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A LEXICOGRAPHICAL STUDY OF THE GREEK INSCRIPTIONS

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BY

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THE words discussed in this paper have been for the most part taken from material collected for a Lexicon of the Greek Dialect Inscriptions. When Professor Buck, in the spring of 1896, suggested the latter work, it seemed possible to accomplish the task within two or three years. But, as the work developed, the necessity of more time became evident. It was then decided to discuss the new and rare words in a preliminary paper, which should at the same time serve as a study for the lexicon. The original plan for a full treatise has not been abandoned, but on the contrary somewhat extended. It was not the intention at first to include words from the Attic inscriptions, but according to the present plan this dialect will have its place with the others. For this paper, however, the Attic material has not been collated with the same fullness as that of the other dialects. In fact, its treatment here is mainly restricted to the citation in the list of "New Words" of such hapaxlegomena as are noted in the indices of the Attic Corpus, or have been met with in desultory reading. Under "New Words" are included not only words which are strictly unknown outside of inscriptions, but also those known elsewhere only in glosses.

There has been some difficulty in deciding what formal differences should be taken as constituting a new word; of course mere dialectic variation has not been so regarded, not even such as represents a different ablaut grade. So, forms like *δείλομαι*, *βέλλομαι* for Attic *βούλομαι* are not given. But words showing different suffixes from the corresponding Attic forms are included, though not if the difference is merely a variation between verbs in *-άω* and *-έω*.

The work is based upon a collection of the material accessible to the author and published before the end of 1897. It can hardly be expected that the list will prove absolutely complete, but it is hoped that not many of the important new words have been omitted. Under "Rare Words and Rare Meanings" are cited words which are so infrequent in literature that an additional citation is of interest, and also words which are used in a sense different from the usual meaning in literature. As no rigid rule as to the degree of infrequency or divergence in meaning can be applied, the choice of words for this second list is necessarily somewhat arbitrary. A brief list of "Poetic Words" found in prose inscriptions is added; further, a discussion of a few groups of synonyms drawn from the various dialects.¹

There are few existing works of this character. The *Συναγωγή Λέξεων Ἀθησαυρίστων* of Kumanudis (1883) treats, as its title indicates, only of words which are not to be found in the Thesaurus; while the aim of the present work has been rather to show as a whole the important contribution to the lexicography of the Greek language furnished by the inscriptions. No word has been rejected because it is already in the Thesaurus, or even in Liddell and Scott. This is the more justifiable since, owing to recent discovery and study, it is possible in nearly every case to add something to the lexicographical work already done. Again, the work of Kumanudis includes a large proportion of late Roman and Byzantine words. In this paper such words have been omitted. So far as the dates are known, no words have been taken from inscriptions belonging to the Christian era, with a few exceptions. The scope of this work is also different from that of the *Συναγωγή*, in that it includes a brief discussion of the form whenever it has seemed desirable, either for interpretation or on account of some phonetic peculiarity.

In the *Commentationes Woelffinianae*, pp. 350-362, Dr. Ludwig Büchner has some "Addenda lexicis linguae Graecae," chiefly late Roman and Byzantine words. Also, in the *Zeitschrift*

¹It has been found necessary to postpone the publication of this section on synonyms, to which some references are made in the other parts.

f. d. österr. Gym., 42 (1891), pp. 481–486, J. Simon gives a “Probesammlung” from a new collection which, so far as I am able to learn, has not yet appeared. His plan is very similar to that followed by Kumanudis, and the examples given are words which do not occur in the *Συναγωγή*. For the poetical words there are two important articles—“Poetic Words in Cyprian,” H. W. Smyth, *AJP.* VIII, p. 467, and “Vocabula Homerica in Graecorum dialectis” (1876), Kleemann. This latter work deals largely with glosses. It is, of course, out of date, as so many valuable additions to the material have been made since its publication.

A partial list of abbreviations is given below. The Collitz *Sammlung der griechischen Dialekt-Inscripfen* is made the basis of the work, and the inscriptions which have been published therein are always cited first by their number in this collection, even where a different reading is adopted. *All citations by numbers only, without designation of the work, refer to this collection.* Other sources are given in the list of abbreviations. Inscriptions not included in any of the larger collections are cited by reference to the journal in which they were first published. A few exceptions are noted in the list below. The question of transcription has been a difficult one. For the word under discussion certainly the exact testimony of the stone must be given. Where this differs in any way from the transcription, it is shown by inscriptional capitals in parentheses. But since the citations of context are made for the purpose of interpretation, it has seemed best to give these only in transcription. If words occurring on the stone have been omitted as unnecessary for the purpose of the citation, their absence is indicated by dashes. Words missing from the stone are either supplied in brackets as edited or replaced by dots.

Quantities are marked only in the headings. In “New Words” the headings are given in the form cited. Under “Rare Words” the Attic form is used.

Dates are given approximately, according to the best authority available, for the earliest occurrence of the word. If other dates

are of significance, these, too, are given; otherwise not. The Gortynian Law-code has been assigned to the fifth century with Kirchhoff and the French editors of *Insc. Juridiques*, though with some hesitation. The new Delphian Labydean inscription seems in character to belong rather to the fifth century than to the fourth, notwithstanding its representation of the long vowels. This, too, is the decision of Homolle. The Elean inscriptions are dated according to Dittenberger in "Olympia." The Cyprian inscriptions are left for the most part undated; cf. Meister, *GD.* II, pp. 192ff.; Hoffmann, *GD.* I, pp. 38ff. The dates are too much a matter of conjecture to make anything more than tentative dating possible. The dates given are inclosed in square brackets immediately after the definition.

I am unwilling to offer even this preliminary paper without expressing my indebtedness to my former instructors, Professor Walter Ray Bridgman, of Lake Forest University, and Professor Benjamin Ide Wheeler, of Cornell University. To my present instructors, Dr. Alfred William Stratton, who has made many valuable suggestions in the course of the proofreading, and Professor Carl Darling Buck, who not only suggested the work, but has also given it constant and invaluable criticism, I am especially indebted.

ABBREVIATIONS.

- AJA. = American Journal of Archaeology.
 AJP. = American Journal of Philology.
 And. = Inscription concerning the Mysteries, found at Andania. Cauer² 47; Dittenberger, *Sylloge* 388; Sauppe, *Ausgewählte Schriften*, pp. 261 ff.
 Arch. Zeit. = *Archaeologische Zeitung*.
 BB. = *Beiträge zur Kunde der indogermanischen Sprachen*, herausgegeben von A. Bezenberger.
 BCH. = *Bulletin de Correspondance Hellénique*.
 Ber. d. sächs. G. d. W. = *Sitzungsberichte der Königl. sächsischen Gesellschaft der Wissenschaften*.
 Berl. Woch. = *Wochenschrift für klassische Philologie*. Berlin.
 Boisacq, DD. = *Les Dialectes Dorien*. 1891.
 Br. Mus. = *The Collection of Ancient Greek Inscriptions in the British Museum*. Part I, Hicks, 1874. II, Newton, 1883. III, Hicks, 1886. IV, Hirschfeld, 1893.
 Brugmann = *Grundriss der vergleichenden Grammatik*. Vol. I (second edition), 1897. Vol. II (first edition).

Cauer = *Delectus Inscriptionum Graecarum*. P. Cauer. Second edition, 1883.

CIA. = *Corpus Inscriptionum Atticarum*.

CIG. = *Corpus Inscriptionum Graecarum*.

CIGS. I. = *Corpus Inscriptionum Graecarum Septentrionalis*. I. Ed. W. Dittenberger. (Megara, Oropus, Boeotia.) 1892.

CIGS. III. = Same. Vol. III. (Phocis, Locris, Aetolia, Acarnania, Islands of Ion. Sea.) 1897.

Crete (or Gort.) Comp. = *Le Leggi di Gortyna e le altre Iscrizioni Arcaiche Cretesi*. Domenico Comparetti. 1893.

Curt. Stud. = *Studien zur griechischen und lateinischen Grammatik*. 1868-78.

Danielsson. Epigr. = *Epigraphica*, O. H. Danielsson. Upsala, 1890.

Ditt. Syll. = *Sylloge Inscriptionum Graecarum*. 1883.

Epid. K. = *Fouilles d'Epidaure* par P. Kavvadias. 1893.

Ἐφ. Ἀρχ. = *Εφημερίς ἀρχαιολογική*. Athens.

Gilbert = *Handbuch der griechischen Staatsaltertümer*.

Hoffmann GD. = *Die griechischen Dialekte*. I, 1891; II, 1893.

IF. = *Indogermanische Forschungen*, Zeitschrift für indogermanische Sprach- und Altertumskunde.

IG. Ins. = *Inscriptiones Graecae Insularum*. De Gaertringen. 1895.

IG. Sic. et It. = *Inscriptiones Graecae Siciliae et Italiae*. Kaibel. 1890.

Ins. Jurid. Gr. = *Recueil des Inscriptions Juridiques Grecques*. 1895.

Ion. Bechtel = *Inscripfen der ionischen Dialekte*. 1887.

Jbb. f. Philol. = *Jahrbücher für classische Philologie*. Fleckeisen.

Kaibel = *Epigrammata Graeca ex lapidibus conlecta*. 1878.

Kühner-Blass = *Ausführliche Grammatik der griechischen Sprache*. Third edition, 1890.

Kum. = *Συναγωγή Λέξεων Ἀθησαυρίστων*. A. Kumanudis. 1883.

KZ. = *Zeitschrift für vergleichende Sprachforschung*, begründet von A. Kuhn.

Lac. M = *De titulorum Laconicorum dialecto*. P. Müllensiefen. 1882.

Latyschew = *Inscriptiones antiquae orae septentrionalis Ponti Euxini*. 1885.

LeB.-F. = LeBas, *Voyage archéologique*, ed. Foucart.

Meister GD. = *Die griechischen Dialekte*. Vol. I, 1882; Vol. II, 1889.

Meyer = *Griechische Grammatik*. G. Meyer. Third edition, 1896.

Mitth. = *Mittheilungen des deutschen archäologischen Instituts in Athen*.

Mus. Ital. = *Museo Italiano di Antichità classiche*. Florence, 1885 ff.

Ol. = *Die Inschriften von Olympia*. W. Dittenberger and K. Purgold. 1896.

PBB. = *Beiträge zur Geschichte der deutschen Sprache und Literatur*.

H. Paul and W. Braune.

PH. = *Inscriptions of Cos*. Paton and Hicks. 1891.

Philol. = *Philologus*. Zeitschrift für das klassische Altertum.

Rev. Arch. = *Revue Archéologique*. Paris, 1844 ff.

Rev. d. Ét. Gr. = *Revue des Études Grecques*.

Rh. M. = *Rheinisches Museum für Philologie*.

Roberts = Introduction to Greek Epigraphy. E. S. Roberts. 1887.

Schmidt, Plur. = Die Pluralbildungen der indogermanischen Neutra. 1889.

Schulze, Quaest. Ep. = Quaestiones Epicae. W. Schulze. 1892.

SGDI. = Sammlung der griechischen Dialekt-Inschriften. Collitz and Bechtel.

Skias, Kr. D. = *περὶ τῆς κρητικῆς διαλέκτου*. Athens, 1891.

Swoboda = Die griechischen Volksbeschlüsse. H. Swoboda. 1890.

Tab. Heracl. = Tables of Heracleia. Cauer 40, 41; Meister, Curt. Stud. IV, p. 355.

Wien. Stud. = Wiener Studien: Zeitschrift für classische Philologie.

Z. f. öst. G. = Zeitschrift für die österreichischen Gymnasien. Wien.

NEW WORDS.

ἀγαῖος, *admirable, desirable*. [V] Delph. BCH. 1895, 1ff. D₃₈ ἐπέδωκε — καὶ τὰν ἀγαίαν μόςχομ. Cf. Hesych. ἀγαῖον· ἐπίφθονον; Etym. M. 8, 50, ἀγαῖον· ἐπίφθονον ἢ θαυμαστόν. As Homolle, l. c., p. 60, says, this adjective is vague, but it is hardly to be rejected with Dragumis, BCH. 1895, 297, who reads ἀγατάν.

ἀγέρτας, *collector*. [I] Taur. IG. Sic. et It. 424 I₃₅, II₃₅, III₈₅ παρὰ δὲ ἀγέρταις τοῖς . . . This word is defined in L. & S. as a “collection of dues,” but σιταγέρτης is given correctly.

ἀγνέω = ἄγω. [II] Aetol. 1413₅ ἀγνηκώς, 1411₁₄₅ ἀχνηκώτας; Lac. (Amyclae) Cauer 32, διεξαγνηκέναι; Berl. Pap. I, 17–20 (Meyer, p. 587) ἀγνέουσι. Cf. Hesych. ἀγνεῖν· ἄγειν. Κρήτες; ἀγνεῖ· λαμβάνει; also ἄγνηκε· (for ἀγνησέει of the text; cf. Ahrens II, p. 337) ἀγήοχε. Λάκωνες. Both ἀγν- and ἄγ- are used in the same inscription 1411₁₂ εἰ δέ τις ἄγῃ — — τοὺς ἀχνηκώτας, and 1413_{5,20} ἀγνηκώς—εἰ δέ τις κα ἄγῃ —. The Laconian inscription shows traces of Aetolian influence, nevertheless it is quite possible that διεξαγνηκέναι, in view of the gloss, is to be taken with Cauer as Laconian. Then, this inscription, too, shows both roots. In no inscription from Crete is ἀγνέω found, although Hesychius cites it from this dialect. The reduplicated perfect of ἄγω does not occur in Aetolian and seems to have been replaced by the perfect of ἀγνέω. The χ in ἀχνηκώτας is to be taken with Meyer, § 279, as purely graphic. The development, however, of γ to a spirant is hardly to be assumed in the absence of other evidence.

ἀγωνάριον, “a kind of college examination or competition among the members.” [138] Cos PH. 43a₇, b₈ καὶ ἀγωνάριον ἀνήβων.

ἀδηνέως, *without fraud, plainly*. [V] Ion. (Chios) Bechtel 174b₁₀ κηρυσσόντων καὶ διὰ τῆς πόλεως ἀδηνέως γεγωνέοντες —. Cf. Hesych. ἀδηνέως· ἀδόλως, ἀπλῶς, χωρὶς βουλῆς; Bekk. Anecd. I,

p. 341 ἀδηνέως: ἀπλῶς καὶ ἀταλαιπώρως, κατὰ στέρησιν τῶν δηνέων καὶ μεριμνῶν. See Smyth, § 716, who prefers this explanation, which is given by Haussoullier, BCH. 1879, 23, to that of Röhl, who explains as = ἄδην (*quantum opus erit*). ἀδηνής is suggested by Valckenaer in Sim. Amorg. 7, 53, where Bergk reads ἀληνής.

ἄξετόω, *convict*. [186] Delph. 2034₁₆ εἰ δέ τί κα ἄξετωθέωντι περὶ Νεοπάτραν πεπονηρευμένοι ἢ τῶν Νεοπάτρας ὑπαρχόντων τι, κύριοι ἐόντων οἱ ἐπινόμοι κολλάζοντες αὐτάς, etc. Cf. Hesych. ἄξετον· ἄπιστον. Σικελοί, cited by Hartmann, de dial. Delph., p. 5. The complete explanation is given by Baunack, Stud. I, 248, who compares 1819, εἰ δέ τι νοσφίξαιντο. Κωμικὸς ἢ Ἴωνις τῶμ Μαρα[ί]ου καὶ ἐξελεγχθεῖν <ι>σαν, etc. ἄξετόω is the equivalent of Attic ἀναζητέω, while in the gloss of course the *a* is the negative prefix. For ἀ = ἀνα- see also Kretschmer, KZ. 33, 566. ζετόω is formed from a participle ζε-τός seen in the gloss, as ζητέω from *ζη-τός, the relation of ζετός to ζη-, δί-ζη-μαι being the same as that of θε-τός to θη- in τίθημι.

ἀφλανέως, *openly, without concealment* (?). [V] Elis 1156₄ = Roberts 296 = Ol. 7, ἐξαγρέων καὶ ἐνποιῶν σὺν βωλαῖ [π]εντακατίων ἀφλανέως (ΑΦΛΑΝΕΟΞ) καὶ δάμοι πληθύνοντι δινάκοι. Cf. Hesych. ἀλανές· ἀληθές; ἀλανέως· ὀλοσχερῶς. Ταραντίνοι; ἀλλανής· ἀσφαλής. Λάκωνες. It can hardly be doubted that the word must be explained by the glosses cited. Its exact meaning, however, is not clear. The order of the words would indicate that it modifies what precedes, and it was so interpreted by Röhl, IGA. Add. N. 113c, and by Bücheler, RhM. XXXVI, 621 f. The latter translated by "ungefähr," and made the word a modifier of πεντακατίων; the former, laying stress on the gloss ὀλοσχερῶς and bringing into connection ἀολλής and ἀλής, interpreted it as a modifier of the phrase βωλαῖ πεντακατίων and translated "senatu pleno." Meister, GD. II, p. 72, criticises fully both these interpretations. He thinks that a quorum in a matter of religious observance would not be defined as *about* five hundred. His objection to Röhl's explanation: that, if a modifier of βουλή, the word should be an adjective, not an adverb, is convincing. Dittenberger, Ol. 7, sustains this objection. He thinks irregularity in the order of words

in an Elean inscription of this character is not important. He inclines to interpret the word as = *ἀσφαλῶς*, used in the sense of *ἀνατεῖ* (*sine fraude sua*). Meister, GD. II, p. 24, translates "sicher (i. e., ungefährdet) ändern." It seems, however, that the gloss *ἀσφαλής* should be regarded as secondary, and the real meaning be sought in *ἀληθές*. Professor Buck has suggested that an adverbial meaning, *certainly, without fail*, which would suit this connection and at the same time indicate the line of development which led to the gloss *ὀλοσχερῶς*, might be assumed for the passage in question, and be taken in close connection with the preceding words. It would then be translated: "Amendment may be made with the consent of the council without fail and with the full assembly." But I am inclined to think that, while some such general meaning may be inferred from *ὀλοσχερῶς*, the word has a more specific meaning here. I would translate: "Amendment¹ may be made with the Boulé of five hundred *openly* and with a majority¹ of the assembly." The -*φλ*- suits admirably the gloss *ἀλλανής*; cf. also *ἀλλαθεάδας*.

ἀί, ἀίν = *ἀεί*. [319–317] Aeol. 304 A_{34–36} *ἄι*; Thess. 361 B₁₂ *ἀίν* and in the compounds *ἀίσινται*, CIA. II, 329₄₁, *ἀίδασμος*, Bechtel 183a₃₀, b₃₀. These words are to be taken with J Schmidt, KZ. XXVII, 298 ff., as forms of an old *i*-stem, as Goth. *aiwins*. See Meyer, p. 401, n. 1. (Otherwise Meister, GD. I, p. 72; Hoffmann, I, p. 387) Schmidt argues rightly that -*ν* must denote a case-form, since *ν*-movable is unknown to Thessalian, and that *ει* is not represented by *ι* in Thessalian.

ἀίδασμος, *subject to perpetual payment*, as land *on perpetual lease*. [IV] Ion. Bechtel 183a₃₀, b₃₀ = BCH. 1879, 244. (Here the inscription is given entire. For citation see below) The larger part of this inscription is in the *κοινή*, but a few words belong to the local dialect. This word has been generally confused with *ἄδασμος*. Haussoullier, l. c., p. 250, says "pour *ἄδασμον*;" Smyth, Ion. Dialects, § 210, "*ἄιδασμος* is an unexplained form for *ἄδασμος*." Bechtel, l. c., says "neu und nicht zu rechtfertigen ist zweimaliges *ἄιδασμος* = *ἄδασμος*, von der Abgabe befreit." As for

¹ See *πληθύνοντι* and *δινάκω*.

the meaning, Hausoullier understands as "not subject to taxation," contrasted with *ἐκατοστηρία*, which was land subject to a special tax both before and after the lease. But this would separate the word from the *δασμός* of l. 19. For, comparing A, ll. 5 ff. *τετρακόσiai εἴκο[σι δρα]χμαί. Ἀναξίδημος Ἡραγόρου Κλυτ[ίδαις κ]αὶ Κλυτιδέων τῶι ἄρχοντι Ἀργέ[αι Ἀρισ]τομήδους· ἡ γῆ ἡ ἐν Δελφινίῳ ἡ τ[είως Κ]αυκασίωνος τοῦ Βασιλείδου, καὶ [τὰ ἐπό]μενα τῇ γῇ πάντα ἐστὶν ἐμὰ καὶ [ἡ οἰκίη] ἡ ἐν Ἀνδίνῃ ἣν οἱ ὀρίσται ὥρι[σαν Κλυ]τιδῶν εἶναι καὶ ἣν Λεώφρων ὁ Δε[... ἐδ]έκασεν ἐκατοστηρίην εἶναι· ἔσ[τιν δὲ ἡ] ἀξίη πεντακισχιλίων στατήρῳ[ν, ἀποδίδ]οντος ἐμοῦ Κλυτίδαις ἔτεος ἐ[κάστου] τριάκοντα τάλαντα ξύλων ἐν [τῶι ...]τωι ἄλσει κείμενα, ὅταν ἡ ἀγὴ ἡ[ἰ καὶ τετ]ρακοσίας εἴκοσι δραχμὰς ἐμ[ὲ μ[ὲν] Ἀρτε]μισίῳ, τὸμ πρῶτον δασμόν ἅμα [πρώτῳ] ἔτε μετὰ Ἀλσωνα πρύτανιν καὶ [τοὺς ἄλ]λους ἅμα ἐνιαυτῶι ἕκαστον with B₃₇ ὁ ἀνε]λόμενος τῇ γ γῇ τὸ ἐνηλὰ[σιον ἀποδώσ]ει ἐμ[ὲ μ[ὲν] Ἀρτε]μισίῳ τῶ[ι μετὰ ...]ην πρύτανιν καὶ τῶν ἄλλῳ[ν ἕκαστον ἅμ' ἐ]νιαυτῶι, it is clear that τὸμ πρῶτον δασμόν refers to the first yearly payment of the lessee to the owners, the first installment of the *ἐνηλάσιον*.*

By taking this word as a possessive adjective formed from a compound of *ἀί* and *δασμός* we account for the form and at the same time secure a meaning which brings the word into connection with the *δασμός* of l. 19. It simply states what according to Hausoullier, p. 250, was tacitly understood, namely, "La durée du bail, n'étant pas indiquée, est illimitée;" cf. the phrase *κατὰ βίω* of the Heracleian Tables, *εἰς τὸν ἅπαντα χρόνον*, Munychia, and other similar expressions. See BCH. 1879, 250, n. 1. The word *δασμός* may indicate a recognition of the proprietary rights of the Klytidae and a feeling that the annual payments were really of the nature of tribute.

ἀκαταβολέω, *fail in making payment*. [171] Delph. 1804₃ *κατενεγκάτω δὲ Ἀφροδισία τὸν [ἔ]ρανον τὸν βρομίου οὐ ἐγγυεύει Ἰατάδας μὴ ἀκαταβολέουσα μηδὲ καταβλάπτουσα Ἰατάδαν· εἰ δὲ μὴ κατενέγκαι Ἀφροδισία τὸν ἔρανον ἢ καταβλάψ<α>ι τι - -*

ἀκεύω, *guard, watch*. [V] Gort. Law-code II₁₇ 18 *αἴ κα τὰν ἐλευθέραν ἐπιπρήται οἴφεν ἀκεύοντος καδεστᾶ*. Cf. Hesych. *ἀκεύει*.

τηρεῖ. Κύπριοι. This gloss gives the satisfactory explanation. The word must be separated from ἀκούω. See Comparetti, p. 164; Kretschmer, KZ. 33, 565.¹ The latter suggests that ἀκ-, *sharp*, is probably to be seen in ἀκεύω as well as in ἀκούω. The original meaning would then be general, *be keen*, which might easily be specialized to *guard, heed*. There is a proper name Ἀκεσώ Anaphe 3451, which seems to contain the same verbal stem.

ἀκροσκιρία, *wooded height*. [IV] Tab. Heracl. I.₆₅⁷¹ δύο (ὄροι) δὲ ἐν ταῖς ἀκροσκιρίαις, also δύο δὲ ἐπὶ τῶν ἀκροσκιριῶν —. Cf. σκίρος I.₉ (common) and the glosses of Hesych. σκείρος· ἄλσος καὶ δρυμὸς, Φιλητᾶς δὲ τὴν ῥυπώδη γῆν; σκίρα· χωρία ὕλην ἔχοντα εὐθετοῦσαν εἰς φρύγανα.

ἀλεκχώ(?) = ἄλοχος. [V] Delph. BCH. 1895, 1ff. D.₁₂. Homolle transcribes and translates as follows: καὶκ' αὐτὸς θύηι ἡιαρῆιαν καῖκα λεκχ' οἱ παρῆι καῖκα ξένοι φοῖ παρέωντι ἡιαρῆια θύοντες καῖκα πενταμαριτεῦων τύχηι. "Soit que le Labyade sacrifie lui-même la victime, ou que sa femme avec son assistance, ou que des étrangers avec son assistance sacrifient des victimes, ou qu'il se trouve en fonctions de cinq jours." This passage follows the enumeration of the obligatory feasts to be observed by every member of the clan in one of the ways here described: 1) He may perform the sacrifice personally; 2) his wife may perform it in his stead (?); 3) the strangers present in his home may make the sacred offerings, or, 4) he may be engaged in the duties of a πενταμαρίτης. The clause containing this word is extremely difficult. Homolle, l. c., p. 57, gives six possible transcriptions. None is entirely satisfactory. Dragumis, p. 298, choosing the same reading as Homolle, cites Hesych. λέχος· γάμος and translates "ou qu'on célèbre des noces chez lui," which is even more incomprehensible than Homolle's explanation. Keil, Hermes XXXI, p. 508, objects to Homolle's transcription on the ground that in the dialect of this inscription φοῖ not οῖ is to be expected, as indeed it is written immediately below; λεκχοι

¹ For the various attempts to connect with ἀκούω see Baunack, Ins. v. G., p. 54; Skias, Kr.D. 131; Bechtel, SGDI. 3451; Meister, Gr.D. II, 232.

therefore forms one word, presumably in the dative case. On this assumption Keil takes *παρῇ* from *παρίημι* and translates "or if he has given it over to his wife," thinking that in Doric conditions of society the wife might possibly perform priestly duty. I have, however, been unable to find any Greek parallel for such an arrangement. The other difficulty which Keil sees in the use of a different word for *γυνά* does not seem serious. In the Delphian manumission decrees there is a single occurrence of *ἐρπούσας* instead of the usual *ἀποτρέχουσας*, and *δείληται* occurs three times in the place of *θέλη*. Keil seems to prefer *λεκχώ*,¹ though he takes up the discarded *ἀλεκχοῖ* of Homolle as not wholly impossible. It has seemed to me more probable that the compound was used. The omission of the article on this assumption may be due to the apparent identity of the recurring *καῖκα*. *ἄλοχος* is a poetical word, but is cited as Cyprian in Bekk. Anecd. III, p. 1095, *Κυπρίων· ἄλοχος· γυνή*. The spelling -*κχ*- is purely graphic. See Blass, *Ausspr.*, p. 101.

ἀλίσμα, 1) *assembly* (not technical), 2) *decree*. [211] Agrig., Cauer 199 = IG. Sic. et It. 952 *ἀλίσμα*² ἔκτας διμήνου,³ Gela, Cauer 198 = IG. Sic. et It. 256 *βουλᾶς ἀλίσμα τᾷ(ς) δευτέρᾳ ἐξαμήνου*, Rhegium, Ditt. Syll. 251 = IG. Sic. et It. 612 *τὰν δὲ βουλὰν τὸ ἀλίσμα κολαψαμέναν εἰς χαλκώματα δισδά*. The word is a derivative of **ἀλιάζω* = *ἐκκλησιάζω*. There is evidently a double development in meaning. In the inscriptions from Gela and Agrigentum the word can hardly mean other than *coming together*. But in the inscription from Rhegium it is as plainly used for *decree of the assembly*. Cf. Ditt. Syll., l. c., n. 4, "I. e., τὸ δόγμα τᾶς ἀλίας·" wrongly adding "Vocabulum praeterea nusquam exstat."

ἄλινσις, *rubbing* (*painting* or *polishing*?). [IV] Epid. 3325A₃₉ = K. 241. *Σαμίων ἔλετο ἄλινσιν τοῦ ἐργαστηρίου καὶ κονίαςιν*.

¹ *Λεχοῖ* occurs on an ancient Spartan inscription. Roberts cites also from a later inscription, Mitth. 1877, 440, ΑΓΙΠΓΙΑΛΕΧΟΙ.

² For smooth breathing cf. *άλια* and *άλιασις* (under "Rare Words").

³ See Swoboda, p. 308, for the different systems of dating assemblies. It must be assumed that *βουλᾶς* is omitted here, hardly that *ἀλίσμα* stands for the council itself.

Verbal substantive from *ἀλίνω*. Cf. Hesych. *ἀλίνειν· ἐπαλείψαι* and *ἀλίνειν· ἀλείφειν*; also Bekk. Anecd. 383₁₁ *ἀλίνουσιν* : ἀντὶ τοῦ λεπτύνουσι. Σοφοκλῆς (Fr. 826). In the building inscription, CIA. II, 167 *ἀλοιφή*, *ἀλοιμός*, and *περιαλείψει* occur. Hesych. glosses *ἄλοιμα* by *χρίσμα* *τείχων*. and in Etym. M. 69, 41, we find *ἀλοιμός· τὰς χρίσεις καὶ τὰς ἐπαλείψεις ἀλοιμὸν ἐλεγον*. The general meaning of these words is clear, but the special use cannot be asserted with any certainty.

ἄλλαθεάδες, *rites in memory of the dead*. [174–157] Delph. 1796₅ *ποιήσας τὰ νομιζόμενα τὰ ἐν τὰν ταφὰν καὶ ἄλλαθεάδας*; 1731₁₀ *θαψάτω Κίντος καὶ τὰς ἄλλαθεάδας ποησάτω καθὼς νομίζεται*; 1775₂₉ *ποιησάτω δὲ καὶ τὰς ἄλλαθεάδας καὶ τὰ λοιπὰ τὰ νομιζόμενα πάντα*. The above are the only occurrences of this word, so far as I am able to ascertain. Baunack in a note to 1731 defines as “Erinnerungsfeierlichkeiten,” which is undoubtedly correct, though why he should divide the word *ἄλ-λαθ-εάδες* rather than *ἀ-λλαθ-εάδες* is not clear. The *-λλ-* is probably due to the presence of two original consonants. Cf. *ἄλλανῆς* : *ἄφλανέως*.

The suffix *-as -ados* is not common. It is used chiefly in nouns of agency and in feminine abstracts from numerals. It may be that the form of this word was influenced by *τριακάδες*. The general term *τὰ ὅρια* is used in two inscriptions of Phocis outside of Delphi, 1545 and 1546. But it is likely that *ἄλλαθεάδες* may have denoted a definite observance not always kept.¹

ἄλφον, *garden or orchard*. [IV] Cypr. (Edal.) 60_{9, 18, 21} *τὸ(ν) χραυόμενον Ὁ(γ)κα(ν)τος ἄλφω (9), τὸ(ν) χῶρον τὸ(ν) χραυζόμενον Ἀμνίδα ἄλφω (18), τὸ(ν) Διφείθεμις ὁ Ἀρμανεὺς ἦχε ἄλφω(ν), τὸ(ν) ποεχόμενον πὸς Πασαγόραν τὸν Ὀνασαγόραν (21)* The neuter *τὸ ἄλφον* is to be assumed here with Deecke, SGDI. I, p. 30, and Meister II, p. 243. The Hesychian *ἄλωνα· κῆποι*. *Κύπριοι* is the equivalent of the Hom. *ἀλωή* and agrees with our word in

¹ For the ordinary funeral customs see Becker, Charicles III₁₅₅, and Hermann-Blümner, p. 372, n. 2.

In the manumission decrees directions for the freed person after the death of his master occur in only about a dozen of the seven or eight hundred inscriptions of this character which we have. They are very elaborate in 1801, 1807.

stem only. *ἄλως*, which Hoffmann would see here, is rare in inscriptions. It occurs on a late Delph. inscription, BCH. 1881, 157. Hoffmann would translate, GD. I, p. 71, *threshing-floor*, which hardly suits the context as well as *garden* or *orchard*. His objection to the form *ἄλφο(ν)*, 21, that -ν would not be lost before *τὸν ποεχόμενον*, since the latter is not a modifier of *ἄλφον*, but of *κᾶπον*, is to be met by the fact that -ν is lost in *τὸ(ν) Διφείθεμις* of the same line and also that *τὸν ποεχόμενον* is logically closely connected with *ἄλφον*.

ἄλλοπολία = *ἄλλοδημία*. [V] Gort. Law-code VI₄₇, *ἐκς ἄλλοπολίας ὑπ' ἀνάνκας ἐχόμενος κελο[μ]ένω τις λύσηται*. Comparetti in note to place explains this word as an abstract to **ἄλλόπολις*, while Baunack cites the *πολία* which occurs in *πολιανόμος, πολιατεύω*, etc.

ἄλωμα = *ἀνάλωμα*. [III] Boeot. 488₃₉, *κὴ τὸ ἄλωμα ἀπολογίτασση ποτὶ κατόπ[τ]α[ς]*. CIGS. I, 2426₁₄, 4131₃₄, 4263₂₉ (similar expressions); Ceos, 'Εφ. 'Αρχ. II, 3267 quoted by Keil, Mitth. 1895, 51, in criticising Pridik, De Cei ins. rebus, p. 164, for correcting to (*ἀν*)*άλωμα*.

ἁμάτη, *single part*. [III] Cos PH. 367₄₆, *ποταπογραφέσθων δὲ καὶ τὰν πατρίδα καὶ τινος (ἐ)[νᾶ]της καὶ ἁμάτη[ς ἔλαχ?]ε*. See Keil, Mitth. 1895, 32. He derives from the same stem as *εἶς, μία*, citing the Hesych. glosses, *ἁμάκις· ἅπαξ*. Κρήτες and *ἁμάτις· ἅπαξ*. Ταραντῖνοι.

ἁμεῖ, *together*. [V] Delph. BCH. 1895, 1 ff. D₄₈ *συμπρηίσκεν ἁμεῖ*. Cf. *μηδαμεῖ* of the same inscription.

ἁμμόνιον, *deposit*. [V] Delph. BCH. 1895, 1 ff. A_{48.54}, *ὥστ' ἵς δὲ κα μὴ ἄγῃ τ' ἀπελλαῖα ἢ τὰν δαράταν μὴ φέρῃ ἁμμόνιον κατθέτω στατήρα ἐπὶ φεκατέρω, τῶι δὲ ὑστέρωι φέτει ἄγέτω τ' ἀπελλαῖα καὶ τὰν δαράταν φερέτω. αἱ δὲ κα μὴ ἄγῃ, μηκέτι δεκέσθων ἁμμόνια*. The word is defined at length by Homolle, l. c., as "un dépôt, une consignation faite en attendant pour donner patience, un gage, ou une compensation." Apocope is constant in this inscription. There is but one apparent exception, *ἀναποτθέθῃ*, as read by Homolle, but this is to be otherwise explained. See *θιγᾶνα*.

ἀμοιρά, *change*. [VI] Corinth 3119 = IGA. 20, 108, τὸ δὲ δὸ[ς χα]ρίεσ(σ)αν ἀμοιράν. This word occurs in the same expression as ἀφορμάν, ἀμοιβάν in other inscriptions of this group. It is to be connected with ἀμεύσασθαι. See Schmidt, KZ. 32, 374, who sets up *αμορξια, which becomes by epenthesis ἀμοιρά. Cf. Meyer, p. 173; Brugmann I, p. 271; Kretschmer, Vas. Insc., p. 48.

ἀμπέτιξ (?) = περιαμπέτιξ = πέριξ. [Late.] Crete, CIG 2554₁₁₈. Cf. Helbig, de dial. Cret., p. 5; Böckh, CIG., p. 405.

ἀμπώλημα, *price paid for readjudication on account of broken agreement*, technical term. [IV] Tab. Heracl. I₁₁₀₋₁₅₅ τό τε μίσθωμα διπλεῖ ἀποτεσεῖ τὸ ἐπὶ τῷ φέτεος καὶ τὸ ἀμπώλημα τοῖς τε πολιανόμοις καὶ τοῖς σιταγέρταις — (110) and (155) τὼς δὲ προωγνῶς τὼς ἀεὶ γενομένως πεπρωγνευκῆμεν τῶν τε μισθωμάτων καὶ τῶν ἐπιζαμιωμάτων καὶ τῶν ἀμπωλημάτων. The ἀμπώλημα is further explained in l. 111 ὅσσω κα μείονος ἀμμισθωθῇ πὰρ πέντε φέτη τὰ πρᾶτα. It is, therefore, a payment made as guarantee to the state against loss which might be incurred through a new lease at a lower rental. This is the explanation given by Kaibel, IG. Sic. et It. 645. Cf. Ins. Jurid. Gr., p. 233.

ἀμνωτός (?) = ἀμύντος. [VII, VI] Cret. Comp. 44 AMVOTON. The word is written retrograde and is without context. Comparetti's suggestion that it is a possible variant for ἀμύντος as ὀφήλωμα : ὀφήλημα 152 VI₁₅ is as probable a disposal of the word as can be made in the absence of evidence.

ἀμφαντός, *state of adoption*. [V] Gort. Law-code XI₂₁ τῶν δὲ πρόθθα, ὅπαι τις ἔχει ἢ ἀμφαντί (AMΠANTVI) ἢ παρ' ἀμφάντω, μὴ ἔτ' ἔνδικον ἦμεν. See Dittenberger, Hermes 20, 573, whose explanation of the word as the dative of an abstract noun with meaning given above is undoubtedly correct. Comparetti explains as an adverb in -ῶν, but the abstract is quite as satisfactory in form and suits the context better. Cf. Blass, Jahrb. f. Philol. 131, 485; Meyer, p. 202.

ἀμφεικάς, *one and twentieth*. [II] Cos 3720 Πανάμον, ἀμφεικάδι. [ἔδ]οξε τοῖς φυλέταις —. Thera, Cauer, 47 C₁ τῇ δὲ ἀμφεικάδι. Hesych. ἀμφεικάς· ἢ περὶ εἰκάδα. This gloss, formerly read ἀμφ'εἰκάς, is confirmed by the inscriptions.

ἀμφιθύσανος, *fringed*. [346/45] Ion. Bechtel 220₂₂ πρόσλημμα τῆς θεοῦ παραλογγὲς ἀμφιθύσανον.

ἀμφίμωλος, *defendant in a law suit*. [V] Gort. Law-code X₂₇ ἄνθρω[π]ον μὴ ὀνήθα[ι] κατακείμενον πρὶν κ' ἀ[λλ]υ(σ)ῆται ὁ καταθένς, μηδ' ἀμφίμωλον (ΑΜΠΙΜΟΛΟΝ).

ἀμωλεί, *without contest*. [V] Gort. Comp. 156 II₄ κ' ὅττον ἐγράφται ἀμωλεῖ (ΑΜΟΛΕΙ) παραδέθαι. The inscription is badly mutilated, but this seems to be the context. This conjecture, made by Comparetti, is possible, but necessarily uncertain.

ἀνασάξιμος, *reopened after having once been worked*, as a mine. [III] CIA. II, 780₂₀ πα(λ)αῖον ἀνασά[ξιμον]—, 781₁₀ ἀνασάξιμον στήλην ἔχον, 782 and IV, 1078b K]ρωπίδης κατέλαβε [ἀ]νασάξιμον μέταλλον. See Hicks Br. Mus. I, XXXVI. He repeats Böckh's explanation as above. The word is apparently a miner's term and might be from σάττειν, used first of loading ore, then of working the mine generally. These are all mine inscriptions. II, 781₁₀ would apparently show application of the word to the slag which is worked for the second time.

ἀνάτως, *with impunity*. [V] CIGS. III, 333 τὸν δὲ συλῶντα ἀνάτω(ς) συλῆν τὰ ξενικὰ ἐθαλάσ(σ)ας χάγειν ἄσυλον, πλὰν ἐλιμένους τῷ κατὰ πόλιν. This reading is preferred by Dittenberger, l. c. Bechtel in SGDI. 1479 reads ἀνὰ τὸ συλῆν. Cf. ἀνατεῖ.

ἀνδιχάζω, *disagree*. [V] Locris 1479₁₀ = CIGS. III, 333₁₀ αἶ κ' ἂν διχάζωντι (ΑΝΔΙΧΑΖΟΝΤΙ) τοὶ ξενοδοῖκαι, ἐπωμότας ἡλεέστω — —. Denominative from ἄνδιχα.

ἄνερμα, *necklace(?)* [330] CIA. IV, 767b₂₄ δακτύλιος ἄργυ[ροῦς . . .] IC ἄνερμα τοῦ . . . ου ἄργύρου. The exact meaning of this word is uncertain, since the following letters cannot be read. Köhler's note, l. c., suggests *necklace* or *earrings*. From ἀνείρω. Cf. ἔρματα, ὄρμος.

ἀνκριτήρ, *official of Megara*. [Late.] Meg. 3055 ἀνκριτῆρες τοὶ ἐπὶ βασιλείος. These officers are mentioned only in this inscription. Three names follow. Foucart, BCH. 1887, 296, thinks their duty is "de faire l'ἀνάκρισις ou instruction préparatoire des procès."

ἀνπαιστήρ, *knocker(?)*. [IV] Epid. 3325 B₁₉ = K 241₁₉ Εὐκράτης εἶλετο ἀσπίδα κ[αί] ἀνπαιστήρα τῷ μεγάλῳ θυρώματι. Cf.

Hesych. ἀναπαιστρίδες· σφύραι, παρὰ τοῖς χαλκεύουσιν. See Baunack, Aus. Epid., p. 80, who thinks the ῥόπτον, 3340₄₁, is here called ἀναπαιστήρ because on the temple it is used only for closing the door. He compares ἐπισπαστήρ, which also replaces ῥόπτρον.

ἀντίθεμα, *final addition to structure*(?) [Ionic characters “d’une bonne époque” (Foucart.)] Troiz. BCH. 1893, 117 ἀντιθέματα ταῖ περιφανεῖ καὶ ταῖ πράτα[ι]. Le Grand, l. c., thinks this word designates the stones which form the finish of the wall on the two faces.

ἀντίθημα, probably same as preceding. [400] CIA. I, 321, (without context). The word is used in the plural. The interchange of -ημα, -εμα is common, the variation one of periods. Cf. Lob. Phryn., p. 249.

ἀντίμορος, *opposite, corresponding to*. [400] CIA. I, 322₂₆ γογγύλος λίθος ἄθετος, ἀντίμορος ταῖς ἐπικρανίτισιν.

ἄντομος, *road*. [IV] Tab. Heracl. I₁₅ (com.) ἐπὶ τὸν ἄντομον τὸν ὀρίζοντα.

ἄντορος, *opposite boundary-stone*. [IV] Tab. Heracl. I_{60*62*75*78} ἄλλως δὲ ἀντόρως τούτοις ἐστάσαμεν ἐπὶ τᾶς ἀμαξιτῷ.

ἀνυπόζωστος, *without benches for rowers*. [375/3] Attic, Mitth. 1883, 173. The inscription is an inventory of triremes. The others had each four ὑποζώματα, the last two were apparently ἀνυπόζ[ωστοι].

ἄνφανσις, *act of adoption*. [V] Gort. Law-code X, 33 ἄνφανσιν (ΑΝΠΑΝΞΙΝ) ἦμεν ὃ ποκά τιλ λήι. For technical use cf. ἀμφαίνομαι, ἀμφαντός.

ἀνφιδήμᾱ, *jewelry, ornament*. [V] Gort. Law-code V₄₀ θνατῶν δὲ καὶ καρπῷ καὶ φήμας κ' ἀνφιδήμας (ΑΝΠΙΔΕΜΑΞ) κ' ἐπιπολαίων χρημάτων αἱ κα μὴ λείωντι δατήθαι, etc., also Comp. 154 I₂₀₋₂₁ τὰ δὲ τρίτρα τᾶς φήμας καὶ τᾶς ἀνφιδήμας (ΑΝΠΙΔΕΜΑΞ). Cf. Hesych. ἀμφιδέαι· ψέλλια. κρίκοι. δακτύλιοι. The genitive proves conclusively that the word belongs to the *ā*-nouns. A similar transfer is found in ἡ χάρμη: τὸ χάρμα, et al. Cf. also Cret. φήμᾱ: φήμα.

ἀνφιμωλέω, *contest at law, bring suit*. [V] Gort. Law-code X, 27. See μωλέω for related words and discussion.

ἀξιόσυλος, *owning property which can be taken for debt*. [VI] Elis 1151₆ = Ol. 16 = Roberts 298 αἱ δ' ἀξιόσυλος γένο[ιτο].

ἀπαρπαίω, *beat back*. [V] Gort. Comp. 152 II₁₇ κύνας ἀπαρπαυόμενο[νς].

ἀπάρβολος, *without deposit*. [II?] Corcyra 3206₁₁₅ κρίσιν ἀπάρβολον. ἀπαραβόλως occurs in Schol. to Il. N. 141.

ἄπατος, *free from liability*. [V] Gort. Law-code, II₁, IV₁₇, Comp. 152 V₆, 153 II₁₄, 154 II₁₃₋₁₄, 194₆ (Eleuthera) ἄπατον ἤμεν. For discussion of this and similar expressions see section on synonyms.

ἀπεκδίδωμι, 1) *give to another*, 2) *let out on contract*. [III] Delos, CIG. 2266₄ ἐξέστω τοῖς ἐπιστάταις καὶ ἀπεκδοῦναι τὰ κατα[λειφθέντα?]; Priene, Brit. Mus. 415₃₁ τὸν νεωπολὴν Λεωμέδοντα ἀπεγδοῦναι, ὅπως στηλὴ τε κατασκευασθῇ καὶ ἀναγραφῇ εἰς αὐτήν—, 420₂ (same use). Keil, Mitth. 1895, 34, note, cites in addition ἀπέγδοσις found on Egypt. papyrus. In the inscriptions from Priene ἀπεγδοῦναι = ἐκδοῦναι. Fabricius, Hermes 17, 4, compares the verb of the Delos inscription with ἀπομισθοῦν in an inscription from Amorgus. See also Fabricius, de Architectura, p. 32.

ἀπέλλα, *assembly*. [I] Lac. M. 50₂₁ = LeB.-F. 243a₂₁, M. 51₄ = LeB.-F. 242a₄₁ ἔδοξε τῷ δάμοι ἐν ταῖς μεγάλας ἀπέλλαις. Cf. Hesych. ἀπέλλαι· σηκοί. ἐκκλησίαι. ἀρχαιρεσίαι and ἀπελάζειν· ἐκκλησιάζειν. Λάκωνες; Plut. Lyc. VI, quotation from the oracle at Delphi, ὥρας ἐξ ὥρας ἀπελλάζειν. Cf. also ἀπελλαῖα (below).

The inscriptions in which ἀπέλλα occurs are from Gytheum, one of the cities of the league of coast towns formed in 146 B. C. The constitutions of these towns were modeled after that of Sparta. See Gilbert I (trans.), p. 29. Swoboda, p. 105, says, in substance, that there was at that time no council in Gytheum, and decisions were made in the μεγάλας ἀπέλλαι by the citizens upon proposal of the ephors, perhaps also after action in a smaller¹ assembly. Both inscriptions in which ἀπέλλα occurs are late. Swoboda, p. 270, places the second in the time of Sulla,

¹ In Syll., p. 381, note 19, Dittenberger compares the relation of ἀλία to ἔσκλητος in 251 as probably similar to that of the ἀπέλλα to a smaller assembly.

the first somewhat earlier. The word is not, however, a late formation. Cf. ἀπελλαῖα, Ἀπέλλαι.

The derivation has been much discussed.¹ It is probably ἀ-πελ- from *√*quel seen in Gr. τέλος, O.B. *čeljati*, Lith. *kiltis*, Sans. *kula-*, Lat. *concilium*.

Ἀπέλλαι, feast at which the ἀπελλαῖα offerings were made by the members of the clan of the Labyadae. [V] Delph. BCH. 1895, 1 ff., A₃₁ τὰ δὲ ἀπελλαῖα ἄγεν Ἀπέλλαις καὶ μὴ ἄλλαι ἀμέραι. A₃₆ αἱ δὲ κα [δέ]ξ[ω]ν[τ]αι ἄλλαι ἀμέραι ἢ Ἀπέλλαις, D₃ θοῖναι δὲ [h]αῖδ[ε νόμιμ]οι. Ἀπέλλαι καὶ —.

ἀπελλαῖα, offerings made at the Ἀπέλλαι festival. [V] Delph. BCH. 1895, 1 ff., A₄ ταγευσέω δικαίως κατὰ τοὺν νόμους τὰς πόλιος καὶ τοὺς τῶν Λαβυαδῶν πὲρ τῶν ἀπελλαίων καὶ τὰν δαρατῶν. A₂₃ τοὺς τάγους μὴ δέκεσθαι μήτε δαράταν γάμελα μήτε παιδήϊα μήτ' ἀπελλαῖα, αἱ μὴ τὰς πατρίας ἐπαινεούσας καὶ πληθυσσας ὥς κα ἦι. A₃₁ τὰ δὲ ἀπελλαῖα ἄγεν Ἀπέλλαις καὶ μὴ ἄλλαι ἀμέραι. A₄₄ ἄγεν δὲ τὰπελλαῖα ἀντὶ ρέτεος καὶ τὰς δαράτας φέρειν. Cf. A_{47.51.54} and B₄ πάντες δὲ τοὶ Λαβυάδαι Εὐκλείους περὶ τὰν δαρατῶν ἐπικρινόντων καὶ Ἀπέλλαις περὶ τῶν ἀπελλαίων παρεόντες μὴ μείος ἑνὸς καὶ ἑκατόν. B₄₅ καὶ ἡ κα δέξονται ἢ δαράταν ἢ ἀπελλαῖα πὰρ τὰ γράμματα μὴ ἔστω Λαβυάδας μὴδὲ κοινανείτω τῶν κοινῶν χρημάτων μὴδὲ τῶν θεμάτων. The feast at which these offerings are made is mentioned among those which are obligatory on the members of the clan, D₃. ἀπελλαῖα is coördinate with δαράτα. The verb φέρειν is always used with the latter, ἄγεν with the former. It may, therefore, be fairly assumed that the ἀπελλαῖα were animal offerings. There is nothing to indicate what animal was used. It may have varied under different circumstances. The importance of this festival and the offerings is clearly shown by the citations. But just what event in the life of a member of the clan of the Labyadae was so celebrated we can only infer. It seems probable that it has to do with membership in the clan; very possibly the admission of the youth to full rights.

¹ See Bezenberger, BB. XVI, 245; Fick, BB. XVIII, 134, 135; Fröhde, BB. XIX, 317; Müllensiefen, De tit. Lac. dial., p. 49 (179); Brugmann, Curt. Stud. IV, 122.

The month Ἀπελλαῖος is the first of the Delphian civil year, corresponding to the Attic Hecatombaeon. It is a widely used name for a month, though not always with the same value. Cf. Reinach, *Traité d'Épigraphie Grecque*, p. 481.

ἀποθρίγκωσις, *the capping of a wall*, building term. [Late.] Troiz. BCH. 1893, 117f. Cf. SGDI. 3362₃₉ τοίχων λιθίνων ἀποθριγκώσιος. ἀποθριγκώ is a late verb which means *to wall off*. Le Grand, l. c., translates "l'opération qui consiste à couronner un mur."

ἀποινίζω, *take vengeance*. [V] Mant. BCH. 1892, 577 ἀποινίζασθαι. This is not from *ἀποινίγω, as Fougères thinks, but it is a regular formation in -ίζω. The -ξ- in the aorist is simply an extension of the so-called Doric future; cf. Kühner-Blass II, 159₈.

ἀπολαγάζω, *release, let go* (?). [Late.] Crete, Mus. Ital. III, p. 693, n. 133, ἀπολ]αγαθένσα, n. 134, ἀπολγάσα[ντα. Cf. Hesych. λαγάζσαι· ἀφείναι; Bekk. Anecd., p. 106, 5, λαγγάζει· ἀντὶ τοῦ ἐνδίδωσιν. Ἀντιφάνης Ἀντερώση. There is no context, so that it is not certain what effect on the meaning the preposition may have. See λαγάζω, λαγαίω (below).

ἀπολάγαξις, *release* (?). [Late.] Crete, Mus. Ital. III, p. 693, n. 134 ἀπ]ολαγάξιος κα[ὶ τ]ῆς χρηματίξιος. Cf. preceding. The inscription is so badly mutilated that a certain interpretation is impossible.

ἀπομωλέω, *contest in a suit*. [V] Gort. Law-code VI₂₆ αὶ δέ κ' ὁ ἀντίμωλος ἀπομωλ(ῆ)ι (ΑΠΟΜΟΛΕΙ) ἀνφὶ τὸ χρέος —. IX₁₈ αὶ δ' ὁ ἀντίμωλος ἀπομ[ωλ]ῶι —. See μωλέω.

ἀπονάξω, *consecrate*. [V] Lac. IGA. 61a Εὐμνιδί[ς] ἀπόναφ[ε] (ΑΠΟΝΑΦΦ). This was interpreted by Röhl as from πονάω. He compared ἀπόεσεν, IGA. 557, to which may now be added ἀφρήτευε Arg. AJA. 1896, 43. But even so it is hardly possible to take ἀ- as the augment. There is also another interpretation for each of these forms, which seems preferable. ἀπόναφε may well be, as Stolz, Wien. Stud. VIII, p. 159, points out, for ἀπό-ναφε, "*dedicavit*." He compares the Hesychian gloss ναύειν· ἱκετεύειν. Cf. also ναύω of the Gort. Law-code I₃₉₊₄₂. For ἀφρήτευε see

below. ἀπόσειν also can be read differently. It is quite possible that another form may be discovered which would reverse this opinion, but so far as present evidence goes, this seems the safest. Cf. Meyer § 474.

ἀπόπαξ, *altogether*. [V] CIA. I, 288, 286 [καθ' ἡμέραν μισθοὶ κατὰ [τὰ εἰρημέν]α ἀπόπαξ (ΑΠΟΠΑΧΞ). Cf. Hesych. ἀπόπαξ· ξύμπαν, ἢ σύμπαν.

ἀποπολιτεύω, *change citizenship*. [III] Aetol. 1415₁₆ εἰ δέ κα ἀποπολιτεύωντι Πηρεῖς ἀπὸ Με[λι]ταέων—; Phocis 1539a₅₅ μὴ ἐξέστω δὲ ἀποπολιτεύσασθαι τοῦ[ς] Μεδεωνίους ἀπὸ τῶν Στιρι[ων].

ἀποσκουτλόω, *deface*. [Late.] CIA. III, 1423, 1424 εἴ τις ἀποκοσμήσει τοῦτο τὸ ἡρῶν ἢ ἀποσκουτλώσει.

ἀποστέγασις = ἀποστέγασμα. [Late.] Troiz. 3362₂₆ ἀ[π]οστεγάσιος τῶν τοίχων τῶν λιθίνων.

ἀρέσμιον, *fee for sacrifices to be performed*. [181] Phocis 1539a₂₅ λανβανέτω [δ]ὲ ὁ ἱεροταμίας ἀρέσμιον δ τ[οῖς] ἄρχοντες ἐλάμβανον, ἡμι[μ]ναῖον καὶ τῶν χοῶν τὸ ἐπ[ι]β[αλόν] τῷ ἱεροταμίῳ. The meaning given is suggested by Dittenberger, Syll. 294. ἀρεστήρ is another derivative from the same root which also has specialization of meaning. Cf. Kum., who says wrongly πιθανῶς ταῦτο τῷ ἀρεστήρ. Cf. ἀρεστηρίαν, CIA. IV, 834b, Col. II, 90.

ἀρήν, **φαρήν**, nominative to ἀρνός. [VII/VI] Gort. Comp. 12–13 καὶ φαρήν (FAPEN) τυτυῖ ἔτι δὲ φοῖρος; CIA. I.₄²² Ἐρμ]ῇ ἀρήν (APEN) κριτός; Cos. 3638 Ἡρακλεῖ ἐς Κο[νίσταλο]ν ἀρήν καυτός. Cf. PH. 39, note, which says the word is used to denote a lamb less than a year old; Poll. 7, 184, whose apparent identification as a poetical form corresponding to ἀρνεῖός is explained by Paton as probably referring to ῥήν which is used only by Alexandrian poets.

ἀρήτευε, **ἄφρήτευε**, *was the speaker(?)*. [500] Argive, AJA. 1896, 43 (AFPETEVE), SGDI. 3277 ἀρήτευε Λέων [β]ωλᾶς σευτέρας, 3315 ἀρήτευε¹ δαμοργῶν Δελφίων T[ι]μοκρίτου Δαιφοντεύς, 3316 ἀρήτ[ευε]. LeBas III, 1 gives the inscription cited here as 3277. He translates “était prêtre du second sénat,” and derives from ἀρητήρ. Tszuntas, Ἐφ. Ἀρχ. 1887, 157, commenting on

¹ For this reading see Richardson, l. c., 46 f.

3315, in which he read *ἀρίστευε*, says the phrase may mean either that Delphion was the first of the *δημιουργοί* or be equivalent to *εἶπε τὴν γνώμην*. He prefers the former and compares *ἀριστήρες*.¹ Swoboda, p. 171, after defining *ἀρίστευε* as "praesidierte," adds that the use of *ἀρήτευε* in 3316 is another reason for coming to this conclusion. This was, however, before the form with *ϝ* had appeared. It seems impossible to connect this form with *ἀρητήρ* or with *ἀρετή*, *ἄριστος* which Blass suggests as related, *Jahrb. f. Philol.* 143, 560. The root must be, as Richardson thinks, *φρέ-*. The *ἀ-* is then either for *ἀνα-*, as in *ἄζετώω*, or prothetic, as in *ἀμέλγω*. See Brugmann, *Grundriss I*, p. 824.

ἀριστήρ (*ἀρ[τ]ιστήρ* ?), a magistrate. [III] CIGS. III, 97. 105 *τὰν δὲ [σ]τάλαν τοὺς ἀριστήρας θέσθαι*. In 97 Lolling's copy apparently shows *ἀ[ρτ]ιστήρας*. Dittenberger adds that it is doubtful which is an error, but, as he says, *ἀρτιστήρ* would have a satisfactory derivation with suitable meaning, while *ἀριστήρ* has not. This new reading is of special interest in view of the change in the reading *ἀρίστευε* of 3277. See preceding word.

ἄρκαλον, *porcupine* (?). [V] Lac. M. 11 [*ἐ*] *δήδοκας ἄρκαλον*. Cf. Hesych. *ἄρκηλα · ὠόν*. *Κρήτες τὴν ὕστριχα*. The inscription is incomplete and of somewhat doubtful reading (Fourmont).

ἄρνης, *ewe*. [IV] Aeol. (Aegea) Hoffmann II, 155a = Reinach, *Rev. d. Ét. Gr.* IV, 268 ff. *ἔπεροι καὶ ἀρνήαδες ἐρίων ἀτέλεες*. See Meister, *IF. I Anz.* 203, who explains as feminine to *ἀρνεῖος*, comparing *χιμαῖραδες* of the same inscription.

ἀρρέντερος, *male*. [V] Mant. BCH. 1892, 570 KATOPPENTE-PON. This was first read correctly by Dittenberger, *Hermes* 28, 473, as *κατώρρέντερον* = *κατὰ τὸ ἀρρέντερον*, in *male succession*. This reading is generally accepted.²

ἀρτιλιθία, *close joining of stone*. [IV] Oropus, CIGS. I, 4255₂₅ = 'Εφ. 'Αρχ. 1891, 71 *ἐπικόψας δὲ [κ]ατὰ κεφαλὴν εὐτενῇ συνστ[ρώ]σει λίθοις συντιθεὶς πρὸς ἀλλήλους ἀρμόττοντας καὶ εἰς ἔδραν ἀσκάστους τιθεὶς, ἀρτιλιθίαν μηδαμῶ ποιών*. Cf. *ἀρτίκολλος*,

¹ See below.

² Cf. Keil, *Gött. Nachr.* 1895, 349; Solmsen, *KZ.* 34, 452; Larfeld, *Ber. ũ. gr. Epigr.* 1888-1894, 143; Danielsson, *Eranos* II, 26.

Hesych. ἀρτίτονον; Hippocr. 809g οἱ σπόνδυλοι (τῆς ῥάχιος) ἐντὸς ἄρτιοι εἰσιν ἀλλήλοισι, καὶ δέδενται πρὸς ἀλλήλους. See Tszuntas, l. c., who says that he has been informed by Homolle of a late occurrence of the word in the phrase φεύγων ἀρτιλιθίαν τὸ ἐλάχιστον ἡμιποδι . . .

ἀρτοπωλικός, *having bake-shops*, name of a street. [III] CIA. II, 860 εἰς τὸ ἀρτοπωλικόν.

ἀρτυτήρ, official of Thera. [II] Thera, Cauer 148 E, ὑπὸ τοῦ κατατυγχάνοντος ἀρτυτήρος, E₅ ἀρτυτήρ—ἀποδιδότω ἐπὶ σύλλογον καὶ δανεζέσθω. E₂₆ ὁ δὲ ἀρτυτήρ, εἴ κα μὴ ἐξοδιάξει τοῖς ἐπιμηνίοις κατὰ τὰ γεγραμμένα, ὁ μὲν ἐπιμήνιος πάντως δεχέσθω —; also E_{16·20·23·30·31}. Cf. ἀρτύνας, Argive magistrate.

ἀρχιδαυχναφορέω = *ἀρχιδαφνηφορέω. [Late.] Thess. 372. Cf. Hesych. δαυχμόν· εὐκαστον ξύλον δάφνης and Schol. to Nicander, Ἀντίγονος δὲ λέγει δαύχμου· ἔστι δὲ δάφνη πικρά. The word probably contains a local name for δάφνη.¹ Its etymology is quite uncertain, though Meister, GD. I, p. 301, tries to connect with Sans. *√dah*.

ἄσσιστα = ἔγγιστα. [V] Lac. M. 21b = Cauer 10 εἰ δέ κα μὴ νόθοι ζῶντι, τοὶ ἄσσιστα ποθίκες ἀνελόςθω. Cf. Hesych. ἄσσιστα· ἔγγιστα. Müllensiefen, de tit. Lac. dial., p. 65, explains rightly as a superlative which has been influenced by a comparative with *ι*-suffix.

ἀστεροβλήτα, *smiting with sun-stroke*. [IV?] Sybaris 1654 = IG. Sic. et It. 641 ἀλ(λ)ά με μο(ι)ρα ἐδάμασ(σ)ε <καὶ ἀθάνατοι θεοὶ ἄλλοι> καὶ ἀστεροβλήτα κεραυνόν. Kaibel makes the comment that the nominative ἀστεροβλήτα was taken as an accusative, hence the writing κεραυνόν. Hoffmann, l. c., writes κεραυν(ῶ)ν, part. to κεραυνῶ; cf. note.

ἄσχαστος, *not split, without a flaw*. [IV] Boeot. CIGS. I, 4255₂₆ ἄσκαστοι λίθοι, 3073₁₆₄ ἄσχαστοι λίθοι. From σχάζω.

ἀτιτάλτās, *nurseling* (?). [VII] Gort. Comp. 40 (ΤΙΤΑΛΤΑΣ). There is no context. Comparetti conjectures that we have here a substantive from ἀτιτάλλω. Cf. Hesych. ἀτίταλ(λ)ον· ἔτρεφον; ἀτίτηλα· ἀνέθρεψα, and other similar glosses. The verb is used

¹ See Hehn, *Culturpfl.* 6, p. 572; Meyer, p. 276, note 2.

in Homer referring to the young of animals, but more especially to children.

ἀφεδριατεύω, acting as *ἀφεδριατεύς (?). [III] Boeot. 494₂, 570₂, 571₄, 865₄, N. 807^a_{3.4}. Since the names of seven officials are given, they have been generally identified with the Boeotarchs, but as Gilbert II, 56, says, it is hardly probable that the Boeotarchs had another title, and, if so, it would not be so uniformly used in these similar inscriptions. The number seven is not to be considered significant, since it is a sacred number among the Boeotians. Gilbert thinks that these officials are named as a special commission in charge of the dedication of a tripod. Lolling, Mitth. 1878, 91, has thought that they had religious functions.

ἀφέργγυμι, keep off, prevent. [IV] Tab. Heracl. I₁₃₁ οὐδὲ ἐφέρ-
ξοντι τὸ ὕδωρ οὐδ' ἀφέρξοντι.

ἀφηρωίζω, canonize as a hero. [I?] Anaphe 3437 ὁ δᾶμος
Εὐάνασσαν Κρινοτέλους — διὰ τὰς εἰς αὐτὸν εὐεργασίας ἀφηρωίξει·;
Thera, CIG. 2467-73, 2480, etc., Att., Mitth. 1884, 291, l. 46.

ἀχύριος, place for chaff. [IV] Tab. Heracl. I₁₃₉ οἰκοδομήσονται
δὲ καὶ οἰκίαν — ἀχύριον — τὸν δὲ ἀχύριον μὴ μείον τὸ μὲν μάκος
ὀκτὼ καὶ δέκα ποδῶν, τὸ δὲ εὖρος ὀκτὼ καὶ δέκα ποδῶν. Cf. Hesych.
ἄχυρος (I. ἀχύριος)· ὁ ἀχυρῶν. ἀχυροδόκη, ἀποθήκη τῶν ἀχυρῶν.
Kaibel, IG. Sic. et It., in the commentary to 645, after giving the
glosses as above, adds, "Aristoph. Vesp. 1310 (coll. schol.) non
ἀχυρμόν cum Meinekio sed ἀχύριον videtur corrigendum."

ἀχυρῶν, barn for chaff. [279] Delos, BCH. 1890, 426 ἀχυ-
ρῶνα ἄθυρον.

βενέω, hold sexual intercourse. [VI] Elis 1156₂ = Ol. 7 =
Roberts 296 αἱ δὲ βενέοι (BENEOL) ἐν τῆσιν, βοί καὶ θωᾶδ(δοί)
καὶ κοθάρσι τελεῖται, καὶ τὸν θεαρὸν ἐν τα[ύ]ταϊ. Blass, l. c., com-
pares ENEBEOI of 1158₃ and questions whether the words are
not identical and to be connected with ἐνηβητήριον, "Vergnügungs-
ort." He would then assume that it implied remissness in per-
forming the required service to the god. Meister, G.D. II, p. 22,
derives from El. *βενά: Boeot. βανά. But such an Elian form is
very doubtful, as with this vocalism a dental would be expected.

Brand, *Hermes* 21, 312 compares *βινέω*, citing the passage from Herod. II, 64 *καὶ τὸ μὴ μίσγεσθαι γυναιξὶ ἐν ἱροῖσι* — *οὗτοί (Αἰγύπτιοι) εἰσιν οἱ πρῶτοι θρησκεύσαντες*. Dittenberger, l. c., comments on this as an obscene word not used in good Attic prose, but frequent in comedy. Its use here would be similar to that of *οἴφην* in Gortynian.

βίδεος = *φίδεος*, Laconian official. [II] CIG. 1241 II₁₈, 1242₂₃, 1268, 1269, 1364a, b, LeB.-F. 180₇, BCH. 1877, 369, Bull. dell' inst. 1873, 213.

βίδυος = *φίδυος*, same as preceding. [II] CIG. 1270, LeB.-F. 231b₄. Cf. Suid. *βειδῖος* · *ὁ ἐνδοξος*; Hesych. *ιδύιοι* · *μάρτυρες*. No distinction in usage can be found in the Laconian inscriptions which would correspond to the difference in suffixes. For the latter see Brugmann II, 412, *-ια* : *-υια*. In meaning both words are rather to be explained by the gloss of Suidas. Other words from this root are given by Müllensiefen, de tit. Lac. dial., p. 47. *βιδιαῖοι*, Paus. III, 11₂, 12₄; *βιδάταν*, *βιδατάω*, Crete, Helbig, p. 9; *φίστορες*, Boeot. 429₇ et al. The technical use of this word seems to have been limited to Laconian. For discussion of the duties of these officials see Böckh, CIG. I, pp. 88, 609.

βόλιμος = *μόλυβδος*. [IV] Delph. BCH. 1896, 199 ff. ^{43·91·93·112} *βολίμου εἰσφορᾶς δρ. τρεῖς*; Epid. 3325, B_{275·284·302} *Πυρομάχῳ βολίμου* (275) Cf. Etym. M. *μόλιβος παρὰ Συρακουσίοις, κατὰ ἐναλλαγὴν*. Prellwitz, l. c., compares Rhod. *περιβολιβῶσαι*, Cauer 176₁₀, which presupposes a form **βόλιβος*, probably due to confusion between *μόλιβος* and *βόλιμος*. See J. Schmidt, *Sonanten-Theorie*, p. 28; Brugmann, § 972 and § 1000; Keil, *Mitth.* 1895, 435.

βουλογράφος, *clerk of βουλή*. [III] El. 1172₃₇ = Ol. 39 *περὶ δὲ τῷ ἀποσταλᾶμεν τοῖρ Τενεδίοιρ τὸ γεγονὸρ ψάφισμα ἐπιμέλειαν ποιήται Νικόδρομος ὁ βωλογράφος*.

βοών, *cattle-shed*. [IV] Tab. Heracl. I_{139·143} *οἰκοδομήσεται — βοῶνα — τὸν μὲν βοῶνα τὸ μὲν μάκος φέκατι καὶ δυνὸν ποδῶν, τὸ δὲ εὖρος ὀκτὼ καὶ δέκα ποδῶν*. Kaibel, CIG. Sic. et It. 645, further compares the gloss of Hesych. *βοωνία* · *αὔλειος θύρα*. *Κρήτες*, which suits much better than *βοῶνα* · *ὀδόν*. The latter is

secondary. Cf. also Etym. M., p. 203, ἔρριψεν εἰς βοῶνα; Bekk. Anecd. 29, 32 βοῶν· ἡ τῶν βοῶν στᾶσις. The word occurs also in a Carian inscription, CIG. 2694b₁₂, a sale of land and buildings, καὶ τῷ ὀρνιθῶνι καὶ τοῖς βοῶσι καὶ τῷ φρέατι. Similar forms are γαιῶν and τοφιῶν.

γαιῶν, *heap of earth*. [IV] Tab. Heracl. I₁₃₈ οὐδὲ γαιῶνας θησεῖ παρ τὼς ὑπάρχοντας —. γαεῶν occurs in a Sicilian inscription, CIGS. I, 352, II_{83·85} ἀνὰ μέσον τῶν γαεῶνων. Cf. Hesych. χόρτος — — καὶ τὸν ὄρον τὸν ἐκ γαιῶν (for γαιῶνων). See Meister, Curt. Stud. IV, p. 437, who cites a number of similar collectives in -ῶν ἀχυρῶν, δεινῶν, etc. Cf. also τοφιῶν, I₁₃₈, βοῶν, I_{139·143}.

γάμελα = γαμήλια. [V] Delph. BCH. 1895, 1 ff., A₂₃, B₃₆ μήτε δαράταν γάμελα μήτε παιδῆια μήτ' ἀπελλαῖα. Cf. ἀπελλαῖα, δαράτα, παιδῆια.

γεροντεύω, *act as γερον*. [II] LeB.-F. 162h, CIG. 1261.

γράφσμα, *theft, despoliation*. [V] Argive, Fröhner, Rev.-Arch. 1891; Robert, Monumenti Ant. I, 593 ff.; Reinach, Rev. d. Ét. Grec. IV, 171, V, 357; Peppmüller, Wochenschrift. f. kl. Phil. 1891, N. 31; Meister, IF. Anz. I, 200 (review of previous translations); Blass, Jbb. f. Phil. 143, 559. ἡ δικάσζοιτο τῶν γρασσμάτων (ΓΡΑΣΣΜΑΤΟΝ) ἔνεκα τᾶς καταθέσιος ἐ[τ]τᾶς ἀλιάσσιος τρήτω καὶ δαμενέσθω ἐνς Ἀθαναίαν. This difficult passage is variously interpreted. Reinach reads γδασσμάτων = δασμάτων and thinks it is dependent upon καταθέσις, translating "versement des impôts." Blass, with the same reading, connects with the Hesychian gloss δάσματα· διαμερίσματα. Robert thinks the word intended is γραμμάτων. But the original reading may be retained and the word be taken from γράω with Fröhner. Meister's interpretation, however, is to be preferred to that given by F.: "le caissier infidèle limait les pièces d'or qu'il avait en dépôt." M. would translate by "aufgezehrt" and defends its harshness by the citation of δωροφάγοι, οἶκος ἐσθίεται and ἐσθιε. ἀνάλισκε, Hesych.; to which may be added the Locrian παματοφαγεῖσται. The definite date of the inscription ἀνφ' Ἀρίσstowna accords with the use of the article before γρασσμάτων.¹

¹ For another untenable view of ἀνφ' Ἀρίσstowna see Meister, l. c.

δαίσις, *division*. [V] Gort. Law-code IV₂₅, V₄₇ αἱ δέ κα χρήματα δατιομένοι μὴ συνγιγνώσκωντι ἀνφὶ τὰν δαΐσιν. In Crete, Comp., 147y, is found δαΐσ[ιν].

δαμέτās = *δημότης*. [III] Rhodes IG Ins. 1032₉ = Cauer 171 οὐ μόνον τῶν δαμετᾶν ἀλλὰ καὶ τῶν παροικούντων, l. 13 πολλοὺς τῶν δαμετᾶν. Here the word seems to replace πολιτᾶν. The form shows rather a different suffix than an unusual representation of -ο-. See Meyer, p. 64.

δαράτα, *cake of unleavened bread*. [IV] BCH. 1895, 1ff., A₅^{45°45'47°51'58"} B₆⁴⁶ A₄₅ ff. καὶ τὰς δαράτας φέρειν. ἡόστις δέ κα μὴ ἄγῃ τὰπελλαῖα ἢ τὰν δαράταν μὴ φέρῃ, ἀμμόνιον κατθέτω στατήρα ἐπὶ ρεκατέρωι, B₄ [πάντες δὲ το]ῖ Λαβνάδα[ι Εὐκλείοι]ς περὶ τὰν δα[ρατᾶν ἐπι]κρινόντων, B₄₅ καὶ ἡὸ κα δέξωντι ἢ δαράταν ἢ ἀπελλαῖα παρ τὰ γράμματα μὴ ἔστω Λαβνάδας μηδὲ κοιναίνειτω τῶν κοινῶν χρημάτων μηδὲ τῶν θεμάτων. Cf. Hesych. δαράτῳ· ἄζυμῳ; Ath. who defines δάρατον as ἄζυμον ἄρτον and, under δαρὸν — καὶ ἐορτήν, καὶ ἄρτον τινές, τὸν ἄζυμον, also, 114 B, δάρατον δ' ἐπὶ Θεσσαλῶν. From these glosses it is to be inferred that the δαράτα was made of unleavened bread. It seems probable also that the word was Thessalian and that a feast had been named from the δάρατον-offering.¹ δαρῖτα in this inscription refers to the offerings used at the Εὐκλείοι feast and includes the γάμελα and παιδήμια offerings. It is probable that with the transfer of declension the word took on a specialized meaning.

δασέα, *fur, skin of furry animal*. [V] Ion. 100₂³⁶ ἦν ἐν θ[ύη]ται, λά[ψεται γλῶσ]σαν, ὀσφύν, δασέαν, ὄρην. Dittenberger, Syll. 376, n. 3, says with Rayet, Rev. arch. XXVIII, 106, that this is plainly a noun and denotes the furry skin. That the skin was a perquisite of the priest is seen from Cos 3636₅₁ γέρη τοῦ βοὸς τῶι ἱερεῖ δέρμα; Halicarnassus Ditt. Syll. 371₁₂; Arist. Thesm. 758, and also in this inscription, l. 1, λαμβάνειν δὲ τὰ δέρματα [καὶ] τὰ ἄλλα [γ]έρεα, ll. 7, 8 (of a stranger) διδόναι δὲ τῶι ἱερεῖ τὰ γέρεα ἅπερ ἡ πόλις διδοῖ χωρὶ[ς] δέρματο[ς].

¹ Homolle thinks the feast also was probably Thessalian. Cf. Solmsen, KZ. 34, 555, who discusses briefly the points of contact between Thessalian and Phocian, adding from this inscription δαράτα, τάγος, and ταγευσέω.

δεκάω, *accept.* [VII] Attic, Mitth. 1893, 225. In Roberts 34, the "oldest Attic inscription," is found *ὅς νῦν ὀρχηστῶν πάντων ἀταλώτατα παίζει τοῦ τῶδε* This has been completely read by Studniczka, l. c., *τοῦτο δεκάω μιν*. For the vocalism of *δεκάω*, Wackernagel compares *πεδᾶν, περᾶν*.

δεμελεῖς, *leeches*. [IV] Epid. 3339₈₈₋₉₉ = K. 1 Ἄνῆρ Τορωναῖος *δεμελέας. τὰ στέρνα μαχαίραι ἀνσχίσσαντα τὰς δεμελέας ἐξελεῖν* —. Cf. Hesych. *δεμβλεῖς· βδέλλαι*. See Prellwitz, l. c., who says rightly that there is no necessity for changing the Hesych. *δεμβλεῖς* to *δεμελεῖς*, and Baunack, *Stud.* I, p. 128. Prellwitz connects with Lat. *lumbricus* for **lumblicus*, **dumblicus*. See also Brugmann, *Ber. k. sächs. G. d. W.*, 1897, p. 24, who affirms this connection. *βδέλλα* is probably not a related form.

δενδρύω, *sink*. [IV] Epid. 3340₂₀ = K. 2 οὗτος ἀποκολυμ-
[βάσ]ας εἰς τὴν θ[άλασσαν] ἐπειτα δενδρύων εἰς τόπον ἀφίκετο
ξηρόν, κύκ[λων] πέτραις περ[ιεχόμενον, καὶ οὐκ ἐδύνατο ἔξοδον οὐδε-
μίαν εὑρεῖν. Cf. Etym. M. *δενδρῶνάζειν· εἰς δρῦς καταδύεσθαι κυρίως.*
καὶ τὸ καθ' ὕδατος δύεσθαι καὶ ἀποκρύπτειν ἑαυτόν. This word is
not to be connected with *δρῦς*, but, as Prellwitz suggests, it may
belong to Sanskr. *dravati*. The general meaning seems to be
to go unseen. It is correctly explained by Wilamowitz, *Isyllus*
v. Epid., as an intensive to *δρύεται· κρύπτεται*, Hesych. Cf.
Danielsson, *Gram. u. Etym. Stud.* I, p. 54.

δερτά = *δέρματα*. [Late.] Mycon. Ditt. Syll. 373₂₈ = BCH.
1888, 461 *δερτὰ μέλανα ἐτήσια*. This is the reading given by
Latyschew. Dittenberger reads δ' ἐ[π]τὰ, but this is wrong, as
Latyschew proves, since the marks on the stone indicate that this
is the beginning of a passage; moreover, according to Ditten-
berger's reading *δέ* would be too far removed from the begin-
ning of the phrase. Kumanudis gives as equivalents *δαρτά,*
θύματα. From *δέρω*, as Coan *ἐνδορα, ἐνδέρεται*, used in a similar
inscription.

διακαλίξω = *διακόπτω* (?). [IV] CIA. IV, 834b, col. II₂₂ *μισ-*
θωτοῖς τοῖς διακαλίσασιν τὰ ξύλα. This apparently refers to the
σάνιδες spoken of in ll. 20, 21. See Kavv. Epid. 242₄₇ (note). Cf.
διακάλισις (below).

διακάλισις, *removal of wooden crating in which valuable stones have been shipped*. [Late.] Hermione 3385₁₂ **διακαλίσιος**. It is necessary to consider with this word **παρκάλισις** Epid. K. 242_{47,63} **παρκαλίσιος τῶν λίθων ἐπὶ λιμένι** and **ἐσκάλισις** 242₈₅ **ἐσκαλίσιος ἐμ Πιραι[ε]ῖ ἐπὶ τὰν ἄνθεσιν**. Hesychius cites **καλιοί· τὰ εὐτελῆ οἰκήματα**; **κάλιον· ξυλάριον**. **βακτηρίδιον**; **καλιός· τὶ δεσμωτήριον, καὶ ξύλον, ᾧ ἐδέοντο, καὶ οἱ μικροὶ οἶκοι καλιαὶ καὶ καλίδια** and **καλὶς· σκέπαρνον**. These glosses imply a double development in meaning: 1) inclosure of wood, 2) tool for working in wood. It is the latter which is seen in the verb **διακαλίζω**; the former in the nouns **διακάλισις**, **ἐσκάλισις**, **παρκάλισις**. The first satisfactory explanation of these words is given by Keil, Mitth. 1895, 425. After noting the glosses cited, he explains **ἐσκάλισις** as the crating of the stones for shipment, **ἐπὶ τὰν ἄνθεσιν**. **παρκάλισις** and **διακάλισις** then would denote the removal of this crating, which is done **ἐπὶ λιμένι**. Otherwise Kumanudis, who thinks **διακάλισις** a possible error for **διασκάλισις**, and Kavnadias, l. c., who would derive from **καλίω** = **κυλίω**. Cf. Bekk. Anecd. I, 5 **ἔστι τι ῥῆμα κυλίω, ὃ Ἀπτικοὶ διὰ τοῦ ᾧ καλίω**. This word is very rare, though the root is seen in **καλινδέω**, **κάλινσις**. The inscription shows a considerable difference in the prices paid, that for the **ἐσκάλισις** being much larger than for **διακάλισις** or **παρκάλισις**. This fact also is accounted for by Keil's interpretation.

δίαλσις = **βίβασις** (?). [V] Crete, Comp. 183, **ἐν ἀντρηίῳ διάλσιος**. This is an incomplete inscription from Oaxos. Comparetti makes this suggestion and connects with **διάλλομαι**, **δίαλμα**. The verb is rare, but is used in prose, meaning *leap across*. **δίαλμα** is used by the schol. to Pindar as equivalent to **ἄλμα**, so that the force of the preposition may be slight. Baunack, Phil. Woch. 1887, 156, suggests that the root is the same as in **ἄλ-δαίνω ἄν-αλτις** and thinks the expression may be synonymous with **τροπὰν ἐν ἀντρηίῳ**, l. 15, of the same inscription. Roberts, p. 333, accepts the interpretation given above, though with some hesitation. Skias, Kr. D., p. 86, on the other hand, prefers Baunack's suggestion. Certainty is not possible, but **ἄλσις**, **δίαλμα**, **διάλλομαι** seem to favor Comparetti's explanation, while **βίβασις** proves the possibility of a "sacred dance."

διαλιαίνω, *cancel*. [III] Boeot. 488₁₅₇ κῆ τὰς ἐ[σ]πράξις τὰς ἰώσας Νικα[ρ]έτη [κ]ὰτ τὰς πόλιος Ξεν[ο]κρίτω ἄρχοντος ἐν Θεισπιῆς πάσας διαλιάνασ[θη] τὼς πολεμάρχως. Cf. 488₇₃ ἐσλιανάτω Νικαρέτα τὰς οὐπεραμερ[ί]ας ἃς ἔχει κατ τὰς πόλιος. Compounds of λεαίνω. ἐκλεαίνω is used in a new sense, and διαλεαίνω does not occur elsewhere.

διατειχισμός = διατείχισμα. [III] Troiz. 3364_{21·35·42} ἐς τὸν διατειχισμὸν καὶ τὴν σωτηρίαν τὰς πόλιος.

διεξαγνέω = διεξάγω. [I] Lac. (Amycl.) Cauer, 32₉. See ἀγνέω.

δικαδία, *double κάδος*. [III] CIA. II, 856.

δικαστάγωγος, *official who brings in the dicasts*. [II] Aeol. 215_{12·42·48}.

δικαστήρ = δικαστής. [V] Locris 1478₃₃; Pam. 1267₁₁.

δίκερας, *double portion of flesh*. [IV] Cos 3636₅₄ = PH. 37₅₄ [ν]ώτου δίκερας. Cf. μερίδα δικρέων, Chios, Mitth. 1888, 166, which probably means διμορία κρέων. Paton, l. c., compares δεισίας κρέων CIA. II, 631₆, and thinks it may mean a portion of both cuts of the sirloin. Cf. Müllensiefen, l. c.

διλήμνιον, *kind of woollen fillet*. Rhodes, Cauer, 180₅₆ = IG. Ins. 155 καὶ πριάσθων στέφανον καὶ διλήμνιον — — λημνίσκος is used by Polybius, Plutarch, etc.

διμάω, *having two mothers* (?). Cypr. 69. This is read by Deecke τιμῶ τὰ(ν) δίφατο(ν) δίμαο(ν) Παφίᾱ(ν) γε διμῳοῖς. Hoffmann, GD. I, p. 78, reads Τίμω τ' Ἀ(ν)τιφάτω· τιμάω Παφίᾱ(ν) Meister, GD. II, p. 159, reads τιμωτὰ διφάτω διμάω Παφίᾱ γε διμῳοῖς and translates "zu ehren sind die beiden doppelnamigen von zwei Müttern geborenen paphischen Göttinnen mit Doppelliedern." He explains the two names as the Phoenician Astarte and the Grecian Aphrodite; the two mothers as the Ἑλ-α· Ἥρη ἐν Κύπρῳ, Hesych. and Διωνη; the two songs, Phoenician and Greek. The whole is very doubtful, but it hardly seems probable that the repetition of δι- is accidental, as Hoffmann's reading would imply. There is also a difficulty in Deecke's reading τιμῶ, which Meister avoids. The objection which Hoffmann makes to δίφατος, that it could not mean *doubly*

named, but only doubly said, is not important. See Meister, Zum El. Ark. und Kypr., p. 32. Nor does διμάω to μαῖα seem unlikely.

δινάκω, *change, amend*. [V] Elis 1156₅ = Ol. 7 = Roberts 296. τῶν δέ κα γραφέων ὅτι δοκέει καλ(λ)ιτέρως ἔχην πο(ῖ) τὸν θ[ε]όν, ἐξαγρέων καὶ ἐνποιῶν σὺν βωλαῖ [π]εντακατίων ἀφλανέως καὶ δάμοι πληθύνοντι δινάκοι· (δινά)κοι, etc. This interpretation was given by Meister, GD. II, p. 24, who connects this word with δίνω, δινεύω, etc. Dittenberger, l. c., characterizes this explanation with the word "bedenklich." But it is to be preferred to any of the other readings and explanations which have been offered. Röhl reads δῖνα κῶ, Blass changes to δικάδδοι and Comparetti to διανικῶ. Johansson, Sprachkunde, p. 67, thinks the form obscure, as δινήκοι is to be expected if it is from δινέω, as the gloss δινήσας· στρέψας. κινήσας would imply. But there may easily have been a verb δινάζω beside δινέω from which δινάκω would be derived through the Doric aorist or future. Meister compares ὀλέκω, στενάχω, and δόκω.

The meaning of the verb is plainly *amend*, as is shown by the expression ἐξαγρέων καὶ ἐνποιῶν. δινάκω may imply a reversal of previous action, which would not seem a strange development of *whirl, turn around*.

διοικοδόμησις, *walling off, fortification*. [III] Troiz. 3364a₄₃. b₃₂ ἐς τὰν διοικοδόμη[σιν ἐπὶ σωτη]ρία[ν τ]ᾶς [πόλιος].

διορθωτήρ = διορθωτής. [Late.] Corc. 3206₁₃₈ εἰ δέ κα διόρθωσις τῶν νόμων γίνηται, ταξάντων οἱ διορθωτῆρες εἰς τοὺς νόμους καθὼς κα δὴ τὸ ἀργύριον χειρίζεσθαι.

διπενθητήρ, *doubly bereaved*. Cypr., Berl. Phil. Wochenschrift 1890, 1355, 1381 Ὁνασαγόραν τῷ Σιτασαγόραν τῷ διπε(ν)θητή[ρος] ἡμι. This is one of two stones found together, the other bearing the epitaph of a woman. Meister thinks this was erected by the father. One thinks of the use of δι- in Cypr. SGDI. 69. The word πενθητήρ is rare. It is cited by Meister from Aesch. Sept. 1054 and Pers. 949.

διπλεθρία, *area of two plethra*. Corc. 3198₂₁. Cf. τετραπλεθρίαν and τετραπελεθρίαν from the same inscription.

δυσαγέω, *be accursed*. Taur. IG. Sic. et It., 432, *δυσαγείτω καὶ αὐτὸς καὶ γέ[νος το — —*. From *δυσαγής*. For various forms of imprecation see section on synonyms.

δῶκω = *δίδωμι*. [IV] Cypr. (Edal.) 60₁₆. This is a new formation from the *κ*-aorist.

ἐγγυεύω = *ἐγγυάω*. [171] Delph. 1804 *τὸν [ἐ]ρανὸν τὸν Βρομίου οὐ ἐγγυεύει Ἰατάδας*, etc. Argos, AJA. 1896, 55 *ἐγ]γυεύσαντας εἰς αὐτοὺς* followed by list of proper names.

ἐγγωνον, *rectangular piece of land*. [IV] Tab. Heracl. II₁₀₇ *φέκτα μερίς τὸ ἐγγωνον τὸ πὰρ τὰς ἀμπέλως τὸ ποτικλαίγον ποττὰν Ἡρακλείαν καὶ ποττὸν ποταμόν*.

ἐγδοτήρ, *building commissioner*. [IV] Epid. K. 242, *ἐγδοτῆρσι*, l. 45 *ἐγδοτέρσι*. Arcad. (Tegea) 1222, *ἐσδοτῆρες*; cf. *ἐξιδώκαμες* 242₁₄₈; *ἀπεκδίδωμι* (above).

Keil, Mitth. 1895, 34, thinks the *ἐγδοτῆρες* are the same as the *θυμελοποῖαι* and explains, according to the suggestion of Dörpfeld, as follows: After other buildings in the hieron had been begun, the general name of the commissioners who had the oversight of the Tholos was changed for a more specific title. Kavvadias, l. c., regards them as two distinct bodies, but Keil's view is more in accordance with the whole. Cf. Fabricius, *de Architectura*, p. 32, n. 1. For the form in *-ερσι* cf. *ἐγκαυτέρσι*.

ἐγκαυτήρ = *ἐγκαυστής*. Nemea 3318 *ἐγκ]αυτέρσι*. The word is without context.

ἐγκόνιμα, *place for preparing the body with dust for wrestling*. Aen. 1436, *τὸ ἐγ]κόνιμα Ἑρμῇ καὶ τῇ πόλει*, cf. *ἐγκονίωμα*, *ἐν κοινοστής* (below). For *-μα* in noun denoting place cf. *ἐνδιαίτημα*, *ἐνόρμισμα*, etc.

ἐδδίομαι = **ἐκδίομαι*. [V] Gort. Comp. 174 (without context) *ἐδδίεται*. Cf. *ἐπιδίομαι*.

ἔδραμα = *ἔδρασμα*. [IV] Epid. 3339₁₁₅, *ἐπὶ ἔδραματός τινος καθίζε*. For variation between *-μα* and *-σμα* see Solmsen, KZ. 29, 117.

εἰλύτᾱς, *rolled cake*. [IV] Boeot. 413₁₆, *δέκα δραχμῶν εἰλύτας δέκα*. With this must be considered also—

ἐλλύτᾱς = *εἰλύτας*. [III] Thera, Cauer 148 E₃₇, *ἐλλύτας ἐκ πυρῶν χοινίκων πέντε*. Cf. Hesych. *ἐλλύτης· πλακοῦς τις*. The

Thesaurus gives ἐλύτης Theognost. Cramerī Anecd. II, 44₂₂. See Meister, SGDI., p. 393, who takes these words as dialectic variations, with transfer between dialects, from a stem *φελϋ-*, but this is impossible, since *φελϋ-* would not give Boeot. *φειλυ-*, Dor. *φηλυ-*, but *φελυ-* in both, just as in Attic (cf. *ξένος*, *ὄρος*, etc.); and even for Aeolic there is no inscriptional evidence for *λλ* from *λϋ* (or *ρρ*, *νν* from *ρϋ*, *νϋ*). Attic has *εἰλύω*, and this *ει* is found also outside of the present beside *ἐλ*, e. g., *εἰλυσθεῖς*, *εἰλυμα* : *ἐλυσθεῖς*, *ἐλυτρον*. So it might well have *εἰλύτης* beside *ἐλύτης* if the latter is to be accepted. Boeot. *ει* = Attic *ει*, unless the latter is a genuine diphthong, and in *εἰλύω* it must be spurious. It is probably like *εἰρύω*, *ἐρύω*, but *εἰρύω* is not to be taken from *ἐφρύω* with Blass and Meyer, p. 559, but rather from *ἐ-φερύω* with Schulze, Quaest. Ep., p. 317. Hence the Boeotian form makes no difficulty. The *ἐλλύτας* of Thera and the Hesychian gloss may owe their *ἐλλ-* to a possible **ἐλλω* (from **φελῶ*) beside *εἰλύω*. The existence of such a form may perhaps be inferred from Att. *εἶλλω* beside *εἰλύω*. Cf. also Att. *εἶλλω*, *ward off*, apparently a compromise between *εἶλω* (from **φέλων*) and *ἐλλω* (from **φέλιω*).

εἰσοδοιπορέω, *go into, enter*. [IV] Rhodes, Cauer 177₁₁ *εἰσοδοιπορεῖν ἐς τὸ τέμενος*.

ἐκαστάκις, *in each case*. [III?] Corc. 3196₁₁ *τοῖς ἐκαστάκις προβούλοις*, 3206₈ *ἐλέσθω δὲ ἅ βουλὰ ἐκαστάκις εἰς ἐνιαυτὸν* —. 3206₂₂ *οἱ ἐκαστάκις ἐόντες ἄρχοντες*. This exactly corresponds to the use of *ἀεί* in similar expressions.

ἐκατοστηρίη, *land subject to a tax of one per cent*. [Late.] Ion. Bechtel 183a₁₃ = BCH. 1879, 244 ff. *ἐδῆ] ἵκασεν ἐκατοστηρίην εἶναι*, 183₃₀ *τῆς ἐκατοστηρίης τὰ δύο*, 183₄₇ *ἐκ τοῦ ἐνηλ] ασιὸν τὴν ἐκατοστηρίην* [ν. See *αἶδαςμος* and *ἐνηλάσιον*. For the form cf. *ἐκατοστός*, *ἐκατοστήρ*. Locrian *ἐνετήριον* and Attic *ἀφετήρια* have a similar development of meaning.

ἐκπετέω, *fall down*. [IV] Tab. Heracl. I_{120.174} *αἱ δὲ τινὰ κα γήρα ἢ ἀνέμῳ ἐκπέτωντι*. (Of the trees on the land leased.)

ἐκτίματρον, *honorary gift* (?). [III] Cnid. 3517 *Δάματρι καὶ Κούραι καὶ τοῖς θεοῖς τοῖς παρὰ Δάματρι καὶ Κούραι χαριστεῖα καὶ ἐκτίματρα ἀνέθηκε Πλαθαίνης Πλάτωνος γυνά*. Hirschfeld, Brit.

Mus. IV, 810, commenting on this word, is doubtful whether it can mean *atonement* or *sin-offerings*, as usually understood (so Kum. and L. & S.), since for this an expression like *ἔκκιντρον* would be expected. After rejecting various other possibilities as inconsistent with the meaning of *ἐκτιμᾶν*, he concludes that the word has some special meaning, unknown to us. Keil, Mitth. 1895, 51, cites this form together with Gort. *τρίτρα* and *κόμιστρα* as examples of an abnormal use of the suffix *-τρον*, without, however, suggesting any definite meaning. Can it have the force of *valued*, *valuable*? In this case *χαριστεία* would also have a general meaning, and the whole phrase be translated *acceptable* (or *pleasing*) and *valuable offerings*. On the other hand it is not clear why the suffix may not have its usual meaning, since *ἐκτιμᾶν* means *honor highly* as well as *estimate*.

ἔμπᾰσις = *ἔγκτησις*. [III] Boeot. 493, *ἔππασις*, 806, etc. *ἔπασις* 492₁₀, 719₈; Arcad. 1234 *ἔμπασιν*, 1233, *ἴνπασιν*; Corcyra 3199 = CIGS. III, 682₁₀ *ἔμπασιν*;¹ Megara 3005 *ἔμπασιν*, 3009, 3014. The word is of course related to *πάμα*, *πάσασθαι*, etc. Boeot. *ἔππασις* must be from *ἔμ-ππασις*, the *ππ* showing itself also in *Θιό-ππαστος*, etc., and in *τὰ ππάματα* Boeot. 488,^{164*168*174} as is probably to be read with Cauer and others. Cf. especially J. Schmidt, Plur., p. 415; Schulze, KZ. 318 ff. The root, however, is not to be taken with J. Schmidt, Plur., pp. 411 ff., as identical with that of *κτήσασθαι*, but as wholly distinct, probably *kṛā*, with Brugmann, Totatitāt, p. 62, note, where the extensive literature is cited. See also Meyer, p. 343.

ἔναγος, *offering to the dead* (?). [V] Delph. BCH. 1895, 1 ff. C₃₈ τὸν δὲ νεκρὸν κεκαλυμμένον φερέτω σιγᾷ, κῆν ταῖς στροφαῖς μὴ καττιθέντων μῆ[δ]αμεί, μῆδ' ὀτοτυζόντων ἔ[χ]θος τᾶς φοικίας πρίγ κ' ἐπὶ τὸ σᾶμα ἡκίωντι, τηνεὶ δ' ἔναγος ἔστω ἥεντε κα ἡα[σ]ινγ' ἀναποτθέθῃ. The above is the reading of Homolle, who translates as follows: "et en ce lieu, la soillure persistera jusqu'à ce que le silence ait été rétabli." This involves 1) the elision of *-ā* before *ἀναποτθέθῃ*; 2) the assumption of a solitary occurrence of *ἀνα-* without apocope; 3) an interpretation which is hard to

¹ *ἔγκτησιν* is used in 3200, 3201, 3203 = CIGS. III, 688, 687, 685.

reconcile with the context. Dragumis, p. 298, offers a solution which is too fanciful to commend itself. Bechtel, BB. XXII, 281, would read *τηνεί δὲ (μηδὲ)ν ἄγος ἔστω*, which would be a very possible slip on the part of the stonecutter, and also remove the difficulty of the interpretation which seems to demand permission for a renewal of the lamentation, if we accept *ἔντε κα* *ha[σ]ιγ' ἀναποτθέθῃ*. Then the clause would be translated, "silence must be observed until they arrive at the grave, there there shall be no attainment until silence is again resumed." But this interpretation does not in any way satisfy the first two objections to Homolle's reading. It also involves a mistake, which one is loth to assume if another explanation is to be found. It is also difficult to understand why the question of attainment should occur at this point. A word denoting lamentation or some ceremony at the grave, in contrast to the strict silence hitherto maintained, is rather to be expected. There is a verb *ἐναγίζω*, *offer sacrifice to the dead*. Cf. Hesych. *ἐναγίζειν*· τὸ χοὰς ἐπιφέρειν, ἢ θύειν τοῖς κατοικοχόμενοις. This may be from a substantive *ἐναγος* = *ἐνάγισμα*, which is a later formation. I would also change Homolle's transcription to *ἔντε κα* *hà [θ]ιγὰν¹ ποτθέθῃ* and translate, "there there shall be offering until the covering is put on."

ἐναιέτιον, *pediment statue*. [IV] Epid. 3325₁₁₂ = Epid. K. 241₁₁₂ *Ἐκτοριδα[ι] ἐναιετίων τῆς ἀτέρας κερκίδος*. Cf. *αἰετιαῖος*, *ἀέτωμα*.²

ἐναιλέω = **ἐναιρέω*. [V] Gort. Law-code II₃₀ *προφειπάτω δὲ ἀντὶ ματιύρων τριῶν τοῖς καδεσταῖς τῷ ἐναιλεθέντος ἀλλύε(θ)θαι ἐν ταῖς πέντ' ἀμέραις*. *ἐναιρέω* does not occur, and the preposition apparently does not alter the force of the verb here. Cf. *αἰλεθῆμι* II₂₀. *αἰρέω* is found in the earlier Cretan inscriptions, Comp. 28, 29, 31. *αἰλέω* is a new formation peculiar to Cretan and probably due to confusion between the aorist and present stems. See Meyer, § 160.

ἐναράτιον, *collection of booty* (?). [III] Rhodes 924₂₀ [*τοῖδε ἐμ[ι]σ[θ]ώσαν[το καὶ ἀνε]θήκατι ἀρχοντ* (proper names).

¹ See this word below.

² *Εφ. Ἀρχ.* 1884, Pls. 3-4, show the fragments of the *ἐναιέτια* which the excavators found.

[τ]ὸ δὲ ἐναράτιον [καὶ τὰν] πρᾶταν καταβολ[ὰν ἐπὶ νου] μηνίας ἐπ' ἱερέω[ς τοῦ δέινος·] from *ἐναρα*, *ἐναίρω*.

ἐνατεύομαι, *perform a ceremony on the ninth day*. [III] Myconus, Ditt. Syll. 373₂₄ ἐνδεκάτῃ ἐπὶ . . . θος Σεμέλῃ ἐτήσιον· τοῦτο ἐνατεύεται. See Dittenberger, who interprets as above.

ἐνγᾶρέω = ἐπιδημέω. [Late.] Elis SGDI., Anhang II, p. 336 = Ol. 335. This inscription is in the *κοινή*, but this word is to be taken with Dittenberger as a survival of the local dialect. See Arch. Ztg. XXXV, 38, where he explains it as a denominative from *ἐγ-γᾶ-ρος, *belonging to the land*. Cf. note in Ol., l. c., where ἐγγειος is given as an equivalent in meaning of *ἔγ-γα-ρος.

ἐνδέρω = δέρω. [IV] Cos 3636₄₈, 3637₈ = PH. 37, 38. See *ἐνδορα*.

ἐνδοθίδιος, *belonging to the house*. [V] Gort. Law-code II₁₁ ἐνδοθιδίαν δῶλαν. This word is to be taken with Comparetti as derivative from ἐνδοθεν = ἐνδον rather than with Baunack, Ins. v. Gort., p. 75, who compares with αἰδιος.

ἐνδορα, *entrails* (?). [IV] Cos 3636₄₈, 3637₈ = PH. 37, 38. Ικάδι βοῦς ὁ κριθεὶς θύεται Ζηνὶ [Πολιῇ] καὶ ἐνδορα ἐνδέρεται· ἐφ' ἐστίαν θύεται ἀλφίτων ἡμῖεκτον, ἄρτο[ι δύ]ο ἐξ ἡμῖεκτον,—ὁ ἄτερος τυ[ρ]ώδης—καὶ τὰ ἐνδορα, and in 3637 γέρ[η] λαμβά[νει] δέρμα καὶ σκέλος· ταύτας ἀποφορά· ἐνδορα ἐνδέρεται, καὶ θύ[εται] ἐπὶ τῇ ἰστίᾳ ἐν τῷ ναῶι τὰ ἐνδορα καὶ ἐλατῆρ ἐξ ἡμῖεκτον [σπ]υρῶν· τούτων οὐκ ἐκφορά ἐκ τοῦ ναοῦ. Paton compares Hesych. *ἐνδρατα*· τὰ ἐνδερόμενα σὺν τῇ κεφαλῇ καὶ τοῖς ποσὶ. Cf. also *δερτά* (above). Just what parts of the animal are intended it is difficult to say. Paton at first suggested the parts usually sacrificed, i. e., head, feet, stomach, and entrails. But l. 51 ἥπατος ἥμισυ καὶ κοιλίας ἥμ[ισυ] and l. 55 τὸ κεφάλαιον seem to dispose of part of these otherwise. For the prepositional prefix ἐν- Paton compares *ἐντομα* and *ἐντέμνειν*, words which are especially used with reference to sacrifices to the Chthonian deities.

ἐνδόσε, *within*. [V] Ion. 43₁₃ (Funeral law of Iulis.) κ[αὶ] τ[ὰ] σ[τρωμ]ατα ἐσφέρειν ἐνδόσε. Cf. *ἐκείσε*, *παντόσε*, etc. Blass-Kühner II, 310A₅.

ἐνδω, *within*. [V] Delph. BCH. 1895, 1 ff. D₃₀ ἐν τᾷ πέτραι ἐνδω;¹ SGDI. 1767₁₀ ἐνδω μένουσα[ι] (used of the freed slave) Cf. ἐχθω and φοίκω of the Labyadae inscription, and in general for adverbs in -ω see Ahrens, DD., p. 374; Kühner-Blass II, 304d, e.

ἐνετήρια, τὰ, *entrance-tax*. [V] Locris 1478_s = Cauer 229 = Roberts 231 ἀνευ ἐνετηρίων.² Cf. Vischer, Rh.M. 26, 50, who assumes, with Oikonomidas, that it is a derivative of ἐνίημι and means "Einlass-Geld." This explanation is practically undisputed by the various editors except Meister, Ber. d. königl. sächs. G. d. Wissenschaft., 1895, 295 ff., who holds the same interpretation as to form, but thinks the word means a *sacrifice* upon return rather than a *tax*. If so binding that admission without this sacrifice is specified in only two cases, it is practically a tax, even on this assumption, and it is not plain why the objections to the interpretation as tax would not also apply here. These objections are: 1) a general tax for citizenship did not hold anywhere during the period of Greek independence; the cases cited are rather exceptional; 2) this must, if a tax, have been a general one required of all returning citizens, or it would have been defined in this decree; 3) is an answer to the translation in Insc. Jurid. Gr., "sans payer de droit d'établissement,"³ that this is not a question of change of residence within the same state or confederation, but of emigration from Naupactus to Hypocnemidian Locris, hence practically from one state into another. The first objection would not be final, since there may very possibly have been a law at this time in Naupactus which did impose a tax for entrance into citizenship which would be binding on the returning colonists unless specifically excluded.

¹ This word certainly seems superfluous in the phrase, but the letters are plain and there seems no possibility of another reading. Homolle thinks that this inscription of the cult of Bouzyga may have been cut on the *inside* face of the stone. The whole passage is somewhat obscure. See Homolle, l. c., pp. 58, 59.

² In addition to those already given cf. Hicks, Hist. Insc. 63; Insc. Jurid. Gr., p. 180; Ed. Meyer, Forsch. z. alt. Gesch. I, 291, and the latest, SGDI. III, 333.

³ Cf. also Gilbert, Griech. Staatsalt. II, 41.

The decisive point, however, is the position of *ἀνευ ἐνετηρίων*. It occurs in a section which discusses taxes and nothing else. It is, moreover, separated from the only discussion of sacrifice and religious duty in the inscription by a law regarding taxes.

The words which Meister cites as parallels are different formations, with the exception of *εἰσιτήρια*, which means, originally, simply *belonging to the entrance*. Both these words were specialized, but for different purposes. Cf. also *ἀφετήρια*.

ἐνηβέω = *ἐνηβάω* (?). [VI] Elis 1158₃ = Ol. 5 ἀποδῶς, ἐνηβέω[ι] (ΕΝΕΒΕΟΙ) ὁ ξένος. See Blass, 1156₃, note, who explains ΒΕΝΕΟΙ with this form. Though they do not probably belong together (see *βενέω*), the suggestion may very well stand for this word, which may mean *take pleasure in*, a usage similar to that of *ἐνηβητήριον*. The offense would then consist in neglecting the sacrifice first due to the god. Inscription 1158 is fragmentary, but line 9 δα]ρχμὰς ἀποτίνοι τοῖ Δι' Ὀλυν[πίοι] implies guilt for which a penalty is enforced.

ἐνηλάσιον, *rent*. [Late.] Ion. 183₅ = BCH. 1879, 244f. ἐνηλάσιον, τετρακόσαιοι εἴκο[σι δρα]χμαί, l. 37 ὁ ἀνελόμενος τῇ γῇ τὸ ἐνηλά[σιον ἀποδώσει], ἐμ μηνὶ Ἀρτιμισίων., l. 48 ἐνηλ[ασίου]. From *ἐνελαύνω*. For the lengthening of the vowel see Wackernagel, *Dehnungsgesetz d. gr. Compos.*, p. 42.

ἐνηρόσιον, *rent*. [III] Delos, BCH. 1882, 6ff., I, 145 καὶ τόδε ἄλλο ἀργύριον εἰσῆκει τῷ θεῷ ἐνηροσίον., l. 152 ἐνηροσίον. Cf. *προηρόσιον*. From *ἠρόω* and applies only to rent of land.

ἐνθινος = *ἐνθεος*. [Late.] Crete, Cauer 116₁₁, 117₁, *ἐνορκον τε ἔστω καὶ ἐνθινον*. Cf. Gort. Law-code X₄₂ τὰ θίνα καὶ τὰ ἀνθρώπινα. See Meyer, p. 110, n. 2; Solmsen, KZ. 32, 536. For discussion of *-θινος* see *θείνος*, *θίνος*.

ἐνθινος, *in that place*. [IV] Chers. BCH. 1881, 70f., l. 30 εἰς τε τοὺς κατὰ βόσπορον τόπους χωρισ[θεῖ]ς κα[ὶ] καταστασάμενος καὶ τὰ ἐν(θ)ίνα καλῶς καὶ συμφερόντως βασιλεῖ Μιθραδάται Εὐπάτορι. This is the reading of Blass, Rh.M. 36, 612, taking *ἐνθινος* from *ἐνθα* as *ἐκεῖνος* from *ἐκεῖ*. Cf. Ditt. Syll. 252, note 18.

ἐνκοιωταί, *pledges*. [V] Gort. Law-code IX₂₅ ἐνκ[οιωτὰν] (ΟΙΟΤΑΝΞ) ὀφήλων, IX₃₅ ἀνδοκᾶ<δ> δὲ κ' ἐνκοιωτᾶν (ΕΝΚΟΙΟΤΑΝ).

Cf. Hesych. *κοῖον· ἐνέχυρον; κοιάζει· ἐνεχυράζει; κῶα· ἐνέχυρα; κωάζειν· ἐνεχυράζειν; κωαθεῖς· ἐνεχυριασθεῖς*. These glosses surely give the explanation of the word. Cf. Baunack, *Ins. v. Gort.*, p. 135, and *Ins. Jurid. Gr.*, p. 383, n. 2, and *κοιακτήρ* (below). Comparetti, p. 220, objects that, since *ἐνέχυρον, ἐνεχυράζω* occur in Gortynian, Nos. 153, 154, 156, 159, it would probably be used here also to express the same idea. But, as Baunack had already assumed, a differentiation of meaning is very probable, and *ἐνκοι-ωταί* may indicate a more general kind of obligation than *ἐνέχυρον*. Comparetti's comparison of *ἐγγύας, ἐγγιωταί* is incomprehensible, if it means anything more than similarity of use, for *κοῖον* is clearly connected with *κείμεαι*.

ἐνκόλαψις, *carving*. [IV] Epid. 3325₂₆₅ = Epid. K. 241 Πασέαι γραμάτων ἐνκολάψιος κ' ἐνκαύσιος, Lebadaea, Ditt. Syll. 353₁₁, τῶν δὲ γραμμάτων τῆς ἐγκολάψεως καὶ [τῆς] ἐγκαύσεως. See Baunack, *Aus. Epid.*, p. 43.

ἐνκόλλāσις, *inlaying*. [IV] Epid. K. 242₁₆₇, ἐνκολλάσιος εἰς τοὺς στυλοβάτας Cf. ἐγκολλάω, *glue, join*. κολλάω is used of inlaid work. A word denoting ornament for the stylobates is more likely here than a word which means joining.

ἐνκομιστάς, *sprinkler, used to cover the body with dust before wrestling*. [III] Boeot. CIGS. I, 2420₃₈ ἐν οὗτο χρούσιος ἐνκομιστάς, ὁλκά χρούσιος, κῆ τριώβολον Ἀττικόν. Cf. Lucian, *Amor.*, 45 πρὸς ἡλίου μεσημβρινὸν θάλλπος ἐγκονίζεται τὸ σῶμα πυκνούμενον.

ἐνπεδέω, *remain steadfast*. [VI] El. 1150 = Ol. 10 = Roberts 297 κῶπότα[ρ]οι μῆνπεδέοιαν (ΜΕΝΠΕΔΕΟΙΑΝ). Kirchhoff, *Arch. Zeit.* XXXVIII, 119, thinks that the verb is used intransitively and is the equivalent of ἔμπεδον εἶναι rather than of ἐμπεδώ. This is confirmed by Dittenberger.

ἐνσίτος, *Laconian title of honor*. [III] Lac. LeB.-F 168b.g, CI. 1240, et al. Cf. *σύσσιτος, αἰσίσιτος*, and *πρωτευσιτεύω*.

ἐντιός, *liable, responsible*. [Late.] Cret. Mus. It. III, 731 αἱ δὲ μ(ή), αὐτῶι ἐντιὸν ἔστω ἐπὶ τῶι δόσει. Cf. Hesych. *ἐντιόν· ἔνδικ(τ)ον*. The idea of responsibility is seen also in the *τίτανς* of Comp. 148, who plainly correspond to the *βεβαιωτῆρες* of the Delphian inscriptions, the guardians of the freed slaves. The force of

the preposition in *ἐντιτόν* is apparently the same as in *ἔνδικον*. See Insc. Jurid. Gr., p. 403. See also *ἔνδικον* (Rare Words).

ἐντοφήια, *burial rites*. [V] Delph. BCH. 1895, 1ff., C. 20 (compare p. 297) *ἡδὲ ὁ τεθμὸς πὲρ τῶν ἐντοφηίων (ἐντοθηκῶν, as read by Homolle, is now generally given up). Bechtel, BB. 22, 280, compares Hesych. ταφήια· ἐντάφια, εἰς ταφὴν εὐθета ἱμάτια. For the vocalism cf. τόφος : τάφος, καθαρός : καθαρός, Meyer, p. 71.*

ἐνωνά, *right of purchase*. Boeot. 380, *κὴ φυκίας ἐνωνὰν κὴ ἀσφάλιαν*. This is a proxenus inscription. The word *ἐππασις* is generally used in Boeotian in this phrase.

ἐξαίρημα = *ἐξαίρετον*. [Late.] Cos PH. 36c, *ἐξαίρεισθαι [δὲ] ἀ[ρ]γύριον ἀπὸ τῶν προσόδ[ων τῶν πιπτουσῶ]ν ἀπὸ τοῦ τεμέν[ους κ.τ.λ.] καὶ τὰ ἐξαιρήματα δ[ιελεῖν] κατὰ μέρη*.

ἐξαιθραπεύω, *act as satrap*. [IV] Ion. (Mylasa) Bechtel 248, *Μαυσσώλλου ἐξαιθραπεύοντος*. See Smyth, §§ 143, 211. Bechtel, l. c., approves Lagarde's connection with Av. *šōithra* rather than with Persian *χšaθ'arāwā*, which is represented in Greek by *ἐξατράπης* and *ξατράπης*.

ἐξιερίστεύω = *ἐξιερώ*. [I] Rhodes, IG. Ins. 701₆. Cf. Brit. Mus., II, CCCLIII, to which Newton notes *ἀρχιαιρίστας* in another Camirus inscription, BCH. 1881, 337₁₈. Kuster reads *ιερίστας* in a gloss of Hesychius under *ἀγνύτης*, where Schmidt substitutes *ιερείτας*. The development seems to have been *-ίζω, -ιστής, -ιστεύω*.

ἐξορύζω, *drive out from the boundaries*. [IV] Cypr. (Edal.) 60_{25, 26} *ἡ κέ σις Ὀνάσιλον ἡ τὼς παῖδας τὼς Ὀνασίλων ἐξ τῶι ζῶι τῶιδε ἰ ἐξ τῶι κάπῳ τῶιδε ἐξορύξη, ἰδὲ δ' ἐξορύξη*— Hoffmann, GD. I, p. 72, derives from **ἐξορρίζω* to *ὄρφος*, *boundary-stone*. Cf. Schulze, Quaest. Ep., p. 113, n. 8.

ἐπαβολά, *share, portion*. [V] Gort. Law-code V₅₀ *δια[λ]ακόντων τ[ἀ]ν ἐπαβολὰν (ΕΠΑΒΟΛΑΝ) ρέκαστος*. Cf. Hesych. *ἐπηβολή· μέρος*.

ἐπαγάνωσις = *γάνωσις*. [I] Boeot. CIGS. I, 4149₁₈ *ἐπεσκεύασα δὲ καὶ τὸ προσκήμιον [καὶ εἰς] τὴν τῶν ἀγαλμάτων ἐπαγάνωσιν*. Holleaux, BCH. 1890, 184, thinks this is an error for *ἐπα(να)γάνωσιν*.

ἐπάναγκον = *ἐπάναγκες*. [V] Gort. Law-code IV₂₈, XI_{1, 2}.

ἐπαρέομαι = **ἐπαρόμαι**. [V] Gort. Law-code II₁₀ ΕΠΑΡΙΟΜΕ-
NON. **ἀρέομαι** is found in Poll. III, 65; Cf. Smyth, § 688.

ἐπάνθημα, *votive offering* (?). [III ?] Arg. AJA. 1894, 357
ἀργύρεον ὀλκὰ μ[ναῖ?] | **ἐπανθέματα λείο.** | **φιάλαν ὀλκὰν δρα[χμαι ?]**.
Cf. the use of **ἐπάνθητα**, Boeot. CIGS. I, 2420, 3498, where it is
simply a brief expression for the Attic formula **ἐπέτεια ἐπεγέ-
νετο**. The verb **ἐπανατίθηναι** is used in the sense *lay upon* in
Aristoph. Wasps, and Plato uses it in the Laws with the meaning
intrust.

ἐπανιτάω, *return, go back*. [III] Elis 1172₈ = Ol. 39, **ἐπα-
νιτακῶρ ἐν τὰν ἰδιάν**. Hesych. **εἰτακύν· ἐληλυθέναι**. **ιτακῶς** is a
formation of the same kind as **ἰνητέον**, **ἐξινητέον**, **παρινητέα**. See
Baunack, Rh. M. 37, 472; Dittenberger, l. c., note, which points out
the fact that citizenship is independent of residence, and if once
a citizen of Elis, one would so remain even after his return home.

ἐπάνχιστος, *nearest of kin*. [V] Locris 1478₁₈ = CIGS. III,
334 **τὸν ἐπάνχιστον κρατεῖν**. This is the provision for the estate
of a man who dies without leaving immediate family.

ἐπελάω = **ἐπελαύνω**. [IV] Tab. Heracl. I₁₂₇ **καὶ ἐπελάσθω τὰ
ἐπιζάμια τὰ γεγραμμένα**. Cf. Boisacq, p. 49; Meister (Curt.
Stud. IV), p. 377. For **ἐπελαόσθω** 3d pl. Cf. for the meaning
ἐπελασάσθων, Arcad. 1222₂₃.

ἐπενπάω, *fulfill, accomplish*. [VI] Elis 1152 = Ol. 2 = Rob-
erts 292 **αἱ ζὲ μῆπιθείαν τὰ ζίκαια ὅρ μέγιστον τέλος ἔχοι καὶ
τοὶ βασιλᾶες, ζέκα μναῖς κα ἀποτίνουι φέκαστος τῶν μῆπιποσόντων
κα(τ)θυταῖς τοῖ Ζι Ὀλυνπιοί, ἐπενπῶι (ΕΠΕΝΠΟΙ) ζέ κ' ἔλλανοδίκας
καὶ τᾶλλα ζίκαια ἐπενπήτω (ΕΠΕΝΠΕΤΟ) ἅ ζαμωργία, αἱ ζέ μῆ(πε)ν-
πῶι (ΕΠΠΟΙ), ζίφυιον ἀποτινέτω ἐν μαστράδι**. See Roberts, p. 365,
who discusses the various readings. Bücheler, Rh. M. 35, 632,
and Bergk, Rh. M. 38, 534, compare **ἐνπει** with *inquit* and **ἐπένπειν**
with the phrase *multam indicere*. Dittenberger, l. c., approves
this explanation, but it would overthrow the generally accepted
derivation of *inquit*. Cf. Stolz, Lat. Gr. 157. Ahrens, Rh. M. 35,
578 ff., takes **ἐπ-ένπω** = **ἐφένπω** (*curare*), while Kirchhoff, Arch.
Zeit. XXXVIII, 68, reads **ἐκπέμποι**. Comparetti, Acad. dei Lincei,
Ser. III, Vol. VI, p. 70, also assumes omission of **πε** in l. 6, and

explains *ἐπένποι*, etc., as due to the error of the stonecutter for *ἐπενπ*[οέ]οι; but, as Roberts says, the threefold error is very improbable. The explanation given by Curtius, *Gr. Gr.*, § 201, more fully by Brugmann, *Grundriss II*, p. 348 (cf. also Meister, *GD. II*, p. 20), is on the whole the most satisfactory. He assumes **πάω* from **ḱuā-ǵō*, the same root which is found in *πάμα*, *παμῶχος*; cf. Brugmann I, 312, 550, 557. It would seem most probable that the three verbs are from the same compound, and that the omission of -*πε*- is to be assumed in *ΕΝΓΟΙ*.

ἔπερος, *ram*. [IV] *Aeol. (Aeg.) Ét. Gr. IV*, p. 268 = Hoffmann, *GD. II*, 155a. *ἔπεροι καὶ ἀρνῆαδες ἐρίων ἀτέλεες*. Cf. Meister, *IF I*, Anz. 203, who questions whether *ἔπερος* is to be connected with Lat. *aper*, etc., and Hoffmann, *GD. II*, p. 305, who quotes *ἔπεροι* "eber," Lat. *aper*, etc. Schulze, *KZ. 33*, 132, connects with *εὔερος* (Ion. *εὔειρος*, *Lob. Phryn.*, p. 146), and for the use of *ἐπ* compares such words as *ἐπάργυρος*, *ἐπίχαλκος*, etc., translating by *lanatus*. Its limitation to male or female is a secondary development; cf. Sans. *urabhra*, *ram*, Lat. *lānāta*, *sheep* (Juv. VIII₁₅₅). This explanation given by Schulze commends itself in that it offers a reasonable explanation of the form without going out of the domain of the Greek.

ἐπιβάω, *trespass* (on sacred lands) [IV] *Tab. Heracl. I*₁₂₈ αἱ δέ τίς κα ἐπιβῆ ἡ νέμει ἡ φέρει τι τῶν ἐν τῇ ἱερᾷ — —. Cf. Meister, *Curt. Stud. IV*, p. 425, who compares *ἐμβη*, *Lysistr. 1303*, and *ἐκβῶντας*, *Thuc. V*, 77. See also Boisacq, *DD.*, p. 62.

ἐπιδικατός = *ἐπίδικος*, *subject to judicial decision*. [V] *Lac. (Teg.) M. 21*₅. (To Xouthias the son of Philachaeus thirty minas. If he live, he shall have it himself. If he die, it shall belong to his children) *ἐπεὶ κα πέντε φέτεα ηἰβῶντι. αἱ δέ κα μὴ γένηται πέ(ντε φ)ετῶν, ἐπιδικατόν ἡμεν*.

ἐπιδίομαι, 1) *lead, drive*, 2) *go away of one's own accord, flee*. [V] *Gort. Comp. 152 I*, αἱ δέ κα μὴ ἐπιδίηται τὸ παρωθὲν (animal) ἡ μὴ ἐπελεύσει τὸ τεθνακὸς ἡ μὴ δείκσει αἱ ἔγρ<α>τται, μὴ ἔνδικον ἡ<μ>ην, II₅ τὸ μὲν νυνατὸν ἐπιδίεθαι αἱ ἔγρατται, II₈ ἐπιδίεθαι, II₁₄ αἱ ἐπεδέιτο ἡ ἐπήλευσε ἡ ἐκάλη δεικσίῳν, VII₂ τὰ χρήματα ἐπὶ [ν]αὸν ἐπιδιόμεν[ον ἡ] ἐπελεύσαντα, IV₂ τὸν δὲ φοικέα τὸν

ἐπιδιόμενον μὴ ἀπόδοθαι, IV_{6.11} ἐπιδιομενος. Cf. Hesych. *διέσθαι· διώκειν, τρέχειν*. In col. IV this word seems to be used in the same sense as *δίω* in Attic, while in the other citations the meaning corresponds to that of Homeric *δίομαι*, II. XV, 681. In these it is used of the animal which is still in condition to walk, while *ἐπελεύσω* is used of the dead animal. Cf. also *ἐδδιέται*, Comp. 174. See discussion of meaning, Comp., pp. 272 f.

ἐπιζᾱμιώματα, *τά* = ἐπιζήμια. [IV] Tab. Heracl. I₁₅₅ ἐπιζαμιωμάτων. Cf. ἐπιζᾱμία I₁₃₇.

ἐπιζύγιον = ὑποζύγιον [IV] Arcad., Hoffmann, G.D. I, p. 23, no. 29, τοῖ δὲ ξένοι καταγομένοι ἐξῆναι ἄμέραν καὶ νύκτα νέμεν ἐπιζύγιον. Cf. Hesych. ἐπιζύγιον· μέρος τῆς νεώς. See Danielsson, Epigr., p. 49.

ἐπικᾱπῖς, *belonging to a garden* (?). Troiz. 3362₂₉ ἐς τὰν ὁδὸν τὰν πὰρ τὰς ἐπικαπιδας. Cf. *κηπίδες νύμφαι* in Aristaeon. 1, 3; also *ἐπικήπιος*. A noun which this adjective modifies has apparently been obliterated.

ἐπιμηνειά, 1) *office of ἐπιμήνιος*, 2) *special session of the temple officials at Delphi*. [II] Thera, Cauer 148 D₃₁ τὰν πρῶταν ἐπιμηνειᾶν δωρεάν, F₂₀ εἰ δέ κα ἡ ἐπιμηνειά δωρεάν; Delph. BCH. 1896, 198 ff., II₁₄ πυλαιᾶν πέντε καὶ ἐπιμηνειᾶν δυοῖν. The *πυλαιαί* were the two regular sessions of the Amphyctionic council, held in the autumn and spring. If an unexpected payment of money occurred between the two sessions, a special session was held called *ἐπιμηνειά* and dated by the month in which it took place. Cf. Bourguet, BCH. 1896, 225, who gives this explanation.

ἐπιμηνειῶ, *act as ἐπιμήνιος*. [II] Cos 3635 [τ]οὶ ἀεὶ ἐπιμηνειούντες; Thera, Cauer 148 D_{15.32.35}, E_{22.35}, F₃₂; Olbia, Ditt. Syll. 248₁₈₀ = Latyschew 16 B₈₃ ἐπιμηνειῶσαι καὶ προνοῆσαι χρησίμως [τοῖ]ς τε δανεισταῖς —; Delph. BCH. 1896, 198 ff., I_{6.90.92}, II₁₄. Cf. *ἐπιμηνειά*.

ἐπιμωλέω, *bring suit against*. [V] Gort. Law-code IX₂₈ ἐπιμωλὲν (ΕΡΙΜΟΛΕΝ) ἰὼ πρὸ τῷ ἐνιαυτῷ, IX₃₁ αἱ μὲν κα νίκας ἐπιμωλῆι (ΕΡΙΜΟΛΕΙ). See *μωλέω*.

ἐπιξοᾶ, *smoothing, polishing*. [IV] Epid. 3225 A₇₀ = Epid. K. 241₇₀. Κάλεις εἴλετο ἐπιξοὰν [το]ῦ στρώματος τοῦ ἔνδοι καὶ τοῦ

προδόμου, B₈₄ Γοργίας εἴλετο ἐπιξοὰν τοῦ στ[ρώ]ματ[ος] τοῦ ἔχ[θ]ω καὶ τοῦ σακοῦ καταξοὰν τὰ ἔξω, 242₁₇, ἐπιξοῶς κρηπίδος. Cf. καταξοὰν 241, B₈₃, et al., also παραξοήν, Lebadaea, CIGS. I, 3073₁₄₁ = παρατομή. Kavnadias, l. c., p. 90, n. 235, makes the distinction that ἐπικοπά is used of work on wood, these derivatives of ξέω when the work is to be done on stone. See also Baunack, Aus Epid., p. 75.

ἐπιπόλαιος, *movable property*. [V] Gort. Law-code V₄₁ ἐπιπολαίων (ΕΠΙΠΟΛΑΙΟΝ) χρημάτων. Mon. Ant. I, pp. 41 f., l. 15 τὰ δ' ἐπιπόλαια πάντα κοινὰ ἡμεν Γορτυνίων καὶ Κνωσίων φεκατέρων τὰν ἡμίαν. Cf. Hesych. ἐπιπλα· ἰμάτια γυναικεῖα. ἢ χρήματα, ἢ σκεύη, τὰ μὴ ἔγγεια, ἀλλ' ἐπιπόλαια.

ἐπιπρέγιστος, *next to the oldest*. [V] Gort. Law-code VII₂₀ (ΕΠΙΠΡΕΓΙΣΤΟΙ). See πρέγιστος.

ἐπίσσοφος, Thera official. [II] Thera, Cauer 148 F₂₁ πολεῖτω ὁ ἐπίσσοφος, F₂₄ αἰρείσθω δὲ τὸ κοινὸν καὶ ἐπίσσοφον, F₃₁ καὶ ἐνγραφέτω τὸς τε ἐπιμηνίος καὶ τὸν ἀρτυτήρα ἀνὰ πρεσβύτατα καὶ ἐπίσσοφον, G_{10·20·35}. ἐπεσ[ό]φουε is probably to be read in a Coreyrian inscription 3195₁₆ = CIGS. III, 691₁₆. Cf. Keil, Mitth. 1895, 435 (note). Although the ἐπίσσοφος of the Thera inscription was a private man, it is probable that the title was taken from that of a public official. Cf. Keil and Dittenberger, ll. cc.

Osthoff, PBB. XIII, 418 ff., connects Gr. σοφός with Lat. *faber*. The Greek word is from *τφοφός from *θφοφος, while *faber* is from *f^hva^f-ro-s. In this way the -σσ- is satisfactorily explained. Cf. Brugmann I, p. 311; Prellwitz, Et. W. d. gr. Spr., p. 294; Meyer, p. 297

ἐπωμότας, "*additional sworn member of the tribunal, chosen by the plaintiff*." [V] Locris 1479₁₀ = CIGS. III, 333 αἰ κ' ἀνδιχάζωντι τοὶ ξενοδίκαι, ἐπωμότας (ΕΠΟΜΟΤΑΣ) ἡλέστω ὁ ξένος ὁπάγων τὰν δίκαν ἐχθὸς προξένω, etc.

ἐπώνιον, *tax on sales*. [V] CIA. I, 274₁₂, 277_{5·12} σὺν ἐπωνί[οις]; Erythrae, Bechtel 206 (com.) ἐπώνιον. Cf. Poll. 7, 15 τὰ δὲ καταβαλλόμενα ὑπὲρ τῶν πιπρασκομένων τέλη ἐπώνια λέγουσι; Bekk. Anecd. I, p. 40 ἐπώνια, τὰ ἐπὶ τοῖς ὀνόμοις προσδιδόμενα ἔξωθεν χάριτος ἕνεκα. See Gilbert I, p. 333, II, p. 369. Apparently in

Cos 3632₄ (com.), *ὡνά* is used in this sense. See Töpffer, Mitth. 1891, 420.

ἐργωνέω, *contract for public works*. [III] Arcad. 1222₁₂ *εἰ δέ τι(ς) ἐργωνήσας μὴ ἰγκεχηρήκοι τοῖς ἔργοις*, etc.

ἐσκήχρημι, *lend money on interest*. [II] Thess. (Mondaia) 1557 *πὲρ το(ῖ) [ἀρ]γύρροι τὰς Θέμιστο(ς), αἰ ἀ(ν)εκτ[ό]ν ἐστι τὰ Θέμι(σ)τι καὶ βέλτιον ἐ(σ)κιχρέμεν*. This is an oracle-inscription from Dodona. *ἐσκήχρημι* = *ἐκδανείζω*. Cf. Prellwitz, de dial. Thess., p. 38, note.

ἐσκλητός, *small assembly* (technical term). [I] Rheg. IG.Sic. et It. 612 = Ditt. Syll. 251 *ἔδοξε τῷ ἀλία[ι] καθάπερ τῷ ἐσκλητῷ καὶ τῷ βουλᾷ*. See Dittenberger, l. c., who gives this explanation. Cf. also Gilbert II, p. 239.

ἔταλον, *yearling*. [IV] Aeol., Hoffmann, GD. II, p. x, no. 155a₁₈ *ἀρνηάδων ἔταλα ἀτέλεα*; Cos. 3721₁₁ *ἀποδόμεν τοῦ μὲν ἐτέλου ἡμιωβέλιον*, etc. From *φέτος*. Reinach, Rev. d. Ét. Gr. IV, 268, suggests that this may be the Aeolic form of *ἄταλος*, but as Meister, IF. Anz. I, 204, points out, *η* for *α* would not be Aeolic but Ionic. There is no difficulty in the derivation as given. For -ελ- to -αλ- cf. *πύελος*: *πύαλος*, *μύελος*: *μύαλος*, and the common interchange of -ερ- and -αρ-. See Meyer, p. 159.

εὐθυτοκιά, *simple interest*. [I] Lac. M. 51 = LeB.-F 242a₈₇ *τοῖς δὲ ἄλλοις δανείοις ἄνωθεν ἀπὸ τῶν συγγραφῶν δραχμαῖον τόκον ἐξ εὐθυτοκίας ὥρισεν*.

εὐστόν, *victim burned whole* (?). [V] Ion. 100₈ = Ditt. Syll. 376 *ἦν δὲ εὐστόν θύη ἡ πόλις, λάφεται γλώσσαν*, etc. Cf. Hesych. *εὐστόν· τὸ σειόμενον*. From *εὖειν*. Cf. Dittenberger, l. c., note, who gives the above interpretation. The definition of Hesychius may refer to the turning back and forth of an animal roasted on the spit.

ἐφανγρέω, *choose in addition*. [III] Thess. 345₄₁ *ἐφανγρένθειν* = *ἐφαιρώνται*. Cf. *προανγρέ[σι]* (below) and *ἀγρέω* (Rare Words).

ἐφακέομαι, *repair*. [380] Delph., Cauer 204₃₇ *ἐφακείσθων (δρόμον)*, l. 41 *γεφύρας ἐφακείσθαι*. Cf. *ἄκεσις* (Rare Words). For the aspirate see Meyer, § 206.

ἐφέργνυμι, *shut in*. [IV] Tab. Heracl. I₁₃₁ *ἐφέρξοντι*. See *ἀφέργνυμι*.

ἐχεπάμων, *having the right of inheritance*. [V] Locris 1478₁₆ = CIGS. III, 334₁₆ αἱ κα μὴ γένος ἐν τῇ ἰστιά ἤι ἐχέπαμον. See Meister, Ber. d. sächs. G. d. W. 1896, 306.

ἐχθοι = **ἐκτός** [IV] Epid. 3325₆₆ = Epid. K. 241₆₆ τὰν ἐχθοι καὶ τὰν ἔνδοι. Cf. Hesych. ἐχθοι· ἔξω.

ἐχθω = **ἐκτός** [V] Delph. BCH. 1895, 1 ff. C₄₃ ἐχθω ἡμεστίων. This inscription shows also ἐχθός C₃₆ ἐ[χ]θός τὰς φοικίας. Cf. Locris 1479₁₁ = CIGS. III, 333₁₁ ἐχθός προξένω. For the relation of these forms with **χθ** to the Att. **ἐκτός** see Wackernagel, KZ. 33, 40; Brugmann I, pp. 627, 754, 756; otherwise Keil, Hermes 25, 601; Meyer, § 209.

φαρήν. See ἀρήν.

φάριχος (?), *ram*. [VI] Elis 1158 = Ol. 5 φαρ]ίχως καθ(θ)ύσας ἐπὶ τοῖ βωμοῖ. Cf. Hesych. βάριχοι· ἄρνες and ἄριχα· ἄρρεν πρόβατον.

φάστιος = **ἀστικός**. [VII/VI] Crete, Comp. 32₂, 149, φαστίαν δίκαν.

φήμα = **εἶμα**. [V] Gort. Law-code V₄₀ θνατῶν δὲ καὶ καρπῶ καὶ φήμας (FEMAΞ) κανφιδήμας κήπιπολαίων χρημάτων, αἱ κα μὴ ληίωντι δατῇ[θαι τινές]—. Comp. 154 I₁₉ τὰ δὲ τρίτρα τὰς φήμας (FHMAΞ) καὶ τὰς ἀνφιδήμας. Cf. φῆμα, Law-code III₃₈ ἡ φῆμα ἡ δυῶδεκα στατήρανς. For similar variation of declension see ἀνφιδήμα.

φέχω, *bring, present*. [II] Pam. 1267₂₄ ἄγεθλα φεχέτω —; Cypr., Hoffmann, GD. I, p. 46, n. 66 αὐ]τάρ με ἔφεξε [Ὀνασί]θεμις, ἰ(ν) τύχαι. Cf. Brugmann I, p. 293.

φικατίδειον, *twenty-foot road* (?). [IV] Tab. Heracl. II_{23·44} (com.) ἀπὸ δὲ τῷ φικατιδεῖω τὰν ἐς ποταμὸν τὸν Ἀκιριν γὰν ποτιγενομένην, etc. This word occurs in close connection with φικατίπεδον, which has apparently about the same meaning, though an attempt to differentiate is made in Insc. Jurid. Gr., p. 215, n. 1.

φισοδαμωργός, *having same rights as δημιουργός*. [V] Elis 1153₄ = Ol. 11 φισοπρόξενον (empty space) φισοδαμωργόν.

φοίκω, *from the house*. [V] Delph. BCH. 1895, 1 ff., C₂₃ μήτε πριάμενο[ν] μήτε φοίκω. See Ahrens, DD., p. 374, for adverbs in -ω. This is undoubtedly a genuine ablative. Cf. Solmsen, Rh. M. 51, 303; Meyer, p. 485.

φρητάω, *promise*. [IV] Cypr. (Edal.) 60₁₄ ἐφρητάσατν βασιλεύς κὰς ἁ πτόλις δορέναι —, l. 4 εὐφρητάσατν. Hoffmann, GD. I, p. 219, thinks this is a derivative from Cypr. φρήτα, 60₂₈. Cf. Meister, GD. II, p. 245. But φρήτα : ρήτρα = ῥόπτον : ῥόπτρον, θρέπτα : θρέπτρα, etc. Cf. Schulze, Berl. Phil. Woch. 1890, 1503; Meyer, § 301. ρητάω is rather to be taken as an independent formation in -τ-ά-ω. Cf. Arg. ἀφρήτευε.

ζευγῶχος, *driver of a cart drawn by yoked animals*. Hermione 3385₇₋₉ ζευγῶχων.

ἡμιολίζω, *pay original amount increased by one-half*. [VI] Elis 1151₈ = Ol. 16 = Roberts 298. αἱ δὲ μὴ συναλλύ[οιτο] —, τὸ χρέος κ' ἡ]μιολίζοι ἁ πόλις τοῖ Δι' Ὀλυνπίοι, etc. The above reading is according to Blass and is accepted by Roberts and Dittenberger. Blass compares ἡμιολιασμός = τὸ ἡμόλιον δοῦναι, Harpocration. Dittenberger, l. c., further compares ἐφ' ἑμοιολίοι, CIGS. I, 1739₁₅. He thinks it doubtful whether τοῖ Δι' Ὀλυνπίοι, etc., belongs to ἡμιολίζοι or is independent.

ἡμιρηναία, **ἡμιρρήνιον**, *hybrid animal*. [V] Delph. BCH. 1895, 1 ff., D₃₃₋₃₅ [T]ὰ δὲ [Φ]ά[ν]ατος ἐπέδωκε τῇ θυγατρὶ Βουζύγαι, τὰ ἡμιρρ[ή]νια (HEMIPP NIA) κηκτᾶς δωδεκαίδος χίμαιραν καὶ τήμιρ[η]ναιᾶν δάρματα. Homolle explains as a compound of ἡμι and ῥήν similar to ἡμίονος. Cf. ἀρήν, πολύρρην, also Hesych. ῥήνες· ἄρνες. πρόβατα and ῥήνεα· πρόβατα, οἶα.

ἡμιτύεκτος = ἡμίεκτος. Crete (Eleuthera), Comp. 200₃ τριώδε-λοντῶ [ή](μ)ιτυέκτω. ἡμιτυ for ἡμισυ. L. & S. cite ἡμισύτριπτον, Kum. ἡμισυάρχης, ἡμισυάρχιον. Cf. Baunack, Berl. Phil. Woch. 1887, 57¹ For ἡμιτύ- : ἡμισύ see Meyer, § 268, end.

ἡχοῖ, *where*. [IV] Oropus, Bechtel 18₁₆ = CIGS. I, 235 ἡχοῖ ἐκάστοις αἱ δίκαι ἐν τοῖς νόμοις εἴρηται, ἐντοῦθα γινέσθων. Cf. Hom. ἡχι. See Smyth, p. 612; Meyer, p. 454; Kühner-Blass II, p. 311, n. 7 (end).

¹ Baunack thinks *φ* is to be expected in -*φ*εκτος as in *φ*έξ. He explains its omission as due either to the similarity of the letters *F* and *E*, or to a feeling that *υ* alone was sufficient. The latter supposition seems the more probable. Cf. Comp. 194, 195, where *φ* alone is written ὦφτο, ἄφτῶνς, and in other Cretan inscriptions we find αὐφτ- for αὐτ-.

θεᾷροδοκία, *office of θεαροδόκος*. [III] Elis 1172, = Ol. 39 τῷ πατρὶ θεαροδοκίαν διεδέκεται; Tenos, Brit. Mus. 373, = CIG. 2329 καὶ τὴν θεαροδοκίαν τῶν Δηλίων.

θεᾷροδόκος, *person who receives the θεωροί*. [IV] Epid. K. 273 καὶ θεαροδόκον τοῦ Ἀσκληπιοῦ; Hermione 3386 καταστᾶσαι δὲ καὶ θεαροδόκον, 3387, 3388; Elis 1172₂₇ τοὶ λοιποὶ θεαροδόκοι; Mylasa, CIG. 2670₁₄ τῶν θεαροδόκων; Crete, Rev. arch. XII, 396 θεα[ρ]οδόκος; Aetol. 1413_{24,28} θεωροδόκους. θεωρ- occurs also in 1424, an inscription found at Ceos which contains an agreement between the Aetolians and the inhabitants of Ceos. Inscriptions 1425, '27, '28 show θεωρ-. Cf. Meyer, p. 86, n. 2.

Θεοδαΐσια = Διούσια. Aeol. 272₁₃ Θεο]δαΐσια; Crete, CIG. 2554 I₃₁ ἐν Θεοδαισίῳ παραγγέλλουντες. Cf. Hesych. Θεοδαΐσιος. Διόνυσος. Θεοδαΐσιος occurs as the name of a Cretan month.

θεοδαισιά, *distribution at the Θεοδαΐσια*. Aeol. 272, τ]ὰν θεοδαισίαν διέδωκεν τοῖς μὲν βολ[αίοις].

θηγανείτᾱς, *suitable for a whetstone* (?). Hermione 3247 = IG. Sic. et It. 317 τοῦ λίθου τοῦ θηγανείτα. See note, l. c., which compares ἀμμίτης, πυρίτης, χαλκίτης; Kühner-Blass II, 284.

θιγάνᾱ, *covering*. [V] Delph. 1895, C₃₉ ἔναγος ἔστω ἥντε καὶ ἡ [θ]ιγάνᾱ ποτθέθη. Homolle's reading is [σ]ιγ'ἀναποτθέθη. The objections to this are discussed under ἔναγος. Homolle admits them plainly on page 50, but, after discussing other possibilities, thinks that the reading indicated is the least difficult. But a derivative θιγάνᾱ, *covering*, from θιγ- as στεφάνῃ from στεφ-, στεγάνῃ from στεγ-, would not seem an unreasonable assumption. There are glosses of Hesychius, too, which should be considered. θίγωνος· κιβωτοῦ; θίβωνος· κιβωτος; θίβῃ· πλεκτόν τι κιβωτοειδές; θίβῃν· θήκην, etc. Homolle cites these, l. c., p. 51, and thinks that a word θίγα, θιγάνᾱ might be assumed from the glosses, though he finally rejects this assumption in favor of the reading given.

θίνος = θεῖος. [V] Gort. Law-code X₄₂ τὰ θίνα καὶ τὰ ἀνθρώπινα, Comp. 184, 188, τὰ θίνα; Cauer 132₃₃ καὶ πεδέχεν θίνων καὶ ἀνθρωπίνων. See Meyer, p. 110, n. 2, who says that θίνος, θίνος, is to be explained from θίος and is formed after the analogy of θείνος. But as Solmsen, KZ. 32, 536, shows, ἐνθινον occurs in

inscriptions from Hierapytna, and in that dialect *θείος* is found, not *θίος*. He thinks that probably *θίνος* replaces *θείος* by analogy with *ἀνθρώπινος* on account of its frequent use in the formula *καὶ θεία καὶ ἀνθρώπινα*. The *θείνος* which occurs in an inscription from Allaria, Cauer¹ 39₁₆, he explains by the full proportion *ἄνθρωπος : θεός = ἀνθρώπινος : θείνος*.

θουναρμόστρια, *president of a feast* (fem.). [I] And.₃₂ εἶπεν ἃ θουναρμόστρια ἃ εἰς Δάματρος καὶ αἱ ὑποθουναρμόστρια αἱ ἐμβεβακύναι, etc.; Lac. CIG. 1439, 1446, 1451, *θυναρμόστρια* 1435, 1436 (late).

θυᾶφόρος, *participating in the sacrifice* (official). Cos 3636₅₂ *θυαφόρῳ δὲ τοῦ σκέλεος* — [δίδ]οται ἀκρίσχιον. Cf. *θυηπόλος* CIA. III, 1337 et al. This official is named next after the *ιερεὺς*.

θυγατροποιᾶ, *adoption of daughter*. [II] Rhodes, IG. Ins. 115, 818, *κατὰ θυγατροποιάν*; Halicarnassus, Quest. de l'histoire de l'art., p. 133; *θυγατροποιᾶ* Rhodes 646; Rayet, Ann. de l'assoc. pour ét. Gr. 1875, 319; Ross, Tagebuch, cited by Keil, Rh. M. 20, 537; Selivanov, Mitth. 1891, 122 ff., who notes the above citations and also Thessalian *ὑποίαν* from Lolling, Preuss. Akad. d. W. 1887, 570 *Πτολεμαίου τοῦ Ὀπλόνου καθ' ὑποίαν δὲ Νικάρχου*.

θυηχοῦς, *sacrificer, priest*. [IV] CIA. 322 τῷ βωμῷ τῷ τοῦ θυηχοῦ, 324 παρὰ τὸ [ν θ]υηχοῦ βωμό[ν].

θυμελοποῖται (-ποιοι), *building commissioners in charge of the tholos*. [IV] Epid. K. 242_{119*134*137*139}. See Mitth. 1895, 33 ff. Cf. discussion under *ἐγδοτήρ*. Similar compounds are *θεατροποῖται*, *ναοποῖται*. There is considerable variation of declension in this inscription. See Keil, Mitth. 1895, 440.

θύρωσις, *preparation of the doors*. [IV] Epid. 3325, A₃₈ = K. 241₃₈ Ἀρχέστρατος ἔλ[ε]το θύρωσιν τοῦ ἐργαστηρίου. See Baunack, Aus Epid., p. 76, where *θύρωσις* is explained as the *Anbringung der Thüren*; in the index *Anfertigung* is used. It seems probable that both are included.

θύρωτον, *jamb of the door*. [IV] Epid. 3325₃₀₄ Κλεινῶν θυρώτων λευκώσις, l. 305 θυρώτων (ΘΥΡΩΤΟΙΝ) φορᾶς Ἀρισταίῳ, where Baunack would supply *λευκώσις*. See Aus Epid., p. 78.

θωάζω, *inflict penalty*. [VI] Elis 1156₁ = Ol. 7 = Roberts 296
 βοί κα θωάδ(δ)οι (ΘΟΑΔΟΙ) καὶ κοθάρσι τελείαι. CIA. II, 841₁₄
 ἂν δὲ ἐλεύθερος εἴ, θωάσει αὐτὸν ὁ ἱερὺ[s] μετὰ τοῦ δημάρχου πεντή-
 κοντα δραχμαῖς. For discussion see θώιον.

θωάω, *inflict penalty*. [V] CIA. IV, 1, p. 139, ll. 8–10 ἐ]ξ[εἰ]-
 ναι θωᾶν (ΘΟΑΝ) [μέ]χρι τριῶν ὀβελῶν τοῖσι ταμ[ί]αις].

θωέω, *inflict penalty*. [V] Delph. BCH. 1895, 1 ff., D₁₈ αἱ δέ
 τι τούτων παρβάλλοιτο τῶν γεγραμμένων, θωεόντων τοί τε δαμοργοὶ
 καὶ τοὶ ἄλλοι πάντες Λαβυάδαι, πρᾶσσόντων δὲ τοὶ πεντεκαίδεκα.

θωίαισις, *fine*. [V] Delph. BCH. 1895, 1 ff., D₂₄ αἱ δέ κα ἀμφιλ-
 λέγηι τᾶς θωαίαισις, ἐξομόσας τὸν νό[μι]μον ἡόρκον λελύσθω.

θώιον, *fine*. [V] Locris 1479, = CIGS. III, 333, Τὸν πρόξε-
 νον, αἱ ψευδέα προξενέοι διπλεῖ οἱ θώι' ἔστω. Cf. Bechtel, l. c., for
 the various readings of these last words.

The meaning of all these words is clear in so far, that it has
 to do with a *fine* or *penalty*. In the Elean inscription, however,
 there is doubt whether the verb is factitive or not. Meister, GD.
 II, p. 22, translates by *büssen*, also Dittenberger, l. c.; Comparetti,
 JHS. II, 373, likewise considers the word intransitive and equiva-
 lent in meaning to *atone*, or, connecting a Cyrillian gloss *θόη δὲ*
λέγεται ἡ θυσία, sacrifice; but, as Bücheler, Rh. M. 36, 621, clearly
 shows, τὸν *θεαρόν* would indicate that this verb is transitive.
 Brand, Hermes 21, 312, boldly and wrongly changes to *θυάζει*, i. e.,
sacrum facere. Keil, Hermes 31, 513 ff., defines by *bestrafen*,
 and thinks the subject “der Richter.” This seems to be implied in
 what follows, αἱ δέ τις παρ τὸ γράφος δικά(δ)δοι, ἀτελής κ' εἴη ἂ δικά
 ἂ δέ κα φράτρα ἀ δαμοσία τελεία εἴη δικά(δ)δωσα. The other verbs
 are so clearly transitive that one would more naturally assume the
 same for this, but the inscription is obscure, so that an absolute
 decision cannot be made.

I have transcribed *θωάζω*, although there is no direct evi-
 dence for the *ω* except the derivative *θωίαισις*. The only form,
 however, which certainly shows *Ο* in the inscriptions is the Attic
θωάσει, as the Elean inscription does not differentiate the vowels.
 Outside this verb *Ω* is consistently used in the inscriptions as it is
 in the literary tradition for the word *ἄθώιον*. The only apparent

exceptions are the Attic ΘΑΟΝ and ΘΟΑ, but neither of these inscriptions has Ω. The ο in Attic *θοάσει* is probably due to secondary shortening. Cf. Blass-Kühner I, p. 172, and Nachträge, p. 641.

Baunack, SGDI. 1746, thinks that the forms which have -ι- arise from the adjective; *θω-ι-άζειν* from *θώ-ι-ος* as *προτεράζω* from *πρότερος*. Cf. also Keil, l. c. The noun *θωά* apparently lost -ι- early, as it is found without in an inscription dating 411 B. C. Cf. Meisterhans, p. 52. *θωάω*, *θωέω* would seem to be from the noun. The *θωίασις* of the carefully written Delphian inscription would indicate that the verb *θωάζω* originally had -ι-. Dittenberger, CIGS. III, 333, reads *θρήστω*, but his reasons for rejecting *θώ(α)* do not seem conclusive.

ἱερομάος, sacred official. [VII] Elis 1147₂ = Ol. 1 = Roberts 290 *ἱερομαδοι αἱ μὰ πεν . . .*, 1150 = Ol. 10 = R. 297 *γνώμαν τῶ<ρ> ἱ[αρ]ομάω<ς>* (l. . OMAO) *τῶλυνπῖαι*, 1154₄ = Ol. 4 = R. 295 *γνώμα δέ κ'εῖη ἱερομάω*. Cf. Hesych. *ἱερόμας· τῶν ἱερῶν ἐπιμελούμενος*.

ἱεράπολος, *chief priest*. [II] Acarn. 1379 = CIGS. III, 513 *ἐπὶ ἱεραπόλου τοῖ Ἀπόλλωνι τοῖ Ἀκτίοι Θευδότου*, 1380_{a,b} *ἐπ' ἱεραπόλου*.

ἱεροθυτεῖον, *place for sacrifice* (?). Rhodes (Lindus), IG. Ins. 846, 847, 848, 849, 853 *σίτησις ἐν ἱεροθυτεῖῳ*. Cf. *ἱεροθυτέω*, *ἱεροθύτης*.

ἱεροσαλπιστής = *ἱεροσαλπικτής*. Rheg., IG. Sic. et It. 617. The form *σαλπιστής* is found in CIA. 1285 and CIGS. I, 3197, also in late writers. It is evidently a later formation from *σαλπίζω*, due to confusion with dental stems in -ίζω.

ἱεροπαρέκτης, sacred official. Rheg., IG. Sic. et It. 617, 621. This word is probably to be connected with *παρέχω*, *furnish*, *provide*.

ἱεροφόρος, sacred officer of minor rank. [II] Acarn. 1389 = CIGS. III, 486. This title follows *αὐλητάς* and precedes *μάγειρος*. Plutarch uses *ἱεραφόρος* of the one who carries the sacred utensils.

ἱκμάω, *strike*, *wound*. [IV] Cypr. 60, *τὸς ἀ(ν)θρώπως τὸς ἱ(ν) τᾷ μάχαι ἱκμαμένως*. Denominative from **ἱκμή* with the

same root as Lat. *ico*, Gr. (Hesych.) *ἰκτέα· ἀκόντιον*. Cf. Ahrens, Philol. 35, 36 ff., who first suggested this derivation. See also Hoffmann, GD. I, p. 70; Meister, GD. II, p. 150.

ἰμάσκω = *ἰμάσσω* (?). [VI] Elis 1152,⁷⁸ = Ol. 2 = Roberts 292 αἱ ζ[έ] τις τὸν αἰτιαθέντα ζικαιῶν ἰμάσκοι, ἐν τῇ ξεκαμναίαι κ' ἐνέχο[ιτ]ο, αἱ φειζῶς ἰμάσκοι. It would seem that this reading must be accepted¹ notwithstanding the difficulty of its interpretation, which makes it necessary to assume, as Dittenberger says, that αἱ φειζῶς does not refer to ἰμάσκοι, but, as is very possible, implies knowledge of the fact that the person is under sentence. Another Elean verb which shows the suffix -σκω is πάσκω 1152⁸.

ἱναλίνω, *write upon*. [IV] Cypr. (Edal.) 60₂₆ ἰδὲ τὰ(ν) δάλτον τὰ(ν)δε, τὰ φέπια τάδε, ἱναλαλισμένα βασιλεὺς κὰς ἂ πτόλις κατέθιμαν ἰ(ν) τὰ(ν) θιὸν τὰν Ἀθάναν τὰν περ' Ἡδάλιον. Cf. Hesych. ἀλειπ(τ)ήριον· γραφεῖον. Κύπριοι. See Hoffmann, GD. I, p. 72; Meister, GD. II, pp. 210, 278.

ἰμμενφής, *blameworthy, impious*. [V] Mant. BCH. 1892, 570.²³⁻²⁸

ἱμμονφος, *blameworthy, condemned*. [V] Mant. BCH. 1892, 570₃₄. These words occur in the same inscription and in similar phrases. I cite the occurrences together, using Danielsson's transcription, Eranos II, 8 ff., l. 22 ἱλαον ἦναι, εἰ δ' ἀλάξαι [δ]έατοι κατῶννυ, ἰμμενφές ἦν[αι.], l. 28 ἰμμενφὲ[s ἦναι κα]τὸ χρηστήριον· εἰ δὲ μὴ, ἱλα[ον ἦναι], l. 33 κὰς μὴ προσσθαγενὲς τὸ φέρ[ον]τὸ τότεΕΕ οὕτως ἱμμονφον ὀλ[έσθαι]. εἰ δὲ προσσθαγενὲς τὸ φέργ[ον] κὰς μὴ φονής, ἱλαον ἦναι. ἰμμενφές was first read by Homolle, BCH. 1892, 590, and explained as the opposite of ἀμμεμφής. This is generally accepted. ἱμμονφον was read by Dareste, BCH. 1893, 202, and also by Bréal, Rev. d. Phil. 1893, 159. It is accepted by Danielsson, l. c., p. 37, and given as an alternative by Baunack, Ber. d. sächs. G. d. W. 1893, 104, though he prefers ἰν μόνφον, which Keil also reads, Gött. Nachr. 1895, 369. The context would seem to imply similar words in these phrases, both of which occur in direct contrast with ἱλαον ἦναι. It does not, however, seem

¹ Bergk, Rh. M. 38, 536 f., assumes *ἰλλάσκοι*, but this has not met with general acceptance.

necessary to take ἵμνονφος with Dareste and Bréal as identical in meaning with ἵμνεφής. It should rather be taken with Danielsson as slightly differentiated, in that it is personal and therefore stronger than the impersonal ἵμνεφές. Or even the adjective ἵμνονφον may be taken, as Baunack would take the phrase ἰν μόνφον, to denote the result of ἵμνεφές ἦναι, i. e., *condemnation to death*. ὁλ[έσθαι] is the most satisfactory completion which has been suggested, and the whole phrase would then be translated, *thus condemned he shall perish*.

ἰνφορβισμός, *act of seizing*. [IV] Arcad., Hoffmann, GD. I, p. 23, no. 29, εἰ δ' ἂν καταλλάσση ἰνφορβισμόν ἦναι. See following word.

ἰνφορβίω, *confine for unlawful grazing*. [IV] Arcad., Hoffmann, GD. I, p. 23, no. 29 = BCH. 1889, 281 ff. 1. 3 τὸν ἱερομνάμονα ἰνφορβίεν· εἰ δ' ἂν λευτὸν μὴ ἰνφορβίῃ ἑκοτὸν δαρχμὰς ὀφλὲν ἰν δάμον καὶ κάταρφον ἦναι. 1. 6 τὰ δ' ἀνασκηθέα ἰνφορβίεν, 1. 10 εἰ δ' ἂν ἰν τοῖ περιχώροι, ἰνφορβίεν, 1. 14 τὸ μὲν μέζον πρόβατον δαρχμὰν ὀφλὲν, τὸ δὲ μείον ἰνφορβίεν. Cf. 1. 2 εἰ δ' ἂν καταλλάσση ἰνφορβισμόν ἦναι, and Hesych. ἐμφόρβιον¹ τελώνημα.

Bérard, BCH. 1889, 289, translates by *saisir* and *saisie*, arguing that throughout the inscription the words are contrasted with *νέμεν* and should mean the opposite of free pasture. He derives from *φορβεία*, *bridle*, *halter*, defining ἰνφορβισμός as the action of attaching and “putting in pound.” Meister, Ber. d. sächs. G. d. W. 1889, 71, derives from *φερβ-*, *φορβ-* translating *füttern*, *auffüttern*. Danielsson, Epigr., p. 35, thinks that Bérard’s interpretation is very probable, and adds that the animal may have been prevented from further grazing either by confinement or by so fastening his head that he could not graze. Hoffmann, GD. I, p. 173, connects with Lith. *brizgi-las*, *halter*, and O. Bulg. *brüzda* (for **brüzgja*) original stem *bhrsgj-*, which would become **φορσβι-* **φορβι-*. Solmsen, KZ. 34, 440, criticises this connection, with justice, on the ground that the analysis of the Slav form is false, hence the vowel relationship of the Lith. word is not sufficiently

¹ A reasonably certain correction of ἐμφόρβων. See Solmsen, KZ. 34, 440, note.

clear to make it the basis of a derivation. Solmsen rests his own explanation on the Hesychian gloss given above, ἐμφόρβιον· τελωνημα, comparing for the form, ἐνοίκιον, ἐλλιμένιον, ἐννόμιον. Then to ἐλλιμένιον we have the verb ἐλλιμενίζω; cf. Hesych. ἐνλιμενίζειν· τελωνίζειν τὰ ἀπὸ λιμένων καὶ θαλάσσης. From such an analogy he thinks the assumption of a verb ἰνφορβίεν and a resulting ἰνφορβίζω, whence ἰνφορβισμός, is not difficult. The meaning would be then *tax for grazing*.

Whatever word is used as the starting point, there is no question that the root is φερβ- φορβ-, which makes derivatives meaning *pasturage, grazing*, and the like. Since the meaning of this verb is specialized in both φορβεία, *halter*, and ἐμφόρβιον, *tax*, the meaning of the word in this inscription is probably to be determined rather by its suitability to the context than by the meaning of a particular derivative. The fact that ἐμφόρβιον contains the same preposition as ἰνφορβίω, ἰνφορβισμός would not of itself be decisive. Meister's *auffüttern* does not seem reasonable. *To tax for grazing, a tax for grazing*, suits the context very well until we come to l. 14, where it would read, "the larger animal shall pay a drachma, the smaller, the hieromnemon shall tax." If ἰνφορβίεν means *tax* in this place, it presumably designates a fixed and known amount; but in the very next passage we find the same penalty for the larger animal, while the smaller animals are to pay an obol. There is only one difference in the two passages; the latter is the law concerning animals destined for the sacrifice. Of these animals ἰνφορβίεν or ἰνφορβισμὸν ἦναι is never used. It would seem, then, that these words denote action which will prevent unlawful grazing, not applied to the sacred animals or to the larger animals of the traveler, though to both large and small which belong to the priest whose home is in Alea. Neglect to enforce this law would result in desecration of the sacred lands, hence the severe penalty, § 1. I am inclined to think the meaning here is some sort of confinement from which the animals of the priest could be released upon payment of money. If the smaller animals of the traveler should not be released, the hardship would not be very great.

ἱρών, *township, territory of the town*. [IV] Cypr. (Edal.) 60 A₈ τᾶ (ζᾱι) ἰ(ν) τῶ ἱρώνι. Cf. τὸ(ν) χώρον τὸν ἰ(ν) τῶι ἔλει l. 9. The above is the interpretation of Deecke, Curt. Stud. VII, p. 249. He connects with a Semitic loan-word 'ir, *city*, which is Hebrew-Assyrian, but unfortunately not Phoenician. ἱρών is not a derivative of ἱερ-, as ἱερ- or ἱερ- occurs several times in Cyprian with no variant ἱρ-. Ahrens, Philol. 35, 42, assumes a noun ῥών, *Raum*, with no connection in Greek. Meister, GD. II, p. 151, accepts ἱρων, but Hoffmann, GD. I, p. 70, rejects it, though he offers no substitute.

ἰσχέγαον, *retaining earth* (?). [IV] Delph. BCH. 1896, 198 ff., I_{7,13} ἰσχεγάου—. Cf. p. 211. Homolle compares ἰσχεθύρον. Compounds with ἐχε- are very common.¹ Keil, Hermes 32, 419, note, says that it can hardly mean a support for embankment on account of its early mention in the account. One would think rather of a kind of mortar or a special kind of sealing earth.

κα(δ)δαλέομαι, *violate, make of no effect*. [VI] Elis 1149 = Ol. 9 = Roberts 291 τάλαντον κ' ἀργύρῳ ἀποτίνοιαν τοῖ Δι' Ὀλυμπίοι τοῖ κα(δ)δαλήμενοι (ΚΑΔΑΛΕΜΕΝΟΙ) λατρεῖόμενον. αἱ δέ τιρ τὰ γράφεα ταῖ κα(δ)δαλέοιτο — ἐνέχοιτο τοῖνταντ' ἐγράμ(μ)ένοι. This is a new compound, though δηλέομαι is a Homeric word. For the form of the participle (-ημενος) see Meyer, § 523, note.

κάδδιχος, *measure of quantity*. [IV] Tab. Heracl. I_{52,181} (com.). Cf. Hesych. κάδδιχον. ἡμέκτον, ἡ μέτρον.

καθέσιμον, *payment of money*. [200/189] CIA. II, 444₁₄, 445₉, 446₁₂ ἔδωκεν δὲ καὶ τῇ βουλῇ καθέσιμον [δρ]αχμὰς ΧΗΗ, καὶ τοῖς πρῶτάνεσιν εἰς θυσίαν Η. From καθίμι. Kumanudis defines as *senatorial pay*, or payment for some other public expense (χορηγία), such as installation of the βουλή. Köhler also thinks it means *senatorial pay*.

καλλιέρησις, *auspicious sacrifice*. [V] CIA. I, 55, καὶ ἀργυρίου εἰς καλλιέρησιν (ΚΑΛΛΙΕΡΕΞΙΝ) The context is incomplete, but the word is probably to be defined as above. Cf. Hesych. καλλιέρημα· θυσία εὐπρόσδεκτος.

¹ Cf. also Aeolic Οἰσεξία, Hoffmann, GD. II, p. 66, no. 90₁, beside the common compounds with φερε-.

καλλιτέρως = *κάλλιον*. [VI] Elis 1156₃ = Ol. 7 = Roberts 296 *ὅτι δοκέει καλλιτέρως* (ΚΑΛΙΤΕΡΟΞ) *ἔχην πο(τ)τὸν θ(ε)όν* —. Cf. Homeric *λωίτερος* and modern Greek *καλλίτερος*. Meyer, p. 492, includes this among analogical formations. See Wackernagel, *Vermischte Beiträge zur gr. Sprachkunde* (1897), p. 11, on the extension of *ι* in place of the regular suffix, before the second member of bahuvrihi compounds and also before suffixes in derivatives. *-ίτερος*, *-ίτατος* are not found in Attic.

κάμπτρᾱ, *small box, receptacle for the holy books*. [I] And.₁₂ *τὰν δὲ κάμπτραν καὶ τὰ βιβλία*. See Sauppe, *Ausgewählte Schriften*, p. 270. Cf. the use of Delphian *ζύγαστρον*.

καπναύγης, a minor official. Rhcg. IG. Sic. et It. 617₈, 618. Dittenberger, l. c., thinks the meaning of this word is not clear, but refers to the words of Cyril (cf. Julian, p. 198) *ἐκ τῶν θυσιῶν εἰς ἀέρα διάττοντας πολυπραγμονοῦντες καπνοῦς*. It follows *σπονδαύλης* in the list of officials and precedes *μάγιρος*.

καρνεονίκᾱς, *victorious at the Καρνεία* (?). [I] Lac. M. 56₁₉. This word occurs in a list of petty officials for the feast. *Δαμοκράτης χρυσωτάς, Φιλωνίδας Φιλωνίδα καρνεονείκας, Ἀριστόπολις Δαμοχάρισος κατὰ νόμον*, etc.

καρπολογεύω = *καρπολογέω*. [II] Cos 3632₂₉ *θυόντων δὲ καὶ τοὶ καρπολογεῖντες τῷ Ποτειδᾶνι* —.

καρταῖπος, *τὸ*, used of *large cattle*. [V] Gort. Law-code IV₃₆ *καὶ τὰ πρόβατα καὶ τὰ καρτα[ί]ποδα*; Comp. 152, I₁₃₋₁₇ *αἱ δὲ καὶ σὺς καρταῖπος παρώσει ἢ κατασκήνη, τὸν τε σὺν ἐπὶ τῷ πάσσται ἤμην ᾧ κ' ἦι τὸ καρταῖπος, καὶ τὸ . .*; Mus. Ital. II, 678 II_{3.8-9} = Ins. Jurid. Gr., p. 398. *αἱ κα τὸ καρτα[ί]πος*. *καρταῖπος αἱ πρίατο κ' ἀπόδομεν λέοι* —. l. 9 *[καρ]ταιπό[δος]* — *τὸ καρταῖπος*. Cf. *κραταίπους*, used by Pindar as a substantive, *bull*. The last inscription cited dates from the fourth century and shows H = ε and Ω; hence it determines the form of this word. For similar compounds, cf. Meyer, § 77; Kühner-Blass I, p. 541. But this seems to be the first example of an accusative singular neuter in *-πος*.

κασσηρατόριν, *hunt, chase*. Lac. M. 57, 58 *οἱ Νεικηφόρου νεκάντερ κασσηρατόριν μῶαν καὶ λῶαν Ἀρτέμιδι βωρθέα ἀνέθηκαν*.

The same expression probably is used in 58, though no part of it is legible except this word. It is explained by Baunack, Rh. M. 38, 293 ff., who discusses this word in connection with the *θηρομαχία* of the Greeks. *κασσηρατόριν* = **κατ-θηρατόριον* from *θηρατώρ*, Π. IX, 544. This explanation was also given by Kouminos, Ἀθήναιον I, 390. See Meyer, p. 289. For nouns in *-ιν* from *-ιον* see Wagner, Quaest. Epig. Gr., p. 96.

καταβλαβής, *ruined, destroyed*. Taur., CIG. Sic. et It. 432₅, *δυσαιγείτω καὶ αὐτὸς καὶ γέ[νος - - - ἱερ]οῦ χρήματος καταβλαβέος*. Cf. *καταβλάπτω, ἀβλαβής*.

καταδουλίζομαι = *καταδουλώω*. [II] Delph. 1713 (com.) *εἰ δέ τις καταδουλίζοιτο Ἡράκλειτον*; Phocis 1523₉ (com.); Boeot. 500_{5,6}, 425₂₂, et al. There is also a late verb in *-εύω*.

καταδουλισμός = *καταδούλωσις*. [II] Delph. 1689 (com.) *ἐπὶ καταδουλισμῶι*, also *καταδουλισσῶι*.

καταιφεῖ, *forever*. [V] Locris 1478₄ = CIGS. III, 334 *αἶ κα δείληται, θύειν καὶ λανχάνειν κῆδάμω κῆφοινάνων, αὐτὸν καὶ τὸ γένος καταιφεῖ*.

καταλοβεύς, *support*. [IV] Epid. K. 242₉₄ *τῶγ καταγλυμάτων ἐν τοῖν σταθμοῖν καὶ καταλοβεῦ[σι]*, l. 96 *τῶν ἐγγλυμάτων ἐργασία[ς ἐν] τοῖς καταλοβεῦσι καὶ ὑπερθύρωι τῶν δεδοκιμασμένων*, l. 105 *τῶν ἐν τῶι ὑπερθύρωι καὶ καταλοβεῖ ἐγγλυμάτων*; Crete, Mitth. 1886, 181 = Mus. Ital. III, p. 617. *ἐκ θεμηλίω ἄχρι ἐπὶ το[ν κ]αταλοβε[α] τὸν ἐπὶ τῶι ὀρθοστά[ται]*. Novosadsky, l. c., citing Hesych. *λοβός· τὰ ἄκρα πάντα*, connects with *καταλείβειν* and explains it as a *trough for carrying off rainwater*. Fabricius, Mus. It., l. c., discusses at length. He rejects Novosadsky's explanation, but offers no satisfactory derivation. He defines as a final covering placed on the *ὀρθοστάται*, cf. p. 621. As Kavnadias, l. c., says, this may apply to the Cretan inscription, but it does not satisfy the context of the Epidaurus inscription. Keil, Mitth. 1895, 420, gives a new and satisfactory derivation, *καταλοβεύς* = **καταλαβεύς*, *der Träger*. For *λο-*:*λα-* he compares *γροφ-*:*γραφ-*. There are instances of this change in both dialects; cf. Epid. 3325₂₇₁ et al.; Cretan, Bergmann's 55. See also Skias, Kr. D., p. 87, and compare Hesych. *ἀβλοπές· ἀβλαβές*. Κρήτες.

For the development of meaning Keil cites Hesych. *καταλαβεῖς· πάσσαλοι*. The covering of the *ὀρθοστάται*, which is indicated in the Cretan inscription, also sustains the upper wall (Hermes 17, 569), as in Epidaurus it will support the *σάκος* which is not yet in position. See Mitth. 1895, 88.

καταλυμακόω, *cover with stones*. [IV] Tab. Heracl. I₅₆ *ὥς μὴ καταλυμακωθῆς ἀδηλωθείη καθὼς τοῖ ἔμπροσθα ὄροι*. Cf. Hesych. *λύμακες· πέτραι*.

κατάμαστρος, *answerable to the μαστρός*. [II] Delph., Ditt. Syll. 233₂₁ *εἰ δέ τις τούτων τι ποιῆσαι ἢ ἄρχων ἢ ἰδιώτας κατάμαστρος ἔστω*. See *ὑπόμαστρος*, *μαστρός* (below).

κατανκτηριᾶ, *fastening for doors*. [329/8] CIA. IV, 834 b, col. II₉₂ *μοχλοὶ ταῖς κατανκτηρίαις παλαιοὶ κατεχρήσθησαν*. Cf. *ἀγκτήρ* and *ἀγκτηριάζω*, which are, however, used chiefly as medical terms.

καταξύλωσις, *provision of wood for use in building*. [IV] Epid. K. 242₁₈₀ *Δεῖνوني καταξύλωσις*.

κάταρφος, *accursed*. [IV] Arcad., Hoffmann, GD. I, p. 23, no. 29 *εἰ δ' ἂν λευτὸν μὴ ἰνφορβίη — — κάταρφον ἦναι*. See *ἰνφορβίω* for discussion of this passage.

κατασκευόω = *κατασκευάζω*. [II] Thera, Cauer 148 H₂₅; Delph. 1874_{26·28}. With loss of -υ- 1928₈ *κατασκευώσεται*, 1938₂₁ *κατεσκεύωσται*. Cf. note to the last citation.

κατεγγνεύω = *κατεγγνύω*. [I] And.₇₁ *κατεγγνεύσας*. Cf. *ἐγγνεύω*.

κατθυτά, *sacrifice*. [VI] Elis 1151_{6·12} = Ol. 16 = Roberts 298, 1152 = Ol. 2 = Roberts 292, 1157₄ = Ol. 3 *ἀποτίνου κα(τ)θυταῖς τοῖ Ζι' Ὀλυνπίου*, and similar expressions.

κατοίκιος, *belonging to the house*. [II] Delph. 2141₂₃ *με[ριξ]-άντων τὰ κατοίκια πάντα. κατοικία, village, dwelling*, is used by Polyb., Plut., etc.

κῆνα, *sacrifice, burnt offering*. [380] Delph. (Amphyctionic decree), Cauer 204₃₄ *θύν εν Ἀνέμαλαις τρικτεῦαν κῆναν [τ]ῷ (Ἀπόλλωνι), τρικτεῦαν κην . . .* I also place here, with some hesitation, Lac. M. 59₄ = LeB.-F. 162 b₄ *ἐπὶ πατρονόμω Γοργίππω (τῷ Γοργίππῳ) νεκᾶρ κεαῦαν Ἀρτέμιτι βωρσέα ἀνέσθηκε*. Böckh would explain the Delphian word as an adjective connected with the

Hesychian glosses *κήια* and *κέια* · *καθάρματα*, translating *καθαρηρίαν*. Prellwitz, BB. XVII, 167, considers *τρικτεῦαν* for **τρικτεῖαν* the adjective, and *κῆναν* a substantive from **κηνιαν*, root *κέν-* : *καίω*. The strong form is seen in Hom. *ἔκηα, κηώδης*. There may be a middle form in Hesych. *κεάσαι · σχίσαι, καῦσαι*. In this form we find the connection with the Laconian word, which Baunack, Rh. M. 38, 297, separates into *κε* AYAN. He then assumes either a stonecutter's mistake or that A is a ligature for AA, and reads *λαῦαν*, interpreting as an equivalent to Lac. *λοαν*, M. 57. But this is very doubtful. Unfortunately these inscriptions are from Fourmont's notes, and no great stress can be laid on their accuracy. The meaning *sacrifice, burnt offering*, would suit well in the Laconian inscription. It would be taken then as the object of *ἀνέσχηκε*.

κλαῖγω = *κλείω*. [I] And.₉₄ *ὅπως κατασκευασ[θ]ῇντι θησαυροὶ λίθινοι δύο κλαικτοί*. See Meyer, p. 294, note. Cf. *ποτικλαῖγω*.

κλαῖκοφόρος = *κλειδοῦχος*. Epid. K. 245 *Ἡρώς κλαικοφόρου*. This is an inscription on an architrave. Though this word seems clear, the meaning of the whole is obscure.

κλισμάκιον, *small ladder*. [356/5] CIA. IV, 682c₂₈. This word occurs in a list of various articles for the temple.

κλώστās, minor Laconian official. [I] Lac. M. 56₂₁ = LeB.-F. 163a. The word stands in the list after *καρνεονείκας* and before *π[α]ιανίας*. It is evidently a derivative of *κλώθω*. Cf. *κλωστός, κλωστήρ*, which, however, means *spindle*. Cf. also Etym. Mag. 1417 *κατάκλωθες* and *κλώθειν γὰρ τὸ νήθειν · ὅθεν καὶ κλώστης, παρὰ τὸν κλώσω μέλλοντα καὶ κλωστήρ*.

κοιακτήρ, minor Laconian official. [I] Lac. M. 55a₅₂ = LeB.-F. 163b.c, 163d (*κοακτήρ*). Cf. Hesych. *κοιάζω · ἐνεχυράζω* and *κοῖον · ἐνέχυρον*. The word occurs in the following series: *κάρυκες, μάντις, αὐλητάς, γραμματεῖς, τὸν σὶν φέρων, ἐπιγράφων, κοιακτήρ, μάγειρος*. It is too low in the list for us to think of *κοῖης, priest* and the word should rather be explained by the Hesychian glosses. Cf. Gortynian *ἐν-κοιωτάνς*. This *κοιακτήρ* is probably the official in charge of the amounts deposited, perhaps for the expenses of the feast itself.

κονδύλωτον (?), *small ornament*. [V] CIA. IV, 652b₁₀ χρυσίδες τρεῖς καὶ [κονδ]ύλωτον ἐν, στέφανος θάλλου. From κόνδυλος.

κονιᾶτήρ = *κονιατής* (?). [IV] Epid. 3325₂₅₁ = Epid. K. 241 Ἀντιφίλωι κονιατῆρι παρδείχμάτων. Cf. Hesych. κονιαταί· ἄσβεσθήριοι καὶ οἱ χρῖ(σ)ται and Suid. οἱ τοὺς τοίχους παραχρίοντες. See Kavv., l. c., who says that the παρδείγματα are the models of the ornaments for the decoration of the temple.

κόριλλα, *infant girl*. [Late.] Boeot. 635, 963–965. Cf. CIGS. I, 713–722, 2901, 3516. This word is taken by Meister as a proper name. Dittenberger, however, in a note to 690, l. c., suggests that it is rather a diminutive of κόρη. This seems very probable. Cf. πάιλλος.

κοτυλέος, *containing a κοτύλη*. Cos 3637₂₅ = PH. 38 ἐλαί[ου] τέτορες κοτυλέαι, 3638₁₂ = PH. 39 μέλιτος τέτορες κοτυλέαι. κοτυλέα, an abbreviation for χύτρα κοτυλέα. Cf. Bechtel, note to 3637.

κραδευτά, *article of temple property*. [356/5] CIA. IV, 682c₂₀ κ[ρ]αδευταί π[έντε].

κτοινᾶ, *a division of territory* in Rhodes. [III] Rhodes, IG. Ins. 694 τὰς κτοίνας τὰς Καμιρέων, 736 ἐν τῇ κτοίνῃ, 978 (Roman period). ὁ δ[ᾶμος ὁ Καρπαθιοπο[λιτῶν κα]ὶ ἡ κτοινᾶ ἡ Ποτιδαέ[ων], 1033 ἡ κτοινᾶ ἡ Ποτι[δαί]έων — Cf. Hesych. κτύναι ἢ κτοῖναι· χωρήσεις προγονικῶν ἱερείων. ἢ δῆμος μεμερισμένος. For full discussion of the κτοινᾶ see Holleaux and Diehl, BCH. 1885, 115; Gilbert II, pp. 181, 307. κτοινᾶ among the Rhodians corresponds to κόμη in Coreyra, Leos, and Lampsacus, δῆμος in Aegina, Miletus Cos, and Calymna. Members of the same κτοινᾶ came together as a religious association. They held assemblies, τὸ κοινὸν τὰς κτοίνας, and voted decrees in honor of certain men. This division existed throughout Rhodes and the Rhodian colonies on the continent. Cf. 694 τὰς ἐν τῇ νάσῳ καὶ τὰς ἐν τῇ ἀπείρῳ. They lasted until a late period, as is shown by πτοίνας in BCH. 1885, 261. Cf. Ditt. Syll. 305, n. 2. From κτίζω. Kretschmer, KZ. 33, 272, would connect πτοινᾶ. But cf. ὀπτίλλος and references.

κτοινάτης, *member of the κτοινᾶ*. [III] Rhodes, IG. Ins. 694₁₄, ἐγὼ δὲ ταυτῶν τῶν κτοινῶν ἀποδεικνύειν τοὺς κτοινάτας μάστρον ἐν τῷ ἱερῷ τῷ ἀγνωτάτῳ.

κυκλίστρια, *dancer* (?). CIA. II, 4112 Σαννὸ χρηστή | ἀγαθὴ
κυκλίστρια. Kumanudis, Ἀττικῆς ἐπιγραφὰι ἐπιτύμβιοι 3292,
reports that the two lines are far apart, with a vacant space
between, where probably there was formerly a picture of the
woman, which would make this word clear. He also cites Mod.
Gr. ἀνατσίουκλίζω, which is used of some part of the weaving
process. κυκλίζω = κυκλέω, κυκλόω is quoted in the Thesaurus as
a rare verb.

κυμερέω, *guide, direct*. Cypr. 68, θεοῖς κυμερῆναι πά(ν)τα, τὰ
ἄ(ν)θρωποι φρονέωι· χαίρετε. Hoffmann reads Θεῶι, otherwise the
same. See GD. I, p. 212, where κυμερνήτης, Etym. M. 543, 2, is cited
as Aeolic. Hoffmann thinks the stem κυβερ- is from the strong
form κυμερ- and the β due to κυβρ- (from κυμρ-) by analogy Cf.
Blass-Kühner, Gr. Gr. I, p. 155, Meyer, p. 252. J. Schmidt,
Sonanten-Theorie, p. 27, n. 1, takes *κυμρνᾶν to be a word of the
vulgar speech. From this resulted *κυβρνᾶν, though written
κυβερνᾶν either from want of a sign ρ or by comparison with
κυμερ-. Otherwise Osthoff, IF. VI, 13f., who, comparing Skr.
kūb-ara-, Lith. kumb-ra-s, concludes with Curtius that κυβ- is
the older form of the root, beside which there was also a *κυμβ-.
He thinks the assumption of Curtius of a development to *κυμμ-
and simplification to κυμ- not impossible.

κωποξύστᾱς, *polisher of oars*. [II] Cos 3632₁₇ θυόνται δὲ [καὶ
σ]κανοπαγέισθων τοὶ κωποξύσται τ[ῶ]ι (Π)οτ(ε)ιδᾶνι καὶ Κῶ —.
Bechtel, l. c., cites Theophrast, Hist. plant. 5.1.7, δι' ὃ καὶ τὰς
κώπας ξύοντες ἀφαιρεῖν πειρῶνται καθ' ἓνα καὶ ὁμαλῶς.

λαγάζω, *release, let go*. [VII/VI] Crete, Comp. 46 λαγάσαι
(no context), Gort. Law-code I, λαγάσαι (slave) ἐν ταῖς τρισὶ
ἡμέραις, l. 24 τὸμ μὲν ἐλεύθερον λαγάσαι, I_{7,9,27,31} λαγάσῃ; cf. also
late Gort. ἀπολαγ- (above). These words are undoubtedly to be
explained by the Hesychian gloss λαγάσαι· ἀφείναι.

λαγαῖω = λαγάζω. [VI] Crete, Comp. 148, τὸν κσένιον κοσμὸν
μὴ λαγαῖεν.

λατρεῖώω, *consecrate*. [VII/VI] Elis 1149, = Ol. 9 = Roberts
291 τάλαντον κ' ἀργύρῳ ἀποτίνοιαν τοῖ Δι' Ὀλυμπίοι τοὶ καδαλή-
μενοι λατρεῖώμενον (ΛΑΤΡΕΙΟΜΕΝΟΝ), Elis 1147, = Ol. 1 = Roberts

290 Ζὶ Ὀλυμπίοι λατρα[ιώμενον . . .]. From λατρεῖος as οἰκειόω from οἰκείος. Cf. Dittenberger and Roberts, ll. cc.

λειτορεύω, *act as priest*. [II] Thess. 1329, *λειτορεύοντος τοῦ Ἀσκ[λ]απιοῦ Ἀντιμάχοι Φιλίου νεύ[ο]ι*, Hoffmann, GD. II, no. 4 *λειτορεύσαντα*, no. 19, *λειτορ(εύο)ντος*. Cf. Hesych. *λείττειραι· ἰέρειαι, λείτορες· ἰέρειαι*. Hesychius also has the glosses *λητῆρες; λήττειραι; ἀλήτωρ*, which indicate that the *ει* is simply the Thessalian development of *η*, not original *ει*. Cf. Hoffmann, GD. II, p. 328.

λειώλης, *accursed*. [VII] Rhodes, IG. Ins. 737, *Ζεὺ(δ) δέ νυν ὅστις πημαῖνοι λειώλη θείη*. Cf. Hesych. *λεώλης· τελείως ἐξώλης. λεώλεθρος· παντελῶς ἐξωλεθρευμένος*. This was first read correctly by Wackernagel, Mitth. 1891, 243, who says: "Auf λειώλη führte mich eine Bemerkung F. Dümmler's, der die Trennung in ein Synonym von ἐξώλης u. θείη verlangte; (cf. Hesych., etc.—) sowie wegen des *ει* in der ersten Silbe, *λείως* bei Archilochus, Fr. 112."

λευτόν, *offending* (animal)? [IV] Tegea, Hoffmann, GD. I, p. 23, no. 29, *εἰ δ' ἂν λευτόν (ΛΕΥΤΟΝ) μὴ ἰνφορβίῃ*. As Danielsson, Epigraphica, p. 37, shows, the word may be a present participle in the nominative agreeing with the subject, i. e., the hieromnemon, or it may be an adjective in the accusative denoting the animal, object of *ἰνφορβίῳ*, or an adverb which, as Danielsson remarks, seems less likely. Solmsen, KZ. 34, 447, puts aside Meister's translation, *losgelassenes*, and Hoffmann's *böses Tier*, the latter assuming a root which he connects with O. B. *lūtū*, Gk. *λύσσα*. Solmsen then discusses Danielsson's suggestion that the word may be a present participle from a root connected with German *liederlich*, *lotter*, Ags. *lýpre*, *elend*, *schlecht*, Russ. *lytát*, *sich herumtreiben*, Serv. *lutati*, and translates finally by *dolo malo*. But Solmsen translates *ἰνφορβίῳ* by *Weidegebühr eintreiben*. Cf. *ἰνφορβίῳ*. Considering both words, I take *λευτόν*, with some hesitation, as a neuter noun in the accusative denoting the offending animal.

λίθιος = *λίθινος*. [III] Thess. 345_{21,44} *ἐν στάλλας λιθίας*. 1332₃₂ [*ἐν σταλλαν λι*] *θίαν*. Lobeck, Phryn., p. 124, cites *ὀρθρινός; ὀρθριος*. Cf. also Lebadæan *ἀγριελάινος*, CIGS. I, 3073₁₈₈: Attic *ἀγριέλαιος*.

λιποτελέω, *leave unpaid taxes*. [V] Locris 1478₁₅ = CIGS. III, 334 *ἡόσστις κα λιποτελέη* (ΛΙΠΟΤΕΛΕΕΙ).

λίσσός, *petition, request*. [III] Drerus, Cauer 121, C₂₉ *αἱ δὲ λίσσος εἴη ἀγγραφάντων ἐς Δελφίνιον* —. From *λίσσομαι*. Cf. Hesych. *λίσσους· δεομένους*.

λιτροπώλης, *seller of λίτρον (= νίτρον)*. [IV] CIA. III, Add. 834c₃₁.

λῶαν, *discus* (?). [I] Lac. M. 57 = LeB.-F. 162a *νεικάαντερ κασσηρατόριν μῶαν καὶ λῶαν*. M. 59 is incomplete, but probably contains the same expression. Baunack's reading and interpretation, Rh. M. 38, 295, are probably correct. He assumes a dialectic variation of *λαῶαν* (cf. *ῶτῶ* for *αὐτῶ* in the same inscription) from *λαφ-αν* = *lâan*, comparing Lac. *Λαναγήτας* and Arg. *Λανδίκα*. In the Homeric poems *lâs* is frequently used for a stone hurled by the warrior (cf. Il. III, 80, IV, 521, and elsewhere), and in the Od. VIII, 192, it is used of the *δίσκος*. It seems quite probable that this inscription records a triple victory.

λωτίς, *undergarment, tunic* (?). [380] Delph. Amphycetionic decree, Cauer 204₂₆ = CIA. II, 545 *λωτίς. ἁ λωτίς ἀμφ* (with space for about forty letters). Ahrens misread this word as *δῶτις*. Kretschmer, KZ. 30, 578, thinks it a derivative from *λη-*, translating *Beschluss* = *βούλησις*. But Danielsson, IF IV, 164ff., argues that this meaning would involve a restoration which would be too long for the space. He suggests *λω-* as seen in *λῶμα*, *λῶπη*, *λῶπος*, etc. It would be similar in form to other nouns denoting articles of dress, as *ἀπληγίς*, *διπληγίς*, *διπλοίς*, etc.

μάλινος, *made of fiber from μαλιναθάλλη*. Boeot. 714₆ = CIGS. I, 2421 *χιτῶνα μάλινον κοριδίῳ παρπόρφυρον*. Cf. Dittenberger, who quotes Theophr., Hist. plant. IV, 8, 12, *ἐν δὲ τοῖς ἀμμόδεσι χωρίοις, ἃ ἔστιν οὐ πόρρω τοῦ ποταμοῦ, φύεται κατὰ γῆς ὃ καλεῖται μαλιναθάλλη*. Doubtless the fiber of this plant was used for making cloth. Theophrastus, however, describes it only as an excellent food for grazing animals.

μανάσιος, *Elean measure*. [V] Elis 1168₅ = Ol. 18 = Roberts 300 *φάρην κριθᾶν μανασίως* (ΜΑΝΑΣΙΟΞ) *δύο καὶ φίκατι*. Cf. Hesych. *μνασίον· μέτρον τι διμέδιμνον*.; Epiph. de mens. et pond.

II, 178 *μνάσις* τοίνυν παρὰ Κυπρίοις μετρεῖται καὶ παρ' ἄλλοις ἔνθεςιν. For the first vowel compare *Σαλαμώννα* (= *Σαλμώνη*) of the same inscription; further Meyer, p. 162.

μαστράα, *revision, audit* (of accounts). [VI] Elis 1152₆ = Ol. 2 = Roberts 292. αὶ ζὲ μῆνποι ζίφυιον ἀποτινέτω ἐν μαστράαι. Cf. Hesych. *μαστράαι*· αἱ τῶν ἀρχόντων εὐθυναί. See Dittenberger, l. c., who says the word is for **μαστρεία*, α for ε as in *κατιαραύσειε*, *λατραί[ω]μεν* 1147. He thinks the loss of ι between vowels should occasion no trouble in Elean, since there are so many anomalous writings in this dialect. *μαστρεία* would be a regular formation from *μαστρός*.

μασχαλιαῖα, a sort of *corner block*. [V] CIA. I, 322₃₈ *μασχαλιαία* μήκος τετράπους, πλάτος τρίπους, πάχος τριῶν ἡμιποδίων.

μέρεια = *μερίς*. [IV] Tab. Heracl. I_{18·22·28} (com.) ἐν ταύτα τῇ μερείᾳ. Cf. Hesych. *μέρεια*· φυλῆς μέρος ἐκ δέκα τρι(ακ)άδων συνεστός. The word is used in the same sentence with *μερίς* and apparently with no specialization of meaning.

μερισμός, *division, portion*. [I] Ephesus, Ditt. Syll. 344₁₈ τοὺς δὲ γενομένους — μερισμοὺς. l. 20 τοὺς ὄρους τῷ μερισμῶν, l. 23.

μέσποδι, *until*. [214] Thess. 345₁₃ μέσποδί κε οὖν καὶ ἕτερος ἐπινοείσμεν ἄξιός τοι —. See Meyer, p. 40; J. Schmidt, *Plur.*, p. 245. Notwithstanding Schmidt's arguments, it seems fairly certain that we have in this word, as in *πεδά*, a variation of the stem found in *πούς*. For the use of this and similar words see the section on synonyms.

μεστ', **μεττ'**, *until*. [V] Gort. Law-code IX₄₈ τῷ μείονος μεττ' ἐς τὸ δεκάσταττηρον δ[ύ]ο; Arcad. 1222₃₀ μεστ' ἂν ἀφῇ[τοι] τὰ ἔργα τὰ πλέονα. Cf. preceding. See Brugmann I, p. 742; J. Schmidt, *Plur.*, p. 351.

μεύς = *μήν, μέis, μήs*. [VI] Elis 1151₁₅ = Ol. 16 = Roberts 298. This is a new analogical formation *μεύς* : *μηνός* = *Ζεύς* : *Ζηνός*. See Solmsen, *KZ.* 29, 62; Schulze, *Berl. Phil. Woch.* 1890, 1404; Meyer, pp. 37, 408.

μηδαμεί = *μηδαμοῦ*. [V] Delph. BCH. 1895, 1 ff., C₃₅. Cf. *τηνεῖ* C₄₇, *ηαμεί* D₄₈.

μικκιχίδδομαι = **μικίζομαι**. [I] Lac. M. 58 βοναγὸρ μικκιχίδδομένων. Cf. Bachmann, *Anecd.* 2, p. 355 παρὰ Λακεδαιμονίοις ἐν τῷ πρώτῳ ἐνιαυτῷ ὁ παῖς ῥωβίδας καλεῖται, τῷ δευτέρῳ προμικκίζόμενος, τῷ τρίτῳ μικκίζόμενος — —.

μωλέω, *contest, bring suit*. [VII] Gort. Comp. 1-2 ὃ κα πάθη μωλέν (ΜΟΛΕΝ), 146 V, 151 (Law-code) I₁₄ αἱ δέ κα μωλήμ (ΜΟΛΕΙ) ὁ μὲν ἐλεύθε[ρ]ον ὁ δ[ὲ] δ[ω]λον, ll. 17, 49, V₄₄ (com.). Cf. ἀντιμωλέω, ἀπομωλέω, ἀντίμωλος, ἀμωλεῖ, ἐπιμωλέω. Hesych. μ[ω]λεῖ· μάχεται. καὶ ἀντιμωλία δίκη, εἰς ἣν οἱ ἀντιδικοὶ παραγίνονται; μωλήσεται· μαχήσεται. See Baunack, *Insc. v. Gort.*, p. 63; Comparetti, l. c., p. 140. The latter says that the word is certainly to be transcribed with -ω-, notwithstanding the form ἑτερομόλιος which is found in Suidas, Zonaras, etc. It is then to be directly connected with the Homeric μῶλος. This explanation of the word is generally accepted, but compare Bücheler u. Zitelmann, *Das Recht v. Gort.*, p. 14, where it is taken from the root *μολ-, losgehen auf etwas*.

ναεύω, *seek refuge in a temple*. [V] Gort. Law-code I_{39,42} αἱ δέ κα ναεύηι ὁ δῶλος —. Comp. 152 IV₈ τὸν δὲ φοικέα τὸν ἐπιδιόμενον μὴ ἀπόδοθαι μήτε ναεύοντα —. Cf. Hesych. ναύω· λίσσομαι. ἱκετεύω. See also ἀπονάφω and ναόω.

ναῶω, *bring into a temple*. Cret. Mus. It. III, p. 637₁₆ ναωσάντων δ'ὁ κόσμος κατ' ἕκαστον ἐ(ν)αυτὸν [τὰν ἀγέ]λαν —. l. 24 αἱ δὲ μὴ ναῶσαιεν τὰν ἀγέλαν ἀποτ[ε]ι[σ] [ἀντων] ὃ κόσμος.

ναῦσθλον, *passage-money, ναῦλον*. Troiz. 3362₁₃ ἐ]φ[ό]διον καὶ ναῦσθλον Φιλίσκωι. Cf. Hesych. ναῦσθλον· ναῦλον. See Töpffer, *Mitth.* 1891, 417.

ναῦσσον, *tax on sea-traffic*. [II] Cos 3632, ὁ τὰν ὠνὰν ἐωνημένος ναύσου ἔξω, etc. l. 2 θυνόνται δὲ καὶ τοὶ ἐωνημένοι ὠνὰν ναύσου ἄρτων, κάπων κατ(ὰ) [ταῦ]τό; Ion. 108b καὶ τοῖσιν Αἰσθήπου παῖσιν καὶ πρυτανεῖον δέδοται παρὲξ ΝΑΥ ΠΤΟ. This last word was first explained by J. Töpffer, *Mitth.* 1891, 418. He discusses the Coan word and infers from this Cyzicus inscription that the traffic by sea was regulated by the state, which exacted a prescribed tax. Wackernagel, *Rh. M.* 48, 299, pronounces this "höchst scharfsinnig" and further discusses the result of this

identification, p. 300; the -σσ- of the loan *ναῦσσον* is to be compared with the -σσ- of Ἀλικαρνασσός Πανύασσις, not with -σσ- in *πρήσσω*. It is not then a derivative from *ναῦς*, but a Carian loan-word meaning *tribute, tax*. So also Meyer, p. 369, note, and Keil, *Hermes* 29, 270.

ναυτιλείον, *place for sailors*. [189/167] Cos 3632₁₁, ἐπὶ ναυτιλείου. This word is taken by Bechtel, l. c., as dative of *ναυτιλείον* with loss of ι as in Ἀλεξανδρεῶν. For this meaning of the suffix -εῖον he compares ἀρχεῖον, διδασκαλεῖον.

νεφώστατος, *last*. Cypr. 59₂, τὰν ἐ]παγομενῶν τῷ πε(μ)φαιμέρων νεφωστάτας. There is no doubt as to the meaning of this word, but its formation is open to question. Meister, *GD*. II, pp. 147, 245, would see a compound of *νεφο-* and *στατός*, comparing *νεοκατάστατος*, *νεόσσυτος*. Deecke-Siegismund, *Curt. Stud.* VII, p. 237, and Ahrens, *Philol.* 35, 77, take it as a superlative of *νέος*. This would be an irregular formation, but it might be easily due to analogy with stems in -ες and -ις. Hoffmann, *GD*. I, p. 275, suggests the reading taken above, and derives from *νεφωτ-*. He compares *νέωτα*, *νέωσσω*, and for the form in -*τατος* from an adverb—*κατώτατος*, *όπίστατος*. This would dispose of the phonetic difficulty in Ahrens' suggestion, and seems to be preferable to the assumption of a compound.

ξενοδίκας, *judge of cases in which strangers are concerned* [V] Locris 1479₁₀ = CIGS. III, 333 αἷ κ' ἀνδιχάζωντι τοὶ ξενοδίκαι —; Phocis 1539a₃₈ μὴ ἔστω δὲ ἐπάναν[κ]ες λειτουργεῖν τοὺς Μεδεωνίους ἐν Στίρι τὰς ἀρχάς, ὅσοι γεγέννηται ἐν Μεδεῶνι ἄρχοντες, *ξενοδίκαι*, *πακτῆρες*, etc. Cf. Roberts, p. 357.

ξοάνιον, *small image*. Anaphe 3430₁₂ [ὁ]πεὶ ὁ βωμὸς τοῦ Κτησίον καὶ τὸ ξοάνιον.

ξύλοπώλης, *wood-seller*. [III (?)] CIA. II, Add. 834c_{17.35}. Cf. Hesych. *συρμιστήρ*· *ξύλοπώλης*.

ὀδελονόμος, *official of Troizene*. [III] Troiz. 3364b₄₂ ὀδελον[ὁ]μοι Κλεωνίδας Κλει[σ]θένης, etc.

οἷη, *village*. [IV] Ion., Bechtel 183₄₄ = BCH. 1879, 244 ff. πόλιν καὶ τὴν οἷην, 201₂₇ (no context). Cf. Hesych. οἷατῶν· *κωμητῶν*, οἷα γὰρ αἱ κῶμαι; Herodian I, 302, Οἷα, ἡ κώμη; also Attic

Οα, ***Οα**, the name of a deme of the tribe of Pandionis; ***Οη** (**Οιήθεν**), a deme of Oineus. See Smyth, *Ionic Dialects*, p. 21, note. The Chian inscription in which this word occurs, Bechtel 183, is Hellenistic, with traces of the local dialect. Cf. *ἐνηλάσιον*, *αἶδασμος*, etc.

όλοκαύτησις, *holocaust*. [III] Epid. K. 244_{1,12,15} εἰς τὴν όλοκαύτησιν. Cf. Hesych. *όλοκαύτωμα*· *όλον πυρὶ καθαγιζόμενον*. This inscription, with the exception of three words, is written in the Attic dialect.

όμάλιξις = *όμαλισμός*. [IV] Arg. BCH. 1893, 116₁₅ τῶι στρώματι καὶ όμαλίξις τοῦ χ[ωρίου].

όμοστέγῳ, *live under the same roof*. Cnid. 3540 ἐμοὶ δὲ ἦ<η>όσια καὶ ἐλεύθερα όμοστεγησάση. This occurs in an imprecation against a slanderer. From *όμόστεγος*.

όμωμότᾱς, *one who takes the oath with another*. [VII/VI] Crete, Comp. 12–13₃ (without context) οἱ όμωμόται (OMOMOTAI); 203₁₃ (Lyttus.) O]MOMOTAΞ (without context). See Insc. Jurid. Gr., p. 434.

όναιος, *profitable*. Thess. (found at Dodona) 1559 Κλεούτα(ς) asks the oracle αἶ ἐστι αὐτοῖ προβατεύοντι (ό)ναιον καὶ ώφέλιμον. Cf. Hesych. *όναιον*· *ἄρειον*. From *όνιμη*.

όνάλᾱ = *ανάλωμα*. [III] Thess. 345_{22,45} καὶ τὰν όνάλαν κίσκε γινύειται ἐν τάνε δόμεν. *όνάλουμα* occurs in 361A₁₃, B₂₅. *ό(ν)αλον*, 1332₂₀ = Hoffmann, GD. II, p. 15, no. 7₂₀, is doubtful, as the text is incomplete. From *αναλίσκω*.

όνημάξιον, *donkey carriage*. Cos PH. 36a₄ ἀνέθηκε [δὲ] καὶ τοὺς ξειῶνας τοὺς ἐν τῷ κάπῳ καὶ τὰ όνημάξια —.

όπι, generalizing particle. [IV] Cypr. 60₂₉ (Edal.) όπι σίς κε τὰς φρήτας τάσδε λύση, etc. Cf. Brugmann, Gr. Gr., p. 54, note, who takes -πι- for -τ- by analogy. Meister, GD. II, p. 154, reads with Curtius (Stud. VII, p. 256) *όφι σίς κε, wo (in welchem Punkte) immer eíner*. He compares *όθι*, Lat. *u-bi*; Hoffmann, GD. I, p. 73, takes as *όπι*, setting up the equation *όπι : όπι = πληθί : πληθι*. The word seems to be rather generalizing in use than temporal.

όπι, *where*. [V] Gort. Law-code IV₁₅ *όπι επελεύση* —. See Meyer, pp. 202, 395; Brugmann I, pp. 185, 595.

ὄπυς, *where*. Rhodes 1568₂ (found at Dodona). ὄπυς κα δοκῇ σύμφορον ἔμειν. For full treatment of these forms see J. Schmidt, KZ. 32, 394 ff. Cf. Boisacq, DD., pp. 76, 77.

ὄπυστός, *wedlock*. [VII/VI] Gort. Comp. 18 αἱ μὴ φ' ὄπυστι (without context). Comparetti thinks this is a derivative from ὄπυῖω, formed in the same way as ἀμφαντιῖ, from ἀμφαίνω. He would, however, consider the latter an adverb, although it is rather to be taken as a substantive. For the σ cf. ὠπυσμένος. See Solmsen, KZ. 29, 113; Kühner-Blass II, p. 503.

ὄρκυνεῖον, *place for keeping or curing tunnies* (ὄρκυνοι). Ion. Bechtel 240₄, καὶ τὴν θάλασσαν ὄπου τὸ ὄρκυνεῖον. See Ditt. Syll. 6, n. 12; Newton, Essays, p. 428.

ὄρκωμόςτας, *juror, judge*. [V] Locris 1479 B₁₇ = CIGS. III, 333 δαμιοργῶς ἡλεῖσται τῶς ἠορκωμότας (HOPKOMOTAZ) ἀριστίνδαν, τὰν πεντορκίαν ὁμόσαντας. Cf. Poll. I, 39 ὀρκωμοτέω — ὀρκωμότας.

ὀρφανοδικαστάς, *dicast who has oversight of orphans*. [V] Gort. Law-code XII₂₃ ταῖς πατριώκοις, αἱ κα μὴ ἴωντι ὀρφανοδικασταί, ὥς κ' ἄνθρωποι ἴωντι χρῆθαι κατὰ τὰ ἐγράμμ(ε)να.

ὄσπρεύω, *plant with beans*. [300] CIA. II, 600₂₃ σ[π]ερεῖ δὲ τῆς γῆς σίτω τ[ή]ν ἡμίσειαν, τῆς δὲ ἀργού ὄσπρεύσει ὀπό[ση]ν ἂν βούληται. ὄσπριον occurs on a Coan inscription 3632₁₅.

οὐροφύλαξ, *official having to do with boundaries*. [V] Ion. Bechtel, 174a₁₇ πρηξάντων δ' οὐροφύλακες · ἦν δὲ μὴ πρήξοισιν, αὐτοὶ ὀφειλόντων, πρηξάντων δ' οἱ πεντεκαίδεκα τοὺς οὐροφύλακας.

παί, *generalizing particle*. [IV] Cypr. (Edal.) 60₁₂ ἰδέ παι; Coreyra 3206₁₂₇ ἡ καταχρήσαιο ἄλλαι παι —.

παιᾶνίας, *name of official*. [I] Lac. M. 55b₅₄. From παιάν.

παίλλος, *infant boy*. Boeot. CIGS. I, 699, 709, 2900, 3118, 3515. Cf. SGDI. 643, 698. This word occurs alone, and Meister writes it as a proper name, but Dittenberger, l. c., 690, thinks παίλλος and κοριλλα are rather to be taken as diminutives. They occur only on grave inscriptions and may be, as Dittenberger suggests, used of children who died before the time of naming.

πάματοφαγέω, *confiscate*. [V] Locris 1478₄₁ = CIGS. III, 334 ἄτιμον εἶμεν καὶ χρήματα παματοφαγείσται.

παμωχέω, *possess*. [IV] Tab. Heracl. I₁₄ τὸν Κωνέας ὁ Δίωνος ἐπαμώχη, I₁₆₈ τὰ Φιντίας ὁ Κρατίνω παμωχεῖ. Cf. Hesych. παμωχιῶν· κεκτημένοι; παμώχος· ὁ κύριος.

πανάζωστοι, *whole body of ἄζωστοι*. [III] Drerus, Cauer 121₁₀ τὰδε ὠμόσαν ἀγελάοι πανάζωστοι. For full discussion of this term see Danielsson, *Epigraphica*, pp. 1 ff. He concludes that it is a word similar in form and meaning to *παναχαιοί*, *πανελλήνες* and means ἀγελάοι (= ἄζωστοί) πάντες. He then takes up the meaning of ἄζωστοί. It does not signify unarmed, but rather having the equipment which belongs to the oldest ephebes who have not yet come to the full rights of manhood. It is uncertain whether the form is original ἄ-ζωστος or for *ἄνζωστος = ἀνάζωστος. Cf. Danielsson, l. c., p. 12, note. See ἀγελάος.

παντοβαρής, *very grievous, oppressive*. [II] Acarn. CIGS. III, 489 ὁ παντοβαρής λάβε μ' Ἀιδης (metrical inscription).

πανώνιος, *with all salable products*. [IV] Cypr. 60₁₀ δυρά-νοι νυ -- τὸν χώρον -- κὰς τὰ τρέχυνια τὰ ἐπιόντα πάντα ἔχεν πανώνιον -- ἀτελην. l. 22 πανωνίος (acc. pl.). See Hoffmann, *GD. I*, pp. 71, 155, who would explain as compound of παν + ὄνιος, deriving the latter from ὀνίνημι and translating by *nützlich*. Cf. Meister, *GD. II*, p. 225. Solmsen, *KZ.* 32, 288, gives a full discussion with derivation and explanation as above.

παραμαξεύω, *drive aside from*. [IV] Arcad. (Teg.), Hoffmann I, p. 23, no. 29₂₈ εἰ κ' ἂν παραμαξεύῃ θύσθην τὰς κελε[ύθ]ω τὰς κακειμέναν κατ' Ἀλέαν, etc. Cf. Danielsson, *Epigraphica*, p. 56.

πάραξ, *sacrificial cake*. [I] Thera Cauer 148 F₃ καὶ ἄρτον καὶ πάρακα καὶ ὀψάρια --. Hesych. βάραξ· φύραμα στρογγύλον ἀφ' οὗ αἱ μάζαι γίνονται; βήραξ· μάζα μεγάλη; βήρηκες· μάζαι ὀρθαί. οἱ δὲ ἀπλῶς μάζας, ἄλλοι μάζας ἄνωθεν κέρατα ἐχούσας. Confusion between surd and sonant is not so common in labials as in dentals, but compare πιστάκια : βιστάκια Eust. Hom. 1210₄₂ and the Phocian βρυτανενόντων for πρυτανενόντων, *BCH.* 1887, 324. See Ahrens II, p. 584; Meyer, p. 273.

παραπιτνάω, *let fall around*. [346/5] Ion. 220₂₀ ἦντιν[α] τῇ θεῷ παραπιτνώσι.

παπαπροστάτᾱς, *assistant presiding officer*. [211] Agrig. Cauer 199₃ = IG. Sic. et It. 952₃ ἐπὶ ἱεροθύτα Νυμφοδώρου τοῦ Φιλωνος, παπαπροστά(τα) τᾱς βουλᾱς. Cauer reads παπαπροστα-(τούσας).

παρεντυγχάνω, *happen to be near*. [II] Delph. 1716 κύριος ἔστω ὁ παρεντυχών.

παρετάζω = ἐξετάζω. [IV] Arcad., Hoffmann, GD. I, p. 23, no. 29₂₀ εἰ μὴ παρηεταξαμένος τὸς πεντήκοντα ἢ τὸς τριακοσίος., 1222₂₈ ὅτινι ἄμ μὴ οἱ ἀλιαστα[ι] παρετάξωσι ομοθυμαδὸν πάντες, etc. Cf. Hesych. παρήτασεν· ἐξήτασεν. See Danielsson, Epigr., p. 53.

παρκάλις, *removal of crating*. [IV] Epid. K. 242 παρκάλισις τῶν λίθων ἐπὶ λιμένι. See διακάλις.

πασσυδιάζω, *assemble, convene*. [2 B. C./14 A. D.] Aeol. 311₅ πασσυδιάσαντος. Cf. Hesych. πανσυδίη· ὁμοῦ πάντες.

πάστᾱς, *owner*. [VI] Gort. Law-code II₃₂ τοῦ δὲ δώλου τῶι πάσται ἀντὶ μαιτύρων δυνῶν. II₄₈, III₅₄, IV_{2·5·20·22}. Comp. 152 I₁₆, 184₃, 171₁₀(?). From πᾱ- in πᾱμα, etc. For suffix compare θύσ-τας· ὁ ἱερεὺς παρὰ Κρησί. Hesych. See Baunack, Ins. v. Gort., p. 75.

πατρίαστί, *according to paternal descent*. [230] Cos. 3705₃₂ = PH. 367 εἰ δὲ μὴ, ἀπογραφέσθων αὐτοὶ, ἐπεὶ κα παραγένωνται, ἐν τριμήνῳ τὸ ὄνομα πατρίαστί ποτὶ τὸς ναποίας. From πατριάζω. For similar adverbs, ὀνομαστί, etc., see Blass-Kühner II, p. 303.

παύστωρ = παυστήρ. [II] Epid. 3340, IV₅₀ (Isyllus) τὸν νόσον παύστορα. This word is used of Aesculapius.

πεδίσκᾱ, *anklet*. [II] Boeot. CIGS. I, 2420₂₇ χειριπέδας κὴ πεδίσκας ἀργουρίας. Dim. of πέδη. This word occurs in a list of ornaments in the temple.

πειθῶ = πειθῶ. [III] Boeot. 488_{58·116} ἐπίθωσαν, ἐπίθωσε. It is uncertain whether these forms are to be taken as representing πειθῶ or πιθῶ, but the former seems somewhat more probable.

πενθιμίγυος, *land containing five semijugera*. [IV] Tab. Heracl. II_{20·30} ἀλλὰ πενθιμίγυον μόνον κατελείπετο ἐκ τῶν δυνῶν τριγύων.

πεντᾶμαριτεύω, *perform five days' sacrifice*. [V] Delph. BCH. 1895, 1 ff., D₁₆ *καῖκα πενταμαριτεύων τύχηι*. This clause occurs in a passage discussed under ἄλεκχος. The word is similar in form to *μεσιτεύω*, *πολιτεύω*, etc., hence **πενταμαριτίας* is to be assumed, which, as Keil says, Hermes 31, 512, would imply *hold office lasting five days*, rather than *perform a sacrifice on the fifth day*. Homolle, l. c., p. 25, offers both suggestions. The *-αρ-* is to be taken with Keil as dialectic and not due to derivation from *ἄμαρ*.

πεντορκιά, *oath of the five gods*. [V] Locris 1479₁₇ = CIGS. III, 333 *τὰν πεντορκίαν ὁμόσαντες*. The above is the interpretation given by Kirchhoff.

περιβολιβόω, *surround with lead*. [III] Rhodes, IG Ins. 694₁₀ = Ditt. Syll. 305 *καὶ στάσαι (τὰν στάλαν) ἐν τῷ ἱερῷ τὰς Ἀθῆνας καὶ περιβολιβῶσαι ὥς ἔχηι ὡς ἰσχυρότατα καὶ κάλλιστα*. See *βόλιμος*.

περιχύτρισμα, *space dug down around a tree*. [344/3] CIA. II, 1055₄₄ *καὶ μύκητας καταλιπεῖν μὴ ἔλαττον ἢ (π)αλα(σ)τιαίους ἐν τοῖς περιχυτρίσμασιν*. Cf. *χύτρα*, *χυτρίνος*.

περιστεμματώω, *wreathe around*. [I] And.₃₆ *ἐν ᾧ ἂν τόπω περιστεμματώσωντι οἱ ἱεροί*—.

περτ' = *πρός*. Pam. 1260 *δαμιοργίσωσα περτέδωκ' εἰς ἐρεμνὶ καὶ πυλῶνα ἀργύρῳ μνᾶς φύκατι*; 1261 (same use). Cf. Gort. *πορτί*, Ep. *προτί*. One cannot help the conviction that these words are to be taken together, notwithstanding the fact that Brugmann, in his latest edition, I, p. 436, still considers them different formations. Meister, GD. I, p. 44, cites an Aeol. *πρές* from a late grammarian. It would seem that ablaut change and mixture between two of the forms gave rise to the four forms cited. Brugmann also still connects directly with the Umbrian form. For this comparison see Buck, *Vocalismus*, p. 71. Cf. also Meyer, p. 63.

πετρών, *rocky, stony place*. [III] Rhodes, Cauer 179b_{29·30} *ἀπὸ δὲ τούτου ἀναβαίνουσι ποτὶ τὸν πετρῶνα ἄλλον ὄρον ἐπεκολάψαμεν εἰς τὸν πετρῶνα· ἀπὸ δὲ τούτου ἐν τῷ πετρῶνι* —.

πήποκα = *πώποτε*. [V] Lac. M. 27₅ *νικάῃας ταυτὰ ἡτ' ο[ὕ]δης πήποκα* (ΓΕΠΟΚΑ) *τῶν νῦν*. See Meyer, p. 484; Ahrens, DD. II, p. 363.

πίσσασις, *sealing with pitch*. [IV] Epid. 3325 B = K. 241₁₃₇.-
^{288*245*255*278} **πισσάσιος** τοῦ ἐργαστηρίου and **πισσάσιος** θυρᾶν τοῦ ἐργαστηρίου. This word is the equivalent of Attic **πίττωσις**. See Aus Epid., p. 77.

πλάγος, *side*. [IV] Tab. Heracl. I_{66*74} τὼς μὲν ἐς τὸ **ἱαρὸν** πλάγος τῷ ἀντόμῳ ἐπιγεγραμμένως, etc.

πλανεῖος, *vagabond*. [II] Mant. BCH. 1896, 119 περὶ τ[ᾶς ἐξ]ώσεως τῶν **πλανεῖων**. Cf. note, p. 121. The meaning is somewhat doubtful, but the phrase would seem to refer to the expulsion of vagabonds.

πλήμα (?), *water reservoir*. [I] And.₁₀₆ μήτε [τὸ] **πλήμα** (ΗΛΕΜΑ) μήτε τοὺς ὀχετοὺς —. This is the reading given by Kumanudis and by Curtius, though the stone shows Η. Cf. Sauppe, *Ausgewählte Schriften*, p. 282, n. 104; Hesych. **πλήμα**· **πλήρωμα**.

πλύνιον, *pit holding water used in washing*. Acrae 3246₃₅ **θέμ(α) ποτὶ πλυνίους**. Another rare diminutive, **φρήτιον** = **φρεάτιον**, occurs in this inscription.

πόθικες (pl.) = **προσήκοντες**. [V] Lac. M. 21b τοὶ (ᾗς) **σιστα πόθικες** ἀνελόσθω. See Roberts, p. 360; Meister, *Ber. d. sächs. G. d. W.* 1896, 273. The latter suggests a noun **πόθιξ** : **ποθίκω** = **προῖξ** : **προίκω**, although he expresses some doubt as to the genuineness of the form.

ποθόδωμα = **πρόσοδος**. [III] Boeot. 488₁₆₀ πόρον δ' ε[ἶ]μεν ἐν οὗτο ἀπὸ τῶν τᾶς [π]όλιος **ποθοδωμάτων** πάντ[ων]; Epirus 1339, **ποθόδωμα** γραψαμένου **Λυσανία** τοῦ **Νικολάου** **Καριώπου** περὶ **προξενίας** **Γαίω**, etc.

ποῖ = **πρός**. [V] Locris 1479₁₄ = CIGS. III, 333 **ποῖ τὸν φάστον**; Arg. (Epid.) 3339_{3*23*56*67*62}, Troiz. 3362_{9*21*27}, Hermione 3385₁₉. It is found in compounds in 3339₁₇; Boeot. 553₁₃, and in the Delph. **Ποιτρόπιος**, name of a month. In origin it is the same as Lett. *pī*, Lith. *apė*. Cf. Bezzenberger, *BB.* VII, 94.

πολιᾷτεύω = **πολιτεύω**. [V] Gort. Law-code IV₃₃ **πολιατεύη** (**ΠΟΛΙΑΤΕΥΕΙ**).

πόλιστος = **πλείστος**. [IV] Tab. Heracl. I₁₃₀. This word was first explained satisfactorily by Homolle, *BCH.* 1891, 627.

πορτί = **πρός**. [V] Gort. Law-code V₄₄, VI₅₄, XI₃₀, IX_{30.50}, Comp. 153 II₂, and in compound 191₈. See **περτ'**. Cf. Meyer, p. 245.

πός = **πρός**. [IV] Cypr. 60 A_{19.21}; Arcad. 1222₅₄, also in compounds. See Bechtel, BB. X, 287; Kretschmer, KZ. 30, 569. This word is to be taken from **πότ-ς**, not from **ποτί**. Cf. Hoffmann, GD. I, pp. 200, 311.

ποτεξορκίζω, *take an additional oath*. [I] And.₈ τὰς δὲ ἱερὰς ὀρκίζετω ὁ ἱερεὺς καὶ οἱ ἱεροὶ — τὸν αὐτὸν ὄρκον καὶ ποτεξορκίζόντω· Πεποίημαι δὲ, etc.

ποτιδατέομαι, *assign*. [IV] Tab. Heracl. II_{54.60.68} (com.) ποτε-δασσάμεθα.

ποτικλαίγω, *hem in, border on*. [IV] Tab. Heracl. II₆₉ τὰν τρίταν διαστολὰν ἀφ' ἑκατομπέδω τὰν ποτικλαίγωνσαν —. II₁₀₇ ρέκτα μερὶς τὸ ἔγγωνον τὸ πὰρ τὰς ἀμπέλως τὸ ποτικλαιγον —. This is a new formation from the Doric aorist. Cf. **κλαίγω**. See Meyer, p. 294, note.

πράκτιμος, *subject to exaction*. [150–140] Delph. 1686₁₀ πράκτιμοι ἐόντων κατὰ τὸν νόμον τὰς πόλιος. 1694, 1697, and others. For similar expressions see section on synonyms. **πρακτός** is used in the Theran inscription, Cauer 148.

πρεγγευτάς, **πρειγευτάς**, **πρεισγευτάς** = **πρεσβευτής**. Cret., LeB.-F. 75_{4.16} πρεγγευταί; Cauer 127₈ πρειγευτᾶ; 127₁₁ πρεισγευτᾶν, while in l. 23 **πρεσβευταί** is found. See Brugmann I, p. 755; also Meyer, p. 184.

πρείγιστος = **πρεσβύτατος**. [V] Gort. Law-code VII₁₈ πρεϊγίστωι, VII_{23.27} πρειγίστω. Cf. Brugmann I, 510, 595; Meyer, p. 184, note.

πρείγων = **πρεσβύτερος**. [VI] Gort. Law-code XII₃₄ ὀπνίεθαι δὲ δυωδεκαφέτια ἢ πρείγωνα.

πρηγιστεύω, *act as πρεσβύς*. [I] Cos 3742 = PH. 117. Bechtel, l. c., compares the relation of **πρη-** to **πρει-** with that of **ἦ** to **εἶ**, which would make **πρη-** identical with the same form in **πρηών**, Att. **πρών**, and **πρει-**, with old Lat. *pri*. Cf. **πρηγιστής**, BCH. 1888, 282.

πρισγύς = **πρεσβύς**. [IV] Boeot. 705₈ πρισγείες.

See Brugmann, Grundriss I, p. 595. These forms are largely due to analogical formations, and nothing certain is known about

the latter part of the word, though probably the same element is to be seen in *ἐγγύς*, *μεσσηγύ*(s), possibly also in Lith. *žmogūs*, Skr. *vanargū*. Cf. Brugmann, Ber. sächs. G. d. W. 1889, 53; Meyer, p. 268.

προάνγρεσις = *προαίρεσις*. [III] Thess. 361 B₁₄ ἔδο]ξε τοῦ κοινοῦ τὰς πόλιος [ἐπαινέσθαι] Λίοντα ἐπὶ ἀπροανγρέ[σι]. See ἀγρέω.

προκαυτέω, *burn first*. [IV] Cos 3637₁₂ = PH. 38 κα[ι] χο[ι]ρος προκαυτεύεται καὶ προκαρύσσεται καθάπερ τῷ Πολιῇ. This is, according to Paton, the sacrifice indicated in the expression καθαίρεται χοίρω.

προπραξιά, *precedence in right of execution*. [IV] Acarn. CIGS. III, 442 προνομίαν καὶ προπραξίαν αὐτοῖς καὶ γενεᾷ.

προσχάριος, *as a thank-offering*. [IV] Rhodes, IG. Ins. 791 προσχάριος θυσία.

προτενσιτεύω, *be first on the list of σιτηθέντες*. [I] Lac. LeB.-F. 281 B. προτενσιτε[ύ]οντος Νικηφόρου.

προτεράσιος = *πρότερος*. [168] Delph. 1746, τὰν προτερασίαν ὦν, etc., 2143₁₀ ἀ δὲ προτεрасία ὦν. See Baunack, l. c. This formation is similar to that of δοκιμασία : δοκιμάζω : δόκιμος; hence we may assume a verb *προτεράζω beside προτερίζω.

προτερείος = *προτεραίος*. [IV] Tab. Heracl. I₁₀₁ μὴνὸς προτερείαι.

προχαρής, *as a thank-offering*. [I] Lac. M. 56a₁₂ ἄρτον προχαρέα. Cf. προσχάριος.

πρωγγυεύω = *προεγγυάω*. [IV] Tab. Heracl. I₁₅₅ πεπρωγγυενκῆμεν. προεγγυάω is cited in the Thesaurus as a late verb. Cf. κατεγγυεύω.

πρωτοκοσμέω, *be chief κόσμος*. Crete (Lyttus), BCH. 1889, 61, no. 6, τὸν δὲ πρωτοκοσμούντα κατ' ἔτος —.

πρωτόκοσμος, *chief κόσμος*. Crete (Lyttus), Mus. It. III, p. 668 π[ρωτο]κόσμον, p. 669 πρωτοκόσμον.

πτοίνᾱ = *κτοίνα*. Rhodes, BCH. 1886, 261 τὸ κοινὸν τὰς πτοίνας. Kretschmer, KZ. 33, 272, would take this as a phonetic equivalent of κτοίνα. For discussion and references see ὀπτίλλος (Rare Words).

ράκινος, *ragged*. [IV] Ion., Bechtel 220₁₃ περίβλημα λίνου ῥάκινον, l. 25 καταπέτασμα τῆς τραπέζης ῥάκινον. The Thesaurus gives this word as a gloss in Panneus.

ρόγεύς, *dyer*. [I] Lac. M. 56₂₆. The word occurs in a list of temple officials. Cf. Hesych. **ρόγεύς**· **βαφεύς**. This form, as compared with **ρέγεύς**, **ρήγεύς**, shows the normal ablaut form. Cf. **τοκεύς**, **φορεύς**, **φονεύς**, **φθορεύς**, etc.

ρογός, *place for storing grain*. [IV] Tab. Heracl. I₁₀₂ **ἀπάξοντι** (grain) **ἐς τὸν δαμόσιον ρογὸν καὶ παρμετρήσονται τοῖς σιταγέρταις** —. Cf. Hesych. **ρογοὶ**· **ὄροι σιτικοί, σιτοβολῶνες**; Pollux 9₄₅ **ἐν δὲ Μενάνδρου Εὐνούχῳ καὶ σιτοβόλια· ταῦτα δὲ ρογὸν Σικελιῶται ὠνόμαζον**. Kaibel, IG Sic. et It. 645, defines by *horrea frumentaria*, and thinks the word is of Italic origin. Cf. Meister, Curt. Stud. IV, p. 442; Jordan, Hermes 15, 13; Meyer, p. 238. In BB. XIV, 41, Foy discusses this word at some length, giving modern citations to prove that the word is not originally Italic. He thinks it is to be taken in the Heracleian Tables to mean *kellerartiger Aufbewahrungsort*, which would accord with the modern use of the word.

σαρμέω, *dig holes or trenches*. [IV] Tab. Heracl. I₁₃₆ **οὐδὲ γαιῶνας θησεῖ παρ τὼς ὑπάρχοντας οὐδὲ σαρμενσεῖ**. Cf. Hesych. **σαρμός**· **σωρὸς γῆς καὶ κάλλυσμα**. **ἄλλοι ψάμμον**. **ἄλλοι χόρτον**; **σάρματα· καλλύσματα· καὶ κόπρια παρὰ Πίνθωνι** —. Cf. Meister, Curt. Stud. IV, p. 442.

σιταγέρτας, *supervisor of public supplies of grain*. [IV] Tab. Heracl. I_{102·110·177}. See **ἀγέρτας**.

σιτωνικόν = **σιτωνία**. [I] Aeg. 3417₈ [**ὅλου τοῦ**] **σιτωνικοῦ κατ[αναλίσκομ]ένου εἰς[φέρων στατήρας]**, etc.

σκιλλαῖον, dim. of **σκίλλα**. [II] Aeol., Hoffmann, GD. II, p. 66, no. 90₁₄ **ἐν τῷ χωρίῳ τῷ ἐπάνω τὰ σκιλλάω[ν καὶ σκορό]δω φύτα**.

σπάδιον = **στάδιον**. [V] Arg. 3267 **τετράκι τε [σ]πάδιον νίκη**, etc. Cf. Hesych. **σπάδιον· τὸ στάδιον**. The word is also found in Etym. M. and Greg. Cor., p. 364 (Schaefer). See Meyer, p. 332. The relation of the word to **στάδιον** is uncertain. It would seem that this word is related to Lat. *spatium*.

σπονδαύλης, *flute player at a σπονδή*. Rhég., IG Sic. et It. 617, 618.

στεγάσις = **στέγασμα**. [IV] Epid. 3325_{287·304} = K. 241 **στεγάσιος**, l. 41. Cf. Baunack, Aus Epid., p. 90; Keil, Mitth. 1895, 88.

According to the latter this designates a temporary covering to protect the pillars from the weather. He draws this conclusion from the small price paid for the work as well as from the early mention of the *στεγάσις*.

στορά, *layer of stone slabs* (?). [IV] Epid. 3325 A_{11.33} = Epid. K. 241 Ἀντίμαχος Ἀργεῖος ἤλετο στορὰν τῷ σακῶ ταμὲν καὶ ἀγαγὲν καὶ συνθέμεν. Cf. Baunack, *Aus Epid.*, pp. 63, 70. He thinks the *στορά* consists of stone slabs used, 1) for pavement (l. 11) and 2) for roofing (l. 33). Kavvadias thinks the same word would not be used for both and that the *στορά* was rather a layer of stone placed on the ground to hold the limestone slabs which formed the temple pavement. No trace of stone used for roofing has been found.

συμπέδιος, *bordering on the πεδῖον*.¹ [II] Aeol., Hoffmann, *GD. II*, p. 66, no. 90, ἐν τῇ συμπεδίῳ, etc. Cf. Hoffmann, l. c., note.

συμπρηίσκω, *burn together*. [V] Delph. BCH. 1895, 1 ff. D₄₃ καὶ συμπρηίσκην ἡμεῖ τοὺς Λαβυάδας. This is an iterative formation, but not from *συμπράσσειν*, as Homolle would take it, but rather with Keil, *Hermes* 31, 510, from *συμπίμπρημι*. Cf. *θνήσκω*, ἐνδυδισκόμενος, Delph. SGDI. 1899. The compound *συμπίμπρημι* is late and rare. It is cited in the *Thesaurus* from Theod. Prodr., p. 5.

συναποδέχομαι, *accept*. [II] Aetol. 1413₁₃ συναποδεδέχθαι τοὺς Αἰτω[λοὺς ἄστυλον] εἶμεν αὐτὸ τὰ ἀπ' Αἰτωλῶν καὶ τῶν ἐν Αἰτωλῇ κατοικούντων, etc.

συναρχοστατέω, *establish archon in common*. [II] Phocis 1539a₁₅ καὶ συνεκλησιάζειν καὶ συναρχοστατεῖσθαι. Cf. Ditt. Syll. 294. Dittenberger notes the Delphian month of Ἀρχοστάσιος, but the verb *ἀρχοστατέω does not occur.

συνεσάδδω, *act as accomplice in taking*. [VI] Gort. Law-code III₁₃ αἱ δέ κ' ἀλλότριος συνεσάδδῃ, δέκα στ[ατ]ήραν καταστασεῖ, τὸ δὲ χρεῖος, διπλεῖ, ὃ τί κ' ὁ δικαστὰς ὁμόσει συνεσάσσαι. Related to *σάττω*. See Baunack, *Ins. v. Gort.*, p. 30. Comparetti's view of this verb, *Leggi di Gort.*, p. 176, that it is a compound, *συνεκσ-άγειν*, is less likely, though approved by Meyer, p. 370.

¹ Meister, *Stud. Nicol.* 1884, takes this word as a proper name.

συνιατρεύω, *aid in practicing medicine*. [156–151] Delph. 1899₁₂ *συνιατρενέτω Δάμων μετ' αὐτοῦ ἔτη πέντε*. This is a manumission decree. It would seem that the freed person had been trained as a physician. See *ἐνδιδύσκω* for the peculiar conditions of this decree.

συνυπόλαμψις, *support*. [I] Lac. LeB.-F. 242a₂₁ *εἰσδεδεγμένοι τέ εἰσιν εἰς τὰν τᾶς πόλεως χάριν καὶ συνυπόλαμψιν*. From *συνυπολαμβάνω*, *aid in supporting*, a late verb and but little used.

σωπονπιᾶ, *certainty of manumission*. [182] Delph. 2133₁₁ *τὰν ἐπίστευσε Νίκαια αὐτοσαντᾶς ὧνὰν ἐπὶ σωπονπιᾶι Εὐμνάστῳ τῷ πατέρι αὐτᾶν*. The circumstances of this decree are unusual. Eumnastus, to whom Nicaea trusted the freeing of the slave, died before fulfilling the obligation, and it came as an inheritance to his daughters. This phrase *ἐπὶ σωπονπιᾶι* replaces the usual *ἐπ' ἐλευθερίαι*. It is explained by Cauer, in note to 212, “ita, ut pecunia salva permittatur,” but Baunack's explanation is more satisfactory. The word is an abstract to **σώπομπος* (*having assured freedom*, as *σώφρων*, *having sound sense*), hence *πομπή* is used in this compound in the sense of *release, manumission*, Lat. *missio*.

τάκτης, *assessor of tribute*, member of board in charge of tribute to be paid by the several states of the Athenian Federation. [V] CIA. I, 266 ἔτ]αξαν οἱ τάκται. See Gilbert I, p. 422. The *τάκται* formed an elective body before whom the states assessed themselves. If their own assessment was not satisfactory, ἔταξαν οἱ τάκται. There is no doubt that in CIA. I, 37, these same magistrates are meant; possibly also in CIG. 1086₁₀ (Fourmont) ΤΕΤΚΚΗ should be so read. Köhler, l. c., thinks these officials were ten in number, but Gilbert says eight, “two for each of the four tribute districts then existing.” Cf. Böckh, *Staats-haushaltung* I, p. 90, and II, p. 39,* n. 243.

τερμαστήρ, *boundary commissioner*. [243/223] Meg. 3025₈₈ *τερμαστήρες τῶν αὐτῶν δικαστᾶν*.

τερμονίζω = *τερμάζω*. [III] Meg. 3025_{9,11} *τοὺς τερμον[ιξ]-οὔ[ν]τας—, οὗτοι δὲ ἐπελθόντες ἐπὶ τὰν χώραν ἐτερμόνιξαν κατὰ τὰδε*. Cf. *τέρμων* : *τέρμα*.

τερμονισμός, *defining of boundaries*. [III] Meg. 3025, ἀντι-
λεγόντων δὲ τῶν Κορινθί[ων τῶ]ι τερμονισμῶι.

τεταρτεὺς, a measure. [IV] Cos 3638₁₂ καὶ σπυ[ρ]ῶν τρεῖς
τεταρτῆς καὶ μέλιτος τέτορες κοτυλέαι. Cf. PH. 325. This word is
similar to ἐκτεύς.

τετάρτη, a prescribed tax (technical). [I] Ion. Bechtel,
108b, καὶ τοῦ ταλάντου καὶ ἱππωνίης καὶ τῆς τετάρτης καὶ ἀνδραπο-
δωνίης. See Gilbert II, p. 369.

τοφιῶν, *quarry of tuff-stone* (?). [IV] Tab. Heracl. I₁₃₇ οὐδὲ
τοφιῶνας ἐν τῇ ἡιαρᾷ γὰ ποιησεῖ οὐδὲ ἄλλον ἐασεῖ. See Meister,
Curt. Stud. IV, p. 443.

τροφεά = *τροφή*. [50] Delph. 2254, ἐν τῇ τροφεᾷ.

τύμος = *τύμβος*. [VI] Corcyra 3186 = CIGS. III, 870; 3190
= 869 ἐπὶ τύμφ. See Dittenberger's comment. He thinks Brug-
mann's comparison with Latin *tumulus* is to be approved. He also
quotes Loch, De titulis Graecis sepulchralibus, to the effect that in
these inscriptions *σᾶμα* refers to the whole sepulcher, while *τύμος*
is the mound.

τυρώδης, *shaped like a cheese*. Cos 3636₄₉ = PH. 36 ἐφ' ἐστίαν
θύεται ἀλφίτων ἡμέκτον, ἄρτο[ι δύ]ο ἐξ ἡμέκτον, — ὁ ἄτερος τυ[ρ]ώ-
δης, etc.

τυτυῖ, uncertain. [VII/VI] Cret. Comp. 12–13 καὶ φαρήν
τυτυῖ ἔτι δὲ φοῖρο[ς]. Comparetti suggests that it is an adverb to
τυτθός.

ύ = *ἐπί*. [IV] Cypr. 74₃, 123, ὕ *τύχα*. In compounds ὕφαις
(below) ὕχῃρων, ὕευξάμενος. Meister, GD. II, p. 302, takes as
ὕν for ὄν = ἀνά; Hoffmann, GD. I, p. 312 (cf. note, p. 313), thinks
it is to be taken as a short form to εὐ (found in three glosses)
and would connect with Ags. *up*; Baunack, Stud. I, p. 16, con-
nects with Sanskrit *ud*. Cf. Brugmann, Gr. Gr., p. 219. Kretsch-
mer, KZ. 31, 415, thinks it is probably to be read ὕ(ν) *τύχα* as
ὕν = σύν in the Hesychian gloss ὕγγεμος· συλλαβή. Σαλαμῖνιοι.
Solmsen, KZ. 34, 450, in an article on the Tegean temple inscrip-
tion, after rejecting the assumption made by Keil, Gött. Nachr.
1895, 357, that the *ϝ*- of *φοβλεκόσι* is the same as the Cyprian ὕ,
and speaking briefly of the other suggestions as to its derivation,

favors that given by Baunack. He also says rightly that there is no need of assuming a change of meaning in the formula $\acute{\upsilon}$ τύχα, since ἐπί could quite as well be used as ἐν.

ὑδατώλενος, *having arms like water* (?), *bright* (?). Acrae, IG. Sic. et It. 219₅. This word occurs in a fragment and refers to the water nymphs.

ὑδράνᾱ, *urn containing water for lustration*. [I] And.₃₇ χωραζάντων δὲ καὶ ὑδράνας. Cf. Hesych. ὑδρανός· ὁ ἀγνιστής τῶν Ἑλευσινίων.

ὑφαῖς = ἐπὶ αἰέ. [IV] Cyp. (Edal.) 60₁₀₊₂₂₊₂₈. Cf. Meister, GD. II, pp. 227, 284; Hoffmann, GD. I, pp. 312, 313.

ὑλωρέω, *be ὑλωρός*. [V (?)] Thess. Mitth. 1896, 248, with the reading of Meister, Ber. d. sächs. G. d. W. 1896, 251, ἦς (= ἦν) ὑλωρέοντος (ΗΥΛΟΡΕΟΝΤΟΣ) Φιλονίκω. The correct reading of this word was also discovered independently by Danielsson, Eranos I (1896), 136 ff. The ὑλωροί, according to Arist., Pol. 7 (6), 8, correspond to ἀγρονόμοι. See Gilbert II, p. 333.

ὑπερχρονέω = ὑπερχρονίζω. [I(?)] Lac., LeB.-F. 194b τῶν ὑπερχρονούντων (πραγμάτων).

ὑπέκθεμα, *supplementary statement* (in accounts). [I] And.₆₁ ὁ δὲ ταμίης ὅσον κα παραλάβει διάφορον λοιπὸν ἐκ τούτων, γραφέτω ἐν ὑπεκθέματι, etc. ἔκθεμα is a later word for πρόγραμμα. See Lobeck, Phryn., p. 249. ὑπέκθεμα therefore indicates an account which is appended. Cf. Dittenberger. For χ cf. the following word.

ὑπεχθέσιμος, *deposited for reexportation*. Crete, Cauer 119₂₅.

ὑποδιασύρω, *jeer at*. [IV] Epid. 3339₂₄ Θεωρῶν δὲ τοὺς ἐν τῷ ἰαρώ [π]ῖνακας ἀπίσκει τοῖς ἰάμασιν καὶ ὑποδιέσυρε τὰ ἐπιγράμματα.

ὑποδόκιον (coll.), *beams placed on top of the wall to sustain the rafters*. [IV] Epid. 3325₈₈ = K. 241 ἔνκανσιν τοῦ ὑποδοκίου κα(ὶ) κ(υ)ματίον. l. 233 ὑποδοκίου ἐργασίας. Kavnadias, l. c., translates as above and thinks that θράνος of the Delos inscription is the same as ὑποδόκιον in this. He compares Hesych. θράνιον· τὸ ὑπὸ τοῖς φατνώμασι σανίδωμα, καὶ τὸ ὑπὸ τὴν δοκὸν τι. Baunack, in Aus Epid., p. 73, translates "Untergebalk," and thinks the word denotes the same part of the construction as

ποίησις of l. 41, only that here it is named with reference to the *στρωτήρες* which are to be placed upon it.

ὑποδομά, *foundation built underground*. Troiz. 3362₃₇, *χοεύσαντι τὰ ὑπὲρ τὰς ὑποδομῶς*. Cf. *χοεύω*.

ὑποθoinαρμόστρια, *vice-president of a feast at Sparta* (f.). [I] And.₃₂. Cf. *θoinαρμόστρια*.

ὑπόμαστρος, *answerable to the μαστρός*. [I] And.₅₁ *καὶ ἔσταν ὑπόμαστροι*. Cf. Hesych. *μαστρία*· αἱ τῶν ἀρχόντων εὐθύναι. *ὑπόμαστρος* is therefore probably synonymous with *ὑπεύθυνος*. Cf. *κατάμαστρος*.

ὑποτιτθίδιος, dim. of *ὑποτίτθος*, *ὑποτίθιος*. [156/151] Delph. 1954 *σῶμα γυναικείον αἰ ὄνομα Ἀριστονίκα καὶ ταύτας παιδάριον ὑποτιτθίδιον αἰ ὄνομα Ἀρίστων* —.

ὑστερομειννιά, *day following the full moon*. [III] Thess. 345₄₀ *τὰ ὑστερομειννία*. This is the interpretation given by Bischoff, *De fastis Graecorum antiquioribus*, quoted in Prellwitz, *De dial. Thess.*, p. 50.

φαρετρίτας, *bowman*. Boeot. 573₂ *τῶν φαρετριτῶν*. Cf. *φάρετρα*, *φαρετρέων*.

φωτός, *dark, violet*. [V] Delph. BCH, 1ff., C₂₄ *τὰν δὲ παχεῖ[α]ν χλαῖναν φωτὸν εἶμεν*. See BCH. 1895, 15, 54. From *φαιός*.

φοροφορέω, *serve as carrier*. [150/140] Delph. 1938₂₁ *κυριεύτω δὲ καὶ τῶν ἔχει καὶ κατεσκευᾶται φοροφορέων Σωτήριχος πάντων, καὶ οἱ βεβαιωτήρες βέβαια παρεχόντων, Σωτηρίχῳ πάντα*. E. Curtius, *Gött. Nachr.* 1864, 148, would read *φορεαφορέων* and thinks that *Σωτήριχος* was a *Sänfteträger*. Baunack, after quoting Curtius, makes two suggestions: 1) that it indicates the regular bringing in of the *φόρος*; and 2) that it is equivalent to *φορτο-*, *φορμο-φορέων*, and designates the *trade* which *Σωτήριχος* followed. This seems the simpler understanding of the word and, on the whole, the most satisfactory.

φραδατήρ, *notary*. IG. Sic. et It. 211 *γραμματεὺς καὶ φραδατήρ Πύρριχος Ἀριστογείτου*. From *φραδάω*.

φύγιμος, *giving refuge*. [I] And.₈₂ *τοῖς δούλοις φύγιμον ἔστω τὸ ἱερόν*.

χάραδος, τό, = *χαράδρα*. [IV] Tab. Heracl. I₆₁ ἐπὶ τὰς ἀμαξιτῶ τὰς διὰ τῷ χαράδεος ἀγώσας, etc.

χαριστεῖον, *thank-offering*. [Late.] Cnidus 3577 *χαριστεῖα καὶ ἐκτίματα ἀνέθηκε*. 3528 Σαράπιδι — *χαριστεῖα*. Thera, Dittenberger, *Hermes* 16, 162 τῷ θεῷ χαριστεῖον. See *ἐκτίματρον*.

χελ्लηστυάρχᾱς = *commander of a χιλιαστὺς*. [222–205] Aeol. 276₆, 277_{3.4}. For *χέλλιοι* see Meyer, pp. 37, 504; Brugmann I, pp. 264, 722, 751.

χελ्लηστυαρχέω, *act as χελ्लηστυάρχας*. [III] Aeol. 278₂ *χελ्लηστυαρ(χ) [ήσαντα]*.

χέλληστυς, *body of one thousand men*. [222–205] Aeol. 276_{9.13.14.19.23.24}; 277_{6.11}; 278₁; *χιλιαστὺς* Ion. 147₂₀.

χειριπέδα, *bracelet*. [II] Boeot. CIGS. I, 2420₂₆ *χειριπέδας κὴ πέδισκας [ἀρ]γουρίας, ὁλκά τρις δραχμῇ*.

χοεύω = *χώννυμι* (?). Troiz. 3362₃₇ *χοεύσαντι τὰ ὑπὲρ τὰς ὑποδομᾶς*. Cf. *ὑποδομά*, which seems to have been a construction below the surface. *χοεύσαντι* denotes the work of covering with earth.

χοροψάλτρια, *chorus singer* (f.). [II] Delph. BCH. 1894, 82 = LeB.-W. 257 *χοροψάλτης* is quoted in the *Thesaurus*.

χραύζομαι = *χραύομαι*. [IV] Cyp. (Edal.) 60₁₈ τὸ(ν) *χραυζόμενον Ἀμηνία ἄλφω*. Cf. *χραυόμενον* 60₉.

χρεοφύλαξ, *official in charge of the accounts of debtors*. [III] Cos. 3706, VI₃₆ καθ' ὑποθεσίαν δὲ τὰν ἐπὶ χρεοφυλάκων. Cf. *χρεοφυλακέω* and *χρεοφυλάκιον*, which occur frequently in late inscriptions found in Asia Minor. See L. & S.

χρημάτιξις = *χρημάτισις*. [Late.] Crete, Mus. It. III, p. 696 ἀπ' ολαγάξις κα[ὶ τ]ᾶς *χρηματίξις*, etc.

χὺλωμα, a kind of liquor (?). [IV] CIA. II, Add. 834b, II₆₄ *χυλώματος χῶες Γ*.

χωράζω = *χωρίζω*. [I] And.₃₇ *χωραζάντω*.

ψιλινποιοὺς, *maker of ψίλινοι (στέφανοι)*. [I] Lac. M. 56₂₃ *ψίλινος* is a rare word. Cf. Ath. 678b οὕτω (θυρεατικοὶ) *καλοῦνται στέφανοὶ τινες παρὰ Λακεδαιμονίοις — ψιλίνους αὐτοὺς φάσκων νῦν ὀνομάζεσθαι, ὄντας ἐκ φοινίκων*.

RARE WORDS AND RARE MEANINGS.

ἀγελαῖος, *belonging to an ἀγέλα*. [III] Crete (Drerus), Cauer 121a₁₀ = Mus. It. III, pp. 657 ff. *τάδε ὤμοσαν ἀγελαῖοι*. See Danielsson, Epigr., pp. 1 ff.; Gilbert II, pp. 223 f.; Ins. Jurid. Gr., p. 412; Gardner and Jevons, Manual Gr. Antiq., p. 436. Cf. *πανάζωστος*.

ἀγέλη, class of Cretan ephebes (technical). [III] Crete (Drerus), Cauer 121c₁₀ = Mus. It. III, 657 ff. *τὰν ἀγελᾶν* (written by Haussoouillier *τὰν ἀγέλαν*), Malla, Mus. It. III, p. 637, ll. 17, 24, *τὰν ἀγέλαν*, CIG. 2554₃₈ *τὰς ἀγέλας*. See preceding with references. Cf. also Haussoouillier, Rev. d. Philol. 1894, 167.

ἀγή, *breaking, cutting*. used of wood. [IV] Ion. (Chios) 183₁₅ = BCH. 1879, 244 ff. *ἀποδί[δ]οντος ἐμοῦ Κλυτίδαις ἔτεος ἐ[κ]άστου* *τριάκοντα τάλαντα ξύλων ἐν [τῷ . . .] τῷ ἄλσει κείμενα, ὅταν ἡ ἀγή ᾗ[ι]*. In Aesch., Pers. 425 *ἀγαῖσι κοπῶν*, and in Eur., Suppl. 693 *πρὸς ἀρμάτων τ' ἀγαῖσι* the word has the concrete meaning *fragments*.

ἀγρέω = *αἰρέω*. [IV] Aeol. 214₃₃ *ἀγρέθεντες*, 215₄₈ *ἀγρ[ε]θεντες*, 214₁₅ *κατάγρευτον*, 311₆ *προαγρημμένω*; Thess. 345₁₄ *ἐφανγρένθειν*; Pamphylian 1267₁₅ *χαγλέσθω*. Cf. *ἐφάνγρεσις* (New Words) and Aeol. 215₃₁ . *ρέσιος* which may, in view of the verb form in this inscription, be read [ἀγ]ρέσιος. This verb is found in various poetical writers, but only in the present system. Cf. Kühner-Blass II, p. 347. The Thessalian forms point to *ἀνγρέω*. The Pamphylian *χαγλέσθω* shows the dialectic variation between ρ and λ seen also in Cretan *αἰλέω* : *αἰρέω*, but the Cretan λ is directly traceable to the aorist *εἶλον*, which cannot be affirmed of the Pamphylian word. Compare, however, *στλεγίς* : *στεργίς*; *κρίβανος* : *κλίβανος*, and others. See Meyer, p. 234; Kühner-Blass I, pp. 73, 145. For use of *αἰρέω*, *ἀγρέω*, *λαμβάνω*, *λάζομαι* in the inscriptions see section on Synonyms.

ἀδηλόω, *conceal*. [IV] Tab. Heracl. I₅₇ ὥς μὴ καταλυμακωθῆς ἀδηλωθείη καθὼς τοῖς ἔμπροσθα ὄροι. The verb occurs in Philo., Jud. 1, 539. It is explained by Suidas as ἀγνώριστον ποιεῖω.

ἀδίαυλος, *having no returning road*. [III] Boeot. CIGS. I₂₅₃₅ ἀδίαυλ[ον ἔφθας ἐξανύ]ων ἀτραπὸν εἰς Αἶδ[α].; Cyz. Kaibel, Epig. Gr. 244₉ Φερσεφόνας δ' ἀδίαυλον ὑπὸ στυγερὸν δόμον ἦλθον παυσιπὼν λάθας λουσαμένα πόματι. Both inscriptions are metrical. The word is found in literary Greek only in a citation in Bekker, Anecd. I, p. 343, ἀδίαυλος τόπος : ὅθεν μὴ ἔστιν ἐπανελθεῖν. οἷτως Εὐριπίδης, θεοὶ χθόνιοι ζοφερὰν ἀδίαυλον ἔχοντες ἔδραν φθειρομένων Ἀχεροντιάν λιμνῇ. So far as our occurrences go, it is used only of the realms of Hades.

ἄδος, *decree*. [V] Ion. 238₁₉ ἀπ' οὗ τό ἄδος ἐγένετο. Cf. Hesych. ἄδημα· ἄδος· ψήφισμα, δόγμα, Eustath. 1721₆₀f., where, starting from ἄδος ὁ κόρος, he cites from Hipponax in l. 64 ἄδηκε βουλή, ἥγουν ἤρεσκε τὸ βούλευμα. ἄδος, *decree*, derives its meaning from the technical use of ἀνδάνω. See below.

αἰδής, *blind*. [IV] Epid. 3339₁₂₅ παῖς αἰδής. οὐ[τος] ὕπαρ ὑπὸ κυνὸς τῶν κατὰ τὸ ἱαρόν θ[εραπ]ευόμενος τοὺς ὀπτιλλοὺς ὑ[γί]ης ἀπήλθε. The word occurs in Bacchylides, Fr. 46, δυσμενέων δ' αἰδής. It is used in a passive sense in Schol. Hes. 477 τοῦ δὲ τάφου καὶ σῆμ' αἰδές ποίησεν Ἄναυρος.

αἵμασιᾶ, *wall*. Anaphe 3430₁₀ ἐν τῷ τόπῳ, ἐν ταῖ αἵμασιᾶ, ὅπῃ ἂ ἐλαῖα ἂ ποτὶ τὸ[ν] Εὐδῶρειον οἶκον, etc.

αἶρω, *ἀρμένος* (in phrase ἀρμένα καὶ ἀτελής). Phocis 1529₁₁ καὶ ἂ συνηγραφὰ ἀτε[λ]ής καὶ ἀρμένα ἔστω, 1545 ἄκυρος καὶ ἀρ<ε>μένα ἔστω. 1546₁₃ (same); Delph. 1746, 2143, et al.; Aetol. 1425₇. This meaning of the perf. pass. part. is a further development of the poetic use of the word found in Aesch., Eum. 880; Eur., El. 942, etc.

αἰσυνάω, *rule, govern*. [IV] Ion. 156b₈ αἰσυνῶ(ν); Meg. 3054 αἰσινῶντες, 3068 αἰ]σινῶν[τες]; 3052₁₂ ὅς δέ κα εἴπηι ἢ προαισινᾶσθαι [ἢ ἐν βουλᾷ] ἢ ἐν δάμῳ ἢ ἄλλει καὶ χ' ὅπειοῦν, etc., 3087, II₅₇ προαισυνῶντος Μήμιος. See the following.

αἰσυνήτης, *ruler, official title in Megara*. [IV] Ion. 156b₈ ε[ἰ] ὑθ]ύνῳι ἢ αἰσυ[μ]νήτῃ; Meg. 3016 συναρχαίαι προεβουλευσάντο

ποτί τε τοὺς αἰσιμνάτα[ς τὰν] βουλὰν καὶ τὸν δᾶμον. 3045, [χρή]-
ματα δαμε[ύειν τοὺς] αἰσιμνά[τ]as, etc., 3068 (fragment) ΞΙΜΝΩΝ.
The verb is found in literary Greek only in Euripides, Med. 19
γῆμας Κρέοντος παῖδ', δς αἰσυμνᾷ χθονός. The Megarean αἰσυμνᾷ-
ται correspond to the *πρυτάνεις* or *προστάται*. See Gilbert II,
p. 317.

ἄκεσις, *mending, repairing*. [IV] Epid. 3325 B₂₇₆₋₂₉₇ = K. 241
θυρᾶν ἀκέσιος; Delph. BCH. 1896, 198 ff.₆₂ τοῦ μαχανώματος ἀκέ-
σιος. This word is used to denote *healing, cure*, in Herod. 4, 90,
109; Plut., Lyc. 12, Hippocrat. (com.), and in an inscription, CIA.
III, 900; to denote *a plaster*, Galen, p. 666. *ἀκέομαι* means *mend*,
repair, and is used of a building in Boeot. CIGS. I, 3074. We
have also a new compound *ἐφακέομαι*, used of repairing bridges,
Delph. Cauer 204₃₇. Bourguet, l. c., p. 219, notes that another
medical word ἱασίς is found in the phrase ζυγᾶστρου ἱασίος in an
unedited Delphian inscription. Cf. also ἐξαίρειν ὑγιή τὸν κώθωνα
γεγεννημένον Epid. 3339₈₇.

ἀκρόθις = *ἀκροθίνιον*. [V] Delph. BCH. 1895, 1 ff. D₄₇ τῶπόλ-
λωνι τὰν ἀκρόθινα καὶ συμπρηΐσκειν ἡμεῖς τοὺς Λαβυάδας. Cf. *ἀκρό-*
θινα πολέμου Pind., Ol. 2, 7. *ἀκροθίνιον* is generally used in the
plural. Homolle, l. c., p. 61, comments: "Le dessus du tas, les
prémices et particulièrement la dîme des fruits des récoltes, offerte
aux dieux."

ἄλῖα, *assembly*, 1) of a clan (Delphi), 2) of the people,
ἐκκλησία. [V] Delph. BCH. 1895, 1 ff. A₂₁ ἔδοξε ἐν τῇ ἀλῖαι, A₄₁
καταγορεύτω ἐν τῇ ἀλῖαι, D₂₆ [αἰ δ' ἄ]λίαν ποιόντων ἄρχων (gen. pl.);
Tab. Heracl. I₁₁ ἐν κατακλήτῳ ἀλῖαι, I₁₁₈ ἀναναγγελίου ἐν ἀλῖαι,
II₁₀; Acarn. 3180 γραμματε[ύον]τος ἀλῖας; Corcyra 3199 ποιεῖ ἃ
ἀλῖα, 3201-3 ἔδοξε τῇ ἀλῖαι, 3206₄₇ ἐμ βουλᾷ ἢ ἀλῖα(ι), l. 72 βουλὰ
καὶ ἀλῖα; Agrigentum, Cauer 199₁₀ ἔδοξε τῇ ἀλῖαι καθὰ καὶ τῇ
συνκλήτῳ; Gela, Cauer 198₇ τῇ ἀλῖαι καὶ τῇ βουλᾷ, l. 20 στεφα-
νώσαι ἐν τῇ ἀλῖαι; Rheg., IG. Sic. et It. 612 ἔδοξε τῇ ἀλῖα[ι]
καθάπερ τῇ ἐσκήτῳ καὶ τῇ βουλᾷ. Gilbert, II, p. 236, n. 5,
thinks the word was also used in Epidamnus. See also p. 309,
n. 1. This word is used by Herodotus, I, 25, V, 29, 79, VII, 34,
of gatherings of the Persians, Milesians, Thebans, and Spartans

respectively. It occurs in this general sense in a letter of Perianther, Diog. Laert. I, p. 99, and it is used technically in a *ψηφισμα Βυζαντίων* quoted in Dem. de Cor. 90. In the Delphian inscription it evidently denotes the formal meeting of the whole clan. The heavy fine to be inflicted for absence is noticeable.

The literary tradition shows the aspirate for this word, but there is no inscriptional evidence for it. On the contrary, the word is now found in two inscriptions which consistently show the aspirate and is not aspirated in either. Thumb, Spir. Asp., p. 11, cites this correctly among the words in which the unaspirated form is the more original. Cf. *ἀλιάσσιος*, Argos, Blass, Jbb. Philol. 143, p. 159.

This word should not be separated from Attic *ἡλιαία*, *ἡλιαστής*, though Herodotus retains *ā*. It is probably not an Ionic word. There is no occurrence in an Ionic inscription, while *ἐκκλησιῆς* is found in an inscription from Miletus, Bechtel 248₃. See Smyth, § 158, for retention of *ā* by Herodotus. Cf. also *ἀλιαίαι* Argolis 3320, *ἀλιασταί* Arcad. 1222₃₄, *ἀλίασις* and *ἀλιάσμα* (above) E. Meyer, Philologus 48, 187, suggests that, since *ἀλιαία* is certainly Argive, it may have been borrowed by the Athenians and falsely Ionicized. The lengthening which Meister, Curt. Stud. IV, p. 402, assumes for the Attic form seems improbable.

ἀμαξία, *carriage road*. Troiz. BCH. 1893, 116₂₀ (new fragment of SGDI. 3362) *ἐννέα ποὶ τῶι ναῶι ἀμαξίας ἐκ Κιθ[αιρῶνος]*. Cf. Suid. *ἀμαξεία*. *ὁ τῶν ἀμαξῶν φόρτος*.

ἄμπαλος, *auction*. [III] Aetol. 1415₁₅ *κατ' ἀνπαλον μισθούντω καθὼς καὶ τὸ πρότερον*. *ἄμπαλος* occurs in Pind., Ol. 7, 110, in the sense of *allotment*. From *ἀναπάλλω*. Cf. *ἀνάπαλσις*.

ἀμφαίνομαι, *adopt*. [VII-VI] Gort. Comp. 19₃ *ἀμφαντός*; Law-code X₃₄, XI₁₈ *ἀμφαίνεθαι*; X_{37.43}, XI_{3.5.9.11} *ἀμφανόμενος*; X₅₀, XI₂₂ *ἀμφαντός*. Cf. *ἄνφανσις*, *ἀμφαντός*. See Comp., p. 228, Ins. Jurid. Gr., p. 481. In the Gortynian Law-code the mode of adoption and the result with respect to the rights and obligations of both parties are carefully defined. Though differing in some details from the Attic law, the Gortynian also requires public action and is accompanied by the sacrifice usual on the admission

of a new member to the phratry. Cf. Bücheler and Zitelmann, *Das Recht v. Gort.*, pp. 160 ff.

ἀμφίσταμαι, *investigate*. [IV] Tab. Heracl. I₁₂₅ τὼς δὲ πολιανόμως τὼς ἐπὶ τῷ φέτεος ποθελομένως μετ' αὐτὸς αὐτῶν ἀπὸ τῷ δάμῳ μὴ μείον ἢ δέκα ἄνδρας ἀμφίστασθαι ἢ κα πεφυτεύκωντι πάντα κατ τὰν συνθήκαν —. Cf. Hesych. ἀμφίστασθαι· ἐξετάζειν; ἀμπιστάτηρ· ἐξεταστής.

ἀνδάνω = *δοκέω* (technical use). [V] Locris 1478₃₈ = CIGS. III, 334₃₈ ὅσστις κα τὰ φεραδηρότα (FEFAΔΕΦΟΤΑ) διαφθείρη — ἄτιμον εἶμεν καὶ χρήματα παματοφαγείσθαι; Crete, Comp. 148, τάδ' ἔφαδε τοῖς Γορτυνίοις ψαφίδονσι. The same use is found in Herodotus, also in Eustathius 1721₆₀ f. See *ἄδος, decreē* (above).

ἀνέγκλητος, *without a blemish* (of stones). [II] Boeot. 3073₁₆₄ ἐν ταῖς ἰδίαις χώραις βεβηκότας ὅλους (λίθους) ἀσχάστους ἀνε[γκλή]-τους. This word in its ordinary use occurs very frequently in the manumission decrees.

ἀνοικοδομή, *rebuilding*. Rhodes, IG. Ins. 9₅ = Cauer 186 εἰς τὰν ἀνοικοδομὰν τοῦ τοίχου καὶ τῶν μναμείων τῶν πεσόντων ἐν τῷ σεισμῳ. The noun is rare, occurring only in Byzantine literature, while ἀνοικοδομέω is used by Herodotus, Thucydides, Xenophon, etc.

ἀνώγειον, *upper story*. Dodona 1581 [ῆ]κα (λ)ώιο(ν) Θέμι ἔ(σ)[ται] τὸ ἀνώγειον τ[ὸ ἔδωκε Ἀριστοφ[άντῳ, ἀπ(ο)-δ[ομεν —]]. Hoffmann, l. c., note, derives from ἀνά and -ωγέον (= -ωγέον), to ἀνάγω. It is found with the spelling ἀνώγαιον in Xen., Anab. V, 4, 29, and in the New Testament.

ἀξιόζω = *ἀξιόω*. Aeol. 318₃₃ ὅστις παραγενόμενος πρὸς Λαμψακάνοισ [τό τ]ε ψάφισμα ἀποδώσει καὶ ἀξιόσει. This verb is quoted in the Thesaurus from Nicetas Annal. 10, p. 322 D.

ἀξίως, *cheaply*. Anaphe 3430₆ [ύ]πὲρ τὰς ἐφόδου, ἃς ἐποίησατο Τιμ[ό]θεος Σωσικλεῦς, κατ[ὰ δὲ ὑποθεσίαν Ἰσοπόλιος, ἀξίως αὐτῷ δοθῆμεν ἐν τῷ ἱερῷ τοῦ Ἀπόλλωνος τοῦ Ἀσγελάτα τόπον, ὥστ[ε ναδ]ν Ἀφροδίτας οἰκοδομήσαι, etc. Cf. note which cites an Olbian inscription, Latyschew 11₂₃ τὸ δὲ χρυσίον πωλεῖν καὶ ὠνεῖσθ[αι τὸ]ν μὲν στατήρα τὸν Κυζικηνὸν [. . . .] του ἡμιστατήρου καὶ μήτε

ἀξιώτερο[ν μὴ]τε τιμώτερον — —. For occasional examples of the same meaning in Attic, see L. & S.

ἄσος, *servant in the temple*. Corcyra 3212 μάγρος, — — ὑπηρέτας, — — ἄσος, — — οἰνοχόος. Cf. Aesch., Ag. 231 φράσεν δ' ἀόξοις πατήρ μετ' εὐχὰν δίκαν; Bekk., p. 413₃₁ ἄσος, ὑπηρέτης, διάκονος.

ἀποβάλλω, *expose* (a child). [V] Gort. Law-code IV, αἰ ἀποβάλοι παιδίον — —. In use this verb corresponds to Attic ἀποτίθῃμι, ἐκτίθῃμι.

ἀποδινέω, *thresh out grain*. [IV] Tab. Heracl. I₁₀₂ κ[αὶ] αἰ ἂν κ' ἔμπροσθα ἀποδινῶντι ἀπάξοντι ἐς τὸν δαμόσιον ῥογόν, etc. Cf. Hdt. 2, 14 (end) ἀποδινήσας δὲ τῇσι ὑσὶ τὸν σίτον οὕτω κομίζεται.

ἀπόλογος, *auditor*. [III] Ion. (Thasos) Bechtel 72₁₅ δικασάσθων δὲ ἀπόλογοι· ἂν δὲ μὴ δικάσωνται αὐτοὶ ὀφειλόντων, δικασάσθων δὲ ἀπόλογοι οἱ μετὰ τούτους αἰρεθέν[τες], Becht. 71₁₀ δικάζεσθαι δὲ τοὺς ἀπολόγους ἢ αὐτοὺς ὀφείλε(ι)ν. These officials correspond to the Athenian λογισταὶ. For their various special duties, also for the titles used in the different dialects, see Gilbert II, p. 339.

ἀπολύτρωσις, *ransom*. Cos 3629, μηδὲ ποιε[ύντω — — — τ]ᾶς ἀπολυτρώσιος. Cf. 1. 3 θυέτω καὶ τῶν ἐλευθε[ρουμένων]. From ἀπολυτρώω, but the noun is cited only from Plutarch, the New Testament, and writers of the Christian era. Cf. λυτρώω.

ἀποπυρίς, *sacrifice consisting of small fish*. Cos 3634b, ποιεῖν δὲ καὶ τὰν ἀποπυρίδα [κ]ατὰ τὰ πάτρια· 1. 24 θύεν δὲ ἐκκαιδεκάται [μ]ηνὸς Πεταγεινύου κα[ὶ] τὸν ξενισμὸν ποιεῖν τῷ [ι] 'Η[ρακλεῖ τὰν δ' ἀποπυρίδα ἐπτακαιδεκάται· See PH. 29, and note p. 75, which in substance is as follows: ἀποπυρίς means anything plucked off the coals and eaten at once (Hesych. ἀποπυρίζων· ἀπὸ πυρὸς ἐσθίων). Epicharm. in Athen., p. 277 F ἀφυσὰς ἀποπυρίζομες and Tel., Stob. 97, 31 τῶν μαινίδων ἀποπυρὶν ποιήσας. Here it probably means a sacrifice to the dead, consisting of fish. Paton cites as a parallel the three fish to be offered to the heroes according to the will of Epicteta VI₁₂. This word occurs also in a story from Hegesandrus, Ath. 334 E, and from Clearchus, Ath. 344 C. In these two places it means only *small fish*.

ἀπορροή, *brook, small stream*. [IV] Tab. Heracl. I_{17·22·27·32·56·87}. ἀπορροαί is found in Eur., Hel. 1587 αἵματος δ' ἀπορροαί. The word is frequently used by the philosophers to denote *emanations, effluences*. Cf. especially Empedocles.

ἀράω, *damage, injure*. [IV] Tab. Heracl. I₁₃₃ οὐδὲ τὰς ὁδὼς τὰς ἀποδεδειγμένας ἀράσσοντι οὐδὲ συνέρξονται οὐδὲ κωλύσονται πορεύεσθαι.

ἀριθμός, *verse*. [II] Delph. BCH. 1894, 80 προφερόμενοι ἀριθμούς τῶν ἀρχαίων ποιητῶν. Cf. Dion. H. c. 54 φέρε γὰρ ἐπιχειρεῖται τις προφέρεσθαι τούσδε ἀριθμούς "Ὀλυνθον μὲν καὶ Μεθώνην καὶ Ἀπολλωνίαν —. See also Larfeld, Ber. ũ. d. Epigr. 1896, p. 208; Couve, l. c., p. 81.

ἄρρηκτος, *unbroken, untilled*. [IV] Tab. Heracl. I_{19·24} (com.). Homer uses ἄρρηκτος of νεφέλη, δέσμος, τέλχος, and it is used by Aeschylus of σάκος and πέδαι, but it is used of land in the Heracllean Tables only, where it forms one in the series; σκίρω, ἄρρηκτω, δρυμῶ.

ἄρταμος, *slayer of the victim, official*. [VI] Calabria, IG. Sic. et It. 643 φυνίαφος με ἀνέθηκε ὥρταμος φέργων δεκάταν. This is the famous "axe-inscription." ἄρταμος, *butcher, cook*, occurs in Xenophon, while in Sophocles the word means *murderer*. Here it could be taken with Roberts, p. 304, and others, as *butcher*, but Dittenberger, Hermes 13, 391, offers the suggestion adopted in the definition given, which seems more satisfactory. Though the word does not occur in any list of temple officials, it is nevertheless quite probable that a certain person was appointed for this duty.

ἀρτύω, *arrange by will, leave as a legacy*. [IV] Tab. Heracl. I₁₀₆ καὶ αἱ τινὶ κα ἄλλωι παρδῶντι τὰν γὰν, ἥν κα αὐτοὶ μεμισθώσονται, ἢ ἀρτύσονται ἢ ἀποδῶνται τὰν ἐπικαρπίαν ἂν αὐτὰ τὰ παρῆξονται πρωγγύως ἡοι παρλαβόντες ἢ ἡοὶς κ' ἀρτύσει ἢ ἡοι πριαμένοι τὰν ἐπικαρπίαν —. Cf. Hesych. ἀρτύναι· διαθεῖναι; Ἄρτυμα· διαθήκη; ἀρτυθῆναι· παρασκευασθῆναι. See Ins. Jurid. Gr., p. 203, where, with stress on the first two glosses, the word is translated as above. Kaibel, IG. Sic. et It. I, 645, comparing the last gloss, thinks the meaning rather *pledge, mortgage*. But the former meaning does no violence to any gloss and certainly suits the

context admirably. Legatees would probably be required to furnish new security, while in case of a mortgage the land would remain in the possession of the original owner, who would still be liable for any infraction of the contract, so that the necessity for new security would hardly exist. The verb is very general in meaning, hence either specialization is quite possible.

ἀτάω, 1) *fine*, 2) *defeat* (in a law-suit). [V] Gort. Law-code IV₂₉ αἱ δέ τις ἀταθείη, ἀποδάττασθαι τῷ ἀταμένῳ, αἱ ἔγραπται. X₂₁ (cited below). Comp. 152 V₁₄ αὐτὸν ἀτῆσθαι, 155₇ (same). The second meaning is seen only in X₂₁ ἀτάμενον, which seems to plainly correspond to the *νευικάμενος* of XI₃₂. See Comp., p. 183; Ins. Jurid. Gr., p. 436; Roberts, p. 334.

ἄτη, 1) *damage, harm*, 2) *fine*. [IV] Gort Law-code VI₂₃₊₄₃, IX₁₄ κ' αἶ τι κ' ἄλλ' ἄτας ἦι, τὸ ἀπλόον; 2) X₂₀ f. αἱ δέ τις ὀφήλων ἄργυρον ἢ ἀταμένας ἢ μωλιομένας δίκας δοίη, αἱ μὴ εἴη τὰ λοιπὰ ἄξια τὰς ἄτας μηδὲν ἐς χρέος ἦμεν τὰν δόσιν. XI₃₁ f. αἱ κ' ἀποθάνηι ἄργυρον ὀφήλων ἢ νευικαμένος, αἱ μὲν κα ληίωντι οἷς κ' ἐπιβάλληι ἀναιλῆσθαι τὰ χρήματα, τὰν ἄταν ὑπερκατιστάμεν καὶ τὸ ἀργύριον οἷς κ' ὀφήληι, ἐχόντων τὰ χρήματα. l. 41 ἄλλαν δὲ μηδεμίαν ἄταν ἦμεν —. Cf. Comp. 152 VII, 173₆. Cf. ἀτάω and ἄπατος (New Words).

ἄφεστήρ, *presiding officer* of the Cnidian βουλή. Cnid. 3505₁₇ ἐλέσθαι δὲ [κα] ἄνδρα, ὅστις ἀποδεξάμενος παρὰ τοῦ ἐν ἀρχῇ ἀφεστήρος τὰν ἐπιμέλειαν τὰς εἰκόνας, etc. Cf. Plut., Quaest. gr. 4, p. 360 τίνες ἐν Κνίδφ οἱ ἀμνήμονες καὶ τίς ὁ ἀφεστήρ. — — ὁ δὲ τὰς γνώμας ἐρωτῶν ἀφεστήρ. See Gilbert II, p. 171.

ἄφεταιρος, *not a member of the εταιρεία*. [V] Gort. Law-code II₅ αἱ δέ κ' ἀφεταιρῶ δέκα, αἱ δέ κ' ὁ δῶλος — διπλεῖ καταστασεῖ, αἱ δέ κ' ἐλεύθερος —. II₂₅ (same), II₄₁ τῷ δ' ἀφεταιρῶ τρίτον αὐτόν, τῷ δὲ φοικέος —. See Ins. Jurid. Gr., p. 418. The word is also found in a passage from Theop. Hist. 332, cited by Poll. 3, 58 ἀπολιταὶ καὶ ἀφέταιροι καὶ ἀπαθηναῖοι. The Cretan form of εταιρεία is εταιρηία, as shown by Comp. 153 II₁₂ τὰν εταιρηιᾶν (ETAIPHIAN).

ἄφωνος, *intestate*. [IV] Tab. Heracl. I₁₅₂ αἱ δέ τίς κα τῶν καρπιζομένων ἄτεκνος, ἄφωνος ἀποθάνει, τὰς πόλιος πᾶσαν τὰν ἐπικάρπιαν ἦμεν.

βουνός, *hill*. [III] Rhodes, Cauer 179b₃₁ ὡς παραφέρει παρὰ τὸν βουνόν; Corcyra 3204 τὸν βουνὸν ἄνω καθὼς —. Cf. Anthol. Pal. 11, 406. Phrynichus, Rutherford, p. 56, says the word is common among the Syracusan poets. βούνης occurs in Aesch., Supp. 117. Cf. βουνίτης, etc.

βύβλιος, βύβλινος, *having βύβλος plants*. [IV] Tab. Heracl. I₅₈ παρ τὰν βυβλίαν καὶ τὰν διώρυγα. I₆₂ παρ τὰν βυβλίαν μασχάλαν καὶ παρ τὰν διώγυρα. See μασχάλη.

γίγλυμος, *pivot on which the door turns, hinge*. [IV] Epid. 3325₇₄ = K. 241 Δαμοφάνης εἴλετο δακτυλίου τοῖς γιγλύμ[οις ἐς τ]ὸ μέγα θύρ[ω]μα —. Cf. Hesych. γίγγλυμος· ὁ στρεφόμενος γόμφος ἐπὶ τῶν θυρῶν. Cf. Kavv., l. c., and Baunack, Aus Epid., p. 79.

γναφικός, *pertaining to a fuller*. [II] Delph. 1904₆ μανθάνων τὰν τεχνὰν τὰν γναφικὰν —, also ll. 7, 9. κναφικός is a late word found in Diosc. 4, 163, and in Suidas. For γν- : κν- see Meyer, p. 335.

γόνος, *descendants (collective)*. [VI] Elis 1153₃ = Ol. 11 = Roberts 294 Χαλάδριον ἦμεν αὐτὸν καὶ γόνον. See Roberts, p. 366.

γύης, *measure of land*. [IV] Tab. Heracl. II_{13·14·15} γυᾶν, γύαι. Cf. τρίγυα πενθιμίγυον, τρίγυον, τριημιγύον. Cf. Ins. Jurid. Gr., p. 227.

δεξίωσις, *reception of members or entertainment of guests*. Cos. 3634b₃₀ ἐπιμελέσθων δὲ τοῖς ἐπιμήμοις ὄγ κα δέμη ποτὶ τὰν δεξ[ίωσιν]. See PH. 36, where it is noted that the two meanings given above are possible.

διαλείπω, *die*. [179] Delph. 1920₉ ἐπεὶ δέ κα διαλίπη Ἀρίσστα, 2082₅ ἐπεὶ δέ κα δι[α]λίπη Σωτίων, etc. The use of this word intransitively is one of the many peculiarities of diction to be found in these decrees.

δόμος, *layer of brick or stone*. Ion. 159₄ καὶ τοῦ [προ]σεχέος αὐτῶι τείχους δόμοι ἔξ. Cf. Herod. I₁₇₉ διὰ τριήκοντα δόμων πλύνθου. It is used also in the Septuagint, Eccl. 6, 25.

δουλαγωγία, *enslaving*. Phocis 1545₁₂ εἰ δέ τις ἐπιλανθάνοιτο αὐτῶν ἢ καταδουλιζοιτο, ἅ τε γενηθῆσα δουλαγωγία αὐτῶν ἄκυρος καὶ ἀρ<ε>μένα ἔστω. This occurrence is earlier than any literary use of the word.

ἐγκαυσις, *encaustic painting*. [IV] CIA. IV, 834b, col. II₂₆ καὶ ἔγκαυσις Λεύκωνι; Epid. 3325₂₄ τὰς περιστάσιος, l. 31 τοῦ σάκου, l. 51 ἀκάνθων, etc. ἐγκ- Epid. K. 242₃₈₋₆₅. CIG 2297 (Delian) τῶν θυρῶν. It is used as a medical term, Diosc. 5, 21; Plut. 2, 127 B.

εἰλέω, *exclude, hinder*. [380] Delph. Amphictyonic decree, Cauer 204₂₀ αἱ δέ κα μὴ ἀποτίνῃ ὁ — — — — εἰλέσ[θω τ]οῦ ἱεροῦ. Cf. Tab. Heracl. I₁₅₂ αἱ δέ χ' ὑπὸ πολέμῳ ἐγφληθίωντι, ὥστε μὴ ἐξῆμεν τὼς μεμισθωμένως καρτεύεσθαι — —; Elis 1150₄ κῶπῳταροι μῆνηπεδοίαν, ἀπὸ τῷ βωμῷ ἀποφηλέοιαν κα τοὶ πρόξενοι καὶ τοὶ μάντιε(ς), 1154₇ ἀποφηλέοι κ' ἀπὸ μάντειας. This development in meaning is not so strange for the compounds as for the simple verb. Cf. κατεἰλέω.

ἐκθεμα, *proclamation*. [III] Cos 3706₆₁ = PH. 367₆₁ ἐμ πόλει ἐκχθέματα κατὰ τὰν ἀγοράν. Cf. ὑπέχθεμα, Andania. Lob., Phryn., p. 249, explains πρόγραμμα as Attic, ἐκθεμα as Hellenistic. See Keil, Mitth. 1895, p. 37. For the writing see Meyer, p. 287.

ἐκκάθαρις, *cleaning, polishing*. [IV] Epid. 3325₂₈₃ = K. 241 θυρὰν ἐκαθάριος, l. 20 [τῷ ναῷ (?)] ἐκαθάριος. Cf. l. 109 καὶ τῷ ναῷ ἐπικαθάριος.

ἐκλεαίνω, *cancel*. [III] Boeot. 488₇₃ ἐσλιανάτω Νικαρέτα τὰς οὐπεραμερ(ί)ας ἃς ἔχει καττὰς πόλιος. Cf. διαλεαίνω. See Ins. Jurid. Gr., p. 302, n. 4.

ἐκτός, *besides* (adv.). [170–169] Delph. 1742 μάρτυροι· τοὶ ἱαρεῖς — — καὶ ἐκτὸς Ἀλέξων, Μνασίθεος; Rhodes 789₈ (time of Hadrian) πρῶτον μὲν καὶ τὸ μέ[γ]ιστον· χεῖρας καὶ [γ]νώμην καθαρὸς — — καὶ τὰ ἐκτός, ἀπὸ φακῆς ἡμερῶν γ', etc. ἐκτός (prep.), *besides*, occurs in Plato, Gorg. 474 D ἐκτὸς τούτων.

ἐλατήρ, *broad, flat cake*. Cos 3637₈ καὶ θύ[εται] ἐπὶ τῇ ἰστίαι ἐν τῷ ναῷ τὰ ἔνδορα καὶ ἐλατήρ ἐξ ἡμιέκτου [σπ]υρῶν· τούτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ. Etym. M., p. 325, 46 μᾶζα ἐλάτης καὶ ἐλατήρ. Cf. Aristoph., Knights 1183 ἡ Γοργολόφα σ' ἐκέλευε τουτουὶ φαγεῖν ἐλατήρος, ἵνα τὰς ναῦς ἐλαύνωμεν καλῶς.

ἐνδικος, *liable*. [V] Gort. Law-code III₂₄ and elsewhere, Comp. 152, I₁₂, III₃, always in the phrase ἐνδικον ἤμεν, equivalent to Attic ὑπόδικος. For similar words, ἐνπιτος, ἐνοχος, etc., see section on Synonyms.

ἐνδιδύσκω, clothe. [156–151] Delph. 1899₁₃ εἰ δὲ χρεῖαν ἔχοι Διονύσιος, συνιατρενέτω Δάμων μετ' αὐτοῦ ἔτη πέντε λαμβάνων τὰ ἐν τὰν τροφὰν πάντα καὶ ἐνδυδισκόμενος καὶ στρώματα λαμβάνων. There is little question that the form should be ἐνδυδισκόμενος, as corrected by Baunack, who cites τιτύσκομαι as a similar formation. ἐνδιδύσκω occurs in the New Testament, meaning *to have put on*.

ἔνδυμα, garment. [II] Delph. 1716₂ καὶ τὰ ἐνδύματα πάντα, 2141₂₃ τὰ δὲ γυναικῆα ἐνδύματα καὶ ἱμάτια φ[υλασ]σέστων —; Cnid. 3537 τὰ ὑπ' ἐμοῦ καταλιφθέντα ἱμάτια, καὶ ἔνδυμα καὶ ἀνάκω[λ]ον. This word is used by Plutarch and other writers of the Christian era.

ἐνεστηκώς, plaintiff. [453] Halicarnassus, Bechtel 238₂₈ τὸν δὲ ὄρκον εἰ[ν]αι παρεόντος [τοῦ ἐ]νεστηκότος. From ἐνίστημι.

ἐπαρή, curse. [IV] Ion. 156, B₃₀ οὔτινες τιμουχέοντες τὴν ἐπαρὴν μὴ ποιήσεαν, I. 36 ἐν τῇπαρῇ ἔχεσθαι, 174 C₁₁ ἐπὴν τὰς νομ[α]-ίας ἐπαρὰς ποιῆται., 248 A₁₂ καὶ πρόσθετα ποιήσαντες Μαυσοῶλῳ ἐπαρὰς ἐποιήσαντο, B₁₂₂, C₁₅. Aeol. 281 A₂₆ ποήσασθαι δὲ καὶ ἐπάραν ἐν τῇ ἐκκλησίᾳ α[ῦτ]ικά, B₃₄ (same). This is a rare poetic word. It occurs but once in the Iliad, IX, 456 θεοὶ δ' ἐτέλειον ἐπαράς. Cf. also Ath., p. 466a ἐπαρὰς (ἐπ' ἀρὰς) ἀργαλέας ἡρᾶτο.

ἐπελαύνω, take action, enforce. [II] Arcad. 1222₂₃ εἰ δὲ μὴ, ὀφλέτω ἕκαστος πεντήκοντα δαρχμάς, ἐπελασάσθων δὲ οἱ ἁλιασταί. Cf. ἐπελάω, Tab. Heracl. I₁₂₇ (New Words).

ἐπελεύσομαι, used in the active (fut. and aor.) in the sense of bring, carry. [V] Gort. Law-code V₁₅ ἐπελευσεῖ, III₅₂ ἐπέλευσαν, III_{45,53}, IV₇, Comp. 152, I₉, II₁₅, VII₃. Cf. Hesych. ἐλευσῶ· οἶσω. Cf. Baunack, Ins. v. Gort., p. 40; Comparetti, pp. 260 f. In inscription 152 this verb is used in direct contrast with ἐπιδίομαι.

ἐπήκοος, witness. [V] Lac. M. 29 ἐπάκοε Μενεχαρίδας, Ἀνδρομέδης. M. 28 ἐπακόω, M. 30 ἐπακό. Cf. Hesych. ἐπάκοι· οἱ μάρτυρες; ἐπήκοι· κριταί, καὶ οἱ μάρτυρες, καὶ οἱ δικάζοντες. The words are certainly to be taken as nouns in the dual, with Boisacq, DD., p. 124; Müllensiefen, De tit. Lac. dial., p. 96, and others. Blass, Misc. Epigr. 130, thought the first form could be verbal, = ἐπήκουε.

ἐπιβάλλον, ὁ, the one to whom it is due, the next in succession. [V] Gort. Law-code III₂₈ τὰ τε φὰ αὐτᾶς τοῖς ἐπιβάλλουσι ἀποδόμει.,

III₃₃, V_{25.49}, VII₂₈ (com.). ὁ ἐπιβάλλων is used in this inscription to denote οὗτος ὃ ἐπιβάλλει τι. The verb occurs in its ordinary sense in V₂₃, VI₂₉, IX₂₃, XI₃₃. Cf. ἐπαβολά. See Ins. Jurid. Gr., pp. 462, 470; Baunack, Ins. v. Gort., p. 147; Roberts, pp. 331 f.

ἐπικάθαρσις, *cleaning*. [IV] Epid. 3325₁₀₉ = K. 241. See ἐκκάθαρσις.

ἐπικαταβάλλω = ἐπιβάλλω, *inflict penalty*. [IV] Tab. Heracl. I₁₃₄ ὅστι δέ κα τούτων τι ποίωντι παρ τὰν συνθήκαν τοὶ πολιανόμοι τοὶ αἰὲ τῷ φέτεος ἐπικαταβα[λ]ίουντι καὶ ζαμώσονται.

ἐπικαταλλαγή, *difference in exchange*. [IV] Epid. K. 242₁₁ Τύχωνι ἐπικαταλλαγὰ ἐπὶ τὸ καταλλαχθὲν ἀργύριον ἐς Ἀθῶνας. Cf. Theophr., Char. 30 τοῦ χαλκοῦ τὴν ἐπικαταλλαγὴν προσαπαιτεῖν. See Keil, Mitth. 1895, 66, who thinks that καταλλαγή also has this meaning in this inscription.

ἐπίουρος, *nail*. [IV] Epid. 3325 A₆₃ Δαμοφάνη[ς] εἴλετο ἄλους καὶ χοινίκας καὶ δακτυλίο[υς] καὶ ἐπιούρους ποὶ τὰ διὰ στύλων θυρώματα. 1. 73 Δαμ[οφ]άνης εἴλετο τῷ μεγάλῳ θ[υρώματι] χοινίκας καὶ πλίνθους καὶ ἐπιούρ[ους]. Hesych. ἐπίουροι· ἐπίσκοποι καὶ ἥλοι ξύλινοι. See Aus Epid., p. 79.

ἐπίποκος, *having wool on, unshorn*. Cos 3731₆ = PH. 401 [Ἐκ]άται ἐμ πόλει [οῖν] ἐπίποκον τελέ[αν]. Cf. Mitth. 16, 414, n. 1. Töpffer notes that this custom of sacrificing a sheep unshorn is analogous with Jewish custom, but is not found elsewhere in Greece. In Athens it was directly forbidden. Cf. Ath. I, 9; IX, 375. See also Paton, l. c., where it is said that the word in the form ἐποκον is still used by the shepherds of Cos. ἐπίποκος occurs in Kings IV, 3, 4.

ἐπισπένδω, *promise solemnly*. [V] Gort. Law-code IV₅₂ ὅτεια δὲ πρόθθ' ἔδωκε ἢ ἐπέσπενσε, ταῦτ' ἔχεν, ἄλλα δὲ μὴ ἀπολαν[χά]νεν. V₃, VI_{11.13.19.21}, X₂₈. This word is evidently used on account of the libation which accompanied the formal act of transferring property in Gortyn. Cf. Lat. *spondeō*.

ἐπίτεξ, ἐπίτοξ, *pregnant*. [VII/VI] Cret. Comp. 10₃ ὄ[ι]ς ἐπίτεκ[ς]. And₃₄ καὶ θυσάντω τᾷ μὲν Δάματρι σὺν ἐπίτοκα. See Schulze, Quaest. Ep., p. 180, note 2: “*τριχῆφεικες: accus. φοῖκα (in φοῖκαδε) = ἐπίτεξ: accus. ἐπίτοκα.”

ἐρίζω, *contest at law*. [IV] Tab. Heracl. II₂₆ καὶ τοὶ μὲν ἐρί-
ξαντες ἀπέσταν, τοῖς δὲ ἐδικοξάμεθα δίκας τριακοσταίας. ἐρίζω is
not used elsewhere of legal contests.

ἔροτις, *feast*. [IV] Arg. LeB.-F. II, 122 = Kaibel, Epigr. Gr.
846 Ἦραι δὲν εἰς ἔροτιν πέμπο[ν ἄε]θλα νέοις. Cf. Hesych. ἔροτιν·
ἐορτήν. Κύπριοι. This word occurs in Eur., Electra 625 Νύμφαις
ἐπόρσυν' ἔροτιν, ὡς ἔδοξέ μοι. Cf. Meyer, p. 165.

ἔρρω = **φεύγω**. [VI] Elis 1153₅ = Ol. 11 = Roberts 294 αἱ δὲ τις
συλαίην, φέ(ρ)ρην (FEPEN) αὐτὸν πο(τ)τὸν Δία, αἱ μὴ δάμοι δοκέοι.
1152₂ = Ol. 2 = Roberts 292 αἱ ζέ τις κατῆραύσειε, φάρρην (FAP-
PEN) ὦρ φαλείω. This explanation is not without difficulties.
See ll. cc. and especially Dittenberger, Ol., p. 30.

ἔστιᾶτόριον, *hall for feasting*. [III] Rhodes, IG. Ins. 677₁₆
= Cauer 177 [θ]έμειν δὲ τὰς στάλας μίαμ μὲν ἐπὶ τὰς ἐσόδου τὰς
ἐκ πόλιος ποτιπορευομένοις, μίαν δὲ ὑπὲρ τὸ ἔστιατόριον. The form
ἔστιατόριον is found only in Theopomp., Hist. 33, and Dion.
H. 2, 23. Philostr. 605 has ἔστιατήριον; Herod. IV, 35 ἰστιη-
τορίου. For the initial vowel of this form and examples see
Meyer, p. 109 (who takes it from a \sqrt{ves}); Kretschmer, KZ. 31
(who thinks the derivation from \sqrt{ves} uncertain on account of
the aspirate in Attic); Boisacq, DD., p. 69. Brugmann, I, p. 836,
explains the *ι*-vowel as due to assimilation.

ζύγαστρον, *box containing the archives*. [IV] Delph. BCH.
1896, 201₄₉ γραμματιστᾶι στατῆρες πέντε· κάρυκι δραχμαὶ τρεῖς·
ζυγάστρου ὀβολοὶ πέντε, ἡμιωβέλιον· πινακίων ὀβολός. There are
numerous glosses on this word. Etym. M. ζύγαστρον· παρὰ
Δελφοῖς ζύγαστρον καλεῖται τὸ γραμματοφυλάκιον. In Soph., Trach.
692, it is used for κιβώτιον. Cf. Hesych. ζύγαστρος· κιβωτός,
(σ)ορὸς ξυλίην.

In II₃₉ of this Delphian inscription four νοσποιοί ἐπὶ τοῖς
ζυγάστροις ἐφεστάκεον. Cf. p. 218, where it is stated that the
word is common on the unedited fragments.

ἡθῆσις, *polishing, cleaning*. [IV] Epid. K. 242₁₂₄ ἡθήσιος ἔλαβε
Λααρχίδας τῶν λίθων τῶν εἰς τὸς σακὸν τὰς θυμέλας. Cf. Aristot.,
Probl. 870b₁₇ ἡθήσει for ἡθήσει = καθάρσει. Kavn., l. c., takes the

word from ἡθέω. Keil, Mitth. 1895, 426, notes that with this derivation we should expect ἄθησις. He suggests that it may be a technical building-word which keeps its Ionic-Attic form. It may have been ἡθησις, as the Sigeian ἡθμός. But Meyer, Alb. Stud. III, p. 42, derives *σάω from σῖᾱ- in Lith. *sijoti* for **siōti*. Beside this there is an I. E. $\sqrt{sei-}$, *sift*, O. B. *sito*, *sējati*. This root is further connected with $\sqrt{sē}$, *throw*, *sow*, from which ἡθέω may be taken. The loss of aspiration is probably due to dissimilation.

ἡλίασις. [V] Arg. Mon. Ant. I (1891), 593 ff. ἐ(τ)τᾶς ἀλ-
άσσιος (ΕΤΑΞ ΑΛΙΑΞΞΙΟΞ). Cf. Brugmann I, p. 662; Danielsson,
Zur argiv. Bronzeinschrift, Eranos I, 31 f. Otherwise Robert, l. c.,
who would connect with λιάζειν. The inscription as a whole has
not yet been satisfactorily explained.¹

ἡμίνα, half. [V] Gort. Law-code II₄₉, III₃₆, and elsewhere,
Malla, Mus. It. III, p. 637. In Epicharmus, p. 124, this means
half the έκτεύς; so also in other poets. But in Crete it seems to
be always an equivalent of ἡμισυς. But cf. ἡμιτύεκτος.

θέμα, deposit, fund. [V] Delph. BCH. 1895, 1 ff. B₅₀ μηδὲ
κοινανεῖτω τῶν κοινῶν χρημάτων μηδὲ τῶν θεμάτων. Here the word
plainly means *funds*. In Plut. 2, 116 A, B, and Sept. Tob. 4, 9, it
means *pledges, deposits*. That it was a word of general meaning
is shown by the gloss of Hesychius, θέμα· ἔξις. τόπος. στάσις. μνήμα.

ἱεροργός, sacrificial priest. Crete, Mus. It. III, p. 697 οἱ κόρ-
μοι οἱ σὺν Ἀρατογόνω(ι) τῷ Ἀρτέμωνος καὶ ἱεροργὸς ἐπεμέληθει τῷ
ταύ[ρ]ω κ[αὶ] τᾶς ἐρίφω. ἱεροεργός occurs in Callim. Fr. 450,
-ουργός in Ammon., p. 92.

ἱεροσκοπός, inspector of victims, diviner. Rhag. IG. Sic. et It.
617. This official is named in Dion. H. 2, 22, and Orph. H. 1, 23.

Ἦς = ἰδρύω. [V] Corcyra, Brugmann, IF. III, 87 M] ὅς με
ἤσατο. Epid. K. 138 τὸν δ' ὑμῖν Βρασιδᾶς ξυνήμιον Ἦσατο βωμόν.
Brugmann compares Ἦσατο in an Argive inscription discussed by
Baunack, Philologus 48, 396. These are the only occurrences of

¹ In addition to the above, compare also Reinach, Rev. d. Ét. Gr. IV, 171 ff.;
Peppmüller, Woch. f. klass. Phil. 1891, N. 31; Meister, I. F. Anz. 200. The
last gives a review of previous translations.

the middle aorist of ἵζω, though εἵσατο, from *ἑζω, is used in the same sense in literature as well as in the Carian inscription quoted by Brugmann. See also for the Coreyrean inscription Six, Mitth. 1894, 341. For various words used for *dedicate* see section on Synonyms.

ἴστωρ, *witness*. [III] Boeot. 429₇, 430₆, 482₁₃, 488 (com.), 811₂₅ *φίστωρ* and *φίστορες*, always written with *φ*. Cf. Hom., Il. Σ 501 ἐπὶ ἱστορίῳ πείραρ ἐλέσθαι, and Ψ 486 ἱστορά δ' Ἀτρεΐδην Ἀγαμέμνονα θέλομεν ἄμφω. It is used also for *witness* in the oath of the ephebes, Poll. 8, 106. Cf. Hesych. ἱστωρ· συνετός, σοφός, ἔμπειρος. μάρτυρ. συνθηκοφύλαξ.

καθαρτής, *cleanser, purifier* (official). [I] Lac. M. 56₂₄.

καλάσιρις. [I] And.₁₇ αἱ δὲ παῖδες καλάσηριν ἢ σινδονίταν καὶ εἰμάτιον μὴ πλείονας ἄξια μνᾶς, αἱ δὲ δοῦλαι καλάσηριν ἢ σινδονίταν καὶ εἰμάτιον μὴ πλείονος ἄξια δραχμῶν πεντήκοντα —. l. 19 καλάσηριν ἢ ὑπόδυμα, l. 20 καλάσηριν καὶ εἰμάτιον. Cf. Herod. II, 81; Poll. VII, 71; Aristoph., Fr. 330b (Blaydes).

καρτερός, *valid*. [V] Halicarnassus, Bechtel 238₂₂ ὅτ[ι] ἂν οἱ μνημό[νες ἐ]ιδέωσιν, τοῦτο καρτερόν εἶναι. See Br. Mus. IV, 886; Roberts 145 and p. 342. In l. 29 the adjective occurs in the meaning *possessed of*, which is sometimes found in literature καρτεροῖς δ' εἶναι γ[ῆς κ]αὶ οἰκίων, οἵτινες τότ' εἶχον. See also Gort. Law-code IV₂₄, VI₃₃₃, and others. The comparative is used in a technical sense, describing *those whose testimony is entitled to the greater weight*, in the Gort. Law-code I₁₅ αἱ δέ κα μωλῇ ὁ μὲν ἐλεύθε[ρ]ον, ὁ δ[ὲ] δ[ω]λον, καρτόναυς ἦμεν, [ὅττο]ι κ' ἐλεύθερον ἀποφωνίωσι.

καταδατέομαι, *reapportion*. [IV] Tab. Heracl. II₂₈ ταύταν τὰν γᾶν κατεδασάμεθα. See *δατέομαι*, Poetical Words.

κατάκειμαι, *be personally pledged for debt*. [V] Gort. Law-code I₅₅ τὸν δὲ νενικαμένο[ν] κα[τὰ] τὸν κα[τα]κείμενον ἄγοντι ἄπατον ἦμεν, X₂₆ ἄνθρω[π]ον μὴ ὠνήθα[ι] κατακείμενον πρὶν κ' ἂ(λλ)ύ(σ)ηται ὁ καταθένης, —. Comp. 152 (Lesser Code) V₁₃₃, VI_{3·10·16}. This word is used of the free man as well as of the slave.

κατάλογος, Epidaurean official named by the senate. [IV] Epid. K. 242_{2·9·13}, etc., 273, 275. See Keil, Mitth. 1895, 27 f.,

who discusses the various duties of the *κατάλογος*. In inscription 273 he seems to have been *γραμματεὺς* of the *βουλή*. The name occurs in close relation with sums of money, so that one would conclude that some sort of financial officer is meant. But in 242 he makes no payments, receives no money, and does not keep the records. Keil suggests that the *κατάλογος* may have been named as a supervising official on behalf of the state. The form *καταλογεὺς* would be expected, but compare *ἀπόλογος* and Keil's note, l. c., p. 26.

κατατίθημι, *take a personal pledge from another for debt*. [V] Gort. Law-code X₂₆. See *κατάκειμαι* for use and citation. This passage is somewhat obscure, but these words hardly admit of any other translation. See Ins. Jurid. Gr., pp. 450, 481, 487.

κατεiléw, κατέίλω, *assemble*. [V] Gort. Law-code X₃₅, XI₁₃ *καταφηλμένων* (KATAFELAMENON) *τῶμ πολιατᾶν*. This is the transcription of Baunack, Ins. v. Gort., p. 38, who takes it as originally reduplicated *φεφελ-*. So Blass-Kühner II, p. 412. Brugmann II, 1213, prefers *-φελμένων*.

κλᾶρος, *division of land* to which the *κλαρώται* (= *ἀφαμιώται* = *φοικεῖς*) are attached. [V] Gort. Law-code V₂₆ *αἱ δὲ μὴ εἶεν ἐπιβάλλοντες, τὰς φοικίας οὔτινές κ' ἴωντι ὁ κλᾶρος τούτους ἔχεν τὰ χρήματα*. Cf. Hesych. *κλαρώται· εἴλωτες, δοῦλοι*. See Ins. Jurid. Gr., p. 423, and citation from Ath., p. 263e *καλοῦσι δὲ οἱ Κρήτες τοὺς μὲν κατὰ πόλιν οἰκέτας χρυσωνήτους· ἀφαμιώτας δὲ τοὺς κατ' ἀγρόν, ἐγχωρίους μὲν ὄντας, δουλωθέντας δὲ κατὰ πόλεμον· διὰ τὸ κληρωθῆναι δὲ κλαρώτας*.

κόμιστρον, *provision, gift*. [V] Gort. Law-code III₃₇ *κόμιστρα αἱ κα λῆμ δόμεν ἀνὴρ ἢ γυναῖκα, ἢ ρῆμα ἢ δωδέκα στατήρας ἢ δωδέκα στατήρων χρήρος, πλὴν δὲ μή*. The general meaning of this word is clear, but there has been much discussion as to the occasion of giving the *κόμιστρα* in Gortyn. It is taken by the editors of Ins. Jurid. Gr., pp. 363 f., as also by Baunack, Ins. v. Gort., p. 126, as a gift made at the time of the divorce. Comparetti, *Leggi di Gort.*, p. 180, connects it with what precedes, and thinks it denotes a gift for funeral expenses. Bücheler and Zitelmann discuss the word, *Das Recht v. Gortyn*, p. 128, but do not come to any

definite conclusion as to its specific meaning. As Comparetti remarks, the literary use of the word does not limit its meaning beyond the general idea of *carrying*. Cf. Aesch., Ag. 965: Eur. Herc. Fur. 1387, and Poll. VI, 186 τῶ φέροντι, κόμιστρα, which occurs in a list of names of gifts peculiar to certain classes of people. One would incline to think with the French editors and Baunack that this is given to the one who leaves the house after the divorce. It may be that the meaning *provide for* is the prominent idea rather than *bring, carry*.

λήϊω, λείω, *wish, will*. [V] Gort. Comp. 150₁₂, 151, Law-code (common); El. 1151₃=Ol. 16 (inscriptions which do not have Η); Gort. Comp. 152 (3 occurrences), 153 II₃ (inscriptions which have Θ=η and use it in this word); Oaxus, Comp. 183₅, 184_{8.12}, and Cnossus, Mus. It. II, 678 (inscriptions which have Θ, but do not use it in this word). Cf. Hesych. λεῖμι· θέλοιμι ἄν. The inscriptional evidence would seem to be conclusive and to show that both forms of the stem exist. Cf. Bechtel, Nachr. d. Gött. Ges. d. Wiss. 1888, 400, and Solmsen's discussion, KZ. 32, 515. Solmsen, p. 517, would take the form used in the Law-code from the long vowel stem, but thinks, p. 515, note, it is impossible to decide for the Elean λEOίταν. Meyer, p. 581, would take both from the short form of the root. Cf. Brugmann II, 1087, 1160; Meister, Berl. Philol. Wochenschrift 1885, 1450; Dittenberger Ol., p. 43, and the literature cited. For the use of verbs denoting *will, wish*, see section on Synonyms.

λιμήν=ἀγορά. [214] Thess. 345₄₂ τὸς ταγὸς ἐνγράφ[ψαν]τας ἐν λεύκωμᾳ ἐσθέμεν αὐτὸς ἐν τὸν λιμένα —. See Prellwitz, De dial. Thess., p. 50, who cites Hesych. ἀγορά· ὄνομα τόπου ἢ λιμένος, Θετταλοὶ δὲ καὶ τὸν λιμένα ἀγορὰν καλοῦσι; also Dio Chrys. orat. 11, I, p. 315; Strabo XVI, 683.

λυτρώω, *pay expenses*. Delph., Cauer 207, καθὼς ἦν λελυτρωμένοι ὑπ' αὐτῶν. Cf. Ditt. Syll. 207, note. This word generally means *release on ransom, redeem*, cf. Plat., Theaet. 165 E, Polyb., Dem., etc.; but here it plainly means *having expenses paid*.

μαστρός, 1) member of a special Rhodian council, 2) prosecutor of those misusing the sacred funds at Delphi. Rhodes, IG.

Ins. 694₁₃ ἐγ δὲ ταυτᾶν τᾶν κτοινᾶν ἀποδεικνύειν τοὺς κτοινάτας μαστροὺν ἐν τῷ ἱερῷ τῷ ἀγιωτάτῳ ἐν τῇ κτοίνῃ· κατὰ τὸν νόμον τῶν Ῥοδίων, Ialysus 677, Lindus 761, 762, 828, 829a, 837, 839, 861, Camirus 696; Delphi, Ditt. Syll. 233₂₀ εἰ δέ τις τούτων τι ποιῆσαι ἢ ἄρχων ἢ ἰδιώτας κατάμαστρος ἔστω ἱερῶν χρημάτων φωρᾶς καὶ οἱ μαστροὶ καταγραφόντω κατ' αὐτοῦ κατὰ τὸ ψαφισθὲν — Cf. Hesych. μάστροι· παρὰ Ῥοδίοις βουλευτ(αί). Arist., Fr. 526, quoted by Harpocration, ὡς οἱ ζητηταὶ καὶ οἱ ἐν Πελλάγη μαστροί, ὡς Ἀριστοτέλης ἐν τῇ Πελληνίων πολιτείᾳ. Cf. And.₅₁ ὑπόμαστροι = ὑπεύθυνοι. See Gilbert II, pp. 37 (Delph.), 181 (Rhodes). In Rhodes the μαστροὶ stood at the head of the assembly, they had a γραμματεὺς (828), and were chosen from the ἐπιστάται of the assemblies. Cf. 694₁₃, cited above. They seem also to have formed an auditing board for the accounts of the magistrates, and to have controlled the administration of the property belonging to the temple. See Br. Mus. II, 351.

μασχάλη, *grotto*. [IV] Tab. Heracl. I₉₂ ἐπὶ δὲ τῷ παρὰ τὰ Φιντία ἐπτά σὺν τῷ παρὰ τὴν βυβλίαν μασχάλαν καὶ παρὰ τὴν διώρυγα. Cf. IG. Sic. et It. 645 and note. Kaibel compares Strabo VI, 268 ἡ μὲν Μεσσήνη τῆς Πελωριάδος ἐν κόλπῳ κεῖται καμπομένης ἐπὶ πολλὴ πρὸς ἕω καὶ μασχάλην τινὰ ποιοῦσας.

μέρος, τὸ, = ὁ κληρὸς. [V] Locris 1479 B₁₉ = CIGS. III, 333 αἶ κα μὴ διδοὶ τῷ ἐνκαλειμένοι τὴν δίκαν, ἄτιμον εἶμεν καὶ χρήματα παματοφαγεῖσται, τὸ μέρος μετὰ φοικιατᾶν. See Gilbert II, p. 40, note 1, who translates "sein bestimmter Theil." Cf. also Meister, Ber. d. sächs. G. d. W. 1896, p. 325, who discusses at some length; Dittenberger, l. c., fully indorses this explanation.

μετάβολος, *merchant, trader*. [II] Cos 3632₂₀ θυνόντω δὲ κα[τὰ τ]αὐτὰ καὶ (τ)οὶ μετάβολοι τοὶ ἐν τοῖς ἰχθύσιν Ποτειδάνι καὶ Κῶ οἶν —. This is a rare use found in Isai. 23, 2, 3. Cf. Lob., Phryn., p. 315, for this word and others in -ος where -εὺς would be expected.

μυχός, *storehouse for grain*. [IV] Tab. Heracl. I_{139, 141, 144} οἰκοδομήσεται — μυχόν. τὸν δὲ μυχὸν πέντε καὶ δέκα ποδῶν παντᾶι. — παρὰ δὲ τὸν μυχὸν τρίς μῶς ἀργυρίῳ. In Ath. X, p. 414 C, mention is made of a general storehouse μυχοὶ πόλεως.

νεωλκός, *one who hauls up the ship*. [II] Cos 3632₂₃ *θυόνται δὲ κατὰ ταῦτὰ καὶ τοὶ νεωλκοί*. Cf. Pollux VII, 190 *νεωλκοί*: τὰ δὲ τῶν νεωλκῶν ξύλα, οἷς ὑποβληθεῖσιν ἐφέλκονται αἱ νῆες, φάλαγγες καὶ φαλάγγια. *νεωλκία* is found in CIA. II, 467₃₇. See Töpffer, Mitth. 1891, 431. The only occurrence of this noun in literature which I have found is that cited by L. & S., Aristot. Phys. 7, 4, εἷς γὰρ ἂν κινοίῃ τὸ πλοῖον, εἴπερ ἢ τε τῶν νεωλκῶν τέμνεται ἰσχύς εἰς τὸν ἀριθμὸν καὶ τὸ μῆκος ὃ πάντες ἐκίνησαν. The verb *νεωλκέω* is quite common.

νεωποιέω, νᾱοποιέω, *serve as νεωποιός*. [IV] Delph. BCH. 1896, 198 ff., I, *Νικομάχου δὲ τοῦ Μενεκράτεος ναοποιέοντος*; inscriptions of Asia Minor, CIG. 2930, 2956, etc. Cf. Poll. I, 11. In literature it is used only by Greg. Naz., Orat. 37, p. 610, et al.

νεωποιῆς, νεωποιός, νᾱποιᾱς, νᾱποιᾱς, νᾱοποιός, magistrate who superintends the building of a temple. [IV] Delph. BCH. 1896, 198 ff., I, *πὰρ τὰν πόλιν τῶν Δελφῶν λοιπὰ χ[ρ]ήματα τοῖς ναοποιοῖς* (com.); Cos 3705₃₃₊₄₆₊₉₁₊₉₈ = PH. 367 *τοὶ ναποῖαι τοῖς Ἡρακλείοις*, 3707₅₁ = PH. 369₅₃, 3705₁₀₆, PH. 373 *ναποῖαι*; Ion. 147₁₅ *τοὺς νεωποιᾱς*, Ins. of Asia Minor, CIG. 2656, 2785, 2824, etc. Cf. Arist., Rhet. I, 1374b *οἶον δὲ Μελανώπου Καλλίστρατος κατηγόρει, ὅτι παρελογίσατο τρία ἡμιωβέλια ἱερὰ τοὺς ναοποιούς*.

ὀβελιά, ὀβελιάς, *baked or toasted on a spit, bread or cake*. [II] Cos 3632₄ *τοὶ ἀγοράζαντες τὰν ὄνῃν τᾷς ὀβελιάς*. Cf. Poll. VI, 75 *ὀβελῖαι δὲ ἄρτοι, οὓς εἰς Διονύσου ἔφερον οἱ ὀβελιαφόροι*; Ath. 111 B *ὁ δὲ ὀβελίας ἄρτος κέκληται, ἥτοι ὅτι ὀβολοῦ πιπράσκειται — ἢ ὅτι ἐν ὀβελίσκοις ὥπτᾱτο. Ἀριστοφάνης Γεωργοῖς Εἰ τ' ἄρτον ὀπτῶν τυγχάνει τις ὀβελίαν*. Töpffer, Mitth. 1891, 419, gives the above explanation. He further suggests the possibility that *ὀβελία* may denote a *tax of an obol*, and the whole phrase may designate those selling the right of collecting this tax.

οἰκεύς, *serf*. [V] Gort. Comp. 18₃, Law-code II₃ (com. in columns II, III, and IV). A full discussion of the status of the *φοικεύς* is to be found in Ins. Jurid. Gr., pp. 424 ff.

φοιζῆα, Crete, Comp. 77–78, 145, and *φοιζήαζε*, 17, would seem to be the same word and derivative, but as yet there is no

satisfactory explanation of the phonetic difficulty. See Comparetti, p. 54, who thinks of a phonetic change by which κ came to be pronounced as a palatal. Cf. Baunack, Berl. Phil. Wochenschrift, 1887, 57. There is no context.

ὀπτίλλος, *eye*. [IV] Epid. 3339₉₂. Cf. ἀτερόπτιλος l. 72. See Schmidt, Plur., pp. 380, 401, 407; Collitz, BB. 18, 206 ff.; and especially the comprehensive discussion of the various Greek words for *eye*, Brugmann, Ber. d. sächs. G. d. W. 1897, 32 ff. ὀπ-τίλλος is from the root ὀπ- seen also in ὀπ-ωπα, but ὀκαλλος is to be taken with Collitz from the same stem as Skr. *akṣi*, *akṣan*, Av. *aṣi*, and hence to be entirely separated from ὀπτίλλος. These words with Rhodian πτοίνα, κτοίνα have led to various attempts to establish a derivation which might account for a double development in Greek, and give under different conditions πτ- and κτ- from the same root. But so far the evidence is not sufficient. Cf., however, in addition to the above, Kretschmer, KZ. 33, 272.

The suffix -τίλλος is rare; ναυτίλος, ναυτίλλομαι furnish the only good parallel. ὀπτίλος is found in Stob. 50, 15, and Plut., Lyc. 11, ὀπτίλλος, Plut., Arcad. 54, 15.

ὄρεγμα, measure of land. [IV] Tab. Heracl. II_{33,34}, et al., καὶ ἐγένοντο σχοίνοι ἑκατὸν τριάκοντα ὀκτώ, ὀρέγματα ὀκτώ.

πατροῦχος. [V] Gort. Law-code VIII_{1,21} (com.) ἃ πατριῶχος (ΠΑΤΡΟΙΟΚΟΞ), the heiress = Att. ἐπικληρος. πατροῦχος with παρθένος expressed occurs in Herod. 6, 57 πατρούχου τε παρθένου. περί --. The legislation concerning the "heiress" forms an important part of columns VII, VIII, and IX of the Law-code. For discussion of these laws see Ins. Jurid. Gr., pp. 475 ff., and the various editors of the inscription.

πεῖρα, mercantile venture. [V] Gort. Law-code IX₁₃ αἷ τίς κα πῆραι συναλ[λάκ]σηι, ἡ ἐς πῆρ[α]ν ἐπιθέντι μὴ ἀποδιδῶι. Hesych. ἐπὶ πεῖρα· ἐπὶ διαπείρα ἢ ἐπὶ ληστεία καὶ πειρατικῇ βλαβῇ. This passage is much effaced, but the reading is reasonably certain. The meaning is hardly that of *piratical undertaking*, as Comparetti says, Le leggi, p. 225, but rather according to Ins. Jurid. Gr., p. 385, simply *traffic, business*.

περιέχω, *stipulate*. [50] Delph. 2208₁₀ εἰ δὲ μὴ παραμένει καθὼς ἂ ὦνὰ περιέχει. This extension of the meaning of **περιέχω** is, so far as I know, unique. It is, however, a quite natural development.

περίστασις = **περίστυλον** (?). [IV] Epid. 3325 = K. 241_{6·13·24}, K. 242_{49·60·163}. This word occurs also in the inscription of Lebadaea. Fabricius defines it as that part of the stylobate "quae inter locum, quo columnae constituuntur, et cellae parietem interest." Kavnadias interprets, however, as above. Cf. also Baunack, *Aus Epid.*, p. 64.

πέτευρον, *raised tablet*. [IV] Ion. (Oropus), Bechtel 18₄₂ τὸ ὄνομα τοῦ ἐγκαθεύδοντος, ὅταν ἔμβάλλει τὸ ἀργύριον, γράφεσθαι τὸν νεωκόρον καὶ αὐτοῦ καὶ τῆς πόλεως καὶ ἐκτιθεῖν ἐν τοῖ ἱεροῖ γράφοντα ἐν πετεῦροι σκοπεῖν τοῖ βουλομένοι. Cf. Hesych. **πέτευρον**· **σανίς**, ἐφ' ἧς αἱ ὄρνεις κοιμῶνται· καὶ πᾶν τὸ ἐμφερὲς τούτῳ· καὶ ὄργανόν ποιοι, καὶ πᾶν τὸ μακρὸν καὶ ὑπόπλατυ. ἔστι δὲ λεπτόν, ὅταν ἐν μετέωρῳ κείμενον. Cf. Photius, p. 426, 11. It is used to denote a perch for fowls in Aristoph., *Fr.* 667, *Theocr.* 13, 13. Its general meaning, however, is simply *raised, in the air*, and in formation it corresponds to Att. **μετέωρον**. The first part of the compound is **πετα-**, a compromise between **πεδά** and **μετά**, such as is seen also in **Πεταγείνιος** = Att. **Μεταγείνιος**, the second part being the stem of **αὔρα**, *air*, seen also in the Attic form. ***πετᾶυρον** becomes Ion. ***πετηυρον**, **πέτευρον**. For further discussion see Kretschmer, *KZ.* 31, 448.

πληθὺς, *majority*. [V] Locris 1479₁₈ = CIGS. III, 333 **πληθὺν δὲ νικήν**. Cf. **πλήθαι** 1478₃₉ = CIGS. III, 334. See Meister, *Ber. sächs. G. d. W.* 1896, 323.

ποιίστασις, building term. [IV] Epid. K. 241₄₁ **λατομίαν τῷ στρώματι καὶ τῷ ποιστάσει**. Kavnadias asks if **ποιίστασις**, **πρόστασις** may denote the *ramp* for mounting to the stylobate. Baunack thinks this word is synonymous with **ὑποδόκιον**.

πολιανόμος, official title. [IV] Tab. Heracl. I₉₅ **ἡ πόλις καὶ τοὶ πολιανόμοι**, I₁₀₅ **τοῖς πολιανόμοις τοῖς αἰ ἐπὶ τῶν φετέων** —, I_{117·134·178}. This officer seems to be the same as the **ἀστυνόμος** of other cities. The word is used in later Greek to translate the Roman *aedile*.

προάρχω, *be first archon*. [III] Orchomenus 488₁₁₄ τὸν ταμίαν τὸν προάρχοντα τὰν τρίταν πετράμεινον. This word does not occur in a technical sense until late. Dio Cass. 47, 21 ; 57, 14, et al.

προδικέω = *προδικάζω*. Aen. 1432b₅ ἔκριναν οἱ δικασταὶ καθὼς οἱ προδικέοντες —. This verb occurs in Plutarch, Mor. 2, 787 B, 973 A, where it means *be patron* or *advocate*. Cf. Hesych. προδικεῖν· ἐπιτροπεύειν.

προπωλέω, *negotiate a sale*. Aetol. 1425₆ καὶ ὁ προα[π]οδότης μὴ προπωλ(ε)ίτω. Cf. Plato, Laws 954 A ἐγγυητὴς μὲν δὴ καὶ ὁ προπωλὼν ὅτιοις τοῦ μὴ ἐνδίκως πωλοῦντος ἢ καὶ μηδαμῶς ἀξιόχρεω· ἐπὶ δὲ βωλὰ ποτελάτω παντιτυχόνσα. For similar aorist forms compare Cos 3636_{11,8}, etc., ἐλάντω and ἐπελάντω. See Bechtel, SGDI. III, p. 360. This meaning of the verb is rare. Cf. ἐλάω, ἐλαύνω, ἐπελαύνω. See Danielsson, l. c., p. 36, note 5.

προσελαύνω, *proceed against*. [V] Arg., Meister IF I, 200 = Blass, N J f. Phil. 143, 559 = Danielsson, Eranus I, 28 ff. ha δὲ βωλὰ ποτελάτω παντιτυχόνσα. For similar aorist forms compare Cos 3636_{11,8}, etc., ἐλάντω and ἐπελάντω. See Bechtel, SGDI. III, p. 360. This meaning of the verb is rare. Cf. ἐλάω, ἐλαύνω, ἐπελαύνω. See Danielsson, l. c., p. 36, note 5.

πρόχοος, *a measure*. [V] Gort. Law-code X₃₉ καὶ πρόχοον φοίνω, Comp. 150₇. This word is commonly used in the Il., Od., Hesiod., Soph., etc., to denote a *jar* or *pitcher*, and especially a *vase* or *ewer* for pouring water. Cf. Hultsch, Metrol., p. 324, πρόχοος, ξέστης, μέτρον.

πρωτομύστης, *one newly initiated*. [I] And.₇₀ ὑπὲρ τοὺς πρωτομύστας. This word does not occur in literature until 500 A. D., Achill., Tat. 3, 22. Cf. Sauppe, Ausgewählte Schr., p. 271.

πυαλῖς, *basin (of a stream)*. Troiz. 3362₄₃ ἐ]κ τοῦ δαπέδου κάτωθε οἰκοδομήθη καὶ τῆς πυαλίδος —.

ρήγνυμι, *break, cultivate*. [IV] Tab. Heracl. I₁₈ (com.) καὶ ἐγένοντο μετριώμεναι ἐν ταύται τῇ μερείαι ἐρρηγείας μὲν διακάτται μία σχοῖνοι —. This form is not used elsewhere to denote cultivated land. Cf. ἄρρηκτος of the same inscription.

ρίπισ, *missile (?)*. [VI] Elis 1165 = Ol. 718 = Roberts 293 ρίπρ ἐγὼ Ξευφάρε[ορ]. Cf. Hesych. ρίπρ· ρίπισ, τὸ πλέγμα, ἢ ἐκ σχοίνων πέτασος· Ἀττικοὶ δὲ ριπίδα, ᾧ τὸ πῦρ καίουσι· καὶ τραπέζας οὕτω λέγουσι, and ρίπισ· τοῦ σκέλους τὸ ἀκροκώλιον. See Meister, Berl. Phil. Wochenschrift, 1886, 323, who thinks this word does

not mean *bellows*, as Röhl translates it, following the literary tradition. He takes it as a word applied to the stone itself and translates as above. This inscription would then be similar to that of the Bybon stone, Ol. 717. Dittenberger sees some objection in the character of the stone. In form the word would be a derivative similar to *κοπίς* from *κόπτω*, *τυπίς* from *τύπτω*, etc.

σελῖς, technical building word. [IV] Epid. K. 242₁₈₈ ff. ἐξιδώκαμες τὰς θυμέλας τὸ στρώμα ποιῆ[σ]αι τὸ ἐν ταῖς περιστάσι σελίδας πεντήκοντα δύο, τὰν σελίδα, etc. See Keil, Mitth. 1895, 106 (note). The technical use of this word seems to be confined to the inscriptions, where it has three distinct uses: 1) in the inscriptions from Ephesus, Brit. Mus. 481, 339, 310, it indicates the sections of the *κερκίδες* made by the *διαζώματα*; 2) in our inscription it indicates the divisions of the floor of the *θόλος*; 3) in CIA. I, 234, it is used to designate divisions of the ceiling of the Erechtheum. Cf. Fabricius, *Hermes* XVII, 586.

σημείον, *stripe*. [I] And.₁₆ μηδὲ τὰ σαμεῖα ἐν τοῖς εἰματίοις πλατύτερα ἡμιδακτυλίου —. Cf. Hesych. *σάμεα*· τὰ ἐν ταῖς ὥαις τῶν ἱματίων παράσημα. *Δάκωνες*.

σιτεύω, *supply with provisions*. Rhodes, Br. Mus. IV, 827 *ἡμέρας*] ἐξ σιτεύσαντα τὰς κοίνας τραπέζας. Similar benefactions are recorded in inscriptions from Miletus, LeB.-F. III, 227, and Amorgus, BCH. VIII, 450.

σκήρος, *barren land*. [IV] Tab. Heracl. I₁₉₊₂₈, etc. σκίρω δὲ καὶ ἀρρήκτω καὶ δρύμω φεξακάται τετράκοντα ρ[έξ] σχοῖνοι ηημί[σχοινον]. See C. Robert, *Hermes* 20, 349.

σκύρος, *clippings of stone*. [IV] Epid. 3325 A₂₈ = K. 241 Εὐτερπίδας Κορίνθιος ἤλετο τὸν σκύρον ἐς τὸ ἐργαστή[ριον ταμ]έν καὶ ἀγ[αγ]έν καὶ συνθέμεν. This word is found in the schol. to Pindar, *Pyth.* 5, 93 σκύρον γὰρ λέγουσι τὴν λατύπην τὴν ἀπὸ τῆς κατεργασίας τῶν λίθων ἀποπίπτουσιν and Eustath. to *Dionys. Per.* 520 σκύρος γὰρ ἡ λατύπη, — ἤγουν τὰ ἐκπαλλόμενα λιθίδια ἐν τοῖς λαξεύμασι. Cf. Hesych. σκύρος — ἡ λατύπη. Kavnadias thinks the small stones used in the construction of the *ἐργαστήριον* are intended here. Baunack, *Aus Epid.*, p. 76, agrees with this,

but thinks the use of the word in Epidaurus is extended so that it applies to the larger stone also.

σπείρα, 1) an article of dress; 2) *large rounded molding*. And.₂₄ ἡ σπῆραν λευκὰ μὴ ἔχοντα μήτε σκιὰν μήτε πορφύραν; CIA. IV, 1054, A₄ κίονας καὶ τὰς σπείρας. For the first compare Hesych. σπείρον· τὸ καλὸν ἰμάτιον καὶ τὸ ῥακῶδες. Both these uses are easy developments from the general meaning of the word.

στοιβή, *foundation, substructure* (technical building term). [IV] Epid. 3325, στοιβὰν ἤλετο Μνασικλῆ[ς]. K. 242₁₉ παρ Εὐνίκου ἐπιτιμὰν τὰς στοιβὰς ἐπιξοὰς ἀπήνικε —. Troiz. BCH. 1893, 116₂₅. Kavnadias reports this word also from an unedited inscription found in the Hieron, [τῶν] εἰς τὰν στοιβὰν πόρων ἀγωγὰς τὰν πρᾶταν. From στεῖβω as στοιβή, which denotes a *shrubby plant, cushion, pad*. It is used here technically Cf. Baunack, Aus Epid., p. 62, who translates as above. Keil, Mitth. 1895, 434, criticises this as too broad. He would rather think of distinct parts of the foundation. He compares the double meaning of εὐθυνήρια, for which see Fabricius, Hermes 17, 568.

στρατός, *subdivision of tribe or clan*. [V] Gort. Law-code V₅ Αἰθαλεὺς (σ)τάρτος ἐκόσμιον οἱ σὺν Κύλλωι; Lyttus, BCH. 1889, 61 τῆς δώσεως τοῖς στάρτοις κατὰ τὰ πάτρια . . . Cf. Hesych. Στάρτοι αἱ τάξεις τοῦ πλήθους. The word is, of course, στρατός, but with specialized meaning. It denotes a division containing those members of the tribe who are entitled to be κοσμοί. Cf. Ins. Jurid. Gr., pp. 414 f. Comparetti thinks this was a military division, since the κοσμοί in time of war became στρατηγοί. Cf. Hesych. κόσμος· στρατηγός, also Arist., Polit. II, 70, 3.

συνείκω, *be of advantage*. Aeg. 3418 Μὴ ἀνοιγε· οὐ γὰρ μὴ συνείκη τοι ἄλλον τινὰ κατθέντι ἐς ταύταν τὰν σόρον· αἱ δὲ μὴ, αὐταντον αἰτίασῃ. Cf. Hesych. συνείκει· συμφέρει. Bechtel suggests that this form may be an aorist subjunctive belonging to the εἶκα cited in Cramer, Anecd. Ox. 1, 287₄, the third singular of which, εἶκε, is found in Hom. Σ 520.

συνεναρεστέω, *consent, approve*. [II] Thera, Cauer 148 A₅ συνεναρεστούσας καὶ τὰς θυγατρὸς Ἐπιτελείας τὰς Φοίνικος.; Phocis 1555d, συνεναρεστέοντος καὶ τοῦ υἱοῦ αὐτῶν —; Delphi 2146

ὁμολογέω καὶ συννευαρσετέω τὰ προγεγραμμένα, 2168, 2200, 2201, 2342. This is a late word. Diod., Excerpt. Vat., p. 131 οὐπω συννευαρσετουμένων ἡμῶν τῇ γραφῇ. In the inscriptions it is always used in the active.

συνεύνη, *wife*. Astyp. 3485 *Ω συνεύνα χρηστά, χαίρε. There is only one example of the feminine form of σύνευνος, and that is somewhat doubtful, Anth. Pal. V, 195, a fragment of Meleager. σύνευνος, *wife*, occurs in Pind., O. 1, 143; Aesch., Ag. 1116; Soph., Eur., etc. It is rarely used as a masculine.

τᾱγεύω, *act as ταγός*. [V] Delph. BCH. 1895, 1 ff. Α ταγε[ν]-σεώ δι[καίως κ]ατὰ τοὺν νόμους; Thess. 345₂₄, ταγεύνονται Ἀριστονόοι, Εὐνομίοι, etc.; 1332₃₇, 1329 Ia₃, 326₅, 345₁, 361 B₃, 327 A₃.

τᾱγή. [IV] Thess. Mitth. 1896, 110 κέν ταγᾱ(ι) κέν ἀταγᾱι. This phrase was understood by Chatzisoymdis as equivalent to ἐν τάξει καὶ ἐν ἀταξίᾳ. Meister, Ber. d. sächs. G. d. W. 1896, 254, explains more satisfactorily. He cites Xen., Hell. 6, 1, to show that at times there was no ταγός in Thessaly, and understands the whole phrase to mean "at a time when there is a ταγός and at a time when there is not." Danielsson also, Eranus I, 141 f., explains the phrase in this way, and for ἀταγᾱ compares ἀκοσμία. ἀταγᾱ does not occur elsewhere, and should have been cited in the list of New Words.

τᾱγός, *chief*. [IV] Thess. 345₃₄, et al., 361 B₂₂; Mitth. 1896, 110; Delph. BCH. 1895, 1 ff. Cf. Homolle, pp. 26, 40 ff. This Delphian inscription is the only instance of the technical use of this word to denote any official not Thessalian. Xenophon, Hellenica 6, 1; 6, 4, etc., uses it of the Thessalian official. The word occurs in the general sense, *leader*, in the tragedians. See Gilbert II, p. 15.

τέθμιον, *agreement, contract or bond*. [III] Orchomenus 488_{165*169*172*175} = CIGS. I, 3172 = Ins. Jurid. Gr., p. 276 τὰ ππάματα μούρη ὀγδοεῖκοντα πέντε δίου[ο] ὀβολίω κῆ τῷ τεθμίω φίστωρ Ἀριστόνικος Πραξιτέλιος. Meister, Dareste, and Latyschew place a period after τεθμίω and translate it variously, but connect with what precedes. This is on account of the κῆ, since Foucart, BCH. III, 460, punctuated after ὀβολίω. But by separating

entirely from what follows, a more serious difficulty is caused by the use of the genitive. Cf. *Ins. Jurid. Gr.*, p. 294, n. 2, where it is suggested that the case of *τεθμῖω* may be connected with that of the preceding numerals. The reading adopted above is given by Dittenberger.

τελαμών, 1) *support* of stone used under the stele, 2) *stele*. [500] Argive, *AJA*. 1896, 43 *ἀ στάλα καὶ ἡο τελαμὼν* (TEΛΑΜΟ); *Meg.* 3078₁₁ *τὸν δὲ ταμ[ί]αν ἀναγράψαντα τὸ ψάφισμα τοῦτο εἰς τελαμῶνα λευκοῦ λίθου ἀναθέμεν εἰς τὸ ἱερόν τοῦ Ἀπόλλωνος*. With the second citation compare *Latyschew* II, 29, 351, 353, 438, 439, 452, 456, 459, where the *τελαμών* corresponds to the Attic *στήλη*. Richardson, l. c., p. 47, compares *CIG.* 2056d [*ἀναγράφαι εἰς σ[τήλην] λευκοῦ λίθου [καὶ] ἀνα[θεῖναι αὐτὴν ἐπὶ τελα[μῶνος]*. and later in the same inscription *ἀνάθεσιν τοῦ τελαμῶνος*. This explains the *στάλα καὶ ὁ τελαμῶ* of the Argive inscription.

τέρχνος, τρέχνος, *shrubs, trees*. [IV] *Cypr* (Edal.) 60, *τὸ(ν) χῶρον τὸν ἰ(ν) τῶι ἔλει* — *καὶ τὰ τέρχνηα τὰ ἐπιδ(ν)τα*, ll. 18, 22 (same). Cf. *Hesych.* *τέρχνηα φυτὰ νέα. ἡ ἐντάφια* and *τρέχνος· στέλεχος, κλάδος, φυτόν, βλάστημα*.

τέτρωρον, *group of four boundary-stones*. [IV] *Tab. Heracl.* I₉₀ *ἀριθμὸς ὄρων* — *ἡοκτῶ σὺν τῷ τετρώρῳ* (TETPΩIPΩI), I₁₅₉ *διὰ τῶν τετρώρων*. L. & S. define by *land inclosed by four boundary-stones*. But that is impossible for the first citation, while the definition given suits both places. The general meaning of *τέτρωρος*, of which *τέτρωρον* is the neuter, is *of four* —. It is used with a noun and absolutely. Cf. *Eur.*, *Alc.* 483 *τέτρωρον ἄρμα*; *Eur.*, *Hipp.* 1229 *τέτρωρος ὄχος*; *Ael. N. A.* 1, 36 *τέτρωρον, a team of four*, also *Soph.*, *Tr.* 507 *τετραόρου φάσμα ταύρου*.

τίτας, *guardian, protector*. [V] *Crete, Comp.* 148₅, *αἱ δὲ [μὴ συλ]οῖεν, ἐκατὸν στατήρηνς φέκαστον τοὺς τίτανς [κατιστάμεν καὶ τὰν δ]ιπλήιαν τῶν χρημάτων ἐστεισάνταις ἀποδόμ[εν]*. *αἱ δὲ οἱ τίται μὴ φέρκσιεν αἱ ἐγράφαι, τὰν διπλήιαν* — *ἀποδόμεν* —. 150₂₀ *τ[ὸς] τίταις*, 55–57₂₀ *τῶν τιτᾶν*. *τίτας* is used for *τιμωρός* *Aesch.*, *Cho.* 67. Cf. *Hesych.* *τίται· εὐποροὶ ἢ κατήγοροι τῶν ἀρχόντων; ἀτίτην· ἄπορον*. Cf. *ἐντιτός*. Evidently in the manumission decrees the *τίται* correspond to the *βεβαιωτήρες* of the Delphian inscription.

τρέω, *be banished*. [V] Arg. Fröhner, *Rev. Arch.* [1891 = Meister, *IF* I, Anz., p. 200] ἔ τὰς ἀλιάσσιος τρήτω καὶ δαμενέσσθω ἐνς Ἀθαναίαν. This special use of τρέω, so common with φεύγω, is, so far as I know, not elsewhere found. Cf. also Danielsson, *Eranus* I, p. 36.

ὑπώμαιον, *shoulder blade*. Cos 3636₅₃ [ν]ώτου δίκρεας, ὑπώμαια, αἱματίου ὀβελὸς τρικώλιος —. Cf. *PH.*, p. 87.

φθοίς, *cake*. [IV] Cos 3636₃₁ ἔπειτα ἄγοντι τὸ [μ βο]ῖν καὶ τὸ γ καυτὸν καὶ [φ]θοίης ἐπτὰ καὶ μέλι καὶ στέμμα. Cf. Hesych. φθοίς· πλακοῦς· καὶ τὰ πρὸς λεπτὸν ἀλληλεσμένα —. Aristoph., *Plut.* 677 φθοίς.

φιλόζωος, *fond of one's life*. [II] Rhodes, *IG. Ins.* 842 ἄ τε φιλόζωος ψυχὰ τ —. See Löwy, *Ins. gr. Bildhauer* 186.

φρήτιον = **φρέατιον**. *Acrae* 3246₁₈ ποτὶ φρητίοις. Cf. *πλύνιον*.

ὠβά, *small division of a tribe*. Sparta. [I] ὠβά *M.* 47₁₀, ὅπως ἀ[εἰ] ἃ ὠβὰ μναμονενοῦσα τῶν γεγόντων φι[λ]ανθρώπων εἰς αὐτὰν ἀποδιδούσα φαίνεται τὰς καταξίους τιμάς. *CIG.* 1272₅, 1273₇, 1471₄. Cf. Müllensiefen, *De tit. Lac. dial.*, p. 49, who thinks the word certainly from ὄρις. See also Brugmann, *Curt. Stud.* IV, p. 145. The word is found in *Plut.*, *Lycurg.* 6.

ῥῥᾱ, *shoulder blade*. [V] *Ion.* 100_{2,6} ἦν ἐν θ[ύη]ται, λά[ψεται γλῶσ]σαν, ὀσφύν, δασέαν, ὥρην. This was first correctly explained by Bechtel. The word has nothing to do with οὐρά, but is Lat. *sūra* = ὠμοπλάτη. Cf. schol. to *Od.* XII, 89 ἁώρους. Ἀρίσταρχος ἀκόλους· τοὺς γὰρ Ἴωνας λέγειν φασὶ τὴν κωλὴν ὥρην καὶ ὠραίαν.

ὠνέω = **πωλέω**. [V] *Gort. Law-code* V₄₇ ὠνέν (ONEN) τὰ χρήματα, κ' ὅς κα πλείστον διδῶι ἀποδομένοι, τῶν τιμᾶν δια[λ]αχόντων τὰ ἐπαβολὰν φέκαστος. Cf. Hesych. ὠνεῖν· πωλεῖν. The middle form in the usual sense of ὠνόμαϊ occurs in VI₄, X₂₅.

POETICAL WORDS IN PROSE INSCRIPTIONS.

ἀγορά = ἐκκλησία. Delph., Cauer 208 ἐν] ἀ[γ]ορᾷ τελείῳ σὺμ ψάφο(ι)ς ταῖς ἐν[νόμοις], WF. 11 ἔδοξε τᾷ πόλει τῶν Δελφῶν ἐν ἀγορᾷ τελείῳ. Cf. 14, 16, 475. Thess. Mitth. 1884, p. 128 τῶ[ν] Θ[ε]σσαλῶν, ἀγορὰ μηνὶ . . . δευτέ[ραι], etc. Cf. Swoboda, p. 307. Kleemann, Voc. Hom., p. 4, adds an inscription from Halicarnassus, Sauppe, Gött. G. d. W. 1863, 305, ἐν τῇ ἱερ[ῇ] ἀγορῇ, and Gort. XI, 12 ἀποφειπάθθω κατ' ἀγοράν. But ἀγορά in the Gortynian may be used in the ordinary sense, though Bücheler and Zitelmann, Das Recht v. Gort., p. 164, take it as *assembly*.

αἰρέω = αἶρέω. See Rare Words.

ἀγχίμολος. Crete, Comp. 19 ὅστις μέζατ[ος] ἴοι|. . . τῷ ἀνπαν- τῷ μ' ἤμεν ἀνκέμο[λον]. Cf. Comp., p. 34. The reading is doubtful. Comparetti cites Homeric ἀγχέμαχος for the second vowel. He thinks the word in this place probably has the special meaning of ἀγχιστεύς.

αἰδής. See Rare Words.

αἶσα, *portion*. Cypr. 73 τῷ Διὸς τῷ φοίνω αἶσα --; Lac. LeB.-F. 352h₃₃ πέμπειν δὲ αὐτᾷ καὶ αἶσαν. This is a late honorary decree in the Doric κοινή. See Schulze, Berl. Phil. Wochenschrift 1890, 1471. Cf. Ath. VIII, 365d τὴν συμβολὴν τὴν εἰς τὰ συμπόσια ὑπὸ τῶν πινόντων εἰσφερομένην Ἀργεῖοι χῶν καλοῦσι· τὴν δὲ μερίδα αἶσαν. This is a quotation from Hegesander. In actual literary use the word occurs with this meaning only in poetry. Smyth cites Pind., Pyth. IX, 61, Simonides, and Empedocles.

ἀμεύομαι = ἀμείβομαι. Crete, Comp. 12-13 μὴ ἀμεφύσασθαι, 201₃ (ἀ)μεύσονται. For the writing with *f* compare the various spellings αὐτ-, ἀφτ-, ἀφυτ-. See Meyer, p. 193 (end). Cf. Hesych. ἀμεύσασθαι· ἀμείβεσθαι, διελθεῖν, περαιώσασθαι. Etym. M. explains ἀμεύω by πορεύομαι. The word occurs in Pindar,

Pyth. I, 45, and is cited by L. & S. as used by the Aeolic poets. It does not occur in the present. Cf. Baunack, *Stud.*, pp. 268 ff.; Blass-Kühner II, p. 366. See also ἀμοιγή (New Words).

ἄμπαλος. See Rare Words.

ἀμφιμάχομαι. Crete (Drerus), Cauer 121 D₂₅ ἔνεκα τῆς χώρας τῆς ἄμας, τῆς ἀμφιμαχόμεθα. There are several poetical words in the latter part of this inscription, λισσός, ὀνομαίνω, δατέομαι.

ἄναξ. Cypr. 18 ὁ φάναξ Στασίας, 59₂ τό(ν)δε κατέστας ὁ φάναξ—. Cf. Καρσιτιφάναξ 68₁. Smyth, *AJP.* VIII, 468, notes that φάναξ occurs with βασιλεύς perhaps only in Cyprian. The word is used by Herodotus, also by Isocrates, 203 D, speaking of Evagoras, "the champion of Hellenism" in Cyprus. Cf. *CIA.* I, 489. For -αναξ, -φάναξ in compounds see Schulze, *Quaest. Ep.*, p. 453.

ἄνασσα. Cypr. 38₁ τῷ ἱερέος τῆ φανός(σ)ας, 39₂ τῆς φανός(σ)ας, 40₁ ὁ ἱερεὺς τῆς φανός(σ)ας. Without digamma 33₁ ὁ ἱερῆς τῆς ἀνάσ(σ)ας.

ἀνδάνω. See Rare Words.

ἀνδιχα. Cf. ἀνδιχάζω (New Words).

ἄνω, accomplish, finish. Aeol., Hoffmann, *GD.* II, 156₁₈ μῆνος Τέρφεος ἐνάτα ἀνομένω; Cos. PH. 39₈ τρίται ἀνομένου. The occurrence in Cyprian, quoted by Smyth, *AJP.* VIII, 470, is very uncertain. The inscription is cited by Hoffmann, *GD.* I, 182. For a similar use of the participle compare *Hdt.* 7, 20 ἔτος ἀνόμενον and *Ap. Rhod.* 2, 494 ἡμαρ ἀνόμενον.

ἄνωγον. Cypr. 60₂ βασιλεὺς Στασίκυπρος καὶ ἡ πόλις Ἡδαλιέφες ἄνωγον Ὀνάσιλον, etc. This word is used by Herodotus in two speeches, III, 81, and VII, 104.

ἄοζος. See Rare Words.

ἀρά = εὐχή, εὐχολή. Cypr. 97 ἀρὰ Ἀνάω, Hoff., *GD.* I, 83 = Meister 25i ἀρὰ Δί, and probably also Hoff. 147 ὀνέθηκε Ὀνασίτιμος τῷθεῶι τῷ Ἀπόλ(λ)ωνι ἱαρά ἰ(ν) τέμενος, ἰ(ν) τύχαι. The interpretation of ἱαρα as ἱαρά (*SGDI.* 72) is not likely in view of the common ἱερ- ἱερ-. Meister, *GD.* II, pp. 159 f., considers the reading uncertain. Hoffmann takes the word as a dative and compares the use of εὐχολᾶ in 27.

ἀράω. See Rare Words.

ἀριστεύς. Miletus, CIG. 2881₁₂. Cf. Kleemann, Voc. Hom., p. 9.

ἄρουρα. Cypr. 60₂₀ *κὰς τὸ(ν) κᾶπον τὸν ἰ(ν) Σίμ(μ)ιδος ἀρού-
ραι*; Ion. 156₁₆ *ἐν ἀρού(ρ)ηι περὶ (π)ό[λιν]*.

ἄρχός, chief. Locris 1148₄₁ = CIGS. III, 334 *τὸν καλειμένωι
τὰν δίκαν δόμεν τὸν ἀρχόν*; Delph., BCH. 1895, 1 ff. D₂₆ *α[ἰ
δ' ἄ]λίαν ποιόντων ἄρχω[ν ἄ]πείη*; Boeot. 382 [*Ἐπ*] *ιτίμω ἀρχῶ*
(com.). LeB.-Wad. III, 2798, Cyprus(?) *, ὁ ἀρχὸς τῶν κυνυραδῶν.*

ἀσκηθής. Arcad. (Teg.), Hoff., GD. I, p. 25, no. 29_{5,6} *τὸν
ἱεροθύταν νέμεν ἰν Ἀλέαι ὅτι ἂν ἀσκηθὲς ἦ τὰ δ' ἀνασκηθέα ἰν φορ-
βιέν.* Epidaurus 3340₁₀₉ *ἀσ]κηθὲς ἐξήλθε.* See Danielsson, Epigr.,
p. 43. *ἀνασκηθέα* belongs under New Words. Danielsson thinks
this word is to be taken as a compound with *ἀνδ* rather than as
ἀνασκηθής, with double negative prefix. But in the absence of a
**σκηθής* it is doubtful whether the *ἀ* was felt as the negative prefix,
so that a later *ἀν-ασκηθής* would offer no difficulty.

ἀτή, ἀτάομαι. See Rare Words.

ἀτιτάλλω. Cf. Gort. *ἀτιτάλλας* (New Words).

αὐτάρ. Cypr. 2₂ *αὐτάρ μι κατέ[θηκε]* Ὀνασίθεμις, 3₂ (same),
15₂ *αὐτάρ με κατέθηκε* —. ; CIA. IV, p. 477 *ἀφντάρ* occurs in a
metrical inscription. Cf. Kretschmer, Vas. Ins., p. 37.

βουνός. See Rare Words.

γαλαθηνός. Halicarnassus, CIG. 2656₃₁ *ἐπὶ δὲ γαλαθύνῳ ὀβο-
λόν.* See Kleemann, Voc. Hom., p. 11.

γέγωνα. Lacon., Cauer 30₁₂ [*κ*] *αὶ ἐπὶ τοῖς [γ]εγωναμένοις . . .*

γύης. See Rare Words.

δαίζω. Boeot. 1145₁₂ *δεδόχθη τοῖ δάμοι ὁπόττοι κα παργινύνωθη
Σιφείων ἐν τὰς κοινὰς θυσίας ἄς δαίζοι¹ ἄ πό[λ]ις, ὑπαρχέμεν αὐτοῖς
καθάπερ κὴ τοῖς πολίτης.*

δατέομαι. Drerus, Cauer 121_{123,134} *δασσάσθωσαν.* Cf. also ποτε-
δασσάμεθα, Tab. Heracl. II_{60,68} (com.); κατεδασσάμεθα II₂₈.

¹ For the form of this word see SGDI. I, p. 309. The inscription contains
a renewal of friendly relations between Megarean Aegosthenae and Boeotian
Sipha. It is sent from Megara, but written in the Boeotian dialect. There
are some other forms besides this which are not Boeotian.

δέατο. Arcadian, Tegean building inscription, 1222₁₀ εἴ κ' ἂν δέατοί σφεις πόλεμος ἦναι ὁ κωλύων ἢ ἐφθορκῶς τὰ ἔργα — ; 1. 18 ὄσαι ἂν δέατοί σφεις ζαμίαι, 1. 45. Mantinea, BCH. 1892, 570, 1. 23 εἰ δ' ἀλάξαι [δ]έατοι κατῶννυ.

δηλέομαι. See κα(δ)δαλέομαι (New Words).

δίδημι. Delph. 2156₁₈, 2216₂₀, 2171₁₀, 2324₁₃ μαστειγούντες καὶ δίδεντες. This is a rather rare Epic verb. It occurs also in Xen., An. 5, 8, 24. Cf. Kühner-Blass II, p. 400.

δρίος. Acrae 3246 = IG. Sic. et It. 217 ἐν δρίει Κακκρικοῖς.

ἔδνα. Crete, Comp. 25 ὅς κα ἐκς ἔδνω[ν . . . This word is common in Homer and belongs also to the tragic poets, but finds its way into prose late. The above is its earliest prose use. Cf. Comparetti, p. 38.

ἐλατήρ. Cos 3637₈ καὶ θύ[εται] ἐπὶ τῇ ἰστίᾳ ἐν τῷ ναῶι τὰ ἔνδορα καὶ ἐλατήρ ἐξ ἡμικέτου [σπ]υρῶν· ταύτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ. Etym. M., p. 325, 46 μᾶζα ἐλάτης and ἐλατήρ, Aristoph., Knights 1183.

ἔλος. Cypr. 60 A₃ τὸν ἰ(ν) τῷ ἔλει, τὸ(ν) χρανόμενον Ὀ(γ)-κα(ν)τος ἄλφω — ; Ion. 183₃₈ τὸ ἔλος καὶ τὴν λίμνην τὰ ἐμ Πάρβαντι. In the latter inscription it is used in its usual significance, *pool, lake*. In Cyprian we have rather the Homeric meaning, *low-lying place, meadow*. It is to be taken with Solmsen, KZ. 32, p. 283, from *σελος, Lat. *solum*. See also Osthoff, BB. XX, p. 258.

ἐπαρά. See Rare Words. Cf. ἐπαρέομαι (New Words)

ἔρπω, go. Crete 156 I₃ μ]ῇ νυνατὸς ἡμ ἔρπεν, Cauer 117, 119, etc.; Delph. 1780 καὶ ἐρπούσας οἷς κα θέλωντι; Epid. 3339₈₈ ἦρπε ἐς τὸ ἱερόν. Cf. εἰσέρπω Astyp. 3472, παρέρπω And.₃₅. Cf. also Hesych. ἐς πόθ' ἔρπες· πόθεν ἦκεις Πάφιοι; common in epic poetry and the tragedians.

εὐχολή. Cypr. 27 κατέστασε εὐχολᾶ, 59 τῆς εὐχολᾶς ἐπέ-τυχε —. This word occurs in Lucian, Syr. Dea 28, 29, but Smyth, AJP. VIII, 468, thinks it was probably a borrowing from Herodotus II, 63 εὐχολιμαῖος.

ἦμαρ. Mantinea, BCH. 1893, 568 f.₂₂ ἄματα πάντα; Tegea, BCH. 1893, 12 νόμος ἱερὸς ἰν ἄματα πάντα. Cf. Keil, Gött. Nachricht. 1895, 363, and Danielsson, Eranus II, 27.

ἥπιω. Arcad. 1222₃ ἀπυέσ[θ]ω δὲ ὁ ἀδικήμενος τὸν ἀδικέντα ἰν ἀμέραις τρισὶ —. This verb is common in poetic use of all periods. Cf. Schulze, Quaest. Ep., p. 338.

θεοπροπέω. Boeot. 864₅ θ]ιοπροπίοντος Οἰνοχίδαο Εὐμενίδαο.

ιατήρ. Cypr. 60₃ ἱατῆραν. This word is used for *surgeon* in Homer. It has the more general meaning of *healer* in Theocritus, Soph., etc.

ιδέ, and. Cypr. 60_{12·26}. This is a Homeric word, occurring in tragedy only in Antigone 979. Cf. *ι*, Cypr. 60₂₄.

ἱνις, son. Cypr 40₂ ὁ βασιλέος Τιμάρχω ἱνις. υἱός was formerly read in inscription 41. But cf. Deecke, BB. XI, 317, who reads now from left to right, so that there is no evidence for the occurrence of υἱός in Cyprian. ἱνις is used by Aesch. and Euripides. The latter has also the feminine ἡ ἱνις.

καρτερός. See Rare Words.

κασίγνητος. Cypr. 60 A_{3·5·7·11·14}; Ion. 23₂; Corcyra 3188, Aeol. 281 C₁₉.

κέ. With ἄν only in Arcadian 1222_{2·10·15·25}. κέ occurs in Cypr. (Edal.) 60_{10·23·29}. It is common in Aeolic and Thessalian. κά is universal in Doric. Cf. Boisacq, DD., p. 37

κέλευθος. Tegea, Hoffmann, GD. I, p. 23, N 29₂₃ εἴ κ' ἂν παραμαξεύῃ θύσθην τᾶς κελε[ύθ]ω τᾶς κακειμέναυ κατ' Ἀλέαν—. Cf. Danielsson, Epigr., pp. 56f.

κέλομαι = κελεύω. Delph. 1852₁₄ ποιούσα ὃ κα κέλῃται Πάσιχον; Epid. 3339_{50·62}, 3340_{112·126}.

κέραμος. See Rare Words.

λάας = λίθος. Gort. Law-code IX₃₆ ἀμφαίνεθαι δὲ κατ' ἀγορὰν καταφηλμένων τῶμ πολιατᾶν, ἀπὸ τῷ λάω (ΛΑΟ) ὃ ἀπογορεύοντι; XI₁₂ αἱ δ[έ κα λῆμ] ὁ ἀνφάμενος ἀποφηπάθθω κατ' ἀγορὰν ἀπὸ τῷ λά[ω ὃ ἀπα]γχορεύοντι καταφηλμένων τῶν πολιατᾶν. "The stone" at Gortyn was evidently a public tribune, corresponding to the Athenian Bema.

λάζομαι = λαμβάνω. Meg. 3052a; Boeot. 3054₆; Aeol. 214₄ (? Hoffmann ἐπιλα]ζέσθω, Cauer μεταλα]ζέσθω). See section on Synonyms.

λίσσομαι. Cf. λίσσος (New Words)

νέομαι. Crete, Cauer 116₂₅ *μήτε γυναῖκας τίκτεν κατὰ φύσιν, τῶι τε πολέμῳι μή με σῶον νέεσθαι.*

νύ. Cyp. (Edal.) 60 A_{6,16}. Cf. Smyth, AJP. VIII, 471. The only instance of prose use of this word is in Aretaeus, p. 66. Smyth further notes that Aretaeus, like Lucian, tried to follow the Ionic of the fifth century. But since *νύ* is not to be found in either Herodotus or Hippocrates, it is to be accounted a pseudo-Ionism.

ξυνός. Ion., Bechtel 156 A₃, b₂₅; Olb. Latyschew 48₇. Cf. Smyth, Ion. D, § 380. The word is cited as Arcadian in Bekker, Anecd. III, p. 1095 *Ἀρκάδων. ξυνόν· κοινόν.*

οἶος = **μόνος.** Cyp. 60₁₄ *καὶ Ὀνασίλῳι οἴζῳι.* Cf. Bekk., Anecd. III, p. 1095 *Ἀρκάδων — οἶοςμόνος.*

ὀνομαίνω in *ἐξονομαίνοντες.* Drerius, Cauer 121₁₂₁ *καὶ τὸ πλήθος τοῦ ἀργυρίου ἐξονομαίνοντες.*

οὔρεια = **φρούρια.** Drerius, Cauer 121₈₂ *καὶ μήτε τὰμ πόλιν προδωσεῖν τὰν τῶν Δρηρίων μήτε οὔρεια τὰ τῶν Δρηρίων —.*

πίτνω, πιτνάω. See *παραπιτνάω* (New Words).

πολιήτης = **πολίτης.** Gort. Law-code X₃₅ *καταφλημένων τῶν πολιατᾶν.*

ρέζω. Cyp. 150 *ρέζω*, 71 *ἔφρεξα.* Cf. Smyth, AJP VIII, 470, who cites Plato, Laws 642 C *ἔρρεξε* as the only prose example outside of Cyprian. The word occurs in Rhodes in a compound, *ἐπιρρέζω.* See Rare Words.

σπέος. Cyp. 31 *ἐξβα]σιν τῷ σπέως τῷ[δε ἔκε]ρ[σε].*

συνεύνα. See Rare Words.

χραύω. See Rare Words.

ῶρια. Phocis 1545₈ *τὰ ῶρια.* This is a poetical form which occurs in late prose.

ῶριμος = **ῥαῖος.** Gort. VIII₃₉ *ἀ δὲ πατριώδικος ῶρίμα εἶη —.*