

Greek Lexicographical Notes: Third Series

By ROBERT RENEHAN, Boston College

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*.

. . .

ἀβρόσπηρος, *ον* “(πήνη) of delicate texture, Lyc. 863.” Editors generally accept Salmasius’ conjecture *ἀβροσπίων* in Aeschylus *Agamemnon* 690: *ἐκ τῶν ἀβροσπίων* [*ἀβροσίμων* MSS] *προκαλυμμάτων*. The reader is reminded that Lycophron is especially indebted to Aeschylus for his diction.

ἄγκιστρον, *τό* “fish-hook . . . hook of a spindle . . . surgical instrument . . . generally, hook . . .” Add *Trag. Adesp.* 379 Nauck, where it is used of the *hook of an anchor*: *εἶκει γὰρ ἤδη θυμὸς οὐδ’ ἐτ’ ἀντέχει, | θινῶδες ὡς ἄγκιστρον ἀγκύρας σάλω*. (Wilamowitz believed Euripides to be the author of these verses.)

ἀικέλιος, *α*, *ον* Add Apollonius Rhodius *Argonautica* 2.1126 *νηὸς ἀικελίης* . . . *δούρατα*.

ἀέκητι “Ep. Adv. *against one’s will*, c. gen. . . .” Bacchylides uses this adverb in the “Doric” form *ἀέκατι* 18(17).9.

ἀλεξίλογος, *ον* “promoting or supporting discourse, *γράμματα* dub. in Critias 2.10, cf. *AB* 382.” Contrast R. Pfeiffer, *History of Classical Scholarship* (Oxford 1968) p. 24, n. 2: “This *ἅπαξ λεγόμενον* is not only attested and explained by Eustathius, who gives a choice of three different meanings, but already quoted in the *Συναγωγή λέξεων χρησίμων* p. 74.7 Bachm. and in Phot. Berol. p. 73.3 Reitzenstein; L—S should not list it as ‘dubious’.” The compound is unexceptionable; *ἀλεξι-* in composition may denote not only “warding off” (as in, for example, *ἀλεξίκακος*), but “helping” as in *ἀλεξίχορος* (“helping or favouring the chorus” *LSJ*).

ἀλίσια, *ῆ* Add Alcidas (?) *Odysseus* 12. If the *Odysseus* is a genuine work of Alcidas (or if it is by Polycrates, as Blass suggested), the occurrence of *ἀλίσια* here is the oldest extant example of this word, which is thus shown to be “classical.” Some have regarded *ἀλίσια* as only a *Κοινή* word (see Kirk, *CQ* 44. 1950. 154).

ἀμήνιτος, *ον* “not angry, Hdt. 9.94; *βάξις* A. *Supp.* 975; *χειμῶν Ἀχαιῶν οὐκ ἀμήνιτος θεοῖς* Id. *Ag.* 649. Adv. *-τως* ib. 1036.” This word

was apparently not so rare and elevated as the above entry might suggest, for Plutarch uses it in a straightforward prose essay, *Moralia* 464 C: . . . διαφυλάττων . . . ἴλεω καὶ ἀμήνιτον ἔμαντόν . . .

ἀμυχή, ἢ “scratch, skin wound . . . 2. Medic., scarification . . . II. = ἄμυξις . . .” Add a new meaning, “scratched surface,” Plutarch *Moralia* 473 E: . . . ὥσπερ αἱ μυῖαι τῶν λείων τόπων ἐν τοῖς κατοπτροῖς ἀπολισθάνουσι, ταῖς δὲ τραχύτησι προσέχονται καὶ ταῖς ἀμυχαῖς . . .

ἀμφόδων, οντος, ό, ἢ *LSJ* give a cross-reference to ἀμφόδους; no such entry is in fact to be found in *LSJ*. For the form ἀμφόδους see H. Stephanus, *Thesaurus Graecae Linguae* (Paris edition) vol. I², p. 273 s. v. ἀμφόδους.

ἀνακάς “Adv. = ἄνωθεν, Hsch.” Delete this entry; it is based on a misunderstanding of the (abbreviated) Hesychian entry ἀνακάς· τοὺς Διοσκόρους. ἢ ἄνωθεν, ἐν ὕψει, ἄνω. ἀνακάς here is clearly the accusative plural of ἀνακες, a word often used specifically of the Dioscuri, and is here correctly explained by the accusative τοὺς Διοσκόρους. Compare Plutarch *Theseus* 33 (where he is giving various etymologies of Ἄνακες): . . . εἰσὶ δ’ οἱ λέγοντες διὰ τὴν τῶν ἀστέρων ἐπιφάνειαν Ἄνακας ὀνομάζεσθαι· τὸ γὰρ ἄνω τοὺς Ἀττικοὺς ἀνεκάς ὀνομάζειν καὶ ἀνέκαθεν τὸ ἄνωθεν. From this passage the original form of the Hesychian entry before abridgment can be reconstructed: τοὺς ἀνακάς was (falsely) connected with the (real) word ἀνεκάς which was glossed by ἄνω; ἀνεκάς suggested a mention of the (real) word ἀνέκαθεν, which was glossed by ἄνωθεν. There never was an adverb ἀνακάς and the interpretation of ἄγκαθεν in Aeschylus *Agamemnon* 4 proposed by J. D. Denniston and D. Page (following Schneidewin) in their Oxford commentary to the play must be abandoned.

ἀνατίθημι “B. Med. . . . II place differently, change about, e.g. the men on a draught board, ἀνὰ πάντα τίθεσθαι v.l. in Orac. ap. Hdt. 8.77.2. take back a move at πεττοί . . . hence metaph., retract one’s opinion . . .” For these meanings a cross-reference should be given to τίθημι A. VII. 2 “in the game of πεττεία, κυβεία, Lat. tesserae (cf. Ter. *Adelph.* 739), to place as skillfully as possible the pieces which have been assigned to one by the luck of the dice;” see the examples cited.

ἀνεως *LSJ* has missed this word; Galen defines it in his *Lex. Hipp.* (19.81 Kühn): ἀνεως· ἄφωνος καὶ τὸν νοῦν ἐμπεπληγμένος. Compare *LSJ* s. v. ἐμπλήσσω II. 3. Whether this word is cognate with ἐνείος which shows both meanings, “speechless” and “dumbfounded” (see *LSJ* s. v.), I do not know. Similarly I cannot say whether it is related

to the Homeric *ἄνεω* explained by *LSJ* as an adverb = “without a sound” “in silence.” *LSJ* add “In all the places cited it is joined with a pl. Verb, and is commonly written *ἄνεω* (as if nom pl. from *ἄνεως*).” This is not quite accurate, since the word occurs with a singular verb at *ψ* 493 *ἄνεω ἦστο*. H. Frisk, *Griechisches Etymologisches Wörterbuch s.v. ἄνεω*, states “Das Wort ist dunkel; die bisherigen Erklärungsversuche . . . sind erfolglos geblieben.” Frisk does not cite Galen’s *ἄνεως*.

ἀνθοράω “= *ἀντιβλέπω*, dub. in *P. Freib.* 2.5 in *Gött. Nachr.* 1922. 33” *LSJ Suppl.* The existence of this verb is confirmed by the certain occurrence of it in Albinus, *Introductio in Platonem* c. 5 (p. 150 Hermann): . . . *ἀντοφόμεθα τὰ θεῖα ἐναργῶς*.

ἄνθος, *ους*, *τό* “. . . II. metaph. . . *χροιάς ἀμείψεις* ἄ. *the bloom of complexion*, *A. Pr.* 23 . . .” Solon frag. 19.6 should be cited: *χροῖης ἄνθος ἀμειβομένης*. Aeschylus seems to have consciously imitated this passage. Theodectes frag. 17.1—3 Nauck should also be compared: *ἦς ἀγχιτέρμων ἥλιος διαφορηλατῶν / σκοτεινὸν ἄνθος ἐξέχρωσε λιγνός / εἰς σώματ’ ἀνδρῶν . . .* Nauck’s conjecture *αἶθος* for *ἄνθος* in this passage is refuted by the parallels in Solon and Aeschylus. (The *Prometheus* passage is very similar; see the context.)

ἄντιτος, *ον* Add Aeschylus *Agamemnon* 1429, where Weil’s conjecture *ἄντιτον* [*ἀντίετον*, *ἀτίετον* MSS] is now generally accepted.

ἀολλίζω Add Bacchylides 15(14).42.

ἀπομαίνομαι Add a second meaning, “recover from madness,” Aretaeus, *SD* 1.6 (p. 44,2 Hude): . . . *ἐνθεος ἦδε ἡ μανίη. κῆν ἀπομανῶσι* (Reiske: *ἀπομένωσιν*), *εὔθυμοι*, *ἀκήδεες* . . .

ἀποτμήγω Add Parmenides frag. 4.2 *οὐ γὰρ ἀποτμήξει τὸ ἐὸν τοῦ ἐόντος ἔχεσθαι*.

Ἀυτοματία, *ἡ* “*the goddess of chance*, *Plu. Tim.* 36,2. 542e, 816 e.” Add Nepos *Timoleon* 4.4 *itaque suae domi sacellum Automatias constituerat*.

αὐτός, *ἡ*, *όν* In my *Second Series* of lexicographical notes, I called attention to the *absolute* usage of *αὐτός* in a philosophical sense, a usage which Jaeger had pointed out as Platonic. Add now the following examples: *Symposium* 211 C *αὐτό . . . δ ἔστι καλόν*; *Phaedo* 74 B *αὐτὸ δ ἔστιν*; *Phaedo* 75 D τὸ “*αὐτὸ* [Burnet: *τοῦτο* MSS] *δ ἔστι*”; for this collocation, in which τὸ *αὐτό* does *not* mean “the same”, compare Albinus, *Introductio in Platonem* c. 5 (p. 157 Hermann) τὸ *αὐτὸ τοῦτο καλόν* (where Albinus is paraphrasing the *Symposium*).

βραδύς, *εἶα*, *ύ* “. . . Adv. *βραδέως* . . . Comp. *-ύτερον* *Hp. Prog.* 22, *Pl. Thet.* 190a; *βραδύτερος* *Aen. Tact.* 16.12; *βράδιον* *Hes. Op.* 528,

Sor. 1.117 (condemned by Luc. *Sol.* 7) . . ." Plutarch uses the comparative form βράδιον; see *Moralia* 459 F; 460 A.

γάπεδον, τό "Dor. for γήπεδον, *IG* 4.823.58 (Troezen)." This is misleading and a more explicit cross-reference to γήπεδον would be useful. The tragedians, as Stephanus of Byzantium (*s.v.* Γῆ) tells us, used the Doric form γάπεδον and the word has survived in this form in Aeschylus *Prometheus* 829 (Porson for δάπεδον) and Lycophron *Alexandra* 617. See my *Greek Textual Criticism*, pp. 117—119.

γλανκός, ἡ, ὄν " . . . II. later, of colour (κνανοῦς λευκῶ κεραυνόμενος *Pl. Ti.* 68c; cf. γλανκότερον κνάνοιο φαίνεται Hegesianax 1), bluish green or grey . . ." A verse of Eratosthenes' (frag. 16.4 Powell) deserves citation: αἱ δύο [sc. ζῶναι] μὲν γλανκοῖο κελαιότεραι κνάνοιο κτλ.

γλυκῆπικρος, ὄν "sweetly bitter, *Ἔρος* . . . γ. ὄρπετον *Sapph.* 40 . . ." A second early occurrence of this adjective is perhaps Pindar, *Fr.* 128b 7 Snell (preserved on a papyrus), where it seems to occur in a broken context. For a discussion of this significant word, see B. Snell, *The Discovery of the Mind*, p. 60 (English translation).

δεῖ " . . . II. c. gen. rei . . . 3. with acc. pers. added, αὐτὸν γάρ σε δεῖ προμηθέως *A. Pr.* 86, cf. *E. Rh.* 837, *Hipp.* 23." Add Euripides *Hecuba* 1021, *Herc. Fur.* 1170—1171, *Ion* 1018.

διαρμόζω Add Plutarch *Moralia* 456 A (of a musical instrument): . . . διηρμωσμένον ἦν συρίγγιον, ᾧ τὴν φωνὴν οἱ ἁρμονικοὶ σχέδην ἐπ' ἀμφοτέρω δια τῶν τόνων ἄγουσι.

διεώω "whirl, spin round . . . ὄμμα *E. Or.* 1459 (lyr.) . . ." The same expression (and verbal form) occurs at Bacchylides 17(16).18 δῖνασεν ὄμμα.

διώκω "III. 3. urge, impel, βέλος χειρὶ *Pi. I.* 8(7).35; φόρμιγγα πλάκτρῳ *Id. N.* 5.24; esp. of music, δ. μοῦσαν *Pratin. Lyr.* 5; δ. μέλος *Simon.* 29." The example attributed to Simonides should be corrected; the poetic fragment, in which the phrase μέλος διώκων occurs, is preserved by Plutarch (*quaest. conviv.* 9.15 p. 748 B), who does not give the poet's name. The fragment is now generally believed to belong to Pindar (frag. 107a b Snell); the ascription was first made by Schneider. Another example of this usage of διώκω may be seen in Pindar, *Paeon* II. 3—4 Snell: Ἰάονι τόνδε λαῶ / παιᾶνα διώξω.

δυναμερός, ἄ, ὄν "potent, of drugs: hence as Subst., φυσικὰ δυναμερόα, title of work by Ps. — Bolus, *Suid. s.v.* Βῶλος, cf. *Archig. ap. Aët.* 3.114." The Alexandrian physician Aelius Promotus (2nd century A.D.) wrote a work entitled *Δυναμερόν*: „ . . . Er ist Verfasser eines Werkes über Heilmittel, *δυναμερόν* betitelt, aus dem sich in einer

Handschrift der Marcusbibliothek in Venedig (cod. gr. 295 fol. 101 b ff.) eine Sammlung von Arzneimitteln erhalten hat“ (*PW* i.528).

δυσημερία, ἢ “*unlucky day: mishap, misery, δυσημεριᾶν πρότανιν* A. *Fr.* 236; *μοῖρα δυσημερίας* S. *Fr.* 591, cf. *Plu. Eum.* 9.” This entry is misleading, for it conveys the impression that the word is primarily proper to the vocabulary of *poetry*, which does not seem to have been the case, at least in later Greek. In Plutarch, *loc. cit.*, the word occurs in the plural coupled with τὰ σφάλματα; it recurs in the *Moralia* of Plutarch, p. 467 E: *δυσημερία καὶ σκορακισμός*. Compare the frequent prose occurrences, in a variety of meanings, of *εὐημερία*.

ἐγκλάω “Ep. *ἐνκλάω . . . thwart, frustrate . . .*” Add Callimachus, *Hymn* 1.90, frag. 75.22 (Pfeiffer).

ἐδνώω Add Pindar, *Paeon* 4.4 (frag. 52 D) Snell, where *ἐδνώσεται* occurs in a broken context.

εἶ “B. II . . . Arc. *εἶκαν* in Tegean Inscr. of IV B.C. . . . should be understood as *εἶκ ἄν* (*εἶ* : *εἶκ* = *οὐ* : *οὐκ*) . . . *εἶκ* alone *IG* 5(2).3.21 . . .” Two possible instances of *εἶκ* = *εἶ* (*c. ind.*) are an oracle *ap. Hdt.* 1.174.5 and Bacchylides 13(12).228 (where see Snell).

ἐκατόγγυιος, *ον* “*with a hundred limbs or bodies, κορῶν ἀγέλα ἐκατόγγυιος* a band of 100 maidens, *Pi. Fr.* 122.15.” This adjective, a *ἄπαξ λεγόμενον*, contains an ambiguity which is deceptively straddled by the entry in *LSJ*. The word may legitimately mean *with a hundred legs* and hence refer to a band of *fifty* maidens. As the poem refers to an actual episode, the smaller number is perhaps the more probable. For a discussion of the problem see the notes in Gulick’s edition of Athenaeus 13.573 F (where the fragment is preserved).

ἐκτοπισμός, *ὁ* “*migration, τοὺς ἐ. ποιῆσθαι* Arist. *HA* 599^a 4. II. *being away, distance*, Str. 4.5.5, prob. in Cic. *Att.* 12.12.1.” Add, Ps. — Scymnus, verse 26 (*Geographi Graeci Minores* 1.196): . . . *πόλεων ἀλώσεις, ἐκτοπισμοὺς στρατοπέδων, | μεταναστάσεις ἐθνῶν, στρατείας βαρβάρων . . . (ἀπ ἐκπορισμοὺς? Meineke)*.

ἐλελίζω “III. *cause to vibrate . . . Med., ἵππον . . . ἀγωνίῳ ἐλελιζόμενος ποδὶ μίμεο* Simon. 29.” Correct this ascription to Pindar, *Fr.* 107 a 3 Snell; compare above under *διώκω*.

ἐλίσσω The (apparently) intransitive usage of this verb in ‘*Musaeus*’ frag. 5.3 (Diels-Kranz) has been overlooked in *LSJ*: *ὧς δὲ καὶ ἀνθρώπων γενεῇ καὶ φύλον ἐλίσσει*. Diels-Kranz translate “so auch der Menschen Geschlecht und Stamm sich drehet” and comment in the apparatus “*γενεῆν* Heyne (*ἐλίσσει* intr. ist nicht sicher belegt).”

ἐντός “*within, inside . . . I. 1 . . . ἐ. ὑμῶν* in your hearts, *Ev. Luc.* 17.21 . . .” The *Supplement* to *LSJ* adds “after ‘*hearts*’, insert ‘or

among you, in your midst". The passage in question is the well-known verse ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν. Colin H. Roberts, "The Kingdom of Heaven" (*Harv. Theol. Rev.* 41, 1948, pp. 1 ff.) argues cogently that ἐντὸς here means "in the hands of", "in the control of", i.e. "within your reach"; he documents this usage from papyri. E. G. Turner, *Greek Papyri* (Princeton 1968), p. 151, calls attention to Roberts' article and this usage.

ἔξάγγελος, ὁ, ἡ "messenger who brings out news from within: hence one who betrays a secret, informer ἐ. γίνεταί ὡς . . . Th. 8.51; ἐ. γίνεσθαί τινας Pl. *Lg.* 964 etc. II. on the Greek stage, messenger who told what was doing *in the house* or *behind the scenes* (opp. ἄγγελος, who told news from a distance); first used by Aeschylus, Philostr. *VS* 1.9." For the literal meaning, preserved in the dramatic usage (*LSJ* II) compare Hesychius s.v. ἔξάγγελος: ἄγγελος, ὁ τὰ ἔσω γεγονότα τοῖς ἔξω ἀγγέλλων.

ἐξῆς The "unmathematical" usage of this word (and ἐφεξῆς) in combination with πᾶς in the sense of "each and every one" (Italian *tutti quanti*) is not adequately defined in *LSJ*. See, ex. gr., *Il.* 6.241; *Thuc.* 7.29.4; *Ps. Xen. Ath. Pol.* 1.6; *Eur. frag.* 657.1—2 Nauck; *Plato Symp.* 195 E; *Dem.* 9.69. Compare my *Greek Textual Criticism*, pp. 104—105.

ἐπηβολέω Add this verb which is not recognized by *LSJ*; it occurs (in the Doric form ἐπαβολέοντι) in Pindar, *Paeon* 6.182 (*frag.* 52f.) Snell. For the meaning, compare ἐπηβολή and ἐπήβολος.

ἐπισυνέρχομαι This verb is missing from *LSJ*; it occurs in an excerpt from "Hippodamus the Pythagorean" preserved by Stobaeus (4.34.71): τὰ μὲν ὑπὸ φύσιος δι' αὐτὰς τὰς φύσιος ἐς τὸ ἀδηλον αὐτὶς τερματιζόμενα, καὶ πάλιν ἐκ τῶ ἀδήλω ἐς τὸ ὄρατὸν ἐπισυνερχόμενα . . .

ἐπιτυχία, ἡ Add Alcidas *περὶ Σοφιστῶν* 4.

ἐπωβελία, ἡ Add Aeschines 1.163 . . . καὶ προσοφλὸν ἄπεισιν ἐκ τοῦ δικαστηρίου οὐ τὴν ἐπωβελίαν μόνον, ἀλλὰ καὶ ἄλλην ὄβρω.

ἐράω (A) ". . . Ion. ἐρέω Archil. 25.3 . . ." Anacreon also uses the Ionic form ἐρέω: *frag.* 14.1 Page and *frag.* 83.1 Page (*bis*).

Ἐρμοκοπίδης, ον, ὁ "a *Hermes-mutilator*, in *pl. Ar. Lys.* 1094, *Plu. Alc.* 20." Add *Herculaniensia Volumina, Collectio altera* 1.132: "ὁ τοῦς Ἐρμοκοπίδας ἐν Τέῳ συ(σ)τήσα(ς) . . ." (This is a quote from a letter of Epicurus, who is referring to Nausiphanes; the passage may be conveniently consulted in Diels-Kranz *Vorsokr.*¹⁰ 2.247.17—18.)

ἐταιρικός, ἡ, ὄν "I. 3 ἵππος -κή horse-guard of the Macedonian kings, *Plb.* 16.18.7, *D.S.* 17.37, *Arr. An.* 3.16.11" Add *Nepos*,

Eumenes 1.6: . . . *praefuit etiam alterae equitum alae, quae Hetaerice appellabatur.*

εὐεπίθετος, *ον* “easy to set upon or attack . . .” Add Alcidas *περὶ Σοφιστῶν* 3: *ἐντεῦθεν ἄν τις καταφρονήσειε τοῦ γράφειν, ἐξ ὧν ἐστὶν εὐεπίθετον καὶ ῥάδιον καὶ τῇ τυχούσῃ φύσει πρόχειρον.* Here the meaning of the adjective is not “easy to attack” but “easy to apply oneself to;” compare *LSJ s.v. ἐπιτίθημι* B. III. 1.

εὐηλάκατος, *ον* “Aeol. *εὐᾶλ-*, possessing a fine distaff, of women, Theoc. 28.22.” A second example (also in the form *εὐᾶλ-*) is Pindar, *Paean* 7 a.4 = frag. 52g Snell.

εὐθημονέομαι “Dep. *keep in order, manage*, Pl. *Lg.* 758b: Act., intr., *to be in good order*, Simp. in *Ph.* 1067.24; trans. in Tz. *H.* 1.367.” The “deponent” entry *εὐθημονέομαι* should be replaced by *εὐθημονέω*. The transitive active form is classical; it may be seen in Nauck *TGF*² p. 911 (= *Tragica Adespota* 381):

*οὐ τοι πρόπει τὸ σχῆμα· τοὺς ἀλλοὺς μέθεις
καὶ θῶπλα λάζευ καὶ γνάθους εὐθημόνει.*

The example cited from Plato *Lg.* 758b is clearly a normal middle usage (note the reflexives): . . . *ἀναγκαῖον δὲ τοὺς μὲν πολλοὺς τῶν βουλευτῶν . . . ἔαν ἐπὶ τοῖς αὐτῶν ἰδίοισι μένοντας εὐθημονεῖσθαι τὰ κατὰ τὰς αὐτῶν οἰκήσεις κτλ.*

ἡμεροκομία, *ῆ* This word is not recognized by *LSJ*; it has been restored in a fragment of a letter of Epicurus preserved in the *Herculaniensis Volumina, Collectio altera*, 1.132 (printed in Diels-Kranz *Vorsokr.*¹⁰ 2.247.15). There the word occurs in the plural form *ἡμερ(οκ)ωμίαις*; the word means literally “daytime revelries.” I remind the reader that to an ancient the mark of a wild carousal was an early start in the day rather than a spree extended deep into the night.

θνητός, *ῆ*, *όν* Add Empedocles frag. 115.7 (*δαίμονες*) . . . *φνομένους παντοῖα διὰ χρόνον εἶδεα θνητῶν.* The context (*μετενσωμάτωνισις*) makes it clear that *εἶδεα θνητῶν* includes all manner of mortal creatures, not merely human beings. See further, Diels-Kranz *Vorsokr.*¹⁰, vol. III, p. 213, *index verborum s.v. θνητός*.

θρίζω “poet. syncop. for *θερίζω*, A. *Ag.* 536.” *θρίζω* is found only in this passage, in the aorist form *ἔθρισεν*. Cross-references should be given to the entries *ἀποθρίζω* and *ἀποθερίζω*; the aorist *ἀπέθρισα* (also in the middle *ἀπεθρισάμην*) is not rare in poetry and even occurs in later prose.

κάρδακες, *οἱ* “Persian name for foreign mercenaries . . .” Compare Nepos *Vita Datamis* 8.2: . . . *quos illi Cardacas appellant.*

κατάκομος, *ον* Add Pindar (?), frag. 356 Snell: [*sc.* ἥλιος] ἱππεύει
πυρσῶ | κατάκομος λάμποντι (= Himerius *Or.* 68, 61 Col.).

κατάρχω Add the example of the *active* used in a religious sense,
Pindar, frag. 70b, 8—9 Snell: σεμνᾷ μὲν κατάρχει | Ματέρει παρ
μεγάλα ῥόμβοι τυπάνων Compare *LSJ s.v.* κατάρχω I. 2, II. 2.

κερόεις, -όεσσα, -όεν “horned . . . Simon. 30 . . .” Correct this
ascription to Pindar, frag. 107a 4 Snell; compare above under
διώκω.

κλίμαξ, ακος, ἦ Two striking usages of this word by Pindar should
be noted, frag. 30.1—4 Snell: . . . Θέμιν . . . Μοῖραι ποτὶ κλίμακα
σεμνὰν | ἄγον Οὐλύμπου λιπαρὰν καθ’ ὁδὸν and frag. 162 Snell: πιτνάν-
τες θοὰν κλίμακ’ οὐρανόν ’εσ αἰπύν.

κολούω Add under meaning II. 1 (the verb used metaphorically)
Callimachus *Hymn.* 1.90 αὐτὸς ἄνην ἐκόλουσας. Curiously, Pfeiffer
has also missed this word in his index to Callimachus.

κῶμα, ατος, τό “. . . II from κῶ (as κήμα from κνέω), foetus,
embryo . . .” Add Apollonius Rhodius 4.1492 . . . θεοῦ βαρὺ κῶμα
φέρουσαν.

λίτός, ἦ, ὄν Add Pindar, frag. 21 Snell, who uses this adjective as an
epithet of Ἄως. *LSJ* list two distinct entries λίτός (A), an epithet of
doubtful meaning and λίτός (B), ‘suppliant’, ‘supplicatory’. Rumpel,
Lexicon Pindaricum s.v. λιτός regards the epithet in the Pindaric
fragment as having a passive force (“supplicated”), i.e. as coming
under *LSJ* (B). This agrees with the comments of Eustathius who
preserves the fragment: Λιτὴν δὲ Ἥω τὴν εὐκταίαν καὶ ὡς ἂν τις
Ὀμηρικῶς εἴποι πολύλλιστον, εἴτε καθ’ ἕτερόν τινα τρίλιστον. There
seems to be, therefore, some confusion in *LSJ* for under λίτός (A) we
read in part “. . . λιτὴ χθῶν ἀπὸ τοῦ προσκυνεῖσθαι καὶ λιτανεύεσθαι,
Hsch.” Is λιτός (A) in fact a distinct adjective or rather λιτός (B)
used with passive force?

λυκιδεύς, έως, ὁ “wolf’s cub, Sol. ap. Plu. *Sol.* 23, Theoc. 5.38.”
Plutarch uses the word (. . . λυκιδεῖς καὶ σκύμνους λεόντων . . .) in the
Moralia 462 E. For such forms see Gow on Theocritus 15.121.

Μαιμάκτης, ὁ “(μαιμάσσω) epith. of Zeus at Athens, boisterous,
stormy, Harp., cf. Plu. 2.258b.” Add the entry in Hesychius *μαι-
μάκτης*· μειλίχιος· καθάρσιος; the word is clearly understood by
Plutarch, *loc. cit.*, in this “gentle” sense. See J. W. Hewitt, *Harvard
Studies in Classical Philology* 19. 1908. 75—76 (cited by W. Helm-
bold in his Loeb edition of Plutarch).

μαινόλης, *ου*, ὁ “. . . (From *μαίνομαι*, as *φαινόλης* from *φαίνομαι*.)”
No form *φαινόλης* from *φαίνομαι* is found; only the feminine *φαινόλις*

occurs. (φανόλης = Latin *paenula* is of course a different word; v. *LSJ s.v. φανόλη*.)

μακραίων, ωνος, ὄ, ἡ Add Empedocles frag. 115. 5 μακραίωνος . . . βίοιο.

μέλισσα, ης, ἡ Add Callimachus *Hymn* II. 110 Δηοῖ δ' οὐκ ἀπὸ παντός ἔδωκε φορέουσι μέλισσαι. On the question whether μέλισσαι here means simply "bees" or rather "priestesses" (v. *LSJ s.v. II. 2*), see now R. Pfeiffer, *History of Classical Scholarship* p. 284, *excursus* to p. 126.

μέροψ, οπος, ὄ Add an additional meaning: as a proper noun *Μέροπες, οἱ* = the original inhabitants of Cos, as in *Hymn to Apollo*, verse 42 *Μίλητός τε Κόως τε, πόλις Μερόπων ἀνθρώπων*; see *The Homeric Hymns*² edited by T. W. Allen, W. R. Halliday and E. E. Sikes, pp. 208—209. Other instances are Pindar, *Nemean* 4.26, *Isthmian* 5.31; Hesychius *s.v. μέροπες*; compare Thucydides 8.41.2 ἐς Κῶν τὴν Μεροπίδα. The most recent discussion of this word is by Hermann Koller, *Πόλις Μερόπων Ἀνθρώπων* (*Glotta* 46. 1968. 18—26).

μεταρροθμίζω Add Alcidas *περὶ Σοφιστῶν* 6.

μίγδην "Adv. = μίγδα, *h. Merc.* 494, A. R. 3.1381, Orph. frag. 223." A fourth example (in the form μίγδαν) is to be found in Pindar. *Paeon* 12.7 = frag. 52m Snell.

μίτρα, ἡ "II. 2 victor's chaplet at the games, *Pi. O.* 9.84 (pl.), *I.* 5(4).62." Add Bacchylides 13(14).196: *μυρίων τ' ἤδη μίτραισιν ἀνέρον / ἐστεφάνωσεν ἐθείρας | ἐν Πανελλάνων ἀέθλοισι.*

μνανόι "μοῦσαι, μνηστῆρες, Hsch. (extra ordinem, fort. *μνακόοι*." Meineke conjectured *μνα(μο)νόοι* and Latte attributed the word to Pindar (= *Fragmentum Dubium* 341 Snell).

ξένος, ὄ "B. as Adj. ξένος, η, ον . . . III *strange, unusual . . .*" Add Bacchylides 11(10)85—86: *ξείνα τέ νιν πλάξεν μέριμνα.*

οἶκος, ὄ "house . . . ἐν οἴκῳ καθέδρειν Antipho 2.1.4, 8; οἱ ἐν οἴκῳ *PCair. Zen.* 93.10 (iii B.C.) . . ." *LSJ* do not distinguish adequately the usage of οἶκος = *patria* as in Xenophon *Hellenica* 1.5.16 οἱ ἐν οἴκῳ Ἀθηναῖοι; similarly 1.7.1 οἱ δ' ἐν οἴκῳ τούτους μὲν τοὺς στρατηγούς ἔπανσαν πλὴν Κόνωνος. Compare also *Cyropaedia* 7.2.1 (. . . τῆς ἐπ' οἶκον ὁδοῦ . . .) and *Anabasis* 2.4.8 (. . . ὡς εἰς οἶκον ἀπιών . . .). Similar expressions are common in Xenophon; *LSJ* cite several phrases from Thucydides. (This deficiency in *LSJ* was kindly called to my attention by Mr. Lowell Edmunds of Harvard University who provided several of the references given above.)

ὄλοσφῦρος, ον (= ὄλοσφύρατος, ον, *made of solid beaten metal*). Add Alcidas (?) *Odysseus* 26: *ἐξ ὄλοσφύρον γὰρ ἴσον μερισμὸν διείλοντο* (of coinage).

ὄλοφουρσις, ἡ Add Aretaeus *SD* 1.5 (p. 40, 23 Hude) ὄλοφούρσιες κενεαί.

Ὀλύμπιος, ὄν “*Olympian, of Olympus, dwelling on Olympus*, epith. of the gods above . . . esp. of Zeus . . .” The adjective is used not as a mere epithet but with ethical force in Plutarch *Moralia* 458 C: τὸ δὲ κολαστικὸν ἐριννώδες καὶ δαιμονικόν, οὐ θεῖον καὶ ὄλύμπιον.

ὄπωσποτοῦν This word is missing from *LSJ*; it occurs in Albinus *Introductio in Platonem* c. 32 (p. 186 Hermann). For the formation compare ὄπωσοῦν, ὄπωστιοῦν, ὄπως ποτέ.

ὄργανον, τό “I. 3 *musical instrument*, Simon. 31 . . .” Correct this ascription to Pindar, frag. 107b Snell; compare above under διώκω.

ὄρνημι *LSJ* should have noted the striking usage of this verb in Empedocles frag. 2.7—8: σὺ δ’ οὔν, ἐπεὶ ὄδ’ ἐλιάσθης, / πέψσαι οὐ πλέον ἢ ἐ βροτεῖη μῆτις ὄρωρεν. Burnet renders “Thou, then, shalt learn no more than mortal mind *hath power*.” (“Du aber sollst nun . . . erfahren — nicht mehr, als sterbliche Klugheit *sich regt und erhebt*” Diels-Kranz.) More usual is the phrase in Apollonius Rhodius 1.1291: σέο δ’ ἔκτοθι μῆτις ὄρωρεν. (Compare *Iliad* 13.78 . . . μοι μένος ὄρωρε; Alcaeus frag. Z 15 L—P: ὡς λόγος ἐκ πατέρων ὄρωρε.)

ὄττεια, ἡ “*divination from ominous sounds*, D.H. 8.37; σὺν οἰωνοῖς τε καὶ ὄττειαις Id. 9.45; *evil foreboding*, Id. 1.38.” Albinus (*Introductio in Platonem* c. 15, p. 171 Hermann) also uses this word: κληθόνες καὶ ὄττειαι καὶ ὄνειράτα καὶ χρησμοί . . .

οὐσιότης, ητος, ἡ “*the quality of existence*, Dam. *Pr.* 58, Elias *in Cat.* 221.1; *substantiality*, Corp. *Herm.* 12.1, Herm. ap. Stob. 1.41.4.” An example of οὐσιότης in a philosophical schoolbook centuries older than the commentators cited above may be seen in the *Introductio in Platonem*, c. 10 (p. 164 Hermann), of Albinus (2nd century A.D.)

παῖς, παιδός “I. 3 periphr., οἱ Λυδῶν παῖδες sons of the Lydians, i.e., the Lydians, Hdt. 1.27, cf. 5.49; π. Ἑλλήνων A. *Pers.* 402 . . . παῖδες ῥητόρων orators, Luc. *Anach.* 19 . . .” Is the word so used in Bacchylides 15(14).56 ὀλβίων παιδές νιν [sc. Δίκαν] αἰρεῦνται σόνοικον?

πείδω For the (transitive) second aorist ἐπιθον add Bacchylides 11(10).107 πιθοῦσα and Pindar, *Pythian* 3.28 πιθών. In *LSJ* s.v. πείδω II (“intr. tenses of Act.”) delete the statement “Pi. uses aor. 2 part. πιθών = πιθόμενος, P. 3.28.” Editors now agree in reading γνώμαν in this passage; the variant γνώμα, which is necessary for an intransitive meaning, has been abandoned. (It should also be noted that the MSS have here πεπιθών; πιθών is the correction of Erasmus Schmid.)

πέλαγος, εος, τό “. . . II. metaph., of any vast quantity, πλούτον π. Pi., frag. 218; κακῶν π. a ‘sea of troubles’, A. *Pers.* 433 . . .” Add Pla-

to *Symposium* 210 D . . . ἐπὶ τὸ πολὺ πέλαγος τετραμμένος τοῦ καλοῦ; the phrase is echoed by Albinus *Introductio in Platonem* c. 10 (p. 165 Hermann).

πελεκυφόρας, ον “masc. Adj. marked with an axe, ἵππος Simon. 102 P.” *LSJ Suppl.* Snell believes the fragment is probably by Pindar, not Simonides: see his edition of Pindar, *Fragmentum Dubium* 339a and his note to *Dith.* 2.19.

πένταθλος, ὁ “. . . II metaph., of one who tries everything, Pl. *Amat.* 138e; ἐν φιλοσοφίᾳ π. versed in every department of philosophy, D.L. 9.37; in depreciation, ‘jack of all trades’, X. *HG* 4.7.5.” In the *Suda* s.v. πένταθλος, this word is applied to Democritus (so also in the citation from Diogenes Laertius) and *ib.* s.v. Ἐρατοσθένης to Eratosthenes.

πιτυώδης, ες Add Bacchylides 12(11).39 Snell.

*πορω “. . . II pf. πέπρωμαι, only 3 sg. πέπρωται (Hes. also in plpf. πέπρωτο): it has or had been (is or was) fated, c. acc. pers. et inf. c. dat. pers. et inf. . . .” Here should be cited the personal usage of πέπρωται in Aeschylus, *Prometheus* 510—511 (cited under II. 2b by *LSJ*): οὐ ταῦτα ταύτῃ Μοῖρᾶ πω τελεσφόρος / κρᾶναι πέπρωται . . . A second example of the personal construction may be seen on a Phrygian grave inscription of the third century A.D.: πολλὰ, ξένοι κάμνοντες, ἐπὶ χθονὶ τῆδε πεπρώθη (= *Suppl. Epigr. Graec.* 6.159.5). There is a lacuna before this verse, but the grammatical sense seems complete. πεπρώθη is, of course, a mere misspelling of πέπρωται; the termination -ται is found written -θη elsewhere on inscriptions. (This inscription was courteously brought to my attention by Mr. Thomas Drew-Bear of Harvard University.)

προκαθάρισον, τὸ “previous purification, Sch. rec. S. *OT* 240.” Add a second example of this word from Albinus’ *Introductio in Platonem* c. 28 (p. 182 Hermann): προτέλεια δὲ καὶ προκαθάρσια τοῦ ἐν ἡμῖν δαίμονος . . .

πρόσφαγμα, ατος, τό “victim sacrificed for others . . . II sacrifice, slaughter . . .” It is curious that *LSJ* fail to indicate the original meaning of this word; E. Fraenkel at Aeschylus *Agamemnon* 1278 observes “. . . The πρόσφαγμα is thus originally the blood-offering made to the dead before the burial proper, or, more accurately, before the ἐκφορᾶ.” Fraenkel aptly refers to E. Rohde’s *Psyche*; see the eighth edition, footnote 46 to chapter five. In some, at least, of the passages where the word occurs (see *LSJ* s.v. for references), the meaning is *Voropfer* rather than *victim sacrificed for*. So do the commentators tend to interpret it and that this interpretation is correct

is suggested by the analogous words *προσφάγιον*, *προσφάζω*, *πρόθυμα* and *προθύω*.

προφέρω "IV. 2 intr. *surpass, excel* another . . ." Add Bacchylides 11(10).51: *φάσκον δὲ πολὺ σφέτερον | πλούτῳ προφέρειν πατέρα ξανθᾶς παρέδρον | σεμνοῦ Διὸς εὐρυβία*.

πυριδαής, *ές* There is no entry for this word in *LSJ*. It survives in the phrase *πυριδαῆς ὄμμα* in P. Berol. 16.140, a papyrus containing a fragment of poetry doubtfully ascribed to Bacchylides (*fr. dub.* 64.21 Snell) as well as to Pindar (*fr.* 341.10 Bowra). Compare the epic phrase *θεσπιαδῆς πῦρ* *Il.* 12.177, 441; 15.597; 20.490; 21.342, 381; 23.216; *Od.* 4.418).

ῥέπω *LSJ* cite no instance of the *figura etymologica* *ῥέπειν ῥοπήν*; this cognate construction may be seen at Plutarch *Moralia* 447 F: *ῥέπει γὰρ εὐθείαν ῥοπήν ὁ ἀπαθῆς λογισμὸς ἐπὶ τὸ δίκαιον*.

ῥόπτρον, τό ". . . II *musical instrument* of the Corybantes, *tambourine* or *kettle-drum* . . ." Add Nonnus *Dionysiaca* 33.228; 45,18; 47,275,731; *AP* 6.165 (Phalaeus).

ῥυθμός, ὁ "V. *form, shape* of a thing." Add Pindar, *Paeon* 8.67 = *fr.* 52i. Snell: . . . *ναόν* . . . *τοῦ δὲ παντέχνους | Ἀφαιστοῦ παλάμαις καὶ Ἀθάνας | τίς ὁ ῥυθμὸς ἐφαίνετο*;

σκηπτός, ὁ "*thunderbolt* . . . metaph. also of a dust-storm, S. *Ant.* 418; *hurricane*, D. 18.194, *Jul. Or.* 1.35b . . . *Καλοῦσί μ' οἱ νεώτεροι . . . σκηπτόν*, says a parasite, *Antiph.* 195.11 . . ." Add Menander, *Samia* 555—556: . . . *στρόβιλος ἦ | σκηπτὸς ἀνθρωπὸς τις ἐστὶ*. Compare also id. *Ἀσπίς* 402—403: *σκηπτὸς τις εἰς τὴν οἰκίαν | ῥαγδαῖος ἐμπέτωκε*.

σύζυξ, *υγος*, ὁ, ἡ Nonnus, *Dionysiaca* 4.262, uses *σύζυγα*, *τά* in the technical sense of "consonants" in contrast to *ἄζυγα*, "vowels". See *LSJ s.v.* *ἄζυξ* II, where these meanings are recognized. It ought to be observed that in this passage *ἄζυγα* and *σύζυγα* could just as well come respectively from the adjectives *ἄζυγος*, *ον* and *σύζυγος*, *ον*; so far as I can see, there is no way of deciding.

συμμιγής, *ές* Joannes Tzetzes uses this adjective in his *Prolegomena de Comoedia Graeca* (= *CGF* ed. G. Kaibel p. 19, Pb. 4ff.): . . . *ἀπανταχόθεν τὰς βίβλους εἰς Ἀλεξάνδρειαν συνήθροισεν καὶ δυοὶ βιβλιοθήκαις ταύτας ἀπέθετο ὧν τῆς ἐκτὸς μὲν ἀριθμὸς τετρακισμύριαι δισχίλια ὀκτακόσια, τῆς δὲ τῶν ἀνακτόρων ἐντὸς συμμιγῶν μὲν βιβλῶν ἀριθμὸς τεσσαράκοντα μυριάδες, ἀμιγῶν δὲ καὶ ἀπλῶν μυριάδες ἐννέα . . . συμμιγεῖς βίβλοι* are "rolls of papyri containing the works of various authors"; *LSJ* have failed to notice this meaning under *συμμιγής*. Compare *LSJ s.v.* *ἀμιγής* III: "*ἀ. βίβλοι* rolls containing a single

author, opp. *συμμιγεῖς*, Tz. *Proll. Ar.*” and *s.v.* ἀπλόος III. b: “ἀ. βιβλία rolls containing a single author, Plut. *Ant.* 58”, where the present passage may be added as a second example.

σύμπρωτος, *ον* This word, unrecognized by *LSJ* and unattested elsewhere, is perhaps to be restored in Pindar, *Fr.* 128c 8 Snell, where Bergk’s conjecture *σύμπρωτον* (apparently adverbial) is printed by Snell and Bowra. For details, see Turyn’s *apparatus criticus* (= *Fr.* 217.7 of that scholar, who prints *σὺν πρῶτον*, an alternate proposal of Bergk’s).

συνδύασμα, *ατος*, *τό* *LSJ* do not recognize the existence of this word. It occurs in Albinus *Introductio in Platonem* c. 10 (p. 166 Hermann): *διὰ τὸ πᾶν σῶμα συνδύασμά τι εἶναι ἕκ τε ὕλης καὶ τοῦ σὺν αὐτῇ εἶδους . . .*

σχῆμα, *ατος*, *τό* *LSJ* have failed to record that *σχῆμα* is used of the number-arrangement or “throw” of dice; see Pausanias 7.25.10: *μαντείας δὲ ἐπὶ πίνακί τε καὶ ἀστραγάλοις ἔστι λαβεῖν . . . ἔπη δὲ παντὶ ἀστραγάλων σχήματι γεγραμμένα ἐν πίνακι ἐπίτηδες ἐξήγησιν ἔχει τοῦ σχήματος.* (For the reading *ἔπη* [ἐπὶ MSS] see *Rh. Mus.* 110. 1967. 285.) Compare the similar usage cited in *LSJ s.v.* *σχῆμα* 8.d: “configuration of birds in augury.”

σώζω “. . . pf. *σέσωσμαι* A. *Th.* [821 (820)], *σέσωσται* E. *IT* 607, D. 56.33, *σεσώσμεθα* S. *Tr.* 83, etc.; but *σέσωται* Pl. *Criti.* 109d, cf. 110a, *σεσωμένος* *PCair. Zen.* 331.8 (iii B.C.); said to be Att. by Phot.; *διασεσωμένους* is found in *IG* 2². 435. 11 (after 336 B.C.) and *διασεσωμένοι* in *PCair. Zen.* 240.11 (iii B.C.) . . .” The editors seem in advance of the lexicon here; thus Murray in his edition of Aeschylus (OCT²) prints the perfect forms without a sigma (*σέσωται*, *σεσωμένος* etc.) at *Pers.* 503, 1021; *Sept. c. Theb.* 274; *Ag.* 618. So too Pearson in his OCT edition of Sophocles prints forms without a sigma at *Aj.* 692, 1129; *Ant.* 314; *El.* 1229; *Trach.* 83, 626, 735. So far as I can determine, Wecklein first made the corrections for Sophocles. Eduard Fraenkel at *Agamemnon* 618 refers to Kühner-Blass ii. 544f., Meisterhans 185 and Schwyzer, *Griech. Gramm.* i. 736 (in addition to *LSJ*). Fraenkel observes “It seems impossible to make out whether in the fifth century the spelling of this tense was with *ωι* or *ω*.” Indeed Murray is inconsistent in this respect, for he prints *σεσω μένος* at *Ag.* 618 but omits the iota in the other Aeschylean passages.

ταρταρόω Add the scholium to Aeschylus, *Eum.* 2; Πίνδαρός φησι (= *Fr.* 55 Snell) *πρὸς βίαν κρατῆσαι Πυθούς τὸν Ἀπόλλωνα, διὸ καὶ ταρταρῶσαι ἐζήτει αὐτὸν ἢ Γῆ.*

τόνος, ὁ “*that by which a thing is stretched . . . 2. in animals, τόνοι are sinews or tendons, Hp. Art. 11 (= nerves acc. to Gal. 18(1).380): — of pneumo-gastric nerves, Ruf. Onom. 158.*” τόνος as an anatomical term is apparently technical and uncommon; see Galen’s discussion, *loc. cit.* Plutarch so uses it metaphorically at *Moralia* 457 D: . . . τὸ δ’ ἐν ψυχῇ στῆσαι κατὰ θυμοῦ τρόπαιον . . . μεγάλης ἐστὶ καὶ νικητικῆς ἰσχύος, ὥσπερ νεῦρα καὶ τόνους ἀληθῶς ἐπὶ τὰ πάθη τὰς κρίσεις ἐχούσης.

τρικέλλαρον, τό “a utensil of unknown nature, perh. = τριλάγνον κελλάριον, *POxy.* 1290.5 (V A. D.)” Grenfell and Hunt, the editors of the papyrus, state only “τρικέλλαρον is apparently unknown in Greek as well as in Latin.” The suggested equation with τριλάγνον κελλάριον would make the word mean “cupboard capable of holding three λάγνοι or bottles” (*v. LSJ s.v. κελλάριον*); as the papyrus in question is a list primarily of vessels and utensils, this suggested meaning is not very satisfactory. Scholars have been deceived by connecting -κελλ- in τρικέλλαρον with κέλλα = Latin *cella*. The word (diminutive in form) in fact means “three-tined fork”; compare δίκελλα and μάκελλα.

τριχίς, ἴδος, ἥ “(θρίξ) a kind of anchovy full of small hair-like bones, *Ar. Ach.* 551, *Eq.* 662 . . . v. τριχίας II.” τριχίας, ον, ὁ is defined as “a smaller kind of τριχίς.” A further cross-reference should be given to the entry θρίσσα (*Att. θρίττα*), ἥ; this word is not uncommon, occurring, for example, in the comic writers Anaxandrides and Ephippus and in Aristotle. *LSJ* identify θρίσσα and τριχίας.

τριωδέομαι “*Pass., to be tertiary (cf. δευτερωδέομαι), μονὰς τριωδομένη, = 100, Iamb. in Nic. p. 88 P.; cf. τριωδέομαι.*” Proclus also uses this word; see, for example, his commentaries to Plato’s *Republic* 2.21.16, 2.22.2, 2.22.7, 2.67.10 (the pagination is that of W. Kroll’s Teubner edition).

ὑπάγω “III. *lead on by degrees . . . draw or lead or lead on by art or deceit . . . Med., lead on for one’s own advantage, but freq. much like the Act., lead on . . .*” Add what is perhaps the earliest prose occurrence of this middle usage, ‘Anonymus Iamblichi’ p. 401.2 Diels (= Iamblichus, *Protrepticus* p. 96.17—18 Pistelli): . . . καὶ ἃ ποιεῖ, ταῦτα καλλωπίζεται ὑπαγόμενος τοὺς ἀνθρώπους.

ὑπεκπροθέω “*run forth from under, outstrip, Ἄτη . . . πάσας (sc. τὰς Λιτάς) πολλὸν ὑπεκπροθέει Π. 9.506: abs., ὁ τὸν πεδίου διώκετο . . . τυτθὸν ὑπεκπροθέοντα running on before, 21.604, cf. Od. 8.125, A. R. 4.937.*” Add Empedocles frag. 35.12 ὄσσον δ’ αἰὲν ὑπεκπροθέοι, τόσσον αἰὲν ἐπήει | ἠπιόφρων Φιλότητος ἀμεμφέος ἄμβροτος ὁρμή.

φοινικοέανος, *ον* "Purple-robed". Add this word to *LSJ*; see Pindar, *Fr.* 75.14 Snell *φοινικοέανων* . . . Ὀρᾶν. The epithet here is Koch's restoration; it is generally accepted by the editors.

φοιμάσσομαι Add Pindar, *Fr.* 332 Snell.

χάρις, ἡ *LSJ* do not recognize adequately that this word may bear the meaning "song", "poem". See Gow on Theocritus 16.6, Rumpel, *Lexicon Pindaricum s.v. χάρις* (p. 483). In Pindar see, for example, *Olympian* 13.19, *Isthmian* 3.8.

χειρόδεικτος, *ον* "manifest, S. OT 901 (lyr.)." A cross-reference to *δακτυλοδεικτέω* and *δακτυλόδεικτος* would be apposite.

Rules of Accentuation in Classical and Modern Greek*

By IRENE P. WARBURTON, University of California, Irvine

In the introduction to *The Sound Pattern of English*¹) (1968) Chomsky and Halle state that "we have two concepts of surface structure: input to the phonological component and output of the syntactic component. It is an empirical question whether these two concepts coincide. In fact, they do coincide to a very significant degree, but there are also certain discrepancies. These discrepancies . . . indicate that the grammar must contain certain rules converting the surface structures generated by the syntactic component into a form appropriate for use by the phonological component."

The purpose of this paper is: to present and compare two phonological rules of classical greek (CG) and modern greek (MG), involving accentuation and boundaries; and, to furnish a case of syntactically motivated environment for phonological rules, as well as a case where the environment of the phonological rules is not syntactically motivated and must be defined by some readjustment rule.

An important rule of accentuation of CG is the so-called "antepenult rule," or "rule of limitation."²) According to this rule a Greek

*) I want to express my gratitude to Professor F. W. Householder for reading this paper, and for his valuable comments and suggestions. However, I am alone responsible for the views expressed here.

¹) N. Chomsky and M. Halle, *The Sound Pattern of English* pp. 9—10 and for a more detailed discussion pp. 364—372.

²) About this rule see among others, C. Bally (1945), R. Jakobson (1937), A. N. Jannaris (1897), J. Kurylowicz (1958), and J. Vendryes (1938).