

M. L. West hat den jüngsten Herausgeber F. Vian (1969) dazu überredet, nach *Λαῶσι* ein Komma zu setzen, wodurch jedoch der Satzfluß unterbrochen und die Anomalie nicht beseitigt, sondern nur auffälliger wird²⁾.

In beiden Fällen wird zunächst nach dem Woher und Wohin einer Handlung gefragt und dann in einer mit *ἤ* angeschlossenen Satzfrage eine Alternative zur Handlung als solcher aufgestellt: diese Satzfrage kann nur als 2. Teil einer disjunktiven Doppelfrage verstanden werden, deren 1. Glied mit *(ὄπ)πότερόν ποθεν* bzw. *ποι* hätte eingeleitet werden müssen. Es liegt also eine nachträgliche Umdeutung des 1. Gliedes oder — kürzer gesagt — Kontamination vor. Vermutlich gibt es noch mehr Stellen, vielleicht auch außerhalb des Griechischen³⁾, aber „durch zweier Zeugen Mund wird allerwegs die Wahrheit kund“.

Notes on the Vocabulary of Minor Tragic Poets

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The following observations are the result of a close reading of Bruno Snell's *Tragicorum Graecorum Fragmenta* I (Göttingen, 1971), in which the fragments of the *tragici minores*, including Ezechiel's *Exagogê* (No. 128) are collected. They are presented in four categories, viz. I.) words not registered in either the ninth edition of Liddell and Scott's *Greek-English Lexicon* (LSJ⁹) or the 1968 Supplement thereto; II.) word-forms not registered in LSJ⁹; III.) definitions not registered in LSJ⁹; and IV.) various *addenda et corrigenda*.

I. New Words

1. *ἀείτας* [“friend”, “beloved”]. Phot. berol. 37,7 = Aristarchus, fr. 14 F 6 (cf. Hesychius *a* 2161): *ἀείταν τὸν ἐταῖρον, Ἀρίσταρχος δὲ τὸν ἐρώμενον*.

²⁾ Anstoß genommen hatte man schon früher: aber die Änderung von *ἠέ* in *ἤ τί* (zuerst Rhodomannus, 1604, befolgt z. B. von Zimmermann, 1891) ist ebenfalls unbefriedigend.

³⁾ Nichts jedoch auch bei J. B. Hofmann-A. Szantyr, *Lat. Syntax u. Stilistik*, 1965, 456–467. Der bei Kühner-Gerth 2, 532f. behandelte Anschluß einer mit *ἤ* eingeleiteten korrigierenden und selbständigeren direkten Frage ist anders gelagert.

2. αἰόλη [“swiftness”]. *Συναγ.* Bekk. Anecd. 1,361 = Achaëus, fr. 20 F 48: αἰόλη· ἢ ταχεῖα.
3. ἀλιάπους [“stormy petrel” (*thalassidroma pelagica*)]. Hesychius a 2797 = Achaëus, fr. 20 F 54: ἀλιάποδα (ἀλιάποδα mss.)· τὸν κέπφρον (κέμφρον: Salmasius), ἢ θαλάττιον ὄρνιν.
4. ἀναρσία [“hatred”]. Phot. berol. p. 89,19 = Ion, fr. 19 F 53d: ἀναρσίας· ἐχθράς. οὕτως Ἴων.
5. ἀοιδολαβράκτης [“bold or braggardly in song”]. Pratinas, fr. 4 F 6,6:
- πρέπει τοι
πάσιν ἀοιδολαβράκταις
Αἰολίς ἀρμονία
- (αιοδὰ λαβρ.: Bergk)
6. εἰσθεάομαι [“gaze upon, contemplate”]. Ezechiel, *Exagogé* 87: τὸ δ’ εἰσθεᾷσθαι γῆν ὄλην τ’ οἰκουμένην
7. ἐκμήδομαι [“contrive, devise”]. Ezechiel, *Exagogé* 226:
- Αἰγύπτῳ κακά
σημεῖα καὶ τεράστι’ ἐξεμήσατο
8. Ἡρακλείδιος [diminutive of Ἡρακλῆς]. Achaëus, fr. 20 F 26,2: λέγοντες· ὦ κάλλιστον Ἡρακλεί(διον)
- (〈 〉 Methner; cf. Ar. *Ach.* 475 *Εὐριπίδιος*, etc.)
9. ὄστογενής [“born of the bone” (sc. the marrow)]. Aristotle, *Top.* 6,2,140 A 3 = Plato, fr. 46 F 3: ἔτι εἰ μὴ κειμένοις ὀνόμασι χρῆται, οἷον Πλάτων . . . τὸν μυελὸν ὄστογενές.
10. πεντητήριος [“lasting five years”]. Ion, fr. 19 F 54,2: βόθρους λιποῦσα πεντητηρίους.
11. προσφοραῖος [= πρόσφορος, “useful”]. Herodian, fr. 26 Hunger = Ion, fr. 19 F 49a: προσφοραῖος Ἴων ἐν Φρουροῖς.
12. φαλαγγικός [= φαλαγγίτης, “soldier of the phalanx”]. Ezechiel, *Exagogé* 198:
- πεζοὶ μὲν ἐν μέσοισι καὶ φαλαγγικοί.
13. φέτωμα.
- ἔστιν δ’ ὄπουν μὲν ὁ κάλαμος πέφυχ’ ὄδε
φέτωμ’ ἄορνον,
- (στόμωμ’ Erbse: cf. Aesch. *Pe.* 877)

This word is regarded as a corruption by all editors, but should minimally be included in any complete lexicon with the notation “dub”.

14. *χλανίδιον* [diminutive of *χλανίς*, “a small garment”]. Chaerephon fr. 71 F 14, 9:

ἡ δὲ ῥαγέντων χλανιδίων ὑπὸ πτυχαῖς

II. New Forms

1. *βάκκαρις*. The normal dative singular is *βακκάριδι* but LSJ⁹ notes *βακκάρει* at Semon. 16 and Hippon. 41. The form *βακκάρει* is read at Achaeus, fr. 20 F 10, 1 (where the rightness of this reading is guaranteed by the meter):

. . . βακκάρει χρισθέντα καὶ ψυκτηρίοις

2. (*ἐπι*)*πικραίνω*. No future form for *πικραίνω*, in either simple or compounded form, is given by LSJ⁹. At Ezechiel, *Exagogé* 141 we read:

σκληρά. πικρανῶ δ' ὄδρανόν· κ.τ.λ.

(*πικράνω* Mras, *ῥπικρανῶ* Wieneke)

πικραίνω continues an original **πικρανγω* with a short alpha in the root. The example of numerous similar verbs of this type, such as *κτείνω*, shows that in the future tense the root vowel remains short and the final omega should bear a circumflex. Thus Mras' *πικράνω*, an emendation made *metris causa*, must be disallowed. Wieneke's *ῥπικρανῶ* (an emendation not recorded by Snell) satisfies both metrical and linguistic requirements.

3. *στένω*. Although according to LSJ⁹ this verb is found only in the present and imperfect tenses, the aorist is attested at Carcinus, fr. 70 F 5, 8:

(sc. *λέγουσι γῆν Σικελίας*) *πᾶσαν στενάξαι*.

III. New Definitions

1. *ἀμηνίτως*. This adverbial form of *ἀμήνιτος* [“not angry”], found with this meaning at Aesch. *Ag.* 1036, is glossed *ἀμέμπτως* [“without reproach”] at Hesychius *a* 3635f. = Achaeus, fr. 20 F 15. Evidently it could bear the meaning “not productive of anger”.

2. *ἀπιστία*. Ezechiel, *Exagogé* 91:
(sc. *σημεῖον*) *τεράστιόν τε καὶ βροτοῖς ἀπιστία*
Here translate “a source of disbelief”.
3. *ἀρμόζω* (incl. Att. *ἀρμόττω*). Ezechiel, *Exagogé* 133:
ἀρμάτων δ' ἄφνω τροχοί
οὐκ ἐστρέφοντο, δέσμοι δ' ὡς ἤρμωσαν.
Here *ἀρμόττω* is used intransitively with a meaning corresponding to the transitive meaning “bind fast”, as at Eur. *Ba.* 231.
4. *διφνής*. Ion, fr. 19 F 53, 1:
σῶμα τυπεῖς διφνεῖς τε κόρας
Here translate “rendered in twain”.
5. *μαλλός*. Ezechiel, *Exagogé* 260:
καὶ κατ' ἀχένων
κροκωτίνοις μαλλοῖσιν εὐτρεπίζετο
Here *μαλλοί* are the neck feathers of a bird (the phoenix). N. b.—
As no definition of *εὐτρεπίζω* satisfies the requirements of this passage, we may better read *εὐπρεπίζετο*.
6. *προσαμπέχω*. Chaeremon, fr. 71 F 14, 8:
ἄλλη δ' ἐγύμνον καλλιχειρας ὠλένας
ἄλλης προσαμπέχουσα θῆλιν ἀχένα
Here translate “embracing”; cf. *προσαμπέχομαι*, “remain held, entangled in”.
7. *πρόσφημι*. Theodectes, fr. 72 F 3, 2:
θειῶν δ' ἅπ' ἀμφοῖν ἔκγονον ῥιζωμάτων
τίς ἂν προσειπεῖν ἀξιώσειεν λάτρην;
Here translate “call, name”.
8. *τετράς*. Ezechiel, *Exagogé* 178:
μέχρι
τετράς ἐπιλάμψει (-ψη?) δεκάδι
The phrase *τετράς δεκάς* = “the fourteenth (day)”: cf. LXX *Exodos* 12.6 *ἕως τῆς τεσσαρεσκαίδεκάτης τοῦ μηνὸς τούτου*.

IV. Miscellaneous Addenda et Corrigenda

1. *ἀμφιβῶτις*, read at Hesychius *a* 3966, 4099 = Ion, fr. 19 F 35.
In LSJ⁹ this is incorrectly reported as *ἀμφίβωτος -ον*.
2. *ἀναβλώω*. Ezechiel, *Exagogé* 137:
ἀναβρνήσει δ' ἐν βροτοῖς
LSJ⁹ observes “*ἀναβλνήσω* prob. at Exech. 137”, but in view of Gaisford’s more attractive emendation *ἀναβρνώσεται* this reference should probably be deleted.

3. *κναξζβί* (so LSJ⁹). “Thespis”, fr. 1 F 4, 1:
ἴδε σοι σπένδω κναξζβί τὸ λευκόν
 As this word is a compound of *κνάξ* [“milk”] and *ζβίχ* [“white”], Salmasius’ emendation *κναξζβι<χ>* [τὸ] *λευκόν*, adopted by Snell, deserves acceptance.
4. *λαλοβαρνπαραμελορνημοβάτας*, read at Pratinas, fr. 4 F 1, 13 (mss. reading) is accepted by no editor. Suggestions include *λαλοβαρύοπα <πα>ραμελ.* (Bergk) and *λα. <βραδνπα>ραμελ.* (Wilamowitz).
5. *μετοικίζω* (intrans. in act.). A reference should be added to Dymas, fr. 130 F 1:
(sc. ὁ θυμός) τὰ δεινὰ πράσσει τὰς φρένας μετοικίσας
6. *δς* used as a demonstrative pronoun (LSJ⁹ def. A II): reference should be added to Ezechiel, *Exagogé* lines 43 (as emended by Dindorf and Wieneke), 45, 136 and 240.
7. *σκνίω*. LSJ⁹ incorrectly reports the accusative, read at Ezechiel, *Exagogé* 135a, as *σκνίπας*. The reading of the mss., *σκνίπας*, is guaranteed by the meter.
8. *τριέλιξ*, read at Chaeremon, fr. 71 F 7, 1. This is marked “dub.” in LSJ⁹ although the reading has been queried by no editor. The notation should be defended or deleted.
9. *τροφεύω*. c. acc. at Ezechiel, *Exagogé* 29:
τοῦτον, γυναί,
τρόφευε.

New Words from Satyric Fragments

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Since the appearance of Viktor Steffen’s *Satyrographorum Graecorum Fragmenta* (Poznań, 1952) a number of new fragments have come to light, yielding words, forms, and definitions not previously attested, that should be entered in future lexicons.

1. *ἄθνητος* [“immortal”]. *P. Bodmer* 28, an anonymous satyric *Atlas*, reads in line 41 *ΔΩΡΗΜΑΘΝΗΤΩΝ*, to be articulated *δώρημα θνητῶν* or *δώρημ’ ἀθνήτων*. E. G. Turner, *MusHelv* 33 (1976) 14 points out that the reference is to the apples of the Hesperides,