Lexical Notes on Dio Chrysostom

Gilbert Highet

In a brief article proposing certain emendations in the text of Dio Chrysostom's Euboean Discourse, W. B. Anderson concluded by remarking, "I may perhaps express the hope that the forthcoming revision of Liddell and Scott's Greek Lexicon will take more account of Dion than preceding editions have done. It is easy to point to words or to notable constructions which the Lexicon ignores." That was written some seventy years ago. Unfortunately, even after the appearance of the latest edition in 1940 (with its many Addenda et Corrigenda on pp. 2043-111) and the Supplement in 1968, it is still true.

Dio is often an attractive writer. His Greek, lively, copious and varied, deserves study for its own sake. A good number of words and locutions appear first in his work, to be taken up later by his admirers, such as Julian; but not enough of these are given in LSJ. No doubt it is natural that Plutarch, a more famous and more important author, should be cited without mention of Dio for words used by both men. Such, for example, are: 

- ἄθέατος, 'not seeing' (Dio Chrys. 4.113);
- ἀκάθεκτος, 'ungovernable' (Dio 7.138);
- διάτορος, neut. as adv., 'piercingly' (Dio 4.108);
- ἐπικυμος, 'revelling' (Dio 33.14);
- στρατήγημα, 'trick' (Dio 11.148);
- ὑπηρέμιος, 'swift as the wind' (Dio 4.117);
- ῥετριπίω, 'hang back' from battle (Dio 2.30). It is, however, anomalous that some words used by Dio should have no other authority in LSJ than the Septuagint or late writers such as Appian, and that others again (for example, 'Trojan') should be wholly omitted.

On pp. ix-x of his preface, Stuart Jones thanks Herbert W. Greene of Magdalen for his contributions to the lexicography of later Greek literature, "including the works of practically every non-technical
writer of importance from Polybius toProcopius.” But among the authors whom Greene and others named with him read and excerpted, Dio Chrysostom is not mentioned; and it is difficult to escape the impression that his work has never been thoroughly examined for the Lexicon. Although a few omissions were repaired in the Supplement—for instance, εὐθύτης π. ‘rightness’ (Dio 36.23) and κουρίκη (sc. τέχνη) ‘haircutting’ (Dio 7.117)—many still exist. The following list is representative but does not claim to be nearly complete.²

άγράφως, ‘without an official record’ (Dio 31.132). LSJ cite P.Oxy. 267.19 (1 cent.).


άκτήμον, ‘without property’, of animals (i.e. not simply ‘poor’) (Dio 10.16): an unusual application, perhaps worth noting.

άλλομαι, aor. 2 inf. άλεσθαί (Dio 7.4). LSJ give “Oppian, etc.”

*Άμομοια personified (Dio 32.61). Cf. LSJ s.v. ἁρτηίον.

άμφιγνωσκέν τίνα, ‘to be doubtful about’ someone (Dio 7.54). LSJ cite Plato, Isocrates and others, but not with personal objects.

†άνανήφω (in Dio 4.77), not ‘recover from a swoon’ but metaph. ‘sober up’.


*άναφέρω 12 med. abs., ‘heave a deep sigh’, impf. ανεφερόμεν (Dio 36.29). LSJ quote only the aorist.


*άνεξόδος π., of wealth, ‘not circulating’ (Dio 4.100).

άνεπίγραφος, ‘without inscription’, of statues (Dio 31.90). LSJ cite only inscriptions in this sense.

άνήκοσος 2.c abs., ‘ignorant’—a favorite word of Dio, e.g. 11.150, 25.4, 32.7, 32.24, 42.4, and with a double meaning in 3.105, ‘not hearing’ and ‘uninformed’; in 31.154 c.gen. LSJ cite Dem. 19.312 and Sallustius. άντιγράφω π.3, ‘issue a rescript’ (Dio 45.6). Inscriptional authority only in LSJ.

*άπάρχομαι π.2, ‘give charity’ to a beggar (Dio 11.16).

² An asterisk means that the word, or a particular form of the word, or a particular meaning of the word, does not appear in LSJ. A dagger shows that the interpretation in LSJ is erroneous.
*ἀπελπίζω* 1 c.acc. et inf., 'feel no confidence that' (Dio 31.91). As Schmid 170 remarks, Dio likes litotes.

*ἀπονίκαιοι*: later aor. 1 ἀπονόμην (Dio 1.46, 66.26). LSJ quote Lucian and Proclus.

*ἀποσχεδιάζω* 3, 'say offhand' (Dio 31.116). Schmid 156 is too strong, translating it 'thöricht reden'. LSJ have 'extemporize' (sc. a poem), citing Ath. 3.125c, which should probably read "Callistratus of Alexandria *ap. Ath.* &c."

*ἀφαιώ* 4 adv., 'rarely' (Dio 18.18).

*ἀρκέω* 1.2 c.dat., 'defend', with πρό (Dio 36.49).

*ἀρρενικός*, 'with men', of sexual intercourse (Dio 4.102).

*αὕθιες* π.4, of past time, 'later' (Dio 30.2)."afroktos, of ships, 'not decked' (Dio 31.103). LSJ mention only an inscription; but see also Polyb. 4.53.1, D.S. 17.95.5, Plut. Cat.Mi. 54.

βλάστημα π., 'offspring, youngling' (Dio 36.59): "also in late Prose, *Jul. Or.* 7.232d,″ LSJ.

δημιουργία, 'creation', of the universe (Dio 12.34). LSJ cite Zaleucus (7th cent. b.c., *ap. Stobaeus*) and Philo.

διαπνέω π., 'evaporate', of drugs (Dio 13.15). LSJ refer to Aristotle.

*διανυχή*, comparative (Dio 30.44, 33.23). LSJ give only superlative (as a v.l. in Aristotle).

διοίκησις, 'government' (Dio 1.42, 3.43). Plato and others in LSJ.

εὐγίζω π.2, 'be of close kin' (Dio 3.120, in mss U and B). LSJ quote only LXX; and there is no other example in Stephanus.

εὐείρω 1.4, 'erect' a tent (Dio 12.18), a city (Dio 32.62).

*εἰκεψακυω* (so mss and Budé), 'send coolness into' (Dio 12.31).

*ἐκδέχομαι*, 'admit' the sea, of the Syrtes (Dio 5.9).

ἐκμελάω, 'unmusically' (Dio 32.46). For the adverbial form LSJ cite only Pollux, while Stephanus quotes it from John of Antioch and Zosimus.

ἐλαφρίνω, 'lighten' (Dio 13.3). LSJ give Julian.

ἐλέεω, impf. ἠλεόω (Dio 8.28). For this tense-form LSJ quote only the comic poet Apollodorus.

*ἐλευθερία*, 'nobility' of style (Dio 36.27). So H. L. Crosby in the Loeb translation and W. Elliger in his version (Zurich 1967). It could mean 'frankness'; but the speaker is thinking of the lofty style of Plato's myths, which Dio proceeds to emulate in §§39–60.

*ἐλικι* π.6, 'arabesque' on a wine-bowl (Dio 30.37); not 'vine-tendril', since it is paired with *τορεία*. 
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*ἐμφρακσσ, pf.pass. ἐμπέφρακται (Dio 32.26).
*ἐνστονδος, metaph., ‘tame’, of a speaker’s audience (Dio 32.8). Note that the marginal paragraph numbers on p.269 of Arnim’s text are wrong.
*ἐπαυλίξομαι, dep. with aor.pass., ‘encamp on the field’ (Dio 11.111).

ἐποίνιος, sung ‘over the wine’ (Dio 2.63). The ms have ἐποίνων, corrected by Dindorf. LSJ cite this form from Nonnus, ἐποίνιος from Theognis.

*ἐὐθρηστος 2, ‘easy to understand’, comparative (Dio 18.11). LSJ cite only Iamblichus for this sense and give no instance of the comparative.

ἐδρέμα=ἐδρήμα (Dio 3.135). LSJ offer a mixed bag of references. Schwyzer, I p.523 §1, says the change from a long to a short vowel before -μα is typical of the Koine, giving many examples. Cf. πόμα in Dio 30.36.

*θηλυκός, ‘with women’, of sexual intercourse (Dio 4.102); cf. ἄρρενικός above.

ἐκμάς, ‘moisture’ in the soil (Dio 12.30). LSJ quote only Ev.Luc.


*ὁλευς, ‘Trojan’ (Lycophron 1167, Dio 11.4, 33.8).

κάματος 1, ‘toil’ (Dio 3.124). The end of the article in LSJ is slightly disordered; the citations should be rearranged thus: Aristotle, Dio, Lucian, and so on.

*καμπή, ‘detour’ (Dio 12.43).

*κατανυστάξω, metaphor., ‘be neglectful’ (Dio 12.27).
κατανύω π., ‘accomplish’ (Dio 3.127). LSJ quote only Euripides.

*καταπονέω, ‘wear out’ by running, ‘run down’ a deer (Dio 7.71).

*καταφρονέω 2, pass.pf. καταφρονήθηκαί (Dio 31.158).
κίβδηλος 1, of a ἰμάτιον (Dio 10.14; κερμάτιον cf. Wilhelm). LSJ cite LXX, also of a ἰμάτιον.

κόρος (B), “rare in Prose, Pl.Lg. 772a”; add Dio 7.149.
κοῦφος 3, of persons=κουφόνους (Dio 3.20). LSJ refer to Herodian.
κωθωνιζω, pass., ‘drink hard’ (Dio 33.7). This might be added to LSJ's references.

λιχμων π med., ‘lick up’ (Dio 12.30). LSJ cite Nicander.

*νυπρός π.2, ‘painful’, comparative (Dio 31.135; λυπηρότερον B). LSJ refer to Aeschylus and Euripides, giving only the positive.

*μάχλος neut. as adv., ‘lewdly’, of a man (Dio 4.112). LSJ should say “later also of men,” as in the article dealing with μέθυος.

μετανάστης, ‘migrant’ (Dio 11.50; μεταναστάτης cf. Cobet). LSJ refer to Homer, Herodotus, Priscian and papyri.

μέχρι π.2 with αν and subj., ‘as long as’ (Dio 4.56). LSJ cite Menander and Aeneas Tacticus, in that order.

μή β.3 after ὅτι (‘that’) (Dio 31.26). LSJ refer to the astronomer Cleomedes and Lucian.

*νοθύρος 1, ‘sluggish’, of horses (Dio 8.3).

οἰνάριον πι, colloq. for οἶνος (Dio 7.76). The reference to Alexis and Diphilus in LSJ should be transferred from 1 to πi, since they use the word colloquially or affectionately, not pejoratively.

†οκλάζων 1 (Dio 1.78), ‘giving way, wobbling’, not ‘folding-seat’. Schmid p.161 has it right, ‘wanken’.

*όργιζω π pass. πρός τινά (Dio 7.39).

*δροουεί, ‘charge’, of a warrior (Dio 36.13).

†παλύμπρατος, ‘sold more than once’, of honors bestowed on several different men in succession (Dio 31.37). LSJ have this reference in §2 with the interpretation ‘good-for-nothing’; but the context refers to selling (κατηλειμένοι, κατηλειμένων).

*παραλαμβάνω, ‘catch, contract’ a disease (Dio 4.103).

παραφέρω πι.3 pass., ‘stagger’, of a drunken man (Dio 32.94, cf. 32.56). LSJ cite only Diogenes Laertius.

*περιαγκωνιζω, pf. inf. pass. περιγκωνιζέθαι (Dio 32.90). For the verb LSJ refer to LXX, Eustathius and (in the Suppl.) Aesop.

†περίόδημα, ‘girdle, corset’ to improve the figure (Dio 31.116). LSJ say only ‘band’, but the context implies the wearer is an effeminate dandy.

περιδέκω 2, metaph., ‘push around, put off balance’ (Dio 4.77). LSJ cite Julian in a different metaphorical sense.

*πλησιος πι, superlative -ώτατος (Dio 36.45).

προσαιτέω πι, ‘be a beggar’ (Dio 11.15). LSJ quote Plato, a papyrus, and a probable reading in Plutarch.

ῥιπτῶ πι, ‘throw away’ money (Dio 3.15).
*caíρω (A), plup. with impf. sense, ἐεεεήρει, ‘was grinning’ (Dio 1.79).
†κελήμιον (Dio 7.70), not ‘little moon’ but ‘friend moon, dear moon’. ‘Volkstümlich’, like βοῖδιον (7.12) and οὐάριον, says Schmid p.162.
εκύμνος, of the monstrous ‘offspring’ of snake-women (Dio 5.19).
cτίλπνς, comparative (Dio 36.58). LSJ cite the superlative from Dio 35.23, the comparative only from Julian.
*κτρυφνός ἡ, ‘sour’, of the face (Dio 4.72).
cυναγυπνέω, ‘keep awake with’ (Dio 1.28). LSJ give Aristaenetus and Philostratus.
*κταμεύω π.4 med.abs., ‘husband one’s strength’ (Dio 11.95).
*Ταρέεύς, ‘man of Tarsus’ (Act. Ap. 21.39, Dio 33.57, 34.1, al). This word is given by Ruge in RE 4A (1932) 2414, and (with examples from coins and inscriptions) in 2421, 2426, 2433–34; he also cites 2 Macc. 4.30 (col. 2420) and Lucian, Macrob. 21 (col. 2423). He may be mistaken in attributing the form Ταρείκς to Dio (col. 2414): it appears in the titles of Dio’s 33rd and 34th speeches, but was perhaps added by editors.
*κταώς, acc. κταῶ (Dio 12.2). LSJ give κταὖν or ταὐν.
*τέφρα, ‘splinters’ of wrecked ships (Dio 7.51). This is the sense apparently required: so W. Elliger in his translation has “ein paar Splitter.” But there is no parallel, and the word may be corrupt like its neighbor λάτρις.
τηλαυγής τ.1, ‘conspicuous’, of footprints in snow (Dio 7.19). LSJ refer only to poets and LXX.
τρυγητηρία, fem. of τρυγητηρ, ‘grape-gatherer’, is scarcely worth listing, except that Dio uses it in 7.114, which is evidently inspired by Demosthenes 57.45 (note ἐπίδως). LSJ gives only Demosthenes and Pollux.
*ὑπαίτιος, ‘open to criticism, questionable’, of coinage (Dio 31.24).
ιπόβλητος, ‘substitute’ (Dio 11.102). LSJ give Sophocles.
†φθείρω 1.3.b pass., ‘rape’ (Dio 11.153). LSJ translate it as ‘seduce’, but the woman mentioned is Cassandra.
φιλάοιδες, superl. -ότατος, “Epic. ap.D.Chr. 32.84.” The poem in which the word occurs is a parody of epic, which deserves to be in
P. Brandt’s *Parodorum epicorum Graecorum reliquiae*, and which is likely to be by Dio himself. In the *Suppl.* this adjective is cited from Sappho fr.58.12 (Lobel–Page); the papyrus (*P.Oxy.* 1787 fr.1.11) reads ἰψιατο-δον.

φοντιζω π.1, ‘take thought’ that, *c.acc. et inf.* (Dio 36.43). LSJ give only *Ep.Tit.* and a reference to *BGU* (III cent.).

*χαρακσω π. ‘stamp, paw with the hoof’ (of Pegasus, Dio 36.46).

*χρασω (B).c. *med. χραοινυ* ν abs. 2, ‘masturbate’ (Dio 6.17). Schmid p.140 hints at this meaning, which is apparently unique.

Columbia University

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