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Corrections for Liddell and Scott's Lexicon

W. Wayte

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CORRECTIONS FOR LIDDELL AND SCOTT'S LEXICON.

λυκοθαροῦς in *Anth. Pal.* vii. 703 is wrongly translated 'bold as a wolf.' As the context shows, it is really 'not afraid of wolves': = ὁ τοὺς λύκους θαρσῶν.

χρῶω. In Aristotle's poem on the death of Hermeias (*Bergk*⁴ ii. 361) there is no need to assign to ἀελίου χήρωσεν αὐγὰς the unauthorized meaning 'left, forsook.' According to the usual sense and the analogy of other words in -όω, we may explain 'bereft the light of the sun,' i.e. left the world poorer by his loss. The thought may be paralleled from Voltaire's line on the death of Madame du Chatelet, ridiculed by Carlyle in his *Miscellanies*:

L'univers a perdu la sublime Émilie.

[The following corrections have been already discussed by the writer in the *Dictionary of Greek and Roman Antiquities*.]

ἄζυξ, a 'blot' at backgammon, cf. H. Jackson in *Journ. of Philol.* vii. 238; *Dict.* s.v. *Duodecim Scripta*.

ἀμφισβήτησις. Not 'the act of claiming an inheritance,' but of 'disputing the title of the first claimant.' ἀμφίς of course implies that there are two sides to a question.

ἀνδροληψία, ἀνδρολήψιον should be distinguished. The right of reprisals is ἀνδρολήψιον (*Dem. c. Aristocr.* §§ 83, 84, 217); the act or process by which the right is enforced is ἀνδροληψία, usually in the plural (*ib.* §§ 82, 83; *de Cor. Trierch.* § 13).

ἄξονες. These were identical with the κύρβεις: the attempt to discriminate the two is now rightly rejected.

γελέοντες is referred by L. and S. to τελέοντες. The cross-reference should be the other way: inscriptions prove that γελέοντες, not τελέοντες, is the true form of the word.

δρύφακτοι, 'balconies': τὰ τῶν οἰκοδομημάτων ἐξέχοντα ξύλα, *Schol. Aristoph. Eq.* 672, *Vesp.* 385, *Heraclides Pont.* iv. 10 with Müller's note in *F. H. G.* ii. 209. (*Dict.* s.v. *Cancelli*.)

ἐκτημόροι, ἐκτημόριοι. The text of 'Aθ. πολ. c. 2 (*pace* Dr. Sandys) supports the contention that these cultivators paid five-sixths of the produce and retained only one-sixth. This is also the common-sense view: if the proportions were reversed, it is difficult to see where the oppression came in. ἐσθής. The accusative form ἐσθὴν is quoted from an inscription in Myconos. (*Hermes* viii. 1. 91 ff.; *Bull. de Corr. hellén.* vi. 590.)

ἦβη. The age denoted by ἦβη is explained rather vaguely. It is now agreed that ἦβη was at sixteen, τὸ ἐπὶ δέτετες ἦβῆσαι at eighteen, on the authority of the writer in *Bekk. Anecd.* p. 255, 15.

ληξίαρχος. It does not appear that the ληξίαρχοι had anything to do with the ληξιαρχικὸν γραμματεῖον: their duties were confined to the Assembly. (*Dict.* s.v. *Ecclisia*.)

στροφεύς, στροφήγξ. The distinction between στροφήγξ 'pivot' and στροφεύς 'socket' is not without exceptions: in *Sext. Emp. adv. Math.* x. 54 ὁ κατὰ τοῦ ὀλμίσκου βεβηκὼς στροφεύς, ὀλμίσκος is the socket and στροφεύς the pivot.

W. WAYTE.

SOPH. TRACHIN. 903.

Would not Professor Sonnenschein have done better to look for his 'parallel' to ἔνθα μή τις εἰσίδου, not in ἔνθα μή τις ὄψεται, *At.* 659 (the historic oblique form of which is ἔνθα μή τις ὄψοιτο), but, two lines earlier in the same sentence, in μολὼν τε χώρον ἐνθ' ἂν ἀστιβῆ κίχῳ?

If I were asked, What then is the difference between ἐνθ' ἂν μή τις ἴδῃ and ἔνθα μή τις ὄψεται? I should reply: The difference may often be unessential, and

the two forms interchangeable, but the distinction is grammatically none the less real, and may sometimes be essential.

'Hide me *wherever* (i.e. in *any* hiding-place where) no one may see me'—ἐνθ' ἂν μή τις ἴδῃ—is not the same thing as 'Hide me in *this* hiding-place, where no one shall see me'—ἐνταῦθα κρύψον, ἔνθα μή τις ὄψεται—a 'generic' expression with a definite antecedent: neither is it the same thing as 'Hide me in *some* hiding-place where no one