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Notes on Liddell and Scott's Lexicon

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good instances of the conciseness of the book. The elements of Philology are kept in view, but on the whole not too prominently. Grammatical terms and technicalities are delightfully conspicuous by their absence; even the very name of 'ablative absolute' is wanting. The main purpose, that of teaching nothing which can be retained only by rote, and nothing which will have to be unlearned, has been pretty successfully carried out: though it may be doubted whether boys will not have to unlearn many

now-accepted case usages, e.g. the accusative of 'space over which' (*nix quattuor pedes alta* p. 113) in the face of *sexcentos passus aberat* or *sex annos abhinc factum est*.

Some subjects, e.g. conjunctions and pronouns, might perhaps have been treated more fully; but on the whole the Syntax as well as the Accidence will be found very useful to beginners.

J. E. N.

NOTES ON LIDDELL AND SCOTT'S LEXICON.

THE following additions may be made to the list of Addenda and Corrigenda contributed by Dr. Leeper to the February Number of the *Classical Review*.

ἔγαλμα.—In Soph. *Ant.* 704 the genitive εὐκλείας depends on μείζον, not on ἔγαλμα. See Jebb l.c.

Ἀθῆναι.—To the example given from Herodotus of Ἀθῆναι = Ἀττική, of the whole country, add Ar. *Nub.* 401 Σούνιον ἔκρον Ἀθηνῶν and compare *Od.* 3, 278.

Ἄλας.—The Lexicon wrongly says 'voc. Ἄλαν (postulante metro) Soph. *Aj.* 482.' The metre in that passage requires Ἄλας and there seems to be no authority for any other reading.

αἰπεινός.—αἰπεινὰ μαντεῖα Eur. *Ion* 739 is wrongly explained as metaphorical, 'difficult.' The context shows the meaning to be 'steep is the seat of the oracle.'

αἶρω.—The form ἄρας (ᾶ) is found in Euripides (e.g. *El.* 2) as well as in Aeschylus and Sophocles. Therefore add 'Eur.' after 'Aesch., Soph.' in line 5.

ἀκέλευστος.—For Soph. *Aj.* 1263 read Soph. *Aj.* 1284.

ἔκραντος.—For ἔκραντ' ἐκάνομεν Eur. *Bacch.* 435 read ἔκρανθ' ὤρμησamen.

ἀλήτης.—To the example of the adjectival use add Eur. *El.* 136 πῶδ' ἀλᾶταν.

ἀνακολουθία.—Insert the words 'to another' after 'changes.'

ἀναπτερρόω.—For Aesch. *Cho.* 292 read Aesch. *Cho.* 229.

ἀξίδω.—In the first line for II. 3 read III. 2.

ἀξιώμα.—In I. 3 for Thuc. 2, 27 read Thuc. 2, 37.

ἀπαιόλη.—Add Eur. *Hel.* 1056, where Hermann restores ἀπαιόλη for παλαιότης.

ἀπωθέω.—In Thuc. 2, 39 ἀπεώσθαι is surely middle, not passive.

ἀριθμός.—In I. 5, where Eur. *El.* 1054 is quoted, read ἥκει for ἥκεις and 'she comes' for 'you come.'

ἄστρωτος.—In Eur. *H. F.* 52 ἄστρωντων πέδον means the 'bare' rather than the 'unsmoothed, rugged' ground.

Ἀχιλλεύς.—In the first line for dissyll. read trisyll.

βάσις.—In the fifth line for 'point' of the boat read 'print.'

γέννημα.—In Soph. *Ant.* 471 the Lexicon translates γέννημα 'breeding, nature.' Probably however the word there bears its ordinary meaning 'that which is begotten,' 'a child.' τὸ γέννημα τῆς παιδός = ἡ γεννηθεῖσα παῖς. See Jebb l.c.

δαίος.—After λάφυρα δάων Aesch. *Theb.* 271 add 'si vera lectio,' or strike out the reference. The true reading is probably στέψω πρὸ ναῶν.

δεῖμός.—In the second line for 31 read 37.

δέψω.—In the first line after 'aor.' add ἐδέψησα.

διαφίμῃ.—Reference is made to the article διαφρέω, but under the latter word there is nothing to show why the reference is given. Probably the writer intended to quote under διαφρέω the variant διαφῆ-σουςι for διαφρήσουςι in Thuc. 7, 32. The Lexicon erroneously reads διαφρήσετε for διαφρήσουςι in the article διαφρέω.

διορύσσειν.—Dem. 118, 11 διορῶνόμεθα is erroneously explained 'undermined, ruined.' It should be 'we are entrenched in our separate cities.'

δόλος.—Soph. *El.* 279 is quoted as giving the phrase σὺν δόλῳ. There seems to be no authority for the reading. The words are ἐκ δόλου, as correctly quoted in the preceding line of the same article.

δρῦοχοι.—In the second line from the end of the article δρῦμα should be δρυμά.

δυσθανάτω.—In Hdt. 9, 72 the verb means 'to be reluctant to die' rather than 'to die a lingering death.'

Δωρίς.—In last line read ἀναρπάσας for ἀναρπάξας.

εἰσοιχνέω.—In the first line for εἰσοιχνεύειν read εἰσοιχνεύσαν.

ἐκατόν.—For ἑκατον read ἐκατόν.

ἐκβάλλω.—The sense 'to lose' in section V. should be omitted. For the interpretation of the several passages quoted see Professor Jebb's note on Soph. *Ajax* 965.

ἐλλείπω.—In I. 7 for εὐχαριστῶν read εὐχαριστῶν. In III. ἐλλείπεσθαι in Soph. *El.* 736 means 'to be left in the race,' not 'to be left behind in the race.'

ἐλπίς.—Add to II. the reference Eur. *Or.* 859.

ἐμβολή.—The distinction drawn between ἐμβολή, as the charge on the side of a hostile ship, and προσβολή, as the charge prow to prow, can hardly be correct. In Thuc. 7, 36 two methods of ἐμβολή are distinguished, viz. ἀντιπρόροις (χρησθαι ταῖς ἐμβολαῖς) the charge prow to prow, and ἐκ περίπλου when the attacking ship made a circuit of the other and tried to ram it on the side or stern. In Thuc. 7, 70 the difference between ἐμβολή and προσβολή seems to be that the former was a deliberate attack, the latter a chance collision. In the battle Thucydides is describing (the battle in the harbour at Syracuse) he says ἐμβολαί were few because there was not sufficient sea-room for the necessary manœuvres (ἀνάκρουσις and διέκπλους), but προσβολαί were frequent because the ships crowded in a narrow space readily fouled when they tried either to attack or to flee. Ἐμβολή (in these passages) is a technical nautical term, προσβολή is a general term equally applicable to land operations.

ἐνορκος.—In Thuc. 2, 72 this word means 'included in the treaty,' not 'bound by oath.'

ἐπαγγέλλω.—To the use of the middle given in section 6 add the translation 'to ask a favour,' and the additional reference Dem. 354, 41 (46).

ἔπειμι (εἰμί *sum*).—In section II. *delete τῆς ἐπιούσης ἡμέρας* Hdt. 3, 85. The quotation is given in its proper place under ἔπειμι (εἰμί *ido*).

ἐπιφοιτάω.—In Hdt. 9, 28 οἱ ἐπιφοιτῶντες, which is contrasted with οἱ ἀρχὴν ἐλθόντες, should be translated 'those who came up later,' 'the subsequent arrivals,' *not* 'the visitors.' The same correction probably holds good for the other passage quoted, viz. Hdt. 1, 97.

ἐπτάμυχος.—Add Ἐπτάμυχος, title of a work by Pherecydes of Syros, *v. Suidas s.v.*

ἡδύς.—In section III. the translation given of ἡδέως ἔχειν τι is appropriate only to the first passage quoted from the *Ion*. In the second passage the phrase is ἡδέως ἔχειν τινά and the meaning 'to please,' *not* 'to be pleased or content with.'

ἡχώ.—In Hdt. 9, 24 ἡχώ means 'the noise of the mourning,' *not* 'the news of Masistius' death.'

θεῖω.—On Eur. *Rhes*. 676, where the MSS. vary, the Lexicon inconsistently reads *θεῖνε* at the beginning of the article, *θεῖνε* at the end.

θεοκρασία.—Add Θεοκρασία, title of a work by Pherecydes of Syros.

θησεῖν.—Θησεῖν should be Θησεῖν.

θουάτωρ.—In *Ion* 1206, 1217 this word means 'feaster,' 'guest,' *not* 'one who gives a feast.'

θούρβος.—To section 2. *a. add* Dem. 402, 195 (216).

θυμέλη.—In line 3 for χρυσήλατο *read* χρυσήλατοι.

θυμοβόρος.—'For Aesch. Ag. 103 *v. sub.* θυμοφθόρος,' but under θυμοφθόρος there is nothing about the passage.

κέντημα.—In line 2 for 165 *read* 155.

κούριμος.—In Eur. *Or.* 966 κούριμον should probably be taken *not* with σίδαρον but proleptically with κάρα, and in passive *not* active sense. There seems to be no certain instance of κούριμος in active sense, and the proposed way of taking the word in the present passage is supported by *Tro.* 279 and *El.* 148.

κρυπτεύω.—In Eur. *Bacch.* 888 this verb is intransitive, *not* transitive.

κρυπτός.—In Ar. *Thesm.* 600, σκοπεῖν τὸν ἄνδρα καὶ ζητεῖν ὅπου λέληθεν ἡμᾶς κρυπτός ἐγκαθήμενος, κρυπτός is *not* 'a Subst. a *spy*,' 'but is used in a quite familiar adjectival construction as in Eur. *El.* 525 κρυπτόν μολεῖν.

κρύπτω.—The verb is *not* intransitive either in Soph. *El.* 826 or Eur. *Phoen.* 117. See Professor Jebb's note on the former passage.

λείπω.—In the first line of B for φυλακῇ *read* φυλάκρ.

λόγος.—In A, line 13, for 'there' *read* 'these.'

μεσηγνύ.—In *Od.* 7, 195 it is unnecessary to refer μεσηγνύς to time. The ordinary local sense is quite suitable, 'in mid passage.'

μηθελς.—For μητεμία *read* μηθεμία.

μινύρομαι.—Add [ν].

νέος.—In line 14, after *O. C.* 1229, *add* Eur. *Ion* 545.

ὀβρίκαλα.—The Lexicon says 'ὀβρίκαλα = foreg.' But the foregoing word is ὀβριδρέως, which has nothing to do with ὀβρίκαλα. The reference is to the article 'ὄβρια, the young of animals,' which immediately preceded in the earlier editions. When that article was struck out and a part of it incorporated under ὀβρίκαλα the word 'foreg.' was allowed to remain by an oversight. As the Lexicon now

stands the meaning of neither ὄβρια nor ὀβρίκαλα is given.

οἰκίδιον.—The antepenult is long (see Ar. *Nub.* 92) and the word is therefore a diminutive of οἰκία, *not* of οἶκος.

ὄλεθρος.—Add the meaning 'seduction' Eur. *I. A.* 1382 τὸν Ἑλένης τείσαντες ὄλεθρον. Cf. the use of ἀπόλετο in Eur. *El.* 1065.

ὄνειρος.—In line 5 for 'metaph.' *read* 'metaplast.'

πιέζω.—Add the meaning 'outweigh' (in metaphorical sense), 'counterbalance,' 'compensate,' Eur. *Hipp.* 637.

πίπτω.—Add reference to Eur. *El.* 639 πρὸς τὸ πίπτον, 'as matters fall out,' 'according to circumstances.'

ποίμνη.—In line 5 for 'in collective sense' *read* 'used of an individual.'

πολυετής.—In both the passages quoted the meaning is 'after many years,' *not* 'of many years, full of years.'

πονηρός.—Add the meaning 'mean' (in the political sense), 'base in rank,' Eur. *Suppl.* 423.

ποτάσμαι.—In section 3 the passage quoted as from Eur. *Hipp.* 564 occurs *not* there but in Eur. *El.* 175. The verb however, though with a different context from that given in the Lexicon, occurs also in *Hipp.* l.c.

πρωί.—For 'Early' *read* 'Early.'

πτοέω.—In the passage quoted from Eur. *El.* 1255 the dative probably goes with ψάειν, *not* with ἐπτοημένας.

ρύπος.—In line 2 for 'heterocl.' *read* 'heterog.' or 'metaplast.'

ῥωτογράφος.—Add 'a genre painter.'

σθένος.—II. 1, 'A force of men': this is *not* the meaning in either of the passages quoted.

σκυρόσμαι.—Add reference to Pind. *P.* 5, 94 σκυρωτῶν ὀδόν.

σοφιστής.—To II. 2 *add* Dem. 417, 246.

σπλάγχχον.—In line 12 for ἐντεραν *read* ἐντερα.

σταθμάω.—Add quantity of first syllable (ᾱ) in this word and σταθμός.

συμπιέζω.—In the quotation from Dio C. 36, 32 συνεπιέζετο τὰ μέτα, for μέτα *read* μέσα.

συνηρετέω.—In line 2 for ξυνηρεμεῖν *read* ξυνηρεμεῖν.

τῆμος.—The Lexicon says 'always of past time.' But see *Od.* 7, 318.

τρέφω.—In line 20 for ἄλκη *read* ἄλμη.

τριταῖος.—II. 1, 'Lasting three days.' Of the two examples quoted that from Plato certainly and that from Euripides most probably bears the ordinary meaning 'on the third day.'

τροφός.—The passage Soph. *O. C.* 760 should be quoted under section 2, *not* section 1.

τρύπανον.—For [ν] *read* [ν].

φυσία.—For Soph. *El.* 1238 *read* Soph. *Ant.* 1238.

φυταλία.—*Read* φυταλιά.

χείρ.—In IV. line 2 for χείρων *read* χεῖρων. In V. χεῖρ ὑπερμύκης, Hdt. 8, 140, is wrongly explained of a band of men. The true explanation is given under ὑπερμύκης.

χοροποῖς.—In line 2 for χοροπί *read* χοροποι.

χρήμα.—In II. line 4 for χρήμα *read* χρήμα.

ψήφος.—To II. 5 *add* Eur. *El.* 1263.

In *Hermathena* and the *Academy* I have already called attention to a considerable number of other inaccuracies in the Lexicon.

CHARLES H. KEENE.