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## Annotations in Lewis and Short's Lexicon

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Surely ἀγρίους or ἀγριαίνειν should be inserted to go with μὴ ἤττον.

502 A. τοῦδε δὲ περὶ τις ἀμφισβητήσει ὡς οὐκ ἂν τύχοιεν γενόμενοι βασιλέων ἔκγονοι ἢ δυναστῶν τὰς φύσεις φιλόσοφοι; Οὐδ' ἂν εἰς, ἔφη. Τοιούτους δὲ γενομένους ὡς πολλὴ ἀνάγκη διαφθαρῆναι, ἔχει τις λέγειν; ὡς μὲν γὰρ χαλεπὸν σωθῆναι, καὶ ἡμεῖς ξυγχωροῦμεν ὡς δὲ ἐν παντὶ τῷ χρόνῳ τῶν πάντων οὐδέποτε οὐδ' ἂν εἰς σωθείη, ἔσθ' ὅστις ἀμφισβητήσει; Καὶ πῶς; Ἄλλὰ μὴν, ἦν δ' ἐγώ, εἰς ἱκανὸς γενόμενος, πόλιν ἔχων πειθομένην, πάντ' ἐπιτελέσαι τὰ νῦν ἀπιστούμενα.

The argument of this passage with its sharp distinction between γενέσθαι and σωθῆναι necessitates the conclusion that in the final sentence we should read εἰς ἱκανὸς <σῶς> γενόμενος, or εἰς ἱκανὸς γενόμενός <τε καὶ σῶς γενόμενος>, or something similar.

502 D. λεκτέον τίνα τρόπον ἡμῖν καὶ ἐκ τῶν μαθημάτων τε καὶ ἐπιτηδευμάτων οἱ σωτήρες ἐνέσσονται τῆς πολιτείας.

Read ἐγγενήσονται or simply γενήσονται for ἐνέσσονται. The question is not how they will live, but how they are to be obtained. In 521 C we have the parallel question, τίνα τρόπον οἱ τοιοῦτοι ἐγγενήσονται. Cf. 552 E, 557 C, etc.

503 B. ὄκνος γὰρ, ἔφην, ὦ φίλε, ἐγὼ, εἰπεῖν τὰ νῦν ἀποτετολημμένα.

The verb can hardly be omitted, when the time is past. Read ἔφην, <ἦν> or <ἦν>, ἔφην.

504 B. ἐλέγομένῃ σου, ὅτι ὡς μὲν δυνατὸν ἦν κάλλιστα αὐτὰ κατιδεῖν ἄλλῃ μακροτέρα εἶη περίοδος.

No doubt ἦν should be omitted, as Madvig proposed. Plato would have written εἶη. But I think we need an insertion too. Read ὡς μὲν <ὡς> (or <ὅσον> or <εἰς τὸ>) δυνατὸν κάλλιστα αὐτὰ κατιδεῖν. The first ὡς is wanted to go with the infinitive, the second with δυνατὸν.

504 E. ὁ μόντι μέγιστον μάθημα καὶ περὶ ὅτι αὐτὸ λέγεις, οἶε τι' ἂν σε, ἔφην, ἀφείναι μὴ ἐρωτήσαντα τί ἐστίν; Οὐ πάνυ, ἦν δ' ἐγώ, ἀλλὰ

καὶ σὺ ἐρώτα. πάντως αὐτὸ οὐκ ὀλιγίαις ἀκήκοας.

Περὶ ὅτι αὐτὸ λέγεις cannot be harmonized either with the ὅ preceding or with the τί ἐστίν which follows. I conjecture that οἷαυτο is a corruption of τοιούτων: 'which you speak of as the greatest and as concerned with the greatest questions.' For τοιούτων = μεγίστων after μέγιστον μάθημα see the instances cited by Riddell in *Platonic Idioms* § 54 b, e.g. *Phaedo* 80 C ἐὰν μὲν τις χαριέντως ἔχων τὸ σῶμα τελευτήσῃ καὶ ἐν τοιαύτῃ ὥρᾳ 'where τοιαύτῃ simply means χαριέσις.' Τῶν μεγίστων occurs in our passage two lines above. I conjecture further that for καὶ σὺ ἐρώτα we should read καὶ σὺ ἐρωτᾷς; Socrates feels or affects surprise that the question should come from Adeimantus, who has often heard about the μέγιστον μάθημα.

507 D. Ἐνούσης σου ἐν ὄμμασιν ὄψεως καὶ ἐπιχειροῦντος τοῦ ἔχοντος χρῆσθαι αὐτῇ, παρούσης δὲ χροῆς ἐν αὐτοῖς, ἐὰν μὴ παραγένηται γένος τρίτον ἰδίᾳ ἐπ' αὐτὸ τοῦτο πεφυκός, οἷοιθα ὅτι ἦ τε ὄψις οὐδὲν ὄψεται τὰ τε χρώματα ἔσται ἀόρατα.

Commentators have been considerably puzzled by ἐν αὐτοῖς, but it ought to be abundantly clear that it cannot refer to the eyes. It can only refer to the δεύτερον γένος, external objects. Read ἐν αὐτοῖς <ὄρατοῖς>. The omission is due to homoeoteleuton. For the running of αὐτοῖς into αὐτοῖς cf. 550 A where Paris A has αὐτοῖς for αὐτοῖς. For the position of αὐτὸ after the preposition compare 371 D τοῖς δὲ ἀντὶ αὐτὸ ἀργυρίου διαλλάττειν: 577 B καὶ ἐν αὐτοῖς δημοσίοις κινδύνους, etc.

511 A. εἰκόσι δὲ χρωμένῃν αὐτοῖς τοῖς ὑπὸ τῶν κάτω ἀπεικασθεῖσι καὶ ἐκείνοις πρὸς ἐκεῖνα ὡς ἐναργεῖσι δεδοξασμένοις τε καὶ τετιμημένοις.

There is so much difficulty in ἐκείνοις that I venture to suggest the possibility of its having accidentally changed places with αὐτοῖς.

HERBERT RICHARDS.

(To be continued.)

## ANNOTATIONS IN LEWIS AND SHORT'S LEXICON.

### QUANTITIES.

aculeus, aculeatus, etc. ū : cf. Pl. *Bacch.* l, 1, 30 al.

ego. To reff. for ὁ add Val. Cato, *Lydia* 53 egon.

fio. For fiere Enn. read fiere.

focillo. But focillat *Laus Pisonis* 126.

fortassē. ē.

Italus. Ī.

lūbito. ū.

*mugīnor.* But *mugīnor* in Lucil. *ap.* Non. 139, 6. Is there any authority for *ī*? *2 mūto* etc. But *ū* in *Priap.* 52, 10; Mart. 3, 73, 1.

*myrtus.* *ū* (nom. sing.) in Ov. *Met.* 10, 98, and perh. in Hor. *Od.* 2, 15, 6.

*natrix, icis.* But *nātrīcem* in Lucil. *ap.* Non. 65, 30. There seems to be no authority for *ī*.

*Pālatia.* But *Pālatia* Stat. *S.* 1, 34.

*1 pediculus* (= 'little foot'). Probably *ī*. *rēglesco, rēglutino.* Probably *ē*, as before γλ.

*rūtrum, rūtellum.* *ū*: cf. Lucil. *ap.* Non. 18, 22.

*sanguis.* *ī*: Ov. *Met.* 12, 127, etc; but *ī* also class.

*sarīsa.* *ā*.

*scatūrio* etc. *scatūrio* or *scaturrio*.

*siccīnē, sicīnē.* *ē*: cf. Prop. 3, 7 (2, 15), 8 *al.*

*supernē.* But *ē* in Lucr. and Hor. Is there any authority for *ē* in this word, or in *abunde, temere*, which are also marked long in this lexicon?

*Tethys.* *ȳ*.

*tribulosus.* *ī*.

*1 ūter.* Why not *ū*, as *ūterus*?

*vertāga.* *ā*; cf. Grat. *Cyn.* 203.

*volo.* Note *vis* in Mart. 9, 7, 4.

#### MISCELLANEOUS CORRECTIONS AND ADDITIONS.

*abstineo.* *abstinendus sum* = 'I am to be dieted, kept from food.' Sen. *Ep.* 75.

*aevum.* The plural is found Ov. *Met.* i. 649.

*albus.* The proverbs with 'albus' are badly treated. 'Qui albo rete aliena oppugnant bona' in Pl. *Pers.* 1, 2, 22, certainly does not mean 'to attack in a delicate, skilful manner.' The commentators here give no help. Gronovius tries to connect it with the praetor's 'album'; Ussing says 'si verum est, de legum et iudicii laqueis dicitur, sed corruptum videtur.' There is no need to alter the text: the proverb is explained in Gellius, *praef.* 11, 'in quas res cunque inciderant, alba ut dicitur linea sine cura discriminis solam copiam secuti convertebant' († convertebant). The words in italics explain the proverb: 'albo rete (alba linea) convertere' is 'to make a clean sweep of,' 'to carry off everything promiscuously, without distinction.' A corrupt fragment of Lucilius (629 Baehrens), 'et amabat omnes: nam ut discrimen non facit, neque signat linea alba,' contains, I believe, the same proverb, though the text cannot be restored with certainty. 'Signat' =

'discernit,' Nonius tells us; and the words 'discrimen non facit' are so much like the passage of Gellius above quoted, that I think 'alba linea' must here too mean 'with a white net' (or 'line'), and not 'a white line on a white ground'; though the latter is certainly a Greek proverb, *ἐν λευκῷ λῖθῳ λευκὴ σταθμῆ*, cf. *Paroem. Graeci*, Diog. Cent. 3, 9; Zenob. 4, 89. There is not much use in guessing why 'a white net' should have this meaning, any more than why 'gallinae filius albae' should mean 'a favourite of fortune': the two explanations of the latter proverb suggested in L. and S. are very improbable.

*ambulo.* *rerum venalium fides male ambulans* Petr. 12.

*aposia* (*α-πίνω*), 'refusal to drink' *Leges Conviv.* Bücheler p. 239.

*arcera* in Q. Cicero (Baehr. *Frag.* p. 316) seems to be = the Great Bear.

*aris* = *aridus* Lucil. 186 Baehr.

*assurgere* with abl. for dat. Val. Max. 5, 2, ext. 8.

*bona aetas* = 'so much the better for you!' Sen. *Ep.* 47, 12, *nullum habes dominum. Bona aetas est; forsitan habebis; and id. Ep.* 76, 1, *bona, inquis, aetate.*

*cocio* or *coctio.* Add prob. Petr. 14.

*curabilis* = 'requiring medical treatment' Juv. 16, 21. [L. and S. strangely, 'that is to be feared.']

*deivungere.* met. 'to throw off a yoke,' se a forensi labore Tac. *Dial.* 11.

*desino.* perf. *desimus* Sen. *Ep.* 90, 31.

*deturpo* ['post-Aug. and very rare' L. and S.] occurs [Verg.] *Ciris* 284.

*dissimulare feras* = *λανθάνειν*, Grat. *Cyn.* 208.

*ductus* = 'a draught of fishes' Val. Max. 4, 1, ext. 7, also d. [litterarum] = 'tracings of letters, writing-copies' Quint. 1, 1, 27; 10, 2, 2.

*epigri* in Sen. *Ben.* 2, 12, cannot mean 'pegs'; the context requires some kind of 'soccus' or part of a 'soccus.'

*eugium* Lucil. *ap.* Non. 107, 30, is not in the Lexicon. Add the same ref. under *destina*.

*excutere* = *ἀμβλίσκειν* Scrib. Largus p. 2 Helmreich; and perh. in Verg. *Aen.* 12, 158.

*exsultans* in Quint. not 'diffuse,' but 'finicking,' suggesting the mincing gait of Asiatics.

*ferocia, ferocitas.* Erase the sections beginning 'in a bad sense.'

*fulica.* Add 'or fulca,' in a *frag.* of Furius Antias.

*gryllus.* Add to ref. from Pliny, Val. Cato *Dirae* 74.

*helix* Cic. Univ. 9, 27, means 'a spiral,' not 'a kind of ivy,' as L. and S.

*hieran fecimus* Sen. *Ep.* 83, 4. The context strongly favours the meaning 'we ran a dead heat.' Was the wreath in such cases dedicated to the god?

*impuns* = *impudens* Lucil. *fr.* 46 Baehr.

*instabilis* = 'that cannot be stood upon,' Ox. *Met.* 1, 16.

*iubar* in its original sense = 'the morning star,' Paul. ex Fest. p. 104 Müll.; and in Enn. *frag.* 314 Baehr. 'interea fugit albus iubar Hyperionis cursum,' where Baehrens most unhappily alters 'fugit' into 'facit.' So prob. in Verg. *Aen.* 1, 130. Festus says it also = 'the evening star': this sense is found in Licinius Calvus *ap.* Prisc. 1, 170.

*libella*. heres ex l. = 'heir to  $\frac{1}{10}$ ,' not = ex asse (L. and S.). The mistake is repeated s.v. *teruncius*.

1 *liceo*. Erase section II.: in these passages *liceo* has its true sense = 'to fetch a price.'

*malo*. 'malet' occurs Sen. *Ep.* 28: this has escaped Neue.

*maneo* = 'await,' with dat.: Verg. *Culex* 38, which Baehrens emends without reason: and cf. Verg. *Aen.* 9, 301.

*mapalia* 'II. B. useless things, follies.' In the passage quoted from Sen., if the reading be sound, the word = 'low haunts.'

*memini*. Part. *meminens* Laevius *fr. ap.* Prisc. 1, 560.

*ne*. ut ne is denied to Tac.; it occurs H. 4, 58. Add ne = *nedum* e.g. Sall. *Cat.* 11, 8.

*neo* 3 Plur. *neunt* Tib. 3, 3, 36.

*ocris*. Add Lucil. *ap.* Gell. 16, 9, 3, (79 Baehr.).

*pistillus*. Add Verg. *Mor.* 111.

*plagium* in Grat. *Cyn.* 24, *casses plagiique exordiar astus*, seems to mean 'catching animals with a plāga.'

*plectricanus* Chalcidius ex Alexandro Milesio Baehr. *Fragm.* p. 409.

*prorogo* = 'advance money.' So prob. in Quint. 10, 7, 10.

*regemo*. Add 'II. "to groan repeatedly"' Verg. *Culex* 386.'

*reses* ['nom. sing. does not occur' L. and S.]. The nom. occurs Lucil. *fr.* 827 Baehr.

*salebrosus*. Add to reff. from Apuleius, Verg. *Mor.* 110.

*scio*. Add to perfect forms, *sciero Priap.* 68, 36; *scieris* Sen. *Ep.* 110, 13; *scierit* Petr. 3.

*scultimido* Lucil. *Fr.* 887 Baehr.

*tessera* = 'a backgammon-board,' Mart. 14, 17.

*tötus*. Add Lucr. 6, 652 to reff. from Col. and Manil.

*undivagus*. Add Sil. 14, 372 to reff. from late authors.

*vapor* = 'smell,' v. *ferinus* Grat. *Cyn.* 223.

W. R. INGE.

## THE 'EXTENDED DELIBERATIVE' IN GREEK.

THE debate in the *Classical Review* upon the question of the existence of 'Extended' and 'Remote Deliberatives' in Greek (in two groups of examples illustrated by Soph. *Ai.* 514 ἐμοὶ γὰρ οὐκέτ' ἔστιν εἰς ὃ τι βλέπω | πλὴν σοῦ and Aesch. *Cho.* 172 οὐκ ἔστιν ὅστις πλὴν ἐνὸς κείρατό νιν) has not resulted, as it seems to me, in any clear settlement of the case for either the subjunctive or the optative idiom under examination. The nature of the latter is perhaps difficult to establish beyond a doubt. As regards the subjunctive, the case is different. At a meeting of the American Philological Association in July 1892, I gave, during an informal discussion at the close of the reading of Mr. Earle's 'Notes on the Subjunctive of Purpose in Relative Clauses in Greek' (published in abstract in the 'Proceedings' of the year), what seems to

me a sure disproof of the theory that the subjunctive idiom under dispute is descended from a clause of purpose. Our discussions are not reported, and my argument consequently was not put into print. At the meeting of the same Association in the summer just passed, I presented a formal paper, which will appear in the 'Transactions' for the year 1893, and will contain an attempt to solve the question for both modes. In view, however, of the fact that the debate still goes on (see *Classical Review* for October), I venture to contribute at once that part of the evidence upon the origin of the subjunctive idiom which seems to me to be unanswerable.

Two origins have been proposed, one in the deliberative subjunctive, the other in the final clause. Against the latter stands the overwhelming objection that no such