

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

E

ἐγγαστερίμυθος, ό, ή, subst., *ventriloquist*.

Poetic coinage for metrical convenience instead of the common ἐγγαστρίμυθος.
— οὐ μύθων μωρῶν ἀπάτας ἐγγαστεριμύθων III. 226

ἐγκαταδείκνυμι, *to point out, to indicate,* ὑφηγοῦμαι in the sense *LSJ*: II.2.

Such a formation instead of the common καταδείκνυμι was chosen by the Sibyllist(s) exclusively for metrical convenience. — αὐτός μοι τάδε πάντα θεός νόφ ἐγκατέδειξεν VII.359

ἔγκυος, ον, adj., in a passive sense, *that which is borne in the womb*.

Not in Lampe. *LSJ* cites the word only in the active sense, *pregnant*. — οὐχὶ νοοῦσα / ἔγκυον Ἑλλήνων λόχον ἔμμεναι (*sc.* ἐν τῷ ξυλίνῳ δόμῳ) XI.137

ἐκγελάω, ῶ, trans., *to make fun of, to mock at, to ridicule*.

Not in Lampe. *LSJ* cites only the intransitive ἐκγελάω in a completely different sense, *to laugh out, to laugh loud*. — ἐξεγέλων πατέρας I.75

ἐκθυσιάζω = θυσιάζω, θύω (*LSJ*: A), *to sacrifice*. In classical Greek we have the compound ἐκθύω. — ταύρων τ' ἀγέλας... ἐκθυσιάζοντας V.355

ἔκχυμα, ατος, τό, subst., *the pouring out, what is poured out*.

Formation ἐκ + χῦμα, ατος, τό (<χέω). — αἵματος ἔκχυμα III.320; the word elsewhere in the *O.S.* occurs in the plural: ἐκχύματα... αἵματος ἀνδρομέου XI.106

ἐλευθεροπρασία, ή, subst., *the selling of freemen into slavery,* πρᾶσις ἐλευθέρων.

The meaning given by Lampe, *license*, is utterly wrong. It seems that Lampe derives the word from the phrase ἐλευθέρως πιπράσκειν, *to sell freely, without restrictions*, whereas it actually comes from the phrase «πιπράσκειν ἐλευθέρους», the word ἐλευθέρους being the direct object of πιπράσκειν. *LSJ* cites only the legal term

* This is the second of a two-part article, the first part of which appeared in the 38 vol. of this journal, p. 46-66.

ἐλευθεροπρασίου (δίκη) «(prosecution) *for selling a freeman as a slave*», from Poll. 3.78. — ἐλευθεροπρασία δ' ἔσται / πλείστοις ἐν μερόπεσσι II.13

ἐξαλαπάζω (trans.), *to sack, to storm, to destroy utterly*.

In the *O.S.* the verb occurs also in the passive voice, ἐξαλαπάζομαι. *LSJ* which cites the verb from sources other than the *O.S.* gives no example of its use in the passive voice, i.e. ἐξαλαπάζομαι, *to be sacked, to be stormed, to be utterly destroyed*. — ὅταν πόλις ἐξαλαπαχθῆ XIV.306

ἐξαναφύω = ἐξαναφύομαι, *to grow up from, arise, originate*.

LSJ cites only ἐξαναφύομαι (in the middle voice). — καὶ τότε σοι, βασίλισσα γαίη, χόλος ἐξαναφύσει XI.105; also: 246; XIV.281

ἐξεδαφίζω, *to raze to the ground*; Lat. *funditus evertere*.

LSJ cites from *Glossaria* the passive aorist participle ἐξεδαφισθέν, *desolatum*. — ἀξεδαφισθήση καὶ πῦρ σε ὄλην δαπανήσει VIII.39

ἐξολέκω = ἐξόλλυμι, *to destroy*.

Not in Lampe. Poetic coinage. — ἐξολέκοντα γενέθλην IV.160

ἐπαέθλιον, τό, subst., = ἔπαθλον, τό, *prize*; Lat. *praemium*.

Poetic coinage. — ἔστησεν νίκης ἐπαέθλιον II.152

ἐπαναστάσις, ἡ, subst., *resurrection, ἀνάστασις*, ἡ.

Emendation proposed by Meineke instead of the ms. readings ἐπανάστασιν and ἐπ' ἀνάστασιν. Poetic coinage for metrical convenience instead of the regular ἐπανάστασις, ἡ. For a similar, parallel, poetic formation, in the *O.S.*, cf. ἀναστασίη, ἡ < ἀνάστασις, ἡ in this supplement. — ἀγγέλλων ἐπαναστασίην τεθνεῶσιν I.378; also: VIII.205

ἐπικαλαμάομαι, ὦμαι, «*to glean after the reapers*» (*LSJ*).

LSJ cites the verb from Luc. *Tox.* 16 where the word is used both intransitively and literally whereas in the *O.S.* it is used both transitively and figuratively. — δς... Εὐρώπην ἐπικαλαμήσεται γυμνήν XI.227

ἐπικλέομαι, passive, *to be called, to be named*.

The verb seems to be a poetic formation from ἐπικλείω *to call, to name*, cf. *LSJ s.v.* ἐπικλείω (B) I.3 — ἐπικλεόμεσθα σύναιμοι VIII.484

ἐρατωπός, ἡ, ὄν, adj., *of lovely face*.

LSJ cites only the feminine adjective ἐρατῶπις, ἰδος, ἡ. Poetic coinage. For similar formations in Greek, with -ωπ- < ὄψ (B), η, gen. ὄπος (ὄψομαι) as the second component cf. φαιδρωπός, φοβερωπός — βασιλεῖς κομόωντες ἄκωκαῖς / δευμαλέοι καὶ ἄναυδοι, ὑπερμενέες τ' ἐρατωποὶ XI.84

ἐρίθηλος, ὄν, adj., = ἐρίθηλῆς, ἔς (I.26; Fr. 3.48), ἐριθαλῆς, ἔς, *flourishing, blossoming*.

Poetic formation. For similar formations, with ἐρι- as the first component, in the *O.S.* cf. ἐρίβρομος, ἐριβῶλαξ, ἐρίτιμος. — πέδον ῥώμης ἐριθήλου VIII.145; also: XI.261; XIII.81

εὐδοκίμητος, ον, adj., = δεδοκιμασμένος, η, ον, *tested and found fit, approved as fit*.

If this verbal adjective was a derivative of εὐδοκιμέω, then it should take the accent on the last syllable, whereas not only all editors but also the mss. put the accent on the antepenultimate. Besides, if the word derived from εὐδοκιμέω, one would expect the verb to have *inter alia* the meaning *to test and approve of*. Both the position of the accent on εὐδοκίμητος and its meaning lead one to postulate as a second component the word *δοκιμητός which must be a derivative of a contracted verb *δοκιμάω or *δοκιμέω, in other words a collateral form of δοκιμάζω in the sense *to test*; *LSJ* does indeed give such a collateral form δοκιμάω = δοκιμάζω, occurring in the Tebtunis Papyri of 2nd cent. B.C. From this derivative, *δοκιμητός, as the second component and εὐ as the first, we have the adjective εὐδοκίμητος. Needless to say, all compounds consisting of the particle εὐ as the first component and a verbal adjective in -τός as the second take the accent on the antepenultimate, e.g. εὐ + τεχνητός > εὐτέχνητος, εὐ + φυλακτός > εὐφύλακτος, εὐ + χειρωτός > εὐχείρωτος, and the like. — καὶ τις ἀνὴρ μόνος εὐδοκίμητος ἐλείφθη III.824

εὐκέραως, ωτος, ό, ή, adj., = εὐκέραος, ον, *with beautiful horns*.

LSJ cites s.v. εὐκερωσ, ων, «contr. for εὐκέραος», only the accusative plural εὐκέρωτας from *Gp.* 18.1.3. — εὐκεράωτ' ἔλαφόν τε θοδὸν καὶ θῆρα μέγιστον XIII.167

ἐχιδνοχαρής, ές, adj., *delighted in snakes, poisonous*; Lat. *viperis gaudens, vipereus, a, um* (Alexandre).

For similar formations in Greek cf. κλινοχαρής, ές, ὕδροχαρής, ές, and the like. For a similar formation, in the *O.S.*, v.s.v. λυτροχαρής in this supplement. — μαινάς ἐχιδνοχαρής V.169

Z

ζωσμός, ό, subst., *fetter, cord, bond*; Lat. *vinculum*.

Formation: < ζω-, the root from which ζώννυμι, ζῶμα, ζώνη, ζωστήρ, are derived. — καὶ ἐν ζωσμοῖς ἐφύλασσαν (sc. Κρόνον τε 'Ρέην τε) III.151 [ἐν ζώγοις (Kurfess)]

H

ἠλιόπεμπτος, ον, adj., *sent by the sun*; Lat. *a sole missus*.

For similar formations cf. θεόπεμπτος, Διόπεμπτος and the like. — ἀρητῆρ ἤξει... ἠλιόπεμπτος XIII.151; also: 164

ἡμέριος, η, ον, adj., *of the day*; a quasi-matronymic (or quasi-patronymic?). The word ἡμερίη in the *O.S.* occurs in the phrase ἡμερίη θυγάτηρ, which means daughter of ἡμέρα and refers to the island of Rhodes. It is used here by way of synecdoche instead of Ἡλιάς, because Rhodes, according to Greek mythology, was believed to be the daughter of Helios (= Sun). — Ῥόδος... ἡμερίη θυγάτηρ III.445

ἡύκερος, ων, adj., = εὔκερος, εὐκέραος, *with beautiful horns*. *LSJ* cites only the form ἡύκερος from Doroth. ap. Heph. Astr. 3.30. — ἡύκερος δ' ἔλαφος μετὰ τόνδ' ἤξει πάλιν ἄλλος XIII.162 [The word is proparoxytone, whereas Geffcken, incorrectly, regards it as paroxytone, ἡυκέρωσ]

Θ

θεατροκοπέω, ᾧ, trans., *to court applause for (something)* (Lampe), *to seek popular favor for (something)*.

LSJ cites only the words θεατροκοπία, ἡ, and θεατροκόπος, ὁ. — μελιθδέας ὕμνους / θεατροκοπῶν V.142

θεμιστονόμος, ὁ, subst., = θεμιστοπόλος, ὁ, *administering justice, ministering law and right, adjudicator* (Lampe).

Formation: from νέμειν θέμιστας. — ἡνίκα δ' οὔτοι / ἐν πολέμοις ἄρξουσι, θεμιστονόμοι δὲ γένωνται XIII.26

θεόκλητος, ον, adj., *called by God, named by God*. *LSJ* cites this word from Nonn. *D.* V.92 but in a different sense, *sung by gods*. — καὶ Λόγου ἡ Βηθλεέμ πατρὶς θεόκλητος ἐλέχθη VIII.479

θεοκράντωρ, ορος, adj., *of the accomplishing god*. Not in Lampe. — θεοκράντορι βουλῆ XIII.112 [θεοκράντορι was proposed by Alexandre and adopted by Geffcken, θεοκράτορι being the unmetrical reading of the mss.]

θεοκράτωρ, ορος, adj., *of the ruling God, belonging to the god that rules*. Not in Lampe. *LSJ* cites only the word θεοκρατία, ἡ. See *s.v.* θεοκράντωρ in this supplement.

θεόπλαστος, ον, adj., *formed by God*. The word occurs quite often in patristic texts. — θεόπλαστον ἔχοντες... μορφὴν III.8

θεότιμος, ον, adj., *honoring or revering God*. *LSJ* cites the word θεότιμος only in the passive sense: «*honored by the gods*», ὁ τιμώμενος ὑπὸ τῶν θεῶν, whereas in the *O.S.* the word is used in an active sense, ὁ τιμῶν τὸν Θεόν. — εὐχαῖς ἐν θεοτίμοις V.268

θεόχριστος, ον, adj., *anointed by God*. Formation: θεός + χρι- <χρίω. — παῖδας θεοχρίστους V.68

θριαμβείη, ἡ, or **θριαμβίη, ἡ**, subst., = θρίαμβος, ὁ, *triumph*.

Emendations proposed, the first by Rzach and the second by Geffcken, in the place of the evidently corrupt mss. reading θριαμβίεσσι or θριαμβίεσι. — Βαβυλών, θριαμβίαισι λατρεύσεις XI.204

I

Ἴταλίδης, ου, ό, subst., = Ἴταλός, the native of Italy, Roman.

Poetic coinage, most probably of Hellenistic origin. In *LSJ* the word, cited from *AP* 9.344 (Leon.) and *Call. Fr.* 448, is explained as being a poetic form for Ἴταλιώτης, i.e. *Greek inhabitant of Italy*. In the *O.S.*, however, the word is equivalent to Ἴταλός, *native Italian, Roman*. For a similar formation, most probably of Hellenistic origin, cf. *Λατινίδης* V.1 and XII.1. Both words, Ἴταλίδης and *Λατινίδης*, sound, falsely of course, like (epic) patronymics. — κόσμος / λατρεύσει... Ἴταλίδησιν IV.104

Ἴταλιεύς, ἥος, ό, subst., = Ἴταλός, the native of Italy, Roman.

Poetic coinage. — δικασπόλος Ἴταλιέων XII.76; also: XIII.43; XIV.115

Ἴταλιήτης, ό, subst., = Ἴταλός, the native of Italy, Roman.

Not in *Lampe*. Poetic coinage. — Θρακὰς τε Μακηδόνας Ἴταλιήτας XII.61

Ἴταλόθεν, adv., from Italy.

Not in *Lampe*. For similar formations, in Greek, cf. Κορινθόθεν, Πυλόθεν, Φαληρόθεν. — ἤξει... θύελλα / Ἴταλόθεν IV.116

K

καινοφαής, ές, adj., emitting new light; new-shining (*Lampe*).

For similar compound formations, in Greek, cf. κελαινοφαής, λαμπροφαής, χρυσοφαής. — καινοφαής... θέσφατος άστήρ VIII.476

κακοβουλοσύνη, ή, subst., = κακοβουλία, ή, ill-advisedness, wicked design.

Poetic coinage. For a similar formation, in the *O.S.*, v.s.v. σεβασμοσύνη, ή, in this supplement. — τής κακοβουλοσύνης δέ τον άξιον έξετε μισθόν *Fr.* I.19

κακοήτωρ, ορος, ό, adj., having a wicked heart, evil-hearted.

Poetic coinage. For other similar compound formations, in Greek, cf. μεγαλήτωρ, ό, δυσήτωρ, ό. — κακοήτορες άστατοι άνδρες I.174

κακοκερδής, ές, adj., greedy of unlawful profit, wickedly greedy of gain.

Poetic coinage suggested by reasons of metrical convenience instead of the classical but unpoetic *αισχροκερδής, ές*. — κακοκερδεί πλούτῳ III.189

κακορρέκτηρα, ή, subst., evil-doing, harmful, destructive.

LSJ cites only the masculine form κακορρέκτης, ό. Poetic coinage. — ού λιμός καρπών τε κακορρέκτηρα χάλαζα III.754 [the word κακορρέκτηρα is an

emendation proposed by Dausqueius and Schneider in the place of the meaningless readings of the mss. *κακορ(ρ)ήτεια* and *κακαρήτεια*]

καλλίσταχυς, υ, adj., of *Egypt*, (productive) of fine ears of corn, producing corn of fine quality.

Poetic coinage. For similar formations cf. *εὔσταχυς*, *κολοβόσταχυς*, *μεγαλόσταχυς*, *μικρόσταχυς*, *πολύσταχυς*. — *μεγάλη καλλίσταχυ γαῖα* XI.118; also: 177, 241

κενεήφατος, ον, adj., = *unrenowned, not famous*.

Lampe explains the word incorrectly, *fabulous*. Poetic coinage. Formation: *κενε-η- + φάτ-* < *φάτ-ις*, *voice* or *saying among men, common talk, rumour*. Semantically, the word *κενεήφατος*, in the sense in which it occurs in the *O.S.* is equivalent to the phrase *κενεός *φάτιος* denoting *destitute of fame, empty of renown, not famous*. Such a construction with *κενός* (*κεινός* or *κενεός*) is quite common in classical Greek. *LSJ* s.v. *κενός*, II.1 gives the following instances: *τοῦ νοῦ κενόν* S. *O.C.* 931; *ὦν φρενῶν αὐτὸς κενός* Id. *Ant.* 754; *οὐδὲ δακρύων κενός* E. *Hec.* 230; *συμμάχων κενόν δόρυ* Id. *Or.* 688; *πεδῖον κενόν δένδρων* Pl. *R.* 621a; *κ. φρονήσεως, ἐπιστήμης*, Id. *Ti.* 75^a, *R.* 486^c; *κ. πόνου without the fruits of toil* A. *Fr.* 241. For similar formations, in Greek, cf. *μεγαλήφατος* and *νεήφατος*.

— *μακάρων κενεήφατος ὄσσον ἄγραυλος* III.372 [*κενεῆ φάτις* Kurfess]

κενόκρανος, ον, adj., *empty-headed* (figur.), *brainless*, *κενεγκράνιος* (cited by *LSJ* from *Sch.* *Juv.* 15.23).

Poetic coinage. For similar formations, in Greek, cf. *ἐλαφόκρανος*, *οὐλόκρανος*, *μακρόκρανος*, *πολύκρανος*, *ψιλόκρανος*. — *μέροπας κενοκράνους* III.430

κερδαντήρ, ἦρος, ὁ, subst., *aiming at gain, one who seeks profit*.

— *ἐπ' ἄλγεσι κερδαντήρες* VII.136.

κερόχρυσος, ον, adj., = *χρυσόκερως*, of golden horns.

Poetic coinage. — *ἀγέλας... μόσχων... κεροχρύσων* V.355.

κόλυμβος, ὁ, subst., *pond, pool, lake, sea*.

LSJ cites the word in three other different meanings: (I) = *κολυμβίς, ἡ, diver, name of a bird*; (II) = *κολύμβησις, swimming (LSJ Suppl.)*, *ἄμιλλα κολύμβου*; (III) = *κολυμβήθρα 1, place for diving, swimming-bath*.

Lampe does cite the word from the *O.S.* but the explanation given in that dictionary is utterly wrong; the word *κόλυμβος, ὁ*, in the *O.S.* does not mean *diver* as Lampe incorrectly argues but *pond, pool, lake, sea*. — *καὶ τεῖχος... συρόμενον ποταμηδὸν ἐπ' ἰχθυόεντι κολύμβῳ* V.335

κοσμομανής, ἔς, adj., *raging all over the world, spreading over the whole world, encompassing the whole world*.

Poetic coinage. — *κοσμομανῆς πόλεμος* V.362; also: 462

κουρίδιον, adv., *like a young girl, in a manner befitting a young girl*, *οἷά τε κούρη*.

Not in Lampe. *LSJ* cites only the adjective *κουρίδιος*, α, ον in a completely different sense. Based on the meanings listed in *LSJ* under this adjective, no one would suspect that the word *κουρίδιον* of the *O.S.* derives etymologically and semantically from it because, evidently, some of the meanings of this adjective have not come down to us. The word *κουρίδιον*, which in the *O.S.* is an adverb, or, more precisely, an adverbial accusative, must derive from the accusative singular either of the unattested neuter noun of the same form, *κουρίδιον*, τό, which is a poetic-epic formation parallel to *κορίδιον*, τό, or of the adjective *κουρίδιος*, α, ον in the unattested meaning, *pertaining to a young girl*. For similar adverbial functions of the accusative singular of neuter adjectives cf. *δακρυόεν γελάσασα* II. 6.484; *ἤδὺ γέλασσαν* *ibid.* 23.784. For similar formation in the *O.S.* cf. *λάθριον* (III.148) *q.v.* — *κουρίδιον* δ' ἐγέλασεν VIII.467 [Friedlieb, however, in his rendering of this phrase takes *κουρίδιον* as a noun, diminutive of *κούρη*, ἡ, i.e. as the subject of the verb ἐγέλασεν and translates: *und es lächelt das Mägdlein*. (But in such a case *κουρίδιον* would need the article [ed.]).

κρηπίζω, trans., *to provide with foundation*, *κρηπιδόω* in the sense of *LSJ* s.v. 2. In the *O.S.* only the passive form, *κρηπίζομαι*, is used. Formation: <*κρηπίς*, ἴδος, ἡ. — *ἤξει κρηπισθὲν ἐς ἄστυ* VIII.147

κρύσταλλον, τό, subst., = *κρύσταλλος*, ὁ, *ice*.

Not in Lampe. — *ἐπιπέμπων / ἀστεροπᾶς... καὶ νιφετοῦς κρύσταλλα* Fr. 1.34

κυπάσσιον, τό, (dimin. of *κύπασσις*, εως, ὁ, or ἡ) = *κυπάσσιςκος*, ὁ, *short tunic*. — *ἀλλ' ὅταν... τὸ κυπάσσιον ἀμφιβάλῃται* V.187

Λ

λάθριον, adv., = *λάθρα*, *secretly, stealthily*.

Not in Lampe. Poetic coinage. Formation: <adj. *λάθριος*. *LSJ* cites only the neut. plur. form, *λάθρια*, as adverb but not the neuter singular adverbial form, *λάθριον*. — *ἦνίκα δ' ἤκουσαν... παῖδας ἐόντας / λάθριον* III.148

Λατινίδης, ὁ, adj., = *Λατῖνος*, ὁ, *Italian, Roman*.

Poetic coinage. For reasons of metrical convenience the ι of the antepenultimate, which in this word is regularly long, is treated by the Sibyllist(s) as short. For a similar formation, in the *O.S.*, v.s.v. *Ἰταλίδης* in this supplement. — *στονόεντα χρόνον... Λατινιδάων* V.1; also: XII.1

Λατινίς, ἴδος, ἡ. Poetic coinage. Contrary to what is the case in *Λατινίδης*, *q.v.* in this supplement, the form *Λατινίς* preserves the correct quantity in the second syllable. (I) subst., *Latium* — ὦ.. *Λατινίδος ἔκγονε Ἰώμη* III.356 (II) adj., *of Latium, Latin, Roman*. *LSJ Suppl.* does cite the word *Λατινίς*, ἡ, in its adjectival function, «fem. *Latin*, δέλτος Nonn. D. 41.160», but from Nonnos *Dionysiaca*, a considerably later source than the *O.S.* in which the word is used of

the Latin (i.e. Roman or Italian) country. — πόλι Λατινίδος αἴης V.168

λεκτροκλόπος, ὁ, ἡ, subst., *one who steals someone else's spouse, adulterer*. Poetic coinage. For a similar formation in Greek cf. γαμοκλόπος. — λεκτροκλόποι θ' εὐρεσσίλογοι I.178; also: III.38

λιγυπτερόφωνος, ὄν, adj., *with shrill-sounding wings* (Lampe).

Poetic coinage. For similar formations, in the *O.S.*, v.s.v. λιγυρόθροος, ὄν, in this supplement. — ποικίλα τε πτηνῶν... λιγυπτερόφωνα Fr. 3.10 [the ms. reading λιγυροπτερόφωνα, being unmetrical, was emended into λιγυπτερόφωνα by Orsoroëus.]

λιγυρόθροος, ὄν, adj., = λιγύθροος, ὄν, *clear-sounding*.

Poetic coinage. Rzach, Friedlieb, and Geffcken, incorrectly put the accent on the wrong syllable, the penultimate, instead of on the antepenultimate. For similar formations in Greek, namely with -θρο- as the second component, cf. βαρύθροος, δημόθροος, ἱερόθροος, κακόθροος, μελίθροος, πολύθροος, ταυρόθροος, χαλκόθροος. — ποικίλα τε πτηνῶν λιγυρόθροα Fr. 3.9

λιθόξεστος, ὄν, adj., *carved out of stone* (Lampe), (*built*) *of hewn stone*.

Poetic coinage; for compounds with the same second component in Greek cf. ἄξεστος, νεόξεστος, πολύξεστος. *LSJ Suppl.* does cite the word λιθόξεστος, ὄν, from *IG*12(1).842.9 (Lindos) with the explanation «*on polished stone*», which does not seem very appropriate in the context of the *O.S.* in which the word occurs. — εἰδώλοισ... λιθοξέστοισιν ὅμοιον IV.7

λυμήτης, ὁ, adj., = λυμαντήρ, also λυμαντής, ὁ, λυμάντωρ, ὁ, λυμεών, ὁ, *destroyer, destructive*. — λυμήτης ἔξεται ἀνήρ III.470

λυτροχαρής, ἔς, adj., *rejoicing in offering ransom*; Lat. *redemptione gaudens*.

Poetic coinage. For a similar formation, in the *O.S.*, cf. ἐχιθνοχαρής, *q.v.* in this supplement. — οὐδ'... αἷματα... λυτροχαρεῖς πέμπειν VII.493

M

μακαρίτης, οὐ, ὁ, adj., *blessed*.

According to *LSJ* the word means «*like μάκαρ III, one blessed, i.e. dead, esp. of one lately dead*». In the *O.S.*, however, the word refers to Messiah, not to dead persons. — ἦλθε γὰρ οὐρανίων νώτων ἀνήρ μακαρίτης V.414

Μακηδόσιος, ἰη, ἰον. Not in Lampe. Poetic coinage.

(I) adj., = Μακεδονικός, ἡ, ὄν, *Macedonian*. — Μακηδονίην μετὰ λόγχην VII.108

(II) (ethnic adjective), of people, *Macedonian*. — Μακηδονίιο ἄνακτος XI.233

(III) (ethnic noun), = Μακεδών, ὄνος, ὁ, *the native of Macedonia*. — εἶτα Μακηδονίων, πάλιν Αἰγύπτου III.161

μαστικτήρ, ἦρος, ὅ, subst., = μαστίκτωρ, ὅ, *scourger, torturer, tormentor*. Poetic coinage. *LSJ* cites only the form μαστίκτωρ, ορος, ὅ, *scourger* from A. *Eu.* 159 (lyr.). *LSJ Suppl.* has the following lemma «μαστικτήρ = μαστίκτωρ, ν. μακιστήρ.». Under the word μακιστήρ *LSJ* says: «long and tedious, μῦθος A. *Pers.* 698 (troch.); μακιστήρα καρδίας λόγον is corrupt in Id. *Suppl.* 466 (Sch. δηκτικόν, leg. μαστικτήρα)»; the word μαστικτήρ, ὅ, however, as restored in A. *Suppl.* 466 at the Scholiast's suggestion «δηκτικόν» is used there adjectivally whereas in the *O.S.* the same word is used as a noun. → ἐμῶν ἀπὸ μαστικτήρων / ῥῦσαι δὴ με κυνῶπιν II.344

μεγαλαυχενή, ἥ, subst., *vaingloriousness, boastfulness, haughtiness, arrogance*.

Poetic coinage, instead of the classical μεγαλαυχία, ἥ. *LSJ* cites only the word μεγαλαύχην, ενος, ὅ, ἥ but in a completely different sense «with a large neck». → τῆς σῆς μεγαλαυχενίης κλέος VIII.76

μελισταγέω, ᾧ, intrans., *to be as sweet as dropped honey*.

Poetic coinage. → γλῶσσα μελισταγέουσα V.240 [μελισταγέουσα: emendation proposed by Alexandre and adopted by Geffcken and Kurfess instead of the evidently corrupt readings of the mss. μὲν σταγέουσα and μὲν στυγέουσα]

μελίφθεγκτος, ον, adj., = μελίφθογγος, *honey-voiced, sweet-speaking*.

Poetic coinage. → μελιφθέγκτοιο διὰ στόματος IV.2

Μεροῖς, ἶδος, ἥ, adj., *of Meroe* (in Aethiopia).

Poetic coinage. → ὑπὲρ Μεροῖδα χώραν XI.65

μετωνυμία, ἥ, subst., *change of name, nickname*.

In the *O.S.* the accus. singul. μετωνυμίην is used adverbially, *by a change of name, by the nickname*. The word μετωνυμία, ἥ, occurs quite often in ecclesiastical writers of the period from the 3rd to the 5th cent. A.D. but neither in this epic form nor in its adverbial function. In *LSJ* and in *LSJ Suppl.* the word is cited only as the appellation of the rhetorical figure of metonymy. → δν (sc. Ἄντωνιον) Διόνυσον ἄνακτα μετωνυμίην καλέουσιν XIV.201

μετώνυμον, τό, subst., = μετωνυμία, ἥ (*O.S.* XIV.201) *surname, nickname, epithet*.

Not in Lampe. → εἰς δὲ φέρων νεῖκος τὸ μετώνυμον οἶά περ οὔδεις XIV.249

Μήδειος, εἶα, εἶον, adj., = Μηδικός, ἥ, ὄν, *of Media, Median, Persian*.

Not in Lampe. Poetic coinage. → Μηδεῖα γαίη XI.61; also: XI.64

μηλόσφαγος, ον, adj., *of slaughtered sheep, of sacrificed sheep*.

Poetic coinage. The adjective is of passive meaning, whereas, if the accent were on the penultimate syllable, μηλοσφάγος, the meaning would be active, i.e. *sheep-slaughtering*. *LSJ* cites only the verb μηλοσφαγέω and the noun μηλοσφαγία, ἥ. → μηλόσφαγα αἵματα VIII.492

μηλοφάγος, ον, (I) adj., *sheep-eating*, of the she-wolf that nursed Romulus and Remus.

Poetic coinage. Formation: μῆλον, τό, *sheep*, *LSJ* s.v. μῆλον (A) + φάγ-. The word occurs also in a later writer, Nonnus, in his poetic-epic paraphrase of *The Gospel according to St. John* 19:31. — θηρὸς τέκνα μηλοφάγοιο V.11; also: XI.111; XII.1

(II) subst., *the sheep-eating (animal), i.e. the wolf*, of the she-wolf that nursed Romulus and Remus. — θρέψει μηλοφάγου γενεὴν φοβερῶν ἀνθρώπων XI.303

μητρολέτης, ὁ, subst., *murderer of one's own mother*; Lat. *matricida*.

Poetic coinage. For similar poetic formations, in the *O.S.*, v.s.v. Γερμανολέτης, Παρθολέτης and πιστολέτης in this supplement. — μητρολέται, παύσασθαι θράσους τόλμης τε V.386

μηχανίη, ἡ, subst., = μηχανή, ἡ, *trickery*.

Poetic coinage. For a similar poetic formation, in the *O.S.*, v.s.v. ἀλλαγή, ἡ, in this supplement. *LSJ Suppl.* cites from Hsch. the form μηχανία, ἡ, *trickery*. It is not, however, unlikely that this ancient lexicographer's source for this word was the corpus of the *O.S.* itself. — πολλή μηχανίη, ὀλοόφρονος Ἄρεος ὄργη XII.263 [The word μηχανίη was restored by Alexandre instead of the reading μηχανή of the mss.]

μιλτόχριστος, ον, adj., *smearred, or coated with ruddle*.

Poetic coinage. For another compound with -χριστος as the second component, in the *O.S.*, v.s.v. θεόχριστος, ον, in this supplement. — θεῶν εἶδωλα καμόντων / πῆλινα μιλτόχριστα III.589

μυριόεις, εσσα, εν, adj. Not in Lampe.

Poetic coinage.

(I) of size, mass, or quantity, *immense, infinite, measureless*, μυρίος, α, ον, in the sense *LSJ* s.v. μυρίος I.2. — ὕδατα μυριόεντα I.224. I suspect, however, that the correct meaning of μυριόεντα in this quotation is *flowing, rushing* and that the word derives etymologically from the same root as the verb μύρομαι in the sense of *LSJ* s.v. μύρομαι 2.

(II) *countless, numberless*, μυρίος, α, ον, in the sense *LSJ* s.v. μυρίος I.1. — ἔνθεα μυριόεντα XI.2

N

νεόκοσμος, ον, adj., = νεωστὶ κοσμηθεὶς, εἶσα, ἐν, *recently embellished, lately decorated, die Neugeschmückte* (Kurfess).

Poetic coinage. Formation: The meaning, *of a new world*, given in Lampe for this word in *O.S.* XI.241 is obviously incorrect and inapplicable to the context in which it occurs. Erroneously, Lampe derives the word from the adj. νέος, *new*, + κόσμος, ὁ, *world, universe*, whereas it is formed from the adv. νέον (= νεωστὶ, *lately, just now*) + κοσμ- (< κοσμ-έω). For similar formations, in Greek, cf.

εὐκοσμος, κατάκοσμος, πολύκοσμος... → ἡ νεόκοσμος... ἀμβροσίη χθών XI.241

νηκτός, ἡ, όν, adj., *navigable*. In passive sense.

Not in Lampe. Formation: < νήχω, pass. νήχομαι. *LSJ* cites the word only in the active sense, *swimming*. In the *O.S.*, however, the word is used both in the active (VIII.347; 364; 453) and in the passive sense (VII.19). → νηκτοῖς ὑπὸ χεύμασιν VII.19

νυκτερινόν, τό, adv., *at night*; Lat. *noctu*.

Formation: < accus. singul. of the neut. adj. νυκτερινόν. The adverb τὸ νυκτερινόν is, therefore, originally an adverbial accusative. An approximate use of νυκτερινόν as an adverb, but without the article, one can possibly find in τοῦτο μὲν αὐτῷ κακόν ἔν, κἄθ' ἕτερον νυκτερινόν γένοιτο *Ar. Ach.* 1162, even though, strictly speaking, νυκτερινόν in this quotation seems to be more of an adjective like ἡμερινός and νύχιος. For similar adverbial formations with the article, in Greek, cf. τὸ δειλινόν *at evening*, and τὸ μεσημβρινόν *at noon*. → ἐν στύλῳ πυρόεντι τὸ νυκτερινόν διοδεύων III.250

νυκτοκλοπίη, ἡ, subst., [*an act of*] *theft by night*.

Poetic coinage. For a compound with -κλοπίη as the second component, in the *O.S.*, cf. γαμοκλοπίη, ἡ (II.52; V.430), in this supplement. → νυκτοκλοπίας τελέουσιν III.238; also: 380

O

οικήτειρα, ἡ, subst., (femin. form of οἰκητήρ, ό), *dweller, inhabitant*.

LSJ cites only the masculine forms οἰκητήρ, οἰκητής, οἰκήτωρ. → Κύζικος, οικήτειρα Προποντίδος οἰνοπόλοιο III.442

οἰνοπόλος, ον, adj., *associated with wine, wine-producing*.

Poetic coinage. Kurfess's rendering *du... handelst mit Weizen* is incorrect. Incorrectly, citing the lemma οἰνόπολος from *O.S.* III.442, namely our source, Lampe puts the accent on the wrong syllable, i.e. the antepenultimate, οἰνόπολος. οἰνοπόλος < οἰνο- + πόλ-ος < πέλ-, πέλω, πέλομαι, cognate of τέλλω. For similar formations in Greek, with -πόλ-ος as the second component, cf. αἰπόλος, δικασπόλος, ἵπποπόλος, νυκτιπόλος in *LSJ* and πέλομαι in Frisk, *G.E.W.* I p. 500-501. → Κύζικος, οικήτειρα Προποντίδος οἰνοπόλοιο III.442

ὀλιγαρχέω, ᾧ intrans., *to rule for a short time*; Lat. *parumper regnare*.

Not in Lampe. *LSJ* cites the word, from other authors, in a completely different sense, *to be a member of an oligarchy*, whereas the verb in the *O.S.* is used in a new and previously unattested meaning. Formation: ὀλιγαρχέω < ἄρχειν ἐπ' ὀλίγον, and not < ὀλίγους (subject) ἄρχειν. → μετὰ δ' αὐτὸν κοίρανος... ἀλλ' ὀλιγαρχήσει XII.145

ὀλιγηπελίη, ἡ, subst., = ὀλιγότης, ἡ, ὀλιγανθρωπία, ἡ, *scantiness, fewness*; Lat. *paucitas*.

Poetic coinage. Although cited in Lampe from *O.S.* V.474, this word is incorrectly explained in that dictionary as *weakness*; such meaning is utterly wrong and inapplicable to the context in which this word occurs (V.474). *LSJ* does cite a word ὀλιγηπελία, Ion. -ίη, ἡ, *weakness, faintness*, from sources other than the *O.S.* and in a sense quite different from the one in which the word is used in that corpus, i.e. *scantiness, fewness*. The word ὀλιγηπελία in *LSJ*, semantically related to such words as ὀλιγηπελέων, οὔσα, ὀλιγηπελής, is formed from ὀλίγος in the sense of *LSJ s.v.* I.4, *weak*, and πέλειν whereas the word ὀλιγηπελίη of the *O.S.* is formed from ὀλίγος in the sense of *LSJ s.v.* II.1, *few*, and πέλειν. — οὕτως ὀλιγηπελίη ἔσται κατὰ γαῖαν / ὥστε νοεῖν ἀνδρῶν τ' ἀριθμὸν μέτρον τε γυναικῶν V.474

ὀλιγηφρενίη, ἡ, subst., *smallness of mind, limited capacity for understanding*.

The explanation given in Lampe, *faint-hearted* or *weak-minded woman* is utterly incorrect and improbable. *LSJ* cites only the adjective ὀλιγόφρων, ὁ, ἡ, -φρον, τό, *of small understanding*.

Poetic coinage. For a similar formation, in the *O.S.*, cf. ὀλιγηπελίη, ἡ (V.474). — ὀλιγηφρενίησι διοίσει VII.63 [ὀλιγηπελίη διολέσση Mendelssohn]

ὀλοῖος, ον, adj., *destructive, ruinous*.

Poetic coinage. *LSJ* cites only the forms ὀλοῖος and ὀλόος. — ἀλλ' ἔσται καὶ ἄριστος ὀλοῖος V.33; also: XII.85

ὀλοκαρπεύω = ὀλοκαρπῶω (*O.S.* III.565) *q.v.* in this supplement, *to offer by way of a sacrifice a whole burnt-offering*. — πίονα μῆλα... ὀλοκαρπεύοντες III.579

ὀλοκαρπῶω, ῶ = ὀλοκαρπεύω (*O.S.* III.579) *q.v.* in this supplement, *to offer by way of a sacrifice a whole burnt-offering*.

In *LSJ* only the passive form ὀλοκαρπῶμαι is to be found. — † καὶ τοὺς ἐλλάς (*sic*) ἔρεξε † βοῶν ταύρων τ' ἐριμύκων / πρὸς ναὸν μέγαλοιο θεοῦ ὀλοκαρπῶσα III.565

ὀμβρέω, trans., *to soak as if with rain water*. The word occurs in the *O.S.* only in passive form, ὀμβρέομαι.

Although citing this verb, from sources other than the *O.S.*, *LSJ* does not record this meaning of ὀμβρέω. — πολὺν δὲ χθῶν πίεται φόνον ὀμβρηθεῖσα III.392

ὀμβρήεις, εσσα, εν, adj., (figur.) *rainy, like rain*; Lat. *pluvius, imbris modo*. Poetic coinage. For similar formations, in the *O.S.*, *v.s. vv.* ἀκτινόεις, σποδόεις, ὑψήεις, χρυσήεις in this supplement. — πᾶσα χθῶν πίεται φόνον ὀμβρηγента XI.218; also: XII.153

ὀμόθεσμος, ον, adj., = ὀμόνομος, ον (*LSJ s.v.* ὀμόνομος I), *sharing the same law as, under the same law as*.

Poetic coinage. — Ἑλλήνων ὁμόθεσμον ἐνὶ στήθεσσι ἐχων νοῦν V.265

ὁμόνουμφορ, ἡ, subst., = σύννουμφορ, ἡ, *husband's brother's wife*.

ὁμόνουμφοι, αἱ = the wives of two or more brothers in relation to each other.

The explanation given in *LSJ* for this word, *allied by marriage*, is too loose and vague. — πολλὰ κλυδωνισθεῖσα σὺν ἐμῷ πρόσει... ὁμόνουμφοι τ' αἰνὰ παθοῦσα I.290

ὀξύστομος, ον, adj., = *sharp-cutting* (figur.), *sharp-edged* (figur.), *severe*, *furious*, *fierce*.

Not in Lampe. The figurative use of the word is not attested in *LSJ*. The various meanings of the word as given in *LSJ* are the following: «I. *sharp-beaked*, of gryphons..., of Io's gadfly..., of a gnat... II. of a sword, *sharp-edged*...; of a cutting instrument, *sharp-rimmed*...» — νόω ὀξύστομα μερμηρίζων V.364

ὀρφανικός, ἡ, subst., = ὀρφανός, ἡ, *orphan*.

Not in Lampe. *LSJ* cites the ὀρφανικός, ἡ, ὄν only as an adjective, whereas in the *O.S.* the word is used as a noun. For an analogous, substantival, use of adjectives ending in -ικός in the *O.S.* cf. παρθενικός, *q.v.* in this supplement. — ὀρφανικοῖς χήραις ἐπιδευόμενοι δὲ παράσχου II.76; also: 270; 271

οὐρανίδης, ὁ, adj., = οὐράνιος, ἰα, ον, *heavenly*, *celestial*.

For similar formations in the *O.S.* cf. Ἰταλίδης, *q.v.*, and Λατινίδης, *q.v.*, in this supplement. In *LSJ* the word is cited only as (1) a patronymic, e.g. *son of Uranus*, Οὐρανίδαί, *the Titans*, (2) a noun, οὐρανίδαί, *the heavenly ones*, i.e. *the gods*. — πατρὸς γένος οὐρανίδαο VI.12

Π

παγγενετήρ, ἦρος, ὁ, *the father of all*.

Not in Lampe. A form collateral to παγγενέτης, ὁ, and παγγενέτωρ, ὁ, both of which are cited by *LSJ*; the latter, παγγενέτωρ, is also used by the Sibyllist(s): V.328. — παγγενετῆρα θεὸν VIII.500

παλλάδιος, ἰα, ἰον, adj., *of the goddess Pallas*.

Not in Lampe. Poetic coinage. — πολλοὶ δ' ἀπολοῦνται / Παλλάδιοισι δόμοισιν XII.226

πάμπιστα, adv., *with all (pious) faith, wholly faithfully*.

Not in Lampe. For the adverbial ending -α of the positive degree (< neut. plur. accus. of the adjectives) in the *O.S.*, cf. αὐτοκέραστα, δυσβασάνιστα in this supplement. Such adverbs are, of course, not infrequent in classical Greek, e.g. αἴλινα in *LSJ s.v.* αἴλιος. — θεὸν πάμπιστα διὰ φρενὸς ἰλάσκονται VII.138 [according to Castalio's emendation of the nonsensical reading πάμπυστα of the mss.]

πάμπολις, εως, ἡ, subst., *the greatest city, the chiefest of all cities; Allstädt*

(Friedlieb); *Weltstädt* (Kurfess).

Poetic coinage. For similar formations, in Greek, cf. ἀντίπολις, κοσμόπολις, νεόπολις. — ἡ τὸ πάλαι μεγάλη καὶ πάμπολις V.436

παμφύλιος, ον, adj., = πάμφυλος in the sense of *LSJ* s.v. πάμφυλος I, *of all tribes, of all races*.

Poetic coinage. — χθῶν πίεται παμφύλιον αἷμα XI.228

πανάιστος, ον, adj., *utterly invisible, completely unseen, without any traces (left behind)*.

Poetic coinage. Formation: πᾶν + ἄιστος. For compounds, with παν- as the first component, in Greek, cf. πανάμωμος, πανάποτμος, πανάπυστος and the like.

— ἀλλὰ καὶ ὡς πανάιστον ἅπαντ' Ἀίδης θεραπεύσει III.393 [The word πανάιστον is used in this phrase proleptically]

πανόλβιστος, η, ο, adj., *wholly blessed, completely happy*.

Poetic coinage. *LSJ* cites only the adjectival forms πανόλβιος and πάνολβος, both of them in the positive degree. Our lemma here, πανόλβιστος, seems to be a superlative of either of these two. As for the seemingly strange compound formation, suffice it to point out that in addition to the regularly formed superlative ὀλβιώτατος, *LSJ* cites from Call. *Lav. Pall.* 117, *AP* 7.164 (Antip. Sid.) and other authors the irregular superlative ὀλβιστος, -ίστη, ιστον, of the adj. ὀλβιος; for similar poetic formations in Greek, with παν- as the first component and -ιστος as the superlative suffix cf. πανάριστος and παγκάκιστος on which πανόλβιστος most likely was modeled. — Γάζα πανολβίστη III.345

παρθενικός, ὁ, subst., *one who leads a life of virginity, a (male) celibate*.

Not in Lampe. *LSJ* cites only the feminine form of the noun, παρθενική, ἡ *virgin*, whereas the word παρθενικός, ὁ, outside the *O.S.*, is attested only as an adjective. — παρθενικοῖς δε δραμοῦσι καλῶς... ἄεθλον / δώσει II.48

Παρθής, ἴδος, ἡ, adj., *of Parthia*.

Not in Lampe. Poetic coinage. For similar formations, in the *O.S.*, cf. Λατινίς, ἴδος, ἡ, and Μερηίς, ἴδος, ἡ, in this supplement. — ὑπὲρ Παρθηίδα γαῖαν IV.124

Παρβολέτης, ὁ, subst., *destroyer of the Parthians*.

Poetic coinage. For similar poetic formations, in the *O.S.*, v.s.vv. Γερμανολέτης, μητρολέτης, and πιστολέτης in this supplement. — Παρβολέτης Γερμανολέτης θήρας καταλύσας XIV.45

πενίχρομαι, intrans., *to be needy, to be poor*.

Poetic coinage. Formation: from πενιχρ- < πενιχρός, *poor, needy*. — αἰεὶ δ' ὀλβιος... τοῖς μηδὲν ἔχουσιν, / ἀλλὰ πενιχρομένοισι, θέρους, ἀπόμοιραν ἰάλλει III.245

περικυδαίνω, trans., = περιτιμάω (*O.S.* V.266), *to honor most greatly*; Lat. *amplissimo honore afficere aliquem*.

LSJ cites only the adj. περικυδής. Poetic coinage. For a similar formation in the

O.S. cf. περιτιμάω *s.v.* in this supplement. — ναόν... θεοῦ περικυδανέουσιν III.575

περιπάμπολον, adv., *round the entire celestial sphere.*

Not in Lampe. Formation: περιπάμπολον, adverbial accus. < περι πάν(τα) (τὸν) πόλον. For similar adverbial formations in Greek cf. περιπολλόν and περιπολλά, the former cited in *LSJ* and the latter in *LSJ Suppl.* — περιπάμπολλον ἡγεμονεύση V.210 [Boissonade, however, emends this ms. reading into περίπαν πόλον, in which case περίπαν *all over, all round* is adverb, similar in formation to πάμπαν, παράπαν, περιπάμπαν, and πρόπαν, although περίπαν is attested nowhere.]

περιτιμάω, ᾧ, trans., = περικυδαίνω (*O.S.* III.575), *to honor most greatly.* *LSJ* cites only the adj. περιτιμήεις. Poetic coinage. For a similar formation, probably by the Sibyllist(s), cf. περικυδαίνω III.575. For other compounds with περι as the first component, in the *O.S.*, besides περικυδαίνω, cf. περιπάμπολον (or περίπαν) and περιφραγμός, *q.v.* in this supplement. — ἀλλά σε... παῖδες περιτιμήσουσιν V.266

περιφραγμός, ὁ, subst., περίφραγμα, τό, *a fence built round a place.*

Poetic coinage, for metrical convenience, instead of the metrically intractable περίφραγμα, τό. — γαῖα... οὐ τείχεσιν οὐ περιφραγμοῖς / διαμεριζομένη II.319; also: VIII.209

πετροφυής, ἔς, adj., *grown on a rock*, of a city built on a rock.

LSJ cites the word from Ps.-Phoc. who uses it of the octopus in the sense *clinging to a rock*, whereas in the *O.S.* the word means *founded on a rock.* — πετροφυής Τρίπολις V.321

πιστολέτης, ὁ, subst., *destroyer of the believers.*

The word is incorrectly explained in Lampe, *faith-destroyer*; the context in which the word occurs in the *O.S.* makes it clear that explicit reference is made there (II.261-2) to the persecutors and destroyers of the pious, the believers, and the righteous; the Sibyllist in this context does not refer at all to heretics or those who try to eliminate the (Christian) faith.

Poetic coinage. For similar formations, with ὀλέτης as the second component, cf. Γερμανολέτης, μητρολέτης and Παρθολέτης in this supplement. — εὐσεβέων κεραῖσταί / πιστολέται καὶ τῶν δικαίων φθισήνορες ἀνδρῶν II.262; also: VIII.187 [In this latter reference πιστολέται is an emendation proposed by Volkmann and adopted by Rzach, Geffcken, and Kurfess in the place of the unmetrical πιστοπορθεῖς of the mss.]

πιστοπορθής, ὁ, subst., *the besieger of the faithful, the persecutor of the believers.*

See *s.v.* πιστολέτης, ὁ, in this supplement.

πλατυπόρφυρον, τό, subst., *a broad purple stripe on the tunic; Lat.*

laticlavium; in *O.S.* VII.73, a tunic with a broad purple border worn by the Roman senators and the nobility in general.

LSJ cites the word only as an adjective, πλατυπόρφυρος, ον. Similarly Lampe, although citing the word from *O.S.* VIII.73, takes it as an adjective, whereas the word in the *O.S.* is used as a noun. — και τότε πενήθεις πλατυπόφυρον ἡγεμονῶν VIII.73

πλωτεύω, trans., = πλέω, *to sail, to go by sea.*

LSJ cites only the passive form πλωτεύομαι, *to be navigated*, of the sea.

— πλωτεύουσιν ἐς Ἰταλίην... νῆες V.448

πολεμίζομαι (in active sense) = πολεμίζω, *to wage war.*

Not in Lampe. The form πολεμίζεται of *O.S.* 7.382 may, alternatively, be a middle future of πολεμίζω with active meaning. The form πολεμιζομένω in Opp. *Cyn.* III.209 cited by *LSJ* is passive in meaning. — κούκετι τις ξίφεσιν πολεμίζεται οὐδὲ σιδήρω V.382

πολιήτωρ, ορος, ὁ, subst., = πολίτης, ὁ, *citizen.*

Poetic coinage. For a collateral Ionic-poetic form cf. πολιήτης used by Homer, the tragedians, and Herodotus. — μετὰ τὸν Πέλλης πολιήτορα V.4

πολιόκρανος, ον, adj., *grey-headed* i.e. πολιόθριξ, *grey-haired.*

Not in Lampe. For metrical convenience the penultimate syllable -κρᾶ-, though regularly long, is taken as short in the *O.S.* Poetic coinage. For similar epic compounds, in the *O.S.*, with -κρανος as the second component, which, however, preserve the long vowel of the penultimate, cf. ἀργυρόκρᾶνος, κενόκρᾶνος, πολυκρᾶνος in this supplement. — ἀναξ πολιόκρανος ἔχων πέλας οὔνομα πόντου VIII.52

πολυαίματος, ον, adj., *causing much bloodshed.*

Not in Lampe. *LSJ* cites the word, from Emp. 150 and Ath. 7.301 f., in a different sense, *full of blood*, the former instance referring to liver and the latter to a kind of fish. — βαρβαρόφρων σθεναρὸς πολυαίματος ἄφρονα λυσσῶν V.96; also: 462

πολυήλας, ατος, ὁ, adj., of metals, *much beaten out.*

Poetic coinage. Formation: πολύ (adv.) + ἐλαύνω, *to beat out, to forge*, cf. *LSJ* s.v. ἐλαύνω III.1. The nominative πολυήλας is a postulated form reconstructed from the dative singular πολυήλατι which occurs in the *O.S.* The expected nominative singular ending for the masculine form of compound adjectives with ἐλα-, in the sense referred to above, as the second component, is -ατος, ον, and not -ας, gen. -ατος, e.g. ἀργυρήλατος, χαλκήλατος, χρυσήλατος. We should expect, therefore, here *πολυήλατος instead of *πολυήλας. Even in the Greek language in general the occurrence of such compound adjectives, in a passive sense, ending in -ας, gen. -ατος, is quite uncommon and their formation probably irregular; of course one may cite a few, e.g. ἀλίκρας, gen. -ατος, αὐτόκρας, gen. -ατος, μελίκρας, gen. -ατος. — τὸν... ἐκκόψαντα πέτρην πολυήλατι χαλκῷ V.218

πολύκρανος, ον, adj., = πολυκέφαλος, ὁ, *many-headed*, of the Roman rule and authority of the Republican period, *shared by many persons, wielded by many rulers* (i.e. the senators). Cf. Alexandre's note on III.76

LSJ does cite the word πολύκρανος, ον, from *E. Ba.* 1017 (lyr.) *many-headed*, in a literal sense, of a dragon, whereas in the *O.S.* the word is used figuratively to denote a rule exercised by many. — ἀρχή / λευκή καὶ πολύκρανος III.176

πολύμνηστος, ον, adj., = πολυμνήστευτος, ον, *of many suitors*, of a wedding *involving marriage with many spouses, much wooed*.

Not in Lampe. The word πολύμνηστος, ον, cited by *LSJ* is of a different formation and meaning: πολύ + μνη- < μι-μνή-σκω, μνήμη, *much-remembering*, and *much remembered*. Nor is the lemma πολύμνηστος in *LSJ Suppl.* in any way, etymologically or semantically related to the word πολύμνηστος of the *O.S.* Poetic coinage. Formation: πολὺς (= πολλοὶ) + μνηστός, ἡ, ὄν, *wooed and won (LSJ)* < μνάομαι, *to woo for one's bride, to court (LSJ)* — πολλαὶ σοῖσι πολυμνήστοισι γάμοισιν / οἴνωθεῖσα III.357

πολυπάνσοφος, ον, adj., *wholly wise, exceedingly wise*.

Poetic coinage. For a similar formation, in Greek, cf. πολυπάμφαος cited by *LSJ* from *AP* 9.591. — πολυπάνσοφον ᾠδὴν II.1

πολύπνοια, ἡ, subst., *heavy windblowing, strong windblast*.

LSJ cites only the adjective πολύπνοος, ον, and contracted πολύπνοος, ουν. Poetic coinage. For similar formations, in Greek, cf. ἄπνοια, ἡ, ἀντίπνοια, ἡ, πυκνόπνοια, ἡ. — δμβρον τε φλογμόν τε πολύπνοιάν τ' ἐπὶ γαῖαν VIII.180

πρηνηδόν, adv., of a building collapsing to the ground, *with the face downwards* (figur.), *lying on one's face* (figur.), *in level with the ground; down to the ground* (Lampe).

For the fondness of the Sibyllist(s) for adverbs in -δόν and -ηδόν v.s.v. βαθρηδόν in this supplement. — εἶδον... ῥιπτούμενον οἶκον / πρηνηδόν V.399

πρηνησμός, ὁ, subst., *leveling to the ground, the causing (of a building or a city) to fall down to the ground, destruction*.

Formation: < πρην-ίζω *to destroy (a city)*, cf. *LSJ* s.v. πρηνίζω. — πύργων τε πρηνησμοί IV.69; also: XII.241; XIV.124; 240

προχάρισμα, ατος, τό, subst., *a gift or favor bestowed in advance, a gift or favor preceding gifts or favors to come*.

Formation: πρό + χάρισμα. It is worth noting that no verb προχαρίζομαι is attested. In *LSJ* we find only the synonym προδωρέομαι. — ἐς τὸ δοκεῖν προχάρισμα τεδὸν πάντεσσι βροτοῖσιν / εἶναι V.331

πυροφεγγής, ἔς, adj., *fire-blazing*.

LSJ cites only the form πυριφεγγής, ἔς. — κάστεροπῶν μάστιγας... πυροφεγγεῖς VIII.434

Σ

σαρκοφόρος, ον, adj. (I) = of Christ, *incarnate* (Lampe), *with (a human) flesh*.

Lampe does cite this word but not from the *O.S.* — θεοῦ παῖς ἀνθρώποισιν / ἤξει σαρκοφόρος I.325

(II) = of corporeal human beings, *flesh-wearing*. — σαρκοφόρων δ' ἀνδρῶν ψυχὰς ἐπὶ βήματι κρίνει VIII.222

σεβασμοσύνη, ἡ, subst., *reverence (towards God); Heiligkeit* (Friedlieb).

Poetic coinage. For a similar formation, in the *O.S.*, v.s.v. *κακοβουλοσύνη, ἡ*, in this supplement. — 'Ἐλπὶς τ' Εὐσεβίῃ τε Σεβασμοσύνη τε ποθεινὴ VII.73

συναραγέω, ᾶ, (trans., causative verb), *to cause to crash, to cause to roar*.

Not in Lampe. *LSJ* cites only the intrans. verb *συναραγέω* from *Il.* 21.199, Hes. Th. 679, and elsewhere. — 'Ρύνδακος ἀμφὶ σε κύμα κορυσσόμενον συναραγήσει III.443

Σολυμηίς, ἰδος, ἡ, adj., *of Jerusalem*, in the phrase *Σολυμηίς γαῖα* which means *the land of Jerusalem*.

Poetic coinage. — ἐπὶ Σολυμηίδα γαῖαν XII.103

σποδοίεις, εσσα, εν, adj., *resembling ashes, ashlike, ashen* (Lampe).

Poetic coinage. For similar formations, in the *O.S.*, cf. *ἀκτινόεις (q.v.)*, *μυριόεις (q.v.)*, *ὕψήεις (q.v.)*, *χρυσήεις (q.v.)* in this supplement. — τέφρη σποδοέσσα IV.179

στενόβουλος, ον, adj., *whose intellect is of limited compass, narrowminded*; Lat. *non satis capax intellegendi*.

Poetic coinage. For a similar formation, in the *O.S.*, cf. *δύσβουλος*, in this supplement. — στενόβουλε κακῶν ἀρχηγὲ μεγίστων V.242

σύγχωσμα, ατος, τό, subst., a *heap* or *mound* formed from piled-up building material; an artificial *elevation* of stones or some other building material.

In *LSJ*, the word *σύγχωσμα, τό*, cited from *PLond.* 3.1177.315, means something completely different; it is explained as synonym of *σύγχωσις, ἡ*, i.e. «*filling up of trenches*». — παρ' ὁδοῖσι λίθων συγχώσματα Fr. 3.30 [Friedlieb and Rzach prefer the reading *συγχώματα* (correctly as it seems [ed.]) which is also absent from *LSJ*, to *συγχώσματα*.]

συνεπεγείρομαι, middle, *to rise together against*; Lat. *cooriri contra*.

Poetic coinage. Neither the active form *συνεπεγεῖρω* nor the middle *συνεπεγείρομαι* which occurs in the *O.S.* is cited by *LSJ*. Incorrectly, Lampe cites *συνεπεγεῖρω* from *O.S.* I.220 and explains: *help to rouse against*; there is no instance in the *O.S.* of a use of this verb in the active voice. — συνεπηγεῖροντο δ' ἀῆται / πάντες καὶ ὑδάτων φλέβες ἐλύοντο ἅπασαι I.220

T

τηκεδανός, ή, όν, adj., of disease, *that causes wasting away, that causes consumption*.

Poetic coinage. Formation: τηκ- + ending -δανός, ή, όν. For similar formations, in Greek in general, cf. ούτιδανός, πευκεδανός → τηκεδανῶ θανάτοιο νόσω ψυχὴν ἀπολέσσει XIV.104 [τηκεδανῶ is an emendation proposed by Lobeck in the place of the meaningless θηλεδανῶ of the mss. The word τηκεδανός, however, does occur elsewhere, outside the *O.S.*, in the classicizing poetry of Gregory of Nazianzus and seems to have been part of the vocabulary of the Greek epic poets; unfortunately, it does not occur now in any of the extant poems or fragments, of the classical Greek poets (or prose writers for that matter).]

τηρήμων, ονος, ό, adj., = τηρητής, ό, *keeper, preserver, one who watches over, one who takes care of*.

Poetic coinage. Formation: < τηρ-, τηρέω, ῶ → οἶκον ἀεὶ θάλλοντα, θεοῦ τηρήμονα ναόν V.400

τιθηνευτήρ, ἦρος, ό, subst., = τιθνητήρ, ό, *parent*.

Not in Lampe. → οἱ δὲ τιθηνευτῆρες ἀγήραοι... ἔσσονται I.299 [τιθηνευτῆρες is Meineke's emendation, in the place of the reading of the mss. τιθευτῆρες]

τριάδελφος, ον, adj., *three sisters*, of the Three Fates.

The word is used adjectivally in the *O.S.* *LSJ* does cite the word but from a very late source, the 12th cent. A.D. Byzantine author Tzetzes («Tz. *H.* 2.323»); moreover the explanation given there, *of three brothers*, although appropriate in the context in which the word occurs in Tzetzes, is inapplicable to the context in which the word appears in the *O.S.* → Μοῖραι τριάδελφοι V.215

τυποειδής, ές, adj., *similar in form, copied in the image of*.

Poetic coinage. → ζωογραφίας τυποειδεῖς III.589

τυραννώ, ῶ, trans., *to rule over one's subjects in a tyrannical fashion, to govern oppressively*.

Only the passive form is attested in the *O.S.*, and no other form seems to be attested elsewhere. → τυραννωθέντες ὀλοῦνται VIII.189

Y

ύγρόκομος, ον, adj., of the river Phasis, *with watery hair, wet-haired*.

The word in *O.S.* XIV.144 should be proparoxytone and not paroxytone as Lampe, erroneously, takes it to be. Poetic coinage. Formation: ύγρός + κόμη, ή, *hair*. The difference between ύγρόκομος *with wet hair* and a hypothetical form *ύγροκόμος (< ύγρός + κομέω) *water-provider, producer of water* is the same as between ἱππόκομος and ἱπποκόμος cf. Frisk, *G.E.W.*, I. p. 908. For a similar formation, in

Greek, cf. ἀβρόκομος, ον. → παρ' ὑστάτιον στόμα πηγῆς / Φάσιδος ὑγροκόμοιο XIV.144

ὕλοτομος, ον, adj., *built from wood, carved from wood*, of Noah's Ark. *LSJ* cites only (I) the paroxytone adjective ὑλοτόμος, ον, in an active sense, *cutting* or *felling wood* (II) the subst. ὑλοτόμος, ό, *woodcutter, woodman* and (III) the neuter subst. ὑλοτόμον, τό, either *a plant cut in the wood* (cf. τέμνω III), used as a charm; or = *worm*... → ὑλοτόμῳ ἐν οἴκῳ III.825

ὑπερκλονέω, ῶ, trans., of the water of a flood, *to beat overwhelmingly (with the waves), to shake overwhelmingly*.

LSJ cites only the simple κλονέω and the compound συγκλονέω. Poetic coinage. → Κύπρον ὅταν πολύκλυστον ὑπερκλονέῃ μέλαν ὕδωρ IV.129

ὑπέρκτησις, εως, ή, subst., *excessive acquisition; excess* (Lampe).

It seems, however, more probable that the sense of the word in *O.S.* IV.148 must be *recompense, compensation, reward*. The word occurs in the phrase τότε δ' ἔσται ὑπέρκτησις πολέμοιο from a passage the sense of which is that ultimately Rome will have to return to Asia all the treasures the Romans have plundered from her and that there will be a recompense to Asia for the various predatory wars which Rome has waged against her. The function of the preposition ὑπέρ in this instance is to convey the sense *because of*, or *in compensation for*.

LSJ cites only the verb ὑπερκτάομαι from *S. El.* 217 in the sense *to acquire over and above*. A noun ὑπέρκτησις, cited by Stephanus *Theas.* from Eustath. *Opusc.* p. 230,3 is rendered as *nimia acquisitio* in that lexicon. → ἤξει δ' εἰς Ἀσίην πλοῦτος μέγας, ὃν ποτε Ῥώμη / αὐτῇ συλήσασα πολυκτέανον κατὰ δῶμα / θήκατο· καὶ δις ἔπειτα τσοσαῦτα καὶ ἄλλ' ἀποδώσει / εἰς Ἀσίην, τότε δ' ἔσται ὑπέρκτησις πολέμοιο IV.148

ὑπερσταχυόω, ῶ, intrans., *to provide abundantly with (ears of) corn, to supply plentifully with food*.

Poetic coinage. For a similar formation, in the *O.S.* v.s.v. ἀνασταχυόω, ὄομαι in this supplement. → γαίη δ' αὖ καρποῖς ἐπαγάλλεται αὐτομάτοισιν / φρομένη πολλοῖσιν, ὑπερσταχυοῦσα γενέθλη I.298

ὑψαύχενος, ον, adj., = ὑψαύχην, ό, ή, *arrogant, haughty*.

Poetic coinage. For a similar formation, in the *O.S.*, v.s.v. μεγαλαύχενος, in this supplement. → ὑψαύχενε Ῥώμη XII.230

ὑψικέραυνος, ον, adj., *lightening from high above, striking with thunderbolts on high*.

Poetic coinage. For similar formations, with ὑψι- or ὑψ- as the first component, in the *O.S.*, v.s.v. ὑψαύχενος and ὑψίτμητος in this supplement. *LSJ Suppl.* cites the word ὑψικέραυνος, *lightening on high*, from Hsch. It seems highly probable that the source from which this ancient lexicographer drew this word is the corpus of the *O.S.* itself. → ό μέγας θεός ὑψικέραυνος I.323; also: XIV.315

Φ

φάλκη, ἡ, subst., Lat. *falx*, gen. *falcis*; *sickle*.

The meaning *bat* given in Lampe for the use of this word in the *O.S.*, borrowed apparently from *LSJ* which cites the word from Hsch., is evidently incorrect and inapplicable to the text of the *O.S.* in which it occurs. Formation: The word is a Hellenized form of the Lat. *falx*, gen. *falcis*, *a sickle, a weapon of war*. The context refers to a sign of war «that God will show from Heaven». This sign is described as μέγα σῆμα and as τέρας πολέμοιο κακοῖο that will soon break out. I cannot see how a *bat* could constitute such a τέρας; moreover a sickle, much more naturally than a *bat* could be interpreted as an ominous sign for war. → και τότε δὴ μέγα σῆμα θεός... δείξει... φάλκην, ἐσσομένοιο τέρας πολέμοιο κακοῖο XIV.160

φιλοκοιρανίη, ἡ, subst., = φιλαρχία, ἡ, *lust for power, love of rule*.

Poetic coinage. Cf. the Homeric compound πολυκοιρανίη, ἡ, and δορυκοίρανος, ὁ, in *O.S.* XIV.261, *q.v.* in this supplement. → φιλοκοιρανίην θεός αὐτός / ἐχθαίρει XIV.4

φιλοπόρφυρος, ον, adj., *fond of purple clothes*.

Poetic coinage. → φιλοπόρφυρος αἰχμητής τε XIII.21

φλογέω, ᾧ, intrans., = φλέγω *LSJ s.v.* φλέγω B, *to burn, to blaze*.

Not in Lampe. *LSJ* cites, besides φλέγω and φλογίζω, the verbs φλογιάω, φλογμόω, and φλογόω, but not φλογέω. → και δύναμις φλογέουσα δι' οἴδατος εἰς γαῖαν ἤξει III.72

φορτοφορέω, ᾧ, intrans., = κυέω, κυοφορέω, *to bear in the womb, to be pregnant with*. (For the meaning of this compound cf. the modern Cypriot form κατάβαρη = 'heavily loaded' which is used very often metaphorically for animals and women with the meaning 'pregnant' [ed.]).

LSJ cites the verb φορτοφορέω, in the sense *to carry a load*, only as a conjecture for ποντοπορέω in Plut. *Per.* 26. Poetic coinage. The idiom in the *O.S.* is φορτοφορεῖν γαστέρι. → αἶ, ὀπόσαι κείνω ἐνὶ ἡματι φορτοφοροῦσαι / γαστέρι φωραθῶσιν II.190

φρενοβλάβος, ον, adj., *mind-impairing, harmful to the mind*.

LSJ cites only the noun φρενοβλάβεια, ἡ (also -ία, -ίη), the verb φρενοβλαβέω, and the passive adjective φρενοβλαβής, ἐς. The word φρενοβλάβος is incorrectly explained in Lampe as passive in meaning, *mad*, which makes it clear that, erroneously, this lexicographer takes it as a collateral form for φρενοβλαβής which is not the case. To correct Lampe: φρενοβλάβος does not mean *mad* but *causing madness*, the word being active in meaning. → τύμπανον οὐκ ἤχεῖ, οὐ κύμβαλον... οὐκ αὐλὸς πολύτρητος, ἔχοντα φρενοβλάβον αὐδὴν VIII.115

X

χάρμη, ἡ, subst., = *χαρά*, ἡ, *χάρμα*, τό, *joy*.

LSJ has three entries: (A) *χάρμη*, ἡ, (I) *joy of battle, lust for battle*, (II) *battle*. (B) = *ἐπιδορατίς*, ἡ. (C) name of an antidote sold by one *Χάρμης*. The meaning *joy* for *χάρμη* is not attested in *LSJ*. → *καὶ τότε δὴ χάρμην μεγάλην θεὸς ἀνδράσι δώσει* III.619

χορηγητήρ, ἦρος, ὁ, subst., *provider, giver, bestower*.

Poetic coinage. Formation: from *χορηγέω* in the sense *to supply, to furnish* (*LSJ* s.v. *χορηγέω* II.2.a). → *ἄμφω δὲ σὺ πάτερ, σὺ, χορηγητήρ, ἐπάκουσον* VII.90

χρυσήεις, **εσσα**, **εν**, adj., *golden, goldlike*.

Poetic coinage. For similar formations in *-εις*, *εσσα*, *εν*, in the *O.S.*, v.s.v. *ἀκτινόεις*, *μυριδέεις*, *σποδόεις*, *ὕψήεις*, in this supplement. → *χρυσήεντα πόλον* Fr. 3.25

Ψ

ψαμαθηδόν, adv., *as abundantly (= numberlessly) as the sand*; Lat. *harenae instar*.

Poetic coinage. For similar adverbial formations, i.e. in *-ηδόν* and *-δόν*, and the fondness of the Sibyllist(s) for such adverbs v.s.v. *βαθρηδόν* in this supplement. → *καὶ σὺν γαῖαν ὀλεῖ καὶ ἀνθρώπους κακοτέχνους, ... παμπληθεὶ ψαμαθηδόν* V.97

ψευδαπάτης, poetic coinage, (I) subst., ὁ *ψευδαπάτης*, *he that deceives by lying*. → *μὴ (sc. ἴσθι) ψευδαπάτης ἀμέτρητος* II.144; also: 166; (II) adj., ὁ *ψευδαπάτης*, fem. *ψευδαπάτη*, ἡ, *deceiving through lies*. → *ψευδαπάταις φήμησι πεπεισμένοι* II.266; also: XIV.260

ψευδόπατρις, **ιδος**, ὁ, adj., of Homer, *falsely believed to be from a certain country; that has a pretended fatherland; mit erlogener Heimath* (Friedlieb and Kurfess).

Poetic coinage. → *καὶ τις ψευδογράφος πρέσβυς βροτὸς ἔσεται αὐτίς / ψευδόπατρις* III.420; also: XI.40

ψεύστειρα, ἡ, subst., *a female liar*.

LSJ cites only the masculine form *ψευστήρ*, ἦρος, ὁ. → *οἱ δὲ με... φήσουσι Σίβυλλαν / μαινομένην ψεύστειραν* III.816

ψυχοτροφέω, **ῶ**, trans., *to sustain life, to nourish; to sustain alive* (Lampe).

LSJ cites only the adj. *ψυχοτρόφος*, ον. Poetic coinage. Only the middle voice is attested in the *O.S.*, *to keep one's self alive through food*. → *ἐρπετὰ δ' ἐν γαίῃ κινούμενα ψυχοτροφεῖται* Fr. 3.8.