In this article I shall discuss John Chadwick’s book entitled *Lexicographica Graeca* (Oxford 1996). My aim is to try to clarify some of the problems which are mentioned in this volume.

On p. 15 Chadwick quotes Hesiod, *Op.* 524-5 where an octopus is described:

> ήματι χειμερίω ὅτ' ἀνόστεος ὄν πόδα τένδει ἐν τ' ἀπύρω οἰκώ καὶ ήθεσι λευγαλέοισιν.

According to ancient sources, the octopus is said to “gnaw” (τένδει) its foot (ὅν πόδα) in its undersea lair. Recently, however, E. Campanile has suggested that the verb τένδει means “stretches”, and that ἀνόστεος (“the boneless one”) refers to the “membrum virile”. I would like to point out that Campanile’s interpretation of this passage is completely unconvincing. Campanile failed to note that the phrase ὄν πόδα τένδει alludes to *Iliad* 6.202: ὄν θυμόν κατέδων (“eating his heart”). Consequently there is no reason why we should doubt the evidence of the ancient sources, according to which τένδει means “gnaw”. Moreover, we have no ancient evidence that ἀνόστεος means “membrum virile”.

On p. 36 C. discusses Aristophanes, *Eq.* 1373-4:

> σοῦ ἀγοράσει γ' ἀγένειος οὐδεὶς ἐν ἀγορᾶ.
> - ποῦ δήται Κλεισθένης ἀγοράσεῖ καὶ Στράτων;

According to LSJ, *(s.v. ἀγοράζω, 3)* line 1373 means “nor shall any boy lounge in the ἀγορᾶ”. C. rejects this interpretation of the verb ἀγοράζω. He argues that if ἀγοράσει means “spend time in the ἀγορᾶ”, then it is not necessary to add the words ἐν ἀγορᾷ. It should be noted, however, that we are faced here with an...
example of the repetition of the same Wortstamm. In other words, the poet has purposely employed the verb ἀγοράζω together with the noun ἀγορά. Moreover, according to ancient sources, ἀγοράζω means ἐν ἀγορᾷ διατρίβειν (i.e. “haunt the ἀγορά”).

On p. 51 C. discusses Nicander, Ther. 133:

ἐπεὶ διὰ μὴτρός ἀραίην
gαστερ’ ἀναβρώσαντες ἀμήτορες ἐξεγένοντο.

In this passage young vipers are said to gnaw through their mother’s belly. C. suggests that we should translate ἀραίην as “flabby”. C. fails to note that, according to the scholia on this passage, the adjective ἀραίην means λεπτήν (i.e. “thin, slender”): cf. LSJ v. ἀραιός (1).

On p. 50 C. mentions H.Merc. 349 where the epithet ἀραίησι is used to describe the traces made by a person on stilts. The words ἀραίησι δρυσί mean “on slender oaks”.

At p. 49 C. discusses Odyssey 10.90 where the entrance to a harbour is said to be ἀραιά, i.e. “narrow”. Cf. Hesychius, s.v. ἀραιάι: ἐπὶ δὲ τοῦ λεπτοῦ καὶ στενοῦ, ἁραίη δ’ εἰσοδός (δέ) ἐστιν (Od. 10.90).

On p. 50 C. comments on Hesiod, Op. 809:

tετράδι δ’ ἄρχεσθαι νῆας πήγνυσθαι ἁραίας.

C. is puzzled by the meaning of the adjective ἁραίας. I would like to point out that, according to ancient sources, ἁραίας means here κούφας, ἔλαφρας (i.e. “light”).

On p. 53 C. discusses Theocritus, Idyll 13, line 58 ff. In this passage Hylas’ voice is said to be ἁραία. C. notes that ἁραία is usually translated as

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3 For similar cases of the repetition of the same Wortstamm, cf. Myrtia 15, 2000, p. 56.
4 Cf. Thes.Gr.Ling., s.v. ἀγοράζω.
6 The scholia comment as follows: ἀπὸ ξύλων ἀνίκμων δῆλοντι καὶ οὗ πυκνῶν ἀπὸ φύσεως.
“faint”. This interpretation does not satisfy C. who argues that the adjective ἀραιός means “sounding at intervals”, i.e. “with a gap in time between each reply”. It should be noted, however, that Hesychius glosses ἀραιός as ἄσθενής (i.e. “weak”). Moreover, Hesychius is known to have preserved many words, or meanings, which are attested in Hellenistic poetry. It should by now be clear to the reader that the adjective ἀραιός was employed in many different meanings: cf. LSJ s.v.

On p. 56 C. discusses Theocritus, Idyll 10, line 48 f.:

σῖτον ἀλοίωντας φεύγειν τὸ μεσαμβρινὸν ὑπνοῦ.
ἐκ καλάμας ἄχυρον τελέθει τημόσδε μάλιστα.

C. notes that commentators and lexicographers have been puzzled by these lines. I would like to point out that perfect sense can be restored to this passage if we translate as follows: “When you thresh the corn, shun sleep at midday. At that time especially there is chaff (ἄχυρον) because of the straw (ἐκ καλάμας)”. Cf. also Hesychius s.v. ἄχυρον, ὃς δ' ἀνεμος ἄχυας φορέθ (Iliad 5.499). Cf. moreover LSJ s.v. ἐκ III, 6.

On p. 79 C. discusses Iliad 6.168 f.:

πέμπε δὲ μιν Λυκίηνδε, πόρεν δ’ ὄ γε σήματα λυγρά,
γράψας ἐν πίνακι πτυκτῶ θυμοφθόρα πολλά.

C. argues that this passage refers to writing. I would like to add that, according to ancient sources, σήματα means “written characters”: cf. Ebeling, Lex. Hom., s.v.

On p. 144 C. discusses the verb πατάσσω. He notes that according to LSJ this verb is used both transitively and intransitively. I would like to point out that verbs were commonly used in both a transitive and an intransitive sense: cf. Habis 27, 1996, p. 240.

On p. 212 C. discusses Sophocles, Ant. 108:

ἄκτις ἀελίου ...
...
δξυτέρῳ
κινήσασα χαλινῷ.

C. notes that, according to LSJ, δξυτέρῳ means “swift”. I would like to suggest that Sophocles has made use of adjectival enallage. Thus the adjective δξυτέρῳ

7 Cf. my New Essays in Hellenistic Poetry, Amsterdam, 1985, p. 86.
refers to the swift flight of the horses: cf. LSJ s.v. ὄξυς, IV, quoting Hdt. 5.9 ὀξυτάτους ἵππους. For other cases of adjectival enallage in Greek tragedy, cf. Myrtea 15, 2000, p. 56.

On p. 214 C. quotes Iliad 11.272:

όξις ὀξεῖ' ὀδυναὶ δύνον μένος Ἄτρεϊδαο

I would like to point out that in line 272 we are faced with the rare elision of -ατι in an adjective: cf. my article entitled “Notes on Hesiod, Callimachus and Homer” (ΑΘΗΝΑ, forthcoming).

On p. 265 C. states that, according to LSJ, Aristophanes restricted the adjective τάλας to two terminations. I would like to add that Homer also restricted adjectives to two terminations

On p. 299 C. discusses Oppian, Hal. 2.412:

καὶ ρ’ ὃ μὲν οἰνοβαρῆς ἐρπεῖ πάρος ὕγρον ἀείδων, οὗ μάλα νηφαλίον κλάζων μέλος.

C. notes that, according to LSJ, ὕγρον means “moist with wine, tipsy”. I would like to point out that the adjective ὕγρος has been used in a metaphorical sense. Similarly the adjective διάβροχος was used metaphorically to mean “drunken”. Cf. LSJ s.v. διάβροχος (2): “soaked, sodden ... metaphor., ἔρωτε, μέθη δ.”. Cf. moreover LSJ s.v. βρέχω: “of hard drinkers, μέθη βρεχθείς E., El. 326; βεβρεγμένος tipsy, Eub. 126”.

On p. 304 C. quotes h.Cer. 386:

ἡίξ ἥτε μαῖνας δρός κάτα δάσκιον ὕλης

Textual alteration is not necessary in this passage. The critics have failed to note that we are faced here with the employment of the poetic plural. The mountain is said to be shaded by a wood (ὕλης). For similar cases of the poetic plural, cf. my Studies in the Poetry of Nicander, Amsterdam, 1987, p. 8.

Conclusion. I hope that I have made it clear to the reader that ancient lexicographical evidence can help us to solve many problems in Greek texts.

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