

sind neben allem Witz auch oft voll von ausgesuchter Bosheit. *Παρωδία* ist also schon im Hellenismus zu jenem vieldeutigen Allerweltsbegriff geworden, mit dem man es noch in der Gegenwart zu tun hat. Am reinsten hat, verglichen mit dem Sammelsurium antiker Deutungen in der Suda⁸⁰), die Rhetorik das Wesen antiker literarischer Parodie formuliert: *παρωδία γάρ ἐστιν ὅταν τὸ ἀλλότριον εἰς τὴν οἰκείαν σύνταξιν μεταποιήσῃ τις οὕτως ὥς μὴ λανθάνειν*⁸¹).

Entscheidend ist also die Spannung zwischen dem Eigenen und dem Fremden, bei der Parodie von Gattungen die Spannung zwischen der vertrauten Form und einem der Gattung unangemessenen Gehalt. Diese Spannung soll der Hörer oder Leser bemerken, da auf ihr das intellektuelle Vergnügen an der Parodie beruht. Die Parodie setzt also ein belesenes Publikum und relativ feste Normen der literarischen Gattungen voraus. Sie kann sich außerdem nur an Mustern entwickeln, die sich bereits durchgesetzt haben und zu Klassikern geworden sind. Daß Homer das bevorzugte Objekt griechischer *παρωδία* war, erklärt sich schon aus dessen Bedeutung für den Schulunterricht und ist keineswegs ein Indiz für die schwindende Beliebtheit der Rhapsodie — ebensowenig wie die Gebetsparodien des Aristophanes ein Indiz für die Frivolität des attischen Theaterpublikums darstellen — eher das Gegenteil. Vielmehr gehen bestimmte Spielarten der Parodie zusammen mit ihrer Vorlage unter, und neue Möglichkeiten der Parodie eröffnen sich immer dann, wenn sich neue literarische Konventionen verfestigt haben.

Greek Lexicographical Notes: Sixth Series

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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*.

ἄβρός, ἄ, ὄν “*graceful, delicate, pretty* . . . Adv. ἄβρως . . . βαίνειν *step delicately*, Sapph. 5, E. Med. 831: neut. sg. as Adv., ἄβρόν βαίνον-

⁸⁰) Suda s.v.: *παρωδούμενος* : *λεγόμενος* (*ψεγόμενος* corr. Stephanus). *καὶ παρωδία* : *οὕτω λέγεται ὅταν ἐκ τραγωδίας μετενεχθῇ λόγος εἰς Κωμωδίαν* . . . *καὶ παρωδήκει* : *ἄλλην ᾗσεν ᾠδὴν*.

⁸¹) Johannes Siculus RGr 6, 400, 16 Walz.

τες E. *Med.* 1164 . . .” The phrase ἄβρωῶς βαίνειν does not occur in Sappho 5 [= frag. 2.14 L-P]: . . . χρυσίαισιν ἐν κυλίκεσσιν ἄβρωῶς [Bergk: ἀκρῶς ostracon: ἀβροῖς Athenaeus] / ὁμ(με)μείχμενον θαλάλαισι νέκταρ / οἶνοχόαισον. For the expression ἄβρωῶς (ἀβρόν) βαίνειν compare perhaps ἀβροβάτης in Aeschylus *Persae* 1073 and Bacchylides 3.48 (but for a possibly non-Greek etymology of this word see M. Leumann in B. Snell’s edition of Bacchylides, *loc. cit.*).

ἀγέλη, ἡ “herd . . . also in Pl. *R.* 451c, Arist. *HA* 570^a 27, etc., but rare in early prose. II. in Crete and at Sparta, *bands* in which boys were trained, Ephor. 64, Plu. *Lyc.* 16, Heraclid. *Pol.* 15, *GDI* 4952 (Dreros), etc. . . .” Ast in his *Lexicon Platonicum* cites more than twenty instances in Plato of this word “rare in early prose”. Plato even uses ἀλέλη in the quasi-technical Dorian sense (*LSJ s.v.* II); see *Laws* 794A. E. B. England comments at *Laws* 666E2 “ἀγέλη in Crete, and βονά in Sparta, were technical terms for the bands or classes in which the youths were trained.” This is not quite accurate, since ἀγέλη seems to have been used at Sparta as well as on Crete; see Plutarch, *Vita Lycurgi* c. 16: . . . πάντας εὐθὺς ἐπταετείς γενομένους παραλαμβάνων αὐτὸς εἰς ἀγέλας κατελόχιζε . . . ἄρχοντα δ’ αὐτοῖς παρίστατο τῆς ἀγέλης . . .

ἄγκοινα, ἡ “poet. for ἀγκάλη, only in pl. . . . II. *halyard*, *IG* 2. 794^b 20, al., prob. in Alc. 18.9.” For meaning II, note that in Alcaeus 18.9 [= frag. 326.9 L-P] the Lesbian form ἄγκονναι [ἄγκυραι MSS] is conjectured (by Unger, accepted by Page, *Sappho and Alcaeus* p. 187). *LSJ Suppl.* add the form ἀγκοῖνη (in this nautical sense) from a 3rd century B.C. papyrus. It should be added that ἄγκοινα = “*halyard*” was taken over into *literary* Latin (in the form *anquina*), a fact which is perhaps not without significance in evaluating Unger’s conjecture in Alcaeus, *loc. cit.* See Lucilius 1114 Marx *funis enim praecisus cito atque inquina* [Junius: *anchora* MSS] *soluta* (compare χόλαισι in Alcaeus, *loc. cit.*!); Cinna, *frag.* 5 *atque angina regat stabilem fortissima cursum* (from the *Prompempticon Pollionis*). Luebeck in Pauly-Wissowa *RE* I. 2220 discusses the meaning of ἄγκοινα.

ἀδυναμία, ἡ “*want of strength, debility*, Hp. *VM* 10: pl., ib. 19, Plu. 2. 791d: of medicine, *want of strength*, Thphr. *HP* 9.18.4. 2. generally, *inability, incapacity* . . .” *LSJ* cite ἀδυναμία in its (presumably) oldest meaning = “*physical inability*” only from the Hippocratic corpus, which is Ionic Greek, and from Plutarch, who is late. Lysias so uses it of the aged (compare Plutarch, *loc. cit.*) in *oratio* 31.19.

ἀκριβεία, ἡ “exactness, precision, Hp. VM 12, Th. 1.22, etc. . . .” Two additional Hippocratic examples of the “scientific” usage of ἀκριβεία may be seen in *Regimen* [= περὶ διαίτης] 3.67; τὸ ἀκριβές occurs in the same sense at the end of this same chapter. On ἀκριβεία and ἀκριβής as pejorative terms in the orators, see K. J. Dover, *Lysias and the Corpus Lysiacum* (Berkeley and Los Angeles 1968), p. 155.

ἀλίκτυπος, ὃν “sea-smitten . . . roaring on the sea . . .” Add *Anacreontea* 48.7 ἐς ἀλίκτύπους ἀήτας. (Compare Horace, *Odes* 1.9 10–11 *ventos aequore fervido deproeliantis?*)

ἀνατίθημι “. . . B. Med. . . . II. 2 take back a move at πεπτοί, Pl. *Hipparch.* 229e: hence metaph., retract one’s opinion, X. *Mem.* 1.2. 44, cf. 2.4.4; freq. in Pl. . . . Luc. *Pseudol.* 29.” This idiomatic usage survives also in Menander; see *frag.* 80 Koerte (ἐκφυγοῦσα δ’ ἦν εἶχεν νόσον / οὐκ ἔσχε τοὺς ῥηθέντας ἀναθέσθαι λόγους) and note the title of one of his lost comedies *Ἀνατιθεμένη* (presumably = “The Lady Who Changes Her Mind”). Compare further *LSJ Suppl. s.v.*

ἀναφρίζω “cover with foam, Phryn. *PS* p. 46 B.” This verb recurs as a medical symptom (in a broken context) in Menander, *Aspis* 453 (Austin).

ἀντεραστής, οὗ, ὁ “rival in love, τινός Ar. *Eq.* 733; generally, rival, Pl. *R.* 521b, Arist. *Rh.* 1388^a 14.” Add [Plato] *Amatores* 132C, 133B; ἀντερασταί is also found in the margin of codex B as a variant for ἐρασταί as the title of this work (compare Diogenes Laertius 9.37 “εἶπερ οἱ Ἀντερασταὶ Πλάτωνός εἰσι,” φησὶ Θεόφραστος [*FHG* 3.504] . . .). For a newly-discovered example see Menander, *Samia* 26 (Austin) ὑ[π’] ἀντεραστῶν μειρακίων.

ἀντί “. . . B. Position: ἀντί rarely follows its case, as in Il. 23.650, A. *Ag.* 1277, *IG* 5 (1). 1119 (Geronthrae, iv B.C.), *AP* 7.715 (Leon.); but the Gramm. hold that it never suffers anastrophe.” This post-position of ἀντί is found also in Hesiod, *Theogony* 893: . . . ἵνα μὴ βασιληίδα τιμῇ / ἄλλος ἔχοι Διὸς ἀντὶ θεῶν αἰεγενετῶν. M. L. West *ad loc.* comments “ἀντί comes after its case five times in Homer. On its lack of accent cf. Wackernagel, *Kl. Schr.*, p. 1196.”

ἄξιος, α, ὃν “. . . I. 3. b. in Att. in an exactly opposite sense, ‘good value for the money’, i.e. cheap, Ar. *Eq.* 672, 895: Comp., ib. 645; ὡς ἀξιότατον πρίασθαι Lys. 22.18; ὡς ἄ. γεγόνασιν οἱ πυροὶ ἐν τῇ ἀγορᾷ Thphr. *Char.* 3.3, cf. X. *Vect.* 4.6.” *LSJ Suppl. s.v.* ἄξιος correct “I. 3. b, for ‘Lys. 22.18’ read ‘Lys. 22.11’.” The phrase ὡς ἀξιότατον πρίασθαι occurs neither in Lys. 22.18 nor in Lys. 22.11; it occurs in Lys. 22.8. In 22.11 the expression ἢ ὡς ἀξιότατον ὁμῖν

πωλοῖεν is found; add also Lys. 22.22 where ἀξιώτερον is contrasted with τιμιώτερον.

ἀπό “. . . II. OF TIME, *from, after* . . . ἀφ’ οὗ χρόνου X. *Cyr.* 1.2.13; more often ἀπ’ or ἀφ’ οὗ, Hdt. 2.44, Th. 1.18, etc.; ἀφ’ οὗπερ A. *Pers.* 177; ἀφ’ ἧς Plu. *Pel.* 15 . . .” The Teubner editor of Plutarch’s *Lives*, K. Ziegler, considered the expression ἀφ’ ἧς in the *Vita Pelopidae* 15 sufficiently abstruse to warrant an explanation in the *apparatus*: “ἀφ’ ἧς] *scil.* ἡμέρας.” Here is Plutarch’s sentence: ἀφ’ ἧς γὰρ εἰλοντο πρῶτον ἡγεμόνα τῶν δπλων, οὐκ [ἀν] ἐπαύσαντο καθ’ ἑαστον ἐνιαυτὸν ἄρχοντα χειροτονοῦντες . . . It is by no means clear whether there is here an ellipse of ἡμέρας or of ὥρας (and καθ’ ἑαστον ἐνιαυτὸν perhaps suggests that, if Plutarch had any definite noun in mind, it was not ἡμέρας). The same idiom occurs in the *Gospel of Luke* 7.45: φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ’ ἧς εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας. Here the context absolutely excludes an ellipse of ἡμέρας. Other New Testament examples are *Acts* 24.11 (. . . οὐ πλείους εἰσὶν μοι ἡμέραι δώδεκα ἀφ’ ἧς ἀνέβην . . .) and 2 *Peter* 3.4; also LXX. 1 Macc. 1.11. It often matters little whether ἡμέρα or ὥρα is supplied and doubtless native speakers ceased to reflect upon it, once the idiom had become established. Xenophon, *Hellenica* 4.6.6 is a good example of how the idiom gradually came into being: ἐπεὶ δὲ ἐδόκουν τῷ Ἀγησιλάῳ πάντῃ ἤδη θαρρεῖν, ἡμέρα πέμπτη ἢ ἕκτη καὶ δεκάτῃ ἀφ’ ἧς εἰσέβαλε . . . See further F. Blass, *Grammatik d. ntl. Griechisch*, bearbeitet v. A. Debrunner⁹ (1954) No. 241, 2 app.

ἀρπαλέος, α, ον “Ep. Adj. (ἀρπάζω): *devouring, consuming* . . . *greedy* . . . in Adv., *greedily, eagerly* . . . *gladly, pleasantly* . . . II. *attractive, alluring, charming* . . .” Others than myself have doubtless wondered how an adjective derived from ἀρπάζω could show such a variety of meanings. For a more accurate etymology see H. Frisk, *Griechisches Etymologisches Wörterbuch* s.v.: “. . . ἀρπα-, λέος ist durch Dissimilation aus ἀλπαλέος, zu ἄλπ(ν)ιστος (s.d.) ἔπαλπος entstanden. Die undissimilierte Form ist tatsächlich bei Hesych ἀλπαλαῖον (leg. -έον)· ἀγαπητόν bewahrt. Sekundärer Anschluß an ἀρπάζω erklärt sowohl den Spiritus asper wie die Bedeutungsentwicklung.” The root αλπ- comes from *Fαλπ-, related to *Fελπ- (ἐλπομαι, ἐλπίς etc.); compare Latin *volup*. For an additional example of ἀρπαλέος missing from *LSJ*, see Tyrtæus, fr. 8.17: ἀρπαλέον γὰρ ὀπισθε μετάφρενόν ἐστι δαΐζειν | ἀνδρὸς φεύγοντος . . . [ἀρπαλέον Ahrens: ἀργαλέον MSS; the conjecture is now generally accepted.]

ἀρχή, ἡ In my *Fifth Series* s.v. ἀρχή I wrote “The idiom ἐξ ἀρχῆς πάλιν (or πάλιν ἐξ ἀρχῆς) is common in comedy . . .” and adduced examples from Aristophanes and Pherecrates. Add Mnesimachus frag. 4.24 Kock αὐτίκ’ ἐρῶ σοι πάλιν ἐξ ἀρχῆς; compare the similar idiom in Menander, frag. 223.2 αὐθις ἐξ ἀρχῆς ἔσση. For two additional examples of πάλιν ἐξ ἀρχῆς in Plato, see *Phaedo* 105B and *Republic* 490C.

ἀρχιποσία, ἡ Add this word to *LSJ*; its existence is guaranteed by several passages among the scholia to Horace; see, *ex gr.*, Porphyrio *ad Hor. carm.* 2.7.27: *archiposian* [note the Greek accusative ending—Georg Fabricius in his edition actually printed ἀρχιποσίαν] *in convivio talorum iactu sortiri solebant*. Compare also Porphyrio on *Satires* 2.2.123; Scholia to *Satires* 2.6.69. *Thes. Ling. Lat.* s.v. *archiposia* renders the word “*munus regis convivii*.”

ἄσοφος, ον “unwise, foolish, Thgn. 370, P. O. 3.45, *Ep. Eph.* 5.15, Plu. 2.330a: Comp., Them. *Or.* 15.185a.” A third example in classical poetry of this uncommon adjective occurs at Euripides, *Electra* 1302 Φοίβον τ’ ἄσοφοι γλώσσης ἐνοπαί. The corresponding noun is unattested in the classical period, unless one read with Murray ἄσοφίας [Bothe: σοφίας MSS] at Euripides, *Orestes* 491. But compare Pollux 4.13: . . . ἄσοφος, εἰ καὶ μὴ ἔστιν ἡ <ᾰ>σοφία . . .

ἀστράτεντος, ον “without service: hence, 1. exempt therefrom, Lys. 9.15. 2. never having seen service, Ar. V. 1117, Aeschin. 3.176; ᾰ. καὶ λιποτάκτης Ph. 1.144.” The first meaning attested by *LSJ*, “exempt from military service”, is a possible meaning for ἀστράτεντος (as may be inferred from the corresponding noun ἀστρατεία) and no doubt the adjective was so used on occasion. However, in the one passage cited by *LSJ* for this usage, Lysias 9.15, the context shows clearly that it does not have this meaning: ὁμόσαντες μὲν οὖν τοὺς ἀστρατεύτους καταλέξειν παρέβησαν τοὺς ὅρκους (W. R. M. Lamb, the Loeb editor, translates “having taken their oaths to enrol only those who had not served in the field, they violated those oaths.”) The speaker is a soldier who *has* seen military service and who objected to serving a second time.

αὐλήεις, εσσα, εν Add this word, apparently coined by Aristotle, to *LSJ*; see Aristotle *frag.* 171 Rose (from the scholia to *Odyssey* 5.334): ζητεῖ δὲ ὁ Ἀριστοτέλης διὰ τί τὴν Καλυψὼ καὶ τὴν Κίρκην καὶ τὴν Ἰνώ αὐδηέσσας λέγει μόνας . . . καὶ λῦσαι μὲν οὐ βεβούληται, μεταγράφει δὲ ποτὲ μὲν εἰς τὸ αὐλήεσσα, ἐξ οὗ δηλοῦσθαί φησιν ὅτι μονώδεις ἦσαν . . .

ἄλλιον, τό See *LSJ Suppl.* for a corrected definition of this word. Add Theocritus 11. 12 and 25. 87. Compare Stephanus Byzantius

s.v. Αῦλή: αἱ ἐν τοῖς ἀγροῖς οἰκήσεις αὔλια (quoted by Gow on Theocritus 25. 87).

αὐτός, ἡ, ὅν "... I. 11. αὐτός for ὁ αὐτός, the *same*, II. 12.225, Od. 8.107, 16.138, P. N. 5.1 (never in Trag.), and in later Prose, αὐταῖς ταῖς ἡμέραις IG 14.966 (ii A.D.), cf. Ev. Luc. 23.12." Add *Odyssey* 10.263, 21.366; Apollonius Rhodius 1.199 (αὐτήν ὁδόν after *Odyssey* 8.107, 10.263, 16.138). The same usage is found in elegiac poetry; see Theognis, verses 334 and 622.

βαίνω "... A. II. 1 c. acc., *mount* ... in Act. (fut. part. Med. βησόμενος Them. Or. 21. 248b), of the male, *mount*, *cover*, Pl. Phdr. 250e, Achae. 28, Arist. HA 575^a 13, etc.: — in Pass., ἵπποι βαινόμεναι *brood* mares, Hdt. 1.192." The future middle in this sense seems to be at least as early as Theognis, verses 183–5: κριὸς μὲν καὶ ὄνους διζήμεθα, Κύρνε, καὶ ἵππους / εὐγενέας, καὶ τις βούλεται ἐξ ἀγαθῶν / βήσεσθαι ... Not all are agreed that this is the meaning here, but other interpretations are less satisfactory. Most recent discussion of the passage by D. A. Campbell, *Greek Lyric Poetry*, (London 1967), pp. 358–359, who aptly observes that "Themistius [*loc. cit.*] has the present passage of Theognis in mind, and mentions him shortly after." Themistius knew more Greek than we do, and he at least did not balk at this usage of the future middle.

βάξις, εως, ἡ "poet. Noun, *saying*, esp. *an oracular saying*, *inspired utterance* ... 2. *report*, *rumour* ... II. *voice*, *Epigr. Gr.* 989.2." For meanings I. 1 and I. 2 *LSJ* give a number of examples (from tragedy and elsewhere); for meaning II "*voice*" they cite one inscription. Add Euripides, *Medea* 1374 πικρὰν δὲ βάξιν ἐχθαίρω σέθεν, where βάξιν seems to mean something like "snarling voice". See Verrall *ad. loc.*

βασιλικός, ἡ, ὅν Add a new meaning "*pertaining to the drinking-master or ruler of the symposium*"; compare *LSJ s.v. βασιλεύς* V (= συμποσίαρχος). See Athenaeus 1.3 F: ὅτι Ξενοκράτης ὁ Χαλκηδόνιος καὶ Σπεύσιππος ὁ Ἀκαδημαϊκὸς καὶ Ἀριστοτέλης βασιλικὸς νόμους ἔγραψε. The Loeb editor C. B. Gulick mistranslates "... wrote on the laws of kings", and in a footnote comments that this sentence is "disconnected from the main theme" of the passage—which deals with drinking and eating. The correct meaning of βασιλικοὶ νόμοι in this passage was pointed out by W. Jaeger in *Paideia* (English translation) II. 397 n. 11. Jaeger refers to Athenaeus 5. 186b: Ξενοκράτους ἐν Ἀκαδημείᾳ καὶ πάλιν Ἀριστοτέλους συμποτικαὶ τινες ἦσαν νόμοι (see Gulick's note *ad loc.*; he seems here to realize what βασιλικοὶ νόμοι in 1.3 F should mean). Compare also Plato,

Laws 671C: ... νόμους εἶναι δεῖ συμποτικούς. That the Romans adopted this Greek phraseology is well-known; I need cite only Horace's familiar *regna vini*.

βρίζω "poet. Verb, to be sleepy, nod, οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα Π. 4.223; slumber, βρίζων A. Ch. 897 ..." Add a cross-reference to ἀποβρίζω. Note that this latter verb occurs in the *Odyssey* (9.151; 12.7); in early epic poetry, therefore, this root is not restricted to the *Iliad*.

γαμέω "marry, i.e. take to wife, of the man ... 3. later of the woman, εἰς γαμήσῃ ἄλλον Ev. Marc. 10.12: abs., 1 Ep. Cor. 7.28. II. Med., give oneself or one's child in marriage: 1. of the woman, give herself in marriage ..." Other examples of the active voice used of the woman are: 1) *Frag. Trag. Adesp.* 194 Nauck² ἐγάμησεν Ἑλένη τὸν θεοῖς στυγούμενον (see Nauck *ad loc.*; the fragment has been questioned); 2) the (late) metrical *argumentum* to Menander's *Hero*, v. 3 εἰθ' ὕστερον / ἔγημε τὸν φθείραντα; 3) NT ICor. 7.34 ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου; 4) NT I Tim. 5.11,14 [sc. νεώτεραι χῆραι] γαμεῖν θέλουσιν ... βούλομαι οὖν νεωτέρας γαμεῖν; 5) Chariton 3.2.17 ἡ Ἀφροδίτη γαμεῖ. (Euripides, *Medea* 606 μῶν γαμοῦσα ... σε; is a special case, for which see D. Page *ad loc.*, *LSJ* s.v. γαμέω II.1.)

γαυλός, ὁ Add Apollonius Rhodius *Argonautica* 3.758.

Δάειρα, ἡ "Knowing one, epith. of Persephone at Athens, Pherecyd. 45 J., Lyc. 710, IG 2.741 Ab 2: Δαῖρα, A. Fr. 277, IG 2². 1358. 12." Add Apollonius Rhodius 3.847 ... Δαῖραν μονογένειαν ... Δαῖρα here = Ἐκάτη according to H. Fränkel in his Oxford edition (*Index* s.v. Δαῖρα; compare the *apparatus criticus* to 3.847). Discussion of Δάειρα/Δαῖρα in E. Rohde, *Psyche* (English translation 1925) pp. 230–231, n. 8.

δειπνοφορία, ἡ "solemn procession with meat-offerings to Herse, Pandrosos, and Aglauros, Is. Fr. 151." Add a second example of this word in Menander, *Citharista* v. 95 (Koerte *pars* 1 p. 107). Despite the mutilated condition of the papyrus which preserves this fragment, enough survives to show that δειπνοφορία is here used of a ceremony in honor of Artemis at Ephesus (compare vv. 93–94). Note that *LSJ Suppl.* have an entry for a hitherto unattested adjective δειπνοφοριακός; it is used of a πομπή—on an inscription (*B Mus. Inscr.* 577a9) which comes from Ephesus (second century A. D.?).

δεῦτε "Adv., as pl. of δεῦρο, come hither: in Hom. with pl. imper. (exc. δεῦτ' ἄγε Φαίηκων ἡγήτορες Od. 8.11), either expressed ... or understood ...: rarely in Lyr., Sappho 60, 65, and Trag., δεῦτε, λείπετε στέγος E. Med. 894: in later Prose ..." δεῦτε was not quite

so rare in the poets as this entry would suggest: *LSJ Suppl.* add Menander, *Dyscolus* 866, apparently the only example of the word so far attested in Comedy (see Handley *ad loc.*). This should caution us against “correcting” with Elmsley and others δεῦτε to δεῦρο in Euripides, *Medea* 894 on the grounds that “δεῦρε . . . is not, so far as we know, Tragic” (Page *ad loc.*). The word is also found in Satyr-plays (Aeschylus, *Dictyulci* v. 18, Sophocles, *Ichneutae* v. 176(?)), as Page notes on *Medea loc. cit.*; in Pindar, *frag.* 75.1, 122.18 Sn.; in Callimachus, *frag.* 191.9, 227.4 Pf.; and in Herodas, *Mime* 4.11 (where see Headlam).

δηθά “Ep. Adv. = δῆν, for a long time, δηθά τε καὶ δολιχόν II. 10.52; δ. μάλα ib. 5.587; οὐ μετὰ δ. not long after, A. R. 2.651.” Note that δηθά occurs in the *Odyssey* as well as in the *Iliad* (almost twice as often in fact), see, *ex gr.*, *Od.* 1.49, 120; 2.255, 404; 3.313, 336; 4.373.

δῆν “for a long while . . . long ago . . .” It should be noted that some scholars also recognize a local meaning for δῆν = πόρρω, μακράν as in *Iliad* 16.736 ἦκε δ’ ἐρεισάμενος, οὐδὲ δῆν χάζετο φωτός and Theognis 597 (= 1243) δῆν δὴ καὶ φίλοι ὤμεν, *Id.* 494 ἀλλήλων ἔριδος δῆν ἀπερνόμενοι and possibly Nicander, *Alexipharmaca* 395–6 οὐδέ τι κῆρυξ / δῆν ἔσεται, where the scholiast interprets δῆν ἔσεται to mean πολλὸν ἄπεςται ἀντὶ τοῦ ἐκτός ἔσται (the words are daggered in the Gow-Scholfield edition of Nicander). See H. Frisk, *Griechisches Etymologisches Wörterbuch s.v.* δῆν and especially P. von der Mühl, “Δῆν bei Theognis und Homer” in *Indogermanische Forschungen* 50. 1932. 135ff. and in *Museum Helveticum* 12. 1955. 112.

δικαιοσύνη “righteousness, justice, Thgn. 147, Hdt. 1.96 al., Pl. *R.* 433a, *LXX Ge.* 15.6, etc. . . .” Despite this entry, Plato is not the first extant writer of Attic prose to use δικαιοσύνη; see Antiphon the sophist, *frag.* 44A col. 1.6, 16 Diels-Kranz for two apparently older occurrences. A certainly older occurrence may be seen in Lysias, oration 12.5 (the *Contra Eratosthenem* delivered in 403 B.C.): . . . φάσκοντες χρῆναι . . . τοὺς λοιποὺς πολίτας ἐπ’ ἀρετὴν καὶ δικαιοσύνην τραπέσθαι . . .; see also oration 2.14 (the *Epitaphios*) and *frag.* 1.2, from a speech against Aeschines Socraticus: . . . οἰόμενος τουτονὶ Αἰσχίνην Σωκράτους γεγονότα μαθητὴν καὶ περὶ δικαιοσύνης καὶ ἀρετῆς πολλοὺς καὶ σεμνοὺς λέγοντα λόγους . . . Since elsewhere in the *corpus Lysiacum* the usual (and frequent) expression is τὸ δίκαιον (τὰ δίκαια), the presence of δικαιοσύνη in this early “Socratic” context is perhaps of some interest for the history of the word. In connection with the occurrence of the word in Herodotus, I may note that nouns in -σύνη seem to have been particularly frequent in Ionic; see

P. Chantraine, *La formation des noms en grec ancien* (Paris 1933), p. 212 (and remark especially his observation “Il semble que le suffixe [-σύνη] ait joué un grand rôle dans la constitution du vocabulaire moral et philosophique ionien”).

διπλός, η, ον “*twofold, double, prop. of cloaks and articles of dress . . . compound . . . twice as much . . . doubtful . . . double-minded, treacherous . . .*” *LSJ* give no example of διπλός used of a *composite nature* or *constitution*; see Euripides. *frag.* 997 Nauck² ταύρου μεμῖχθαι καὶ βροτοῦ διπλῇ φύσει [Compare also B. Snell, *Supplementum* to Nauck, p. 17.] This usage of διπλός is common in Christian writers, especially in Christological contexts, for which see G.W.H. Lampe, *A Patristic Greek Lexicon* s.v. διπλός.

δίφρος, ὁ “. . . II. *seat, couch, stool . . .* = Lat. *sella curulis*, Plb. 6.53.9 etc.; judge’s *seat of office*, LXX 1 Ki. 1.9 al.; royal *throne*, *OGL* 199.38 (i A.D.) . . .” For the general meaning “seat” (no specific context having been preserved) add Menander, *frag.* 694 Koerte (found in the *Etymologicon Magnum* p. 279, 30ff.: δίφρος· κυρίως τὸ ἄρμα . . . λέγεται καὶ ἐπὶ τῆς καθέδρας· σημαίνει τὸν θρόνον . . . καὶ Μένανδρος· “ἐκάθηντ’ ἐπὶ δίφρου μήτηρ τε καὶ παρθένος”). For δίφρος as a “seat of authority” add an example older than those cited in *LSJ*, Callimachos, *Hymnus in Iovem* v. 67, where it is used of the *throne* of Zeus: . . . σὴ τε βίη τό τε κάρτος, ὃ καὶ πέλας εἴσαιο δίφρον. With the *single* citation from Polybius in *LSJ* (see above), where δίφρος = *sella curulis*, contrast the comments in H. Stephanus, *Thesaurus Graecae Linguae* (Paris edition) s.v. δίφρος: “. . . Δίφρος, Sella consulis, praetoris aliorumque magistratuum, frequens ap. Polyb., Plutarch., Dionem Cass. aliosque rerum Romanarum scriptores . . .”

δοῖδνξ, υκος, ὁ “*pestle*, Ar. *Eq.* 984, Gal. 12.189, etc.” For an example of δοῖδνξ in Attic prose, see Lysias, *frag.* 62a.

δοκέω Note the collocation of this verb with the subjunctive in Antiphanes *frag.* 199 Kock (*ap.* Athenaeus 6.243c): ἐπὶ κῶμον δοκεῖ / ἴωμεν ὥσπερ ἔχομεν; This construction seems modelled on the analogy of βούλει and βούλεσθε followed by the subjunctive (*LSJ* s.v. βούλομαι II. 1); so also θέλεις and θέλετε (*LSJ* s.v. ἐθέλω I. 7; additional examples in my *Fifth Series* s.v. ἐθέλω).

δροσερός, ἄ, ὄν “*dewy, watery . . . 2. tender, soft*, στόματα AP 5.243 (Paul. Sil.).” For meaning 2 add *Anth. Pal.* 5.292.4 (Agathias) ὄρνιθες δροσερῶν μητέρες ὀρταλίχων. For the sense compare *LSJ* s.v. δρόσος II (“*the young of animals*”) and ἔρση II (“*metaph., of young and tender animals*”).

Δύσμαιναι “(perh. f. l. for *Δυμ-*), = *βάκχαι* at Sparta, Hsch.; title of play by Pratinas, Ath. 9.392F.” Latte, the most recent editor of Hesychius, prints *Δύμαιναι* with the comment “*δυσ-* in nomine sacro ferri nequit.” In Athenaeus, *loc. cit.*, *Δυσμαίναις* is Meineke’s correction of the MS reading *δυναμαις*. Since *δύσμαιναι* seems so questionable a form, add what appears to be a certain example of it, Junius Philargyrius on Vergil *Georgics* 2.487: *Bacchi enim orgia in montibus celebrari solebant a furiosis Bacchis, quae a Spartanis, quorum mons erat Taygeta, δύσμαιναι appellabantur.* (Adduced by Meineke [after Unger], *Analecta Alexandrina*, p. 360.)

δυσμή, ἡ “= *δύσις*, setting, mostly in pl. . . . also *δυθμή*, Call Cer. 10 (pl.), Fr. 539 (sg.) [= Fr. 177.6 Pfeiffer].” The form *δυθμή* occurs already in Pindar, *Isthmian* 4.65 Sn. *ἐν δυθμαῖσιν ἀγᾶν*.

Δωδώνη, ἡ “*Dodona*, in Epirus . . . heterocl. forms *Δωδῶνος*, -ῶνι (as if from *Δωδών*) S. Fr. 460, Tr. 172 . . . Adj. *Δωδωναῖος*, α, ον . . . prov., *Δωδωναῖον χαλκεῖον* chatterbox, Eust. 335.45.” The dative *Δωδῶνι* also occurs in Sophocles, frag. 455 Pearson [= frag. 417 Nauck²] and Callimachus, frag. 483 Pfeiffer; the accusative *Δωδῶνα* occurs in Euphorion, frag. 2 Powell. The proverbial expression *Δωδωναῖον χαλκεῖον* survives in a fragment of Menander (60.3 sq. Koerte): . . . τὸ Δωδωναῖον ἂν τις χαλκίον / ὁ λέγουσιν ἠχεῖν, ἂν παράφηθ’ ὁ παριών, / τὴν ἡμέραν ὅλην, καταπαύσαι θᾶπτον κτλ. Note the orthography *χαλκίον* (cf. *LSJ* s.v. I. 2). See further Pfeiffer *ad Callimachum*, *loc. cit.* I find that Clement of Alexandria in his *Protrepticus* 2.1 also mentions the *Δωδωναῖον χαλκεῖον* [*leg. χαλκίον?* cf. Menander *loc. cit.*].

ἐγκαλύπτω “veil, wrap up, Ar. Ra. 911: —Pass., to be veiled or enwrapped, Id. Pl. 714, Pl. Phdr. 243b; to be wrapped up (as for sleep), X. An. 4.5.19 . . . II. Med., hide oneself, hide one’s face . . . ἐγκαλυπτόμενος καθεύδειν And. 1.17 . . .” *LSJ* are inaccurate when they cite under meaning II Andocides 1.17 with the present participle *ἐγκαλυπτόμενος* (which would mean “... sleep while covering oneself”!); the Greek is τὸν πατέρα ἔφη . . . καθεύδειν . . . ἐγκεκαλυμμένον. I do not see that *ἐγκαλύπτω* here differs in sense from the passages cited *supra* under meaning I; compare, for example, Xenophon *Anabasis* 4.5.19 ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις . . . τοῖς στρατιώταις ἐγκεκαλυμμένοις In any event, add Theognis 1045 εἴ τις τῶνδε καὶ ἐγκεκαλυμμένος εὔδει; this is, for all I know, the oldest extant example of *ἐγκαλύπτω*.

εἴκω “give way, retire . . . 2. c. dat. pers. et gen. loci . . . Il. 4.509 . . . Hdt. 2.80 . . . Coluth. 171: c. gen. only . . . Il. 5.348 . . . Od.

18.10, cf. Jul. *Or.* 2.67 b. 3. *give way*, as a mark of honour, Il. 24.100, Od. 2.14 . . . Jul. *Or.* 8.246 a.” For examples of this usage in lyric and elegiac poetry, see Alcman frag. 83 Page [= frag. 106 Diehl] τῷ δὲ γυνὰ ταμία σφεᾶς ξειξε χώρας; Theognis 936 χώρας εἰκουσιν [= Tyrtaeus 9.42, where the MSS have εἰκουσ’ ἐκ χώρας]; Ps.—Phocylides 220 εἰκειν δὲ γέρονσιν / ἔδρης καὶ γεράων.

εἰσβολή, ἡ “. . . 3. *entering upon a thing, beginning . . . proem, preface*, of a play, Antiph. 191.20, cf. D. H. *Lys.* 17 (pl.), Longin. 38.2.” Add the *hypothesis* to Euripides’ *Medea*: . . . ἐπαινείται δὲ ἡ εἰσβολή διὰ τὸ παθητικῶς ἄγαν ἔχειν καὶ ἡ ἐπεξεργασία ‘μηδ’ ἐν νάπαισι’ [= v. 3] καὶ τὰ ἐξῆς. (εἰσβολή recurs twice in very similar statements made by the scholiasts on *Medea* v. 1.) Add also this occurrence of ἐπεξεργασία (= “consequent working out”, “elaboration”) to the several examples in *LSJ*.

εἰσπλέω *LSJ* fail to note the quasi-technical use of οἱ εἰσπλέοντες in the sense of “importers” (= οἱ ἔμποροι in contrast to οἱ κάπηλοι). See Lysias 22.21: . . . ἐπειδὴν πύθωνται ὅτι τῶν καπήλων, οἱ τοῖς εἰσπλέονσιν ὠμολόγησαν ἐπιβουλεύειν, ἀπεψηφίσασθε. So also in section 17 of the same speech, where οἱ ἔμποροι and οἱ εἰσπλέοντες are explicitly equated. εἰσπλεῖν is also used with things as subject (ὁ σῖτος, τὰ ἐπιτήδεια etc.) with the meaning “to be imported”. See the last three examples in *LSJ* s.v. εἰσπλέω.

ἐκβιος, ον “*deprived of life*, Artem. 4.32.” This adjective survives also in the scholia to *Odyssey* 11.134, where it is cited as an analogous formation to the variant ἔξαλος *pro* ἐξ ἁλός: “τὸ ἔξαλος ὡς ἐκβιος . . .”. (For this meaning of ἔξαλος = “*away from the sea*”, see *LSJ Suppl.* s.v. ἔξαλος).

ἐκκόπτω “. . . I. 2. b. metaph., *cut off, make an end of*, τοὺς ἄνδρας Hdt. 4.110; ἐ. φενακισμόν, ἱεροσυλίαν, Din. 2.4, Is. 8.39 . . .” Add Lysias 28.6 ἵνα αὐτῶν ἐκκόψῃς . . . τὰς συκοφαντίας. For ἐκκόπτειν as a philosophical term, see my paper “The Greek Philosophical Background of *Fourth Maccabees*” forthcoming in *Rheinisches Museum für Philologie*.

ἐμπόλημα, ατος, τό “*matter of traffic, freight or cargo of a ship* κόρην παρεισδεδεγμαι λωβητόν ἐ. (metaph.) S. Tr. 538: pl. *wares, merchandise*, E. Cyc. 137. II. *gain made by traffic*, Thphr. Char. 6.9.” Add *Comica Adespota* frag. 1226 (Kock) [= *Tragica Adespota* frag. 109 (Nauck²)] ἡ Μιλησία / σμάραγδος, ἐμπόλημα τιμηέστατον.

ἐναντίβιος, ον “*set against, hostile . . . neut. as Adv., face to face, against, μαχέσασθαι, πολεμίζειν*, Il. 8.168, 10.451, etc. . . . Only poet.” *LSJ* cite for the adverb ἐναντίβιον only examples from the

Iliad; it occurs also in the *Odyssey* (14.270, 17.439). With *ἐναντίβιος* one should compare *ἀντιβίην* and *ἀντίβιος* (see *LSJ s.vv.*). The only post-Homeric example of *ἀντιβίην* listed by *LSJ* is the Orphic *Lithica* 26; add Apollonius Rhodius 1.1002.

ἐπιβάλλω "... II. 6 *belong to, fall to the share of*, *μόριον ὅσον αὐτοῖσι ἐπέβαλλε* Hdt. 7.23 ... 7. impers. c. acc. et inf., *τοὺς Δελφοὺς δὴ ἐπέβαλλε* ... *παρασχεῖν* it concerned them to provide, Hdt. 2.180 ...” Here two similar expressions in Theognis should be cited and compared: 1) vs. 356 *εἴτε σε καὶ τούτων μοῖρ’ ἐπέβαλλεν ἔχειν* ...; 2) vs. 1188 ... *εἰ μὴ μοῖρ’ ἐπὶ τέρμα βάλοι*.

ἐπιδενής, *ἐς* “poet. for *ἐπιδεής*, in need or want of, lacking, c. gen...” *LSJ* cite a number of examples (mostly epic) of this adjective, but only one from a Hellenistic poet (Apollonius Rhodius 2.315). Add [Theocritus] 25.50 *ἄλλον δ’ ἄλλον ἔθηκε θεὸς ἐπιδενέα φρυγῶν*.

ἐπιδημία, *ἡ* “*stay in a place*: ...” Add the use of this word as a title (in the plural) for the familiar Hippocratic treatises, the “*Epidemics*”. It also is used as the title of a work by Ion of Chios; see Athenaeus 13.603e: *Ἰων γοῦν ὁ ποιητὴς ἐν ταῖς ἐπιγραφομέναις Ἐπιδημίαις γράφει οὕτως*. On the meaning of the word here, see Richard Bentley, *Epistola ad Ioannem Millium*, p. 327 Dyce = p. 113 Goold (“*Intellige De adventibus clarorum virorum in Chium, sive De iis qui in Chio insula commorati sunt*”). Menander, *Perikeiromene* 170 also uses the word. *LSJ* give no examples of *ἐπιδημία* used metaphorically; see Plutarch, *Moralia* 117F *βραχυτάτου δὲ τοῦ τῆς ἐπιδημίας ὄντος ἐν τῷ βίῳ χρόνου* ... (compare also Menander, frag. 416.9 Koerte).

ἐπίδικος, *ον* “*disputed at law* ... II. Subst. *ἐπίδικος*, *ἡ*, an heiress for whose hand her next of kin are claimants at law, Is. 3.64; *ἐ. τινα καταλιπεῖν* ib. 73.” Add Menander, *Aspis* 349 (Austin) *τῇ νῦν ἐπιδίκῳ παρθένῳ*.

ἐπιλαμβάνω “... III. Med. ... *hold oneself on by, lay hold of*, c. gen. ... 9. rarely c. acc., *seize*, *τὰς Ἀθήνας* (leg. *λήφονται*) Lycurg. 84.” A possible example of *ἐπιλαμβάνομαι* c. acc. is Plato, *Laws* 779C: ... *ὅπως ἰδιώτης μηδεὶς μηδὲν τῶν τῆς πόλεως ... ἐπιλήφεται*. Possibly *μηδὲν* here is adverbial; however, two certain instances of the accusative construction occur in Luke’s *Gospel*: 1) 9.47 *ὁ δὲ Ἰησοῦς ... ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ’ ἑαυτῷ*; 2) 23.26 ... *ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ’ ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν* ...

ἐπισημαίνω Add a new meaning, attested by Photius, *Lexicon* p. 153, 17–18: *σημαίνειν καὶ ἐπισημαίνειν τὸ σφοδρῶς αὐλεῖν, ὥσπερ οἱ*

σαλπυγκταί· οὕτως Μένανδρος [frag. 909 Koerte = 1063 Kock]. The passage (or one of them) to which Photius refers is still extant, *Perikeiromene* v. 226 Koerte Ἀβρότονον, ἐπισήμηνον κτλ. (the passage contains other mock-military expressions). The *simplex* σημαίνω is often used of the σαλπυγκτής; see *LSJ* s.v. A. II. 2.

ἐπιφροσύνη, ἡ “thoughtfulness, wisdom . . . observation . . . prudent reserve . . .” In addition to the two Homeric occurrences of this word (both from the *Odyssey*), *LSJ* cite examples from Hesiod and later epic (Apollonius, Aratus) and from “late Prose” (Philo, Josephus, Onosander). An example from classical elegiac poetry may be seen at Theognis 1100.

ἐφάπω Add two occurrences of the middle in Theognis, verse 217 (νῦν μὲν τῇδ’ ἐφάπον, τότε δ’ ἄλλοιός χροά γίνου) and the almost identical verse 1073.

ἤρι “Ep. Adv. . . . early, ἤ. μάλ’ Il. 9.360; μάλ’ ἤ. Od. 20.156; ἠῶθεν δὲ μάλ’ ἤ. 19.320; in the morning, μαντεύεσθαι Schwyzer 789 (Cumaes).” *LSJ Suppl.* s.v. ἤρι observe of this last example (Schwyzer 789) “. . . but perh. here ἤρι is dat. of ἔαρ (A).” For a clear example of ἤρι = “in the morning” see Callimachus, *Hymn* I. 87: ἐσπέριος κεῖνός γε τελεῖ τά κεν ἤρι νοήσῃ The contrast between ἐσπέριος and ἤρι is obvious.

θεωρία, ἡ Add the usage in the Hippocratic *Lex*, c. 3: ὁκοίη γὰρ τῶν ἐν γῇ φνομένων θεωρίη, τοιήδε καὶ τῆς ἱητρικῆς ἡ μάθησις.

θυμοειδής, ἐς Add Hippocrates, *Airs Waters Places* 16.

θύραθεν “Adv. 1. from outside the door: and generally, from without, αἱ θ. εἴσοδοι E. Andr. 952; θ. εἰκάσαι Id. HF 713; θ. ἐπεισέναι Arist. GA 736^b 28.” Add Aristotle, GA 744^b 21 . . . ὁ θύραθεν ταῦτα ποιεῖ νοῦς; also GA 736^b 19, 24; *De Anima* 404^a 13 (and elsewhere in Aristotle).

ἱζω “. . . I. 2 later in aor. 1 Med. εἰσάμην, 3 sg. εἶσατο . . . : —set up and dedicate temples, statues, etc. in honour of gods, Thgn. 12, Hdt. 1.66; τέμενος ἔσσαντο Pi. P. 4.204; ἔσσατο βωμόν Id. Oxy. 408. 37 . . .” It should be noted that in Theognis, *loc. cit.*, this verb takes as personal direct object the deity in whose honor a statue or temple is set up and dedicated: Ἄρτεμι . . . ἦν Ἀγαμέμνων / εἶσαθ’, ὅτ’ ἐς Τροίην ἔπλεε κτλ. Add two exact parallels for this construction in Callimachus: a) frag. 200 b Pfeiffer τὴν [sc. Ἄρτεμιν] ὠγαμέμνων, ὥς ὁ μῦθος, εἶσατο . . . ; b) *Hymn. in Delum* v. 309 δὴ τότε καὶ στεφάνοισι βαρύνεται ἱδὸν ἄγαλμα / Κύπριδος ἀρχαίης ἀρήκοον, ἦν ποτε Θησεὺς / εἶσατο . . . This latter example shows clearly the origin of the construction; statue (ἄγαλμα) and divinity are confused, a familiar

phenomenon in early religions. Compare for the earlier construction Callimachus, *Epigram* 33; Ἀρτεμι, τὴν τόδ' ἄγαλμα Φιληρατὶς εἶσατο τῇδε. For these constructions, see also *LSJ* s.v. ἰδρύω II. [I may call attention in passing to ὥς ὁ μῦθος—with ἐστι omitted—in Callimachus, frag. 200b (see above). Fraenkel on Aeschylus, *Agamemnon* 264 ὥσπερ ἡ παροιμία notes the usage ("I have been unable to find anything in the grammars on the 'ellipse' which is normal in this kind of phrase") and gives a number of examples (ὥς λόγος, ὥς φάτις etc.). Add to his examples not only this phrase in Callimachus but also Plato, *Laws* 840A ὥς λόγος; 853C ὥς ὁ νῦν λόγος; G. Kaibel, *Epigr. Gr.* 215.5 ὥς λόγος; contrast *Laws* 899A ὥς λόγος ἐστὶ τινων, where ἐστι should perhaps be deleted as a dittography.

ἰός, ὁ (B) "poison, as of serpents, A. *Eu.* 478, S. *Tr.* 771, E. *Ion* 1015, Plu. 2.562c, etc.; venom of a mad dog, Ruf. *Fr.* 118 . . ." For a second example in a medical writer of ἰός = "venom of a mad dog" see Galen 16. 621K: ταύτην οὖν τὴν διάθεσιν [*sc.* ὑδροφόβον] ὁ τοῦ κυνός ἰός ἐργάζεται. We may conclude that ἰός so used was a standard medical term, not a metaphor coined for the occasion.

κάθαρμα, ατος, τό Add the famous "definition" epigram of Apollonius Rhodius, frag. 13 Powell (= *A.P.* 11.275):

Καλλίμαχος· τὸ κάθαρμα, τὸ παίγνιον, ὁ ξύλινος νοῦς
αἴτιος· ὁ γράφας Αἴτια Καλλίμαχος.

καθέδρα, ἡ *LSJ* *Suppl.* add a new meaning: "V. καθέδρα· θυσία Ἀδωνίδος, and καθέδραι· πένθους ἡμέραι ἐπὶ τετελευτηκόσι, Hsch." Add the fuller statement in the *Λέξεις Πητορικαί* printed by Bekker, *Anecdota Graeca* I, p. 268.19–23: καθέδραι: ὑποδοχαὶ ἀνθρώπων. τῇ τριακοστῇ γὰρ ἡμέρᾳ τοῦ ἀποθανόντος οἱ προσήκοντες ἅπαντες καὶ ἀναγκαῖοι συνελθόντες κοινῇ ἐδείκνυν ἐπὶ τῷ ἀποθανόντι. καὶ τοῦτο καθέδρα ἐκαλεῖτο. ἦσαν δὲ καθέδραι τέσσαρες; see also Photius *Lexicon* s.v. καθέδρα. Discussion in E. Rohde, *Psyche* (English translation 1925) p. 195 n. 86.

καρπός, ὁ "(A) fruit . . ." *LSJ* have failed to note the legal expression καρποῦ δίκη (Harpocration s.v.); the general sense of the phrase may be seen from Lysias, frag. 27 (preserved by Harpocration, *loc. cit.*): εἰ γὰρ τι ἐγκαλεῖς τῷδε τῷ μειρακίῳ . . . δίκασαι αὐτῷ κατὰ τοὺς νόμους, εἰ μὲν χωρίου ἀμφισβητεῖς, καρποῦ, εἰ δὲ οἰκίας, ἐνοικίου, ὥσπερ οὗτος σοὶ νῦν ἐπιτροπῆς δικάζεται.

καταθνητός, ἡ, ὅν "mortal, II. 5.402, *h. Ap.* 464 etc.: fem., *h. Ven.* 39, 50." This adjective occurs in elegiac poetry as well as in epic; see Theognis, verse 897 (where it occurs in a partially corrupt context).

καταλιπαρέω “*entreat earnestly*, Luc. *DDeor.* 25.2, *Cat.* 4.” A much older occurrence of this word has now turned up in Menander, *Samia* 721 (Austin).

κατατείνω Add a new meaning “*put into verse*”; see Aristotle *frag.* 7 Rose: αὐτοῦ [sc. Ὀρφέως] μὲν γὰρ εἰσι τὰ δόγματα, ταῦτα δὲ φησιν [sc. Ἀριστοτέλης] Ὀνομάκριτον ἐν ἔπεσι κατατείνειν. For this meaning compare the common usage of ἐντείνω in the same sense (*LSJ* s.v. V. 2).

κῆδος, εὖς, τό “*care about*, c. gen., τῶν ἄλλων οὐ κῆδος the others *do not matter*, Od. 22.254. 2. *anxiety, grief*, Il. 13.464 al. (v. infra II): mostly in pl., *troubles* . . . b. esp. for the dead, *funeral rites, mourning* . . . sg., κᾶδος φθιμένον θήκασθαι Pi. *P.* 4.112, cf. *N.* 1.54 . . . II. *connexion by marriage* . . .” *LSJ* have missed some of the earliest poetic occurrences of this word. For meaning I. 1, “*care about*”, for which *LSJ* cite only *Odyssey* 22.254, add Pindar, *Olympian* 1.107 θεὸς ἐπίτροπος ἐὼν τεαῖσι μήδεται / ἔχων τοῦτο κᾶδος, Ἰέρων, / μερῖμναισιν. For meaning I. 2.a, “*anxiety*”, “*grief*”, “*troubles*”, for which *LSJ* cite only Homeric examples, add Archilochus, *frag.* 67a 1 ἀμυγχανοῖσι κῆδεσιν κνκώμενε; Pindar, *Isthmian* 8.7 μήτε κάδεα θεράπευε; Bacchylides 19.36 Sn. καδέων ἀνάπανσιν; Theognis 656 ἀλλότριον κῆδος ἐφημέριον (note the singular), 1042 κείνου κῆδεσι τερπόμενοι. Pindar, *Nemean* 1.54 (εὐθὺς δ’ ἀπήμων κραδία κᾶδος ἀμφ’ ἀλλότριον), which *LSJ* cite under meaning I. 2. b, “*funeral rites*”, clearly belongs under meaning I. 2. a; note the singular and compare the very similar language of Theognis 656 (*supra*). A very old example of this word is Alcman, *frag.* 103 Page [= 115 Diehl] where τὰ Φὰ κάδεα occurs without context.

κνίσμα, ατος, τό “in pl., *scratches*, μή πον κνίσματ’ ὄνυξιν ἔχει; AP 12.67; μή σε [κν]ισμάτων [γεύσω] dub. in Herod. 9.4 . . .” This word is not restricted to the plural, as *LSJ* seem to imply; see the erotic example in AP 5.157 (Meleager): τρηχὺς ὄνυξ . . . Ἡλιοδώρας / ταύτης γὰρ δύνει κνίσμα καὶ ἐς κραδίην. For another example of the singular in a different sense, compare κνίσμα πυρός (cited by *LSJ* *Supp.* s.v.).

κόσμος, ὁ “. . . IV Philos., *world-order, universe* . . . 2. metaph., *microcosm*, ἄνθρωπος μικρὸς κ. Democr. 34; ἄνθρωπος βραχὺς κ. Ph. 2.155; of living beings in general, τὸ ζῶον οἷον μικρόν τινα κ. εἶναι φασιν ἄνδρες παλαιοί Gal. *UP* 3.10.” Add Aristotle *Physics* 252b26 εἰ γὰρ ἐν μικρῷ κόσμῳ [sc. ζῳῳ] γίγνεται, καὶ ἐν μεγάλῳ.

κρίκος, ὁ “. . . 8. *hoop*, Antyll. ap. Orib. 6.26.2.” Add a second example of the meaning “*hoop*” (as a plaything); Strabo 5.3.8:

...τῷ τοσούτῳ πλήθει τῶν σφαίρα καὶ κρίκῳ καὶ παλαίστρῳ γυμναζομένων. In Oribasius, *loc. cit.*, κρίκος = “hoop” actually occurs three times, not once; add 6.26.4, 5. For this meaning compare *LSJ s.v. κρικηλασία*.

κρυπτή, ἡ “*crypt, vault*, Callix. 1.” It is curious that *LSJ* cite only one example—from an obscure author—of κρυπτή. Add Strabo 17.1.37 πρόκεινται δὲ τῶν εἰσόδων κρυπταὶ τινες μακροὶ καὶ πολλαὶ, δι’ ἀλλήλων ἔχουσαι σκολιὰς τὰς ὁδοὺς; *Gospel of Luke* 11.33 οὐδεὶς λύχνον ἄψας εἰς κρύπτην τίθησιν; Athenaeus *Deipnosophistae* 5.205a . . . κρύπτη φραγμοῖς καὶ θυρίσι περιεχομένη. (Note that some editors accent κρύπτη, not κρυπτή.) In *Luke*, *loc. cit.* κρύπτη seems to mean a “cellar”; for this meaning see J. H. Moulton and G. Milligan, *The Vocabulary of the Greek Testament* (London 1930), who cite *PSI V. 547*¹⁸ (iii B.C.). Some notion of how common this word must have been may be gained by consulting the *Thesaurus Linguae Latinae s.v. crypta*.

κυδιάνειρα, ἡ “fem. adj. *bringing men glory or renown* . . . II Pass., *glorified by men, famous for men*, Σπάρτα *APL* 1.1 (Damag.)” G. Klaffenbach published in the *Sitzungsb. der Preuß. Akad. der Wiss.*, Phil.-hist. Klasse, 1935, p. 719, a Hellenistic elegiac inscription from Thyrraeum in Acarnania; this poem contains the phrase κυδιάνειρα πατρίς (verse 2)—exactly as in *APL* 1.1 (cited above, *LSJ s.v. II*), for there the full verse runs Σπάρτα μοι Σπάρτα κυδιάνειρα πατρίς. P. Friedländer, *AJP* 63. 1942. 78–82, discusses the inscription and attributes it to Damagetus (iii B.C.).

κωφός, ἡ, ὅν “. . . II 2.b *deaf* . . . c. gen., κωφή ἀκοῆς αἰσθησις Antiph. 196.5, cj. in Pl. *Lg.* 932a; κ. Ἑλλάδος φωνᾶς *deaf* of one’s Greek ear, i.e. ignorant of Greek, *Dialex.* 6.12; σπαράγματα κωφὰ τοῦ βεβαιουῦντος Plu. 2.1108d.” For κωφός construed c. gen. add Menander, *frag.* 53 Koerte φύσει γάρ ἐστ’ ἔρως / τοῦ νουθετοῦντος κωφόν.

λοιμός, ὁ “*plague* . . . coupled with λιμός, Hes. *Op.* 243; Hdt. 7.171, Th. 2.54, Orac. ap. Aeschin. 3.135.” The collocation of λιμός and λοιμός persisted after the classical period and is often found in later Greek, most notably in the *NT*, Luke 21.11 . . . καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται (also as a *v.l.* in Matthew 24.7, Mark 13.8). For references to other late examples (e.g. Philo, Josephus, *Oracula Sibyllina*, *Corpus Hermeticum*, Plutarch), see Arndt—Gingrich, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*⁴ s.v. λιμός.

λοφίδιον, τό “Dim. of λόφος II [= “*crest of a hill*”, “*ridge*”], Ael. *NA* 16.15.” *LSJ Suppl.* add Menander, *Dyscolus* 100. Add now Menander, *Aspis* 59 (Austin).

μελάγχμιος, *ον* “poet. for μέλας, black, dark . . .” Apart from one example in Xenophon and an entry from the lexicographer Pollux, *LSJ* cite only passages from Aeschylus and Euripides. For *μελάγχμιος* in Hellenistic epic, see Apollonius Rhodius 4.1508: . . . ὃ κεν . . . μελάγχμιον ἰὸν ἐνείη. (In Xenophon, *Cynegeticus* 8.1 the context suggests that Xenophon used the word because he connected it with χεῖμα and χειμών [see *LSJ* s.v. δύσχιμος]: . . . ὅταν νίφη ὁ θεὸς ὥστε ἡφανίσθαι τὴν γῆν· εἰ δ’ ἐνέσται μελάγχμια [“dark spots in snow” *LSJ*] . . . Compare the definition given by Pollux 5.66: . . . ἐν δὲ χιόνι τὰ μελάγχμια· ἔστι δὲ ταῦτα τὰ κοῖλα ἐν οἷς ἡ χιὼν διατέτῃκεν . . . Add Xenophon *loc. cit.* 8.7.)

μέλαθρον, τό “roof-tree, ridge-pole, μελαθρόφιν ἐξεκέχυντο *Od.* 8.279, cf. 11.278, *h. Ven.* 173, *IG* 11 (2). 161 A 105 (Delos, iii B.C.), 199 A 113 (*ibid.*, pl.); ἐπὶ προὔχοντι μελάθρῳ *Od.* 19.544 . . .” Add the oldest non-Homeric occurrence of *μέλαθρον* in this sense, Sappho frag. 111.1 L–P [= frag. 123.1 Diehl] ἦποι δὴ τὸ μέλαθρον.

μέλας, *μέλαινα*, *μέλαν* Add the substantival usage of τὸ μέλαν in *Odyssey* 14.12 . . . τὸ μέλαν δρυὸς ἀμφικεάσσας. It is disputed whether τὸ μέλαν here = “the black bark of the oak” or “the black heart (i.e. center) of the oak.” For different substantival usages of the adjective see *LSJ* s.v. μέλαν, τό.

μητρῶος, *α*, *ον* “. . . II. 2. b. Μητρῶα, τά, music played in honour of Cybele, *Duris* 16 J.; in full, τὰ *M.* μέλη *D.H.* 2.19; τὸ *M.* αἶλημα *Paus.* 10.30.9.” For the absolute usage add *Plutarch Moralia* 763 A τίνα τῶν ἐνθεαζομένων οὕτως ὁ αἰλὸς καὶ τὰ μητρῶα καὶ τὸ τύμπανον ἐξίστησιν; also [*Plutarch*] *Moralia* 1137 D, 1141 B (from the *Περὶ μουσικῆς*).

μιξοβάρβαρος, *ον* “half barbarian half Greek, *E. Ph.* 138, X. *HG* 2.1.15, *Pl. Mx.* 245d.” Add the scholium to Pindar, *Olympian* 13.74 (I. 374.2 Drachmann): ἀποθανόντας δὲ τούτους [*sc.* the children of Medea] τιμῶσι Κορίνθιοι, καλοῦντες μιξοβαρβάρους. The scholiast here is thought to take his facts from the epic poet Eumelus of Corinth (see D.L. Page’s edition of Euripides’ *Medea*, p. xxiii); whether Eumelus actually used the word *μιξοβάρβαρος* is not apparent to me (compare G. Kinkel, *Epicorum Graecorum Fragmenta*, p. 189 n.1). In any event, this piece of learning [and therefore this occurrence of *μιξοβάρβαρος*] seems clearly to be ancient, not Byzantine.

μοναρχία, *ῆ* Add the metaphorical medical usage in Alcmaeon of Croton, frag. 4 D–K: Ἀλκμαίων τῆς μὲν ὑγείας εἶναι συννεκτικὴν τὴν ἰσονομίαν τῶν δυνάμεων . . . τὴν δ’ ἐν αὐτοῖς μοναρχίαν νόσου ποιητικὴν.

μονόω "... II. more freq. in Pass., *to be left alone, forsaken* ... 2. c. gen. pers., *μεμοννωμένοι συμμάχων* *deserted* by allies, Hdt. 1.102 ..." For the literal meaning without any connotation of "desertion" or "abandonment", see Antiphon the Sophist, frag. 44. A. col. 1.20 Diels-Kranz (= vol. III. p.346): ... εἰ μετὰ μὲν μαρτύρων τοὺς νόμους μεγά(λο)υς ἄγοι, μονούμενος δὲ μαρτύρων τὰ τῆς φύσεως. Here *μονούμενος μαρτύρων* is simply an elaborate equivalent of *ἄνευ μαρτύρων*; there is no question of being "forsaken".

νῦν Add a new meaning: νῦν is often found in scholia to classical authors with the meaning "in the present passage". See J. W. White *The Scholia on the Aves of Aristophanes*, index s.v. νῦν (p. 337); White cites twenty-five examples from the scholia to the *Aves*. Note especially scholium to verse 851: ὁμοροθεῖν δὲ κυρίως τὸ ἄμα καὶ συμφώνως ἐρέσσειν, νῦν δὲ ἀντὶ τοῦ συνεργῶ ...; scholium to verse 988: ... ὁ δὲ Διοπείδης νῦν μὲν ὡς χρησιμολόγος· ἐτέρωθι δὲ ὡς κυλλὸς καὶ δωροδόκος ... Denys Page on Euripides, *Medea* 68 refers to White's work and adds examples from the scholia to *Medea* 68, 173, 835; *Orestes* 256 [this seems to be a false reference], 382.

νύξ, νυκτός, ἡ "night ... I. 2. freq. with Preps. ... ἐκ νυκτός after *nightfall*, X. *Cyr.* 1.4.2, LXX. *Is.* 26.9 etc. ... ἐκ νυκτῶν Thgn. 460, A. *Ch.* 287, E. *Rh.* 13, 17 ..." This expression can be documented already in Homer, *Odyssey* 12.268: ἐκ νυκτῶν δ' ἄνεμοι χαλεποί, δηλήματα νηῶν, γίνονται. This example is a good illustration of how the idiom developed.

ξένη, ἡ "fem. of ξένος: ... 2. (sc. γῆ) *foreign country*, ἐν ξένῃ S. *Ph.* 135 (lyr.); ἐπὶ ξένης X. *Lac.* 14.4; ἐπὶ ξ. καταβιοῦν Phld. *Rh.* 2.146 S., cf. Plu. 2.576c, etc." Add Lysias 12.97-98 where first the phrase ἐν ξένῃ γῆ occurs and then, several sentences later, ἐπὶ ξένης. This passage should be especially noted since *LSJ*, s.v. ξένος B.I., seem to suggest that the full expression ξένη γῆ is only poetic ("... ξείνα γαῖα Pi. *P.* 4.118 codd.; ξένης ἐπὶ χθονός S. *OC* 1256; γᾶς ἐπὶ ξένας ib. 1705 (lyr., cf. ξένη) ...")

οἰκότριψ, ἴβος, ὁ "a slave born and bred in the house, Att. for οἰκογενής (*EM* 590.15) ..." Of this "Attic" word *LSJ* cite two Attic examples (Aristophanes, Demosthenes) and three later ones (Philodemus, Babrius, Aelian—this last author a recognized Atticizer). Another Attic example is to be found in Menander, *Aspis* 176 (Austin). I caution the reader against concluding that οἰκογενής is "non-Attic" (cf. *LSJ* *supra*); Plato uses it in the *Meno* 82B. The *Suda* s.v. Ἀβρα seems to distinguish between οἰκότριψ

and οἰκογενής: Ἀβρα· οὔτε ἀπλῶς θεράπαινα οὔτε ἡ εὐμορφος θεράπαινα λέγεται, ἀλλ' οἰκότερι γυναικὸς κόρη καὶ ἔντιμος, εἴτε οἰκογενής εἴτε μή. Similarly Photius s.v. Ἀβραι (p. 6.21–23 Reitzenstein).

ὀλοφύρομαι “. . . lament, wail, moan . . . Ep. verb, rare in Trag., sts. in Att. prose . . .” Add Lysias 20.34.

ὀστολογέω “gather bones, Is. 4.19” A second example in Menander, *Aspis* 77 (Austin).

ὄστρεον, τό “oyster . . .” Add the vivid comparison in Plato, *Phaedrus* 250C: . . . τούτου δ νῦν δὴ σῶμα περιφέροντες ὀνομάζομεν, ὄστρεον τρόπον δεδεσμευμένοι.

ὄρεός, ἦος, ὁ “Ion. for ὄρεός (q.v.): in Il. 1.50, 10.84 it has been taken as, = οὔρος, φύλαξ, a guard, warder, cf. Arist. *Po.* 1461^a 10; but it may well mean mules here, as in other places, and the Sch. give both explanations.” The word continued to be used in Hellenistic poetry; see Apollonius Rhodius 3.841, where its meaning is not in doubt: κέκλετο δ' ἀμφιπόλοισι . . . οὐρῆας ὑποζεύξασθαι ἀπήνη.

παλαιός, ἄ, ὄν Add the meaning attested by Photius, *Lexicon* s.v. παλαιόν: οἱ ῥήτορες ἐχρήσαντο τῷ παλαιόν ἐπ' ἀργυρίου ἐκ δανείσματος ὀφειλόμενον· οὕτως Λυσίας ἐν τῷ πρὸς Ἀλκίβιον [frag. 6]· καίτοι εἰ ἀπεδεδώκει τῷ Κτησικλεῖ τὰς ν' παλαιάς, ὥσπερ οὗτός φησι. The same entry appears in the *Suda*, s.v. παλαιόν. For this “monetary” meaning of παλαιός one might compare τὸ ἀρχαῖον = “principal”, “capital” (of money; see *LSJ* s.v. ἀρχαῖος V).

παρατείνω “. . . II. 4 As aux. Verb, c. part., ποῖ παρατενεῖς δεδιώς ταῦτα; how long will you go on fearing this? Philostr. *VA* 7.22, cf. 5.26.” A much older example of this idiom has now turned up in Menander's *Samia*, v. 544 (Austin): παρατενεῖς ‘τυχόν’ λέγων μοι πάντα;

πᾶς, πᾶσα, πᾶν “. . . D. IV with Preps. ἐς τὸ πᾶν . . . ἐν παντί . . . εἰς πᾶν . . . πρὸ παντός . . . διὰ παντός . . . μέχρι παντός . . .” Add παντός ἔνεκα = πάντως in Menander, *Samia* 295 (Austin = 80 Koerte) Capps *ad. loc.* compares Aristophanes, *Nubes* 6 πολλῶν οὐνεκα.

πάσχω “. . . III. 4 . . . in aor. part., τί παθών; τί παθόντε λελάσμεθα θούριδος ἀλκῆς; what possesses us that we have forgotten . . .? Il. 11.313; but τί παθόντες γαῖαν ἔδντε; what befell you that you died? Od. 24.106 . . .” This idiom is by no means exclusively Homeric, as this entry would suggest. Attic examples are not rare, *ex. gr.* Aristophanes, *Nubes* 340: λέξον δὴ μοι, τί παθοῦσαι | εἴπερ Νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἴξασι γυναιξίν; For other occurrences in the comic poets and a discussion of the relation of τί παθών to the idiom τί μαθών see J. Van Leeuwen on Aristophanes, *loc. cit.* Com-

pare also W. W. Goodwin, *Moods and Tenses of the Greek Verb*², 839a–b. *LSJ* should have given a cross-reference to *μανθάνω* V (“τί μαθών . . .; freq in questions . . .”), especially since some scholars would read forms of *πάσχω* *passim* in this idiom (references given by Van Leeuwen, see above).

πειραρ, *ατος*, *τό* “Ep., Ion., and Lyr. form of *πέρας*, *end*, *limit* . . .” Add the splendidly condensed expression *πειρατ’ ἀμηχανίης* which appears twice in Theognis, verses 140 and 1078. On the latter passage (*πρὸ δὲ τοῦ μέλλοντος ἔσεσθαι* / *οὐ ξυνετὰ θνητοῖς πειρατ’ ἀμηχανίης*) Van Groningen correctly explains *πειρατ’ ἀμηχανίης* as “les limites déterminées par la faiblesse de la nature humaine.”

περίοδος, *ῆ* “going round . . . way round . . . IV. 2 esp. of Time, cycle or period of time, *πάσαις ἐτέων* π. Pi. N. 11.40; freq. in Pl. . .” For the local meanings “going round”, “way round”, *LSJ* cite chiefly Herodotus and post-classical authors. Plato uses *περίοδος* several times in a metaphorical sense of a dialectical “detour” or circuitous way of investigation. See *Republic* 504B *ἐλέγομέν πού* *ὅτι . . . ἄλλη μακροτέρα εἶη περίοδος, ἣν περιελθόντι καταφανῇ γίγνοιτο* (compare 435D *ἄλλη γὰρ μακροτέρα καὶ πλείων ὁδὸς ἢ ἐπὶ τοῦτο ἄγουσα*) and *Phaedrus* 274A *ὥστ’ εἰ μακρὰ ἡ περίοδος, μὴ θαυμάσης· μεγάλων γὰρ ἔνεκα περιτέον*.

πήληξ, *ηκος*, *ῆ* “helmet, ἀμφὶ δέ οἱ κροτάφοισι φαινή σείετο πήληξ II. 13.805 . . . 8.308 . . . 16.797; old Ep. word, used by Ar. *Ra.* 1017, Arist. *Top.* 173^b 20.” As an epic word *πήληξ* is not confined to the *Iliad*; it occurs also in *Odyssey* 1.256.

πραόνως “Adv. temperately, Ar. *Ra.* 856, Ael. *NA* 5.39. (Formed from **πράο-νους*)” This adverb occurs in a passage of Attic prose, Lysias 24.15 [*πραόνως* Emperius: *πραόν* ὡς MSS].

πρόμος, *ὁ* “foremost man, in Hom. always = *πρόμαχος* . . . later, generally, *chief* . . .” Add Empedocles, *frag.* 146.2 D–K . . . *μάντεις τε καὶ ὕμνοπόλοι καὶ ἱητροὶ* / *καὶ πρόμοι* . . .

πρωτ “[ι], Att. *πρώ* (Hdn. Gr. 1.494, Sch. Ar. *Av.* 132, etc.), though codd. commonly give *πρωῖ*, *πρωῖ*, or *πρω* . . .” In Menander, *Fabula Incerta* v. 58 Koerte (*Pars* I, p. 90) metrical responsion proves that the word is here dissyllabic and that the iota is long: *πρωτ γέ σ’, ὡς ἔοικ’, ἐπήνεσ’* . . . (beginning of an iambic trimeter). *πρωτ* is here used in the sense of *πρὸ καιροῦ*, “too soon” (*LSJ* s.v. 3).

πόλη, *ῆ* “. . . II. generally, *entrance*, *orifice* . . . 1. c. metaph., *πόλας ὕμνων ἀναπιτνάμεν* Pi. O. 6.27; *ἐπέων* π. B. *Fr.* 4; *ἐν πόλαις γήρωσ* D.C. 57.24, cf. 76.7.” Add the striking metaphor in Sophocles, *frag.* 393 Pearson [= *frag.* 360 Nauck²]: *ψυχῆς ἀνοῖξαι τήν*

κεκλημένην πόλιν. For the thought, see the parallels adduced by Pearson *ad. loc.*

πυρριχιστής, οὔ, ὁ “*dancer of the πυρρίχη: οἱ π. the chorus of Pyrrhic dancers*, Lys. 21.1, Is. 5.36, IG 2^a.2311.72.” Add Lysias 21.4.

ῥίψασπις, ἰδος, ὁ, ἡ “*throwing away one’s shield in battle, craven*, Ar. Nu. 353, Pax 1186, Pl. Lg. 944b.” In the *Laws* of Plato ῥίψασπις occurs thrice, not once: p. 944B, C, D. Another example of this word may be seen in Lysias 11.5, where it occurs in the accusative form ῥίψασπιν (so also Aristophanes, *Nubes loc. cit.*). Eduard Fraenkel in a discussion of Horace’s familiar *relicta non bene parmula* (Horace p. 12, n. 1) observes “We do not know how early ῥίψασπις came to be used ‘metaphorically’ of any soldier who fled from the battlefield.” In connection with this it is of some significance that both Plato and pseudo-Lysias, *ll. cc.*, use ῥίψασπις in legal contexts dealing with the proper language to be used in *laws*. In both passages the context makes it perfectly clear that ῥίψασπις is understood in a literal sense; note *ex. gr.* ἀποβολὲς ὀπλων in Plato [*Laws* 944B] and ἐάν τις εἴπη ἀποβεβληκέναι τὴν ἀσπίδα in ‘Lysias’ [11.5]. It should also be noted that *oratio* 11, in the *corpus Lysiacum* is nothing but a *précis* of *oratio* 10; the Loeb editor W. R. M. Lamb writes that it was composed “perhaps as late as 200 A.D.” (K. J. Dover, *Lysias and the Corpus Lysiacum* p. 11, gives more detailed evidence for the date of composition of *oratio* 11; compare also *ib.*, p. 167, n. 21.) There can be no certainty here, but it remains a distinct possibility that this *précis* was composed after Horace’s poem. *The author of oratio 11 has himself introduced the word ῥίψασπις in a literal sense to his précis: the word does not occur in oratio 10.* This evidence suggests that ῥίψασπις retained its literal meaning much longer than some scholars suppose.

ῥυθμός, ὁ “... IV *state or condition of anything, temper* ... V *form, shape of a thing* ...” Add Democritus, frag. 266 D–K: οὐδεμία μηχανὴ τῷ νῦν καθεστῶτι ῥυθμῷ μὴ οὐκ ἀδικεῖν τοὺς ἄρχοντας, ἣν καὶ πάνν ἀγαθοὶ ἔωσιν ... (“*Verfassungsform*” Diels-Kranz.) For other examples missed by *LSJ* see my *Third* and *Fifth Series*, *s.v.* ῥυθμός.

στάσιμος, ον “... II. 4 ἀργύριον σ. *money out at interest*, Lex Solonis ap. Lys. 10.18. III. (στάσις A. II) *weighed, weighable: τὰ σ., = σταθμία*, Cephisod. 13; θεωρῶν ... τὸν ἄνδρα ... ἔλκοντα τὸ τῆς πράξεως σ. Plb. 8.19.2.” There is, by implication, a third example of meaning III “weighed”, “weighable” in Lysias, *loc. cit.* In that passage the *lex Solonis* is quoted specifically to show that στάσιμος was formerly used in a different sense: “τὸ ἀργύριον στάσιμον εἶναι

ἐφ' ὁπόσω ἂν βούληται ὁ δανείζων." τὸ στάσιμον τοῦτό ἐστιν, ὃ βέλτιστε, οὐ ζυγῶ ἰστάναι ἀλλὰ τόκον πράττεσθαι ὁπόσον ἂν βούληται.

στέργω "... III. *to be content or satisfied, acquiesce* ... 2. c. acc. ... τὴν τύχην D. 55.22." For στέργω c. acc. in this sense (meaning III. 2) *LSJ* cite one example from Herodotus, one from a fourth-century A.D. papyrus, and seven from tragedy; the example from Demosthenes is the only one cited for Attic prose. Add therefore Lysias 33.4, where the same phrase στέργειν τὴν τύχην occurs.

συναποκηρύττω Add this word to *LSJ*; it appears for the first time in extant Greek in Menander, *Samia* 509 (Austin), where it means "denounce jointly and publicly" (or possibly "offer jointly for sale"; see the context and compare *LSJ* s.v. ἀποκηρύσσω I and II).

συνουσιαστής, οὔ, ὁ "companion, Pl. *Min.* 319e; *disciple*, X. *Mem.* 1.6.1, Plu. 2.8b." Add the quasi-technical meaning which survives in the title of the eighth oration in the *corpus Lysiacum*: κατηγορία πρὸς τοὺς συνουσιαστάς κακολογιῶν. Here the word is used of members of the same social "club" (W. R. M. Lamb in his Loeb edition of Lysias translates "fellow-members of a society").

τείνω "... B. intr. ... III. 2 *tend, refer to*, τείνει ἐς σέ *it refers to, concerns you* ... 3. τείνειν πρὸς τινα or τι, *come near to, be like* ..." Add the Hippocratic essay *On Ancient Medicine*, c. 20 τείνει ... ὁ λόγος ἐς φιλοσοφίην. Festugière, in his note on this passage, apparently refers this example to meaning B. III. 3 ("come near to", "be like") rather than B. III. 2 ("refer to"). The difference in Greek between these two meanings is less than the English would suggest (although elsewhere meaning B. III. 2 has πρὸς, not ἐς).

τεταρταῖος, α, ον "on the fourth day ... 2. τ. πυρετός *quartan fever*, Pl. *Ti.* 86a; ῥῆγος *P Oxy.* 1151.37 (v A.D.); so without πυρετός, Hp. *Aph.* 2.25 ..." An old (possibly the oldest) occurrence of τεταρταῖος used absolutely = "quartan fever" is to be found in a curse inscribed on an ostrakon published by M. P. Nilsson in his *Geschichte der Griechischen Religion*³ (1967) I. 801: Ἀριστίωνι ἐπιτίθῃμι τεταρταῖον ἐς Αἶδα. (The sherd is in the National Museum at Copenhagen = Inv. 7727; its provenience is unknown. Nilsson suggests as a possibility Rhodes; on the date he writes that it "... dem 5. Jahrhundert angehört, höchstens dem Anfang des 4.")

τετραδισταί, οἱ "young people who met to make merry on the fourth of the month, Alex. 258. II. *men born to a life of toil*, like Heracles, who was born on the fourth of the month (τετράς 1. 2a, q.v.), *AB* 309, *EM* 754.15, Suid." Add Athenaeus 14. 659 D: διόπερ Μένανδρος ἐν Κόλακι τὸν τοῖς τετραδισταῖς διακονούμενον μάγειρον ... ποιεῖ παντὶ

λέγοντα [*Colax* frag. 1 Koerte]. The context here suggests that *τετραδισταί* occurred in Menander's play. Compare also Hesychius *s.v.* *τετραδισταί*: *σύνδοδος νέων συνήθων κατὰ τετράδα γινομένη*, and see Kock at Alexis, frag. 258.

τιμῆεις, *εσσα*, *εν* "honoured, esteemed, of men or gods . . . 2. of things, prized, costly, χρυσός . . . δῶρον . . . ἐμπόλημα . . ." Add Theognis 1021 ἤβη *τιμήεσσα*; Van Groningen aptly observes *ad loc.* "je ne trouve pas d'autre emploi au figuré; le mot est d'ailleurs rare et cède rapidement la place à *τίμιος*."

τιμωρέω "be an avenger, exact or seek vengeance for . . . II. esp. in pres. and impf., *succour* one who has been attacked or has suffered injury, *help* him to *retaliate* . . . 2. of medical aid, τ. τῷ παθήματι *relieve* it. Hp. Art. 11; cf. *τιμωρία* II. 2 and Gal. 15.494." For additional examples of this medical usage of *τιμωρέω* see *LSJ s.v.* *προστιμωρέω* and *συντιμωρέω*. See W. Jaeger, *Paideia* (tr. Highet) III. 293 n. 11, for the development of this meaning. (Jaeger aptly quotes Democritus, frag. 261 D-K ἀδικουμένοισι *τιμωρεῖν κατὰ δύναμιν χρῆ καὶ μὴ παρίεναι* . . . *LSJ* cite this fragment *s.v.* *τιμωρέω* I, "avenge"; it surely belongs under *τιμωρέω* II, "succour", "help".)

τις, *τι* " . . . A. III. Accentuation and position of *τις* . . . 2. e. where-as in Att. the order *ἐάν τις* is compulsory, in Dor. the usual order is *αἶ τις κα* . . . :—this Dor. order influenced the Koine, as in the rare *εἶ τις ἄν* Plu. *TG* 15." Similar word-orders are found occasionally already in Attic Greek; see E. B. England's commentary to Plato's *Laws* at 890a5: "ὅτι *τις ἄν*: J. Wackernagel (*Über einige antike Anredeformen*, reviewed *Berl. Ph. W.*, 6. Sept. 1913, p. 1140) establishes it that the order of the words *εἶ τις ἄν*, *ὄν τις ἄν*, *ὅτι τις ἄν*, for *ἐάν τις*, *ὄν ἄν τις* or *ὅτι ἄν τις* is a Dorism (*αἶ τις κα*), to be found however in late Greek—e.g. Plut. *Tib. Gracch.* 15 *εἶ τις ἄν ἀμάρτη αὐτῶν*, *ζῶσα κατορύσσεται*. It occurs at Arist. *Rhet.* 1358a23 *ὅσῳ τις ἄν βέλτιον ἐκλέγεται*; cp. above, 862d1, below, 920d1, and 933e6. Possibly Plato owes this temporary lapse to his residence in Syracuse." This "temporary lapse" is perhaps to be explained not by Plato's visits to Sicily (and what of Aristotle?) but rather by his increasing tendency to avoid hiatus: *ὅτι τις ἄν* rather than *ὅτι ἄν τις*, *ὅσα τις ἄν* rather than *ὅσα ἄν τις* etc. If these expressions in Plato are Dorisms, it is certainly curious that he does not use *εἶ τις ἄν* on the model of *αἶ τις κα* (compare above)—and perhaps no coincidence that *ἐάν τις* (unlike, say, *ὅτι ἄν τις*) involves no hiatus.

τρισχίλιοι, *αι*, *α* " . . . II . . . οἱ τ., at Athens, the 3000 nominated by the 30 Tyrants, X. *HG* 2.3.18." *οἱ τρισχίλιοι* in this sense is

not a *hapax eiremenon*, as this entry might suggest. It occurs not only elsewhere in Xenophon's *Hellenica* (2.3.19; 2.3.51; 2.4.2), but also in Lysias 25.22: ἐπειδὴ δὲ ἐπυνθάνεσθε τοὺς μὲν τρισχίλους στασιάζοντας . . .

ὕπαλάζων, ονος, ὁ, ἡ Add this word, which has now turned up in Menander, *Aspis* 375 (Austin): ξενικόν τιν' οἶσθ' ἱατρόν, Χαιρέα, / ἄστεϊον, ὑπαλάζονα; It means "something of a charlatan", "a bit of a quack". (It is of course an adjective, not a substantive, in Menander, *loc. cit.*)

φιλοξενία, ἡ "hospitality, *IG* 1². 530, *Pl. Lg.* 953a (pl.), A. R. 3. 1108 . . ." Add the two oldest extant occurrences of *φιλοξενία* in the literature, Theognis 1358 and Bacchylides 3.16. (*IG* 1². 530 = A. E. Raubitschek, *Dedications from the Athenian Akropolis* 121, a verse dedication, is dated by Raubitschek to c. 475 B.C.) *LSJ* have also missed two occurrences of the adjective *φιλόξεινος* in Bacchylides, 5.49 and 14.23.

φιλοσοφία, ἡ *LSJ* have omitted what may be the oldest extant occurrence of this extremely important word, "Hippocrates" *On Ancient Medicine*, c. 20 τείνει τε αὐτοῖς ὁ λόγος ἐς φιλοσοφίην. This treatise is usually assigned to the last third of the fifth century B.C. (I leave aside the disputed statement that Pythagoras first used this word, Diogenes Laertius 1.12: φιλοσοφίαν δὲ πρῶτος ὠνόμασε Πυθαγόρας καὶ ἐαντόν φιλόσοφον. See also Aëtius, *Placita* I. 3.8 [= *Vorsokr.* I. 454.35–6]. *LSJ* cite neither of these passages; compare, however, *LSJ* s.v. *φιλόσοφος ad init.*

φύλαρχος, ὁ "... II. as a military term, at Athens, the commander of the cavalry furnished by each tribe, *Hdt.* 5.69." It is curious that *LSJ* cite only a single instance—from an historian writing in Ionic—of this Athenian technical term, for it is well-attested in Attic writers. See Aristophanes, *Aves* 799; Plato, *Leges* 755C, 756A, 760A, 834C, 880D; Lysias 15.5, 16.6–7; Xenophon, *Hipparchicus* 1.21; Aristotle, *Ath. Pol.* 30.2, 31.3, 49.2, 61.5. The term also survives in inscriptions; Sandys in his edition of the *Ath. Pol.* ad 61.5 quotes *CIA* 2.444, 445 (= *IG* II¹ 444, 78–79; 445, 43). Professor Sterling Dow very kindly provided me with additional inscriptional occurrences: *IG* II¹ 90; 333; *IG* II² 968, 28; *IG* II³ 1673. (Aristophanes, Plato and Aristotle all use *φύλαρχος* in conjunction with *ἵππαρχος*.) Compare also Harpocration: φύλαρχός ἐστιν ὁ κατὰ φυλὴν ἐκάστην τοῦ ἱππικοῦ ἄρχων, ὑποτεταγμένος δὲ τῷ ἱππάρχῳ, ὡς Ἀριστοτέλης ἐν τῇ Ἀθηναίων πολιτείᾳ φησί. For *φυλή* in its related meaning (*LSJ* s.v. II: "military contingent furnished by a tribe

among the Athenians ...”) add the occurrences in Xenophon, *Hipparchicus* 1.21 and Lysias 15.5.

φυλέτης, ου, ὁ “one of the same tribe, fellow-tribesman ...” Add Lysias 20.2 (*bis*), 21.6.

χρηστός, ἡ, ὄν “... II. of persons, good ... 6. of the dead, whence χρηστὸν ποιεῖν = ἀποκτινύναι, in a treaty between the Spartans and Tegea, Arist. *Fr.* 592.” *LSJ* in the *Suppl.* delete this section and in its place add a new meaning: “IV. in a treaty between Sparta and Tegea χρηστὸν ποιεῖν was interpr. by Aristotle (*Fr.* 592) as = ἀποκτινύναι and χ. there may be good as a euphemism for dead; but prob. outlawed, liable to be killed by any man (perh. as ᾧ χρῆσθαι ἔξεστιν ὡς ἂν τις θέλῃ), cf. χρηστοί· οἱ καταδεδικασμένοι, Hsch. and χρησμός (B) (*Suppl.*) [= τιμωρία Hsch.]” This fragment of Aristotle is preserved by Plutarch, *Moralia* 292B (compare 277B–C) who writes ... γέγραπται “Μεσσηνίους ἐκβαλεῖν ἐκ τῆς χώρας, καὶ μὴ ἐξεῖναι χρηστοὺς ποιεῖν” ... Several considerations argue against this new interpretation: 1) In such a matter Aristotle, not only a native Greek but a very learned one, should not be dismissed lightly (and Plutarch, another learned Greek, apparently agreed with him); 2) more specifically, “banishment” (ἐκβαλεῖν) and “outlawing”, “making liable to be killed by any man” (χρηστοὺς ποιεῖν on the new interpretation) are, from a Greek point of view, two sides of the same coin: χρηστοὺς ποιεῖν would, in practice, amount to ἐκβαλεῖν and it is difficult to see any real difference between the two expressions; 3) most importantly, whatever the meaning of this expression—it is undeniably obscure to us—*LSJ* should not have deleted (in the *Suppl.*) the usage of χρηστός = “dead”, for this is a very common meaning of the word (a fact which should be borne in mind when interpreting the phrase χρηστοὺς ποιεῖν). Indeed Plutarch himself recognized this meaning at *Mor.* 277B: ... διὰ τὸ χρηστοὺς κομπῶς λέγεσθαι τοὺς τελευτῶντας ... See E. Rohde, *Psyche* (English translation) p. 554, n. 30: “χρηστὸν χαῖρε and the like, with or without ἡρώς, are very commonly met with on epitaphs ...” [*LSJ* are aware of this; *s.v.* χρηστός II. 1.b they write “freq. on Epitaphs, *IG* 3. 3149, 3155, al.” This entry, however, is under the general meaning “good”; it is not explicitly stated that χρηστός is used = “the dead”.] Rohde in discussing this very phrase χρηστοὺς ποιεῖν (*ib.* p. 554, n. 29) could even write “This ancient and evidently popular expression gives far stronger grounds for believing that χρηστός was applied to the dead ...” For a comparable use of ἀγαθός, see an inscription from Pherae

printed in the *BCH* 1889, p. 404 (quoted by Rohde, *ib.* p. 577 n. 164):
εἰ δ' ἦν τοὺς ἀγαθοὺς ἀνάγειν πάλιν . . . This usage is also missed by
LSJ (but see *Suppl. s.v. ἀγαθός* for a similar inscriptional usage
from Thasos). A comparison with the Latin *Manes*, which comes
from the old adjective *manus* = *bonus*, will readily suggest itself
to the reader.

χρῶζω “= *χροῖζω*, *touch the surface of a body*, and generally,
touch, *γόνατα μὴ χρῶζειν ἐμά* E. *Ph.* 1625. . . . 3. *taint, defile* . . .
Pass., *metaph.*, *μάτην κεχρώσμεθα κακοῦ πρὸς ἀνδρός* E. *Med.* 497 . . .”
The usage of *χρῶζω* in these two Euripidean passages is identical
and the meanings should not be distinguished; this may be seen by
giving the *Medea* passage in full:

φεῦ δεξιὰ χεῖρ, ἧς σὺ πόλλ' ἐλαμβάνου,
καὶ τῶνδε γονάτων, ὥς μάτην κεχρώσμεθα
κακοῦ πρὸς ἀνδρός

(With the passive *κεχρώσμεθα* supply the accusatives of respect
τὴν δεξιὰν χεῖρα and *τὰ γόνατα*). Compare further Euripides' *Helen*,
v. 831: *ὥς σὺκ ἄχρωστα γόνατ' ἐμῶν ἔξει χερῶν*.

ψηφίζω “I. 1. *count, reckon*, *prop. with pebbles* (*ψηφοί*). Plb. 5.26.13
AP 11.168 (Antiphan.), 171 (Lucill.); *ψ. δακτύλοις* Plu. 2.141c.2.
ἐὰν ψηφίσῃς τὸ ἐν ἐν γράμμασιν, i.e. if you *add up the numerical values*
of the letters in the word *ἐν Theol. Ar.* 64 . . .” For the meaning
“count” add *NT. Luke* 14.28: *τίς γὰρ . . . σὺχὶ πρῶτον καθίσας*
ψηφίζει τὴν δαπάνην; For the “numerological” usage (*LSJ* I. 2) add
the famous riddle in *NT. Apoc.* 13.18: *ὁ ἔχων νοῦν ψηφισάτω τὸν*
ἀριθμὸν τοῦ θηρίου . . . καὶ ὁ ἀριθμὸς αὐτοῦ χξς'.

ψυχρός, á, óν “cold . . . esp. of dead things, *νέκυσ* (opp. *θερμὸν αἷμα*)
S. OC 622; of cold meats, *Alex.* 173.4, etc.; of a snake, *Theoc.* 15.
58 . . .” This entry is misleading, for it seems to imply (uninten-
tionally?) that in Theocritus, *loc. cit.*, *ψυχρός* is used of a *dead* snake.
Nothing in the Greek suggests this (*ἵππον καὶ τὸν ψυχρὸν ὄφιν τὰ*
μάλιστα δεδοίκω / ἐκ παιδός) and Vergil does not seem to have so
understood it: *frigidus . . . latet anguis in herba* (*Eclogue* 3.93, com-
pare 8.71). *LSJ* have missed an older example of this same phrase
in Theognis, verse 602: . . . *ψυχρὸν δς ἐν κόλπῳ ποικίλον εἶχεσ ὄφιν*;
here the context shows clearly that the *ὄφιν* is alive. (For the mean-
ing of the “cold snake” see Babrius, *Fable* 143 Perry: *ἔχιν γεωργός*
ἐκπνέοντ' ὑπὸ ψύχους / λαβὼν ἔθαλπεν κτλ.)