

suggests *λινεργής* as if the transformed Io is being compared to a sphinx woven on a tapestry. In view of the obscurity of this passage, it is difficult to choose between these interpretations.

8. (dub.) *ταυρώψ* [= *ταυρωπός*, “cow-eyed, cow-faced”]: Richard Carden, *The Papyrus Fragments of Sophocles* (Berlin-New York, 1974) 66 follows Lobel in arguing that the short gap at *P. Oxy.* 23.2369, 38 favors a form of *ταυρωψ* (also attested as a v.l. for *ταυρωπός* at Ion, fr. 8 D.² and Cornut. *ND* 22) rather than a form of *ταυρωπός*. But Pfeiffer, *ibid.* 22, points out that a superscript o suggests correction to a form of *ταυρωπός*.

9. *τηλέγνωτος* [“seen, recognized from afar”]: Read at Aeschylus, *P. Oxy.* 2245 frs. 1–12, 67.

Dio Chrys. XI 23: διαστὶ διαλέγεσθαι?

By R. J. PENELLA, New York

In the eleventh or Trojan oration Dio Chrysostom takes Homer to task for claiming to know the language of the gods: *ὡς οὐ μόνον ἐξὸν αὐτῷ τὰς ἄλλας γλώττας μιγνύειν τὰς τῶν Ἑλλήνων, καὶ ποτὲ μὲν αἰολίζειν, ποτὲ δὲ δωρίζειν, ποτὲ δὲ ἰάζειν, ἀλλὰ καὶ ἰαστί διαλέγεσθαι* (23). The manuscripts' *ιαστί* is obviously corrupt. Rhodomann and Casaubon proposed a clever emendation, *διαστὶ* (“in Zeus’s language”)¹, which was accepted by subsequent editors and found its way into the standard lexica (*TGL* [1830–65], *LSJ*). A rival emendation is suggested by the recension of 22–24²). The relevant section of the recension is as follows: *ὡς ἐξὸν αὐτῷ μὴ μόνον τὰς τῶν Ἑλλήνων φωνὰς μιγνύειν, μηδὲ τοῖς σφόδρα ἀρχαίοις, ἀλλὰ καὶ τοῖς δαιμονίοις χρῆσθαι ὀνόμασι, καὶ ποτὲ μὲν αἰολίζοντα, ποτὲ δὲ δωρίζοντα, πάλιν δὲ ἰάζοντα διαλέγεσθαι . . .* The phrase *τοῖς δαιμονίοις χρῆσθαι ὀνόμασι* suggests the emendation *δαιμονιστί* or even *δαιμονιαστί*, the latter form to be explained as mimicry of *ιαστί*. Corruption of *δαιμονι(α)στί* to *ιαστί* is psychologically plausible, attributable to the influence of the preceding *ἰάζειν*.

¹) Cf. the emendations *θεαστί*, *θειαστί* (J. J. Reiske [ed.], *Dionis Chrysostomi orationes*² [1798] I 315n), and *θειστί* (H. von Arnim [ed.], *Dionis Prusaensis . . . omnia* [1893–96, repr. 1962] I 121, app. crit.).

²) On the recension, see K. Münscher, *Philologus* 76 (1920) 95–96.