

kein anderer stehen darf. (Dafür spricht gl. 3 dieses Kanons.) Die Wortstellung τὸ τ καθαρὸν offenbar nach dem üblichen τὸ ο μικρόν, τὸ ω μέγα usw. Vgl. noch unten zu can. 80.

5) can. 80 (S. 113, 8): *Τὸ ο πρὸ τοῦ φ καθαρῶς <κατ' ἀρχὴν λέξεως> . . . ἀποστρέφεται τὴν διὰ τοῦ ω μεγάλου γραφήν³⁶.*

6) can. 82 (S. 114, 5): *Τὸ χ <πρὸ ἑαυτοῦ> κατ' ἀρχὴν λέξεως . . . παραιτεῖται τὴν διὰ τοῦ ω μεγάλου <γραφήν>³⁷.* Vgl. can. 51.53.

In die voraufgehenden Ausführungen sind nur solche Fälle aufgenommen worden, in denen ein mehr oder minder plausibler Vorschlag zur Heilung vorgebracht werden konnte; das besagt allerdings nicht, daß ich in allen Fällen überzeugt sei, den Wortlaut des Autors (der ja z. T. der seiner Quellen sein kann) getroffen zu haben. Vor allem im Hinblick auf die Ergänzungen zum Text der Canones 61. 67. 77. 80. 82 wie auch auf einige weitere Vorschläge war mir von vornherein klar, daß manches noch der Korrektur oder der Modifikation bedürfen würde; in diesen Fällen war mein Ziel eigentlich eher, einen Weg zu weisen, auf dem nach meinem Ermessen die Konstitution des Textes erfolgreich gesucht werden könnte. Im übrigen ist über die hier behandelten Stellen hinaus noch manches am Theognosttext zu tun; aber — um mit Theognost selbst zu schließen (S. 108, 11 Alpers) —: τὰ ἄλλα τοῖς φιλοπονοῦσι παραχωρῶ.

Greek Lexicographical Notes: Fourth 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*.

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³⁶) Auch hier scheint das Adjektiv καθαρὸν sich eher auf den Konsonanten φ zu beziehen; daher die von mir vorgenommene Änderung des überlieferten καθαρὸν in καθαρῶς. Der überlieferte Nominativ müßte sich auf τὸ ο beziehen, die Wortstellung wäre in diesem Fall allerdings recht ungewöhnlich. Man könnte diese Verbindung nur aufrechterhalten, wenn man καθαρὸν <ὄν> schriebe; der Ausfall des Partizips wäre durch Haplographie zu erklären, obwohl an dieser Stelle noch mehr Text ausgefallen zu sein scheint (s. o.). Was auf keinen Fall richtig sein kann, ist die überlieferte Formulierung.

³⁷) Dieser Zusatz ist bereits von Alpers vorgenommen worden.

ἀβλαβής, ἐς “without harm, i. e., I. Pass., *unharméd unhurt*, Sapph. *Supp.* 1.1 [= frag. 5.1 Lobel-Page] . . .” In the Sapphic fragment the (restored) form is an Aeolic accusative ἀβλάβη[ν, and it should be so indicated. Compare *LSJ s. v.* ἀβακής, ἐς: “. . . ἀβάκην (Aeol. acc.) . . . Sapph. 72 [= 120 Lobel-Page].” (On ἀβακής see further now *LSJ Suppl.*)

ἄγαμαι “. . . II. in bad sense, *feel envy, bear a grudge*, c. dat. pers., εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων II. 17.71 . . . 2. c. acc., *to be jealous of, angry at* a thing, ἀγασσάμενοι κακὰ ἔργα Od. 2.67; of Gods, 4.181, cf. 23.69.” Apollonius Rhodius, *Argonautica* 1.141, uses this verb c. dat. pers. et gen. rei in this meaning: . . . ἦτε, μὴ οἱ δῆμος ἐνκλείης ἀγάσαιτο. Pindar, *Paeon* VIII. 75 Sn. so uses ἄγαμαι with the genitive alone: ἔκρουσαν τὸ πάντων ἔργων ἱερώτατον | γλυκείας ὀπὸς ἀγασθέντες . . .

ἀγήραος, ον. Add the nominative plural form ἀγήρω = ἀγήραοι in Corinna frag. 1. col. iii. 25 Page.

ἀγωγή, ἡ “. . . II. 3 *direction, training* . . . in pl. *systems of education* . . . esp. of the public education of the Spartan youth, *Λακωνική ἀ. Plb.* 1. 32. 1; Ἀγησίλαος ἤχθη τὴν λεγομένην ἀγωγὴν ἐν Λακεδαίμονι *Plu. Ages.* 1 . . .” The oldest certain occurrence of ἀγωγή in this specialized sense seems to be Sosibius (3rd century B.C.) *apud Athenaeum* 15. p. 674 B: . . . ὡς φησι Σωσίβιος ἐν τοῖς περὶ τῶν ἐν Λακεδαίμονι Θυσιῶν γράφων οὕτως· “ἐν ταύτῃ συμβαίνει τοὺς μὲν ἀπὸ τῆς χώρας καλάμοις στεφανοῦσθαι ἢ στλεγγίδι, τοὺς δ’ ἐκ τῆς ἀγωγῆς παῖδας ἀστεφανώτους ἀκολουθεῖν.” For a good discussion of this meaning of ἀγωγή, see G. R. Morrow, *Plato’s Cretan City* (Princeton, 1960), pp. 301–302, n. 14. Morrow (who quotes the Sosibius fragment) concludes “It is by no means certain that the Spartan training was called ἀγωγή in Plato’s time.”

ἀθρήματα, τά “*wedding gifts*, Hsch.” Snell (*Glotta* 37. 1958. 283–285) restored ἀθρήματα for ἀθύρματα in Sappho frag. 44.9 Lobel-Page (= frag. 55.9 Diehl). Compare Hesychius: ἀθρήματα· δῶρα πεμπόμενα παρὰ τῶν συγγενῶν ταῖς γαμουμέναις παρθένοις παρὰ Λεσβίοις. This convincing correction seems to have gone unnoticed by recent editors. [See now B. Snell, *Gesammelte Schriften*, p. 99, n. 1; this conjecture was anticipated by E. Lobel, *Bodleian Quarterly Record* 3, 1920/21, 192 and J. M. Edmonds, *Lyra Graeca* vol. 1.]

αἱματόεις, ὅεσσα, ὅεν. The striking figurative usage in Archilochus, frag. 7.8 Diehl deserves an entry: αἱματόεν δ’ ἔλκος ἀναστένομεν. The “bloody sore” which the poet laments is generally thought to be the death of some friends in a *shipwreck*.

ἀτῶσω. *LSJ* fail to indicate that this verb is used of “shooting” stars; see *Iliad* 4.74–78, Plato *Republic* 621 B. Compare *LSJ* s.v. διατῶσω.

ἀλέγω “. . . II. with a case, 1.c. gen. *heed, care for, οὐδ’ ἀλλήλων ἀλέγουσιν* Od. 9.115 . . . cf. Simon. 37.10 . . . 2. less freq. c. acc., *regard, respect . . .*” Simonides, *loc. cit.* (= frag. 38.13–16 Page) should be cited as an instance of ἀλέγω c. acc.: ἄλμαν δ’ ὑπερθε τεᾶν κομᾶν βαθειᾶν παριόντος κύματος οὐκ ἀλέγεις οὐδ’ ἀνέμου φθόγγον.

ἄλιππα, τό “Aeol., = ἄλειμμα, *EM* 64.40.” The entry in the *Etymologicum Magnum* is as follows: ἄλιππα· παρὰ τὸ ἀλείφω γίνεται ἄλειμμα καὶ Αἰολικῶς ἄλιππα. On the basis of this editors now generally restore ἄλει[ππα in Alcaeus frag. 45.7 Lobel-Page (= frag. 77.7 Diehl).

ἄλφιτον, τό “barley-groats, . . . pl. ἄλφιτα opp. ἀλείατα . . . II. generally, *meal, groats, ἄ. πύρινα* Hp. *Acut. (Sp.)* 53; ἄ. φακῶν καὶ ὀρόβων Id. *Int.* 23 . . .” That τὰ ἄλφιτα is good Attic for “meal,” “groats” in general, whether of wheat or barley, is demonstrated by Plato *Leges* 849 C 6 . . . ἢ κριθῶν ἢ πυρῶν εἰς ἄλφιτα νεμηθέντων . . . L. A. Moritz in an interesting note in *CQ* 43. 1949. 113–117 argues convincingly that “‘groats generally’ is the primary meaning of the word,” while by the time of Aristophanes “ἄλφιτα, at least in its literal sense, had probably acquired its secondary meaning of ‘barley groats.’” Mr. Moritz does not cite the Plato passage, which is strong support for his main thesis. Add also Pausanias 1.18.7 ἄλφιτα πυρῶν.

ἀμπερόνη, ἡ “fine shawl worn by women and effeminate men, Pherecr. 108.28. 2. *clothing, X. Mem.* 1. 2. 5 etc.; in pl., *modes of dress, Pl. R.* 425 b.” Add Plato, *Charmides* 173 B 7 . . . καὶ τὰ σκεύη καὶ τὴν ἀμπερόνην καὶ ὑπόδεσιν πᾶσαν καὶ τὰ χρήματα πάντα . . . and *Leges* 679 A 4 . . . ἀμπερόνης γε καὶ στρωμνῆς καὶ οἰκήσεων καὶ σκευῶν . . . See further *LSJ Suppl. s. v. ἀμπερόνη*.

ἀνακρήμνημι “= ἀνακρεμάννυμι, *shore up* J. *BJ* 5.11.4; *undermine, ὑπονόμοις τὸ τεῖχος* App. *Mith.* 75: — also ἀνακρημνάω, prob. in J. *BJ* 2. 17.8, *AJ* 7.10.2.” A much older occurrence of this verb (= “hang up,” “suspend”) may be seen in Pindar, *Paeon VIII.* 79 Sn., where the participle ἀνακρημνάντες occurs. (For the orthography -κρημν- compare *Pythian* 4.25, where editors now generally adopt the MS variant κρημνάντων rather than κρημνάντων; see further *LSJ Suppl. s.v. κρήμνημι*.)

ἀνέχω. For the genitive with the middle of this verb (*LSJ s.v.* C. II. 3, 4) add Teles, p. 18.6 Hense: “πῶς ἀνέχη ταύτης συμβιούσης;”

“πῶς δὲ σὺ τῶν παρὰ σοὶ χηνῶν;” For another example see my *Second Series s.v. ἀνέχω* (*Glotta* 47. 1969. 222).

ἀποστρέφω “. . . A. Π. as if intr. (sc. ἐαυτόν, ἵππον, ναῦν, etc.), *turn back*, Th. 6. 65; ἀ. ὀπίσω Hdt. 4. 43; ἀ. πάλιν S. *OC* 1403. 2. *turn away* or *aside*. Hdt. 8. 87; of a river, Id. 4. 52; τάναντία ἀ. X. *HG* 3. 4. 12.” Add Dinarchus 2. 23: ὁ φόβος ὁ παρ’ ὑμῶν τοὺς ὀρμῶντας ἐπὶ τὰ καθ’ ὑμῶν ἦκοντα χρήματα . . . ποιεῖ πολλάκις ἀπὸ τοῦ λήμματος ἀποστρέφειν.

ἀργυρόροτος, ον “(ῥέω) *beside a silver stream*, ὄχθοι Ἐβρον E. *HF* 386 (lyr.)” The correct form of this *hapax eipemenon* epithet is almost certainly ἀργυρορρύτας, ον, ὁ, which should replace the entry ἀργυρόροτος, ον in *LSJ*. See W. Jaeger in *Rh. Mus.* 100 (1957) 384–385 and note 4 (= his *Scripta Minora* II. 524 n. 1) and R. Renahan in *HSCP* 67 (1963) 269–271. For the form Jaeger compares ἀργυροδίνας, καλλιδίνας, χρυσορόης (-ρόας). The adjective does not mean “*beside a silver stream*” but “*silver-flowing*;” the text of the Euripides passage is disputed, but the epithet probably modifies Ἐβρον (so the MSS).

ἀρχέτας, ὁ “Dor. for ἀρχέτης, *leader, prince*, E. *El.* 1149; as Adj., ἀ. θρόνος *princely throne*, Id. *Heracl.* 753.” Add Euripides frag. 773. 57 Nauck ἐμοῖσιν ἀρχέταις (from the *Phaethon*).

ἀρχιθεωρία, ἡ “the office of ἀρχιθέωρος, Lys. 21. 5, *Inscr. Prien.* 174. 27 (ii B.C.)” Add Dinarchus 1. 81: . . . Νικάνορι διὰ τῆς ἀρχιθεωρίας ἐντυχεῖν ἐβούλετο. For the orthography ἀρχε- (ἀρχι- MSS), see K. Meisterhans, *Grammatik der attischen Inschriften*³, p. 116, 5. (Add also an example of ἀρχιθέωρος (ἀρχι- MSS) in Dinarchus 1. 82 below.)

ἀτοκεῖον, τό “= *contraceptive*, *SIG* 985. 20 (Philadelphia, i B.C.)”

ἀτοκία, ἡ “*unfruitfulness, barrenness*, Muson. *Fr.* 15 Ap. 77 H.”

ἀτόκιος, ον “*causing barrenness*, Dsc. 1. 81; ἀτόκιον (sc. φάρμακον), τό, a *medicine for causing it*, Hp. *Mul.* 1. 76, Dsc. 1. 77.”

There is some confusion in these three entries. K. Hopkins in *CQ* 59 (1965) 72–74 has demonstrated that in the passage from Musonius Rufus cited in *LSJ s.v. ἀτοκία, ἡ* the correct reading is ἀτόκια, the plural of ἀτόκιον, τό, “*contraceptive*.” The entry ἀτοκία, ἡ in *LSJ* should therefore be deleted; no example of this word is extant. For ἀτόκιον, τό, “*contraceptive*,” Hopkins cites Dioscorides, *De re medica* 1. 77. 2; 3. 130; 3. 134. 2; Soranus, *Gynaecia* 1. 60 (where the word occurs four times: p. 45. 1, 2, 4, 17 Ilberg). Soranus, *loc. cit.*, illustrates clearly this meaning of the [word: ἀτόκιον δὲ φθορίου διαφέρει, τὸ μὲν γὰρ οὐκ ἔῃ γενέσθαι σύλληψιν, τὸ δὲ φθείρει τὸ συλληφθέν. (Compare also, ex. gr., Dioscorides 1. 77. 2: . . . περιχρισθεῖσα δὲ αἰδοίῳ πρὸ τῆς συνουσίας ἀτόκιόν ἐστι.) Whether ἀτοκεῖον, τό, deserves

a separate entry from ἀτόκιον, τό seems doubtful to me: it is a question of a common variant orthography (ει / ι), not of two distinct words. For a similar confusion compare *LSJ s.vv.* φθορεῖον, τό and φθόριος, ον. *LSJ* correctly cite Dioscorides 1.81 for the adjective ἀτόκιος; ἀτόκιον, τό should therefore be regarded as a substantival use of this adjective. However, two different meanings of ἀτόκιον, τό should be distinguished: 1) *medicine for causing barrenness* (ex. gr. Hippocrates *Mul.* 1.76: Ἀτόκιον· ἦν μὴ δέη κῆσκεισθαι, μίσκος ὅσον κύαμον διείς ὕδατι, πίνειν διδόναι, καὶ ἐνιαυτὸν, ὡς ἔπος εἶπεῖν, οὐ κῆσκειται) and 2) *contraceptive* (compare above).

ἄτονος, ον “not stretched, slack, relaxed, of the limbs, Hp. *Aër.* 3 (Comp.), 19 . . .” In my *Third Series* of lexicographical notes I called attention to the (apparently) uncommon use of τόνος as an anatomical term (= “sinew,” “tendon,” “nerve”) and quoted a metaphorical application of the word in Plutarch’s *Moralia* (457 D). The two occurrences of the corresponding adjective ἄτονος in the Hippocratic *Airs Waters Places* (see above) well illustrate this meaning of τόνος. (*LSJ*, however, are not quite accurate in saying “. . . of the limbs;” in both passages the adjective is applied to τὰ εἶδεα in the sense of “physique,” “constitution of body.” See *LSJ s.v.* εἶδος I. i. c.) The second-century A.D. Christian writing of Hermas, *The Shepherd*, contains a further illustration of the anatomical meaning: τὴν δὲ ἀπειλὴν τοῦ διαβόλου ὄλωσ μὴ φοβηθῆτε· ἄτονος γάρ ἐστιν ὡσπερ νεκροῦ νεῦρα (*Mandate* 12.6.2). Compare also Epictetus 3.16.7: διὰ τί οὖν ἐκεῖνοι ὑμῶν ἰσχυρότεροι; ὅτι ἐκεῖνοι μὲν τὰ σαπρὰ ταῦτα ἀπὸ δογμάτων λαλοῦσιν, ὑμεῖς δὲ τὰ κομψὰ ἀπὸ τῶν χειλῶν· διὰ τοῦτο ἄτονα ἐστί καὶ νεκρά.

αὐτοσχέδιος, α, ον “. . . II. *offhand, improvised, rough and ready* . . . τὸ αὐ. opp. τὸ περιπτωτικόν, in Empiric medicine, Gal. 1.66.” Add the substantival use of τὰ αὐτοσχέδια = “extemporaneous speeches” (τὰ αὐτοσχεδιάσματα) in Ps-Plutarch, *Vitae Decem Oratorum* p. 842 C: . . . οὐκ εἶ πρόσ τὰ αὐτοσχέδια πεφουκῶς.

ἀψευδέω “not to lie, to speak truth, πρὸς τινα S. *Tr.* 469, Aeschin. 2.95: abs. Ar. *Fr.* 751; not to err, Pl. *Tht.* 199b; περί τι Arist. *SE* 165^a 25. II. *observe faithfully*, IG 5 (2).343.38, 57 (Orchom. Arc., IV. B.C.).” This verb was used in Athenian law; see Hyperides, *adversus Athenogenem* 14: ὁ μὲν τοίνυν εἰς νόμος κελεύει ἀψευδεῖν ἐν τῇ ἀ[γορᾷ] and Demosthenes, *Oratio* xx. 9 (referring to this same law): πῶς γὰρ οὐκ αἰσχρόν, ὃ ἄνδρες Ἀθηναῖοι, κατὰ μὲν τὴν ἀγορὰν ἀψευδεῖν νόμον γεγράφθαι κτλ. Compare Harpocration, *s.v.* κατὰ τὴν ἀγορὰν ἀψευδεῖν, who quotes the Hyperides passage and refers to Theophrastus ἐν τοῖς περὶ νόμων for this verb.

ἄψος, εος, τό “*junction, joint, λύθεν δέ οἱ ἄψα πάντα* all *his joints* were relaxed [by sleep], Od. 4.794, cf. Nic. *Al.* 541 . . . in pl., *limbs*, *AP* 5.217 (Agath.), al.” Add *Odyssey* 18.189, where the epic phrase cited above recurs and Apollonius Rhodius *Argon.* 3.676 ἦ νύ σε *θευμορίη περιδέδρομεν ἄψα νοῦσος*. See also *LSJ Suppl.* s.v. ἄψος.

βάθος, εος, τό “*depth or height, acc. as measured up or down . . . βάθους μετέχειν* to be a solid, possessing *depth* as well as length and breadth, Pl. *R.* 528b . . .” Plato *Leges* 817 E 6–7 deserves a citation: . . . *μετρητική δὲ μήκους καὶ ἐπιπέδου καὶ βάθους . . .* E. B. England *ad loc.* comments “*βάθος*, as Ritter says . . . is here used in the sense of *solidity*, not merely *height* or *depth* (which is merely lineal, like width). *πλάτος* in the same way is *surface*, not merely *breadth*. The dictionaries recognize the latter meaning, but not the former.” Compare *LSJ* s.v. ἐπίπεδος, ον, or III. 1: “. . . *μήκους καὶ ἐ. καὶ βάθους* one-, two-, and three-dimensional magnitude Pl. *Lg.* 817 E . . .” For *βάθος* used of *solids*, see further the whole section in Plato’s *Laws* 819 C–820 A.

βιατός, ᾶ, ὁ “*forceful, mighty*, Pi. *Pae.* 6.84 al.; σοφοὶ καὶ χερσὶ βιαταί Id. *P.* 1. 42; β. νόος Id. *O.* 9.75; of wine, potent, Id. *N.* 9.51; Ἄρης *AP* 7.492 (Anyte).” *LSJ* fail to cite the oldest extant occurrence of this word, Alcman frag. 1.4 (= the Louvre *Partheneion*), where τὸν βιατὰν is found in a broken context.

βρύω “*to be full to bursting* 1. c. dat., *swell* or *teem with* . . . B. 3.15 . . . 2. c. gen. *to be full of* . . .” Bacchylides 3.15–16, where the poet elegantly combines both constructions, ought to be included (*LSJ* cite 3.15 for the dative): βρύει μὲν ἱερὰ βουθύτοις ἑορταῖς, | βρύουσι φιλοξενίας ἀγυαί.

γάνος, εος, τό “*brightness, sheen* . . . 3. of water and wine, from their *quickenning* and *refreshing* qualities . . .” Add *IG* 3.779.5–6 (an inscription in elegiacs) γάνος . . . οἶνας.

δαιτυμῶν, ὄνος, ὁ. Add Alcman, frag. 98 Page (= 71 Diehl); compare below under *κατάρχω*.

δεικηλίκτας, α, ὁ “Dor. for *δεικηλίστης, one who represents*; esp. Lacon., = *ὑποκριτής, actor who played burlesque parts*, Plu. *Ages.* 21, 2.212 F, Ath. 14.621e (*δικ-*Codd.).” It is wrong to quote Athenaeus, *loc. cit.* for the form *δεικηλίκτας*, for it does not occur there. Rather, a new entry *δεικηλιστής, οῦ, ὁ* should be added to *LSJ*. This form of the word occurs in Athenaeus 14.621e and 621f (the accent is on the *ultima* in Athenaeus: *-ιστής*, not *-ίστης* as in *LSJ*).

δέος, δέους, τό “*fear, alarm* . . . ἵνα γὰρ δ., ἔνθα καὶ αἰδώς Poet. ap Pl. *Euthyphr.* 12b . . .” According to the scholiast *ad loc.* in codex T

εἴρηται . . . ἐκ τῶν Στασίου Κυπρίων [= frag. 23 Allen]; the same attribution in Stobaeus, *Florilegium* 3.671.11. Epicharmus, frag. 221 Kaibel, deserves to be compared: ἐνθα δέος, ἐνταῦθα καϊδῶς.

δέω (B) “. . . I. 2 freq. in Att. πολλοῦ δέω I want much, i. e. am far from, mostly c. inf. pres. . . .” *LSJ* also cite an example or two of this idiom c. inf. aor.; Plato *Apologia* 37 B, where the future infinitive is found with this idiom, ought to be cited: . . . πολλοῦ δέω ἐμαντόν γε ἀδικήσειν καὶ κατ’ ἐμαντοῦ ἐρεῖν . . . καὶ τιμήσεται τοιούτου τινὸς ἐμαντῶ.

δραστέος, α, ον “to be done, S *Tr.* 1204. II. δραστέον one must do, Id. *OT* 1443, E. *IA* 1024, D. Chr. 12.16.” Contrary to what one might assume from this entry in *LSJ*, δραστέον occurs in Attic prose; see Plato *Politicus* 268 D 4, *Philebus* 20 A 4, *Critias* 108 D 8, *Leges* 626 A 2, 644 B 3, 713 C 2, 736 A 4, 823 C 4. Further, *LSJ* s. v. δράω (A) cite only one example of this verb from Plato—the quasi-legal expression ὁ δράσας (= “the culprit”) in *Leges* 879 A 1. δράω is in fact very common in Plato; see Ast, *Lexicon Platonium s. v.* δράω.

δυσηλεγής, ἐς “Homeric epith. of death and war, bringing bitter grief, cruel, ruthless . . . also of men, πολῖται Thgn. 795 . . .” The Theognidean distich 795–796 is in fact identical with Mimnermus frag. 7 Diehl; δυσηλεγής in this usage should be recognized for Mimnermus.

ἐγγνητός, ή, όν “always of a wife, plighted, wedded, ἐγγνητή γυνή, opp. to an ἑταίρα, Is. 3.77, D. 59.60.” A number of other examples of this word survive, ex. gr. Demosthenes 57.54, Isaeus 3.6, 8, 9, 10, 11, 24, 45, 48; 8, 19. Contrary to what *LSJ* seem to imply, γυνή is not always expressed (Isaeus 3.6, 24, 45, 48). Cross-references to ἐγγνάω I. 2 (“of a father, plight, betroth . . . Med., have a woman plighted or betrothed to one”) and ἐγγύη 2 (“betrothal”) would be helpful.

ἐγκαλέω “. . . II. bring a charge or accusation against a person:—Constr.: c. dat. pers. et acc. rei . . . rarely c. gen. rei, τῆς βραδύτητος αὐτοῖς ἐνεκάλει Plu. *Arist.* 10 . . .” A second example of the genitive of the charge with this verb occurs at [Demades] 61 Blass: οὐ γὰρ βουλευσεως ἐγκαλοῦσιν.

ἐδανός, ή, όν “eatable: ἐδανόν, τό, food, A. *Ag.* 1407.” Add Aeschylus, frag. 423 Nauck (from Hesychius: ἐδανά· ἐδώδιμα, βρώσιμα. ἐδανοῖς· βρωσίμοις, Αἰσχύλος).

εἰμί “. . . A. IV. . . . with relat. Particles, ἔστιν ἐνθα . . . ἔ. ὅπη . . . ἔσθ’ ὅπου . . . ἔ. ὁπόθεν, ὅπως . . . οὐκ ἔ. ὡς . . . ἔ. ὅτε . . .” Some other relative particles which are found in this idiom are: ὅποι (Euripides *Alcestis* 113 . . . οὐδὲ . . . ἔσθ’ ὅποι); οὐ (Euripides *Orestes*

638–39 ἔστι δ' οὐ σιγή λόγον / κρείσσων γένοιτ' ἄν. ἔστι δ' οὐ σιγῆς λόγος); ἦ (Plato *Leges* 721 B7 ἔστιν ἦ τὸ ἀνθρώπινον γένος . . . μετέληφεν ἀθανασίας; ib. 828 D4–5 κοινωνία γὰρ ψυχῆ καὶ σώματι διαλύσεως οὐκ ἔστιν ἦ κρεῖττον; Euripides *Hecuba* 857 ἔστιν γὰρ ἦ παραγμὸς ἐμπέπτωκέ μοι.)

εἴπερ “. . . III. with an ellipse, *if you must*, Ar. *Nu.* 227; ἀλλ' εἴ. but *if so*, Pl. *Prm.* 150b, Arist *EN* 1101^a 12 . . .” Add Plato *Republic* 497 E3, *Leges* 667 A 9, 900 E 6, Aristotle *EN* 1155^b 30, 1174^a 28.

ἐκ. *LSJ* cite the dialect form ἐς = ἐκ (Cretan and Boeotian); ἐς = ἐξ should be added. Corinna uses this form, frag. 1. col. iii. 34 Page: δῶκ' Ἐδωνοῦμοι τριπόδων/ἐς ἰῶν [χρε]ισμῶς ἐνέπειν. Compare J. Cramer, *Anecdota Graeca Oxoniensia* 1.172.14 . . . ἄν δὲ φωνῆεν ἐπιφέρηται, διὰ δύο σσ· “ἔσσάρχι πτολέμω” (= Corinna frag. 23b Page). See D. L. Page, *Corinna* p. 52.

ἐκηβόλος, ον Add Sappho frag. 44.33 Lobel-Page: Πάον' . . . ἐκάβολον.

ἐν “B. With Acc . . .” *LSJ* cite only one *literary* instance of ἐν c. acc. (Pi. *Pyth.* 2.86); in my *Greek Lexicographical Notes: Second Series* (*Glotta* 47. 1969. 227), I cited some more examples from Pindar. Corinna also uses ἐν c. acc.: frag. 1. col. i. 21 Page κάλυπδας ἐν χρονοσοφαῖς, frag. 1. col. iii. 20 Page ἐν δόμῳ βάντας. See also frag. 1. col. ii. 26]εννομον; a marginal scholium to this verse gives ἐς (compare Pindar *Pythian* 2.86 ἐν πάντα νόμον?). I was, therefore, in error when I wrote in my *Greek Textual Criticism*, p. 129, “ἐν c. acc. is, in literary Greek, a very rare construction which survives *only in Pindar.*”

ἐντεα, τά “*fighting gear, arms, armour* . . . sg. ἐντος only in Archil. 6.” A second example of the singular ἐντος has turned up in a new fragment of Archilochus, frag. 113.5 Lasserre-Bonnard (= *P. Oxy.* 2313 frag. 5.5). The word is discussed in *Archiloque* (= *Entretiens sur l'antiquité classique*, Tome x) pp. 110 and 132.

ἐπιθαλάμιος, ον “*belonging to a bridal, nuptial, ἐπιβουλή* Luc. *Salt.* 44; ἐ. ᾠδαί D. H. *Rh.* 4.1. II. Subst. ἐπιθαλάμιος (sc. ὕμνος or ᾠδή), ὁ or ἡ, *bridal song*, sung in chorus before the bridal chamber, Theoc. 18 tit., Luc. *Symp.* 40, Him. *Or.* 1.1.” Add the substantival usage of the neuter τὰ ἐπιθαλάμια = “*bridal songs.*” See Servius on Vergil *Georgics* 1.31 (p. 139, 1.27ff. Thilo-Hagen): *generum vero pro marito positum multi accipiunt iuxta Sappho, quae in libro, qui inscribitur ἐπιθαλάμια . . .* So also *P. Oxy.* xxi. 2294.17 (= Sappho frag. 103 Lobel-Page) where, if the restoration is correct, Ἐπιθα]λάμια occurs as the title of one of Sappho's books of poetry. See Denys Page,

Sappho and Alcaeus, pp. 116–117. This usage is also preserved in the Latin *epithalamium*, applied to Catullus, *carmen* 62 by Quintilian (9.3.16); see also Trebellius Pollio 11.

ἐπιλήθω “... II. Med. ... let a thing escape one, forget, lose thought of ... 2. less freq., forget wilfully, τῶν ἐντολέων μεμνημένος ἐπελανθάνετο Hdt. 3.147; ἐκὼν ἐπιλήθομαι Id. 4.43, cf. 3.75, Aeschin. 1.158.” Add [Demades] 11: ... ἵνα τοὺς μεταξὺ κινδύνους ἐκὼν ἐπιλάθωμαι (note the uncommon *accusative* κινδύνους, where the *genitive* would have been more usual).

ἐργασία, ἢ “... II. 3. b εἰάν ἐργασίαν εὖρη ὁ οἰκέτης if a slave brings in *earnings*, Hyp. Ath. 22.” To this isolated citation may be added other examples of this meaning of ἐργασία: *Novum Testamentum*, Act. Ap. 16.16 ἐγένετο δὲ ... παιδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνα ὑπαντιῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχεν τοῖς κυρίοις αὐτῆς μαντενομένη; *ib.* 16.19 ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν; see also *ib.* 19.24. So too [Demades] 8: ... οὐκ εἰς δίκας καὶ τὴν ἀπὸ τῆς λογογραφίας ἐργασίαν ἔθηκα τὸν πόνον. Probably Xenophon *Memorabilia* 3.10.1, a passage for which *LSJ* give a reference without citing the Greek under II. 3. a (“trade,” “business”), also belongs here: ... εἴ ποτε τῶν τὰς τέχνας ἐχόντων καὶ ἐργασίας ἔνεκα χρωμένων αὐταῖς διαλέγοιτό τι, καὶ τούτοις ὠφέλιμος ᾗν. Similarly, the expression in Aristotle *Eth. Nic.* 1160^a 16 ἐργασία χρημάτων, given in *LSJ* under II. 1 (“working at, making”) is probably better included here.

ἔχω “... A. II. 5 *support, sustain*; esp. an attack, c. acc. pers., II. 13.51, 20.27; cf. B. I. 1, C. III. ... B. I. 3 c. gen., *keep from, πολέμου* Th. I. 112 (cf. C. IV.) ...” For the meaning “*support*,” “*sustain*” add *Iliad* 14.100 where it occurs c. acc. rei: ... οὐ γὰρ Ἄχαιοι | σχήσουσιν πόλεμον ... (Van Leeuwen, in his commentary to the *Iliad* renders this *sustinebunt hostium impetum*.) Plato, *Leges* 706E, cites this verse with a *genitive* replacing the *accusative*: σχήσουσιν πόλεμον. With the *genitive* (which seems to be a genuine reading in the Plato MSS and not a corruption—Plato cites this passage *Il.* 14.96–102 with several other significant variants) the phrase must mean “take hold of, cling to battle.” Contrast the meaning of the verb c. gen. in Thucydides 1.112 (quoted above). For this meaning, compare the common usage of the middle ἔχεσθαι c. gen. (*LSJ s.v.* ἔχω C. I. 2) = “cling to.”

θίασος, ὁ. What is, I believe, the oldest extant example of this word has been missed by *LSJ*: *Alcman*, frag. 98 Page (= 71 Diehl); the fragment is quoted in full below *s.v.* κατάρχω.

θοίνη, ἦ. Add Alcman, frag. 98 Page (= 71 Diehl).

ιδιώτης, ου, ὁ "... III. ... of prose-writers, ἐν μέτρῳ ὡς ποιητής, ἢ ἄνευ μέτρου ὡς ἰ. Pl. *Phdr.* 258d, cf. *Smp.* 178b ...” A third clear example of this Platonic usage may be seen in the *Laws*, p. 890 A4: ... ἰδιωτῶν τε καὶ ποιητῶν ...

ιερός, ἄ, ὄν “I. filled with or manifesting divine power, supernatural ... of natural objects or phenomena ... ἰ. ἡμαρ, κνέφας II. 8.66, 11.194; φάος Hes. *Op.* 339 ...” Add Stesichorus frag. 8.3 Page (= 6.3 Diehl) ... ἰαράς ποτὶ βένθεα νυκτὸς ἐρεμνᾶς and Aeschylus frag. 69.6 Nauck (= frag. 103 Mette) ... μελανίππου προφυγῶν ἰεράς νυκτὸς ἀμολγόν.

ιερός, ἄ, ὄν “... III. as Subst. ... 1. ἱερά, τά ... c. generally, sacred objects or rites, Hdt. 1.172, 4.33; τῶν ὑμετέρων ἰ. καὶ κοινῶν μετεῖχον D. 57.3; of cult-images, *IG Rom.* 3.800 (Syllium).” Lycurgus in his oration *Contra Leocratem* uses the phrase τὰ πατρῶα ἱερά several times of the sacred cult images of a family (“penates”), e.g. c. 25 (*bis*), 38, 56.; so also Porphyry *De Abst.* 2. 16

ιερός, ἄ, ὄν “... III. as subst. ... 2. after Hom., ἱερόν, Ion. ἱρόν, τό, holy place ... temple ...” *LSJ* cite no example of ἱερόν, τό, “temple,” from poetry. Bacchylides so uses it, *carmen* 3.15. So also Aeschylus *Supplikes* 248 (e con.), Euripides *Helena* 1002, *Iphigenia Taurica* 969, *Troades* 309, *Io* 1190, frag. 170, 248 (and elsewhere), Callimachus *Hymnus* 6.49

ιερός, ἄ, ὄν “... IV. 4 ἰ. (sc. γραμμῆ) (cf. γραμμῆ III. 1), last line of draught-board κινήσαις τὸν ἀπ’ ἴρας ... λίθον Alc. 82, cf. Epich. 225, Sophr. 127; τὴν ἀφ’ ἰεράς (v. l. τὴν ἱεράν) Plu. *Cor.* 32.” Plato, *Leges* 739A, uses ἀφ’ ἱεροῦ (gender?) in the same sense: ἡ δὴ τὸ μετὰ τοῦτο φορὰ, καθάπερ πεττῶν ἀφ’ ἱεροῦ, τῆς τῶν νόμων κατασκευῆς κτλ.

ἰνδάλλομαι “appear, seem ... 2. c. dat. resemble ...” This verb also has a transitive meaning which *LSJ* have missed: “deem like,” “suppose,” “imagine.” See Sextus Empiricus *adv. Math.* 11.122 ὁ ἄρα τὸν πλοῦτον μέγιστον ἀγαθὸν ἰνδαλλόμενος ... γίνεται φιλάργυρος; Dio Chrysostom *or.* 11 (12). 53 πρότερον μὲν γὰρ, ἅτε οὐδὲν σαφὲς εἰδότες, ἄλλην ἄλλος ἀνεπλάττομεν ἰδέαν, πᾶν τὸ θνητὸν (?) κατὰ τὴν ἑαυτοῦ δύναμιν καὶ φύσιν ἕκαστος ἰνδαλλόμενοι καὶ ὄνειρώπτοντες. For this meaning one might compare εἶσκω, ἴσκω.

ἱρωσί “Ion. for ἱερωσί, in sacred fashion, Anacr. 149.” This adverb also survives in Semonides frag. 21.2 Diehl. Compare the entry in Hesychius ἱρωσί· θεοπροπῶς.

ἰσχυρίζομαι “... II. 2 put firm trust in a thing, rely on it, τῷ ξυνῶ πάντων Heraclit. 114; λόγῳ Lys. 6.35 ...” For this use of ἰσχυρίζομαι

c. dat. add Dinarchus 1.8: *καὶ διὰ τί πολλοὺς ἀνήρηκας σὺ ταῖς τῆς βουλῆς ἰσχυριζόμενος ἀποφάσσειν;*

κατάρχω "... rarely *c. acc.*, *begin a thing*, *θανυμαστόν τινα λόγον* Pl. *Euthd.* 283b ... 2. *θανόντα δεσπότην γόοις κατάρξω* I will lead the dirge over ... , E. *Andr.* 1199 (lyr., with reference to the religious sense, *infr.* II. 2 ...)" *κατάρχω c. acc.* is at least as old as Alcman, frag. 98 Page (= 71 Diehl): *θοίναις δὲ καὶ ἐν θιάσοισιν / ἀνδρείων παρὰ δαιτυμόνεσσι πρόπει παιᾶνα κατάρχην*. It is also found *c. acc.* in the *Carmina Popularia* 5 (b) Page (= 48 Diehl), verse 5: ... *ἀλλ' ἀκήρατον / κατάρχομεν τὸν ὕμνον*. The passage from the *Andromache* should not be referred to the religious (i.e. *sacrificial*) usage; it is paralleled rather by the passages quoted above and by *κατάρχω* II. 1 (middle voice) where *κατάρχεσθαι νόμον (s.v.l.)* is cited from Euripides' *Hecuba* 685 and *κατάρχεσθαι στεναγμόν* from the *Orestes* 960. For all these passages a cross-reference should be given to the entry *ἐξάρχω*, where abundant examples of this verb (usually in the active voice, but also in the middle) governing such nouns as *λόγος*, *γός*, *μολπή*, *αοιδή*, *χορός*, *παιῶν* are cited. With *ἐξάρχω* both genitive and *accusative* are common.

κατασκευή, ἡ "... IV. *device, trick, τέχνη καὶ κ.* Aeschin. 2.1, v. l. in Din. 1.34; *ἀνευ κατασκευῆς ἄδειν artlessly*, Ael. *NA* 5.38." Add the certain occurrence in Dinarchus 1.53 *αἱ κατ' ἐμοῦ ψευδεῖς γενόμεναι κατασκευαί*. For the meaning, compare *LSJ s.v. κατασκευάζω* 4 ("of fraudulent transactions, *fabricate, trump up*").

καταψάω "*stroke, caress* ... 2. *metaph., smooth down*, Plb. 2.13.6, 10.18.3; *cajole, wheedle*, *BGU* 1011.13 (ii B.C.)." For the metaphorical usage compare [Demades] 20 Blass ... *ἔδει καταψᾶν καὶ τιθασεύειν τὴν ὀργὴν τοῦ βασιλέως*.

κινέω "aor. *ἐκίνησα* ...—Med. and Pass., fut. *κινήσομαι* (in pass. sense) Pl. *Tht.* 182C, D. 9.51 *-ηθήσομαι* Ar. *Ra.* 796 ..." *LSJ* seem to imply that the future active of *κινέω* does not occur. Forms of the future active appear in Euripides, *Ion* 163 and *Orestes* 157 (*κινήσεις*) and Plato, *Timaeus* 57E (*κινήσοντος, κινήσον*). See also Sophron frag. 127 Kaibel (*κινήσω*) and the *Suda s.v. ἀφ' ἱερᾶς: παροιμία κινήσω τὸν ἀφ' ἱερᾶς κτλ.*

κλητεύω "*summon into court or give evidence that a legal summons has been served* ..." Add Lycurgus *Contra Leocratem c.* 20.

κλύω "... III. in Trag. like *ἀκούω* III. *to be called or spoken of*: with Adv., *εἶ* or *κακῶς κ.* ... with a Noun (*sic*), *κ. ἀναλκίς μᾶλλον ἢ μαιφόνος* A. *Pr.* 868." An anonymous satyr play partly preserved in *P. Oxy.* 8.1083, frag. 5, seems to provide a second example of

κλύειν collocated with a predicate adjective: ἀν]ήρ κλύων σοφός. Since some scholars, on grounds of “style,” are inclined to exclude Aeschylus as the author of this satyr play [see A. W. Pickard—Cambridge in *New Chapters in the History of Greek Literature, Third Series*, edited by J. U. Powell, p. 102], it is perhaps worth noting that this construction, *ni fallor*, is known only from Aeschylus. Another possible example is *Eumenides* 430 where Dindorf conjectured κλύειν δίκαιος [δικαίως, δικαίους MSS].

κορυνήτης, ου, ό “club-bearer, mace-bearer, Π. 7.9, 138, Paus. 8.11.4.” Add Parthenius frag. 18 Martini ἐρισχῆλοις κορυνήταις.

κορούσσω. Add Semonides frag. 7.105 Diehl: εὐροῦσα μῶμον ἐς μάχην κορούσεται.

κῆσιος, α, ου. Add the usage in Sophocles, *Eurypylus* verse 36: ἐπεὶ κησιῶν φρενῶν ἐξέδυσ. See Pearson *ad. loc.*, who aptly compares in Euripides *Hippolytus* 701 (τὰς φρένας κεκτημέθα), *Orestes* 1204 (τὰς φρένας . . . κεκτημένη) and frag. 909.5 (τῇ γε νοῦν κεκτημένη). One might further compare the Latin *compos mentis* and the English “in possession of one’s wits.” Wilamowitz (*Neue Jahrbücher für das klassische Altertum* 29.1912. p. 450, n. 2) observes “Für spezifisch sophokleisch möchte ich halten . . . besonders κῆσιος *proprius* als Ersatz des Possessivs Euryp. 5, Kol. 2, 8, vgl. Trach. 690.”

κυμαντός, ή, όν. Add this word to *LSJ*. It occurs in a broken context in the Strasbourg papyrus of Archilochus (?), frag 79a. 11 Diehl: . . . ἄκρον παρὰ ῥηγμῖνα κυμαντῶι[. For the meaning and formation compare κῶμα, κυμαίνω, κύμανσις.

κύτος, εος, τό. *LSJ* cite no example of this word earlier than the fifth-century tragedians. It is at least as old as Alcman, frag. 17.1 Page (= frag. 49.1 Diehl): καί ποκά τοι δώσω τρίποδος κύτος; compare the similar phrase τρίποδος ἐν κοίλῳ κύτει which occurs in the *Supplices* of Euripides, verse 1202.

κωφάω “make dumb, silence, πᾶσαν ἰωήν Opp. C. 3.286:—Pass., grow dumb or deaf, become stupid, ὑπ’ ἀπαιδευσίας κεκωφημένος Clearch. 6. II. generally, maim, injure, Hsch.” This verb has been restored in Sophocles *Ichneutae* v. 198: οὐκ εἰσακούεις, ἢ κεκώφη[σαι, νόφον; (So A. S. Hunt in his Oxford *Tragicorum Graecorum Fragmenta Papyracea Nuper Reperta*; A. C. Pearson prints κεκώ[φησαι, νόφον;.) For another example of this verb (in Callimachus) see *Glotta* 46. 1968. 70.

λάλησις, εως, ή “= λαλία, Ar. *Fr.* 803, *AB* 438.4” Add *P. Oxy.* 8.1083.15–16 (= the Ἀνωνόμου Σάτυροι printed by A. S. Hunt in

Tragicorum Graecorum Fragmenta Papyracea Nuper Reperta): . . .
ἔστι τῶν κάτω / λάλησις.

λημάω “to be blear-eyed or purblind, λημᾶν κολοκύνταις to have one’s eyes running pumpkins, Ar. Nu. 327, cf. Hsch. . . .” The similar idiom χύτραις λημᾶν (cited by *LSJ* s.v. χύτρα) should be compared. See, *ex gr.*, Lucian *adversus Indoctum* c. 23: . . . οὐκ, εἴ γε μὴ χύτραις λημῶντες τυγχάνοιεν. Hesychius combines both idioms: λημᾶν χύτραις <καὶ> κολοκύνταις· παροιμία· Χύτραις λημῶ καὶ κολοκύνταις. ἐπὶ τῶν ἀμβλυωπτόντων πάνν.

λίνεος, α, ον “contr. -οῦς, ἦ, οῦν, (λίνον) of flax, linen . . . also λινᾶ, τά, A. Fr. 206, Ar. Fr. 19 . . .” The Aeschylean reference is to a fragment from the *Προμηθεὺς Πυρκαεὺς* preserved by Pollux, *Onom.* 10. 64. The fragment is now printed in the collections of both Smyth and Mette (after Wilamowitz) as follows: λινᾶ δὲ πεσσὰ κῶμολίνον μακροὶ τονοὶ [λινᾶ δὲ Dindorf: λινάδες, λίνα δὲ: πεσσὰ Wilamowitz: πίσσα]. It thus seems unlikely that Aeschylus used λινᾶ here substantively and this example should be deleted from the entry λίνεος in *LSJ*: the fragment ought rather be cited under the entry πεσσός (compare meaning II. 1). Finally, the reference is erroneous: this is fragment 205 Nauck, not 206 (the same error is repeated in *LSJ* s.vv. τόνος I. 1 and ὠμόλινον I.).

μεγακήτης, ες “(cf. κητώεις) yawning, with mighty hollows, μεγακίτητα πόντον Od. 3.158; with mighty maw, δελφίς II. 21.22 capacious, νηῦς 8.222, 11.5, 600. (Also expld. as derived from κητος, μ. πόντος teeming with monsters, μ. νηῦς with a monster as figure-head.)” In view of the disputed meaning of the word, a cross-reference to βαθυκήτης (β. πόντος Theognis 175) would be helpful. The prefix βαθυ- shows that in Theognis βαθυκήτης (v.l. μεγακήτης!) does not refer to monsters. See also Gow at Theocritus 17.98 (πολυκίτητα Νεῖλον).

μεταξύ “. . . I. 2. b. in late writers, like μετά (Adv.), after, afterwards, τὸ μ. σάββατον the next Sabbath, Act. Ap. 13.42; οἱ μ. τούτων βασιλεῖς the kings who followed them, J. BJ 5.4.2; οἱ μ. τούτων, = Lat. *posteriores*, IG 14. 1913.” Add Plutarch *Moralia* 240 A–B: ἀλλ’ ὁμως οὕτως ἔχοντες μετὰ τὴν Φιλίππου τοῦ Μακεδόνοιο ἐν Χαιρωνείᾳ νίκην, πάντων αὐτῶν τῶν Ἑλλήνων ἡγεμόνα κατὰ τε γῆν καὶ κατὰ θάλατταν ἀναγορευσάντων, καὶ μετὰ δ’ Ἀλέξανδρον τὸν υἱὸν μετὰ τὴν Θηβαίων καταστροφήν . . . οὔτε συνεστράτευσαν οὔτε τούτοις οὔτε τοῖς μετὰ Μακεδονικοῖς βασιλεῦσιν. See also *Moralia* 214E and Wyttenbach’s comments at *Moralia* 177C. Hesychius has μεταξύ·

ἐξαίφνης. μετ' ὀλίγον. ἀνὰ μέσον. *LSJ Suppl. s.v.* give an example from the physician Rufus.

μετεωρισμός, ὁ “= μετεώρισις I. Hp. *Prog.* 9 (pl.); τῶν ποδῶν Arist. *IA* 11^b 23; τοῦ ὄλον σώματος ib. 713^a 23; *rising up to the surface*, of roots, Thphr. *CP* 1.3.5 . . .” Add LXX. *Siracides* 23.4 μετεωρισμὸν ὀφθαλμῶν μὴ δῶς μοι; 26.9 ἐν μετεωρισμοῖς ὀφθαλμῶν. For comparable phraseology compare LXX. *Psalms* 130 (131). 1 ἐμετεωρίσθησαν οἱ ὀφθαλμοί μου and LXX. *Isaias* 5.15 οἱ ὀφθαλμοὶ οἱ μετέωροι ταπεινωθήσονται.

μηλόβοτος, ὄν “*grazed by sheep*, epith. of pastoral districts . . . χώραν μ. ἀνείναι turn a district *into a sheep-walk*, i. e. lay it waste, Isoc. 14.31, cf. Ph. 2.473, D.L. 6.87 . . .” Add Lycurgus *Contra Leocratem*, 145 . . . ὁ μηλόβοτον τὴν Ἄττικὴν ἀνεῖναι . . . καταψηφισάμενος and *Id. frag.* 14 Blass ἀλλὰ καὶ μηλόβοτον τὴν χώραν ἀνῆκε. Compare the *Suda*, *s.v.* μηλόβοτος χώρα, where the Lycurgus fragment and an additional example (author doubtful due to textual corruption) are cited.

μητρυνιά, ἡ. *LSJ Suppl.* has the following *addendum*: “μητρυνιά, after ‘(Lesbos)’ add; ‘gen. pl. μητροῦῶν *Com. Adesp.* 12.4D.’ ” This Attic by-form μητρυνιά (without the iota) was also used by Plato; see Burnet’s edition at *Leges* 672B4 and 930B6. In the latter passage at least this orthography is based on excellent MS authority: “μητρυνᾶν A *et. pr.* O: μητρυνιᾶν *vulg.*” (At *Leges* 672B4 Burnet prints μητρυνᾶς and records nothing in the *apparatus criticus*.) For the Attic doublets μητρυνιά / μητρυνιά—which ought to be fully acknowledged now—compare ποιῶ / ποῶ and especially νείος / νέος (*v. LSJ s.v.*), πατρυνιός, “stepfather,” is written πατρυνός in *Catalogus Codicum Astrologorum* 2.174. μῶα is an Attic spelling for μῶα; other doublets are ῥοιά / ῥόα and χροιά / χροά (*v. LSJ s.v.*). See E. H. Sturtevant, *The Pronunciation of Greek and Latin*², pp. 55–56 for the change of *vi* to *v* in Attic.

μοναρχέω. Add what may be the oldest extant occurrence (so doubtfully D. A. Campbell, *Greek Lyric Poetry*, p. 445) Bacchylides frag 20B 12 (Snell): πᾶσι δ’ ἀνθρώποις μοναρχήσειν δοκεῖ and Pindar frag. 52d. 29 = Paean 4.29 (Snell): ἀλλ’ ὁ γε Μέλαμπος οὐκ ἤθελεν / λιπὼν πατρίδα μοναρχεῖν Ἄργει. *LSJ* do not note this construction of μοναρχέω *c. dat.*; compare *LSJ s.v.* ἄρχω II. 2.

νέος, νέα, νέον. *LSJ (s.v. III.)* cite the occurrence of the comparative adverb νεωτέρως in Plato *Leges* 907C (προθυμία μὲν δὴ διὰ ταῦτα νεωτέρως εἶπεῖν ἡμῖν γέγονεν); they fail, however, to note the meaning which it bears here: “rather vigorously,” “rather spiritedly.” For

this meaning of νέος, compare *LSJ s.v. νεανικός* and Isocrates, *Panathenaiicus* 229: . . . ἐμὲ μὲν ἐπήνεσαν ὡς διειλεγμένον τε νεαρωτέρως ἢ προσεδόκησαν . . .

νόμος, ὁ. *LSJ* do not recognize the quasi-prepositional use of the accusative *c. gen.*; see Plato *Phaedrus* 250 E: . . . ἀλλ' ἡδονῇ παραδόνς τετράποδος νόμον βαίνειν ἐπιχειρεῖ καὶ παιδοσπορεῖν. Compare the similar usages of the accusatives δίκην and τρόπον.

οἰκόπεδον, τό “site of a house, place on which a house is or has been built . . . site of a city. πόλεως Plb. 15.23.10.” The phrase οἰκόπεδον πόλεως also occurs in [Demades] 26 Blass.

ὄκνος, ὁ “ . . . IV. = ἀστερίας II. 1, Arist. *HA* 617^a 5, Ael. *NA* 5.36, Ant. Lib. 7.6.” The ἀστερίας is (apparently) a kind of heron and Pausanias 10.29.2 uses ὄκνος in this sense: ὄκνον δ' οὖν καὶ μάντεω οἱ ὄρωντες τοὺς οἰωνοὺς καλοῦσιν τινα ὄρνιθα· καὶ ἔστιν οὗτος ὁ ὄκνος μέγιστος μὲν καὶ κάλλιστος ἐρωδιῶν, εἰ δὲ ἄλλος τις ὄρνιθων σπάνιος ἔστι καὶ οὗτος.

ὀλίγος, ἡ, ὄν “ . . . IV. 3. b. ἐν ὀλίγοις one among few, i. e. exceedingly, remarkably, ποταμὸς ἐν ὀ. μέγας Hdt. 4.52; ἐν ὀλίγοισι Περσέων . . . ἀνὴρ δόκιμος Id. 9.41: freq. in later writers, Plu. *Pomp.* 10, Hld. 3.1; so σὺν ὀλίγοις, v. infr. 10 . . .” This idiom has survived from the classical period in Plato as well as in Herodotus, *Leges* 742 E 8; λέγουσιν δὲ τοὺς κεκτημένους ἐν ὀλίγοις τῶν ἀνθρώπων πλείστου νομίματος ἄξια κτήματα. The similar idioms ἐν τοῖς μάλιστα and, in Latin, *inter paucos*, may be compared.

ὄργη, ἡ. The “Dionysiac” usage in Pindar frag. 70 b. 20 Snell deserves a citation: ῥίμφα δ' εἶσιν Ἄρτεμις οἰοπόλας | ζεόξαισ' ἐν ὄργαις | Βακχίαις φῦλον λεόντων. Bowra translates “in Bacchic frenzy” (*Pindar*, page 63).

ὄρεσκῶς, ὄν. Add Alcman frag. 89.4 Page (= frag. 58.4 Diehl).

ὄρθρος, ὁ “the time just before or about daybreak, dawn, cock-crow (ἀπ' ὄρθρου μέχρι περ' ἂν ἥλιος ἀνάσχη Pl. *Lg.* 951d) . . .” Technically ὄρθρος is the period just before sunrise; it corresponds to the Latin *diluculum* and is to be distinguished from ἕως, *aurora*; this distinction is well illustrated by Xenophon *Anabasis* 4.3.8–9: ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι, καὶ διηγεῖται αὐτῷ τὸ ὄναρ. ὁ δὲ ἠδετό τε καὶ ὡς τάχιστα ἕως ὑπέφαιεν ἐθύοντο πάντες κτλ.

ὄφείλω “ . . . II. 3. c ὄφελον . . . c. acc. et inf., ὄμοι ἐγών, ὄφελόν με . . . ὀλέσθαι Orph. *A.* 1159 . . .” A second example of this construction is [Demades] 26 Blass: ὄφελον καὶ Θηβαίους ἔχειν Δημάδην. For a comparable construction compare Ps. Phocylides v. 45: εἶθε σε μὴ

θνητοῖσι γενέσθαι πῆμα ποθεινόν (for which passage see my “Some Greek Lexicographical Notes” in *Glotta* 46. 1968. 66 s.v. εἶ).

παῖς, παιδός. For the periphrastic usage of this word (*LSJ* I. 3) add Pindar *Nemean* 9.30 παῖσιν . . . *Αἰτναίων*; *Isthmian* 3/4.54 παῖδεσσιν *Ἑλλάνων*; frag. 77 Sn. παῖδες *Ἀθαναίων*; frag. 118 Sn. In *Isthmian* 3/4.18 παῖδες θεῶν the meaning is disputed. (Compare *Pythian* 4.13 παῖδες ὑπερθύμων τε φωτῶν καὶ θεῶν; *Nemean* 9.27 παῖδες θεῶν.) Add also Plutarch, *Moralia* 501A παῖδες ἰατρῶν. For an example of this usage in Bacchylides (15 [14].56) see my *Third Series*. The origin of the idiom is perhaps to be seen already in Homer: *δυστήρων δέ τε παῖδες ἐμῷ μένει ἀντιώσιν* (*Iliad* 6.127 = 21.151); see also *Od.* 11.547.

παιωνίζω. Add Bacchylides 17.129 (Snell) παιάνιξαν. (Note the orthography παιαν-; compare *LSJ* s.v. *ψῆν*.)

παραγγελία, ἡ “ . . . II. *summoning one’s partisans* to support one in a suit at law, *exertion of influence*, σπουδὴ καὶ π., *συγγνώμη καὶ π.* D. 19.1, 283.” Add Dinarchus frag. 2.5.9 Sauppe καὶ τὰς ἰδίᾳ παραγγελίας γεγενημένας καὶ τὰς δεήσεις; compare Harpocration, s.v. παραγγελία, who quotes both the first passage from Demosthenes and the Dinarchus fragment.

πᾶς, πᾶσα, πᾶν. The prepositional phrase διὰ πᾶν, apparently in the sense of διὰ παντός, occurs in Aeschylus *frag.* 355.10 Mette: . . . [Σ]εμέλας δ’ εὐχόμεθ’ εἶναι διὰ πᾶν / εὐθύπορον λά[χος] ὄλβου . . . The locution διὰ πᾶν with this adverbial force is, to my knowledge, unique; this suggests that the supplements (λάχος Latte, ὄλβου Lloyd-Jones) are possibly along the wrong lines. Italie seems to have felt the difficulty of διὰ πᾶν, for in his *Index Aeschyleus* s.v. πᾶς p. 237, he writes “. . . διὰ π. (an παν[τ?]) . . .”

πελάτης, ου, ὁ “one who approaches or comes near, S. *Ph.* 1164 (lyr.); neighbor, *Τμώλου π.* A. *Pers.* 49 (anap.) . . .” Add Euripides *Hypsipyle* frag. 1 IV. 12 (Bond) . . . τούσδ’ ἐγγυὲς ὄρω / πελάτας ξείνους . . . στείχοντας.

πένταθλος, ὁ “. . . II. metaph. of one who tries everything . . .” To the examples of this meaning which I adduced in my *Third Series* (*Glotta* 48. 1970. 68 s.v. πένταθλος) add now “Longinus” 34.1: . . . καὶ σχεδὸν ὑπακρος ἐν πᾶσιν ὡς ὁ πένταθλος. The English definition of πένταθλος in *LSJ* should be expanded to make it clear that this word, when used metaphorically, normally implies “second-best.” Note ὑπακρος in “Longinus” *loc. cit.* and the remarkably similar language in [Plato] *Amatores* 138E: πότερον οὐδὲν καὶ περὶ ταῦτα λέγωμεν, ἔφη, πένταθλον αὐτὸν δεῖν εἶναι καὶ ὑπακρον κτλ.

πλάτος (A), εος, τό “breadth, width . . . V. π. καρδίας, of Solomon, width of knowledge, LXX 3 Ki. 2.35a.” This same phrase with the different meaning “tablet of the heart” appears elsewhere in the LXX: Proverbs 7.3 ἐπίγραφον δὲ ἐπὶ τὸ πλάτος τῆς καρδίας σου; 22.20 καὶ σὺ δὲ ἀπόγραψαι αὐτὰ . . . ἐπὶ τὸ πλάτος τῆς καρδίας σου (cf. also 3.3A). For the figure compare Paul II *Ep. Cor.* 3.3 ἐπιστολὴ Χριστοῦ . . . ἐγγεγραμμένη . . . οὐκ ἐν πλαξὶ λιθίναις, ἀλλ’ ἐν πλαξὶ καρδίας. Similar metaphors were used by the tragedians: Aeschylus *Prometheus* 789 ἦν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν, Sophocles frag. 597 Pearson θεῶς δ’ ἐν φρενὸς δέλτοισι τοὺς ἔμοὺς λόγους.

πνίγω “. . . I. 3 metaph. vex, torment, ἕνα χαλκοῦν ἀποβαλὼν αὐτὸν π. Phld. *Ir.* p. 37 W.; δὲ δὲ μάλιστα με πνίγει v. 1. in Luc. *Prom.* 17, oppress by exactions, ‘squeeze’, Jul. *Mis.* 368c.” An example of this meaning of the word from the classical period may be seen in Sophocles *Ichneutae* 393 ἤδη με πνίγεις. Compare ἀποπνίγω. Add also Pherecrates frag. 51.1 (Kock): κὰν μὲν σιωπῶ, τείρεται καὶ πνίγεται.

πορεύω. Add the transitive usage in the metaphorical sense of “convey,” “impart,” which occurs in the *Melanippe Vineta* of Euripides, frag. 6.15–17 von Arnim: ἀμφὶ δ’ ἀγνὰ Δωδώνης βάρθρα / φηγῶ παρ’ ἱερᾶ θῆλυ τὰς Διὸς φρένας / γένος πορεύει τοῖς θέλουσιν Ἑλλάδος.

ποτής, ἦτος, ἦ “drink, opp. ἐδητύς, σίτος, βρώμη II. 11.780, 19.306, Od. 10.379 etc.; Dor. gen. ποτᾶτος Philox. 2.38.” Sophocles used this word in the *Ichneutae*, verse 268.

πραῖγμα, ατος, τό “. . . III. in pl., πράγματα . . . 3. fortunes, cause, circumstances, Hdt. 7.236, 237; κοινὰ π. E. *IT* 1062 . . . in sg., φαῦλον γὰρ ἂν εἶη τὸ ἐμὸν π. Pl. *Hp. Ma.* 268e, cf. *Cri.* 53d, *Ap.* 42a.” Burnet’s remarks at Plato *Apologia* 42a 4 (ὁπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον πραῖγμα, ἄδηλον . . .) deserve note “ἐπὶ ἄμεινον πραῖγμα ‘to a better lot.’ This is clearly the substantival form of ἄμεινον πράττειν, a use of πραῖγμα not sufficiently recognized in the dictionaries.”

προσδόκιμος, ον “expected, looked for, or to be expected, π. ὁ θάνατος *Hp. Prog.* 9, cf. 24; τοῖσι παρεούσι τε καὶ π. κακοῖσι Hdt. 8.20 2. freq. of persons, expected . . .” An additional example of this adjective applied to a thing may be seen in [Demades] 19 Blass: προσδόκιμος ἦν εἰς τὴν Ἀττικὴν ὁ κίνδυνος.

πυρρίχη, ἦ “war-dance . . .” Add Athenaeus 14.631C, where it is stated that καλεῖται δ’ ἡ πυρρίχη καὶ χειρονομία. Since the πυρρίχη was a war-dance, such martial phrases as ἐς χειρῶν νόμον and ἐν χειρῶν νόμῳ should probably be compared for this meaning of

χειρονομία. See *LSJ s.vv. νόμος* I. i. e and *χειρονομία* II and III. (This latter entry in *LSJ* should also be corrected in the light of Athenaeus' statement.)

στρατός, ὁ "... *the commons, people*, = *λαός, δῆμος*, opp. *οἱ σοφοί*, Pi. *P.* 2.87, cf. *O.* 9.95, A. *Eu.* 683, 762, S. *El.* 749." There seems to be an older example of this usage in Alcman frag. 3.73 Page (= P. *Oxy.* 2387)

Ἀ]στυμέλοισα κατὰ στρατόν
]μέλημα δάμωι

A similar usage of *στρατόπεδον* has apparently gone unnoticed; see Plato *Leges* 708 A 1–2: τὸ δὲ δὴ παρὸν ἡμῖν λέγε πόθεν ἔσεσθαι φῆς *στρατόπεδον τῶν πολιτῶν τὰ νῦν*; Here *στρατόπεδον τῶν πολιτῶν* refers to a body of colonists.

σύζυγος, *ον*. Add now the oldest attested occurrence of the word, Sappho frag. 213 Lobel-Page (= P. *Oxy.* xxi. 2292), where it appears in the Aeolic form *σύνδυγος* ("ἀντὶ τοῦ σ[ύν]ζυξ" pap.).

συμφέρω "A. Act. I. ... 4. *bear along with or together* ... of sufferings, labours, and the like, *bear jointly, help to bear* ... σ. *κακά E. HF* 1366 ..." Euripides uses *συμφέρω* in this meaning *c. gen.* in frag. 909.11–12: σοὶ δ' ἔγωγε καὶ νοσοῦντι συννοσοῦσ' ἀνέξομαι | καὶ κακῶν τῶν σῶν ξυνοίσω κτλ. F. G. Schmidt needlessly conjectured καὶ κάκ' εὔφρων σοι ξυνοίσω; the construction is on the analogy of *συμμετέχειν c. dat. pers. et gen. rei*; see also *LSJ s.v. ἀνέχω* C. 3 for examples of *ἀνέχεσθαι c. gen.* in the sense of "endure," "bear."

συντρέχω "... I. 2 *assemble, gather together*, Hdt. 8.71; ἐς τὴν ὁδὸν Id. 2.121. δ'; εἰς τὴν ἐκκλησίαν Lycurg. 16 ..." *LSJ* have missed the oldest extant example of this usage, Archilochus, frag. 54 Diehl: ὡς Πανελλήνων διζυὺς ἐς Θάσον συνέδρομεν.

σῶμα, *ατος*, *τό*. *σῶμα* is used of the "body politic" in Dinarchus 1.110: ὑμεῖς εἰς τὸ τῆς πόλεως σῶμ' ἀποβλέψαντες καὶ τὴν πρότερον δόξαν ὑπάρχουσαν αὐτῇ ... This noteworthy phrase was questioned by Markland who conjectured ἀξίωμα (compare Dinarchus 3.21 τὸ τῆς πόλεως ἀξίωμα), but Blass aptly compares Hyperides I (V) *adversus Demosthenem*, col. 25 ... ἡδη ἐπ' αὐτῷ τῷ σώματι τῆς πόλεως δῶρα εἰλήφασι.

ταναός, *ή*, *όν*. Add the oldest non-epic occurrence of the word, Alcman frag. 3.70 *διέβα ταναοῖς πο[σί]*.

τεχνικός, *ή*, *όν* "... II. of things, *artificial*, opp. *αὐτόματος*, Thphr. *Lap.* 55; τ. ὕδατα an *artificial* water-supply, Gal. 17 (2). 183 ..."

This usage already occurs in Plato, *Leges* 889 A: . . . τέχνην, ἣν δὴ [sc. φασιν] παρὰ φύσεως λαμβάνουσιν τὴν τῶν μεγάλων καὶ πρώτων γένεσιν ἔργων, πλάττειν καὶ τεκταίνεσθαι πάντα τὰ σμικρότερα, ἃ δὴ τεχνικὰ πάντες προσαγορεύομεν. (Note the expression πάντες προσαγορεύομεν, which implies that this meaning of τεχνικός was a familiar one.)

τριγλύφος, ὄν “ . . . II. as Subst., τριγλύφος, ἦ, in Doric architecture, the triglyph, a three-grooved tablet placed at equal distances along the frieze . . . : -pl. τριγλύφα, τά, Diph. 61.2.” Aristotle uses this word as a substantive in the *Nicomachean Ethics*, p. 1174^a 26: . . . ἡ δὲ τῆς κρηπίδος καὶ τοῦ τριγλύφου [sc. ποιήσις] ἀτελής. The gender is presumably neuter rather than masculine (compare τὰ τριγλύφα in Diphilus, *loc. cit.*); in any event it is not feminine in Aristotle.

ὑπερθύριον, τό “*lintel of a door or gate*, Od. 7.90; ὑπερθυρίοις ἀραρυῖαι ἐπὶ πύλαι Hes. *Sc.* 271: in Prose, ὑπέρθυρον, τό . . . also in Parm. 1.12, Herod. 2.65 (pl.)” The “prose” (i.e. more common) form ὑπέρθυρον also occurs in the Rhodian *Swallow-Song* (= *Carmina Popularia* 2.14 Page = 32.15 Diehl).

φήμη, ἦ. Add a new meaning; φήμη is used—or nearly so—in the sense of “*site whence prophetic utterances emanate*” in Euripides *Helen* v. 820 φήμη τις οἴκων ἐν μυχοῖς ἰδρυμένη and Plato *Leges* 738 C καθιέρωσαν δὲ τοῖς τοιούτοις λόγοις φήμας τε καὶ ἀγάλματα καὶ βωμοὺς καὶ ναοὺς, τεμένη τε τούτων ἐκάστοις ἐτεμένισαν. See E. B. England at Plato, *loc. cit.* Compare Φῆμις = “*place of talk*” in Od. 15.468.

φιλέω “ . . . II after Hom., c. inf., *love to do, be fond of doing, and so to be wont or used to do* . . . 3. impers., φιλέει δὲ πως προσημαίνειν (sc. ὁ θεός), εὔτ’ ἄν . . . Hdt. 6.27; ὡς δὴ φιλεῖ . . . λόγον ἔχειν ἀνθρώπους as *it is usual for* . . . , Plu. *Pomp.* 73.” A clear example of the impersonal construction occurs in Alcidas (?), *Odysseus* c. 4: . . . οὐδ’ ἐν παλαίστρᾳ οὐδ’ ἐν συμποσίῳ, ἔνθα φιλεῖ ἔριδας πλείστας καὶ λαιδορίας γίγνεσθαι.

φιλονικέω “*to be fond of victory, engage in rivalry, be contentious* . . .” The apparently unique *passive* usage of this verb in Plato *Leges* 907C has gone unnoticed: καὶ μὴν εἴρηται γέ πως [sc. οὔτοι οἱ λόγοι] σφοδρότερον διὰ φιλονικίαν τῶν κακῶν ἀνθρώπων· τούτου γε μὴν ἔνεκα . . . πεφιλονίκηται, μή ποτε κτλ. The subject of πεφιλονίκηται seems to be οἱ λόγοι understood; “our arguments have been contentiously delivered lest . . .” (Less probably οἱ κακοὶ ἄνθρωποι is to be understood as subject: “Wicked men have been dealt with contentiously . . .”) The unusual passive construction is made easier by the fact that the verb here clearly takes up the preceding διὰ φιλονικίαν.

φιλοφυχέω “love one’s life, with collat. sense of *to be cowardly or faint-hearted* . . .” Add Lycurgus *Contra Leocratem* 130 τίς παρὰ τὸ συμφέρον τῆς πόλεως φιλοφυγήσει; and [Demades] 38 Blass *πρεσβύται φιλοφυχοῦσιν ἐπὶ δυσμαῖς τοῦ βίου*. On the history of this word see W. Jaeger, *Tyrtaeus über die wahre APETH* (*Sitz. Ber. der Preuß. Akad. der Wissensch.* 23. 1932. 564–566 = W. Jaeger, *Scripta Minora* II. 110–112).

Φοίνισσα, φοίνισσα “fem. of Φοῖνιξ, φοῖνιξ.” For the various meanings of Φοίνισσα see *LSJ s.v. Φοῖνιξ*. One meaning has gone unnoticed: Bacchylides, 17.54 (Snell), has the phrase *νύμ[φ]α Φοίνισσα*, in which the adjective means “(daughter) of Phoenix;” compare above in the same dithyramb, verses 31–32 *Φοίνικος* . . . κόρα.

χαρίζω “ . . . usu. Med. *χαρίζομαι* . . . II. 2 c. gen. part., *give freely of a thing* . . .” Add Semonides frag. 29.13 Diehl *ψυχῆ τῶν ἀγαθῶν τλήθι χαριζόμενος*.

χλῆδος, ὁ “*slime, mud, the rubbish carried down by a flood or swept out of a house*, A. *Fr.* 16, D. 55. 22, 27: metaph., *ἀργυρίου χλῆδον λαβῶν* Crates Com. 28.” *LSJ* err in citing Aeschylus frag. 16 first; in that fragment *χλῆδος* is clearly used in a *metaphorical* sense: *καὶ παλτὰ ἀγκυλητὰ καὶ χλῆδον βελῶν* [M. Schmidt: *βαλών*]. Schmidt’s correction *βελῶν* (apparently unknown to Nauck) is accepted by Smyth and Mette; even if *βαλών* is retained, it seems doubtful that *χλῆδον*, coupled here with *παλτὰ* and *ἀγκυλητὰ*, is being used in its literal meaning.

χνόςος, ὁ “*ἀλὸς χ.* *incrustation* from salt water, *ἐκ κεφαλῆς ἔσμηχεν ἀλὸς χνόον*, Od. 6.226; *wool pulled* for stuffing cushions, *flock* . . . *chaff* . . . *powder* . . . *dust* . . . *fine down* . . .” A second example of the Homeric meaning “incrustation,” “salt-scum,” occurs in the Strasbourg papyrus usually attributed to Archilochus (frag. 79a 7 Diehl): *ἐκ δὲ τοῦ χνό(ο)ν | φυκία πόλλ’ ἐπέχοι*.

χρυσεῖον, τό “*gold-mine*, Plb. 34.10.10: pl. *χρυσεῖα gold-mines*, X. *HG* 4.8.37, Plb. 3.57.3 etc . . .” Add Plato *Leges* 742D . . . *πόλιν* . . . *πλουσίαν, κεκτημένην δ’ αὖ χρύσεια καὶ ἀργύρεια* . . . Note the proparoxytone accent *χρύσεια*, which seems to be more correct; *χρυσεῖον* is perhaps due to confusion with *χρυσίον*. (*LSJ* give *χρυσεῖον, τό* but *ἀργύρειος* and *ἀργύρεια, τά*.)

ψηφος, ἡ “ . . . II. 5 *pebble used in voting* . . .” To the various phrases and idioms containing *ψηφος* in this sense in *LSJ*, add Lycurgus *Contra Leocratem* c. 2 . . . *ἔχοντας ὑπὸ τῆ ψήφῳ τὸν προδότην* =

“having the traitor *subject to, at the mercy of, your vote.*” The same idiom recurs *ib.*, c. 27.

ὠτακούστης, ον, ὁ “*listener, eavesdropper, of a person employed as a spy by tyrants, Arist. Pol. 1313^b 14, Mu. 398^a 21, Plb. 16.37.1, Plu. 2.522f.*” Add [Demades] 46 Blass: ἐλευθερία ὠτακουστήν οὐκ εὐλαβεῖται.

Neugriechisch bei Epiktet

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Es gibt vielleicht nur eine Möglichkeit, Neugriechisch (bzw. Vulgärgriechisch) bei einem Autor wie Epiktet¹⁾ nachweisen zu wollen, ohne Gefahr zu laufen, in den Bereich des Spruches *γλαῦκα εἰς Αθήνας* zu gelangen, und die wäre, wenn man sich dabei auf stehende Ausdrücke und Redewendungen beschränkt. Während es nämlich an Untersuchungen über die Koine-Abstammung sprachlicher Phänomene des Neugriechischen, die sich auf einzelne Wörter oder Wortelemente beziehen, keineswegs fehlt, und während bei solchen Untersuchungen Texte wie Epiktets Dissertationes oder das Neue Testament nahezu erschöpfend berücksichtigt worden sind, sind die Arbeiten, die sich mit der Suche nach Wortkomplexen in der Koine befassen, welche sich bis ins Neugriechische erhalten haben, relativ gering²⁾. Wegen seines ausgesprochen vulgären Stils eignet sich vielleicht Epiktets Werk besonders zu einer solchen Untersuchung, aber auch unter den übrigen spätgriechischen Autoren gibt es kaum einen, der in dieser Hinsicht uninteressant wäre. Im folgenden werden solche stehende Ausdrücke und Redewendungen aus den Dissertationes herausgesucht und nach Stichwörtern alphabetisch angeordnet, welche im Neugriechischen noch heute entweder im Wortlaut oder dem Aspekt nach gebräuchlich sind.

Dabei bedürfen folgende Abkürzungen einer Erklärung: A. = Ἀκαδημία Ἀθηνῶν, Ἱστορικὸν Λεξικὸν τῆς Νέας Ἑλληνικῆς, Ἐν Ἀθήναις 1933–1953; D. = Δ. Δημητράκου, Μέγα Λεξικὸν ὅλης τῆς Ἑλληνικῆς γλώσσης, Ἀθήναι 1958;

¹⁾ Einfachheitshalber wird hier Epiktet als Autor der Dissertationes vorausgesetzt.

²⁾ Cf. Andriotes in *Ἑλληνικά* 15 (1957) S. 1f., wo allerdings über den ganzen Bereich des Altgriechischen gesprochen wird.