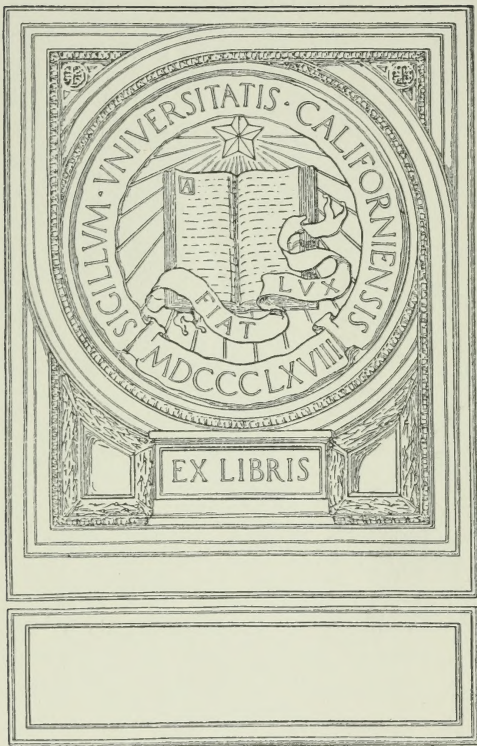


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HISTORY

OF THE

GREEK ALPHABET,

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WITH REMARKS ON GREEK

ORTHOGRAPHY AND PRONUNCIATION.

By E. A. SOPHOCLES, A. M.

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P R E F A C E.

To pronounce a foreign language correctly is nothing less than to pronounce it like a well-educated native.

To pronounce a dead language properly is simply to pronounce it according to the usage of the most flourishing period of that language. Thus, the best system of Greek pronunciation is that which prevailed during the period which successively produced Homer, Pindar, Æschylus, Herodotus, Sophocles, Euripides, Aristophanes, Thucydides, Xenophon, Plato, Demosthenes, Aristotle, Polybius, Dionysius of Halicarnassus, and other distinguished authors of their times, — that is, the period which commences with Homer and ends about the beginning of the Christian era. But as we have no direct knowledge of the pronunciation

of this period, when we desire to know something about it, we naturally turn to inquire how the modern Greeks pronounce Romaic words apparently Greek in their origin. It is obvious, however, that the Romaic pronunciation cannot resemble the ancient more nearly than the language of Christópoulos and Solomós resembles that of Anacreon and Pindar; although it may be reasonably assumed that it comes much nearer to the classical standard than the modern mode of reading Hebrew does to the pronunciation of Moses, Solomon, and Isaiah. Now any one critically acquainted with the Greek and Romaic will readily perceive, that, strictly speaking, they are two distinct languages, notwithstanding their great similarity. It will be enough to state here, that *quantity*, the very soul of Greek rhythm, does not exist in the Romaic.

In view of the impossibility of reviving the pronunciation of the classical period, most scholars have concluded that the best expedient would be for every one to pronounce Greek after the analogy of his own vernacular tongue. Since, however, in some of the leading modern languages of Europe, pronunciation and spelling are not unfre-

quently independent of each other, the pronunciation of Greek often becomes, to say the least, irrational and confused. Thus, there is no reason why the Englishman, for instance, should pronounce $\epsilon\iota$ like *ei* in *height*, rather than like *ei* in *freight*, *receive*, or *their*.

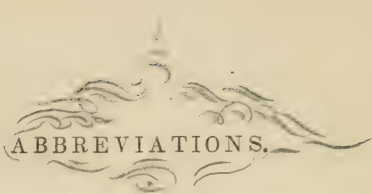
It is clear, therefore, that a uniform system of Greek pronunciation is needed; and the truth of this position very few scholars will question. Such a system, independently of its giving individuality to the language, — a circumstance by no means to be overlooked, — will put the Greek on the same footing with the Hebrew, which no one has yet seriously attempted to read after the analogy of any of the modern languages of Europe.

In the following pages, an attempt is made to deduce from the most authentic sources a uniform system of Greek pronunciation.

The chapter on the Alphabet is designed to illustrate the progress of Greek orthography from the seventh century before Christ down to the present day.

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ABBREVIATIONS.

- A. H.* stands for Rangabé's *Antiquités Helléniques*.
Ahr. — Ahrens's *Greek Dialects*.
B. A. — Bekker's *Anecdota*.
C. A. — Cramer's *Anecdota*, Oxford.
C. I. — Boeckh's *Corpus Inscriptionum Graecarum*.
E. E. — Franz's *Elementa Epigraphices Graecae*.
Tab. Her. or *Tabul. Heracl.* — *Tabulae Heracleenses*.
V. A. — Villoison's *Anecdota*.

The remaining abbreviations present no difficulty.

THE ALPHABET.

TRADITIONS AND FICTIONS CONCERNING THE ALPHABET.

§ 1.

EPIGENES says that the art of writing was known among the *Assyrians* seven hundred and twenty thousand years before his time, from which Pliny infers that the use of letters has prevailed from eternity.

Plin. N. H. 7, 56 (57). Literas semper arbitror Assyrias fuisse. Epigenes apud Babylonios DCCXX. M. annorum observationes siderum coctilibus laterculis inscriptas docet, gravis auctor imprimis, ex quo apparet aeternum literarum usum.

§ 2.

According to Plato and others, the Egyptians maintained that one of their ancient gods, *Theuth* by name, was the inventor of the letters of the alphabet. This *Theuth* corresponds to the Greek *Hermes*, and the Latin *Mercurius*. Anticlides, however, says that the letters of the alphabet were invented in Egypt by one *Menon*, who flourished fifteen years before Phoroneus, the son of Inachus.

Plat. Phaedr. 134, p. 274 C. "Ἦκουσα τοίνυν περὶ Ναύκρατιν τῆς Αἰγύπτου γενέσθαι τῶν ἐκεῖ παλαιῶν τινα θεῶν, οἳ καὶ τὸ ὄρνεον τὸ ἱερόν ὃ δὴ καλοῦσιν ἴβιν· αὐτῶι δὲ ὄνομα τῶι δαίμονι εἶναι Θεῖθ. Τοῦτον δὲ πρῶτον ἀριθμὸν τε καὶ λογισμὸν εὔρεῖν καὶ γεωμετρίαν καὶ ἀστρονομίαν, ἔτι δὲ πεπτείας τε καὶ κυβείας καὶ δὴ καὶ γράμματα.

Id. Phileb. p. 18 B. Λόγος ἐν Αἰγύπτῳ Θεῖθ τινα τοῦτον γενέσθαι λέγων, ὃς πρῶτος τὰ φωνήεντα ἐν τῶι ἀπείρῳ κατενόησεν οὐχ ἐν ὄντα ἀλλὰ πλείω, καὶ πάλιν ἕτερα φωνῆς μὲν οὔ, φθόγγου δὲ μετέχοντά τινος, ἀριθμὸν δὲ τινα τοῦτον εἶναι. Τρίτον δὲ εἶδος γραμμάτων διεστίσασατο τὰ νῦν λεγόμενα ἄφωνα ἡμῖν.

Diodor. 1, 16. Ὑπὸ γὰρ τούτου [τοῦ Ἑρμοῦ] τὴν τε εὔρεσιν τῶν γραμμάτων γενέσθαι.

Plutarch. Sympos. 9, 3, p. 738 E. Ἑρμῆς λέγεται θεῶν ἐν Αἰγύπτῳ γράμματα πρῶτος εὔρεῖν.

B. A. p. 774. Τινὲς δὲ φασι τοὺς χαρακτῆρας τῶν στοιχείων τοὺς παρ' ἡμῖν ὑπὸ Ἑρμοῦ ἐν φοίνικος φύλλῳ γεγραμμένους καταπεμφθῆναι τοῖς ἀνθρώποις.

Ibid. p. 783. Μνασέας δὲ Ἑρμῆν [εὐρηκέναι φησὶ τὰ στοιχεῖα].

Ibid. p. 784. Ὅσοι τὴν τῶν γραμμάτων εὔρεσιν ἢ παρ' Αἰγυπτίους εὐρηκέναι Θεόθεν ὡς ἐρμηνεύουσι. Here Θεόθεν seems to be equivalent to Θεῖθ.

Ibid. p. 783. Αντικλείδης δὲ ὁ Αθηναῖος Αἰγυπτίους τὴν εὔρεσιν ἀνατίθησι.

Tacit. Annal. 11, 14. [Aegyptii] literarum semet inventores perhibent.

Plin. N. H. 7, 56 (57). Alii apud Aegyptios a Mercurio repertas volunt. . . . Anticlides in Aegypto invenisse quendam nomine Menon tradit, XV. annis ante Phoroneum antiquissimum Graeciae regem: idque monumentis approbare conatur.

Hygin. Fab. 277. Alii dicunt Mercurium ex gruum volatu, quae cum volant literas exprimunt. . . . Has autem Graecas [litteras] Mercurius in Aegyptum primus detulisse dicitur.

§ 3.

Many ancient authors assert that the *Phœnicians* or *Syrians* were the inventors of alphabetic writing. Some, however, say that the Phœnicians merely modified the Syrian alphabet. It is also said that the Phœnicians took their letters from the *Hebrews*. The Egyptians, on the other hand, maintained that the Phœnician letters were of Egyptian origin.

Diodor. 5, 74. Πρὸς δὲ τοὺς λέγοντας ὅτι Σύροι μὲν εὐρεταὶ τῶν γραμμάτων εἰσὶ, παρὰ δὲ τούτων Φοίνικες μαθόντες τοῖς Ἑλληνισι παραδεδώκασι, φασὶ τοὺς Φοίνικας οὐκ ἐξ ἀρχῆς εὐρεῖν, ἀλλὰ τοὺς τύπους τῶν γραμμάτων μεταθεῖναι μόνον.

Clem. Alex. Strom. 1, p. 306 D. Οἱ δὲ Φοίνικας καὶ Σύρους γράμματα ἐπινοῆσαι πρώτους λέγουσιν.

Athanas. cont. Gent. 18, p. 18 D. Γράμματα μὲν γὰρ ἐφεῦρον Φοίνικες.

B. A. p. 776. [Τὰ στοιχεῖα] Φοινίκων εἰσὶν εὐρήματα.

Ibid. p. 774. Φοινίκων ἐστὶν εὐρεσις τὰ γράμματα.

Ibid. p. 783. Φοίνικες μὲν εὗρον τὰ στοιχεῖα.

Ibid. p. 1169. Πάντα γὰρ κατὰ μίμησιν τῶν Ἑβραϊκῶν τοῖς Φοίνιξι εὐρέθη.

V. A. 2, p. 187. Καὶ γὰρ αὐτὰ τὰ Φοινίκεια τοῖς ὀνόμασιν, ὡς καὶ τὰ Ἑβραϊκὰ, κατὰ μίμησιν τῶν Ἑβραίων τοῖς Φοίνιξι εὐρέθη. The reader will remember here that the Hebrews were by the early Greeks regarded as a Syrian tribe; thus, Herodotus (2, 104) calls them Σύροι οἱ ἐν τῇ Παλαιστίνῃ.

Joseph. Arch. 1, 3. Ὑπὲρ δὲ τοῦ μὴ διαφυγεῖν τοὺς ἀνθρώπους τὰ εὐρημένα, μηδὲ πρὶν εἰς γυνῶσιν ἔλθειν φθαρῆναι, προειρηκότος ἀφανισμὸν Ἀδάμου τῶν ὄλων ἔσεσθαι, τὸν μὲν κατ' ἰσχὺν πυρὸς, τὸν ἕτερον δὲ κατὰ βίαν καὶ πλῆθος ὕδατος, στήλας δύο ποιησάμενοι, τὴν μὲν ἐκ πλίνθου, τὴν δ' ἐτέραν ἐκ λίθων, ἀμφοτέραις ἐνέγραψαν τὰ εὐρημένα, ἵνα καὶ τῆς πλινθίνης ἀφανισθείσης ὑπὸ τῆς ἐπομβρίας ἢ λιθίνῃ μείνασα

παράσχη μαθεῖν τοῖς ἀνθρώποις τὰ ἐγγεγραμμένα δηλοῦσα· καὶ πλινθίνην δ' ἐπ' αὐτῶν ἀνατεθῆναι. Μένει δ' ἄχρι τοῦ δεῦρο κατὰ τὴν Συριάδα. These antediluvian inscriptions were of course written in the Hebrew or Syriac language.

Tacit. Annal. 11, 14. [Ægyptii] literarum semet inventores perhibent; inde Phoenicas, quia mari praeepollebant, intulisse Graeciae gloriamque adeptos tanquam repererint quae acceperant.

Plin. N. H. 7, 56 (57). Alii apud Syros repertas volunt.

§ 4.

According to the fictions of the Greeks, the alphabet was invented by *Athena* (the Roman *Minerva*), *Prometheus*, *Orpheus*, *Musæus*, *Cecrops*, *Sisyphus*, *Phœnix*, or by *Phœnice*, the daughter of *Actæon*.

The three *Moirai* (the Roman *Parcae*, *Fates*) invented *A B H T I T*.

Æschyl. Prom. 469, 470. Καὶ μὴν ἀριθμὸν, ἕξοχον σοφισμάτων, Εξεῦρον αὐτοῖς, γραμμάτων τε συνθέσεις.

Alcidam. Palam. p. 75, ed. Reiske. Γράμματα μὲν γε πρῶτος Ὀρφεὺς ἐξήνεγκε παρὰ Μουσῶν μαθῶν.

B. A. p. 774. Οἱ δὲ ὅτι ὁ παιδαγωγὸς τοῦ Ἀχιλλέως Φοῖνιξ εὗρεν αὐτά.

Ibid. p. 781. Προμηθεὺς λέγουσι τούτων εἰρητήν, ἄλλοι δὲ Φοῖνικα τὸν τοῦ Ἀχιλλέως παιδαγωγόν, ἄλλοι δὲ τὴν Ἀθηνᾶν.

Ibid. p. 782. Φοινίκεια δὲ τὰ γράμματα λέγεται ὡς φησιν Ἐφορος ὁ Κυρναῖος καὶ Ἡρόδοτος ἐπεὶ Φοινίκες εὗρον αὐτά· Εὐφρόνιος ὅτι μιλτοῦ τὸ πρότερον ἐγράφετο, ἢ ἐστὶ χρῶμα Φοινίκεον· Ετεωνεῖς καὶ Μένανδρος ἐπειδὴ ἐν πετάλοις φοινικαῖς ἐγράφοντο. . . . Ἄνδρων δὲ καὶ Μενεκράτης ὁ Ολύνθιος ἀπὸ Φοινίκης τῆς Ἀκταίωνος θυγατρὸς.

Ibid. p. 783. Τινὲς δὲ λέγουσι κατὰ ἱστορίαν ὅτι [τὰ στοιχεῖα καλοῦνται φοινίκεια] ἀπὸ Φοινίκης τῆς Ἀκταίωνος θυγατρὸς· ἄλλοι δὲ

ἀπὸ Φοίνικος [τοῦ] Προνάπου καὶ Εὐρώπης. "Ἐνιοὶ δὲ Μουσαῖον εὐρετὴν λέγουσιν. Αἰσχύλος δὲ Προμηθεῖα φησὶν εὐρηκέαι ἐν τῷ ὁμωνύμῳ δράματι.

Ibid. p. 784. "Ὅσοι τὴν τῶν γραμμῶν εὗρεσιν Σισύφῳ ἢ Παλαμήδῃ ἢ Φοίνικι ἢ Προμηθεῖ ἐφάπτουσιν.

Hesych. Φοινίκια, Λυδοὶ καὶ Ἴωνες τὰ γράμματα, ἀπὸ Φοίνικὸς τινος.

Tacit. Annal. 11, 14. Quidam Cecropem Atheniensem memorant sedecim literarum formas reperisse.

Hygin. Fab. 277. Parcae Clotho, Lachesis, Atropos invenerunt literas Graecas septem A B H T I Y.

§ 5.

Linus, according to some, invented the alphabet. Others, however, say that he only brought it from Phœnicia to Greece, and formed the first Greek alphabet, properly so called. Others, that he merely remodelled the letters which Cadmus had brought before him.

Theocr. 21, 104. Γράμματα μὲν τὸν παῖδα γέρων Λίνος ἐδίδαξεν.

Diodor. 3, 6. Κάδμου κομίσαντος ἐκ Φοινίκης τὰ καλούμενα γράμματα, [Λίνου] πρῶτον εἰς τὴν Ἑλληνικὴν μεταεῖναι διάλεκτον. Κοινῇ μὲν οὖν τὰ γράμματα φοινίκια κληθῆναι, : ἴδια δὲ τῶν Πελασγῶν πρῶτων χρησαμένων τοῖς μετατεθείσι χαρακτήρσι, Πελασγικὰ προσαγορευθῆναι. Compare *Eustath. ad Il.* 2, p. 358. Δῖοι Πελασγοὶ οὗς καὶ μετὰ τὸν κατακλυσμόν σῶσαι τὰ στοιχεῖα μόνους Ἑλλήνων. Also, *Plin. N. H.* 7, 56 (57). In Latium eas [literas] attulerunt Pelasgi.

Suidas. Λίνος λέγεται δὲ πρῶτος οὗτος ἀπὸ Φοινίκης γράμματα εἰς Ἑλλήνας ἀγαγεῖν.

Tacit. Annal. 11, 14. Quidam Cecropem Atheniensem vel Linum Thebanum memorant sedecim literarum formas reperisse.

§ 6.

Cadmus the Phœnician is said by some to have invented the letters. According to the most authentic traditions, however, he only brought them from Phœnicia to Greece.

Herod. 5, 58. Οἱ δὲ Φοῖνικες οὗτοι οἱ σὺν Κάδμῳ ἀπικόμενοι, τῶν ἔσαν οἱ Γεφυραῖοι, ἄλλα τε πολλὰ οἰκίσαντες ταύτην τὴν χώραν εἰσήγαγον διδασκάλια ἐς τοὺς Ἕλληνας, καὶ δὴ καὶ γράμματα, οὐκ ἔοντα πρὶν τοῖς Ἕλλησι, ὡς ἐμοὶ δοκέειν, πρῶτα μὲν τοῖσι καὶ ἅπαντες χρέωνται Φοῖνικες· μετὰ δὲ, χρόνου προβαίνοντος ἅμα τῇ φωνῇ μετέβαλον καὶ τὸν ῥυθμὸν τῶν γραμμάτων. Περιόικεον δὲ σφεας τὰ πολλὰ τῶν χωρίων τοῦτον τὸν χρόνον Ἑλλήνων Ἴωνες, οἱ παραλαβόντες διδασχῆ παρὰ τῶν Φοινίκων τὰ γράμματα, μεταρρυθμίσαντες σφέων ὀλίγα ἐχρέωντο· χρεώμενοι δὲ ἐφάτισαν, ὡσπερ καὶ τὸ δίκαιον ἔφερε, εἰσαγαγόντων Φοινίκων ἐς τὴν Ἑλλάδα φοινικίᾳ καλεῖσθαι.

Diod. 5, 74. Οὗτοι δ' εἰσὶ οἱ μετὰ Κάδμου πλεύσαντες εἰς τὴν Ἑυρώπην· καὶ διὰ τοῦτο τοὺς Ἕλληνας τὰ γράμματα φοινίκια προσαγορεύειν.

Id. 3, 6. Κάδμου κομίσαντος ἐκ Φοινίκης τὰ καλούμενα γράμματα.

Plutarch. Sympos. 9, 3, p. 738 E. Τὰ δὲ δὴ πρῶτα καὶ φοινικία διὰ Κάδμον ὀνομασθέντα τετράκις ἢ τετρὰς γενομένη παρέσχε.

Lucian. Jud. Vocal. 5. Καὶ ὁ γε πρῶτος ἡμῖν τοὺς νόμους τούτους διατυπώσας, εἴ τε Κάδμος ὁ υἱσιώτης, κ. τ. λ.

Sext. adv. Gram. 1, 2. Τίμων ἐν οἷς φησι, “Γραμματικὴ τῆς οὔτις ἀνασκοπὴ οὐδ' ἀνάβρησις Ἀνδρὶ διδασκομένῳ φοινικικὰ σήματα Κάδμου.”

Clem. Alex. Strom. 1, p. 306 D. Κάδμος δὲ Φοῖνιξ ἦν ὁ τῶν γραμμάτων τοῖς Ἕλλησιν εὑρετὴς ὡς φησιν Ἐφορος. Ὅθεν καὶ φοινικίᾳ τὰ γράμματα Ἡρόδοτος κεκλήσθαι γράφει.

Iren. contr. Heres. 1, 15, 4. Ἕλληνας ὁμολογοῦσιν ἀπὸ Κάδμου πρῶτον ἕξ καὶ δέκα παρειληφέναι, εἶτα μετέπειτα προβαιόντων τῶν χρόνων αὐτῶν ἐξευρηκέναι ποτὲ μὲν τὰ δασεῖα ποτὲ δὲ τὰ διπλᾶ.

B. A. p. 774. Κάδμος δὲ ταῦτα διεπάρθμευσεν εἰς τὴν Ἑλλάδα.

Ibid. p. 783. Τῶν δὲ στοιχείων εἰρετήν ἄλλοι τε καὶ Ἐφορος ἐν δευτέρῳ Κάδμον φασί. Τῆς δὲ Φοινίκων εὐρέσεως πρὸς ἡμᾶς διόσκορον * γεγενῆσθαι, ὡς καὶ Ἡρόδοτος ἐν ταῖς ἱστορίαις καὶ Ἀριστοτέλης λέγει· φασὶ γὰρ ὅτι Φοίνικες μὲν εἴρον τὰ στοιχεῖα, Κάδμος δὲ ἤγαγεν αὐτὰ εἰς τὴν Ἑλλάδα.

Ibid. p. 786. Τῶν στοιχείων ὁ Κάδμος εἰρετής ἐστίν, ὡς φησὶν Ἐφορος καὶ Ἀριστοτέλης. Ἄλλοι δὲ λέγουσιν ὅτι Φοινίκων εἰσὶν εἰρήματα, Κάδμος δὲ ταῦτα διεπόρθμευσεν εἰς τὴν Ἑλλάδα.

Hesych. Φοινικίοις, γράμμασι, Σοφοκλῆς Ποιμέσιν, ἐπεὶ δοκεῖ Κάδμος αὐτὰ ἐκ Φοινίκης κεκομικέναι.

Tacit. Annal. 11, 14. Fama est, Cadmum classe Phoenicum vectum rudibus adhuc Graccorum populis artis ejus actorem fuisse.

Plin. N. H. 7, 56 (57). Utique in Graeciam attulisse a Phoenice Cadmum sedecim numero.

Victorin. Art. Gram. p. 1944, *ed. Putsch.* In Graeciam certe Cadmum Phoenicem sedecim attulisse constat, Α Β Γ Δ Ε Ι Κ Λ Μ Ν Ο Π Ρ Σ Τ Υ.

Isidor. Orig. 1, 3, 6. Cadmus Agenoris filius Graecas litteras a Phoenice in Graeciam primus attulit XVII., Α Β Γ Δ Ε Ζ Ι Κ Λ Μ Ν Ο Π Ρ Σ Τ Φ.

Hygin. Fab. 277. Has autem Graecas Mercurius in Aegyptum primus detulisse dicitur, ex Aegypto Cadmus in Graeciam.

§ 7.

It is also stated that *Danaus* brought the letters from Phœnicia to Greece some time before Cadmus.

B. A. p. 774. Πυθόδωρος δὲ φησὶ καὶ πρὸ Κάδμου ὁ Δαναὸς ἐκέϊθεν (ἦτοι ἀπὸ Φοινίκης) αὐτὰ μετεκόμισεν.

Ibid. p. 783. Πυθόδωρος δὲ ὡς ἐν τῷ Περὶ Στοιχείων * ἀφιλις * ὁ Δῆλιος ἐν τῷ Περὶ Χρόνων πρὸ Κάδμου Δαναὸν μετακομίσει αὐτὰ φησιν. Ἐπιμαρτυροῦσι δὲ τούτοις καὶ οἱ Μιλησιακοὶ συγγραφεῖς Ἀναξίμανδρος καὶ Διονύσιος καὶ Ἐκαταῖος, οὓς καὶ Ἀπολλόδωρος ἐν νεῶν καταλόγῳ παρατίθεται.

§ 8.

The invention of alphabetic writing has been ascribed also to *Palamedes*. Some, however, say that he only formed a new alphabet out of the Phœnician. Others, that he only added four letters to the old alphabet.

Eurip. Palam. frag. 2. Τὰ τῆς γε λήθης φάρμακ' ὀρθώσας μόνος Ἄφωνα καὶ φωνοῦντα, συλλαβάς τε θεῖς Ἐξεῦρον ἀνθρώποισι γράμματ' εἰδέναι.

Gorg. Apol. Palam. vol. 8, p. 118, ed. Reiske. Τάξεις τε πολεμικὰς εὐρὸν, μέγιστον εἰς πλεονεκτήματα, νόμους τε γραπτούς, φύλακάς τε τοῦ δικαίου, γράμματά τε μνήμης ὄργανον.

Plutarch. Symp. 9, 3, p. 738 E. Καὶ τῶν αὐθις ἐφευρεθέντων δὲ Παλαμῆδης τε πρότερος τέτταρα προσέθηκε.

Lucian. Jud. Vocal. 5. Καὶ ὃ γε πρῶτος ἡμῖν τοὺς νόμους τούτους διατυπώσας, εἴτε Κάδμος ὁ νησιώτης, εἴτε Παλαμῆδης ὁ Ναυπλίου, κ. τ. λ.

Philostr. Heroic. 10, 3. Καὶ ὁ Παλαμῆδης, “Ἐγὼ γράμματα οὐχ εὔρον,” εἶπεν, “ἀλλ' ὑπ' αὐτῶν εὐρέθην· πάλαι γὰρ ταῦτα ἐν Μουσῶν οἴκῳ κείμενα ἔδειτο ἀνδρὸς τοιούτου.”

Athanas. contr. Gent. 18, p. 18 D. Γράμματα μὲν γὰρ ἐφεῦρον Φοίνικες, τῶν δὲ γραμμάτων τὴν σύνταξιν Παλαμῆδης ἐφεῦρεν.

Iren. contr. Heres. 1, 15, 4. Ἔσχατον δὲ πάντων Παλαμῆδην φασὶ τὰ μακρὰ τούτοις προστεθεικέναι.

Schol. ad Eurip. Orest. 422. Ὁ δὲ Παλαμῆδης ἀπελθὼν εἰς Τροίαν τὰ μέγιστα ὤνησε τὸν Ἑλληνικὸν στρατὸν, πρῶτον μὲν τὰ φοινίκια διδάξας. . . . Οὗτος ὁ Παλαμῆδης λέγεται εὐρηκέναι ἰζ' γράμματα μῆπω τότε ὄντα, ἀλλὰ Φοινίκων γράμμασιν ἐχρῶντο οἱ ἄνθρωποι, ἄλλοι δὲ ἄλλοις.

B. A. p. 782. Δηλοῦντες Παλαμῆδης δὲ τῶν θασέων καὶ τοῦ Ζ.

Ibid. p. 783. Στησίχορος δὲ ἐν δευτέρῳ Ορεστείας τὸν Παλαμήδη φησὶν εὐρηκέναι.

Ibid. p. 786. Στησίχορος δὲ Παλαμήδην εὐρετὴν αὐτῶν ποιεῖται, ὡς συμφωνεῖ καὶ Εὐριπίδης.

Ibid. p. 784. Ὅσοι τὴν τῶν γραμμάτων εὔρεσιν Σισύφῳ ἢ Παλαμήδῃ ἢ Φοίνικι ἢ Προμηθεῖ ἐφάππουσιν, κ. τ. λ.

Ibid. p. 1169. Οἱ Ἕλληνες οὐ γράμματα εἶχον, ἀλλὰ διὰ Φοινίκων γραμμάτων ἔγραφον τὰ ἐαυτῶν Ἑλληνικά. . . . Παλαμήδης δὲ ὕστερον ἐλθὼν ὁ ρήτωρ εὔρε τὰ δεκαεξὶ γράμματα ταῦτα Α — Υ.

V. A. 2, p. 187. Οὔτε γὰρ γράμματα εἶχον οἱ Ἕλληνες, ἀλλὰ διὰ Φοινικείων γραμμάτων ἔγραφον τὰ αὐτῶν Ἑλληνικά γράμματα. . . . Παλαμήδης δ' ὕστερον ἐλθὼν ἀρξάμενος ἀπὸ τοῦ Ἄλφα δέκα ἐξ ἑξέ μόνῃ τοῖς Ἕλλησιν εὔρε στοιχεῖα, Α Β Γ Δ Ε Ι Κ Λ Μ Ν Ο Π Ρ Σ Τ Υ.

Suidas. Παλαμήδης . . . εὐρετὴς γέγονε τοῦ Ζ στοιχείου καὶ τοῦ Π καὶ τοῦ Φ καὶ τοῦ Χ.

Tzetzes ad Il. p. 46. Ὁ ποιητὴς γὰρ οὐκ ἤδει τὰ κδ' γράμματα· ἐπὶ γὰρ τούτου μόνῃ ἐκκαίδεκα ἦν, ἃ Παλαμήδης ὁ Ναυπλίου ἐφεύρηκε.

Tacit. Annal. 11, 14. Tempore Trojanis Palamedem Argivum memorant sedecim literarum formas . . . reperisse.

Plin. N. H. 7, 56 (57). Quibus [literis] Trojano bello Palamedem adjecisse quatuor hac figura Θ Ξ Φ Χ.

Hygin. Fab. 277. Palamedes autem Nauplii filius invenit aequae literas undecim.

Victorin. Art. Gram. p. 1944, ed. Putsch. Eis [literis] Trojano bello Palamedem adjecisse quatuor Η Ψ Φ Χ.

Isidor. Orig. 1, 3, 6. His Palamedes Trojano bello tres adjecit, Η Χ Ω.

Servius ad Virgil. Aen. 2, 86. Secundum quosdam ipse repperit literas; quae res si forte sit dubia, tamen certum est Θ Φ Χ ab hoc inventas esse cum aspiratione.

§ 9.

Cadmus of Miletus is also, according to some, the

inventor of the Greek alphabet. Others, however, say that he only invented Θ Φ Χ.

B. A. p. 781. "Ἄλλοι δὲ τὸν Μιλήσιον Κάδμον [λέγουσι τούτων εὐρετὴν γενέσθαι].

Ibid. p. 1169. "Ἐτερος δὲ τις Κάδμος ὀνόματι ὁ Μιλήσιος προσέθηκεν αὐτοῖς τὰ τρία δασέα.

V. A. 2, p. 187. Προσέθηκε δὲ αὐτοῖς Κάδμος ὁ Μιλήσιος τρία, Θ Φ Χ.

§ 10.

Simonides of Ceos, according to various accounts, added Ζ Ξ Ψ, Θ Φ Χ, Ε Ο Υ, Η Ω, to the old alphabet.

Plutarch. Sympos. 9, 3, p. 738 E. Παλαμίδης τε πρότερος τέσσαρα, καὶ Σιμωνίδης ἄλλα τοσαῦτα προσέθηκε.

Lucian. Jud. Vocal. 5. Καὶ Σιμωνίδῃ δὲ ἔνιοι προσάπτουσι τὴν προμήθειαν ταύτην.

B. A. p. 780. Εφεῦρε δὲ τὰ ὀκτὼ ταῦτα γράμματα [Θ Φ Χ, Ζ Ξ Ψ, Η Ω] εἰς τῶν λυρικῶν Σιμωνίδης. . . . Σιμωνίδου δὲ τοῦ Κεῖου εὔρεμα τὰ δύο μακρὰ, τὸ Η καὶ τὸ Ω, καὶ τὰ δύο διπλᾶ, τὸ Ξ καὶ τὸ Ψ.

Ibid. p. 782. Δηλοῦντες Σιμωνίδης μὲν ὁ Κεῖος τῶν δύο μακρῶν καὶ τοῦ Ξ καὶ τοῦ Ψ.

Ibid. p. 1169. Σιμωνίδης δὲ ὁ ἀπὸ Χίου ἕτερα δύο ἐφεῦρε γράμματα τὸ Η καὶ τὸ Ω.

V. A. 2, p. 187. Μετὰ ταῦτα Σιμωνίδης ὁ Χῖος [read Κεῖος] ἐλθὼν προσέθηκε δύο, Η καὶ Ω.

Tacit. Annal. 11, 14. Quidam memorant Simonidem ceteras reperisse.

Plin. N. H. 7, 56 (57). Totidem post eum Simonidem melicum Ζ Η Ψ Ω.

Hygin. Fab. 277. Simonides literas aequae quatuor, Ω Ε Ζ Φ.

Victorin. Art. Gram. p. 1944, ed. Putsch. Post eum [Palamedem] Simonidem melicum totidem, Υ Ζ Ο Θ.

Id. p. 2459. Graeci sequebantur sonum tantummodo literarum Θ Φ Χ priusquam a Simonide invenirentur.

Isidor. Orig. 1, 3, 6. Post quem [Palamedem] Simonides melicus tres alias adjecit, Ξ Θ Ψ.

§ 11.

Epicharmus is said to have invented Π, Ζ Ξ Ψ, Θ Φ Χ.

B. A. p. 782. Δηλοῦντες Σιμωνίδης μὲν ὁ Κεῖος τῶν δύο μακρῶν καὶ τοῦ Ξ καὶ τοῦ Ψ, Παλαμῆδης δὲ τῶν δυσέων καὶ τοῦ Ζ, ἢ ὡς φασὶ τινες Εὔχαρμος ὁ Συρακούσιος.

Ibid. p. 1169. Εὔχαρμος δὲ ὁ Συρακούσιος προσέθηκεν αὐτοῖς τὰ τρία διπλᾶ.

V. A. 2, p. 187. Εὔχαρμος δὲ ὁ Συρακούσιος, τρία, Ζ Ξ Ψ.

Plin. N. H. 7, 56 (57). Aristoteles duas ab Epicharmo additas Θ Χ, quam a Palamede mavult.

Hygin. Fab. 277. Epicharmus Siculus literas duas, Π et Ψ.

§ 12.

According to some authorities, the letters fell down from heaven for the benefit of mankind. The place where they fell was called Phœnix, near the city of Ephesus. Dosiades says that they were invented or found in Crete.

B. A. p. 780. Περὶ τῆς τῶν γραμμάτων εὐρέσεως διαφόρως οἱ ἱστορικοὶ ἰστόρησαν ἄλλοι δὲ ἐξ οὐρανοῦ ἐρρίφθαι τοῖς ἀνθρώποις πρὸς ὠφελειαν.

Ibid. p. 783. Δοσιάδης δὲ ἐν Κρήτῃ φησὶν εὐρεθῆναι αὐτά.

Ibid. p. 784. Ὅσοι τὴν τῶν γραμμάτων εὕρεσιν Σισύφῳ ἢ Παλαμῆδῃ ἢ Φοίνικι ἢ Προμηθεῖ ἐφάπτουσι, ἢ ἐν Φοίνικι τόπων Εφέσου πεπτωκέναι φασίν, κ. τ. λ.

§ 13.

Some ingenious Scholiasts proved from Homer that the art of writing was known in Greece at least as early as the time of Bellerophon, who carried a letter of introduction from Prætus to the king of Lycia. Others, equally ingenious, proved, likewise from Homer, that the heroes of the Iliad could neither read nor write.

Eustath. p. 632. Οἱ δέ γε παλαιοὶ, ὁποῖόν τι καὶ οἱ Αἰγύπτιοι ἐποίουν, ζωῖδιά τινα ἱερογλυφοῦντες καὶ λοιποὺς δὲ χαρακτῆρας εἰς σημασίαν ὧν λέγειν ἐβούλοντο, οὕτω καὶ αὐτοὶ, καθὰ καὶ τῶν τινες ὕστερον Σκυθῶν, ἐσήμαιον ἃ ἤθελον εἶδωλά τινα καὶ πολυειδῆ γραμμικὰ ξέσματα ἐγγράφοντες. Κάντεῦθεν καὶ ὁ ποιητὴς τὴν τοῦ Πραΐτου ἐπιστολὴν σήματά φησιν, ἦτοι σημάδιά τινα ἐγκεκολαμμένα πίνακι πτυκτωῖ τῷ κατὰ τὴν ἀρχαιοτάτην χρῆσιν. Τινὲς μὲν τοι φασὶ δύνασθαι τὰ μὲν γράμματα ἐνταῦθα σήματα φιλοσοφικώτερον καλεῖσθαι. (Compare Timon's expression, Φοινικικὰ σήματα Κάδμου, above quoted.)

Schol. Didym. ad Il. 7, 175. Ἐσημήναντο, ἐσημειώσαντο, ἐξ οὗ δηλοῖ ὅτι οὐ γράμματα ἤδεισαν οἱ ἥρωες.

B. A. p. 784. Δείκνυνται δὲ ταῦτα καὶ πρὸ τῶν Ἰλιακῶν ὄντα, ὡς δῆλον ἐκ τῶν Βελλεροφόντου· φησὶ γὰρ ὁ Ποιητὴς, “Γράψας ἐν πίνακι πτυκτωῖ θυμοφθόρα πολλὰ.”

Ibid. p. 785. Φασὶ δὲ τινες ὅτι ἕως τῶν Τρωϊκῶν οὐκ ἐγινώσκοντο γράμματα· καὶ δῆλον ὅτι ἐκ τοῦ μὴ σωθῆναι ποίημά τι τῶν κατὰ τοὺς Ὀμηρικοὺς χρόνους, εἰ καὶ ἱστοροῦσι τινὲς ποιητὰς προγεγενῆσθαι Ὀμήρου Μουσαῖόν τε καὶ Ὀρφέα καὶ Λίνου, ἀλλ' ὅμως οὐδὲν εἰς τὰ μέτρα ταῦτα διασωθῆναι συμβέβηκε πρὸ τῆς Ὀμήρου ποιήσεως· ἀλλ' οἷδὲ πρᾶτον ἄλλο τῆς Ἰλιάδος καὶ τῆς Ὀδυσσεΐας σώζεσθαι ποίημα. Καὶ οἱ ἥρωες δὲ ἀγράμματοί τινες ἦσαν καὶ σημείους καὶ συμβόλους πρὸς ἀλλήλους ἐν τῇ κατὰ τὸν βίον ἀναστροφῇ χρώμενοι ἐδύλον ἀλλήλους ἃ ἤθελον.

§ 14.

These traditions, fictions, mistakes, and conjectures show that the antiquity of alphabetical writing was considered by the ancients all but unfathomable; that the Greeks believed that their letters were of Phœnician or Egyptian origin; that the use of letters was known among them at least as early as the Trojan war; that the early Greeks modified the forms of the Phœnician letters; and that the original Greek alphabet was not exactly the same as the Ionic, so called, which became general about the commencement of the fifth century before Christ, reckoning backwards (*B. C.* 403).

§ 15.

With respect to the number of letters composing the earliest Greek alphabet, most of the Alexandrian grammarians maintained that the oldest alphabet consisted of only sixteen letters, *Α Β Γ Δ Ε — Ι Κ Λ Μ Ν — Ο Π Ρ Σ Τ Υ*. Afterwards the aspirates *Θ Φ Χ* were added to it; so that the alphabet became *Α Β Γ Δ Ε — Θ Ι Κ Λ Μ Ν — Ο Π Ρ Σ Τ Υ — Φ Χ*. Finally, the double consonants *Ζ Ξ Ψ*, and the long vowels *Η* and *Ω*, being added, the Ionic alphabet was produced; that is, *Α Β Γ Δ Ε — Ζ Η Θ Ι Κ Λ Μ Ν — Ξ Ο Π Ρ Σ Τ Υ — Φ Χ Ψ Ω*.

If Pliny is not deceived, Aristotle supposed that

the original alphabet consisted of eighteen letters,
A B Γ Δ E — Z I Κ Λ Μ Ν — Ο Π Ρ Σ Τ Υ Φ.

B. A. p. 780. Ιστίον δὲ ὅτι βαρβάρων μὲν εἰσιν εὐρέματα τὰ ἐκκαίδεκα γράμματα ταῦτα, *Α Β Γ Δ Ε Ι Κ Λ Μ Ν Ο Π Ρ Σ Τ Υ* Εὐρηνται δὲ οὐχ ὑφ' ἐνὸς ἅπαντα · ὕστερον γὰρ ἐπενοήθησαν τὰ δασέα καὶ τὰ διπλᾶ Δεῖ δὲ προειδέναι καὶ τοῦτο ὅτι πάλαι οὐκ ἦν τὰ εἰκοσιτέσσαρα γράμματα, ἀλλὰ ἐκκαίδεκα · οὐκ ἦν δὲ τὰ τρία τὰ λεγόμενα διπλᾶ *Z Ξ Ψ*, τὰ τρία τὰ λεγόμενα δασέα *Θ Φ Χ*, τὰ δύο μακρὰ *Η* καὶ *Ω*.

V. A. 2, p. 121. Πάλαι οὐκ ἦν τὰ εἰκοσιτέσσαρα γράμματα ἀλλὰ *ις'*. Οὐκ ἦν δὲ τὰ τρία τὰ λεγόμενα διπλᾶ *Z Ξ Ψ*, οὔτε τὰ τρία δασέα *Θ Φ Χ*, οὔτε τὰ δύο μακρὰ *Η* καὶ *Ω*.

Plin. N. H. 7, 56 (57). Aristoteles X. et VIII. priscas fuisse mavult.

Priscian. 1, 5, p. 542, ed. Putsch. Apud antiquissimos Graecorum non plus sedecim erant literæ, quibus ab illis acceptis Latini antiquitatem servaverunt perpetuam.

This theory of the grammarians is explained in the following manner: when they speak of the letters of the alphabet, they assume that the Attic and Ionic alphabets were the only true alphabets in existence; and although they recognize the existence of the rough breathing (*H*) and of the letters *Δίγαμμα*, *Κόππα*, and *Σάν*, still most of them regard the first two as mere *breathings*, and the last two as different forms of *Κάππα* and *Σίγμα* respectively. Perceiving now that the Attic alphabet consisted of twenty-one letters only, namely *A B Γ Δ E Z H Θ I Κ Λ Μ Ν — Ο Π Ρ Σ Τ Υ Φ Χ*, that *E* and *O* stood also for *H* and *Ω* respectively, that *Ξ* and *Ψ* were respectively represented by *XΣ* and

ΦΣ, and that *H* represented the rough breathing, they inferred that Ξ and Ψ and the vowels *H* and Ω were of later date; and as *Z* was by them regarded as a double consonant, they did not hesitate to assume that it was invented at the same time with Ξ Ψ. Observing further that the most ancient Dorians used *KH* and *ΠH* for *X* and Φ respectively, they naturally concluded that *X* and Φ were older than *Z* Ξ Ψ, *H* Ω, but later than the rest of the letters; and as they imagined that Θ, being a rough consonant, was invented at the same time with *X* Φ, they inferred that the original alphabet contained only sixteen letters. This being admitted, nothing was easier for them than to talk about Cadmus the Phœnician, Cadmus of Miletus, Palamedes, Simonides, and Epicharmus.

B. A. p. 778. Επειδὴ δέ τινες τὴν δασεΐαν ἥτις τυποῦται οὕτως οὐκ ᾔκνησαν στοιχεῖον λέγειν, φέρε πρῶτον τοὺς λόγους εἴπωμεν, οἷς τινὲς ἐπερειδόμενοι λέγουσι τὴν δασεΐαν στοιχεῖον εἶναι, καὶ τότε δείξομεν ὅτι οὐκ ἔστι στοιχεῖον.

Ibid. p. 777. Τὸ γὰρ εὑρισκόμενον παρὰ τοῖς Αἰολεῦσι Δίγαμμα οὐκ ἔστι γράμμα — ἔχει δὲ τύπον τόνδε F — ὃ προστιθέασιν αὐτοὶ ψιλοῦντες πᾶσαν λέξιν. Σύμβολον οὖν παρ' αὐτοῖς ἐστὶν ἐκφωνήσεις ἔχον τῆς ΟΙ καὶ ΟΥ διφθόγγου. Ὅθεν δείκνυται μὴ ἂν γράμμα μηδὲ συγκαταριθμούμενον τοῖς γράμμασιν· οὐ γὰρ ἐν πάσαις ταῖς Ἑλληνικαῖς διαλέκτοις εὑρίσκεται, ὡς τὰ ἄλλα γράμματα, οὔτε ἀφ' ἑαυτοῦ ἄρχεται ἐν τῷ ἐκφωνεῖσθαι, ὡς τὰ ἄλλα.

Επειδὴ δέ τινες τὸ παρὰ τοῖς Βοιωτοῖς καὶ Αἰολεῦσι λεγόμενον Δίγαμμα, ὃ τυποῦται οὕτως F, βούλονται τοῖς στοιχείοις κατατάσσειν, ἔλθωμεν καὶ εἴπωμεν τοὺς λόγους δι' οὓς βούλονται αὐτὸ κατατάσσειν τοῖς στοιχείοις, καὶ τότε δείξομεν ὅτι οὐκ ἔστι στοιχεῖον.

HISTORY OF THE GREEK ALPHABET.

§ 16. 

THE original Greek alphabet was the same as the Phœnician or Hebrew. This is evident from the *names*, *forms*, and *arrangement* of the letters. (Here the reader is referred to *Gesenius's Scripturae Linguaeque Phœniciae Monumenta*, and to *Franz's Elementa Epigraphices Graecae*.)

Phœnician.	Old Greek.
"Αλεφ	A "Αλφα
Βήθ	B Βῆτα
Γίμελ	Γ Γάμμα
Δάλεθ	Δ Δέλτα
"Η <small>φωτοτυπητο Ε̄</small>	E Εἶ
Οὐαὺ	Ζ Δίγαμμα
Ζαῖν	Z Ζῆτα
"Ηθ <small>φωτοτυπητο Ε̄</small>	H "Ητα
Τήθ	Θ Θῆτα
Ιώδ	I Ιῶτα
Χάφ	K Κάππα
Λάμεδ	Λ Λάμβδα
Μήμ	M Μῦ
Νοὺν	N Νῦ
Σάμεχ	S Σίγμα
Αῖν	O Οῶ
Φή	Π Πῖ
Τσαδῆ	wanting

Κώφ	Q	Κόππα
Ρήχς	P	Ρῶ
Χσέν	Σ	Σάν
Θαῦ	T	Ταῦ

The Hebrew names are taken from the Septuagint version of the *Lamentations of Jeremiah*.

§ 17.

The alphabets used in the most ancient Greek inscriptions, that is, those which are referred to the sixth and seventh centuries before the commencement of the Christian era, are the following: —

Æolic and Doric.	Attic.	Ionic.
A	A	A
B	B	B
Γ	Γ	Γ
Δ	Δ	Δ
E ε, εϵ, η	E ε, εϵ, η	E ε, εϵ
F
Z <small>in oldest - none at all.</small>	Z	Z <small>long ε</small>
H breathing	H breathing	H vowel
Θ	Θ	Θ
I	I	I
K	K	K
Λ	Λ	Λ
M	M	M
N	N	N
ΚΣ, ΧΣ, Ξ	ΧΣ, ΧΣ	Ξ
O	O	O

	Π	Π	Π
	Q
	P	P	P
S, M, Σ		Σ, S	Σ
	T	T	T
	Υ	Υ	Υ
ΠΗ, Φ		Φ	Φ
ΚΗ, Χ		Χ	Χ
ΠΣ, Ψ		ΦΣ, ΦS	Ψ
	Ο	Ο	Ω

The *Æolic* and *Doric* alphabet is found in the Therean, Melian, Peloponnesian, and in the most ancient Bœotic inscriptions; also, in inscriptions belonging to Magna Græcia, that is, Sicily and Southern Italy; also, on coins.

The *Attic*, or rather *old Ionic*, alphabet is used in Attic inscriptions cut before the archonship of Euclides (B. C. 403). It was usually called *Αττικὰ γράμματα*.

Demosth. Neær. p. 1370. Καὶ τοῦτον τὸν νόμον γράψαντες ἐν στήλῃ λιθίνῃ ἔστησαν ἐν τῷ ἱερῷ τοῦ Διονύσου παρὰ τὸν βωμὸν ἐν Λίμναις. Καὶ αὕτη ἡ στήλη ἔτι καὶ νῦν ἔστηκεν ἀμυδροῖς γράμμασιν Ἀττικοῖς δηλοῦσα τὰ γεγραμμένα.

Harrocrat. Ἀττικοῖς γράμμασι, Δημοσθένῃς κατὰ Νεαίρας, ἀντὶ τοῦ παλαιοῖς· τὴν γὰρ τῶν εἴκοσι τεσσάρων γραμματικὴν ὄψιν ποτε παρὰ τοῖς Ἴωσιν εὔρεθῆναι.

Hesych. Ἀττικὰ γράμματα, τὰ ἀρχαῖα, ἐπιχώρια.

The *Ionic*, or rather *new Ionic*, alphabet is found in inscriptions belonging to Ionia, in Asia Minor. It is the same as that used at the present day, and

called the *Greek Alphabet*. It was adopted by all the Greek tribes as early as the middle of the fifth century before Christ (*B. C.* 450). The Athenians, however, continued to use, in *public inscriptions*, the Attic alphabet down to the time of Euclides, during whose archonship a law was passed requiring the employment of the Ionic alphabet in *public inscriptions*. We say in *public inscriptions*, for all the peculiar letters of this alphabet are mentioned by Euripides, Callias, and Agathon, which shows that it was in general use at Athens some time before the time of Euclides. It was sometimes called 'Η μετ' Εὐκλείδην γραμματική.

Plutarch. Arist. 1. 'Ὡς ἐλέγχει τὰ γράμματα τῆς μετ' Εὐκλείδην ὄντα γραμματικῆς.

The inscription to which Plutarch here refers is found in *C. I. n. 211.* Ἀντιοχὸς ἐνίκᾳ, Ἀριστείδης ἐχορήγει, Ἀρχέστρατος ἐδίδασκε.

Athen. 10, 79. 80. p. 453 et seq. 'Ὁ δὲ Ἀθηναῖος Καλλίας, (ἐζητοῦμεν γὰρ ἔτι πρότερον περὶ αὐτοῦ,) μικρὸν ἔμπροσθεν γενόμενος τοῖς χρόνοις Στράτιδος, ἐποίησε τὴν καλουμένην Γραμματικὴν Θεωρίαν, οὕτω διατάξας. Πρόλογος μὲν αὐτῆς ἐστὶν ἐκ τῶν στοιχείων, ὃν χρὴ λέγειν ἐκ τῶν στοιχείων διαμρῶντα κατὰ τὰς παραγραφὰς, καὶ τὴν τελευτὴν καταστροφικῶς ποιουμένους εἰς τ' "Ἄλφα Βῆτα Γάμμα Δέλτα Ἡτα Θῆτα, θεοῦ γὰρ Εἶ γε · Ἰῶτα Κάππα Λάμβδα Μῦ Νῦ Ξὶ τὸ Οὐ Πὶ Ρῶ Σίγμα Ταῦ Ὑ παρὸν Φὶ Χὶ τε τῶι Ψὶ εἰς τὸ Ὡ." 'Ὁ χορὸς δὲ γυναικῶν ἐκ τῶν σὺν δύο πεποιημένος αὐτῶι ἐστὶν ἔμμετρος ἄμα καὶ μεμελοποιημένος τόνδε τὸν τρόπον · " Βῆτα Ἄλφα ΒΑ, Βῆτα Εἶ ΒΕ, Βῆτα Η ΒΗ, Βῆτα Ἰῶτα ΒΙ, Βῆτα Οὐ ΒΟ, Βῆτα Ὑ ΒΥ, Βῆτα Ὡ ΒΩ."

Δεδήλωκε δὲ καὶ διὰ λαμβείων γράμματα πρῶτος οὗτος, ἀκολαστότερον μὲν κατὰ τὴν διάνοιαν, πεφρασμένον δὲ τὸν τρόπον τοῦτον ·

Κύω γάρ, ὃ γυναῖκες · ἀλλ' αἰδοῖ, φίλαι, *x from shama*

Ἐν γράμμασι σφῶν τοῦνομ' ἐξερῶ βρέφους. *tell his*

Ορθὴ μακρὰ γραμμὴ 'στιν · ἐκ ταύτης μέσης

epithet marks.

Μικρὰ παρεστῶσ' ἐκατέρωθεν ὑπτία. Ψ

*Ἐπειτα κύκλος, πόδας ἔχων βραχεῖς δύο. Ω

[The considerate reader can easily imagine the rest.]

Εὐριπίδης δὲ ἐν τῷ Θησεῖ τὴν ἐγγράμματον ἔοικε ποιῆσαι ρῆσιν. *ρῆσιν*

Βοτήρ δ' ἔστιν ἀγράμματος αὐτόθι δηλῶν τοῦνομα τοῦ Θησεῶς ἐπιγε-
γραμμένον οὕτως ·

found Εγὼ πέφυκα γραμμάτων μὲν οὐκ ἴδρις, *skilful*,

found Μορφὰς δὲ λέξω καὶ σαφῆ τεκμήρια · *script*.

Κύκλος τις ὡς τόρροισιν ἐκμετρούμενος · *compass*.

sign Οὗτος δ' ἔχει σημεῖον ἐν μέσῳ σαφές. Θ

Τὸ δεύτερον δὲ πρῶτα μὲν γραμμαὶ δύο,

detached Ταύτας διείργει δ' ἐν μέσαις ἄλλη μία. Η

Τρίτον δὲ βόστρυχος τις ὡς εἰλιγμένος. *twist*. Σ

Τὸ δ' αὖ τέταρτον ἦν μὲν εἰς ὀρθὴν μία

sign Λοξαὶ δ' ἐπ' αὐτῆς τρεῖς κατεστηριγμένα *diff* Ε

Εἰσίν. Τὸ πέμπτον δ' οὐκ ἐν εὐμαρεῖ φράσαι · *write*

Γραμμαὶ γάρ εἰσιν ἐκ διεστώτων δύο,

Αὗται δὲ συντρέχουσιν εἰς μίαν βᾶσιν. *wide* Υ

cast Τὸ λοιπὸν δὲ τῷ τρίτῳ προσεμφερές. *revers* Ω

Τὸ δ' αὐτὸ πεποίηκε καὶ Αγάθων ὁ τραγωιδιοποιὸς ἐν τῷ Τηλέφῳ ·
ἀγράμματος γάρ τις κἀνταῦθα δηλοῖ τὴν τοῦ Θησεῶς ἐπιγραφὴν οὕτως ·

Γραφῆς ὁ πρῶτος ἦν μεσόμφαλος κύκλος *central*.

rod Ορθοὶ τε κανόνες ἐξυγωμένοι δύο,

Σκυθικῶι τε τόξῳ τὸ τρίτον ἦν προσεμφερές *rod*

*Ἐπειτα τριόδους πλάγιος ἦν προσκείμενος

Ἐφ' ἑνός τε κανόνος ἦσαν ἐξυγωμένοι δύο.

*Ὅπερ δὲ τρίτον ἦν καὶ τελευταῖον πάλιν.

Καὶ Θεοδέκτης δὲ ὁ Φασηλίτης ἄγροικόν τινα παράγει, καὶ τοῦτον τὸ
τοῦ Θησεῶς ὄνομα διασημαίνοντα · *calamus*.

Γραφῆς ὁ πρῶτος ἦν μαλακόφθαλμος κύκλος

*Ἐπειτα δισσοὶ κανόνες ἰσόμετροι πάνν,

shank Τούτους δὲ πλάγιος διὰ μέσου συνδεῖ κανῶν · *rod*.

3. 2. 2. 2. Τρίτον δ' ελικτωῖ βοστρύχῳ προσεμφερές.

3. 2. 2. 2. Ἐπειτα τριόδους πλάγιος ὡς ἐφαίνετο.

Πέμπται δ' ἄνωθεν ισόμετροι ράβδοι δύο, *τρίβδοι*

Αὗται δὲ συντείνουσιν εἰς βάσιν μίαν.

Ἐκτον δ' ὅπερ καὶ πρόσθεν εἶψ' ὁ βόστρυχος.

B. A. p. 783. Πιθανὸν δὲ κατὰ τόπον εὐρετὰς γεγενηῖσθαι. Διὸ καὶ ἄλλοι παρ' ἄλλοις εἰσὶ χαρακτῆρες τῶν στοιχείων. Οἷς δὲ νῦν χρώμεθα εἰσὶν Ἰωνικοὶ, εἰσενέγκαντος Ἀρχίνου παρὰ Θηβαίους [read Αθηναίους] ψήφισμα τοὺς γραμματιστὰς, ἤγουν τοὺς διδασκάλους, παιδεύειν τὴν Ἰωνικὴν γραμματικὴν, ἤγουν τὰ γράμματα.

Schol. ad Eurip. Phoen. 682. Ἐπὶ ἄρχοντος γὰρ Αθήνησιν Εὐκλείδου, μήπω τῶν μακρῶν εὐρημένων, τοῖς βραχέσιν ἀντὶ μακρῶν ἐχρῶντο, τῷ Ι [read E] ἀντὶ τοῦ Η, καὶ τῷ Ο ἀντὶ τοῦ Ω.

Schol. Venet. ad Il. 7, 185, p. 182. Οἷχ οἱ αὐτοὶ γὰρ ἦσαν παρὰ πᾶσι τοῖς Ἑλλησι χαρακτῆρες· διάφορα δὲ καὶ τὰ τῶν στοιχείων ὀνόματα. Καλλίστρατος δὲ ὁ Σάμιος ἐπὶ τῶν Πελοποννησιακῶν ταύτην μετήνεγκε τὴν γραμματικὴν, καὶ παρέδωκεν Αθηναίους, ὡς φησιν Ἐφορος.

Hesych. Σαμίῳν ὁ δῆμος Ἑλλήνων Σάμιοι πολυγράμματοι ἐγένοντο πρῶτοι καὶ χρησάμενοι καὶ διδόντες εἰς τοὺς ἄλλους Ἑλληνας τὴν διὰ τῶν τεσσάρων καὶ εἴκοσι στοιχείων χρῆσιν.

Phot. Lex. Σαμίῳν ὁ δῆμος παρὰ Σαμίοις πρῶτοις τὰ κδ' γράμματα ὑπὸ Καλλιστράτου, ὡς Ἄνδρων ἐν Τρίποδι· τοὺς δὲ Αθηναίους ἔπεισε χρῆσθαι τοῖς τῶν Ἰώνων γράμμασιν. Οἱ δὲ Αθηναῖοι ἐπὶ ἄρχοντος Εὐκλείδου.

§ 18. 878

In the Æolic, Doric, and Attic alphabets, the character *E* represents the vowels ε, η, or the diphthong ει; in the Ionic alphabet, it stands for ε or ει; as, *C. I. n. 33. 2. 10. 76.* ΑΘΕΝΕΘΕΝ, Αθήνηθεν, ΤΕΙ, τηῖ, ΠΡΑΘΕΙ, πραθηῖ, ΚΛΕΤΟΣ, Κλείτος, ΕΜΙ, εἰμί, ΠΡΥΤΑΝΕΣ, πρυτάνεις. Even in inscriptions

cut after the time of Euclides, *E* is sometimes used for *η*, especially in the formulas, *C. I. n. 124. 84. ΤΕΙ ΒΟΥΛΕΙ*, τηῖ βουλῆι, *ΑΓΑΘΕΙ ΤΥΧΕΙ*, Αγαθηῖ τύχηι, *ΕΝ ΣΤΗΛΕΙ ΛΙΘΙΝΕΙ*, ἐν στήληι λιθίνηι.

It is observed further, that when the *I* in the diphthong *ει* is a radical or essential letter, or when *ει* arises from *εῖ*, this diphthong was always represented by *EI*; in all other cases generally by *E* alone, in all the alphabets; as, *C. I. n. 11. 16. 18. 76. 160. λατρείόμενον, Δεινομένεος, Οφελλοκλείδας, Εὐ-πείθης, γραμματεῖα, πόλει, κείμενον.* Exceptions to this rule are, *C. I. n. 76. εἶπε*, root *ΕΠ-*; *ibid. 160. ΕΔΕ* and *ΕΔΕΙ*.

In inscriptions belonging to the Alexandrian and subsequent periods, *ει* is generally represented in the usual way *EI*.

Galen. Comment. III. in Hippocr. VI. Epidem. text. XL. vol. 9, p. 470, ed. Charter. Γραφόντων τῶν παλαιῶν τὸν τε τοῦ Η δίφθογγον καὶ τὸν τοῦ Ε δι' ἐνὸς χαρακτήρος, ὃς νῦν μόνος σημαίνει τὸν ἕτερον φθόγγον τὸν Η [read E].

Athen. 11, 30, p. 467. Παραπλησίως δὲ καὶ τὸ Εῖ γράφουσι ὅταν καὶ καθ' αὐτὸ μόνον ἐκφωνῆται καὶ ὅταν συννεξυγμένου τοῦ Ἰῶτα.

B. A. p. 780. Ὅταν οὖν ἤθελον γράψαι ἔχουσαν ἐκφώνησι τοῦ Η λέξιν, ἔγραφον τὸ Ε, καὶ ἐπάνω τοῦ Ε τὸ σημεῖον τῆς μακρᾶς. This orthography, that is, *ē* for *η*, is found in no inscription.

The character *H*, in the Æolic, Doric, and Attic alphabets, has the power of the Roman *H*, that is, of the rough breathing; in the Ionic alphabet it always represents *long E*; as, *C. I. n. 13. 1637. 1642. 147. 39. ΗΙΑΡΟΣ, ἰαρός, ΗΑΓΕΣΑΝΔΡΟΣ,*

Ἀγήσανδρος, *ΗΙΠΑΡΧΙΑ*, Ἰππαρχία, *ΗΕΛΛΕΝΟ-ΤΑΜΙΑΙΣ*, ἑλληνοταμίαις; *ΕΡΜΗΣΙΑΝΑΞ*, Ἐρμησιάναξ.

The change of the breathing *H* into a vowel must have been gradual, for in some inscriptions it is both a breathing and a vowel; as, *E. E. n. 1-20. Προκλής, Ορθοκλής, Μαληγο*; *C. I. n. 529. ΗΕΛΙΚΗΣ*, Ἐλίκης.

In the Elean inscription, the oldest Æolic inscription of which we have any knowledge, *H* is not used at all.

Athen. 9, 57, p. 398. Οἶμαι δὲ καὶ διὰ τοῦ *H* στοιχείου τυπώσασθαι τοὺς παλαιούς τὴν δασεῖαν. Διόπερ καὶ Ῥωμαῖοι πρὸ πάντων τῶν δασυνομένων ὀνομάτων τὸ *H* προσγράφουσι.

B. A. p. 780. [Ἦν δὲ] τὸ παλαιὸν σύμβολον τῆς δασείας τὸ παρ' ἡμῶν *H*.

Priscian. 1, 8, p. 560, ed. Putsch. *H* literam non esse ostendimus, sed notam aspirationis, quam Græcorum antiquissimi similiter ut Latini in versum scribebant, nunc autem diviserunt, et dextra ejus parte supra literam ponentes, *psilen* notam habent, sinistram autem contrariæ illi aspirationis *dasiam*.

The Ionians felt the need of a character that should represent the sound of long *E* more than the other Greek tribes, because in their dialect long *E* is very common; and the fact that they gave to *H* the sound of long *E* shows that they were fully aware of the distinction between the Phœnician *He* and *Hheth*, the prototypes of *E* and *H*.

After *H* was converted into a vowel, the charac-

ter †, resembling the first half of *H*, was employed to denote the *rough breathing*. This character is found in the Heracleian Tables, on Heracleian and Tarentine coins, and in an Ionic inscription. In inscriptions and on coins, it is always written as a regular letter, that is, *before* the vowel. In manuscripts, it is written *over* the vowel. (*Eckhel*, *D. N.* 1, pp. 148. 153; *C. I. n.* 2919.)

The character ‡, resembling the second half of *H*, was employed to denote the *smooth breathing*. It is found only in manuscripts, and is placed *over* the vowel.

In process of time, the former of these two characters became *⊥*, and the latter *⊂*, which being further modified became ' and ', all of which are found in manuscripts.

B. A. p. 693. Τὸ σημεῖον τῆς δασείας, ἦτοι τὸ διχοτόμημα τοῦ *Η* τὸ ἐπὶ τὰ ἔξω ἀπεστραμμένον τίθεται ἐπάνω φωνήεντος δασυνομένου τὸ δὲ ἕτερον τοῦ αὐτοῦ στοιχείου διχοτόμημα τὸ ἐπὶ τὰ ἔσω ἐστραμμένον, ἐπάνω φωνήεντος ψιλουμένου.

Ibid. p. 712. Τὸ δὲ *Η* [κοπτόμενον ποιεῖ] δασεῖαν καὶ ψιλὴν.

Ibid. p. 730. Διότι [ὅτε] ἐφευρέθη τὰ ὀκτὼ γράμματα [Θ Φ Χ, Ζ Ξ Ψ, Η Ω], ὧν ἓν ἐστὶ καὶ τὸ *Η*, ἢ τότε δασεῖα ἐτμήθη εἰς δύο κατὰ κάθετον· καὶ τὸ μὲν πρῶτον αὐτῆς μέρος τῆς δασείας ἐστὶ τὸ σημεῖον, τὸ δὲ δεύτερον τῆς ψιλῆς.

V. A. 2, p. 107. Ἡ δὲ δασεῖα καὶ ἡ ψιλὴ ἀπὸ τοῦ *Η* [τὴν γένεσιν ἔχουσιν].

Ibid. 2, p. 108. Τὸ δὲ Ζῆτα καὶ αὐτὸ ὁμοίως διαιρούμενον εἰς δύο ποιεῖ ψιλὴν καὶ δασεῖαν. This description applies to *⊥*, *⊂*, unless we read ᾤητα for Ζῆτα.

Ibid. 2, p. 121. Διὸ ὅτε εὔρεθη τὰ ὀκτὼ γράμματα, ἢ τότε δασεῖα

ἐτμήθη εἰς δύο κατὰ κάθετον, καὶ τὸ μὲν πρῶτον αὐτῆς μέρος † τῆς δασείας ἐστὶ τὸ σημεῖον, τὸ δὲ δεύτερον †, τῆς ψιλῆς.

See also *Priscian*. 1, 8, p. 560, above quoted.

§ 19.

In the Æolic, Doric, and Attic alphabets, O represents the vowels ο, ω, or the diphthong ου; in the Ionic alphabet, it stands for ο, or ου; as, *C. I. n.* 76. ΑΠΟΦΑΙΝΟΝΤΟΝ, ἀποφαινόντων, ΤΟΙ ΔΕΜΟΙ, τῶι δήμῳι, ΔΙΑΧΕΡΙΖΟΣΙΝ, διαχειρίζουσιν.

In the pronoun οὗτος and the adverb οὐ, the diphthong ου is commonly represented by ΟΥ even in the most ancient inscriptions; as, *C. I. n.* 142. 160. 158 *B.* ΤΟΥΤΟ, τούτου, ΗΟΥΤΟΙ, οὔτοι, ΟΥΚ or ΟΚ, οὐκ, ΟΥΔΕ, οὐδέ. Also in the words, *C. I. n.* 148. 147. νουμηνίαι, Σπουδίαί; *A. H. n.* 6. Σπουδίδου. In inscriptions belonging to the Alexandrian and subsequent periods, it is generally represented in the usual way, ΟΥ.

Galen. Comm. III. in Hipp. VI. Epid. text. XL., vol. 9, p. 470. Ὁμοίως δὲ καὶ ἀπὸ τοῦ Ω καὶ Ο ποιητέον, ἐπειδὴ καὶ τούτων ἀμφοτέρων οἱ φθύγγοι δι' ἑνὸς χαρακτῆρος ἐγράφοντο.

Athen. 11, 30, p. 467. Πάντες οἱ ἀρχαῖοι τὸ Οὐ ἀπεχρῶντο, οὐ μόνον ἐφ' ἧς νῦν τάττεται δυνάμειος, ἀλλὰ καὶ ὅτε τὴν δίφθογγον διασημαίνει διὰ τοῦ Οὐ μόνου γράφουσι.

B. A. p. 780. Ὅταν δὲ τὴν ἐκφώνησιν τοῦ Ω, ἔγραφον τὸ Ο, καὶ ἐπάνω τοῦ Ο, ὡς προεῖρηται, τὸ σημεῖον τῆς μακρᾶς. This orthography, that is, ο̄ for ω, is found in no inscription.

Suidas. Φιλοξένου γραμμάτιον. Μεταπεμπομένου δὲ τοῦ Διονυσίου αὐτὸν καὶ ἀξιούντος διὰ γραμμάτων ἐλθεῖν, Φιλόξενος ἰντιγράφειν μὲν οὐκ ἔγνω· λαβὼν δὲ βιβλίον τὸ Οὐ στοιχείον ἔγραψε

μόνον πολλάκις ἐν αὐτῷ, διὰ τούτου δηλώσας ὅτι τὴν παράκλησιν διω-
θείται. That is, by the letter O, pronounced OY, Philoxenus
meant οὔ, *no, I will not come.*

EE for H, and OO for Ω, are found only in *spu-
rious inscriptions*, chiefly in those of Fourmont,
who, being misled by Lascaris and other modern
grammarians, imagined that H and Ω were mere
abbreviations for EE and OO, and accordingly em-
ployed this orthography even in such inscriptions as
are apparently genuine; as, *C. I. n. 1338. 972.*
Σικυοον, Μεγαλοπολειτοον, τοον αλλοον, Απολλ-
λοονι, Κιμοονος.

§ 20.

The vowels E, Υ, O, Ω had no names; in pro-
nunciation, the first three were merely lengthened
into E^ι, Υ^ι, and O^ι, after the analogy of the mono-
syllables M^υ, N^υ, Ξ^ι, Π^ι, Ρ^ω, Τα^υ, Φ^ι, Χ^ι, Ψ^ι; Ω
was pronounced simply Ω. If Eustathius is not
greatly deceived, Υ was, by the Æolians, called Υ^μ.
(*Eustath. ad Il. 20, 1.*)

Plat. Cratyl. p. 393 D. Τῶν στοιχείων οἶσθα ὅτι ὀνόματα λέγο-
μεν, ἀλλ' οὐκ αὐτὰ τὰ στοιχεῖα, πλὴν τεττάρων, τοῦ Ε καὶ τοῦ Υ καὶ
τοῦ Ο καὶ τοῦ Ω.

Eustath. ad Il. 5, p. 507. Τὸ Ε στοιχεῖον Ε^ι ἔλεγον οἱ παλαιοὶ
προστιθέντες τὸ Ι, ἵνα τῆι διὰ διφθόγγου ἐκτάσει δύνωνται περισπᾶν
καὶ αὐτὸ καθὰ καὶ τὰ ἄλλα στοιχεῖα. Τοιοῦτον δὲ ποιούσι καὶ ἐπὶ τοῦ
Ο μικροῦ· καὶ ἐκείνο γὰρ διὰ τὴν αὐτὴν αἰτίαν Ο^ι λέγουσιν.

Id. ad Il. 15, p. 1001. Ὅτι δὲ τὸ Ο στοιχεῖον Ο^ι ἐγράφετο,
καθὰ καὶ τὸ Ε, Ε^ι, δηλοῦσιν οἱ παλαιοί. Καὶ ἡ αἰτία, ἵνα στοιχιακῶς
περισπῶνται καὶ αὐτά.

The expressions O $\mu\kappa\rho\acute{o}\nu$ and Ω $\mu\acute{\epsilon}\gamma\alpha$ are found in Theognostus (*C. A. vol. 2. 1*), Eustathius, and Tzetzes; they were introduced after Ω had ceased to be distinguished, in pronunciation, from O . The term $\mu\acute{\epsilon}\gamma\alpha$ applies only to the later form ω , which was introduced about the middle of the second century before Christ (*E. E. pp. 230 — 232*), and has the appearance of oo united into one form. Athenæus uses simply $O\upsilon$ for O $\mu\kappa\rho\acute{o}\nu$. It has been supposed that O and Ω were once distinguished from each other only by their size; but in the most ancient inscriptions in which O represents o , ω , ou , this distinction is not observed, except merely that the character O is often made smaller than the other letters. (*E. E. p. 45.*) And in inscriptions belonging to the Alexandrian and Roman periods, all the round letters, O , Ω , Θ , are often found smaller than the rest. (*E. E. pp. 149. 231.*)

The expressions, E $\psi\iota\lambda\acute{o}\nu$ and Υ $\psi\iota\lambda\acute{o}\nu$ occur in Chæroboscus (in Cramer's *Anecdota*), Theognostus (*ibid.*), and in Tzetzes; the first of these expressions occurs also in Photius (*A. D. 886*). Plutarch, Athenæus, and Herodian use $E\iota$ for E $\psi\iota\lambda\acute{o}\nu$. The term $\psi\iota\lambda\acute{o}\nu$ here seems to mean *bare*, that is, *nameless*, and refers to the fact that the *names* of these two letters are the same as the letters themselves; and it is not improbable that O also would have been called $\psi\iota\lambda\acute{o}\nu$, if it had not been accidentally smaller than ω . There is no evidence that E

and Υ were, by the Greeks, ever employed to denote the rough breathing and the Digamma respectively. If the epithet $\psiιλόν$, in this case, meant *smooth*, as opposed to $δασύ$, *rough*, then H ought to have had it, because it originally denoted the rough breathing. And to suppose that these letters were so called in order to distinguish them from the Phœnician He and Vav is to assume that the later Greeks were so intimately acquainted with the Phœnician language and literature that the schoolboys were in constant danger of confounding E with η and Υ with γ .

These expressions, namely, $E \psiιλόν$, $\Upsilon \psiιλόν$, $O \muικρόν$, and $\Omega μέγα$, occur also in a grammatical work attributed to Draco, who is supposed to have lived during the latter part of the second century after Christ. But as that work is full of interpolations, some of which are evidently to be attributed to the early modern Greek grammarians, its authority, in such questions as this, has little or no weight.

Photius, Biblioth. p. 151 (487, 251), ed. Bekker. $\text{Ἀπολλώνιος ἐν τοῖς τοῦ Φιλοπάτορος χρόνοις ἐπ' ἀστρονομίαι περιβόητος γεγωνὸς Ε [various reading, Ε ψιλόν] ἐκαλείτο, διότι τὸ σχῆμα τοῦ Ε συμπεριφέρεται τῷ τῆς σελήνης, περὶ ἣν ἐκείνος μάλιστα ἠκρίβωτο.$ This joke has reference to Ϸ , one of the latest forms of E . (*E. E. p. 231.*)

It may be remarked here, that, in many parts of European Greece, the schoolboys, in spelling, use the terms $\psiιλόν$ and $\muικρόν$ only when E , Υ , and O

each constitute a syllable ; as, Φῖ Ε Υ ΦΕΥ, Γάμμα Ω μέγα ΓΩ, φεύγω ; Κάππα Ω μέγα ΚΩ, Φῖ Ο Σίγμα ΦΟΣ, κωφός ; Ε ψιλόν Ε, Χῖ Ω μέγα ΧΩ, ἔχω ; Υ ψιλόν Υ, Πῖ Ο ΠΟ, ὑπό. As to Α, Ι, Η, they subjoin μοναχή, *alone*, to them, when they each form a syllable ; as, Ἄλφα μοναχή, Γάμμα Ω μέγα ΓΩ, ἄγω.

§ 21.

The *Digamma*, the sixth letter of the original alphabet, corresponds to the Phœnician *Oûaû*, *Vau*, and to the Latin *F*. In the Bœotic and Peloponnesian inscriptions it is represented by *F* ; in the Heracleian Tables and in the Cretan inscriptions, by **Ϝ**.

In the latest numerical system, it is represented chiefly by **Ϝ** or **Ϛ**, the latter of which forms coincides with the abbreviation **Ϛ** for **στ**, and has often been mistaken for it. (*E. E.* p. 351.)

As to its name, the Greek grammarians call it *Δίγαμμα*, that is, *double gamma*, because *F*, to which this appellation strictly applies, has the appearance of *ΓΓ* united into one form. The Roman grammarians call it *Digamma* or *Vau*. Its Phœnician name would have been, by the early Greeks, written *Faû*, by the later Greeks, *Oûaû* or *Baû* ; in the Septuagint it is written *Oûaû* ; neither *Faû*, however, nor *Baû* is found in any Greek author.

The *Digamma* was used by all the early Greeks. The Ionian tribe, however, must have discontinued

the use of it very early, for it is found neither in Attic nor Ionic inscriptions, except the Delian (*C. I. n.* 10).

According to the ancient grammarians, the Digamma was sounded like *OT* or *OI*; Dionysius says that it had the sound of *OT*, or of the Roman *V*; Priscian states that it was equivalent to the Latin *V*; from which it is inferred that it was essentially the same as the English *W*. Sometimes it was a mere breathing; as, ἄμμες δ' φειρήναν.

The vowel *Υ* corresponds to *F*, that is, it bears the same relation to it that the Latin *U* does to *V*, or *I* to *J*. Its most ancient form *V* is essentially the same as one of the forms of the Phœnician *Vav*. On a coin belonging to Capua, we find *ΚΑΠF*... for *ΚΑΠΥ*..., that is, *Καπυανῶν*. (*Eckhel, D. N.* 1, p. 110.) In inscriptions belonging to the first three centuries of the Christian era, *Υ* is sometimes represented by *y*, the same as the Latin *y*; as, *C. I. n.* 3150. 3155. *Καπετωλίου, στεφανηφόρου, Μειδίου*.

Herod. 4, 110. *Τὰς δὲ Ἀμαζόνιας καλέουσι οἱ Σκύθαι Οἰόρπατα· δύναται δὲ τὸ ὄνομα τοῦτο κατὰ Ἑλλάδα γλώσσαν ἀνδροκτόνοι· Οἰόρ γὰρ καλέουσι τὸν ἄνδρα, τὸ δὲ πατά, κτείνειν.* This *οἰόρ* is the same as the Teutonic *wer*, and the Latin *vir*.

Dionys. Rom. Ant. 1, 20. Ἐλώδη, ἃ νῦν κατὰ τὸν ἀρχαῖον τῆς διαλέκτου τρόπον Οὐέλια ὀνομάζεται. Σύνηθες γὰρ ἦν τοῖς ἀρχαίοις Ἑλλησιν, ὡς τὰ πολλὰ, προτιθέται τῶν ὀνομάτων ὀπόσων αἱ ἀρχαὶ ἀπὸ φωνηέντων ἐγίνοντο τὴν ΟΥ συλλαβὴν ἐνὶ στοιχείῳ γραφομένην. Τοῦτο δ' ἦν ὡσπερ Γάμμα διτταῖς ἐπὶ μίαν ὀρθὴν ἐπιξενγνύμενον ταῖς πλαγαῖς, ὡς Φελένη καὶ Φάναξ καὶ Φοῖκος καὶ Φανήρ καὶ πολλὰ τοιαῦτα. The city here referred to is *Ελέα, Υέλη, or Οὐέλια, Velia*.

Trypho, § 11. Προστίθεται τὸ Δίγαμμα παρά τε Ἰωσι καὶ Διολεῦσι καὶ Δωριεῦσι καὶ Λάκωσι καὶ Βοιωτοῖς. Προστιθέασι δὲ καὶ τοῖς ἀπὸ φωνηέντων ἀρχομένοις. Ἄπαξ δὲ παρ' Ἀλκαίωι τὸ ρῆξις καὶ Φρῆξις εἴρηται.

B. A. p. 777. Σύμβολον οὖν παρ' αὐτοῖς [τοῖς Διολεῦσι] ἐστὶν [τὸ Δίγαμμα], ἐκφωνήσεις ἔχον τῆς ΟΙ καὶ ΟΥ διφθόγγου. See also above, § 15.

Priscian. 1, 5, p. 542, ed. *Putsch.* *F* Aeolicum Digamma, quod apud antiquissimos Latinorum eandem vim, quam apud Aeoles habuit; eum autem proprie sonum, quem nunc habet *F*, significat *P* cum aspiratione: sicut etiam apud veteres Graecos pro Φ *P* et Η. Postea vero in Latinis verbis placuit pro *P* et *H*, *F* scribi, loco autem Digamma *V* pro consonante, quod cognatione soni videbatur affinis esse Digamma ea litera.

Id. 1, 4, p. 545. *V* vero loco consonantis posita eandem prorsus in omnibus vim habuit apud Latinos quam apud Aeoles Digamma. Unde a plerisque ei nomen hoc datur, quod apud Aeoles habuit olim Digamma, id est *Vau*, ab ipsius voce profectum, teste Varrone et Didymo, qui id ei nomen esse ostendunt. Adeo autem hoc verum est quod pro Digamma Aeolico *F* ponitur *V*: quod sicut illi solebant accipere Digamma modo pro consonante simplici, teste Astyago, qui diversis hoc ostendit usibus, ut in hoc versu, Οἰόμενος *F*ελέϊαν ἐλικώπιδα, sic nos quoque pro consonante plerumque simplici habemus *V* loco Digamma positum: ut, *At Venus haud animo nequicquam exterrita mater.* Est tamen quando iidem Aeoles inveniuntur pro duplici quoque consonante Digamma posuisse, ut *Νέστορα δὲ Φοῦ παιδός.* Digamma *F* Aeoles est quando pro nihilo in metris accipiebant, ut, Ἄμμες δ' *F*ειρήναν τὸ δέ τ' ἄρ' θέτο Μῶσα λιγαία.

Id. 1, 8, p. 560. Habebat autem haec *F* litera hunc sonum quem nunc habet *V*, loco consonantis posita; unde antiqui *af* pro *ab* scribere solent: sed quia non potest *Vau*, id est Digamma, in fine syllabae inveniri, etc.

The Digamma was very often changed into its corresponding vowel Υ . This is generally the origin of the diphthongs $\alpha\upsilon$, $\epsilon\upsilon$; also of $\omicron\upsilon$, when it does not arise from the lengthening of o ; as, $\delta\upsilon\omicron$, duo, two; $\gamma\rho\alpha\upsilon\varsigma$, $\nu\alpha\upsilon\varsigma$, $\kappa\alpha\nu\acute{\alpha}\xi\alpha\iota\varsigma$, $\alpha\upsilon\acute{\xi}\omega$, $\alpha\upsilon\acute{\xi}\acute{\alpha}\nu\omega$, $\alpha\upsilon\acute{\alpha}\tau\alpha$, $\alpha\upsilon\tau\acute{o}\varsigma$, Ζεύς , $\epsilon\upsilon\acute{\alpha}\delta\epsilon$, $\epsilon\upsilon\acute{\iota}\delta\epsilon$, $\epsilon\upsilon\acute{\alpha}\lambda\omega\kappa\epsilon$, $\beta\omicron\upsilon\varsigma$, $\beta\omicron\upsilon\omega\upsilon\upsilon$, $\beta\omicron\upsilon\epsilon\sigma\sigma\iota$.

In a few instances it was changed into O ; as, $\delta\omicron\alpha\upsilon\upsilon$, "Οαξος, Οίτυλος, Οίλεύς.

In many instances, it was attenuated into the rough breathing; as, $\acute{\alpha}\lambda\iota\varsigma$, $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$, $\acute{\epsilon}\tau\omicron\varsigma$, $\acute{\iota}\delta\iota\omicron\varsigma$, $\acute{\iota}\sigma\omicron\varsigma$.

Not unfrequently it was changed into B , Γ , or Φ ; as, $\beta\epsilon\acute{\iota}\kappa\alpha\tau\iota$, $\beta\iota\delta\epsilon\acute{\iota}\nu$, $\beta\epsilon\iota\lambda\acute{\alpha}\rho\chi\alpha\varsigma$, $\beta\omicron\iota\nu\acute{o}\beta\iota\omicron\varsigma$, $\beta\alpha\nu\alpha\acute{\xi}\acute{\iota}\beta\omicron\upsilon\lambda\omicron\varsigma$; $\acute{\alpha}\gamma\rho\epsilon\acute{\omega}$, $\acute{\alpha}\gamma\rho\upsilon\pi\pi\omicron\varsigma$; $\Phi\acute{\epsilon}\sigma\pi\epsilon\rho\omicron\varsigma$, $\phi\acute{\epsilon}\nu\upsilon\omicron\varsigma$.

The Digamma was probably never doubled; but instead of this, its corresponding vowel Υ was prefixed, and sometimes annexed, to it in the same word; thus, $\beta\alpha\kappa\epsilon\acute{\upsilon}\phi\alpha\iota$, $\epsilon\upsilon\acute{\phi}\acute{\alpha}\rho\alpha$, $\acute{\alpha}\phi\upsilon\tau\omicron\upsilon$.

Words which originally began with two consonants, the second of which was the Digamma, often appear with one only; as, sweet, $suavis$, $\beta\alpha\delta\acute{\upsilon}\varsigma$, $\acute{\alpha}\delta\acute{\upsilon}\varsigma$, $\acute{\eta}\delta\acute{\upsilon}\varsigma$; $\sigma\phi\acute{\epsilon}$, $\phi\acute{\epsilon}$, $\acute{\epsilon}$, se ; $\sigma\phi\acute{\upsilon}\pi\pi\omicron\varsigma$ (not used in Greek), $\acute{\upsilon}\pi\pi\omicron\varsigma$, $sonnus$, $\acute{\alpha}\text{-}\gamma\rho\upsilon\pi\pi\omicron\varsigma$; swine, $\sigma\acute{\upsilon}\varsigma$, $\acute{\upsilon}\varsigma$, sus .

Digammated words are found in inscriptions, on coins, in Dionysius of Halicarnassus, in Trypho, Apollonius the grammarian, Priscian, and Hesychius. In the glossary of Hesychius, Γ is put for F , perhaps because in some of the dialects the Digamma was changed into Γ . When, however,

we compare *Φάδων*, ἐγφηληθίῳντι, *Φέπος*, *Φελχάνος*, *Φέτος*, *Φίσιος*, of the inscriptions, with the corresponding words *Γαδεῖν*, *Γηλιώμενοι*, *Γίπον*, *Γελχάνος*, *Γέτος*, *ΓισΓόν*, in Hesychius, we cannot persuade ourselves that Hesychius, or rather his transcribers, did not mistake *Φ* for *Γ*.

Some words are found digammated only in Latin and other kindred languages; as, ἐννέα, novem, κληῖς, clavis, ἴς, vis, σκαιός, scaevas.

Here follows a list of digammated words:—

ἀ- privative, Latin *ve-* (in *vecors*, *vesanus*), seems to be digammated in the words *Γάμμοροι*, ἄμοροι, *Γαβεργός*, ἀεργός, *Γαπελεῖν*, ἀμελεῖν, found in Hesychius. Suidas has *Γάμβορος* for ἄμορος.

ἄγνυμι, to break. *Hesych.* βάζου aorist imperative for ἄξου; *Γακτός*, τὸ βάγος; *μουκηρόβας* for *μουκηρόβαξ* (like *βάννας* for ἄναξ), a compound of ἄγνυμι, which in Athenæus (2, p. 538) is written *μουκηρόβατος* (corrected *μουκηρόβαγος* or *μουκηροβαγός*). *Hesiod. Op.* 664, 691. *κανάξαις*, for the original *καταΦάξαις*, *κατΦάξαις*, *καΦάξαις*, after the analogy of *κά-βασι* for *κατάβηθι*.

ἄγός (ἄγω), οὐ, ὄ, a leader. *Hesych.* βάγος.

ἄγω, also ἄγω, Latin *ago*, to lead. Compare Latin *vago*, *vagabundus*, *veho*, English *wagon*, *wain*, *vagabond*; also *βάγος* in the preceding paragraph.

ἄλις, enough. *Hesych.* Γάλι.

ἄλίσκομαι, to be captured. *Ahr.* 1, § 5. εὐάλωκεν, perfect for *εάλωκεν*, originally *ΦεΦάλωκεν*.

ἄναξ, king. *Dionys. Antiq.* 1, 20. *Γάναξ*. *A. H. n.* 317. *Φαναχσ* . . . , the first part of some proper name beginning with ἄναξ. *C. I. n.* 1574. 2572. 2577. 1323. *Φαναξίων* (read *Φαναξίων*), *Βαναξίβουλος*, *Εὐρυβάνασσα*, proper names. *Hesych.* *βάννας* for ἄναξ, like *μουκηρόβας* for *μουκηρόβαξ*.

ἄνδάνω, to please, second aorist εὔαδε, for the original *ἔφαδε*.

Hesych. Γανδάνειν, Γαδεῖν, and some derivatives, as Γάσσαν. *C. I. n.* 1574. Γάδων, which in Ulrichs's copy (see *Ahr.* 2, p. 516) is written Φάδων, a man's name, derived from ἀδεῖν. Compare γηθέω, Latin *suavis*, *gaudeo*, English *sweet*.

ἀνήρ, also ἀνήρ, *man*. *Dionys. Antiq.* 1, 20. Φανήρ.

*Ἄρρων, ὠνος, ὄ, *Arnon*, a man's name, derived from τοῦ ἀρνός. *C. I. n.* 1569. Φάρρων.

ἀνύω, also ἀνύτω, *to accomplish*. *Hesych.* Γάινεται, ἀνύει.

*Ἄξος, ου, ἦ, *Axos*, a city in Crete, written also *Οαξος, in Scylax (p. 19) Πάξος. *C. I. n.* 3050. Φαύξιος, also, *Eckhel*, *D. N.* 2, p. 305. Φάξιος, *a native of Axos*. This word, according to Stephanus Byzantius, is derived from ἀγνυμι, *to break*.

ἀσκαρίζω, *to hop*. *Hesych.* βασκαρίζειν.

*Ἄσκων, ὠνος, ὄ, *Askon*, a man's name. *Ahr.* 1, p. 171. Φάσκων.

ἄστυ, *city*. *C. I. n.* 1520. Φασστυόχου; *ibid.* 20. Φασσ . . . , and *Eckhel*, *D. N.* 2, p. 196. Φαστ . . . , some compound of ἄστυ. *Ahr.* 2, p. 516. Φαστίσιος, Φαστυμειδόντιος, proper names, compounded of ἄστυ.

ἐ, *se, him, himself*, accusative of the pronoun ἴ. *Apoll. de Pronom.* pp. 106, 107. Φέ.

ἐαρ, ἦρ, Latin *ver*, *the spring*. *Hesych.* Γέαρ, βηρ-άνθεμον, Τηρ-άνθεμον (read Γηρ-άνθεμον, or rather Φηρ-άνθεμον).

ἔδος (ἐζομαι), *seat*. *Hesych.* βέδος, explained πόλις, ἄγαλμα, στέμμα τι, ἱμάτιον γυναικεῖον.

ἔθος (ἐθω), *custom*. *Hesych.* βεσόν.

ἔθω, *to be accustomed*. *Hesych.* ἐθέθωκεν, for the original Φεφέθωκεν, from the root ΕΘΟ-. Compare Latin *suesco*.

εἶδον, ἰδεῖν, Latin *video*, *to see*. *Etym. Gud.* βιδεῖν, ἰδεῖν. *Ahr.* 2, p. 578. εἴϊδε, second aorist, for the original ἔφιδε. *Hesych.* Γοῖδημι, for οἶδα. Compare English *wit*, *wise*.

εἴκοσι, Latin *viginti*, *twenty*. *C. I. n.* 1511. 1569. 1575. Φίκατι, Doric and Bæotic; ΤίχατιΕπιες or ἸλατιΓετιες (read ΦίκατιΦέτιες, εἴκοσαετείς). *Tabul. Heracl.* Φίκατι or Φείκατι,

Φικατί-πεδον or Φεικατί-πεδον, Φικατίδειον or Φεικατίδειον. *Hesych.* βείκατι. But *C. I. n. 2166.* εἴκοσι, Æolic, without the Digamma.

εἴκω, to yield, give way. *Hesych.* Γίξαι, εἴξαι; τὰ βεικηλά. Compare German schwach, weich, English weak.

εἰλέω (εἴλω), to roll. *Tabul. Heracl.* ἐγφηληθίωντι, ἐξ-ειληθῶσι. *Hesych.* Γηλιώμενοι, Γηλουμένους, Doric for εἰλούμενοι, εἰλουμένους.

εἴλη, see εἴλη.

εἴλημα (εἰλέω), a covering. *Hesych.* βέλημα.

εἴλω, to roll. *Hesych.* Γήρεσθαι (read Γήλεσθαι or rather Γήλεσθαι), Doric for εἴλεσθαι. Compare ΕΛΥΩ, Latin volvo, English wallow, welter, German walzen.

εἶμα (ἔνυμι), garment. *Hesych.* τὰ Γέμματα, Æolic for εἶματα; Γῆμα, Doric form.

εἶπειν, to say. *Hesych.* Γίπον, for εἶπον.

εἰρήνη (εἶρω), peace. *Priscian.* 1, 4, p. 545. Φειρήμαν.

εἶρω, to join, Latin sero.

ἐκάς, far. *Hesych.* βεκάς, βείκας, βεκῶς.

ἔκηλος, εἴκηλος, quiet. *Hesych.* Γεγκαλον.

ἐκυρός, Latin socer, German Schwäher, son-in-law.

ἐκών, willing. *Hesych.* Γεκαθά, explained ἐκοῦσα.

Ελάτεια, Elatea. *C. I. n. 1569.* Φελάτια, Φελατιῆος, Bœotic forms.

ἐλαεῖν, to take, hence the Epic Γέντο. *Hesych.* Γέννον, ἐλοῦ.

Ἐλένη, Helen. *Dionys. Ant.* 1, 20. Φελένη. *Priscian.* 1, 4, p. 545. Φελέναν.

ἔλη, or εἴλη, the heat or light of the sun. *Hesych.* Γελαν, Doric accusative; βέλα; Γελοδυτία, ἠλιοδυσία, βελλάσεται, ἠλιωθήσεται. Compare σέλας, σελήνη, Latin sol.

ἐλίκη (εἰλίσσω), twisting. *Hesych.* Γελίκη.

εἰλίσσω, to twirl. *Hesych.* Γελλίξαι; Γελλίξεν, explained γαργαρίζεν, gargle.

ἐλκω, to pull. Compare Latin vellico, sulcus?

ΕΛΛΩ, Latin vello, to pull, hence *Hesych.* Γελλαι, τῖλαι, Æolic for εἶλαι.

ἐλπίς, or ἐλπίς, *hope*. *Hesych.* Γέτις (read Γέλπις, or rather Γέλπις).

ἐλυτρον (εἴλω, ἐλυ-), *a covering*. *Hesych.* Γέλουτρον.

Ελχάνος, an epithet of *Zeus*. *Ahr.* 2, p. 554. Φελχάνος. *Hesych.* Γελχάνος.

ἐννυμι, *to clothe*. *Hesych.* Γεστία, Γέστρα, Γεῖθρον, ἐστά, derivatives. *Etym. Magn.* βέστον, or βέττον. Compare Latin vestio, vestis (ἐσθής), English vest.

ἔννω, *to seat*, hence imperative Γέννου in Hesychius.

ἔνος, Latin annus, *year*. *Hesych.* Γέννος, φέννος.

ἕξ, Latin sex, English six. *Tab. Her.* Φέξ, Φέκτος, Φεξήκοντα, Φεξακάτιοι.

ἔπομαι, Latin sequor, *to follow*. Compare English seek.

ἔπος (εἰπεῖν), *word*. *C. I. n.* 11. Φέπος. Compare Latin vox, English voice.

ἔργον (ΕΡΓΩ), German Werk, English work. *C. I. n.* 11. Φάργον, Æolic form.

ἔρπω, Latin serpo, *to creep*.

ἔρρω, *to go to destruction*. *Hesych.* Γέρρω, Γερητηρία, βέρρης, βερρεύει, βαρρεῖ. *Etym. Magn.* βερηδεύει. Compare Latin erro, verro.

ἔσπερος, ἐσπέρα, Latin vespera, *evening*. *Sapph.* 45. Φέσπερε.

ἔστία, *hearth*. Compare Latin Vesta, Ἔστια.

ἔτης (ἔθω), *a comrade, a private citizen*. *C. I. n.* 11. Φέτας, Æolic form.

ἔτος, or ἔτος, *year*. *C. I. n.* 11, 1569. Φέτεα, Φέτια. *Tabul. Heracl.* Φέτος. *Hesych.* Γέτος, dative Γέτορι. Compare Latin vetus, vetustus.

Εχίας, *Echias*, a proper name, derived from ἔχω, like Αγίας from ἄγω. *A. H. n.* 327. Φεχίας.

ἤδομαι (ἀνδάνω), *to be pleased*. *Hesych.* Γάδεται, Γάδεσθαι, Βάδομαι.

ἤθος (ἔθος, ἔθω), *custom*. *Hesych.* Γήθια, ἤθη.

ἡλικιώτης, *one of the same age, companion*. *Hesych.* βαλικιώτας, Doric.

Ἡλῖς, Æolic and Doric Ἄλις, *Elis*. *C. I. n.* 11. Φαλείοις, Æolic for Ἡλείοις.

ἦλος, Latin *vallus*, *nail*, *peg*. *Hesych.* Γάλλοι, Æolic for ἦλοι.

ἰδεῖν, see εἶδον.

ἴδιος, or ἴδιος, *own*, *proper*. *Tabul. Heracl.* Φίδιος, Εἰδίαν (for Φιδίαν?). Compare Latin *viduus*?

Ἰδρίας, ου, ό, *Idrias*, a man's name, connected with ἰδεῖν, ἴδρις. *C. I. n.* 1573. Νιδρίαο (for Φιδρίαο?).

ἰέραξ, ἴρηξ, *hawk*. *Hesych.* βείρακες, ἰέρακες; βειρακή, ἀρπακτική.

ἴλη, or εἴλη, *a troop of soldiers*. *Hesych.* βειλαρμόστας, ἰλαρμόστης; βειλάρχας, ἰλάρχης. *Ahr.* 2, p. 516. Εἰλαρχιόντων (read Φιλαρχιόντων?).

ἴν, dative of the personal pronoun ἴ. *Hesych.* Γίν, σοί.

ἰξός, Latin *viscus*, *birdlime*.

ἴον, Latin *viola*, English *violet*. *Hesych.* Γία, ἴα.

ἴς, Latin *vis*, *strength*, *force*.

ἴσᾱμι (ἰδεῖν, εἰδέναί), *to know*. *Hesych.* Γισάμεναι, infinitive.

ἴσος, or ἴσος, *equal*. *C. I. n.* 1562. 1563. Φισοτέλια, ἰσοτέλεια. *Hesych.* Γιστόν, ἴσον; βίωρ, ἴσως. But *C. I. n.* 3640. ἴσως, Æolic, without the Digamma.

ἰστός, *loom*. *Hesych.* Γιστίαι, ἰστουργοί.

ἴστωρ, or ἴστωρ, (ἰδεῖν, εἰδέναί) *knower*. *Ahr.* 2, p. 516. Εἰστορε (read Φιστορες?).

ἰσχύς, *force*. *Hesych.* Γισχύν, βισχύν.

ἰτέα, *willow*. *Hesych.* Γιτέα. *Tarentianus Maurus de Syll.* 2, 658, p. 2397 P. βίτυν, ἴτυν. Compare οἰσῶα; also *C. I. n.* 1323. Οἴτυλος, Βεῖτυλος, in Ptolemy Βίτουλα; also Latin *vitex*, English with or withy.

οἴ, sibi, dative of the pronoun ἴ. *Apoll. de Pron.* pp. 106. 107. Φοῖ. *Hesych.* Γοῖ, αὐτῶι. *C. I. n.* 1565. Νοι (read Φοῖ?).

οἶκος or οἶκος, οἰκία, *house*. *Dionys. Ant.* 1, 20. Φοῖκος. *C. I. n.* 4. 1563. 1564. 1562. Φοικία, Βοεotic Φυκία; *ibid. n.* 1565. Εοικία (read Φοικία); *ibid. n.* 19. πεδάΦοικοι, Æolic for

μέτοικοι. Compare Latin vicus. But C. I. n. 2166. οἰκήσοισι, Æolic, without the Digamma.

οἶνος, Latin vinum, English wine. Hesych. Γοῖνος, and some of its derivatives, as Γοινέες. Hortus Adonidis, p. 244. Εοιον (read Φοῖνον). C. I. n. 2576. Βοινόβιος, a man's name.

οἶτος, misery. Hesych. Γοῖτος.

ὄργανον (ἔργον, ἐργ-), instrument, implement. Hesych. Γέργανα, ὄργανα.

ὄρτυξ, quail. Hesych. Γόρτυξ.

ὄς, suus, his, possessive pronoun. Priscian. 1, 4, p. 545. Φοῦ παιδός. Hesych. Γωῖ, ἐαυτωῖ (?), ἰδίωι, καὶ σωῖ. Apoll. de Pronom. p. 136. Εον (read Φόν).

οὐ, sui, genitive of the pronoun ἴ. Hesych. Γίο, Bœotic for ἔο, οὐ. Alcæus, 6. Γέθεν (read Φέθεν), ἔθεν.

οὐλαμός (εἶλω), a band of warriors. Hesych. Γολαμός.

ὄχανη, or ὄχανον, (ἔχω) the handle of a shield. Hesych. Γόλανα (read Γόχανα, or rather Φόχανα).

ράκος (ρήγνυμι), rag. Æolic βράκος.

ρήγνυμι, Latin frango, English break, German brechen. Eustath. p. 548. ἐρράγη, aorist passive for ἐρράγη, originally ἐφράγη; and αὔρηκτος for ἀρηκτος, originally ἀφρηκτος. Compare English wreck.

ρῆξις (ρήγνυμι), breaking. Trypho, § 11. Φρῆξις.

ρήτρα (PEΩ, to say), a covenant. C. I. n. 11. Φράτρα, Æolic form.

ρινός, hide. Hesych. Γρίνος.

ὠνέομαι, to buy. Compare the Latin veneo, venum, vendo.

ὠτειλή (οὐτάω), a wound. Hesych. Γατάλαι, ὠτειλαί.

In the following words, the Digamma occurs in the middle.

ἀάατος (AAΩ), inviolable. Hesych. ἀάβακτος.

ἀείδω, to sing. C. I. n. 1583. ἀυλαφυδός, κιθαραφυδός, κωμαφυδός, ραψαφυδός, τραγαφυδός, for the common ἀυλωιδός, κιθαρωι-

δός, κωμωιδός, ραψωιδός, τραγωιδός, where the part -αφυδός stands for -αιοιδός, from αείδω. *Hesych.* ἀβηδόνα, ἀηδόνα; ἀπαβοίδορ, an adverb.

ἄελιος, *sun.* *Hesych.* ἀβέλιος. Compare ἔλη, above.

Αἴας, *Ajax.* *Eckhel, D. N. 4, p. 388.* Αἴγας.

αἰεΐ, *always.* *C. I. n. 1.* ἔχοι κλέφος ἄπιθον αἰφεΐ, according to the best copies, *Ahr. 2, p. 10.* Compare Latin *aevum*, αἰών, connected with αἰεΐ.

ἀτάομαι (ἄτη, ἀνάτα), *to be injured.* *Hesych.* ἀΓατᾶσθαι, ἀΓάτημαι.

Βακεύφαι, a dative singular, *C. I. n. 1639.* In the *Antiquités Helléniques* (n. 331), the Digamma retains only the perpendicular line, and the word is accordingly written Βακευία by the editor.

βουῦς, Latin *bos, bovis, ox.* *C. I. n. 1569.* βουῶν, βούεσσι, Bœotic for βοῶν, βόεσσι.

γραῦς, *old woman.* *Hesych.* καρβιδες, *old women.*

δαΐος, δῆϊος, (δαίω) *burning.* *Priscian. 6, p. 264.* δάφιον. Compare δάβελος, δαλός, in *Hesychius.*

Δᾶος, *Davus*, a proper name. *Priscian. 6, p. 264.* Δάφος.

Δημοφῶν, *Demophon.* *Priscian. ibid.* Δημοφύφων.

δῆν, *long*, an adverb. *B. A. p. 949.* δοάν.

Δί, dative of Ζεύς. *C. I. n. 29.* Διφι. Compare Latin *divus, diva.*

ἐάω, *to permit.* *Hesych.* ἔβασον, ἔισον.

ἐννέα, Latin *novem*, English *nine.*

Ευάρα, a proper name. *Eckhel, D. N. 2, p. 196.* Ευφάρα.

Ἡραία, *Heræa*, a city in Arcadia. *C. I. n. 11.* Ηρφαοίους, dative plural from Ηρφαοῖος, *a native of Heræa.*

κλείς, κληΐς, κληΐς, Latin *clavis, key.*

κλέος (κλέω), *fame.* *C. I. n. 1; Ahr. 2, p. 10.* κλέφος. Compare Latin *celeber, celebros.*

λαιός, Latin *laevus*, English *left.* Compare λαίβα, λαίφα, λαΐτα, λαΐτά, *a shield*, in *Hesychius.*

Λασκόων, *Laocoon.* *Priscian. 6, p. 264.* Λαφοκόφων.

λευρός, λείος, Latin laevis, levis, *smooth*.

λούω, λόω, Latin lavo, *to bathe*.

ναῦς, Latin navis, *ship*.

νέος, Latin novus, English *new*.

νεῦρον, Latin nervus, English *nerve*.

ῥῆς, Latin ovis, *sheep*. Priscian. 6, p. 264. ῥῆς.

σάω, save. Compare Latin salvus, salveo, English *safe*.

σκαίος, Latin scaevus, *left, not right*.

ῥλη, Latin silva, *wood*.

ὄον, Latin ovum, English *egg*. Priscian. 6, p. 264. ὄφον.

Hesych. ὄβρα, ὄά.

In the Epic and Lyric poets (Homer, Hesiod, Alcæus, Sappho, Pindar, Alcman, Simonides), a number of words, beginning with a vowel, have the following peculiarities :

(a) A short vowel standing immediately before them is commonly suffered to retain its place ; as, *Od.* 1, 4. ἄλγεα ὄν κατὰ θῦμόν. *Alc.* 7. ὑπὸ ἔργον. *Sapph.* 2, 9. γλώσσα ἔαγε. *Alcm.* 34. ἐγώνγα ἄνασσα.

(b) The final syllable of the preceding word, if short, is commonly made long, as if by position, even when it stands in the thesis ; as, *Od.* 1, 5. ἀρνύμενος ἦν τε ψυχήν.

(c) A final long vowel or diphthong, in the thesis, often remains unaltered before these words ; as, *Od.* 1, 89. μᾶλλον ἐποτρύνω, καὶ οἱ μένος.

As most of these words are found or implied in the first of the preceding lists, nothing is more natural than to suppose that these poets commonly pronounced them with the Digamma. It is to be

observed, however, that, in our copies, *N* movable, *Γ'*, or *Τ'* is often introduced before these words; as, *Od.* 1, 117. κτήμασιν οἷσιν ἀνάσσοι. *Hesiod. Op.* 432. ἕτερον *Γ'* ἄξαις, for ἕτερον *Γ*άξαις. *Alc.* 45. θέλω τί *Τ'* εἶπην, for τι *Γ*εἶπην. *Alcm.* 4. *Τ'* ἀνακτα for *Γ*ἀνακτα. Also, οὐκ or οὐχ is used before these words for οὐ; as, ἦ οὐχ ἄλις, for ἦ οὐ *Γ*άλις, in *Homer*.

When a digammated word is preceded by a short vowel in the arsis, *F* was probably changed into *Υ*, after the analogy of εὔαδε, κανύξαις; as, φίλε ἐκυρέ, φιλε*Υ*εκυρε; ἄρα ἔρξαν, αρα*Υ*ερξαν; ἀπὸ ἔθεν, απο*Υ*-εθεν.

The words to which these remarks apply are chiefly the following, with their compounds and derivatives: ἄγνυμι, ἄλις, ἴΑλις, ἀναξ, ἀνδάνω, Ἄρνη, τοῦ ἀρνός, ἄστυ, ἔ, ἔαρ, ἔθω, εἶδον, εἴκοσι, εἴκω, εἴλω, εἰπεῖν, ἐκάς, ἕκαστος, ἐκυρός, ἐκών, Ἐλατος, ἐλίσσω, ἔλπω, ἔλωρ, ἐννυμι, ἔργω or ἔργω, *ΕΡΓΩ* to *δο*, ἔσπερος, ἔτης, ἔτος, ἦμοψ, *Ιδομενεύς*, Ἰλιον, ἴον, ἴρις, ἴρος, ἴς, ἴσος, ἰτέα, ἴτυς, οἶ, οἶκος, οἶνος, ὄς possessive, οῦ.

§ 22.

The prototype of *Θ* is the Phœnician *Tet*, which probably had the same relation to *Tav* that *Κορη* had to *Καρη*. In the most ancient inscriptions this letter is always represented by *Θ*; as, *C. I. n.* 1. 10. ΑΠΘΙΤΟΝ, ἀφθιτον, ΛΙΘΟ, λίθου; *E. E. n.* 1–20. ΟΡΘΟΚΛΗΣ, Ορθοκλήης, ΘΑΡΥΠΤΟΛΕΜΟΣ, Θαρυ-

πτόλεμος. The grammarians assert, that, before the introduction of the character Θ, the combination TH was employed. This orthography, however, has not yet been found in any inscription. As to *C. I. n. 2057. ΜΕΣΥΤΗΕΟΣ*, it is most probably badly copied; add to this the fact, that the inscription is not very ancient.

Before the introduction of the characters Φ and Χ, the Greeks used ΠΗ for Φ, and ΚΗ for Χ, Η being equivalent to the rough breathing; as, *C. I. n. 3. ΕΚΠΗΑΝΤΟΙ*, Εκφάντων, *ΑΜΕΝΠΗΕΣ*, ἀμεμφές, *ΓΡΟΠΗΟΝ*, γρόφων; *E. E. n. 1-20. ΠΗΕΙΔΙΠΠΙΔ . . .*, Φειδιππίδ[ας], *ΔΕΛΠΗΙΣ*, Δελφίς, *ΑΡΚΗΑΓΕΤΑΣ*, ἀρχαγέτας. The characters Φ and Χ, however, are found in some of the most ancient inscriptions; as, *C. I. n. 1. 4. 10. 11. 1599. 1640. ἔχοι, τύχα, σφέλας, γράφεια, Αεσχρώνδας, Ἐφιππος*.

Plutarch. Sympos. Probl. 2, 3, p. 738 C. Τὸ γὰρ Φί καὶ τὸ Χί τὸ μὲν ἐστὶ Πί, τὸ δὲ Κάππα δασυνόμενον.

B. A. p. 780; Villois. Anecd. 2, p. 121. Ἄν ἤθελον γράφαι λέξιν ἔχουσαν τὴν ἐκφώνησιν τοῦ Θ, ἔγραφον ἀντὶ τοῦ Θ τὸ Τ, καὶ πρὸς τοῦτο ἐτίθεισαν τὸ παρ' αὐτοῖς σημεῖον τῆς δασείας, ἐνδεικνύμενοι ὅτι τοῦτο οὐκ ἐστὶ Τ ἀλλὰ Θ τῆι ἐκφωνήσει. Ἀντὶ δὲ τῆς ἐκφωνήσεως τοῦ Φ ἔγραφον τὸ Π, προστιθέντες, ὡς προείρηται, τὸ παρ' αὐτοῖς σημεῖον τῆς δασείας. Ἀντὶ δὲ τῆς τοῦ Χ ἐκφωνήσεως τὸ Κ ἔγραφον, τὸ σημεῖον τῆς δασείας προστιθέντες. . . . Πρὶν γὰρ ταῦτα ἐπινοηθῆναι τοῖς ἐναντίοις ἐχρῶντο, οἷον εἰ ἠθέλησαν Χ ποιῆσαι, ἐποίουν Κ καὶ Ε [write †], εἰ δὲ Θ, ἐποίουν ΤΕ [write Τ†], εἰ δὲ Φ, πάλιν ὁμοίως Π καὶ δασεῖαν, ὡς νῦν Ρωμαῖοι. In *Cramer's Anecdota, vol. 4, p. 325*, † is used for Ε.

Priscian. 1, 5, p. 542. Eum autem proprie sonum quem nunc habet *F*, significat *P* cum aspiratione : sicut etiam apud veteres Graecos pro Φ *P* et *H*. Unde nunc quoque in Graecis nominibus antiquam scripturam servamus pro Φ *P* et *H* ponentes, ut *Orpheus*, *Phaëthon*. Postea vero in Latinis verbis placuit pro *P* et *H*, *F* scribi, ut *Fama*, *filius*, *facio*. Aspiratione ante vocales omnes poni potest, post consonantes vero quatuor tantummodo, more antiquo Graecorum, *C*, *T*, *P*, *R*.

Victorin. p. 2459, ed. *Putsch*. Graeci sequebantur sonum tantummodo literarum Θ Φ χ ; priusquam a Simonide inveniuntur, exprimebant juxta *T* et juxta Π et κ aspirationis notam *H* ponendo.

Diomed. 2, p. 417, ed. *Putsch*. *H* quoque interdum consonans, interdum aspirationis creditur nota. Haec si *C* mutae subjuncta fuerit, χ notat Graecam; si *P* praeposita fuerit, Φ significat. Item si *T* praeposita fuerit aspirationi, pro Θ ponitur Graeca.

§ 23.

The prototype of *Z* is the Phœnician *Zain*, which, in the Septuagint, is represented by *Z*; as, *Zαχαρίας*, *Zοροβάβελ*, *Γάζα*. This letter is found in some of the most ancient inscriptions; as, *C. I. n. 30. 165. Ζηνός*, *Πολύζηλος*; *E. E. n. 52. Κλαζομένιοι*; see also *E. E. pp. 21. 22*.

The ancient grammarians call *Z* a double consonant, equivalent to $\Sigma\Delta$, not because they regarded it as a mere abbreviation for $\Sigma\Delta$, but because it generally made the preceding short syllable long by position, and because the Æolians and Dorians very often used $\Sigma\Delta$ where the Ionians employed *Z*; as, *φράζω*, *φράσδω*, which implies a difference of

pronunciation as well as a different mode of spelling. This commutation does not take place at the beginning of a word; thus we find, *C. I. n. 2167. Ζόνυξος*, Æolic for Διώνυσος. As to such forms as σδυγός, Σδεύς, they were most probably introduced by the grammarians as illustrations of the commutation of Ζ and ΣΔ. The Bœotians and Megarians often used ΔΔ, and the Tarentines ΣΣ, for Ζ, but only in the middle of a word, which, however, does not prove that Ζ had the sound of ΔΔ or ΣΣ. Had Ζ been sounded like ΣΔ, Dionysius and Quintilian would not have admired its beautiful sound, and the Roman grammarians would not have said that the Latin had no sound corresponding to it. As to its making position, this was owing to its strong vocal hissing.

Fourmont, a well-known forger of very ancient Greek inscriptions, taking it for granted that the Italian and German pronunciation of Ζ was the true Greek pronunciation, employed, in his *spurious* inscriptions, ΔΣ for Ζ. As to the inscription, *E. E. p. 345. SOTSOTOSAES*, found on an Agrigentine vase, and made to read Σώζου τοῦ Σαῆς, *The vase of Sozus the son of Saë*, it is nothing more than a string of Greek letters engraved on it by way of ornament, and may as well be read *SOT SOT O SAES*. Those who read Σώζου τοῦ Σαῆς suppose that this Sozus was a Lycian by birth, and consequently, according to the custom of his country,

the son of his mother and not of his father; for *Λύκιοι τὰς γυναῖκας μᾶλλον ἢ τοὺς ἄνδρας τιμῶσι, καὶ καλοῦνται μητρόθεν.* (*Nicol. Damascen. p. 275, ed. Coray.*)

Before the introduction of Ξ and Ψ, the Æolians and Dorians used ΚΣ for Ξ, and ΠΣ for Ψ; as, *C. I. n. 3. ΔΕΚΣΑΙ, δέξαι; E. E. n. 1-20. ΠΕΚΣΑΝΟΡ, Ρηξάνωρ, ΠΣΗΝ, Ψήν.* The Bœotians, however, although a branch of the Æolic race, used ΧΣ for Ξ; as, *C. I. n. 25. 1639. ΕΧΣ, ἔξ, ΔΕΧΣΟΝΙ, Δέξωνι.* The Athenians used ΧΣ for Ξ, and ΦΣ for Ψ; as, *C. I. n. 76. 145. 139. 160. ΕΔΟΧΣΕΝ, ἔδοξεν, ΧΣΥΝΕΛΕΧΣΑΜΕΝ, ξυνελέξαμεν, ΓΡΥΦΣ, γρύψ, ΑΝΕΓΡΑΦΣΑΝ, ἀνέγραψαν.* The characters Ξ and Ψ are found in some of the most ancient inscriptions; as, *C. I. n. 37. 39. δέξεται,* Doric, Ἐρμησιάναξ, Ionic; see also *E. E. pp. 21. 22.*

Dionys. de Comp. 14. Διπλᾶ δὲ λέγουσιν αὐτὰ ἦτοι διὰ τὸ σύνθετα εἶναι, τὸ μὲν Ζ διὰ τοῦ Σ καὶ Δ, τὸ δὲ Ξ διὰ τοῦ Κ καὶ Σ, τὸ δὲ Ψ διὰ τοῦ Π καὶ Σ, συγεφθαρμένων ἀλλήλοις καὶ ἰδίαν φωνὴν λαμβανόντων· ἢ διὰ τὸ χώραν ἐπέχειν, δυοῖν γραμμάτων ἐν ταῖς συλλαβαῖς παραλαμβάνόμενα.

B. A. p. 632. Διπλᾶ δὲ εἴρηται ὅτι ἐν ἕκαστον αὐτῶν ἐκ δύο συμφώνων σύγκεται, τὸ μὲν Ζ ἐκ τοῦ Σ καὶ Δ, τὸ δὲ Ξ ἐκ τοῦ Κ καὶ Σ, τὸ δὲ Ψ ἐκ τοῦ Π καὶ Σ.

Ibid. p. 780; Villois. Anecd. 2, p. 121. Ὅταν δὲ ἤθελον συγγράψαι λέξιν ἔχουσαν τὴν τοῦ Ζ ἐκφώνησιν, ἔγραφον τὸ Σ καὶ Δ ἀντὶ τοῦ Ζ, ὡσπερ καὶ νῦν εὐρίσκομεν παρὰ τοῖς Δωριεῦσιν. Ἀντὶ δὲ τοῦ Ξ, Κ καὶ Σ, ἀντὶ δὲ τοῦ Ψ, Π καὶ Σ.

Ibid. p. 815. Καὶ ἔτι λέγουσιν ὅτι οὐκ εἰσὶν ἐκ δύο συμφώνων τὰ

διπλᾶ, ἐπειδὴ ὁ Ὅμηρος τὸ Ζ οὐ κατ' ἐπέκτασιν λαμβάνει, οἷον “ Οἷ τε Ζάκυνθον ἔνναιον,” καὶ “ ἄστν Ζελείης.” Ἄλλως τε εἰ συγχωροῦμεν αὐτὰ δύναμιν ἔχειν δύο συμφώνων, ἐπειδὴ οἱ Αἰολεῖς κατὰ τὴν προφορὰν τοῦ ζυγός σδυγός γράφουσι καὶ κατὰ τὴν προφορὰν τοῦ ξίφος κσίφος [read σκίφος?], καὶ κατὰ τὴν προφορὰν τοῦ ψέλλιον σπέλλιον, ἀλλ' ὅμως οὐ δεῖ τὰ κατὰ διάλεκτον ἰδιάζοντα εἰς κοινὸν παραλαμβάνειν.

Gregor. Corinth. Æol. 39, pp. 613. 661. Ἀντὶ δὲ τοῦ Ξ ΚΣ προφέρουσι [οἱ Αἰολεῖς], ξένος κσένος, καὶ ἀντὶ τοῦ Ψ, ΠΣ, Πέλοψ Πέλοψ.

Victorin. p. 2459. Ξ autem varie [exprimebant], nunc per Κ et Σ, nunc per Γ [read X] et Σ. Item Ψ nunc per ΒΣ [read ΦΣ], nunc per ΠΣ.

Diomed. 2, p. 417. Sicut P et S simul positae Ψ Graecam afferunt.

It has been asserted that the prototype of Ξ is the Phœnician *Tsade*, and that Ζ and Ξ, when they were adopted by the Greeks, exchanged names, Ζῆτα being a modification of *Τσαδή*, and Ξι of *Ζαῖν*; also, that at first Ξ was not used, the Greeks, as such, having always avoided the combinations ΤΣ, ΔΣ, ΘΣ; and that, in process of time, it became the representative of ΚΣ or ΧΣ. These suppositions, however, are contradicted by the fact, that the most ancient forms of the Greek Ξ in no way resemble the Phœnician *Tsade*. The name Ξι is formed after the analogy of Πι, Φι, Χι, Ψι; as to the name Ζῆτα, it is no more related to *Τσαδή* than its neighbours Βῆτα, Δέλτα, Ἡτα, Θῆτα, Ιῶτα are, all of which end in -τα. In the Septuagint, *Tsade* is represented by Σ; as, *Μελχισεδέκ, Σιών, Σαβαώθ.*

In the Ionic alphabet, Ξ occupies the place of Σάμεχ, which corresponds to Σίγμα.

§ 24.

Κάππα corresponds to the Phœnician *Kaph*, Latin *C*, and Κόππα to *Koph*, Latin *Q*. The Greek *Q* was used by the Dorians, and was regularly followed by *O* or by a consonant and *O*; as, *C. I. n. 7. 29. 31. 37. 166. ΠΑQON, Πάκων, QOPINΘOΘEN, Κορινθόθεν, QOIOΣ, Κοίος, ΗOPQON, ὄρκον, ΔTQO-ΔOPKΑΣ, Λυκοδόρκας; Eckhel, D. N. 1, pp. 170. 242. ΣTPAQOΣION, Συρακουσίων, QPOTON . . . , Κροτων . . . ; E. E. n. 1-20. ΜΑΛΗQO . . . , Μαληκο . . . ; ibid. p. 46. ΗEQTOP, Ἐκτωρ. This orthography shows that the Dorians were fully aware of its Phœnician deep guttural sound (*kw*); but as they could not easily make the distinction between this letter and its kindred *K*, they used it only before the vowel-sound *O*, which readily coalesces with the guttural *Q*. The Romans, in order to preserve its guttural sound, invariably annexed a *U* to it, which vowel thus used merely indicated that *Q* was guttural; without this accompaniment, *Q* would not have differed from *C* or *K*. This being the case, such forms as, *C. I. n. 32. QEIPI-ΔEO, EΘEQEN* may justly be looked upon with suspicion.*

Σίγμα and Σάν were two distinct letters, the former corresponding to *Samech*, and the latter to

Shin. The original form of $\Sigma\acute{\iota}\gamma\mu\alpha$ was ζ , the prototype of s , σ , and of the Latin s ; that of $\Sigma\acute{\alpha}\nu$ was ξ , Σ , or M . In the most ancient Æolic inscriptions, only $\Sigma\acute{\iota}\gamma\mu\alpha$ is used; as, *C. I. n. 11. 1599.* $\Sigma\acute{\iota}\gamma\mu\alpha$ is also used in all the Attic inscriptions cut before the eighty-sixth Olympiad (*B. C. 432*); also, in the Delian inscription, written in the Ionic dialect, *C. I. n. 10.*

In the most ancient Doric inscriptions, $\Sigma\acute{\alpha}\nu$ is almost always used. The Doric pronunciation of this letter was much stronger than that of the Ionic $\Sigma\acute{\iota}\gamma\mu\alpha$, and probably resembled somewhat that of its prototype *Shin*. This strong sound is still to be heard in many parts of continental Greece, for which the more polite Phanariots would often ridicule the Greeks of Epirus, Macedonia, and Thessaly. The Pindaric expression, $\Sigma\acute{\alpha}\nu$ κίβδηλον, *spurrious* or *impure San*, seems to have reference to this sound, and not to that of the Æolic and Ionic $\Sigma\acute{\iota}\gamma\mu\alpha$.

In process of time, the Æolians and Ionians rejected the character S and substituted Σ in its place; hence, in inscriptions belonging to Ionia and Æolis, in later Bœotic, and in Attic inscriptions cut after the eighty-sixth Olympiad, only Σ with its modifications is used. The Ionians, after rejecting the character S , $\Sigma\acute{\iota}\gamma\mu\alpha$, gave its name to its successor, Σ , $\Sigma\acute{\alpha}\nu$. This explains the remark of Herodotus, that the letter called $\Sigma\acute{\iota}\gamma\mu\alpha$ by the Ionians was

called Σάν by the Dorians. This confusion of Σάν and Σίγμα was not uncommon even in Palestine; thus, the descendants of Ephraim could not pronounce *SH*.

The Greek had no sound corresponding to *SH*; the Seventy represent *Shin* usually by Σ; as, Συμεών, Σαμφών, Σαμουήλ; sometimes by ΣΣ; as, Ασσούρ, the prototype of *Ασσυρία*.

Κόππα and Σάν were used also as *brands* on horses, which, thus marked, were respectively called Κοππαταίαι or Κοππαφόραι, and Σαμφόραι or Σαπφόραι. (Κοππα) (Κοππα) (Κοππα) (Κοππα) (Κοππα)

Herod. 1, 139. Τὰ οὐνόματά σφι ἔοντα ὁμοία τοῖσι σώμασι καὶ τῇ μεγαλοπρεπείῃ τελευτῶσι πάντα ἐς τὸ αὐτὸ γράμμα, τὸ Δωριέες μὲν Σάν καλέουσι, Ἴωνες δὲ Σίγμα.

Dionys. de Comp. 14. Ἀχαρι δὲ καὶ ἀηδὲς τὸ Σ, καὶ εἰ πλεονάσειε σφόδρα λυπεῖ. . . . τῶν γοῦν παλαιῶν σπανίως ἐχρῶντό τινες αὐτῷ καὶ πεφυλαγμένως. Εἰσὶ δὲ οἱ ἀσίγμους ωἰδὰς ὅλας ἐποίουν. δηλοῖ δὲ τοῦτο Πίνδαρος ἐν οἷς φησι, “ Πρὶν μὲν ἤριπε σχινοτενῆ φωνήεντα διθυράμβων καὶ τὸ Σάν κίβδαλον.”

Athen. 10, 81, p. 454. Νεοπτόλεμος δ' ὁ Παριανὸς, ἐν τῷ Περὶ Ἐπιγραμμάτων, ἐν Χαλκηδόνι φησὶν ἐπὶ τοῦ Θρασυμάχου τοῦ σοφιστοῦ μνήματος ἐπιγεγράφθαι τόδε τὸ ἐπίγραμμα.

Τούνομα Θῆτα Ρῶ Ἄλφα Σάν Ὑ Μῦ Ἄλφα Χι Οὖ Σάν,

Πατρίς Χαλκηδῶν, ἣ δὲ τέχνη σοφίη.

Id. 11, 30, p. 467. Τὸ δὲ Σάν ἀντὶ τοῦ Σίγμα Δωρικῶς εἰρήκασιν. Οἱ γὰρ μουσικοὶ, καθάπερ πολλάκις Ἀριστόξενός φησι, τὸ Σίγμα λέγειν παρητιοῦντο, διὰ τὸ σκληρόστομον εἶναι καὶ ἀνεπιτήδειον αἰλῶι. Καὶ τοὺς ἵππους τοὺς τὸ Σ ἐγκεχαραγμένον ἔχοντας Σαμφόρας καλοῦσιν.

Schol. ad Aristoph. Nub. 23. Κοππατίας ἵππους ἐκάλουν οἷς ἐγκεχάρακτο τὸ Κ στοιχείον. ὡς Σαμφόρας τοὺς ἐγκεχαραγμένους τὸ Σ. Τὸ γὰρ Σ καὶ τὸ Ν χαρασσόμενον Σάν ἔλεγον. Αἱ δὲ χαράξεις

αὐται καὶ μέχρι τοῦ νῦν σώζονται ἐπὶ τοῖς ἵπποις. Συνεξευγμένον γὰρ τοῦ Κ καὶ Σ τὸ σχῆμα τοῦ 5 ἀριθμοῦ δύναται νοεῖσθαι, οὗ προηγείται τὸ Κ. Καὶ παρὰ γραμματικοῖς οὕτω διδάσκεται καὶ καλεῖται Κόππα ἐννεήκοντα.

Schol. ad Arist. N. 122. Σαπφόραι δὲ οἱ Σίγμα ἔχοντες περὶ τὸν μηρόν.

Hesych. Κοππατίας, ἵππος κεκαυμένος, ἐντετυπωμένον ἔχων σημεῖον τὸ Κόππα, ὃ ἐστὶ ἀπεστραμμένον Ρ καὶ Σ. It may be remarked here, that the Greek word for *brand*, that is, a mark made by burning with a hot iron, is καῦμα, found in a Bœotic inscription (C. I. n. 1569.)

Suidas. Κοππατίας ἵππους ἐκάλουν οἷς ἐγκεχάραται τὸ Κ στοιχείον· ὡς Σαμφόρας τοὺς ἐγκεχααραγμένους τὸ Σ καὶ Ν χαρασσόμενον ἄλλοις. Σάν γὰρ ἐκείνους ἔλεγον. Αἱ δὲ χαράξεις αὐται ἔτι καὶ νῦν σώζονται ἐπὶ τοῖς ἵπποις. Συξευγνύμενον γὰρ τὸ Κ τῷ Σ τὸ σχῆμα τοῦ 9 ἀριθμοῦ κατανοεῖσθαι δίδωσιν, οὗ προηγείται τὸ Κ. Παρὰ γὰρ γραμματισταῖς οὕτω διδάσκεται, καὶ καλεῖται Κόππα ἐννεήκοντα.

Id. Σαμφόρας, εἶδος ἵππου ἐγκεχααραγμένου τὸ Σ σημεῖον. Οἱ δὲ Δωριεῖς τὸ Σ Σάν λέγουσι.

Judg. xii. 6. Μὴ Εφραθίτης εἶ; καὶ εἶπεν, Οὕ. Καὶ εἶπαν αὐτῷ, Εἶπον δὴ σταχύς. Καὶ οὐ κατεύθυνε τοῦ λαλῆσαι οὕτως. The fact is, they asked him to say *Shiboleth* and he said *Siboleth*.

Quintil. 1, 4, p. 27. Q, cujus similis affectu specieque (nisi quod paullum a nostris obliquatur) *Koppa* apud Graecos, nunc tantum in numero manet.

§ 25.

When the alphabetical numeral system was adopted by the later Greeks, the then obsolete letters Δίγαμμα, Κόππα, and Σάν were employed to denote 6, 90, and 900, respectively. But since the character Σ, the true Σάν, was at that time called Σίγμα and denoted 200, the grammarians

employed the Phœnician *Shin*, Π, Λ, Ϝ, λ, to denote 900. The first of these figures is found in an Egyptian papyrus (*E. E. p. 352*); the second and fourth are found in the *Chronicon* of Eusebius; the third is found in Theognostus (*C. A. 2. 1, p. 150*). We observe here that the fourth character is evidently a modification of the second, but is not found in any Phœnician inscription.

Some modern scholars, perceiving that the last of these four forms of *Shin* had the appearance of C (one of the later forms of Σ) and Π united into one form, *supposed* that its ancient name was Σάν Πι, Σάνπι, or Σαμπι, and that it corresponded to the Hebrew *Tsade*; they *assumed*, also, that Σάν was another name for Σίγμα. And because, in the Hebrew alphabet, *Tsade* stands next to Π, they *inferred* that Σάνπι was so called because in the original alphabet it stood next to Πι. As, however, no ancient author uses this word, it became necessary to confirm this *hypothesis* by *conjectural emendation*. Now the Scholium on the twenty-third line of the *Clouds* of Aristophanes, being unusually unintelligible, offered a fine opportunity for critical display; accordingly, it was made to read as follows: Κοππατίας ἵππους ἐκάλουν οἷς ἐγκεχάρακται τὸ γ σημείον, ὡς Σαμφόρας τοὺς ἐγκεχαραγμένους τὸ λ. Το γὰρ C καὶ τὸ Π χाराσσόμενον Σαμπι ἔλεγον. Αἱ δὲ χαράξεις αὐται καὶ μέχρι τοῦ νῦν σώζονται ἐπὶ τοῖς ἵπποις. (*Aristoph. Nub. 23, ed. Bothe; Euseb.*

Chronic. Scaliger. Animadv. p. 116; Corsin. Not. Graec. p. xxv. et seq.) This emendation of course fully proves the existence of the word *Σαμπί*.

Beda de Indigitatione, as quoted by J. Scaliger, Euseb. Animadvrs. p. 116. Graeci enim omnibus suis literis expriment numeros. Verum toto alphabeti sui caractere in numerorum figuras extenso, tres, qui plus sunt, numeros, notis propriis, quae ex alphabeto non sunt, depingunt. Prima est *ς*, quae dicitur *Episemon*, et est nota numeri VI. Secunda est *ϙ*, quae vocatur *Kophe*, et valet in numero XC. Tertia est *η*, quae dicitur *Enneacosia*, quia valet in numero DCCCC. Quia *ennea* Graece novem Latine, *enneneconda nonaginta, enneacosia nonningenta*, dicitur.

Favorinus, or Phavorinus. Αριθμός τὸ δὲ Ω ὀκτακόσια ποιεῖ, καὶ ἀκολουθῶς ἐπάγεται χαρακτήρα [various reading τὴν χαρακτῆρα] ἥτις ποιεῖ ἐννακόσια. The word *ἡ χαρακτήρα* is modern.

REMARKS ON ORTHOGRAPHY.

§ 26.

THE diphthongs *α, η, ω* were originally written *AI, HI, ΩI*; that is, the *iota* now called *subscript* was written and pronounced like any other *iota*.

The Æolians and Dorians began to write *H* for *HI* in the third person singular of the subjunctive active, and aorist subjunctive passive, as early as the commencement of the fourth century before Christ (say *B. C.* 325); as, *C. I. n.* 1841. 1843. 1850. 2166. 2448. 3640. *δόκη, πᾶσχη, ἐνδεύη, πᾶθη,*

αἶρεθῆ, ἀναγραφῆ, ἀνατεθῆ. According to Gregorius Corinthius (p. 606), the Æolians wrote also Ω for ΩΙ in the dative singular of the second declension. (Compare the dative singular of the Latin second declension.)

The omission of this *I* became very common about the latter part of the first century before Christ (*B. C.* 75); thus, in inscriptions belonging to that century, α, η, ω are very often written Α, Η, Ω; in those cut after the commencement of our era, and in manuscripts, it is generally omitted. The transcribers of the Byzantine period committed a number of errors with reference to this *iota*, some of which still remain uncorrected.

The early modern Greeks employed the orthography α, η, ω, instead of the original αι, ηι, ωι, merely because they did not pronounce this *I*; which orthography gave rise to the expression ὑπογεγραμμένον Ἰῶτα, *Iota subscriptum*. Herodian (in *Cramer's Anecdota*), Chæroboscus (*ibid.*), and Eustathius (*A. D.* 1150) use προσγράφειν, and Quintilian uses *adscribere*, with reference to it. In manuscripts written before the fourteenth century, this *I*, if written at all, is annexed to the preceding vowel; thus, αι, ηι, ωι. The expressions, δίφθογγοι κύριαι, *proper diphthongs*, and δίφθογγοι καταχρηστικάι, *improper diphthongs*, and ὑπογεγραμμένον Ἰῶτα, occur in the early modern Greek grammarians. The terms, κυρίως, καταχρηστικῶς, and ὑπογράφειν, as applied to

diphthongs, occur also in Draco (*pp.* 4. 9. *ed. Herman.*); but the passages in which they are used could not have been written before the time of Eustathius.

Strab. 14, p. 959 (648). Πολλοὶ γὰρ χωρὶς τοῦ Ι γράφουσι τὰς δοτικάς, καὶ ἐκβάλλουσί γε τὸ ἔθος φυσικὴν αἰτίαν οὐκ ἔχον.

Sext. adv. Gram. 1, 9. Τὴν γὰρ ὀρθογραφίαν φασὶν ἐν τρισὶ κείσθαι τρόποις, ποσότητι, ποιότητι, μερισμῶι. Ποσότητι μὲν οὖν ὅταν ζητῶμεν, εἰ ταῖς δοτικαῖς προσθετέον τὸ Ι.

Quintil. 1, 7. Sicut in Graecis accidit adjectione I literae quam non solum dativis casibus in parte ultima adscribunt, sed quibusdam etiam interponunt, ut in ληιστηῖ, quia etymologia ex divisione inter syllabas facta desideret eam literam.

When two words were to be united, by *crasis*, into one, if the first ended in a diphthong, the second vowel (ι, υ) of that diphthong was dropped before the contraction was effected; as, *C. I. n.* 8. 29. 39. 1688. 2554. 3044. 3047. ἀδελφοί, οἱ ἀδελφοί; καὶ γώ, καὶ ἐγώ; καπίστατον, καὶ ἐπίστατον; τὰργεῖοι, τοὶ Ἀργεῖοι; τὼπόλλωνι, τῶι Ἀπόλλωνι; κήπι, καὶ ἐπί; κῆς, καὶ εἰς; κάρτεμιν, καὶ Ἄρτεμιν; τῆπάρηι, τῆι ἐπάρηι, τὼγῶνος, τοῦ ἀγῶνος; κῆπαινέομεν, καὶ ἐπαινέομεν. It is observed further, that καί before αι, ει, ου, dropped the αι; as, *C. I. n.* 2554. 2321. 3019. καίτις, καὶ αἴτις; κείκοσι, καὶ εἴκοσι; κοῦκέτι, καὶ οὔκέτι. The Elean inscription (*C. I. n.* 11) has ΤΟΙΝΤΑΥΤ, τῶι ἕνταῦτ', for τῶι ἐνταῦθα, with the I remaining after the contraction. As to (*C. I. n.* 3588) ΚΑΙΜΟΝ, καῖμόν, καὶ ἐμόν, it seems to be an error of the stone-cutter; the same inscription has ΚΑΦΥΨΟΥΣ, κάφ'

ὑψους, καὶ ἀπὸ ὑψους, without the *I*. The *I* retains its place when it belongs to the *second* of the syllables to be contracted; as, καὶ εἶτα, καίτα.

C. A. vol. 4, p. 343. Τὰ δὲ τέσσαρα εἶδη τὰ σύνθετα τῆς συναλοιφῆς εἰσὶ ταῦτα, ἔκθλιψις καὶ κρᾶσις, ἔκθλιψις καὶ συναίρεσις, κρᾶσις καὶ συναίρεσις, ἔκθλιψις καὶ κρᾶσις καὶ συναίρεσις. "Ἐκθλιψις καὶ κρᾶσις, οἷον καὶ ἐγὼ καὶ γώ. "Ἐκθλιψις δὲ καὶ συναίρεσις, οἷον ἐμοὶ ὑποδύνει ἐμοῦποδύνει. Κρᾶσις δὲ καὶ συναίρεσις, οἷον ὁ αἰπόλος ὠπόλος. "Ἐκθλιψις δὲ, κρᾶσις, καὶ συναίρεσις, οἷον οἱ αἰπόλοι ὠπόλοι.

The adverbial datives in *HI* retain the *I*; as, *C. I. n. 1841. 1843. 2483. 3053.* ὅπῃ, Doric ὅπαι. The adverb *ἤ*, *where*, was by the grammarians written *ῆ* when it meant *as*.

The traditional orthography of the ending *-ηιφι* of such Epic datives as βίηιφι, φαινομένηιφι, requires the diphthong *HI*.

Eustath. p. 173. Τὸ μὲν ἠὶ ἀντὶ τοῦ ὅπου σὺν τῷ *I* γράφουσιν οἱ τεχνικοὶ, καθὰ καὶ τὸ πῆι καὶ ὅπῃ καὶ ἄλλῃ, ὃ ἔστιν ἀλλαχοῦ. Τὸ δὲ ῆ *θέμις* ἐστὶ δίχα προσγραφῆς τοῦ *I* τιθέασιν.

Id. p. 1251. Ἀλλῃ φεύγω, τουτέστιν ἀλλαχοῦ, ἐπιρρηματικὸν καὶ νῦν ὄν, ὅμως προσγεγραμμένον ἔχει τὸ *I*, ὡς ἀπὸ δοτικῆς γεγόνος, καθὰ καὶ τὸ ταύτηι, ἀντὶ τοῦ οὔτως, καὶ τὸ ἐτέρηιφι παρ' Ἡσιόδωι, ἀντὶ τοῦ ἐτέρως.

C. A. 1, p. 360. Παλάμηιφιν [*H. 3, 338*] προσγράφει τὸ *I* ἐκ παραδόσεως· ἔχει δὲ κανόνα· αἱ διὰ τῆς *ΦΙ* συλλαβῆς γινόμεναι ἐπεκτάσεις προσερχόμεναι ταῖς πτώσεσιν, εἰ μὲν φυλάττουσι τὴν αὐτὴν φωνὴν, καὶ τὴν αὐτὴν γραφὴν φυλάττουσι.

The adverbial datives in *-ησι, -ασι*, are written without the *I*; as, *C. I. n. 87. 158.* Αθήνησι; *E. E. p. 111.* Ἀγρυλῆσι, Ἀλωπεκῆσι; *A. H. n. 53.* Ολυμπιασι.

Even the dative plural of the first declension was sometimes written without this *I*; as, *C. I. n. 71. 73 c. 137 - 140.* αὐτῆσι, τῆσι, ταμίασι, for αὐτηῖσι, τηῖσι, ταμίασι, and these for αὐταῖς, ταῖς, ταμίαις; *E. E. p. 126.* ἐπιστάτησι for ἐπιστάτησι, ἐπιστάταις.

The formula, *Εφ' ωῖ, on condition that*, is, in inscriptions, written *ΕΦΩ*; as, *C. I. n. 93. 1704.* But *Curtius, Anecd. Delph. n. 4.* ἐφ' ωῖτε.

C. A. vol. 2. 1, p. 157. Τὰ εἰς ΣΙ ἐπιρρήματα εἶτε προπαροξύνοιο εἶτε προπερισπωῖτο ἔχει τὰ πρὸ τέλους εἶτε διὰ μακροῦ τοῦ Α, ἢ διὰ τοῦ Η, σπανίως δὲ καὶ διὰ τοῦ Ω, ὡς ἔχει τὸ Θρίωσιν· οἶον Αθήνησι, Θρίασι, θύρασι, Θήβησι.

According to Eustathius (*p. 50*), the Attic ending *-ης* of the nominative plural of nouns in *-ευς* is *-ηις*, with the diphthong *HI*. This orthography was suggested by such forms as *ἡῖδειν, ἡῖκαζον, ἡῖεν*. But it will be recollected, that when the Attic uses *ηι* for *ει*, the original syllables were *εῖ*, which in the Ionic became *ηῖ*; as, Attic *κληῖς*, Ionic *κληῖς*, common *κλείς*, original *κλείς*, *κλεις*, Latin *clavis*; *Νηρηίδος, Νηρηίδος, Νηρείδος*. Now the ending *-ης* comes from *-εες* after the analogy of the dual *-η* from *-εε*; consequently the orthography *-ηις* is contrary to all analogy. In an Attic inscription we find, *C. I. n. 455.* *πλυνῆς*, from *πλυνεύς*, which would settle the question, if it could be referred to the latter part of the second century before Christ (*B. C. 175*). As to such nominatives as (*A. H. n. 132*) *ΜΥΛΑΣΕΣ, ΜΑΡΟΝΕΣ*, they can be either *Μυλασῆς, Μαρωνῆς*,

or *Μυλασεῖς*, *Μαρωνεῖς*, for *-ηῖς*, in these inscriptions, would have been written *-ΕΙΣ*; they most probably stand for *Μυλασῆς*, *Μαρωνῆς* (from *Μαρωνεύς*, a native of *Μαρόνεια*).

The aorist of verbs in *-αίνω*, *-αίρω*, ends in *-ηνα* or *-ανα*, *-ηρα* or *-αρα*, without the *I*, because this tense is formed from the simple root, and because, in inscriptions of the classical period, these endings are written without the *I*; as, *C. I. n. 175. 2374. 2377. 2953. 247. 1907. πημάνας, ἀνέφηνε, καθηράντων, κατάραι, ἐπάρει, ἐπάρας, ἦρε, ἦρατο*. The perfect of *αἶρω* is *ἦρκα, ἦρμαι*; as, *C. I. n. 2271. 3137. ἀπηρκώς, ἦρθω*.

The second perfects *δέδηα, μέμηνα, πέφηνα, σέσηρα, κέχηνα* are written without the *I*, because they come from the roots *ΔΑ-*, *ΜΑΝ-*, *ΦΑΝ-*, *ΣΑΡ-*, *ΧΑΝ-*.

C. A. vol. 4, p. 190. Εάν ὁ ἐνεστῶς τῆι ΑΙ διφθόγγῳ παραλήγεται, τρέπει αὐτὴν ἐν τῷ μέσῳ παρακειμένῳ εἰς Η, οἷον φαίνω πέφηνα, χαίνω κέχηνα, μαίνω ἐξ οὗ τὸ μαίνομαι καὶ μέμηνα.

The ending of the contracted infinitive of verbs in *-άω* is, in ancient inscriptions, written *-αν*, *-ην*, which shows that it is contracted from *-αεν*; as, *C. I. n. 2569. 2919. 2058. 3069. τιμᾶν, περιορᾶν, κατασκευᾶν* (future), *ζῆν*; *A. H. n. 250. εἶαν* twice.

C. A. 2. 1, p. 310. Πᾶν ἀπαρέμφατον δίφθογγον ἔχει κατὰ τὴν τελευταίαν πλὴν τῆς πρώτης συζυγίας τῶν περισπωμένων· νοεῖν, χρυσοῦν, τύπτειν, τύπτεσθαι· βοᾶν μέντοι καὶ γελᾶν οὐκέτι.

The traditional orthography of the Epic ending

-ηισι of the subjunctive active requires the diphthong *HI* before -σι; as, εἴπησι, ὀτρύνησι.

Eustath. p. 1006. Εἴπησιν, ὀτρύνησιν, ἐμπνεύσησιν, ἀποστρέψησιν, οἷς ἐν τῇ παραληγούσῃ τὸ *I* προσγέγραπται.

The traditional orthography of the second person singular of φημί is φηίς, and not φής, which shows that it is contracted from φάεις, after the Doric manner.

Eustath. p. 1578. Τὸ φηίς ἐν τῷ ἐνεστῶτι μὲν κατὰ παράδοσιν ὀξύνεται καὶ σὺν τῷ *I* γράφεται.

C. A. 2. 1, p. 311; also vol. 1. 1, p. 432. Οὐδὲν τῶν εἰς μὴ ρημάτων ἐπὶ δευτέρου προσώπου ἔχει τὸ *I*: τίθημι τίθης, δίδωμι δίδως· πλὴν τοῦ φημί φηίς [so accented].

Adjectives in -ωίος are written with an *I*, because this ending is contracted from -ώϊος; as, *C. I. n. 2236. 3539.* Κωίος, μητρωίος; *A. H. n. 22. 132.* πατρωίης, Κωίῳ.

Neuters in -ωίον, also, are written with an *I*, because this ending is contracted from -ώϊον; as, *C. I. n. ἡρωίον.*

C. A. vol. 2. 1, pp. 49. 286. Τὰ διὰ τοῦ ωίος κτητικὰ διὰ τῆς ΩΙ διφθόγγου γράφεται, οἷον Κωίος, Μινωίος, ἡρωίος, ἀνδρωίος, ἀστρωίος, πατρωίος.

Zῶον, animal, was written with an ΩΙ; as, *C. I. n. 2448. 3539.* ζωίον, φυσί-ζωιος. The diminutive ζώδιον, also, was written with an ΩΙ; thus, *C. I. n. 155; A. H. n. 57.* ζωίδιον.

C. A. vol. 2. 1, p. 286. Ζωίον γίνεται παρὰ τὸ ζῆν, προσγράφεται δὲ τὸ *I*.

Ibid. p. 216. Ζωίσον [read Ζωίον], τὸ ΖΩ μέγα σὺν τῷ *I*, τὸ *O* μικρὸν· ἀπὸ γὰρ τοῦ ζῶ ρήματος γέγονεν.

Ibid. p. 121. Ζωίδιον διὰ τῆς ΩΙ διφθόγγου.

Ερωιδιός, *heron*, with the diphthong ΩΙ, according to the grammarians.

C. A. vol. 2. 1, p. 214. Ερωιδιός, τὸ ΡΩ μέγα σὺν τῷ Ι, καὶ τὸ ΔΙ Ι ἡ παράδοσις, αἱ δὲ ἔτυμολογίαι διαφοροῦνται.

Κληίζω, with the diphthong ΗΙ, because it is contracted from κληίζω, which comes from κλείζω. The contracted εὐ-κλείζω, with an ΕΙ, occurs in an inscription (*C. I. n. 175*), which Boeckh unnecessarily changes into εὐ-κληίζω. The original root is κλεF-, found in the derivative κλέφος, which occurs in the Crissæan inscription (*C. I. n. 1*), the first line of which, according to the best copies, reads, . . . ἔχοι κλέφος ἄπθιτον αἰφεί.

Πρωῖρα, *prow*, with an ΩΙ, according to the ancient grammarians. (*C. A. vol. 2. 1, p. 196.*)

Σώζω, *save*, is, in inscriptions, written with an Ι; thus, *C. I. n. 2448.* σωίζω; *Tab. Her. κατε-σωίξαμεσ* or *κατεσωίσαμεσ*. The original form was σοιζω, formed from σόω, like χροίζω from ΧΡΟ-, hence the Doric ἀπέσοιξεν, in Hesychius.

Χρηίζω, *C. I. n. 2483*, with an ΗΙ, contracted from χρηίζω, which comes from the root ΧΡΑ-. We find, also, *C. I. n. 2448.* χρήζω without the Ι.

Ωόν, *egg*, was also written ωιόν, with an ΩΙ. (*C. A. vol. 2. 1, p. 281.*) In a manuscript of the Anacreontic odes, it is accented ωιον. This orthography and accentuation were suggested by the form ὄιον. The original form of this word was ὠFόν, Latin ovum, English egg; hence ὠβειον, ὠειον, ὠιον.

§ 27.

The early Bœotians used *AE, OE*, for *AI, OI*; as, *C. I. n.* 1599. 1647. *Αἴσχροندان* for *Αἰσχροندان*, *Aeschrondas*; *Πλαύχαι* for *Πλαύχαι*, *Plauchae*, a dative; *Διωνύσοι* for *Διωνύσοι*, dative of *Διώνυσος*.

§ 28.

In order to indicate the original sound of *Υ* (that of *oo* in *moon* or *book*), the Bœotians prefixed an *O* to this letter; so that, in their dialect, *OY* is long or short according as the original *Υ* was long or short; thus, in *οὔδωρ, σούν, κύνες*, it is short, like *oo* in *book*; in *οὔλη, ἄσουλία*, long, like *oo* in *moon*. It is evident, therefore, that *O* in the Bœotic diphthong *OY* is a mere orthographical mark.

B. A. p. 779. Δέον δέ ἐστι ζητῆσαι, εἰ ἄρα τὸ *O* προτιθέμενον παρὰ Βοιωτοῖς τοῦ *Υ* δύναμιν ἔχει στοιχείου. Καὶ ἔστιν εἰπεῖν ὅτι οὐκ ἔχει δύναμιν στοιχείου, ἀλλὰ φθόγγος μόνον ἐστίν. "Οτι γὰρ οὐκ ἔχει δύναμιν στοιχείου δῆλον, εἶγε προσερχομένου τοῦ *Υ* τὸν αὐτὸν χρόνον φυλάττει. Καὶ γὰρ ὡσπερ τὸ *κύνες* συνεσταλμένον ἔχει τὸ *Υ*, οὕτω καὶ τὸ *κύνες* συνεσταλμένην ἔχει τὴν *κου-* συλλαβήν.

Eustath. ad Il. 1, 10. Νόσος νοῦσος κατὰ τοὺς Ἰωνας μηκύνοντας τὸ *O* τῇ προσλήψει τοῦ *Υ*, οὔπερ ἀνάπαλιν οἱ Βοιωτοὶ ποιούσι κατὰ τὴν Ἡρακλείδου παράδοσιν προστιθέντες αὐτοῖ τῷ *Υ* διχρόνωι τὸ μικρὸν *O*· καὶ βραχυνομένου μὲν φησι βραχύνοντες, μηκυνομένου δὲ μηκύνοντες, τὸ ὕλη οὔλη λέγοντες καὶ τὸ ὕδωρ οὔδωρ.

Priscian. 1, 6, 36, *p.* 554, *ed.* Putsch. Illi [Aeoles] enim θυγάτηρ pro θυγάτηρ, *OY* corripientes, vel magis *Υ* sono *U* soliti sunt pronuntiare, ideoque ascribunt *O* non ut diphthongum faciant, sed ut sonum *Υ* Aeolicum ostendant. Quod nos se-

cuti, *U* modo correptum modo productum habemus, quamvis videatur *OY* diphthongi sonum habere.

By *Aeoles*, Priscian here means the Bœotians, who were a branch of the Æolic tribe.

§ 29.

About the commencement of the fifth century before Christ (*B. C.* 425), *I* long began to be represented by the diphthong *EI*, in which case *E* was a mere orthographical mark; thus, in inscriptions cut before the time of Euclides (*B. C.* 403), we find, *A. H. n.* 42. 115. 123. 308. Διειτρεφοῦς, Τειθράσιος, Τεισίμαχος, Τείσανδρος: in an inscription referred to the ninety-sixth Olympiad (*B. C.* 392), we find, *C. I. n.* 150. σύμμεικτον; in another, referred to the hundredth Olympiad (*B. C.* 376), *C. I. n.* 1688. ἀποτείση; in another, referred to the third century before Christ (*B. C.* 225), *C. I. n.* 2556. ἀποτεισάτω. As to (*C. I. n.* 170) Ποτείδαία, referred to the commencement of the fifth century before Christ (say *B. C.* 430), it is more than probable that it is the original orthography of Ποτίδαία, and may be compared with (*C. I. n.* 1430) Ποσειδαία, also with Ποσειδωνία, Ποτειδάν, Ποσειδών. After the middle of the second century before Christ, this orthography became very common; as, *C. I. n.* 186. 547. 1053. 2737. 386. Εἰσίδοτος, Εἰσίδωρος, καλλινείκου, ὑμῖν, τειμῆς, πολείτης, Ελευσεῖνι. During the first three centuries of our era, *EI* was often used

even for *I* short; as, *C. I. n.* 353. 254. Τείτος, γυμνασειαρχήσας.

On the other hand, during the last-mentioned period (*A. D.* 1–300), *I* was often put for *EI*, because this diphthong at that time was pronounced like *I*; as, *C. I. n.* 294. 2715. Στιριεύς, ἔχι, λιτανεύϊν, ἰς.

Sext. adv. Gram. 1, 9. Τὴν γὰρ ὀρθογραφίαν φασὶν ἐν τρισὶ κείσθαι τρόποις, ποσότητι, ποιότητι, μερισμῶι. Ποσότητι μὲν οὖν ὅταν ζητῶμεν εἰς ταῖς δοτικαῖς προσθετέον τὸ *I*· καὶ εὐχάλινον καὶ εὐώδιναις τῶι *I* μόνον γραπτέον ἢ τῆι *EI*.

Quintil. 1, 7. Diutius duravit ut *E, I*, jugendis eadem ratione qua Graeci *EI* uterentur quod quidem cum supervacuum est, quia *I* tam longae quam brevis naturam habet, tum incommodum aliquando.

Gell. 19, 14. Graecos non tantae inscitiae arcesso qui *OY* ex *O* et *Y* scripserunt, quantae qui *EI* ex *E* et *I*: illud enim inopia fecerunt; hoc nulla re subacti.

This refers to such forms as οὔλη, ἀσουλία, κούνες, οὔδωρ, ἀποτεῖσαι, ὑμείν.

Priscian. 1, 9. *I* quoque apud antiquos post *E* ponebatur et *EI* diphthongum faciebat, quam pro omni *I* longa scribebant more antiquo Graecorum.

§ 30.

In inscriptions belonging to the first three centuries of our era, *E* is often put for *AI*, which merely shows that the stone-cutter often spelled as he pronounced; as, *C. I. n.* 628. 1051. 1066. 1067. Ἡφεστος, κέκρυπτε, δόξες, μυρίες.

§ 31.

According to the ancient grammarians, **YI** cannot stand before a consonant or at the end of a word; thus, they write *λελύτο, πήγνυτο, δαινυτο* or *δαίνυτο, ἐκδύμεν*, for the analogical *λελύιτο, πηγνυίτο, δαινυίτο, ἐκδυίμεν*: *ύδιον, μύδιον, ἰχθύδιον*, for *υίδιον, μυίδιον, ἰχθυίδιον*. The Æolic dialect, however, has *τυίδε, μέσυι, ἄλλυι, τούτυι, ἀτέρυι, πήλυι*.

Eustath. pp. 938. 1047. 1224. Μηδέποτε μετὰ τὴν **YI** δίφθογγον εὐρίσκεσθαι σύμφωνον.

Cramer's Anecd. vol. 2. 1, p. 121. Μὴς μύς μυίδιον, καὶ ἐν συγκοπῇ τοῦ **I** μύδιον· τοῦ γὰρ **Y** καὶ **I** εἰς τὴν **YI** δίφθογγον συναيرهθῆναι μὴ δυναμένοις διὰ τὸ μηδέποτε τὴν **OI** [read **YI**] δίφθογγον ἐπὶ τέλους λέξεως μήτε μετὰ συμφώνου εὐρίσκεσθαι, ὡς εἴρηται, ἐξέπεσε τὸ **I** καὶ ἔμεινε μόνον τὸ **Y**.

The ending of the optative active of verbs in *-υμι* is written without the characteristic *I*; thus, *-ῦην*. According to the grammarians, the *I* is omitted in the active merely because it is necessarily dropped in the passive ending *-ῦμην*. The diphthong **YI**, however, is changed into **T** long, also, in *ύός* for *υίός*, and in the perfect active participle feminine, as, *παρειληφῦα* (*Boeckh's Athen. Nav. p. 540*); and the characteristic *I* is dropped, also, in the Æolic forms *λαχόην, σύνεαν*, for *λαχοίην, συνείεν*.

Bekker's Anecd. p. 1292. Ζευγνύην γὰρ καὶ ὀμνύην χωρὶς τοῦ **I**. Καὶ λέγει ὁ Ἀπολλώνιος ταύτην τὴν ἀπολογίαν ὅτι τὸ ζευγνύην καὶ τὸ πηγνύην καὶ τὸ ὀμνύην προσθέσει τοῦ **M** παθητικὸς γίνεταί, οἷον ζευγνύμην, πηγνύμην, ὀμνύμην. Εἰ εἶχον οὖν τὸ **I**

κατὰ τὴν παραλήγουσαν, ἡμέλλον ἀποβάλλειν αὐτὸ ἐν τοῖς παθητικοῖς, ἐπειδὴ μετὰ τὴν ΥΙ δίφθογγον σύμφωνον οὐχ εὐρίσκεται ἐπιφερόμενον, οἶον ἄρπυια, μυῖα, υἰός. ἌΟ οὖν εἶχον ἀποβάλλειν ἐν τοῖς παθητικοῖς, προαπέβαλλον ἐν τοῖς ἐνεργητικοῖς.

§ 32.

The diphthong ΩΥ owes its existence entirely to crasis; as, ὁ αὐτός, ωὐτός; τοῦ αὐτοῦ, τωὐτοῦ; τὸ αὐτό, τωὐτό; ὦ Εὐριπίδη, ωῦριπίδη. As to ων in the Ionic words εμεωτου, σεωτου, εωτου, θωυμα, and τρωυμα, for ἔμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, θαῦμα, τραῦμα, they, according to tradition, constitute two syllables, ωῦ; thus, ἔμεωῦτοῦ, σεωῦτοῦ, ἑωῦτοῦ, θώῦμα, τρώῦμα; and the analogy of such Ionic forms as βασιληῖη, σημήϊον, κληῖς, ἡῦς, ἡῦτε, γρηῦς, Μηῖων, seems to add to the weight of the traditional orthography.

Eustath. p. 563. Ἐν δὲ τωῖ ωὐτός ἀνὴρ, ἡγον ὁ αὐτός, ἰστέον ὅτι ἡ ΩΥ δίφθογγος ἐν μιᾷ μὲν λέξει κατὰ διάλυσιν προάγεται διεξοδικῶς, οἶον θωῦμάσιος ὁ θαυμάσιος, καὶ ἐωῦτοῦ ἀντὶ τοῦ ἑαυτοῦ· ἐν δὲ δυσὶ λέξεσι κέκρται τωῖ λόγῳ τῆς συναίρεσεως.

§ 33.

Many words which now appear without the rough breathing were once pronounced and written with it; as, C. I. n. 8. 71. 139. 170. 451. Ἀῖσωπος, ἀκούσια, ἔχω, ἐλπίς, Ἴσθμοῖ; E. E. p. 111. Ἀβδηρίται, Ἀγρυλῆθεν, Ἀγρυλῆσι, Ἀλωπεκῆσι, ἄγαλμα; A. H. n. 56. 57. 58. οἰκῶν, ἰκριώσασι, ἰκριώματα, ἐκ, ἐργαζομένοις, ἐνκαύταις, ἐπί, ἐπιστυλίου, ἐντός, ὀπισθοφανῆ, ἄγου-

τα, ἔχοντα, ἄνδρα, ἐπικρούοντα, ἀνάλωμα, Ἰασος, ὠνήματα, ἐωνήθησαν, ἀπό, ἐς, ἐπιεικῆς; *Tab. Her.* ἄρνησις, ἀκροσκιρίαί, ἐννέα, ἐνενήκοντα, ἴσος (also ἴσος), ὀκτώ, ὀκτάπεδον, ὀγδοήκοντα, ὀκτακατίων. So ἴδιος, ἔτος, ἐνιαυτός, ἴσος, implied in the expressions, *C. I. n.* 2339. 2335. 2347 c. 2448. 3137. καθ' ἰδίαν, καθ' ἔτος, καθ' ἐνιαυτόν, ἐφ' ἴση. So also ἔσταλκα, ἐλπίζω, implied in the compounds, *C. I. n.* 2852, ἀφέσταλκα; *Gruter, Corp. Inscr. p.* LXXI. ἀφηλπισμένωι. On the other hand, words beginning with the rough breathing were often pronounced and written without it; as, *C. I. n.* 73 c. 76. 77. 147. 170. *Εστιαίας*, ὄσιον, *Ελληνοταμίαίς*, ἐκάστωι, ἀ, οἰ, η, αἰς, ὄσα, ἐκατόμβην, ἡμέραι, ἕτερον, ἐβδόμηι, ἕκτηι, ἐνδεκάτηι; *E. E. p.* 111. ἄρμα, εἰστηκότα; *Tab. Her.* ὄρος, ορισταί, ορίζοντα. So *A. H. n.* 56, δωδεκημέρου for δωδεχημέρου.

Gell. 2, 3. *H* literam sive illam spiritum magis quam literam dici oportet, inserebant eam veteres nostri plerique vocibus verborum firmandis roborandisque, ut sonus earum esset viridior vegetiorque. Atque id videntur fecisse studio et exemplo linguae Atticae. Satis enim notum est Atticos ἰχθύν, ἴρον, multa itidem alia, citra morem gentium Graeciae ceterarum, inspirantis primae literae dixisse.

When a smooth mute came in contact with the rough breathing at the beginning of a word, it was changed into its corresponding rough mute, and the rough breathing disappeared; as, *C. I. n.* 73 c, *B.* 76. ΚΑΘΟΤΙ, καθ' ὅτι, ΚΑΘΕΚΑΣΤΟΝ, καθ' ἕκαστον; *Tab. Her.* ΑΦΕΚΑΤΟΜΠΕΔΩ, ἀφ' εκατομπέδω. In

order, however, not to disturb the usual orthography of the second word, the Byzantine grammarians suffered the rough breathing to retain its place.

The rough breathing is never found in connection with *P* in any inscription; thus, in inscriptions in which *H* represents the rough breathing, we find, *C. I. n.* 74. 133. 141. 160. 167. *Πηγίνοις, ἀπορραίνονται, ἀπορραντήριον, ἀρραβδώτους, Πύρρος; Tab. Her. ἐρρηγείας, ἀρρήκτω.* The orthography *ῥ, ῥῥ*, as also *θῥ, φῥ, χῥ, τῥ, πῥ, κῥ*, was introduced by the Alexandrian grammarians; in our editions, the orthography *θῥ, φῥ, χῥ, τῥ, πῥ, κῥ* is not used; and in some of the latest editions, the original orthography *ρρ* is employed. According to Priscian, the breathing was originally placed *after* the *ρ*; thus, *ρ†, ρ‡*.

Sext. adv. Gramm. 1, 5. Μόνον δὲ φασὶ τὸ Ρ ἐπιδέχεσθαι ἐκάτερον δασύτητα καὶ ψιλότητα.

B. A. 693. Ἐπὶ συμφώνου τίθεται ἑνὸς μόνου τοῦ Ρ ἢ δασεία καὶ ἢ ψιλή. Ἐπὶ μὲν τοῦ ῥώμη καὶ ῥέω τίθεται ἡ δασεία· ἐπὶ δὲ τοῦ ῥάρος, ὃ σημαίνει τὸ βρέφος κατὰ τοὺς Αἰολεῖς, ἢ ψιλή, ὅτι ἡ Αἰολὶς γλῶττα τὸ ψιλοῦν φιλεῖ. Τοῦτο δὲ τὸ Ρ οὐ μόνον κατ' ἀρχὰς ψιλοῦται καὶ δασύνεται, ἀλλὰ κατὰ τὸ μέσον, οἷον τὸ ἔρῥαπτον· τὸ μὲν γὰρ πρῶτον ψιλοῦται, τὸ δὲ δεύτερον δασύνεται. Οἱ δὲ ἀρχαῖοι γραμματικοὶ τὸ μὲν μετὰ ψιλοῦ εὕρισκόμενον Ρ ἐψίλουν, τὸ δὲ μετὰ δασέως ἐδάσυνον· οἷον τὸ Ατρῆύς καὶ κάπῥος ἐψίλουν, τὸ δὲ χρόνος, ἀφῥός, θρόνος, ἐδάσυνον.

Priscian. 1, 5, p. 512. Aspiratio ante vocales omnes poni potest, post consonantes vero quatuor tantummodo, more antiquo Graecorum, *C, T, P, R.*

The rough breathing was used also in the middle of words; as, *C. I. n. 26. 160.* ἐνόδια, τριήμιποδίου; *Tab. Her.* τριήμιγνον, ἀνέλόμενος, παρέξοντι, συνέρξοντι, πενταέτηρίς, ἀνέώσθαι. So also ποιηίι, μῶά, βουῶα, Doric for ποιῆσαι, μῶσα, βουσόα; ταῶς, Attic for ταῶς.

According to most ancient grammarians, the rough breathing should not be used in the middle of a compound *proper name*; as, Εὐρύαλος, Φίλιππος, not Εὐρύάλος, Φίλίππος.

In the form ἐφιορκέω (*C. I. n. 3137*) for ἐπιορκέω, the breathing of ὄρκος changes π into φ.

Athen. θ, 57, p. 397 E. Ταῶς δὲ λέγουσιν Ἀθηναῖοι, ὡς φησι Τρύφων, τὴν τελευταίαν συλλαβὴν περισπῶντες καὶ δασύοντες. Ἀμήχανον δὲ παρ' Ἀττικοῖς καὶ Ἰωσιν ἐν τοῖς ὑπὲρ μίαν συλλαβὴν ὀνόμασι τὴν τελευτῶσαν ἀπὸ φωνήεντος ἀρχομένην δασύνεσθαι. Παραλόγως δὲ οἱ Ἀττικοὶ καὶ δασύνουσι καὶ περισπῶσι. The fact is, ταῶς was originally ταῶς, hence ταῶς; compare Latin *pavo*, Romaic *παγῶνι*.

Galen. 5, p. 457, ed. Basil. τὴν δευτέραν συλλαβὴν τοῦ στενυγρῶσαι ψιλῶντες, οὐ δασύοντες, ἀναγνωστέον ἐστὶ· οὐ γὰρ ἔγκειται τὸ ὑγρὸς ἐν τῇ λέξει καθάπερ ἂν τις οἰηθείη.

Etymol. Magn. Εὔιος. Οἱ Ἀργεῖοι καὶ Λάκωνες καὶ Παμφύλιοι καὶ Ἐρετριεῖς καὶ Ὠρόπιοι ἔνδειαν τοῦ Σ ποιοῦντες δασεῖαν χαράττουσι τοῖς ἐπιφερομένοις φωνήεσσι, ὡς ἐπὶ τοῦ ποιῆσαι ποιηίι, καὶ βουσόα βουῶα, καὶ μωσικά μωίικά.

Schol. Venet. ad Il. 1, 8. Ξυνέηκε, δασύνεται τὸ ξυνέηκεν.

Ibid. ad Il. 15, 705. Καλῆς ὠκυαλου. ἡ δὲ ἀλός γενικὴ ἐν τῇ συνθέσει ἐπὶ μὲν κυρίων ψιλὸν ἀποφέρεται τὸ πνεῦμα, Εὐρύαλος, Ἀμφιάλος, Ἀστύαλος, ἐπὶ δὲ ἐπιθετικῶν τὸ ἴδιον τηρεῖ πνεῦμα. Φίλιππος μὲν τῆς μέσης δασυνομένης τὸ προσηγορι-

κόν. . . . Φίλιππος δὲ ψιλῶς ὁ Μακεδῶν· καὶ ὠκύαλος μὲν δασέως ἢ ναῦς, ψιλῶς δὲ ὁ ἀνήρ. Ἐναντίως δὲ ὁ Ἑρωδιανός.

Ibid. ad Pl. 24, 235. Εξέσιην. Ἀρίσταρχος δασύνει τὴν δευτέραν συλλαβὴν· παρὰ γὰρ τὸ ἴημι φησὶ ἐγένετο.

B. A. p. 693. Οὐ γὰρ ἀπλῶς τὰ φωνήεντα ἢ ψιλοῦται ἢ δασύνεται, ἀλλ' ὅτε κατ' ἀρχὰς τῶν λέξεων τίθενται. The author of this scholium merely shows his ignorance.

Eustath. p. 150. Ὅτι δὲ παρὰ τοῖς ἀρχαίοις οὐ μόνον τὰ ἀρκτικά τῶν λέξεων φωνήεντα ἐπνευμάτιζον, ἀλλὰ καὶ τὰ διὰ μέσον ἐν ταῖς συλλαβαῖς, ὁμολόγηται ὑπὸ τῶν ἀντιγράφων.

Id. p. 324. Οἱ ἀρχαῖοι καὶ ἐν μέσῳ λέξεων ἐπνευμάτιζον τὰ φωνήεντα καὶ τὸ Ρ. . . . Δέγουσι δὲ οἱ παλαιοὶ καὶ ὅτι εἴτε λεκτὸν τὸ ἐπὶ τέλους φωνῆεν εἴτε καὶ παρέλκει φυλαττέσθω τὸ πνεῦμα· καὶ ὅτι εὔρηται τὸ πάνδρμος δασυνόμενον καὶ τὸ μελιήδης οἶνος.

Id. p. 1396. Ἀγχιάλος ψιλῶι, φασι, τὴν παραλήγουσαν ὡς κύριον, καθὰ καὶ ὁ παρὰ τῆς Φαίαξιν Εὐρύαλος. Ὁ δὲ ἀγχιάλος τόπος καὶ ἀμφιάλος δασύνουσι τὸ μέσον Ἄλφα κατὰ τοὺς παλαιούς· οὔτω δὲ καὶ ὁ πλησιάλος.

In most of the printed editions of the Greek authors, the breathing, as also the accent, is placed over the second vowel of a diphthong; as, εἶπεῖν, εἶπετο, αἶμα, εἶχον; but the diphthongs α, η, ω take these marks over the first vowel; as, ἄδω, Ἄιδω, ἦδον, Ἡιδον, ῶδή, Ὠιδή. In manuscripts, however, these marks are sometimes placed over the first vowel, sometimes over the second, and sometimes over the middle of a diphthong; as, καῖ, εἶχετε, ἐποίησεν, οὐρανόν, κείμενος, ἐποίησεν, εἶχετε, τούτον: and when a syllable has a breathing and the circumflex, the circumflex is commonly put after the breathing; as, ἦλθον, οἶκος.

§ 34.

In inscriptions, the combinations ΓΤ, ΓΚ, ΓΧ, and ΜΒ, ΜΠ, ΜΦ, are very often written ΝΤ, ΝΚ, ΝΧ, and ΝΒ, ΝΠ, ΝΦ, respectively; and in those cut before the eighty-sixth Olympiad (B. C. 432), Ν is almost always used for Γ before a palatal, and for Μ before a labial; as, *C. I. n. 4. 41. 22. 93. Μίνκων, Ἐνκαιρος* (?), *ἐνγύς, ἐνγράψαι*; *ibid. 401. 1001. 107. 2556. ἐνεγκαμένου, ἀνάγκης, ἐπανγέλεται, λαυχανόντων*; *ibid. 3. 11. 99. 30. 71. 165. ἀμεμφές, Ολυμπίωι, Ολυμπίου, λαυβάνειν, Κλεόνβροτος, Συνφέρμιος*; *E. E. n. 49. Λαυφακηνοί*; *A. II. n. 48. Λαυπτρεύς*. During the Alexandrian and subsequent periods, Γ was generally used for Ν before a palatal, and Μ before a labial.

The form, *C. I. n. 76. ἀν-ενήνεγκαι*, for our *ἀν-ενήνεκται*, from *ἀναφέρω, ΕΝΕΓΚΩ*, retains the nasal γ; from which it may be inferred that the perfect passive of verbs in -γκω, -γγω, -γχω retained the γ throughout; as, *ἐνήνεγγμαι, ἐνήνεγξαι, ἐνήνεγκται, ἐνηνεγγμένος*; *ἐλήλεγγμαι*, and so forth; so also verbal nouns in -μα, as, *φθέγγμα*. The omission of the γ in such cases seems to be of later origin.

In inscriptions cut after the eighty-sixth Olympiad, Ν at the end of a word before a palatal was often changed into Γ; before a labial, it was often changed into Μ; as, *C. I. n. 101. 160. 1052. 84. 147. 2905. 46. τῶγ καιρῶν, ἀγ καί, ἐγ κύκλωι, ἐὼγ καί,*

ἀτέλειαγ καί, τὸγ γραμματέα, ἱερῶγ χρημάτων, τὰγ χώ-
ραν; *ibid.* n. 75. 76. 101. 105. 1052. τῶμ πόλεων,
ἐμ πόλει, ὄταμ περ, ἐστὶμ περί, ἐγλέγειμ παρ' αὐτοῦ,
τῆμ πόλιν, μὲμ ποθεῖ; *ibid.* 124. 160. 75. 170. ἐμ
βουλευτηρίωι, τὸμ βωμόν, τὸμ φόρον, μὲμ ψυχάς.

We find, also, *C. I.* n. 76. 82. 143. τὸλ λόγον,
τῶλ λογιστῶν, τῶμ μισθώσεων, τῆμ Μυσίαν, for τὸν,
τῶν, τῆν. Also, *C. I.* 11. 3137. 76. συμμαχία, συν-
σφραγίζω, συσημαινέσθων; *Boeckh, Athen. Nav.* p.
408. παλιυλύτων.

Ev before Σ was often pronounced and written
Es; as, *C. I.* n. 87. 147. 171. 2447, b. ἐς Σιδῶνι, ἐς
Σάμωι, ἐς Σίγγωι, ἐς σύλωι, ἐς στήλῃι. We find, also,
C. I. n. 87. 213. ἐστήλῃι, εἰστήλῃι, for ἐν στήλῃι.

N movable or ἐφελκυστικόν, is, in inscriptions,
often used before a consonant, and as often omitted
before a vowel; as, *C. I.* 76. 139. ἐγραμμάτευε, Εὐ-
πίθης; εἶπε ἀποδοῦναι; ἔδοξεν τηῖ βουληῖ; ταμίασι οἷς.

§ 35.

Ek before *B, Δ, Λ, M, F*, was often pronounced
and written *Eγ*; *C. I.* n. 157. 1570, a. 139. 525.
175. 168, b. ἐγ Βενδιδείων, ἐγ Διονυσίων, ἐγδόσεις, εγ-
δότω, ἐγ Δέσβου, ἐγ λιμένος, ἐγ Μεγάρων, ἐγ Μυρίνης;
Boeckh, Athen. Nav. p. 453. 450. ἐγλυθέντων, ἐγ Μυρ-
ρινούτης; *Tab. Her.* ἐγφηληθίωντι. Before Σ, it was
often written *Eχ*; as, *C. I.* n. 147. ἐχ Σάμον. We
find, also, *C. I.* n. 789. 2907. 2347, c. 3049. ἔξου-

νιέων, ἔξαλαμῖνος, ἔξυρου, ἔξυβριτίας, for ἐκ Σουνιέων, ἐκ Σαλαμῖνος, ἐκ Σύρου, ἐκ Συβριτίας. Also, *C. I.* n. 158, *A.* ἐξ Ρηνείας; *E. E.* p. 127. ἐξ Ρόδου.

§ 36.

The expressions, εἰς στήλας, τὰς στήλας, were also written εἰστήλας, ταστήλας, without the *s* of εἰς, τὰς. (*C. I.* n. 93. 108. 3044.)

§ 37.

Not unfrequently a word was written with a single consonant where commonly that consonant was doubled; as, *C. I.* n. 2. 8. 11. 16. 160. Ἰπομέδων, Θάρων, Προκονησίου, ἀλάλοις, ἀλ', ἐγραμένωι, Τυράν', ἀράβδωτα; *E. E.* 1-21. Θαρυπτόλεμος; *Millingen*, *plat.* xxxiii. Σαφώ for Σαπφώ (Σαφφώ). On the other hand, the later Greeks often wrote two consonants where only one was originally used; as, *C. I.* n. 213. Εὐριππίδης; *E. E.* p. 247. Πόλλις, Ιοῦλλος, Ακύλλας, Ασιυνία, Λοῦππος, Τίττιος, Οὐολουσιανός, Καισσία.

Σ was often doubled before a consonant; most commonly before *T*; as, *C. I.* n. 13. 25. 166. 1638. 1306. 879. 2298. Αρισστόδαμος, Αρισστογείτων, Τελέσστας, Αρισστοφάνης, ἄρισστον, σεβασστόν, Αβασσκάντωι, κόσσμου, Ασσκληπιόδωρος, Μοσσχιών; *E. E.* p. 247. Ασσκληπιιάδης; *A. H.* n. 31. ἀριστεύων.

The later Greeks sometimes doubled a rough

mute in the middle of a word; as, *C. I. n. 427. 1927. 2169. 2211, b*; *vol. 2, p. 1029. Αφφιανός, Σάφφου, κάθθεσαν, Κλεοθθίς, for Αππιανός, Σάπφου, κάτθεσαν, Κλεοσθίς; ibid. n. 3469. 286. Αφφίου, Οφφιανός, for Αππίου, Οππιανός; E. E. p. 247. Σαφφώ, "Αφφη, for Σαπφώ, "Αππη.*

Even *Z* was sometimes doubled; as, *C. I. n. 2131. ὁ Ζαζζούς*, a man's name.

A *liquid* or *Σ* was often doubled at the beginning of a word for the metre. Thus, in the following elegiac pentameter, *Δ* is doubled after *ὑπό*; *C. I. n. 2169. Τρισσὸν ὑπολλυκάβαν Γραμματικὸς τελέω.* So, *Il. 17, 463. Αλλ' οὐχ ἦρει φῶτας 'ΟΤΕΣΣΕΥΑΙΤΟ διώκειν*, where *'ΟΤΕΣΣΕΥΑΙΤΟ* has incorrectly been divided *ὄτ' ἐσσεύαιτο*; it is now edited *ὄτε σεύαιτο.*

§ 38.

Crisis and *elision* are, in metrical inscriptions, very often left to pronunciation; as, *C. I. n. 10. 85. 173. 426. 456, a. 749. 808. 1001. 1582. 2055, b.*

το αφυτου λιθο εμι ανδριασ και το σφέλασ

ταυτου λίθου εἰμ' ἀνδριάς καὶ τὸ σφέλας

φυλην κεκροπιδον εργωι εδρασε αγαθα

φυλὴν Κεκροπιδῶν ἔργωι ἔδρασ' ἀγαθά

τοιωνδε ανδρων η πολισ οπποταν αυτισ αμαρτη

τοιῶνδ' ἀνδρῶν ἢ πόλις ὀππόταν αὐτις ἀμάρτη

βουλῆσ με ἀρειᾶσ ψῆφος ἐστήσε ἐνθαδε
 γενουσ τε ἐκατι καὶ ἀρετησ ὀση νεω
 βουλῆσ μ' Ἀρειᾶσ ψῆφος ἔστησ' ἐνθάδε
 γένουσ θ' ἔκατι κἀρετῆσ ὀση νέωι
 φραδαῖσι νυμφῶν το αὐτρον ἐξηργασατο
 φραδαῖσι νυμφῶν τ' αὐτρον ἐξεργάσατο
 εἰμι δε ἀριστοκλήσ πειραιευσ παισ δε μὲνωνοσ
 εἰμὶ δ' Ἀριστοκλῆσ Πειραιεὺσ, παῖσ δὲ Μένωνοσ
 οὐσαν καὶ κατὰ γῆσ καὶ τιμησῶ σε ἀχρι ἀν ζῶ
 οὐσαν καὶ κατὰ γῆσ καὶ τιμήσῶ σ' ἄχρι ἂν ζῶ
 σῶμα πνοῆν δε αἰθῆρ ἐλαβεν ὀσπερ ἐδωκεν
 σῶμα · πνοῆν δ' αἰθῆρ ἔλαβεν ὀσπερ ἔδωκεν
 εἰκονα τῆνδε ἀνεθήκε φορυστασ παισ ο τριακοσ
 εἰκόνα τῆνδ' ἀνέθηκε Φορύστας παῖσ ὁ Τρίακοσ
 κείμεθα καὶ εὐσεβέων ἐν σκιεροῖσ θαλαμοῖσ
 κείμεθα κεύσεβέων ἐν σκιεροῖσ θαλάμοῖσ

Even in manuscripts crasis is sometimes left to pronounciation; as, ἐπεὶ οὐ, μὴ οὐ, ἢ οὐ, ἢ εἰσόκεν, Ἐνυ-
 αλίωι ἀνδρεϊφόντηι, δὴ ἀφνειότατοσ, μὴ ἄλλοσ, εἰλαπίνῃ
 ἡέ, ἀσβέστωι οὐδ'.

§ 39.

The dative singular of the first two declensions was formed by annexing *I* to the root, without any further change; that is, it ended in *-aī*, *-oiī*, which were contracted into *-ai*, *-oi*. In process of time the radical vowels (*a*, *o*) were lengthened; that is, the endings became *-āi*, *-ῆι*, *-ωι*. The adverbial datives *πάλαι*, *χαμαί*, *οἴκοι*, such adverbs of place

as ποῖ, Φαληροῖ, Ισθμοῖ, and the dative of feminines in -ω or -ως of the second declension, are relics of the original pronunciation and orthography of this case. In inscriptions cut after the introduction of Ω, the original form of the dative of the second declension is sometimes used; as, *C. I. n.* 99. 1565. 185. 837. 2556. τωῖ Ολυμπίοι, τοῖ δάμοι, βωμοῖ, Σωσίνοι, ἐν Πριανσίοι. Add to these the Bœotic datives Πλαύχαε, Διωνύσοε, that is, Πλαύχαι, Διωνύσοι, already mentioned (§ 27). And if short *A* could be distinguished from long *A*, it is more than probable that we should find, in inscriptions, more such datives as πάλαι, χαμαί. Further, the Bœotic endings of the dative, -η, -υ, come not from the common form -α or -η, -ω, but from the original -αι, -οι.

In inscriptions belonging to the first three centuries of our era, the accusative singular of the third declension sometimes ends in -αν; as, *E. E. p.* 248. ἄνδραν, γυναῖκαν, μητέραν, στυλλεῖδαν. This ending, although apparently a barbarism, is a relic of the original form of the accusative of the third declension. (Compare the Latin -em, as *homin-em*, *mulier-em*, *matr-em*.)

The accusative plural of all the declensions is formed by annexing Σ to the accusative singular. Thus, in Cretan inscriptions we find, *C. I. n.* 3050. 3058. τόνς, πρειγευτάς, for τούς, πρειγευτάς. The Doric accentuation of the accusative plural of the third declension shows that even in this declension

the original ending was *αυς*; as, *πτῶκας*, Doric for *πτῶξ*.

The contracted ending of the nominative *dual* of neuters in *-ος* of the third declension was also *-ει*; as, *C. I. n. 150. τὸ σκέλει, τὸ ζεύγει*, from *σκέλος, ζεύγος*.

§ 40.

The endings of the subjunctive were originally the same as those of the indicative; in process of time, the connecting vowels *ε, ο* were lengthened into *η, ω*, in the subjunctive. The Epic dialect retains the original form of the subjunctive in such forms as *φθίεται, ἴομεν, ἐρύξομεν*, to which we may add the subjunctive *σκεδάννυσι, σκεδάννυται, κτίννυμεν, κέϊται*, and (*C. I. n. 2008*) *καταδέχεται*. In inscriptions cut long after the introduction of the vowel *Η*, the ending *-ΕΙ* is often used for *-ΗΙ* in the third person singular of the subjunctive active and second aorist passive; as, *C. I. n. 3044. 2008. 93. 2360. 2953. ὃς ἂν κατάξει, ἐκκόψει, ποιήσει, ἀναψηφίζει, ἐξέλθει, εἶπει, ἐπιψηφίσει, εἶ, δόξει, ἀποκρύψει, ἐπάρει*. This peculiarity is common to all the dialects, and we cannot persuade ourselves that it is merely a relic of the old orthography; compare *-ει* for *-ηι* in the second person singular of the indicative passive and middle; as, *ᾔψει, βούλει, οἶει*.

§ 41.

It is more than probable that originally the Greeks, in imitation of their masters, the Phœnicians, wrote from *right to left*. (Compare *C. I. n. 31. 33. 35. 36. 37.*) Afterwards they adopted the *βουστροφηδόν* method, that is, they wrote the odd lines from right to left, and the even ones from left to right. (*C. I. n. 1. 9. 23. 27. 40.*) Sometimes, however, the odd lines ran from left to right. (*C. I. n. 9. 22. 34. 39.*) Finally they adopted the method of writing from left to right.

Herod. 2, 36. Γράμματα γράφουσι καὶ λογίζονται ψήφοισι Ἕλληνες μὲν ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα, Αἰγύπτιοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά, καὶ ποιεῦντες ταῦτα αὐτοὶ μὲν φασὶ ἐπὶ δεξιὰ ποιέειν, Ἕλληνας δὲ ἐπ' ἀριστερά.

Pausan. 5, 17, 3. Τῶν δὲ ἐπὶ τῇ λάρνακι ἐπιγράμματα ἔπεστι τοῖς πλείοσι γράμμασι τοῖς ἀρχαίοις γεγραμμένα· καὶ τὰ μὲν ἐς εὐθὺ αὐτῶν ἔχει, σχήματα δὲ ἄλλα τῶν γραμμάτων βουστροφηδὸν καλοῦσιν Ἕλληνες· τὸ δὲ ἐστὶ τοιούδε· ἀπὸ τοῦ πέρατος τοῦ ἔπους ἐπιστρέφει τῶν ἐπῶν τὸ δεύτερον, ὥσπερ ἐν διαύλου δρόμῳ.

The following select inscriptions and portions of inscriptions are subjoined to this chapter, for the sake of illustrating the progress of Greek orthography.

C. I. n. 11. Elean (Æolic); written about *B. C. 576.* α φρατρα τοιρ φαλειοισ : και τοισ ερφαοιοισ συνμαχια κ εα εκατον φετα : αρχοι δε κα τοι αι δε τι δεοι : αιτε φεποσ αιτε φαργον συνεαν κ αλαλοισ :
5 τα τ αλ και παρ πολεμο : αι δε μα συνεαν : ταλαντον κ αργυρο : αποτινοιαν : τοι δι ολυμπιοι : τοι καδαλε

μενοι : λατρευομενον : αι δε τιρ τα γραφεα : ται καδα
 λεοιτο : αιτε Γετας αιτε τελεστα : αιτε δαμος : εντ
 10 επιαροι κ ενεχοιτο τοινταυτ εγραμενοι

The same in modern dress. Α φράτρα τοῖρ Γαλείοις καὶ τοῖς
 Ηρφαοίοις. Συμμαχία κ' ἕα ἑκατον Γέτα, ἄρχοι δέ κα τῶι. Αἰ δέ
 5 τι δέοι αἶτε Γέπος αἶτε Γάργον σύνεαν κ' ἀλλάλοισ τά τ' ἄλλ' καὶ
 Δι Ολυμπίωι τοῖ καδαλήμενοι λατρευόμενον. Αἰ δέ τιρ τὰ γράφεα
 ταῖ καδαλέοιτο, αἶτε Γέτας αἶτε τέλεστα αἶτε δᾶμός ἐντ', ἐπιάρωι
 10 κ' ἐνέχοιτο τῶι ἵνταυτ' ἐγραμμένωι.

Translation. Ἡ ρήτρα τοῖς Ηλείοις καὶ τοῖς Ἡραιεῦσι. Συμ-
 μαχία ἂν εἴη ἑκατὸν ἔτη, ἄρχοι δ' ἂν τῶιδε. Εἰ δέ τι δέοι εἴτε ἔπος
 5 εἴτε ἔργον, συνείεν ἂν ἀλλήλοισ τά τε ἄλλα καὶ περὶ πολέμον. Εἰ
 δὲ μὴ συνείεν, τάλαντον ἂν ἀργύρου ἀποτίνοιεν τῶι Δι Ολυμπίωι
 οἱ καταδηλούμενοι λατρευόμενον. Εἰ δέ τις τὰ γράμματα τηίδε κατα-
 δηλοῖτο, εἴτε ἔτης εἴτε τελεστής εἴτε δῆμός ἐστι, ἐφίέρωι ἂν ἐνέ-
 10 χοιτο τῶι ἐνταῦθα γεγραμμένωι.

The covenant of the Eleans and Heraeans. There shall be an alliance for a hundred years, and it shall begin this year. And if it shall become necessary, either in word or deed, they shall come together and deliberate as well about other matters as about war. But if they shall not come together, those who shall thus violate the covenant shall pay one talent of silver to be devoted to Zeus Olympius. And if any one shall destroy the letters hereon inscribed, whether he be a private citizen, or a magistrate, or a commoner, he shall be liable to the sacred fine here mentioned.

The forms τοῖρ, τοί, ἐντί, are Dorisms. The dialect of the Arcadians and Eleans was essentially Æolic. *Strab.* 7, p. 514 (333). Hence the absence of the rough breathing in this inscription.

Line 1. Ηρφαοίοις, from Ηρφαοῖος, formed from Ηρφαία (that is, Ἡραία) after the analogy of Γελωῖος (originally ΓΕΛΩΙΟΣ)

from Γέλα; that is, the radical vowel *a* becomes *o*, and then the adjective follows the analogy of ἡοῖος or ἡωῖος, παππῶιος.

Lines 2. 8. τῶι, ταῖ, Boeckh writes τοῖ, ταῖ, which, he says, are the same as τοδί, ταδί. But as τοῖ, ταῖ have no existence in the language, except in the Romaic forms του-το-ιά (in three syllables), ἐ-κει-νο-ιά (in four syllables), we prefer τῶι, ταῖ, although the syntax is rather harsh.

Lines 4. 5. σύνεαν, ἀποτίνοιαν, formed from συνείησαν, ἀποτίνοισαν. For the omission of *i* in σύνεαν, compare λαχόην, Æolic for λαχοίην.

Line 7. τοὶ καδαλήμενοι, present participle for καδδαλήμενοι, from κατὰ and δῆλῆμαι Æolic for δηλέομαι, like δίζημαι; compare κάβασι, κάπετον, Doric for κατάβηθι, κατέπεσον.

In the copy which the engraver had before him the words were probably arranged ταλαντον κ αργυρο αποτινοιαν τοι καδαλεμενοι τοι δι ολυμπιοι λατρευομενον; his eye, however, caught the second τοι, and accordingly he proceeded as far as the end of ολυμπιοι, when he discovered the omission of τοι καδαλεμενοι; hence the confused arrangement of this sentence. Boeckh writes τῶι καδαλημένωι, making it agree with Διύ; but as the perfect never omits the syllabic augment, this dative must be in the present; and as the present of this deponent verb is always used actively, we are compelled to make καδαλήμενοι the subject of ἀποτίνοιαν, and refer it to the delinquents.

Line 10. ἐπιάρωι, from ἐπίαρος, compounded of ἐπί and ἰαρός Æolic for ἰαρός, ἱερός. — τῶι ᾽νταυτ᾽, for τῶι ἐνταῦτα.

C. I. n. 3. Melian (Doric); written before B. C. 456.

παι διοσ εκπνηαντοι δεκσαι τοδ αμενπηησ αγαлма
σοι γαρ επευκηομενοσ τουτ ετελεσσε γροφων

Παῖ Διὸς, Εκφάντωνι δέξαι τόδ' ἀμεμφές ἄγαлма ·

Σοὶ γὰρ ἐπευχόμενος τοῦτ' ἐτέλεσσε γρόφων.

Son of Zeus, accept of Ekphantos this faultless gift; for praying to thee he sculptured this.

C. I. n. 4. Petilian (Doric); written before B. C.

456. θεος · τυχα · σαοτισ · διδοτι · σικαινιαι · ταν Φοικιαν · και ταλλα · παντα · δαμιωργος · παραγορας · προξενοι · μινκον · αρμοξιδαμος · αγαθαρχος · ονατας · επικοροσ

Θεός, Τύχα · Σαώτις δίδωσι Σικαινίαι τὰν Φοικίαν καὶ τὰλλα πάντα. Δαμιωργὸς Παραγόρας · Πρόξενοι Μίνκων, Ἄρμοξίδαμος, Ἀγάθαρχος, Ονατᾶς, Επίκωρος.

Θεός, Τύχη. Σαώτις δίδωσι Σικαινίαι τὴν οἰκίαν καὶ τὰλλα πάντα. Δημιουργὸς Παραγόρας · Πρόξενοι Μίγκων, Ἄρμοξίδαμος, Ἀγάθαρχος, Ονατᾶς, Επίκουρος.

God, Fortune. Saotis gives to Sikainia the house and all the other things. Paragoras, Magistrate: Minkon, Harmoxidamos, Agatharkhos, Onatas, Epikouros, Patrons.

C. I. n. 16. Olympian (Doric); written B. C.

489. ηιαρον ο δεινομενεοσ και τοι συρακοσιοι τοι διτυραν απο κυμασ

Ἰάρων ὁ Δεινομένεος καὶ τοὶ Συρακόσιοι τῶι Διὶ Τυρράν' ἀπὸ Κύμας.

Ἰέρων ὁ Δεινομένους καὶ οἱ Συρακόσιοι τῶι Διὶ Τυρρήν' ἀπὸ Κύμης.

Hieron, the son of Deinomenes, and the Syracusans dedicate to Zeus these Tyrrhenian spoils taken at Cumæ.

C. I. n. 29. Argive (Doric); written before B. C.

456. ταργ(ει)οι ανεθεν τοι διφι τον κορινωθοθεν

Τἀργεῖοι ἀνέθεν τῶι Διφὶ τῶν Κορινθόθεν.

Οἱ Ἀργεῖοι ἀνέθεσαν τῶι Διὶ τῶν Κορινθόθεν.

The Argives dedicated to Zeus this helmet from the Corinthian spoils.

C. I. n. 10. Delian (Ionic); written before B. C.

456. (τ)ο αφυτο λιθο εμι ανδριασ και το σφελασ

Τοῦ αὐτοῦ λίθου εἰμὶ ἀνδριάς καὶ τὸ σφέλας, or rather, Ταῦτοῦ λίθου εἴμ' ἀνδριάς καὶ τὸ σφέλας, an iambic trimeter acatalectic.

I the stâture and base are made out of one stone.

C. I. n. 39. *Milesian (Ionic)*; written before B. C. 456. Ἑρμησιαναξ ἡμεας ἀνεθηκεν τῶπολλωνι

Ἑρμησιάναξ ἡμέας ἀνέθηκεν τῶπόλλωνι.

Hermesianax dedicated us to Apollo.

C. I. n. 3044. *Teïan (Ionic)*; written before B. C.

456. οστις : τηων : ε(υθ)υνωι η αισυ(μ)νητηι : (απειθοι)η η επανισταιτο : (τωι) αι (συμ)νητηι : απολλυσθαι : και αυτον : και γενοσ : το κεινο : οσ αυ ταστηλασ : εν ηισιν : η παρη : γεγραπται : η καταξει : η φοινικηια : εκκοψε(ι) : η αφανεασ : ποιησει : κενου απολλυσθαι : και αυτον και γενοσ

ἽΟστις Τηϊῶν εὐθύνωι ἢ αἰσυμνήτηι ἀπειθοίῃ ἢ ἐπανίσταιτο τῶι αἰ-
συμνήτηι, ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κείνου. ὅς ἂν
τὰς στήλας, ἐν ἡῖσιν ἢ ἑπαρὴ γέγραπται, ἢ κατὰξῃ ἢ φοινικῆια ἐκκόψῃ
ἢ ἀφανέας ποιήσῃ, κείνου ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος.

C. I. n. 33. *Attic*; written before B. C. 456. του
αθνεθεν αθλον εμι

Τῶν Αθήνηθεν ἄθλων εἰμί.

I am one of the prizes obtained at Athens.

C. I. n. 22; A. H. n. 7. *Attic*; written before B. C. 456. αρχενεοσ τοδε σ(εμα) εστεσ ενγυσ ηοδοι α
γαθοκλ(ει)

Ἀρχένεωσ τόδε σῆμα ἕστησ' ἐγγὺς ὁδοῖ Ἀγαθοκλεῖ.

Arkhenaios erected this monument, near the road, to Agathokles.

C. I. n. 170, line 5. Attic; written about B. C. 430.

αιθερ μεμ φσυχασ υπεδεχσατο σο
 τονδε ποτειδαιασ αμφι πυλασ ελ
 εχθρον δ οι μεν εχοσι ταφο μεροσ η
 τειχος πιστοτατεν ηελπιδ εθεντ
 ανδρασ μεμ πολισ ηεδε ποθει και δ
 προσθε ποτειδαιασ ηοι θανον εμ προ
 παιδες αθηναιου φσυχασ δ αν ρρο
 χσαντ αρετεν και πατ υκλ

Αἰθήρ μὲν ψυχὰς ὑπεδέξατο, σω

Τῶνδε Ποτειδαίας ἀμφὶ πύλας ἐλ

Ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος, η

Τείχος πιστοτάτην ἐλπίδ' ἔθεντ

Ἄνδρας μὲν πόλις ἦδε ποθεῖ καὶ δ

Πρόσθε Ποτειδαίας οἱ θάνον ἐν προ

Παῖδες Ἀθηναίων· ψυχὰς δ' ἀν ρρο

. . . . ξαντ' ἀρετὴν καὶ πατ υκλ

C. I. n. 76. Attic; written about B. C. 414.

(εδ)οχσεν τει βολει και τοι δεμοι κεκροπισ επρυτανευε
 μνεσιθεοσσ ε(γ)ραμματευε ευπειθεσ επεστατε καλλιασ
 ειπε αποδουαι τοισ θεοισ τα χρεματα τα οφελομενα
 επειδε τει αθηναιαι τα τρισχιλια ταλαντ(α) ανενενεγ
 κται εσ πολιν ηα εφσεφιστο νομισματοσ ημεδ(α)πο
 5 αποδι(δο)ναι δε απο του χρεματου α εσ αποδοσιν
 εστιν τοισ θεοισ εφσεφισμ(ε)να τα τε παρα τοισ ελλε
 νοταμιαισ οντα νυν και ταλλα α εστι τουτον (τ)ον χρε
 ματου και τα εκ τεσ δεκατεσ επειδαν πραθει

Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Κεκροπίς ἐπρυτάνευε, Μνησίθεος ἔγραμμάτευε, Εὐπείθης ἐπεστάται, Καλλίας εἶπε· Ἀποδοῦναι

τοῖς θεοῖς τὰ χρήματα τὰ ὀφειλόμενα, ἐπειδὴ τῇ Ἀθηναίαι τὰ τρισ-
 χίλια τάλαντα ἀνενήνεγκται ἐς πόλιν ἃ ἐψηφιστο νομίσματος ἡμέδα-
 5 ποῦ. Ἀποδιδόναί δὲ ἀπὸ τῶν χρημάτων ἃ ἐς ἀπόδοσίν ἐστιν τοῖς
 θεοῖς ἐψηφισμένα, τὰ τε παρὰ τοῖς Ἑλληνοταμίαις ὄντα νῦν καὶ
 τᾶλλα ἃ ἐστὶ τούτων τῶν χρημάτων καὶ τὰ ἐκ τῆς δεκάτης ἐπειδὴν
 πραθῆι.

C. I. n. 147. *Attic*; written *B. C.* 405. *αθηναιοι*
ανελοσαν επι γλαυκιππο αρχοντοσ και επι τεσ βολεσ ει
κλεγενεσ ηαλαιευσ προ(τοσ) εγραμματευε ταμιαι ηιερογ
χρεματον τεσ αθηναιασ καλλιστρατοσ μαραθονιοσ και
χσυναρχο(ν)τεσ παρεδοσαν εκ του επετειου φσεφισαμενο
το δεμο επι τεσ αιαντιδοσ προτεσ πρυτανευοσεσ ηε(λλε)
νοταμιαισ παρεδοθε καλλιμαχοι ηαγνοσιοι πρασιτελιδει
ικαριει ηιπποισ σιτοσ εδοθε αθηναιασ πολ(ιαδ)οσ

Ἀθηναῖοι ἀνήλωσαν ἐπὶ Γλαυκίππου ἄρχοντος καὶ ἐπὶ τῆς βουλῆς ἢ
 Κλειγένης Ἀλαιεύς πρῶτος ἐγραμμάτευε · ταμίαι ἱερῶν χρημάτων τῆς
 Ἀθηναίας Καλλίστρατος Μαραθῶνιος καὶ ξυνάρχοντες παρέδοσαν ἐκ τῶν
 ἐπετείων, ψηφισαμένου τοῦ δήμου. Ἐπὶ τῆς Αἰαντίδος πρώτης πρυτα-
 νευούσης Ἑλληνοταμίαις παρεδόθη, Καλλιμάχῳ Ἀγνουσίῳ, Πρασιτε-
 λίδῃ Ἰκαριεῖ, ἵπποις σίτος ἐδόθη Ἀθηναίας Πολιάδος

C. I. n. 150, B, line 23. *Attic*; written *B. C.*
 393. *ταδε εν τωι οπισθοδομωι εκ τησ κιβωτο τησ*
βραυρωνι(ασ η)ν ιππικοσ κεκρυφαλοσ εχηνια ξενοτιμοσ
καρκινο ανεθηκε ε(ν ετ)ερωι κιβωτωι (ε)ιρηνη ελεφαντινη
καταχρυσοσ εν κιβωτι(ωι ηλ)ω δυο υποδερισ διοπων δυο
ζευγε ταυτα υποξυλα κατακεχ(ρυσωμε)να

Τάδε ἐν τῷ ὀπισθοδόμῳ ἐκ τῆς κιβωτοῦ τῆς Βραυρωνίας ἦν · ἵππικὸς
 κεκρύφαλος, ἐχῆνια · Ξενότιμος Καρκίνου ἀνέθηκε. Ἐν ἐτέρῳ κιβω-
 τίῳ, Εἰρήμη ἐλεφαντίνῃ κατάχρυσος. Ἐν κιβωτίῳ, ἦλω δύο, ὑποδερὶς,
 δίοπων δύο ζεύγει, ταῦτα ὑπόξυλα κατακεχρυσωμένα

C. I. n. 221. Attic; written B. C. 330. λυσι
κρατησ λυσιθειδου κικκυνευσ εχορηγει ακαμαντισ παιδων
ενικα θεων ηυλει λυσιαδης αθηναιουσ εδιδασκε ευαινετος
ηρχε

Λυσικράτης Λυσιθείδου Κικκυνεύς ἐχορήγει, Ἀκαμαντὶς παίδων ἐνίκα,
Θέων ἠύλει, Λυσιάδης Ἀθηναῖος ἐδίδασκε, Εὐαίνετος ἦρχε.

C. I. n. 124. Attic; written about B. C. 150.
επι διουνσιου αρχοντος του μετα παραμονου επι της
αιαντιδος εβδομησ πρυτανειασ η λαμιος τιμουχου ραμ
νουσιος εγραμματαευεν γαμηλιωνος ογδοη ισταμενου ογδοη
της πρυτανειασ βουλη εμ βουλευτηριωι των προεδρων
επεψηφισεν στρατοφων στρατοκλεουσ σουνιουσ και συν
προεδροι εδοξεν τει βουλει

Ἐπὶ Διονυσίου ἄρχοντος τοῦ μετὰ Παράμονον ἐπὶ τῆς Αἰαντίδος
ἐβδόμης πρυτανείας, ἠὲ Λάμιος Τιμούχου Ραμούσιος ἐγραμμάτευεν,
Γαμηλιῶνος ὀγδόῃ ἰσταμένου, ὀγδόῃ τῆς πρυτανείας, βουλή ἐν βουλευ-
τηρίῳ· τῶν προέδρων ἐπεψήφισεν Στρατοφῶν Στρατοκλέους Σουνιεύς
καὶ συμπρόεδροι· ἔδοξεν τῇ βουλήϊ.

*C. I. n. 477. Attic; written a few years before
Christ.* ο δημοσ απο των δοθεισων δωρεων υπο γαιου
ιουλιου καισαροσ θεου και αυτοκρατοροσ καισαροσ θεου
υιου σεβαστου αθηναι αρχηγετι(δ)ι στρατηγουντος επι
τους οπλιτασ ευκλεουσ μαραθωνιου του και διαδεξαμενου
την επιμελειαν υπερ του πατροσ ηρωδου του και πρεσβευ
σαντος επι αρχοντος νικιου του σαραπιωνος αθμονεωσ

Ὁ δῆμος ἀπὸ τῶν δοθεισῶν δωρεῶν ὑπὸ Γαίου Ιουλίου Καίσαρος
θεοῦ καὶ Ἀυτοκράτορος Καίσαρος θεοῦ υἱοῦ Σεβαστοῦ Ἀθηναῖ ἀρχηγέ-
τιδι, στρατηγούντος ἐπὶ τοὺς ὀπλίτας Εὐκλέους Μαραθωνίου τοῦ καὶ
διαδεξαμένου τὴν ἐπιμέλειαν ὑπὲρ τοῦ πατρὸς Ἡρώδου τοῦ καὶ πρε-
σβεύσαντος. Ἐπὶ ἄρχοντος Νικίου τοῦ Σαραπίωνος Ἀθμονέως.

C. I. n. 2572. Found in Crete (*Attic*); written A. D. 108. αυτοκρατορι καισαρι θεου νερβα υιω νερονα τραιανω σεβαστω αριστω (γε)ρμ(α)νικω δακικω αρχιερει μεγαιστω δημαρχικησ εξουσιασ το ια υπατω το (ε) πατρι πατριδος τω τησ οικουμεινησ κτιστη λ(υ)πτιων η πολισ δια πρωτοκοσμου βαναξιβουλου κ(ω)μαστα το β

Αὐτοκράτορι Καίσαρι θεοῦ Νέρβα υἰώϊ, Νερούϊ Τραϊανώϊ Σεβαστωί, ἀρίστωϊ, Γερμανικώϊ, Δακικώϊ, ἀρχιερεὶ μεγίστωϊ, δημαρχικῆς ἐξουσίας τὸ ΙΑ, ὑπάτῳ τὸ Ε, πατρὶ πατρίδος, τῳὶ τῆς οἰκουμένης κτίστῃ, Λυπτιῶν ἢ πόλιν διὰ Πρωτοκόσμου Βαναξιβούλου Κωμάστα τὸ Β.

§ 42.

The following specimens of the orthography of manuscripts are taken chiefly from *Montefaucon's Palaeographia Graeca*.

Codex Alexandrinus. Μακαριος ανηρ οσ ουκ επορευθη εν βουλη ασεβων και εν οδω αμαρτων ουκ εστη και επι καθεδρα λοιμων ουκ εκαθισεν αλλ η εν τω νομω κυ το θελημα αυτου και εν τω νομω αυτου μελετησει ημερας και νυκτος και εσται ωσ το ξυλον το πεφυτευμενον παρα τασ διεξοδουσ των υδατων ο τον καρπον αυτου δωσει εν καιρω αυτου και το φυλλον αυτου ουκ απορρησηται.

Seventh Century. διὰ τὴν ἀσθενίαν τῆσ σαρκος ὑμων ὥσπερ γὰρ παρεστήσατε τὰ μελη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ.

οτι η πιστισ υμῶν καταγγέλλεται ἐν ὄλω τῷ κοσμῳ· μάρτισ γάρ μου ἐστὶν ὁ θς ὃ λατρεύω ἐν τῷ πνί μου.

Eighth Century. τοῦ ἠρώδου ἰδοὺ ἄγγελος κῡ κατ' ὄναρ φαίνεται τῷ ἰωσηφ. ἐν αἰγυπτῶ λεγών.

τῷ καιρῷ ἐκείνῳ ἦλθεν ὁ ἰσ̄ καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβαπτιζεν.

Ninth and Tenth Centuries. μακαριοσ ἀνὴρ οσ οὐκ ἐπορευθη ἐν βουλή ἀσεβων καὶ ἐν ὁδῷ ἀμαρτωλων οὐκ ἔστη.

μήτε ἐν τῇ κεφαλῇ σου ὁμόσησ ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.

Eleventh Century. τῷ καιρῷ ἐκείνῳ συμβουλιων ἐλαβων παντες οἱ ἀρχιερεῖσ καὶ οἱ πρεσβυτεροι του λαοῦ κατα του ἰν̄, ὥστε θανατόσε αὐτόν.

Twelfth Century. εἰρήνη ἐν χριστῷ τῷ θεῷ πιστὴ βασίλισσα ῥωμαίων ἢ δούκαινα.

PRONUNCIATION.

§ 43.

No light whatever can be thrown on the subject of the ancient Greek pronunciation, unless the following propositions be taken for granted : —

That the Greeks, during the golden age of their language, that is, from Homer to Aristotle, strictly speaking, spelled their words as they pronounced them. This proposition is based on the fact, that the Greek, as such, is essentially an original language.

That the pronunciation of the silver age, that is, from Aristotle to the commencement of the Christian era, was essentially the same as that of the golden age.

That the pronunciation of the brazen age, that is, of the first three centuries of our era, was, in many important points, different from that of the two preceding ages.

That the sound which the ancient Greeks gave to any letter is to be found in one or more of the modern languages of Europe.

That the modern Greek sound of a particular letter, or combination of letters, is to be regarded as the original sound, unless the contrary can be clearly shown.

ROMAN MODE OF WRITING GREEK WORDS.

§ 41.

- A* is represented by *A*; *Ἀνακρέων*, Anacreon.
E — *E* short; *ἐπιθήκη*, *ēpithēka*.
H — *E* long; *Στησίχορος*, *Stēsichorus*.
I — *I*; *Ἴλιον*, *Ilion*.
O — *O* short; *Ὅμηρος*, *Hōmerus*.
Ω — *O* long; *δίωτος*, *diota*.
Υ — *Y*; *Τίτυρος*, *Tityrus*, *ἀλκυών*, *halcyon*.

The Latin *y* is the same as the Greek *υ*, and is used only in words taken directly from the Greek. The Roman scholars introduced this Greek letter into their language because its peculiar sound (that of French *u*) had no representative in the Latin alphabet. In words, however, common to both these languages, the Greek *υ* usually appears as *u* in Latin; as, *ὑπέρ*, *super*, *ὑπό*, *sub*, *σῦς*, *sus*, *μῦς*, *mus*, *φυγεῖν*, *fugio*, *φυγή*, *fuga*.

Quintil. 12, 10, 27. *Jucundissimas ex Graecis litteras non habemus, vocalem alteram, alteram consonantem, quibus nullae apud eos dulcius spirant; quas mutare solemus quoties illorum*

nominiibus utimur. Quod cum contigit nescio quomodo hilarior protinus renidet oratio, ut in *Ephyris* et *Zephyris*.

Victorin. Gram. 18. Literae peregrinae sunt *Z* et *Y*, quae peregrinae a nobis propter Graeca quaedam nomina assumptae sunt, ut *Hylas*, *Zephyrus*; quae si non essent, *Hoelus* et *Sdephyrus* diceremus.

Isidor. 1, 4, 15. A Graecis autem literas duas mutavit Latinitas, *Y* et *Z*, propter nomina scilicet Graeca, et hae apud Romanos usque ad Augusti tempus non scribebantur, sed pro *Z* duas *S* ponebant, ut *hilarissat*; pro *Y* vero *I* scribebant.

AI is represented by *AE*, rarely by *AI*; αἰγόκερος, aegoceros, Μαῖα, Maia.

a — *ā*; Θράκες, Thraces.

EI — *I* long, sometimes by *E* long; Σειρήν, Siren, Μηδεία, Medea; the former orthography follows the analogy of the Bœotic, the latter of the Doric; compare Φειδίας, Bœotic Φιδίας; ἐπιτήδειος, Νεῖλος, Doric ἐπιτάδης, Νήλος.

HI — *E* long; Θρήξ, Threx, Θρηῖσσα, Thressa, Θρηίκη, Threcē.

ET — *EU*; εὐγε, euge, Εὐανδρος, Euander.

OI — *OE*, rarely by *OI*; οἶστρος, oestrus, Τροία, Troia.

OI — *OE*, or *O* long; κωμωιδός, comoedus, ᾠδή, odē.

OT — *U* long; Οὐρανία, Urania, Επίκουρος, Epicurus.

TI — *YI*; Ἄρπυιαι, Harpyiae.

B is represented by *B*; βασιλικός, basilicus.

Γ — *G*; γυμνάσιον, gymnasium. Before *Γ*, *K*,

- X, Ξ, it is represented by *N*; συγγραφή, syngrapha, ἔγκαυστος, encaustus, Ἀγχίσης, Anchises, Σφίγξ, Sphinx.
- Δ — *D*; Δημοσθένης, Demosthenes.
- Z — *Z*, used only in Greek words; Ζήνων, Zenno.
- Θ — *TH*; Θουκυδίδης, Thucydides.
- Κ — *C*; Κάστωρ, Castor, κῶνος, conus, Κηφισσός, Cephissus, Κίρκη, Circē, ἀλκυών, halcyon.
- Λ — *L*; Λυκοῦργος, Lycurgus.
- Μ — *M*; Μηριόνης, Meriones.
- Ν — *N*; Νάξος, Naxos.
- Ξ — *X*; Ξενοφῶν, Xenophon.
- Π — *P*; Πήλιον, Pelion.
- Ρ — *R*; Πρωτεύς, Proteus: ῥ, by *rh*; as, ῥήτωρ, rhetor, σκίρρος, scirrhus, Πύρρος, Pyrrhus.
- Σ — *S*; Σωκράτης, Socrates.
- Τ — *T*; Τρίτων, Triton.
- Φ — *PH*; φιλοσοφία, philosophia.
- Χ — *CH*; Χίος, Chios.
- Ψ — *PS*, sometimes by *BS*; ἀψίς, apsis or absis.

GREEK MODE OF WRITING ROMAN WORDS.

§ 45.

- A is represented by *A*; Agrippa, Ἀγρίππας.
- E short, by *E*; Decius, Δέκιος, Sextus, Σέξτος:
- E long by *H*; Felix, Φήλιξ, Festus, Φήστος.

I, J — I; Priscus, Πρίσκος, Julius, Ιούλιος. *C. I.* n. 342. Scipio, Σκιπίων, written also Σκηπίων, because σκίπων, with which this word is connected, is written also σκήπων. *Curtius, Anecd. Delph. n.* 38. Τραγιανού for Τραϊανού, Trajani, where ΠI represents the sound of the Roman J.

O short, by O; Commodus, Κόμμοδος: O long, by Ω; Antonius, Αντώνιος.

U — OΥ or Υ; Rufus, Ρούφος, Lucius, Λούκιος, Romulus, Ρωμύλος, Sulla, Σύλλας. After Q, it is represented by OΥ, O, or Υ; Quirinus, Κουίρῖνος, Κυρῖνος; *C. I. n.* 1325. 2870. Quinctius, Κοίγκτιος, Quintus, Κόιντος.

AE is represented by AI, rarely by H; Caesar, Καίσαρ; *C. I.* 2930. Maevianus, Μηουβιανός.

AU — AY; Augustus, Αύγουστος.

OE — OI; Cloelia, Κλοιλία.

H — ' ; Honorius, 'Ονώριος.

B is represented by B; Tiberius, Τιβέριος.

C — K; Cicero, Κικέρων.

Priscian. p. 543. *ed. Putsch.* K enim et Q, quamvis figura et nomine videantur aliquam habere differentiam, cum C tamen eandem tam in sono vocum, quam in metro continent potestatem.

CH — X; Gracchus, Γράκχος.

D — Δ; Decius, Δέκιος.

F — Φ; Festus, Φήστος. The Roman F had originally the sound of the Greek Digamma, that is, of the English W. In process of time, its

sound was transferred to *V*, and the sound originally represented by *PH* was transferred to *F*. Thus, *vis* was originally written *fis*, and *fuga*, *phuga*. (*Priscian*, above quoted, § 21.)

- G — Γ; Granianus, Γρανιανός.
 L — Λ; Lucius, Λούκιος.
 M — Μ; Marcus, Μάρκος.
 N — Ν; Nero, Νέρων.
 P — Π; Pompeius, Πομπήϊος.
 Q — Κ; Quintus, Κόϊντος. See, also, C.
 R — Ρ; Roma, Ρώμη.
 S — Σ; Sergius, Σέργιος.
 T — Τ; Titus, Τίτος.
 V — Β, or ΟΥ; C. I. n. 191. 1318. 2055, b. 192. 2572. 2911. Verus, Βήρος or Ούήρος; Valerius, Βαλέριος, or Ουαλέριος; Nerva, Νέρβας or Νερούας. After A, E, O, it is represented by Β, ΟΥ, or Υ; C. I. n. 372. 368, b. 2911. 2457. 1732. 2595. Flavius, Φλάβιος, Φλαούϊος; Flavia, Φλαύια; Severus, Σεβήρος, Σεουήρος, Σευήρος; Novembris, Νοεμβρίων; E. E. p. 248. Avidius, Αβίδιος, Ανίδιος; C. I. n. 1425. 1426. Αβίδιος; *Letronne*, vol. 1, p. 125. Αουίδιος.
 X — Ξ; Sextus, Σέξτος.

ROMAIC OR MODERN GREEK PRONUNCIATION.

§ 46.

THE Romaic pronunciation cannot be much older than the Romaic language itself. Now the first Romaic author of whom we have any definite account is *Theodorus Ptochoprodromos*, who flourished about the middle of the twelfth century. And if we admit that this pronunciation existed five hundred years before his time, which is admitting too much, we may safely assume that the Romaic pronunciation, *as a system*, cannot go farther back than the seventh century of our era.

The following specimens of the Romaic of Ptochoprodromos may interest some of our readers: the verse is technically called iambic tetrameter catalectic, and its rhythm depends on accent:

Ἀπὸ μικρόθεν μ' ἔλεγεν ὁ γέρων ὁ πατήρ μου,
 “ Τέκνον μου, μάθε γράμματα ἂν θέλῃς νὰ φελέσῃς.
 Βλέπεις τὸν δεῖνα, τέκνον μου; πεζὸς ἐπεριπάτει.
 Καὶ τώρα, βλέπεις, γέγονε χρυσοφτερνιστηράτος,
 Ἀλογοτριπλοντέλῃνος καὶ παχυμουλαράτος.”

Ἄν μ' ἔλειπαν τὰ γράμματα καὶ μάθαινα τεχνίτης
 Ἀπ' αὐτοὺς ὅπου κάμνουσι τὰ κλαπωτὰ καὶ ζούσι,
 Νὰ ἴμαθα τέχνην κλαπωτὴν καὶ νὰ ἴζου μετ' ἐκείνην.
 Μὲ ταύτην γὰρ τὴν κλαπωτὴν τὴν περισορεμένην
 Νὰ ἄνοιγα τὸ ἄρμύριν μου νὰ τό'βρισκα γεμάτου

Ψωμὶν κρασὶν πληθυντικὸν καὶ θυνομαγερίαν,
Καὶ παλαμυδοκόμματα καὶ τσίρους καὶ σκουμπρία.

The Romaic has but five vowel-sounds, namely, *A, E, I, O, OY*, pronounced as follows :

A, like *a* in *father, far*. After the sound *I*, like *a* in *peculiarity, nearly* ; or like *a* in *fat, pat*, but not so sharp.

E, like the first *e* in *veneration*, but a little longer.

I, like *i* in *machine*, or *ee* in *feel*.

O, like *o* in *confuse*, but a little longer.

OY, like *u* in *rule*, or *oo* in *moon*.

As to the vowels *H, Y*, and *Ω*, the first two have each the sound of *I*, and *Ω* is sounded like *O* ; as, *τιμή, κύριος, σῶμα, σωτήρ*, pronounced *τιμί, κίριος, σόμα, σοτίρ*.

The Romaic has no diphthongal sounds, properly so called ; as to the combinations *AI, α, AY, EI, EY, HI, HY, OI, ΩI, ΩY, YI*, technically called diphthongs, they are sounded as follows :

AI, like *E* ; as, *γυναίκα, Ἡφαιστος*, pronounced *γινέκα, Ϊφεστος*.

α, like *A* ; *ἄδω, κυρία*, pronounced *άδω, κηρία*.

EI, HI, OI, YI, each like *I* ; *ἐκείνος, τιμῆ, οἶκημα, υἱός*, pronounced *εκίνος, τιμί, ίκιμα, ιός*.

AY, EY, HY, ΩY, before a *vowel*, or before *B, Γ, Δ, Λ, M, N, P*, are pronounced like *AB, EB, IB, OB* ; in all other cases, like *AΦ, EΦ, IΦ, OΦ* ; that is, *Y* in these diphthongs is equivalent to *B* or *Φ* ; as,

αῖος, ἄβος; εὐοῖ, εβί; εὐβουλος, ἐβ-βουλος; εὐγε, ἐβγε; εὐδαίμων, εβδέμον; εὐλαβής, εβλαβίς; εὐμενής, εβμενίς; εὐνοια, ἐβνια; εὐρίσκω, εβρίσκο: αὔθις, ἀφθις; ταῦ, τάφ; βασιλεῦ, βασιλέφ; αὔξησις, ἀφξισις; εὐφορος, ἐφ-φορος.

The Romaic has twenty-one consonant sounds, represented by *B, Γ, Δ, Ζ, Θ, Κ, Λ, Μ, Ν, Π, Ρ, Σ, Τ, Φ, Χ*.

B is weaker than *v*, but stronger than *w*; it is best represented by *v*; as, βίος, *vee'-oss*, συλλαβή, *see-lah-vee'*. The Spanish *b* between two vowels expresses it exactly.

Γ, before the sounds *E* and *I*, is sounded like *y* in *yes*, *year*, but stronger; as, γέρον, *ygeh-ron*, ἔγινα, *eh-ygee-nah*: in all other cases, it is guttural, and has no representative in English: these two sounds, however, are essentially the same.

Before *Γ, Κ, Χ*, or *Ξ* (that is, *ΚΣ*), it is sounded like *ng* in *hang*, in which case *Κ* and the second *Γ* have each the sound of *g* hard, as in *give*, *go*; as, ἄγγελος, *ang-geh-loss*, ἀνάγκη, *ah-nang-gee*, σύγχυσις, *sing-chee-seess*, σάλπιγξ (that is, σάλπιγκς), *sál-ping-gs*.

Δ, like *TH* in *this*, *that*, *rather*; or like Spanish *d* between two vowels; as, δούλος, *thoo'-loss*, πηδῶ, *pee-THOh*.

Ζ, like *z*; as, ζωή, *zoh-ee'*, φράζω, *fráh-zoh*.

Θ, like *th* in *thin*, *theme*, *mouth*; as, θεός, *thel-óss*, ἔθος, *éh-thoss*.

K, like *k* ; as, *κακός*, *kah-kóss*, *κύριος*, *kee'-ree-oss*.

After **Γ**, it has the sound of *g* hard, as *συγκρούω*, *sing-groó'-oh*, *ἀγκάς*, *ang-gáss*.

Λ, like *l* ; as, *λόγος*, *lóh-ghoss*. Before the sound **Ι**, like *ll* or *lli* in *William* ; or like Spanish *ll*, Italian *gl*, but not so strong ; as, *καλή*, *kah-llee'*.

Μ, like *m* ; as, *μήτηρ*, *mee'-teer*, *ἐμός*, *eh-móss*.

Ν, like *n* ; as, *νόμος*, *nóh-moss*, *μένω*, *méh-noh*. Before the sound **Ι**, like *n* or *ni* in *opinion* ; or like Spanish *ñ*, Italian *gn*, but not so strong ; as, *νίπτω*, *ñee'-ptoh*.

The final **N** of the proclitics *ἄν*, *δέν*, *έν*, *σύν*, *τόν*, *τήν*, before **K**, or **Ξ** (that is, **ΚΣ**), is pronounced like **Γ** under the same circumstances, that is, like *ng* in *hang* ; before **Π**, or **Ψ** (that is, **ΠΣ**), like **M** ; as, *ἄν κόπτω*, *ang-góptoh*, *έν ξύλω*, *eng-gsee'-loh* ; *σύν πόνω*, *seem-bóh-noh*, *τήν ψυχήν*, *teem-bsee-chee'n*.

Ξ, like **ΚΣ**, or *x* in *axe* ; as, *ἄξιος*, *áxioss*. After **Γ**, or after one of the above-mentioned proclitics, it is sounded like *gs* ; as, *σάλπιγξ*, *sál-peeng-gs*, *τὸν ξηρόν*, *tong-gseerón*.

Π, like *p* ; as, *πίνω*, *pee'-noh*. After **M**, like *b* ; as, *ἐμπρός*, *em-bróss*, *συμπίνω*, *seem-pee'noh*. So when it is preceded by one of the above-mentioned proclitics ; as, *έν πόλει*, *em-bóh-lee*.

Ρ, like *r* ; as, *ράβδος*, *ráh-vthoss*.

Σ, like *s* in *soft*, *sing* ; as, *σῶμα*, *sóh-mah*, *ἔσω*, *éh-soh*.

Before *B, Γ, Δ, Μ, Ν, or Ρ*, it is sounded like *Z*; as, *Σμύρνη, Zmeer'-nee, Ισραήλ, ee-zrah-ee'l*; also, in the proclitics *τούς, τάς*; as, *τους γέροντας, tooz-gyéh-ron-dass, τὰς βασιλείας, taz-va'h-see-lee'-ass.*

T, like *t* in *tell, tap, tin*; as, *τόπος, tóh-poss, αἰτία, eh-tee'-ah.*

After *N*, it is generally sounded like *d*; as, *ἔντιμος, én-dee-moss, ἐνταῦθα, en-dáf-thah*; so also after the proclitics *ἄν, δέν, έν, σύν, τόν, τήν*; as, *ἀν τρέχω, an-dréh-kho, τὸν τίμιον, ton-dee'mion.* Beda (*A. D. 673 – 735*) writes *enneneconda* for *ἐννενήκοντα*. See above, § 25.

TΣ, like *ts*, used only in foreign and barbarous words; as, *τσελάτης, τσακίζω, ἔκατσα.* The Byzantine Greeks represented this sound by *TZ*; as, *Τζέτζης, Tzetzes.*

Φ, like *f*, or *ph*; as, *φέρω, féh-roh, σοφός, soh-fóss.*

Χ, like German *ch*, or Spanish *x (j)*; as, *χαρά, khah-ráh.*

Ψ, like *ΠΣ*, or *ps* in *perhaps*; as, *ἔψω, éh-psoh.* After *M*, or after one of the above-mentioned proclitics, like *bs*; as, *ἔμψυχος, ém-bsee-choss, τὴν ψυχὴν, teem-bsee-chee'n.*

When a consonant is *doubled* in the same word, only the first one is pronounced; as, *σφάλλω, γράμμα*, pronounced *σφάλλο, γράμα*. But when *ΣΣ* come together, the first of which belongs to the preceding

word, accurate readers pronounce both; as, πατρός σου, μέσ' ᾽ς τὸ δάσος, ὡς ᾽ς τὸν πάτον.

The *breathings*, in Romaic, have no power whatever; that is, they are mere orthographical marks; as, ἔχω, ἔπομαι, pronounced ἔχο, ἔπομε.

§ 47.

In colloquial style and in poetry, *synizesis* is very common. It takes place chiefly when the sound *I* is followed by a vowel, in which case, if the *I* is accented, the accent, after the synizesis, is put on the vowel following the *I*; as, ἄξιος, ὀξύα, κρασίον, trisyllabic; ἄ-ξιος, ὀ-ξυά, κρα-σιού, dissyllabic.

After the consonants *B*, *Δ*, *P*, also after a *vowel*, or at the beginning of a word, the *I*, in this case, is sounded like *Γ* before *I*, that is, like *γ* in *yes*, *year*; as, βία, καρδία, θηρία, ἔια, ἰατρός, pronounced by synizesis, βγιά, καρδγιά, θηργγιά, ἔγα, γατρός. After *Θ*, *Π*, *T*, *Φ*, the *I* is sounded like *X* before *I*, or like *h* before *ee*; as, θειάφι, ὄποιος, φωτία, ἀφιόνι, pronounced by synizesis, θηιάφι, ὄππος, φωτηά, αφηόνι. After *M*, the *I* has the sound of *N* before *I*; as, μία, Ρωμῖός, by synizesis, μῆιά, Ρωμῆός.

When the Greeks wish to write a word as it is pronounced in synizesis, they write *ΓΙ* for *I*, when the *I*, in synizesis, has the sound of *γ* hard; thus, βία, ἰατρός, if written as they are pronounced by synizesis, become βγιά, γιατρός: when the *I* has the

sound of *X* before *I*, or of *h* before *ee*, they write *XI*; thus, *θείαφι, ὄποιος*, if written as they are pronounced by synizesis, become *θχιάφι, ὄπχιος*: for *MI*, in synizesis, they write *MNI*; thus, *μία*, if written as it is pronounced by synizesis, becomes *μνιά*. Before the sounds *E* and *I*, however, they represent the sound of *I* by *Γ, X*; thus, *ιέρακι, πιά*, if written as they are pronounced by synizesis, become *γέρακι, πχί*, not *γιέρακι, πχιά*.

§ 48.

The Romaic *acute* accent does not differ from the English accent; thus, the accent of *χαίρετε, λίπεσθε, ἄνθρωπος*, is the same as that of *library, liberty, shoemaker*.

The *grave*, that is, the acute at the end of a word before another word, is the same in kind as the acute, except that it is not so strong.

As to the *circumflex*, the modern Greeks having no long syllables, it is not distinguished from the acute under similar circumstances.

A *proclitic* is, in respect to accent, pronounced as if it were a part of the next word. In Romaic, the principal proclitics are the article, the prepositions, the monosyllabic personal pronouns (except *τῶν*), the auxiliary *θά*, and the conjunctions *καί, ἄν, νά*; as, *ὁ ἄνθρωπος, εἰς τὴν πόλιν*, pronounced *οἰάνθρωπος, ιστιμπόλιν*.

An *enclitic* is pronounced as if it were a part of

βδ, βλ, βρ ; ἔ-βδε-ον, στρε-βλός, ἄ-βρός.

γδ, γλ, γν, γρ ; ἔ-γδού-πη-σα, αἰ-γλη, ἄ-γνός, ὑ-γρός.

δμ, δν, δρ ; κε-κα-δμέ-νος, ὑ-δνον, ὑ-δρα.

θλ, θν, θρ ; ὑ-θλεῖν, τέ-θνη-κα, ἄ-θρους.

κλ, κμ, κν, κρ, κτ ; κύ-κλος, ἄ-κμων, τέ-κνον, πι-κρός,
τα-κτι-κός.

μν ; σε-μνός.

πλ, πν, πτ ; ἄ-πλούς, ἰ-πνός, τύ-πτω.

σβ, σθ, σκ, σκλ, σκν, σμ, σπ, στ, στλ, στρ, σφ, σφρ,
σχ ; ἔ-σβην, ἔ-σθος, ἄ-σκός, ἔ-σκλή-ρη-να, ἄ-σμε-νος,
ἄ-σπίς, ἰ-στός, ἄ-στρον, ἄ-σφό-δε-λος, ὀ-σφραί-νο-μαι,
ἰ-σχός.

τλ, τμ, τρ ; Ἄ-τλας, ἄ-τμός, ἰ-α-τρός.

φθ, φλ, φν, φρ ; ἔ-φθην, ἔ-φλί-βην, αἰ-φνης, ἄ-φρός.

χθ, χλ, χν, χρ ; ἔ-χθές, κί-χλα, συ-χνός, ἄ-χράς.

The following combinations, also, may commence a syllable :

γμ, θμ, σγ, τν, after the analogy of κμ, τμ, σκ ; as,
πρᾶ-γμα, ἰ-θμα, ὑ-σγι-νο-βα-φής, ἔ-τνος.

κτρ, πτρ, σθμ, σκρ, σπρ, σχν, σχρ, χθρ ; as, οἰ-κτός,
ρό-πτρον, ἄ-σθμα, Ἄ-σκρα, ἄ-σπρος (Romaic, signi-
fying *white*), ἰ-σχνός, αἰ-σχρός, ἔ-χθρός.

3. When the combination cannot commence a Greek word or syllable, its first consonant belongs to the preceding syllable ; as, ἵπ-πος, ἄγ-χω, ψάλ-
λω, τύρ-σις, ἀρ-γός, Λαμ-πτρεύς.

4. A compound word is resolved into its component parts, if the first part ends with a consonant ;

as, προσ-έρχομαι, ἐξ-άγω, ἐκ-φορά, δυσ-πραξία, ἀν-άξιος. But if the first part ends in a vowel, the compound is divided like a simple word, even when that vowel has been cut off; as, κα-τά-γω, ἀ-νά-γω, πά-ρει-μι, ἀν-θί-στημι.

5. When *elision* takes place, the preceding word is, in pronunciation, regarded as a part of the following; as, ἀλ-λ' ἐ-γώ, πα-ρ' ἐ-μοῦ, με-θ' ἡ-μῶν, ἐ-φ' ωῖ, σέ-μν' ἐ-πη, ὄσ-τ' οὐ-δέ. So, also, in the case of οὐκ or οὐχ; οὐ-κ ὠ-φελούσιν, οὐ-χ ἄ-πασιν.

PROBABLE ANCIENT PRONUNCIATION.

VOWELS AND DIPHTHONGS.

§ 50.

THE Greek has five vowel-sounds, represented as follows: long *A, H, I, Ω, Υ*; corresponding short *A, E, I, O, Υ*. The long vowels differ from the short ones in length, but not in power.

Aristotel. Poet. 20. Ἔστι δὲ φωνῆεν μὲν ἄνευ προσβολῆς ἔχον φωνῆν ἀκουστήν, οἷον τὸ Α καὶ τὸ Ω.

Dionys. Thrax, 7, in *Bekker's Anecd.* Φωνήεντα μὲν εἰσιν ἑπτὰ, Α, Ε, Η, Ι, Ο, Υ, καὶ Ω. Φωνήεντα δὲ λέγεται διότι φωνῆν ἀφ' ἑαυτῶν ἀποτελεῖ, οἷον ᾶ, ῆ.

Dionys. Halicarn. de Compos. 14. Κράτιστα μὲν ἐστὶ καὶ φωνῆν ἡδίστην ἀποτελεῖ τὰ τε μακρὰ, καὶ τῶν διχρόνων ὅσα μηκύνεται κατὰ τὴν ἐκφορὰν χεῖρα δὲ τὰ βραχέα, ἢ τὰ βραχέως λεγόμενα.

Sext. adv. Gram. 1, 5. Καὶ φωνάεντα μὲν ἑπτὰ, Α, Ε, Η, Ι, Ο, Υ, Ω. Τῶν δὲ φωναέντων τρεῖς ἄγουσι διαφορὰς · δύο μὲν γὰρ

αὐτῶν φύσει μακρὰ λέγουσι τυγχάνειν, τὸ Η καὶ τὸ Ω · ἰσάριθμα δὲ βραχέα, τὸ Ε καὶ τὸ Ο · τρία δὲ κοινὰ μήκους τε καὶ βραχύτητος, Α, Ι, Υ, ἅπερ δίχρονα καὶ ὑγρά καὶ ἀμφίβολα καὶ μεταβολικὰ καλοῦσιν · ἕκαστον γὰρ αὐτῶν πέφυκεν ὅτε μὲν ἐκτείνεσθαι ὅτε δὲ συστέλλεσθαι.

Id. ibid. 1, 5. Δισσοῦ οὖν ὄντος τοῦ Α καὶ Ι καὶ Υ, οὐκ ἔτι ἐπτὰ γενήσεται μόνον στοιχεῖα φωνάεντα, ἀλλὰ τὰ σύμπαντα δέκα, καὶ τούτων τὰ πέντε μὲν μακρὰ, τό τε Η καὶ τὸ Ω, καὶ τὸ μακρὸν Α καὶ Ι καὶ Υ · ἰσάριθμα δὲ τὰ βραχέα, τὸ Ο καὶ τὸ Ε καὶ τὸ βραχὺ Α καὶ Ι καὶ Υ.

A.

A long was sounded like *a* in *father* ; A short, like *a* in *past*, nearly.

Dionys. Hal. de Comp. 14. Αὐτῶν δὲ τῶν μακρῶν εὐφωνότατον τὸ Α, ὅταν ἐκτείνηται · λέγεται γὰρ ἀνοιγομένου τοῦ στόματος ἐπὶ πλείστον, καὶ τοῦ πνεύματος ἄνω φερομένου πρὸς τὸν οὐρανόν.

E, H.

E like the first *e* in *veneration* ; H like *eh*, or rather like French *é* as in *fête*.

Plat. Cratyl. p. 418 C. Οἱ παλαιοὶ οἱ ἡμέτεροι τῷ Ιῶτα καὶ τῷ Δέλτα εἰ μάλᾳ ἐχρῶντο, καὶ οὐχ ἥκιστα αἱ γυναῖκες αἵπερ μάλιστα τὴν ἀρχαίαν φωνὴν σώζουσι. Νῦν δὲ ἀντὶ μὲν τοῦ Ιῶτα ἢ Ε ἢ Ἦτα μεταστρέφουσιν, ἀντὶ δὲ τοῦ Δέλτα Ζῆτα, ὡς δὴ μεγαλοπρεπέστερα ὄντα. Οἷον, οἱ μὲν ἀρχαιότατοι ἰμέραν τὴν ἡμέραν ἐκάλουν, οἱ δὲ ἐμέραν, οἱ δὲ ἡμέραν.

Dionys. Hal. 14. Δεύτερον δὲ τὸ Η, ὅτι κάτω περὶ τὴν βάσιν τῆς γλώσσης ἐρείδει τὸν ἦχον ἀκόλουθον, ἀλλ' οὐκ ἄνω, καὶ μετρίως ἀνοιγομένου τοῦ στόματος.

Sext. adv. Gram. 1, 5. Εἰ γὰρ τὸ Α κατ' αὐτοὺς ἐκτεινόμενον καὶ συστελλόμενον οὐχ ἕτερόν ἐστι στοιχείον, ἀλλ' ἐν κοινόν, ὡσαύτως δὲ καὶ τὸ Ι καὶ τὸ Υ, ἀκολουθήσει καὶ τὸ Ε καὶ τὸ Η ἐν εἶναι στοιχείον κατὰ τὴν αὐτὴν δύναμιν κοινόν · ἢ γὰρ αὐτὴ δύναμις ἐπ' ἀμφοτέρων ἐστί. Καὶ συσταλὲν μὲν τὸ Η γίνεται Ε, ἐκταθὲν δὲ τὸ Ε γίνεται Η.

H had the sound of long *E* as late as the time of Sextus (*A. D.* 190). After that period it was pronounced like *E* or *I*, and finally the sound *I* prevailed. Thus, in the Codex Alexandrinus, one of the oldest manuscripts extant, perhaps as old as the commencement of the sixth century, *E* or *I* is often used for *H*, and *H* for *E* or *I*, because the copier spelled as he pronounced; as (*vol.* 1, *p.* ix.), *αναστεμα, ζετειτε, ιδιον, ευθης, πιητε, ην, διαχωρησαι, χρησης, for αναστημα, ζητειτε, ηιδιον, ευθες, πιετε, εν, διαχωρισαι, χρισεις.*

I.

I long, like *i* in *marine*, or *ee* in *feel*; *I* short, like *i* in *terminal*.

Dionys. Hal. 14. "Εστι δὲ πάντων ἔσχατον τὸ Ι· περὶ τοὺς ὀδόντας τε γὰρ ἡ κρότησις τοῦ πνεύματος γίνεται, μικρὸν ἀνοιγομένου τοῦ στόματος καὶ οὐκ ἐπιλαμπρυνόντων τῶν χειλέων τὸν ἦχον.

O, Ω.

O, like *o* in *confuse*; *Ω*, like *o* in *Oh*, or rather like French *eau* in *beau*.

Dionys. 14. Τρίτον δὲ τὸ Ω· στρογγύλλεται τε γὰρ ἐν αὐτῷ τὸ στόμα, καὶ περιστέλλει τὰ χεῖλη, τὴν τε πληγὴν τὸ πνεῦμα περὶ τὸ ἀκροστόμιον ποιῆται.

Τῶν δὲ βραχέων οὐδέτερον μὲν εὔηχον, ἦττον δὲ δυσηχὲς τὸ O.

In the earlier manuscripts, *O* and *Ω* are often interchanged, which shows that *Ω* began to be pronounced like *O* as early as the sixth century; as (*Codex Alexandrinus*, 1, *p.* ix.), *αθωωθησεται, αρχιεροσυνης, ωλοθρευων, for ἀθωωθήσεται, ἀρχιερωσύνης, ὀλοθρεύων.*

Υ.

Υ long, like French *u* in *une*. This is inferred from the description of Dionysius, and from the fact, that *υ*, at the beginning of a word, takes the rough breathing, in the Attic dialect at least. (Compare English *u* in such words as *union*.) Originally, it had the sound of *oo* in *moon*, *book*, or of the Italian *u*, French *ou*. The Æolians of Bœotia, in order to preserve its original sound, prefixed an *ο* to it; as, *θυγάτηρ* for *θυγάτηρ*. (See ΟΥ, below.) About the commencement of the Christian era, it began to be pronounced like *I*; thus, in an inscription we find (*C. I. n. 1168*) *Τυβέριος*, for *Τιβέριος*, merely because the stone-cutter did not distinguish between Υ and Ι. The same change happened to the Latin *y*, the antitype of the Greek *υ*.

Dionys. 14. "Ἔστι δὲ ἤττον τούτου [τοῦ Ω] τὸ Υ· περὶ γὰρ αὐτὰ τὰ χεῖλη συστολῆς γενομένης ἀξιολόγου πνίγεται καὶ στενὸς ἐκπίπτει ὁ ἦχος.

When a syllable was *long by position*, its vowel retained its short sound; for instance, the penult of *τάγμα, ἐστίν, ἴσμεν, ὄρκος, ὕδνον*, is long, not because the vowels were prolonged in pronunciation, but because of the obstruction occasioned by *γμ, στ, σμ, ρκ, δν*. Had the vowel, in this case, been prolonged in pronunciation, the Greeks would have written *η* for *ε*, and *ω* for *ο*, and such words as *τάγμα, ἴσμεν, ὕδνον* would have been accented *τᾶγμα, ἴσμεν, ὕδνον*;

the Ionians, moreover, would have used η for \bar{a} . The same remark applies to Latin syllables long by position merely; as, *Marcus*, *Μάρκος*, *Flaccus*, *Φλάκκος*, *Sextus*, *Σέξτος*, *centurio*, *κεντυρίων*, *Tertius*, *Τέρτιος*.

Quintil. 1, 5. Evenit ut metri quoque conditio mutet accentum; ut, "*Pecudes pictaeque volucres.*" Nam *volucres* media acuta legam, quia, etsi natura brevis, tamen positione longa est, ne faciat iambum, quem non recipit versus heroicus.

§ 51.

Seven diphthongs, *AI*, *AY*, *EI*, *EY*, *OI*, *OY*, *YI*, begin with a short vowel, and six, *AI*, *AY*, *HI*, *HY*, *OI*, *OY*, with a long one. The latter differ from the former only in the prolongation of the first vowel.

It is natural to suppose, that, during the most flourishing period of the language, both the vowels of a diphthong were distinctly heard. As early, however, as the time of Sextus (*A. D.* 190), most of the diphthongs had the power of single vowels; that is, they were not diphthongs in pronunciation.

Dionys. Thrax, in *Bekker's Anecdota*. Δίφθογγοι δέ εἰσιν ἕξ, *AI*, *AY*, *EI*, *EY*, *OI*, *OY*.

Sext. adv. Gram. 1, 5. Καὶ ἀναστροφῶς ἔσεσθαι τινα φασὶν ἔνοι τῶν φιλοσόφων πλείονα στοιχεῖα διάφορον ἔχοντα δύναμιν τῶν συνήθως παραδιδόμενων, οἷον τὸ *EI* καὶ τὸ *AI* καὶ τὸ *OY* καὶ πᾶν ὃ τῆς ὁμοίας ἐστὶ φύσεως. Τὸ γὰρ στοιχεῖον κριτέον μάλιστα ὅτι στοιχεῖόν ἐστιν ἐκ τοῦ ἀσύνθετον καὶ μονοποιὸν ἔχειν φθόγγον, οἷός ἐστιν ὁ τοῦ

Α καὶ Ε καὶ Ο καὶ τῶν λοιπῶν. Ἐπεὶ οὖν ὁ τοῦ ΑΙ καὶ ΕΙ φθόγγος ἀπλοῦς ἐστὶ καὶ μονοειδής, ἔσται καὶ ταῦτα στοιχεῖα.

Bekker's Anecd. p. 803. Δίφθογγοι δὲ λέγονται ἐπειδὴ ἐκ δύο φθόγγων συνίστανται· φθόγγοι δὲ καλοῦνται κατὰ μουσικὸν λόγον τὰ γράμματα. Καὶ οὐ μόνον εἰσὶν ἕξ δίφθογγοι, ἀλλ' ἔνδεκα, ὧν αἱ μὲν ἕξ εἰσὶν εὐφωνοί, ὡς καὶ αὐτός [ὁ Διονύσιος] φησιν, αἱ δὲ τρεῖς κακόφωνοι, ἢ ΗΥ, ἢ ΩΥ, ἢ ΥΙ· αἱ δὲ τρεῖς ἄφωνοι, τὸ Ω καὶ τὸ Ι, τὸ Η καὶ τὸ Ι, Α μακρὸν καὶ Ι.

Ibid. p. 804. Τῶν διφθόγγων αἱ μὲν εἰσι κατ' ἐπικράτειαν, ὡς ἐπὶ τῆς ΕΙ διφθόγγου καὶ τῆς ΗΙ καὶ τῆς ΩΙ καὶ τῆς ΑΙ τῆς ἐχούσης τὸ Ι ἀνεκφώνητον. Ἐπὶ τούτων ὁ φθόγγος τοῦ ἐνὸς φωνήεντος ἐπικρατεῖ καὶ αὐτος ἐξακούεται, οἷον Νεῖλος, τῆι Ἑλένηι, τῶι καλωῖ, τῆι Μηδείαι, καὶ τὸ Θραίξι.

ΑΙ.

ΑΙ was sounded like *ai* in *aisle*, nearly. The Bœotians began very early to pronounce this diphthong like *η*; thus, they wrote and pronounced *Ηολεύς*, *κή*, *εὐεργέτης*, *κεκόμιστη*, *ὀφείλετη*, for *Αἰολεύς*, *καί*, *εὐεργέταις*, *κεκόμισται*, *ὀφείλεται*. In process of time, the other Greeks also adopted this pronunciation, but retained the original orthography. So that, when Sextus says that ΑΙ was a simple sound, he merely states, that, in his time, it was pronounced like *Η*, which sound finally degenerated into *Ε*; as, *δόξες*, *μυρίες*, *κέκρυπτε*, *Ἡφεστος*, found in inscriptions belonging to the first three centuries of our era.

ΑΥ, ΕΥ.

ΑΥ, like *ou* in *house*; ΕΥ, like *éh-oo* rapidly uttered. In later times, they were probably sounded

like the Romaic *av, ev*; thus, in the Septuagint we find *Δαυίδ* or *Δαβίδ*, *Λευί*, *Νινευή*, where *υ* represents the Hebrew *Vav*; in later Greek inscriptions, *Αυίδιος*, *Avidius*, *Σενήρος*, *Severus*. Further, in a later inscription (*C. I. n. 270*), *ΕΤΦΗΒΟΙΣ* is put for *Εφήβοις*, because *ΕΤ* was pronounced like *ΕΦ*, and the stone-cutter spelled the word as he pronounced it. Compare *Ιωνάν*, in the Septuagint, for *Javan*.

ΕΙ.

ΕΙ, like *ei* in *freight*, nearly. The Bœotians began very early to pronounce it like *I*; thus, they wrote and pronounced *ἱράνα, κιμένας, ἀπέχι*, for *εἰρήνη, κειμένας, ἀπέχει*. In process of time, the other Greeks also adopted this pronunciation, but retained the original orthography; and in inscriptions belonging to the first three centuries of the Christian era, *I* is often written for *ΕΙ*; as, *ἔχι, λιτανεύῖν, ἰς*.

Callim. Epigr. 29. *Λυσανία, σύγε ναίχι καλὸς καλὸς· ἀλλὰ πρὶν εἰπεῖν τοῦτο σαφῶς, Ηχὼ φησί τις, "Ἄλλος ἔχει."* Here *ναίχι, καλὸς* rhyme with *ἔχει, ἄλλος*, which, however, proves similarity, but not identity, of sound.

Bekker's Anecd. p. 798. [*Τὸ Ι*] *συγγένειάν τινα πρὸς τὸ Ε· καὶ δείκνυσιν ἐκ τοῦ τὴν ἐκφώνησιν τοῦ Ι εἶναι τὸ ὄνομα τοῦ Ε γράμματος*, says Herodian, the son of Apollonius. That is, the name *Εἶ* of the letter *Ε* was pronounced *ἶ*, like the English *ē*.

ΟΙ.

ΟΙ, like *oi* in *spoil*, nearly. The Bœotians of the

classical period pronounced this diphthong like Υ ; thus, they wrote $\tau\hat{\upsilon}\varsigma$, $\acute{\alpha}\lambda\lambda\upsilon\varsigma$, $\pi\rho\omicron\beta\acute{\alpha}\tau\upsilon\varsigma$, $\Theta\acute{\upsilon}\nu\alpha\rho\chi\omicron\varsigma$, for $\tau\omicron\iota\varsigma$, $\acute{\alpha}\lambda\lambda\omicron\iota\varsigma$, $\pi\rho\omicron\beta\acute{\alpha}\tau\omicron\iota\varsigma$, $\Theta\omicron\iota\acute{\nu}\alpha\rho\chi\omicron\varsigma$. In process of time, this pronunciation became universal; thus, in inscriptions belonging to the first three centuries, we sometimes find Υ for OI , merely because the stone-cutter spelled as he pronounced; as, *C. I. n. 1933.* $\acute{\alpha}\nu\hat{\upsilon}\xi\alpha\iota$, $\acute{\alpha}\nu\acute{\upsilon}\xi\iota$, for $\acute{\alpha}\nu\omicron\iota\xi\alpha\iota$, $\acute{\alpha}\nu\omicron\iota\xi\epsilon\iota$. After that period, this sound passed into I ; thus, in the Codex Alexandrinus (*vol. 1, p. ix.*) I and OI are sometimes interchanged, which shows, that, when that copy was written, OI was pronounced like I ; as, $\phi\iota\upsilon\iota\kappa\epsilon\varsigma$, for $\phi\omicron\iota\iota\kappa\epsilon\varsigma$. We see now what Victorinus means when he says, that, if the Romans had not adopted the Greek Υ , they would have used OE in its place.

Thuc. 2. $\text{Εν δὲ τῶι κακῶι οἶα εἰκὸς ἀνεμνήσθησαν καὶ τοῦδε τοῦ ἔπουσ φάσκοντες οἱ πρεσβύτεροι πάλαι αἰδοντες, “ Ἡξεί δωριακὸς πόλεμος καὶ λοιμὸς ἀμ’ αὐτῶι.”$ $\text{Εγένετο μὲν οὖν ἕρις τοῖς ἀνθρώποις μὴ λοιμὸν ὠνομάσθαι ἐν τῶι ἔπει ὑπὸ τῶν παλαιῶν, ἀλλὰ λιμόν.}$ This merely shows that some were in favor of *pronouncing* the disputed word *limos*, with an ι , and some, *loimos*, with the diphthong $\omicron\iota$, not that $\omicron\iota$ was sounded like ι .

ΟΥ.

$ΟΥ$, like $\acute{o}h-oo$ rapidly uttered. In later times it was sounded like the Romaic ou , that is, like oo in *moon*. The Romans represented it by u , and the Greeks represented the Roman u by ou . Further, Dionysius says that it could represent the Digamma, or the Roman v . Add to this the fact, that,

during the second century of the Christian era, the abbreviation *σ* began to be used for *ου*; as, *C. I. n.* 1320. 1353. 1375. 2154. *Αριστοτέλης, Μεμμίς, Αύρη-λίς, Καλλικράτης, Βελλή.*

When the Bœotians wrote *ΟΥ* for *Υ*, the *Ο* merely indicated that the *Υ* retained its original sound; thus, when *ΟΥ* stood for *Υ* short, as in *ὕδωρ*, they pronounced it like *oo* in *book*; when it stood for *Υ* long, they gave it the sound of *oo* in *moon*. But when *ΟΥ* arose out of *ΟΦ*, it is more than probable that its Bœotic pronunciation was the same as that of the other Greeks; thus, *βουῶν, βούεσσι* were pronounced *boh-oo-ōn, bó'h-oo-essih*, because their original forms were *βοφῶν, βόφεσσι*. (*C. I. n.* 1569.)

ΥΙ.

ΥΙ, like *ui* in *swing*, nearly.

BREATHINGS.

§ 52.

The *rough breathing* corresponds to the Latin or English *h*, as in *humanus, humane*.

As to the *smooth breathing*, it was employed by the ancient grammarians to denote the *effort* with which a vowel not preceded by another letter is pronounced. As, however, no vowel at the beginning of a word can be uttered without a slight effort or breathing, the character denoting this breathing is entirely unnecessary.

Bekker's Anecd. pp. 692 – 694. "Ἔστι γὰρ ἡ μὲν ψιλὴ ποιότης συλλαβῆς καθ' ἣν ἄκροις τοῖς χεῖλεσι τὸ πνεῦμα προφέρεται, οἷον Αἴας· ἡ δὲ δασεῖα ποιότης συλλαβῆς, καθ' ἣν ἀθρόον ἐκ βάθους χειλέων τὸ πνεῦμα ἐκφέρεται, οἷον ἥλιος. . . . Ἡ μὲν δασεῖα ἐκ τοῦ θώρακος ἐκπέμπεται, ἡ δὲ ψιλὴ ἐξ ἄκρων τῶν χειλέων.

Isidor. Orig. 18, 10. Ψιλὴ, quod interpretatur *siccitas*, sive purum, id est, ubi *H* litera esse non debet.

The Asiatic Æolians made very little use of the rough breathing. The Bœotians, a branch of the Æolic race, used it oftener; as, *C. I. n.* 1637. 1642. Ἀγήσανδρος, Ἰππαρχία.

Bekker's Anecd. p. 693. Ἡ Αἰολίς γλῶττα τὸ ψιλοῦν τὰ στοιχεῖα φιλεῖ, ὥσπερ καὶ τὸ Υ πάσης λέξεως ἄρχον πάντες μὲν δασύνουσιν, οἱ δὲ Αἰολεῖς ψιλοῦσιν.

The Asiatic Ionians began very early to disregard the rough breathing; hence, in the Ionic of Herodotus, a smooth mute before the rough breathing is not changed into its corresponding rough; as, ἀπ-ικνεόμαι, κατ' ἦν, οὐκ ὄσιον. The fact, also, that the Asiatic Ionians were the first to convert the breathing *H* into a vowel, shows that with them it was essentially a silent letter. In our editions of the Ionic authors, this breathing is suffered to retain its place merely for the sake of uniformity.

Tzetzes, p. 62. Οἱ Αἰολεῖς τε καὶ Ἴωνες πάντα τὰ παρ' ἡμῖν δασυνόμενα ψιλοῦ[μενα] καὶ διὰ ψιλοῦ συμφώνου ἐκφωνοῦσιν.

Cramer's Anecd. vol. 4, p. 198. Ἀξιὸν δὲ ζητῆσαι διὰ τοῦ οἱ Ἴωνες ψιλωτικοὶ εἰσὶν· ἥλιος [so written] γὰρ λέγουσι καὶ ἀπηλιώτης, οὐχὶ ἀφηλιώτης, ὥσπερ καὶ τὸ ἰστίον καὶ ἐπίστιον.

CONSONANTS.

§ 53.

There are sixteen consonant-sounds in Greek, represented by *B Γ Δ Ζ Θ Κ Λ Μ Ν Π Ρ Σ Τ Φ Χ*.

The ancient grammarians divide the consonants into *semivowels*, *Z Ξ Ψ Λ Μ Ν Ρ Σ*, and *mutes*, *B Γ Δ, Κ Π Τ, Χ Φ Θ*; some, however, apply the term *mute* only to *B Γ Δ, Κ Π Τ*. They subdivide the mutes into smooth, *Κ Π Τ*, rough, *Χ Φ Θ*, and middle, *Γ Β Δ*. The consonants *Z Ξ Ψ* were called also *double consonants*.

Aristotel. Poet. 20. Ἡμίφωνον δὲ τὸ μετὰ προσβολῆς ἔχον φωνὴν ἀκουστήν, οἷον τὸ Σ καὶ τὸ Ρ· ἄφωνον δὲ τὸ μετὰ προσβολῆς καθ' αὐτὸ μὲν οὐδεμίαν ἔχον φωνὴν, μετὰ δὲ τῶν ἐχόντων τινὰ φωνὴν γινόμενον ἀκουστόν, οἷον τὸ Γ καὶ τὸ Δ.

Dionys. Thrax, 7, in *Bekk. Anecd.* Σύμφωνα δὲ τὰ λοιπὰ ἑπτακαίδεκα. Σύμφωνα δὲ λέγεται ὅτι αὐτὰ μὲν καθ' ἑαυτὰ φωνὴν οὐκ ἔχει, συντασσόμενα δὲ μετὰ τῶν φωνηέντων φωνὴν ἀποτελεῖ. Τούτων ἡμίφωνα μὲν ὀκτώ, Ζ Ξ Ψ Λ Μ Ν Ρ Σ. Ἡμίφωνα δὲ λέγεται ὅτι παρόσον ἦττον τῶν φωνηέντων εὐφωνα καθέστηκεν· ἔν τε τοῖς μυγμοῖς καὶ σιγμοῖς. Ἄφωνα δὲ ἐστὶν ἐννέα, Β Γ Δ Κ Π Τ Θ Φ Χ. Ἄφωνα δὲ λέγεται ὅτι μᾶλλον τῶν ἄλλων ἐστὶν κακόφωνα, ὥσπερ ἄφωνον λέγομεν τραγωιδὸν τὸν κακόφωνον. Τούτων δὲ ψιλὰ μὲν τρία, Κ Π Τ, δασέα δὲ τρία, Θ Φ Χ, μέσα δὲ τούτων τρία, Β Γ Δ. Μέσα δὲ εἴρηται ὅτι τῶν μὲν ψιλῶν ἐστὶν δασύτερα, τῶν δὲ δασέων ψιλότερα. Ἐτι δὲ τῶν συμφώνων διπλᾶ μὲν ἐστὶν τρία, Ζ Ξ Ψ· διπλᾶ δὲ εἴρηται ὅτι ἐν ἕκαστον αὐτῶν ἐκ δύο συμφώνων σύγκειται, τὸ μὲν Ζ ἐκ τοῦ Σ καὶ Δ, τὸ δὲ Ξ ἐκ τοῦ Κ καὶ Σ, τὸ δὲ Ψ ἐκ τοῦ Π καὶ Σ.

Sext. adv. Gram. 1, 5. Τῶν δὲ συμφώνων τὰ μὲν ἡμίφωνα ἐστὶν κατ' αὐτοὺς [τοὺς γραμματικοὺς] τὰ δὲ ἄφωνα. Καὶ ἡμίφωνα μὲν, ὅσα δι' αὐτῶν ροῖζον ἢ σιγμὸν ἢ μυγμὸν ἢ τινὰ παραπλήσιον ἦχον κατὰ

τὴν ἐκφώνησιν ἀποτελεῖν πεφυκότα, καθάπερ τὸ Ζ Θ Λ Μ Ν Ξ Ρ Σ Φ Χ Ψ, ἢ, ὡς τινες, χωρὶς τοῦ Θ καὶ Φ καὶ Χ, τὰ λειπόμενα ὀκτώ. Ἄφωνα δὲ ἐστὶ τὰ μήτε συλλαβάς καθ' ἑαυτὰ ποιεῖν δυνάμενα μήτε ἤχων ιδιότητας, αὐτὸ δὲ μόνον μετὰ τῶν ἄλλων συνεκφωνούμενα, καθάπερ Β Γ Δ Κ Π Τ, ἢ ὡς ἔμοι, καὶ τὸ Θ Φ Χ. Καὶ μὴν κοινῶς τῶν συμφώνων πάλιν τὰ μὲν φύσει δασέα λέγουσι, τὰ δὲ ψιλὰ· καὶ δασέα μὲν Θ Φ Χ, ψιλὰ δὲ Κ Π Τ. Μόνον δὲ φασὶ τὸ Ρ ἐπιδέχσθαι ἐκάτερον, δασύτητα καὶ ψιλότητα. Λέγουσι δὲ τινα τῶν συμφώνων καὶ διπλᾶ, καθάπερ τὸ Ζ Ξ Ψ· συνεστηκέναι γάρ φασὶ τὸ μὲν Ζ ἐκ τοῦ Σ καὶ Δ, τὸ δὲ Ξ ἐκ τοῦ Κ καὶ Σ, τὸ δὲ Ψ ἐκ τοῦ Π καὶ Σ.

B.

B, like *b*. This sound is inferred from the definition of a mute consonant given by Aristotle and Sextus. As to the definition of Dionysius Thrax, it proves nothing. In later times, it was sounded like the Roman *V*, which it was often employed to represent; as, *Verus*, Βῆρος or Οὐῆρος, *Valerius*, Βαλέριος or Οὐαλέριος, *Severus*, Σεβῆρος, Σεουῆρος, or Σευῆρος.

Γ.

Γ, like *g* hard. This, also, is inferred from Aristotle's and Sextus's definition of a mute consonant. In later times, it had the sound of the Romaic *γ*; hence, in the Septuagint, it sometimes represents the Oriental *Ain*; as, Γάζα, Γαιβάλ, Γόμμορα.

Before a palatal, Γ, Κ, Χ, Ξ (that is, ΚΣ or ΧΣ), this letter denotes that nasal sound which lies between *N* and *Γ*, that is, the sound of *ng* in *hang*; as, ἄγγελος, ἄng-gelos, συγκαίω, sueng-kaíoh, Αγγί-

σης, *Ang-chee'-sés*, Σφίγγξ, *Sphíngks*. This intermediate sound was originally represented by N, as in Latin.

When, however, *κατά* becomes *καγ-* before *γ*, as in *καγγόνυ*, both the *γγ* are hard; thus, *καγ-γόη-νυε*.

Gell. 19, 14. Inter literam N et G est alia vis, ut in nomine *anguis* et *angaria* et *ancorae* et *increpat* et *incurrit* et *ingenuus*. In omnibus verum his non verum N sed adulterinum ponitur. Nam N non esse lingua indicio est; nam si ea litera esset, lingua palatum tangeret.

Δ.

Δ, like *d*. This, likewise, is inferred from Aristotle's and Sextus's definition of a mute consonant. It is difficult to say when it began to have the Romaic sound; the probability, however, is, that these three mutes, B, Γ, Δ, naturally followed the same analogy.

Z.

Z, like English *z*, but stronger. It has already been shown that Z is not a double consonant in the usual acceptation of the term *double*. We add here, that when it did not make position, as in *Οἷ τε Ζάκυνθον*, ἄστυ *Ζελείης*, it was sounded simply like the English *z*.

Dionys. de Comp. 14. Τριῶν δὲ τῶν ἄλλων γραμμάτων, ἃ δὴ διπλῆ καλεῖται, τὸ Ζ μᾶλλον ἠδύνει τὴν ἀκοὴν τῶν ἐτέρων· τὸ μὲν γὰρ Ξ διὰ τοῦ Κ, τὸ δὲ Ψ διὰ τοῦ Π τὸν συριγμὸν ἀποδίδωσι, ψιλῶν ὄντων ἀμφοτέρων· τοῦτο δὲ ἡσυχῆ τῷ πνεύματι δασύνεται, καὶ ἔστι τῶν ὁμογενῶν γενναϊότατον.

See, also, *Plat. Cratyl.* p. 418 C, above quoted, § 50; *Quintil.* 12, 10, 27, above quoted, § 44.

Θ.

Θ, like *th* in *thin*, *both*.

Κ, Λ, Μ, Π.

Κ, Λ, Μ, Π, like *k*, *l*, *m*, *p*, respectively.

Ν.

Ν, like *n*. Before a palatal, Γ, Κ, Χ, Ξ (ΧΣ or ΚΣ), in the same or two successive words, it had the nasal sound of *ng* in *hang*, which sound was also represented by Γ (§ 34). Before a labial, Π, Β, Φ, Ψ (ΦΣ or ΠΣ), Ν at the end of a word was often changed into Μ (§ 34).

Ξ.

Ξ, like ΚΣ or ΧΣ. In the Attic and Bœotic dialects, it had the sound of ΧΣ; in the other dialects, that of ΚΣ, or of *x* in *six*, *axe*. In later times, the sound ΚΣ prevailed; hence the statement of the grammarians, that Ξ stands for ΚΣ.

Ρ.

Ρ, like *r*. The grammarians tell us that this letter is either rough or smooth; that at the beginning of a word it is aspirated, and when it is doubled, in the middle of a word, the first one has the smooth, and the second the rough, breathing; that it is also aspirated after Θ, Φ, Χ in the same word;

that after *K, Π, T*, in the same word, it has the smooth breathing; and that the Æolians did not aspirate it. Now to aspirate the *P* is simply to *roll* it. The rough breathing, therefore, over the *P* simply indicates the rolling sound of this letter, which the Romans expressed by annexing an *h* to it.

Σ.

Σ, like *s* in *soft, past*. Before *M* it was, in later times, sounded like *Z*, and was even changed into *Z* in writing; as, *C. I. n. 3032. 1003. 159. Ζμύρνα, Ζμυρναίος*.

Lucian. Jud. Vocal. 9. "Ὅτι δὲ ἀνεξίκακόν εἰμι γράμμα μαρτυρεῖτέ μοι καὶ αὐτοὶ μηδέποτε ἐγκαλέσαντι τῷ Ζῆτα σμάραγδον ἀποσπάσαντι καὶ πᾶσαν ἀφελομένῳ τὴν σμύρναν.

Sext. adv. Gram. 1, 9. "Ὅταν σκεπτόμεθα πότερον διὰ τοῦ Ζ γραπτόν ἐστὶ τὸ ζμιλίον καὶ τὴν ζμύρναν ἢ διὰ τοῦ Σ.

Herodian. Philetaer. p. 457; also in Hermann's De Emen-dand. p. 305. Ζητεῖται πῶς γραπτόν τὸ Σ μύρνα, ἐπειδὴ τινὲς μετὰ τοῦ Ζ γράφουσιν αὐτό.

Τ.

T, like *t* in *tell, strong*.

Φ.

Φ, like *f*, but stronger.

Quintil. 1, 4, 14. Et haec ipsa *S* litera ab his nominibus exclusa, in quibusdam ipsa alteri successit: nam *mertare* atque *pultare* dicebant: quin *fordeum foedusque*, pro aspiratione *Vau* simili litera utentes: nam contra Graeci aspirare solent, ut pro

Fundanio Cicero testem, qui primam ejus literam dicere non posset, irridet.

Priscian. p. 543, ed. Putsch. Hoc tamen scire debemus quod non tam fixis labris est pronuncianda *F*, quomodo *PH*; atque hoc solum interest inter *F* et *PH*.

X.

X, like Romaic χ .

Ψ.

Ψ, like ΠΣ, ΦΣ. In the Attic, and perhaps in the Bœotic dialect, it had the sound of ΦΣ; in the other dialects, that of ΠΣ. In later times the sound ΠΣ prevailed; hence the statement of the grammarians, that Ψ stands for ΠΣ.

§ 54.

When a consonant was doubled in pronunciation, it was doubled also in writing.

When a short vowel was followed by a liquid, the Æolians lengthened the syllable by doubling that liquid; as, ἄμμες, ἔστελλα, βόλλα. The later Greeks often lengthened a syllable by doubling the consonant following its vowel; as, Ἰουλλος, Ασινία, Εὐριπίδης, Δούπος. They doubled a consonant, also, after a long syllable; as, λῆμμα for λῆμα. This indiscriminate doubling of consonants was very common when the proper quantity of syllables began to be disregarded; that is, during the first three centuries of our era.

Lucian. Pseudosoph. p. 563. Εἰπόντος δέ τινος “Λῆμμα πάρεστιν αὐτῶι,” διὰ τῶν δύο ΜΜ, “Οὐκοῦν,” ἔφη, “λήψεται, εἰ λῆμμα αὐτῶι πάρεστιν.”

SYNIZESIS.

§ 55.

In case of synizesis, ε and ι were probably sounded like *y* in *yes*, *you*, or like *h*; ο and υ, perhaps like *w*; as, *στήθεα στηθια*, *κρέα κρηα*, *θεοί θηοι*, *θεοῦ θηου*, *ἡμέας ἡμγας*, *πόλιος πολγος*, *ιερέουσα γερευουσα*, *χρυσέωι ἀνά, χρυσηο ἀνά*; *ὄγδοον ὄγδιον*, *δακρῶοισι δακρωοισι*. It must not be supposed, however, that ε, ι, ο, υ, thus hardened, had the power of ordinary consonants, for they never affect the metre; thus, *πόλγος* is a pyrrhic, not an iambus.

SYLLABICATION.

§ 56.

The question about the proper mode of dividing words into syllables was agitated during the time of Sextus (*A. D.* 190). It was finally settled by the Byzantine grammarians, whose rules are still followed by the modern Greeks and by the best continental editors. This mode is essentially the same as that observed in the Herculanean papyri and in all the manuscripts of the Byzantine period. In inscriptions a word is divided just

where the line ends ; but as it was very difficult for the stone-cutter to follow any rule in this particular, this fact proves nothing against the syllabication of manuscripts. Sextus seems to attach very little importance to this subject ; and the wits of his time maintained, that, as long as the meaning remained the same, it mattered not how a word was divided ; if, for instance, they said, *Ἀριστίων* by being divided *Ἀρισ-τίων*, and not *Ἀρι-στίων*, became *Δειπνίων*, then it would be worth while to talk about the best mode of dividing it into syllables.

Sext. adv. Gram. 1, 9. Τὴν γὰρ ὀρθογραφίαν φασὶν ἐν τρισὶ κείσθαι τρόποις, ποσότητι, ποιότητι, μερισμῶι. Μερισμῶι δὲ ἐπειδὴν διαπορῶμεν περὶ τῆς ὄβριμος λέξεως, πότερόν ποτε τὸ Β τῆς δευτέρας ἐστὶ συλλαβῆς ἀρχὴ ἢ τῆς προηγουμένης πέρας. Καὶ ἐπὶ τοῦ Ἀριστίων ὀνόματος ποῦ τακτέον τὸ Σ.

ACCENT.

§ 57.

Strictly speaking, the Greek has but one accent, namely, the *acute*. Every unaccented syllable is said to have the *grave*. For instance, *Θεόδωρος* is *Θεὸδῶρος*. The grave accent merely denotes the absence of the acute.

The *acute* did not materially differ from the English accent ; for example, the accent of *λίπεσθε*, *χαίρετε*, *ἤκουσεν*, *ὄρκων*, *βεβῶς*, was essentially the same as that of *liberty*, *library*, *shoemaker*, *cóm-*

pound, compóse. At the end of a word before another word in the same sentence, the acute is less strong than it would be if the word stood by itself or at the end of a period; to express this weak acute, the grammarians employed the mark for the grave; for example, in the expression, ἀνὴρ ἀγαθός, the accent of *-νηρ* is not so strong as in ἀγαθὸς ἀνήρ.

The *circumflex* is compounded of the acute and the grave; that is, the first element of every circumflexed syllable has the acute, and the second the grave; for instance, μούσα, μῶσα are the same as μούσα̂, μῶσα̂.

When the acute is placed on a long syllable, the stress is laid upon the second element of that syllable; thus, μούσης, μώσας are the same as μούσης, μώσας.

The difference between the acute and circumflex was by no means trifling; thus, οὐ̂, *where*, could in pronunciation be readily distinguished from οὐ̂, *not*, by the accent alone. So γαλήν' ὄρω̂ was pronounced differently from γαλήν ὄρω̂. So οὐ̂τις could be distinguished in pronunciation from οὐ̂τις.

In the Æolic dialect of Lesbos and Æolis the accent is thrown as far back as the last syllable permits; that is, dissyllables, except prepositions and conjunctions, are accented on the penult; as, βόλλα, θῦμος, for θυμός, βουλή; polysyllables, on the penult or antepenult; as, δύνατος, ἄεισι, ἀγρέθεντες, for δυνατός, ἀείσι, ἀγρεθέντες.

Plat. Cratyl. 399 A, B. Πρῶτον μὲν γὰρ δὴ τὸ τοιούδε δεῖ ἐνοῆσαι περὶ ὀνομάτων, ὅτι πολλάκις ἐπεμβάλλομεν γράμματα, τὰ δ' ἐξαιρούμεν, παρ' ὃ βουλόμεθα ὀνομάζοντες, καὶ τὰς ὀξύτητας μεταβάλλομεν; Οἶον Διὶ φίλος· τοῦτο ἵνα ἀντὶ ῥήματος ὄνομα ἡμῖν γένηται, τό τε ἕτερον αὐτόθεν ἰῶτα ἐξείλομεν καὶ ἀντὶ ὀξείας τῆς μέσης συλλαβῆς βαρεῖαν ἐφθεγξάμεθα. Ἄλλων δὲ τούναντίον ἐμβάλλομεν γράμματα, τὰ δὲ βαρύτερα ὀξύτερα φθεγγόμεθα. Τούτων τοίνυν ἓν καὶ τὸ τῶν ἀνθρώπων ὄνομα πέποιθεν, ὡς ἐμοὶ δοκεῖ. Ἐκ γὰρ ῥήματος ὄνομα γέγονεν, ἐνὸς γράμματος τοῦ Α ἐξαιρεθέντος, καὶ βαρυτέρας τῆς τελευτῆς γενομένης. Ἐντεῦθεν δὴ μόνον τῶν θηρίων ὀρθῶς ὁ ἄνθρωπος ὠνομάσθη, ἀναθρῶν ἂ ὄπωπεν. That is, the proper name Δίφιλος is formed from Διὶ φίλος by dropping the first I of Διὶ and removing the accent of φίλος: the word ἄνθρωπος is formed from the expression ἀναθρῶν ἂ ὄπωπεν by dropping the second A in ἀναθρῶν and removing the accent of -θρῶν.

Aristotel. Rhetor. 3, 1. Ἔστι δὲ αὐτὴ μὲν ἐν τῇ φωνῇ, πῶς αὐτῇ δεῖ χρῆσθαι πρὸς ἕκαστον πάθος, οἶον πότε μεγάλη καὶ πότε μικραὶ καὶ πότε μέση, καὶ πῶς τοῖς τόνοις, οἶον ὀξείαι καὶ βαρεῖαι καὶ μέσηι.

Id. Poet. 20. Ταῦτα δὲ διαφέρει σχήμασί τε τοῦ στόματος καὶ τόποις καὶ δασύτητι καὶ ψιλότητι καὶ μήκει καὶ βραχύτητι, ἔτι δὲ καὶ ὀξύτητι καὶ βαρύτητι καὶ τῷ μέσῳ.

Id. ibid. 25. Κατὰ δὲ προσωιδίαν, ὥσπερ Ἰππίας ἔλθεν ὁ Θάσιος τὸ “δίδομεν δέ οἱ,” καὶ “τὸ μὲν οὐ καταπύθεται ὄμβρῳ.”

Id. Elench. 4. Τὸν Ὀμηρον ἔνιοι διορθοῦνται πρὸς τοὺς ἐλέγχοντας ὡς ἀτόπως εἰρηκότα “τὸ μὲν οὐ καταπύθεται ὄμβρῳ”· λύουσι γὰρ αὐτὸ τῇ προσωιδίᾳ, λέγοντες τὸ οὐ ὀξύτερον. Καὶ τὸ περὶ τὸ ἐνύπνιον τοῦ Ἀγαμέμνονος, ὅτι οὐκ αὐτὸς ὁ Ζεὺς εἶπεν “δίδομεν δέ οἱ εὖχος ἀρέσθαι,” ἀλλὰ τῷ ἐνυπνίῳ ἐνετέλετο διδόναι. That δίδομεν, first person plural, differed from διδόμεν, infinitive, in pronunciation.

Dionys. Thrax, 3, in *Bekker's Anecdota*, p. 629. Τόνος ἐστὶ φωνῆς ἀπήχησις ἐναρμονίου, ἢ κατὰ ἀνάτασιν ἐν τῇ ὀξείᾳ, ἢ κατὰ ὀμαλισμὸν ἐν τῇ βαρεῖᾳ, ἢ κατὰ περίκλασιν ἐν τῇ περισπωμένῃ.

Dionys. de Compos. 11. Οὐ μὴν ἅπασά γε ἡ λέξις ἢ καθ' ἐν μόριον ταττομένη τῆς αὐτῆς λέγεται τάσεως· ἀλλ' ἢ μὲν ἐπὶ τῆς ὀξεΐας ἢ δ' ἐπὶ τῆς βαρείας, ἢ δ' ἐπ' ἀμφοῖν· τῶν δ' ἀμφοτέρας τὰς τάσεις ἔχουσῶν αἱ μὲν κατὰ μίαν συλλαβὴν συνεφθαρμένον ἔχουσι τῷ ὀξεῖ τὸ βαρὺ, ἅς δὴ περισπωμένας καλοῦμεν. Καὶ ταῖς μὲν δυσυλλάβοις οὐδὲν τὸ διὰ μέσου χωρίον βαρύτετος καὶ ὀξύττητος· ταῖς δὲ πολυσυλλάβοις, οἷαί ποτ' ἂν ᾶσιν, ἢ τὸν ὀξὺν τόνον ἔχουσα μία ἐν πολλαῖς βαρείαις, ἕνεστιν.

Plutarch. Thes. 1, p. 12 D. Καταλιπεῖν δὲ καὶ σὺν αὐτοῖς Ἑρμον, ἄνδρα τῶν Αθήνησιν εὐπατρεϊδῶν· ἀφ' οὗ καὶ τόπον Ἑρμοῦ καλεῖν Οἰκίαν τοὺς Πυθοπολίτας, οὐκ ὀρθῶς τὴν δευτέραν συλλαβὴν περισπῶντας, καὶ τὴν δόξαν ἐπὶ θεὸν ἀπὸ ἥρωος μετατιθέντας.

Sext. adv. Gram. 1, 5. Ἀλλ' ἐπεὶ οὐ δύο μόνον ὑπειλήφασιν εἶναι προσωϊδίας γραμματικῶν παῖδες, τὴν τε μακρὰν καὶ βραχεῖαν, ἀλλὰ καὶ ὀξεῖαν, βαρεῖαν, περισπωμένην, δασεῖαν, ψιλὴν, ἕκαστον τῶν ὑποδεδειγμένων φωναέντων ἔχον τινὰ τούτων κατ' ἰδίαν προσωϊδίαν γενήσεται στοιχείον.

B. A. p. 674. Προσωϊδιαὶ εἰσὶ δέκα, ὀξεῖα, βαρεῖα, περισπωμένη, μακρὰ, βραχεῖα, δασεῖα, ψιλὴ, ἀπόστροφος, ἰφέν, ὑποδιαστολή. Τούτων εἰσὶ σημεῖα τάδε· ὀξεῖα ᾿, οἶον Ζεὺς, βαρεῖα ᾿, οἶον Πᾶν, περισπωμένη, ᾿, οἶον πῦρ.

Ibid. p. 684. “Τόνος οὖν ἐστὶν ἐπίτασις ἢ ἄνεσις ἢ μεσότης συλλαβῶν εὐφωνίαν ἔχουσα.” Τὸ μὲν οὖν ἐπίτασις ἐτέθη ἐν τῷ ὀρισμῶι διὰ τὴν ὀξεῖαν, τὸ δὲ ἄνεσις διὰ τὴν βαρεῖαν, τὸ δὲ μεσότης διὰ τὴν περισπωμένην.

“Καὶ ἔστι πάλιν ἢ μὲν ὀξεῖα ποιότης συλλαβῆς ἐπιτεταμένου ἔχουσα φθόγγον, ἢ δὲ βαρεῖα ποιότης συλλαβῆς ἀνειμένον ἔχουσα φθόγγον, ἢ δὲ περισπωμένη ποιότης συλλαβῆς συνημμένου ἢ κεκλασμένου ἔχουσα φθόγγον.” Εἶπε δὲ συνημμένου τὸν μετέχοντα καὶ ὀξείας καὶ βαρείας, κεκλασμένου δὲ τὸν ἀπὸ τοῦ ὀξέος ἐπὶ τὸ βαρὺ ῥέποντα.

Ibid. p. 685. Ὁ δὲ Κοῖντιλιανὸς Αριστείδης ἐν τῷ Περὶ Μουσικῆς πρώτῳ, δύο εἶναι φησιν εἶδη τάσεως, ἄνεσιν τε καὶ ἐπίτασιν. Καὶ ἄνεσιν μὲν εἶναι λέγει, ἠνίκα ἂν ἀπὸ ὀξυτέρου τόνου ἐπὶ βαρύτερον ἢ φωνὴ χωρηῖ, ἐπίτασιν δὲ, ὅταν ἐκ βαρυτέρου μεταβαίημι πρὸς ὀξύτε-

ρον. Εκ δὴ τούτων τὰ γινόμενα τὸ μὲν βαρύτονον τὸ δὲ ὀξύτονον προσαγορεύομεν.

Ibid. p. 688. “ Ἡ γὰρ βαρεία συλλαβικὸς τόνος ἐστί, τουτέστιν εἰς τὴν συλλαβὴν τὴν μὴ ἔχουσαν τὸν κύριον τόνον ἐπιτίθεται.” Ἦν γὰρ κανὼν ὁ λέγων ὅτι πᾶσα συλλαβὴ, χωρὶς τῆς συλλαβῆς τῆς ἐχούσης τὸν κύριον τόνον, τὴν βαρείαν ἐπιδέχεται, οἷον Θεόδωρος.

Ibid. p. 689. “ Εἰς τὸν τόπον τῆς ὀξείας τὸν τελευταῖον τίθεται [ἡ βαρεία], οἷον ὡς ἐπὶ παραδείγματος ἐὰν εἴπησι ‘ Ὁ δεῖνα καλὸς ἄνθρωπος,’ ἰδοὺ εἰς τὸ λος ἐτέθη ἡ βαρεία, ἐὰν δὲ εἴπησι ‘ Οὗτος ἄνθρωπος καλός,’ εἰς τὸ λος πεσεῖται ἡ ὀξεία.”

Ibid. p. 685. “ Ἡ ὀξεία ἔχει τόπους τρεῖς, ὀξύτονον, παροξύτονον, καὶ προπαροξύτονον.” Τὴν ὀξείαν φησι τίθεσθαι ἐπὶ τριῶν συλλαβῶν, καὶ ὅταν μὲν τιθῆται ἐπὶ τέλους, τότε λέγομεν ὀξύνεσθαι τὴν λέξιν · ὅταν δὲ ἐπὶ τῆς πρὸ μιᾶς συλλαβῆς τοῦ τέλους, παροξύτονον ἄμα λέγομεν τὴν λέξιν καὶ βαρύτονον, παροξύτονον ὅτι ἐπὶ τῆς παραηγούσης τίθεται ἡ ὀξεία, βαρύτονον δὲ ὅτι ἐπὶ τέλους τίθεται ἡ βαρεία · καὶ γὰρ μετὰ τὴν ὀξείαν τὴν πρὸ τοῦ τέλους τιθεμένην ἐτίθετο ἡ βαρεία · οἷον τὸ Αἴῶς καλεῖται καὶ παροξύτονον καὶ βαρύτονον. Εἰ δὲ πρὸ δύο συλλαβῶν τοῦ τέλους τεθεῖη ἡ ὀξεία, τότε ἡ λέξις λέγεται καὶ προπαροξύτονος καὶ βαρύτονος, οἷον Θεόδωρος.

Ibid. p. 686. Μακρᾶς οὔσης ἐπὶ τέλους οὐ δύναται προπαροξυνθῆναι λέξις · ἢ ὅτι ἡ μακρὰ φορτίου τάξιν ἔχει καὶ βάρους.

“ Ἡ περισπωμένη τόπους ἔχει δύο, περισπώμενον καὶ προπερισπώμενον.” Οὐ δύναται ἡ περισπωμένη πρὸ δύο συλλαβῶν τεθῆναι, ἐπειδὴ ἀπὸ κράσεώς ἐστιν ὀξείας καὶ βαρείας · ἡ γὰρ ὀξεία καὶ ἡ βαρεία συνελθοῦσαι ἀπετέλεσαν τὴν περισπωμένην.

Ibid. p. 755. Τῶν δὲ τόνων οἱ μὲν εἰσιν ὀξεῖς, οἱ δὲ βαρεῖς · ὁ γὰρ περισπώμενος σύνθετός ἐστιν ἐξ ἀμφοῖν.

V. A. 2, p. 103. Ἡ γοῦν προσωιδία τάσις ἐστὶ φωνῆς ποιὰ, ἥγουσι ποιότητά τινα ἔχουσα ἤχου · ἡ γὰρ ἐπιτεταμένη ἐστὶν ἡ ἀνειμένη ἢ μέση.

Schol. ad Eurip. Or. 269. Κεκωμώιδηται ὁ στίχος διὰ Ἡγέλοχον τὸν ὑποκριτὴν · οὐ γὰρ φθάσαντα διελεῖν τὴν συναλοιφήν, ἐπιλείψαντος τοῦ πνεύματος, τοῖς ἀκρωμένοις τὴν γαλῆν δόξαι λέγειν τὸ ζῶον, ἀλλ’ οὐχὶ τὰ γαληνά. The Scholiast here means to say, that in

the verse, *Ἐκ κυμάτων γὰρ αὔθις αὖ γαλήν' ὄρῳ*, Hegelochus, for want of breath, divided *γαλην-ὄρῳ*, instead of *γαλην-ὄρῳ*. The probability, however, is, that he pronounced *γαλήν'* with the circumflex, *γαλήν*, which coincided with the accusative of *γαλή*, *a cat.* So that, in the Frogs of Aristophanes, this verse should be written, *Ἐκ κυμάτων γὰρ αὔθις αὖ γαλήν ὄρῳ*.

§ 58.

The last syllable being long, no accent can be placed on the antepenult. As to the acute on the antepenult, or the circumflex on the penult, of words ending in *-αι*, *-οι*, this apparent anomaly is explained as follows. The *I* in these diphthongs, at the end of a word, had an *obscure* or *weak* sound; that is, it was scarcely audible: but when it was an essential or characteristic letter, as in the dative or optative, its sound was *clear* or *strong*; for instance, in *οἴκοι*, *at home*, an old dative, the last *I* was more distinctly heard than in *οἴκοι*, *houses*. The Doric dialect, however, follows the general rule even in this case; as, *φιλοσόφοι*, *φορεῖται*, for *φιλόσοφοι*, *φορεῖται*.

The endings *-εως* of the second declension, *-εω* of the Ionic genitive, and *-εως*, *-εων* of the genitive of some classes of nouns of the third declension, permit the accent to stand on the antepenult, because these endings were ordinarily pronounced, by *synizesis*, *-γως*, *-γω*, *-γων*. So *ὄτεων* for *ὄτων*. Consequently, this anomaly also is only apparent.

The compounds of *γέλωσ* and *κέρας*, as *φιλόγελως*,

εὐρύκερως, ordinarily suffered a kind of *syncope*; thus, φιλόγ'λως, εὐρύκ'ρως.

§ 59.

The invention of most of the prosodiocal marks has been attributed to Aristophanes, the grammarian, who flourished about two hundred years before Christ.

The mark for the acute is (´), for the grave (`). The most ancient form of the circumflex is (^), that is, the acute and grave united into one form; which, being slightly modified, produced the later forms (ˆ), and (˜), all of which are found in manuscripts.

Villois. Prolegomen. ad Iliad. p. XII. Οἱ χρόνοι καὶ οἱ τόνοι καὶ τὰ πνεύματα, Αριστοφάνους ἐκτυπώσαντος, γέγονε πρὸς διάκρισιν τῆς ἀμφιβόλου λέξεως.

V. A. 2, p. 107. Ἡ ὀξεῖα συναπτομένη τῇ βαρεῖαι τύπον ἀποτελοῦσιν οἶον Λ.

Ibid. 2, p. 108. Τὸ γὰρ Λ διαιρούμενον εἰς δύο ποιεῖ ὀξεῖαν καὶ βαρεῖαν.

B. A. p. 756. Τὸ σημεῖον τοῦ τόνου τούτου [τῆς περισπωμένης] ἄμα ἄνεισι καὶ κάτεισι, οὗτος ὁ τόνος δοκεῖ σύνθετος εἶναι, ὥσπερ καὶ τὸ σημεῖον ἐλέγχει, συγκείμενον ἐξ ὀξεῖας καὶ βαρείας.

Ibid. p. 757. Ἡ περισπωμένη ταύτης ἔτυχε τῆς προσηγορίας ἔοικε γὰρ τῷ σχήματι περικεκλασμένη ράβδῳ, ἐχούσῃ δύο ἀρχὰς νεούσας εἰς ἀλλήλας.

Ibid. p. 683. Αἱ δὲ ἑπτὰ προσωιδία ἀπὸ στοιχείων τὴν γένεσιν ἔχουσιν· ἡ μὲν γὰρ ὀξεῖα καὶ βαρεῖα ἀπὸ τοῦ Λ στοιχείου, ἡ δὲ περισπωμένη καὶ ἡ μακρὰ καὶ ἡ βραχεῖα ἀπὸ τοῦ Θ. This description of the circumflex has reference to the form (ˆ).

§ 60.

The Latin also has three accents, the acute (´), grave (`), and circumflex (^), and, in accentuation, it follows the analogy of the Greek, except that,

(a) In general, no Latin word has the accent on the last syllable, and in this respect the Latin coincides with the Æolic dialect.

(b) In dissyllabic words, the accent is put on the penult; as, *déa*, *θεά*, *ángo*, *ἄγχω*, *sómnus*, *ὑπνος*, *íntus*, *ἐντός*, *paéan*, *παιάν*, *cónus*, *κῶνος*, *cénsus*, *κῆνσος*, *músa*, *μοῦσα*.

(c) In words of more than two syllables, the accent is put on the penult, if it is long either by nature or by position; the acute is put on the antepenult, if the penult is short; as, *Homérus*, *Ὅμηρος*, *Athénæ*, *Ἀθῆναι*, *Hyméttus*, *Ἑμηττός*, *smarágdus*, *σμάραγδος*, *história*, *ἱστορία*.

But vocatives like *Virgili*, *Mercuri*, and genitives like *tuguri*, retain their original accent; thus, *Virgíli*, *Mercúri*, *tugúri*. In this, the Latin coincides with the Doric; compare such forms as *ἐτρέχον*, *ἐλάβον*, *ἐκοσμήθην*, *ἀνέθεν*, with the accent of the original *ἐτρέχουσαν*, *ἐλάβουσαν*, *ἐκοσμήθησαν*, *ἀνέθεσαν*.

(d) A monosyllable takes the acute, if its vowel is short by nature; as, *píx*, *φάx*; if its vowel is long by nature, it takes the circumflex; as, *dós*, *δώs*, *mús*, *μῦs*.

Quintil. 1, 5. In omni voce, *acuta* intra numerum trium

syllabarum continetur, sive eae sunt in verbo solae, sive ultimae : et in his aut proxima extremae, aut ab ea tertia. Trium porro, de quibus loquor, media longa, aut *acuta*, aut *flexa* erit : eodem loco brevis utique *gravem* habebit sonum, ideoque positam ante se, id est ab ultima tertiam, acuet. Est autem in omni voce utique *acuta*, sed nunquam plus una ; nec ultima unquam ; ideoque in disyllabis prior. Praeterea nunquam in eadem flexa et acuta, quoniam eadem flexa et acuta ; itaque neutra claudet vocem Latinam. Ea vero, quae sunt syllabae unius, erunt acuta, aut flexa, ne sit aliqua vox sine acuta.

Priscian. de Accent. 2. Accentus namque *acutus* ideo inventus est, quod acuat sive elevet syllabam. *Gravis* ideo, quod deprimet aut deponat. *Circumflexus* ideo, quod deprimat et acuat. Quid est circumflexus? Nota de acuto et gravi facta ita ^ Notandum etiam, quod acutus accentus duo loca habet, penultimum et antepenultimum, apud Graecos autem penultimum, antepenultimum, et ultimum. Circumflexus autem penultimum tantum. Ponitur namque gravis vel cum acuto vel circumflexo in eadem dictione, sed non tamen in eadem syllaba. Observatur namque unus accentus in integris dictionibus, ut *Romanus*, *Hispanus*. Syllaba quoque, quae correptam vocalem habet, acuto accentu pronuntiatur, ut *páx*, *fáx*, *píx*, *níx*, *núx*, *dúx*. Quae etiam tali accentu pronuntianda est, quamvis sit longa positione, quia naturaliter brevis est. Quae vero naturaliter est longa, circumflexo accentu exprimanda est, ut *rês*, *dôs*, *spês*, *vôs*. Disyllabae vero dictiones, quae priorem productam habent et posteriorem correptam, priorem syllabam circumflectunt, ut *Mêta*, *Crêta*, *Rôma*. Trisyllabae namque et tetrasyllabae et deinceps, si penultimam correptam habuerint, antepenultimam acuto accentu proferunt, ut *Túllius*, *Hostílius*. Nam penultima, si positione longa fuerit, acuetur, antepenultima vero gravabitur, ut *Catélus*, *Metéllus*. Syllaba vero ultima si brevis fuerit et penultimam naturaliter longam habuerit, ipsam penultimam circumflectet, ut *Cethêgus*, *perôsus*. Ultima vero si naturaliter longa fuerit, penultimam acuet, ut *Athénæ*, *Mycénæ*.

Id. 7, 5, p. 739. Juniores autem gaudentes brevitate per abscissionem extremæ protulerunt pro *Virgilie Virgili*, et pro *Mercurie Mercuri*. Unde accentus perfecti vocativi in his servatur.

Id. de Duodecim Vers. Aen. 13. Omnia in *us* desinentia secundæ declinationis in *e* faciunt vocativum, exceptis propriis, quæ *i* habent ante *us*, quæ per apocopam proferunt vocativum, ut *Virgilius Virgili* pro *Virgilie*, et *Mercuri* pro *Mercurie* (ideoque accentus manet penultimus, quamvis brevis sit penultima syllaba, sic etiam *tuguri* pro *tugurii* acutum debet habere).

Gell. 13, 25. Voculatio qui poterit servari, si non sciemus in nominibus, ut *Valeri*, utrum interrogandi an vocandi sint? nam interrogandi secunda syllaba superiore tono est quam prima: deinde novissima dicitur. At in eam vocandi summo tono est prima; deinde gradatim descendunt.

Victorin. Gram. 17. Acutus cum apud Græcos tria loca teneat, ultimam et ei proximam syllabam et antepenultimam; apud nos duobus tantum locis poni potest: aut in penultima syllaba, ut *prælegistis*; aut in ea quæ a fine est tertia, ut *prælegimus*. Circumflexus, si pars orationis trium aut amplius fuerit syllabarum, non nisi in penultima locum poterit invenire, ut *perturbâre*, *docêre*.

Isid. Orig. 17, 2. 3. *Acutus* accentus dictus, quod acuat et erigat syllabam, *gravis*, quod deprimat et deponat. Est enim contrarius acuto *circumflexus*, quia de acuto et gravi constat: incipiens enim ab acuto in gravem desinit. Acutus autem et circumflexus similes sunt; nam uterque levat syllabam. Gravis contrarius videtur ambobus; nam semper deprimit syllabas, cum illi levant.

Diomed. de Art. Gram. p. 425, ed. *Putsch*. Accentus est *acutæ* vel *gravis* vel *inflexæ* orationis datio, vocisve intentio vel inclinatio, acuto aut inflexo sono regens verba. Sunt vero tres, *acutus*, *gravis*, et qui ex duobus factus est, *circumflexus*. Ex his acutus in correptis semper, interdum productis

syllabis versatur: inflexus in his quae producuntur. Gravis autem per se nunquam consistere in ullo verbo potest, sed in his, in quibus inflexus est, aut acutus, caeteras syllabas obtinet. In Graecis itaque dictionibus cum acutus tria loca teneat, ultimum, penultimum, et antepenultimum.

Donat. 1, 5, 1, p. 1740, ed. Putsch. Acutus, cum in Graecis dictionibus tria loca teneat, ultimum, penultimum, et antepenultimum, tenet apud Latinos penultimum et antepenultimum, ultimum nunquam.

According to the Latin grammarians, when a Greek word, not thoroughly Latinized, was written in Latin letters, it retained its Greek accent, with this modification, that, if the last syllable of an oxytone was long, it received the circumflex in Latin. This, however, seems to have applied only to oxytones and perispomena; as, *Thyás*, *Θυάς*, *Naís*, *Nais*, *Themistô*, *Θεμιστώ*, *Calypsô*, *Καλυψώ*, *Atreús*, *Ατρεύς*.

Quintil. 1, 5. Aut flexa pro gravi, ut apice circumducta frequente, quam ex duabus syllabis in unam cogentes, et deinde flectentes, dupliciter peccant. Sed id saepius in Graecis nominibus accidit: ut *Atreus*, quem nobis juvenibus doctissimi senes acuta prima dicere solebant, ut necessario secunda gravis esset; item *Terei*, *Nerei*que.

Victorin. Art. Gram. 17, p. 1943, ed. Putsch. Graeca nomina si iisdem literis proferuntur, Graecos accentus habebunt; nam cum dicimus *Thyas*, *Nais*, acutum habebit posterior accentum; et cum *Themisto*, *Calypso*, *Theano*, ultimam circumflecti videbimus. Quod utrumque Latinus sermo non patitur, nisi admodum raro, ut sola occurrit *ergô* conjunctio, in qua posterior circumflexa deprehenditur.

Donat. 1, 5, 2, p. 1741. Sane Graeca verba Graecis accentibus melius afferimus.

The Greeks, when they wrote Roman names in Greek letters, accented them as if they were Greek words; as, *Τραιανός, Αύγουστος, Κικέρων*, after the analogy of *Σαρδιανός, εὐρωστος, Αχέρων*.

Of course
Every thing is done § 61. *ides Sapphoes.*
 A *proclitic* is a word, which, with respect to accent, is pronounced as if it were a part of the word before which it stands.

The proclitics are, all the forms of the *article*, the *prepositions*, the *adverbs* *οὐ, οὐκ, οὐχ, ὡς*, and the *conjunctions* *ἀλλά, ἠδέ* or *ἰδέ, καί, οὐδέ, μηδέ*. Some grammarians recognize only *εἰ, εἰς, ἐς, ἐν, εἰν, ἐξ, ἐκ, οὐ, οὐκ, οὐχ, ὡς, ὅ, ἦ, οἱ, αἱ* as proclitic; the following facts, however, show that all the above-mentioned classes of words are proclitic:

(a) Prepositions and the above-mentioned oxytone conjunctions lose their accent when the last vowel is elided, which shows that that accent was weak; as, *παρ' ἐμοί, ἀλλ' ἐμέ, μηδ' αὐτόν*.

(b) The forms of the article ending in a vowel, together with the conjunction *καί*, are often contracted, by crasis, with the following word, thereby losing their accent; as, *ταῦτοῦ, ταῦτό, κἀγώ, καίτα*.

(c) In the Æolic dialect, dissyllabic prepositions and conjunctions are oxytone, although in that dia-

lect the accent is generally thrown as far back as the last syllable permits ; as, *πεδά*, not *πέδα*.

(d) According to the ancient grammarians, when the article has the force of the demonstrative pronoun, it is read with a strong accent ; for instance, *ὁ*, in the expression, *ὁ γὰρ βασιλῆϊ χολωθείς*, is to be read *ὸ*.

Add to these facts the analogy of the Romaic and other modern languages.

Eustath. p. 22. Τὰ προτακτικὰ ἄρθρα στερηθέντα τῶν ὑποτεταγμένων αὐτοῖς ὀνομάτων σφοδρότερόν τε ἐκφωνοῦνται κατὰ τοὺς τόνους, καὶ εἰς ἀντωνυμίας μεταβάλλονται.

§ 62.

An *enclitic* is pronounced as if it were a part of the preceding word ; as, *ἐγὼ φημι*, *πολλοῖς τισιν*, *σοφός τις*, *τούτου γε*, *πόσος τις*, pronounced *ἐγὼφήμι*, *πολλοῖστισιν*, *σοφόςτις*, *τούτουγε*, *πόσοστις*.

When the accent of the enclitic is placed on the last syllable of the preceding word, the first accent is stronger than the second ; as, *ἄνθρωπός τις*, *δείξόν μοι*, *οὗτός ἐστιν*, *οὐδέποτε ἐστὶ σφισιν*, pronounced *ἄνθρωπὸστις*, *δείξὸνμοι*, *οὐτὸσεστιν*, *οὐδέποτεἐστὶσφισιν*.

The Latin has only three enclitics, *que*, *ne*, *ve*, as, *ítaque* or *itáque*, *venerúntne*, *carbonibúsve*.

Priscian. de Accent. 2. Sunt quidem tres syllabae, in quibus accentus corrumpitur, *que*, *ne*, *ve*, ut *itáque*, quando adverbium sit, nam *ítaque*, quando conjunctio est, dicimus. *Venerúntne ad vos ? Carbonibúsve.*

§ 63.

Most of the Hellenists of Western Europe pronounce Greek words with the Latin accent, which practice very often violates the rules of Greek accentuation. This is owing partly to the preponderance of the Latin language in that part of Europe, and partly to negligence. So that what is called reading Greek *according to quantity* is nothing more than reading one language with the accent of another. As to *quantity*, strictly so called, that is, the *χρόνος* of the Greeks, it is generally disregarded by all modern nations. Thus, the modern Greeks retain the *τόνοι* and pay no regard to the *χρόνοι*; the Western nations, in reading Greek, often violate both the *τόνοι* and the *χρόνοι*; in reading Latin, they violate only the *χρόνοι*.

§ 64.

In all the modern European languages, the rhythm of a verse depends on the accent of each individual word; that is, the metrical *ictus* falls upon an accented syllable; consequently, the quantity of syllables, if recognized at all, has no influence in versification. This is evidently the most obvious law of rhythm. The Greeks, however, disregarded the rhythm of accent, as less musical, and regulated the structure of their verse by the quantity of each syllable. Consequently, in classical Greek, the metrical accent or *ictus* may fall upon

an unaccented syllable, and a word may have more than one metrical accent or no accent at all ; as,

TROCHAIC.

Ἄλλ' ἀνάμνησθέντες, ὄνδρες,
 Τῆς διαίτης τῆς παλαιάς
 Ἦν παρείχ' αὐτῆ ποθ' ἡμῖν
 Τῶν τε πάλασιῶν ἐκείνων
 Τῆνδε νύνη
 Τῆν θεόν προσείπατε.

Ἦ γερόντες Ἡλιάσται, φρύτορες τριώβολού
 Οὓς ἐγὼ βοσκῶ κεκράγως καὶ δικαία κᾶδικά,
 Πάραβοήθειθ' ὡς ὑπ' ἀνδρῶν τύπτομαί ξυνώμοτόν.
 Ἦ βαθύζωνῶν ἀνάσσα Πέρσιδῶν ὑπέρτατῆ,
 Μῆτερ ἢ Ξερξοῦ γεραία, χαίρε Δάριου γυνναί·
 Θεοῦ μὲν εὐνατεῖρα Πέρσων Θεοῦ δε καὶ μητῆρ ἐφύς.
 Τῶι γὰρ εἶκος ἀνδρα κύφον ἡλικόν Θουκύδιδῆν.

DACTYLIC.

Ἦ γενεθλά γενναίων,
 Ἦ κετ' ἐμών καματῶν παραμύθιον.
 Οἶδα τε καὶ ξυνιῆμι ταδ', οὔτι με
 Φύγγανει, οὐδ' εθελώ προλιπέιν τοδε.

Μῆνιν αεῖδε, θεά, Πηληϊάδεω Ἀχιλλῆος
 Οὐλομενῆν, ἢ μύρι' Ἀχαιοῖς ἀλγέ' ἐθήκεν.
 Πόλλας δ' ἴφθιμούς ψυχᾶς Αἰδί προΐάφεν
 Ἦρωῶν, αὐτοῦς δε ἐλώρια τεύχε κινέσσειν,
 Οἰωνοῖσι τε πάσι· Διός δ' ἐτελείετο βούλην.

IAMBIC.

Δημήτερ, ἄγνων ὀργιῶν
 Ἀνάσσα σύμπαράσταται,
 Καὶ σῶζε τὸν σαυτῆς χορόν·
 Καὶ μ' ἀσφαλῶς πανήμερον
 Παισαί τε καὶ χορεύσαι.

Χθονός μεν ἐς τηλούρου ἠκομέν πεδόν,
 Σκυθήν ἐς οἶμον αβάτον εἰς ἐρήμιάν,
 Ἐφαίστε, σοί δε χρῆ μελεῖν ἐπίστολάς.

Ω Ζεὺ βασιλεύ, το χρῆμα τῶν νυκτῶν ὅσου
 Απεράντων · οὐδεποθ' ἡμερά γενήσεται ;

Ὡς ἦδ' οὐ καίνοις πράγμασιν καὶ δέξιοις ὀμίλειν,
 Καὶ τῶν καθέστωτῶν νομῶν ὑπέρφρουεῖν δυνάσθαι.

ANAPÆSTIC.

— Νυν οὖν χρῆσθῶν ὁ τι βούλουται.
 Τουτί το γ' ἐμόν σωμ' αὐτοισίν
 Παρεχώ τυπτεῖν, πεινήν, διψήν.

Ευφήμειν χρῆ του πρέσβυτήν καὶ τῆς ευχῆς ὑπακούειν ·
 Ω δέσποτ' ἀνάξ, ἀμετρήτ' Αἴηρ, ὅς ἐχείς την γῆν μετεώρου.

Sometimes the metrical ictus accidentally coincides with the accent of the word ; as,

Εν τῇ σορωῖ νυνὶ λαχόν τὸ γράμμα σου δικάζειν.
 Τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὄλμον.

Τοὺς εὐρυπρώκτους · τουτονί
 Τοῦν οἶδ' ἐγὼ κάκεινονί
 Καὶ τὸν κομήτην τουτονί.
 Τί δῆθ' ἐρεῖς ;
 Ἐπτήμεθ', ὦ κινούμενοι.

During the last age of the Greek language, the rhythm of a verse generally depended on the accent of each individual word. This is particularly the case with the metrical τροπάρια (that is, στροφαί) of the ritual of the Greek Church, which, however, are printed as if they were not metrical compositions. The following τροπάρια are divided and accented as they are chanted at the present day :

(To the tune of “*Ράβδος ἐκ τῆς ρίζης Ἰεσσαί.*”)

Ὅν πάλαι προείπεν Ἰακώβ
 Ἐθνῶν ἀπεκδοχήν, Χριστέ,
 Φυλῆς Ἰούδα ἐξανέτειλας,
 Καὶ δύναμιν Δαμασκού
 Σαμαρείας σκύλα τε
 Ἦλθες προνομεύσας πλάνην τρέπων εἰς
 πίστιν θεοπρεπή·
 Δόξα τῇ δυνάμει σου, Κύριε.

(To the tune of “*Διὰ βρώσεως ἐξήγαγε.*”)

Ἐπονείδιστον ὑπέμεινας
 Πάθος, Χριστέ, καὶ τα ονειδή ἡμῶν
 Πάντα ἀφείλου, ἀγαθέ,
 Καὶ τῆς ἄνω βασιλείας ἡμᾶς
 Κοινωνούς ἀπέδειξας προσκυνούντας
 Τὴν σὴν συγκατάβασιν.

Sometimes the rhythm of a metrical *τροπάριον* depends on quantity; but the *τροπάριον* is sung according to accent; as,

(To the tune of “*Ἔσωσε λαόν.*”)

Ἔδειξεν ἀστήρ τον πρό ἡλίου Λόγον,
 Ἐλθόντα παύσαι τὴν ἁμαρτίαν, Μάγοις
 Σαφῶς πενιχρόν εἰς σπέος τον συμπαθή
 Σε σπαργάνοις ἐλικτόν, ὄν γεγηθότες
 Εἶδον τον αὐτόν και βροτόν και Κύριον.

It is now admitted by all good scholars, that originally the rhythm of the Latin verse depended on the *accent* of each individual word, and not on quantity; and that in process of time the Romans adopted the Greek laws of versification. (See *Munk's Greek and Roman Metres*, pp. 23. 159–161.)

The Greek grammarians maintain that the acute accent has the power of lengthening a short syllable, when it stands directly over it; thus, according to them, ὄφιν may be a trochee, Αἰόλου a molossus, Διόνυσος an antispast, ἕως ὁ a spondee. They further assert that both the acute and circumflex have the power of lengthening the preceding or following syllable; thus, in τέρας, ἀπὸ ἔθεν, πρὶν αὖ, οἰκῆας, the syllables ρας, πο, πρην, ας, may be made long. If the first of these assertions is based on truth, it may be supposed that the rhythm of the Greek verse also depended originally on accent, and not on quantity, traces of which practice may be discovered in the Homeric poems. As to the second assertion of the Scholiasts, it is strange enough, but after all it may not be as absurd as it appears to be.

B. A. 830. Αὕτη οὖν ἡ ὀξεῖα, ἐπικειμένη τινὶ τῶν βραχέων ἢ τινὶ διχρόνῳ συστελλομένῳ, μηκύνει αὐτήν, ὡς ἐπὶ τοῦ “Τρῶες δ’ ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν.”

Ibid. p. 831, et seq. Ἡ ὀξεῖα οὖν τοιαύτην ἔχει φύσιν καὶ δύναμιν ὡς μὴ μόνον ἐπάνω βραχείας μηκύνει αὐτήν, ἀλλὰ καὶ προκειμένη καὶ μετακειμένη δύνασθαι τῇ βραχείᾳ χρόνον χαριεῖσθαι, ὡς ἐπὶ τοῦ “Ἡ ναύτησι τέρας ἡ ἐστρατωῖ εὐρέϊ λαῶν” · τοῦ γὰρ τέρας ἡ -ρας συλλαβῇ βραχεῖα οὔσα διὰ τῆς προκειμένης ὀξεῖας ἐμηκύνθη τῆς ἐπικειμένης τῇ τε- συλλαβῇ. Μετακειμένη δὲ ὡς “Ἄϊσιμα παρειαπὼν · ὁ δ’ ἀπὸ ἔθεν ὤσατο χειρὶ” · τῆς ἀπὸ βραχείας οὔσης ἡ ὀξεῖα τῆς ἔθεν ἐμήκυνεν.

Eustath. pp. 80. 81. “Ἐως ὁ ταυθ’ ὤρμαινε. Τὸ δὲ Ὁ κατὰ τέσσαρας τρόπους κοινῆς συλλαβῆς ἐκ τοῦ ταπεινώματος τῆς βραχείας ἀνίσταται μηκνόμενον · καὶ γὰρ καὶ δασύνεται καὶ τόνον ἔχει ὀξύν, καὶ ἡ συνέπεια βαρύνει αὐτό.

See, also, *Id. pp. 399, 46. 629, 37. 900, 10. 1114, 41. 1647, 28*; also, *Draco, p. 6, ed. Herm.*

§ 65.

The Greek mode of expressing the sounds made by particular animals would be of great use in determining the sounds of some of the letters, if the following conditions were granted: first, the sounds made by the lower animals are articulate; secondly, a given species of animals, in any part of the world, at any time, and under any circumstances, make the same sound; and thirdly, all men of all nations and under all circumstances have but one way of expressing these sounds.

αῦ αῦ, the barking of a dog; Romaic γάβ γάβ;
English *bow wow*.

βῆ, the bleating of a sheep; Romaic μπάαα, μπέεε,
μέεε, or βέεε; English *baa*.

Βρεκεκεκέξ κοάξ κοάξ, the croaking of frogs; Romaic
μπακακά; English *croak croak*.

κικκαβαῦ, the cry of an owl; Latin *tu tu*; English
toowhit toowhoo.

κοῦ, the squealing of a pig.

κόκκυ, the cry of a cuckoo; Romaic κούκκου.

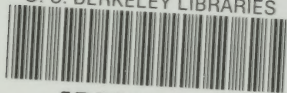
φνεί, the sneezing sound made by a fowl when it
has the pip.

In respect to *tone* or accent, we cannot help admitting, that, on the whole, its place and nature are easily determined even in these inarticulate sounds; for tone is independent of articulation.

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