

ADDENDA TO THE *LSJ* GREEK-ENGLISH LEXICON: LEXICOGRAPHICAL  
NOTES ON THE VOCABULARY OF THE *ORACULA SIBYLLINA*\*

One of the most puzzling «literary» works ever composed in the Greek language is a collection of verse passages, purporting to be prophetic utterances and falsely attributed to one or more elusive prophetesses known by the generic name Sibyl. The passages that make up this collection are of diverse length, origin, date and place of composition, and poetic quality. The collection bears the convenient title *Σιβυλλιακοὶ Χρησμοὶ* whereas modern editors have adopted the Latin equivalent, *Oracula Sibyllina*. It survives today only in a fragmentary state, and it is perhaps to be deplored that a large portion of the so-called Sibylline Oracles that seemed to have enjoyed a wide circulation down to the end of the Middle Ages has now been irretrievably(?) lost. The reason why one should regret the loss of these oracles is not so much their high poetic quality, which, to judge from the portion that forms the collection that we now have, must have been unevenly distributed, distressingly poor or utterly non-existent, as the useful linguistic evidence and explicit or cryptic allusions they contain to various historical events either contemporary or prior to the time of composition of these verses. These oracles are, of course, one more instance of a *vaticinium ex eventu*. The existing collection is divided into fourteen books or *λόγοι*<sup>1</sup>. As for their origin, the surviving oracles point to two separate directions, Jewish and Christian<sup>2</sup>, although incorporation of shorter oracles from pagan sources seems unquestionable<sup>3</sup>.

With regard to the date of composition, it is impossible to attain any certainty. Some parts are indisputably earlier than others. But even when there is a consensus among scholars as to the chronological priority of a given book of the *O.S.* over the other books, still there is a disagreement as to the precise time to which a book or

---

\* I would like to express my thanks to Professors Howard Jacobson and David Sansone for their kindness in reading the present article and for their valuable comments.

1. Books IX and X are entirely absent from the collection.

2. Of the oldest, «authentic», pre-Jewish, pre-Christian, Sibylline oracles we have a very sketchy and unsatisfactory picture since very few traces of them have come down to us.

3. The meagre fragments from the genuine, pagan, Sibylline Oracles were collected by Ch. Alexandre in his Book *Excursus ad Sibyllina*, Paris 1856.

parts of it should be dated. For example, Book III, which the consensus of opinion regards as the oldest part of the entire collection<sup>4</sup>, has been dated by some scholars to the middle of the second cent. B.C., while V. Nikiprowetzky considers the time of Cleopatra VII and the Second Triumvirate, (roughly between 69 B.C. - 30 B.C.) as the plausible time of its composition. This book, as well as Book V (dated to the end of 1st cent. A.D., although references to Hadrian suggest clearly that the oracles contained in this division were compiled into a book under that emperor) are considered the oldest in the corpus of the Sibylline Oracles. Both are of Jewish origin and tradition and both were written in Egypt, under the influence of Egyptian Judaism<sup>5</sup>. Books XI-XIV date from the 3rd and 4th centuries A.D.

The Sibylline Oracles, such as they are, merit a close study both for their content and for their linguistic and syntactic form<sup>6</sup>. I am here concerned with the lexical aspect of the *O.S.*, because I believe that not enough attention has been paid to this work either by classicists or patristic scholars. The difficulties involved in the attempt to solve any lexical problems in the *O.S.* are further complicated by the poor manuscript condition in which the *O.S.* have been preserved and the fact that in the collection under discussion we have a combination of heterogeneous lexical components: (a) the religious, biblical or patristic vocabulary, (b) the vernacular, everyday, spoken Greek contemporary with the Sibyllist(s), (c) the vocabulary which, quite plausibly, can be ascribed to the lexical creativity and inventiveness of the Sibyllist(s), and (d) the vocabulary of the Greek epic-poetic tradition. This lexical mosaic, however, which is oftentimes marked by considerable vigor and artistry should not be dismissed as unworthy of study by classical scholars. As will be argued below, many of the words of the *O.S.* demonstrate the indebtedness of the Sibyllists to the rich vocabulary of the Greek epic tradition. The major reason, however, which makes the *O.S.* a precious collection to the philologist is the possibility (or perhaps the certainty) that the corpus of the *O.S.* has preserved epic-poetic vocabulary from poets or poems that have long since perished.

In this lexicographical supplement are included words and meanings of words not listed in *LSJ*<sup>7</sup>. All of them have been assembled from the corpus known as *Oracula Sibyllina*. I do not, of course, intend to conceal the fact that a large part of the lexical material dealt with here has already been treated, with a varying degree

4. Cf. J. J. Collins, *The Sibylline Oracles of Egyptian Judaism* (Soc. of Biblic. Lit. & Scholars Press, Dissert. ser., No. 13, Missoula, Mont. 1974) p. 21.

5. Collins, *op. cit.*, p. XIII.

6. Certain syntactical problems and peculiarities of the *O.S.* were discussed and elucidated by Ervinus Oldenburger, *De Oraculorum Sibyllinorum elocutione*, Rostochii MCMIII.

7. It might be worth pointing out that the *O.S.* is not even listed among the authors and works drawn upon by *LSJ* and *LSJ Supplement*.

parts of it should be dated. For example, Book III, which the consensus of opinion regards as the oldest part of the entire collection<sup>4</sup>, has been dated by some scholars to the middle of the second cent. B.C., while V. Nikiprowetzky considers the time of Cleopatra VII and the Second Triumvirate, (roughly between 69 B.C. - 30 B.C.) as the plausible time of its composition. This book, as well as Book V (dated to the end of 1st cent. A.D., although references to Hadrian suggest clearly that the oracles contained in this division were compiled into a book under that emperor) are considered the oldest in the corpus of the Sibylline Oracles. Both are of Jewish origin and tradition and both were written in Egypt, under the influence of Egyptian Judaism<sup>5</sup>. Books XI-XIV date from the 3rd and 4th centuries A.D.

The Sibylline Oracles, such as they are, merit a close study both for their content and for their linguistic and syntactic form<sup>6</sup>. I am here concerned with the lexical aspect of the *O.S.*, because I believe that not enough attention has been paid to this work either by classicists or patristic scholars. The difficulties involved in the attempt to solve any lexical problems in the *O.S.* are further complicated by the poor manuscript condition in which the *O.S.* have been preserved and the fact that in the collection under discussion we have a combination of heterogeneous lexical components: (a) the religious, biblical or patristic vocabulary, (b) the vernacular, everyday, spoken Greek contemporary with the Sibyllist(s), (c) the vocabulary which, quite plausibly, can be ascribed to the lexical creativity and inventiveness of the Sibyllist(s), and (d) the vocabulary of the Greek epic-poetic tradition. This lexical mosaic, however, which is oftentimes marked by considerable vigor and artistry should not be dismissed as unworthy of study by classical scholars. As will be argued below, many of the words of the *O.S.* demonstrate the indebtedness of the Sibyllists to the rich vocabulary of the Greek epic tradition. The major reason, however, which makes the *O.S.* a precious collection to the philologist is the possibility (or perhaps the certainty) that the corpus of the *O.S.* has preserved epic-poetic vocabulary from poets or poems that have long since perished.

In this lexicographical supplement are included words and meanings of words not listed in *LSJ*<sup>7</sup>. All of them have been assembled from the corpus known as *Oracula Sibyllina*. I do not, of course, intend to conceal the fact that a large part of the lexical material dealt with here has already been treated, with a varying degree

4. Cf. J. J. Collins, *The Sibylline Oracles of Egyptian Judaism* (Soc. of Biblic. Lit. & Scholars Press, Dissert. ser., No. 13, Missoula, Mont. 1974) p. 21.

5. Collins, *op. cit.*, p. XIII.

6. Certain syntactical problems and peculiarities of the *O.S.* were discussed and elucidated by Ervinus Oldenburger, *De Oraculorum Sibyllinorum elocutione*, Rostochii MCMIII.

7. It might be worth pointing out that the *O.S.* is not even listed among the authors and works drawn upon by *LSJ* and *LSJ Supplement*.

of thoroughness and accuracy, in lexicographical works other than *LSJ*. These lexicographical works include: Henricus Stephanus, *Thesaurus Linguae Graecae* (Paris, 8th edition, 1897); Passow, *Wörterbuch der griechischen Sprache* (1912-14); Sophocles, *Greek Lexicon of the Roman and Byzantine Periods* (Boston 1870); Lampe, *A Patristic Greek Lexicon* (Oxford 1961), for whose treatment of vocabulary in the *O.S.* see below in this introduction; and the Greek-Spanish Lexicon, *Diccionario Griego-Español* (= *DGE*) of which only the first fascicle  $\alpha$ - $\acute{\alpha}\lambda\lambda\acute{\alpha}$  has appeared.

The compilation of this lexicographical supplement appears necessary because (1) these lemmata are entirely absent from *LSJ*; (2) their treatment in the above-mentioned lexicographical works does not always seem to be quite satisfactory; (3) even when these lemmata are satisfactorily explained in these lexicographical works, the notes following each lemma in this supplement provide more than a mere explanation of its meaning; they discuss textual problems, emendations and *variae lectiones*, and give the etymology of each lexical item along with parallel word formations in the *O.S.* and in the Greek language in general, points which are not discussed in the above-mentioned lexicographical works.

The vocabulary of the *O.S.* merits inclusion in any lexicon of classical Greek for the following reasons:

(I) For the sake of completion. Almost every dictionary of classical Greek extends to the end of the 6th cent. A.D., and indeed this has been the practice of *LSJ* whose editors state in the preface (p. XI): «it will hardly be denied that some time-limit was called for, and this has been fixed roughly at A.D. 600 in order to include the historians and poets of the reign of Justinian». Words, however, from patristic and byzantine literature, as stated by the editors of that lexicon, were excluded «from the purview of the present edition». Of course, *LSJ*, quite properly, goes beyond that date down to the 12th and 13th and even 15th century A.D. and includes authors (e.g. Photius, Eustathius, Tzetzes, Gregorius Cyprius) who, in the words of the editors themselves, «preserve the fragmentary remains of ancient scholarship» (p. XI). For the same reason, I suppose, the above-mentioned lexicon has, quite appropriately, included words from such Christian and patristic writers as Clement of Alexandria, Origen, Eusebius of Caesarea and others. It is, therefore, most appropriate that the *O.S.* too should, for a similar reason (i.e. because they preserve numerous words whose history goes hundreds of years back before the date of composition of the earliest parts of the collection), be represented in any lexicon of classical Greek. Both in terms of time-limits —some parts of the *O.S.* are as old as 2nd cent. B.C. (Book III)<sup>8</sup>, other parts are dated to the 1st cent. A.D. and

8. Collins, *op. cit.*, p. 21, 117.

early 2nd cent. A.D. (Book V)<sup>9</sup>, and the rest of the collection is not later than the 3rd cent. A.D.<sup>10</sup>, the only exception being the prooemium which is a later addition most probably dating from the 6th cent. A.D.— and in terms of provenance and history of a great part of the vocabulary employed, the *O.S.* should come within the scope of the lexicographer of the classical Greek language, and not be dismissed lightly as belonging to the sphere of Christian and patristic literature. In this respect the title of the series *Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte*, in which the most distinguished modern edition of the *O.S.* was published<sup>11</sup>, may be unintentionally misleading, since not everything included in the collection is of Christian or ecclesiastical nature and origin. As has been conclusively demonstrated, considerable portions of the collection are of Jewish and even pagan origin and composition.

(II) With the exception of only those words which convey notions of the Jewish or Christian religion, e.g. ἀπιστόκορος I.150; 177; 329; θεόχριστος V.68, μαννοδότης II.347, πιστολέτης II.262, Σοδομίτις (γαίη) VI.21, Σολομώνιος I.376; 393; III.167; 241, Σολυμηίς (γαίη) XII.103 and the like, the overwhelming majority of the words and phrases used in the *O.S.* belong to the literary, poetic, language of classical and postclassical (pagan) Greek literature and were gleaned by the oracular versifiers from various poetic literary works some of which have since then perished. Among the authors from whose works not only words but also entire phrases were taken intact or with minor alterations or adaptations and put to use by the Sibyllists, one may mention Homer, Hesiod, the elegists (such as Solon and Theognis), the Presocratics (Empedocles), the dramatists, the Hellenistic poets (Apollonius Rhodius, Aratus, Callimachus) and most probably many others of whom we do not know even the names. A clear picture of the extent to which the diction and phraseology of the corpus of the *O.S.* is indebted to that of the authors mentioned above can be formed even by a casual glance at the extensive index appended by Rzach to his edition of the *O.S.* and entitled *Memoriae Homericae et Hesiodae aliorumque poetarum loci similes* (p. 240-316). Indeed the formulaic or rather «centonic» nature of composition is one of the most prominent features of the *O.S.* It is my strong conviction that most of the unique or elsewhere unattested lexical items of the *O.S.* are words with a long history, used by Greek authors in works which, even though they seem to have left no traces behind them, were undoubtedly accessible to the Sibyllists who drew upon them for their poetic vocabulary; obviously the time of the formation of such words antedates the time of

9. Collins, *op. cit.*, p. 73-75.

10. Lampe, *op. cit.*, p. XXXV.

11. By Joh. Geffcken, Leipzig, 1902.

composition of even the earliest parts of the *O.S.* by a great span of time. It is only proper and fitting, therefore, that such words should be given a place in the lexica of the Greek language and not in special lexica such as a patristic one. Many of these words are *hapax legomena*, i.e. they occur in the *O.S.* only once and appear in no other author who came either before or after the corpus of the *O.S.* and are therefore precious lexical items.

(III) There is no doubt that a large portion of the vocabulary of the *O.S.* constitutes *ad hoc* poetic coinages by the Sibyllist(s) even though it is sometimes extremely difficult or even impossible to determine with certainty which words are attributable to their poetic lexical creativity. Such words whether brilliant or poor linguistic creations bear testimony to the continuing plasticity of the Greek language during the Hellenistic and Roman periods and its ability to form classical-sounding, poetic words.

It is to be noted that the corpus of the *O.S.* is extremely useful to the student of the Greek language and the lexicographer because it also supplies one or more instances of the use of quite a few words which are cited by *LSJ* as *hapax legomena*. A few examples follow:

ἀνακτορίη, ἡ, *lordship*, *rule* A.R. 1.839: *O.S.* IV.66  
 αὐτολόχευτος, ον, Nonn. *D.* 4.427: *O.S.* I.20  
 δειπνολόγος, η, ον, Hes. *Op.* 704: *O.S.* II.258  
 ἔκπαγλα, adv., *S. O.C.* 716 (lyr.): *O.S.* XIII.32  
 εὐπλωτος, ον, *AP* 10.25 (Antip.): *O.S.* III.779  
 κλειδοφύλαξ, ακος, ό, ἡ, Luc. *Am.* 14: *O.S.* 122  
 λιθόξεστος, ον, *IG* 12 (1). 842.9 (Lindos): *O.S.* IV.7  
 ὀπή, ἡ (ὄψομαι, ὄπωμα) *sight, eye* Cerc. 4.23: *O.S.* III.240  
 παγγενέτειρα, ἡ, *AP* 12.97 (Antip.): *O.S.* III.675; 744  
 παλίμπλαγκτος, ον, A. *Pr.* 838: *O.S.* III.625  
 πάμμορος, ον, S. *O.C.* 161 (lyr.): *O.S.* V.65  
 περίτιμος, ον, Call. *Fr.* 75.52 Pf.: *O.S.* IV.170  
 πλατύνωτος, ον, *Batr.* 296: *O.S.* VIII.21  
 ποικιλόμητις, ιδος, ό, ἡ, S. *Fr.* 592.5 (lyr.): *O.S.* III.217  
 πολιοπλόκαμος, ον, Q.S. 14.14: *O.S.* XI.68  
 πολυήσυχος, ον, Schol. rec. A. *Pr.* 139: *O.S.* XIV.332  
 πολυμήλη, ἡ, adj., Suid.: *O.S.* XII.279  
 σταχυητρόφος, ον, *AP* 7.209 (Antip.): *O.S.* IV.79  
 τροπαιοφορέω, Ph. 2.34: *O.S.* XI.299  
 φιλοθρέμμων, ονος, ό, ἡ, Max. Tyr. 7.7: *O.S.* V.395  
 φοβερωπός, ἡ, όν, Orph. *Fr.* 58.2: *O.S.* XIII.78  
 ψυχοτρόφος, ον, Orph. *H.* 16.3: *O.S.* V.500

The list is by no means complete. Such lexical items, however, as constitute additional instances of the use of many Greek words regarded up to now by the lexica as *hapax legomena* were purposely left out of the present article whose scope is to present, discuss and explain only new words, new forms of already-known

words, and new meanings of familiar words. The occurrence, however, in the *O.S.* of so many words believed up to now to be only *hapax legomena* adds special weight to the argument that those poetic words encountered nowhere else except in the *O.S.* and not smacking of Judaic or Christian religion were drawn upon the lexical thesaurus of classical Greek and Hellenistic poetic works, and as such, they are to be treasured as valuable lexical items.

In this supplement are included words of one of the following two categories:

- A. New words and new forms of familiar words missing from *LSJ*.
- B. Familiar words with new, unrecorded, meanings absent from *LSJ*.

The new words, new forms and new meanings dealt with here are absent not only from *LSJ* and *LSJ Supplement* but also from Prof. Robert Renehan's «Greek Lexicographical Notes. A Critical Supplement to the Greek-English Lexicon of Liddel-Scott-Jones» published in *Hypomnemata* vol. 45, 1975 and vol. 74, 1982. As indicated above, a considerable number of words treated in the present article has already been included and explained by G. W. H. Lampe in his *A Patristic Greek Lexicon*, referred to hereafter as Lampe. Quite a few words, however, from among those which make up the vocabulary of the *O.S.* and are to be encountered only there and nowhere else are either conspicuously absent from or mistranslated and misexplained in Lampe's lexicon. Whenever any of the words listed in this supplement happen to have been omitted or incorrectly explained by Lampe, I indicate so. Absence of any reference to Lampe's treatment of any lemma in this supplement is a safe *argumentum ex silentio* that the word in question has been both recorded and correctly explained in Lampe's lexicon.

This supplement includes 250 lemmata. References are to Geffcken's edition (Leipzig 1902). Roman numbers refer to books and Arabic numbers to lines of the *O.S.* Every lemma is followed by a full explanation of its meaning(s) in which it occurs in the *O.S.*, its etymology, citation of similar or parallel lexical formations in the *O.S.* and in the Greek language in general, comments explaining its relation to lemmata contained in *LSJ*, indication of whether a word is a poetic coinage and, where is needed, a discussion of textual problems, emendations and *variae lectiones*. Finally, preceded by an arrow (→), every lemma is given in a minimum of context (followed by other references to the *O.S.* in which the same word occurs in the same meaning); this was done in order to enable the reader to understand more easily its function and meaning in the phrase in which it belongs.

In the layout of this supplement, I have purposely avoided citing after each lemma part or all of the citation contained under the particular word in *LSJ*, except in two or three cases in which for the purpose of avoiding confusion, I deemed it necessary to do so, in order to show the inadequacy of the explanations given by that lexicon.

## LIST OF ABBREVIATIONS

- A. = Aeschylus  
*Agam.* = *Agamemnon*  
*Eu.* = *Eumenides*  
*Pers.* = *Persae*  
*Pr.* = *Prometheus Vincetus*  
*Supp.* = *Supplices*  
adj. = adjective  
adv. = adverb  
Alexandre = C. Alexandre, *Χρησμοὶ Σιβυλλιακοί. Oracula Sibyllina*, crit. edition with notes and Castalio's Latin verse translation, Paris, 1841.  
*AP.* = (*Anthologia Palatina*) *Anthologia Graeca*  
A.R. = Apollonius Rhodius, *Argonautica*  
Ar. *Ach.* = Aristophanes, *Archarnenses*  
Arist. *Pol.* = Aristotle, *Politica*  
Ath. = Athenaeus, *Deipnosophistae*  
*Batr.* = *Batrachomyomachia*  
Call. = Callimachus  
Cerc. Cercidas Iambographus  
cf. = *confer*, compare  
*DGE* = *Diccionario Griego-Español*  
dim. = diminutive  
Doroth. ap. Heph. Astr. = Dorotheus apud Hephæstionem Astrologum  
E. *Ba.* = Euripides, *Bacchae*  
E. *Hec.* = Euripides, *Hecuba*  
*EM* = *Etymologicum Magnum*  
Emp. = Empedocles  
esp. = especially  
fem. = feminine  
fr. = fragment  
Friedlieb = J. H. Friedlieb, *Die Sibyllinische Weissagungen*, crit. edition with German translation, Leipzig 1852.  
Frisk, *G.E.W.* = Hjalmar Frisk, *Griechisches Etymologisches Wörterbuch*, 3 vols. Heidelberg, 1954-1972.  
Geffcken = Joh. Geffcken, *Die Oracula Sibyllina*, crit. edition, Leipzig 1902.  
gen. = genitive  
*Gp.* = *Geoponica*  
Hes. *Th.* = Hesiod, *Theogony*  
Hsch. = Hesychius  
*ibid.* = *Ibidem* (i.e. in the same work)  
*id.* = *idem*  
i.e. = *id est*, namely  
*IG* = *Inscriptiones Graecae*  
*Il.* = *Iliad*  
intrans. = intransitive verb  
Juv. = Juvenal  
Lampe = G. W. H. Lampe, *A Patristic Greek Lexicon*, Oxford 1961  
Lat. = Latin  
Luc. *Am.* = Lucianus Sophista, *Amores*  
Max. Tyr. = Maximus Tyrius  
ms., mss. = manuscript, manuscripts  
neut. = neuter  
Nonn. *D.* = Nonnus, *Dionysiaca*  
*N.T.* = *New Testament*  
Orph. = Orphica  
Orph. *H.* = Orphic *Hymns*  
*O.S.* = *Oracula Sibyllina*  
*O.T.* = *Old Testament*  
Ph. = Philo Judæus  
Phryn. *PS* = Phrynichus Atticista, *Praeparatio Sophistica*  
Pl. *R.* = Plato, *Republic*  
*PLond* = *Greek Papyri in the British Museum*  
plur. = plural  
Plut. *Per.* = Plutarch, *Pericles*  
Poll. = Pollux Grammaticus  
Procop. *Goth.* = Procopius, *De Bello Gothico*  
Ps.-Phoc. = Pseudo-Phocylidea  
Q.S. = Quintus Smyrnaeus  
*q.v.* = *quod vide*  
Rzach = A Rzach, *Χρησμοὶ Σιβυλλιακοί. Oracula Sibyllina*, crit. edition, Leipzig 1891.  
S. = Sophocles  
*Ant.* = *Antigone*  
*El.* = *Electra*  
*O.C.* = *Oedipus Coloneus*  
*Sch.* = *Scholia*  
Simp. *in Ph.* = Simplicius in *Aristotelis Physica commentaria*  
singul. = singular  
Sophocles *Lex.* = E. A. Sophocles, *Greek Lexicon of the Roman and Byzantine Periods from B.C. 146 to A.D. 1100* (Boston 1870)  
Stephanus *Thes.* = Henricus Stephanus, *The-*



<p><i>saurus Linguae Graecae</i> (Paris, the eighth edition, 1897)  <i>s.v.</i> = <i>sub voce</i>  <i>s.v.l.</i> = <i>si vera lectio</i>  subst. = substantive, noun  <i>Suppl.</i> = <i>Supplement</i> (of the <i>LSJ Supplement</i>)  trans. = transitive verb  Tz. <i>H.</i> = Tzetzes, Ioannes, Grammaticus,</p>	<p><i>Historiarum variarum chiliades</i>  <i>v.l.</i> = <i>varia lectio</i>  Verg. <i>Aen.</i> = Vergil, <i>Aeneid</i>  <i>v.s.v.</i> = <i>vide sub voce</i>, i.e. look under the word indicated  <i>v.s.vv.</i> = <i>vide sub vocibus</i>, i.e. look under the words indicated</p>
--	---

## A

**ἄγγελτῆρ, ἦρος**, ὁ subst., = ἄγγελος, ὁ, *messenger of God, angel*.

Poetic coinage. *LSJ* cites only the feminine form of the noun, ἀγγέλτειρα, ἡ. For another collateral epic form in Greek cf. ἀγγελιώτης, ὁ. — ἀθανάτου θεοῦ ἀφθιτοὶ ἀγγελτῆρες II.214; also: 242

**ἀγγέλτρια**, ἡ subst., ἀγγέλτειρα, ἡ, ἄγγελος, ἡ, *messenger*.

*LSJ* cites another poetic form from *Orph. H.* 78.3, ἀγγέλτειρα, ἡ but not the form ἀγγέλτρια, ἡ. — σάλπιγξ πολέμων ἀγγέλτρια VIII.117

**ἀγλαότευκτος, ον**, adj., *splendidly built* (Lampe), *beautifully founded*.

Poetic coinage. For another compound formation with ἀγλαο- as the first component, in the *O.S.*, cf. ἀγλαοφαρῆς in this supplement. — Ῥώμης κτίσις... ἀγλαοτεύκτου XIV.130

**ἀγλαοφαρῆς, ἐς**, adj., *splendidly dressed, wearing beautiful clothes*.

Poetic coinage. For a similar compound formation, in the *O.S.*, with ἀγλαο- as the first component, cf. ἀγλαότευκτος in this supplement. — σὺν ἀγλαοφαρέσι κούραις III.454

**ἀγριηνός, ἡ, ὄν**, adj., = ἄγριος, *wild, not domesticated*; Lat. *agrestis*.

Poetic coinage. Erroneously, in Geffcken's edition the accent is put on the antepenultimate ἀγρίηνα whereas the word is oxytone, ἀγριηνά. The word is cited from *O.S.* and accented correctly in the Lexica of Stephanus, Sophocles, and Lampe. The word occurs also in *DGE* which, however, under influence of Geffcken's error places the accent on the wrong syllable, ἀγρίηνος. That all adjectives with the suffix -ανο- and -ᾶνο-, -ηνο- are oxytone can be seen with a quick glance at all the instances of such adjectival formations in C. D. Buck and W. Petersen, *A Reverse Index of Greek Nouns and Adjectives*, Chicago 1945, p. 261 ff. Adjectives in -ηνός are quite rare in Greek, the suffix -ηνο- not being very productive. From Buck and Petersen's *A Reverse Index* one may cite the following: ἀβακηνός (Hesych.), ἀγρηγόν (Poll., Hesych.), ἀκμηνός (Hom., Paus.), ἀμενηνός (Hom.), ἀργηνός (Theognost.), γαλαθηνός (Hom.), θηληνός (Cyrill.), κοπρηνός (Byz.), κολοσσηνός (Strab.), παγηνός (Hesych.), πατηγόν (Hesych.), πετεηνός (Epic and poet.), ποτηνός, πτηνός, σαχαρικηνός (Achmes), σκαληνός (Democr.,

Hipp.), τυρβηνός (Hesych.), χαλκεηνός (IG 7.2417.75), ψεφηνός (Pind.). Curiously enough, the word ἀγριηνός is absent both from Buck and Petersen's *A Reverse Index* and Paul Kretschmer and Ernst Locker's *Rückläufiges Wörterbuch der griechischen Sprache*, Göttingen 1944. Stephanus *Thes.*, which as said above, cites the word from our source, regards it possibly the same as the form ἀγριανός cited by Ducange from *Chron. Alex.* p. 264: καὶ πλῆθος ἦν ἐν τῇ Ῥώμῃ τῶν ἀγριανῶν. — λαβῶν ἀγριηνὰ πετεινά VII.79

**ἀγχίπαλος, ον**, adj., = ἀγχέμαχος, ἀγχιμαχητής, *fighting hand to hand, fighting in close contest*; Lat. *comminus pugnans*.

Poetic coinage. Formation: ἀγχι + πάλ- < πάλη, ἦ, παλαίω *to wrestle*. For similar formations in Greek cf. ἀντίπαλος and ἰσόπαλος. — πολλά δὲ κυδιάοντες ἐν ἀγχιπάλοισι μαχηταῖς XII.119

**ἀδευής, ἐς**, adj., = δεόμενος, *wanting, being in need of*; Lat. *indigens*.

Not in Lampe. If Meineke's emendation, ἀδευής, is correct, then the ἀ- of this word is not ἀ- *privativum* (στερητικόν) but ἀθροιστικόν. — βιότου δέ τε πάμπαν ἀδευής VII.3. [ἀδευής is a felicitous emendation proposed by Meineke instead of the meaningless reading ἀδευκής of the mss. which was retained but daggered by Geffcken].

**ἀδιψητος, ον**, adj., (I) = ἀδιψος, *not thirsty, i.e. not needing irrigation*.

→ ὀππότε κεν <δ'> Εὕης μιαρὸν γένος... ῥίζησιν ἀδιψήτοισι τεθηλός I.185; also III.403. (II) = ξηρός, *dry, unable to be penetrated by water, waterproof.*, of Noah's Ark. — ἐν ῥίζησιν ἀδιψήτοισι... δουράτεον... δῶμ' ἄφθιτον ἀσκήσασθαι I.132

**Ἄδωναῖος, ὁ**, subst., lord, master, *God the Father* of the Old Testament.

This is a Hellenized Hebrew word, Ἄδωνατ, *lord, master, the God of the Jews*. Not in Lampe. Poetic coinage. The word does not mean the same as the Greek words Ἄδωνις, Ἄδώνιος, the Homeric and later Ἄιδωνεύς (*Il.* 5.190; *A. Pers.* 65), or the deceptively identical form Ἄδωναῖος, cited by Stephanus from Suidas Ἄδωναῖος ὁ ὑπὸ τὸν Ἄδην and explained by Stephanus *Thes. infernalis, Tartareus, qui sub imis Tartaris est*. The word is cited by the Sophocles *Lex.* (in the same meaning as in the *O.S.*) from other sources, but is absent from *DGE*.

→ ἦνίκα δ' ἀνστήσῃ νέκυας... Σαβαῶθ Ἄδωναῖος ὑψικέραυτος II.239

**ἀείφατος, ον**, adj., *always talked about, famous*; Lat. *semper celebratus, is de quo homines semper loquantur*.

Poetic coinage. Formation ἀεί + φᾱ-, φᾱμί, φημί. For a similar compound poetic formation, in the *O.S.*, cf. κενεήφατος (III.372) *q.v.* in this supplement — περικαλλές ἀείφατον ἔρνος ἄριστον (of Helen of Troy) III.415

**ἄετοφόρος, ον**. For metrical reasons one should perhaps adopt the emendation proposed by Alexandre, ἀητοφόρος, adj., *an eagle-bearer*, of the standard-bearing Roman legions.

Poetic coinage. The Lat. *aquilifer* and the Greek ἀετοφόρος, ὁ, which is cited by *LSJ*, are used only as substantives, whereas the word ἀετοφόρος in the *O.S.* is used only as an adjective. The *LSJ Suppl.* does indeed cite an instance of the adjectival use of the word ἀετοφόρος. The word, however, in *LSJ* is used of a coin *bearing an eagle* and not of the Roman legions whose military standards carried the representation of an eagle. — καὶ γὰρ ἀετοφόρων λεγεώνων δόξα πεσεῖται VIII.78

**ἄθλευμα, ατος**, τό = ἄθλος, ὁ, ἄθλημα, τό, *prize-contest, contest*; Lat. *certamen*.

Poetic coinage. Cited by *DGE* and Sophocles *Lex.* but absent from Stephanus *Thes.* The word is a derivative of ἀθλεύω just as the classical ἄθλημα is a derivative of ἀθλέω — θήσει δ' ἀθλεύματα λαοῖς XII.90

**Αἰγοκεράστης**, ὁ = Αἰγόκερως, ὁ, *Capricorn*.

Poetic coinage. Formation: Αἰγο- (Αἶξ) + κεράστης, ὁ, *horned*. The regular form Αἰγόκερως also appears in the *O.S.* (V.519). — Αἰγοκεράστης / Ταῦρος τ' ἐν Διδύμοις μέσον οὐρανὸν ἀμφιελίξῃ V.207

**Αἰγυπτιᾶς, ἄδος**, adj., = Αἰγυπτία, Αἰγυπτιακή, *Egyptian*.

Incorrectly, the accent in Lampe is put on the penultimate, whereas the word is oxytone. Cited by *DGE* from our source, the word is absent both from Stephanus *Thes.* and Sophocles *Lex.* Poetic coinage. For a similar poetic formation in the *O.S.* cf. Βηρυτιᾶς in this supplement. — νηδὸν... Αἰγυπτιάδος γῆς V.507

**αἰδοίη**, ἡ, subst., = αἰδώς, ἡ, *sense of shame, sense of honor, regard for others*; Lat. *pudor*.

Poetic coinage. Formation: We have here a substantivization of the feminine form of the adjective αἰδοῖος, οῖη, οῖον, by way of analogical influence of the antonym ἀναιδείη, ἡ. The word is cited by *DGE* from our source but is absent from Stephanus *Thes.* and Sophocles *Lex.* — αἰδοίην προλιπόντες, ἀναιδείην ποθέοντες I.175; also: VIII.184

**αἶθων, ωνος**, ὁ, subst., = αἶθων θῆρ, *red-brown* (or: *fierce*) *wild beast*.

The word in this meaning is absent from Lampe, *DGE*, Stephanus *Thes.* and Sophocles *Lex.* *LSJ* cites the word only as an adjective, in the sense *tawny, red-brown, shining, fierce*, but not as a substantivized adjective. The word αἶθων came to be used as a noun through a kind of ellipsis involving the omission of the word θῆρ with which it initially formed an adjective-noun phrase. Cf. the phrase αἶθωνες θῆρες Pl. *R.* 559d. It seems that the words αἶθων (subst.) and θῆρ are used interchangeably in the *O.S.* e.g. θυμὸν ἔχοντ' αἶθωνος, (VIII.155) and θυμὸν ἔχων θηρὸς (XI.180). — θυμὸν ἔχοντ' αἶθωνος VIII.155

**Αἰνεάδης, ου**, ὁ, *descendant of Aeneas*, plur. Αἰνεάδαι, οἱ, the descendants of Aeneas, i.e. the Romans.

Not in Lampe. The word in this sense does not seem very common in Greek

literature outside the *O.S.* It is cited by Stephanus *Thes.* from other sources but in the same meaning and by *DGE* from other sources and in a different sense i.e. as a patronymic and surname. In Latin the loan word *Aeneades*, *ae* < Greek Αινεάδης is quite common: Lucret. *De Rerum Nat.* I.1, Verg. *Aen.* VIII.648; *Ibid.* IX.653, Ovid *Trist.* II.261. — παμφύλου πολέμοιο δαήμονας ἔξει ἄνακτας, Αἰνεάδας III.412

**αἰσχρόβιος, ον**, adj., *of a shameful life, associated with immoral life.*

For other compounds with -βίος, in Greek, cf. αἰωνόβιος, μακρόβιος, ἀμιμητόβιοι *et al.* — αἰσχροβίῳ φιλοχρημοσύνη III.189

**αἰώνιον**, adv., = αἰωνίως, *eternally, forever.*

Not in Lampe. In this adverbial function the word is absent from *DGE*. For similar formations in Greek, i.e. adverbs derived from the accusative singular of neuter adjectives without the use of a characteristically adverbial ending, cf. πάμπαν, πρόπαν, δακρυόεν, αἰφνίδιον. It is obvious that, in the case of such formations, what is now perceived as an adverb was originally an adjective modifying an internal (or cognate) accusative. For similar adverbial formations, in the *O.S.* cf. κουρίδιον, *q.v.*, and λάθριον, *q.v.* in this supplement. — Λέσβος... αἰώνιον ἔξαπολεῖται V.316

**ἀκροστίχιον**, τό, subst., *the initial letter of a line or verse.*

*LSJ* cites only the words ἀκροστιχίς, ἦ and ἀκρόστιχα, τά but in a different sense, i.e. *acrostic*. — ὁ νῦν προγραφεῖς ἐν ἀκροστιχίσις θεὸς ἡμῶν VIII.249; also: XI.17; 23

**ἀκτερής, ἔς**, adj., = ἀκτερείστος, ἀκτέριστος, (*deprived of and, therefore*.) *unhallowed by funeral rites.*

*LSJ* cites the word only as a probable reading in Hsch. (5th cent. A.D.). The reading, however, ἀκτερίς (sic) in the mss. of this lexicographer is doubtful and its meaning uncertain; and even if it is a corruption of ἀκτερής, Hsch. postdates the *O.S.* and especially Book III, which is undoubtedly the oldest in the collection, dating from the 1st cent. B.C., by five or, probably six, centuries. — κούρους δ' ἀκτερέας <ὀπόσους> βυθὸς ἀμφοπολεύσει III.481

**ἀκτινόεις, εσσα, εν**, adj., = ἀκτινωτός, *emitting rays, equipped with rays*; Lat. *radians, radiatus, a, um.*

The quantity of the antepenultimate in ἀκτινόεις is shortened in the *O.S.* *metri gratia*. — πολλὰ μὲν ἐξῆς ἄστρα, καὶ ἀκτινόεντα κομήτην XIV.270

**ἀλλαγή, ἦ** = ἀλλαγῆ, ἦ, *change, alternation.*

Poetic coinage. For a similar poetic formation, in the *O.S.*, cf. μηχανή, ἦ, *q.v.* in this supplement. — καιρῶν δ' ἀλλαγίη II.157

**ἀλλοδίκης, ὁ**, subst., *he who judges unfairly, unfair in administering justice, falsch richtend* (Friedlieb).

Poetic coinage. The explanation given in Lampe, *having strange notions of justice* is

far from correct. Formation: ἄλλ-ος, in the sense *other than right, wrong, bad* (see *LSJ s.v. ἄλλος* III.4) + δίκ-η. For this meaning of ἄλλος cf. also the adverb ἄλλως in *LSJ s.v. ἄλλως* II.3. — ἀνὴρ... ἄγριος ἀλλοδίκης III.390; also: XI.216

**Ἄλπις, εως**, ἡ = αἰ *Ἄλπεις, the Alps.*

Cf. Lat. collateral form *Alpis*, gen. *Alpis* (singul.). Not in Lampe. — παρὰ δύσβατον Ἄλπιν VII.103

**ἀμολγαίη**, ἡ, *the evening twilight, night.*

The *LSJ* cites only the adjective ἀμολγαῖος, which, however, has a completely different meaning, (although both, ultimately, derived from the same root, namely that of ἀμέλγ-ω, cf. Frisk, *G.E.W.*, I p. 94): *made with milk* (*LSJ*). Our word is related in sense to the Homeric ἀμολγός, in the phrase νυκτὸς ἀμολγῶ II. II.173. Euripides (Nauck 104) uses the word ἀμολγός, ἡ, as an adjective of νύξ. In the Orph. *H.* (34.12) the word ἀμολγός, ὁ, is used again (contrary to what *LSJ*, erroneously, says *s.v.* ἀμολγός, ὁ) as an adjective of νύξ and not as a noun: καὶ δ' ἀμολγοῦ νυκτὸς. It is very likely that ἀμολγαίη, ἡ, is a poetic formation dictated most probably by reasons of metrical convenience. — ἀλλ' ὀπότεαν.. θεὸς... ποιήσῃ / ἡμερίην σκοτέεσσαν ἀμολγαίην XIV.221 [i.e. *when god has turned day into a dark night*]

**ἄμυρος, ον**, adj., in the *O.S.* V.129 the word ἄμυρος is used in an intended playful combination of meanings: (a) *without perfumes*, ἄ-(privativum) + μύρον, τό, *perfume* (b) ἄ-(privativum) + Μύρα, Myra, a famous city in Lycia which is indeed being talked about in *O.S.* V.129 and (c) ἄ-(ἀθροιστικόν) + μῦρ-(>)μύρομαι, *to flow*, cf. *LSJ s.v.* II.2), ἄμυρος, *watery, flooded by water*, because in this passage there is explicit reference to a flood that will destroy Lycia in Asia Minor. So within one and the same word we are to discern all three meanings, all referring to Lycia: (a) *without perfumes, unadorned, unhappy, miserable*, (b) *without its city Myra*, since the city will be destroyed, and (c) *overwhelmed by water, watery, flooded by the waves of the sea*. Although listed in Lampe, the word is not understood there in its full compass and all intended meanings. *LSJ* cites the word from *S. Fr.* 152 but is undecided whether it means *watery* or *not perfumed*. The same triple playful combination of meanings may be seen in the word μυρίπνους which, in the *O.S.*, occurs in the same line as ἄμυρος, both of them referring to Lycia. — τὴν Λυκίης ἄμυρον καὶ τὴν μυρίπνου ποτὲ χέρσον V.129

**ἀμφαναδείκνυμι**, *to proclaim, to appoint, to nominate.*

The explanation given in Lampe, *display all round*, does not seem to be correct. See also *s.v.* ἀνταναδείκνυμι in this supplement. — τὸν ἐὸν γόνον ἀμφαναδείξας XII.204. [Instead of the reading ἀμφαναδείξας of the mss. which was adopted by Geffcken, Meineke proposed the emendation ἀνταναδείξας (from ἀνταναδείκνυμι *q.v.* in this supplement).]

**ἀμφικατέργω**, *to shut in from both sides, to besiege from all sides, to overwhelm*; Lat. *utrimque opprimere*.

Formation: ἀμφί + κατὰ + ἔργω (= εἶργω). — πύρινος τροχὸς ἀμφικατέρξει / αὐτούς II.295

**ἀμφιπρόσωπον**, τό, subst., *treacherous face, two-faced, deceiving personal appearance*; Lat. *duplex persona, dolosa persona*.

This word does not occur, as a noun, in the Greek lexica, which give only the adjective ἀμφιπρόσωπος, but with a quite different meaning, (1) *double-faced*, as an epithet of Janus and Hecate (2) of a battle, *on two fronts*. — ὀπόσοι δολίους καὶ ἀναιδέσιν ἀμφιπροσώπους II.263

**ἀναιάζω**, *to cry aloud* αἰᾶ.

Formation: ἀνά + αἰάζω. *LSJ* cites only the simple αἰάζω.

The preposition ἀνά, as the first component of compound verbs of *wailing aloud* is quite common: ἀναθρηγέω, ἀνακλαίω, ἀναλύζω, ἀνοιμώζω, ἀνολολύζω, ἀνολοφύρομαι. (I) trans., *to bewail aloud (somebody or something), to mourn aloud over (somebody or something)*. — Ἑλλάδα τὴν τριτάλαιναν ἀναιάξουσι ποιηταί V.137; also: 315 (II) intrans. *to wail aloud, to mourn aloud*. — καὶ τότ' ἀναιάξουσιν ὁμοῦ V.312; also: 315

**ἀνάκτορον**, τό, subst., = ἀνακτορῆ, ἡ, *lordship, rule, sovereignty, power, method of government*. — οὐ βασιλείον ἔχοντες ἀνάκτορον, ἀλλὰ τυράννων XIV.197

**ἀναστασίη**, ἡ, subst., = ἀνάστασις, ἡ, *destruction*; Lat. *eversio*.

Poetic coinage. Formation: ἀναστασίη < ἀνάστασις. For a similar formation, in the *O.S.*, cf. ἐπαναστασίη (I.378) < ἐπανάστασις. Incorrectly, the word is cited by Lampe in the form ἀναστασία, ἡ, instead of in the correct epic form ἀναστασίη, ἡ. Cf. what I have said under γαμοκλοπίη, ἡ, in this supplement. — ἀναστασία τε πολήων IV.69

**ἀνασταχυόμαι**, οὔμαι, *to cause to spring up*.

Lampe cites this verb from the *O.S.* but, incorrectly, explains it as middle, *to rise up*, whereas the verb is deponent and causative. *LSJ* cites only the active non-contracted verb ἀνασταχύω. Poetic coinage. — ἀλλὰ Μακεδονίη... Εὐρώπη δὲ μέγιστον ἀνασταχυώσεται ἄλγος III.382; also: XI.200, XII.194

**ἀνηροσίη**, ἡ, subst., *want of ploughing, the inability of being tilled, the state of remaining untilled*.

Poetic coinage. Formation: ἀ-(privativum) + ἄροσ-ις (*ploughing*) < ἀρό-ω, Lat. *arare*. — βροτοὶ... κλαύσουσιν... ἀσπορίην καὶ ἀνηροσίην III.542

**ἀνοικοδόμητος**, ον, adj., *unbuilt, not rebuilt*.

Formation: The adjective does not derive from ἀνοικοδομέω (< ἀνά + οἰκοδομέω), but from ἀ-(privativum) + οἰκοδομητός. — ταύτην ἔρριψεν καὶ ἀνοικοδόμητον ἀφῆκεν V.409

**ἀνταναδείκνυμι**, *to display, to appoint, to nominate*, ἀνταποδείκνυμι in the sense of *LSJ* s.v. ἀνταποδείκνυμι I.2.

See s.v. ἀμφαναδείκνυμι in this supplement

**ἀπαφητός, ἡ, ὄν**, adj., of the law of God, *deceivable, susceptible to being circumvented, capable of being deceived with impunity*.

The rendering of this word by Friedlieb and Kurfess as *trügerisch* (= deceptive, deceitful, insidious) is both inappropriate and incorrect. The adjective is passive in meaning as are all the verbal adjectives in -τός, -τή, -τόν. Cf. Kühner-Blass *Gramm. Griech. Sprache* II, p. 288 ff. The verb is related to ἀπαφίσκω, ἐξαπαφίσκω = ἀπατάω, *to deceive*. — θεοῦ νόμον εἰδήσουσιν / οὐκ ἀπαφητόν ἐόντα VII.129

**ἀπιστόκορος, ον**, adj., *filled with unbelief* (Lampe), *sated with lack of faith*. Incorrectly, in Geffcken's edition the accent is placed on the penultimate, whereas the word is proparoxytone as having passive meaning according to the pattern κεραυνόβολος (passive) ↔ κεραυνοβόλος (active), πρωτότοκος (pass.) ↔ πρωτοτόκος (act.), ταυρόκτονος (pass.) ↔ ταυροκτόνος (act.) and the like. Poetic coinage. Formation: ἀπιστ- (ἀπιστέω, ἄπιστος, ἀπιστία, ἡ) + κόρ- (< κόρ-ος *satiety*, κορ-έννυμι). For a similar formation, in the *O.S.*, cf. ἀπληστόκορος *q.v.* in this supplement. For similar formations in Greek cf. ἀψίκορος, διάκορος, τραπεζόκορος. — ἄνδρες ἀπιστόκοροι I.150; also: 177, 329

**ἀπληστόκορος, ον**, adj., *filled with insatiety, greedy, insatiable*. Incorrectly, in Geffcken's edition the accent is placed on the penultimate, whereas the word is proparoxytone as having passive meaning, cf. ἀπιστόκορος above. Poetic coinage. Formation: ἀπληστ- (< ἀπληστία) + κόρ- (< κόρ-ος, κορέννυμι) = ἀπληστίας κεκορεσμένος. For similar formations, in the *O.S.* and in the Greek language in general, v.s.v. ἀπιστόκορος above. — ἀπληστοκόρους βασιλῆας XIV.5; also: 20

**ἀποθωρήσσω**, trans., figur., *to divest oneself of a quality as if of a breast-plate, to divest oneself of (a habit), to strip oneself of*.

Poetic coinage. *LSJ* cites only the poetic, simple, verb θωρήσσω, whereas the compound ἀποθωρήσσω, s.v.l., does not seem to be attested anywhere except, possibly, in *O.S.* III.455. For a similar formation in Greek cf. ἀποθωρακίζομαι in a literal sense, *to put off one's coat of mail* (*LSJ*), Procop. *Goth.* 4.32. The word is cited by Sophocles *Lex.* from *O.S.* III.455 but is explained there literally, «to take off armor», whereas the context in which it occurs ὕβριν ἀεικελίην ἰδίην ἀποθωρήξουσιν shows that the word is to be understood here figuratively. — ἄλοχοι δὲ... ὕβριν ἀεικελίην ἰδίην ἀποθωρήξουσιν III.455 [The word ἀποθωρήξουσιν is the reading of the mss. For the emendation proposed by Alexandre and followed by modern editors v.s.v. ἀποθωσσω below.]

**ἀποθωύσσω**, trans., = θωύσσω (*LSJ* s.v. θωύσσω 2b) ἀποδύρομαι, ἀποιμώζω, ἀπολοφύρομαι *to lament loudly, to bewail loudly*.

Citing the simple verb θωύσσω, *LSJ* s.v. 2.b explains as follows: *lament, bewail*, dub. in *IG* 12(3).9 (Syme). — ἄλοχοι δὲ... ὕβριν ἀεικελίην ἰδίην ἀποθωύζουσιν III.455 [ἀποθωύζουσιν is an emendation, reluctantly proposed by Alexandre («*an potius ἀποθωύζουσι?*») and unreservedly adopted by Geffcken and Kurfess. The reading of the mss. is ἀποθωρήζουσιν from the verb ἀποθωρήσσω (*q.v.* in this supplement) which is not cited by the lexica either.]

**ἀποσκεπής, ἔς**, adj., = ἀσκεπής, ἔς, ἀσκέπαστος, ον, *uncovered, unclad, naked*.

Poetic coinage. — ἀποσκεπέεσσι μῆλεσσιν I. 37

**ἀργυρόκρανος, ον**, adj., *wearing a silver helmet* or more probably *silver-haired*, i.e. *grey-haired*; *mit silbernem Haupt* (Kurfess). The adjective refers to the emperor Hadrian who in *O.S.* V.47 (= XII.164) is described as ἀργυρόκρανος and in *O.S.* VII.52 as πολικόκρανος, *q.v.* in this supplement. — ἀργυρόκρανος ἀνὴρ V.47 (= XII.164)

**ἀρητήρ, ὁ**, instead of \*ἀρηκτήρ, ὁ = ἀρωγός, *helper*.

Formation: It seems that ἀρητήρ is a corrupted form of the unattested word \*ἀρηκτήρ, ὁ, deriving from the stem of the verb ἀρήγω. This is the only possible explanation of the origin of this word, considering the fact that nowhere in the Greek dictionaries does the verb ἀράομαι, *to pray to (a god), to pray for, to imprecate, to curse*, or its derivatives, ἀρητήρ, ὁ, ἀρήτεια, ἡ, ἀρητήριον, τό, and others, carry the notion of *helping*. The word, therefore, ἀρητήρ, ὁ, of *O.S.* XIII.151 should be corrected into \*ἀρηκτήρ in which case it is a synonym of ἀρωγός, both from ἀρήγω. — αὐτὰρ ἔπειτα / ἀρητήρ ἦξει ὁ πανύστατος ἠλιόπεμπτος XIII.151

**ἀρμόνιος, ἰα, ον**, adj., *well-fitting, fitted, suitable*.

While citing the adjective ἀρμόνιος, *LSJ* does not cite the feminine form ἀρμονία of the adjective. — ἀρμονία κληῖς περὶ πῶμ' ἐγενήθη I.214

**ἀρσενοκοιτέω, ῶ**, *to practise sodomy*.

Lampe cites this word not from the *O.S.* but from Origen, Eusebius Caesariensis and Johannes Malalas. *LSJ* cites only the noun ἀρσενοκοίτης (or ἀρρενοκοίτης). — μὴ ἀρσενοκοιτεῖν II.73

**ἀτασθάλιος, ον**, adj., = ἀτάσθαλος, ον, *wicked, presumptuous*.

Not in Lampe. *LSJ* cites ἀτασθάλεος, from *EM* 261.56, but it does not seem to occur in any ancient author. In the *O.S.*, however, the correct form of the word is ἀτασθάλιος, given the fondness of the Sibyllist(s) to employ parallel poetic formations in ἰος, ἰα, ἰον from nouns and adjectives in ος, α or η, ον, e.g. ἀλλαγίη, ἡ < ἀλλαγῆ, ἐπαέθλιον, τό < ἐπαθλον, μηχανίη, ἡ, < μηχανή, παμφύλιος, ον, < πάμφυλος, *et al.* — ἐξ... ἀτασθαλίων ἐπινοιῶν V.81 [Rzach, Geffcken, and



Kurfess, unfortunately, adopt Volkmann's emendation ἀτασθαλιῶν, (= gen. plur. of the noun ἀτασθαλίη, ἡ, *an act of presumption, a presumptuous sin*); such an emendation here, however, is quite inappropriate, since what is needed in V.81 is not a noun which is already there, i.e. ἐπινοιῶν, but an adjective, ἀτασθαλίων, to qualify the noun ἐπινοιῶν. Besides the form ἀτασθαλίων is the reading of the mss. and has been accepted by Alexandre and Friedlieb.]

**αὐτογένητος, ον**, adj., = αὐτογενής, *born of himself, self-engendered*.

The word is cited by *LSJ* from Simp. in Ph. 824.16 on the assumption that αὐτογένητος is the correct reading (*s.v.l.*). This is the only instance of the use of the word as cited by *LSJ*. — αὐτογένητος, ἄχραντος, ἀένναος ἀίδιός τε VIII.429

**αὐτοκέραστα**, adv., = αὐτοκρατορικῶς, *absolutely, with absolute authority, autocratically*; Lat. *domini ritu solius ipsius omnia sub imperio suo regentis*.

Incorrectly Lampe, although giving *O.S.* VIII.135 as its reference, cites the word as an adjective, αὐτοκέραστος, which is patently wrong, the word αὐτοκέραστα in the *O.S.* being undoubtedly an adverb.

Formation: < αὐτόκερας, a collateral form of αὐτόκρας. For αὐτόκερας (= αὐτόκρας) cf. *LSJ s.v.*: «*self-mixed*, Poll. 6.24; used as adv. acc. to Phryn. *PS* p. 1B.» *LSJ*, furthermore, cites from Phryn. *PS* p. 1B the word αὐτοκέραστος, with the following explanation: «*self-mixed*, i.e. *unmixed*, properly of light wines that need no water», which it characterizes as dubious. Nowhere, however, is the figurative use of these words attested. But it is not to be forgotten that both the verb κεράννυμι, whose root is the underlying second component in the word αὐτοκέραστα, and its derivatives are used figuratively and in a political context: Cf. ἐν ταῖς εὖ κεκραμέναις πολιτείαις Arist. *Pol.* 1307<sup>b</sup>30, ἡ ἄκρατος δικαιοσύνη πρὸς ἀδικίαν τὴν ἄκρατον Pl. *R.* 545<sup>a</sup>, ἄκρατος ἐλευθερία *Id.* *R.* 562. Cf. also Arist. *Pol.* 1273<sup>b</sup>37.

As for the adverbial ending -α (< accus. plur. of neut. adjectives) of adverbs in the positive degree, instead of the normally expected -ως, i.e. αὐτοκεράστως, one can safely trace it to the ending of neut. adjectives in the superlative degree, e.g., ἄριστα, ἤκιστα, χεῖριστα, ἤδιστα and the like which, without any morphological change, function also as superlatives of the respective adverbs. Such adverbial endings in the positive degree were quite common in the Hellenistic Koine and are to be found quite often in papyri; Cf. ἀκίνδυνα παντὸς κινδύνου καὶ ἀνυπόλωγα (*sic*), «*Michigan Papyri*», *American Studies in Papyrology* 14 (1975) 20 with G. M. Browne's comment *ad loc.* p. 23. Such adverbs occur quite frequently in the *O.S.*; cf. δυσβασάνιστα VII.128, and πάμπιστα (*v.l.* πάμπυστα) VII.138.

→ ἕτερος βασιλεὺς βασιλεύσει... ἄρξει δ' αὐτοκέραστα θεοῦ βουλαῖσι μεγίστου VIII.135

**ἀφιλοξενίη**, ἡ, subst., ἀξενία, ἡ, *inhospitality*.

Poetic coinage. The adjective ἀφιλόξενος, which is cited by *LSJ*, comes from the 12th cent. Eustathius. — τῆς ἀφιλοξενίης ταύτην δείξουσι τράπεζαν VIII.304

**ἀχάλαζος**, ον, adj., *free from hail, not experiencing hailstorms*; Lat. *grandine carens* (Alexandre).

For similar formations in Greek cf. ἄβροχος, ἄνομβρος and the like. — αἰθῆρ... ἀχείματος ἡδ' ἀχάλαζος III.369

## B

**Βαβυλών, ὠνος**, ὁ, adj., = Βαβυλώνιος, *Babylonian, inhabitant of Babylon*.

Both *LSJ* and Lampe cite only the noun Βαβυλών, ὠνος, ἡ, *the city of Babylon*. — καὶ Πέρσας ὀλέσει καὶ Ἰβηρας καὶ Βαβυλῶνας V.116

**βαθρηδόν**, adv., *from the very foundations*; Lat. *funditus*.

Not in Lampe. The fondness of the Sibyllist(s) for adverbs in -ηδόν and -δόν is manifested in many instances: βροντηδόν V.345, ὁμοθυμαδόν III.458, ποταμηδόν V.335, πρηνηδόν V.399, ψαμαθηδόν V.97. Cf. also Chaldaean Oracles, ed. Places: στιβαρηδόν 2, σκιρτηδόν 146, ἀγγεληδόν 154 [ed.]. — Πέργαμος ἡ τὸ πάλαι σεμνή βοτρυδόν ὀλεῖται V.119 [Instead of the meaningless reading of the mss., βοτρυδόν, which was adopted by Geffcken, Alexandre proposed βαθρηδόν which makes perfect sense.]

**βαρβαρόθυμος**, ον, adj., *he who has a savage character, of a barbarous disposition*.

Poetic coinage. For a similar formation, in the *O.S.*, cf. βαρβαρόφρων *q.v.* in this supplement. — ὑπὸ τ' ἐχθρῶν βαρβαροθύμων III.332

**βαρβαρόφρων**, ον, adj., *of a savage mind, of a barbarous disposition*.

Poetic coinage. For a similar, compound, formation, with βαρβαρο- as the first component, in the *O.S.*, cf. βαρβαρόθυμος *q.v.* in this supplement. — τὴν δ' αὖ (sc. φωνῆν) βαρβαρόφρων, ... ἐκκόψας δώσει μισθόν I.342; also: V.96

**βαρυκτυπής**, ἑς, adj., = βαρύκτυπος, ον, *heavy-sounding, loud-thundering*.

Poetic coinage. For another similar, compound, formation, with βαρυ- as the first component, in the *O.S.*, *v.s.v.* βαρυσθενής, ἑς, in this supplement. — βαρυκτυπέων δουπήματα βροντῶν VIII.432

**βαρυσθενής**, ἑς, adj., = *mighty, strong, powerful*.

Poetic coinage. For another, compound, poetic formation with βαρυ- as the first component, in the *O.S.*, cf. βαρυκτυπής, in this supplement. — πόλις... βαρυσθενέος ποταμοῖο XIV.101

**βασιλειον**, τό, and ionic-epic βασιλήιον, τό, subst. = βασιλεία, ἡ, (*LSJ s.v.* βασιλεία, ἡ, I.1), *kingdom*.

Not in Lampe. Both forms occur in the *O.S.* *LSJ* cites only the noun βασιλειον,

τό, and the Ionic form βασιλήϊον, τό, from various other authors but not in this meaning; *LSJ* s.v. βασιλείον, τό: α. 1a *kingly dwelling, palace...* b. *seat of empire, capital...* 2. *royal treasury...* II. *tiara, diadem...* III. = ἄλιμος... IV. Βασίλεια, τά, *festival of Zeus Basileus...* — Αἰγύπτου βασιλείον III.159 — καὶ τότε δὴ ἐξεγερεῖ βασιλήϊον εἰς αἰῶνας III.767

**βασιλῆϊς, ἡ, ἴδος**, subst. Not in Lampe. *LSJ* cites the word βασιλῆϊς, ἡ, as being only either (1) a peculiar feminine formation of the adjective βασιλείος, *royal* or (2) = βασιλεία, ἡ, *queen*. The word has three meanings in the *O.S.*: (I) = βασιλεία, ἡ, (*LSJ* s.v. βασιλεία, ἡ, I.1), *kingdom*. — ὅσσαι ἀνθρώπων βασιληίδες ἠγερέθονται III.166; also: VIII.332. (II) *royal rule, reign, kingship*. — αὐτὰρ ἔπειτ' ἄλλης βασιληίδος ἔσσεται ἀρχή III.175; also: 192. (III) = τὰ βασιλεία, *palace*. — εἴσω ἐνὶ ζαθέω μεγάλῳ βασιληίδος οἴκῳ XII.141

**Βηρυτιάς, ἄδος, ἡ, adj., of Beirut.**

Not in Lampe. Poetic coinage. For similar poetic formations in Greek cf. Ἰλιάς, ἡ, gen. Ἰλιάδος, e.g. Ἰλιάδος γᾶς A. *Agam.* 454 and Ἀχεροντιάς, ἄδος, ἡ, Ἀχερουσιάς, ἄδος, ἡ. Cf. also Αἰγυπτιάς, ἄδος in *O.S.* V.507. — Βηρυτιάς ἄλμη VII.65

**Βοσπορίδης, ὁ, adj., = Βοσπορίτης, dweller on the Bosphorus.**

Not in Lampe. Poetic coinage. For similar poetic formations in Greek cf. Ἰταλίδης (= Ἰταλιώτης), Κεκροπίδης *Athenian*, Σικελίδης *Sicilian*. In the *O.S.* we have Ἰταλίδης, *Italian, Roman* (IV.104), *q.v.*, and Λατινίδης, *Italian, Roman* (XII.1), *q.v.* — Βοσπορίδας τ' Ἀγαθύρσους XIV.174

**βροντηδόν, adv., like thunder; Lat. tonitrus modo.**

Concerning the fondness of the Sibyllist(s) for adverbs in -ηδόν or -δόν see what has been said s.v. βαθρηδόν in this supplement. — βροντηδόν κελάδημα V.345

## Γ

**γαίηφι, adv., on earth, ἐπὶ γῆς.**

Not in Lampe. Poetic formation: γαῖα + -φι (collater. form -φῖν), the adverbial ending or case suffix which performs functions of the instrumental ablative or locative case. Cf. Eduard Schwyzer *Griech. Grammat.* I, p. 550-1. Similar formations: κεφαλῆφι, νευρῆφι, ἐσχάρφιν. — ἡνίκα δὴ πάντων τὸ τέλος γαίηφι γένηται III.797

**γαλαδοτέω, ᾧ, trans., = θηλάζω, to suckle.**

See s.v. γλακτοδοτέω in this supplement. — ὅσαι... νήπια τέκνα / γαλαδοτοῦσιν II.192 [Instead of the unmetrical ms. reading γαλαδοτοῦσιν which was adopted by Geffcken, Struve and Meineke proposed the emendation γλακτοδοτοῦσιν which was adopted by Rzach. In his edition Kurfess proposed γλακτοτροφοῦσιν, *alii alia.*]

**Γαλικανός, ἡ, όν,** adj., = Γαλατικός, ἡ, όν; Lat. *Gallicanus, a, um*.

Not in Lampe. Formation: Γαλικανός, ἡ, όν < Lat. *Gallicānus, a, um* < *Gallicus* < *Gallia*. The word, therefore, is a borrowing from Latin. The incorrect spelling, with one λ instead of with two, is a *metri gratia* license. — ἡνίκα... βασιλευς... Γαλικανόν ἤγαγεν... πλῆθος πολύ V.203. [The reference is to the emperor Vespasian's *Legio Tertia Gallica*]

**γαμοκλοπή, ἡ,** *illicit sexual love*.

*LSJ* cites only the words γαμοκλοπέω and γαμοκλόπος, όν. The word is cited by Lampe, erroneously, in the form γαμοκλοπία instead of in the correct epic form γαμοκλοπή. The regular practice of the Sibyllist(s) is to use always the ionic-epic forms -ίη of feminine nouns and adjectives of the first declension ending in -ία, e.g. ἀγγελίη, ἀμβροσίη, ἐπωνυμίη, οὐρανίη, μεσημβρίη, φαρμακίη. — γαμοκλοπιῶν τ' ἀπέχονται II.52; also: V.430

**Γερμανολέτης, ό** = *destroyer of the Germans*.

Formation: Γερμαν- (-ος) + όλέτης, ό (= όλετήρ, ό, root ολ->όλλυμι). For a similar formation by the Sibyllist(s) cf. Παρθολέτης, q.v., in this supplement. — ἄρξει κλυτός ἄλλος... Γερμανολέτης XIV.45

**γλακτοδοτέω, ῶ,** trans., = θηλάζω, *to suckle*.

Not in Lampe. See s.v. γαλαδοτέω in this supplement

**γλυκυδερκής, ές,** adj., *sweet to look at*; Lat. *suavis visu*.

The word is cited in *LSJ* as coming from Hesychius and the *Cyrelli Glossarium*. In Hesychius it appears in the nominative-accusative case of the neuter singular (and not in the vocative of the masculine-feminine singular), γλυκυδερκής, in precisely the same form as in the *O.S.* It is more than likely that Hesychius' source is *O.S. Fr.* 1.30. *LSJ* does cite the word from Hesychius but the explanation given there, *with a sweet glance*, does not seem to be the appropriate one in the context of the word in *O.S. Fr.* 1.30, whereas Hesychius' explanation ἡδύ ἐν τῷ ὀρᾶσθαι, *sweet to look at* accords perfectly with the context of the word in *O.S.* — ἡελίου γλυκυδερκές... φάος *O.S. Fr.* 1.30

## Δ

**δειμαλέως,** adj., *fearfully*.

Formation: < adjective δειμαλέος, α, όν in the sense *LSJ* s.v. II. Epic coinage. — οἶκος θεσπέσιος... ὤρνυτο δειμαλέως I.228

**δεινοτάτως,** adv., = δεινότατα, *most horribly, most fearfully*.

Superlative of the adverb δεινῶς. Not in Lampe. Formation: *metri gratia*, instead of the classical δεινότατα. The ending -τως for the superlative degree of the adverb instead of the usual -τα is, though not quite unique, rather unusual in Greek e.g. ἐπιδηλοτάτως, ἰκανωτάτως, ξυντομωτάτως, προσφιλεστάτως, πρώτως, ὑστά-

τως. — τοὺς δ' ἅμα πάντας ἄγγελοι... δεινοτάτως κολάσουσιν II.290

**δεύτερα**, adv., = δευτέρως, *a second time, for the second time*. Not in Lampe. The unusual adverbial suffix -α (< neut. plur. accus.) of adverbs in the positive degree instead of -ως, although not unknown in classical Greek, becomes very common in post-classical Greek and seems to have been a morphological development of the Koine; it still has a creative force and is the predominant ending in the formation of adverbs in the positive degree in modern Greek. For similar formations, in the *O.S.*, cf. αὐτοκέραστα (VII.135) and δυσβασάνιστα (VII.128) in this supplement. This particular adverb, however, seems to be a formation by analogy to the regular and classical adverb πρῶτα (*LSJ* s.v. πρότερος III.3). On this specific occasion, i.e. VII.113 as well as VIII.460, δεύτερα was preferred to δευτέρως for reasons of metrical convenience. — δεύτερά σοι, 'Ρώμη, μέλλω πάλι δεύτερα φωνεῖν VII.113; also: VIII.460

**διαγγελητήρ, ἦρος**, ὁ, subst., *messenger*, ἄγγελος, (of the angels of the *O.T.* and the *N.T.*).

Epic formation *metri gratia*. Forms cited in *LSJ*: διάγγελος, ὁ, and ἀπαγγελητήρ, ὁ. — οἱ δὲ διαγγελητῆρες... κοιμήσονται VII.33

**διάθημα, ατος**, τό, subst., = διαθήκη, ἡ, *covenant*; Lat. *testamentum*. Not in Lampe. The words διάθημα and διάθεμα cited by *LSJ*, from sources other than the *O.S.*, are technical terms of the science of astrology, meaning *disposition* of the stars at one's nativity. *LSJ* cites no instance of the use of the word in the sense in which it is used in the *O.S.* — καλλείψας κόσμῳ εὐαγγελίης διάθημα I.382 [διάθημα is Castalio's emendation, which was adopted by Geffcken, instead of the nonsensical readings of the mss. διάδημα and διάστημα]

**διαστρέφω** (intrans.), *to turn to different directions, to become confused, to be divided* into various languages, of the confounding of languages of the builders of the Tower of Babel.

*LSJ* and Lampe, which do cite the word but from sources other than the *O.S.*, cite no instance of the use of the word in the meaning in which it is used in the *O.S.* — γλῶσσαι τ' ἀνθρώπων / παντοδαπαῖς φωναῖσι διέστρεφον III.106

**δίχυμος, ον**, adj., *divided into two seas, consisting of two seas*, διθάλασσος, ον (*LSJ*: s.v. I), Lat. *bimaris* (Alexandre).

Formation: δι- (= δις-, Lat. *bis*) + ἕμ- (cf. ἕμαρ, τό, ἕμάς, ἄδος, ἡ, *moisture*). See s.v. δίχυμος, ον in this supplement.

**δισθμος, ον**, adj., *of the water which is on both sides of a neck of land*. See s.v. δίχυμος, ον, in this supplement.

**δίχυμος, ον**, adj., = διθάλασσος, ον (*LSJ* s.v. II), *that is between two seas, dividing two seas, bordering on a sea on either side*.

The meaning *twin, double*, given in Lampe with reference to *O.S.* XII.84 is doubtless incorrect and is absolutely inapplicable to the context of the word. The

Sibyllist is here referring to the famous digging of a canal through the headland of Mt. Athos that divides the two seas. Formation: δι- (διδ) + κύμα, τό. → τμήξει το δίκυμον ὄρος XII.84; also: V.32 [Kurfess and Geffcken follow Friedlieb and Rzach who on the basis of XII.84 emended the reading δίκυμον ὕδωρ of the mss. (adopted by Alexandre) into δίκυμον ὄρος, whereas Castalio (= Sébastien Châteillon), Orsopoeus (= Joh. Koch) and Wilamowitz proposed δίσθμον (*q.v.*) ὕδωρ.]

**δολιοπλόκος, ον**, adj., = δολοπλόκος, ον, *weaving wiles, treacherous*.

Poetic coinage. → δολιοπλόκος ἀνήρ XII.48

**δολότης, ητος, ἦ** = δόλος, ό, δολιότης, ητος, ἦ, *deceit, treachery, cunning*.

Not in Lampe. Poetic form, collateral to the prosaic δολιότης, ἦ. → πόλεμος... ἐπικλοπος ἐν δολότητι V.362

**δορυκοίρανος, ό**, subst., *ruling by (the force of one's) spear, master of the spear*.

Poetic coinage. For similar formations in Greek, with κοίρανος as the second component, cf. ἐπικοίρανος, παγκοίρανος, πολυκοίρανος. → πολλοὶ δορυκοίρανοι... φῶτες ἐφορμηθέντες XIV.261

**δούπημα, ατος, τό**, subst., = δοῦπος, ό, *heavy sound, thud, crash of thunder*.

Formation: < δουπέω. → δουπήματα βροντῶν VIII.432

**δυσβασάνιστα**, adv., *in a difficult way of testing, through a painful trial*.

Though citing the word from our source (*O.S.* VII.128), erroneously Lampe cites the adj. δυσβασάνιστος, instead of the adv. δυσβασάνιστα. *LSJ* does cite, but not from the *O.S.*, an adverb δυσβασανίστως as a gloss to ἀβασανίστως which, however, has a completely different meaning, *without due examination*. With regard to the adverbial ending -α of the positive degree cf. αὐτοκέραστα and δεύτερα in this supplement. Again the form δυσβασάνιστα, in the *O.S.*, was preferred to δυσβασανίστως for reasons of metrical convenience. → αἰεὶ δυσβασάνιστα θεοῦ νόμον εἰδήσουσιν / οὐκ ἀπαφητὸν ἔόντα VII.128

**δύσβουλος, ον**, adj., = δυσβούλευτος, ον, *ill-advised, conceiving evil plans*.

*LSJ* cites only the noun δύσβουλία, ἦ. For another compound, with -βουλος as the second component, in the *O.S.*, cf. στενόβουλος, in this supplement. → Θῆ-βαι δύσβουλοι VII.115

This is the first of a two-part article. The second part will appear in the next issue.