

CONCERNING THE NEW PHOTIUS II

In a short paper published in this journal (33, 1981, 382-93) a few ideas which occurred to me upon reading part of the new edition of Photius' Lexicon vol. I A-Δ were tentatively jotted down. The present article likewise continues the above-mentioned publication for the whole of the published part of the lexicon. A third instalment will bring it for the time being into a conclusion¹. Before, however, proceeding to the new lemmata some complementary information about the entries commented upon is given and some slips are rectified.¹

1. The main abbreviations used in the present paper are:

- Andriotis, *Archaismen*=Nikolaos Andriotis, *Lexicon der Archaismen in neugriechischen Dialekten*, Wien 1974.
- Apoll. Soph.=*Apollonii Sophistae Lexicon Homericum*, ed. I. Bekker, Berlin 1833.
- Ba=*Anecdota Graeca I*, ed. L. Bachmann, Leipzig 1828.
- Bekker, *Anecd.*=I. Bekker, *Anecdota Graeca*, vol. I-III, Berlin 1814-21.
- Buck-Petersen, *Rev. Index*=C. D. Buck-W. Petersen, *A Reverse Index of Greek Nouns and Adjectives*, Chicago [1944].
- Chantraine, *Formation*=P. Chantraine, *La formation de noms en grec ancien*, Paris 1933.
- Chantraine, *Dict. Étym.*=P. Chantraine, *Dictionnaire étymologique de la langue grecque*, I-II, Paris 1968-1977.
- Coll. Pap.*=*Collectanea Papyrologica. Texts published in honor of H. C. Youtie*, I-II, Bonn 1976, 1978.
- Cramer, *An. Ox.*=I. A. Cramer, *Anecdota Oxoniensia*, vol. I-IV, Oxford 1835-37 (impression: Amsterdam 1963).
- Cramer, *An. Par.*=I. A. Cramer, *Anecdota Parisiensia*, vol. I-IV, Oxford 1839-41 (impression: Hildesheim 1967).
- Et. Gen.*=*Etymologicum Magnum Genuinum*, ed. Fr. Lasserre et N. Livadaras, vol. I (α-ἀμωσγέπως), Rome 1976.
- Frisk, *Gr. Et. Wörtb.*=Hj. Frisk, *Griechisches etymologisches Wörterbuch*, I-III, Heidelberg 1960-1972.
- Hdn.*=*Herodiani Technici reliquiae*, ed. A. Lentz, Leipzig 1867-70 (= *Grammatiki Graeci*, III, vol. I-II).
- Lex. gr. min.*=*Lexica graeca minora*, Hildesheim 1965.
- LSJ*=Liddell-Scott-Jones, *Greek-English Lexicon*, Oxford 1925-40.

8 *ἀάπτους*: P. Colon. 2281 II 16 *ἀάπτους*. *ἀπροσπελάστους*, *ZPE* 7 (1971) 245. As can be seen Photius' first explanation repeats Apion's explanation, namely *ἀκούουσιν ἀπροσπελάστους*. *Hdn.* II 30, 6 is, however, detailed: *ἀάπτους*· οὕτως ψιλῶς προενεκτέον. οὕτως δὲ καὶ Ἀρίσταρχος· ἤκουε δὲ τὰς δεινὰς καὶ ἀπτοήτους. ὁ δὲ Ζηνόδοτος καὶ αὐτὸς ὁμοίως τῷ πνεύματι, εἰς τὰς ἰσχυρὰς δὲ μετελάμβανεν... εἰσὶ δὲ οἱ ἀπροσπελάστους ἀποιδόασιν, ἀπὸ τοῦ ἄψασθαι, ὧν οὐδεὶς ἂν ἄψαιτο δι' ἰσχύν... See also H. Neitzel, 'ἄεπτος oder ἄαπτος' *Glotta* 56 (1978) 212-21. Concerning the present entry the reading *ἀπτοήτους* for *ἀπράκτους* was noted by the editor himself; myself I did nothing more than introduce *ἀπτοήτους* into the text and insert *μὴ* before τὰς πολλοὺς *προσπελαζούσας*.

130 *Ἀγασικλῆς* etc. The editor mentions Meier's emendation 'Ἀλιμουσίους συνεδέκασε in the *appar. crit.* Myself I introduced the emendation in the text itself. Likewise 262 where the editor noted the reading 'τῶν μὴ σωφρόνων vel τῶν ἀφρόνων' of Fix and referred to Photius' entry 266. Myself I introduced the reading τῶν ἀφρόνων into the text.

192 *ἀγλα* (ἄγλα¹ codd.²)· ἔμμα. *Εὐριπίδης* (fr. 1122)? By a curious oversight the reasoning for the suggestion was left out. *Ἀγλα* normally

Meisterhans, *Gr. att. Inscr.* = K. Meisterhans, *Grammatik der attischen Inschriften* dritte...Auflage besorgt von E. Schwyzer, Berlin 1900.

Phryn., *Ecl.* = *Die Ekloge des Phrynichos*, ed. E. Fischer, Berlin 1974 (=S.G.L.G. 1).

Phryn., *Praep. soph.* = Phrynichi *Praeparatio sophistica*, ed. I. de Borries, Leipzig 1911.

Schwyzler, *Gr. Gr.* = E. Schwyzer, *Griechische Grammatik*, I-II, Munchen 1939, 1950.

Shipp, *Evidence* = G. P. Shipp, *Modern Greek Evidence for the Ancient Greek Vocabulary*, Sydney 1979.

Σ^a = *Συναγωγή λέξεων χρησίμων* from Coisl. Graec. 347, ed. C. Boysen, Marburg 1891 (=Lex. gr. min. 12-38).

Σ^b = *Συναγωγή λέξεων χρησίμων* from Coisl. Graec. 345, ed. L. Bachmann, Anecd. gr. I 1-422 (the A ed. also in Bekker, *Anecd.* 319-476).

Thes. G.L. = Stephanus, *Thesaurus Graecae Linguae*, Paris 1831-65.

Threatte, *Gr. Att. Inscr.* = L. Threatte, *The Grammar of Attic Inscriptions, I Phonology*, Berlin. New York 1980.

Ag. G. Tsopanakis, *Συμβολή στην ἔρευνα τῶν ποιητικῶν λέξεων* : «*Αἱ Γλώτται*», Rhodes 1949.

1. In Cyprus *ἀγλα* ἢ = 'ἡ ἐξ ἀκτινοβολήσεως τοῦ συνεχοῦς ἢ μεγάλου πυρὸς θερμότης', see Th. D. Kyprī, *Γλωσσάριον Γ. Λουκᾶ* (Δημοσιεύματα τοῦ Κέντρου Ἐπιστημονικῶν Ἐρευνῶν), Nicosia 1979, pp. 10-11. Lucas believed that it was a doric form of *ἀγλη*.

2. *Codd.* means the manuscripts of related lexicographers or of one lexicographer which give a certain form or reading; *cod.* means the unique manuscript of Hesychius and z the codex Zavordensis 95 on which alone is based the edition of the greater part of Photius' Lexicon contained in the first volume of the new edition.

means 'splendour, brightness', but from phrases like Soph. O.R. 206 τὰς τε πυρφόρους Ἀρτέμιδος αἴγλας, «des flambeaux ardents d'Artemis» (cf. also αὐγάς ὀμμάτων Eur. *Thyestes* fr. 397a) it would not be impossible for a lexicographer to write αἴγλα· ὄμμα. Cf. in this respect Hesych. 3474 ἀμάρυγγας (Schmidt: αμαρυττα cod.)· τοὺς ὀφθαλμούς, 3465 ἀμάρυγγες (αμαρυγαί Σ EM)· ἀκτῖνες, λαμπηδόνες. ὄψεις (ὄφεις cod.), Phot. 1133=Σ^a ἀμαρυγὰς· ὄψεις, οἱ δὲ ἀκτῖνας ὄψεως. Αὐγαί was also taken by the scholiast of Aesch. *Ag.* 1123 to mean eyes, μηκέτι ὀρώντος ταῖς αὐγαῖς. To the above suggestion objects the word-order such as it exists in the lexicon and though to my mind it does not matter so much since there are several examples of its violation, still ἀγλαί<α>· ὄμμα<τι> might for the same reasons be considered.

244 ἄγος· μίασμα. | <ἀγοστός>· {ῆ} ἀγκῶν etc., cf. Schol. Hom. D on P 315 ἀγοστῶ· ἀγκῶνι, πήχει. Here the editor noted in the *app. crit.* that ἀγκῶν is the explanation of ἀγοστόν.

376 I am not at all satisfied with my suggestion since the contradiction between ἀδούλευτος and μὴ παλίμπρατος remains unsolved.

430. 431 In *Et. Gen.* a 116 and *Et. Sym.* 83 read: ἄρειν· τὸ στόμα<τι> ἀθρόως προσπνεῖν.

474 The word-order is against my suggestion but since there are other examples of its violation it does not seem to me decisive.

485 ἄθροος: cf. Schol. Hom. α 27 ἀθρόοι· ὁμοῦ. συνειλεγμένοι and *Hdn.* II 716,7 ἀθρόον ἀντὶ τοῦ ὁμοῦ, Schol. Ar. *Ach.* 26 ἄθροοι καταρρέοντες· ἀντὶ τοῦ ὁμοῦ... ἀντὶ τοῦ ἀθρόως ἐπερχόμενοι, Lex. Vindob. ἀθρόοι ἀντὶ τοῦ ὁμοῦ. Θουκυδίδης, *al.*

497 Ἄθων. τὸ ὄρος <ἀρσενικῶς καὶ τὴν πόλιν> θηλυκῶς. Cf. Thuc. 4, 109, 2 καὶ ὁ Ἄθως ἀντὶ τοῦ ὄρους ὑψηλόν; Διῆς ἀπὸ τοῦ Ἄθω in *Athenian Tribute Lists* I 459, *al.*, *Hdn.* 244, 13 ἔστι δὲ καὶ Ἄθως πόλις ἐπὶ τῷ Ἄθω; Böckh, *Saatsh. d. Athener*³ II 425-26, *al.*

549 κοκκύζειν: The v. κοκκύζω is said by Phrynichus, *Praep. soph.* 35, 14 to have been a comic word whereas for Pollux 5, 89 it is the characteristic cry only of cuckoo: καὶ ἀλεκτρυόνας ἄδειν, καὶ κόκκυγας κοκκύζειν. Hyperides is blamed by Hermogenes (3 p. 382 Walz) as using words ἀφιειδέστερόν πως καὶ ἀμελέστερον and mentions as examples also ἐκκοκκύζειν=μέγα κοκκύζειν, cf. Max. Planudes (5 p. 560 Walz=Hyper. fr. 262 S.)

619 ἄσις: About ἄση-ἄσις cf. also Apoll. Soph. 45,6 and 45,11 ἄσιν τὴν ἕλιν and see Tsopanakis, *Αἱ Ἰλιῶται*, pp. 30-31.

642 As noted by the editor the suggestion for ἀίρετίζειν was made by Kock at Philem. fr. 131.

659 αἰσητηῆρι: cf. also Apoll. Soph. 16, 8 and Hesych. 2139 αἰση-

τῆρι. τῶ νεανία κτλ. At 695 αἰσυμνῆται· οἱ τοῦ ἀγῶνος προεστῶτες. ἢ οἱ νεανίαι. ἢ νεμηταί, ὅ ἐστι βραβευταί. The explanation ἢ οἱ νεανίαι is not blameless cf. Apoll. Soph. 18, 3 αἰσυμνῆται οἱ τοῦ ἀγῶνος προεστῶτες νεανίαι, οἶονεὶ βραβευταί and may be related to the semantic evolution of αἰσυη-τῆρ the variant of αἰσυμνητήρ.

691 αἰρόπινον κόσκινον (σκοτεινὸν codd.): Besides the examples quoted to show that the lemma consisted of adj.+noun cf. also Ed. Diocl. 15,56 Lauffer κόσκινον ἀλωνικὸν ἀπὸ βύρσης and Latin: pollinare cribrum, γυριστήριον κόσκινον. Gloss. Cyril. The supplement ἀραιὸν occurs also in *Et. Gen.* 240 αἰρόπινον (Ar. fr. 480)· τὸ ἀραιὸν κόσκινον κτλ. The conjecture κόσκινον for σκοτεινὸν was suspected by Naber and Leeuwen but the editor thinks that perhaps something else is latent.

730 ἀκεῖσθαι: Ba 53,19 ἀκεῖσθαι. λέγειν, θεραπεύειν, κωμωδοῦντες; ἢ κωμωδοῦντες a substitute of λέγειν <ἐπάδοντες>, θεραπεύειν? As regards my proposition ἐπάγειν ἐπαγωγὰς it is beside the mark and Reitzenstein's emendation is certainly correct.

782 See also Phryn., *Praep. soph.* fr. 116.

907 ἀλδαίνων: Otherwise also Comm. Arati Rel. sch. 417 Maass ἀλδαίνειν τὸ αὔξεσθαι.

983 ἀρκυωρὸν (ἀλκύωρον codd.): To be added Pollux 2, 169 τὸ δὲ κατὰ μέσσην γαστέρα κοῖλον ὀμφαλὸς καὶ μεσομφάλιον, καὶ ὁ περὶ αὐτὸν τόπος γάγγαμον, ἐπεὶ νεύρων ἐστὶ πλέγμα, καθάπερ τὸ δικτυῶδες ὃ νῦν καλεῖται γάγγαμον ἢ ὡς οἱ πολλοὶ σαγήνη and 10. 132 τὰ δὲ ἀλιέως σκευή... καὶ γάγγαμον, ἀφ' οὗ καὶ Αἰσχύλος (*Ag.* 361) τὸ δὲ δύσλυτον (δυσέκλυτον Charitonidis' *Αθηναῖα* 34, 1922, 108, δυσέκλυτον Nauck) κακὸν ἢ δυσεξάλυκτον ἔφη 'γάγγαμον ἄτης παναλώτου'. On Agamemnon's passage (360 ff.) see Fraenkel *ad. loc.*, who refers also to the mod. Greek use of γάγγαμον. Against my suggestion is the word order but this to my mind only indicates that the corruption is old.

1052. 1053 Here the correct spelling known to the editor was, in spite of the word-order, simply restored in the text.

1056 ἀλύξαι: cf. also Apoll. Soph. 28, 8 ἀμύξει· καταξύσει and several entries in Hesychius. The explanation καταδύσαι was referred to ἀμύξαι, as noted by the editor, by Th. Fix in *Thes.G.L.* s.v. ἀλύσκω (=I¹ p. 1594 B).

1257 ἄμπωτις: A good example which shows that ἄμπωτις· ξηρασία is Call., h. iv=in Del. 129ff. (the river Peneios addresses Leto)

τλήσομαι εἵνεκα σεῖο, καὶ εἰ μέλλοιμι ῥοάων
διψαλέην ἄμπωτιν ἔχων αἰώνιον ἔρρειν

καὶ μόνος ἐν ποταμοῖσιν ἀτιμότατος καλέεσθαι.

Schol. Gregor. Naz. (= *Lex. gr. min.* p. 173) ἀμπώτιδες: Ἄμπωτις ἐναντία ἐστὶν τῆ ῥαχίᾳ· ταῦτα δὲ ἐστὶ πάθη θαλάσσης στενῆς· ἀμπωτις μὲν ἐστὶν, οἶονεὶ ἀναρρόφησις καὶ ἀνάπωσις ὑποστελλομένου τοῦ ὕδατος εἰς μυχούς τινας τῆς ὑποκειμένης γῆς, καὶ μετ' ὀλίγον ἐκφυσῶντος πάλιν· τὸ μὲν οὖν ὑποσταλῆναι τὸ ὕδωρ ἔσω εἰς τὰ κυκλώματα τῆς γῆς λέγεται ἀμπωτις· τὸ δὲ ἐκρεῦσαι ῥαχίᾳ. τοῦτο δὲ πολλάκις γίνεται τῆς ἡμέρας· μάλιστα ἐὰν πνεῖ ἄνεμος· πάσχει δὲ τὸ πάθος τοῦτο ὁ Εὐριπος ὁ περὶ τὴν Ἑλλάδα. About τὰ στενά... πάθη cf. the meaning of Εὐριπος where these phaenomena were easily observed 'detroit au courant violent', see *Gnomon* 43, 1971, 668. About the termination —τις see Bechtel, *Gr. Dial.* III 77; Chantraine, *Formation* p. 277 thinks that the form ἄμπωτις may be a doric form —see also Tsopanakis, *Αἱ Γλωτται*, 24-25— but see now *Dict. Étym.* s.v. ἄμπωτις.

1289 ἀμεικῆδες: According to Hesychius 3838 it was a kind of luxurious Laconian shoe, whereas Pollux 7.25 calls it ἐλευθεριώτερον μὲν ὑπόδημα. This to my knowledge is a unique information about a sumptuous article from Laconia in classical and later times and it may be a reminiscence of the pre-Lycurgan era. Otherwise one has to assume that sumptuousness does not obey strict laws even in Sparta itself.

1290 Though the word-order opposes I do not see (with the editor?), how one can escape Ruhnken's suggestion.

1522 ἀνακῶς¹. Cf. also *Hdn.* II 467,12 ἀνακῶς ἐπίρρημα ὃ ἐστὶν ἐπιμελῶς. See further Cobet, *Var. Lectt.* 184.

1542 ἄλσω (ἄλσιν codd.) was noted by Reitzenstein. The explanation παρὰ τὴν ἄλσιν καὶ τὴν ἐκ τῆς ἀξήσεως τελειότητα sounds as false etymology and in any case Didymus' etymological connection to ἄλσις is fanciful. The explanation, ἡ οὐδὲν αλις is old cf. *Coll. Pap.* 1, 46 (gl. 71).

1547 As regards the editor's text neither Schmidt's λύττων nor Stephanus' ἀναλύττων are clear. Besides it seems that on account of the infinitive κλαίειν an accusative is needed.

1578 ἀναξυρίδας: ...βασιλικὰ (ἄβαπτα z ἄβατα Ba). The lemma perhaps comes from Procopius, *de bell.* 2, 21, 6 χιτῶνας μὲν λινοῦς καὶ ἀναξυρίδας ἀμπεχόμενοι. In cod. Coisl. 347 (Cramer, *An. Par.* IV 172, 14)= Cyrilli lex. <ἀνα>ξυρίδες· καμπάγια ζυγαβδία ἢ ἄλλο ὑπόδημα διάφορον. About the καμπάγια cf. decr. Diocl. 9, 11 ca[m]pagi militares καμπαγῶνες στρατιωτικοί, italian gambale. Concerning ἄβατα the editor comments 'vix sanum' but regards βασιλικὰ as 'fort. recte'.

1. It is mentioned by Marcellinus in the *Life of Thucydides* 52 as a poetic word.

1786 Wackernagel, *Kl. Schr.* 950 mentions a form ἀνήγγρετος. The word -order is against my suggestion.

1826 ἀνε:ά(γ)χασε: a somewhat parallel case from Phot. 1568 ἀναντα... Ἀρίσταρχος δὲ ἐνταῦθα ἐνὶ ν (Wilam.: ἐνικῶς codd.) [i. e. ἄν-ατα], ἀντὶ τοῦ ἄνευ βλάβης. See also Szemerényi, *Gnomon* 43 (1971) 671.

1870. 1907 In both cases I simply promoted into the text suggestions approved by the editor.

1978 About the phrase ἐξ ὁδοῦ cf. 3389.

2216 Likewise for Schol. Aesch. *Choe.* 1092.

2420 However the wordo-rder is against my suggestion as is also against the editor's ἄπιστα.

2564 ἀπόμακτρα: cf. Hesychius 6818 ἀπόψηστρον· τὸ ἀπόμακτρον τοῦ μετρομένου σίτου. As regards the explanation of the second lemma the editor referred to Photius 2363 where the correct lemma should as it seems also be ἀπεσκοτημένα.

2881 Cohn's suggestion namely ἀρρενωπούς καὶ ἀρρενωπάδας τοὺς γύννιδας (τὰς γυναικίας codd.) καλοῦσιν κτλ. seems attractive. However the problem is whether ἀρρενωπάς (Eust. 1490, 23; 1571, 45 gives ὁ ἀρρενώπας) refers to a male, as the termination -άς, -άδος refers often to feminine adjectival nouns which denote some weakness, e. g. γλοιάς, μαινάς, βλιτάς, λαϊκάς, κασσαλβάς, τυμβάς, etc. Paus. * 157 (Hesych. α 7429) ἀρρενωπάδες· ἀνδρόγυνοι may not be clear but Bk. Anecd. 446,24 ἀρρενωπούς· ἀρρενωπούς καὶ ἀρρενωπάδας τὰς γυναικίας καλοῦσιν leaves no doubt.

3081 Again the word -order is against my suggestion.

3139 The first three lemmata would seem to refer to φωνή i.e. the Attic dialect.

3168 The correct printing for my suggestion: ἀθωρο{ητ}οὺς· συντόμους?

3774 ἀράλακτρον: it was noted as the correct form by the editor in the *app. crit.* Besides Lex. Cyr. in *GRBS* 9 (1968) 278, Photius δ 505 from the same family may be mentioned the dubious (?) ψαλακτὸς (Hesych.), ψαλάσσει (Hesych.) and the adj. of Dionysus χοιροψάλας, Polem. Hist. 72.

3493 ἄωρία: cf. Schol. Ar. *Ach.* 23 ἀλλ' ἄωριαν ἤκοντες: <ἀντὶ τοῦ> ἄωρίζ...

Now some new entries:

259.260 From these entries and related sources no doubt is left that the παιδερασταὶ were called ἄγριοι by Aeschines. Hesych. 798 ἀγρῖνοι· ἀγρονόμοι. | καὶ οἱ παιδερασταὶ οὕτως (Aeschin. 1,52) should then either be ἀγρῖνοι· ἀγρονόμοι | καὶ <ἄγριοι> οἱ παιδερασταί. οὕτως <Αἰσχίνης> or since the word ἀγρῖνοι does not occur elsewhere it may well be a corruption of ἄγριοι, as was suggested, see also *Thes. G.L.* s. v. ἄγριος. There-

fore: ἀγοι(ν)οι· ἀγρονόμοι. καὶ οἱ παιδερασταὶ οὕτως <Αἰσχίνης>? A third possibility may be that the lemma is ἀγρεῖοι cf. Eust. p. 1409, 63 and *Lex. gr. min.* p. 359, *Hdn.* II 440, 24 ἀγρεῖος ὁ ἀγροικός, *ibid.* II 467,5 ἀγρεῖος ὁ ἀγροῖκος διὰ τοῦ εἴ διφθόγγου..., *al.*

418 ἀελλόπους. ταχῆια τοὺς πόδας. A very rare attic form of the homeric ἀελλόπος?

769 ἀκμή·... λαμβάνεται δὲ (sc. τὸ ἀκμήν) καὶ ἀντὶ τοῦ ἔτι... Cf. *Ind. Lect. Acad. Rostoch.* 1892/3, p. 4. Ἀκμήν ἐπιρρημα(τικῶς) Αἰσχύλος καὶ Μένανδρος κτλ. The atticists regarded ἀκμήν as used by the οἰκῆν Greeks instead of attic ἔτι. About ἀκμήν in mod. Greek dialects see Andriotis, *Archaismen* p. 79 and Shipp, *Evidence*, pp. 51-52.

835 ἀκρομόνες (ἀκρέ- codd.)· βλαστοί, κλάδοι may be the correct accentuation for the lemma. See Arcad. *περὶ τόνων* 14,2, *Hdn.* 33,3 and *passim* and Schwyzer, *Gr. Gr.* 522³.

852 ἀκροβολίζεται. τὰ ἄκρα τοῦ σώματος <βάλλεται>. The supplement is borrowed from Suda and was noted in the Testimonia by the editor. Hesychius 2593 gives ἀκροβολίζει· ἀκοντίζει πόρρω ἰών. The meaning of the explanation as restored is probably that the forefronts of two armies shoot at one another from a distance; cf. Xen. *Cyr.* 8, 11, 22 Νῦν δὲ οὔτε ἀκροβολίζονται, οὔτε εἰς χεῖρας συνιόντες μάχονται and Photius 850, Ba 56, 5 (= Hesych. 2594) ἀκροβολίζεσθαι (-ται Ba): τὸ ἐν πολέμῳ προκατέρχεσθαι τῆς συμβολῆς (κατέρχεσθαι συμβολῶν Hesych.)... EM 53,44... ἀκροβολισμὸς δὲ ἐστίν, ὅτε πρὶν συμβάλλωσιν (Vb: συμβάλλουσιν) οἱ πολέμοι ἀλλήλους βάλλουσιν τοῖς βέλεσι καὶ τοῖς λίθοις. For later Greek σῶμα=troops, army, see *LSJ* s.v. II 2.

884 ἄλα· θάλασσαν. {ἦ τὰς τῶν ὀνόχων ὀξύτητα}. As the editor saw the second explanation found only here and in Ba 64, 18 is not related to the lemma.

890 ἀλαζὼν καὶ κομπός (Theod.: κόμπος codd.). ψεύστης καὶ κομπαστής. οὕτω Κρατῖνος (fr. 380 K.). From this entry it becomes probable that at Ba 65,3 ἀλαζὼν· ὑπερήφανος, ψεύστης καὶ κομπαστής. οὕτως Κρατῖνος the lemma should be ἀλαζὼν <καὶ κομπός>... That this is so it becomes evident from Σ^a ἀλαζὼν· ὑπερήφανος where the lemma is evidently simply ἀλαζὼν. Otherwise Theodoridis *ZPE* 35 (1979) 29-30.

895 ἀλαπάξαι· πορθῆσαι, κενῶσαι, ὀμαλῖσαι. This explanation and that of Suda 1074 confirms that at Ba 64,25 we probably have ἀλαπάξαι· πορθῆσαι (θορυβῆσαι cod.), κενῶσαι, ὀμαλῖσαι, ἐκπορθῆσαι.

924. 925 From these entries it becomes obvious that at Ba 66, 18 we possibly have: ἀλεξιφάρμακον· ἀντιφάρμακον. | <ἀλεξιφάρμακα> ἀλεξη-

τήρια φαρμάκων. The spelling ἀλεξητήρια holds also for Photius 925 cf. 921. 922. 923.

932 (=Ba 74,23) ἀλευραττίς· ἀγγεῖον εἰς ἄλφριτα (ἄλευρα Ba). Unknown from elsewhere, cf. ἀλευρόττησις for which see Wackernagel, *Kl. Schr.* 604,1.857. The second component of ἀλευραττίς cannot mean ἀγγεῖον—since -ττησις is related to διαττάω (=‘sieve’)—and so ἀλευραττίς (ἀλεύραττις *Thes.G.L.* s.v. perhaps correctly?) betrays its being a corruption(?) of ἀλευρόττησις¹. If this is so then it has to do with ἄλευρα and not with ἄλφριτα.

942 ἄλητον. τὸν ἀληλεσμένον σῆτον (Hippocr. *De hum. usu* 5). For the accentuation see Shipp, *Evidence*, pp. 57 and cf. Tsakonian ἄλητε. For the contraction of ε+α into η i.e. ἀλέατον-ἄλητον see Bechtel, *Gr. Dial.* II 226, III 59 and 391.

968 ἄλις τοῦδε· οἶον ἀπόχρη καὶ ἰκανῶς ἔχει. εἴρηται δὲ ἀπὸ τῆς ἀλός, ὅτι καὶ αὐτὴ δαψιλῆς καὶ ἰκανή. ἦ ἀπὸ τοῦ ἀλῆς (Bk.: ἄλες codd.), ὅπερ ἐστὶν ἀθρόον. The explanation ἀθρόον does not leave any doubt, that ἀλῆς, the neuter of the ionic adj. ἀλῆς (=ἀθρόος, thronged, crowded), is the correct reading. Cf. Phryn. *Praep. soph.* 16, 21. On ἄλις· ἀρκεῖ as ‘conversational Attic’ see Bowra, *Glotta* 38 (1959) 52.

1028.1080 and 1081 the spelling Ἄλῶα should be preferred. Besides Cobet, *Misc. crit.* p. 338-39 see also *Hdn. Kathol. Προσωδ.* in *JÖBG* 16 (1967) 16 and Threatte, *Gr. Att. Inscr.*, I p. 337.

1123 ἀμάρακος· γένος τι μύρου, ἀπὸ φυτοῦ ὁμωνύμως καλουμένου. This μῦρον was properly called ἀμαράκινον cf. P. Cair. Zen. 536,18 (iii B.C.) and Latin amaracinum = «marjoram ointment», Lucr. 2, 847. 4, 1179. Dioscurides 1, 58 gives also ἀμαράκινον and the decr. Dioclet. 36, 99 ἐλαίου ἀμαρακίνου; Hesych. 3439 ἀμάρακος· γένος μύρου, ἀπὸ φυτοῦ ἀμαράκου (αμάρακος cod.) καλουμένου.

1176 ἀμείβεσθαι· ἀποκρίνεσθαι, μεταβάλλεσθαι. Cf. Apion's gl. s.v. = Apoll. Soph. 24, 22 and also P. Colon. 2281 col. VII 2 (= *ZPE* 7, 1971, 250) and Photius α 1269. A good example of its explanation μεταβάλλεσθαι in Eur. *Ba.* 4 μορφὴν δ' ἀμείψας ἐκ θεοῦ βροτησίαν.

1189 ἀμηγέπη (ἀμηγέπη codd.). ὅπως δὴ ποτε, καθ' ὅτι οὖν. λέγεται δὲ ἀμωσγέπως (ἀμ- codd.) καὶ ἀμόθεν (ἀμ- codd.) καὶ ἀμουγέπον (ἀμηγέπου codd.) καὶ ἀμοιγέποι (ἀμ- codd.) καὶ ἀμωσγέποι (ἀμ-codd.). These compound words in classical texts are written separately, e.g. ἀμῆ γέπη, ἀμῶς γέπως etc. The rough breathing is certain in spite of *Hdn.* ἀμηγέπη,

1. There is a possibility that ἀλεύραττις is a syncopated form of ἀλευρόττησις.

see also *Thes.G.L.* s.v. ἀμῆ. The form ἀμωσγέποι does not seem to occur. See also Cobet, *Var. Lectt.* 255. 367, *Misc. Crit.* 106 and *Nov. Lectt.* 404.

1224 ἀμοργίς· κυρίως ἡ λινοκαλάμη, ἐξ ἧς γίνεται ἐνδύματα ἀμόργινα (Suda: ἀμοργίδια cod.) λεγόμενα. | ἡ ἢ τοῦ ἐλαίου ὑποστάθμη καὶ ἡ τρυξ τοῦ οἴνου. ἔστι δὲ σημηκ<ικ>ῆ (σημηκτῆ zb, σημηκτῆ Reitz.) | καὶ ἡ μᾶζα παρ' Ἡσιόδω (Op. 560) λέγεται δὲ ἀρσενικῶς καὶ θηλυκῶς. The Schol. Plat. Epist. illustrates further the corruption of ἀμόργινα → ἀμοργίδια → ἀμόργινα ἢ ἀμοργίδια λεγόμενα.

We have a conflation of three glosses: ἀμοργίς, ἀμοργίς (= ἀμόργη), μᾶζα ἀμολγαίη. Altogether it is a disturbed entry and only a tentative suggestion is put forward. Further I confess I cannot see where λέγεται δὲ ἀρσενικῶς καὶ θηλυκῶς refers. For ἀμόργη cf. Paus. att. 91 ἀμόργη· ἡ τοῦ ἐλαίου ὑποστάθμη καὶ ἡ τρυξ τοῦ οἴνου. Diosc. 1, 102 ἀμόργη ὑποστάθμη ἐστὶν ἐλαίας τῆς ἐκθλιβομένης κτλ. For mod. Greek μούργα (<ἀμόργη) see Kapsomenos, *BZ* 36 (1936) 316-17 and Andriotis, *Archaismen*, 91. The verbal adj. σημηκτὸς = 'smeared' is only passive hence the change into σημηκτικῆ.

1252 Perhaps ἀμπρόν (ἀμπρον codd.)· ᾧ ἐχρῶντο ἀντὶ ρύμου σχοινίω (Schwarz: -νίον codd.) μέσον τεταμένω τῶν ἐλκόντων ζευγῶν (Eust.: ζυγῶν codd.). About the accentuation see *LSJ* s.v. and Chantraine, *Dict. Étym.* s.v.

1256 ἀμπυκοῖς (Reitz.: -ύκοις zb) καὶ καταμπυκοῖς (Reitz.: -ύκοις zb)· ...From ἀμπυξ derives the v. ἀμπυκάζω (rather late as it occurs in Anth. Pal. and EM) but the compound καταμπυκοῖς as well as the noun ἀμπυκώματα were known from fragments of Sophocles. Now the missing v. ἀμπυκῶ occurs for the first time as it seems.

1280 ἀμυσχῆραι· καθᾶραι, ἀγνίσαι. Unless ἀμυσχῆραι is a dialectic form (cf. Hesych. 3764 ἀμουχά· καθαρεύουσα, Λάκωνες which Ahrens emended into ἀμουσχρά cl. gl. 3881) one cannot avoid Naber's suggestion mentioned by the editor, namely to read ἀμυσχ<ρ>ῆραι since the ρ is in the expressive termination -χρός cf. 1282 ἀμυσχρός and 1284 ἀμυχρόν.

1282 As regards the explanation ἀμυσχρόν·... ἀλλόχροον it should be almost certain that δλόχροον is the true reading as Hesych. 3881 shows; cf. also Photius 1284 ἀμυχρόν· τὸ μὴ μυσρόν, ἀλλ' ἀγνόν καὶ καθρόν. οὕτως Σοφοκλῆς (fr. 909 N²=1005 R.).

1296 ἀφρέμενον (ἀφ- Hesych.)· τὸν ἐν μάχαις καὶ λουδορίαις πρῶτον ὑπεῖξαντα κατὰ μεγαλοψυχίαν καὶ ἀφιλόνηκον οὕτως ἐκάλουν Λακεδαιμόνιοι. The entry as the editor notes is unique and he relates it to Hesych. 3917 ἀφρέμενον. The reading ἀφρέμενον is not obligatory as forms like ἀφασίη—ἀμφασίη show. Though the whole is part of a statement or scholion, as Latte *ad loc.* notes, yet Hesych. 8598 *ἀφρέμενον· ἀποστάντα, ἀντιλέγοντα is difficult to understand unless it be related to the above entry. If this

is so then it should rather read ἀφέμενον· ἀποστάντα ἀντιλέγειν; the unflinitive can easily be explained as a change by somebody who thought the two words of the explanation as independent of one another.

1301 ἀμφογγάπαζες:... Cf. for the meaning Apoll. Soph. 29,28 ἀμφογγαπαζόμενος· περισσῶς ἀγαπόμενος and P. Berol. 16705 gl. 23 ἀμφογγαπαζόμενος· περιττωσ ἀγαπω(ν). Cf. further Komornicka, *QUCC* 9(1981), 61.

1304 Rather ἀμφιάνακτας (z: ἀμφι ἄνακτας Theodoridis)· ἀρχή τις ἐστὶ νόμου κιθαρωδικοῦ... *LSJ*. s.v., *Thes.G.L.* s.v. ἀμφιάνακτες and Schwyzer, *Gr. Gr.* 430.3 all give it in one word, cf. Schol. Ar. *Nub.* 595... μιμῆται δὲ τῶν διθυράμβων τὰ προοίμια. συνεχῶς γὰρ χρῶντα ταύτη τῇ λέξει (sc. ἀμφι ἄνακτα)· διὸ καὶ ἀμφιάνακτας αὐτοὺς ἐκάλουν.

1311 ἀμφιγύοισι (N 147)· τοῖς ἐξ ἑκατέρου μέρους πλῆξαι ἢ γυῶσαι δυνάμενοις. To the testimonia mentioned by the editor it should be mentioned on account of its antiquity Apoll. Soph. in *Coll. Pap.* 1, 44 gl. 36 *αμφιγυοισι. τοις ἐξ ἑκατερου μερ[ο]υς γυωσαι και βλαψαι δυναμεν[ο]ις η [το]ις δια χειρος εχομενοις.

1320 ἀμφιδρόμος πορθμός· ὁ ἀμφοτέρωθεν ὄρμον (δρόμον?) ἔχων. οὕτως Πλάτων (fr. 24 Dem.). If the explanation given is exact then it means that δρόμος has apart from many other meanings that of ὄρμος (=anchorage). This is dubious as besides Polyb. 34.2.5 Strabo I 15 shows: τὸν γὰρ Αἴολον τὸν προσημαίνοντα τοὺς ἑκπλους ἐν τοῖς κατὰ τὸν πορθμὸν τόποις ἀμφιδρόμοις οὔσι καὶ δυσέκπλοις διὰ τὰς παλιρροίας κτλ.

1344 ἀμφιλάφεια (-φία z)· ἀμφοτέρωθεν †βοήθειαι†. The explanation is suspect, from e.g. the *Georon.* 2, 8, 1 καλὸν μὲν αὐτομάτου ἔρους ἀμφιλάφειαν ἔχειν ἐν τῷ ἀγρῷ it seems that the meaning should be something like «thickness» of trees. Hence coll. Phot. 1342 ἀμφιλαφές· κατάσκιον and Poll. 1, 236 ἀμφοτέρωθεν βαθεῖα (sc. σκιᾶ or κόμη)? Problematic remains also ἀμφοτέρωθεν †βοηθούμενον in 1342.

1367 ἀμφησθητήσιμον:... delete with Jacoby the article before Θεόπομπος, so as to be in line with the other three names.

1381 Rather ἀμφορεῖς (Ar. *Nub.* 1203)· κέραμοι. καὶ ἀμφορεῖς· ἀγγεῖον, μέτρον κεράμ(ε)ιον.

1391 ἀμωσγέπως (ἀ- eod.). ὀπωσδήποτε, ἐν(ι) (van Leeuwen: ἐν codd.) γέ τινα <τρόπω>, καθ' ὄντιναοῦν τρόπον? Cf. Harpocr. ἀμωσγέπως· ἀντὶ τοῦ ἐνί γε τῷ τρόπῳ, *Lex. Cyril.* (eod. z) in *GRBS* 9 (1968) 285 ἀμωσγέπως:... καθ' ὄντινα (ὄτινα z) οὔν τρόπον..., Schol. in Gregor. Naz. (= *Lex. gr. min.* p. 173) τὸ δ' ἀμωσγέπως καὶ ἀμηγέπη τρόπῳ τινὶ καὶ ὅπως δήποτε δηλοῦ. For the rest cf. above no. 1189; the emendation applies also to *Suda* 1645.

1400 ἀναβάλλει{ν}· ἀντὶ τοῦ <εἰς> ἀναβολὰς καθίστησιν. With Harpocr.

1414 ἀναβλυσθωνῆσαι· τὸ ἀναβλύσαι... The form of the lemma is obscure. Cf. Hesych. 4219 and the other sources and see *Thes.G.L.* s.v. ἀναβλύζω.

1421 ἀναγκαῖον· Ἰσαῖος (fr. 52 S.) καὶ Καλλισθένης οὕτως καλεῖ τὸ δεσμοτήριον... An obscure case, cf. also *Hdn.* II 475, 21*. At least we should read Ἰσαῖος (fr. 52 S.) καὶ Ξενοφῶν (Καλλισθένης codd.); cf. Jacoby, *FGrH* 124 F 17.

1447 ἀναδαιμονίζειν· τὸ ἐκ δευτέρου κληροῦσθαι. Δαιμονίζομαι = δαιμονάω has not the meaning κληροῦσθαι. It was suggested that ἀναδαιμονίζειν is related to the noun δαιμόνη (Wilam.) or δαιμονή (Maas) = sortitio cf. Alcmān 65 Page δαιμονάς τ' ἐδάσσατο with δαιμονάς (=μερισμούς, διαιρέσεις). See Wilamowitz, *Glaube. d. Hell.*³ I 356,1 and P. Maas, *KZ* 60 (1933) 285 (= *Kl. Schriften* 195-96). However the existence of δαιμονάς is doubtful and it was emended διανομάς, see Chantraine, *Dict. Étym.* s.v. δαίμων.

1453 ἀναδικάσσειν· τὸ ἄνωθεν δικάσασθαι... ἐντεῦθεν καὶ τὸ ἀνάδικοι κρίσεις, αἱ ἄνωθεν δικαζόμεναι... i.e. ἀνάδικοι κρίσεις is a second lemma within the gloss cf. *Lex. Vindob.* s.v. ἀνάδικοι κρίσεις besides Photius 1455. For these legal terms see Lipsius, *Att. Recht* p. 955 and n. 6 and D. Behrend in *Symposion. Vorträge zur griechischen und hellenistischen Rechtsgeschichte*, Köln-Wien 1975, 131 ff.

1493 Probably ἀναγεσθαι κοινῶς μὲν τὸ ἀρνεῖσθαι, ἰδίως δὲ ἐπὶ τῶν (τοῦ codd.) κατὰ τοὺς γάμους καὶ τὰ ἀφροδίσια, cf. Harpocr. s.v.

1505 Ἀνακῶν τῶν Διοσκούρων περισπωμένως ἀπὸ τῆς Ἀνακοὶ εὐθείας. It is not clear whether the forms Ἀνακοί, Ἀνακῶν, Ἀνακοῦς were actually in use in spite of the erratic testimonia which come from the same source. Here perhaps Ἀνάκων from the nom. Ἀνακες is the right accentuation, cf. also Hesych. 4364 Ἀνάκων τῶν Διοσκούρων and it seems to me that the editor (*app. crit.* of 1499) begs the question when he refers for corroboration of the form Ἀνακοῖν to IG 3, 195 «Σωτήριον Ἀνακοῖν (Ἀνάκων editio)» since in inscriptions the accents are not marked. Otherwise there are many inscriptions edited with the forms Ἀνακες, Ἀνάκων. The nom. pl. Ἀνακοί if it occurs is an analogical doublet derived from the dual Ἀνάκων. See also Schwyzer, *Gr. Gr.* 582⁶ and Chantraine, *Dict. Étym.* s.v. ἀνάξ.

1520 ἀναγογγυλιάσαι· ἀναγαργαρίσαι (-ρίσασθαι or -ρήσασθαι codd.)? Cf. Hesych. 4365, schol. Plat. *Symp.* 185d, Zonaras etc. in spite of Pol-

lux 6, 25 δ μέντοι ἀναγαργαρίσασθαι νῦν λέγουσιν, ἀνακογχυλιάσαι ἔλεγον. There is also a variation ἀνακογχυλιζεῖν in the sources, in *TAPA* 98, 1968, 209 read ἀναγαργαρίσασθαι (ἀναγαργυ- cod.). Gregorius of Corinth (Walz. 7, 1132, 5) qualifies it as ἰατρικὴ ἢ λέξις.

1528 ἀνακτορία· δεσποτεία. See also Apoll. Soph. gl. 70 (= *Coll. pap.* p. 46), Call. fr. 184 Pf.

1529 The capital letter is not necessary for it would then mean the town of Aetolia Ἀνακτόριον: ἀνακτόριον· ἱερὸν. See Steph. Byz. 92, 15. Since however ἀνάκτορον means ἱερὸν the lemma should perhaps be ἀνακτόριον ἱερόν, namely the sanctuary related to the palace and the king, with the explanation missing altogether. The gloss may be a reminiscence of use from Mycenaean times, cf. also gl. 1528.

1539 Probably ἀν(ε)ίλλει (Reitz.: ἀναλεῖ codd.): ἀνειλεῖ τὸ βιβλίον, ἀν(ε)ίλλει being another form of ἀνειλέω. As to the correct lemma since the only source of Photius is Phrynichus, *Praep. soph.* 31, 10 and *Ecl.* 21F ἀνειλεῖν βιβλίον διὰ τοῦ ἐτέρου λ κάκιστον, ἀλλὰ διὰ τῶν δύο, ἀνειλλεῖν and since the form ἀναλεῖ is not known in this meaning Reitzenstein's suggestion though not favoured by the word order is attractive. Cf. 1807 ἀνείλλεται (Pl. *Symp.* 206 d)· ἀνειλεῖται. The v. ἀνειλέω survives in Cyprus (ἀ)λενέω see Tsopanakis, *Αἱ Γλωτται*, 28-29 and Andriotis, *Archaismen*, 109; several other forms or compounds survive in other mod. Greek dialects, see Tsopanakis, *loc. cit.*

1563 ἀνα<σ>μιλεῖσθαι (ἀναμιλώσθαι codd.): ἀναγλύψαιμι? Cf. Hesych. 4442 ἀναμιλώσαι. {μη} ἀναγλύψαι. The lemma is very uncertain in spite of suggestions by Reitzenstein ἀναμηλωσαι· μή<λη> ἀναγλύψαι and Latte (Hesych. Lex. 1, 497). According to dictionaries, see Chantraine, *Dict. Étym.* s.v. σμίλη, the only verbal form from σμίλη is σμιλεύω, nor does it anywhere occur any form of σμίλη without the σ-. If this is correct then Hesych. 4442 should probably read: ἀνασμιλεῖσθαι (-μηλωσαι cod., -σμιλωσαι Latte)· ἀναγλύψαι the σ- having been omitted in the common source.

1564 † ἀνανεοῦσθαι·† ἀναμιμνήσκεισθαι... The correct lemma is, as suggested by the editor, ἀναπεμπάζειν for which cf. 1855. 1589. 1590, Suda 1900 and Lex. gr. min., p. 245. The false lemma ἀνανεοῦσθαι intruded from the following entry.

1568 ἀναντα· ἀντὶ τοῦ ἀνωφερῆ, ὑψηλά. τινὲς τὰ μὴ βεβρεγμένα... Cf. schol. D Hom. Ψ 116 προσάντη, ἀνωφερῆ. The last explanation (τὰ μὴ βεβρεγμένα) is probably associated with Egypt where the land is sometimes referred to as βεβρεγμένη (=inundated by the Nile) and μὴ βεβρε-

γμένη, see Preisigke, *Wörterb. gr. Pap.* s.v. βρέχω, βεβρεγμένη γῆ Giss. 60, 2 *al.* About the problematic ἐνικῶς see the *app. crit.*

1591 ἀναπεποιημένης· ἀναπεφυραμένης, ἐζυμωμένης. Though Ba 84, 14, Suda 2003 and Reitzenstein read ἀναπεφυρμένη since ἀναπεφυραμένη occurs in *Georon.* 5, 39, 2 where only F gives πεφυρμένη and 10, 7, 9 where only L has πεφυρμένη it may perhaps stay.

1595 ἀνάπηρον· οὐδὲν πλέον σημάζει τοῦ πηρόν (πηρός cod.)?

1619 Probably ἀναπησίκερος (-σίκερος *LSJ* Theod.: -σιόκερος z, -σιοκέρος b)· Ἀττικῶς τὸν ἰκτῖνον. On the accentuation cf. ἄ-κερος, τε-τρά-, δι-, καλλί-, στρεψί-, ὑψί-, οὐλό-, ρινό- etc., see Buck-Petersen, *Rev. Index* 24.

1626 ἀναπτυχαί· ἀνατολαί. Perhaps from Eur. *Hipp.* 601 ἡλίου ἀναπτυχαί, the sun's unclouded orb, 'open sunlight' Barrett, *ad. loc.*

1801 ἄνεμος καὶ ὄλεθρος ἄνθρωπος·... τὸ μὲν γὰρ ἄνεμος δηλοῖ τὸ<ν> πανταχοῦ φερόμενον ἀνέμου δίκην καὶ ἀλώμενον καὶ ἀβέβαιον, τὸ δὲ ὄλεθρος <τὸν> ὄλεθρου ἄξιον καὶ ἀπωλείας...

1805 ἀνείληπτός ἐστι τὸ Ἑλληνικόν, οὐχὶ ἀνάλειπτος οὐδὲ ἕτερον τοιοῦτον οὐδέν. The form ἀνείληπτος can stand only if from ἀναλαμβάνω but no such a derivative is known and the meaning would be obscure. Judging from the form ἀνάλειπτος 'unanointed' the only form I can think of is with Lobeck and Reitzenstein that of ἀνήλειπτος, which, though not favoured by the word-order, according to *LSJ*. s.v. ἀνήλειπτος occurs in Antyll. ap. Orib. 10, 13, 19, is approved by *Hdn.* II 472, 33 and accepted by the editor in the *app. crit.* Cf. Zonaras ἀνήλειπτος (two mss.: -λιπτος) λέγουσιν, οὐχὶ ἀνήλιφος οὐδὲ ἀνάλιφος¹.

1827 ἀνεκυμβαλί<σ>ζον· κτύπον ἐποίουν, ἐκρότουν? Since the entry refers to the unique phrase from Homer II 379 δίφροι δ' ἀνακυμβαλίαζον as is quoted by Luc. *Zeux.* c. 10 ἀλλὰ τὸ τοῦ Ὀμήρου, «δίφροι δ' ἀνεκυμβαλίαζον» it does not leave serious doubts as to the lemma being a reminiscence from Homer, though ἀνεκυμβάλιζον can stand as κυμβαλίζω shows. The augment intruded early as shows besides Lucian Apoll. Soph. 34, 1 where the explanation τῶν πεποιημένων. ἤχουν (ἤχων C), ἐπὶ τῆς τῶν ἀρματείων δίφρων ἀνατροπῆς γινομένης should at least read: τῶν πεποιημένων ἤχων ἐπὶ τῆς τῶν ἀρματείων δίφρων ἀνατροπῆς γινομένης.

1865 ἀνεοργήσει· ἀναρτήσει καὶ οἶον κωλύσει=Ba 91,10. In Suda 2307 the word κωλύσει is further corrupted into κολάσαι for it was not realised

1. *LSJ* give ἀνηλιφής=ἀνήλειπτος Suda but I could not find this entry in Adler's edition. However cf. μιληλιφής, διηλιφής, ὑπηλιφής, πισσαλιφής etc. Cf. Eust. 1561,8.

that the question was about the noun κώλυσις. Hesych. 4959=Ba 95,16 give also the entry: ἀνέρσει· ἀναρτήσει, κρεμάσει, the last word being again a noun, κρέμασις. From the last entry it would seem that our ἀνεργήσει is a corruption of ἀνέρσει. Now ἄνερσις being the noun of ἀνείρω it means ἀνάρτησις cf. ἐνώτια ἀργυρᾶ ἀνειρμένα IG II(2).161 B 61 (Delos) and is somehow parallel to the meaning of ἔνερσις (=‘fitting in, fastening’) which is the true reading at Thuc. 1, 6, 3. How καὶ οἷον κωλύσει is related to ἀναρτήσει I cannot see though κωλύσει could perfectly well be related to ἀνέρξει. Therefore e.g. ἀνέρο{γη}σει· ἀναρτήσει. καὶ <ἀνείροξει> οἷον κωλύσει. According to this reasoning the present entry is partly identical with 1820 ἀνείρειν· ἀναπείρειν, ὅθεν καὶ ἡ ἄνερσις παρὰ Θουκυδίδη (1, 6, 3) «καὶ χρυσῶν στεφάνων (τεττίγων codd. Thuc.) ἀνέρσει (ἐν- codd. Thuc.).

1921 ἀνηλέητος, οὐ μόνον {ό} (del. Reitz.) ἀνηλεής... i.e. both adjectives have roughly the same meaning and both are lemmata. Cf. Suda α 2410 ἀνηλεής· ὁ ὠμός.

1928 ἀνήρετο· ἀνέλαβεν (ἀνέβαλεν codd.) with Suda?

1937 ἀνήρτισαν (-τησαν codd.)· ἀνεποίησαν, <ἀν>εκαίνισαν. Ἀναρτίζω is not recorded in *LSJ* but ἀρτίζω was in use since Theocritus with the compound ἀπαρτίζω, see Schwyzer, *Gr. Gr.* 735⁵. Cf. Suda 2441, Hesych. 5087. This suggestion was first made by Cujet.

1958 ἀνθηρημένος· ἀντιλαμβανόμενος. From this explanation one would expect a lemma ἀνθαιρούμενος but consistency is not a lexicographer's best point.

2046 ἀντα<να>γνωῖναι (suppl. Reitz.). {ούκ} ἀντιβάλλειν (-βαλεῖν Bk.) <βιβλίον>... Cf. Hesych. 5318 ἀνταναγνωῖναι· ἀντιβάλλειν βιβλίον (Crat. fr. 386 K.).

2071 ἀντεύφρασμα· τὸ ἐναντίον τῆ εὐφροσύνη. Ἀγάθων (fr. 30) (ἀγαθὸν and ἀγαθῶν codd.). The opposite of εὐφροσύνη cannot be ἀγαθὸν and Bruno's suggestion is persuasive.

2086 ἀντιγνωμονεῖν· τὸ ἐναντίαν γνώμην (γνωῖσιν codd.) ἔχειν. Ξενοφῶν Παιδείας γ' (4, 3, 8).

2090 <ἀντιγραφῆ>· ἰδίως μὲν ἐπὶ ταῖς τῶν κλήρων διαδικασίαις, κοινῶς δὲ τὰ ἐν ταῖς δημοσίαις <καὶ ταῖς ἰδίαις> (add. Schömann) δίκαις τῶν δικαζομένων γράμματα... The supplement καὶ ταῖς ἰδίαις from Harpocr. cf. Lipsius, *Att. Recht*, p. 830 and n. 7.

2126 ἀντλιον· ὑπάντλιον. One may express doubts as to the accentuation of ἀντλιον and ὑπάντλιον if one compares mod. Greek ἀντλὴν τὸ (=

gourd-vessel with which water is drawn from a bigger vessel in washing (Cyprus) or ἀγκλί τὸ 'split-gourd' for drawing or carrying liquids (Chius), see Shipp, *Evidence*, 83.

2128 ἀντλία· ὅπου τὸ ὕδωρ τὸ ἐν τῷ πλοίῳ γινόμενον (γιν- Ba 105, 31, *Λέξ. ῥητ* 203, 9 Bk.: γεν- codd.) ἀπαντλοῦσιν εἰς τὴν θάλασσαν... Cf. Schol. Ar. *Equ.* ἀντλία δὲ λέγεται τόπος τις τοῦ πλοίου εἰς ὃν τὸ ὕδωρ σωρεύεται εἰς τὴν ναῦν.

2150 ἀντωμοσία· ... ἐκάτερος αὐτῶν ἀντῶμνυεν, ὁ μὲν τᾶληθῆ κατηγορήσειν, ὁ δὲ τᾶληθῆ ἀπολογήσεσθαι (Bk.: -σασθαι codd.).

2167 ἀνορθίαζον (-θρίαζον codd.)· ...ἀντὶ τοῦ ὄρθιον (ὄρθριοι codd., ὄρθιοι Epit. Harp.) βοῶντες ἔλεγον. The idiom is ὄρθιον λέγειν and besides the Homeric passage quoted by Harpocr. cf. Sappho 44, 32 L-P πάντες δ' ἄνδρες ἐπήρατον ἴαχον ὄρθιον / Πάον' ὄνκαλέοντες, ἐκάβολον εὐλύραν and Aesch. *Pers.* 389...ὄρθιον δ' ἄμα / ἀντηγάλαξε νησιώτιδος πέτρας / ἠχώ...; Eur. *Heracl.* 830 ἐσήμην' ὄρθιον σάλπιγγι, Pi. N. 10,76 θερμὰ δὴ τέγγων δάκρυα στοναχῆς ὄρθιον φώνασε, *al.*; cf. also νόμος ὄρθιος (Arist. *Pr.* 920b 20, *al.*). The mistake originated in Epit. Harpocr. (ὄρθιοι) and thereafter deteriorated (ὄρθριοι).

2180 ἀξιέραστος· ἄξιος ἐρασμοῦ, ἐπέραστος. The noun ἐρασμὸς turns up only in this entry, cf. ἔρασις.

2195 ἀορτά· τὰ ἐξηρημένα ἢ αἰωρούμενα καὶ οὐ βεβηκότα. οἱ δὲ (sc. ἀορτὴν) τὴν τραχεῖαν ἀρτηρίαν τὴν εἰς πνεύμονα φέρουσιν. οἱ δὲ ὄρτρα (ἀορτὰ dubit. Reitz.) τὰ βράγχια... "Αορτρα? cf. Gal. Gloss. p. 82 and see *Thes.G.L.* s.v. ἀορτήρ, Chantraine, *Dict. Étym.* s.v. αἰέρω and *id.*, *Formation* 331 ff.

2207 ἀπαγωγάς· αἰχμαλωσίας (Σα: ἀδυνατείας zb, αἰχμαλωσίας ἢ ἀδυναστείας Ba, αἰχμαλωσίας, ἀδυνατίας Suda, ἀδυνατίας Theodoridis). The explanation αἰχμαλωσίας suits ἀπαγωγάς, see *LSJ* s.v. I b and Photius 2209=Ba 109, 26 λέγεται δὲ ἀπαγωγή καὶ ἡ αἰχμαλωσία.

2232 ἀπ<ι>άλλεις· ἀποπέμπεις with Hesych. 6194? The form ἀπάλλειν is not known as it seems. The suggestion is already in the *Thes.G.L.* ἀπιάλλω and it was suggested also by Lobeck and Cobet. The word-order is again against the change, a thing which shows that the corruption is old and that the new lemma ἀπάλλεις took its order according to its new form.

2234 ἀπαλὸς εἶσπλος {του} (secl. Erbse) λιμένος· ἀντὶ τοῦ τραχὺς (Erbse: τραχέος codd.) λαβῶν ὁ Κρατῆνος τὸ ἀπαλὸς σύνταξιν ἠδίστην ἐποίησεν... As Phrynichus' *Praep. soph.* 19, 14 f. is here the only source of Photius it becomes clear that the latter's text disagree with that of Phrynichus who says that Homer (ε 425?) called τραχεῖς the δύσορμοι λιμένες,

2699 ἀποφανῶσαι· εἰς τὸ φανερὸν καταστῆσαι. οὕτω Σοφοκλῆς (fr., 919 N² = 1023 R.). This is as it seems the only occurrence of ἀποφανῶ, a synonym of φανερόω and φαντάζω. If ἀποφανῶ is not a fictitious term could it be connected with the adj. φανός i.e. *φανός (=rendei φανόν)? See also *TrGF* 4, fr. 1023 R.

2749 <ἀ>πτέρως· ἀντὶ τοῦ ταχέως, ἐτοίμως ἢ ἐλαφρῶς. Ἴων εἶρηκεν (fr. nouum). It is an interesting entry as it concerns the meaning of ἄπτερος and the related adverbs ἀπτερέως· ἀπτέρως see Chantraine, *Dict. Étym.* s.v. πτερόν. Hesych. 6866 ἄπτερα· ἰσόπτερα. ταχέα. ἡδέα and 6867 ἄπτερος· αἰφνίδιος· παρ' Ὀμήρω ὁ προσηγῆς ἢ ταχύς (ρ 57). The explanation ὁ προσηγῆς ἢ ταχύς comes from Apoll. Soph. 41.1, cf. also *Glotta* 46 (1968) 46 n.1. A late example: Nic. Choniates 176, 57 ἀπτέρω τάχει.

2786 ἀργυροθήκη (ἀργυρὶς θήκη codd.)· διττὰ ἦν γραμματίδια, οἷς ἐχρῶντο Ἀθηναῖοι. τὰ μὲν ὥστε γράφειν μόνον ἐν αὐτοῖς (Harpocr.: ἐαυτοῖς codd.), τὰ δὲ ὥστε καὶ ἀργυρίδιον κατατίθεσθαι, ἃ καὶ {τὰ} (secl. Bk.) κιβώτια ἐκάλουν, τὰ δ' ἄλλα μαρσίπια (μαρτύρια codd.). Cf. Poll. 4, 19 γραμματεῖον δὲ παρὰ τοῖς Ἀττικοῖς καὶ ἐν ᾧ ἀργύριον ἀπέκειτο, ὃ καὶ ἑγραμματοῖον Βοιωτίον ἐκάλουν. οἱ δὲ νεώτεροι αὐτὸ καὶ ἀργυροθήκη ὠνόμαζον and *ibid.* 10, 152 and the later Philet. (*RhM* 43, 1888, 415) ἀργυροθήκη τὸ νῦν ἀργεντάριον καλούμενον. The form ἀργυριοθήκη which one would expect from ἀργύριον and which is given by some mss. of Harpocr. —the best AM give ἀργυροθήκη—must be rejected on account of compounds ἀργυρο-κόπος, ἀργυρο-λόγος, ἀργυρο-ταμίας etc. as the first component is ἄργυρος (=ἀργύριον, silver-money); ἀργυρὶς on the other hand is used exclusively of cups and vessels (φιάλη, σκεῦος) and once of plate. Lastly μαρσίπια with Schmidt coll. Poll. 10, 152 for the corrupt μαρτύρια.

2791 ἀργυροσκόπος· τὸ μὲν ἀργυρογνώμων καὶ ἀργυραμοιβὸς τέτριπται παρὰ τοῖς Ἀττικοῖς (Theodoridis: Ἀττικισταῖς z), τὸ δὲ ἀργυροσκόπος οὐκέτι... Phrynichus, who is Photius' source, explains the three terms, namely ἀργυροσκόπος, ἀργυρογνώμων and ἀργυραμοιβός, as if all of them were good attic terms; for ἀργυροσκόπος see also Wilhelm, *Urk. dram. Auff.*, p. 48.

2803 Ἄρειος πάγος... ἦσαν οὖν Ἀθήνησι βουλαὶ δύο, ἡ μὲν τῶν φ' καθ' ἕκαστον ἐνιαυτὸν κληρουμένη βουλευεῖν, ἡ δὲ εἰς μῆνα τῶν Ἀρεοπαγιτῶν... As it is well known that the members of the Areopagus served for life cf. Arist. Ἀθπ. 3, 6 διὸ καὶ μόνη τῶν ἀρχῶν αὕτη (sc. ἡ τῶν Ἀρεοπαγιτῶν βουλή) μεμένηκε διὰ βίου καὶ νῦν, Bekker's conjecture εἰς βίον seems unavoidable (εἰς βίαν Ba 142, 22: εἰς μίαν Suda, εἰς μῆνα z) though it is not easy to explain how the corruption took place; cf. Paus. α 147 ...ἡ μὲν τῶν πεν-

τακοσίων καθ' ἕκαστον ἐνιαυτὸν κληρουμένη βουλευεῖν, ἢ δὲ εἰς βίον <ἢ> τῶν Ἄρεοπχιτῶν. The expression βουλευεῖν εἰς μίαν (scil. βουλὴν) occurs see Schwyzer, *Gr.Gr.* II 708⁴ but it does not suit the present case, whereas the homeric εἰς μίαν βουλευόμεν (B 379) means 'take counsel in common'.

2819 ἀρκεῖν ἐπὶ τοῦ ἀρέσκειν. Ἀριστοφάνης (fort. *Eccl.* 828). If Aristophanes' passage is *Eccl.* 828 then it is a misunderstanding since ἀρκεῖν has there its regular meaning, namely οὐκ ἤρκεσεν «it wasn't enough». Oddly enough Scaliger suggested there οὐκ ἤρσεσεν (for οὐκ ἤρκεσεν), see Ussher, *Aristophanes Ecclesiastousae*, *ad. loc.* but, for the interchange of ἀρκεῖν and ἀρέσκειν see Porson, *Advers.*, p. 328.

2830 ἀρκῆς (Theodoridis ex Hesych.: ἄρκης z)· ταχύς. The gloss occurs only in Hesych. α 7276. A ghost-word from ποδ-ἀρκης? Cf. also Lobeck, *Paral.*, pp. 162, 166.

2831 ἄρκυς <ἰστ>ᾶς (ἀρκύσας z ἀρκυ<ωρή>σας Theodoridis)· ἀντὶ τοῦ βροχίσας (Theodoridis: -ήσας z). Ἀριστοφάνης (fr. novum)? The phrase ἄρκυς ἰστάναι (Xen. *Cyneg.* 6.5 and 12) and cf. Pollux 5, 32 τῶν δικτύων τὴν στάσιν, ἣ καλεῖται ἀρκυστασία EM 144, 9 Ἄρκυς, εἶδος δικτύου ἐκ παχέος σχοινίου, ὃ ἰστᾶσι πρὸς θήραν..., cf. also ἀρκυστασία-ἀρκυσοστασία, ἀρκυστάσιον and cf. λινοστατέω-λινοστασία. On the other hand ἀρκυωρήσας (having watched the nets) cannot be equivalent to βροχίσας (=κρεμάσας). The only discrepancy which exists is between ἄρκυς ἰστᾶς and βροχίσας (pres.-aor.).

2834 ἀρκυωρός (Theodoridis ex Suda: -ύωρος codd.)· ὁ τὰς ἄρκυς, τουτέστι τὰ λίνα, φυλάττων· ἔστι δὲ ταῦτα πάντα τὰ κυνηγετικά (Harpoer.: τὰ κυνηγετικά πάντα z) λίνα.

2838 ἀμοοσταί... the explanation being only one the | in the first line is unnecessary.

2844 † ἀρμόγματα† ἀρτύματα. A most uncertain case as it becomes obvious from Hesych. α 7314, 7321, 7330, ἀρμόματα? See Kaibel, *CGF* p. 205, Frisk, *Gr. Et. Wörth.* s.v. ἀρμαλιά and Chantraine, *Dict. Étym.* s.v. ἄρμωλα.

2850 ἀρότους· τοὺς ἐνιαυτούς, οὕτω Σοφοκλῆς (*Tr.* 69.825). See Kapsomenos, *EEThess.* 8 (1960) 162-63.

2858 ἀρπέζας (ἀρπ- codd.)· τοὺς αἰμασιώδεις τόπους· οἱ δὲ τείχη καὶ περιβόλους· οἱ δὲ κλιμακώδη χωρία. See Chantraine, *Dict. Étym.* s.v. ἀρπεζα who like *LSJ* s.v. and Schwyzer, *Gr.Gr.* 473,5, connect it with inscrip-tional ἄρπεζος from Mylasa (SEG 2, 544) and elsewhere¹. According to

1. The editor writes ἄρπεζον at α 590.

Eustathius 1851, 25 it is an ionic word which is surprising in view of psilosis which in general characterizes the ionic dialect (cf. also *ὑπάρπεζος* Nic. Ther. 284). Prof. Tsopanakis suggests that a place-name *Τραπεζιῆς οἶ* of the island of Rhodes should be connected to the last explanation of the entry, namely *κλιμακώδη χωρία*.

2863 *ἄρρηγεῖν*: *λοιδορεῖν*. καὶ <ἐπι> (add. Latte) *γυναικὶ πρὸς ἄνδρα διαφέρεσθαι*? The lemma from *ἄρρηγής*, 'qui gronde' of a dog, is also obscure.

2877 *ἄρριχοι*: *κόφιννοι οἰσύννοι*, οὗς *ἀρσίκοις οἶ Ἴωνες*. *θηλυκῶς δὲ οἶ Ἀττικοὶ τὰς ἀρρίχους*. Ἀριστοφάνης (*Av.* 1309). For the termination *-χος* see Chantraine, *Formation*, p. 402. Besides Ba 146, 5 the form *ἄρριχος* for *ἄρριχος* could not be found, only the variation *ἄρριχος* being recorded, cf. also Wackernagel, *Kl. Schr.*, p. 364. About the inconsistency of the word's spelling cf. also Lobeck, *Proll.* p. 337. However, Naber's suggestion to read *ἄρσενικῶς* instead of *ἀρσίκοις* fits much better the context. The word survives in mod. Greek, see Kukules, *Ἐδσταθίου Τὰ Λαογρ.*, p. 272, Andriotis, *Archaismen*, 156 and Shipp, *Evidence*, 99.

2878 *ἄρρον*: *ἐπίσθεγμα ἐρετῶν*, ὡσπερ τὰ *ρύππακαὶ καὶ ἕτερα τοιαῦτα*. I should think that it ought to be accented *ἄρρῶ -ἄρῶ* now Eust. 855, 24 Valk- if it helped at all to keep the rhythm in rowing cf. *ὠδπ* and *ὠοπόπ*, Ar. *Ran.* 180.208.

2880 *ἄρρωστία τοῦ στρατεύειν*: *ἀντὶ τοῦ ἀπροθυμία*. Θουκυδίδης (3, 15, 2). As Thucydides' text shows lemma and explanation are preferable with the *ὑπογεγραμμένον iota*.

2892 *ἄρτι*... λέγεται δὲ *ἄρτι* καὶ τὸ μέρος τοῦ παρεληλυθότος *συνάπτον* τῷ *νῦν*... From this passage—cf. also Σ^a Suda Schol. Luc. 230, 13 τὸ μέρος τοῦ παρεληλυθότος *συνάπτον* τῷ *νῦν*...—it seems that Phryn., *Praep. soph.* 17, 3 should read: τὸ μὲν (sc. *ἄρτι*) σημαίνειν λέγοντες, ὡς τὰ παρεληλυθότα *συνάπτον*{τα} τῷ *ἐνεστῶτι*, τὸ δὲ *ἀρτίως* τὸν *ἐνεστῶτα*, whereas the Schol. Luc. 59, 49 *ἄρτι*: τὸ μέρος τοῦ παρεληλυθότος *συνάπτον* τῷ *νῦν* ἐναντίον ἔχον τῷ *αὐτίκα*: τοῦτο γὰρ κατὰ τὸ μέλλον *συνάπτει* τῷ (τὸ codd.) *νῦν*. About *ἄρτι* in mod. Greek dialects see Andriotis, *Archaismen*, 156, and Shipp, *Evidence*, 101-102.

2896 *ἀρτησμὸς* (-τισμὸς ζΣβ): *ἀνακρεμασμὸς*. Bekker's *ἀρτησμὸς* is indispensable, cf. 2890 *ἄρτημα* and Hesych. 7493 where read *κόσμια* (for *κοσμία* Latte). 7496. 7497. 7510 where perhaps *ἄρτημα*: *διαθήκη δίκη*<ν> *ἀρτήματος*. For *διαθήκη* (= *διάθεσις*?) which remains obscure see Latte's *app. crit.* and cf. Hesych. 7540 **ἀρτῦναι*: *διαθεῖναι*.

2909 *ἄρτην*: *ἐβασίλευεν* i.e. *δικαίει*, see Buck, *The Greek Dialects*,

p. 353 and Chantraine, *Dict. Étym.*, p. 102 «dans d'autres dialectes ἀρ-τύω signifie «administrer» (crétois, arcadien), cf. ἀρτυσίλακος nom d'un fonctionnaire à Délos (Ath. 173a), ἀρτυτήρ fonctionnaire à Théra (Schwyzer 227)».

2913 †ἀρύει· βοηθεῖ†. See Chantraine, *Dict. Étym.* s.v. ἀρύω; ἀρήγει· βοηθεῖ Cobet, ἀρύει· ἀντιλέγει. βοῶ Latte.

2919 ἀρχαϊκὸν καὶ πάντα τὰ τοιαῦτα διὰ τῶν δύο u ...Except for the passage from Aristophanes *Nub.* 821 where the manuscripts are divided and Ba 148, 25, Phryn., *Ecl.* 191 F and *Praep. soph.* 38,9 (all quoted by the editor) there is, concerning the present entry, hardly any corroboration of the existence of ἀρχαϊκός but mod. Greek uses the similar formation παλαιῦκός in exactly the same meaning. The often used nowadays by the students of law adj. δικαῦκός is a doublet of the later δικαῖκός first mentioned by Eustathius.

2964 ἀσκηῖσθαι (Erbse: ἄσκησις z)· ἀγωνιᾶν etc. The noun ἄσκησις intruded from the following lemma.

2972 ἀσκολιάζοντες· ἐφ' ἑνὸς ποδὸς ἐφαλλόμενοι {ἢ στερούμενοι τῶν κατὰ φύσιν}. The excised phrase is not related to the lemma and is absent from Hesych. Cf. also Pollux. 9, 121, it may be the explanation of some lost lemma.

3026 An extremely obscure case; e.g. ἀσυνθεσίαν (ἀστυφίαν codd.)· παρὰ τὴν <ἀν>αγορασίαν (ἀν- Ba 156,11), ἣν ἐκήρυσσον ἐν ταῖς ἐκκλησίαις? I suspect that a breach of agreement is meant in cases when in spite of a decision taken by the popular assembly for boycott (ἀναγορασία) of the enemy's goods still there were always citizens who traded secretly with the enemy. Cf. 3030 and Lex. Patm. (= *Lex. gr. min.* p. 156) ἀσυνθέτους· μὴ ἐμμένοντας ταῖς συνθήκαις; also the cases mentioned in the *Acharnians*. The form ἀστυφία perhaps intruded from preceding gloss.

3038 ἀσφόραγον· φάρυγα, στόμαχον, λαιμόν. | λέγεται δέ... The first lemma is the φάρυγξ, the second the asparagus or the shoot of a plant, for which see also Phryn., *Praep. soph.* 41, 8, *Hdn.* 141.4, *al.*

3044 Another difficult case: e.g. ἀσώδης ἐστὶ. <τὸν ψαμμώδη> (τὸν ἀμμώδη¹ Theodoridis) λέγουσιν οὕτως. Αἰσχύλος δὲ (*Suppl.* 31) ἰλυώδης (ἐφυλώδης codd., πηλώδης Dindorf). | ὁ δὲ ἰατρὸς (*Hipp. Art.* 19=4,132, 14L.) τὸν πρὸς τὰ σιτία ἀτάκτως διακείμενον καὶ ἀηδῶς. The gloss refers to homonyms: 1) ἀσώδης (<ἄσις>=ἀσιώδης, πηλώδης, muddy or silty, 2) ἀσώδη (<ἄση>='attended with nausea').

1. Ἀμμώδης occurs as explanation of ἀσώδης but it may be a corruption of ἀδημονώδης cf. Zon. lex. ἀσώδης· ἀδημονώδης. ἰατρικὴ ἢ λέξις.

3057 ἀτάρ δέ· πλὴν ὅμως. The combination ἀτάρ δὲ does not occur¹, ἀτάρ δὴ with Bk?

3068 ἀτέκμαρτον ἀσημείωτον (Tsopanakis: ἀτελείωτον codd.), ἀκαταστόχαστον. The explanation ἀτελείωτον does not seem to correspond to ἀτέκμαρτον, cf. Schol. Ar. Av. 170 ἀτέκμαρτος· οἶον, σημείον διὰ τῆς πτήσεως οὐκ ἐμφαίνων and Schol. Gregor. Naz. IV. 47, p. 232 ἀτέκμαρτόν ἐστιν ὃ οὐδεὶς στοχάσασθαι δύναται, τοῦτ' ἐστὶν ἀκατάληπτον. The adj. ἀκατάληπτον could stand for ἀτελείωτον here but no doubt ἀσημείωτον excels, see *LSJ* s.v. ἀσημείωτος II-III.

3094 ἀτίμητος ἀγὼν καὶ τιμητός... Photius with Ba 160, 3 give the opposite meaning to the terms τιμητός and ἀτίμητος ἀγὼν for ἀτίμητος ἀγὼν is the case in which the penalty is not assessed in court but it is prescribed by the law itself; τιμητός on the other hand is the one in which the penalty is assessed in court. Besides Harpoer. see Lipsius, *Att. Recht*, note 22. There is no sense in emending.

3096 ἄτιμος... τὸν ἀτιμώρητον λέγει, τουτέστιν ὃν ἂν τις ἀποκτινύς· <οὐχ ὑπόκειται ἐπιτιμίῳ, ἀλλ' > (suppl. Theodoridis ex Epit. Harpoer Suda) ἐστὶ καθαρὸς αἰτίας, οἶον ὁ (ὁ οἶον z) τὸν ἄτιμον ἀνελόν. Cf. Harpoer. 248 and s.v. Ba 160,2 Suda 4365.

3162 ἀθημερόν· Θουκυδίδης (2, 12, 2)· e.g. either <αὐτῇ τῇ ἡμέρᾳ > with Hesych. 8263 or <ἐν αὐτῇ τῇ ἡμέρᾳ > with Suda 4427.

3173 ἀλλίζεται· κοιμᾶται, φυλάττει, παρεμβάλλει. οὕτως Εὐπολις (fr. 322 K.). The meaning of παρεμβάλλει perhaps is that of «encamping». In Ba 164, 8 read ἀλλίζεσθαι· τὸ ἐπὶ τῆς αὐλῆς διανυκτερεύειν...

3191 αὐριβάτην (αὐριβάτον codd.)· τὸ αὐρι τιθέασιν ἐπὶ τοῦ ταχέως καὶ τάχα... All authorities give the lemma as αὐριβάτης / -τας and it would be the first compound *nomen agentis* of βαίνειν ending in -βάτος instead of -βάτης. Concerning αὐρι Arcadius 183,9 gives αὐρι and in this he is followed by Latte, Hesych. 8338. About the meaning of αὐριβάτας / -της see Chantraine, *Dict. Étym.* s.v. αὐρι.

3192 ἀῦσαι (ι 65)· βοῆσαι. / καὶ τὸ θιγεῖν καὶ ἄψασθαι². / ἔνιοι δὲ ἀντὶ τοῦ κορέσαι. The explanation τὸ θιγεῖν καὶ ἄψασθαι refers to a lemma *ιάψαι* whereas ἀντὶ τοῦ κορέσαι corresponds to *ᾄσαι*. Ba 164,30 should read: ἀῦσαι· βοῆ{θη}σαι...

1. At *Iob* 6,21 ἀτάρ δὲ καὶ ὑμεῖς ἐπέβητέ μοι ἀνελεσημόνως perhaps we should read ἀτάρ δὴ with A.

2. Hesych. 8342 αῦσαι· βοῆσαι (ι 65), κλαῦσαι. φλέξει where the lemma to which it refers is ᾄσαι and αῦσαι. See Latte *ad. loc.*

3203 *αὐτήκοοι*: οἱ μὴ ἐπιτασσόμενοι, αὐτοὶ δὲ <ἄφ'> ἑαυτῶν ἀκούοντες. Cf. Bk. *Anecd.* 211, 1 ἄφ' ἑαυτῶν πειθήνιοι...

3205 Preferably *αὐτῆμαρ*: <ἐν> αὐτῆ τῆ ἡμέρα with Ba 165, 15, Apoll. Soph. 48, 9 and cf. 3221 αὐτοστέες: ἐν αὐτῷ τῷ ἔτει. In Hesych. 8385 **αὐτῆμαρ*: ἐν αὐτῆ <τῆ> ἡμέρα (A 81).

3211 *αὐτογνωμονήσαντες*. Ξενοφῶν (H.G. 7,3,6). <ἰδιογνωμονήσαντες> from Ba. 167, 31 Cf. Phot. 3210.

3214 *αὐτοδικεῖ* (-δοκεῖ... z Ba) with Epit. Harpocr. (mss. GTF), Pollux 8, 24, Cramer *An. Ox.* 2, 491, 15: Δείναρχος (fr. 66 /7, 2 Con.) ἀντί τοῦ ἑαυτῷ τὰ δίκαια ὀρίζει. Besides Hesych. 8409. 8410 cf. also Phot. 3215 *αὐτοδίκη*: ὅταν αὐτὸς δι' ἑαυτοῦ τις δικάζηται... which as was seen by Dindorf is a *vox nihili* like Suda 4491. The correct lemma for both cases seems to be *αὐτοδικῆ*. The editor thinks of *αὐτομαχεῖν* for 3215.

3242 *αὐτόποδον* (H. Stephanus: -πεδον codd.): τὸ πεζῆ ὁδεῦον. From Hesych. 8452 *αὐτόποδον καὶ αὐτοποδητί*: τὸ ἐκ ποδὸς βαδίζειν it becomes evident that the word *ποὺς* is in the second part of the compound. As Chantraine, *Dict. Étym.* s.v. *ποὺς* noted derivatives of *ποὺς* with vocalism *e* are used in sense «plus ou moins particularisé» cf. *πέδη*, *πέζα*, *πέδον*, *πέδιλον* etc.

3243 Rather *αὐτόποκον ἰμάτιον*: τὸ ἐξ αὐτοῦ τοῦ πόκου εἰς κρόκην μεταβληθέν... coll. 3257 τοιοῦτόν ἐστι καὶ τὸ παρ' Ὀμήρω *αὐτόποκον ἰμάτιον*, etc.

3247. A muddled case: perhaps {*αὐτόρεζον*} *αὐτόρεκτον*: οἶον τὸν ἑαυτὸν ἀποκτείναντα... coll. EM 173, 45. In the explanation both verbs *ρέζειν* and *ὀρεγνύναι* are involved.

3260 *αὐτόφορτοι*: <***> οἱ τὰ κοινὰ φορτιζόμενοι coll. Hesych. 8483? The literal explanation of *αὐτόφορτοι* does not correspond to the phrase οἱ τὰ κοινὰ φορτιζόμενοι. It must have preceded something e.g. οἱ <ἄφ' ἑαυτῶν> τ.κ.φ.?

3266 Perhaps from Epit. Harpocr., Ba. 167,12 and Suda 4536: *αὐτόχθονες*: οἱ Ἀθηναῖοι... *αὐτόχθονες δὲ καὶ* <Ἀρκάδες καὶ> Αἰγινῆται καὶ Θηβαῖοι ἐκαλοῦντο.

3281 *ἀφαγνίσαι*: ἀποδοῦναι, καθιερωσαί. | λέγεται δὲ καὶ τὸ συλῆσαι. The second explanation occurs as a separate entry in Hesych. 8528 *ἀφαγνίσας*: ἀποδύσας ἢ συλήσας for the lemma of which Latte recognized *ἀφάνισας*. Here also the second explanation refers as it seems to *ἀφάνισαι*. Phryn. *Praep. soph.* 47, 2 omits the second explanation contrary to Et. Gud. 239, 13 de Steph. which follows Photius and his sources.

3297 ἀφαιῶσαι (-άσαι codd.): ἀπολέσαι. Σοφοκλῆς (fr. 1019a R).

3320 ἀφείς τὴν ὑπέραν τὸν πόδα διώκει· παροιμία παρ' Ὑπερείδῃ (fr. 18 J.) ἐπὶ τῶν παρέντων μὲν τὰ σπουδαιότερα, περὶ δὲ τὰ φαῦλα διατριβόντων... In spite of ἀφείς since we have a proverbial expression which gives what takes place repeatedly perhaps with Harpocr. should be read παρ<ι>έντων.

3322 ἀφ' Ἐστίας μνούμενος... For the explanation see Harpocr. s.v.

3380 ἀφοσιούμεθα· τὸ ὅσιον προσποιούμεθα {δῆθεν}? Δῆθεν looks superfluous after προσποιούμεθα and it is not in Hesych. 8733. It does not look to have been placed there for the sake of emphasis either. On the other hand though τὸ ὅσιον is in all sources I am not sure whether τὸ<ν> ὅσιον would not improve the sense.

3381 ἀφοσιούμενος· ἀποπληρῶν (πληροφορῶν codd.), ποιήσας τὴν ὀσίαν? Πληροφορῶν is unintelligible in this context, the corruption is old since such misreadings start usually in the uncial script and since it occurs in Hesych. 8735 and the Schol. Plat. Legg. 873b ἀφοσιούτω· καθαιρέτω, ὡς νῦν, ἢ ἀπαρχὰς προσαγέτω, ἢ τιμάτω, ἢ τὴν ἐπὶ θανάτῳ ἀποδιδότω τιμὴν ἢ πληροφορεῖτω. The emendation ἀποπληρῶν applies to all similar entries. About the meaning of τὴν ὀσίαν 'funeral service, funeral rites' besides 3384... ἢ τὴν ὀσίαν ποιῶν, τουτέστι <τὴν> (addidi) κηδείαν, ἢ τὴν ἐπὶ τῷ θανάτῳ μνήμην, see Lampe, *A Patristic Greek Lexicon* s. v. ὀσία. The emendation offered is taken from Iambl. Ἰ' P. 30.184. παρέμεινέ τε ἄχρι τῆς τελευτῆς αὐτῷ καὶ τὴν ὀσίαν ἀπεπλήρωσε περὶ τὸν αὐτοῦ καθηγεμόνα. Cf. also schol. Gregor. Naz. XXIV 18 ἀφοσιώσασθαί ἐστιν τὸ ὁπωσδήποτε ἀποδοῦναι καὶ θεραπεῦσαι τὸ ὀφειλόμενον, ἤτοι τὴν ἐπὶ τῷ θανάτῳ μνήμην.

3414 ἀφυσμός· {ἀργία ἢ} ἄντλησις? Suda omits the explanation ἀργία whereas the other sources have only the lemma. Obviously ἀργία bears no relation to the lemma, cf. Hesych. 8800 from the explanation of which (ἀπαρύεσθαι), it would seem that a noun of ἀρύω is needed, ἄρυσις? cf. Afric. Cest. p. 39 V εἰς ἄρυσιν ποτοῦ χρήσθω. One would expect ἀρυσμός but it does not occur, unless one should conjecture it since the *ductus litterarum* leads to it.

3441 Ἀχιλλεῖοι· οὕτως κριθαί τινες ἐκαλοῦντο Ἀθήνησιν, ἄδραϊ τε καὶ {α}διάφοροι οὔσαι. καὶ τῶν σπόγγων δὲ τοὺς πολυτελεῖς Ἀχιλλεῖους ἐκάλουν. Since luxury sponges were called ἀχιλλεῖοι, see also D'Arcy Thompson, *A Glossary of Greek fishes*, pp. 23-24, and further the κριθαί in question were ἄδραϊ and the Schol. Ar. Equ. 819b ...ἐκαλοῦντο δὲ Ἀχιλλεῖοι κριθαί τινες καθαράι, *ibid.* 819f. Ἀχιλλείων. κριθῶν καθαρῶν οὕτως ὀνομασμένων ὡς εὐγενῶν they cannot be ἀδιάφοροι, «undistinguishable». They should be διάφοροι (=διαφέρουσαι, 'distinguished' cf. Schol. R Ar.

Av. 1421: ...ἔτι χλαῖναι διάφοροι (=excellent, distinguished) ἐν Πελλάγη ἐγίνοντο. On this reasoning 3439 Ἀχιλλεῖοι κριθαί· αἱ εὐγενεῖς (Kuster: εὐτελεῖς codd.). Cf. Suda 4697 Ἀχιλλεῖων· τουτέστι κριθῶν καθαρῶν καὶ εὐγενῶν, whereas *ibid.* ἡ Ἀχιλλεῖοι κριθαί, αἱ εὐτελεῖς (read εὐγενεῖς).

3445 ἄχνη <άλός>· τὸ λεπτότατον τοῦ ὕδατος, ὁ ἀφρός τῆς θαλάσσης? Ἄλος should be added with Bekker since the entry refers specifically to the ἄχνη ἄλος cf. α 3446 ἄχνη πυρός, ἄχνη ὕπνου, ἄχνη λίνου (?). Cf. Suda 4705 ἄχνη ἄλος· τὸ λεπτότατον τοῦ ὕδατος, ὁ ἀφρός τῆς θαλάσσης. About ἄχνη in later and mod. Greek see Shipp, *Evidence*, 119-20. From ἄλος ἄχνη comes mod. Greek ἀλοσάχνη or ἀλισάχνη = 'ὁ ἀφρός τῆς θαλάσσης' (Cydoniae ἀλ'σάχνη) or 'salt collected from cavities in rocks', 'ἀφράλατο' etc. see Kukules, *Ἐπίσταθιον Τὰ Λαογρ.*, 1, 312.

3496 Probably ἄωρον· ἀπρεπές, ἄχαρι (ἀχαρῆς codd.). The editor left ἀχαρῆς perhaps influenced by Hesychius' gloss 8825 ἀχαρῆς· λυπηρόν, but in that case ἀχαρῆς seems to be the neuter of ἀχαρής, whereas here it means something which has lost its youthful freshness or grace, i.e. ἄχαρι. Correctly Hesych. 8993 ἄωρον· ἀπρεπές, ἄχαρι. ἄκαιρον. ἄμορφον and Zonaras p. 368 ἀχαρίτων.

β 4 βαιτών (read βλίτων) καὶ βαιτὰς (read βλιτὰς)· ἀντὶ τοῦ μωρός ἢ μωρά. οὕτω Φιλήμων (fr. novum) cf. 173 βλίτων· ἀντὶ τοῦ μάργος¹ ἢ μωρός. The interchange of capital Λ and Α is old and occurs in papyri. see Henrichs, *ZPE* 7 (1971) 248 ἀφύσσω· ἀπανταῶν (=ἀπαντῶν) and Cramer *An. Par.* III 180,5 ἀνταεῖν (=ἀντλεῖν). See further below on β 176. I now see that Dindorf *Thes.G.L.* s.v. βαιτάς emended βαιτὰς into βλιτὰς and s.v. βαιτών into βλιτών. See also *ibid.* s.v. βλίτης and Cobet, *Var. Lectt.* 218.

6 βαβάκτης· ὁ μανιώδης καὶ κράκτης (ἀκρατῆς codd.), καὶ ἰδιαιτέρον ὁ Πάν. Cf. 8 (=Hesych. β 6) βαβάκτης· ὀρχηστής, μανιώδης, κραυγαστός· ἔθεν καὶ Βάκχος; Λέξ. ῥητ. 223,31 Bk. βαβάκτης· ὕμνωδός, ὀρχηστής, κραυγαστής, μανιώδης, Schol. Plat. *Alc.* II 147c ...ἔστι δὲ βαβάκτης ὁ κράκτης καὶ μανιώδης. See also K. Latte, *Hesychii Lex.* 1, 501-02. The word derives from βαβάζειν, see Frisk, *Gr. Et. Wörth.* s.v. βαβάκτης and shouting is its basic meaning, cf. Zon. lex. βαβάκτης· ὁ πολλὰ λαλῶν. Otherwise Suda 4

1. Μάργος would here be a synonym of μωρός, a meaning attested early cf. Μαργίτης and Wilamowitz, *Eur. Herc.*, 1083; see also Bechtel, *Griech. Dial.*, III 315 and Chantraine, *Dict. Étym.* s.v. μάργος. Whether modern Cypriot μάρκος (i.e. μάργος?) and πελλόμαρκος (=μωρός), see also *Glotta* 47 (1969) 218, is the same word as it looks I cannot tell with certainty. Andriotis, *Archaismen*, 367 quotes only noun μργίλα but see Tsopanakis, *Αἱ γλώτται*, 65-66.

βαβάκτης· ὁ ὀρχηστής (ὀρχιστής codd.) with mss. GIT, cf. Hesych. 10 (=Phot. 53) βαβάξαι· ὀρχήσασθαι. <Λυδοί>.

9 Βαβοῦς (i.e. Βαυβοῦς, gen. of Βαυβώ)· ὄνομα κύριον. The spelling Βαβὼ occurs in an inscription and in byzantine Greek (Psellos) whence the formation βαβουτσικάριος (in Psellos and elsewhere) is said to be related¹. Βαυβώ is perhaps connected to Phrygian names Βαβης, Βαβω, etc. See L. Robert, *Les noms indigènes dans l'Asie Mineure greco-romaine*, I 368.

18 βάδιος· υἱός. Perhaps βάβιος· υἱός? *LSJ* regard the form βάβιον the only one occurring as a Syrian word, see also *Thes.G.L.* s.v. βαβία where there is the reference to Dam. *Isid.* 76 βαβίον καὶ παιδίον (sc. τὸν υἱὸν) ἀνεκάλει ὑποκορίζουσα τὴν φωνὴν cf. also Phot. *Bibl.* 6 p. 25 Henry (=cod. 242 p. 341b Bk.) "βάβια δὲ οἱ Σύροι, καὶ μάλιστα οἱ ἐν Δαμασκῶ, τὰ νεογνὰ καλοῦσι παιδία, ἥδη δὲ καὶ τὰ μειράκια, ἀπὸ τῆς παρ' αὐτοῖς νομιζομένης Βαβίας θεοῦ". See further Chantraine, *Dict. Étym.* s.v. who refers to L. Robert, *op. cit.*, p. 368. In *Suda*, 22 βάδιος· υἱός. | σημαίνει δὲ καὶ ἔππου χροῖαν obviously two glosses were united: βάβιος (-διος codd.)· υἱός and the second explanation refers to the entry βαλιός.

27 <βάκκαρις· μύρον τι. Ἰ'Ροδίαν γυναικα> βακκάριδι μεμιγμένην... Μεμιγμένην is suspect as it does not suit the meaning and Erbse suggested κεχρισμένην but perhaps following the *ductus litterarum* we should read ἐσηγμένην. As βάκκαρις was used mainly by females for cleaning their body and was according to Schol. Luc. 198, 17 εἶδος ἐντρίμματος μυρώδους it suits the sense. For the use of σμήγεσθαι cf. Hesych. 1852 μυλάσασθαι· τὸ σῶμα ἢ τὴν κεφαλὴν σμήξασθαι. Κύπριοι and for the use of βάκκαρις Athen. 15 p. 689f sq.

46 βαλιάν (βαλίαν codd.)· κατάστικτον, cf. Schol. Theocr. VIII 27a τὸ φαλιὸν δὲ καὶ βαλιὸν λέγουσι καὶ τὸν ἐν τῷ μετώπῳ λευκὸν <τι> (suppl. Ziegler) ἔχοντα ὁμοίως. Βαλίος as is well known was the name of Achilles' horse with throwing back the accent (see Schwyzer, *Gr. Gr.* 380, 634-35) due to its substantivization. Schol. on Call. fr. 110.53 βαλιά (sc. πτερά)· ποικίλχ. The meaning of πνοαὶ βαλίων ἀνέμων from Synesius' hymns (3.76) is explained by *Suda* as σφοδρῶς πνεόντων or rapid on the analogy of ἀργός v. Chantraine, *Dict. Étym.* s.v. βαλιός. The accentuation βαλιός applies also to the entries Hesych. 143, *Suda* 84; for the survival of βα-

1. Cf. Kalitsunakis, *Mith. Seminar. or. Spr.*, 12, 2, 189-90 (=off-print pp. 20-21). There is also the form βαβουτζίας, see Du Cange, *Gloss. gr.* s.v. Psellos himself *MB* 5, 571 relates βαβουτσικάριος to βαβώ: ἀπὸ γοῦν τῆς Βαβοῦς, ὁ βαβουτσικάριος παρὰ πολλοῖς ἀνεπλάσθη. See also Kukules, *Ἐῤσταθίον Τὰ Λαογρ.* 2, 68-70.

λιός in mod. Greek see Shipp, *Evidence*, 127-29, *Λεξ. Δημητηράκιον* s.v. βελιός and especially Tsopanakis, *Αἱ γλωτται*, 55-57 and *Ancient Macedonia*, 1st Intern. Symposium, Thessaloniki 1970, 344-45.

58 βάραθρον· ὄρυγμά ἐστιν, εἰς δὲ {ὁ τῆς Ἰπποθοωντίδος δῆμος} τοὺς ἐπὶ θανάτῳ κατακρίτους ἐνέβαλ<λ>ον. The intrusion of the false phrase which was excised by Meier—the correct would be εἰς δὲ οἱ Ἀθηναῖοι coll. 59.61 Ἀθήνησι, Schol. Ar. *Equ.* 1362, etc.—is found also in Harpocr. and Suda 101. In *Λεξ. ῥητ.* 219,8 Bk. βάραθρον· πάγη τὰ μὲν ἄνω ἰσχυροῦσα ἰσχυρά πως, τὰ δὲ κάτω ὑπόχουνα κτλ. for πάγη I would rather read πᾶ<σ> γῆ coll. Phot. 59. The editor thinks that πᾶσα γῆ is corrupt and that the correct reading is πάγη undoubtedly the *lectio difficilior*, but I find it difficult to agree that the βάραθρον which was well known as a place of punishment was qualified as a snare. Ἐνέβαλ<λ>ον with Suda, Harpocr. and the editor for both 59 and 61.

64 βάρεις· πλοῖα· | τείχη, στοιά, ἀλάι, πύργοι. | σφῦραι (Et. Gud. σφυραὶ z, σφαῖραι Suda EM). Here obviously we have three lemmata. Twice in the plural the lemma βᾶρις for which see Chantraine, *Dict. Étym.* s.v., the third lemma must have been a late addition to some of the lexicographers involved. For βᾶρις (=πλοῖον) besides dictionaries see Björck, *Das Alpha impurum*, 67-68 and for the papyri E. Mayser, *Gr. Gr. Pap.*, *passim*; for βᾶρις (=πύργος) see also Welles, *Royal Correspondence*, 320-21. For the history of this word in connection with mod. Greek see also Shipp, *Evidence*, 132. The third lemma-βαρεῖς?—becomes obvious from mod. Greek, e.g. βαριός ὁ —βαριοὶ οἱ (Rhodes) or elsewhere βαρειά (βαρκά in Cyprus) ἡ with the meaning 'hammer'.

73 e.g. βασιλικὴ διαδρομὴ· ἡ γινομένη (γεν- codd.) τοῦ βασιλέως παρόντος {διαδρομῆ} —ἐστι δὲ οὗτος εἷς τῶν θ' ἀρχόντων Ἀθήνησιν— {ὅς} βασιλικὴ διαδρομὴ καλεῖται.

80 βασιλείος στοά· ...ἐστι δὲ καὶ τρίτη, ἡ πάλαι μὲν Πεισιανάκτιος (Πυανάκτιος z Epit. Harpocr., Ἀνάκτιος Harpocr.) ἐκαλεῖτο, νῦν δὲ μετωνομάσθη Ποικίλη.

92 At least three lemmata as it seems: βᾶτ<ε>ια (Et. Gen.: Βατίεια *Λεξ. ῥητ.* 221.31 Bk.)· οἰκία τις ἀπὸ Βάτωνος ἐπωνομασμένη δεσπότου. Then ἡ σκεῦος refers to βατιάκη or βατιάκιον, cf. Hesych. 330 and ἡ χωρίον τι refers to Βατί<ει>α (B 813) cf. also Hdn. 277, 22 II 376, 19, Hesych. 329.

110 βδέλλεται· ἀμέλγεται. Πλάτων δὲ βδάλλεται λέγει (*Theaet.* 174d). Since regularly βδέλλω does not mean βδάλλω (=ἀμέλγω) either βδάλλεται· ἀμέλγεται (said of the animal cf. βοῦς βδάλλεται ἀμφορέα) or with Erot. 25.10 βδελ<άζ>εται· ἀμέλγεται would seem to be the solution. But see Chantraine, *Dict. Étym.*, s.v. βδάλλω and Frisk, *Gr. Et. Wörtl.* s.v. βδάλλ-

λω, who accepts in the Schol. Theocr. 11.34 βδέλλω=βδέλλω which I could not verify in Wendel's edition. Otherwise we would have to accept an early παρετυμολογία of βδέλλω into βδέλλω through the influence of βδέλλα. As regards the origin of βδέλλω see also Szemerényi, KZ 75 (1958) 175³ namely *mlgyō→*βλάζω→b(z)dallō.

135 Βησαιεῖς (Βη{·}σηῖς z): δῆμός ἐστι τῆς Ἀντιοχίδος <ῆ>Βῆσ{σ}α. For the one σ of Βῆσα see Strabo 9,4,5 ταύτην μὲν οὖν τὴν Βῆσσαν (scil. τὴν ἐν Δωρίδι) ἐν τοῖς δυοῖν γραπτέον σίγμα (ἀπὸ γὰρ τοῦ δρυμώδους ὠνόμασται ὁμωνύμως...), τὸν δ' ἐν τῇ Ἀττικῇ δῆμον, ἀφ' οὗ Βησαιεῖς οἱ δημόται λέγονται ἐν τῷ ἐνὶ σίγμα, see Meisethans, *Gr. att. Inscr.*, 98, 12 and Threatte, *Gr. Attic Inscr.*, 1, 280.523 and *passim*. About βῆσσα in connection with mod. Greek see also Shipp, *Evidence*, 146-47 and Andriotis, *Archaismen*, 175.

139 βιαίων... ὁ δὲ ἀλοὺς ἀποτίνει εἰς τὸ δημόσιον (τὸ adds here Demosth. 21, 44) ἔσον <ῶσον> (add. Buttman ex Demosth. l.c.) τῷ ἐλόντι... About this lawsuit see Lipsius, *Att. Recht*, 637 and note 1.

140 A very obscure case: possibly βίδην (βίδοις z, †βίδοις† Theodoridis) κρούματος ὄνομα coll. Hesych. 601 <Φιδὴν> εἶδος. | βίδην κρούμα. Σοφοκλῆς Ἀκρισίω... ἄλλοι βίδουν. However in P. Oxy. 2804.27]εις ψαλεῖ βίδουν η[which the editors of *TrGF* 2 ad 656,27 regard as the correct spelling. See also *TrGF* 4 fr. *60.

148 βιώνης (read βοώνης): ὁ τὰ δημόσια (scil. θύματα) ἀγοράζων. Cf. Harpocr. s.v. βοώνης and Lex. Patm. (=Lex. gr. min. 146). The mistake is in all the sources of Photius and must be old. About this official see Böckh, *Die Staatsh. d. Athener*³, *passim*, Roscher I 737, RE III 1, 716-17. The entry after its corruption was moved as happened to other entries to a new position according to the new form.

167 βληχρόν. ἀσθενὲς παρ' Ὀμήρω καὶ Ἀλκαίω (Theodoridis from Suda: Ἀγκαίω z *Et. Gen.*). Πίνδαρος δὲ (fr. 245 Sn.-M.) ἀντὶ τοῦ ἰσχυροῦ αὐτὸ λέγει. Homer (E 337 Θ 178) uses only the form ἀβληχρός hence the lemma ἀβληχρόν by Apoll. Soph. 2, 22 but the allegation concerning Pindar is believed to be false, see among others Slater, *Lexicon to Pindar* p. 93 and cf. Apoll. Soph., *loc. cit.*. The mistake was in Photius' sources. The reading Ἀλκαίω is quaranteed first by the Schol. A ad Θ 178 and then by other sources, see Erbse, *Schol. Hom.*, ad loc.

174 βλιτάδας: From this gloss may be emended Hesych. 94 βλιτάς (βαιτάς cod.): εὐτελής γυνή· ἀρχαία δὲ ἡ λέξις¹, 95 βλιτάδα (βαιτάδα cod.)

1. Through an oversight Frisk, *Gr. Er. Wörtl.* s.v. βλίτον gives it the meaning 'altes Weib'. Further it is curious that Frisk though he saw correctly that in Hesych. 97 βαιτίον· βοτάνη ἐμφορῆς δικτάμων ἡγουν γλήχωνι comes from βλίτιον and that from βλίτον, yet he did not connect the other entries with βλίτον.

εὐτελῆ{ς} γυναικῶν (γυνή. cod.), 97 βλίτωνα (βαιτῶνα cod.)· τὸν εὐτελῆ ἄνδρα, 749 βλιτάς (Men. fr. 955 K.-Th.)· <εὐτελῆς γυνή> or better βλιτά<δα>ς· <εὐτελεῖς γυναικῶν> καὶ βλίτωνα· τοὺς εὐθήεις. The schol. Plat. *Alc.* I 118e should be: βλιτ{τ}ομάμματος, βλιτάδες (βλιτταὶ codd.), βλίτωνα (βλίτωνα codd.) and Phot. 172 βλιτομάμ<μ>ας· μαλακός (= 'booby'). The spelling of βλιτομάμματος is guaranteed by the metre e.g. Ar. *Nub.* 1001. For its meaning see also Taillardat, *Images d' Aristophane*, § 9. 457. The reason why from the plant derived such a meaning may be seen best in a passage by Pliny *NH* 20, 252: blitum iners videtur ac sine sapore aut acrimonia ulla unde convicium feminis apud Menandrum mariti; cf. also bliteus (<blitum>='tasteless, insipid'. In mod. Greek besides βλίτο (=idiot), the phrase βλιτόχορτο or κουτόχορτο (another name for βλίτον) τρωῶς; is addressed to a simpleton.

184 βοηδρομία· βοηδρομεῖν μὲν τὸ βοηθεῖν ὠνομάζετο, τουτέστιν ἐπὶ μάχην δραμεῖν. ἔστι δὲ {ή} Βοηδρόμια (-μία codd.) ἐορτή τις Ἀθήνησι κτλ. There is no doubt about the correct form Βοηδρόμια, see also *Thes.G.L.* s.v.

190 Possibly βοήθεια (-θείας z, -θειαν *Λέξ. ῥητ.* 222,2 Bk.) καὶ βοηθεῖν οὐ μόνον τὸ συμμαχεῖν, ἀλλὰ καὶ κτλ.

192 βόϊος (βοίος z, βοῖος Theodoridis)· βόειος? I take βόϊος as the iotacised form of the attic βόειος, cf. e.g. *decr. Diocl. Lauffer* 4 2 where βόϊος φοι βόειος occurs six times.

197 βολή· ἀντὶ τοῦ βουλή. οὕτως Ἀξιόνικος (fr. novum). The form βολή is very rare; besides dialectic forms -doric, arcad. etc. βωλά, lesb. βόλλα- see Threatte, *Gr. Attic. Inscr.*, 256: β[ολ]ῆι II 229,6 (341/40) decree, cf. Σμικύ[θο] ib. 3, ου three times, including βουλή». However it occurs in other attic inscriptions as can be seen from the texts.

205 Rather βομβυλιών (Suda: -βύλιον z)· ζῶον ἢ τὸ βησίον λεγόμενον, cf. 206. For the second explanation cf. Poll. 6, 98 βομβυλιός δὲ τὸ στενὸν ἔμπωμα καὶ βομβυλῶν ἐν τῇ πόσει and cf. *ibid.* 10, 68, Hesych. 802 and Athen. 466d. About βομβυλιός in mod. Greek see Andriotis, *Archaismen*, 180 and about βησίον Shipp, *Evidence*, 145-46.

220 βοτός· τροφή ἢ βοσκή... No word βοτός with such a meaning is given outside the three lexica concerned, the only known terms for βοσκή being homeric βόσις cf. 217 and arcadian βουσός for which see Buck, *The Greek Dialects*, 45. A ghost-word?

223 βοτρυδὸν· ἐπαλλήλους. ἢ ἑτέρα τῆς ἑτέρας ἐχομένη, ὡς αἱ ῥᾶγες τῶν βοτρύων. If ἐπαλλήλους should remain an adjective ἐπαλλήλας of Suda is preferable. Then perhaps ἢ ἑτέρα τῆς ἑτέρας ἐχομένη coll. Hesych. 859.

Unless Bachmann's *ἐπαλλήλως* which seems more probable should be restored, cf. 310 βύζην· ἀθρόως, πυκνῶς, ἐπαλλήλως, πεπληρωμένως.

230 *βουλευσεως ἐγκλήματός ἐστιν ὄνομα ἐπὶ δυεῖν πραγμάτων ταττόμενον*... Its main source is Harpocr. and there are two minor differences in the text as given by Photius: τὸ δὲ ἕτερον ὅταν τις ἐγγεγραμμένος ὡς ὀφείλων τῷ δημοσίῳ δικάζηται τιμὴ ὡς οὐ δικαίως αὐτὸν <ἐγ>γεγραφότι... ὁ μόντοι Ὑπερείδης (5,18) ἰδίως τὸ τῆς βουλευσεως ὄνομα ἐπὶ ἐνέδρας καὶ ἐπιβουλῆς τῆς εἰς {τὰ} χρήματα λαμβάνει.

233 *Βουλεία* (Harpocr. Suda: -ία z)· τὸ χρηματίζοντά τινα <τὰ> τῆς βουλῆς, πράττειν ἃ τοῖς βουλευταῖς προσήκει· οὕτω Δείναρχος ('Απαρ. fr. 15 Con.) καὶ Ἀριστοφάνης (*Thesm.* 809). Hesych. 921 *βουλεία* {ἡ τοῦ} βουλευτήρια καὶ <βουλεία ἡ τοῦ> βουλεύειν ἀρχὴ· βουλ{ει}ὰς βουλεύειν (K 147); cf. also *Glotta* 47, 1969, 201.

241 Probably *βοῦσταθμον καὶ βοῦστάσιον* (-στάδιον codd.)· βοοστάσιον. Cf. Pollux, 1, 249 ὅπου μὲν οἱ βόες ἴστανται, βοῦσταθμα, βοαύλια, βοοστάσεις, Phryn., *Praep.soph.* 52, 16 βοῶν· ἡ τῶν βοῶν στάσις and Hesych. 982 *βουστάνη*· βοοστασία, ἡ τῶν βοῶν στάσις from which it becomes clear that there is no question of a form βοοστάδιον. In addition cf. also Call. h. iv (in Del.) 102 βοόστασις, Pollux 1, 134 ἰππόστασις, *Geopon.* 1, 3, 10. 2, 27, 2 βοοστασία. In mod. Greek is used the common βοοστάσιο and dialectic βουστάνη for which see Kukules, *Λεξ.* 'Αρχ. 2, 74 and Shipp, *Evidence*, 171 whereas the simple στάνη is used with the meaning 'sheep-fold'.

244 Probably *Βουτάδαι* (-άδης codd.)· δῆμός ἐστι τῆς Οἰνηίδος Βουτ<ε>ία(-τία Et. Gen. Epit. Harpocr. Suda: βουλλῆς z), ἀφ' ἧς Βουτάδαι οἱ δημόται. As regards the Βουτάδαι and Ἐτεοβουτάδαι of the entries 243. 245 they are not the same people, cf. Böckh, *Staatsh.d. Athener*³ 2, 451.

278 *βρίκαλα*· ὄσπριά τινα. A unique entry. Is it related to βράκανα or to ὀβρίκαλα? Very obscure terms.

279 Hesych. 1157 *βριμάζει*· ὀργᾶ εἰς συνουσίαν. Κύπριοι, but 1158 is similar to Photius. Many entries in Hesychius, namely 1159. 1160. 1161. 1162. 1163. 1164. 1165. 1166 and Photius 279. 280 belong to the same family, see Chantraine, *Dict. Étym.* s.v. βρίμη and especially Tsopanakis, *Αἱ Γλῶτται*, 57-58 who makes some very penetrating remarks as regards the dialectic forms.

283 *βοροτάχους*· τοὺς βατράχους Ἴωνες= Hesych. 1194; Hesych. 835 βόρταχος· βάτραχος. The Hesych.'s entry survives in the Cypriot dialect where βόρταχος is used for the common βάτραχος and Βόρτακας is a nick-name.

284 *βοροσειδέσιν*· ἀνθρωπίνοις (-ναις z Suda) with Ba 182, 8?

290 βρονάζει· πάνυ (Bachmann: πάλιν z, πάλλει Suda) τρυφερῶς διάκειται, θάλλει, εὐφραίνεται. Cf. also Hesych. 1221. 1222. It exists with a similar meaning in mod. Greek (Cypriot dialect), cf. 'Αφιέρ. εἰς Χατζιδάκιον, p. 208, AC19, 1966, 71, Andriotis, *Archaismen*, 188-89 and Shipp, *Evidence*, 79.

γ 12 Possibly γαλερόν· φαιδρόν. | γαληρόν· ἤσυχον, προσηγές; cf. Hesych. 92. 93 and cf. Suda γ 28 γαλερόν· φαιδρόν.

14 γαληνιῶν· γάν(ν)υσθαι, χαίρειν, διαχεῖσθαι. The spelling of γάνυσθαι should be corrected also in Suda.

17 γαλῆ Ταρτησία· μεγάλη {πονηρία·} τοιαύτα(ς) γὰρ ἡ χώρα ἐκείνη φέρει. Cf. Bk. *Anecd.* 229, 4 Γαλῆ Ταρ(τη)σία· ἡ Ταρ(τη)σός ἐξω τῶν Ἡρακλείων στηλῶν πρὸς τῷ ὠκεανῷ πόλις μεγάλη, ἥς Ἀργανθώνιος ἐβασίλευσεν. ὡς οὖν ἐκεῖ μεγάλων γινομένων τῶν γαλῶν εἶπεν; Suda 29...καὶ Γαλῆ Ταρτησία· ἡ Ταρτησός πόλις ἐξω τῶν Ἡρακλείων στηλῶν πρὸς τῷ ὠκεανῷ ἐνθα μέγισται γίνονται γαλαῖ; schol. Ar. *Ran.* 475...λέγουσι δὲ Ταρτησίαν γαλῆν, ἀντὶ τοῦ μεγάλην, Diog. III 71 γαλῆ Ταρτησία· ὡς μεγάλων ἐκεῖ γινομένων, etc. From the above texts it becomes clear that πονηρία is an intruder here. For the naming cf. 2145 Ἀντρώνιος ὄνος. ὁ μέγας, ὡς μεγίστων γινομένων ἐν Ἀντρῶσιν, Ἀντρῶνες being a town in Thessaly and Hesych. 2177 Αἰτναῖον κάρθαρον· τὸν μέγαν, *ibid.* 2178 Αἰτναία πῶλος· ἡ Σικελικὴ, ἡ μεγάλη, ἀπὸ μέρους... etc.

25 γαμηλία· ἡ διδομένη τοῖς φράτορσιν (scil. θυσία s. εὐωχία) ἐπὶ γάμοις. The noun θυσία or εὐωχία is usually missing cf. Demosth. 57, 69 *al.*, Harpoer. and Suda where...καὶ τοῦτο ἐστὶ γαμηλίαν (M^{ec}:γαμηλία AGI Mac) εἰσενεγεῖν. In Hesych. 118 possibly γαμηλία (γαμήλια cod.) φερνή, εἰς γάμον πρᾶσκειν, καὶ δεῖπνον δὲ τοῖς φράτορσιν ἐποίει ὁ γαμῶν cf. Pollux 3, 42 ἡ δ' ἐπὶ γάμῳ θυσία ἐν τοῖς φράτορσιν γαμηλία. Vague is also Lex. Patm. (= *Lex. gr. min.* p. 141) Γαμηλία· ...ἐνιοὶ δὲ τὴν θυσίαν οὕτω φασὶ λέγεσθαι τὴν ὑπὲρ τῶν μελλόντων γαμῶν γινομένην (ἡνωμένην cod.) τοῖς ἐν τῷ δήμῳ {θεοῖς}. See *Thes. G.L.* s.v. γαμηλία.

28 γαμητίων· πλακοῦς ὁ ἐκ γάμων. Possibly: γαμήλιος πλακοῦς· ὁ ἐκ γάμων. Cf. Hesych. 119 (= *Λέξ. ῥήτ.* 229, 3 Bk.) γαμήλιος· ὁ εἰς τοὺς γάμους πεσσομένος πλακοῦς. The mistake must have originated from the previous lemma Γαμηλιῶν.

33 γαργαλίζει κινεῖ, ὑποσχημαίνει (ὑποσαίνει ME dubit. Theodoridis), προτρέπει, ἐρεθίζει. At first I thought that κνῆ (for κινεῖ) was the correct reading but κινεῖ may stand, see *LSJ* s.v. II and cf. Arist. *PA* 673a γέλως διὰ κινήσεως¹ τοῦ μορίου τοῦ περὶ τὴν μασχάλην. Therefore Hesych.

1. Unless there too we should read κνήσεως with Langkavel.

Hdn. 1, 145) but see Shipp, *Evidence*, 204 and modern Cretan γούργουθας (= 'λακκίσκος') seem to have the accent on the syllable before the penultimate. These forms may be related to γοργύρα. See also Bechtel, *Gr. Dial.* II 369, III 90 (γέργυρα-γόργυρα).

193 γραμματεὺς· ὁ γραμματεὺς <τῶν> γραμμάτων τέ ἐστι κύριος καὶ τὰ γενόμενα ψηφίσματα φυλάττει κτλ. Cf. Harpoer. s.v., Arist. *'Aθπ.* 54,3.

205 γραφή· ...πολλή <δὲ ἡ> (add. Papadopoulos-Kerameus) χρήσις <παρὰ> τοῖς ῥήτορσι coll. Harpoer. s.v. The addition of παρὰ is indispensable, cf. Apoll. Dysc. 66,3 πυκνῶς αἰ χρήσεις παρὰ Αἰολεῦσιν, etc.

211 γλάφαι (γράψαι codd.)· κοιλᾶναι, διασκάψαι. Cf. 113 γλάφειν· τὸ γλύφειν Ἴωνες. Paus. α 130 ...ἔστι δὲ γλάψαι καὶ κοιλᾶναι καὶ βαθῦναι (= Ba 116, 16); *ibid.* α 134 γλαφυρόν. ...κοῖλον, βαθύ... Also Hesych. 625 γλάψαι· κοιλᾶναι. γλύψαι. ἐκτρῖψαι. σκαλεῦσαι. βαθῦναι. and entries 240. 619. 620. 621. 622. 623. 624. Again the word order does not favour the change and the only explanation I can think of is that the corruption which originated in the maiuscule script gave γράψαι which was removed to its new place.

215 γρόμφις (γρομφίς codd.)· ἡ παλαιὰ ὕς (ὕς ἡ παλ. z), σκρόφα. Σκρόφα (<lat. scrofa) is by definition the old sow which breeds. Cf. *Lex. gr. min.* p. 276 and Hesych. 931 *γρομφάς· ὕς παλαιά, σκρόφα, ὁμοίως καὶ ἡ γρόμφις. *Lex. Cyrill.* γρόμφις (-ίς codd.)· ὕς παλαιά, σκρόφα, cf. Eust. Od. p. 1752, 13 Ἴππῶναξ δὲ γρόμφιν λέγει, εἴτε καθόλου πᾶσαν ὕν δηλῶν εἴτε τὴν παλαιάν τῇ ἡλικίᾳ.

222 The correct spelling is ξυληφίων (ξυλυφίων cod.) with Harpocatio's ms. D s.v. γρυπάνιον. See Wackernagel, *Glotta* 4 (1913) 243-44 (= *Kl. Schr.* 1200-01).

225.228 γυλιός (γύλιος codd.)· εἶδος πῆρας στρατιωτικῆς and σκεῦος στρατιωτικόν κτλ. Cf. Bk. *Anecd.* 228, 30 ὀξυτόνως ἀναγνωστέον γυλιός, ὡς φασιν, οὐχὶ δὲ παροξυτόνως and EM 244, 21. There is a doublet γύλλιον (γύλιον Suda) in Hesych. 989 *γύλλιον· ἀγγεῖον πλεκτόν.

231 Besides *Θυρέαν* (Theodoridis: *θυραίαν* codd.) in entry 230 here it should also be *ἐν Θυρέαις* (*Θυραίας* codd.) for otherwise the Calabrian town *Θυραῖαι* may be understood, see Tim., Strabo 6, 3, 6 p. 282.

239 Possibly γῦροι <βόθροι> οὗ τὰ φυτὰ ἐμβάλλουσιν coll. Hesych. 1030 γῦροι· βόθροι and Schol. Arati 337 τὸ δὲ γυρώσαι ἢ φυτεῦσαι ἢ βόθρον ὀρύξαι¹, ἐν ᾧ τὰ φυτὰ κατατίθεται. The term γῦρος for the λεκάνη or trench

1. Besides Byzantine Greek an example from *Georon.* 11, 18, 5 εἰ δὲ βούλει τὰ ἤδη πεφυτευμένα πρῶμιον ἐνεγκεῖν καρπόν, ἀπὸ παλαιστῶν δύο τοῦ φυτοῦ γῦρον ὀρύξας ἔγχεε ὕδωρ...

made round a tree to water it, cf. the v. γυρῶσαι in Poll. 1, 224, is known since Theophr. *CP* 3, 4, 1 and survives¹ in mod. Greek, see Shipp, *Evidence*, 205-06. Βόθρος on the other hand is used in connection with plants even earlier as it occurs in Hom. P 53 ff.

οἷον δὲ τρέφει ἔρνος ἀνήρ ἐριθελὲς ἐλαίης
 χώρῳ ἐν οἰοπόλῳ. ὅθ' ἄλις ἀναβέβροχεν ὕδωρ,
 καλὸν τηλεθρόν· τὸ δέ τε πνοιᾶι δονέουσι
 παντοίων ἀνέμων, καὶ τε βρύει ἄνθει λευκῶ·
 ἐλθὼν δ' ἐξαπίνης ἄνεμος σὺν λαίλαπι πολλῇ
 βόθρου τ' ἐξέστρεψε καὶ ἐξετάνυσ' ἐπὶ γαίῃ.

For mod. Greek see Shipp, *Evidence* 158-59 and cf. Andriotis, *Archaismen*, 178 (βοθρίον), but the word most frequently used nowadays for plants is λάκκος.

9 *Λαιδάλειον*· τὸν ὑπὸ Δαιδάλου κατασκευασθέντα ἀνδριάντα... The lemma is outside these lexica and paroemiographers unattested with the exception of an inscription of 367/6, *Hesperia* 10 (1941) 14 no. 1 lines 11-12 alongside with Δαιδάλειον lines 21-22; see Threatte, *Gr. Attic Inscr.* 314. Hesych. 48 Δαιδάλεια· Ἀριστοφάνης τὸν ὑπὸ Δαιδάλου κατασκευασθέντα ἀνδριάντα, ὡς διὰ τὸ ἀποδιδράσκειν δεδεμένον it seems that the lemma should also be Δαιδάλειον.

47 *δανεῖν*· κακουργεῖν. The lemma is unknown from elsewhere except Hesych. 236 δανῶν (δαίνων cod.: corr. Voss cf. Plut. aud. poet. 22c)· κακοποιῶν. κτεινῶν. Μακεδόνες. The editor's reference to Hesych. 152 δαλῆ· κακουργῆ is not on point for like 153 δαλήσασθαι· λυμήνασθαι, ἀδικῆσαι it belongs to δηλέομαι. Hesych. 230 on the other hand is a confusion of δαλεῖν and δαν(ε)ίζειν as Latte *ad loc.* saw. *Δαλεῖν*· κακουργεῖν? but I would rather take the forms δάνον, δανέω with J. Kalleris, *Les anciens Macedoniens*, 1, 143-47, as ghost-words.

68 *δάσσονται*· διασπῶνται, κατὰ μέρη φαγοῦνται καὶ μεριοῦνται. One would expect διασπῶσονται for διασπῶνται, cf. Hesych. 296 *δάσσονται· βρώσσονται, μεριοῦνται (X 354). Unless it is another example of the present indicative functioning as future in the literary popular Koine of the byzantine era, see Browning, *Byzantina kai Metabyzantina* 1 (1978) 111.

78 i.e. <δέδιε·> φεύγει. | δέδηεν· {ῆ} φλέγει. Cf. P. Colon. 53, 3 δεδῆει· ἐξεκέκαυτο (B 93) and Hesychius' entries 376. 377. 380 which refer only to δεδῆει· ἐφλέγη· δέδηεν· ἔλαμπεν· δεδῆει· ἐξεγήγερτο, διεκέκαυτο (B 93) the last of the personified Ὅσσα. But Ba 189,5 Suda 140 exhibit also the double explanation. Suda 144 and Hesych. 376. 377. 380 have

1. Cf. Nonn. Dion. 47, 69 ...βοθρῆσαι τε βαλεῖν τ' ἐνὶ κλήματι γύριος.

the correct explanation of δέδηε and Suda at 147: δέδια· φοβοῦμαι, 148 δέδιθι· φοβήθητι. The variety in spelling (δέδηεν, δέδειεν and δέδιεν) is also an indication that we have two glosses conflated in the entry.

82 Probably δεδίξασθαι (-ξασθαι Hesych. Σ^a: -ξεσθαι z, -ζεσθαι Σ^b)· εκφοβήσαι, διῶξει coll. Hesych. 389 and Σ^a and with Bachmann.

131 Δῖνος is the proper spelling cf. 615, Suda δ 1132 and see Chantraine, *Dict. Étym.* s.v. δίνη; however, as *LSJ* s.v. say δεῖνος is frequently v.l. of δῖνος cf. Epich. fr. 1 Kaibel, where the ms. has δεινός and was corrected δῖνος by Meineke. As is well known the interchange of ι and ει is from late antiquity onwards frequent.

138 δειπνοφορία (-φόρια z)· τὰ φερόμενα δεῖπνα ταῖς Κέκροπος θυγατρᾶσιν... Cf. Pollux 6, 101 and *Λέξ. ῥήτ.* 239,7 Bk. L. Deubner, *Att. Feste* p. 14,8 to whom the editor refers correctly emends the lemma δειπνοφόρος of *Λέξ. ῥήτ.* into δειπνοφόρια since it is the name of the festival but he keeps δειπνοφορία for the carrying of the supper. Here I take that both τὰ φερόμενα δεῖπνα and ἐφέρετο refer only to δειπνοφορία itself and not to the festival.

140 Δειραδιώτης (-τιώτης codd.)· δῆμός ἐστι τῆς Λεοντίδος Δειράδες, ἀφ' οὗ ὁ δημότης Δειραδιώτης (-τιώτης codd.). Only during Roman times there is evidence for the forms Δηραδιώτης, Δεραδιώτης (the second one from Imbros), Δεραδιώτης and twice Διραδιώτης, see Threatte, *Gr. Attic Inscr.* 1, *passim*. Otherwise Δειραδιώτης is the regular form and Δειρατιώτης, is not acceptable.

143 δεῖται· προδεσμεύεται ἢ χρῆζει. Conflation of two lemmata, i.e. δεῖται· προδεσμεύεται. | <δεῖται> χρῆζει. Hesych. 546 explains only δέεται· χρῆζει but 648 δεόμενοι· χρῆζοντες. δεσμοῦντες presupposes two lemmata: δεόμενοι· χρῆζοντες and <δεόμενοι> δεσμοῦντες, cf. also Photius 100.

154 An obscure case: δεκάδαρχμος occurs in a late papyrus (II A.D.) with the meaning 'taxpayer assessed at ten drachmas', but the explanation here rather leads to δεκάδαρχος for which cf. Hesych. 553 δεκάδαρχος· ...καὶ ὁ τελώνης.

156 Possibly δεκατεύεσθαι (-εύειν z)· τὸ τὴν δεκάτην εἰσφέρειν, ὧν ἔχει τις χρημάτων... If the lemma is δεκατεύειν then the explanation should be: τὸ τὴν δεκάτην εἰσπράττεσθαι, cf. Photius 151, Harpocr. s.v. δεκατεύειν. *Λέξ. ῥήτ.* 234,33 Bk., Hesych. 563. The inaccuracy occurs in other lexicographers too, e.g. Suda 181 δεκατεύειν· δεκάτην δοῦναι but see *ibid.* 182 δεκατεύειν· ἀντὶ τοῦ δεκάτην εἰσπράττεσθαι whereas Photius' explanatory note mentions like Et. Gen. s.v. δεκατεύειν that Thucydides used δεκατεύειν with the meaning 'pay the tithe'. However, this meaning strict-

ly speaking belongs to δεκατεύεσθαι since δεκατεύειν is normally used transitively i.e. δεκατεύει ὁ δεκατευτής. This seems to be contradicted by Didymus' statement mentioned by Harpocratio: ...δεκατεῦσαι μέντοι, φησίν. κυρίως ἐλέγετο τὸ καθιερωῦσαι... It should be noted however that Didymus refers to a metaphorical use of the verb in connection with the dedication of the girls ἄρκτοι to Munichian Artemis. An obscure case.

181 *δενδαλίδες* οἱ μὲν ἄνθος, ἄλλοι τὰς λευκάς κά{γγ}χρους, οἱ δὲ τὰς ἐπιτισμέννας κριθὰς πρὸ τοῦ φρυγῆναι... Cf. Hesych. 621. 221, al.

235 Erbse's suggestion to read περιθέουσιν for παραθέουσιν is justly adopted. Besides Plut. Thes. 21,2 to which Erbse refers (see *Nachträge* p. 460) cf. also Hesych. 817 *Δηλιακὸς βωμὸς*: τὸ περιτρέχειν κύκλῳ τὸν ἐν Δήλῳ βωμὸν καὶ τύπτειν: ἤρξατο τούτου Θησεύς, χαριστήριον τῆς ἀπὸ τοῦ λαβυρίνθου φυγῆς.

241 † *δημαρχία*: † ὅτε <δ> δῆμος ἔρχει. Possibly the lemma is *δημοκρατία* cf. *Λέξ. ῥητ.* 234,14 Bk. The scribal error must be old since the entry was given a new place in accordance with its new form.

258 *Δημοκλείδας*: <τούς> ξένους καὶ μοιχοὺς: τοιοῦτος γὰρ ὁ Δημοκλ(εῖ-δ)ης, coll. Hesych. 869 ...οἱ ξένοι καὶ μοιχοί, ἀπὸ Δημοκλείδου τοιοῦτου ὄντος καθάπερ καὶ τοὺς ἠταιρηκότας Τιμάρχους ἔλεγον, τοὺς δὲ πονηροὺς Εὐρυβάτους (-τας?) κτλ. Also Photius 1327 *Ἀμφιετίδα*. οἱ μωροὶ ἀπὸ Ἀμφιετίδου τινὸς μωροῦ... Naoumides, *ῥητ. Λέξ.*, no. 271 *Μελιτίδα*: μωροί.

270 *δημοτευόμενος μετὰ τῶν δημοτῶν* φησι Δημοσθένης (44,39 et 57. 49,55) coll. Poll. 3,51 μετ' ἐμοῦ φρατριάζων καὶ μετ' ἐμοῦ δημοτευόμενος and Demosth. 47, 49. In case one insists on the editor's *δημοτευόμενος* μετὰ τῶν δημοτῶν then, since the meaning of *δημοτευόμενος* as used by Demosthenes is certainly pregnant, one should add something like *κοινωνῶν* or *χρηματίζων* from 271 or at least *μετέχων* i.e. μετὰ τῶν δημοτῶν <μετέχων> coll. Hesych. 879 and Ael. Dion. δ 12.

281 i.e. *δήπουθεν*: δηλονότι | <δήπουθεν> {ῆ} ἔκ τινος τόπου. Some sources explain only *δήπουθεν* thus betraying the presence of *δήπουθεν* for the explanation ἔκ τινος τόπου: cf. Ba 193,23=Hesych. 913 *δήπουθεν*: δηλονότι and Moeris *δήπουθεν* Ἀττικοί, δηλονότι Ἑλληνας. The combination of the double explanation of the lemma is already in Ael. Dion. δ 15. The conflation of the two lemmata was seen as the editor notes already by Sylburg.

302 *διαγράφειν*: διαξέειν, (Tim. Hsch: -ξέειν z), ἐξαλείφειν. ἀπὸ τοῦ <τὰ> τετραραγμένα διαξέοντος (διεξίοντος z)? Besides 436 to which the editor refers cf. 304 *διαγράφαι*: εἰώθασι μὲν καὶ τὸ διαξέειν λέγειν οὕτω...

307 Perhaps *διαδοκίς*: ἡ δεχομένη τὰς ἄλλας (sc. δοκοὺς) καὶ βασιτάζου-

σα, υποτιθεμένη δὲ πλάγια. Cf. Hesych. 995... ἡ τὰς ἄλλας δοκοὺς ἀναδεγομένη· οἱ δὲ δοκῶν πλάγιον ὑπόθεμα.

315 διαθείη· διαπράξει(ε)? (διαπράξει Ba 193,31).

334 e.g. διακεχυμένος· <ἐκκελυμένος τὴν ψυχὴν ὑπὸ χαρᾶς> from Suda 582.

347 Possibly διακορίζεσθαι (Hesych.: -κουράζεσθαι codd.)· ἀτενὲς βλέπειν· διὰ τὸ τοὺς ὀφθαλμοὺς κόρας λέγεσθαι? From κόρας as was seen. see *app. criticus*, we would have -κο- and -ίζομαι i.e. κόρη→κορίζομαι; both -κου- and -άζομαι may have been influenced by κουρὰ→κουράζω κουράζομαι.

348 Διακρία (G. Dindorf: Διά- codd.)· τόπος ὑπὲρ Βραυρῶνα. The *Λέξ. ῥητ.* 242, 14 Bk. gives ὑπὸ for ὑπὲρ and thus concerning the entry both views about Διακρία are present. The one suggests that Διακρία is the mountainous country to the north of the line (ὑπὲρ) from Parnes to Brauron. The other view is that Διακρία is the hilly country from Parnes to Brauron and then southwards (ὑπὸ) towards Laureion. The case has not as yet been decided, see Hopper *BSA* 56 (1961) 189-94 and Trail *Hesperia* 47 (1978) 94-96. At *Λέξ. ῥητ.* 242, 14 Bk. read Διακρία· τόπος Ἄττικῆς... <Ἰπου> Ἐλευσίνιον... Hesych. 1077 Διακρεῖς· ... καὶ ἡ χώρα Διακρία ἢ ἀπὸ Πάρνηθος ἕως Βραυρῶνος (εἰς Βαβυλῶνος cod.) is abbreviated and vague.

379 διαμαρτυρία καὶ διαμαρτυρεῖν. τρόπος τις ἦν ἡ <δια>μαρτυρία παραγραφῆς· ...τάχα δὲ ἐπὶ μὲν ταῖς τοῦ ἀποστασίου δίκαις ἐκεκώλυ(ν)το διαμαρτυρεῖν <οἱ ξένοι>, ἐν δὲ ταῖς τοῦ ἀπροστασίου οὐκέτι. The slip in writing μαρτυρία for διαμαρτυρία started with Epit. Harpocr. but the *Λέξ. ῥητ.* 236,28 Bk. have διαμαρτυρία, see also Lipsius, *Att. Recht*, p. 854ff. As regards the reading ἐκεκώλυ(ν)το ...<οἱ ξένοι> see *ibid.* 860 and note 47.

392 διαμυδαίνεται· ἀντὶ τοῦ διαπιδᾶ (Stephanis: -πηδᾶ codd.) καὶ διαρρεῖ καὶ διηθεῖται. From Photius and the *Λέξ. ῥητ.* 238, 16 Bk. (=EM 269,1) it becomes obvious that Suda 663 should read διηθεῖ(ται). The correction διαπιδᾶ holds also for the *Λέξ. ῥητ.* 238,16 (=EM 269,1).

526 Probably διεκωδώνισεν ἀντὶ τοῦ διεπίρασε καὶ ἐξήτασεν. ἡ δὲ μεταφορὰ ἢ ἀπὸ τῶν περιπολούντων <σύν> τοῖς κώδοσι νυκτὸς τὰς φυλακάς... from Harpocr. s.v.

596 e.g. δίκας πραιτόμενοι· <τιμωρίαν ἐπιζητοῦντες> from Suda 1059 with the editor.

626 Rather διοιδόντων· ἐμφυσώντων (ἐκφ- codd.) with Ba 199, 21 cf. also Suda 1274 διοιδούσα· ἀντὶ τοῦ ὀγκουμένη and Ba 199,20 διωδηκώς· πεφουσημένος. The entry 625 διοιδηκώς stands for the correct διωδη-

κώς but as several entries in lexicographers show though disapproved by them still it was in use, cf. e.g. Hdn. p. 473 Piers. Ὠδηκῶς Ἀττικῶς, οἰδηκῶς Ἑλληνικῶς and Moschop. Π. σχεδ. p. 132 Ὠδηκῶς ὁ ἐξωγκωμένος παρ' Ἀττικοῦς, ὁ παρὰ τοῖς κοινοῖς οἰδηκῶς λέγεται.

632 διωλύγιον † ἄνυδρος τόπος †. For διωλύγιος see Chantraine, *Dict. Étym.* s.v. Its normal meaning is μέγας, see Danielsson, *Eranos* 6(1905/6) 145ff. and cf. 633. 683. 684 and Ba. 199,27 διωλύγιον· τὸ μέγα ἢ ἐξάκουστον, besides schol. Plat. *Theaet.* 162a, *Reip.* 575c, *Legg.* 890e, al¹. The explanation ἄνυδρος τόπος cannot be related to the lemma but Prof. Tsopanakis hesitatingly suggests διωρόγιον which may well be the corresponding lemma, cf. Phot. δ 688.

664 Probably, δίπτυχ{ι}α· δύο περιβόλαια ἔχοντα, ὡς τὸ μὲν ὑπεστρώσθαι, τὸ δὲ ἕτερον ἐπιβεβλήσθαι (ἐπι- Hesych.: ὑπ- codd.). No form διπτύχιος occurs as it seems elsewhere. Hesych. 1957 gives *δίπτυχα and the editor refers to Homer A 461 δίπτυχα ποιήσαντες; cf. also B 424, μ 361 and Pollux 4, 18 δελτίον δίπτυχον...

695 *δοάζω or δουίζω is the lemma? See Chantraine, *Dict. Étym.* s.v. δέατο. Ammonius' explanation (*de Diff.* p. 44 N.) δοάσσατο τοῦ δοιάσσατο διαφέρει. Τὸ μὲν γὰρ δοάσσατο σηκίει τὸ ἔδοξε, τὸ δὲ δοιάσσατο ἀντὶ τοῦ ἐδίστασε, which occurs also in Et. Gud. 372, 11 de Steph., is doubtful, cf. *Thes.G.L.* s.v. δοιάζω. For δοιάζω cf. Call. h. 1,5 ἐν δοιῇ μάλα θυμὸς and the forms ἐνδοιάζειν (Schol. Luc. 30, 22 ἐνεδοιάζατο· ἀντὶ τοῦ ἡμφισβητεῖτο), ἐνδοιασμός, etc.; however Theogn. *can.* 52,4 δοάζω· τὸ ἀμφιδοξῶ.

707 δολιχὸν κύκλον· μακρὸν ἢ πολύν. Schol. Luc. 229,4 should also read δολιχὸν κύκλον· μακρὸν ἢ πολύν, but at 68,30 δόλιχον as it refers to the contest of δρόμος. Hesych. 2148 rather *δολιχόν· μακρὸν without κύκλον, which Küster suggested before μακρὸν cf. Suda 1338 and see Apoll. Soph. 60,2 δολιχόν· μακρὸν.

781 Possibly δρώπτειν (Hesych. et prob. Theodoridis: δρώπειν z). διασκοπεῖν (-σκώπτειν z), see Chantraine, *Dict. Étym.* for the evidence².

794 δυσανασχετοῦσι· βαρέως οἴσουσι, παραιτοῦνται. As regards the explanation of δυσανασχετοῦσι with future βαρέως οἴσουσι perhaps we have again a case where the present indicative (δυσανασχετοῦσι) functions as future, see *loc. cit.* above no. 68.

1. Cf. Phot. Bibl. cod. 158, p. 100 b 37 Henry καὶ διωλύγιόν τινα καὶ μακρὴν φρενῆτιν.

2. In Hesych. διακόπτειν ἢ διασκοπεῖν where διακόπτειν was obelized by Latte as dittographia, whereas Theodoridis thinks that διακόπτειν might be a corruption of διασκώπτειν.

871 Probably δώρων γραφή (δωρογραφή codd.)· ὅταν τις αἰτίαν ἔχη (ἔχοι z) τῶν πολιτευομένων δῶρα λαβεῖν, τὸ ἔγκλημα τὸ κατ' αὐτοῦ διχῆ ἐλέγεται, δωροδοκία (-ας Meier) τε καὶ δώρων γραφή. Hesych. 2746 δώρων (Kuster: δωρεὰ cod.)· γραφαὶ obviously we have only the lemma, namely δώρων γραφαί· ...with the explanation missing. An entry, namely *Ἄξ. ῥητ.* 237,3 Bk. alleges that the name of the γραφή was only δώρων γραφή and not γραφή δωροδοκίας, but see on this point Lipsius, *Att. Recht*, 402-403.

875 δωροξενία· ὅταν τις γραφεὶς ξενίας καὶ δῶρα δοῦς ἐκφύγη τὴν ξενίαν [i.e. τὴν γραφὴν ξενίας see Poll. 6, 154] (συκοφαντίαν codd.), δωροξενία λέγεται. See Arist. *Ἄθπ.* 59,3 and cf. Harpocr. s.vv. παράστασις and ἡγεμονία δικαστηρίου, *Ἄξ. ῥητ.* 238, 24 Bk. and Hesych. 2742 δωροξενία. τὸ ἐπὶ ξενία καλούμενον ἀποφυγεῖν δῶρα δόντα. All entries are based on Aristotle as it seems and the mistake originated in Harpocratio. See also Lipsius, *Att. Recht*, 416-17.

ERRATUM. *Ἑλληνικά* 33, 1981, 391 no. 2216 the comment stops at: more disturbed than Photius.