

## APPENDIX.

6 f. Λύκειος was a widely-diffused epithet of Apollo. At Athens the Λύκειον was sacred to him, and a seat in the Dionysiac theatre bore the inscription, ἱερέως Ἀπόλλωνος Λυκίου (C. I. A. III. 292). Other places, besides Argos, where he was worshipped under this name were Sicyon, Troezen, Thebes, and Delphi (cp. Preller, 1. p. 202). The words of Alcman (fr. 68), πρόσθ' Ἀπόλλωνος Λυκίῳ, probably refer to a shrine at Sparta. Hesychius explains Λυκιάδες κόραι as τὸν ἀριθμὸν τριάκοντα, αἱ τὸ ὕδωρ κομίζουσαι εἰς τὸ Λύκειον: where the number thirty, suggesting the days of the month, is a hint that the primary significance of Λύκειος, though lost in speech, survived in symbolism. It is uncertain to what Λύκειον the notice refers.

The root λυκ, *lux*, from which Λύκειος comes, furnished other titles also for Apollo, of which the original sense became similarly veiled. One is Λύκιος (Pind. P. 1. 39), popularly explained as 'Lycian': see on *Philoctetes* 1461. Another is the Homeric λυκηγενής (*Il.* 4. 101), usually interpreted either as 'Lycia-born,' or else as 'wolf-born,' because Leto, before giving birth to the god, had been changed into a wolf (Aelian *N. A.* 10. 26). To these may perhaps be added Λυκαῖος: for Hesychius *s. v.* gives Λυκαῖον as = τὸ Πύθιον, and refers to a temple of that name at Chrysè in the Troad. Λύκαιος was the name of a month in the calendar used at Lamia in S. Thessaly (Welcker, *Götterl.* 1. p. 481).

On the other hand, λυκ yields that group of words in which the root-sense is unconcealed; λευκός, λυκάβας (year), ἀμφιλύκη νύξ (the twilight of dawn, *Il.* 7. 433), with its equivalents λυκόφως (schol. *ad loc.*, and Aelian *N. A.* 10. 26), λυκανγές (Lucian), and λυκοειδές (Hesych.). Latin affords parallels in *Lucetius*, an epithet applied by Naevius to Iuppiter (Gellius 5. 12), and *Lucina*, where the original meaning of the root remains clear.

The sense which Sophocles here affixes to Λύκειος was undoubtedly that which had the widest acceptance in ancient Greece: the 'wolf-god' was the 'wolf-slayer.' Plutarch recognises λυκοκτόνος as an appellation of Apollo (*Mor.* 966 A), and the poet who addresses him in the