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PHILOLOGICAL NOTES ON THE LETTER
LAMBDA IN A NEW GREEK-ENGLISH
DICTIONARY*

I. ΛΑΒΑΡΓΥΡΟΣ – ΛΑΣΘΗ

Comprehensive new lexica of the ancient Greek language rarely appear. This is a consequence of the enormous scale of such projects, on the one hand, and of the extraordinary breadth of learning and intellectual competence required to produce one, on the other. Because expectations are rightly so high – standard lexica must be as wide-ranging, precise, and accurate as possible, since almost all the rest of our work as classicists depends upon them – enormous amounts of secondary effort must also be invested in ensuring that every reference and cross-reference is accurate, that every gloss of a word is true to the original context in which it occurs, that definitions are clear and unambiguous, that translations are clear and idiomatic but also as faithful as possible to the original, and the like. Philological work of this type is in one sense never complete, but goes on constantly across linguistic, political, and cultural boundaries, with new material added to the corpus and new understandings developed of what we already have. But lexica are significant points of inflexion in this process, and their enormous authority and influence depend on the care with which they are constructed, reviewed, and used.

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).¹ In his Foreword to

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¹ Renehan 1968; 1969; 1970; 1971; 1972a; 1972b. These articles were subsequently collected and combined with further, similar contributions in Renehan 1975 (slightly less than three full pages devoted to words beginning with *lambda*). See

the latter work, Renehan acknowledges his enormous respect for LSJ and the manner in which it was produced.² He nonetheless scrutinizes its entries carefully, the implicit thesis being that high-quality intellectual work can not only stand up to such examination, but is strengthened by it, and that the good of the common enterprise requires that weaknesses be identified and corrected. In the end, the general quality of the *Lexicon* is apparent in how seldom Renehan catches outright errors, most of his notes being concerned with adding attestations of words or identifying overlooked senses of them.³ The following notes on the letter *lambda* in the new *Brill Dictionary of Ancient Greek* (Leiden–Boston 2015), edited by Franco Montanari and translated into English from the 3rd edition of the Italian version (2013) by a team of scholars associated with Harvard’s Center for Hellenic Studies and led by Gregory Nagy, Leonard Muellner, Madeleine Goh and Chad Schroeder, are offered in a similar spirit.⁴

also Renehan 1982. A Revised Supplement by P. G. W. Glare and A. A. Thompson was added to the 9th edition of LSJ in 1996; I refer to it in what follows simply as “LSJ Supplement”. The new *Dictionary* seems to take little or no account of the nine pages of the LSJ Supplement devoted to *lambda*, not only ignoring numerous corrections, supplemental citations, and the like, but also omitting from the first two pages alone the following additional lemmata: λαβέλλιον, λάβριχος, λάγγουρος, λαγκίον, λαγυνάριος, λάη, λάθησις, λαΐδας, λαϊνουργός, λαΐω, λακάνιον, λάκες, λάκησις, λακίνιον, λάκκος (B), λακχάινος, λαλαθάνατος, λαλαχός, λαλοῦ, Λαμιώδης, λαμπηροῦχος, λαμυρόω, λαμψανώδης, λανάριος, λάξιον, Λαοδικέων, λαοκρίσιον, Λάπατος, Λαπηθιασταί, λαργιτωνάλια, λαργιτίων, λαργιτιωναλικός, Λασαῖος, λατίδιον.

² “The present collection has arisen, in good part, from a desire to refine my own knowledge of the diction appropriate to each several genre, rather than from a love of lexicography for its own sake. ... And lest there be any misunderstanding, let me state it plainly. *LSJ*, the product of generations of scholarly cooperation and selfless labor, is the most useful aid to Classical Greek lexicography ever published. Were anyone to think that these supplements are offered in a spirit of disrespect for that fine work, no one would be more unhappy than I” (Renehan 1968, 8).

³ Lexica are products of human hands and human minds, and thus inevitably include both errors and misjudgments. How many of the former in particular ought to be regarded as acceptable in e.g. every ten printed pages in a work of such general intellectual significance, is an interesting question. The obvious – if numerically not very precise – answer would seem to be “very few”.

⁴ I have restricted myself to *lambda* because this makes the number of entries, and thus the number of pages in the *Dictionary* (63 out of 2431, approximately 4%), to be covered manageable. There is no reason to think that similar examination of other portions of the work would produce a notably different type or quantity of comments. The appearance of the new *Cambridge Greek Lexicon* allows for an interesting triangulation of perspectives; one hopes that reviewers both inside the

S.v. **λαβάργυρος**, Timo Phliasius is cited – following LSJ s.v. – by the out-dated Wachsmuth number,⁵ rather than as *SH* 792. The word is defined as a noun (“*person who receives or takes money*”) but is in fact an adjective (thus LSJ s.v. “*taking money*”).

λάβαρρον/λάβουρον/λάουρον/λάβωρον (glossed “*banner, standard, insignia*”) is merely a Hellenized form of Latin *labarum* – hence the variant spellings – and is expressly identified as such at e.g. Eus. *VC pref.* 1. 31 ὅπερ νῦν οἱ Ῥωμαῖοι λάβαρον καλοῦσιν (“which the Romans today refer to as a *labaron*”). Cf. below on **λαβρᾶτον/λαυρᾶτον**.

Λάβδαλον at Th. 6. 97. 5 etc. is not a “*fortress at Syracuse*” but an elevated spot near Syracuse upon which the Athenians constructed a fort (φρουρίον ἐπὶ τῷ Λαβδάλῳ ὠκοδόμησαν).

The **λαβή** of the φορμοραφίς (“needle for stitching rush-mats”) referenced at Aen. Tact. 18. 10 is not the needle’s “*eye*”, as the text of the *Poliorcetica* itself (ἡ δὲ λαβὴ ἦν κοίλη ὡσπερ στυρακίον, “the *labē* was hollow, like the butt-end piece of a spear”) makes clear. Instead, the λαβή is the part of the needle that is “taken” by a wooden extension (reducing the amount of metal needed to produce the tool), and the extension presumably contained the eye. As a second meaning, the word is glossed “*hold, grip* in boxing, in wrestling”; delete “in boxing”. The translation of Plu. *Thes.* 5. 4 τὰ γένεια ..., ὡς λαβὴν ταύτην ἐν ταῖς μάχαις οὔσαν προχειροτάτην as “(he thought) that beard offered a very easy hold in battle” (*sic*) is garbled; read “(he ordered his generals to shave the Macedonians’) beards, since this was the most convenient thing to grab hold of in battle”. Pl. *Phdr.* 236 c εἰς τὰς ὁμοίας λαβὰς ἐλήλυθας does not mean “you have come to offer me a similar (foot)hold” but “you have

Press and out will see it as their responsibility to give its entries a similarly close reading. In what follows, bold-face lemmata appear in the *Dictionary*; omission of bold-face signals that the word is not glossed there but ought perhaps to have been. Italicized glosses within quotation marks represent the *Dictionary*’s definition of words (bold-face in the original), as opposed to its comments, clarifications, and the like (italicized in the original). I use LSJ’s abbreviations for authors and works throughout. Occasional references to standard commentaries, etymological handbooks and the like are treated as self-explanatory. References to minor typographical errors and the like in the *Dictionary* are mostly confined to footnotes.

⁵ Omitted – rightly – at p. liv from the list of editions supposedly cited, where *SH* and Diels, *Poetarum Philosophorum Fragmenta* (1901), in which this is fr. 11, are both referenced.

come to equal handholds”, i.e. “you have put yourself as much under my power (*sc.* in our verbal wrestling bout), as I am under yours”. At LXX *Numbers* 4:9 (etc.), λαβίδες – part of the apparatus surrounding sacred lampstands associated with the Ark of the Covenant within the Tabernacle – renders the Hebrew לְחָרְטִים, which comes from a root that means “take” (i.e. ~ λαμβάνω). Although translators sometimes render the word “candle snuffers”, there is no obvious reason to do so, and the etymology makes clear that it refers to tongs of some sort, perhaps for holding coals to light wicks, as certainly at LXX *Isaiah* 6:6 καὶ ἐν τῇ χειρὶ εἶχεν ἄνθρακα, ὃν τῇ λαβίδι ἔλαβεν ἀπὸ τοῦ θυσιαστηρίου (“and in his hand he held a coal, which he took from the altar with a set of tongs”, Hebrew לְחָרְטִים לְחָרְטִים). This is the same word that appears in the section heading ἐπτὰ λύχνοι, λαβίδες, ἐπαρυστρίδες (“Seven lamps, *labides*, oil-pouring vessels”; from another discussion of the Tabernacle) at Cosmas Indicopleustes, *Topographia Christiana*⁶ 5.33; the nonsensical λάβρες (not a v.l. but the manuscript reading, corrected by Montfaucon, *PG* 88 col. 209) ought not to have been lemmatized.

At *Mir. Georg.* p. 69. 14 Aufhauser, communion is offered by means of a λαβίς. While the object in question may in fact be a liturgical “spoon”, the term used for it reflects the history of the Mass, in which “tongs” were long used by the priest to offer the communicant the wafer representing the body of Christ.

The text of Pratin. *PMG* 712 b 2–3 = *TrGF* 4 F 6. 6–7 – cited as fr. “5b.2”, from the 19th-century Bergk edition of the lyric poets, following LSJ s.v. – is insecure, with both Page and Snell printing πᾶσιν ἀοιδολαβράκταις (“for all those who are greedy for song”) in verse 2 = 6. Even if Bergk’s ἀοιδὰ λαβράκταις is adopted instead, as in the *Dictionary*, however, the words cannot be taken together and translated “boastful song”.⁷

λαβράκιον and λάβραξ are both glossed “(sea) bass”. The former is formally a diminutive of the latter, but since λαβράκιον appears in appreciative culinary contexts where the fish seems to be of larger than average size (Amphis fr. 35. 2–3 λαβρακίου / τεμάχια, “*labrakion* steaks”;

⁶ A work that combines deep learning with enormous and deliberate ignorance, advocating vigorously in favor of the theory of a flat earth against what the author is well aware was the established general belief in his time that it is a sphere.

⁷ LSJ Supplement calls for deletion of the lemma.

Antiph. fr. 221. 2–3 (A.) τὸ δὲ λαβράκιον; / (B.) ὀπτᾶν ὄλον, “(A.) The *labrakion*? (B.) Roast it whole”), it is most likely hypocoristic (“a nice little sea bass”).

λαβρᾶτον/λαυρᾶτον (glossed “*standard, insignia decorated with laurel*”) is a Hellenized form of Latin *laureatum* (“object decked with laurel, *laurus*”), hence the variation in the spelling. Cf. above on **λάβραρον/λάβουρον/λάουρον/λάβωρον**.

At both Muson. fr. 18b (p. 100. 3 Hense; of lions and pigs) and Ath. 7. 310 f (= Arist. fr. 218 Gigon; of a sea bass), **λαβρότης** (glossed “*avidity, intemperance*”) means specifically “greed” in reference to the voracious consumption of food.

The claim that a **λαβρώνιος** (a drinking vessel of some sort) is “of Persian origin” appears to represent a misunderstanding of Ath. 11. 783 f βατιάκιον, λαβρώνιος, τραγέλαφος, πρίστις: ποτηρίων ὀνόματα. Περσικὴ δὲ φιάλη ἢ βατιάκη (“*batiakion, labrónios, tragelaphos, pristin*: names of cups. The *batiakê* is a Persian libation bowl”); from the *Epitome* and seemingly in origin a gloss on Diph. fr. 81. 1).

Erot. fr. 35 – cited but otherwise ignored – referring to **λαγανίζει** at Hp. *Morb. Sacr.* 13. 12, takes the word to mean χρωματίζει: λάγανον γὰρ εἶδος πλακοῦντος (“gives color to; because a *laganon* is a type of cake”, and specifically one that was fried in oil, meaning that it turned brown as it cooked; cf. s.v. below). The correct reading is γαληνίζει (hence the comment “uncertain significance, perhaps *to have calm winds*”), and the lemma should be struck.

Perhaps a **λάγανον** – some sort of fry-bread (e.g. Matro *SH* 538. 3 = fr. 5. 3 Olson–Sens⁸), mistransliterated *lagana* – was made of honey, as well as of flour and oil, as the *Dictionary* asserts. But there appears to be no ancient evidence to that effect; cf. LSJ s.v. “*a thin broad cake, of meal and oil*”, following the ancient authorities (e.g. Hsch. λ 36). The diminutive **λαγάκιον** (glossed “*small cake*”) at Ath. 14. 648 a (quoting Chrysippus of Tyana’s *Art of Baking*) is actually a sheet of fruit-nut-honey paste used to produce a Cretan cake called a γάστρις.

⁸ Unhelpfully cited as fr. 4 (= the old Brandt number).

Antiph. fr. 39 offers not future tense λαγγάσει but present tense λαγγάζει (glossed “relax, grow lazy”). Antiatt. λ 4 (which preserves the fragment) comments ἀντὶ τοῦ ἐνδίδωσιν (“in place of ‘relents’”). For the future, cf. A. fr. 112 λογγάσω (seemingly the same verb; no cross reference).

Trapp in the *Lexikon zur byzantinischen Gräzität* s.v. assembles a number of examples of λαγγάζ in Medieval texts that suffice to show that the word is not a “measure of length”, but means “bay” or perhaps “bank (overlooking a body of water), shore”, including at Johannes Moschus, *Pratum Spirituale* 158 ἀπ’ αὐτῶν σημείοις ἕξ, περὶ τὸ χεῖλος τῆς θαλάσσης, ὡς ἐπὶ λαγγάδα (“six miles away from them, around the edge of the Dead Sea, as if on a *laggas*”; the location of a monastic community’s garden).

The *scholia* to Lyc. 1333 – fancifully or not – identify the Λάγμος (described as a “river of Pontus”), along with the Ἔρις and the Τήλαμος,⁹ as rivers in Scythia (ὀνόματα ποταμῶν Σκυθίας), i.e. in the vast stretch of territory that lay north and northeast of the Black Sea. When the Amazons leave there, they accordingly cross the Istrus (i.e. the Danube), moving from what is today Romania into Bulgaria in order to invade Greece and avenge the theft of Hippolyte’s belt (Lyc. 1336–1338). Pontus, by contrast, is what is today roughly the eastern half of Turkey’s Black Sea coast (*sc.* on the southern shore of the Black Sea) and was not Scythian territory. The *Dictionary*’s note seems to reflect *inter alia* confusion resulting from the fact that Greek Πόντος can also be used to mean the Black Sea.

Aristotle uses λαγνεία to refer in a seemingly neutral fashion to sexual intercourse at *HA* 575 a 21 in reference to bulls. When he says a few lines earlier ἥκιστα δὲ τῶν ἀρρένων λάγνον ἐστὶ βοῦς (“the bull is the least *lagnos* of male animals”), therefore, he apparently uses the adjective to mean not “lewd, dissolute” (as if the animal’s degree of moral culpitude was in question), but simply “motivated to have intercourse”. Cf. the similarly non-judgmental *HA* 575 b 30–31 (both mares and stallions are extremely λάγνοι), 579 a 6 (deer are λάγνοι).

⁹ The Ἔρις is omitted in this sense. The Τήλαμος is described as a “river in the Pontus (perhaps = Tanais)”, i.e. the Don, which exits into the Sea of Azov from the north.

S.v. **λαγχάνω**, *Od.* 5. 311 κ' ἔλαχον κτερέων describes an unreal situation (hence the presence of the modal particle) and thus means not “I shall have obtained funeral honors” but “I would have obtained funeral honors”. *D.* 30. 34 ἤδη τούτῳ ταυτησί τῆς δίκης εἰληγμένης means not “once this man had already been brought to trial” but “when the present suit” – i.e. the one being tried at the moment – “had already been accepted (*sc.* by the relevant magistrate) against this man”. At *D.* 23. 76 τούτοις ἐνταῦθα λαγχάνεται, the reference is to suits brought before the Prytaneion court against inanimate objects that are responsible for a human being’s death, and the text thus means not “the charges are brought against these men” but “he” – i.e. the person pursuing the matter – “institutes proceedings against these objects”.

Individuals who could afford to do so hunted hares in an organized fashion with dogs, nets, and a minimum two-man team to handle the different ends of the operation (e.g. *X. Cyn.* 6). **λαγωβολία** (glossed “*hunt for hares*”; better “hare-hunting”, as in LSJ Supplement) seems to be a much less organized, fundamentally rustic practice, carried out with a boomerang-like stick – the **λαγωβόλον**, glossed “*club for striking hares*” and “*shepherd’s staff*”, with reference in the latter case to *Theoc.* 4. 49, where a throwing stick is clearly in question¹⁰ – by herdsmen who unexpectedly came upon an animal and tried to kill it. Cf. *Theoc. ep.* 2. 3 (a **λαγωβόλον** dedicated to Pan by a cowherd); *D. H.* 14. 4. 4 οἷα φέρουσι βουκόλοι καὶ νομεῖς ..., οἱ δὲ λαγωβόλα καλοῦντες (“the sort of objects that cowherds and shepherds carry ..., which some refer to as *lagóbola*”). At *Leon. AP* 6. 296. 2 (a fowler’s dedication of the tools of his trade to Hermes), the word seems to be used in the form **λαγωοβόλον** for the same object used for hunting birds.

λαγώδιον (formally a diminutive of **λαγώς**) at *Ar. Ach.* 520 is glossed “*leveret*” (i.e. “baby hare”). But this is a list of market-goods being absurdly denounced as contraband imported from enemy territory, and the sense is thus more likely “a simple little *λαγώς*”.¹¹

¹⁰ αἴθ' ἤς μοι ροικόν τι λαγωβόλον, ὥς τυ πάταξα (“If only I had a crooked *lagóbolos*, so I could strike you with it!”). The “crooked club made of wild-olive wood” (ροικάν ... ἀγριελαίω / ... κορόναν) that Lycidas is carrying at *Theoc.* 7. 18–19 is also a throwing stick (hence its shape), even if it comes to stand in at the end of the poem for the rhapsode’s staff offered to Hesiod by the Muses.

¹¹ See Petersen 1910, 237.

λαγῶος (glossed “*pertaining to hares*”) is cited at Ar. *Ach.* 1006 as if the word were somehow used differently from τὰ λαγῶα – glossed “*flesh of hares*”, which would be λαγῶον κρέας, what is said actually being “*chunks of hare-meat*” – at e.g. Ar. *Eq.* 1193. The expression is identical in both cases. So too with Plu. *Mor.* 138 f θριξὶ λαγῶαις (“*hare fur*”), which would better have been cited alongside Hp. *Mul.* 84 λαγωῆσι θριξί.

λαγωφόνος is lemmatized as an adjective but glossed as a noun (“*hare-killer*” rather than “*hare-killing*”), as are **λαθροδάκνος** (glossed “*one who bites in secret*” rather than “*secretly biting*”), **λαθροκακοῦργος** (glossed “*hidden malefactor*” rather than “*one doing evil secretly*”), and **λαθροφάγος** (glossed “*one who eats or is gluttonous secretly*” rather than “*secretly gluttonous*”). **λαθροφονευτής**, on the other hand, is rightly treated as a noun but glossed as an adjective (“*secretly murderous*”).

The point of Posidipp. Com. fr. 28. 9 is that a mercenary commander who looks like Briareus (i.e. a fearsome monster) may turn out to be a λαγῶς (normally “*hare*”, but here glossed “*rabbit*”) when the fighting starts. Rabbits create burrows, in which they seek shelter when danger threatens, whereas hares have nests and therefore cower and run – hence the constant references in Greek literature to hunting them with dogs (already at *Il.* 10. 360–362).¹² The latter is the standard characterization of the coward (e.g. Macho 241–243) and must be the animal in question in Posidippus, as well as at D. 18. 263 λαγῶ βίον ἔζης δεδιῶς καὶ τρέμων καὶ ἀεὶ πληγῆσθεσθαι προσδοκῶν (“*you lived the life of a lagōs, afraid and trembling and always expecting to be cudgelled*”) and Str. 1. 2. 30 δειλότερον δὲ λαγῶ Φρυγός (“*more cowardly than a Phrygian hare*”). This is particularly so since rabbits are not native to Greece, but were introduced from Spain;¹³ Strabo accordingly puts them in Iberia (3.

¹² Cf. Timae. *FGrH* 566 F 3 ap. Plb. 12. 3. 7 ὁ δὲ κύνικλος πόρρωθεν μὲν ὀρόμενος εἶναι δοκεῖ λαγῶς μικρός, ὅταν δ’ εἰς τὰς χεῖρας λάβῃ τις, μεγάλην ἔχει διαφορὰν ... γίνεται δὲ τὸ πλεῖον μέρος κατὰ γῆς (“*when seen from a distance, the rabbit appears to be a small hare; but when you get one in your hands, there is a considerable difference. It lives by and large underground*”).

¹³ Rabbits are easily domesticated (as hares are not), and part of the process by which they came to Greece can be traced at Posidon. *FGrH* 87 F 61 = fr. 52 Edelstein–Kidd (late 2nd/early 1st century BCE), a reference to an island near Puteoli – on the merchant route from Spain to Italy – that was overrun with rabbits, *sc.* after they escaped from a passing ship (cargo? food supplies?). Cf. Varro *RR* 3. 12. 7 in *Hispania annis ita fuisti multis, ut inde te cuniculos*

2. 6, 3. 53) and refers to them as γεώρυχοι **λαγιδεῖς** (literally “earth-digging leverets” = “baby hares”), in reference to the combination of their diminutive size relative to a hare and their burrowing. κύνικλος/κόνικλος/κούνικλος is a Hellenized version of whatever the Iberians called them, via Latin *cuniculus* (e.g. Varro *RR* 3. 12. 6 *Tertii generis est, quod in Hispania nascitur, similis nostro lepori ex quadam parte, sed humile, quem cuniculum appellant*, “belonging to the third type, which is native to Spain, is the one that in part resembles our hare, but is set lower to the ground, which is referred to as a *cuniculus*”; Gal. VI. 666.10–11 K.; cf. British English *coney*; Italian *coniglio*).

If **λαεργέω** is “*work stone*”, **λαεργής** is presumably not just “*made of stone*” (thus also LSJ s.v.) but “*made of worked stone*”, i.e. “*chiseled out of stone*” *vel sim*.

λαέρκινον (a *hapax* at Gal. XIV. 72. 8 K.) is treated as a neuter second-declension noun and glossed “*valerian*, used in Pamphylia for καρπήσιον (see)”. What Galen actually says is that there are two varieties of καρπήσιον available in Side in Pamphylia; that one of them is called λαέρκινον, while the other (and superior) sort is called πικρόν; and that both get their name from the mountain where they are harvested (ἐκατέρου δὲ ἀπὸ τοῦ ὄρους ἢ ἐπωνυμία καθ’ ὃ φύεται). λαέρκινον must thus actually be the adjective Λαέρκιος -η -ον (“*from Mount Laerkos*”) used substantively. Perhaps the other mountain was called Πικρός or the like (originally a word in some indigenous language).¹⁴

persecutos credam (“you were in Spain for so many years, that I am confident that rabbits followed you from there”; 1st century BCE); Catullus 37. 18 (Egnatius is a *cuniculosae Celtiberiae fili*); Plin. *NH* 8. 217–218, who describes how agriculture on the Balearic Islands (off the coast of Spain) was badly damaged by what appear to have been newly introduced rabbits during Augustus’ time. Hegesander of Delphi fr. 42 (*FHG* iv. 421) reports that the island of Astypalaea (in the Dodecanese) was overrun by hares sometime in the middle of the 3rd century BCE, after someone introduced a single pair there. 6000 were supposedly caught in a single year with the use of dogs. This is too early for rabbits in Greece, and dogs are for hunting hares, not rabbits. But the basic ecological phenomenon – introduction of an exotic species that rapidly overwhelms its new home and becomes a pest – is the same in any case. Cf. the proverb ὁ Καρπάθιος τὸν λαγῶ (lit. “The man from Carpathos [nom.] the hare [acc.]”, attested already at Arist. *Rhet.* 1413 a 19 and alluded to by Archilochus (fr. 248), referring to someone who brings ruin upon himself (Zenob. 4. 48).

¹⁴ If so, what Galen wrote must have been not τὸ δὲ ἕτερον τὸ πικρόν but τὸ δὲ ἕτερον Πικρόν.

λάθρη γυῖα βαρύνεται at *Il.* 19. 165 means not “my limbs become heavy” but “his limbs become heavy”, in reference to a man who tries to fight all day long without eating or drinking. **λάθρη** ἐπὶ πύργον κατῖσε at *Hdt.* 4. 79. 5 means not “he secretly brought them on the tower” (*sic*) but “he secretly seated them (< = καθίζω) on top of a tower”.

λαθριδίη at *Orph. A.* 888 ὅτε δὴ Μήδεια λίπεν δόμον Αἰήταο / λαθριδίη καὶ νηὸς ἐφ’ ἡμετέρης ἐπελάσθη is described as an “adverbial dative” (glossed “*surreptitiously*”), but is more easily understood as a substantive use of the adjective **λαθριδίος** with an implied ὁδῶ, “when Medea left Aetes’ house by a clandestine route and approached our ship”.

λαιαί are obscurely glossed “stones, used as weights or for other purposes”. As *LSJ* s.v. makes clear, the stones in question are loom weights or weights used to make automata run (in the same way that weights suspended from a chain make a traditional mechanical clock function).

Although *Theognost. Can.* 27. 7 defines **λαῖγμα** (glossed “*temple*”) as τὸ ἱερόν, more expansive notes at *Hsch.* λ 119 λαίγματα· πέμματα. οἱ δὲ σπέρματα. ἱερὰ ἀπάργματα (“*laigmata*: cakes. Others (take the word to mean) seeds. Sacred first-fruits”), *Phot.* λ 19 λ†άγ†ματα· ἱερὰ ἀπάργματα (“*l†ag†mata*: sacred first-fruits”), and *Zon.* p. 1288. 3 **λαῖγμα**. τὸ ἱερόν θῦμα (“*laigma*: a sacred offering”) show that what is meant there is “sacred object”, i.e. “offering”.

λαίθαργος (glossed “*wicked, insidious*”) is cited from a mock oracle at *Ar. Eq.* 1068, but is attested already at *Hippon.* fr. 66 West², as well as at *S.* fr. 885. The word is used all three times in an unfavorable fashion of a dog, and *Suet. Blasph.* 4. 52 claims that it means specifically λαθροδέκτης (lit. “that bites secretly”, i.e. “that bites without warning”). The lines from *Aristophanes* (λαίθαργον, ταχύπουν, δολίαν κερδῶ, πολυῖδριν, “*laithargos*, fast-footed, a treacherous fox, cunning”) and *Sophocles* (σαίνεις δάκνουσα καὶ κύων λαίθαργος εἶ, “you wag your tail as you bite, and you are a *laithargos* dog”) count strongly against the attempt to assimilate the adjective to λήθαργος (“lazy, slow, forgetful”).

λαϊκόζω is “*practice fellatio*” (*Ar. Eq.* 167 (passive); *Th.* 57) but not “*irrumate*”, which means to force another person to perform fellatio on

oneself.¹⁵ A **λαικαστής** is accordingly not a “prostitute” but “a man who gives blow jobs”, while a **λαικάστρια** is not a “prostitute” but “a woman who gives blow jobs” (esp. Pherecr. fr. 159 (A.) δώσει δέ σοι γυναίκασ ἐπτὰ Λεσβίδας. / (B.) καλόν γε δῶρον ἔπτ’ ἔχειν λαικαστριάσ, “(A.) He’ll give you seven Lesbian women. (B.) That’s a nice gift, to have seven *laikastriai*”; see below on **Λεσβιάζω**). The Pherecrates fragment (omitted) is probably earlier than Ar. *Ach.* 529, 537, and note also *IG* I³ 1402. 3–5 Πολυτίμη : λαικ[άσ]τ[ρια] (“Polytime is a *laikastriai*”; from Piraeus, c. 450 BCE).¹⁶ By extension, the middle voice of the verb – a distinction ignored by the *Dictionary* – is used in impolite colloquial speech to mean in the first person “Suck me!” (Cephsid. fr. 3. 5 λαικάσομ’ ἄρα; not “I’d even prostitute myself”) and in the second person, sometimes – but despite the *Dictionary*, not necessarily – in combination with a supplemental participle, in a sense ~ English “fuck off” (Men. *Dysc.* 892 οὐ λαικάσει φλυαρῶν; lit. “Suck me with your chattering!”, i.e. ~ “Fuck off with your chattering, Stop fucking chattering!”, blandly translated “Will you stop talking nonsense?”, ignoring the idiomatic use of οὐ + future = imperative; Strato Com. fr. 1. 36–37 οὐχὶ λαικάσει¹⁷ / ἔρεις σαφέστερόν θ’; lit. “Suck me and say more clearly!”, i.e. ~ “Fucking say more clearly!”).

λαῖλαψ is glossed “gale, storm, hurricane” (following LSJ s.v. “furious storm, hurricane”), while **λαίλαπίζω** is glossed “devastate by a hurricane”. But a hurricane is specifically an enormous, rotating, multi-day ocean storm, of a type the Greeks were unfamiliar with, and the noun – poetic – seems to mean simply “gale, windstorm” (with no suggestion of rotation, except that Arist. *Meteor.* 395 a 7 unexpectedly treats it as something like a technical term for “tornado, whirlwind”).

Λαιμοκύκλωψ is not “the sender of the Letters of Alkiphron” but the supposed author (a parasite) of Alciphr. 3. 15 only.

λαιμοπέδη – literally “neck-shackler” – means “dog collar” at Leon. *AP* 6. 35. 6 (in reference specifically to a choke collar), but is glossed “trap for birds” at Archias *AP* 6. 16. 2–4 (a dedication to Pan by three brothers

¹⁵ The *irrumator praetor* at Catullus 10. 12–13 does not offer blow jobs, but figuratively requires others to offer them to him. See in general Jocelyn 1980; Bain 1991, 74–77.

¹⁶ *IG* IV 313. 3 (cited as an early attestation of the word) reads simply Λα.[–]. Whether the word is to be restored is λα[ικάστρια], is anyone’s guess.

¹⁷ Kassel–Austin insert an impossible comma at this point in the text.

with different occupations, one of whom offers πετηνῶν / λαιμοπέδας). LSJ s.v. λαιμοπέδη II glosses the word “*springe*”, i.e. “noose”, at Antip. *AP* 6. 109. 8 ἄρκυν τε κλαγερῶν λαιμοπέδαν γεράνων (“a net for catching clamorous cranes by the neck”), where it seems to function as an adjective, and a noose-trap of the sort used for walking birds may well be in question there. In the Archias poem, on the other hand, “*laimopedai* for birds” are presented along with nets for hunting game (δίκτυα ... θηρῶν) and catching fish (εἰναλίφοιτα λίνα) as three examples of λινιστασίη (“net-setting”), and are said to be placed “among thickets” (κατὰ δρυόχους), while in a separate version of the same dedication at Arch. *AP* 6. 179. 4 they are described as δειραχθῆς εὐβροχον ἄμμα πετανῶν (“an effectively noosing knot, heavy on the neck,¹⁸ used for birds”). In the Archias poem at least, therefore, these appear to be mist nets (νεφέλαι; cf. Ar. *Av.* 194), into which birds fly or are driven and then choke to death, like the unfaithful maid-servants at *Od.* 22. 468–469, who are executed by hanging ὡς δ’ ὄτ’ ἄν ἦ κίχλαι τανυσίπτεροι ἠὲ πέλειαι / ἔρκει ἐνιπλήξωσι, τό θ’ ἔστήκη ἐνὶ θάμνω (“as when long-winged thrushes or doves become caught in a netting that someone sets up in a thicket”). Cf. S. fr. 431 κάτω κρέμανται, σίζα τὼς ἐν ἔρκεσιν (“they hang down, like chaffinches in netting”).

λαῖφος (poetic; no etymology) at *Od.* 13. 399, 20. 206 is glossed “*ragged or threadbare garment*”; cf. LSJ s.v. “*shabby, tattered garment*”. But all the word obviously means in the two Homeric passages is “piece of cloth, garment” (cf. LSJ Supplement s.v. “*blanket or sim., used as a cloak*”), the negative sense being added by the context (λαῖφος / ... ὃ κεν στυγέησιν ἰδὼν ἄνθρωπος ἔχοντα, “a *laiphos* which would cause revulsion in anyone who saw you wearing it”, in the former case, and τοιάδε λαίφε’, “*laiphea* such as these”, in the latter). This helps explain the fact that the word is used elsewhere of the sail of a ship (e.g. *hAp.* 406; *A. Supp.* 723), a baby’s swaddling cloths (*hHerm.* 152), and by extension the pelt of a lynx (*hHom.* 19. 23), all instances in which the idea of being shabby or tattered would seem odd or inappropriate.

Despite LSJ s.v. “probably *bird-cherry, Prunus avium*” – seemingly a garbled reference to *Prunus cerasus*, what an American would call a “sour cherry” or “pie cherry”, the fruit of which is a κερασός (whence English “cherry”) – there is no obvious reason to believe that the **λακάρα** or **λακάρη** mentioned at Thphr. *HP* 3. 3. 1, 3. 6. 1 is a “*cherry tree*” of

¹⁸ Better Brunck’s δειραγγές, “neck-strangling”.

any sort. Herodian, *Grammatici Graeci* III. 2 p. 542. 3 and Hesychius λ 181 know only that it is δένδρον τι, “a tree of some kind”. The manuscripts of Theophrastus offer **λακάθη** (specifically described by LSJ s.v. as a “f.l.”) and **πευκάρα** (not “λευκάρα”) as variants, while Hesychius offers **λακάρτη**. Only the first of these is lemmatized, and it too would better have been omitted.

λακαταπύγων (an abusive nonce-word at Ar. *Ach.* 664) means not “incorrigible pederast” but “incorrigible pathic”; Elmsley took it for a blend of **λακκόπρωκτος** and **καταπύγων**.¹⁹ **λακκαταπύγων**, by contrast, is not a Greek word nor even a manuscript variant in *Acharnians*, and the lemma should be struck.

Λακεδαιμονιάζω (Ar. fr. 97) is merely a comic nonce-form of **Λακωνίζω**, and like it means not “take the side of Sparta” but more broadly “act like a Spartan, play the Spartan”, like e.g. **Αιγυπτιάζω** (“play the Egyptian”), **Κορινθιάζω** (“play the Corinthian”), and **Λεσβιάζω** (below).²⁰

λακερός (a *harax* at Hsch. λ 188) is glossed **εικάϊον** there, which would appear to mean “random, purposeless” rather than “common, vulgar”. What **λακέρυζα** (glossed “shouting”; cf. LSJ s.v., treating the word as a noun, “one that screams or cries”) means and whether it is < **λακερός** (as asserted in the *Dictionary*) is unclear;²¹ LSJ s.v. takes both words and their cognates to be < **λάσκω** (“cry out, scream”). But the uses of **λακέρυζα** at Stesich. *PMG* 209 col. i. 9; Ar. *Av.* 609; and A. *R.* 3. 929 are all deliberate, specific echoes of Hes. *Op.* 757 **λακέρυζα** **κορώνη**, and it is tempting to think the phrase rapidly came to mean in the first instance simply “a raven of the Hesiodic sort”.

Despite the slight variation in spelling, it is difficult to believe that the **Λακετανῶν** ἔθνος (glossed “*Lacetani*, Spanish people”) mentioned at

¹⁹ The word is traditionally explained as beginning with an ill-attested emphatic particle **λα**. Gavrilov 1999 [A. K. Гаврилов, “**λα** επιτατικόν”, in: *Linguistica et philologica. Сборник статей к 75-летию проф. Юрия Владимировича Откупникова*] argues that the particle is merely a product of ancient scholarly etymologizing.

²⁰ S.v. **Λακεδαίμων**, read not “*Lakedaimonia*” but “*Lakedaimon*”, and add “i.e. Sparta” *vel sim.*

²¹ S.v. **λακερύζω**, read [**λακερός**] for [**λακερόν**].

Plu. *Cat. Ma.* 11. 2 (defeated and brutalized by Cato the Elder at the end of his campaign in the mid-190s BCE) should not be taken to come from the **Λακητανία** to which Sextus withdrew from Corduba (in Baetica) in 44 BCE (D. C. 45. 10. 1). Why the *Dictionary* locates the latter area “near the Pyrenees” is unclear, since it ought in any case to be at precisely the other end of Hispania Citerior.

λακίς (glossed “*tear, rip*”; poetic) is attested already at Alc. fr. 208 a 8, at least a century before A. *Pers.* 125; *Supp.* 120, etc. The basic sense of Ar. *Ach.* 423 **λακίδας αἰτεῖται πέπλων** is “he asks for tattered clothes”, but the Greek actually says “he asks for rents of garments”, a bit of high-style blather put in the mouth of the comic Euripides; cf. **πέπλων λακίσματ(α)** at E. *Tr.* 497 a decade later and **ἐν τεύτλου λακιστοῖς κρύπτεται στεγάσμασιν** (“hidden in lacerated coverings of beet”, i.e. “in grated beet-root”) in a mock-dithyrambic description of the handling of a slice of tuna at Antiph. fr. 179. 2. At Luc. *Pisc.* 2, **λακιστὸν ἐν πέτραισιν εὐρέσθαι μόρον** is expressly presented as a version of the fate of Pentheus or Orpheus (**καθάπερ τινὰ Πενθέα ἢ Ὀρφέα**), and the words thus mean not “to meet his death smashed against the rocks” but “to meet his fate torn to shreds among the rocky places” (= adesp. tr. fr. 291).

πρωκτός is a crude colloquial term (“asshole”, not “*anus*”),²² and a **λακκόπρωκτος** – glossed “*who has an ass like a cistern*” – is accordingly more precisely someone “who has an asshole like a cistern”, i.e. a sexually passive man who has been used many times and hard by other men; first attested at *Agora XXI C* 23. 1 (a generation or two before Aristophanes). The word does not mean “*inveterate pederast*”, i.e. someone who has active sex with boys as often as possible. Likewise, **λακκοπρωκτία** is properly not “*passive pederasty*”, but “the practice of letting other men convert one’s asshole into a cistern”, although in the sole attestation of the word, at Eup. fr. 385. 4, it is used figuratively to mean ~ “disgusting behavior”. See below on **λάκκος**.

λάκκος is variously glossed “*pond*, as breeding ground for aquatic birds”, “*pit, well*”, and “*cistern, reservoir*”. At least in the 5th and 4th centuries (when it is common), the word never means “*well*” and is instead consistently an artificial pit used to store water or other liquids, i.e. a “*cistern*”, seemingly a standard feature of any free-standing house or

²² Cf. Part II s.v. **λευκόπρωκτος**.

farmstead (e.g. D. 29. 3; Aeschin. 1. 84). That ducks and the like could be raised in a *λάκκος* if necessary (Hdt. 7. 119. 2) does not suggest that the word means “pond”.²³

The manuscripts of Aristophanes and Hesychius agree on **Λακρατίδη** (dative) at Ar. *Ach.* 220. Bentley corrected to *Λακρατεΐδη*, which is the proper form of the name; see *LGPN* II. This is a trivial error, and there is no point in lemmatizing it. If it was to be lemmatized, however, it should have been described as a f.l., with a cross-reference to the proper spelling, which should also have been given a lemma.

Λάκων (normally “Spartan”) is glossed “point in a game of dice” at Eub. fr. 57. 3. Plural *Λάκωνες* there is actually a “throw of dice” (thus LSJ s.v.), i.e. a combination of values that somehow suggested “Spartans”.²⁴ A *λάμπων* is another such throw.

For *λαλάζω* (cited at Anacr. *PMG* 427. 2, of a person compared to the surf), glossed “babble, prattle, make noise”, note also Call. fr. 191. 11 (of an old man talking blasphemous nonsense); onomatopoeic (“go la-la-la”, i.e. “blah-blah-blah”).

λαλέω is attested already at Cratin. fr. 6. 3 οὐ μέντοι παρὰ κωφὸν ὁ τυφλὸς ἔοικε λαλεῖν (“the blind man does not appear, however, to be speaking to the deaf man”), which is obscure but seems to be proverbial a theater-generation before Aristophanes; note also Pherecr. fr. 2. 3 (also ignored). Thphr. *Char.* 24. 8 ἐν ταῖς ὁδοῖς πορευόμενος μὴ λαλεῖν τοῖς ἐντυγχάνουσι is translated “do not speak with those you encounter on your way”, as if this were an imperatival infinitive, but actually means “(the proud man is the sort of person) not to speak with those he encounters in the streets”. Neither Ar. *Lys.* 627 λαλεῖν ... χαλκῆς πέρι nor Men. *Dysc.* 797 περὶ χρημάτων λαλεῖς is an example of the verb used with ὑπέρ + gen. to mean “speak about something” (cf. Men. *Mis.* 791 Arnott, where ὑπὲρ ταύτης λαλεῖς; means “Are you speaking on her behalf?, Are you taking her side?”). For the construction with περί, note already Pherecr. 2. 3 λαλεῖτε περὶ σισυμβρίων κοσμοσανδάλων τε. Although *λαλέω* πρὸς + acc. is treated as a New Testament construction, it is attested already at

²³ The word is carefully discussed in LSJ Supplement s.v., which glosses “pit, tank, cistern, vat used for storing water, wine, or other things”.

²⁴ S.v. **Λακωνικός**, for “Spartan conciseness” as a gloss of βραχυλογία *Λακωνική* at Pl. *Prt.* 343 b, read “Spartan concision”.

e.g. Ar. *Pax* 538 πρὸς ἀλλήλας λαλοῦσιν. For the verb + acc. of the thing discussed + dat. of the person spoken to, cited from Philo of Alexandria, note already e.g. Ar. *Ec.* 16 ταῦτα συνδρῶν οὐ λαλεῖς τοῖς πλησίον (where the acc. pl. is to be taken with both the participle and the main verb).²⁵ At Theoc. 20. 29 ἀὐλῶ λαλέω and Arist. *Aud.* 801 a 29 διὰ τούτων λαλῆ, the verb means not “*play* an instrument” but “*produce* a sound, *produce* music” + dat. of means or a prepositional phrase, respectively.

λάλημα is “*chatter*”, but **λάλησις** (Ar. fr. 949; note also A. fr. dub. 485; S. fr. **1130. 16) is the equivalent of a gerund – i.e. it refers to the action itself, not the result it produces – and ought therefore to be not “*chatter*” again but “*chattering*”. Cf. **λάμψις** (< λάμπω), which means not “*shine*” but “*shining*”.

λαλητέος is a verbal adjective and thus means not “*that which must be spoken of*” (as if the word were a noun) but “*which must be discussed*”. The form might better have been included under the lemma **λαλέω**.

λαλητικός (a comic nonce-word at Ar. *Eq.* 1381) is glossed “*chatty*”, but means instead “*acquainted with chatting, well-versed in chatting*”, hence the -ικός ending. As the context makes clear, it is intended to poke fun at what appears to have been a fashion among aspiring contemporary intellectuals for coining such words.²⁶

“*Chatter*” is loose, pointless talk, “*talkativeness*” a tendency to indulge in it. **λαλιά** at Aeschin. 2. 49 ἀποδιατρίβωσι τὴν ὑπερόριον λαλιὰν ἀγαπῶντες ἐν τοῖς οἰκείοις πράγμασιν (“they are wasting time in regard to domestic affairs by indulging in chatter about external matters”) has the former sense, not the latter.

λαλοβαρुπαρμελορυθομοβάταν is the reading of the *Epitome* manuscripts at Ath. 14. 671 e = Pratin. *PMG* 708. 12. This is metrically impossible, and the lemma should be deleted. A (the *codex unicus* of the full text) offers instead †λαλοβαρुπαρμελορυθομοβάταν†, which

²⁵ θεῖω πνεύματι λαλήσαντες (“speaking with a divine spirit” or “with divine inspiration”) at Justin. *Dial.* 7. 1 is a simple dative of means unconnected with the peculiarities of the proper use and meaning of λαλέω and ought accordingly not to have been included here. The same is true of e.g. the garbled “ἐν or ἀπό + gen. λανθάνω ἐξ ὀφθαλμῶν τινος” s.v. **λανθάνω**.

²⁶ See Peppler 1910; Dover 1968 on Ar. *Nu.* 15, 318.

Bergk emended to **λαλοβαρύ(πα)** παραμελορυθμοβάταν (printed by Page). Despite LSJ (followed by the *Dictionary*), this is not comedy but dithyramb (or perhaps satyr play).

λαλίστατος, the superlative form of **λαλός**, is attested already at E. *Cyc.* 315, while the comparative form **λαλίστερος** is attested already at Ar. *Ra.* 91, in both cases over a century before Menander (fr. 129. 1 and 309, respectively).

S.v. **λαμβάνω**, S. *Ph.* 675 σε ξυμπαραστάτην λαβεῖν (“to take you as an ally”²⁷) is not appropriately described as an example of the verb used “with two accusatives”: σε is in apposition to ξυμπαραστάτην. The same is true of the various examples of expressions such as “to take as one’s wife” cited from the *Septuagint*. Expressions such as ὀρμήν λαμβάνω (~ “set forth”), πεῖραν λαμβάνω (~ “attempt”), and ἀρχὴν λαμβάνω (~ “begin”), meanwhile, are examples not of “abstract objects” (*sic*), but of internal accusatives. A. *Pers.* 366 κνέφας δὲ τέμενος αἰθέρος λάβη means not “(when) darkness had overtaken the sacred precinct of the ether” but “(when) darkness overtakes etc.” Ar. *Nu.* 1123 λαμβάνων οὔτ’ οἶνον οὔτ’ ἄλλ’ οὐδὲν ἐκ τοῦ χωρίου (a threat directed at anyone who fails to support the chorus and their playwright in the contest) means not “not obtaining wine or any other product from the region” but “not obtaining wine or any other product from his farm”, while Ar. *Pax* 1253 λάβοιμ’ ἂν αὐτ’ ... ἑκατὸν τῆς δραχμῆς means not “I could have a hundred of them for a drachma” but “I would buy them at a hundred per drachma”. LXX *Prov.* 11:21 ὁ δὲ σπείρων δικαιοσύνην λήμψεται μισθὸν πιστόν means not “He who sows righteousness will obtain his just desserts” but “He who sows righteousness will get a reliable wage”, i.e. “can be certain he will be rewarded for his efforts”. Th. 4. 69. 2 αἱ οἰκίαι ... ἐπάλξεις λαμβάνουσαι (“the houses, which had battlements added to them”) is obscurely described as an example of “subject of thing” (*sic*); this seems to mean that the subject of the verb in the sense “receive, have, accept, admit” need not always be a person (an uncontroversial point). X. *Cyr.* 1. 4. 3 (ὄσοι νέοι ὄντες) μέγεθος ἔλαβον is obscurely glossed “(the kids) have grown”; the Greek means “those who were still young but reached adult stature physically”. The text at E. *Ba.* 1312 reads not δίκην ... ἀξίαν ἐλάμβανε but δίκην ... ἀξίαν ἐλάμβανε, and the sense is not “he was punished as he deserved” but “you extracted a just punishment (for any slight)”.

²⁷ Not “as a savior”.

Jesus' supposed ancestor **Λάμεχ** is not just mentioned at *Luke* 3:36, but also appears at *LXX Gen.* 4:18–26 and elsewhere as a son of Methusaleh who lived to be 777.

Λαμία is not precisely a “monster who fed on human flesh” but a Libyan queen who lost her own children as a result of Hera’s wrath and (transformed into a bogey monster) began to snatch and kill the children of others; see Biles–Olson on *Ar. V.* 1035.

[λανπάδαρχ]οι is probably to be restored already at *IG I³* 83. 33 (421/0 BCE); note also [τὲ]ν λανπαδ[εδρομίαν or λαμπαδο[δρομίαν in line 32 = *SEG XXV* 35. 32 (following LSJ s.v., cited s.v. **λαμπαδηδρομία** – glossed “*torch race*” – only from *Σ Ar. Ra.* 131). The spelling with *nu* – very common in inscriptions – is ignored. **λαμπαδαρχία** at [Arist.] *Plt.* 1309 a 19 is glossed “*superintendence of the torch race*”; better “service as **λαμπαδάρχης**” (a liturgy) *vel sim.* Cf. [Arist.] *Rhet. Al.* 1437 b 2, where a young man speaking in public justifies his willingness to do so because the matter involves λαμπαδαρχία. **λαμπαδιστής** is glossed “*torchbearer*” with reference to *D. L.* 9. 62, where it must mean instead “torch-race competitors” (and thus refers to a description of a victory monument). For the word in the same sense several generations earlier, *FD III* 3: 328. 10, 17 (160/59 BCE), and note e.g. *IG XI*, 2 531. 26 παῖδας λαμπαδιστάς (late 1st BCE / early 1st CE). **λαμπαδηφόρος** at *A. Ag.* 312 and *Ar. fr.* 459 is glossed “*torchbearer*”; in both cases, the reference is actually to a participant in a torch-race (called **λαμπαδηφορία** at *Hdt.* 8. 98. 2); cf. *IG II²* 1250 (a honorary decree for the tribal gymnasiarch associated with what must be a successful torch-race team repeatedly referred to as λαμπαδηφόροι; post 350 BCE); 2311. 77 (a prize-catalogue for the Panathenaic Games, referring to the tribal victor in the torch race as λαμπαδηφόρῳ νικῶντι; 400–350 BCE). So too at *Σ Ar. Ra.* 1087, **λαμπαδουχικὸς ἄγών** – oddly translated “competition of the torches” – refers to a festival “*pertaining to a torchbearer*” only to the extent that a participant in a torch-race can be called a “torch-bearer”. At *Σ Ar. Ra.* 131, the reference is similarly to the torch-race (here called the λαμπαδοῦχος ἄγών), and **λαμπαδίζω** there means “*participate in the torch race*” not “*participate in the procession of torches*”.

At *Pl. R.* 328 a, the reference is to a novel horseback relay race in honor of the goddess Bendis, and **λαμπάδιον** means “something like a torch”²⁸ –

²⁸ Petersen 1910, 112.

the point is that this resembles a normal torch-race, but on horseback, clearly with appropriate adaptations – rather than “*small lamp, torch*”. At Ar. *Ach.* 1177 λαμπάδιον περὶ τὸ σφυρόν (“a *lampadion* about his ankle”); part of the medical attention to be given to the wounded Lamachus), λαμπάδιον means not “gauze, swab” but “bandage” *vel sim.*; see Olson *ad loc.* Poll. 4. 151 mentions a theatrical mask for a young woman called a λαμπάδιον (this sense ignored), which got its name from the fact that the word was also used for a hair-style that involved arranging the hair so that it ended in a point (ιδέα τριχῶν πλέγματός ἐστιν εἰς ὄξυ ἀπολήγοντος), i.e. apparently so that it resembled the wick of a lamp sticking out of the funnel.

Pi. *N.* 7. 66 ὄμματι δέρκομαι λαμπρόν is an example not of an “adverbial neuter” but of an internal accusative used adverbially (“I cast a bright (glance) with my eye”, i.e. “I glance brightly with my eye”). λαμπρὰ κηρύσσει at E. *Heracl.* 864 is also an internal accusative (“he proclaims clear (proclamations)”, i.e. “he proclaims clearly”), as is λαμπρόν ἀνωλόλυξε²⁹ at Plu. *Mor.* 258 b. λαμπροὶ γάμοι at Euangel. fr. 1. 3 are not “magnificent weddings” but “magnificent wedding celebrations, magnificent wedding feasts”. Th. 8. 75. 2 λαμπρῶς ἦδη ἐς δημοκρατίαν βουλόμενοι μεταστήσαι τὰ ἐν τῇ Σάμῳ does not mean “openly willing to transform the constitution of Samos into a democracy”; the reference is to the situation in the Athenian fleet stationed at Samos, which had up to this point been dominated by the city’s oligarchic faction, but is now taken over by the democrats.

Eust. p. 391. 24 = I. 616. 25 describes Iris not as λαμπρόχρους (glossed “*shining, bright*”) but as λαμπρόχρους (lit. “with brilliant skin”, Iris being the rainbow incarnate).³⁰

ἵππον λαμπρύνειν at X. *Hipp.* 10. 1 (what some people think they accomplish by pulling at the bridle, whipping the animal, and the like) means “*make splendid*” (i.e. “make look splendid”), but not “*make proud*” (the feelings of the horse not being in question).

²⁹ Not λαμπρὸς ἀνωλόλυξε. Note that at Ar. *Eq.* 430 λαμπρὸς ἦδη καὶ μέγας καθιεῖς refers not to Cleon but to the Paphlagonian (who is merely an onstage avatar of Cleon).

³⁰ The error has been taken over from the Italian edition, despite the notice of it at *WiP* (De Gruyter’s online *Words in Progress*) s.v.

Although **λαμπηροκλέπτης** at Lyc. 846 means literally “*lamp thief* (epithet of Perseus)”, the scholia *ad loc.* make clear that the point is that Perseus stole the one eye (figurative “lamp”) the Gorgons shared in common, allowing him to escape after he beheaded Medusa.

λαμπηρουχία (obscurely glossed “*holding a torch*: -ίαι signal fires”) at A. *Ag.* 890 is an abstract noun that means “maintenance of fires” in reference to the beacon-system Clytemnestra set up to relay news home from Troy.

That a **λαμπυρίς** is specifically a “*firefly*” is made clear at Cyran. 3. 26 **λαμπυρίς** σκόληξ ἐστὶ πτερωτός, τῷ θέρει ἰπτάμενος· καὶ λάμπει ὥσπερ ἀστήρ τὴν νύκτα. ἔχει δὲ ἐν τῷ σφυγκτῆρι τὴν λαμπάδα (“a *lampyris* is a winged worm that takes to flight in the summer, and it shines like a star during the night. It has its light in its aperture”, presumably meaning that it can make it blink on and off).

S.v. **λάμπω**, the general sense of *Il.* 13. 474 ὀφθαλμῶ δ’ ἄρα οἱ πυρὶ λάμπεται is “his eyes send forth flashes of light”, but what the Greek actually says is “his two eyes flash with fire”. At S. *Ant.* 1007 Ἥφαιστος οὐκ ἔλαμπεν, on the other hand, the literal sense is “Hephaestus did not shine forth”, but the sense intended is “the fire did not catch”.

S.v. **λανθάνω**, Th. 4. 32. 1 **λανθάνω** τὴν ἀπόβασιν (described “with acc. of relation” and translated “their landing having been unobserved”) and E. *IA* 516 **λάθοιμι** τοῦτ’ ἄν (described “with neuter pronoun” and translated “I might go unobserved in this”) are treated as different constructions. Both are simply accusatives of respect (“unobserved in regard to their disembarking” and “unobserved in regard to this”, respectively). Hp. *Aer.* 2 οὐκ ἂν αὐτὸν **λανθάνοι** means not “he will not be unaware” but “he would not be unaware”. Ar. *Eq.* 465 οὐκ οἶα **πράττεις** **λανθάνει** means not “what you are doing does not escape me” but “the sort of things you are doing does not escape me”.

λάξις is used at Hdt. 4. 21 to refer to the territory belonging to individual barbarian peoples; that the word is < **λαγχάνω** (“get by lot” = LSJ s.v. I but also simply “come to have possession of” = LSJ s.v. V, cf. II, IV) leaves no doubt that the basic sense is not “*plot of land, territory*” but ~ “*portion (of land) that falls under one’s control*”. Cf. Miletus I, 3 133. 36–37 **μοίρης** **λάξις** (cult regulations having to do with the distribution of sacrificial meat; 5th c. BCE).

If the sense of the second word in S. fr. **212.6 κοινόθακα λάξοα (lyric, hence the Doric forms) is “*sculpted from stone*” or “*hewn from stone*” (LSJ s.v.), the accent ought to be on the first element, i.e. λάξοος, not **λαξόος** = “stonecutter”, as at Timo *SH* 799. 1, of Socrates (ignored). Cf. λαοδόκος (an adjective, but glossed as a noun, “*one who greets the people*”; rightly LSJ s.v. “*receiving the people*”), not **λαόδοκος**.³¹ Αθήκη is a “*tomb, sepulchre*” (cf. LSJ s.v. “*grave, tomb*”), and κοινόθηκος ought accordingly to mean “*connected with burials*”, i.e. with ancestral tombs or the like (thus LSJ Supp. s.v.) not “*of a common seat*”. In that case, λάξοος must refer not to sculpting a statue or the like but to hewing a burial cave out of living rock.

Menander Rhetor p. 359. 26, 31 is our only source for **λαοκρατέομαι** (glossed “*be subject to government by the people*”) and **λαοκρατία** (glossed “*government by the people*”). But he says expressly that these words have a negative coloring closer to “*mob-rule*” (thus LSJ s.v.) and that one would refer to such a situation as a δημοκρατία only as part of an effort to flatter.

Hsch. ο 1350 uses **λαοξοϊκός** to mean not “*of carved stone*” but “*having to do with stone-cutting*” (ὄρυξ· λαοξοϊκὸν σκεῦος, “pick: a stone-cutting implement”).

S.v. **λαός**, the Athenian public announcement formula ἀκούετε λεῷ (e.g. Ar. *Ach.* 1000) is misunderstood as meaning “*to the people: listen!*”, as if λεῷ were a dative singular rather than a nominative plural of the Attic declension serving as a vocative (“*People – listen!*”). Cf. Ar. *Pax* 298 δεῦρ’ ἴτ’, ὧ πάντες λεῷ; *An.* 1275 οἱ πάντες λεῷ.

τρέφω is not simply “*feed*” but “*nourish, maintain, support, care for*” generally, and **λαοτρόφος** (decorative Pindaric vocabulary) is therefore not simply “*that feeds the people*” but “*that tends the people, cares for the people*”.

λαοφόρος is “*bearing people*” (LSJ s.v.), i.e. “*traffic-bearing*” (of roads), and thus only by extension “*busy*”.

³¹ The second element in the word is not δόκος but δέχομαι.

λαπίζω at S. fr. 1062 is supposed to mean **συρίζω** (lit. “play the Pan-pipe”; thus Eustathius, citing Aristophanes of Byzantium). How and when the verb came to mean “*boast, brag*” (as at Cic. *Att.* 9. 13. 4 = 180. 4 Shackleton Bailey) is unclear.

Agatharchides (101) – the only author other than Strabo to use **λάριμναν/λάριμνον** (some type of frankincense, meaning the resinous gum of an Arabian tree) and a few hundred years earlier than him – tells us specifically that this was not a Greek word but an Arabic one (**ἀραβιστί δὲ λέγεται λάριμναν**), i.e. it was the word Arab traders used for the substance, having themselves apparently taken it over from whatever people sold it to them.

Λαρισσοποιός is a nonce-word at [Arist.] *Plt.* 1275 b 30: in response to a logical puzzle having to do with how hereditary citizenship is created (since the first group of people to enjoy it *cannot* have inherited it), Gorgias half-seriously suggests that just as there are **ὄλμοι** (“mortars”) because there are **ὄλμοποιοί** (“mortar-makers”), so there can only be **Λαρισαίοι** (“citizens of Larissa”) because there are **Λαρισσοποιοί** (glossed “*Larissa-makers*”, but the sense intended is “makers of citizens of Larissa”).³²

Although the *hapax* **λαρκίδιον** (glossed “*a small basket, hamper for coal*”³³) at Ar. *Ach.* 340 is formally a diminutive of **λάρκος** (some type of transport basket), this is actually a wheedling hypocoristic (“dear little basket”) applied to the same object referred to as a **λάρκος** by the same speaker at 333.

λαρός (glossed “*pleasant to the taste, delicate, sweet*”) is epic vocabulary (outside of Homer at Hes. fr. 315 [corrupt]) and is accordingly picked up by Apollonius Rhodius (e.g. 1. 456), Euphorion (fr. 92. 4, p. 46 Powell), Moschus (92) and Oppian (e.g. *Hal.* 1. 115), on the one hand, and by the epigrammatic poets (e.g. [Simon.] *AP* 7. 24. 10; [Pl.] *APL*. 16. 210. 7), on the other.

³² Camerarius suggested **Λαρισ(αι)οποιοί**.

³³ Actually “charcoal” (as also in the glosses of the cognate words **λαρκαγωγός** and **λαρκοφορέω**), an entirely different commodity basic to the fuel-economy of Attica and the ancient world as a whole; see in general Olson 1991. Theophrastus knows coal (*Lap.* 16), but only as a curiosity. Nothing suggests that **λάρκος** means “*crate*”.

λάρυγξ appears to have been used no more precisely than “throat” (meaning both “windpipe” and “esophagus”) is in colloquial English. S.v. **λαρυγγίζω**, it is suggested that Ar. *Eq.* 358 λαρυγγιῶ τοὺς ῥήτορας may mean not “I’ll shout down the (other) speakers” but “I’ll throttle the other speakers”. But D. 18. 291 ἀλλ’ ἐπάρας τὴν φωνὴν καὶ γεγηθῶς καὶ λαρυγγίζων ᾤετο μὲν ἐμοῦ κατηγορεῖ (“he raised his voice and bellowed and shouted, imagining that he was accusing me”) – the only other attestation of the verb in the classical period – makes it clear that the former interpretation is correct (and cf. Poll. 4. 114; Luc. *Lex.* 19; [Luc.] *Am.* 36; Harp. λ 6).

λάσανον – better *λάσανα*, as in LSJ, since the word is only attested in the plural – is glossed “tripod supporting a pot” (e.g. Ar. *Pax* 893) and “chamber pot” (e.g. Hp. *Fist.* 9). In the first sense, the word actually means “cookpot supports, props”,³⁴ while in the second it means “toilet stool” (i.e. the thing on which one sat to make use of a chamber pot; see Olson on Eup. fr. 240, and cf. Latin *lasanum*). **λασανοφόρος** is treated as a noun (glossed “slave who carries the chamber pot”) but is better understood as an adjective (“toilet stool-carrying”) used substantively.

λάσθη at Hdt. 6. 67. 2 ἐπὶ γέλωτί τε καὶ λάσθη (“with an eye to laughter and *lasthē*”) is not “joke, insult, offense”, i.e. the means one uses to create rough, hostile humor, but “mockery, insult” (thus LSJ s.v.), i.e. the result achieved when one treats another person this way. Cf. Aeschylon *AP* 7. 345. 4 χλεύην τε ποιεῖν καὶ γέλωτα καὶ λάσθην (“produce jesting and laughter and *lasthē!*”); Ael. fr. 155 ἐκ τῆς ὕβρεως καὶ λάσθης (“out of *hybris* and *lasthē*”).

To be continued.

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³⁴ See Morris 1985.

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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.

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*.

CONSPECTUS

NINA ALMAZOVA	
The Myth of Inventing the Many-Headed Nome	5
GAUTHIER LIBERMAN	
Petits riens sophocléens : <i>Antigone</i> III (v. 513, 517–521, 527–530, 577–581, 594–602, 611–619, 666–667, 696–698, 703–704, 728–730) . . .	29
SALVATORE TUFANO	
With or without a <i>koinon</i> . The <i>Longue Durée</i> of Two Regional Festivals. II. The Pamboiotia and the Basileia from the Hellenistic to the Imperial Period	50
CARLO M. LUCARINI	
Per una nuova edizione critica delle <i>Antiquitates rerum humanarum</i> di Varrone	78
SOFIA LARIONOVA	
Mathematical Education in Early Christian Authors	109
SOPHIA GOLOVATSKAYA	
The “Jewish Sibyl” in Clement of Alexandria’s <i>Protrepticus</i>	124
S. DOUGLAS OLSON	
Philological Notes on the Letter <i>lambda</i> in a New Greek-English Dictionary. I. λαβάργυρος – λάσθη	143
Keywords	167