

# Greek Lexicographical Notes: Fifth Series\*

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ἄβροτος, *ον* “also *η, ον*, = ἄμβροτος (q. v.), *holy*, in Hom. only once, *νῦξ ἄβρότη* Il. 14.78; ἄβρότη alone = *νύξ*, Eust. ad loc. II. *without men, deserted of men*, ἄβροτον εἰς ἐρημίαν v. l. for ἄβατον A. Pr. 2, as quoted by Sch. Ven. Il. 14.78.” This form of the adjective is printed *e coniectura* by some editors (Dindorf, Pearson) at Sophocles, *Antigone* 1134 (ἄβρότων Turnebus: ἄμβρότων). In Aeschylus, *loc. cit.*, ἄβροτον is supported by the entry in Hesychius ἄβροτον· ἀπάνθρωπον (note that the termination is the same as in Aeschylus).

ἀδελφός “. . . II. Adj. . . . 2. . . . *akin, cognate* . . . mostly c. gen. . . . c. dat., ἀδελφὰ τούτοις S. OC 1262, cf. Pl. *Smp.* 210b.” At Sophocles, *loc. cit.*, Jebb comments “. . . but *Ant.* 192 ἀδελφὰ τῶνδε. The dat. occurs elsewhere (as Plat. *Tim.* 67E), but the gen. is much commoner.” A disregarded example of the dative construction is Lysias, *oratio* 2.64 ἀδελφὰ τὰ βουλευματα τοῖς ἔργοις.

ἀδυνασία, ἡ “= ἀδυναμία, Hdt. 3. 79, 7.172, Th. 8.8: c. gen., ἀ. τοῦ λέγειν Id. 7.8.” Add the entry in the “*Χρησίμων Lexicon*” (in I. Bekker, *Anecdota Graeca* I. p. 345): Ἀδυναμία ἐρεῖς, ὡς Δημοσθένης, καὶ ἀδυνασία, ὡς Ἀντιφῶν καὶ Θουκυδίδης, καὶ ἀδυνατία, ὡς Δεινόλοχος. On the basis of this entry Sauppe restored ἡ τοῦ λέγειν ἀδυνασία [ἀδυναμία MSS] in Antiphon, *oratio* 5.2 (= *De caede Herodis* 2); this conjecture is now generally accepted by editors.

αἶρω (αἶρω) “I. Act., *lift, raise up* . . . ἄνω ἀρῶναι, of the sun, *to be high* in heaven, Hp. *Aër.* 6 . . .” The *Suppl.* adds “cf. E. *Alc.* 450 (lyr.); but also of the *rising* of heavenly bodies, Arat. 326, 405, 558, and so perh. in Alc. 1. 63 P.” The similar *intransitive* usage in Sophocles, *Philoctetes* 1330, has been missed by *LSJ*: ἔως ἂν αὐτὸς ἥλιος/ταύτη μὲν αἶρη, τῇδε δ’ αὖ δύνῃ πάλιν . . . The scholiast comments ταύτη μὲν αἶρη· ταύτη μὲν ἀνατέλλῃ. Jebb observes in his edition of the play: “αἶρη: there seems to be no other classical instance of this intrans. use; but cp. ἀνίσχω, ἀνέχω (of sunrise).”

αἶρω “. . . IV. 1. Med., *lift, take up for oneself* or *what is one’s own*, [πέπλων] ἐν’ αἰραμένη Il. 6.293; hence, *carry off, win*, πάντα αἰεράμενος πελέκεας 23.856; ἄρατο νίκαν B. 2.5; ἡρμένοι νίκην Str.

\*) For the scope and format of this paper see *Glotta* 46. 1968. 60-61. Words in quotation marks after a Greek lemma are in each instance a citation from the appropriate entry in *LSJ*.

3.2.13.” These examples (chiefly from the poets) suggest that this usage of *αείρεσθαι* was proper to elevated diction. The one example from Attic prose which I have to add agrees with this, for it occurs on the last page of Plato’s *Laws* (969 A), where Plato is speaking in solemn tones: . . . κλέος ἀρῆ μέγιστον κατασκευάσας αὐτὴν ορθῶς . . . (note the poetic word κλέος here). [LSJ cite this passage—for the future form—*s. v.* ἄρνυμαι, not αείρω; this is possible, but, it seems to me, less likely in Attic prose, where ἄρνυμαι is not only used chiefly in the phrase μισθὸν ἄρνυσθαι (*v. LSJ s.v.* ἄρνυμαι I) but also seems confined generally to the present tense even in this phrase. It must be admitted, though, that κλέος ἀρέσθαι (from ἄρνυμαι) is a common phrase in poetry. *LSJ* may have changed their opinion, since in the *Supp. s.v.* αείρω Plato, *Laws* 969 A is cited as an example of the future of αείρω. There is no correction in the *Supp. s.v.* ἄρνυμαι.]

ἄθεος, *ον* “. . . II. Adv. -ως by the anger of heaven (cf. I. 3), ἄ. ἐφθαρμένη *S. OT* 254, cf. *El.* 1181: Sup. -ώτατα in most unholy wise, *ib.* 124 (lyr.).” The adverb is not restricted to Sophoclean tragedy; its occurrence in classical prose is verified by three examples from the Attic orator Antiphon: *oratio* 1.21 (ἀθέως καὶ ἀκλέως); 1.23 (ἀβούλως τε καὶ ἀθέως); 2.2.13 [= *Tetralogia* 1.2.13] (ἀδίκως καὶ ἀθέως). In all three instances the meaning is “godlessly”, “in unholy wise”; compare *LSJ s.v.* ἄθεος I. 2. *LSJ* cite examples of the adjective ἄθεος in classical poetry from Pindar, Bacchylides, Aeschylus and Sophocles. The word is common also in Euripides; *Andromache* 491, *Bacchae* 995 (= 1015), *Helen* 1148, *Heracleidae* 107, *Hercules Furens* 433, *Orestes* 925. Add also what is, I suppose, the oldest extant prose occurrence of the word, Gorgias *Palamedes* c. 36.

αἰνέω “. . . I.2 approve, advise . . . c. acc. rei, to be content with, acquiesce in . . .” Add Euripides, *Hippolytus* 37 . . . αἰνέσας φνγῆν.

ἄκμηνος, *ον* “fasting from food, four times in *Il.* 19.163, 207, 320, 346 (expl. by Sch. fr. Aeol. ἄκμη, = ἀσιτία); also in *Lyc.* 672; σίτων *Nic. Th.* 116; δόρυπον *Call. Fr. anon.* 4 [= frag. 312 Pfeiffer].” Add Apollonius Rhodius 4.1295 ἄκμηνοι καὶ ἄπαστοι (Compare *Iliad* 19.346 ἄκμηνος καὶ ἄπαστος).

ἀκούω “. . . III. after Hom., serving as Pass. to λέγειν, hear oneself called, be called, like Lat. *audire* . . . freq. with εἶ and κακῶς . . . 2. with nom. of subject, ἀκούειν κακός, καλός . . .” Add Heraclitus frag. 79 Diels-Kranz: ἀνὴρ νήπιος ἤκουσε πρὸς δαίμονος ὀκωσπερ παῖς πρὸς ἀνδρός.

ἀλετός, ὁ “grinding Plu. *Ant.* 45; cf. ἀλητός.” Add Plutarch *Moralia* 289F διὸ καὶ ‘μυλήφατον’ ὁ ποιητῆς ‘ἄλφιτον’ ἐκ μεταφορᾶς ὠνόμασεν ὥσπερ φονευόμενον ἐν τῷ ἀλέτῳ καὶ φθειρόμενον; Athenaeus 14.618 D . . . παρὰ τοὺς ἀλετοὺς ἦδον. See also H. Stephanus, *Thes. Gr. Ling.* (Paris edition, 1865) s.v. ἄλετος for other examples in Eustathius and discussion of the accent.

ἀλλά “. . . I.2.b. after Hom., ἄ, is used elliptically, esp. with Advbs. of Time . . . ἐὰν οὖν ἄ. νῦν γ’ ἔτι, i.e. ἐὰν οὖν [μὴ ἄλλοτε], ἄ. νῦν γε . . . if then now *at least* ye still . . . D. 3.33, cf. Lys. 10.15.” J. D. Denniston, *Greek Particles*<sup>2</sup>, p. 13, discusses this usage and observes that it “is common in tragedy and comedy, but very rare in prose.” As prose examples he gives only the two passages cited by *LSJ*; a third example is Andocides 2.26: . . . εἴπερ τι ἀλλά [Reiske: ἄλλο] νῦν γε φρονῶν τυγχάνω. (Reiske’s conjecture ἀλλά seems to be universally accepted here.)

ἀλλά “. . . II.1 . . . at beginning of speech, to introduce a general objection, Od. 4. 472, cf. X. *Smp.* 1, Men. *Georg.* 22.” Hyperides begins both the *Pro Euxenippo* and the *Adversus Demosthenem* with ἀλλά (the openings of these two speeches are almost identical). For further examples of this usage see J. D. Denniston, *Greek Particles*<sup>2</sup>, pp. 20—21 (Denniston does not cite the examples from Hyperides).

ἀμείβω Add two examples from Euripides in meanings not adequately documented by *LSJ*: 1. *Phoenissae* 326 δυσόρφναια δ’ ἀμφὶ τρύχη τάδε / σκότι’ ἀμείβομαι (of clothing = “put on, change into”); 2. *Hypsipyle* frag. 3 col. 3, 1. 30 A. S. Hunt *Frag. Trag. Pap.* = frag. I iii 27 (p. 28) Bond . . . κλύω/ [λέκ]τρω βασίλειαν Ἴω / [πάτ]ρας ἀμφὶς ἀμείψαι / [κερ]ασφόρον ἄταν. The context shows that the passage was rightly understood by v. Arnim (“fern der heimat ist Io von ihrem unseligen hörnerschmuck befreit worden”) rather than Denys Page (*Greek Literary Papyri*, vol. 1, p. 89: “. . . I hear, royal Io from Argos, gadfly-stung far from her native land, changed her state to carry horns-her doom . . .”).

ἀμφί “. . . E. WITHOUT CASE, as Adv., *about, around, on both or all sides*, freq. in Ep. . .” *LSJ* cite only examples from Homer; this usage occurs three times in Euripides: *Phoenissae* 325 (cited *supra*, s.v. ἀμείβω), *Hippolytus* 770, *Ion* 224. So also once in Sophocles, *Trachiniae* 787 ἀμφὶ δ’ ἐκτύπον πέτραι. Was this usage felt as an epicism in tragedy? (In Sophocles it occurs in an iambic trimeter, in Euripides it is confined to lyric passages.)

ἀνανήψω “become sober again . . . return to sobriety of mind 2 Ep. Ti 2.26; recover from a swoon, Charito 3.1, D. Chr. 4.77” The metaphorical usage of ἀνανήφειν is represented in *LSJ* only by the passage from *Second Timothy* (and by Dio Chrysostom 4.77, a passage in which ἀνανήφειν is erroneously given the meaning “recover from a swoon” by *LSJ*). Add ‘Cebes’ *Pinax* 9.3 (in an allegorical context): ὅταν γὰρ ἀνανήψῃ, αἰσθάνεται ὅτι οὐκ ἦσθιεν, ἀλλ’ ὑπ’ αὐτῆς [sc. Ἡδυπαθείας] κατησθίετο καὶ ὑβρίζετο; Marcus Aurelius 6.31 ἀνάνηψε καὶ ἀνακαλοῦ σεαυτόν.

ἀναυμαχίον “sc. γραφή, indictment of a trierarch for keeping his ship out of action, ἀ. ὀφλεῖν And. 1.74.” Add Pollux 8.42—43: λιποναυτίου μὲν ἐκρίνετο ὁ τὴν ναῦν ἐκλιπών, ὥσπερ ὁ τὴν τάξιν λιποταξίου, ἀναυμαχίου δὲ ὁ τὴν ναῦν μὲν μὴ λιπών, μὴ μέντοι ναυμαχῆσας. Compare also the *Suda*, s.v. ἀναυμαχίου.

ἀνδάνω “please, delight, gratify . . .” Add three occurrences in Alcman, frag. 1.88 *Φανδάνην*; frag. 45 Page (= 32 Diehl) *Φάδοι*; frag. 56.2 Page (= 37.2 Diehl) *Φάδηι*. Another possible example may be preserved on a papyrus scrap of Sappho, frag. 29 (25) b4 Lobel-Page, where the letters ἀνδά[ are read. These examples are the oldest non-Homeric ones extant.

ἄνθος, ους, τό Add the obscure usage in Sophocles, frag. 172 Pearson (= 174 Nauck): πόθεν ποτ’ ἄλυπον ὦδ’ ἡῶρον ἄνθος ἀνίας (of wine). Nauck and others have regarded ἄνθος here as corrupt, but the passage is surely sound: ἄλυπον ἄνθος ἀνίας is a poetic periphrasis for wine; the genitive ἀνίας seems to be governed by ἄλυπον (so that, despite Pearson *ad. loc.*, ἄνθος ἀνίας is not “exactly parallel to μανίας ἄνθος in *Trach.* 999”). The repetition of the ἀν- sound in ἄνθος ἀνίας may be an intentional assonance (thus supporting the soundness of the words); in any event, the expression is not so strange in Greek as it appears to us, since ἄνθος was used by the poets specifically of wine (= “bouquet”), as I pointed out and documented in my *Second Series* s.v. ἄνθος (*Glotta* 47. 1969. 222).

ἀνθρωπίνος, η, ον “. . . II. Adv. . . ἀνθρωπίνως ἐκλογίζεσθαι, i.e. with fellow-feeling, And. 2.6 . . .” *LSJ* have accidentally omitted a passage here through “homoioteleuton”, thereby giving a false reference. The Greek phrase given above actually comes from Andocides 1.57; add another example which does in fact occur in Andocides 2.6: εἰ ἀνθρωπίνως περὶ ἐμοῦ γινώσκειτε κτλ.

ἀνίημι “. . . II. 8. the sense of relaxation occurs also as an intr. usage of the Act., slacken, abate, of the wind, ἐπειδὴν πνεῦμ’ ἀνῆ

S. Ph. 639 . . . ἕως ἀνῆ τὸ πῆμα S. Ph. 764 . . . ἐμφῶσα οὐκ ἀνίει of a viper . . . Hdt. 3.109: esp. in phrase οὐδὲν ἀνιέναι not to give way at all . . .” This meaning of ἀνίημι is used of snow by Euripides, *Bacchae* 662 . . . Κιθαιρῶν’ . . . ἐν’ οὐποτε/λευκῆς χιόνος ἀνείσαν εὐαγεῖς βολαί.

ἀντιλέγω “speak against, gainsay, contradict . . . 2. . . Pass., to be disputed, questioned . . . of the genuineness of literary works, to be disputed, Plu. 2.839 c.” Add the anonymous treatise *Περὶ κωμωδίας* in Kaibel, *CGF* I, p. 7, I.19 σώζεται δὲ αὐτοῦ δράματα μ’, ὧν ἀντιλέγονται δ’. As this passage may be quite late, add the example in the Christian writer Eusebius, *Hist. Eccl.* 6.13.6 ἀντιλεγόμεναι γραφαί.

ἀντιπέραν “Ion. -ην, Adv. = ἀντιπέρας . . . c. gen., Plb. 9.41.11.” Add Aratus, *Phaenomena* 405 ἀντιπέραν γὰρ αἰρέται Ἀρκτούροιο.

ἀπολείπω “ . . . C. Pass. . . II. 2 to be wanting in, fall short of . . . ἀπολειφθεῖς ἡμῶν without our cognizance, D. 19.36; ἀπολειφθῆναι τῶν πραγμάτων to be left in ignorance of . . . Id. 27.2 . . .” There is a comparable usage in Lysias, *oratio* 1.15 ἐμοῦ πολὺν ἀπολελειμμένου τῶν ἐμαντοῦ κακῶν (= “ . . . left quite ignorant of my own misfortunes”).

ἀπονοστήω Add Pindar, *Nemean* 6.50

ἀπόπλοος, ὁ “sailing away, ἐνθεῦτεν Hdt. 8.79, Arist. *Po.* 1454 b 2. 2. voyage home or back, X. *An.* 5.6.20; of the Greeks at Troy, Arist. *Po.* 1457 b 7.” Ἰάσονος εἰς Κόλχους ἀπόπλους occurs in Diogenes Laertius 1.111 as the title of an epic poem by ‘Epimenides’.

ἀποστασίον “δίκη action against a freedman for having forsaken his προστάτης and chosen another, ἀ. ὀφλεῖν D. 25.65, cf. 35.48, Arist. *Ath.* 58.3, prob. in *IG* 2.776 . . .” Dionysius of Halicarnassus, *De Dinarcho* c. 12, lists the titles of three speeches by Dinarchus in which this word occurs: . . . Κατὰ Ἡδύλης ἀποστασίον . . . Ἀποστασίον πρὸς Ἀρχέστρατον . . . Ἀποστασίον ἀπολογία Αἰσχύλῳ πρὸς Ξενοφῶντα (this last one is mentioned also by Diogenes Laertius 2.52). See also Harpocration s.v. ἀποστασίον who defines the word and observes πολλάκις δ’ ἐστὶ παρὰ τοῖς ῥήτορσι (he gives the titles of two speeches, one by Lysias and one by Hyperides).

ἀρσενόθηλος, ὁ “hermaphrodite, of both sexes . . .” Add Servius *Comm. in Verg. Aen.* X 89: . . . de Venere loquitur: sed quia dei ἀρσενόθηλεις sunt, ut diximus supra, ideo sic dixit . . .”

ἀρχή, ἡ “beginning, origin . . . b. with Preps. in adverbial usages, ἐξ ἀρχῆς from the beginning, from the first . . . but πλουτεῖν ἐξ ἀ. πάλιν anew, afresh, Ar. *Pl.* 221; λόγον πάλιν ὥσπερ ἐξ ἀρχῆς κινεῖν

Pl. *R.* 450a . . .” The idiom ἐξ ἀρχῆς πάλιν (or πάλιν ἐξ ἀρχῆς) is common in comedy; see Aristophanes *Pax* 997; 1327; *Plutus* 866; *Ranae* 591; Pherecrates frag. 108.33 Kock. For an example of ἐξ ἀρχῆς alone (without πάλιν) = “anew”, see [Andocides] 4. 11: πρῶτον μὲν οὖν πείσας ὑμᾶς τὸν φόρον ταῖς πόλεσιν ἐξ ἀρχῆς τάξαι κτλ. It apparently has never occurred to anyone that this sentence may contain a slight corruption: . . . ταῖς πόλεσιν <πάλιν> ἐξ ἀρχῆς τάξαι . . . The accidental omission of πάλιν after πόλεσι(ν) would of course have been easy. See also Hyperides *Epitaphios* 28 . . . ἐξ ἀρχῆς γεγονέναι καλλίω γένεσιν.

ἄσεπτος, ὃν “*unholy*, τὰ ἄσεπτα S. *OT* 890 (lyr.); *Πρωτέως ἄσεπτον παιδός* E. *Hel.* 542, cf. *Pae. Delph.* 22.” Add Euripides, *Bacchae* 890, *Iphigineia Aulidensis* 1092.

αὐξάνω Reference should be made to the expression ὁ αὐξόμενος λόγος used of a logical fallacy (= ὁ σωρίτης) sometimes associated with Epicharmus, as by Plutarch, *Moralia* 559B: ταῦτά γε τοῖς Ἐπιχαρμείοις ἔοικεν ἐξ ὧν ὁ αὐξόμενος ἀνέφυ τοῖς σοφισταῖς λόγος. Plutarch uses the same expression in his *Theseus* c. 23; in *Moralia* 1083A the synonymous phrase ὁ περὶ αὐξήσεως λόγος occurs. See Epicharmus, frag. 2 Diels-Kranz (= frag. 170 Kaibel) for an illustration of the argument.

Ἀχελῷος, ὁ “*Achelous*, name of several rivers . . . II. in Poets, *any stream*: generally, *water*, S. *Fr.* 5, E. *Ba.* 625, Ar. *Fr.* 351, Achae. 9, Ephor. 27.” Other examples of Ἀχελῷος = “water” are Aristophanes *Lysistrata* 381; Euripides, *Andromache* 167, frag. 753 Nauck. (Compare the comments of Didymus in Macrobius, *Saturnalia* 5.18.12: Ἀχελῷον πᾶν ὕδωρ Εὐρωπαϊδης φησὶν ἐν Ὑψιπύλῃ· λέγων γὰρ περὶ ὕδατος ὄντος σφόδρα πόρρω τῆς Ἀκαρνανίας, ἐν ᾗ ἔστιν ὁ ποταμὸς Ἀχελῷος, φησιν· [frag. 753 (p. 32 Bond) follows]; see also the remarks of Ephorus preserved in Macrobius, *Saturn.* 5.18. 6—8.).

βασίλη, ἡ “= *basíleia*, *queen*, *princess*, S. *Fr.* 310, cf. Hdn. Gr. 1. 275. 2. a divinity, worshipped with Neleus and Codrus at Athens, *IG* 1<sup>2</sup>. 94, Pl. *Chrm.* 153a.” This form is also attested by Stephanus Byzantius s.v. Ἀγάμεια: . . . καὶ τὸ βασίλεια κατὰ συναλοιφήν βασίλη.

βόθυνος, ὁ “= *βόθρος*, Cratin. 210, X. *Oec.* 19.3, *BGU* 1122.17 (i B.C.)” Add *LXX.* 2 *Kings* 18.17; 4 *Kings* 3.16; *Isaias* 24.17, 18; 47.11; *Jeremias* 31 (48). 28 (and elsewhere in the *LXX*); *Novum Testamentum.* *Matthew*, 12.11; 15.14; *Luke* 6.39. Compare Moeris p. 193, 9 Bekker: βόθρος Ἀττικοί, βόθυνος κοινόν.

δᾶνός, ἡ, ὄν “*burnt, dry, parched*, ξύλα δ. Od. 15.322: Sup. ξύλα δανότατα Ar. Pax 1134.” Add Callimachus frag. 243 Pfeiffer δανὰ ξύλα; also perhaps Callimachus frag. 278.3 Pfeiffer (*e coni.*).

δεικηλίκτας, α, ὁ Add Hesychius s.v. δίκηλον (. . . ὅθεν καὶ ὁ μιμολόγος παρὰ Λάκωσι δικηλίκτας). In the *scholium* on Apollonius Rhodius 1.745—746 . . . καὶ †δικηλίκτας† δὲ τοὺς σκωπτικούς τοὺς ἐν τῷ σκώπτειν ἀπομιμουμένους τινὰς ἄλλους, it is difficult to say whether the vox *nihili* δικηλίκτας should be corrected to δικηλι(σ)τάς (so *ex. gr.* Keil, Wendel) or δικηλί(κ)τας. Compare my *Fourth Series* s.v. δεικηλίκτης.

δαιπετής, ἐς “(διαπίπτω) *falling through*, ἀστήρ ὠρανῶ δ. Alecm. 3. Fr. 3. ii. 67 P.: less prob. δαιπέτης, (διαπέτομαι) *flying through*.” *LSJ Suppl.* Neither interpretation of δαιπετής can be reconciled with the early Greek concept of οὐρανός: it was *solid* and it was the *outer boundary* of the Greek universe. See, *ex. gr.*, *Iliad* 17.424—425:

σιδήρειος δ’ ὄρυμαγδὸς  
χάλκεον οὐρανὸν ἵκε δι’ αἰθέρος ἀτρυγέτοιο.

Compare further *Odyssey* 3.1—2; 15.329 (= 17. 565); *Iliad* 2.457—458; 19.350—351; Alecm. frag. 1.16 Page; Stesichorus frag. 32. 3—4 Page; Sappho frag. 1.9—12. These passages demonstrate that the οὐρανός is a region *to* which or *from* which travel is possible; however, in early Greek poetry one travels *through* the αἰθήρ (or ἀήρ), not the οὐρανός. δαιπετής in Alecm. is a Laconian form of the poetic epithet διπετής (better: διειπετής; see the scholiast to *Odyssey* 4.477), “divine”, “bright”, “gleaming”. Alecm. elsewhere shows Laconian αἰ for εἰ (αἴτις, κύπαιρος, κυπαιρίσκος); since -ῖ- does not appear as -αι- in Laconian, δαιπετής is an early and firm confirmation of the orthography διειπετής *versus* διιπετής. (M. Treu, *Glotta* 37. 1958. 268, explains δαιπετής differently.).

διατριβή, ἡ “I. 1 *pastime, amusement* . . . *place of amusement*, Men. 481.10, Bato 2.4. . . . I. 4 *place of resort, haunt*, τὰς ἐν Λυκείῳ δ. Pl. *Euthphr.* 2a; ἦα ἐπὶ τὰς συνήθεις δ. Id. *Chrm.* 153a.” Add the usage in Hyperides, frag. 70: . . . οὔτε γὰρ λιμένας εἶναι παρ’ αὐτοῖς οὔτε ἐμπόριον οὔτε ἄλλην διατριβὴν οὐδεμίαν . . . (J. O. Burtt, the Loeb editor, paraphrases “. . . since they had no harbours or market or *anything else worth a visit* . . .”)

δορῖκρανος, ὃν “*spear-headed*, λόγχη A. Pers. 148 (lyr., δορυκροcod. Med.).” This adjective is ἅπαξ εἰρημένον; *LSJ Suppl.* s.v. state “for ‘*spear-headed*’ read ‘*spear-heading*’.” [For the benefit of

those whose native tongue is not English, 'spear-heading' seems to mean 'forming, constituting the head of a spear'.] Bruno Snell (*Gnomon* 10.1934. 416—7 = *Gesammelte Schriften* p.161) raised serious objections to the meaning of *δορίκρανος* and made the attractive conjecture *δορικρανοῦς λόγχης* "... die Lanzenspitze, die der Helm des Schafes ist. Das ist eine Neubelebung des Bildes aus Homer *A* 43: *δοῦρε δύω κεκορνυμένα χαλκῷ* (zu *κόρυς* Helm)." As this conjecture seems to have gone unnoticed (missing even from R. D. Dawe, *Repertory of Conjectures on Aeschylus*), it seemed useful to call it to the attention of scholars here. *δορικρανής* merits an entry in *LSJ*.

*δυσημερία*, ἡ Add Plutarch *Moralia* 168 C; compare my *Third Series s.v. δυσημερία* (*Glotta* 47.1970.62).

*ἐθέλω*, *θέλω* "... I. 7 folld. by subj., *τί σοι θέλεις δῆτ' εἰκάθω*; in what *wilt* thou that I give way to thee? Soph. *OT* 651 (lyr.); *θέλεις μείνωμεν αὐτοῦ*; Id. *El.* 80." Euripides also uses this construction (for the much commoner *βούλει/βούλεσθε c. subi.*; v. *LSJ s.v. βούλομαι* II.1.): *Bacchae* 719 *θέλετε θηρασώμεθα*; frag. 1036 Nauck *πότερα θέλεις σοι μαλθακά ψευδῇ λέγω/ῇ σκλήρ' ἀληθῇ*; In the New Testament *θέλεις* and *θέλετε* are often so used in the Synoptic Gospels (*ex. gr. Matthew* 13.28; 20.32; *Luke* 9.54).

*εἶμι* "... VI. 2 *ἴτω let it pass., well then*, Soph. *Ph.* 120, E. *Med.* 798." Add Euripides, *Bacchae* 365, *Heracleidae* 455; *Medea* 819; *Orestes* 793 (*τόδ' οὖν ἴτω*) and, possibly, *Hippolytus* 1007 [*ἴτω* Murray: *ἴσως* MSS]. Jebb on Soph. *Philoct.* 120 describes *ἴτω* as a "defiance of the possible consequences [so also Page on *Medea* 819] ('happen what may')"; Dodds on *Bacchae* 363—65 states that "*ἴτω* is the Greek for a shrug of the shoulders."

*ἐκδοσις*, *εως*, ἡ "... I. 4 *lending money on ships or exported goods, bottomry*, D. 27.11, 29.35." Add Hyperides, *Adversus Demosthenem* frag. 5, col. 17 (Kenyon): [... *καὶ νῦν δὲ ναυτικοῖς ἐργάζῃ [τι]σὶν καὶ ἐκδόσεις δι[δως]* ... (the restorations are due to Blass.)

*ἐκλογεύς*, *εως*, ὁ "*collector of first-fruits, taxes, etc.*, *καρπῶν IG* 1<sup>2</sup>. 76.14; *φόρον* Lys. *Fr.* 9, *IG* 12(5). 1001.14 (Ios, iv B.C., *ἐγλ-*), Ph. 2. 33, al." Add Antiphon the orator, frag. 52.

*ἐναγής*, *ές* "= *ἐν ἄγει ὦν*, *under a curse or pollution* because of bloodshed ... II. in S. *OT* 656 (lyr.), *τὸν ἐναγῇ φίλον* one *who has invoked a curse upon his head* (in case of treachery)." Add the difficult passage in Aeschylus, *Supplices* 123: *θεοῖς δ' ἐναγέα τέλεα*

πελομένων καλῶς ἐπιδρομ' . . . ("ἐναγέα τέλεα *sacra vel vota*, quibus neglectis ἄγος contrahitur" G. Italie, *Index Aeschyleus s.v. ἐναγής*).

ἐναίρω "poet. Verb (used by Trag. mostly in lyr. passages), *slay* . . . θῆρα . . . τόξοις ἐ. S. Ph. 956 . . ." Add from the same passage of the *Philoctetes* verse 946 κοῦκ οἶδ' ἐναίρων νεκρόν; both examples are in iambic trimeters.

ἐξικνέομαι "... II. 3. abs., *reach* to a distance . . . of sight, ἐπὶ πολλὰ στάδια ἐ. X. Mem. 1. 4. 17, cf. 2. 3. 19, E. Ba. 1060 . . ." The *Bacchae* passage is wrongly cited as an absolute usage; there ἐξικνεῖσθαι takes the genitive: οὐκ ἐξικνοῦμαι μαινάδων ὄσσοις [Canter: ὄσοι P] νόθων. The same construction occurs in Euripides' *Electra*, verse 612 (cited by *LSJ s.v. ἐξικνέομαι* II.2).

ἐπιθαλάμιος, ον In my *Fourth Series s.v. ἐπιθαλάμιος* I pointed out that *LSJ*, while recognizing the substantival usage of this adjective in the masculine and feminine (sc. ὕμνος and ᾠδή), did not recognize ἐπιθαλάμιον, τό. To the examples of the neuter which I adduced there (chiefly from Latin authors) may be added Photius, *Bibliotheca* p. 321 A (*codex* 239, Photius' summary of Proclus' *Χρηστομάθεια*): καὶ τὰ ἐπιθαλάμια δὲ τοῖς ἄρτι θαλαμενομένοις ἅμα οἱ ἡῖθεοι καὶ αἱ παρθένοι ἐπὶ τῶν θαλάμων ἦδον (The whole context shows that Photius is reproducing *older* language.)

ἐπικάρσιος, α, ον "... = ἐγκάρσιος, *cross-wise, at an angle* . . ." Add the metaphorical usage in *Tragica Adespota* frag. 482 Nauck<sup>2</sup>: . . . σάφ' οἶδ' ὅτι πάντα βροτοῖς/Ζεὺς ἐπικάρσια τέμνει . . .

ἐπίκροκον "ἐπανθητόν, Hsch.; cf. Lat. *epicrocum*, Paul. ex Fest. p. 72 L., etc." It is curious that no definition of the word is given, for its general meaning is clear from its occurrences in Latin in the form *epicrocum*. [Is the omission of a definition due to doubts as to whether the entry in Hesychius is a *noun* or an *adjective*?] Thus the eighth edition of Liddell and Scott has the following entry: ἐπίκροκον, τό, *a woman's garment*, either from its *saffron colour* (κρόκος) or its *thick pile* (κρόκη), Hesch." The *Thesaurus Linguae Latinae s.v. epicrocum* defines it as a "*species vestimenti pellucidi (et crocei . . .)*" (See the full entry for discussion of the etymology and extant examples. The derivation from κρόκος seems to be out of favor; however, perhaps ὁ κροκωτός (sc. χιτῶν), which does come from κρόκος, ought to be compared. Both *epicrocum* and κροκωτός are worn by the same groups: women, effeminate men, Dionysus. Are they identical?) It should be noted that in the Hesychian entry (ἐπίκροκον· ἐπανθητόν), Latte considers ἐπανθητόν corrupt and now prints σπαθητόν *e coniectura*.

*ἐπιρρέπω* Add a new meaning “to be impending” attested in Antiphon, frag. 1 a Col. I (from the oration *Περὶ τῆς μεταστάσεως*): . . . δίκ[κ]ην ἐπιρρέ[π]ουσιν ἐδε[δοίκ]ειν . . .

*ἐπισκήπτω* “. . . III. as Att. law-term, generally in Med., *denounce* a person, so as to begin a prosecution for perjury, (cf. *ἐπίσκηψις* II) . . .” It should be noted that *ἐπισκήπτομαι* (and by implication *ἐπίσκηψις*), though normally used of a denunciation for *perjury*, was occasionally used of an accusation for *homicide*; see the *Etymologicum Magnum*, p. 355, 35—37: *ἐπεσκήψατο*· ἀντὶ τοῦ ἐνεκάλεσε ψευδομαρτυριῶν· σπανιάκις δὲ καὶ ἐπὶ τοῦ ἐγκαλέσαι φόνου, ὡς Ἀντιφῶν [frag. 4]. Compare Harpocration *s.v.* *ἐπεσκήψατο* (who is more specific: . . . ὡς Ἀντιφῶν ἐν τῷ περὶ τῆς μεταστάσεως) and the *Suda s.v.* *ἐπεσκήψατο*. That the later grammatical tradition has here correctly remembered the usage of this verb is confirmed by an unnoticed passage in a still extant oration of Lysias, where this term is referred to a charge of wounding with intent to murder (*δίκη τραύματος ἐκ προνοίας*), *oratio* 3.39: ὁ γὰρ ἀδικηθεὶς καὶ ἐπιβουλενθεὶς ὑπ’ ἐμοῦ, ὥς φησιν, οὐκ ἐτόλμησε τετάρων ἐτῶν ἐπισκήψασθαι εἰς ὑμᾶς (compare also section 40 of the same speech).

*ἐπισπάω* Add the oldest extant occurrence, Solon frag. 23.3 Diehl: *περιβαλὼν δ’ ἄγραν ἀγασθεὶς οὐκ ἐπέσπασεν μέγα/δίκτυον*. *LSJ* also omit the occurrence here of ἄγρα = “quarry, prey” (*LSJ s.v.* II); the usage is common, but the only earlier example of the word in this sense is Hesiod, *Theogony* 442. *LSJ* have failed as well to record this instance of *περιβάλλειν*; there is no older attested example of this particular construction and meaning of *περιβάλλειν* (*LSJ*: “. . . II. reversely c. dat. rei, *surround, encompass with* . . . *περιβαλεῖν πλῆθος τῶν ἰχθύων* (sc. τῷ ἀμφιβλήστρω) Hdt. 1. 141 . . . III. c. acc. only, *encompass, surround, περιβάλλει με σκότος, νέφος*, E. *Ph.* 1453, *HF* 1140 . . .”).

*ἔρνος, εὐρος, τό* “young sprout, shoot . . .” Add Aleman, frag. 3.68 Page *χρύσιον ἔρνος*; this is the oldest non-Homeric occurrence of the word in extant literature.

*ἔρμμα, τό* “fence, guard . . . safeguard . . .” Add Euripides, *Bacchae* 55 . . . *Τρωῶλον ἔρμμα Λυδίας*.

*εὐσεβέω* “. . . εὐ. θεούς *to reverence* them A. *Ag.* 338 (nisi leg. εὐσέβειν) . . .” The same expression occurs in *Trag. Adesp.* frag. 350.2 Nauck<sup>2</sup>: . . . οὐδείς κάματος εὐσεβεῖν θεούς. (*LSJ Suppl. s.v.* εὐσεβέω add two further examples of this transitive construction from Euripides.) For a discussion of the form see Fraenkel on Aesch.

*Agam.* 338; for the accusative *θεούς* compare the similar construction with *ἀσεβέω* (*LSJ s.v.* 2).

*ἐχιόδηκτος*, *ον* “= *ἐχιδνόδηκτος*, *Dsc.* 1.13, *al.*, *Grp.* 12.30.1; *v.l.* for *ἐχέο-*, *Str.* 13.1.14.” *LSJ* has no entry *ἐχιδνόδηκτος*; the word is not attested, at least for the classical period. *ἐχιόδηκτος* means “bitten by a viper” (compare *LSJ s.v.* *ἐχεόδηκτος*); *ἐχιδνόδηκτος* would not differ in meaning, since *ἐχιδνα* is simply the feminine of *ἐχίς* (see *LSJ Suppl. s.v.* *ἐχιδνα*). For a neglected example of *ἐχιόδηκτος*, see ‘Cebes’, *Pinax* 26.3: *ἀπάντων γὰρ κυριεύει καὶ ἐπάνω πάντων ἐστὶ τῶν πρότερον αὐτὸν λυπούντων καθάπερ οἱ ἐχιόδηκτοι*. (Many have questioned the soundness of *οἱ ἐχιόδηκτοι* here, wrongly, it seems to me. The author is comparing the man who has escaped from ignorance and vices to people who have been bitten by snakes. Clearly he regards such people, if they survive, as having acquired an immunity to future snake-bites. The comparison suits the context and *ἐχιόδηκτοι* is a word not likely to be the result of accidental corruption.)

*ἐώρα*, *ῆ* “*v. αἰώρα*, cf. *Ael. Dion. Fr.* 23: *pl.*, of a festival in honour of Erigone, *Arist. Fr.* 515 (*ai-* *codd.*).” (See also *LSJ Suppl. s.v.*) Although *LSJ s.v.* *αἰώρα* make no reference to the “festival in honour of Erigone”, there is good documentation in the grammarians for 1) the orthography *ai-* in this word used 2) in the singular 3) of a festival: *Hesychius s.v.* *Αἰώρα*: *ἐορτὴ Ἀθήνησιν κτλ.*; see also *Hesychius s.v.* *Ἀλῆτις* (*ἐορτὴ Ἀθήνησιν, ῆ νῦν Αἰώρα λεγομένη*); *Etym. Magnum s.v.* *Αἰώρα* (p. 42,3ff. Gaisford). Compare R. Pfeiffer on *Callimachus frag.* 178.3sq.

*ῆ* (A) “A. DISJUNCTIVE, *or . . . 3. or else, otherwise*, *εἰδέναι δεῖ περὶ οὗ ἂν ῆ ἡ βουλή, ῆ παντὸς ἀμαρτάνειν ἀνάγκη* *Pl. Phdr.* 237c; *μή με λυπεῖτε, ῆ φεύξομ’ ἐκ τῆς οἰκίης* *Herod.* 5.74; *ζῶντα κακῶς λέγειν ἐκώλυσε . . . , ῆ τρεῖς δραχμὰς ἀποτίνειν ἔταξε* *Lex Sol. ap. Plu. Sol.* 21, cf. 24, *IG* 1<sup>2</sup>.94.10, *Them. Or.* 21.260a.” Add two further examples from early Attic prose, *Pseudo-Xenophon Ath. Pol.* 2.12 and *Andocides* 1.33 (this latter instance furnishes a very clear illustration of this usage: *οὐκ ἔξεστιν αὐτῷ εἰς τὸ ἱερὸν τοῖν θεοῖν εἰσιέναι, ῆ ἀποθανεῖται*). From poetry add *Sophocles, Philoctetes* 983, 1341.

*ῆδύοσμος*, *ον* “*sweet-smelling, fragrant, στρώματα* *Ar. Fr.* 695. II. *ῆδύοσμον, τό* = *μίνθη, green mint, Mentha viridis*, *Thphr. HP* 7.7.1, *Str.* 8.3.14; *ῆ. ἄγριον wild mint, M. longifolia*, *Dsc.* 3.34.” For the original adjectival usage, a cross-reference to *ῆδύοδμος, ον* (which is, of course, the same word) would be useful. *LSJ Suppl.* list further examples of the substantival usage = “mint”; add also *Galen*

11.882; 12.928 (Kühn) and, from the New Testament, *Luke* 11.42. Galen (11.882) distinguishes ἡδύοσμον from ἑτέρα τις οὐκ εὐώδης μίνθη, ἣν καὶ καλαμίνθην καλοῦσι; so also at 12.928: . . . ἡ καλαμίνθης ἢ γλήχωνος ἢ τῆς εὐώδους μίνθης, ἣν ἡδύοσμον ὀνομάζουσιν. *LSJ* have missed both these occurrences of καλαμίνθη; *s.v.* γλήχων they give “ν. βλήχων. II. γ. ἀγρία, = καλαμίνθη II, Ps.-Dsc. 3.35; = δίκταμνον, ib. 32.” There is no entry καλαμίνθη II in *LSJ*. ἄγριον ἡδύοσμον is mentioned twice in Galen’s little work, *περὶ ἀντεμβαλλομένων βιβλίων*: ἀντὶ καλαμίνθης, ἄγριον ἡδύοσμον (19.731 Kühn); ἀντὶ ὠκιμοειδοῦς, ἡδύοσμον ἄγριον (19.747 Kühn); compare also 19.730 Kühn ἀντὶ ἡδύοσμον, καλαμίνθη.

θάλος, εὖος, τό *LSJ* recognize for this word only the meaning “scion, child”; in my *Second Series* (*Glotta* 47.1969.228) I cited several examples from Pindar where it means metaphorically “wreath, crown of glory, glory” (i.e. θάλος = θαλλός, “wreath of branches”, a meaning of θαλλός, which is inadequately recognized by *LSJ*; compare the frequent occurrence together of θαλλός and στέφανος). See also my discussion of θάλος in *Greek Roman and Byzantine Studies* 10.1969.221—223. Add now the use of θάλος in D. L. Page, *Poetae Melici Graeci*, frag. adesp. 111 (= frag. adesp. Alexandrinum 14 Diehl): κάπρος ἥνιχ’ ὁ μαινόλης . . . Κύπριδος θάλος ὤλεσεν. The reference is surely to Adonis, who cannot be called the “child of Aphrodite”, since this does not fit the facts. [It is true that in the widespread Near Eastern “Mother Goddess and Young God” cults the young consort is sometimes *son* as well as lover of the mother goddess, but the Aphrodite-Adonis version which became standard in Greek mythology did not take this form.] Presumably it was an awareness of this that caused Diehl to make the curiously irrelevant annotation *ad loc.*: “*de plantis Veneris sacris cf. P W I 2767, 58 ss*”. J. M. Edmonds, *Lyra Graeca* vol. 3, p. 443 is closer to the mark when he translates “the darling of Cypris”, but this is still not quite right. The examples which I cite from Pindar (in the references given above) suggest that the meaning is something like “the glorious crown of Cypris” (i.e. Adonis).

θεομαχέω “fight against God or the gods . . .” Add Xenophon *Oeconomica* 16.3; Diodorus Siculus 14.69; Plutarch *Marcellus* 16; *Moralia* 225C. The history of θεομαχεῖν (and θεομάχος) is discussed by W. Nestle in *Philologus* 59.1900.48—50 and J. C. Kamerbeek in *Mnemosyne* 1.1948.271—283.

θεράπων, οὐτος, ὁ “henchman, attendant . . . II. servant, Hdt. 1.30, 5.105, Ar. *Pl.* 3, 5, And. 1.12, Lys. 7.34, etc.; at Chios, slave, Eust.

ad D.P. 533.” This entry seems to imply that *θεράπων* is not used of *slaves* in Attic Greek, which is false. *θεράπων*, if not fully coextensive in meaning with *δοῦλος* in Attic, at times designated at least a species under the genus *δοῦλος* (= “slave who carried out the duties of a servant”). Thus, for example, in Lysias, *loc. cit.*, the speaker states *ἔτοιμός εἰμι, εἴ τινα [sc. θεράποντα] βούλοιτο, παραδοῦναι βασανίζειν*; only a slave could be handed over for examination by torture. Similarly in the *fifth oration* of Lysias, *θεράποντες* is twice (3, 5) used of slaves, as is shown beyond any doubt by the context. (In fact, it is difficult to see any difference at all between the meaning of *θεράπων* in this fragmentary speech and *δοῦλος*; compare section 5: . . . *θεράποντες* . . . *οὐκέτι σκέπονται ὃ τι ἀγαθὸν εἰργασμένοι τοὺς δεσπότης ἐλεύθεροι γένοιτο* <ἀν> . . .) Other Attic instances where *θεράπων* seems clearly used of slaves are Andocides 1.12 and the opening verses of Aristophanes’ *Plutus*; in this latter passage *δοῦλος* and *θεράπων* are expressly applied to the same person in successive lines. See also Lysias, *oratio* 7.16: . . . *εἰ τοὺς ἐμᾶντοῦ θεράποντας μηκέτι δούλους ἔμελλον ἔξειν ἀλλὰ δεσπότης* . . . In Thucydides 7.13.2 Nikias writes to the Athenians . . . *οἱ δὲ θεράποντες, ἐπειδὴ ἐς ἀντίπαλα καθεστήκαμεν, αὐτομολοῦσι* . . . Classen’s note *ad loc.* is as follows: “οἱ θεράποντες. Diese Bezeichnung, die sonst nur (4.16.1) von den Dienern der spartanischen Hopliten vorkommt, scheint hier von den zum Ruderdienst gepreßten *θηῆτες* und Unfreien gebraucht zu sein, wie sie vielfach auf der Flotte dienten . . .” It thus appears that *LSJ* are more accurate in their definition of *θεράπαινα*, the feminine of *θεράπων*: “*handmaid or female slave*”.

*θην* “enclit. Particle . . . chiefly Ep. and Dor., rare in Trag., A. Pr. 928 . . .” Add Pindar, frag. 203.1 Snell (*e. coni.*), Apollonius Rhodius 2.915.

*θρέομαι* “only in present, *cry aloud, shriek*, always of women, *θρέομαι φοβερά μεγάλ’ ἄχη* A. Th. 78 . . .” Some editors (*ex. gr.* Wilamowitz, Murray, Mazon, and H. J. Rose in his *Commentary*) print the MS variant *θρεῖμαι*; for the epic-Ionic contraction -εῖν- in Attic tragedy, see W. S. Barrett at Euripides’ *Hippolytus*, vv. 166—168. (*LSJ Suppl.* quote the form *θρεῖετο* from a fourth-century B.C. poetic inscription; the imperfect tense, incidentally, refutes the statement “only in present”, as the *Suppl.* points out.)

*ιά, ῆ* “= *ἰωή, voice, cry*, Orac. ap. Hdt. 1.85, A. Pers. 937 (lyr.); *σύριγγος ἱά* E. Rh. 553 (lyr.).” Add a fourth example in Euripides, *Hippolytus* v. 584 *ἰὰν μὲν κλώω*. The reading *ἰὰν*, already conjectured

by Weil (*ιαχάν* MSS), has now appeared in *Ox. Pap.* 2224 of the 2nd century A.D. and seems certain; see W. S. Barrett *ad. loc.*

*Ἰακχος*, ὁ “*Iacchos*, mystic name of Dionysus . . . 2. *song* in his honour, ὁ μυστικός ἴ. Hdt. 8.65, cf. Athenio ap. Posidon. 36 J., Anon. ap. Suid.; ἄδειν τὸν Ἰ. Hsch. s.v. *Διαγόρας*.” Add Arrian, *Anabasis* 2.16.3 ὁ Ἰακχος ὁ μυστικός τούτῳ τῷ Διονύσῳ, οὐχὶ τῷ Θηβαίῳ, ἐπάδεται.

*ἱερός*, ἄ, ὄν “ . . . III. as Subst. . . . 1. *ἱερά*, *τά* . . . c. generally, *sacred objects* or *rites* . . . *cult-images* . . .” Add Ps.—Plutarch, *Vitae Decem Oratorum* p. 849 A: . . . *ἱερά* δὲ καὶ παῖδας καὶ γυναῖκας εἰς τὸν Πειραιᾶ ἀποθέσθαι . . . For some additional examples in the Attic orator Lysurgus see my *Fourth Series* s.v. *ἱερός*.

*ἱερός*, ἄ, ὄν Add a new meaning of the substantive *ἱερά*, *τά* preserved in the *Antiatticista*, printed by Bekker, *Anecdota Graeca* I, p. 100: *ἱερά*· τὰ τῶν τεθνηκότων ὅστ᾽α. Ὑπερείδης κατὰ Ἀρχεστρατίδου [= frag. 49].

*ἴημι* “ . . . I.5. *send*, of living beings, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἦκε; Il. 18.182; *Αἰνείαν* . . . ἐξ ἀδύτοιο ἦκε 5.513; of omens or portents, τοῖσι δὲ δεξιὸν ἦκεν ἐρωδιόν 10.274; ἔλαφον . . . εἰς ὁδὸν αὐτὴν ἦκεν Od. 10.159 . . .” For a post-Homeric example of *ἴημι* with ‘living beings’ as object, see [Euripides] *Rhesus* verse 291: *ἴεμεν* / *ποίμνας* πρὸς ἄκρας.

*ἰκνέομαι* “ . . . II.3 *approach as a suppliant* . . . b. Poet. in pres., *supplicate*, *beseech*, τάσδε τὰς θεὰς καλῶν *ἰκνοῦμαι* S. OC 1011 . . . ταύτης *ἰκνοῦμαι* σ’ E. Or. 671 . . .” Aeschylus *Supplices* 333 belongs here: τί φῆς *ἰκνεῖσθαι* τῶνδ’ ἀγωνίων θεῶν; (The genitive *θεῶν* = πρὸς θεῶν; for this construction the commentators compare Euripides *Orestes* 671 (see above) and *Odyssey* 2.68 *λίσσομαι* ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος.)

*ἱμαῖος*, α, ὄν “(*ἱμάω*) of or for drawing water, (sc. μέλος) *song of the draw-well*, Call. *Hec.* 1.4.12, cf. Trypho ap. Ath. 14.618d.” Add Hesychius *ἱμαῖος*· ὠδὴ ἐπιμύλιος, καὶ ἐπάντλιος, καὶ ἐπίνοστος. It is not clear whether or no this entry goes back (partially?) to the Callimachus fragment (= frag. 260.66 Pfeiffer, who does not cite it; Latte in his edition of Hesychius gives a specific reference to this fragment). The fragment of Trypho ap. Ath. 14.618d begins as follows: καὶ ὠδῆς δὲ ὀνομασίας καταλέγει ὁ Τρύφων τάσδε· “ἱμαῖος ἢ ἐπιμύλιος καλονμένη, ἣν παρὰ τοὺς ἀλετοὺς ἦδον κτλ.” A comparison of Hesychius and Trypho, both of whom give the nominative as *ἱμαῖος*, not *ἱμαῖον*, suggests that the adjective is of two terminations (compare ex. gr. ἀγοραῖος, ὄν) and that the substantive is not *ἱμαῖον*,

τό (*sc.* μέλος or ἄσμα), as *LSJ* state, but ἱμαῖος, ἡ (*sc.* ᾠδή). An apparently unnoticed piece of additional evidence is a fragment of Aristophanes of Byzantium preserved in the same book of Athenaeus as the Trypho fragment (14.619b): Ἀριστοφάνης δ' ἐν Ἀττικάῃς φησιν Λέξεσιν· “ἱμαῖος ᾠδὴ μυλωθρῶν· ἐν δὲ γάμοις ὑμέναιος κτλ.” The two grammatical passages which cite Callimachus frag. 260.66 reveal a possible source of confusion: . . . καλεῖται . . . τὸ ἄσμα δ' ἄδουσιν οἱ ἀντλήται ἱμαῖον. Καλλίμαχος· “ἀεῖδει καὶ πού τις ἀνὴρ ὕδατηγὸς ἱμαῖον” (Schol. ad Aristoph. *Ranas* 1297); ἱμαῖον· ἄσμα· τὸ ἐπὶ τῇ ἀντλήσει λεγόμενον· παρὰ τὸ ἱμᾶν . . . “καὶ πού τις ἀνὴρ ὕδατηγὸς ἱμαῖον ἔγρει” Καλλίμαχος Ἑκάλη (Suda). Both of these comments seem to be inspired directly by Callimachus' words; since ἱμαῖον in Callimachus is an accusative, the gender is ambiguous and the natural tendency was to assume that it was a neuter substantive.

κασσώ “Att. καττ-, (καττός) *stitch, sew together like a shoemaker*, Pl. *Euthd.* 294b; πέδιλα Nic. *Fr.* 85.6:—Med. (nisi leg. καττόμεν), Pherecr. 178. II. metaph., *stitch up* a plot, οἶδ' ἐγὼ τὸ πρᾶγμα τοῦθ' ὁθεν πάλοι καττύεται (says Cleon the tanner), I know the shop that this piece of leather comes from, Ar. *Eq.* 314; καττύνει διαβολάς Alciph. 3.58.” Photius in his *Lexicon* (p. 330, 10 Naber) attests an additional meaning from Hyperides (frag. 250): καττύνεσθαι· Ὑπερείδης· τὸ ὑποδεδέσθαι, ἀπὸ τῶν καττυμάτων. Compare the similar entries in the *Etymologicum Magnum*, p. 493, 47 (Gaisford) and the *Lexeis Rhetoricae* of Bekker (*Anecdota Graeca* I.270.7). For the meaning compare Aristophanes, *Vespae* 1159—1160: ἐγὼ γὰρ ἂν τλαίην ὑποδήσασθαι ποτε / ἐχθρῶν παρ' ἀνδρῶν δυσμενῇ καττύματα. (Here, incidentally, ὑποδήσασθαι is Scaliger's correction of the MS reading ὑποδύσασθαι; it is now supported by the Hyperides fragment given above.)

κερατίνης, ον, ὁ “the fallacy called the Horns: εἴ τι οὐκ ἀπέβαλες, τοῦτο ἔχεις· κέρατα δὲ οὐκ ἀπέβαλες· κέρατα ἄρα ἔχεις D.L. 7.187; κερατίνας ἐρωτῶν Com. *Adesp.* 294: acc. sg. -ναν Luc. *Symp.* 23; cf. κερατίνης.” Add Diogenes Laertius 2.108.

κινέω “. . . A. II.5 phrases: . . . μὴ κ. εὖ κείμενον ‘let sleeping dogs lie’, Pl. *Phlb.* 15C . . .” A second classical example of this proverb is preserved from Hyperides (frag. 30) by the scholium on this Plato passage: ταύτης μέμνηται Ὑπερείδης ὁ ῥήτωρ ἐν τῷ πρὸς Ἀριστογείτονα· “καὶ οὐδὲ ἐκ τῆς παροιμίας δόνασαι μανθάνειν τὸ μὴ κινεῖν κακὸν εὖ κείμενον.”

κρόμμυον, τό “onion . . . κελεύω κρόμμυα ἐσθίειν, = κλαίειν κελεύω, Bias ap. D.L. 1.83.” The same idiom in an expanded form occurs in

Plutarch *Moralia* 153 E: ... ἀποκρινόμενος οὐδὲν ἀλλ' ἢ μόνον κελεύσας κρόμμυα καὶ θερμὸν ἄρτον ἐσθίειν.

λαγέτας, α, ὁ “Dor. leader of the people, Pi. O. 1.89, P. 4.107, S. Fr. 221.12, Hsch. (-έτης).” Add Pindar *Pyth.* 3.85; 10.31.

λουτρόν, τό “bath, bathing-place ... bathing-establishment ...” Add the oldest extant prose example of this meaning, Pseudo-Xenophon, *Ath. Pol.* 2.10: καὶ γυμνάσια καὶ λουτρά καὶ ἀποδυτήρια ...

μακρός, á, ὃν *LSJ* have missed the substantival usage μακρόν, τό used of that part of an Attic comedy also called πνίγος; for this meaning see the scholium to Aristophanes *Nubes* 518: ... πνίγος, δ καὶ μακρόν; scholium to *Vespae* 1051 (πνίγος τὸ καὶ μακρόν); scholium to *Acharnenses* 659 (τὸ καλούμενον πνίγος καὶ τὸ μακρόν).

μελανθής, ἐς “(ἄνθος = colour) black, swarthy, γένος A. *Supp.* 154 (lyr.); μ. ροίζω σπερχόμενος πόντος *Hymn. Is.* 150.” It is perhaps more accurate to say that in a compound such as μελανθής in Aeschylus *loc. cit.* the force of ἄνθος is not simply “color” but specifically “bloom of complexion”, “complexion”. Compare Theodectes frag. 17.1—3 Nauck: ... ἥλιος ... σκοτεινὸν ἄνθος ἐξέχρωσε λιγνός εἰς σώματ' ἀνδρῶν; Meleager in *Anth. Pal.* 12.165 (λευκανθής — but Sophocles *O.T.* 742 λευκανθές κάρα is different). For other examples of ἄνθος = “complexion”, see my *Third Series s.v.* ἄνθος (*Glotta* 68.1970.60).

μέτοικος, ὁ, ἡ “settler from abroad, alien resident in a foreign city ... βροτοῖς οὔτε <νεκρός> νεκροῖσιν μέτοικος, οὐ ζῶσιν, οὐ θανοῦσιν whose home is neither with the living nor the dead, S. *Ant.* 852 (lyr.) ...” Despite the uncertainty of the reading in this passage, the meaning of μέτοικος is clear enough. Antigone's similar utterance shortly afterwards in the same play (verse 868) should be added: πρὸς οὗς ἀραῖος ἄγαμος ἄδ' ἐγὼ μέτοικος ἔρχομαι; see also the use of μετοικία in verse 890.

μήνυτρον, τό “reward for information ... in Attic only pl. ...” Add Andocides 1.27; Lysias 6.43.

μητρόπολις, εως, ἡ “mother-state ... 2. metaph., ἐστὶ μ. τοῦ ψυχροῦ [ὁ ἐγκέφαλος] Hp. *Carn.* 4; ἡ ἱστορία μ. τῆς φιλοσοφίας D.S. 1.2, cf. Chrysipp. *Stoic.* 3.199; γεωμετρία ἀρχὴ καὶ μ. τῶν ἄλλων (sc. μαθημάτων) Ph. ap. Plu. 2.718e.” (Note that in the reference to Plutarch 2.718e, “Ph.” is not Philo, as usually is the case in *LSJ*, but Philolaus.) Add Diogenes Cynicus ap. Diogenes Laertius 6.50: τὴν φιλαργυρίαν εἶπε μητρόπολιν πάντων τῶν κακῶν; Stobaeus, *Eclogae* 3.417.5 Hense *Βίων* ὁ σοφιστὴς τὴν φιλαργυρίαν μητρόπολιν ἔλεγε πάσης κακίας εἶναι. Compare entry 265 in the *gnomologia* preserved in *cod. Vatic.*

*graec.* 743: Δημόκριτος τὴν φιλαργυρίαν ἔλεγε μητρόπολιν πάσης κακίας (edited by Sternbach in *Wiener Studien* 10.1888.231—232, which see for additional references).

νόσος, ἡ “Ep. and Ion. (not Dor., cf. *Berl. Sitzb.* 1927.156 (Cyrene)) νοῦσος . . .” Aeschylus, *Supplices* verse 684 (νοῦσων δ’ ἔσμός . . .) should be added. This passage (from a choral lyric) seems to be the only place in extant tragedy where the form νοῦσος occurs. W. Dindorf, *Lexicon Aeschyleum* s.v. νόσος comments of this occurrence: “quod unicum est formae Ionicae exemplum, fortasse ab librario illatum, quum metrum νόσων ferat.” F. Ellendt, *Lexicon Sophocleum* s.v. νόσος is more definite “scriptura νοῦσος nimis Ionica est, nec usi ea poetae Attici.” The editors are correct in retaining the MS lection νοῦσων in Aeschylus.

ξηρός, á, óν “dry . . . I.2 of bodily condition, withered, lean, δέμας E. *El.* 239; ξηρός ὑπαὶ δείους Theoc. 24.61 . . .” The meaning “withered” has been questioned for both these passages; see respectively J. D. Denniston’s edition of the *Electra* and A. S. F. Gow’s commentary to Theocritus. For a certain instance of the meaning “withered”, see the *Novum Testamentum*. *Matthew* 12.10: καὶ ἰδὸν ἄνθρωπος χεῖρα ἔχων ξηράν; so also *Mark* 3.3 and *Luke* 6.6,8. Compare further *John* 5.3: ἐν ταύταις [*sc.* ταῖς στοαῖς] κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν (the *codex Bezae* and some other witnesses attest the reading ξηρῶν παραλυτικῶν here). In the biblical passages, at least, this usage of ξηρός implies the inability to move the diseased limb (compare the reading παραλυτικῶν in *John* 5.3 cited above); thus in *Mark* 3.1 the phrase ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα occurs exactly parallel to the expression in *Mark* 3.3 τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι. For the meaning of ξηραίνω here, commentators compare LXX.3 *Kings* 13.4: καὶ ἰδὸν ἐξηράνθη ἡ χεὶρ αὐτοῦ, ἣν ἐξέτεινεν ἐπ’ αὐτόν, καὶ οὐκ ἠδυνήθη ἐπιστρέφαι αὐτὴν πρὸς ἑαυτόν. *LSJ* have missed both these examples of ξηραίνω with a “paralytic” force (they do cite *Mark* 9.18 where ξηραίνω is used in the same way).

ὁθούνεκα “for ὅτον ἐνεκα . . . because, c. ind., S. *Aj.* 123, 553, etc.; ζηλῶ σ’ ὁ . . . A. *Pr.* 332. II. = ὡς or ὅτι, that, c. ind., S. *El.* 47, 617, 1308, *Ph.* 634, etc.: rarely c. opt., Id. *OC* 944, *OT* 1271.” *LSJ* omit examples from Euripides, for whom the word is well-attested: in the sense “because” *Helena* 104, 591; *Ion* 662; in the sense “that” *Alceste* 796; frag. 326. ὁθούνεκα also occurs in frag. 862, where it is not clear whether it means “because” or “that”. See further Euripides (?) frag. 1024, line 3 in Snell’s *Supplementum* to Nauck’s *TGF*.

The fourth line of this fragment (= *P Hib.* I.7) contains the beginning of the well-known verse in I *Corinthians* 15.33 *φθείρουσιν ἡθὴν χρῆσθ' ὁμιλίαι κακαί*. Since *ὁδοῦνεκα* does not seem to occur in comedy (in marked contrast to its frequent occurrence in tragedy), it is unlikely that the verse in I *Corinthians* was original with Menander (frag. 187 Koerte), as is often stated. Rather, Menander seems to have borrowed it from some tragedian, presumably Euripides. (The significance of *ὁδοῦνεκα* for the provenience of this verse was pointed out by A. D. Knox in *CQ* 19.1925.164.) A synonym of *ὁδοῦνεκα* (really the same word) is *ὁδοῦνεκεν*; *LSJ* give one example of this in their *Lexicon s.v.* and add two further examples in their *Supplement* (all Hellenistic occurrences); a fourth example is *Anthologia Palatina* 7.161.3 (Antipater Sidonius). *LSJ Suppl.* add a new entry: “*ὁδοῦνεκεν*, Ion. for *ὁδοῦνεκα*, because Archil. (?) in P Oxy. 2317.12.” Herodas the mime writer also uses this form: *ὁδοῦνεκεν* (= “because”) in 7.103, as well as *ὁδοῦνεκα* (= “that”) in 5.20; 6.62; 7.45.

*οἰκετεία*, ἡ “1. household of slaves, Str. 14.5.2, Luc. *Merc. Cond.* 15, *IPE* 1<sup>2</sup>.32 B 15 (Olbia), *P. Teb.* 285.6 (iii A.D.):—later written *οἰκετία*, Epict. *Ench.* 33.7.” Add from the New Testament *Matthew* 24.45.

*ὁμῶς* *LSJ* do not note the usage of *ὁμῶς* with the force of a preposition = *σύν*; see Quintus Smyrnaeus 9.427 (of Philoctetes): *οἱ δέ μιν αἰὲρ' ἐπὶ νῆα . . . ἔνεικαν ὁμῶς σφετεροῖσι βελέμνοις*. This usage was doubtless modelled on the analogy of *ὁμοῦ c. dat.* (a construction as old as the Homeric epics).

*ὁσιος*, α, ον “I.2. opp. to *ιερός*, permitted or not forbidden by divine law, profane . . .” Add Hyperides, frag. 32 *καὶ τὰ χρήματα τὰ τε ἱερὰ καὶ τὰ ὁσια*; Demosthenes 24.120 *τὰ μὲν ἱερὰ . . . τὰ δ' ὁσια, ἃ ἐγγίγνετο ὁμέτερα . . .* Compare Harpocration *s.v.* *ὅσιον*.

*ὁστέον*, τό “Att. contr. *ὁστοῦν* . . . III. stone of fruit, *ὁστών περσεύων* *P. Cair. Zen.* 176.168 (iii B.C.), cf. Dsc. *Eup.* 1.66, *Grp.* 10.13.3, al., Sch. Nic. *Al.* 99.” Add Galen *Nat. Fac.* 3.4 (= II.153 Kühn): *πολλὰ γοῦν πολλάκις ὁπωρῶν ὁστὰ μέγιστα καταπίνουσι . . .*

*πάλλευκος*, ον “all-white, A. *Eu.* 352 (lyr.); *δέρη, ποῦς*, E. *Med.* 30, 1164:—written *πάνλευκος*, Orac. ap. Phleg. *Fr.* 37J. (restd. for *ζάλευκος* from Zos. 2.6), Nonn. *D.* 7.218.” Add a third Euripidean occurrence, frag. 472.16 *πάλλευκα . . . εἶματα*.

*παραγραφικός*, ἡ, ὅν “. . . Adv. -*κῶς* by way of *παραγραφή* II.1 [= exception taken by the defendant to the admissibility of a suit, special plea, demurrer] D. 22 Arg. ii. 11.” Add a second example

from the *Argumentum* to Antiphon, *oratio* 5 (= *De caede Herodis*):  
 . . . ὁ δὲ τὸ μὲν τῆς κακουργίας ἔγκλημα ἀπολύεται παραγραφικῶς . . .

*παρθένιος*, *a*, *on* Add the substantival usage in the title of the Hippocratic work *Περὶ παρθενίων* (ed. Littré, vol. VIII, pp. 466—470); Littré translates the title “Des maladies des jeunes filles.”

*πεζομαχέω* “*fight by land or on foot* . . . *π. καὶ ναυμαχοῦντες* Isoc. 7.75 . . .” The same collocation *πεζομαχοῦντες καὶ ναυμαχοῦντες* also occurs in the *Epitaphios* of Lysias (= *oratio* 2.47).

*πνοή*, *ῆς*, *ῆ* The phrase in Aeschylus, *Prometheus* verse 800, deserves a citation: . . . Γοργόνες . . . ἄς θνητὸς οὐδείς εἰσιδὼν ἔξει *πνοάς*. H. J. Rose in his commentary to the play observes “*ἔξει πνοάς*. There seems to be no other example of this phrase, although it is readily intelligible. *πνοή* . . . is here used in the sense of the much commoner *πνεῦμα*, ‘life-breath’ . . .” The expression *πνεῦμα ἔχειν* occurs in this sense in Polybius 31.10.4. The statement about Anaximander’s theory in Aetius, *Placita* 2.21.1 (= H. Diels, *Doxographi Graeci* p. 351.6—7), despite the very different context, actually contains a rather similar expression: . . . τὸν δὲ κύκλον, ἀφ’ οὗ [*sc. ὁ ἥλιος*] τὴν ἐκπνοὴν ἔχει καὶ ὑφ’ οὗ φέρεται . . .

*ποιέω* “. . . A. III with Adj. as predic., *make, render* so and so . . . Med., . . . *ποιεῖσθαι* *τινα παῖδα* *make* him *one’s son*, i.e. *adopt* him as son . . . without *υἱόν*, *adopt* . . .” *LSJ* do not recognize another usage of the middle *ποιεῖσθαι* = “acknowledge” a *legitimate son* as one’s own; this usage occurs in several passages where the context shows clearly that there is no question of adoption. Thus Andocides *De Mysteriis* 1.124: . . . τὸν υἱὸν αὐτοῦ . . . σκέψασθε πῶς γέγονε καὶ πῶς ἐποιήσατ’ αὐτόν; see also Demosthenes 39.35, [Demosthenes] 40.29. Full discussion of this usage by J. Rudhardt, *Museum Helveticum* 19.1962.53—56.

*πολλαπλασίων*, *on* “= *πολλαπλάσιος*, *Num. Chron.* 1905.114 (Abonuteichos, ii B.C.), Plb. 35.4.4., Plu. 2.215b: c. gen., Phld. *Sign.* 9. Adv. -όνως Poll. 4.164.” This word occurs in the New Testament (*Luke* 18.30 and as a *v.l.* to *ἐκατονταπλασίονα* in *Matthew* 19.29); add also Josephus, *Bellum Iudaicum* 1.514 and Plutarch, *Moralia* 191C; [Plut.] II. 890C. There are a number of examples in Archimedes: II. 134.13, 14; 242.8, 9; 248.3; 252.9; 256.17 (Heiberg).

*πρό* “. . . B. Position: words may be between *πρό* and its case, Pl. 23.115; but it does not follow its case, exc. after Ep. forms in -θι, *Τλιόθι πρό*, *οὐρανόθι πρό*, *ἡῶθι πρό*.” An apparent exception to this “rule” is Aeschylus, *Supplices* 827: *τῶν πρό*, *μάρπτι*, *κάμνοις* (where *τῶν πρό* seems to be equivalent to *πρό τούτων*).

προσκατερέω “*persist obstinately in . . . adhere firmly to . . . remain in attendance at a law court . . . devote oneself to . . . wait for . . .*” Add the curious extension of meaning in the gospel of *Mark* 3.9: καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκατερεῇ αὐτῷ . . . (= “. . . that a boat be ready and waiting for him . . .”).

πυρριχίζω “*dance the πυρρίχη*, Arist. *Fr.* 519, Plu. 2.554b, Luc. *D. Deor.* 8.1.” Add Athenaeus 14.631A: ἐκμανθάνουσι τε πάντες ἐν τῇ Σπάρτῃ ἀπὸ πέντε ἐτῶν πυρριχίζειν.

ῥυποφθαλμία, ἡ “= ταχυτῆς περὶ τὸ ἰδεῖν τὸ ποθούμενον, *Stoic.* 3.97.”

ῥυπόφθαλμος, ὁ “*casting the eyes about*, Ptol. *Tetr.* 164, 171.”

These words want a more specific definition. To judge from the scanty evidence, they were always used in a “lewd” sense. ῥυποφθαλμία seems to have become a more or less formal term of Greek ethical theory. Its one extant occurrence is in a treatise *De Passio-nibus* (= *Περὶ παθῶν*) which has come down under the name of Andronicus of Rhodes (p.18, 1.7 Kreuttner = *Stoic.* 3.97); here it appears in a list of definitions entitled *Ἐπιθυμίας εἶδη κζ’*. The word is literally a “casting about” of the eyes (at the object of one’s desire) and the paraphrase of it given in the *De Passio-nibus* is accurate. The two occurrences of the adjective ῥυπόφθαλμος in the *Tetrabiblos* of Ptolemy are translated respectively “leering” and “. . . cast in-viting glances of the eye” by F. E. Robbins in his Loeb edition of that work. The meaning of these two words is further illustrated by a passage from the early Christian writing, the *Didache*, c. 3.3: τέκνον μου, μὴ γίνου ἐπιθυμητής, ὁδηγεῖ γὰρ ἡ ἐπιθυμία πρὸς τὴν πορ-νεῖαν, μηδὲ αἰσχρολόγος μηδὲ ὑψηλόφθαλμος· ἐκ γὰρ τούτων ἀπάντων μοιχεῖται γεννῶνται. Basically, ὑψηλόφθαλμος (which is found only here) and ῥυπόφθαλμος denote the same thing; their connotations are slightly different: ὑψηλόφθαλμος describes a man who “raises his eyes” (to obtain a better look at the object of his desire). The concept is biblical; see LXX. *Siracides* 26.9: πορνεία γυναικὸς ἐν μετεω-ρισμοῖς ὀφθαλμῶν καὶ ἐν τοῖς βλεφάροις αὐτῆς γνωσθήσεται; *ib.* 23.4—5: μετεωρισμὸν ὀφθαλμῶν μὴ ὥς μοι καὶ ἐπιθυμίαν ἀπόστρεφον ἀπ’ ἐμοῦ. That the above analysis of ῥυπόφθαλμος and ὑψηλόφθαλμος is correct seems confirmed by the fourth-century *Apostolic Constitutions*. The first half of the seventh book of this work contains an expanded ver-sion of the *Didache*; the MSS of *Apost. Const.* 7.6, the passage cor-responding to *Didache* 3.3, have not ὑψηλόφθαλμος, but ῥυπόφθαλμος. Apparently, ῥυπόφθαλμος here is not an accidental corruption of ὑψηλόφθαλμος, but a conscious interpretation of it.

ῥυθμός, ὁ “Ion. ῥυσμός . . . V. *form, shape* of a thing . . .” Add LXX. *Exodus* 28.15 κατὰ τὸν ῥυθμὸν τῆς ἐπωμίδος ποιήσεις αὐτό; LXX *Canticum* 7.2 ῥυθμοὶ μηρῶν σου ὅμοιοι ὁρμίσκοις ἔργῳ χειρῶν τεχνίτου. See also LXX. IV *Reges* 16.10 (already adduced by *LSJ* s.v. ῥυθμός V) and LXX. *Isaias* 44.13, where the corresponding verb occurs: τέκτων . . . ἐν κόλλῃ ἐρρύθμισεν αὐτό. The meaning “form”, “shape” (= σχῆμα), which seems to be the original meaning of ῥυθμός (compare *CP* 58.1963.36—38), first appears in the *Ionic* form ῥυσμός (Archilochus, Anacreon, Democritus). Is it coincidence that this same meaning reappears in the *Septuaginta*, the language of which has well-known *Ionic* affinities?

ὁύμη, ἡ “. . . II. *street . . . lane, alley . . .*” Add LXX. *Prov.* 31.23 (v.l.), *Siracides* 9.7, *Tobit* 13.18 (codd. BA); *Ev. Matt.* 6.2; *Ev. Luc.* 14.21.

Σάβος “= Σαβάζιος, Orph. H. 49.2, Phot.; σάβος· βακχεία, Hsch.:—hence Σάβοι, οἱ, *persons dedicated to the service of Sabazius, Bacchanals*, Plu. 2.671f; Phrygian word, acc. to St. Byz. s.v. Σάβοι.” Add a new meaning “*place consecrated to Sabazius*”; see the scholium on Aristophanes, *Aves* 874: . . . σάβους δὲ ἔλεγον καὶ τοὺς ἀφιερωμένους αὐτῷ [sc. Σαβαζίῳ] τόπους καὶ τοὺς βάκχους τοῦ θεοῦ. The word is also found in Harpocration s.v. Σάβοι.

σηκίς, ἴδος, ἡ “*female house-slave, housekeeper*, Ar. V. 768, Pherecr. 10 (where however it seems to be a pr. n.), cf. Poll. 3.76, Phot.” Add Epicharmus frag. 125 Kaibel, where σηκίς occurs thrice. (Possibly it is to be taken as a proper name in this rather obscure fragment, but the scholiast to Aristophanes *Pax* 185, where the Epicharmus fragment is preserved, himself uses the plural τὰς σηκίδας, clearly *not* as a proper name, in explaining Epicharmus’ words.)

σηκός, ὁ “. . . III. *stump of an old olive-tree*, περὶ τοῦ σ., title of speech by Lysias.” Strictly, σηκός in this sense means the *enclosure* or *fence* surrounding the stump of a sacred olive-tree and then, by a transference of meaning, the *stump* itself. The word occurs not merely in the title of Lysias’ speech—the title need not be as old as the speech—but in the speech itself (eleven times by my count: *oratio* 7.2, 5, 10, 11 (*bis*), 14, 15, 17 (*bis*), 28, 42). The full expression ἐλάας σηκός in 7.28 should be noted.

σκάφιον, τό “. . . II. *a fashion of haircutting* (borrowed from the Scythians), *in which the hair was cut close off round the head*, so as to leave it only on the crown, which then looked like a *bowl*, σκάφιον ἀποκεκαρμένῃ Ar. Th. 838; σ. ἀποτετιλμένος Id. Av. 806.” Harpocration preserves two more examples of this meaning: σκάφιον· Ἀντιφῶν

[frag. 12] ἐν τῇ πρὸς τὴν Δημοσθένους γραφὴν ἀπολογία. ὅτι δὲ τὸ σκάφιον εἶδος κουράς, καὶ Ἀριστοφάνης Γήρα [frag. 147].

σκοτοδινία, ἡ “Ion. -ίνη, dizziness, vertigo, Hp. VM 10, Coac. 157, Morb. 2.4, Pl. Sph. 264c.” Add a second Attic example from Plato, Leges 892E.

σύνθωκος, ὃν “= σύνθακος, Jul. Or. 5.166 b. II. Subst. σύνθωκος, ὁ, public seat, Sophr. 153.” *LSJ Suppl.* revise this entry as follows: “I, for ‘ὄν’ read ‘ὅ’ and add ‘; Μίνω σ. εἶμι Poet. in Inscr. in Arch. Pap. 5.164 (iii/ii B.C.).’ The *Suda*, s.v. Φρύνιχος, preserves another example as an alternate title of one of Phrynichus’ tragedies: . . . Δίκαιοι ἢ Πέρσαι ἢ Σύνθωκοι . . . [Adler in the *apparatus criticus* of her edition of the *Suda* notes “Σύνθακοι Kust., oblocutus est Bos.”] It is often stated that θᾶκος is the Attic form, θῶκος the Epic, Ionic, Doric form (cf. *LSJ* s.v. θᾶκος; K. Meisterhans, *Grammatik der attischen Inschriften*<sup>3</sup> p. 16 and n. 75; H. Frisk, *Griechisches Etymologisches Wörterbuch* s.v. θᾶκος). However, not only is σύνθωκος attested for Phrynichus but θῶκος is used by Menander in the *Dyscolus*, v. 176 (*LSJ Suppl.* s.v. θᾶκος; *Glotta* 46.1968.67). This evidence, while not fully conclusive, suggests that θῶκος may have been used even in Attic as a by-form of θᾶκος.

συννέμω “feed or tend together . . . 2 generally, make one’s partner or associate, εἰσαγαγεῖν τὴν δοκιμασίαν συννείμαντας IG<sup>2</sup>.850.20; ‘Ρώμη προσποιοῦσα ἐαντῇ καὶ συννέμουσά τινας Plu. Rom. 16:—Pass., to be associated, Id. 2.424a; ποιητικὴν μουσικὴν -ομένην ib. 744f.; ἀχθόμενος ἐπὶ τῷ -νέμεσθαι πολλάκις Ἀκέστορι Satyr. Vit. Eur. Fr. 39 xv 29; cf. συννομέομαι.” Add Didymus *De Demosthene Commenta*, Col.7.21—23 (p. 14 Diels-Schubart): . . . ἐγγράπτο ἐν αὐτῇ [sc. τῇ εἰρήνῃ] τοὺς τὴν Ἀσίαν οἰκοῦντας “Ἕλληνας ἐν βασιλέως οἴκῳ πάντας εἶναι συννενημένους. Note also the idiomatic use of the phrase ἐν βασιλέως οἴκῳ here (compare *LSJ* s.v. οἶκος III).

σφεῖς “. . . B. I. 3 oblique cases in combination with αὐτῶν, αὐτούς, etc., forming a reflex. Pron. . . it sts. = ἀλλήλους . . .” Add Andocides 3.11: εἰρήνη γὰρ καὶ σπονδαὶ πολὺ διαφέρουσι σφῶν αὐτῶν; compare further *LSJ Suppl.* s.v. σφεῖς.

ὕμνέω “I.1 . . . c. dupl. acc., ἃ τὴν πόλιν ὕμνησα the points wherein I praised our city, Th. 2.42 . . .” Add Euripides, *Bacchae* 71—72: τὰ νομισθέντα γὰρ αἰεὶ Διόνυσον ὕμνήσω. (Compare also Euripides, *Heracles* 688 παιᾶνα . . . ὕμνοῦσ’ . . . τὸν Λατοῦς . . . γόνον, quoted by *LSJ* s.v. ὕμνέω I.3.)

φάσκω “say, affirm, assert . . . 2. think, deem, expect, ὃ οὐ ποτ’ ἔγωγε τελευτήσεσθαι ἔφασκον II. 13.100; οὐ μ’ ἐφάσκεθ’ . . . οἴκαδ’ ἰκέσθαι

Od. 22.35: *φάσκειν* . . . *ὄρᾱν believe that* you see, S. El. 9.” Sophocles employs the same usage of *φάσκω* (= “think”, “deem”) also at *Oedipus Tyrannus* 462 and *Philoctetes* 1411. (It is noteworthy that in all three Sophoclean examples the infinitive *φάσκειν* is used with the force of an imperative.)

*φονάω* “Desiderative, to be athirst for blood, to be murderous, *φονᾶ*, *φονᾶ νόος ἤδη* S. Ph. 1209 (lyr.); *φονώσασιν* . . . *λόγχαις* (Boeckh, after Sch., for *φονίαισιν*) Id. Ant. 117 (lyr.), cf. Hp. *Virg.* 1; *ἐοικῶς φονῶντι* Ael. VH. 2.44 . . .” Jebb at *Antigone* 117ff. observes “*φονώσασιν*: the word is not rare in later writers, but in classical Greek occurs only here and *Philoctetes* 1209 . . .” A third example from classical tragedy is perhaps preserved in the Byzantine work *Christus Patiens*, verse 1756: *δεῖ γάρ σε τὴν φονῶσαν ἐκλιπεῖν πόλιν*; Dodds, in his edition of Euripides’ *Bacchae*<sup>2</sup> (Appendix, p. 245) suggests that this verse may derive from a lost section of that play (“Perhaps spoken by Dionysus to Agave: the people will demand her blood if she remains”).

*χαμαιριφής*, *ἐς* “thrown to the ground . . .” There is no certain example of this word from the classical period; the one possible exception should be noted, Euripides, *Bacchae* 1111: *ὑποῦ δὲ θάσσων ὑπόθεν χαμαιριφής / πίπτει πρὸς οὔδας μυρίοις οἰμώγμασιν*. Here the MSS have *χαμαιπετής*; *χαμαιριφής* has been conjecturally restored (by whom?) from the *Christus Patiens*, verse 1430. Murray prints *χαμαιριφής* and Dodds in his edition seems to approve. [Dodds observes “*χαμαιπετής* is ugly with *πίπτει*: cf., however, *Tro.* 506ff., where *χαμαιπετῇ* is followed in the next line by *πεσοῦσα*.” Still, Dodds answers his own objection to *χαμαιπετής* by the parallel in the *Troades*, and I wonder whether the number of intricate correspondences in these verses is entirely accidental: With the MS lection *χαμαιπετής* there are four ‘responsions’—*μυρίαν* (v. 1109) ~ *μυρίοις* (v. 1112); *ὑποῦ* ~ *ὑπόθεν* (v. 1111); *χθονός* (v. 1110) ~ *χαμαι* (v. 1111) ~ *οὔδας* (v. 1112); *-πετής* (v. 1111) ~ *πίπτει* (v. 1112). *χαμαιπετής* is a common classical word attested for Aeschylus as well as for Euripides.]

*χρύσεος*, *η, ον* “. . . Aeol. *χρύσιος* Sapph. 1.8 al. . . . Boeot. *χρούσιος* . . .” The dialect form *χρύσιος* appears also in Alcman’s Laconian Doric poems: frag. 3.68 Page *χρύσιον*; frag. 56.3 Page (= 37.3 Diehl) *χρύσιον* [Bergk: *-εον* Athenaeus]; frag. 91 Page (= 105 Diehl) *χρύσιον* [edd. vett.: *-ειον* Athenaeus]. (Frag. 3 is preserved on P. Oxy. 2387; the orthography in *-ιος* of the papyrus may be safely regarded as original.)