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COLLEGE SERIES OF GREEK AUTHORS
EDITED UNDER THE SUPERVISION OF
JOHN WILLIAMS WHITE AND CHARLES BURTON GULICK

INTRODUCTION TO THE STUDY OF THE
GREEK DIALECTS

GRAMMAR
SELECTED INSCRIPTIONS
GLOSSARY

BY

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TÓ
THE MEMORY OF
THOMAS DAY SEYMOUR

PREFACE

The aim of this work is to furnish in concise form the essential material for an introductory study of the Greek dialects. Hitherto there has been no single volume intended to fulfill the requirements of college and graduate students who wish to gain a first-hand knowledge of Greek dialects, whether for a better understanding of historical Greek grammar, or for a greater appreciation of the variety of speech in the Greek world, only half suspected from the few dialects employed in literature, or as a substantial foundation for a critical study of these literary dialects, or merely for the ability to handle intelligently the numerous dialect inscriptions which are important in the investigation of Greek institutions.

It is now more than ten years since the author formed the plan of publishing a brief collection of Greek dialect inscriptions with explanatory notes for the use of students, and made a selection for this purpose. At that time Cauer's *Delectus inscriptionum Graecarum* (2d ed. 1883), which proved useful for many years, had already ceased to be a representative collection of dialect inscriptions. In the case of several dialects the material there given was quite overshadowed in importance by the discoveries of recent years. In the meantime this situation has been relieved by the publication of Solmsen's *Inscriptiones Graecae ad illustrandas dialectos selectae*. But another need, which it was equally a part of the plan to supply, namely of more explanatory matter for the assistance of beginners in the subject, has remained unfilled up to the present time, though here again in the meantime a book has been announced as in preparation (*Thumb's Handbuch der griechischen Dialekte*) which presumably aims to serve the same purpose as the present one.

With regard to the explanatory matter, the first plan was to accompany the inscriptions not only by exegetical, but also by rather full grammatical notes, with references to the grammars where the

peculiarity in question was treated as a whole. But the desire to include all that was most essential to the student in this single volume led to the expansion of the introduction into a concise "Grammar of the Dialects," and the author has come to believe that this may prove to be the most useful part of the work. Without it the student would be forced at every turn to consult either the larger Greek Grammars, where, naturally, the dialectic peculiarities are not sifted out from the discussion of the usual literary forms, or else the various grammars of special dialects. For, since Ahrens, the works devoted to the Greek dialects, aside from discussions of special topics, have consisted in separate grammars of a single dialect or, at the most, of a single group of dialects. Some of the advantages which this latter method undoubtedly possesses we have aimed to preserve by means of the Summaries (pp. 129-153).

Highly important as are the dialects for the comparative study of the Greek language, this Grammar is distinctly not intended as a manual of comparative Greek grammar. It restricts itself to the discussion of matters in which dialectic differences are to be observed, and the comparisons are almost wholly within Greek itself. Furthermore, the desired brevity could be secured only by eliminating almost wholly any detailed discussion of disputed points and citation of the views of others, whether in agreement or in opposition to those adopted in the text. Some notes and references are added in the Appendix, but even these are kept within narrow limits. Several of these references are to articles which have appeared since the printing of the Grammar, which began in September 1908, was completed.

Especial pains have been taken to define as precisely as possible the dialectic distribution of the several peculiarities, and it is believed that, though briefly stated and without exhaustive lists of examples, fuller information of this kind has been brought together than is to be found in any other general work. But, as the most competent critics will also be the first to admit, no one can be safe from the danger of having overlooked some stray occurrence of a given peculiarity in the vast and still much scattered material; and, furthermore, such statements of distribution are subject to the need of continual revision in the light of the constantly appearing new material.

The reasons for not attempting in the Grammar a fuller account of the peculiarities exhibited by our literary texts in dialect are set forth on p. 14.

The Selected Inscriptions show such a noticeable degree of coincidence with the selection made by Solmsen, in the work cited above, that it is perhaps well to state expressly that this is not the result of having simply adopted a large part of his selections with some additions, as it might appear, but of an independent selection, made some years before the appearance of his work, and, except for some necessary reduction, adhered to with probably not over half a dozen substitutions. For a brief collection the choice of the most representative inscriptions from a time when the dialects are comparatively unmixed is fairly clear. The later inscriptions with their various types of dialect mixture are of great interest, and some few examples of these have been included. But to represent this phase adequately is possible only in a much more comprehensive collection.

The transcription employed is also identical with that used by Solmsen in his second edition, but this again is the result of long-settled conviction that this system, as used for example by Baunack in his *Inschriften von Gortyn* (1885) and his edition of the Delphian inscriptions (1891), is the one best adapted for a work of this kind.

The brevity of the notes is justified by the assistance given in other parts of the book. If, before beginning the inscriptions of a given dialect, the student familiarizes himself with its main characteristics by the help of the Summaries (180-273), he will not feel the need of a comment or reference for a form that, from the point of view of the dialect in question, has nothing abnormal about it. Furthermore, the Glossary makes it unnecessary to comment on many individual words. Detailed discussion of the problems of chronology, constitutional antiquities, etc. which are involved in many of the inscriptions is not called for in a work the principal aim of which is linguistic.

It is sometimes advisable for a student to depart from the order in which the inscriptions are given, and to begin his study of a dialect with one of the later inscriptions, e.g. in Arcadian to read first no. 18, leaving until later the more difficult nos. 16, 17.

The Glossary and Index, besides serving as an index to the Grammar, is intended to include all words occurring in the Selected Inscriptions which are not to be found in Liddell and Scott, or exhibit unusual meanings.

Some time after this book was first planned, I learned that the editors of the College Series had already arranged for a volume dealing with the monuments, inscriptional and literary, which represent the different dialects of Greece, by Professor H. W. Smyth. But, finding that Professor Smyth, because of other interests, was quite willing to relinquish the task, the editors invited me to contribute my contemplated work to the Series. The late Professor Seymour, under whom more than twenty years ago I had read my first dialect inscriptions, gave me valuable counsel on the general plan, and before his lamented death read over a large part of my manuscript. I am also under obligation to Professor Gulick for the great care with which he has read the proofs and for important suggestions. The proofreading in the office of the publishers has been so notably accurate and scholarly that I cannot omit to express my appreciation of it.

C. D. B.

CHICAGO, NOVEMBER 1909

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ABBREVIATIONS

The following abbreviations are employed for languages, dialects, and local sources of the forms quoted.

Acarn. = Acarnanian	Germ. = German
Ach. = Achæan	Gortyn. = Gortynian
Aegin. = Aeginetan	Heraci. = Heraclean
Aetol. = Aetolian	Herm. = of Hermione
Agrig. = of Agrigentum	Ion. = Ionic
Amorg. = of Amorgos	Lac. = Laconian
And. = of Andania	Lat. = Latin
Arc. = Arcadian	Lesb. = Lesbian
Arc.-Cypr. = Arcado-Cyprian	Locr. = Locrian
Arg. = Argive (of Argos)	Mant. = Mantinean
Argol. = Argolic (of Argolis)	Meg. = Megarian
Astyp. = of Astypalæa	Mel. = of Melos
Att. = Attic	Mess. = Messenian
Att.-Ion. = Attic-Ionic	Mil. = of Miletus
Av. or Avest. = Avestan	Mycen. = of Mycene
Boeot. = Boeotian	Nisyr. = of Nisyros
Calymn. = of Calymna	N. W. Grk. = Northwest Greek
Carpath. = of Carpathus	Olynth. = of Olynthus
Chalced. = of Chalcedon	Orop. = of Oropus
Chalcid. = Chalcidian	Pamph. = Pamphylian
Cnid. = Cnidian	Phoc. = Phocian
Corcyr. = Corcyraean	Rheg. = of Rhegium
Corinth. = Corinthian	Rhod. = Rhodian
Cret. = Cretan	Selin. = of Selinus
Cypr. = Cyprian	Sicil. = Sicilian
Cyren. = of Cyrene	Sicyon. = Sicyonian
Delph. = Delphian	Skt. = Sanskrit
Dodon. = of Dodona	Stir. = of Stiris
Dor. = Doric	Styr. = of Styra
El. = Elean	Sybar. = of Sybaris
Eng. = English	Syrac. = Syracusan
Ephes. = Ephesian	Teg. = Tegean
Epid. = Epidaurian	Thas. = of Thasos
Epir. = Epirotan	Ther. = Theran
Eretr. = Eretrian	Thess. = Thessalian
Eub. = Euboean	Troez. = of Troezen

In abbreviating the names of Greek authors and of their works, Liddell and Scott's list has been generally followed. Note also the more general gram. = grammatical (forms quoted from the ancient grammarians), and lit. = literary (forms quoted from the literary dialects without mention of the individual authors).

For abbreviations of modern works of reference, see under the Bibliography, pp. 281 ff.

Other abbreviations which are occasionally employed will be readily understood, as cpd. = compound, dat. = dative, inv. = imperative, l. = line, pl. = plural, sg. = singular, subj. = subjunctive.

PART I: GRAMMAR OF THE DIALECTS

INTRODUCTION

CLASSIFICATION AND INTERRELATION OF THE DIALECTS ¹

1. When the ancient grammarians spoke of the four dialects of Greece — Attic, Ionic, Aeolic, and Doric, to which some added the *κοινή* as a fifth — they had in mind solely the literary dialects, which furnished the occasion and object of their study. But these literary dialects represent only a few of the many forms of speech current in Greece, most of which play no part whatever in literature, and, apart from some scattered glosses, would be entirely unknown to us were it not for the wealth of inscriptions which the soil of Greece has yielded in modern times.

The existence of Ionic, Aeolic, and Doric elements in the people and speech of Greece is an undoubted fact of Greek history, and one of first importance to an understanding of the dialect relations. But there is no warrant, either in the earlier Greek tradition or in the linguistic evidence, for making this an all-inclusive classification. These three elements were precipitated, as it were, on the coast of Asia Minor, where their juxtaposition gave rise to the historical recognition of the distinction. And as the Ionians, Aeolians, and Dorians of Asia Minor were colonists from Greece proper, it was a natural and proper inference of the historians that they reflected ethnic divisions which also existed, or had once existed, in

¹ See also the Summaries of Characteristics, 180-273, and Charts I and Ia at the end of the book.

the mother country.¹ As to who were the Dorians of Greece proper there was of course no mystery. They formed a well-defined group throughout the historical period, and the tradition that they came originally from the Northwest is completely borne out by the close relationship of the Doric and Northwest Greek dialects (see below). That the Ionians were akin to the inhabitants of Attica was an accepted fact in Greek history, and the Athenians are called Ionic both in Herodotus (e.g. 1.56) and Thucydides (6.82, 7.57). The linguistic evidence is equally unmistakable. The only uncertainty here is as to the extent of territory which was once Ionic. There are various accounts according to which Ionians once occupied the southern shore of the Corinthian gulf, the later Achaea (e.g. Hdt. 1.145-146, 7.94), Megara (e.g. Strabo 9.392), Epidaurus (e.g. Paus. 2.26.2), and Cynuria (Hdt. 8.73). If these accounts in themselves are of questionable value, yet we cannot doubt that the Ionians before the migration were not confined to Attica. The close relations of Epidaurus and Troezen with Athens, in cult and legend, are significant for the Argolic Acte, and it is reasonable to assume that at least the entire shore of the Saronic gulf was once Ionic.²

The affinities of the Aeolians were more obscure, for theirs was the earliest migration to Asia Minor, the most remote from the historical period. But Thessaly was the scene of their favorite legends, the home of Achilles, as also of their eponymous hero Aeolus, and many of their place-names had their counterpart in Thessaly. In Herodotus we find the tradition that the Thessalians of the historical period were invaders from the west who occupied

¹ It is equally natural, and quite justifiable as a matter of convenience, to apply the same names to these earlier divisions. That the *name* Ionian, for example, did not gain its current application on the mainland, but in the east, is of no consequence. Such generic terms are everywhere of gradual growth.

² That is, in a period contemporaneous with the Aeolic and Achaean occupation of other parts of Greece (see below). Of a still remoter period the view has been advanced that the Ionians formed the first wave of Greek migration, were in fact the much-discussed Pelasgians, and for a time occupied also the territory which with the next wave of migration became Aeolic or Achaean. This is, naturally, much more problematical.

what had hitherto been an Aeolic land,¹ and with this the linguistic evidence is in perfect accord. For Thessalian is of all dialects the most closely related to Lesbian, and at the same time shares in some of the characteristics of the West Greek dialects, this admixture of West Greek elements being somewhat stronger in Thessaliotis than in Pelasgiotis. See 201, 202, 210, and Chart I. The Boeotians also are called Aeolians by Thucydides,² and the Boeotian dialect is, next to Thessalian, the most closely related to Lesbian. These three have several notable characteristics in common (see 201 and Chart I), and are known as the Aeolic dialects. But in Boeotian there is an even stronger admixture of West Greek elements than in Thessalian (see 217 and Chart I), the historical explanation of which must be the same. If we credit the statement of Thucydides that the Boeotian invaders were from Arne, whence they had been driven by the Thessalians,³ we should recognize in these Boeotians, not a part of the old Aeolic population of Thessaly, but a tribe of West Greek invaders from Epirus (cf. Mt. Boeon), like the Thessalians who forced them onward. The Aeolic element is to be ascribed rather to the tribes, or some of them, comprising the early stratum, as for example the Minyans of Orchomenos. However obscure such details may be, the evidence is perfectly clear that both Boeotia and Thessaly were once Aeolic, but were overrun by West Greek tribes which adopted the speech of the earlier inhabitants in greater or less degree.

It is a natural presumption, of which there are some specific indications, that not only Thessaly and Boeotia but the intermediate lands of Phocis and Locris, and even southern Aetolia—in fact

¹ Hdt. 7.176 *ἐπει Θεσσαλοὶ ἤλθον ἐκ Θεσπρωτῶν οἰκήσοντες γῆν τὴν Αἰολίδα, τὴν περ νῦν ἐκτέεται.*

² Thuc. 7.57 *οἳτοι δὲ Αἰολῆς Αἰολεῦσι τοῖς κτίσασι Βοιωτοῖς τοῖς μετὰ Συρακοσίων κατ' ἀνάγκην ἐμάχοντο*, i.e. the Aeolians of Methymna, Tenedos, etc., were compelled to fight against the Aeolians who founded these cities, namely the Boeotians; id. 8.2 *Βοιωτῶν ξυγγενῶν θητων* (of the Lesbians).

³ Thuc. 1.12 *Βοιωτοὶ τε γὰρ οἱ νῦν ἐξηκοστῷ ἔτει μετὰ Ἴλιου ἄλωσιν ἐξ Ἄρνης ἀναστάντες ὑπὸ Θεσσαλῶν τὴν νῦν Βοιωτίαν, πρότερον δὲ Καδμηίδα γῆν καλουμένην ᾤκησαν.*

all that portion of Greece north of Attica which plays a rôle in the legends of early Greece — was once Aeolic. Phocæa in Asia Minor, which, though later Ionic, surely belonged originally to the strip of Aeolic colonies, was believed to be a colony of Phocis, and in the dialect of Phocis there are actually some relics of Aeolic speech, as the dative plural of consonant stems in *-εσσι* (107.3), which is also found in eastern Locris. As for southern Aetolia, the region of Calydon and Pleuron was once called Aetolis according to Thucydides,¹ and the probability is that the Aetolians of the Homeric period were Aeolic, though their name was taken by the later, West Greek, invaders. The Aetolian occupation of Elis was an accepted tradition, and the existence of an Aeolic element in the dialect of Elis, like the dative plural in *-εσσι*, may be brought into connection with this if we assume that while the invaders were Aetolians in the later sense, that is West Greek, as Elean is distinctly a West Greek dialect, they had nevertheless adopted certain characteristics of the earlier Aeolic Aetolian and brought them to Elis. Corinth was also once occupied by Aeolians according to Thucydides,² and it is a noteworthy fact that the dative plural in *-εσσι*, which is unknown in other Doric dialects, is found in various Corinthian colonies (107.3).

But we have passed beyond the limits within which the term Aeolic, or in general the division into Ionic, Doric, and Aeolic, can with any propriety be applied to the peoples and dialects of the historical period. It is only in Strabo that these three groups are made into an all-inclusive system of classification, by means of an unwarranted extension of Aeolic to include everything that is not Ionic or Doric. And yet it is, unfortunately, this statement of Strabo's,³ the error of which has long since been recognized, that

¹ Thuc. 3.102 *ἐς τὴν Αἰολίδα τὴν νῦν καλουμένην Καλυδῶνα καὶ Πλευρῶνα.*

² Thuc. 4. 42 *ὑπὲρ οὗ ὁ Σολύγειος λόφος ἐστίν, ἐφ' ὃν Δωριεῖς τὸ πάλαι ἰδρυθέντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν, οὖσιν Αἰολεῦσι.*

³ Strabo 8.338 *πάντες γὰρ οἱ ἐκτὸς Ἴσθμοῦ πλὴν Ἀθηναίων καὶ Μεγαρέων καὶ τῶν περὶ τὸν Παρνασσὸν Δωριέων καὶ νῦν ἔτι Αἰολεῖς καλοῦνται. . . . καὶ οἱ ἐντὸς (sc. Ἴσθμοῦ) Αἰολεῖς πρότερον ἦσαν, εἴτ' ἐμίχθησαν, Ἴωνων μὲν ἐκ τῆς Ἀττικῆς τὸν Διγαλὸν κατασχόντων, τῶν δ' Ἑρακλειδῶν τοὺς Δωριεῖς καταγαγόντων. . . . οἱ μὲν οὖν Ἴωνες ἐξέπεσον*

has often been taken as representative of ancient tradition and still colors, in the literal sense, our maps of ancient Greece. The historical Phocians, Locrians, Aetolians, etc., were not, as Strabo's statement implies, called Aeolic. Neither in Herodotus, Thucydides, nor any early writer, are they ever brought under any one of the three groups. Their dialects, with that of Elis, which Strabo also calls Aeolic, all of which may be conveniently designated the Northwest Greek dialects, are, in spite of some few traces of Aeolic as mentioned above, most closely related to the Doric dialects. There is scarcely one of the general characteristics common to the Doric dialects in which they do not share, though they also have certain peculiarities of their own. See 223 with *a*, 226, and Chart I. If we were to classify them under any one of the three groups, it is unquestionably Doric to which they have the best claim, and if Strabo and our maps so classed them there would be no very serious objection. Indeed modern scholars do often class them under "Doric in the wider sense," calling them then specifically "North Doric." But on the whole it seems preferable to retain the term Doric in its historical application and employ West Greek as the comprehensive term to include the Northwest Greek dialects and the Doric proper.

In fact the most fundamental division of the Greek dialects is that into these West Greek and the East Greek dialects, the terms referring to their location prior to the great migrations. The East Greek are the "Old Hellenic" dialects, that is those employed by the peoples who held the stage almost exclusively in the period represented by the Homeric poems, when the West Greek peoples remained in obscurity in the northwest. To the East Greek division belong the Ionic and Aeolic groups, though, of the latter, Thessalian and Boeotian, as explained above, are mixed dialects belonging in

πάλιν ταχέως ὑπὸ Ἀχαιῶν, Αἰολικοῦ ἔθρου· ελείφθη δ' ἐν τῇ Πελοποννήσῳ τὰ δύο ἔθνη, τὸ τε Διολικὸν καὶ τὸ Δωρικόν. ὅσοι μὲν οὖν ἦντον τοῖς Δωριεῦσιν ἐπεπλέκοντο, καθάπερ συνέβη τοῖς τε Ἀρκάσι καὶ τοῖς Ἡλείοις, . . ., οἷτοι αἰολιστὶ διελέχθησαν, οἱ δ' ἄλλοι μκτῆ τι ἐχρήσαντο ἐξ ἀμφοῖν, οἱ μὲν μᾶλλον οἱ δ' ἦντον αἰολίζοντες.

part also in the West Greek division. And to East Greek belongs also another group, the Arcado-Cyprian.

No two dialects, not even Attic and Ionic, belong together more obviously than do those of Arcadia and the distant Cyprus. They share in a number of notable peculiarities which are unknown elsewhere. See 189 and Chart I. This is to be accounted for by the fact that Cyprus was colonized, not necessarily or probably from Arcadia itself, as tradition states, but from the Peloponnesian coast, at a time when its speech was like that which in Arcadia survived the Doric migration. This group represents, beyond question, the pre-Doric speech of most of the Peloponnesus, whatever we choose to call it. The term Achaean is used in so many different senses¹ that it might be well to avoid it entirely. But it is convenient to apply it to this group, which actually has the best claim to it, whenever the need is felt of some other term than Arcado-Cyprian, which, while describing accurately what is left of the group in the historical period, is strikingly infelicitous when applied to prehistoric times. The relations of this group to the others of the East Greek division, especially Aeolic, are the most difficult to interpret historically. Strabo, of course, calls the Arcadians Aeolic, but without warrant in earlier usage. For example, Thucydides, in describing the forces engaged at Syracuse (7.57), makes the most of the distinction between Ionic, Doric, and Aeolic nations, but does not class the Arcadians with any one of these. Yet the Arcadian and Cyprian dialects show notable resemblances to the Aeolic dialects which cannot be accidental (see 190.3-6 and Chart I), and some would class them all together under the head of "Aeolic in the widest sense" or "Achaean" (Aeolic in the usual sense then appearing as "North Achaean"). On the other hand, many of the characteristics common to the Aeolic dialects are lacking,

¹ "Achaean" is applied by some to a supposed stratum intermediate between that which survived in Arcado-Cyprian and the later Doric. But there is no good evidence, either linguistic or otherwise, that any such intermediate stratum ever existed.

and there are certain points of agreement with Attic-Ionic (see 190.1, 193.2,3, and Chart I). One may surmise that the latter, which are in part confined to Arcadian, are due to contact with Ionians on the coast of the Peloponnesus (see above, p. 2), and that the connections with Aeolic are earlier and more fundamental, reflecting a period of geographical continuity with Aeolic peoples somewhere in Northern Greece. But that brings us before the "mystery of the Achaeal name," that most difficult problem of the relation between the Achaeans of the Phthiotis and the pre-Doric Achaeans of the Peloponnesus, and of those again to the historical Achaeans on the Corinthian Gulf, whose dialect is West Greek. Conservative procedure here consists in recognizing Arcado-Cyprian, or Achaeal, as a distinct group intermediate between Aeolic and Attic-Ionic, and conceding that the precise historical background of their interrelations is hopelessly obscure. Arcadian shows some few West Greek peculiarities which we may properly attribute to the influence of the surrounding Doric dialects in the historical period.

Just as in the Northwest Greek dialects some traces of the former Aeolic speech have survived, as noted above, so it is not surprising to find some traces of Achaeal speech in the Doric dialects spoken in lands formerly Achaeal. For example, in Laconia Poseidon was worshiped under the name of *Ποιοιδάν*, which recalls Arc. *Ποσοιδάν*, the true Doric form being *Ποσοιδάν* (49.1, 61.5). Here possibly belongs *ίν = έν* in some Cretan inscriptions (10). Besides survivals which bear specifically either the Aeolic or the Achaeal stamp, there are others of forms which are common to both, and so from the linguistic point of view might be called Aeolic-Achaeal, only their provenance leading us to infer either Aeolic or Achaeal source (e.g. probably Achaeal, *τελεσφορέντες* 157, *πεδά* 137.5, *γροφεύς* etc. 5, 6); or again others which might be called simply East Greek without further differentiation. But, apart from some few striking examples, the question of survival versus accidental agreement or historical borrowing is a very delicate one,

The classification of the dialects is then, in outline, as follows:¹

West Greek Division	East Greek Division
1. Northwest Greek: Phocian, Locrian, Elean, etc.	1. Attic-Ionic.
2. Doric: Laconian, Corinthian, Argolic, Cretan, etc.	2. Aeolic: Lesbian, Thessalian, Boeotian.
	3. Arcado-Cyprian or Achaean.

2. The Greek dialects, classified in accordance with the preceding scheme, and with their important subdivisions noted, are the following. For summaries of the characteristics of each, see 180–273.

EAST GREEK

I. THE ATTIC-IONIC GROUP

1. Attic.

2. Ionic.

A. **East Ionic**, or Ionic of Asia Minor. The Ionic cities of the coast of Asia Minor and the adjacent islands, Samos, Chios, etc., together with their colonies, mostly on the Hellespont, Propontis, and Euxine. There are some local varieties, of which the most marked is Chian, containing some Lesbian features.

B. **Central Ionic**, or Ionic of the Cyclades. The Ionic Cyclades, Naxos, Amorgos, Paros with its colony Thasos, Delos, Tenos, Andros, Ceos, etc.

C. **West Ionic**, or **Euboean**. Chalcis (with its colonies in Italy, Sicily, and the Chalcidian peninsula) and the other cities of Euboea. A local dialect with marked characteristics is the Eretrian, seen in the inscriptions of Eretria and Oropus.

¹ Pamphylian, of which the meager remains permit only a very imperfect knowledge, and which is therefore, barring occasional references, ignored in this book, shows notable affinities on the one hand with Arcado-Cyprian ($\nu = \sigma$, $\xi\xi$ with dat., etc.), on the other with West Greek ($\phi\lambda\kappa\alpha\tau\iota$, $\lambda\alpha\rho\acute{o}s$, $\delta\kappa\alpha$, etc.). As Thessalian and Boeotian represent a mixture of Aeolic and West Greek, so Pamphylian of Achaean and West Greek. Quite probably the earliest colonists were Achaeans from the Peloponnesus, later followed by Dorians.

II. THE ARCADO-CYPRIAN OR ACHAEAN GROUP

1. **Arcadian.** The most important material is from Tegea and Mantinea.

2. **Cyprian.** There are numerous short inscriptions, and one of considerable length, the bronze of Idalium. All are in the Cyprian syllabary.

III. THE AEOLIC GROUP

1. **Lesbian, or Asiatic Aeolic.**¹ The inscriptional material is fairly extensive, but late. There is nothing approaching the time of the poems of Alcaeus and Sappho, and very little that is older than the Macedonian period. Most of the inscriptions are from the chief cities of Lesbos, but a few are from other islands and towns of the Aeolic mainland.

2. **Thessalian.**² Two subdivisions with marked differences are formed by the dialect of Pelasgiotis and that of Thessaliotis, which may be conveniently, if not quite appropriately, designated as East and West Thessalian.

From Phthiotis there is an early Thessalian inscription, but most of the material is from the period of Aetolian domination and in the Northwest Greek *κοινή*. See 279. From Histiaeotis, Perrhaebia, and Magnesia the material is very scanty.

3. **Boeotian.**² The material is very extensive, and representative of all the important Boeotian towns, but is meager for the early period.

WEST GREEK

IV. THE NORTHWEST GREEK GROUP

1. **Phocian.** A large part of the material, including nearly all that is of an early date, is from Delphi, and is quoted specifically as **Delphian**.

¹ Sometimes called simply Aeolic. But, to avoid confusion with Aeolic in its wider sense, the designation Lesbian is to be preferred in spite of the formal impropriety of applying it to a dialect not restricted to Lesbos. Most of the material is actually from Lesbos.

² That Thessalian and Boeotian are only in part Aeolic, in part West Greek, has been explained above, pp. 2, 3.

2. **Locrian.** The early and important inscriptions are from western Locris. From eastern Locris the material is meager and late.

3. **Elean.** All the material, much of which is very early, is from Olympia.

4. The **Northwest Greek** *κοινή*. Employed in Aetolia and other regions under the domination of the Aetolian league. See 279.

NOTE. Only Phocian, Locrian, and Elean are known to us as distinct dialects of this group. Of others which presumably belong here we have practically no material from a time when they retained their individuality. In Aetolia, for example, before the rise of the Northwest Greek *κοινή* there was undoubtedly a distinct Northwest Greek dialect, probably most nearly related to Locrian, but of this pure Aetolian we have no knowledge. Of the speech of Aeniania and Malis previous to the Aetolian domination we have no remains. It is natural to suppose that Northwest Greek dialects were once spoken also in Acarnania and Epirus. But here the influence of the Corinthian colonies was strong from an early period, as shown by the use of the Corinthian alphabet in the few early inscriptions; and in later times, from which nearly all the material dates, the language employed is not the Northwest Greek *κοινή*, but the Doric *κοινή*, like that of the contemporaneous inscriptions of Corcyra. See 279. Hence the actual material from Acarnania and Epirus is more properly classified with Corinthian. From Cephallenia and Ithaca we have decrees in the Northwest Greek *κοινή* from the Aetolian period (see 279), but from earlier times not enough to show whether the dialect was Northwest Greek or Doric. From Zacynthus there is almost nothing. The dialect of Achaea (i. e. Peloponnesian Achaea in the historical period) is generally believed to belong to this group. This is probable on general grounds, but there is as yet no adequate linguistic evidence of it. For, apart from the inscriptions of Achaean colonies in Magna Graecia, which, both on account of their meagerness and the mixed elements in the colonization, are indecisive, nearly all the material is from the time of the Achaean league, and this is not in the Northwest Greek *κοινή*, but in the same Doric *κοινή* that was used in Corinth and Sicily.

V. THE DORIC GROUP

1. **Laconian and Heracleean.** Laconia and its colonies Tarentum and Heraclea. Heracleean, well known from the Heracleean Tables, has peculiarities of its own, and is treated as a distinct dialect.

2. **Messenian.** There is scarcely any material until a late period, when the dialect is no longer pure.

3. **Megarian.** Megara, and its colonies in Sicily (especially Selinus) and on the Propontis and Bosphorus (as Byzantium, Chalcedon, etc.). Except from Selinus the material is late.

4. **Corinthian.** Corinth, Sicyon, Cleonae, Phlius, and the Corinthian colonies Corcyra (with its own colonies Apollonia and Dyrrhachium), Leucas, Anactorium, Ambracia, etc., and, in Sicily, Syracuse with its own colonies. Material from places other than Corinth, though coming under the general head of Corinthian, is generally quoted specifically as Sicyonian, Corcyraean, Syracusan, etc.

5. **Argolic.** Argos, Mycenae, etc., and the cities of the Acte, as Hermione, Troezen, and Epidaurus together with Aegina.¹ Argolic (abbreviated Argol.) is used as the general term, while Argive (Arg.) refers more specifically to the material from Argos (with the Argive Heraeum), as Epidaurian to that from Epidaurus.

6. **Rhodian.** Rhodes (Camirus, Ialysus, Lindus, and the city of Rhodes) with the adjacent small islands (Chalce, etc.) and Carpathus, Telos, and Syme, the settlements on the mainland (the Rhodian Peraea) and Phaselis in Pamphylia, and the Sicilian colonies Gela and Agrigentum (an inscription of Rhegium, though not a Rhodian colony, is in the same dialect). The material is very extensive, but little of it is early.

7. **Coan and Calymnian.** The material is considerable, but not early.

8. The dialects of Cnidus, and of Nisyros, Anaphe, Astypalaea, and other small islands. The material is late, and insufficient to determine whether any of these should properly be grouped with Rhodian, Coan, or Theran. Nisyros, for example, was nearly always connected politically with either Cos or Rhodes.

9. **Theran and Melian.** Thera with Cyrene, and Melos. Early inscriptions are numerous, but brief.

¹ From Aegina there is not much material from the period before the Athenian occupation, but enough to show that the dialect was Argolic (note *lapéas* with lenis, 58 b).

10. **Cretan.** This is now the best-known of all the Doric dialects, owing to the very extensive early material, especially from Gortyna. The dialect of Gortyna and other cities of the great central portion of the island is also known more specifically as Central Cretan, to exclude the divergent type seen in the inscriptions, mostly late, from the eastern and western extremities of the island. See 273. But the term Cretan alone is to be understood as referring to this Central Cretan, unless otherwise stated.

THE DIALECTS IN LITERATURE

3. Of the numerous dialects of Greece a few attained the rank of literary dialects, though for the most part in a mixed and artificial form not corresponding to anything actually spoken at a given time and place. Moreover, in the course of literary development these dialects came to be characteristic of certain classes of literature, and, their rôle once established, the choice of one or the other usually depended upon this factor rather than upon the native dialect of the author.

The literary development of epic songs began with the Aeolians of Asia Minor, whence it passed into the hands of the neighboring Ionians, and the language of Homer, which became the norm of all epic poetry and strongly affected subsequent poetry of all classes, is a mixture of Aeolic and Ionic, — in the main Old Ionic but with the retention of many Aeolic forms, such as *ἄμμες* beside *ἡμεῖς*, genitive singular in *-ᾶο* beside *-εω*, etc. The language of Hesiod is substantially the same, but with some Aeolic forms not used in Homer, also some Boeotian and Doric peculiarities. The elegiac and iambic poets also use the epic dialect with some modifications, not only Ionians like Archilochus, but the Athenian Solon, the Spartan Tyrtaeus, the Megarian Theognis, etc.

Of the melic poets, Alcaeus and Sappho followed very closely their native Lesbian dialect, though not entirely unaffected by epic influence. The language of these and other Lesbian poets was

directly imitated by some later writers, notably by Theocritus in three of his idyls, and contributed an important element to the language of many more, e.g. Anacreon of Teos, who in the main employed his native Ionic (New Ionic), and, in general, to the choral lyric, which was mainly Doric.

The choral lyric was developed among Doric peoples, though under the impulse of Lesbian poets, who we know were welcomed in Sparta, for example, in the seventh century. Its language is Doric, with an admixture of Lesbian and epic forms, no matter whether the poet is a Dorian, or a Boeotian like Pindar, or an Ionian like Simonides and Bacchylides. This Doric, however, is not identical with any specific Doric dialect, but is an artificial composite, showing many of the general Doric characteristics, but with the elimination of local peculiarities. An exception is to be made in the case of Alcman, whose Doric is of a severer type and evidently based upon the Laconian, though also mixed with Lesbian and epic forms.

The earliest prose writers were the Ionic philosophers and historians of the sixth century, and in the fifth century not only Herodotus, but Hippocrates of Cos, a Dorian, wrote in Ionic. In the meantime, with the political and intellectual supremacy of Athens, Attic had become the recognized language of the drama, and before the end of the fifth century was employed in prose also, though the earlier prose writers as Thucydides, like the tragedians, avoided certain Attic peculiarities which were still felt as provincialisms (e.g. $\tau\tau = \sigma\sigma$, $\rho\rho = \rho\sigma$). Henceforth Attic was the language of literary prose.

The dialects mentioned are the only literary dialects known and cultivated throughout the Greek world. But some few others were employed locally. Epicharmus and Sophron wrote in their native Syracusan Doric, as did, later, Archimedes. A form of Doric prose was developed among the Pythagoreans of Magna Graecia, seen in some fragments of Archytas of Tarentum, Philolaus of Croton, and others, though the greater part of the writings of this class are

spurious. The comic poet Rhinthon, from whom the grammarians sometimes quote, used the Doric of Tarentum. The fragments of Corinna of Tanagra, whose fame was scarcely more than local, are in Boeotian, and the Boeotian dialect, as well as Megarian and Laconian, are caricatured by Aristophanes. But the great majority of the dialects play no rôle whatever in literature.

Even for those dialects which are represented, the literary remains must for the most part be regarded as secondary sources, not only because of their artificial character but also because of the corruptions which they have suffered in transmission. Exceptional importance, however, attaches to the language of Homer because of its antiquity, and to the Lesbian of Alcaeus and Sappho because it is relatively pure and much older than the inscriptional material.

NOTE. In the following exposition, dialectic forms from literary and grammatical sources are not infrequently quoted, especially where the inscriptional evidence is slight, as it is, for example, quite naturally, for the personal pronouns. Such forms are sometimes quoted with their specific sources, sometimes simply as literary Doric (lit. Dor.), literary Lesbian (lit. Lesb.), literary Ionic (lit. Ion.), or grammatical (gram.). But a detailed treatment of the dialectic peculiarities observed in our literary texts is so bound up with questions of literary tradition and textual criticism that it is best left to the critical editions of the various authors. It would be impracticable in a work of the present scope, and would, moreover, tend to obscure that more trustworthy picture of the dialects which is gained from inscriptions, and which is so important as a basis for the critical study of the mixed literary forms.

PHONOLOGY

THE ALPHABET

4. The numerous differences in the local alphabets, so far as they consist merely in variations of the forms of the letters, need not be discussed here, important as they are to the epigraphist in deciding the age and source of inscriptions. But certain points in the use of the alphabet and its développement as a means of expressing the Greek sounds should be noted.

1. In the most primitive type of the Greek alphabet, as it is seen in the earliest inscriptions of Crete, Thera, and Melos, the non-Phoenician signs ϕ , χ , ψ have not yet been introduced, and the Ξ is not in use. The sounds of ϕ , χ are represented by πh , κh (or ρh), or, as in Crete, where Θ (H) when used is η not h , are not distinguished from π , κ ; those of ψ , ξ , by $\pi\sigma$, $\kappa\sigma$.

2. In the next stage of development, after the introduction of ϕ , χ , ψ , the alphabets fall into two classes, according to the values attached to these signs. The eastern division, to which Ionic belongs, employs them as ϕ , χ , ψ , and also uses the Ξ as ξ , though a subdivision of this group, represented mainly by the Attic alphabet, uses only the first two and expresses ψ , ξ by $\phi\sigma$, $\chi\sigma$. The western division,¹ to which belong the majority of the alphabets of Greece proper as well as that of Euboea, whence it was carried to Italy by the Chalcidian colonies and became the source of the Latin alphabet, employs ϕ , χ , ψ as ϕ , ξ , χ , not using Ξ at all, and

¹ This distinction of eastern and western alphabets, the distribution of which is clearly shown in the Chart in Kirchhoff's *Studien zur Geschichte des griechischen Alphabets*, has no connection with that of East and West Greek dialects, and is anything but coincident with it.

generally expressing ψ by $\pi\sigma$ or, oftener, $\phi\sigma$ (only in Locrian and Arcadian by a special sign *).

3. In the earliest inscriptions nearly all the alphabets have the ρ (vau or digamma); and many the ρ (koppa), which is used before o or u , and that too even if a liquid intervenes, e.g. $\Upsilon\omicron\rho\iota\nu\theta\acute{o}\theta\epsilon\nu$, $\acute{\eta}\omicron\rho\rho\acute{o}\varsigma$, $\acute{\epsilon}\rho\rho\acute{o}\tau\acute{\epsilon}$, $\Pi\acute{\alpha}\tau\rho\rho\rho\lambda\omicron\varsigma$, $\lambda\acute{\epsilon}\rho\nu\theta\omicron\varsigma$, $\Upsilon\lambda\acute{\upsilon}\tau\omicron\varsigma$ (in other positions it is very rare).

4. Two signs were available for σ , namely ς or ξ (sigma) and μ (san), and most alphabets use one of these to the exclusion of the other. But there are some few examples of a differentiation. In an early Arcadian inscription of Mantinea (no. 16), the character ν , a simplified form of the san, which is known from other sources, is used to denote a sibilant of specifically Arcado-Cyprian origin, as in $\nu\iota\varsigma$ (transcribed $\sigma\iota\varsigma$) = Cyp. $\sigma\iota\varsigma$, Att. $\tau\iota\varsigma$. See 68.3. A sign Υ , which is also probably a modification of the san, is used in some Ionic inscriptions of Asia Minor for the usual $\sigma\sigma$ = Att. $\tau\tau$, e.g. from Halicarnassus $\Upsilon\text{Αλ}i\kappa\alpha\rho\nu\alpha\pi\acute{\epsilon}(\omega)\nu$ beside $\Upsilon\text{Αλ}i\kappa\alpha\rho\nu\alpha\sigma\sigma\acute{\epsilon}\omega\nu$, from Ephesus $\tau\acute{\epsilon}\tau\alpha\rho\epsilon\varsigma$, $\tau\epsilon\tau\alpha\rho\acute{\alpha}\kappa\omicron\nu\tau\alpha$ = $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$, etc., from Teos $[\theta]\alpha\lambda\acute{\alpha}\tau\eta\varsigma$ beside $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha\nu$.

5. In Boeotian, t , a compromise between ϵ and l , is sometimes used for the close ϵ , later i (9.2). At Corinth and Megara there were two characters, E and E , for the e -sounds, but usually differentiated. See 28.

6. In most of the alphabets the H (early E) is the sign of the spiritus asper, and neither η and ω nor the lengthened ϵ and o ("spurious $\epsilon\iota$ and $o\upsilon$ ") are distinguished from the short ϵ and o . But in East Ionic, where the sound of the spiritus asper was lost at a very early period, the H , which was thus left free, was turned to account as a vowel sign, not so much to show a difference in quantity (in the case of \bar{a} , \bar{i} , \bar{u} no such need was felt) as one of quality. It was probably used first only for the extremely open \bar{e} coming from \bar{a} , that is for the specifically Attic-Ionic η (8), which for a time was more open than the sound of the inherited \bar{e} , though this was also open as compared with the short ϵ , and both soon became

identical and were denoted in the same way. To be sure, no such distinction is to be observed in East Ionic inscriptions, but it is seen in some of the Cyclades, to which the use of the H had passed from East Ionic, e.g. from Naxos (no. 6) *Νικάνδρη, ρόρη*, etc., but *ἀνέθεκεν* (with E in the penult). Similar examples from Ceos (e.g. no. 8) and Amorgos.

The use of $H = \eta$ extended not only to the Ionic but also to the Doric islands, Rhodes, Thera, Melos, and Crete, where it is found in the earliest inscriptions, though in Crete it went out of use for a time, not appearing for example in the Law-Code. In Central Ionic, where the sound of the spiritus asper still survived, as also in Rhodes, Thera, and Melos, the sign was used both as η and as h . It occurs also with the value of $h\epsilon$, at Delos, Naxos (no. 6), and Oropus (no. 1446).

The Ionic alphabet is also characterized by its distinction of o and ω through differentiated forms of O (usually $\Omega = \omega$, but in some of the islands, namely Paros, Thasos, and Siphnos, $\Omega = o$, and O or $\Theta = \omega$).

7. In 403 B.C. the Ionic alphabet was officially introduced at Athens, and not much later replaced the native or "epichoric" alphabets in other parts of Greece. Inscriptions of the end of the fifth or the beginning of the fourth century often show a transitional form of the alphabet, partly epichoric, partly Ionic. Even with the full Ionic alphabet, ϵ was generally retained where it was still sounded, and sometimes a form of H was used for the spiritus asper, as \dagger in the Heracleian Tables and occasionally elsewhere (Elis, no. 60, Sicyon, Epidaurus). The Delphian Labyadae inscription (no. 51) has $\Theta = h$, $H = \eta$.

For the Cyprian syllabary, see no. 19.

VOWELS

α

5. o for α before or after liquids. Examples are most numerous in Lesbian, mainly from literary and grammatical sources, as

στρότος = *στρατός*, *δροσέως* = *δρασέως*, *χόλαισι* = *χαλώσι*, etc. So *ἀμβρ[σ]την* (no. 21) = *ἀμαρτεῖν*, like Hom. *ἤμβροτον* = *ἤμαρτον* (*μβρ* from *μρ*, as regularly). Both *στρόταγος* and *στράταγος* occur in inscriptions, likewise in Boeotian *στροτός* in numerous proper names, *στροτιώτας*, *ἐστροτεύαθη*, but also *στρατός* in proper names, *στραταγιόντος*. The forms with *a*, which are the only ones attested for Thessalian, are to be attributed to *κοινή* influence. Cf. Boeot., Thess. *ἐροτός* = *ἐρατός*, *βροχύς* = *βραχύς*, attested by proper names, Boeot., Lesb. *πόρνοψ* = *πάρνοψ*, whence Lesb. *Πορνοπίων* (Strabo 13.613), *Πορνοπία* (no. 23).

In Arcado-Cyprian also we find Arc. *ἐφθορκώς* = *ἐφθαρκώς*, *πανάγορσις* = *πανήγυρις* but in form belonging with West Ion. (Naples) *ἄγαρρις* (49.2), *στορπάος* = *ἀστραπαῖος* (also Arc. *στορπά*, Cyp. *στροπά* in Hesych.), Cyp. *κορζία* (Hesych.) = *καρδία*, *κατέφοργον* = **κατέφαργον* aorist of **κατ-εφέρω* (*κατείρω*) with the weak grade of the root as in *ἔδρακον* from *δέρομαι* (49.2).

In various West Greek dialects occur derivatives of *γράφω* with *o*, though the verb itself always has *a*. Thus *γροφεύς* in Elis, Argolis, Sicyon, in Argolis also *γροφεύω*, *σύγγροφος*, etc., Heracl. *ἀνεπίγροφος*, Cret. *ἀπόγροφον*, *ἔγγροφον*, Mel. *Γρόφων*. Cf. also Cret., Epid. *καταλοβεύς* = **καταλαβεύς*, *surporti*, Cret. *ἀβλοπία* = *ἀβλαβία*.

a. Some of the examples, if taken by themselves, might be regarded simply as inherited *o*-grade forms (cf. 49.2), e.g. Arc. *ἐφθορκώς* (cf. *ἐφθορα*). But an actual substitution must be recognized in Lesb. *στρότος* etc., and, while the precise conditions and scope of the phenomenon are not clear, it is evidently one in which all the Aeolic dialects and Arcado-Cyprian had a share. Whether *γροφεύς* etc. are anything more than inherited *o*-grade forms may be less certain, but it is probable that these are Achaean survivals (see p. 7), and belong in this same connection.

6. *o* for *a* in other cases. *όν* = *ανά* in Lesbian, Thessalian (Pelasgiotis), and Arcado-Cyprian (*ύν*, see 22). Lesb., Arc. *δέκοτος* = *δέκατος*, also Arc. *δέκο* = *δέκα*, *ηκοτόν* = *ἐκατόν*, and Lesb. *ἐνοτος* = *ἐνατος*. Thess. *ἐξόμεννον* = *ἐξάμνηνον*. Delph. *ἐνοτοφήια*, *burial rites*, Heracl. *τοφιών*, *burial-place* (cf. *τάφος*). *κοθαρός* = *καθαρός* in Heraclea, Sybaris, Locris (*Περροθαριᾶν*), Elean *κόθαρσις*.

a. The explanation is uncertain, and not necessarily the same for all the forms cited here. For example, it is possible that the *o* of *δέκοτος* etc. is to be viewed in the same light as that of *εἴκοσι* = West Greek *ρίκατι*. See 116 a. But the preference for *o* appears to be, here as in 5, an Aeolic-Achaean characteristic.

7. *ε* for *a*. For forms with *ε* beside *a* which fall within the regular system of vowel-gradation, see 49.2-4.

An actual change of final *a* to *ε* is seen in Thess. *διέ* = *διά*. Cf. Thess. *-ει* = *-αι* (27).

ā

8. Attic-Ionic *η* from *ā*. Original *ā*, which remains unchanged in all other dialects, becomes *η* in Attic-Ionic. Thus *τιμή*, *φημί*, *ἴσσημι*, but in other dialects *τιμά* (*ā*-stem), *φᾶμί* (Lat. *fārī*), *ἴστᾶμι* (Lat. *stāre*). For the contrast between this *η* and that which represents an inherited *ē*-sound and is common to the other dialects also, note Att.-Ion. *μήτηρ*, elsewhere *μάτηρ* (Lat. *māter*).

But Attic differs from Ionic, in that it has *ā*, not *η*, after *ε*, *ι*, and *ρ*, as *γενεᾶ*, *οἰκίᾶ*, *χώρᾶ* = Ion. *γενεή*, *οἰκίη*, *χώρη*.

a. The change of *ā* in the direction of *η* began in the Attic-Ionic period, and was universal. The *ā* in Att. *χώρᾶ* etc. is not the original *ā* unchanged, but a special Attic reversion to *ā*, which occurred, however, before the new sound had become completely identical with that representing original *ē*, and hence did not affect the latter (so Att. *πράττω*, but *ρήτωρ*). That is, the *η* from *ā* was at first an extremely open *ē*-sound, even more open than that of original *ē*, and even in the historical period the two sounds are distinguished in the spelling of some inscriptions of the Cyclades. See 4.6.

b. The *ā* arising from lengthening of *a* in connection with original intervocalic *νσ*, *σν*, etc., undergoes the same change, e.g. Att.-Ion. *ἔφῆνα* from *ἔφᾶνα*, original **ἔφανσα*. See 76, 77.1. But in *τάς* from *τάς* and *πάσα* from *πάνσα*, original **πάντσα*, the *ā* was of later origin and was unaffected. See 77.3, 78.

ε

9. *ι* from *ε* before a vowel.

1. Even in Attic an *ε* before another vowel had a closer sound than in other positions, and was frequently written *ει*, as *θειός* = *θεός*, *νειός* = *νεός*. So, sometimes, in Ionic, as *εἴως* = *ἔως*, *δειόμενος* (Oropus) = *δέόμενος*.

In several dialects the ϵ progressed so far in the direction of ι that it was frequently, or even regularly, written ι . Thus:

2. Boeotian. The spelling is usually ι , but sometimes ϵ , $\epsilon\iota$, or ι (see 4.5), as $\theta\iota\acute{\omicron}\varsigma$, $\theta\epsilon\iota\acute{\omicron}\varsigma = \theta\epsilon\acute{\omicron}\varsigma$, $\acute{\alpha}\nu\epsilon\theta\iota\alpha\nu$, $\acute{\alpha}\nu\theta\epsilon\iota\alpha\nu$ beside $\acute{\alpha}\nu\theta\epsilon\alpha\nu$, $\text{Πολυκλ}\acute{\epsilon}\varsigma = \text{Πολυκκ}\acute{\lambda}\epsilon\eta\varsigma$, $\acute{\iota}\acute{\omicron}\nu\tau\omicron\varsigma = \acute{\epsilon}\acute{\omicron}\nu\tau\omicron\varsigma$, $\acute{\rho}\acute{\iota}\omicron\nu\tau\omicron\varsigma = \acute{\rho}\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$.

a. Boeotian ϵ in general had a relatively close sound, and the spelling $\epsilon\iota$ occurs occasionally even before a consonant, as $\text{Ξεναρ}\acute{\epsilon}\iota\tau\omega = \text{Ξεναρ}\acute{\epsilon}\tau\omicron\nu$, $\text{Θι}\acute{\omicron}\text{-}\text{φει}\sigma\tau\omicron\varsigma = *Θ\epsilon\acute{\omicron}\theta\epsilon\sigma\tau\omicron\varsigma$ (68.2), $\text{πεποι}\acute{\omicron}\nu\tau\epsilon\iota\sigma\iota = \text{-}\epsilon\sigma\iota$. In $\acute{\epsilon}\nu$ $\text{Θει}\sigma\pi\iota\eta\varsigma$, $\text{Θει}\sigma\pi\iota\epsilon\acute{\upsilon}\varsigma$, etc. the spelling $\epsilon\iota$ is so constant that it perhaps stands for original η (16), which in other dialects was shortened as if the name of the town were connected with $\theta\acute{\epsilon}\sigma\pi\iota\varsigma$ etc.

3. Cyprian. At Idalium the spelling is regularly ι , as $\theta\iota\acute{\omicron}\varsigma$, $\acute{\iota}\acute{\omicron}(\nu)\tau\alpha = \acute{\epsilon}\acute{\omicron}\nu\tau\alpha$, $\text{φ}\acute{\epsilon}\pi\iota\alpha = \acute{\epsilon}\pi\epsilon\alpha$.

4. Cretan. We find ι regularly, except where the ϵ was once followed by f . That is, the change was prior to the loss of intervocalic f ; and the ϵ which later, with the loss of f , came to stand before another vowel, was unaffected. Thus $\acute{\iota}\acute{\omicron}\nu\tau\omicron\varsigma = \acute{\epsilon}\acute{\omicron}\nu\tau\omicron\varsigma$, $\text{καλ}\acute{\iota}\omega\nu = \text{καλ}\acute{\epsilon}\omega\nu$, $\text{πλ}\acute{\iota}\epsilon\varsigma = \text{Hom. πλ}\acute{\epsilon}\epsilon\varsigma$, — but $\nu\acute{\iota}\acute{\epsilon}\omicron\varsigma$, $\text{φοικ}\acute{\epsilon}\omicron\varsigma$, $\text{δρομ}\acute{\epsilon}\omicron\nu$.

5. Laconian. We find ι , with the same restriction as in Cretan, in early inscriptions (also in Alcman and Ar. Lysist.), e.g. $\theta\iota\acute{\omicron}\varsigma$, $\acute{\alpha}\nu\iota\omicron\chi\acute{\epsilon}\omicron\nu = \acute{\eta}\nu\iota\omicron\chi\acute{\epsilon}\omega\nu$. In later inscriptions the spelling is usually ϵ .

6. Heracleian. Verbal forms show ι , with the same restriction as in Cretan, e.g. $\acute{\alpha}\delta\iota\kappa\acute{\iota}\omega\nu$, $\acute{\epsilon}\mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\varsigma$, but $\acute{\rho}\acute{\epsilon}\omicron\nu\tau\alpha$, $\text{δε}\acute{\omicron}\mu\epsilon\nu\alpha$. In other words, Τιμοκράτιος , but usually ϵ , as $\text{φ}\acute{\epsilon}\tau\epsilon\omicron\varsigma$, owing to *κοινή* influence.

7. In Argolic and Thessalian, both of which usually show ϵ , there are some examples of ι , as Arg. $\theta\iota\acute{\omicron}\varsigma$, $\text{πεδι}\acute{\omicron}\nu = \text{μετε}\acute{\omicron}\omega\nu$, Thess. $\theta\iota\acute{\omicron}\varsigma$, $\Delta\acute{\iota}\omega\nu$.

10. ι from ϵ before ν in Arcado-Cyprian. $\acute{\iota}\nu = \acute{\epsilon}\nu$ is the regular form in Arcadian and Cyprian, also in compounds as Arc. $\acute{\iota}\nu\acute{\alpha}\gamma\omega$, $\acute{\iota}\mu\phi\alpha\acute{\iota}\nu\omega$, $\acute{\iota}\nu\text{φορβ}\acute{\iota}\omega$, $\acute{\iota}\nu\text{κεχηρήκοι}$, $\acute{\iota}\nu\text{δικος}$, $\acute{\iota}\nu\text{πασις}$, $\acute{\iota}\nu\text{πολά}$, $\acute{\iota}\gamma\gamma\upsilon\omicron\varsigma$, $\acute{\iota}\nu\text{μενφής}$ and $\acute{\iota}\nu\text{μουφος}$, *blameworthy* (opp. to $\acute{\alpha}\mu\epsilon\mu\phi\acute{\eta}\varsigma$, $\acute{\alpha}\mu\omicron\mu\phi\omicron\varsigma$), Cyp. $\acute{\iota}\nu\alpha\lambda\acute{\iota}\nu\omega$ ($\acute{\iota}\nu\alpha\lambda\alpha\lambda\iota\sigma\acute{\mu}\epsilon\nu\alpha$). Cf. also early Arc. (Mantineia, no. 16) $\acute{\alpha}\pi\epsilon\chi\omicron\mu\acute{\iota}\nu\omicron\varsigma$, $\acute{\alpha}\pi\upsilon\delta\epsilon\delta\omicron\mu\acute{\iota}\nu[\omicron\varsigma] = \text{-}\acute{\mu}\acute{\epsilon}\nu\omicron\upsilon\varsigma$. But $\epsilon\nu$ occurs in other

words, and the more precise conditions of the change are not yet clear. *iv* = *év* is found also, possibly an "Achaean" survival (see p. 7), in some Cretan inscriptions of Eleutherna and Vaxus, and in an Achaean inscription.

11. *i* beside *ε* in other cases. The occasional interchange of *i* and *ε* in related words, as *πίτημι* beside *πετάννυμι* (a kind of vowel-gradation, but not of the common types given in 49), is occasionally seen among dialectic forms of the same word. Hom. *πίσυρες* = *πέσσυρες*, *τέσσερες*, Att. *χίλιοι* from **χίσλιοι*, while Ion. *χείλιοι*, Lesb. *χέλλιοι*, etc. are from **χέσλιοι* (76). Att. *έστία* appears with *i* in all other dialects, so far as quotable, e.g. Ion. *ίστιή*, Lesb. *ίστία*, Thess. *Ίσστιαίειος*, Boeot. *Ίστιήω*, Delph. *Ίστιώ*, Locr. *ίστία*, Heracl. *Ίστίειος*, Syrac. *Ίστία*, Rhod. *ίστιατόριον*, Coan *ίστία*, Cret. *Ίστία*, Arc. *Φιστίαν*. In this case the *i*, as well as the early substitution of *ι* for *ϕ* in most dialects, may be due to the influence of *ΐστημι*.

12. *a* from *ε* before *ρ* in Northwest Greek. Locr. *φάρειν*, *πατάρα*, *άμάρα*, *άνφόταρος*, *φespάριος* (but *μέρος*). Here also *harέσται* (no. 55; but *heλέσται* no. 56) = *έλέσθαι*, with *ρ* for *λ* after the analogy of the present *αίρέω* (as, vice versa, Cret. *αιλέω* = *αίρέω*, with *λ* from the aorist). El. *φάρεν*, *φάργον*, *πάρ* (= *περί*), *όπόταρος*, *ύσταριν*, but the spelling *αρ* is not quite uniform even in the early inscriptions, and later gives way to *ερ* (see 241). Delph. *φάρειν* in a fifth-century inscription (no. 50), and *δάρματα*, *πενταμαριτεύων* (no. 51), show that in Phocian too *ρ* had a similar effect on the pronunciation of a preceding *ε*, but except in these instances the spelling is *ερ* (*φέρειν* even in no. 51). Cf. also Ach. *Ζεός Άμάριος*, and Pamph. *Ύπαρ* = *Ύπερ*.

a. Elean has *a* also after *ρ*, as *λατραι[όμενον]* beside *λατρείόμενον*, *μαστράαι* from **μαστρεία* (31), *κατιαραίων*, *κατιαραύσειε* in contrast to *φυγαδείην*, *φυγαδειάντι* (see 161.1); also before final *ν*, as *μάν* = *μέν*, *γνόμαν* = *γνώμεν*, 3 pl. opt. *άποτίνοιαν*, *έπιθειάν*, *συνέαν*, etc.; occasionally elsewhere, as *εύσαβεί* = *εύσεβεί*, *σκενάων* = *-έων*, showing that Elean *ε* in general had a very open sound. Cf. El. *ā* = *η* (15).

b. Epid. *κραμάσαι* = *κρεμάσαι* and *μάντοι* = *μέντοι*, though more isolated, and open to other possible explanations (*μάντοι* contamination with *μάν* = *μῆν*, *κραμάσαι* weak grade or assimilation), are perhaps to be viewed in the same light as the Elean forms under *a*.

13. West Greek *a* = East Greek *ε*. Besides the examples of dialectic interchange of *a* and *ε* cited under the head of vowel-gradation (49.2-4), in which the distribution of the *a* and *ε* forms is various (e.g. *ἄρσην*, *ἔρσην*, — *βάλλω*, *δέλλω*), there is a group of by-forms in which the preference for the *a* forms is a marked West Greek characteristic.

1. *ιαρός* (or *ιαρός*) is the regular form in early inscriptions of all West Greek dialects and Boeotian, *ιέρως* occurring only later and plainly due to *κοινή* influence. The situation is probably the same in Thessalian, though the occurrences of both forms are late. *ιέρως* (or *ιερός*) is Attic-Ionic and Arcado-Cyprian, while a third form is seen in Lesb. *ἱρος* (likewise *ἱρεως*, *ἱρεία*, *ἱρητεύω*, late *κατέλων* with *ει* = *ι*), Ion. *ἰρός*, *ἰρός* beside *ιέρως*, *ιέρως* (probably from **ἰσρο-* beside **ἰσαρο-*, **ἰσερο-*). There are many other words with variation between *-ερός* and *-αρός*, as *μιερός*, *μιαρός*, but with widely different dialectic distribution.

2. *Ἄρταμις*, so far as the name is quotable from early inscriptions, is the form of all West Greek dialects except Cretan, and of Boeotian. In later Doric and Delphian inscriptions this is usually replaced by *Ἄρτεμις*.

3. *κα* = *κε* (*ἄν*) is the form of all West Greek dialects and Boeotian, while Thessalian has *κε*, like Lesbian and Cyprian. See 134.2. The same *κα* in *ὄκα*, *τόκα*, *πόκα*, which are also West Greek (and doubtless Boeotian) = Att.-Ion., Arc.-Cypr. *ὄτε* etc. (but Lesb. *ὄτα* etc. See 132.9). *γά* = *γε* is likewise West Greek and Boeotian. Adverbs in *-θα* = *-θε*, *-θεν*, belong to some, but not all, West Greek dialects. See 133.1.

a. *ἄτερος* = *ἔτερος* is not confined to West Greek dialects, but is also quotable from Arcadian, Boeotian, and Lesbian, and even for Attic is implied by *ἄτερος* with crasis. So far as we know, *ἔτερος* belongs to Attic-Ionic only, all examples in other dialects being late.

η

14. Original η, that is η representing original ē, remains unchanged in nearly all dialects. Contrast the special Attic-Ionic η from ā (8), both being seen in Attic-Ionic μήτηρ = μάτηρ of other dialects. On the introduction of the character Η, see 4.6.

15. ā from η in Elean. The sound of η was so open in Elean that it approximated that of ā, and was frequently, though by no means consistently, denoted by α. Thus μά (but also μέ, μή) = μή, φράτρα = ρήτρα, βασιλᾶες = -ῆες, ἔα (but also εἶε) = εἶη, δαμοσιοία = -οιη, πλαθύοντα beside πλεῖθύνοντι. Cf. α for ε (12 a).

16. ει from η in Thessalian and Boeotian. In these dialects the sound was so close that with the introduction of the Ionic alphabet it was uniformly denoted not by η but by ει, which at that time represented a close ē. Thess., Boeot. -μεί = μή, ἀνέθεικε = ἀνέθηκε, μεινός = μηνός, Thess. βασιλείος, Boeot. γραμματεῖος = -ῆος, Thess., Boeot. στατεῖρας, Boeot. μάτειρ, πατεῖρ = -τηρ.

a. In late Boeotian inscriptions the spelling ι is sometimes found, as παρῖς beside παρεῖς (εἶς = ῆς, Att. ῆν, 163.3).

17. Lesb. αἰμισέων = ἡμισέων, also (Etym. Magn.) αἰμίονος = ἡμίονος, Αἰσιόδος = Ἡσιόδος. The explanation is difficult, since in all other cases η remains unchanged in Lesbian. Perhaps η was more open initially than in other positions, and this, in connection with the epenthetic vowel (47), led to αι.

ι

18. ε from ι after ρ in the Aeolic dialects. An open pronunciation of ι after ρ is indicated by occasional spellings such as Lesb. Δαμοκρέτω = Δημοκρίτου (but κρίνω, κρίτω), Thess. κρεννέμεν (Lesb. κρίνω), Ὑβρέστας beside Ὑβρίστας, ἀπελευθεροσθένσα from ἀπελευθερίζω. Lesb. τέρτος is perhaps from *τρέτος = τρίτος, but cf. also 19.2. A probable Boeotian example is τρέπεδδα, τρεπεδδίτας, beside τράπεδδα. Cf. Hesych. τρίπεξαν · τὴν τράπεζαν. Βοιωτοί. But vowel-assimilation (46) is also possible.

a. Lesb. *κέρναν* = *κινάνα* owes its *ε* to the influence of *ἐκέρασα* etc.

b. El. *πόλερ* = *πόλις*, and *βενέοι* = *βινέοι*, though isolated occurrences, indicate an open pronunciation of the *ι*. Cf. El. *α* = *ε* and *ā* = *η* (12 a, 15).

19. Consonantal *ι* (*ι̂*) from antevocalic *ι* in Lesbian and Thessalian. The consonantal pronunciation of antevocalic *ι* might occur anywhere in rapid speech, but was especially characteristic of Aeolic, as indicated by the following related phenomena in Lesbian and Thessalian.

1. Lesb. *ζ* from *δι* in *ζά, κάρζα, Ζόννυσος*, from glosses or late inscriptions, the usual inscriptional spelling being *διά* etc. Cf. also *Ζιονύ(σος)* on a coin of Phocaea, Cypr. *κορζία· καρδία* (Hesych.).

2. Lesb. *μετέρρος, ἀλλότερρος, Πέρραμος* (Herodian) = *μέτριος, ἀλλότριος, Πρίαμος*, the development being *ρι, ρ̄, ερι, ερρ*.

3. Thessalian doubling of consonants before *ι*, which may then be retained or omitted in the spelling, as *ιδδιαν, πόλλιος, προξενιούν, κῦρρον* beside *κύριον, ἀργύρροι* beside *ἀργυριοι, Μνασσᾶ* = *Μνασιᾶ*. Cf. Att. *βορρᾶς* from *βορέᾶς*.

4. Omission of *ι*, as Lesb. *ἄργυρα* = *ἀργύρια*, Thess. *τρακάδι* = *τριακάδι*, etc. (see also under 3).

20. Interchange of *ι* and *υ*. Assimilation of *ι* to *υ* of the following syllable is seen in *ἦμυσυ* = *ἦμισυ*, which appears in Attic in the early fourth century, in other dialects only late; the opposite assimilation in *βιβλιόν* beside *βυβλίον*. Influence of the preceding *ευ*, or of the suffix *-σύνη*, in Lac. *Ἐλευθύνια* = *Ἐλευθύνια* (also Olynth. *Ἐλευθύνιος*, name of a month). Other by-forms, the relation of which is uncertain, are *Ἀμφικτίονες* and *Ἀμφικτύονες*, Meg. *αἰσιμνάτας, αἰσιμῶντες* = *αἰσυμνήτης* etc.

τ

21. *ι̂* remains unchanged everywhere. But in late inscriptions it is sometimes denoted by *ει*, which had come to have the sound *ī*, as *τειμά* or *τειμή* = *τῆμή*.

o

22. *υ* from *ο*, especially in Arcado-Cyprian. In both Arcadian and Cyprian, final *ο* nearly always appears as *υ*. Gen. sg. $-\bar{a}\bar{u} = -\bar{a}o$, as Arc. Καλλίαυ, Cypr. Ὀνασιγόραυ. Cypr. 3 sg. mid. $-\tauυ = -\tauο$, as γένονταιυ, ἐφρετάσατυ (in Arcadian there are no early examples of the ending, and $-\tauο$ in a late inscription may be due to κοινή influence). Arc., Cypr. ἀπύ = ἀπό, Arc. κατύ formed after ἀπύ, Arc. ἄλλυ = ἄλλο. But ἀπύ is also Lesbian and Thessalian. Cf. also ἰν for ὄν = ἀνά (6) in Cypr. ἰνέθεκε (once) beside ὄνέθεκε, and Arc. ἰνέθυσε (no. 15; in later inscriptions ἀνά, due to the κοινή).

a. In Lesbian there are several examples of initial *υ* = *ο*, especially before *μ*, as ὑμοίως, ὑμολογία.

b. ὄνυμα = ὄνομα is common to nearly all, perhaps all, dialects except Attic-Ionic. Cf. the compounds ἀνώνυμος etc., which are universal.

c. In Chalcid. *ηπύ* = ἵπό, and Ὠρύνυ, the second *υ* is due to assimilation to the first.

d. In Pamphylian, *ο* in final syllables regularly becomes *υ*, written *υ* or *ου*.

ω

23. *ου* from *ω* in Thessalian. Long *ō* in Thessalian, whether original or secondary (25), became a close *ō*, then *ū*, and, after the introduction of the Ionic alphabet, was regularly denoted by *ου*. χούρα = χώρα, φιλάνθρουπα = φιλάνθρωπα, τοῦν ταγοῦν πάντων = τῶν ταγῶν πάντων. Cf. *ει* from *η* (16).

υ and ū

24. Instead of becoming a sound like German *ü*, French *u*, as it did in Attic at an early period, the original *u*-sound (English *oo* in *food*) was retained in several, perhaps the majority of, dialects. This is most obvious where, the Attic values of the letters being taken as a basis, the spelling *υ* was replaced by *ου*.

In Boeotian, *ου* begins to appear beside *υ* about 350 B.C., and is frequent after 300 B.C., though *υ* is not uncommon until the last quarter of the century. Thus οὔπέρ, κούριος, ἀργούριον, σοῦνγραφον, τούχα, ὄνουμα (22 b), etc. In the third century the spelling

ιου (pronounced like English *u* in *cube*?) is also employed, though never consistently, after *τ*, *δ*, *θ*, *ν*, and *λ*, as *τιούχα*, *διούο* = *δύο*, *Ίθιούδικος*, *ὄνιουμα*, *Διωνιούσιος*, *Λιουκίσκω*, etc.; also once after *σ* (*Σιούνεσις*) and once initially (*ίουιῶ* = *νίουῶ*). Another, but comparatively rare, spelling in Boeotian is *ο*, as *ὄπέρ* = *ὑπέρ*, *θοσία* = *θυσία*.

a. Except in Boeotian and Pamphylian, where *ου* is also frequent, the spelling *υ* is retained in inscriptions. So in Laconian, for which the retention of the *u*-sound is amply attested by the numerous glosses spelled with *ου* in accordance with Attic values, and by the pronunciation of the modern Tsakonian. In various other dialects, as Arcadian, Cyprian, Thessalian, Lesbian, Cretan, Euboean, there are indications, of one kind or another, of the same pronunciation, such as the occasional spelling *ου* or *ο* for *υ*, or *υ* for *ο* (22 a), use of *Ϝ* before *υ* (Chalcid. *Ϝύρνυς*, *λήρϜθος*, etc.), or present-day pronunciation.

Secondary *ē* and *ō*. "Spurious Diphthongs"

25. In many dialects, as in Attic, *ε* and *ο* differed in quality from *η* and *ω*, being close vowels (*ē*, *ō*). Consequently the long vowels which came from them by contraction or compensative lengthening, since they retained the same quality, were not identical with *η* and *ω*, but were *ē̄* and *ō̄*, the latter becoming *ū̄*, and eventually came to be designated by *ει* and *ου* after these original diphthongs had become monophthongs in pronunciation (28, 34). But in other dialects they were identical with *η* and *ω*, and were so written. Hence such dialectic variations as *τρεις* and *τρῆς* from **τρέιες* (42.3), *εἰμί* and *ἡμί* from **έσμῖ* (76), *φθείρω* and *φθῆρω* from **φθέριω* (74), *ξείνος* and *ξῆνος* from *ξένφος* (54), *χέλιοι* and *χῆλιοι* from **χέσλιοι* (76), *βουλή* and *βωλά* from **βολνά* (75), *κούρη* and *κώρᾱ* from *κόρφᾱ* (54), gen. sg. *-ου* and *-ω* from *-οιο* (106.1), acc. pl. *-ους* and *-ως* from *-ους* (78).

The dialects which regularly have *η* and *ω* in such forms are Arcadian, Cyprian, Elean, Laconian, Heracleian, and Cretan. Boeotian has *ω*, but *ει* as for original *η* (16).

a. Other dialects which occasionally show *η* and *ω*, though *ει* and *ου* are usual, are Argolic (*ἦλετο* beside *εἴλετο*, *ἦμεν*, *βωλάς*, etc.; at Hermione

gen. sg. in *-ω*, acc. pl. in *-ως*), Rhodian (*ἡμί, κῆνος, Βώλιος, Ξηριάδα*, etc.), Coan (*ἡμεν, κῆνος, δήλομαι, καρπῶντι*, etc.), Theran (*ἡμί, τρής, Βωλακράτης*, etc.; at Cyrene, a colony of Thera, regularly *η, ω*). It is probable that these dialects belong properly with those which have *η, ω* regularly, and that their usual *ει, ου* are due to the fact that with the introduction of the Ionic alphabet they also adopted in the main the Attic-Ionic orthography of such words.

b. *χηρ-* = *χειρ-* (Att. *χείρ, χειρός*) is even more widespread, e. g. not only Cret. *κῆραν*, Arc. *εγκεχηρήκοι*, Cyp. *ἰχέρων*, but Epid. *χῆρας* and even Delph. *έκεχηρίαν*, Corinth. *ένεκέχηρον*. But it is probable that this *χηρ-* does not rest wholly upon **χερσ-* (79), but is due in part at least to the influence of a nom. sg. *χήρ* (quoted by Herodian as Aeolic) formed after the analogy of inherited *ρ-*stems in *-ηρ*. Cf. Att. *μήν* in place of *μείς* (112.3).

c. *δοῦλος*, Dor. *δῶλος* (Cret., Theocr., Callim.) do not belong here. *δοῦλος* has a genuine diphthong, as shown by the spelling *ου* in early Attic inscriptions and in Boeotian, while *δῶλος* must come from a by-form **δωνλος*. The relation of Lesb., Boeot., Dor. *δῶν* to Att. *οῦν* is obscure, since *δῶν* is also Ionic.

d. It is to be remembered that the early inscriptions of most dialects have simply E, O, which we transcribe *ε̄, ο̄*, no matter whether the later spelling is *ει, ου*, or *η, ω*. Among the *η, ω* dialects the actual spelling *η, ω* does not occur, of course, until the introduction of the Ionic alphabet about 400 B.C., except that in Crete, Rhodes, etc., where H = *η* is much earlier, we find *ἡμί* etc. in the earliest inscriptions.

Of the *ει, ου* dialects, Corinthian is the only one in which the identity of genuine and spurious *ει, ου* belongs to the earliest period, owing to the very early monophthongization of the diphthongs (28, 34). The spelling even of the earliest inscriptions is EI, OV at Corcyra (e. g. *ηυιον, ειμί*), and OV (but E, not EI) at Corinth. In Attic-Ionic examples of EI, OV occur in the fifth century (*ειμί* even earlier), but E, O are more common until after 400 B.C., and occasionally appear much later. In general EI becomes established earlier than OV, and many inscriptions use EI uniformly but vary between O and OV. In Ionic the gen. sg. *-O* is especially persistent. In Locrian no. 56 has only E, O (e. g. *ἡγεν, τος*), while the somewhat earlier no. 55 has EI (*φάρειν* etc.), and OV in the acc. pl. (*τος*) but O in the gen. sg. (*δάμο*). This last difference, though only a graphic vagary, is observed also in several Ionic inscriptions. In other dialects EI, OV come in with the introduction of the Ionic alphabet, and even then the spelling varies for a time.

DIPHTHONGS

αι

26. *η* from *αι* in Boeotian. The diphthong is retained in the earliest inscriptions, sometimes as *αι*, sometimes as *αιε*, especially at Tanagra, e.g. *Αἴσχροῦδας*, *Ὀκίβαε*. But it came to be pronounced as a monophthong, an open *ē*, and with the introduction of the Ionic alphabet was regularly denoted by *η*, e.g. *κή* = *καί*, *ἦ* = *αἶ*, *Θειβῆος* = *Θηβαῖος*, dat. sg. and nom. pl. *-η* = *-αι*, dat. pl. *-ης* = *αις*, infin. *-ση*, *-σθη* = *-σαι*, *-σθαι*. In very late inscriptions even *ει* is found, as *Θειβεῖος*.

27. *ει* from *αι* in Thessalian. In general *αι* remains, but at Larissa we find *ει* for final *αι*, e.g. *ἐψάφισται* = *ἐψηφίσται*, *βέλλειται* = *βούληται*, *γινύειται* = *γίγνηται*, and, with added *ν* (139.2, 156), *πεπέισται* = *πεπέισθαι*, *ὄνγράφειν* = *ἀναγράφαι*, *ἐφάνγρευθιν* = *ἐφαιρούνται*, *βέλλουθιν* = *βούλωνται*.

ει

28. Sooner or later *ει* became everywhere a monophthong, a close *ē* (*ē̄*), though the spelling was retained and extended to the *ē̄* of different origin (25). In Corinthian this had taken place at the time of the earliest inscriptions, and, while at Corcyra the spelling was *Ei* (25 *d*), at Corinth the sound was nearly always denoted by a single sign, though generally differentiated from the open *ε* or *η*, e.g. *Δφενία*, i.e. *Δφῆνία* = *Δεινίου*, *Ποτεδάνι*, i.e. *Ποτῆδάνι* (rarely *Ποττιδάν*), but *ἀνεθικε* = *ἀνέθηκε*. Cf. also *τεδε* = *τεῖδε* in an early Megarian inscription (here *Ξ* = *ε*, *E* = *η* and genuine or spurious *ει*).

a. At a late period the *ē̄* progressed still further to an *ī*, usually with retention of the old spelling *ει*, which then came to be used also for original *ī* (21), but sometimes with phonetic spelling *ι*. In some words this late spelling with *ι* became fixed in our texts, e.g. *τίσω*, *ἔτισα*, *ἔκτισις*, of which the proper spelling, as shown by inscriptions of Attic and other dialects, is *τείσω*, *ἔτεισα*, *ἔκτεισις*.

b. But before vowels it remained *ē̄* for some time after it had become *ī* elsewhere, and, to distinguish it from *ε* = *ī*, was often written *η*, e.g. *πολιτήαν*, *ἰέρηα*, etc., especially in the Augustan period.

c. For Elean *αι* from *ει* after *ρ*, see 12 a.

29. *ι* from *ει* in Boeotian. The change in pronunciation which took place everywhere at a late period (28 *a*) occurred very early in Boeotian, and here showed itself in the spelling, which in the fifth century varies between *ει*, *ι* (4.5), and *ι*, but later is regularly *ι*, e.g. *Τι-σιμένῃς* = *Τεισιμένῃς*, *ἐπί* = *ἐπέι*, *ἐπιδεί* = *ἐπειδή* (cf. also 16), *ἔχι* = *ἔχει*, *κιμένας* = *κειμένας*.

οι

30. *υ* from *οι* in Boeotian. The diphthong *οι* was retained much longer than *αι* (26) or *ει* (29), appearing as *οι*, but also, in some of the earliest inscriptions especially of Tanagra, as *οε*, e.g. *Χοερίλος*, *Φηκαδάμοε*. But in the third century it became a monophthong, probably similar to the German *ö*, to denote which, approximately, the *υ*, with its Attic value of *ü* as a basis (cf. *ου* for *υ*, 24), was employed with increasing frequency from about 250 B.C. on, though not uniformly till the end of the century, e.g. *φυκία* = *οίκία*, dat. sg. and nom. pl. *-υ* = *-οι*, dat. pl. *-υς* = *-οις*. Where *οι* is followed by a vowel it is usually retained (in contrast to *αι*, 26), as *Βοιωτῶς*, though *Βυωτῶν* occurs once, also *ὁ πύας* = *ἡ ποία*.

In some late inscriptions of Lebadea and Chaeronea the spelling *ει* is also found, indicating the further progress of the sound to *ī* (see 28 *a*), e.g. *αὔτεις* = *αὔτοις*.

αι, ει, οι before vowels

31. In the case of *αι*, *ει*, *οι*, also *υι*, before vowels the omission of *ι*, consequent upon its consonantal pronunciation with the following vowel, is to be observed in various dialects, though the spelling is anything but constant, and it is impossible to make any general statement as to the conditions of the loss. Thus, as in Attic *Ἀθηναία*, later *Ἀθηναά*, *Ἀθηνᾱ*, *δωρεά* beside *δωρειά*, *εὔνοα* beside *εὔνοια*, *ύς*, *ύς* beside *υῖός*, *υῖός*, so e.g. Ion. *ἀτελέη* beside *ἀτελείη*, *ποιήσεαν* = *ποιήσειαν*, Lesb. *δικάως* = *δικαίως*, *εὐνόαν* = *εὐνοίαν*, Thess. *Γεννάοι* = *Γενναίου*, Arc. *στορπάος* = *ἀστραπαῖος*, El. *ἔα* beside *εἶῆ* = *εἶη*, *μαστράα* = **μαστρεία* (12 *a*), Cret. *ἀγελάοι* =

ἀγελαῖοι, Delph. φαωτός = *φαιωτός (φαιός). So especially in forms of ποιέω, as Att. ποεῖ, ποιήσω (but ποιῶν), Lesb. ποιήσω, ἱροπόηται, Boeot. ἐποίεισε, Arc. ποέντω, El. ἐπιποέντων, Coan ναποῶν beside ναποιάς.

a. Owing to the variation in forms like the above, the diphthongal spelling sometimes appears in words where it has no etymological justification, as late ὀγδοίης, ὀγδοήκοντα, βοιηθέω.

αυ, ευ, ου

32. In *av*, *ev*, *ou*, the *v* remained an *u*-sound, not becoming *ü* as it did in many dialects when not part of a diphthong. This is shown not only by Ionic *ao*, *eo* (**33**), but by occasional varieties of spelling such as Corinth. Ἀχιλλεούς, Corcyr. ἀφυτάν, Att. ἀφυτάρ, Ion. ἀφυτῶ, Cret. ἀμεφύσασθαι, where *f* indicates the natural glide before the *u*-sound, and Locr. Ναφπακτιῶν, Cret. σποφδδάν, etc.

33. *ao*, *eo* from *av*, *ev* in East Ionic. *ao*, *eo* appear in East Ionic inscriptions (*eo* also in Amphipolis and Thasos) of the fourth century (*eo* once in Chios in fifth century) and later, e.g. αὐτός, ταῦτα, εὐνοια, εὐεργέτης. This spelling is frequent even in κοινή inscriptions of this region.

a. For El. *av* from *ev* after *ρ*, see **12 a**. Some late Cretan inscriptions show *ou* = *ev* (cf. Att. *ou* from *eo*), as ἐλουθερός, ἐπιτάδουμα. The explanation of *ω* = *av* in Delph. αἰσωτός, late Lac. ὦτῶ = αὐτοῦ, etc., is doubtful.

34. *ou* became, in most dialects, a monophthong (first *ō*, later *ū*), though the spelling *ou* was generally retained and eventually extended to the secondary *ō*. In Corinthian this had taken place at the time of the earliest inscriptions. See **25 d**.

a. Occasionally words which contain genuine *ou* are found with the spelling *o* in early inscriptions when *o* for secondary *ō* was usual, e.g. ὄκ = οὐκ, βῶν = βούν (or = βῶν? See **37.1**). In forms of οὔτος, which in general have genuine *ou* (e.g. Cret. τούτο etc.), this spelling is so frequent in early Attic, e.g. τῶτο, τότῶν (τῶτο also in Thasos; cf. also Orop. ἐντῶθα, i. e. ἐντοῦθα = ἐνταῦθα), as to point to some special cause. Possibly, as has been suggested, there existed beside the usual forms with genuine *ou* (e.g. τούτο from *το-υ-το), a gen. sg. τότῶ (τούτου), formed by doubling of τῶ (τού), which then influenced the other forms.

αυ, ευ before vowels

35. Certain words show a *υ* diphthong in Lesbian (and in Homer) in contrast to other dialects, e.g. *αῦως* = Dor. etc. *ἄ(ϕ)ώς* (cf. Hesych. *ἄβώ· πρῶί*), Hom. *ῆώς*, Att. *ἔως*, from **αῦσός* (cf. L. *aurōra* from **ausōs-ā*), *ναῦος* = Dor. etc. *νᾶ(ϕ)ός* (cf. Lac. *ναϕῶν*), Hom. *νηός*, Att. *νεός*, probably from **νασϕός* (54 *f*), *δεύω* = Att. *δέω*, *need*, from **δεύσω*.

a. In such forms *υ* comes from a combination containing *υ* or *ϕ*, not from simple intervocalic *ϕ*, which in Lesbian, as elsewhere, regularly drops out without affecting the preceding vowel. Forms like *εῦιδε* from **εϕιδε* are poetical only, and due to metrical lengthening or doubling of the *ϕ* under the ictus. The consonant-doubling in hypocoristic proper names (89.5) accounts for the diphthong in Thess. *Κλειάς*, from **Κλέϕās*, Calymn. *Κλεύαντος*, Cret. *Φαῦος*, *Νεΐαντος*.

36. In words with regular antevocalic *ευ* the natural glide between *υ* and the following vowel is often expressed by *ϕ*, as Boeot. *Βακεύϕαι*, Cypr. *κατεσκευϕασε*, Lac. *Εὐβάλλκης* (*β = ϕ*, 51).

In late inscriptions *υ* is sometimes omitted, especially in derivatives of *σκεῦος*, as Att. *παρεσκευασμένων*, Lesb. *ἐπισκεάσαντα*, Corcyr. *ἐπισκεάζειν*, *σκεοθήκας*, Delph. *κατασκευόσηται*.

Long Diphthongs

37. 1. The original long diphthongs *αῖ*, *αυ*, *εῖ*, *ευ*, *οῖ*, *ου*, except when final, were regularly shortened in prehistoric times to *αι*, *αυ*, *ει*, *ευ*, *οι*, *ου*, or, in some cases, lost the second element. Hence such by-forms as *βοῦς* from **βῶυς* (cf. Skt. *gāus*) but Dor. *βῶς* (cf. Lat. *bōs*, Skt. acc. sing. *gām*; *βῶν* also once in Homer), *Ζεύς* from **Ζηύς* (cf. Skt. *dyāus*) but acc. *Ζῆν* (cf. Lat. *diēs*), whence, with transfer to consonant declension, *Ζῆνα*, *Ζηνός*, etc., Cret. *Δῆνα*, *Τῆνα* (84).

2. The Greek long diphthongs may be original when final, but otherwise are of secondary origin. Most of the latter arose by loss of an intervening consonant, as *κλαῖς*, *κληίς*, from **κλαϕίς* (cf. Lat. *clāvis*), and in the earlier period these were not diphthongs but were pronounced in two syllables. So *κληίς*, *χρηίζω*, *πολεμήμιος*,

πατρώιος, etc. regularly in Homer, and often in the later Ionic poets. This pronunciation is also indicated by occasional spellings such as *Τήμιοι*, *θωιήν*, *ιερήμια*, *χρηιζω*, in Ionic inscriptions. On the other hand the change of *ηι* to *ει* (39) or the loss of the *ι* (38) presupposes the diphthongal pronunciation; and where we find e.g. *χρήζω*, *ιερήον*, and *χρηιζω*, *ιερηιον*, side by side, the latter must be understood as *χρήζω*, *ιερήιον*. But in general it is impossible to determine just when the change from dissyllabic to diphthongal pronunciation took place, and hence it is often uncertain whether we should accent e.g. *κληίς* (*κληίς*) or *κλήις* (*κλήις*), *χρηιζω* or *χρήζω*, *οικήιος*, *οικηίου*, or *οικήιος*, *οικήιου*, and editors of the same texts differ in their practice. We employ the accentuation which goes with the earlier pronunciation, though without the mark of diaeresis, for the early Ionic inscriptions; and likewise in general, simply as a matter of convention, in citing forms of this kind in the grammar.

38. *ā*, *η*, *ω*, from *āi*, *ηι*, *ωι*. In Attic the *ι* ceased to be pronounced in the second century B.C., and the spelling without *ι* (the *iota subscript* is a mediaeval device; in inscriptions *ι* is written like other letters or omitted entirely) became more and more frequent, and may be found in late inscriptions from all parts of Greece. But in some dialects this dates from an earlier period.

East Ionic has occasional examples of dat. sg. *-η* = *-ηι* from the sixth century B.C. on, though *-ηι* is the usual spelling.

Lesbian has *τῶ Νικιαίῳ* in a fifth-century inscription (no. 20), though this is possibly only an error due to confusion with the genitive construction which follows. For no. 21 (first half fourth century) and no. 22 (324 B.C.) have uniformly dat. sg. *-āi*, *-ωι* (3 sg. subj. *-ηι* in no. 21, *-η* in no. 22; see also 149). But from the end of the fourth century the forms in *-ā*, *-ω*, *-η* predominate.

Thessalian has from the fifth century dat. sg. *τὰφροδίται τᾶ*, and *ταγᾶ* beside *ἀταγᾶι* (in no. 33), and in inscriptions in the Ionic alphabet we find regularly dat. sg. *-ā*, *-ου* (= *ω*, 23), 3 sg. subj. *-ει* (= *η*, 16).

Cyprian has dat. sg. $-\bar{a}$, $-\bar{o}$, beside $-\bar{a}i$, $-\bar{o}i$, but in the Idalium bronze (no. 19) only in the case of the article when followed by i , as $\tau\bar{o} \acute{i}\rho\bar{o}n\upsilon$.

a. The loss of i probably began in the article, which was proclitic.

b. The fluctuation between the historical and the phonetic spelling in late inscriptions introduced confusion in the spelling of forms with original η , ω ; hence such spellings as nom. sg. $\beta\omicron\upsilon\lambda\acute{\eta}i$, gen. sg. $\tau\bar{\omega}i \delta\acute{\alpha}\mu\omega i$, inv. $\acute{\epsilon}\chi\acute{\epsilon}\tau\omega i$. Such imperative forms in $-\tau\omega i$ and $-\sigma\theta\omega i$, where this spelling was favored by the subj. in $-\eta i$, are especially frequent, notably in Cos.

39. ϵi from ηi . The history of ηi differs in some dialects from that of $\bar{a}i$, ωi ,—especially in Attic, where it became ϵi (i.e. $\bar{\epsilon}$) some two centuries before $\bar{a}i$, ωi became \bar{a} , ω .

In the case of medial ηi of secondary origin (37.2) the spelling ϵi is frequent in the fourth century and from about 300 B.C. is almost universal, e.g. $\kappa\lambda\epsilon\acute{i}s$ from $\kappa\lambda\eta\acute{i}s$, $\lambda\epsilon\iota\sigma\tau\acute{\eta}s$ from $\lambda\eta\iota\sigma\tau\acute{\eta}s$, $\lambda\epsilon\iota\tau\omicron\upsilon\rho\gamma\acute{\epsilon}\omega$ from $\lambda\eta\iota\tau\omicron\upsilon\rho\gamma\acute{\epsilon}\omega$.

In inflectional endings ϵi is also frequent in the fourth century and predominates in the third and second, e.g. dat. sg. $\beta\omicron\upsilon\lambda\epsilon\acute{i}$, 3 sg. subj. $\acute{\epsilon}\dot{\iota}\pi\epsilon\iota$. But here, owing to the analogy of other forms with η of the same system, as $\beta\omicron\upsilon\lambda\acute{\eta}s$, $\beta\omicron\upsilon\lambda\acute{\eta}n$, $\acute{\epsilon}\dot{\iota}\pi\eta\tau\epsilon$, ηi was never given up and eventually was fully restored, so that the normal spelling in imperial times was ηi or η (38).

The spelling ϵi beside ηi , partly at least due to Attic influence, is also frequent in third- and second-century inscriptions of other dialects, or even earlier as in the Heracleian Tables, where we find 3 sg. subj. $\nu\acute{\epsilon}\mu\epsilon i$, $\phi\acute{\epsilon}\rho\epsilon i$, etc. (so usually, but twice $-\eta i$, once $-\eta$).

a. The change of ηi to ϵi is also Euboean, where it was accompanied by a change of ωi to $\omicron i$. In Eretrian this was effected about 400 B.C. Somewhat later ϵi occurs beside ηi at Amphipolis, and $\omicron i$ beside ωi at Olynthus. Dat. sg. $-\epsilon i$ is found also in an inscription from Naples.

NON-DIPHTHONGAL COMBINATIONS OF VOWELS (CONTRACTION ETC.)

40. Owing to the proethnic loss of intervocalic ι and σ , a large number of new vowel-combinations arose, and these were

subsequently augmented by the dialectic loss of intervocalic ζ (53). An exhaustive treatment of their history in the several dialects would require not merely that each of the numerous combinations should be considered by itself, but that further distinctions should be made according to the character of the consonant which was lost, that of the sound which preceded the combination, the accent, the number of syllables in the word, etc. See 45. Only some of the most important facts can be stated here.

α or ā + vowel

41. 1. $a + \epsilon$, $\bar{\epsilon}$ (spurious $\epsilon\iota$), or η . Attic-Ionic \bar{a} , but elsewhere η , at least in West Greek and Boeotian. Similarly $\bar{a}\iota$ or $\eta\iota$ from $a + \epsilon\iota$, $\eta\iota$. Examples are forms of verbs in $-a\omega$, as Att.-Ion. $\nu\kappa\hat{\alpha}\tau\epsilon$, $\nu\kappa\hat{\alpha}\nu$, etc., which have η in West Greek and Boeotian, e.g. Cret., Arg. $\nu\kappa\hat{\eta}\nu$, Lac. $\acute{\epsilon}\nu\hat{\iota}\kappa\bar{\epsilon}$, Rhod. $\theta\omicron\upsilon\eta\eta\tau\alpha\iota$, Meg. $\phi\omicron\iota\eta\tau\acute{\omega}$, Corcyr. $\tau\iota\mu\hat{\eta}\nu$, Locr. $\sigma\upsilon\lambda\bar{\epsilon}\nu$, Delph. $\sigma\upsilon\lambda\hat{\eta}\nu$, Boeot. $\phi\upsilon\sigma\hat{\eta}\tau\epsilon$ (Ar.), etc.

a. In Lesbian, Thessalian, and Arcado-Cyprian there are no such forms with η , but also no certain examples of \bar{a} from $a\epsilon$, since the contract verbs in these dialects show other types of inflection (see 157, 159). But η from $a\epsilon$ in crasis is Lesbian, Thessalian, and Arcadian, as well as West Greek and Boeotian. See 94.6. So far as we know, \bar{a} from $a\epsilon$ is Attic-Ionic only.

2. $a + o$ or ω . When contracted, the result is ω in all dialects. So regularly in forms of verbs in $-a\omega$, as Att. $\tau\iota\mu\hat{\omega}\mu\epsilon\upsilon$, $\tau\iota\mu\hat{\omega}\nu\tau\iota$, Meg. (Selinus) $\nu\kappa\hat{\omicron}\mu\epsilon\varsigma$, $\nu\kappa\hat{\omicron}\nu\tau\iota$, Locr. $\sigma\upsilon\lambda\hat{\omicron}\nu\tau\alpha$, Boeot. $\sigma\upsilon\lambda\hat{\omega}\nu\tau\epsilon\varsigma$, Lac. $\hbar\epsilon\beta\hat{\omicron}\nu\tau\iota$ (subj.), $\acute{\epsilon}\hbar\epsilon\beta\hat{\omicron}\hbar\alpha\iota\varsigma$ ($\hbar\epsilon\beta\hat{\omicron}\sigma\alpha\iota\varsigma$ from $\hbar\epsilon\beta\hat{\alpha}\omega\sigma\alpha\iota\varsigma$), but also, rarely, uncontracted as Boeot. $\iota\acute{\alpha}\nu\tau\upsilon\varsigma$, Locr. $\acute{\alpha}\pi\epsilon\lambda\acute{\alpha}\delta\omicron\nu\tau\alpha\iota$. Cf. also Heracl. $\tau\acute{\epsilon}\tau\rho\omega\rho\omicron\nu$, group of four boundary-stones, from * $\tau\epsilon\tau\rho\alpha$ - $\omicron\rho\omicron\nu$, $\pi\alpha\mu\hat{\omega}\chi\omicron\varsigma$ ($\pi\alpha\mu\omega\chi\acute{\epsilon}\omega$) from * $\pi\alpha\mu\alpha$ - $\omicron\chi\omicron\varsigma$. $a\omicron$ from $a\omicron$ is uncontracted in Boeotian (as in Homer), but in most dialects yields ω , as $\phi\hat{\omega}\varsigma$ from $\phi\acute{\alpha}\omicron\varsigma$ (* $\phi\alpha\omicron\varsigma$, cf. Hesych. $\phi\alpha\omicron\phi\acute{\omicron}\rho\omicron\varsigma$), Boeot. Καλλιφάων etc., Ἄγλω- from $\acute{\alpha}\gamma\lambda\alpha\omicron$ - (* $\acute{\alpha}\gamma\lambda\alpha\omicron$ -), Boeot. Ἀγλαόδωρος etc. (Ἀγλαο- occasionally elsewhere), $\sigma\hat{\omega}\varsigma$, $\sigma\omega$ -, $\Sigma\omega$ -, from $\sigma\acute{\alpha}\omicron\varsigma$ (cf. Cypri. Σαφοκλέφεις), Boeot. Σάων , Σαυκράτει , Σαυγένει , etc. ($a\upsilon$ from $a\omicron$ is otherwise unknown in Boeotian and is here perhaps

due to the influence of a **Σαῦος* like Cret. *Φαῦος* etc., 35 a). Arc. *Σακρέτης* etc. have *Σᾶ-* (not *Σᾱ-*), abstracted from *Σάων* etc.

3. *ā + ε*. Attic-Ionic *η*, elsewhere *ā*. Att.-Ion. *ἥλιος* (Hom. *ἡέλιος*) from *ἄφέλιος* (Cret. gloss *ἀβέλιος*), *ἄέλιος* in Pindar etc., Dor. *ἄλιος*, Lesb. *ἄλιος*.

4. *ā + ο* or *ω*. Attic-Ionic *εω* or *ω*, elsewhere *ā* or uncontracted. In Attic-Ionic first *ηο*, *ηω* (cf. 8), often preserved in Homer, whence *εω* (with shortening of the first vowel, and, in the case of *ηο*, lengthening of the second; cf. 43), which often has the value of one syllable, and which may be further contracted to *ω* (in Ionic mostly after vowels, cf. 45.2; in Attic not so restricted, but the conditions are complicated and not wholly clear). In the other dialects the uncontracted forms are most general in Boeotian.

Gen. sg. masc. *ā*-stems, Ion. *-εω*, *-ω* (also *-ηο* in no. 6), from *-āο* as in Homer (here Aeolic, beside Ion. *-εω*) and Boeotian (rare in Thessalian), Arc.-Cypr. *-āυ* (22), Lesb., Thess., West Greek *-ā*.

Att.-Ion. *ἔως* (Hom. *εἶος*, i.e. *ἦος*) from **ἄφος* (Skt. *yāvat*), Lesb., Boeot., West Greek *ἄς*.

Att.-Ion. *λεώς*, *νεώς*, *ἔως* (Hom. *ληός*, *νηός*, *ἦός*; Eub. *Ἄγασι-λέφῶ*) from *λᾱφός* (seen in proper names of several dialects), *νᾱφός*, *ἄφός* (but see 35, 54 f), in most dialects *λαός*, *ναός*, *ἄός*, but *λᾱ-*, *νᾱ-*, in compounds as *Λᾱκρῖνης*, *νᾱκόρος*, *νᾱποῖαι*. See 45.3.

Gen. pl. *ā*-stems, Ion. *-έων*, *-ῶν* (also *-ηῶν* in no. 6), Att. *-ῶν*, from *-āων* (**-āσων*, Skt. *-āsām*) as in Homer (Aeolic), Boeotian (but always *τᾱν*, see 45.4), Thessalian (*τᾱν κοινάουν* etc. at Crannon, but otherwise *-ᾱν*), Lesb. *-ᾱν*, West Greek *-ᾱν*.

Att.-Ion. *θεωρός* from **θεᾱφωρός*, Boeot. *θιαῶρία*, Lesb. *θέᾱρος*, West Greek *θεᾱρός*.

Att. *κοινών*, *ξυνών*, Ion. *ξυνεών* (Hes. *ξυνήοντας*) from **-ᾱφων*, **-ᾱφονος*, *ξυνᾱονες* Pindar, Arc., West Greek *κοινᾱν*. So Epid. *κυκᾱν* = *κυκεῶν*.

Att. *Ποσειδῶν*, Ion. *Ποσειδέων*, Hom. *Ποσειδάων* (*-ᾱωνος*), Corinth. *Ποτεδαφῶνι*, *Ποτεῖδᾱνι*, *Ποτειδᾱν*, Boeot. *Ποτειδάωνι*,

Cret., Rhod., Delph. Ποτειδᾶν (-ᾶνος), Lesb. Ποσειδᾶν, Arc. Ποσοιδᾶνος, Lac. Ποχοιδᾶν (-ᾶνι).

a. In Ionic, beside usual *εω*, there are some examples of *εο* or *ευ* (cf. 33), as *θεωρός*, *θευρός* (Paros, Thasos), gen. sg. -*ευ* (Erythrae etc.).

b. In Ionic some of the older forms with unshortened *η*, as in Homer, are employed also by later writers, as *νηός*, *ληός*. So *ἥως* in Herodotus and in an inscription of Oropus (no. 14).

c. In Thessalian there are some examples of *ῶ*, *ου* (from *ω*, 23), where we expect *ᾶ*, as gen. pl. *προξενιοῶν*, *Γομφιτοῶν*, *θεουρός*, *Ποτειδουνι*, *ηλυῶρέοντος* (cf. *ἡλυῶρός*, *ἡλωρός*). But the first three are probably *κοινή* forms with dialectic coloring (for such hybrids, see 280), *Ποτειδουνι* is a hypocoristic in -*ων*, and *ηλυῶρέοντος* from *ἡλο-* beside *ἡλᾶ-* (see 167).

ε + vowel

42. 1. ε + *a*. In general Attic *η*, elsewhere uncontracted *εα* or *ια* (9), as acc. pl. Att. *ἔτη*, elsewhere (*φ*)*έτεα*, (*φ*)*έτια*. But occasionally *η* in other dialects, as Ion. *θύη* (no. 8; fifth century) beside usual *ἔτεα* etc. (cf. 45.2), Rhod. acc. sg. *λειῶλη* (no. 93; sixth century), Lac. acc. sg. *Θιοκλῆ* (sixth century), besides later examples (e.g. Lac. *Κλεογένη*, Heracl. *φῆτη*, Rhod. *ἔτη*, Delph. *ἐνδογενῆ*), some of which may be due to *κοινή* influence.

Even *εα* from *εφα*, which is uncontracted in Attic, sometimes becomes *η* in West Greek dialects, as Delph. *ἐννῆ* = *ἐννέα*, Ther. *ἡμίση* = *ἡμίσεα*, *Κληγόρας* = *Κλεαγόρας*, Rhod. *Ἀγηναξ* = *Ἀγεαναξ*, Dor. *κρής* (Theocr. etc.) = *κρέας*, *ἦρ* (Alcman etc.) = *ἔαρ*, Sicil. (Acrae) *φρήτιον* = *φρεάτιον* (cf. *φρητί* Callim.). Cf. also Dor. *βασιλῆ* (43, 111.3).

2. ε + *ā*. Proper names in -*εās*, as *Τιμέας*, *Δημέας*, usually remain uncontracted in Attic (*Ἐρμῆς* is the Ionic form) and most dialects, though in late times partly replaced by -*ās*, as *Δημᾶς*, *Δαμᾶς*. But -*ῆς* regularly in Ionic (from -*έης*), as *Δημηῆς*, *Ἀπελλῆς*, and sometimes elsewhere, as Rhod. *Ἀριστῆς*, Ther. *Κυδρῆς*, *Θα(ρ)ῆς* (archaic). Cf. Rhod. *Χαλκῆ* from *Χαλκῆᾶ*. All the certain examples of Dor. *η* from *εā* are from the islands (Syrac. *Τυκῆ* is doubtful), and hence are possibly due to — very early — Ionic influence; but not necessarily so, cf. Dor. *η* from *εα*, above.

3. $\epsilon + \epsilon$. Regularly contracted to $\bar{\epsilon}$ ($\epsilon\iota$) or η (see 25), as Att. *πρέϊς*, Ther. *πρής*, from **πρέϊες* (Skt. *trayas*). But uncontracted forms also occur, as Cret. *πρέες*, *δρομέες*, *πλίεις* (9.4), Boeot. *φικατιφέτιες*. See 45.5.

4. $\epsilon + \epsilon\iota$, $\eta\iota$, or η . Regularly contracted to $\epsilon\iota$, $\eta\iota$, η , as *φιλεῖ*, *φιλήμι*, *φιλήται*. Uncontracted forms, like Locr. *δοκέει*, *ἀνχῶρέει*, Delph. *ἀδικέη*, Boeot. *ἴει*, *δοκίει* (9, 16), are rare. See 45.5. But forms like *δέημι*, *δέηται* (from *εφη*, see 45.1) are usually uncontracted. Names in *-κλήης* occur in some dialects, though most have only *-κλήης*. See 108.1 a.

5. $\epsilon + \omicron$. The contraction to $\bar{\omicron}$ ($\omicron\upsilon$), as in *γένους* from **γενεσος*, *φιλοῦμεν* from **φιλελομεν* (but *ἡδέος* etc., see 45.1), is Attic only. Most dialects have *εο* or *ιο* (9), as *γένεος* (*-ιος*), *φιλέομεν* (*-ιομεν*).

In Ionic *εο* often has the value of one syllable in poetry, and this diphthongal pronunciation came to be represented by *ευ* (cf. *εο* = original *ευ*, 33). This spelling, though found in our texts of earlier authors (sometimes even in Homer, as *μευ*, *φιλεῦντας*), does not appear in inscriptions until the fourth century B.C. From Ionic, *ευ* spread to the Doric islands, and from the third century on is frequent in Rhodes, Cos, Thera, etc. At this time it is also found in continental Greece, as at Megara, Delphi, etc.

a. Boeotian has some examples of *ιω*, *ιων*, beside *ιο* (both original and from *εο*), but mostly after dentals, where it was supported by the prevalence of the spelling *ιων* = *υ* (24). Thus *Νιυμείιος*, *νιυμεινή*, *Θιουτίμυ*, *Διουκλείς*, but once also *Βιούτη*.

b. Heracleian has *ιω* = *εο* before a single consonant, as *ἔμετρίωμες*, *μετρίωμεναι* (but *δέομενα* from *εφο*).

c. Contraction to ω is found in certain parts of Crete (see 273) before a single consonant, as *εὐχαριστῶμες* (but *κοσμόντες*, see d). Cf. also *ἐξαιρῶντες* in an inscription of Phaselis.

d. For *εο* we sometimes find simply ϵ or \omicron . So in Megarian proper names compounded of *θεός*, in which, nearly always, $\Theta\epsilon$ - appears before a single consonant, $\Theta\omicron$ - before two, e.g. *Θέδωρος*, *Θέγειτος*, *Θέτιμος*, but *Θοκρίνης*, *Θοκλείδας*, *Θόγγειτος*. Such forms in $\Theta\epsilon$ -, $\Theta\omicron$ - occur elsewhere, but are common only in Megarian. Other examples of \omicron from *εο* (so-called *hyphaeresis*, cf. 44.4) are Ion. *ὄρτή*, *νοσσός*, from *ἐορτή*, *νεοσσός*, Cret. (Hierapytna etc.) *κοσμόντες*, *κατοικόντας*, *ἐπεστάτον*, Delph. *ποιόντων* (but also *ποιόντα*,

θωέοντων), Heracl. ποιόντασι, ἔξεποιόν, Mess. ποιόντι, Arc. πλός from *πλέος (113.2).

6. $\epsilon + \omega$ or $\omicron\iota$. In Attic regularly contracted, as φιλῶντι, φιλοῖ (but ἡδέων etc., see 45.1). In other dialects regularly uncontracted $\epsilon\omega$, $\epsilon\omicron\iota$, or $\iota\omega$, $\iota\omicron\iota$ (9), but sometimes ω , $\omicron\iota$ after a vowel (see 54.2). Ion. εἰδέωσιν but ποιῶσιν, ἀνωθεοίη but ποιοῖ, Lesb. ἀνατεθέωσι, Delph. ἐνκαλέοι, εὐδοκέωντι but ποιῶντι, Locr. ἔωντι, προξενέοι, El. ἐξαγρέων, δοκέοι but ποιῶν, ἐνποιοῖ, ποιοῖτο (also ποιέοι), Heracl. ἀδικίων, ἐγφληθίωντι, but ποιῶν, ποιῶντι, Cret. ἐνθίωμεν, πῶνιοι (φωνέοι).

η + vowel

43. In the declension of nouns in $-\epsilon\upsilon\varsigma$ the η of the stem is retained, as in Homer, in Lesbian, Thessalian, Boeotian, Elean, and Cyprian (a few examples also in early Rhodian and Coan), but is shortened in the majority of dialects (βασιλέος etc.), and in Attic this is accompanied by lengthening of the second vowel, if \omicron or α (βασιλέως, βασιλεῖα). See 111. This "quantitative metathesis" seen in Attic is in many other words Ionic also (as usually from $\eta\omicron = \bar{\alpha}\omicron$, 41.4), e.g. ἴλεως (Herodas — Hdt. ἴλεως or ἴλεος?) from ἴληος (49.5), χρέωμαι (161.2 a), πόλεως (109.2), Mil. ἰέρεως (111.5), also τέλεως (Herodas, and, borrowed from Ionic, in Coan) = Cret. τεληος, though the usual Ionic form is τέλειος, τέλεος.

Cf. also the subjunctives with η retained in Hom. θήομεν (θείομεν), Boeot. κουρουθείει, etc., but shortened in most dialects, as Ion. θέωμεν (Att. θῶμεν), Cret. ἐνθίωμεν, etc. See 151.2.

Contraction of $\eta\alpha$ to η (but probably through $\epsilon\alpha$, cf. 42.1) is seen in Eub. 3 pl. εἰρήται from *εἰρήαται (cf. Hom. βεβλήαται), εἰρέαται (Hdt.), and in βασιλῆ etc. of Delphian and most Doric dialects (111.3).

ο + vowel

44. 1. $\omicron + \alpha$. When contracted, the result is ω in all dialects (cf. ω from $\alpha + \omicron$, 41.2), e.g. Att. ἡδίω, Heracl. μείω from $-\omicron(\sigma)\alpha$, Τιμῶναξ, Ἰππῶναξ, etc. in West as well as East Greek dialects,

from *-o(-f)αναξ* (for Rhod. *Τιμᾶναξ*, see 167). Cf. also *ω* in crasis, as Corinth. *τῶγαθόν* = τὸ ἀγαθόν etc. (94).

2. *o + ā*. Usually uncontracted (Att. *ση*), but in Ionic regularly *ω*, in other dialects sometimes *ā*, e.g. Rhod. *βοᾷθέω*, Cret. *βοᾷθίω*, Aetol. *βοᾷθοέω*, Att. *βοηθέω*, but Ion. *βωθέω*, Lesb. *βᾷθοέω*, Att. *βοηδρομιών*, but Coan, Rhod. *βᾷδρόμιος*. For Ionic *ω* from *ση*, no matter whether *η* is from *ā* or original *η*, cf. also *ὄγδῶι* (once) = *ὄγδῶι*, and *ὄγδῶκοντα* from *ὄγδοήκοντα* (with original *η*), and Hdt. *βῶσαι*, *νῶσαι*, *ἀλλογνώσας*.

a. In the termination of *βοᾷθός*, *βοηθός* beside *βοᾷθός*, *βοηθός*, whence also *βοᾷθέω*, *βοηθέω* beside Lesb. *βᾷθοέω*, Aetol. *βοᾷθοέω*, hyphaeresis has taken place. See 4.

3. *o + o*. Regularly contracted to *ō* (*ου*) or *ω* (see 25), as gen. *-ου* or *-ω* from *-οιο* (106.1).

4. *o + ε*. When contracted, the result is the same as from *o + o* (3), e.g. Att. *ἐλάττους* (nom. pl., from *-o(σ)ες*) but Lac. *ἐλάσσως*, Att. *δημιουργός* (Ep. *δημιοεργός*) etc., but Boeot. *λειτωργός*, Heracl. *ἀμπελωργικός*, Att. *λουτρόν* (Hom. *λοετρόν*), but Heracl. *λωτήριον*. So Heracl. *πρώγγυος* from **προέγγυος*. Cf. also the crasis in Att. *τοῦπος*, Lesb. *ὠνίαιτος*, etc. (94.2). But we also find uncontracted *οε*, mainly from *οφε*, and, before two consonants, sometimes *ο* ("hyphaeresis," cf. 42.5 *d*), e.g. Lesb. *ὀμονόεντες*, *λοεσσάμενος*, *Μαλόεντι*, Arc. *Σινόεντι*, Locr. *Ὀπόεντι* and in the same inscription *Ὀποντίους* (see 45.4), Meg. *Σελινόεντι* but *Σελινόντιοι*, Cret. *Βολόεντα*, *Βολοεντίων*, later *Ὀλόντι*, *Ὀλοντίοις*. So beside Att. *δημιουργός*, Ep. *δημιοεργός*, and *δαμιοεργός* (with elision, after the analogy of compounds with original initial vowel in second member, cf. *φιλεργός*) at Nisyros and Astypalaea, the form of most dialects is *δημοργός* (Ion.), *δαμοργός* (attested for Arc., Argol., Boeot., Cnid., Cret., Delph., El., Locr., Meg., Mess.). So Ion. *ἀλοργός* in Teos and Samos.

45. Notes to 41-44. Some of the factors which help to account for divergence in the treatment of the same combination of vowels in the same dialect may be understood from the following.

1. A combination which arises by the loss of ρ , being of later origin than that arising from the loss of ι or σ , may remain uncontracted, or be contracted only later. So Att. *πλέομεν*, *ἡδέος*, *ἡδέα*, *ἡδέων*, in contrast to *φιλούμεν*, *γένους*, *γένη*, *γενῶν*, Locr. *Ῥπόεντι*, later *Ῥπούντι*.

2. A combination which is otherwise uncontracted may be contracted after a vowel, Att. *βασιλέως* but *άλιῶς*, Ion. *Μεγαβάτεω* but *Παναμύω* (- ω sometimes after consonants also, but not usually), *ἔταε*, *ἔτέων* but *θύη*, *θυῶν*, *ἀνωθεοίη* but *ποιῶι*, El. *δοκέοι* but *ποιῶιτο* etc. (see 42.6).

3. A combination which is otherwise contracted may remain uncontracted in dissyllabic words, Att. *πέος*, *θεός*, *ζέω*, and likewise, though belonging also under 1, Att. *νέος*, Dor. *νᾶός*, *λᾶός*. Such words may be contracted when forming the first member of compounds, as Att. *Θούτιμος*, *νομηγία*, Dor. *νᾶκόρος*, *Λᾶσθένης*. Cf. also Meg. *Ἐέδωρος*, *Θοκρίνης*. Perhaps these forms, as regards their origin, belong under 4.

4. The position of the accent on a following syllable is sometimes a factor. So Locr. *Ῥπόεντι* (later *Ῥπούντι*) but *Ῥποντίους*, and perhaps all cases of "hyphaeresis" (42.5 d, 44.4) originated in like conditions, though other factors also must be involved in part, and the whole phenomenon is still not wholly clear.

The article, as proclitic, is often the first form to show contraction. Cf. Boeot. *τᾶν μωσᾶων*, Thess. *τᾶν κοινᾶων* (Crannon; elsewhere - $\alpha\nu$ in nouns also), Eub. *τῶν δραχμῶων*. Here belongs probably Dor. $\alpha\tilde{s}$ in contrast to *νᾶός*.

5. The analogical influence of grammatically related forms in which the vowel, either of stem or ending, is not subject to contraction often counteracts the normal phonetic development. So Cret. *τρέες* etc. with - $\epsilon\sigma$ after forms like *πόδες*, Ion. *βασιλέος* etc. (not - $\epsilon\omega\sigma$) after *ποδός* etc., Locr. *δοκέει* etc. after *δοκέομεν* etc.

Assimilation of Vowels

46. The assimilation of vowels is comparatively rare in Greek, and not characteristic of any particular dialect. Here may be mentioned *Ῥρχομενός* from *Ἐρχομενός*, the regular native form of the name of both the Boeotian and the Arcadian town, *Τροφώνιος* from *Τρεφώνιος*, name of the Boeotian local hero, Thess. *Γεκέδαμος* = Boeot. *Φηκᾶδαμος*, Delph. *Φανατεύς* beside *Φανοτεύς*. For examples of ι and υ , see 20. For Boeot. *τρέπεδδα*, see 18. For *Ποσοιδάν*, *Ἀπόλλων*, *ὀβολός*, in which assimilation is a possible but not necessary assumption, see 49.1, 3.

Epenthetic Vowels

47. Lesb. *φαῖμι* (from *φᾶμι*), *φαῖσι*, *γέλαιμι*, etc. in Sappho and grammarians, but not found in inscriptions. Cf. Lesb. *αἰμισέων* etc. (17). For epenthesis in the case of original *νι*, *ρι*, *λι*, see 74 a, b.

Anaptyctic Vowels

48. *ἔβδομος* and *ἔβδεμος* (114.7) from **ἔβδμο-*, **ἔπτμο-*. Other examples are of only exceptional occurrence, as Att. *Ἐρέμης* = *Ἐρμηής*, El. *Σαλαμῶνᾶ* = *Σαλμώνη*, Thess. *Ἄσκαλαπιός*. *πέλεθρον* = *πλέθρον*, in Cretan, Delphian, etc., as in Homer, is perhaps an inherited by-form.

Vowel-Gradation

49. In the system of inherited vowel-gradation the dialects generally agree in the grade shown by corresponding forms; e.g. *λείπω*, *λελοιπα*, *ἔλιπον*, in all dialects alike. But there are some examples of dialectic differences, of which the following may be mentioned.¹

1. Series, *ει*, *οι*, *ι* (*λείπω*, *λέλοιπα*, *ἔλιπον*). Cret. *δίκνυμι* (*προδίκνυτι*) = Att. *δείκνυμι* (cf. *δίκη* etc.). Ion. *δέκνυμι* is perhaps due to contamination of *δεικ-* and *δικ-*. Lesb. *οείγω* (**ὄφειγ-*) = Att. *οῖγω* (**ὄφιγ-*). *ἦνεια* and *ἦνικα* in various dialects (144 a). Ποσειδῶν, Ποτειδάν, etc. (41.4) with *ει* (Ποτιδάν very rare), but usually *ι* in derivatives, as Att. Ποσιδεις, Ion. Ποσιδήιος, Boeot. Ποτιδάιχος, Carpath. Ποτίδαιον (but the famous Potidaea was Ποτείδαια), also *οι* (assimilation?) in Arc. Ποσοιδάν, Lac. Ποηοιδάν, Ποηοίδαια, and Lesb. (?) Π]οσοίδανι from Pergamum.

2. Series *ερ*, *ορ*, *αρ* or *ρα* (*δέρκομαι*, *δέδορκα*, *ἔδρακον*). *τέσσερες*, *τέτορες*, *τέτταρες*, etc. (114.1). Ion., Lesb., Cret., Mess., Epid., Coan *ἔρσην*, but Att. *ἄρρην*, Arc. *ἄρρέντερον*, Lac. *ἄρσης*, Ther. *ἄρσην* (also Ionic and Coan beside *ἔρσην*). Cf. also El. *φάρρενον* (from a by-form with initial *φ*; cf. Skt. *vr̥san-* beside Avest. *aršan-*), later *ἔρσεναίτερος* (*κοινή* influence, see also 80). *θέρσος* = *θάρσος* in Aeolic

¹ Some cases where the variation is quite possibly not inherited, but which fall into the same system, are included for convenience.

(gram.; Lesb. *θήρσειοι* in Theocritus), and in proper names most frequently in Lesbian, Thessalian, Boeotian, and Arcadian, as Lesb. *Θέρσιππος*, Thess. *Θερσίτας*, *Θέρσουν*, Boeot. *Θερσάνδριχος*, Arc. *Θερσίας*, etc. *κρέτος* = *κράτος* in Aeolic (gram.), but in proper names characteristic of Arcado-Cyprian, as *Τιμοκρέτης*, *Σωκρέτης*, etc. Ion. *κρέσσων* (in *κρείσσων*, *κρείττων*, the *ει* is not original), but Cret. *κάρτων* (cf. *καρτερός*, *κρατερός*). Cret. *τράπω* = *τρέπω*, as sometimes in Herodotus, Cret. *τράφω* = *τρέφω*, as in Pindar etc., Delph. *ἀποστράφαι* = *ἀποστρέψαι*. East Ionic *ἀγερσις* *assembly* (*ἀγείρω*, *ἀγορά*), West Ion. *ἄγαρρις* (Naples), Arc. *πανάγορσις* (see 5) = *πανήγυρις* (with obscure *υ*). For *ιέρως*, *ιαρός*, *ἴρος*, see 13.1. For *γροφεύς*, *στροτός*, etc., see 5.

a. The weak grade varies between *αρ* and *ρα*, as in Hom. *κράτος* and *κάρτος*, *κρατερός* and *καρτερός*, etc. So Cret. *κάρτος*, *καρταίπος*, *καρτερός*, *κάρτων*, likewise *σταρτός* = *στρατός*, Arc., Cyp., Coreyr., El. *δαρχμά*, Cret. *δαρκνά* = *δραχμή*, Epid. *φάρχμα*, *φάρξις* = *φράγμα*, **φράξις*, Boeot. *πέτρατος* (Hom. *τέτρατος*) = *τέτατος*, Lesb. *ἀμβρ[ό]την* (6) = *ἀμαρτεῖν*. This variation is in part due to metathesis, and clearly so in Cretan, which has *αρ* uniformly, as it also has *πορτί* = *προτί*. See 70.1.

3. Series *ελ*, *ολ*, *αλ* or *λα* (*στέλλω*, *στόλος*, *ἐστάλην*). Arc. *δέλλω* = *βάλλω* (cf. *βέλος* etc.). Arc., Cret., Delph., Epid. *ὀδελός*, Boeot. *ὀβελός* (rarely early Attic), Thess. *ὀβελλός* (89.3) = *ὀβολός* (assimilation?). West Greek *δείλομαι*, *δήλομαι*, Boeot. *βείλομαι*, Thess. *βέλλομαι*, all from a grade in *ελ*, = *βούλομαι*. See 75. Cyp. *δάλτος* = *δέλτος* (but this is a Semitic loanword). Coan *ἔτελον*, Lesb. *ἔταλον*, *yearling* (cf. Lat. *vitulus*). Cret., Corinth., Lac., Pamphyl. *Ἀπέλλων* = *Ἀπόλλων* (*ο* due to assimilation?), Thess. *Ἄπλων* with weak grade *πλ*.

4. Series *εν* (*εμ*), *ον* (*ομ*), *α* or *αν* (*αμ*) (*τείνω* from **τεινω*, *τόνος*, *πατός*). Ion., Coan, Heracl. *τάμνω* = *τέμνω*, with *αμ* from *ἔταμον*. For *φίκατι* = *εἴκοσι*, etc., see 116 a. For participles with *ατ* beside *εντ* and *οντ*, as *ἔασσα*, *ἴαττα* = *οὔσα*, *ἔντες* = *ὄντες*, see 163.8.

5. Series *η*, *ω*, *α* (*ρήγνυμι*, *ἔρρωγα*, *ἔρράγην*). *ἴληος* (Lac. *ἠίλεφος*), whence Att.-Ion. *ἴλεως*, Cret. *ἴλεος*, but Arc. *ἴλαος*, as in Homer

etc. For Heracl. *ἐρρηγεία* = *ἐαρρωγεία*, Dor. *ἔωκα* = *εἶκα*, see 146.4. *ἔγκτησις* in Attic-Ionic, also in Lesbian and various West Greek dialects (though the examples are late and so possibly due to *κοινή* influence), but *ἔγκτασις* in Thessalian (also *ἔντασις*), Corcyraean, Epirotan, etc.

a. Corcyr., Meg. *ἔμπασις*, Boeot. *ἔππασις*, Arc. *ἴνπασις* contain a different root *πᾶ-*, like *πᾶμα* = *κτῆμα*. See 69.4. *πᾶμα* and related forms, frequent in literary Doric, were employed in preference to *κτῆμα* etc. in most, perhaps all, the dialects except Attic-Ionic. Cf., besides *ἔμπασις* etc., Cret. *πᾶμα*, *πάστας*, *οἰπερ*, *πέπᾶται* perf. subj., *πάσεται* aor. subj., Arg. *πᾶμα*, Heracl. *παμωχῆ*, Locr. *ἐχεπάμῶν*, *παματοφαγείσται*, El. *πεπάστῶ*, Boeot. *πάματα*, Cyrp. *Πάσιππος*, etc.

CONSONANTS

F

50. In Attic-Ionic the *f* was lost at a very early period. In East Ionic there is no trace of it even in the earliest inscriptions; it is very rare in Central and West Ionic; and in Attic the only evidence of its existence is its occasional use to express the glide sound before *υ*, as *ἄφυτάρ* (32). In Thera, too, it is absent from the earliest inscriptions (seventh century B.C.); likewise at Rhodes, Cos, etc., though here early material is scanty. In Lesbian it existed, initially at least, in the time of Alcaeus and Sappho, but is not found in inscriptions, of which, however, none of any extent is earlier than the fourth century.

But in most dialects it is of frequent occurrence initially, where it survives till the fourth century or later, in Cretan and Boeotian till the second. Between vowels it occurs in the earliest inscriptions of many dialects, after consonants in several, and before consonants in a very few.

a. In some cases the disappearance of *f* from inscriptions is due to *κοινή* influence rather than to an organic loss of the sound within the dialect. So evidently in Laconian, as shown not only by its reappearance in the spelling *β* (51), but by its survival in some words in Tzakonian, the modern representative of Laconian, e. g. *βάννε* (*vanne*), *λᾶνν* (*larn*).

b. Even where there is no reason to doubt the actual loss of the sound, the spelling, as is natural in such cases, only gradually adapted itself to the pronunciation, and often there is an interval of considerable length in which the older spelling with *f* and the later spelling without *f* occur promiscuously, even in the same inscription. In the Heracleian Tables the presence or omission of initial *f* is constant for certain words, e.g. always *f* in *φῆξ*, *φίκατι* and derivatives, also *φῆτος*, *φίδιος*, *ἐγφληθίωντι*, but *οἶκος*, *ἐργάζομαι*, *ἡέκαστος*, *ἴσος* and *ἡίσος*, etc.

51. *β* for *φ*. *φ* is represented by *β*, which we must understand in its later value of a spirant (Engl. *v*), in numerous glosses and in the later inscriptions of several dialects. So frequently in Laconian from the fourth century B.C. to the second century A.D., e.g. *βίδεοι*, *βίδνοι*, title of officials (*φιδ-*), *Βωρθέα* beside *Φωρθέα* (cf. nos. 70–73) = *Ὀρθία, προβειπάδας* = *προφειπάσας, διαβέτης* = *διαφέτης, ὠβά* from **ὠφά*, etc.; and in Cretan, e.g. *Βόρθιος*, *Βολόεντα*, *βέρδη*, *βεκάτεροι*, *διαβειπάμενος*, *ὑπόβουκοι*, etc. Cf. also Arg. *Βορθαγόρας*, *Πυρβαλίων* = older *Πυρφαλίων*, Corcyr. *ἄρβος* = earlier *ἠόρφος*, El. *Βουκίαρ* = *φουκίας* (no. 61, in the stereotyped phrase *γᾶρ καὶ Βουκίαρ*, otherwise *φ* lost). For initial *βρ* = *φρ*, see 55.

a. Conversely, *φ* is used in place of *β* in *ἀμοιφά* = *ἀμοιβά* of an early Corinthian inscription. The name of the Cretan town *Φάξος* was sometimes represented by **Οαξος*, as Lat. *Nerva* by *Νέρουα*.

52. *φ* initially before a vowel. Examples are numerous in inscriptions of most dialects, e.g. *φῆτος* (cf. Lat. *vetus*) in eleven dialects, *φοῖκος* (cf. Lat. *vīcus*) in twelve dialects, *φίκατι* (cf. Lat. *vīginti*) in eight dialects, *φάναξ* in ten dialects, further, in various dialects, *φαρήν*, *φαστός*, *φῆπος*, *φειπ-*, *φέργον*, *φέρρω*, *φίδιος*, *φίσος*, *φοῖνος*, and many others (see also *a*, *b*, *c*), especially in proper names.

a. In several dialects which otherwise preserve *φ* it is lost before *ο* and *ω* (but not before *οι*), as in Homer, e.g. in Gortynian forms of *δράω*, *ὠνή*, *ὠθέω*, etc. without *φ* beside *φίκατι*, *φέκαστος*, *φουκείς*, etc. (*φόν*, *φὸν* by analogy of *φα*, *φίν*, etc.). But the precise dialectic scope of this phenomenon is not yet determined, and *φo* is by no means unknown, e.g. Arc. *φοφλέκοσι* (no. 16, fifth century; in no. 17, fourth century, *ὀφλέν* beside *φαστόν*, *φέκαστον*, etc.), *Φορθασία*, Cret. *Βόρθιος*, Lac. *Βωρθέα*, etc. (see 51).

b. Initial $\sigma\phi$ yields $h\phi$, occasionally written ϕh (cf. Eng. *which*) but usually simply ϕ , which, however, was pronounced as $h\phi$ (or a surd ϕ), as shown by the fact that after the loss of ϕ such words have the spiritus asper. Thus Boeot. $\Phi\eta\kappa\alpha\text{-}\delta\acute{\alpha}\mu\omicron\varsigma$, Thess. $\Phi\epsilon\kappa\acute{\epsilon}\text{-}\delta\alpha\mu\omicron\varsigma$, Cret., Locr., Delph., El., Arc. $\phi\acute{\epsilon}\alpha\sigma\tau\omicron\varsigma$, later $\xi\alpha\sigma\tau\omicron\varsigma$. In some dialects this ϕ was lost earlier than σ in general, e.g. in Boeotian, where $\xi\xi$ (from $\phi\acute{\epsilon}\xi$, i.e. $\phi\acute{\eta}\xi$, from **suelx*) and $\xi\alpha\sigma\tau\omicron\varsigma$ are frequent in inscriptions which otherwise have initial ϕ , as $\phi\iota\kappa\alpha\sigma\tau\eta\ \kappa\alpha\iota\ \xi\kappa\tau\eta$ (no. 43.8).

c. There are also some words with original initial ϕ , not coming from $\sigma\phi$, which have $\acute{}$ in their later forms, e.g. Att. $\iota\sigma\tau\omega\rho$, $\iota\sigma\tau\omicron\rho\acute{\iota}\alpha$ (cf. Boeot. $\phi\iota\sigma\tau\omega\rho$, from $\phi\iota\delta\text{-}$, Lat. *vid-*), $\acute{\epsilon}\nu\eta\eta\mu\iota$, $\acute{\epsilon}\iota\mu\alpha$ (cf. Cret. $\phi\eta\eta\mu\alpha$, Lat. *ves-tis*), $\xi\sigma\pi\epsilon\rho\omicron\varsigma$ (cf. Locr. $\phi\epsilon\sigma\pi\acute{\alpha}\rho\iota\omicron\varsigma$, Lat. *vesper*), $\acute{\epsilon}\kappa\acute{\omega}\nu$ (cf. Locr. $\phi\epsilon\rho\acute{\omicron}\nu\tau\alpha\varsigma$, Skt. *vac*), $\acute{\alpha}\lambda\iota\sigma\kappa\omicron\mu\alpha\iota$ (cf. Thess. $\phi\alpha\lambda\iota\sigma\kappa\acute{\epsilon}\tau\alpha\iota$, Goth. *wilwan*). The explanation, as in some other cases of secondary $\acute{}$, in which ϕ is not involved, is uncertain, but the following σ and analogical influence are the chief factors.

53. Intervocalic ϕ . This was lost sooner than initial ϕ , hence is found in fewer dialects, and in most of these only in the earliest inscriptions. Often we find forms with and without ϕ from the same period or the same inscription, showing that it was either weakly sounded, or wholly lost in pronunciation and retained only in the spelling. This inconstancy is much greater than in the case of initial ϕ . The spelling with ϕ often persists in proper names, and sometimes in certain conventional or solemn expressions, longer than elsewhere.

Examples are most frequent in Cyprian, where it appears almost uniformly except in some later inscriptions, e.g. $\alpha\iota\phi\acute{\epsilon}\iota$, $\omicron\iota\phi\omicron\varsigma$, $\acute{\rho}\acute{\omicron}\phi\omicron\varsigma$, $\delta\omicron\phi\acute{\epsilon}\nu\alpha\iota$, $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\phi\omicron\varsigma$, etc. (but always $\phi\alpha\iota\varsigma$, $\phi\alpha\iota\delta\acute{\omicron}\varsigma$, with loss of ϕ). Eub. $\acute{\Lambda}\gamma\alpha\sigma\iota\lambda\acute{\epsilon}\phi\omicron$ with ϕ in the proper name beside $\acute{\epsilon}\pi\omicron\iota\acute{\epsilon}\sigma\upsilon\upsilon$ (no. 9). Thess. $\Delta\acute{\alpha}\phi\omicron\tilde{\nu}$, but otherwise lost, as in $h\upsilon\lambda\omicron\rho\acute{\epsilon}\nu\omicron\tau\omicron\varsigma$, $\acute{\epsilon}\sigma\omicron\sigma\epsilon$ (no. 33). Boeot. $\Pi\tau\omicron\iota\acute{\epsilon}\phi\iota$, $\acute{\epsilon}\pi\omicron\iota\phi\acute{\epsilon}\sigma\epsilon$, $\chi\alpha\rho\iota\phi\epsilon\tau\tau\alpha\nu$, $\text{Κ}\alpha\rho\upsilon\kappa\acute{\epsilon}\phi\iota\omicron$, etc., but not found after 450 B.C. except in a late archaistic inscription with $\tau\rho\alpha\gamma\alpha\phi\upsilon\delta\acute{\omicron}\varsigma$ etc. Phoc. $\kappa\lambda\acute{\epsilon}\phi\omicron\varsigma$, $\alpha\iota\phi\acute{\epsilon}\iota$ (Crissa; sixth century). Locr. $\kappa\alpha\tau\alpha\iota\phi\epsilon\iota$ (also $\acute{\epsilon}\pi\iota\phi\omicron\iota\kappa\omicron\varsigma$, $\mu\epsilon\tau\alpha\phi\omicron\iota\kappa\acute{\epsilon}\omicron\iota$, $\phi\epsilon\phi\alpha\delta\acute{\epsilon}\kappa\omicron\tau\alpha$, but see *a*) beside $\phi\alpha\iota\varsigma$, $\acute{\omicron}\phi\acute{\omicron}\nu\epsilon\tau\iota$, $\delta\alpha\mu\omicron\rho\omicron\rho\acute{\omicron}\upsilon\varsigma$. El. $[\tau\omicron]\mu\phi\acute{\epsilon}\omicron\iota$ once (also $\acute{\alpha}\pi\omicron\phi\acute{\epsilon}\lambda\acute{\epsilon}\omicron\iota$, but see *a*), but usually $\phi\omicron\iota\acute{\epsilon}\omicron\iota$, even in the same inscription, $\beta\alpha\sigma\iota\lambda\acute{\alpha}\epsilon\varsigma$, etc. Lac. $h\iota\lambda\acute{\epsilon}\phi\omicron\iota$, $\nu\alpha\phi\acute{\omicron}\tilde{\nu}$, $\text{Γ}\alpha\iota\alpha\phi\acute{\omicron}\chi\acute{\omicron}$, $\acute{\alpha}\phi\acute{\alpha}\tau\alpha\tau\alpha\iota$ (cf. Lesb.

ἀνάτα, El. *ἀνάτορ*, elsewhere contracted to *ἀτᾶ*, *ἄτῃ*, as Cret. *ἄτα*, *ἄπατος*, Locr. *ἀνάτῶ(ς)*, late *ᾠβά* (51). Arg. *Διφί*, *Διφῶνυσίῳ*, *ἐποίρεθε* (also *πεδάφοικοι*, but see *a*). Corinth. *Ποτεδάρονι* beside *Ποτεδάνι*, *Αἴφας*, *Λαφοπτόλεμος*, etc. Corcyr. *ροφαῖσι*, *στονόφε(σ)σαν*, etc. There are no examples of intervocalic *φ* in even the earliest inscriptions of Arcadian (cf. *Ἰλαον* no. 16), or Cretan (*αιεῖ*, *ναός*, *φοικέος*, etc.) except in compounds (*a*).

a. Even where intervocalic *φ* is regularly lost, it may appear in compounds or in augmented or reduplicated forms, owing to the influence of the simplex or of the forms without augment or reduplication, where *φ* has survived as initial, e.g. Cret. *προφειπάτῳ*, *ἕφαδε*, and late *διαβειπάμενος*. Hence in any dialect such forms are not necessarily evidence of the survival of true intervocalic *φ*.

b. The use of *φ* to indicate the natural glide before or after *ν* (see 32, 36) is also no evidence for the survival of the inherited intervocalic *φ*.

54. Postconsonantal *φ*. The combinations *νφ*, *ρφ*, *λφ*, and also *σφ* (in some cases; see *φ*) are preserved in the earliest inscriptions of some dialects. The loss of *φ* was accompanied by lengthening of the preceding vowel in East Ionic, Central Ionic (in part; see *a*) and Eastern Doric (Crete, Thera, Cos, Rhodes and colonies), while in the other dialects, as in Attic, the vowel was not affected.

Corinth. <i>Ξένφῶν</i> , <i>Ξενφοκλής</i> , Corcyr. <i>πρόξενφος</i> , <i>Ξενφάρεος</i> , El. <i>Ξενφάρεορ</i>	Ion. <i>ξείνος</i> , Cret. <i>πρόξηνος</i> , Cyren. <i>Φιλόξηνος</i> , Rhod. <i>Ξείνις</i> , <i>Ξηνοκλής</i>	In most dialects <i>ξένος</i> , <i>πρόξενος</i>
* <i>ἔνφατος</i>	Ion. <i>εῖνατος</i> , Cret. <i>ἤνατος</i>	<i>ἔνατος</i>
* <i>ἔνφεκα</i> , * <i>μόνφος</i>	Ion. <i>εῖνεκα</i> , <i>μῶνους</i>	<i>ἔνεκα</i> , <i>μόνος</i>
Arc. <i>κόρφα</i>	Ion. <i>κούρη</i> , Cret. <i>κῶρα</i>	<i>κόρα</i> (<i>κόρη</i>)
Corcyr. <i>ῥόρφος</i>	Ion. <i>οὔρος</i> , Cret. <i>ᾠρος</i> , Ther. <i>οὔρος</i>	<i>ᾠρος</i>
Arc. <i>κάταρφος</i>	Ion. <i>ᾠρή</i>	<i>ᾠρά</i>
Boeot. <i>καλφός</i>	Ion. <i>καλός</i>	<i>καλός</i>
* <i>ὄλφος</i>	Ion. <i>οὔλος</i>	<i>ὄλος</i>
Boeot., Cret. <i>φίσφος</i>	Ion. <i>ἴσος</i>	<i>ἴσος</i>
* <i>νόσφος</i>	Ion. <i>νοῦσος</i>	<i>νόσος</i>

a. To the lengthening in East Ionic there are possibly some local exceptions, but, in general, forms like ξένος, and especially πρόξενος, are due to Attic influence. Similarly in Rhodian etc. where ξένος has survived only in proper names, and in late Cretan where πρόξενος is far more common than πρόξηνος. In Central Ionic the lengthening is attested for Paros and Thasos, but it is uncertain how far west this extended. From many of the islands, both Ionic and Doric, decisive material is lacking.

b. Lesb. ξένος, ἔννεκα, in grammarians and late inscriptions, are probably hyper-Aeolic, due to the frequency of νν from νι, σν, etc. (74, 76, 77.1). Cf. also ἰσοσθέοισι in an inscription of 2-14 A. D. For Thess. προξενιούιν see 19.3; for Boeot. Δαμοξείνῳ, 92 a.

c. Different from ὄρφος etc. is Corinth. Πύρφος (cf. Arg. Πύρφιας, Πυρφαλίον), probably standing for Πύρρφος (from *Πύρσφος with early assimilation of ρσ before φ), whence the Πύρρος of most dialects.

d. An example of φ after a mute is Corinth. Δφενία = Δεινίου. Cf. Hom. ἔδδαισεν for ἔδφαισεν.

e. τφ yields ττ or σσ, with the same distribution as for original κι etc. (81), e.g. Att. τέτταρες, Ion. τέσσερες, etc. (cf. Lat. *quattuor*, Skt. *catvāras*). In West Greek τέτορες the τ, instead of σσ or ττ, is due to the analogy of other forms such as τέτρατος, in which φ was expelled between the consonants. Cf. also ἡμισσος from *ἡμτφος (61.6).

f. The history of σφ in φίσφος etc., probably of secondary origin, is to be distinguished from that of original intervocalic σφ, the treatment of which is apparently parallel to that of σμ etc. (76). Thus Lesb. ναῦος, Dor. νᾶός, etc. probably come from *νασφος (cf. ναίω, νάσ-σαι), which in Lesbian becomes first *νάφφος (like ἄμμε), whence *ναῦφος, ναῦος (35), elsewhere νᾶφος (like ἄμέ), whence νᾶός, νεώς (41.4).

55. φ before consonants. Corresponding to Att. ῥήτρα, ἐρρήθην, etc. (from φρη- beside φερ- in ἐρέω, cf. Lat. *verbum*) we have El. φράτρα (15), Cypr. φρέτα (70.3) with its denominative φρετάω (ἐφρετάσατν, also spelled εὔφρετάσατν indicating an anticipation of the φ. Cf. a and 35. So also κενευφόν from κενεφόν), Arg. φεφρεμένα, ἀφρέτευε (with prothetic a), later ἀρήτευε, was *spokesman*, *presided*. El. ἀφλανέος, *wholly* (cf. Hesych. ἀλανέως · ὀλοσχερώς, also ἀλλανής · ἀσφαλής and ἀλανές · ἀληθές), is from ἀ-φλα-, and related to ἀελλής (ἀ-φελ-), ἀολλής (ἀ-φαλ- with Aeolic o, cf. 5), ἄλής, Dor., Delph. ἄλία, *assembly*, Ion. (Hdt.) ἄλήη (also from ἀφαλ-, with Ion. ā from αφα as in ἄτη, ἀνᾶλίσκω).

φρ appears as *βρ*, indicating a pronunciation *vr*, in Lesbian words quoted by grammarians and in our texts of the Lesbian poets (*βρήτωρ*, *βρόδον*, etc.), though this has become simply *ρ* at the time of our earliest inscriptions. Cf. also Boeot. *Βρανίδας* beside *Φάρνων*.

In most dialects *φ* was lost before the time of our earliest inscriptions and we find, as in Attic, initial *ρ*, medial *ρρ* or *ρ*. See *a*.

a. In the case of medial *φρ*, which would occur only in compounds and augmented or reduplicated forms of words with initial *φρ*, the *φ* unites with the preceding vowel to form a diphthong in Lesbian (cf. 35), e.g. *εὐράγη*, *αῦρηκτος* (Herodian) from **ε̄-φράγη*, **ḃ-φρηκτος* (Att. *ἐρράγη*, *ἄρρηκτος*), Hom. *ταλαύρινος* from **ταλά-φρινος*. But elsewhere the syllabification of the simplex (or form without augment or reduplication) was retained (i.e. *φρ* with the following vowel), and later this *φρ* became *ρρ* or sometimes *ρ*, e.g. Arg. *φεφρέμένα*, *ἄφρέτετε*, later *ἀρήτετε*. In Attic and most dialects augmented and reduplicated forms have *ρρ*, as Att. *ἐρρήθην* (*εῖρηκα* is formed after the analogy of forms like *εἶληφα*, 76 *b*), *ἐρράγην*, *ἔρρωγα*, Heracl. *ἔρρηγα*, while compounds also usually have *ρρ* but sometimes *ρ* under the continued influence of the simplex, as Att. *ἀναρρηθείς* but also *ἀναρθεῖς*, Delph. *ἡμωρρήνιον* (from **ἡμί-φρην*, like *ἡμί-ονος*, cf. Hom. *πολύ-ρρην*), but also *ἡμωρρηαία*. Cf. *ρρ* and *ρ* from *σρ*, 76 *b*. The development of medial *φλ* was probably parallel (cf. El. *ἄφλανέως* etc., above), though there is no example in Lesbian.

Consonantal ι (ι)

56. Original *ι* almost wholly disappeared from Greek in prehistoric times, giving *ʹ* or, rarely, *ζ* initially, as in *ὄς* (Skt. *yas*), *ἦπαρ* (Lat. *iecur*), *ζυγόν* (Skt. *yugam*), etc., yielding various results in combination with a preceding consonant (71, 81, 82, 84), and being dropped between vowels, as in *τρειῖς* from **τρειες* (Skt. *trayas*), etc. But between *ι* and a following vowel, as in *ἵππιος*, it always existed as a natural glide in pronunciation, and in a few dialects this is expressed in the spelling. So, by the repetition of *ι*, in Pamphylian, as *διιά*, *ἡιαροῖσι*, etc., and sometimes elsewhere, as early Arg. *ἡάλμιος*, *Σικελίας*, Ion. (Priene) *Διοφάνης*. Cf. also Arg. *Καρνείας*, Ion. *Τήμιοι*, *θωιήν* (37.2). In Cyprian a special character, which we transcribe *j*, is generally employed, though not

uniformly, as in the Idalium bronze (no. 19) regularly before *a*, but not before *ε* or *ο*, e.g. *ἰγατέραν* but *ἰερέφιαν*, *φέπια* but *θιόν*.

The Spiritus Asper. Psilosis

57. The spiritus asper generally represents an original *σ* (59) or *ζ* (56), but in some words is of secondary, and sometimes obscure, origin, e.g. *ἵππος* (cf. Lat. *equus*; *ἵππος* regularly as the second part of compounds, *Ἄλκιππος*, *Ἀντιππος*, etc., rarely *Ἀνθιππος*), *ἡμεῖς*, *ἄμές* (cf. Skt. *asmān*) with *´* after the analogy of *ὕμεῖς* (with *´* from *υ*). The sound was denoted by H (earlier Θ) until the introduction of the Ionic H = η, after which it was generally left undesignated.¹ But see 4.7.

Psilosis, or the loss of the spiritus asper, is characteristic of East Ionic (whence the sign was left free for use as η; see 4.6), Lesbian, Elean, Cyprian, and Cretan (i.e. Central Cretan).

a. Psilosis is shown, not only by the absence of H = *h*, but by the presence of phrases and compounds in which a preceding mute is not changed to the aspirate, e.g. East Ion. *ἀπ' ἐκάστου*, *ἀπ' οὐ*, *κατάπερ*, El. *κατισταίε*, Cret. *κατιστάμεν*. But psilosis is no bar to the retention of aspirated mutes in phrases and compounds which were formed prior to the loss of the asper. For they would be affected, if at all, only by the analogical influence of the simplex, as Cret. *κατιστάμεν* by *ιστάμεν*. Hence East Ion. *κάθοδος*, El. *ποθελόμενος*, etc. Cf. Mod.Grk. *καθίστημι*, *ἀφοῦ*, etc., in spite of the loss of the spiritus asper.

58. Even in those dialects which generally preserve the spiritus asper, and which, in distinction from those with psilosis, we may call the *h*-dialects, there are many irregularities, partly in special words,

¹ In quoting forms from inscriptions, wherever the sign for the spiritus asper appears in the original it is transcribed *h*, to be distinguished from *´*, which is supplied as a purely diacritical sign, like accent marks, and the employment of which is, in many special cases, of doubtful propriety. That is, the evidence is often insufficient to determine whether the omission of the sign of the asper is merely graphic, in which case we should transcribe the form with *´*, or due to an actual loss of the sound, in which case we should transcribe with *´*. As a working rule we employ the lenis in quoting forms without *h* from inscriptions which have the character or are of a period when it was certainly in common use.

where by-forms evidently existed, partly due to the weak pronunciation of the sound in general (cf. the variations in Latin spelling).

a. In several dialects the forms of the article, δ , $\acute{\alpha}$, etc., appear regularly or frequently without *h*, showing that in these proclitic forms it was either wholly lost or more weakly sounded than elsewhere. So in Locrian (nos. 55, 56) always δ , never *ho* (cf. also $\kappa' \delta$), fem. $\acute{\alpha}$ and *ha* once each; in Delphian (no. 51) δ as article (A 30, 38, C 19), but demonstrative *ho* (B 53); Thess. *κοί* = *καὶ οἱ* (no. 26); δ likewise in some early inscriptions of Boeotia, Pamphylia, Syracuse, Metapontum, and Sybaris. The same is probably to be inferred for Arcadian from the omission of *h* in the relative, as $\acute{\alpha}\nu$ = $\acute{\alpha}$ $\acute{\alpha}\nu$ (nos. 16.14, 17.7), with which compare Boeot. $\acute{\alpha}\varsigma$ = $\acute{\omega}\varsigma$ (no. 40) and Delph. $\acute{\alpha}\varsigma$ (no. 51 A 28) beside usual *hō*, *hóstitis*, etc., though in most dialects the *h* of the relative is uniformly retained.

b. Other forms which regularly have the spiritus asper, but for which by-forms with the lenis are to be recognized, are: *ἡμέρα*, but even in Attic inscriptions frequently $\acute{\eta}$ μέρα, Mess. *κατ' ἀμέραν*, Ther. *ἐπ' ἀμέρας*, Troez. *κῆπάμερον*, Locr. *ἀμάρα*. *ἱερός* (*hierós*, *hiarós*, in numerous dialects), but with lenis in Rhodian and Argolic, as Rhod. *ἐπ' ἱερέως*, Arg. *ιαρομνάμονες* (nos. 76, 77, with *ho* etc.), Epid. *ιαρομμνάμονες* (no. 83, with *hoμνόαις* etc.), Aegin. *ιαρέος* (beside *hoίκος* = δ *oikos*, $\chi\acute{o}$ = *καὶ δ*). So *ἐπ' ἱαρεύς* in the Megarian inscription no. 92, in contrast to *hiarón* at Selinus, is probably due to the Epidaurian graver. For Mant. *ἱερός*, see *d*. *ἡμεῖς* (see 57), in Doric dialects *ἀμές* (Lac. *ποθ' ἀμέ*, Heracl. *hamés*), but also *ἀμές* (Coan *μετ' ἀμῶν* etc.). Thess. *ἀμμέ* or *ἀμμέ?* *ἔστηκα*, but also *ἔστακα* (cf. *ἔσταλκα*, for which, vice versa, sometimes *ἔσταλκα*), as Thess. *ἐπεστάκοντα* (no. 33), Mess. *κατεσταμένοι*, Amorg. *κατεστώσης*.

c. Several words which regularly have the lenis show secondary forms with the asper in various dialects. Thus *ἔτος* (from *φέτος*), but Heracl. *πεντα-ηετηρίδα* (beside *φέτος*), Epid. *πενθ' ἔτη*, and frequently *καθ' ἔτος* etc. in the *κοινή* (cf. Mod.Gr. *ἐφέτος*), probably after the analogy of *ἡμέρα* in similar phrases. *ἴδιος* (from *φίδιος*), but Thess. *καθ' ἰδδιαν*, and so often in late inscriptions of various dialects (really *κοινή*), probably after *καθ' ἕκαστον*. *ἴσος* (from *φίσφος*), but Heracl. *hísos* beside *ísos*, and *ἐφ' ἴσῆς* in the *κοινή*, probably after *ὁμοίος*. Locr. *ἔντε* (cf. *ἔσττε*), but Delph. *ἕντε*, after $\acute{\alpha}\varsigma$ = $\acute{\omega}\varsigma$. Heracl. *hoktṓ* (also Theran), *hoktakátioi*, *hennéa*, Delph., Ther. *heinatós*, all after *ἑπτά*. So probably by a still further extension of the asper (e.g. after *ἐννεακαίδεκα*) Ther. *hikádi* = *eikádi* (no. 107). *ἄκρος*, but Heracl. *hakroskriás*, Corcyr. *hákros*, and perhaps Delph. *hakróthina* (? no. 51 D 47). Delph. *ἐφιορκέω*, also frequent in the *κοινή*, is a contamination of *ἐπιορκέω*

and ἐφορκέω, while Delph. ἐφακέομαι from ἀκέομαι is obscure. In Thess. ἀνγρέω (ἐφάνγρευθεν) = Lesb. ἀγρέω the asper, as well as the *ν*, is probably due to contamination with some other word.

d. Besides such special cases as have been noted in *a*, *b*, and *c*, there are in some dialects irregularities which seem to be due to confusion in spelling consequent upon the asper being weakly sounded or on the verge of total disappearance, though even some of these may possibly be due to special causes. Locrian has πεντορκίαν beside ἥορκον, ὄσια, ἰστιά, κατιρόμενον, ὑδρίαν (*h* before *ν* in *ἠνπό*), and, vice versa, once Ἡοποντιῶν beside Ὀπόντιοι, and *háγην* for *áγην* (cf. ἐπάγῶν). In Arcadian, no. 17 has ἔμισν beside *hémisn*, ὑστέρας, and once *hán* for *án*, and the very early Mantinean inscription, no. 16, shows no example of *h*, though containing not only *οὔδε* (see *a*) but ὄσια, ἴλαον, and ἱερος for which *hiepós* is fully attested in the other Arcadian inscriptions as no. 16; and among the brief archaic inscriptions there is a notable lack of agreement in this matter. Heracleian has, besides the cases mentioned under *c*, ὄρος, ὀρίζω, where we expect *hóros*, and *hárnhσις*, *hoísonτι*, for *árhnhσις*, *oísonτι*. At Epidaurus, no. 83 has always *áteros* not *háteros*.

σ. Loss of Intervocalic σ

59. Original initial *s* became the spiritus asper in proethnic Greek, as in ἔδος (Lat. *sedeō*, Skt. *sad-*), ἔπομαι (Lat. *sequor*, Skt. *sac-*), etc. At the same time intervocalic *s* was changed in the same way and then lost, as in γένεος (Skt. *janasas*, Lat. *generis*), etc. Nevertheless there are many Greek words with intervocalic σ, either retained by analogy as in the aorist, or of secondary origin as σ from τ (61).

This Greek intervocalic σ was subjected to a similar process, namely became *h* and was later lost, in Laconian, Argolic, Elean, and Cyprian.

1. Laconian. Early ἐποιῆε, νικάσας, ἐνῆβόσαις, Ποιοιδάνι, Λύηιππον, Ἐλευθύνια, etc.; later Παηιφάι, προβειπάσας, νικάας, Ὀναιτέλης (Ὀνασι-), Πεικκλείδα (Πεισι-), Βαιλέος (βασιλέος), etc. Cf. also 97 *a*. Examples of σ omitted are also in Ar. Lys. and in glosses. This was a characteristic of Laconian speech from the earliest known period, and is faithfully represented in the spelling of most of the early inscriptions. But it was felt as a provincialism and ignored in the spelling of some few early inscriptions

which were set up outside of Laconia (no. 64, *Φλειάσιοι*, though the retention of *σ* in this non-Laconian name is natural anyway; no. 65, *γνέσιοι*, *ἐβάσσονται*), and in the later inscriptions, which usually show *σ*. See 275.

2. Argolic. From Mycenae, early *Φραηιαρίδας* (no. 75, fifth century), late *ἐπολύωρη* (197 B.C.); from Argos, early *ἐποίφε*, *Ἄρκε-ήϊλας*, [*δαμο*] *ήϊαι*, etc., later *δαμόιοι* (*δαμόσιοι*), *θηαυρόν* (*θησαυρόν*), *Τελείππος* (*Τελεσι-*), *Θράυλλος* (*Θρασυ-*), etc. But forms with *σ* are also frequent at all periods, e.g. *θεσαυρός*, *καταθέσιος* (no. 78, fifth century), *Λυσίππου* in the same inscription with *Τελείππος*. This inconsistency in the spelling, which is even greater than in Laconian, has the same explanation. See 1, and 275.

a. Nearly all the examples are from Argos and vicinity, from which one might conclude that the change was specifically Argive, not general Argolic. But there are some traces of it at Epidaurus, and the absence of other examples may be due to external influence.

3. Elean. In no. 60 (middle fourth century) *ἀδεαλτώηαι*, *φυγαδέυαντι* (aor. subj.), beside *δαμοσιῶμεν*, *δαμοσισία*. In no. 61 (after Alexander) *ποιήσσαι* (*ποιήσασθαι*), *ποιήγεται* (aor. subj.), beside *ἀναθέσιορ* etc. In all the earlier inscriptions intervocalic *σ* is unchanged.

4. Cyprian. *φρονέοι* (*φρονέωσι*), *ποεχόμενον* (*ποσ-εχόμενον*), also in sentence combination (cf. 97 a), as *καὶ ἀ(ν)τί* (*κὰς ἀντί*), *τῶ ἰχέρῶν* (*τῶς ἰχέρων*). But generally *σ* is written.

Rhotacism

60. Rhotacism, or change of *σ* to *ρ*, is found in Elean, late Laconian, and Eretrian, rarely elsewhere.

1. Elean. Final *ς* appears uniformly as *ρ* in the later inscriptions, nos. 60, 61, e.g. *τιρ*, *αἷματορ*, *ῶπαρ*, *πόλιορ*. Most of the earlier inscriptions show *-ς* and *-ρ* side by side without any apparent system. Rhotacism of intervocalic *σ* is unknown (cf. 59.3).

a. In the earlier inscriptions *ρ* is relatively most frequent in forms of the article and the indefinite or the relative pronoun, e.g. *τοίρ*, *τιρ*, *ῶρ*, and

possibly the rhotacism began in such enclitic and proclitic forms. But even here there is great fluctuation in the spelling.

2. Laconian. Rhotacism of final ς is seen only in very late inscriptions, e.g. *νικάαρ*, *Ξεύξιππορ*, etc., confirmed by numerous glosses.

3. Eretrian. Rhotacism of intervocalic σ is frequent in inscriptions of Eretria and Oropus, e.g. Eretr. *ἔχουριν*, *θύωριν*, *ἐπιδημέωριν*, *συνελευθερώραντι*, *παιρίν*, *σίτηριν*, *Ἀρτεμίρια*, Orop. *δημορίων*. But there are many exceptions, and the use of ρ is gradually given up under Attic influence. Although Plato, *Cratylus* 434 c, remarks that the Eretrians say *σκληρότηρ* for *σκληρότης*, there is no inscriptional example of ρ for final ς except once *ῥπωρ ἄν*, for which see 97 a.

4. Rhotacism of σ before a voiced consonant is seen in Eretr. *Μίργος* = *Μίσγος*, late Cretan (Gortyna) *κόρμοι* = *κόσμοι*, Thess. (Matropolis, Pharsalus) *Θεόρδοτος* = *Θεόςδοτος*. In most dialects σ in this position was pronounced as a sonant (ζ), and in late times often indicated by ζ , as *ψήφιζμα*.

Change of τ to σ

61. τ is changed to σ very frequently before ι , and sometimes before υ . The more precise conditions are uncertain, and the change is in part independent of dialectic variation, τ being retained in some words in all dialects, e.g. *ἀντί*, and in some words becoming σ in all dialects, e.g. most words like *βάσις* (Skt. *ga-ti-s*), *στάσις*, etc.

But in a considerable class of words there is a distinct dialectic distribution of the τ - and σ -forms, the retention of τ being a notable characteristic of the West Greek dialects, in which Boeotian and Thessalian also share.

1. Verb forms with the endings *-τι*, *-ντι*, as *δίδωτι*, *φέρουντι* = *δίδωσι*, *φέρουσι* (Arc. *φέρουσι*, Lesb. *φέρουσι*). Examples are plentiful in all the West Greek dialects and Boeotian (*-τι*, *-νθι*), and for Thessalian are indirectly evidenced by *-νθι*. See 139.2.

2. The numerals for 20 and the hundreds, (ρ)*ίκατι* = *εἴκοσι*, *-κάτιοι* = *-κόσιοι* (Arc. *-κάσιοι*).

3. Some nouns and adjectives in *-τις, -τιος, -τια*. Most words of this class have *σ* in all dialects. But *Ἄρταμίτιος* = *Ἄρτεμίσιος* in numerous West Greek dialects, Boeot. *Εὐτρητις* = *Εὐτρησις* (the Aeolic form in Homer), Coan, Delph. *ἐνιαύτιος* = *ἐνιαύσιος*, etc.

4. *πορτί* in Cretan, *ποτί* in all other West Greek dialects, with Boeotian and Thessalian, = Att.-Ion., Lesb. *πρός*, Arc.-Cypr. *πός*. But Homer has *προτί, ποτί*, as well as *πρός*. See 135.6 a.

5. *Ποτειδάων, Ποτειδάν*, etc. = *Ποσειδών*, the forms with *τ* being attested for numerous West Greek dialects, with Boeotian and Thessalian. Lac. *Ποηοιδάν* is a relic of the Pre-Doric (Achaean) form (cf. Arc. *Ποσοιδάν*), with the Laconian change of *σ* to *η*. *Ποσειδάν* in some later Doric inscriptions is probably due to the influence of the usual *Ποσειδών*.

6. *τύ* in literary Doric and an inscription of Epidaurus, Boeot. *τού* = Att.-Ion., Lesb., Arc. *σύ*. Cret. [*ή*] *μιτυ-έκτο*, Epid. *ημίτεια*, but Att.-Ion., Arc. *ήμισυς*, Lesb. *αἴμισυς*, with suffix *-τυ*, beside which we find Arc., Delph., Epid., Meg., Thess., late Cret. *ήμισσος* from **ήμιτφος*, with suffix *-τφο-*.

β, δ, γ

62. In general *β, δ, γ* remained simple mediae, but in some dialects there are indications of their pronunciation as spirants, which eventually prevailed even in Attic (cf. Mod.Gr. *β = v, δ = "soft" th, γ = guttural spirant*). Such are:

1. The use of *β* for *φ* in later Laconian etc. See 51.

2. The representation of *δ* by *ζ* in three of the very earliest Elean inscriptions, e.g. *ζέ, ζέκα, ζίκαια, ζίφνιον, ζαμοργία, φειζός*, though the others have *δ*, following what was the usual spelling elsewhere. Cf. also early Rhod. *τόζ'* = *τόδε* (no. 93), and early Arg. *φισζείε* (for *σζ* see 89.1) = *εἰδείη*.

3. The occasional omission of *γ* or substitution of *ι*, as in Boeot. *ιώ, ιών*, (Ar., Corinna) = *έγώ*, Arc. *έπιθιανέ* (*έπιθιγγάνη*), Pamph. *μθειάλ[αν]* (*μεγάλην*), and *όλιος* (*όλλίγος*) in late inscriptions of various places.

4. The occasional representation of γ by ζ in Cyprian, as $\zeta\tilde{a}$ ($\gamma\tilde{a}$), $\acute{\alpha}\zeta\alpha\theta\acute{o}\varsigma$ ($\acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma$).

5. Cret. $\sigma\pi\omicron\phi\delta\delta\acute{\alpha}\nu$. See 89.3.

ϕ , θ , χ

63. In general ϕ , θ , χ remained true aspirated mutes, and in the earliest type of the alphabet, which had a sign for θ but none for ϕ or χ , these two were represented by $\pi\acute{h}$ and $\kappa\acute{h}$, as at Thera, or, where a sign for h was not in use, simply by π and κ , as in the Gortynian Law-Code (e.g. $\kappa\rho\acute{o}\nu\omicron\varsigma = \chi\rho\acute{o}\nu\omicron\varsigma$, $\pi\upsilon\lambda\acute{\alpha} = \phi\upsilon\lambda\acute{\eta}$). Spellings like $\gamma\acute{\epsilon}\gamma\rho\alpha\pi\phi\alpha$, $\delta\epsilon\delta\acute{o}\kappa\chi\theta\alpha\iota$ are mostly late, an exceptionally early example being Delph. $\lambda\epsilon\kappa\chi\omicron\iota$ (no. 51 D 13; dat. sg. of $\lambda\epsilon\chi\acute{\omega}$).

But the pronunciation as spirants (Engl. *f*, "hard" *th*, Germ. *ch*), which eventually prevailed even in Attic, may have existed at a much earlier period in some dialects. Such a pronunciation of θ is certainly presupposed by Lac. $\sigma = \theta$ (64), and probably by Cret. $\theta\theta = \sigma\theta$ etc. (81 *a*, 85.3). So too $\sigma\tau = \sigma\theta$ in Locrian, Elean, etc. (85.1) is most plausibly explained as due to the fact that θ had become a spirant in other positions, but remained an aspirated mute after σ and so, in contrast, was denoted by τ . A similar explanation probably holds for some other cases where τ is used for θ , as Cret. $\tau\upsilon\alpha\tau\acute{o}\varsigma$ etc. (66), and Cret. $\Pi\acute{\upsilon}\tau\iota\omicron\varsigma$, i.e. $\Pi\acute{\upsilon}\theta\iota\omicron\varsigma$, the originally Delphian epithet of Apollo, with its hallowed pronunciation retained (also sometimes spelled $\Pi\omicron\iota\tau\iota\omicron\varsigma$ with $\omicron\iota$ to denote the pronunciation of υ as \ddot{u} , Cretan υ being u ; see 24).

64. Laconian $\sigma = \theta$. The use of σ by Aristophanes in the *Lysistrata* to indicate the sound of the Laconian θ (and there is no good reason to doubt that this belongs to the original text) shows that it had become a spirant which would strike the Athenian ear as σ , even if not yet fully identical with it. The Laconians themselves retained the spelling θ in all the earlier inscriptions, but $\acute{\alpha}\nu\acute{\epsilon}\sigma\eta\kappa\epsilon$ ($\acute{\alpha}\nu\acute{\epsilon}\theta\eta\kappa\epsilon$) and $\sigma\iota\acute{\omega}$ ($\theta\epsilon\omicron\upsilon$) occur in a fourth century inscription, and in very late inscriptions $\acute{\alpha}\nu\acute{\epsilon}\sigma\eta\kappa\epsilon$, $\beta\omega\rho\sigma\acute{\epsilon}\alpha$ ($\text{For}\theta\acute{\iota}\alpha$), $\kappa\alpha\sigma\sigma\eta\rho\alpha\tau\acute{o}\rho\iota\nu$ beside $\kappa\alpha\theta\theta\eta\rho\alpha\tau\acute{o}\rho\iota\omicron\nu$, etc.

Interchange of Surds, Sonants, and Aspirates

65. Dissimilation and assimilation of aspirates, or transposition of the aspiration. The dissimilation seen in *τίθημι* from **θίθημι*, *τρέχω* from **θρέχω* (cf. *θρέξομαι*), etc., belongs to the proethnic period. But there are some examples of later, dialectic, assimilation. So Cret. *θιθέμενος* = *τιθέμενος*, *θύκα* (i.e. *θύχα*) = *τύχη*, West Ion. (Cumae) *θυφλός* = *τυφλός*, Arc. *φαρθένος* = *παρθένος* (also in sixth century Attic inscriptions), *θύσθεν* = *τυθῆναι* (in part analogical, *θυσ-* as in *θυστάς* etc.), Lac., Epid. *θεθμός*, Locr., El. *θέθμιον* = *τεθμός*, *τέθμιον*, Att. *θεσμός*, *θέσμιον* (164.4), Att. (inscr.) *ἐνθαῦθα* = usual Att. *ἐνταῦθα*. Ion. *ἐνθαῦτα* is the more original form (from *ἐνθα*), whence Att. *ἐνταῦθα* through transposition of the aspiration and influence of *ταῦτα*. Cf. also Eub. *ἐντοῦθα* like *τοῦτα* (124). El. *ἐνταῦτα* is from *ἐνθαῦτα*, through influence of *ταῦτα* (but cf. also 66). For transposition cf. also Ion. *ἄχαντος* = *ἄκανθος*, Cret. *καυχός* = *χαλκός*, Thess. *Πετθαλός* from *Φετταλός* (68.2).

66. There are scattered examples of variation between surd and aspirate, surd and sonant, etc., especially before a nasal. Locr. *τέκνα* = *τέχνη*, Cret. *τυατός*, *τετυακός* = *θυητός*, *τεθυηκός*, Heracl. *διακόντων* beside *διαγόντων*, Eretr. *ἀποδείγνυσθαι*, Ther. *ἐνδειγνύμενος* to *δείκνυμι*, Aetol. *ἀχνηκότας* beside *ἀγνηκός* (*ἀγνέω* = *ἄγω*). Ion. (Chios) *πρήγμα* = *πρήγημα*, Epid. *φάρχημα* = *φράγημα*, *πάρδειγμα* = *παράδειγμα*, probably contain the suffix *-σμα*. Cf. *τέχνη* from **τέκωνᾶ*. (So perhaps Delph., Locr. *ἐχθός* from **ἐχτός*, this from **έκσ-τός*. Cf. early Att. *ἔδοχε* etc.)

In Pamphylian *ντ* becomes regularly (*ν*)δ (*ν* not written, 69.2), as *πέδε* = *πέντε*, *ἐξάγοδι* = *ἐξάγωντι*. In Cret. *ἄντροπος* (cf. also Pamph. *ἀτρώποισι*) = *ἄνθρωπος*, *ἀντρήμιον* = *ἀνδρείον*, it is uncertain whether the preceding *ν* or the following *ρ* is the more important factor. Locr. *φρίν* = *πρίν* is obscure.

El. *πάσκω* = *πάσχω* is probably due to the influence of other verbs in *-σκω* (but possibly like *στ* = *σθ*, cf. 63). For Att.-Ion. *δέχομαι* with analogical *χ* (to *δέξομαι*, after *βρέχω* to *βρέξω*, etc.)

other dialects (and Ionic in part) have the original *δέκομαι* (cf. Att. *δαροδόκος*). *οὔδεις, μηδείς*, are replaced by *οὔθεις, μηθεις*, with *θ* from *δ* + the spiritus asper of *εἶς*, in later Attic and elsewhere.

u. Very late inscriptions show numerous examples of confusion, not confined to any special conditions, as *ἀδελπός = ἀδελφός, φρεσβύτερος = πρεσβύτερος*, Lesb. *ὑπάρκουσαν = ὑπάρχουσαν*, Lac. *παιδιχόν = παιδικόν*.

Interchange of π and πτ

67. Of the Homeric by-forms of *πόλις* and *πόλεμος*, *πτόλις* is found also in Cyprian, rarely in Arcadian and Cretan, and in Thesalian after a vowel, as *οἱ πτολιάρχοι, ἀρχιπτολιάρχεντος* (πτ from πτ, 86.2); *πτόλεμος* is found in Cyprian (gloss) and Cretan (rare), and in many dialects as the second member of proper names.

Interchange of Labials, Dentals, and Gutturals

68. 1. Those sounds of the parent speech which are called labio-velars and are commonly designated as *qʷ, gʷ, gʷh*, appear in Greek regularly as (1) labials before the back vowels *α, ο, ω*, and before consonants, (2) dentals before the front vowels *ι, ε, η*, (3) gutturals before and after *υ*. Thus *ποῦ, πόθεν* (Lat. *quod*, cf. Osc. *pod*), *ὅποιος*, but *τίς* (Lat. *quis*), *τε* (Lat. *que*), Cret. *ὄτειος*, — *πεμπάς, πέμπτος*, but *πέντε* (Lat. *quinque*), — *λύκος* (Eng. *wolf*), *γυνή* (Eng. *queen*) beside Boeot. *βανά*. But before *ι* usually *β, φ*, e.g. *βίος* (Lat. *vīnus*), with *δ* only in Heracl. *ἐνδεδιωκότα = ἐμβεβιωκότα*. Many exceptions are due to leveling between related forms, e.g. *βέλος* after *βάλλω*, Cyp. *πείσει = τείσει* after *ποινά*, etc. Instead of *πρέσβυς*, with analogical *β*, several dialects have forms with *γ*, which is regular before *υ*, e.g. Cret. *πρείγυς* etc., Boeot. *πρισγοίεις* (see 86.3). Examples of the normal relation are Arc. *δέλλω = βάλλω*, West Greek *δήλομαι, δείλομαι* (75) = *βούλομαι*, Delph. etc. *ὄδελός* (49.3) = *ὄβολός* (but if from the rare early Att. *ὄβελός*, *β* is analogical, as in *ὄβελίσκος*. Boeot. *ὄβελός*, Thess. *ὄβελλός* may belong under 2, below).

2. But it is a notable characteristic of the Aeolic dialects that they very frequently show a labial even before a front vowel, where the dental is regular elsewhere. Thus Lesb., Thess. *πέμπε* = *πέντε*, Lesb. *πέσσυρες* (Hesych., cf. Hom. *πίσυρες*), Boeot. *πέτταρες* = *τέτταρες*, Thess. *πέισαι*, *ἀππεισάτου*, Boeot. *ποταποπισάτω* = *τείσαι* etc., Lesb. *πήλυι* (Sappho), Boeot. *Πειλε-στροτίδας* to *τῆλε*, Thess. *βέλλομαι*, Boeot. *βείλομαι* = West Greek *δήλομαι*, *δείλομαι*, Lesb. *Βέλφοι* (gloss), Boeot. *Βελφοί* = *Δελφοί*, Thess. *Βέλφαιον* = **Δέλφαιον*, Boeot. *βέφυρα* = Cret. *δέφυρα*, Att. *γέφυρα* (*γ* unexplained), Boeot. *Θιόφειστος* to *Ἐρμό-θεστος*, *Θεστίδας* (*θέσσασθαι*), Lesb. *φήρ* (gloss), Thess. *πεφειράκοντες* = *θήρ*, *τεθηρακότες* (though this is a case of original *ḡh̥u* not *gʷh̥*), Boeot. *Φετταλός*, whence Thess. *Πετθαλός* with transposition of the aspiration (65) = Att. *Θετταλός*, Ion. etc. *Θεσσαλός*. Yet some words always have the dental, e.g. *τε*, *τις*, *τιμά*, the reason for this being obscure.

3. In Arcado-Cyprian there is evidence that the sound arising before a front vowel was not, as elsewhere, identical with the ordinary dental, but, at least under certain conditions, was a sibilant. Thus Cyp. *σις* = *τις* (no. 19), *σί* = *τί* (Hesych.), and Arc. *σις* = *τις*, *εῖσι* = *εῖτε* (for the character transcribed *σ̄*, see 4.4) in an early inscription of Mantinea (no. 16), though all other Arcadian inscriptions have the usual *τις* etc. Cf. also the glosses *ζέρεθρον* beside *δέρεθρον* = *βάραθρον*, and *ζέλλω* beside inscriptional *δέλλω* = *βάλλω*, and see note to no. 65 B 2.

NOTE. The fact that in Arcadian only the one inscription named shows anything but the dental spelling need not indicate that the peculiar pronunciation was locally restricted. It was probably colloquial throughout the dialect, but not usually followed in the spelling, owing to external influence. Cf. El. *ζ* = *δ* only in the earliest inscriptions (62.2), and see 275.

4. There are some pronominal forms with *κ* in place of the usual *π* or *τ*. Thus Ion. *κῶς* = *πῶς*, *κότερος*, etc. (but only in texts of Ionic authors, inscriptions always showing the usual forms), Lesb. *ὄκαι* = *ὄπη*, Thess. *κίς* = *τίς*, etc. Possibly such forms arose in phrases like *οὐ κως* etc. with regular *κ* after *υ* (above, 1).

a. Puzzling is Thess. *δαύχνα* = *δάφνη* (cf. also Hesych. *δαυχμόν· εὐκαστον ξύλον δάφνης*). Unless due to contamination with another root (e. g. that of *δαίω*, *δεδαυμένον*, cf. Hesych. *δαυθμόν· ἐμπρησμόν*), there is an anticipation of the *u* element of the consonant, as in *λύκος*.

5. A change of *θ* to *φ*, that is, doubtless, of spirant *th* to *f*, is seen in *φεῶν*, *φύοντες* = *θεῶν*, *θύοντες*, of an inscription found at Dodona.

Nasals and Liquids

69. Nasal before consonant. The nasal was always assimilated to the character of the following consonant, but was less distinctly sounded than in the intervocalic position. With this are connected the following facts.

1. The letter *ν* is freely used for the guttural and the labial nasal, as well as for the dental, e.g. *᾽Ολύμπιος*, *ἀνφί*, *λανχάνω*.

2. The nasal is omitted in the spelling, occasionally in all dialects, and regularly in Cyprian and Pamphylian.

3. Complete assimilation to a following mute, though not regular in any dialect, sometimes occurred in careless pronunciation, as shown by occasional, and mostly late, spellings, e.g. Att. *ξυββάλλεσθαι*, Boeot. *᾽Ολυππίχην* (late *κοινή* inscription), Delph. *᾽Αθαββος* beside usual *᾽Αθαμβος*. From Crete, where in general consonant assimilation is most extensive (86), there are several examples, as *ποππάν* = *πομπάν*, *ἀφφάνω* = *ἀμφάνω*, and the assimilated form was usual in the name of the town Lappa, whose coins show *Λαππαίων*. In some cases the dissimilative influence of a preceding nasal was probably a factor, e.g. Delph. *ἀνεκκλήτως* = *ἀνεγκλήτως*, *ἐπάνακκον* (papyr.) = *ἐπάναγκον*. Thess. *ἐξξανακάδεν* = *ἐξαναγκάζειν* perhaps belongs here rather than under 2, i.e. is to be read *ἐξξανα(κ)κά(δ)δεν*.

4. A special case is Boeot. *ἐππασις* (uniformly so spelled) = *ἐμπάσις*. This is from **ἐμ-ππᾶσις* (cf. *τὰ ππάματα*, *Θιό-ππαστος*, *Γυνό-ππαστος*), the root being *ππᾶ-* (with *ππ* from original *κπ*, as in *ἵππος*), which is simplified initially to *πᾶ-*, as in *πᾶμα* etc. (49.5).

a. Assimilation of a nasal to the character of the *preceding* mute is perhaps to be seen in Coan Ἄρισταιχνος = Ἄρισταιχμος, and Cret. δαρκνά = δαρχυμά, δραχυμή. Cf. Mod.Gr. Πάτνος from Πάτμος, λαχνός from λαχυμός.

70. Transposition of a liquid, or loss by dissimilation.

1. Transposition within the same syllable. Cret. πορτί = προτί, Ἄφορδίτα = Ἄφροδίτη, also κάρτος, σταρτός, etc. for which see 49.2 a.

2. Transposition between different syllables. Heracl. τράφος, Amorg. τράφη = τάφος, τάφη, Syrac. δρίφος = δίφρος (Hesych.).

3. Loss by dissimilation. Cypr. φρέτα = ῥήτρα, Epid. ῥόπτου = ῥόπτρου, θύρωτον from *θύρωτρον, φατρία = φρατρία in various dialects (Delphi, Cos, Chios, etc.), vice versa φρήταρχος at Naples.

71. Cretan υ from λ. In Cretan the λ was a deep guttural l closely resembling u (cf. French *autre* from *alter*, etc.), and was so written occasionally, e.g. Gortyn. ἀδευπιαί = ἀδελφαί (but usually ἀδελπιός etc.), φευμένας = φελμένας, κανχός = χαλκός. There are numerous Cretan glosses in Hesychius with υ = λ, e.g. αὔσος = ἄλσος.

a. Cretan ι from ρ in μαίτυς = μάρτυς is without parallel, and must be due to some kind of dissimilation between the two ρ's of μάρτυρ-.

72. ντ, νθ, from λτ, λθ. Several examples of ντ = λτ are found in Peloponnesian Doric and the Sicilian and Italiot colonies, e.g. Meg., Mess., Heracl., Syrac. Φίντων (Φίλτων), Φιντίας, etc., Arg. Μίντων (Μίλτων), κέντο (κέλτο) in Alcman, φίντατος (φίλτατος) in Epicharmus, βέντιστος (βέλτιστος) in Theocritus. ἐνθείν (ἐλθείν) occurs in Alcman, Epicharmus, Theocritus, and at Corcyra; also in an Arcadian (Lycosura), a late Delphian, and a late Cretan, inscription.

Double Liquids and Nasals in Lesbian and Thessalian

73. The combinations treated in 74-76, also 77.1, 79, have in part a common history, since they all become double liquids and nasals in Lesbian and Thessalian, but in other dialects a single

liquid or nasal accompanied by lengthening of the preceding vowel (if ϵ or o , to $\epsilon\iota$, ou , or η , ω , according to the dialect; see 25).

74. ρ , ν , + ι , when preceded by any other vowel than a or o . From * $\phi\theta\acute{\epsilon}\rho\iota\omega$, Lesb. $\phi\theta\acute{\epsilon}\rho\rho\omega$ (gram.), Att. etc. $\phi\theta\acute{\epsilon}\rho\omega$, Arc. $\phi\theta\acute{\eta}\rho\omega$. From * $\kappa\rho\acute{\iota}\nu\iota\omega$, Lesb. $\kappa\rho\acute{\iota}\nu\omega$ (gram.), Thess. $\kappa\rho\acute{\epsilon}\nu\omega$ (18), Att. etc. $\kappa\rho\acute{\iota}\nu\omega$. From * $\kappa\acute{\tau}\acute{\epsilon}\nu\iota\omega$, Lesb. $\kappa\acute{\tau}\acute{\epsilon}\nu\omega$ (gram.), Att. etc. $\kappa\acute{\tau}\acute{\epsilon}\iota\omega$.

a. But if a or o precedes, epenthesis takes place, the result being the same in all dialects, e. g. $\chi\acute{\alpha}\iota\rho\omega$ from * $\chi\acute{\alpha}\rho\iota\omega$, $\mu\omicron\iota\rho\alpha$ from * $\mu\omicron\rho\alpha$, $\beta\acute{\alpha}\iota\omega$ from * $\beta\acute{\alpha}\nu\iota\omega$.

b. $\lambda\iota$ gives $\lambda\lambda$ in nearly all dialects, e. g. $\acute{\alpha}\lambda\lambda\omicron\varsigma$ (Lat. *alius*), $\sigma\acute{\tau}\acute{\epsilon}\lambda\lambda\omega$ from * $\sigma\acute{\tau}\acute{\epsilon}\lambda\iota\omega$. But Cyprian has $\alpha\acute{\iota}\lambda\omicron\varsigma$ (beside $\acute{\alpha}\lambda(\lambda)\acute{\alpha}$), and Elean once $\alpha\acute{\iota}\lambda\omicron\tau\rho\alpha$ (beside $\acute{\alpha}\lambda\lambda\alpha$, $\sigma\acute{\tau}\acute{\epsilon}\lambda\lambda\omega$).

75. $\lambda\nu$. From * $\sigma\acute{\tau}\acute{\alpha}\lambda\nu\acute{\alpha}$, Lesb., Thess. $\sigma\acute{\tau}\acute{\alpha}\lambda\lambda\acute{\alpha}$, Dor. etc. $\sigma\acute{\tau}\acute{\alpha}\lambda\acute{\alpha}$, Att.-Ion. $\sigma\acute{\tau}\acute{\eta}\lambda\eta$. From * $\beta\acute{o}\lambda\nu\acute{\alpha}$, * $\beta\acute{o}\lambda\nu\omicron\mu\alpha\iota$ (* $\delta\acute{\epsilon}\lambda\nu\omicron\mu\alpha\iota$, * $\beta\acute{\epsilon}\lambda\nu\omicron\mu\alpha\iota$, 49.3, 68.2), Lesb. $\beta\acute{o}\lambda\lambda\acute{\alpha}$, Thess. $\beta\acute{\epsilon}\lambda\lambda\omicron\mu\alpha\iota$, Att.-Ion. $\beta\omicron\upsilon\lambda\acute{\eta}$, $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$, Boeot. $\beta\omega\lambda\acute{\alpha}$, $\beta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota$, Locr., Delph. $\delta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota$, El., Coan, Heracl., Ther. $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota$. From * $\phi\acute{\epsilon}\lambda\nu\omega$, * $\phi\epsilon\lambda\nu\acute{\epsilon}\omega$, Lesb. $\acute{\alpha}\pi\acute{\epsilon}\lambda\lambda\omega$ (gloss), Ion. $\epsilon\acute{\iota}\lambda\omega$, $\epsilon\acute{\iota}\lambda\acute{\epsilon}\omega$, Delph. $\epsilon\acute{\iota}\lambda\acute{\epsilon}\sigma\theta\omega$, El. $\acute{\alpha}\pi\omicron\phi\epsilon\lambda\acute{\epsilon}\omicron\iota$, $\acute{\epsilon}\omicron\iota\alpha\nu$, Heracl. $\acute{\epsilon}\gamma\phi\eta\lambda\theta\acute{\iota}\omega\nu\tau\iota$. (In these forms the meaning is *debar*, *prevent*. Cret. $\phi\epsilon\upsilon\mu\acute{\epsilon}\nu\alpha\varsigma$ = $\phi\epsilon\lambda\mu\acute{\epsilon}\nu\alpha\varsigma$ and $\kappa\alpha\tau\alpha\phi\epsilon\lambda\mu\acute{\epsilon}\nu\omicron\nu$ are perf. pass. participles, like Hom. $\acute{\epsilon}\epsilon\lambda\mu\acute{\epsilon}\nu\omicron\varsigma$ from the same root, but meaning *assembled*.)

a. Forms like $\delta\lambda\lambda\nu\mu\iota$ with $\lambda\lambda$ in all dialects represent a later treatment of $\lambda\nu$ (with ν restored by analogy of $\delta\acute{\epsilon}\iota\kappa\nu\acute{\nu}\mu\iota$ etc.).

b. $\beta\acute{o}\lambda\omicron\mu\alpha\iota$, from a form without ν , is Arcado-Cyprian, and occurs also, beside $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$, in Ionic (Homer and Eretrian).

76. Intervocalic σ + liquid or nasal. From * $\chi\acute{\epsilon}\sigma\lambda\iota\omicron\iota$ (cf. Skt. *sa-hasra-*), Lesb., Thess. $\chi\acute{\epsilon}\lambda\lambda\iota\omicron\iota$, Ion. etc. $\chi\acute{\epsilon}\acute{\iota}\lambda\iota\omicron\iota$, Lac. $\chi\acute{\eta}\lambda\iota\omicron\iota$ (Att. $\chi\acute{\iota}\lambda\iota\omicron\iota$ from * $\chi\acute{\iota}\sigma\lambda\iota\omicron\iota$). From * $\acute{\epsilon}\sigma\mu\acute{\iota}$ (Skt. *asm\acute{i}*), Lesb. $\acute{\epsilon}\mu\mu\iota$, Thess. $\acute{\epsilon}\mu\mu\acute{\iota}$, elsewhere $\epsilon\acute{\iota}\mu\acute{\iota}$ or $\acute{\eta}\mu\acute{\iota}$ (25). From * $\acute{\alpha}\sigma\mu\acute{\epsilon}$ (cf. Skt. *asm\`an*), Lesb. $\acute{\alpha}\mu\mu\epsilon$, Thess. $\acute{\alpha}\mu\mu\acute{\epsilon}$, elsewhere $\acute{\alpha}\mu\acute{\epsilon}$, Att.-Ion. $\acute{\eta}\mu\acute{\epsilon}\alpha\varsigma$. From * $\sigma\epsilon\lambda\acute{\alpha}\sigma\nu\acute{\alpha}$ ($\sigma\acute{\epsilon}\lambda\alpha\varsigma$), Lesb. $\sigma\epsilon\lambda\acute{\alpha}\nu\nu\acute{\alpha}$, elsewhere $\sigma\epsilon\lambda\acute{\alpha}\nu\acute{\alpha}$, Att.-Ion. $\sigma\epsilon\lambda\acute{\eta}\nu\eta$.

a. For $\sigma\rho$ cf. Hom. $\tau\rho\acute{\eta}\rho\omega\nu$ from * $\tau\rho\acute{\alpha}\rho\omega\nu$ ($\tau\rho\acute{\acute{\epsilon}}\omega$ from * $\tau\rho\acute{\acute{\epsilon}}\omega$). But there is no example of Lesb., Thess. $\rho\rho$; and the development was not parallel to that of $\sigma\lambda$ etc., assuming that Lesb. $\acute{\iota}\rho\omicron\varsigma$ is from * $\acute{\iota}\sigma\rho\omicron-$ (13.1).

δ. Initial σλ etc. became ηλ etc., later simple λ etc. The earlier stage is represented by occasional early spellings with λη etc., e.g. Aegin. *ληαβών*, Corcyr. *ροφαῖσι*, *Μηείξιος*.

Compounds and augmented or reduplicated forms of such words only rarely show the development proper to intervocalic σλ etc., as Att. *ἔλληφα* from **σέσλαφα*. Usually this was checked by the analogical influence of the simplex, and the subsequent development was to λλ etc., later (under the continued influence of the simplex and of words with original initial λ etc.) simply λ etc., e.g. Hom. *ἔλλαβε*, *ἄλληκτος*, *ἔρρεον*, *ἔννεον*, *φιλομμειδής*, later *ἔλαβε* etc. But ρρ usually remained, e.g. Att. *ἔρρῦν* beside *ἔλαβε*, Dor. *-ερρύᾱ*, though here there is considerable variation, especially in compounds (Att. *παράρύματα* and *παραρρύματα*, etc.). Cf ρρ from *φρ*, 55 a.

νσ

77. 1. Original intervocalic νσ. From **μηνσός* (cf. Lat. *mēnsis*), Lesb. *μῆννος* (also *μῆνος*), Thess. *μειννός* (also *μεινός*), Att. etc. *μηνός* (in this word the vowel was already long). From **ἔκρινσα*, Lesb. *ἔκρινα*, Att. etc. *ἔκρινα*. From **ἔμενσα*, Thess. *ἔμεννα*, Att. etc. *ἔμεινα*. From **ἔφανσα*, Dor. etc. *ἔφᾱνα*, Att.-Ion. *ἔφηννα*. Similarly *μσ*, as, from **ἔνεμσα*, Lesb. *ἔνεμμα* (gram.), Att. etc. *ἔνειμα*.

a. The dat. pl. of ν-stems, as *ποιμέσι*, *δαίμοσι*, is not formed from *-ενσι*, *-ονσι*, but from *-ασι* (cf. *φρασί* Pindar) with substitution of the vowel of the other cases. But in Arc. *hieromonámonsi* the ν also is introduced from the other cases, and this secondary νσ is retained (cf. 3).

2. νσ + consonant lost its ν in proethnic Greek without effect on the preceding vowel, e.g. *κεστός* from **κενστός* (cf. *κεντέω*), *συσκευάζω* from **συν-σκευάζω*, etc. So also Epid. *ἀστάς* from **ἀνστάς* = *ἀναστάς*, Delph. *ἀζετώ* perhaps from **ἀνζετώ* = **ἀναζετώ* (but see no. 53.17, note).

3. Secondary intervocalic νσ, in which σ comes from π₂, dental + σ, or τ before ι, had an entirely different history from that of original νσ, which was changed before the new νσ came into existence. This νσ is retained in Cretan (i.e. Central Cretan, cf. 273), Argolic (mainly Argive, cf. 251), Thessalian, and Arcadian, while in other dialects it loses the ν with lengthening, in Lesbian with diphthongization, of the preceding vowel. Thus from **πάντια*,

Cret., Arg., Thess., Arc. *πάνσα*, Att. etc. *πᾶσα*, Lesb. *παῖσα*. From **μόντια*, Cret. etc. **μόνσα* (not yet quotable), Lesb. *μοῖσα*, elsewhere *μοῦσα* or *μῶσα*. From nom. sg. fem. pres. part. *-ντ-ια*, Cret. *ἔχουσα*, *ἄγουσα*, *ἔβιονσα*, etc., Thess. *λειτορεύσανσα*, *ἀπελευθερσθένσα* (Arc., Arg. examples lacking), Lesb. *ἔχοισα*, *ἀρμόζοισα*, *δάμεισα*, etc., elsewhere *-ουσα* or *-ωσα*, *-ᾶσα*, *-εισα*. From dat. pl. pres. part. *-ντ-σι*, Cret. *ἐπιβάλλουσι*, *ἐλόνσι*, *νικάσανσι*, etc., Arg. *ἐπαγγέλλουσι* (Arc. examples lacking; Thess., Lesb. *-ντεσσι*), elsewhere *-ουσα* or *-ωσα* etc. From aor. **ἔσπενδσα*, Cret. *ἔσπενσα*, Att. etc. *ἔσπεισα*. From 3 pl. *-ντι* (West Greek *φέρουσι* etc.), Arc. *κρίνωνσι*, *ποιένσι*, etc., Lesb. *ἔχοισι*, *γράφωισι*, *τίθεισι*, etc. (so also Chian *λάβωισιν*, *πρήξωισιν*, cf. 184), Att. etc. *φέρουσι*. Observe that 3 pl. *-νσι* is exclusively Arcadian, since this is the only dialect which belongs both to the *νσ* and the *σι* from *τι* (61) groups.

a. In derivatives in *-σις* from verbs in *-νω*, *νσ* is kept in all dialects, e.g. not only Cret. *ἄνπανσις* = *ἀνάφανσις*, Epid. *ἄλυσσις*, but Att. *πρόφανσις*, *ἕφανσις*, etc., owing to the influence of the verbs.

78. Final *νσ*. Since *νσ* + consonant lost its *ν* in proethnic Greek (77.2), the same would be true of final *νσ* in close combination with a following word beginning with a consonant. Hence there arose doublets such as 1) before vowel *τόνς*, *τάνς*, 2) before consonants *τός*, *τάς*. Such doublets are found in Cretan, the Gortynian Law-Code still adhering very closely to the original distribution in the case of the article, e.g. *τόνς ἐλευθέρους*, but *τὸς καδεστάνς*. But elsewhere the use of one or the other set of forms has ceased to depend at all upon the initial of the following word.

Accusatives in *-ος*, *-ας* are the regular forms in Thessalian, Arcadian (so probably Cyprian *-ος* not *-ῶς*), Theran, are frequent in Coan (*-ος* beside *-ους*), and are occasionally found in other Doric dialects and in literary Doric (e.g. frequent in Theocritus). Other dialects have *-ους*, *-αυς*, or forms coming therefrom by the same development as that seen in the case of secondary intervocalic *νσ* (*πάνσα* etc. 77.3), e.g. Arg. *τόνς*, *τάνς* (for Argolic in general, see 251), Lesbian *τοῖς*, *ταῖς*, in most dialects *τούς* or *τώς* (25), *τάς*.

Only Elean, in spite of *πᾶσα*, has here a development similar to the Lesbian, yielding *-αις* and later, with the rhotacism (60.1), *-αιρ*, *-οιρ*. At the time of the early Elean inscriptions the diphthong was not yet fully developed (pronounced *-a^his*, *-o^his* with incipient diphthongs) and we find the spelling *-ας*, *-ος* beside *-αις*, **οις* (there happen to be no *o*-stem accusatives in those inscriptions which show *-αις*).

Similarly the preposition *ἐνς* in Cretan (beside more usual *ἐς*) and Argive (cf. 251), whence *εἰς* or *ἐς* (note that Lesb. *εἰς* has a genuine diphthong, like *τοίς*, and so differs from the *εἰς* of other dialects).

Cf. also the treatment of final *υς* from *-υτ-ς*, e.g. nom. sg. part. Cret. *νικάσανς*, *καταθένς* (also *νικαθές* Latos), Heracl. *καταλυμακωθής*, Att. etc. *τιθείς*, Lesb. *στοίχεις*, Thess. *εὐεργετές*, Arc. *hierobhutes*, Ther. *αἰρεθές*.

λσ, ρσ

79. From **ἔστελσα*, Lesb., Thess. *ἔστέλλα*, Att. etc. *ἔστειλα*, Cret. *ἔστηλα*. From **ἔφθερσα*, Lesb. **ἔφθερρα* (cf. *τέρραι* = *τεῖραι*), Att. etc. *ἔφθειρα*. From **χερσ-* (cf. Skt. *haras*, *grīp*) Lesb. *χερρ-* (*χέρρας* Theocr.), Att. etc. *χειρ-*, Epid. *χηρ-* (but see 25 b).

80. But in another set of words *λσ* and *ρσ* did not have this development, but remained unchanged in most dialects, while in several this *ρσ* was assimilated to *ρρ*. Cf. Hom. *ἄλσος*, *κέλσαι*, *ἔκερσεν*, *ᾠρσε*, *ἄρσην*, *θάρσος*, Ion., Lesb., Cret., Epid., Coan *ἔρσην*, Lac. *ἄρσης*, Cypr. [ἔ]κερσεν, and *θάρσος* or *θέρσος* in most dialects (partly in proper names only).

The assimilation to *ρρ* is Attic as *ἄρρην*, *θάρρος*, etc. (so in the earliest inscriptions; *ρσ* in early Attic writers is Ionic), West Ionic as *ἄρρениκῶν* (Cumae), *ἄγαρρις* (Naples), *Θαρριπίδης*, etc., Arcadian as *φθέραι* (for *φθέρραι* corresponding to *φθέρσαι*, like *φθέρσαντες* in Lycophron, not to *φθείραι*, which would be *φθῆραι* in Arcadian), *ἄρρέντερον* (but also *Θερσίας*, and *πανάγορσις* for which see below, a), Elean, as *φάρρευορ*, *θάρρος*, *θαρρῆν* (in later *ἔρσειναίτερος*, *ρσ* is due to *κοινή* influence), Theran as [ἄ](ρ)ρενα,

Θα(ρ)ρῆς, Θα(ρ)ρύμαρτος, etc. (all archaic; in later ἄρσην, Θάρσων, ρσ is due to κοινή influence). Proper names with ρρ = ρσ occur also in Phocian (Delph. Θαρρίκων, Θάρρανδρος, Amphiss. Θάρρως), and, beside more usual ρσ, in Boeotian (e.g. Θάρουψ, but Θέρσανδρος etc. usual) and Megarian (e.g. Χερρίας, but θάρσος etc. usual). Cf. also κάρρων from *κάρσων (Cret. κάρτων, 81), in Alcman, Epicharmus, and Sophron.

a. Even in dialects which regularly have ρρ, ρσ may be retained by analogy, e.g. Att. θηροί etc. after other datives in -σι, κάθαρσις etc. after other nouns in -σις. So Arc. πανάγορσις. But even in these words there is sometimes assimilation, as Att. δέρρις, West Ion. ἄγαρρις.

b. The divergent development of λσ, ρσ, as given in 79 and 80, probably depended originally on the accent, the retention of λσ, ρσ (later ρρ), being normal when they immediately followed the accent. In aorists there would be leveling in both directions, and the development is usually that given in 79, but sometimes that of 80 (Hom. κέλσαι, ὤρσε, Arc. φθέραι).

σς, ττ

81. Att. ττ = Ion. σς comes from κῖ, χῖ, and (apparently, see 82) from τῖ, or θῖ, and is chiefly seen in presents like φυλάττω, φυλάσσω (κῖ), κορύττω, κορύσσω (θῖ), in feminines like γλώττα, γλώσσα (χῖ), μέλιττα, μέλισσα (τῖ), and in comparatives like ἥττων, ἥσσω (κῖ), κρείττων, κρέσσω (τῖ). ττ gives the same result, e.g. τέτταρες, τέσσερες (54 e, 114.4). Inscriptions show that Attic had ττ from the earliest times, the σς of the early writers being due to Ionic influence. Most of the dialects agree with Ionic, but the Attic ττ is found also in Boeotian (φυλάττω, θάλαττα, πέτταρες), Cretan (ζαττα = Arg. ζασσα, κάρτων from *κάρττων), and Euboean, at least in Styra, Eretria, Oropus (ἐλάττων, πρήττω, Κιττίης).

a. σς in late Cretan, as πράσσω, θάλασσα, ἡμισσος (from *ἡμιττος, 61.6), is due to κοινή influence (in κοινή inscriptions σς is more common than the strictly Attic ττ); after these also ὄσσος for earlier ὄττος (82). Some of the late inscriptions have θθ in words of this class, as θάλαθθα, ἰαθθα, also for those belonging under 82, as ὀθθάκιν, for original σσ, as φέτεθθα, and for στ, as ἰθθάντες. For σθ it is earlier (85.3).

b. Although the Thessalian inscriptions usually have *σσ*, there is some evidence that the dialect had *ττ* originally, or at least in certain localities. Aside from *θάλαττα*, *πίττα*, which are quoted as Thessalian, cf. the proper names *Κόττυφος*, *Φαίττιος*, etc., and especially *Περθαλός* from *Φερταλός* (65).

σ, σσ, ττ

82. *τι* and *θι* give Att. *σ* not *ττ*, and Ion. *σ* (early *σσ* often in poetry, but never in inscriptions) in *ῥσος*, *ὀπόσος* (*τι*), *μέσος* (**μέθιος*, cf. Skt. *madhyas*). A dental + *σ* gives precisely the same result, e.g. *ἐκόμισα*, *ἐδίκασα*, etc. In all such cases most dialects have *σσ* or *σ* (for *σσ* cf. Lesb., Thess., Delph., El., Heracl., Argol., East Cret. *ῥσος*, Heracl. *μέσσος*, *ἐδασσάμεθα*, Argol. *δικασσέω*, *ἐδίκασσαν*), but Boeotian and Cretan have *ττ*, e.g. Boeot. *μέττος*, *ὀπόττος*, *ἐψαφίττατο*, *ἀπολογίτταστη*, Cret. *μέττος*, *ὄττος*, *ὀπόττος*, *δάτταθθαι*. In some very early Cretan inscriptions we find *ζ*, as *ῶζος*, *ἀνδάζαθαι*.

NOTE. This is to be recognized as the normal development of *τι* and *θι*. The different result seen in the classes of words mentioned in 81 is due to the influence of the forms containing gutturals. After a consonant *τι* gives *σ* in all dialects; e.g. *πάνσα*, *πάσα*, from **πάντια*.

Original σσ

83. Original *σσ*, which becomes *σ* in Attic (*ἐτέλεσα*, *γένεσι*), is retained, as in Homer etc., in several dialects (cf. *ῥσος* etc., 82), e.g. Lesb. *ἔσσονται*, Thess. *ἔσσεσθαι*, Heracl. *ἔσσηται*, Ther. *ἔσσειται*, Lesb. *συντελέσαντα*, *ὀμόσαντες*, Boeot. *συνκαλέσαντες* (143), dat. pl. Lesb., Thess., Boeot., Delph., El. *-εσσι*, Heracl. *-ασσι* (107.3). For late Cret. *φέτθθι* etc., see 81 *a.*

ζ, δδ

84. Attic-Ionic *ζ*, which was pronounced *zd* and comes from *zd* (*ῶζος*, Germ. *Ast*, Ἀθήναζε from *-a(ν)ς-δε*) or, more often, from *γι* (*μείζων*, *μέζων*) or *δ* (*πεζός*), is also *ζ* in the majority of other dialects. Lesb. *σδ*, found in our literary texts and in a few late inscriptions, is only another spelling of the same sound, adopted perhaps because *ζ* was used with the value of *z* in *ζά* = *διά*, etc. (19.1).

But assimilation to δδ, initial δ, is Boeotian, Thessalian, Elean, Cretan, Laconian, and Megarian (?). Boeot. *γραμματίδδω, ψαφίδδω, δοκιμάδδω, ιαρειάδδω, τρέπεδδα, δώω (ζώω), Δεύς*, Thess. *έξξανακά(δ)δέν* (no. 33; the only example, so possibly δδ only in Thessaliois, but there is no evidence against its being general Thessalian). El. *δικά(δ)δω, χραί(δ)δω*, Cret. *δικάδδω, ψαφίδδω, έργάδδομαι, φροντίδδω, δώω, δωός, δυγόν, Δήνα (Ζήνα)*, Lac. *γυμνάδδομαι* etc. in Ar. Lys., *μικκιχιδδόμενος, όπι(δ)δό[μενος]*, Δεύς in inscriptions. Δεύς occurs also on a vase from Rhodes, and is perhaps genuine Rhodian. Cf. the occasional assimilation of σδ in external combination in Rhodian, 97.4. Meg. δδ is doubtful (Ar. Ach. *μάδδδα, χρήδδω*, but only ζ in inscriptions).

In Cretan and Elean the spelling ττ is also found, as Cret. *φροντίττω, έσπρεμμίττω (έκπρεμνίζω), Ττήνα, Τήνα (Ζήνα)*, El. *νοστίττω (νοστίζω), άττάμιος (άζήμιος)*.

a. There is some interchange between presents in -σσω or -ττω and those in -ζω or -δδω, owing to the identity of their future and aorist forms. Thus Att. *σφάττω* = Ion. *σφάζω*, Boeot. *σφάδδω*, Thess. *έμφανίσσω* = Att. *έμφανίζω*, and, vice versa, Cret. *πράδδω* = Att. *πράττω, συνεσάδδω* = Att. *-σάττω*.

σθ

85. 1. *στ = σθ*. The use of *στ* for *σθ* (see 63) is mainly characteristic of Northwest Greek. It is the regular spelling in Locrian, as *ηλέσται, ηαρέσται*, and early Elean, as *χρεέσται, λυσάστō*, and occurs with some frequency in Phocian, as Delph. *πρόστα, ηιλαξάστō*, later *γινέστω* etc., Stir. *θέστων, άποπολιτεύσασται*. It occurs also in Boeotian, in late inscriptions of Orchomenus (*άπολογίτταστη* etc.), where it is perhaps due to Aetolian influence, and twice in Thessalian (*πεπείστειν, έλέστειν*, Larissa). But there are some early examples in other dialects, as Cret. *μιστός* (Vaxos), Lac. *άποστρυθέσται, χρήσται*, and in late times it is found in many parts of Greece, even at Athens.

2. *σσ = σθ*. This is found in late Elean, as *άποδόσσαι* (no. 60), *ποιήσσαι* (no. 61).

3. $\theta\theta = \sigma\theta$. This is usual at Gortyna and some of the other cities of central Crete, as *λύσαθθαι*, *δατέθθαι*, *τράφε(θ)θαι*, etc. (also, rarely, $\tau\theta$, e.g. *δέκετθαι*). But $\sigma\theta$ is found in most of the very earliest inscriptions, and in the latest (here *κοινή* influence).

Assimilation, Dissimilation, and Transposition of Consonants

86. Assimilation in consonant groups. Many of the changes belonging under this head have been given already, e.g. under 55, 69, 74–77, 79, 80, 84, 85. See also under external combination, 96–100. No notice is taken of assimilation which is common to all dialects and presumably proethnic, as $\delta\lambda$ to $\lambda\lambda$, etc.

This class of phenomena is one in which the difference between colloquial and careful speech is most noticeable, as may readily be observed in English. While some assimilations are so uniformly effected that the unassimilated form is completely displaced and forgotten, others remain colloquial only, the unassimilated form being still preferred in careful speech and writing. This accounts for much of the lack of uniformity in the evidence as regards some of the changes mentioned in this and the other sections. In some cases the spelling varies greatly even in the dialects where the change is best attested. Sometimes the assimilation is uniform in certain dialects, but evidently existed colloquially in others also and only sporadically made its appearance in the spelling.

1. $\kappa\tau$ to $\tau\tau$ in Cretan. *νυττί* = *νυκτί*, *Λύττος* = *Λύκτος*. For Locr. $\acute{\epsilon}(\tau)$ *τᾶς*, see 100. Cf. also *διαλέλεται* in an inscription of Cumae.

2. $\pi\tau$ to $\tau\tau$ in Cretan and Thessalian. Cret. *ἔγρατται* = *γέγραπται*, *πέντος* = *πέμπτος*, Thess. *Λεττίνας* (*Λεπτίνας*), *οἱ πτολίարχοι*, *ἀρχιπτολιαρχέντος* (*πτόλις*, 67), also *ἄτ τᾶς* etc. in external combination (99.2). Cf. also Thess. *Ἀτθόνειτος* = *Ἀφθόνητος*.

3. $\sigma\gamma$ to $\gamma\gamma$ (γ) in Cretan. *πρέιγυς* probably from *πρέισγυς* (Boeot. *πρισγέιες*, 68.1), *πρειγευτάς*, *πρέιγων*, *πρέιγιστος*, late *πρήγιστος* (*πρηγιστεύω* also Coan). A parallel change of $\sigma\kappa$ to $\kappa\kappa$ is seen in Laconian glosses, as *καδίκκορ* = *καδίσκος*.

a. Note that the forms cited, as also Thess. *πρεισβεία*, are formed from *πρεισ-* (cf. also Cret. *πρείν* beside *πρίν*), not *πρεσ-* as in Att.-Ion., Lesb. *πρέσβυς*. Late Cret. *πρεγγευτάς* is a hybrid form.

4. *στ* to *ττ* in Cretan, Laconian, and Boeotian. Cret. *μέττ' ἐς* beside *μέστα*, Lac. *Βεπτόν*, *dress*, = **φεστόν* (Etym. Magn.), Boeot. *ἴττω* = *ἴστω* (Ar., Plato), *ἔττε* = *ἔστε*. But in the great majority of cases *στ* remains in the spelling of inscriptions.

5. *ρν* to *νν* in Cretan. *ἀννίοιτο* = *ἀρνέοιτο*, *ὄννιθα* = *ὄρριθα*, *Ἐλευθενναίος* = *Ἐλευθερναίος*.

6. *μν* to *μμ* in Cretan. *ἐσπρεμμίττω* = *ἐκπρεμνίζω*.

7. *γν* to *ν*. *γίγνομαι* appears as *γίνομαι* in most dialects except Attic (here also, but late), or as *γίννυμαι* (Thess., Boeot.). *γινώσκω* = *γιγνώσκω* occurs in Lesbian and in Ionic prose writers (Att. *γεινώσκω* very late), and in some late Doric inscriptions. This is not really assimilation, but loss of *γ* by dissimilation from the initial *γ*, supported, in the case of *γίνομαι*, by the *γεν* of other tenses.

87. Transposition in consonant groups. As *τίκτω* from **τίτκω*, so probably *δάκτυλος* from **δάτκυλος*, to which points Boeot. *δακκύλιος* (*κκ* from *τκ* as in Thess. *πὸκ κί* from *πὸτ κί*, whereas *κκ* from *κτ* would be contrary to all analogy, cf. 86.1). But most examples are of colloquial and transitory character, more or less frequently repeated slips of the tongue, or sometimes, without doubt, only graphic. Thus from Attic inscriptions *σχυναρχόντων* = *χσυν-* (*ξυν-*), *εὐσχάμενος* = *εὐχσάμενος*, *σφυχή* = *ψυχή*, *ἔγρασφεν* = *ἔγραψεν* (often on vases), *μεσόμνη* = *μεσόδμη* (*δμ* first to *νμ* by assimilation).

88. Assimilation, dissimilation, and transposition, between non-contiguous consonants. Except for the regular dissimilation of aspirates in proethnic Greek (65), these phenomena are of the same occasional character as the preceding (87). They are most frequently observable in the case of aspirates, or of liquids, for which see 65, 70. A nasal may interchange with a mute of its own class, by assimilation or dissimilation with another nasal, e.g. Cret. *νύναμαι* = *δύναμαι* (cf. Mod.Gr. *Μεντέλη* beside *Πεντέλη*, name of

the monastery on Mt. Pentelicus), or, vice versa, Att. *τέρβινθος* beside *τέρμινθος*, Att. *κυβερνάω* from **κυμερνάω* beside Cypr. *κυμερῆναι*, and *βάρναμαι* = *μάρναμαι*, which occurs in certain inscriptions in epic style from Athens, Corcyra, etc. (nos. 88, 90). See also 69.3, end, and 86.7. Among examples of transposition may be mentioned Ion. *ἀμιθρέω* = *ἀριθμέω*, Delph., Epid. *βόλιμος* = *μόλιβος* (Att. usually *μόλυβδος*), also, with assimilation, Rhod. *βόλιβος* (*περιβολιβῶσαι*).

a. A few dialectic examples of haplology, or syllabic loss by dissimilation, may be added here. Epid. *ἡμίδιμνον* from *ἡμι(μέ)διμνον*, as Att. *ἡμέδιμνον* from *ἡ(μι)μέδιμνον*. Cret. *νεότας*, *body of young men*, gen. *νεότας* from *νεότα(το)s*, acc. *νεότα* from *νεότατα*.

Doubling of Consonants

89. A single consonant is sometimes written double, this indicating a syllabic division by which it was heard at the end of one syllable and the beginning of the next.

1. *σστ*, *σσκ* etc. Such spellings as *ἄρισστος*, *ὄσστις*, *γράφασσθαι*, *Ἄσσκλήπιος*, *κόσσμος*, are frequent, and not confined to any particular dialect. For examples in external combination, see 101.2. Similarly *σζ* (= *z-zd*) and *ξξ* (= *ks-s*), e.g. Arg. *δικάσζω*, Delph. *δουλίσζω*, Locr. *ψάφιξξις*, Boeot. *Δεξξίππα*, Thess. *ἔξξα-νακά(δ)δέν*.

2. Before consonantal *ι* in Thessalian, as *πόλλιος* etc. See 19.3.

3. Between vowels. This is confined to continuous sounds, especially liquids and nasals, mostly after a long vowel or diphthong. Thess. *νναμμεῖον*, *Δαμμάτρειος*, Lesb. *προαγρημμένω*, Rhod. *εἴμμειν*, Dodon. *ἄμμεινον*, Boeot. *θάλλατταν*, Thess. *ὀβελλόν*, Delph. *Θελπούσσιος*, El. *ἀνταποδιδῶσσα*, Cret. *σπορδδάν* (spirant *δ*). Cf. also 101.1. Delph., Cret. *ἀμφιλλέγω* is from *ἀμφισ-λέγω*, though Meg. *ἀμφέλλεγον* shows that it was felt as *ἀμφι-λλέγω*.

4. Epid. *μέδιμνον*, *ἡμίδιμνον*, *ἰαρομυνάμονες* (no. 83). Cret. *ἀλλόττριος*, Arg. *πέττρινον* (cf. Osc. *alttram* etc., *frattre* etc. in Latin inscriptions).

5. In hypocoristic proper names, where it originates in the vocative and is due to the emphatic utterance in calling. Examples, though found elsewhere, are by far most frequent in Boeotian, e.g. Ἀγαθῶ, Βίσιππος, Μέννει, etc.

CHANGES IN EXTERNAL COMBINATION¹

90. The phenomena of external combination, or sentence phonetics, such as elision, crasis, consonant assimilation, etc., are found in all dialects. But in Greek, as in most other languages, there is a tendency to limit more and more the scope of such changes, and to prefer, in formal speech and its written form, the uncombined forms. The inscriptions, Attic as well as those of other dialects, differ greatly in this respect according to their time and character. The following general observations may be made.

1. The changes occur mainly between words standing in close logical relation. Thus oftenest in prepositional phrases, or between the article, adjective, or particle and the noun with which it agrees; frequently between particles like *καί*, *δέ*, *μέν*, etc. and the preceding or following word; less often between the subject or object and the following verb, and very rarely in looser combinations.

2. While the less radical changes, such as the elision of a short vowel or the simpler forms of consonant assimilation, are least restricted in scope and survive the longest, the more violent forms of crasis and of consonant assimilation are the most infrequent and the soonest given up. Thus, in the matter of consonant assimilation, the partial assimilation of a nasal to a following mute, especially a labial, as in *τὰμ πόλιν*, is very common in all dialects down to a late period and sometimes observed even in loose combinations (cf. 96.1), but examples like *τὸλ λόγον*, *τοὺν νόμους*, etc. are comparatively infrequent and practically restricted to early inscriptions.

¹ Some matters which strictly belong under this head have been discussed elsewhere, as the rhotacism of final *s*, treatment of final *vs*, etc.

3. Although the dialects differ in the extent to which they exhibit these phenomena and in some details (e.g. Cretan shows the most extensive and radical series of consonant assimilations), the differences depend more upon the time and character of the inscription, the degree to which the language has been formalized.

4. There is no consistency in the spelling, even as regards the milder changes, combined and uncombined forms often standing side by side in the same inscription.

Elision

91. Elision is common to all dialects, but, as in Attic, subject to great inconsistency as regards the written form, which even in metrical inscriptions is very often not in accord with the demands of the meter. In general elision is most frequent in the conjunctions and particles such as *δέ* (*ὄδε, οὐδέ*, etc.), *τε, κα, ἀλλά*, etc., the prepositions, and, among case-forms, in stereotyped phrases like *πόλλ' ἀγαθά* etc. The elision of a diphthong, e.g. Locr. *δείλῃτ' ἀνχῶρεῖν*, is comparatively rare. For elision in place of usual crasis, see 94.

Aphaeresis

92. Examples of aphaeresis, which is only a form of crasis, are rare. Ion. *ἦ 'ς, μὴ 'λάσσοιες* (Chios, no. 4), Locr. *ἔ 'δελφίον, ἔ 'χεπάμῶν, μὲ 'ποστᾶμεν*, El. *μὲ 'νπῶι, μὲ 'πιποεόντων, μὲ 'πιθειᾶν*, Lesb. *σ[τάλλ]α 'πι*.

Shortening of a Final Long Vowel

93. The shortening of a final long vowel before an initial vowel, so well known in poetry, is occasionally seen in inscriptions, e.g. Cret. *μὲ ἔκηι (μὴ ἔχη), μὲ ἔνδικον*, etc., Meg. *ἐπειδὲ 'Ικέσιος*. So Cypr. *ἴ ἔξ (ῶ ἔξ)* with *ι* from *ε* (9.3).

Crasis

94. Crasis, mostly of *καί* or forms of the article with the following word, is found in the early inscriptions of all dialects,

though the uncombined forms are more frequent. As between the "phonetic principle," where the result of crasis is in accordance with the regular laws of contraction, and the "etymological principle," with lengthening of the second vowel as in Att. $\acute{\alpha}\nu\eta\rho = \acute{\omicron} \acute{\alpha}\nu\eta\rho$, the former is almost, if not wholly, predominant outside of Attic.

1. o, \bar{o} (ou), ω , + a (cf. 44.1). Ion. $\acute{\omega}\nu\eta\rho$, $\tau\acute{\omega}\gamma\acute{\omega}\nu\omicron\varsigma$ ($\tau\acute{\omicron}\upsilon \acute{\alpha}\gamma\acute{\omega}\nu\omicron\varsigma$), with the regular contraction to ω , where Attic has $\acute{\alpha}\nu\eta\rho$, $\tau\acute{\alpha}\gamma\acute{\omega}\nu\omicron\varsigma$. Similarly Lesb. (lit.) $\acute{\omega}\nu\eta\rho$, Arc. $\kappa\alpha\tau\acute{\omicron}\rho\rho\acute{\epsilon}\nu\tau\epsilon\rho\omicron\nu$ ($\kappa\alpha\tau\acute{\alpha} \tau\acute{\omicron} \acute{\alpha}\rho\rho\acute{\epsilon}\nu\tau\epsilon\rho\omicron\nu$), Delph. $\tau\acute{\omega}\pi\epsilon\lambda\lambda\alpha\iota\omicron\upsilon$ ($\tau\acute{\omicron}\upsilon \acute{\Lambda}\pi\epsilon\lambda\lambda\alpha\iota\omicron\upsilon$), $\tau\acute{\omega}\pi\acute{\omicron}\lambda\lambda\omega\upsilon\upsilon$ ($\tau\acute{\omicron}\iota \acute{\Lambda}\pi\acute{\omicron}\lambda\lambda\omega\upsilon\upsilon$), Boeot. $\tau\acute{\omicron}\pi\omicron\lambda\lambda\omega\upsilon\upsilon$ ($\tau\acute{\omicron}\iota \acute{\Lambda}\pi\acute{\omicron}\lambda\lambda\omega\upsilon\upsilon$), Corinth. $\tau\acute{\omicron}\pi\epsilon(\lambda)\lambda\omega\upsilon\upsilon$ ($\tau\acute{\omicron}\iota \acute{\Lambda}\pi\acute{\epsilon}\lambda\lambda\omega\upsilon\upsilon$), $\tau\acute{\omega}\gamma\acute{\alpha}\theta\acute{\omicron}\nu$ ($\tau\acute{\omicron} \acute{\alpha}\gamma\acute{\alpha}\theta\acute{\omicron}\nu$), Meg. $\acute{\omicron}\rho\chi\acute{\epsilon}\delta\alpha\mu\epsilon$ ($\acute{\omicron} \acute{\Lambda}\rho\chi\acute{\epsilon}\delta\alpha\mu\epsilon$), and so regularly in literary Doric. Elision, rather than crasis according to the "etymological principle," is probably to be assumed in the few examples like Corinth. $\tau\acute{\alpha}\rho\iota\sigma\tau\epsilon\rho\acute{\omicron}\nu$ ¹ ($\tau\acute{\omicron} \acute{\alpha}\rho\iota\sigma\tau\epsilon\rho\acute{\omicron}\nu$), Arg. $\tau\acute{\alpha}\rho\gamma\epsilon\iota\omicron\iota$ ($\tau\acute{\omicron}\iota \acute{\Lambda}\rho\gamma\epsilon\iota\omicron\iota$), $\text{Ha}\gamma\epsilon\lambda\alpha\iota\delta\alpha$ $\tau\acute{\alpha}\rho\gamma\epsilon\iota\acute{\omicron}$ ($\acute{\omicron} \acute{\Lambda}\gamma\epsilon\lambda\alpha\iota\delta\alpha \tau\acute{\omicron}\upsilon \acute{\Lambda}\rho\gamma\epsilon\iota\omicron\upsilon$), Cypr. $\tau\acute{\alpha}(\mu)\phi\iota\delta\epsilon\chi\acute{\iota}\omicron\iota$ ($\tau\acute{\omicron}\phi \acute{\Lambda}\mu\phi\iota\delta\epsilon\chi\acute{\iota}\omega$).

2. o, \bar{o} (ou), + ϵ (cf. 44.3). Att.-Ion. $\tau\acute{\omicron}\nu\omicron\mu\alpha$ ($\tau\acute{\omicron} \acute{\omicron}\nu\omicron\mu\alpha$), Lesb. $\acute{\omicron}\nu\acute{\iota}\alpha\upsilon\tau\omicron\varsigma$ ($\acute{\omicron} \acute{\epsilon}\nu\acute{\iota}\alpha\upsilon\tau\omicron\varsigma$), Locr. $\acute{\omicron}\pi\acute{\alpha}\gamma\omicron\nu$ ($\acute{\omicron} \acute{\epsilon}\pi\acute{\alpha}\gamma\omicron\nu$).

3. $a + o$ (cf. 41.2). Att., Dor. $\chi\acute{\omega}$ ($\kappa\alpha\iota \acute{\omicron}$), Ion., Cret. $\kappa\acute{\omega}$ ($\kappa\alpha\iota \acute{\omicron}$), Lesb. (lit.) $\kappa\acute{\omega}\tau\tau\iota$ ($\kappa\alpha\iota \acute{\omicron}\tau\tau\iota$), El. $\kappa\acute{\omicron}\pi\acute{\omicron}\tau\alpha\rho\iota$ ($\kappa\alpha\iota \acute{\omicron}\pi\acute{\omicron}\tau\alpha\rho\iota$). Cf. Aegin. $\chi\acute{\omicron}\lambda\acute{\epsilon}\phi\alpha\varsigma$ ($\kappa\alpha\iota \acute{\omicron} \acute{\epsilon}\lambda\acute{\epsilon}\phi\alpha\varsigma$) with double crasis, like $\chi\acute{\omega}\kappa$ ($\kappa\alpha\iota \acute{\omicron} \acute{\epsilon}\kappa$) in Theocritus.

4. $\bar{a} + o$ (cf. 41.4). Meg. $\acute{\alpha}\lambda\upsilon\nu\pi\iota\acute{\alpha}\varsigma$ ($\acute{\alpha} \acute{\omicron}\lambda\upsilon\nu\pi\iota\acute{\alpha}\varsigma$).

5. $\bar{a} + \epsilon$ (cf. 41.3). Locr. $\hbar\acute{\alpha}\pi\iota\phi\omicron\iota\kappa\acute{\iota}\alpha$ ($\acute{\alpha} \acute{\epsilon}\pi\iota\phi\omicron\iota\kappa\acute{\iota}\alpha$).

6. $a + \epsilon$ (cf. 41.1). Att.-Ion. $\kappa\acute{\alpha}\gamma\acute{\omega}$ ($\kappa\alpha\iota \acute{\epsilon}\gamma\acute{\omega}$), $\kappa\acute{\alpha}\pi\acute{\iota}$ ($\kappa\alpha\iota \acute{\epsilon}\pi\acute{\iota}$), $\tau\acute{\alpha}\nu$ ($\tau\acute{\alpha} \acute{\epsilon}\nu$), etc., West Greek $\kappa\acute{\eta}\nu$, $\kappa\acute{\eta}\kappa$, $\kappa\acute{\eta}\pi\acute{\iota}$ ($\kappa\alpha\iota \acute{\epsilon}\nu$, $\kappa\alpha\iota \acute{\epsilon}\kappa$, $\kappa\alpha\iota \acute{\epsilon}\pi\acute{\iota}$), etc. So also in Thessalian (no. 33) $\kappa\acute{\epsilon}\nu$ and $\tau\acute{\epsilon}\varsigma$ ($\tau\acute{\alpha} \acute{\epsilon}\varsigma$). Lesbian has $\kappa\acute{\epsilon}\mu\acute{\epsilon}$ ($\kappa\alpha\iota \acute{\epsilon}\mu\acute{\epsilon}$) in an early inscription, though the texts of the Aeolic poets have mostly $\kappa\acute{\alpha}$ - ($\kappa\acute{\alpha}\mu\omicron\varsigma$ etc.); and Arcadian has $\kappa\acute{\epsilon}\pi\acute{\iota}$.

¹ We continue, as a matter of convention, to transcribe in the form of crasis where the combination belongs to those which commonly suffer crasis, even in cases where we believe the phenomenon is elision. For it is impossible to draw the line between crasis and elision with certainty. See also under 7, 8, 9.

7. With words beginning with a diphthong. Inscriptions sometimes show the regular crasis with *εὐ-*, as Delph. *κηῦκλεια* (*καὶ Εῦκλεια*), Rhod. *σῦδαμῶ* (*ὁ Εὐδάμου*), but otherwise the diphthong unchanged, that is, what is probably elision rather than crasis, e.g. Thess. *κοί*¹ (*καὶ οἶ*), Ion. *τοῖκόπεδον* (*τὸ οἰκόπεδον*), *κοῖνοπίδης* (*καὶ Οἰνοπίδης*), Delph. *κοῦτε* (*καὶ οὔτε*). Similarly *κοῦ*, *κοῦτε*, etc. in Attic and Ionic literature (also *χοί* = *καὶ οἶ*, and *κεῦ-* = *καὶ εὐ-*), and in Theocritus. Forms like *ωῦτός* (*ὁ αὐτός*) in Herodotus and Theocritus, *ῶπόλος* (*ὁ αἰπόλος*) in Theocritus, *κωῦδέν* (*καὶ οὐδέν*) in Epicharmus, are rarely attested in inscriptions (once Ion. *ῶισυμνήτης* = *ὁ αἰσυμνήτης*). But the proper transcription of forms in the pre-Ionic alphabet is sometimes uncertain, e.g. Thess. *κεῦφεργέταν* (*καὶ εὐεργέταν*) or *κεῦφεργέταν*, Boeot. *τεῦτρεῖτιφάντῶ* (*ταῖ Εὐτρητιφάντω*) or *τεῦτρετιφαντῶ*, Aegin. *hoikos* (*ὁ οἶκος*) or *hōikos*.

8. With words beginning with *ι* or *υ*. Cret. *κνίέες* (*καὶ νιέες*), El. *κῦπαδικοί* (*καὶ ὑπα-*), Delph. *κιδιῶται* (*καὶ ιδιῶται*).

In such cases there is of course no evidence as to whether the *υ* or *ι* was lengthened, as usually in Attic-Ionic, but probably we have here simple elision.

9. In Elean in the forms of the article the final vowel or diphthong disappears, sometimes even the vowel with final consonant. Thus *τῖαρὸν* (*τὸ ἱαρὸν*), *τῖαρῶ* (*τῶ ἱαρῶ*), *τῖαροῖ* (*τοῖ ἱαροῖ*), *τέπιαροι* (*τοῖ ἐπιαροι*), and even *ταῦτῶ* (*τῶς αὐτῶ*), *τῶρ ἱαρομάωρ τῶλυνπῖαι* (*τῶρ ἱαρομάωρ τῶρ Ὀλυνπῖαι*). This is clearly not crasis proper, but an extension of the principle of elision.¹ Cf. *θυῖῶι* (*τῶι νιῶι*) in an Attic inscription. Once El. *τοῖ ἄνταῦτ' ἐγραμένοι* with aphaeresis.

Apocope

95. Apocope of prepositions is almost unknown in Attic-Ionic inscriptions, but is usual in other dialects for at least some of the prepositions. All of them have *ἄν* (or *ὄν*, *ὕν*) and *πάρ* (even Ionic has *ἄν* in literature and a few cases of *πάρ* in inscriptions). *κάτ*

¹ See footnote, p. 73.

and *πότ* are found in nearly all the West Greek dialects (but not in Cretan, and rarely in Argolic), and in Boeotian and Thessalian. But these are mostly confined to the position before dentals, especially forms of the article. Before other consonants they occur, with assimilation, in Thessalian and sometimes in Boeotian and Laconian; *κάτ* also in Lesbian and Arcado-Cyprian (in Arcadian *κά* before all consonants in early inscriptions, later only before the article, otherwise *κατύ* formed after *ἀπύ*). *πέρ* occurs in Delphian (cf. also *πέροδος* = *περίοδος*), Elean (*πάρ*), and Thessalian; also in Lesbian (Alcaeus), and in a few proper names in Locrian (*Περροθαρῖαν*), Cretan, and Laconian. *ἀπ*, *ἐπ*, *ὕπ* are Thessalian only, except for two examples of *ἐπ* in Boeotian before *π*. An apocopated form of *πεδά* is seen in Arc. *πὲ τοῖς* i. e. *πὲ(δ) τοῖς*.

Apocope is most extensive in Thessalian, which has *ἀν*, *πάρ*, *κάτ*, *πότ*, *πέρ*, *ἀπ*, *ἐπ*, *ὕπ*. The Thessalian genitive singular in *-οι* is also best explained as arising from *-οιο* by apocope, beginning with the article, which was, of course, proclitic like the prepositions (cf. 45.4).

Apocopated forms are more common in early inscriptions than later, when there is a tendency, partly due to *κοινή* influence, to employ the full forms.

a. Forms like *κατόν*, *ποτόν*, instead of *κὰτ τόν*, *πὸτ τόν*, occur not only in early inscriptions where double consonants are not written, but also in the later inscriptions of some dialects. For the most part the matter is one of spelling only, but in some cases such forms represent the actual pronunciation, due in part to actual simplification of the double consonants, in part to syllabic dissimilation or haplogy, as in later Attic *κατάδε* from *κα(τὰ) τὰδε*. So in Arcadian the spelling is almost uniformly *κα* (early *κατῶνν*, *κακρῖνῆ*, etc., later *κατάπερ*, *κακειμέναν*). In doubtful cases it is better to expand the forms to *κὰ(τ) τόν* etc. in our texts, if only for the convenience of the student.

Consonant Assimilation

96. Assimilation of final *ν*.

1. To the class of a following labial or guttural. Cases like *τῆμ πόλιν*, *τὸγ κήρυκα*, *νῦμ μέν*, are frequent in Attic inscriptions, and likewise in the other dialects. So also between object and verb as

Delph. *τόκιον φερέτω*, Arc. *πόσοδομ ποέντω*, and in looser combinations as Att. *ἐστὶμ περί*, Arc. *ἰν ἐπίκρισιγ κατάπερ*, Arg. *ποιοίεγ κατά*.

2. To *σ*. Att. *ἐς Σάμωι*, Ion. *τῶς συμπάντων*, Delph. *ἄς Σέλευκος* (*ἄς = ἄν*), *ἔστω(ς) συλέοντες*, Epid. *τὸς σακόν*. Cf. Ion. *πασσυδίμη* beside *πανσυδίμη*, and Lesb. *πασσυδιάσαντος*.

Before *σ* + consonant. Att. *ἐσ στήληι* but oftener *ἐ στήληι*, also *τὲ στέλῃν*. So Rhod., Cret. *ἐ στάλαι*, El. *τὰ στάλαν*. These do not arise by assimilation but by regular loss of *ν*. See 77.2, 78.

3. To *λ*. Att. *ἐλ λίμναις*, *τὸλ λόγον*, Ion. *ἐλ Λαρυσσῶι*, Delph. *τῶλ Λαβυαδᾶν*, Lac. *ἐλ Λακεδαίμονι*, Epid. *τὸλ λίθον*, *τῶλ λίθων*. Cf. *συλλέγω*, *ἀλλύω = ἀναλύω*, etc.

4. To *ρ*. Att. *ἐρ Ῥόδωι*, *τὸρ Ῥόδιον*. Cf. *συρρίπτω* etc.

a. In Cyprian, where *ν* before a consonant is always omitted in the interior of a word, it is also frequently omitted in sentence combination as *τὰ(ν) πτόλιν*.

97. Assimilation of final *ς*.

1. To *ν*. Delph. *τοὺν νόμους*. Cf. Πελοπόννησος (Πέλοπος νῆσος).

2. To *μ* and *φ*. Cypr. *φέπο(μ) μέγα = φέπος μέγα*, *τᾶ(φ) φανᾶσ(σ)ας = τᾶς φανᾶσσας*. In the same way arose *κά = κάς (καί)* in Cypr. *κὰ μὲν*, Arc. *κὰ φοικίας*.

3. To *λ*. Att. *τὸλ λίθῶς*, Cret. *τοῖλ λειονσι*, *τιλ λῆι* (*τις λῆι*), Lac. *ἐλ Λακεδαίμονα* (*ἐλ = ἐς*), *τοῖ(λ) Λακεδαιμονίοις*.

4. To *δ*. So regularly in Cretan, e.g. *τᾶδ δαίσιος*, *τᾶδ δέ*, *ἐδ δικαστέριον*, *πατρὸδ δόντος*. Rarely elsewhere, but cf. Rhod. *Ζεὺ(δ) δέ* (no. 93), *ματρὸ(δ) δέ*, *τὰ(δ) δευτέρας*. Assimilation in the opposite direction is seen in Arg. *βωλᾶς σευτέρας* (no. 81).

5. To *θ*. Cretan only, as *τὰθ θυγατέρας*. Cf. Cret. *θθ = σθ* medially (85.3).

a. Before a word beginning with a vowel final *ς* may be treated as intervocalic, e.g. Lac. *Διοηκέτα Διολευθεριῶ = Διὸς ἱκέτον Διὸς ἐλευθεριῶν* (cf. 59.1), Cypr. *κὰ ἄ(ν)τί, τὰ ἰχέρον* (59.4), Eretr. *ῶπωρ ἄν* (60.3).

98. Assimilation of final ρ to δ . So regularly in Cretan, e.g. $\acute{\alpha}\nu\grave{\epsilon}\delta$ $\delta\hat{\omicron}\iota$, $\pi\alpha\tau\grave{\epsilon}\delta$ $\delta\acute{\omicron}\epsilon\iota$ and $\pi\alpha\tau\grave{\epsilon}(\delta)$ $\delta\acute{\omicron}\epsilon\iota$, $\upsilon\pi\epsilon(\delta)$ $\delta\acute{\epsilon}$. Cf. Cnid. $\pi\grave{\alpha}(\delta)$ $\Delta\acute{\alpha}\mu\alpha\tau\alpha$ ($\pi\grave{\alpha}\rho$ $\Delta\acute{\alpha}\mu\alpha\tau\alpha$).

99. Assimilation of a final mute.

1. Final τ . The apocopated forms of $\kappa\alpha\tau\acute{\alpha}$ and $\pi\omicron\tau\acute{\iota}$, so far as they occur otherwise than before τ (cf. 95), are generally assimilated (sometimes with further simplification; cf. 95 a), e.g. Thess. $\kappa\grave{\alpha}\pi$ $\pi\acute{\alpha}\nu\tau\omicron\varsigma$, $\pi\grave{\omicron}\kappa$ $\kappa\acute{\iota}$ ($\pi\grave{\omicron}\tau$ $\kappa\acute{\iota}$ = $\pi\acute{\rho}\omicron\varsigma$ $\tau\acute{\iota}$), Boeot. $\pi\acute{\omicron}\delta$ $\Delta\acute{\alpha}\phi\upsilon\eta$, $\pi\grave{\omicron}\kappa$ $\kappa\alpha\tau\acute{\omicron}\pi\tau\alpha\varsigma$, Lesb. $\kappa\grave{\alpha}\kappa$ $\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\varsigma$ (Alcaeus), $\kappa\grave{\alpha}\mu$ $\mu\acute{\epsilon}\nu$ (Sappho), etc. So in compounds, e.g. El. $\kappa\alpha(\delta)$ $\delta\alpha\lambda\acute{\epsilon}\omicron\iota\tau\omicron$, $\kappa\alpha(\theta)$ $\theta\upsilon\tau\acute{\alpha}\varsigma$, Lesb. $\kappa\acute{\alpha}\beta\beta\alpha\lambda\lambda\epsilon$ (Alcaeus), $\kappa\alpha\lambda\lambda\acute{\upsilon}\omicron\upsilon\tau\omicron\varsigma$, Arc. $\kappa\alpha\kappa\epsilon\iota\mu\acute{\epsilon}\nu\alpha\upsilon$, $\kappa\alpha\kappa\rho\acute{\iota}\nu\epsilon$, Lac. Καβάτα (Καταβάτου), $\kappa\alpha\beta\alpha\acute{\iota}\omicron\omega\upsilon$ (Alcman), etc. But $\tau\theta$ is often unassimilated.

2. Final π . Thess. $\acute{\alpha}\pi$, $\acute{\epsilon}\pi$ = $\acute{\alpha}\pi\acute{\omicron}$, $\acute{\epsilon}\pi\acute{\iota}$ are assimilated in $\acute{\alpha}\tau$ $\tau\acute{\alpha}\varsigma$, $\acute{\epsilon}\tau$ $\tau\omicron\acute{\iota}$. Cf. 86.2.

3. Final κ . See 100.

100. $\acute{\epsilon}\xi$. In most dialects, as in Attic, $\acute{\epsilon}\xi$ becomes $\acute{\epsilon}\kappa$ before a consonant, this appearing often as $\acute{\epsilon}\chi$ before an aspirate, and $\acute{\epsilon}\gamma$ before sonant mutes and λ , μ , ν , ρ , until late times when $\acute{\epsilon}\kappa$ is usual before all consonants. The general rule is, then, $\acute{\epsilon}\xi$ before vowels, and $\acute{\epsilon}\kappa$ ($\acute{\epsilon}\chi$, $\acute{\epsilon}\gamma$) before consonants. But the antevocalic form $\acute{\epsilon}\xi$ occasionally appears before consonants in various dialects (so regularly in Cyprian, as $\acute{\epsilon}\xi$ $\tau\acute{\omicron}\iota$ etc.).

In Locrian it is fully assimilated to all consonants, whence, with the simplification of double consonants in the spelling, it appears simply as $\acute{\epsilon}$, e.g. $\acute{\epsilon}$ $\tau\acute{\alpha}\varsigma$, $\acute{\epsilon}$ $\delta\acute{\alpha}\mu\omicron$, etc., i.e. $\acute{\epsilon}(\tau)$ $\tau\acute{\alpha}\varsigma$, $\acute{\epsilon}(\delta)$ $\delta\acute{\alpha}\mu\omicron$, $\acute{\epsilon}(\rho)$ $\rho\omicron\iota\upsilon\acute{\alpha}\nu\omicron\upsilon$, $\acute{\epsilon}(\theta)$ $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha\varsigma$, $\acute{\epsilon}(\lambda)$ $\lambda\iota\mu\acute{\epsilon}\nu\omicron\varsigma$, $\acute{\epsilon}(\nu)$ Ναυπιάκτῶ .

In Thessalian, Boeotian, Arcadian, and Cretan the regular form before consonants is $\acute{\epsilon}\varsigma$, e.g. Thess. $\acute{\epsilon}\varsigma$ $\tau\acute{\alpha}\nu$, $\acute{\epsilon}\varsigma\delta\acute{\omicron}\mu\epsilon\upsilon$, Boeot. $\acute{\epsilon}\varsigma$ $\tau\acute{\omega}\nu$, $\acute{\epsilon}\varsigma\lambda\iota\alpha\acute{\iota}\omega$ (cf. also $\acute{\epsilon}\varsigma\kappa\eta\delta\epsilon\kappa\acute{\alpha}\tau\eta$ from $\acute{\epsilon}\xi$), Arc. $\acute{\epsilon}\varsigma$ $\tau\omicron\acute{\iota}$, $\acute{\epsilon}\varsigma\delta\acute{\epsilon}\lambda\lambda\omicron\upsilon\tau\epsilon\varsigma$, $\acute{\epsilon}\varsigma\pi\epsilon\rho\acute{\alpha}\sigma\alpha\iota$, Cret. $\acute{\epsilon}\varsigma$ $\tau\acute{\omicron}\nu$, $\acute{\epsilon}\varsigma\kappa\lambda\eta\sigma\acute{\iota}\alpha$, Thess., Boeot., Cret. $\acute{\epsilon}\varsigma\gamma\omicron\gamma\omicron\varsigma$ = $\acute{\epsilon}\kappa\gamma\omicron\gamma\omicron\varsigma$. All these dialects have $\acute{\epsilon}\xi$ before vowels except Boeotian, where $\acute{\epsilon}\chi\varsigma$ appears in an early inscription, but usually $\acute{\epsilon}\varsigma\varsigma$, as $\acute{\epsilon}\varsigma\varsigma$ $\acute{\epsilon}\phi\epsilon\acute{\iota}\beta\omega\upsilon$, $\acute{\epsilon}\varsigma\varsigma\epsilon\iota\mu\epsilon\upsilon$. This is probably a transfer of the anteconsonantal form in an intermediate stage of its development ($\acute{\epsilon}\xi$, $\acute{\epsilon}\varsigma\varsigma$, $\acute{\epsilon}\varsigma$).

a. There are some traces of $\acute{\epsilon}\varsigma$ in other dialects which generally have $\acute{\epsilon}\kappa$ or $\acute{\epsilon}\xi$, e. g. Cypr. $\acute{\epsilon}\varsigma$ ποθ' ἔρπες· πόθεν ἦκεις (Hesych.), Arg. $\acute{\epsilon}(\varsigma)$ Σικελίας, and according to some $\acute{\epsilon}\varsigma$ πόλιος = $\acute{\epsilon}\kappa$ πόλιος (but see note to no. 75), Sicil. ἔσκλητος (Syracuse, Rhegium), Delph. ἔσγονος (? no. 51, C 45).

Consonant Doubling

101. 1. Before vowels. Cret. τὰνν ἐμίναν, συνν-ἔι, Boeot., Corinth. ἀνν-έθηκε, Att. ξυνν-όντι, also ἦνν ἔχων, ὄνν ἄν, in a κοινή inscription. This is a compromise between phonetic and etymological syllabification, and the examples, though rare, are mostly earlier than those for the similar doubling in internal combination (89.3).

2. With ὄσστις etc. (89.1), compare Att. εἰς τήν, Epid. εἰς τό, etc., or Epid. τὸ σσκέλος, Coan τοῦ σστεφάνου.

ν movable

102. The ν movable in the dative plural in -σι(ν) and in the verb forms in -σι(ν) and -ε(ν) is a marked characteristic of Attic-Ionic, where it appears from the earliest inscriptions on with increasing frequency and before both vowels and consonants. (In Attic its use becomes gradually more and more uniform before vowels, and it is also somewhat more common before a pause in the sense than elsewhere.) Only in the dative plural does it appear in other dialects, and even here only in Thessalian (χρέμασιν, no. 33) and Heracléan (ἔντασσιν etc.). In verb forms it is wholly unknown in the older inscriptions of other dialects, and where found is a sure sign of κοινή influence.

NOTE. In the dat. pl. -σιν the ν is due to the analogy of pronominal datives like Att. ἡμῖν, Dor. ἀμίν, Lesb. ἄμμιν and ἄμμι, in which ν is inherited (beside a form without ν). After the dat. pl. -σι(ν) arose the 3 pl. -σι(ν), e. g. 3 pl. φέρουσι(ν) after dat. pl. part. φέρουσι(ν), then also 3 sg. δίδωσι(ν), τιθησι(ν), etc. Another source is 3 sg. ἦεν (originally 3 pl. with etymological ν, 163.3) to 1 sg. ἦα, after the analogy of which arose -ε(ν) to all forms with 1 sg. -α, as οἶδεν, ἔθηκεν, from which it extended later to forms with 1 sg. in -ον, as ἔλαγεν, ἔλαβεν, etc. which are not found in the earliest inscriptions.

ACCENT

103. Of the dialects outside of Attic-Ionic, Lesbian is the only one of whose accentual peculiarities we have any adequate knowledge. This was characterized by the recessive accent, e.g. *πόταμος*, *σόφος*, *βασίλευς*, *λεῦκος*.

The Doric accent is said by the grammarians to be processive in certain classes of forms, e.g. *ἐλάβον*, *στάσαι*, *αῖγες* = Att. *ἔλαβον*, *στήσαι*, *αἴγες*. But the statements are too meager to admit of generalization as to the system as a whole, nor is it known whether all Doric dialects had these peculiarities. Hence the practice now frequently adopted, and followed in this book, of giving Doric forms with the ordinary Attic accent. In general our accentuation of dialect forms can be little more than a matter of convenience.

a. A question of detail, touching which there is considerable difference of practice among editors of dialect texts, is whether, in the case of inflectional forms which differ in their quantitative relations from the corresponding Attic forms, to adopt the actual accent of the Attic forms or to change the accent to accord with the Attic system, e.g. infin. *κρίνεν* like *κρίνειν*, or *κρίνεν*, acc. pl. *φερομένος* like *φερομένους*, or *φερόμενος*, Cret. *κάρτονας*, *στατήρνας* like *κρείττονας*, *στατήρας*, or *καρτόνας*, *στατήρνας*. The question of the true accentuation is a complicated one, differing in each class of forms, and impossible of any certain answer. But practical convenience favors the use of the Attic accent in some cases, as in the accusative plural to distinguish it from the nominative, and we adopt this alternative in all the cases mentioned.

The pronominal adverbs in *-ει*, *-αι*, and *-ω* we accent as perispomena, following here what the grammarians laid down as the Doric accent, since this affords a convenient working rule, and, for *-ω*, serves to distinguish e.g. *τουτῶ* from gen. *τούτω*. But it is far from certain that the accent was uniform, and that we should write e.g. *ἄλλει*, *ἄλλαι*, *παντῶι*, as we do, and not, with some, *ἄλλει* like Att. *οἴκει*, and *ἄλλαι*, *πάνται* like Att. *ἄλλη*, *πάντη*. And as between *ὄπει* and *ὄπει*, etc., about which the grammarians were in doubt, we definitely prefer *ὄπει*, *ὄπαι*, *ὄπυι*, *ὄπη*, *ὄπω* (cf. Att. *ὄπου* beside *ποῦ*, in spite of *αὐτοῦ* etc.). We accent *ἐνδοι*, *ἔξοι*, *ἦχοι*, etc., like *οἴκοι*, though *ἐνδοῖ* etc. (cf. *ἐνταυθοῖ*) may also be defended.

INFLECTION

NOUNS AND ADJECTIVES

Feminine \bar{a} -Stems

104. 1. NOM. SG. $-\bar{a}$, Att.-Ion. $-\eta$.

2. GEN. SG. $-\bar{a}\varsigma$, Att.-Ion. $-\eta\varsigma$. — Arc. $-\bar{a}\nu$ after the masculine, as *οἰκίαν, ζαμίαν*, but only at Tegea, and here $-\bar{a}\varsigma$ beside $-\bar{a}\nu$ in early inscriptions, and always $\tau\bar{a}\varsigma$,

3. DAT. SG. $-\bar{a}\iota$, Att.-Ion. $-\eta\iota$, whence also $-\bar{a}$, $-\eta$, $-\epsilon\iota$. See 38, 39. — Boeot. $-\alpha\iota$ ($-\alpha\epsilon$, $-\eta$, 26), and this is to be assumed in the other dialects which have $-\alpha\iota$ (106.2).

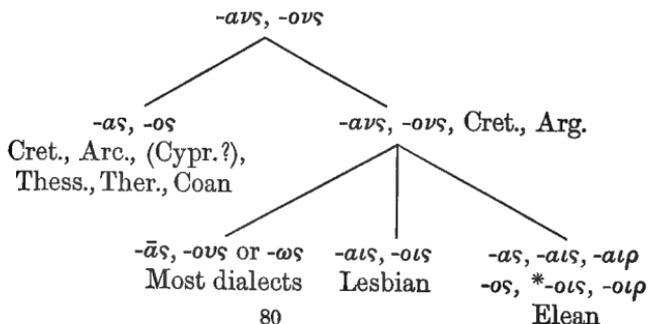
4. ACC. SG. $-\bar{a}\nu$, Att.-Ion. $-\eta\nu$.

5. NOM. PL. $-\alpha\iota$ (Boeot. $-\alpha\epsilon$, $-\eta$, 26).

6. GEN. PL. $-\bar{a}\omega\nu$, $-\acute{\epsilon}\omega\nu$, $-\hat{\omega}\nu$, $-\hat{a}\nu$. See 41.4.

7. DAT. PL. In early Attic, $-\bar{a}\sigma\iota(\nu)$, $-\eta\sigma\iota(\nu)$, sometimes $-\bar{a}\iota\sigma\iota(\nu)$, $-\eta\iota\sigma\iota(\nu)$, after 420 B.C. $-\alpha\iota\varsigma$. — In Ionic, $-\eta\iota\sigma\iota(\nu)$ regularly, $-\alpha\iota\varsigma$ being rare and probably Attic. — In Lesbian, $-\alpha\iota\sigma\iota$ (but always $\tau\alpha\iota\varsigma$), and this occurs, rarely, elsewhere. — Most dialects have $-\alpha\iota\varsigma$ from the earliest times.

8. ACC. PL. $-\alpha\nu\varsigma$, with the same development as has $-\alpha\nu\varsigma$ from α -stems, namely (see also 78):



Masculine \bar{a} -Stems

105. 1. NOM. SG. $-\bar{a}\varsigma$ (with secondary ς , after the analogy of $-\sigma\varsigma$), Att.-Ion. $-\eta\varsigma$.

a. Forms without ς also occur, several in Boeotian (*πυθιονίκα, Καλλία*, etc.), and a few from other parts of Northwest Greece. Cf. also El. *τελεστά*, though this is possibly a form in $-\tau\bar{a}$ like Hom. *ἱππότα*.

2. GEN. SG. $-\bar{a}o$ (with o , in place of ς , after that of o -stems), whence Arc.-Cyp. $-\bar{a}v$ (22), elsewhere $-\bar{a}$, Ion. $-\epsilon\omega$, $-\omega$. See 41.4. Att. $-\sigma v$ is not from $-\bar{a}o$, but the o -stem form taken over as a whole.

a. $-\bar{a}f\sigma$, in *Πλασιάφο, Πασιάδαφο*, of two metrical inscriptions from Corcyra (no. 87) and Gela, is a reminiscence of the epic $-\bar{a}o$ (the spoken form was already $-\bar{a}$, which appears in other equally early inscriptions, as *Ἀρνιαδα* no. 88, *Δφενία* no. 85) with the introduction of a non-etymological f , either representing a glide sound before the following o (cf. *ἄφνάν*, no. 88. See 32), or due to a false extension from forms with etymological f , as *λᾶρός* = Hom. *λαός*.

b. Forms in $-\bar{a}s$, with the old ending unchanged and belonging with the nominatives in $-\bar{a}$ (above, 1 a), occur in scattered examples in Megarian (no. 92) and from various parts of Northwest Greece.

c. Att.-Ion. proper names in $-\eta\varsigma$, from the fourth century on, frequently form the genitive after the analogy of σ -stems, e.g. Att. *Καλλιᾶδου* (after *Δημοσθένου* etc.), Ion. *Λεᾶδεος, Ἀριστείδεως*. This type spreads to other dialects, e.g. Rhod. *Μυωνίδεως*.

o-Stems

106. 1. GEN. SG. $-\sigma io$ (from $*-\sigma io$, cf. Skt. *-asya*) as in Homer, whence, with apocope, Thess. (Pelasgiotis) $-\sigma i$, as *τοῖ, χρόνοι*, etc. Elsewhere, with loss of i and contraction, $-\sigma v$ or $-\omega$ (25). — In Cyprian $-\sigma v$ beside $-\sigma$ (at Idalium *μισθῶν, ἀργύρῶν, Φιλοκῦπρῶν*, etc., and so usually $-\sigma v$ in nouns, whether vowel or consonant follows; but also *ἀργύρῶ, ἄλφῶ*, before a consonant, and always $\tau\bar{o}$).

a. $-\sigma io$ is often employed in metrical inscriptions, in imitation of the epic, e.g. nos. 87, 88. But in Thessalian it also occurs in a few prose inscriptions, and the grammarians often refer to the Thessalian genitive in $-\sigma io$. This, together with the fact that apocope is more extensive in Thessalian than in any other dialect (see 95), makes the derivation of the usual

Thess. *-oi* from *-oio* far more probable than other explanations which separate it entirely from this and so from the forms of all the other dialects.— For the added *ν* in Cyprian no explanation that has been offered is adequate.

2. DAT. SG. *-oi* in most dialects, whence also *-ω* (38; Thess. *ου*, 23).— *-oi* in Arcadian, Elean, Boeotian (*-οε*, *-υ*, *-ει*, 30), and in later inscriptions from various parts of Northern Greece (Delphi, Aetolia, Acarnania, Epirus, Cierium in Thessaly, Euboea).

a. In Euboea *-oi* replaces earlier *-ωι* and may be derived from it, like *-ει* from *-ηι* (see 39). But in general *-oi* is rather the original locative (cf. *οἴκοι*) in use as the dative. In some dialects the history of the dative is obscure, owing to the lack of early material or the ambiguity of *-ΟΙ* in the pre-Ionic alphabets.

3. NOM. PL. *-oi* (Boeot. *-οε*, *-υ*, 30).

4. DAT. PL. *-οισι(ν)*, as in Homer, in early Attic, Ionic, where it lasts somewhat longer than in Attic (but some early examples of *-οις*, especially in West Ionic), and Lesbian (but here always *τοῖς*).— Elsewhere only *-οις* (Boeot. *-υς*, *-εις*, Elean *-οιρ*).

5. ACC. PL. *-οις*, with the same development as *-ανς*. See 78, 104.8.

6. GEN. DAT. DUAL. *-οιιν* as in Homer, whence *-οιν* in most dialects in which the form occurs at all.— Elean *-οιοις*, *-οιοιρ*, after the analogy of the dative plural, as *δυοῖοις*, *ἀντοῖοιρ*.

Consonant Stems in General

107. 1. ACC. SG. *-αν* in place of the usual *-α*, with *ν* added after the analogy of vowel stems, occurs in Cypr. *ἰγατῆραν*, *ἀ(ν)δριγά(ν)-ταν*, Thess. *κίοναν*, El. *ἀγαλματοφῶραν* (but possibly *-φῶρᾶν* from nom. *-φῶρᾶς*), and among late inscriptions of various dialects.

2. NOM. PL. *-εν* for usual *-ες* occurs in late Cretan, having originated in pronominal forms. See 119.2 a.

3. DAT. PL. *-εσσι*, as in Hom. *πόδεσσι*, probably an extension of the form of *σ*-stems, is characteristic of the Aeolic dialects, Lesbian, Thessalian (Pelasgiotis), and Boeotian, and is also found in early Delphian, East Locrian, Elean (*φυγάδεσσι* no. 60; elsewhere *-οις*), and in inscriptions of various Corinthian colonies (Corcyra,

Epidamnus, Syracuse).—Heracleian has *-ασσι* in pres. part. *ἔντασσι* (perhaps originally **ἄσσι* = Skt. *satsu*, then *ἔντασσι* by fusion with *ἐντ-* of *ἔντες* etc.), *πρασσόντασσι*, etc.—*-οις*, as *πάντοις* etc., after the analogy of *ο*-stems, is characteristic of Locrian, Elean, and the Northwest Greek *κοινή*, whence it finds its way into various dialects in later times.

4. ACC. PL. *-ες* in place of *-ας*, i.e. the nom. for the acc., perhaps first used in the numeral *τέτορες* owing to the influence of the indeclinable *πέντε* etc., is seen in Delph. *δεκατέτορες* (no. 49, early fifth century), *τέτορες*, *δελφίδες* (in an inscription of early fourth century; but otherwise in Delphian only *τέτορας* etc.), and regularly in Elean ([*τέτορ*]ες, sixth century, *πλείονερ*, *χάριτερ*, no. 61, etc.) and Achaean (*ἐλάσσονες*, *δαμοσιοφύλακες*, etc.), also in the very late inscriptions of various dialects, even Attic.

-αυς, after the analogy of *ā*-stems, in Cretan, e.g. *θυγατέρανς*, *στατῆρανς*, etc.

σ-Stems

108. 1. All dialects except Attic have the uncontracted forms. Gen. sg. in most dialects *-εος*, whence *-ιος* in Boeotian, Cretan, etc. (9), *-ευσ* in later Ionic, Rhodian, etc. (42.5).—Acc. sg. masc. and acc. pl. neut. *-εα*, whence *-ια* (9), occasionally *η* (42.1).

a. Proper names in *-κλέης*, *-κλής*. Cyr. *-κλεῖς*, whence *-κλέης* in Attic (beside *-κλής*), Boeotian (*-κλέεις*, *-κλείς*) till about 400 B. C., and regularly in Euboean (gen. *-κλέω*, 2), but in the other dialects regularly *-κλής*. Gen. sg. Cyr. *-κλέεος*, Boeot. *-κλείος* (= Hom. *-κλήος*, cf. 16), Att. *-κλέους*, but in most dialects *-κλέος*.

For names in *-κλείς* instead of *-κλέης*, see 166.1.

2. Proper names often have forms which are modeled after the analogy of the masc. *ā*-stems, and this not only in Attic-Ionic (e.g. Att. *Σωκράτην*, *Σωκράτου*, Eretr. gen. *Εὐκράτω*, *Τιμοκλέω*), where the agreement in the nom. *-ης* was especially favorable to this, but also in the other dialects. Thus acc. sg. in *-ην* (*-ην* : *-ης* = *-āν* : *-ās*), e.g. Boeot. *Δαμοτέλειν* etc., Arc. *Φιλοκλήν*, and even in appellatives in Lesb. *δαμοτέλην* etc., Cyr. *ἀτελέν*.—Dat. sg. in

-ηι, Lesb. Καλλιέληι. — Gen. sg. in -η (like \bar{a}) in Lesb. Θεογένη etc.; also, perhaps, -ης (like $\bar{a}s$, 105.2 b) in Thess. Ἴπποκράτει (or nom. for gen. by mistake?), Φερεκράτῃς (no. 33; or Φερεκράτεος?). — Voc. sg. in -η (like \bar{a}) in Arc. Ἀτέλη etc., Delph. Πολυκράτη.

The numerous Boeotian hypocoristic names in -ει as Μέννει, Φίλλει, Θάλλει, Ξέννει, are also best understood as vocatives of this type used as nominatives. They correspond to names in -ης, -ητος, in other dialects, but in Boeotian follow the analogy of σ -stems (gen. sg. -ιος, acc. sg. -ειν).

ι-Stems

109. 1. In all dialects except Attic-Ionic, and, for the most part, in Ionic too, the regular type of declension is that with ι throughout, namely -ις, -ιος, \bar{i} , -ιν, -ιες, -ιων, -ισι, $\bar{i}s$ (Cret. -ινς) or -ιας (rare).

2. The type in -ις, -εως (from -ηος, as in Homer), -ει, pl. -εις, etc. is almost exclusively Attic. In Ionic πόλεως occurs in early inscriptions of Chios (no. 4) and Thasos, and δυνάμει in Teos (no. 3). But otherwise in Ionic, and always in other dialects, forms of this type are late and to be attributed to Attic influence. In general, the Attic datives, -ει and -εσι, are the first to be adopted, next the nom.-acc. pl. -εις, and lastly the gen. sg. -εως. Thus in the later inscriptions of many dialects it is common to find gen. sg. -ιος, but dat. sg. -ει.

A gen. sg. πόλεος is found in the κοινή, and in later inscriptions of various dialects.

3. Lesbian has a nom. pl. $\bar{i}s$ (πόλις, no. 21), perhaps the accusative used as nominative.

4. Cyprian has such forms as gen. sg. Τιμοχάριφος, dat. sg. πτόλιφι. The ϕ is certainly not original here, and is perhaps due to the analogy of ν - and $\eta\nu$ -stems (gen. -υφος, $\bar{e}\phi\sigma$).

5. A transfer to the type -ις, -ιδος, as frequently in Attic, is characteristic of Euboean proper names in -ις, as Δημοχάριδος.

v-Stems

110. Nearly all the inscriptional forms occurring are the usual ones of the type $-ῶς$, $-ύος$. Boeot. [σ]άστιος (ι from ϵ , 9) agrees with the ἄστεος of non-Attic literature. For $\nuίϋς$ see 112.2.

Nouns in $-\epsilon\upsilon\varsigma$

111. The stem is $\eta\nu$, $\eta\sigma$ throughout, nom. sg. $-\epsilon\upsilon\varsigma$ (from $-\eta\upsilon\varsigma$, cf. 37.1), gen. sg. $-\eta\sigma\omicron$, etc.

1. The original forms in $-\eta\sigma\omicron$, $-\eta\sigma\iota$, etc. are preserved, with or without the σ , in Cyprian ($\beta\alpha\sigma\iota\lambda\acute{\epsilon}\sigma\omicron$, $\epsilon\delta\alpha\lambda\iota\acute{\epsilon}\sigma\iota$, $\epsilon\delta\alpha\lambda\iota\acute{\epsilon}\sigma\epsilon\varsigma$), Lesbian ($\beta\alpha\sigma\iota\lambda\eta\omicron\varsigma$ etc.), Boeotian ($\Pi\tau\omicron\iota\acute{\epsilon}\sigma\iota$, $\gamma\rho\alpha\mu\mu\alpha\tau\acute{\epsilon}\iota\omicron\varsigma$, etc.), Thesalian ($\beta\alpha\sigma\iota\lambda\epsilon\iota\omicron\varsigma$ etc.), and Elean ($\beta\alpha\sigma\iota\lambda\acute{\alpha}\epsilon\varsigma$), as also in Homer.

2. Attic only are $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\omega\varsigma$, $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\acute{\alpha}$, with quantitative metathesis. But from the beginning of $\kappa\omicron\iota\nu\acute{\eta}$ influence $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\omega\varsigma$ is one of the Attic forms most widely adopted by other dialects.

3. Most dialects, namely Ionic and the West Greek dialects except Elean, have $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\omicron\varsigma$, $\beta\alpha\sigma\iota\lambda\epsilon\iota$, etc., with shortening of the η . Generally these are the forms of even the earliest inscriptions (Cret. $\phi\omicron\iota\kappa\acute{\epsilon}\omicron\varsigma$ etc.), but we find Coan $\iota\epsilon\rho\eta\iota$, $\Pi\omicron\lambda\iota\eta\iota$, etc. (no. 101, which has also $\epsilon\lambda\kappa\eta\iota\delta\epsilon\varsigma$ etc.; later always $\iota\epsilon\rho\epsilon\iota$ etc.), and once Rhod. $\epsilon\iota\delta\alpha\mu\epsilon\nu\eta\omicron\varsigma$ (cf. $\Pi\omicron\nu\tau\omega\rho\eta\iota\delta\omicron\varsigma$). Beside $-\epsilon\omicron\varsigma$ sometimes $-\epsilon\upsilon\varsigma$ (cf. 42.5), as Meg. $\iota\alpha\rho\epsilon\upsilon\varsigma$, but, owing to the confusion with the nominative, this spelling is far less common than in the genitive of σ -stems.

Acc. Sg. $-\acute{\epsilon}\alpha$ in Ionic, Locrian, Cretan. But in Delphian and most of the Doric dialects $-\acute{\eta}$ (see 42.1, 43) is the regular form, e.g. Delph. $\iota\epsilon\rho\acute{\eta}$, $\beta\alpha\sigma\iota\lambda\acute{\eta}$, Lac. $\beta\alpha\sigma\iota\lambda\acute{\eta}$, Mess. $\iota\epsilon\rho\acute{\eta}$, Meg. $\iota\epsilon\rho\acute{\eta}$, Mycen. $\Pi\epsilon\rho\sigma\acute{\epsilon}$ (no. 76, fifth century), Arg. $\beta\alpha\sigma\iota\lambda\acute{\eta}$, Rhod. $\beta\alpha\sigma\iota\lambda\acute{\eta}$, $\gamma\rho\alpha\mu\mu\alpha\tau\acute{\eta}$, Coan $\beta\alpha\sigma\iota\lambda\acute{\eta}$, etc. In these dialects $-\acute{\epsilon}\alpha$ is of later occurrence, and due to $\kappa\omicron\iota\nu\acute{\eta}$ influence.

Nom. Pl. $-\acute{\epsilon}\epsilon\varsigma$ in Cretan (e.g. $\delta\rho\omicron\mu\acute{\epsilon}\epsilon\varsigma$) and elsewhere, but usually contracted to $-\acute{\epsilon}\iota\varsigma$. Also $-\acute{\eta}\varsigma$ (in part at least directly from $-\acute{\eta}\epsilon\varsigma$) in early Attic, Coan ($\tau\epsilon\tau\alpha\rho\tau\acute{\eta}\varsigma$), Laconian ($\text{Μεγαρ}\acute{\epsilon}\varsigma$ etc., no. 64), and Arcadian ($\text{Μαντιν}\acute{\eta}\varsigma$). At Cyrene occurs nom. and acc. pl. $\iota\alpha\rho\acute{\epsilon}\varsigma$.

ACC. PL. *-έας* in Ionic and Doric (Cret. *δρομέανς*, cf. 107.4), when not replaced by *-είς* of the *κοινή*.

4. Arcadian has nom. sg. in *-ής*, as *ιέρής*, *γραφής*, *φονές* (Cyprian also once *ιερές*, but usually *-εύς*), acc. sg. *hierév* (cf. 108.2), nom. pl. *Μαντινής*. Some proper names in *-ής* = *-εύς* are also found elsewhere.

5. In Miletus and colonies occurs nom. sg. *ιέρεως*, gen. sg. *ιέρεω*, likewise at Ephesus gen. sg. *Φλέω* belonging to *Φλεύς*.

Some Irregular Nouns

112. 1. *Ζεύς*. *Ζεύς* or *Δεύς* (84). *Δι(ρ)ός*, *Δι(ρ)ί* (also *Διεί*, of uncertain origin, in an inscription of Corcyra and one of Dodona; cf. Att. *Διειτρέφης*, Cyp. *Διφείθεμις*), *Δί(ρ)α*, in most dialects. But also in various dialects (attested for East Ion., Coan, Ther., Cret., El.), as in Homer, *Ζηνός*, *Ζηνί*, *Ζήνα* (Cret. *Δήνα*, *Τήνα*, etc., 37.1). Late forms with *ā* are hyper-Doric.

2. *υῖός*, *υῖύς*. Aside from the *ο*-stem forms, the inscriptional occurrences are as follows, mostly from a stem *υῖν-*:

NOM. SG. *υῖύς* Cret., Lac., Att. (Att. also *ύύς*, *ύύς*).

GEN. SG. *υῖέος* Cret., Att.; Thess. *hυῖος* (no. 33).

DAT. SG. *υῖεί* Argol., Phoc., Att.

ACC. SG. *υῖύν* Arc., Cret., Locr., etc.

NOM. PL. *υῖέες* Cret. (as in Hom.); Att. *υῖείς*.

DAT. PL. *υῖάσι* Cret. (as in Hom.), after analogy of *πατράσι* etc.

ACC. PL. *υῖύνς* Arg., Cret.; Att. *υῖείς*.

3. *μήν*. Stem **μηνσ-* (cf. Lat. *mēnsis*), whence (77.1) Lesb. *μῆννος*, Thess. *μειννός*, Att. etc. *μηνός*. The nom. **μῆνς* became **μένς* (vowel-shortening before *ν* + cons., but later than the assimilation of medial *νσ*), whence regularly (78) Ion., Corcyr., Meg. *μείς*, Heracl. *μῆς*. In Attic, *μείς* was replaced by *μήν* formed after the analogy of original *ν*-stems in *-ην*, *-ηνος*. Elean *μεύς* is perhaps due to the analogy of *Ζεύς*, *Ζηνός* (above, 1).

4. *λᾶς*, Hom. *λᾶας*. Originally a neuter *σ*-stem *τὸ λᾶας*, becoming *ὁ λᾶας*, *ὁ λᾶς*, after the analogy of *ὁ λίθος* etc. Hence in genitive beside *λᾶος* also Att. *λᾶου* (Soph.), Cret. *λᾶῶ*.

5. Cret. *φήμα* nom.-acc. sg. = *είμα*, but gen. sg. *τᾶς φήμας* from a stem in *-μᾱ*. So also Cret. **ἀμφίδημα*, *ornament* (cf. *διάδημα*), but gen. sg. *ἀμπιδήμας*.

6. *χοῦς*, which in Attic is declined as a consonant stem (gen. sg. *χοός*), is properly a contracted *o*-stem (from *χόφο-*) like *πλοῦς*, and remains so in Ionic, e.g. acc. sg. *χοῦν*, gen. pl. *χῶν*.

7. *χείρ, χήρ*. See 27 b, 79.

Comparison of Adjectives

113. 1. Beside *μείζων* and *κρείττων*, both with anomalous *ει*, we find the normal *μέζων* (from **μέγιων*) in Ionic and Arcadian, and *κρέσσων* (from **κρέτιων*) in Ionic. For Dor. *κάρρων*, Cret. *κάρτων* (both from **κάρτιων*) see 49.2 with *a*, 80, 81.

2. Beside *πλέων*, pl. *πλέονες*, *σ*-stem forms, like Hom. *πλέες*, *πλέας*, occur in Lesbian (*πλέας* no. 21) and Cretan (e.g. Gortyn. *πλίες, πλίανς, πλία*, beside *πλίονος, πλίονα, πλίον*. *πλίασιν*, Deros, is in origin a *ν*-stem form, cf. 77.1 *a*). Cf. also Arc. *πλός* (from **πλέος*, cf. 42.5 *d*) adv. = *πλέον*.

Heracl. *πολιστός* = *πλείστος* is formed directly from *πολύς*.

3. El., Lac. *ἄ(σ)σιστα* (also in Aesch.) = *ἄγχιστα*, is formed from the compar. *ἄσσον* (this regularly from **ἄγχιον*).

NUMERALS

Cardinals and Ordinals

114. 1-10. 1. Nom. sg. masc. Att. etc. *εἶς*, Heracl. *ἦς* (cf. Lac. *οὐδές*), Cret. *ἔνς* (*ἔνδ δ-* = *ἔνς δ-*, Law-Code IX. 50; see 97.4), from **ἔνς*. Cf. 78. — Fem. *μία*, but, of different origin, Lesb., Thess. *ἵα*, as in Homer. Also masc. *ἶός* (cf. Hom. dat. sg. neut. *ἰῶ*) in Cretan, but with pronominal force = *ἐκείνος*. [Boeot. *ἵα* now in Corinna.]

Att. etc. *πρῶτος*, West Greek and Boeot. *πρᾶτος*. The source of *πρᾶτος* is uncertain (not **πρόατος*, cf. 44.1).

2. *δύο* (Boeot. *διοόο*, 24) in all dialects. Lac. once *δύε* with the ending of consonant stems. — *δυεῖν* = *δυοῖν* in late Att. and *κοινή*.

— Plural forms in various dialects, e.g. Chian, Cret., Heracl. *δυνών*, Cret. *δυνοῖς*, Thess. *δύας*, and *δυσί(ν)* in late Attic and *κοινή*.

3. Att. etc. *τρεις*, Cret. *τρέες*, Ther. *τρῆς*, from **τρέες*. See 25, 45.5. — Acc. *τρις*, Cret. *τρίυς* (for *τρίυς* with *ι* introduced anew from *τριών* etc.). Under the influence of the indeclinable numerals, the nominative or the accusative is used for both cases in some dialects, namely nom. *τρέις* in Attic and elsewhere, and acc. *τρις* in Boeotian, Heraclian, Delphian, Troezenian, and perhaps in Lesbian.

τρίτος, Lesb. *τέρτος* (18).

4. Att. *τέτταρες*, Ion., Arc. *τέσσερες* (also *τέσσαρες* in Ionic and *κοινή*), Boeot. *πέτταρες*, Lesb. *πέσσυρες* (Hom. *πίσυρες*), West Greek *τέτορες*. From **q̣^heṭ^her-* (cf. Lat. *quattuor*, Skt. *catvāras*), the differences being due to inherited variations in the second syllable (*ṭ^her*, *ṭ^hor*, *tur*, *ṭ^hr̄*), and to the divergent development of *q̣^h* (68) and *ṭ^h* (54 e, 81).

τέταρτος, Hom. *τέτρατος*, Boeot. *πέτρατος*. See 49.2 a.

5. *πέντε*, Lesb. Thess. *πέμπε* (68.2).

πεμπτός, Cret. *πεντός* (86.2).

6. *ἕξ*, Cret., Delph., Heracl. *ῥέξ*. See 52 b. For Boeot. *ἑσ-κη-δεκάτη*, see 100.

7. *ἑπτά*. — *ἕβδομος*, but Delph. *ἑβδεμος* (cf. Delph., Heracl. *ἑβδεμήκοντα*, Epid. *ἑβδεμαῖος*).

8. *ὀκτώ*, Boeot., Lesb. *ὀκτό* (like *δύο*), Heracl., Ther. *ηοκτώ* (58 c), Elean *ὀπτό* (with *π* from *ἑπτά*).

9. *ἑννέα*, Delph. *ἐννή* (42.1). But **ἐνφα* in Att. *ἑνατος*, *ἐνακόσιοι*, Ion. *εἵνατος*, *εἵνακόσιοι*, Cret. *ἡνατος*, etc. See 54. Heracl. *ἡενέα*, Delph., Ther. *ἡενατος*, see 58 c. Lesb. *ἑνοτος*, see 6, 116 a.

10. *δέκα*, Arc. *δέκο* (*δωδέκο*). — *δέκατος*, Arc., Lesb. *δέκοτος*. See 6, 116 a.

115. 11–19. *ἑνδεκα*, rarely *δέκα εἰς* (e.g. Heracl. *δέκα ἡέν*). — Att. and Hom. *δώδεκα*, but in most dialects *δωδέκα*, rarely *δυσδέκα* (e.g. Boeot. *δυσδέκατος*), Delph., Heracl. *δέκα δύο* (also late Attic). — *τρεις καὶ δέκα*, also indecl. *τρισκαίδεκα* (Attic after 300 B.C.) and *τρискаίδεκα* (Boeotian etc.; cf. 114.3); also *δέκα τρεις*, especially

when the substantive precedes (so Attic even in fifth century).— Similar variations for 14–19.

ἐνδέκατος, δωδέκατος, δυνωδέκατος, δυνωδέκατος (see above).— 13th–19th, Att. τρίτος καὶ δέκατος, etc., but τρεῖσκαιδέκατος or τρισκαιδέκατος, etc., in East Ionic, Boeotian, and Lesbian (-δέκοτος).

116. 20–90. εἴκοσι (from *ἐ-φίκοσι) in Attic, Ionic, Lesbian, Arcadian (no occurrence in Cyprian), but *φίκατι*, *ἴκατι* (*ι*, cf. Ther. *ἡκάδι*, no. 107; for *h* see 58 c) in West Greek with Boeotian and Thessalian, with *ι* not *ει*, and *τ* retained (61). The *ει* of Heracl. *φείκατι* beside *φίκατι* is due to the influence of Att. εἴκοσι.— Att. etc. τριάκοντα, Ion. τριήκοντα. — τετταράκοντα, τεσσαράκοντα, τεσσαράκοντα, πετταράκοντα (see 114.4), Delph., Corcyr., Heracl. τετρώκοντα (so doubtless in all West Greek dialects previous to Attic influence). — πεντήκοντα, ἐξήκοντα (φεξήκοντα), etc., with *η* in all dialects (but Ion. *ὀγδώκοντα*, 44.2).— Delph., Heracl. *ἡεβδεμήκοντα*, Heracl. *ἡογδοήκοντα*, *ἡενενήκοντα*. See 114.7–9.— Gen. *τεσσ[ερ]ακόντων*, *πεντηκόντων*, etc. in Chios, where the use of such inflected genitives (also *δέκων*) is one of the Aeolic features of the dialect (cf. *πέμπων*, *δέκων* in Alcaeus, also *τριηκόντων* in Hesiod).

Att., Ion. εἰκοστός etc., Boeot. *φικαστός* (-*καστός* doubtless in all West Greek dialects also; but Thess. *ἰκοστός*), Lesb. εἴκοιστος, τριάκοιστος, ἐξήκοιστος).

a. The earliest form of the ordinals is that in -*καστος* (from *-kṣti-to-*, cf. Skt. *triṅśat-tama-* etc.). Under the influence of the cardinals in -*κοντα* this became -*καστος* in Attic etc.; in Lesbian, under the same influence, *-*κονστος*, whence -*κοιστος* (cf. 77.3, 78). To the same analogy is due the *ο* of εἴκοσι, and of the hundreds in -*κοισιοι* (e.g. *τριακόσιοι* after *τριάκοντα*), instead of the more original *α* in *φίκατι* (Skt. *viṅśati-*, Lat. *vinginti*), -*κατιοι*, -*κοισιοι* (cf. *ἐκατόν*, Skt. *śatam*, Lat. *centum*). It is possible that a still further extension of this analogical *ο* is to be assumed in explanation of Arc. *ἡεκοτόν*, Arc., Lesb. *δέκοτος*, Arc. *δέκο*, Lesb. *ἔνοτος*.

117. 1. 100. Att. etc. *ἐκατόν*, Arc. *ἡεκοτόν*. See 6, 116 a.

2. 200–900. Att.-Ion., Lesb. -*κόσιοι*, West Greek, Boeot. (and doubtless Thess.) -*κάτιοι*, Arc. -*κάσιοι* (with East Greek *σ*, but West Greek *α*). See 61.2, 116 a.

The *ā* of *τριᾱκόσιοι* (Ion. *τριηκόσιοι*) is extended to *διᾱκόσιοι* (Ion. *διηκόσιοι*), and the *a* of *τετρακόσιοι*, *ἑπτακόσιοι*, *ἐνακόσιοι* to *πεντακόσιοι*, *ἑξακόσιοι*, *ὀκτακόσιοι* (but Lesb. *ὀκτωκόσιοι*).

3. 1000. Att. *χίλιοι* from **χίσλιοι*, but Ion. *χείλιοι*, Lac. *χήλιοι*, Lesb., Thess. *χέλλιοι*, from **χέσλιοι*. See 76.

PRONOUNS

Personal Pronouns¹

118. SINGULAR. 1. The stems, except in the nominative, begin with: 1. *ἐμ-* or *μ-*. — 2. original *τι*, whence East Greek *σ-*, West Greek *τ-* (*τέος*, *τίν*, *τέ*). But enclitic *τοι* is from a form without *μ* (cf. Skt. *te*), and occurs also in Ionic (Hom., Hdt., etc.). Hom. *τεοῖο* and *τείν* are from the possessive stem *τεμο-* (120.2). — 3. original *σ*, whence *φ-* in some dialects (*φέος*, *φοι*, *φίν*), otherwise *τ*.

2. NOM. *ἐγώ*, *ἐγών* (Boeot. *ιώ*, *ιών*, 62.3). — Att.-Ion., Lesb., Arc. *σύ*, Dor. *τύ*, Boeot. *τού*. See 61.6.

3. GEN. *a*. *-ειο* (Hom. *ἐμείο* etc. like *τοῖο*), whence *-εο*, later Ion. *-εν*, Att. *-ου*. — *b*. *-εος* in West Greek, as lit. Dor. *ἐμέος*, *τέος*, Locr. *φέος*. — *c*. *-θεν*, as lit. Dor. *ἐμέθεν*, Epid. *ἔθεν*.

4. DAT. *a*. *-οι*, as *ἐμοί*, *μοι*, *σοί*, *σοι* (lit. Dor. *τοί*, *τοι*, lit. Ion. *τοι*), *οἶ*, *οἶ* (Arg., Cret., Delph., Cypr., Lesb. *φοι*). — *b*. *-ιν* in West Greek (where also *-οι*, but mostly in the enclitic forms, as *μοι*, never *ἐμοί*, *φοι*, *οἶ*, and *τοι*, though also *τοί*), as Cret., Calymn., Rhod., Delph., and lit. Dor. *ἐμίν*, lit. Dor. *τίν*, Cret. *φίν*.

5. ACC. 1. *ἐμέ*, *με*. — 2. Att.-Ion., Lesb. *σέ*, lit. Dor. *τέ* (Cret. *τφέ*, written *τρέ*, in Hesych.); also lit. Dor. and Epid. *τύ* (nom. used as acc.). — 3. *ξ* (*φέ*); also lit. Dor. and Epid. *νίν*.

119. PLURAL. 1. The forms of the first and second persons contain, apart from the endings, *ἄσμ-* (cf. Skt. *asmān* etc.) and *ύσμ-* (cf. Skt. *yuṣmān* etc.), whence Lesb., Thess. *ἄμμ-*, Lesb. *ύμμ-*, elsewhere

¹ As the personal pronouns, especially in the singular, are of comparatively rare occurrence in inscriptions, some forms are added which are quotable only from literary sources, — but only a few out of the great variety, for which see Kühner-Blass I, pp. 580 ff.

$\acute{\alpha}\mu$ - (Att.-Ion. $\acute{\eta}\mu$ -) or $\acute{\alpha}\mu$ -, $\acute{\upsilon}\mu$ -. See 76, and, for the spiritus asper or lenis in the first person, 57, 58 b.

2. NOM. -ες in all dialects except Attic-Ionic, where it was replaced by -εις. Lesb. $\acute{\alpha}\mu\mu\epsilon\varsigma$, $\acute{\upsilon}\mu\mu\epsilon\varsigma$, Dor. etc. $\acute{\alpha}\mu\acute{\epsilon}\varsigma$, $\acute{\upsilon}\mu\acute{\epsilon}\varsigma$.

a. In late Cretan $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ was frequently replaced by $\acute{\alpha}\mu\acute{\epsilon}\nu$ under the influence of 1 pl. verbal forms in which Dor. -μες was often replaced by the κοινή -μεν. That is, $\acute{\alpha}\mu\acute{\epsilon}\nu$ for $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ after $\acute{\phi}\acute{\epsilon}\rho\omicron\mu\epsilon\nu$ for $\acute{\phi}\acute{\epsilon}\rho\omicron\mu\epsilon\varsigma$. From $\acute{\alpha}\mu\acute{\epsilon}\nu$, -εν was extended to other pronouns and to participles, as $\acute{\upsilon}\mu\acute{\epsilon}\nu$, $\tau\iota\nu\acute{\epsilon}\nu$, $\acute{\alpha}\kappa\omicron\upsilon\sigma\alpha\nu\tau\epsilon\nu$, etc.

3. GEN. -ειων (Hom. $\acute{\eta}\mu\epsilon\acute{\iota}\omega\nu$), whence -εων, -ιων (9), -ῶν. Lesb. $\acute{\alpha}\mu\mu\acute{\epsilon}\omega\nu$, Thess. $\acute{\alpha}\mu\mu\acute{\epsilon}\omega\nu$, El. $\acute{\alpha}\mu\acute{\epsilon}\omega\nu$, Dor. $\acute{\alpha}\mu\acute{\epsilon}\omega\nu$, $\acute{\alpha}\mu\acute{\iota}\omega\nu$ (Cret.), later $\acute{\alpha}\mu\acute{\omega}\nu$.

4. DAT. -ι(ν). Lesb. $\acute{\alpha}\mu\mu\iota\nu$, $\acute{\alpha}\mu\mu\iota$, etc., Dor. $\acute{\alpha}\mu\acute{\iota}\nu$, $\acute{\upsilon}\mu\acute{\iota}\nu$, Att.-Ion. $\acute{\eta}\mu\acute{\iota}\nu$, $\acute{\upsilon}\mu\acute{\iota}\nu$. So Dor. $\sigma\phi\iota\nu$, $\sigma\phi\iota$, but Att.-Ion. $\sigma\phi\acute{\iota}\sigma\iota$, Arc. $\sigma\phi\epsilon\iota\varsigma$, the latter not satisfactorily explained.

5. ACC. -ε in all dialects except Attic-Ionic, where it was replaced by -έας, -ᾶς. Lesb., $\acute{\alpha}\mu\mu\epsilon$, $\acute{\upsilon}\mu\mu\epsilon$, Thess. $\acute{\alpha}\mu\mu\acute{\epsilon}$, Dor. etc. $\acute{\alpha}\mu\acute{\epsilon}$, $\acute{\upsilon}\mu\acute{\epsilon}$.

Possessives

120. 1. $\acute{\epsilon}\mu\acute{\omicron}\varsigma$. — Pl. Dor. etc. $\acute{\alpha}\mu\acute{\omicron}\varsigma$ (Lesb. $\acute{\alpha}\mu\mu\omicron\varsigma$) and $\acute{\alpha}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ (Lesb. $\acute{\alpha}\mu\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$, Att.-Ion. $\acute{\eta}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$).

2. a. $\tau\upsilon\omicron$ -, Att. etc. $\sigma\acute{\omicron}\varsigma$. b. $\tau\epsilon\chi\omicron$ -, Dor., Lesb. $\tau\epsilon\acute{\omicron}\varsigma$, Boeot. $\tau\iota\acute{\omicron}\varsigma$ (all in literature only). Both forms in Homer. — Pl. $\acute{\upsilon}\mu\acute{\omicron}\varsigma$ and $\acute{\upsilon}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$.

3. a. $\sigma\upsilon\omicron$ -, Att. etc. $\delta\acute{\omicron}\varsigma$, Cret. $\acute{\phi}\acute{\omicron}\varsigma$. b. $\sigma\epsilon\upsilon\omicron$ -, Dor. (lit.), Thess. $\acute{\epsilon}\acute{\omicron}\varsigma$. Both forms in Homer. — Pl. $\sigma\phi\acute{\omicron}\varsigma$ and $\sigma\phi\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$.

Reflexive Pronouns

121. Aside from the reflexive use of the forms of the personal pronouns as given in 118, 119, especially that of the third person which is itself a reflexive in origin, various forms of expression are employed, as follows:

1. Combinations of the personal pronouns with $\alpha\upsilon\tau\acute{\omicron}\varsigma$, each keeping its own inflection, as in Homer ($\sigma\omicron\iota\ \alpha\upsilon\tau\acute{\omicron}\hat{\omega}$ etc.). So Cret. $\acute{\phi}\iota\nu\ \alpha\upsilon\tau\acute{\omicron}\hat{\iota}$ = $\acute{\epsilon}\alpha\nu\tau\acute{\omicron}\hat{\omega}$. Cf. also, with the possessive, Cret. $\tau\acute{\alpha}\ \acute{\phi}\grave{\alpha}\ \alpha\upsilon\tau\acute{\omicron}\hat{\alpha}\varsigma$ = $\tau\acute{\alpha}\ \acute{\epsilon}\alpha\nu\tau\acute{\omicron}\hat{\eta}\varsigma$.

2. Compounds of the same elements, with contraction, leaving only the second part declined. Att. $\acute{\epsilon}\mu\alpha\nu\tau\omicron\upsilon$, $\sigma\epsilon\alpha\nu\tau\omicron\upsilon$ or $\sigma\alpha\nu\tau\omicron\upsilon$, $\acute{\epsilon}\alpha\nu\tau\omicron\upsilon$ or $\alpha\acute{\iota}\tau\omicron\upsilon$ (also late $\acute{\epsilon}\alpha\tau\omicron\upsilon$, $\acute{\alpha}\tau\omicron\omega\nu$, with \bar{a} from $\bar{a}\nu$; Coan $\eta\acute{\iota}\tau\omicron\omega\nu$ with η from $\epsilon\alpha$; Thess. $\epsilon\acute{\iota}\tau\omicron\iota$, $\epsilon\acute{\iota}\tau\omicron\upsilon$). Ion. (lit.) $\acute{\epsilon}\mu\epsilon\omega\nu\tau\omicron\upsilon$ etc. The forms found in Ionic inscriptions are like the Attic, and probably are Attic.

3. $\alpha\acute{\iota}\tau\omicron\varsigma$ alone, as sometimes in Homer. Thus Delph. $\alpha\acute{\iota}\tau\omicron\upsilon$ = $\acute{\epsilon}\mu\alpha\nu\tau\omicron\upsilon$ (SGDI. 2501.4), El. $\alpha\acute{\iota}\tau\hat{\alpha}\rho$ = $\acute{\epsilon}\alpha\nu\tau\eta\varsigma$ (no. 61.17), Lac. $\alpha\acute{\iota}\tau\hat{\omega}$ = $\acute{\epsilon}\alpha\nu\tau\omicron\upsilon$ (no. 66).

4. $\alpha\acute{\iota}\tau\omicron\varsigma$ $\alpha\acute{\iota}\tau\omicron\varsigma$, either with each declined separately, or, oftener, merged into compounds of somewhat varying form.

This combination is comparatively late, replacing the earlier types mentioned under 1 and 3. It is most frequent in Delphian and Boeotian, but is found in several of the other West Greek dialects, and probably even in Attic (Kühner-Blass I, p. 600, anm. 5).

a. $\alpha\acute{\iota}\tau\omicron\varsigma$ $\alpha\acute{\iota}\tau\omicron\varsigma$. Delph. $\alpha\acute{\iota}\tau\omicron\iota$ $\pi\omicron\tau\iota$ $\alpha\acute{\iota}\tau\omicron\iota\varsigma$, Boeot. $\kappa\alpha\tau'$ $\alpha\acute{\iota}\tau\upsilon$ (= $\alpha\acute{\iota}\tau\omicron\iota$) $\alpha\acute{\iota}\tau\omicron\omega\nu$.

b. $\alpha\acute{\iota}\tau\omicron\sigma\alpha\nu\tau\omicron\varsigma$. Delph. $\alpha\acute{\iota}\tau\omicron\sigma\alpha\nu\tau\omicron\upsilon$ etc., Boeot. $\acute{\iota}\pi\epsilon\rho$ $\alpha\acute{\iota}\tau\omicron\sigma\alpha\nu\tau\hat{\omega}$, Heracl. $\mu\epsilon\tau'$ $\alpha\acute{\iota}\tau\omicron\sigma\alpha\nu\tau\hat{\omega}\nu$, Cret. $\alpha\acute{\iota}\tau\omicron\sigma\alpha\nu\tau\omicron\iota\varsigma$, etc.

c. $\alpha\acute{\iota}\sigma\alpha\nu\tau\omicron\varsigma$. Delph. $\alpha\acute{\iota}\sigma\alpha\nu\tau\omicron\upsilon$ etc., Boeot. $\alpha\acute{\iota}\sigma\alpha\nu\tau\hat{\omega}\nu$, Cret. $\alpha\acute{\iota}\sigma\alpha\nu\tau\hat{\alpha}\varsigma$, Argol. (Calauria) $\alpha\acute{\iota}\sigma\alpha\nu\tau\hat{\alpha}\varsigma$.

d. $\acute{\alpha}\sigma\alpha\nu\tau\omicron\varsigma$. Boeot. $\acute{\alpha}\sigma\alpha\nu\tau\hat{\upsilon}$ (late).

e. $\alpha\acute{\iota}\sigma\omega\tau\omicron\varsigma$. Delph. $\alpha\acute{\iota}\sigma\omega\tau\hat{\alpha}\varsigma$ etc. See 33 a.

f. $\alpha\acute{\iota}\tau\alpha\nu\tau\omicron\varsigma$. Heracl. $\alpha\acute{\iota}\tau\alpha\nu\tau\hat{\alpha}\varsigma$ (as in Sophron and Epicharmus), Aegin. $\alpha\acute{\iota}\tau\alpha\nu\tau\hat{\omicron}\nu$.

g. Sicil. gen. sg. $\alpha\acute{\iota}\tau\omicron\upsilon\tau\alpha$ (Segesta), gen. pl. $\alpha\acute{\iota}\tau\omicron\omega\nu\tau\alpha$ (Thermae). Probably from $\alpha\acute{\iota}\tau\alpha\tau\omicron\upsilon$, $\alpha\acute{\iota}\tau\alpha\tau\hat{\omega}\nu$ (cf. late $\acute{\epsilon}\alpha\tau\omicron\upsilon$, above, 2), with transposition of the last two syllables.

Demonstrative Pronouns

122. The article. Nom. pl. $\tau\omicron\iota$, $\tau\alpha\acute{\iota}$, as in Homer, in the West Greek dialects except Cretan, and in Boeotian. Att. etc. $\omicron\iota$, $\alpha\acute{\iota}$, after the analogy of $\acute{\omicron}$, $\acute{\eta}$. For $\acute{\omicron}$, $\acute{\alpha}$ in some dialects which in general have ϵ , see 58 a.

Forms with added ι , used like $\delta\delta\epsilon$, are found in Elean ($\tau\omicron\iota\text{-}\acute{\iota}$, $\tau\alpha\text{-}\acute{\iota}$) and Boeotian ($\tau\alpha\nu\text{-}\acute{\iota}$, $\tau\omicron\iota\text{-}\acute{\iota}$, $\tau\upsilon\text{-}\acute{\iota}$).

For the relative use, see 126.

123. Thess. *δ-νε*, Arc. *δ-νί*, Arc.-Cypr. *δ-νυ*, = *δδε*. Thess. *τόνε*, *τάνε*, and, with both parts inflected (cf. Hom. *τοῖσδεσι*), gen. sg. *τοῖνεος*, gen. pl. *τοῦννεου*. — Arc. *τωνί* (gen. sg.), *τωνί*, etc. Cf. also Boeot. *προτηνί* (136.1). — Cypr. *δνυ*, Arc. *τάνυ*, *τῶννυ*, also (late) *τάννυ*, *τόσσνυ*. Cf. Hom., Boeot., Cypr. *νυ*.

124. *οὔτος*. Nom. pl. *τούτοι*, *ταῦται*, like *τοί*, *ταί*, in West Greek (examples from Cos, Delphi, Rhodes, Selinus). Att. etc. *οὔτοι*, *αὔται*, after *οὔτος* etc. Boeotian, with *τ* replaced by *ϵ* throughout, *οὔτον*, *οὔτων*, etc. — Interchange of *αν* and *ου*. Att. gen. pl. fem. *τούτων* after masc., neut.; vice versa El. neut. *ταύτων*, due to influence of *ταῦτα*. *ου* throughout is Boeotian (*οὔτο*, *οὔτα*) and Euboean (*τούτα*, *τούτῃ*, also *ἐντοῦθα* = *ἐνταῦθα*). So also Delph. *τούτα*, *τούτας* (but also *ταῦται*). For the spelling with *Ο* instead of *ΟΥ*, see 34 a.

125. 1. *ἐκείνος*. Ion. *κείνος*, Lesb., Cret., Rhod., Coan *κῆνος*, both from **κε-ενος*. Cf. 25 with *α*. — *τῆνος*, of different origin (**τε-ενος*), in Delphian, Heracleean, Argolic (Aegina), Megarian, as well as in Sicilian Doric writers (Theocr., Sophron, Epicharmus).

2. *αὐτός*. Neut. *αὐτόν* in Cretan, as sometimes in Attic inscriptions.

Relative, Interrogative, and Indefinite Pronouns

126. The relative *ὅς* occurs in all dialects. But the relative use of forms of the article, frequent in Homer and Herodotus, is usual in Lesbian (so always in the earlier inscriptions and nearly always in Alcaeus and Sappho; *ὅς* in later inscriptions is due to *κοινή* influence, as shown by the spiritus asper, *καθ' ὄγ*, etc.), Thessalian (*τά*, *καττάπερ*, but also *ὅς* in an early metrical inscription), and Arcado-Cyprian (Arc. *ὄπερ*, *ταί*, *τοίς*, etc., Cypr. *ὄ*, *τόν*, etc., but also Arc. *ἄν*, Cypr. *ὄι*, *οἴ*). So also in Boeotian in a fourth-century inscription (no. 41), but later only *ὅς* (cf. Lesbian). It is also Heracleean (*τόν*, *τά*, etc.; so often in Epicharmus), but in most West Greek dialects it occurs, if at all, only in later inscriptions (so in late Delphian and Cretan, never in the earlier period).

For the demonstrative use of *ὅς*, cf. Heracl. *αἰ μὲν . . . αἰ δὲ* (I.33).

127. Cret. *ὄτερος*, which of two, is the true relative correlative of *πότερος* (cf. Skt. *yataras* beside *kataras*), and so related to the usual *ὀπότερος* as *οἶος* to *ὀποῖος*, *ὄτε* to *ὀπότε*.

128. *τίς, τις*. Cypr. *σις*, Arc. *σις*, see 68.3, Thess. *κίς, κίς* (*κίνες*), see 68.4. Cret. dat. sg. *τῖμι*, in *ὄτιμι* = *ὄτινι*, and *μήδιμι* = *μήτινι*, from **τι-σμι* with the same pronominal *sm* as in Skt. *kasmīn*, *kasmāi*, Umbr. *pusme, esmei*, etc. — Meg. (Ar.) *σά = τίνα* from **τία*, cf. Att.-Ion. *ἄττα, ἄσσα* from **ἄτια*.

129. The indefinite relative *ὄστις, ὅτις*.

1. *ὄστις*, with both parts declined, in various dialects, e.g. Locr. *hoίτινες*, Cret. *oίτινες*, Boeot. *ἄστινας*.

2. *ὅτις*, with only the second part declined, in various dialects, e.g. Delph. *ὄτινος, ὄτινι*, Cret. *ὄτιμι* (128). Lesb. *ὄττι*, regularly from **ὄδ-τι*, and by analogy *ὄτινες* etc. Cf. also Lesb. *ὄππως, ὄππα*, etc. In all other dialects the double consonants are simplified, presumably under the influence of the simple *τίς* etc.

a. On account of Locr. *φότι* (no. 56) it is generally assumed that the first part of *ὄτις* is not from a form of the relative stem seen in *ὄς, ὄστις*, which was originally *ω-* (Skt. *ya-*), but a generalizing particle *σφοδ*, related in form and use to the *so* in Eng. *whoso, whosoever* (Old Eng. *swā hwā swā*). But so long as the one occurrence of Locr. *φότι* is the only example of a form with *f* (even the other early Locrian inscription, no. 55, has *hότι*), there is decidedly a possibility that this is only an error.

3. Neuter forms in *-τι*, with only the first part declined, in Cretan, e.g. *ἄτι = ἄτινα, ὄτι* i.e. *ὄτι = οὔτινος*.

130. Cret. *ὀτείος = ὀποῖος*, but used like adjectival *ὄστις*, as *ὀτείος δέ κα κόσμος μὴ βέρδῃ, γυνὰ ὀτεία κρέματα μὲ ἔκει, ὀτεία δὲ* (sc. *γυναικί*) *πρόθθ' ἔδῳκε*. For the form (also Hesych. *τέιον· ποῖον, Κρήτες*), cf. Hom. *τέο, τέφ*, etc.

131. Interrogative pronouns used as indefinite relatives. So regularly in Thessalian, e.g. *κίς κε γινύειται = ὄστις ἂν γίγνηται, διὲ κί* (in form *διὰ τί*) = *διότι, πὸκ κί* (in form *πρὸς τί*) = *ὄτι, φυλᾶς ποίας κε βέλλειται = φυλῆς ὀποίας (ἤστινος) ἂν βούληται*. Elsewhere the use of *τίς = ὄστις* is, with some rare exceptions in literature, found only in late Greek. In Cypr. *ὄπι σίς κε = ὄστις ἂν*, the indefinite relative force is given by the *ὄπι*, an adverbial form of obscure formation.

ADVERBS AND CONJUNCTIONS

Pronominal Adverbs and Conjunctions of Place, Time, and Manner

132. 1. *-ου*. *Place where*. Att.-Ion. *ποῦ, ὅπου, αὐτοῦ, ὁμοῦ*, etc. These are of genitive origin, and are specifically Attic-Ionic.

2. *-ει*. *Place where*. These are the West Greek equivalents of the Attic-Ionic adverbs in *-ου* (above, 1), occurring in various Doric dialects, in Delphian, and in Boeotian, e.g. *εἶ, πεί, πει* (Cret. *αἶ πει = εἶ που*), *ὅπει, τείδε, τουτέι, τηνεῖ, αὔτεῖ* (Boeot. *αὐτῖ*), *ἀλλεῖ, ἀμεῖ, μηδαμεῖ, οὐθαμεῖ*. Here also, by analogy, Heracl. *ποτεχεῖ = προσεχωῶς*, and Delph. *ἐπεχεῖ*. The ending is of locative origin, and occurs even in Attic-Ionic in *ἐκεῖ* (cf. also *ἐπεῖ*).

3. *-οι*. *Place whither* (also *where*). *οἶ, ποῖ, ὅποι*, etc. in numerous dialects, as in Attic. With *-ς*, Delph. *οῖς*. Cf. also Orop. *ἦχοι*, *where*, formed from *ἦχι* (5*a*). This ending, like *-ει*, is of locative origin, and means simply *place where* (cf. *οἴκοι, Ἰσθμοῖ*), but in these pronominal adverbs the prevailing force is *whither*.

4. *-υι*. *Place whither* (also *where*). Cret. *υῖ, ὅπυι*, with *-ς*, giving *-υις* or *-υς*, Rhod. *υῖς*, Arg. *υῖς* (*for whatever purpose*), lit. Dor. *πύς*, Rhod. *ὄπυς*. Cf. also Cret. *πλίοι* (to *πλίες*, 113.2), lit. Lesb. *τυῖδε, πῆλυι, ἄλλυι*, Delph. *ἔνδυς*. This type originated in **πυῖ, ὄπυι*, from the stem *πυ-* (I.E. *q^hu-*, cf. Skt. *ku-tas*, *whence*, Osc. *pu-f*, *where*).

5. *-ᾱι* (Att.-Ion. *-ηι*). *Place where, whither, and especially manner*. Thus *ᾱι, πᾱι, ὄπαι* *how and where* in various Doric dialects, in Delphian *whither*, Lesb. *ὄππα where, ἄλλα elsewhere* (*ᾱ* from *-ᾱι*, see 38), Cret., Corcyr. *ἀλλᾱι otherwise*, Heracl. *παντᾱι in all directions*. The indefinite *παι* (cf. Corcyr. *ἀλλᾱι παι in any other way*) is used in Cyprian as a strengthening particle, *anyhow, indeed* (*κάς παι, and indeed, ἰδέ παι, then indeed*, no. 19.4,12). Cret. *αἶ, ὄπαι* are used in the sense of *as, in whatever way*, but also as final conjunctions, and *ᾱι* is also used as a temporal conjunction.

a. Beside these dative-locative forms in *-ᾱι* there existed a type with original *-ᾱ* (Att.-Ion. *-η*), probably of instrumental origin, to which belong Lac. *παντᾱ hāt' = ταύτη ἦτε, in such a way as* (no. 66), Dor. *ᾱχι, where* (Etym.

Magn., Hesych.) = Hom. ἤχι, with particle -χι. But for the most part it is impossible to distinguish this from the commoner type in original -αι, to which many forms in -ᾶ may equally well belong (as such we have reckoned Lesb. ὄππα etc.). In Attic-Ionic there is the same ambiguity (the traditional spelling varying between -ἡ and -ἣ), with the added possibility that a given form (e.g. ὄπη, *where*) may belong under 6, below.

6. -ἡ. *Place where and time when.* Cret. ἡ, *where*, but usually *when*, ὄπῆ, *where and when*, Lac. ἡπόῆ, *as*, πέ-ποκα = πῶ-ποτε, El. ταύτῆ, [τ]ῆδε, *in this place*, Meg. τῆδε, ἄλλῆ, *here, elsewhere*. Of this same formation are ἡ *whether*, Cyp. ἔ = εἰ (134.1), El. ἐπέ = ἐπέι.

7. -ω. *Place whence* (Att.-Ion. -θεν). Lit. Dor. ὦ, πῶ, etc., Cret. ὦ, ὄπῶ, τῶδε, Locr. ἡῶ, ἡπόῶ, Coan, Mess. τουτῶ. Similarly Delph. φοίκω, *from the house*. These are of ablative origin (I.E. -ōd, cf. early Lat. -ōd, Skt. -ād).

a. These adverbs are not to be confounded with another class, mostly from prepositions, meaning *place where* or *whither* and occurring in Attic-Ionic also, as ἄνω, κάτω, ἔξω, etc. To this belong Delph. ἐνδω, *within*, Coan ἐκατέρω, *on each side of* (cf. ἐκαστέρω).

b. Although probably all the West Greek dialects formed the pronominal adverbs of *place whence* in -ω, forms like ὄθεν being late, the -θεν appears in adverbs derived from place names, as Arg. ὄρομβόθεν, Corinth. Περαιόθεν. Cf. also 133.1.

8. -ως. *Manner.* ὡς, πῶς, ὄπως, etc. in all dialects.

a. Final conjunctions. ὡς and ὄπως are the usual final conjunctions, and of these ὄπως is by far the more frequent, though ὡς is not uncommon, especially in the earlier inscriptions. Early Cretan uses neither, but rather ὄπαι or, once, αἰ (above, 5). ἵνα is rare, except in very late times.

9. -τε, -τα, -κα. *Time when.* ὅτε, τότε, πότε in Attic-Ionic and Arcado-Cyprian (Arc. τότε, Cyp. ὅτε, μέποτε), ὅτα, πῶτα in Lesbian, ὄκα etc. in West Greek (and presumably Boeotian), e.g. Cret. ὄκα, τόκα, ποκα, Lac. πέποκα, El. τόκα, Delph. ὄκα, -ποκα. (ὄκκα, occurring in Rhodian, Laconian, and literary Doric, is for ὄκα κα.) Even Attic has -τα and -κα in some words, as εἶτα, ἔπειτα (Ion. also ἔπειτε), ἡνίκα.

a. Temporal conjunctions. Besides ὅτε etc. and ἐπεί (above, 2), note the temporal use of Cret. αἰ, ἡ, ὄπῆ (above, 5, 6). For *so long as, until*, we find

1) ἕως, ἄς (41.4), 2) ἔστε, ἔντε (cf. 135.4), 3) Cret. μέστα (also prep. μέτ' ἔς), Arc. μεστ', Thess. μέσποδι, Hom. μέσφα, all related, but of obscure formation, 4) μέχρι, ἄχρι, with and without οὐ, 5) εἰς ὄ, ἐς ὄ, 6) Boeot. ἐν τάν (cf. 136.1).

Prepositional and Other Adverbs

133. 1. -θεν, -θε, -θα. In adverbs like πρόσθεν, Lesbian has usually -θε (nearly always in inscriptions; in the lyric also -θεν and -θα), while the West Greek dialects show -θα (which is also Attic in ἔνθα etc.), but also -θε, -θεν. Lesb. πρόσθε, ἔνερθε, Dor. (gram.) πρόσθα etc., Heracl. ἔμπροσθα, ἄνωθα, Cret. πρόθθα (85.3), Delph. πρόστα (85.1), but also Meg. πρόσθε, Argol. ἔμπροσθε, Cret. ἔνδοθεν. Cf. also Arc. προσθαγενής.

2. -δε (-ζε), -δα. Arc. -δα is seen in θύρδα (Hesych.) = θύραζε, and probably ἀνῶδ' (no. 16.17) is ἄνωδα. Cf. ἄνωθεν, ἄνωθα.

3. For Delph., Locr. ἐχθός = ἐκτός, see 66. Hence, after the analogy of other adverbs in -ω (132.7 a) and -οι (132.3), Delph., Epid. ἔχθω, Epid. ἔχθοι.

4. From ἔνδον are formed — besides Att.-Ion. ἔνδοθεν (also Cretan), ἔνδοθι, Ion. ἐνδόσε (Ceos) — Cret., Delph., Meg., Syrac. ἐνδός (after ἐντός), Delph. ἐνδω, Lesb., Epid., Syrac. ἐνδοι, Delph. ἐνδύς.

5. Beside ἔξω (132.7 a) are formed, after the analogy of other adverbs, Lac. ἔξει, Cret., Syrac. ἔξοι, Dor., Delph. ἔξος (after ἐκτός etc., cf. ἐνδός).

6. -ις, -ιν, -ι. Forms with adverbial -ς or -ν sometimes interchange with each other and with forms without either -ς or -ν, as the numeral adverbs in -κισ, -κιν, -κι. Thus in most dialects -κισ, sometimes -κι, but -κιν in Lac. τετράκιν, ἐπτάκιν, ὀκτάκιν, Cret. ὀθθάκιν = ὀσάκισ. Likewise -ιν in other adverbs of time (cf. Att. πάλιν), as Cret. αὐτιν, Rhcg. αὐθιν (Hdn.) = αὐτις, αὐθις, αὐθι, Cret. αὐταμέριν = αὐθημερόν, El. ὕσταριν = ὕστερον. Here also Thess. ἀίν beside Lesb. αἶ (also αἶν Hdn.), Ion. αἶί (also αἶιδασμος, under perpetual lease) = usual αἰές, αἰεί, αἰέν (all from *αἶφί, *αἶφίν, *αἶφές, etc., cf. Cypr., Phoc. αἶφεί), while a corresponding form in -ις is to be seen in Cypr. ὕφαίς, forever, a combination like Att.

είς ἀεί, containing $\acute{\upsilon}$ = ἐπί and ἀίς from *αίφίς (omission of ρ peculiar, but cf. παίς, 53).

Cf. also Epid. ἄνευ, El. ἄνευ = ἄνευ (Meg. and late lit. ἄνις is formed after χωρίς), Dor. ἔμπᾶν (Pindar) beside ἔμπᾶς = ἔμπης, Coan, Rhod., Ther. ἐξᾶν = ἐξῆς.

134. 1. The conditional conjunction. εἰ in Attic-Ionic and Arcadian; αἰ in Lesbian, Thessalian, Boeotian (ῆ), and all the West Greek dialects; εἶ (ῆ) in Cyprian.

a. ῆ in other dialects than Cyprian is simply *whether*, e.g. Heracl. Tab. (no. 74) I.125. In Cretan there is no true conditional ῆ beside αἰ, as was once supposed, but rather a temporal ῆ, for which see 132.6.

2. ἄν, κε, κα. ἄν is only Attic-Ionic and Arcadian. In all other dialects the unrelated κε, κα is used, — κε in Lesbian (also κεν), Thessalian, and Cyprian, κα in the West Greek dialects and Boeotian.

a. Arcadian once had κε, like Cyprian, and a relic of this is to be seen in the κ which appears, where there would otherwise be hiatus, between εἰ and a following ἄν, which had regularly replaced κε as a significant element (probably through prehistoric Ionic influence, cf. p. 7). Thus regularly εἰ κ' ἄν, or better εἰκ ἄν, since εἰκ has become a mere by-form of εἰ (like οὐκ beside οὐ), but εἰ δ' ἄν. Once, without ἄν, εἰκ ἐπὶ δῶμα πύρ ἐποίσε, where some assume a significant κ' in place of usual ἄν, but best classed with the subjunctive clauses without ἄν (174).

b. In Attic-Ionic, εἰ combines with ἄν, — in Attic to εἶν or ἄν, in Ionic to ῆν.

c. The substitution of εἰ for αἰ belongs to the earliest stage of Attic (κοινή) influence in the West Greek dialects, but that of ἄν for κα only to the latest, being rarely found except where the dialect is almost wholly κοινή. Hence the hybrid combination εἶ κα is the rule in the later inscriptions of most West Greek dialects.

3. καί. Arc-Cypr. κάς (also κά, for which see 97.2), the relation of which (as of the rare Cypr. κατ') to καί is obscure. In Arcadian this occurs only in the early Mantinean inscription, no. 16, elsewhere καί. See 275.

4. δέ. Thessalian uses μά, related to μέν, for δέ, e.g. τὸ μὰ ψάφισμα, τὰμ μὲμ ἴαν . . . τὰμ μὰ ἄλλαν (no. 28.22; τὰν δὲ ἄλλαν l. 45 is due to κοινή influence).

5. *νν*, identical with *-νν* in Arc.-Cypr. *ὄνν* = *ὄδε* (123), and with Hom. *ννν*, *νν*, occurs as an independent particle in Cyprian and Boeotian, e.g. Cypr. *δυσάνοι νν*, *δόκοι νν*, Boeot. *ἄκουρὺ νν ἐνθω*.

6. *ιδέ*, in form = Hom. *ιδέ*, occurs in Cyprian introducing the conclusion of a condition (*ιδέ παί then indeed, ιδέ then* no. 19.12, 25), or a new sentence (*ιδέ and* no. 19.26).

PREPOSITIONS

Peculiarities in Form

135. 1. For apocope of the final vowel, see 95.

2. For assimilation of final consonants, see 96, 97, 99. — *ἐς* = *ἐκ*, 100.

3. For *ὄν* = *ἀνά*, see 6. — *ἰν* = *ἐν*, 10. — *ἀπύ* = *ἀπό*, 22. — *κατύ* = *κατά*, 22. — *ἰπά* = *ἰπό*, formed after the analogy of *κατά* etc., in Elean (*ἰπαδυγίσις*) and Lesbian (gram.).

4. *ἐν*, *εἰς*. The inherited use of *ἐν* with the accusative (cf. the use of Lat. *in*) is retained in the Northwest Greek dialects (El., Locr., Phoc.; but once *ἐς* in an early Delphian inscription, no. 50) together with Boeotian and Thessalian, and in Arcado-Cyprian (*ἰν*). Elsewhere this was replaced by an extended form *ἐν-ς*, whence *εἰς*, *ἐς*. See 78.

Similarly *ἔντε* = *ἔστε* in Locrian, Delphian (*ἠέντε*, 58 c), and the Northwest Greek *κοινή*. But Boeotian, in spite of *ἐν*, has *ἔττε* = *ἔστε*.

5. *μετά*, *πεδά*. *πεδά*, unrelated to *μετά* in origin, is used in its place in Lesbian, Boeotian (probably in Thessalian too, though not yet quotable), Arcadian (*πέ*, 95), Argolic, Cretan, and Thera. (Most of these dialects show also *μετά*, but at a time when *κοινή* influence is probable.) So also in compounds, as Cret. *πεδέχειν*, Arg. *πεδάγαγον*, *πεδάφοικοι* = *μέτοικοι*, *πεδιόν* = *μετείων*, and proper names, as Boeot. *Πεδάκων*, Argol. *Πεδάκριτος*. The name of the month *Πεδαγείτννος* or (by fusion of *Πεδα-* and *Μετα-*) *Πεταγείτννος* (or *-ιος*) = Att. *Μεταγειτνιών* occurs in Rhodes, Cos,

Calymna, Megara, Sicily, and Magna Graecia, where *πεδά* alone is not attested.

6. *πρός*. There are two independent series of forms, one with and one without the *ρ*, each with variation between final *-ς* and *-τι*. 1) Hom. *προτί* (cf. Skt. *prati*), Cret. *πορτί* (70.1), Att.-Ion., Lesb. *πρός*. Cf. also Pamph. *περτ'*, Lesb. (gram.) *πρές*. 2) *ποτί* (cf. Avest. *ραίτι*) in the West Greek dialects (except Cretan) with Thessalian and Boeotian, Arc.-Cypr. *πός*.

a. Although the relation of *πρός*, *πός* to *προτί*, *ποτί* can hardly be the same in origin as that of *δίδωσι* to *δίδωτι* (*προσί*, *ποσί* are unknown, and moreover the assumption of apocope is unlikely for Att.-Ion. *πρός*), and indeed is far from clear, yet, barring the appearance of *προτί*, *ποτί* beside *πρός* in Homer, the distribution of the *τ* and *σ* forms is the same. See 61. But note that *πρός* is universal in *πρόσθα* etc. (133.1).

b. Another form, *ποί*, is most frequent in Argolic, where it occurs regularly before dentals, e.g. *ποι τὸν θεόν, ποιθέμεν, ποιτάσσειν* (but *ποτιβλέψας, ποτ' αὐτόν*). There are also several examples in Delphian, all before dentals except *ποικεφάλαιον*, and one each in Locrian, Corinthian, Cretan, and Boeotian (*Ποίδικος*, very likely an alien).

Just how this *ποί* arose is uncertain. Of the various suggestions offered, the most plausible is perhaps, since with but few exceptions *ποί* occurs only before dentals, that *ποτί* became *ποί* through loss of *τ* by dissimilation.

7. *σύν, ξύν*. *ξύν*, as in Homer, in early Attic, elsewhere *σύν*. But Ion. *ξύνος* from **ξυν-ιός*. Cypr. *ὑγγελμος · συλλαβή* (Hesych.).

8. Cypr. *ὕ = ἐπί*, e.g. *ὕ τύχα = ἐπὶ τύχη, ὑχέρων = ἐπιχείρου*. Probably cognate with Skt. *ud*, Engl. *out* (cf. *ὑσ-τερος* = Skt. *ut-taras*). There are traces of the same prefix in a few Rhodian and Boeotian proper names.

Peculiarities in Meaning and Construction

136. 1. Dative instead of the usual genitive construction in Arcado-Cyprian. 1) *ἀπύ*. Arc. *ἀπὸ ταῖ* (sc. *ἀμέραι*), Cypr. *ἀπὸ τᾶι ζᾶι*. — 2) *ἐξ*. Arc. *ἐς τοῖ ἔργοι*, Cypr. *ἐξ τᾶι ζᾶι*. — 3) *περί*. Arc. *περὶ τοι-νί*, Cypr. *περὶ παιδί*. — 4) *ὑπέρ*. Arc. *ὑπέρ ταῖ τᾶς πόλιος ἔλευθερίαι*. — 5) *ὑπό*. Arc. *πάντων τῶν γεγονότων εὐγνωμόνων ὑπό*

ταὶ πόλι.—6) παρά. Arc. παρὰ ταῖ ἰδίαι πόλι, *from their own city*.
—7) πεδά. πὲ τοῖς φοικιάται[s].—8) ἐπί. ἐπὶ ἰε[ρομνάμοσι το]ῖς.

ἐξ with dative occurs also in Pamphylian; πρό with dative in Boeot. προτηνί, *formerly*, i.e. πρὸ ται-νί (sc. ἀμέραι. Cf. Thess. ὑπρὸ τῆς, sc. ἀμέρας, *just previously*, no. 28.43, and Boeot. ἐν τάν, sc. ἀμέραν, *until*, no. 43.49).

a. This growth, at the expense of the genitive, of the dative (locative) construction, which in the case of most of the above-mentioned prepositions was also an inherited one (cf. περί, ὑπό, etc. with dative), and its extension even to ἀπύ and ἐξ, was probably furthered by the influence of the most frequent locative construction, that with ἐν (*in*).

2. παρά *at, with*, with accusative instead of dative. This is found in the Northwest Greek dialects, including Thessalian and Boeotian, and in Megarian and Laconian, e.g. Thess. τοὶ παρ' ἀμμὲ πολιτεύματος (no. 28; corresponding to τοῦ παρ' ὑμῖν πολιτεύματος of Philip's letter in the κοινή), Boeot. ἄ σούγγραφος πὰρ Φιφιάδαν, Delph. παραμεινάτω δὲ Νικῶ παρὰ Μνασίξενον, El. πεπολιτευκῶρ παρ' ἀμέ.

a. Much later, and rarely seen in dialect inscriptions, is the more general confusion between the dative with verbs of rest and the accusative with verbs of motion, and the final supremacy of the accusative construction, as ἔμειναν εἰς τὸν οἶκον.

3. πρὸς, *by, in the sight of*, with accusative instead of genitive, in Elean. ὁμόσαντες πὸ(τ) τὸν θεὸν τὸν Ὀλύμπιον, — ὅτι δοκεῖ κα(λ)λιτέρῳς ἔχεν πὸ(τ) τὸν θεόν, — φέρρῃν αὐτὸν πὸ(τ) τὸν Δία, *he shall be judged guilty in the eyes of Zeus*. In a later Elean inscription the same idea is expressed by φευγέτω πὸ(τ) τῷ Διὶ τῶλυμπίῳ αἵματορ, where both the genitive construction and the use of φεύγω instead of the genuine Elean φέρρω are concessions to Attic usage. This Elean use is only a step removed from that of πρὸς, *in relation to*, with accusative.

4. El. ἄνευς = ἄνευ, with acc. instead of gen., as ἄνευς βολάν.

5. κατὰ, *according to*, with genitive instead of accusative, in Locrian. καθ' ὧν = καθ' ἄ, — κα(τ) τῶνδε = κατὰ τάδε, — κα(τ) τῆς συνβολᾶς.

6. ἐπί with the dative of the deceased person, in epitaphs. This occurs in a few early epitaphs in Lesbian, Phocian, and Locrian, but is especially common in Boeotian, e.g. ἐπὶ Φηκαδάμοε ἐμί, ἐπὶ Ὀκίβαε. In most dialects the name of the deceased appears in the nominative.

7. ἀμφί. In most dialects ἀμφί is obsolete. In the phrase οἱ ἀμφί τινα, which survives also in Attic prose, it occurs in Argive and Rhodian; in Argive also once in purely local force. In Cretan it is used freely in the meaning *about, concerning* (as in Homer), with dative or accusative, e.g. αἱ δέ κ' ἀντὶ δόλῳι μολίῳντι, *if they contend about a slave*, — ἀντὶ τὰν δαίσιω, *about the division*.

8. ἀντί. Besides the usual meanings *instead of, in return for*, which are found everywhere, the following uses are worthy of note. 1) The original local meaning, *before, in front of*, occurs in an Attic and in a Delphian inscription. So frequently Cret. ἀντὶ ματιτύρῳν, *in the presence of witnesses*. 2) From the use of ἀντί, *in return for*, with verbs of buying, selling, etc., arose a freer distributive use, e.g. Arc. τριῶ δόδελοῶ ὀφλέν ἀντὶ φεκάστω, *one shall pay a fine of three obols for each (wagon)*. So Delph. ἀντὶ φέτεοῶ (no. 51 A 45) is probably *for each year, yearly* (cf. Hesych. ἀντὶ μῆνα·κατὰ μῆνα), though generally taken as *in course of the year, in the same year* (cf. Hesych. ἀντετοῶ· τοῦ αὐτοῦ ἔτοῶ. Λάκωνεῶ) and explained otherwise. Coan ἀντὶ νυκτοῶ (no. 101.43), *during the night*, though without distributive force is perhaps of the same origin. Cf. Hesych. ἀνθ' ἡμέραῶ· δι' ὄληῶ τῆῶ ἡμέραῶ.

9. ἐξ. An extension of the regular use of ἐξ (or ἀπό) with the genitive to denote material and source, is seen in certain expressions of amount or value, e.g. Att. στεφάνωι ἀπό χιλίῳν δραχμῳῶ, *with a crown worth 1000 drachmas*, — Ion. στεφωνώσαι Μαῶσσωλοῶ μὲν ἐκ δαρεικῳῶ πεντήκοῶτα, Ἀρτεμισίῆν δὲ ἐκ τριήκοῶτα δαρεικῳῶ, *crown Maussolus with a crown worth fifty darics, Artemisia with one worth thirty*, — Att. κριθῳῶ . . . φραθεισῳῶ ἐκ τριῳῶν δραχμῳῶ τὸν μέδιμνον ἕκαστοῶ, *barley purchased at three drachmas a medimnus*, and even more freely Ther. πυρῳῶ ἐγ

μεδίμνον καὶ κριθῶν ἐγ δύο μεδίμνων, a *medimnus of wheat and two of barley*.

10. Noteworthy combinations are Thess. ὑππρό, *just before*, and Arc. ἐπές from ἐπί and ἐς = ἐξ (cf. ὑπέκ, διέκ, παρέκ), meaning *for and on occasion of*, hence emphatic *just for, in particular for*.

VERBS

Augment and Reduplication

137. Most peculiarities are such as are due to divergence in the form of contraction where a consonant has been lost (εἶχον or ἦχον, cf. 25), or in the treatment of consonant groups, as Att. εἶληφα, Phoc. εἰλάφει, from *σέσλαφα (76 b), but Ion., Epid. λελάβηκα after λέλοιπα etc. with original initial λ, Arg. φερρέμενα, but Att.-Ion. εἶρηκα after forms like εἶληφα (55 a), Cret., El. ἔγραμμαι = γέγραμμαι, like Ion. ἔκτημαι = Att. κέκτημαι, ἔγνωκα in all dialects. Note also Cret. ἦγραμμαι, with which compare ἦθελον, ἦβουλόμην.

Active Personal Endings

138. 1. Second singular. The original primary ending -σι (Skt. -si) is preserved in Hom., Syrac. ἐσσί, also in Epid. συντίθησι, and so perhaps regularly in West Greek dialects (inscriptional examples of the second singular are, naturally, very rare), the retention of intervocalic σ being due to the analogy of ἐσσί. But in the East Greek dialects, where 3 sg. τίθητι became τίθησι (61.1), τίθης etc., with secondary ending, were employed.

Thematic φέρεις etc. in nearly all dialects, but there is some evidence of φέρες, probably due to the secondary ἔφερες, in Cyprian (glosses of Hesych.) and Doric (Theocr. and gram.).

Also -σθα, starting from οἶσθα, ἦσθα, with the original perfect ending -θα, is widely used in literary Lesbian and Doric, as in Homer (τίθησθα, βάλουσθα, etc.).

2. Third singular. The original primary ending -τι (Skt. -ti) is preserved in West Greek τίθητι, δίδωτι, etc., whence East Greek τίθησι, δίδωσι. See 61.1. Thematic φέρει etc. in all dialects.

3. First plural. West Greek *-μεσ* (cf. Skt. *-mas*, Lat. *-mus* from *-mos*), originally the primary ending, — East Greek *-μεν*, originally the secondary ending. See 223 a.

4. Third plural, primary. West Greek *-ντι* (Skt. *-nti*), East Greek *-(ν)αι*. Thus, in thematic verbs, West Greek *φέροντι*, Boeot., Thess. *φέρουθι* (139.2), Arc. *φέρουσι*, Lesb. (and Chian) *φέροισι*, Att.-Ion. *φέρουσι*. See 61.1, 77.3.

So also in *μι*-verbs, West Greek *έντι*, *φαντί*, *τίθεντι*, *δίδουτι*, whence Att.-Ion. *είσί*, *φᾶσί*, Ion. (with the accent of contract forms, see 160) *πιθείσι*, *διδούσι*. But Att. *τιθέᾶσι*, *διδᾶσι*, etc. represent a later formation, with *-αντι* (*-ᾶσι*) added to the final vowel of the stem, as also in Boeot. perf. *δεδῶανθι*. Cf. Boeot. *ἔθειαν* etc., below, 5.

In the perfect the earliest type is that in *-ᾶτι* (*-ῆτι*, Skt. *-ati* in redupl. pres. *dadhati*), whence also *-ᾶσι*. Thus Phoc. *ἰερητεύκατι*, Delph. *καθεστάκατι*, Hom. *πεφύκασι*, Arc. [Ϝ] *φλέασι*. But in most dialects this is replaced by *-αντι*, as Cret. *ἑστάλκαντι*, Att.-Ion. *-ᾶσι*. Late inscriptions of various dialects have also the secondary *-αν*, as Cret. *ἔσταλκαν*.

5. Third plural, secondary. *-ν* (from *-nti*) in *ἔφερον* etc. So also in the *μι*-forms, as *ἔθην*, *ἔδον*, which are retained in most dialects, as in Homer. Likewise pass. *ἐλύθην*, *ἐλέγευ* (from *-ηντ*, with regular shortening), but also sometimes *-ην* (with *η* from the other persons), as Hom. *μῖάνθην*, Cret., Epir. *διελέγην*, Corcyr. *ἑστεφανώθην*, Delph. *ἀπελύθην*.

But Attic-Ionic has *ἔθεσαν*, *ἔδοσαν*, *ἐλύθησαν*, etc., with *-σαν* taken over from the *σ*-aorist, as also *ἦσαν*, where most dialects have *ῆν* (163.3,4). Similarly *-ν* is replaced by *-αν* (also mainly after aorist forms like *ἔλυσαν* or *ῆνικαν*) in Boeot. *ἀνέθειαν*, *ἀνέθειαν*, *ἀνέθειαν* (9.2), *παρέϊαν* (*παρήσαν*), Cypr. *κατέθιζαν* (from *κατέθειαν*, cf. 9.3); and in Thessalian by *-εν* (an inherited ending seen in Hom. *ῆεν*, or perhaps from *-αν*, cf. 7, 27), as *ἐδούκαεμ* (*ἔδωκαν*), *ὄνεθείκαεν* (beside *ὄνέθεικαν*), and, with diphthongal *αι* from *αε*, *ἀνεθείκαιν*, *ἐτάξαιν* (cf. *ἐδώκαιν*, probably due to Thessalian influence, in a Delphian inscription), also once even in a thematic form, *ἐνεφανίσσοεν* = *ἐνεφάνιζον*,

a. In the *κοινή* the ending *-σαν* spread even to thematic forms and to the optative, and such forms occur in late inscriptions of various dialects, e.g. Boeot. *ἐλάβοσαν*, Delph. *ἔχουσαν*.

6. Third dual, secondary. Att.-Ion. *-την*, elsewhere *-τᾶν*, e.g. Boeot. *ἀνεθέταν*, Epid. *ἀνεθηκάταν*. Similarly 1 sg. mid. Att.-Ion. *-μην*, elsewhere *-μᾶν*.

Middle Personal Endings

139. 1. Third singular. Primary *-ται*, Boeot. *-τη* (26), Thess. *-τει* (27). Arcadian has *-τοι* (perhaps also Cyprian, but not quotable), due to the influence of the secondary *-το* (before its change to *-τυ*), e.g. *γένητοι*, *δέατοι*, *βόλῆτοι*. Cf. also 2 sg. *κείοι* = *κείσαι*, and 3 pl. *-ντοι* is to be assumed, though not quotable.

Secondary *-το*, Cypr. *-τυ* (22).

2. Third plural. Usually *-νται*, *-ντο*. But also *-αται*, *-ατο*, mostly in the perfect and pluperfect after a consonant (e.g. *γεγράφαται*), but also after a vowel in Boeotian (*-αθη*, see below); and so regularly in Ionic in the perfect (e.g. Hom. *βεβλήαται*, later *εἰρέαται*, contracted *εἰρήται*), pluperfect, and optative, and even in unthematic presents and imperfects, e.g. *τιθέαται* and also *δυνέαται*, *κινρέαται*, to *δύνημι*, *κίρνημι* (with suffix *νᾶ*, weak *να*), after the analogy of *τιθέαται* to *τίθημι*.

Boeotian and Thessalian have *θ* in these endings, doubtless owing to the influence of *-μεθα*, *-σθε*, and from these the *θ* was extended to the third plural active endings. Thus:

Middle. Boeot. *ἀδικιώνθη* (*-νται*), *ἐστροτεύαθη*, *μεμισθώαθη* (*-αται*), *ἐποιείσανθο*, *ἀπεγράψανθο*, etc. Thess. *ἐγένονθο*, *εἴλονθο*, and *ἐφάνγρευθεν* = *ἐφαιρούνται*, *βέλλονθεν* = *βούλωνται*, with *ει* from *αι* (27) and an added *ν* (perhaps the active secondary ending; cf. the double pluralization in the imv. *-ντων*).

Active. Indicative and subjunctive. Boeot. *ἴωνθι*, *δώωνθι*, *ἀποδεδόωνθι*, etc. Thess. *κατοικεῖονθι* (pres. subj., 159).—Imperative. Boeot. *ἔνθω*, *ἀνγραψάνθω*, etc. So also from the Phocian Stiris; near the Boeotian frontier, *θέλωνθι*, *ιστάνθω*, *ιστάνθων*,

Imperative Active and Middle

140. In the third plural the dialects exhibit the following types. Observe the divergence between the active, where 3 *a* and 4 *a* are the usual types, and the middle, where the corresponding 3 *b* and 4 *b* are rare, the usual type being 2 *b*.

1. The same form as the third singular. Rare, and only in the middle. Corcyr. *κρινέσθω*, *ἐπιδανειζέσθω*, Calymn. *ἐπισαμαινέσθω*, Coan *αἰρείσθω*, Thas. *θέσθω*.

2. *a. -των*, formed from the third singular by the addition of the secondary ending *-ν*. *ἔστων*, as in Homer, in Ionic only. A corresponding thematic *φερέτων* is unknown.

b. -σθων. *φερέσθων* etc., the usual form in most dialects. Lesb. *ἐπιμέλεσθον* (cf. *-ντον*, 5).

3. *a. -ντω*, formed after the analogy of 3 pl. indic. *-ντι*. *φερόντω*, *τιθέντω*, etc. in Arcadian, Boeotian (*-νθω*, 139.2), and the Doric dialects except Cretan.

NOTE. Later Doric inscriptions often show the Att. *-ντων* beside *-ντω*. Conversely the later Delphian inscriptions often have the general Doric *-ντω* beside *-ντων*, which is the form of the earliest Delphian.

b. -(ν)σθω. Epid. *φερόσθῶ*, Lac. *ἀνελόσθῶ*, and so probably here (rather than under 1) Heracl. *ἐπελάσθω* (cf. Coan *ἐπελάντω*). For *-οσθω* from *-ουσθω*, see 77.2. But Corcyr. *ἐκλογιζούσθω* comes from *-ουσθω* of later origin and with later treatment of *νσ* (77.3, 78), and it is possible to read *φερόσθῶ* etc., likewise early Att. *-ῶσθων* (4 *b*).

4. *a. -ντων*, with double pluralization, a combination of types 2 and 3. *φερόντων*, *τιθέντων*, etc., as in Homer, in Attic-Ionic, Delphian, Elean, Cretan.

b. -(ν)σθων. Early Att. *ἐπιμελόσθων* etc., El. *τιμῶστων*.

5. *-ντον*, *-σθον*, probably from *-ντων* (4 *a*), *-σθων* (2 *b*) with *-ον* after the analogy of 3 pl. *ἔφερον* etc. This is the regular type in Lesbian, e.g. *φέρουτον*, *κάλεντον*, *ἐπιμέλεσθον*, and Pamphylian (e.g. *ῥδν* = *ῥντον*), and also appears, probably through Pamphylian influence, in an inscription of Phaselis which is otherwise in the Rhodian dialect, and in a Rhodian decree at Seleucia in Cilicia.

6. *-τωσαν, -σθωσαν*, with *-ν* replaced by *-σαν* (cf. 138.5). Att. *ἔστωσαν, φερέτωσαν* (more rarely *φερόντωσαν*), *ἐπιμελέσθωσαν*, etc., after about 300 B.C., hence in later inscriptions of various dialects.

Future and Aorist

141. "Doric future" in *-σεω*. Except for a few middle forms in Attic-Ionic (Hom. *ἔσσειται*, Att. *πλευσοῦμαι*, etc.), this type is confined to the West Greek dialects (examples in most of the Doric dialects and in Delphian; in Locrian and Elean no futures occur). Thus, from the very numerous examples, Delph. *ταγευσέω, κλεψέω*, Cret. *σπευσίω* (*ι* from *ε, θ*), *πραξιόμεν, βοαθησίοντι, τεισήται, πραξήται*, Epid. *βλαψείσθαι*, Coan, Cnid. *ποιησεῖται*, Rhod. *ἀποδωσειῦντι*, Ther. *θησέοντι, πραξοῦντι* (with Att. *ου*, as often in the Doric *κοινή*, see 278).

Heracleian has *ἔσσηται, ἐργαξήται*, etc. (the active forms are ambiguous, but probably to be accented *ποιησεῖ* etc.), but in the third plural *ἀπάξοντι, ἔσσονται*, apparently of the ordinary type, since from the *-σεω* type we should expect *-σίοντι* (cf. *ἀνανγελίοντι*). In all other Doric dialects, however, forms of the ordinary type are late, and clearly due to *κοινή* influence.

142. *ξ* in the future and aorist of verbs in *-ζω*. The extension of *ξ*, which is regular in the case of guttural stems, to other verbs in *-ζω*, which regularly have *σσ, σ* (*δικάσω, ἐδίκασα*), is seen in some isolated examples even in Homer (*πολεμιζόμεν*, as, conversely, *ἦρπασε* beside *ἦρπαξε*) and Hesiod (*φημιζωσι*). But as a general phenomenon it is characteristic of the West Greek dialects, where it is almost universal except in Argolic, together with Boeotian (in part), Thessalian, and Arcadian. Thus, from the countless examples, Cret. *δικάκσει*, Rhod. *διωρίζαντο*, Coan *ἐργάξασθαι*, Ther. *δείπνιξεν*, Meg. *ἐτερμόνιξαν*, Corcyr. *ἀπολογίξασθαι*, Heracl. *ἐτέρμαξαν* (*ξ* in forms of 12 verbs, but also *κατεσώσαμες*, probably influenced by *ἔσωσα* from *σώω*), El. *ποταρμόξαιτο*, (Locr. *ψάφιξξις*, see below, *α*), Delph. *ἀγωνίξατο*, Thess. *ψαφίξασθαι*, Arc. *παρετάξωνσι*.

But in Argolic the ξ formation is avoided when a guttural preceded, e.g. Arg. ἐδίκασσαν, ἐργάσσαντο, Epid. ἐργάσασθαι, ἀνσχίσσαι, beside ἀγωνίζασθαι, προσεφάνιξε.

Boeotian has, from different localities, both ξ and ττ (= Att. σ, 82), e.g. ἐκομιξάμεθα, ἐπεσκεύαξε, ἐμέριξε, ἰαρειάξασα, and κομιττάμενοι, κατασκευάττη, ἐψαφίττατο, ἀπολογίτταστη.

a. A similar extension of guttural stems is sometimes seen in other forms, e.g. Heracl. ποτικλαίγω = προσκλείω, Argol., Mess. κλαίξ (as in Theocr.), κλαικτός, Lac. κέλεξ = κέλης, lit. Dor. ὄρνιξ, gen. ὄρνιχος = ὄρνις, ὄρνιθος, Cret. ψάφιγμα (also ψάφιμμα) = ψήφισμα, Lesb. ψάφιγγι = ψήφιδι, and especially the frequent abstracts in -ξίς = -σις, as Aetol. ψάφιξις, Locr. ψάφιξις (89.1), Corcyr. χερίξις, Cret. χρημάτιξις.

143. σσ in the future and aorist of verb-stems ending in a short vowel. The Homeric extension of σσ from ἐτέλεσ-σα to ἐκάλε-σσα is an Aeolic characteristic. Lesb. [καλε]σσάτωσαν, ὀμόσσαντες, Boeot. σουνκαλέσσαντες. Other dialects may have σσ from stems ending in σ or a dental, as ἐτέλεσσα or ἐδίκασσα (Boeot. ττ), ἔδασσάμην (Cret. ττ), later with one σ (82, 83), but always ἐκάλεσα, ὄμοσα.

144. Aorist in -α. εἶπα and ἦνεγκα, ἦνεικα, or ἦνικα in various dialects. Arc. part. ἀπυδόας = ἀποδοός, Lesb. ἔχεα, elsewhere ἔχεα (e.g. Ion. συγχέαι, no. 2). In late times this type is extended to many other verbs, e.g. ἦλθα, γενάμενος.

a. ἦνεικα or ἦνικα, not ἦνεγκα, is the form of most dialects except Attic, e.g. Ion. ἦνεικα (Hom., Hdt.), ἐνεικάντων (Chios), also ἐξενιχθῆι (Ceos); Lesb., Delph., Argol., Calymn. ἦνικα, Boeot. ἐνειχθείει (ι probably original, not = ει) and 3 pl. εἰνέξαν, the latter showing a fusion of ἦνικαν with the usual aorist forms in -σαν.

145. Future passive with active endings. Rhod. ἐπιμεληθησεύντι, ἀποσταλησεῖ, Ther. συναχθησοῦντι, Cret. ἀναγραφησ[εῖ], and φανησεῖν, δειχθησοῦντι in Archimedes. Although the inscriptional examples are, as yet, confined to the Doric islands, it is not improbable that this was a general Doric or West Greek characteristic,

Perfect

146. 1. κ -perfect. This is usual for vowel stems in all dialects. But there are some few forms without κ , outside the indicative singular, like Hom. *βεβάασι* beside *βέβηκας*, *κεκμηώς* beside *κέκμηκας*, etc., e.g. Boeot. *ἀποδεδόανθι*, *καταβεβάων*, *δεδώωσῃ* = *δεδωκυῖαι*, *φεφυκονομειόντων* = *ῥκονομηκότων*, *πεπιτευόντεσσι*, *πεποιόντεσσι*, Arc. [*φο*]φλῆ²ασι, [*φο*]φλῆ²οι (but part. *φοφλῆκόσι*).

The gradual extension of the κ -type to other than original vowel stems is by no means confined to Attic (cf. e.g. Arc. *ἐφθορκώς*, Att. *ἔφθαρκα* but also *ἔφθορα*), and some verbs which usually have the strong perfect show dialectic forms with a vowel stem and κ . So *ἀνδάνω*, *λαμβάνω*, with usual *ἔαδα*, *εἴληφα* (*εἴλαφα*), but Locr. *φεφαδέκωτα*, Ion., Epid. *λελάβηκα* (also in Archim.), formed from the vowel stem which is present in many verbs in *-ανω* (cf. *τετύχηκα*, *μεμάθηκα*, etc.). Usual *ἐλήλυθα*, but *ἤλθηκα* in Boeot. *διεσσειλθεικε* (part. *ἀπειλθείοντες* without κ , see above).

2. Aspirated perfect. Examples occur in various dialects. Even in the case of the κ -perfect, where it is unknown in Attic-Ionic, the aspirate is seen in Arg. *δέδωχ[ε]*. Cf. *ἐκεκρατερίχημες* in Sophron.

3. In Heracleian occur 3 pl. indic. *γεγράψαται*, with σ probably due ultimately to the influence of the 3 pl. aor. *-σαν* (cf. 3 pl. perf. *ῖσασι* after the analogy of 3 pl. pluperf. *ῖσαν* from **ῖδ-σαν*, whence also Dor. *ῖσαμι*), and 3 pl. subj. *μεμισθώσονται* (to an indic. **μεμισθώσεται*? Or formed to the fut. perf. *μεμισθώσομαι*?).

4. Dialectic variations in the grade of the root (49) are not infrequent, e.g. Cret. *ἀμπεληλεύθεν* = Att. *ἀμφεληλυθέναι* (Hom. *εἰλήλουθα*), Heracl. *ἐρρωγεία* = Att. *ἐρρωγυῖα*, Dor. etc. *ἔωκα* = Att. *εἴκα* from *ἴημι* (cf. *ἔρρωγα* from *ῥήγνυμι*), also, in the middle, Heracl. *ἀνθεῶσθαι*, Arc. *ἀφεώσθω* (so *ἀνέωνται* Hdt., *ἀφέωνται* N.T.).

5. For the reduplication, see 137; for the third plural ending, see 138.4.

147. Thematic forms in the perfect. Aside from the subjunctive, optative, and imperative, which regularly have thematic inflection, we find:

1. Indicative. Forms inflected like presents are often employed by the Sicilian Doric writers, e.g. Theocr. *δεδοίκα, πεπόνθεις, πεφύκει*, Epich. *γεγάθει*, Archim. *τετμάκει*, and occur in some inscriptions of Cnidus and Carpathus, e.g. *τετιμάκει, γεγόνει, ἔστάκει*, and occasionally elsewhere, as Phoc. *εἰλάφει*.

2. Infinitive. Forms in *-ειν* (*-εν, -ην*) instead of *-εναι* (*-εμεν* etc.) are found in Lesbian and in some West Greek dialects, e.g. Lesb. *τεθνάκην, τεθεωρήκην*, Delph. *ἀποτετείκεν*, Cret. *ἀμπεληλεύθεν*, Calymn., Nisyr. *δεδώκεν*, Rhod. *γεγόνειν*, Epid. *λελαβήκειν*. So Pin-dar *κεχλάδειν*, Theocr. *δεδύκειν*.

Cf. also Heracl. *πεφνυευκῆμεν* etc. from *-ε-εμεν* instead of simply *-εμεν*.

3. Participle. The thematic inflection is regular in the Aeolic dialects; e.g. Lesb. *κατεληλύθοντος, κατεστακόντων*, Thess. *πεφειράκοντες, ἐπεστάκοντα*, Boeot. *φεφυκονομειόντων, δεδώσῃ* (146.1). Cf. Hom. *κεκλήγοντες*.

a. There are some feminine forms in *-ουσα* in later Delphian (e.g. *δεδωκούσας*), and elsewhere, but these represent a more restricted phenomenon, quite independent of the preceding. Cf. also Hom. *ἔσταῶσα*, Att. *ἔστῶσα*.

148. The participle in its regular (unthematic) form usually has the feminine in *-ύια*. But forms in *-εῖα* are found in late Attic and elsewhere, e.g. Heracl. *ἐρρηγεία*, Ther. *ἔστακεία*.

Subjunctive

149. The subjunctive of thematic forms. The mood-sign is everywhere η/ω , as in Attic. But the third singular sometimes ends in *-η*, not *-ηι*. So uniformly, from the earliest times, in Arcado-Cyprian, e.g. Arc. *λέγῃ, ἔχῃ*, Cyp. *λύσῃ, ἐξορύξῃ* (also 2 sg. *φέι-σῃς*). Lesbian has earlier *-ηι*, but from the last quarter of the fourth century on nearly always *-η*, e.g. *ἐξέλθῃ* etc. in no. 21 (first half fourth century), but *ἐμμένῃ* etc. in no. 22 (324 B.C.). Cf. also El. *ἐκπέμπᾱ* ($\bar{a} = \eta$, 15), Epid. *πέτῃ*, Coan *λάθῃ*.

a. It is the prevailing view that these forms are not equivalent to the Attic, but represent the more original formation, in which the endings were added directly to the η (*ἔχῃ-ς, ἔχῃ-(τ)*), without the ι , which is due to

the analogy of the indicative forms in *-εις, -ει*. But this is far from certain, as it is quite possible to view the *-η* as coming from *-ηι*. Even in the case of the Arc.-Cypr. forms there is nothing decisive against this, and it is distinctly more probable that the later Lesbian *-η* comes from the earlier *-ηι* (in spite of the fact that in no. 22 the *ι* is still written in the datives). See 38.

150. The subjunctive of the *σ*-aorist. As in the case of other unthematic formations (cf. Hom. *ἴομεν* to *ἴμεν*), this was originally a short-vowel subjunctive in ϵ/\circ , and only later came to follow the more common long-vowel type in η/ω . Aside from Hom. *βήσομεν* etc., short-vowel forms are found in East Ionic, Lesbian, Cretan, and occasionally elsewhere. East Ion. *ποιήσει, κατάρξει, ἐκκόψει* (no. 3, Teos), *ἀποκρύνψει, ἐπάρει, ἐξομόσει* (likewise, from the *α*-aorist, *κατείπει*) beside *μεθέλῃ* etc., further *κατακτείνῳσι* (i.e. *-ουσι*, not *-ωσι*), Chian *πρήξουσιν* (with Lesb. *οισ* from *ουσ*, 77.3). Lesb. (with extension to the thematic aorist) *τέκοισι*. Cret. *δείκσει, ἀδικήσει* beside *ἀπέλθῃ* etc. (hence the forms of the Law-Code are to be transcribed *-ει* not *-ῆι*), *ἔκσαννήσεται* beside *ἐπιδίηται, ὁμόσονται* beside *λάχωντι*, etc. Cf. also Coan *ὑποκύψει*, Astyp. *δόξει*.

151. The subjunctive of unthematic vowel stems. There are two distinct types.

1. The endings are added directly to the long vowel of the stem. With very few exceptions, this type is found only in those forms of which the corresponding indicative has the short vowel. So especially in the middle, e.g. Cret. *δύνᾱμαι, νύνᾱται, νύνᾱντι*, beside indic. *δύνᾱμαι*, Arc. *ἐπισυνῖστᾱται* beside indic. *ἴστᾱται, δέᾱτοι* (cf. Hom. *δέᾱτο*), but also, when the indicative also has *ᾱ*, Cret. *πέπᾱται*, Ther. *πέπρᾱται*. Further, in the active, Mess. *τίθηντι* beside indic. *τίθεντι* (hence also, beside *έντι*, Mess. *ἦνται = ὄσι*, Delph. *ἦται = ῆ*), *γράφηντι* beside indic. *ἔγραφεν*, etc., but also Calymn. *ἐ[γ]ρύαι* to indic. Epid. *ἔξερρῆ*.

After the relation of *ἴστᾱται* to *ἴστᾶται* there arose also an aor. subj. *σᾱ* beside indic. *σᾶ*, e.g. Cret. *παρθύσᾱται*, Arc. *βωλεύσᾱνται*, likewise in Elean, with loss of *σ* (59.3), *φυγαδεύᾱντι* (no. 60), *ποιῆᾱται* (no. 61).

2. The usual type is that in which the long vowel of the stem was followed by the short vowel subjunctive sign $\epsilon/ο$, this being generally replaced by the more usual $\eta/ω$ (cf. 150). Further change is due to the shortening, in the majority of dialects, of the long stem vowel before the following vowel (43). Hom. *θήομεν* (*θειόμεν*), *θήης*, *δώομεν*, *δώη*, Boeot. *καθιστάει*, *ἀποδώει*, Delph. *δώη*, *ἀντιπριάηται*, Heracl. *φᾶντι* (from **φᾶωντι*), Thess. *δυνᾶεται*, but with shortening Ion. *θέωμεν*, Att. *θῶμεν*, Cret. *ἐνθίωμεν* (*ι* from *ε*), etc. Similarly in the aorist passive, Hom. *δαμήης*, *μυγήης*, Boeot. *κουρωθείει*, *ἐπιμελειθείει*, *κατασκευασθείει*, *ἐνενηχθείει*, Arc. *κακριθέε*, but with shortening Ion. *λυθέωμεν*, Att. *λυθῶμεν*, Cret. *πειθθίωντι* (cf. *ἐνθίωμεν*), Heracl. *ἐγφηληθίωντι*, Rhod. *ἐργασθέωντι*, etc.

Optative

152. 1. Thematic. Late Delph. 3 pl. *θέλοιν*, *παρέχοιν*, etc., with *-εν* replaced by *-ν* after the analogy of *ἔφερον* etc.

2. Unthematic. The extension of *ιη* to the plural, as often in Ionic and late Attic, is seen in late Delph. *ἀποδιδοίησαν*, doubtless due to *κοινή* influence.

3. Unthematic type in contract verbs. See 157 b.

4. *σ*-aorist. The so-called Aeolic type in *-ειας*, *-ειε*, *-ειαν*, common in Attic-Ionic, is seen in El. *κατιαραύσειε*, later *ἀδεαλτώηαιε* with *α* from the indicative (as in the usual *-αι*). But most dialects have *αι* throughout, as Cret. *νικάσαι*, Locr. *συλάσαι*, Arc. *φθέραι*, etc.

Infinitive

153. The infinitive of thematic forms. Att. *φέρειν*.

1. *-ειν* or *-ην*, according as the dialect has *ει* or *η* from *ε + ε* (25). So Att.-Ion., Thess. (Thessaliotis), Locr., Corinth., Rhod. *-ειν*, but Lesb., El., Lac. *-ην*.

2. *-εν*. So in Arcadian (but *-ην* at Lycosura, near Elis), Cyprian (or *-εν* ?), Delphian, and many of the Doric dialects (Heracl., Argol., Cret., Ther., Coan, etc.).

3. Some of these dialects have *-εν* even from verbs in *-εω*, e.g. Cret. *κοσμέν, ἐνφοικέν* (but also *καλῆν, μολῆν*; both types at Gortyna), Ther. *διοικέν*, Coan *δειπνέν*, Calymn. *μαρτυρέν*, Arg. *πωλέν*.

154. The infinitive of unthematic forms. Att. *εἶναι*.

1. *-ναι*. So in Attic-Ionic and Arcado-Cyprian, e.g. Att.-Ion. *εἶναι, δοῦναι*, Cyp. *δοφέναι* (probably *-φεναι*, like *-μεναι*), *κυμερέναι*, Arc. *ῆναι*.

2. *-μεναι*. So in Lesbian, as in Homer, e.g. *ἔμμεναι, θέμεναι, δόμεναι*.

3. *-μεν*. *δόμεν* etc. in Thessalian, Boeotian, and nearly all the West Greek dialects.

4. *-μην*. Cret. *ῆμην* etc. (but also *ῆμεν*; both types at Gortyna).

5. *-μειν*. *δόμειν* etc. (probably formed from *-μεν* after the analogy of *-ειν*) in Rhodes and vicinity (Carpathus, Telos) and the Rhodian colonies (Phaselis in Pamphylia; Gela and Agrigentum, in Sicily; also at Rhegium no. 100).

155. Interchange of thematic and unthematic types of infinitive.

1. *-μεν* is extended to thematic forms in Boeotian and Thessalian (Pelasgiotis), as sometimes in Homer (cf. *εἰπέμεν*, and *εἰπέμεναι*), e.g. Boeot. *φερέμεν*, Thess. *ὑπαρχέμεν*. Cf. also Cret. *προφειπέμεν* in an early inscription of Lyttus.

2. The aorist passive infinitive, which is regularly unthematic (Att. *γραφῆναι*, Dor. *γραφῆμεν*), follows the thematic type in Lesbian and Arcadian, e.g. Lesb. *ἐπιμελήθην, ὀντέθην*, etc., Arc. *θύσθεν* or *θύσθεν* (i.e. *-ην* with *ν* added to the aor. pass. stem, or *-εν* with complete assimilation to *ὑπάρχεν* etc.).

3. In Lesbian the present infinitive of unthematic vowel stems, as well as of the contract verbs, which otherwise follow the unthematic type (157), ends in *-ν*, not *-μεναι*, e.g. *δίδων, κέρνᾶν, ὄμνῶν, κάλην, στεφάνων, κατεῖρων (καθιεροῦν)*. Once also aor. infin. *πρόστω* (but usually *-μεναι*, as *θέμεναι, δόμεναι*).

4. For the thematic forms of the perfect infinitive in various dialects see 147.2.

5. For Euboean *τιθεῖν* etc., and even *εἶν* beside *εἶναι*, see 160.

156. The infinitives in *-σαι* and *-σθαι*. Thessalian (Larissa) has *ὀνυγράψειν, δεδόςθην, ἔσσεσθην, πεπεισθην, ἐλάσθην*, etc., with *-ει* from *-αι* (27), and *ν* added after the analogy of other infinitives. Boeot. *-σθη, -στη* with *η* from *αι* (26). For *στ = σθ*, see 85.1.

Unthematic Inflection of Contract Verbs

157. The *μ*-inflection of contract verbs, sometimes known as the Aeolic inflection, is characteristic of Lesbian, Thessalian, and Arcado-Cyprian, e.g. Lesb. *κᾶλλημι* (Sappho), *κᾶλεντον, κατᾶγρεντον, εὐεργέντεσσι, [ὀ]μονόντες, στοίχεις* (78), Thess. *ἐφάνγρευθειν = ἐφαιρῶνται, εὐεργετές* (78), *στραταγέντος* (but *ηλυδῶρέντος* in no. 33, and so perhaps always in Thessaliotis), Arc. *ποιένσι, ποέντω, ἀδικέντα, κύνεσαν, ἱεροθυτές* (78), *ζαμιόντω, καταφρονῆναι*, Cypr. *κυμερέναι. τελεσφορέντες* in an inscription of Cyrene is probably a relic of the pre-Doric (Achaean) element in Thera. *μ*-forms are also quoted as Boeotian by the grammarians, but the inscriptions show only the usual type (*στραταγιόντος* etc.).

a. The stem ends in a long vowel, which is regularly shortened before *ντ* (though also, with analogical *η*, Lesb. *κατοικῆντων* in contrast to usual *εὐεργέντεσσι* etc., and *προνόνηται, διασάφνηται*, like Att. *δίξνηται*, in contrast to Thess. *ἐφάνγρευθειν*), but is otherwise retained throughout, e.g. Lesb. *αἴτηται, κᾶλῃσθαι, ἐπιμελήσθω, ζαμῳσθω, ποιήμενος, προαγρημμένω*, Thess. *ἀλευθερούσθην, διεσαφειμένα*, Arc. *ἀδικήμενος, ζαμῳσθω* (no. 18.23, but reading uncertain). This type, then, follows the analogy of that seen in *ἔβλην, βλήτο, βλήμενος, δίξῃμαι*, etc. rather than that of *τίθημι, τίθεμεν, τιθήμενος*, with vowel-gradation. But even the latter sometimes shows an extension of the long vowel from the singular active, e.g. Lesb. *[προστί]θησ[θον], δίδωσθαι*, like Hom. *τιθήμεναι, τιθήμενος*.

b. The more limited extension of the *μ*-inflection to the optative of contract verbs, as in Att. *φιλοῖν, μισθοῖν*, etc., is occasionally found elsewhere. Ion. *ἀνωθεοίη* beside *ποιοῖ*, El. *συλαίῃ, δαμοσιοῖα (= -οιη)* beside *δοκέοι, ποιέοι, ἐνπῶι*. Cf. also the infinitives El. *δαμοσιῶμεν*, Cret. *ζαμιῶμεν*.

Middle Participle in *-ειμενος*

158. The middle participle in *-ειμενος* (or *-ημενος*) from verbs in *-εω*, as if from *-ε-εμενος* instead of *-ε-ομενος*, is characteristic of the

Northwest Greek dialects and Boeotian, e.g. Locr. *ἐγκαλείμενος*, Delph. *καλείμενος*, *ποιείμενος*, etc., Boeot. *δείμενος*, El. *κα(δ)δαλέμενος*. This is due to the analogy of forms which regularly had *ει* (or *η*) from *ε-ε*, as the infinitive *καλείσθαι*. Cf. Phoc. *ποιεῖνται* = *ποιούνται*, formed after *ποιεῖσθε*.

a. Lesb. *καλήμενος*, Arc. *ἀδικήμενος*, etc. do not belong here, but among the other *μ*-forms of these dialects. See 157 a.

Type φιλήω, στεφανώω

159. Forms in *-ηω*, *-ωω*, with the long-vowel stem of the other tenses extended to the present, are found in various dialects, e.g. Lesb. *ἀδικήει*, Thess. *κατοικεῖονυθι* (3 pl. subj.), Delph. *στεφανώέτω*, *δουλώηι*, Phoc. *κλαρώειν*, Boeot. *δαμιώέμεν*, *δαμιώνοντες* (only in late inscriptions of Orchomenus, and probably due to Aetolian influence). Ther., Rhod., etc. *στεφανῶι*, Calymn. *ἀξιῶι* may be from *-ωει*, and so belong here, but contraction from *-οει* is also possible (cf. 25 a).

Transfer of *μ*-Verbs to the Type of Contract Verbs

160. The transfer of certain forms of *μ*-verbs to the inflection of contract verbs is found in various dialects, as Att. *ἐτίθει*, *ἐδίδου*, Delph. *ἀποκαθιστάοντες*, *διδέουσα*, but is most wide-spread in Ionic. With *τιθεῖ* etc. in Homer and Herodotus, compare *διδοῖ* (Miletus) and the Euboean infinitives *τιθεῖν*, *διδούν*, *καθιστᾶν*, and even *εἶν* beside *εἶναι*.

Some Other Interchanges in the Present System

161. 1. Verbs in *-εω* form their present in *-ειω* in Elean, as *φυγαδείην* = *φυγαδεύειν*, beside aor. *φυγαδεύαντι*, also (with *a* after *ρ*, 12 a) *κατιαραίων* = *καθιερεύων*, beside aor. *κατιαραύσειε*, and *λατραι[όμενον]*, *λατρείόμενον* = *λατρεύόμενον*. So also *μαστέει* = *μαστεύει*, in an inscription of Dodona. This represents the normal phonetic development from *-εφιω*, the usual *-εω* being due to the influence of the other tenses.

2. Verbs in *-αω* show forms in *-εω* in various dialects, but, with few exceptions, only where the *ε* is followed by an *ο*-vowel, e.g.,

aside from literary examples (as Hom. *μενοίνεον*, Alc. *ὄρέων*, Theocr. *ὄρεῦσα*), Delph. *συλέοι*, *συλέοντες* (but *συλήτω*), *ἐπιτιμούντες*, *θωέοντων* (Att. *θῶαν*, Loc. *θῶιέστῳ*), Aetol. *νικεόντοις*, Rhod. *τιμούντες* and also *τιμείν* (Agrig.), El. *ἐνῆβέοι*, Cret. (with *ι* from *ε*, 9.4) *ἐβιδῶν*, *ἐπαριόμενον*, *μοικιδῶν* (*μοιχάω*). According to some this rests upon an actual phonetic change of *αο* to *εο*, the *αο* (*ω*) in Attic and elsewhere being a restoration due to leveling with the *αε* forms. But we may have to do simply with a transfer to the *-εω* type, which was mainly favored where it offered uncontracted forms (in most dialects *εο* was uncontracted until late, but *εε* contracted; in all forms like Rhod. *τιμούντες* the *ου* is an Attic substitution for *εο*).

a. Conversely Delph. *χρηάομαι* for usual *χρηέομαι* seen in Meg. *χρηείσθω*, El. *χρεῖσθαι*, Boeot. *χρειέσθαι*, Att., Ion., Heracl. *χρήσθαι* (Att. *χρᾶσθαι* is late), Cret. *χρήθθαι*, Lac., Loc. *χρήσται*, Ion. *χρεώμενος*, Rhod. *χρεύμενος*, Delph. *χρείμενος* (158).

162. Among other, more individual, cases of variation in the present stem, may be mentioned:

1. *-ιζω = -οω*, especially in West Greek. Boeot., Phoc. *δουλιζω* (Delph. *δουλώ* intrans. = Att. *δουλεύω*), Delph., Thess. *ἀπελευθερίζω*, Delph., Rhod., Mess., Cret. *ὀρκίζω* (but also Ionic and Attic sometimes), Dor. *στεφανίζω* (*ἐστεφάνιξα* Ar. Eq. 1225).

2. *-αω = -οω*. Lesb. *ἀξιάω* (*ἀξιάσει*), Thess., Dor. *κοινάω*, Phoc. *σκανῆν* (also Att. *σκηᾶν*) = *σκηνοῦν*, Heracl. *ἀράω* (*ἀράσοντι*) = *ἀρόω*. Cf. Cret. *ἄρατρον* = *ἄροτρον*.

3. *-οω*. Delph., Arg., Meg., Cret., Ther., Sicil. *σκευόω* = *σκευάζω*, Boeot. *πιθόω* = *πέιθω*, Heracl. *πριόω* (subj. *πριῶι* from **πριῶηι*, 159) = *πρίω*.

4. *γέλαμι = γελάω*, in Epid. *διεγέλα*, *καταγελάμενος*. *ἔλαμι = ἐλάννω*, in Coan *ἐλάντω*, Arg. *ποτελάτῳ*, Heracl. *ἐπελάσθω* (140.3 b). Loc. *ἀπελάδονται*, though it could be from *ἐλάω*, probably belongs here.

5. Boeot., Thess. *γίνυμαι = γίνομαι*, with transfer to the *νυ*-class.

6. Aetol., Lac., Cret. *ἀγνέω = ἄγω*, but mostly in the perfect, as Aetol. *ἀγνηκῶς* etc. beside other tenses from *ἄγω*.

7. For Att. ζῶ, ζῆς from *ζήω etc., most dialects have ζῶω (Boeot., Cret. δῶω) as in Homer. These are from inherited by-forms of the root.

8. Cret. λαγαίω, *release* (cf. λήγω, λαγα-ρός), aor. λαγάσαι, like Hom. κεραιώ (also Delph.), aor. κερά(σ)σαι (cf. 143), but also λαγάζω, aor. λαγάσσαι (cf. ἀπολάγαξις, like χρημάτιξις, 142 a).

9. Το πεύθομαι, ὠνέομαι, ἐλεύσομαι Cretan has the active forms πεύθω, *inform*, ὠνέω (ὄνέν, ὠνίοι), *sell*, ἐπελευσεῖ, *will bring* (cf. Hesych. ἐλευσίω· οἶσω), aor. ἐπελεύσαι, ἐπέλευσαν, etc.

10. Cret. δίομαι = διώκω, as sometimes in Homer.

11. Cypr. δυφάνω, δάκω = δίδωμι.

12. Arc. τειώ = τίνω, formed to τεισω, ἔτεισα (cf. σειώ, σεισω, etc.).

The Verb to be

163. 1. First singular present indicative. *ἐσμί, whence Lesb. ἔμμι, Thess. ἐμμί, elsewhere εἰμί or ἤμί. See 76.

2. Third plural present indicative. *έντί (cf. Skt. *santi*, Osc.-Umbr. *sent*), whence, with substitution of ε̄ after the analogy of the other forms, West Greek έντί, Att.-Ion. εἰσί. See 61.1, 77.3.

3. Third singular imperfect. ἦς (from *ἦσ-τ, cf. Ved. Skt. *ās*) is attested for various West Greek dialects (Acarn., Corcyr., Delph., Epid., lit. Doric), Boeotian (*παρεῖς*), Arcadian, and Cyprian, and is probably the form in all dialects (for Locr. *ἔν*, see no. 55.9, note) except Attic-Ionic, where it was replaced by ἦν (Hom. ἦεν), the old third plural (from *ἦσεν, cf. Skt. *āsan*).

4. Third plural imperfect. Most dialects had ἦν (see above, 3), examples of which are found in literary Doric, Delphian, and Locrian. For Boeot. *παρεῖαν*, Att.-Ion. ἦσαν, see 138.5.

5. Third singular imperative. ἔστω in most dialects. But late ἦτω, with ἦ of ἦν etc. after the analogy of e.g. στήτω to ἔστην. El. ἦστω, also with analogical η but with retention of σ.

6. Third plural imperative. Arg. ἔντω, Boeot. ἔνθω (139.2), Cret. ἔντων, formed from 3 pl. indic. έντί. Also thematic εόντω, εόντων, e.g. in Delphian. Ion. ἔστων, Attic ὄντων and late ἔστωσαν.

7. Present infinitive. The difference in the form of the ending (154) and also in the development of σ + nasal (76) explains the great variety of forms, Attic-Ionic *εἶναι* (also Eub. *εἶν*, 160), Arc. *ἦναι*, Lesb. *ἔμμεναι*, Thess. *ἔμμεν*, West Greek and Boeotian *εἶμεν* or *ἦμεν* (25), Rhod. *εἶμειν*, Cret. *ἦμην*.

8. Present participle. *έών* in most dialects, Att. *ών*. But there are also unthematic forms, as Heracl. *έντες* (also quoted from Alcman; from **έντες* with *έ* as in *έντί*, above, 2), fem. Lesb., Epid. *έσσα* (also in some Doric writers; cf. *έσσία* = *ούσία* Plato Crat. 401c), Arc., Arg., Mess. *έασσα*, Cret. *ιαττα*, *ιαθθα* (all from **άτια* = Skt. *sati*, with the substitution or prefixing of *έ* after the analogy of the other forms).

a. This unthematic feminine formation in *-ατια* (from *-τι-ια*) is seen also in some forms quoted by Hesychius, namely *έκασσα* (*άέκασσα*), Cret. *φέκαθθα* (*γάκαθα*) = *έκούσα*, *ιασσα* (*Έπίασσα*) = *ιούσα*.

9. Middle forms, as imperf. *ἦμην* etc., are late. Cf. 3 sg. subj. *ἦται* at Delphi, 3 pl. subj. *ἦνται* at Andania.

10. In a Cretan inscription of Dreros (no. 113) we find *τέλομαι* = *έσομαι*, *συντέλεσθαι* = *συνέσεσθαι*.

WORD-FORMATION

On the Form and Use of Certain Suffixes and Certain Peculiarities of Composition

164. 1. *-ηιος*¹ = Att. *-ειος*. Att. *-ειος* is in part derived from *-ηιος* (this again in part from *-ηφιος*, cf. Boeot. *Καρυκεῖδι*), which is retained in various dialects, e.g. Ion. *ἱερίον*, Delph. *ἱερίον*, Lesb. *ἱρήιον*, Ion., Cret. *οἰκήιος*, Ion., Lesb., Cret. *πρυτανήιον*, Ion., Cret. *ἀνδρήιος*, Ion. *βασιλήιος*, *φοινικία*, Delph. *παιδήια*. On the accentuation of these forms, see 37.2.

2. Adjectives of the type *χαρίεις* are from *-φεντ-* (Skt. *-vant-*). The feminine was originally *-φατῖα* (like Skt. *-vatī*, from the weak stem *-vnt-*; cf. *ἔασσα* 163.8), whence, with substitution of *ε* for *α* from the analogy of the forms in *-φεντ-*, arose *φετῖα*, this yielding *-(φ)εσσα* or *-(φ)εττα* (81). Cf. Boeot. *χαρίφετταν*, Coreyr. *στονόφε(σ)σαν*, Pamph. *τιμάφε(σ)σα*. The genuine Attic forms have *ττ*, as *μελιτοῦττα* (Ar.), *Μυρρινοῦττα* (inscr.), those with *σσ* being poetical and in origin Ionic. Most adjectives of this type are poetical only, except in substantive use especially the numerous names of places in *-θείς*, for which see also 44.4.

a. A relic of the weak stem *-φατ-* is seen in a few derivatives, as *Φλιάσιοι* (cf. *Φλιῶς*) or *Ἐαναγυράσιοι* (cf. *Ἐαναγυρῶς*), from *-ο(φ)άτιοι* (with *hyphaeresis* of *ο*), in contrast to the usual *-όντιοι*, *-ούντιοι*, or *-ούσιοι*, from *-οφέντιοι*.

3. *-τις -σις*. See 61.3. For *-ξίς* see 142 a. We find *-σσις* instead of usual *-σις* in Arg. *ἀλιάσσιος*, Epid. *στεγάσσιος*, Troez. *ἐρμάσσιος*, Boeot. *ἀγόρασσιν*, in which the first *σ* is due to the influence of forms like *στεγαστός*, *στέγασμα*.

¹ For convenience the form of the nominative is cited, rather than that of the stem.

4. *-σμος, -σμα*. In most words *σ* has replaced, by analogy, an earlier dental, which is sometimes preserved, as in Hom. ὄδμη = Att. ὄσμη. So for Att. θεσμός, θέσμιος, we find Dor. τεθμός, τέθμιος (Pindar; τεθμός also Delph., τέθμιον Boeot.), and Lac., Epid. θεθμός, Locr., El. θέθμιον (65). After the analogy of forms in *-σμα*, especially ψήφισμα, νόμισμα, arose Arg. γράσσμα = γράμμα. For Cret. ψάφιγμα, ψάφιμμα, see 142 a.

5. *-τηρ = -της (-τᾶς)*. As a productive suffix of nouns of agency the older *-τηρ* has been very largely displaced by *-της (-τᾶς)*, but most fully in Attic prose. As forms with *-τηρ* = usual *-της (-τᾶς)* are not infrequent in poetry, e.g. Hom. ἐθελοντήρ, Hes. αὐλητήρ, so they occur also sometimes in the dialects, e.g. Locr., Pamph. δικαστήρ (but in most dialects δικαστᾶς, like Att.-Ion. δικαστής), Delph. βεβαιωτήρ, Corcyr. διορθωτήρ. Cf. also Cypr. ἰζατήρ like Hom. ἰατήρ = usual ἰατρός.

6. *-ιος = -εος*. In adjectives of material Lesbian and Thessalian have *-ιος* (which is not from *-εος*; Boeot. *-ιος* may be *-ιος* or *-εος*), as Lesb. χρύσιος, χάλκιος, ἀργύριος, Thess. λίθιος (cf. Hom. λίθεος, but in most dialects λίθινος).

7. *-ην = -ων*. Hypocoristic proper names in *-ην* instead of the usual *-ων*, as Ἀρχήν, Τιμήν, are very frequent in the Corinthian colonies of Apollonia and Epidamnus, and are occasionally found elsewhere.

8. *-ωνδᾶς, -ονδᾶς*. Patronymics in *-ωνδᾶς*, as Ἐπαμεινώνδας, are most common in Boeotian, but are not infrequent in Phocian and Euboean (*-ωνδης*), while elsewhere they are rare and probably imported. The parallel, but less common, *-ονδᾶς* is attested for Boeotian, Thessalian, Locrian, and Euboean.

9. Individual cases of dialectic variation in suffix are of course frequent. So, for example, Thess. λίθιος = λίθινος (cf. above, 6), Ion. νόμαιος, Locr. νόμιος = νόμιμος, Thess. ὀνάλα (but also ὀνάλωμα) = ἀνάλωμα, Boeot., Epir. ποθόδωμα (after ἀνάλωμα) = πρόσσδος, Thess. συνκλείς (stem *-κλη-τ-*, cf. προβλής etc.) = σύγκλητος ἐκκλησία, Cret. ἡμίνα = τὸ ἡμισυ (also Sicil. ἡμίνα, used, like Epid. ἡμίτεια, in the sense of ἡμῖεκτον), Cret. θίνος (from *θι-ινός formed

from *θείος* after the analogy of *ἀνθρώπ-ινος*), *ἔνθινος* = *θείος*, *ἔνθεος*, Att. *ἀδελφός* but *ἀδελφεός* in other dialects, Delph. *γάμελα* (cf. *γαμέτης*) = *γαμήλια*.

165. 1. *-τερος*. Noteworthy examples of the use of this suffix to denote contrasted relations (not merely those of degree as in the comparatives), as in *δεξιτερός*, *ἀριστερός*, are Arc. *ἀρρέντερος*, El. *ἔρσεναιτέρος* (for *αι* cf. *γεραιτέρος*, *παλαιτέρος*), *θηλύτερος*.

2. *-ιδιος* forming adjectives from adverbs or adverbial phrases, as *αἰδίδιος*, *ἐπιθαλασσιδίδιος*. So El. *προσθίδιος* (*προστιζιδίων*), Cret. *ἐνδοθίδιος* (*ἐνδοθιδίαν δόλαν household slave*), Epid. *ἐνδοσθίδιος* (*ἐνδοσθίδια entrails*; so *ἐντοσθίδια* Arist., Hipp.), Cret. *ἐξαρχίδιος* = *ἐξ ἀρχῆς γιγνόμενος*.

3. *-τρον*. From words like *λύτρον* means of release, hence ransom, the suffix came to be used freely in words denoting reward or amount paid, as *νίκαστρον* reward of victory, Epid. *ἰατρα περQUISITES for healing*, Ion., Coan *τέλεστρα* expenses of inauguration (of the priest. Cf. Coan *τελέω inaugurate*), Cret. *κόμιστρα* gifts (more specific?), and, even from a numeral, Cret. *τρίτρα* the three-fold amount.

4. *-εων*, *-ων* in nouns denoting place, as *ἀνδρών* (Ion. *ἀνδρεών*, Pamph. *ἀ(ν)δριῶν*), *ἀμπελών*, *νεκρών*, *ὄρυθῶν*. To this large class belong Heracl. *τοφιῶν* (*ι = ε*, 9.6) = *ταφεῶν* burial-place, *γαιῶν* heap of earth (cf. *γαεῶν* from Halaesa), *βοῶν* cow-shed, Ion. *στεφῶν* ridge.

This class is not to be confused with nouns of agency in Ion. *-εῶν* but Dor. etc. *-ᾶων*, *-ᾶν*, as Ion. *ξυνεῶν*, Dor. *κοινᾶν*. See 41.4.

166. 1. Proper names in *-κλέας*, instead of *-κλέης*, *-κλήης*, as *Ἴπποκλέας*, are most common in Thessalian, but also occur in Boeotian, Phocian, and Aetolian. *-κλέας* is a modification of *-κλέης* under the influence of hypocoristics in *-εās*.

2. *Διόζωτος* (i.e. *Διός-δοτος*, cf. *Διός-κουροι*) and *Θειόσδοτος*, *Θεόςζωτος*, *Θιόςζωτος* (formed after *Διός-δοτος*, cf. *θεόςδοτος* in Hesiod), instead of usual *Διόδοτος*, *Θεόδοτος*, are frequent in Boeotian, and Thessalian also has *Θεόςζωτος*, *Θιόςζωτος*, and *Θεόρδοτος* (60.4). Elsewhere such forms are rare and doubtless imported.

167. The interchange of different vowel stems in the first member of a compound, or before a derivative suffix, is sometimes dialectic. Thus *Τιμοκλήης*, *Τιμοκράτης*, etc. in most dialects, but *Ιον. Τιμηκλήης*, *Τιμηκράτης*, *Cnid. Τιμᾶκλήης*, *Rhod. Τιμᾶκράτης*, *Τιμᾶπολις*, likewise *Rhod. Τιμᾶναξ* (**Τιμᾶ-(φ)αναξ*) instead of usual *Τιμῶναξ* (**Τιμό-(φ)αναξ*). *Thess. ἕλωρός* (*ἠυλῶρέοντος*) from **ἕλωφωρός*, and so related to *ἕλωρός* from **ἕλᾶ-φωρός* as *ἕλωτόμος* to *ἕλᾶτόμος*.

Arc., Locr., Thess. οἰκιάτας (or *φοικιάτας*) from *οἰκία*, for usual *οἰκέτης* from *οἶκος* (*φοικεύς* is the form used in *Cretan*, as sometimes in *Homer*). *Ion. πολιήτης*, *Cret., Epid. πολιάτας* (also *Pindar*), *Cret. πολιᾶτεύω*, *Arc. πολιᾶτις*, for usual *πολίτης* etc.; cf. *Heracl. πολιᾶνόμος*, *Ion. πολίηχος* (*Epic*), *Lac. πολιᾶχος* (but *Att. πολιούχος* with *-ούχος* from *κληρούχος* etc.).

Late *Att. ιερᾶτεύω*, *Locr., Phoc. ιερητεύω* (also in some *κοινή* inscriptions), *Lesb. ἰρητεύω*, *Cret., Cyren. ιαριτεύω*, *Mess. ιεριτεύω*, *Chalced. ιερωτεύω*, *ιερωτεία* (cf. *Att. ιερωσύνη*).

Carpath. δαμέτας, like *οἰκέτης*, for usual *δαμότας*, *δημότης*, as conversely *οἰκότης* in an *Attic* inscription. So *Cret. βίετος* (cf. *Astyp. Βίεττος*) = *βίοτος*. *Rhod. Ἴππέδαμος* = *Ἴππόδαμος*, but *Rhod. Ἀρχοκράτης* = *Ἀρχεκράτης*, *Cret. Μενοκράτης* = *Μενεκράτης*, *Meg. Ἀγόλαος* = *Ἀγέλαος*.

After the analogy of names containing inherited *ι*-stems arose also forms like *Ἀρχίλοχος*, *Ἀρχίδαμος*, etc. (cf. *ἀρχιτέκτων*) in various dialects, *Rhod. Μενίδαμος*, *El. Σαίκαρος*, *Coan, Nisyr., Mel. Λαίστρατος*, *Nisyr. Λαισθένης*.

a. The well-known lengthening of the initial vowel of the second member of compounds, as in *ἄνωνμος*, *πανήγυρις*, is seen in *Ion. ἀνηρίθεντος* = *Att. ἀνεριθέντος*. To the analogy of forms like *ἐπάκοος*, *ἐπήκοος*, which are of the same kind, is due the *ἐπᾶ-* of *Cret. ἐπᾶβολά share* (cf. *Hesych. ἐπηβολή· μέρος*) and *Hom. ἐπήβολος*. Cf. *κατηβολή* in *Euripides*.

168. Use of a patronymic adjective instead of the genitive singular of the father's name. Though occasionally found in literature, as in *Hom. Τελαμώνιος Αἴας*, this is the regular practice in prose

only in the three Aeolic dialects. Thus Lesb. Μέλανυχρος Πιθώνειος, Ἄρχίππα Ἀθανάεια, Thess. Σύχουν Ἀντιγόνειος, Νικόλαος Ἀγαισάιος, Boeot. Θιόπομπος Ὀλυμπίχιος, Ἑρμῆιος Νικιῆος.

a. When the father's name is itself a patronymic form in *-δας* or *-ιος*, the genitive is regularly employed in Boeotian; so also in early Thessalian, but later the adjective forms like Ἐπικρατίδαιος, Τιμονίδαιος are usual.

b. Under *κοινή* influence the use of the adjective was given up in favor of the ordinary genitive construction. Thus in Boeotian the genitive is usual after about 250 B. C. and occasionally found earlier. There is some evidence that the Plataeans adopted the Attic usage at an early date. See no. 42.

c. There are also examples in Thessalian and Boeotian of adjectives in agreement with appellatives, in place of a genitive of possession. Thess. Πολυξεναία ἔμμι (sc. ἃ στάλλα), etc. See the following.

d. A genitive may be used in apposition to that implied by the adjective, as in Hom. Γοργεῖη κεφαλῇ δεινοῖο πελώρον. Boeot. Κα(λ)λαιά ἔμμι (sc. ἃ κύλιξ) τῷ Κέντρονος, Γοργίνος ἔμμι ὁ κότυλος καλός κ[αλ]ῶ, Lesb. σ[τάλλ]α πὶ Σθενεῖαι ἔμμι τῷ Νικιαῖοι (dat.) τῷ Γανκίῳ (gen.) *the son of Nicias, the son of Gaucus*, where Γανκίῳ is also a patronymic adjective, but in apposition with the genitive implied in Νικιαῖοι.

SYNTAX

169. Although the syntax of the dialects deserves fuller investigation than it has received, yet syntactical differences between the dialects are much less striking than those of phonology and inflection. To a considerable extent they consist merely in the conservation in some dialects of early forms of expression which have become rare or obsolete in literary Greek, and in a less strict formalization of usage. Some peculiarities have already been mentioned in connection with the forms, e.g. in the use of certain pronouns (**121–131**), adverbs and conjunctions (**132–134**), and in the meaning and construction of prepositions (**136**). It is necessary to add here only a few comments on certain uses of the cases and the moods. Some other, more isolated, peculiarities are observed in the notes to the inscriptions.

CASES

The Genitive

170. Genitive of Time. The genitive of the ‘time within which’ is especially frequent in the early Cretan inscriptions, although *ἐν* with the dative is already the more usual expression. In both cases the article is used, while in late inscriptions we find only *ἐν* with the dative and without the article. Cf. Law-Code, I.25 *λαγάσαι τῶν πέντ’ ἀμερῶν release within five days*, but I.6 *ἐν ταῖς τρισὶ ἀμέραις*. So in Locrian, but without the article, *τριῶν μῆνων* beside *ἐν τριάροντ’ ἀμάραις*, as also in early Attic inscriptions.

Aside from the adverbial phrases *νυκτός* etc., the use of the genitive of time is most persistent in dating, as *μηνὸς ἐβδόμου* etc., the usual expression in most dialects. More noteworthy is the phrase *καὶ πολέμου (-ω) καὶ εἰρήνης (-ας)* which is common in the proxeny decrees of various dialects, though eventually replaced in many by *ἐν πολέμῳ κτλ.*

The genitive of time is used distributively in various dialects, as also in Attic, e.g. τᾶς ἀμέρας or τᾶς ἀμέρας ρεκάστας *daily*, beside κατ' ἀμέραν.

171. Genitive of the Matter involved, in legal phraseology. Although the genitive of the charge or penalty is common to all dialects, the genitive is nowhere else used so freely as in Cretan to denote the matter involved, e.g. καταδικασάτῳ τῷ ἐλεύθερῳ δέκα στατῆρας, τῷ δόλῳ πέντε *shall condemn him to a fine of ten staters in the case of a freeman, five staters in the case of a slave*, τῷ δὲ κρόνῳ κρίνεν *decide as to the time*, αἱ ρεκάστῳ ἔγραπται *as is prescribed for each case*.

The Dative

172. The adnominal dative is more common than in literary Greek, and is especially frequent in the introduction to inscriptions or their separate sections, e.g. El. ἀ ρράτρα τοῖς φαλείοις, Locr. τὸ τέθμιον τοῖς Ἠυποκναμιδίοις Λορροῖς, Phoc. ὁμολογία τᾶ πόλει Σπειρίων καὶ τᾶ πόλει Μεδεωνίων, Boeot. διαγραφὰ Νικαρέτη, Att. ἀπαρχὲ τὰθῆναίαι, γραμματεὺς τῇ βουλῇ καὶ τῶι δάμωι.

For the dative instead of the genitive construction with various prepositions in Arcado-Cyprian, see 136.1.

The Accusative

173. A noteworthy accusative absolute construction is seen in Arc. εἰ μὲ παρῆταξαμένος τὸς πεντέκοντα ἔ τὸς τριακοσίος *unless the Fifty or the Three Hundred approve*. This is an extension from instances where the participle agrees with the accusative of a preceding clause, as Arc. μὲ νέμεν μέτε ξένου μέτε ραστόν, εἰ μὲ ἐπὶ θοίαν ἡκόντα. Cf. also Arc. κατάπερ τὸς ἐπισυνισταμένος . . . γεγραπτοὶ *as is prescribed in the case of those who conspire*.

THE MOODS .

The Subjunctive

174. The subjunctive without ἄν or κα in conditional, relative, and temporal clauses, where the particle is regularly employed in

Attic prose, though frequently omitted in Homer and sometimes elsewhere (Kühner-Gerth II, pp. 426, 449, 474), is attested for several dialects, though always as the less common construction. Locr. αὶ δειλῆτ' ἀνχῶρεῖν, αἴ τις ἀνχῶρεῖι (no. 55.7,26; ten examples with *κα* in the same inscription), Arc. εἰ δέ τις ἐπιθειάνῃ (Cotilum), and so, probably, Arc. εἰκ ἐπὶ δῶμα πῦρ ἐποίησῃ (no. 17.21) in contrast to usual εἰκ ἄν (see 134.2), Cypr. ὁ ἐξορύξῃ, οἶ . . . ἴοσι (no. 19.25,31), Cret. θυγατρὶ ἔ̄ διδῶι when one gives it to the daughter (Law-Code VI.1). Examples are not infrequent in later Locrian, Phocian, and Delphian inscriptions.

The Optative

175. In Elean the optative with *κα* is the usual form of prescriptions, e.g. *συνμαχία κ' ἕα ἑκατὸν φέτεια let there be alliance for a hundred years*, *ζέκα μναῖς κα ἀποτίνοι φέκαστος let each pay a fine of ten minae*. Similarly in Cyprian, but without *κε*, e.g. *δώκοι νυ βασιλεύς the king shall give*.

The subjunctive without *κα* is used in the same sense in a late Elean inscription (no. 61.32,36).

176. 1. The optative in conditional clauses survives in several dialects, although, except in Elean, it is much less frequent than the subjunctive, and indeed is almost wholly eliminated in favor of the subjunctive in Attic-Ionic inscriptions, and in Lesbian, Thessalian, Boeotian, Cyprian, Heracleian, Theran, Coan, Rhodian,—in fact in the majority of dialects. Where the optative survives, it is sometimes used with a still recognizable differentiation from the subjunctive, but oftener without such. In the Gortynian Law-Code, which offers the fullest material, there are in conditional clauses about 50 optatives to about 80 subjunctives. Some of these occur where the contingency is obviously one more remotely anticipated (e.g. VII.9, *but if there should not be any free persons*, as contemplated in the preceding subjunctive clauses; I.11, *but if one should deny*), others as mere variants of the subjunctive for parallel or even identical contingencies (e.g. opt. IX.18 = subj. VI.25). In

Locrian, no. 56 A has the optative only (cf. also the relative clause *φότι συλάσαι*), whereas no. 56 B and no. 55 have the subjunctive only. In Delphian, no. 51 has the subjunctive usually, but *αἰ δ' ἐφιορκέοιμι* A 17, in an oath, where Attic also would have the optative, also *αἰ δ' ἐφιορκέοι* C 6 (here indirect discourse), and *αἰ δέ τι τούτων παρβάλλοιτο* C 25, C 50, D 17; and in the numerous Phocian and Delphian manumission decrees the optative is of very frequent occurrence. The optative, beside the subjunctive, occurs also in Corcyraean, Achaean, and in the Northwest Greek *κοινή* (e.g. no. 62). In Argolic, the archaic nos. 76 and 78 have the optative only, and this occurs in some of the later inscriptions (but in no. 84 the optatives are in indirect discourse). In Arcadian, nos. 16 and 17 have the subjunctive only, but in no. 18 there are some examples of the optative. Even in the same clause the alternation of subjunctive and optative is not infrequent, e.g. Delph. *εἰ δέ κα μὴ ποιῆ ἢ μὴ παραμένει* or *εἰ δέ μὴ ποιέει ἢ μὴ παραμένει*. See also no. 18.6, note.

2. In relative and temporal clauses of future time, the predominance of the subjunctive is even more marked. Noteworthy is the Tean curse, no. 3, where *ὄστις* with the optative is used in the curse proper, ll. 1-34, while in the postscript warning against harming the stele on which the curse is inscribed, ll. 35-40, we find *ὄς ἄν* with the subjunctive. There are a few examples of the optative in Cretan (Law-Code IV.14, and a few others), Locrian (see above), Delphian, and elsewhere (see 177).

3. But in Elean the optative is uniformly employed in conditional, relative, and temporal clauses. For examples in conditional and relative clauses, see nos. 57-59. In the later no. 60 the subjunctive also occurs, but with future perfect force.

4. In final clauses the optative occurs, e.g. Heracl. Tab. I.53 ff. *ἐστάσαμες . . . ἀνχωρίζαντες . . . , ἥως μὴ καταλυμακωθῆς ἀδηλωθείη*, Lesb. no. 22.13 ff. *ἐπιμέλεσθαι . . . , κατὰ γρεντον . . . , ὥς κε . . . ἐμμένειν*. But it is very rare, and most dialects have only the subjunctive with or without *ἄν* (*κα, κε*), or sometimes the future indicative.

177. There are some examples of *κα* with the optative in conditional clauses, etc., as sometimes in Homer (Kühner-Gerth II, pp. 482, 453), e.g. Locr. *αὶ κ' ἀδίκῳσ συλῶσι* (no. 56.4), Cret. *αἶ κα . . . μὴ νυματὸς εἶη*, Epid. *αἶ κα ἰγυῆ νιν ποιῆσαι* (no. 84.60), Delph. *εἶ δέ [τίς] κα ἐφάπτοιτο, ἐπεὶ κά τι πάθοι*, Corcyr. *ἀφ' οὗ κ' ἀρχὰ γένοιτο*, Ach. *ἔστε κα ἀποδοῖεν*.

The Imperative and the Infinitive

178. Both the imperative and the infinitive are freely used in prescriptions, often side by side in the same inscription. In general the infinitive is more frequent in early, the imperative in later, inscriptions. For the Elean use of the optative with the same force, see 175.

WORD ORDER

179. A peculiarity of word order which is worthy of mention is the position of *τις* before *κα* in the phrase *αἶ τις κα, αἶ δέ τις κα*. This is the regular order in the West Greek dialects, as contrasted not only with Att.-Ion. *ἐάν τις, ἦν τις*, but with Arc. *εἶ δ' ἄν τις*, Cypr. *ἔ κέ σις*, Lesb. *αἶ κέ τις*, Thess. *αἶ (μ)ά κέ κισ*, Boeot. *ἦ δέ κα τις*. Boeotian has also, though less frequently, the West Greek order *ἦ τις κα*.

SUMMARIES OF THE CHARACTERISTICS OF THE SEVERAL GROUPS AND DIALECTS

180. The following summaries, while not exhaustive, are intended to call attention to the most important characteristics of each group and dialect. These are indicated in the briefest manner, sometimes by a mere example, sufficient to identify, but not always to define, the phenomenon in question, and these brief indications are always to be interpreted in the light of the sections to which reference is made in each case. Of peculiarities in vocabulary only some few of the most striking are mentioned.¹

To avoid needless repetition, many phenomena which are peculiar from the standpoint of Attic or Attic-Ionic, but are common to all or most of the other dialects, are usually omitted, e.g.

- | | |
|--|---|
| 1. Original \bar{a} unchanged. 8 | 11. $\acute{\epsilon}\acute{\omicron}\nu = \acute{\omega}\nu$. 163.9 |
| 2. \bar{a} from $\acute{\alpha}\omicron$, $\acute{\alpha}\omega$. 41.4 | 12. $\acute{\alpha}\acute{\iota} = \acute{\epsilon}\acute{\iota}$. 134.1 |
| 3. η from $\alpha\epsilon$. 41.1 | 13. $\acute{\alpha}\tau\epsilon\rho\omicron\varsigma = \acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$. 13 a |
| 4. Absence of ν -movable. 102 | 14. $\acute{\iota}\sigma\tau\acute{\iota}\alpha = \acute{\epsilon}\sigma\tau\acute{\iota}\alpha$. 11 |
| 5. Apocope of prepositions. 95 | 15. $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota = \gamma\acute{\iota}\gamma\iota\nu\omicron\mu\alpha\iota$. 86.7 |
| 6. $\acute{\pi}\acute{\omicron}\lambda\iota\varsigma$, $\acute{\pi}\acute{\omicron}\lambda\iota\omicron\varsigma$, etc. 109.1 | 16. $\delta\acute{\epsilon}\kappa\omicron\mu\alpha\iota = \delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$. 66 |
| 7. $\acute{\alpha}\mu\acute{\epsilon}\varsigma$, $\acute{\upsilon}\mu\acute{\epsilon}\varsigma$, acc. $\acute{\alpha}\mu\acute{\epsilon}$, $\acute{\upsilon}\mu\acute{\epsilon} =$
$\acute{\eta}\mu\acute{\epsilon}\iota\varsigma$ etc. 119.2,5 | 17. $\acute{\delta}\nu\nu\mu\alpha = \acute{\delta}\nu\omicron\mu\alpha$. 22 b |
| 8. Infin. $-\mu\epsilon\nu$. 154.3 | 18. $\delta\alpha\mu\omicron\rho\gamma\acute{\omicron}\varsigma = \delta\eta\mu\omicron\upsilon\rho\gamma\acute{\omicron}\varsigma$. 44.4 |
| 9. 3 pl. $\acute{\epsilon}\theta\epsilon\nu$, $\acute{\epsilon}\delta\omicron\nu$, etc. 138.5 | 19. $\acute{\eta}\nu\epsilon\iota\kappa\alpha$, $\acute{\eta}\nu\iota\kappa\alpha = \acute{\eta}\nu\epsilon\gamma\kappa\alpha$. 144 a |
| 10. $\acute{\eta}\varsigma = \acute{\eta}\nu$. 163.3 | 20. $\acute{\pi}\acute{\alpha}\mu\alpha = \kappa\tau\acute{\eta}\mu\alpha$. 49.5 a |
| | 21. $\acute{\iota}\kappa\omega = \acute{\eta}\kappa\omega$. Glossary |

EAST GREEK

ATTIC-IONIC

181. Important characteristics of Attic-Ionic (1-7 specific Att.-Ion., 8-9 in common with Arc., 10 with Arc.-Cypr.):

¹ An exhaustive list of peculiarities would also include proper names which are peculiar to, or especially frequent in, a given dialect.

- | | |
|---|---|
| 1. η from \bar{a} . 8 | 6. $\acute{\epsilon}\theta\epsilon\sigma\alpha\nu$, $\acute{\epsilon}\delta\omicron\sigma\alpha\nu$, etc. 138.5 |
| 2. Quantitative metathesis ($\lambda\epsilon\acute{\omega}\varsigma$ etc.). 41.4, 43 | 7. $\acute{\eta}\nu$ 3 sg. imperf. of $\epsilon\acute{\iota}\mu\iota$. 163.3 |
| 3. ν -movable. 102 | 8. Conjunction $\epsilon\acute{\iota}$. 134.1 |
| 4. $\acute{\eta}\mu\epsilon\iota\varsigma$, acc. $-\acute{\epsilon}\alpha\varsigma$, $-\acute{\alpha}\varsigma$. 119.2,5 | 9. Particle $\acute{\alpha}\nu$. 134.2 |
| 5. $\pi\omicron\upsilon$, $\delta\pi\omicron\nu$, etc. 132.1 | 10. Infin. $-\nu\alpha\iota$. 154.1 |
| | 11. Very early loss of f . 50 |

Ionic

182. The chief characteristics of Ionic, as compared with Attic, are as follows. Some few of these are Ionic only (notably 1, also 8, 9, 14, 20, 22), but most are common to various other dialects, some indeed to all except Attic, being repeated here from 180 to bring out the contrast with Attic more fully. A few peculiarities which are not general Ionic, but are common to all branches except West Ionic, are included.

- | | |
|--|--|
| 1. η from \bar{a} even after ϵ , ι , ρ . 8 | 14. 3 pl. $\tau\iota\theta\acute{\epsilon}\alpha\tau\alpha\iota$ etc. 139.2 |
| 2. $\epsilon\alpha$, $\epsilon\omicron$, $\epsilon\omega$, $\epsilon\omicron\iota$ usually uncontracted. 42.1,5,6 | 15. $\acute{\epsilon}\acute{\omega}\nu$ = Att. $\acute{\alpha}\acute{\omega}\nu$. 163.8 |
| 3. $\epsilon\nu$ = $\epsilon\omicron$, from IV cent. on. 42.5 | 16. Suffix $-\eta\iota\omicron\varsigma$ = Att. $-\epsilon\iota\omicron\varsigma$. 164.1 |
| 4. Crasis of \omicron , $\bar{\omicron}$ ($\omicron\nu$), ω , + a = ω , as $\tau\acute{\alpha}\gamma\acute{\omega}\nu\omicron\varsigma$ = Att. $\tau\acute{\alpha}\gamma\acute{\omega}\nu\omicron\varsigma$. 94.1 | 17. $\beta\acute{\omicron}\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. 75 \bar{b} |
| 5. $\xi\epsilon\acute{\iota}\nu\omicron\varsigma$, $\kappa\omicron\upsilon\acute{\rho}\eta$, etc. 54 with a | 18. $\acute{\iota}\rho\acute{\omicron}\varsigma$ ($\acute{\iota}\rho\acute{\omicron}\varsigma$) beside $\acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$. 13.1 |
| 6. $\sigma\sigma$ = Att. $\tau\tau$. 81 | 19. $\mu\acute{\epsilon}\zeta\omega\nu$ = Att. $\mu\epsilon\acute{\iota}\zeta\omega\nu$. 113.1 |
| 7. $\rho\sigma$ = Att. $\rho\rho$. 80 | 20. $\delta\acute{\epsilon}\kappa\nu\nu\mu\iota$ = Att. $\delta\epsilon\acute{\iota}\kappa\nu\nu\mu\iota$. 49.1 |
| 8. $\acute{\eta}\nu$ = Att. $\acute{\epsilon}\acute{\alpha}\nu$, $\acute{\alpha}\nu$. 134.1 \bar{b} | 21. $\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$ = Att. $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$. 125.1 |
| 9. \bar{a} -stems, gen. sg. m. $-\epsilon\omega$, $-\omega$, gen. pl. $-\epsilon\omega\nu$, $-\acute{\omega}\nu$, dat. pl. $-\eta\iota\sigma\iota(\nu)$. 41.4, 104.7 | 22. $\xi\nu\acute{\omicron}\varsigma$ = Att. $\kappa\omicron\iota\nu\acute{\omicron}\varsigma$. 135.7 |
| 10. $\pi\acute{\omicron}\lambda\iota\varsigma$, $\pi\acute{\omicron}\lambda\iota\omicron\varsigma$, etc. 109.1,2 | 23. $\kappa\alpha\rho\tau\epsilon\rho\acute{\omicron}\varsigma$ = Att. $\kappa\rho\alpha\tau\epsilon\rho\acute{\omicron}\varsigma$, in meaning = $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$. 49.2 a , Glossary |
| 11. $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\upsilon\varsigma$, $-\acute{\epsilon}\omicron\varsigma$, etc. 111.3 | 24. $\delta\eta\mu\iota\omicron\rho\gamma\acute{\omicron}\varsigma$ = Att. $-\omicron\upsilon\rho\gamma\acute{\omicron}\varsigma$. 44.4 |
| 12. $-\kappa\lambda\acute{\eta}\varsigma$, $-\kappa\lambda\acute{\epsilon}\omicron\varsigma$. 108.1 a | 25. $\acute{\iota}\sigma\tau\acute{\iota}\alpha$ ($\acute{\iota}\sigma\tau\acute{\iota}\alpha$) = Att. $\acute{\epsilon}\sigma\tau\acute{\iota}\alpha$. 11 |
| 13. $\mu\iota$ -verbs inflected like contracts, as $\tau\iota\theta\epsilon\acute{\iota}$, $\tau\iota\theta\epsilon\acute{\iota}\nu$. 160 | 26. $\acute{\eta}\nu\epsilon\iota\kappa\alpha$, $\acute{\eta}\nu\iota\kappa\alpha$ = Att. $\acute{\eta}\nu\epsilon\gamma\kappa\alpha$. 144 a |
| | 27. $\acute{\iota}\theta\acute{\upsilon}\varsigma$ = Att. $\epsilon\acute{\upsilon}\theta\acute{\upsilon}\varsigma$. Glossary |

183. East Ionic is further characterized by:

1. Psilosis. **57.** 2. *ao, eo = av, ev* from fourth century on. **33.**
3. Short-vowel subj. of σ -aorist. **150.**

184. Chian. The dialect of Chios contains a few special characteristics, which are of Aeolic origin:

1. 3 pl. *λάβωισιν, πρήξοισιν*, etc., with *ισ* from *υσ*. **77.3.**
2. Inflected cardinals, *δέκων, πεντηκόντων*, etc. **116.**

Note also *γεγωνέω* *call aloud*, as in Homer.

a. The Aeolic doubling of nasals (**73 ff.**) is seen in the names of the mountain *Πελλινναῖον* in Chios and the promontory **Ἀργεννον* opposite Chios, also in the personal name *Φαννόθεμης* in an inscription of Erythrae. Likewise Aeolic is the Phocaeon *Ζιονύ(σιος)*, **19.1.** All these features are relics of a time when the line between the Aeolic and the Ionic colonies was farther south than in the historical period.

185. Central Ionic differs from East Ionic in the absence of psilosis, etc. (**183**). Note also the restricted use of η , i.e. only = η from \bar{a} , in the early inscriptions of some of the islands. **4.6.**

186. West Ionic, or Euboean, differs from the other divisions of Ionic as follows:

- | | |
|--|--|
| 1. $\tau\tau$ as in Attic, not $\sigma\sigma$. 81 | 5. <i>τοῦτα, τούτῃ, ἐντοῦθα = ταῦτα, ταύτῃ, ἐνταῦθα</i> . 124 |
| 2. $\rho\rho$ as in Attic, not $\rho\sigma$. 80 | 6. <i>-κλέης</i> , gen. <i>-κλέω</i> . 108.1 a |
| 3. <i>ξένος</i> etc. as in Attic, not <i>ξεινός</i> . 54 | 7. Proper names in <i>-ις</i> , gen. <i>-ιδος</i> , as often in Attic (East and Central Ion. <i>-ιος</i>). 109.5 |
| 4. <i>-ει, -οι</i> from <i>-ηι, -ωι</i> (in Eretria about 400 B.C.). 39 a | 8. <i>εἶν</i> beside <i>εἶναι</i> . 160 |

187. Eretrian. In addition to the other Euboean peculiarities, the dialect of Eretria, seen in inscriptions of Eretria and Oropus, is specifically characterized by the rhotacism of intervocalic σ , as *ἔχουριν = ἔχουσιν*, **60.3.** The use of \bar{a} (Oropus), *ἐάν* (Eretria) is due to Attic influence.

188. Attic influence. Ionic was the first of all dialects to yield to Attic influence, and after the fifth century there are few inscriptions that are wholly free from Attic forms. See **277.**

ARCADO-CYPRIAN ¹189. Special characteristics of Arcado-Cyprian :²

- | | |
|---|---|
| 1. $\acute{\iota}\nu = \acute{\epsilon}\nu$. 10 | 5. $\sigma\iota\varsigma, \sigma\iota\varsigma = \tau\iota\varsigma$ (but Arc. usually $\tau\iota\varsigma$). 68.3 |
| 2. Gen. sg. $-av$. 22 | 6. $\delta\nu\nu = \delta\delta\epsilon$. 123 |
| 3. $\pi\acute{o}\varsigma = \pi\rho\acute{o}\varsigma$. 135.6 | 7. Dat. with $\acute{\alpha}\pi\acute{o}$, $\acute{\epsilon}\xi$, etc. 136 |
| 4. $\kappa\acute{\alpha}\varsigma = \kappa\alpha\acute{\iota}$ (but Arc. usually $\kappa\alpha\acute{\iota}$). 134.3 | 8. $-\kappa\rho\acute{\epsilon}\tau\eta\varsigma = -\kappa\rho\acute{\alpha}\tau\eta\varsigma$. 49.2 |

190. Characteristics common to Arcado-Cyprian and various other dialects (1 Att.-Ion., 2 Ion., 3-6 Aeol., 7 N.W.Gr.):¹

- | | |
|--|--|
| 1. Infin. in $-vai$. 154.1 | 9. $\acute{\epsilon}\varsigma = \acute{\epsilon}\xi$ before cons. (but Cyp. also $\acute{\epsilon}\xi$). 100 |
| 2. $\beta\acute{o}\lambda\omicron\mu\alpha\iota = \beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. 75 b | 10. Masc. σ -stems, acc. sg. $-\eta\nu$ (Arc. also voc. sg. $-\eta$). 108.2 |
| 3. $\acute{\alpha}\pi\acute{\upsilon} = \acute{\alpha}\pi\acute{o}$. 22 | 11. $\acute{\iota}\epsilon\rho\acute{\eta}\varsigma = \acute{\iota}\epsilon\rho\epsilon\acute{\upsilon}\varsigma$, etc. (but usual only in Arc.). 111.4 |
| 4. $\acute{\omicron}\nu$ ($\acute{\iota}\nu$) = $\acute{\alpha}\nu\acute{\alpha}$. 6, 22 | 12. Subj. $-\eta\varsigma, -\eta$. 149 |
| 5. $op = ap$. 5 | 13. Article as relative. 126 |
| 6. $\mu\upsilon$ -inflect. of contract vbs. 157 | |
| 7. $\acute{\epsilon}\nu$ ($\acute{\iota}\nu$) = $\acute{\epsilon}\iota\varsigma$. 135.4 | |
| 8. $\eta, \omega =$ spurious $\epsilon\iota, ou$. 25 | |

191. Noteworthy is the considerable number of words or meanings which are otherwise known only, or with rare exceptions, as poetical, mainly Homeric. Some of the most striking examples are:

- 1) In Arcadian and Cyprian. $\acute{\alpha}\acute{\iota}\sigma\alpha$ *share* (also Lac.), $\omicron\acute{\iota}(f)\omicron\varsigma$ *alone*, $\epsilon\acute{\upsilon}\chi\omicron\lambda\acute{\alpha}$ *prayer* or *imprecation*.
- 2) In Arcadian. $\delta\acute{\epsilon}\alpha\mu\alpha\iota$, $\acute{\alpha}\pi\acute{\upsilon}\omega$ *summon*, $\kappa\acute{\epsilon}\lambda\epsilon\upsilon\theta\omicron\varsigma$ *road*, $\delta\acute{\omega}\mu\alpha$ *temple*, $\acute{\alpha}\mu\alpha\rho$ (but see no. 16.21, note).
- 3) In Cyprian. $\acute{\varphi}\acute{\alpha}\nu\alpha\xi$, $\acute{\alpha}\nu\acute{\omega}\gamma\omega$, $\acute{\alpha}\upsilon\tau\acute{\alpha}\rho$, $\acute{\epsilon}\lambda\omicron\varsigma$ *meadow*, $\acute{\iota}\gamma\alpha\tau\acute{\eta}\rho$, $\kappa\alpha\sigma\acute{\iota}\gamma\mu\eta\tau\omicron\varsigma$ (also Lesb.; possibly Thess. $\kappa\alpha\tau\acute{\iota}\gamma\upsilon\upsilon[\epsilon\iota\tau\omicron\varsigma]$), $\chi\rho\alpha\acute{\upsilon}\omicron\mu\alpha\iota$ *border on* (Hom. $\chi\rho\alpha\acute{\upsilon}\omega$ *graze*), $\acute{\iota}\delta\acute{\epsilon}$, $\nu\upsilon$ (also Boeot. 134.5).

¹ Several of the characteristics cited below under the head of Arcadian or of Cyprian, for which corresponding forms are lacking or ambiguous in the other dialect, probably are also Arcado-Cyprian. See also 199.

² In this and similar captions "special" is not to be taken too rigorously. Some few peculiarities of which occasional examples are found elsewhere are included, e. g., in this section, $\acute{\iota}\nu = \acute{\epsilon}\nu$, which is regularly found only in Arcado-Cyprian, but of which there are a few examples elsewhere.

Arcadian

192. Arcado-Cyprian characteristics. See 189-191.

193. In common with various other dialects (1, 2 Att.-Ion., 3, 4 Lesb., 5 Aeol., 6, 14, 15 West Greek):

- | | |
|---|---|
| 1. Conjunction <i>εἰ</i> . 134.1 | 12. Infin. <i>-εν</i> . 153.2 |
| 2. Particle <i>ἄν</i> . 134.2 | 13. 3 pl. inv. <i>-νω</i> . 140.3 a |
| 3. <i>δέκοτος</i> = <i>δέκατος</i> . 6 | 14. <i>ἤμισσος</i> = <i>ἤμισυς</i> (but also the latter). 61.6 |
| 4. Pass. infin. <i>-ην</i> . 155.2 | 15. <i>ῥοδέλος</i> = <i>ῥοβολός</i> . 49.3 |
| 5. <i>πεδά</i> (<i>πέ</i>) = <i>μετά</i> . 135.5 | 16. <i>μέστ'</i> <i>until</i> . 132.9 |
| 6. <i>παρετάξωνσι</i> etc. 142 | 17. Peculiarities in the use of the spiritus asper. 58 a, d |
| 7. <i>ρρ</i> = <i>ρσ</i> . 80 | 18. <i>ϕ</i> in early inscr. initially and after cons., but lost between vowels; initially till about 300 B.C. 52, 53, 54 |
| 8. <i>πάνσα</i> etc. 77.3 | |
| 9. Acc. pl. <i>-ος</i> , nom. sg. part. <i>ἱεροθυτές</i> . 78 | |
| 10. Dat. sg. <i>-οι</i> . 106.2 | |
| 11. Subj. <i>δέατοι</i> etc. 151.1 | |

194. Special Arcadian:

- | | |
|---|--|
| 1. Gen. sg. fem. <i>-ᾶν</i> (Tegea). 104.2 | 7. <i>κατύ</i> = <i>κατά</i> . 22, 95 |
| 2. 3 pl. <i>-νσι</i> . 77.3 | 8. <i>πλός</i> = <i>πλέον</i> . 113.2 |
| 3. 3 sg. mid. <i>-τοι</i> = <i>-ται</i> . 139.1 | 9. <i>εἰκ ἄν</i> . 134.2 a |
| 4. <i>δέκο</i> , <i>ἡεκοτόν</i> = <i>δέκα</i> , <i>έκατόν</i> . 6 | 10. <i>ἀπυδόας</i> = <i>ἀποδούς</i> . 144 |
| 5. Numerals in <i>-κάσιοι</i> = <i>-κόσιοι</i> . 117.2 | 11. <i>δέλλω</i> = <i>βάλλω</i> . 68.1 |
| 6. <i>όνί</i> = <i>ῥδε</i> . 123 | 12. <i>Ποσοιδάν</i> = <i>Ποσειδών</i> . 49.1, 61.5 |

195. External influence in the dialect. The fact that *κάς* and *σις*, agreeing with Cyprian, are found only in one early inscription (no. 16), while all others have *καί* and *τις*, is probably due to external influence, though not specifically Attic. See 275. The Tegean building inscription (no. 18) of the third century shows some few Attic *κοινή* forms, as *πλέον* instead of *πλός*, once gen. sg. *-ου*, etc. From the latter part of the third century on, when the chief Arcadian cities belonged to the Achaean, and for a time to the Aetolian, League, the language employed in most of the inscriptions is neither

Arcadian nor Attic *κοινή*, but the Doric, or in part Northwest Greek, *κοινή*. See 279. But the decree of Megalopolis (Ditt. Syll. 258) of about 200 B.C., though showing a remarkable mixture of forms, is mainly in the native dialect.

Cyprian

196. Arcado-Cyprian characteristics. See 189-191.

197. In common with various other dialects :

- | | |
|---|---|
| 1. <i>ι</i> from <i>ε</i> before vowels. 9.3 | 7. Dat. sg. <i>-ō, -ā</i> beside <i>-ōι, -āι</i> . 38 |
| 2. Glide sound after <i>ι</i> expressed,
as <i>ἰγατῆραν</i> . 56 | 8. Acc. sg. <i>ἰγατῆραν</i> etc. 107.1 |
| 3. <i>αἴλος</i> = <i>ἄλλος</i> . 74 b | 9. <i>βασιλεύς, -ἔφος</i> . 111.1 |
| 4. Psilosis. 57 | 10. 3 pl. <i>κατέθιαν</i> . 138.5 |
| 5. <i>πέισει</i> ¹ = <i>τείσει</i> . 68.1,2 | 11. <i>κε</i> = <i>ἄν</i> . 134.2 |
| 6. Occasional omission of intervoc. and final <i>σ</i> . 59.4 | 12. <i>φ</i> in all positions. 52-55 |

198. Special Cyprian :

- | | |
|--|---|
| 1. Gen. sg. <i>-ōν</i> . 106.1 | 6. <i>παι</i> <i>indeed</i> . 132.5 |
| 2. <i>πτόλιφι</i> etc. 109.4 | 7. <i>ē</i> = <i>εἰ</i> . 134.1 |
| 3. 3 sg. mid. <i>-τυ</i> = <i>-το</i> . 22 | 8. <i>δυφάνω, δώκω</i> = <i>δίδωμι</i> . 162.11 |
| 4. <i>ζā</i> = <i>γā</i> , etc. 62.4 | 9. <i>φρέτα, φρετάω</i> . 55 |
| 5. <i>ῥ</i> = <i>επί</i> . 135.8 | |

199. It is uncertain whether the infinitive should be transcribed with *-εν* or *-ῆν*, the accusative plural with *-ος*, *-ῶς*, or *-ο(ν)ς*. In the absence of any evidence to the contrary, we assume *-εν* and *-ος* in agreement with Arcadian. But the dative singular is to be transcribed *-ōι*, in spite of Arc. *-οι*, on account of the frequent omission of the final *ι* (38); and the third plural ending is transcribed with *-σι*, not *-(ν)σι*, in spite of Arc. *-νσι*, on account of *φρονέοι* (59.4).

200. All dialectic inscriptions are in the Cyprian syllabary. The inscriptions in the Greek alphabet, beginning with the Macedonian period, are all in the *κοινή*.

¹ Given under this head because of the agreement with Thessalian and Boeotian, although this agreement is accidental, Cyprian not sharing in the general phenomenon to which the Thessalian and Boeotian forms belong.

AEOLIC

201. Aeolic characteristics, common to Lesbian, Thessalian,¹ and Boeotian (6 also Delph. etc., 7 also Arc.-Cypr., 8 also Arc.):

- | | |
|---|---------------------------------------|
| 1. Labial instead of dental in
<i>πέμπε</i> = <i>πέντε</i> , etc. 68.2 | 4. <i>ῖα</i> = <i>μία</i> . 114.1 |
| 2. Perf.act. part. <i>-ων, -οντος</i> . 147.3 | 5. <i>ρε</i> = <i>ρι</i> . 18 |
| 3. Patron. adj. instead of gen. sg.
of father's name. 168 | 6. Dat. pl. <i>πόδεσσι</i> etc. 107.3 |
| | 7. <i>ρο</i> = <i>ρα</i> , etc. 5 |
| | 8. <i>Θερσ-</i> = <i>Θαρσ-</i> . 49.2 |

202. Aeolic characteristics, common to Lesbian and Thessalian¹ (4-7 also Arc.-Cypr.):

- | | |
|--|---|
| 1. Double liquids and nasals in
<i>έμμί, στάλλα</i> , etc. 74-76,
77.1, 79 | 4. <i>μ</i> -inflection of contract verbs.
157 |
| 2. <i>ἀγρέω</i> (<i>ἀνγρέω</i>) = <i>αἰρέω</i> . Glossary | 5. <i>όν</i> = <i>ανά</i> . 6 |
| 3. <i>ι</i> from <i>ι</i> before vowels. 19 | 6. <i>ἀπύ</i> = <i>ἀπό</i> . 22 |
| | 7. <i>κε</i> = <i>άν</i> . 134.2 |

203. Aeolic characteristics, common to Lesbian and Boeotian (2 also Arc., Cret., etc.):

- | | |
|------------------------------|--------------------------------------|
| 1. <i>έκάλε-σσα</i> etc. 143 | 2. <i>πεδά</i> = <i>μετά</i> . 135.5 |
|------------------------------|--------------------------------------|

204. Characteristics common to Thessalian¹ and Boeotian only (of which, however, only 1, which is Homeric, belongs to the Aeolic elements of these dialects):

- | | |
|---|--|
| 1. Infin. <i>φερέμεν</i> etc. 155.1 | 5. <i>Θεόζωτος</i> . 166.2 |
| 2. 3 pl. <i>-νθι</i> etc. 139.2 | 6. <i>έλεξε</i> = <i>εἶπε</i> in the official language of decrees. |
| 3. <i>ει</i> = <i>η</i> . 16 | |
| 4. <i>γίννμαι</i> = <i>γίγνομαι</i> . 162.5 | |

Lesbian

205. Aeolic characteristics in common with one or both of the other Aeolic dialects. See 201-203.

¹ In some cases only East Thessalian (Pelasgiotis). See 214.

206. In common with various other dialects (8, 9 with Arcadian):

- | | |
|--|--|
| 1. η, ω = spurious $\epsilon\iota, \omicron\upsilon$. 25 | 7. Article as relative. 126 |
| 2. Final $-\bar{\alpha}, -\eta, -\omega$ = $-\bar{\alpha}\iota, -\eta\iota, -\omega\iota$,
from end IV cent. on. 38 | 8. Infin. $-\eta\nu$. 153.1 |
| 3. Psilosis. 57 | 9. Perf. infin. $-\eta\nu$. 147.2 |
| 4. Dat. pl. $-\alpha\iota\sigma\iota, -\omicron\iota\sigma\iota$. 104.7, 106.4 | 10. Pass. infin. $-\eta\nu$. 155.2 |
| 5. $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\upsilon\varsigma, -\eta\omicron\varsigma$, etc. 111.1 | 11. $\delta\acute{\epsilon}\kappa\omicron\tau\omicron\varsigma$ = $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$. 6 |
| 6. Masc. σ -stems, acc. sg. $-\eta\nu$, gen. sg. $-\eta$, etc. 108.2 | 12. Early loss of ρ . 50 |

207. Special Lesbian (1 in part Elean):

- | | |
|--|--|
| 1. $\iota\sigma$ from $\nu\varsigma$, as acc. pl. $\tau\alpha\acute{\iota}\varsigma$,
$\tau\omicron\acute{\iota}\varsigma$, 3 pl. $\phi\acute{\epsilon}\rho\omicron\iota\sigma\iota$. 77.3, 78 | 6. Infin. $\acute{\epsilon}\mu\mu\epsilon\nu\alpha\iota$ etc. 154.2 |
| 2. $\alpha\acute{\iota}\mu\iota\sigma\upsilon\varsigma$ = $\acute{\eta}\mu\iota\sigma\acute{\upsilon}\varsigma$, etc. 17 | 7. Infin. $\delta\acute{\iota}\delta\omega\nu, \kappa\acute{\epsilon}\rho\nu\bar{\alpha}\nu$, etc. 155.3 |
| 3. $\alpha\acute{\upsilon}\omega\varsigma, \nu\alpha\delta\omicron\varsigma$, etc. 35 | 8. 3 pl. imv. $-\nu\tau\omicron\nu, -\sigma\theta\omicron\nu$. 140.5 |
| 4. $\acute{\omicron}\tau\alpha$ = $\acute{\omicron}\tau\epsilon$. 132.9 | 9. Recessive accent. 103 |
| 5. $\acute{\omicron}\tau\tau\iota, \acute{\omicron}\pi\pi\omega\varsigma$, etc. 129.2 | 10. $\pi\rho\acute{\omicron}\tau\alpha\nu\iota\varsigma$ (rarely Att.) = $\pi\rho\acute{\upsilon}\tau\alpha\nu\iota\varsigma$. Glossary |

208. External influence in the dialect. From the Macedonian period on — and very few of the inscriptions are earlier — there is usually some admixture of *κοινή* forms, as $\acute{\alpha}\nu\acute{\alpha}$ beside $\acute{\omicron}\nu$, $\mu\epsilon\tau\acute{\alpha}$ beside $\pi\epsilon\delta\acute{\alpha}$, $\acute{\omicron}\tau\epsilon$ beside $\acute{\omicron}\tau\alpha$, etc. But in the main the dialect is employed in inscriptions till about the middle of the second century B.C. Its use in inscriptions of Roman imperial times (cf. no. 24) represents an artificial revival. See **280**.

Thessalian

209. Aeolic characteristics in common with one or both of the other Aeolic dialects. See **201, 202**.

210. West Greek and Northwest Greek characteristics (cf. **223.1, 2, 4, 6**, and **226.1, 4, 8**):

- | | |
|---|---|
| 1. Retention of τ in $\delta\acute{\iota}\delta\omega\tau\iota$ etc.
($-\tau\iota$ not quotable, but $-\nu\theta\iota$
from $-\nu\tau\iota$), $\acute{\iota}\kappa\alpha\tau\iota, \pi\acute{\omicron}\tau, \Pi\omicron$ -
$\tau\epsilon\iota\delta\omicron\upsilon\nu$. 61 | 3. $\psi\alpha\phi\acute{\iota}\xi\alpha\sigma\theta\epsilon\iota\nu$ etc. 142 |
| 2. $\acute{\iota}\kappa\alpha\tau\iota$ = $\acute{\epsilon}\acute{\iota}\kappa\omicron\sigma\iota$. 116 | 4. $\acute{\iota}\alpha\rho\acute{\omicron}\varsigma$ beside $\acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$. 13.1 |
| | 5. $\acute{\epsilon}\nu$ = $\acute{\epsilon}\iota\varsigma$. 135.4 |
| | 6. $\sigma\tau$ = $\sigma\theta$ (rare). 85.1 |
| | 7. $\pi\alpha\rho\acute{\alpha}$ at, with with acc. 136.2 |

211. In common with various other dialects :

- | | |
|--|--|
| 1. <i>ι</i> from <i>ε</i> before vowels (but oftener <i>ε</i>). 9.7 | 9. Psilosis in article. 58 <i>a</i> |
| 2. Final <i>-ā</i> , <i>-ου</i> (from <i>-ω</i>), <i>-ει</i> (from <i>η</i>) = <i>-āi</i> , <i>-ωi</i> , <i>-ηi</i> . 38 | 10. <i>ϕ</i> init. till about 400 B.C. |
| 3. <i>ές</i> = <i>έξ</i> before cons. 100 | 11. Gen. sg. <i>-āo</i> , usually <i>ā</i> . 41.4 |
| 4. <i>πάνσα</i> etc. 77.3 | 12. Gen. pl. <i>-άουν</i> , usually <i>-άν</i> . 41.4 |
| 5. Acc. pl. <i>-ος</i> . 78 | 13. <i>βασιλεύς</i> , <i>-είος</i> , etc. 111.1 |
| 6. <i>ττ</i> = <i>πτ</i> . 86.2 | 14. Plural inflection of <i>δύω</i> , as <i>δύας</i> . 114.2 |
| 7. <i>πτόλις</i> beside <i>πόλις</i> . 67 | 15. <i>Νικοκλέας</i> etc. 166.1 |
| 8. <i>δδ</i> = <i>ζ</i> . 84 | 16. Article as relative. 126 |

212. In common with Boeotian only. See 204.

213. Special Thessalian :

- | | |
|---|---|
| 1. <i>ου</i> = <i>ω</i> . 23 | 11. <i>δνε</i> (<i>τόνε</i> , <i>τοίνεος</i> , etc.) = <i>δδε</i> . 123 |
| 2. Gen. sg. <i>-οι</i> (but see 214). 106.1 | 12. Relative use of <i>κίς</i> , <i>ποιός</i> . 131 |
| 3. <i>κίς</i> = <i>τίς</i> (but see 214). 68.4 | 13. <i>μά</i> = <i>δέ</i> . 134.4 |
| 4. More extensive apocope than in any other dialect, namely in <i>κάτ</i> , <i>πότ</i> , <i>πάρ</i> , <i>πέρ</i> , <i>όν</i> , <i>άπ</i> , <i>έπ</i> , <i>ύπ</i> . 95 | 14. <i>μέσποδι</i> = <i>έως</i> . 132.9 <i>a</i> |
| 5. Consonant-doubling in <i>πόλλιος</i> , <i>ιδδίαν</i> , <i>κύρρον</i> = <i>κύριον</i> , etc. 19.3 | 15. <i>Ἄπλου</i> = <i>Ἀπόλλων</i> . 49.3 |
| 6. <i>διέ</i> = <i>διά</i> . 7 | 16. <i>Πετθαλός</i> = <i>Θεσσαλός</i> . 65, 68.2 |
| 7. 3 pl. <i>ένεφανίσσοεν</i> , <i>έδούκαεν</i> , etc. 138.5 | 17. <i>βέλλομαι</i> = <i>βούλομαι</i> . 75 |
| 8. 3 sg. mid. <i>έψάφισται</i> etc. Larissa only. 27 | 18. <i>λίθιος</i> = <i>λίθινος</i> . 164.6,9 |
| 9. 3 pl. mid. <i>έφάνγρευθην</i> etc. Larissa only. 27, 139.2 | 19. <i>δαύχνα</i> = <i>δάφνη</i> . 68.4 <i>a</i> |
| 10. Infin. <i>δεδόσθην</i> etc. Larissa only. 27, 156 | 20. <i>όνάλα</i> = <i>ανάλωμα</i> . 164.9 |
| | 21. <i>λιμήν</i> = <i>άγορά market-place</i> (<i>άγορά</i> being = <i>έκκλησία</i>) |
| | 22. <i>κίων</i> often used in place of <i>στάλλα</i> (<i>στήλη</i>) |
| | 23. <i>ταγός</i> as title of a state or municipal official |

214. Differences within Thessalian. The form of Thessalian which is best known is that of Pelasgiotis, represented mainly by inscriptions of Larissa, which show some special local peculiarities (213.8-10), Crannon, and Phalanna.¹ The dialect of Thessaliotis, represented mainly by inscriptions of Pharsalus and Cierium, differs from that of Thessaliotis in two important respects, 1) gen. sg. of *o*-stems in *-ō*, *-ou*, not *-oi*, 2) pres. infin. of thematic verbs in *-ēv*, *-ειν*, not *-εμεν*. The early inscription, no. 33, from Thetonium in the neighborhood of Cierium, shows, in addition to these two points of difference, *τις* not *κίς*, dat. pl. of consonant stems in *-σιν* (*χρῆμασιν*) not *-εσσι* (as at Pharsalus as well as in Pelasgiotis), *λυλδρέοντος* not *-έντος*, uncontracted gen. sg. in *-αο*, gen. sg. of father's name instead of patronymic adjective (? see no. 33.Π, note). Late inscriptions of Cierium have dat. sg. *-οι*, *-αι*, though at Pharsalus we find *-ου*, *-α*, just as in Pelasgiotis, and in no. 33 *έν ταγα̂* beside *έν άταγαίαι* points to *-āι*, *-ōι*. On *δδ = ζ* in *έξξανακά(δ)δέν*, no. 33, see 84; on *ττ* beside *σσ*, see 81 *b*.

From Histiaeotis and Perrhaebia the material is very scanty. From Magnesia there are a few fragmentary archaic inscriptions, but most are late and in the Attic *κοινή*. An early inscription of Phthiotis (*Μεθίστας Πιθούνειος Ἄπλουι* IG. IX.ii.199) shows conclusively, what was only natural to expect, that its dialect was also Thessalian. But nearly all the inscriptions date from the period of Aetolian domination and are in the Northwest Greek *κοινή* (279).

Many of the characteristics cited in the preceding sections are as yet attested only in the inscriptions of Pelasgiotis, but, except where there is evidence to the contrary as stated, it is to be assumed provisionally that they are general Thessalian. For the points of agreement are more pronounced than the differences.

215. External influence in the dialect. Occasional *κοινή* forms appear in the inscriptions of the third and second centuries B.C., especially *ανά*, *άπό*, *περί*, *κατά*, *δέ*, gen. sg. instead of patronymic

¹ Really in Perrhaebia, so far as this was recognized as a distinct division of Thessaly, but in the part near Pelasgiotis,

adjective, η (not ϵ), $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota$ (not $\gamma\acute{\iota}\nu\upsilon\mu\alpha\iota$), etc. But the dialect as a whole is employed in inscriptions until about the end of the second century B.C. and occasionally later.

Boeotian

216. Aeolic characteristics in common with one or both of the other Aeolic dialects. See **201**, **203**.

217. West Greek and Northwest Greek characteristics (cf. **223.1-10**, and **226.1,2,8**):

- | | |
|--|---|
| 1. $\delta\acute{\iota}\delta\omega\tau\iota$, $\rho\acute{\iota}\kappa\alpha\tau\iota$, etc. 61 | 7. $\text{Ἄρταμις} = \text{Ἄρτεμις}$. 13.2 |
| 2. $\rho\acute{\iota}\kappa\alpha\tau\iota = \epsilon\acute{\iota}\kappa\omicron\sigma\iota$. 116 with a | 8. $\kappa\alpha = \kappa\epsilon$, $\acute{\alpha}\nu$. 13.3 |
| 3. $\pi\epsilon\upsilon\tau\alpha\kappa\acute{\alpha}\tau\iota\omicron\iota$ etc. 116 a , 117 | 9. $\pi\rho\acute{\alpha}\tau\omicron\varsigma = \pi\rho\acute{\omega}\tau\omicron\varsigma$. 114.1 |
| 4. $\epsilon\pi\epsilon\sigma\kappa\epsilon\upsilon\acute{\alpha}\xi\epsilon$ etc. (but oftener $\tau\tau$). 142 | 10. $\alpha\upsilon\tau\acute{\iota}$, i.e. $\alpha\upsilon\tau\epsilon\acute{\iota} = \alpha\upsilon\tau\omicron\upsilon$. 132.2 |
| 5. $\tau\omicron\acute{\iota}$, $\tau\alpha\acute{\iota} = \omicron\acute{\iota}$, $\alpha\acute{\iota}$. 122 | 11. $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$. 135.4 |
| 6. $\acute{\iota}\alpha\rho\acute{\omicron}\varsigma = \acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$. 13.1 | 12. $\delta\epsilon\acute{\iota}\mu\epsilon\upsilon\omicron\varsigma = \delta\epsilon\acute{\omicron}\mu\epsilon\upsilon\omicron\varsigma$. 158 |
| | 13. $\pi\alpha\rho\acute{\alpha}$ at , with w. acc. 136.2 |

218. In common with various other dialects (**20**, **21** mainly Boeotian):

- | | |
|--|---|
| 1. ι from ϵ before vowels. 9.2 | 11. Dat. sg. $-ai$ ($-η$), $-oi$ ($-υ$). 104.3 , 106.2 |
| 2. $\omega =$ spurious ou . 25 | 12. $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$, $-\epsilon\acute{\iota}\omicron\varsigma$, etc. 111.1 |
| 3. $\tau\tau$ in $\theta\acute{\alpha}\lambda\alpha\tau\tau\alpha$ etc. 81 | 13. $\alpha\upsilon\tau\omicron\sigma\alpha\upsilon\tau\acute{\omicron}\varsigma$, $\alpha\upsilon\sigma\alpha\upsilon\tau\acute{\omicron}\varsigma$, etc. 121.4 |
| 4. $\tau\tau$ in $\mu\acute{\epsilon}\tau\tau\omicron\varsigma$, $\acute{\epsilon}\psi\alpha\phi\acute{\iota}\tau\tau\alpha\tau\omicron$, etc. 82 | 14. $\tau\alpha\nu\text{-}\acute{\iota}$ etc. 122 |
| 5. $\delta\delta$, initial $\delta = \zeta$. 84 | 15. 3 pl. $\acute{\alpha}\nu\acute{\epsilon}\theta\epsilon\alpha\nu$, $\acute{\alpha}\nu\acute{\epsilon}\theta\iota\alpha\nu$, etc. 138.5 |
| 6. $\acute{\epsilon}\varsigma = \acute{\epsilon}\xi$ before cons. (see also 220.1). 100 | 16. 3 pl. imv. $-\nu\tau\omega$ ($-\nu\theta\omega$): 140.3 a |
| 7. $\pi\rho\iota\sigma\gamma\epsilon\upsilon\varsigma = \pi\rho\epsilon\sigma\beta\epsilon\upsilon\varsigma$. 68.1 | 17. Perf. $\acute{\alpha}\pi\omicron\delta\epsilon\delta\acute{\omicron}\alpha\nu\theta\iota$ etc., without κ . 146.1 |
| 8. ρ between vowels till about 450 B.C.; initial till about 200 B.C. 50 , 53 | 18. $\acute{\epsilon}\nu\tau\omega$ ($\acute{\epsilon}\nu\theta\omega$) = $\acute{\omicron}\nu\tau\omega\nu$. 163.6 |
| 9. Nom. sg. m. $-\acute{\alpha}$ beside $-\acute{\alpha}\varsigma$. 105.1 a | 19. $\Delta\iota\omicron\kappa\lambda\acute{\epsilon}\alpha\varsigma$ etc. 166.1 |
| 10. Gen. sg. m. and gen. pl. in $-\acute{\alpha}\omicron$, $-\acute{\alpha}\omega\nu$ (but $\tau\acute{\alpha}\nu$). 41.4 | 20. Consonant-doubling in hypocoristics. 89.5 |
| | 21. Patronymics in $-\acute{\omega}\nu\delta\alpha\varsigma$. 164.8 |

219. In common with Thessalian only. See **204**.

220. Special Boeotian. Most of the peculiarities of the vowel-system (221) also belong here :

- | | |
|--|---|
| 1. $\acute{\epsilon}\sigma\varsigma = \acute{\epsilon}\xi$ before vowels. 100 | 4. $\acute{\epsilon}\nu\iota\xi\alpha\nu = \acute{\eta}\nu\epsilon\gamma\kappa\alpha\nu$. 144 a |
| 2. $\acute{\epsilon}\pi\pi\alpha\sigma\iota\varsigma = \acute{\epsilon}\mu\pi\alpha\sigma\iota\varsigma$. 69.4 | 5. $\beta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota = \beta\omicron\acute{\upsilon}\lambda\omicron\mu\alpha\iota$. 75 |
| 3. $\omicron\upsilon\tau\omicron\varsigma, \omicron\upsilon\tau\alpha$, etc. 124 | 6. Hypocoristics in $-\epsilon\iota$. 108.2 |

221. The Boeotian vowel-system. The most striking and obvious characteristic of Boeotian lies in its vowel-system. One peculiarity consists merely in the retention of the original sound, namely that of υ as u . But even this led to a change in spelling to $\omicron\upsilon$, while on the other hand the υ with its Attic value of \ddot{u} as a basis was used to indicate approximately the sound, probably \ddot{o} , which the diphthong $\omicron\iota$ had come to have. See **24, 30**. The other peculiarities consist in changes of diphthongs to monophthongs and of more open to closer vowels, such as eventually prevailed everywhere and led to the Modern Greek pronunciation.

The chief orthographical peculiarities, with the approximate date of their introduction, are as follows :

- | | |
|---|--|
| $\iota = \epsilon$ before vowels. 9.2. | V cent. B.C. (in the epichoric alphabet |
| $\iota, \epsilon, \epsilon\iota, \iota$) | |
| $\iota = \epsilon\iota$. 29. | V cent. B.C. (in the epichoric alphabet $\iota, \epsilon\iota, \iota$) |
| $\eta = \alpha\iota$. 26. | About 400 B.C. |
| $\epsilon\iota = \eta$. 16. | “ “ “ |
| $\omicron\upsilon = \upsilon$. 24. | “ 350 “ (but great inconsistency in the spell- |
| $\iota\omicron\upsilon = \upsilon$. 24. | “ 300 “ ing. $\upsilon = \upsilon$ and $\omicron\iota = \omicron\iota$ also fre- |
| $\upsilon = \omicron\iota$. 30. | “ 250 “ quent till near end of III cent.) |
| $\epsilon\iota = \omicron\iota$. 30. | II cent. “ (rare) |

222. External influence. Although Boeotia was for a short time in the Aetolian League, there are no Boeotian inscriptions in the Northwest Greek $\kappa\omicron\iota\nu\acute{\eta}$. But there are some scattered examples of the dative plural of consonant stems in $-\omicron\iota\varsigma$, as $\acute{\eta}\gamma\gamma\upsilon\varsigma$ ($\alpha\acute{\iota}\gamma\omicron\iota\varsigma$) etc., and the appearance of $\sigma\tau = \sigma\theta$ (**85.1**) and $\delta\alpha\mu\iota\omega\acute{\epsilon}\mu\epsilon\nu, \delta\alpha\mu\iota\omega\omicron\upsilon\tau\epsilon\varsigma$ (**159**) in some late inscriptions of Orchomenos is also probably due to Aetolian influence. The influence of the Attic $\kappa\omicron\iota\nu\acute{\eta}$ becomes considerable toward the end of the third century B.C., and some inscriptions or portions of inscriptions are wholly in $\kappa\omicron\iota\nu\acute{\eta}$, e.g. the formal

contract in the Nicareta inscription (no. 43.VI). But most of the inscriptions are substantially dialectic until the second half of the second century B.C.

WEST GREEK

223. General West Greek characteristics :

1. *δίδωτι* etc. Retention of τ in the verb-endings $-\tau\iota$, $-\nu\tau\iota$, in $\rho\acute{\iota}\kappa\alpha\tau\iota$ and the hundreds in $-\kappa\acute{\alpha}\tau\iota\omicron\iota$, in *ποτί* (Cret. *πορτί*), *Ποτειδάν*, *τύ*, and some other words which show the change to σ in the East Greek dialects. 61
2. (ρ)*ίκατι* = *εἴκοσι*. 116 with *a*
3. *τριακάτιοι* etc. = *-κόσιοι*. 116 *a*, 117.2
4. *ἐδίκαξα* etc. But restricted in Argolic. 142
5. *τοί, ταί = οί, αί*. But Cretan *οί, αί*. 122
6. *ίαρός* (*ίαρός*) = *ιερός*. 13.1
7. *Ἄρταμις* = *Ἄρτεμις*. But Cretan *Ἄρτεμις*. 13.2
8. *κα, τόκα, πόκα, ὄκα, γα*. 13.3
9. *πῤατος* = *πῤῶτος*. 114.1
10. *ὄπει* = *ὄπου*, etc. 132.2
11. *ὄπη* etc. 132.6
12. *ὄπω* = *ὄπόθεν*, etc. 132.7
13. *φέρομες* etc. 138.3
14. Fut. $-\sigma\acute{\epsilon}\omega$. But restricted in Heracleian. 141
15. Fut. pass. with act. endings. 145
16. *τέτορες* = *τέτταρες*. 114.4
17. *τετρώκοντα* = *τετταράκοντα*. 116
18. *ἐμίν* = *ἐμοί*, etc. 118.4 *b*
19. *ἐμέος* = *ἐμοῦ*; etc. 118.3 *b*
20. *ἤμισσος* = *ἤμισυς*. 61.6
21. *ὀδελός* = *ὀβολός*. 49.3
22. Word-order *αἷ τίς κα*. 179

a. Although only a part of these characteristics are actually quotable from every one of the West Greek dialects, some indeed from only a few, it is probable that, except for the divergence of Cretan in 5 and 7, they were common to all, and that the absence of examples in any dialect is accidental. Thus, forms like *φέρομες* are attested for Phocian and most of the Doric dialects, but there is no occurrence of a first plural form in Locrian and Elean, and in Rhodian only from the time when $-\mu\epsilon\nu$ had been introduced from the *κοινή*, just as it was at Delphi before the end of the fourth century B.C. The early substitution of the *κοινή* forms of the numerals and the rare occurrence of the personal pronouns in inscriptions, account for the incomplete representation of 2, 3, 16-19.

b. The first ten of these characteristics are also Boeotian (217), several also Thessalian (210), and a few also Arcadian.

224. There are various other phenomena which are common to the West Greek dialects, but are not confined to them even in the widest application of the term. Several of those mentioned in 180 are often

casually referred to as "Doric," e.g. $\alpha\acute{\iota} = \epsilon\acute{\iota}$, $\eta\acute{\varsigma} = \eta\acute{\nu}$, $\acute{\alpha}\mu\acute{\epsilon}\varsigma$, $\acute{\epsilon}\theta\epsilon\nu$, $\pi\acute{\alpha}\mu\alpha$, $\acute{\iota}\kappa\omega$, but none of them has any claim to be regarded as specifically West Greek, with the possible exception of η from $a\epsilon$ (41.1 with a).

a. Even of the peculiarities cited in 223 some consist merely in the retention of the original forms which must have been universal at one time; and that $\tau\acute{o}\iota$, $\tau\acute{\alpha}\iota$ or pron. datives like $\acute{\epsilon}\mu\acute{\iota}\nu$ still existed in East Greek in the historical period is shown by their appearance in Homer. Some others also may prove to be of wider scope, e.g. $\acute{\delta}\pi\epsilon\iota$, since $\acute{\delta}\pi\omicron\nu$ is, so far as we know, only Attic-Ionic. But so far as the present evidence of inscriptions goes, the peculiarities given in 223 are distinctly characteristic of West Greek.

225. The declension of nouns in $-\acute{\epsilon}\upsilon\varsigma$ with gen. sg. $-\acute{\epsilon}\omicron\varsigma$ acc. sg. $-\eta$ is common to Delphian and the majority, but not all, of the Doric dialects. See 113.3. The 3 pl. inv. $-\nu\tau\omega$ is common to all the Doric dialects except Cretan, but the distribution of $-\nu\tau\omega$ and $-\nu\tau\omega\nu$ does not coincide at all with the East and West Greek divisions. See 140.3,4. There are various peculiarities which are West Greek in a limited sense, but demonstrably not general West Greek, e.g. $\tau\eta\eta\nu\omicron\varsigma = \acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$ (125.1), $\acute{\alpha}\upsilon\tau\omicron\sigma\alpha\nu\tau\acute{o}\varsigma$ (121.4), $\pi\rho\acute{\sigma}\theta\theta\alpha = \pi\rho\acute{\sigma}\theta\theta\epsilon$ (133.1), $\text{'}\text{A}\pi\acute{\epsilon}\lambda\lambda\omega\nu$ (49.3), $\lambda\acute{\omega} = \theta\acute{\epsilon}\lambda\omega$ (Glossary), $\nu\tau$, $\nu\theta = \lambda\tau$, $\lambda\theta$ (72). The use of $-\acute{\iota}\zeta\omega = -\acute{\omicron}\omega$ in certain verbs (162.1), of $\sigma\kappa\epsilon\nu\acute{\omicron}\omega = \sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$, and of $\gamma\acute{\epsilon}\lambda\alpha\mu\iota$, $\acute{\epsilon}\lambda\alpha\mu\iota$ (162.1,3,4) is West Greek, but how wide-spread is not yet clear.

NORTHWEST GREEK

226. The chief characteristics of Northwest Greek as distinguished from Doric, including however some which are not common to all the dialects of this group and some which are not strictly confined to them, are:

1. $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$. Also Thess., Boeot., and Arc.-Cypr. (*ίν*). 135.4
2. $\kappa\alpha\lambda\acute{\epsilon}\iota\mu\epsilon\nu\omicron\varsigma$ etc. (El. $-\eta\mu\epsilon\nu\omicron\varsigma$). Also Boeot. 158
3. $\phi\acute{\alpha}\rho\omega$ etc. But rare in Delph. 12
4. $\sigma\tau = \sigma\theta$. 85.1
5. $\acute{\epsilon}\nu\tau\epsilon$, Delph. $\acute{\eta}\nu\tau\epsilon = \acute{\epsilon}\sigma\tau\epsilon$. No example in El. 135.4
6. $\pi\acute{\alpha}\nu\tau\omicron\iota\varsigma$ etc., dat. pl. But in Delph. only late and due to the N.W.Gr.k. *κοινή*. 107.3
7. $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma$ etc., acc. pl. El., Ach., but not Locr., and rare in Delph. 107.4
8. $\pi\alpha\rho\acute{\alpha}$ *at*, with w. acc. Also Boeot., Thess., Meg., Lac. 136.2

a. There are various other peculiarities the scope of which coincides even less definitely with the Northwest Greek dialects proper, but the spread of which in the northern part of Greece is noticeable, e. g. masc. \bar{a} -stems with nom. sg. $-\bar{a}$, gen. sg. $-\bar{a}\varsigma$ (105.1a, 2b), patronymics in $-\acute{\omega}\nu\delta\alpha\varsigma$ or $-\acute{\omicron}\nu\delta\alpha\varsigma$ (164.8), proper names in $-\kappa\lambda\acute{\epsilon}\alpha\varsigma$ (166.1). Note also the peculiarities common to Boeotian and Thessalian only (204), most of which are not Aeolic.

Phocian (Delphian)

227. West Greek characteristics. See 223–225.

228. Northwest Greek characteristics. See 226.

229. Aeolic elements: $\pi\acute{\alpha}\nu\tau\epsilon\sigma\sigma\iota$ in all the earlier inscriptions.

107.3. Here also, perhaps, the words $\tau\alpha\gamma\acute{o}\varsigma$ (also Thess., Cypr., and poetical), $\kappa\epsilon\rho\alpha\acute{\iota}\omega$ (also Hom.) = $\kappa\epsilon\rho\acute{\alpha}\nu\nu\mu\iota$, $\delta\acute{\iota}\delta\eta\mu\iota$ (also Boeot. and Hom.) = $\delta\acute{\epsilon}\omega$.

230. Other characteristics, mostly in common with various other dialects:

- | | |
|--|---|
| 1. ρ initial till about 400 B.C.;
intervocalic only in a VI
cent. inscr. 52, 53 | 11. $\tau\eta\eta\nu\omicron\varsigma$ ($\tau\eta\eta\nu\acute{\epsilon}\iota$) = $\acute{\epsilon}\kappa\acute{\epsilon}\iota\nu\omicron\varsigma$. 125.1 |
| 2. Peculiarities in use of spir.
asper. 58 a, c | 12. $\rho\acute{o}\iota\kappa\omega$ = $\acute{o}\iota\kappa\omicron\theta\epsilon\nu$. 132.7 |
| 3. $\tau\acute{\omega}\lambda$ $\Lambda\alpha\beta\nu\alpha\delta\acute{\alpha}\nu$, $\tau\omicron\nu\acute{\nu}$ $\nu\acute{o}\mu\omicron\upsilon\varsigma$,
etc. 96, 97 | 13. $\acute{\epsilon}\chi\theta\acute{o}\varsigma$, $\acute{\epsilon}\chi\theta\omega$. 133.3 |
| 4. $\acute{\alpha}\mu\phi\iota\lambda\lambda\acute{\epsilon}\gamma\omega$. 89.3 | 14. $\acute{\epsilon}\nu\delta\acute{o}\varsigma$, $\acute{\epsilon}\nu\delta\omega$, $\acute{\epsilon}\nu\delta\nu\varsigma$. 133.4 |
| 5. $\delta\acute{\epsilon}\iota\lambda\omicron\mu\alpha\iota$ = $\beta\acute{o}\upsilon\lambda\omicron\mu\alpha\iota$. 75 | 15. $\pi\acute{o}\iota$ (beside $\pi\acute{o}\tau$) = $\pi\rho\acute{o}\varsigma$.
135.6 b |
| 6. $\acute{\iota}\alpha\rho\eta\acute{\iota}\omicron\nu$ etc. 164.1 | 16. 3 pl. perf. in $-\alpha\tau\iota$. 138.4 |
| 7. $\acute{\epsilon}\nu\eta$ = $\acute{\epsilon}\nu\eta\acute{\alpha}$. 42.1 | 17. Infin. $-\epsilon\nu$. 153.2 |
| 8. $\acute{\eta}\beta\delta\epsilon\mu\omicron\varsigma$ = $\acute{\epsilon}\beta\delta\omicron\mu\omicron\varsigma$. 114.7 | 18. $\sigma\upsilon\lambda\acute{\epsilon}\omega$ = $\sigma\upsilon\lambda\acute{\alpha}\omega$. 161.2 |
| 9. $\acute{\alpha}\upsilon\tau\omicron\sigma\alpha\nu\tau\acute{o}\varsigma$, $\acute{\alpha}\upsilon\sigma\alpha\nu\tau\acute{o}\varsigma$. 121.4 | 19. $\sigma\tau\epsilon\phi\alpha\nu\acute{\omega}$ = $\sigma\tau\epsilon\phi\alpha\nu\acute{\omicron}$. 159 |
| 10. $\tau\acute{o}\upsilon\tau\alpha$ = $\tau\acute{\alpha}\upsilon\tau\alpha$. 124 | 20. $\pi\acute{o}\iota\omega\nu\tau\iota$, $\pi\acute{o}\iota\acute{\omicron}\nu\tau\omega\nu$. 42.5 d, 6 |
| | 21. $\pi\acute{o}\iota\epsilon\acute{\iota}\nu\tau\alpha\iota$. 158 |
| | 22. $\eta\acute{\iota}\tau\alpha\iota$ (late). 163.9 |

231. External influence in the dialect. The temple accounts of 353–325 B.C. show plain evidences of Attic influence. With the Aetolian domination (278–178 B.C.) a new element is added, that of the Northwest Greek $\kappa\omicron\iota\nu\eta$ (see 279), resulting in the striking mixture (e.g. dat. pl. $\pi\acute{\alpha}\nu\tau\epsilon\sigma\sigma\iota$, $\pi\acute{\alpha}\nu\tau\omicron\iota\varsigma$, $\pi\acute{\alpha}\sigma\iota$) seen in the numerous

proxeny and manumission decrees, some of them as late as the first and second centuries A.D. There are even some few traces of Boeotian influence, as in *ἰστάνθω, θέλωνθι, κλαρωσῖ* (*ι = εἰ*) from Stiris, near the Boeotian boundary, and the spellings *κῆ* (= *καί*), *ἄσουλον* in a decree of the Phocians. The Amphictionic decrees immediately following the Aetolian conquest are in the pure Attic *κοινή*, but the dialect was gradually resumed, in the mixed form which it shows in the other classes of inscriptions.

Locrian

232. West Greek characteristics. See 223–225.

233. Northwest Greek characteristics. See 226.

234. In common with various other dialects :

- | | |
|--|--|
| 1. <i>κοθαρός</i> (Περροθαριᾶν). 6 | 5. <i>κὰ(τ) τόν, πὸ(τ) τόν</i> , etc. 95 a |
| 2. <i>Ὀπέυντι, Ὀποντίους</i> . 44.4 | 6. <i>ἐχθός = ἐκτός</i> . 133.3 |
| 3. <i>ρ</i> initial and sometimes intervocalic. 52, 53 | 7. <i>ποί = πρόσ</i> , once. 135.6 b |
| 4. Peculiarities in use of spiritus asper. 58 a, d | 8. <i>δείλομαι = βούλομαι</i> . 75 |

235. Special Locrian :

- | | |
|--|---|
| 1. Assim. of <i>έκ</i> in <i>έ(τ) τᾶς, έ(λ) λιμένος</i> , etc. 100 | 3. <i>ηρέσται = έλέσθαι</i> . 12 |
| 2. <i>φρίν = πρίν</i> . 66 | 4. <i>κατά</i> according to w.gen. 136.5 |
| | 5. <i>φόντι</i> beside <i>ήόντι</i> . 129.2 a |

236. The only inscriptions in the pure dialect (nos. 55, 56) are both from the early fifth century and from western Locris. All other material is from a much later period, when the Northwest Greek *κοινή* was used, at least in western Locris. See 279. In the few inscriptions from eastern Locris the appearance of datives like *χρημάτεσσι* (107.3) is noteworthy.

Elean

237. West Greek characteristics. See 223–225.

238. Northwest Greek characteristics. See 226.

239. In common with various other dialects :

1. η, ω = spurious $\epsilon\iota, \omicron\upsilon$. 25
2. Psilosis. 57
3. $\delta\delta$ (also $\tau\tau$) = ζ . 84
4. $\rho\rho$ = $\rho\sigma$. 80
5. Rhotacism of final ς . 60.1
6. Loss of intervocalic σ (late). 59.3
7. ρ init. even before consonants, rarely intervoc.; late $\beta\omicron\kappa\acute{\iota}\alpha\rho$ = $\omicron\iota\kappa\acute{\iota}\alpha\varsigma$. 51-55
8. $\alpha\acute{\iota}\lambda\acute{o}\tau\rho\iota\alpha$ = $\acute{\alpha}\lambda\lambda\acute{o}\tau\rho\iota\alpha$. 74 *b*
9. Omission of ι in $\xi\alpha$ = $\epsilon\acute{\iota}\eta$, etc. 31
10. $\gamma\rho\omicron\phi\acute{\epsilon}\upsilon\varsigma$ = $\gamma\rho\alpha\phi\acute{\epsilon}\upsilon\varsigma$. 5
11. $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. 75
12. Nom. sg. $\tau\epsilon\lambda\epsilon\sigma\tau\acute{\alpha}$. 105.1 *a*
13. Dat. sg. $-\omicron\iota$. 106.2
14. Acc. pl. $-\alpha\iota\varsigma, -\alpha\iota\rho, -\omicron\iota\rho$. 78
15. Dat. pl. $\phi\upsilon\gamma\acute{\alpha}\delta\epsilon\sigma\sigma\iota$ (but usually $-\omicron\iota\varsigma$). 107.3
16. $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\upsilon\varsigma, -\acute{\eta}\theta\omicron\varsigma$. 111.1
17. $\acute{\alpha}\sigma\sigma\iota\sigma\tau\alpha$ = $\acute{\alpha}\gamma\chi\iota\sigma\tau\alpha$. 113.3
18. $\tau\omicron\acute{\iota}, \tau\alpha\acute{\iota}$ = $\tau\acute{o}\delta\epsilon, \tau\acute{\alpha}\delta\epsilon$. 122
19. $\acute{\upsilon}\sigma\tau\alpha\rho\iota\nu$ = $\acute{\upsilon}\sigma\tau\epsilon\rho\omicron\nu$. 133.6
20. $\acute{\upsilon}\pi\acute{\alpha}$ = $\acute{\upsilon}\pi\acute{o}$. 135.3
21. Infin. $-\eta\nu$. 153
22. 3 sg. subj. $-\eta$ ($\acute{\epsilon}\kappa\pi\acute{\epsilon}\mu\mu\alpha$). 149
23. Aor. subj. in $\bar{\alpha}$ ($\phi\upsilon\gamma\alpha\delta\epsilon\upsilon\acute{\alpha}\nu\tau\iota, \pi\omicron\iota\acute{\eta}\alpha\tau\alpha\iota$). 151.1
24. 3 sg. opt. $-\sigma\epsilon\iota$ ($-\eta\alpha\iota\epsilon$). 152.4
25. $\mu\iota$ -forms $\sigma\upsilon\lambda\alpha\acute{\iota}\epsilon, \delta\alpha\mu\omicron\sigma\iota\omicron\acute{\iota}\alpha, \delta\alpha\mu\omicron\sigma\iota\acute{\omega}\mu\epsilon\nu$. 157 *b*
26. $\acute{\epsilon}\gamma\rho\alpha(\mu)\acute{\mu}\epsilon\nu\omicron\varsigma$ = $\gamma\epsilon\gamma\rho\alpha\mu\mu\epsilon\nu\omicron\varsigma$. 137

240. Special Elean :

1. $\bar{\alpha}$ = η . 15
2. α = ϵ , not only before ρ , but after ρ , before final ν , etc. 12 with *a*
3. $\pi\acute{o}\lambda\epsilon\rho$ = $\pi\acute{o}\lambda\iota\varsigma$. 18 *b*
4. ζ = δ (only in earliest inscr.). 62.2
5. $\sigma\sigma$ = $\sigma\theta$ (late). 85.2
6. $\mu\acute{\epsilon}\upsilon\varsigma$ = $\mu\acute{\eta}\nu$. 112.3
7. Dual $\delta\upsilon\omicron\iota\omicron\iota\varsigma, \acute{\alpha}\upsilon\tau\omicron\iota\omicron\iota\rho$. 106.6
8. Verbs in $-\epsilon\omega$ ($-\alpha\omega$) = $-\epsilon\nu\omega$. 161.1
9. $\acute{\eta}\sigma\tau\omega$ = $\acute{\epsilon}\sigma\tau\omega$. 163.5
10. $\pi\acute{\alpha}\sigma\kappa\omega$ = $\pi\acute{\alpha}\sigma\chi\omega$. 66
11. $\tau\acute{\iota}\alpha\rho\delta, \tau\acute{\epsilon}\pi\iota\acute{\alpha}\rho\omicron\iota$, etc. 94.9
12. $\acute{\alpha}\nu\epsilon\upsilon\varsigma$ = $\acute{\alpha}\nu\epsilon\nu$, and used w. acc. 133.6, 136.4
13. Opt. w. $\kappa\alpha$ in commands; also subj. (late). 175
14. Opt. regularly in fut. conditions etc. 176
15. For peculiar words and meanings, see, in Glossary, $\gamma\rho\acute{\alpha}\phi\omicron\varsigma, \delta\acute{\iota}\kappa\alpha\iota\alpha, \delta\acute{\iota}\phi\upsilon\iota\omicron\varsigma, \acute{\epsilon}\acute{\rho}\rho\omega, \kappa\alpha\tau\iota\alpha\rho\alpha\acute{\iota}\omega, \acute{\iota}\mu\acute{\alpha}\sigma\kappa\omega, \theta\eta\lambda\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma, \acute{\epsilon}\rho\sigma\epsilon\nu\alpha\acute{\iota}\tau\epsilon\rho\omicron\varsigma$.

241. *κοινή* influence. In the amnesty decree (no. 60), from the second half of the fourth century B.C., $\alpha\rho$ from $\epsilon\rho$ is, with one exception ($\acute{\upsilon}\sigma\tau\alpha\rho\iota\nu$), given up, as in $\theta\eta\lambda\upsilon\tau\acute{\epsilon}\rho\alpha\nu, \acute{\epsilon}\rho\sigma\epsilon\nu\alpha\acute{\iota}\tau\acute{\epsilon}\rho\alpha\nu$ (note also

ἔρσεν- = earlier *φαρρεν-*), and *περί* (earlier *πάρ*, with apocope), though *ρα* from *ρε* is seen in *κατιαραίων*; *πάσχω* has its usual form (earlier *πάσκω*); the characteristic Elean words *φέρρω* = *φεύγω* in its technical sense, *δίφνιον* (*ζίφνιον*), and *γράφος* have given place to the usual *φεύγω*, *διπλάσιον*, and *γράμμα*. The Damocrates decree (no. 61), from the first half of the third century B.C., has *ερ*, never *αρ*, *ὑπό* not *ὑπά*, and shows considerable *κοινή* influence in the vocabulary, e.g. *καθῶρ* (*καθῶς*), *ἔγκτησις*.

On the other hand most of the characteristics of the dialect persist, and, in contrast to earlier inscriptions, the rhotacism of final *ς* is uniformly observed. Some of the differences between these two inscriptions and the earlier ones are due to chronological and local variation within the dialect, e.g. in both *σσ*, not *στ*, = *σθ*, loss of intervocalic *σ*; in no. 60 *ττ*, not *δδ*, = *ζ*, dat. pl. *φυγάδεσσι* (not *-οις*); in no. 61 subj. in prescriptions. Even in the earlier inscriptions there are some indications of local differences, but it is impossible with the present material to define their scope.

The definite substitution of the Attic *κοινή* in public inscriptions of Elis belongs to the end of the third century B.C.

DORIC

Laconian

242. West Greek characteristics. See 223-225.

243. Other characteristics, mostly in common with various other dialects:

- | | |
|--|--------------------------------------|
| 1. <i>η, ω</i> = spurious <i>ει, ου</i> . 25 | 9. <i>αὐτός</i> reflex. 121.3 |
| 2. <i>ι</i> from <i>ε</i> before vowels. 9.5 | 10. <i>τετράκιν</i> etc. 133.6 |
| 3. <i>h</i> from intervoc. <i>σ</i> . 59.1 | 11. Adv. <i>ταυτᾶ, ἡτᾶ, πέποκα</i> . |
| 4. Rhotacism of finals <i>ς</i> (late). 60.2 | 132.5 a, 6 |
| 5. <i>σ = θ</i> (late in inscr.). 164 | 12. <i>ἄσσιστα = ἄγγιστα</i> . 113.3 |
| 6. <i>Ποιοιδάν = Ποσειδών</i> . 49.1, | 13. Infin. <i>-ην</i> . 153 |
| 61.5 | 14. 3 pl. imv. <i>-τω</i> . 140.3 a |
| 7. <i>Ἄπέλλων = Ἀπόλλων</i> . 49.3 | |
| 8. <i>ϕ</i> initial till about 400 B.C.; intervocalic in early inscriptions; | |
| later sometimes <i>β</i> . 50-53 | |

244. *κοινή* influence. Inscriptions from the second century B.C. (from the fourth and third there is very little material) and later are not even in the Doric *κοινή* (278), but substantially in the Attic *κοινή*, with but slight dialectic coloring. On the revival of the use of the dialect in some inscriptions of the second century A.D., probably representing crudely what still survived as a patois, see notes to nos. 70–73.

Heracleian

245. West Greek characteristics. See 223–225.

246. In common with various other dialects :

- | | |
|--|--|
| 1. η, ω = spurious $\epsilon\iota, \omicron\upsilon$. 25 | 8. $\delta\eta\lambda\omicron\mu\alpha\iota = \beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. 75 |
| 2. ι from ϵ before vowels. 9.6 | 9. $\tau\rho\acute{\iota}\varsigma$ nom. pl. 114.3 |
| 3. $\acute{\alpha}\nu\epsilon\pi\acute{\iota}\gamma\rho\omicron\phi\omicron\varsigma$. 5 | 10. $\tau\acute{\eta}\nu\omicron\varsigma = \acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$. 125.1 |
| 4. $\kappa\omicron\theta\alpha\rho\acute{\omicron}\varsigma, \tau\omicron\phi\acute{\iota}\omega\acute{\nu}$. 6 | 11. $\acute{\alpha}\nu\omega\theta\alpha, \acute{\epsilon}\mu\pi\rho\omicron\sigma\theta\alpha$. 133.1 |
| 5. $\tau\acute{\alpha}\mu\nu\omega = \tau\acute{\epsilon}\mu\nu\omega$. 49.4 | 12. Infin. $-\epsilon\nu$. 153.2 |
| 6. f initial, but with many irregularities. 50 <i>b</i> | 13. 3 pl. imv. $-\nu\tau\omega$. 140.3 <i>a</i> |
| 7. Peculiarities in use of spiritus asper. 58 <i>c, d</i> | 14. $\acute{\epsilon}\nu\tau\epsilon\varsigma = \acute{\omicron}\nu\tau\epsilon\varsigma$. 163.8 |
| | 15. $\acute{\alpha}\nu\eta\epsilon\omega\sigma\theta\alpha\iota$. 146.4 |
| | 16. Article as relative. 126 |

247. Special Heracleian :

- | | |
|--|---|
| 1. $\acute{\epsilon}\nu\tau\alpha\sigma\sigma\iota, \pi\omicron\acute{\iota}\omicron\nu\tau\alpha\sigma\sigma\iota$. 107.3 | 5. $\acute{\epsilon}\rho\rho\eta\gamma\epsilon\acute{\iota}\alpha = \acute{\epsilon}\rho\rho\omega\gamma\upsilon\acute{\iota}\alpha$. 146.4, 148 |
| 2. $\gamma\epsilon\gamma\rho\acute{\alpha}\psi\alpha\tau\alpha\iota, \mu\epsilon\mu\iota\sigma\theta\acute{\omega}\sigma\omega\nu\tau\alpha\iota$. 146.3 | 6. $\kappa\lambda\alpha\acute{\iota}\gamma\omega = \kappa\lambda\epsilon\acute{\iota}\omega$. 142 <i>a</i> |
| 3. $\acute{\epsilon}\mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\varsigma, \mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\nu\alpha\iota$. 42.5 <i>b</i> | 7. $\pi\omicron\lambda\iota\sigma\tau\acute{\omicron}\varsigma = \pi\lambda\epsilon\acute{\iota}\sigma\tau\omicron\varsigma$. 113.2 |
| 4. $\pi\epsilon\phi\nu\tau\epsilon\nu\kappa\acute{\eta}\mu\epsilon\nu$. 147.2 | |

248. *κοινή* influence. *κοινή* forms appear now and then in the Heracleian Tables, especially in the numerals. Thus $\tau\rho\acute{\epsilon}\iota\varsigma$ beside $\tau\rho\acute{\iota}\varsigma$ — $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma, \tau\epsilon\sigma\sigma\alpha\rho\acute{\alpha}\kappa\omicron\nu\tau\alpha$ beside $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma, \tau\epsilon\tau\rho\acute{\omega}\kappa\omicron\nu\tau\alpha$ — $-\kappa\acute{\omicron}\sigma\iota\omicron$ beside $-\kappa\acute{\alpha}\tau\iota\omicron$ — $\chi\acute{\iota}\lambda\iota\omicron$ for $\chi\acute{\eta}\lambda\iota\omicron$ — $\rho\epsilon\acute{\iota}\kappa\alpha\tau\iota$, with $\epsilon\iota$ from $\acute{\epsilon}\kappa\omicron\sigma\iota$, beside $\rho\acute{\iota}\kappa\alpha\tau\iota$ — $\epsilon\acute{\iota}$ beside $\alpha\acute{\iota}$ — $\eta\omicron\iota$ beside $\tau\omicron\acute{\iota}$.

Argolic

249. West Greek characteristics. See 223–225. But *δικάσαι*, not *δικάζαι*, 142.

250. Other characteristics, mostly in common with various other dialects :

- | | |
|--|---|
| 1. Intervoc. σ to h , and lost. 59.2 | 11. <i>τύ</i> acc. sg. 118.5 |
| 2. <i>πάνσα, ἐνς, τόνς</i> , etc. 77.3, 78 | 12. <i>νν</i> acc. sg. 3 pers. pron. 118.5 |
| 3. <i>ιάρως</i> with lenis. 58 <i>b</i> | 13. <i>τήνος = ἐκείνος</i> . 125.1 |
| 4. <i>ποί = πρόσ</i> , before dentals. 135.6 <i>b</i> | 14. <i>ἔχθροι, ἔνδοι</i> . 133.3, 4 |
| 5. <i>ἀλασσις</i> etc. 164.3 | 15. <i>ἄνευ = ἀνευ</i> . 133.6 |
| 6. $\eta, \omega =$ spurious ϵ, \omicron , sometimes. 25 <i>a</i> | 16. <i>συντιθήσι</i> . 138.1 |
| 7. ι from ϵ before vowels, sometimes. 9.7 | 17. Infin. <i>-εν</i> . 153.2 |
| 8. <i>γροφεύς</i> etc. 5 | 18. 3 pl. imv. <i>-ντω</i> . 140.3 <i>a</i> |
| 9. <i>πεδά = μετά</i> . 135.5 | 19. <i>ἔσσα, ἔασσα = οὔσα</i> . 163.8 |
| 10. f in all positions in earliest inscriptions; initial till about 400 B.C. 52–55 | 20. <i>γράφσμα = γράμμα</i> . 164.4 |
| | 21. <i>ἀ(ϕ)ρητεύω</i> <i>preside</i> . 55 |
| | 22. <i>τρέω = φεύγω</i> <i>be banished</i> . No. 78.5, note |
| | 23. <i>ἀρτῦναι</i> , official title. No. 78.2, note |

251. There are some differences between the dialect of Argos and that which appears in most of the inscriptions of Epidaurus and other cities of the Acte. But these are mainly, if not wholly, due to the fact that Attic influence was earlier and stronger in the east. Thus the loss of intervocalic σ and the retention of $\nu\sigma$ are characteristics which persist in Argive inscriptions till within the second century B.C., but of which there are only a few examples from Epidaurus. In general, Attic forms are frequent in Epidaurian inscriptions of the fourth century B.C., and later.

Early inscriptions of Mycenae have *ἐς* and *τός* (less probably *τός*) in contrast to Arg. *ἐνς, τόνς*. Cf. Cret. *τός* beside *τόνς*, 78. From Hermione are also found genitive singular and accusative plural in *-ω, -ως*.

Corinthian

252. West Greek characteristics. See 223–225.

253. In common with various other dialects:

- | | |
|---|--|
| 1. ἐνθεῖν = ἐλθεῖν. 72 | 7. ἐνδός, ἔνδοι, ἔξοι. Syrac. 133.4,5 |
| 2. λῶ = θέλω. Glossary | 8. 3 pl. inv. -ντω. 140.3 a |
| 3. Ἀπέλλων = Ἀπόλλων. 49.3 | 9. ρ in early inscr. in all positions; init. till about 400 B.C.; sometimes β. 51–55 |
| 4. μείς = μῆν. 112.3 | |
| 5. Hypocoristics in -ην. 165.7 | |
| 6. πόδεσσι etc., in various colonies. 107.3 | |

254. Special Corinthian. Very early monophthongization of *ει* and *ου*. 28, 34

255. After the early but brief inscriptions in the epichoric alphabet, there is but scanty material until the third and second centuries B.C., when the admixture of *κοινή* forms is considerable.

Megarian

256. West Greek characteristics. See 223–225.

257. In common with various other dialects:

- | | |
|---|------------------------------------|
| 1. ἀμφιλλέγω. 89.3 | 4. Gen. sg. m. Φάγα̅ς etc. 105.2 b |
| 2. ευ = εο, late. 42.5 | 5. μείς = μῆν. 112.3 |
| 3. ρ initial in V cent., but lost between vowels. | 6. λῶ = θέλω. Glossary |
| | 7. λάζομαι = λαμβάνω. Glossary |

258. Special Megarian:

- | | |
|---|-------------------|
| 1. Θεῶδωρος, Θεοκλείδας, etc. 42.5 d | 2. σά = τίνα. 128 |
| 3. αἰσιμνάτας, αἰσιμνάω = αἰσιμνήτης, αἰσιμνάω. 20. Apart from the difference of vowel, the words are peculiar to Megarian and Ionic. | |

259. Except for the early inscriptions of Selinus and a few others, the material is from the end of the fourth century or later, and shows *κοινή* influence.

Rhodian

260. West Greek characteristics. See 223–225.

261. In common with various other dialects :

- | | |
|---|---|
| 1. $\epsilon\nu = \epsilon\omicron$. 42.5 | 6. $\acute{\epsilon}\xi\hat{\alpha}\nu = \acute{\epsilon}\xi\hat{\eta}\varsigma$. 133.6 |
| 2. $\eta, \omega =$ spurious $\epsilon\iota, \omicron\nu$, in some words. 25 <i>a</i> | 7. 3 pl. imv. $-\nu\tau\omega$. 140.3 <i>a</i> |
| 3. $\acute{\iota}\epsilon\rho\acute{\sigma}\varsigma$ with lenis. 58 <i>b</i> | 8. $\tau\acute{\iota}\mu\acute{\epsilon}\omega = \tau\acute{\iota}\mu\acute{\alpha}\omega$. 161.2 |
| 4. $\acute{\omicron}\pi\nu\varsigma, \nu\acute{\iota}\varsigma$. 132.4 | 9. Τιμᾶκράτης etc. 167 |
| 5. $\acute{\omicron}\kappa\kappa\alpha = \acute{\omicron}\kappa\alpha \kappa\alpha$. 132.9 | 10. $\chi\rho\acute{\eta}\acute{\iota}\zeta\omega = \theta\acute{\epsilon}\lambda\omega$. Glossary |

262. Special Rhodian : Infinitive in $-\mu\epsilon\iota\nu$. 154.5. $\kappa\tau\omicron\acute{\iota}\nu\alpha$, denoting a territorial division like the Attic deme, is found only in Rhodes and Carpathus. $\mu\alpha\sigma\tau\rho\acute{\iota}$ as the highest officers of the state are peculiar to Rhodes.

263. $\kappa\omicron\iota\nu\acute{\eta}$ influence shows itself to a slight extent in the fourth century B.C. Most of the material is from the third century or later, and is in the Doric $\kappa\omicron\iota\nu\acute{\eta}$ (278), though with frequent retention of the characteristic infinitive in $-\mu\epsilon\iota\nu$. In this mixed form the dialect is one of the longest to survive, many peculiarities still appearing in inscriptions of the first and second centuries A.D.

Coan

264. West Greek characteristics. See 223–225.

265. In common with various other dialects :

- | | |
|---|---|
| 1. $\epsilon\nu = \epsilon\omicron$. 42.5 | 7. $\acute{\epsilon}\xi\hat{\alpha}\nu = \acute{\epsilon}\xi\hat{\eta}\varsigma$. 133.6 |
| 2. $\eta, \omega =$ spurious $\epsilon\iota, \omicron\nu$, in some words. 25 <i>a</i> | 8. Aor. subj. $\acute{\upsilon}\pi\omicron\kappa\acute{\upsilon}\nu\psi\epsilon\iota$. 150 |
| 3. $\tau\acute{\alpha}\mu\nu\omega = \tau\acute{\epsilon}\mu\nu\omega$. 49.4 | 9. Infin. $-\epsilon\nu$; also in contract verbs. 153.2,3 |
| 4. $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota = \beta\omicron\acute{\upsilon}\lambda\omicron\mu\alpha\iota$. 75 | 10. 3 pl. imv. $-\nu\tau\omega$. 140.3 <i>a</i> |
| 5. Acc. pl. $-\omicron\varsigma$ beside $-\omicron\nu\varsigma$. 78 | 11. $\chi\rho\acute{\eta}\acute{\iota}\zeta\omega = \theta\acute{\epsilon}\lambda\omega$. Glossary |
| 6. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\varsigma, -\acute{\epsilon}\omicron\varsigma, -\acute{\eta}$, but early $-\acute{\eta}\iota, -\acute{\eta}\varsigma$. 113.3 | |

266. There are no very early inscriptions, and only a few even from the fourth century B.C. The most important of these, the

sacrificial calendar (nos. 101–103), already shows some *κοινή* forms, as *ιερεύς* beside *ιαρεύς*, *εἰκάς* beside *ἰκάς*, acc. pl. *τρῆεις*, *ἔστία* beside *ἰστία*, etc., but preserves some forms which are never found later as *ιερῆι*, *τεταρτῆς* (later always *-ει*, *-εις*, etc.). There are also some specific Ionic forms in use in Cos, as *τέλεως*, *ἀποδεξάντω*. Most of the material is of the third and second centuries, and in the Doric *κοινή* as described in 278.

Theran

267. West Greek characteristics. See 223–225.

268. In common with various other dialects :

- | | |
|---|---|
| 1. <i>ευ</i> = <i>εο</i> . 42.5 | 7. Acc. pl. <i>-ος</i> . 78 |
| 2. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> , in some words. 25 a | 8. <i>πεδά</i> = <i>μετά</i> . 135.5 |
| 3. <i>οὔρος</i> from <i>ὄρφος</i> . 54 | 9. <i>ἔξᾶν</i> = <i>ἔξῆς</i> . 133.6 |
| 4. <i>ϝ</i> lost in the earliest times. 50 | 10. Subj. <i>πέπρᾶται</i> etc. 151.1 |
| 5. <i>ρρ</i> = <i>ρσ</i> . 80 | 11. Infin. <i>-εν</i> ; also in contract verbs. 153.2,3 |
| 6. <i>δήλομαι</i> = <i>βούλομαι</i> . 75 | |

269. Except for the numerous, but brief, archaic inscriptions, the material is all from the period of *κοινή* influence. The longest inscription, the Will of Epicteta (SGDI. 4706), exhibits most of the characteristics of the dialect, but also many *κοινή* forms.

The inscriptions of Cyrene, though late, have regularly *η*, *ω* = spurious *ει*, *ου*, and show some special peculiarities, as *ιαρές* nom. and acc. pl. of *ιαρεύς* (111.3), *τελεσφορέντες* (157).

Cretan

270. West Greek characteristics. See 223–225. But *οί*, *αί*, not *τοί*, *ταί*, and *Ἄρτεμις* not *Ἄρταμις*.

271. In common with various other dialects :

- | | |
|--|---|
| 1. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> . 25 | 6. Psilosis. 57 |
| 2. <i>ξῆνος</i> from <i>ξένφος</i> , etc. 54 | 7. <i>ϝ</i> init. till III cent. B.C.; sometimes <i>β</i> ; <i>ῥίσφος</i> ; intervoc. only in epds. 50–54 |
| 3. <i>ι</i> from <i>ε</i> before vowel. 9.4 | |
| 4. <i>τράπω</i> , <i>τράφω</i> . 49.2 | |
| 5. <i>Ἀπέλλων</i> = <i>Ἀπόλλων</i> . 49.3 | 8. <i>πάνσα</i> etc. 77.3 |

9. τόνς beside τός, etc. 78
10. ττ in πράττω etc. 81
11. ττ in ὀπότητος etc. 82
12. δδ, δ (sometimes ττ, τ) = ζ.
84
13. ττ = πτ. 86.2
14. ττ = στ (rare). 86.4
15. ἐς = ἐξ before cons. 100
16. αὐτόν neut. = αὐτό. 125.2
17. ὄπυι = ὄποι, etc. 132.4
18. πρῶθθα = πρόσθε. 133.1
19. ἐνδός, ἔξοι. 133.4,5
20. αὐτιν, αὐταμέριν. 133.6
21. πεδά = μετά. 135.5
22. ἀντί in presence of, ἀμφί concerning. 136.7,8
23. Aor. subj. λαγάσει etc. 150
24. Subj. πέπᾶται etc. 151.1
25. Infin. -εν; also in contract verbs. 153.2,3
26. Verb-forms in -εω (-ιω) = -αω. 161.2
27. ἴαττα = οὔσα. 163.8
28. λῶ (λείω) = θέλω. Glossary
29. πόλις = δῆμος. Glossary
30. καρτερός = κρατερός, in meaning = κύριος. 49.2 a, Glossary

272. Special Cretan :

1. υ=λ before cons., sometimes.
71
2. θθ (rarely τθ) = σθ. 85.3
3. θθ = σσ, late. 81 a
4. ττ = κτ. 86.1
5. νν = ρν. 86.5
6. μμ = μν. 86.6
7. πρεῖγυς, πρεῖγων, πρεῖγι-
στος, etc. = πρέσβυς etc.
86.3
8. μαίτυρ- = μάρτυρ-. 71 a
9. Assimilation in sentence
combination more exten-
sive than elsewhere. 97.4,5,
98 *
10. Acc. pl. of cons. stems in
-ανς. 107.4
11. Acc. pl. τρίνυς. 114.3
12. Ἴν αὐτοῖ, τὰ ἴα αὐτᾶς =
ἐαυτῶι, τὰ ἐαυτῆς. 121.1
13. ὄτις, gen. sg. ὄτι, acc. pl. neut.
ἄτι, dat. sg. ὄτιμι. 129.3,
128
14. ὄτειος = ὄποιος. 130
15. ὄτερος = ὀπότερος. 127
16. ὄπαι as final conj. 132.5,8 a
17. πορτί = πρὸς. 70.1, 135.6
18. αἰλέω = αἰρέω. 12
19. Infin. -μην beside -μεν. 154.4
20. θίνος = θεῖος. 164.9
21. τέλομαι = ἔσομαι. 163.10
22. ὠνέω, πεύθω, ἐλυσσέω. 162.9
23. λαγαίω release. 162.8
24. κόσμος, official title. Glos-
sary

273. Cretan, as commonly understood and as described above, is the dialect of the inscriptions of Gortyna (which is by far the most fully represented) Cnossos, Lyttos, Vaxos, and the other cities of the great central portion of Crete. This is also known more specifically as Central Cretan. Eastward, at Olus, Dreros, Latos, etc., the dialect is much less uniform; and in the inscriptions of cities of the eastern extremity of the island, as Hierapytna, Praesos, and Itanos, and again in those from the cities of the western extremity, as Aptera, Cydonia, etc., many of the most striking Cretan characteristics are wholly lacking. Hence the terms East Cretan, usually reckoned from Hierapytna eastward, and West Cretan, from Lappa westward, are sometimes employed. But there is no sufficient ground for the belief that the East, West, and Central Cretan are fundamental divisions of the dialect, or that they reflect to any degree the various constituent elements in the population. The East and West Cretan inscriptions, the latter very meager, are comparatively late, and show a large degree of obvious *κοινή* influence, partly Attic, partly the Doric *κοινή* of the other islands. The absence of many of the Cretan characteristics may well be, and probably is, due to external influence, which was felt earlier and more strongly than in Central Crete, where, especially at Gortyna, most of the peculiarities persisted until Roman times. However, an actual divergence of development, for which external causes are at least not apparent, is to be recognized in the treatment of *εο*, which, instead of becoming *ιο*, appears as *ο* in close, *ω* in open, syllables (42.5 *c, d*), e.g. *κοσμώντες, ἐπαινώμεν*, at Hierapytna, Allaria, Cydonia (*κοσμώντες* also at Aptera, Oleros). There are also a few other local variations. But, if we had ample material from the early period, it is highly probable that we should find that in the main the characteristics of Central Cretan were also general Cretan.

SURVIVAL OF THE DIALECTS. GROWTH OF VARIOUS FORMS OF *KOINH*

274. Not only in earlier times, but also, in most parts of Greece, long after Attic had become the norm of literary prose, each state employed its own dialect, both in private and public monuments of internal concern, and in those of a more external or interstate character, such as decrees in honor of foreigners, decisions of interstate arbitration, treaties, and, in general, communications between different states. Thus, for example, an honorary decree of a Boeotian city is in the Boeotian dialect, no matter whether the recipient is a citizen of Athens, Delphi, Alexandria, or Tarentum. If the Eleans honor Damocrates of Tenedos, the decree is in the Elean of the time (no. 61). If Mytilene honors Erythrae, the decree is in Lesbian and a copy in this form is set up at Erythrae. Such is the usual practice, examples of which could be cited by the hundred, and any departure from which is the exception.

A decision of the Argives in a dispute between Melos and Cimolus is in the Argive dialect (no. 81). And so in general such decisions were regularly rendered in the dialect of the arbitrators, and inscribed in this form by the states involved in the dispute, usually at home, but sometimes also in one of the great religious centers, as Delos or Olympia. The extant texts of treaties are, as a rule, in the dialect of that party in whose territory the text was found, and it is to be assumed that the version inscribed by the other party in its home was likewise in its dialect. Thus, for example, the monetary agreement between Mytilene and Phocaea in the Lesbian version found at Mytilene (no. 21), the treaty of alliance between Elis and Heraclea (in Arcadia) in the Elean version found at Olympia (no. 58).

In communications between states using different dialects each party employs its own. For example, when Philip V of Macedon

sends certain recommendations to the city of Larissa, he writes in the Attic *κοινή*, which had long been the language of the Macedonian court, but the decrees which the city passes in response are in the Thessalian dialect (no. 28). An inscription of Mytilene contains the text of a decree of the Aetolian league in favor of Mytilene, in its original Aetolian (Northwest Greek *κοινή*) form, a copy of which had been brought back by the Mytilenaeen envoys, followed by a decree of Mytilene in Lesbian, quoting from the former decree and ordering the inscription of both. The regulations of the religious sanctuaries of Greece are drawn up in the dialect of the state which has direct charge of them, no less in the great Hellenic centers than in those of local fame. So, for example, an Amphictionic decree which is known to us only in the copy set up at Athens is in the Delphian dialect.

275. In the period before the rise of Attic as the language of literary prose, no one dialect was in a position even to influence other dialects except within narrow geographical limits. Yet it is probable that even then external influence was not wholly absent. There was no lack of intercourse to awaken consciousness of the peculiarities of one's own dialect as compared with those of others. Some of these peculiarities, especially such as were at variance with the practice of all or nearly all other dialects, might come to be regarded with disfavor as provincialisms, and be avoided in writing, and even in speech, or at least less consistently observed.

For example, the Laconians and the Argives, who were well aware that under certain conditions they omitted, or pronounced as a mere breathing, what was a σ in the speech of most other Greeks, may have felt that this, unlike some of their other peculiarities, was a sort of weakness, which did not deserve to be exploited in writing. This would explain the inconsistency in the treatment of intervocalic σ (*h* or σ) which is to be observed even in the early inscriptions of Laconia and Argolis, before any specific Attic influence is possible. See 59.1.2. The fact that Arcadian $\sigma\upsilon\varsigma$ and $\kappa\acute{\alpha}\varsigma$, agreeing with Cyprian $\sigma\upsilon\varsigma$ and $\kappa\acute{\alpha}\varsigma$, are found only in one early

inscription (no. 16), while all others have *τις* and *καί*, may also be ascribed to the combined influence of the other dialects, just as in a later period, when specific Attic influence is more probable, *πλός* was replaced by the usual *πλέον*, in spite of the fact that other equally marked peculiarities like *ίν = έν* were unaffected. The Eleans gave up even in the sixth century their use of ζ for the δ of other dialects, and if, as is likely, this was a concession in spelling only, it is none the less in point.

276. Traces of Ionic influence are seen in the Doric islands, though the earliest evidence of this belongs rather to the history of the alphabet, namely the spread of the Ionic Η = η (4.6). It is not accidental that *ευ* for *εο*, though occasionally found in continental Greece, is mainly found, outside of Ionic, in Rhodes, Cos, Thera, etc. In Cos occur such specific Ionic forms as *τέλεως* and *ἀποδεξάντω*. Even in the fifth century the coins of the Rhodian Ialysus show *Ἰελυσίον* beside *Ἰαλυσίον*. Through the medium of the Doric *κοινή* of the other islands (278), some Ionic peculiarities have even spread to Crete, e.g. at Itanos *ευ = εο*, *εο = ευ*, and *χρεώμεθα*.

277. The Attic *κοινή*. The foundation of the ultimate supremacy of Attic is to be sought in the political conditions of the fifth century B.C. In this we refer to something more than the fact, important as it is, that in this period Athens became the intellectual center of Greece and Attic the recognized language of literary prose. It is within the sphere of influence represented by the confederacy of Delos and the Athenian empire that Attic made its first advance as an ordinary medium of communication. Of all dialects it is Ionic which shows the first signs of Attic influence and is the first to lose its identity as a distinct dialect. Some traces of this influence are seen even in the Ionic inscriptions of the fifth century, especially in the islands, and in the fourth century the majority of inscriptions show at least a mixture of Attic forms, and some, even from the early part of the century, are substantially Attic. After this, Ionic practically ceased to exist as a distinct dialect, though some Ionic peculiarities are occasionally found in much later times,

mostly in proper names and certain conventional words or phrases. It is this Attic, already well-nigh established in Ionic territory, and in some respects modified by Ionic, that the Macedonians took up and spread, and which is henceforth termed the *κοινή*, or, more specifically, the Attic *κοινή*.

The Macedonian period, indeed, forms the principal landmark in the evolution of a standard language in Greece. For in it the Attic *κοινή* was spread over a vast territory and permanently established in places which were to become leading centers of Greek life. Yet this is only a stage, marking neither the beginning, as we have seen, nor, still less, the end. Excepting Ionic, and Cyprian, of which we have no later record, the other dialects, though showing more or less *κοινή* influence, remained in common use in inscriptions from one to upwards of three centuries later. But eventually the *κοινή* attained complete supremacy both as the written and the spoken language, and from it is descended Modern Greek. The only important exception is the present Tsakonian dialect, spoken in a small portion of Laconia, which is in part the offspring of the ancient Laconian.

278. The Doric *κοινή*. In most of the Doric dialects Attic influence shows itself, to some extent, even in the fourth century B.C., and there was gradually evolved a type of modified Doric which prevails in the inscriptions of the last three centuries B.C., and is conveniently known as the Doric *κοινή*. This is substantially Doric, retaining a majority of the general West Greek characteristics, but with a tendency to eliminate local peculiarities, and with a strong admixture of forms from the Attic *κοινή*. In spite of some variety in the degree of mixture, and the retention of some local peculiarities, e.g. the infinitive in *-μειν* at Rhodes, there is yet a very considerable unity, amply sufficient to justify us in speaking of a distinct type of *κοινή*.

That the mixture is not a haphazard one is shown, for example, in the fact that the substitution of *ει* for *αι*, side by side with the retention of *κα*, resulting in the hybrid *ει κα*, is very general, while the

opposite, *αἰ ἄν*, is unknown. *ἰαρός* is replaced by *ἱερός*. The numerals show the forms of the Attic *κοινή*, e.g. acc. pl. *τρῆϊς* for *τρῖς*, *τέσσερες* (or *τέσσαρες*, *τέτταρες*) not *τέτορες*, *εἴκοσι* for *ἕκατι*, *τεσσαράκοντα* (*τεσσαράκοντα*, *τετταράκοντα*) for *τετρώκοντα*, *διακόσιοι* etc. for *-κάτιοι*. In *ι*-stems we usually find *πόλιος*, *πόλιες* retained, but *πόλει*, *πόλεσι*, acc. pl. *πόλεις*. Nouns in *-εύς* follow the Attic type except in the accusative singular, e.g. *βασιλέως*, nom.-acc. pl. *βασιλείς*, but acc. sg. *βασιλῆ*. So Att. *βασιλέως* is usual, but Att. *πόλεως* rare. The substitution of *οἶ*, *αἶ* for *τοί*, *ταί* is frequent, but there is great variation in this respect, *τοί* and *οἶ* occurring not infrequently even in the same inscription. Attic *ου* from *εο* is frequent, especially in verbs in *-εω*. In some places, as far apart as Rhodes and Coreyra, we find inscriptions which have the verb-forms uniformly in *ου*, but the genitive singular of *σ*-stems in *-εος* or *-ευσ*, e.g. Rhod. *ἐγκαλοῦντας* etc. but *Ἴσοκράτους* etc. (SGDI. 3758), Corc. *ποιοῦντες* etc. but *Ἀριστομένεος* etc. (SGDI. 3206). Attic *ω* from *εω* is also more common in verbs than in nouns. In dialects which have *ξῆνος* or *ξείνος* etc. (54), such forms are often replaced by the Attic, especially in the case of *πρόξενος*. The first plural ending *-μες* is generally replaced by *-μεν*, though it persists in some places.

There are various other Attic forms which are not infrequent, but much less common than the dialect forms, e.g. *ᾶν* beside *έών*, imperative ending *-ντων* beside *-ντω*, *πρώτος* beside *πρᾶτος*, *πρός* beside *ποτί*. Many of the dialectic peculiarities persist with scarcely any intrusion of the corresponding Attic forms, e.g. *ā* = Att.-Ion. *η*, *κα*, verb forms like *δίδωτι*, *φέρουτι*, Doric future, future and aorist in *ξ* (142), *άμές* etc. Att. *η*, *ᾶν*, and verb-forms like *δίδωσι*, *φέρουσι* are almost unknown except in the very last stages when the Attic *κοινή* as a whole is practically established. *ā* is sometimes found as late as the third century A.D., but only as a bit of local color, perhaps artificial, in what is otherwise the Attic *κοινή*.

279. The Northwest Greek *κοινή*. This is very similar to the Doric *κοινή*, showing about the same mixture of Attic with West

Greek forms. But it differs from it in that it retains two of the most characteristic features of the Northwest Greek dialects as compared with Doric, namely $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$, and the dative plural of consonant stems in *-οις*. The use of this type is closely connected with the political power of the Aetolian league. We find it employed, in the third century B.C. and later, in Aetolia and in all decrees of the Aetolian league, in Western Locris (Naupactus was incorporated in the league in 338 B.C., the rest of Western Locris somewhat later), Phocis (Delphi was in the hands of the Aetolians by at least 290 B.C.), the land of the Aenianes, Malis and Phthiotis, all of which became Aetolian in the course of the third century B.C. Without doubt it was also used in Doris, from which we have no material, and in Eastern Locris. In Boeotia, which was in the Aetolian league but a short time (245–234 B.C.), it was never employed, though there are some few traces of its influence (222). The only extant decrees of Cephallenia and Ithaca, of about 200 B.C., are in this same Northwest Greek *κοινή*, reminding us that Cephallenia, of which Ithaca was a dependency, was allied with the Aetolians (Polyb. 4.6). Parts of the Peloponnesus were also for a time under Aetolian domination, and the characteristic dative plural in *-οις* is found in Arcadia, Messenia (also $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$), and Laconia. There is one example even as far away as Crete (*λιμένους* SGDI.4942 b; 159–138 B.C.), but clearly an importation. Aetolians had taken part in the internal wars of Crete, and Cretans had served in the armies of both the Aetolian and the Achaean leagues (Polyb. 4.53).

The inscriptions of this period from Acarnania, Epirus, and Achaëa, including decrees of the Acarnanian, Epirotan, and Achaean leagues, are not in the Northwest Greek *κοινή* as defined above (they do not have $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$, or the dative plural of consonant stems in *-οις*), but in the Doric *κοινή*. At this time at least the speech of Acarnania and Epirus was not essentially different from that of Coreyra, nor that of Achaëa from that of Corinth and Sicyon.

In the Arcadian inscriptions of this period the native Arcadian forms are wholly or in part replaced by West Greek forms, and this is probably due in large part to the influence of the Doric *κοινή* of the Achaean league. But the Aetolians also held parts of Arcadia for a time, and, as noted above, there are some examples of the dative plural in *-οις* borrowed from the Northwest Greek *κοινή*.

280. Some more detailed observations upon the time and extent of *κοινή* influence in the various dialects have been made in connection with the Summaries of Characteristics (180-273), and in the notes to some of the late inscriptions.

What has just been noted in the case of the Doric *κοινή* is true in all dialects, namely, that of the dialectic peculiarities some are given up much earlier than others. Furthermore it is nothing unusual to find hybrid forms, part dialectic, part *κοινή*, e.g. Doric future with Attic *ου*, as *ποιησοῦντι* etc. frequently, — Boeot. *ἄως*, a contamination of *ἄς* and *ἕως*, — Heracl. *φέικατι*, a contamination of *φίκατι* and *εἴκοσι*, — Boeot. *ζῶωνθι* with dialectic present stem and personal ending, but Attic *ζ* (pure Boeot. *δῶωνθι*), — Boeot. *ἐκγόνως* with dialectic case-ending, but Attic *ἐκ-* (pure Boeot. *ἐσγόνως*), — Thess. acc. pl. *γυνομένος* with dialectic case-ending, but Attic stem (pure Thess. *γυνυμένος*), — Epid. *έώρη* with Doric ending *-η* from *-αι*, but Attic stem *έώρ-* from **ἡόρ-*.

Besides such hybrids, hyper-Doric or hyper-Aeolic forms are occasionally met with in late inscriptions, though less often than in our literary texts. Thus the Attic term *ἔφηβος* (with original *η*, cf. Dor. *ἦβα*), when adopted in other dialects, was sometimes given the pseudo-dialectic form *ἔφαβος*, e.g. in some late Doric and Lesbian inscriptions, in imitation of the frequent equivalence of dialectic *ᾱ* to Attic *η*. Conversely the Attic form was sometimes retained in opposition to what would be its true dialectic equivalent, as in Boeotian usually *ἔφηβος*, rarely *ἔφειβος*. Similarly the Doric *Ἡρακλῆς* and its derivatives keep *η* in Boeotian. Cf. also on Cret. *Πύτιος*, 63.

In Roman imperial times the antiquarian interest in local dialects is reflected in the revival of their use in parts of Greece where for some two centuries previously the Attic *κοινή* had been in general use, at least in inscriptions. So, for example, in the case of Lesbian (cf. no. 24), Laconian (cf. nos. 70-73), and to some extent in Elean, where examples of rhotacism reappear in the first and second centuries A.D. It is impossible to determine in every case whether this was a wholly artificial revival of a dialect which had long ceased to be spoken, or was an artificial elevation to written use of a dialect which had survived throughout the interval as a patois. The latter is true of Laconian (see 277, end, and note to nos. 70-73). But for most dialects we have no adequate evidence as to the length of their survival in spoken form.

PART II: SELECTED INSCRIPTIONS

The brief introductory statement to each inscription gives its provenance and approximate date, with references to several of the most important collections. The extensive bibliographies in these collections make it unnecessary to cite the numerous special discussions in periodicals etc., except in the case of a few recently discovered inscriptions. For the abbreviations employed, see pp. 281 ff. References to the collections are by the numbers of the inscriptions, unless otherwise stated, while those to periodicals are by pages.

It has seemed unnecessary to state in the case of every inscription whether the alphabet is the epichoric or the ordinary Ionic, since this is generally obvious from the date given, as well as from the transcription. It may be taken for granted, unless otherwise stated, that inscriptions of the fifth century B.C. or earlier are in the epichoric alphabet, those of the fourth century B.C. or later in the Ionic. Hence comments on the form of the alphabet employed are added only in special cases.

The transcription of texts in the older alphabet is such as to give the student some assistance, without confusing what is in the original and what is a matter of editing. The signs E and O, when representing long vowels, no matter whether the later spelling is η , ω or ϵ , ou , are transcribed simply $\bar{\epsilon}$, \bar{o} . The spiritus asper, when expressed in the original, is transcribed h , leaving the use of $'$ as a matter of editing. See p. 49, footnote. The use of the following signs is to be noted.

[] for restorations of letters no longer legible.

< > for letters inscribed by mistake, and to be ignored by the reader.

() for 1) expansion of abbreviations, 2) letters omitted by mistake, 3) corrected letters. Obvious corrections are given thus, without adding the original reading. Less certain corrections are sometimes commented on in the notes, with citation of the original reading, as are also obscure readings due to the mutilation of the letters. But often this is not done, it being thought unnecessary in a work of this kind to repeat the full critical apparatus of other collections.

--- for a lacuna, where no restoration is attempted.

... for a similar lacuna where it is desired to show, at least approximately, the number of missing letters, each dot standing for a letter. In general, these are employed only for short lacunæ.

| for the beginning of each new line in the original.

|| for the beginning of every fifth line in the original.

||| for the division between the obverse and reverse sides, or between columns. Used only where the text is printed continuously.

Ionic

East Ionic

1. Sigeum. Early VI cent. B. C. SGDI. 5531. Hicks 8. Hoffmann III. 130. Michel 1313. Roberts 42 and pp. 334 ff. The second version (B) is in Attic.

A₅ Φανοδικῶ | ἐμὶ τὸρμοκράτεος τῶ | Προκουνη||σῶ · κρητήρα δὲ καὶ
10 ὑποκρητήριον καὶ ἡθμὸν ἐς πρυτανήιον || ἔδωκεν Σ[ιγείεσι]ν.

B Φανοδικῶ εἰμὶ τῶ Ηερμοκράτῶς τῶ Προκο(ν)νῆσι · καὶ γὰρ κρα-
5 τῆρα | κάπιστατον καὶ ἡῆθ|μὸν ἐς πρυτανεῖον ἔ|δόκα μνῆμα Σι-
10 γε(ι)εῦσι, ἐὰν δέ τι πάσχῶ, μελεδαίνῃν με, ὄ | Σιγείεσ. καὶ μ' ἐπο|(ίε)-
σεν Χαῖσῶπος καὶ ἠαδελφοί.

1. Monument of Phanodicus of Proconnesus, recording his gift of a mixing bowl, a stand for it, and a wine-strainer, to the Sigeian prytaneum. The pillar was prepared and furnished with its Ionic inscription at Proconnesus, which was a colony of Miletus. The Attic version was added at Sigeum, which was already at this time occupied by Athenians.

The divergence between A and the corresponding portion of B is partly due to the normal differences of dialect, e. g. Ion. κρητήρα with η after ρ, πρυτανήιον = Att. πρυτανεῖον, and τὸρμοκράτεος with psilosis and consequent crasis and uncontracted -eos in contrast to Att. τῶ Ηερμοκράτῶς. So ὑποκρητήριον, in contrast to Att. ἐπίστατον, is an Ionic form found elsewhere. Other differ-

ences are due merely to the absence of signs for η and ω in the Attic alphabet, or are accidental, as ἐμὶ in A, εἰμὶ in B, where the spelling ει at such an early date is as exceptional in Attic as it would be in Ionic, or dat. pl. -εσιν in A, -εσι in B, where the use of ν movable is variable in both dialects.

2. Decree of the council of Halicarnassians and Salmacitians and Lygdamis regarding disputes over real estate. Lygdamis is the tyrant who drove Herodotus into exile and whom a revolution eventually expelled from the city. It is probable that this inscription dates from a period when the citizens had arisen and restored the exiles, but had come to terms temporarily with Lygdamis. The disputes would then be concerning the property of the former

2. Halicarnassus. Before 454 B.C. SGDI.5726. Ditt.Syll.10. Greek Inscr.Brit.Mus.IV.1.886. Hicks 27. Hoffmann III.171. Inscr.Jurid.I, pp. 1 ff. Michel 451. Roberts 145 and pp. 339 ff. Solmsen 45. For the character Υ , see 4.4. Letters which, though now lacking, are found in Lord Charlemont's copy, are printed without the marks of restoration.

Τάδε ὁ σύλλογος ἐβῶλεύσατο | ὁ Ἀλικαρνατ[έω]ν καὶ Σαλμα-
 κιδέων καὶ Λύγδαμις ἐν τῇ ἱερῇ[ι] | ἀγορῇ, μηνὸς Ἑρμαιῶνος
 πέμ[π]τηι ἰσταμένῳ, ἐπὶ Λέοντος πρυταν[εύου]τος τῷ Ὀσάτιος 5
 κα[λ]ί Σαρυντ[ώ]λλῳ τῷ Θεκυίλω νε[ω]πί[ω]. τ[ὸ]ς μνημόνας μὴ
 παραδιδόναι μῆτε γῆν μῆτε οἰκ[ί]α τοῖς μνήμοσι ἐπὶ Ἀπολ- 10
 λωνίδεω τῷ Λυγδάμιος μνημονεύοντος καὶ Παναμύω τῷ Κασβῶλ-
 λιος καὶ Σαλμακιδέων μνημονεύοντων Μεγαβάτew τῷ Ἀφιδάσιος 15
 καὶ Φορμίωνος τῷ Π[α]ννάτιος. ἦν δέ τις θέλημι δικάζεσθαι περὶ
 γῆς ἢ οἰκίων, ἐπικαλ[έ]τω ἐν ὀκτωκαίδεκα μηνσὶν ἀπ' ὅτ[ε]ο | ὁ
 ἄδος ἐγένετο· νόμοι δὲ κατά[ε]ρ νῦν ὀρκώ[ι]σ(α)ι τῶς δικαστᾶς· 20
 ὅτ[ι] | ἂν οἱ μνημόνες εἰδέωσιν, τοῦτο | καρτερόν ἐναί. ἦν δέ τις
 ὕστερον | ἐπικαλῆι τοῦτῳ τῷ χρόνῳ τῶν | ὀκτωκαίδεκα μηνῶν, ὀρκον
 ἐναί· τ[ὸ]ι νεμομένωι τῆγ γῆν ἢ τὰ οἰκ[ί]α, ὀρκῶν δὲ τῶς δικαστᾶς 25

exiles (cf. no. 22), although this is nowhere stated. Salmacis was a town partially merged with Halicarnassus, and represented with it by a common council, though still retaining its own officials. Halicarnassus was originally Doric, but had already become Ionic in speech. Many of the proper names are of Carian origin.

8 ff. 'The mnemones or commissioners are not to transfer lands or houses to the incoming board consisting of Apollonides and his colleagues.' That is, apparently, property which had been in the hands of the commissioners for settlement, or perhaps in sequestration, was now to be turned over to the presumptive owners instead of to the new board, in order to secure an immediate disposal of these matters, even though this might in many cases

be only tentative and subject to further litigation. The phrase used in l. 30 'when A. and P. were commissioners' has reference to future suits, and is not inconsistent with the view that these men constituted the incoming board at the time of the decree.—16 ff. 'Any one wishing to bring suit must prefer his claim within eighteen months of the time of the decree. The dicasts shall administer the oath (to the one bringing suit) in accordance with the present law. Whatever the commissioners have knowledge of (e.g. through their records) shall be valid.'—22 ff. 'If one prefers a claim after the prescribed period, the one in possession of the property shall take the oath (that is, he shall have the preference in taking the oath; cf. the use of ὀρκιώτερος in the Gortynian Law-Code),

ἡμί[ε]κτον δεξαμένως· τὸν δὲ ὄρκον εἶ[ν]αι παρεόντος τῷ ἐνεστη-
 30 κόςτος· κ|αρτερὸς δ' εἶναι γῆς καὶ οἰκίων οἴτινες || τότ' εἶχον ὄτε
 Ἀπολλωνίδης καὶ Παναμύης ἐμνημόνευον, εἰ μὴ ὕστερον ἀπεπέ-
 ρασαν. τὸν νόμον τοῦτον | ἦν τις θέλησι συγγέαι ἢ προθήτα[ι]
 35 ψῆφον ὥστε μὴ εἶναι τὸν νόμον τοῦτον, τὰ ἔοντα αὐτῷ πεπρή-
 σθω | καὶ τῷπόλλωνος εἶναι ἱερὰ καὶ αὐτὸν φεύγειν αἰεὶ· ἦν δὲ μὴ
 ἦν αὐτῷ ἄξια δέκα στατήρων, αὐτὸν [π]επρήσθαι ἐπ' ἐξαγωγῆ
 40 καὶ μη[δ]||αμὰ κάθοδον εἶναι ἐς Ἀλικαρνησσόν. Ἀλικαρνασσέων
 δὲ τῶσ συμπάντων τούτωι ἐλεύθερον εἶναι, ὅς ἂν ταῦτα μὴ παρα-
 45 βαίνοι, κατ' ἴπερ τὰ ὄρκια ἔταμον καὶ ὡς γέγραπται ἐν τῷ Ἀπολλ-
 λω[ν]ίωι ἐπικαλῆν

3. Teos. About 475 B.C. SGDI.5632. Hicks 23. Hoffmann III.105.
 Michel 1318. Roberts 142 and pp.336 ff. Solmsen 42.

A Ὅστις φάρμακα δηλητήρια ποιοῖ ἐπὶ Τηίοισιν τὸ ξυνὸν ἢ
 5 ἐπ' ἰδιώτη, κῆνον ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κένω. | ὅστις
 ἐς γῆν τὴν Τηίην κωλύει σίτον ἐσάγεσθαι | ἢ τέχνην ἢ μηχανῆν ἢ
 10 κατὰ θάλασσαν ἢ κατ' ἡπειρον ἢ ἐσαχθέντα ἀνωθεοίη, κῆνον
 ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κένω.

B [1, 2 fragmentary] ὅστις Τηίων ἐ[ν]θ[ύ]νῳ | ἢ αἰσυ[μ]νήτῳ [ἀπει-
 5 θεο](ίη) ἢ || ἐπανισταίτω ζῆ αἰσυμνήτῳ, ἀπόλλυσθαι καὶ | αὐτὸν

The dicasts shall administer the oath, receiving a twelfth of a stater as fee, and the oath shall be taken in the presence of the plaintiff. Those who held the property when Apollonides and Panamyas were commissioners shall be the legal possessors, unless they have disposed of it later.'—ἀπεπέρασαν: ἀποπιπράσκω, not found elsewhere.—32 ff. 'If any one wishes to annul this law or proposes a vote to this effect, his property shall be sold and dedicated to Apollo, and he himself shall be an exile forever. If his property is not worth ten staters, he himself shall be sold for transportation and never be

allowed to return.'—41 ff. 'Of all the Halicarnassians any one who does not transgress these things such as they have sworn to and as is recorded in the temple of Apollo, shall be at liberty to prefer claims.'—τῶσ συμπάντων: τῶν συμπάντων. 96.2.

3. Imprecations against evil-doers.

A 1 ff. Against those who manufacture poisons.—τὸ ξυνόν: adv. acc., as a community.—6 ff. Against those who interfere with the importation of grain.—ἀνωθεοίη: contrasted with ποιοῖ 1.2. See 42.6, 157 b.

B 3 ff. Against those who resist the authority of the magistrates. The εὐθῆνος

καὶ γένος τὸ κείνῳ. ὅστις τῷ λοιπῷ αἰσυμῶν ἐν Τέῳ ἢ γῆι τῆι
 Τη|ίηι [ἀδίκ] (ω)ς ἄν(δρ)[α]ς ἀ[ποκ]τ|ένει[ε] . . . αρον να [εἰδ]ῶς 10
 προδο[ίη . . .] τῆ[ν] πόλ[ιν] καὶ γῆν τὴν Τη|ίῳν ἢ το[ύς] ἄνδρας
 [ἐν ν|]ήσῳι ἢ θα[λάσση]ι το | μετε ἐν | ἀρῶ[ρ]ηι περι 15
 π[ό]λιν . . . | λοῖνο προδο[ίη] ἢ κίξ[α]λλεῦοι ἢ κίξ[α]λλας ὑποδ[έ]- 20
 χοῖτο ἢ ληίζοιτο ἢ ληιστὰς ὑποδέχοιτο εἰδῶς ἐκ γῆς τῆς Τη|ίης
 ἢ [θ]αλάττης φέροντας ἢ [τι κ]ακὸν βουλευοῖσι περι Τ[η]ί|ῳν τῷ 25
 ξυνῷ εἰδῶς ἢ π[ρὸς] | Ἑλληνας ἢ πρὸς βαρβάρους, ἀπόλλυσθαι
 καὶ αὐτὸν καὶ γένος τὸ κέῖνῳ. | οἴτινες τιμῶχέοντες || τὴν ἐπαρῆν μῆ 30
 ποιήσεα| ἐπὶ δυνάμει καθημένῳ τῶ γῶνος Ἀνθεστηρίο|σιν καὶ Ἡρα-
 κλείοισιν | καὶ Δίοισιν, ἐν τῆπαρῆ|ι ἔχασθαι. ὃς ἂν τὰ(ς) στη|λας, 35
 ἐν ἡσιν ἡπαρῆ γέγραπται, ἢ κατάξει ἢ φοινικῆ|ια ἐκκόψει ἢ ἀφα-
 νέ|ας ποιήσει, κέῖνον ἀπόλλ|υσθαι καὶ αὐτὸν καὶ γ|ένος [τὸ κέῖνῳ]. 40

4. Chios. V cent. b.c. SGDI.5653. Hoffmann III.80. Michel 1383. Roberts 149 and pp.343 ff. Solmsen 41.

-ος · ἀπὸ τούτῳ μέχρι [τῆς] | τριῖδῳ, ἢ 'ς Ἐρμῶνοσσαν [φ]έρει, Α
 τρεῖς · ἀπὸ τῆς τριῖδῳ ἄ[χ]ρι Ἐρμῶνόσσης ἐς τὴν τριῖδ|ου ἕξ· 5
 ἀπὸ τούτῳ μέχρι τῷ | Δηλίδ τρεῖς · σύνπαντες ὄροι ἐβδομήκοντα
 πέντε. | ὄση τῶν ὄρων τούτων ἔ|σω, πᾶσα Λοφίτις. ἦν τίς τ|ίνα 10
 τῶν ὄρων τούτων | ἢ ἐξέληι ἢ μεθέληι ἢ ἀφανέα ποιήσει ἐπ' ἀδι-
 κί|ηι τῆς πόλεως, ἐκατὸν σ|τατήρας ὀφειλέτω κᾶτι|μος ἔστω, πρη- 15
 ξάντων δ' ὀ|ροφύλακες · ἦν δὲ μῆ πρη|ξοισιν, αὐτοὶ ὀφειλόντων,

must have been a superior official to the ordinary εἰθνοῖ or auditors. The αἰσυμνήτης is often an extraordinary official like the Roman dictator, but possibly a regular magistrate at Teos. — 8 ff. Against unfaithful and treasonable magistrates. The restoration of ll. 8-18 is uncertain. — 29 ff. Against magistrates who fail to pronounce the imprecations. — The τιμοῦχοι are probably the regular annual magistrates, like the archons elsewhere. — ποιήσε-αν: ποιήσειαν. 31. — δυνάμει: see 109.2. — καθημένῳ τῶ γῶνος κτλ. . 'during the

assembly at the Anthesteria, etc.' — 35 ff. Against those who damage the stele. — κατάξει etc.: aor. subj. 150, 176.2.

4. Decree fixing the boundaries of a district called Lophitis, followed by provisions for its sale and a list of the purchasers.

For the Lesbian elements in the Chian dialect, see 184 with references. For πρήξοισιν, short-vowel subj. like ποιήσει, see also 150. For πόλεως, see 109.2. βασιλεύς (C8) is the earliest example of εο = ευ (33).

20 πρηξάντων δ' οἱ πεντεκαίδεκα τὸς ὄροφύλακας · ἥν δὲ μὴ πρηξοί-
σιν, ἐν ἐπαρῆι ἔστω.

B
1 [οἱ π[ε]ντεκα[ίδεκα] α ἐς βῶλῆ[ν ἐν]εικάντων' [ἐν] | πέντ' ἡμέ-
5 ρη[ι]]σιν · τὸς δὲ κῆρυκας διαπέμψαντες ἐς τῆς χώρας κη[ρ]υσ-
10 σόντων κα[ὶ] διὰ τῆς πόλεως ἀδηνέως | γεγωνούντες, ἀποδεκνύ[ν]τες
15 τὴν ἡμέρ[ῃ]ν, ἣν ἂν λάβωσιν, καὶ τὸ πρῆγμα προσκηρυσσόντων, |
20 ὅτι ἂμ μέλλη[ι] πρηξέσθαι · | κάγδικασάν[των] τρηκοσί[ων] μὴ ἴασ-
25 σο[ι]νες ἀνηρίθει[ν]τοι εόντες.

C [ἦν δέ τις τὸς πριαμένος ἀποκλή[η]ι ἡ δικά[ζ]ηται, τὸς ἀποκλή[η]ι-
ομένους ἢ π[ό]λις δεξαμ[έ]νῃ δικαζέσθω κἂν ὄφληι, [ὕ]περαποδοτῶ ·
π τῶι δὲ πρια[μ]ῆνοι πρῆγμα ἔστω μηδέν. [ὄ]ς ἂν τὰς πρῆσις ἀκρα-
τέα[ς] | ποιῆι, ἐπαράσθω κατ' αὐτ[ῶ] | ὁ βασιλεός, ἐπῆν τὰς νο-
μ[α]ίας ἐπαρὰς ποιῆται. ||

10 τὰς γέας καὶ τὰς οἰκί[ε]α[ς] | ἐπρίαντο · τῶν Ἀννικῶ πα[ί]-
δων Ἰκέσιος Ἡγεπόλιος πεντακισχειλί[ων] τριηκ[ο]σί[ων] τεσσ[ε]ρα-
15 κόντων, Ἀθη[ῶ]ναγ[ό]ρ[η]ς Ἡροδότῳ χειλί[ω]ν ἐπτακοσί[ων] ·
Θαργελέ[ο]ς | Φιλοκλῆς Ζηνοδότῳ τὰν [Ε]ὐάδησις δισχειλί[ων]
20 ἐ[π]τακοσί[ων], Θεόπροπος κο[ί]νοπίδης τὰν Καμμήνι χ[ε]ιλί[ων]
καὶ ὀκτακοσί[ων] ἐ[π]τά · Κήφιος τὰ ἐμ Μελαίνῃ[ι] | Ἀκτῆι τρις-
25 χε[ί]λι[ων] ἐπτακοσί[ων] ἐνενηκόντων Βία[ς] || Ἀσιῶ.

D
5 .. ιον | [χ]ειλί[ων] ἐνακοσί[ων] · Λεύκιππος Πυθῶ τ[ῆ]ν οἰκί[αν]
10 τ[ῆ]ν Ἀνδρέος π[ε]ντακοσί[ων] πεντηκόντων | δυῶν · Ἀσμιος || Θεό-
15 πομπος Ἀγυαῖδ τὰν Οἴ[ω]ι χειλί[ων] τρηκοσί[ων] δέκκων δυῶν · Ἰκε-
σιῶ τῷ Φίλωνος Στράτ[ι]ος Λυσῶ τοῖκ[ο]σ[ι]ων διηκ[ο]σί[ων] ἐνό[ς].

B 'In the case of a lawsuit (πρῆγμα), the Fifteen are to bring it before the council within five days and make public announcement of it in the villages and in the city.'

C 1-8. *If any one excludes the purchasers from possession or brings suit against them, the city, taking up the cause of those that are excluded, shall sustain the suit, and, if it loses, reimburse them. The purchaser shall be free*

from litigation. Whoever makes the sales invalid, him shall the basileús curse, when he makes the customary imprecations.—10 ff. There purchased lands and houses: from the sons of Annices, Hicæsius, son of Hegopolis, for 5340 (stataers), Athenagoras, son of Herodotus, for 1700; from Thargeleus, Philocles, son of Zenodotus, the property in Euaedæ for 2700; etc.—19, 20. κοῖνοπίδης: καὶ Οἰνοπίδης.

5. Erythrae. About 357 B.C. SGDI.5687. Ditt.Syll.107. Hicks 134. Hoffmann III.96. Michel 501.

[Ἐδοξεν] τῇ βουλῆι καὶ τῶι δῆμωι Μ]αύσσωλλο[ν Ἐ]κατ[ό-
 μνω | Μολασ]έα, ἐπεὶ ἀνὴρ ἀγαθὸς [ἐγέ]υετο π[ερὶ τὴν πόλιν τὴν
 Ἐρυ]θραίων, εἶναι εὐεργέτην τῆς | [πόλ]εως καὶ πρόξενον καὶ 5
 πολί[την]· καὶ ἔσπλον καὶ ἔκπλον | [καὶ] πολέμῳ καὶ εἰρήνης
 ἀσυλε[ῖ] | καὶ] ἀσπονδεῖ, καὶ ἀτέλειαν κα[ὶ] || πρ]οεδρίην· ταῦτα δὲ 10
 εἶναι ἀδ[ι]τῶι καὶ ἐκγόνοις. στήσαι δὲ α[ὐ]τῶ κ]αὶ εἰκόνα χαλκῆν
 ἐν τῇ ἀ[γορῇ] καὶ Ἀρτεμισίης εἰκόνα | [λιθί]νην ἐν τῶι Ἀθη-
 ναίωι, καὶ || [στεφ]ανῶσαι Μ]αύσσωλλον μὲν | [ἐκ δαρ]εικῶν πεντή- 15
 κοντα, Ἀρτε[μισίην] δὲ ἐκ τριήκοντα δαρε[ικῶν]. γράψ]αι ταῦτα
 ἐ(ς) στήλῃ[ν | καὶ στήσα]ι ἐς τὸ Ἀθήναιον, || [ἐπιμεληθ]ῆ(ν)αι [δὲ 20
 τοὺς ἐξεταστάς].

Central Ionic

6. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5423. Hoffmann III.30. Michel 1150. Roberts 25. Solmsen 46.

Νικάνδρη μ' ἀνέθεκεν ἡεκηβόλοϊ ἰοχαιρίη,
 Ὀρῆ Δεινοδίκῃ τῷ Ναησιῷ, ἔησοχος ἀ(λ)λήῳν,
 Δεινομένεος δὲ κασιγνέτη, | Φηράησῳ δ' ἄλοχος ν[ύ]ν.

7. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5421. Hoffmann III.33. Roberts 27.

[τ]ῷ ἀφντῷ λίθῳ ἔμι ἀνδριάς καὶ τὸ σφέλας.

5. Decree in honor of Maussolus, the satrap of Caria, to whose memory the famous Mausoleum was erected by his widow Artemisia. — 15 ff. See 136.9.

6. Inscribed on an archaic statue of Artemis found at Delos. Η is used as *h* and *he*, and for *η* from *ā*, but not for original *η*. See 4.6, 8 a. In Δεινοδίκῃ and ἀ(λ)λήῳν the endings, as the meter shows, have the value of one syllable, like *ew* in Homer. See 41.4. The character which appears before *σ* in Ναησιῷ etc. is □, probably only a differentiated form of Η, though some take it

as a sign for *ξ* and transcribe Ναξῖῳ etc.

7. On the base of a colossal statue of Apollo at Delos, dedicated by Naxians. *I am of the same stone, statue and pedestal.* For ἀφντῷ see 32.

8. Burial law directed against extravagance in the funeral rites, like those enacted at Athens under Solon, and at Sparta under Lycurgus.

With two exceptions (θάνηι, διαφανθῆι) Η is used only for the *η* from *ā* (or from *ea*, as ἐπήν, θύη). See 4.6, 8 a.

8. Iulis in Ceos. Last quarter V cent. B.C. IG.XII.v.i.593. SGDI. 5398. Ditt.Syll.877. Hoffmann III.42. Inscr.Jurid.I, pp.10 ff. Michel 398. Solmsen 47. Ziehen, Leges Sacrae 93.

Οἶδε νό[μ]οι περὶ τῶν καταφθιμ[έ]νω[ν]. κατὰ | τ[ά]δε θά[πτ]ῆν
 τὸν θανόντα· ἐν ἑματί[οις] τρι[σ]ὶ λευκοῖς, στρώματι καὶ ἐνδύματι
 5 [καὶ | ἐ]πιβλέματι, ἐξῆναι δὲ καὶ ἐν ἐλάσσ[σ]οσι, μ[ε]ῖ πλέονος ἀξί-
 οῖς τοῖς τρισὶ ἑκατὸν δραχμ[έ]ων. ἐχφέρῃν δὲ ἐν κλίνῃ σφηνό-
 πο[δ]ι [κ]αὶ μὲ καλύπτῃν, τὰ δ' ὄλ[ο]σχερ[έ]α τοῖ[ς] ἑματί[οις].
 φέρῃν δὲ οἶνον ἐπὶ τὸ σῆμα [μ]εῖ [πλέον] | τριῶν χῶν καὶ ἔλαιον
 10 μὲ πλέο[ν] ἐνό[σ], τὰ δὲ || ἀ]γγεῖα ἀποφέρεισθαι. τὸν θανόντα
 [φέρῃν | κ]ατακαλυμμένον σιωπῇ μέχρι [ἐπὶ τὸ | σ]ῆμα. προ-
 σφαγίω [χ]ρῆσθαι κατὰ τὰ π[ά]τρα. τῆν κλίνην ἀπὸ το[ῦ] σῆ-
 15 [μ]ατο[ς] καὶ τ[ὰ] σ[τρώ]ματα ἐσφέρῃν ἐνδόσε. τῇ δὲ ὑστεραί[ῃ]
 ἀ[π]οραίνεν τὴν οἰκίην ἐλεύθερον θαλάσση[ι] πρῶτον, ἔπειτα δ[ὲ]
 ὑσώπω οἰκ[έ]τη[ν] ἐμβ[ά]ντα· ἐπὴν δὲ διαρανθῆι, καθαρῇν ἔναι τὴν
 οἰκίην καὶ θύῃ θύῃν ἐφί[σ]τι[α]. τὰς γυναῖκας τὰς [ἡ]ούσ[α]ς [ἐ]πὶ
 20 τὸ κῆδ[ος] | ἀπίεναι προτέρας τῶν ἀνδρῶν ἀπὸ [τοῦ] || σῆματος.
 ἐπὶ τῷ θανόντι τριηκόστ[ια] μὲ | π[ο]ιῆν. μὲ ὑποτιθέναι κύλικα ὑπὸ
 τῆν [κλί]νῃν μεδὲ τὸ ὕδωρ ἐκχῆν μεδὲ τὰ καλλύ[σ]μα[τα] φέρῃν
 ἐπὶ τὸ σῆμα. ὅπου ἂν θάνῃ, ἐπὴ[ν] ἐ]ξενιχθῆι, μὲ ἔναι γυναῖκας
 25 π[ρὸ]ς τ[ὴν] οἰκ[έ]την ἄλλας ἢ τὰς μαινομένας· μα[ί]νεσθ[αι] δὲ μη-
 τέρα καὶ γυναῖκα καὶ ἀδε[λφεὰς] κ[αὶ] θυγατέρας· πρὸς δὲ ταύταις
 μὲ π[λέον] π[έ]ντε γυναικῶν, παῖδας δὲ τ[ῶν] θυγατρῶν κ[αὶ] νεφιδῶν,

3. **στρώματι** κτλ.: 'a cloth underneath the corpse, one wrapped about it, and one over it.'—7. **με καλύπτῃν** κτλ.: they are not to use a special covering for the bier, but cover all, the bier and the corpse, with the cloths before mentioned.—9. **χῶν**: see 112.6.—12. **προσφαγίω** κτλ.: 'they are to perform the sacrifice according to the ancestral custom.' By the law of Solon the sacrifice of an ox was forbidden.—13 f. The bier and the coverings, like the vessels (l. 10), are to be brought

home, instead of being left at the tomb.—15 f. 'The house is to be purified first with sea-water by a free man, then with hyssop by a slave.' But the restoration δ[ικ]έτη[ν] ἐμβ[ά]ντα is uncertain.—20. At Athens ceremonies in honor of the dead were performed on the third, ninth, and thirtieth days. The last are expressly forbidden here.—21. Directed against certain superstitious practices, the significance of which is not clear.—27. **ταύταις**: dat. in *-ais* due to Attic influence.

ἄλλον δὲ μ[ε̄]δένα. τοὺς μια[ινομέ|ρους] λουσαμένου[ς] - - - - - 30
 - - - - - - - - | [ὔδατ]ος [χ]ύσι κα[θαρ]οὺς εἶναι εω - - - - .

West Ionic (Euboean)

9. VII cent. B.C. SGDI.5292. Rev. Arch. 1902 I, 41 ff.

Πύ(ρ)ρος μ' ἐποίεσεν Ἀγασιλέφω.

10. Cumae in Italy. VI cent. B.C. IG. XIV. 865. SGDI. 5267. Hoffmann III. 6. Roberts 173.

Ταταίῃς ἐμὶ λῆρυθος· ἡὸς δ' ἄν με κλέφσ|εῖ, θυφλὸς ἔσται.

11. Cumae in Italy. VI cent. B.C. IG. XIV. 871. SGDI. 5269. Hoffmann III. 4. Roberts 177 a. Solmsen 48.

ἠυπὺ τῆι κλίνει τούτῃ Λῆνος ἠύπυ.

12. Amphipolis. 357 B.C. SGDI. 5282. Ditt. Syll. 113. Hicks 125. Hoffmann III. 14. Michel 324. Solmsen 49.

Ἔδοξεν τῶι δήμωι· Φίλωνα καὶ Στρατοκλέα φεόγειν Ἀμφίπο-
 λιν καὶ τῆγ γῆν τὴν Ἀμφίπολιτέων ἀειφυγίην καὶ αὐτὸς καὶ τὸς | 5
 παῖδας, καὶ ἦμ πῶ ἀλίσκωνται, πάσχειν αὐ|τὸς ὡς πολεμῖος καὶ ||
 νηποινεὶ τεθνάναι, | τὰ δὲ χρήματ' αὐτῶν δημόσια εἶναι, τὸ δ' ἐπιδέ- 10
 κατον ἰρὸν τῶ Ἀπόλλωνος καὶ τῶ Στρυμόνος. τὸς δὲ προστάτας 15
 ἀναγράφαι αὐτῶς ἐς(ς) στήλην λιθίνην. | ἦν δέ τις τὸ ψήφισμα | ἀνα-
 ψηφίζει ἢ καταδέχεται τούτῳ τέχνηι ἢ μηχανῆι ὀτειῶν, τὰ χρή- 20
 ματ' αὐτῶ δημόσια ἔστω καὶ αὐτὸς φεογέτω Ἀμφίπολιν | ἀειφυγίην.

9. On a lecythus, now in the Boston Museum of Fine Arts, the provenance of which is not stated. Probably manufactured in Boeotia by a Chalcidian potter, or at least inscribed in the Chalcidian dialect. Note the retention of intervocalic *φ* in the proper name Ἀγασιλέφω (which later became Ἀγασίλω), though not in *εποίησεν*.

11. In this niche of the tomb rests Lenos. — τούτῃ: see 124. — ἠύπυ: ἕπεστι.

12. When Philip captured Amphipolis in 347 B.C., he caused the banish-

ment of his opponents. Cf. Diod. 16. 8. Among this number were the two men against whom this decree was enacted, one of them, Stratocles, being known as one of the two envoys who were sent to Athens for aid. Cf. Dem. Olynth. 1. 8. Amphipolis was a colony of Athens, but the population was mixed. Cf. Thuc. 4. 102 ff. At this time evidently the Chalcidian element predominated.

3. φεόγειν: cf. φεογέτω, 1. 24. These are the only West Ion. examples of εω = ευ(33). — 19. ἀναψηφίζει: εἰ for ηἰ, 39 a.

13. Eretria. (A) End of V cent. B.C., (B) middle of IV cent. B.C. SGDI. 5308. Ditt. Syll. 47, 48. Hoffmann III. 19. Michel 341.

A Θεοί. | Ἔδοξεν τεί βουλῆι Ἑγήλοχον | τὸν Ταραντῖνον πρόξενον
5 εἶναι καὶ εὐεργέτην καὶ αὐτὸν || κ[α]λὶ παῖδας καὶ σίτηριν εἶναι καὶ
αὐτῶι καὶ παιρῖν, ὅταν ἐ[π]ιδημέωριν, καὶ ἀτελέην καὶ | προεδρίην
10 ἐς τοὺς ἀγῶνας ὡς συνελουθερώραντι τῆμ πόλιν || ἀπ' Ἀθηνάων.

B Ἔδοξεν τεί βουλεὶ καὶ τοῖ δήμοι | Ἑράκλειτον τὸν Ταραντῖνον |
5 πρόξενον εἶναι Ἑρετριῶν αὐτὸν καὶ ἐκγόνους, εἶναι δὲ αὐτοῖ || προ-
εδρίην καὶ σίτηριν καὶ αὐτοῖ καὶ παιρῖν, ὅσον ἂν χρόνον | ἐπιδημέω-
ριν, καὶ τὰ ἄλλα, καθ' ἅπερ τοῖς ἄλλοις προξένοις.

14. Oropus. 411-402, or 386-377 B.C. IG.VII.235. SGDI. 5339. Ditt. Syll. 589. Hoffmann III. 25. Michel 698. Solmsen 50. Ziehen, Leges Sacrae 65.

Θεοί. | Τὸν ἱερέα τοῦ Ἀμφιαράου φοιτᾶν εἰς τὸ ἱερόν, ἐπειδὴν
χειμῶν παρέλθει, μέχρι ἀρότου ὄρθης μὴ πλέον διαλείποντα ἢ τρεῖς
5 ἡμέρας καὶ || μένειν ἐν τοῖ ἱεροῖ μὴ ἔλαττον ἢ δέκα ἡμέρας τοῦ
μηνὸς ἐκ[α]στῶ. καὶ ἐπαναγκάζειν τὸν νεωκόρον τοῦ τε ἱεροῦ ἐπι-
μελεῖσθαι κατὰ τὸν νόμον καὶ τῶν ἀφικνε(ο)μένων εἰς τὸ ἱερόν. |
10 ἂν δέ τις ἀδικεῖ ἐν τοῖ ἱεροῖ ἢ ξένος ἢ δημόσιος, ζημιούτω ὁ ἱερεὺς

13. This and no. 14 are in the Eretrian variety of Euboean, for which see 187 (60.3).

A. Ships of Tarentum formed part of the Peloponnesian fleet which defeated the Athenians off Eretria in 411 B.C. and so led to the Athenian loss of Eretria. Cf. Thuc. 8.91, 95. It is in gratitude for this that Hegelochus of Tarentum and his sons are honored in this decree.

B. This decree is later than A, but was inscribed on the same stone, because both recipients of honor are from Tarentum, and possibly relatives.

14. Regulations of the temple of Amphiaras at Oropus. Oropus seems to have been an Eretrian possession before it passed into the hands of the Thebans in the sixth century, and preserved the Eretrian dialect throughout

the Boeotian and the subsequent Athenian domination. But from the end of the fourth century the inscriptions are in Attic.

1 ff. The priest evidently passed the winters in the town, leaving the temple entirely in the charge of the custodian. But with the end of winter, when visitors became more frequent, he was expected to go to the temple regularly, never missing more than three days at a time and remaining there at least ten days each month. He was to see to it that the custodian took proper care of the temple and its visitors.—9 ff. 'If any one commits sacrilege in the temple, the priest shall have the right to impose a fine up to the sum of five drachmas and take pledges of the one penalized. If such a one offers the

μέχρι πέντε δραχμέων | κυρίως καὶ ἐνέχυρα λαμβανέτω τοῦ ἐξημιω-
 μένου· ἂν δ' ἐκτίνει τὸ ἀργύριον, παρεόντος τῷ | ἱερέος ἐμβα(λ)λέτω
 εἰς τὸν θησαυρόν. δικάζειν δὲ τὸν ἱερέα, ἂν τις ἰδίει ἀδικηθεῖ ἢ τῶν
 ξέλλων ἢ τῶν δημοτέων ἐν τοῖ ἱεροῖ, μέχρι τριῶν | δραχμέων, τὰ δὲ 15
 μέζονα, ἤχοι ἐκάστοις αἱ δίκαι ἐν τοῖς νόμοις εἰρήται, ἐντῶθα γινέ-
 σθων. | προσκαλείσθαι δὲ καὶ αὐθημερὸν περὶ τῶν ἐν τοῖ ἱεροῖ ἀδι-
 κίων· ἂν δὲ ὁ ἀντίδικος μὴ συνη|ωρεῖ, εἰς τὴν ὑστέρην ἢ δίκη 20
 τελείσθω. ἐπαρχίην δὲ διδοῦν τὸμ μέλλοντα θεραπεύεσθαι ὑπὸ
 τοῦ θεοῦ μὴ ἔλαττον ἐννεοβόλου δοκίμου ἀργυρίου καὶ ἐμβάλλειν
 εἰς τὸν θησαυρόν παρεόντος τοῦ νεωκόρου - - - - - ||
 - κατεύχεσθαι δὲ τῶν ἱερῶν καὶ ἐπ| τὸν βωμὸν ἐπιτιθεῖν, 25
 ὅταν παρεῖ, τὸν ἱερέα, | ὅταν δὲ μὴ παρεῖ, τὸν θύοντα, καὶ τεῖ θυσίαι
 α|ὐτὸν ἑαυτοῖ κατεύχεσθαι ἕκαστον, τῶν δὲ δημορίων τὸν ἱερέα, τῶν
 δὲ θυομένων ἐν τοῖ ἱε|ροῖ πάντων τὸ δέρμα [λαμβάνειν]. θύειν δὲ 30
 ἐξ|εῖν ἅπαν ὅτι ἂν βόληται ἕκαστος· τῶν δὲ κρεῶν μὴ εἶναι ἐκφο-
 ρὴν ἔξω τοῦ τεμένους. τοῖ δὲ | ἱερεῖ διδοῦν τὸς θύοντας ἀπὸ τοῦ

money, he must deposit it in the treasury in the presence of the priest. If any one suffers a private wrong in the temple, the priest shall decide matters of no more than three drachmas, but the more important cases shall be tried before the proper courts. The summons for wrongs done in the temple shall be made on the same day, but if the opponent does not agree, the case may go over till the next day.'—

16. ἐκάστοις: for the several offenses.

—17. εἰρήται: see 43.—ἐντῶθα: see

34 a, 134.—19. ἀδικίων: ἀδικιον = ἀδικημα.—21 ff. 'The one who is to be treated by the god shall pay a fee of not less than nine obols of current money (no bad coin was to be palmed off) and put it in the treasury in the presence of the custodian.'—ἐννεοβόλου is crowded into a space where a shorter word had been erased, presumably δραχμῆς. Since the law was first

inscribed, the amount of the fee had been raised, and at the same time another provision, which followed after νεωκόρου in l. 24, had been abrogated and erased.—25 ff. 'The priest shall make the prayers and place the victims on the altar, if he is present, but, if he is not present, the one who gives the offering. At the festival each shall make his own prayer, but the priest shall make the prayers for the sacrifices in behalf of the state, and he shall receive the skin of all the victims.'—30 ff. θύειν δὲ ἐξεῖν κτλ.: there was no restriction as to the kind of victims to be offered, such as is often made in temple regulations, but in any case the flesh was not to be carried off.—31. βόληται: so, not βόληται (βούληται), for an Eretrian inscription of later date, which never has ο = ου, reads βόληται, βολόμενον.—32 ff. τοῖ δὲ ἱερεῖ κτλ.: 'the priest is to have the shoulder of each

- 35 *ιερήου ἐκ|άστῳ τὸν ὄμον, πλὴν ὅταν ἡ ἑορτῆ εἴ· τότε δὲ ἀπ||ὸ τῶν
δημορίων λαμβανέτω ὄμον ἀφ' ἐκάστου | τοῦ ἱερήου. ἐγκαθεύδειν
δὲ τὸν δειόμενον| - - - - - | ναυ - -
- - - - - πειθόμενον τοῖς νόμοις. τὸ ὄνομα τοῦ*
- 40 *ἐγκαθεύδου||τος, ὅταν ἐμβάλλει τὸ ἀργύριον, γράφεσθαι τὸν νεωκό-
ρον καὶ αὐτοῦ καὶ τῆς πόλεως καὶ ἐκ|τιθεῖν ἐν τοῖ ἱεροῖ γράφοντα ἐν
πετεῦροι σ|κοπεῖν τοῖ βολομένοι. ἐν δὲ τοῖ κοιμητηρίοι| καθεύδειν*
- 45 *χωρὶς μὲν τῶς ἀνδρας, χωρὶς || δὲ τὰς γυναῖκας, τοὺς μὲν ἀνδρας ἐν
τοῖ πρὸ ἡ|ὄς τοῦ βωμοῦ, τὰς δὲ γυναῖκας ἐν τοῖ πρὸ ἡεσπέ|[ρης ...
..... τὸ κοιμ|ητήριον τοὺς ἐν|καθεύδοντας
... λ]όγον |*

Arcadian

15. VI or early V cent. B.C. SGDI.373. Ditt.Syll.625. Roberts 237a. A.M. XXI,240 ff.; XXX,65.

Καμὸ ὑνέθυσε ταῖ Κόρραι.

16. Mantinea. V cent. B.C. Fougères, B.C.H.XVI,568 ff. Homolle, *ibid.* 580 ff. Baunack, *Ber.Sächs.Ges.* 1893,93 ff. Keil, *Gött.Nachr.* 1895,349 ff. Danielsson, *Eranos* II,8 ff. Fougères, *Mantinée*, 523 ff. For ν , which is transcribed $\underline{\nu}$, see 4.4.

- [$\rho\sigma$]φλέασι οὔδε ἰν Ἀλέαν [ll. 2–12 proper names]. Φ[έμα]ν-
15 $\delta\rho\sigma$ | [$\rho\sigma$]φλέοι ἀν χρῆστῆριον κακρίνῃ. || ἐ[ι ἀ]ν ὄσαιι κακριθῆῃ

victim, except when there is a festival, and then only from the victims offered for the state.'—33. *ιερήου*: *ιερήου*. 37, 38.—36. *δειόμενον*: *δέμενον*. 9.1.—39 ff. 'The custodian is to inscribe the name of each one who consults the oracle, when he has paid his money, and place it on a tablet in the shrine so that any one who wishes may see it.'—*ἐγκαθεύδοντος*: as elsewhere, those wishing to consult the oracle went to sleep in a room of the temple assigned for this purpose (see following), and received the oracle in a dream.—43 ff. *ἐν δὲ τοῖ κοιμητηρίοι κτλ.*: 'the men and women are to lie in separate places, the men to the east of the altar,

the women to the west.'—46. $\eta\delta\varsigma$: see 41.4 b.—*ἡεσπέ[ρης]*: *he* designated by H, as in no. 6.

15. Dedication inscribed on a bronze cymbal, which, according to the more probable of two varying reports, was found near the modern Dimitziana in Arcadia. Formerly read *Κάμων ξέθυσε κτλ.* and ascribed to Thessalian, later as *Καμὸ ὑν ξέθυσε*. But the use of *υνέθυσε* = *ἀνέθηκε* is confirmed by a later dedication reading *Φαυλέας ἀνέθυσε τοῦ Παλί*, in which the earlier *υν* (6, 22) is replaced by *ἀνά*.

16. Judgment against certain persons guilty of sacrilege toward Athena Alea, whose temple had been made the

τῶν χρῆμάτων, | πὲ τοῖς φοικιάται(ς) τὰς θεῶ ἔναι, | καὶ φοικίας δά-
 σασσθαι τὰς ἀνδρ' ἐά(σ)σας. | [ἐπ]εὶ τοῖς φοφλεῶκοσί ἐπὶ τοῖδ' ἐδικά-
 σαμεν, | ἄ τε θεὸς καὶ οἱ δικασταί, ἀπυ[δ]εδομίν[ος] || τῶν χρῆμάτων 20
 τὸ λάχος, ἀπεχομίνος | κατῶρρέντερον γένος ἔναι | ἄματα πάντα ἀπὺ
 τοῖ ἱεροῖ, ἴλαον ἔναι. | εἰ δ' ἄλ[λο] σις [ἐ]ἄτοι κατῶννυ, ἰνμεμφές
 ἔναι. | Εὐχῶλὰ [δ'] ἄδε ἔ[ψ]ετοι τοῖ ἀ[λιτῆ]ροῖ. · || εἰ σις ἰν το(ῖ) 25
 ἱεροῖ τῶν τῶτ[ε] ἀπυθανόντων | φονές ἐστι, εἴσ' αὐτός εἴσε [τῶν ἐσγόν-
 νων] | σις κατῶρρέντερον, εἴσε τ[ὸν ἀνδρῶν] | εἴσε τὰς φαρθένῶ, ἰνμεν-
 φ[ῆ]ς ἔναι κα]τὸ χρῆστέριον. εἰ δὲ μὲ, ἴλαον ἔναι. || εἰ Φέμανδρος 30
 φονές ἐσστ[ι] εἴσε | τῶν ἀνδρῶν εἴσε τὰς φαρθέν[ῶ] | τῶν τότε ἀπυ-
 θανόντων ἰν [τοῖ ἱεροῖ] | καὶ μὲ προσσταγενές τὸ φέ[ργον τοῦ]το

scene of a bloody fray. Most of the difficulties in the reading and interpretation have been cleared up, but some points are still uncertain.

1. *The following are adjudged guilty towards Alea.* — [φο]φλέασι: ὠφλήκασι. 146.1. Cf., with the more usual aorist, ὀφλῆν ἰν δάμον, no. 17.4, and for the whole episode, Att. οἷδε ὠφλον Δηλίων ἀσεβείας — — — — τὸ τίμημα τὸ ἐπιγεγραμμένον καὶ ἀειφυγία, ὅτι ἐκ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος τοῦ Δηλίου ἦγον τοὺς Ἀμφικτύνας καὶ ἔτυπτον. IG.II.814, p. 281. — 13 f. Φήμανδρος, as the form of the name shows (cf. l. 30), was a foreigner from Attic or Ionic territory. As such, and because his guilt was in question, his case is treated separately, and his penalty depends upon the decision of the oracle. — ἄν: ἄ ἄν. 58 a. — κακρίνῆ: κατκρίνη aor. subj. 95, 149. — 15 ff. *If he is condemned by divine judgment to forfeit his property, this together with the slaves shall belong to the goddess, and one shall divide* (between the goddess and the state?) *the houses which he possesses (on the heights, referring to country houses in the mountains?).* — ἐ[ι] ἄ[ν]: uncertain, but more likely than

ἄν. We should expect *εἰκ ἄν* (134.2 a). — κακρῆῆ: aor. subj. pass. 151.2. — 18 ff. *Inasmuch as we, the goddess and the judges, have passed judgment upon the guilty parties as follows, namely that, having given up their inheritance, they shall forever be excluded from the temple, in the male line, it shall be well (propitious). But if any one permits anything else, contrary to these things, it shall be impious.* — ἀπυ[δ]εδομίν[ος], ἀπεχομίνος: see 10. — 22. κατῶρρέντερον: κατὰ τὸ ἀρρέντερον. 94.1. — 22. ἄματα πάντα: a formulaic expression, Hom. ἤματα πάντα, retained here in the imprecation, although ἀμέρα is the ordinary prose word for *day* in Arcadian as elsewhere (cf. no. 17). Similarly νόμος ἱερὸς ἰν ἄματα πάντα in a Tegean inscription. — 24. *The following imprecation shall pursue the sinner.* Or, instead of ἔ[ψ]ετοι from ἔπομαι, read ἔ[σ]ετοι shall be? — 30 ff. *If Phemander is a murderer of either the men or the maiden who perished at that time in the temple, and the deed of that time was not of prior date, in that case he shall be punished as an impious person.* Apparently Phemander had set up an alibi

35 τότε $\tilde{\epsilon}(s)$, οὐτὸς ἵμνονφον θε[μίζεσθαι]. || εἰ δὲ προσσταγενὲς τὸ
 φέργ[ον τοῦτο], | καὶς μὲ φονῆς, ἴλαον ἔναι.

17. Tegea. Early IV cent. B.C. Hoffmann I.29. Michel 695. Solmsen 1. Ziehen, *Leges Sacrae* 62. Alphabet transitional; E = $\tilde{\epsilon}$, O = \tilde{o} , H = h; Ion. E = ξ ; X = χ .

Τὸν *hierēn* πέντε καὶ εἴκοσι οἷς νέμεν καὶ ζεύγος καὶ αἶγα· εἰ
 δ' ἂν καταλλάσσει, ἰνφορβισμόν ἔναι· τὸν *hierómnamona* ἰνφορβίεν·
 εἰ δ' ἂν λευτον μὲ ἰνφορβίῃ, *hekotōn* δαρχμὰς ὀφλὲν ἰν δάμον καὶ
 ὁ κάταρϋνον ἔναι.— Τὸν *hierothūtan* νέμεν ἰν Ἀλέαι ὅτι ἂν ἀσκῆθῆς

to the effect that the deed of violence took place before he entered the temple. — 34. τότε $\tilde{\epsilon}(s)$: the reading is ΤΟΤΕΕ, which some transcribe τὸτ' ἦε. But ἦε = Hom. ἦεν is impossible. The form to be expected is ἦς, though unfortunately we can get this only by assuming that σ has been omitted by mistake.

17. Regulations of the temple of Athena Alea. The first five paragraphs, ll. 1–20, deal with the rights of pasturage in Alea, the district in which the temple was situated and which was included in the temple property. The temple officials mentioned are the *hieromnemon*, the chief administrator of the affairs of the temple (also, in the plural, the board of administrators), the *priest*, and the *hierothytes*, a minor official charged with the technical details of the sacrifice, though in some places this title came to be one of high rank. The Fifty and the Three Hundred were, doubtless, civic bodies.

The critical and difficult words are ἰνφορβίεν, ἰνφορβισμόν, plainly connected with φέρβω *feed*, φορβή *fodder*, φορβεία *halter*. Starting from the derived meaning seen in φορβεία, one

may translate *tie up, seize*, but in ll. 14–15 the *seizure* of small animals, contrasted with a tax of a drachma for large animals, seems extreme, especially in connection with ll. 18–19. The interpretation *impose a pasture tax* is on the whole more satisfactory, though by this too the expression in ll. 14–15 is strange, by apparent lack of contrast. One must assume that the pasture tax was a fixed and merely nominal sum, and that the tax of one drachma for the larger animals was in excess of this. Hesychius has ἐμφόρβιον *τελώνημα*, which is parallel to ἐνοίκιον *house-rent*, ἐλλιμένιον *harbor-dues*, etc. From this would be derived ἰνφορβίεν *impose a pasture tax*, and from this again, as if from -ίζω, ἰνφορβισμός *the imposition of a pasture tax*. Cf. Solmsen, *K.Z.* XXXIV, 437 ff.

2. εἰ δ' ἂν καταλλάσσει: *if he acts otherwise* (καταλλάσσω *intrans.*), that is goes beyond the number allowed. — 3. λευτον: probably an adv. λεύτων, or a part. λεύτων, meaning *wittingly, intentionally*, but there is no certain etymon. — 5 ff. τὸν *hierothūtan* κτλ.: *the hierothytes may pasture in Alea animals without blemish* (and so suitable for the sacrifice), but

ε̄· τὰ δ' ἀνασκῆθῆα ἰνφορβίεν· μεδ' ἐσπερῶσα| πὰρ ἂν λέγῃ ἡερο-
 θυτές· εἰ δ' ἂν ἐσπεράσῃ, δυδδεκ|ο δαρχμᾶς ὀφλὲν ἰν δᾶμον.— Τᾶς
 τριπαναγόρσιος τῆς ὑστερας τρὶς ἀμέρας νέμεν ὅτι ἡὰν βόλῃτο ὄς ||
 μὲ ἰν τοῖ περιχόροι· εἰ δ' ἂν ἰν τοῖ περιχόροι, ἰνφο|ρβίεν.— Ἴν 10
 Ἄλῆαι μὲ νέμεν μέτε ξένον μέτε φαστὸν | εἰ μὲ ἐπὶ θοῖαν ἡίκοντα·
 τοῖ δὲ ξένοι καταγομέ|οι ἐξῆναι ἀμέραν καὶ νύκτα νέμεν ἐπιζύγιον·
 εἰ δ' | ἂν πὰρ τάνυ νέμῃ, τὸ μὲν μέζον πρόβατον δαρχμᾶν ὀ|φλὲν, 15
 τὸ δὲ μείον ἰνφορβίεν.— Τὰ ἡερά πρόβατα μὲ | νέμεν ἰν Ἄλῆαι
 πλὸς ἀμέρας καὶ νυκτός, εἰκ ἂν διε|λανθόμενα τύχῃ· εἰ δ' ἂν νέμῃ,
 δαρχμᾶν ὀφλὲν τὸ πρόβατον φέκαστον τὸ μέζον, τῶν δὲ μείονῶν
 προβάτῳ | ὀδελὸν φέκαστον, τᾶν συῶν δαρχμᾶν φεκάσταυ, ε[ἰ] || μὲ 20
 παρηταξαμένος τὸς πεντέκοντα ε̄ τὸς τριακα|σίος.— Εἰκ ἐπὶ δῶμα
 πῦρ ἐποίησῃ, δυδδεκο δαρχμᾶς | ὀφλὲν, τὸ μὲν ἕμισυ ταῖ θεοῖ, τὸ
 δ' ἕμισυ τοῖς ἡερο|μνάμουσι.— Εἰκ ἂν παραμαξευῆ θύσθῃν τᾶς
 κελε[ύθ]ῳ τᾶς κακειμέναι κατ' Ἀλέαν, τρὶς ὀδελὸς ὀφλέ[ν ἂν] || τι 25
 φεκάσταυ, τὸ μὲν ἕμισυ ταῖ θεοῖ, τὸ δ' ἕμισυ[ν τοῖ]ς ἡερομνάμουσι.
 — Ταῖ παναγόρσι τὸς ἡερ[ομνάμ]ονας ἀρτύεν τὰ ἰν ταῖς ἰνπολαῖς
 πάντα [. τ]ὸς δαμιοργ[ός].— Τὸν κόπρον τὸν ἀπυδόσμ[ιον
] ταῖ ἡεβδόμαι τῷ Δεσχανασίῳ μῆνός· [εἰ δὲ μὲ, δαρχ|μᾶ]ν 30
 ὀφλὲν.— Τὸν Παναγόρσιον μῆνα [31–35 only a few words left.]

for those not unblemished (and so suitable only for personal use) one shall impose a pasture tax. He shall not go beyond what he declares in his function of hierothytes. That is, his official statement as to the condition of the animals is final. — 7. πὰρ ἂν: πὰρ ἂ (ἂ) ἂν. 58 a. — ἡεροθυτές: ἡεροθυτέων. 78, 157. 9. ἡάν: ἂν. 58 d. — ὄς μέ: used like ὅσον μή. — 20. Unless the Fifty or the Three Hundred approve. Acc. abs. construction. 173. — 21. δῶμα: temple. — ἐποίησῃ: aor. subj. to fut. ὀίσω, cf. Hom. ὀσέμεναι, Hdt. ἀνοῖσαι. For absence of ἂν see 174. — 23 ff. Meaning

uncertain, but probably *If one drives in a wagon to the sacrifice off the high road leading through Alea, one shall pay a fine of three obols for each (wagon), etc.*—θύσθῃν: aor. infin. pass. with middle force, *to offer sacrifice*. — κακειμέναι: κατακειμένης. 95. — 26 ff. The officials are to make all arrangements for the market, which was held at ancient festivals as at our modern fairs. Cf. Ditt. Syll. 653. 99 ff. — 28. ἀπυδόσμ[ιον]: probably to be restored thus, and taken as an adjective agreeing with κόπρον, but the meaning is uncertain (saleable?).

18. Tegea. III cent. B.C. SGDI.1222. Hoffmann I.30. Michel 585. Solmsen 2.

πε - - - - - φι . λο . | εἰκ ἄν τι γίνηται τοῖς ἐργάταις
 τοῖς ἰν τοῖ αὐτοῖ | ἔργοι, ὅσα περὶ τὸ ἔργον· ἀπυέσθω δὲ ὁ ἀδική-
 5 μενος | τὸν ἀδικήντα ἰν ἀμέραις τρισὶ ἀπὸ ταῖ ἄν τὸ ἀδί||κῆμα γένη-
 τοι, ὕστερον δὲ μῆ· καὶ ὅτι ἀγ κρίνωνσι | οἱ ἐσδοτήρες, κύριον ἔστω.
 — Εἰ δὲ πόλεμος διακωλύσει τι τῶν ἔργων τῶν ἐσδοθέντων ἢ τῶν |
 ἡργασμένων τι φθέραι, οἱ τριακάσιοι διαγόντω | τί δεῖ γίνεσθαι·
 10 οἱ δὲ στραταγοὶ πόσοδομ ποέντω, || εἰκ ἄν δέατοί σφεις πόλεμος
 ἦναι ὁ κωλύων ἢ ἐφθορκῶς τὰ ἔργα, λαφυροπωλίου ἐόντος κατὸ
 τᾶς | πόλιος. εἰ δὲ τι(ς) ἐργωνήσας μὴ ἰγκεχηρήκοι τοῖς | ἔργοις, ὁ
 δὲ πόλεμος διακωλύει, ἀπυδόας [τ]ὸ ἀργύριον, | τὸ ἄν λελαβηκῶς
 15 τυγχάνη, ἀφεώσθω τῷ ἔργω, || εἰκ ἄν κελεύωνσι οἱ ἐσδοτήρες.—
 Εἰ δ' ἄ[ν] τις ἐπι|συνιστατοὶ ταῖς ἐσδόσεσι τῶν ἔργων ἢ λυμαίνη|τοι
 κατ εἰ δέ τινα τρόπον φθήρων, ζαμούντω | οἱ ἐσδοτήρες, ὅσαι ἄν
 δέατοί σφεις ζαμίαι, καὶ | ἀγκαρυσ[σόν]τω ἰν ἐπὶκρῖσι καὶ ἰνα-
 20 γόντω || ἰν δικαστήριον τὸ γινόμενον τοῖ πληθῆι τᾶς | ζαμίαι.—
 Μὴ ἐξέστω δὲ μηδὲ κοινᾶνας γενέσθαι | πλεόν ἢ δύο ἐπὶ μη-
 δενὶ τῶν ἔργων· εἰ δὲ μῆ, ὀφλέτω | ἕκαστος πεντήκοντα δαρχμάς,

18. Regulations governing building-contracts.

1 ff. —, if any trouble arises between the contractors on the same work, as regards the work. —4. ἀπὸ ταῖ: from the time when, relative use of the article, as in l. 14 etc. See 126. —6 ff. If war shall interrupt any of the works contracted for, or should destroy any of those completed. Note the change of mood. For φθέραι see 80. —9. πόσοδομ ποέντω: introduce the matter, Att. πρόσδομ ποιέσθαι. —11. λαφυροπωλίου: Att. form of gen. Instead of sale of plunder the word must mean here simply plundering, 'the city being subjected to plunder.' —12 ff. But if any one who has made a contract has not begun on the works and war interrupts, he shall return

whatever money he may have received and withdraw from the work, if those giving out the contracts so order. —15 ff. If any one makes opposition to the allotments of the works or does an injury in any way, etc. —κατ εἰ δέ τινα: εἰ δέ τις, detached from verbal phrases, has come to be used independently in the sense of a simple indefinite, as is sometimes εἰ τις in Attic (e.g. Thuc. 7.21.5). Cf. κατ εἰ δέ τι l. 32. —18. ὅσαι κτλ.: with whatever penalty seems best to them. —20. to the court which is constituted to suit the amount of the penalty. —πληθῆι: this, not πλήθι, has recently been shown to be the correct reading. —21 ff. 'No more than two partners for any one piece of work, and no contractor to have more than two

ἐπελασάσθων | δὲ οἱ ἀλιασταί· ἰμφαίνεν δὲ τὸμ βολόμενον ἐπὶ τοῖ ||
 ἡμίσοι τᾶς ζαμίαι. κατὰ αὐτὰ δὲ καὶ εἰ κ' ἄν [τ]ις | πλέον ἢ δύο 25
 ἔργα ἔχη τῶν ἱερῶν ἢ τῶν δαμ[ο]σίων | κατ' εἰ δέ τινα τρόπον,
 ὅτινι ἂμ μὴ οἱ ἀλιαστα[ῖ] | παρετάξωνσι ὁμοθυμαδὸν πάντες, ζαμι-
 ῶ[σ]θω | καθ' ἕκαστον τῶν πλεόνων ἔργων κατὸ μῆνα || πεντήκοντα 30
 δαρχμαῖς, μέστ' ἂν ἀφή[τοι] | τὰ ἔργα τὰ πλέονα.— Εἰ [δ'] ἂν τι[ς
 ...]ῖκητοι τῶν | περὶ τὰ ἔργα συ - - - - κατ' εἰ δέ τι, μὴ |
 - - - - - υ· εἰ δὲ μῆ, μῆ οἱ ἔστω ἴνδικον | μηδέποθι ἀλλ' ἢ
 ἰν Τεγέαι· εἰ δ' ἂν ἰνδικάζητοι, || ἀπυτεισάτω τὸ χρέος διπλάσιον 35
 τὸ ἂν δικάζητοι· | ἔστω δὲ καὶ τῶν τῶ ἐπιζαμίω ὁ αὐτὸς ἴγγυος
 ὄπερ | καὶ τῶ ἔργω ἧς ἰν ἔστεισιν.— Εἰ δ' ἂν τις ἐργωνήσας | ἔργον
 τι ποσκατυβλάψῃ τι ἄλλυ τῶν ὑπαρχόντων | ἔργων εἴτε ἱερὸν εἴτε
 δαμόσιον εἴτε ἴδιον || πὰρ τὰν σύγγραφον τᾶς ἐσδοκαῦ, ἀπυκαθι- 40
 στάτω | τὸ κατυβλαφθὲν τοῖς ἰδίοις ἀναλώμασιν μὴ ἦσσον | ἢ
 ὑπᾶρχε ἰν τοῖ χρόνοι τᾶς ἐργωνίαι· εἰ δ' ἂμ μὴ | κατυστάση, τὰ
 ἐπιζάμια ἀπυτεῖτω, κατὰπερ· | ἐπὶ τοῖς ἄλλοις ἔργοις τοῖς ὑπερα-
 μέροις τέτακτοι. || — Εἰ δ' ἂν τις τῶν ἐργωνᾶν ἢ τῶν ἐργαζομέ- 45
 νων | ἐπηρειάζεν δέατοι ἰν τὰ ἔργα ἢ ἀπειθῆναι τοῖς | ἐπιμελομένοις

pieces of work without the unanimous consent of the heliasts.'—24. *ἰμφαίνεν κτλ.*: any one who wishes may be informer, receiving half the fine as a reward.—25. *κατὰ αὐτὰ*: κατὰ τὰ αὐτὰ. So *κατὰπερ* (ll. 43, 50) for *κατὰ τάπερ*, Att. *καθάπερ*.—28. *ζαμιῶ[σ]θω*: the fourth letter from the end is uncertain, but probably ω not ο. See 157.—33 ff. Owing to the preceding lacuna, the occasion and intent of this prescription is not clear. *Otherwise he (the contractor) shall not be liable to suit anywhere else than in Tegea. But if he is subjected to suit, he shall pay double the amount for which the suit is brought. And the same person who was (the surety) for the work, shall be surety for this fine, for its payment. ἰν ἔστεισιν* refers back to *ἐπιζαμίω*, not to *ἔργω*.

ἰνδικος, like Cret. *ἔνδικος*, is used impersonally with the dative of the person who is liable to suit. For *ἰνδικάζητοι*, cf. Aenian. *τοῖς ἐνδικαζομένοις* the litigants SGDI.1432 a, and Delph. *ἐνδικαζόμενοι* if subjected to suit SGDI.1795.—37 ff. 'If a contractor injures any of the existing works contrary to the terms of the contract, he must at his own expense put it in as good condition as it was at the time of the contract. Otherwise he must pay the same penalties that are fixed for other pieces of work overdue.'—45 ff. 'If a contractor or workman seems to be abusing the works, or disobedient to those in charge, or disregarding of the established fines, the workman may be expelled from the work, and the contractor brought to trial and fined in the same way as is

ἡ κατυφρονῆσαι τῶν ἐπιζαμίων | τῶν τεταγμένων, κύριοι ἐόντω οἱ
 50 ἐσδοτῆρες | τὸ μὲν ἐργάταν ἐσδέλλοντες ἐς τοὶ ἔργοι, || τὸν δὲ ἐργώ-
 ναν ζαμιόντες ἰν ἐπικρισίγ κατὰ περ | τὸς ἐπισυνισταμένους ταῖς
 ἐσδοκαῖς γέγραπ[τ]οι. | — Ὅτι δ' ἂν ἐσδοθῆ ἔργον εἴτε ἱερὸν εἴτε
 δαμόσι[ον], | ὑπάρχεν τὰ γ κοινὰν σύγγραφον ταν[ν]ὶ κυρί[αν] | πὸς
 ταὶ ἐπὲς τοὶ ἔργοι γεγραμμέν[αι συ]γγράφ[οι].

prescribed for those who make oppo-
 sition to the allotments.' — 50. ζαμιόν-
 τες ἰν ἐπικρισίγ: condensed expression
 for ζαμιόντες καὶ ἀγκαρύσσοντες κτλ. Cf.
 ll. 17–19. — 51. τὸς ἐπισταμένους: acc.
 abs. 173. — ἐσδοκαῖς: ἐσδόσει in l. 16.

The giving out of the contracts and ac-
 ceptance of proposals is the same thing.
 — 53 ff. 'This general contract shall be
 in force in addition to the special con-
 tract for the particular piece of work.'

Cyprian

The Cyprian Syllabary

Nearly all the Cyprian inscriptions are written in a special syllabary. This consists of signs for each of the five vowels — these being used where no consonant immediately precedes, that is initially and for the second element of diphthongs — and signs for each combination of consonant and following vowel, as *ma*, *me*, etc. But there is no distinction between long and short vowels, nor, in the case of mutes, between surd, sonant, and aspirate. Hence the sign *te* (the transcription with *t* is a matter of convention) may stand for *τε*, *τη*, *δε*, *δη*, *θε*, or *θη*. Nasals before consonants are not written, e.g. *a ti* = *ἀ(ν)τί*.¹

For a final consonant the sign containing the vowel *e* is used, e.g. *ka se* = *κάς*. For groups of consonants the first is indicated by the sign containing the vowel of the syllable to which this consonant belongs. That is, its vowel is determined by the following in the case of initial groups and consonant + liquid; by the preceding in the case of liquid + consonant, and also *σ* + consonant (cf. 89.1). Thus *po to li ne* = *πτόλιν*, *pa ti ri* = *πατρί*, *e u ve re ta sa tu* = *εὐφρετάσταν*, *a ra ku ro* = *ἀργύρῳ*, *e se ta se* = *ἔστασε*. Examples of other groups are rare.²

¹ In the Greek transcription the mutes are distinguished and the nasal before consonants is supplied in parentheses. But $\bar{\epsilon}$ and $\bar{\omicron}$, not η , ω , are used, in accordance with the practice adopted for other inscriptions where the signs η and ω are not in use. For some uncertainties in regard to the proper transcription, see 199.

² We find *me na na me no i* = *μεναμένοι*, *ka si ke ne to i se* = *κασιγνήτους* but *i ki ma me no se* = *ικμαμένος*, *te re ki ni ja* = *τέρχινια*, *ti pe te ra* = *διφθερα*-, *-va na ko to se* = *-φάνακτος*.

Words are separated by a special sign, but this is commonly, though not uniformly, omitted after the article, and sometimes in other groups of words. In such groups a final consonant is often treated as medial, hence *ta po to li ne* = τὰ(ν) πτόλιν, etc.

19. Idalium. Probably V cent. B.C. SGDI.60. Hoffmann I.135. Solmsen 3. The first five lines only are given in the more exact syllabic transcription. In this | denotes the word separator, not the line division, which is indicated by numerals.

1 o te | ta po to li ne e ta li o ne | ka te vo ro ko ne ma to i | ka se ke
ti e ve se | i to i | pi lo ku po ro ne ve te i to o na sa ko 2 ra u | pa si le
u se | sa ta si ku po ro se | ka se a po to li se | e ta li e ve se | a no ko ne
o na si lo ne | to no na si ku po 3 ro ne to ni ja te ra ne | ka se | to se |
ka si ke ne to se | i ja sa ta i | to se | a to ro po se | to se | i ta i | ma
ka i | i ki 4 ma me no se | a ne u | mi si to ne | ka sa pa i | e u ve re ta
sa tu | pa si le u se | ka se | a po to li se | o na si 5 lo i | ka se | to i
se | ka si ke ne to i se | a ti to mi si to ne | ka a ti | ta u ke ro ne | to
ven ai | e xe to i | etc.

*Οτε τὰ(ν) πτόλιν Ἐδάλιον κατέφορον Μᾶδοι κὰς Κετιῆρες
ἰ(ν) τῶι Φιλοκύπρων φέτει τῶ Ὀνασαγόβραν, βασιλεὺς Στασίκυπρος 2
κὰς ἂ πτόλις Ἐδαλιῆρες ἀνόγον Ὀνάσιλον τὸν Ὀνασικύπρων
τὸν ἰγατέραν κὰς τὸς κασιγνέτος ἰγασθαι τὸς ἀ(ν)θρώπος τὸς ἰ(ν) τᾶι
μάχαι ἰκμαμένος ἀνευ μισθῶν. κὰς παι εὐφρετάσατυ βασιλεὺς 4
κὰς ἂ πτόλις Ὀνασίλλοι κὰς τοῖς κασιγνέτοις ἀ(ν)τὶ τῶ μισθῶν κὰ
ἀ(ν)τὶ τᾶ ὑχέρων δοφέναι ἐξ τῶι | φοῖκοι τῶι βασιλέφρος κὰς ἐξ τᾶι 6
πτόλιφι ἀργύρῳ τὰ(λαντον) ἀ' τὰ(λαντον)· ἔ' δυφάνοι νυ ἀ(ν)τὶ τῶ |
ἀργύρων τῶδε, τῶ ταλά(ν)των, βασιλεὺς κὰς ἂ πτόλις Ὀνασίλλοι κὰς
τοῖς κασιγνέτοις ἀπὸ τᾶι ζᾶι τᾶι βασιλέφρος τᾶ ἰ(ν) τῶ ἰρόνι τῶι 8
'Ἄλα(μ)πριμάται τὸ(ν) χῶρον | τὸν ἰ(ν) τῶι ἔλει τὸ(ν) χραυόμενον
'Ο(γ)κα(ν)τος ἄλφο κὰς τὰ τέρχμηα τὰ ἐπίσ(ν)τα || πά(ν)τα ἔχεν 10

19. Agreement of the king and city of Idalium with the physician Onasilus and his brothers for the care of the wounded during the siege of the city by the Persians and the inhabitants of the Phoenician city of Citium.

This siege is to be placed somewhere

between the withdrawal of the Athenian expedition of 449 B.C. and the union of Idalium and Citium under the Phoenician king Melekyathon, about 391 B.C.

9. ἄλφο: cf. Hesych. ἄλουα· κῆποι. But ἄλφον here is not identical with

πανόνιον ὑφαίς ζαν ἀτελεν. ἔ κε σις Ὀνάσιλον ἔ τὸς | κασιγνέτος
 12 ἔ τὸς παῖδας τῶ(ν) παιδῶν τῶν Ὀνασικύπρῶν ἐξ τοῖ χῶρῶι τῶιδε | ἐξ
 ὀρύξῃ, ἰδέ παι ὁ ἐξ ὀρύξῃ πείσει Ὀνασίλῳι κὰς τοῖς κασιγνέτοῖς ἔ
 τοῖς παισι τὸν ἄργυρον τό(ν)δε, ἀργύρῳ τά(λαντου) ἀ τά(λαντου). |
 14 κὰς Ὀνασίλῳι οἴφῳι ἄνευ τῶ(ν) κασιγνέτῶν τῶν αἰλῶν ἐφρετάσату
 βασιλεῦς κὰς ἀ πτόλις δοφέναι ἀ(ν)τὶ τὰ ὑχέρῶν τῶ μισθῶν ἀργύρῳ
 16 πε(λέκεφας) δ' πε(λέκεφας) | β' δι(μναῖα) Ἐ(δάλια)· ἔ δόκοι νῦ
 βασιλεὺς κὰς ἀ πτόλις Ὀνασί|||λῳι ἀ(ν)τὶ τῶ ἀργύρῳ τῶδε ἀπὺ τὰι
 18 ζαῖ τὰι βασιλῆφος τὰ ἰ(ν) Μαλανίγια| τὰι πεδίγια τὸ(ν) χῶρον τὸ(ν)
 χραυζόμενον Ἀμενίγια ἄλφῳ κὰς τὰ τέρχυγια τὰ ἐπί(ν)τα πά(ν)τα,
 20 τὸ(ν) ποεχόμενον πὸς τὸ(ν) ῥόφο(ν) τὸ(ν) Δρύμιον κὰς πῶ|| τὰν ἱερῆ-
 φιαν τὰς Ἀθάνας, κὰς τὸ(ν) κᾶπον τὸν ἰ(ν) Σίμιδος ἀρούρα|ι, τό(ν)
 Διφείθεμις ὁ Ἀρμανεὺς ἔχε ἄλφο(ν), τὸν ποεχόμενον πὸς Πασαγό-
 22 ραῖν τὸν Ὀνασαγόραυ κὰς τὰ τέρχυγια τὰ ἐπί(ν)τα πά(ν)τα ἔχευ
 πανώνιος ὑφαίς ζαν ἀτελίγια ἰό(ν)τα. ἔ κε σις Ὀνάσιλον ἔ τὸς παῖ-
 24 δας τὸς Ὀνασίλῳν ἐξ τὰι ζαῖ τὰιδε ἰ ἐξ τῶι κάπῳι τῶιδε ἐξ ὀρύξῃ,
 ἔ||δὲ ὁ ἐξ ὀρύξῃ πείσει Ὀνασίλῳι ἔ τοῖς παισι τὸν ἄργυρον τό(ν)δε,
 26 ἀργύρῳ πε(λέκεφας) δ' πε(λέκεφας) β' δι(μναῖα) Ἐ(δάλια). ἰδὲ
 τὰ(ν) δάλτου τά(ν)δε, τὰ φέπιγια τὰδε ἰναλαλισμένα, | βασιλεὺς κὰς
 28 ἀ πτόλις κατέθιαν ἰ(ν) τὰ(ν) θιὸν τὰν Ἀθάναυ τὰν περ' Ἐ|δάλιον
 σὺν ὄρκοις μὲ λύσαι τὰς φρέτας τὰσδε ὑφαίς ζαν. | ὅπι σίς κε τὰς
 30 φρέτας τὰσδε λύσῃ, ἀνοσίγια φοι γένοιντυ. τὰς γε || ζᾶς τὰσδε καὶ
 τὸς κάπος τὸσδε οἱ Ὀνασικύπρῶν παῖδες κὰς τῶ(ν) παιδῶν οἱ παῖ-
 δες ἔξῳσι αἰφεί, ο(ἰ) ἰ(ν) τῶ ἰρῶνι τῶι Ἐδαλιῆφι ἰῳσι.

kāpos (cf. ll. 20, 21) and is probably
plantation or *orchard*. — 10. *πανόνιον* :
with all salable products (*ῶνος*), *adj.*
agreeing with τὸ(ν) χῶρον, the interven-
ing τὰ τέρχυγια being disregarded, as
not coördinate. So in l. 22 *πανώνιος* is
acc. pl. agreeing with τὸ(ν) χῶρον and
τὸ(ν) κᾶπον (ll. 18, 20). — *ὑφαίς ζαν* : *eis*
ἀεὶ διὰ βίον(?). *ὑφαίς forever*, 133.6. *ζαν*
is possibly connected with ζῆω and *ζῶω*,
live, on the basis of a third by-form

ζᾶ-, but this is very uncertain. —
 29. *Whoever violates these agreements,*
may impiety rest upon him, that is he
shall be held guilty of an impious act.
For the force of ὅπι, the formation of
which is wholly obscure, see 131. But
it may also be taken as a conjunction
(ὄφι?).

20. Monument to Stheneias, son of
 Nicias and grandson of Gaucus. See
 168 d, and 38.

Lesbian

20. Cebrene. V cent. B.C. SGDI.307. Hoffmann II.132. Roberts p.324. Solmsen 4.

Σ[τάλλ]α 'πὶ Σθενεΐαι ἔμμι τῶ Νικιαΐδι τῶ Γαυκίῳ.

21. Mytilene. First half of IV cent. IG.XII.ii.1. SGDI.213. Hicks 94. Hoffmann II.32. Michel 8. Solmsen 5.

- - - ε - [ὄττι | δέ κε αἰ] πόλις
[ἀ]μφότ[ε]ραι | - -] γράφωισι εἰς τὰν [σταλ-
λαν ἢ ἐκκ[ολάπ]τωισι, κύ[ρ]ιον ἔστω. τ[ὸν δὲ κέρναν]τα τὸ χρύ- 5
σιον ὑπόδικον ἔ[μμεναι ἀμφοτέρ]αῖσι ταῖς πολίεσσι, δικ[ά]σταις
δὲ | ἔμμεναι τῶι μὲν ἐμ Μυτιλήναι [κέρναν]τι ταῖς ἄρχαις παίσαις 10
ταῖς ἐμ Μ[υτιλή]ναι πλέας τῶν αἰμισέων, ἐμ Φώκαι δὲ [τ]αῖς
ἄρχαις παίσαις ταῖς ἐμ Φώκαι πλ[έ]ας τῶν αἰμισέω[ν]. τὰν δὲ
δικαν ἔμμεναι, | ἐπεὶ κε ὠνίαυτος ἐξέλθη, ἐν ἐξ μῆνε[σ]σι. αἰ δέ
κε καταγ[ρ]έθῃ τὸ χρύσιον κέρναν ὑδαρέστε[ρ]ο[ν] θέλων, θανά-
τωι ζαμ[ώ]σθω. αἰ δέ κε ἀπυφ[ύ]γη μ[ὴ] θέλων ἀμβρ[ό]την, 15
τιμάτω τ[ὸ] δικαστήριον ὅττι χρῆ αὐτ(ο)ν πάθην ἢ καθέ[μ]εναι, ἀ

21. Monetary agreement between Mytilene and Phocaea. Coins of electrum, a compound of gold and silver, were issued by Mytilene and Phocaea, down to about 350 B.C., and it is to these that the inscription refers, though the term used of them is χρύσιον.

'Any one debasing the coinage is responsible to both cities. If at Mytilene, the magistrates of Mytilene are to constitute the majority of the judges. Similarly at Phocaea. The trial falls within six months of the expiration of the year. If one is convicted of intentional adulteration, he is to be punished with death. But if he is acquitted of intentional wrong-doing, the court shall decide the penalty or fine. The city is not liable.

The Mytilenians are to issue the coins first (the cities alternating each year). The agreement goes into effect under the prytanis succeeding Colonus at Mytilene and Aristarchus at Phocaea.'

4-5. τ[ὸν δὲ κέρναντα]: κέρναμι, if correctly supplied here and in ll. 7-8, has the same meaning which is more forcibly expressed by κέρναν ὑδαρέστερον in ll. 13-14. Another restoration is τ[ὸν ἐφθάρκοντα] here and [κόπτοντι] in ll. 7-8. The arrangements for trial immediately following show that the meaning required here is *debase*, not *make the alloy*, i.e. simply *coin*, as often taken. Moreover the electrum coinage of this time and place was based upon a natural, not an artificial, alloy.

δὲ πόλις ἀναίτιος καὶ ἀζάμιος [ἔσ]τω. ἔλαχον Μυτιλήναιοι πρό-
 20 σθε κόπτην. ἄρχει πρότανις ὁ || πεδὰ Κόλωνον, ἐ[μ Φ]ώκαι δὲ ὁ
 πεδὰ Ἀρίσ[τ]αρχον.

22. Mytilene. Soon after 324 B.C. IG.XII.ii.6. SGDI.214. Ditt.Orient.2.
 Hicks 164. Hoffmann II.83. Inscr.Jurid.II, pp.344 ff. Michel 356. Solm-
 sen 6.

..... [καὶ οἱ β]ασί[λῃες προστί]θησ[θον τῶι κατεληλύ-
 θον]τι ὡς τέχναυ τεχνα]μέν[ω] τῶ ἐ[ν τῆι] πόλι πρόσθε [ἔοντος. αἱ
 δὲ κέ τις | τῶν κατεληλυθόν]των μὴ ἐμμένῃ ἐν ταῖς διαλυσί[εσ]σι
 ταύτ[α]ισι, | μη.....]εξέσθω πὰρ τῆς πόλιος κτήματος μῆδε-
 5 νος μη[δὲ σ]τ[ε]μ[ε]χέτω ἐπὶ μῆ]δεν τῶμ παρεχώρησαν αὐτῶι οἱ ἐν τῆι
 πόλι πρόσθε | ἔοντες, ἀλλὰ σ]τείχοντον ἐπὶ ταῦτα τὰ κτήματα οἱ
 παρχωρήσαν[τες αὐτῶι ἐκ τῶν] ἐν τῆι πόλι πρόσθε ἔόντων, καὶ οἱ
 στρόταγοι εἰς | [αὐθις ἀποφέρου]τον ἐπὶ τὸν ἐν τῆι πόλι πρόσθε
 ἔοντα τὰ κτήματα | [ὡς μὴ συναλλαγ]μένω τῶ κατεληλύθοντος ·
 10 καὶ οἱ βασίλῃες προστί[[θησθον τῶι ἐν τ]ῆι πόλι πρόσθε ἔοντι
 ὡς τέχναυ τεχναμένω τῶ κα[τεληλύθοντος ·] μῆδ' αἱ κέ τις δίκαν
 γράφηται περὶ τ[ο]ύτων, μὴ εἰσά[[γουντον οἱ περὶ]δρομοι καὶ οἱ
 δικάσκοποι μῆδὲ ἄ[λλ]α ἄρχα μῆδεῖα. | [ἐπιμέλεσθῆι δὲ] τοῖς
 στροτάγοις καὶ τοῖς β[ασίλ]ῃας καὶ τοῖς πε[ριδρόμοις καὶ τ]οῖς

22. Measures taken for the settle-
 ment of disputes arising between the
 exiles who returned under Alexander's
 edict of 324 B. C. and the remaining citi-
 zens of Mytilene.

Most of the restorations adopted are
 those preferred by Dittenberger l. c.
 But in many cases others are equally
 possible.

1 ff. 'The βασίλῃες shall favor the
 returned exile on the ground that the
 one who remained in residence has
 been guilty of fraud. But if any one
 of the returned exiles does not abide
 by these terms of settlement, he shall
 not receive any property from the city,
 nor shall he enter into possession of

any of the property which those who
 remained in the city have surrendered
 to him, but rather those who surren-
 dered it shall enter into possession of it,
 and the generals shall return the prop-
 erty to the one who remained in resi-
 dence, on the ground that the returned
 exile has not conformed to the agree-
 ment. And the βασίλῃες shall favor the
 one who remained in residence on the
 ground that the returned exile has been
 guilty of fraud. Nor, if any one brings
 suit, shall the clerks of the court and
 inspectors of justice, or any other
 magistrate, introduce it.'—13 ff. 'The
 officials are to intervene if all things
 prescribed in the decree are not carried

δικασκόποις καὶ ταῖς [ἄλλα]ῖς ἄρχαις αἶ κε || [μὴ γίνηται ἅπαν]τα 15
 ὡς ἐν τῷ ψ[αφίσματι γέγραπτ]αι, κατὰ γρεντον | [δὲ τὸν ἀθέτεντά
 τι τῶν ἐν τῷ ψαφίσματι γεγρα]μμένων, ὡς κε μῆδ[εν διάφορον
 εἶη τοῖς κατεληλυθόντεσσι π]ρὸς τοῖς ἐν τῷ πόλι | [πρόσθε ἔου-
 τας, ἀλλὰ διάγοιεν οἱ διαλε]λύμενοι πάντες πρὸς ἀλ[λάλοισ ἀνυ-
 πόπτως καὶ ἀνεπιβουλεύ]τως καὶ ἐμμένοιεν ἐν τῷ ἀ[[πυκρίσι τῷ 20
 τῷ βασιλῆος καὶ ἐν τῷ] διαλύσι τῷ ἐν τούτῳ τῷ ψα[[φίσματι.
 διαλλάκταις δ' ἔλεσθ]αι τὸν δᾶμον ἄνδρας εἴκοσι, δέκα | [μὲν ἐκ
 τῶν κατελθόντων, δέκα] δὲ ἐκ τῶν ἐν τῷ πόλι πρόσθε ἑόντων. |
 [οὔτοι δὲ πρῶτον μὲν φυλάσσ]οντον καὶ ἐπιμέλεσθον ὡς μῆδεν
 ἔσ[σεται διάφορον τοῖς κατ]ελθόντεσσι καὶ τοῖς ἐν τῷ πόλι πρό-
 σ[[θε ἑόντεσσι. πράξοισι δὲ] καὶ περὶ τῶν ἀμφισβατημένων κτημά- 25
 των | [ὡς οἱ τε κατέλθοντες κ]αὶ πρὸς τοῖς ἐν τῷ πόλι ἑόντας καὶ
 πρὸς | [ἀλλάλοισ μάλιστα μ]ὲν διαλυθήσονται, αἱ δὲ μῆ, ἔσσονται
 ὡς δικ[[αίότατοι, καὶ ἐν τα]ῖς διαλυσίεσσι, ταῖς ὁ βασιλεὺς ἐπέ-
 κριννε, | [καὶ ἐν τῷ συναλλάγ]αι ἐμμενοῖσι πάντες καὶ οἰκήσοισι
 τὰμ πῶ[[λιν καὶ τὰ γ χώραν ὁ]μονόεντες πρὸς ἀλλάλοισ· καὶ περὶ 30
 χρημάτων | [πεδὰ τὸ παραδέδεχ]θαι ταῖς διαλύσις ὡς πλείστα καὶ
 περὶ ὄρκω | [τόν κε ἀπομόσσοισι οἱ] | πόλιται, περὶ τούτων πάν-
 των ὅσσα κε ὁμο[[λογέωισι πρὸς ἀλλάλο]ῖς, οἱ ἀγρέθεντες ἄνδρες
 φέρουτον ἐπὶ τ[ὸν δᾶμον, ὁ δὲ δᾶμος ἀκο]ύσαις αἶ κε ἄγηται συμ-
 φέρην βολλευέτω. || [αἱ δέ κε ὁ δᾶμος ἄγηται τὰ] ὁμολογήμενα πρὸς 35
 ἀλλάλοισ συμφέρον[τα, ψαφίσασθαι καὶ τοῖς κα]τελθόντεσσι ἐπὶ
 Σμιθίνα προτάμιος | [ὅσσα κε τοῖς λοιποῖσι ψαφ]ίσθη. αἱ δέ κέ τι

out, and condemn any one who dis-
 regards them, so that there may be
 no disagreement between the two par-
 ties and they may live amicably and
 abide by the decision of the king and
 the settlement reached in this decree.'
 —21 ff. 'Twenty men are to be chosen
 as mediators, ten from each party.
 They are to see to it that no disagree-
 ment arises, and in the case of dis-
 puted property they are to bring it
 about that the parties shall be recon-

ciled, or, if not, that they shall be as
 just as possible, and abide by the terms
 of settlement which the king decided
 upon and the agreement, and dwell
 in harmony.'—30–31 ff. 'Regarding
 questions of money, after the terms of
 settlement have been accepted as far
 as possible, and regarding the oath and
 other matters, the men selected shall
 report to the people, who shall take
 such measures as seem advantageous.
 If the people approve the matters agreed

ἐνδεύη τῷ ψαφίσματος, | [περὶ τούτῳ ἂ κρίσις ἔστω ἐπ'] ἐ τῷ βόλ-
 λαι. κυρώθεντος δὲ τῷ ψαφίσι[[ματος ὑπὸ τῷ δάμῳ, σύμπαντα] τὸν
 40 δάμον ἐν τῷ εἰκοῖσται τῷ μῆνυος || [πεδὰ τὸν θυσίαν εὔξασθαι] τοῖς
 θεοῖσι ἐπὶ σωτηρία καὶ εὔδαι[[μονίαι τῶμ πολίταν πάντων] γένε-
 σθαι τὸν διάλυσι τῶν κατελ[[θόντεσσι καὶ τοῖς πρόσθε] ἐν τῷ πόλι
 ἐόντεσσι· τοῖς δ] ἐ ἴρηας τ[[οῖς δαμοσίοις ἅπαντας καὶ] ταῖς ἱρείαις
 45 ἰρα τὰ ὁ δάμος [ε]ὔξατο, ὅτε ἐξ[[έπεμψε τοῖς ἀγγέλοις πρὸς] τὸν
 βασίλῃα, ἀπυδόμεναι τοῖς βασί[[ληος γενεθλίοισι κατ' ἐνιαυ]τον·
 παρέμμεναι δὲ τῷ θυσίαι καὶ [τ]οῖς εἴκοσι ἄνδρας καὶ τοῖς ἀ[[γγέ-
 λοις τοῖς πρὸς τὸν βασίλῃα πέ[[μφθεντας τοῖς ἀπὸ τῶν πρόσθε] ἐν
 τῷ πόλι ἐόντων καὶ τοῖς ἀ[πὸ τῶν | κατελθόντων. τὸ δὲ ψάφισμα
 τ]οῦτο ἀναγράφαντας τοῖς τ[αμίαις

23. Nesos. Between 319 and 317 B.C. IG.XII.ii.645. SGDI.304. Ditt.Orient.4. Hicks¹ 138. Hoffmann II.129. Michel 363. Solmsen 7. Only the text of side A is given here, the more fragmentary B being omitted.

. κα] ἐ Ἄλεξανδρο[ς | χ]ώρας
 τῷ πόλι καὶ | [. ὅτα δὲ] Ἄλεξανδρος διάλ[λαξε τὸμ
 5 πὰρ ἀνθρώ]πων βίον, Φίλιππος δὲ [ὁ || Φιλίππῳ καὶ] Ἄλεξανδρος
 ὁ Ἄλεξάνδρῳ τ[ὰ]μ βασιλεί]αν παρέλαβον, Θέρσιππος ἔων | [τοῖς
 βασ]ιλῆσσι φίλος καὶ τοῖς στροτ[ά]γοισι] καὶ τοῖς ἄλλοισι Μακε-
 10 δόνεσσι μ[ε]γάλ]ων ἀγάθων αἴτιος γέγονε τῷ πόλι. Ἄ[ν]τιπ[ά]τρω
 γὰρ ἐπιτάξαντος χρήματα εἰς | τὸμ πόλεμον εἰσφέρην πάντων τῶν
 ἄλλων | εἰσφερόντων Θέρσιππος παργενόμενος | πρὸς τοῖς βασίλῃας
 καὶ Ἀντίπατρον ἐκ[ού]φισσε τὰμ πόλιν, ἔπραξε δὲ καὶ πρὸς Κλε[ί]-
 15 τ]ον περὶ τῆς εἰς Κύπρον στρατείας καὶ ἐ[[γ] μεγάλας δαπάνας εἰς

upon, they may decree the same privileges for the exiles returning in the prytany of Smithinas as for the others.' — 38—39 ff. 'When the decree has been confirmed, the people are to pray that the settlement may be for the general welfare. The priests and priestesses are to throw open the temples. The sacrifices which were promised when the messengers were sent to the king are to

be made annually on the anniversary of the king's birthday in the presence of the twenty men and the messengers.'

23. Decree in honor of Thersippus for using his influence with the Macedonians in behalf of the city. For the historical references see Hicks and Dittenberger, l.c. There are some κοινή forms, as μετὰ for πεδὰ, ἀνάγραφαι beside ὀγκαρυσσέτω.

μικρον συνάγαγε. | [ἐγένετ]ο δὲ καὶ περὶ τὰν σιτοδείαν ἄνη[ρ | ἄγα-
 θος] καὶ παρ τῶν σαδράπαν εἰσαγωγή[ν | σίτω κα]τεσκευάασσε, .
 ἔδωκε δὲ καὶ τῆι πόλι || [χρήματ]α εἰς σωτηρίαν καὶ τόκοις ἐλάσ- 20
 [σο]νας αἴτ]ησε τῶγ κατεστακόντων, ἐβαθῆ | [δὲ χρη]μάτεσσι καὶ
 τοῖς πολίταισι εἰς [σι]τωνία[ν]. καὶ Πολυπέρχουτος εἰς τὰν Ἀσί[αν |
 στάλε]ντος διώκησε φίλον αὐτον τῆι πό[[λι ὑπά]ρχην, παρε- 25
 σκεύασσε δὲ καὶ Ἀρράβαι[ον καὶ] τοῖς ἄλλοις τοῖς ἐπὶ τινων τε-
 τα[[γμέν]οις ὑπὸ τῶν βασιλῆων φίλοις τῆι π[ό]λι κα]ὶ τἄλλα
 πράσσει μετ' εὐνοίας πρὸς | [τὸν δ]ᾶμον πάντα· δέδοσθαι αὐτῶ
 ἀτέλει[αν || πάντῶ]ν τὸμ πάντα χρόνον καὶ αὐτῶ καὶ [ἐκ]γόν]οις, 30
 στᾶσαι δὲ αὐτῶ καὶ εἰκὼνα χαλ[κί]αν, δέδοσθαι δὲ καὶ σίτησιν ἐμ
 προτανη[ί]ω, κ]αὶ ὅτα κε ἂ πόλις ἱροπόηται, μέρος δ[ι]δῶ]σθω Θερ-
 σίππῳ καὶ τῶν ἐκγόνων αἰ τῶ γ[ε]ραι]τάτῳ, κάλησθαι δὲ καὶ εἰς 35
 προεδριαν· | [στε]φανῶτῳ δὲ αὐτον ὁ χοροστάτας αἰ ὁ ἐν[έ]ων ἐ]ν
 τῷ ἄγωνι καὶ ὀγκαρυσσέτῳ ἀνδραγ[α]θί]ας ἔνεκα καὶ εὐνοίας τᾶς
 πρὸς τὸν δᾶ[[μον], ἴ]να γινώσκωσι πάντες ὅτι ὁ δᾶμος ὁ || [Να]σιώ- 40
 ταν τοῖς ἀγάθοις ἄνδρας [κ]αὶ εὐε[ργέ]ταις τί[μαι] καὶ σώθεντος
 αὐτῶ ἐστεφα[να]φόρησεν ἀμέραις τρεῖς καὶ εὐαγγέλια | καὶ σωτήρια
 ἔ[θ]υσε καὶ παν[ά]γυρ]ιν συνάγαγε δαμοτέ[λ]ην καὶ νῦν τίμαι
 δικᾶως. ἀ[νά]γραψαι δὲ τοῖς ταμίαις τοῖς μετ' Ἡρα[κ]λείτῳ τὸ ψά- 45
 φισμα εἰς στάλλαν λιθίαν | τῷ ἐκ Θέρμας λίθῳ καὶ στᾶσαι ὅππα
 κε Θε[ε]ρ[σ]ίππῳ συνα[ρ]έσκη μέχρι Πορνοπίας· ἐξέ[σ]τω δὲ Θερ-
 σί[π]πῳ καὶ ἄλλα ὅππα κε θέλη τῷ || ἴ]ρων στᾶσα[ι] τὸ ψά- 50
 φισμα, καὶ κέ τι θέλη π[ρ]οσγράφην, ἔμμεναι αὐτῶ, τῶγ κεν
 εὐεργέ[τη] τὰμ πόλιν.

47. ἐκ Θέρμας λίθῳ: of marble from *Therma*, a place in Lesbos near Mytilene. — μέχρι Πορνοπίας: site of the temple of Apollo Parnopius, the epithet being derived from *πάρνοψ*, Lesb. Boeot. *πάρνοψ* (5). — 48 ff.: 'Thersippus may also have the decree set up elsewhere in any sanctuary that he chooses and add to it a statement of any of his other benefactions.'

24. Decree in honor of L. Vaccius

Laqueo. This is a characteristic example of the artificial revival of the dialect in Roman imperial times (cf. 280). With the genuine dialect forms are interspersed κοινή forms as *παρητήσατο*, *πρύτανις*, *ἀνα-*, *μετά*, *λερώς*, *καθά*, *ἐφ' ὄσιν*, etc.; hyper-Aeolic forms as *ἐφάβων*, *πλάθεος* (words with original η, not α); and examples of late spelling as *τείμαις*, *κατεῖρων* with *ει = ī* (21), *ἐπισκεάσαντα* (36), *κοραγίαν*, *ὑπάροκισαν* with *κ = χ*

24. Cyme. Between 2 B.C. and 19 A.D. SGDI.311. Hoffmann II.173.

[δαμ]οσίαι[s] - ταῖς ὑπαρκοί]σαις αὐτῷ κτῆ][σias ἐν τῷ
 Ζμαραγῆ] - - - ἡ τοῦτοισι τῷ δά[μω] | - - - ονια πασσυδιά-
 5 σαντος· καὶ || [μεγαλο]πρεπεσ(τά)ταις τείμαις δογματίζοντος καὶ
 ναύῳ ἐν τῷ γυμ(ν)ασίῳ κατείρων προαγρημμένῳ, ἐν ᾧ ταῖς τεί-
 μαις αὐτῷ κατιδρύσει, κτίσταν τε καὶ εὐεργέταν προσου|μάσδεσθαι,
 10 γετησάντεσσι νόμιμόν ἐστι, με||τά τε τὰν ἐξ ἀνθρώπων αὐτῷ μετὰ-
 στασιν καὶ τὰν ἐν|τάφην καὶ θέσιν τῷ σώματος ἐν τῷ γυμνασίῳ
 γενήθη, | ἀποδεξάμενος ὑπερθύμως τὰν κρίσιν τῆς πόλιος Λα|βέων,
 15 στόιχει τοῖς προυπαργμένοισι αὐτῷ καὶ προσμέτρεις τὰν ἑαυτῷ
 τύχην τοῖς ἐφίκτοισιν ἀνθρώπῳ, τὰν || μὲν ὑπερβάρεια καὶ θεοῖσι
 καὶ τοῖς ἰσσοθέοισι ἀρμόζο|σαν τῆς τε τῷ ναύῳ κατειρώσιος τῆς
 τε τῷ κτίστα | προσουμασίας τείμαν παρητήσατο, ἀρκέην νομί-
 ζων τὰν κρίσιν τῷ πλάθεος καὶ τὰν εὐνόαν ἐπιτεθεωρήκη, ταῖς δὲ
 20 τοῖς ἀγαθοῖσι τῶν ἀνδρῶν πρεποί||σαις ἀσμενίζοῖσα χάρα συνπε-
 νευσε τείμαις· ἐφ' οἷσιν πρεπωδέστατόν ἐστι τῶν ἐννόμων ἐόντων |
 χρόνων τὰν παντέλεα τῶν εἰς ἀμοίβαν ἀνηκόντων | ἐπαίνων τε
 καὶ τειμίων περὶ τῆς καλοκάγαθίας αὐτῷ | μαρτυρίαν ἀπυδέδοσθαι·
 25 δι' ἃ καὶ τύχα ἀγάθα δέδοχθαι || τῷ βόλλα καὶ τῷ δάμῳ· ἐπαίνην Λα-
 βέωνα παίσας ἔοντα τεί|μας ἄξιον καὶ διὰ τὰν λοίπην μὲν περὶ τὸν
 βίον σεμνότατα | καὶ διὰ τὰν φιλοδοξίαν δὲ καὶ τὰν μεγαλοδάπανον

(66 a). ἀρκέην (infin.), *συντελέη* beside the normal *μι*-forms *κάλην*, *στεφάνων*, etc. (155.3) are probably artificial. *ναύῳ* (l. 5), if correct, is a contamination of *ναῶν* with Att. *νεῶ*. *ἐπεγράφη* (l. 36-37) is an aor. infin. pass., like *ὀντέθη*, with *ε* carried over from the indicative (perhaps only by the engraver). With regard to psilosis, we find *κατείρων*, *κατιδρύσει*, but *ἐφίκτοισιν*. The forms of the relative, being borrowed from the *κοινή* (126), are transcribed with *ε* throughout (cf. also *ἐφ' οἷσιν* etc.); and one might also prefer *ἱερέως* and *ἑαυτῶν* (instead of *ἕαυτον*

with *ρ* and Lesbian accent). But it is impossible to determine whether in such cases the *κοινή* form was adopted as a whole or only in part (cf. 280), and moreover by this time little, if anything, was left of the sound of the *spiritus asper* even in the *κοινή*. So the transcription chosen is of small consequence.

15 ff. *He deprecated the excessive honor, suitable only to gods and demigods, of dedicating a temple and naming him founder, thinking it to be enough to have observed the judgment and good will of the people, but the honors suitable*

εἰς | τὰν πόλιν διαθέσειν, καὶ ἔχην ἐν τῇ καλλίστῃ διαλάμψει τε
 καὶ | ἀπυδόχα, καὶ κάλῃν εἰς προεδρίαν, καὶ στεφάνων ἐν πάν-
 τεσσι τοῖς ἀγώνεσσιν, οἷς κεν ἂ πόλις συντελέῃ, ἐν τῇ τῶν | κατεύ- 30
 χαν ἡμέρᾳ ἐπὶ τῶν σπόνδων κατὰ τὰδε· ὁ δᾶμος στεφάνοι Λεύκιον
 Οὐάκκιον Λευκίῳ υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμιοι εὐεργέταν,
 στεφάνω χρυσίῳ ἀρέτας ἕνεκα | καὶ φιλαγαθίας τῆς εἰς ἑαυτὸν· ὄν-
 τέθην δὲ αὐτῷ καὶ εἰ||κρονας, γράπταν τε ἐν ὄπλῳ ἐγγχύσω καὶ 35
 χαλκίαν, κατὰ τὰ αὐτὰ δὲ καὶ μαρμαρίαν καὶ χρυσίαν ἐν τῷ γυμνα-
 σίῳ, ἐφ' ἃν ἐπεγράφην· ὁ δᾶμος ἐτείμασεν Λεύκιον Οὐάκκιον
 Λευκίῳ | υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμιοι εὐεργέταν, γυμνα-
 σι|αρχήσαντα κάλως καὶ μεγαλοδόξως, ὄνθεντα δὲ || καὶ τὸ βαλά- 40
 νηον τοῖς νέοις καὶ πρὸς τὴν εἰς αὐτὸ κοράγι|αν ταῖς ὑπαρκοῖσιν
 αὐτῷ κτήσιας ἐν Ζυμαραγήῳ, καὶ ἐπισκεάσαντα τὸ γυμνάσιον,
 καὶ ἕκαστα ἐπιτελέσαντα | λάμπρως καὶ μεγαλοψύχως, ἀρέτας
 ἕνεκα καὶ εὐνόας | τῆς εἰς ἑαυτὸν. καὶ ἐπεὶ κε δὲ τελευτάσῃ, κατε-
 νέχθη|τα αὐτὸν ὑπὸ τῶν ἐφάβων καὶ τῶν νέων εἰς τὴν ἀγορᾶν | 45
 στεφανώθην διὰ τῷ τῆς πόλιος κάρυκος κατὰ τὰδε· ὁ δᾶμος στεφά-
 νοι Λεύκιον Οὐάκκιον Λευκίῳ υἱὸν Αἰμιλία Λα|βέωνα, φιλοκύμιοι
 εὐεργέταν, στεφάνῳ χρυσίῳ ἀρέ|τας ἕνεκα καὶ εὐνόας τῆς εἰς ἑα-
 υτὸν· εἰσενέχθη δὲ || αὐτὸν εἰς τὸ γυμνάσιον ὑπὸ τε τῶν ἐφάβων 50
 καὶ τῶν | νέων, καὶ ἐντάφην ἐν ὧ κ' ἂν εὐθετοῖν ἔμμεναι φαίνηται
 τόπῳ. τὸ δὲ ψάφισμα τὸδε ἀνάγραφαι εἰς στάλαν λίθῳ λεύκῳ καὶ
 ὀνθέμεναι εἰς τὸ γυμνάσιον παρὰ ταῖς δεδο|γματισμέναις αὐτῷ τεί-
 μαις. μῆνος Φρατριῶν δεκάτα || ἀπίοντος ἐπὶ ἱερέως τῆς Ῥώμας καὶ 55
 Αὐτοκράτορος | Καίσαρος, θεῷ υἱῷ, θεῷ Σεβαστῷ, ἀρχιερέως μεγί-
 στῳ καὶ πατρίῳ τῆς πατρίδος Πολέμωνος τῷ Ζήνωνος Λαοδίκεος,
 πρυτάνιος δὲ Λευκίῳ Οὐακκίῳ Λευκίῳ υἱῷ Αἰμιλίῃα Λαβέωνος, φι-
 λοκυμιαῖο εὐεργέτα, στεφαναφόρῳ δὲ || Στρατόνῳ τῷ Ἡρακλείδα. 60

to good men he accepted with gratifica-
 tion. — 47. Αἰμιλία: name of the tribe
 in the nom. sg., as in Latin inscrip-

tions. — 56 f. 'when Polemon was priest
 of Rome and Augustus.'

Thessalian

Pelasgiotis

25. Larissa. V cent. B.C. IG. IX. ii. 662-663. SGDI. 343-344. Hoffmann II. 42. Roberts 240.

a. Πολυξεναία ἐμμί.

b. Φεκέδαμος.

26. Site of unknown identity, southeast of Larissa. V cent. B.C. IG. IX. ii. 1027.

a. Ἐπλῶνι Λεσχα[ί]θ[ι].

b. Ἀριστίων ὀνέθεκε κοῖ συνδανχναφόροι.

c. Πρόνος ἐργάξατο.

27. Phalanna. V cent. B.C. IG. IX. ii. 1226. Hoffmann 5.

5 Νόμος. | Αἶ κε τῶν | φαστοῶν | κισ φαλί||σσκῆτα[ι] | κοινὰ χ[ρ]ῆ-
10 ματα ἔ[χ]ῶν καὶ μ[ε]ῖ || δυνάετ[α]||μ ἀππε[ί]σ[αι] το - - -

28. Larissa. About 214 B.C. IG. IX. ii. 517. SGDI. 345. Ditt. Syll. 238-239 (only the letters of Philip). Hoffmann II. 16. Michel 41. Solmsen 9.

[Ταγ]εῦόντων Ἀναγκίπποι Πετθαλεῖοι, Ἀριστονοῖο Εὐνομέοι,
2 Ἐπιγένεος Ἰασονεῖοι, Εὐδίκιο[ι] Ἀδα]μαντεῖοι, Ἀλεξία Κλεαρχείοι,
γυμνασιάρχεντος Ἀλεύα Δαμοσθενεῖοι. Φιλίπποι τοῖ βασιλεῖος
ἐπιστολὰν ἀ[π]υστέλλαντος πὸτ τὸς ταγὸς καὶ τὰν πόλιν τὰν
ὑπογεγραμμέναν.

4 “Βασιλεὺς Φίλιππος Λαρισαίῳ τοῖς ταγοῖς καὶ τῇ πόλει
χαίρειν. Πετραῖος καὶ Ἀνάγκιππος καὶ Ἀριστόνους ὡς ἀπὸ τῆς
πρεσβείας ἐγένοντο, || ἐνεφάνιζόν μοι ὅτι καὶ ἡ ὑμετέρα πόλις διὰ

25. Πολυξεναία: sc. στάλλα. See 168 c. — Φεκέδαμος: see 46, 52 b.

26. Aristion and his fellow *δαφνηφόροι* set up to Apollo of the *Λέσχη*. A late inscription of Phalanna (IG. IX. ii. 1234) reads Ἐπλῶνι Κερδ[ο]λου Σουσίπατρος | Πολεμαρχίδαῖος ὀ θύτας | ὀνέθεικε λερομναμονε[ί]σας καὶ ἀρχιδανχναφορείσας. — Λεσχα[ι]θ[ι]: or Λεσχα[ι]θ[ι] (cf. 38)?

Λεσχηνόριος, an epithet of Apollo, occurs in Plutarch, and *Λεσχανόριος* is the name of a month in Thessalian and Cretan.

28. Decrees of Larissa made in accordance with recommendations of the Macedonian king Philip V, whose letters, dated 219 and 214 B.C. and written in the *κοινή*, are included. The

τοὺς πολέμους προσδεῖται πλεόνων οἰκητῶν· ἕως ἂν οὖν καὶ ἐτέ-
 ρους ἐπινοήσωμεν ἀξίους τοῦ παρ' ὑμῖν πολιτεύματος, ἐπὶ τοῦ πα- 6
 ρόντος κρίνω ψηφίσασθαι ὑμᾶς ὅπως τοῖς κατοικοῦσιν παρ' ὑμῖν
 Θεσσαλῶν ἢ τῶν ἄλλων Ἑλληνῶν δοθῆι πολιτεία. τούτου γὰρ
 συντελεσθέντος καὶ συνμεινάπτων πάντων διὰ τὰ φιλόφθωπα 8
 πέπεισμαι ἕτερα τέ πο[λ]λά τῶν χρησίμων ἔσσεσθαι καὶ ἐμοὶ καὶ
 τῇ πόλει καὶ τῆν | χώραν μᾶλλον ἐξεργασθῆσσεσθαι. ἔτους β'
 Ὑπερβερεταίου κά'."

ψαφίξαμένης τᾶς πόλιος ψάφισμα || τὸ ὑπογεγραμμένον· "Πα- 10
 νάμμοι τᾶ ἕκτα ἐπ ἱκάδι συνκλείτος γενομένης, ἀγορανομένον
 τῶν ταγῶν πάν|των· Φιλίπποι τοῖ βασιλείος γράμματα πέμφαν-
 τος πὸτ τὸς ταγὸς καὶ τὰν πόλιν δι(ἐ) κί Πέτραῖος καὶ Ἀνάγκιπ-
 πος καὶ | Ἀριστόνοος, οὗς ἀτ τᾶς πρεισβείας ἐγένονθο, ἐνεφανίσσοεν 12
 αὐτοῦ, πὸκ κί καὶ ἂ ἀμμέου πόλις διέ τὸς πολέμος πο|τεδέετο
 πλειόνων τῶν κατοικεισόντων· μέσποδι κε οὖν καὶ ἐτέρος ἐπι-
 νοείσομεν ἀξίος τοῖ παρ' ἀμμέ | πολιτεύματος, ἐτ τοῖ παρεόντος 14
 κρυννέμεν ψαφίξασθαι ἀμμέ ο(ῦ)ς κε τοῖς κατοικέντεσσι παρ' ἀμμέ
 Πετθ[α]||λοῦν καὶ τῶν ἄλλων Ἑλλάνων δοθεῖ ἂ πολιτεία· τοῖνεος
 γὰρ συντελεσθέντος καὶ συνμεινάπτων πάν|των διέ τὰ φιλόφθωπα 16
 πεπίσσειν ἄλλα τε πολλὰ τῶν χρεισίμων ἔσσεσθαι καὶ εὐτοῦ καὶ
 τᾶ πόλι καὶ | τὰν χούραν μᾶλλον ἐξεργασθῆσσεσθαι· ἐψάφισται τᾶ
 πολιτεία πρᾶσμένον πὲρ τῶννεου κατ τὰ ὁ βα|σιλεὺς ἔγραψε, καὶ 18
 τοῖς κατοικέντεσσι παρ' ἀμμέ Πετθαλοῦν καὶ τῶν ἄλλων Ἑλλά-
 νων δεδόσθαι τὰν πολι|τείαν καὶ αὐτοῖς καὶ ἐσγόνοις καὶ τὰ λοιπὰ
 τίμια ὑπαρχέμεν αὐτοῖς πάντα ὅσσαπερ Λασαίοις, φυλᾶς ἐλομέ-||
 νοις ἐκάστου ποίας κε βέλλειται· τὸ μὰ ψάφισμα τότε κύρρον 20
 ἔμμεν κατ παντὸς χρόνοι καὶ τὸς ταμίαις ἐσδό|μεν ὀνγράψαι αὐτὸ

Thessalians at this time were nominally independent, but actually subject to Macedonia. Cf. Polyb. 4.76.2.

10. **συνκλείτος**: *συνκλείς* (167.9) is used, like Att. *σύγκλητος ἐκκλησία*, of a specially summoned assembly.—16. **εὐ-
 τοῦ**: *ἑαυτοῦ*. So also *εὐτοῖ, εὐτῆς* in two other inscriptions of Larissa. — 19. **Λα-**

σαίοις: *Λαρισαίοις*. Cf. Hesych. *Λάσαν· τὴν Λάρισαν*. But in other inscriptions only *Λάρισασορ* (later) *Λάρισσα*.—19f. **φυ-
 λᾶς** κτλ.: *choosing each the tribe to which he wishes to belong*. *ποίας* gen. sg. with *ἔμμεν* understood, *φυλᾶς* gen. sg. by attraction to *ποίας*. Cf. Att. *ἐλέσθαι δὲ αὐτοὺς φυλὴν καὶ δῆμον καὶ φρατρίαν, ἧς*

ἐν στάλλας λιθίας δύας καὶ τὰ ὄνυματα τοῦν πολιτογραφειθέντων
 22 καὶ κατθέμεν | τὰμ μὲν ἴαν ἐν τὸ ἱερὸν τοῖ Ἄπλωνος τοῖ Κερδοίω,
 τὰμ μὰ ἄλλαν ἐν τὰν ἀκρόπολιν, καὶ τὰν ὀνάλαν, κίς κε γινύειται
 ἐν τάνε, δόμεν·” καὶ ὕστερον Φιλίπποι τοῖ βασιλείως ἐπιστολὰν
 24 ἄλλαν ἀπυστέλλαντος πὸτ | τὸς ταγὸς καὶ τὰν πόλιν, ταγεύοντων
 Ἄριστονόωι Εὐνομείωι, Εὐδίκωι Ἀδαμαντείωι, Ἀλεξίπποωι Ἰππολο-
 χείωι, || Ἐπιγένεος Ἰασουείωι, Νυμεινίωι Μνασιαίωι, γυμνασιαρχέν-
 τος Τιμουνίδα Τιμουνιδαίωι, τὰν ὑπογεγραμμέναν· |
 26 “Βασιλεὺς Φίλιππος Λαρισαίων τοῖς ταγοῖς καὶ τῆι πόλει χαί-
 ρειν. πυνθάνομαι τοὺς πολιτογραφηθέντας κατὰ | τὴν παρ’ ἐμοῦ
 ἐπιστολὴν καὶ τὸ ψήφισμα τὸ ὑμέτερον καὶ ἀναγραφέντας εἰς τὰς
 28 στήλας ἐκεκολλάφθαι· εἴ|περ οὖν ἐγεγόνει τοῦτο, ἤστοχῆκεισαν οἱ
 συνβουλευσάντες ὑμῖν καὶ τοῦ συμφέροντος τῆι πατρίδι | καὶ τῆς
 ἐμῆς κρίσεως· ὅτι γὰρ πάντων κάλλιστόν ἐστιν ὡς πλείστων μετε-
 30 χόντων τοῦ πολιτεύματος || τῆν τε πόλιν ἰσχύειν καὶ τὴν χώραν μὴ
 ὡσπερ νῦν αἰσχροῦς χερσεύεσθαι, νομίζω μὲν οὐδ’ ὑμῶν οὐθένα ἀν-
 ἀντειπεῖν, ἔξεστι δὲ καὶ τοὺς λοιποὺς τοὺς ταῖς ὁμοίαις πολιτο-
 32 γραφίαις χρωμένους θεωρεῖν, ὧν καὶ οἱ Ῥωμαῖοι εἰσιν, οἳ καὶ τοὺς
 οἰκέτας, ὅταν ἐλευθερώσωσιν, προσδεχόμενοι εἰς τὸ πολίτευμα καὶ
 τῶν ἀρχείων με|[ταδι]δόντες καὶ διὰ τοῦ τοιοῦτου τρόπου οὐ μόνον
 34 τὴν ἰδίαν πατρίδα ἐπηυξήκασιν, ἀλλὰ καὶ ἀποικίας (σ)χεδὸν | [εἰς
 ἐβ]δομήκοντα τόπους ἐκπεπόμφασιν. πλ[ῆ]ν ἔτι δε καὶ νῦν παρα-
 καλῶ ὑμᾶς ἀφιλοτίμως προσελθεῖν || [πρὸς τὸ] πρᾶγμα καὶ τοὺς
 μὲν κεκριμένους ὑπὸ τῶν πολιτῶν ἀποκαταστήσαι εἰς τὴν πολι-
 36 τείαν, εἰ δέ | [τινες ἀ]νήκεστον τι πεπράχασιν εἰς τὴν βασιλείαν
 ἢ τὴν πόλιν ἢ δι’ ἄλλην τιὰ αἰτίαν μὴ ἄξιοι εἰσιν | [μετέχ]ειν
 τῆς στήλης ταύτης, περὶ τούτων τὴν ὑπέρθεσιν ποιήσασθαι, ἔως
 38 ἀν ἐγὼ ἐπιστρέψας ἀπὸ τῆς | [στρα]τείας διακουσῶ· τοῖς μέντων
 κατηγορεῖν τούτων μέλλουσιν προείπατε ὅπως μὴ φανῶσιν διὰ
 φ[ιλο]τιμίαν τοῦτο ποιοῦντες. ἔτους ζ’ Γορπιαίου ιγ’.”

ἀν βούλωνται εἶναι. — 28. ἤστοχῆκεισαν :
 3 pl. plpf. of ἀστοχέω, miss the mark,
 fail. Both word and ending are post-
 classical. — 38. μέντων : μέντοι. This is

now attested from some half dozen κοινή
 sources. It is probably due to the analo-
 gy of adverbs like πρῶτον, λοιπόν, etc. —
 40. πῆρ ἱεροῦν : apparently equivalent,

ψαφισμένης τῆς πόλιος ψάφισμα τὸ ὑπογε|[γ]ραμμένον· “Θε- 40
μιστίοι τῆ ὑστερομειννία ἀγορανομέντος Ἀλεξίπποι πὲρ ἱεροῦν,
Ἀλεξίπποι λέξα[ν]|τος ἐψάφισται τῆ πολιτεία, ὅσσοι μὲν ἐφάν-
γρευθεὶν κινεσ τῶν πεπολιτογραφειμένων, τὸς ταγὸς ἐγγρά[ψαν]-
τας ἐν λεύκουμα ἐσθέμεν αὐτὸς ἐν τὸν λιμένα, τοῦ[ν μ]ὰ λοιποῦν 42
τῶν πεπολιτογραφειμένων κατ τὰν ἐπιστ[ο]λὰν τοῖ βασιλείος τὰ
ὀνόματα καὶ τὰς ἐπιστολὰς τοῖ βασιλείος καὶ τὰ ψαφίσματα τό
τε ὑπὲρ [τ]ῆς γενόμενον | καὶ τὸ τᾶμον ὀγγράψαντας ἐν στάλλας 44
λιθίας δύοσ κατθέμεν τὰν μὲν ἴαν ἐν τὸν ναὸν τοῖ Ἀπλουνοσ τοῖ
Κερδοῖοι, | τὰν δὲ ἄλλαν ἐν τὰν ἀκρόπολιν ἐν τὸν ναὸν τῆς Ἀθάνασ,
καὶ τὰν ὀνάλαν τὰν ἐν τάνε γινυμέναν τὸς | (ζτὸς) ταμίας δόμεν ἀτ 46
τὰν κοινᾶν ποθόδου· τὸ μὰ ψάφισμα τότε κῦρρον ἔμμεν καπ
παντὸς χρόνοι·” οἱ πεπολιτογραφειμένοι κατ τε τὰς ἐπιστολὰς τοῖ
βασιλείος καὶ κατ τὰ ψαφίσματα τῆς πόλιος· |

Σαμόθρακες· Ἀρχιππος Καλλιφούντειος. 48

Κραννούοι· Ἀγείσινοσ Λυκίνειοσ, Φάλακροσ Σιμίλιοσ, [κτλ.
49–78].

Γυρτούοι· Εὐθιονοσ Λεττίνοιοσ, Φιλόδαμοσ Λεττίνοιοσ, Βοῖ- 79
σκοσ Δαμμάτροιοσ, [κτλ. 79–92].

29. Larissa. II cent. B.C. IG.IX.ii.553. Hoffmann II.18.

Στρώμου Μολότοι [ὁ] φάμενοσ ἀπειλευθ(ε)ροῦσθαι ἀπὸ | Μο- 20
λότοι τοῖ Φοίνικοσ τὸς γινομένοσ τῆ πόλι κατ τὸν νόμον ἀργυ-
ρίοι | στατεῖρασ δεκάπεμπε. Ἀλιόδουροσ Πολυξένειοσ ὁ φάμενοσ
ἀπειλευθεροῦσθαι ἀπὸ Πολυξένοι Ἀρμοξενείοι τὸς γινομένοσ | τᾶ 24
πόλι κατ τὸν νόμον ἀργυρίοι στατεῖρασ δεκάπεμπε.

in the language of adulation, to πὲρ βασιλικῶν. — 41. ὅσσοι κτλ.: *whom-
ever of those that have been enrolled any
persons accuse*. ἐφάνγρευθεὶν in mean-
ing not ἐφαιρούνται, but κατηγοροῦνται
(cf. l. 38). — 43. καὶ τὰ ψαφίσματα κτλ.:
*and the decrees, both the one just previ-
ously passed and the present one*. ὑπὲρ
τᾶσ, sc. ἀμέρασ. Cf. Boeot. προτηνί,

136.1. Similarly τοῖ ὑπὲρ τῆσ γενόμε-
νοι πὲρ ἀτῶν ψαφισματοσ in another in-
scription of Larissa (IG.IX.ii.512.30).

29. The whole inscription of 44 lines
contains a list of manumissions, all in
the same phraseology.

20. φάμενοσ ἀπειλευθεροῦσθαι: perf.
infin. = ἀπλευθερωθῆσαι, with φάμενοσ,
declared free.

30. Larissa. Late II or early I cent. v.c. IG.IX.ii.536.

[Νικο]κλέα[ς Α]ὐτοβο[ύ]λειο[ς]. | λειτορεύοντος Ἀγεῖσία Ξε-
 5 νουνεῖοι οἱ | τὸν ταῦρον πεφειρά[κ]οντες · | Νικοκλέας Αὐτοβούλειος, |
 Ἀριστίουν Παρμενίσκειος, | Πραξίας Εἰρακλείδαιος, | Δαμέας Θρα-
 σίππειος, || [κτλ. 10-19].

31. Crannon. II cent. v.c. IG.IX.ii.461. SGDI.361 B. Hoffmann II.54. Michel 302.

[Στρατα]γέντος τῶν Πε[τ]θαλοῦν | Λίοντος] Πανσανιαῖοι Μα-
 τροπολ[ί]τα, | ταγεύ[ο]ντων Σιλάνοι Ἀστο[μα]χεῖοι, | Φίλ[ο]ννος
 5 Ἀντιγενοῖοι, Γεν[ν]αῖοι Ἀσ[σ]τον[ο]εῖοι, Γενναῖοι Αἰσχυλ[ε]ῖοι, - |
 - - Κ]αλλισθενοῖοι, ταμμε[ν]όντων - | Ἀ]ντιγενοῖοι, Φεῖδοννος
 Εὐ[δο]ξεῖοι, | - τ[ο]ς Ἀντιγενοῖοι λέξαντο[ς]· ἐπειδὴ Λί[ο]ν Παν-
 10 σανιαῖο[ς] Ματροπολ[ί]τας || διετέ[λ]λει εὐεργετὸς τὸ κοινὸν [τῆς {
 πόλι]ος ἔν τε τοῖς πρότερο[ν] χρόνοις | καὶ ἐν τῇ ἀρχῇ τῇ ἑαυτοῖ
 καὶ κ[οι]νῇ τῇ | πόλι κ]αὶ καθ' ἰδδίαν ἀν τῷ χρεῖαν [ἔ]χοντι, ἔδοξε
 15 τοῦ κοινοῦ τῆς πόλιος [ἔ]πα[μ]έσαι Λίοντα ἐτ τῇ προαναγρέ[σι
 τῶν | ἔ]χει καὶ π[ο]τ τῶν πόλιν καὶ π[ο]τ[θ'] ἕκαστον | τοῦν] πολιτάων
 καὶ δεδόσ[θ]αι καὶ αὐ[τ]οῦ] κα(ι) τοῖς ἐσγόνοις ἀτ[έ]λειαν πάντων |
 20 καὶ] ἀσυλίαν καὶ ἰσοτιμίαν καὶ [πάντα || τὰ λοι]πὰ αὐτοῦ ὑπαρχέ-
 μεν τίμια [ἔ]σσα | καὶ] τοῖς λοιποῖς προξένοις, καὶ [φροντί]σαι | τὸν]
 ταμ[ί]αν Φεῖδοννα Εὐδόξε[ο]ν οὓς κε | ἀτ τῆς] τοῦν ταγοῦν γνού-
 25 μας [τόνε τὸ | ψάφισμ]α ὀνομαφεῖ ἐν κίονα λιθίν[αν || καὶ τ]ε[θ]εῖ
 ἄκρουν ἐν τοῖς ἰαρουτοῖς, [τὸ | μὰ] ὀνόμαμα τὸ γενόμενον [ἐν
 τάνε | ἐγγραφέ]μεν ἐν τοῖς λόγοις τῶ[ς] πόλιος].

32. Phalanna. III cent. IG.IX.ii.1233. SGDI.1330. Hoffmann II.11. Michel 1126.

[Ἀ]θάνα Πολιάδι οἱ ττολιάρχοι ὀνέ[θ]εικαν ἀρχιττολιάρχεντος |
 5 Ἀσκαπιοδόουρι Αἰσχινιαῖοι · | Πολύγνουτος Σιμμῖαιος, || Ἀσκα-
 πιοδόουρος Ξενολάοι, | Εὐβίοτος Ἐπιγόνοι, Ἐπίνικος Πανσανιαῖος.

30. Refers to the Thessalian bull-
 fight, the ταυροκαθάψια, or ταυροθηρία as
 it is called in another inscription of
 Larissa, Ditt.Syll.671.

31. Decree in honor of Leon of Ma-
 tropolis. — 24. ἄκρουν κτλ. in the con-
 secrated places of the heights (?). But
 in ἀκρουν one suspects some error of
 the engraver.

Thessaliois

33. Thetonium, not far from Cierium. V cent. B.C. IG. XII.ii.257. Solmsen 10.

-ες *ηυλῶρέοντος Φιλονικῷ υἱός.* |

Θετόνιοι ἔδοκαν Σῶταιροῖ τῷ Κ|ορινθίῳ καὶ τῷ καὶ γένει καὶ
 ροικιάταις καὶ χρέμασιν ἀσυλλ|αν κατέλειαν κεύφεργέταν ἐπιόϊε- 5
 σαν κέν ταγᾶ κέν ἀταγίαι. αἷ τις παρβαῖνοι, τὸν ταγὸν τὸν ἐπε-
 στάκοντα ἐξξανακά(δ)δεν. τὰ χρυσία καὶ τὰ ἄργύρια τῆς Βελφαῖῶ 10
 ἀπολῶμενα ἔσῳσε Ὀρέσταο Φερεκράτ-

33. Decree of the Thetonians in honor of Sotaerus the Corinthian, who had recovered the gold and silver objects that had been lost from the temple of Apollo. For the special dialectic peculiarities, see 214.

5. *κεύφεργέταν*: or *κεύφεργέταν*? See 94.7. — 6. *κέν ταγᾶ κέν ἀταγίαι*: *in war and peace*. The phrase is plainly the equivalent of the usual *καὶ πολέμου καὶ εἰρήνης* (or *ἐν πολέμῳ κτλ.*), and is explained by the fact that in early times, as also later in the time of Jason of Pherae, the *ταγός* was the military head of the united Thessalians, appointed only in time of war. Jason of Pherae, in boasting of the military strength of the Thessalians on a war footing, express this last by *δταν ταγεῖσθαι Θετταλία, δταν ταγὸς ἐνθάδε καταστῆ, δταν ταγεῖσθαι τὰ κατὰ Θετταλίαν* (Xen. Hell. 6.1.8,9,12). So *ταγᾶ* (one would expect *ταγία*) and *ἀταγία* (cf. *ἄκοσμία time when, no κόσμος was in office*) were times of war and peace respectively. But the use of the phrase does not necessarily show that the institution under which it originated was in vogue at the time of this inscription; and, in any case, the *ταγός* of l. 8 is the municipal official, like the *ταγοί* of no. 28.

1, 10. It is obvious that the text as it stands is incomplete both at the beginning and the end, although the bronze tablet on which it is inscribed is intact. A horizontal line was cut in the bronze to indicate that l. 1 did not belong with the following. Either this is one of a connected series of tablets, in which case l. 1 forms the conclusion of a decree given on a preceding tablet, while the present decree was concluded on the following tablet; or, as seems on the whole more likely, l. 1 is the conclusion of the present decree, and was added at the top when it was found that no space was left at the bottom. In this case we read *Ὀρέσταο Φερεκράτῆς* (cf. 108.2) or, with correction, *Φερεκράτε(ο)s ηυλῶρέοντος Φιλονικῷ υἱός, when Orestes, son of Pherecrates son of Philonicus, was ἰλωρός*. The use of the gen. instead of the patronymic adjective would be only another instance (see 214) of divergence from the usual Thessalian. The addition of the grandfather's name is unusual, but not unprecedented (cf. e.g. no. 20), likewise the use of *υἱός* instead of the gen. alone (cf. e.g. SGDI. 1183, Arc.; Ditt. Syll. 478, Stratus; *παῖς* often so used in Lesbian and Cyprian). *ἰλωρός* occurs in Arist.

34. Pharsalus. III cent. B.C. IG.IX.ii.234. SGDI.326. Hoffmann II.65.

Ἄ[γαθὰ τύχα] ἀ πόλις Φαρσαλίῳ τοῖς καὶ οὖς ἐξ ἀρχᾶς
 συμπολιτευομένοις καὶ συμπολ[εμισάντε]σσι πάντα προθυμία
 ἔδουκε τὰν πολιτείαν καττάπερ Φαρσαλίῳ τοῖς | ἐ[ξ ἀρχᾶς πο-
 λ]ιτευομένοις, ἐδούκαεμ μὰ ἐμ Μακουνίαις τᾶς ἐχομένας τοῦ Λου-
 ἐρχου | (γ)ᾶ[ς μόραν πλέ]θρα ἐξείκοντα ἐκάστου εἰβάτα ἔχειν
 5 πατρονέαν τὸμ πάντα χρόνον. || τ[αγεύοντου]ν Εὐμειλίδα Νικασι-
 αίου, Λύκου Δρουπακείου, Ὀιολύκου Μνασιππείου, Λύκου | Φερε-
 κρατείου, Ἀντιόχου Δυνατείου. (Four columns of names follow.)

Boeotian

35. Temple of Apollo Ptous, near Acraephia. VI cent. B.C. Bréal, M.S.L. VII, 448. Holleaux, *ibid.* VIII, 180. Buck, *Class. Phil.* IV, 76 ff., 437.

Καλφὸν ἄγαλμα φάνακτι ρ[εκαβόλοι] Ἀπό(λ)ῶνι
 ?Δαμ]οσίδας ποίρῆσε μ' Ἐχέστροτος. αὐτὰρ ἔπεμφσαν

Pol. 6.8.6 as the title of an official similar to the *ἀγρονόμος*, but nowhere else than in this inscription as an eponymous officer.

34. Pharsalus grants citizenship to those who have assisted it, and gives land to each youth.

1 ff. τοῖς καὶ οὖς κτλ.: 'to those who have already from the beginning been politically associated (non-technical use of *συμπολιτευομένοις*, not *those who have already enjoyed citizenship*), and to those who have zealously assisted in war, just as to those who have been citizens of Pharsalus from the beginning.' — καὶ οὖς: *even as it is, already*. Cf. SGDI.2160 δουλεύων καθὼς καὶ ὡς *serviug just as at present*, SGDI.1832.11 μετὰ τῶν καὶ ὡς *συννηρημένων with those already chosen*. — 3. ἐμ Μακουνίαις: 'in the district known as the Poppy (*μήκων*) Fields.'

35. An epigram of four hexameter verses inscribed *βουστροφῆδόν* on a small tile, broken at the bottom.

Vs. 1. ἄγαλμα: not *statue*, but used in its earlier and more general sense of *ornament, pleasing gift*, about = *ἀνάθημα*. Cf. CIG. I, p. 7, SGDI.5507. — ρ[εκαβόλοι]: or ρ[εκαβόλοι], cf. *ἡεκαδάμοε*, no. 38 (52*b*).

Vs. 2. It is possible that the second letter is not σ but ρ, in which case we should read some such name as Νεστ]ο-*ρίδας* (Wilamowitz). In either case various restorations of the first syllable are of course equally possible. The form is in agreement with Ἐχέστροτος, and is either an epic patronymic or a designation of the gens or phratry to which Ἐχέστροτος (a Boeotian; note -στροτος, 5) belonged.

[- - - - -]ον Πιτῶι^εφι.

τὸς τὸ, φάναχς, φεφύλαχσο, δίδοι δ' ἀρ(ε)τάν [τε καὶ ὄλβου.]

36. Vase probably from Tanagra, VI cent. B.C. 'Εφ. Ἀρχ. 1900, 107.

Δεμοθέ(ρ)ρῆς ἱαρὸν Ἀπό(λ)λῶνος Καρυκεῖ^εϊδ.

37. Vase from Thebes. VI cent. B.C. 'Εφ. Ἀρχ. 1900, 107.

Ἱαρὸν τῷ Πυθίῳ Φισφόδικος ἀνέθεκε.

38-39. Tanagra. VI cent. B.C. IG.VII.593,606. SGDI.876,885.

38. 'Επὶ Φηκαδάμοε ἐμί. 39. 'Επὶ Ὄκίβιαε.

40. Vase of uncertain origin. Probably V cent. B.C. IG.VII.3467. SGDI.1133.

Μογέα δίδῶτι ταῖ γυναικὶ δῶρον Εὐχάρι τεῦτρῆτιφάντῳ κότυλον,
ὄς χ' ἄδαν πιέ.

41. Thebes. Middle IV cent. B.C. IG.VII.2418. SGDI.705. Ditt. Syll. 120. Hicks 135. Michel 617.

[Τοῖ χρεί]ματα ὕνεβ[άλουθο ἐν τὸν πόλεμον | τὸν] ἐπο[λέ-
μιον] Βοιωτοὶ πε[ρὶ τῷ ἱαρώ τῷ ἐμ Βελφοῖς | π]ὸτ τὼς ἀσεβίοντας
τὸ ἱαρὸν τῷ Ἀπόλλωνος τῷ | Π]ουθίω. ||

Vs. 3. Here stood the subject of *ἐπεμφσαν*, the names of the donors. The form of which the final *ον* is preserved may be an adjective in agreement with, or a noun in apposition with, *ἀγαλμα* understood.

Vs. 4. *φεφύλαχσο*: Hom. *πεφύλαξο*, cf. 65. — *δίδοι*: a rare imperative form which occurs in Pindar, and in another Boeotian and a Corinthian inscription, and is formed, like *ἀγει*, *πιει*, by the addition of a particle (cf. *οὔτοσί* etc.). For the whole verse ending, compare h.Hom. 15 and 20, and Callim. 1.96.

36. Cf. Paus. 9.20.3 *ἔστιν . . . ἐν Τανάρρα, καὶ ὄρος Κηρύκιον, ἔνθα Ἑρμῆν τεχθῆναι λέγουσι*. But here the epithet *Καρυκείος* is applied to Apollo. *Δεμοθέ(ρ)ρῆς* is the same as *Δαμοθέρονης* found

elsewhere, and, if the *Ε* is correctly read, the dedicator was an Athenian or Euboean.

38-39. Examples of the early spelling *oe* and *ae*, 26, 30. For *φηκα-* see 52b. For *ἐπι* with dat. see 136.6.

40. *Μογέα*: masc. in *-ᾱ*. 105.1a. — *τεῦτρῆτιφάντῳ* (or *τεῦ?* See 94.7): *ταῖ Εὐ-*, daughter of *Εὐτρητιφάντος*. The first part of the name is identical with that of the Boeotian town which appears in Homer as *Εὐτρησις*. Cf. *Εὐτρητιδεῖες* in a later Boeotian inscription. See 61.3. — *ὄς*: *ὄς*. 58a.

41. List of contributions for the sacred war (355-346 B.C.). Byzantium was at this time allied with the Boeotians (cf. Dem. 9.34). Note the retention of the older spelling *ε* beside *ει*,

5 Ἄριστίωνος ἄρχοντος · Ἄλυζῆοι - - - - - | πρισγηῆες Χάροψ
 Δάδωνος, Ἄριστο - - - - - | Ἀνακτοριεῆες τριάκοντα μνᾶς ·
 περι[σγηῆες] - | Φόρμω, Ἄρκος Τερῆος. | Βυζάντιοι χρουσίω
 10 Λαμφακανῶ στ[ατείρας] || ὀγδοέκοντα πέτταρας, ἀργυρίω Ἄτ[τι-
 κῶ δρα]χμᾶς δεκαεξ̄ · σύνεδροι Βυζαντιῶν [εἴνιξαν] | τὸ χρουσίον
 Κερκίνοσ Εἰροτίμω, Ἄγ | Δηλοπτήχω, Διωνύσιος Εἰ-
 15 ραίωνος. | Ἀθανόδωρος Διωνυσίω Τενέ[διος], || πρόξενος Βοιωτῶν,
 χει[λ]ίας δ[ραχμᾶς]. |

Νικολάω ἄρχοντος · Ἄλυζ[ῆοι - - -] | ἄλλας τριάκοντα
 μνᾶς εἴ[νιξαν] · | πρισγηῆες Ἄλυζαίων Θεο - | [Ἄ]λεξάν-
 δρου, Δίων Πολυλλ[άου]. ||

20 [Ἄ]γεισινίκω ἄρχοντος · Βυζάντιοι [συνεβάλλ]ονθο ἄλλως πεν-
 τακατίως στατείρα[ς χρυσ]ίως Λαμφακανῶσ ἐν τὸν πόλεμον τὸν
 ὑ[πὲρ τῶ] | ἰαρώ τῶ ἐμ Βελφοῖσ ἐπολέμιον Βοιωτ[οί] · | σύνεδροι
 25 εἴνιξαν Σῶσις Καρα[ι]έχω, || [Π]αρμενίσκος Πυράμου.

42. Temple of Apollo Ptous, near Acraephia. Between 312 and 304 B.C.
 IG.VII.2723. SGDI.570. Michel 1105. Solmsen 13.

Βοιωτοὶ Ἀπόλλωνι Πτωῖοι ἀνέθιαν ἄρχοντος Βοιωτοῖσ Φιλο-
 κῶμω Ἀ[ντ]ιγ[ενε]ίω Θεισπιε[ίος], | ἀφεδριατευόντων Ἐμπεδο-
 [κ]λείος Ἀθανοκριτίω Ἐναγρῆω, Πούθωνος Α[ν]τομειδε[ί]ω
 Ἐρχομενίω, | Ἴπποτίωνος Φαστυμειδοντίω Κορωνείος, Ἐπιρά[λ]-
 τ[ι]ος Μαχωνίω Θειβῆω, Νικίωνος Γ[ρ]υλλ[ί]ωνος Πλαταεῖος, |
 Ἄριστοκλείος Ἀγασιῆω Ἀνθαδονίω, Σάωνος Θιο[τ]ιμίω Θεισπι-
 εῖος, μαντενομένω Ὀνυμάστω Νικολαίω Θεισπιεῖος.

as πρισγηῆες beside πρισγηῆες, Attic αἰ ἦν
 Ἄλυζαίων beside Ἄλυζῆοι, and Attic
 gen. sg. in -ου beside -ω.

22. τὸν ὑπὲρ κτλ.: relative use of the
 article, unknown in the later Boeotian
 inscriptions. See 126.

42. Dedication of a tripod to Apollo
 Ptous by the Boeotian league. This is
 one of a series of four belonging to the
 same period (IG. VII.2723-2724 b).

ἀφεδριατευόντων: those who serve as
 *ἀφεδριάται or official representatives at

the dedication. From ἐδριάω used like
 Att. ἰδρύω. Cf. Att. ἀφίδρυμα used of a
 shrine made after the model of another,
 as that of Asclepius modeled after the
 one at Epidaurus (cf. Roberts II.66.13).
 Observe that in the case of the repre-
 sentative of Plataea the gen. sg. of the
 father's name is used, not the patron.
 adj. as in the case of the others. The
 same holds true in the other three dedi-
 cations, and it is probable that this is
 not accidental, but that the Plataeans,

43. Orchomenos. Between 222 and 200 B.C. IG.VII.3172. SGDI. 488. Inscr.Jurid.I, pp.276 ff., 509 f. Solmsen 15. The sections of the text are given in the order in which they were inscribed (cf. ll. 30 ff.), but the numbering of the original publication is added in parentheses.

Τοὶ πολέμαρχοι τοὶ ἐπὶ Πολυκράτιος | ἄρχοντος Φιλόμειλος^I
 Φίλωνος, | Καφισόδωρος Διωνυσίω, Ἀθανόδωρος Ἴππωνος ἀνε-
 γραφσαν καθὼς || ἐποίησανθο τὰν ἀπόδοσιν τῶν δανείων τῶν Νικα-⁵
 ρέτας κατ τὸ ψάφισμα τῷ δάμω.⁽¹⁰⁶⁾

(Μειν(ὸ)ς Ἀλαλκομενίω | φικαστῆ κῆ ἔκτη, ἐπεψάφιδδε | Φιλό-^{II}
 μείλος Φίλωνος, Καφισόδωρος || Διωνουσίω ἔλαξε· προβεβλωμε-¹⁰
 νον | εἶμεν αὐτῷ ποτὶ δάμον, ἐπίδει ἐπεψαφίττατο ὁ δάμος ἀποδόσμεν⁽¹¹¹⁾
 Νικαρέτη(ς) | Θίωνος τὸν ταμίαν τὸν προάρχοντα | τὰν τρίταν
 πετράμεινον ἀπὸ [τ]ᾶν ὑπερ||αμεριάων τᾶν ἰωσάων κατ τὰς πόλιος;¹⁵
⁽¹¹⁶⁾

so long associated politically with the Athenians, adopted the Attic usage at an early date.

43. The Nicareta inscription. Nicareta, daughter of Theon, of Thespieae, had lent various sums of money to the city of Orchomenus, for which she held against it certain notes, generally referred to as *οὐπεραμερίαί* (once, l. 55 f., as *τὰς ἐμπαράξισ*). These are recorded in IV. When Nicareta appeared at Orchomenus to collect these (ll. 44 ff.), the city was unable to meet them, and an agreement was entered into according to which the city was to pay her the sum of 18,833 drachmas within a certain time and the polemarchs were to give her a personal contract for the payment. The text of the agreement (*ὁμολογία*) is given in VII, and of the contract (*σοῦγγραφος*), written in the *κοινή*, in VI. The sum of 18,833 drachmas is more than the total of the notes recorded in IV (17,585 dr., 2 obols), but probably less than they amounted to with the normal penalties for delayed payment. For the phrase *ὁ ἐπίθωσαν*

(l. 135, cf. l. 16), *which they persuaded her to accept*, implies some concession on her part. Finally the city passed a vote (III) to pay the amount and take up the notes and the contract. When this had been accomplished it passed a further vote (II) ordering all the documents to be inscribed in a specified order. This was done as stated in I, which serves as a heading to the whole inscription.

10 ff. *προβεβλωμένον κτλ.*: *that he had a probouleuma to present to the people, Whereas the people had voted that the treasurer in charge for the third period of four months should pay to Nicareta, in settlement of the notes which she held against the city, the sum which the city persuaded her (to accept), 18,833 drachmas, and that the polemarchs should take up the contract they gave for the money against themselves, they and the treasurer and the ten whom Nicareta selected, and cancel the notes against the city (maturing) in the archonship of Xenocritus, and since the polemarchs had arranged these matters and the*

ὁ ἐπίθωσε αὐτὸν ἅ πόλις, ἀργουρίῳ δραχμὰς | μουρίας ὀκτακισχι-
 λίας ὀκτακατίας τριάκοντα τρίς, κῆ τὼς πολεμάρχως ἀνελέσθη τὰν
 20 (121) τε σύγγραφον, ἀν ἔδωκαν οὐπὲρ || [ο]ὔτων τῶν χρεϊμάτων κατ' α[ὐ]τὸ
 αὐτῶ[ν] | κῆ ὁ ταμίαις κῆ ὦν ποθείλετο Νικαρέτα δέκ[α], | κῆ τὰς
 ὑπεραμερίας διαγράψασθη τὰς [κατ] | τὰς πόλιος τὰς ἐπὶ Ξενο-
 25 (126) κριτῶ ἀρχοντος | ἐν Θεισπιῆς, κῆ οὐτα φερυκομειόντων || τῶν
 πολεμάρχων κῆ τῶ ταμιαο. ἀποδόνητος τὰ χρεϊματα κατ τὸ ὁμόλο-
 γον τὸ πὰρ | Θεόφεστον Θεοδώρω Θεισπεία τεθέν, | δεδόχθη τῷ
 δάμν· τὼς πολεμάρχως, | ἐπὶ κα τὸ ψάφισμα κούριον γένειται,
 30 (131) ἀγγράψη ἐν στάλαν λιθίαν τό τε ψάφισμα οὗτο (II) | κῆ τὸ
 οὐπὲρ τὰς ἀποδόσιος (III), κα(τ) ταῦτὰ δὲ κῆ | τὰς ὑπεράμερίας
 τὰ(ς) κατ τὰς πόλιος τὰς Νικαρέτας (IV) κῆ τὸ δ[ν]ιουμα τῶ γραμ-
 35 (136) ματεῖος τῶ δ[ι]αγράψαντος αὐτὰς (V) κῆ τὰν σύγγραφον τὰν || τε-
 θείσαν πὰρ Φιφιάδαν (VI) κῆ τὸ ἀντίγραφον ζκῆ | τὸ ἀντίγραφον
 τῶ ὁμολόγω τῶ τεθέντος πὰρ Θεόφεστον (VII) κῆ τὰν διαγραφὰν
 τῶν χρεϊμάτων ὦν | ἔγραψαν αὐτῇ διὰ τρεπέδδας (VIII), κῆ τὸ
 40 (141) ἄλωμα | ἀπολογίτταστη ποτὶ κατόπ[τ]α[ς, π]όρον δ' εἶμεν || ἀπὸ
 τῶν πολιτικῶν.

III (F) Δαματρίῳ νιουμεινίῃ | πετράτῃ, ἐπεψάφιδδε Κ[α]φισόδωρος Δι-
 ωρουσίῳ, Ἄθανόδωρος Ἴππωνος ἔλεξε· προβε[β]ωλευμένον εἶ-
 μεν αὐτῷ ποτὶ δάμον, ἐπιδεῖ, | παργενομένας Νικαρέτας Θείωνος
 45 (146) Θεισπικᾶς || [κ]ῆ πραττώσας τὸ δάνειον τὰν πόλιν κατ τὰς οὐ-
 πε[ρ]αμερία[ς] τὰς ἰώσας αὐτῇ, [ἀνα]γκάσ[θε]ν τὸ πολέμαρχυ κῆ
 ὁ ταμίαις σουγχωρέσαντος τῶ δάμω δόμεν | [κ]ατ αὐ[τὸν] αὐ-
 [τῶν] σούγγραφον ποτὶ τῇ οὐπαρχώση οὐπε[ρ]αμερίῃ, ἐ[ν τ]άν κα

treasurer had paid the money according to the agreement deposited with Theophostus, be it voted by the people, etc.

40-41. νιουμεινίῃ πετράτῃ: τετάρτη ἰσταμένου. - On νου- from νεο-, see 42.5 a. — 46 ff. *The polemarchs and the treasurer were obliged, with the assent of the people, to give a contract against themselves in addition to the existing ὑπεραμερία, until the levy for this purpose should be made and the amount agreed*

upon provided. This is the only satisfactory interpretation of the most troublesome passage in the inscription, though one difficulty remains, the use of the singular οὐπεραμερίῃ where we should expect the plural. — 49. ἐ[ν τ]άν: until, originating in ἐν τὰν ἀμέραν. Cf. 136.1 and note on 28.43. — ἐν οὗτο: for this purpose. Cf. πόρον ἐν οὗτο ll. 59, 60. — ἐνευχθελεῖ, not ἐνευχθεῖ, is declared certain by Baunack, Philol. XLVIII,

ἐνεπιχθεῖει ἃ ἀνφορὰ ἐν οὔτο, κ[ῆ] || κομίττ[ειτη] τὰ συνχωρειθέντα ⁵⁰
 χρεῖματα, | δεδόχθη τῷ δάμν· τὸν ταμίαν τὸν [π]ροάρχοντα | [τὰν] ⁽¹⁵¹⁾
 τρίτα[ν] πετράμεινον ἀποδόμεν πεδὰ τῶν | πολεμάρχων Νικαρέτη
 ἀργ[υ]ρίω δραχμὰς μυρίας | [ὀκ]τακισχειλίας ὀκτακατία[s] τριά-
 κ[ο]ντα τρεῖς Πολυκράτιος ἄρχοντος ἐν τῷ Δαματρίῳ μινὲ κῆ τὰς ⁵⁵
 ἐ[μ]πράξις τὰς ἰώσας Νικα[ρέτη] κατ[] τὰς πόλιος Ξεν[ο]κρίτω ⁽¹⁵⁶⁾
 ἄρχοντος ἐν Θεισπιῆς πάσας διαλιάνασ[θη] | τὸς πολεμάρχως, κῆ
 τὰν σουνγραφὰν, ἂν ἔχι κατ[] τ[ῶν] | πολεμάρχων κῆ τῷ ταμίαο,
 ἀνελέσθη, πόρον [δ' εἶ]||μεν ἐν οὔτο ἀπὸ τῶν τὰς πόλιος ποθοδω- ⁶⁰
 μάτων πάντ[ων]. | ⁽¹⁶¹⁾

Ξενοκρίτω, Ἀλαλκομεινίω. — Νικαρέτα Θεώνος τὰς π[ό]λιος ^{IV}
 Ἐρχομεινίων κῆ τῷ ἐγγύω Θεώνος Συννόμω· τὰ π[π]άματα μούριη ⁽⁶⁾
 ὄγδοεῖκοντα πέντε διού[ο] ὀβολίω· | κῆ τῷ τεθμίω ρίστωρ Ἀριστό-
 νικος Πραξιτέλιος· || Λιουκίσκω, Θεοιούω, τὸ συνάλλαγμα. — Νι- ⁶⁵
 καρέτα Θεῶνος τὰς πόλιος Ἐρχομεινίων κῆ τῷ ἐγγούω Θεώνος | ⁽¹⁶⁶⁾
 Συννόμω· τὰ π[π]άματα δισχειλίη πεντακάτι[η]· | κῆ τῷ τεθμίω
 ρίστωρ ὁ αὐτός· Λιουκίσκω, Ὁμολωῖω, | [τ]ὸ συνάλλαγμα. —
 Νικαρέτα Θεώνος τὰς πόλιος || Ἐρχομεινίων κῆ τῷ ἐγγούω Θεῶ- ⁷⁰
 νος Συννόμω· τὰ π[π]άματα πετρακισχειλίη· κῆ τῷ τεθμίω ⁽¹⁷¹⁾
 ρίστωρ | ὁ αὐτός· χρόνος ὁ αὐτός. — Νικαρέτα Θεώνος τὰς πόλιος |
 [Ἐ]ρχομεινίων κῆ τῷ ἐγγούω Θεώνος Συννόμω· τὰ π[π]άματα χεί-
 λιη· κῆ τῷ τεθμίω ρίστωρ ὁ αὐτός· Λιουκίσκ[ω], || Θε[ε]ιλουθίω, τὸ ⁷⁵
 συνάλλαγμα. ⁽¹⁷⁶⁾

Διαγράφη τὰς οὐπερ[αμ]ερίας τὰς Νικαρέτας ἐν Θεισπιῆς τὰς ^V
 κατ[] τὰς | [π]όλιος· τῶν τεθμοφουλάκων γραμματεὺς Σα . . . | ⁽¹⁸⁾

Ἐδάνεισεν Νικαρέτα Θεώνος | Θεσπικῆ, παρόντος αὐτῆι κυ[ρ]ίου ^{VI}
 τοῦ ἀνδρὸς Δεξιππου Ε[ῦ]νομίδου, Καφισοδώρω Δι[ο]νυσίου, ⁸⁰
 (A³)

413, and agrees with uncontracted forms found elsewhere, as *κουρωθελε* (151.2). — 50. κομίττ[ειτη], not κομίττ[η], also after Baunack l.c.

61 ff. The first date, archonship of Xenocritus, month of Alalcomenius, applies to all the following notes (cf. ll. 23, 56, 136, 151) and is probably the time at which they fell due, while the

date given at the end of each is the time of the loan (τὸ συνάλλαγμα). Cf. Thalhheim, Berl. Phil. Woch. 1893, 267. The expression throughout is condensed. Ξενοκρίτω (ἄρχοντος), (μινὸς) Ἀλαλκομεινίω, Νικαρέτα Θεώνος (κατὰ) τὰς πόλιος.

78 ff. The text of the contract is in the κοινή, though dialect forms are retained in some of the proper names.

Φιλομήλωι Φίλωνος, | Ἀθανοδώρωι Ἴππωνος, Πο[λυ]κρίτωι Θά-
 85 ροπος καὶ ἐγγύοις || εἰς ἔκτεισιν τοῦ δανείου | Μνάσων Μέκγαιο,
 (8) Τελεσίας | Μέκγαιο, Λασίππωι Ξενοτί|μου, Εὐάρει Εὐχώρου, Πε-
 90 ριλάωι Ἀναξίονος, Διονυσο|δώρωι Καφισοδώρου, Κωμί|βαι Τελε-
 (13) σίππου, Ὀνασίμωι | Θεογιέτονος, Καφισοδώρωι | Δαματρίχου,
 95 Νικοκλεῖ Ἀθανοδώρου Ὀρχομενοῖς ἀργυ|ρίου δραχμὰς μυρίας
 (18) ὀκτα|κισχειλίας ὀκτακοσίας τρι|άκοντα τρεῖς ἄτοκον ἐχ Θεσ|πιῶν
 100 εἰς τὰ Παμβοιῶτια τὰ ἐπ' Ὀνασίμου ἄρχοντος Βοιωτοῖ[ς]. || ἀπο-
 (28) δότωσαν δὲ τὸ δάνειον | οἱ δανεισάμενοι ἢ οἱ ἐγγυοὶ Νικαρέται ἐν
 τοῖς Παυβοιωτίοις πρὸ τῆς θυσίας ἐν ἡμέ|ραις τρισίν. ἐὰν δὲ μὴ
 105 ἀποδώσ[ι,] || πραχθήσονται κατὰ τὸν νό|μον. [ἦ] δὲ πρᾶξις ἔστω ἐκ
 (28) τε | αὐτῶν τῶν δανεισαμένων | καὶ ἐκ τῶν ἐγγύων, καὶ ἐξ ἐνδ[ο]ς |
 110 καὶ ἐκ πλείονων καὶ ἐκ πά|πτων καὶ ἐκ τῶν ὑπαρχόντων | αὐτοῖς,
 (38) πραττούσῃ ὃν ἂν τρῶ|πον βούληται. ἦ δὲ συγγραφῆ | κυρία ἔστω,
 115 κὰν ἄλλος ἐπι|φέρῃ ὑπὲρ Νικαρέτας. Μάρ|τυρες Ἀριστογείτων
 (38) Ἀρμοξένου, Ἰθιούδικος Ἀθανάιο, | Φιφιάδας Τιμοκλείος, Φαρ|σά-
 120 λιος Εὐδίκου, Καλλέας Λυ|σιφάντου, Θεόφεστος Θεοδώ|ρου, Εὐ-
 (43) ξενίδας Φιλώνδου | Θεσπιδίς. ἅ σούγγραφος | πὰρ Φιφιάδαν
 Τιμοκλείος. |
 VII (B) Ὀνασίμω ἄρχοντος Βοιωτοῖ[ς,] | μινδὸς Πανάμω, ὁμολογὰ ||
 125 Νικαρέτη Θείωνος Θεισπικῆ, | παριόντος Νικαρέτη Δεξι|πρω Εὐ-
 (48) νομίδαο τῷ ἀνδρὸς Θε[ι]σπιδίος, κῆ τῆ πόλι Ἐρχομεν[ί]ων·
 130 παρείαν οὐπὲρ τᾶς πόλ[ι]||ος πολέμαρχοι Καφισοδώροσ Διωνου-
 (53) σίω, Φιλόμειλος | Φίλωνος, Ἀθανόδωροσ Ἴππω|νος· ἀποδόμεν τὰν
 135 πόλιν Ἐρχομενίων Νικαρέτη Θείωνος, || δ' ἐπίθωσαν οὐπὲρ τᾶν
 (58) οὐπε|ραμεριάων τᾶν ἐπὶ Ξενοκρί|τω ἄρχοντος ἐν Θεισπι|ῆς, ἀργου-
 140 ρίω δραχμὰς μυρίας ὀκτ[α]|κισχειλίας ὀκτακατίας τρ[ι]ά||κοντα
 (63) τρίς, ἔσχατον Ὀνασ[ί]μω ἄρχοντος ἐν τῷ Ἀλαλ[κο]μεινοῖ μινί·
 145 σούγγραφον δὲ | γράψασθη τῷ ἀργουρίω τὼς | (τὼς) πολεμάρχωσ
 (68) Ἐρχομενίων || κῆ ἐγγούωσ, ὡς κα δοκιμάδδ[ει] | Νικαρέτα, κῆ
 150 κα κομίττε[ι]τῃ Νικαρέτα τὸ ἀργούριον || πὰρ τᾶς πόλιος, ἐσλια-
 (73)

The names of the first two sureties are but with the third the error is rectified by mistake in the nominative, . fied. — 113-114. ἐπιφέρῃ: presents ἦ.

νάτω Νικαρέτα τὰς οὐπεραμερίας, ἃς ἔχει κατὰ τὰς πόλιος, τὰς ἐπὶ
 Ξενοκρίτω ἄρχοντος ἐν Θεισπιῆς πάσας, κῆ τὰν σούγγραφον ἀπο-
 δότω Φιφιάδας τοῖς πολεμάρχους κῆ τοῖ ταμίη κῆ το[ῖς] | ἐγγούοις.
 ἢ δέ κα μὲ ἀποδώει ἅ πόλις Νικαρέτη τὸ ἀργούριον ἐν τῷ γεγραμ-
 μένῳ χρόνῳ, τὰς μουρίας κῆ ὀκτ[α]κισχειλίας ὀκτακατίας τριά-
 κοντα τρίς, ἀποδότω | τὰν σούγγραφον κῆ τὰς οὐπεραμερίας τὰς
 κατὰ τὰς | πόλιος, ἅπαν τὸ ἀργούριον τὸ ἐν τῷ ὁμολό[γ]ῳ γεγραμμέ-
 νον· (ἢ δέ κα) ἐν τῷ χρόνῳ τῷ γεγραμμένῳ μὲ ἐθέλει κ[ομ]ιδδε[ε]-
 σθη Νικαρέ[τ]α τὸ ἀργούριον, ἀποδότω Φιφιάδας τὰν | σούγγραφον
 τοῖς πολεμάρχους κῆ τοῖ ταμίη κῆ τοῖς | ἐγγούοις, κῆ ποταποπι-
 σάτω Νικαρέτα τῇ πόλι Ἐρχομενίων κῆ τοῖς πολεμάρχους κῆ τοῖ
 ταμίη κῆ τοῖς ἐγγούοις ἀργουρίῳ δραχμὰς πεντακισμουρίας, κῆ
 τῇ || οὐπεραμερίῃ ἄκουρῦ νυ ἔνθω. ρίστορες Ἄριστογ[ί]των Ἄρμο-
 ξένω, Ἰθούδικος Ἀθανίαο, Φιφιάδας Τιμο[κλει]ο[ς], Φαρσάλιος Εὐ-
 δίκω, Καλλέας Λιουσιφάντω, Θιοφεισ[τ]ος Θιοδώρω, Εὐξενίδαο
 Φιλώνδαο Θεισπιείε[ι]ς. τὸ ὁμολογον παρ Θιοφειστον Θιοδώρω
 Θεισπιεία.

155
(78)160
(83)165
(88)

Διαγραφὰ || Νικαρέτη διὰ τραπέδδας τὰς Πιστοκλείος ἐν Θε-
 σπιῆς· Ἐπιτέλιος ἄρχοντος ἐν Θεισπιῆς, μεινὸς Ἀλαλκομενίῳ
 δευτέρω ἀμέρη ἐνακηδεκάτη, ἐπὶ τὰς Πιστοκλείος | τραπέδδας Νι-
 καρέτη παρεγράφει παρ Πολιουκρίτω Θάροπος Ἐρχομενίῳ ταμίῳ
 οὐπὲρ τὰς πόλιος τὸ συνχωρεῖ||θὲν τὰν οὐπεραμεριάων τὰν ἐπὶ
 Ξενοκρίτω ἄρχοντος, | παριόντος πολεμάρχω Ἀθανοδώρω Ἴππω-
 νος Ἐρχομενί[ω], | ἀργουρίῳ δραχμῇ μούρη ὀκτακισχειλίη ὀκτα-
 κάτη τριάκοντα τρίς.

170
(93)175
(98)

154 ff. If the city fails to pay Nica-
 reta in the time specified, it will have
 to pay the amount stated in the con-
 tract and the sum of the notes besides,
 that is substantially double the amount
 loaned. But if Nicaretta refuses to ac-
 cept the amount named in the con-
 tract, as she might do in order to
 secure the exorbitant penalty for de-
 lay, she forfeits both contract and notes
 and pays a heavy penalty.

169-170. **διαγραφὰ Νικαρέτη** κτλ.:
memorandum of payment to Nicaretta
(adnom. dat. 172) through the bank of
Pistocles. διαγραφὰ cancellation (cf.
διαγράψοθη l. 22), and so payment. So
ll. 172 ff., at the bank of Pistocles there
was paid over to Nicaretta by Polycritus
the treasurer in behalf of the city the
sum agreed upon of the notes (part. gen.;
cf. ἀπὸ τὰν ὑπεραμεριάων ll. 14-15).

44. Lebadea. III cent. B.C. IG.VII.3083. SGDI.425. Inscr.Jurid.II, p.238. Michel 1392.

Θιὸς τούχα ἀγα|θά. | Φαστίαο ἄρχοντος | Βοιωτῦς, ἐν δὲ Λεβα-
 5 δειή Δόρκωνος, Δωίλος | Ἴρανήω ἀντίθειτι τὸν | φίδιον θεράποντα
 10 Ἀνδρικὸν τῷ Δι τῷ Βασιλεῖ | κῆ τῷ Τρεφωνίῳ ἰαρὸν εἶ|μεν, παρ-
 μέιναντα παρ | τὰν ματέρα Ἀθανοδώραν φέτια δέκα, καθὼς ὁ |
 πατεῖρ ποτέταξε· ἡ δέ κα | ἔτι δώσει Ἀθανοδώρα, [τ]ίσι [αὐτῆ] ||
 15 Ἀνδρικὸς φόρον τὸν ἐν τῆ | θείκῃ γεγραμμένον· ἡ δέ τί | κα πάθει
 Ἀθανοδώρα, παρμενί Ἀνδρώνικος τὸν περιττὸν | χρόνον παρ Δωί-
 20 λον· [ἔ]πιτα ἰα|ρὸς ἔστω με[ι] ποθ[ι]κων μειθενὶ μειθέν· με
 ἔσσειμεν δὲ καταδουλίττασθη | Ἀνδρικὸν μειθενί· Ἀνδρικὸν δὲ
 25 λειτωργίμεν || ἐν τῆς θοσίης τῶν θιῶν | ζων) οὔτων.

45. Lebadea. II cent. B.C. IG.VII.3080. SGDI.430.

[Σάων - - - - ἀντίθειτι τὸ φίδιον | πη]δάριον Ἀθάνωνα τῷ Δι
 τεῖ Βασιλεῖ κῆ τεῖ Τρεφωνίῳ ἰαρὸν εἶμεν τὸν πάν[τα] χρό[νον] ἀπὸ
 τᾶσδε τὰς ἀμέρας, μεὶ προθίκοντα μείτε αὐτεῖ Σάωνι μείτε ἄλλει |
 [μ]ειθενὶ κατὰ μείθυνα τρόπον. ἡ δέ κά τις ἀντιποιεῖτη Ἀθάνωνος
 5 εἰ ἄλλο τι ἀδικί || [κ]αθ' ὄντινα ὄν τρόπον, οὐπερδικιόνθω κῆ προῖ-
 στάνθω τύ τε ἰαρεῖες κῆ τε[ι] | ἰαρ]ἀρχη τῷ ἡ ἀντιτιουχάνοντες
 κῆ τῶν ἄλλων ὁ βειλόμενος. φίστορε[ς] | . . . λεις Σάωνος, Εὐβω-
 λος Σωκράτιος, Νίκαργος κῆ Κράτων Εὐνοστίδ[αο].

46. Chaeronea. II cent. B.C. IG.VII.3303. SGDI.385. Michel 1394.

Καλλίκωνος ἀρχῶ μινὸς Δαματρίω πεντεκῆδεκάτη | Πούριππος
 Προξένω ἀντίθειτι ἰαρὰν τὰν φιδίαν θεράπη[να]ν Ἀφροδιτίαν τῷ

44-48. Manumission decrees, of which there are over one hundred examples from Chaeronea alone, all of about the same period. Even from the same year some are in dialect, some in the κοινή, and some in a mixture of both. In those given here κοινή influence shows itself in ἀγαθήν no. 46, in the ζ of ζῶωνθι, ζῶνθι nos. 46, 47 (cf. δώσει no. 44, δαμιώντες no. 48), κατὰ τὸν

νόμον no. 47 (cf. κατὰ τὸν νόμον no. 46), παραμείνασαν nos. 46, 47 (cf. παρμείναντα no. 44), in προθίκοντα no. 45 (cf. ποθίκων no. 44), in ποιούμενοι no. 47 (cf. ποιόμενος no. 46 = ποιόμενος), ἐξείμεν no. 48 (ἔσσειμεν no. 44).

Note εἰ for usual υ from οἰ in nos. 45, 47 (see 30). For θοσίης no. 44, see 24. For στ = σθ and δαμιώντες, in no. 48, see 22.2.

Σαράπι, παραμείνασαν ἄσαντῷ κῆ τῇ γου[νη]κὶ αὐτῷ ἀγαθὴν ἄς
κα ζῶωνθι, τὰν ἀνάθεσιν ποιόμει||[νος] διὰ τῷ συνεδρίῳ κατ τὸν 5
νόμον· κῆ κατέβαλε τῷ ταμίῃ | [ἐ]πὶ τῶν ἱαρῶν τὸ γινιούμενον
δραχμὰς φίκати παραχρε[ί]μα.

47. Chaeronea. II cent. B.C. IG.VII.3352. SGDI.395.

Ἀρχείῳ ἀρχῷ μεινὸς Θουίῳ | πεντεκηδεκάτῃ Διουκλείς κῆ Κω-
τίλα ἀντίθεντι τὰν φιδίαν θρε|πτάν, ἡ ὄνιουμα Ζωπουρίνα, ἱαρ[ἄν] ||
τεῖ Σεράπει, παραμείνασαν αὐτέ[ις] ἄς κα ζῶνθι ἀνεκκλείτως, τὰν | 5
ἀνάθεσιν ποιούμενει διὰ τῷ σ[ο]υνεδρίῳ κατὰ τὸν νόμον.

48. Orchomenus. II cent. B.C. IG.VII.3200. SGDI.497. Inscr.Jurid.
II.p.237. Michel 1393.

Ἄπολλωνίδαο ἄρχου|τος, ἱαριάδδοντος Ἀντιγέμιος Σοκράτιος,
ἱαραρχιού|των Ἀγεισινίῳ Σοκράτιος, || Σωσιβίῳ Πουθίλλιος, | 5
ἀντίθειτι Θίῳν Δαματρίχ|[ω] τὸν φίδιον φυκέταν Ἀκρίσιον | ἱαρὸν
εἶμεν τῷ Σαράπιος κῆ τᾶ[ς] | Ἰσιος, κῆ μεὶ ἐξεῖμεν μεῖ||θενι ἐφά- 10
πτεστη μειδὲ κα|ταδουλίτταστη· ἡ δὲ κά τις ἐφά|πτειτη, κούριος
ἔστω ὁ ἱαρεύς κῆ τῷ | ἱαράρχῃ κῆ τῷ σούνεδρου σουλῶντες κῆ δα-
μίωντες.

Phocian

Delphian

49. Delphi. Early V cent. B.C. SGDI.1683 (with II,p.722). Roberts
229.

Τοὶ πεντεκαίδεκα[α] | τῶν Λαβυαδᾶν, τοὶ [πὲρ] | Θ[ρ]ασύμαχον
καὶ Ι . . | ι . . α, ἐπὶ Τριχᾶ ἄρχ[ου]||τος, ἀπέδειξαν [μνᾶ]ς δεκατέ- 5
τορες [καὶ] | ἡμίμναιον [κα]ῖ δραχμὰς πεν[τῆ]κεντα καὶ φέξ.

As in similar decrees from other parts of Greece, the act of manumission takes the form of a dedication or sale (*ἀπέδοτο* at Delphi, e.g. no. 53) to the divinity of the local shrine, thus securing religious sanction and protection of the rights of the slave who has purchased his freedom. Often the manumission does not go into immedi-

ate effect, but is subject to various conditions, such as remaining in service during the lifetime of the master (nos. 46, 47) or for a term of years (no. 44), payment of an annuity, etc. Cf. no. 53.

49. Statement of the disbursement of funds by the officials of the phratry of the Labyadae, whose proceedings form the subject of no. 51.

50. Delphi. V cent. B.C. B.C.H.XXIII.611. Ziehen, *Leges Sacrae* 73.

Τὸν φοῖνον μὲ φάρεν ἐς τὸ [E]ὐδρομόν· αἱ δὲ κα φάρει, ἡλαξά-
στω | τὸν θεὸν ἡδὶ κα κεραλεῖται καὶ | μεταθυσάτῳ κάποτεισάτῳ
5 πέν|τε δραχμάς· τούτου δὲ τῷ κατα|γορέσαντι τὸ ἥμισσον.

51. Delphi. About 400 B.C. SGDI. 2561. Ditt.Syll. 438 (with II, pp. 819 f.). Inscr. Jurid. II, pp. 180 ff. Michel 995. Solmsen 36. Ziehen, *Leges Sacrae* 74 (c and d). Ionic alphabet, but with F, and $\Xi = h$ (in contrast to H = η); lengthened o usually OΥ, but sometimes O.

A

[ὁ δὲ ἥρκος] | ἔστω· “ταγε[υ]σέω δι[καίως κ]|ατὰ τοὺν νόμους
τὰς [π]ό[λ]ι[ος] καὶ τοὺς τῶν Λαβυαδ[ᾶν] | πὲρ τῶν ἀπελλαίων καὶ
5 τᾶ|ν δαράτᾶν· καὶ τὰ χρήματα | συμπραξέω κάποδειξέω [δ]ικαίως
τοῖς Λαβυαδαῖς [κ]|οὔτε κλεψέω οὔτε [β]λα[ψ]έω | οὔτε τέχνη
10 οὔτε μαχαν[ᾶ]ι τῶν τῶλ Λαβυαδᾶν χρημ[ά]των· καὶ τὸς ταγοῦ[ς]
ἐπ|αξέω τὸν ἥρκον τοὺς [ἐν ν]έω[τ]α κατὰ τὰ γεγραμμένα. ἥρκος·
15 ἠπισχομαι ποὶ τοῦ Δι|ὸς τοῦ πατρώιου· εὐορκέοντι μέμ μοι ἀγαθὰ
εἶη, αἱ δ' | ἐφιορκέοιμι, [ἡ]παντα κα|κὰ ἀντὶ τῶν ἀγαθῶν.” |

50. The inscription is on a wall connected with the stadium, and Eudromus, though otherwise unknown, was probably a sort of guardian hero of athletes. Hence the interdiction of wine. Note φάρεν (12), ἐς τό where we expect ἐν τό (135.4), and κεραλεῖ (κεραλεῖται) = κεράννυμι, as in Homer.—μεταθυσάτῳ: *begin the sacrifice again*.

51. Regulations of the phratry of the Labyadae. The Labyadae have already appeared in no. 49.

A 3. τῶν νόμους: τοὺς νόμους. So τῶν νόμους B 16, but usually s unassimilated. 97.1.—4. ἀπελλαίων: *victims for the Ἀπέλλαι*. Cf. ll. 44–46 where δγεν is used with ἀπελλαῖα, in contrast to φέρεν with δαράτας. Ἀπέλλαι is the name of the Delphian festival corresponding to the Attic Ἀπατούρια, at which children were introduced

into the phratries and offerings for the occasion were made by the parents.—5. δαράτᾶν: *cakes*. Ath. 3. 110d, 114b cites a δάρατον meaning *unleavened bread* and says the word was used by the Thessalians. The δαράται at the Delphian festival were of two kinds (cf. l. 25), the γάμελα or cakes offered in behalf of the newly married wives that were introduced into the phratry by their husbands, and the παιδῆμα offered for the children that were introduced into the phratry by their parents.—6. συμπραξέω κάποδειξέω: *I will collect and disburse*. ἀποδείκνυμι, like Att. ἀποφαίνω, *render account for, disburse*. Cf. ἀπέδειξαν no. 49.—10. τῶλ Λαβυαδᾶν: τῶν Λαβ-, elsewhere unassimilated, as l. 3. 96.3.—11. *I will impose the oath upon the tagoi for the next year*. Cf. B.27.

Ἔδοξε Λαβυδάδαις Βουκατ|ίου μηνὸς δεκάται ἐπὶ Κ[α]μμου ἐν 20
 τῷ ἀλῖαι σὺν ψάφ|οις ἑκατὸν ὀγδοήκοντα |δυοῖν· τοὺς ταγοὺς
 μὴ δέκεσθαι μῆτε δαρατᾶν γάμε|λα μῆτε παιδῆμα μῆτ' ἀπελ|λαῖα, 25
 αἰ μὴ τᾶς πατριᾶς ἐπ|αινεούσας καὶ πληθυόσα|ς ἄς κα ἦι. αἰ δέ
 τί κα πᾶρ νόμον κελεύσωσι, τῶν κελε|υσάντων ὁ κίνδυνος ἔστω. | 30
 τὰ δὲ ἀπελλαῖα ἄγεν Ἀπέλλαις καὶ μὴ ἄλλαι ἀμέραι | μῆτε ἄγεν
 τοὺς ἄγοντας μῆτε τοὺς ταγοὺς δέκεσθαι|. αἰ δέ κα [δ]έξονται 35
 ἄλλαι | ἀμέραι ἢ Ἀπέλλαις, ἀποτεισάτω φέκαστος δέκα δρα|χμᾶς·
 ὁ δὲ χρῆζων καταγορ|εῖν τῶν δεξαμένων ἐπὶ τῶν ἡστέρων ταγῶν 40
 καταγορ|εῖτω ἐν τῷ ἀλῖαι τῷ μετὰ Βουκάτια, αἰ κ' ἀμφιλλέ|γωντι
 τοὶ ταγοὶ τοὶ δεξά|μενοι. ἄγεν δὲ τὰπελλαῖα || ἀντὶ φέτεος καὶ τὰς 45
 δαρά|τας φέρειν. ἥστίς τε δέ κα μὴ | ἄγῃ τὰπελλαῖα ἢ τὰν δαρ|άταν
 μὴ φέρῃ, ἀμμόνιον κ|ατθέτω στατήρα ἐπὶ φεκα|τέρω, τῷ δὲ ἡστέ- 50
 ρωί φέ|τει ἀγέτω τὰπελλαῖα καὶ | τὰν δαρά|ταν φερέτω· αἰ δέ | κα
 μὴ ἄγῃ, μηκέτι δεκέσθων ἀμμόνια, ἀλλ' ἢ ἀγέτω ἀπ|ελλαῖα ἢ 55
 ἀποτεισάτω φέ|κατι δραχμᾶς ἢ ἡυπογραφο|μενος τόκιον φερέτω·
 καὶ | τὰν δαρά|ταν τῷ ἡστέρω|ι φέτει φερέτω ἢ ἀποτεισ||άτω - - . 60

B

[1—4 fragmentary. τ]οὶ Λαβυδά|ι Εὐκλείοι|ς περὶ τῶν δα[ρα- 5
 τῶν ἐπὶ|κρινόντων καὶ Ἐπέλλαι|ς περὶ τῶν ἀπελ[λαίων, | π]α-
 ρεόντες μὴ μείδ[ος ἡ]ῶς καὶ ἑκατόν· τὰ[ν δὲ] | ψᾶφον φερόντων 10
 ἀνδ[εξ]ά|μενοι ποὶ τῷ Ἀπόλλω[ν]ος καὶ τοῦ Ποτειδᾶνος | τοῦ φρα-
 τρίου καὶ τοῦ Δ[ι]ὸς πατρώιου δικαίως | οἰσεῖν κατ' τὸν νόμον | τῶν 15
 Δελφῶν· κῆπυ|χέσθω δικαίως τὰν ψᾶφον φέ|ροντι πόλλ' ἀγαθὰ

23 ff. *The tagoi are to receive neither, in the case of the cakes (lit. of the cakes), the γάμελα or the παιδῆμα, nor the ἀπελλαῖα, unless the gens to which one belongs approves in full session. The approval of the gens (πατριὰ, as in Elis; πάντα in most Doric dialects) was a prerequisite to the introduction into the phratry, which was the larger body including several gentes.—30. ὁ: without h, as also A 38, C 19, but ho (demonst.) B 53, ἡοδε C 19. Cf. ἄς A 28*

beside ἡδ B 55, ἥστίς A 46, B 30, C 19. See 58 a.—38 ff. 'Any one who wishes to accuse the tagoi of having received the offering at other than the stated times shall bring the charge when their successors are in office.'—45. ἀντὶ φέτεος: *during the year, in the same year.* See 136.8.2.—56. *Or let him sign a note (for the twenty drachmas) and pay interest.*

B 11—12. ἀνδεξάμενοι: *undertaking, promising.* They swear by the gods of

20 τοῦ[ς || θ]εοὺς διδόμεν, αἰ δὲ ἀ[δ]ίκως, τὰ κακά. τοῦτα δὲ τοῖ ταγοῖ
 25 ἐπιτελούντων καὶ τῶι δεομένωι συναγόντων τοὺς Λαβυάδα[ς· αἰ
 δὲ κα μὴ ποιῶντι κα[τ] τὰ γεγραμμένα ἢ μὴ το[ῦ] ταγούσ τὸν
 30 ἡόρκον ἐπαγάγωντι, ἀποτεισάτ[ω] φέκαστος ἐπὶ φεκατέ[[ρ]ωι δέκα
 δραχμάς. ἡόστ[[ι]ς δὲ κα μὴ ὁμόση, μὴ τα[[γ]ευέτω· αἰ δὲ κ' ἀνώ-
 35 μοτος ταγεύηι, πεντήκοντα | δραχμάς ἀποτεισάτω. || αἰ δὲ κα δέξων-
 ται τοῖ [τ]αγοῖ ἢ γάμελα ἢ παιδῆ[ι]α πὰρ τὰ γράμματα, ἀποτεισάτω
 40 πεντήκοντα δρ[α]χμάς φέκαστος τῶν δε[[ξ]αμένων· αἰ δὲ κα μὴ ἀπο-
 τείσηι, ἄτιμος ἔστω ἐγ | Λαβυαδᾶν καὶ ἐπὶ τούτ[ω]ι καὶ ἐπὶ ταῖς
 45 ἄλλαις | ζαμίαις, ἕντε κ' ἀποτε[[ί]σηι. καὶ ἡδ κα δέξωντα[ι] ἢ δαρᾶ-
 ταν ἢ ἀπελλαῖα | πὰρ τὰ γράμματα, μὴ ἔστ[ω] Λαβυάδας μηδὲ
 50 κοινα[μ]εῖτω τῶν κοινῶν χρημ[μ]άτων μηδὲ τῶν θεμάτων. | αἰ δὲ τίς
 κα τῶν ταγῶν κ[α]ταγορῆ ποιῆσαί τι π[α]ρ τὰ γράμματα, ἡο δὲ
 55 ἀντι[φ]ᾶι, τοῖ ταγοῖ ἐν τᾶι || - - - - -

C

[ὁμνύτω πολ τοῦ Ἀπόλλωνος καὶ Ποτειδᾶνος τοῦ φρ]ατ[ρ]ίου
 καὶ Διός, καὶ δικ[α]ζο[ν]τι μὲν δικαίως ἐπ[ε]υχέσ[θ]ω πόλλ' ἀγαθὰ
 5 τ[ο]ὺς θεοὺς [δ]ιδόμεν, αἰ δ' ἐ[φ]ιορκέοι, κα[τ] κά· αἰ δὲ κα μὴ δικά-
 ζηι κα[τ] [ρ]εθείς, ἀπ[ο]τεισάτω πέντ[ε] δραχμάς, ἄλλον δ' ἀνθελδ[μ]-
 10 νοι τ[ᾶν] δίκαν τελεόντ[ω]ν. ἡόστ[ι]ς δὲ κα πὰρ νόμον | [τ]ι ποιέοντα
 τᾶι δίκαι ἡέ[λ]ηι, τὸ ἡήμισσον ἐχέτω. τοῖ δὲ ταγοῖ τῶι καταγορέ-
 15 οντι τὰν δίκαν ἐπιτελεόν[τ]ων· αἰ δὲ μὴ, τὸ διπλῶν φέκαστος ἀπο-
 τεισάτω. ἡόστι[[ς] δὲ κα ζαμίαν ὀφείληι, ἄτ[[ι]μος ἔστω, ἕντε
 20 κ' ἀποτε[[ί]σηι.— Ἡόδ' ὁ τεθμός πέρ τῶν ἐντοφῆων. μὴ πλέον
 πέν[τ]ε καὶ τριάκοντα δραχμ[ᾶ]ν ἐνθέμεν μήτε πριάμενο[ν] μήτε

the city, phratry, and gens. — 50. **θεμά-
των**: probably established rites, institu-
 tions, though this meaning of θέμα is
 not quotable. Cf. **τεθμός** = **θεσμός**, law,
 ordinance, C 19.

C 1 ff. Oath of the person appointed
 to act as judge. The missing conclusion
 of B must have been the provision for
 such an appointment. — 6 ff. *If the one
 chosen fails to serve as judge, he shall*

*pay five drachmas, and (the ταγοῖ) shall
 bring the case to issue by appointing
 another in his place. Whoever convicts
 one guilty of an unlawful action shall
 receive half the fine (cf. no. 18.24-25,50).*

— 19 ff. Law concerning funeral rites.
 Like the law of Iulis in Ceos (no. 8),
 this is directed against extravagance.

— 20 ff. *One shall not expend more than
 thirty-five drachmas, either by purchase*

φοίκω· τὰν δὲ παχεῖ[α]ν χλαῖναν φωτὰν εἶμεν. || αἶ δέ τι τούτων 25
 παρβάλλοιτο, ἀποτεισάτω πεντήκοιντα δραχμάς, αἶ κα μὴ ἐξομώ-
 σι ἐπὶ τῶι σάματι μὴ πλῆρον ἐνθέμεν. στρῶμα δὲ ἡε||ν ἠυποβαλέ- 30
 τω καὶ ποικεφάλαιον ἕν ποτθέτω· τὸν δὲ νεκρὸν κεκαλυμμένον
 φερέτω σιγᾶι, κῆν ταῖς στρῶφαῖς μὴ καττιθέντων μη|[δ]αμεί, 35
 μηδ' ὄτοτυζόντων ἐ|[χ]θὸς τὰς φοικίας, πρίγ κ' ἐπὶ τὸ σᾶμα ἡί-
 κωντι, τηνεῖ | δ' ἔναγος ἔστω, ἕντε κα ἡα | θιγᾶνα ποτθεθῆι. τῶν
 δὲ π||ρόστα τεθνακότων ἐν τοῖς | σαμάτεσσι μὴ θρηνεῖν μηδ' ὄτοτύ- 40
 ζεν, ἀλλ' ἀπίμεν φοίκαδε ἕκαστον ἔχθω ἡομεστίων καὶ πατραδελ-
 φῶν || καὶ πενθερῶν κῆγγόνων [κ]αἶ γαμβρῶν. μηδὲ τᾶι ἡυσ[τ]ε- 45
 ραία(ι) μηδ' ἐν ταῖς δεκάτ[α]ῖς μηδ' ἐν τοῖς ἐνιαυτοῖ[ς] | μ]ήτ' οἰμῶζεν
 μῆτ' ὄτοτύ[ζε]ν. αἶ δέ τι τούτων παρβάλλοιτο τῶν γεγραμμέ- 50
 νων - - - -

D

.....αχα...δ...|......θοῖναι δὲ ταῖδ|[ε νόμιμοι· Ἄπελ-
 λαι καὶ Β|[ουκά]τια, Ἡηραῖα, Δαιδαφ|[όρια], Ποιτρόπια, Βυσίου | 5
 [μην]ὸς τὰν ἡεβδέμαν καὶ | [τ]ὰν ἡενάταν, κηϋκλει[α κ]ᾶρταμίτια

or (in articles taken) from the home. — 23-24. The shroud shall be thick and of a light gray color. For φωτὸς = *φαιωτός, see 31, and, as used of mourning apparel, cf. φαῖα ἰμάτια Polyb. 30.4.5, and φαῖα ἐσθῆς Ditt.Syll.879.5. — 25 ff. If one transgresses (παρβάλλω = παραβαίνω) any of these things, he shall pay fifty drachmas, unless he denies under oath at the tomb that he has spent more. — 29 ff. στρῶμα δὲ κτλ.: cf. no. 8.3-4. — 31 ff. τὸν δὲ νεκρὸν κτλ.: cf. no. 8.10-11. — 33 ff. κῆν ταῖς στρῶφαῖς κτλ.: they shall not set the corpse down anywhere at the turns in the road (but carry it straight on to the tomb without interruption), nor shall they make lamentations outside the house until they arrive at the tomb, but there there shall be a ceremony for the dead (? cf. ἐναγίζω) until the lid (?) is closed (cf. προστίθημι τὰς θύρας, etc.). But the last part, from τηνεῖ

on, is variously read and interpreted. — 39 ff. 'There shall be no mourning for the former dead, but every one shall go home, except the near relatives.' — 45. κῆγγόνων: or κησγόνων? The reading is uncertain. See 100. — 46 ff. There shall be no wailing or lamentation on the following day, nor on the tenth day, nor on the anniversary. — ἐνιαυτοῖς: See Glossary, and cf. τὰ ἐνιαῖσια in the same sense at Ceos.

D 1 ff. Enumeration of the regular feasts. These are given in the order of their occurrence, as appears from the correspondence between many of them and the names of the months (Ἄπελλαῖος, Βουκάτιος, Ἡραῖος, etc.). For the identification of these festivals, see Ditt. l. c., notes. — 5-7. 'Those which occur on the seventh and the ninth of the month Βύσιος.' — 7-8. κηϋκλεια κᾶρταμίτια: καὶ Εϋκλεια καὶ Ἀρταμίτια. —

10 καὶ Λάφρι[α κ]αὶ Θεοξένια καὶ Τραχί|μια καὶ Διοσκουρήια, Μεγα-
 15 λεκχοῖ παρῆι [κ]αὶ κα ξένοι φοι παρέων|ιιηιηια θύοντες καὶ
 20 κ|α πενταμαριτεῶν τύχη|ι· αὶ δέ τι τούτων παρβάλ|λοιτο τῶν γε-
 25 γραμμένων, | θεούτων τοί τε δαμορ|γοί καὶ τοὶ ἄλλοι πάντες|
 Λαβυάδαι, πρασσόντων | δὲ τοὶ πεντεκαίδεκα. α[ῖ] | δέ κα ἀμφιλ-
 30 λέγηι τὰς θω|ιάσιος, ἐξομόσας τὸν νό|[μιμ]ον ἰόρκον λελύσθω. α[ῖ]
 35 δ' ἄ|λιαν ποιόντων ἄρχω|[ν ἄ]πείη, ἀποτεισάτω ὀδε|λόν, καὶ συγ-
 40 χέοι, ἀποτει|σάτω ὀδελόν. τοιάδε κῆν || Φανατεῖ γέγραπται ἐν
 [τ]αῖ πέτραι ἐνδω· “[τ]άδε Φά[ν]οτος ἐπέδωκε τῆι θυγατρὶ Βου-
 45 ζύγαι, τὰ ἡἔμρρ[ῆ]νια κῆκ τὰς δυωδεκαῖδο|ς χίμαιραν καὶ τῆμ-
 ρ[ῆ]ναιᾶν δάρματα καὶ τὰ τῶι | Λυκείωι δάρματα καὶ τὰν ἀγαίαν
 40 μόςχον.” πάντων | καὶ φιδίων καὶ δαμοσίω|ν τὸμ προθύοντα καὶ
 προ|μαντευόμενον παρέχεν | τὰ γεγραμμένα Λαβυάδα|ις· τῆι δὲ
 45 θυσίαι Λαβυαδ|ᾶν τῶπελλαίου μηνὸς τῶι Διονύσωι, Βουκατίοις |
 τῶι Δὶ πατρῶιοι καὶ τῶπ|όλλωνι τὰν ἀκρόθινα καὶ συμπιπίσκεν

12 ff. Feasts are also held *if one sacrifices a victim for himself, if one assists (in the sacrifices for the purification of) a woman recently delivered of child, if there are strangers with him sacrificing victims, and if one is serving as πενταμαριτας*. πενταμαριτας is the name of some official appointed to serve five days (ἀμέρα, see 12), but nothing more is known about this office. — 22. **τοὶ πεντεκαίδεκα**: cf. no. 49. — 26–27. *If, when they hold an assembly, any official is absent.* ἀρχων nom. sg. part. one holding office. — 29 ff. *These things are written at Phanoteus on the inner side of the rock.* The ancient city of Phanoteus (Panopeus) was perhaps the original seat of the piracy of the Labyadae. — 30. **Φανατεῖ**: cf. Φάνοτος ll. 30–31. Both **Φανατεῖς** and **Φανοτεῖς** occur in other inscriptions. See 46. — 31 ff. **τάδε Φάνοτος . . . μόςχον**: quotation from the ancient rock inscription, stating what

the eponymous herogave to his daughter Buzyga. This mythical heroine is mentioned elsewhere (Schol. Ap. Rhod. 1. 185) as a daughter of Lycus, whose name is to be recognized in **Λυκείωι** l. 37 (shrine of Lycus?). — 38. **τὰν ἀγαίαν μόςχον**: apparently *the admirable or wonderful calf* (a sort of wonder-calf?), but the allusion is of course obscure. — 38 ff. **πάντων κτλ.** ‘in the case of all undertakings, both private and public, for which one offers sacrifice or consults the oracle in advance, the one doing so shall furnish to the Labyadae the victims mentioned (i.e. in the rock inscription just quoted).’ πάντων depends upon προθύοντα and προμαντευόμενον, *sacrificing etc. in advance of*. — 47. **τὰν ἀκρόθινα** (or τὰ ἡκρόθινα, the reading being uncertain): sc. *ταγὸς παρέχεν, the ταγοὶ shall furnish the first-fruits*. — 48 f. **συμπιπίσκεν κτλ.**: *invite the Labyadae to drink together.* —

ἡμαί τοῖς Λαβυάδας· τὰς δ' ἄλλας || θοίνας κα[τ] τὰν ἡώραν 50
ἀπ[ά]γεσθαι.

52. Delphi. Between 240 and 200 B.C. SGDI.2653. Michel 274.

Ἄγαθαί τύχαι. Δελφοὶ ἔδωκαν Νικάνδρῳ | Ἄναξαγόρου Κολο-
φώνῳ, ἐπέων ποιητῇ, αὐτῷ καὶ ἐγγόνοις προξενίαν, προμαντείαν, |
ἀσυλίαν, προδικίαν, ἀτέλειαν πάντων, προε[δ]ρίαν ἐν πάντε(σ)σι τοῖς 5
ἀγῶνοις οἷς ἂ πόλις τίθῃτι καὶ τᾶλλα ὅσα καὶ τοῖς ἄλλοις προξέ-
νοις καὶ | εὐεργέταις τὰς πόλιος τῶν Δελφῶν· ἄρχοντος | Νικοδά-
μου, βουλευόντων Ἀρίστωνος, Νικοδάμου, Πλείστωνος, Ξένωνος,
Ἐπιχαρίδα.

53. Delphi. 186 B.C. SGDI.2034.

Ἄρχοντος [Ν]ικοβούλου μηνὸς Βουκατίου, ἐπὶ τοῖσδε ἀπέδοτο
Νεοπάτρα Ὀρθαίου | Δελφὶς τῷ Ἀπόλλωνι τῷ Πυθίῳ σώματα
γυναικεία δύο αἷς ὀνόματα Ζωπύρα, Σωσίχα, τιμᾶς ἀργυρίου μῶν
ἕξ, καθὼς ἐπίστευσαν Ζωπύρα, Σωσίχα τῷ | θεῷ τὰν ὠνάν,
ἐφ' ὧτε ἐλευθέρως εἶμεν καὶ ἀνεφάπτους ἀπὸ πάντων τὸμ || πάντα 5
βίον. βεβαιωτῆρ κατὰ τὸν νόμον· Δαμένης Ὀρέστα Δελφός. πα-
ραμε[ι]νάντων δὲ Ζωπύρα, Σωσίχα παρὰ Νεοπάτραν ἄχρι κα ζῶμι
Νεοπάτρα ποέουσαι | τὸ ποτιτασσόμενον πᾶν τὸ δυνατὸν ἀνεγκλή-
τως· εἰ δὲ τί κα μὴ ποιέοντι | Ζωπύρα ἢ Σωσίχα τῶν ποτιτασσο-
μένων ὑπὸ Νεοπάτρας καθὼς | γέγραπται δυνατὰ οὖσαι, ἐξέστω
Νεοπάτραι κολάζειν καθὼς || κα αὐτὰ δειλήται καὶ ἄλλῳι ὑπὲρ 10

49 ff. τὰς δ' ἄλλας κτλ. . *the other feasts
one shall carry out in accordance with
the season.*

52. Proxeny decree in honor of the poet Nicander of Colophon, whose writings included a prose work on Aetolia. At this time the Aetolians were dominant in Delphi, and this shows itself in the language of the inscriptions. See 279. Note in l. 5 the combination of Delph. πάντε(σ)σι with Aetol. ἀγῶνοις.

53. A typical Delphian manumission decree, of which there are more than 1600. See note to nos. 44-48. They show all varieties of mixture of Delphian, Northwest Greek κοινή, and Attic elements, e.g. in this inscription, 3 pl. imv. ἐόντω, ἐόντων, ἔστων. Nearly always at this time, the older *ai*, *iarós* are replaced by *ei*, *ierós*, and *toi* by *oi*, though *toi* is frequently retained in the formal *toi ieréls* beginning the list of witnesses.

Νεοπάτραν ἀζάμοις ὄντοισ καὶ ἀνυποδικοίς πάσας δίκας καὶ ζαμίας. εἰ δέ τί κα πάθῃ Νεοπάτρα, ἐλευθεραὶ | ἔστων Ζωπύρα καὶ Σωσίχα κυριέουσαι αὐτοσαντᾶν καὶ ποέουσαι ὅ κα θέλωπι, καθὼς ἐπίστευσαν τῷ θεῶι τὰν ὠνάν. εἰ δέ τίς κα ἄπτηται Ζωπύρας | ἡ Σωσίχας ἐπεὶ κα τελευτάσῃ Νεοπάτρα, βέβαιοι παρε-
 15 ψέτω ὁ βεβαιωτῆρ τῷ || θεῶι τὰν ὠνάν κατὰ τὸν νόμον. ὁμοίως δέ καὶ οἱ παρατυγχάνοντες κύριοι ἐόντων συλέοντες ὡς ἐλευθεράς οὐσας ἀζάμοι ὄντες καὶ ἀνυπόδικοί | πάσας δίκας καὶ ζαμίας. εἰ δέ τί κα ἀξετωθέωντι περὶ Νεοπάτραν πεπονηρευμέναι ἡ τῶν Νεοπάτρας ἵπαρχόντων τι, κύριοι ἐόντω οἱ ἐπίνομοι κολάζοντες αὐτὰς
 20 καθ' ὅτι κα αὐτοῖς δοκῆι ἀζάμοι ὄντες καὶ ἀνυπόδικοί || πάσας δίκας. μάρτυρες· τοὶ ἱερεῖς Ξένων, Ἀθαμβος, τῶν ἀρχόντων Εὐκλείδας, | ἰδιῶται Ἱεροκλῆς, Χαρίξενος, Βάγχιος.

Exclusive of Delphi

54. Stiris. About 180 B.C. IG.IX.i.32. SGDI.1539. Ditt.Syll.426. Michel 24. Solmsen 37.

A

[Θ]εὸς τύχαν ἀγα[θ]άν. στραταγέοντος | [τ]ῶν Φωκέων Ζευ-
 5 ξίου, | [μ]ηνὸς ἐβδόμου, ὁμολο[γ]ί[α] τᾶ πόλει Στειρίων καὶ | [τᾶ] πόλει Μεδεωνίων· συ[ν]ε[π]ολίτευσαν Στειριοὶ κα[ὶ] | Μ]εδεωνιοὶ
 10 ἔχοντες ἱερά, πο[λ]ι[τ]ίαν, χώραν, λιμένας, πάντα || [ἐ]λεύθερα, ἐπὶ τοῖσδε. εἶμεν | [τ]οὺς Μεδεωνίους πάντας | [Σ]τιρίους ἴσους καὶ ὁμοίους, |
 15 καὶ συνεκλησιάξειν καὶ συναρχοστατεῖσθαι μετὰ τᾶς || [πό]λιος τᾶς Στιρίων, καὶ δικά[ζ]ειν τὰς δίκας τὰς ἐπὶ πόλι[ο]ς πάσας τοὺς ἐνικομένους | [τ]αῖς ἀλκίαις. ἰσάνθω δέ κα[ὶ] | ἱ]εροταμίαν ἐκ

17. ἀξετωθέωντι κτλ.: *are convicted of having done any wrong to Neopatra or her possessions*. Cf. ἐξελεγχθείη(ι)σαν in another of the manumission decrees. The derivation of ἀξετώ from *ἀνξετώ (cf. 77.2) and connection with ἀναζητέω is most attractive, though ζητέω has original *ā*, of which the weak grade would be *a* not *e*. Others compare Hesych. ἀξετον· ἀπιστον, Σικελοί, the origin of which is obscure.

54. Agreement establishing a *συμπολιτεία* or joint-citizenship between the Stirians and Medeonians.

10. ἐλευθερα: *free, open to all* (of both towns). — 11 ff. τοὺς κτλ.: *all the Medeonians shall be Stirians with equal rights, and shall join with the city of the Stirians in the assembly and in appointing magistrates, and those who have arrived at proper age shall try all cases which come before the state*. — 18. ἰσάνθω: Boeotian

τῶν Μεδεω[*ν*]ίων ἕνα τὸν θυσέοντα τὰς | θυσίας τὰς πατρίους 20
 Μεδεω[*ν*]ίοις, ὅσαι ἐντὶ ἐν τῷ πολιτικῷ νόμ[ω, | μ]ετὰ τῶν ἀρχόν-
 των τῶν στα[*θ*]έντων ἐν Στίρι· λαυβανέτω || [δ]έ ὁ ἱεροταμίας 25
 ἀρέσμιον, ὁ τ[οῖ] ἀ[*ρ*]χοντες ἐλάμβανον, ἡμί[μ]ναίου καὶ τῶν χοῶν
 τὸ ἐπ[*ι*]β[*α*]λδὸν τῷ ἱεροταμίαι. συνδι[*κ*]αξεῖ δὲ ὁ ἱεροταμίας μετὰ ||
 [τ]ῶν ἀρχόντων τὰς δίκας, ἃς | [τ]οῖ ἀρχοντες δικάζοντι, καὶ | 30
 [κ]λαρωσὶ τὰ δικαστήρια, ἃ κα | δέη κλαρῶειν, μετὰ τῶν ἀ[*ρ*]χόν-
 των. μὴ ἔστω δὲ ἐπάναγ[*κ*]ες λειτουργεῖν τοὺς Μεδεωνίους ἐν 35
 Στίρι τὰς ἀρχάς, ὅσοι | γεγένηνται ἐν Μεδεῶνι ἀρχοντες, ξενοδί-
 και, πρακτῆρες, | δαμιουργοί, ἱερεῖς, ἱεράρχαι, καὶ || τῶν γυναικῶν 40
 ὅσαι ἱερητεύκατι, εἰ μὴ τις ἐκὼν ὑπομένοι· | ἰστάνθων δὲ ἐκ τῶν
 ἀλειτουργῆτων τῶν Μεδεωνίων καὶ ἐκ τῶν Στιρίων· δαμιουργ[*γ*]ε- 45
 ὄντων δὲ καὶ τὰ ἐν Μεδε[*ῶ*]νι ἐρὰ καθὼς ὁ πολιτικὸς νόμος κε-
 λεύει. καὶ τὰν χ[*ῶ*]ραν τὰν Μεδεωνίαν εἴμεν | [π]ᾶσαν Στιρίαν
 καὶ τὰν Στε[*ρ*]ρίαν Μεδεωνίαν κοινὰν π[*ᾶ*]σαν. κοινωνεόντω δὲ οἱ 50
 Μεδε[*ῶ*]νιοι τῶν θυσιῶν τῶν ἐν Στί[*ρ*]ι πασᾶν καὶ τοῖ Στίριοι
 τῶν ἐν Μεδεῶνι πασᾶν. μὴ ἐξέστω δ[*ἢ*] ἀποπολιτεύσασται τοῦ[*ς*] | 55
 Μεδεωνίους ἀπὸ τῶν Στιρί[*ῶ*]ν μηδὲ τοὺς Στιρίους ἀπὸ | [τ]ῶν
 Μεδε[*ῶ*]νιων. ὁπότεροι | [δ]έ κα μὴ ἐμμείνωντι ἐν τοῖ[*ς*] γεγραμ- 60
 μένοις, ἀποτεῖ[*σ*]άντων τοῖς ἐμμενά[*ν*]τοῖς ἀργυρίου τάλαντα δέκα.

B

[.....π]οιούντων· | [γ]ραψάντων δὲ τὰν ὄμ[ο]λογίαν ἐν
 στάλαν καὶ ἀν[αθέ]ντων ἐν τὸ ἱερὸν τῆς Ἀ[*θ*]νά[*ς*]ας, θέστων δὲ 5
 τὰν ὄμο[*λ*]ογί[*ᾶ*]ν καὶ παρὰ ἰδιώταν ἐσ[*φ*]ρα[*γ*]ισμέναν. ἡ ὄμολογία
 π[*ᾶ*]ρὰ | Θράσωνα Διλαϊέα. μάρ[*τ*]υ[*ρ*]ες Θράσων Δαματρίου Ἐ[*λ*]α- 10
 τεύς, Εὐπαλίδας Θρά[*σ*]ωνος Διλαϊεύς, Τιμοκράτης Ἐπινίκου Τι-
 θορρεῖς. δόντων δὲ τοῖ Στίριοι | τῆ φατρία τῶν Μεδεωνί[*ῶ*]ν ἐν 15
 ἐτέοις τεττάροις | ἀργυρίου μνᾶς πέντε κα[*ὶ*] | τ[*ῶ*]ν τῶν καλειμέ-
 νων | τρειαν.

for ἰστάντω. So ἰστάνθων l. 42 and θέ-
 λωνθι in another Stirian inscription. Cf.
 also κλαρωσὶ l. 32 with Boeot. ε for ει.
 See 231. — 34 ff. μὴ ἔστω κτλ.: 'those
 who have been officials in Medeon shall
 be exempt from compulsory office hold-

ing in Stiris.'—40—41. ἱερητεύκατι: see
 138.4. — 55. ἀποπολιτεύσασται: στ =
 σθ as in θέστων B5. 85.1.

B 13 ff. The phratry of the Medeo-
 nians, in distinction from the state, re-
 tained its own organization, and was

Locrian

55. Oeanthea (Galaxidi). First half V cent. B.C. IG.IX.i.334. SGDI. 1478. Hicks 25. Inscr.Jurid.I, pp.180 ff. Michel 285. Roberts 231 and pp. 346 ff. Solmsen 34.

Ἐν Ναυπακτον κα(τ) τῶνδε χαπιφοικία. Λορρὸν τὸν Ηυποκναμίδιον, ἐπεὶ κα Ναυπάκτιος γένεται, Ναυπάκτιον ἐόντα, ἠόπῳ(ς)

to receive a subsidy of money and land from the Stirians.

55. Law governing the relations between the Eastern Locrian colonists at Naupactus and the mother country. This does not refer to the founding of Naupactus, which was much earlier. Colonists are called *ἄποικοι* from the point of view of the mother country, but *ἔποικοι* as here (*ἐπιφοιοί*) from the point of view of their new home. The Eastern Locrians are referred to ethnically as Hypocnemidians (of which Epicnemidians is an equivalent), politically as Opuntians, since Opus was the seat of government, the two terms standing in the same relation as Boeotian and Theban.

It is probable that one copy was set up at Opus, with another at Naupactus, and that the present tablet is still another copy, which with the addition of the last sentence, stating that similar relations are to subsist between colonists from Chaleion and the mother city, was set up at Chaleion, from which place it may easily have found its way to Galaxidi.

In both this and the following inscription a single letter is used for double consonants, not only in the interior of a word, as *θαλά(σ)σας*, but often in sentence combination, as *κα(τ) τῶνδε*. So *ἐ(δ) δάμο*, *ἐ(λ) λυμένος*, etc., with assimilation of *ἐκ* (100); similarly

ἐ(ν) Ναυπάκτῳ (once *ἐγ* *Ναυπάκτῳ*), in contrast to which *ἐν* *Ναυπακτον*, *ἐν* *Ναυπάκτῳ* with original *ἐν* are always written out. Cf. also (in no. 56) *τι(ς) συλᾶ*, *ἀνάτῳ(ς) συλᾶν*, *ἀδικῳ(ς) συλᾶ*, in view of which the reading *ἠόπῳ(ς) ξένον* (no. 55.2), which is generally though not universally adopted, is not a violent correction. No other Greek inscription has so many examples of *ρ* as no. 55, where it is uniformly employed before *ο* or *ρο*. In no. 56 it is no longer used. In no. 55 lengthened *ε* is expressed by *ΕΙ*, lengthened *ο* by *Ο* in the genitive singular, *ΟV* in the accusative plural. But in no. 56 always *Ε* and *Ο*. See 25 d. No. 55, beginning in l. 11, is divided into paragraphs by the letters A-Θ.

No. 55 exhibits many instances of repetition (see l. 3, note), and some of omission of what is essential to clearness (e. g. the subject of *ἀποθάνει* l. 30), and in general the style of both inscriptions is crude and obscure.

1. *The colony to Naupactus on the following terms.* — *χαπιφοικία*: *χα* *ἐπιφοικία*. 94.5. — *κα(τ) τῶνδε*: see 136.5. — *Λορρὸν τὸν Ηυποκναμίδιον κτλ.*: *A Hypocnemidian Locrian, when he becomes a Naupactian, being a Naupactian, may as a ξένος share in the social and religious privileges (i. e. in the mother country) when he happens to be present, if he wishes. If he wishes,*

ξένον ὄσια λαυχάνειν καὶ θύειν ἐξείμην ἐπιτυχόντα, αἴ κα δειλῆ-
 ται· αἴ κα δειλῆται, θύειν καὶ λαυχάνειν κέ(δ) δάμω κέ(ρ) ροινάνων
 αὐτὸν καὶ τὸ γένος καταίρει. τέλος τοῖς ἐπιφοίρους Λορροῶν τῶν 5
 Ηυποκναμιδίων μὲ φάρειν ἐν Λορροῖς τοῖς Ηυποκναμιδίοις, φρίν
 κ' αὐ τις Λορρὸς γένεται τῶν Ηυποκναμιδίων. αἴ | δειλῆτ' ἀνχῶ-
 ρεῖν, καταλείποντα ἐν τῇ ἰστίαι παιῖδα ἡῆβατὰν εἰ δελφὸν ἐξεί-
 μην ἄνευ ἐνετερίων· αἴ κα ἠνπ' ἀνύκας ἀπελαῶνται ἐ(ν) Ναυπάκτῳ
 Λορροῖ τοῖ Ηυποκναμιδίοι, ἐξείμην ἀνχῶρεῖν, ἡπό φέκαστος ἐν,
 ἄνευ ἐνρετερίων. τέλος μὲ φάρειν μεδὲν ἡπότι μὲ μετὰ Λορροῶν τῶν 10
 Φεσπαρίων.— A — Ἐνορρον τοῖς ἐπιφοίροις ἐν Ναύπακτον μὲ πο-
 στᾶμεν ἀ(π' Ὀ)ποντίων τέκναι καὶ μαχανᾶι μεδεμῆι φερόντας. τὸν
 ἡόρρον ἐξείμην, αἴ κα δειλῶνται, ἐπάγειν μετὰ τριάροντα φέτεα ἀπὸ
 τῷ ἡόρρῳ ἡεκατὸν ἄνδρας Ὀποντίοις Ναυπακτίων καὶ Ναυπακτίοις
 Ὀποντίοις.— B — Ἠόσστις κα λιποτελέει ἐγ Ναυπάκτῳ τῶν ἐπι- 15
 φοίρων, ἀπὸ Λορροῶν εἶμην, ἔντε κ' ἀποτεῖσει τὰ νόμια Ναυπακτίοις.

he may share in these privileges, both those of the people and those of the members of the societies, himself and his descendants forever. The colonists of the H. Locrians are not to pay taxes among the H. Locrians, until one becomes a H. Locrian again. In ὄσια λαυχάνειν καὶ θύειν there is probably the same contrast as in ἱερὰ καὶ ὄσια or Cretan θένα καὶ ἀνθρώπινα, though it is possible that both terms refer to religious privileges.—3. αἴ κα δειλῆται: for the repetition—cf. also εἰ ll. 16 f., ὄμην ll. 41 f., καρῦξαι ἐν τὰγοράι ll. 20 ff.—4. κέ(δ) δάμω κέ(ρ) ροινάνων: καὶ ἐκ δήμου καὶ ἐκ κοινῶν. 94.6, 100.—7 ff. If a colonist wishes to return, he may do so without taxes of admission (to citizenship), provided he leaves behind in his house an adult son or brother. If the H. Locrians are driven from Naupactus by force, they may return without admission taxes to the town from which they each came. They are to pay no taxes except

in common with the Western Locrians, i. e. they are not to be subject to any special taxes as colonists.—αἴ δειλῆτ': for subj. without κα (also in l. 26), see 174.—9. ἡπό φέκαστος ἐν: a 3 sg. ἦν is otherwise known only in Attic-Ionic, other dialects retaining the original ἦς. See 163.3. Hence this is the 3 pl. ἦν agreeing with the logical subject they (cf. the preceding). Cf. Hom. ἔβαν οἰκόνδε ἕκαστος, etc. Kühner-Gerth I, p. 286.—11 ff. Oath for the colonists to Naupactus, not to forsake the alliance with the Opuntians willingly by any device. If they wish they may impose the oath thirty years after this oath, one hundred Naupactians upon the Opuntians and the Opuntians upon the Naupactians.—11: ἀποντίων: for ἀπ' Ὀποντίων. Probably here only a graphic omission, similar to haplogly (88 a).—14 ff. Whoever of the colonists departs from Naupactus with unpaid taxes shall lose his rights as a Locrian until he pays

- Γ — Αἱ κα μὲ γένος ἐν τᾷ ἰστίαι ἐῖ ἐ ἕ ἕπαμόν τῶν ἐπίφοι-
 ρῶν ἐῖ ἐν Ναυπάκτῳ, Λορροῶν τῶν Ἠυποκναμιδίων τὸν ἐπάνχιστον
 κρατεῖν, Λορροῶν ἡπό κ' ἐῖ, αὐτὸν ἰόντα, αἱ κ' ἀνὲρ ἐῖ ἐ παῖς, τριδῶ
 μῆνδῶν· αἱ δὲ μέ, τοῖς Ναυπακτίοις νομίοις χρῆσται.— Δ — Ἐ(ν)
 20 Ναυπάκτῳ ἀνχῶρέ||οντα ἐν Λορροῦς τοῖς Ἠυποκναμιδίοις ἐν Ναυ-
 πάκτῳ καρῶξαι ἐν τὰ|γορᾶι, κέν Λορροῖς τοῖ(ς) Ἠυποκναμιδίοις ἐν
 τᾷ πόλι, ἡδ κ' ἐῖ, καρῶξαι ἐν | τὰγορᾶι.— Ε — Περροθαρῖαν καὶ
 Μυσαχῶν ἐπεὶ κα Ναυπάκτι(ός τι)ς γένεται αὐτός, καὶ τὰ χρῆ-
 ματα τῶν Ναυπάκτῳ τοῖς ἐν Ναυπάκτῳ χρῆσται, | τὰ δ' ἐν Λορροῖς
 25 τοῖς Ἠυποκναμιδίοις χρῆματα τοῖς Ἠυποκναμιδί||οις ||| νομίοις χρῆ-
 σται, ἡπός ἂ πόλις φεκάστῶν νομίζει Λορροῶν τῶν Ἠυποκναμιδίων.
 αἱ τις ἡυπό τῶν νομῶν τῶν ἐπίφοιρῶν ἀνχῶρέεῖ Περροθαρῖαν καὶ
 Μυσαχῶν, τοῖς αὐτῶν νομίοις χρῆσται κατὰ πόλιν φεκάστους. |—
 F — Αἱ κ' ἀδελφεοὶ ἔδντι τῶ ἕ ν Νάυπακτον φοικέοντος, ἡπός καὶ
 30 Λορροῖ||ν τῶν Ἠυποκναμιδίων φεκάστῶν νόμος ἐστί, αἱ κ' ἀποθάνει,
 τῶν χρῆμάτων κρατεῖν τὸν ἐπίφοιρον, τὸ κατιρόμενον κρατεῖν.—
 Z — | Τοῖς ἐπίφοιρους ἐν Νάυπακτον τὰν δίκαν πρόδιρον ἡρέσται
 the Naupactians his lawful dues. — 16 ff. If there is no family in the home,
 or heir to the property among the colo-
 nists in Naupactus, the next of kin
 among the H. Locrians shall inherit,
 from whatever place among the Lo-
 crians he comes, and, if a man or boy,
 he shall go himself within three months.
 Otherwise the laws of Naupactus shall
 be followed. — 19 ff. If one returns from
 Naupactus to the H. Locrians, he must
 have it announced in Naupactus in the
 market-place, and among the H. Locrians
 in the city whence he comes. — 22 ff. When-
 ever any of the Περροθαρῖαι and the Μυ-
 σαχῆῖς (probably the names of two noble
 or priestly families, the first obviously
 containing κοθαρός = καθάρως) becomes a
 Naupactian himself, his property in
 Naupactus shall also be subject to the
 laws in Naupactus, but his property
 among the H. Locrians to the H. laws,
 as the law may be in the several cities
 of the H. Locrians. If any of them,
 under the laws of the colonists, return,
 they shall be subject to their own laws,
 each according to the city of his origin.
 — 29 ff. If there are brothers of the one
 who goes as a colonist to Naupactus,
 then, according to what the law of the
 H. Locrians severally (i.e. in each city)
 is, if (one of them) dies, the colonist
 shall inherit his share of the property,
 shall inherit what belongs to him. Note
 the double construction with κρατεῖν
 according as the sense is partitive or
 not. But many take ΤΟ as gen. sg.
 τῶ in relative sense, though this use is
 not otherwise attested in Locrian, and
 understand ἐστί with κατιρόμενον, trans-
 lating which it is proper for him to in-
 herit. — 32 f. The colonists may bring
 suit before the judges with right of prece-
 dence, they may bring suit and submit

πὸ(τ) τοὺς δικαστῆρας, ἡρέσται καὶ δόμεν ἐν Ὀπόμεντι κατὰ φέος
 αὐταμαρόν. Δορρῶν τῶν Ἠυποκναμιδίων προστάταν καταστᾶσαι
 τῶν Δορρῶν τῶν οἰοῖν καὶ τῶν ἐπιφοίρων τῶν Δορρῶν, ἡλίτινες κα 35
 ἴπιατῆς ἐντιμοὶ (εσ) (ἔοντι).— Η — Ἡόσσις κ' ἀπολίπει πατᾶρα
 καὶ τὸ μέρος τῶν χρεμάτων τῶν πατρί, ἐπεὶ κ' ἀπογένεται, ἐξείμην
 ἀπολαχεῖν τὸν ἐπιφοίρον ἐν Ναύπακτον. |— Θ — Ἡόσσις κα τὰ
 φεραδερῶτα διαφθείρει τέχνη καὶ μαχανᾶ καὶ μίαι, ἥτι κα μὲ
 ἀνφοτᾶροις δοκεῖ, Ἡοποντιῶν τε χιλίων πλέθραι καὶ Ναυπακτιῶν 40
 τῶν ἐπιφοίρων πλέθραι, ἄτιμον εἶμην καὶ χρέματα παματοφαγεύ-
 σται. τὸν καλειμένῳ τὰν δίκαν δόμεν τὸν ἀρχόν, ἐν τριάροντ' ἀμά-
 ραις δόμεν, αἶ κα τριάκοντ' ἀμάραι λείπονται τᾶς ἀρχᾶς· αἶ κα

to suits against themselves in Opus on the same day. This provision is intended to secure for the colonists the greatest expedition in their litigation at Opus. *ἡρέσται* (i. e. *ἐλεῖσθαι*) καὶ *δόμεν* = *λαβεῖν καὶ δοῦναι* (cf. Hdt. 5.83). *δίκην λαβεῖν* is usually to bring suit, as here, though sometimes the opposite, while *δίκην δοῦναι* is usually to submit to suit (e. g. Thuc. 1.28), as here, though sometimes used of a magistrate, to grant trial, as below, l. 41 f.—34 f. *Whoever are in office for the year shall appoint from among the H. Locrians a προστάτης, one of the Locrians for the colonist, one of the colonists for the Locrian.* τῶν Δορρῶν Ἠυποκναμιδίων applies properly only to the appointment of the *πρόστατης* for the colonist, this being the important provision in continuation of the preceding paragraph. Making the provision mutual was an afterthought.—*καπιατῆς* without correction is to be read *κα'πιατῆς*, with hyphaeresis where we expect elision, from *κα* and *ἐπιατῆς*, an adv. cpd. of *φῆτος* for which we should expect *ἐπιφῆτῆς* or *ἐπιετῆς* (intervocalic *φ* is not always written, cf. Ὀπόμεντι, *δαμουρ-*

γούς). Some correct to *πι(φ)ετῆς*, but a by-form with *(φ)ατ* is possible. *ΕΞ* after *ἐντιμοὶ* is due to dittography (cf. the ending of the preceding *ἡλίτινες, ἴπιατῆς*). The omission of *ἔοντι* may be the engraver's error, or simply ellipsis, such as is not infrequent in a clause of this kind (Kühner-Gerth I, p. 41, n. 2 c). —36 f. *A colonist to Naupactus who has left behind a father and his portion of the property with the father, shall inherit his share when (the father) dies.* —38 ff. *Whoever violates these statutes by any device in any point which is not agreed to by both parties, the majority of the Thousand in Opus and the majority of the colonists in Naupactus, shall be deprived of civil rights and shall have his property confiscated.* For the spelling *Ναυπακτιῶν* see 32.—41 ff. *To the one who brings suit the magistrate shall grant trial within thirty days, if thirty days of his magistracy remain. If he does not grant trial to the one bringing suit he shall be deprived of civil rights and have his property confiscated, his real estate together with his servants. The customary oath shall be taken. The voting shall be by ballot.* For *μέρος* real

μὲ διδοῖ τῷ ἐγκαλειμένῳ τὰν δίκαν, ἄτιμον εἶμεν καὶ χρέματα παμα-
 45 τοφαγείσται, τὸ μέρος μετὰ φοικιατᾶν. διομόσαι ἡόρρον τὸν νόμον.
 ἐν ὑδρίαν τὰν ψάφιξιζιν εἶμεν. καὶ τὸ θέθμιον τοῖς Ἠυποκναμιδίῳις
 Λορροῖς ταυτᾶ τέλεον εἶμεν Χαλειέοις τοῖς σὺν Ἄντιφάται φοικεταῖς.

56. Oeanthea. Second half V cent. B.C. IG.IX.iii.333. SGDI.1479.
 Hicks 44. Michel 3. Roberts 232 and pp.354 ff. Solmsen 35.

Τὸν ξένον μὲ ἡάγην ἐ(τ) τᾶς Χαλειίδος τὸν Οἰανθέα, μῆδὲ τὸν
 Χαλειέα ἐ(τ) τᾶς Οἰανθίδος, μῆδὲ χρέματα αἷ τι(ς) συλῶι· τὸν δὲ
 συλῶντα ἀνάτῳ(ς) συλῆν. τὰ ξενικὰ ἐ(θ) θαλά(σ)σας ἡάγην | ἄσυ-
 5 λον πλᾶν ἐ(λ) λιμένος τῶ κατὰ πόλιν. αἷ κ' ἀδικῳ(ς) συλῶι, τέ||το-
 ρες δραχμαί· αἷ δὲ πλέον δέκ' ἀμαρᾶν ἔχοι τὸ σῦλον, ἡῆμιδλοιν
 ὀφλέτῳ φότι συλάσαι. αἷ μεταφοικέοι πλέον μῆνῳς ἔ | ὁ Χαλειεὺς
 ἐν Οἰανθέα ἔ Ὀϊανθεὺς ἐν Χαλειῶι, τᾶι ἐπιδαμίαι δίκαι χρέστῳ.
 10 τὸν πρόξενον, αἷ ψευδέα προξενέοι, διπλ|εῖοι θοιέστῳ. ||| αἷ κ' ἀνδι-
 χάζῳντι τοῖ ξενοδίκαι, ἐπῳμότας ἡελέστῳ ὁ ξένος ὀπάγῳν τὰν δίκαν

estate, cf. the similar use of κλήρος. —
 46 f. *And this compact for the H. Lo-
 crians shall hold good in the same terms
 for the colonists from Chaleion under
 Antiphates.* See introductory note.

56. The tablet consists of two docu-
 ments inscribed by different hands, as
 appears from the forms of the letters,
 which also show, together with the ab-
 sence of Ϝ, that both are later than
 no. 55. The first, ending with χρέστῳ
 l. 8, is a treaty between Oeanthea and
 Chaleion of the kind known as σύμβο-
 λον or συμβολά (the latter in l. 15). It
 is for the protection of foreigners, that
 is citizens of other Greek states, visit-
 ing either city from reprisal at the
 hands of citizens of the other. Such
 reprisal or seizure in enforcement of
 claims was freely employed, so far as
 it was not specifically regulated by
 treaty. For graphic peculiarities see
 no. 55, introductory note.

1 ff. *An Oeanthean shall not carry*

*off a foreigner from Chaleian territory,
 nor a Chaleian from Oeanthean terri-
 tory, nor his property, in case one makes
 a seizure. But him who makes a seiz-
 ure himself one may seize with impunity.
 The property of a foreigner one may
 carry off from the sea without being sub-
 ject to reprisal, except from the harbor
 of each city. If one makes a seizure
 unlawfully, four drachmas (is the pen-
 alty); and if he holds what has been
 seized for more than ten days, he shall
 owe half as much again as the amount
 he seized. If a Chaleian sojourns more
 than a month in Oeanthea or an Oean-
 thean in Chaleion, he shall be subject to
 the local court.*

The second document, ll. 8-18, con-
 sists of regulations of one of the two
 cities, presumably Oeanthea, regarding
 the legal rights of foreigners.

8 ff. *The proxenus who is false to his
 duty one shall fine double (the amount
 involved in each particular case). If*

ἐχθὸς προξένῳ | καὶ ριδίῳ ξένῳ ἀριστίνδαν, ἐπὶ μὲν ταῖς μναιαῖαις
καὶ πλέον πεντεκαίδεκ' ἄνδρας, ἐπὶ ταῖς | μείνοις ἐννέ' ἄνδρας. αἷ
κ' ὁ φασσὸς ποὶ τὸν ρ|αστὸν δικάζεται κα(τ) τὰς συνβολᾶς, δαμιορ- 15
γὸς ἠελέσται τὸς ἠορκῶμότας ἀριστίνδαν τὰν πέντορκαίαν ὁμόσαν-
τας. τὸς ἠορκῶμότας τὸν αὐτὸν ἠόρκον ὁμνύεν, πλεθὺν δὲ νικῆν.

Elean

57. Olympia. Before 580 B.C. SGDI.1152. *Inscr.v.Olympia* 2. Michel 195. Roberts 292 and pp.364 ff. Solmsen 38. Danielsson, *Eranos* III, 80 ff. Keil, *Gött.Nachr.* 1899, 154 ff. Glotz, *Solidarité de la famille en Grèce*, pp.248 ff.

Ἄ φράτρα τοῖς Φαλείοις. πατριὰν θαρρῆν καὶ γενεὰν καὶ ταῦτῳ. |

the ξενόδικαι (the judges in cases involving the rights of foreigners) are divided in opinion, the foreigner who is plaintiff (ὁπάγων = ὁ ἐπάγων) shall choose jurors from the best citizens, but exclusive of his proxenus and private host (who would be prejudiced in his favor), fifteen men in cases involving a mina or more, nine men in cases involving less. If citizen proceeds against citizen under the terms of the treaty, the magistrates shall choose the jurors from the best citizens, after having sworn the quintuple oath (i. e. oath by five gods). The jurors shall take the same oath, and the majority shall decide.

57. This covenant for the Eleans. (An accused man's) gens and family and his property shall be immune. If any one brings a charge against a male citizen of Elis, if he who holds the highest office and the βασιλεῖς do not impose the fines, let each of those who fail to impose them pay a penalty of ten minae dedicated to Olympian Zeus. Let the Hellanodica enforce this, and let the body of demiurgi enforce the other fines (which they had neglected to impose). If he (the Hellanodica) does not enforce this, let him pay double the penalty in his

accounting (or in the body of the μαστροί?). If any one maltreats one who is accused in a matter involving fines, let him be held to a fine of ten minae, if he does so wittingly. And let the scribe of the gens suffer the same penalty if he wrongs any one. This tablet sacred at Olympia.

The numerous interpretations of this inscription have differed fundamentally. According to that preferred here the object of the decree is to do away with the liability which under primitive conditions, such as survived longer in Elis than elsewhere, had attached to the whole gens and family of an accused person, also to prevent confiscation of his property and personal violence, and to prescribe the manner in which penalties were to be imposed.

1. ἄ: this, the following, see Kuhner-Gerth I, p. 597. — πατριὰν: like Delph. πατριά, Dor. πάτρα = γένος, while γενεά is the immediate family. — θαρρῆν: δε of good cheer, without fear, hence, as a technical term in Elean, be secure, immune, just as the Attic ἀδεια is in origin freedom from fear (δέος). It is used of persons and things. Cf. θ[άρρος] αὐτοῦ καὶ χρεμάτων in another inscription. — αὐτῷ: refers to φάρρορ Φαλείο of the

αὶ ζέ τις κατῆραύσειε φάρρενον Φαλειῶ, αὶ ζέ μὲ ἴπιθειαν τὰ ζή|καία
 ὄρ μέγιστον τέλος ἔχοι καὶ τοὶ βασιλᾶες, ζέκα μναῖς κα|ἀποτίνοι
 5 φέκαστος τῶν μὲ ἴπιποεόντων κα(θ)θυταῖς τοῖ Ζι Ὀλυμ|πίοι. ἐπέν-
 πῶι ζέ κ' Ἐλλανοζήκας καὶ ἄλλα ζήκαία ἐπενπ|έτῶ ἄ ζαμοργία· αὶ
 ζέ μὲ ἴνπῶι, ζήφνιον ἀποτινέτῶ ἐν μαστρά|αι. αὶ ζέ τις τὸν αἰτια-
 θέντα ζικαῖδῶν ἰμάσκοι, ἐν ταῖ ζεκαμναῖαι κ' ἐ|νέχο[ιτ]ο, αὶ φειζῶς
 ἰμάσκοι. καὶ πατριᾶς ὁ γροφενὺς ταῦ[τ]ά κα πάσκοι,|[αῖ τ]ιν' [ἄζ]ι-
 κέο[ι]. ὁ π[ί]ναξ ἰαρὸς Ὀλυμπίαι.

58. Olympia. VI cent. B.C. SGDI.1149. Inscr.v.Olympia 9. Hicks 9. Michel 1. Roberts 291 and pp.362 ff. Solmsen 39.

Ἄ φράτρα τοῖρ Φαλειοῖς καὶ τοῖς Ἐ|βραδίοις. συνμαχία κ' ἔα
 ἕκατὸν φέτα, | ἄρχοι δέ κα τοῖ. αὶ δέ τι δέοι αἶτε φέπος αἶτε φάρ-
 5 γον, συνέαν κ' ἄ(λ)λάλοισ τά τ' ἄ(λ)λ(α) καὶ πᾶ||ρ πολέμῶ. αὶ δέ
 μὰ συνέαν, τάλαντόν κ' | ἀργύρῶ ἀποτίνοιαν τοῖ Δι Ὀλυμπίοι τοῖ
 κα|(δ)δαλέμενοι λατρεῖόμενον. αὶ δέ τιρ τὰ γράφεια ταῖ κα(δ)δα-
 10 λείοι αἶτε φέτας αἶτε τελεστὰ αἶτε δᾶμος, ἐν τέπιαρο κ' ἐνέχ||οιτο
 τοῖ ἴνταῦτ' ἐγρα(μ)μένοι.

59. Olympia. VI cent. B.C. SGDI.1156. Inscr.v.Olympia 7. Michel 196. Roberts 296 and pp.369 ff. Ziehen, Leges Sacrae 61.

κα θεαρὸς εἶε. αὶ δέ βενέοι ἐν τῆαροῖ, βοῖ κα θῶά(δ)δοι καὶ κο-
 θάρσι τελείαι, καὶ τὸν θεαρὸν ἐν τ[α]([ύ])ταῖ. αὶ δέ τις πᾶρ τὸ

following clause, which logically goes with the preceding as well as the following. — 2. κατῆραύσειε: καθιερέω, but meaning first to utter an imprecation against some one (cf. κατεύχομαι), and then, since this was, or had been, the manner of introducing a charge, simply κατηγορέω. See also no. 60. Like various other expressions in Elean, this reflects the essentially religious character of the legal procedure. — αὶ ζέ μὲ κτλ.: cf. no. 51 C 13-16. For ἐπενπῶι, μαστράαι, ἰμάσκω, etc., see the Glossary.

58. This covenant between the Eleans and the Heraeans (of Arcadia). There shall be an alliance for one hundred

years, beginning with the present year. If there shall be any need of word or deed, they shall combine with one another both in other matters and in war. If they do not combine, let those who violate (the agreement) pay a talent of silver consecrated to Olympian Zeus. If any one violates these writings, whether private citizen, official, or the state, let him be held in the penalty here written.

59. This is the conclusion of an inscription which was begun on another tablet not preserved.

If he (some one previously mentioned) commits fornication (?) in the sacred precinct, one shall make him expiate it by

γράφος δικά(δ)δοι, ἀτελέες κ' εἴῃ ἀ δικά, ἀ δέ κα φράτρα ἀ δαμοσία
τελεία εἴῃ δικά(δ)δῶσα. τῶν δέ κα γραφεῶν ὅτι δοκέοι κα(λ)λιτέρῶς
ἔχῃν πὸ(τ) τὸν θ(ε)όν, ἐξαγρέων καὶ ἐνποιῶν σὺν βῶλαι (π)εντακα-
· τῶν ἀφλανέως καὶ δάμοι πλεθύνοντι δινάκοι· (δινά)κοι δέ κα (ἐ)ν
τρίτ|ρον, αἶ τι ἐνποιοῖ αἶτ' ἐξαγρέοι.

5

60. Olympia. Second half IV cent. B.C. Szanto, Oest.Jhrb.I, 197 ff. Danielsson, Eranos III, 129 ff. Meister, Ber.Sächs.Ges. 1898, 218 ff. Keil, Gött. Nachr. 1899, 136 ff. Reinach, Rev. Ét. Gr. XVI, 187 ff. Solmsen 40.

Θεός· τύχα. ταίρ δέ γενεαίρ μὰ φυγαδείημ μαδὲ κ|ὰτ ὀπιῶν
τρόπον, μάτε ἐρσεναιτέραν μάτε θηλυτ|εραν, μάτε τὰ χρήματα

the sacrifice of an ox and by complete purification, and the θεαρός in the same way. If any one pronounces judgment contrary to the regulation, this judgment shall be void, but the decree of the people shall be final in deciding. One may make any change in the regulations which seems desirable in the sight of the god (136.3), withdrawing or adding with the approval of the whole council of the Five Hundred and the people in full assembly. One may make changes three times, adding and withdrawing.—The restoration and interpretation of the last sentence, (δινά)κοι κτλ., is uncertain. In l. 4 the adverb ἀφλανέως (see 55) is used loosely where we should expect an adjective in agreement with βῶλαι or πεντακατῶν.

60. *But one shall not exile the children (of an exile) either male or female, under any circumstances, nor confiscate the property. If any one exiles them or confiscates the property, he shall be subject to trial before (in the name of) Olympian Zeus on a capital charge, and any one who wishes may bring the charge against him with impunity. And it shall be permitted, even in case they have exiled any, to any one who wishes to return*

and be free from punishment so far as concerns matters happening later than the time of the demiurgi under Pyrrhon. Those next of kin shall not sell or send off the property of the exiles, and if one does any of these things contrary to the regulation, he shall pay double the amount sent off and sold. If any one defaces the stele, he shall be punished like one guilty of sacrilege.

Several times during the fourth century B.C. the oligarchy and democracy alternated in power in Elis, with resulting banishment and recall of exiles. It is probable that this decree belongs to the Macedonian period and perhaps refers to the exiles of 336 B.C. who were recalled in 335 B.C. Cf. Arrian I. 10.1 Ἡλείοι δὲ τοὺς φυγάδας σφῶν κατεδέξαντο, ὅτι ἐπιτήδειοι Ἀλεξάνδρω ἦσαν. It is a supplementary decree to another on the same subject, as is shown by δέ in the first sentence after the introductory formula, and the use of γενεαίρ without modifier, which must be understood from the preceding. On the dialect as compared with that of the earlier inscriptions, see 241.

1. γενεαίρ: the singular is often used collectively in the sense of *offspring*,

δαμοσιῶμεν· αἱ δέ τιρ φυγαδ|εῖοι αἴτε τὰ χρήματα δαμοσιοία, φευ-
 5 γέτω πὸτ τῶ Δ||ὸρ τῶλυμπίω αἵματορ, καὶ κατιαραίων ὁ δηλομήρ |
 ἀνάτορ ἤστω. ἐξήστω δέ, καὶ κα φυγαδεύαντι, τοῖ δηλομένοι νο-
 στίτην· καὶ ἀττάμιον ἤμεν, ὅσσα κα ἕ|σταριν γένωνται τῶν περι
 Πύρρωνα δαμοργῶν. τοῖρ δέ ἐπ' ἄ(σ)ισστα μὰ ἀποδόσσαι μάτε
 10 ἐκπέμψαι τὰ χρ|ήματα τοῖρ φυγάδεσσι· αἱ δέ τι ταύτων πὰρ τὸ
 γράμ|μα ποιέοι, ἀποτινέτω διπλ[ά]σιον τῶ κα ἐκπέμπα καὶ τῶ κα
 ἀποδῶται. αἱ δέ τιρ ἀδεαλτώηαι τὰ στάλαν, | ὦρ ἀγαλαματοφῶραν
 εόντα πᾶσχην.

61. Olympia. First half of III cent. B.C. SGDI.1172. Inscr. v. Olympia 39. Michel 197.

Θεόρ. Τύχα. | Ὑπὸ Ἑλληνοδικῶν τῶν περι | Αἰσχύλον, Θυῖω. |
 5 ὄπωρ, ἐπέλ Δαμοκράτηρ Ἀγήτορορ || Τενέδιωρ, πεπολιτευκῶρ
 παρ' ἀμέ | αὐτόρ τε καὶ ὁ πατάρ, καὶ ἐστεφανωμέ|γορ τόν τε τῶν

descendants, e. g. Epir. αὐτῶι καὶ γενεαῖ
 καὶ γένει ἐκ γενεᾶς (SGDI.1334), Arc.
 αὐτοὶ καὶ γενεᾶ (Oest. Jhrb. IV, 79), both
 = usual αὐτῶι καὶ ἐκγόνοις. For the plu-
 ral cf. Mess. τὰν γυναικᾶ τε καὶ τὰς γενεᾶς
 αὐτοῦ (SGDI.4689.97). Some take γενε-
 αῖρ here as *members of the genea*, under-
 standing these as noble families, but
 this is less likely. — 4–5. φευγέτω πὸτ
 τῶ Διὸρ κτλ. see 136.3 and no. 57.2,
 note. — 5. δηλομήρ: we expect δηλόμε-
 νορ. Probably an error, for which the
 existence of some such form as δηλο-
 τήρ (cf. ἐθελοντήρ) may be responsible.
 — 6. φυγαδεύαντι: aor. subj. 151.1.—
 9–10. It is uncertain whether this is
 a provision in favor of the exiles, pre-
 venting their property being disposed
 of by relatives, or one directed against
 them, preventing the relatives from
 selling the property for them or send-
 ing it to them. In the former case
 ἀποδόσσαι may refer to the sale of real
 estate, and ἐκπέμψαι to the sending off

of movable property for sale abroad.
 φυγάδεσσι is dative of advantage or of
 disadvantage, according to the inter-
 pretation preferred. — 12–13. αἱ δέ τιρ
 ἀδεαλτώηαι κτλ.: cf. ἦν δέ τις [τῆν στή-
 λην] ἀφαν[ίξῃ ἢ τὰ γράμματα], πασχέτω
 ὡς ἱερῶν in an inscription of Iasus,
 SGDI.5517. ἀδεαλτώ = ἀδηλώω, ἀφανίζω,
 is probably from *δεαλος (cf. δέαμαι, δη-
 λος), whence — perhaps through the
 medium of a verb δεάλλω — *δεαλτός,
 *δεαλτώω. According to another view,
 from δελτος tablet (cf. Cypr. δάλτος), so
 that the meaning would be *make the*
stele δελτος, i. e. remove the tablet
 from the stele. For τὰ στάλαν see 96.2.

61. Proxeny decree in honor of Da-
 mocrates of Tenedos, who is mentioned
 as one of the Olympian victors by Pau-
 sanias (6.17.1). On the dialect as com-
 pared with that of the earlier inscrip-
 tions, see 241. With ὑπὸ Ἑλληνοδικῶν
 1.2 for usual ἐπί with gen., compare
 Lac. ὑπὸ with acc. in no. 66.66.

Ὀλυμπίων ἀγῶνα καὶ | ἄλλοιρ καὶ πλείονερ, ἐπανιτακῶρ ἐν τὰν |
 ἰδίαν τὰν τε τῷ πατρὸρ θεαροδοκίαν δια||δέδεκται καὶ ὑποδέχεται 10
 τοῖρ θεαροίρ, | ὁμοίωρ δὲ καὶ τοῖρ λοιποῖρ τοῖρ παρ' ἀμέων | τὰν
 πᾶσαν χρεῖαν ἐκτενέωρ καὶ ἀπροφασίστωρ παρέχεται, φανεράν
 ποιέων | τὰν ἔχει εὐνοίαν ποτὶ τὰν πόλιν, καθῶρ || πλείονερ ἀπε- 15
 μαρτύρεον τῶμ πολιτᾶν · ὅπωρ δὲ καὶ ἂ πόλερ καταξίαιρ φαίνα-
 ται | χάριτερ ἀνταποδιδώσσα τοῖρ αὐτᾶρ | εὐεργέταιρ, ὑπάρχην
 Δαμοκράτη πρόξενον, καὶ εὐεργέταν δ' ἦ||μεν τᾶρ πόλιωρ αὐτὸν καὶ 20
 γένορ, καὶ τὰ | λοιπὰ τίμια ἦμεν αὐτοῖ ὄσσα καὶ τοῖρ ἄλλοιρ προ-
 ξένοιρ καὶ εὐεργέταιρ ὑπάρχει παρὰ | τᾶρ πόλιωρ. ἦμεν δὲ καὶ
 ἀσφάλειαν καὶ πολέμω | καὶ εἰράναρ, καὶ γᾶρ καὶ βοικίαιρ ἔγκτη-
 σιν, καὶ || ἀτέλειαν, καὶ προεδρίαν ἐν τοῖρ Διουσιακοῖρ | ἀγῶνοιρ, 25
 τὰν τε θυσίαν καὶ τιμᾶν πασᾶν | μετέχην, καθῶρ καὶ τοῖ λοιποῖ
 θεαροδόκοι | καὶ εὐεργέται μετέχοντι. δόμεν δὲ αὐτοῖ | καὶ Δαμο-
 κράτη τὸν ταμίαν ξένια τὰ || μέγιστα ἐκ τῶν νόμων. τὸ δὲ ψάφι- 30
 σμα | τὸ γεγονὸρ ἀπὸ τᾶρ βωλᾶρ γραφὲν ἐγ χάλκω|μα ἀνατεθᾶι
 ἐν τὸ ἱερὸν τῷ Διὸρ τῷ Ὀλυμπίω. | τὰν δὲ ἐπιμέλειαν τᾶρ ἀναθέ-
 σιορ ποιήασαι | Αἰσχίναν τὸν ἐπιμελητὰν τὰν ἵππων. || περὶ δὲ 35
 τῷ ἀποσταλᾶμεν τοῖρ Τενεδίοιρ | τὸ γεγονὸρ ψάφισμα ἐπιμέλειαν
 ποιήαται | Νικόδρομορ ὁ βωλογράφορ, ὅπωρ δοθᾶι τοῖρ | θεαροῖρ
 τοῖρ ἐμ Μίλητον ἀποστελλομέ|νοιρ ποτὶ τὰν θυσίαν καὶ τὸν
 ἀγῶνα || τῶν Διδυμείων. 40

Northwest Greek κοινή

62. Thermum. About 275 B.C. Ἐφ. Ἀρχ. 1905, 55 ff.

ΣΥΝΘΗΚΑ ΚΑΙ ΣΥΜΜΑΧΙΑ Αἰτωλοῖς ΚΑΙ Ἀκαρνανοῖς

Ἄγαθᾶι τύχαι. Συνθήκα Αἰτωλοῖς καὶ Ἀκαρνανοῖς ὁμόλογος.
 εἰρήναν | εἶμεν καὶ φιλίαν ποτ' ἀλλάλους, φίλους ἐόντας καὶ συμ-
 μάχους ἅμα|τα τὸμ πάντα χρόνον, ὅρια ἔχοντας τᾶς χώρας τὸν

62. Treaty of alliance between the Aetolians and Acarnanians. This is an example of the mixed dialect current at this time in various parts of Northwest Greece, which we call the North-

west Greek κοινή. See 279. Note e.g. the retention of original *ā*, *κα*, *ποτί*, infin. in *-μεν*, 3 pl. imv. in *-νω*, *ξ* in aor. (*τερμαζάντω*), but Att. *ei* for *ai*, *ou* beside *eo* (e.g. *ἀντιπιοῦνται* but *στραταγέοντος*),

Ἄχελώϊον ποταμὸν ἄχρι εἰς θάλασσαν. τὰ μὲν ποτ' ἀὸ τοῦ Ἄχε-
 5 λώϊου ποταμοῦ Αἰτωλῶν εἶμεν, τὰ δὲ || ποθ' ἑσπέραν Ἄκαρνανῶν
 πλὰν τοῦ Πραντὸς καὶ τᾶς Δέμφιδος· ταύτας δὲ Ἄκαρνανῆες
 οὐκ ἀντιποιοῦνται. ὑπὲρ δὲ τῶν τερμόνων τοῦ Πραντὸς, εἰ μέγα κα
 Στρατίοι καὶ Ἀγραῖοι συγχωρέωντι αὐτοὶ ποτ' αὐτούς, τοῦτο κύ-
 ριον ἔστω, εἰ δὲ μή, Ἄκαρνανες καὶ Αἰτωλοὶ | τερμαζάντω τὰμ
 Πραντίδα χώραν, αἰρεθέντας ἑκατέρων δέκα πλὰν Στρατίων καὶ
 Ἀγραῖων· καθὼς δὲ κα τερμάξωντι, τέλειον ἔστω. εἶμεν δὲ καὶ
 10 ἐπιγαμίαν ποτ' ἀλλήλους καὶ γῆρας ἔγκτησιν τῶι τε Αἰτωλῶι ἐν
 Ἄκαρνανίαι καὶ τῶι Ἄκαρνανι ἐν Αἰτωλίαι καὶ πολίταν εἶμεν τὸν
 Αἰτωλὸν ἐν Ἄκαρνανίαι καὶ τὸν Ἄκαρνανά ἐν Αἰτωλίαι ἴσῳ καὶ
 ὅμοιον. ἀναγραφάν|τω δὲ ταῦτα ἐν στάλαις χαλκαίαις ἐπ' Ἀκτιῶι
 μὲν οἱ ἄρχοντες τῶν Ἄκαρνανῶν, ἐν δὲ Θέρμῳι τοὶ ἄρχοντες τῶν
 Αἰτωλῶν, ἐν Ὀλυμπίαι δὲ καὶ ἐν Δελφοῖς καὶ ἐν Δω(δ)ῶναι κοι-
 νῶι ἑκάτεροι. ἐπὶ ἀρχόντων ἐμ μὲν Αἰτωλίαι στραταγέοντος Πολυ-
 15 κρίτου Καλλιέος τὸ δευτέ|ρου, ἰππαρχέοντος Φίλωνος Πλευρωνίου,
 γραμματεῦοντος Νεοπτολέμου Ναυπακτίου, | ἐπιλεκταρχέοντων
 Λαμέδωνος Καλυδωνίου, Ἀριστάρχου Ἐρταίου, Λέωνος Καφρέος,
 Καλλία Καλλιέος, Τιμολόχου Ποτειδανιέος, Παμφαίδα Φυσκέος,
 Σίμου | Φυταιέος, ταμειόντων Κυδρίωνος Λυσιμαχέος, Δωριμάχου
 Τριχονίου, Ἀρίστ|ωνος Δαιῶνος, Ἀριστέα Ἰστωρίου, Ἀγήσωνος
 20 Δεξιέος, Τιμάνδρου Ἐριναῖος, || Ἀγρίου Σωσθενέος· ἐν δὲ Ἄκαρνα-
 νίαι στραταγῶν Βυνθάρου Οἰνιάδα, Ἐπι[λ]άου Δηριέος, Ἀγήσωνος
 Στρατίου, Ἀλκέτα Φοιτιᾶνος, Ἀλκίνου Θυρρείου, Θέων|ος Ἀνακτο-
 ριέος, Πολυκλέος Λευκαδίου, ἰππαρχέοντος Ἴππολάου Οἰνιάδα, |
 γραμματεῦοντος Περικλέος Οἰνιάδα, ταμῖα Ἀγελάου Στρατικοῦ. |
 — Συμμαχία Αἰτωλοῖς καὶ Ἄκαρνανοῖς ἄματα τὸμ πάντα χρόνον. ||
 25 εἴ τίς κα ἐμβάλλη εἰς τὰν Αἰτωλίαν ἐπὶ πολέμῳι, βοαθοεῖν

eis beside *ἐν* with acc. (*eis* τὰν Αἰτωλίαν but *ἐν* Ἄκαρνανίαν), *ἰππεῦσι* beside *ἰπ-πέοις*.

16. ἐπιλεκταρχέοντων: this is the first reference to ἐπιλεκτάρχει as military officials in the Aetolian league. For the Achaean league, cf. ἐπιλεκτοί,

used of the citizen levies in contrast to the mercenaries, Polyb. 2.65, 5.91, 95, and ἐπιλεκτάρχης Plut. Arat. 32. — 24. ἄματα: probably connected with μάτην, Dor. μάταν, and so having the same force as the frequent ἀπλῶς καὶ ἀδῶ-λως, e.g. no. 112.22.

τοὺς | Ἀκαρναῖνας πεζοῖς μὲν χιλίοις, ἵππεῦσι δὲ ἑκατὸν, οὓς κα
 τοὶ ἄρχοντες πέμπωντι, ἐν ἀμέραις ἕξ. καὶ εἴ τις ἐν Ἀκαρνανίαν
 ἐμβάλλοι ἐπὶ πολέμῳ, | βοαθοεῖν Αἰτωλοὺς πεζοῖς μὲν χιλίοις,
 ἵππέοις δὲ ἑκατὸν, ἐν ἀμέραις ἕξ, οὓς | κα τοὶ ἄρχοντες πέμπωντι.
 εἰ δὲ πλείονων χρεῖαν ἔχοιεν ἄτεροι πότεροι, || βοαθοοῦντω τρισχι- 30
 λίοις ἑκάτεροι ἑκατέροις, ἐν ἀμέραις δέκα. τὰς δὲ βοαθοίας τῆς
 ἀποστελλομένης ἔστω τὸ τρίτομ μέρος ὀπλίται. πεμπόντω δὲ τὰμ
 βοάθειαν | ἐγ μὲν Ἀκαρνανίας οἱ στραταγοὶ τῶν Ἀκαρνανῶν καὶ
 οἱ σύνεδροι, ἐγ δὲ Αἰτωλίας | οἱ ἄρχοντες τῶν Αἰτωλῶν. σιταρ-
 χούντω δὲ τοὺς ἀποστελλομένους στρατιώτας ἑκάτεροι τοὺς αὐ-
 τῶν ἀμερῶν τριάκοντα· εἰ δὲ πλείονα χρόνον ἔχοιεν τὰς βοα|θοίας 35
 χρεῖαν οἱ μεταπεμφάμενοι τὰμ βοάθειαν, διδόντω τὰς σιταρχίας
 ἔστε κα | ἐν οἴκον ἀποστείλωντι τοὺς στρατιώτας. σιταρχία δ' ἔστω
 τοῦ πλείονος χρόνου τῶ[ι μὲν ἵππεί στα]τῆρ Κορίνθιος τὰς ἀμέ-
 ρας ἑκάστας, τῶι [δὲ] τὰμ πανοπλίαν ἔχο[υντι], τῶι
 δὲ τὸ ἡμιθωράκιον ἐννὲ' ὀβολοί, ψιλῶι ἔπτ' ὀβολοί. ἀγείσθων |
 [39-42 fragmentary].

Laconian

63. Olympia. VI cent. B.C. SGDI.4405. Inscr.v.Olympia252. Roberts 261.

[Δέξ]ο, φάν[αξ] Κρονίδα [Ζ]εῦ Ὀλύμπιε, καλὸν ἄ[γ]αλμα
 ἠλεῖφ[ο]ι θυ[μῶ]ι τοῖ(λ) Λακεδαιμονίο[ις].

64. Delphi. Soon after 479 B.C. SGDI.4406. Ditt.Syll.7. Hicks 19. Michel 1118. Roberts 259. Solmsen 16.

[Τ]ο[ῖ]δε τὸν | πόλεμον [ἐ]πολ[έ]μεον· | Λακ[εδ]α[μ]όν[ιοι], ||
 Ἀθ[α]ν[α]ζ[ο]ι, | Κορίνθιοι, | Τεγεᾶτ[αι], | Σικυδῶνιοι, | Αἰγινᾶται, || 5

63. This is the inscription mentioned by Paus., 5.24.3, who reproduces it, eliminating the dialectic peculiarities, as follows:

Δέξο, ἀναξ Κρονίδα Ζεῦ Ὀλύμπιε, καλὸν
 ἄγαλμα
 ἰλάφ θυμῶ τοῖς Λακεδαιμόνιοις.

64. The famous bronze serpent-column which once supported the gold

tripod set up at Delphi after the battle of Plataea. The tripod was destroyed by the Phocians in the Sacred War, but the column remained until it was carried by Constantine to Constantinople, where it still remains. According to Thucydides (1.132.3) and others, the Lacedaemonians, after erasing the boastful epigram of Pausanias, inscribed simply the names of the cities

10 Μεγαρῆς, | Ἐπιδαύριοι, | Ἐρχομένοι, | Φλειάσιοι, | Τροζάνιοι, ||
 15 Ἐρμιονῆς, | Τιρύνθιοι, | Πλαταιῆς, | Θεσπιῆς, | Μυκανῆς, || Κεῖοι, |
 20 Μάλιοι, | Τένιοι, | Νάξιοι, | Ἐρετριῆς, || Χαλκιδῆς, | Στυρῆς, | Φα-
 30 λείοι, | Ποτειδιᾶται, | Λευκάδιοι, || Φανακτοριῆς, | Κύθνιοι, | Σίφνιοι, |
 Ἄμπρακιῶται, | Λεπρεᾶται.

65. Found at Tegea. V cent. B.C. SGDI.4598. Inscr. Jurid. II, pp. 60 ff. Michel 1343. Roberts 257 and pp. 357 ff. Solmsen 26.

A Ξουθίαι τῶι Φιλαχαῖῳ διακάτ|αι μναί. αἱ κ' αὐτὸς εἶ, ἵτῳ ἀνε-
 λέσθῳ· αἱ δέ κ' ἀποθάνει, τῶν τέκνων | ἔμην, ἐπεὶ κα πέντε φέτεα ||
 5 ἡβῶντι· αἱ δέ κα μὲ γένετα|ι τέκνα, τῶν ἐπιδικατῶν ἔμην· | διαγνῶ-
 μεν δὲ τὸς Τεγεάτα[ς] | κα(τ) τὸν θεμόν.
 B Ξουθίαι παρκα(θ)θέκα τῶι Φιλαχαῖῳ τ(ζ)ετρακάτ|αι μναί ἀργυ-
 ρίῳ. εἰ μὲν κα ζῶε, αὐτὸς ἀνελέσθῳ· αἱ δέ κ|α μὲ ζῶε, τοὶ υἱοὶ ἀνε-
 5 λόσθῳ τοὶ γνέ|σιοι, ἐπεὶ κα ἐβάσῳντι πέντε φέτεα· εἰ δέ κα μὲ

which had taken part in the war and had set up the tripod. On the retention of σ in Φλειάσιοι, see 59.1. Note also [ἐ]πολ[έ]μεον, for which the true Laconian form would be ἐπολέμιον.

65. Statements of two deposits of money made by a certain Xuthias, son of Philachaeus, and the conditions for their future disbursement. The place of deposit was without doubt the temple of Athena Alea in Tegea, the Greek temples often being used for such purposes. But the dialect is not Arcadian, and must therefore represent that of a foreign depositor. The most natural assumption is that Xuthias was from the neighboring Laconia, and we are expressly informed (cf. Athen. 6.233) that the Spartans used to deposit money with the Arcadians to evade the law against holding private property. It has been suggested, partly on account of the names (Xuthias, Philachaeus), but mainly because of the retention of

intervocalic σ (γένεσιοι, ἐβάσῳντι), that Xuthias was not a Spartan proper, but an Achaean perioecus. But there is no good evidence that the perioeci differed in speech from the Spartans at this time, and the retention of intervocalic σ and of antevocalic ϵ (φέτεα) is sufficiently explained by the fact that the document was intended for use outside of Laconia. See 59.1, 275.

A. For Xuthias the son of Philachaeus (are deposited) two hundred minae. If he lives, let him come and take it, but if he dies, it shall belong to his children five years after they reach the age of puberty. If there are no children, it shall belong to those designated by law as heirs. The Tegeans shall decide according to the law.

B. This was inscribed later than A, which was thereupon canceled, as shown by its mutilation. The Tegean engraver is responsible for the use of $\epsilon\iota$ instead of $\alpha\iota$, the subj. ζῶε (cf. 149)

ζῶντι, τὰι θυγατέρες | ἀνελόςθῳ τὰι γνέσται· εἰ δέ κα μὲ | ζῶντι, τοὶ
νόθοι ἀνελόςθῳ· εἰ δέ κα | μὲ νόθοι ζῶντι, τοὶ ᾿ς ᾿(σ)σιστα πόθικ|εσ 10
ἀνελόςθῳ· εἰ δέ κ' ἀμφι(λ)λέγοντ(ι, τ)οὶ Τεγεᾶται διαγνόντῳ κὰ(τ)
τὸν θεθμόν.

66. Sparta. V cent. B.C. SGDI.4416. Michel 946. Roberts 264. Solmsen 17. Annual British School XIII, 174 ff.

Δαμόνῳν | ἀνέθεκε ᾿Αθαναία[ι] | Πολιάχοι

νικάσας | ταυτὰ ἡτ' οὐδὲς || πέποκα τῶν νῦν. |

5

Τάδε ἐνίκαε Δαμ[όνῳν] | τοῖ αὐτῷ τεθρίππῳ[ι] | αὐτὸς ἀνιοχίῳν· |
ἐν Γαιαφόχῳ τετράκι[ν] || καὶ ᾿Αθάναια τετ[ράκιν] | κἔλευθύνια τε- 10
τ[ράκιν.] | καὶ Ποιοῖδαια Δαμόνῳ[ν] | ἐνίκῃ Ἡέλει, καὶ ἡο κέλ[εξ] |
ἡαμ]ᾶ, αὐτὸς ἀνιοχίῳν || ἐνῆβόσῃσιν ἡίπποισ | ἡεπτάκιν ἐκ τᾶν αὐτῷ | 15
ἡίππῳν κἔκ τῷ αὐ[τ]ῷ [ἡίππῳ.] | καὶ Ποιοῖδαια Δαμόνῳν | [ε]νίκῃ
Θευρίαί οκτά[κ]ι[ν] || αὐτὸς ἀνιοχίῳν ἐνῆβόσῃσιν ἡίπποισ | ἐκ τᾶν 20
αὐτῷ ἡίππῳν | κἔκ τῷ αὐτῷ ἡίππῳ. | κἔν ᾿Αριοντίας ἐνίκῃ || Δαμόνῳν 25
οκτάκιν | αὐτὸς ἀνιοχίῳν | ἐνῆβόσῃσιν ἡίπποισ | ἐκ τᾶν αὐτῷ ἡίπ-
πῳν | κἔκ τῷ αὐτῷ ἡίππῳ, καὶ || ἡο κέλεξ ἐνίκῃ ἡ[αμᾶ]. | καὶ ᾿Ελευ- 30
θύνια Δαμ[όνῳν] | ἐνίκῃ αὐτὸς ἀνιοχίῳν | ἐνῆβόσῃσιν ἡίπποισ |

in contrast to ἀποθάνει of A, the omission of *h* in *νολί*, ἐβάσονται (cf. 58*d*); and his blunder in writing *τετρακάται* was perhaps due to the Arcadian pronunciation (cf. 68.3). It is also possible that in ll. 10–11 we should read, without correction, ἀμφι(λ)λέγοντοι, with Arc. -τοι = -ται (139.1). But the passive with *μναί* understood as subject is less natural than the corrected reading usually adopted. For the reading ἀμφι(λ)λεγ-, rather than ἀμφιλεγ-, cf. the *λλ* attested in other dialects (89.3). For ἀνελόςθῳ see 140.3*b*.

66. Record of the victories of Damon and his son. The portion of the stone containing ll. 42–94 was only recently discovered.

3 ff. νικάσας κτλ.: *Having won victo-*

ries in such a manner as never any one of those now living.—7. *With his own four-horse chariot, αὐτῷ reflexive as in ll. 16, 17, etc.*—9. *In the games of Poseidon, with elliptical genitive as in εἰν ᾿Αἰδαο etc.* So ἐν ᾿Αριοντίας 1.24. Γαιάφοχος = Hom. γαιήφοχος.—11, 31. κἔλευθύνια: καὶ ᾿Ελευθύνια (20, 59.1), games in honor of the Eleusinian Demeter.—12, 18. Ποιοῖδαια: Ποσειδῶνια (49.1, 59.1, 61.5) celebrated at Helos in Laconia and Thuria in Messenia.—15 ff. *Seven times with colts (bred) from his own mares and his own stallion.*—ἐνῆβόσῃσιν ἡίπποισ: ἐνηβώσῃσιν being in ἦβη, young mares.—19. Θευρίαί: the usual form of the name is *Θουρία*.—24. ᾿Αριοντία: the name of some goddess or heroine otherwise unknown.—

35 τετράκιν. || τάδε ἐνίκαθε Ἐνυμα[κρατίδης] πρᾶτ[ος π]αι(δ)ῶν·
 δο[λιχὸν | Λιθέ]hia καὶ κέλεξ μι[ᾶς | ἀμέ]ρας ha[μᾶ] ἐν[ί]κων. | - - - ||
 40 - - - | - - | δολιχὸ[ν καὶ ho κέλεξ μιᾶς] | ἀμέρας haμᾶ ἐνίκων. |
 45 καὶ Παρπαρόνια ἐνίκε || Ἐνυμακρατίδας παῖδας | στάδιον καὶ δίαυ-
 λον | καὶ δολιχὸν καὶ ho κέ[λεξ] | μιᾶς ἀμέρας haμᾶ | ἐνίκε. καὶ
 50 Δαμόνῳν || ἐνίκε παῖς ἰὸν ἐν | Γαιαφόχῳ στάδιον καὶ | [δί]αυλον. |
 55 [κ]αὶ Δαμόνῳν ἐνίκε | παῖς ἰὸν Λιθέhia || στάδιον καὶ δίαυλον. |
 καὶ Δαμόνῳν ἐνίκε | παῖς ἰὸν Μαλεάτεια | στάδιον καὶ δίαυλον. |
 60 καὶ Δαμόνῳν ἐνίκε || παῖς ἰὸν Λιθέhia | στάδιον καὶ δίαυλον. | καὶ
 65 Δαμόνῳν ἐνίκε | παῖς ἰὸν Παρπαρόνια | στάδιον καὶ δίαυλον, || καὶ
 Ἄθάναια στάδιον. | ἠυπὸ δὲ Ἐχεμένε ἔφορο[ν] | τάδε ἐνίκε Δαμό-
 70 νῳν, | Ἄθάναια ἐνῆβόηαις | ἥιπποις αὐτὸς ἀνιοχίῳν || καὶ ho κέλεξ
 μιᾶς | ἀμέρας haμᾶ ἐνίκε, καὶ | ho ἠυὶς στάδιον haμᾶ | ἐνίκε. ἠυπὸ
 75 δὲ | Εὔιππον ἔφορον τάδε || ἐνίκε Δαμόνῳν, Ἄθάναια | ἐνῆβόηαις
 ἥιπποις | αὐτὸς ἀνιοχίῳν καὶ | ho κέλεξ μιᾶς ἀμέρας | haμᾶ ἐνίκε,
 80 καὶ ho ἠυὶς || στάδιον haμᾶ ἐνίκε. | ἠυπὸ δὲ Ἀριστῆ ἔφορον | τάδε
 ἐνίκε Δαμόνῳν, | ἐν Γαιαφόχῳ ἐνῆβόηαις | [h]ίπποις αὐτὸς ἀνιοχίῳν ||
 85 [κ]αὶ ho κέλεξ μιᾶς ἀμέρας | [h]aμᾶ ἐνίκε, καὶ ho ἠυὶς | στάδιον
 90 καὶ δίαυλον καὶ | δολιχὸν μιᾶς ἀμέρας | ἐνίκων πάντες haμᾶ. || ἠυπὸ
 δὲ Ἐχεμένε ἔφορον | τάδε ἐνίκε Δαμόνῳν, | ἐν Γαιαφόχῳ ἐνῆβό-
 ηαις | ἥιπποις αὐτὸς ἀνιοχίῳν, | [κ]αὶ ho ἠυὶς στάδιον κ[αὶ] - -

67. Taenarum. IV cent. B.C. SGDI.4591. Michel 1076. Roberts 265 c. Inscr. Jurid. II, p. 235. Transitional alphabet. Η = h and once η.

5 Ἀνέθεκε | τῷ Προχοιδάνι | Νίκων | Νικαφορίδα || καὶ Λύηιππον |
 10 καὶ Νικαρχίδαν | καὶ ταύτᾶς πάντα. | ἔφορος | Εὐδαμίδας. || ἐπά-
 κωε | Μενεχαρίδας | Ἀνδρομέδης.

35 ff. Victories won by Ἐνυμακρατίδας (cf. l. 45), evidently Damonon's son (cf. ll. 72, 79, etc.). The name (cf. Ὀνομάκριτος) points to an ἔνυμα = δρυμα, δρυμα, with an inherited e-grade in the first syllable, which is seen in some of the cognate forms of other languages, e.g. Old Prussian *emmens*, but was hitherto unknown in Greek. Probably the o of

the usual form is due to assimilation to the vowel of the second syllable. — 44, 63. Παρπαρόνια: Πάρπαρος is the name of a mountain in Argolis where games were held. — 49 ff. Victories won by Damonon as a boy. — 54, 60. Λιθέhia: games in honor of Apollo Lithesius. — 57. Μαλεάτεια: games in honor of Apollo Maleates. Cf. Paus. 3.12.8.

68. Taenarum. IV cent. B.C. SGDI.4592. Michel 1077. Roberts 265*d*. Transitional alphabet. H = *h* and *η*.

'Ανέθηκε | Αἰσχρίων | Ἀπειρότας | τῷ Ποιοιδᾶ||νι Ἑρακλήιδαν | 5
αὐτὸν καὶ ταυτῶ. ἔφορος | Ἡαγηίστρατος. | ἐπάκῳ Πρωαῖος, || Ἐπι-
κύδη[ς].

69. Thalamae. IV cent. B.C. Annual British School X, 188. Meister, Ber.Sächs.Ges.1905, 277 ff. Ionic alphabet, but H = *h* as well as *η*.

Νικοσθενίδας τᾷ Παηφᾶι | γεροντεύων ἀνέσθηκε, | αὐτὸς τε καὶ
ἡο τῷ πατρὸς πατῆρ Νικοσθενίδας, προβειπ||άδας τᾶ(ς) σιῶ 5
ποτ' Ἀνδρίαν συ|μεφορεύοντα ἀνι[σ]τάμεν | Νικοσθενίδαν ἐ[ν] τῷ
ἰ[ε]ρῶι, ἡὸν καὶ σὺν καλῶι χρήσται.

70. Sparta. II cent. A.D. SGDI.4498. Annual British School XII, 356.

- - |ος καὶ Νεικηφόρος οἱ Νεικήφορον, | νεικάαντερ κασ|ση-
ρατόριν μῶαν (καὶ) καιλ[ῆ]||αν, Ἀρτέμιδι Βωρθέα ἀν|έθηκαν ἐπὶ 5

— 66 ff. Victories won by Damonon and his son at the same games.—66, 73, 81, 90. *ἡπό* with acc. for usual *ἐπὶ* with gen., as El. *ὄπό* with gen. in no. 61.2.

67, 68. Manumissions of slaves in the form of dedications to Poseidon.

ἐπάκοε, ἐπάκῳ: dual forms of ἐπάκοος = ἐπήκοος *witness*. ἐπάκῳ is the contracted form, of which the uncontracted ἐπακῶ occurs in another inscription of the same class. ἐπάκοε is due to the analogy of consonant stems, to which nouns in -οος are not infrequently subject, e.g. Att. *χοῦς* (112.6), late *νοῦς* gen. sg. *νοός*, nom. pl. *νόες* (after *βοῦς*, *βόες*).

69. From the shrine of Pasiphae at Thalamae, an oracle often consulted by the Spartan officials. Cf. Cic. de divin. 1.43.96, Plut. Agis 9 and Cleom. 7. The name of the goddess was Πασιφάα (Att. Πασιφάη), whence the contracted Πασιφᾶ, like Ἀθηνᾶ, and here, with Lac. *h* for intervocalic *σ*, Παηφᾶ. Since Nico-

sthenidas the dedicator was a member of the Council of Elders, his grandfather of the same name could not have been living at the time. He was carrying out an injunction previously laid upon the grandfather by the goddess, which for some reason had been unfulfilled.

4 ff. προβειπάδας κτλ.: *since the goddess had declared that Nicosthenidas should set up in the shrine a statue in honor of Andreas his fellow-ephor, and that he would then consult the oracle with success*. The construction ποτ' Ἀνδρίαν. . . ἀνιστάμεν is unusual, but other possible interpretations are equally difficult in this respect. — ἡὸν κτλ.: *infin. clause depending on προβειπάδας, who would = and that he would*. For χρήσται = χρήσθαι see 85.1.

70-73. These belong to a series, now fifty-odd in number, of dedications to Artemis Orthia by the victors in certain juvenile contests. The object

πατρονόμου Μάρ(κου) Αὐρ(ηλίου) Σωσινείκου | τοῦ Νεικάρωνος,
φ[ιλ]οκαίσαρορ καὶ φιλοπάτριδορ.]

71. Sparta. II cent. A.D. Annual British School XII,368.

5 Κλέανδρορ | ὁ καὶ Μῆμιρ | Καλλιστράτω | Βουαγὸρ ἐπὶ || πατρονόμω | Γοργίππω τῶ (Γοργίππω) | νικάρ μῶων Ἄρτέμιτι Βωρσέα ἀνέσηκε.

72. Sparta. II cent. A.D. SGDI.4500. Annual British School XII,355.

5 Ἄγαθῆ τύχη. | Φίλητορ | Φιλήτω | ἐπὶ πατρο||νόμω Γοργίππω τῶ (Γοργίππω) | νικάρ κελῶων | Ἄρτέμιτι Βωρσέα | ἀνέσηκε.

73. Sparta. II cent. A.D. Annual British School XII,372.

5 Εὐδόκιμορ (Εὐδοκίμω) κελοία καὶ Εὐδόκιμορ Δαμοκράτεορ | ὁ καὶ Ἀριστείδορ κασ||σηρατοριοὶ νικάρτερ ἐπὶ Ἄλκαστῶ Βουαγοὶ | μικριγδομένων Φωρθέα.

dedicated, the prize itself, was an iron sickle, which was let into a socket, with which each of the stone slabs is provided, some with two (as nos. 70, 73), or even three. Of the contests, one is called *κασσηρατόριον*, *καθηρατόριον*, *καθηρατόριον*, etc., i.e. *καταθηρατόριον*, not an actual chase of wild beasts, but some athletic game called *the hunt*. The *μῶα*, i.e. *μουσα*, was of course a musical contest. The word which is variously spelled *καιλ[ῆ]αν*, *κελῶων*, *κελῆα*, *κελοῖαν*, *κελέαν*, probably from the root seen in *κέλαδος*, *κελαδέω*, also denotes a musical contest. That the contests were between boys is shown by the use of *παιδικόν* in many of the dedications, e.g. *νικάρ τὸ παιδικόν μῶα winning the boys' contest in music* (*μῶα* dat. sg.), and by the appearance of the *βουαγὸρ* *leader of the βοῦαι*, the bands in which the Spartan boys were trained, or *βουαγὸρ μικριγδομένων*, *leader of boys in their tenth year*. According to a gloss

to Herodotus, the Spartan boy in the third year of his training was called *μικρίζμενος*. This is from Dor. *μικρός* = *μικρός*, while *μικριγδομένος* is from a diminutive in *-ιχος* (original or for *-ικος*? Cf. *παιδιχόν* beside *παιδικόν*).

A few of the dedications are in the *κοινή*, and a few show Doric forms without the specific Laconian coloring, e.g. *νικάσας*. But most of them, like those given here, represent an artificial revival of the local dialect, that is, artificial as regards its use in inscriptions, but probably reflecting, though only crudely and with great inconsistency in spelling (e.g. in the use of $\sigma = \theta$), the form of speech which still survived as a patois among the Laconian peasants. Some of the peculiarities in spelling are not characteristic of Laconian especially, but of the late period, e.g. $\epsilon\iota = \bar{\iota}$ in *νικάρτερ* etc., ω for o in *Βωρθέα*, final α for $\bar{\alpha}$ in *Βωρθέα* etc.

Heraclean

74. The Heraclean Tables. End of IV cent. B.C. IG.XIV.645. SGDI. 4629. Inscr. Jurid. I, p. 194 ff. Solmsen 18. Ionic alphabet, but with ρ , and $\tau = \eta$. Only Table I is given.

I

Ἐφορος Ἀρίσταρχος Ἡρακλείδα· μῆς | Ἀπελλαῖος· ἡ πό-
λις καὶ τοὶ ὀρισταί, | $\overline{\rho\epsilon}$ τρίπους Φιλώνυμος Ζωπυρίσκω, | $\overline{\pi\epsilon}$ καρ-
κεῖον Ἀπολλώνιος Ἡρακλήτω, || $\overline{\alpha\iota}$ πέλτα Δάξιμος Πύρρω, $\overline{\kappa\omega}$ 5
θρίναξ | Φιλώτας Ηιστιεῖω, $\overline{\mu\epsilon}$ ἐπιστύλιον | Ἡρακλείδας Ζωπύρω,
Διουσίω. |

Ἀνέγραψαν τοὶ ὀρισταὶ τοὶ χαιρεθέντες ἐπὶ τῶς χώρως τῶς
ἱαρῶς τῶς τῷ Διουσίω, | Φιλώνυμος Ζωπυρίσκω, Ἀπολλώνιος
Ἡρακλήτω, Δάξιμος Πύρρω, Φιλώτας Ηιστιεῖω, || Ἡρακλείδας 10
Ζωπύρω, καθὰ [ᾠρ]ίξαν καὶ ἐτέρμαξαν καὶ συνεμέτρησαν καὶ
ἐμέριξαν τῶν Ἡρακλείων διακνόντων ἐν κατακλήτῳ ἀλῖαι.

Συνμετρήσαμες δὲ ἀρξάμενοι ἀπὸ τῷ ἀντόμῳ τῷ ὑπὲρ Πανδο-
σίας ἄγοντος τῷ διατάμνοντος τῶς τε ἱαρῶς χώρως καὶ τὰν ριδίαν
γᾶν ἐπὶ τὸν ἀντομον τὸν ὀρίζοντα τῶς τε τῷ Διουσίω χώρως καὶ |
τὸν Κωνέας ἡ Δίωνος ἐπαμώχη. κατετάμομες δὲ μερίδας τέτο- 15
ρας· || τὰν μὲν πράταν μερίδα ἀπὸ τῷ ἀντόμῳ τῷ παρ τὰ Ἡρωί-
δεια ἄγοντος, | εὖρος ποτὶ τὰν τριακοντάπεδον τὰν διὰ τῶν ἱαρῶν
χώρων ἄγωσαν, | μᾶκος δὲ ἄνωθα ἀπὸ τῶν ἀποροῶν ἄχρι ἐς ποτα-
μὸν τὸν Ἄκιριν, καὶ | ἐγένοντο μετριώμεναι ἐν ταῦται τῆι μερεῖαι
ἐρρηγείας μὲν διακάτῃαι μία σχοῖνοι, σκίρω δὲ καὶ ἀρρήκτω καὶ

74. The lands which were the prop-
erty of the temples of Dionysus and
Athena Polias having been encroached
upon by private parties, with a conse-
quent diminution of their revenue, two
commissions were appointed to define
and mark their boundaries, survey
them, and divide them into lots. Ta-
ble I contains the report of the commis-
sion dealing with the lands of Dionysus
(ll. 1-94), a statement of the regula-
tions under which the lands were of-
fered for rental (ll. 96-179), and a list

of those who took leases, with their
sureties and the amount of the rental
(ll. 179-187). Table II, which is not
given here, contains a report of the com-
mission on the lands of Athena Polias.

1-7. The groups of letters $\rho\epsilon$, $\pi\epsilon$,
etc., and the names of objects which
served as emblems *τρίπους*, *καρκεῖον*,
etc., are used as symbols to denote the
tribe and family of the person named.
— 11. *διακνόντων*: *διαγνόντων* II. 9. 66.
— 18 ff. *ἐρρηγείας* κτλ.: 201 *σχοῖνοι* of
arable land, 646 $\frac{1}{2}$ of brushwood, barren,

- 20 *δρυμῶ φεξακάτιαι* || *τετρώκοντα φεξ σχοῖνοι ημιόσχοινον*· τὰν δὲ δευτέραν μερίδα, εὐρος ἀπὸ | τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον τὸν πρῶτον, μᾶκος δὲ ἀπὸ τᾶν | ἀποροᾶν ἄχρι ἔς ποταμόν, καὶ ἐγένοντο μετριώμεναι ἐν ταύται τᾷ μερείαι ἐρρηγείας μὲν διακάτιαι *ἑβδεμηκόντα* τρὶς *σχοῖνοι*, σκίρω δὲ | καὶ ἀρρήκτω καὶ *δρυμῶ*
- 25 *πεντακάτιαι σχοῖνοι*· || τὰν δὲ τρίταν μερίδα, εὐρος ἀπὸ τῶ ἀντόμω τῶ πρῶτῳ τῶ πᾶρ τὰν τρι|ακοντάπεδον ἄγοντος ἐπὶ τὸν ἄντομον τὸν δεύτερον ἀπὸ τᾶς τρια|κονταπέδω, μᾶκος ἀπὸ τᾶν ἀποροᾶν ἄχρι ἔς ποταμόν, καὶ ἐγένοντο μετριώμεναι ἐν ταύται τᾷ μερείαι ἐρρηγείας μὲν *τριακάτιαι* | δέκα δύο *σχοῖνοι ημιόσχοινον*, σκίρω δὲ καὶ
- 30 *ἀρρήκτω* καὶ *δρυμῶ* *πεντα|κάτιαι τριάκοντα ἑπτὰ ημιόσχοινον*· τὰν δὲ τετάρταν μερίδα, εὐρος ἀπὸ | τῶ ἀντόμω τῶ δευτέρῳ ἀπὸ τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον τὸν | ὀρίζοντα τὰν τε *ἱαρὰν* καὶ τὰν *φιδίαν γᾶν*, μᾶκος δὲ ἀπὸ τᾶν ἀποροᾶν | ἄχρι ἔς ποταμόν, καὶ ἐγένοντο μετριώμεναι ἐν ταύται τᾷ μερείαι ἐρρηγείας μὲν *τρια-*
- 35 *κάτιαι* *ἠοκτῶ σχοῖνοι ημιόσχοινον*, σκίρω δὲ καὶ ἀρρήκτω || καὶ *δρυμῶ* *πεντακάτιαι* *τετρώκοντα μία ημιόσχοινον*. |

Κεφαλὰ πάσας ἐρρηγείας χίλιαι *ἑνενηκόντα* πέντε *σχοῖνοι*, σκίρω δὲ καὶ ἀρρήκτω καὶ *δρυμῶ* *δισχίλια* *διακάτιαι* *φίκατι* πέντε· | τὰν δὲ νᾶσον τὰν ποτιγεγενημέναν ἔς τὰν ἀρρηκτον γᾶν *συνεμε|τρήσαμες*. ἀπὸ ταύτας τᾶς γᾶς ἀπολώλη ἐρρηγείας μὲν

40 *τριακάτιαι* || *τρὶς σχοῖνοι ημιόσχοινον*, σκίρω δὲ καὶ ἀρρήκτω καὶ *δρυμῶ* *τετρακόσια* *τριάκοντα* πέντε *σχοῖνοι*, ἐμ μὲν τᾷ πρῶται *μερείαι* τᾷ | πᾶρ τὰ *Ἡρωῖδεια* ἐρρηγείας μὲν *ἑβδεμηκόντα* *φεξ* *σχοῖνοι*, σκίρω δὲ καὶ ἀρρήκτω καὶ *δρυμῶ* *ἑκατὸν* *ἠογδοήκοντα* πέντε *σχοῖνοι*, ἐν δὲ τᾷ τετάρται *μερείαι* τᾷ πᾶρ τὰ *Φιντία* ἐρρη-

45 *γείας* μὲν || *διακάτιαι* *φίκατι* *ἑπτὰ* *σχοῖνοι ημιόσχοινον*, σκίρω δὲ καὶ ἀρρήκτω καὶ *δρυμῶ* *διακάτιαι* *πεντήκοντα* *σχοῖνοι*. Κεφαλὰ *πά|σας* γᾶς *ἡᾶς* *κατεσώισαμες* τῶι *Διονύσῳ* *ἑπτακάτιαι* *τριά|κοντα* *ἠοκτῶ* *σχοῖνοι ημιόσχοινον*· ταύταν τὰν γᾶν *κατεσώισα|μες*

50 *ἐγδικαξάμενοι* *δίκας* *τριακοσταλάς* τοῖς τὰν *ἱαρὰν* γᾶν *φι|δίαν* *and wooded, land*. — 39. ἀπολώλη: *had* who had appropriated it to private use (ll. 47 ff.). — 49. *δίκας τριακοσταλάς*: *suits which had to be tried within thirty days*. Cf. no. 55.42 and the Attic

ποιόντασιν. *haúta éμισθῶθη [ha gâ] katà bíw | [hóssa]n h[a]-*
més katēsῴισαμες τριακατίων μεδίμνων τὸ φέτος héκαστον, | ha dé
πάσα γὰ ha τῷ Διονύσω τετρακατίων δέκα μεδίμνων κάδιδιχος τὸ
φέτος héκαστον.

Ἐστάσαμες δὲ καὶ ὄρωσ ἐπὶ μὲν τᾶσ | πλευριάδος ἄνω, *héna mén*
 ἐπὶ τῷ ἀντόμῳ τῷ παρ Πανδοσίαν || τῷ παρ τὰ Ηηρώιδεια τῷ ὀρί- 55
 ζοντος τάν τε *hiaràn gân kai tån fidían | anχωρίζαντες ἀπὸ τᾶν*
 ἀποροῶν ἐς τὰν *fidían gân, hws mē katatalu|μακωθῆς ἀδηλωθείη*
καθὼς τοὶ ἔμπροσθα ὄροι, ἄλλον δὲ ἐπὶ τῷ ἀντόμῳ τῷ παρ τὰ
Φιντία ἄγοντος ἐστάσαμες παρ τὰν βυβλίαν καὶ | τὰν διώρυγα
anχωρίζαντες hwsαύτως ἐς τὰν fidían gân (ταν). ἄλλως δὲ ἀντό- 60
ρως τούτοις ἐστάσαμες ἐπὶ τᾶσ ἀμαξιτῷ τᾶσ διὰ τῷ χαράδεος ἀγώ-
σας τᾶσ παρ τὸν δρυμόν, τᾶσ μὲν στάλας ἐς τὰν hiaràn | gân, τῶσ
δὲ ἀντόρωσ ἐς τὰν fidían gân, καταλιπόντες fικατίπεδον | ἄντομον.
ἐστάσαμες δὲ καὶ μεσσόρωσ, δύο μὲν ἐπὶ τᾶσ hodῶ τᾶσ | ἀγώσας ἔκ
τε πόλιος καὶ ἐκ Πανδοσίας διὰ τῶν hiarῶν χώρων, δύο || δὲ ἐν ταῖς 65
hakroskiriáis · τούτως πάντας ἀν εὐθυωρείαν hoμολόγως ἀλλά-
λοις, τᾶσ μὲν ἐς τὸ hiaròn plágos τῷ ἀντόμῳ ἐπιγεγραμμένως
“hiarῶσ Διονύσω χώρων,” τῶσ δὲ ἐν ταῖ fidíai gâi ἐπιγεγραμμένως
“ἀντόρωσ.” hwsαύτως δὲ καὶ ἐπὶ τῷ ἀντόμῳ τῷ | παρ τὰ Φιντία
ἄγοντος ἐστάσαμες μεσσόρωσ, δύο μὲν ἐπὶ || τᾶσ hodῶ τᾶσ ἔκ πόλιος 70
kai ἐκ Πανδοσίας ἀγώσας διὰ τῶν | hiarῶν χώρων, δύο δὲ ἐπὶ τᾶν
hakroskiriân παρ τὰσ τυρείας · | τούτως πάντας hoμολόγως ἀν
εὐθυωρείαν τοῖσ ἐπὶ τᾶσ hodῶ | τᾶσ διὰ τῷ χαράδεος ἀγώσας παρ
τὸν δρυμόν, τῶσ μὲν ἐς τὸ hiaròn | plágos ἐπιγεγραμμένως “hiarῶσ
Διονύσω χώρων,” τῶσ δὲ ἐς τὰν fidí|αν gân ἐπιγεγραμμένως “ἀντό- 75
ρως,” ἀπέχοντας ἀπ’ ἀλλάλων hws ἤμεν fικατίπεδον ἄντομον. ἐπὶ
δὲ τᾶσ τριακονταπέδῳ τᾶσ διὰ τῶν hiarῶν χώρων ἀγώσας ἐπὶ μὲν
τᾶσ πλευριάδος ἄνω δύο ἀπέχοντας ἀπ’ ἀλλάλων τριάκοντα πό-
δας, ἄλλως δὲ ἀντόρωσ τούτοις ἐπάξαμες παρ | τὰν hodῶν τὰν παρ
τὸν δρυμόν ἄγωσαν δύο ἀπέχοντας ἀπ’ ἀλλάλων || τριάκοντα πό- 80
δας · ἐν δὲ μέσσωι τῷι χώρωι ἐπὶ τᾶσ τριακονταπέδῳ τέτορας

δικαὶ ἔμμηνοι. — 56. *Setting it (the bound-
 ary) back from the springs onto the pri-*

*vate land, so that it should not be covered
 over with stones (which were washed*

ἀπέχοντας ἀπ' ἀλλάλων ἡἰ μὲν τριακότα πόδας, ἡἰ δὲ φικά|τι·
 ἐπὶ δὲ τῷ ἀντόμῳ τῷ πὰρ τὰν τριακοντάπεδον δύο ἀπέχοντας
 ἀπ' ἀλλάλων φικάτι πόδας καὶ ἄλλως ἐπὶ τῷ δευτέρῳ ἀντόμῳ
 ἀπέχοντας | ἀπ' ἀλλάλων φικάτι πόδας· τούτως πάντας ἀνεπιγρό-
 85 φως ὀρίζοντας || τὰς μερείας τὰς ποτ' ἀλλάλως τοῖς μεμισθωμένοις
 τὼς ἡαρῶς χῶρως. τὼς δὲ πάντας χῶρως τὼς τῷ Διούσω τερμά-
 ζονται τοῖ τε ἄντομοι | ἡό τε πὰρ τὰ Ηηρώϊδεια ἄγων καὶ ἡο πὰρ
 τὰ Φιντία ἀπὸ τὰν ἀποροῶν ἄνω|θα ἄχρι ἐς ποταμὸν τὸν Ἄκιριν.
 ἀριθμὸς ὄρων τῶν ἐστάσαμες τῶν μὲν | ἐπὶ τῷ ἀντόμῳ τῷ πὰρ τὰ
 90 Ηηρώϊδεια ἡεπτὰ σὺν τῷ ἐπὶ τὰς πλευριάδος, || ἐπὶ δὲ τὰς τρια-
 κονταπέδῳ ἡοκτῶ σὺν τῷ τετρώ(ι)ρωι, ἐπὶ δὲ τῷ ἀντόμῳ | τῷ τε
 πὰρ τὰν τριακοντάπεδον καὶ τῷ ἐχομένῳ δύο ἐφ' ἑκατέρῳ, ἐπὶ δὲ
 τῷ | πὰρ τὰ Φιντία ἡεπτὰ σὺν τῷ πὰρ τὰν βυβλίαν μασχάλαν
 καὶ πὰρ τὰν διῶρυγα. |

Συνθήκα Διούσω χῶρων. ||

95 Ἐπὶ ἐφόρῳ Ἄριστίωνος, μῆνὸς Ἀπελλαίῳ, ἡα πόλις καὶ τοῖ
 πολιανόμοι, ἀσ βότρυς Τίμαρχος Νίκωνος, φε ἄνθεμον Ἀπολλώ-
 νιος Ἀπολλωνίῳ, καὶ τοῖ ὀρισταὶ φε τρίπους Φιλώνυ|μος Ζωπυρί-
 σκῳ, πῆ καρुकείον Ἀπολλώνιος Ηηρακλήτῳ, αἰ πέλτα Δάξιμος
 Πύρρω, | κν θρίναξ Φιλώτας Ηιστιεῖῳ, μῆ ἐπιστύλιον Ηηρακλεί-
 δας Ζωπύρω, μισθῶντι τὼς ἡι|αρῶς χῶρως τὼς τῷ Διούσω ἔχοντας
 100 ἡως ἔχοντι κατὰ βίῳ, καθὰ τοῖ Ηηρακλείοι διε||γνον. τοῖ δὲ μισθω-
 σάμενοι καρπεύσονται τὸν αἰεὶ χρόνον, ἡἰς κα πρῳγγύως ποτά-
 γω|τι καὶ τὸ μίσθωμα ἀποδιδῶντι πὰρ φέτος αἰεὶ Πανάμῳ μῆνὸς
 προτερεῖαι· καὶ κ' ἔμπροσθα | ἀποδίνωντι, ἀπάξοντι ἐς τὸν δαμό-
 σιον ῥογὸν καὶ παρμετρήσονται τοῖς σιταγέρταις τοῖς | ἐπὶ τῶν
 φετέων τῷ δαμοσίῳ χοῖ μιστῶς τὼς χοῖς κριθᾶς κοθαρᾶς δοκί-
 105 μαις, ἡοίας κα ἡα γὰ | φέρει· ποτάξοντι δὲ πρῳγγύως τοῖς πολιανό-
 μοις τοῖς αἰεὶ ἐπὶ τῶν φετέων ἔντασσι πὰρ || πενταητηρίδα, ἡῶς
 κα ἐθέλοντες τοῖ πολιανόμοι δέκωνται. καὶ αἶ τινί κα ἄλλωι |

down by the current) and made invisible, like the former boundaries. — 102. ἀποδίνωντι: *thresh*. But some correct to ἀποδιδῶντι. — 104. φέρει: for φέρη.

39. So usually, but also ἐπιβῆι, κόπηι, θραῖνι ll. 138–139, and ἀμισθῶθῃ l. 111. — 105 ff. καὶ αἶ τινί κα ἄλλωι κτλ.: *if they assign to another the land which they*

παρδῶντι τὰν γᾶν, ἡν κα αὐτοὶ μεμισθῶσονται, ἢ ἀρτύσωντι ἢ ἀποδῶνται τὰν ἐπικαρπίαν, ἂν αὐτὰ τὰ παρῆξονται προγγύως ἡοι παρλαβόντες ἢ ἡοὶς κ' ἀρτύσει ἢ ἡοι πρι|άμενοι τὰν ἐπικαρπίαν, ἂν ἡὰ καὶ ἡο ἐξ ἀρχᾶς μεμισθωμένοι. ἡόστις δέ κα μὴ ποτάγει πρῶγγύως ἢ μὴ τὸ μίσθωμα ἀποδιδῶι κατὰ τὰ γεγραμμένα, τό τε μίσθωμα διπλεῖ ἀποτεισεῖ τὸ ἐπὶ τῷ φέ|τεος καὶ τὸ ἀμπῶλημα 110 τοῖς τε πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς ἀεὶ ἐπὶ τῷ φέτεος, ἡόσσωι κα | μείονος ἀμμισθωθῆ παρ πέντε φέτη τὰ πρᾶτα, ἡότι κα τελέθει ψαφισθὲν ἡάμα πᾶν τῷ πρᾶτῳ | μισθῶματι, καὶ τὰ ἐν τᾷ γᾷ πεφυτευμένα καὶ οἰκοδομημένα πάντα τᾶς πόλιος ἔσσουνται.

Ἐργάζονται δὲ κατὰ τὰδε· ἡο μὲν τὸν πρᾶτον χῶρον μισθωσάμενος τὸν παρ τὸν ἄντομον τὸν ἡυπὲρ Πανδοσί|ας ἄγοντα τὸν παρ τὰ Ἠηρώιδα ἄχρι τᾶς τριακονταπέδῳ ἀμπέλων μὲν φυτευσεῖ μὴ μείον ἢ δέκα || σχοίνως, ἐλαιᾶν δὲ φυτὰ ἐμβαλεῖ ἐς τὰν σχοίνου 115 ἡεκάσταν μὴ μείον ἢ τέτορα ἐς τὰν | δυνατὰν γᾶν ἐλαίας ἔχεν· αἰ δέ κα μὴ φᾶντι τοὶ μεμισθωμένοι δυνατὰν ἡἡμεν ἐλαίας ἔ|χεν, τοὶ πολιανόμοι τοὶ ἀεὶ ἐπὶ τῶν φετέων ἔντες καὶ αἰ τινὰς κα ἄλλως τοὶ πολιανόμοι ποθέ|λωνται ἀπὸ τῷ δάμῳ, ὁμόσαντες δοκιμάξονται καὶ ἀνανγγελῶντι ἐν ἀλῆι θασάμενοι τὰν | γᾶν πὸτ τὰν τῶν ἐπιχωρίων. ἐπιμελήσονται δὲ καὶ τῶν ἡυπαρχόντων δενδρέων· αἰ δέ τινὰ κα || γῆραι ἢ ἀνέμῳ ἐκπέτῶντι, αὐτοὶ ἡέξονται. ταῦτα δὲ πάντα 120

have leased, or devise it by will, or sell the harvest rights, those who take it over or those to whom it has been willed, or those who purchase the harvest rights, shall furnish sureties in the same manner as the one who leased it in the beginning. — 108. ἡόστις δέ κα μὴ ποτάγει κτλ.: 'whoever fails to fulfill his obligations shall pay not only double the rental for the year, but also, all together with the first rental, whatever rebate, namely the decrease allowed in re-leasing for the first five years, is determined by decree.' To insure leasing the land again it was generally necessary to offer it at a rental less than that

originally fixed. The ἀμπῶλημα is the re-bargaining, hence concretely the amount involved in it, the rebate. Cf. also ll. 155 ff. be surety for the rentals, fines, rebates, and judgments. ἡάμα l. 111 seems from its position to go with πᾶν as well as with τῷ πρᾶτῳ μισθῶματι. For the whole situation, cf. from a Delian inscription, B. C. H. XIV, 432 ἀνεμισθώσαμεν δὲ καὶ τῆς Χαρίτελας τὸ μέρος, ὃ ἐμισθῶτο Μνησιμαχος, οὐ καθιστάμενος τοὺς ἐγγύους Μνησιμάχου, . . . τὸ δὲ λοῖπον, ὅσω ἔλαττον ἡἡμεν ἢ γῆ ἀναμισθῶθεισα, ὀφείλει Μνησιμαχος κτλ. — 120. ἐκπέτῶντι: ἔπετον, aor. of πίπτω, occurs also in Pindar and Alcaeus and

πεφυτευμένα παρῆξοντι καὶ ἐνδε|διωκότα, ἡσσοα ἐν τῷ συνθήκαι γεγράφαται, ἐν τῷ πέμπτῳ καὶ δεκάτῳ φέτει ἀπὸ τῷ ποτεχεῖ φέ|τεος ἢ Ἀριστίων ἐφορεῖ· αἱ δὲ κα μὴ πεφυτεύκωντι κατ τὰ γεγραμμένα, κατεδικάσθεν πὰρ μὲν τὰν | ἐλαίαν δέκα νόμῳ ἀργυρῷ πὰρ τὸ φυτὸν ἡέκαστον, πὰρ δὲ τὰς ἀμπέλῳς δύο μνᾶς ἀργυρῷ πὰρ τὰν | σχοῖνον ἡέκασταν. τῶς δὲ πολιανόμῳ τῶς ἐπὶ τῷ
 125 φέτεος ποθελομένῳ μετ' αὐτοσαυτῶν ἀπὸ τῷ-|| δάμῳ μὴ μείον ἢ δέκα ἄνδρας ἀμφίστασθαι, ἢ κα πεφυτεύκωντι πάντα κατ τὰν συνθήκαι, | καὶ τῶς πεφυτευκότας ἀγγράφαι ἐς δόγμα· ἀνγράφεν δὲ ἡσσοα κα πεφυτεύκωντι· ἂν αὐτὰ δὲ τὰ | καὶ εἴ τινὲς κα μὴ πεφυτεύκωντι κατ τὰν συνθήκαι, ἀνγραψάντω καὶ ἐπελάσθῳ τὰ ἐπιζάμ|α τὰ γεγραμμένα πὸτ τῷ ἄλλῳ μισθῳμάτι. αἱ δὲ τίς κα ἐπιβῆ|ῃ ἢ νέμει ἢ φέρει τι τῶν ἐν τῷ ἡιαρᾷ | γᾷ ἢ τῶν δενδρέων τι κόπτη|
 130 ἢ θραυῆι ἢ πριῶι ἢ ἄλλο τι σίνηται, ἡο μεμισθῳμένος ἐγδικαξῆ|ῃται ἡῳς πολίστων καὶ ἡότι κα λάβει αὐτὸς ἡεξεί.

Τὰς δὲ τράφῳς τὰς διὰ τῶν χῳρων ρέῳσας καὶ | τῶς ρῳῳς οὐ κατασκᾶψοντι οὐδὲ διασκᾶψοντι τῷ ἡύδατι οὐδὲ ἐφέρξοντι τὸ ἡύδῳρ οὐδ' ἀφέρξον|τι· ἀνκοθαρίοντι δὲ ἡοσσᾶκις κα δέωνται τὰ πὰρ τὰ αὐτῶν χῳριά ρέοντα· οὐδὲ τὰς ἡοδῳς τὰς ἀπο|δεδειγμένας ἀράσονται οὐδὲ συνῆρξοντι οὐδὲ κῳλύσοντι πορεύεσθαι· ἡότι δὲ κα τούτων τι ποι|ῶντι πὰρ τὰν συνθήκαι, τοῖ πολιανόμοι τοῖ ἡὲς ἐπὶ τῷ
 135 φέτεος ἐπικαταβα(λί)οντι καὶ ζαμιῳσοντι, || ἄχρη ἡῳ κα ἀφομοῳῳσονται κατ τὰν συνθήκαι. οὐ κοψεί δὲ τῶν δενδρέων οὐδὲ θραυσεῖ οὐδὲ πριωσεῖ | οὐδὲ ἡῆς οὐδὲ ἡὲν οὐδὲ ἄλλοσ τῆνωι. οὐδὲ γαιῳνας θησεῖ πὰρ τῳς ἡυπάρχοντας οὐδὲ σαρμευσεῖ, | αἱ μὴ ἡσσοα κα ἐν

is probably the form of all dialects except Attic-Ionic, where *ἔπesson* shows a change of *τ* to *σ* which does not fall under the usual conditions (61) and is not certainly explained. — 122. *κατεδικάσθεν*: have been condemned, i.e. are hereby condemned in advance. Cf. *προκαδεδικασθῳ* l. 171. — 128. *ἐπιβῆι*: trespasses, from *ἐπιβάω* = *ἐπιβαίνω*. — 130 ff. *τὰς δὲ τράφῳς κτλ.*: the ditches

and canals which run through the lands they shall not dig deeper nor make a breach in for the water, nor shall they dam in or dam off the water. — *ἐφέρξοντι, ἀφέρξοντι, συνῆρξοντι*: these belong with Ion. *ἀπέργω* (Hom. also *ἀποέργω*), *συνέργω*, etc. from *φέργω*, while Att. *ἀπειργω* etc. are from **ἐφέργω* with prothetic *ε*. The spiritus asper is found mainly, as here, with the forms

αὐτὰι τὰι γαῖαι ἡαὶ μεμίσθωται οἰκοδόμηται· οὐδὲ τοφιῶνας ἐν τὰι
 ἡιαρᾶι γαῖαι ποιησεῖ | οὐδὲ ἄλλον ἑασεῖ· αἱ δὲ μῆ, ἡυπόλογος ἑσση-
 ται ἡως τὰν ἡιαρὰν γὰν ἀδικίων. οἰκοδομησῆται δὲ καὶ οἰκίαν ἐν
 τοῖς χώροις τούτοις, βοῶνα, μυχόν, ἀχύριον, τὸν μὲν βοῶνα τὸ μὲν
 μᾶκος φικάτι καὶ δυῶν ποῖδῶν, τὸ δὲ εὖρος ἡοκτῶ καὶ δέκα ποδῶν, 140
 τὸν δὲ ἀχύριον μῆ μείον τὸ μὲν μᾶκος ἡοκτῶ καὶ δέκα ποδῶν, | τὸ
 δὲ εὖρος πέντε καὶ δέκα ποδῶν, τὸν δὲ μυχόν πέντε καὶ δέκα πο-
 δῶν παντᾶι. ταῦτα δὲ παρέξοντι οἰκοδομημένα καὶ στεγόμενα καὶ
 τεθυρωμένα ἐν τοῖς χρόνοις ἐν ἡοῖς καὶ τὰ δένδρεα δεῖ πεφυτευκῆ-
 μεν· αἱ | δὲ μῆ, κατεδικάσθεν πὰρ μὲν τὸν βοῶνα φέξ μνᾶς ἀργυ-
 ρίῳ, πὰρ δὲ τὸν ἀχύριον τέτορας μνᾶς ἀργυρίῳ, | πὰρ δὲ τὸν μυχόν
 τρεῖς μνᾶς ἀργυρίῳ. τῶν δὲ ξύλων τῶν ἐν τοῖς δρυμοῖς οὐδὲ τῶν ἐν
 τοῖς σκίροις οὐ πωλῆσονται οὐδὲ κόψονται οὐδὲ ἐμπρήσονται οὐδὲ 145
 ἄλλον ἑάσονται· αἱ δὲ μῆ, ἡυπολόγοι ἑσσονται κατὰ τὰς ῥήτρας | καὶ
 κατὰ τὰν συνθήκαν. ἐς δὲ τὰ ἐποίκια χρῆσονται ξύλοις ἐς τὰν οἰκο-
 δομὰν ἡοῖς καὶ δῆλωνται, καὶ ἐς τὰς | ἀμπέλως· τῶν δὲ ξηρῶν κό-
 ψονται ἡόσσα αὐτοῖς ποτ' οἰκίαν ἐς χρεῖαν· τοῖς δὲ σκίροις καὶ τοῖς
 δρυμοῖς χρῆσονται τοῖ μισθωσάμενοι ἂν τὰν αὐτῶ μερίδα ἡέκαστος.
 ἡόσσαι δὲ καὶ τὰν ἀμπέλων ἢ τῶν δενδρέων ἀπογρηάσονται, ἀποκα-
 ταστάσονται τοῖ καρπιζόμενοι ἡως ἡμεν τὸν ἴσον ἀριθμὸν ἀεί.

Οὐχ ὑπογράφονται || δὲ τὼς χώρως τούτως ἡοι μισθωσάμενοι 150
 οὐδὲ τίμαμα ἡοῖσονται οὐτε τῶν χώρων οὐτε τᾶς ἐπιοικοδομᾶς· αἱ
 δὲ μῆ, ἡυπόλογος ἑσσηται κατὰ τὰς ῥήτρας. αἱ δὲ τίς καὶ τῶν καρ-
 πιζομένων ἄτεκνος ἄφωνος ἀποθάνει, τᾶς πόλιος πάσαν τὰν ἐπι-
 καρπίαν ἡμεν. αἱ δὲ χ' ὑπὸ πολέμῳ ἐγρηληθῶντι ἡώστε μῆ
 ἐξῆμεν | τῶς μεμισθωμένως καρπεύεσθαι, ἀνῆῶσθαι τὰν μισθωσιν

in ξ, e.g. Att. καθείρξα beside κατείρω.
 — 137. οἰκοδόμηται: perf. subj. of the
 same type as Cret. πέπαται (151). For
 lack of reduplication, as also in οἰκοδο-
 μημένα Il. 112, 141, cf. οἰκῆμαι etc. in
 Ionic (Hdt.) and later Attic. — 146. ἐς
 δὲ τὰ ἐποίκια κτλ.: But they shall use
 what wood they wish for the construction
 of the farm buildings, i.e. the βοῶν,

μυχός, etc. — 149 ff. οὐχ ὑπογράφονται:
 the lessees shall not mortgage the lands
 or make a payment (perhaps pay a fine)
 out of either the lands or the buildings
 thereon. Note that when a mute is
 changed to an aspirate by a follow-
 ing h the latter is not written. So also
 αἱ δὲ χ' ὑπὸ l. 152.

μη μείω τὸν ἀριθμὸν τῶν ὑπαρχόντων· ποτιφυτευσεὶ δὲ καὶ ἐλαίας || ἐν τῇ ψιλῇ ἁπολόγῳ ποιῶν τοῖς ὑπαρχόντασσι δειν- 175
 δρέοις καὶ τὸν ἀριθμὸν τὸν ἴσον καθῶς καὶ ἐν τῇ | ἄλλαι συνθή-
 και γέγραπται. ἥτι δέ κα μη πράξει ἡ ἀνελεόμενος κατ τὰν
 συνθήκαι ἢ μη ἐν τοῖς χρόνοις τοῖς γεγραμμένοις, ὑπολόγος ἔσση-
 ται τοῖς πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς ἐπὶ τῷ φέτεος | κα-
 θῶς καὶ ἐν τῇ ἄλλαι συνθήκαι γέγραπται. αἱ δέ κα τοῖ πολιανόμοι
 τοῖ ἀεὶ ἐπὶ τῶν φετέων ἔντες μη πράξωντι πάντα κατ τὰν συνθή-
 και, αὐτοὶ ὑπολόγοι ἔσσονται κατ τὰν συνθήκαι.

Ἐπὶ τούτοις ἐμισθῶσαν||το τὰν μὲν πράταν μίσθωσιν ἀπὸ τῶν 180
 τῷ Ἡρώϊδα μὲ κιβώτιον Βορμίων Φιλῶτα πεντήκοντα ἑπτὰ
 μεδίμνων κάδδιχος· πρῶγγυος τῷ σώματος μὲ κιβώτιον Ἄρκας
 Φιλῶτα. τὰν δὲ δευτέραν μίσθωσιν ἡα | ἔμβολος Δάμαρχος Φιλω-
 νύμω τετράκοντα μεδίμνων· πρῶγγυος τῷ σώματος Θεόδωρος
 Θεοδώρω. τὰν δὲ τρίταν μίσθωσιν φε γυῖον Πεισίας Λεοντίσκω
 τριάκοντα πέντε μεδίμνων· πρῶγγυος | τῷ σώματος κν σφαιρωτή-
 ρες Ἀριστόδαμος τὰν δὲ τετάρταν μίσθωσιν ἀλ λωτήριον ||
 Φίλιππος Φιλίππω διακατίων ἑβδεμήκοντα ἡοκτὼ μεδίμνων· 185
 πρῶγγυος τῷ σώματος πῆε καρκεῖον | Ἀπολλώνιος Ἡρακλήτω. |

Γραμματεὺς φε γυῖον Ἀριστόδαμος Συμμάχω· γαμέτρας Χαι-
 ρεῆς Δάμωνος Νεαπολίτας.

Argolic

75. Mycenae. Probably VI cent. B.C. IG.IV.492.

Φρασιαρίδας Μυ|κανέαθεν παρ' Ἀ|θαναίας ἐς πόλιος | ἱκέτας
 ἔγεντο || ἐπ' Ἀντία καὶ Πυρ|φία. "εἶεν δὲ Ἀντί|ας καὶ Κίθιος 5
 καῖσχροῦν."

75. *Phrasiaridas of Mycene was sent by Athena to the suppliants of the city in the magistracy (or priesthood) of Antias and Pyrrhias. Let Antias and Cithius and Aeschron be (judges?). Certain citizens had sent to the shrine of Athena petitioning aid, and Phrasiaridas returned to them with the reply of the*

goddess. As the nature of the request is unknown, the meaning of the reply is obscure. — ἐς πόλιος ἱκέτας: ἐς with acc. of persons, as in Homer, and elsewhere; cf. Locr. ἀνχρόντα ἐν Λογρούς, no. 55.20. Fränkel, IG.IV.492, interprets otherwise, namely was sent as a suppliant from the citadel.

76. Mycenaean. Early V cent. B.C. IG.IV.493. Solmsen 22.

Αὶ μὲ δαμοιοργία εἶε, τὸς ἱερομνάμονας τὸς ἐς Περσεῖ τοῖς γο-
νεῦσι κριτῆρας ἔμεν κα(τ) τὰ φερρέμενα.

77. Argive Heraeum. Early V cent. B.C. IG.IV.517. Michel 861. Solmsen 21. The Argive Heraeum I, 197 ff.

[H]α στάλα καὶ ἡο τελαμὸν(ν) | [ι]αρά τῶς Ἡέρας τῶς Ἀργε[ί]ας.
5 ἱερομνάμονες τοῖδε · Πυρφαλιῶν Δυμᾶνης ἀφρέτευε, || Ἀλκαμένῆς
Ἡυλλεύς, | Ἀριστόδαμος Ἡυρνάθιος, | Ἀμφικριτος Πανφύλ[λ]ας.

76. If there is no body of demiyurgi, the hieromnemones (appointed) to (the heroum) of Perseus shall judge between the parents according to what has been decreed. This is only the conclusion of an inscription which must have been on the stone which once rested upon the base containing this line. Pausanias reports a heroum of Perseus on the road from Mycenaean Argos. It is probable that boys were employed in the cult and that disputes arose among the parents with regard to their appointment. For τοῖς the stone has τ ο σ ι.

77. On the face of the stone, just below the inscription, is a rectangular cutting, with dowel holes, evidently intended for the reception of a tablet. This was the στάλα, while the τελαμο (probably only an error for τελαμὸν), properly support, pedestal, refers to the whole stone in which the στάλα was set, and which would itself be called a στήλη in Attic. In several inscriptions from the region of the Euxine τελαμὸν is actually used as the equivalent of στήλη, e.g. ἀναγράφαντα τὸ ψάφισμα τοῦτο εἰς τελαμῶνα λευκοῦ λίθου ἀναθέμεν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος (SGDI.3078, Mesembria). This use is doubtless of Megarian origin, and is closely allied to that seen here at Argos, though with complete loss of the original notion of

support. For the collocation of στάλα and τελαμὸν here, cf. ἀνδρίας καὶ τὸ σφέλας, no. 7.

The hieromnemones consist of a representative of each of four tribes, of which the Δυμᾶνες, whose representative presides, the Ἰλλεῖς, and the Πάμφυλοι, are the three tribes common to all Doric states, while the Ἰρνάθιοι are attested only for Argolis. Cf. Steph. Byz. s.v. Δυμᾶνες· φυλὴ Δωριέων. ἦσαν δὲ τρεῖς, Ἰλλεῖς καὶ Πάμφυλοι καὶ Δυμᾶνες ἐξ Ἡρακλέους. καὶ προσετέθη ἡ Ἰρνθηθία, ὡς Ἐφορος α'.

78. An act of indemnity for the management of the treasury of Athena, probably with reference to some specific irregularity which had occurred. Without such an act, persons who proposed or put to vote a proposition to use sacred funds for public purposes were liable to punishment. Cf. Thuc. 2.24, 8.15, Ditt.Syll.21, Hicks 49.45 ff.

In the matter of the treasures of Athena, if any magistrate calls to account the council under the presidency of Ariston or the body of ἀρτυναί or any treasurer, or if any one entertains or brings suit on account of the submission (to the assembly) of the proposals or on account of the action of the assembly, he shall be banished and his property be confiscated to the treasury of Athena.

78. Argos. VI or early V cent. B.C. IG.IV.554. Michel 583. Solmsen 19.

[Θ]ἔσαυρῶν [τῶν] τᾶς Ἀθαναίας αἶ τις (τις) | [ἐ] τὰ]ν βῶλᾶν
τ[ὰν] ἀνφ' Ἀρίστωνα ἐ τὸν(ς) συναρτύνοντας | [ἐ] ἄ]λλον τιὰ τα-
μίαν εὐθύνοι τέλος ἔχῶν ἐ δικάσ[ζοι] ἐ δικάσζοιτο τῶν γρασσιμά-
των ἠένεκα τᾶς κατα||θέσιος ἐ τᾶς ἀλιάσσιος, τρέτῶ καὶ δαμευέσσθῶ
ἐνς | Ἀθαναίαν. ἡ δὲ βῶλᾶ ποτελάτῶ ἡαντιτυχόνσα· αἶ | δέ κα
μέ, αὐτοὶ ἐνόχοι ἐντῶ ἐνς Ἀθαναίαν.

79. Olympia. VI or early V cent. B.C. SGDI.3271. Inschr.v.Olympia
631. Roberts 81. Solmsen 20.

*Ατῶτος ἐποίρῃθε Ἀργείος | κάργειάδας Ἡαγελάιδα τάργειῶ.

80. Olympia. Early V cent. B.C. SGDI.3263. Inschr.v.Olympia 250.
Michel 1087. Roberts 75.

Τὰ(ρ)γ[εῖ]οι ἀνέθεν τῶι Διφὶ τῶν ὄρινθόθεν.

81. Cimolos. IV cent. B.C. IG.XII.iii.1259. SGDI.3277. Hicks 150.
Michel 14. Ionic alphabet, but twice O = ω.

Θεός. | Ἐκρινε ὁ δᾶμος ὁ τῶν Ἀργείων κατὰ τὸ δόκημα τοῦ συνε-
δρίου τῶν || Ἑλλάνων, ὁμολογησάντων Μα[λ]ίων καὶ | Κιμωλίων π

The council which is in office shall enforce (the confiscation), otherwise they (the members of the council) shall themselves be liable to Athena.

1. Until the existence of a *τιστις* (cf. L. *quisquis*) is corroborated, it is better to assume simple dittography. —

2. *συναρτύνοντας*: the *ἀρτύναι* as a body of Argive officials are mentioned by Thuc. 5.47.11. — 3. *ἄλλον*: besides, else. Goodwin 966.2. — 4. *τέλος ἔχῶν*: cf. El. *ὀρ μέγιστον τέλος ἔχοι*, no. 57. — 5 ff. *τῶν γρασσιμάτων ἠένεκα καταθέσιος κτλ.*: on account of the deposition of written proposals, i.e. the formal introduction of a measure before the assembly, or the (consequent) act of the assembly. This refers to some measure sanctioning the irregular use of the treasure. Those responsible for the introduction or passage of such a measure are to be

immune from prosecution. For the order of words cf. Thuc. 1.57 τῆς Ποτιδαίας ἔνεκα ἀποστάσεως. For *γράφμα* = *γράμμα*, see 164.4.

79. *Atotus made this, an Argive and an Argead, son of Hagelaidas the Argive.* Apparently the father of Atotus was of the Macedonian Argeadae but had moved to Argos, and his son proudly joined both titles to his own name. See Roberts l.c. Quite otherwise Dittenberger (Inschr.v.Olympia) and others, who take Ἀργειάδας as the name of another sculptor. For the crasis in this and the following inscription, see 94.1.

80. Inscribed on a helmet. *The Argives dedicated to Zeus from the spoils of Corinth.* It is not known to what war this refers.

81. Decision of the Argives in a dispute between Melos and Cimolos.

- 10 ἐμμενὲν | αἰ κα δικάσσαιεν τοῖ | Ἀργεῖοι π[ε]ρὶ τᾶν || [ν]άσων,
 Κιμωλίων | ἤμην Πολυαίγαν, Ἐτη|ρειάν, Λιβειάν. ἐδί|κασσαν νικῆν
 15 Κιμωλί[ο]υς. ἀρήτευε Λέων || [β]ωλᾶς σεντέρας, Ποσιδά|ῶν γρο-
 [φ]εὺς βωλᾶς, Πέριλλος πεδιῶν.

82. Argos. III cent. B.C. B.C.H. XXVII, 270 ff.; XXXIII, 171 ff.

- Θεός. Προμάντιες ἀνέθεν | Ἀπόλλωνι Ἀρισ[τ]εὺς Σφυρη|δας,
 5 Φιλοκράτης Νατελιά|δας, γροφέ[ε]ς Αἰσχύλος Ἀραχνά|δας, Τρυ-
 γῆς Αἰθωνίδας, καὶ κα|τεσκευάσσαν καὶ [ῆ]σαντο [θείας] | ἐκ μαν-
 τῆας γᾶς ὀμφαλὸν καὶ τ[ᾶ]ν περίσταν καὶ τὸ φάργμα καὶ τὸν |
 10 βωμὸν προ . . . ον ποτα.ω καὶ πέτ|τρῖνον ῥόον καὶ τὰν ἄ . . . ραν |
 ὑπὲρ αὐτοῦ, καὶ θηαυρὸν ἐν τῶι μαν|τήωι κατεσκευάσσαν τοῖς πε-
 λα|νοῖς κλαικτόν, καὶ τὰν ὁδὸν ἡργάσ|σαντο ἄπανσαν καὶ ὀφρύαν
 15 πεδ' ἰα|ρὸν καὶ τὰν ἐπιπολὰν, καὶ τὸν βω|μὸν ἐν τᾶξιν πεδάγα-
 γον καὶ τ[ὸν]ς κολοσσόν, καὶ τὰν ἐπιπολὰν ὠ[μά]λιξαν, καὶ τοῖ-
 χον [π]έτρῖνον πᾶρ τὸ[ν] | ἔθεν καὶ τὰς θ[ύ]ρας τοῦ ναοῦ ||
 20 ὠχύρωαν, [καὶ] λο[π]ίδας καὶ ἐπιχύ|τ[αν] ἀργυρέα ἔθεν καὶ θηαυ-
 ρὸν ενσε | [ll. 22–25 fragmentary].

83. Epidaurus. End of V cent. B.C. IG. IV. 914. Ditt. Syll. 938. Solmsen 23. Ziehen, *Leges Sacrae* 54. Alphabet transitional (form of the letters mostly Ionic, but Θ = h, never η, no Ω, gen. sg. Ο and ΟΥ).

- [Τῶι Ἀπόλλωνι θύεν βῶν ἔ|ρσενα καὶ ἡμοναίοις βῶν ἔρσενα ·
 5 ἐπὶ τῷ βῶμῷ τῷ | Ἀπόλλῶ[νος] τα[ύτα] θ[ύεν κ]||αὶ καλαῖδα τᾶι
 Λατοῖ κα|ὶ τὰρτάμιτι ἄλλαν, φερν|ᾶν τῶι θιῶι κριθᾶν μέδιμνον,

15. σεντέρας: δευτέρας. See 97.4.

82. From the temple of the Pythian Apollo mentioned by Paus. 2.24.

2 ff. Σφυρη|δας, Νατελιά|δας, etc.: designation of the phratry or gens. — 6 ff. *Have had made and put in place, in accordance with the divine oracle, the Omphalos of the Earth, the colonnade, the enclosing wall, the altar . . . , a stone conduit, and the . . . above it; have had made in the oracle chamber a treasury, which can be locked, for the offerings; have constructed all the road,*

the ramp leading to the shrine, and the area; have rearranged the altars and the colossi, have leveled the area, built a stone wall by the . . . , strengthened the doors of the temple, and dedicated cups and a silver beaker. — 9. The restoration of the words following βωμὸν is uncertain.

83. Regulations for sacrifices in the Asclepieum. For the frequent doubling of consonants see 89.4, 101.2. For φερσῶ see 140.3 b. For other comments see the Glossary.

σπυρῶν ἡμίδιμμνον, οἴνου ἡμίτειαν καὶ τὸ σκέλος τοῦ βοῶς 10
τοῦ πράτου, τὸ δ' ἄτερον σκέλος τοῖς ἱερομνάμονες | φερόσθῳ· τοῦ
δευτέρου βοῶς τοῖς ἀοιδοῖς δόντῳ || τὸ σκέλος, τὸ δ' ἄτερον σκέλος 15
τοῖς φρουροῖς δόντῳ καὶ τένδοσθίδια. |

Τῷ Ἀσκληπιῷ θύεν βῶν ἔρσενα καὶ ἠομονάοις || βῶν ἔρσενα 20
καὶ ἠομονάοις βῶν θελειαν· ἐπὶ τοῦ βῶμου τοῦ Ἀσκληπιῷ θύεν
ταῦτα καὶ καλαῖδα. ἀνθέντῳ τῷ Ἀσκληπιῷ φερῶν κριθᾶν μέ- 25
διμμνον, σπυρῶν ἡμίδιμμνον, οἴνου ἡμίτειαν· σκέλος τῷ | πράτου
βοῶς παρθέντῳ τ[ῶ] θιῶ, τὸ δ' ἄτερον τοῖς ἱ[αρο]μνάμονες φ[ε]ρό- 30
σθῳ· τ[οῦ] δευτέρῳ τοῖς ἀοιδοῖς[δόντῳ,] τὸ δ' ἄτερον τοῖς | φρου-
ροῖς δόντῳ καὶ τένδοσθίδια.]

84. Epidaurus. Late IV cent. B.C. IG.IV.951. SGDI.3339. Ditt.Syll.
802. Michel 1069.

Θεός. Τύχα [ἀγ]αθά. | Ἰάματα τοῦ Ἀπόλλωνος καὶ τοῦ Ἀσκλη-
πιῶ. |

[Κλ]εῶ πένθ' ἔτη ἐκύησε. αὐτὰ πέντ' ἐνιαυτοὺς ἤδη κυοῦσα ποι-
τὸν | [θε]ὸν ἰκέτις ἀφίκετο καὶ ἐνεκάθευδε ἐν τῷ ἀβάτω. ὡς δὲ
τάχισ[[τα] ἐξῆλθε ἐξ αὐτοῦ καὶ ἐκ τοῦ ἱεροῦ ἐγένετο, κόρον ἔτεκε, 5
ὃς εὐ[θ]ῆς γενόμενος αὐτὸς ἀπὸ τῆς κράνας ἐλούτο καὶ ἅμα τῇ
ματρὶ | [π]εριῆρπε. τυχοῦσα δὲ τούτων ἐπὶ τὸ ἄνθεμα [ἐ]πεγρά-
ψατο· “οὐ μέγε[[θ]ος πίνακος θαυμαστέον, ἀλλὰ τὸ θεῖον, πένθ' ἔτη
ὡς ἐκύησε ἐγ γασ[[τρ]ῆ Κλεῶ βάρος, ἔσπε | ἐγκατεκοιμάθη, καὶ μιν
ἔθηκε ὑγιή.” — Τριετῆς || [κῶ]ρα. Ἰθμονίκα Πελλανίς ἀφίκετο εἰς 10
τὸ ἱερόν ὑπὲρ γενεᾶς. ἐγ[κοι]μαθείσα δὲ ὄψιν εἶδε· ἐδόκει αἰτεῖ-
σθαι τὸν θεὸν κυῆσαι κῶ[ραν], τὸν δ' Ἀσκληπιὸν φάμεν ἔγκου

84. One of several stelae found in the Asclepieum recording the cures effected. Cf. Paus.2.27.3 στήλαι δὲ εἰσθήκεσαν ἐντὸς τοῦ περιβόλου, τὸ μὲν ἀρχαῖον καὶ πλεονες, ἐπ' ἐμοῦ δὲ ἐξ λοιπαί. ταῦται ἐγγεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν ἐστὶν ὀνόματα ἀκεσθέντων ὑπὸ τοῦ Ἀσκληπιῶ, προσέτι δὲ καὶ νόσημα ὅτι ἕκαστος ἐνόσησε καὶ ὅπως ἰάθη· γέγραπται δὲ φωνῇ τῇ Δωριδί.

The dialect shows considerable At-

tic influence, e.g. usually *ei* rarely *ai*, contraction in *ἔτη*, *ποιησόντος*, etc., acc. pl. ἀκρατεῖς etc. Lengthened *ō* is always *ou*, and *ē* usually *ei*, but we find *χηρός* beside *χειρός*, and ἀφήλετο (25 a, b). — 3. πένθ' ἔτη: see 58 c. — 5. Cf. Paus. 2.27.1 οὐδὲ ἀποθνήσκουσιν οὐδὲ τίκτουςιν αἱ γυναῖκες σφίεν ἐντὸς τοῦ περιβόλου. — 6. περιῆρπε: ἔρω = εἶμι, see Glossary. — 7 ff. The words on the votive offering form a rude epigram, hence the

ἐσσεῖσθαι νιν καί, εἴ τι ἄλλο | α[ἴτ]οῖτο, καὶ τοῦτό οἱ ἐπιτελεῖν,
 αὐτὰ δ' οὐθενὸς φάμεν ἔτι ποι[δ]εῖσθαι· ἔγκυος δὲ γενομένα ἐγ
 15 γαστρὶ ἐφόρει τρία ἔτη, ἔστε πα||ρέβαλε ποὶ τὸν θεὸν ἰκέτις ὑπὲρ τοῦ
 τόκου. ἐγκατακοιμαθεῖσα | δὲ ὄψ[ι]ν εἶδε· ἐδόκει ἐπερωτῆν νιν τὸν
 θεὸν, εἰ οὐ γένοιτο αὐταῖ | πάντ[α] ὅσσα αἰτήσαιτο καὶ ἔγκυος εἴη,
 ὑπὲρ δὲ τόκου ποιθέμεν | νιν οὐθέν, καὶ ταῦτα πυνθανομένου αὐτοῦ,
 εἴ τινος καὶ ἄλλου δέ|οιτ[ο]; λέγειν, ὡς ποιησοῦντος καὶ τοῦτο·
 20 ἐπεὶ δὲ νῦν ὑπὲρ τούτου || παρείη ποτ' αὐτὸν ἰκέτις, καὶ τοῦτό οἱ
 φάμεν ἐπιτελεῖν. μετὰ δὲ | τοῦτο σπουδᾶ ἐκ τοῦ ἀβάτου ἐξελ-
 θούσα, ὡς ἔξω τοῦ ἱαροῦ ἦς, ἔτεκε κός[ρ]αν.—'Ανῆρ τοὺς τὰς χηρὰς
 δακτύλους ἀκρατεῖς ἔχων πλὰν | ἐνὸς ἀ[φ]ίκετο ποὶ τὸν θεὸν ἰκέ-
 25 σιν καὶ ὑποδιέσυρε τὰ ἐπιγράμμα||[τ]α. ἐγκαθεύδων δὲ ὄψιν εἶδε·
 ἐδόκει ὑπὸ τῷ ναῶι ἀστραγαλίζου[τ]ος αὐτοῦ καὶ μέλλοντος βάλλ-
 λειν τῷ ἀστραγάλω ἐπιφανέντα | [τ]ὸν θεὸν ἐφαλέσθαι ἐπὶ τὰν
 χῆρα καὶ ἐκτεῖναί οὐ τοὺς δακτύλους, ὡς δ' ἀποβαίη, δοκεῖν συγ-
 κάμψας τὰν χῆρα καθ' ἓνα ἐκτείνειν | [τ]ῶν δακτύλων, ἐπεὶ δὲ
 30 πάντας ἐξενθύναι, ἐπερωτῆν νιν τὸν θεὸν || [εἰ] ἔτι ἀπιστησοῖ τοῖς
 ἐπιγράμμασι τοῖς ἐπὶ τῶμ πινάκων τῶν | [κ]ατὰ τὸ [ί]ερόν, αὐτὸς
 δ' οὐ φάμεν· “ὅτι τοῖνυν ἔμπροσθεν ἀπίστεις | [α]ὐτο[ί]ς ο[ὐκ]
 εὐοῖσιν ἀπίστοις, τὸ λοιπὸν ἔστω τοῖ” φάμεν “Ἄπιστος | ὄ[νομα].”
 ἀμέρας δὲ γενομένας ὑγιῆς ἐξῆλθε.—'Αμβροσία ἐξ Ἐθανᾶν | [ἀτε-
 ρό]πτ[ι]λλος. αὐτὰ ἰκέτ[ις] ἦλθε ποὶ τὸν θεὸν. περιέρπουσα δὲ ||
 35 [κατὰ τ]ὸ [ί]αρον τῶν ἱαμάτων τινα διεγέλα ὡς ἀπίθανα καὶ ἀδύ-
 να[τα] εὐ[τα] χωλοὺς καὶ τυφλοὺς ὑγιεῖς γίνεσθαι ἐνύπνιον ἰδόν-
 [τας μό]νον. ἐγκαθεύδουσα δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θεὸς ἐπιστὰς |
 [εἰπεῖν] ὅτ[ι] ὑγιῆ μέν νιν ποιησοῖ, μισθὸν μάντοι νιν δεησοῖ ἀν[θέ-
 40 μεν εἰ]ς τὸ ἱαρόν ἕν ἀργύρεον, ὑπόμνημα τῆς ἀμαθίας· εἴπαν||[τα
 δὲ ταῦτα] ἀνσχίσσαι οὐ τὸν ὀπτίλλον τὸν νοσοῦντα καὶ φάρμ[ακόν
 τι ἐγχε]ῖαι. ἀμέρας δὲ γενομένας [ὑ]γιῆς ἐξῆλθε.— Παιὶς ἄφωνος. |
 [οὔτος ἀφί]κετο εἰς τὸ ἱαρόν ὑ[πὲ]ρ φωνᾶς. ὡς δὲ προεθύσατο καὶ |
 [ἐπό]ησε τὰ] νομιζόμενα, μετὰ τοῦτο ὁ παῖς ὁ τῷ θεῷ πυρφορῶν |

poetical *μν*, for which elsewhere *νν*.
 —27, 28. δακτύλλους: cf. 89.3. — 43 ff.
 Then the boy who acted as torch-bearer

for the god, looking at the boy's father,
 bade him promise that he (the boy),
 if he obtained what he was there for,

[ἐκέλετο, πο]ῖ τὸμ πατέρα τὸν τοῦ παιδὸς ποτιβλέψας, ὑποδέκεσ-
 [σθαι αὐτὸν ἐ]μιαυτοῦ, τυχόντα ἐφ' ἃ πάρεστι, ἀποθυσεῖν τὰ ἴα- 45
 τρα · | [ὁ δὲ παῖς ἐξ]απίνας “ὑποδέκομαι” ἔφα. ὁ δὲ πατὴρ ἐκπλα-
 γεῖς πάλιν | [ἐκέλετο αὐτ]ὸν εἰπεῖν. ὁ δ' ἔλεγε πάλιν καὶ ἐκ τούτου
 ὑγιῆς ἐγέ[υετο. — Πάνδα]ρος Θεσσαλὸς στίγματα ἔχων ἐν τῶι
 μετώπῳ. οὗτος | [ἐγκαθεύδων ὄψ]ιν εἶδε · ἐδόκει αὐτοῦ τ[αι]νίαι
 καταδῆσαι τὰ στί[[γματα ὁ θεὸς κα]ῖ κέλεσθαι νιν, ἐπεὶ [κα ἔξω] 50
 γένηται τοῦ ἀβάτου, | [ἀφελόμενον τὰν] ταινίαν ἀνθέμ[εν εἰς τ]ὸν
 ναὸν. ἀμέρας δὲ γενο[μένας, ἐξανέστα] καὶ ἀφήλετο τὰ[ν ται]-
 νίαν καὶ τὸ μὲν πρόσωπον | [ἐκεκάθαρτο τῶ]ν στιγμάτ[ων, τ]ὰν δ[ι]ε
 τ[αινίαν ἀνέθηκε εἰς τὸν να][ὸν ἔχουσαν τὰ γρ]άμματ[α] τὰ ἐκ τοῦ
 μετώπου. — Ἐχέδωρος τὰ Πανδᾶ[[ρου στίγματα ἔλ]αβε ποὶ τοῖς 55
 ὑπάρχουσιν. οὗτος λαβὼν παρ [Πανδάρου χρήματα], ὥστ' ἀνθέ-
 μεν τῶι θεῶι εἰς Ἐπίδauρον ὑπὲρ αὐ[τοῦ, | οὐκ] ἀπεδίδου ταῦτα.
 ἐγκαθεύδων δὲ ὄψιν εἶδε · ἐδόκει οἱ ὁ θε[ὸς] | ἐπιστὰς ἐπερωτῆν νιν,
 εἰ ἔχοι τινὰ χρήματα παρ Πανδάρου ἐ[ξ Ἄ]θηνῶν ἄνθεμα εἰς τὸ
 ἱαρὸν, αὐτὸς δ' οὐ φάμεν λελαβήκειν οὐθ[ὲ]ν | τοιοῦτον παρ αὐτοῦ, 60
 ἀλλ' αἶ κα ὑγιῆ νιν ποιῆσαι, ἀνθησεῖν οἱ εἰκόνα γραψάμενος · μετὰ
 δὲ τοῦτο τὸν θεὸν τὰν τοῦ Πανδάρου ταινίαν περιδῆσαι περὶ τὰ
 στίγματά οὐ καὶ κέλεσθαι νιν, ἐπεὶ κα ἐξ[έ]λθῃ ἐκ τοῦ ἀβάτου,
 ἀφελόμενον τὰν ταινίαν ἀπονίψασθαι τὸ | πρόσωπον ἀπὸ τὰς κράνας
 καὶ ἐγκατοπτρίξασθαι εἰς τὸ ὕδωρ. ἀ[μέρας δὲ γενομένας ἐξε]λθὼν 65
 ἐκ τοῦ ἀβάτου τὰν ταινίαν ἀφήλετο | τὰ γρά(μ)ματα οὐκ ἔχουσαν,
 ἐγκαθιδὼν δὲ εἰς τὸ ὕδωρ ἑώρη τὸ αὐτοῦ | πρόσωπον ποὶ τοῖς ἰδίοις
 στίγμασιν καὶ τὰ τοῦ Πανδάρου γρά(μ)ματα λελαβηκός. — Εὐφά-
 νης Ἐπιδauρίου παῖς. οὗτος λιθίων ἐνε[κᾶ]θευδε · ἔδοξε δὲ αὐτῶι
 ὁ θεὸς ἐπιστὰς εἰπεῖν · “τί μοι δωσεῖς, αἶ τ[ύ]κα ὑγιῆ ποιήσω;” 70
 αὐτὸς δὲ φάμεν “δέκ' ἀστραγάλους,” τὸν δὲ θεὸν γελάσαντα φάμεν
 νιν παυσεῖν. ἀμέρας δὲ γενομένας ὑγιῆς ἐξῆλθε. — Ἄνηρ ἀφίκετο
 ποὶ τὸν θεὸν ἰκέτας ἀτερόπτιλος οὕτως, ὥστε τὰ | βλέφαρα μόνον
 ἔχειν, ἐνείμεν δ' ἐν αὐτοῖς μηθέν, ἀλλὰ κενεὰ εἴμεν ὄλως. ἔλεγον δὲ
 τινες τῶν ἐν τῶι ἱαρῶι τὰν εὐθηίαν αὐτοῦ τὸ || νομίζειν βλεψεῖσθαι 75
 ὄλως μηδεμίαν ὑπαρχὰν ἔχοντος ὀπτίλ|λου, ἀλλ' ἦ χώρα μ μόνον.

would within a year make the thank-
 offerings for his cure. — 60. ποιῆσαι:

see 177. — 66. ἑώρη: see 280. — 75.
 When he had not even any rudiment of an

ἐγκαθ[εύδου]τι οὖν αὐτῶι ὄψις ἐφάνη· ἐδόκει τὸν θεὸν ἐψῆσαι τι
 φά[ρμακον, ἔπει]τα διαγαίγοντα τὰ βλέφαρα ἐγχεαί εἰς αὐτά. ἀμέ-
 ρ[ας δὲ γενομένη]ας β(λ)έπων ἀμφοῖν ἐξῆλθε.— | Κώθων. σκευο-
 80 φόρος εἰ[ς τὸ] ἰαρ[ὸν ἀνιῶν], ἐπεὶ ἐγένετο περὶ τὸ δε[καστάδιον,
 κατέπ[ε]τε. [ὡς δ' ἄ]νέστα, ἀνῶιξε τὸν γυλιὸν κα[ὶ ἐ]πεσκόπει τὰ
 συντετριμμένα σ[κε]ύη. ὡς δ' εἶδε τὸν κώθωνα κατε[αγ]ότα, | ἐξ οὗ
 ὁ δεσπότης εἴθιστ[ο π]ίνειν, ἐλυπεῖτο καὶ συνετίθει [τὰ] ὄστρακα
 καθιζόμενος. ὀδοιπόρος οὖν τις ἰδὼν αὐτόν, “τί, ᾧ ἄθλι,” ἔφα, “συν-
 85 τίθησι τὸν κώθωνα [μά]ταν; τοῦτον γὰρ οὐδέ κα ὅ ἐν Ἐπιδαύρῳ
 Ἄσκληπιὸς ὑγιῆ ποιῆσαι δύναίτο.” ἀκούσας ταῦτα ὁ παῖς, συν|θείς
 τὰ ὄστρακα εἰς τὸν γυλιόν, ἤρπε εἰς τὸ ἱερόν. ἐπεὶ δ' ἀφίκετο, ἀνῶ-
 ιξε τὸν γυλιὸν καὶ ἐξᾶιρεν ὑγιῆ τὸν κώθωνα γεγενημένον, καὶ τῶι
 δεσπότηι ἠρμάνευσε τὰ πραχθέντα καὶ λεχθέντα. ὡς δὲ ἄκουσ', ἀνέ-
 90 θηκε τῶι θεῶι τὸν κώθωνα.— || Αἰσχίνας ἐγκεκομισμένων ἤδη τῶν
 ἱκετῶν ἐπὶ δένδρεόν τι ἀμβὰς ὑπερέκλυτε εἰς τὸ ἄβατον. καταπε-
 τῶν οὖν ἀπὸ τοῦ δένδρεος | περὶ σκόλοπας τινὰς τοὺς ὀπτίλλους
 ἀμφέπεισε. κακῶς δὲ διακείμενος καὶ τυφλὸς γεγενημένος καθικε-
 95 τεύσας τὸν θεὸν ἐ|καθέυδε· καὶ ὑγιῆς ἐγένετο.— || Εὐπίπος λόγ-
 χαν ἔτη ἐφόρησε ἕξ ἐν τῇ γνάθῳ. ἐγκοιτασθέντος | δ' αὐτοῦ ἐξελὼν
 τὰν λόγχαν ὁ θεὸς εἰς τὰς χηράς οἱ ἔδωκε. ἀμέρας | δὲ γενομένης
 ὑγιῆς ἐξῆρπε τὰν λόγχαν ἐν ταῖς χερσὶν ἔχων.— | Ἄνῆρ Τορωναῖος
 δεμελέας. οὗτος ἐγκαθεύδων ἐνύπνιον εἶδε· | ἔδοξέ οἱ τὸν θεὸν τὰ
 100 στέρνα μαχαίραι ἀσχίσαντα τὰς δεμε|λέας ἐξελεῖν καὶ δόμεν οἱ ἐς
 τὰς χεῖρας καὶ συνράφαι τὰ στη|θη. ἀμέρας δὲ γενομένης ἐξῆλθε
 τὰ θηρία ἐν ταῖς χερσὶν ἔχων | καὶ ὑγιῆς ἐγένετο. κατέπιε δ' αὐτὰ
 δολωθεὶς ὑπὸ ματριῦᾶς ἐγ κ|κᾶνι ἐμβεβλημένης ἐκπιῶν.— | Ἄνῆρ
 105 ἐν αἰδοῖω λίθον. οὗτος ἐνύπνιον εἶδε· ἐδόκει παιδὶ καλῶι || συγγί-
 νεσθαι. ἐξουειρώσσω δὲ τὸν λίθον ἐγβάλλει καὶ ἀνελόμενος ἐξῆλ-
 θεν ταῖς χερσὶν ἔχων.— | Ἐρμόδικος Λαμφακηνὸς ἀκρατὴς τοῦ
 σώματος. τοῦτον ἐγκαθεύ|δοντα ἰάσατο καὶ ἐκελήσατο ἐξελθόντα
 λίθον ἐνεγκεῖν εἰς τὸ | ἰαρὸν ὀπόσσον δύναίτο μέγισ[τ]ου. ὁ δὲ τὸμ

eye, but only the place for it, i.e. the empty eye-socket. — 102. αὐτά refers to θηρία, while with ἐμβεβλημένης we

must understand δεμελέας. Or read αὐ-τὰ(δ) δολωθεῖς (cf. 97.4).

πρὸ τοῦ ἀβάτου κείμενον ἦνικε.— | Νικάνωρ χωλός. τούτου καθη- 110
 μένου παῖς [τ]ις ὕπαρ τὸν σκίπωνα ἀρπάξας ἔφευγε. ὁ δὲ ἀστὰς
 ἐδίωκε καὶ ἐκ τούτου ὑγιῆς ἐγένετο.— | Ἀνήρ δάκτυλον ἰάθη ὑπὸ
 ὄφιος. οὗτος τὸν τοῦ ποδὸς δάκτυλον ὑπὸ του ἀγρίου ἔλκεος δει-
 νῶς διακείμενος μεθάμερα ὑπὸ τῶν θε|ραπόντων ἐξευειχθεὶς ἐπὶ 115
 ἐδράματός τινος καθίζε. ὕπνου δέ νιν | λαβόντος ἐν τούτῳ δράκων
 ἐκ τοῦ ἀβάτου ἐξελθὼν τὸν δάκτυλον | ἰάσατο τῆι γλώσσῃ καὶ
 τοῦτο ποιήσας εἰς τὸ ἀβατον ἀνεχώρησε | πάλιν. ἐξευεγθεὶς δέ, ὡς
 ἦς ὑγιῆς, ἔφα ὄψιν ἰδεῖν, δοκεῖν νεανίσκου ἐπρεπῆ τὰ μ μορφὰν
 ἐπὶ τὸν δάκτυλον ἐπιπῆν φάρμακον.— || Ἀλκέτας Ἀλικός. οὗτος 120
 τυφλὸς ἐὼν ἐνύπνιον εἶδε· ἐδόκει ὁ θεὸς ποτελθὼν τοῖς δακτύλοις
 διάγειν τὰ ὄμματα, καὶ ἰδεῖν τὰ δένδρη πρῶτον τὰ ἐν τῷ ἰαρωί.
 ἀμέρας δὲ γενομένης ὑγιῆς ἐξῆλθε.— Ἡραιεὺς Μυτιληναῖος. οὗτος
 οὐκ εἶχεν ἐν τῆι κεφαλῇ | τρίχας, ἐν δὲ τῷ γενεῖῳ παμπόλλας.
 αἰσχυρόμενος δὲ [ἄτε] καταγελάμενος ὑπ[ὸ] | τῶν ἄλλων ἐνεκά-
 θευδε. τὸν δὲ ὁ θεὸς χρίσας φαρμάκῳ τὰν κεφαλὰν ἐπόσηε || τρί- 125
 χας ἔχειν.— Θύσων Ἐρμιονεὺς παῖς αἰδῆς. οὗ[τος] ὕπαρ ὑπὸ
 κυνὸς τῶν | κατὰ τὸ ἰαρὸν θ[εραπ]ευόμενος τοὺς ὀπτίλλους ὑ[γιῆ]ς
 ἀπῆλθε.

Corinthian

85. Corinth. Early VI cent. B.C. IG.IV.358. SGDI.3114. Roberts 85.

Δφεῖνία τόδε [σᾶμα], τὸν ὄλεσε πόντος ἀναί[δες].

86. Corinth. Early VI cent. B.C. IG.IV.211,217,329. SGDI.3119.

a. Σιμιῶν μ' ἀνέθεκε Ποτεῖδαφῶν[ι φάνακτι].

Ποτεῖδ[άν].

b. [Ποτ]εῖδαφῶνι φάνακτι.

c. Περαεῖθεν ἡίρομες.

85. This and the following illustrate the Corinthian differentiation of $\text{B} =$ open ϵ or $\bar{\epsilon}$ (η) and E (transcribed $\bar{\epsilon}$) = close $\bar{\epsilon}$ corresponding to Attic spurious or genuine ϵ . See 28. The epitaph forms a single hexameter. Cf. nos. 87–90.

86. From a large collection of pottery fragments found near Corinth.

They are mostly votive offerings to Poseidon, and contain the name in both uncontracted and contracted forms, as Ποτεῖδαφῶνι and Ποτεῖδάν, but in the nominative only the uncontracted Ποτεῖδάν. See 41.4. For Περαεῖθεν (c), cf. Πείραιον Xen.Hellen.4.5.1ff. Probably B in the first syllable is an error.

87. Corcyra. Early VI cent. B.C. IG.IX.i.867. SGDI.3188. Roberts 98. Solmsen 25.1.

Ηνιοῦ Τλασίαρο Μενεκράτεος τόδε σᾶμα,
 Οἰανθέος γενεάν· τόδε δ' αὐτῶι δᾶμος ἐποίει·
 ἔς γὰρ πρόξευφος δάμου φίλος· ἀλλ' ἐνὶ πόντῳ
 ὄλετο, δαμόσιον δὲ καρὸν πένθησαν ἅπαντες.]
 5 Πραξιμένῃς δ' αὐτῶι γ[αία]ς ἀπὸ πατρίδος ἐνθῶν
 σὺν δάμ[ῳ]ι τόδε σᾶμα κασιγνέτιο πονέθῃ.

88. Corcyra. Early VI cent. B.C. IG.IX.i.868. SGDI.3189. Roberts 99. Solmsen 25.2.

Σᾶμα τόδε Ἀρνιαδά Χάροπος· τὸν δ' ὕλε|σεν Ἄρῃς
 βαρνώμενον παρὰ ναυσ|ιν ἐπ' Ἀράθθιοιο ροφαίσι
 πολλὸν ἀριστεύ(φ)οντα κατὰ στονόφε(σ)σαν ἀφντάν.

89. Corcyra. VI cent. B.C. IG.IX.i.869. SGDI.3190. Roberts 100. Solmsen 25.3.

Στάλα Ξευφάρεος τοῦ Μελξιώς εἰμ' ἐπὶ τύμῳι.

90. Northern Acarnania (exact provenance unknown). V cent. B.C. IG.IX.i.521. SGDI.3175. Roberts 106.

Προκλείδας (τ)ό(δ)ε σᾶμα κεκλ|ἔσεται ἐνγῆς ὁδοῖο,
 ἡὸς περὶ τὰς αὐτοῦ γᾶς | θάνε βαρνώμενος.

87. Monument of Menecrates. This and the three following are examples of metrical inscriptions composed in the epic style and with retention of several epic words, i.e. ἐνὶ, κασιγνέτιο, στονόφε(σ)σαν, ἀφντάν = ἀντήν, and inflectional forms, e.g. gen. sg. in -οιο and -ᾶρο = -ᾶο (105.2a), dat. pl. in -αισι, augmentless verb forms.

4. The restoration is that suggested by Dittenberger, IG. l.c., but is of course uncertain.—6. πονέθῃ: transitive sense as in Homer.

88. ροφαίσι: cf. also Μελξίος, no. 89. See 76 b.—3. ἀριστεύ(φ)οντα: corrected from ἀριστεύοντα. See 32.

89. τύμῳι: τύμβω. But, since assimilation of μβ to μμ (cf. Germ. *Lamm*, Eng. *lamb* as pronounced) is not otherwise attested in Greek, this is probably formed with another suffix (τύμ-ο- beside τύμ-βο-; cf. Lat. *tumulus* with a *lo*-suffix).

90. Προκλείδας: gen. sg. masc. in -ας. 105.2b.

Megarian

91. Selinus. V cent. B.C. IG.XIV.268. SGDI.3046. Ditt.Syll.751. Michel 1240. Roberts 117. Solmsen 24.

[Δι]ὰ τὸς θεὸς τὸ[σ]δε νικῶντι τοὶ Σελιनों[τιοι · δι]ὰ τὸν Δία νικῶμες καὶ διὰ τὸν Φόβον [καὶ] | δ[ι]ὰ ΗἩρακλέα καὶ δι' Ἀπόλλωνα καὶ διὰ Π[οτ]ε[ιδά]να καὶ διὰ Τυνδαρίδας καὶ δι' Ἀθ[α]ν[α]ν[ά]ν καὶ διὰ Μαλοφόρον καὶ διὰ Πασικρά[τ]ειαν καὶ δι[α] τὸς ἄλλως θεός, [δ]ιὰ δ[ε] Δία | μάλιστ[α]. φιλι[ας] δὲ γενομένης ἐν χρυσ[έ]ο[ι] ἐλά[σα]ντα[ς, τὰ δ'] ὀνόματα ταῦτα κολ[ά]ψαντ[ας ἐς] τὸ Ἀ[π]ολλ[ῶ]νιον καθθέμε[ν], τὸ Διὸ[ς προ]γρά[ψα]ντες · τὸ δὲ χρυ- 10 σίον | ἐξέκ[οντα τ]αλάντων ἔμεν.

92. Decision of the Megarians. Epidaurus. Between 242 and 234 B.C. IG.IV.926. SGDI.3025. Ditt.Syll.452. Inscr.Jurid.I,p.342. Michel 20.

[Ε]πι στραταγ[οῦ τῶν Ἀ]χαιῶν Αἰγιαλεῦς, ἐν δ' Ἐπιδαύροι ἐπ' ἱαρεῦς | [το]ῦ Ἀσκαπι[οῦ Δι]ονυσίου. κατὰ τάδε ἐκρίναν τοὶ Μεγαρεῖς τοῖς | [Ἐπ]ιδαυρίοις καὶ Κορινθίοις περὶ τὰς χώρας ἄς ἀμφέλλεγον καὶ | [περ]ὶ τοῦ Σελλανό[υ] καὶ τοῦ Σπιραίου, κατὰ τὸν αἶνον τὸν τῶν Ἀ[χαι]ῶν δικαστήριον ἀποστείλαντες ἄνδρας 5 ἑκατὸν πεντήκοντα | [ἔνα] · καὶ ἐπελθόντων ἐπ' αὐτὰν τὰν χώραν

91. The Selinuntians promise golden statues to the gods who shall help them to victory. Instead of an express condition, there is an enumeration of the gods who usually assist them, the implication being that they will continue to do so.

1. *Through the help of the following gods do the Selinuntians win victory. Through Zeus we conquer, etc.*—2. **Φόβον**: *Ares*.—5. **Μαλοφόρον**: *Demeter*. Cf. Paus.1.44.3 *ἱερὸν Δήμητρος Μαλοφόρον*.—**Πασικράτεια**: *Persephone*. Cf. *Δέσποινα*.—7 ff. *And when there is peace, making statues in gold and engraving these names, we shall set them up in the temple of Apollo, writing the name of*

Zeus first.—**προγράψαντες**: nominative carelessly used for accusative.

92. Decision of the Megarians, appointed by the Achaean league to arbitrate in a territorial dispute between Epidaurus and Corinth. The date must fall in the period between 243 B.C., when the Corinthians joined the Achaean league, and 223 B.C. when the Megarians abandoned it for the Boeotian league, and is still further limited by the name of the strategus.

1. **Αἰγιαλεῦς, ἱαρεῦς**: gen. sg. in *-εῦς* from *-έος*. 111.3.—For the psilosis in *ἐπ' ἱαρεῦς*, see 58 b.—3. **ἀμφέλλεγον**: see 89.3.—4. **Σπιραίου**: name of a harbor and promontory north of Epidaurus,

τῶν δικαστῶν καὶ κρινάν[των] Ἐπιδαυρίων εἶμεν τὰν χώραν, ἀντι-
 λεγόντων δὲ τῶν Κορινθί[ων τῶ]ι τερμονισμῶι, πάλιν ἀπέστειλαν
 τοὶ Μεγαρεῖς τοὺς τερμο|ν[ιξ]οῦ[ν]τας ἐκ τῶν αὐτῶν δικαστῶν
 10 ἄνδρας τριάκοντα καὶ ἓνα κα|[τὰ τ]ὸν αἶνον τὸν τῶν Ἀχαιῶν, οὔτοι
 δὲ ἐπελθόντες ἐπὶ τὰν χώραν | ἑτερομόνιξαν κατὰ τάδε· ἀπὸ τῆς
 κορυφᾶς τοῦ Κορδυλείου ἐπὶ | [τ]ὰν κορυφᾶν τοῦ Ἀλιείου· ἀπὸ τοῦ
 Ἀλιείου ἐπὶ τὰν κορυφᾶν τοῦ | [Κ]εραυνίου· ἀπὸ τοῦ Κεραυνίου
 ἐπὶ τὰν κορυφᾶν τοῦ Κορριάτα· ἀπὸ τῆς κορυφᾶς τοῦ Κορριάτα
 15 ἐπὶ τὰν ὁδὸν ἐπὶ τὸν ῥάχιν τὸν τοῦ || Κορριάτα· ἀπὸ τοῦ ῥάχιος
 τοῦ Κορριάτα ἐπὶ τὸν ῥάχιν τὸν ἐπὶ ταῖς Ἀνεαῖς ὑπὲρ τὰν Σκολ-
 λείαν· ἀπὸ τοῦ ῥάχιος τοῦ ὑπὲρ τὰν Σκολλείαν ὑπὸ τῆς Ἀνεας
 ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τῆς ὁδοῦ τῆς ἀμα|ξιτοῦ [τῆς κα]ταγού-
 σης ἐπὶ τὸ Σπίαιον· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τῆς [ὁδοῦ] τῆς
 20 ἀμαξιτοῦ ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Φάγας· ἀπὸ || τοῦ κορυφοῦ
 τοῦ ἐπὶ τοῦ Φάγας ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Αἰγι|πύρας[ς]· ἀπὸ
 τοῦ κορυφοῦ τοῦ ἐπὶ τῆς Αἰγιπύρας ἐπὶ τὸν κορυφὸν | τὸν τ[οῦ
 Ἀρα]ίας· ἀπὸ τοῦ Ἀραίας ἐπὶ τὸν κορυφὸν τὸν ὑπὸ τῆι Πέτραι·
 ἀπ[ὸ τοῦ] ὑπὸ τῆι Πέτραι ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Σχοινοῦν-
 25 τος· ἀ[πὸ τ]οῦ κορυφοῦ τοῦ ὑπὲρ τοῦ Σχοινοῦντος ἐπὶ τὸν κορυ-
 φὸν || τὸν κ[ατὰ τ]ὰν Εὐόργαν· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τῆς
 Εὐόργας [ἐπὶ] | τὸν ῥάχιν τὸν ὑπὲρ τῆς Συκουσίας· ἀπὸ τοῦ ῥά-
 χιος τοῦ ὑπὲρ τῆς | Συ[κουσί]ας ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τῆς
 Πελλερίτιος· ἀπὸ τοῦ | κορυφοῦ τοῦ ὑπὲρ τῆς Πελλερίτιος ἐπὶ
 τὸν κορυφὸν τὸν τοῦ Π[αμ]ίου· ἀπὸ τοῦ Πανίου ἐπὶ τὸν ῥάχιν τὸν
 30 ὑπὲρ τοῦ Ὀλ[κοῦ]· ἀπὸ τοῦ ῥά|[χιο]ς τ[οῦ] ὑπὲρ τοῦ Ὀλκοῦ ἐπὶ
 τὸν ῥάχιν τὸν (ὑπὲρ) τοῦ Ἀπ[ολλ]ωνίου· ἀπὸ | τ[οῦ] ῥάχιος τοῦ
 ὑπὲρ τοῦ Ἀπολλωνίου ἐπὶ τὸ Ἀπολλωνίον. δικασ|[ταῖ τ]οὶ κρί-
 ναντες τοῖδε. [There follow, ll. 32–96, the names of the arbitrators
 and of those appointed to lay out the boundaries for them.]

referred to by Thuc. 8.10.3 (correcting Πειραίων το Σπίαιον) and Pliny, Nat. Hist. 4.18 (Spiraeum). — 19. Φάγας: gen. sg. masc. in -ās. 105.2b. So Ἀραίας l. 22, but also the usual form in Κορριάτα ll. 13ff. The confusion caused by the iden-

tity with the feminine form is shown by τῆς Αἰγιπύρας l. 21 beside τοῦ Αἰγιπύρας l. 20. — 32 ff. The list of names, arranged according to the three Doric tribes, contains the characteristic forms Θέδωρος, Θεοκλῆς, etc. See 42.5d.

Rhodian

93. Camirus. VI cent. B.C. IG.XII.i.737. SGDI.4140.

Σάμα τόζ' Ἰδα|μενεὺς ποιή|σα ἵνα κλέος | εἴη · ||
 Ζεὺ(δ) δέ νιν ὄστις | πημαῖνοι λειό|λη θείη.

5

94. Camirus. VI cent. B.C. IG.XII.i.707. SGDI.4127.

Εὐθυ[τ]ίδα | ἡμὶ λέσχα | τῷ Πραξσιόδῳ | τοῦφύλῳ || τοῦφυλίδα.

95. Camirus. IV (or III) cent. B.C. IG.XII.i.694. SGDI.4118. Ditt. Syll.449. Michel 433. Solmsen 32.

Ἔδοξε Καμυρεῦσι τὰς κτοίνας τὰς Καμυρέων τὰς | ἐν τῇ νάσῳ
 καὶ τὰς ἐν τῇ ἀπείρῳ ἀναγράψαι πάσας | καὶ ἐχθόμεν ἐς τὸ ἱερόν
 τῆς Ἀθαναίας ἐστάλαι | λιθίνοι χωρὶς Χαλκῆς · ἐξήμεν δὲ καὶ
 Χαλκήταις || ἀναγραφῆμεν, αἱ καὶ χρήζοντι. ἐλέσθαι δὲ ἄνδρας | 5
 τρεῖς αὐτίκα μάλα, οἵτινες ἐπιμεληθησέυντι ταύτας τὰς πράξιους
 ὡς τάχιστα καὶ ἀποδωσέυνται | τῷ χρήζοντι ἐλαχίστου παρα-
 σχεῖν τὰν στάλαν | καὶ τὰς κτοίνας ἀναγράψαι καὶ ἐγκολάψαι ἐν
 τῇ στάλλῃ καὶ στάσαι ἐν τῷ ἱερῷ τῆς Ἀθάνης καὶ περιβολι- 10
 βῶσαι ὡς ἔχη ὡς ἰσχυρότατα καὶ κάλλιστα. τὰ δὲ τελευτάμενα ἐς
 ταῦτα πάντα τὸν ταμίαν παρέχειν. | ἐγὼ δὲ ταυτῶν τῶν κτοινῶν ἀπο-
 δεκνύειν τοὺς | κτοινάτας μαστρὸν ἐν τῷ ἱερῷ τῷ ἀγιωτάτῳ || ἐν 15
 τῇ κτοίνῃ κατὰ τὸν νόμον τὸν τῶν Ῥοδίων · τοῦτοι δὲ συνλεγέ-
 σθων ἐν Καμύρῳ εἰς τὸ | ἱερόν τῆς Ἀθαναίας, ὅκκα τοὶ ἱεροποιοὶ

93. τόζ': τῶδε. 62.2. — Ζεὺ(δ) δέ: Ζεὺς δέ. 97.4. — λειόλη: accursed. Cf. Hesych. λείωλης · τελείως ἐξώλης, and, for the first part of the compound, λείως in Archilochus.

94. λέσχα: grave. The original meaning of the word (from *λεχσκᾶ, cf. λέχος) was *resting place*, whence either *grave* or the usual *place of recreation, club*. — The last words are to be read, with resolution of the crasis, τῷ Εὐθύλῳ, τῷ Εὐθυλίδα.

95. 1 ff. The names of the κτοίνας or demes of Camirus are to be inscribed,

both those on the island and those on the mainland. For the latter cf., from the Periplus of Scylax, Χώρα ἢ Ῥοδίων ἢ ἐν τῇ ἡπείρῳ. — The neighboring island of Χαλκή (see 42.2) was under the control of Camirus at this time, yet evidently sustained a relation to it different from that of the other demes. — 6. ἐπιμεληθησέυντι: see 160. ἐπιμεληθήσομαι is used by late writers, but not in classical Attic. — 8 ff. ἀποδωσέυνται κτλ.: shall give out the contract to the one who is willing to furnish the stele at the lowest figure.

παραγγ[έλλ]ωντι, καὶ ἀθρεόντω τὰ ἱερὰ τὰ Καμιρέων [τὰ δα|μο]-
τελῆ πάντα, αἶ τι - - -

96. Ialysus. IV (or III) cent. b.c. IG.XII.i.677. SGDI.4110. Ditt. Syll.560. Michel 434.

Ἔδοξε τοῖς μαστροῖς καὶ Ἰαλυσίοις, | Στράτης Ἀλκιμέδοντος
εἶπε· | ὅπως τὸ ἱερὸν καὶ τὸ τέμενος | τὰς Ἀλεκτρώνας εὐαγήηται
5 κα|τὰ τὰ πάτρια, ἐπιμεληθήμην | τοὺς ἱεροταμίας ὅπως στᾶλαι |
ἐργασθέντων τρεῖς λίθου Λαρτ[ί]ου καὶ ἀναγραφῆ ἑς τὰς στάλας
10 τὸ τε ψάφισμα τόδε καὶ ἄ οὐχ ὅσιον ἐντι ἐκ τῶν νόμων ἐσφέρειν
οὐδὲ ἐσοδοιορεῖν ἐς τὸ τέμενος, καὶ τὰ ἐπιτίμια τῶ[ι] πράσσουσι
15 παρὰ τὸν νόμον· θέμην δὲ | τὰς στάλας μίαν μὲν ἐπὶ τὰς ἐσοδου
τὰς ἐκ πόλιος ποτιπορευομένοισι, μίαν δὲ ὑπὲρ τὸ ἰστιάτοριον, |
ἄλλαν δὲ ἐπὶ τὰς καταβάσιος τᾶ[ς] | ἐξ Ἀχαίας πόλιος. |
20 Νόμος ἄ οὐχ ὅσιον ἐσίμην οὐδὲ || ἐσφέρειν ἐς τὸ ἱερὸν καὶ τὸ
τέμενος τὰς Ἀλεκτρώνας. μὴ ἐσίτω ἵππος, ὄνος, ἡμίονος, γῆνος |
25 μῆδὲ ἄλλο λόφουρον μῆθέν, μῆδὲ ἐσαγέτω ἐς τὸ τέμενος μῆθεις
τούτων μῆθέν, μῆδὲ ὑποδήματα ἐσφερέτω μῆδὲ ὕειον μῆθέν· ὅτι δέ
κά τις παρὰ τὸν νόμον | ποιήσῃ, τό τε ἱερὸν καὶ τὸ τέμενος | καθαι-
30 ρέτω καὶ ἐπιρεζέτω, ἢ ἐνο|χος ἔστω τᾷ ἀσεβείαι· εἰ δέ κα | πρό-
βατα ἐσβάλλῃ, ἀποτεισάτω ὑπὲρ ἐκάστου προβάτου ὀβολὸν | ὁ
35 ἐσβαλῶν· ποταγγελλέτω δὲ | τὸν τούτων τι ποιεῦντα ὁ χρή|ζων ἐς
τοὺς μάστρους.

97. Rhodian (?) inscription from Abu-Symbel in Egypt. VII or VI cent. b.c. SGDI.5261. Hicks 3. Roberts 130. Ionic alphabet, but without Ω = ω. Θ = η in a, b, = h and η in c (and probably in i), = h in f (E = η).

a. Βασιλέος ἐλθόντος ἐς Ἐλεφαντίαν Ψα(μ)ματίχῳ | ταῦτα
ἔγραψαν, τοὶ σὺν Ψαμματίχοι Θεοκλ(έ)ος | ἔπλεον. ἦλθον δὲ

96. 4. Ἀλεκτρώνας: a daughter of Helios and the nymph Rhodos, who was worshiped with divine honors by the Rhodians. Cf. Diod. 5.56, where the name appears as Ἡλεκτρύωνη. — 7. λίθου Λαρτίου: also πέτρας Λαρτίας on another inscription, *marble from Lartus*, a place in the neighborhood of

Lindus.—10. ἐντι: pl. for sg.—18. Ἀχαίας πόλιος: the name given to the acropolis of Ialysus. Cf. Ath. 8.360 ἐν τῇ Ἰαλυσῷ πᾶσιν ἰσχυροτάτην τὴν Ἀχαίαν καλουμένην.

97. Inscribed on the legs of one of the colossal statues at Abu-Symbel by Greek mercenaries who had taken part

Κέρκιος κατύπερθε, υἱς ὁ ποταμὸς | ἀνίη. ἀ(λ)λογλῶ(σ)σῶς δ' ἦχε
Ποτασιμπτό, Αἰγυπτίος δὲ Ἄμασις. || ἔγραφε δ' ἀμὲ Ἄρχων Ἄμοι- 5
βίχῳ καὶ Πέλερος Οὐδάμῳ. b. Ἐλεσίβ[ι]ο[ς] ὁ Τήμιος.

c. Τήλεφός μ' ἔγραφε ἡο Ἰαλύσιο(ς) -

d. Πύθων Ἄμοιβίχ[ῶ].

e. Πάβις ὁ Ξολοφόνιος - - σὺν Ψαμματ[ί]χῶι.

f. Χαγέσερρο[ς].

g. Πασι(φ)ῶν ὁ Ἴππο -

h. Κρίθις ἔγρα(φε)ν.

i. Ὀμγυσοβ ἡόκα βασιλεῖς ἤελασε τὸν στρατὸν [τ]ὸ πρᾶτο[ν]
- - - ἡάμ]α Ψα(μ)ματίχῶι

98. Gela. VI cent. B.C. SGDI.4247.

Πασιάδαφο τὸ | σᾶμα, Κράτῆς ἐπιόει.

99. Agrigentum. Second half III cent. B.C. (before 210). IG.XIV.952.
SGDI.4254. Michel 553.

Ἐπὶ ἱεροθύτα | Νυμφοδώρου τοῦ Φίλωνος | παραπροστά(τα) τᾶς
βουλᾶς, | προεδρευούσας τᾶς φυλᾶς || τῶν Ἑλλέων, προαγοροῦντος | 5

in an expedition up the Nile under Psammetichus I (654-617 B.C.) or Psammetichus II (594-589 B.C.), probably the latter. These mercenaries were from Asia Minor and the adjacent islands (cf. Hdt. 2.164 τοῖσι δὲ Ἴωσι καὶ τοῖσι Καρσί τοῖσι συγκατεργασαμένοιισι αὐτῷ ὁ Ψαμμήτιχος διδοῖ χάρους ἐνοικῆσαι ἀντίους ἀλλήλων, --- οἱ δὲ Ἴωνες τε καὶ Κᾶρες τοῦτους τοὺς χάρους οἰκσαν χρόνον ἐπὶ πολλόν. --- πρῶτοι γὰρ οὗτοι ἐν Αἰγύπτῳ ἀλλόγλωσσοι κατοικίσθησαν). Among those whose names are inscribed below, there are two Ionians, from Teos and Colophon (b and e), and one Rhodian, from Ialysus (c); f is also Doric, and h Ionic (on account of the ν movable). The main part of the inscription (a), as well as i, is clearly in Doric and may well have been written by one of the Rhodian mercenaries, though there is nothing to prove this.

a 3. Κέρκιος: stands for the Egyptian *Kerti*, which is applied to the stretch of water between the first cataract and Elephantine. — υἱς ὁ ποταμὸς ἀνίη: as far as the river let them go up. For υἱς see 132.4. — 5. Ἄμοιβίχῳ, Οὐδάμῳ: δ' Ἄμοιβίχου, ὁ Οὐδάμου. 94.1,7.

i. No complete restoration is possible. — ἤελασε: ἤλασε aor. of ελαίνω. The peculiar spelling ΕΕ is perhaps due to a confusion between the two systems of writing known to those who wrote these inscriptions, 1) Ε = η, 2) Ε = h, and Ε = η. Similarly ΕΕμι, i.e. ἡμί, in a Thera inscription.

98. Beginning of a hexameter. For Πασιάδαφο see 105.2 a.

99. Proxeny decree of Agrigentum in honor of Demetrius of Syracuse. In view of l. 11 and of the fact that this inscription was found at Rome, being evidently the copy given to Demetrius

Διοκλέος τοῦ Διοκλέος, | γραμματεύοντος Ἀδρανίωνος Ἀλεξάνδρου, | ἀλίασμα ἕκτας διμήνου, Καρνείου ἐξήκο[ν]τος παντῶν, | ὑπὲρ προξενίας Δημητρίω Διοδότου Συρακοσίωι. ||

- 10 Ἔδοξε τῶν ἀλλοίων καθὰ καὶ τῶν συ(ν)κλήτῳι ρί'. ἐπειδὴ ἀνάγκη γελον οἱ πρεσβέες οἱ ἐς Ῥώμαν πορευθέντες, Πασίων | Πασίωνος Κόστητος καὶ Θεόδωρος Θεοδώρου Ξηνιαδά, | Δημήτριον Διοδότου Συρακόσιον πολλὰς καὶ μεγάλας χρείας | παρειαχῆσθαι τῶν ἀμῶν
 15 δάμῳι καὶ μεγάλων ἀγαθῶν παραίτιο(ν) || γεγόνειν, τοῖς δὲ Ἀκραγαντίνοις πάτριον ἐστὶ καὶ ἐκ προγόνων | παραδεδομένον τιμῆν τοὺς ἀγαθοὺς ἄνδρας καὶ προῖσταμέρους τοῦ ἀμοῦ δάμου ταῖς καταξίους τιμαῖς · | δεδόχθαι ἐπὶ ἀγαθῶν τύχαι καὶ σωτηρίαί τοῦ δάμου τῶν Ἀκραγαντινῶν · | εἴμειν πρόξενον καὶ εὐεργέταν Δημήτριον Διοδό-
 20 του Συρακοσίῳι, ὅπω(ς) πᾶσι φανερόν ἢ ὅτι ὁ δάμος τῶν Ἀκραγαντινῶν ἐπίσταται χάριτας ἀπονέμειν καταξίας τοῖς εὐεργετέων προαιρουμένοις αὐτόν. τὸ δὲ δόγμα τότε κολάψαντας ἐς χαλκῶ-
 25 ἀποδόμειν Δημητρίω Διοδότου Συρακοσίωι ὑπόμναμα τῆς ποτὶ τὸν δάμον εὐνοίας · τοὺς δὲ ταμίας | ἐξοδιάξαι ἐς τὰ προγεγραμμένα ὅσον κα χρεία ἦ, καὶ φέρειν τὰν ἕξοδον διὰ τῶν ἀπολόγων. | ὁμογνώμονες τοῦ συνεδρίου πάντες.

100. Rhegium. I cent. B.C. IG.XIV.612. SGDI.4258. Ditt.Syll.323. Michel 555.

Ἐπὶ πρυτάνιος Νικάνδρου τοῦ Νικοδάμου, βουλᾶς προστατέοντος Σωσιπόλιος τοῦ Δαματρίου, χίωι Ἰππίου δυοδεκάται, ἔδοξε

(l. 24), it appears that he was resident in Rome, and his services probably consisted in some dealings with the Roman senate in behalf of Agrigentum.

8. ἀλίασμα κτλ.: *decree of the ἀλλοίων in the sixth period of two months, at the very end of the month Καρνεῖος*. — 10. συ(ν)κλήτῳι: *the council*, for which βουλᾶ is employed in l. 3. The significance of the following numeral is not clear. — 14. παρειαχῆσθαι: *εἰσχηκα, εἰσχημαι*, for *ἔσχηκα, ἔσχημαι*, with *ει*

after the analogy of *εἰληφα* etc. (76 b), occur in several κοινή inscriptions. — 15. γεγόνειν: see 147.2.

100. Rhegium was a Chalcidian colony, and in the few early inscriptions the Ionic element predominates. But after its destruction by Dionysius of Syracuse in 387 B.C. and its subsequent restoration, there were continual changes in its population. Some of its new inhabitants must have been furnished by Gela or Agrigentum, if

ταὶ ἀλία | καθάπερ ταῖ ἐσκλητῶι καὶ ταῖ βουλᾷ· ἐπεὶ ὁ στρατα-
 γὸς τῶν Ῥωμαίων Γναῖος Αὐφίδιος Τίτου υἱὸς εὐνοὺς ὑπάρχει ταῖ
 ἀμᾶ πόλει, ἄξιός φαινόμενος | τᾶς αὐτοῦ καλοκαγαθίας, δεδόχθαι
 Γναῖον Αὐφίδιον Τίτου υἱὸν στραταγὸν Ῥωμαίων στεφανῶσαι ἐν
 τῷ ἀγῶνι τοῖς πρώτοις Ἀθανίοις ἐλαίας στεφάνῳ καὶ πρόξενον
 καὶ εὐεργέταν ποιῆσαι τοῦ δάμ(ο)υ τῶν Ῥηγίνων καὶ ἐγγόνους αὐ-
 τοῦ, εὐνοίας ἔνεκεν ἃς ἔχων διατελεῖ εἰς τὸν δᾶμον τῶν Ῥηγί|λων. 5
 τὰν δὲ βουλὰν τὸ ἀλίσμα κολαψαμέναν εἰς χαλκώματα δισσὰ
 τὸ μὲν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ ἀποστεῖλαι Γναίω
 Αὐφιδίω.

Coan

101-103. Cos. Late IV or early III cent. B.C. SGDI.3636-3638. Ditt. Syll. 616-618. Michel 716-718. Paton-Hicks, Inscr. of Cos 37-39. Solmsen 33.

101. [The first six lines and most of the seventh are so badly mutilated that only a small part can be restored.] ἐς δὲ [τ]ὰν [ἀγο-
 ρ]ὰν ἐλάντω Πάμφυλοι πρᾶτοι, ἐν ἀγοραῖ δὲ σ[υ]μμί[σ]χοντι, ὁ δὲ
 ἱερεὺς κα[θ]ήσθω [πὰρ] τ[ὰν] τράπεζαν ἔχων τὰ[ν] || φιά|λ[α]ν τὰν 10
 ἱεράν, τοὶ δὲ ἱερ[ο]ποιοὶ ἕκατ[έ]ρω τᾶς τραπέζας. Π[ά]μφυλοι δὲ
 ἐπελάντω βου[ῶ]ς τρεῖς τοῦ[ς] [κ]αλλι[σ]τους, αἱ μ[έ]γα κα | τοῦ[τ]οῦ

we may judge by the language of this inscription, which is not merely Doric, but contains the Rhodian infin. -μειν and the word ἀλίσμα, otherwise known only from inscriptions of Gela and Agrigentum. The Rhodian influence in Sicilian Doric seems to have been considerable. Cf. ἀγορασθήμειν at Tauromenium, SGDI.5228. 13.

1. χῶι: unexplained and probably an error of some kind. — 2. ἐσκλητῶι: refers to a small select body, probably mediating between the council and the assembly. Cf. Hesych. ἔσκλητος· ἡ τῶν ἐξέχων συνάθροσις ἐν Συρακούσαις.

101-103. Portions of a sacrificial calendar, in which were enumerated

the rites and ceremonies appropriate to each day of the year.

101. Selection of the ox and other preparations for the sacrifice to Zeus Polieus, which occurs on the following day, the twentieth of the month Batromius (cf. l. 47, and no. 102.11).

8-19. After the tribes had each selected nine oxen in a manner prescribed in the preceding lines (apparently one from each ἐνάτα or ninth part of the tribe), they were to drive them to the agora, the Pamphyli having the precedence, and there unite them in one herd. When the priest and the ἱεροποιοὶ had taken their places at a table, the Pamphyli drove up to it the three

- κριθῆι τις· αἰ [δὲ μῆ, Ἄλλεῖς τρ]εῖς ἐλάντω, αἰ μέγ [κα τ]οὔτωγ
κριθῆι τις· αἰ δὲ [μῆ, Δυμάνες τρε]ῖς τοὺς [λ]οιπούς, αἰ [μέ]γ κα
15 τούτωγ κριθῆι τις· αἰ [δὲ μῆ, ἀτέρους] ἐλάντω ἐς τὰν ἀγ[ορ]ῶν
καὶ ἐπελάντω κατὰ τα[ύτά, αἰ μέ]γ κα τούτωγ κριθῆι τ[ις· | α]ἰ
δὲ μῆ, τρίτον ἐπελάντω καὶ ἀτ[έρου]ς· αἰ δὲ κα τούτωγ κρι[θῆι] |
μηδεῖς, ἐπικρίνονται βοῦν ἐκ χι[λιασ]τύος ἐκάστας· ἐλά[σα]ντες
δὲ τούτους συμμίσγου[τι τοῖ]ς ἄλλοις· καὶ εὐθὺ[ς κρίν]οντι καὶ
20 εὐχονται καὶ ἀποκαρύ[σσουν]τι. ἔπειτα ἐπελάντ[ω αὖ]τις κατὰ
ταύτά. θύεται δέ, αἰ μέγ κα ὑποκ[ύψ]ει, τῶι Ἰστίαι· θύ[ει | δὲ γ]ε-
ραφῶρος βασιλέων καὶ ἱερά παρέχει καὶ ἐπιθύει ἱερά ἐξ [ἡ]μι-
έκτου, γέρη δὲ λαμβάνει τὸ δέρμα καὶ τὸ σκέλος, ἱεροποι[οῖ | δ]ὲ
[σ]κέλος, τὰ δὲ ἄλλα κρέα τῶς πόλιος. τὸν δὲ κριθέντα τ[ῶι] |
25 Ζηνὶ κάρυκες ἄγοντι ἐς ἀγοράν· ἐπεὶ δὲ κα ἐν τῶι ἀγορῶι ἔω[ψ]τι,
ἀγορεύει οὐ κα ἦι ὁ βοῦς ἢ ἄλλος ὑπὲρ κήνου ἐνδέξιο[ς· “Κ]ῶι-
[ο]ις παρέχω τὸ[μ] βοῦν, Κῶιοι δὲ τιμὰν ἀποδόντω ζτο] τῶι
Ἰστία[ι].” | τιμώντω δὲ προστάται ὁμόσαντες παραχρήμα· ἐπεὶ δὲ
κα τι[μαθ]ῆι, ἀναγορευέτω ὁ κάρυξ ὅπο[σ]ου κα τιμαθ]ῆι· τουτῶ
δὲ ἐ[λ]άντ[ω παρ]ὰ τὰν Ἰστίαν· τὰν Ταμίαν, καὶ ὁ [τοῦ Ζηνός
30 ἱ]ερεὺς στέ[π]τει καὶ [ἐκ]σπένδει κύλικα οἴνου κεκραμένου [π]ρὸ
τοῦ [βοῦ]ς· ἔπειτα ἄγοντι τὸ[μ β]οῦν καὶ τὸγ καυτὸν καὶ [φ]θοῖας

finest oxen for selection. If none of these was chosen, the Hylleis drove up three more, then the Dymanes, then the Pamphyli again and so on in rotation until all twenty-seven oxen had been presented. If still no choice has been made, they select an additional ox from each χιλιαστύς, the third part of a tribe, and unite these with the others. Then the choice is effected, followed by vows and a proclamation of the choice. — 19 ff. ἔπειτα κτλ.: the choice of the ox to be sacrificed to Zeus Polieus having been disposed of, a similar procedure is to be repeated for the choice of an ox to be sacrificed to Histia; and, as this sacrifice takes place imme-

diately, it is described at this point, before the narration returns, in l. 23, to the ox chosen for Zeus. — ὑποκ[ύψ]ει: *submits tamely*. Aor. subj. 150. — γεραφῶρος βασιλέων: γεραφῶρος, the title of a priestly official, occurs only here, and, in the form γερηφῶρος, in the small island of Pserimos, between Cos and Calymna. The βασιλεῖς were here, as elsewhere, a body of officials in charge of religious matters. — ἐπιθύει ἱερά κτλ.: *offers in addition the sacrificial cakes (prepared) from a half-έκτεῦς*. Cf. ἄρτοι δύο ἐξ ἡμέκτου l. 48. — 29. στέπτει: corrected from στέγγει. στέπτω = στέφω, as ἐρέπτω = ἐρέφω. — 31. καυτὸν: a whole burnt-offering, in this case, a pig.

ἐπτά καὶ μέλι καὶ στέμμα· ἐξάγ[οντ|ε]ς δὲ καρύσσουντι εὐφάμιαν,
 κην[εῖ δὲ . . .]ίσαντες τὸμ βούν κα[θαιρ]ονται θαλλῶι καὶ [κλ]αδί·
 τοὶ δὲ [Βασιλῆς κ]αρπῶντι τὸμ μεγ χοῖ[ρον] καὶ τὰ σπλάγγνα
 ἐπὶ τοῦ βωμοῦ ἐπι[σπένδ]οντες μελίκρατον, ἔ[ντε]ρα δ]ὲ [ἐ]κπλύ- 35
 ναντες παρὰ τὸ[μ βωμὸν καρπ]ῶντι· ἐπεὶ δὲ κα καρπω[θῆι, | να]-
 π[οίας] ἐπισπενδέτω μελίκ[ρατον, κάρυξ δ]ὲ καρυσσέτω ἐορτάζ[εν |
 Ζηνὸς Π]ο[λιῆ]ο[ς] ἐνιαύτια ὠραία ἐ[ορτάν]· ἱερεὺς] δὲ τοῖς ἐντέ-
 ροις ἐπιθυέ[τω | θ]ύη καὶ [τοὺς] φθοῖας καὶ σπονδὰ[ν ἄοινο]ν καὶ
 κεκραμέναν καὶ στέ[μμα. μετ]ὰ τοῦτο δὲ ἰόντω παρ τοὺς ἱεροποι- 40
 [οὺς ἐς] τὸ οἶκημα τὸ δαμόσιον ἰα[ρεῦ]ς καὶ κάρυκες, ἱεροποιοὶ δὲ 40
 ξενιζό[ντω τὸν ἱ]ερῆ καὶ τὸς κάρυκας τ[αὐτ]α[ν] τὰν νύκτα· ἐπεὶ
 δὲ κα σπονδὰς ποιήσ[ονται, αἰρέσθω ὁ ἱαρεὺς] | .ι.η τῶν ἱερο-
 ποιῶν βοὸς τοῦ θυομένου τῶι Ζηνὶ τῶι Πολιῆι, καὶ προ[αγορ]ε-
 ἔτω ἀγνεύεσθαι γυναικὸς καὶ ἀ[νδρὸς] ἀντὶ νυκτός· τοὶ δὲ κάρυ[κες |
 αἰρ]εῖσθω σφαγῆ τοῦ βοὸς ὄγ κα χρῆζωντι ἡτῶν, καὶ προαγορευ-
 ἔ[τω || τῶι αὐ]λητῶι τῶι αἰρεθέντι κατὰ ταῦτά. τῶι αὐτῶι ἀμέραι 45
 Διονύσωι [Σκ]υλλίτ[αι] χοῖρος καὶ ἔριφος· τοῦ χοίρου οὐκ ἀπο-
 φορά· θύει δὲ ἱερεὺς κ[αὶ ἱε]ρὰ παρέχει· γέρη φέρει δέρμα, σκέλος.
 Ἰκάδι βοὸς ὁ κριθεὶς θύεται Ζηνὶ [Πο]λιῆι καὶ ἔνδορα ἐνδέρε-
 ται· ἐφ' ἐστίαν θύεται ἀλφίτων ἡμίεκτον, ἄρτο[ι δὴ] οὐ ἐξ ἡμίεκτου,
 ὁ ἄτερος τυ[ρῶ]δης, καὶ τὰ ἔνδορα· καὶ ἐπισπένδει ὁ ἱε[ρ]εὺς] τοῦ- 50
 τοῖς οἴνου κρατήρας τρεῖς· γέρη τοῦ βοὸς τῶι ἱερῆι δέρμα κ[αὶ
 σκ]έλος· ἱερὰ ἱαρεὺς παρέχει [τ]ε καὶ ἥπατος ἥμισυ καὶ κοιλίας
 ἥμ[ισυ], | θναφόρωι δὲ τοῦ σκέλεος τοῦ τῶν ἱεροποιῶν [δίδ]οται
 ἀκρίσχιον, [ν]ῶτον δίκρεας, ὑπώμια, αἱματίου ὀβελὸς τρικώλιος,
 Νεστορίδαι[ς] | ν[ώτ]ου δίκρεας, ἱατροῖς κρέας, αὐλητῶι κρέας, χαλ- 55
 κέων καὶ κερα[μέ]ων ἑκατέρους τὸ κεφάλαιο[ν, τὰ δὲ ἄλλα κρέα 55
 τὰς πόλιος. ταῦτα δὲ πάντα] | ἀπ[οφέ]ρεται ἐκτὸς το[ῦ] τεμένους.

Cf. no. 102.12 χοῖρος προκυντεύεται. — 43. ἀντὶ νυκτός: during the night. 136.8. — 44. αἰρέσθω: 3 pl. 140.1. — προαγορευέτω: sc. ὁ ἱαρεὺς. — 46. ἀποφορά: here in literal sense, carrying off. Cf. ll. 55–56, and no. 102.10 τούτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ. — 48. ἔνδορα ἐνδέρε-

ται: the ἔνδορα are wrapped in the skin. The reference is to certain parts of the victim which after slaughter are wrapped up in the skin and made a special offering. Cf. Hesych. ἐνδρατα· τὰ ἐνδερῶμενα σὺν τῇ κεφαλῇ καὶ τοῖς ποσίν. — 49. τυρῶδης: cheese-shaped, that

τᾶι] αὐτᾶι ἀμέραι Ἀθαναίαι Πο[λιά]δι οἷς κνεῶσα· θύει δὲ ἱε[ρεὺς
καὶ] ἱερά παρέχει· γέρη λαμβάνει δ[έρμ]α καὶ σκέλος.

Ἐνάται Με[λάν]ια Διούσωι Σκυλλίται χοῖρος [καὶ ἔρ]ιφος·
τοῦ χοίρου οὐκ ἀποφορά· θύει ἱερεὺς καὶ ἱερά παρέχει· γέρη
60 [λα]||μβάνει δέρμα καὶ σκέλος.

Ἐβδόμαι ἀνομέν[ου] ἔς Ἀλκῆιδας Δ[άμα]τρι οἷς τέλεως καὶ
τελέα κνεῶσα· τούτων οὐκ ἀποφορά· κύλικες [καὶ|ναὶ] δύο δίδου-
ται· θύει ἱερεὺς καὶ ἱερά παρέχει· γέρη δὲ οὐατα.

Ἐκχτα[ι | Διούσωι] Σκυλλίτα[ι χοῖρος καὶ ἔριφος]. τοῦ χοί-
ρου οὐκ ἀποφορά· θύει | ἱ[ε]ρ[ε]ὺς κ[αὶ] ἱερά παρέχει - -

102. [θύει ἱερεὺς | καὶ ἱερά παρέ]χει· γέρη λαμβάνει δέρμα
καὶ σκέλη. τ[ᾶι αὐτ]ᾶι ἀμέραι Ῥέαι οἷς κνεῦσα καὶ ἱερά, ὅσσα περ
τοῦ Πεδαγεῖν[λο]||ν γέγραπται· τούτων οὐκ ἀποφορά· θύει ἱερεὺς
5 καὶ ἱερά παρέχε[ι· γ]||ἔρη λαμβάνει δέρμα.

Δεκάται Ἡραὶ Ἀργεῖαι Ἐλεῖαι Βασιλείαι δάμαλις κριτά, κρι-
νέσθω δὲ μὴ ἐλάσσοις ἐωνημένα πεν[τ]ᾶ|ήκοντα δραχμῶν· θύει
ἱερεὺς καὶ ἱερά παρέχει· γέρ[η] λαμβά[νει] | δέρμα καὶ σκέλος·
ταύτας ἀποφορά· ἔνδορα ἐνδέρεται, καὶ θύ[εται] | ἐπὶ τᾶι ἰστῖαι ἐν
10 τῶι ναῶι τὰ ἔνδορα καὶ ἐλατῆρ ἐξ ἡμίεκτου [σπ]||υρῶν· τούτων
οὐκ ἐκφορά ἐκ τοῦ ναοῦ.

Ἐνδεκάται Ζηνὶ Μαχα|νῆι βοῦς κρίνεται τὸ ἄτερον ἔτος, ἐφ' οὗ κα
ἔωντ[ι] Κ[α]ρνεῖαι, κα[θ]άπ[ερ] τοῦ Βατρομίου τῶι Ζηνὶ τῶι Πολιῆι
κρίνεται, κα[ὶ] χο[ί]ρος προκαυτεύεται καὶ προκαρύσσεται καθά-
περ τῶι Πολιῆι.

Δυοδε[κ]ᾶται Ζηνὶ Μαχανῆι οἷες τρεῖς τέλεωι καὶ βοῦς ὁ κρι-
15 θεῖς τὸ || ἄτερον ἔτος, ἐφ' οὗ κα ἔωντι Καρνεῖαι, τὸ δὲ ἄτερον ἔτος
οἷες [τ]ᾶ|ρεῖς τέλεωι· ταῦτα θύει ἱερεὺς ὁ τῶν δώδεκα θεῶν καὶ ἱερά
παρέχει· τούτοις προθύεται πᾶρ τὸ γ κο[ιν]ὸν ἃ φέρωντι Φυλεο-
μ[α]χ[ί]δαι ἀλφίτων ἡμίεκτου, οἴνου τετάρταν· γέρη δὲ Φυλεομ[α]-
20 χίδαις δίδονται τοῦ βοῦς ὀπλά, ταρσός, τῶν δὲ οἰῶν τὸ ὠμόν || ἐξ

is, as cheeses are now made in Cos, in
the shape of a slender cylinder. — 60.
ἀνομένου: φθίνοντος. — 61. κνεῶσα: κυ-
εῦσα in no. 102.3 etc., from κνεύουσα (cf.

λαλεῦσα etc. in other Coan inscriptions).
The spelling eo is due to the co-existence
of the spellings eo and eu in the case of
original eo (e.g. gen. sg. -eos and -eus).

οὐδ' ἄ θεομοιρία τάμνεται κα]ι τὸ στ]ήθος· γέρη λαμβάνει ὁ ἰα|ρεὺς
 σκέλη καὶ δέρματα. τῆι αὐτῆι ἀμέραι Ἐθναί[αι] Μαχα[νί]δι
 δάμαλις κριτὰ τὸ ἄτερον ἔτος, ἐφ' οὐ κα ἔωντι Καρνεῖα[ι, τ]ὸ δὲ
 ἄτερον ἔτος οἷς τελέα· θύει ἰαρεὺς καὶ ἀπορραίνεται θαλ|άσσαι·
 τούτων οὐκ ἀποφορά· [θύ]στρα δίδοται τῆι θεῶι ἐλαί[ο|υ] τέτορες 25
 κοτυλέαι, οἴνου τετάρτα, πρόχοι καιναὶ δύο καὶ κύλ[ι]κες καιναὶ
 τρεῖς· [τ]ο[ίς] ο[ίς] τὰμ πόλιν ὠνεῖσθαι δάμ[α]λιν | - - -
 - - - - [δρ]αχμ...υ...τα....

103. Τε[τράδι ἐξ] εἰκάδος | [τοῖς ἤρω]σιν οἷ[ες] τρεῖς] <οιε> τέ-
 λωι [θύ]νται κατὰ φυλ[άς, ὁ] μὲν τῶν Ἑλλῶν παρὰ τὸ Ἑρα-
 κλείον, ὁ δὲ τῶν Δυμῶν παρὰ τὰ Ἀναξίλεα, ὁ δὲ τῶν Παμφυλέων
 ἐν Σιτέαι || παρὰ τὸ Δαμάτριον· [ἐπὶ] τούτων ἐκάστωι ἱερά, οὐλο- 5
 μέτ[ριο]ν, ἡμίεκτον ἐκατέρων, καὶ κύλικες καιναὶ τρεῖς ἐ[κ]άστωι
 καὶ πίναξ ἐκάστωι· ταῦτα παρέχοντι τοῖ ἰα[ρ]ῆς] καὶ θύοντι.

Τρίται ἀνομένου Ἑρακλεῖ ἐς Κο[ν]ίσσαλον ἀ(ρ)ὴν καινός. τῆι
 αὐτῆι ἀμέραι Ἑρακλεῖ || [ἐς Κονί]σαλον βοῦς· τούτου θύει ὁ ἰα- 10
 ρεύς, τῶι δὲ | [θεῶι ἰ]ερά δίδοται κριθᾶν τρία ἡμέδιμνα καὶ σπυ-
 [ρ]ῶν τρεῖς τεταρτῆς καὶ μέλιτος τέτορες κοτυλέαι καὶ τυροὶ οἶοι
 δωδέκα καὶ ἵπνὸς καινὸς καὶ φρ[υγ]ᾶνων ἄχθος καὶ ξυλέων ἄχθος
 καὶ οἴνου τρία || ἡμίχοα. 15

Theran

104. Thera. VII cent. B.C. IG.XII.iii.762. SGDI.4808. Roberts 2.

- a. Ῥεξάνδρ, Ἀρκαγαέτας, Προκλής, Κλεαγόρας,
Πειραιεύς.
- b. Ἀγλῶν, Περύλας, Μάληρος.
- c. Λεοντίδας.
- d. Ὀρθοκλής.

102. 17. πᾶρ τὸν κοινόν: sc. βωμόν.

104-106. Nos. 104 and 105 are epigraphs, while no. 106 belongs to a series of inscriptions cut in the solid rock and mostly of obscene content. They be-

long to the oldest period of the alphabet, when there were no signs for φ and χ, which were indicated by πη and κη or ρη, in consequence of which even θ was sometimes indicated by θη (as in

105. Thera. VII cent. B.C. IG.XII.iii.753. SGDI.4809. Roberts 1 n.
Πραξιλαί με Θ(η)α(ρ)ύμαρτος ἐποίε̄.

106. Thera. VII cent. B.C. IG.XII.iii.536. SGDI.4787. Solmsen 27.

a. Πηειδι(π)πίδας ὀπιθε. b. Τιμαγόρας καὶ Ἐνπηέρης καὶ ἐγὼπιη[ομες]. c. Ἐνπυλος τάδε — πόρνος. d. Ἐνπεδοκλῆς ἐνερόπτετο τάδε. e. Ὠρκέτο μὰ τὸν Ἄπό(λ)λῶ.

107. Thera. IV or early V cent. B.C. IG.XII.iii.Suppl.1324. Solmsen 28.

Ἄγλωτέλης πράτισ|τος Ἄγορῶν ἡκάδι |
Κα[ρ]νῆια θεὸν δεί|πν[ι]ξεν ἡὼνιπαντίδα ||
καὶ Λακαρτῶς.

108. Thera. IV cent. B.C. IG.XII.iii.452. SGDI.4772. Ziehen, Leges Sacrae 127.

Ἄρταμιτῶ τετάρται | πεδ' ἡκάδα θυσέονται | ἰαρόν, Ἄγορήϊους δὲ |
[δ]εῖπνον καὶ ἰα[ρ]ὰ πρὸ τῷ σαμητῶ.

109. Thera. IV cent. B.C. IG.XVI.iii.436. SGDI.4765. Ditt.Syll.630. Michel 715. Solmsen 29. Ziehen, Leges Sacrae 128.

5 Οὔροι γὰς | Θεῶν Μαρτί. | Θεὸς ἀγαθῶν τύχαι ἀγαθοῦ δ|αίμονος
θυσία | Ἀρχίνου· τῶι ἔ|ει τῶι πρατίστῳι θύσονται βοῦν καὶ πν-
10 ρῶν ἐγ || μεδίμνον καὶ | κριθῶν ἐγ δύο μεδίμνων καὶ οἶνον μετρητῶν

no. 105). Even at this early time *f* was completely lost, cf. Κλεαγόρας, Ὀρσοκλῆς, Λεωντίδας, ἐποίε̄.

107. Agloteles, son of Enipantidas and Lacarto, was the first to honor with a Carnean banquet the god (Apollo Carneus) on the twentieth of the month in which the Ἄγορα were celebrated (cf. Ἄγορήϊους no. 108). But the words from πράτιστος to δέπνιξεν are variously interpreted. The inscription, up to the last two words, is metrical (two iambic trimeters), hence δέπνιξεν without augment and with the Att.-Ion. ν movable. For ἡκάδι see 58 c, 116.

108. On the twenty-fourth of the

month Artemisius they shall offer a sacrifice, and at the Agoreia (name of a festival) a banquet and sacrifices in front of the image.

109. 1 f. Boundaries of the land for, the Mother of the Gods. This was, doubtless, land dedicated to her service by Archimus, who also promises a sacrifice. — 6 ff. In the very first year (as well as thereafter) they shall offer an ox, a medimnus of wheat, etc. — θύσονται: instead of θυσέονται (cf. no. 108), but with retention of the Doric ending, while φέρουσιν l. 15 is completely Attic, likewise Ἄρτεμισίου (cf. Ἄρταμιτίου no. 108). — ἐγ μεδίμνον. See 136.9.

καὶ ἄλλα | ἐπάργματα ὧν αἱ ὄρ||αι φέρουσιν, μηνὸς Ἄρτε|μισίου 15
πέμπται ἰσταμένου καὶ μηνὸς Ἑτακ|ιθίου πέμπται ἰσταμένου.

Cretan

110. Gortyna. V cent. b.c. SGDI.4991. Hicks35 (only I). Inscr.Jurid. I, pp.352 ff. Michel 1333. Solmsen 30. Comparetti, Mon. Antichi III, pp. 93 ff. Merriam, Am. J. Arch. 1885, 324 ff., 1886, 24 ff.

Θιοί. | Ὅς κ' ἐλευθέρῳ ἔ δόλῳ μέλλει ἀπιμῶλέν, πρὸ δίκας μὲ ἰ
ἄγεν. αἰ δ' ἐ κ' ἄγει, καταδικασάτῳ τῷ ἐλευθέρῳ δέκα στατῆρας,

110. The famous Gortynian Law-Code. Although conveniently so designated, it is not of course a complete code of laws, but a series of regulations on various subjects, complete in itself, as shown by the *θιοί* at the beginning and the unused space at the end of the last column. The state of the alphabet (there are no signs for *φ* and *χ*, which are not distinguished from *π* and *κ*. See 4.1), the forms of the letters, and the direction of the writing (*βουστροφηδδν*), are such as are usually characteristic of the sixth century b.c., but the general style of the writing, precise and regular, points to a later date. It is now generally believed that the development of the alphabet was slower in Crete than elsewhere, and that the Code is of the fifth century b.c., probably about the middle of it. There are also other inscriptions from Gortyna containing regulations of a similar character but on different subjects, one series of seven columns being known sometimes as the Second Code (SGDI. 4998).

Although a sign for *η* is lacking in the Law-Code, the *Θ* had already been used with this value in an earlier period, and *Η* is regularly so used in the inscriptions of the "North Wall," which

are not much later than the Law-Code. The proper transcription of *Ε* in the Law-Code is in certain classes of forms uncertain, since there is evidence of both *ε* and *η* from inscriptions which contain a sign for *η*. Such are the infinitives of contract verbs in *-ΕΝ* (*-εν* or *-ἔν*?), and the infinitives in *-ΜΕΝ* (*-μεν* or *-μῆν*?). The earlier inscriptions with *Θ* have *ἐνφουκέν, ἦμεν*, while the later ones with *Η* have *μῶλῆν, ἦμην*. The transcription followed in our text is that which accords with the forms of the earlier inscriptions. The prohibitive *ΜΕ* has been transcribed uniformly *μῆ*, although the inscriptions which have *Η* often have *μῆ* beside *μη* before words beginning with a vowel (93). The same inscriptions show that aor. subj. *λαγάσει* etc. should be so transcribed, not *λαγάσει* etc. See 150.

I.1-II.2. Disputes over the ownership of a slave or one alleged to be a slave.

I.1 ff. *Whoever is about to bring suit in relation to a free man or a slave, shall not make seizure before the trial. If he makes the seizure, (the judge) shall condemn him to a fine of ten staters in the case of a free man, five in case of a slave, because he seizes him, and shall decree that he release him within three*

5 τὸ δόλω πέντ||ε, ὅτι ἄγει, καὶ δικασσάτῳ λαγάσαι | ἐν ταῖς τρισὶ ἀμέ-
 ραις. αἱ [δέ] κα | μὲ [λαγ]άσει, καταδικαδδέτῳ τῷ μὲν | ἐλευθέρῳ
 10 στατῆρα, τῷ δόλω [δα]ρκυῖαν τῆς ἀμέρας φεκάστας, πρὶν κα λα|γά-
 σει · τῷ δὲ κρόνῳ τὸν δι[κ]αστ|ὰν ὁμνύντα κρίνεν. αἱ δ' ἀννίοιτο | μὲ
 ἄγεν, τὸν δικαστῶν ὁμνύντ|α κρ[ί]νεν, αἱ μὲ ἀποπῶνιοι μαίτους. | αἱ
 15 δέ κα μῶλῃ ὁ μὲν ἐλεύθε[ρ]ου, || ὁ δ[ὲ] δ[ὲ] ὄλων, κάρτονας ἔμεν | [ῥτε-
 ρο]ί κ' ἐλεύθερον ἀποπῶνιδύ|τι. αἱ δέ κ' ἀντὶ δόλωι μῶλιδύντι | πῶνι-
 20 οντες φὸν φεκάτερος ἔμεν, αἱ μὲν κα μαίτους ἀποπῶνῆι, κ|ατὰ τὸν
 μαίτυρα δικάδδεν, αἱ | δέ κ' ἔ ἀποπῶνιοι ἀποπῶνιδύντι | ἔ μῆδατέ-
 25 μὲν ἐλεύθερον λαγ|άσαι τῶν πέ[ν]τ' ἀμερῶν, τὸν δὲ δῶλ[ον] ἐς κῆ-
 ραν ἀποδόμην. αἱ δέ | κα μὲ λαγάσει ἔ μὲ ἀποδοῖ, δικακ|σάτῳ
 30 κικὲν τῷ μὲν ἐλευθέρῳ | πεντέκοντα στατῆρας καὶ σ||τατῆρα τὰς

days. But if he does not release him, (the judge) shall condemn him to a fine of a stater in the case of a free man, a drachma in the case of a slave, for each day until he releases him; and as to the time, the judge shall decide under oath. — For the use of the genitive in τῷ ἐλευθέρῳ, τῷ δόλω, see 171. Similarly τῷ πεντέκονταστατῆρῳ II.38. Observe the clear distinction in use, here and elsewhere, between δικάδδεν and κρίνεν. The former is used where the judge pronounces formal judgment according to the law and the evidence, the latter where he acts directly as arbiter. Cf. especially XI.26 ff. — 11 ff. *But if one denies making a seizure, the judge shall decide under oath, unless a witness testifies. If one party contends that a man is a free man, the other that he is a slave, those who testify that he is a free man shall be preferred. If they contend about a slave, each declaring that he is his, if a witness testifies, (the judge) shall declare judgment according to the witness, but if they testify for both or for neither, the judge shall decide under oath. When*

the one in possession has been defeated, he shall release the free man within five days, and he shall surrender the slave. If he does not release (the free man) or surrender (the slave), (the judge) shall decree that (the plaintiff) have judgment (κικὲν = Att. κικάν) against him, in the case of the free man for fifty staters and a stater, for each day until he releases him, in the case of the slave ten staters and a drachma for each day until he surrenders him. But at the end of a year after the judge has pronounced judgment, one may exact three times the amount (i. e. three times the original fines, instead of the accumulated fines for delay) or less, but not more. As to the time the judge shall decide under oath. — The purpose of this last provision seems to be to prevent the accumulation of fines out of all proportion to the value of the slave. Some take τριπλα as a third (i. e. of the accumulated fines). The word occurs in another Cretan inscription (SGDI.5000 I), where its meaning is equally disputed. — 25. τῶν πέντ' ἀμερῶν : gen. of time, 170, —

ἀμέρας φεκάστας, πρίν κα λαγάσει, τῷ δὲ δύλω | δέκα στατῆρας
καὶ δαρκνὰν | τὰς ἀμέρας φεκάστας, πρίν κ' ἀποδοῖ ἐς κῆρας. ἕ δὲ
κα καταδικάσει ὁ δικαστὰς, ἐνιαυτῷ πρᾶδδεθθαι τὰ τρίτρα 35
μεῖον, | πλίου δὲ μῆ· τῷ δὲ κρόνῳ τὸν δικαστὰν ὁμνύντα κρίνεν. αἰ
δέ | κα ναυέει ὁ δῶλος· ὁ κα νικαθεῖ, καλιὸν ἀντὶ μαιτύρων δυὼν 40
δ|ρομέων ἐλευθέρων ἀποδεικσάτῳ ἐπὶ τῷ ναοῖ ὅπῃ κα ναυέει ἕ ἀν-
τὸς ἕ ἄ(λ)λος πρὸ τούτῳ· αἰ δέ | κα μὲ καλῆι ἕ μὲ δεικσει, κατι-
σ[[τάτ]ῳ τὰ ἐ[γρα](μ)μένα. αἰ δέ κα μῆδ' | αὐτὸν ἀποδοῖ ἐν τῷ ἐνι- 45
αυτῷ, | τὰς ἀπλόους τ[ι]μὰς ἐπικαταστασεῖ. αἰ δέ κ' ἀποθάνει
μῶλιομένας τὰδ δι[κα]ς, τὰν ἀπλ[ό]ον τιμὰν κατ(α)στασεῖ. αἰ δέ 50
κα κοσ[μ]ιὼν ἄγει ἕ κοσμίουτοῖς ἄλλος, ἕ κ' ἀποστᾶι, μῶλέν, καὶ κᾶ
νικαθεῖ, κατιστάμεν ἀπ' [ᾶ]ς | [ἀμέρα]ς ἄγαγε τὰ ἐγρα(μ)μένα. || [τὸν] 55
δὲ νευικαμένο[ν] κα[λ]ὶ τὸν κα|||τακείμενον ἄγοντι ἄπατον | ἕμεν. II

Αἰ κα τὸν ἐλεύθερον ἕ | τὰν ἐλευθέραν κάρτει οἴπῃ, ἐκατὸν
στατῆρας καταστασεῖ· αἰ δέ κ' ἀπεταίρω, δέκα· αἰ δέ κ' ὁ δῶλος 5
τὸν ἐλεύθερον ἕ τὰν ἐλευθέραν, διπλεῖ καταστασεῖ· αἰ δέ κ' ἐλέν-
θερος φοικέα ἕ φοικέαν, πέντε | δαρκνὰς· αἰ δέ κα ρ[ο]ικεὺς φοικέα ||

35. ἐνιαυτῷ: not year, but anniversary. See Glossary.—38 ff. If the slave on whose account one is defeated takes refuge in a temple, (the defeated party), summoning (the successful party) in the presence of two witnesses of age and freed, shall point out (the slave) at the temple where he takes refuge, either himself or another for him; but if he does not make the summons or point him out, he shall pay what is written. If he does not even (referring back to ll. 34 ff.) surrender him (the slave) at the end of a year, he shall pay the simple fines in addition (to what is stated in ll. 34 ff.). If (the slave) dies while the suit is being tried, he shall pay the simple fine (i.e. without any additional fines for delay). If a member of the κόσμος (see Glossary) makes a seizure, or another (seizes the

slave) of a member of the κόσμος, the case shall be tried after he (the official) has gone out of office, and, if defeated he shall pay what is written from the time when he made the seizure. But there shall be no penalty for seizing one condemned for debt or one who has mortgaged his person. —The penalties fixed in ll. 47–50 and their relation to the provision in l. 36 are variously understood. Many take τιμὰς and τιμὰν as referring to the value of the slave.

II.2–45. Rape and adultery.

II.2 ff. If one commits rape upon a free man or woman, he shall pay one hundred staters; but if upon (the son or daughter) of an ἀπέταιπος, ten. The ἀπέταιπος, one who was not a member of a ἑταιρεία (ἐταιρεία) or society made up of citizens, occupied a social position

10 ἔ φοικέαν, π[έν]τε στατῆραυ. | ἐνδοθιδίαν δόλαν αἰ κάρτει δαμ[ά]-
 15 πειδ' ἀμέραν, [ὀ]δελόν, αἰ δέ κ' ἐν νυτ[ί], δὺ ὀδελόν. ὀρκιότεραν
 20 τος καδεστᾶ, δέκα στατῆραυ καταστασεῖ, αἰ ἀποπῶνίω|| μαίτυυ.
 αἰ κα τὰν ἐλευθέραν | μοικίον αἰλεθεῖ ἐν πατρὸς ἔ ἐν ἀδελπιῶ ἔ ἐν
 25 πεντέκοντα · αἰ δέ κα τὰν || τῶ ἀπεταίρῳ, δέκα · αἰ δέ κ' ὁ δόλος
 [τὰ]ν ἐλευθέραν, διπλεῖ καταστασεῖ. αἰ δέ κα δόλος δόλο, πέν[ι]τε.
 30 προφειπᾶτο δὲ ἀντι μαιτύρων τριῶν τοῖς καδεσταῖς τῶ ἐναιλεθέντος
 ἀλλύεθθαι ἐν ταῖς πέντ' ἀμέραις · | τῶ δὲ δόλο τῶ πᾶσαι ἀντι |
 35 μαιτύρων δυῶν. αἰ δέ κα μὲ ἀλλύεται, ἐπὶ τοῖς ἐλόμ[ι]σι ἔμεν κρέθ-
 40 τῶ πεντέκονταστατῆρῳ καὶ πλιόνος πέντον αἰ||τὸν φιν αὐτῶι φέκα-
 στον ἐπ[α]ριόμενον, τῶ δ' ἀπεταίρῳ | τρίτον αὐτόν, τῶ δὲ φοικέρος τὸν
 45 πᾶσταν ἄτερον αὐτῶν μοικιόντ' ἔλέν, δολόσαθθαι δὲ μῆ.

Αἰ κ' ἀνῆρ [κα]ἰ [γυ]νὰ διακρ[ί]νῶν[τ]αι, τὰ φὰ αὐτᾶς ἔκεν, ἄτι
 ἔκονσ' ἔιε π[ᾶ]ρ τὸν ἄνδρα, καὶ τῶ καρπῶ τ[ᾶ]ν ἐμίαν, αἰ κ' ἔι ἐς

midway between the ἐλεύθερος and the φοικέος. Possibly the ξένοι are meant. — 11 ff. If one violates a household slave by force, he shall pay two staters, but if one that has already been violated, by day one obol, but if in the night two obols; and the slave shall have the preference in the oath. — 16 ff. If one attempts to have intercourse with a free woman to the distress of her relative, he shall pay ten staters if a witness testifies. — ἐπιπῆρεται: πειράω. — ἀκείοντος: ἀχέω. — 28 ff. One shall announce before three witnesses to the relatives of the one caught (literally caught in, i.e. in the house of the father etc.) that they are to ransom him within five days; but to the master of a slave before two witnesses. But if he is not ransomed, it shall be in the power of the captors to do with

him as they wish. — 36 ff. If one declares that he has been the victim of a plot, then the one who caught him shall swear, in a case involving a fine of fifty staters or more, with four others (literally himself as a fifth), each calling down curses upon himself (if he testifies falsely), but in the case of an ἀπέταρος with two others, in a case of a serf the master and one other, that he took him in adultery and did not lay a plot.

II.45—III.44. Rights of the wife in the case of divorce or death of husband.

II.45 ff. If a man and wife are divorced, (the wife) shall have her own property with which she came to her husband, and the half of the produce, if there is any from her own property, and the half of whatever she has woven within (the house), whatever there is, and five

τῶν φῶν αὐτᾶς κρεμάτων, κῶτι | κ' ἐνυπάνει τὰν [ἐμίνα]ν ἄτι | κ' ἔι, 50
 καὶ πέντε στατῆρας, αἱ κ' ὁ ἀνὲρ αἴτιος ἔι τᾶς κῆ[ρ]εύσιος · α[ἰ]
 δὲ πῶνιοι ὁ ἀνὲρ [αἰτί]ος μὲ ἔ[μ]εν, τὸν δικαστὰν ||| ὁμνύντα κρίνεν. 55
 αἰ δέ τι ἄλλο|πέροι τῶ ἀνδρός, πέντε στατῆρας καταστασεῖ κῶτι | III
 κα πέρει αὐτόν, κῶτι κα παρ|ἔλει ἀποδοτῶ αὐτόν. ὄν δέ κ' | ἔκσαν- 5
 νέσεται δικάκσαι τᾶν γυναικ' ἀπομόσαι τὰν Ἀρτεμιν παρ Ἀμυ-
 κλαῖον παρ τὰν | Τοκσίαν. ὅτι δέ τις κ' ἀπομο|σάνσαι παρέλει, 10
 πέντε στατῆρας καταστασεῖ καὶ τὸ κρέος αὐτόν. αἰ δέ κ' ἀλλότ-
 τριος συνε(σ)σάδδει, δέκα στα[ατ]ῆρας καταστασεῖ, τῶ δὲ κρέμιοι 15
 διπλεῖ ὅτι κ' ὁ δικαστὰς | ὁμόσει συνεσάκσαι. | αἰ ἀνὲρ ἀποθάνοι
 τέκνα κατ|αλιπὼν, αἱ κα λῆι ἀ γυνά, τὰ φὰ | αὐτᾶς ἔκονσαν ὀπύιθ-
 θα|ι κατὶ κ' ὁ ἀνὲρ δδοὶ κατὰ τὰ ἐγγραμμένα ἀντὶ μαιτύρων τριῶν 20
 δρομέων ἐλευθέρων · αἰ | δέ τι τῶν τέκνων πέροι, ἐνδίκον ἔμμεν. αἰ δέ
 κα ἄτεκνον || καταλίπει, τὰ τε φὰ αὐτᾶς ἔκεν κῶτι κ' ἐν[υ]πάνει 25
 [τ]ὰν ἐμ[ί]ναν κα[ἰ] τ[ὸ] καρπ[ὸ] τῶ ἐνδ[ο]θεν πεδὰ τῶν ἐπιβαλλόν-
 τ[ῶν] μοίρα|ν λακῆ[ν] καὶ τί κ' ὁ ἀνὲρ δδοὶ αἰ ἐγγρατται · αἰ δέ τι 30
 ἄλλο πέροι, ἐνδίκον ἔμμεν. αἰ δέ γυνὰ ἄτεκνος ἀποθάνοι, τὰ τε φὰ |
 αὐτᾶς τοῖς ἐπιβάλλουσι ἀποδόμμεν κῶτι ἐνύπανε τὰν ἐμίναν καὶ τῶ 35
 καρπῶ, αἱ κ' ἔι ἐς | τῶν φῶν αὐτᾶς, τὰν ἐμίνα|ν. κόμιστρα αἱ κα λῆι

stators, if the husband is the cause of the divorce. But if the husband declares he is not the cause, the judge shall decide under oath. But if she carries off anything else belonging to the husband, she shall pay five stators, and whatever she carries off and whatever she purloins this she shall return. But as regards matters which she denies, (the judge) shall decree that she take the oath of denial by Artemis, (proceeding?) to the Amycleium to the archer-goddess. If any one takes anything away from her after she has taken the oath of denial, he shall pay five stators and the thing itself. If a stranger helps her carry things off, he shall pay ten stators and half the amount which the judge swears he helped carry off. — 49. τὰν

ἐμίναν: see 101.1. — 50. κῶτι: here and III.26, 34 = καὶ ὅτι, i.e. καὶ οὕτως, gen. by attraction. — III.14—15. κρέιος: χρήσιος from χρήσιος, gen. sg. with διπλεῖ. — 17 ff. If a man dies leaving children, if the wife wishes, she may marry again holding her own property and whatever her husband may have given her, according to what is written, in the presence of three witnesses of age and free. But if she takes anything belonging to the children, it shall be a matter for trial. — 27 ff. And of the produce in the house she shall share with the lawful heirs. — τῶν ἐπιβαλλόντων: ὁ ἐπιβάλλων, the heir at law, a short expression for ὁ ἐπιβάλλει (τὰ χρήματα); cf. V.21—22 οἱς κ' ἐπιβάλλει. — 37 ff. If man or wife wishes to make gifts, (it is permitted),

40 δόμεν | ἀνὲρ ἔ γυνά, ἔ φῆμα ἔ δυόδεκα| στατῆρας ἔ δυόδεκα στατ|ἔ-
 ρων κρέος, πλίον δὲ μέ. αἴ κ|α φοικέος φοικέα κριθῆι δῶ | ἔ ἀποθα-
 νότος, τὰ φὰ αὐτᾶς ἔκεν· ἄλλο δ' αἴ τι πέροι, ἔνδικον ἔμεν.

45 Αἱ τέκοι γυνὰ κ|ἔ[ρ]ε[ύ]νοσα, ἐπελεύσαι τῶι ἀνδρὶ ἐπὶ στέγαν
 ἀντὶ μαιτῦρόν τριῶν. αἴ δὲ μὲ δέκσαιτο, ἐπὶ τᾶι ματρὶ ἔμεν τὸ
 50 τέκνον ἔ τράπεν ἔ ἀποθέμεν· ὀρκ|μῶτέρωδ' ἔμεν τὸς καδεστ|ᾶν
 καὶ τὸς μαίτυρας, αἴ | ἐπέλευσαν. αἴ δὲ φοικέα τέκοι κερύουσα,
 55 ἐπελεύσαι | τῶι πάσαι τῶ ἀνδρός, ὃς ἔ|πιει, ἀντὶ μαιτῦρόν [δυ]ῶν. ||
 IV αἴ δὲ κα μὲ δέκεται, ἐπὶ τῶι | πάσαι ἔμεν τὸ τέκνον τῶι τ|ᾶς φοι-
 5 κέας. αἴ δὲ τῶι αὐτῶι αἴτιν ὀπυίοιτο πρὸ τῶ ἐνιαυτ|ῶ, τὸ παιδίον
 ἐπὶ τῶι πάσαι | ἔμεν τῶι τῶ φοικέος. κῶρκιῶτερον ἔμεν τὸν ἐπελεύ-
 10 σαυ|τα καὶ τὸς μαίτυρας. γυνὰ κερύουσα' αἴ ἀποβάλοι || παιδίον
 πρὶν ἐπελεύσαι κα[τ]ὰ τὰ ἐγραμμένα, ἐλευθέρῳ μ|ὲν καταστασεῖ
 πεντέκοντα | στατῆρας, δολῶ πέντε καὶ φίκατι, αἴ κα νικαθῆ. ὄι
 15 δέ κα μ' | εἴ[ε] τι(ς) στέγα ὅπυι ἐπελευσεῖ, ἔ αὐτὸν μὲ ὀρεῖ, αἴ (αι)
 ἀποθ|εῖε τὸ παιδίον, ἄπατον ἔμεν. | αἴ κύσαιτο καὶ τέκοι φοικ|έα μὲ
 20 ὀπυιομένα, ἐπὶ τῶι τ[ῶ] || πατρός πάσαι ἔμεν τὸ τέκνον· αἴ δ' ὀ
 πατῆρ μὲ δῶι, ἐπὶ τοῖς τῶν ἀδελπιῶν πάσαιταις ἔμεν.

25 Τὸν πατέρα τῶν | τέκνων καὶ τῶν κρεμάτων κ|αρτερόν ἔμεν τᾶδ
 δαίσιος | καὶ τὰν ματέρα τῶν φῶν αὐτᾶς κρεμάτων. ἄς κα δῶντι, |

either clothing or twelve staters or some-
 thing of the value of twelve staters, but
 not more. — κόμιστρα: perhaps a tech-
 nical term for certain kinds of gifts.

III.44—IV.23. Disposition of chil-
 dren born after divorce.

III.44 ff. *If a divorced wife bears a
 child, she shall bring it to her husband
 at his house in the presence of three wit-
 nesses. If he does not receive it, the child
 shall be in the power of the mother either
 to bring up or to expose; and the relatives
 and witnesses shall have preference in
 the oath, as to whether they brought it.*

— στέγαν: this is the regular word for
 house in this inscription, φοικία being
 household (V.26) and φοίκος not occur-
 ring.—IV. 14 ff. *If the man has no house
 to which she shall bring (the child), or she
 does not see him, if she exposes the child,
 there shall be no penalty.* — ὄι δέ κα
 μ' εἴ[ε] κτλ.: this conforms to the read-
 ing of the stone, though the elision of
 the ε of μέ is difficult (or read μὲ 'ί[ε]
 with aphaeresis?). For κα with the op-
 tative see 177.

IV.23—VI.2. Partition of property
 among children and heirs-at-law,

μὲ ἐπάνανκον ἔμεν δατῆθθαι· αἰ δέ τις ἀταθειῆ, ἀποδῆ|άτταθθαι 30
 τῶι ἀταμένῳ αἰ ἔγρατται. ἔ δέ κ' ἀποθάνει τι(ς), | στέγανς μὲν
 τὰνς ἐν πόλι κά|τι κ' ἐν ταῖ(ς) στέγαις ἐνῆι, αἰς κα μὲ φοικεὺς ἐνφοι-
 κῆι ἐπῆ| κῶραι φοικῶν, καὶ τὰ πρόβατα καὶ καρτα[ι]ποδα, ἅ κα μὲ 35
 φοικεός ἐι, | ἐπὶ τοῖς υἰάσι ἔμεν, τὰ δ' ἄλλα κρέματα πάντα δατῆθ-
 θαι καλῶς, καὶ λαυκάνεν τὸς μὲν || υἰὺς ὁπόττοι κ' ἴοντι δῦο μοίρανς 40
 φέκαστον, τὰδ δὲ θυγατέρανς ὁπότται κ' ἴοντι μίαν μοίραν φεκά-
 σταν. θατῆθ[θ]αι δὲ καὶ τὰ ματρ[ῶ]ια, ἔ || κ' ἀποθά[νε]ι, αἰπε[ρ] 45
 τὰ [πατρῶι] | ἔ[γρατ]ται. αἰ δὲ κρέματα με εἰῆ, στέγα δέ, λακέν
 τὰθ θ[υ]γατέρας αἰ ἔγρατται. αἰ δέ κα λῆ| ὁ πατῆρ δὸς ἰδὼν δόμεν
 τῶι ὀπυιομέναι, δότῳ κατὰ τὰ ἐγραμμένα, πλῖονα δὲ μῆ. | ὀτεῖαι δὲ 50
 πρόθθ' ἔδοκε ἔ ἐπέσ|πενσε, ταὐτ' ἔκεν, ἄλλα δὲ μὲ || ἀπολαν[κά]-
 νεν. γυνὰ ὁ[τ]εῖα κ|ρέματα μὲ ἔκει ἔ [πα]τρὸδ δσηντος ἔ ἀ[δ]ελπιῶ
 ἔ ἐπισπέν|σαντος ἔ ἀπολα[κ]όνσα αἰ ὅκ' ὁ Αἰθ[α]λεὺς(ς) σταρτὸς 5
 ἐκοσμῖον οἰ σὺν Κῦ[λ]λῳι, ταύτας μὲν ἀπολανκάνεν, ταῖδ δὲ πρόθθα
 μὲ ἔ[ν]δικον ἔμεν.

* Ἐ κ' ἀπ[ο]θάνει ἀνῆρ ἔ γυνῆ, αἰ μὲν κ' ἔι τέκνα ἔ ἐς τέκνων 10
 τέκνα ἔ ἐς τούτων τέκνα, τούτος ἔκε[ν] τὰ κρέματα. αἰ δέ κα μέτις
 ἔι τούτῳ, ἀ(α)δελπιῶι δὲ τῷ ἀποθανόν|τος κῆς ἀδε[λ]πιῶν τέκνα 15
 ἔ ἐς τούτων τέκνα, τούτος ἔκεν τὰ κρέματα. αἰ δέ κα | μέτις ἔι τού-
 τῶν, ἀδευπιαὶ δὲ τῷ ἀποθανόντος κῆς ταυτῶν τέκνα ἔ ἐς τῶν τέκνων 20
 τέκνα, τούτος ἔκεν τὰ κρέματα. αἰ δέ κα μέτις ἔι τούτων, | οἷς
 κ' ἐπιβάλλει ὅπῳ κ' ἔι τὰ κρέματα, τούτος ἀναλῆθθα|ι. αἰ δὲ μὲ 25

IV. 29 ff. *But if any one (of the children) should be condemned to pay a fine, the one who has been fined shall have his portion taken out and given him as is written.* — 33 ff. αἰς κα κτλ. *which are not occupied by a serf residing in the country.* — 44 ff. *And the property of the mother shall be divided, when she dies, in the same way as is prescribed for the property of the father.* — V. 1 ff. *Whatever woman has no property either by gift of father or brother or by promise or by inheritance, as (was written)*

when Cyllus and his colleagues of the starptōs (subdivision of the tribe) of the Aethalians composed the κόσμος, these women shall share in the inheritance, but against those (who received gifts) previously no action shall be brought. — 22 ff. *If there is none of these, those to whom it falls according to the source of the property shall receive it. But if there are no heirs-at-law, those of the household who compose the κλῆρος (i.e. the body of κλαρῶται or serfs attached to the estate) shall have the money.* —

εἶεν ἐπιβάλλοντες, τὰς φοικίας οὔτινές κ' | ἴδοντι ὁ κλᾶρος, τούτους
ἔ|κεν τὰ κρέματα.

- 30 Αἱ δέ κ' οἱ | ἐπιβάλλοντες οἱ μὲν λεί|ῳντι δατεῖθθαι τὰ κρέματ|α,
οἱ δὲ μέ, δικάσσαι τὸν δι|καστὰν ἐπὶ τοῖλ λείουσι δ|ατεῖθθαι ἔ|μεν
35 τὰ κρέματα πάντα, πρίν κα δάττονται. || αἱ δέ κα δικάσαντος τῷ
δικαστᾶ κάρτει ἐνσεῖει ἔ | ἄ|γει ἔ | πέρει, δέκα στατεῖραν|ς καταστα-
40 σεί καὶ τῷ κρέ|γιος διπλεῖ. τνατῶν δὲ καὶ καρ||πῶ καὶ φέ|μας κἀνπι-
δέμας κ|ἐπιπολαῖον κρεμάτων, αἴ κα μ|ἔ λείωντι δατεῖ|θθαι - - τὸν
45 δικαστ|ὰν ὀμνύντα κρίναι πορτὶ τὰ μολιόμενα. [α]ἰ [δ]έ κα κρέ-
ματα δατιομένοι | μὲ συγγιγνόςκωντι ἀν|πὶ τὰν δαῖσιν, ὄνεν τὰ κρέ-
50 μ|ατα κῶς κα πλείστον διδ|ῶι ἀποδόμενοι τὰν τιμᾶν || δια[λ]ακόντων
τὰν ἐπαβ|ολάν φέκαστος. δατιομέ|νοιδ δὲ κρέματα μαίτυρα|νς πα-
VI ρέ|μεν δρομέανς ἐλε|υθέρους τρύινς ἔ | πλάινς. ||| θυγατρὶ ἔ | διδῶι, κατὰ
τὰ αἰ|τά.

- Ἄς κ' ὁ πατεῖδ δόει, τῶν τῷ πατρὸς κρεμάτων παρ υἱέος | μὲ
15 ὄνῃθθαι μῆδὲ καταθίθ|εθθαι. ἄτι δέ κ' αὐτὸς πάσειται ἔ | ἀπολάκει
ἀποδιδόθθῳ, | αἴ κα λῆι. μῆδὲ τὸν πατέρα τὰ τῶν τέκνων ἄτι κ' αἰ-
10 τοὶ πάσουται ἔ | ἀπολάκωντι. μῆδὲ τὰ τ|ᾶς γυναικὸς τὸν ἄνδρα
ἀπο|δό(θ)θαι μῆδ' ἐπισπένσαι, μῆδ' | υἱὸν τὰ τὰς ματρός. αἰ δ|έ τις
15 πρίαιτο ἔ | καταθεῖτο ἔ | ἐπισπένσαιτο, ἀλλᾶι δ' ἔγρατ||[τα]ι, αἰ τάδε

28 ff. *If some of the heirs-at-law wish to divide the property, and others not, the judge shall decree that all the property belong to those wishing to divide, until they divide it. If any one, after the decision of the judge, enters in by force or drives or carries off anything, he shall pay ten staters and double the value of the object. In the matter of live stock, produce, clothing, ornaments, and furniture, if they do not wish to make a division, the judge shall decide with reference to the pleadings. If, when dividing the property, they do not agree as to the division, they shall sell the property, and, disposing of it to whoever offers the most, they shall receive each his share*

of the price.—34. **δάττονται**: aor. subj., cf. ἀποδάτταθθαι. 82.—36. **ἐνσεῖει**: taken by some as ἐν-σεῖει (σεῖω), but more probably ἐνσ-εῖει (εἶμι) with εἰ instead of ι from the indicative.—39. **τνατῶν**: θνητῶν = ζῴων, as in Hdt.2. 68.—VI.1. **διδῶι**: subj. without κα. 174.

VI.2–46. Sale and mortgage of family property.

VI.2 ff. *As long as the father lives, one shall not purchase any of the father's property from the son, nor take a mortgage on it. But whatever (the son) himself has acquired or inherited, he may dispose of, if he wishes.*—14 f. **ἀλλᾶι δ' ἔγρατται**: and it is written

τὰ γράμματα ἔγ[ρατται, τὰ] μ[ἐ]ν | κρέματα ἐπὶ τῆι ματρὶ ἔμμεν
 κ' ἐπὶ τῆι γυναικί, ὃ δ' ἀποδόμενος ἔ καταθὲνς ἔ ἐπι||σπένσας τῶι 20
 πριαμένῳ | ἔ καταθεμένῳ ἔ ἐπισπεν|σαμένῳ διπλεῖ καταστα|σεῖ
 καὶ τί κ' ἄλλ' ἄτας εἶ, τὸ ἀπ|λόον· τῶν δὲ πρόθθα μὲ ἔν||δικον ἔμεν. 25
 αἱ δὲ κ' ὀ ἀντίμῶλος ἀπομῶλεῖ ἀνπὶ τὸ κρέος ὄι κ' ἀνπιμῶλιῶντι μὲ
 ἔμεν τῆς ματ[ρ]ῶς ἔ τῆς γυναικός, μῶλὲν ὅπῃ κ' ἐπ||ιβάλλει, πὰρ 30
 τῶι δικαστῆι | ἔ φεκάστῳ ἔγρατται. αἱ δὲ κ' ἀποθάνει μάτερ τέκνα
 καταλιπῶνσα, τὸν πατέρα καρτερόν ἔμεν | τῶν ματρῶιδῶν, ἀποδό(θ)θαι
 δὲ μὲ || μεδὲ καταθέμεν, αἱ κα μὲ τὰ τέκνα ἐπαινέσει δρομέες ἰόν- 35
 τες. | [α]ἱ δὲ τις ἀλλῶι πρίαίτο ἔ καταθίετο, τὰ μὲν κρέματα ἐπὶ
 τοῖς τέκνοις ἔμεν, τῶι δὲ πριαμ|ένῳ ἔ καταθεμένῳ τὸν ἀποδόμενον 40
 ἔ τὸν καταθέντα τὰν | διπλείαν καταστάσαι τῆς τιμῆς, καὶ τί
 κ' ἄλλ' ἄτας εἶ, τὸ ἀπ|λόον. αἱ δὲ κ' ἄλλαν ὀπιεῖ, τὰ τ|έκνα [τῶ]ν 45
 [μ]ατροῖδῶν καρτερόνς ἔμεν.

Αἱ κ' ἐδ' δυσ[μενίανς] πε|ρα[θῆι κ]ἔκς ἀλλοπολίας-ὑπ' ἀνάνκας
 ἐκόμενος κελο[μ]ένῳ τῆς λύσεται, ἐπὶ τῶι ἀλλυσαμένῳ ἔμεν, πρίν 50
 κ' ἀποδοῖ τὸ ἐπιβάλλον. αἱ δὲ κα μὲ ὁμολογῶντι ἀμπὶ τὰν πλε-
 θὴν ἔ μὲ [κ]ελομέ[ν]ῳ αὐτῶ [λ]ύσασθαι, τὸν δικαστῆν ὁμύντα
 κρίνεν πορτὶ τὰ || μῶλόμενα. [τ]ῶ ἔλευθέρῳ τὸν | δε - - -. [αἱ 55
 κ' ὀ δῶλος] || ἐπὶ τὰν ἔλευθέραν ἐλθῶν ὀπιεῖ, | ἔλευθερ' ἔμεν τὰ VII

otherwise = otherwise than is written.
 Cf. l. 37 and VIII.54. — αἱ τὰδε τὰ
 γράμματα ἔγρατται: since the inscrip-
 tion of this law, contrasted with τῶν δὲ
 πρόθθα, l. 24, in matters of previous date.
 So in IX.15 and XI.19. — 25 ff. But if
 the opponent denies, with reference to
 the matter about which they are disput-
 ing, that it belongs to the mother or the
 wife, action shall be brought where it
 belongs, before the judge where it is pre-
 scribed for each case.

VI.46—VII.15. Repayment of ran-
 som. Children of mixed marriages.
 Responsibility for the acts of a slave.

VI.46 ff. 'A ransomed person shall
 belong to the ransomer, until he pays

what is proper.' The general sense is
 clear, but the restoration and precise
 interpretation is uncertain. Perhaps,
 with the reading of the text, if one is
 sold into hostile hands and some one,
 forced (to do so) upon his demanding it,
 ransoms him from his exile. — 51 ff. But
 if they do not agree about the amount,
 or on the ground that he did not demand
 to be ransomed, etc. — 55 ff. Something
 is certainly missing between the end of
 VI and the beginning of VII, either
 overlooked by the stonecutter in copy-
 ing, or possibly added on the original
 substructure, which is not extant. —
 VII.1 ff. In the case of marriage be-
 tween a male slave and a free woman,

τέκνα. αἱ δὲ κ' | ἀ ἐλευθέρα ἐπὶ τὸν δῶλον, δῶλ' ἔμμεν τὰ τέκνα. αἱ
 5 δὲ κ' ἐς τὰς αὐτῶν ματρὸς ἐλεύθερα καὶ δῶλα | τέκνα γένεται, ἔ
 κ' ἀποθάνει ἀ | μάτηρ, αἱ κ' ἔι κρέματα, τὸν ἐλευθέρους ἔκεν. αἱ
 10 δ' ἐλευθέροι | μὲ ἐκσεῖεν, τὸν σς ἐπιβάλλου|τανς ἀναιλῆ(θ)θαι. α[ῖ]
 κ' ἐκς ἀγορῶς πρ[ι]άμενος δῶλον μὲ πειραῖώσει τῶν φεκσέκοιτ' ἀμμε-
 15 ρᾶν, αἱ τινὰ κα πρὸ(θ)θ' ἀδικεῖ|κεῖ ἔ ὕστερον, τῶι πεπαμένῶι ἔνδικον
 ἔμμεν.

Τὰ μ πα[τ]ροῖ[δ]κον ὀπυῖε(θ)θαι ἀδελπιῶι τῶ πατρὸς τῶν ἰόντων
 τῶι | πρειγ[ί]στῶι. αἱ δὲ κα πλῖες πατροῖδκοι ἰῶντι κάδελπι[ο]ῖ
 20 τῶ πα|τρὸς, [τ]ῶι ἐπιπρειγίστῶι ὀπυῖε(θ)θαι. αἱ δὲ κα μὲ ἰῶντι
 ἀδελπιῶι τῶ πατρὸς, υἱέδ δὲ ἐκς ἀδελπιῶν, ὀπυῖε(θ)θαι ἰῶι τῶι [ῖ]ς
 25 τῶ πρειγίστῶ. αἱ δὲ κα πλῖες ἰῶντι|μ πατροῖδκοι κυῖες ἐκς ἀδελ-
 πιῶν, ἄλλοι ὀπυῖε(θ)θαι τῶι ἐπὶ τῶι ἐς [τ]ῶ πρει[γί]στῶ. μῖαν
 δ' | ἔκεν πατροῖ[δ]κον τὸν ἐπιβάλλου|τα, πλιάδ δὲ [μ]ῆ.

the status of the children depended on whether the slave went to live with the free woman, thus raising himself in a measure to her condition, or whether the woman went to live with the slave. — 9. ἐκσεῖεν: εἶεν ἐξ αὐτῶς. — 10 ff. *If one having purchased a slave from the market-place has not repudiated the purchase within the sixty days, if the slave has wronged any one before or after, the one who has acquired him shall be liable.* The purchaser of a slave was allowed a certain time within which, upon discovering any faults, physical or otherwise, which had been concealed, he might repudiate the purchase. Not until the expiration of this period was the purchase binding, and the purchaser liable for the acts of the slave. For the use of *πειραῖω*, cf. also SGDI. 4998. VII α' κα μὴ πειραῖώσει ἢ κα πριταται ἐν ταῖς τριάκοντ' ἀμέραις. But some take the meaning in both passages to be *dispose of abroad*.

VII.15–IX.24. The heiress. Regulations for her marriage and the disposition of her property.

When, in default of sons, a daughter becomes the heiress (*πατροῖδκος*, cf. *πατροῦχος παρθένος* Hdt. 6.57 with Stein's note, Att. *ἐπικληρος*), the choice of a husband, who becomes the virtual head of the family, is determined by fixed rules. The person so determined, the groom-elect, is known as *ὁ ἐπιβάλλων ὀπυῖεν* (= *ὁ ἐπιβάλλει ὀπυῖεν the one to whom it falls to marry*) or simply *ὁ ἐπιβάλλων*.

VII.15 ff. *The heiress shall marry her father's brother, the oldest of those living. If there are several heiresses and father's brothers, they shall marry (the second) the next oldest (and so on in succession). If there are no father's brothers, but sons of the brothers, she shall marry that one (who is the son) of the oldest. If there are several heiresses and sons of brothers, they shall marry (the*

*Αδ δέ κ' αὐ||ῶρος εἶ ὁ ἐπιβάλλων ὀπιείν εἶ | ἀ πατρῶϊδκος, [σ]τέ- 30
 γαν μέν, αἴ | κ' εἶ, ἔκεν τὰν πατρῶϊδκον, τὰδ | δ' ἐπικαρπίας παν-
 τὸς τὰν ἐμίαν ἀπολαυκάνεν τὸν ἐπιβ||άλλοντα ὀπιείν. αἶ δέ 35
 κ' ἀπο||δρομος ἰδὼν ὁ ἐπιβάλλων ὀπιείν ἐβίον ἐβίονσαν μὲ λῆι
 ὀπ|υίεν, ἐπὶ τῆι πατρῶϊδκῶι εἶμεν τὰ κρέματα πάντα καὶ τὸν κ||αρ- 40
 πόν, πρεῖν κ' ὀπιεί. αἶ δέ κα | δρομεὺς ἰδὼν ὁ ἐπιβάλλων ἐβίονσαν
 λείονσαν ὀπιεί(θ)θαι μὲ λῆι ὀπιείν, μῶλὲν τὸς | καδεστὰν τὸς τὰς
 πατρῶ||ῶκῶ, ὁ δὲ [δ]ικα[σ]τ[ὰς] δικ[ακσά]|τῶ ὀπιείν ἐν τοῖς δ[υ]οῖς 45
 μῆ|νσί. αἶ δέ κα μὲ ὀπιεί αἶ ἔγρα(τ)ται, τὰ κρέματα πάντ' ἔκου-
 σα|ν, αἴ κ' εἶ ἄλλος, τῶι ἐπιβάλλοντ||ι. αἶ δ' ἐπιβάλλων μὲ εἶε, τὰς | 50
 πυλᾶς τῶν αἰτιόντων ὀτιμί κα λῆι ὀπιεί(θ)θαι. αἶ δέ κα τῶι ἐπι-
 βάλλοντι ἐβίονσα μὲ λῆι ὀπιεί(θ)θαι εἶ ἄνῶρος εἶ ὁ ἐπιβ||άλ[λ]ων 55
 [κα]ὶ μ[ε] λ[ε]ῖ μ[έν]εν ||| ἀ πατρῶϊδκος, στέγαμ μέν, | αἴ κ' εἶ ἐν VIII
 πόλι, τὰμ πατρῶϊδκο|ν ἔκεν κᾶτι κ' ἐνῆι ἐν τῆι στέγ|αι, τῶν δ' ἄλλων
 τὰν ἐμίαν δ||μαλακόνσαν ἄλλῶι ὀπιεί(θ)θαι τὰς πυλᾶς τῶν αἰτιόν- 5
 τῶν | ὀτιμί κα λῆι. ἀποδατῆ(θ)θαι δὲ τῶν κρεμάτων ἰδῶι. αἶ δέ μὲ |
 εἶεν ἐπιβάλλοντες τῆι <παι> π||ατρῶϊδκῶι ἀ|ι ἔ|γρατται, τὰ κρέματα 10
 πάντ' ἔκ[ου]σαν τὰς πυλᾶς ὀπιεί(θ)θ[α]ι ὀτιμί κα λῆι. | αἶ δέ τὰς
 πυλ[ᾶ]ς μῆ|τις λείοι ὀ[π]υίεν, τὸς καδεστὰν || τὸς τὰς πατρῶϊδκῶ 15
 φείπαι κ|ατὰ [τὰν πυλ]ᾶν ὅτι οὐ λ[ε]ῖ ὀ|πυίεν τις; καὶ μέν τίς
 [κ' ὀ]πυίει, ἐν ταῖς τριάκοντα εἶ κα φείπου|τι. αἶ δέ μ(ε), ἄλλῶι
 ὀπιεί(θ)θαι ὀτι||μί κα νύναται. αἶ δέ κα πατρὸς δόντος εἶ ἀδελ- 20
 πιῶ πατρῶϊδκος γένεται, αἶ λείοντος ὀπυίεν ὀι ἐδῶκαν μὲ λείοι
 ὀπυί(θ)θαι, αἴ κ' ἐστετέκνῶται, δια||λακόνσαν τῶν κρεμάτων αἶ 25

second) the second (in order) after the son of the eldest (and so on). — 35 ff. If the groom-elect, being a minor, does not wish to marry (the heiress), though both are of marriageable age, all the property and the income shall belong to the heiress until he marries her. — 47 ff. If he does not marry her, as is written, she will all the property shall marry the next in succession, if there is another. But if there is no groom-elect, she may marry any one of the tribe she wishes, of those

who ask for her hand. — VIII.7-8. But they shall give to him (the rejected groom-elect) his proper share of the property. — 20 ff. If one becomes an heiress after her father or brother has given her (in marriage), if she does not wish to remain married to the one to whom they gave her, although he is willing, then, in case she has borne children, she may, dividing the property as is written, marry another of the tribe. — 24. ἐστετέκνῶται: perf. subj. like πέπαται etc., 151.1.

ἔγρατται [ἄλλ]οι ὀπυίε(θ)θ[αι τᾶ]ς [π]υ[λ]ᾶ[ς]. αἰ δὲ τέκνα μὲ
 εἶε, πάντ' | ἔκουσαν τῷ ἐπιβάλλον[τ]ι ὀπυίε(θ)θαι, αἶ κ' εἶ, αἰ δὲ μὲ,
 30 αἰ ἔγρατται|αι. ἀνὲρ αἰ ἀποθάνοι πατρῷ|όκῳ τέκνα καταλιπον, αἶ
 κα [λ]εἶ, | ὀπυίε(θ)θῶ τᾶς πυλᾶς ὅτιμί κα νύναται, ἀνάγκαι δὲ μὲ.
 35 αἰ δὲ τέκνα μὲ καταλίποι ὁ ἀποθανόν, || ὀπυίε(θ)θαι τῷ ἐπιβάλ-
 λοντι αἶ ἔγρατται. αἰ δ' ὁ ἐπιβάλλων τᾶν πατρῷ|όκον ὀπυίεν μὲ
 40 ἐπ|ίδαμος εἶε, ἂ δὲ πατρῷ|όκος | ὀρίμα εἶε, τῷ ἐπιβάλλοντι ὀ|πυί-
 ε(θ)θαι αἶ ἔγρατται.

Πατρῷ|όκον δ' ἔμεν, αἶ κα πατῆρ μὲ εἶ εἶ ἀ|δελπιὸς ἐς τῷ αὐ[τῷ]
 πατρός. τῶν | δὲ κρεμάτῳ[ν κα]ρτερὸν εἶμεν τᾶς φεργα[σ]ία[ς τὸς]
 45 πάτρῳαν, || [τ]ᾶς [δ' ἐπικαρ]πίας δια[λ]α[νκά]ν[εν τ]ᾶν ἐμίαν, ἂς
 κ' ἄ[ν]ῶρ[ο]ς εἶ. | αἰ δ' ἀν[ῶ]ρῶι ἰάτται μὲ εἶε ἐπ|ιβάλλων, τᾶν πα-
 50 τρῷ|όκον καρ|τερὰν ἔμεν τῶν τε κρεμάτῳν κ|αὶ τῷ καρπῷ, κᾶς
 κ' ἄν[ῶ]ρος εἶ, τράπε(θ)θαι [π]ᾶρ τᾶι ματρί· αἰ δὲ μᾶτῆρ μὲ εἶε,
 πᾶρ τοῖς [μ]άτρῳσι | τράπε(θ)θα[ι]. αἰ δὲ τις ὀπυίοι τᾶν πατρῷ|
 55 κῳ, ἀλλᾶι δ' ἔγ|ρατται, || πεύθεν [πορ]τὶ κόσμ[ο]ν || τὸν ἐπιβά[λ]-
 IX λονταν.

Ἄνῆρ αἶ | κ' ἀποθανόν πα|τρῷ|όκον κα|ταλίπει, εἶ αὐ[τῶν] εἶ πρὸ
 5 αὐτᾶς τῶν πάτρῳαν εἶ τὸν μάτρῳαν|ς καταθέμεν [εἶ ἀποδό(θ)θαι
 τῶν | κρεμάτῳν καὶ] δικαίαν ἔμεν τᾶν ὄνᾶν καὶ τᾶν κα[τάθεσιν]. αἶ |
 δ' ἀλλᾶι πρί|αιτό τις κρέματα εἶ | καταθεῖτο τῶν τᾶς πα[τρῷ|όκῳ,
 10 τ]ᾶ [μ]ὲν [κρ]έματα ἐπὶ τᾶι πατρῷ|όκῳι ἔμεν, ὁ δ' ἀποδόμενος εἶ
 κατ|αθὲν τῷ πριαμένῳι εἶ καταθε|μένῳι, αἶ κα νικαθῆι, διπλεῖ κα-
 15 ταστασεῖ καὶ τί κ' ἀλλ' ἄτας εἶ, τ]ῶ ἀπλόον ἐπικαταστασεῖ, αἶ
 [τά]δε τὰ γ[ράμ]ματ[α] ἔγρατται, τ]ῶ[ν δ] ἐ πρό(θ)θα μ[ε] ἔνδικον
 ἔμεν. | αἰ δ' ὁ ἀντίμῳλος ἀπομ[ῶ]λομ[ι] ἀ[ν]π]ι τὸ κρέος ὅι κ' ἀνπιμῳ-
 20 λί|δοντι μὲ τᾶς πατρῷ|όκῳ [ε]μ[εν], | ὁ δ[ικ]αστᾶς ὁμνὺς κρινέτῳ· αἶ |
 δὲ νικάσαι μὲ τᾶς πατρ[ῶι]όκῳ εἶμ[εν], μῶλῆν ὁπῆ κ' ἐπιβάλλῆι, εἶ |
 φεκάστῳ ἔγρατται.

25 Αἶ ἀν[δ]εκσ|άμ[ε]νος εἶ νενικαμένο[ς] εἶ ἐνκ]ιοῖδῶν ὁπέλων εἶ δια-
 βάλόμενος εἶ διαφειπάμενος ἀπο[θ]ᾶνοι εἶ τούτῳι ἄλλος, ἐπιμῳλῆν

IX.24-X.32. Various subjects.

IX.24 ff. If one dies who has gone
 surety or has lost a suit or owes money

given as security or has been guilty of
 fraud (?) or conspiracy (?), or another
 (stands in such relations) to him, one

ἰὸ πρὸ τῷ ἐνιαυτῷ· ὁ δὲ δικαστὰς δικαδδέτῳ πορτὶ τὰ [ἀ]ποπ|ονιό- 30
 μενα· αἱ μὲν κα νίκας ἐπιμῶλῃ, ὁ δικαστὰς κὸ μιάμῶν, | αἱ κα δόει
 καὶ πολιατεύει, οἱ δὲ μαιύτρεις οἱ ἐπιβάλλοντες, ἀνδοκ|ἰᾶδ (δ)ὲ κῆν- 35
 κοιῶτᾶν καὶ διαβολᾶς καὶ διρέσιος μαιύτρεις οἱ ἐπιβάλλοντες ἀπο-
 πωνιόντων. ἔ δὲ κ' ἀποφείποντι, δικαδδέτῳ ὁμόσ|αντα αὐτὸν καὶ
 τὸν μαιύτρ|ανς νικὲν τὸ ἀπλόον. υἱὸς αἱ κ' ἀνδέκεσται, ἄς κ' ὁ 40
 πατὲ(δ) δόει, | αὐτὸν ἀτέ(θ)θαι καὶ τὰ κρέματα | ἄτι κα πέπαται.
 αἱ τίς κα πέρα| συναλ[λάκ]σει ἔ ἐς πῆρ[α]ν ἐπι|θέντι μὲ ἀποδιδοῖ, 45
 αἱ μὲν κ' ἀποπωνιόντι μαιύτρεις ἐβίοντ|εις τῷ ἑκατονστατέρῳ καὶ
 πλίο|νος τρέες, τῷ μείονος μέτ' ἐς τὸ δεκαστάτερον δύο, τῷ μέι|λλος 50
 ἔνδ, δικαδδέτῳ πορ[τ]ῖ τὰ | ἀποπῶ[ν]ιόμενα. αἱ δὲ μαιύτρει[ς] μὲ
 ἀποπωνιόειν, ἔ κ' ἔ[λ]θεῖ ὁ συ|ναλλάκσανς, ὄτερόν κ[α] κέλε[τ]αι
 ὁ | μινπόμενος, ἔ ἀπομόσαι ἔ συν || [ll. 1-9, and most of 10-14, x
 lacking] ματρὶ || δ' υἱὸν [ἔ ἄνδρα γυναικὶ δόμεν ἐ]|κάτὸν στα[τ]ῆ- 15
 ρα[νς] ἔ μείον, πλίο|ν δὲ μέ. αἱ δὲ πλία δοίε, αἱ | κα λειῶντ' οἱ ἐπι-
 βάλλοντες, τὸν ἄργυρον ἀποδόντες τὰ κρ[ε]ματ' ἐκόντων. αἱ δὲ τίς 20
 ὀπέ|λων ἄργυρον ἔ ἀταμένος ἔ μῶλλιομένας δίκας δοίε, αἱ | μὲ εἶε τὰ ·
 λοιπὰ ἄκσια τᾶς ἄ|τας, μεδὲν ἐς κρέος ἔμεν τὰν || δόσιν. 25

shall bring suit against said person be-
 fore the end of the year. The judge shall
 render his decision according to the tes-
 timony. If the suit is with reference to
 a judgment won, the judge and the re-
 corder, if he is alive and a citizen, and
 the heirs as witnesses, (shall give testi-
 mony), but in the case of surety and
 pledges and fraud (?) and conspiracy
 (?), the heirs as witnesses shall give tes-
 timony. After they have testified, (the
 judge) shall decree that (the plaintiff),
 when he has taken oath himself and
 likewise the witnesses, has judgment for
 the simple amount. If a son has gone
 surety, while his father is living, he and
 the property which he possesses shall be
 subject to fine.—26-27. The precise
 meaning of διαβαλόμενος and διαφειπάμε-
 νος (cf. in ll. 35-36 διαβολᾶς, διρέσιος, the

latter with δι-, probably only an error,
 for δια-) is uncertain.—28-29. The third
 letter in l. 29 is obscure, but the most
 probable reading is ἐπιμῶλεν ἰὸ, with
 νν as in τὰν ἐμναν II.48, and with ἰός
 used like ἐκείνος as in VIII.8.—43 ff.
 If one has formed a partnership with
 another for a mercantile venture (and
 does not pay him his share), or does not
 pay back the one who has contributed to
 a venture, etc.—50. ἔνδ: for ἐνς (= εἰς)
 before following δ (97.4).—53. ὄτερόν
 κα κτλ.: whichever course the complain-
 ant demands, either to take oath of denial
 or—. X.15 ff. 'Special legacies are
 not to exceed the value of 100 staters.
 If one makes a gift of greater value, the
 heirs, if they choose, may pay the 100
 staters and keep the property.'—24.
 μεδὲν ἐς κρέος: to no purpose, invalid.

Ἀντροῦ[π]ον μὲ ὄνέ(θ)θα[ι] κατακείμενον, πρὶν κ' ἀλλύσεται ὁ
καταθένης, μῆδ' ἀμπίμῳλον, μῆδὲ δέκσα(θ)θαι μῆδ' ἐπισπένσα(θ)θαι
30 μῆδὲ καταθέ(θ)θαι. αἰ || δέ τις τουτῶν τι φέρκσαι, μῆδ' ἐν ἐς κρέος
ἔμμεν, αἰ ἀποπονοίμεν δύο μαίτυρε(ς). |

Ἄνπανσιν ἔμμεν ὄπῳ κά τιλ λιῖ. ἀμπαίνε(θ)θαι δὲ κατ' ἀγορὰν ||
35 καταφελμένῳν τῶμ πολιατᾶν ἀπὸ τῶ λάῳ ὁ ἀπαγορεύοντι. | ὁ δ' ἀμ-
πανάμενος δότῳ τᾶι ἔταιρεῖαι τᾶι φᾶι αὐτῷ ἱαρῆιον καὶ πρόκοον
40 ροῖνῳ. καὶ || μὲν κ' ἀνέλεται πάντα τὰ κρέματα καὶ μὲ συννῆι γνέ-
σια τέκνα, τέλλεμ μὲν τὰ θίνα καὶ | τὰ ἀντρόπινα τὰ τῷ ἀνπανᾶ-
45 μένῳ κἀναιλέ(θ)θαι, ἀπερ τοῖς γῳῆσι οἰς ἔγρατται. αἰ [δ]έ κα μὲ |
λεῖ τέλλεν αἰ ἔγρατται, τὰ κ[ρ]ῆματα τὸν ἐπιβάλλονταυς ἔκεν.
50 αἰ δὲ κ' ἔι γνέσ[ι]α τέκνα τῷ ἀνπαναμένῳι, πεδὰ μὲν τῶν ἐρσ[έ]νῳν
τὸν ἀμπαντόν, ἀπερ αἰ θ[ε]λ[ε]ῖαι ἀπὸ τῶν ἀδελπιῶν λαυκᾶνοντι·
XI αἰ δὲ κ' ἔρσενες μὲ ἴῳντι, θέλειαι δέ, [φ]ισφόμοιρον ἔ[[μεν] τὸν ἀν-
παντόν καὶ μὲ ἐπᾶνανκον ἔμμεν τέλλεν τ[ὰ] τῷ ἀνπαναμένῳ καὶ τὰ
5 κρέμα[τ] ἀναιλ(ῆ)(θ)θαι ἄτι κα κατα[λί]πε[ι] ὁ ἀνπανάμενος· πλί-
νι δὲ τὸν | ἀνπαντόμ μὲ ἐπικῳρέν. [αἰ δ' | ἀπο]θάνοι ὁ ἀνπαντός γνέσια |
10 τέκνα μὲ καταλιπόν, πᾶρ τὸ[ν] τῷ ἀνπαναμένῳ ἐπιβάλλονταυς
ἀνκῳρέν τὰ κρέματα. αἰ δ[έ] κα | λῆι | ὁ ἀνπανάμενος, ἀποφειπ[ά]θῳ
κατ' ἀγορὰν ἀπὸ τῶ λά[ο] ὁ | ἀπα]γορεύοντι καταφελμένῳν τῶν πο-
15 λιατᾶν· ἀνθέμε[ν] δὲ || δέκ[α] [σ]τατῆραν ἐδ δικαστῆριον, ὁ δὲ μνά-
μῳν ὁ τῷ κσῆνίῳ ἀποδοτό τῷ ἀπορρῆθέντι. | γυνὰ δὲ μὲ ἀμπαινέθῳ
20 μῆδ' | ἀνῆβος. κρέ(θ)θαι δὲ τοῖδδε αἰ | τάδε τὰ γράμματ' ἔγραψε, |
τῶν δὲ πρόθθα ὄπαι τις ἔκει ἔ ἀμπαντύι ἔ πᾶρ ἀμπαντῳ μὲ ἔτ' ἔν-
δικον ἔμμεν.

X.33—XI.23. Adoption.

X.33 ff. Adoption may be made from whatever source any one wishes. The adoption shall be announced in the market-place, when the citizens are assembled, from the stone whence they make proclamations.—41. συνν-ῆι: see 101.1. —42 ff. He shall perform the religious and social obligations of the one who adopted him.—XI.10 ff. If the adopter wishes, he may renounce (the adopted

son) in the market-place, etc.—16. ὁ τῷ κσενίῳ: sc. κῳμοντος, the clerk of the official who looks after the interests of strangers.—19 ff. These regulations (τοῖδδε) shall be followed from the time of the inscription of this law, but as regards matters of a previous date, in whatever way one holds (property), whether by virtue of adoption (i.e. of being the adopted son) or from the adopted son, there shall be no liability.

Ἄντροπον ὃς κ' ἀγῆι πρὸ δίκας, || αἰεὶ ἐπιδέκε(θ)θαι. 25

Τὸν δικαστάν, ὅτι μὲν κατὰ | μαίτυρας ἔγρατται δικάδδ|εν ἔ
ἀπόμοτον, δικάδδεν αἰ ἔ|γρατται, τῶν δ' ἄλλων ὀμνύτ||α κρίνεν πορτὶ 30
τὰ μῶλιόμεν|α.

Αἷ κ' ἀποθάνει ἄργυρον | ὀπέλῶν ἔ νενικαμένος, αἰ μέ|ν κα λεί- 35
ῶντι, οἷς κ' ἐπιβάλλει | ἀναιλέ(θ)θαι τὰ κρέματα, τὰν ἄ|ταν ὑπερ- 35
κατιστάμεν καὶ τὸ | ἀργύριον οἷς κ' ὀπέλει, ἐκόντ|ῶν τὰ κρέματα.
αἰ δέ κα μὲ λεί|ῶντι, τὰ μὲν κρέματα ἐπὶ τοῖς νικάσανσι ἔμεν ἔ οἷς
κ' ὀ|πέλει τὸ ἀργύριον, ἄλλαν δὲ | μεδεμίαν ἄταν ἔμεν τοῖς ἐπιβάλλ- 40
λονσι. ἀ|τ|έ(θ)θαι δὲ ὑπὲρ μ[έ]ν τῶ [πα]τρὸς τὰ πατρῶια, ὑπὲ(δ)
δὲ τὰς ματρὸς τὰ μα|τρῶια. | 45

Γυνὰ ἀνδρὸς ἄ κα κρίνεται, | ὁ δικαστὰς ὄρκον αἷ κα δικά|σει,
ἐν ταῖς φίκατι ἀμέραις ἀπομοσάτῳ παριόντος τῶ δικα||στᾷ ὅτι 50
κ' ἐπικαλέει. Προφ[ε]λιπάτ|ῳ δὲ ὁ ἄρκων τᾶ(δ) δίκας τᾶι γυναικὶ καὶ
τῶι δικαστᾶι καὶ [τ]ῶι | μ[νά]μονι προτέταρτον ἀντὶ μ||[αιτύρων XII
ll. 1-15 lacking] ματρὶ νύ|υ(ς) ἔ ἀ|ν|ἔρ γυναικὶ | κρέματα αἰ ἔδῶκε,
αἰ ἔγρατ|το πρὸ τῶνδε τῶν γραμμάτων, | μὲ ἔνδικον ἔμεν· τὸ δ' ὕστε||
ρον διδόμεν αἰ ἔγρατται. | 20

Ταῖς πατρῶϊκόις αἷ κα μὲ | ἴῶντι ὀρπανοδικασταί, αἷς κ' ἀνῶροι
ἴῶντι, κρέ(θ)θαι κατὰ | τὰ ἐγραμμένα. ὅπῃ .. δέ κ' ἀ || πατρ[ῶι]ῶκος 25

XI.24-XII.35. Various supplementary regulations.

XI.24 f. If one seizes a man before the trial, any one may receive him (i.e. may offer the man an asylum). — 26 ff. The judge shall decide as is written whatever it is written that he shall decide according to witnesses or by oath of denial, but other matters he shall decide under oath according to the pleadings. See note to I.11 ff. — 31 ff. If one dies owing money or having lost a suit, those to whom it falls to receive the property may hold the property, if they wish to pay the fine in his behalf and the money to those to whom he owes it. But if not, the property shall belong to those who won the suit or those to whom he owes money, but the heirs shall

not be subject to any further fine. The father's property shall pay the fine for the father, the mother's property for the mother. — 46 ff. When a woman is divorced from her husband, if the judge has decreed an oath, she shall take the oath of denial of whatever one charges within twenty days, in the presence of the judge. — ὅτι: οἶτινος as in II.50. — XII.21 ff. The heiresses, if there are no ὀρπανοδικασταί, so long as they are under marriageable age, shall be treated according to what is written. In case the heiress, in default of a groom-elect or ὀρπανοδικασταί, is brought up with her mother, the father's brother and the mother's brother, those designated (above), shall manage the property and the income as best they

μὲ ἰόντος ἐπι|βάλλοντος μὲδ' ὄργανοδικ|αστῶν παρ τῆι ματρὶ τρά-
 30 πῆ|ται, τὸν πάτρῶα καὶ τὸμ μάτ|ρῶα τὸνς ἐγραμμένονς τ|ἄ κρέματα
 καὶ τὰν ἐπικαρπί|αν ἀρτύεν ὅπαι κα (νύ)νανται κά|λλιστα, πρὶν
 κ' ὀπιίεται. ὀπι|ε(θ)θαι δὲ δυῶδεκαφετία ἔ̄ πρεί|γωνα.

111. Gortyna. III cent. B.C. SGDI. 5011. Inscr. Jurid. II, pp. 329 ff. Halbherr, Am. J. Arch. 1897, 191 ff.

[Θιοί. | Τάδ' ἔφαδε τ]ῆι [πόλι] ψαφίδδονσι τρια|[κατίων πα]ριόν-
 των· νομίσματι χρῆ|θαι τῶι καυχῶι τῶι ἔθηκαν ἂ πόλις· τὸδ ||
 5 δ' ὀδελὸνς μὴ δέκεθαι τὸνς ἀργυρίος. | αἶ δὲ τις δέκοιτο ἢ τὸ νόμι-
 σμα μὴ λείοι | δέκεθαι ἢ καρπῶ ὠνίοι, ἀποτείσει ἄργύρω πέντε
 10 στατήρας. πεύθεν δὲ | πορτὶ τὰν νεότα, τῶς δὲ νεότας ὀμ|ύντες
 κρινόντων οἱ ἐπτὰ κατ' ἀγοράν, | οἱ κα λάχωντι κλαρώμενοι. νικῆν
 δ' ὄτε|ρά κ' οἱ πλίες ὀμόσοντι, καὶ πράξαντες | τὸν νικαθέντα τὰν
 μὲν ἡμίαν [τῶι νικᾶσ]αντι δόντων, τὰν δ' ἡμίαν [τῆι πόλι].

112. Hierapytna. III or II cent. B.C. SGDI. 5041. Michel 29.

....[ἐρπῶ]ντων δὲ οἱ Ἱεραπύτνιοι τοῖς Λυττίοις ἐς τὰ - - |
 [οἱ δὲ] Λύττιοι τοῖς Ἱεραπυτνίοις ἐς τὰν εὐάμερον τὰν [τῶν Θεου-
 δαισίων. ὁ δὲ κόσμος τῶν | Ἱεραπυτνί]ων ἐρπέτω Λυττοῖ ἐς τὸ
 ἀρχεῖον· κατὰ ταῦτὰ δὲ καὶ ὁ τῶ[ν Λυττίων κόσμος ἐρπέτω ἐν
 Ἱεραπύτναι ἐς] | τὸ ἀρχ[εῖον.] αἶ δὲ οἱ κόσμοι ἐλλίποειν τὰν θυ-
 σίαν τὰν ἡγγραμμέναν, αἶ κα μὴ τι πόλε[μος κωλύσει, ἀποτεισάν]-||
 5 των ὁ κόσμος ἕκαστος ἀργυρίω στατήρας ἑκατόν, οἱ μὲν Ἱεραπύ-
 τνιοι τοῖς Λυττίοις τῆι πόλει, [οἱ δὲ Λύττιοι τοῖς] | Ἱεραπυτνίοις τῆι

can until she marries. She shall be married when twelve years of age or older.

111. Decree of Gortyna regarding the use of bronze coinage.

3 ff. One shall make use of the bronze coin which the state has established, and not accept the silver obols. If one accepts them, or is unwilling to accept the (bronze) coin, or sells for produce (i.e. trades by barter), he shall pay a fine of five silver staters. Report shall be made

to the body of young men, and of this body the seven who are chosen by lot as supervisors of the market shall decide under oath.

112. Treaty between Hierapytna and Lyttos. This illustrates the mixed dialect sometimes known as East Cretan. See 273, 278.

1. Λυττίοις: note the interchange of assimilated and unassimilated forms, e.g. Λυκτίων l. 13. See 86 with l.—

πόλει. ὅτι δὲ κα δόξει ταῖς πόλεσιν ἐξελεῖν ἢ ἐνθήμεν, ὅτι μὲν ἐξέ-
 λοιμεν μήτε ἐνθινον μήτε ἔνορκον ἡμεν, ὅτι δὲ ἐγγράφαιμεν ἐνθινόν
 τε ἡμεν καὶ ἔνορκον. εἰ δὲ τί κα θεῶν ἰλέων ὄντων λάβωμεν ἀπὸ
 τῶν πολεμίων, λαγχανόντων κατὰ τὸ τέλος ἐκάτεροι. μὴ ἐξέστω
 δὲ ἰδίαί μήτε πόλεμον ἐχφέρεσθαι χωρὶς μήτε εἰρήναν τίθεσθαι, αἱ
 κα μὴ ἀμφοτέροις δόξει. αἱ δὲ τινές κα ἰδίαί ἐξενέγκωνται, || αὐτοὶ 10
 καὶ διαπολεμόντων, καὶ μὴ ἔνορκοι ἔστων οἱ μὴ συμπολεμόντες.
 στασάντων δὲ τὰς στάλας ἐκάτεροι ἐν τοῖς ἰδίοις ἱεροῖς, οἱ μὲν
 Ἱεραπύττιοι Ὀλεροῖ ἐν τῷ ἱερῷ, τὰν δὲ ἐν Ἀπόλλωνι, οἱ δὲ Λύτ-
 τιοι ἐν τῷ [ἰ]ερῷ τ[ῶ] Ἀπόλλωνος καὶ ἐμ πόλει ἐν Ἀθαναίαι.
 στασάντων δὲ καὶ κοινὰν στάλαν ἐν Γόρτυνι ἐν | τῷ ἱερῷ τῷ
ι. Ὁρκος Λυκτίων. “ὄμνύω τὰν Ἑστίαν καὶ Ζῆνα Ὁρά-
 τριον καὶ τὰν Ἀθαναίαν Ὀλερίαν καὶ Ζῆνα | Μο[ννίτιον καὶ Ἡρ]αν
 καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον καὶ Λατῶ καὶ
 Ἄρεα καὶ Ἀφροδίταν καὶ Κωρῆ|τας καὶ Νύμφας καὶ θεὸς πάντας 15
 καὶ πάσας· ἢ μὰν ἐγὼ συμμαχησῶ τοῖς Ἱεραπυττίοις τὸν πάντα
 χρόνον ἀπλ[ώως] καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον καὶ ἐχθρὸν ἐξῶ,
 καὶ πολεμησῶ ἀπὸ χώρας, υἱ κα καὶ ὁ Ἱεραπύττιος, | καὶ τὸ δίκαιον
 δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόντων καὶ τῶν Ἱερά-
 πυττιῶν. ἐπιορκόντι μὲν | ἡμεν τὸς θεὸς ἐμμανίας καὶ γίνεσθαι
 πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θεὸς ἰλέος ἡμεν καὶ γίνεσθαι
 πολ[λ]λὰ καὶ ἀγαθὰ.” Ὁρκος Ἱεραπυττιῶν. “ὄμνύω τὰν Ἑστίαν
 καὶ Ζῆνα Ὁράτριον καὶ Ἀθαναίαν Ὀλερίαν κα||[ἰ] Ζῆνα Μοννί- 20
 τιον καὶ Ἡραν καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον
 καὶ Λατῶ καὶ Ἄρεα καὶ Ἀφροδί|ταν καὶ Κωρῆτας καὶ Νύμφας
 καὶ θεὸς πάντας καὶ πάσας· ἢ μὰν ἐγὼ συμμαχησῶ τοῖς Λυκτί-
 οῖς τὸν | πάντα χρόνον ἀπλῶως καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον
 καὶ ἐχθρὸν ἐξῶ, καὶ πολεμησῶ ἀπὸ χώρας, υἱ | κα καὶ ὁ Λύττιος,
 καὶ τὸ δίκαιον δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόν-
 των καὶ Λυκτίων. ἐ[[π]ιορκ[ό]ντι τὸς θεὸς ἐμμανίας ἡμεν καὶ

13. Ὁράτριον: occurs as an epithet of Zeus in two other Cretan inscriptions. It is generally explained as standing for *φράτριος* with *o* for *φ* as in *Ἄοας*

(51 a). The epithet would then be of Elean source (cf. *El. φράτρα* = *ρήτρα*, 15), or else contain hyper-Doric *ā*. — 17. ἐπιορκόντι: see 42.5 d.

25 γίνεσθαι πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θεῖ[[ὸ]ς ἰλέος ἡμεν
καὶ γίνεσθαι πολλὰ καγαθά.”

113. Dreros. III or II cent. B.C., but copied from an earlier version. SGDI.4952. Ditt.Syll.463. Michel 23. Solmsen 31.

Θεός Τύχα. | Ἀγαθαὶ τύχαι. | Ἐπὶ τῶν Αἰθαλέων κοσμιόντων ||
5 τῶν σὺν Κυΐαι καὶ | Κεφάλωι Πυρω|πίωι Βισίωνος, | γραμματέος |
10 δὲ Φιλίππου, || τάδε ᾧμοσαν | ἀγελαίοι παν|ἀζώστοι ἐκα|τὸν ὀγδοή-
15 κοντα· “Ὀμνύω || τὰν Ἐστίαν τὰν | ἔμ πρυτανεΐωι | καὶ τὸν Δῆνα
20 τὸν | Ἀγοραῖον καὶ τὸν Δῆ|να τὸν Ταλλαῖον || καὶ τὸν Ἀπέλλωνα |
τὸν Δελφίνιον καὶ | τὰν Ἀθαναΐαν τὰν | Πολιούχον καὶ τὸν | Ἀπέλ-
25 λωνα τὸμ Ποίτιον || καὶ τὰν Λατοῦν καὶ τὰν | Ἄρτεμιν καὶ τὸν
Ἄρεα | καὶ τὰν Ἀφορδίταν καὶ | τὸν Ἐρμᾶν καὶ τὸν Ἄλιον | καὶ
30 τὰν Βριτόμαρτιν || καὶ τὸμ Φοίνικα καὶ τὰν | Ἀμφι[ῶ]ναν καὶ τὰν
Γᾶν | καὶ τὸν Οὐρανὸν καὶ | ἠρωας καὶ ἠρώσσας | καὶ κράνας καὶ
35 ποτα|μους καὶ θεοὺς πάντας | καὶ πάσας· μὴ μὰν ἐγὼ | ποκα τοῖς
40 Λυττίοις | καλῶς φρονησεῖν | μῆτε τέχνηι μῆτε μα|χανᾶι μῆτε ἐν
νυκτὶ | μῆτε πεδ’ ἀμέραν. καὶ | σπευσίω ὅτι κα δύναμαι | κακὸν τᾶι
45 πόλει τᾶι τῶν Λυττίων. ||| δικᾶν δὲ καὶ πρ[αξί]ων μῆθεν ἔνορκον |
ἡμην. καὶ τέλομαι | φιλοδρήριος καὶ | φιλοκνώσιος | καὶ μῆτε τὰμ
50 πῶ|λλιν προδωσεῖν | τὰν τῶν Δρηρίων | μῆτε οὐρεια τὰ | τῶν Δρη-
55 ρίων | μηδὲ τὰ τῶν Κν[ω]σίων, μηδὲ ἀνδρας τοῖς πολεμίοις προ-
60 δω|σειν μῆτε Δρη|ρίους μῆτε Κνω|σίους, μηδὲ στάσιος ἀρξεῖν καὶ |
65 τῶι στασίζοντι | ἀντίος τέλομαι, | μηδὲ συνωμοσί|ας συναξεῖν | μῆτε
70 ἐμ πόλει | μῆτε ἔξοι τᾶς | πόλεως μῆτε | ἄλλωι συντέλε|σθαι· εἰ δέ
τινάς | κα πύθωμαι σύνομνύοντας, | ἐξαγγελίω τοῦ | κόσμου τοῖς
75 πλ|ασιν. εἰ δὲ τάδε | μὴ κατέχοιμι, | τοὺς (τ)έ μοι θεοὺς, | τοὺς
80 ᾧμοσα, ἐμ|μανίας ἡμη(ι)ν || πάντας τε καὶ πά|σας, καὶ κακίστω(ι) |

113. Oath taken by the Drerian ephēbi, promising loyalty to Dreros and the allied Cnossos, but enmity to Lyttos. The dialect shows a strong admixture of κοινή forms, but also retains many of the Cretan characteristics.

3. Αἰθαλέων: cf. Law-Code V.5.—6-7. Πυρωπίωι: obscure.—11. ἀγε-

λαίοι: for ἀγελαίοι (see 31), ephēbi, members of the ἀγελαί or bands in which the Cretan youth were trained.—11-12. πανάζωστοι: cf. ἀζώστοις ll. 140-141. Whether or not meaning exactly un-girded, the epithet probably refers to some characteristic feature of the ephēbes' dress.—45. δικᾶν δέ κτλ.: but

ὀλέθρῳ ἐξόλλυσθαι αὐτός τε | καὶ χρήια τὰμά, || καὶ μήτε μοι 85
 γὰν | καρπὸν φέρειν || [μήτε γ]υναϊκας | [τίκτει]ν κατὰ φύ[σιν μή]τε
 πάματα · || [εὐορκί]οντι δέ μοι | [τοὺς] θεοὺς, τοὺς | [ᾧ]μοσα,] ἰλέους 90
 ἦμεν | [καὶ πολ]λὰ κάγαθὰ | δι[δó]μ[ε]ν. ὀμνύω δέ || τὸς αὐτοὺς 95
 θεοὺς · | ἢ μὰν ἐγὼ τὸγ κόσμον, αἶ κα μὴ ἐξορκίζωντι τὰν ἀγέ|λαν
 τοὺς τόκα ἐ|γδυομένους τὸν | αὐτὸν ὄρκον, τόν|περ ἀμὲς ὀμωμόκαμες, 100
 ἐμβαλεῖν | ἐς τὰν βωλάν, αἶ || κα ἀποστάντι, | τοῦ μηνὸς τοῦ Κο|μνο- 105
 καρίου ἢ τοῦ | Ἀλιαίου · ἄ δὲ β[ω]λὰ | πραξάντων ἕκα|στον τὸν 110
 κοσμίοντα στατήρας | πεντακοσίους | ἀφ' ἃς κα ἐμβάλη | ἀμέρας
 ἐν τριμήνῳ · || αἶ δὲ λισσὸς εἴη(ι), | ἀγγραψάντων | ἐς Δελφίνιον, | 115
 ὄσσα κα μὴ πράξωντι χρήματα, || τοῦνομα ἐπὶ πατρὸς | καὶ τὸ πλη- 120
 θος τοῦ ἀργυρίου ἐξονομαίνοντες · ὅτι δέ κα πράξωντι, ταῖς ἐται-
 ρεῖαισιν || δασσάσθωσαν ταῖς | ἐμ πόλει καὶ αἶ πεί | τινεν οὐρέωντι 125
 Δρήριοι. || αἶ δὲ μὴ πρά[ξαι]εν ἄ βωλά, α[ὐτοῖ] || τὰ διπλόα ἀ[πο- 130
 τει]σάντων · πρα[ξάν]των δὲ οἱ ἐρευνταί | οἱ τῶν ἀνθρωπίνων | καὶ
 δασσάσθωσαν || ταῖς ἐταιρεῖαισιν | κατὰ ταῦτά.” | 135

Τάδε ὑπομνάμα|τα τᾶς Δρηρίας χώρας | τᾶς ἀρχαίας τοῖς || ἐπι- 140
 γινομένοις ἀζώ|στοις · τόν τε ὄρκον ὀμνύμεν | καὶ κατέχειν. | καὶ οἱ
 Μιλᾶτιοι || ἐπεβώλευσαν | ἐν τᾷ νεαί νε|μονηῖαι τᾷ πόλει τᾷ τῶν 145
 Δρηρίων ἔνεκα τᾶς | χώρας τᾶς ἀ|μᾶς, τᾶς ἀμφι|μαχόμεθα. | Νι- 150
 κᾶτηρ | τᾶς ἀγέλας | || καὶ ἐλαίαν ἔ|καστον φυτεύειν καὶ 155
 τεθραμ|μέναν ἀποδεῖ|ξαι · ὅς δέ κα μὴ || [φ]υτεύσει, ἀπ|[ο]ττεισεῖ 160
 στα|τήρας πεν|τήκοντα.

nothing of lawsuits and executions shall be included in the oath. — 97 ff. αἶ κα μὴ ἐξορκίζωντι κτλ.: unless they impose the same oath upon the ἀγέλα, upon those who are passing out from it (?). It is generally assumed that the oath was imposed upon those entering the ἀγέλα, but it is difficult to reconcile ἐγδυομένους with such an interpretation. — 103. ἐμβαλεῖν: εἰσαγγελεῖν impeach. — 104–105. αἶ κα ἀποστάντι: after they have gone out of office. — 115. λισσός: metaphorical use, perhaps insolvent. — 127.

τινεν: τινες. 119.2a.—132–133. ἐ[ρ]ευ-
 ταί οἱ τῶν ἀνθρωπίνων: the collectors of
 public (in contrast to sacred) funds.
 ἐρευνταί = ζητηταί, πράκτορες. Cf. ἐρεῖω
 = ἐρευνάω Eustath. on H 127. — 137.
 τάδε ὑπομνάματα: if this inscription is
 a copy of an earlier one, we may as-
 sume that the early boundaries of Dre-
 ros were actually described in the
 original, but omitted here. — 146–147.
 νεμονηῖαι: for νεομηῖαι, with remark-
 able metathesis, seen also in Νεμοήσιος
 = Νεομήσιος of another inscription.

APPENDIX

SELECTED BIBLIOGRAPHY OF WORKS OF REFERENCE WITH THE ABBREVIATIONS EMPLOYED

PERIODICALS

- A.M. = Mitteilungen des deutschen archäologischen Instituts. Athenische Abteilung.
- Am. J. Arch. = American Journal of Archaeology.
- Am. J. Phil. = American Journal of Philology.
- Annual British School = Annual of the British School at Athens.
- 'Αθηνᾶ = 'Αθηνᾶ. Σύγγραμμα περιοδικὸν τῆς ἐν 'Αθήναις ἐπιστημονικῆς ἐταιρείας.
- B.C.H. = Bulletin de correspondance hellénique.
- Ber. Berl. Akad. = Sitzungsberichte der königlichen preussischen Akademie der Wissenschaften zu Berlin.
- Ber. Sächs. Ges. = Berichte über die Verhandlungen der königlichen sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Classe.
- Ber. Wien. Akad. = Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien. Philologisch-historische Classe.
- Berl. Phil. Woch. = Berliner philologische Wochenschrift.
- Bz. B. = Bezzenberger's Beiträge zur Kunde der indogermanischen Sprachen.
- Class. Journ. = Classical Journal.
- Class. Phil. = Classical Philology.
- Class. Quart. = Classical Quarterly.
- Class. Rev. = Classical Review.
- Diss. Argent. = Dissertationes philologicae Argentoratenses selectae. Strassburg.
- Diss. Hal. = Dissertationes philologicae Halenses. Halle.
- Eranos = Eranos. Acta philologica Suecana.
- 'Εφ. 'Αρχ. = 'Εφημερίς ἀρχαιολογική.
- Glotta = Glotta. Zeitschrift für griechische und lateinische Sprache.

- Gött.Gel.Anz. = Göttingische gelehrte Anzeigen.
 Gött.Nachr. = Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen.
 Greek Inscr.Brit.Mus. = The Collection of Ancient Greek Inscriptions in the British Museum.
 Hérmes = Hermes. Zeitschrift für classische Philologie.
 I.F. = Indogermanische Forschungen.
 I.F.Anz. = Anzeiger für indogermanische Sprach- und Altertumskunde.
 J.H.S. = Journal of Hellenic Studies.
 Jb.arch.Inst. = Jahrbuch des deutschen archäologischen Instituts.
 Jb.f.Ph. = Jahrbücher für klassische Philologie.
 K.Z. = Zeitschrift für vergleichende Sprachwissenschaft, begründet von A. Kuhn.
 M.S.L. = Mémoires de la Société de linguistique.
 Mon.Antichi = Monumenti antichi pubblicati per cura della reale accademia dei Lincei.
 Mus.Ital. = Museo italiano di antichità classica.
 NeueJb. = Neue Jahrbücher für das klassische Altertum, Geschichte und deutsche Literatur und für Pädagogik.
 Oest.Jhrh. = Jahreshefte des oesterreichischen archäologischen Instituts in Wien.
 Philol. = Philologus. Zeitschrift für das klassische Altertum.
 Rev.Arch. = Revue archéologique.
 Rev.de Phil. = Revue de philologie.
 Rev.Ét.Gr. = Revue des études grecques.
 Rh.M. = Rheinisches Museum für Philologie.
 Trans.Am.Phil.Ass. = Transactions of the American Philological Association.
 Wiener Stud. = Wiener Studien. Zeitschrift für klassische Philologie.
 Woch.f.klass.Phil. = Wochenschrift für klassische Philologie.
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Cf. also the brief statements in the histories of Busolt, I², 192 ff.; E. Meyer, II, 74 ff., 264, 284 ff.; Bury, 47 ff., 53 ff.; also Wilamowitz, Herakles² I. 6 ff. Beloch's extreme skepticism toward the tradition, and particularly his denial of the Doric migration, has fortunately found few adherents among

¹ These are arranged to correspond with the sections of the Grammar. The references are mostly to discussions outside of the Greek Grammars and the grammars of special dialects, as listed above, systematic citation of which would seem superfluous. And even for this scattered literature completeness has not been sought, and perhaps no consistent principle of selection will be evident. But in the main preference is given to the more recent articles in which the material is quoted with some fullness and the dialectic scope of a given peculiarity defined.

In the notes some details are added which were intentionally omitted from the text, but also some few important forms which were omitted through oversight or became accessible too late to be incorporated in the text; these last including some forms from the new fragments of Corinna, Berliner Klassikertexte V. ii, 32 ff., which failed to reach me until recently.

The references, except those to the present work which are mostly by section numbers and in **Clarendon** type as usual, are by pages, or, for collections of inscriptions, by the numbers of the latter. In a case like Hoffmann's Griechische Dialekte, I. 135 would refer to no. 135, but I, 135 to p. 135.

the historians and none among students of the dialects. See Buck, *Am. J. Phil.* XXI, 319.

P. 2, note 2. The "much more problematical" view referred to is that of Kretschmer in the article cited above. Skepticism is now expressed also by Solmsen, *Beiträge zu griech. Wortforschung* I, 93, note 2.

Pp. 6, 7. As a general term covering the Aeolic and the Arcado-Cyprian or Achaeian group, and corresponding to the use by some scholars of either Aeolic or Achaeian in a wider sense, "Central Greek" has been proposed by Thumb in the article cited above, but has not met with favor. We prefer to differentiate the Aeolic of the north and the Achaeian of the south, while recognizing their striking affinities, and, when a term covering both is desired, to speak simply of Aeolic-Achaeian.

P. 6, note. The view referred to is that which is elaborated from the archaeological standpoint by Ridgeway, *Early Age of Greece*, and from the linguistic standpoint by Meister, *Dorer und Achäer*. Against this cf. Ed. Meyer II, 72 "Von archäologischer Seite hat man mehrfach eine 'vorachaeische' Bevölkerung und Cultur des Peloponnes und eine achaeische Einwanderung Jahrhunderte vor der dorischen construiert. Das sind reine Luftgebilde, über die eine Discussion unmöglich ist, da ihnen jede historische Grundlage fehlt"; and, on the linguistic side, Fick, *Woch.f. Klass. Phil.* 1905, 593 ff.; Thumb, *Neue Jb.* 1905, 385 ff.; Schwyzer, *I. F. Anz.* XVIII, 46 ff.; Buck, *Class. Phil.* II, 245, note.

Pp. 8 ff. No mention is made of Macedonian, which, so far as we can judge from the scanty remains, is a form of Greek, but detached at such an early period that it is best not classed as one of the Greek dialects in the ordinary sense. Yet it shows some notable points of agreement with the neighboring Thessalian. Cf. Hoffmann, *Die Makedonen*.

3. Kühner-Blass I, 26 ff. and the literature cited.

4. Kirchoff, *Studien zu Geschichte des griechischen Alphabets*, 4th ed. Roberts, *Introduction to Greek Epigraphy*. Larfeld, *Handbuch der griechischen Epigraphik*, 316 ff. Fr. Wiedemann, *Zt. oest. Gymn.* LVIII, 222 ff., LIX, 673 ff.; *Klio* VIII, 523 ff.

4.4. On $\tau = \sigma$ see Foat, *J. H. S.* XXV, 338 ff., XXVI, 286 ff. $\tau\acute{\epsilon}\nu\alpha(\rho)\rho\epsilon\varsigma$ etc. in the sixth-century inscription of Ephesus (Hogarth, *Excavations at Ephesus*, 122 ff.) removes all suspicion from the reading $[\theta]αλάνης$ at Teos (no. 3 B 22-23).

5. Buck, *Class. Phil.* II, 275 ff., and, for further Lesbian examples, Hoffmann II, 355 ff.

6. Brugmann *Gr. Gr.* 29, 32. Hatzidakis, *K. Z.* XXXVI, 589.

9. Solmsen, K.Z. XXXII, 513 ff.; Rh. M. LVII, 600 ff. *θιαρός* occurs in two late decrees of Corcyra and Epidamnus (Inscr. v. Magnesia, nos. 44, 46).

9.2a. Sadée, De Boeot. tit. dial., 80.

10. The change of *έν* to *ιν* has nothing to do with the position before vowel or consonant, as was once thought, but is probably due to the proclitic character of the word. Once established, *ιν* passed over to the compounds regardless of their accent. With regard to *ἀπεχομίνος* etc., the *ε* was unaccented in the nom., and possibly in these acc. forms (our accentuation of them as *-μίνος* is merely for convenience, see 103a). But other examples of *ι* are lacking even for unaccented syllables (cf. *ἐδικάσαμεν* also in no. 16), and without further material it is useless to attempt any more precise formulation of the conditions. Cf. Solmsen, Bz. B. XVII, 335; K. Z. XXXIV, 451. Baunack, Ber. Sächs. Ges. 1893, 118. Buck, Class. Phil. II, 268.

It is not accidental that Pamphylian, which agrees with Arcado-Cyprian in several important features (see p. 8, note), has not only *ι πόλυ* = *έν πόλυ*, but also regularly *ις* = *ές*, *εις*, and that *ις* also occurs several times at Vaxos, but rarely elsewhere. Cf. Meister, Ber. Sächs. Ges. 1904, 23.

11. Kretschmer, K. Z. XXXI, 375 ff. For *ιστία* cf. also Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 191 ff., 213 ff.; Sommer, Griech. Lautstudien, 94 ff.; Ehrlich, K. Z. XLI, 289 ff.; Buck, I. F. XXV, 257 ff.

For Att. *χίλιοι* (cf. also 76, 117) the assumed **χίσλιοι* may be dispensed with, if we adopt the view of Wackernagel, I. F. XXV, 329, that *ε̄* in *ε̄λυ* gives Att. *ιλυ* by assimilation, for which he cites also Att. *Μιλίχιος* for *Μειλίχιος*, *Μηλίχιος*, *μέλλιχος* of the other dialects. Wackernagel also discusses the change of *ε̄* to *ι* in *ιμάτιον*, which is the regular spelling in Attic, while elsewhere we find the spelling to be expected (cf. *εἶμα*), namely *ε̄μάτιον* (our no. 8.2), *εἶμάτιον*, *εἶματισμός*. (cf. Ditt. Syll. 653 passim, 939).

12. Cf. also the ethnonym *Παρόχθεος*, SGDI. 2524 = *Περόχθεος*, A. M. XXXII, 65.

A similar change before *λ* appears in *Δαλφικόν* of the earliest Delphian coins and *Δαλφοί* of an unedited Delphian inscription. Cf. Perdrizet, Rev. Ét. Grec. XI, 422.

13. Buck, Class. Phil. II, 253 ff.

13.3. Boeot. *ποκα*, *οὔποκα* occur in the new fragments of Corinna.

17. Schulze, Gött. Gel. Anz. 1897, 904.

19. Solmsen, K. Z. XXXIV, 554 ff.; Rh. M. LVIII, 612, LIX, 493 ff. Buck, Class. Phil. II, 270.

20. For *Ἄμφικτίονες*, *Ἄμφικτύονες*, see Kretschmer, K. Z. XXXI, 429, 669. For *αἰσιμνάτας*, *αἰσυνμήτης*, see Solmsen, Beiträge zur griech. Wortforschung

I,58 ff., where *μόλυβδος* beside *μόλιβος* and some other similar cases are discussed.

28. Until there is other evidence that Meg. E is used for the genuine diphthong *ει*, the forms *τεδε* and *αλε* of the early Megarian inscription (Wilhelm, A.M. XXXI, 89 ff.; cf. Solmsen *ibid.* 342 ff.; Baunack, *Philologus* LV, 474; Keil, *Gött.Nachr.* 1906, 231 ff.; Schwartz, *ibid.* 240 ff.), though taken as *τειδε* and *αλλει* by Keil, are best understood, with Solmsen, *Beiträge zur griech. Wortforschung* I, 96, as *τῆδε*, which occurs IG. VII.52, and *ἀλλῆ*. Cf. 132.6, where they are so cited.

28a. The lexicons give *ἐκῆσις*, doubtless because of *τίσις*. But there is no evidence that the penult was short, and, while the word seems not to occur in the Attic inscriptions, the spelling *ἐκτεισις* is decidedly the more usual in the papyri (Mayser, *Gram.d.Papyri*, 91), thus agreeing with Ion. *ἐκτεισις* (SGDI.5532.17) and Arc. *ἔστεισις* (no.18.32). The introduction of the strong grade of the root is due to the influence of the verbal forms.

34a. For *τότο* = *τοῦτο*, cf. Kretschmer, *K.Z.* XXXIX, 553 ff.

35a. Cf. Schulze, *Quaestiones Epicae*, 52 ff.; *Gött.Gel.Anz.* 1897, 904. Hoffmann II, 430 ff. Solmsen, *Untersuchungen zur griech. Laut- und Verslehre*, 169 ff.

38. For Attic cf. Meisterhans 67 ff.

39. For Attic cf. Meisterhans 36 ff.

41.1a and 94.6. Cf. Buck, *Class. Phil.* II, 263 ff., where Arc. *κεπί*, A.M. XXXI, 229, was overlooked; and most recently, on the situation in Lesbian and Boeotian, Nachmanson, *Glotta* II, 135 ff. But further inscriptional evidence is wanted before the question can be regarded as settled.

41.2. For *ω* from *ao* in all dialects, not West Greek *ā*, cf. Buck, *Am.J. Phil.* XXI, 321; Ehrlich, *K.Z.* XL, 355 ff. Otherwise Jacobsohn, *Philologus* LXVII, 35. For Boeot. *Σαυκράτεις* etc. cf. also Buck, *I.F.* XXV, 262 ff.

41.4. It is the prevailing view that original *āfo* or *āfω* gives Att. *εω*, never *ω*, and that e.g. Att. *τιμωρός*, *κοινων* must be from **τιμᾶ-φορός* or **τιμᾶ-φωρός*, **κοινᾶφών*. Cf. Wackernagel, *K.Z.* XXVII, 263; Johansson, *Bz.* B. XV, 169; Eulenberg, *I.F.* XV. 138. Against this rightly Ehrlich, *K.Z.* XL, 354 ff., although the conditions governing the distribution of Att. *εω* and *ω* are still in part obscure.

41.4a. Hoffmann III, 281, 522; Smyth 343 ff.; SGDI.5278, 5311.

41.4c. Buck, *Glotta* I, 131 ff.

42.1. For Dor. *η* even from *εφα*, cf. also Ahrens II, 193; Kühner-Blass I, 203; Thunb, *Griech. Sprache im Zeitalter des Hellenismus*, 93 ff.; Zupitza, *K.Z.* XLII, 75. The change is not merely late Doric. Aside from *ἦρ*, *βλῆρ* in Alcman, *κρηῖς* in Aristophanes, etc., some of the inscriptional examples

are very early, e.g. Ther. Κληγόρας IG.XII.iii.1461. Delph. ἐννῆ, not previously quoted, occurs B.C.H.XXVII,22,26.

Like Rhod. Ἀγῆναξ also Ion. Ἡγῆναξ SGDI.5616.13 (Smyrna), Ἀρχῆναξ ibid.5471b (Thasos) in contrast to Ἀρχεάνακτος ibid.5691 (Erythrae).

42.2. For Dor. η from $\epsilon\bar{a}$ cf. also Kühner-Blass I,203; Bechtel, Bz.B. XXI,231; Björkegren, De sonis dial. Rhod., 50; Solmsen, Berl.Phil.Woch. 1904,662; Wilhelm, Oest.Jhrb.IV,80 (Arc. Πανῆς = Meg. Πανέας). Note also Arg. Τρονγῆς, our no. 82.

42.5a. Sadée, De Boeot. tit. dial., 84 ff.

42.5b. For ω in Tarentine writers, e.g. τῶς = τέος, quoted from Rhinthon, cf. Solmsen, K.Z.XXXII,544.

42.5d. J. Schmidt, K.Z. XXXVIII, 39 ff. Cret. κοσμόντες etc., Solmsen, K.Z. XXXII, 532 ff. Delph. ποιόντων, Heracl. ποιόντασσι, Buck, Glotta I, 130. Mess. ποιόντι occurs Inschr.v.Magnesia 43.29.

42.6. Delph., Heracl. ποιῶντι, Buck, Glotta I, 129.

44.1. It is commonly held that $\alpha\alpha$ gives West Greek \bar{a} . But cf. Buck, Class.Phil.II,255 ff.

46. J. Schmidt, K.Z. XXXII, 321 ff.

49.1. Π]σοῖδανι, A.M. XXXII, 304.

49.3. ὀδελός is also attested for Achaean, Ἐφ. Ἀρχ. 1908, 97. It was doubtless common to all the West Greek dialects.

50-55. Thumb, Zur Geschichte des griechischen Digamma, I.F.IX, 294 ff.

51. Meister, Dorer und Achäer I, 38 ff., 58, 87 ff.

52a. J. Schmidt, K.Z. XXXIII, 455 ff. Solmsen, K.Z. XXXII, 273 ff.; Untersuchungen zur griech. Laut- und Verslehre, 186 ff.

52b, c. Thumb, I.F. IX, 336 ff.; I.F. Anz. XIV, 9, XIX, 19. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 187 ff. Sommer, Griech. Lautstudien, 90 ff.

54. Wackernagel, K. Z. XXV, 260 ff. Kretschmer, K. Z. XXI, 440 ff. Schulze, Quaestiones Epicae, 6 ff., 84 ff., 352 ff. Hoffmann III, 372, 391 ff., 407 ff. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 181 ff., 302 ff.

The history of σf in $\acute{\epsilon}\acute{\iota}\sigma\acute{\epsilon}\sigma$ etc. is so nearly parallel to that of νf etc. that it has been included in the same tabular representation. But it is not wholly identical. In Cretan the f of σf survives longer than that of νf etc., e.g. in the Law-Code $\acute{\epsilon}\acute{\iota}\sigma\acute{\epsilon}\sigma\acute{\mu}\acute{\omicron}\mu\acute{\iota}\rho\acute{\omicron}\nu$ beside $\kappa\acute{\sigma}\epsilon\acute{\nu}\acute{\iota}\omega$ and $\kappa\acute{\alpha}\lambda\acute{\delta}\acute{\varsigma}$; and perhaps also in the case of Hom. $\acute{\iota}\sigma\acute{\omicron}\varsigma$ and $\nu\acute{\omicron}\acute{\iota}\sigma\acute{\omicron}\varsigma$, on which most recently Jacobsohn, Hermes XLIV, 79 ff.

55. $\beta\rho = f\rho$. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 175 ff.

57, 58. Thumb, Untersuchungen über den Spiritus Asper. Sommer, Griech. Lautstudien.

58b. In connection with Argol. *ιαρός* mention should have been made of *ικέτας*, no. 75. Cf. Sommer l.c., 24.

59.1. Meister, Dorer und Achäer I, 7 ff. Meister's view that the change was restricted to Sparta is untenable. A new exception is our no. 69. See also p. 288.

59.2. Meister *ibid.* 55 ff.

60. Weisschuh, De rhotacismo linguae Graecae.

60.1. Meister II, 49 ff.

60.3. Hoffmann III, 576 ff.

61. Kretschmer, K.Z. XXXII, 513 ff. Buck, Class. Phil. II, 247 ff.

61.6. *ἦμισος* (τὸ *ἦμισον*) in Phocis, Rhodes, and Astypalaea is probably a contamination of *ἦμισος* with *ἦμισος* of the *κοινή*.

63. On Cret. *Πύτιος*, Meister, Dorer und Achäer I, 78 ff.

64. Meister, Dorer und Achäer I, 25 ff.

67. Kretschmer, K.Z. XXII, 426 ff. Jacobsohn, K.Z. XLII, 264 ff.

68. Brugmann, Gr. Gr. 112 ff., with literature cited.

68.2. In calling the γ of *γέφυρα* unexplained I had overlooked for the moment the probable explanation that it is due to dissimilation from the ϕ . So also Dor. *γλέπω* (Alcman), *γλέφαρον* (Alcman, Pindar, etc.) = *βλέπω*, *βλέφαρον*. Cf. Solmsen, Ueber dissimilations- und assimilationserscheinungen bei den altgriechischen gutturalen, 5; Mansion, Les gutturales grecques, 60.

68.4a. *δαύχνα* is now attested for Cyprian also. Cf. *Δαυχαφοριῶ*, Meister, Ber. Sächs. Ges. 1908, 2 ff.

69.3. Schulze, K.Z. XXXIII, 318 ff. Kretschmer, K.Z. XXXV, 608.

69.4. Like *ἐππασις* is *ἀππασάμενος*, from **ἀν-ππᾶ-*, in the new fragments of Corinna.

71a. Brugmann, Gr. Gr. 80. Jacobsohn, K.Z. XLII, 274.

72. Solmsen, A. M. 1906, 347 ff.; Beiträge zur griechischen Wortforschung I, 106 ff.

73 ff. On relics of Aeolic *νν* etc. in Chios and other once Aeolic, later Ionic, territory in Asia Minor, see **184 a**; at Eleusis (*Ἰμμάραδος*), Solmsen, Rh. M. LVIII, 623; in Macedonian, Solmsen, I. F. VII, 48, Hoffmann, Die Makedonen, 125 ff.

76. On the difficult question whether in the intermediate stage of the development of *σμ* etc. σ became *z* or *h*, cf. Sommer, Griech. Lautstudien, 25 ff. and the literature cited.

77.2. *νσ* + consonant may arise in new formations and undergo the same development as secondary intervocalic *νσ*. Cf. Lesb. *ἄκουστος*, 116*a*, and Coreyr. *ἐκλογιζούσθω*, 140.3*b*.

77.3. *ἀνήκουσαν* etc. in a late inscription of Cyrene I suspect of being an artificial, not an inherited, Aeolism. Cf. *Class.Phil.* II.272.

80. For *ρρ*, especially in Boeotian, cf. Solmsen, *Rh.M.* LIX, 486 ff. But in just what dialects, besides Attic, West Ionic, Arcadian, Elean, and Theran, *ρρ* is to be recognized as normal, cannot be determined with any certainty from the existing evidence. In some dialects where we find a few examples both of *ρρ* and of *ρσ*, or even of *ρσ* only, the latter may be so late as to be easily attributable to *κοινή* influence. But it is also possible that in some dialects *ρρ* was only an occasional colloquialism and that *ρσ* was preserved, even without external influence, in careful speech. Cf. **86**, p. 68. The isolated *κάρρων* (also in *Tim. Locr.* and *Plut. Instit. Lac.*) is especially significant. But we do not feel warranted as yet in assuming that *ρρ* was common to the West Greek dialects in general.

81. For *Τ = σσ* in Ionic, cf. **4.4**.

81a. On late Cretan *θάλαθθα* etc., cf. Thumb, *Neue Jb.* 1905, 391; Meister, *Dorer und Achäer* I, 68 ff. But against the latter's understanding of *εγραπσε* of the Law-Code as *ἐγράπσε = ἐγράφθη*, cf. Jacobsthal, *I.F.* XXI, Beiheft, 18 ff.

81b. Schulze, *Gött.Gel.Anz.* 1897, 900 ff.

82. Lagercrantz, *Zur griech. Lautgeschichte*, 19 ff. For *σσ* add Coan *ῶσσοσ*, *Calymn. δικασσέω*.

84. On the question of Megarian *δδ* or *ζ*, cf. Lagercrantz, *Zur griech. Lautgeschichte*, 27. Meister, *Dorer und Achäer* I, 160. Earlier inscrip-tional evidence is needed to settle the matter.

The Rhodian vase with the inscription containing *Δεύς* is now published by T. L. Spear in *Am.J. Phil.* XXIX, 461 ff. There seems to be no reason to doubt its Rhodian provenance.

84a. Note also Boeot. *φράττω* (Corinna) = *φράζω*.

85.1. Buck, *Class.Phil.* II, 266, with literature cited.

86 and 96. Mucke, *De consonarum in Graeca lingua praeter Asiaticorum dialectum Aeolicam geminatione*.

87. On *δάκτυλος*, cf. Brugmann, *I.F.* XI, 284 ff.

88. Kretschmer, *K.Z.* XXXIII, 603 ff.

89.1. G. Mejer, 304 f. A sixth-century inscription of Ephesus (Hogarth, *Excavations at Ephesus*, 122 ff.) shows a doubling of dentals after a consonant, e.g. *ὀκτῶ, ἔκκτη, ἠνείχθησαν*, and, in sentence combination, *ἐκ ττῶ, ἐκ ττῶγ*.

89.3. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 165 ff.

89.5. Brugmann, Grundriss II.i, 44 ff., with literature cited.

91. Allen, Greek Versification in Inscriptions, 126 ff.

94. Lucius, De crasi et aphaeresi, Diss. Arg. IX, 351 ff. Kühner-Blass I, 218 ff. Meister, Herodas, 778 ff.

94.1. The type of crasis seen in *τάριστερόν*, that is really elision as we believe, is the usual one in Argolic. Another instance is seen in *Πολυμέδης ἐποίηε ἡαργείος* (ὁ Ἀργείος), B.C.H. XXIV, 448. Epid. *ταίσκλαπιέ* (τῶι Αἰσ-) is disputed, cf. IG. IV. 1203. Cf. also Rhod. Ἀμοιβίχῶ (ὁ Ἀμ-), no. 97; Arc. *τᾶπόλλωνι* (τοῖ Ἀπ-), Ἐφ. Ἀρχ. 1903, 178.

94.6. See above, p. 290.

94.7, end. In view of the frequent elision in Argolic (above, note to 94.1), Aegin. *ῥοίκος* is more probable than *ῥοίκος*.

95. Günther, Die Präpositionen in den griechischen Dialektinschriften, I.F. XX, 37 ff. Solmsen, Rh. M. LXII, 329 ff. Kretschmer, Die Apokope in den griechischen Dialekten, Glotta I, 34 ff.

πέρ before vowels, as in Delph. *πέροδος*, occurs also in Thess. *πὲρ ἱερόν*, no. 28.40, Cypr. *περ Ἐδάλιον*, no. 19.27, in Boeot. *περάγης = περιαγής*, in the new Corinna fragments, and in the Locrian or Aetolian ethnicon *Περόχθεος* A.M. XXXIII, 30.

With Thess. *ἄπ*, *ὑπ*, cf. *ἄππέμψει* and *ὑββάλλειν*, once each in Homer.

102. Sommer, Zum inschriftlichen *νῦ ἐφελεκυστικόν*, Festschrift zur 49. Versammlung deutscher Philologen und Schulmänner, Basel 1907.

105.1a, 2b. Solmsen, Rh. M. LIX, 494 ff.

106.1a. Thess. -οι from -οιο, Ahrens I, 222; Hoffmann II, 533; J. Schmidt, K.Z. XXXVIII, 29 ff.; as original locative, Brugmann, Gr. Gr. 225; as original genitive in -οι and cognate with Lat. -i, etc., Kretschmer, Glotta I, 57 ff. I am convinced of the correctness of the first-named view, as preferred in the text. -οιο occurs IG. IX. ii. 458, 459, 511, 1036.

On Cypr. -όν, E. Hermann, I.F. XX, 354 ff., but the explanation is not convincing to me.

106.2. On distribution of -οι, Buck, Class. Phil. II, 266.

107.1. Keil, Gött. Nachr. 1899, 151 ff.

107.3. On -εσσι, Buck, Class. Rev. XIX, 249 ff.; Class. Phil. II, 273 ff. On -οις (cf. also 226, 279), G. Meyer 475, and most recently Sommer, I.F. XXV, 289 ff.

107.4. Buck, Class. Phil. II, 266 ff., with literature cited.

Cret. *θυγατέρας* etc. It is of course not accidental that the analogical introduction of -ανς beside -ας (*θυγατέρας* also occurs) is found in just that dialect in which the *ā*-stems show by-forms in -ανς and -ας (104.8).

108.2. On the question of Thess. Ἰπποκράτεις etc., cf. Hoffmann, Philologus LXI, 245. LXII, 155 ff.; Bechtel, Hermes XXXVII, 631 ff.

Boeot. Μέννει etc. (full material in Sadée, De Boeot. tit. dial., 50 ff.) are generally taken as τ-stem forms, either vocatives or nominatives without σ. Cf. Kretschmer, K.Z. XXXVI, 263 ff.; Meister, Ber. Sächs. Ges. 1904, 32. But as forms in -η are not found in the dialects which keep the τ-inflection, while vocatives in -η from σ-stems are known and Boeotian shows the σ-inflection in other case-forms, we prefer to assume that these forms too belong to the adopted σ-stem type. Still different views, but too general and vague to carry conviction, are expressed by Sadée l.c., and Solmsen, Berl. Phil. Woch. 1906, 181.

111.4. -ής is probably not from -ηυς, like βῶς beside βούς from *βουυς (37.1), but owes its η to the analogy of -ηος etc. Dat. pl. Μαντινέσι in an Elean decree (SGDI.1151.17) shows a similar extension of η at the expense of ευ, and is perhaps the Arcadian, rather than a true Elean, form.

112.6. Cf. Lac. dual ἐπάκοε beside ἐπακόῳ, no. 67, note.

114.1. The new fragments of Corinna bring the first evidence of ἰα in Boeotian. On the use of Cret. ἰός, Buck, Class. Phil. I, 409 ff. On πρῶτος, πρῶτος, Buck, Class. Phil. II, 255 ff.

114.3. With τρῖς as nom., and τέτορες as acc. (107.4), cf. τέτορας as nom. in inscriptions of Tauromenium, SGDI.5223 ff.

114.5. πεντός is attested also for Amorgos (IG. XII. vii. 301.5), but here it is due to the analogy of πέντε, not to assimilation of πτ to ττ as in Crete.

116. On Lesb. εἰκοστός etc., Buck, Class. Rev. XIX, 242 ff. Thess. ἰκοστός occurs IG. IX. ii. 506.47.

119.2a. J. Schmidt, K.Z. XXXVI, 400 ff.

122. On the distribution of τοί and οί, cf. Solmsen, Rh. M. LX, 148 ff.; Buck, Class. Phil. II, 253. But the West Thess. τοί there mentioned is to be taken as dat. sg. τῶι as read IG. IX. ii. 241.

123. Cf. also Thess. οὔνε, IG. IX. ii. 460.5.

125.1. Buck, Class. Phil. II, 259 ff.

126. Elean should have been mentioned among the dialects which show the relative use of the article. Cf. no. 60.11, 12.

129.2a. On Locr. ρότι, cf. Wackernagel, Rh. M. XLVIII, 301 ff.; J. Schmidt, K.Z. XXXIII, 455 ff.

129.3. Buck, Class. Rev. XIX, 247.

132.2. Buck, Class. Phil. II, 256. While it would be not at all surprising to find ὄπει etc. in other dialects than West Greek and Boeotian (cf. 224a), we know no certain examples as yet. Arc. τ[ε]ιδενί, as read by Wilhelm, A.M. XXXI, 228, is very doubtful.

132.4. J. Schmidt, K.Z. XXXII, 412 ff.

132.9. Buck, Class.Phil.II, 255. Boeot. ποκα, οὔποκα are now attested in the new fragments of Corinna. Lac. δκα, Ἐφ. Ἄρχ. 1900, 159.

132.9a. Cret. ας always means *so long as*, never *until*. Cf. Jacobsthal, I.F. XXI, Beiheft, 118. So in Heracleian (Heracl. Tab. I. 100), *until* being expressed by ἀχρι ᾧ.

133.5. Delph. ἕξος (not in Wendel's Index) B.C.H. XXII, 321.

135, 136. Ivy Kellermann, On the Syntax of some Prepositions in the Greek Dialects (Chicago dissertation). Günther, Die Präpositionen in den griechischen Dialekten, I.F. XX, 1 ff.

135.4. Buck, Class.Phil.II, 264, with literature cited.

135.6a. Of the numerous discussions of the relation of πρὸς to προτί the most recent is that of Jacobsohn, K.Z. XLII, 279 ff.

135.6b. J. Schmidt, K.Z. XXXVIII, 17 ff. Thumb, Neue Jb. 1905, 396. Zubaty, I.F. Anz. XXII, 59 ff. Kretschmer, Glotta I, 41 ff.

136.2. In addition to Miss Kellermann l.c., 75, and Günther l.c., 132, cf. Solmsen, Rh.M. LXI, 495 ff.

136.8. On Delph. ἀντί φέτος, Buck, I.F. XXV, 259 ff.

136.11 (addition). ὑπό instead of usual ἐπί with gen. in expressions of dating occurs with gen. in Elean (no. 61.2), and with acc. in Laconian (no. 66.66).

138.3. Buck, Class.Phil.II, 256 ff.

139.2. For -νθο etc. we prefer the older explanation, as given in the text, to Schulze's suggestion quoted by Sadée, De Boeot. tit. dial., 23.

141. Buck, Class.Phil.II, 257 ff., with literature quoted.

142. Buck, Class.Phil.II, 251 ff.

143. Schulze, K.Z. XXXIII, 126 ff.

144a. For Ion. ἦνεκα, add ἠνείχθησαν from Ephesus (see above, to 89.1).

146.1. λελάβηκα is also Arcadian, cf. no. 18.14.

147.3a. Solmsen, K.Z. XXXIX, 215.

148. G. Meyer, 203, 413. Meisterhans 169. Hatzidakis, Ἀθηνᾶ VIII, 458 ff.

150. Schulze, Hermes XX, 491 ff. Solmsen, Rh.M. LIX, 161 ff. Until recently all the known East Ionic examples were from Chios, Teos, or Erythrae. Now also from Miletus ἐξαμόσει SGDI. 5496, κατακτείνουσιν Jb. Arch. Inst. 1906, Anz., 16.

151.1. On aor. subj. σα cf. Solmsen, Rh.M. LXI, 164 ff. That Arc. βωλεύσανται, Inschr. v. Magnesia 38.46, wrongly corrected to βωλεύσ(ω)νται by Kern, belongs here, is pointed out by Meister, Ber. Sächs. Ges. 1904, 10, and had also been recognized independently by me. But Epid. ποιῆσαι, reckoned here by Solmsen, I prefer to regard as an optative (177).

151.2. There is no certainty that Thess. *δυνάεται* (no. 27) and Arc. *κακριθέε* (no. 16.15) are to be so understood, rather than as *δυνάεται, κακριθέε*, though we regard the former as more probable. The Arcadian form is also taken by some as *κακριθέε̂*, and the contracted *ἐσδοθῆ* occurs in the later no. 18.52.

152.4. A still different type, with the optative sign added directly to *σ*, is seen in Cret. *φέρκσιεν* SGDI.4982, and also in *διαλύσιαν* *ibid.* 5004, if the latter is really an optative.

157. Hoffmann I, 263 ff., II, 574 ff. Buck, *Class. Phil.* II, 274 ff.

158. Buck, *Class. Phil.* II, 265.

159. In Delphian there are several other examples of *-ώω* (see Wendel's Index 190 ff.) but none certain of *-ήω*. For *συλήοντες*, which occurs twice among over two hundred instances of *συλέοντες*, is perhaps only a graphic variant. Cf. J. Schmidt, *Pluralbildung d. idg. Neutra*, 329. For Boeotian add *στεφανώμεν* from Thespieae, B.C.H. XXV, 361. *στεφανῶνι* occurs also at Eleusis, but here only as the result of the confusion between *οι* and *ωι* (Meisterhans 66). It is not clear whether the late Lesb. *τίμαι, στεφανῶνι* are from *-ᾱει, -ωει* or from *-αιει, -οει* (in either case we should expect *στεφανῶνι*), or are simply the Attic forms and to be accented *τιμαῖ, στεφανῶι*.

161.1. J. Schmidt, *Ber. Berl. Akad.* 1899, 302 ff.

161.2. J. Schmidt, *Pluralbildung der idg. Neutra*, 326 ff. For Dor. *μοιχᾶω* (Cret. *μοικῶν*) = usual *μοιχεύω*, cf. Wackernagel, *Hellenistica*, 7 ff.

164.3. For *-σις* cf. Buck, *Class. Rev.* XIX, 244 ff.

164.7. Solmsen, *Beiträge zur griech. Wortforschung* I, 116 ff.

164.8. Buck, *Class. Phil.* II, 267. Jacobsohn, *Philologus* LXVII, 29. Solmsen, *Beiträge zur griech. Wortforschung* I, 98 ff.

165.4. The origin of this class, which is of course to be distinguished from that of the agent-nouns in Att. *-εών*, Ion. *-ών*, but Dor. *-ᾶν*, from *-ᾶφω* (41.4), is obscure. Cf. Brugmann, *Grundriss* II, 301.

166.1. Buck, *Class. Phil.* II, 267. Solmsen, *Beiträge zur griech. Wortforschung* I, 98.

166.2. Solmsen, *Rh. M.* LIX, 498 ff.

168 a-d. Sadée, *De Boeot. tit. dial.* 17 ff. Solmsen, *Rh. M.* LVIII, 603 ff., LIX, 596 ff.

169-178. Among the few special studies of dialectic syntax, beside those on the use of prepositions already cited (p. 296), may be mentioned: K. Meister, *Der syntaktische Gebrauch des Genetivs in den kretischen Dialektinschriften*, I.F. XVIII, 133 ff.; Rüttgers, *De accusativi, genetivi, accusativi usu in inscriptionibus archaicis Cretensibus*, Bonn 1905; Jacobsthal, *Der Gebrauch der Tempora und Modi in den kretischen Dialektinschriften*, I.F.

XXI, Beiheft; Edith Frances Claplin, *The Syntax of the Boeotian Dialect* (Bryn Mawr dissertation).

174. Jacobsthal, l.c., 87 ff., whose Arcadian examples, however, should be replaced by those given in our text.

176. Jacobsthal, l.c., 93 ff.

177. Jacobsthal, l.c., 90 ff.

178. Jacobsthal, l.c., 83 ff.

179. Buck, *Class. Phil.* II, 258 ff., with literature cited. Jacobsthal, I.F. XXI, Beiheft, 143 ff. Jacobsohn, *K.Z.* XLII, 153.

182. Among the important Ionic characteristics should have been mentioned: Contraction of *οη* to *ω*. 44.2.

274-280. Thumb, *Die griechische Sprache im Zeitalter des Hellenismus*. Buck, *The General Linguistic Conditions in Ancient Italy and Greece*, *Class. Journ.* I, 99 ff.¹ Wahrmann, *Prolegomena zu einer Geschichte der griechischen Dialekte im Zeitalter des Hellenismus*.

279. More commonly known as the Achaean-Doric *κοινή*, after Meister II, 81 ff. See Buck, *The Source of the so-called Achaean-Doric κοινή*, *A.J. Ph.* XXI, 193 ff.

¹ The portion of this article which deals with Greece, and also the statements in the text, are condensed from a more comprehensive but unpublished study of this subject.

GLOSSARY AND INDEX

In the alphabetical arrangement the presence of *ϕ* is ignored, in order to obviate the separation of the many forms which occur with and without it. Thus (ϕ)ικατι, i.e. *ϕ*ικατι or *ικατι*, stands in the position of *ικατι*, and να(ϕ)ός in the position of *ναός*. ρ stands in the position of κ.

For inflectional forms the conventional captions (nom. sg., 1 sg. pres. indic.) are sometimes substituted, and in these the transcription which we have employed for forms occurring in the epichoric alphabets is frequently replaced by the more familiar spelling, e.g. *ε̄, δ̄, h*, by *η, ω, ε̄*, or Cret. π, κ, by φ, χ. But the precise form occurring is sometimes retained as a caption, or added, or given separately with a cross-reference. Brevity and convenience in each case have been preferred to consistency.

The references are: numbers in Clarendon type, to the sections of the Grammar, or, where App. is added, to the corresponding sections of the Appendix; otherwise, to the numbers of the inscriptions. The Heracleian Tables (no. 74) and the Cretan Law-Code (no. 110) are cited by name.

ἀ = *á*. 58 *a*

ἀράται Lac. 53

ἀβέλιος Cret. = ἥλιος. 41.3

ἀβλοπία Cret. = ἀβλαβία. 5

ἀγαίος Delph., *admirable, wonderful* (?). Cf. *Etym. Mag.* ἀγαίος· ἐπιφθονον ἢ θαυμαστόν. No. 51 D38, note

ἀγαλμα = ἀνάθημα. No. 35, note

ἀγαλματοφώρ El. = ἱερόσυλος. 107.1, no. 60.13, note

ἀγαρρις West Ion., *assembly*. 5, 49.2, 80 with *a*

Ἀγασιλέρο Eub. = Ἀγασίλω. 41.4, 53

ἀγέλαι Cret., *bands* in which the Cretan youth were trained

ἀγέλαοι Cret., *ephebi*, members of the ἀγέλαι. 31, no. 113.11, note

ἀγερσις East Ion., *assembly*. 49.2

Ἄγλω-, Ἄγλω-. 41.2

ἀγνέω = ἄγω. 162.6. ἀχνηκός, 66

Ἀγόλαος Meg. = Ἀγέλαος. 167

ἀγορά Delph., Thess. = ἐκκλησία

ἀγορανομέω Thess., *preside over the assembly*, like Att. ἐπιστατέω. See preceding. In other states the ἀγορανόμοι were officers in charge of the market etc.

ἀγόρασις Boeot. 164.3

ἀγρέω Lesb., El., ἀγγρέω Thess. = αἰρέω. Lesb. ἀγρέθεντες, καταγ[ρέ]θη, κατάγγρετον, προαγγρημένω. El. ἐξαγγρέων. Thess. ἐφάγγρευνθην. So also Lesb. ἀγγρεσις, Thess. ἀγγρεσις = αἰρεσις. Cf. Hom. παλινάγγρετος, ἀντάγγρετος. Akin to ἀγγρα

ἀδεαλτώσαι El., from ἀδεαλτός = ἀδηλός, ἀφανίζω. 59.3, 152.4, no. 61.12, note

ἀδελφείος = ἀδελφός. 164.9

ἀδευπιαί Cret. = ἀδελφαί. 71, 164.9

ἀδηλώω Heracl., *make invisible*

ἀδηνέως *without fraud, plainly*. Chian ἀδηνέως γεγαυένοντες, *calling out plainly*, no. 4 B. Cf. Hesych. ἀδηνέως· ἀδόλως, ἀπλῶς, χωρὶς βουλῆς

ἄδος ὁ Ion., *decree*. See ἀνδάν

ἀέλιος = ἥλιος. 41.3

ἀγαθός Cypr. = ἀγαθός. 62.4

ἀϊτέτω Delph., *convict*. 77.2, no. 53.17, note

Ἄθαββος Delph. = Ἀθαμβος. 69.3

αι West Greek, Aeol. = εἰ. 134.1, 2 c

ἄ Dor. etc. = ἦ adv. Cret. ἄι also final and temporal. 132.5, 8a, 9a

ἄι Lesb., αιῖ Ion., ἄιν Thess. = αἰεῖ, 133.6

ἀίδασμος Ion., *under perpetual lease*. 133.6
 αἰρεῖ Cyr., Phoc. = ἀελ. 53, 133.6
 αἰλέω Cret. = αἰρέω. 12
 αἶλος Cyr. = ἄλλος. 74 b
 αἰλότρια El. = ἀλλότρια. 74 b
 αἰμάτιον Coan, *coagulated blood and meat, sausage-meat*. Cf. Hesych. αἰμάτια· ἀλλάντια
 αἰμίονος Lesb. = ἥμιονος. 17
 αἰμίσιος Lesb. = ἥμισιος. 17, 61.6
 αἰν Thess. = ἀελ. 133.6
 αἶνος Delph., Meg., *decree*. Cf. Et. Mag. αἶνος· ψήφισμα and Hesych. s.v. αἰρεθές Ther. = ἀρεθείς. 78
 αἶσα, *share*. 191
 αἰσιμνάτας, αἰσιμνῶντες Meg. = αἰσιμνήτης etc. 20 with App., 258
 Αἰσιόδοτος Lesb. = Ἡσιόδοτος. 17
 ἀκεύω Cret. = ἀχεύω
 ἀκρατής Ion. = ἀκυρος. Cf. καρτερός
 ἀκρόθινα τά Delph. = ἀκρόθινα (or ἀκρόθις, reading τὰν ἀκρόθινα). 58 c, no. 51 D 47, note
 ἄκρος Corcyr. = ἄκρος. 58 c
 ἄκροσκιραῖαι Heracl., *heights covered with brushwood*. 58 c
 ἀφλανός El., *wholly, in full*. 55, no. 59.4, note
 ἀλία *assembly*. (1) Delph. (no. 51), used of the meeting of the phratry; (2) Acarn., Corcyr., Heracl., Gela, Agrig., Rheg. = ἐκκλησία
 ἀλιαία Arg., Mycen. = ἐκκλησία
 ἀλιασμα. (1) Gela, Agrig., *assembly* (not in technical sense, cf. βουλᾶς ἀλιασμα); (2) Rheg., *decree of the ἄλια*
 ἀλιασσις Arg., *act of the ἀλιαία*. 164.3
 ἀλιασταί Arc., in form = Att. ἡλιασταί, but title of Tegean officials who enforced penalties, etc. (no. 18)
 ἡάλιος Arg. 56
 ἄλιοντις Epid., *stuccoing*. 77.3 a
 ἄλιος Dor., ἄλιος Lesb. = ἥλιος. 41.3
 φαλίσκομαι Thess. = ἀλίσκομαι. 52 c, 89.1
 ἄλλα Lesb., *elsewhere*. 132.5
 ἄλλᾶι Cret., Corcyr., *otherwise*. 132.5
 ἄλλει Meg., Delph., *elsewhere*. 132.2
 ἄλλοπολία Cret. = ἀλλοδημία. Cf. Cret. πόλις = δῆμος
 ἀλλότερος Lesb. = ἀλλότριος. 19.2
 ἀλλότριος Cret. 89.4
 ἄλλυ Arc. = ἄλλο, 22

ἄλλυ Lesb., *elsewhere*. 132.4
 ἄλρον Cyr., *plantation*. No. 19.9, note
 ἄλογός Ion. = ἀλουργός. 44.4
 ἄλωμα Boeot. = ἀνάλωμα. Not an original un-compounded form, but abstracted from ἀνάλωμα. Hence the absence of φ
 ἄμᾶρα Locr. = ἡμέρα. 12, 58 b
 Ἄμαριος Ach. 12
 ἄματα Aetol. = ἀδδῶς? No. 62.2, note
 ἀμβρ[ό]την Lesb. = ἀμαρτεῖν. 5, 49.2 a
 ἀμεῖ Delph. = ὀμοῦ. 132.2
 ἀμέν late Cret. = ἡμεῖς. 119.2 a
 ἀμέρα with lenis. 58 b
 ἀμές, ἄμές. 57, 58 b, 76, 119
 ἀμιθρέω Ion. = ἀριθμέω. 88
 ἄμμες, ἄμμε Lesb., ἄμμέ Thess. = ἡμεῖς, ἡμέας. 76, 119
 ἀμμόνιον Delph., *penalty for delay*. From ἀναμένω. Cf. Hom. καμμονίη = καταμονή
 ἀμοιρά Corinth. = ἀμοιβή. 51 a
 ἀμπ- in early Cretan words, see under ἀμφ-
 ἀμπελοργικός Heracl. = -ουργικός. 44.4
 ἀμπώλημα Heracl., *rebate*. Heracl. Tab. I. 108 ff., note
 ἀμφαίνομαι Cret. (e.g. ἀμπαίνε(θ)θαι, ἀμπανόμενος, ἀμπανόμενος, ἀμπαντος, ἀμπαντος), *adopt*
 ἄμφανσις Cret. (ἀμπανσιν), *adoption* (act of). 77.3 a
 ἀμφαντίς Cret. (ἀμπαντί), *adoption* (condition of, i.e. state of being an adopted son)
 ἀμφί. 136.7
 ἀμφίδημα Cret., *ornament*, gen. sg. ἀνπιδέμας. 112.5
 Ἄμφικτιονες, -κτύονες. 20
 ἀμφιλέγω = ἀμφιλέγω. 89.3
 ἀμφιμωλέω Cret. (e.g. ἀμπιμωλέν), *contend about* (in law), *litigate*. See μωλέω
 ἀμφίμωλος Cret. (ἀμπιμωλον), *subject to lawsuits*
 ἀμφίσταμαι Heracl., *investigate*. Cf. Hesych. ἀμφίστασθαι· ἐξετάζειν
 ἄν = ἀνά. 95
 ἄν Arc. = ἄ ἄν. 58 a
 ἄν Arc. = ἄν. 58 d
 ἀνάατορ El., see ἀνατος
 ῥάναξ = ἀναξ. 52
 ἀνασκηθής Arc., see ἀσκηθής
 ἄνατος *immune from punishment*. El. ἄνάατορ, Locr. adv. ἀνάτο(ς). 53

- ἀνάνα** = *δοκέει* *be approved, voted*, as in Hdt. Cret. *ἔφαδε*, Ion. *ἔαδε* = *ἔδοξε*, Locr. *φεραδέκτα* (146.1) = *δεδογμένα, ψηφισμένα*. Cf. Ion. *ἄδος* = *δῶγμα*
- ἀνδιχάτω** Locr., *be of divided opinion*. Cf. Hdt. 6.109 *δίχα γίγνονται αἱ γνώμαι*
- ἀνθεαν**, **ἀνέθιαν**, **ἀνέθειαν** Boeot. = *ἀνέθεσαν*. 9.2, 138.5
- ἀνθεικίαν** Thess. = *ἀνέθηκαν*. 138.5
- ἀνθεικε** Boeot., Thess. = *ἀνέθηκε*. 16
- ἀνεκκλήτως** Delph. = *ἀνεγκλήτως*. 69.3
- ἀνελόσθη** Lac. = *ἀνελέσθη*. 140.3b
- ἀνεπίγραφος** Heracl. = *-γραφος*. 5
- ἀνέσκη** Lac. = *ἀνέσκη*. 64
- ἄνευ** Epid. = *ἄνευ*. 133.6
- ἄνευ** El. = *ἄνευ*. 133.6, 136.4
- ἀνθεῶσθαι** Heracl., from *ἀνθημι*. 146.4
- ἀνερθέυτος** Ion. = *ἀνερίθευτος* *not venal*. 167a
- ἀνιοχῶ** Lac. = *ἡριοχῶ*. 9.5
- ἀννίωμα** Cret. = *ἀρνέομαι*. 86.5
- ἀνοσίμα** Cyp., *impiety*. No. 19.29, note. But neut. pl. *ἀνόσιμα* also possible; cf. SGDI.3538,3544
- ἀνπ** - in early Cretan words, see under *ἀμφ*-
- ἀνταποδιδῶσσα** El. = *-διδούσα*. 89.3
- ἀντί**. 136.8
- ἀντίμολος** Cret., *opponent, defendant*. See *μωλέω*
- ἀντιτυγχάνω** Arg., Boeot., Delph., Lac. = *παρτυγχάνω* *happen to be present, or in office* (so nos. 45, 78)
- ἄντομος** Heracl., *road, path*
- ἄντορος** Heracl., *a counter-boundary*
- ἀντρήιον** Cret. = *ἀνδρείον*. 66
- ἄνθρωπος** Cret. = *ἀνθρώπος*. 66
- ἄνόταρος** Locr. = *ἀμόφοτερος*. 12
- ἀνώγω** Cyp. 191
- ἄνωδ** Arc., probably *ἄνωδα* = *ἄνωθεν*. 133.2
- ἄνωθα** Heracl. = *ἄνωθεν*. 133.1
- ἄνωρος** Cret., *not of marriageable age*
- ἄξιω** Lesb. (*ἀξιάσει*) = *ἄξιω*. 162.2
- αὐτός** East Ion. = *αὐτός*. 33
- ἀπ** Thess. = *ἀπό*. 95
- ἀπαγορεύω** Cret., *proclaim*
- ἄπατος** Cret. = *ἀνατος*, used impersonally, e.g. *ἄγοντι ἄπατον ἔμεν, there shall be no fine for the one who seizes*. 53
- ἀπελάδονται** Locr. = *ἀπελαύνονται*. 162.4
- ἀπελευθερίζω** Delph., Thess. = *ἀπελευθερώω*. 162.1. Thess. *ἀπελευθερεσθένσα*, 18, 77.3
- ἀπέλλαι** Lac. = *ἐκκλησῆσαι*. Cf. 'Ἀπελλαῖος, name of a month. 'Ἀπέλλαι Delph., name of a festival corresponding to the Attic 'Ἀπατούρια
- ἀπελλαῖα** Delph., *victims for the 'Ἀπέλλαι*
- ἀπέλλω** Lesb. = *ἀπειλέω*. 75
- 'Ἀπέλλων** = 'Ἀπόλλων. 49.3
- ἀπέταιρος** Cret., *one who is not a member of a εἰταιρεία*. Law-Code II.5, note
- ἀπεχομῖνος** Arc. = *-μένους*. 10
- 'Ἀπλου** Thess. = 'Ἀπόλλων. 49.3
- ἀπόγραφον** Cret. = *ἀπόγραφον*. 5
- ἀποδόσανθι** Boeot. = *-δεδώκασι*. 139.2, 146
- ἀποδείγνυσθαι** Eretr. = *-δείκνυσθαι*. 66
- ἀποδόσαι** El. = *ἀποδόσθαι*. 85.2
- ἀπόδρομος** Cret., *a minor*. See *δρομέος*
- ἀορηγῶ** El. = *ἀπειλέω*. 75
- ἀπολογίτταστη** Boeot. = *ἀπολογισσασθαι*. 82, 85.1, 142
- ἀπομωλέω** Cret., *contend in denial, deny*. See *μωλέω*
- ἀποπόνιοι** etc. Cret., *see ἀποφωνέω*
- ἀποροαί** Heracl., *springs or torrents*
- ἀποστράψαι** Delph. = *ἀποστρέψαι*. 49.2
- ἀποτινοῖαν** El. = *ἀποτινοῖεν*. 12a
- ἀποφορά** Coan, *carrying off*
- ἀποφωνέω** Cret. (*ἀποπόνιοι* etc.), *bear witness*. See *φωνέω*
- ἀππασάμενος** Boeot. = *ἀνακτησάμενος*. App. 69.4
- ἀππεισάτου** Thess. = *ἀππεισάτω*. 68.2
- ἀπί** Arc., Cyp., Lesb., Thess. = *ἀπό*. 22
- ἀπιυδομῖν[ος]** Arc. = *ἀποδομῖνος*. 10
- ἀπιυδίας** Arc. = *ἀποδοῦς*. 144
- ἀπιυδίσμα[τος]** Arc., meaning uncertain. No. 17.28, note
- ἀπιυτέω** Arc. = *ἀποτινω*. 162.12
- ἀπύω** Arc., *summon* = poet. *ἤπυω, ἀπύω*. 191
- ἀπώμοτος** Cret., *under oath of denial*
- ἄρατρον** Cret. = *ἄροτρον*. 162.2
- ἄρῶ** Heracl. (*ἄρῶσονται*) = *ἄρῶ*. 162.2
- ἄργον** El. = *ἔργον*. 12
- ἄργύριος** Lesb. = *ἀργύρεος*. 164.6. *ἄργυρα*, 19.4
- ἄργυρον** Thess. = *ἀργύριον*. 19.3
- ἄρῆμιον** Phoc., *fee, perquisite*. From *ἄρῆσκω*
- ἠρέσται** Locr. = *ἔλεσθαι*. 12, 85.1
- ἠρήν** Cret. = *ἄρην* (Att. inscr.), nom. of *ἠρός*. 52
- ἠρέτεω**, **ἠρήτεω** Arg., *presided*. 55

Ἄρισταιγος Coan. 69a
 ἄρνησις Heracl. = ἄρνησις. 58d
 ἄρρέντερος Arc. = ἄρρη. 80, 165.1
 ἄρρη Att., ῥάρρη El. 49.2, 80
 ἄρρη Ther. etc., ἄρρησις Lac. = ἄρρη.
 49.2, 80
 Ἄρταμις = Ἄρτεμις. 13.2
 Ἄρταμίτιος = Ἀρτέμισιος. 61.3
 Ἄρτεμίρια Eretr. = Ἀρτεμισία. 60.3
 ἄρτώ Heracl., *devise by will*. Cf. Hesych. ἄρτυμα: διαθήκη, and ἄρτυναι: διαθεῖναι. In Cretan (Law-Code XII. 32) *manage* (property). In Arcadian simply *prepare, provide*. Cf. the official titles Arg. ἄρτυναι (no. 78.2, note), Epid. ἄρτυνοί, Ther. ἄρτυτήρ
 ἀρχιδουναφορέω Thess., see δαύχνα
 ἀρχιτολιάρχης Thess., *be the first toliarch*. See τολιάρχου
 Ἄρχοκράτης Rhod. = Ἀρχεκράτης. 167
 ἀρχός Boeot., Cret., Ion., Locr. = ἄρχων *magistrate*
 ἄς = ἔως. 41.4, 45.4, 132.9a
 ἄσαντός reflex. pron. 121.4
 Ἄσκαλαπιός Thess. = Ἄσκληπιός. 48
 ἄσκηθής Arc., used of animals *without blemish*
 ἄ(σ)σιστα El., Lac. = ἀγχιστα. 113.3. Lac. τοῖς ἄ(σ)σιστα πόθικες, El. τοῖρ ἐπ' ἄ(σ)σιστα, *those next of kin*. Cf. Cret. οἱ ἐπ' ἀνχιστα (or ἐπάνχιστα) πεπαμένοι *the nearest owners*, Locr. ἐπάνχιστος *next of kin*
 ἄστάς Epid. = ἀναστάς. 77.2
 φαστός = ἀστός. 52
 ἄτα Cret., *penalty, fine*. 53
 ἀταγία Thess., *time when there is no τὰγός*, hence *time of peace*. No. 33, note
 ἀτάω Cret. (ἀταμένοι, ἀταθείῳ), *fine*. 53
 ἀτε Lac. (hât') = ἦτε as. 132.5a
 ἀτελέν Cypr. = ἀτελή. 108.2
 ἀτερόπτιλος (and -ιλλος) Epid., see ὀπτιλος
 ἄτερος = ἔτερος. 13.3
 Ἄτθόνειτος Thess. = Ἀφθόνητος. 86.2
 ἄτι Cret. = ἄτινα. 129.3
 ἄττάμιος El. = ἀζήμιος. 84
 αὔατα Lesb. = ἄτη. 53
 αὔθην Rhag. = ἄτις. 133.6
 αὔρηκτος Lesb. = ἀρηκτος. 55a
 αὔσαυτός, reflex. pron. 121.4
 αὔσος Cret. = ἄλος. 71
 αὔσαυτός Delph., reflex. pron. 33a, 121.4

αὔταμαρόν Locr. = ἀθημερόν. 12, 58b
 αὔταμέριν Cret. = ἀθημερόν. 133.6
 ἀυτάν Corcyr. = ἀυτήν. 32
 ἀυτάρ Att. = ἀυτάρ. 32, 50
 αὔταυτός reflex. pron. 121.4
 αὔτει W. Grk., αὔτι Boeot. = αὔτου. 132.2
 αὔτεις Boeot. = αὔτοις. 30
 αὔτιν Cret. = αὔτις. 133.6
 αὔτός. 121.3, 4, 125.2
 αὔτοσαυτός reflex. pron. 121.4
 αὔτοῦτα Sicil. = ἐαυτοῦ. 121.4
 αὔτῶντα Sicil. = ἐαυτῶν. 121.4
 αὔως Lesb. = ἔως. 35
 ἀφεδριατεύω Boeot., *serve as ἀφεδριάρας or official dedicator*. No. 42, note
 ἀφέφροντι Heracl., *shut off* (water by damming). Heracl. Tab. I. 130ff., note
 ἀφέωσθω Arc., from ἀφίημι. 146.4
 Ἄφορδίτια Cret. = Ἀφροδίτη. 70.1
 ἀφφάνος Cret. = ἀμφάνος. 69.3
 ἄφωνος Heracl., *intestate*
 ἀχι Dor., *where*. 132.5a
 ἀχύριος *building to hold chaff*. Cf. Hesych. ἀχυρός· ὁ ἀχυρών. ἀχυροδόκη· ἀποθήκη τῶν ἀχύρων
 ἀ(φ)ώς Dor. etc. = ἔως. 35, 41.4

Βαδρόμιος Coan, Rhod. = Βοηδρομών. 44.2
 βαθοέα Lesb. = βοηθέω. 44.2
 βανά Boeot. = γυνή. 68.1
 βάρναμαι = μάραμαι. 88
 βασιλάες El. = βασιλῆες. 15
 βασιλεύς, official title in many states. In some the chief magistrate; in others restricted to religious functions, like the ἄρχων βασιλεύς at Athens, e.g. at Chios (no. 4C) and Miletus; βασιλεύς an official body, e.g. in Mytilene (no. 22) and Elis (no. 57)
 βάω Dor. = βαίω. Heracl. ἐπιβήι, Cret. ἐμβέηι (cf. 161.2), also ἐκβώντας Thuc. 5.77, ἔμβη Ar. Lysist. 1303, etc.
 βεβαιωτήρ Delph. = -τής. 164.5
 βέλομαι Boeot. = βούλομαι. 49.3, 68.2, 75
 βέλλομαι Thess. = βούλομαι. 49.3, 68.2, 75. 3 pl. subj. βέλλουσθαι, 27, 139.2
 Βέλφαιον Thess. = *Δέλφαιον, Δελφίνιον. 68.2
 Βελφοί Lesb., Boeot. = Δελφοί. 68.2
 βενέω El. = βινέω. 18b
 βέντιστος Dor. = βέλτιστος. 72
 βεττόν Lac. = *ρεστόν. 86.4

βέφυρα Boeot. = γέφυρα. 68.2
βίδεοι, βίδουοι Lac., title of officials. 51
βιετος Cret. = βιοτος. 167
βοαθοείω, βοαθέω = βοηθέω. 44.2 with *a*
βοιηθέω = βοηθέω. 31 *a*
βοικίαρ El. = οίκιας. 51
βόλιμος Delph., Epid. = μόλιβος. 88
βόλλα Lesb. = βουλή. 75
βολλεύω Lesb. = βουλεύω
Βολοέντα Cret. 44.4, 51
βόλομαι Arc., Cypr., Ion. = βούλομαι. 75 *b*
Βόρθιος Cret. = Ὀρθιος. 51
βουαγόρ Lac., leader of the βούαι, the bands in which Spartan boys were trained. Nos. 70-73, note
βωών Heracl., cow-shed. 165.4
βροχός Boeot., Thess. = βραχός. 5
βυβλία Heracl., *pargyrus marsh*. τὰν βυβλίαν Heracl. Tab. I.58 = τὰν βυβλίαν μασχάλαν I.92. See *μασχάλα*
βύβλιος Heracl., see *μασχάλα*
βυβλίον = βιβλίον. 20
βωθέω Ion. = βοηθέω. 44.2
βωλά Boeot., Cret., Arg., etc. = βουλή. 25 with *a*, 75
Βωρθέα Lac. = Ὀρθία. 51
Βωρσέα Lac. = Ὀρθία. 64
βῶς Dor. = βούς. 37.1

γά W. Grk., Boeot. = γέ. 13.3
Γαίφοχος Lac. = γαιφοχος. 53
γαίων Heracl., heap of earth, mound. 165.4
γάμελα Delph. = γαμήλια, wedding cakes. 164.9
γεγράφαται Heracl. = γεγράφαι. 146.3
γεγωνέω Chian, call aloud. 184
γέλαιμι Lesb. = γελάω. 47
γέλαμι = γελάω. 162.4
γενεά family, offspring, also in plural descendants. No. 60.1, note
γεραιφόρος Coan, title of a priestly official. γεραιφόρος occurs also in Pserimos near Calymna
γίνομαι = γίγνομαι. 86.7
γίνος Rhod. = γίννος
γίνυμαι Boeot., Thess. = γίγνομαι. 86.7, 162.5
γινώσκω = γινώσκω. 86.7
γνώμαν El. = γνώμεν. 12 *a*
γραμματίδδω Boeot. = γραμματεύω. 84. So γραμματιστάς = γραμματεῦς in Boeot., Ach., Delph., Epir. as in Hdt.

γράφισμα Arg. = γράμμα. 164.4
γραφής Arc. = γραφεύς. 111.4
γράφος El. = γράμμα. 241
γραφεύς El., Argol., Sicyon. = γραφεύς. 5
γραφεύω Argol. = *γραφεύω. 5
Γρόφων Mel. 5
γυμνάδομαι Lac. γυμνάζομαι. 84
Γυνόπαστος Boeot. 69.4

δαίσις Cret., *division*
δακτύλιος Boeot. = δακτύλιος. 87
δάλτος Cypr. = δέλτος. 49.3
δαμέτας Carpath. = δημότης. 167
δαμειργός Astyp., Nisyr. = δημιουργός. 44.4
δαμοργός = δημιουργός. 44.4
δαμωμέν, δαμώοντες Boeot. = ζημιούν etc. 159 with App.
Δαμοκρέτω Lesb. = Δημοκρίτου. 18
δαμοσισία El. = δημοσιότη. 15, 157 *b*
δαμοσιώμεν El. = δημοσιούν. 157 *b*
δαμοτέλην Lesb. = -τελή. 108.2
δαράτα Delph., a ceremonial cake. No. 51A5, note
δαρκνά Cret., see *δαρχνά*
δάσμα Delph. = δέρμα. 12
δαρχμά = δαρχμή. Arc., Cypr., El., Corcyr. 49.2 *a*
δαρχνά Cret. (δαρκνά) = δαρχμή. 49.2 *a*, 69 *a*
δάτταθθαι, δάττωνται Cret. = δάσασθαι, δάσωνται. 82
δαύχνα Thess., Cypr. = δάφνη. ἀρχιδανχναφορέας, συνδανχναφόροι, Δανχναί[ου]. 68.4 *a* with App.
δέατοι Arc. = δοκῆ. 139.1, 151.1, 191
δελομαι Delph., Locr. = βούλομαι. 49.3, 68.1, 75
δέκεσθαι Cret. = δέχεσθαι. 66, 85.3
δέκνυμι Ion. = δεικνύμι. 49.1
δέκο Arc. = δέκα. 6, 114.10, 116 *a*
δέκομαι = δέχομαι. 66
δέκοτος Arc., Lesb. = δέκατος. 6, 114.10, 116 *a*
δέκων Lesb., Chian = gen. pl. of δέκα. 116
δέλλω Arc. = βάλλω. 49.3, 68.1
δεμελεις Epid., leeches. Cf. Hesych. δεμβλεῖς βδέλλαί
Δεῖνίας Corinth. = Δεινίας. 28, 54 *d*
δέρεθρον Arc. = βάραθρον. 68.3
Δεύς Boeot., Lac., Rhod. = Ζεύς. 84 with App.
δέω Lesb. = δέω want. 35

- δέφυρα Cret. = γέφυρα. 68.2
 δήλομαι = βούλομαι. 25 with α, 49.3, 68.1, 75. El. δηλομήρ, no. 60.5, note
 δημοριών Orop. = δημοσίων. 60.3
 Δήνα Cret. = Ζήνα. 84, 112.1
 διακόνων Heracl. = διαγόντων. 66
 διάλαψις = διάλψις *distinction*, in late Lesb., Cret., etc. Cf. And., Thess. λάμψομαι = λήψομαι, as also in Hdt.
 διαλαινώ Boeot., see -λαινώ
 διέ Thess. = διά. 7
 διεγέλα Epid. 162.4
 Διεί = Δί. 112.1
 Διφειθεμς Cypr. 112.1
 διέ κί Thess. = διότι. 131
 δικάσιοι Ion. = διακόσιοι. 117.2
 δικάδδω Cret., El. = δικάζω. 84
 δίκαια El., *legal penalties, fines*. ζίκαια, 62.2
 δικάσζω Arg. = δικάζω. 89.1
 δικάσκοποι officials at Mytilene, *inspectors of justice*
 δικαστήρ Locr., Pamph. = -τής. 164.5
 δικάως Lesb. = δικαίως. 31
 δίκνυμι Cret. = δεικνυμι. 49.1
 δίκρεας Cos, Chios, *double portion of flesh, a double cut*
 δινάκω El., *change, amend*. Cf. δίνω
 Διόζωτος Boeot., Thess. = Διόδοτος. 166.2
 δίωμαι Cret. = διώκω. 162.10
 διορθωτήρ Corcyr. = -τής. 164.5
 διούο Boeot. = δίο. 24
 διπλεῖ Cret., Heracl. = διπλή. Cf. 132.2
 διπλείος Locr. = διπλός
 Δίρεσις Cret. = διάρρησις in form. Law-Code IX.26, note
 δίφνιος El. = διπλάσιος. 241. ζίφνιος, 62.2
 δορέναι Cypr. = δοῦναι. 154.1
 δόχημα Arg. = δόγμα. No. 81
 δοκμάδδω Boeot. = δοκμάζω. 84
 δουλλζω Boeot., Phoc. = δουλόω. 162.1
 δρίφος Syrac. = δρίφος. 70.2
 δρομέυς Cret., *one who is of age*. Boys under seventeen were not allowed to enter the gymnasia, which the Cretans called δρόμοι, and so were termed ἀπόδρομοι
 δωράνω Cypr. = δίδωμι. Cf. Lat. *duim*
 δωέ Lac. = δύο. 114.2
 δωείν = δυοίν. 114.2
 δύο, plural forms δυῶν, δυοῖς, δύας. 114.2
- δυόδεκα = δώδεκα. 115
 δυώδεκα = δώδεκα. 115
 δυωδεκαῖς, δωδεκαῖς Delph. = Ion. δω-
 δεκῆς *sacrifice consisting of twelve vic-
 tims*
 δάκω Cypr. = δίδωμι. 162.11
 δάλα, δάλος Dor. = δούλη, δούλος. 25 c
 δωός Cret. = ζώος. 84
 δῶω Boeot., Cret. = ζῶω. 84.1, 162.7
- ἐ Locr. = ἐκ. 100
 ἔα El. = εἴη. 15, 31
 ρεραδέκοτα Locr., see ἀνδάνω
 ἔασσα Arc., Arg., Mess. = οὔσα. 163.8
 ἔβδεμαῖος Epid. = ἔβδομαῖος. 114.7
 ἔβδεμήκοντα Delph., Heracl. = ἔβδομή-
 κοντα. 114.7
 ἔβδεμος Delph. = ἔβδομος. 48, 114.7
 ἔγγραφον Cret. = ἔγγραφον. 5
 ἔγρηληθῆντι Heracl., to ἐξεκίεω *prevent*.
 75, 151.2
 ἔγκτασις = ἔγκτησις. 49.5
 ἔγραμμαι Cret. = γέγραμμαι. 137
 ἔγρασφεν = ἔγραψεν. 87
 ἔγραπται Cret. = γέγραπται. 86.2, 137
 ἐδούκαεμ Thess., ἐδῶκαεν Delph. = ἐδω-
 καν. 138.5
 ἔδραμα Epid. = ἔδρα. Cf. the rare ἔδρα-
 σμα
 ἔθην Epid. = οὗ gen. 3 pers. pron. 118.3
 εἰ W. Grk. = οὐ adv. 132.2
 εἰζός El. = εἰδός. 62.2
 εἰκ Arc. = εἰ. 134.2a
 εἰκατι Heracl. = εἰκοσι. 116
 εἰκοιστος Lesb. = εἰκοστός. 116 with α
 εἰλω, εἰλέω. 75
 εἰμάτιον = ἱμάτιον. App. 11
 εἰματισμός = ἱματισμός. See preceding
 εἰμεν Rhod. = εἶναι. 163.7
 εἰμεν = εἶναι. 163.7
 εἰν Eub. = εἶναι. 160
 εἶνατος Ion. = ἔνατος. 54
 εἶνεκα Ion. = ἔνεκα. 54
 εἶνιξαν Boeot. = ἤνεγκαν. 144 a
 εἶπ- (Cret. *ἑλπίοντι* etc.) = εἶπ-. 52
 εἰρήται Ion. = εἰρέαται. 43, 139.2
 εἰσχημαί = ἔσχημαί. No. 19.14, note
 Ἔρεκαδάμοε Boeot. 30, 46, 52 b
 ῥέκαθα Cret. = ἐκούσα. 163.8 a
 ῥέκαστος, ἔκαστος. 52 b
 ἑκατέρω Coan, adv. *on each side of*.
 132.7 a
 Φεκέδαμος Thess. 46, 52 b
 ἑκχηρία = ἐκχερία. 25 b
 φερόντας Locr. = ἐκόντας. 52

- ηεκτόν Arc. = *εκατόν*. 6, 116 a, 117
 ἑκπέτωντι Heracl. = *εκπέσωσι*. Heracl.
 Tab.I.120, note
 ἕκτεισις, not *ἕκτισις*. 28 a with App.
 ἕλαμι = *ἐλάω, ἐλαύω*. 162.4
 ἕλεξε = *εἶπε*. So regularly in Boeotian
 and Thessalian decrees, where Attic
 and most dialects have *εἶπε*. Some-
 times also in decrees of Oropus
 ηελέσται Locr. = *ἐλέσθαι*. 85.1
 ἑλέστειν Thess. = *ἐλέσθαι*. 85.1, 156
 Ἐλευθennaίος Cret. = *Ἐλευθηναίος*. 86.5
 Ἐλευθύνια Lac. = *Ἐλευσίνη*. 20, 59.1
 ἑλουθερός Cret. = *ἐλευθερός*. 33 a
 ἑμέθεν Dor. = *ἐμοῦ*. 118.3
 ἑμέος Dor. = *ἐμοῦ*. 118.3
 ἑμετρώμεσι Heracl. = *ἑμετροῦμεν*. 9.6,
 42.5 b
 ἑμὲν W. Grk. = *ἐμοί*. 118.4
 ἑμμεν Thess. = *εἶναι*. 163.7
 ἑμμεναι Lesb. = *εἶναι*. 154.2, 163.7
 ἑμμι Lesb., ἑμί Thess. = *εἰμί*. 76
 ἑμπαν Dor. = *ἑμπης*. 133.6
 ἑμπασις Corcyr., Meg. = *ἐγκτησις*. 49.5
 ἑμπάω El., see *ἐπενπάω*
 ἑμπροσθα Heracl. = *ἑμπροσθεν*. 133.1
 ἑμφανίσσω Thess. = *ἐμφανίζω*. 84 a
 ἑν = *εἰς*. 135.4
 ? ἑναγος Delph., *ceremony for the dead*.
 Cf. *ἐναγίζω*. No. 51C38, note
 ηενατός Delph., Ther. = *ἐνατός*. 58 c,
 114.9
 ἑνδεδιωκότα Heracl. = *ἐμβεβιωκότα alive*.
 68.1
 ἑνδειγνύμενος Ther. = *ἐνδεικνύμενος*. 66
 ἑνδέρω Coan, see no. 101.38, note
 ἑνδέω Lesb. = *ἐνδέω want*. 35
 ἑνδικάζομαι, Arc. *λυδικάζομαι* (10), *be*
subjected to suit. No. 18.34, note
 ἑνδικος Cret., *λυδικος* Arc. (10) = *ὑπόδι-*
κος, ἐπίδικος, but used impersonally
 with dative of the person who is *lia-*
ble to suit. No. 18.34, note
 ἑνδοθεν Att.-Ion., Cret., *within*. 133.
 1,4
 ἑνδοθ(δ)ιος Cret., *belonging within*. 165.2
 ἑνδοι Lesb., Epid., Syrac., *within*.
 133.4
 ἑνδορα Coan, see no. 101.48, note
 ἑνδός Cret., Delph., Syrac., *within*.
 133.4
 ἑνδόσσε Ceos = *εἶσω*. 133.4
 ἑνδοσθ(δ)ια Epid., *entrails*. 165.2
 ἑνδύς Delph., *within*. 132.4, 133.4
 ἑνδω Delph., *within*. 132.7 a, 133.4
 ἑνευχθεῖαι Boeot. = *εἰσνευχθῆ*. 144 a,
 151.2, no. 48.49, note
 ἐνετέρια Locr., *taxes of admission* (to
 citizenship). From *ἐνίημι*, like Att.
εἰσιτήρια from *εἰσεμι*
 ἐνεφανίσσοεν Thess. = *ἐνεφάνισον*. 84 a,
 138.5
 ἐνηβόηαις Lac. from *ἐνηβάω*. 41.2, 59.1
 ἐνθαῦθα Att. (inscr.) = *ἐνταῦθα*. 65
 ἐνθαῦτα Ion. = *ἐνταῦθα*. 65
 ἐνθειν Arc., Dor. = *ἐλθειν*. 72
 ἐθλιος Cret. = *ἔνθεος*. 164.9
 ἔνω Boeot. = *ἔστων*. 139.2, 163.6
 ἐνιαύτιος Coan, Delph. = *ἐνιαύσιος*. 61.3
 ἐνιαυτός (1) *end of the year, anniversary*,
 (2) *year*. For the former and more
 original meaning, which the word
 sometimes has in Homer, cf. Delph.
 no. 51C47, Cret. Law-Code I.35, IV.4
 ἑγκοιδῶτα Cret., sc. *δαρκινά, money given*
as security. Cf. Hesych. *κοῖον ἐνέχυ-*
ρον, κοιάζει ἐνεχυράζει. Deriv. of
κεῖμαι
 ηεννέα Heracl. = *ἐννέα*. 58 c, 114.9
 ἔννεκα Lesb. = *ἐνεκα*. 54 b
 ἐννή Delph. = *ἐννέα*. 42.2, with App.,
 114.9
 ἔνοτος Lesb. = *ἔνατος*. 6, 114.9, 116.9
 ἐνπῶι El., see *ἐπεμπάω*
 ἔως Cret. = *εἰς*. 114.1
 ἐν τάν Boeot., *until*. 136.1, no. 48.49,
 note
 ἔντασις Thess. = *ἐγκτησις*. 49.5
 ἔντασιν Heracl. = *οἶσιν*. 107.3
 ἐνταῦτα El. = *ἐνταῦθα*. 65
 ἔντε Locr., ἑντε Delph. = *ἔστε, ἔως*.
 58 c, 132.9 a, 135.4
 ἔντες Dor. = *οὔτες*. 163.8
 ἐντὶ W. Grk. = *εἰσι*. 163.2
 ἔντιμος Locr., *in office*. Cf. Plat. Rep.
 528 c
 ἐντῶθα Orop. = *ἐνταῦθα*. 34 a, 65
 ἐντοῦθα Cumae = *ἐνταῦθα*. 65, 124. ἐν-
 τῶθα Orop., 34 a
 ἐντοφῆα Delph. = *ἐντάφια, funeral*
rites. Cf. Hesych. *ταφῆα ἐντάφια,*
εἰς ταφὴν ἐνθέντα λυάτια. 6
 ἔνωω = *ἔστων*. 163.6
 Ἐνυμακρατίδας Lac. = *Ἐνυμα-*. No. 66.
 35, note
 ἐνυφάλω Cret. (*ἐνυπάνει*), *weave within*
 (the house)
 ἑξ = *ἕξ*. 50 b, 52 b, 114.6
 ἑξαγρέω El. = *ἐξαίρῶ*. See *ἀγρέω*
 ἑξάν Coan, Rhod., Ther. = *ἑξῆς*. 133.6

ἐξαρχ(ιδιος) Cret. 165.2
 ἔξει Lac. = ἔξω. 133.5
 ἐξήκοιστος Lesb. = ἐξηκοστός. 116
 ἐξανακά(δ)δεν Thess. = ἐξανακάζειν.
 69.3, 84, 89.1
 ἔξοι Cret., Syrac. = ἔξω. 133.5
 ἐξόμενον Thess. ἐξάμηνον. 6
 ἐξ ὀρύξει Cypr., *expropriate*. Probably
 from an ἐξορύσσω used in a figurative
 sense (cf. Eng. *root out*). But many
 assume ἐξορύζω as a by-form of ἐξ-
 ορ(φ)ίζω
 ἔξος Dor., Delph. = ἔξω. 133.5
 ῥέος Locr. = ἔαντοῦ. 118.3
 ἐπ Thess., Boeot. = ἐπί. 95
 ἐπαβολά Cret., *share*. 167 a
 ἐπάκοο Lac., dual of ἐπάκοος. No. 67,
 note
 ἐπάνακκον = ἐπάναγκες. 69.3
 ἐπανιτάω El., *return*. Cf. ἰτηρέον = ἰτέ-
 ον, and Hesych. εἰτακεῖν ἑληλυθέναι
 ἐπάνχιστος Locr., *next of kin*. See
 ἀ(σ)σιστα
 ἔπαργμα Thera = ἀπαργμα *offering*. Cf.
 Att. (inscr.) ἐπαρχή beside ἀπαρχή
 ἐπειδέ Meg. = ἐπειδή. 93
 ἔπειτε Ion. = ἔπειτα. 132.9
 ἐπέλαμι = ἐπελαίνω. 162.4. Coan ἐπε-
 λάντω *drive up*, but Heracl. ἐπελάστω
 and Arc. ἐπελασάστω mean *collect*,
enforce (fines). Cf. also Arg. ποτε-
 λάτω *enforce*, Ion. ἐνηλάσιον *rental*
 ἐπέλευσει (fut.), ἐπέλευσαν (aor.) Cret.,
bring. 162.9
 ἐπεμπάω El. (ἐπενπῶι, ἐπενπῆτω) *enforce*
 or *declare*. Also ἐνπῶι from simplex
 ἐμπάω. Probably related to ἐμπάζω
 ἐπές Arc., *just for*. 136.10
 ἐπεστᾶκοντα Thess. = ἐφεστᾶκῶτα. 58 b,
 147.3
 ἔπετον Dor. etc. = ἔπεσον, aor. of πίπτω.
 See no. 74.120, note
 ἐπεχει Delph. = ἐφεξῆς. 132.2
 ἐπε El. = ἐπέλ
 ἐπηρειάζω = ἐπηρέαζω. This spelling
 with ει, as in no. 18.46 and also in papyri
 (ἐπηρειάσαντος, Berlin Aeg. Urk. II. 589.9),
 is the etymological one (cf. ἐπηρεία),
 while ἐπηρέαζω of our texts
 is like δωρεά beside δωρεά (31)
 ἐπί Boeot. = ἐπέλ. 29
 ῥέπια Cypr. = ῥεα. 9.3
 ἐπίαρων El. = *ἐφέλιρον *sacred penalty*
 ἐπιαρῆς (πιαρῆς) Locr., *for the year*.
 No. 55.35, note

ἐπιβάλλον Cret., short expression for ᾧ
 ἐπιβάλλει. Sometimes = ᾧ ἐπιβάλλ-
 λει (τὰ χροήματα), i.e. *heir-at-law*;
 sometimes = ᾧ ἐπιβάλλει (ὄπνιεν), i.e.
groom-elect
 ἐπίδει Boeot. = ἐπειδή. 29
 ἐπιδημέωρων Eretr. = ἐπιδημῶσιν. 60.3
 ἐπιδικαιοῖτο Lac. = οἱς ἐπιδικάζεται *those*
to whom property is adjudged by law,
heirs-at-law. For -ατός cf. θανματός
 beside θανμαστός
 ἐπιζημίωμα Heracl. = ἐπιζήμιον *penalty*
 ἐπιζύγιον Arc. = ὑποζύγιον
 ἐπιθειαν El. = ἐπιθειεν. 12 a
 ἐπιθειανῆ Arc. = ἐπιθειγγάνη. 62.3
 ἐπικαταβάλλω Heracl. = ἐπιβάλλω *im-*
pose upon.
 ἐπικεκταρχέω Aetol. No. 62.16, note
 ἐπιφοικία Locr. = ἐποικία
 ἐπιφοικος Locr. = ἐποικος
 ἐπιουκοδομά Heracl., collective, used of
 the buildings belonging to the land.
 No. 74.150, note
 ἐπιπὴν Epid. = καταπάσσει. Cf. He-
 sych. πῆ καὶ πῆν ἐπὶ τοῦ καταπάσσει καὶ
 καταπάσσειεν
 ἐπιπηράω Cret. (ἐπιπῆρεται) = πειράω
 ἐπιπόλαια χρήματα Cret., *movable prop-*
erty. Cf. Harpocration ἐπιπλα τὴν
 οἶον ἐπιπόλαιον κτήσιν καὶ μετακομιζε-
 σθαι δυναμένην
 ἐπιπρελιγιστος Cret., *the next oldest*. See
 πρελιγιστος
 ἐπισκεάζειν Corcyr. = ἐπισκεάζειν. 36
 ἐπισπένδω Cret., *solemnly promise*. Cf.
 Lat. *spondeo*. ἐπέσπενσε, 77.3
 ἐπιχύτας Arg. = ἐπίχυσος *beaker*. No. 82
 ἐποίρεθε Arg. 53, 59.2
 ἐποίρεσε Boeot. 53
 ἐποικία τὰ Heracl. *farm buildings*
 ἐποισῆ Arc., aor. subj. to fut. ὀσω.
 No. 17.21, note
 ῥέπος = ἔπος. 52
 ἐπιασις Boeot. = ἔγκτησις. 49.5, 69.4
 ηεπτάκιον Lac. = ἐπτάκις. 133.6
 ἐπομόται Locr., *jurors*
 ῥέργον = ἔργον. 52
 ἔρευτα Cret. = ζήτητα *collectors*. No.
 113.132, note
 ῥερεμένα Arg. = ἐρημένα. 55
 ἔρετάσату Cypr., see ῥετάω
 Ἐρμώνοσσα Chian = -ασσα. Cf. 46
 ἔροτός Boeot., *Times*. = ἐρατός. 5
 ἔρωω = εἶμι. Sometimes in tragedies,
 Theocr., etc., but also a regular

- prose use in many dialects, as Arc., Argol., Astyp., Cret., Cypr., Delph., Mess.
- ἔρρηγία** Heracl. = *ἔρρωγία*. 49.5, 146.4, 148
- ἔρρω** El. = *ἔρρω* = *φεύγω*. 52, 241
- ἔρρηναιτέρος** El. = *ἄρρην*. 49.2, 80, 165.1
- ἔρρην** = *ἄρρην*. 49.2, 80
- Ἐρχομένος** Arc., Boeot. = *Ὀρχομένος*. 46
- ἔς** = *έκ*. 100
- ἔσγονος** = *έκγονος*. 100
- ἔσδῆλλω** Arc. = *έκβάλλω*. 49.3, 68.1, 100
- ἔσδοκά** Arc. = *έκδοχή*. Cf. 66, 100
- ἔσδοτήρες** Arc. = **έκδοτήρες those who give out the contracts*
- ἔσκηδεκάτη** Boeot. = *έκκαιδεκάτη*. 100
- ἔσκλητος** Sicil., title of a select official body. 100*a*, no. 100.2, note
- ἔσλαινω** Boeot., see *λαινω*
- ἔσπάριος** Locr. = *έσπέριος*. 12, 52*c*
- ἔσπεράω** Arc. = *έκπεράω transgress*
- ἔσπρεμίττω** Cret. = *έκπρεμίζω*. 84, 86.6
- ἔσς** Boeot. = *έξ*. 100
- ἔσσα** Lesb., Epid. = *οὔσα*. 163.8
- ἔσσομαι** = *έσσομαι*. 83
- ἔστε** *until*. 132.9*a*, 135.4
- ἔστεισις** Arc. = *έκτεισις*. 28*a* with App.
- ἔστέλλα** Lesb., Thess. = *έστέλλα*. 79
- ἔταλον** Lesb., *ἔτελον* Coan, *yearling*. Cf. Lat. *vitulus*. 49.3
- ἔτάξαιν** Thess. = *ἔταξαν*. 138.5
- ἔτας** El. = *έτης private citizen*
- ἔτος** El. = *έτος*. 52. Cret. *ἔτεσθι*, 81*a*
- ἔτος** = *έτος*. 58*c*
- ἔττε** Boeot. = *έσσε*. 86.4
- εὐάμερος** ἄ Cret. = *έορτή*
- Εὐβάκης** Lac. 36
- εὐεργέτης** Thess. = *εὐεργετέων*. 78, 157
- εὐεῖδε** Lesb. *εἶδε*. 35*a*
- εὐεκονομεϊόντων** Boeot. = *ᾠκονομηκότων*. 146.1, 147.3
- εὐμενάς** Cret. = *ἑλμενάς, assembled*, to *εἰλέω*. 71, 75
- εὐνόα** = *εὐνόα*. 31
- εὐφρέταστυ** Cypr., see *φρέτα*
- εὐσαβέοι** El. = *εὐσεβέοι*. 12*a*
- εὐσχάμενος** = *εὐξάμενος*. 87
- εὐτοῦ** Thess. = *εὐτωῦ*. 121.2, no. 28.16, note
- Εὐτρηγίς** Boeot. = *Εὐτρηγίς*. 61.3
- εὐχολά** Arc.-Cypr., *prayer or imprecation*. 191
- ἔφαβος** pseudo-dial. = *έφηβος*. 280
- ἔφακόμαι** Delph., *repair*. 58*c*
- ἔφάνγρονθεν** Thess. = *έφαιρονται, κατηγοροῦνται*. 27, 58*c*, 139.2, 157, no. 28.41, note, see also *ἀγρέω*
- ἔφῆροντι** Heracl., *shut in* (water by damming). Heracl. Tab. I.130 ff., note
- ἔφθορκώς** Arc. = *έφθαρκώς*. 5
- ἔφιορκέω** = *έπιορκέω*. 58*c*
- ἔχεπάμιον** Locr., *hair*. 49.5*a*
- ἔχθός** Delph., Locr., *ἔχθω* Epid., Delph., *ἔχθαι* Epid. = *έκτός*. 66, 133.3
- ἔψαφίττατο** Boeot. = *έψηφίστατο*. 82, 142
- ἔωκα** = *εἰκα*. 49.5, 146.4
- ζᾷ** Lesb. = *διά*. 19.1
- ζᾷ** Cypr. = *γῆ*. 62.4
- ζαμοργία** El. *the body of demijurgi*. 44.4, 62.2
- ζαν** Cypr., see no. 19.10, note
- ζέλλω** Arc. = *βάλλω*. 68.3
- ζέρεθρον** Arc. = *βάραθρον*. 68.3
- Ζήνα, Ζηνός**, etc. 37.1, 112.1
- ζίκαια** El., see *δικαία*
- ζίφνιον** El., see *δίφνιος*
- Ζόνυσσος** Lesb. = *Διόνυσσος*. 19.1
- ζώω** = *ζῶ*. 162.7
- ἦ** Boeot. = *αι*. 134.1
- ἦ whether**, **ἦ** Cypr. = *ει*. 132.6, 134.1 with *a*
- ἦ** Cret. *where, when*. 132.6, 134.1*a*
- ἦγραμμαί** Cret. = *γέγραμμαί*. 137
- ἦμα** Cret. = *εἰμα*. Gen. sg. *ἦμας*. 112.5
- ἦμεν** = *εἶναι*. 163.7
- ἦμην** Cret. = *εἶναι*. 154.4, 163.7
- ἦμην** 1 sg. imperf. mid. of *εἰμί*. 163.9
- ἦμί** = *εἰμί*. 25, 163.1
- ἦμιδιμνον** Epid. = *ἦμέδιμον*. 88*a*, 89.4
- ἦμίνα** Cret. *the half*. 164.9
- ἠμηρηναία** Delph., fem. deriv. of following. 55*a*
- ἠμῆρρηνον** Delph., probably *half-grown sheep*, i.e. such as are midway between lambs and full-grown sheep. 55*a*
- ἦμισος** = *ἦμισος*. App. 61.6
- ἦμισσος** = *ἦμισος*. 61.6, 81*a*
- ἠμίτεια** Epid. = *ἠμίσεια* in sense of *ἠμίεκτον*. 61.6, 164.9

ἡμιτυέκτο Cret. = ἡμέκτου. 61.6
 ἡμισυ = ἡμισυ. 20
 ἦν Ion. = ἔαν. 134.2b
 ἦν = ἦσαν. 163.4
 ἦναι Arc. = εἶναι. 154.1, 163.7
 ἦνατος Cret. = ἔνατος. 54, 114.9
 ἦνεκα = ἦνεγκα. 49.1, 144 a
 ἦνείχθησαν Ephes. App. 89.1, 144 a
 ἦνικα = ἦνεγκα. 49.1, 144
 ἦνται Mess. = ὦσι. 151.1, 163.8
 ἦς Heracl. = εἶς. 114.1
 ἦς = ἦν. 163.3
 ἦστω El. = ἔστω. 163.5
 ἦται Delph. = ἦ. 151.1, 163.8
 ἦτω = ἔστω. 163.5
 ἦτῶν Coan = ἔαντων. 121.2
 ἦχοι Orop. = ὄπου. 132.3
 ἦώς Ion. = ἔως. 41.4b

 θάλαθθα Cret. = θάλαττα. 81 a
 θάλαττα. 81
 θαρρέω El. = θαρσέω, θαρρέω, but in
 technical sense of be secure, immune.
 So *tháppos* security, immunity. 80, no.
 57.1, note
 Θα(ρ)ρῆς Ther. 42.2, 80
 Θε- Meg. etc. = Θεο-. 42.5d
 θεαρός = θεωρός. 41.4
 θέθμιον Locr., Elean = θέσμιον. 65,
 164.4
 θεβός Epid., Lac. = θεσμός. 65, 164.4
 Θεσπιαί, Θεσπιεύς Boeot. = Θεσπιαί,
 Θεσπιεύς. 9.2a
 Θεόδοτος Boeot., Thess. = Θεόδωτος. 165.2
 θεομοῖρα Coan = θεοῦ μοῖρα *the part*
consecrated to the god
 Θεόρδοτος Thess. = Θεσδοτος. 60.4
 θεορός, θευρός = θεωρός. 41.4 a
 θέρσος = θάρσος. 49.2
 θέστων Phoc. (Stiris) = θέσθων. 85
 θηαυρός Arg. = θησαυρός. 59.2
 θηλύτερος El. = θήλυς. 165.1
 θιαωρία Boeot. = θεωρία. 44.4
 θιγάνα Delph., *lid*, cover (?). Cf. He-
 sych. θλιγανος κιβωτοῦ. See no. 51 C
 38 ff., note
 θιθέμενος Cret. = τιθέμενος. 65
 θίνος Cret. = θεός. 164.9
 θιόππαστος Boeot. 69.4
 θιός = θεός. 9
 Θιόφαστος Boeot. = *Θεόφαστος. 9.2 a,
 68.2
 Θε- Meg. etc. = Θεο-. 42.5d
 θοστία Boeot. = θυσία. 24

θούρα Arc. = θύραζε. 133.2
 θύρωτον Epid. = *θύρωτρον. 70.3
 θύσθεν Arc. = τυθήνα. 65, 155.2
 θυφλός Cumae = τυφλός. 65
 θύχα Cret. = τύχη. 65
 θωάδδω El. (θωά(δ)δοι) *impose a fine*.
 See following
 θω(ι)άω *impose a fine*. Locr. θωῖέστω,
 Att. θωάν, Delph. θωεόντων. 161.2.
 Cf. Att. θω(ι)ά, Ion. θωιή(37), Delph.
 θωιασις

 υ Cypr. = ἦ. 93
 υα Lesb., Thess., Boeot. = μία. 114.1
 with App.
 ιαθθα Cret. = οσα. 81 a, 163.8
 ιαρειάδδω Boeot., *serve as priest*. 84
 ιαρές Cyren. = ιαρείς. 111.3
 ιαρο(μ)μνάμονες, see *ιερομνήμων*
 ιαρός, ιαρός = ιερός. 13.1, 49.2, 58 b
 ιασσα = ιούσα. 163.8 a
 ιιατήρ Cypr. = ιατρός. 56, 164.5
 ιιατρα τά Epid., *perquisites for healing*.
 165.3
 ιαττα Cret. = οσα. 81, 163.8
 ιγγνος Arc. = ἔγγνος. 10
 ιγκεχηρήκοι Arc., from ἔγκχειρέω. 10, 25 b
 ιδδιος Thess. = ἴδιος. 19.3, 58 c
 ιδέ Cypr., *then, and*. 134.6
 ριδιος = ἴδιος. 52
 ιέρως Mil. = ιερεύς. 43, 111.5
 ιέρηα = ἱερέα. 28 b
 ιερήμα Ion. 37.2
 ιερῆς Arc., ιερῆς Cypr. = ιερεύς. 111.4
 ιερητεύω = ιερατεύω. 167. *ιερητεύκατι*
 Phoc., 138.4
 ιεριτεύω, ιαριτεύω = ιερατεύω. 167
 ιεροθυτέω Arc., Phoc., Rhod., etc., *be*
ιεροθύτης. Arc. *ιεροθυτής*, 78, 157
 ιεροθύτης (-ας), official title. Sometimes
 applied to priestly attendants, some-
 times to priestly officials of high rank,
 who were even, in some places, the
 eponymous officers
 ιερομνήμων, -μνάμων, title of certain
 superior officials, primarily in charge
 of religious matters, *sacred commis-*
sioners, ministers of religion, but in
 some states the chief magistrates.
 Arc. *ιερομνάμονσι*, 77.1 a. Arg.,
 Epid. *ιαρο(μ)μνάμονες*, 58 b, 89.4
 ιεροποιός, title of officials in charge of
 religious matters, sometimes regular
 magistrates, sometimes extraordi-
 nary commissioners

- ιερός, ιερός.** 58 b
ιερωτεύω = *ιερατεύω*. 167
ἰεθάντες Cret. = *ισθάντες*. 81 a
ἰθύς Ion., Boeot. = *εὐθύς*. As in lit. Ion., so also inscriptional *ἰθύς* (Ephesus), *ἰθυνα* (Chios), though *εὐθνος*, *εὐθύνω* also occur. Proper names in *ἰθύ-* are Ionic and Boeotian
ἰκάς = *εἰκάς*. 116. Ther. *ἡκάδι*, 58 c
(ῥ)ικαστός Boeot. = *εἰκοστός*. 116 with a
(ῥ)ικατι = *εἰκοσι*. 52, 61.2, 116
ῥικατίδειος ὁ Heracl., name of a particular (twenty-foot) road
ῥικατίπεδος Heracl., *twenty feet wide*, used with *ἀντομος*
ἰκέτας Arg. = *ικέτης*. App. 58 b
ἰκμαμένος Cypr., *stricken* (in battle), *hit*. Denom. from **ικμά*. Cf. *ἰκταρ* at one blow, at once, Hesych. *ἰκτέα ἀκόντων*, Lat. *icō*
ἰκοστός Thess. = *εἰκοστός*. 116 with App.
ἰκω = *ἦκω*. As in Hom. and lit. Dor., so also in Arc., Delph., Locr., Corinth., Epid., Lac. Cf. also Delian *ἰκο[ν]* = *ἀνήκων*, and Ion. (Paros) perf. part. τὰ παρικότα, *the past*
ἰλαος, ἰλεος, ἰληος (Lac. *ἡλιεφος*) = *ἰλεως*. 49.5, 53, 58 d
ἡλαξάστο Delph., from *ἡλάσκειαι*. 85.1
ἡλιεφος Lac., see *ἰλαος*
ἡμάσκω El., probably *maltreat*, related to *ἡμάς, ἡμάσσω*
ἰν Arc.-Cypr. = *εν*. 10, 135.4
ῖν = *οἶ* dat. 3 pers. pron. 118.4
ῖν αὐτόι Cret. = *εαυτῶ*. 121.1
ἰνάγω Arc. = *εἰσάγω*. 10.
ἰναλίω Cypr., *write upon*. 10. Cf. Hesych. *ἀλίειν· ἀλείφειν*, and *ἀλειπτήριον· γραφεῖον*. Κύπριοι
ἰνδικάζομαι Arc., see *ἐνδικάζομαι*
ἰνδικος Arc., see *ἔνδικος*
ἰνμεφής, ἰνμονφος Arc., *blameworthy, impious*. 10
ἰνπασσις Arc. = *ἐμπασσις*. 10, 49.5
ἰνπολά Arc. = *ἐμπολή*. 10
ἰνφαίνω Arc. = *μηνῶ* *inform* in legal sense. Cf. *εἰσφαίνω* Ath. 75 A
ἰνφορβίω, ἰνφορβισμός Arc., *impose a pasture tax, the imposition of a pasture tax*. No. 17, note
ἰός Cret. = *έκέλιος*. 114.1
ἰουῶ Boeot. = *υἰοῦ*. 24
Ἰππέδαμος Rhod. = *Ἰππῶδαμος*. 167
ἰρεα Lesb. = *ἰερεα* priestess. 13.1
ἰρευς Lesb. = *λερεύς*. 13.1
ἰρητεύω Lesb. = *ιερατεύω*. 13.1, 167
ἰρος Lesb., **ἰρός, ἰρός** Ion. = *ιερός*. 13.1, 76 a
ἰρών Cypr. (*ἰρῶν*) *district*
ῖσιος, ῖσιος, ἰσιος = *ισος*. 52, 54, 50 b.
 Lesb. *ἰσοσθέσιαι*, 54 c
ἰστία, ἰστία = *έστια*. 11
ἰστιάτοριον Rhod. = *έστιατόριον* *dinquet-hall*. Cf. Hesych. *ἰστιάτρια· δειπνητήριον*. 11
ῖσιτωρ Boeot., *witness*. 52 c
ἰτω Boeot. = *ιστω*. 86.4
ἰών = *έών*. 9
ἰών Boeot. = *έγών*. 62.3, 118.2
κα W. Grk., Boeot. = *κε, αν*. 13.3, 134.2
κά = *κατά*. 95 with a
κά Arc.-Cypr. = *καί*. 97.2, 134.3
κα(δ)δαλέομαι El. = *καταδηλέομαι* *injure, violate*
κάδδιξ, gen. **κάδδιχος**, Heracl., Mess., a measure. Cf. Hesych. *κάδδιχον· ἡμικτρον*, and Lac. *κάδδιχος ὕρη* (Plut. Lyc. 12)
καδίκορ Lac. = *καδίσκος*. 86.3
καθεστάκατι Delph., 3 pl. perf. 138.4
κακριθέ Arg. = *κατακριθῆ*. 151.2
καλαῖς Epid., probably *hen*. From **καλαῖς* to *καλέω* as Eng. *hen* to Lat. *capō*
καλλύ[σμα]τα Ceos, *sweepings*. Cf. Hesych. *σάρματα· καλλύσματα*
καλρός Boeot. = *καλός*. 54
κάρια Lesb. = *καρδία*. 19.1
καρπῶ offer, especially a *burnt offering*, in late inscr. of Cos, Smyrna, Thera, Athens, as often in the Septuagint. Cf. Hesych. *καρπωθέντα· τὰ ἐπὶ βωμοῦ καθαγισθέντα*. — *κάρπωμα· θυσία*. Coan *καρῶντι*, 25 a
κάρρων = *κρέττων*. 80, 113.1
καρταῖπος, pl. *καρταῖποδα*, Cret. *large cattle*, in contrast to *πρόβατα* used of sheep and goats. Cf. *καρταῖπου* bull, in Pindar. 49.2 a
καρτερός Ion., Cret. = *κρατερός*, in meaning often = *κύριος* *valid*. Cf. also Ion. *ἀκρατής* *invalid*, *κρατεῖν* *be valid*, Cret. *κάρτων* q.v. 49.2 a
κάρτος = *κράτος*. 49.2 a
κάρτων Cret. (*κάρτωναν*) = *κρέττων*, in meaning = *κυριώτερος*, as *κάρτωναν* *ἔμειν*, *shall prevail, be of greater*

- authority*. Cf. *καρπερός*. 49.2 a, 81, 113.1
- Καρυκεῖο** Boeot. = *Κηρυκελον*. 53, 164.1
- κάς** Arc.-Cypr. = *καί*. 134.3
- κασίγνητος** Arc., Lesb. 191
- κάσιοι** Arc. = *-κόσιοι*. 116 a, 117.2
- κασθηρατόριν, καθθηρατόριν, καθθηρατόριν** Lac., *the hunt*, name of an athletic game. 64. Nos. 70-73, note. Nouns in *-is, -iv*, for earlier *-ios, -ion*, are frequent in late inscriptions, and originated in the reproduction of Roman proper names like *Cornelius*, colloquial *Cornelis*
- κάτ** = *κατά*. 95
- κατ** Cypr. = *καί*. 134.3
- καταγελάμενος** Epid. 162.4
- καταγρέω** Lesb. = *καθαίρω convict, condemn*. See *ἀγρέω*
- καταδουλίτταστη** Boeot. = *-δουλίσασθαι*. Cf. 82, 85.1, 142
- καταφελέμενον** Cret., *assembled*, to *κατελέω*. 75
- καταθής** Cret. = *καταθείς*. 78
- καταιρέι** Locr. 53
- κατάκλητος** Heracl., *summoned*, *κατάκλητος ἄλλο* = Att. *σύγκλητος ἐκκλησία*
- καταλάσσω** Arc., intrans., *act otherwise*
- καταλοβεύς** Epid. = **καταλαβεύς support*. 5
- καταλυμακώ** Heracl., *cover over with stones*. Cf. Hesych. *λύμακες πέτραι*. *-λυμακωθής*, 78
- κατάπερ** = *καθάπερ*. 57 a. Also for *κατάπερ*, cf. 95 a, 126
- κάταρος** Arc. = *κατάρατος*. 54
- κατατίθημι** Cret., Mess. = *ὑποτίθημι mortgage*, mid. *take a mortgage*
- κατέθιαν** Cypr. = *καθέσαν*. 138.5
- κατεῖρων** Lesb. = *καθειρών*. 13.1, 155.3
- κατέργον** Cypr., aor. of *κατέργω*. 5
- κατιαραῖω** El. (*κατιαραίων, κατιαραύσειε*) = *καθειρέω* in form, but in meaning = *κατηγορέω*. 12 a, 161.1, no. 57.2, note
- κατίγν[ειτος]**? Thess. = *κασίγνητος*. 191
- κάτιοι** W. Grk. = *-κόσιοι*. 61.2, 116 a, 117.2
- κατιστάμεν** Cret. 57 a
- κατοικεῖουσι** Thess. = *κατοικῶσι*. 139.2, 159
- κατόπερ** Ion. beside *κατάπερ* = *καθάπερ*
- κατόρρηντερον** Arc., see *ἀρρηντερος*
- κατύ** Arc. = *κατά*. 22, 95
- καυχός** Cret. = *χαλκός*. 65, 71
- κε** Lesb., Thess., Cypr. = *άν*. 13.3, 134.2
- κείνος** = *ἐκείνος*. 125.1
- κέλεξ** Lac. = *κέλης*. 142 a
- κέλευθος** Arc., *ροαῖ*. 191
- κέντο** Dor. = *κέλτο*. 72
- κεράω** Delph. = *κεράννυμι*. 162.8, 229
- κέρναν** Lesb. = *κιρνάναι*. 18 a, 155.3
- κή** Boeot. = *καί*. 26
- κήνος** = *ἐκείνος*. 25 with a, 125.1
- κέρουσις** Cret. = *χήρουσις divorce*
- κιζαλλεύω** Ion., *act as highwayman*
- κιζάλλης** Ion., *highwayman*. Used with *ληιστής* in no. 3B 19, as in Democr. fr. 260 ed. Diels. Probably of Carian or Lycian origin
- κίς** Thess. = *τίς*. 68.4, 128, 131
- Κιτιχίς** Eub. 81
- κίων ἄ** Thess., often used instead of *στάλλα* = *στήλη*
- κλαικτός** Argol., Mess. = *κλειστός*. 142 a
- κλαίξ** Argol., Mess. = *κλείς*. 142 a
- κλᾶρος** Cret., *the body of κλαρώται or serfs attached to the estate*
- κλέας**, proper names in. 166.1
- κλεφές, -κλής, -κλής**, proper names in. 108.1 a
- κλέρος** Phoc. 53
- Κλεύας** Thess. etc. 35 a
- κλίνη** Naples, Cumae, *tomb or niche in a tomb*
- κόθαρός** Heracl. etc. = *καθαρός*. 6
- κόθαρσις** El. = *κάθαρσις*. 6
- κοινάν, κοινανέω** = *κοινών, κοινωνέω*. 41.4
- κοινάω** Thess., Dor. = *κοινώω*. 162.2
- κόμιστρα τά** Cret., *gifts*. 165.3
- κομιττάμενοι** Boeot. = *κομισάμενοι*. 142
- κόρρα** Arc. = *κέρη*. 54
- κορζία** Cypr. = *καρδία*. 5, 19.1
- κοσμέω (-ίω)** Cret., *be a member of the κόσμος*. See following. *κοσμόντες*, 42. 5d
- κόσμος** Cret., *the body of chief magistrates* (collective; a single member was called *κοσμίω*, see preceding); later used of a single member of this body, with pl. *κόσμοι*
- κότερος** Ion. = *πότερος*. 68.4
- κοτυλέα** Coan = *κοτύλη*
- κούρη** Ion. = *κέρη*. 54
- κραμάσαι** Epid. = *κρεμάσαι*. 12 b

- κρένω Thess. = κρινώ. 18, 74
 κρέτος = κράτος. 49.2
 κρίνω Lesb. = κρινώ. 74. Aor. ἔκρινα, 77.1
 κτένω Lesb. = κτείνω. 74
 κτοίνα Rhod., a territorial division similar to the Attic deme. Cf. κτιζώ, κτίσις
 κτοινάτας Rhod., member of the κτοίνα.
 κυκάν Epid. = κυκεών. 41.4
 Κύρνος Chalcid. 22c, 24a
 κυμερέναι Cypr. = κυβερέναι. 88, 157
 κύρρος Thess. = κύριος. 19.3
 κύρα Cret. = κόρη. 25, 54
 κῶς Ion. = πῶς. 68.4
- Λᾱ- from Λᾱο-. 41.4, 45.3
 λάβωσιον Chian = λάβωσιν. 77.3
 λιαβών Aegin. = λαβών. 76b
 λαγαίω Cret. (λαγαίειν), release; aor. λαγάσαι. 162.8
 λάξομαι, λάξυμαι Ion., Meg., Boeot. (λάδδουσθη) = λαμβάνω
 Λαππαίων Cret. 69.3
 λᾱs, gen. Cret. λᾱῶ. 112.4
 Λασαίος Thess., Λαρισαίος. No. 28.10, note
 λατραί[όμενον], λατρεύόμενον El. = λατρευόμενον consecrated. 12a, 161.1
 λαφυροπάλιον Arc., plundering. No. 18.11, note
 λειτορεύω Thess. = ιερατεύω. Cf. Hesych. λείτορες· ἱερείαι, and λητήρες· ἱεροὶ στεφανοφόροι. Ἄθαμᾶνες. Thess. εἰ = ηι (16, 38). Probably related to Att. λειτουργίῳ (39)
 λειτοργός Boeot. = λειτουργός. 44.4
 λείω, see λέω
 λειδής Rhod., accursed. No. 93, note
 λεχοὶ Delph., dat. sg. of λεχώ. 63
 λελάβηκα Arc., Ion., Epid. 137, 146.1 with App.
 λέσχα Rhod., grave. No. 94, note
 Λεσχαίος Thess., epithet of Apollo. No. 26, note
 Λεπτινᾶιος Thess. = Λεπτινᾶιος. 86.2
 λεύτον or λεύτων Arc., wittingly (?). No. 17.3, note
 λέω, Cret. λείω = θέλω. Doric (Cret., Lac., Meg., Corcyr., Coan, also in Epicharmus and Theocritus) and Elean. Cret. λείω (but subj. λῆι), El. λείταν, elsewhere only contracted forms as λῆι, λῶμες, λῶντι, etc.
 -λαιών Boeot. = -λαιώνω, but in sense (act.) canceling, giving a receipt for, (mid.) having canceled, taking a receipt for. Cpds. with ἀπύ, διά, ἐς
 λίθιος Thess. = λίθιος. 164.6,9
 λιμήν Thess. = ἀγορά market-place (Thess. ἀγορά = ἐκκλησία)
 λιποτελέω Locr., leave taxes unpaid. Cf. λιποστρατία etc.
 λισσός Cret., insolvent (?). No. 113. 115, note
 λοπίς Arg., some kind of shallow vessel. Cf. λωπάς and λωπίς
 Λύττος Cret. = Λύκτος. 86.1
 λωτήριον Heracl. = λουτήριον. 44.4
- μά El. = μή. 15
 μά Thess. = δέ. 134.4
 μάτρυς Cret. = μάρτυς. 71a
 μάν El. = μέν. 12a
 μάντου Epid. = μέντου. 12b
 μαστράα El., accounting, or body of μαστροί. Cf. Hesych. μαστραίαι· αἱ τῶν ἀρχόντων εὐθυναί. 12a, 31
 μαστροί title of (1) officers with special function, (2) at Rhodes the highest officials of the state. Cf. nos. 95, 96
 μασγάλα Heracl., hollow, marsh. βυβλίνα μασγάλα παργυρῶν marsh
 μέ Cret. = μή. 93
 μέδιμμον Epid. 89.4
 μέζων Arc., Ion. = μεζών. 113.1
 μεθάμερα Epid. = μεθ' ἀμέραν. Adverb formed like ὑπερκέφαλα from ὑπὲρ κεφαλάν
 μεῖ Boeot., Thess. = μή. 16
 μειά[αν] Pamph. = μεγάλην. 62.3
 μεινός, μινός Thess. = μηνός. 77.1, 112.3
 Μηέλιος Corcyr. 76b
 μέις Ion., Corcyr., Meg. = μήν. 112.3
 μεμισθῶσονται Heracl. 146.3
 Μέννει Boeot. = Μένης. 89.5, 108.2
 Μενοκράτης Cret. = Μενεκράτης. 167
 μέντον = μέντοι. No. 28.38, note
 μέρεια Heracl. = μερίς
 μέρος Locr., real estate. No. 55.44, note
 μεσόγγυος Boeot., adj. with a third party. Cf. μεσογγυάω L.&S.
 μεσόμνη Att. = μεσόδη. 87
 μέσποδι Thess., until. 132.9a
 μέσσορος Heracl., intermediate boundary
 μέστα Arc., Cret. until. 86.1, 132.9a
 μεταφοικέω Locr. = μεταίκοι. 53
 μέτερος Lesb. = μέτριος. 19.2

μετριώμεναι Heracl. = μετριούμεναι. 42.

5b

μέπτ' ἔς Cret., *until*. 86.4, 132.9a

μέττος Boeot., Cret. = μέσος. 82

μῆύς El. = μῆν. 112.3

μηδαμῆ Delph. = μηδαμοῦ. 132.2

μηδεῖα Lesb. = μηδεμία. Cf. 114.1

μηθεῖς = μηδέεις. 66

μῆννος Lesb. = μηνός. 77.1, 112.3

μῆς Heracl. = μῆν. 112.3

μικκιδδόμενος Lac. = μικκίζόμενος, a term applied to Spartan boys in the third year of their public training. 84, nos. 70-73, note

Μίντων Arg. = Μίλων. 72

Μίργος Eretr. = Μίσγος. 60.4

μιστός Cret. = μισθός. 85.1

μναμμείον Thess. = μνημείον. 89.3

Μνασσῶ Thess. = Μνασία. 19.3

μοῖσα Lesb. = μοῦσα. 77.3

μοιχέω Cret. (μοικίδν etc.) = Dor. μοιχάω = μοιχεύω. 161.2 with App.

μόνος Ion. = μόνος. 54

μυχός Heracl., *storehouse, granary*

μῶα Lac. = μοῦσα. Cf. 59.1, 77.3

μῶλος Cret. (μολέν, μωλέν, etc.), *contend* (in law). So also Cret. ἀμφιμωλέω, ἀμφίμωλος, ἀντιμωλος, ἀπομωλέω, adv. ἀμωλεῖ. Cf. Hesych. μωλήσεται· μαχήσεται. Related to Hom. μῶλος *contest*. Cf. ἀγωνίζομαι as a law-term in Attic

μῶσα = μοῦσα. 77.3

ναεῦω Cret., *take refuge in a temple*

νακόρος, see νεωκόρος

να(ρ)ός = νεός. 41.4, 53, 54f

ναποῖαι, see νεωποῖαι

ναῦος Lesb. = νεός. 35, 54f

νεμονηία Cret. = νεομηνία. No. 113.146, note

νεότας Cret., *an official body of young men*, gen. νεότας, acc. νεότα. 88a

νεοκόρος Ion., Delph. νεοκόρος, Delph., Epid., Coan νεκόρος (41.4, 45.3), *custodian of the temple, sacristan*. In some places the office became one of considerable rank and honor

νεοποῖης Ion., Coan ναποῖαι. 31, 41.4. Cf. also Ion. νεωποιός, Boeot. ναποιός.

Title of officials in general charge of the affairs of the temple

νικάσας, νικάρα Lac. = νικάσας. 59.1, 60.2

νίν = ξ. 118.5

νιουμείναι, νιμείνιος Boeot. = νουμηνία, νουμήνιος. 42.5a

νόμαιος Ion. = νόμιμος. 164.9

νόμος Locr. = νόμιμος. 164.9

νόμος Heracl., a coin. Cf. Lat. *nummus*

νοσσός Ion. νεοσσός. 42.5d

νοστίτω El. = *νοστίζω, νοστέω. 84

νυ Cyp., Boeot. 134.5

νύναμαι Cret. = δύναμαι. 88

νυττί Cret. = νυκτί. 86.1

ξείνος Ion. = ξένος. 54

Ξενάρης Corcyr., El. 54

ξέννος Lesb. = ξένος. 54b

ξενοδικαί Locr., Phoc., title of judges in cases involving the rights of ξένοι. ξενοδικής is used by a late writer to translate the Latin *praetor peregrinus*

ξύν = σύν. 135.7

ξυνός Ion. = κοινός. 135.7

ὀ = ὀ. 58a

*Οαξος = Φάξος. 51a

ὀβελός Boeot., ὀβελός Thess. = ββολός. 49.3, 68.1, 89.2

ὀγδοῖης, ὀγδοήκοντα. 31a

ὀγδώι Ion. = ὀγδόη. 44.2

ὀγδώκοντα Ion. = ὀγδοήκοντα. 44.2

ὀδελός = ββολός. 49.3 with App., 68.1

ὀέλω Lesb. = οἴγω. 49.1

ὀζος Cret. = ὄσος. 82

ὀθθάκιν Cret. = ὄσάκιν. 81a, 133.6

οἶ = οἶ dat. 3 pers. pron. 118.4

οἰκάτας = οἰκέτης. 167

οἰκέυς Cret. = οἰκέτης. 167

οἰκος = οἶκος. 52

οἰκώ Delph. = οἰκόθεν. 132.7

οἶνος = οἶνος. 52

οἶφος Cyp. = οἶφος alone. 53, 191

οἶπεν, οἶπηε, see οἶφω

οἶς Delph. = οἶ. 132.3

οἰσόντι Heracl. = οἰσοντι. 58d

οἶφω Cret. (οἶπεν, οἶπέι), Ther. (οἶπηε etc.), Lac. (Hesych.), *have sexual intercourse*

ὄκα W.Gr.k. = ὄτε. 13.3, 132.9

ὄκαι Lesb. = ὄπη. 68.4

ὄκα for ὄκα κα = ὄταν. 132.9

ὄκτακῆτοι Heracl. = ὄκτακόσιοι. 58c

ὄκτάκιν Lac. = ὄκτάκιν. 133.6

ὄκτώ Lesb. = οκτώ. 114.8

ὄκτώ Ephes. App. 89.1

ὄκτώ Heracl., Ther. = ὄκτώ. 58c, 114.8

- ὀκτωκῶσιοι** Lesb. = *ὀκτακῶσιοι*. 117.2
ὄλλος = *ὄλιγος*. 62.3
Ἄλυππιχην = Ἄλυπιχην. 69.3
ὀμολογῶ ἄ, **ὀμολογον** τό, Boeot. = *ὀμολογία*
ὀμονόεντες Lesb. = *ὀμονοοῦντες*. 44.4, 157
ὄν Lesb., Thess., Cyp. = *ἀνά*. 6
ὄνάλα, **ὄνάλουμα** Thess. = *ἀνάλωμα*. 164.9
ὄνγραψεν Thess. = *ἀναγράφαι*. 27, 156
ὄνε Thess. = *ὄδε*. 123
ὄνεθείκαεν Thess. = *ἀνέθηκαν*. 138.5
ὄνι Arc. = *ὄδε*. 123
ὄνιουμα Boeot. = *δνομα*. 22b, 24
ὄννιθα Cret. = *δρνια*. 86.5
ὄνυ Arc.-Cyp. = *ὄδε*. 123
ὄνυμα = *δνομα*. 22b
ὄπαι = *ὄπη*. Cret. *ὄπαι* also final. 132.5, 8a
ὄπει W.Gr. = *δπον*
ὄπέρ Boeot. = *ὑπέρ*. 24
ὄπέ Cret., *where, when*, Lac. *ὄπῆ* as. 132.6
ὄπι Cyp. in *ὄπι σις* = *ὄστις*? 131, no. 19.29, note
ὄπιδδόμενος Lac. = *ὄπιξόμενος*. 84
Ἄπέντι, **Ἄποντίου**, **Ἄποντίων** Locr. = Ἄποῦντι, Ἄποντίου, etc. 44.4, 45.4, 53, 58d
ὄπότηρος El. = *ὄπότερος*. 12
ὄπότης Boeot., **ὄπότης** Cret. = *ὄπότης*. 82
ὄππα Lesb. = *ὄπη*. 129.2, 132.5
ὄππως Lesb. = *ὄπως*. 129.2
ὄπτίλος Dor. = *ὄφθαλμός*. Occurs in Epidaurian (-ίλος and -ίλλος, no. 92 passim), as Laconian in Plut. Lyc. 11, and in the writings of Archytas and Phintias. *ὄπ-τ-ίλος* (cf. *ὄπ-τ-ήρ* etc.) like *ναυ-τ-ίλος* beside *ναύ-της*
ὄπῶ El. = *ὀκτώ*. 114.8
ὄπυι Cret. = *ὄποι*. 132.4
ὄπυς Rhod. = *ὄποι*. 132.4
ὄπω Dor. (Cret. *ὄπῶ*, Lac. *ὄπῶ*) = *ὄπῶθεν*. 132.7
ὄπωρ Eretr., **ὄπωρ** El. = *ὄπως*. 60.1, 3, 97a
ὄράτριος Cret. = **βήτριος*? No. 112.13, note
ὄρβος Corcyr. = *δρος*. 51
ὄρκίζω = *ὄρκώ*. 162.1
ὄρκιότερος Cret., *having preference in the oath*
ὄρκόμοται Locr., *jurors*
ὄρνεξ = *δρυσ*. 142a
ὄρνος Corcyr., **ὄρος** Heracl. = *δρος*. 54, 58d
ὄρπη Ion. = *ἐορπή*. 42.5d
ὄρπῆ Cyp., see *ἐξ ὄρπῆ*
ὄρφανοδικασταί Cret. (*ὄρφανοδικασταί*), *officers appointed to look after the affairs of orphans or minors*. Cf. Att. *ὄρφανοφύλακες*
ὄρος Cret. = *δς*. 120.2, 121.1
ὄσια Arc., Locr. = *δσια*. 58d
ὄστα Lesb. = *δτε*. 13.3, 132.9
ὄστεος Cret. = *ὄπολος, δστις*. 68.1, 130
ὄστερος Cret. = *δοτερος*. 127
ὄστι Locr. = *δτι*. 129.2a
ὄστιμ Cret. = *δτιμ*. 128, 129.2
ὄστι, **ὄστις** Lesb. = *δτι* etc. 129.2
ὄστος Cret. = *δσος*. 82
οὐδῆς Lac. = *οὐδέις*. 114.1
οὐθαμῆ Epid. = *οὐδαμοῦ*. 132.2
οὐθῆς = *οὐδέις*. 66
οὐλομέ[ριον]? Coan, *barley measure*. Cf. Hesych. *ὄλοχόνιον· ἀγγεῖον εἰς ὃ αἱ οὐλαί ἐμβάλλονται πρὸς ἀπαρχὰς τῶν θυσῶν*
οὐλος Ion. = *δλος*. 54
οὐρειον, **ὠρειον** Cret., *guard-house*. From *ὄρος* *watcher*, like Att. *φρούριον* from *φρουρός*
οὐρέω Cret., *watch*
οὐρος Ion. = *δρος*. 54
οὐτο, **οὐτα**, etc. Boeot. = *τοῦτο, ταῦτα*, etc. 124
ὄφειλω in aorist and perfect, *be condemned to pay, be adjudged guilty*. So Arc. aor. infin. *ὄφλέν*, perf. [*φ*]-*φλέασι*, [*φ*]-*φλέοι*, *φφλέκσι*. 52a, 138.4, 146.1
ὄφρύς Arg., *ramp*. No. 82. Cf. L.&S. s.v. II
παῖ, **παῖ** = *πῆ, πη*. 132.5
παῖρῖν Eretr. = *παισιν*. 60.3
παῖς = *υἱός*, or, sometimes, *θυγάτηρ*. Frequent in Lesbian and Cyprian, occasionally elsewhere
παῖσα Lesb. = *πάσα*. 77.3
πάμα = *κτῆμα*. 49.5a, 69.4
παματοφαγέομαι Locr. = *δημοσιεύομαι*. 49.5a
παμωχέω Heracl., *possess*. Cf. Hesych. *παμῶχος· ὁ κύριος· Ἰταλοί, and παμῶχίων· κεκτημένος*. 41.2
Παναγόρσιος Arc., name of a month
πανάγορσις Arc. = *πανήγορσις*. 5, 49.2, 80a

πανάζωστοι Cret., *ungirded?* No. 113.
11, note
Πάναμος Thess. = Πάνημος, name of a month
πάνσα Arc., Arg., Cret., Thess. = *pása*. 77.3
πανταί Heracl. = *πάντη*. 132.5
πανόνος Cypr., *with all salable products* (cf. *ἄνος*). No. 19.9, note
πάρ El. = *περλ*. 12, 95
πάρ = *παρά*. 95
παρά with acc. for dat. 136.2
παραμαξέω Arc., *drive in a wagon off (the highroad)*. Cf. *ἐπαμαξέω, καθαμαξέω*. No. 17.23, note
παραπροστάτας Agrig., *an adjunct προσστάτας* or presiding officer of the council. Cf. *παραπρωτάεις* in Teos
παρβάλλω Delph. = *παραβαίνω transgress*
πάρδειγμα Epid. = *παράδειγμα*. 66
παρείαν Boeot. = *παρήσαν*. 138.5
παρείς Boeot. = *παρήν*. 163.3
παρετάζω Arc., *examine into* (cf. *ἐξετάζω*), and so *αρχρονε. παρετάξωνσι* (no. 19.23), 142. *παρηταξαμένος* (no. 17.20), 173
παρίς Boeot. = *παρήν*. 16 a
παρκα(θ)θέκα Lac. = *παρακαταθήκη*
Παρόχθεος, see *Περόχθεος*
Πασιάδαρο Gela. 105.2 a
πάσχω El. = *πάσχω*. 66
πασσυνδιάζω Lesb., *assemble*. 96.2
πασσυνδίη Ion. = *πανσυνδίη*. 96.2
πάστας Cret., *owner*. 49.5 a
πατέρα Locr. = *πατέρα*. 12
πάτρα Arc., Dor. = *γένος gens*. Ion. *πάτηρ* also, rarely, in this sense
πατριά Delph., Elean = *γένος gens*, as in Hdt. 1.200
πατριόοκος Cret. = *ἐπίκλητος heiress*. Law-Code VII.15, note (p. 270)
πέ Arc. = *πεδά, μετά*. 95, 135.5
πεδά = *μετά*. 135.5
Πεδαγέτινος = *Μετα-*. 135.5
πεδάροικοι Arg. = *μέτοικοι*. 53, 135.5
πεδίη Cypr. = *πεδιον*
πεδιόν Arg. = *μετεών*. 9.7, 135.5
πει, πει W. Grk. = *πού, που*. 132.2
Πειλοτροτίδας Boeot. 68.2
πέισαι Thess. = *τείσαι*. 68.2
πέισει Cypr. = *τείσει*. 68.1
πελανός, originally a cake offered to the gods, but also applied to an offering of money. So in no. 82, as in

some inscriptions of Delphi and Amorgos

πέλεθρον = *πλέθρον*. 48
πέλεκυς (or *πέλεκυ*) Cypr., used of a sum of money equal to 10 minae. Cf. Hesych. *ἡμπέλεκον . . . τὸ γὰρ δεκάμουν πέλεκυ καλεῖται παρὰ Παφίους*. Used elsewhere with other values; cf. Hesych. s.v. *πέλεκυς*
πελτοφόρας Boeot. = *πελταστής*
πέμπε Lesb., Thess. = *πέντε*. 68.2, 114.5
πενταητηρίς Heracl. = *πενταητηρίς*. 58 c
πενταμαριτεύω Delph., *serve as πενταμαρίτας*. 12, no. 51D16, note
πεντηκόντων Chian = gen. pl. of *πεντήκοντα*. 116
πεντορκία Locr., *quintuple oath, oath sworn by five gods*. 58 d
πέντος Cret., Amorg. = *πέμπτος*. 86.2, 114.5 with App.
πεπέισται Thess. = *πεπέισθαι*. 85.1, 156
πεποιόντισσι Boeot. = *πεποιηκόσι*. 9.2 a, 146
πέποκα Lac. = *πώποτε*. 132.6, 9
περ = *περλ*. 95 with App.
περαιώω Cret., *set aside, repudiate* (the purchase of a slave). Law-Code VII.10, note
περιβολιβόω Rhod., *fasten round with lead*. 88
περίδρομοι, officials at Mytilene, *clerks of the court*
Περοθαρία Locr. 6, 95
πέροδος Delph. = *περίοδος*. 95
Περόχθεος, Παρόχθεος, Locr. or Aetol. ethnicon. App. 12, 95
Πέρραμος Lesb. = *Πρίαμος*. 19.2
πέσσυρες Lesb. = *τέτταρες*. 68.2, 114.4
Πεταγέτινος = *Μετα-*. 135.5
πέτευρον Orop. = *σανς wooden tablet*. Same word as *πέταυρον springboard* and *perch for fowls*
Πετθαλός Thess. = *Θεσσαλός*. 65, 68.2, 81 b
πετράμεινον Boeot. = *τετράμηνον*. Cf. 68.2
πέτρατος Boeot. = *τέταρτος*. 49.2 a, 68.2, 114.4
πέτταρες, πετταράκοντα Boeot. = *τέτταρες, τετταράκοντα*. 68.2, 114.4, 116
πέυθω Cret. (*πέυθεν*), *inform*. 162.9
πεφειράκοντες Thess. = *τεθηρακότες*. 68.2, 147.3

- πεφυτευκῆμεν Heracl. 147.2
 πῆλυι Lesb. = τῆλε. 68.2, 132.4
 πιδῶ Boeot. = πείθω. 162.3
 πίσυρες Hom. = τέτταρες. 11, 68.2
 πλάγος Heracl., *sic*
 πλαθύνοντα El. = πληθύνοντα. 15
 πλάν Dor. etc. = πλῆν
 πλέες Lesb. = πλέονες. 113.2
 πλευριάς, -άδος Heracl. = πλευρά
 πλέθα ἄ Locr. = πλῆθος majority
 πληθύς = πλῆθος, as in Homer. Cret.
the amount, Locr. *the majority*
 πλίες Cret. = πλέες = πλέονες. 9.4, 42.
 3, 113.2
 πλίυι Cret. = πλέον. 113.2, 132.4
 πλός Arc. = πλέον. 42.5d, 113.2
 ποιεί, ποιήσω, etc. = ποιῶ etc. 31
 ποεχόμενον Cypr. = προσεχόμενον *adja-*
cent to. Cf. προσεχής. 59.4
 πόθικες Lac. = προσθήκοντες. For stem
 πόθικ- to ποθίκω, cf. προϊός, προικός
 ποθίω Boeot. = προσθήκω. Cf. ἔκω
 πόθοδος = πρόσδοδος. Cf. ποτί = πρόσ
 πόθοδωμα Boeot., Epir. = πρόσδοδος.
 164.9
 ποί Argol. etc. = πρόσ. 135.6b
 ποιούνται Phoc. = ποιούνται. 158
 ποίονσι Arc. = ποιούσι. 77.3, 157
 ποιφέω Arg., Boeot., El. = ποιέω. 53
 ποιήσασθαι El. = ποιήσασθαι. 59.3, 85.2
 ποιήματα El. = ποιήσθαι. 59.3, 151.1
 ποικεφάλαιον Delph. = προσκεφάλαιον.
 Cf. ποί = πρόσ. 135.6b
 ποιώντων Delph. = ποιούντων. 42.5d
 Ποίτιος Cret. = Πόθιος. 63
 πόκα W. Grk., Boeot. = πότε. 13.3
 with App., 132.9
 πὸκ κί Thess. = οὐτι. 131
 πόλρ El. = πόλις. 18b
 πολιανόμοι Heracl., title of municipal
 magistrates in charge of public build-
 ings, streets, etc., like the Roman
 aediles. Called ἀστυνόμοι at Athens,
 Rhodes, etc.
 πολιάτας Cret., Epid. = πολίτης. 167
 πολιῶχος Lac. = πολιοῦχος. 167
 πόλις = δήμος. Especially frequent in
 decrees of Phocis, Locris, Thessaly,
 and other parts of Northwest Greece,
 and notably in Crete, where it is al-
 most constant
 πόλις Lesb. nom. pl. 109.3
 πόλιστος Heracl. = πλείστος. 113.2.
ἡς πολιῶτων = ὡς πλείστων
 πολιτήα = πολιτεία. 28a
 πόλιος Thess. = πόλιος (πόλιως). 19.3
 πόνει, πόνιοι, etc. Cret., see φωνέω
 Ποιοιδάν, Ποιοίδια Lac. = Ποσειδῶν,
 Ποσειδῶνια. 41.4, 49.1, 59.1, 61.5
 ποππᾶν Cret. = πομπήν. 69.3
 πόρνοψ Boeot., Lesb. = πάρνοψ. 5
 πορτί Cret. = πρόσ. 61.4, 70.1
 πὸς Arc.-Cypr. = πρόσ. 61.4
 Ποσειδαν Lesb., Ποσειδάν late Dor. =
 Ποσειδῶν. 41.4, 49.1, 61.5
 Ποσειδῶν Ion. = Ποσειδῶν. 41.4, 49.1
 Ποσειδῆιος, Ion. Ποσιδήιος. 49.1
 Ποσοιδάν Arc. = Ποσειδῶν. 41.4, 49.1,
 61.5
 πὸτ = ποτί, πρόσ. 95
 ποταποπισάτω Boeot. = προσαποπισά-
 τω. 68.2
 Ποτειδά(ρ)ων, Ποτειδάν = Ποσειδῶν. 41.
 4, 49.1, 53, 61.5
 Ποτειδῶν Thess. = Ποσειδῶν. 41.4c
 ποτειχέι Heracl. = προσεχῶς. 132.2
 ποτελάτῳ Arg. *enforce*. See ἐπέλαμο.
 162.4
 ποτί = πρόσ. 61.4, 135.6
 Ποτίδαιον Carpath. 49.1
 ποτικλαίω Heracl., *be close to*, *adja-*
cent to. 142a
 ποτισκάπτω Heracl. = *προσκάπτω *dig*
up to, *hear earth* upon
 Ποτοιδανι Lesb.(?). 49.1
 ππάματα Boeot. = πάματα. 69.4
 πράδδω Cret. = πράττω. 84a
 πρᾶσσόντασι Heracl. 107.3
 πρᾶτος W. Grk., Boeot. = πρῶτος. 114.1
 πρέιγυς, πρειγυτάς, πρεγγυτάς, πρεί-
 γων, πρέιγιστος Cret. = πρέσβυς, πρεσ-
 βυτής, πρεσβύτερος, πρεσβύτατος. 68.
 1, 86.3 with a
 πρείν Cret. = πρίν. 86.3a
 πρεισβεία Thess. = πρεσβεία. 86.3a
 πρήγιος Cret., πρηγιετώ Coan. 86.3
 πρήξιον Chian = πρήξωσιν. 77.3, 150
 πρήσσω Ion. = πράττω. Cf. 8, 81
 πρήττω Eub. = πράττω. 81
 πρήγμα Chian = πρήγμα, πράγμα. 66
 πρίω Heracl. = πρίω. 162.3
 πρισγείες Boeot. = πρέσβεις. 68.1, 86.3
 προαγορέω Agrig., *de προάγορος*, presid-
 ing officer of the ἀλλα
 προαγρημένω Lesb. = προαιρουμένου.
 89.3, 157a. See ἀγρέω
 προάγρεις Thess. = προαίρεις. See
 ἀγρέω
 προβειπάτας Lac. = προειπάτας. 51,
 59.1

πρόθα Cret. = *πρόσθεν*. 133.1
προξενιού Thess. = *προξενιών*. 19.3, 41.4c
πρόξενος Corcyr. = *πρόξενος*. 54
πρόξηνος Cret. = *πρόξενος*. 54
πρόσθα Dor. = *πρόσθεν*. 133.1
προσθαγενής Arg. (*προσσταθαιγενής*) of prior date. Cf. *ἐπιγενής*, *μεταγενής*, etc. 133.1, no. 16.30 ff., note
προσθίδιος (*προστιζίων*) El. 165.2
προσμέτρεις Lesb. = *προσμετρέων*. Cf. 78, 157
πρόστα Delph. = *πρόσθεν*. 85.1, 133.1
προστάτης. (1) As at Athens, one who looks after the rights of aliens. So in no. 55.34. (2) The chief magistrate of a city or state. (3) *πρόσταται* = Att. *πρόταυεις*. So in Cos, Calymna, Cnidus, etc.
[προστ(ι)θησ(θ)ον] Lesb. = *προστιθέσθων*. 157a
προσφάγιον Ceos = *πρόσφαγμα* sacrifice
πρότανις Lesb. (rarely Att.) = *πρόταυεις*.
 The more usual prefix *προ-* replaces here the related but uncommon *πρω-*.
προτερεια Heracl. = *προτεραια* the day before
προτηνί Boeot., formerly. 123, 133.1
πρυτανήμιον = *πρυτανειόν*. 164.1
πρωγγυεύς Heracl., be surety
πρώγγυος Heracl. = **πρωέγγυος* surety. 44.4
πτόλεμος = *πτόλεμος*. 67
πτόλις Cypr. etc. = *πόλις*. 67
πίνας δ Boeot. = *ποία*. 30
Πύρρος, **Πυρρίας**, **Πυρφαλλίων** = *Πύρρος* etc. 54c
πύς Dor. = *ποῦ*. 132.4
Πύτιος Cret. = *Πύθιος*. 63
πῶ Dor. etc. = *πόθεν*. 132.7
φράτρα El., see *ρήτρα*
φρέτα, **φρετάω** Cypr., see *ρήτρα*
ρήτρα, originally speech or verbal agreement, but in dialects other than Attic-Ionic also used of a formal agreement, compact, decree, law. Cf. Heracl. *κατὰ τὰς ῥήτρας καὶ κατὰ τὴν συνθήκην according to the laws and the contract*, Photius *ῥήτραι*: *Ταραντινοὶ δὲ νόμοις καὶ ὁμοῦ ψηφίσματα*, and L. & S. s. v. II. So El. *φράτρα compact, decree*, Cypr. *φρέτα compact, promise*, *φρετάω promise*. 15, 55, 70.3
φοφαίσι Corecyr. 53, 76b

ρογός Heracl., *granary*. Cf. Hesych. *ρογοί· σιροὶ σιτικοί, σιτοβολῶνες*, and Pollux IX.45 *σιτοβόλια· ταῦτα δὲ ῥογὸς Σικελιώται ὠνόμαζον*
ρόφος Cypr. 53
ρόπτον Epid. = *ρόπτρον*. 70.3

σά Meg. = *τίνα*. 128

σαδράτας = *σατράπης*. Still other variations in the transcription of the Persian word (*χθασθ'αράπᾶ*) are seen in *ἐξαιθραπεινόντος*, *ἐξασατραπεινόντος*, *ἐξαστράπης*

Σακρέτης Arc. 41.2

Σαλαμόνα El. = *Σαλαμώνη*. 48

σαρμεύς Heracl., *make mounds or pits* (?). Cf. Hesych. *σαρμός· σῶρος γῆς καὶ κάλλυσμα*, but Etym. Mag. *σάρμα· χάσμα*

Σαυγένεις, **Σαυκράτεις** Boeot. 41.2

σελάνα Dor. etc., **σελάννα** Lesb. = *σελήνη*. 76

Σελινόεντι, **Σελινόντιοι**. 44.4

σιός Lac. = *θεός*. 64

σις Cypr., **σις** Arc. = *τις*. 68.3, 128

σιταγέτραι Heracl., *receivers and inspectors of grain*. So *ἀγέτραι οἱ ἀπὸ σιτωνίας* at Tauromenium, *σιτοφύλακες* at Athens, *Tauromenium*, etc., *σιτῶναι* at Athens, Delos, etc.

σίτηριν Eretr. = *σίτησιν*. 60.3

σκευδῶν El. = *σκευέων*. 12a

σκευῶς = *σκευάζω*. 162.3

σπορδδάν Cret. = *σπουδῆν*. 32, 89.3

σπυρός Coan, Epid., Syrac., Ther. = *πυρός*

στάλα Dor. etc., **στάλλα** Lesb., Thess. = *στήλη*. 75

σταρτός Cret., a subdivision of the tribe. 49.2a

στέγα Cret., *house*. Law-Code III.46, note

στεγάσσις Epid. = *στεγάσις*. 164.3

στέπτω Coan = *στέφω*. No. 101.29, note

στεφανίζω = *-ῶ*. 162.1

στεφάνοι Lesb. App. 159

στεφανῶς = *-ῶς*. 159 with App.

στεφών Ion., *ridge*. 165.4

στοίχεις Lesb. = *στοιχέων*. 78, 157.1

στονόφε(σ)σαν Corecyr. 164.2

στορπά, **στορπάτος** Arc. = *ἀστραπή*, *ἀστραπαῖος*. 5, 31

στρόταγος Lesb. = *στρατηγός*. 5

στροτεύομαι Boeot. = *στρατεύομαι*. 5

στροτιώτας Boeot. = *στρατιώτης*. 5

- στρότος Lesb., στρωτός Boeot. = στρα-
τός. 5
- στροφά Delph., *turn of the road* (?). See
no. 51C33, note
- σύγγραφος Arc., Boeot., Argol. = συγ-
γραφή *contract*
- συγγεαί Ion. 144
- συλαί El. 157b
- συμπιπίσκω Delph., *invite to drink to-
gether*
- συναρτώ Arg., *belong to the body of*
ἀρτύναι. No. 78.2, note
- συναρξοστατέω Phoc., *join in appoint-
ing magistrates*
- συνδουναφόροι Thess., *fellow δαφνη-
φόροι*. See δαύχνα
- συνήρουντι Heracl., *enclose, cut off* (the
roads). Heracl. Tab. I. 130 ff., note
- συνεσάδδω Cret. = συν-εκ-σάττω *assist
in carrying off*. Cf. χρήματα ἐκσκευά-
ζειν Strabo. 84a
- συνκλείς, -εἶτος Thess. = σύγκλητος ἐκ-
κλησία. 164.9
- συντέλεισθαι Cret. (Dreiros) = συνέσεσθαι.
163.10
- σφάδδω Boeot., σφάζω Ion. = σφάπτω.
84a
- σφίς Arc. = σφίσι. 119.4
- σφήνóπους Ceos, *having wedge-shaped
feet*
- σφυχή = ψυχή. 87
- σῶς, σω-, Σω-. 41.2
- ταγά Thess., *time when there is a ταγός,
hence time of war*. No. 33, note
- ταγεύω Delph., Thess., *hold the office
of ταγός*
- ταγός, official title, Cypr., Delph.,
Thess. In Thessaly applied to (1) a
military leader of the united Thes-
saliens appointed only in time of
war (cf. no. 33, note), (2) city offi-
cials like the ἀρχοντες of many places.
At Delphi, officials of the phratry of
the Labyadae (no. 51)
- ταί = αἱ. 122
- ταί El. = τάδε. 122
- ταίς Lesb., El. = τὰς. 78
- τάμνω = τέμνω. 49.4
- τάμος Thess., *of the present time* (τὸ τᾶ-
μον the present one, no. 28.44). Cf. τῆ-
μος to-day, Apoll. Rh. 4.252
- τάνε Thess. = τάδε. 123
- τανί Boeot. = τήνδε. 122
- τάννυ Arc. = τήνδε. 123
- τάνυ = τὰς. 78
- τάνυ Arc. = τάδε. 123
- ταότα East Ion. = ταῦτα. 33
- τὰς = τὰς. 78
- ταυτὰ Lac. = ταύτη *thus*. 132.5a
- ταῦται = αὐται. 124
- ταῦτε El. = ταύτη *here*. 132.6
- ταῦτων El. = τούτων. 124
- τέθμιος Dor. = θέσμιος. 164.4
- τεθμός Dor. = θεσμός. 164.4
- τεῖδε W. Grk. = τῆδε *here*. 132.2
- τευμά, τευμή = τιμή. 21
- τέω Arc. = τίνω. 162.12
- τέκνα Locr. = τέκνη. 66
- τελαμόβ(ν) Arg., *support*. No. 77, note
- τελεστά El. *official*. Cf. τέλος *office*.
105.1a
- τέλεστρα τά Ion., Coan, *expenses of
inauguration*
- τελεσφορέντες Cyren. 157
- τέλειος Coan = τέλειος. 43, 276
- τέλομαι Cret. = έssομαι. 163.10
- τέος Dor. = σοῦ. 118.3
- τέος Dor., Lesb., τιός Boeot. = σός.
120.2
- τέρτος Lesb. = τρίτος. 18
- τέρχυνια (or τρέχυνια) Cypr., *shrubs,
trees*. Cf. Hesych. τέρχυνια· φυτὰ νέα
and τρέχυνος· στέλεχος, κλάδος, φυτόν,
βλάστημα
- τέσσαρες, τέσσερες. 54e, 81, 114.4
- τεσσαρακόντων Chian, gen. pl. of τεσσε-
ράκοντα. 116
- τεταρτεύς Coan, a measure, like έκτεύς
- τέταρτος, τέτατος. 49.2a, 114.4
- τέτορες W. Grk. = τέτταρες. 54e, 114.4.
Acc. pl., 107.4
- τετράκινυ Lac. = τετράκινυ. 133.6
- τετράκοντα W. Grk. = τετταράκοντα. 116
- τέτρωρον Heracl., *group of four bound-
ary stones*. 41.2
- τέδε El. = τῆδε *here*. 132.6
- Τήμοι Ion. 37
- Τήνα, Ττήνα Cret. = Ζήνα.. 84, 112.1
- τηνεῖ = ἐκέλευθ *there*. 125.1, 132.2
- τήνος = ἐκέινος. 125.1
- τίθηντι Mess. = τιθῶσι. 151.1
- τίμαι Lesb. App. 159
- Τιμακλής, Τιμακράτης, Τιμᾶναξ = Τιμο-
κλῆς etc. 167
- τίν Dor. = σοί. 118.4
- τίνω, fut. τείσω, aor. έτεισα (not τίσω,
έτίσα) in Attic and elsewhere, 28a.
πείσω, έπεισα, 68.1, 2. Arc. pres. τείω,
162.12

- τιούχα** Boeot. = *τύχη*. 24
τιρ El. = *τις*. 60.1
Τλασίαρο Corcyr. 105.2a
τνατός Cret. = *θητός*. 66
τός Rhod. = *τόδε*. 62.2
τοί = *οί*. 122
τοί El. = *τόδε*. 122
τοίτ Boeot. = *οίδε*. 122
τοίνεος Thess. = *τοῖδε*. 123
τοινί Arc. = *τῶδε*. 123
τόκα W. Grk. = *τότε*. 13.3, 132.9
τόκος or **τόκιον** Delph. = *τόκος interest*
τόνε Thess. = *τόδε*. 123
τόνς = *τούς*. 78
τός = *τούς*. 78
τόσνυν Arc. = *τούσδε*. 123
τότο = *τούτο*. 34 a
τού Boeot. = *σύ*. 61.6
τούννεον Thess. = *τῶνδε*. 123
τούτα Eub., Delph. = *ταῦτα*. 124
τούτας Delph. = *ταῦτας*. 124
τουτεῖ W. Grk. = *ταῦτη here*. 132.2
τούτει Eub. = *ταῦτη*. 124
τούτοι = *οὔτοι*. 124
τουτῶ Dor., *thence*. 132.7
τοφίω Heracl. = *ταφείω burial-place*.
 6, 165.4
τρακάδι Thess. = *τριακάδι*. 19.4
τράφη Amorg. = *τάφρη*. 70.2
τράφος Heracl. = *τάφος*. 70.2
τρές Cret. = *τρεῖς*. 42.3
τρέπεδα = *τράπεζα*. 18, 84
τρώ Arg. = *φεύγω* in technical sense.
 No. 78, note
τρής Ther. = *τρεῖς*. 25, 114.3
τριάκιστος Lesb. = *τριακοστός*. 116
τριακοντάπεδος (sc. *δοδός*) Heracl., *a road*
thirty feet wide
τριηκόσιοι Ion. 117.2
τρίνις Cret. = *τρεῖς*. 114.3
τρικάλιος Coan = *τρικῶλος*. *ὄβελος* *τρι-*
κάλιος three-pronged fork
τριπανάγορος Arc. See *πανάγορος*
τρίς = *τρεῖς*. 114.3
τρίτρα τά Cret., *the threefold amount*.
 165.3, Law-Code I.36, note (p. 262)
πτολιάρχιοι Thess. (Phalanna), for *πτο-*
λιάρχιοι. 67, 86.2. City officials (like
 the *ταγοί* of other Thessalian cities,
 also sometimes *ταγοί* at Phalanna).
 Cf. the *πολιάρχιοι* of Thessalonica
 (Acts 17.6) and other Macedonian
 towns (Ditt. Syll. 318)
τύ Dor. = *σύ*, *σέ*. 61.6, 118.2, 5
τύ, **τύς** Boeot. = *τοί*, *τοῖς*. 30
τυί Boeot. = *τοῖδε*. 122
τυῖδε Lesb. = *τῆδε here*. 132.4
τύμος Corcyr. = *τύμβος*. No. 89, note
τυρεία Heracl., *cheese-press*
τωνί Arc. = *τοῦδε*
τώς = *τούς*. 78
ύ Cypr. = *ἐπί*. 135.8
ύραις Cypr., *forever*. 133.6
Υβρίστας Thess. = *Υβρίστας*. 18
ύδαρέστρον Lesb., *less pure*. Used with
κερνάν of mixing water and wine, and
 so applied also to the debasement of
 coinage. No. 21, note
ύδρια Locr. 58 d
ύί Cret. = *οί*. 132.4
ύίς Rhod. = *οί*. 132.4
ύίς = *υἱός*. 112.2
γκικία Boeot. = *οικία*. 30
ηυλόροπτος Thess., from *ηλωρέω* *de* *ηλω-*
ρος, the official in charge of the public
 forests (cf. Arist. Pol. 6.8.6). 41.4c,
 53, 157, 167
ήμέν late Cret. = *υμείς*. 119.2 a
ήμές, **ήμέ** = *υμείς*, *υμέας*. 119.2, 5
ήμμες etc. Lesb. = *υμείς* etc. 119
ήμοίως, **ήμολογία** Lesb. = *ομοίως* etc.
 22 a
ήνέθεκε Cypr. = *ἀνέθηκε*. 22
ήνέθυσε Arc. = *ἀνέθηκε*. 22, no. 15, note
ύός, **ύύς** = *υἱός*, *υἱός*. 31
ύπ Thess. = *ὄπ*. 95
ύπά El., Lesb. = *ὄπ*. 135.3
ύπαρ Pamph. = *ὔπερ*. 12
ύπό El., Lac. = *ἐπί* with gen. in expres-
 sions of dating. App. 136.11
ύποδιασύρω Epid. = *διασύρω* *ridiculous*
ύπόθεμα = *ὑποθήκη security*. No. 109,
 note
ύππρό τās Thess., *just, previously*. 136.
 1, 10. No. 28.43, note
ηυτύ Cumae = *ὄπ*. 22c
ύς Arg. = *οί*. 132.4
ύσταριν El. = *ύστρον*. 12, 133.6
ύστρομεννία Thess., *ουστρομεννία* Boe-
 ot., *the last day of the month*
ύστροπος Arc. 58 d
ύσωπος Ceos = *ύσωπος*. Semitic loan-
 word, hence variation in spelling
ύχέρος ή Cypr. = *ἐπιχειρον*. 25 d, 135.8
φαῖμι Lesb. = *φημί*. 47
Φανατεύς, **Φανοτεύς** Delph. 46
φάος. 41.2
φαρθένος Arc. = *παρθένος*. 65

- φάρξ** Epid. = *φράξις. 49.2a
φάρμα Epid. = φράγμα. 49.2a, 66
φάρω Locr., El., Delph. = φέρω. 12
φατρία = φρατρία. 70.3
φωτός Delph., *light-gray*. 31, no. 51
 C6, note
φέρνα Epid. = φέρνη, but meaning *por-
tion* (for the god)
φερόσθω Epid. = φερέσθων. 140.3b
Φετταλός Boeot. = Θεσσαλός. 68.2
φεών Dodona = θεών. 68.5
φήρ Lesb. = θήρ. 68.2
φθέραι Arc. = φθειραι. 80
φθέρρω Lesb. = φθείρω. 74
φθήρω Arc. = φθειρω. 25, 74
φίντατος Dor. = φιλτατος. 72
Φίντων, Φιντίας = Φίλων, Φιλτίας. 72
φοινικία Ion. = ἑράμματα. Cf. Hdt. 5.
58. 164.1
φονές Arc. = φονεύς. 111.1
φράττω Boeot. = φράζω. App. 84a
φρήταρχος Naples = φρατρίαρχος. 70.3
φρίν Locr. = πρίν. 66
φρονέω Cypr. = φρονέωσι. 59.4
φροντίδω, φροντίτω Cret. = φροντίζω.
84
φυγαδεύω El. = φυγαδεύω. 161.1. Aor.
subj. *φυγαδεύαντι*, 151.1
φύοντες Dodona = θύοντες. 68.5
φωνέω Cret. (πῶνῃ etc.) *declare, bear
witness*. Cf. ἀποφωνέω
χάλκιος Lesb. = χάλκεος. 164.6
χάραδος Heracl. = χαράδρα *ravinē*. Cf.
Hom. χέραδος
χαρίετταν Boeot. = χαρίεσσαν. 53,
164.2
χέλιοι Ion. etc. = χίλιοι. 76, 117.3
χέλλιοι Lesb., Thess. = χίλιοι. 76, 117.3
χερρ- Lesb. = χερρ-. 79
χήλιοι Lac. = χίλιοι. 25, 76, 117.3
χηρ- = χερρ-. 25 ὁ, 79
χίλιοι Att. 11 with App., 76, 117
χρα(δ)ω El. = χρήζω. 84
χραύζομαι Cypr. = following
χραύομαι Cypr., *border on*. 191
χρηδω Meg. = χρήζω. 84
χρεῖσται El. = χρῆσθαι. 85.1, 161.2a
Χρηζω (or χρῆ(ι)ζω, 37) = θέλω, βούλο-
μαι. Especially frequent in insular
Doric
χρύσιος Lesb. = χρύσεος. 164.6
ψάφιγμα, ψάφιμμα Cret. = ψήφισμα.
142a
ψαφίδω Boeot., Cret. = ψηφίζω. 84
ψάφιξις Aetol., ψάφιξις Locr. = *ψή-
φισις *act of voting*. Locr. ἐν ὑδρίαν τὰν
ψάφιξιν εἶμεν (no. 65.45) = Att. ψηφι-
ζεσθαι ἐς ὑδρίαν. 89.1, 142a
ψήφιζμα = ψήφισμα. 60.4
ῶ Dor. etc. = θεν. 132.7
ῶβά Lac. 51
ῶν = οὖν. 25c
ῶνέω Cret. (ῶνέν, ῶνιοι) = πωλέω. 162.9
ῶραια Coan, *festivals celebrated at a fixed
date*. Cf. Hesych. ῶραια . . . τάσσεται
. . . ἐπὶ τῶν καθ' ὥραν συντελουμένων
ἱερῶν. — ῶραια ἡμέρα ἡ ἑορτή
ῶρος Cret. = ἄρος. 54
ῶς Boeot. = ὤς. 58a
ὄτι Cret. = οὔτινος. 129.3
ὠτῶ Lac. = αὐτοῦ. 33a

CHARTS AND MAP

The charts are intended to exhibit, in a form which may be easily surveyed, the distribution of some of the more important peculiarities common to several dialects. Chart I (repeated with slight corrections from the author's article in *Class. Phil.* II, 241 ff.) represents a selection of phenomena which are especially significant for the interrelations of the dialects, and Chart I a is a condensation of the same.

The presence of a given peculiarity is indicated by a cross opposite the name of the dialect and beneath a caption which, like those used in the Summaries, is sufficient to identify the phenomenon, though not always to define it, and should always be interpreted in the light of the section of the Grammar to which reference is made. The cross is sometimes surrounded by a circle as an intimation of some reservation, the nature of which will be understood from the section referred to.

The coloring of the dialect map represents the grouping of the dialects as described above, pp. 1 ff. The mixture in Thessaly and Boeotia is indicated, also the Aeolic streak in the Ionic of Chios. But the various Aeolic and Achaean survivals scattered through West Greek territory are ignored. Along the western coast of Northern Greece the extent of Corinthian influence (see p. 10, note) is so imperfectly known that the coloring of Acarnania and the adjacent region is to be taken merely as a crude suggestion of the speech conditions, and Epirus, from which we have only a few late inscriptions, has been left uncolored.

CHART Ia

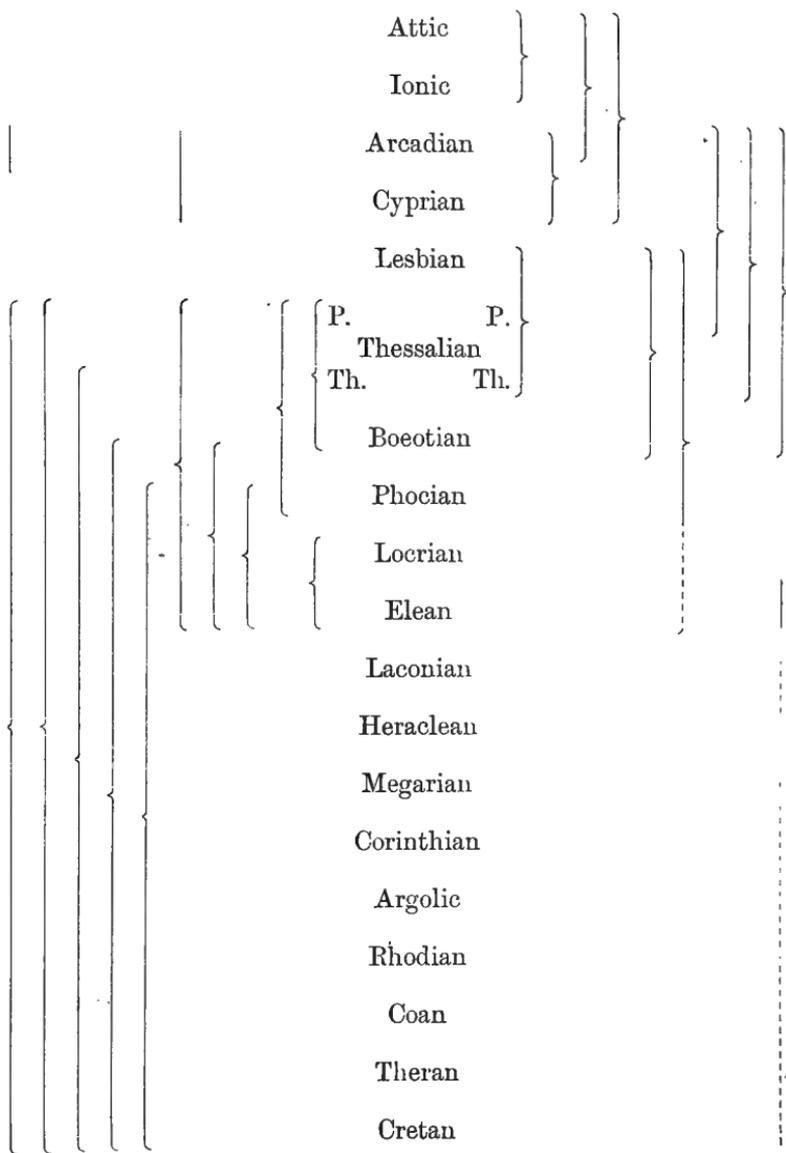


CHART II

	9	25	25	41.1	111	54	57	59	60	72	77.2	78	80	81	82	84	86
	<i>θία</i>	<i>η = sp. ει</i>	<i>ω = sp. ου</i>	<i>η from α + ε</i>	<i>βασίληος</i>	<i>ξήνος ξένος</i>	<i>Psilosis</i>	<i>Loss of intervoc. σ</i>	<i>Rhotacism</i>	<i>πτ from λτ</i>	<i>πάσσα</i>	<i>τός = τούς</i>	<i>ρρ = ρσ</i>	<i>θάλαττα</i>	<i>ότρος</i>	<i>δδ = ζ</i>	<i>ττ = κτ</i>
Attic													+	+			
Ionic E. C. W.						⊕	+		+				+	+			
Arcadian		+	+	⊕						+	+	+	+				
Cyprian	+	+	+		+		+	⊕				⊕					
Lesbian				⊕	+		+										
Thessalian P Th.	⊕			⊕	+						+	+		⊕		+	
Boeotian	+		+	+	+								+	+	+	+	
Phocian				+									+				
Locrian				+													⊕
Elean		+	+	+	+		+	⊕	+				+			+	
Laconian	+	+	+	+				+	+							+	
Heracleian	+	+	+	+						+							
Megarian				+						+			+			⊕	
Corinthian				+						+							
Argolic	⊕	⊕	⊕	+				+		+	+						
Rhodian		⊕	⊕	+	⊕	+										⊕	
Coan		⊕	⊕	+	⊕	+						⊕					
Theran		⊕	⊕	+		+						+	+				
Cretan	+	+	+	+		+	+				+	+		+	+	+	+

CHART III

	132.4	101	135.6	135.66	136.2	138.4	138.5	140.3	140.4	149	150	151	153.1	153.2	154.3	154.45	1
	ὀπυυ, -υς	ἔς = ἐκ	ποτι = προς	ποί προς	παρά π. acc.	ἅ pl. perf. ἄτι, ἄσι	ἔθεσαν, ἐδωκαεν	ἅ pl. inv. -πρω	ἅ pl. inv. -πρω	Subj. -η	Aor. subj. -σει	Subj.-unthem.-α, -η	Infm. -ειν, -ην	Infm. -εν	Infm. -μεν	Infm. -μεν	Infm. -μεν, -μηπ
Attic									+				+				
Ionic E. C. W.									+		+		+				
Arcadian		+				+		+		+		+		+			
Cyprian		⊕					+			+			⊕				
Lesbian	+								⊕	+	+		+				
Thessalian P. Th.		+	+		+		+						+		+		
Boeotian		+	+	⊕	+		+	+							+		
Phocian	+	⊖	+	+	+	+	⊕		+			⊕		+	+		
Locrian			+	⊖									+		+		
Elean			+		+				+	+		+	+		+		
Laconian			+		+			+					+		+		
Heracleian			+					+					+		+		
Megarian			+		+								+		+		
Corinthian			+	⊕				+					+		+		
Argolic	+	⊕	+	+				+		+				+	+		
Rhodian	+	⊖	+					+					+		+	+	
Coan			+					+		+	⊕	+		+	+		
Theran			+									+		+	+		
Cretan	+	+		⊕					+		+	+		+	+	+	



