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Notes on Liddell and Scott's Lexicon

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over, the references are often inaccurate (*e.g.* p. 13, note 7), and those to the printed Greek text are not easy to verify.

On the whole, Mr. Wirth has given us an able and suggestive essay on a most complicated problem. Making every deduction for an occasional tendency to overshoot the mark, the book is a solid contribution to Christian folk-lore, and promises well for its author's future labours. So far he is only known by an edition of the Acts of SS. Nereus and Achilles (Leipz. 1890), which I have not seen. We are shortly to expect from him a discussion of the names of emperors etc. in the XIVth book of the Sibyllines. Meanwhile, his work confirms us in the impression that just as the most

signal miracles are commonly wrought at the shrines of the most unquestionably spurious relics and apparitions, so the popularity and wonder-working fame of a saint has often been in inverse ratio to his or her claims to historical reality. As Papebroek says of S. Barbara : 'Acta valde incertae sunt fidei : sed minime incerta…sunt miracula ad invocationem ejus patrata.' The people love to have it so. But the historical examples of Christian life and heroism can only exert their legitimate power if unsparing criticism is allowed to separate the dross of falsehood and credulity from the gold purified seven times in the fire.

A. Robertson.

NOTES ON LIDDELL AND SCOTT'S LEXICON.

There are a large number of authors named without the edition from which citations are made being indicated. It would greatly facilitate reference if in every case the edition adopted was mentioned.

P. xvi.—*To list of abbreviations add* u.s. = ut supra, *e.g.* on p. 1283. Explain also Herm. Vig. p. 255 (a).

ἄγαμαι, l. 9.—After I. *add* 1.

ἄγαμαι, l. 25.—The ref. to Eur. *Herc. Fur.* 845 should be registered under II. It is so taken by Hermann, Pflugk, Bothe and others.

ἀετός.—The peculiar use of the word (= 'omen,' 'augury,') in Theocr. 26, 31 should be added. Cf. Hom. *Il.* 12, 243.

αἴρω.—Under A. 2 add ex. of its intrans. use of movement by sea as well as by land : ἄραντες ταῖς ναυσί, Thuc. 4, 129.

ἀμπέχω, l. 5.—After ἀμπισχοῦνται *add* (ἀμπισχνοῦνται, Bergk, Meineke, as supported by analogy of ὑπισχνέομαι).

ἀμφέλικτος, ον, poet. for ἀμφιέλ-. *Read* ἀμφελικτός *and* ἀμφιελ-.

ἀναδέχομαι. Under II. 4 use with acc. in Theophrastus 26 (12) περὶ 'Ακαιρίας should be given.

ἀναίνομαι, l. 2.—ἠνηνάμην. *Add* (not in Att.). *Also add ad fin.*—In classical prose used only in pres.

ἀνδρακάς, ἀνδρακὰς καθήμενος must be corrupt. The rendering in L. and S. involves a solecism. See Mr. Housman's paper in *Journal of Philology*, vol. xvi. ' In no tongue save the tongue of Soli can one person καθῆσθαι ἀνδρακάς any more than he can form himself in square to receive cavalry.'

ἄνθρωπος.—*Add* used for man as opposed to woman in LXX., *e.g.* Esther 4, 11.

ἀπίθανος.—*Add* under III. ref. to Luc. *Bis Accus.* 29 τοῦτο μὲν ἀπίθανον.

ἀριστερός, l. 10.—*For* ἀρίστερα *read* ἀριστερά.

ἄρκτος.—In l. 3 it is stated that ' the instances of the masc. are dub.' ; but under I. 3 what appears to be a clear example of the masc. is given, ἀπὸ τοῦ ἄ. *C. I.* 1534.

αὐτός, III, l. 2.—Cobet, *Nov. Lect.* p. 436, maintains that ταὐτόν should always be read before a vowel in prose.

ἁψίς. l. 6—*For* ἀψῖδα *read* ἀψῖδα.

l. 10.—*For* ἀψῖδα πωτώμενος *read* ἀψῖδα πετόμενον.

l. 11.—*For* ἀψῖδας *read* ἀψῖδας.

βάλλω, A. III.—With this use cf. Angl. 'he flung out of the room.'

βαφή, l. 5.—βαφαὶ ὕδρας *the robe dipped* in the hydra's blood. For *robe* read *arrows*. The error is due to a confusion with the Sophoclean legend of the centaur Nessus.

βοηθέω.—2 exx. of use of βοηθεῖν ἐπί c. acc., in sense of bringing help *to*, in Thuc. should also be given. The following might be cited :—3, 97 ; 4, 72 ; 8, 11.

βρόμος or βόρμος.—*Add* Hesych. cf. *Anth. P.* 9, 368, 6.

γαμετή used alone for *wife* or perhaps *intended wife.*—*Add* to reff. Heliod. 7, 26.

Δαρεικός.—The etymological note at end is certainly erroneous. See Professor Gardner's article *s.v.* in Smith's *Dict. of Antiqq.* 3rd ed.

δασύπους.—*Add to reff.* Machon *ap.* Ath. 579.

*δδω.—Its use in Theocr. 24, 127 is wrongly referred to l. intr. It belongs to II. and is causal in this passage.

δέ, III. — No example of the phrase is given from Demosth. with whom it is common enough. It is found also in Tragedy.

δεξιά, 'opp. to ἀριστέρα.'—*Read* ἀριστερά.

δή, l. 8.—*For* τοτε *read* τότε.

It might be worth while to add that the curious collocation δή γε, Eur. *Herc. Fur.* 1146 (dub.), *Suppl.* 162 (dub.), *Heracl.* 632, *Iph. Aul.* 1207, seems to be due in almost every case to a *f. l.*

διάφορος.—The use of the word as a term of Stoic philosophy (*e.g.* Luc. *Bis Accus.* 22 οἶσθα τί διάφορον καὶ ἀδιάφορον;) is not mentioned.

δοκιμάζω, II. 3.—*To think fit to do.* Add to reff. Luc. *Bis. Accus.* 31.

After δονακόγλυφος *add* δονακοδίφης. *Anth. P.* 10, 22 (Jacobs).

ἐγώ, l 3.—The form ἐγών is described as very rare in Attic, and the only voucher given is Aesch. *Pers.* 931 ; but there it occurs in lyrics and, even so, is con-

demned by the best editors, as also in Aesch. *Supp.* 740 (see Dindorf's note *ad loc.*).

ἐθέλω.—The distinction which the Lex. attempts to establish between this word and βούλομαι is certainly not borne out by the usage of Attic writers at any rate. Shilleto's doctrine (as given on Demosth. *De Falsa Legatione* § 26) seems to suit better the passages where the words occur together.

ἔθω, l. 25 from top of page.—*Read* ἔθος.

εἷς.—The use of εἷς repeated = 'the one the other' is not adequately illustrated. *Add* Theocr. 22, 65 εἷς ἐνὶ χεῖρας ἄειρον, Luc. *Asin.* p. 169 ἐγὼ δὲ ἕν' ἐξ ἑνὸς ἐπιτρέχων, Arrian. Epictet. 1, 10 ἐν ἐξ ἑνὸς ἐπισεσώρευκεν.

εἰς.—*Add* its use with ἐπιγράφω and such-like words : εἰς ἄγαλμα, *on a statue*, &c.

εἰσκομίζω Pass.—*Add* its use with dat. : εἰσκομισθῶσιν πόλει Eur. *Herc. Fur.* 242.

ἐκπίπτω 2.—ἀπὸ τῶν ἐλπίδων, Thuc. 8, 81. The use of the prep. ἀπό here is extremely doubtful : 'Ἐκπίπτειν ἀπὸ ἐλπίδος Graece non magis dici videtur quam Latine a spe excidere.' (Poppo Stahl *ad loc.*).

ἔμπνος.—The quantity of the penult. should have been marked short ; see *Clas. Rev.* vol. 3, pp. 407, 8, and Jebb on Soph. *Phil.* 1378.

ἐν, I. 8, l. 10.—*Add* Soph. *El.* 1476.

ἐνθρίακτος, l. 1.—*Delete the full stop after* Nauck.

ἐντελής.—Is not this word used by the grammarians sometimes for the *perfect tense* (παρακείμενος) ?

ἐπαλείφω, l. 5.—ἐπ. τοὺς τοίχους Paus. 6, 3, 15. It should have been mentioned that the phrase is a proverbial one = 'to play fast and loose,' 'to run with the hare and hunt with the hounds' ; cf. Cic. *ad Fam.* 7, 29 'duo parietes de eadem fidelia dealbare.'

ἐπιγράφω, l. 18.—'With a play on signif. II. 5.' *Read* III. 5.

ἐπικαλέω.—The Lex. states that the Act. is used to translate the Roman *appello*, and quotes Plut. *Marc.* 2. It is the Med. however that is used in that passage as well as in Plut. *Caes.* 4 *init.* Also in Acts 25, 11, 12, 25, &c.

ἐπιχαλάω, l. 2.—*For* δύαι *read* δύαισιν.

εὑρέτις.—*Add* to reff. Heliodor. 7, 25.

P. 632.—The quantity of the α in ζα- has been omitted in the case of several of the compounds.

ἕως, II. a.—It might be well to give an example of this use in Com., *e.g.* Ar. *Eq.* 111 ἕως καθεύδει.

ἥμισυς, l. 6.—In later Att. ἡμίση. This form occurs from Theophr. down. Ref. to Winer's Grammr. § 9, 2, d. and Thayer's edition of Grimm's Wilke's *Clavis* might with advantage be added.

ἡμιώριον.—*Add* and ἡμίωρον *and add to reff.* Apocal. Div. Jo. 8, 1.

ἠπειρογενής 'of the Persians,' says the Lex. inaccurately. The ref. is to the Lydians and Ionians.

θαυμάζω I. 3.—Thuc. 3, 38 is quoted twice, unnecessarily.

ἰάλεμος.—No example is given of its use as adj. in Trag. *Add* Eur. *Herc. Fur.* 109.

ἰόκολπος.—The Lex. explains as = ἰόζωνος 'with purple girdle.' Mr. G. S. Farnell's suggestion 'dark-bosomed' of some Southern beauty seems to give a more poetical and more appropriate meaning.

ἵππος.—The occurrence of the word in some dialects without the aspirate should be mentioned.

καρηβαρέω, l. 4.—'Metaph., of a spindle charged with wool.' *For* wool *read* yarn. The καρη- probably refers to the disk at the top of the spindle, elsewhere called σφόνδυλος, the *turbo* of Catullus.

κατακτάομαι.—*Add to reff.* Thuc. 4, 86.

καταλαμβάνω, II. 2.—The Lex. quotes Thuc. 8, 63, 65 for sense 'discover, catch, find.' No doubt this sense is applicable in the passage in c. 65 ; but not

to that in c. 63, on which Duk. (followed by Poppo-Stahl, &c.) writes 'arbitror....Thuc. hoc velle Pisandrum et ceteros legatos Atheniensium a Tissapherne Samum reversos factionem apud exercitum confirmasse et conspiratos arctioribus quibusdam vinculis inter se adstrinxisse. Nam καταλαμβάνειν etiam est *adstringere, obligare*, ut in iis quae e Thuc. 1, 9, 1, et 4, 86, 1 profert Steph. in Thes. ὅρκοις καταλαμβάνειν.'

καταλείχω is not registered by L. and S. It occurs in an epigram quoted by Scaliger (from the *Anthologia*), on Sueton. *Calig.* 20. See Macleane's note on Juvenal 1, 44.

καταρχέομαι.—*Add to reff. under* I. LXX. (*e.g.* Zach. 12, 10).

κελεύω.—'c. dat. pers. followed by inf....so in Att. Thuc. 8, 38, &c.' The passage is κελεύοντες σφίσι τὸν 'Αστύοχον βοηθεῖν, where σφίσι is unquestionably under the government of βοηθεῖν. Other apparent examples of κελεύω c. dat. in Att. admit of equally easy explanation. Professor Goodwin correctly states the rule (*Gr. Gram.* § 184, 2, n. 2) :—'Κελεύω in Attic Greek has only the accusative (commonly with the infinitive) ; in Homer generally the dative.' The preference for the act. infin. and the unclassical use of the passive infin. and accus. might have been also with advantage mentioned in the Lex.

κλωστήρ, l. 1.—*Correct* Theocr. 34 *to* 24.

After κοινεῖον add the word κοινέων (= κοινωνός) restored by conjecture in Eur. *Her. Fur.* 340 by Scaliger, and almost certainly to be supplied in 149 also, as suggested by Gray and Hutchinson.

κρόταφος, κροτέω is given as the derivation. Better κόρση, κόρσαι.

κτείς, 8.—*Add to reff.* Arist. *ap.* Ath. 88. Theocr. (Wordsw.) 14, 17. Alex. *ap.* Ath. 356.

κυνάγκη.—*Read* κυνάγχη, Dor. κυνάγχα..

κυνηγετέω, l. 3.—*For* 896 *read* 898.

λαγώς.—*At end of* I. add cf. Xen. *Cyneg.* 5, 11.

λαμβάνω.—No examples of the use *without* χειρί &c. is given except from Hom. It is also Att. *e.g.* Ar. *Av.* 1055.

λείχω.—*Add from* Veitch :—This word does not occur in classic Attic prose.

λῆμα II. 2.—*Add Elect.* 1428 to reff. from Sophocles. It would be worth noting also that λῆμα occurs in Soph. only in the three passages given, and always in a bad sense.

μαστιγόω 2.—In the passage cited from Plato *Legg.* 845 A. the dat. depends not on μαστιγόω but on ἰσαρίθμους, as the context shows.

μέν, p. 940, l. 3 from top.—The quotation from Plat. *Meno* does not belong to this place. It is given again under A. II. 8, to which it properly belongs. Under that heading it ought to be added that the μέν is used to emphasize slightly the alternative preferred.

Under B. II. 2 it might be inferred from the quotations that the use of μὲν οὖν absol. (= *so then*) is peculiar to Trag. ; but instances could be given also from Att. prose, *e.g.* Demosth. *Olynth.* 2, 3.

μεταβολή.—The distinction between this word and μετάστασις, *e.g.* Thuc. 6, 20, Demosth. *Ol.* 2, 13, should be indicated. A ref. might be given to Poppo. Cf. also Thuc. 2, 48.

μήτηρ, p. 963, l. 1.—'μητέρος once in iambics, Eur. *Rhes.* 393.' *Add H. F.* 843.

νεανιεύομαι II.—The statement 'in usage always' &c. needs modification in the light of such passages as Luc. *Bis Accus.* 21 and Plut. *Demosth.* 3, the latter of which is cited in the Lex. itself.

νίγλαρος.—*a small pipe* or whistle, used by the κελευστής, says the Lex. ; but the αὐλός of the κελευστής is mentioned just before, so that it would

seem more probable that νίγλ. = 'shakes,' 'quavers,' τερετίσματα περίεργα, κρούσματα. So Paley, quoting from Hesych. At any rate the second explanation ought to be added in the Lex. as an alternative.

νουθετέω c. acc. rei in sense of *to give advice about:* Eur. *H. F.* 855.

οἶον, 'neut. of οἶος, v. οἶος VI.' *For* VI. *read* V.

ὀμείρομαι.—It might be added that the form is recognized by Hesychius, Phavorinus, and Photius.

ὀρύσσω II. *To dig up.—Add ref.* to Theocr. 5, 123.

ὅσος I. 7.—The passage quoted from Hdt. 1, 14 does not belong to this heading : ὅσα is not to be joined with πλεῖστα, which here = very many.

οὐδείς, l. 7.—*Add* See Shilleto on Dem. *De F. L.* § 74.

οὐκοῦν.—The manner in which the negative force came to be dropped ought to be explained, It was due to the use of οὐκ οὖν in questions, *e.g.* οὐκ οὖν βασιλεὺς εἶ σύ; Art thou not then a king?=So thou art a king then. Cf. Herm Vig. pp. 792 *sq.*

πᾶλος.—*Add to ref.* Schol. Arist. *Plut.* 301.

παρά.—Under reff. in 5 c. should be added παρὰ πέντε ναῦς, *for every five ships,* Thuc. 8, 29.

The ref. to Hyperid. under 6 would seem to belong more properly to 5.

The use of παρά c. accus. in such passages as Ar. *Av.* 846, οἴμωζε παρ' ἐμέ *for all I care,* ought to be added. It would perhaps be best classified under 6. Cf. Lat. *mea causa.*

Sec. IV. p. 1124. There is no such word as παρόμνυμι to be found in the Lex.: παρορκέω is the word for *to forswear oneself.*

παράβασις *ad fin.—Add* and *Aves.*

παρακελεύομαι, l. 11.—*For* διακελεύω (which does not occur) *read* διακελεύομαι.

παρακύπτω '3 of persons *outside* a place, *to peep in, look in,* κατ' ἄντρον παρακύπτοισα, Theocr. 3, 7.' —But Amaryllis is *within* the cave and peeping *out.* This ref. should therefore be placed under 2.

παράλειψις 2.—*Add to reff.* Frontonis *Epp. ad Anton.* 1, 2 (ed. Naber).

After παραλιταίνω *insert* παραλῖται, Hesych. *See under* πάραλος III. 2.

After παρασάγγης Seidler's convincing conjecture παρασαίνω, Aesch. *Pers.* 100, ought perhaps to be added.

πένομαι 2.—An example of its occurrence in Com. in this sense might have been given, *e.g.* Ar. *Eq.* 1271.

πλήρης, l. 4.—*For* ὀμίκλα *read* ὀμίχλα.

πλησίος II. 2.—Eur. *Hec.* 996 is given apparently as an authority for the expression ὁ πλησίον ; but the only recognized reading in that passage is τῶν πλησίον, and it seems to be the Attic usage to employ the phrase only in the plural. There seems to be no example of the singular in Aesch., Soph., Eur., or Ar.

πλίσσομαι, l. 3.—*For sinuatque* read *sinuetque.*

πολύπλαγκτος, l. 3.—In Eur. *H. F.* 1197 it is much more likely that the word means 'more misled,'

πόσις.....—'No Attic gen. πόσεως is found, Pors. *Med.* 906,' What Porson really said was that he could not recall any example of either πόσεος or πόσεως. Acc. to Prof. Jebb (Soph. *Ant.* 909) the genitive of the word was not in Attic use.

πούς l. 5. b, l. 4.—*κατὰ πόδας ἁλίσκειν*.........Xen. *Cyr.* 1, 6, 40, *Mem.* 2, 6, 9. In the second passage the verb is θηρᾶν, not ἁλίσκομαι, as incorrectly given on p. 1776.

πρῖνος. l. 4.—*For* kermes *read* kernels.

προαιδέομαι, l. 2.—*For* οἵ τινές *read* αἵτινες *and for* προῃδέατό *read* προαιδέοντό *and omit words in brackets.* If however the inferior reading προῃδέατο be pre-ferred, then *alter* 3 pl. perf. *to* 3 pl. plpf.

προβατευτής, Correct the obsolete spelling *grasier* to *grazier.*

προβάτιον in Ar. *Av.* 856 must mean *a little goat, a kid.* Cf. 959, 1057.

πρόσκειμαι, l. 8 from foot of page.—*For* Ib. 133 *read* Ib. 1, 133.

πρόοπτος, l. 2.—*For* προὔπτον *read* προὖπτον or προῦπτον.

προτιμάω, l. 2.—The ref. to Thuc. 8, 64 ought to be transferred to 3, as the correct reading is almost certainly τῆς....ὑπούλου εὐνομίας. So Dionys. p. 800.

προφορέομαι, διάζεσθαι is *to set up the warp.* The statement made in the Lex. is unmeaning, as it stands.

πυραμοῦς.—L. and S. incorrectly state that πυραμοῦς was a prize bestowed upon the most wakeful. This was the πυραμίς, as the passage *ap.* Ath. 647 C clearly shows. It was the πυραμίς, not the πυραμοῦς, that was made of wheat and honey, as may be seen from the explanation given by L. and S. from the *E. M.* s.v. πυραμίς ; the πυραμοῦς was made of sesame, as may be seen from Ath. 114 B.

σαγή, l. 1.—*For* σάγη *read* σαγῇ for the sake of consistency.

σαθρός.—The etymological note says 'Origin un-certain ' ; but see note in the *Academy,* Feb. 16, 1889, p. 116.

σκαιός, l. 2.—*For* ἀρίστερος *read* ἀριστερός.

σπουδάζω, ii. 1.—*After* Eur. *H. F.* 507 add cf. 89.

συντυχία.—Conflicting explanations of the word, as it occurs in Eur. *H. F.* 776, are given in l. 6 and l. 18. The latter seems greatly to be preferred.

ταν, l. 11.—It ought to be indicated by an asterisk that ἐτάν is only a conjectural form.

τεΐν.—*Add to reff.* Ar. *Av.* 930.

τελεόω, l. 5.—τελεώσαντες τὰς σπονδάς is wrongly rendered. It should be *having completed the liba-tions.*

τις, l. 2.—'II. 6' appears to be an error, as in all the reff. under that heading the word is an enclitic.

l. 17.—*For* followed by *read* used with.

τρίδουλος.—*Add to reff.* Achill. Tat. 8, 1.

Τρώιος (Τρῳός) and Τρώς. L. and S. quote only Hom. for these forms. It might perhaps be inferred that their use is confined to Hom. Τρώς is used by Soph. and Aesch. and both forms are used often by Eur. Neither seems to occur in Ar., but both are found in Pind. and Τρώς in Thuc.

ὑπάρχω, l. 2.—*After* 7, 11 *insert* A.

ὑπό, F. In composition.—*Add* III. and illustrate its meaning *of per contra, in an opposite direction,* by such words as ὑποκρίνεσθαι, ὑπολογίζεσθαι, ὑπαντᾶν, ὑπωμοσία, ὑποστρέφειν, and give ref. to Riddell's Plat. *Apol.* Digest § 131.

ὕσπληγξ.—*After* quotation *from* Joseph. *add* Fronto, *Epp. Graec.* ii.

φθορά.—Its use in early Christian writings in sense of *abortion* might be added, *e.g.* Didache, c. 2, also in Clem. Al. &c. Cf. φθόριος as used by Hipp.

φράζω.—Contradictory explanations of the word as used in *Od.* 14, 3 are given p. 1690 (a) l. 4 from foot and p. 1690 (b) l. 13 from top. To reff. in I. 1 add Ar. *Av.* 49.

χασμάω.—Ar. *Eq.* 824 is wrongly cited as an authority for use of Act. It occurs in the Med. in that passage as in all the others quoted by L. and S.

ψῆφος II. 1 *ad fin.—For* ψηφῶν *read* ψήφων.

P. 1775, *s.v.* δονακοφοίτης. *For* δουκακ- *read* δουνακ-.

P. 1776, *s.v.* ὀρθοπρίων. In the correction itself there is a manifest error.

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