

NOTES ON GREEK LEXICOGRAPHY

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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:

ἦματι χειμερίῳ ὅτ' ἀνόστεος ὄν πόδα τένδει
ἔν τ' ἀπύρῳ οἴκῳ καὶ ἦθεσι λευγαλέοισιν·

According to ancient sources, the octopus is said to “gnaw” (τένδει) its foot (ὄν 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* 6.202¹: ὄν θυμὸν κατέδων (“eating his heart”). Consequently there is no reason why we should doubt the evidence of the ancient sources, according to which τένδει² means “gnaw”. Moreover, we have no ancient evidence that ἀνόστεος means “*membrum virile*”.

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

οὐδ' ἀγοράσει γ' ἀγένειος οὐδεὶς ἐν ἀγορᾷ.
- ποῦ δῆτα Κλεισθένης ἀγοράσει καὶ Στράτων;

According to LSJ, (s.v. ἀγοράζω, 3) line 1373 means “nor shall any boy lounge in the ἀγορά”. C. rejects this interpretation of the verb ἀγοράζω. He argues that if ἀγοράσει means “spend time in the ἀγορά”, then it is not necessary to add the words ἐν ἀγορᾷ. It should be noted, however, that we are faced here with an

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¹ For other cases where Hesiod alludes to Homer, cf. *MPhL* vol. IX, p. 38 ff.

² Cf. *Theo.Gr.Ling.*, s.v. τένδω. The verb τένδειν is glossed ἐσθιειν, περιέδειν.

example of the repetition of the same *Wortstamm*³. In other words, the poet has purposely employed the verb ἀγοράζω together with the noun ἀγορά. Moreover, according to ancient sources, ἀγοράζω⁴ means ἐν ἀγορᾷ διατρίβειν (i.e. “haunt the ἀγορά”).

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

ἐπεὶ διὰ μητρὸς ἀραιήν
γαστέρ’ ἀναβρώσαντες ἀμήτορες ἐξεγένοντο.

In this passage young vipers are said to gnaw through their mother’s belly. C. suggests that we should translate ἀραιήν as “flabby”. C. fails to note that, according to the *scholia*⁵ on this passage, the adjective ἀραιήν means λεπτήν (i.e. “thin, slender”): cf. LSJ s.v. ἀραιός (1).

On p. 49 C. discusses *Iliad* 16.161 where wolves are said to lap the water with their tongues (γλώσσησιν ἀραιῆσι). Here too the *scholia* state that the adjective ἀραιῆσι means “slender” (λεπταῖς).

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

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

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

τετράδι δ’ ἄρχεσθαι νῆας πηγνυσθαι ἀραιάς.

C. is puzzled by the meaning of the adjective ἀραιάς. I would like to point out that, according to ancient sources, ἀραιάς⁶ means here κούφας, ἐλαφράς (i.e. “light”).

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

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.

⁵ For the work of glossographers, cf. R. Pfeiffer, *History of Classical Scholarship*, Oxford, 1971, p. 140. Pfeiffer noted that τοῖος at *Iliad* 7.231 is glossed as ἀγαθός: cf. *Flor.Ilib.* 8, 1997, p. 739.

⁶ The *scholia* comment as follows: ἀπὸ ξύλων ἀνίκμων δηλονότι καὶ οὐ πυκνῶν ἀπὸ φύσεως.

“faint”. This interpretation does not satisfy C. who argues that the adjective ἀραιά means “sounding at intervals”, *i.e.* “with a gap in time between each reply”. It should be noted, however, that Hesychius glosses ἀραιός as ἀσθενής (*i.e.* “weak”). Moreover, Hesychius⁷ 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 ἀλοιῶντας φεύγειν τὸ μεσαμβρινὸν ὕπνον.
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.* ἄχνη. τὸ ἄχυρον, ὡς δ’ ἀνεμος ἄχνας φορέη (*Iliad* 5.499). *Cf.* moreover LSJ *s.v.* ἐκ III, 6.

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

πέμπε δέ μιν Λυκίηνδε, πόρεν δ’ ὅ 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:

ἀκτὶς ἀελίου ...
... ὄξυτέρῳ
κινήσασα χαλινῶ.

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

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 ὄξυτάτους ἵππους. For other cases of adjectival *enallage* in Greek tragedy, cf. *Myrtia* 15, 2000, p. 56.

On p. 214 C. quotes *Iliad* 11.272:

ὦς ὄξει ὄδυναὶ δῦνον μένος Ἄτρεΐδαο

I would like to point out that in line 272 we are faced with the rare elision of -αι in an adjective: cf. my article entitled “Notes on Hesiod, Callimachus and Homer” (AΘHNA, 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 terminations⁸.

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

καὶ ῥ' ὁ μὲν οἰνοβαρῆς ἔρπει πάρος ὑγρὸν αἰίδων,
οὐ μάλα νηφάλιον κλάζων μέλος.

C. notes that, according to LSJ, ὑγρὸν means “moist with wine, tipsy”. I would like to point out that the adjective ὑγρός 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 ... metaph., ἔρωτι, 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:

ἦϊξ ἦϋτε μαινὰς ὄρος κᾶτα 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.

⁸ Cf. S. Matthaios, *Untersuchungen zur Grammatik Aristarchs*, Göttingen, 1999, p. 276.