

CONCERNING THE NEW PHOTIUS III

This is the third instalment on the new Photius (cf. *Ἑλληνικά* 33, 1981, 382-93; 34, 1982/3, 151-90) and with this the series of comments on the new part of the lexicon is for the time being concluded. Many more entries were selected for comment and I may come back to the subject later on. Before coming to the new lemmata some supplementary information is given on entries commented upon above. As a considerable body of information related to these entries has accumulated only the most apt for each case is chosen passing by those entries where enough information was already given. For the abbreviations used see *Ἑλληνικά* 34(1982/3) 151-52.

α 192 'αἴγλαι' Allen - Italie, *A Concordance to Euripides*, s.v. αἴγλαι.- However, the correct reading may have been after all αὔγαι (ἄγλαι codd.)· ὄμμα<τα> since αὐγὰ 'désigne parfois, surtout en poésie, l'éclat du regard S. E., Pl.R. 540a Chantraine, *Dict. Étym.* s.v. αὐγή; cf. Eur. *Andr.* 1179/80...εἰς τίνα/δὴ φίλον αὐγὰς βάλλων τέρομαι; and αὐγὰς ὀμμάτων quoted by W. Schmid, *Der Atticismus*, 4, 279.

549 Cf. also Nauck, *Arist. Byz. frag.*, p. 218-19 and further on κοκκύειν J.-L. Perpillou, *REG* 95 (1982) 256-57.

769 An early fifth c. interesting inscriptional evidence was recognized by Klaffenbach, *Arch. f. Papyrusf.* 13 (1939) 213 ἔτι ἀκμήν παῖδα ὄντα. For Xen. *Anab.* 4.3. 26 ὁ ὄχλος ἀκμήν διέβαινε, see Gautier, *La langue de Xenophon*, 67-68.

947 However, since ἀλιακός is connected with ἄλις it may be that ἀλιακή (sc. τέχνη?) means ἀλιευτική, cf. ἀλιακόν· ἀκάτιον ἀλιευτικόν.

1028. 1080. 1081 Ἀλῶα: cf. also ἀλώιος (Nic. 113), Ἀλωιάς, epithet of Δηῶ (Nonnus 30. 68), ἀλωίτης (*A.P.* 6. 98).

1052 ἄλ<λ>υδῖς· μεταλλαγή. The entry as it stands does not give sense. With b Reitz. ἄλ<λ>υδῖς <ἄλλη>(Hom.). μεταλλαγή <***>? Then the lacuna may be filled e.g. from Hesych. α 3189 <ἄλλου ἐπ' ἄλλο>; ἄλλη or ἄλλη would do for the lemma. Prof. Tsopanakis asks whether the entry is ἄλυξῖς=ἔκκλις cf. Hecych. α 2836 ἄλυξῖς, ὁ ἐστὶν ἔκκλις.

1123 On *μύρον ἀμαράκινον* cf. also Antiph. fr. 106. 6 K., Eub. fr. 108 K., Theophr. fr. 4. 30-31 W., Polyb. 30.26.2.

1176 Reoδ: A good example of its explanation ἀλλάττειν in Eur... or *Alc.* 462 ἔτλας πόσιν ἀντὶ σᾶς ἀμεῖψαι/ψυχᾶς ἐξ "Αἶδα.

1252 About the reading ζευγῶν cf. schol. Lyc. 625 ἀμπρὸν γὰρ κυρίως καλεῖται τὸ σχοινίον τὸ ἔλκον τοὺς βόας...

1289 [ἀ]μυκλάδια IG I I³ 422 col. III 244.

1304 Cf. also ἀμφιαναπτίζω with which E. Fraenkel (*Glotta* 4, 1912, 38) confers serbocroatian bogorāditi.

1317 See also L. Deubner, *Kl. Schr.*, p. 374-77.

1320 Ἀμφίδρομος may refer to Euripus for the palindromic motion¹ of its waters in which case δρόμος equals δίνησις as for example at Polyb. 34.2.5. To the explanation given in Photius' lexicon would seem to correspond ἀμφίστομος, unless the original lemma was ἀμφίδυμος, 'with two entrances'. The preposition ἀμφι- should have the meaning on both sides, cf. e.g. ἀμφί-θυρος.

1338 ἀμφίκορημος: Eur. Ba 1051?

1344 The adj. ἀμφιλαφής is regarded as ionic, see W. Aly, *De Aesch. cop. verb.*, 46f. and Bechtel, *Griech. Dial.* III 276 and early—already in Aeschylus—acquired a general meaning 'rich', 'abundant' and was used metaphorically in Pindar *Ol.* 9, 82 τόλμα δὲ καὶ ἀμφιλαφής δύναμις ἔποιτο. Ἀμφιλάφεια on the other hand was a relatively late form.

1400 The correct reading was recognized by the editor, see *Nachtr.* p. 454.

1520 Plato fr. 196 K. ἀνακογυλιαστ<ικ>ὸν (Herwerden) ποτόν.

1528 Cf. Hesych. 4385 ἀνακτορή (Musurus:-κτορη cod.)· δεσποσύνη and see D. L. Page, *Further Greek Epigrams*, p. 490.

1529 That ἀνάκτορον=ἱερὸν cf. Hesych. 4381.4382.4390 and see Gow-Page, *Hellenistic Epigrams*, p. 31. For ἀνακτόριος see further G. Shipp, *Studies in the language of Homer*, 2126.

1547 Relevant is Galen. *Gloss.* (Kühn XIX p. 80): ἀναφέρειν· δηλοῖ ποτε καὶ τὸ ὑπολύζειν ἀναπνέοντα,... ὡσπερ τὰ παιδιά τὰ πεπαυμένα, κλαίοντά τε καὶ εἰς τὰς ῥίνας ἀνέλκοντα τὸ πνεῦμα, κτλ.

1563 Cf. Syn. *Δίων* BD καὶ τὸ λέξιν καθήραί τε καὶ ἀποσμιλεῦσαι and Photius δ 552.

1619 On the accentuation of ἰκτῖνος see Schwyzer, *Gr. Gr.* 1, 491⁶ and Chantraine, *Dict. Étym.* s.v. According to Herwerden, *Lex. gr.*

1. Cf. also *A.P.* 9.577,2 ἄστρων / ἰχνεύω πυκινὰς ἀμφιδρόμους ἑλικας.

suppl., 2114 ἀναπτησίκερος is a comic word for ἰκτῖνος.

1626 Cf. also Pearson, *The Fragments of Sophocles*, fr. 956.

1805 Cf. also *Nachtr.* p. 455. The form ἀνήλειπτος is approved also by Oros A 7a Alpers. The last word of the entry from Zonar. p. 172 is, like Oros, ἀνάλειπτος.

1829 See also Szemerényi, *Gnomon* 43 (1971) 671 besides Crönert, *Memoria Graeca Herculanensis*, p. 90.

1921 For Eubulus' fr. see also Herwerden, *Lex. gr. suppl.*, 2132.

1937 <ἀν>εκαίνισαν (Σ^b Suda Hesych: ἐκ- bz).

2242 Two suspect passages: schol D II. O 529 ἤρκεσε· ἐβοήθησεν, ἀπέστρεψε and from *LSJ.* s.v. ἀποστρέφω, φῶτας ἀπέστρεψεν Περσεφόνης θαλάμων [Emp.] 156.4.

2615 Here I should have referred to Galen. *Gloss.* 84 (Kühn XIX) ἀπορέγει· προτείνει. Cf. also Aesch. fr. 165 M. αὐτορέγμονος· παρὰ τὸ ὀρέγειν τὴν χεῖρα. Αἰσχύλος Κρήσσις.

2640 Photius' entry seems confused for the other sources say that the δίκη ἀποστασίου gives to the former master of an ἀπελεύθερος the right to apply for this trial, cf. Harp. s.v. ἀποστασίου· δίκη τίς ἐστι κατὰ τῶν ἀπελευθερωθέντων διδομένη τοῖς ἀπελευθερώσασιν, ἐὰν ἀφιστῶνται ἀπ' αὐτῶν ἢ ἕτερον ἐπιγράφονται ἐπιστάτην (Suda προστάτην) καὶ ἃ κελεύουσιν οἱ νόμοι μὴ ποιῶσιν, see Harrison, *The laws of Athens* 1, 165. 182. 183. 185. 190. 195. Another weakness of the entry is that it makes ἀποστασίου a δίκη, whereas strictly speaking is γραφή, see Harrison, *op. cit.*, 1, 165. 189. 192. 195. As regards the phrase used ἐπ' ἐλευθερίας ἐνίσταται it seems that it does not occur outside Photius' sources. See in this respect Harrison, *op. cit.*, 1, 178-179.

2690 However, ἀποθεν occurs besides Hesych. α 6339. 6803 twice in the *Bibl. cod.* 224, p. 87. 33 Henry and 93.35¹ but cf. Photius α 2756. For the lemma one would expect τοῦ πράγματος ἄπο as in anastrophe the preposition regularly follows the noun, see Ap. Dysc. *Synt.* 308, 15. Hesych. α 327 the form ἀγαπτερέως, which looks as a συμφυρμὸς of ἄγαν + ἀπτερέως, is noteworthy.

2858 Perhaps ἀρπέζας is also connected with ἀρπεδόνη, whereas Hesych. α 7407 ἄρπισαι· αἱμασιαί. ἢ τάφροι (τάφρους cod.) seems corrupt. The editor at α 590 writes ἄρπεζον.

2863 Ἀρρηγεῖν is also obscure; from ἀρρηγής, 'qui gronde' of a dog.

1. And in byzantine chroniclers (J. Kinnamos).

Herwerden, *Lex. gr. suppl.*², 208 reads: καὶ γυναικι<στί> πρὸς ἄνδρα διαφέρεσθαι.

2877 For the termination -χος cf. ἄραχος (= ἄρακος) in an archaic inscription from Koropi, see *Glotta* 2 (1910) 316-17. For ἄρσιχος see also Bechtel, *Griech. Dial.* III 82. In Hesych. α 7237 *ἀρίσκος· κόφινος As, ἀρίσκος looks like a miswriting of ἄρσικος.

2878 Zonar. p. 305 ἀρού· ἐπίφθεγμα ναυτικόν.

2896 See also Herwerden, *Lex. gr. suppl.*², 209. Hesych. 7540 *ἀρτυῖναι· διαθεῖναι and 7537 ἄρτυμα· διαθήκη, δίκη are related to Phot. 2909.

2972 On ἀσκολιασμός see Latte *Hermes* 85 (1957) 385-91 (= *Kl. Schr.* 700-07) who after Schulze relates ἀσκολιάζειν to *ἀσκολος← ἄν-σκολος.

3026 The form *συνθεσία* was in use since Homer, esp. in the plural; cf. e.g. Nonnus 42, 518 *συνθεσίας* πρὸ γάμοιο τελέσσατε.

3038 Read: The first lemma refers to the φάρυγξ...

3044 For the first ἀσώδης cf. Hom. Φ 319-321.

3214 Cf. Thuc. 5.18 αὐτοδίκους εἶναι where the scholia: παρ' αὐτοῖς δίκας διδόντες καὶ λαμβάνοντες καὶ μὴ ὑπ' ἄλλων κρινόμενοι.

3266 Cf. also *Bibl. cod.* 250, p. 443 b33 Bk. ἔτι δὲ τοὺς τὴν Ἀρκαδίαν οἰκοῦντας καὶ τὴν Ἀττικὴν γηγενεῖς τε εἶναι καὶ παρὰ φύσιν γεγονέναι.

3414 Cf. also schol. Dem. 558, 17 (vol. 9, p. 618. 13 Ddf.) κάδος... ἀγγεῖον, ᾧ χρῶνται πρὸς τὰς ἀρύσεις τῶν ὑδάτων.

3441 For the Ἀχίλλειοι κριθαί cf. also Gal. *gloss.* p. 37 τὰς εὐτραφεῖς καὶ μεγάλας. For the naming of articles after heroes cf. also Paus. att. ε *33 Erbse Ἑλένης κρατήρ· διάφορος τὴν κατασκευὴν καὶ πρέπων ἠρωίδι.

3449 ἀχόρευτος· ὁ ἀπεωσμένος (ἀπεσπασμένος z) δι' ἀπαιδευσίαν τοῦ χοροῦ. Cf. ἀπεώσθη πάλιν εἰς τοὺς Ληναϊκοῦς, see W. Luppe, *ZPE* 46 (1982) 147-159.

β 4 βαίτων: Λ was likewise misread as Α at Difilus fr. 14 (=CAF 2, 544 K.), where the ms. Α of Athenaeus gives βαίτοις for βλίτοις.

27 See also E. Masson, *Emprunts sémit.*, 101 f.

58 I now realize that χάσμα γῆς, which is used by Zonar. p. 376, may have been the initial reading for πάγη, cf. ὄρυγμα used by some lexicographers. On the use of βάραθρον for punishment see L. Gernet *REG* 37 (1924) 268 ff., Bonner and Smith, *Adm. of Justice from Homer to Aristotle*, 2, 278 ff.

64 Βᾶρις as is well known is an Egyptian loan, see Gow-Page, *Hel-*

lenistic Epigrams 2, 367, L. Robert, *Noms Indigènes dans l'Asie-Mineure Gréco-romaine* 1, 14-16 and Chantraine, *Dict. Étym.* s.v. — For mod. Greek βαρ(ε)ιά, ἡ cf. Porphyrog. *De cer.* 671, 5 βαρέας μεγάλας και βαρέας μικράς and Hatzidakis, *Glotta* 22 (1934) 132.

73 βασιλική διαδρομή ἡ γινομένη (γεν- codd.) τοῦ βασιλέως παρόντος {διαδρομή} κτλ.

135 Cf. IG I P³ 370 (a. 418/7) Βεσαιεῖ. See also Ed. Schwyzer *RhM* 81(1932) 193-203.

148 The change to βιώνης in some grammatical works was prompted by the false connection of this form to βιός as it seems. The best solution would be to bracket the whole entry and refer for βοώνης to β 252.

167 For βληχρός - ἀβληχρός see also Ag. Tsopanakis, *Ἐρμηνευτικά στὸν Ὅμηρο*, Thessaloniki 1950, 16-18.

174 βλιτάδας: οἱ παλαιοὶ τὰς εὐτελεῖς γυναῖκας, ὡς φησι Κράτης (fr. novum) (=«booby»); also schol. Ar. *Nub.* 1001d-e Koster p. 142 should be βλιτομάμ<μ>αν and 1001 d βλίτ{τ}ου.

192 The form βόλαν (=βοῖαν) occurs in an inscription from Gortyna, see Guarducci, *Inscr. Cr.* 4, p. 120 no. 65.6.

223 I now see that the lemma comes from Homer (B 89), cf. schol. B 89a Erbse βοτρυδόν· πυκναὶ καὶ ἐξηρημέναι ἀλλήλων ὡς ῥᾶγες...

241 To be added: Geop. 6.2.8 ἵπποστάσιον and Hesych. α 844 καρνοστάσιον.

283 Cf. also βρόταχος Peloponn. and vrótaku Sicil. and Calabr. See more in Shipp, *Evidence*, 138-41. Βρόταχος is the name of a Cretan, *A.P.*, 7, 254.

γ 12 Paus. att. γ 2 γαλερόν· γαληνόν, ἥσυχον, προσηνές seems to equate γαλερόν with γαληνόν and so does Hdn. II 485, 12 γαληνόν· ἥσυχον, ἱλαρόν, εὐδιον — γαληρόν τὸ αὐτὸ καὶ γαλερόν.

17 γαλῆ Ταρτησία· μεγάλη πονηρία· τοιαῦτα γὰρ ἡ χώρα ἐκείνη φέρει is an intruder here. About this kind of γαλῆ cf. H. Lloyd-Jones, *Females of the species. Semonides on women*, pp. 76-77.

25 About γαμηλία see Wyse, *The Speeches of Isaeus*, III 76, 1 (= p. 363).

33 See also Shipp, *Evidence*, 189.

92 ἀποσταυροῦν is used by Polyb. 16.30.1 cf. 4.56.8.

100 For γεωφάνιον see Wackernagel, *Kl. Schr.*, 1296 and besides θεοφάνια cf. mod. Greek Διαφάνι, a place name of Carpathus (Γιαφάνι or Ἀφάνι).

162 Cf. IG I P³ 421 (Δημιόπρατα) 190. 191 κνέφαλλον, Ed. Diocl.

18.7 Lauffer γνάφαλλον; mod. Greek ἠνάφεδα, τὰ (Apul.) see Andriotis, *Archaismen*, no. 1700, Shipp, *Evidence*, 320-21.

184 Several grammarians mention the forms γόνουα, γονούων but they look fictitious.

187 Cf. also Bechtel, *op. cit.*, II 369, *LfrgE* s.v. Γοργώ.

190 As regards the analysis of βοηθεῖν in τῇ βοῆ θείειν cf. the etymology of βοηθός from the expression ἐπι βοῆν θεῖν (Schulze, *Kl. Schr.* 188).

231 For the plural Θυρέαι see D. L. Page, *Further Greek Epigrams*, p. 57.

239 Cf. Schol. II. P 58 <βόθρου τ' > ἐξέστρεψε· μετέωροι γὰρ αἱ τῆς ἐλαίας ρίζαι· διὸ καὶ γύρους ἐπισκάπτουσι; Nonnus 47.69... βοβοῖσαι τε βαλεῖν τ' ἐνὶ κλήματα γύροις.

δ 9 Cf. Schol. Eur. *Hec.* 838 (=Eur. fr. 372 N²)...τὰ Δαιδάλεια πάντα κινεῖσθαι δοκεῖ βλέπειν τ' ἀγάλμαθ'... (=Krat. 74 K.)...ἀλλὰ χαλκοῦς ὦν ἀπέδρα· πότερα Δαιδάλειος ἦν; ἢ τις ἐξέκλεψεν ἑαυτόν;

131 Add: but here it is partly due to a confusion of δεινός - δ(ε)ῖ-νος as shown by Hesych. δ 508.

140 Δειραδιώτης is also the cult-name of Apollo in Corinth according to Paus. 2, 24, 1... Δειραδιώτης Ἀπόλλων καλούμενος, ὅτι καὶ ὁ τόπος οὗτος καλεῖται Δειράς.

154 How the confusion arose may be surmised from *ZPE* 40(1980) 181-83 τελ(ώνης) (ἐξαδραχμίας) ὄνων.

258 Add: cf. Ar. *Ran.* 992 and Phot. s.v. Μελητίδης· εἷς οὗτος τῶν εὐήθων..., *al.*

315 According to Theodoridis *Nachtr.* p. 460 διαπράξοι Bachmann, διαπράξη Σ^b.

526 Cf. Phot. s.v. κωδωνοφορῶν, *Lex. gr. min.*, p. 156, etc. Relative may also be Synes., *Κατάστ. ἐπὶ τῇ μεγ. τῶν βαρβ. ἐφ.* 5 C καὶ τὸ λαχόν μοι μέρος εἰς ὕπνον ἀφαιρεῖται πολλάκις ὁ κώδων ὁ φυλακτῆριος.

695 See also Wackernagel, *Kl. Schr.* 1177 who regarded as the original form *δεάσσατο 'schien', which became δοάσσατο under the influence of δοκεῖν.

781 In Hesych. {διακόπτειν ἦ} διασκοπεῖν where διακόπτειν was obelized by Latte as dittographia whereas Theodoridis thinks that διακόπτειν might be a corruption of διασκώπτειν. But δρώπειν does not seem to bear such a meaning cf. Hesych. δ 2463 δρωπάζειν· ἐμβλέπειν.

Now some new entries:

α 37 ἄβιος· ὁ ἀβλαβής, παρὰ τὴν βίαν, οἶον ὁ κρείσσων βίας. καὶ Ἄβιοι οἱ νομάδες παρ' Ὀμήρω (N 6)....

Two glosses united? ἀβί<αστ>ος· ὁ ἀβλαβής, παρὰ τὴν βίαν, οἷον ὁ κρείσσων βίας. | καὶ Ἄβιοι οἱ νομάδες παρ' Ὀμήρω... Hesych. α 18 should perhaps read: ἄβια· οὐ βιώσιμα. ἢ βίον (βίαν cod.) οὐκ ἔχοντα. The lexicographers borrow as usually from one another cf. Schol. Plat. *Legg.* 873c ἀβίου· ἀβλαβοῦς, ἢ ἄνευ βίας, but Harpocr. s.v. (= Suda α 47) ἄβιος· τὸν ἄβιον Ἀντιφῶν ἐπὶ τοῦ πολλὸν τὸν βίον κεκτημένου ἔταξεν... are independent.

The confusion in the meaning of ἄβιος is very old since it occurs in Apoll. Soph. 3, 16 Bk. where the explanation ὡς δικαίως βιούντων κατὰ στέρησιν τῆς βίας is ascribed to Aristarchus. The *ThGL* s.v. attempts to interpret ἄβιος in connection with βία and translate 'non violentus, violentia non utens' but ἄβιος does not carry the meaning of βία in spite of Eustathius' explanation οἱ βίαν οὐκ οἶδασι and Dindorf is surely right when he comments 'sed harum aliarumque quas taceo interpretationum nulla non videtur a gramm. temere esse excogitata».

88 ἀγάλλιος (-άλιος EM et p)· λοιδορος, cf. also Hesych. α 268 (= Bk. *Anecd.* 334.15) ἀγαλμός· λοιδορία, Hesych. α 258 ἀγαλλιᾶζει· λοιδορεῖ- {ται}· and EM 7, 8 ἀγαλίεσθαι (to read ἀγαλλι-?)· λοιδορεῖσθαι· Ταφαν- τῖνοι. Here we have as it seems a dialectic form which developed a special meaning. EM 7, 8 gives ἀγάλλιος· λοιδορία but the lemma should be ἀγαλμός, the corruption having occurred probably in the uncials.

155 ἄγεσθαι (B. Hase: -ται zΣ^b)· τὸ ἡγεῖσθαι καὶ οἶεσθαι; cf. Σ^α Suda α 205 ἄγετε· τὸ ἡγεῖσθε καὶ οἶεσθε.

160 Three lemmata united: ἄγη· θαῦμα, χαρά, ἀπιστία καὶ ζῆλος παρ' Ἡροδότῳ (6, 61, 1) καὶ βασκανία. παρ' Ὀμήρω δὲ (Φ 221) ἐκπληξίς. | <ἀγή>· πληγή, θραῦσις, κλάσις, ἀπώλεια. | ἔνιοι δὲ <ἀγη> ἱερεῖα. Therefore the lemma should be ἄγη in order to accommodate both accentuations.

179 ἀγκαλι<δ>αγωγοὶ (Paus. Hesych. et corr. Reitzenstein: -λιαγωγοὶ codd.). οἱ ἀγκαλίδες ἄγοντες ἐν πλοίοις ἢ ἐπὶ θρεμμάτων. ἀγκαλιδοφόροι δὲ αὐτοὶ οἱ (οἱ αὐτοὶ codd.) φέροντες ἢ οἱ παῖδες οἱ ἀκολουθοῦντες τοῖς ἀγκαλι<δ>αγωγοῖς ἄνοις...., see Eust. 1283, 42. Concerning ἀγκαλιδοφόροι cf. Moeris ἀμφορεαφόρους <οἱ> Ἀττικοὶ τοὺς μισθοῦ τὰ κεράμια φέροντας, Phot. α 1380. The blemish of the spelling ἀγκαλιαγωγοὶ was also noted in the *ThGL* s.v. ἀγκαλιδαγωγός.

207 ἀγνίσαι· τὸ διαφθεῖραι κατ' ἀντίφρασιν. καὶ τὸ ἀποθῆσαι. οὕτως Σοφοκλῆς (fr. 112 N²=116 R.).

It is an obscure case: Hesych. α 648 ἀγνίσαι· ἀποθῆσαι. Βουσίριδι (Eur. fr. 314) καὶ διαφθεῖραι. Σοφοκλῆς ἐν Ἀμφιαράῳ (fr. 112 N²) would indicate that only the meaning διαφθεῖραι as a result of the schema κατ' ἀντίφρασιν (= εὐφημισμός, see Pearson, *The fragments of Sophocles*, fr.

116) can be referred to Sophocles, the meaning ἀποθῦσαι being referred to Euripides' Busiris. The uncertainty thus created is mainly the result of abbreviation.

212 † ἀγνοδικεῖς· οἱ θεοί † (ἀγνοδικεῖς Reitzenstein ex Σ^b: ἀγνοδίκεις zb (ἀγν- b), ἀγνοδοχεῖς Hesych., ἀγνολεχεῖς· οἱ ἡτθῆοι Ruhnken Tim. 133) «idem simili ratione ἀφθοροὶ dicuntur, qua ipsa voce ad ἡτθῆος explicandum usus est Hesych.». Dindorf in *ThGL* s.v. ἀγνοδοχεῖς.

Suspect is also the explication of entries 213 ἄγνοια· ὀλιγωρία and 214 ἀγνοίη· λύπη· καὶ τὸ ἀγνοεῖν λυπεῖσθαι in spite of EM 18, 33 ἀδμωλεῖν· ἢ ἀγανακτεῖν· ἀγνωμονεῖν καὶ ζητεῖν.

220 † ἀγάσσει † ἄγαν τύπτει. ἀπὸ τοῦ ἄγαν ἀγάσσει, ὡς ἀπὸ τοῦ λίαν λιάζει.

If one leaves aside the problematic entry the etymological part contains an unacceptable form namely ἀγάσσει. As the form λιάζει shows we need a form ἀγάζει which occurs in Aesch. *Suppl.* 1061 and S. fr. 883 N=968 R; see Pearson, *op. cit.*, fr. 968. Then the actual gloss is incomprehensible. Probably if one takes into consideration the explication it should be <π>λατάσσει· ἄγαν τύπτει though it would altogether be preferable to strike out ἄγαν. In such a case the grammatical teaching ἀπὸ τοῦ ἄγαν ἀγάσσει, ὡς ἀπὸ τοῦ λίαν λιάζει would be meaningless.

231 ἀγοραῖαν <δίκην> τὴν δικαιολογίαν cl. Suda α 307, Lex. Cant. 10, 20, Zonar.; cf. Hesych. α 703, where the missing δίκην was added by the codd. of Cyrillus' lex. Σ^d, which though not in good order it exhibits as it seems to me the correct entry: ἀγοραῖαν {τὴν} δίκην τὴν δικαιολογίαν. Otherwise ἀγοραῖος seems always accompanied by a noun, except for ἀγοραῖοι which, sometimes without the noun ἄνθρωποι, means those who frequented the market-place and the later noun ἀγοραῖος = a notary or an advocate.

Passow-Crönert s.v. ἀγοραῖος understand ἀγοραῖαν sc. ἡμέραν τὴν δικαιολογίαν but one cannot see how they arrive to such a meaning.

242 ἀγορηταὶ <ἐσθλοί> σύμβουλοι φρόνιμοι (σύμβουλοι, φρόνιμοι editors).

The full wording of this entry becomes clear from schol. D ad Γ 150-51: 150 ἀγορηταί· δημηγόροι, σύμβουλοι. 151 ἐσθλοί· ἀγαθοί; cf. Bk. *Anecd.* 212.26=EM 13.52 ἀγορητάς· τοὺς ἐν ἀγορᾷ ἀναστρεφομένους. The mistake is also in Zonaras.

246 Ἄγος (dubit. Reitzenstein: Ἄγος bz)· ὁ Ζεὺς παρὰ Τροίησι. For the emendation cf. Bk. *Anecd.* 212. 27 ἀγός· ἡγεμών, βασιλεύς.

καὶ ἐν Πέρρῃ ἢ ἰέρεια τῆς Ἀρτέμιδος cf. Hesych. α 736. On the other hand Ba 24.10 (=Bk. *Anecd.* 338.26) give Κυζηνοῖς (i.e. Κυζικηνοῖς) for the Τροϊζηνοῖς of Photius and the difference cannot be decided with the available evidence.

267 Possibly ἀγρ<ι>-οβόας ἀνήρ· ὁ ἀγροίκως φθεγγόμενος καὶ οὐκ ἀστείως οὐδὲ ἐμμελῶς. οὕτως Κρατίνος (fr. 374 K).

The first component should be ἄγριος not ἀγρὸς cf. ἀγριόβουλος, ἀγριογνώμων, ἀγριοδαίτης, ἀγριόθυμος, ἀγριόμορφος, ἀγριόνους, ἀγριόφωνος etc. Correctly in *DGE* (=Diccionario Griego-Español) s.v. Ἀγροβόας; otherwise ἀγροβόας would mean «he that shouts in the fields», whereas ὁ ἀγροίκως φθεγγόμενος is explained by Phryn., *Praep. soph.* 26. 17 χρῶ ἐπὶ τῶν ἀηδῶν καὶ μεγαλοφώνων. In mod. Greek ἀγριο-φωνάζω, ἀγριο-φωνάρα are in use whereas the use of the v. ἀγριολαλεῖν by the Byzantines was a prelude to a quarrel, see Kukules, *Bvz. βίος* 3, 284. If the metre is as Kock surmised a dochmiac (- ∪ ∪ - ∪ -, see *Hermes* 92, 1964, 23) with the above suggestion it becomes an 'hexasyllable' (∪ ∪ ∪ ∪ - ∪ -, see *ib.* p. 28) but the context is altogether obscure.

269 Ἀγρυλῆθεν (Ἀγροί- z)· Ἀγρυλῆ (ἀγροίλη bz) δῆμός ἐστι τῆς Ἐρεχθηΐδος φυλῆς, ὁ δὲ δημότης πάλαι ἐλέγετο Ἀγρυλεὺς.

The meaning of πάλαι I take it to be that usually Ἀγρυλῆθεν was used for the demotic in later times. Cf. also Threatte, *Gr. Att. Inscr.* 158.307 and for the accentuation Barker, *Arcadii Περὶ τόνων*, p. 19. The spelling Ἀγροιλῆ occurs also in Zonaras' lexicon and elsewhere in solitary mss. The form ἀγριαυλῆ in Hesych. α 791 must be corrupt.

278 ἀγυιάτιδες <θεραπεῖαι> παρ' Εὐριπίδῃ (*Ion* 186) οἱ πρὸ τῶν θυρῶν βωμοί?

The word θεραπεῖαι should be supplemented otherwise it is not possible to get the explication from ἀγυιάτιδες alone in spite of Hesych. α 855 ἀγυιάτιδες· αἱ πρὸ τῶν θυρῶν θεραπεῖαι (*Eur. Ion* 186). This is shown indubitably by Ael. Dion. α 28 ἀγυιάτιδες θεράπαινοι (read θεραπεῖαι) παρ' Εὐριπίδῃ (*Ion* 186) οἱ πρὸ τῶν θυρῶν βωμοί and Eust. 166.25 ἔφη δέ τις καὶ ἀγυιάτιδος θεράπνας' (read θεραπείας) with Dindorf in *ThGL* s.v. ἀγυιάτις) τοὺς πρὸ τῶν θυρῶν βωμοὺς κτλ. Otherwise ἀγυιῖς alone could mean οἱ πρὸ τῶν θυρῶν βωμοί, see Harpocr. s.v. ἀγυιάς. εἶεν δ' ἂν οἱ παρὰ τοῖς Ἀττικοῖς λεγόμενοι ἀγυιῖς οἱ πρὸ τῶν οἰκιῶν βωμοί¹, cf. also Hesych. α 856 (=EM 15, 29), Ba 26, 17, Phot. α 277, Suda α 388, al.

1. Hdn. 105, 15 καὶ τὰ προπύλαια τοῦ ἀγυιῶς ἀγυιάτιδες θεραπεῖαι λέγονται=*id.* II 889,30. *ibid.* II 889, 28 κίων ἀγυιῶς εἰς ὄξυ ἀπολήγων ὁ πρὸ τῶν θυρῶν ἱστάμενος, *al.*

but as Pearson, *op. cit.*, fr. 370 pointed out there were not sacrificial altars. Owen, *Euripides Ion*, *ad. loc.* thinks that incense was burnt on it.

322 ἀδαγμός· ὀδαξήσμοδος, ἕπερ ἐστὶ κνησμοδος. οὕτως Σοφοκλῆς (Tr. 770).

Concerning the explication ὀδαξήσμοδος there exists in the neo-pythagorean texts of the hellenistic age the dorizon form ὀδαξασμοδος regained some time ago from the codex N(eapolitanus), which contains the text of Timaios Lokros, see H. Thesleff, *The Pythagorean Texts of the Hellenistic Period*, p. 222, 18 and cf. W. Burkert *Gnomon* 39 (1967) 554 and G. B. Kerferd *ClR* N.S. 19 (1969) 285¹. As a result the form δαξασμοδος should as was suggested be eliminated from dictionaries as a ghost-word.

On the other hand one cannot see the reason why the form ἀδαγμός should be accepted in Sophocles as some scholars had previously done and recent editors did well to return to the manuscript reading ὀδαγμός. Otherwise the tradition is divided between the two forms of which the one is ὀδ- whereas forms with ἀδ- may be attic as well, see Bechtel, *Gr. Dial.* III 90. See also *ThGL* s.v. ἀδαγμός and Kamerbeeck, *Trachiniae*, *ad. loc.* Several other related verbal forms exist for which besides Bechtel, *l.c.*, see *Id.*, *Lexilogus* 241 ff. and Chantraine, *Dict. Étym.* s.vv. ὀδάξ, ἀδαγμός, δάκνω. Hesych. α 984 ἀδακτῶ (ἀδακτ(ιν) cod.)· κνήθουμαι is probably corrupt.

331 ἀδεκάστως· ἀμερίστως, δικαίως, ἀδωροδοκῆτως, ὀρθῶς.

A passage in the Schol. Luc. 214, 16W. ἀδέκαστον· ἀνέριστον which is incomprehensible, since Bk. *Anecd.* 397. 32 ἀνέριστα· ἀφιλονείκητα, might perhaps be emended in connection with this entry: ἀδέκαστον· ἀμερίστων? The difficulty is that ἀμέριστος has only the meaning 'undivided', whereas here something like ἀδωροδόκητος is needed. Unless it is ἀδίκαστον· ἀμερίστων since δεκάζειν - δικάζειν tends to be confused, see Cobet, *Var. Lect.*², pp. 580-81.

336 ἄδην (ἄδην z, ἄδειν b)· τὸ ἄλις κλπ. Since the examples quoted come from Plato the rough breathing is indispensable. Only epic and ionic examples should as it seems be with light breathing; cf. Hdn. II 143, 20 ἄδην: δασέως τὸ ἄδην BPQ.

371 Perhaps ἀδολεσχία· ἀκαιρ<ολογ>ία², συνεχῆς φλυαρία (φλυαρία, συνέχεια bz).

1. See also W. Marg, *Timaeus Locrus*, *De Natura Mundi et Animae*, ed. maior, Leiden 1972, 146. 18 with *app. crit.*

2. Cf. *Bibl.* cod. 102, p. 86a 17ss. καὶ πάντα καλῶς εἰ μὴ ὅτι κατακόρως καὶ μειρακιωδῶς, ὡς ἄρτι παρακύπτων εἰς τοὺς διαλεκτικούς λόγους, τοῖς τῆς λογικῆς τέχνης

Theophrastus (*Char.* Ἄδολεσχίας Γ') defines ἀδολεσχία as διήγησις λόγων οὐ καιρίων ἢ μακρῶν and adds that if one allows the ἀδολέσχης to go on he will never stop talking. Ἀκαιρία on the other hand is defined as ἀπότηυξις (Schneider: ἐπίτευξις codd.) <χρόνου> (add. Ruge et Holland) λυποῦσα τοὺς ἐντυγχάνοντας. Cf. also Amm. *de Aff.* 24 Nickau... ἀκαιρία μὲν γὰρ ἐστὶν ἔνδεια καιροῦ ἐπιτηδείου. In short ἀκαιρία does not seem to qualify as a synonym of ἀδολεσχία being the antonym of ἐπικαιρία and καιρὸς it opposes εὐκαιρία. The following passage from Dem. 13, 11 illustrates well its general meaning: ἂν μὲν ὑμεῖς νῦν πεισθῆτε τούτων καιρὸν εἶναι, ὅταν αὐτῶν εἰς χρεῖαν ἔλθητε, ἔτοιμ' ὑπάρξει· ἂν δ' ἀκαιρίαν ἡγήσάμενοι παρίδητε, ὅταν δέη χρῆσθαι, τότε ἀναγκασθήσεσθε παρασκευάζεσθαι. For the term ἀκαιρολογία cf. D. H. *Lys.* 4 οὔτε ἀκαιρολογίας οὔτε ἀσφαλείας, Hesych. β 340 βαττολογία· ἀργολογία. ἀκαιρολογία.

385 Ἄδράστεια· οἱ μὲν τὴν αὐτὴν (Harpoer. Theodor.: ταῦτον codd.) τῇ Νεμέσει λέγουσι, λαβεῖν δὲ τοῦνομα παρὰ Ἄδράστου τινος βασιλέως. ἢ ἀπὸ Ἄδράστου τοῦ Ταλαοῦ (Harpoer.: παλαιοῦ bz), νεμεσηθέντος ἐφ' οἷς τῶν Θηβαίων καταλαζονεύσατο, ἰδρυσάμενου (-μένου editores Harpoer. Reitzenstein:-μένων z Harpoer., -σάμενος b) ἱερὸν Νεμέσεως, ὃ μετὰ ταῦτα προσηγορεύθη Ἄδραστείας...

The holy place or the temple of Adrastia was accredited by the lexicographers to somebody called Adrastos 'a certain king' or the well-known king of Argos Ἄδραστος ὁ Ταλαοῦ. Thus according to Strabo 13 p. 558 φησὶ δὲ Καλλισθένης ὑπὸ Ἄδράστου βασιλέως, ὃς πρῶτος Νεμέσεως ἱερὸν ἰδρύσατο, καλεῖσθαι Ἄδράστειαν and *ibid.* Ἀντίμαχος δ' οὕτω φησὶν (fr. 53 Wyss cf. Phot.) ἔστι δὲ τις Νέμεσις μεγάλη θεός, ἣ τὰδε πάντα πρὸς μακάρων ἔλαχεν· βωμὸν δὲ οἱ εἶσατο πρῶτος Ἄδρηστος, ποταμοῦ παρὰ ῥέον Αἰσῆποιο, ἔνθα τετίμηται τε καὶ Ἄδρήστεια καλεῖται. Cf. Hdn. 276.15.11, 467.33. As was seen the founder of the ἱερὸν Νεμέσεως was Ἄδραστος ὁ Ταλαοῦ.

404 αἰεὶ ἀντὶ τοῦ ἕως καὶ ἀντὶ τοῦ μέχρι.

The same notion occurs also in ancient scholia, cf. Schol. in Aesch. *Eum.* 596 b τὸ αἰεὶ ἀντὶ τοῦ ἕως τάπτουσιν <οἱ> Ἀττικοὶ πολλὰκις. For the instances involved in tragedy see Porson, *Orest.* 1679. This explana-

καὶ κανόνι καὶ αὐταῖς ἀπεχρήσατο λέξεσιν, εἰ καὶ ἀπολογίαν τῆς τοιαύτης ἀκαιρολογίας ἐνυφαίνει τῇ συγγράμματι; *ibid.* cod. 164, p. 107b 5 ss. τούτων γὰρ ἐστὶν ἐν πᾶσιν ὁ Γαληνὸς φροντιστής, εἰ καὶ ἐν πολλοῖς αὐτοῦ τῶν συγγραμμάτων ἀκαιρολογίας καὶ παρεκτοπαῖς καὶ τῶ τῶν περιόδων σχοινοτενεῖ φορτίζων τὰ βιβλία συγχεῖ καὶ σκοτοῖ τῶν γεγραμμένων τὸν νοῦν; *ibid.* cod. 250, p. 443 b 3 τῶν δὲ μετῆλλαχόντων τὸν βίον ἐπὶ σχολῆς πρὸς Ὀδυσσεῖα διεξέρχεται παντοδαπὴ ἀδολεσχίαν, ἐκ τῆς ἀμόρφου σκιᾶς τὸ τῆς ὕψεως γινώσκοντας ἰδίωμα.

tion of ἀεὶ probably originates in Harpocratio, from whom as noted in *LSJ* s.v. comes the misinterpretation of ἀεὶ as meaning ἕως by itself (cf. also in this connection Phot. α 405 where Plato's text quoted διελγόμεν ἀεὶ πόρρω τῶν νυκτῶν, ἀεὶ means 'continually, without break', συνεχῶς. Maussac then is right when he points out (Harpocr. *ad loc.*) 'nec invenies umquam ἀεὶ pro ἕως usurpari, quin jungatur statim cum δεῦρο'; cf. also Schmidt, *Didymi frg.*, 110-11.

415 ἀείταν· τὸν ἐταῖρον † Ἀρίσταρχος † δὲ τὸν ἐρώμενον.

The lemma ἀίτας according to Schwyzer, *Gr. Gr.* 500² is 'doric', according to Diels (*Hermes* 31, 1896, 372) 'doric-aeolic' and according to Wilamowitz, *Kl. Schr.* 4, 528 'not attic'. Gow (*Theocritus* 2, 224) alleges that the word is not connected with Thessaly or any other dialect. The attic form is as it seems ἀίτης, see Hdn. II 471, 6 EM 43, 31 and R. Arena *RFIC* 96(1968) 257 ff. The spelling ἀείτας¹ occurs in later sources, mainly lexicographers. The meaning ἐταῖρος occurs in Lycophron 461.

434 Ἀζηνιεῖς καὶ Ἐρχιεῖς καὶ Ἀλ<α>ιεῖς καὶ πάντα τὰ ὅμοια δασέως φησὶ φθέγγεσθαι τοὺς Ἀττικοὺς τοὺς παλαιοὺς Πολέμων...

The form Ἀλαιεύς is the common one beginning from about 500 B.C. throughout the hellenistic age, the only other form occurring seldom mainly on sepulchral monuments being Ἀλαεύς, see Threatte, *Gr. Att. Inscr.*, pp. 280-81 and cf. Phot. α 1030. Cf. also Phot. α 893 Ἀλαιεύς ὄνομα δήμου for which see Dindorf's note in Harpocratio s.v. Ἀλαιεύς. Otherwise it is odd that here it is said that even Ἀζηνιεῖς and Ἐρχιεῖς according to Polemo — also Hdn. 298, 14 — are written with rough breathing, since it is known from other sources, especially the inscriptions, that they are written with spiritus levis.

436 Ἀζηνιεύς· Ἀζηνία (-νιά Hdn. 298. 14 fort. recte) δῆμος ἐστὶ φυλῆς τῆς Ἰπποθοωντίδος, ἀφ' οὗ (ῆς codd.) ὁ δημότης (with Bk. coll. Harpocr.: φυλέτης z). About ἀφ' ῆς which is in Epit. Harpocr. see also Photius α 216 *app. crit.*; likewise α 567 with *app. crit.*, etc.

446 † ἄηνα· δένδρα μικρὰ καὶ ἄκαρπα.

The lemma is extremely dubious; cf. Hesych. α 1512 (ἀηνά), 1834 (αἰηνά, αἰῆνες = EM 30.22, 1295 (ἀεῖνη) and δ 896 (δηναία). To these should be related Hesych. α 5654 ἀοῖα· δένδρα κοπτόμενα καὶ ἀνατιθέμενα τῇ Ἀφροδίτῃ, ὡς ἱστορεῖ Ἡγήσανδρος, πρὸς τοῖς εἰσόδοις, see Latte, pp. 497-98 and K. Chatzeioannou *AKELI* 1, 14.25 and 3, 2 p. 44.

1. Cf. Hesych. α 1296 ἀείους· ἀκούους.

453 ἀθέλδεται· διηθεῖται. Διοκλῆς Μελίτταις (fr. 7 K.)...

Ἄθελγειν is the commoner form for the lemma and then ἀθέλβειν; ἀθέλδειν is restricted to the Σ and Photius. See Schwyzer, *Gr. Gr.* 684⁴, Frisk, *Gr. Et. Wörtb.* s.v. ἀθέλγειν, Chantraine, *Dict. Étym.* s.v. ἀθέλγειν.

468 ἄθυμος· ἀντὶ τοῦ ἀθυμητῆς (z Theodor.: -ήτης b Suda, ἀθυμοειδῆς dubit. E. Schwarz). Πλάτων Πολιτείας ε' (456 a) ἦγουν ὁ λελυπημένος.

The suggestion of Schwarz seems attractive in view of θυμοειδῆς which preceded in Plato's text. As regards the meaning of ἄθυμος in Plato (Resp. 456a) it opposes θυμοειδῆς and this indicates that the entry has been abbreviated, cf. Bk. *Anecd.* 350, 12 ἄθυμος· ὅ τε ἀόργητος παρὰ Πλάτωνι, καὶ ὁ περίλυπος παρ' Αἰσχίνῃ. Otherwise the accentuation is not certain; *LSJ. Suppl.* and *DGE* s.v. give ἀθυμήτης but as a derivative of ἀθυμέω it may be as *ThGL* s.v. accepts, ἀθυμητῆς cf. ἐπιθυμέω - ἐπιθυμητῆς, προξενέω - προξενητῆς, etc. For ἄθυμος in mod. Greek see Andriotis, *Archaismen*, no, 148.

516 † αἰγύπτῃς· συβώτης, νομεύς.

Besides Van Leeuwen's extremely attractive conjecture αἰσούτης the *ThGL* s.v. suggested tentatively αἰγιβότης or αἰγοβότης. Αἰγύπτῃς is suspect; αἰγύπτῃς? Tsopanakis.

524 Αἰγυλιεύς· Αἰγυλιὰ (-λία codd.) δῆμός ἐστι φυλῆς Ἀντιοχίδος, ἧς ὁ δημότης Αἰγυλιεύς. In IG II² 7946 «(fin.s.V a.) sep. mon.?» Αἰγυλαιεύς, see Threatte, *Gramm. Att. Inscr.* p. 286, perhaps the true reading should be Αἰγυλιεύς.

527 αἰγλή· λαμπηδών, αὐγή, φέγγος, φῶς... καὶ χλίδων (Hdn. 729, 18 al.: χληδών zbΣ^b, χλιδών Reitzenstein) δέ τις οὕτως ἐκαλεῖτο...

The accentuation χλίδων (= bracelet) is not certain but it is accepted also in *ThGL* s.v. Then perhaps: ἐνιοὶ δέ φασι σημαίνειν καὶ τὸν περιπόδιον κόσμον ἢ τὰς ἀμφιδέας (Erbse: τὸν ἀμφιδέαν codd., τὰ ἀμφιδεα Lobeck, *Paralip.* p. 236). Likewise perhaps α 530 αἰγλή· χλίδων (χλιδών codd.) παρὰ Σοφοκλεῖ (fr. 537 N²=594 R.). Χλίδων is also the name of a Theban in Plut., *Pelop.* 8, 7.8.

535 e.g. <αἰδήμων> αἰδέσιμος or it may be αἰδέσιμος· <σεβάσιμος, ἔντιμος>; the lemma is taken from Theognost. *can.* 8, the explication from Hesych. α 1769. Cf. also Phot. α 533 αἰδέσιμον· ἀξιοτίμητον, καλόν. That αἰδέσιμος was an adj. for a god becomes clear also from the Schol. Luc. 201.21 ἐπίτηδες δὲ τὴν Ἀθηνᾶν ἀντὶ τοῦ αἰδεσιμωτάτην ἀναίσχυντον εἶπε... Αἰδέσιμος was adopted by christian authors, cf. e.g. L. Ryden, *Leontios von Neapolis, Das Leben des Heiligen Narres Symeon*, p. 122.16.

539 *Αἰδοῦς βωμός*: Αἰδοῦς καὶ Ἀφελείας βωμοὶ εἰσι περὶ τὸν τῆς Πολιάδος νεών, καθάπερ Ἰστρος ἱστορεῖ (*FGrHist* 334 F 25). From this and Aelius' entry (α 43) may be supplemented Hesych. α 1791: πρὸς τῷ ἱερῷ <τῆς Πολιάδος Ἀθηνᾶς>.

547 *ἀἰδρυτα* {τὰ} *κακά* τὰ κατάρατα (ἀἰδρυτα· τὰ κακά, | τὰ κατάρατα edd.) ἃ ἄλλοι αὐτοῖς οὐκ ἂν ἰδρῦσαιτο. εἴρηται δὲ καὶ αἱ Σεμναὶ θεαὶ ἀἰδρυτοὶ (Reitz. dubit.: -δρυται bz) ὑπὸ Κλειδήμου (*FGrHist* 323 F 26).

For the new lemma cf. Crat. 209 K. οἰκοῦσιν φεύγοντες, ἀἰδρυτον κακὸν ἄλλοις, EM 42, 10 ὅ οὐκ ἂν τις αὐτῷ (r. αὐτῷ) ἰδρῦσαιτο. The explanation of *ThGL* s.v. «Exsules instabile malum vitam vagam et erraticam colunt» though not consistent with the basic meaning of ἀἰδρυτος as shows Hesych. α 1798 ἀἰδρυτον... κακοῖδρυτον, ἧ οἶον ἄλλοι αὐτοῖς οὐκ ἂν ἰδρῦσαιτο, τὴν φυγὴν, ὡς εἴ τις ἄγαλμα ἰδρῦσαιτο is in general satisfactory; cf. the comment of Jacoby *ad loc.* and Kassel-Austin, Crat. fr. 224 (in *PCG* IV).

565 *αἰετοί* τὰ προνώπια (-νώπια dubit. Theodor.: -νόμια codd.) τῶν ναῶν καὶ τὰ φατνώματα τῶν ὀρόφων, διὰ τὸ εἰκέναι πτέρυξιν ἀετοῦ.

The explanation of αἰετός is awkward¹ (ὀρόφωμα EM 31.52) but there is no doubt about the spelling προνώπια. For the etymology of προνώπια see Chantraine, *Dict. Étym.* s.v. προνωπής.

573 *αἰθεσιν* λαμπροῖς (codd. Reitz.: † αἰθεσιν· λαμπροῖς † Theodor.). The lemma is the poetic word αἶθος = πῦρ, cf. αἰθάς = brazier. The explication λαμπροῖς is the dat. pl. of the substantivized adj. λαμπρόν, τὸ (=fire). This meaning of λαμπρόν is well known from byzantine and medieval and contemporary Cypriot dialect where λαμπρόν is synonym with φωδικιά, ἦ. It is further used regularly in the combination λαμπρόν πυρούμενον (=lit. «burning fire») cf. the hom. αἰθόμενον πῦρ) which means 'very hot' literally and especially metaphorically. In *ThGL* s.v. λαμπρόν the sentence quoted from *Glossae Graecobarbarae* which should be medieval Cypriot stuff as it seems to me, can the phrase κεκαυμένον, λαμπρόν be κεκαυμένον λαμπρόν i.e. «burning fire»?

See H. Gelzer, *Leontios von Neapolis Leben des heiligen Johannes von Alexandria*, Freiburg and Leipzig 1892, p. 178; R. M. Dawkins, *Leontios Makhairas Recital concerning the Sweet Land of Cyprus entitled 'Chronicle'*, Oxford 1932, II 253; Th. Siapkarakas-Pitsillidès, *Le*

1. Contrast Γαληνοῦ τῶν Ἱπποκρ. γλ. ἐξ.: ἀέτωμα· τὸ εἰς ὕψος ἀνατεταμένον τῆς ὀροφῆς ὡσπερ τρίγωνον (Kühn XIX 70).

Petrarquisme en Chypre Poèmes d'Amour, Athens 1952, p. 376; A. J. Festugière - L. Rydén, *Leontios de Néapolis, Vie de Syméon le fou et Vie de Jean de Chypre*, Paris 1974, pp. 553.620; D. B. Vagiaccacos, *Ἀφιέρ. Τριανταφ.*, pp. 69-77.

597 αἷμα· τὸ γένος... Σαφοκλῆς δὲ ἐν Ἡλέκτρῳ (1394) τὴν μάχαιραν αἷμά φησιν.

That the lexicographers together with the Scholia *ad loc.* are not accurate as regards the equation of αἷμα with μάχαιρα was noticed by scholars long ago, see e.g. G. Kaibel, *Sophokles Elektra*, Leipzig 1896, p. 284, P.N. Papageorgiou, *Σοφοκλέους Ἡλέκτρα*, Athens 1910, pp. 240-41.

599 αἰμούς· τοὺς δρυμούς. Αἰσχύλος (fr. 9 N² = 31M.).

Obviously corrupt should be Eust. 1851, 27 αἶμους τοὺς δρόμους Αἰσχύλος λέγει. From αἰμός¹ it would seem to derive the mountain Αἶμος, which in entry 630 and elsewhere is quoted as neuter Αἶμον, τό. See however Rozwadowski, 'Thracogreca', in *Stromata Mirawski*, Krakau 1908, 195 ff. cf. *Glotta* 24 (1936) 40. Obscure remains Hesych. α 1963 (=EM 35, 9) *αἶμους· ὀβελίσκους (A), cf. also Theognost. *can.* 12 Alpers αἰμός· ὁ ὀβελίσκος ἢ ὁ † ὀδυρμός†. The last word obviously is a corruption of δρυμός.

605 Αἰνίους· Αἶνος πόλις ἐστὶ τῆς Θράκης, «ὣν Ἕλληνες τὰ πρῶτα Ἀλωπεκονήσιοι κατώκισαν· ὕστερον δὲ ἐκ Μυτιλήνης καὶ Κύμης ἐπηγάγοντο ἐποίκους». ἀπὸ γοῦν τῆς Αἶνου τὸ ἐθνικὸν Αἶνιοι.

The sentence in inverted commas is a quotation from Ephorus, see Harpocr. s.v. Αἶνος. The only difference between Harpocratio and its Epitome, from which Photius' passage is ultimately borrowed, is in the word-order ἐκ Μυτιλήνης ἐπηγάγοντο καὶ Κύμης. Cf. also Strabo fr. 52.

621 † αἰμεῖον· σφάγιον†.

Suda αἰ 202 gives αἰμνιον· τὸ ἄγγος, τὸ αἰμοδόχον i.e. τὸ ἄγγος τὸ αἰμοδόχον; cf. Theognost. *can.* 12 Alpers. This v. l. of αἰμνιον, *an hapax* in the *Odyssey* γ 444², should be according to Kühner-Blass 282 cf.

1. For αἰμός itself cf. Wackernagel, *Kl. Schr.*, 800.

2. The Scholia Hom. γ 444 of *M* (=Marc. 613) give: Ἀμνιον τὸ ἀγγεῖον τοῦ ὑποσφάγματος, ὡς πηνιον. Κρήτες αἰμνιον αὐτὸ φασι. Νικανδρος καὶ Θεοδορίδας ἀπὸ τοῦ δάμνασθαι προφέρονται ἀσυνδέτως δάμνιον. Πορσίλλος δὲ ὁ Ἱεραπύτνιος παρὰ Ἱεραπυτνίους ἐτι σώζεσθαι τὴν φωνὴν αἰμνιον δασέως μετὰ τοῦ ι κατ' ἀρχὴν προφερομένην παρὰ τὸ αἷμα. καὶ Ἀπολλόδωρός φησι, ὡς εἰκὸς ἦν παρὰ τῷ ποιητῇ οὕτως αὐτὸ φέρεσθαι, ὑπὸ δὲ τινων περιηρησθαι τὸ ι. Εἰς τοῦτο δὲ πρῶτον αἷμα δεχόμενοι τοῖς βωμοῖς ἐπιπέουσαν, ἀμννιον τι ὄν, ὃ ἐστὶ στερητικὸν τοῦ μένουσ ἦτοι τῆς ψυχῆς. On this scholion see W. G. Pluygers, *Mnem.* 1852, 47-49. See also Hdn. 138. 1.

Hdn. II 138 αἰμνίον, which sounds like a popular connection of the vase with αἷμα. *DGE* gives ἀμνίον σφαγεῖον¹ but see Chatraine, *Dict. Étym.* s.vv. ἀμνίον, ἀμνός. Hesych. δ 205 gives the v.l. namely δάμνια· θύματα, σφάγια attributed to Zenodotus and other grammarians by the homeric scholia. Eustathius 1476, 35 ἀμνίον... τὸ τοῦ αἵματος, ὃ ἐστὶ τοῦ ἀποσφάγματος δεκτικὸν ἀγγεῖον ἀμνιόν τι ὄν. τουτέστι μένους ἕγγουν αἵματος στερητικόν. Κρήτες δέ, ἀμνιόν φασιν, ἀγγεῖον εἰς ὃ τὸ αἷμα τῶν ἱερείων ἐδέχοντο. αἰμνιόν τι ὄν παρὰ τὸ αἷμα; cf. Phot. α 1229. A very obscure case.

623 αἰμάτου· ἀντὶ τοῦ ἐξαιμάτου. Εὐριπίδης (*Andr.* 260)· «αἰμάτου θεᾶς βωμόν».

One of many cases when lemma and explication do not seem to correspond: ἐξαιματώ is primarily a medical term meaning «change into blood», whereas here one would expect ἐξαιμάσσειν «make quite bloody», but cf. Phot. 596 (=EM 35, 8) αἱματώσαι· φονεῦσαι. Σοφοκλῆς (fr. 897 N²=987 R.) for which see Pearson fr. 987.

624 αἱμορρογία (-χία<ς> masc. scripserit Reitz.)· Δώριον ἐστὶ τοῦ νομα, πλὴν καὶ ὁ Ἀττικὸς Ἑρμιππος ἐχρήσατο τῇ φωνῇ εἰπῶν (fr. 80 K.)· «ἐγὼ σου σήμερον | τύπτων τὸ πρόσωπον αἱμορρογίαν (αἱμορρογίαν z Ba) ποιήσω (ποῶ Bk., ποιῶ Bachmann). σημαίνει δὲ καθημάχθαι τὸ ῥύγχος.

The last sentence perhaps presupposes an infinitive <αἱμορρογιάων> i.e. σημαίνει δὲ <αἱμορρογιάων> καθημάχθαι τὸ ῥύγχος cf. Hesych. α 1964 αἱμορ<ρ>υγιάων· καθημάχθαι τὸ ῥύγχος.

625 αἱμοφθόρος, which occurs also in Hesych. β 1200 is ascribed by *DGE* s.v. to Thespis but see Theodoridis *ZPE* 35 (1979) 29.

629 αἱμοδεῖν· καὶ τούτω προσεκτέον τὸν νοῦν. οἱ γὰρ πολλοὶ αἱμοδιᾶν λέγουσιν, ὥσπερ κυλοιδιᾶν κτλ. That this is so is shown by mod. Greek use where the forms μουδιάζω-μούδιασμα are currently in use. Αἱμοδῶ, however, is preserved (in the form ῥωδῶ) only in the dialect of Pontus, see Andriotis, *Archaismen*, no. 180.

636 αἰπόλος· ὁ † ἐρμαφορόδιτος † ὑπὸ Σινωπέων οὕτω καλεῖται.

The information sounds odd and would seem unique; one would expect here αἰγονόμος, cf. Hesych. α 2052. The Schol. of Theocr. 7. 86a says: λαγνότατοι οἱ αἰπόλοι but this does not seem to be related to the above explication; likewise Suda λ 787 ἡ δὲ παροιμία αὕτη ὁμοία τῇ αἰπόλος ἐν καύματι· ἐπειδὴ ἐν ταῖς τοιαύταις ὥραις οἱ αἰπόλοι, ἀκολασταίνουσι (= Greg. Cypr. II 63).

1. Apoll. Soph. 25. 26 gives ἀμνιον ἀγγεῖον τι εἰς ὃ δέχονται τοῦ σφαττομένου ἱερείου τὸ αἷμα. ἢ οἶον ἀμνιον, τὸ κατὰ στήρησιν τοῦ μένους.

646 αἶρε δάκτυλον· τίθεται ἐπὶ τῶν ἀπαγορευόντων ἐν τῇ ἀγωνίᾳ· ἐπαίρεσθαι γὰρ τὴν χειρὰ σύμβολον τοῦ νενικῆσθαι.

For a survival of the custom in the byzantine epos of Digenis Akritas see ᾿Αριάδνη 1(1983) 58-60 where the vagueness of the sentence ἐπαίρεσθαι τὴν χειρὰ is noted. However, Apostolis' text (p. 60 n.1) should be duly emended into νενικημένων (for νενικότων).

681 <αἰώρα> ἀγγόνη, ὕψωσις (Suda Schol. Plat. *Phaed.* 111e: ὕψος Σzb), ἔπαρσις? («Ἵψωσις is also the explanation of the scholiast of Soph. *O.K.* 1264.

692 αἰσθων· αἰσθανόμενος. καὶ βασανιζόμενος. ἧ ἐκπνέων.

The explanation αἰσθανόμενος leads to αἰσθομαι cf. Hesych. α 2111 αἰσθου· σύνεσις, ἀκουσον, γνῶθι; 2103 αἰσθεσθε· μάθετε; 2112 *αἰσθων· ἐν αἰσθήσει {ἐχ}ῶν (?) whereas ἐκπνέων directs to 2104 αἰσθε· ἐξέπνει (Π 468, Υ 403) and the homeric v. *αἰτω, *αἰσθω for which see Chantraine, *Dict. Étym.* s.v. 2 αἰτω. I do not see how βασανιζόμενος is justified and the lemma αἰσθων should accomodate at least two verbs, αἰσθω/αἰσθομαι and αἰτω.

714 ἀκαρής· δξύς, βραχύς. διττῶς δὲ λέγεται παρὰ τοῖς ᾿Αττικοῖς· καὶ ὀνομαστικῶς, ὅλον «ἀκαρῆς χρόνος», καὶ «τῷ ἀκαρεῖ» καὶ «τὸν ἀκαρῆ»· καὶ ἐπιρρηματικῶς «ἀκαρῆ», ἀντὶ τοῦ βραχέως καὶ συντόμως.

Τῷ ἀκαρεῖ does not seem to occur and ἐν ἀκαρεῖ (χρόνω or χρόνου)¹ is what occurs in texts; cf. Ar. *Plut.* 244, Luc. *Tim.* 3,23, Ζεὺς ἐλεγχ. 8, *Asin.* 37, D.C.76.6,3 etc. Plut. *Sert.* 16, 8 ὁ δ' ἀσθενῆς ἀκαρεῖ καὶ σύν οὐδενὶ τόπω ψιλὴν τριχῶν ἀπέδειξε τὴν οὐράν..., ἀκαρεῖ seems an adv. cf. Hesych. α 2276 *ἀκαρεῖ (-ρεῖ Latte)· βραχεῖ A ταχέως n and EM 78, 42, otherwise it would have been <ἐν> ἀκαρεῖ, cf. Syn. π. ἐνυπν. 7 πλὴν εἰ δὴ τις ἐν ἀκαρεῖ ποτε ἐπαφὴν ἔσχεν εἴδους ἀύλου besides the examples quoted by *LSJ* s.v. ἀκαρῆς.

754 ἀκινάκης· μικρὸν † δόρυ † Περσικόν.

Harpocratatio says accurately Περσικὸν ξίφος. The inaccuracy seems to have begun in the Σ (=Ba 54, 11) which, like Hesych. α 2405 and Plato's scholiast on *Resp.* 553c, combines the two explanations in one: ἀκινάκης δὲ Περσικόν τι ξίφος, ἧ δόρυ μικρὸν Περσικόν. *ThGL* s.v. ἀκινάκης accepts both meanings but there is no good evidence for the sense μικρὸν δόρυ, cf. Böckh, *Staatsh. d. Athener*³ II 148-49. In view of the fact that the word is of iranian as is believed origin it may be mentioned that a fragment of Sophocles gives the form κινάκης,

1. For the use of ἐν in such phrases cf. also ἐν στιγμῇ χρόνου 'instantaneously'.

see Szemerényi, *Gnomon* 43 (1971)652. I have not seen Belardi, *Studia Pagliaro oblata* I (1969) 202.

831 ἀκραγγές (ἀκραγγεες Ba 59,12): ἀκρόχολον, ἀσθενές, χαλεπὸν.

Besides the spelling of the lemma where the problem of a simple or double γ seems on present evidence unsolved, problematic is also the explication. Etymologically ἀκραγγής (α privative + κράζω)¹ should mean 'not barking' as in A. *Pr.* 803 ἀκραγγεῖς κύνες of the gryphons (see *LSJ* s.v.), but the lexicographers take ἀκραγγής with the opposite meaning, namely ἀκράχολον or χαλεπὸν in Photius, δυσχερές, σκληρόν, δξύχολον in Hesych. α 2529 but in both cases ἀσθενές is left embedded between the other meanings hence Kuster suggested ἀκρατές. Since however the general trend of Aeschylus' passage is foretelling of the horrible things Io is going to experience, coupling δξύστομους with Ζηνὸς ἀκραγγεῖς κύνας γρῦπας φύλαξαι, there should be no difficulty to accept for it also the meaning ἀκράχολον, δξύχολον as has already been done in *DGE* s.v. 'feroz, rabioso'. As to Hesych. α 2525 *ἀκραγγής· ἀπαχθής we should perhaps prefer ἐπαχθής with K.; cf. also *ThGL* s.v. ἀκραγγές.

870 ἀκροφύσιον· τὸ τῆς χώνης προστιθέμενον κτλ. Cf. Zonar. p. 112 ἀκροφύσια· τὰ ἀκροστόμια τῶν ἀσκῶν. 'Ακροφύσιν in medieval Cypriot, *Makhairas* 572³⁰ Dawkins.

872 ἀκροχορδῶν (Hesych. Zonar.: -χόρδων codd.): ἐξοχή τις περὶ τὴν ἔδραν καὶ περὶ ἄλλα μέρη τοῦ σώματος.

877 Ἄκτια· ἀγῶν παλαιός, ὡς Καλλιμάχος ἐν τῷ Περὶ {τῶν} ἀγῶνων δῆλον ποιεῖ (fr. 403 Pf.) The slip was initiated in the Epitomy of Harpocr., see Pfeiffer, *Callimachus*, *ad loc.*

915 Ἀλέας ('Αλ- codd.). πόλις Θεσσαλική. οἱ δὲ πολῖται Ἀλεῖς ('Αλεῖς codd.). Harpocratio and the inscriptional evidence give the correct breathing, the mistake having originated as often in the Epitome.

'Αλαὶ however is not a Thessalian town—that is Ἄλος cf. Strabo 9, 5, 8 p. 432 and Erbse, Schol. in *Il.* B 682, Schol. *Ap. R.* II 498/527—but a town of Lokroi, cf. Paus. 9, 24, 5 ἐν δεξιᾷ δὲ τοῦ ποταμοῦ (sc. τοῦ Πλατανίου) Βοιωτῶν ἔσχατοι ταύτη πόλισμα οἰκοῦσιν Ἀλάς ἐπὶ θαλάσση, ἣ τὴν Λοκρίδα ἠπειρον ἀπὸ τῆς Εὐβοίας διείργει and Strabo 9, 2, 13 p.

1. Other suggestions I know of: Hermann's in *ThGL* s.v. ἀκρος+ἄγαμαι 'is qui habet indignationem vehementissimam, qui sit iracundus'; Italie-Radt, *Index Aeschyleus* s.v. 'an ferox, ab ἀκρος et ἄγη?; Ant. Kapsomenos in his unpublished dissertation on the vocabulary of Aeschylus thinks that ἀκραγγής may come from ἀκρο-κλαγγής by haplology but neither ἀκροκλαγγής nor κλαγγής occurs.

405 Μετὰ δὲ Σαλαγανέα Ἀνθηδῶν πόλις λιμένα ἔχουσα, ἐσχάτη τῆς Βοιωτικῆς παραλίας τῆς πρὸς Εὐβοίᾳ, καθάπερ καὶ ὁ ποιητῆς εἶρηκεν «Ἀνθηδόνα τ' ἐσχατώωσαν». εἰσὶ μέντοι ἔτι προϊόντι μικρὸν πολίχνη δύο τῶν Βοιωτῶν, Λάρυμνά τε, παρ' ἣν ὁ Κηφισὸς ἐκδίδωσι, καὶ ἔτι ἐπέκεινα Ἑλαί, ὁμώνυμος τοῖς Ἀττικοῖς δήμοις, cf. also *ibid.* 9,4,2 p. 425 and see Bolte in *R.E.* s.v. Halai. Ἑλαῖοι for Ἑλαῖες are the citizens of Ἑλαί in Plut. *Syll.* 26.

956 Rather Ἑλίπεδον since it is a place-name; see also Chantraine, *Dict. Étym.* s.v. ἄλς and *DGE* s.v. Ἑλίπεδον.

976 ἀλλάθω καὶ ἀλλάθειν... σημαίνει δὲ βοηθεῖν.

Chantraine, *Dict. Étym.* s.v. ἀλέξω 1 and *DGE* s.v. ἀλλαθεῖν are probably right in assuming that ἀλλαθεῖν is the correct accentuation as the form functions as aorist but perhaps as Chantraine says the byzantine grammarians saw in ἀλλαθειν an infinitive of the present tense (*ἀλλάθειν), hence the explanation βοηθεῖν. See also Pearson fr. 996.

1090 Ἀλωπεκῆθεν δημός ἐστιν ἡ Ἀλωπεκὴ τῆς Ἀντιοχίδος καὶ ὁ δημότης Ἀλωπεκεύς. The usual form, however, of the demotic is Ἀλωπεκειεύς (cf. IG I 1³ 297.15 a. 430/29) or rarely Ἀλωπεκεεύς, see Threatte, *Gramm. Att. Inscr.*, p. 158. 307.

1172 ἄμβροττοι (ἀμβρυττοι zb, ἄμβρυτοι Theodor. an erratum as it seems) καὶ ἀμβρύττοι· ἐχῖνοι. οἱ δὲ πέτρας ἀπέδοσαν, ἐφ' ὧν φυκία πέφυκεν ἐπιπολῆς κτλ. Cf. Hesych. α 3534, *LSJ* and Chantraine, *Dict. Étym.* s.v. βρύσσοις.

1197 ἀμίδα· δασέως κτλ.

The breathing is doubtful. Dictionaries and grammarians usually give ἀμίς and only some lexicographers speak of spiritus asper, while Eustathius p. 1387. 27 says that it was aspirated by the ancients. Latin (h)ama←ἄμη is taken as corroborating the rough breathing for ἀμίδα. Oddly enough the lemma according to the *Historical Lexicon* s.v. and Andriotis, *Archaismen*, no. 396 survives in the island of Lesbos (Plomari) as ἀμίδα.

1199 ἀμίς· οὐχ ὁ ἱπνός, ἀλλὰ πλακοῦντος γένος. Μένανδρος... ἔστι καὶ παρὰ τοῖς παλαιοῖς κωμικοῖς τὸ ὄνομα.

On available evidence the lemma is doubtful and it may be a confusion of ἀμίς and ἄμης as the editor says. However if the form ἀμίς is the lemma it should be ἄμις since the form ἄμιθας (acc. pl.) turned up in P. Hamb. 90, 18. If this is correct then Hesych. α 3659 should be ἄμιθα (ἀμιθάς Reitzenst. coll. gl. 3690 Latte)· ἔδεσμα ποιόν, καὶ ἄρτυμα, ὡς Ἀνακρέων (fr. 467 Page) as Chantraine, *Dict. Étym.* s.v. ἄμης saw.

Concerning ἄμης (cf. Phot. α 1195) the passage of Schol. Ar. *Plut.* 999 ἄμητα· τὴν λεγομένην ἰδιωτικῶς φλεψίαν. εἶχε γὰρ αὐτὸν ἐν ταῖς χερσίν. Θ. Dv. τὰ κοινῶς ταρχανά. Dv. Φλεψία is interesting but obscure since to my knowledge it is otherwise unknown. Ταρχανά is mod. Greek ταρχανάς for which see Georgacas, *Glotta* 31(1944) 228 ff. and 234-35.

1210 e.g. Ἀμμών<ια> ἑορτὴ Ἀθήνησιν <Ἀμμωνι> (add. Latte) ἀγομένη. | καὶ <Ἀμμων> ὁ Ζεὺς. {οἱ} Κυρηναῖοι (καὶ ὄφεις οἱ Κυρηναῖοι z: καὶ ὁ Ζεὺς. {οἱ} Κυρηναῖοι Alberti). This is a complicated case and the solution suggested is tentative.

The change into Ἀμμώνια was suggested by Boeckh, *Staatsh. der Ath.* II² 121 and is probable in view of the fact that most of the Attic festivals were in the neuter plural. Cf. Ἀμνώνηα CIA 148, Ἀμμώνηα Reinach. The accentuation Ἀμμών may be a further indication that part of the lemma fell out since the proper name of the god is in Greek normally Ἀμμων and only the Egyptian is said to be Ἀμμοῦν, Ἀμούν or Ἀμοῦς. As regards the second explanation the god Ammon was not associated with ὄφεις being represented as a serpent only at Medinet Habu, see *R.E.* s.v. Ἀμμων (I 1853ff.), Roscher I 283 ff. From Hdn II 474, 30 (cf. Steph. Byz. 86. 1) we learn that Ἀμμωνία ἡ μεσόγειος Λιβύη. ὁ οἰκίητωρ Ἀμμώνιος; cf. Phot. α 2153... ἄναξ κριωπὸς Ἀμμων (Eur. fr. 955 h Snell) and 1211 Ἀμμών (to read Ἀμμων?) ὁ κριοῦ δέρμα καὶ κέρατ' ἔχων.

1230 ἄμνοι τοὺς τρόπους (Ar. Pax 935)· πρᾶοι καὶ μαλακοί.

Cf. Philippides fr. 29.2 (=CAF III 310 K.) ἀρνίου μαλακώτερος. In mod. Greek ἀρνάκι is used of a quiet and manageable person, whereas in the Cypriot dialect ἀρνὶν παῖδὸν is said about an insensible or indifferent person. Cf. also *Historical Lexicon* s.v. ἀρνάκι.

1233 ἀμοργοί· <οἱ> τὰ κοινὰ διαμοργοῦντες καὶ λυμαινόμενοι ἄνδρες.

1235 Either ἀμοργοί, πόλεως ἔλεθροι (ἀμ.π.ἔλ. editors)· οὕτως Κρατῆνος (fr. 214 K.). καλοῦσι δὲ αὐτοὺς καὶ μοργούς τὸ α ἀφαιροῦντες.... or better coll. 1233 ἀμοργοί· πόλεως ἔλεθροι. οὕτως Κρατῆνος...

1253 ἄμπυκας· χαλινούς.

Normally ἄμπυξ, as can be seen also from 1254 and 1255, does not mean χαλινός but 'headband' (for a woman—γυναικεία ἀναδέσμη EM 85, 20—or a horse)¹; however, according to Pindar's scholiast (*OL.*

1. Cf. Hesych. α 3820 ἀμπυκῆρια· τὰ φάλαρα. Σοφοκλῆς Οἰδίποδι ἐπὶ (ἐν cod.) Κολωνῶ (1069) or Aesch. *Sept.* 461 ἵππους δ' ἐν ἀμπυκῆρσιν ἐμβριμωμένας.

5.15)...ἀμπυξ γὰρ κατὰ Θετταλοὺς ὁ χαλινὸς and *ibid.* 15b μοναμπυκία. μονοχαλίνω.

1269 ἀμύνεσθαι· Θουκυδίδης μὲν (1, 42, 1) ἀντὶ τοῦ ἀμείβεσθαι, Σιμωνίδης δὲ (*PMG* 611 Page) ἀντὶ τοῦ χάριτας ἀποδιδόναι, Σοφοκλῆς δὲ (fr. 908 N²=1004R) ἀντὶ τοῦ ἐπαλεξῆσαι.

Of the three meanings noted in this entry only the third one, namely ἀμύνομαι = ἐπαλεξήσω (=defend, resist, take vengeance) would seem accurate¹. For ἀμύνομαι = ἀμείβομαι see *ThGL* s.v. ἀμύνομαι, I, 2^A, 182; the misunderstanding can perhaps be explained from the v.l. ἀμείβεσθαι for ἀμύνεσθαι τινι (=βοηθεῖν) in Thucydides. The meaning ἀμύνεσθαι=ἀποδιδόναι χάριτας occurs metaphorically in Bk. *Anecd.* 217.12 ἀμύνεσθαι... καὶ ἐπὶ τοῦ ἀντευποιεῖν τοὺς εὐεργέτας and one may ask whether it has arisen from an original equation of ἀμείβεσθαι =ἀποδιδόναι χάριτας or rather from the main meaning of ἀμύνειν τινί. See for another view Nauck, *Aristophanes Byzantii grammatici Alexandrini fragmenta*, pp. 213-14.

1349 ἀμφίμαλ<λ>ον (Reitzenst.: -μαλον zb)· ἀμφίμιτον. <τοῦτο> (add. Reitzenst.) ἀπὸ τοῦ μιτώσασθαι <***> περὶ ὃ τὸν μίτον εἰλοῦσιν ἐν τῷ (Reitzenst.: ἐκ τοῦ zb) μιτοῦσθαι. Φερεκράτης Ἄγριος (fr. 1 Dem.).

The entry as it stands is muddled. Apart from the phrase ἀπὸ τοῦ μιτώσασθαι which is connected with the explication—and not as would be expected with the lemma—the relative pronoun ὃ is obscure whereto it refers (ἀντίον?). On the other hand it does not quite agree semantically with ἀμφίμιτον (=‘with double woof’) as may be inferred from Hesych. 4085 ἀμφίποκοι· τάπητες ἀμφίμαλλοι or Eustathius 746, 39 Ἄλιος Διονύσιος ἀμφιτάπητάς φασιν τοὺς μὴ ἑτερομάλλους, ἀλλ’ ἐξ ἑκατέρων τῶν μερῶν δασεῖς. καὶ Παυσανίας δὲ λέγει, ὅτι ἀμφιτάπητες οἱ ἀμφίμαλλοι τάπητες, though Pollux 7.57 ὥσπερ τὸν ἀμφίμαλλον χιτῶνα δασὺν καὶ ἀμφίμιτον.

Likewise perhaps 1355 ἀμφίμιτον (-μιλλον codd., -μαλλον Reitzenst.)· <***> ὃ περὶ (περὶ ὃ?) τὸν μίτον εἰλοῦσιν ἐν τῷ μιτοῦσθαι(?) which if the lemma is ἀμφίμαλλον might be the entry 1349 severely crippled. Cf. Hesych. 4061 which is also disturbed. On the ἀμφίταποι of entry 1370 see *Hesperia* 25(1956)244. I do not understand Demiańczuk (p. 67) when he says about the entry ἀμφίμαλλον ‘Haud dubium est, quin Photius duas glossas: ἀμφίμαλλον et ἀμφίμιλλον contaminaverit’, as ἀμφίμιλλον does not seem to occur.

1. Cf. Zonar. p. 159 who adds: ἐπὶ τῶν προηδικηκότων τάσσουσιν οἱ ῥήτορες τὸ ἀμύνεσθαι, ὅτε οἱ κακὸν τι παθόντες ἀντιπράττουσι τοὺς προδιατιθέντας.

1359 Ἀμφίπολις· πόλις ἐπὶ τῆς Θράκης, πρότερον δὲ Ἐννέα ὁδοὶ ἐκαλοῦντο. Epit. Harpocr. Suda EM 95, 42 Hdn. 92, 23 besides Strabo 7. 331, 35 ἔστι δ' Ἀθηναίων κτίσμα ἐν τῷ τόπῳ ἰδρυμένον τούτῳ, ὃς καλεῖται Ἐννέα ὁδοὶ (cf. also Steph. Byz. 90.12) would suggest ἐκαλεῖτο but cf. Thuc. 4. 102.3 ἔκτισαν τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο.

1378 ἀμφίχυτον (Y 145)· περικεχωσμένον.

The explanation has been curtailed as is shown by Ap. Soph. 26, 32 ἀμφίχυτον· περικεχωσμένον ἐξ ἀμφοτέρων τῶν μερῶν, ὥστε προ<σ>βάσεις (προβάσεις codd.) ἔχειν κτλ.

1430 Ἀναγυράσιον· τὴν τρίτην ἐκτείνουσι καὶ τὴν τετάρτην βραχύνουσιν. Ἀριστοφάνης Ἀναγύρω (fr. 6 Dem.)· ἀχαίρειν μὲν Ἄλον (μέγαλον zb, μὲν Ἄλον Reitzenst. cf. Wilam., *Kl. Schr.* 4, 537-39). For this town of Achaia Phthiotis see Strabo 9.5,8 p. 432 f. and 5, 14 p. 435 and above α 915. In Hdn. 153,31 perhaps Ἄλος πόλις Ἀχαΐας {καὶ} Φθιώτιδος. See Demiańczuk Ar. fr. 6.

1461 ἀναδρύπει· † ἀναξηράνει † (-ξηρανεῖ Latte coll. Herod. 8, 2 τὴν δὲ χοῖρον αὐοὴν δρύπτει, ἀναξανεῖ H. Stephanus). Stephanus' suggestion gives excellent sense and in my opinion it should be accepted.

1483 ἀναθυᾶν· ἀνασκιρτᾶν. καὶ αἴθις ἐξ ἀρχῆς ἀνανεάζειν.

Here it would seem that two forms are conflated: <ἀναθύειν> ἀνασκιρτᾶν and ἀναθυᾶν· καὶ αἴθις ἐξ ἀρχῆς ἀνανεάζειν. For the forms θύειν and θυᾶν see Chantraine, *Dict. Étym.* s.v. 1 θύω. In 1485 ἀναθύειν· τὸ ἀναλαμβάνειν τὸ πρᾶγμα διὰ χρόνου the explication seems to mean 'regain sexual power after a long time'. *LSJ* s.v. πρᾶγμα have only one reference to πρᾶγμα meaning 'love affair' but here the sense seems more general including both sexual power and that of γονή. If this is so then the lemma should be ἀναθυᾶν.

1484 ἀναθύοντες· ἀναιροῦντες, † παραβαίνοντες †.

The explanation is not satisfactory; the lemma should be ἀναθύω (B) of *LSJ* i.e. the v. θύω =sacrifice. Ἀναθύειν then should mean 'sacrifice anew' see J. Casabona, *Recherches sur le vocabulaire des sacrifices en Grec*, p. 94. M. Schmidt's ἀνιροῦντες therefore is interesting but neither Latte's παραθέντες nor Erbse's παραβάλλοντες would do for παραβαίνοντες.

1532 ἀνακτᾶσθαι· Θουκυδίδης (6,92,4). ἀντὶ τοῦ θεραπεύειν. τίθεται δὲ ἡ λέξις καὶ ἐπὶ τοῦ τὸ προαπολωλὸς αἴθις κτήσασθαι καὶ ἀπολαβεῖν.

From Thucydides' passage οὐδ' ἐπὶ πατρίδα οὔσαν ἔτι ἡγοῦμαι νῦν ἰέναι, πολὺ δὲ μᾶλλον τὴν οὐκ οὔσαν ἀνακτᾶσθαι it becomes obvious that

it is the second explanation which suits it and therefore the *καὶ* offered by b before *ἀντὶ τοῦ θεραπεύειν* is not necessary.

1558 *ἀναμετρήσαιμι* (μ 428)· *διεκπεράσαιμι* (Suda Bk.: *διεμπ-* codd.). P. Ber. gl. 73 (=Coll. Pap. I 46) gives *δ[ι]έλθοιμι*.

1595 Preferably: *ἀνάπηρον*· οὐδὲν πλέον τοῦ πηρόν (-ρός codd.).

1620 Possible *ἀναπτήτω* <*ἀνα*>*πετασθήτω* (*πετασθήτω* codd.) cl. Hesych. α 4527 and Phot. α 1592 *ἀναπετῶ*· *ἀναπετάσω*. Μένανδρος Θεοφορουμένη (fr. 7 K.-Th.); 1621 *ἀναπτομένας*· *ἀναπετασθείσας* (Reitzenst. ex Hesych.: *ἀνασταθείσας* zb).

1640 *ἀναρρίπτεσθαι*· *μεταμελεῖσθαι*, *μετατίθεσθαι*.

An obscure entry. For the lemma both other sources (Σ^b Suda) give *ἀναρρίπτειν*; the explanation *μεταμελεῖσθαι*, *μετατίθεσθαι* on the other hand to my knowledge is without example.

1655 *ἀνασειείν*· *ἐκτινάσσειν*, *ἀπειλεῖν*, *ἐρευνᾶν*, *ἐπηρεάζειν*.

The explication seems a congestion of more than one explanation as may be gathered from Harpocr. s.v. *ἀνασεισας*, Suda α 2062 but *ἐρευνᾶν* seems out of context here. *Ἀνασειείν* means usually shake up, incite; see also Herwerden, *Lex. gr. suppl.*², 116. Is the v. **ἀνασεύειν* present in the explication as Prof. Tsopanakis suspects?

1691 *ἀνατί*· *ἀβλαβῶς καὶ ἄνευ τίσεως καὶ τιμωρίας καὶ ἄτης* (*τιμωρίας | καὶ ἄτης* Theodor.).

As may be seen *καὶ ἄτης* was added to the explication for reasons of etymology but it should not be separated from the rest as it will then be left in the air. Otherwise *καὶ τιμωρίας* i.e. *ἄνευ τιμωρίας* should be separated cf. Hesych. α 4636 *ἀνατί*· *ἄνευ ἄτης καὶ βλάβης*. For the spelling which is more often *ἀνατει* besides D.L. Page on Eur. *Med.* 1357 see Kühner-Blass II 303 and Mette, *Glotta* 40 (1962) 42-43.

1726 *ἀνάχυσιν*· † *βλακείαν* †, *ἔκχυσιν* (*ἔκλυσιν* codd.). | *καὶ ἐπίτασίν τι- νος ἢ πλεονασμόν*.

From the explication the terms *βλακείαν* and *ἔκλυσιν* seem out of place with the present lemma and may be partly due to an explanation of *διάχυσις* cf. δ 334. *Ἐκλυσις* is probably a misreading for *ἔκχυσις* (= *effusio*) and both readings are preserved in Ba 86, 8 where the scribe copied conscientiously both the reading of the text and some marginal reading.

1798 Perhaps *ἀνελήμων καὶ ἀνελεήμων* φασί. Νικοχάρης δὲ *ἀνηλεήμων* (Σ^b: *ἀνε-* bz) λέγει (fr. 20 K.).

Besides *ἀνελήμων* and *ἀνελεήμων* which are the forms usually employed the explication adds something different introducing it by Ni-

κοχάρης δὲ λέγει and this should be a rarity, namely ἀνηλεήμων which is given by Σ^b. Cf. the doublets ἀνελεῆς (pap.)|ἀνηλεῆς, ἀνελεῆτος|ἀνηλεῆτος besides ἀνέμετος|ἀνήμετος, ἀνερίθευτος|ἀνηρίθευτος, ἀνερίναστος|ἀνηρίναστος, etc. and Phot. a 1921 ἀνηλεήτως.

Hesych. α 5084 ἀνήριστα· ἀνέριστα. ἄπαστα (Latte: ἄπλαστα cod.) cannot be summoned as the doublet is ἀνάριστος/ἀνήριστος, ἀνέριστος (=that may not be contested) being incomprehensible in this context, cf. also above α 331. See also Kock *CAF* I 774 fr. 20. The suggestion submitted above was made long ago by Ruhnken, see Schäffer, *Greg. Corinth. de dialectis*, p. 163. Ἀνάριστα.

1941 ἀνηττον· τὸ ἀν<ν>ησσον (Suda, ἀνηττον Σ^b: ἀνησσον bz, ἀνησσον Reitzenst.) ἐν τοῖς δύο ᾠν̄ και ἐν τοῖς δύο τ̄τ̄ ?

Besides Photius and Ba 96.20 there was no evidence that this article was written with double σ¹ but see now Inscr. Délos 440.64 (ii B.C.) ἀνησσον. Obviously the many variants—ἄννισον Alex. fr. 127 (=CAF II 343 K.)—‘the confusion’ about which speaks Dover, *Aristophanes Clouds* v. 982 are explained from the fact that it is not a greek word (Egyptian ‘ins’t.’? see *Glotta* 46, 1968, 240) and therefore prone to different spellings.

1954 ἀνθερίκων· † ἀνθηρῶν ἢ λαμπρῶν †.

Cf. 1953 ἀνθέρικες· αἱ τῶν σταχύων προβολαί, Suda α 2497 etc. or EM 109, 1 ἀνθέριξ... τὸ ἄκρον τῶν ἀσταχύων, etc. Thus rather ἀνθερίκων· ἀνθηρῶν ἢ λαμπρῶν <***> but the corruption must be deeper, cf. Et. Gud. 146.3 de Steph. ἀνθέρικος· παρὰ τὸ ἄνθος <ἀνθέριξ>· σημαίνει δὲ τὸ ἄκρον τῶν ἀσταχύων.

1970 ἀνθρήνη· <εἶδος μελίσσης> (ex Hesych. Hdn.) σφηκὶ παραπλήσιον. και τὸ πλάσμα (i.e. τὸ κηρίον) ἀνθρήνιον. Σ adds that it is σφηκὶ παραπλήσιον ἢ μελίσση. On ἀνθρήκη see L.G. Fernandez, *Nombres de insectos en griego antiguo*, 73 ff. and cf. Ar. *Nub.* 945-48

τὸ τελευταῖον δ', ἦν ἀναγρύζη,
τὸ πρόσωπον ἅπαν και τῶφθαλμῶ
κεντούμενος ὡσπερ ὑπ' ἀνθρηνῶν
ὑπὸ τῶν γνωμῶν ἀπολεῖται.

where the schol. 947b (Koster p. 133) ἀνθρήνας ποιηται μὲν τὰς μελίσ-

1. Oros B 21 Alpers ἀνηττον· τὸ ἀνησσον ἐν τοῖς δύο ᾠν̄ και ἐν τοῖς δύο τ̄τ̄ should very probably be ἀνητ<τ>ον.

σας φησίν, Ἄριστοτέλης δὲ (HA 622b21) ζῶα ἕτερα συγγενῆ ταῖς μελίσσαις, οἱ δὲ ὁμοιά φασιν εἶναι τοῖς σφηξίν.

1975 ἄνθρωπος λυπησιλόγος (b Suda Phryn. Praep. soph. 13, 11: -σίλογος z)· σημαίνει τὸν λυποῦντα διὰ τοῦ λέγειν τοὺς πέλας. οὕτως Κρατῖνος (fr. 343 K.).

For the accentuation of verbal compounds such as λυπησιλόγος - λυπησίλογος, λιθοβόλος - λιθόβολος, etc. cf. Hdn. 234, 29 τὰ παρὰ ῥῆμα συντιθέμενα παροξύνονται μὲν, ὅτε ἐνέργειαν ὑπischνεῖται, προπαροξύνεται δέ, ὅτε πάθος εἰ μὴ κανόνες τινὲς κωλύειν and see Kühner-Blass, 329.

2039 ἄνοργον ἀμύητον. καὶ ἀκίνητον.

This entry combines as it seems to me glosses 2035 and 2036 in one. If this is correct then the text would be: ἀνοργ<ιαστ>ον ἀμύητον. καὶ <ἄνοργον> ἀκίνητον (=‘not wrathful, ἀόργητον’). For the latter cf. also Moeris ἄνοργοι Ἀττικοί, ἀνόργητοι Ἑλληνας.

2111 Ἀντίκυρα ὄνομα χώρας τινός.

Ἀντίκυρα was the name of a country town in Phokis (IG IX 1,5.1 ὁ δῆμος Ἀντικυρέων, *ibid.* 1.3 ἔδοξε τῇ πόλει τῶν Ἀ[ν]τικυρέων) on the Corinthian gulf. Therefore χώρα should mean ‘country town’, a rare but certain meaning, see *LSJ* s.v. II b; otherwise we would have to emend unnecessarily into χωρίου (=‘town’, see *LSJ* s.v. 2) as in Suda. A second town of Antikyra was situated between the Malian gulf and mount Oeta, whereas a third one is mentioned in the southern coast of western Lokris.

2220 ἀπαίρειν ἀντὶ τοῦ παραγίνεσθαι. Ἄριστοφάνης (fr. novum).

The meaning suggested for ἀπαίρειν is the opposite of the regular ‘sail off’, ‘steer away’ and is supported only by Suda and Zonar. who depends on him, cf. Phryn. Praep. soph. 7, 10. The editor believes that it is a new fragment (see *Ελληνικά* 26, 1973, 42-44) but it may be Ar. *Eccles.* 818 for which see Ussher *ad loc.* The usual meaning (cf. Phot. α 2218 ἀπαίροντες μεθιστάμενοι) occurs in Hesych. α 5729 ἀπαίρει· ὀδεύει, ἀποδημεῖ, ἀναχωρεῖ and 5730 *ἀπαίρονται· ἀποδημοῦνται while with the same meaning the v. is used in the *Bibliotheca* cod. 186, p. 132 α 15 Bk. ἀπαίρει Πελοποννήσου ‘departs from Peloponnese’ and *ibid.* 25 ἀπαίροντος Μενελάου ἀπ’ Αἰγύπτου ‘Menelaus sailing off from Egypt’. Cf. also the medieval entry in Berol. qu. 3, see Maas, *Kl. Schr.* 498, πᾶ παίρεις· ποῦ ὑπάγεις, ποῦ πορεύῃ; which reminds of mod. Greek slang γιὰ ποῦ τό βαλες; (=quo vadis?). If this is so then the meaning of παραγίνεσθαι is puzzling.

2264 ἀπαρτίαν· ἀποσκευήν, τέλος, ἀπαρτισμόν (Ba Hesych.: -σμοῦ z, τέλος ἀπαρτισμοῦ Theodor.).

This is one of many cases where the editor gives z an authority it lacks. For ἀπαρτισμός see Bauer, *A Greek-English Lexicon of the New Testament*, s.v.

2353 ἀπερίγραπτον· ἀπερίριστον.

2354 ἀπερίγραπτοι· ἀπερίσκοποι.

2355 ἀπερίοπτος· Θουκυδίδης (1.41,2).

Thus Photius' sources but it looks as if ἀπερίγραπτος is explained by ἀπερίριστος and that ἀπερίσκοπος is rather the explication of ἀπερίοπτος. Therefore it may be suggested:

2354 {ἀπερίγραπτοι· <***>}

2355 ἀπερίοπτος· ἀπερίσκοπος. Θουκυδίδης (1.41,2). Cf. Schol. Thuc. 1.41,2 ἀπερίοπτοι· ἀπρόορατοι ἢ ἀπρονόητοι ἢ ἀνεπίστροφοι.

As regards ἀπερίγραπτος of 2353 it means only 'not cancelled, valid' (see *LSJ* s.v.) and only ἀπερίγραφος can mean 'unlimited'. Besides *LSJ* s.v. see also Herwerden, *Lex. gr. suppl.*² 165.

2479 ἀποδείκνυμί σοι χελιδόνα. ἴσον τῷ (Suda: τὸ z B^a) μαρτύρομαι.

The sense of the whole escapes me; ἀποδείκνυμί τιμι means 'assign'.

2673 ἀποσχοινίσαντες· † ἀποστρέψαντες †.

B^a 137.24 together with Photius give ἀποστρέψαντες but Σ^a Suda 3579 Hesych. α 6695 ἀποστερήσαντες. As far as I can see neither meaning is satisfactory as an explication of ἀποσχοινίσαντες. The sense needed would be something like ἀποχωρίσαντες or ἀποκλείσαντες¹; cf. Σ ἀπεσχοίνισεν· ἀπεχώρισεν and ἀπεσχοινισμένον· ἀπεστερημένον· ἀποκλεισμένον, Dem. 25.28 ἀπεσχοινισμένος πᾶσι τοῖς ἐν τῇ πόλει δικαίοις and Herwerden, *Lex. gr. suppl.*² 186 but I am not sure whether ἀποτρέψαντες would make sense.

2725 ἀποχρώσης· ἀρκούσης.

2727 ἀποχρώντως· ἱκανῶς. Ἀριστοφάνης Ταγηνισταῖς (fr. 489 K.). «ἀλλὰ στεφάνωσαι· καὶ γὰρ ἡλικίαν ἔχεις ἀποχρῶσαν ἤδη».

According to the editor the words Ταγηνισταῖς... ἀποχρῶσαν ἤδη are preserved only by S^z (=Suppl. Zavordense). Noteworthy in this entry is that there is no reference illustrating ἀποχρώντως, since the

1. Cf. also Schol. Ar. *Ach.* 22 μεμελιτωμένω σχοινίῳ περιβάλλοντες αὐτοὺς (sc. τοὺς πολίτας) συνήλανον εἰς τὴν ἐκκλησίαν; Poll. 8, 104 οἱ ληξιαρχοὶ . . . σχοινίον μιλτώσαντες διὰ τῶν τοξοτῶν συνήλανον τοὺς ἐκ τῆς ἀγορᾶς εἰς τὴν ἐκκλησίαν. On these passages see Valetou, *Mnemos.* 15 (1887) 28-29.

one given illustrates ἀποχρώσεως, and is omitted from 2725 as it seems. The full entries therefore may be:

2725 ἀποχρώσεως· ἀρκούσεως. Ἀριστοφάνης Ταχηνισταῖς (fr. 486 K.). «ἀλλὰ στεφάνωσαι· καὶ γὰρ ἡλικίαν ἔχεις ἀποχρῶσαν ἤδη».

2727 ἀποχρώντως· ἱκανῶς. «ὁ δὲ ἦν δεινὸς ἀνὴρ καὶ παιδείας ἀποχρώντως ἔχων.»>

The reference of 2727 of unknown authorship is taken from Suda α 3655 where the illustrative reference for ἀποχρώσεως is also given.

2795 Ἀρδηττός (Harpocr. Suda: Ἄρδ- Epit. Harpocr. Σ^b, Ἄρδη-τος z)· τόπος Ἀθήνησιν ἀπὸ Ἀρδήττου ἥρωος.

For the accentuation cf. Ὑμηττός, Λυκαβηττός, Βριληττός, etc. and for the formation Ἄρδητος-Ἀρδηττός cf. ἀμφοτέρος-Ἀμφοτερός.

2912 Ἀρύβ<β>ας (Ἀρύβας z)· κύριον ὄνομα. Ἀλκέτου μὲν ἦν υἱός, Μολοτῶν δὲ βασιλεύς.

The inscriptional evidence for this name is Ἀρύββας, see Meistertans, *Gr. Att. Inscr.* 84 n. 717, Bechtel, *Hist. Person. d. Griechen*, p. 537 and Threatte, *Gr. Att. Inscr.* p. 489. The manuscript tradition of Demosthenes vacillates between Ἀρύββας and Ἀρύμπας, that of Plutarch (Pyrrh. 1) gives ἀρύββας, ἀρυ+βας, ἀρρύβας and Paus. 1.11, 3 ἀρρύβου, ἀρρίββου.

Ἀρύβας is the name of a certain Sidonian (*Od.* o 426) for which see H. Lewy, *KZ* 55, 27.

2923 ἀρχαιρεσιάζειν· τὸ πρὸς χάριν τινι ζητεῖν <***>?

The explication does not make sense but Harpocratio's explanation s.v. ἀρχαιρεσιάζειν· τὸ ἀξιοῦν ἑαυτὸν αἰρεθῆναι ἄρχοντα... would be suitable for the lemma. Thus the explanation could e.g. be supplemented τὸ πρὸς χάριν ζητεῖν τινα <αἰρεθῆναι ἄρχοντα>.

2925 ἀρχεῖα· ἔνθα οἱ δημόσιοι χάρται ἀπόκεινται, χαρτοφυλάκιον (-κεῖον?). ἢ τὰ χωρία τῶν κριτῶν. ἢ <αἰ> ἀρχαί, ὡς Ξενοφῶν Ἱστοριῶν η' (5, 58).

The whole entry is influenced by Xen., *Cyrop.* i ii 3.9,12 etc. The meaning of ἀρχεῖα in Xenophon is only the last one mentioned here and not any archives. As to the phrase τὰ χωρία τῶν κριτῶν it applies to the Persian officials who gave judgement in the ἐλευθέρα ἀγορὰ where the archons' offices were situated. But cf. the schol. Ar. *Nub.* 1156 (Koster p. 414) who gives to ἀρχεῖον the meaning δικαστήριον.

2988 Preferably ἄσπονδοι ἐχθροί· ἀδιάλλακτοι (ἄσπονδοι· ἐχθροὶ ἀδιάλλακτοι Theodor.).

From the examples quoted in *LSJ* s.v. ἄσπονδος it seems that the

adj. ἄσπονδος is accompanied by the noun to which it refers; see also *ThGL* s.v. ἄσπονδος. The same applies as it seems to ἀδιάλλακτος.

3003 ἄστεκτα· ἀβάστακτα, ἀνυπομόνητα, οὐ δυνάμενα κατασχεθῆναι.

The tradition is unanimous for ἄστεκτα but as far as I can see the v. στέγω is not attested in the sense 'bear', 'suffer' and all examples of στέγω with the meaning στέργω quoted by *LSJ* are probably f.l. for στέργω¹. I would be inclined coll. Hesych. α 7841 ἄστερκτα (ἄστεκτα Bk. Latte)· τὰ οὐ δυνάμενα κατασχεθῆναι. Αἰσχύλος Σεμέλη (fr. 224) to express a shade of suspicion about the lemma. However, I find it used likewise in early byzantine period; cf. e.g. Leontios of Neapolis, *Das Leben des Heiligen Narren Symeon*, p. 170.7 τῷ ἀστέκτω θρόνῳ τοῦ θεοῦ, unless here ἄστεκτος means 'ὑψηλὸς καὶ μεγάλος' (from a ms. see Alberti, Hesych. s.v. ἄστεκτον) i.e. α priv. + *στεκτός from στέγω, meaning literally 'he that has no roof'.

3069 Perhaps ἀτελῆ· ἀδάπανα, ὡς πολυτελῆ τὰ πολυδάπανα.

3207 αὐτοδάξ· τὸ παραχρῆμα ἀποδεδώκασιν· οἱ δὲ τὸ ἐκ {τῶν} χειρὸς (χειρῶν z) ἀποδάκνουν.

For the phrase ἐκ χειρὸς meaning παραχρῆμα cf. Plb. 5.41, 7 al. The explication of αὐτοδάξ is one differing only in the way it is expressed. This is somewhat odd in view of οἱ δὲ τὸ which normally predisposes the reader for a different explanation, but Hesych. 8604 has ἦ which might be originally i.e. ἦ τὸ ἐκ χειρὸς. Otherwise Erbse, *Nacht*. p. 458.

3277 ἀχένισμα· Μεταγένης (fr. novum)· «κραταιὸν ἀχένισμα τοῦμόν».

The lemma is a new word as it seems. It could mean 'knock or blow on the neck', 'seizing by the throat', 'cutting of the throat'. The adj. κραταιὸν would indicate the first of these meanings but it cannot be certain.

3308 ἀφείλετο· ἤρπασεν, ἀνέσπασεν (Σ^a Suda: ἀνέσπακεν z).

3377 ἀφορμήν· τὴν † πάροδον † λέγουσιν, ἣν οἱ πολλοὶ προχρεῖαν καὶ ἐνθήκην. | καὶ αἰτίαν.

This entry bristles with difficulties. Neither πάροδος nor αἰτία are known to have such a meaning; cf. Hesych. α 8726 ἀφορμή· ἡ νῦν ἐνθήκη καλουμένη. Ἀριστοφάνης... | ἡ πρόφασις ἡ αἰτία or Phryn. *Ecl.* 194 (190) p. 223 Ἐνθήκη· τὸ μὲν παρενθήκη, ὅπως ὑπὸ Ἡροδότου εἴρηται,

1. To these add: *Bibl. cod.* 224, p. 223 a 32 καρκίνωμα... ἐξ οὗ ἰχώρες... ἐξέρρον βαρὺ καὶ δύσσιστον πνεύσαι, ὡς μηκέτι μήτε τὸ ὑπηρετούμενον μήτε τοὺς ἰατροὺς τὸ τῆς σηπεδόνος στέγειν δυσῶδες καὶ ἀνυπόστατον.

ὕστερον (non exstat) ὀψόμεθα· τὸ δὲ ἐνθήκη, ὡς οἱ πολλοὶ λέγουσιν, ἄτοπον· ἀφορμὴν γὰρ λέγουσιν οἱ ἀρχαῖοι. The only term I can think of for πάροδον is προβολή which has exactly the meaning needed, cf. Schol. Eur. *Med.* 342 ἦν ἡμεῖς προβολὴν καλοῦμεν εἰς τὸ ζῆν, οἱ Ἀττικοὶ ἀφορμὴν καλοῦσιν. For the general use of ἀφορμὴ see Wilamowitz, *Eur. Herakl.* 236 (II 269-70) and for the relation of ἐνθήκη to ἀφορμὴ see Dindorf, *Harpocr.* 2, 145-47.

3384 ἀφοσιώσας· καθάρας (Σ Suda: κατάρξας z) ἢ ξενώσας...

Cf. 3382 ἀφοσιῶ· ἀντὶ τοῦ ἀποκαθαίρω... and EM 178, 51 ἀφοσιώσας· ὁ καθάρας ἢ ξενώσας..., etc.

3423 ἀχανεῖς· ἀφώνους (ἀφανεῖς codd.), ἀφ<θ>εγγεῖς (with Bk.?).

Cf. *Bibliotheca* cod. 244, p. 377 b 30 καὶ προσπεσεῖν ἐκ τῶν τῆς Ἑρατῖδος γυναικείων αἰδοῖον ἀνδρεῖον, ἔχον διδύμους προσκειμένους. τὴν δὲ ῥῆξιν τούτων καὶ τὸ πάθος γενέσθαι μήτε ἰατροῦ μήτ' ἄλλων τῶν ἐξωθεν παρόντων, πλὴν μητρὸς καὶ δύο θεραπεινίδων. τότε μὲν οὖν ἀχανεῖς γενομένας διὰ τὸ παράδοξον, τὴν ἐνδεχομένην ἐπιμέλειαν ποιήσασθαι τῆς Ἑρατῖδος, καὶ κατασιωπήσαι τὸ γεγονός. It is used by Polybius often, see Mauersberger, *Polybios-Lexikon*, s.v. and cf. Heges. 1 (*CAF* III 312).25... ἀχανής, προσπετταλευμένος, /ἄφωνος,...

3482 ἄψηστος· ἀκατάμακτος. Πλάτων (fr. 17 Dem.) «ὦ τᾶν, ταχὺ τρέχων ἀπωλόμην».

It is obvious I presume that the quotation is unfinished; probably a phrase followed where it was said that the feet were hurt from the ἄψηστα ὑποδήματα. Further from the Schol. Ar. *Lys.* 656 ἀψήκτω δὲ ἀκαταμάκτω, ἢ σκληρῶ καὶ ἀμαλάκτω, on which as noted by the editor depends Suda and Schol. Ap. R. III 50 ἀψήκτους· ἀκτενίστους, it would seem that the lemma should be ἄψηκτος (<ψήχω=‘rub down’) given by Suda (cf. ψηκτὸς μῦθος· rasmus Gloss.). Forms, however, like inscriptional ἀπό[ψ]ηστος «à propos d'une mesure rasée» (Chantraine, *Dict. Étym.* s.v. ψήω) show a certain confusion between the stems of the verbs *ψήω and ψήχω. In view of the fact that the two verbs are semantically closely related and the compound παλίμ-ψηστος, the form ἄψηστος may be given the benefit of doubt.

3484 ἀψιμαχία· συναφή (Σ Suda Hesych.: συνάφεια z) μάχης. Cf. Plb.12.18,10 τῶν γὰρ μισθοφόρων ἀνάγκη καὶ τῶν ἰππέων τὴν συναφὴν κατὰ μέσον ὑπάρχειν τὸν τόπον.

3492 ἄωρί, ἄωρία· Φερεκράτης Κραπατάλοις (fr. 6 Dem.)...λέγουσι δὲ καὶ (καὶ secl. Theodor.) ἄωρίαν {καὶ} τὴν <ἄπρακτον> ὥραν. The e.g. sup-

plement is taken from Hesych. α 8990 or τήν <μὴ δέουσαν> ὥραν coll. Phryn. *Praep. soph.* 4, 8.

β 13 βαγεύει· πλανητεύει.

Besides this lexicographical group the v. βαγεύει is known only from a few byzantine authors¹. The *Historical Lexicon* s.v. and Andriotis, *Archaismen*, no. 1401 give several forms which survive in mod. Greek and which they derive from medieval βαγεύω. The latter is a hybrid as it seems of vagari+εύειν. According to *ThGL* s.v. Kuster was the first scholar who connected βαγεύω with Latin vagari. Generally speaking it seems that it spread from military and administrative jargon.

19 βαθειῶν αὔλακα (Aesch. Sept. 543)· ὅπερ ἐστὶ στίχος (Suda: στιχίς z Et. Gen. B, EM) <σχιστῆς> (add. Tim.)² γῆς ὑπὸ ἀρότρου. μεταφορικῶς δὲ ἀπὸ τούτου βαθείας φρένας τὰς (καὶ Suda Tim.) κεκρυμμένας σημαίνει.

It should be reminded that Aeschylus like all fifth century authors, offers βαθειῶν αὔλακα whereas later both forms were as it seems in use. For the metaphorical use of βαθύς see *ThGL* s.v. where examples quoted like βαθειᾶ φρήν, βαθειᾶ φροντίς (Aesch.), βαθύς λογισμὸς etc. as well as compounds like βαθύνους, βαθυγνώμων, βαθυκάρδιος etc. perhaps indicate that the explanation of βαθειᾶ as κεκρυμμένη is inaccurate. For this sense of βαθύς see R. Strömberg, *Greek Prefix Studies* (Acta Univ. Gotoburgensis), p. 116. 150.

28 βακάντιβος· σχολαστής, μὴ παραμένων τῷ πράγματι αὐτοῦ.

The lemma occurs only in medieval sources and comes from Latin vacantivus (=vacationem habens), Forcellini, *Lex. Totius Latinit.* s.v. It was said of people who instead of doing their business were roaming about. Cf. Synes. *Epist.* 67 περινοστοῦσί τινες βακάντιβοι παρ' ἡμῖν... οὗτοι καθέδραν μὲν ἀποδεδειγμένην ἔχειν οὐ βούλονται· οἳ γε τὴν οὔσαν ἀπολελοίπασιν, οὐ κατὰ συμφορὰν, ἀλλ' αὐθαίρετοι μετανάσται γινόμενοι... of absentee bishops, see Lampe, *Patr. Greek Lex.*, s.v.

30 βακτηρεύειν <στηρίζεσθαι>? The supplement is taken from Suda.

81 βάσκανος... καὶ βλαβερός καὶ δηλητικός. The adj. δηλητικός (=δηλητήριος) is unique and unrecorded as it seems; it should be connected with δηλέομαι.

1. According to Du Cange, *Glossarium* s.v. Theodorus Prodromus in Lexicon MS. ex Cod. Colbert 2199 gives βάθρον τὸ βῆμα λέγεται· βαγεύει πλανητεύει. The other texts where it occurs are Mauricius I 6, Leon. *Tact.* 8, 82, Const. Porphyrog. *de adm. imp.*, 51/61 M.-J.

2. To Timaios' entry βαθειῶν αὔλακα. ὅπερ ἐστὶ σχιστῆς γῆς ὑπὸ ἀρότρου it seems that στίχος should be added before σχιστῆς.

131 Βησαῖς ἔστηκας· οἶον ἀχανῆς. οὗτος ἔστηκεν ἀχανῆς καὶ παταγώδης καὶ ὑπόμωρος.

Problematic as regards the sense is the sentence οὗτος ἔστηκεν ἀχανῆς καὶ παταγώδης καὶ ὑπόμωρος as it is not clear whether this is part of the explication or rather of a quotation. The later adj. παταγώδης disagrees¹ with ἀχανῆς and ὑπόμωρος as it seems; cf. also *ThGL* s.v. παταγώδης. The noun Βησαῖς has the termination -σαῖς cf. τρεσαῖς, χεσαῖς, etc., but Βη- is obscure. Bernhardt connected this proverbial expression with the Egyptian god Βησαῖς.

164 † βλήσπειν· † καταβάλλειν.

The lemma very probably is corrupt. Βλητίζειν· καταβάλλειν coll. Hesych. β 720 βλητιεῖ· καταβαλεῖ. νικήσει?

181 βοείας· <βύρσας> from Suda, Hesych. and D Schol. Hom. Λ 842. For the use of βύρσα for ἄσπις cf. Schol. Luc. 170, 11.

191 βοίδης· (Paus. attic. β 13=Eust. 962, 18: βοίδης z)· πρᾶος. ἔστι παρὰ Μενάνδρω (fr. 833 K.-Th.)?

Perhaps the uncontracted form is preferable here as it underlines the bovine quality of the person concerned (so now van der Valk). For the real sense of the term cf. Eustath. *l.c.* who adds εὐήθης and cf. *Historical Lexicon* s.v. βόιδι, «μετων. ἄνθρωπος βλακώδης, μωρός».

194 βολεῶνες· οὕτως ἐλέγοντο <οἱ τόποι> (from Λέξ. ῥητ. 221, 33 Bk. cf. Harpocr. s.v.), ἐν οἷς οἱ ἄνθρωποι ἀποπατοῦσι. Ξενοφῶν δὲ ὑηλεῖα (Kassel: ὑλεῖα z) τοὺς τοιοῦτους τόπους καλεῖ· ἡδονται γὰρ τοῖς τοιοῦτοις χώροις οἱ ὕες.

For the formation of βολεῶν see Wackernagel, *Kl. Schr.* 1030, 1.

208 βόμβυξ· (βόμβρυξ Σ^b)· βοοβοσκός.

The explication does not correspond to the lemma and it may well be that the explanation of βόμβυξ is missing. βοοβοσκός which sounds as a popular term may be either the lemma or the explanation of the next entry, cf. Hesych. 803.809. Thus we may have e.g.

βόμβυξ· <στάμνος. Λάκωνες κλπ.> cf. Hesych. 803

1. Bernhardt conjectured πατακώδης (=?). Lobeck, *Aglaoph.* p. 27 ... παταγώδης vero non tonitru percussum significat, sed tussicum, a tundo πατάσσω, unde etiam morbus patagus apud Plautum, quo nonnulli apoplexiam significatum esse putant. But see Ch. Graux, *Oeuvres*, 2, Paris 1886, p. 130 who suggests ἀπαταγώδης. Graux's text from Escor. Σ-I-20 runs: Βάγας (sic) ἔστηκας· οὗτος ἔστηκεν οἶον ἀχανῆς καὶ παταγώδης καὶ ὑπόμωρος.

βοοβοσκάς· <βουφορβός. ὄρεινόμος> coll. Hesych. 809.810.
or <βουκόλος>· βοοβοσκάς.

The word-order is not in agreement with this solution.

215 βορβορουρύνκη· βόρβορος ἐξ οὔρου.

The lemma does not occur elsewhere. Either it is a comic word as the editor notes in which case we would expect βορβορορύνκη cf. βορβοροτάραξις, βορβοροφόρβα and the Hipponactean βορβορόπη, or we may have two words united. In the latter case βορβόρου βύμη (=ρεῦμα) might be an e.g. source for this odd form.

239 βοῦς ἑβδομος· πέμμα.. ἐκάλουν δὲ αὐτὸ βοῦν προστιθέντες καὶ τὸ ἑβδομον, ὅτι ἐπὶ ταῖς ἕξ (ἕξ ταῖς codd.) σελήναις ἐπεθύετο οὗτος ἑβδομος...

For the name see also Eust. 1165, 3 and Pollux 6.76; cf. Sokolowski, *Lois sacrées des cités grecques*, p. 54 'Le nom vient probablement de la forme: 6 cercles couronnés d'un motif en forme de boeuf'. See also P. Stengel, Βοῦς ἑβδομος, *Hermes* 38 (1903) 567-74.

261 βράσσει· ζέει, ἀναβάλλει.

There is no need of altering ἀναβάλλει into ἀναβράσσει coll. α 1415 ἀναβράσσουσιν ἀντιτιδοῦσιν (ἀνατιδοῦσιν as it seems) and 1403 ἀναβεβρασμένη· ἀνακεκνημένη, Et. Gen. βράσσω· τὸ ζέω, ὅπερ καὶ ἀναβράσσω λέγουσιν Ἀττικοί..., etc. Its primary sense is 'shake violently, throw up' (*LSJ* s.v.) cf. Tim. βράττειν· ἀνακινεῖν, ὡσπερ οἱ τὸν σῆτον καθαίροντες. Professor Tsopanakis reminds me that in Rhodes a spring which throws up its water is called Ἀναβάλλουσα. See also Id., *Αἱ Γλῶτται* p. 26 und *Historical Lexicon* s.v. ἀναβάλλουσα where a number of springs with this name all situated on the Aegean islands are mentioned. Besides the *Historical Lexicon* s.v. βράζω see for mod. Greek also Shipp, *Evidence*, p. 173.

281 βρόγχος· καταπότης, ὁ λάρυγξ.

Other glosses speak more accurately of φάρυγξ cf. e.g. Et. Gud. 289, 14 βρόγχος· ὁ λαιμός, ὃν φάρυγγα καλοῦσι... The lemma is preserved in mod. Greek; cf. Coraës, *Τῶν μετὰ θάνατον εὐρεθέντων*, VII, Athens 1889, p. 37 and see *Κυπρ. Σπουδαί* 17(1953) 20.

300 βρυώδης· δασώδης (δυσώδης codd, sed A θάλλων)?

Βρυώδης (mucosus) cf. Arist. *H.A.* 5, 10 τίκτει δὲ (ὁ σμῦρος) πρὸς τῇ γῆ καὶ βρυώδεσι καὶ δασέσι.

γ 35 γαργαρίζει· ἐρεθίζει ἀπὸ τοῦ στόματος ὥστε ἐμέσαι.

The explication does not seem accurate and it looks as if γαργαρίζειν is being explained, cf. 33 γαργαρίζει· κινεῖ... ἐρεθίζει. Γαργαρίζειν is an onomatopoeic word for which cf. also Schwyzer, *Gr. Gr.*, 423³,

whereas γαργαλίζειν is formed by reduplication, see Schwyzer, *op. cit.*, 647². The distinction is not kept either by Hesych. γ 168 γαργαρισμός· κνήσις σώματος (Heges. com. fr. 1,16) and 169 *γαργαρίζει· ἐρεθίζει. Phrynichus *Praep. soph.* 56, 10 disapproves of the form γαργαλίζεσθαι as being unattic.

39 γαῦλος· πλοῖον στρογγύλον. | καὶ οἱ κάδοι οὕτως, i.e. γαυλοὶ is the lemma for the second part as the editor saw. For this lemma cf. Hesych. γ 208... καὶ τὰ Φοινικικὰ πλοῖα γαῦλοι καλοῦνται... and see E. Masson, *Emprunts sémitiques en Grec*, 39-42.

46 γέγονεν ἐν καλῶ· καλλίστως ἔσχεν. Cf. mod. Greek βγήκε σὲ καλό.

68 γεννήται· οἱ τοῦ αὐτοῦ γένους κοινωνοῦντες... Ἰσαῖος μέντοι (7, 13) τοὺς γεννήτας ἀπλῶς ἐξ αἵματος συγγενεῖς ὀνομάζει.

From Isaeus' speech, however, it becomes probable—pace Jacoby *FGrHist* 328 F 35 but see Wyse, *The Speeches of Isaeus*, 7.1.3—that the citation concerning this orator should read: Ἰσαῖος μέντοι γεννήτας <οὐχ> ἀπλῶς τοὺς ἐξ αἵματος συγγενεῖς ὀνομάζει etc. Cf. also Paus. att. γ 3 and Schol. Plat. *Phileb.* 30e, Bk. *Anecd.* 227,9, Moeris s.v. γεννηταί. The slip, if it is a slip, should be old as it is established and refuted already in Harpocratio. The term γεννήται is even more complicated later on, see J. Oliver, *The Civic Tradition and Roman Athens*, Baltimore and London 1983, p. 2 ff.

73 γένυς· τὰ γένεια, but γένυς denotes only the jaw, σιαγῶν cf. Schol. Eur. *Phoen.* 8 σιαγόνος, though at *Phoen.* 1160 οἰνωπὸν γένυν M⁹ gives τὴν πυρρὰν γενειάδα. In Ludwich, *Anektd. zur griech. Orthogr.*, p. 93, 14 «πυρ<ρ>ὰ γένυς» it seems we have a misquotation of Aeschylus' *Pers.* 316 πυρρὴν γενειάδα. Is the lemma γενει<α>ς cl. Ael. Dion. γ 5 γενειά<ς>· αἱ τρίχες· γένειον δὲ ὁ τόπος? As regards γενειὰς it perhaps means beard already in Homer π 176 γενειάδες (Ar.: ἐθειράδες codd.), whereas γένειον (=beard) occurs first in Hdt. 6, 117.

82 Γερανία· ἄρος τῆς Μεγαρίδος but the usual form is Γεράνεια and it should be restored. Cf. Hdn. 275, 29 and see Page, *Further Epigrams*, p. 290.

98 Preferably γεώλοφον· ὄρεινόν, ἄρος (ὄρεινόν ἄρος Theodor.), ὑψωμα γῆς...

Cf. ὄρεινή¹ (sc. χώρα in *LSJ* s.v. ὄρεινός quoting Arist. *H.A.* 556a

1. Ὀρεινή in Cyprus is an area with γεωλόφους called by the people μεσορείνια. Administratively it belongs to Nicosia District, see S. Menardos, *Τοπων. καὶ Λαογρ. Μελέται, passim.*

4 and cf. Schol. Aesch. *Suppl.* 776 a βουνῖτι. ὀρεινή. See also *ThGL* s.v. ὀρεινός 'alicubi vero absolute ἡ ὀρεινή ponitur pro ὀρεινή χώρα'.

154 γλώττας· τὰς τῶν αὐλῶν γλωττίδας...

The gloss survives in mod. Greek with the same meaning. In some areas (e. g. Cyprus) the condemned form γλωττίς (=διάβλημα), see Phryn. *Praep. soph.* 58, 12, survives as often happens.

164 Perhaps γνύξ· ἐπὶ <τὰ> (?) γόνατα, coll. Scholl in *Il. E* (cod. A) 309, Schol. Ap. R. 1310a, Ba 186,7, Hesych. 230¹. The poetic examples are divided in having or omitting the article before γόνυ but in the prose writers the article prevails, especially in the christian era; see Blass-Debrunner-Rehkopf, *Gramm. neutest. Griechisch*¹⁴ 5, 4. The explanation of cod. T on *Il. E* 68 τὸ εἰς <τὰ> γόνατα πεσεῖν reminds of mod. Greek πέφτω στὰ γόνατα (=entreat).

188 Rather γόργ<ε>ια· τὰ προσωπεῖα with Poll. 10, 167, Hesych. γ 644, EM 238, 46 *al.* and with *ThGL* s.v.

190 γουρόν· τὸν πλακοῦντα, ὃν ἡμεῖς αἰγούρον καλοῦμεν.

For the lemma Athenaeus 645f. gives more accurately (?) γοῦρος, whereas αἰγούρος may be a corrupt form of ἄγγουρον; cf. Hesych. α 401 ἄγγουρος· εἶδος πλακοῦντος. With *ThGL* s.v. it is here tentatively suggested γοῦρον for the lemma.

200 γραμματιστής· γραμματοδιδάσκαλος.

About the distinction of this term from γραμματικός the Latin passage of L. Orbilius Rupilius, Funaioli, *Grammaticae Romanae Fragmenta*, p. 135, may be quoted: sunt qui litteratum a litteratore distinguant, ut Graeci grammaticum a grammatista, ut illum quidem absolute, hunc mediocriter doctum existiment.

217 Concerning this entry and 218 the phrase οὐδὲ γρῦ which occurs elsewhere besides examples quoted in *ThGL* s.v. γρῦ it may be illustrated from Varro, Funaioli, *op. cit.*, p. 232...sic dici apud nos nihilum, quomodo apud Graecos οὐδὲ γρῦ (cf. also *Lex. Patm.* = *Lex. gr. min.* p. 156). For γρῦ in mod. Greek see Shipp, *Evidence*, p. 203 but in connection with οὐδὲ (μηδὲ) γρῦ mod. Cypriot dialectic μὲν - βκαλεις κρῦ 'don't say a word' should be mentioned.

219 Rather γρῶνος· ὁ γρῶψ (ἡ τρῶξ z Hesych.).

The form γρῶξ in Hesych. 950 seems to be α further corruption of γρῶψ. However, the problem is that there is not an established form

I. Apoll. Soph. 55, 15 γνύξ· ἐπὶ γόνυ (=Schol. D E 68).

γρῦνος and it may well be γρυβός; cf. Hesych. 939 γρυβός· γρύψ. For γρύψ see Chantraine, *Formation*, p. 261 and Id., *Dict. Étym.* s.v. γρυπός. The form γρῦφος occurs in medieval Greek.

221 Rather Γρύλ<λ>ος. Ξενοφώντος τοῦ Σωκρατικοῦ υἱὸς Γρύλ<λ>ος καὶ ἕτερος Διόδωρος, cf. Suda γ 463. The spelling with a single λ originated in the Epit. Harpocr. but see Kirchner, *P.A.* nos. 3094-3096.

238 Preferably γυρῖνοι (γύρινοι z)· βάτραχοι οἱ μήπω πόδας ἔχοντες.

Cf. Pauss. attic. γ 15 Erbse γυρῖνοι· Ἀττικοί, γερῖνοι Ἴωνες. <μικροί> βάτραχοι, γυροὶ τὸ σχῆμα, τοὺς πόδας οὕτω ἔχοντες with Eustath. p. 1864, 6 ἐκ τοῦ γυρὸς ὄξυτόνου καὶ γυρῖνοι, βάτραχοι γυροὶ τὸ σχῆμα παρ' Ἀττικοῖς μήπω πόδας ἔχοντες. Ἴωνες δὲ κατὰ Παιουσανίαν γερῖνους τοὺς τοιοῦτους φασίν; cf. Orion 44, 11, Theognost. *can.* 50 and cf. p. 46 Alpers.

δ 24 δαιτρός· <δ> προσδιαρῶν † ἐλάχιστα † τοῖς ἐστιωμένοις· οὕτω γὰρ εἰστιῶντο μεριζόμενοι τὰ τε πρόβατα καὶ τὸν πότον. παρ' ὃ καὶ λέγει «δαιτὸς ἔτσης» (A 468, al.). The meaning of δαιτρός becomes obvious from 23 δαιτρὸν· μεριστήν, μάγειρον and 22 δαιτρεύειν· μερίζειν, but as the second part of the explanation also shows ἐλάχιστα should be corrupt. The normal meaning of δαιτρός is ὁ προσδιαρῶν τὰ κρέα cf. Schol. D *Od.* α 141 δαιτρός· μάγειρος, ὁ διανέμων τὰ κρέα, but the right reading here is not easy to guess. Professor Tsopanakis thinks of τεμαχιστά; τὰ ἐδέσματα?

30 Preferably δάκετον· θηρίον, ἔρπετόν.

Θηρίον by itself has the meaning 'reptile'. Cf. Dsc. 1.25 and *Act. Ap.* 28.3 συστρέψαντος δὲ τοῦ Παύλου φρυγάνων τι πλῆθος καὶ ἐπιθέντος ἐπὶ τὴν πυράν, ἔχιδνα ἀπὸ τῆς θέρμης ἐξελθοῦσα καθῆψεν τῆς χειρὸς αὐτοῦ. ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ... Nowadays in Cyprus θερκόν(<θηρίον) is a black non-poisonous snake. Cf. Hesych. δ 128 δάκετον. θηρίον and Zonar. p. 469 δάκος καὶ δάκετα· θηρία. ἰοβόλα ἔρπετά. The correction applies to the other lexicographers too. It seems that θῆρ was also occasionally used of a reptile, cf. Schol. *Ap. R.* I 1141-48c... εἰλυοὺς δὲ τὰς καταδύσεις τῶν θηρῶν.

46 δανά· ξηρά ξύλα. | καὶ † εὔθραυστα † καὶ θερμά.

The reading of EM 247,35 εὔκαυστα should perhaps be accepted for besides εὐκαυστότατα in Schol. *Ar. Pac.* 1134 it is used by Photius in the *Bibliotheca* cod. 234, p. 298 b 32 Bk. εἰ τῆ φύσει ἐστὶν εὔκαυστον (sc. τὸ φυτὸν τοῦτο); cf. also Hesych. 216 καύσιμα. The corruption εὔθραυστος from εὐκαυστος was perhaps facilitated by the fact that dry wood is also easily broken.

63 δασυλλίδα· οἱ δασεῖς.

The dim. δασυλλίδες was used of bears; cf. EM 248,55 δασυλλίς (δασυλλίς codd.)· ἄρκος, Zonar. p. 469 δασυλλίδες· αἱ δασεῖαι. Δασύλλιος was an epithet of Bacchus at Megara according to Pausanias (1,43,5), παρὰ τὸ δασύνειν τὰς ἀμπέλους EM 248,54. Is δασυλλίδαί (pl. of. δασυλλίδης) a comic form or the result of taboo?

71 Δατός· πόλις Θράκης σφόδρα εὐδαίμων κτλ.

The lemma should rather be Δᾶτος or Δάτος (Δάτος Epit. Harpocr. Suda) whereas for the variant Δάτον, τὸ see Hdn. 389, 41 τὸ Δᾶτον, πόλις Θράκης... μακρᾶ παραλήγεται. For the locality see Hammond - Griffith, *A History of Macedonia*, 2, 71 ff. besides P. Collart, *Philippes, passim*; for the settlement itself cf. How-Wells on Hdt. 9, 75, Jacoby *FGrHist.* 328 F 44.

74 δαφνοπῶλαι· ἐν Δελφοῖς. οἱ λαμβάνοντες <***> κερμάτιον ἐδίδοσαν.

The whole is nonsensical as it stands being seriously curtailed and the explanation obviously has a lacuna after λαμβάνοντες: θαλλὸν or ἔρνος δάφνης? Some such supplement would explain the characterization of Apollo himself as δαφνοπώλης by Aristophanes see Hesych. δ 336 Δαφνοπώλην τὸν Ἀπόλλωνα λέγουσιν ὡς Ἀριστοφάνης; cf. *ibid.* 332 (=EM 250, 38) Δαφνίτης· Ἀπόλλων, παρὰ Συρακουσίοις. As is well known during the festival of the Daphnephoria for which besides A. Severyns, *Rech. sur la Chrestom. de Proclus*, II § 77, see most recently W. Burkert, *Structure and History in Greek Mythology and Ritual*, p. 135, the participants carried a laurel branch, hence δαφνηφόροι at Eleusis IG II² 1092 B 25. At Thebes and Eretria (IG I 2(9)210) δαφνηφόρος is Apollo himself. On other occasions people used garlands of sweet bay, see the Schol. Ap. R. II 159-60.

85 δεδημευμένοι· ἀπηγορευμένοι.

I cannot see the relation between lemma and explication. Zonaras' p. 486 δεδημευμένοι· ἀπηγορευμένοι. Ἡμέραι δ' ἦσαν δεδημευμένοι (sic) does not help.

95 † δεδώνατον †· τὸ δεκαζόμενον.

Apparently the lemma is corrupt. Is it δεξίδωρον· τὸ δεκαζόμενον? Cf. Phot. δ 187 and Zonar. p. 476 δεξίδωροι· δωροδόκοι.

113 δειμαλέοι· λεπτοί.

Undoubtedly there must be some corruption here. Δειμαλέος may mean either timid (cf. εὐλαβής, Hesych. δ 479=EM 261,49, κατάφοβος Zonar. p. 474) or 'fearful' (cf. Hesych. δ 476 φοβερὸν). Thus λεπτοί is meaningless in this context; δειλοί? δεινοί? The editor refers to the entry of Hesych. δ 475 but unless the lemma is corrupt the connection

seems to me remote. Schmidt however conjectured λιμαλέα for Hesychius' δειμάλωτα and this would suit our entry i.e. λιμαλέοι· λεπτοί, cf. Hesych. λ 1035 λιμαλέον· ῥυσόν. λεπτόν, whereas α 1937† αλιμαλέον· ἀσθενές Hemsterhuis' suggestion λιμαλέον should be accepted.

122 δειμομεν· οἰκοδομήσωμεν (Hesych. cf.-μήσωμεν Schol. D II. H 337:-δομοῦμεν codd.).

133 δεινώσις· δεινότης, σκότωσις.

Conflation of two lemmata: δεινώσις (<δεινός) δεινότης, δ(ε)ίνωσις (<δῖνος) σκότωσις.

134 δειπνιστός· ὁ καθ' ἡμᾶς ἀρίστου κκιρός.

The justification of iota as derived from δειπνίζω given by EM 262, 46 cannot be true. The normal spelling must be δειπνηστός cf. δειπνήεις, δειπνηστός and see Chantraine, *Dict. Étym.* s.v. δειπνον. The accentuation of the term is also disputed, usually being accented δειπνηστός after the teaching of Hdn., see *Nachträge*, p. 460. Cf. δόρπιστος, ἄροτος, τρύγητος, ἄμητος etc. but δειπνηστός, like δορπηστός, occurs also.

136 δειπνηφόροι (Suda: -φόρος z Epit. Harpocr.)· αἱ φέρουσαι τοῖς κατακεκλειμένοις (Harpocr.: -κλι- Harpocr. codd. ABCI Epit. Harpocr. codd.) ἐν τῷ τῆς Ἀθηνᾶς ἱερῷ τὰ δεῖπνα.

The reading κατακεκλειμένοις suits better the story of the ἡίθειοι to which it seems to refer. See also Jacoby, *FGrHist.* 328 F 183.

147 Not ἐριθεία? All sources with the exception of Photius and Suda offer ἐριθεία.

150 This is perhaps another case where due to much abbreviating the lexicon gives the opposite meaning from that of its ultimate source, namely Harpocratio s.v. δεκαδαρχία... Φίλιππος μέντοι παρὰ Θετταλοῖς δεκαδαρχίαν οὐ κατέστησεν ὡς γέγραπται ἐν σ' Φιλιππικῶν Δημοσθένους, ἀλλὰ τετραρχίαν. There is no scope in emending but it should at least be noted that Demosthenes speaks of a δεκαδαρχία not of a δεκαδάρχης which does not make sense, καὶ Φίλιππος μέντοι παρὰ Θετταλοῖς δεκαδάρχην κατέστησεν at least should be read δεκαδαρχίαν. The corruption is very old.

160 δεκάτη (-την Kuster, Theodor.) θύομεν· ἐν ἧ τὰ ὀνόματα τοῖς παιδίοις τίθεμεν. Ἀριστοτέλης δὲ ἐβδόμη φησι (Hist. an. 588a 8).

There is no reason for the present passage to adopt Kuster's emendation as the meaning is sound, i.e. «we sacrifice on the 10th day» (cf. ἐβδόμη) and not «we sacrifice the tithe». The use of δεκάτη is old, cf. *Od.* ι 83 δεκάτη ἐπέβημεν γαίης Λωτοφάγων, etc. At *Il.* A 424 Tzetzes' comment runs: δωδεκάτη· λείπει ἡμέρα. ἔστι δὲ Ἀττικὴ ἔλλειψις (A. Lo-

los, *Der unbekannte Teil des Ilias-Exegesis des Io. Tzetztes*, p. 119, 8).

166 δεκατηλόγον· τὴν τὰς δεκάτας συλλέγουσαν.

Δεκατηλόγος is meant to be feminine cf. Suda δ 183. Since there is no chance to think of a female δεκατηλόγος it should refer to a ναῦς, cf. Thuc., 3, 19 ἐξέπεμψαν καὶ ἐπὶ τοὺς συμμαχικούς ἀργυρολόγους ναῦς δώδεκα, *al.* For the νῆες ἀργυρολόγοι see Boeckh, *Staatsh. d. Ath.* 32, 132, *888.

167 δέκων· ὁ δεκαζόμενος.

A comic word according to Wilamowitz, see *app. crit.* The formation from δέκομαι after nouns like Δώσων, Ἀλέξων, Κτήσων as it seems, but Hdn. 435, 22 preserves an obscure δέκω for which see *ThGL*. s.v. δέκω.

202 Possibly *δερμηστής* {ἔσθων} (with Bk. Anecd. 240, 14)· οἱ μὲν φασιν (=Didymus cf. Harpocr. s.v.) εἶδος εἶναι σκώληκος, ὃς κατεσθίει τὰ δέρματα· Ἀρίσταρχος δὲ ὄφρα εἶδος τοῦτο εἶναι φησι.

Ἔσθων for ἐσθίων intruded from the explanation. Harpocr. s.v.ἐσθίει, Hesych. δ 684 ἐσθίων, etc. About the term *δερμηστής* see Fernandez, *op. cit.*, 106-07 and cf. *σακοδερμηστής* Soph. fr. 449(411)=635 Pearson and Keil *Hermes* 48(1918) 103; also Schmidt, *Didymi frg.*, 20-22.

204 δέρρις· δέρμα ἢ τρίχινον (Suda codd. GTF, EM Zonar. p. 480: τρύ- codd.) παραπέτασμα.

Cf. also δέρρις τρίχινη LXX Za 13,4 besides Pl. *Polit.* 279e... περικαλυμμάτων δὲ τὰ μὲν...τὰ δὲ τρίχινα. Inscriptionally e.g. IG II/III² 1629 b, *al.*

206 Preferably δέρος· αἱ τοιαῦται εὐθεῖαι ἦτοι Ἰωνικαὶ εἰσιν ἢ Δωρικαὶ· δέρος, κῶος· ἀπὸ γὰρ τοῦ δέρας καὶ κῶας πεποιήνται (Σ^p Suda: -ηται zΣ^a Et.Gen.).

For this lesson of grammar cf. also Hdn. II 301,17. 771,20. 773, 4,39 and see Porson, *Eur. Med.* 5.

237 δῆ· τόδε καὶ Μένανδρος λέγει.

The editor notes «passim» but I find very odd the notion that δῆ means τόδε.

238 δῆλοι· ὀράσεις, ἐνύπνια.

239 δῆλων· ὀράσεων.

No such meaning of δῆλος, which in Greek is always an adjective, is recorded. The entries refer to LXX 1 *Kings* 28.6 καὶ ἐπηρώτησεν Σαουλ διὰ κυρίου, καὶ οὐκ ἀπεκρίθη αὐτῷ κύριος ἐν τοῖς ἐνυπνίοις καὶ ἐν τοῖς δῆλοις καὶ ἐν τοῖς προφήταις and similar passages where δῆλος is a close translation of hebr. ūrīm pl. (=lights, φωτισμοί). Cf. Ludwig, *Anekd. zur*

griech. Orthogr. 23, 16 δῆλος, ὁ φανερός, ἀφ' οὗ καὶ οἱ παρὰ τῇ θείᾳ γραφῇ λεγόμενοι δῆλοι, ἤγουν αἱ δράσεις καὶ τὰ ἐνύπνια.

244 δῆμαρχος· ἐκάστου δήμου τῶν ἐν Ἀθήναις ὁ κατάρχων δῆμαρχος ἐλέγετο. οὗτοι δὲ τὰς ἀπογραφὰς ἐποιοῦντο τῶν προσόντων<ἐν> (add. Harpocr. Schol. Ar. Nub. 37) ἐκάστῳ δήμῳ χωρίων..

For the ἀπογραφαὶ cf. IG I I³ 425 Col. II 17 δέμαρχος ἀπέγραφε and *ibid.* 26 [Ἀθμονέ]ον δέμαρχος ἀπ[έγραφε] κτλ.

The meaning of the term ἀπογραφή is uncertain and disputed. See Lipsius, *Att. Recht* 352, note 45; M. Finley, *Studies in Land and Credit in ancient Athens*, p. 207 note 19. 280 note 23 (translates ἀπογραφή with 'denunciation'); Harrison, *The Laws of Athens, passim* and esp. 2, 211-217 where his interpretation of ἀπογραφή as 'an inventory of property belonging to one who was a public debtor, made and published with a view to securing execution upon it for satisfaction of the debt', must be correct. Cf. also schol. Ar. Nub. 37a Koster p. 19.3 δῆμαρχος δὲ ἐστὶν ὁ τοῦ δήμου προστάτης, ὅν φασιν ἰδιωτικῶς δοῦκαν, ᾧ ἐξῆν ἐνεχυράζειν τοὺς ἀγνώμονας τῶν χρεωστούντων.

246 δημ<ι>όπρατα· ἃ ὁ δῆμος πιπράσκει αὐτοῦ (Theodor.: αὐτοῦ z) γενόμενα, δημοσιευθέντα.

So Zonaras, p. 502.

248 † δημοθήσειε † θεωρήσειε?

269 δημοτελῶς· παντὶ τῷ δήμῳ <***>as part of the explication is missing; γεγενημένα? Cf. Zonar., p. 500 δημοτελής· ἡ δημοσία τελετή...

289 † διαβούλομαι † ἀναπέισω. Θουκυδίδης.

Rather † διαβούλομαι † ἀναπέισω † Θουκυδίδης. Cf. Suda δ 500 and Phot. δ 291. Διαβουλεύσομαι cannot be the lemma as in Thucydides 2.5 and 7.50 does not seem to mean anything more than 'deliberate'.

299 διαβούλια· τὰ ἐκ λογισμῶν ἀτόπων πταίσματα.

Unknown is such a meaning of διαβούλια from elsewhere. Δυσβουλία<ι>? Cf. δ 802 δυσβουλία· κακοβουλία. If so it is a genuine tragic word. Characteristic is an entry in Zonar., p. 583 Διαβούλια· οἱ διαλογισμοί, ἧ τὰ ἐκ λογισμῶν ἀτόπων πταίσματα, where the second explication refers to δυσβουλία. Cf. also Schol. Ar. Nub. 587b Kosler δυσβουλίαν ἐνέβαλεν (scil. Ποσειδῶν) Ἀθηναίους.

302 διαγράφειν... οὕτω... Cf. schol. Ar. Nub. 714 (Koster p. 115) διαγράφεται· ἀπῆλειπται, ἠφάνισται. *P.Osl.*: 2,13 col. III 50/2 ἔλεγον γὰρ | [οἱ παλαιοὶ] τὸ καταξῦ-|[σαι γράψαι]... (65/6)... ὁμοίως| ἔ[χ]ον τῷ καταξῦσαι seems very problematic as διαγράψαι would seem to be needed for γράψαι.

303 *διαγραφεύς*: ὁ μερίζων ἐκάστῳ τῶν ἀπὸ τῆς συμμορίας τὴν προσήκουσαν αὐτῷ εἰσφέρειν συμφορὰν.

The word *συμφορὰ* in spite of its literal connotation is doubtful whether it could be used with the meaning needed in the present context. The only example quoted in *LSJ* s.v. *Luc. Lex.* 6 τὸ δὲ δεῖπνον ἦν ἀπὸ συμφορῶν was undoubtedly used on purpose to indicate the many contributors. I wonder therefore whether the regular *εἰσφέρειν εἰσφορὰν* could not be preferable; cf. Bk. *Anecd.* 236, 13 *διαγραφεύς* τί ἐστὶ διαγραφεύς ἐστὶν ὁ μερίζων ἐκάστῳ τῶν ἀπὸ τῆς συμμορίας τὴν προσήκουσαν εἰσφορὰν, ἣν ἔδει εἰσφέρειν. The point is that *συμφορὰ* looks like a *lectio difficilior* but it could be a scribal error. Cf. also Lipsius, *Att. Recht*, 118-119.

305 Probably *διαδικασία*...λέγεται δὲ *διαδικασία* <καὶ ὅταν δημευθείσης οὐσίας *δικάζεται*> (add. Papadopoulos-Kerameus) τις πρὸς τὸ δημόσιον {τινι}, ὡς ὀφειλομένων αὐτῷ χρημάτων ἐν τῇ δημευθείσῃ οὐσίᾳ.

Διαδικασία is mainly a dispute about money, cf. Schol. Dem. VIII 103, 29 Dind. Κυρίως δὲ *διαδικασία* ἐστὶν ἡ ἐπὶ χρημάτων ἀμφισβήτησις and see Lipsius, *Att. Recht*, 463-67 and for the distinction between *δίκαι κατὰ τινος* and *δίκαι πρὸς τινά* *ibid.* 246-47 n. 20. Now as the text stands after supplementing we have a case when a property is confiscated but somebody brings a case before the court against the state claiming money owned him by the last proprietor in connection with the confiscated property; thus the parties involved are the claimant and the state and one does not see what is the meaning of *τινι* which looks nonsensical and redundant. It should be obelized as is correctly omitted in *Λέξ. ῥητ.* (Bk. *Anecd.* 236, 16) and in the abbreviated entry of EM 267, 6.

332 *διακαυνίσασθαι*: *διακληρώσασθαι*.

The lemma is suspect and it should rather be *διακαυνι<ά>σασθαι* if not *διακαυνιάσαι* (Ar. *Pac.* 1081) as Hesych. indicates. Cf. now also Hdn. *Kath. Προσ.* (*JÖBG* 16, 1967, 27) *καυνιάζω*, τὸν κληῖρον μακρόθεν ἡγοῦμαι, καὶ *καυνιάριν*, ὡς *ταβλίον*, τὸ βαρβαρικόν, ἔνθα ὡς ἐν κλήρῳ ἡ *παιγνία* γίνεται.

365 *διάλαυρος*: ὀμφαλὸς (*ἄμφοδος* Erbse).

Erbse's suggestion obviously lies in the right direction but perhaps <περι>*ἄμφοδος* is the reading needed. Cf. Paus. δ *11 *διάλαυρος οἰκία*: *περιάμφοδος*, Hesych. 1114 *διάλαυρος*: *οἰκία μεγάλη πανταχόθεν λαύραις διηλημμένη*, ἡ λεγομένη *περιάμφοδος*, cf. Eustath. p. 1921,58. About the meaning of *ἄμφοδος* in medieval Greek see Kukules, *Εὔσταθιον Τὰ Λαογρ.*,

p. 383. According to lexicographers ἀμφοδος does not suit the meaning of διάλαυρος; cf. Photius α 1379 ἀμφοδον· διόδον, ῥύμην, Λέξ. ῥητ. (Bk. *Anecd.*) 205, 14 ἀμφοδον· ἡ ὡσπερ ἐκ τετραγώνου διαγεγραμμένη ὁδός, etc. Another form of the lemma διάλαυρον, τὸ occurs in an Aetolian inscription (ii B.C.), see *Berl. Sitzb.*, 1936, 380.

382 *διαμεμετρομένη ἡμέρα*· τὸ διάστημα τῆς ἡμέρας ὕδατι μεμετρημένω διεμέτρουν... καὶ διενέμετο εἰς τρία μέρη ἡ ἡμέρα· ἡ μὲν πρώτη ἡμέρα τῷ κατηγόρῳ...

There is no matter of a whole day; what is meant is τὸ μὲν πρῶτον μέρος τῆς ἡμέρας cf. δ 384... διενέμετο δὲ <εἰς> τρία μέρη τὸ ὕδωρ, τὸ μὲν τῷ διώκοντι, τὸ δὲ τῷ φεύγοντι, τὸ δὲ τρίτον τοῖς δικάζουσιν. See Lipsius, *Att. Recht*, 912-13 and especially Rhodes, *Commentary on the Aristotelian Ath. Pol.*, pp. 722-23. For a late use of this expression outside the courts cf. Synes. *Κατάστ. ἐπὶ τῇ μεγ. τῶν βαρβ. ἐφ.* 5C πρὸς διαμεμετρημένον ὕδωρ καθεύδομεν.

397 *διαπαρθενεῦσαι*· μιγῆναι παρθένω. | ἐλέγετο δὲ οὕτως καὶ τὸ παρθενοτροφῆσαι καὶ διαφυλάξαι παρθένον.

From this and related sources no evidence is produced that διαπαρθενεῦσαι means either παρθενοτροφῆσαι or διαφυλάξαι παρθένον. Their confusion is betrayed by the Antiatt. (Bk. *Anecd.*) 88, 17 who left the lemma without explanation and both meanings are omitted by Suda δ 683, whereas Zonaras p. 532 *διαπαρθενεῦσαι*· μιγῆναι παρθένω. For the meaning of δια- in composition see Wackernagel, *Kl. Schr.* 755 and Schwyzer, *Gr. Gr.* II 450¹. In its last two meanings it would, if true, be temporal but perhaps ἐλέγετο δέ... παρθένον should be obelized for it would be odd the same verb to have two opposing meanings, unless the second meaning is used ironically. But it does not seem that this is the case here.

421 † *διαροίζεται*· † ὄρμα̃.

G. Dindorf's διαρροίξει is certainly attractive and shows that in Suda's δ 739 *διαρτίζεται*· ὄρμα̃ the lemma is also corrupt, since διαρτίζεται means not ὄρμα̃ but 'mould', 'shape', cf. Phot. δ 431 *διαρτίσαι*· ἀναπλάσαι, καταρτῆσαι.

451 *διασφάγες*· διεστῶσαι πέτραι.

The term was in use in medieval Greek, see Kukules, *Βυζ. βίος* 4, 307 where quoted *διασφαγαί* should perhaps be *διασφάγες*?

473 † *διατραμεῖσα*· † διερρηγυῖα τῶν ἰσχύων καὶ οἰονεὶ ξηρά.

Erbse's suggestion is very attractive but too sweeping to be adopted by the editor. It would however be sensible to restore at least the

lemma *διάτραμις* (*διατράμις ThGL*) and replace unconstruing τῶν ἰσχιῶν by τὰ ἰσχία.

489 *διαφανῶς*· σαφῶς ἢ συμφώνως.

The second explication is incomprehensible as a synonym of *διαφανῶς*; is it *συμφανῶς*? The adverb is not recorded as it seems but *συμφανής*, 'manifest', 'evident' is common. The interchange is perhaps also in Plat. *Legg.* 864 b where the codd. give *συμφώνων* for *συμφανῶν* which was restored by Faehse.

498 Possibly after Hesych. δ 1458 *διαχειρίσ<ασθ>αι*· φονεῦσαι and in spite of *ThGL* s.v. *διαχειρίζω*.

522 † *δεδιοίκησε*· † *διέτριψεν*.

An obscure case: *διέγραψεν* <τῇ χειρὶ> coll. EM 273.45 *διεδοιδύκησε* (codd.: -κισε mal. Gaisford)· *διέγραψε* τῇ χειρὶ, *στρογγύλην αὐτὴν ποιήσας* ὡς *δοίδυκα*. ἢ *διέτριψεν*. Zonaras, p. 544 omits ἢ *διέτριψεν*. For the lemma the editor suggests *διεδοιδύκισε* which is very probable.

562 *διηγκυλωμένον*· <ἐν ἐτοίμῳ ἔχοντα.>

Cf. Xen. *Anab.* 4, 3, 28 (v.l. -ισμένος) *ἐκβαίνει* ὡς *διαβησομένους*, *διηγκυλωμένους* τοὺς ἀκοντιστάς, καὶ *ἐπιβεβλημένους* τοὺς τοξότας, *ibid.*, 5, 2, 12. 'Ὁ δὲ τοῖς πελτασταῖς πᾶσιν παρήγγελλε *διηγκυλωμένους* ἰέναι, ὡς, ὁπότεν *σημήνη*, *ἀκοντίζειν*... The Schol. Luc. 56, 28a gives as lemma the later form *διηγκυλημένος* with *Λέξ. ῥητ.* (Bk. *Anecd.*) 198, 16 *διηγκυλημένον*· ἐν ἐπιτόνῳ ἔχον. The Schol. Luc. 56, 29b *διηγκυλωμένους*· ἡγκασμένους the explication may be either corrupt or incomplete since *ἡγκασμένους* alone means nothing more than lifted up or 'embraced' cf. Apoll. Soph. 5,7 Bk. *ἀγκάζοντο*· ταῖς ἀγκάλαις ἦρον.

572 *διῆρες*· ὑπερῶον.

The lemma might be *διῆρες ὑπερῶον* (=the upper storey) as used by Plato Com. 112 K. and the explication would then be missing. However according to Moeris *διῆρες* Ἀττικοί, ὑπερῶον κοινόν and cf. E. *Phoen.* 90 *μελάθρων ἐς διῆρες ἔσχατον*, Plut. *Moral.* p. 77e *καταβαλεῖν ἑαυτὸν ἐκ τινος διήρους*, Hesych. 1755 *διῆρες*· ὑπερῶον ἢ κλιμαξ.

574 *διηθύθυνεν*· ἐκόλασεν (Toup: ἐκόλυσεν codd.)?

Ἐκόλυσεν seems out of question as an explication of *διηθύθυνεν*, cf. Phot. α 2383 *ἀπευθύνει*· κολάζει and Luc. *Prom.* 19 σφῶ δέ, ὦ Ἐρμῆ καὶ Ἥφαιστε, εἴ τι μὴ καλῶς εἰρήσθαι δοκεῖ, διευθύνετε καὶ διεξελέγχετε κἀγὼ αὖθις ἀπολογήσομαι¹. As regards the explanation *ἐκόλασεν* a somewhat

1. Cf. also the well-known expression from the Athenian political jargon *ἐπειδὴν τὰς εὐθύνας δῶ*.

semantic parallel can be adduced from mod. Greek, namely *μαλώνω* (<*δμαλόω*)='scold'.

595 *δικαιοῦν*· δύο δηλοῖ· τό τε κολάζειν καί τό δίκαιον νομίζειν...; cf. 605.

Funny enough in Cyprus is being heard nowadays: *ἂν ἔρω τζεῖ ἐννά σέ διτζαίώσω* (=if I come there I'll punish you). Apparently this sense of the v. (in Kriaras, *Λεξ. τῆς Μεσαιων. Ἑλλην.* s.v. *δικαιώνω* B, only 'give justice') is used in Cyprus ironically¹.

603 *δικητροπεῖ*· φυγαδεύει.

The lemma is suspect and I would expect with Erbse *δικοτροπεῖ* coll. *δικολογεῖ*. Cf. also Hesych. *δικητροπη* (*δικοτροπεῖ* Schmidt *δίκη* *τρέπει* Latte)· *φυγαδεύει*. Problematic is also the meaning of *φυγαδεύει* (=φυγομαχεῖ?).

657 Perhaps *Διὸς κώδιον* <τό κώδιον> οὗ τό ἱερεῖον Διὶ τέθεται....

669 *δισκεύων*· ἐκδεχόμενος, κυλίων.

The relation between *δισκεύων* and the explication, especially *ἐκδεχόμενος* escapes me, since *δισκεύων* should mean 'throw with a circling movement'. Cf. Hesych. δ 1969 *δισκεύει*· *δισκοβολεῖ* and δ 1970 *δισκεῦσαι*· *δίσκον ῥῖψαι*, *ἤτοι λιθάσαι*.

712 *δοξάριον*· δόξα, ὑποκοριστικῶς. Cf. Hesych. δ 2196.

715 † *δοξίας*· ὁμοίως † (i.e. *δόξης*).

'Vox nihili, ab epimatore e Phot. 714 ficta' according to the editor and he may be right. However, there is a slight probability that it is a scribal error for *δοξ<ασ>ίας* such as it occurred in the previous entry. Cf. also Suda α 1371 *δοξασίας*· *δόξης*, *ὑπολήψεως*... and Zonar., p. 562 *δοξασίας*· *ὑπολήψεως*. Stephanis' *δόξιας* («acc. plur. nominis *δόξης*») *Nachtr.*, p. 461) suffers doubly:

a) the n. *δόξις* has the gen. in -εως, see Schwyzer, *Gr. Gr.* 505⁶, Chantr., *Dist. Étym.* s.v. *δοκάω*, b) it should be in the gen. singular as the explication of the previous entry demands.

735 *δοχμόλοφοι*· <οῖ> (ex Hesych.) ἐκ πλαγίων τοὺς λόφους ἔχοντες.

748 *δρασκάζειν*· περιττασθαι.

Here *περιττασθαι* with the meaning 'shun' cf. Photius s.v. *περιττάμενος*· *φεύγων* and Hesych. δ 285 *δασκάζει* (h.e. *δρασκάζει*)· *ὑποφεύγει*. The meaning of *δρασκάζειν* itself is explained by Lys. 10.17 (law of Solon) *τὸ δὲ δρασκάζειν*, δ νῦν ἀποδιδράσκειν ὀνομάζομεν and this is

1. For this connotation of *δικαιοῦν* cf. Erotian. δ 8 N. *δίκαιον*· ἐπὶ τοῦ ἰσχυροῦ φησιν κτλ.

the sense given by Hesychius (δ 2329 δρασκάζειν, 2332 δράσκασις).

770 δρυπολεῖν· τὸ ξύλοις πολιορκεῖν.

From the testimonia it becomes clear that Hesychius' reading πυρπολεῖ ορκεῖ which was interpreted by Schmidt as πυρὶ πολιορκεῖ is corrupt since the first component of δρυπολεῖν demands τὸ ξύλοις πολιορκεῖν (cf. also Eustath. p. 1726, 10).

776 δρυφάκτους· τὰς θύρας τοῦ δικαστηρίου, ἅς καὶ κιγκλίδας ἔλεγον. φασὶ δὲ καὶ οὗς ἡμεῖς † ἐπανωγέω † περιπάτους λέγομεν.

Is it ἐπ' ἀνώγειω περιπάτους (= balconies)?

798 Δουσαύλης... ἔσχε παῖδας Πρωτονόην τε καὶ Νῆσαν (Harp.: Νῆσαν z ex Epit. Harp.).

813 δυσσερμίας· κακῆς ἀποτυχίας· εὐερμίαν γὰρ τὴν ἐπιτυχίαν καλοῦσιν.

The explanation κακῆ ἀποτυχία is not acceptable Greek, whereas EM 291, 49 δυσσερμία· ἡ δυστυχία, ἡ κακῆ ἐπιτυχία though ill-sounding at least can stand. Here perhaps δυσσερμίας· κακῆς <συντυχίας> (from Hesych.), ἀποτυχίας. *ThGL* s.v. suggested εὐτυχίας.

820 δυσσηνίους· δυσπειθεῖς, ἀνυποτάκτους, δυσαγώγους, δυσμετόχους <τοὺς ἐκ μεταφορᾶς τῶν ἵππων· ἡνίαί γὰρ τὰ λῶρα>; τοὺς should be excised as unnecessary, cf. EM 292, 3.

ERRATUM. *Ἑλληνικά* 34 (1982/3) 174, no. 3414 the comment stops at: εἰς ἄρυσιν ποτοῦ χρήσθω.