

1. **Eur. IA 296-300.** ὁ δὲ χερὶ σπάσας ξίφος, μόσχους ὀρούσας ἐς μέσας λέων ὄπως, παίει σιδήρῳ λαγόνας ἐς πλευράς θ' ἰεῖς, δοκῶν Ἐρινύς θεᾶς ἀμύνεσθαι τάδε, ὡς αἵματηρὸν πέλαγος ἐξανθεῖν ἄλός. / ... but he drew his sword and rushed like a lion into the midst of our cattle, striking their flanks with his iron sword and thrusting it into their sides, thinking in this way **to ward off** the Furies, so that the waves of the sea blossomed red with blood.

2. **Aesch. Supp. 885.** μᾶ Γᾶ μᾶ Γᾶ, βοᾶν φοβερὸν ἀπότρεπε, ὦ πᾶ, Γᾶς παῖ, Ζεῦ. / *Mother Earth, Mother Earth, **turn away** his fearful cry, O Zeus child of Earth.*

3. **Eur. Phoen. 586.** ὦ θεοί, γένοισθε τῶνδ' ἀπότροποι κακῶν καὶ ζύμβασίν τιν' Οἰδίπου τέκνοις δότε. / *O gods, may you all be **averters** of evils and reconcile the sons of Oedipus.*

4. **Aesch. Per. 201-205.** ἐπεὶ δ' ἀνέστην καὶ χεροῖν καλλιρροῦ ἐψαυσα πηγῆς, σὺν θηηπόλῳ χερὶ βωμὸν προσέστην, ἀποτρόποισι δαίμοσιν θέλουσα θῦσαι πέλανον, ὧν τέλη τάδε. / *When I rose and washed my hands in the well-running spring, I approached the altar with incense in my hands, being willing to sacrifice by burning a thick solution of meal + honey (pelanos) to the **averting** gods.*

**Aesch. Per. 215.** θεοὺς δὲ προστροπαῖς ἰκνουμένη, εἴ τι φλαῦρον εἶδες, αἰτοῦ τῶνδ' ἀποτροπήν τελεῖν, τὰ δ' ἀγάθ' ἐκτελεῖ γενέσθαι σοὶ τε καὶ τέκνοις σέθεν καὶ πόλει φίλοις τε πᾶσι. / *If, however, it is something inauspicious that you have seen, visit the gods with supplication and entreat them **to avert the evil** and to bring to pass what will be beneficial to you, your children, the kingdom, and all else that you hold dear.*

5. **Aesch. Ag. 845-850.** καὶ τὸ μὲν καλῶς ἔχον ὄπως χρονίζον εὖ μενεῖ βουλευτέον: ὅτῳ δὲ καὶ δεῖ φαρμάκων παιωνίων, ἧτοι κέαντες ἢ τεμόντες εὐφρόνως πειρασόμεσθα πῆμ' ἀποστρέψαι νόσου. / *Where all goes well, we must take counsel so that it may long endure; but whenever there is need of healing remedy, we will by kind appliance of cautery or the knife endeavor **to turn away** the disease.*

6. **Xen. Hell. 3.3.4.** ἐκ δὲ τούτου θύοντες καὶ τοῖς ἀποτροπαίοις καὶ τοῖς σωτήρσι, καὶ μόλις καλλιερήσαντες, ἐπαύσαντο. / *There-upon they made offerings to the gods who **avert** evil and to those who grant safety, and having with difficulty obtained favourable omens, ceased sacrificing.*

7. **Xen. Symp. 4.33.** οὐκοῦν, ἔφη ὁ Καλλίας, καὶ εὐχῆ μηδέποτε πλουτεῖν, καὶ ἐάν τι ὄναρ ἀγαθὸν ἴδῃς, τοῖς ἀποτροπαίοις θύεις; μὰ Δία τοῦτο μέντοι, ἔφη, ἐγὼ οὐ ποιοῶ, ἀλλὰ μάλα φιλοκινδύνως ὑπομένω, ἄν ποθὲν τι ἐλπίζω λήγασθαι. / *“Your prayers, also,” said Callias, “are doubtless to the effect that you may never be rich; and if you ever have a fine dream you sacrifice, do you not, to the deities who **avert** disasters?”*

**8. Thuc. 6.18.6.** καὶ μὴ ὑμᾶς ἡ Νικίου τῶν λόγων ἀπραγμοσύνη καὶ διάστασις τοῖς νέοις ἐς τοὺς πρεσβυτέρους **ἀποτρέψη**, ... / *Let not the speech of Nicias, tending only to laziness and to the stirring of debate between the young men and the old, **avert** you from it...*

**9. Aeschin. In Ctes. 3.201.** τίς οὖν ἐστὶν **ἀποτροπή** τῶν τοιούτων λόγων, ἐγὼ προεῤῷ. / *What is the **turning-away** of such speeches, I will tell you.*

**10. Polyb. 3.102.7.** τότε δὲ μικρὸν ἀναθαρρήσας ἐπεξῆλθε καὶ βραχὺ πρὸ τῆς στρατοπεδείας παρεμβάλων μόλις **ἀπεστρέψατο** τὸν ἐνεστῶτα κίνδυνον. / *This encouraged Hannibal to make a sally: and having got into order of battle a short distance from the camp, he just managed with difficulty **to avert** the threatened danger.*

**11. Plut. Num. 15.5.** εἶπεῖν, ‘ἀνθρώπων’ τὸν δὲ αὖθις **ἐκτρέποντα** τὸ τοῦ προστάγματος δεινὸν ἐπερέσθαι, ‘θριξίν;’... / *‘Of men,’ said Jupiter. Thereupon Numa, trying once more **to avert** (to turn aside) the horror of the prescription, asked, ‘with hair?’*

**12. Plut. De Is. Et Os. 63.** τὸν γὰρ Τυφῶνά φασι τοῖς σείστροις **ἀποτρέπειν** καὶ ἀποκρούεσθαι, δηλοῦντες: ὅτι τῆς φθορᾶς συνδεούσης καὶ ἰστάσης, αὖθις ἀναλύει τὴν φύσιν καὶ ἀνίστησι διὰ τῆς κινήσεως ἢ γένεσις. / *They say that they **avert and repel** Typhon by means of the sistrums, indicating thereby that when destruction constricts and checks Nature, generation releases and arouses it by means of motion.*

**13. Plut. De Amore Proles 5.** ἂν γὰρ ὅς τεκοῦσα δελφάκιον ἢ κύων διασπαράξῃ σκυλάκιον, ἄθυμοῦσι καὶ ταράττονται, καὶ θεοῖς **ἀποτρόπαια** θύουσι καὶ τέρας νομίζουσιν, ὡς πᾶσι κατὰ φύσιν 7 στέργειν τὰ τικτόμενα καὶ τρέφειν οὐκ ἀναιρεῖν προσῆκον. / *For if a sow tears to pieces her suckling pig, or a bitch her puppy, men grow despondent and disturbed and offer to the gods **sacrifices to avert the evil**, and consider it a portent on the ground that Nature prescribes to all creatures that they should love and rear their offspring, not destroy them.*

**14. Plut. Quest. Con. 7.2.** ... οἷον ἐδόκει τὸ περὶ τὴν χάλαζαν εἶναι τὴν ὑπὸ χαλαζοφυλάκων αἵματι σπάλακος ἢ ρακίοις γυναικείοις **ἀποτρεπομένην**... / *... that those officers that are appointed to watch the coming of the hail **avert** the storm by offering a mole's blood or a woman's rags...*

**15. Plut. Quest. Rom. 83.** εὐρεθῆναι δὲ φασι χρησμούς ταῦτά τε προδηλοῦντας ὡς ἐπὶ κακῶ γενησόμενα, καὶ προστάττοντας ἄλλοκότοις τισὶ δαίμοσι καὶ ξένοις **ἀποτροπῆς** ἔνεκα τοῦ ἐπιόντος προέσθαι δύο μὲν [p. 128] Ἕλληνας, δύο δὲ Γαλάτας ζῶντας αὐτόθι κατορυγένας. / *They say that oracles were found foretelling that these events would come to pass for the bane of the Romans, and enjoining on them that, **to avert** the impending disaster, they should offer as a sacrifice to certain strange and alien spirits two Greeks and two Gauls, buried alive on the spot.*

**16. Plut. Quest. Con. 7.6.** ὥστε πάσχειν τοὺς δειπνίζοντας, ἃ πάσχουσιν οἱ τῇ Ἑκάτῃ καὶ τοῖς **ἀποτροπαίοις** ἐκφέροντες; / *...so that the inviter must be in the same case with those that set forth suppers to Hecate and the Gods who **avert** evil...*

**17. Plut. Quaest. Rom. 111.** οὐ μὴν οὐδὲ καθαρεύειν ᾤοντο παντάπασιν οἱ παλαιοὶ τὸ ζῆλον καὶ γὰρ Ὀλυμπίων μὲν οὐδενὶ θεῶν καθιέρωται, χθονία δὲ δεῖπνον Ἑκάτῃ πεμπόμενος εἰς τριόδους

**ἀποτροπαίων** καὶ καθαρσίων ἐπέχει μοῖραν. / *Nor, in fact, did the men of old think that this animal was wholly pure, for it was never sacrificed to any of the Olympian gods ; and when it is sent to the cross-roads as a supper for the earth-goddess Hecatê, it has its due portion among sacrifices that avert and expiate evil.*

**18. Plut. Quest. Graec. 3.** τὴν τῆς Ἀθηνᾶς ἰέρειαν οὕτω καλοῦσιν, ὅτι ποιεῖται τινὰς θυσίας καὶ ἱερουργίας **ἀποτροπαίους**... / *This is the name which they give to the priestess of Athena because she performs certain sacrifices and ceremonies to avert evil.*

**19. Paus. 2.11.1.** ἐντεῦθεν δὲ ἀποτραπεῖσιν ἐπὶ πύλην καλουμένην Ἱεράν,... πρὸ τοῦ βωμοῦ δὲ αὐτῷ μνήμα Ἐρωπεῖ κέχωσται, καὶ τοῦ τάφου πλησίον εἰσὶν **Ἀποτρόπαιοι θεοί**: παρὰ τούτοις δρῶσιν ὅσα Ἕλληνες ἐς ἀποτροπὴν κακῶν νομίζουσιν. / *With respect (to them) having turned away from here to the gate called Holy... They made a burial mound for Erlopeus himself before the altar, and near the grave are the Apotropaic Gods; around them the Greeks do those many things which they believe/perform [for] the turning-away of evils.*

**20. Paus. 2.34.3.** τοῦτο δὲ εἰ τοιοῦτόν ἐστιν οὐκ οἶδα, ἔλεγον δὲ οἱ περὶ τὰ Μέθανα, ἐπεὶ χάλαζαν γε ἤδη θυσίας εἶδον καὶ ἐπωδαῖς ἀνθρώπους **ἀποτρέποντας**. / *If this be the case I do not know, though the people around Methana said that it was true, and I have seen before now men trying to keep off hail by sacrifices and spells.*

**21. Paus. 9.22.1.** ἐς δὲ τοῦ Ἑρμοῦ τὰ ἱερά τοῦ τε Κριοφόρου καὶ ὃν Πρόμαχον καλοῦσι, τοῦ μὲν ἐς τὴν ἐπίκλησιν λέγουσιν ὡς ὁ Ἑρμῆς σφισιν **ἀποτρέψαι** νόσον λοιμώδη περὶ τὸ τεῖχος κριὸν περιενεγκῶν,... / *There are sanctuaries of Hermes Ram-bearer and of Hermes called Champion. They account for the former surname by a story that Hermes averted a pestilence from the city by carrying a ram round the walls...*

**22. Paus. 5.1.7.** Ἑρμοῦ τε ἐν Πελοποννήσῳ ναὸν ἰδρύσασθαι καὶ θῦσαι τῷ θεῷ Πέλοπα ἔλεγον οἱ Ἥλεῖοι πρῶτον, **ἀποτρεπόμενον** τὸ ἐπὶ τῷ Μυρτίλου θανάτῳ μνήμα ἐκ τοῦ θεοῦ. / *The Eleians say that Pelops was the first to dedicate a temple to Hermes in the Peloponnese and to sacrifice to the god, he having turned away the wrath of the god on account of the death of Myrtilus.*

**23. Strabo Geo. 16.4.17.** στιβίζονται δ' ἐπιμελῶς ὡς αἱ γυναῖκες, περίκεινται δὲ τοῖς τραχήλοις κογχία ἀντὶ βασκανίων. / *The women carefully paint themselves with antimony. They wear about their necks shells, as a protection against fascination by witchcraft.*

**24. Plut. De Is. et Os. 65.** διὸ καὶ λέγεσθαι τὴν Ἴσιν αἰσθημένην ὅτι κύει **περιάψασθαι φυλακτήριον** ἕκτη μηνὸς ἰσταμένου Φαωφί: / *Which they say is the reason that Isis is reported, upon her finding herself to be with child, to have hung a certain amulet or charm about her upon the sixth day of the month Phaophi...*

**25. Ath. 6.253e.** ἄλλοι μὲν ἢ μακρὰν γὰρ ἀπέχουσιν θεοί, ἢ οὐκ ἔχουσιν ὄτα, ἢ οὐκ εἶσιν, ἢ οὐ προσέχουσιν ἡμῖν οὐδὲ ἔν, σὲ δὲ παρόνθ' ὀρῶμεν, οὐ ξύλινον οὐδὲ λίθινον, ἀλλ' ἀληθινόν. εὐχόμεσθα δὴ σοι / *The other gods are either far away, or deaf, or do not exist, or they pay us no attention. But you we see here, not made of wood or stone, but real. To you, then, we pray.*

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