

Lexical and Critical Notes on Dio Chrysostom

Gilbert Highet

IN A previous issue of this periodical I gave a short list of words and of special senses of words occurring in Dio Chrysostom which were not attributed to him in Liddell-Scott-Jones but were usually supported by references to later authors.¹ The following should be added to the brief catalog.²

ADDENDA

*ἀγγεῖον 1, metaph. of the human body, ἀ. φρονήσεως καὶ λόγου (Dio 12.59).

ἀπομαραίνω, 'cause to waste away' (Dio 3.83). The passive occurs in Plato, but for the active LSJ cite only Soranus and other late authors.

ἀριστεύς, 'champion' (Dio 29.11, 32.48).

ἄτοπος 3, of things, 'bad, harmful' (Dio 16.5).

*διαίρω *med.*, 'stand up straight' (Dio 40.9).

*διακρίνω *med.*, 'part one's hair' (Dio 21.7).

δυσκαπλλάκτως ἔχειν, 'be reluctant to abandon' (Dio 38.50). LSJ quote only Eustathius.

*δυστυχής, 'foolish, misguided' (Dem. 14.32, Dio 35.8).

ἐνειλέω, 'wrap in' (Dio 23.3). For the active LSJ cite Dioscorides.

*ἐρέπτω, 'roof' (Dio 79.1).

ἴκρια II.3, 'benches' in a theater (Dio 33.9).

*ἱστορία 'sightseeing' (Dio 27.5).

κατανοέω I.5, 'look at, view' (Dio 28.3).

κενοδοξέω 2, 'to be vain-glorious' (Dio 38.29).

μέρος IV.2.b. ἐκ τοῦ πλείονος μέρους, 'for the most part' (Dio 31.22).

*μίθαρνος, *adj.*, 'working for wages' (Dio 22.1).

¹ GRBS 15 (1974) 247–53. I should like to correct an oversight. On pp.252–53 I said that the epic parody in Dio 32.82f ought to be in Brandt's *Parodorum epicorum Graecorum reliquiae*. It is there, with a valuable commentary, among the 'incertorum fragmenta' on pp.100–07.

² An asterisk means that the word, or a particular form of the word, or a particular significance of the word, does not appear in LSJ.

*ὀλίγος IV. πρὸς ὀλίγον, 'for a short time' (Dio 32.89, 34.18, 34.37, Luc. Nigr. 23, Hdn. 3.7.8. [p.90 Stavenhagen]).

ὄραω II.2, 'see to' (Dio 34.49).

*παντοδαπός, 'trying every method' (Dio 4.76). The regular word is παντοῖος 2.

*πωλεύω pass., 'be suckled', of a colt (Dio 21.6).

ῥαιστήρ, 'hammer' (Dio 40.9).

*ταχύς C.I.2: θάττον, 'earlier, previously' (Dio 31.30, 31.33, D.L. 6.56).

*ύψηλός I, of a man, 'tall' (Dio 21.1).

*χρήμα I: χρημάτων alone, 'for money' (Dio 17.11).

CORRIGENDA

Here are a few suggestions for the improvement of von Arnim's text of Dio Chrysostom (2 vols., Berlin 1893 and 1896, repr. 1962).

3.86. The emperor (Dio tells Trajan) considers friendship the finest of his possessions. It is not so disgraceful or so dangerous to lack money as to lack friends: οὐ γὰρ οὕτως τῇ χορηγία καὶ τοῖς στρατοπέδοις . . . διαφυλάττειν τὴν εὐδαιμονίαν ὡς τῇ πίστει τῶν φίλων. The adverb οὕτως hangs in the air. Read οὕτως <ἀσφαλές>, comparing a repetition of the idea in 3.96: ἀνευ δὲ φιλίας οὐδ' ἐν εἰρήνῃ ζῆν ἀσφαλές.

7.50 Addressing the assembly of city-folk, the Euboean homesteader offers, if they wish it, to pull down his cabins, but adds that the Urban Housing Committee must give his family a home in the city: ἢ πῶς ὑπενεγκεῖν δυνησόμεθα τοῦ χειμῶνος; The verb requires an object: read τοὺς χειμῶνας, which is more graphic.

8.8. Diogenes declared that if he professed medicine people would flock to him, but when he offered to cure them of ignorance and other vices, nobody would consult him, οὐδ' ἂν εἰ πολὺ προσλήμεσθαι ἀργύριον ἐμελλεν. But Diogenes never suggested that his spiritual cures would make his patients rich: he would have scorned the idea. Delete ἀργύριον as an addition by a reader who did not know that προσλαμβάνω can be used without an object, as in Dem. 2.7.

8.34. Diogenes praised Hercules for choosing death by fire, δείξας ὅτι οὐδὲν ἄξιον ἐφρόντιζε τοῦ πυρετοῦ. Von Arnim says in his *apparatus criticus* that he does not understand the clause, and (with Wilamowitz) believes it to be lacunose. The meaning is clear if ἄξιον is excised: οὐδὲν φροντίζω is a common idiom meaning 'despise'.

11.96. Explaining to the Trojans that the Greeks were really de-

feated in the Trojan war, Dio asserts that Hector killed Achilles and (as Homer says) captured his armor; he then pursued Achilles' chariot-team, οὐ λαβεῖν δέ, κακείνων ἀλόντων. Self-contradictory. The horses, like Hector himself, were tired; Dio remembers *Iliad* 17.75–78 and rationalizes it. Read *καμνόντων*.

11.114. After this (Dio continues) the Greeks sailed away to the Chersonese and stayed there in the hope of concluding the war without a Trojan counterattack on Greece, εἴ πως τῷ Πάριδι κάμνοντι διαλλάξειαν αὐτούς. But the Achaeans' chief enemies in Troy were Priam and Hector, mentioned a few lines below. Read τῷ Πριάμῳ.

18.7. Dio declares Menander best of all the comedians: ἢ τε γὰρ τοῦ Μ. μίμησις ἅπαντος ἤθους καὶ χάριτος πᾶσαν ὑπερβέβληκε τὴν δεινότητα τῶν παλαιῶν κωμικῶν. Menander does indeed excel in character-drawing, but μίμησις χάριτος is not a dramatic virtue. Read καὶ <ἐπίδειξις παντοδαπῆς> χάριτος, or something of the sort.

18.8. Lyric, elegiac, iambic and dithyrambic poems are well worth reading if one has the leisure; but not for a busy man, τῷ πράττειν τε καὶ ἄμα τὰς πράξεις καὶ τοὺς λόγους αὔξειν διανοουμένῳ. Von Arnim, followed faithfully by Budé, excises τὰς πράξεις. But Dio's friend is trying to enlarge his command of literature while engaged in politics (18.1), so we should read ἄμα ταῖς πράξεσι.

24.2. Men excel in different pursuits. Some are better than others at wrestling and boxing and running, καὶ τοῦ σπόρου μὴ διαμαρτεῖν, καὶ πλέοντες μὴ διαφθεῖραι τὴν ναῦν. Not all men are sowers, just as not all are sailors. Here <γεωργοῦντες> is required to parallel πλέοντες.

25.1. Dio and a pupil discuss what is meant by a *daemon*. Dio asks, "Is a *daemon* something within a man, ἢ ἔξωθεν ὃν ἄρχον τι καὶ κύριον τοῦ ἀνθρώπου;" The pupil answers "'Εγωγε.'" But ἔγωγε cannot be employed to reply to a disjunctive question and to mean "The latter." Read *Ἐξωθεν.

30.4. In his final illness Charidemus retained his intellectual powers, τὸ συνεῖναι . . . καὶ διαλέγεσθαι. So the editors, von Arnim and Budé. But the infinitive of *συνίημι* (= 'understand') is shown, for instance by Herodotus 3.46.1, 3.63.4, and 5.80.1, to be *συνιέναι*.

30.18. Charidemus describes the world as a prison in which all men are fettered body and soul. Some are small and some tall, some ugly and some handsome, but all are bound by necessity. Just as they differ in physique, ὁμοίως καὶ ταῖς τύχαις τε καὶ δόξαις καὶ τιμαῖς ἀλλήλων

ὑπερέχειν. All men cannot be superior to one another: read *ἄλλους ἄλλων ὑπερέχειν*.

30.26. In another interpretation of man's fate, Charidemus says we are akin to the gods, who placed us in this earth as a great city plants a small colony, *ἐφ' ἧττοσι τιμαῖς καὶ ὄλβῳ, δίκαιοις δὲ καὶ νόμοις τοῖς αὐτοῖς*. The adjectival *δίκαιοις* breaks the symmetry and is anyhow too imprecise. Read *δίκαις*.

31.27. Lecturing the Rhodians, Dio tells them it is absurd to omit honoring benefactors, *ἀτόπου γε ὄντος τοῦ τινα παρῆναι τῶν ἀξίων τιμῆς*. The infinitive of *πάρειμι* = 'pass over' is *παριέναι*.

32.90. The Alexandrians, says Dio, should realize that not only an individual but a whole city can be made a captive, *αἰρεθεῖσα ὑπὸ μέθης ἢ ὠδῆς γυναικῶν ἢ ἀρμάτων*. Alexandria had lots of singing girls (Dio 32.62) but no singing chariots. Read *ἢ <τάχους> ἀρμάτων*.

33.1. In a long and involved exordium Dio tells the Tarsians he wonders why they want to listen to orators. It is because of their sweet voices? *ἔπειτα ὥσπερ ὀρνέων ποθεῖτε ἀκούειν μελωδούντων ὑμῖν*; The adverb of sequence, *ἔπειτα*, makes no sense. A subordinate clause of explanation is needed, introduced by *ἐπειδὴ γε*.

36.5. The city of Borysthenes is small and poor because of barbarian attacks. The Greek settlements on the western Black Sea coast have not yet recovered from being overrun by the Getae over a century ago. (In *CAH IX* ch. 5 p.228 Rostovtzeff places this incursion between 67 and 50 B.C.) *Πολλὰ γὰρ δὴ τινες ἀλώσεις κατὰ πολλὰ μέρη γεγόναι τῆς Ἑλλάδος, ἅτε ἐν πολλοῖς τόποις διεσπαρμένης*. This remark is of course true of the Greek lands and colonies before they became part of the Roman empire; but it is not relevant here, and may well be a marginal comment added by a reader who lived in the chaotic centuries after Dio's death.

48.14. Dio begs his fellow-citizens to be calm and orderly for their own sakes and for his. For, if a philosopher enters politics and cannot produce concord in his city, *τοῦτο δεινὸν ἤδη καὶ ἄφυκτον*, as though a shipbuilder neglected the seaworthiness of his vessel. Such a failure is distressing but not literally inescapable, *ἄφυκτον*. Read *ἀφόρητον*.