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PHILOLOGICAL NOTES ON THE LETTER *LAMBDA*
IN A NEW GREEK-ENGLISH DICTIONARY
III. ΛΗΝΑΙΟΣ – ΛΟΓΟΣ*

S.v. **ληναῖος**, the *Dictionary* – repeating and to some extent garbling the material in LSJ s.v. – asserts that the Lenaia festival at Athens was held “in the month of Ληναίων or Gamelion, with dramatic competitions, usually comic”, and glosses τὸ Λήναιον (*sic*) as the “area in which the Lenaian festival took place at Athens”. In fact, Athens had no month called Lenaion (although a number of Ionic cities did); inscriptional records leave no doubt that the Lenaia festivals always featured both comedy and tragedy, at least in the classical period; and while there was a place in the city called the Lenaion, all competitions were held in the Theater of Dionysus. *IG* II² 1496₇₄ [ἐγ] Διονυσίων τῶν [ἐπὶ Λ]ηναίω[ι] – cited in an outdated fashion, again following LSJ, as “*Syll.*³ 1029.9” – appears to represent a fossilized expression preserved also at Ar. *Ach.* 504 (with Olson 2002 *ad loc.*). S.v. **Ληναίων**, replace the outdated reference to “*Syll.*³ 1014.94” (drawn from LSJ s.v.) with *I.Erythrai* 201₉₄, and add e.g. *ID* 290₄₇ (246 BCE); *IG* XII 6 1. 133₁ (Samos, 2nd c. BCE).

S.v. **ληνοβάτης** assigns the word to “Anacr. 4.16 (*IEG*)”. It is instead found in the *Carmina Anacreontea* (= [Anacr.]), which are not included in West’s *Iambi et Elegi Graeci* but were edited by him in a separate 1984 Teubner volume.

What s.v. **ληξίς** 1.2 “*share, portion, assigned or attributed domain without any kind of draw, delegated residence*”, with reference to [Arist.] *Mund.* 401 b 20 κατὰ δὲ τὸ μέλλον Λάχεσις – [εἰς] πάντα γὰρ ἡ κατὰ φύσιν μένει ληξίς (“Lachesis takes charge of the future; for its natural allotment awaits everything”; of the relationship of the individual Fates to existence) is supposed to mean is unclear. But this looks like a confused and unsuccessful attempt to rewrite LSJ s.v. I.3 “without the notion of lot or chance, *assigned sphere*”. S.v. ληξίς 1.3 “Att. jur. λ. δίκης absolute λ.

* See *Hyperboreus* 29: 1 (2023) 133–156; 29: 2 (2023) 299–325.

written accusation presented to the Archons in a private suit Plat. Rp. 425d Is. 11.10 Aeschn. 1.63 | rar. in public cases Demosth. 39.17 || request to enter into possession of an inheritance Is. 3.2” has similarly been taken straight from LSJ s.v. II.1 “as law-term, λ. δίκης or λ. alone, written complaint lodged with the Archon, as the first step in private actions ... Pl. R. 425d, Is. 11.10, Aeschin. 1.63 ...; very rarely of public actions, as in D. 39.17” + s.v. II.2 “λ. τοῦ κλήρου, an application to the Archon (required of all except direct descendants) to be put in legal possession of an inheritance”. This lemma and others like it in the *Dictionary* raise intriguing questions regarding the ethics and obligations of lexicon-production that are however beyond the scope of this paper.

λήπτης is a noun and thus means not “*who takes or accepts*” (as if the word were an adjective) but “*one who takes or accepts*” (~ LSJ s.v.).

θεὸς οὐχὶ ληπτός· εἰ δὲ **ληπτός**, οὐ θεός (adesp. tr. fr. 168) is not a bit of Christian moralizing, even if it accidentally opens itself up to such interpretation. It thus means not “God cannot be understood; if he were comprehensible, he would not be God”, but “a god cannot be understood/captured, and if he is understood/captured, he is not a god”.

ληρεία (glossed “*talking nonsense, verbiage*”) is an abstract and refers to “nonsense” generally; **λήρησις** (glossed “*verbiage, saying or doing nonsensical things*”) is the equivalent of a gerund and means “talking nonsense” or “acting nonsensically”; and **λήρημα** (glossed “*verbiage, nonsensical prattle*”) is a concrete noun and refers to a specific bit of nonsense. **λήσις** (glossed “*will*”) is likewise equivalent to a gerund (“exercising one’s will, making a choice”). The word is attested already at Epich. fr. 178, where it is contrasted with λῆμα; Hsch. λ 902 offers βούλησις as an equivalent.

Ar. Pl. 517 **λῆρον** ληρεῖς (Chremylus responds to Penia’s claim that it is better to be poor than rich) means not “you are saying trivialities” (*sic*), but “you’re talking nonsense”; Ra. 1497 is not another example of the expression. X. An. 7. 7. 41 Ἡρακλείδῃ γε λῆρος πάντα δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου means not “everything seems trifling to Heraklides, as long as he can make any kind of profit” but “everything seems to be nonsense to Heraklides in comparison to getting money by any means possible”.

The speaker at Luc. Lex. 9 is a goldsmith who explains his tardiness by saying ἐγὼ ... λῆρόν τινα ἐκρότουν καὶ ἐλλόβια καὶ πέδας τῇ θυγατρὶ τῇ

ἐμῇ (“I was forging a *lêros* and earrings and bracelets” – or “anklets?” – “for my daughter”); this does not mean that a **λῆρος** (glossed “*gold ornament*”) was necessarily made of gold, only that it could be.¹ Central to the wit of *Lexiphanes* is the title-character’s absurd fondness for recherché Attic vocabulary. ἐλλόβιον is a certain example (Poll. 2. 84; Ael. Dion. ε *33), and **λῆρος** likely is as well; most easily taken as an extended sense of the normal meaning “nonsense” (thus “bauble” *vel sim.*).

λησμοσύνη (a poeticism attested before the late Roman period only at Hes. *Op.* 55 λησμοσύνην τε κακῶν; S. *Ant.* 151 ἐκ μὲν δὴ πολέμων / τῶν νῦν θέσθε λησμοσύναν; contrast common λήθη) is glossed “*oblivion*”. **λῆστις** (also glossed “*oblivion*”) is likewise poetic (attested before the Roman period only at E. *Cyc.* 172 κακῶν τε λῆστις; S. *OC* 584; Crit. fr. 6. 11 West²).² In colloquial English, however, “oblivion” means a general sense of unconsciousness (“they drank themselves into oblivion”) or of being forgotten (“the idea slipped into oblivion”), whereas with an objective genitive the normal term is “forgetfulness”.³

S.v. **ληστής**, Hdt. 6. 17 ληστής κατεστήκεε ... Καρχηδονίων δὲ καὶ Τυρσηνῶν means not “I made attacks of piracy at the expense of Carthaginians and Tyrrhenians” but “he set himself up as a plunderer of ...”, i.e. “he raided ...”

“Privateer” is not a high-style equivalent of “pirate” but refers to a legal arrangement under which a state grants a private individual a “letter of marque” allowing him to raid the state’s enemies at his own risk and for his own profit.⁴ A pirate, by contrast, operates outside the law. D. 23. 148 **ληστικὸν** ... πλοῖον ἔχων ἐλήζετο τοὺς ὑμετέρους συμμάχους (an incident in Charidemus’ supposedly ugly past) thus means not “he plundered your allies with a privateer” but “he plundered your allies with a pirate ship”. τὸ ληστικὸν τῶν Πελοποννησίων at Th. 2. 69. 1, by contrast, is a reference

¹ The *Dictionary* also cites Hedyt. *AP* 6. 292. 2 ληρῶν οἱ χρύσειοι κάλαμοι (“the gold reeds of the *lêros*”; in a list of expensive items of clothing), where the “reeds” might be e.g. pins in an ornament designed to hold up a woman’s hair.

² That the word is preserved only in the nominative and accusative singular is best understood as an historical accident of attestation; there is no reason to doubt that other forms were available, if anyone chose to use them.

³ S.v. **ληστεύω**, standard English says not “infested by” but “infested with”.

⁴ Article 1 Section 8 of the United States Constitution, for example, empowers Congress to issue letters of marque.

to something more like privateering, since the target is the Athenians and their allies, to the general benefit of the Peloponnesian forces.⁵

Λητοῖδης in reference to Asclepius at Hes. fr. 51. 3 M–W (fr. 55. 3 Most) means not “*son of Leto*” but “*descendent of Leto*” (*sc.* through his father Apollo).

ἡ τοῦ μισθοῦ **λῆψις** at Pl. *R.* 346 d means not “*payment*” but “*the receipt of a wage*”. Arist. *EN* 1107 b 9 δόσιν χρημάτων καὶ λῆψιν means not “*the use and acquisition of wealth*” but “*giving and getting money*”.

Ephipp. fr. 14. 3 † ληψιγομισθω † τέχνη is corrupt, and Adam’s **ληψολιγομίσθω** τέχνη (glossed “*the art of receiving low pay*”) was printed by Kaibel and lemmatized by LSJ (followed by the *Dictionary*). But the line is part of an extended description of a fashionable young man who has got a training in various philosophical schools, and this is accordingly the wrong sense. Meineke’s ληψιλογομίσθω τέχνη (glossed “*the art of getting paid to speak*”), which is better from this perspective, is mentioned but for some reason not given a lemma. Kassel–Austin simply print the word surrounded by cruces (as above).

S.v. **λίην**, *Il.* 5. 362 λίην ἄχθομαι ἔλκος means not “*the wound hurts too much*” but “*my wound is extremely painful*”. Arist. *EN* 1118 b 20 οἱ λίαν ἀνδραποδώδεις means not “*men who are overly material*” but “*men who are too slavish*”.

S.vv. **Λιβανῆς** and **Λιβανίτις**, the name of the country is oddly given a definite article (“*of the Lebanon*”), as in e.g. Italian but not contemporary English.

λίβανος is attested already at Sapph. fr. 44. 30 (omitted) and means not “*incense*” but “*frankincense*”;⁶ see discussion of the substance and its source in Olson–Sens 2000 on Archestr. fr. 60. 4–5 (with bibliography). The etymology of the word is garbled: the Phoenician equivalent is not “*ebn-ti*” (*sic*) but *lebōnat*, cf. Hebrew לִבְנָת.

⁵ **ληστοσαπιγκτής** is lemmatized (appropriately) in the singular but glossed in the plural (“*trumpet-playing plunderers*”), as in Men. fr. 620 (the only attestation of what is apparently a comic nonce-word).

⁶ Similar corrections are needed s.vv. **λιβανίδιον**, **λιβανίζω**, **λιβανοειδής**, **λιβανομάννα**, and in a dozen additional cognates that follow.

The *Dictionary* is aware that **λιβανωτίς** (glossed “*rosemary*”) is a different plant from **λίβανος**, but nonetheless translates **κάρπιμος λίβανος** at Thphr. *HP* 9. 11. 10 as “*rosemary bearing incense as fruit*” (*sic*); read “*fruit-bearing rosemary*”. At *IG* II² 840_{7,15}, etc., the word is used instead to mean a stand for burning frankincense (glossed “*incense burner*”) or the like. The alternative gloss “*thurible*”⁷ (also offered s.vv. **λιβανωτός** and **λιβανωτρίς**) refers specifically to an incense censer that hangs from chains and is swung e.g. in Catholic services, and is probably inappropriate in a classical Greek context.

The subject of **λίγ’** αἶδεν at *Od.* 10. 254 is Circe, and the words mean not “he was singing sweetly” but “she was singing in a clear voice”. The text at A. R. 4. 837 reads not ζεφύρου λίγα κυκμένονιο but ζεφύρου λίγα κινυμένονιο, and the sense is not “the Zephyr blowing softly” but “if the West Wind blows vigorously”.

λίγδος is glossed “*lathe*” with reference to Poll. 10. 189. Pollux is discussing the so-called “lost wax” method of casting bronze, and what he says is τὸ πῆλινον ὃ περιεῖληφε τὰ πλασθέντα κήρινα, ἃ κατὰ τὴν τοῦ πυρὸς προσφορὰν τήκεται, καὶ πολλὰ ἐκείνῳ τρυπήματα ἐναπολείπεται, μίλιγδος καλεῖται· ὅθεν καὶ Σοφοκλῆς ἔφη ἐν Αἰχμαλώτισιν· ἀσπίς μὲν ἢ μίλιγδος ὥς πύκνωμά τι (“the clay casing that surrounds the molded wax, which is melted when the fire is applied, and many holes are left in it [*sc.* to allow the wax to escape], is referred to as a *miligdos*. Sophocles (fr. 35) accordingly said in *Captive Women*: † the *miligdos* shield like some dense mass †”). The Sophocles fragment (ignored) was emended by Nauck and Bentley to read ἀσπίς μὲν ἡμὴ λίγδος ὥς πυκνομματεῖ (“our shield is dense with eyes” – i.e. “full of holes” – “like a *ligdos*”), which requires that Pollux’ μίλιγδος in turn be corrected to λίγδος. On this basis, LSJ s.v. II glosses the word “*clay mold*”. The lexicographers, meanwhile, agree that a λίγδος is some sort of mold used for casting, but seem understandably confused about exactly what process is in question and how it worked.⁸

λιγυπτερόφωνος is a *hapax* at *Or. Sib.* fr. 10; the sense is not “with wings that resound harmoniously” but “with wings that sound shrill” (~ *Lampe* s.v.).

⁷ Cognate with Greek θύω, θύος, and θύον.

⁸ Esp. Phot. λ 300 **λίγδος**: χῶνος τρήματα ἔχων συνεχῆ, τῷ Δ παραπλήσια, δι’ ὧν ὁ χαλκὸς ἡθεῖται (“*ligdos*: a mold with numerous holes, resembling a Δ, through which the bronze is filtered”; = Ael. Dion. λ 15).

λιγυρίζω is attested only at Luc. *Lex.* 2 κατέλαβον γὰρ τοὺς ἐργάτας λιγυρίζοντας τὴν θερινὴν ᾠδὴν (“I caught the hired workmen *ligyrizontes* their summer song”); the title-character is speaking again, see above on **λῆρος**) and Hsch. λ 978, where the verb is glossed μελωδεῖ (“sings”), hence LSJ s.v. “sing loud or clear”, which makes better sense of the passage in Lucian than the *Dictionary*’s “intone”.

S.v. **λιγυρός** (glossed “clear, shrill” by LSJ s.v.; poetic), the *Dictionary* attempts to give the word the new meaning “sweet, harmonious, melodious”. None of the passages cited – *Il.* 14. 290 (of a bird singing from a tree in the mountains); *Od.* 12. 44 (the Siren’s song); Hes. *Op.* 659 (the path of song upon which the Muses set the poet); Arist. *HA* 616 b 32 (a bird’s call); Theoc. 17. 113 (the song of a poet) – require this sense. The same is true of s.v. **λιγύς** (glossed “clear, shrill” by LSJ s.v.; also poetic), to which the *Dictionary* similarly gives the additional meaning “sweet, melodious, harmonious”, citing e.g. *Il.* 8. 186 (Achilleus’ lyre); 24. 63 (a Muse singing at Achilleus’ funeral); *Od.* 20. 274 (Telemachus’ speech as characterized by Antinoos, scarcely praise); s.v. **λιγύφθογγος** (glossed “clear-voiced, in Hom. always epith. of heralds” by LSJ s.v.; also poetic), to which the *Dictionary* gives the additional meaning “harmonious-voiced” (*sic*), citing e.g. Thgn. 242 (of pipes, which are normally said to “drone” *vel sim.*); Bacch. 10. 10 (of a bee); and s.v. **λιγύφωνος** (glossed “clear-voiced, loud-voiced ... also of sweet sounds” by LSJ s.v., noting for the supposed exceptional sense Hes. *Th.* 275, 518 and Theoc. 12. 7, in both of which “clear” would do just as well), where the *Dictionary* offers the omnibus definition “with a clear or sonorous or harmonious voice”.⁹

Despite s.v. **Λιγυστίς**, Liguria and Tyrrhenia were separate parts of Italy; whoever the ancient Ligurians were, they were not Etruscans.

λιθαγωγία (glossed “carrying stones”; better “transport of stones”) at *IG* I³ 436₂₄ (from the Parthenon accounts, 447/6 BCE) is cited with the outdated reference “*IG* I² 339. 25”. The cognate adjective **λιθαγωγός** at *IG* I³ 395₉ (450–445 BCE) is similarly cited with the outdated reference “*IG* I² 336. 8” (following LSJ s.v.).

⁹ S.v. **Λίγυς**, the normal English term for an inhabitant of Liguria is not a “Ligur” but a “Ligurian” (as s.v. **Λιγυστικός** and **Λιγυστινός**).

τὸν χρυσὸν ἐς τὴν παῖδα ἐλίθαζον at App. 1. 4 means not “they threw the gold at the girl as stones” but “they threw the gold at the girl as if it were stones”, i.e. “they stoned the girl with the gold”.

λιθόβασις at ~ ID 1423 face A. 10 is glossed “*stone base of a tripod*”, following LSJ s.v., including for the outdated reference to BCH 29. 541. In fact, λιθόβασις – attested nowhere else – is a restoration in the original publication and is replaced in ID by [ἀκρόβασιν], making λιθόβασις a ghost word that ought to be deleted from both lexica.

On λιθίασις and λιθιάω (referring to kidney stones, gallstones, and the like), see s.v. λευκερινεός/λευκίσκος (*Hyperboreus* 29: 2 [2023] 316). λιθογόνοσ at Dsc. Eup. 2. 118 (of water) is related to this use of λίθος and means not “*which generates rocks*” but “*which tends to produce kidney stones / gallstones / bladder stones*”. So too a λιθολάβος (glossed “*surgical instrument for removing stones*”) is used specifically for removing stones from the bladder.¹⁰

As LSJ s.v. notes implicitly, the etymology of λιθόδενδρον (literally “stone-tree”) – identified at Dsc. 5. 121 as a term sometimes used for κουράλιον – along with the description of it at Thphr. Lap. 38 (compared to ὁ Ἰνδικὸς κάλαμος ἀπολελιθωμένος, “the petrified Indian reed”), makes it clear that the word refers not just to “coral” but specifically to “branching coral”.

δικεῖν at Pi. O. 10. 72 μᾶκος ... ἔδικε πέτρῳ is glossed “strike” by LSJ s.v., but the text actually says “he hurled a distance” – an internal accusative – “with a stone” in reference to a discus-thrower. This would seem to support the notion that λιθοδικτῶ (poetic?) at Suda λ 516 means “throw stones” or perhaps “throw a stone”, as opposed to “throw stones at, pelt with stones” (thus the Suda ἐκ τοῦ δίκω τὸ βάλλω, “from *dikō* meaning ‘pelt’” and more explicitly Zon. p. 1312. 18 λιθοδικτῶ. λίθοις βάλλω, followed by LSJ s.v.).

¹⁰ Cf. s.vv. λιθοτομέω (glossed “to remove a calculus”) and λιθουλκός (glossed “instrument for extracting calculi”), which use technically correct medical vocabulary that is nonetheless too obscure to be helpful. S.v. λιθουρικός (“having to do with bladder stones”, and thus as a substantive “one who suffers from bladder stones”), the cross-reference to λιθοφορέω should be struck; the verb means not “afflicted with bladder stones” *vel sim.* but “carry rocks” (e.g. to construct walls).

λιθοόδητος (glossed “*built out of stone*”) is attested not just in an epigram of Philodemus (*AP* 9. 570. 4, of a grave cut out of living rock) but already in a mid-3rd-century BCE list of poetic vocabulary (*SH* 991. 90).

λιθοεργός at Man. 1. 77 is glossed “*that builds out of stone*”. The sense is actually “that works stone” and thus when used substantively “stonemason” (thus LSJ s.v.), precisely like the more common contracted form **λιθουργός**.

λιθοκέφαλος in Arist. fr. 294 Rose (of various varieties of fish) means not “*having a head as hard as a rock*” but “having a stone in its head”.

λιθοκόλλητος at S. *Tr.* 1261 **λιθοκόλλητον στόμιον** (“a *lithokollêtos* bit”, for a horse; lyric) is glossed “*made of cement, cemented, fig. extremely hard*”. But the object in question has just been described in the preceding line as **χάλυβος**, “made of steel”; cement is not a particularly durable substance in any case; and since the word elsewhere always means “set with stones”, that is probably the idea here as well; LSJ s.v. adds “to make it sharper”.

[λιθ]οκομικόν (“involving the transport of stone”) at *IG* I³ 395₁₀ – a virtually certain restoration, given its appearance in the middle of a catalogue of other items all having to do with the handling and cutting of stone – is omitted.

λιθολαμπής (of a crown) is glossed “*having gleaming, shining stones*”; better “gleaming with gems”.

λιθοτόμος (“stone-cutter”, i.e. “stone-mason”) is not attested in literary sources before Xenophon (below) but appears in inscriptions already in the middle of the 5th century (e.g. *IG* I³ 144₂₇₀; 463_{84–86}). The word is not a “conjecture” at X. *Cyr.* 3. 2. 11 but is drawn from Poll. 7. 118 **λιθοτόμον** δὲ Ξενοφῶν ἐν τῷ τρίτῳ τῆς Παιδείας εἶρηκεν (“Xenophon uses *lithotomos* in Book 3 of the *Education*”). The manuscripts’ **λιθοδόμος**, by contrast, is attested nowhere else before Procopius, and in the classical period one would expect that word to have the strange meaning “one who constructs rocks” (cf. **οικοδόμος**, “one who constructs houses”).

λιθουλκία (glossed “*transport of stones*”; better LSJ s.v. “haulage of stone”) at *IG* I³ 444₂₇₂ (447/6–433/2 BCE, from the Parthenon accounts; spelled **λιθολκία**) is cited with the outdated reference “*IG* I² 347. 38” (following LSJ s.v.).

LSJ s.v. I notes that **λιθουλκός -όν** is attested at Poll. 7. 118 in an otherwise unattested sense and glosses “quarrying stones”; the *Dictionary* offers instead “*that extracts stones*”. The context in Pollux involves words having to do with the construction of buildings, and with stone-working in particular, and the sense ought accordingly to be “that hauls stones”, i.e. “that transports stones”. But this is the reading in only one set of manuscripts in any case; the others have a form of **λιθουργός** (printed by Bethe); and the reference should be struck from both lexica.

λιθουργία (cited from Roman-era sources) is attested already at *IG I³ 444*₂₇₃ (spelled **λιθοργία**; 447/6–433/2 BCE). The word (misleadingly glossed “*sculpting*”) is an abstract, and the sense is “stone-working”. The cognate adjective **λιθουργικός** is likewise attested already at e.g. *IG I³ 476*₇₂ (spelled **λιθοργικός**; 408/7 BCE), while **λιθουργός** is attested already at *IG I³ 395*₁₁ [**λιθ**]οργοῖς (a virtually certain restoration given the context, which is entirely concerned with stone-working; 450–445 BCE).

Adesp. com. fr. 385 **λιθωμόται** is glossed “who swear on an altar”, i.e. a βωμός. But Hsch. λ 1003 (which preserves the fragment) explains that it refers to δημηγόροι ἐπὶ τοῦ λίθου ὀμνύντες. ὁ δὲ λίθος τὸ ἐν τῇ Ἀθηναίων ἐκκλησίᾳ βῆμα (“political leaders who swear upon the ‘stone’; the ‘stone’ is the speaker’s stand in the Athenian assembly”).

λιθῶπις is attested only once (Nonn. *D.* 30. 265) but is in any case a type of adjective restricted to female objects; the common equivalent is **λιθώπης**.

λιθωτός (glossed “*made of stone*”) is attested only as a v.l. for a form of **λιθινός** at Hdt. 2. 69. 2 and ought not to have been lemmatized.

κανοῦν, the word Hsch. λ 1017 uses to define **λίκνον**, is glossed “*basket*”. But a κανοῦν is specifically the sacred basket containing sacrificial implements that was carried at the head of Athenian processions (e.g. Ar. *Ach.* 244 with Olson 2002 *ad loc.*; Men. *Epir.* 438–439 τὸ τῆς θεοῦ φέρειν / κανοῦν; cf. the sacred λίκνα of some sort mentioned at S. fr. 844. 2–3). **λικνοφόρος** (cf. D. 18. 260; Harp. λ 21; Phot. λ 319) is thus simply another word for the more common **κανηφόρος**, while **λικνοφορέω** is equivalent to **κανηφορέω**. **λικνοστεφεῖ** (a *hapax* = adesp. tr. fr. *591 b) at Hsch. λ 1018 is glossed “*take part in a sacred ceremony involving a winnowing-fan decorated with garlands*”. But the note in

Hesychius reads λίκνον στεφανούμενος θρησκεύει (~ “someone wearing a garland shows reverence for a winnowing fan”), and with the compound verb this accordingly looks like a high-style way of saying ~ “a garlanded individual serves as **λικνοφόρος** / κανηφόρος”.

λιλαίομαι (glossed “*yearn, have desire*”) is epic vocabulary (attested outside of Homer and Hesiod at *Cypria* fr. 9. 7, p. 50 Bernabé, and subsequently picked up at e.g. Matro fr. 1. 66 Olson–Sens = *SH* 534. 66; Euphorion fr. 44. 1, p. 38 Powell; Nic. *Th.* 58; and repeatedly in Apollonius). *Od.* 1. 315 λιλαιόμενον ... ὁδοῖο means “longing for the road” and thus only by extension “long to leave”. λιλαιέο at *Od.* 11. 223 ἀλλὰ φώωσδε ... λιλαιέο is a second-person imperative, and the text thus says not “he yearns to return to the light” but “be eager to return to the light!”

λιμαγχέω (medical vocabulary) means not “*weaken by diet*” generically but “weaken by extreme hunger”, i.e. “starve”. See below s.v. **λιμός**.

λιμακώδης appears once in Galen (XIX. 118. 16 K.), where it is nominally a term used by Hippocrates. But Hippocrates always has **λειμακώδης** (< λειμών); the error is a common, easy one, reflecting the fact that ει and ι eventually came to be pronounced alike; and the lemma should be dropped.

LSJ s.v. glosses **λιμενήοχος** at A. R. 2. 965 λιμενήοχον ἄκρην as “*closing in the harbour*”, i.e. “enclosing the harbor, protecting the harbor”; cf. epic πολήοχος = πολιοῦχος (“guarding the city”); poetic γαιήοχος (“protecting the land”). It might perhaps be taken to mean “having a harbor”, but there is no reason to believe that it means “*having many harbors*”.

λιμενηρός is the middle term in a strained etymology at Str. 8. 6. 1: Apollodorus claimed that Λιμηρὰ Ἐπίδauρος got its odd name εὐλίμενον δὲ οὖσαν βραχέως καὶ ἐπιτετμημένως λιμηρὰν εἰρῆσθαι ὥς ἂν λιμενηράν (“because it had a good harbor and was referred to as *limêra* in abbreviation and summarily, as if it were *limenêros*”, i.e. “fitted with a harbor” < λιμήν + ἀραρίσκω). This is thus a nonce-formation which does not in any case mean “*having many harbors*”.

λιμένιος (a divine epithet) means “*of the harbor*” (thus LSJ s.v.) and only by extension “protector of the harbor”. The same is true of **λιμενίτης** and the exclusively feminine **λιμενίτις** (both also used as divine epithets).

λιμένιον (glossed “*a small harbor*”) is cited from Strabo but is attested over a century earlier at *IG IV² 1 76₂₇* (mid-2nd century BCE).

If **λιμενόσκοπος** means “*who keeps watch over the harbor*” at e.g. *Call. H. 3. 259*, one would expect instead **λιμενοσκόπος**, as in LSJ.¹¹

λιμενοφύλαξ at *Aen. Tact. 29. 12* is glossed “*guardian of the harbor*”. But the individuals in question are “harbor-masters” or the like, who go on and off boats inspecting the goods being transported. The word is also attested at *IG XII 9 8₂* (Carystus, 2nd c. BCE); *9₂* (Carystus, 1st c. BCE), where these are certainly members of an official board.

Λιμέντερος (glossed “*hungry belly*”, perhaps better “Starve-guts”) at *Alciph. 3. 23* is described as a “male name”. The individual in question is a fictional parasite, and it seems unlikely that any real person was ever called this. The same is true of **Λιμοπύκτης** (the supposed author of *Alciph. 3. 34*, a failed parasite who has taken to working as a highway-robber to avoid starvation).

As Beekes 2010, 862 f. (following Hsch. λ 1035) notes, **λίμινθες** (glossed “worms”) appears to be a variant form of **ἐλμινθες** (substrate vocabulary). Beekes adds that “Influence of **λιμός** ‘hunger’” – hesitantly suggested by the *Dictionary* – “seems improbable”.

Λίμνα is treated repeatedly in Euripides’ *Hippolytus* as a place in Troezen where the hero drives his horses (149, 228, 1132; all lyric, hence the Doric form). Barrett 1964 on *Hipp.* 148–150 – who has a perhaps overly concrete sense of the topography of the play – identifies this as “the **Σαρωνίς** (or **Φορβαία**) **λίμνη** of Paus. 2. 30. 7, a large shallow salt lagoon which lies behind the shore north of Troezen and is separated from the sea by a long sandbar”. It is in any case extravagant to maintain that the **Λίμνα** is instead an otherwise unattested “gymnasium at Troezen”.

The *Dictionary* notes both that there was an area in Athens called **Λίμναι** (lit. “Marshes”) and that Dionysus in Athens had the epithet **Λιμναῖος**. It fails to connect the two points by noting that he was called

¹¹ “accent -σκόπος Nonn. *D. 3.57*” at the end of the note only makes matters more confusing by suggesting that this is an exceptional case and implying that accentuation is fixed in ancient texts rather than being primarily a matter of editorial convention guided by various best practices.

“Dionysus of the Marshes” because he had a sanctuary in Limnai; see s.v. **λιμνομάχης** below, and in general Dover 1993 on Ar. *Ra.* 216–217.

λιμνάς (glossed “*of the swamp*”) is an exclusively feminine poetic variant of prosaic **λιμναῖος**. **λιμνακίς** (a *hapax* in the Orphic Hymns) is likewise exclusively feminine, as is **λιμνήτις**.¹²

λιμνιάρχης or **λιμνίαρχος** (glossed “*superintendent of lakes*”, following LSJ s.v.; attested nowhere else) is no longer read at *POxy.* I 117. 20 (λιμενάρχου).

λιμνομάχης (a *hapax* at Hsch. λ 1040; better capitalized) is glossed obscurely “a fighter in Λίμναι”. Hesychius (who gives the word in the plural) actually says that it means παῖδες οἱ πυκτεύοντες <ἐν> τόπῳ Λίμναις καλουμένῳ (“boys who box” – i.e. who engage in a boxing match – “in a place referred to as Limnai”), probably as part of a Dionysiac festival; see s.v. **Λίμναι** / **Λιμναῖος** above. LSJ s.v. seemingly takes the term to be figurative and to have been misunderstood by the lexicographic tradition, glossing “*candidate for the prize at the Lenaean*” (thus in reference to comic or tragic poets). An adespota comic fragment?

λιμνοσώματος (glossed “*whose flesh tastes like a swamp*”) is not a “v.l.” at Eub. fr. 36. 2 but the *paradosis*, and is printed by Kassel–Austin. The reference is to Boeotian eels; the λίμνη in question must accordingly be Lake Copais; and the adjective is a bit of mock-dithyrambic bluster (“lake-bodied”) that is intended to sound appealing rather than disgusting.

λιμνοθάλασσα appears to have at least three different senses not effectively distinguished in the *Dictionary* or in LSJ s.v.: (1) “estuary”, i.e. the place where a river meets the sea, producing a mix of salt and fresh water and generally characterized by fast, strong currents (Str. 4. 1. 8, 2. 1; 5. 1. 5; Gal. VI. 711. 11 K.), also referred to as a στομαλίμνη; (2) “salt-marsh”, i.e. low-lying, swampy land regularly flooded by tides, often produced by rivermouth silting (e.g. Arist. *GA* 761 b 7; Str. 13. 1. 31); (3) “saltwater pond” or “salt lake”, of a sort that is isolated inland and fed by underground sources or the like (Str. 1. 3. 4; 3. 4. 6; 7. 4. 7).

¹² S.v. **λίμνησις**, the cross-reference should be to **ἁδάρκης** rather than **ἁδάρκη** (as in LSJ s.v., where ἁδάρκη and ἁδάρκης are however dealt with under a single lemma).

That the word ever means “*lagoon*”, in reference to a shallow body of coastal water separated from the sea by sand dunes, barrier islands or the like, is unclear.¹³

A κίμβιξ is a “miser”, and a λιμοκίμβιξ (obscurely glossed “*one who hungers out of greed*”; = adesp. com. fr. 219) must be someone who starves because he is too cheap to buy food.

λιμός is glossed “*hunger*” but is stronger than that (“*ravens hunger, starvation vel sim.*”); in Aristophanes, for example, as well as in many of the passages cited s.v., one perishes of λιμός (esp. *Ach.* 743, 1044 ἀποκτενεῖς λιμῷ ’μέ; *Pax* 843 ὑπὸ τοῦ γε λιμοῦ ... ἐξολωλότε; *Av.* 186 τοὺς δ’ αὖ θεοὺς ἀπολεῖτε λιμῷ Μηλίων; *Pl.* 1174 ἀπόλωλ’ ὑπὸ λιμοῦ). That the word (normally masculine) is feminine at *Ar. Ach.* 743 probably reflects the fact that the speaker is non-Athenian (from Megara) and is thus characterized by odd linguistic habits.

λινάρμενον is glossed “*veil*” at *POxy.* XVII 2136. 6. But the word is part of what appears to be a standard catalogue of the items associated with a ship (σὺν τῇ τούτου ἐξαρτία πάσῃ καὶ ἰστῷ [κ]αὶ λιναρμένῳ καὶ κ[έρ]ασι) and clearly means “*sail*” (thus *LSJ* s.v.), as also in *PLond.* 3 1164h. 7 διὰ γέως σὺν ἰστῷ κ(αὶ) κέρατι κ(αὶ) λιναρμένῳ.

λίνδομαι (a *hapax* at *Hsch.* λ 1054) is glossed “*fight*”. But *Hesychius* actually defines the verb ἀμιλλᾶσθαι, “*to compete, vie, contend*”.

λίνδος (a *hapax*) appears in a catalogue of aromatic substances at *Mnesim.* fr. 4. 63. Whether it is specifically “*an aromatic plant*” (a gloss borrowed from *LSJ* s.v.) is impossible to say.

According to *Hsch.* λ 1060 ~ *Phot.* λ 323, λινεύς (*Call. Com.* fr. 6. 2) is another name for the κεστρεύς (“*mullet*”). What the *Dictionary* intends by further defining this as a “*hammerfish*” (*sic*) is unclear.

S.v. λινόδετος, *Ar. Nu.* 763 λινόδετον ὥσπερ μηλολόνθην τοῦ ποδός means not “*with a scarab tied to a thread by its foot*”, but “*like a big beetle with a string tied to its foot*” (referring to something done by ancient children to keep themselves – although perhaps not the beetle – amused).

¹³ S.v. λιμνώδης for “*swampniess*” read “*swampiness*”.

λίνον at *Od.* 13. 73, 118 is not a “*linen garment*” but something to sleep on (a “*sheet*” *vel sim.*). At *Il.* 9. 661 λίνοιό τε λεπτὸν ἄωτον, the word – there as well glossed “*linen garment*” – is used to describe the material out of which the ἄωτος (“*blanket*” *vel sim.*) is made.

λινοπλόκος at Nonn. *Ev.* 21. 9 is used to describe the apostle Peter, who was a fisherman. The obvious sense of the adjective would seem to be not “*that interweaves or folds nets*” but “*who weaves nets*”, the idea being that Peter manufactures the fishing-nets that are central to his trade. Cf. Nonn. *D.* 23. 131 λινορραφέων ἀλιήων (“*fishermen who knit nets*”).

λινοπόρος at E. *IT* 410 (of αὔραι – “*breezes*” rather than “*winds*” – acting on ships; a high-style lyric *hapax*) is glossed “*that inflates sails*”, with the second element in the word taken to be from πείρω (“*pierce, run through*”). It is better connected with πόρος and περάω, and the sense would seem to be “*that conveys by means of sails*”.

λινόσαρκος (literally “*linen-fleshed*”; a mock-dithyrambic *hapax*) at Antiph. fr. 51 is explained “*figurative tender*”. But hunks of cheese are in question, and the more obvious figurative sense is “*white*”.¹⁴

S.v. **λιπαίνω**, the reference to “*Ath.* 5.219c” is actually to Herodic. *SH* 495. 5, where the text reads not χαρᾶς ὕπο σῶμα λιπάνθη (translated “*the body was wet with sweat out of joy*”, as if σῶμα were the subject), but χαρᾶς ὕπο σῶμα λιπαίνω (lit. “*I am wet in respect to my body out of joy*”). Anaxil. fr. 18. 1 μύροις χρῶτα λιπαίνων means not “*anointing his body with ointments*” but “*anointing his skin with perfumes*”.

S.v. **λιπαρός**, Ar. *Pl.* 616 λιπαρὸς χωρῶν ἐκ βαλανείου means not “*emerging perfumed from the bath*” but “*emerging oiled from a bathhouse*” (scented and unscented olive oil being ideologically very different matters, and a βαλανεῖον being the place one takes a bath rather than the bath itself). Arist. *de An.* 421 a 31 λιπαρὰ ... ὀσμὴ is part of a comparison of tastes and smells (e.g. sweet, bitter, sour) and is not a “*penetrating smell*” but literally “*a fatty smell*” and thus probably the olfactory equivalent of umami.

¹⁴ S.v. **λινοτειχῆς** (glossed “*surrounded by walls of linen*”; of the mysterious Indian city of Gazos), the outdated “*St.Byz.* s.v. Γάζος” is a reference to *St. Byz.* γ 15. But Stephanus is in any case simply quoting Dionys. *Perieg.* fr. 4 Heitsch (3rd century CE).

λιπαρότης at Arist. *Long.* 467 a 8 is paired with γλισχρότης (“stickiness”) as a moisturizing element that makes plants generally more long-lived than animals. The reference is not specifically to vegetables, and nothing suggests that the word means “*humor*” (*sic*, as if this were a concrete noun) or “*abundance of humor*”, as opposed to the expected “oiliness” or “fattiness”. Likewise, at Thphr. *CP* 6. 8. 8, the word is used in a discussion of olive trees and the like and their fruit, and again means “fattiness, oiliness”. Cf. S. fr. 398. 4 λίπος τ’ ἐλαίας (= “olive oil”).

λιπαρόχροος (thus the manuscripts at Theoc. 2. 165; a papyrus offers instead a form of λιπαρόθρονος) is glossed “*shining*”, which ignores the poetic force of the word (literally “with oiled skin”, as if the personified Moon had just bathed and anointed herself before mounting into her chariot; cf. **λιπαρόχρως** of an attractive young man at Theoc. 2. 102). **λιπαρόψ** at Philox. *PMG* 836 b 1 εἰς δ’ ἔφερον διπλοὶ παῖδες λιπαρῶπα τράπεζαν is similarly glossed with the flat “*splendid*” rather than the literal “with a shining face”.

λιπαυρεῖ (a *hapax*) at Hsch. λ 1092 is glossed “*there is not enough wind*”. Hesychius actually explains that the verb means αὔρα ἐπιλέλοιπεν (“a breeze fails”, i.e. “the wind has died, there is no wind”). LSJ rightly lemmatizes as λιπαυρέω.

Servius on Verg. *Ecl.* 5. 68 *craterasque duo statuam tibi pinguis olivi* comments: *pinguis olivi quod Graeci λιπέλαιον dicunt* (“rich olive oil: what the Greeks refer to as *lipelaion*”). This is merely a misunderstanding of the Homeric line-end formula λίπ’ ἐλαίῳ, as at e.g. *Il.* 14. 171 ἀλείψατο δὲ λίπ’ ἐλαίῳ /. But Servius in any case takes the supposed word to refer to olive oil of some particularly rich variety, not “*a large olive*”.

λιπερνῆτις is an exclusively feminine form of **λιπερνῆς**. Cf. above s.vv. **Λημνίς** / **ληστρίς**.

λιπόγαμος at E. *Or.* 1305 (of Helen; lyric) would have to mean “who abandons her marriage”. This is the paradox; the *Dictionary*’s “*who abandon’s one’s consort*” (better “spouse-abandoning”) assumes West’s **λιπογάμετος** (omitted, but printed in the text of Euripides for metrical reasons).

λιπογράμματος at *Suda* λ 261 is unhelpfully glossed “*lacking a letter*” (cf. LSJ s.v. “*wanting a letter*”). The word means “omitting a letter”, in this case in reference to an *Iliad* by a certain Nestor that

scrupulously avoided one letter of the alphabet, *sc.* as a display of virtuoso compositional technique. The *Suda* describes ἀστοιχείωτος (lit. “without a στοιχείον [letter]”; omitted in this sense, as also in LSJ) as a synonym. Cf. Lasos of Hermione’s asigmatic poetry (*PMG* 704).

λιποδεής (a *hapax*) at [Pythag.] *Ep.* 2 μέτριος ἀνὴρ καὶ λιποδεής Σικελικῆς τραπέζης οὐδὲν προσδεῖται (“a man who is moderate and *lipodeês* has no need for a Sicilian table”, a symbol of extravagance) is glossed “*lacking what is necessary, poor*”. It actually means “with few wants” (thus LSJ s.v.) or “who has no needs”.

λιπόδερμος is described at Gal. XIX. 445. 11–12 K. as the absence of a foreskin, with no reference to circumcision; cf. Sor. 2. 34. 4 εἰ δὲ ἄρρεν τὸ νήπιον ὑπάρχον φαίνοιτο λειπόδερμον (“if a male infant should appear to lack a foreskin”). Dsc. 2. 82. 2 similarly refers to λιποδέρμονες ... τοὺς μὴ ἐκ περιτομῆς (“those who lack a foreskin not as a result of circumcision”), making it clear that this is a general term that does not mean specifically “*circumcized*”.

λιποστρατία and **λιποταξία** are both glossed “*desertion*”, but appear to be different phenomena. The former is a general accusation of joining a military expedition but then abandoning it (Hdt. 5. 27. 2; Th. 1. 99. 1; 6. 76. 3), whereas the latter is a specific Athenian legal charge that involves being required to present oneself somewhere (e.g. in camp) but failing to appear there, or being posted somewhere but abandoning one’s position (Pl. *Lg.* 943 d; [Lys.] 50. 5–7; D. 21. 103).

λίσγον (glossed “*spade*”) is attested only in § 22 of the so-called “Farmer’s Law”¹⁵ (Byzantine period), where it is a digging tool of some sort and is distinguished from a δίκηλλα (“mattock”). Whether the word is masculine or neuter is impossible to say. **λισγάριον** (glossed “*small hoe or spade*”) is formally a diminutive of λίσγον, but – as is true of many such pairs (cf. s.vv. **λεκανίδιον** / **λεκάνιον** / **λεκάνη**, *Hyperboreus* 29: 2 [2023] 308) – there may well be no actual difference of meaning between them.

λίσκος is glossed δίσκος at Hsch. λ 1116. This is a simple majuscule error (ΔΙΣΚΟΣ for ΔΙΣΚΟΣ) mistaken for a rare word by an ancient lexicographer, and the lemma should be deleted. Cf. s.v. **λυνμός** (part IV, in print).

¹⁵ Ashburner 1910; 1912.

S.v. **λίσσομαι**, E. *Tr.* 1045 πρὸ κείνων καὶ τέκνων σε λίσσομαι does not mean “I ask you in their name and in that of their children” but “I ask you in their name and in that of my children”.

λίσσω is traced to Hesychius and glossed “*leave*”. This seems to be a garbled reference to Hsch. λ 1125, where λίσσωμεν is said to mean ἐάσωμεν (“let us allow” and thus perhaps “let us let (it) go, let us ignore”). Presumably the basic sense of the verb is “smooth” and so by extension “make no trouble about”. A **λίσσωμα** is thus the smooth section of one’s hair, i.e. the place where it parts, and a **λίσσωσις** is a “parting” of this kind.

λίσπος is used at Ar. *Ra.* 826 of a rhetorically practiced tongue, and Dover *ad loc.* (comparing Pl. *Smp.* 193 a, where **λίσπαι** are supposed to be dice or knucklebones that are sawn in half to serve as recognition tokens) suggests that the adjective means “‘of half-thickness’, either from wear and tear or from deliberate bisection”. Poll. 2. 184 reports that λίσπος also means ἐνδεῶς πυγῶν ἔχων (“being in need of buttocks”, i.e. “lacking buttocks”), while Moer. λ 6 (oddly cited from Pierson’s 19th-century edition) reports that **λίσφος** was the Attic equivalent of ἄπυγος (“having no butt”). Pollux adds that the Athenians were described as **λίσπόπυγοι** by the comic poets (= adesp. com. fr. 767), and Ar. *Eq.* 1366–1368 (where the word used is ὑπόλίσφος) suggests that this was a joke that had to do with wearing one’s rear end out on a rowing bench in the fleet. Hsch. λ 1134 preserves an aorist middle infinitive of **λίσφόμαι**, which the *Dictionary* (seemingly taking account of the various words discussed above) reports is defined there as “*become thin*”. But Hesychius’ gloss is in fact ἐλαττώσασθαι (“to diminish”), which more or less matches “worn-down (through constant use)” as the meaning of the cognate adjective.

λιτανευτός (a gloss in the feminine accusative singular¹⁶ on the similarly obscure ἀμφιλίτην at Hsch. α 4054, and in the feminine nominative singular – substantive? – on λιτή, “supplication” *vel sim.* at Hsch. λ 1146; attested nowhere else) is glossed “*prayed, begged*”; read “prayed for, begged for”. **λιτός** is similarly glossed “*prayed, begged*”, where the intended sense would seem to be “prayed for, begged for”.

¹⁶ Pace LSJ s.v. ἀμφιλίτην, which reports that Hesychius has τὸν λιτανευτήν, which would make this a first-declension masculine noun λιτανευτής.

λιτοίμην is an aorist middle optative of λίσσομαι at *Od.* 14. 406, while λιτέσθαι is an aorist middle infinitive of the same verb at *Il.* 16. 47. Either might easily be taken for a present, which would seem to be the basis on which **λίτομαι** came to be treated as an elevated alternative present form of λίσσομαι at *HHymn* 16. 5; Demodoc. fr. 5. 5 West²; *Ar. Th.* 313, 1040 (both paratragic lyric), and repeatedly in the Sibylline Oracles (e.g. 3. 2).

For **λίτρα** as a type of Sicilian coin or value of a coin (hence the attestations of the word in Epicharmus and Sophron), note also *Arist.* fr. 476 (in Acragas); 510 (in Himera), both *ap. Poll.* 4. 174–176; *Paus.* Gr. λ 21 (= *Hsch.* λ 1160 etc.). *LSJ Supplement* s.v. adds further archaeological and inscriptional evidence. A **λιτροσκόπος** is a “money-changer” but scarcely an “exchange bureau”.

Hsch. λ 1179 specifically identifies **λιχάζω** in the sense “throw” as Cretan vocabulary.¹⁷

Hsch. λ 1167 reports that **λιχάδες** was a term for ὄστρεα πάντα (“bivalves of all sorts”, i.e. “oysters and the like”), but that some authorities said that it referred to λίθοι καὶ ψήφοι καὶ κογχύλια (“stones and pebbles and seashells”; i.e. voting tokens?).

λιχμάζω (Hesiodic vocabulary; later picked up by Nicander, Moschos, and Oppian) and **λιχμάω** (attested in 5th-century comedy in passages reminiscent of Hesiod and once in Euripides; subsequently in Theocritus, Euphorion, and Nicander) are both poetic vocabulary.

λιχνός (normally “gluttonous, greedy”) is glossed “curious” at *E. Hipp.* 913 ἢ γὰρ ποθοῦσα πάντα καρδία κλύειν / κὰν τοῖς κακοῖσι λίχνος οὐς’ ἀλίσκεται (“for the heart, which longs to hear everything, is convicted of being *lichnos* even in the midst of trouble”) and “tasty, delicious” at *Sophr.* fr. 62 λιχνότερα τῶν πορφυρᾶν (“more *lichnos* than purple shellfish”) and *Gal.* V. 31. 10 K. πλακοῦντος ἢ τινος ἄλλου τῶν λίχνων ὧρων ἀπολαβεῖν (“to enjoy a cake or one of the other *lichnos* dainties”). In Euripides, the word is instead used in a straightforward extended sense: to be “greedy to hear” is to be curious; cf. *E.* fr. 1063. 8 ἀεὶ τοῦ κεκρυμμένου λίχνον (“always *lichnos* for what is hidden”); *Call.* fr. 196. 45–46 λίχνος ἐσσι [γὰρ] / καὶ τό μεν πυθέσθαι (“for you are *lichnos* to question me”).

¹⁷ S.v. **λιχάς**, correct “lenght” to “length”.

Kassel–Austin cite Plin. *Nat.* 9. 132, who suggests that purple shellfish were trapped in ways that relied on their *aviditas* (“greed”), so in Sophron it probably also means simply “greedy”. In Galen, on the other hand, the sense has become passive and refers to what one is greedy *for*.

Α τένθης is a “glutton”, and a **λιχνοτένθης** (glossed “greedy”; a *hapax* at Poll. 6. 122) is thus probably a “greedy glutton” (LSJ s.v.), but in any case a noun rather than an adjective. Otherwise unattested comic vocabulary?

If **Λοβρίνη** (correctly described as an epithet of Rhea, but left otherwise unexplained) at Nic. *Al.* 8 deserved a lemma, then so did Λόβρινον, which the *scholia ad loc.* claim was the name of a mountain or other spot in Phrygia or Cyzicus from which the goddess got her epithet.

The non-word **λόβωσις** at Sophron. *Lives of Cyril and Ioannes* 24 is of “dubious significance” because it is corrupt and the proper reading is the well-attested Λόβησις. The lemma should be struck.

According to Hephaestion *Encheiridion* 24, 29, **λογαιοδικός** – literally “speech-song” – is applied to meters that include not only those that combine dactyls and trochees (thus also LSJ) but also those that combine anapaests and bacchiacs, i.e. iambs.

Suda λ 638 claims that **λογάριον** (glossed “little speech, small reasoning”) at Ar. fr. 950 means λόγος, i.e. that there is no difference in meaning between the primitive and its formal diminutive; cf. above on **λίσγον** / **λίσγάριον**. D. 19. 255, on the other hand, uses the word as a deteriorative, which would match Aristophanes’ use of ῥημάτιον at e.g. *Ach.* 444 (with Olson 2002 *ad loc.*).

λογίατρος at e.g. Gal. X. 582. 15; XV. 160. 1 K. is not a “verbal or theoretical doctor” but much more pejoratively someone who talks like a doctor but does not understand the field. **λογιατρεία** at Philo *Congr.* 53, by contrast, seems in fact to mean “verbal or theoretical medicine”, in contrast to the practical aspects of the business.¹⁸

¹⁸ ἐν ἰατροῖς ἢ λεγομένη λογιατρεία πολὺ τῆς τῶν καμνόντων ὠφελείας ἀποστατεῖ – φαρμάκοις γὰρ καὶ χειρουργίαις καὶ διαίταις, ἀλλ’ οὐ λόγοις, αἱ νόσοι θεραπεύονται (“among physicians, what is referred to as *logiatreia* has very little to do with helping those who are sick; for sicknesses are cured by drugs and surgery and diets, not by words”).

λογίδριον is lemmatized, with **λογύδριον** treated as a variant. But -ύδριον is a common diminutive suffix (e.g. καλύδριον < κάλως, νεανισκύδριον < νεανίσκος, νεφύδριον < νέφος, στηλύδριον < στήλη, τειχύδριον < τεῖχος), whereas -ίδριον is not, and the arrangement of the words should be reversed (as in LSJ).

λογίζομαι ψήφοις (cited at e.g. Hdt. 2. 16. 1; Ar. *V.* 656) is literally “calculate with stones”, but the sense is “use an abacus”. [Arist.] *Ath.* 48. 3 τοὺς λογιουμένους τ[αῖς ἀ]ρχαῖς κατὰ τὴν πρυτανείαν ἐκάστην is presented as an example of the verb + dat. meaning “verify accounts of someone”; this is instead a dative of advantage (“for the magistracies”). X. *HG* 2. 4. 28 λογισάμενος ὅτι οἶόν τε εἶη means not “thinking it to be possible” but “thinking that it would be possible”. X. *HG* 6. 4. 6 ἐλογίζοντο ὥς εἰ μὴ μαχοῖντο, ἀποστήσιντο μὲν αἱ περιουκίδες αὐτῶν πόλεις means not “they considered that if they had not fought, the surrounding cities would have defected” but “they calculated that if they did not fight, the cities that surrounded them would revolt”. Pl. *Ap.* 21 d πρὸς ἐμαντὸν ἀπιὼν ἐλογιζόμεν ὅτι τούτου μὲν τοῦ ἀνθρώπου ἐγὼ σοφώτερός εἰμι means not “when I went home, I thought that I knew more than that man” but “as I went off, I thought to myself ‘I’m wiser than this person’”. Philo *Somn.* 2. 30 οὐκ ἐλογίσατο παρ’ ἑαυτοῦ, ὅτι δούλων ... ἦδε ἐστὶν ὑπηρεσία means not “he did not reason with himself that this service is for slaves” (*sic*) but “he did not take into account that this work is performed by slaves”. X. *HG* 6. 1. 5 ὅτι ... τὴν ὑμετέραν πόλιν δυνάμην ἂν παραστήσασθαι ἔξεστί σοι ἐκ τῶνδε λογίζεσθαι does not mean “you can deduce from this that I could enslave your city” but “you can deduce from the following points that I could bring your city over to my side”. X. *HG* 6. 1. 19 ὁπλῖται δὲ ἐλογίσθησαν οὐκ ἐλάττους δισμυρίων means not “it was estimated that there were no less than 20 000 hoplites” but “hoplites were calculated at no fewer than 20 000”.

λογίσκος (glossed “little conversation or debate”, following LSJ Supplement s.v.) is a conjecture by Kock at Antiph. fr. 205. 2¹⁹ for the paradosis **λογισμός** (glossed “calculation, reckoning”; in a list of symposium activities). That λογίσκος is not attested elsewhere – i.e. that Kock has made the word up – makes it problematic to accept it into the text (or to regard it as deserving of a lemma in a lexicon). The speaker’s language is odd and opaque throughout, and Kassel–Austin retain the paradosis (likely to be taken as referring in a precious fashion

¹⁹ Miscited as fr. 207. 2, which is the old Kock number.

to conversation and intellectual debate), comparing Lyc. *TrGF* 100 F 3. 3 ὁ σωφρονιστής ... ἐν μέσῳ λόγος (“modest conversation in the middle”; a symposium activity).

S.v. **λογισμός**, Th. 2. 11. 7 οἱ λογισμῷ ἐλάχιστα χρώμενοι means not “those who reflect little” but “those who reflect the least”. Th. 6. 34. 4 ἂν αὐτοὺς ... ἐς λογισμὸν καταστήσαιμεν ὅτι ὀρμώμεθα means not “we induced them to think we had moved” but “we would make them think that we were setting out”. Io. *Hlo.* 8. 144 α τῶν λογισμῶν τὴν ἀσθένειαν ἀφέντες τὴν κάτω means not “leaving behind the lower regions of the weakness of reasoning” but “abandoning the low-land weakness of logical arguments”. Th. 2. 40. 5 οὐ τοῦ ξυμφέροντος μᾶλλον λογισμῷ ἢ τῆς ἐλευθερίας τῷ πιστῷ means not “not valuing utility, but rather having faith in freedom” but ~ “not with a calculation of utility, but with our faith in our freedom”. X. *HG* 3. 4. 27 τοῦτο δ’ ἐποίησαν ... τοιῷδε λογισμῷ, ὥς ... τό τε πεζὸν πολὺ ἂν ἰσχυρότερον εἶναι means not “they did this because they considered that the infantry would have been much stronger” but “they did this out of a calculation of the following sort: that the infantry would be much stronger”.

S.v. **λογιστέον**, the text of D. 27. 36 is inappropriately condensed to ἀπὸ τῶν ἐβδομήκοντα μνῶν καὶ ἑπτὰ λογιστέον and thus misleadingly translated as “it is necessary to calculate subtracting from 77 mina” (*sic*). Read τὴν μὲν τοίνυν τροφὴν ἀπὸ τῶν ἐβδομήκοντα μνῶν καὶ ἑπτὰ λογιστέον, “it is necessary to charge their living expenses to the 77 minas”.

λογογράφος (glossed “*logographos*,²⁰ *writer of history*”) at Th. 1. 21. 1 is contrasted specifically with ποιητής (“poet”) and thus means simply “prose-author”, as in Aristotle, even if the reference is certainly to prose-authors who write about what we today would call historical or semi-historical topics.

λογοδαίδαλος at Pl. *Phdr.* 266 e is an adjective rather than a noun and thus means not “skillful constructor of speeches” but ~ “skilled at making speeches elaborate” or “skilled at verbal ornamentation”.

λογόδειπνον at Ath. 1. 1 b (a characterization of the work as a whole) is probably not just a “*literary banquet*”, i.e. a banquet at which literature

²⁰ An example of translation via transliteration, which is not translation at all.

is a central topic, but has the figurative sense “a banquet of words”, i.e. a sort of banquet in which the reader is offered an enormous assortment of philological dainties rather than actual food and drink (something about which Larensius’ guests in fact complain occasionally, when too much conversation interrupts the dinner-service).

At Poll. 2. 125, only B has the otherwise unattested **λογοδιδάσκαλος**, which was nonetheless printed by Bekker and accepted in LSJ (followed by the *Dictionary*). All other manuscripts have **λογοδαίδαλος**, which is found in Plato (see above) and is thus certainly correct, and which is printed by Bethe. **λογοδιδάσκαλος** is accordingly a ghost word, and the lemma should be struck.

λογοθεσία in the sense “*examination of accounts*” is cited from Justinian’s *Lawcode* (6th century CE), but is already well-attested in papyri four centuries earlier (e.g. *BGU* IV 1019. 7–8). The same is true of the cognate noun **λογοθέτης** (e.g. *BGU* I 77. 10).

λογοθέσιος is glossed “*narrator*” in a list of occupations at Palch. *CCA* 1. 95. 26 διδασκάλου ἢ νομικείου ἢ τραπεζίτου ἢ λογοθεσίου (“a teacher or a lawyer or a banker or a *logothēsios*”), but the context makes clear that it means “accountant” (thus LSJ s.v.) *vel sim*. The word is lemmatized as an adjective (**λογοθέσιος** -ον) but glossed as a noun (as in LSJ s.v.), with τὸ λογοθέσιον (duplicating the immediately preceding lemma) then described as a substantive use of the same word.

Herodotus – the earliest author in whom the word is preserved – uses **λογοποιός** four times, once of Aesop (2. 134. 3; glossed “*writer of fables*”) and three times of Hecataeus (2. 143. 1; 5. 36. 2, 125. 1; glossed “*writer of history, historian*”), about whose abilities he has no very high opinion. The word ought accordingly to be translated ~ “*story-teller, fabulist*” at every point; cf. “*peddler of false news, liar*” at D. 24. 14; Thphr. *Char.* 8. 1.

λογοπράκτωρ (“auditor” or “accountant”) is widely attested in papyri (e.g. *POxy.* LXI 4123. 3–4; early 4th c. CE) but is ignored, as is the cognate verb **λογοπραγέω** in the sense “audit” (citations in Trapp s.v.).

S.v. **λόγος**, at Luc. *Alex.* 10 the omission of the main verb from the citation of the text has caused the translation to be garbled: read διαφοιτῆσαι ... τὸν λόγον τοῦτον εἰς πᾶσαν τὴν Βιθυνίαν ... ἐποίησαν, “they caused this story to spread throughout all of Bithynia” (not “to

spread the news throughout Bithynia”). NT *Matthew* 8:16 ἐξέβαλεν τὰ πνεύματα λόγῳ (“he expelled the spirits with a *logos*”, not “his word”; of Jesus healing demoniacs) is not an example of λόγος in the sense “revealed word” but simply means “with a verbal command”, i.e. Jesus told the spirits to leave and they did. Hdt. 1. 21. 1 προπετυσμένος πάντα λόγον does not mean “the whole matter being known beforehand” but “having inquired into the entire matter ahead of time”. Mac. *Apoc.* 4 τῆς λειτουργίας τὸν λόγον πληρώσασα does not mean “once the liturgical function had been brought to completion” but “after it fulfilled the liturgical function”. Hdt. 3. 120. 3 ἐν ἀνδρῶν λόγῳ (εἶναι) does not mean “to be considered male name of value” (*sic*) but “to be a man of value”.²¹ Hdt. 3. 45. 3 οὐδὲ λόγος αἰρέει ... τοῦτον ... ἐσσωθῆναι means not “it is not even logical to think that he had been defeated” but ~ “it is illogical that he was defeated”. Alciph. 1. 13. 2 λόγου θᾶπτον means not “quicker than thought” but “quicker than a word”, i.e. “no sooner said than done” (thus Benner–Fobes); Chariton (e.g. 7. 4. 9) and Heliodorus (e.g. 9. 3. 3) both use the phrase repeatedly, suggesting that it was taught as good Greek style in the Roman period. Pl. *Phd.* 62 b means not “perhaps it may have some foundation” but “perhaps it has some foundation”. Ar. *Nu.* 1042 αἰρούμενον τοὺς ἥττονας λόγους ... νικᾶν means not “to get the better despite choosing the weakest arguments” (*sic*) but “to win one’s case despite choosing the weaker arguments”. Hdt. 3. 36. 5 κατακρύπτουσι τὸν Κροῖσον ἐπὶ τῷδε τῷ λόγῳ ὥστε means not “hiding Croesus with the intention that” but “they conceal Croesus with the following intention, that”. E. *Ba.* 940 παρὰ λόγον means not “against all (your) belief” (*sic*) but “contrary to expectation”. Hdt. 8. 6. 2 τῷ ἐκείνων λόγῳ means not “according to their project” but “by their calculation”.²²

To be continued.

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²¹ This strange error and others like it elsewhere in the *Dictionary* appear to be the product of a clumsily executed universal search-and-replace (presumably in connection with personal names that were first glossed “a man” and then altered to the more appropriate “male name”).

²² In the translation of Pi. *O.* 7. 68, read “occurred” for “ocurred”. “Λ. Logos, an eon Ir. Haer. 1.1.1” is garbled. At Hdt. 8. 102. 3, read not πάθη but πάθη.

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Part III. Two generations ago, Robert Renehan published a series of articles expanding, refining, and correcting entries in the 9th edition of the monumental Liddell–Scott–Jones *Greek-English Lexicon* (1940) as supplemented by Barber and his fellow editors (1968). These notes on the letter *lambda* in the new *Brill Dictionary of Ancient Greek* are offered in a similar spirit.

Часть III. Полвека тому назад Роберт Ренеган опубликовал ряд дополнений, уточнений и поправок к девятому изданию монументального словаря Liddell–Scott–Jones, *Greek-English Lexicon* (1940), дополненного группой издателей во главе с Барбером (1968). Настоящие заметки к леммам на букву *лямбда* призваны сыграть аналогичную роль по отношению к новому *Brill Dictionary of Ancient Greek*.

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