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THE *DICCIONARIO GRIEGO-ESPAÑOL* AND BYZANTINE LEXICOGRAPHY*

In general terms, the *Diccionario Griego-Español* (*DGE*)¹ includes the Greek vocabulary of the authors between Homer and around the year 600 A.D.; it thus omits the period most commonly known as the Byzantine one. Today, however, there is a tendency to set the beginning of the Byzantine Empire as from 324 A.D., when Constantine came to power over the whole empire after the abdication of Licinius. Now the whole of the 4th century A.D., as likewise the 5th and 6th, clearly falls within the limits of the vocabulary studied in the *DGE*. On the other hand, the *DGE* includes a great number of items from the 7th century A.D. onwards, as will be shown below. Upon the occasion of the publication of the third volume of our Dictionary, which covers material well up to the letter beta, we should like to call the attention of scholars of Byzantine lexicography to consulting the *DGE*².

For the first Byzantine epoch, as from Constantine and, to a lesser extent, for the Byzantine epoch in general, the contributions of the *DGE*, as against those of the *LSJ* (and *Lampe* and other lexicons), are of several kinds. The first thing that should be recalled is that in the broad chronological span covered by the *DGE*, we have not voluntarily excluded any author or work which may provide data of lexicographical interest. We have therefore broken the norm of our most immediate predecessor, the *LSJ*, of excluding Christian authors. The *DGE* also includes a broad selection of

* Referat, verlesen im Rahmen der Table ronde "Thesaurus et lexica linguae graecae mediaevalis" auf dem XVIII. Internationalen Byzantinistenkongress, Moskau 1991.

¹ *Diccionario Griego-Español*, Volumen I: α-άλλα; Volumen II: ἄλλα-ἀποκοινώνητος; Volumen III: ἀποκοινέω-Βασιλεύς; Redactado bajo la dirección de Francisco R. ADRADOS. Madrid, C.S.I.C., 1980-91. We thank Elvira Gangutia, member of the team of the *DGE*, for her useful remarks. The abbreviations employed are those of the *DGE*.

² Prof. E. Trapp, chief compiler of the "Lexikon zur byzantinischen Gräzität", is already aware of this. See his paper "Das Lexikon zur byzantinischen Literatur", in: W. HÖRANDNER and E. TRAPP (eds.), *Lexicographica Byzantina. Beiträge zum Symposium zur byzantinischen Lexikographie* (Wien, 1.-4. 3. 1989) (BV 20). Vienna 1991, p. 289. We would like to take advantage of this opportunity to thank Prof. Trapp for the interest he has taken in our project and for divulging it in the field of Byzantine studies.

proper names (anthroponyms, toponyms, theonyms, etc.). The second point to bear in mind is that it offers a remarkably wider inventory of authors and works researched and obviously often varies according to the editions used, these latter ones being more modern and more reliable; it also notably extends documentation from inscriptions and papyri.

In fact, the new collections of papyri and inscriptions we have scrutinised often include re-editions of already-known texts, or in other cases unpublished texts. On the basis of recent bibliography from books and journals, this material has notably increased and interpretations of it are revised.

Yet, even when dealing with the same texts (literary, epigraphic or from papyri) in the same editions, new materials are to be found: at times, by previously non-existent indices, concordances or lexicons, at others by direct scrutiny. All this material is filed into the computer in a data-base that enables the researcher to have access to the information in diverse ways awaiting incorporation into the corpus of the dictionary in due course³.

On the other hand, we regularly take advantage of the possibilities offered by the CDROM C of the *Thesaurus Linguae Graecae* (TLG) of Irvine (California), basically in two ways: either by consultation wherever this is suitable; or else by its Index⁴. A great deal of lexicographical material likewise comes from this source, and it is included in the Dictionary or stored in our files.

The result of all this is the collection of countless terms hitherto not included by the *LSJ* (and its *Supplement*), or by *Lampe*, or by the volumes of the *DGE* already published (and the *Supplement to Volume I*, which appeared in vol. II). In other instances, terms which were *hapax* or often

³ On the different aspects of the computerisation of the Dictionary, we refer to the paper by J. RODRIGUEZ SOMOLINOS and Ignacio ALVAREZ, "Informática y lexicografía: la experiencia del Diccionario Griego-Español", *Emerita* 59 (1991) 81-99.

⁴ It should be pointed out that the disk is distributed without any type of software. Over the past two years, several more or less experimental programmes for getting maximum profit from it have appeared in different Universities and research centres. The one we use is called *Searcher*, the work of R. M. SMITH and other professors of the Classics Department of the University of California in Santa Barbara. We have been in touch with R. M. Smith for some time, and he has taken note of our numerous suggestions to improve the programme and to provide it with greater sophistication and efficiency in subsequent versions. In the *Newsletter* 16 (december 1989) of the TLG there is a report on existing software for access to the different CDROM's, both for MacIntosh equipment and IBM-compatible computers. To judge by what is said there and by our experience of some of the programmes mentioned there, *Searcher* is without doubt the most complete programme of those currently available, particularly on account of its handling of the *Index* of the CDROM C.

appeared in a minimum form, are also given new documentation or older recordings; or else documentation is found in writings of a different sort. Or new meanings or grammatical variants are discovered, etc. Here we should like to offer a few samples of the new material of Byzantine vocabulary we found after the publication of the first volume of the *DGE*.

Of course, there is high frequency of these novelties from the 4th to 6th centuries A.D., but they are also to be found at a later date. This should be explained before giving a brief exemplification of these novelties, all of which concern the part of the dictionary covered by Volume I, that is, from α to $\alpha\lambda\lambda\acute{\alpha}$, though missing there, as we have just mentioned.

The limit of the year 600 is not accurate of course. The following should be noted in this respect:

1. There are authors dated as belonging to the 6th–7th century, whose dates really go beyond the first of these two centuries.

2. The collections of papyri and ostraka and inscriptions often contain material of highly diverse chronology, including the Byzantine epoch: not only of the 5th and 6th centuries, but also of a later period. All this vocabulary is included. To be more precise, all the collections of papyri are used up to the moment when Greek was no longer written in Egypt.

3. There are authors or anonymous collections of a more or less undetermined date or clearly later than the 6th century A.D., which contain ancient, but also Byzantine, material. We particularly refer to all sorts of lexicographers, *Anecdota*, glossaries, grammarians, scholiasts, commentaries or paraphrases of ancient works, collections (by doxographers, astrologers, alchemists, medical writers and veterinary surgeons, paroemiographers, *Catenae*, poetic texts [hymns, oracles, epigrams], Aesopic fables, etc.). From these texts we mainly, but not exclusively, extract the vocabulary of the erudite or ancient type. It is often impossible to distinguish the ancient vocabulary from the Byzantine one, records of which are in any case often of interest to us in themselves or as support for words used by previous authors.

Naturally, it is impossible to delimit the Byzantine vocabulary accurately. There are papyri, inscriptions and texts of dubious date; numerous Byzantine works follow the ancient tradition.

However we should like to give a rough idea of the material used and the results obtained. Before going any further, it should be pointed out that volume III of the *DGE*, published this year, is accompanied by a new revised and enlarged edition of the lists of reference works the dictionary refers to (I. Authors and Works; II. Papyri and Ostraka; III. Inscriptions). The huge amount of material incorporated over the past few years and our

desire not to make consultation of lists any more complicated for the reader with successive supplements, convinced us of the need to publish a new complete edition of these lists.

If the list of authors of Volume I of the dictionary included 2488 entries, this new version has 178 entirely new entries, another 40 entries have disappeared and almost 900 have been revised or enlarged either in form or in content or both. This means that as a whole, almost 1200 entries have been either modified or incorporated⁵ and that the new list now contains 2618 entries. Of these 2618 entries almost 570 correspond to authors and works that can be dated between the 4th and the 15th centuries A.D. (this latter one is the date of certain paroemiographers). Among the editions of texts of the 4th century A.D. onwards introduced in this new edition of List I, we want to point out the following as particularly interesting: Anon. *Mirac. Thecl.*, *V. Thecl.* (Dagron 1978), Candidus, *Eun. Hist.*, *Olymp. Hist.*, Prisc. (Blockley 1981–83), Eudoc. *Cypr.* ... B. (Bevegni 1982), Eust. (Van der Valk 1971–87), Hsch. *H. Hom.* (Aubineau 1978–80), *Lyd. Mag.* (Bandy 1983), *Malch.* (Cresci 1982), *Marin. Procl.* (Masullo 1985), *Nil. Narr.* (Conca 1983), *Olymp. Iob* (Hagedorn 1984), *Phot.* (Theodoridis 1982), *Steph. in Hp. Aph.* (Westerink 1985), *Steph. in Hp. Progn.* (Duffy 1983), *Thdt. Is.* (Guinot 1980–84).

As for the Lists II (Papyri and Ostraka) and III (Inscriptions), there have also been great changes. While in List II of Volume I there were 250 entries, there are 64 new entries in this new edition, 84 have been eliminated and another 161 entries have been revised or enlarged. And while in List III of Volume I there were 161 entries, there are 75 new entries in the new edition, 29 have disappeared and 64 have been revised or enlarged. Amongst all this mass of bibliography, it is hard to isolate and quantify the specifically Byzantine material, although there is no doubt that it is considerable, particularly in the case of the papyri.

Below we give a list of authors or works and collections of papyri and inscriptions, the scrutiny of which has been particularly fruitful as far as materials of the Byzantine epoch are concerned:

1. Authors and Works. One should add to the above mentioned authors, editions of which have been brought up to date in Volume III of the *DGE*, other ones likewise revised, particularly commentators on Aristotle, writers on medicine, veterinary surgery, pharmacy, botany, grammarians, rhetors,

⁵ In these numbers, we also include the data of the Supplement to the list accompanying Vol. II, the entries of which were logically revised. The number of bibliographical references that have been revised or added must be around 1600.

scholiasts, Nonnus and other epic poets and of course, diverse Christian authors such as Didymus, Joannes Chrysostomus or Theodoretus.

2. Papyri and Ostraka. *CPR* 7 (Zilliacus et al. 1979), *CPR* 8 (Sijpesteijn-Worp 1983), *CPR* 9 (Diethart 1984), *OAshm Shelton* (Shelton 1988), *PHaun.* III (Larsen and Bülow-Jacobsen 1986), *PBeatty Panop.* (Skeat 1964), *PNe- pheros* (Kramer-Shelton 1987), *PHeid.* IV (Kramer-Hagedorn 1986), *PPrag.* (Pintaudi et al. 1988), *PRain.* XV (Harrauer-Sijpesteijn 1985), *PRainer Cent.* (AA. VV. 1983), *PRain. Med.* (Harrauer-Sijpesteijn 1981), *Tav. Lign. Cer.* (Pintaudi et al. 1989), several volumes of the *POxy.*, *PKöln.*, *PLaur.*, *PStras.*, etc. Naturally, one should add to this the papyrological journals (*Aegyptus*, *AfP*, *Chron. d'Ég.*, *Tyche*, *ZPE*, etc.) and the always fruitful publications such as the *Sammelbuch* (cf. vols XIV of 1981-83 and XVI of 1985-88) and the *Berichtigungsliste* (cf. vol. VII of 1986).

3. Inscriptions. *IAphrodisias* II (Roueché 1989), *IChr. M.* (Feissel 1983), *ICil.* (Dagron-Feissel 1987), *IEphesos* (AA. VV. 1979-84), *IGLS* XIII (1) (Sartre 1982), *IGLS* XXII (2) (Gatier 1986), *MAMA* IX (Levick et al. 1989), *RECAM* II (Mitchell 1982), *IAnemurium* (Russell 1987), etc. Likewise, we should add to this the journals of epigraphy such as *ZPE*, *Epigr. Anat.*, *Jahresh.*, etc. and publications as important as the *SEG* and the *Bull. Épigr.*

Another way of showing the relative importance of the documentation of the Byzantine epoch in the dictionary is to attempt to quantify the presence of authors by the number of quotations, at least as far as the most often-quoted authors are concerned. It should be pointed out here that, from Volume IV, which we are composing at the moment, we introduce the dictionary into an elaborated Data-Base we have developped⁶. Its chief aim is to put the dictionary entries in a rigorously formalised and at the same time flexible structure, so that we may process the information in several ways according to the needs of the moment. One of its uses, though not the most important one, is to be able to know at each step how many mentions there are of each author. In the part of Volume IV from βασιλευτός (first lemma) to the end of beta (more than 17.000 quotations), we find that the ten most quoted authors of the 4th century A.D. onwards are the following ones: Hsch. (568 mentions), St. Byz. (395), *Etymologica* (238), Nonn. (177), Scholiasts (150), D. C. (104), Eust. (71), Sud. (67), *Gp.* (52), Phot. (46). It should also be borne in mind that the two most frequently

⁶ We once more refer the reader to the article by J. RODRIGUEZ SOMOLINOS and Ignacio ALVAREZ mentioned in note 3.

quoted kinds of texts are the papyri as a whole (869) and the inscriptions as a whole (658).

To give some idea, we want to offer a few samples of the new materials from the 4th and subsequent centuries A.D. As we have said above, all the novelties offered here are taken from the part of the dictionary covered by Volume I, from α to $\lambda\lambda\lambda$, although all of them are missing from this volume, that is, they are supplements, not to the *LSJ* or Lampe, but to the *DGE* itself (and its first *Supplement*, which appeared in Vol. II), and thus will be collected in a future *Supplement* to the *DGE* or in a future revised and enlarged re-edition of this first volume⁷. Distribution of the material is presented in abbreviated form and in two parts: I. Materials directly obtained from editions and collections, as likewise from complementary bibliography⁸. II. Materials obtained from the CDROM C of the *TLG*.

With regard to the words that come from the CDROM, one can note at a glance which type of sources are represented and consequently which type of material of low frequency (*hapax* and words with few quotations) and of lexicographical interest of the 4th century onwards we can expect to obtain from the disk for the moment. These are particularly Christian authors (Chrys., Ps. Chrys., Gr. Naz., Gr. Nyss., Ath. Al., etc.), commentators on Aristotle and Plato (Simpl., Dam., Steph., Phlp., Syrian., etc.), medical writers and veterinary surgeons (Ps. Gal., Paul. Aeg., Aët., Alex. Trall., *Hippiatr.*, etc.), grammarians such as Hdn. and authors such as Eust., Phot. and others. This new working tool is of great interest to lexicographers in general, and will be of growing interest to Byzantine lexicographers if Prof. Brunner manages to accomplish his project of progressively enlarging the Data Bank of the *TLG* up to the end of the Byzantine era⁹. In any case, we should point out that the relative ease with which such a huge mass of materials is made available obliges the members of the team in charge of collecting and studying this material to make an extra critical effort in order to discern what is relevant and what is of no value. The case in which a

⁷ Some of them are studied in greater detail by J. RODRIGUEZ SOMOLINOS in "Notas lexicográficas. Materiales para un futuro *Suplemento* al *DGE*", *Emerita* 56 (1988) 233–244.

⁸ See so useful articles as, for instance, those of I. AVOTINS, On the Greek Vocabulary of the Digest. *Glotta* 60 (1982) 247–280; R. J. DÜRLING, Addenda lexicis, primarily from Aëtius of Amida and Paul of Aegina. *Glotta* 64 (1986) 30–36, or J. DIETHART, Materialien aus den Papyri zur byzantinischen Lexikographie, in: E. TRAPP et al., Studien zur byzantinischen Lexikographie (*BV* 18). Vienna 1988, 49–69.

⁹ See his article "TLG expansion: the Byzantine era", in: W. HÖRANDNER and E. TRAPP (edd.), *Lexicographica Byzantina. Beiträge zum Symposium zur byzantinischen Lexikographie* (Wien, 1.–4. 3. 1989) (*BV* 20). Vienna 1991, pp. 53–59.

supposed *hapax* turns out to be a proper name of little interest is by no means rare, neither is that of a reading adopted by another editor, or even an erratum in the original edition or one inserted by the person who copied the edition into the computer.

APPENDIX

I. Materials directly obtained from editions and collections

1. New Words

*ἀβορβόρωτος *no embarrado* ὁ καλὸς χιτῶν τοῦ σώματος Mac. Aeg. Serm. B 49.

1. 6.

*ἀβροντιστί adv. *sin estruendo* s. cont. *Anecd. Ludw.* 131. 6

*ἀγιοπρέπεια s. cont., prob. *santidad*, *Anecd. Ludw.* 204. 18

*ἀγκυλοτόμον *garfio* utilizado para cortar las amígdalas, Paul. Aeg. 6. 30.

*ἀγκυράγωγος *que iza el ancla* σαργάναι · δεσμοί, καὶ πλέγματα γυργαθῶδη σχοινίων
ἀγκυράγωγα Hsch. s. u. σαργάναι

*ἀγκωνάριον graf. -κο- *vestido largo de un codo* ἄ. ὀλοσιρικὸν (l. -σηρ-) Οὐννικόν
P^Vindob. inv. G 16846.2 (VII d. C.) en *Tyche* 2, p. 6.

*ἀγρίοσκορδον *ajo silvestre*, *Allium scorodoprasum* L., Paul. Aeg. 7. 3.

*ἀγχουσάριον bot. = ἄγχουσα P^Prag. 88. 9 (VII d. C.).

*ἀγωνόφορος *improductivo* σύγκτησις Dig. 31. 34. 1 (dud.).

*ἀδηληγάτευτον *impuesto que no forma parte de la delegatio*, P^Oxy. 3424.5 (IV d. C.).

*ἀδιάσηπτος *incorrupto* μέρος Paul. Aeg. 6. 85.

*ἀδιονόμαστος *indistinguible por el nombre* s. cont. *Anecd. Ludw.* 186. 23.

*ἄδωνίδια, τὰ cantos en honor de Adonis Procl. Chr. 34. 53.

*ἀειδάχεια s. cont. *Anecd. Ludw.* 204.23.

*ἀθεάφθιος *no azufrado* κούφοι BGU 2205. 16 (VI d. C.).

*ἀθλιόπονος *que causa dolor* glos. a μελεόπονος Sch. A. Th. 964 b

*ἀθλοθέτημα *prueba, combate* Eudoc. Cypr. 1. 160.

*ἀθλοφορεὺς *victorioso de un mártir cristiano* RECAM 2. 211 (V d. C.).

*αἰγουρος cierto pastel o torta γουρόν · τὸν πλακοῦντα, ὃν ἡμεῖς αἰγουρον καλοῦμεν
Phot. γ 190.

*αἰδότοκος *que pare fuego, que echa fuego* por la boca Λέων Man. 4. 274.

*αἰμαλωπώδης *ensangrentado* ἐκκρίσεις Paul. Aeg. 2. 57.

*αἰμομίκτης *incestuoso* de Zeus, Sch. Er. II. 16. 432.

*αἰμοπτύω *escupir sangre* de un tísico, Dor. Ab. V. Dosith. 9.

*αἰνοδράκων *serpiente espantosa* Eudoc. Cypr. 2. 282.

*αἰπυβόης *pregonero* αἰ. πολυσέπτων βίβλων Χριστοφάτων Eudoc. Cypr. 1. 296.

*αἰσυλόμητις *de mente astuta o perversa* Eudoc. Cypr. 1. 161.

- *ἀκαλλίς fruto de un arbusto egipcio, empleado para colirios, Paul. Aeg. 7. 3.
- *ἀκατηνάριον dim. de ἀκάτιον *bote, barco ligero*, PLond. 1355. 7, 1371. 2, 1374. 7, 1449. 3 (todos VIII d. C.).
- *ἀκαυχῆτως adv. *sin jactancia* φθέγγονται ἀ. καὶ ἀκενοδόξως Mac. Aeg. Serm. C 7. 4.
- *ἀκ(χ)ουμβίζω *reclinarse a comer*, Vit. Aesop. G 40, Sud. s. u. πρόσκλιτον; *apoyarse en, recostarse contra*, ὁ ἐλέφας ... ἀκκουμβίζων τῷ δένδρῳ Phys. B 264. 3, cf. Sud. α 3839, 3178, ε 2949, η 499, υ 276.
- *ἀκμινάλιος lat. *agminalis, bestia de carga*, esp. mulas POxy. 3741. 45 (IV d. C.).
- *ἀκονάδιον un tipo de instrumento quirúrgico Anon. Med. p. 281.
- *ἀκροπέτηλος *en las ramas más altas* δαίς Eudoc. Cypr. 2. 39.
- *ἀκτινολαμπής *que brilla con sus rayos, de luminosos rayos* ἥλιος Sibyll. Tib. 22. 29.
- *ἀκτιωνάριος *alguacil, oficial de juzgado*, Apol. Phil. 1. 8 (dud.) (cf. Gloss. 5. 260. 62 *actionarius grafio*).
- *ἀλβόμαυρον prob. *colorante o medicina de tonalidad gris*, CPR 5. 26. 929 (IV d. C.).
- *ἄλγεις *dolor* οἱ βόες ἐμπαθεῖ μυκηθμῷ τὴν ἄλγινδα σημαίνοντες Ast. Am. Hom. 1. 6. 2.
- *ἄλεκτοροκόκκυ = lat. *gallicinium, canto del gallo*, Gloss. 70 D.
- *ἄλεύρης *renegado* del que abandona la fe cristiana, Doroth. Vis. 288.
- *ἄλθινοβάφος *tintorero de púrpura*, ITyr. 1237
- *ἄλθινοπράσινος *de color verde auténtico (?)* de una alfombra PMich. inv. 3743. 4 (V d. C.) en JÖB 36. 1986. 20
- *ἄλμιάστου (gen. sg.) n. de un perfume POxy. 3733. 30 (IV d. C.).
- *ἄλκεωτίς n. de un perfume POxy. 3733. 26, 3766. 109 (IV d. C.).

2. Words with few quotations. New senses. New morphological forms.

- ἀβιαστικός *irresistible* ἀβιαστικώτατον ... ὁ ἐνάρετος Didym. Gen. 166. 6 (en DGE, Supl. sólo en PLaur.).
- ἀγριολεϊχὴν *sarna* Aët. 8. 16 (en DGE I sólo en Hsch.).
- ἀγχιέλευθος *junto al camino* τάφος AP 7. 220 (Agath.) (sent. nuevo).
- ἀδελφίζομαι prob. *hacerse hermano de una comunidad religiosa*, PSI XVII Congr. 21. 5 (VI d. C.) (sent. nuevo).
- ἀδελφοσύνη *hermandad* como fórmula de tratamiento CPR 5. 23. 5, 10 (V d. C.) (sent. nuevo).
- ἀδολεσχέω *entretenerse, distraerse* mentalmente, Dor. Ab. V. Dosith. 126. 9 (ἡ ψυχὴ) εἰς αὐτὰ (τὰ πάθη) ἀδολεσχοῦσα, cf. 69. 19 (sent. nuevo).

- ἄδυσώπητος *sin pudor, sin avergonzarse*, *PMag.* 17a. 22 (IV d. C.) (sent. nuevo).
- ἄειχαρής *por siempre alegre* (θυσία) del sacrificio de Cristo, *Hsch. H. Hom.* 13. 3. 8 (sólo en *Thdr. Stud.* en Lampe).
- ἄθρῳδης *parecido a la papilla* ἰχώρ Paul. *Aeg.* 6. 88 (cf. en *DGE* ἄθαρῳδης, ἄθερώδης en Gal. y Ruf.).
- αἵματοειδής *de color rojo sangre* ἥλιος Sibyll. Tib. 24, 25, etc. (en *DGE* I sólo en D. S.).
- αἵματοχυσία *derramamiento de sangre* Sibyll. Tib. 121, 183 (en *DGE* I sólo en Heliod. Neopl.).
- αἰμοπότις *que chupa la sangre* glos. a κονάμυια Sch. Er. *Il.* 21. 394 (en *DGE* I sólo en *PMag.* como épit. de Selene).
- αἰσθάνω *quizá tener sensibilidad o buenos sentimientos* οὐκ ἐσθάνετε (*sic*) ἀνθρώποις *POxy.* 3417. 10 (IV d. C.) (voz activa).
- ἄκανθεῶν *añad.* Eust. 1066. 200 (en *DGE* I dos citas, en Lampe otra).
- ἄκανθόχοιρος *erizo*, *Phys.* G 62. 2 (en *DGE* I dos citas: *Cyran.* y *Hsch.*; otra en Lampe: *Procop. Gaz.*).
- ἀκατάμεμπτος *sin reproche* ἄ. ἰς (*sic*) γῆν ἐπο[ρεύ]θη *SEG* 32. 928 (Piazza Armerina IV d. C.) (en *DGE* I sólo el adv. en -ως).
- ἀκεραιόμοι *ser puro, sin mezcla* s. cont. *PVatic. Aphrod.* 8. C. 4 (VI d. C.) (en *DGE* I sólo en Eust.).
- ἄκκουβίτιον *lecho, cama*, *PCairo Mus. inv. S. R.* 3805. 11 (V/VI d. C.) en *Proc. XVIII Congr. Pap.* 2, p. 85 (en *DGE* I sólo en *MAMA*, con otro sent.).
- ἀκολόβωτος *no mutilado* Sch. A. *Th.* 820d (en *DGE* I sólo en Eust., con otro sent.).
- ἀκύκλωτος *añád.* Eust. 853. 15 (en *DGE* I sólo en Tz.).

II. Materials obtained from the CDROM C of the *TLG*

- *ἄβροθυμοέγκαυστος *que se consume en la molición* Chrys. M. 62. 751
- *ἄβρόντητος *quizá loco, desquiciado* del diablo Amph. *Or.* 1. 127.
- *ἄγγελιδιον *angelito* como adorno en un trono, Ps. Callisth. 16. 4 E.
- *ἄγενεσιούργητος *no nacido* Chrys. *Res.* 78 D.—A. ἄ. . . τῆς θεότητος ὑπαρξίς οὐδὲ ἀρχὴν ἡμερῶν ἔχουσα οὐδὲ ζωῆς τέλος.
- *ἀγιόδοχος *que acoge al santo* Phot. 477b. 15 τῷ ἀγιόδῳ τάφῳ κατατίθενται (al santo).
- *ἄγκτηρίζω = ἄγκτηριάζω Ps. Gal. 18 (1). 783, 789, 822, 826.
- *ἄγκωνοειδής *en forma de codo o ángulo* ἐξοχή Eust. 1082. 28.
- *ἄγραμματίκευτος *ignorante, sin conocimientos de gramática* Eust. 109. 24.
- *ἄγραμμάτιστος *iletrado* en sent. pos. σκόπησον σοφίαν ἀνδρὸς ἀγραμμάτιστου Chrys. M. 59. 612.

- *ἀγροτικός *rústico, rural* κατοικία Eust. 257. 8, cf. 531. 18, σταθμός Eust. 257. 27, ἔπαυλις Eust. 906. 22.
- *ἀγρυνικός *que padece insomnio* en compar. Alex. Trall. 1. 329, 525.
- *ἀγυμναστέω *dejar de practicar ejercicios gimnásticos* χρή τοὺς εἰωθότας κινεῖσθαι μὴ ἀγυμναστεῖν Eust. 344. 10.
- *ἀγχοτισμός *estrangulamiento* Ps. Gal. 19. 436.
- *ἀδειπνέω / *ἀδειπνία *no cenar, ayunar en la cena / ayuno en la cena*, Anon. Med. en *PhMGM* 2. 194.
- *ἀδελφοποιητός *hermano adoptivo* Chrys. *Epitim.* 73 5. 1.
- *ἀδελφοφόνος *fratricida* D. C. 78. 36. 4.
- *ἀδιάβρωτος *sin corroer la raíz de la uña*, Paul. Aeg. 6. 85.
- *ἀδιάπτυκτος *que no está permitido revelar* Iambl. *VP* 35. 252.
- *ἀδιασκέδαστος *compacto, no disperso* Phlp. *in de An.* 360. 26, *coherente* Phot. 164 a. 30.
- *ἀδικαιολόγητος *que carece de defensa* οὐκ ἔχω δικαιολογίαν οὐδεμίαν · ἀ. γὰρ ἅπας ἁμαρτωλὸς καὶ παράνομος Chrys. M. 61. 730.
- *ἀδικασία *injusticia* Eus. M. 23. 480.
- *ἀειαμετάβλητος *por siempre inmutable* Dam. *in Prm.* 412.
- ἀεικίνητος adv. -ως *en perpetuo movimiento* Simpl. *in Ph.* 435. 3, Phlp. *in Cat.* 50. 28 (en *DGE* I falta el adv.).
- *ἀεροβάμων *que anda por el aire* Steph. *in Rh.* 312. 24.
- *ἀθάραγνον n. de planta *Hippiatr.* 86. 5.
- *ἀθετηρία *pecado* πάρες οὖν ἡμῖν πᾶσαν ἀθετηρίαν Gr. Naz. M. 36. 728.
- *ἀθηροποιέω *convertir en papilla, en gachas* el trigo, Ps. Callisth. 1.32. 13.
- *ἀθολώτως adv. *sin turbación, sin el animo turbado* Gr. Naz. M. 35. 1237 ἀ. προσομιλεῖν τῷ Θεῷ.
- *ἀθρητικός *que observa o descubre con la mirada* de Atenea, Eust. 86. 45, 87. 22.
- *ἀθροιστήριον *lugar de reunión* Eust. 682. 6.
- ἀθωράκιστος adv. -ως *sin coraza, sin protección* en sent. fig., Gr. Nyss. *Hom. in Eccl.* 432. 9 (en *DGE* I dos citas, ninguna del adv.).
- *αἰγιδοειδής *semejante a la piel de cabra* Eust. 602. 10, 603. 21.
- *αἰθεροβάμων *que anda por el éter* Steph. *in Rh.* 312. 24.
- *αἰθεροπορέω *volar por o ascender a lo alto, al aire* ὥσει περιστερᾶς en sent. fig., Ath. Al. Res. 9. 6.
- *αἰλουρόδηκτος *mordido por un gato*, *Hippiatr. Cant.* 71. 24. 1
- *αἱματοπότης *bebedor de sangre* Hdn. Gr. 3 (2). 496. 22 εἰαροπότης ὁ αἱ.
- αἱμοχυσία *derramamiento de sangre* en los cultos paganos, Chrys. M. 59. 589, 61. 707 (en Lampe una cita de Thphn. *Chron.*).

- *αἰσχροπραγμοσύνη *acción o exhibición vergonzosa* de las cortesanas, Phot. 22a. 36.
- *αἰσχυρτικὸς *vergonzoso* Anon. in *Rh.* 104. 33, 105. 2, 13
- *αἰτιολόγος *que investiga las causas* del médico, Seuer. *Clyst.* 2. 12.
- *αἰωνογόνος *procreador de la eternidad* de dios, Synes. *Hymn.* 1. 252.
- *ἀκανθολογία *cosecha de espinas* en sent. fig., Gr. Nyss. *M.* 44. 1257.
- *ἀκαταλείπτος adv. -ως *incesante, ininterrumpidamente* Mac. Aeg. *Serm.* B. 29. 1. 5 (en Lampe. una cita en *Cat. Luc.*, no del adv.).
- *ἀκατήγορος *que no acusa* Chrys. *M.* 56. 588