In a short paper published in *Miscellanea Critica*, Leipzig 1964, pp. 27-35 I set down a few comments on some entries in Hesychius’s Lexicon as edited by the late Kurt Latte. In the present notes I shall comment upon a few more entries (making use of Latte’s edition for entries beginning with α-δ and LSJ., *Greek-English Lexicon*, for those beginning with ε-ω) suggesting tentative solutions to meet some of the existing difficulties or offering a few illustrations from Modern Greek. As in the abovementioned paper I shall begin with cases where the lemma is dubious.  

α 5072 ανανηξεις· κολυμβήσεις (A)

‘ανανηξεις· τὸ κολυμβᾶν Α, falsa verb. distinctio vel expl. commenticia’

Latte. Very doubtful as it stands: it does not look like one of those obscure cases where an α is prefixed, e.g. ἀλέρα—λέρα, ἀβύλλον (Hsch.)—βύλλιν(ο)ν, ἀκοσται—κοσται (Hsch.) etc.; ἀνανηξεις· ἀνακολυμβήσεις? Both terms occur elsewhere in Hesychius. *LSJ.* s.v. ἀνανήχομαι suggest tentatively ἀννηξεις· ἀνακολυμβήσεις, which is also attractive.

α 5289 ἄνουροι· ἄβρεκτοι· ὑγηλοί.

Latte has no comment, but the entry as it stands makes no sense: in Egypt the land on high ground remains during the flooding of the Nile ἄβρεκτος and has to be irrigated artificially. Such land is, in the papyri, frequently opposed to γῆ νήσος, νησιώτις, βεβρεμένη, ἐμβροχος, ἴσιόμπροχος etc. It is therefore suggested to read ἄβροχοι, ‘unflooded’ which occurs with this meaning in the papyri, see *LSJ.* s.v. Another suggestion, namely ἄνομψροι, is palaeographically more attractive (the confusion between υ and κ=β being frequent during Byzantine times) but it does not accommodate the meaning ὑγηλοι which is given in the entry.

γ 695 ἀγαθρὸν· νόμον

‘ἀγαθρὸν· ἀτόνωμον Schm γραφὸν· κολον La. coll. Sch. Lyc. 631.’

So Schmidt and Latte; *LSJ.* s.v. print γαλωρὸν· νομόν, defended by

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Ph. Kukules, Λεξικ. 'Αρχ. B' (=Athena 27, 1915) 76-7. Χλωρόν meaning 'green fodder' is frequent in the papyri and the only difficulty seems to be the form γλωρόν instead of χλωρόν. However, the liquid (λ) accounts for the psilosis of the aspirate (χ), a phenomenon common in Modern Greek and not unknown in ancient Greek, see J. N. Kallirass, Les anciens Macédoniens I (Athènes 1954) 457 n. 1, 458 n. 5.

Further it is noteworthy that in Modern Greek both terms coalesced in γλωρόνμι 'grass' (γλωρονμι in Cyprus) as opposed to ξερονόμι (ξερονομι in Cyprus), but this should not suggest that here also γλωρόν νομόν is only the lemma and that the explanation is altogether missing, as has been suggested. Χλωρός as a substantive occurs in Hesychius s.v. χλωρός · τύρος, see Athena 39, 1927, 240; 58, 1954, 99-102.

δ 2746 δόρον · γραφαί ...

'dωρεάν H.: Kust.'

The lemma should be, as Schmidt has it, δόρων γραφαί, and therefore the explanation is missing altogether. Cf. Harpocr. s.v. δόρων γραφή.

καλαμώται · είδος ἐπίθρας

Verbal adjectives ending in -ωτός which derive from contracted verbal forms are oxytones (δέκτερον) cf. Buck-Petersen, Reverse Index, p. 470. The few exceptions recorded in lexica need careful re-examination. In the present case, it should be read καλαμώται as suggested by many scholars: see Du Cange, Glossarium med. et inf. graec., s.v.; Kukules, Λεξικ. 'Αρχ. B' (=Athena 27, 1915) 86; C. H. Carruthers, CPh 26, 1931, 188; Frisk, Griech. Et. Wörterb., s.v. κάλαμος, etc.

This kind of ἐπίθρας should be imagined as a kind of τυροῦς or crate, the surface of which resembles that of plaited reeds. In Cyprus and else-


5. Other forms in Hesychius's lexicon (which contains additions as late as the 15th c.) which look like some dialectal forms of Modern Greek are, e.g. a 7458 ἄστρα: λεκμάνες for ἄλτεσι, cf. S. Menardos, Athena 18, 1905, 343: γ 392 γεραλλόν · γέροντα (γεραλλός, Cyprus): in the entry s.v. ἀνθηρέες occurs the form στράχυος (=σταχύος) corrected by Musurus, but the form στραχύδια is in use in Cyprus; cf. also Moeris, s.v. στράχυλα · 'Αστικός, στραχύλεια "Ελλήνες, Dioscor. 2, 118 W. στραφύλλουν and the form στραφόν quoted in C. Danguitsis, Étude descriptive du dialecte de Démidést, Paris, 1943, p. 161 (for the anaptyxis of this p see Kukules, Λεξικ. 'Αρχ. Δ' (=Athena 29, 1917) 81–90: s.v. ἀφογέτον the ms. reads συρπότον (=σύρποτον) to which cf. the Cypriot σύρπη (=σύρη · φράγμα Hsch.): for the form συγλόδες · πλαδάρον σώμα Hsch. cf. the Cypriot συγκινήθα from σύγκινος, see Coraes, "Αττικα 1, 217. 267 and D. Georgacas, Glotta 36, 1958, 181.

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where καλαμωτή is a kind of oblong mat of plaited reeds suspended with ropes from the roof (hence κρεμάστρα καλαμίνη Eustath. 1625, 19) and used by the peasants mainly as a storing place for their loaves of bread, for drying cheese, etc.; cf. also Hesychius: κάννηκες· πλέγματα ταρσόν. Another kind of καλαμωτή is mentioned by Eustathius 1533, 51; see further Kukules Θεσσαλονίκης Εὐσταθίου, Τὰ Λαογραφικὰ 2, Athens 1950, 296, and id., ΒΒΠ 5,359 and Λαογραφία 16, 1956, 35-6 (from the island of Cos with a photograph).

κοκκόνοι· οἱ πυρήνες τῶν ἔλαιων
κόκκωνες see LSJ. s.v. Forms like the Cypriot κοκκόνες (= πυρήνες, i.e. the fruitstone and kernel) either display analogical formation from κόκκων —and Kukules might be right in suggesting κοκκόνοι for the present case (Λεξικ. 'Ἀρχ. Ὁ = Athena 27, 1915, 87)—or a derivative from the later diminutive κοκκόνοιν, for which see D. Georgacas, Glotta, 31, 1951, 208. Another suggestion in favour of the above spelling is that κοκκόνοι is a dialectal form of κόκκωνες, cf. γειτόνοι for γείτονες, μαρτύροι for μάρτυρες, etc.

ναννάζων· παιζόμενον
It should be accented ναννάζων from ναννά, a term which belongs to 'nursery talk' and denotes 'sleep', cf. Modern Greek νανά or νάνι. If this is so, then ναννάζων strictly speaking means 'βουκαλιζόμενον'.

νενεμένην· ἠρωτησισμένην
It should read either νενεμένην (for νενεμένην) from νεάω, see LSJ. s.v. and Schwyzger, Griech. Gramm. 727°—originally the suggestion of Cobet, Mnemos. 8, 1859, 38—or νενεμασμένην from νεάω, which is in use in Modern Greek dialects.

Somewhat similar cases: κάρπας· ἀκολασίας, i.e. καπράς, coll. (σ)ήνιας suggested also by B. Phavis, Λεξικ. Δελτ. 5, 1950, 78; κτάτεσι· κτήματι, i.e. κτάτεσσαν as suggested long ago by Musurus; σκορδήβυλος· κάνθαρος, i.e. σκόρδοβυλος.7 Cf. the Cypriot κοτσυροπάμπουλας (a kind of dung beetle, κοτσύροπαμπουλα = κοτσοκάνθαρος (Chios), σκατοβάπουλας, κάνθαρος (Thrace)): in the case of στήνων (στηνίων Schwyzger, op. cit., 511°· στήθος, it is not clear to me whether this should read throughout στηνίων as was suggested, otherwise it should be accented στηνίον, see W. Petersen, Greek Diminutives in -ον, Weimar

6. Even if the form νάννα (Schwyzger, Griech. Gramm. 423°) be correct the verb would still be accented ναννάζων (ναναβιζού in the Tsakonian dialect).

7. That σκόρπις was confused in later Greek, see Phrynichus p. 534 (Rutherford). In P. Holm. 9, 26 ἡ ἀνθρωπίνη κόπρος διὰ τὸ λεγέμενον σκόρδον, i.e. σκόρπιον.—For other suggestions as regards the above entry, see Schmidt's Hesychius ad loc.
1910, p. 9. It is to be noted that Phrynichus p. 477 (Rutherford) disapproves of the form στηθύνων, a fact which probably shows that this is the form to be restored here: πέλειος = *lividus* Gloss., i.e. πελίς?: Hdn. Gr. 2, 744 πρόφυξ, ‘fugitive’, i.e. πρόσφυξ coll. *ibid.* 5, 3, 10 and see the entry of Hesychius πρόσφυξ: Ησχ. πεύδας· λαμπάδας, i.e. either πευκάκιδας with Scaliger coll. *LSJ.* s.v. πεύκη II or πευκκίνας? with Schmidt coll. λαμπάς *S. Tr.* 1198.

Next a few cases where the explanation of a gloss seems to me faulty are dealt with.

α 42 ἄβα· τροφός, ἢ Λ βοη ῥ

‘ft. ἀμ(μ)α· τροφός ἦ β.σκαδίων’ -ροη E. Maass *IF* 43,265. sed cf. Kretschmer *Giotta* 17,241.’

The whole of this entry is very doubtful and the explanation βοη is apparently irrelevant. If I had to make a suggestion towards the solution of this puzzle, I would suggest: ἀμμα (or perhaps ἄβαρα?) τροφός, ἢ βαϊα. The last word is Modern Greek βάγια =‘nurse’, see Du Cange, *op. cit.*, s.v. βαγία, where the gloss Μήτρι, τροφός, ἀναβήστρια, βαγία, βυζάστρια is quoted. Though palaeographically this is admittedly far too drastic a change, yet it would at least make sense. Frisk, *op. cit.*, s.v. ἄβα has another suggestion.

α 1181 ἀδουπητοι· ἀπρόσκοποι

‘ἄδουπηγοι· ἀπρόκοποι Η: Λα.’

I cannot see any connection between ἀδουπητος ‘noiseless’ and ἀπρόσκοπος = ?, see *LSJ.* s.v. and J. H. Moulton-G. Milligan, *The Vocab. of the Greek Testament* etc., s.v. The manuscript reading, as Dr. J. N. Kalleris suggested to me, shows that the gloss is Byzantine as the forms ἀδουπηγος (for ἀδουπητος) and ἀπρόκοπος, see Du Cange, *Glossarium* etc., s.v., indicate, and that a good sense is obtained, namely ἀδουπηγος = ἀξούλιστοι, ἀπαίδευτοι, ε ρα ἀπρόκοποι’. Thus what is suggested is that ἀδουπητος (for the usual form ἀδουπητος) means here ‘not chastised’ (the only ancient reference which might suggest such a meaning for ἀδουπητος known to me is Eur. *Alc.* 104 (lyr.) δοστε χείρ γυναικών ‘falls with heavy sound upon their breast’, quoted in *LSJ.* s.v.) and then ‘making no progress’, ‘not improving’.

β 1219 βρύα· ἢ γίνεται μὲν ἐπὶ πετρῶν, λέγεται δὲ καὶ σφακός ἢ ἦ· σκαφίς, ἐπετίθετο δὲ ἀγνιφυ σχίρν.

Latte’s apparatus criticus reads: ‘σκαφος Η: Schm. cf. gl. σφακος, Plin. n.h. 24,27 ἢ φυκίς ex E.M. 801,55 Schm., an σφακις?’ The manuscripts vacillate in the tradition of this term, the normal accentuation of which would be σφακος, while Pliny’s strange form *sphagnos* at 24,27 and 12,108

(=σφάτνος Diosc. 3,33,53 W., see LSJ. s.v.) seems a mixture of σφάκος + ἄγνος. Theophrastus, besides σφάκος, has ἩΡ 3,8,6 the form φάσκον which is explained from Modern Greek forms, e.g. (ἡ)λιφασκέα = ἐλεισφακός cf. Corpus Gloss. Lat. (Goetz) 2,177,53 Salvia λελίσφακος εἶδος βοτάνης (for Modern Greek forms φάσκ- for σφακ- see B. Phavis, Λεξικ. Αελτ. 1, 1939, 108). In Menander’s Dyscolos 914 occurs the form σφακόν but at 605 the papyrus has σκάφον: The metathesis σφάκος—σκάφος is certainly very bold and to my knowledge without parallel. Though the evidence is inconclusive perhaps φάσκος is the form needed here, i.e. σφάκος ἢ φάσκος, which occurs in Hesychius s.v. 9

δ 1581 διελαφώςας· διερόφησας· ἀνήλωσας, (η) λαφυμός γὰρ ἡ διαφόρησις, ἢ διακένωσις (Com. adesp. fr. 979?).

LSJ.’s explanation ‘waste’, ‘squander’ is somewhat misleading. The meaning of διελαφώσας is mainly ‘consume’, ‘eat up’, unless it is used metaphorically, but there is no indication here for such a use. No doubt διερ(ρ)όφησας and in (η) διαρ(ρ)όφησις?, as suggested by Rhunken (see G. Dindorf, Thes. Gr. L., s.v. [διαρροφέω]). Διακένωσις, lit. ‘emptying out’, should mean metaphorically ‘rapacity’ and thus it makes good sense here.

δ 2399 δρόμου· ὁ μικρὸς καρκίνος

‘δρόμιας audit Αελ. n. an. 7, 24’ Latte.

This entry is interesting from the semantic point of view as it denoted also a kind of vessel. Better known in this connection is the term κάραβος which denoted also a kind of fish (‘lobster’) and a kind of ship. 10 In the case of κάραβος it is accepted that the first meaning was that of the animal and that the vessel was so named on account of its likeness to the fish. Another example of such a semantic development is ἐςπειραδός· ἐςπειρα— for which see H. Gelzer, Leontios’ von Neapolis Leben des Heiligen Johannes des Barmherzigen Erzbischofs von Alexandrien (Freiburg i. B. und Leipzig 1893), 125-6. 11

Δρόμων, believed to derive from ἐςρόμων (see Sophocles, Greek Lexicon etc., s.v.), is given by both LSJ. s.v. δρόμων and Frisk, op. cit., s.v. ἐςρόμος as first meaning light vessel. However, it should be noted that though the ending -ον denoted several kinds of light vessel (cf. e.g. (μο)πάρον, πάκταν, ἀλο-, σκάφο-πάκταν, etc.), it was nevertheless applied to a whole class of animals whose name ended in -ον, see Buck-Petersen, 9. What makes one even more reluctant to change the text is the fact that the forms involved are names of plants and these are notoriously unsteady as regards their morphology; cf. e.g. ἀπαράξπαον or ἀγνόθον.

10. For its meanings see Ph. Kukules, BBIT 5, 365 and J. N. Kalleris, Les anciens Macédi., 1, 200-1.

Reverse Index, p. 247, and it would be a unique case where a term was first applied to an artificial product and then to a living being. See also Thesaurus L.G., s.v.

*μοχθηρία [ἐπίπονος, κακοδαίμων]*

Perhaps: *μοχθηρία [κακία]*, cl. *μοχθηρά κακή* and Bk. Anecd. 281,4 *μοχθηρόν κακόν*, ἄθλιον. The gloss is rhetorical, cf. Lyc. fr. 70 Bl. and Suda s.v. *μοχθηρία*. I do not think that *μοχθηρία ἐπίπονος κακοδαίμων* can stand.

γνώμαι ἀρέσκουσαι

The entry as it stands may be complete and no supplement such as «τὸ δὴμο» is needed. This becomes clear from Suda where the same text occurs, but with an indication that it refers to Roman imperial acts and not to Greek politics; cf. the legal enunciation *quod principi placuit legis habet vigorem*, Dig. 1,4,1, Inst. 1,2,6, which incidentally may suggest that a supplement such as «τὸ καίσαρι» might not after all be inappropriate.12

Occasionally Latte illustrates an entry by referring to Modern Greek13 and here a few more examples of this nature are given. Most of the cases dealt with here are related to the vernacular of the island of Cyprus.

α 6953 ἀρακοῖς ἐσπριόν τι τὸ δὲ αὐτὸ καὶ λάθυρον

τὸ ἀράχυς Heldr. 29' Latte. Also forms ἀρακοῦς (Lesbos) and ἄρακι elsewhere, see ἑντ. Λεξ. s.v. ἀρακοῦς. The older form ἀρακοῦς,14 frequent in papyri, is preserved also in the name of the monastery-church Παναγία τοῦ ἄρακου or ἄρακα at the Cypriot village of Lagoudhera. The same church is called ἡ Ἀράκι in a legend published in Laographia 15, 1953/3, 410 for which cf. the form ἄραχη Pollux 1, 247 (not recorded in LSJ.). For the word ἀρακοῦ see also Coraes, Ἀττικα 4, 276, G. Gardikas, Athena 31, 1919, 18ff. and especially Ἑντ. Λεξ. s.v.

The gloss of Hsch. a 6995 ἄραχνους· εἴδος ἐσπριόν should, as Latte saw, read ἄρακοὺς...15.

12. For the explanation of ψῆφημα given above cf. Ionic δῶς (δ) 'decrees' (EtM δὸν, ἀρέσκειαν σημαίνει ἡ γνώμην and Hsch. s.v. δόμημα καὶ δῶς· ψῆφημα, δόμημα).

13. Misspellings in Latte's abbreviations of Greek proper names: for Kuk(ulis) read Kuk(iles), for Papageorg. read Papageorg. and for Pezopulus read Pezopulos.

14. There are also forms ἀραξῆ (see Palmer, A Grammar of the Post-Ptolemaic Pap., 1, 51) in papyri and lexica and ἄραχος (Galen). The word perhaps is not Greek, see Götta 14, 1923, 182.

15. Similar cases from Hesychius: κέτυνα· σκόβαλα, from which perhaps the Modern Greek (Cyprus) κόστυρα 'dung', 'ordure': κόρνος· κεντρομυράνῃ. Σκικλοί (other forms κρόνος and σκόρνος; for its etymology see Frisk, op. cit., s.v. ἀκόρνος); Κόρνος is
Theogn. 111, 16, ἀρβάλιν

To Latte's note add: cf. ἀρβάλιν = μέγα κόσκινον, 'sieve' (Cyprus), see Ἡσ. Λεξ. s.v. ἀρβάλιν and cf. ἄρβηλοι γάρ τὰ δέρματα, Ἡσ. s.v. ἄνέρβηλα. The derivation of ἄρβαλ(λ)ίν (the form usually heard is ἀρβάλιν) is according to Ἡσ. from ἄρβαλλιζω but the opposite is true: from ἄρβαλ(λ)ίν derives the v. ἄρβαλ(λ)ίζω, cf. κόσκινον > κοσκινίζω, etc.16

β 53 βαθύγλωσσοι· ἐλλόγιμος g AS [καὶ ἀνδρίας]

'transp. Vales. cf. q' Latte

This meaning of βαθύς may be illustrated from Modern Greek: βαθεϊά ἐγγέλεξια (Cyprus) means 'learned, erudite English' and the Ἡσ. Λεξ. under βαθύλογῳ and βαθύς mentions a similar meaning in use elsewhere. In the phrase βαθεϊά ἐγγέλεξια the meaning of βαθύς17 is 'ἐλλόγιμος' but this expression is sometimes used ironically to mean 'unintelligible'.

β 275 βασιλεία· γένος ἰσχάδον

'βασιλεία of H: Brisson'

So also Philemon fr. 241 βασιλεία σύκα; Athen. 3, 78a συκοβεσίλεια, Eustath. 1964, 8 βασιλιδίες ἰσχάδες. This variety of figs is today called βασιλικά σύκα (see Ἡσ. Λεξ. s.v. βασιλικός A 4) and they are very well known to contemporary Athenians.

That the adjective βασιλείος was used of choice fruit is well known (cf. also Latin basilicum) and perhaps in P. Petr. 3 p. 332 κάρυνα βασιλικά is not anything else than κάρυα βασιλικά, cf. Dioscur. 1, 125 W. κάρυα βασιλικά = 'walnuts',18 see LSJ. s.v. βασιλικός I 4. However, Frisk, op. cit., s.v. βαλίς keeps βασιλικά and derives it from βαλίς.

β 545 βηβήν· πρόβατον

Βηβήν derives from βή βή (Crat. 43, cf. fr. 642, Varro R.R. 2, 1), which is Modern Greek μπέ-μπέ. In nursery talk (in Cyprus and elsewhere) μπέμπε or (μ)πεμπέριν (τό) is the sheep (cf. also G. Kurmulis, Athena

the name of the first peak of the Kyrenia mountain range in northern Cyprus, the southern slope of which, covered with myrtle, approaches the village of Myrtou, which derives its name also from the myrtle bush, which abounds in the vicinity even today. For the name itself which is old cf. Kόρνοι, a deme of either Epidaurus or Corinth (Dttb. Syll. 3 1169, 29). Usually the place-name Κόρνος is related to κόρονος = crow; κότος = the cock (Cyprus), κόσος = the male partridge (Andros).

16. I do not see why H. van Herwerden, Lexicon Suppletorium etc., s.v., suggested that ἀρβάλα should be read.

17. Βαθύς is also used by Epiph. ii 48c (see Sophocles, Lexicon, s.v.) of a language but with the meaning 'ancient'.

18. More references in Kukules, BBΠ 5, 102 n. 5; cf. also basilica nux Macr. S. 3, 18, 7 & 12.
There is also the v. πεμπερίζω = βληχώμαι, lit. λέγω μπέε, cf. Hsch. βήζει for which Herwerden suggested βή λέγει (ms. βήλγει): βληχάται.

One wonders whether the form βηκία = προβάτια (Hp. ap. Gal. 19, 88) comes from *βηβία, a diminutive of βηβήν; for the κ in place of β cf. forms like βαυβάλιον—βαυκάλιον, βαυβαλίζω—βαυκαλίζω, etc. The same applies to Hsch. βήκη·χίμαιρα in which case it would be derived from *βήβη, see Schwzyzer, *Griech. Gramm. 176. 6

β 835 βόρταχος· βάτραχος

Besides other Modern Greek forms, e.g. βόρταχος (Peloponnese) to which cf. Hsch. βόρταχος· βάτραχος (Xenoph. fr. 40) and the proper name Βόρταχος (from Pantikapaion, 5th c. A.D., see Bechtel, Απίστη Νομίσματα d. grieck. etc., p. 581), compare βόρταχος (Cyprus) and see further Du Cange, Glossarium etc., s.v. and 'Ιστ. Αξιά. s.v.

β 945 βούνος· στιβάς. Κύπριοι

An interesting case as the lemma is still idiomatic in Cyprus. In the 'Ιστ. Αξιά. s.v. βούναρι the word is quoted as meaning σωρός, 'heap', from various districts of Greece but it is perhaps in Cyprus only that the general term for 'heap' is βούναρι(ν) with magnifying forms βούναρκά (ή) and βούναρος (ό). Another entry β 198 βαννος· δρή στρογγύλα is, as it seems, related to the above, if in fact it is not a corrupt form of the same, cf. β 946 βουνοί· βομοί (Sn?). A diminutive form from an inscription (Π Α. Β. Κ.) is quoted in LSJ. s.v. as βούνιον but perhaps the correct form is βουνίον, cf. Hsch. s.v. άνα βούνιον, Du Cange, Glossarium s.v., Hatzidakis, Μεταφορικά και Νέα Ελληνικά 1, 393 and Modern Greek βουνίο. 20 Only the name of the plant, it seems, is accented βούνιον. See also Frisk, op. cit., s.v. βουνός.

Etymologically this word is connected to βόω (see Schwzyzer, op. cit., 347) but this derivation is rejected by Frisk, op. cit., s.v. Otherwise βουνός was not in use in the Attic dialect and it sounded strange when heard; cf. Eustath. 880, 30 Αύλος Διονύσιος λέγει δτι Φιλήμων (fr. 49) ἐπισκόπεται τό δνομα (βουνός) ὡς βάρβαρον· λόγον γάρ καλοσύνην ἐτεροι δὲ, δτι βούνυν Φιλήμων ἐν Νόθφω ὡς σύντηθες τίθησιν, ἀλλοθι δὲ (fr. 142) ὡς ξενικόν ἐπισκόπεται and ibid. 1854, 21 (Λιβυκὴ ἐτι λέξις) 21 and Phrynichus

19. A similar case is μπροθ from classical Greek βρόν and later Greek μπροθ; see N. Andriotis, Αξιάς. Αξικ. Αδελτίον 3, 1941, 65 and Kurmulis, Ιε.
20. Two place-names in Cyprus deserve mention: Βουνός (acc. from nom. Βούνοι), a site south-east of Kyrenia, is well known for its Early Bronze Age cemetery; Βουνί (ancient Ατζεσα), a town situated on the north-western coast of the island. See S. Menardos, Athena 18, 1905, 357 for other place-names from Βουνός.
p. 459 (Rutherford). However, from Polybius onwards it occurs in literature, in inscriptions, in papyri and in glossaries. Apart from several references in ecclesiastical authors the word would seem to have come into general use during the first centuries of our era, cf. e.g. P. Flor. L. 58, 12 (III c.) βουνόν σείτου (quoted by Moulton-Milligan, The Vocab. of the Greek Test., s.v. βουνός, Cyrillus Vindobon. n. 171 s.v. θημώνας· σφοδρός, βουνός, Gloss. Philox. collis ὁρος λόφος βουνός, etc.

In Modern Greek βουνό (still βουνός in Karpasia in Cyprus) is regarded as demotic and corresponds in general to purist ὁρος, but occasionally the two terms are in vernaculars interchangeable or even juxtaposed, as for instance in the following literary document: καὶ τὰ δρῆ καὶ τοὺς βουνοὺς, Hermas Visions 1, 3, 4 (quoted in Blass-Debrunner (Funk), A Grammar of N. T. Greek, § 126 (1 b a) to which should be added Lucas's (γ 5) πᾶσα φάραγξ πληρωθῆσαι καὶ πᾶν ὁρος καὶ βουνός ταπεινωθῆσαι and should be compared to the Modern Greek phrase τὰ δρῆ καὶ τὰ βουνά.

β 1220 βρούζει· ὀάλλα·, τρυφῆ.

Nowadays common in various parts of Greece, see Ἰστ. Λεξ. s.v. βρούζω. βκάζει < βρούζει (Cyprus) is said of the ground which oozes moisture or water. To Hsch. β 1233 βρύει· ρέει, πηγάζει, ἀναβλύζει, κτέ cf. μπρε (e.g. ημπρυες ἡ γῆ = ἀνέδωκεν ὕγρασιάν, ἀνέβρυσεν', Chios, see Λεξ. Δελτίον 3, 1941, 148).

β 1407 βωτίον· σταμνίον

From forms like βουτίον (Hippiatr.)—accented βωτίον in LSJ. s.v.—and βωτίον comes Modern Greek βοτσί with several dialectal forms, see A. Maidhof, Glotta 10, 1920, 21, Ἰστ. Λεξ. s.v. βοτσί and these forms are close to Hesychius's lemma. No doubt that this is also the βωτίον χαλκοῦν 'dub. sens. of a household utensil' in LSJ. s.v. 22

γ 171 γαργαρίς· θόρυβος
'γαργαρίς Η: Mein.' Latte

Kukules' suggestion in Λεξ. Ἀρχείον B' (= Athena 27, 1915) 74-5 γαργάρα· θόρυβος seems to me very attractive since this meaning occurs in Modern Greek. Further it should be mentioned that the adj. γαργαρος is in Modern Greek constantly applied to water meaning 'noisy' and more often 'clear'. The second meaning, which today predominates, perhaps started by being applied to springs, the water of which besides being noisy,23 was also clear.

22. See further Kukules BBΠ 2/2, 107; Frisk, op. cit., s.v. βωτίον; J. Whatmough CPh 52, 1957, 119.
23. Cf. Eustath. 697, 27 τὸ Γάργαρον, . . . κληθέν οὖτω διὰ τὰ ἄκει ἀναδίδομεν ὀδατα, καὶ τὸν ἔντευξεν ποιόν ἧξον; ibid. 986, 51 ὅτι δὲ Γάργαρον ἢ Γάργαρα πληθυν-
γ 399 γεράνδρυς · αἱ παλαιαὶ δρῦς, καὶ τὰ παλαιὰ δένδρα γεράνδρυα
‘cf. Phryn. praep. soph. 58, 7 Schol. Clem. Alex. 299 35 St.’ Latte
See also Frisk, op. cit., s.v. γέρνον. In Cyprus γέραντρος is a kind of tree24
and in addition the adj. γέραντρος is there applied to trees meaning ‘old’,
‘full-grown’.

γ 670 γλύκκα · γλυκύτης
‘cf. Schwyzzer Gr. 314 γλύκα, γλυκό’ Latte
B. Phavis, Athena 46, 1935, 221 suggested that it should read γλύκ[κ]α,
γλυκ[κ]όν. However, the double κ can be accounted for, as in the case of
the more frequent μικκός, as a colloquialism for the sake of ‘expressiveness’,
see Buck, Greek Dialects, §89.5 and compare Hsch. γλακκόν · γαλαθητόν
‘mit hypokoristischer Gemination’, Frisk, op. cit., s.v. γάλα and s.v.
γλυκός. Otherwise Van Herwerden, Lexicon etc., s.v.

γ 960 γρύται · σκεύη AS (gh)
For γρύτη cf. Phrynichus p. 309 (Rutherf.) and for Modern Greek γροῦτα
see Du Cange, Glossarium, s.v. In the Cypriot vernacular the word means a
dish25 prepared with grapes but otherwise it lost its substantival meaning
and serves mainly as a complement to verbs meaning to become like
gροῦτα (e.g. ἔγινεν γροῦτα, said of something which melted and decom­­posed).

πλημαθήναι · πλησθήναι
B. Phavis, Athena 49, 1939, 35 taking into account the vernacular forms
from Cyprus ἀπλήμαστος and πλημαῖνος suggested: πλημασθήναι·
πλησθήναι. But when I consider the more frequent forms ἀπλήμαντος,
πλημαντός and the aorist ἐπλημάθησαν (all these forms also from Cyprus),
the reading πλημασθήναι seems to me preferable.

24. It is a well-known fact that δρῦς stood originally for any tree, see Frisk, op. cit.,
s.v. δρῦς and cf. Hsch. s.v. δρῦς; Philetairos no. 94 Dain; Eustath. 832, 56 ff. 1859, 22, etc.
25. See A. Sakellariou, Κυπριακά 2, 516; Kukules BBΠ 5, 38.
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