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COLLEGE SERIES OF GREEK AUTHORS
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JOHN WILLIAMS WHITE AND CHARLES BURTON GULICK

INTRODUCTION TO THE STUDY OF THE GREEK DIALECTS

GRAMMAR
SELECTED INSCRIPTIONS
GLOSSARY

BY

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UNIVERSITY OF CALIFORNIA

TO

THE MEMORY OF

THOMAS DAY SEYMOUR

PREFACE

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

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

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

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

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

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

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

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

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

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

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

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

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

C. D. B.

Chicago, November 1909

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ABBREVIATIONS

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

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

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

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

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

PART I: GRAMMAR OF THE DIALECTS

INTRODUCTION

Classification and Interrelation of the Dialects [1]

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

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

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

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

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

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

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

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

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

---

[1] Hdt. 7.176 *ἐπεὶ Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν οἰκήσοντες γῆν τὴν Αἰολίδα, τήν περ νῦν ἐκτέαται.*

[2] Thuc. 7.57 *οὗτοι δὲ Αἰολῆς Αἰολεῦσι τοῖς κτίσασι Βοιωτοῖς τοῖς μετὰ Συρακοσίων κατ' ἀνάγκην ἐμάχοντο*, i.e. the Aeolians of Methymna, Tenedos, etc., were compelled to fight against the Aeolians who founded these cities, namely the Boeotians; id. 3.2 *Βοιωτῶν ξυγγενῶν ὄντων* (of the Lesbians).

[3] Thuc. 1.12 *Βοιωτοί τε γὰρ οἱ νῦν ἑξηκοστῷ ἔτει μετὰ Ἴλιον ἅλωσιν ἐξ Ἄρνης ἀναστάντες ὑπὸ Θεσσαλῶν τὴν νῦν Βοιωτίαν, πρότερον δὲ Καδμηΐδα γῆν καλουμένην, ἔσχον.*

all that portion of Greece north of Attica which plays a rôle in the legends of early Greece — was once Aeolic. Phocaea in Asia Minor, which, though later Ionic, surely belonged originally to the strip of Aeolic colonies, was believed to be a colony of Phocis, and in the dialect of Phocis there are actually some relics of Aeolic speech, as the dative plural of consonant stems in *-εσσι* (**107**.3), which is also found in eastern Locris. As for southern Aetolia, the region of Calydon and Pleuron was once called Aeolis according to Thucydides,[1] and the probability is that the Aetolians of the Homeric period were Aeolic, though their name was taken by the later, West Greek, invaders. The Aetolian occupation of Elis was an accepted tradition, and the existence of an Aeolic element in the dialect of Elis, like the dative plural in *-εσσι*, may be brought into connection with this if we assume that while the invaders were Aetolians in the later sense, that is West Greek, as Elean is distinctly a West Greek dialect, they had nevertheless adopted certain characteristics of the earlier Aeolic Aetolian and brought them to Elis. Corinth was also once occupied by Aeolians according to Thucydides,[2] and it is a noteworthy fact that the dative plural in *-εσσι*, which is unknown in other Doric dialects, is found in various Corinthian colonies (**107**.3).

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

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

[2] Thuc. 4. 42 *ὑπὲρ οὗ ὁ Σολύγειος λόφος ἐστίν, ἐφ' ὃν Δωριῆς τὸ πάλαι ἱδρυθέντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν, οὗσιν Αἰολεῦσι.*

[3] Strabo 8.333 *πάντες γὰρ οἱ ἐκτὸς Ἰσθμοῦ πλὴν Ἀθηναίων καὶ Μεγαρέων καὶ τῶν περὶ τὸν Παρνασσὸν Δωριέων καὶ νῦν ἔτι Αἰολεῖς καλοῦνται. . . . καὶ οἱ ἐντὸς* (sc. Ἰσθμοῦ) *Αἰολεῖς πρότερον ἦσαν, εἶτ' ἐμίχθησαν, Ἰώνων μὲν ἐκ τῆς Ἀττικῆς τὸν Αἰγιαλὸν κατασχόντων, τῶν δ' Ἡρακλειδῶν τοὺς Δωριέας καταγαγόντων. . . . οἱ μὲν οὖν Ἴωνες ἐξέπεσον*

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

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

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πάλιν ταχέως ὑπὸ Ἀχαιῶν, Αἰολικοῦ ἔθνους· ἐλείφθη δ' ἐν τῇ Πελοποννήσῳ τὸ ἓν ἔθνος, τό τε Αἰολικὸν καὶ τὸ Δωρικόν. ὅσοι μὲν οὖν ἧττον τοῖς Δωριεῦσιν ἐπεπλέκοντο, καθάπερ συνέβη τοῖς τε Ἀρκάσι καὶ τοῖς Ἠλείοις, . . . οὗτοι αἰολιστὶ διελέχθησαν, οἱ δ' ἄλλοι μετ' ἄλλου τινὶ ἐχρήσαντο ἐξ ἀμφοῖν, οἱ μὲν μᾶλλον οἱ δ' ἧττον αἰολίζοντες.

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

No two dialects, not even Attic and Ionic, belong together more obviously than do those of Arcadia and the distant Cyprus. They share in a number of notable peculiarities which are unknown elsewhere. See **189** and Chart I. This is to be accounted for by the fact that Cyprus was colonized, not necessarily or probably from Arcadia itself, as tradition states, but from the Peloponnesian coast, at a time when its speech was like that which in Arcadia survived the Doric migration. This group represents, beyond question, the pre-Doric speech of most of the Peloponnesus, whatever we choose to call it. The term Achaean is used in so many different senses[1] that it might be well to avoid it entirely. But it is convenient to apply it to this group, which actually has the best claim to it, whenever the need is felt of some other term than Arcado-Cyprian, which, while describing accurately what is left of the group in the historical period, is strikingly infelicitous when applied to prehistoric times. The relations of this group to the others of the East Greek division, especially Aeolic, are the most difficult to interpret historically. Strabo, of course, calls the Arcadians Aeolic, but without warrant in earlier usage. For example, Thucydides, in describing the forces engaged at Syracuse (7.57), makes the most of the distinction between Ionic, Doric, and Aeolic nations, but does not class the Arcadians with any one of these. Yet the Arcadian and Cyprian dialects show notable resemblances to the Aeolic dialects which cannot be accidental (see **190.3–6** and Chart I), and some would class them all together under the head of "Aeolic in the widest sense" or "Achaean" (Aeolic in the usual sense then appearing as "North Achaean"). On the other hand, many of the characteristics common to the Aeolic dialects are lacking,

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

and there are certain points of agreement with Attic-Ionic (see **190**.1, **193**.2,3, and Chart I). One may surmise that the latter, which are in part confined to Arcadian, are due to contact with Ionians on the coast of the Peloponnesus (see above, p. 2), and that the connections with Aeolic are earlier and more fundamental, reflecting a period of geographical continuity with Aeolic peoples somewhere in Northern Greece. But that brings us before the "mystery of the Achaean name," that most difficult problem of the relation between the Achaeans of the Phthiotis and the pre-Doric Achaeans of the Peloponnesus, and of those again to the historical Achaeans on the Corinthian Gulf, whose dialect is West Greek. Conservative procedure here consists in recognizing Arcado-Cyprian, or Achaean, as a distinct group intermediate between Aeolic and Attic-Ionic, and conceding that the precise historical background of their interrelations is hopelessly obscure. Arcadian shows some few West Greek peculiarities which we may properly attribute to the influence of the surrounding Doric dialects in the historical period.

Just as in the Northwest Greek dialects some traces of the former Aeolic speech have survived, as noted above, so it is not surprising to find some traces of Achaean speech in the Doric dialects spoken in lands formerly Achaean. For example, in Laconia Poseidon was worshiped under the name of Ποhοιδάν, which recalls Arc. Ποσοιδάν, the true Doric form being Ποτοιδάν (**49**.1, **61**.5). Here possibly belongs ἰν = ἐν in some Cretan inscriptions (**10**). Besides survivals which bear specifically either the Aeolic or the Achaean stamp, there are others of forms which are common to both, and so from the linguistic point of view might be called Aeolic-Achaean, only their provenance leading us to infer either Aeolic or Achaean source (e.g. probably Achaean, τελεσφορέντες **157**, πεδά **137**.5, γροφεύς etc. 5, 6): or again others which might be called simply East Greek without further differentiation. But, apart from some few striking examples, the question of survival versus accidental agreement or historical borrowing is a very delicate one.

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

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

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

EAST GREEK

I. The Attic-Ionic Group

1. **Attic.**
2. **Ionic.**

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

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

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

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[1] Pamphylian, of which the meager remains permit only a very imperfect knowledge, and which is therefore, barring occasional references, ignored in this book, shows notable affinities on the one hand with Arcado-Cyprian (*υ* = *ο*, *ἐξ* with dat., etc.), on the other with West Greek (*φίκατι*, *ἰαρός*, *ὄκα*, etc.). As Thessalian and Boeotian represent a mixture of Aeolic and West Greek, so Pamphylian of Achaean and West Greek. Quite probably the earliest colonists were Achaeans from the Peloponnesus, later followed by Dorians.

II. The Arcado-Cyprian or Achaean Group

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

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

III. The Aeolic Group

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

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

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

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

WEST GREEK

IV. The Northwest Greek Group

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

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

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

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

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

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

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

V. The Doric Group

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

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

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

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

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

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

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

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

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

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

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

The Dialects in Literature

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

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

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

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

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

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

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

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

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

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

PHONOLOGY

The Alphabet

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

1. In the most primitive type of the Greek alphabet, as it is seen in the earliest inscriptions of Crete, Thera, and Melos, the non-Phoenician signs Φ, Χ, Ψ have not yet been introduced, and the Ξ is not in use. The sounds of *φ*, *χ* are represented by *πh*, *κh* (or *ϙh*), or, as in Crete, where Β (Η) when used is *η* not *h*, are not distinguished from *π*, *κ*; those of *ψ*, *ξ*, by *πσ*, *κσ*.

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

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

generally expressing ψ by πσ or, oftener, φσ (only in Locrian and Arcadian by a special sign ∗).

3. In the earliest inscriptions nearly all the alphabets have the ϝ (vau or digamma); and many the ϙ (koppa), which is used before ο or υ, and that too even if a liquid intervenes, e.g. ϙορινθόθεν, hόρϙος, Λοϙρός, ἐϙρότε̄, Πάτροϙλος, λέϙυθος, ϙλύτος (in other positions it is very rare).

4. Two signs were available for σ, namely ϛ or ϟ (sigma) and ϻ (san), and most alphabets use one of these to the exclusion of the other. But there are some few examples of a differentiation. In an early Arcadian inscription of Mantinea (no. 16), the character ϻ, a simplified form of the san, which is known from other sources, is used to denote a sibilant of specifically Arcado-Cyprian origin, as in ϻις (transcribed σ̱ις) = Cypr. σις, Att. τις. See **68**.3. A sign T, which is also probably a modification of the san, is used in some Ionic inscriptions of Asia Minor for the usual σσ = Att. ττ, e.g. from Halicarnassus 'Αλικαρνατέ(ω)ν beside 'Αλικαρνασσέων, from Ephesus τέταρες, τεταράκοντα = τέσσαρες, etc., from Teos [θ]αλάτης beside θάλασσαν.

5. In Boeotian, ⊢, a compromise between E and I, is sometimes used for the close ε, later ι (**9**.2). At Corinth and Megara there were two characters, ⊳ and E, for the *e*-sounds, but usually differentiated. See **28**.

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

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

The use of H = *η* extended not only to the Ionic but also to the Doric islands, Rhodes, Thera, Melos, and Crete, where it is found in the earliest inscriptions, though in Crete it went out of use for a time, not appearing for example in the Law-Code. In Central Ionic, where the sound of the spiritus asper still survived, as also in Rhodes, Thera, and Melos, the sign was used both as *η* and as *h*. It occurs also with the value of *hε*, at Delos, Naxos (no. 6), and Oropus (no. 14.46).

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

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

For the Cyprian syllabary, see no. 19.

VOWELS

α

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

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

In Arcado-Cyprian also we find Arc. ἐφθορκώς = ἐφθαρκώς, πανάγορσις = πανήγυρις but in form belonging with West Ion. (Naples) ἄγαρρις (49.2), στορπάος = ἀστραπαῖος (also Arc. στορπά, Cypr. στροπά in Hesych.), Cypr. κορζία (Hesych.) = καρδία, κατέϝοργον = *κατέϝαργον aorist of *κατ-εϝέργω (κατείργω) with the weak grade of the root as in ἔδρακον from δέρκομαι (49.2).

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

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

6. ο for α in other cases. ὀν = ἀνά in Lesbian, Thessalian (Pelasgiotis), and Arcado-Cyprian (ὐν, see 22). Lesb., Arc. δέκοτος = δέκατος, also Arc. δέκο = δέκα, hεκατόν = ἑκατόν, and Lesb. ἔνοτος = ἔνατος. Thess. ἑξόμειννον = ἑξάμηνον. Delph. ἐντοφήια, *burial rites*, Heracl. τοφιών, *burial-place* (cf. τάφος). κοθαρός = καθαρός in Heraclea, Sybaris, Locris (Περφθαριᾶν), Elean κόθαρσις.

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

7. ε for *a*. For forms with ε beside *a* which fall within the regular system of vowel-gradation, see **49**.2–4.

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

ᾱ

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

But Attic differs from Ionic, in that it has ᾱ, not η, after ε, ι, and ρ, as γενεᾱ́, οἰκίᾱ, χώρᾱ = Ion. γενεή, οἰκίη, χώρη.

a. The change of ᾱ in the direction of η began in the Attic-Ionic period, and was universal. The ᾱ in Att. χώρᾱ etc. is not the original ᾱ unchanged, but a special Attic reversion to ᾱ, which occurred, however, before the new sound had become completely identical with that representing original ē, and hence did not affect the latter (so Att. πράττω, but ῥήτωρ). That is, the η from ᾱ was at first an extremely open ē-sound, even more open than that of original ē, and even in the historical period the two sounds are distinguished in the spelling of some inscriptions of the Cyclades. See **4**.5.

b. The ᾱ arising from lengthening of *a* in connection with original intervocalic *νσ*, *σν*, etc., undergoes the same change, e.g. Att.-Ion. ἔφηνα from ἔφᾱνα, original *ἔφανσα. See **76**, **77**.1. But in τάς from τάνς and πᾶσα from πάνσα, original *πάντια, the ᾱ was of later origin and was unaffected. See **77**.3, **78**.

ε

9. ι from ε before a vowel.

1. Even in Attic an ε before another vowel had a closer sound than in other positions, and was frequently written ει, as θεός = θεός, νειώς = νεώς. So, sometimes, in Ionic, as εἶως = ἕως, ἑσόμενος (Oropus) = δεόμενος.

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

2. Boeotian. The spelling is usually ι, but sometimes ε, ει, or ⊦ (see 4.5), as θιός, θειός = θεός, ἀνέθιαν, ἀνέθειαν beside ἀνέθεαν, Πολυκλ⊦ῆς = Πολυκλέης, ἰόντος = ἐόντος, ῥίοντος = ῥέοντος.

a. Boeotian ε in general had a relatively close sound, and the spelling ει occurs occasionally even before a consonant, as Ξειναρείτω = Ξεναρέτου, Θιόφειστος = *Θεόθεστος (68.2), πεποιόντεισσι = -εσσι. In ἐν Θεισπιῆς, Θεισπιεύς, etc. the spelling ει is so constant that it perhaps stands for original η (16), which in other dialects was shortened as if the name of the town were connected with θέσπις etc.

3. Cyprian. At Idalium the spelling is regularly ι, as θιός, ἰό(ν)τα = ἐόντα, ⊦έπιϳα = ἕπεα.

4. Cretan. We find ι regularly, except where the ε was once followed by ⊦. That is, the change was prior to the loss of intervocalic ⊦; and the ε which later, with the loss of ⊦, came to stand before another vowel, was unaffected. Thus ἰόντος = ἐόντος, καλίων = καλέων, πλίες = Hom. πλέες, — but υἱέος, ⊦οικέος, δρομέῦν.

5. Laconian. We find ι, with the same restriction as in Cretan, in early inscriptions (also in Alcman and Ar. Lysist.), e.g. θιός, ἀνιοχέῦν = ἡνιοχέων. In later inscriptions the spelling is usually ε.

6. Heraclean. Verbal forms show ι, with the same restriction as in Cretan, e.g. ἀδικίων, ἐμετρίωμες, but ῥέοντα, δεόμενα. In other words, Τιμοκράτιος, but usually ε, as ⊦έτεος, owing to κοινή influence.

7. In Argolic and Thessalian, both of which usually show ε, there are some examples of ι, as Arg. θιός, πεδιῦν = μετεών, Thess. θιός, Λίων.

10. ι from ε before ν in Arcado-Cyprian. ἰν = ἐν is the regular form in Arcadian and Cyprian, also in compounds as Arc. ἰνάγω, ἰμφαίνω, ἰνφορβίω, ἰγκεχηρήκοι, ἴνδικος, ἴνπασις, ἰνπολά, ἴγγυος, ἰνμενφής and ἴνμονφος, *blameworthy* (opp. to ἀμεμφής, ἄμομφος), Cypr. ἰναλίνω (ἰναλαλισμένα). Cf. also early Arc. (Mantinea, no. 16) ἀπεχομίνος, ἀπυδεδομίν[ος] = -μένους. But εν occurs in other

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

11. *ι* beside *ε* in other cases. The occasional interchange of *ι* and *ε* in related words, as *πίτνημι* beside *πετάννυμι* (a kind of vowel-gradation, but not of the common types given in **49**), is occasionally seen among dialectic forms of the same word. Hom. *πίσυρες* = *πέσσυρες*, *τέσσερες*, Att. *χίλιοι* from **χίσλιοι*, while Ion. *χείλιοι*, Lesb. *χέλλιοι*, etc. are from **χέσλιοι* (**76**). Att. *ἑστία* appears with *ι* in all other dialects, so far as quotable, e.g. Ion. *ἰστίη*, Lesb. *ἰστία*, Thess. *Ἱσστιαίειος*, Boeot. *Ἱστιήω*, Delph. *Ἱστιώ*, Locr. *ἰστία*, Heracl. *Ἱστίειος*, Syrac. *Ἱστία*, Rhod. *ἱστιατόριον*, Coan *ἱστία*, Cret. *Ἱστία*, Arc. *Ϝιστίαυ*. In this case the *ι*, as well as the early substitution of *ʽ* for *ϝ* in most dialects, may be due to the influence of *ἵστημι*.

12. *α* from *ε* before *ρ* in Northwest Greek. Locr. *φάρειν*, *πατάρα*, *ἀμάρα*, *ἀνφόταρος*, *ϝεσπάριος* (but *μέρος*). Here also *ϝαρέσται* (no. 55; but *ϝελέσται* no. 56) = *ἑλέσθαι*, with *ρ* for *λ* after the analogy of the present *αἱρέω* (as, vice versa, Cret. *αἰλέω* = *αἱρέω*, with *λ* from the aorist). El. *φάρε̄ν*, *ϝάργον*, *πάρ* (= *περί*), *ὀπόταρος*, *ὕσταριν*, but the spelling *αρ* is not quite uniform even in the early inscriptions, and later gives way to *ερ* (see **241**). Delph. *φάρεν* in a fifth-century inscription (no. 50), and *δάρματα*, *πενταμαριτεύων* (no. 51), show that in Phocian too *ρ* had a similar effect on the pronunciation of a preceding *ε*, but except in these instances the spelling is *ερ* (*φέρεν* even in no. 51). Cf. also Ach. *Ζεὺς Ἀμάριος*, and Pamph. *ὕπαρ* = *ὕπερ*.

a. Elean has *α* also after *ρ*, as *λατραι[όμενον]* beside *λατρειόμενον*, *μαστράαι* from **μαστρεία* (**31**), *κατιαραίων*, *κατιαραύσειε* in contrast to *φυγαδαίην*, *φυγαδεύαντι* (see **161.1**); also before final *ν*, as *μάν* = *μέν*, *γνῶμαν* = *γνῶμεν*, 3 pl. opt. *ἀποτίνοιαν*, *ἐπιθεῖαν*, *συνέαν*, etc.; occasionally elsewhere, as *εὐσαβέοι* = *εὐσεβέοι*, *σκευάων* = *-έων*, showing that Elean *ε* in general had a very open sound. Cf. El. *ᾱ* = *η* (**15**).

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

13. West Greek *a* = East Greek *ε*. Besides the examples of dialectic interchange of *a* and *ε* cited under the head of vowel-gradation (**49**.2–4), in which the distribution of the *a* and *ε* forms is various (e.g. *ἄρσην*, *ἔρσην*, — *βάλλω*, *δέλλω*), there is a group of by-forms in which the preference for the *a* forms is a marked West Greek characteristic.

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

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

3. *κα* = *κε* (*ἄν*) is the form of all West Greek dialects and Boeotian, while Thessalian has *κε*, like Lesbian and Cyprian. See **134**.2. The same *κα* in *ὅκα*, *τόκα*, *πόκα*, which are also West Greek (and doubtless Boeotian) = Att.-Ion., Arc.-Cypr. *ὅτε* etc. (but Lesb. *ὅτα* etc. See **132**.9). *γά* = *γε* is likewise West Greek and Boeotian. Adverbs in *-θα* = *-θε*, *-θεν*, belong to some, but not all, West Greek dialects. See **133**.1.

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

η

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

15. *ā* from *η* in Elean. The sound of *η* was so open in Elean that it approximated that of *ā*, and was frequently, though by no means consistently, denoted by *α*. Thus *μά* (but also *μᾱ́*, *μή*) = *μή*, *ϝράτρα* = *ῥήτρα*, *βασιλᾶες* = *-ῆες*, *ἔα* (but also *εἴᾱ*) = *εἴη*, *δαμοσιοία* = *-οιη*, *πλαθύοντα* beside *πλᾰθύοντι*. (Cf. *α* for *ε* (**12** *α*).

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

α. In late Boeotian inscriptions the spelling *ι* is sometimes found, as *παρῖς* beside *παρεῖς* (*εῖς* = *ῆς*, Att. *ἧν*, **163.3**).

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

ι

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

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

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

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

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

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

3. Thessalian doubling of consonants before *ι*, which may then be retained or omitted in the spelling, as *ἰδδίαν*, *πόλλιος*, *προξεννιοῦν*, *κῦρρον* beside *κύριον*, *ἀργύρροι* beside *ἀργυρίοι*, *Μνασσᾶ* = *Μνασίᾱ*. Cf. Att. *βορρᾶς* from *βορέᾱς*.

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

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

ī

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

o

22. *υ* from *o*, especially in Arcado-Cyprian. In both Arcadian and Cyprian, final *o* nearly always appears as *υ*. Gen. sg. *-ᾱυ = -ᾱο*, as Arc. *Καλλίαυ*, Cypr. *Ὀνασιγόραυ*. Cypr. 3 sg. mid. *-τυ = -το*, as *γένοιτυ*, *ἐϝρᾱτάσατυ* (in Arcadian there are no early examples of the ending, and *-το* in a late inscription may be due to *κοινή* influence). Arc., Cypr. *ἀπύ = ἀπό*, Arc. *κατύ* formed after *ἀπύ*. Arc. *ἄλλυ = ἄλλο*. But *ἀπύ* is also Lesbian and Thessalian. Cf. also *ὐν* for *ὀν = ἀνά* (6) in Cypr. *ὐνέθᾱκε* (once) beside *ὀνέθᾱκε*, and Arc. *ὐνέθυσε* (no. 15; in later inscriptions *ἀνά*, due to the *κοινή*).

a. In Lesbian there are several examples of initial *υ = o*, especially before *μ*, as *ὐμοίως*, *ὐμολογία*.

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

c. In Chalcid. *ὑπύ = ὑπό*, and *Ϙύρνυς*, the second *υ* is due to assimilation to the first.

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

ω

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

υ and ῡ

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

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

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

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

Secondary ε̄ and ō. "Spurious Diphthongs"

25. In many dialects, as in Attic, ε and ο differed in quality from η and ω, being close vowels (ẹ, ọ). Consequently the long vowels which came from them by contraction or compensative lengthening, since they retained the same quality, were not identical with η and ω, but were ẹ̄ and ọ̄, the latter becoming ū, and eventually came to be designated by ει and ου after these original diphthongs had become monophthongs in pronunciation (**28, 34**). But in other dialects they were identical with η and ω, and were so written. Hence such dialectic variations as τρεῖς and τρῆς from *τρέι̯ες (**42**.3), εἰμί and ἠμί from *ἐσμί (**76**), φθείρω and φθήρω from *φθέρι̯ω (**74**), ξεῖνος and ξῆνος from ξένϝος (**54**), χείλιοι and χήλιοι from *χέσλιοι (**76**), βουλή and βωλᾱ́ from *βολνᾱ́ (**75**), κούρη and κώρᾱ from κόρϝᾱ (**54**), gen. sg. -ου and -ω from -οιο (**106**.1), acc. pl. -ους and -ως from -ονς (**78**).

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

a. Other dialects which occasionally show η and ω, though ει and ου are usual, are Argolic (ἥλετο beside εἵλετο, ἦμεν, βωλᾶς, etc.; at Hermione

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

b. χηρ- = χειρ- (Att. χείρ, χειρός) is even more widespread, e.g. not only Cret. κῆρανς, Arc. ἐγκεχηρήκοι, Cypr. ϝχέρων, but Epid. χῆρας and even Delph. ἐκεχηρίαν, Corinth. ἐνεκέχηρον. But it is probable that this χηρ- does not rest wholly upon *χερϝ- (**79**), but is due in part at least to the influence of a nom. sg. χήρ (quoted by Herodian as Aeolic) formed after the analogy of inherited ρ-stems in -ηρ. Cf. Att. μήν in place of μείς (**112**.3).

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

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

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

Diphthongs

αι

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

27. *ει* from *αι* in Thessalian. In general *αι* remains, but at Larissa we find *ει* for final *αι*, e.g. *ἐψάφιστει* = *ἐψήφισται*, *βέλλειτει* = *βούληται*, *γινύειτει* = *γίγνηται*, and, with added *ν* (139.2, 156), *πεπεῖσταιν* = *πεπεῖσθαι*, *ὀνγράψειν* = *ἀναγράψαι*, *ἐφάνγρενθειν* = *ἐφαιροῦνται*, *βέλλουνθειν* = *βούλωνται*.

ει

28. Sooner or later *ει* became everywhere a monophthong, a close *ē̔* (*ē*), though the spelling was retained and extended to the *ē̔* of different origin (25). In Corinthian this had taken place at the time of the earliest inscriptions, and, while at Coreyra the spelling was EI (25 *d*), at Corinth the sound was nearly always denoted by a single sign, though generally differentiated from the open *ε* or *η*, e.g. Δϝενία, i.e. Δϝε̄νία = Δεινίου, Ποτεδᾶνι, i.e. Ποτε̄δᾶνι (rarely Ποτειδάν), but *ἀνεθεκε* = *ἀνέθηκε*. Cf. also *τεδε* = *τεῖδε* in an early Megarian inscription (here Ɛ = *ε*, E = *η* and genuine or spurious *ει*).

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

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

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

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

οι

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

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

αι, ει, οι before vowels

31. In the case of *αι*, *ει*, *οι*, also *υι*, before vowels the omission of *ι*, consequent upon its consonantal pronunciation with the following vowel, is to be observed in various dialects, though the spelling is anything but constant, and it is impossible to make any general statement as to the conditions of the loss. Thus, as in Attic Ἀθηναία, later Ἀθηνάα, Ἀθηνᾶ, *δωρεά* beside *δωρειά*, *εὔνοα* beside *εὔνοια*, *ὑός*, *ὑύς* beside *υἱός*, *υἱύς*, so e.g. Ion. *ἀτελέη* beside *ἀτέλειη*, *ποιήσεαν* = *ποιήσειαν*, Lesb. *δικάως* = *δικαιως*, *εὐνόαν* = *εὐνοίαν*, Thess. Γενναόι = Γενναίου, Arc. *στορπάος* = *ἀστραπαίος*, El. *ἄι* beside *εἴε̄* = *εἴη*, *μαστράα* = *μαστρεία* (12 *a*), Cret. *ἀγελάοι* =

ἀγελαῖοι, Delph. *φαωτός* = **φαιωτός* (*φαιός*). So especially in forms of *ποιέω*, as Att. *ποεῖ*, *ποήσω* (but *ποιῶν*), Lesb. *ποήσω*, *ἰροπόηται*, Boeot. *ἐπόεισε*, Arc. *ποέντω*, El. *ἐπιποέντων*, Coan *ναποᾶν* beside *ναποιάς*.

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

αυ, ευ, ου

32. In *αυ*, *ευ*, *ου*, the *υ* remained an *u*-sound, not becoming *ü* as it did in many dialects when not part of a diphthong. This is shown not only by Ionic *ao*, *eo* (**33**), but by occasional varieties of spelling such as Corinth. *Ἀχιλλεούς*, Corcyr. *ἀϝυτάν*, Att. *ἀϝυτάρ*, Ion. *ἀϝυτῶ*, Cret. *ἀμεϝύσασθαι*, where *ϝ* indicates the natural glide before the *u*-sound, and Locr. *Ναϝπακτίῶν*, Cret. *σποϝδδάν*, etc.

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

a. For El. *αυ* from *ευ* after *ρ*, see **12** *a*. Some late Cretan inscriptions show *ου* = *ευ* (cf. Att. *ου* from *eo*), as *ἐλουθερός*, *ἐπιτάδουμα*. The explanation of *ω* = *αυ* in Delph. *αὐσωτός*, late Lac. *ὠτῶ* = *αὐτοῦ*, etc., is doubtful.

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

a. Occasionally words which contain genuine *ου* are found with the spelling *o* in early inscriptions when *o* for secondary *ō* was usual, e.g. *ὁκ* = *οὐκ*, *βὸν* = *βοῦν* (or = *βῶν*? See **37**.1). In forms of *οὗτος*, which in general have genuine *ου* (e.g. Cret. *τούτō* etc.), this spelling is so frequent in early Attic, e.g. *τοῦτο*, *τούτōν* (*τοῦτο* also in Thasos; cf. also Orop. *ἐντοῦθα*, i.e. *ἐντοῦθα* = *ἐνταῦθα*), as to point to some special cause. Possibly, as has been suggested, there existed beside the usual forms with genuine *ου* (e.g. *τοῦτο* from **το-υ-το*), a gen. sg. *τούτō* (*τούτου*), formed by doubling of *τοῦ* (*τοῦ*), which then influenced the other forms.

αυ, ευ before vowels

35. Certain words show a *υ* diphthong in Lesbian (and in Homer) in contrast to other dialects, e.g. *αὔως* = Dor. etc. *ἀ(ϝ)ώς* (cf. Hesych. *ἀβώ· πρωί*), Hom. *ἠώς*, Att. *ἕως*, from **αὐσώς* (cf. L. *aurōra* from **ausōs-ā*), *ναῦος* = Dor. etc. *νᾱ(ϝ)ός* (cf. Lac. *ναϝᾶν*), Hom. *νηός*, Att. *νεώς*, probably from **νασϝός* (54.*f*), *δεύω* = Att. *δέω*, *bind*, from **δεύσω*.

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

36. In words with regular antevocalic *ευ* the natural glide between *υ* and the following vowel is often expressed by *ϝ*, as Boeot. Βακεύϝαι, Cypr. *κατεσκεύϝασε*, Lac. Εὐβάλκης (*β* = *ϝ*, 51).

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

Long Diphthongs

37. 1. The original long diphthongs *āi*, *āu*, *ēi*, *ēu*, *ōi*, *ōu*, except when final, were regularly shortened in prehistoric times to *ai*, *au*, *ei*, *eu*, *oi*, *ou*, or, in some cases, lost the second element. Hence such by-forms as *βοῦς* from **βῶυς* (cf. Skt. *gāus*) but Dor. *βῶς* (cf. Lat. *bōs*, Skt. acc. sing. *gām*; *βῶν* also once in Homer), *Ζεύς* from **Ζηύς* (cf. Skt. *dyāus*) but acc. *Ζῆν* (cf. Lat. *diēs*), whence, with transfer to consonant declension, *Ζῆνα*, *Ζηνός*, etc., Cret. *Δῆνα*, *Τῆνα* (84).

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

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

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

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

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

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

Cyprian has dat. sg. -ᾱ, -ō, beside -ᾱι, -ōι, but in the Idalium bronze (no. 19) only in the case of the article when followed by ι, as τᾶ̄ ἰρᾶ̄νι.

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

b. The fluctuation between the historical and the phonetic spelling in late inscriptions introduced confusion in the spelling of forms with original η, ω; hence such spellings as nom. sg. βουλή, gen. sg. τῶι δάμωι, imv. ἐχέτωι. Such imperative forms in -τωι and -σθωι, where this spelling was favored by the subj. in -ηι, are especially frequent, notably in Cos.

39. ει from ηι. The history of ηι differs in some dialects from that of āι, ωι,— especially in Attic, where it became ει (i.e. ē) some two centuries before āι, ωι became ᾱ, ω.

In the case of medial ηι of secondary origin (37.2) the spelling ει is frequent in the fourth century and from about 300 B.C. is almost universal, e.g. κλείς from κληίς, λειστής from ληιστής, λειτουργέω from ληιτουργέω.

In inflectional endings ει is also frequent in the fourth century and predominates in the third and second, e.g. dat. sg. βουλεῖ, 3 sg. subj. εἴπει. But here, owing to the analogy of other forms with η of the same system, as βουλῆς, βουλήν, εἴπητε, ηι was never given up and eventually was fully restored, so that the normal spelling in imperial times was ηι or η (38).

The spelling ει beside ηι, partly at least due to Attic influence, is also frequent in third- and second-century inscriptions of other dialects, or even earlier as in the Heraclean Tables, where we find 3 sg. subj. νέμει, φέρει, etc. (so usually, but twice -ηι, once -η).

a. The change of ηι to ει is also Euboean, where it was accompanied by a change of ωι to οι. In Eretrian this was effected about 400 B.C. Somewhat later ει occurs beside ηι at Amphipolis, and οι beside ωι at Olynthus. Dat. sg. -ει is found also in an inscription from Naples.

Non-Diphthongal Combinations of Vowels (Contraction etc.)

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

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

α or ᾱ + vowel

41. 1. *α* + *ε*, *ε̄* (spurious *ει*), or *η*. Attic-Ionic *ᾱ*, but elsewhere *η*, at least in West Greek and Boeotian. Similarly *ᾱι* or *ηι* from *α* + *ει*, *ηι*. Examples are forms of verbs in *-αω*, as Att.-Ion. *νικᾶτε*, *νικᾶν*, etc., which have *η* in West Greek and Boeotian, e.g. Cret., Arg. *νικῆν*, Lac. *ἐνίκε̄*, Rhod. *θοινῆται*, Meg. *φοιτήτω*, Coreyr. *τιμῆν*, Locr. *συλε̂ν*, Delph. *συλῆν*, Boeot. *φυσῆτε* (Ar.), etc.

a. In Lesbian, Thessalian, and Arcado-Cyprian there are no such forms with *η*, but also no certain examples of *ᾱ* from *αε*, since the contract verbs in these dialects show other types of inflection (see **157**, **159**). But *η* from *αε* in crasis is Lesbian, Thessalian, and Arcadian, as well as West Greek and Boeotian. See **94**.6. So far as we know, *ᾱ* from *αε* is Attic-Ionic only.

2. *α* + *ο* or *ω*. When contracted, the result is *ω* in all dialects. So regularly in forms of verbs in *-άω*, as Att. *τιμῶμεν*, *τιμῶντι*, Meg. (Selinus) *νικο̂μες*, *νικο̂ντι*, Locr. *συλο̂ντα*, Boeot. *σουλῶντες*, Lac. *hε̄βο̂ντι* (subj.), *ἐνhε̄βο̂hαις* (*ἡβώσαις* from *ἡβαώσαις*), but also, rarely, uncontracted as Boeot. *ἰαόντυς*, Locr. *ἀπελάο̄νται*. Cf. also Heracl. *τέτρωρον*, *group of four boundary-stones*, from **τετρα-ορον*, *παμῶχος* (*παμωχέω*) from **παμα-οχος*. *αο* from *αϝο* is uncontracted in Boeotian (as in Homer), but in most dialects yields *ω*, as *φῶς* from *φάος* (**φαϝος*, cf. Hesych. *φαυοφόρος*), Boeot. *Καλλιφάων* etc., *Ἀγλω-* from *ἀγλαο-* (**ἀγλαϝο-*), Boeot. *Ἀγλαόδωρος* etc. (*Ἀγλαο-* occasionally elsewhere), *σῶς*, *σω-*, *Σω-*, from *σάϝος* (cf. Cypr. *Σαϝοκλέϝε̄ς*), Boeot. *Σάων*, *Σαυκράτεις*, *Σαυγένεις*, etc. (*αυ* from *αο* is otherwise unknown in Boeotian and is here perhaps

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

3. ᾱ + ε. Attic-Ionic η, elsewhere ᾱ. Att.-Ion. ἥλιος (Hom. ἠέλιος) from ἀ̓ϝέλιος (Cret. gloss ἀβέλιος), ἀ̓έλιος in Pindar etc., Dor. ἅλιος, Lesb. ἄλιος.

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

Gen. sg. masc. ᾱ-stems, Ion. -εω, -ω (also -η͜ο in no. 6), from -ᾱο as in Homer (here Aeolic, beside Ion. -εω) and Boeotian (rare in Thessalian), Arc.-Cypr. -ᾱυ (22), Lesb., Thess., West Greek -ᾱ.

Att.-Ion. ἕως (Hom. εἷος, i.e. ἧος) from *ἆϝος (Skt. *yāvat*), Lesb., Boeot., West Greek ἆς.

Att.-Ion. λεώς, νεώς, ἕως (Hom. ληός, νηός, ἠώς; Eub. Ἀγασιλέϝō) from λᾱϝός (seen in proper names of several dialects), νᾱϝός, ἀϝώς (but see 35, 54 *f*), in most dialects λᾱός, νᾱός, ἀώς, but λᾱ-, νᾱ-, in compounds as Λᾱκρίνης, νᾱκόρος, νᾱποῖαι. See 45.3.

Gen. pl. ᾱ-stems, Ion. -έων, -ῶν (also -η͜ῶν in no. 6), Att. -ῶν, from -ᾱων (*-ᾱσων, Skt. -*āsām*) as in Homer (Aeolic), Boeotian (but always τᾶν, see 45.1), Thessalian (τᾶν κοινᾱ́ουν etc. at Crannon, but otherwise -ᾶν), Lesb. -ᾱν, West Greek -ᾶν.

Att.-Ion. θεωρός from *θεᾱϝωρός, Boeot. θιᾱωρία, Lesb. θέᾱρος, West Greek θεᾱρός.

Att. κοινών, ξυνών, Ion. ξυνεών (Hes. ξυνήονας) from *-ᾱϝων, *-ᾱϝονος, ξυνᾱ́ονες Pindar, Arc., West Greek κοινᾱ́ν. So Epid. κυκᾱ́ν = κυκεών.

Att. Ποσειδῶν, Ion. Ποσειδέων, Hom. Ποσειδᾱ́ων (-ᾱ́ωνος), Corinth. Ποτēδαϝōνι, Ποτēδᾶνι, Ποτειδᾱ́ν, Boeot. Ποτειδᾱ́ονι,

Cret., Rhod., Delph. Ποτειδᾶν (-ᾶνος), Lesb. Ποσείδᾱν, Arc. Ποσοιδᾶνος, Lac. Ποϝοιδᾶν (-ᾶνι).

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

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

c. In Thessalian there are some examples of ō, ου (from ω, **23**), where we expect ā, as gen. pl. προξεννιοῦν, Γομφιτοῦν, θεουρός, Ποτείδουνι, ἁυλōρέοντος (cf. ὑληωρός, ὑλωρός). But the first three are probably κοινή forms with dialectic coloring (for such hybrids, see **280**), Ποτείδουνι is a hypocoristic in -ων, and ἁυλōρέοντος from ὑλο- beside ὑλᾱ- (see **167**).

ε + vowel

42. 1. ε + α. In general Attic η, elsewhere uncontracted εα or ια (**9**), as acc. pl. Att. ἔτη, elsewhere (ϝ)έτεα, (ϝ)έτια. But occasionally η in other dialects, as Ion. θύη (no. 8; fifth century) beside usual ἔτεα etc. (cf. **45**.2), Rhod. acc. sg. λειὕλη (no. 93; sixth century), Lac. acc. sg. Θιοκλῆ (sixth century), besides later examples (e.g. Lac. Κλεογένη, Heracl. ϝέτη, Rhod. ἔτη, Delph. ἐνδογενῆ), some of which may be due to κοινή influence.

Even εα from εϝα, which is uncontracted in Attic, sometimes becomes η in West Greek dialects, as Delph. ἐννῆ = ἐννέα, Ther. ἡμίση = ἡμίσεα, Κληγόρας = Κλεαγόρας, Rhod. Ἀγῆναξ = Ἀγεαναξ, Dor. κρῆς (Theocr. etc.) = κρέας, ἦρ (Alcman etc.) = ἔαρ, Sicil. (Acrae) φρήτιον = φρεάτιον (cf. φρητί Callim.). Cf. also Dor. βασιλῆ (**43**, **111**.3).

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

3. ε + ε. Regularly contracted to ε̄ (ει) or η (see **25**), as Att. τρεῖς, Ther. τρῆς, from *τρέι̯ες (Skt. *trayas*). But uncontracted forms also occur, as Cret. τρέες, δρομέες, πλίες (**9**.4), Boeot. ϝικατιϝέτιες. See **45**.5.

4. ε + ει, ηι, or η. Regularly contracted to ει, ηι, η, as φιλεῖ, φιλῆι, φιλῆται. Uncontracted forms, like Locr. δοκέε̄ι, ἀνχο̄ρέε̄ι, Delph. ἀδικέη, Boeot. ἴει, δοκίει (**9**, **16**), are rare. See **45**.5. But forms like δέηι, δέηται (from εϝη, see **45**.1) are usually uncontracted. Names in -κλέης occur in some dialects, though most have only -κλῆς. See **108**.1 *a*.

5. ε + ο. The contraction to ο̄ (ου), as in γένους from *γενεσος, φιλοῦμεν from *φιλει̯ομεν (but ἡδέος etc., see **45**.1), is Attic only. Most dialects have εο or ιο (**9**), as γένεος (-ιος), φιλέομεν (-ιομεν).

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

a. Boeotian has some examples of ιυ, ιου, beside ιο (both original and from εο), but mostly after dentals, where it was supported by the prevalence of the spelling ιου = υ (**24**). Thus Νιυμείνιος, νιουμεινίη, Θιουτίμυ, Διουκλεῖς, but once also Βιούτη.

b. Heraclean has ιω = εο before a single consonant, as ἐμετρίωμες, μετριώμεναι (but δεόμενα from εϝο).

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

d. For εο we sometimes find simply ε or ο. So in Megarian proper names compounded of θεός, in which, nearly always, Θε- appears before a single consonant, Θο- before two, e.g. Θέδωρος, Θέγειτος, Θέτιμος, but Θοκρίνης, Θοκλείδας, Θόγνειτος. Such forms in Θε-, Θο- occur elsewhere, but are common only in Megarian. Other examples of ο from εο (so-called hyphaeresis, cf. **44**.4) are Ion. ὁρτή, νοσσός, from ἑορτή, νεοσσός, Cret. (Hierapytna etc.) κοσμόντες, κατοικόντας, ἐπεστάτον, Delph. ποιόντων (but also ποιέοντα,

θωεόντων), Heracl. *ποιόντασσι*, *ἐξεποίον*, Mess. *ποιόντι*, Arc. *πλός* from **πλέος* (113.2).

6. *ε* + *ω* or *οι*. In Attic regularly contracted, as *φιλῶντι*, *φιλοῖ* (but *ἡδέων* etc., see 45.1). In other dialects regularly uncontracted *εω*, *εοι*, or *ιω*, *ιοι* (9), but sometimes *ω*, *οι* after a vowel (see 54.2). Ion. *εἰδέωσιν* but *ποιῶσιν*, *ἀνωθεοίη* but *ποιοῖ*, Lesb. *ἀνατεθέωσι*, Delph. *ἐνκαλέοι*, *εὐδοκέωντι* but *ποιῶντι*, Locr. *ἔōντι*, *προξενέοι*, El. *ἐξαγρέōν*, *δοκέοι* but *ποιδν*, *ἐνποιοῖ*, *ποιοῖτο* (also *ποιέοι*), Heracl. *ἀδικίων*, *ἐγϝηληθίωντι*, but *ποιῶν*, *ποιῶντι*, Cret. *ἐνθίωμεν*, *πōνίοι* (*φωνέοι*).

η + vowel

43. In the declension of nouns in *-ενς* the *η* of the stem is retained, as in Homer, in Lesbian, Thessalian, Boeotian, Elean, and Cyprian (a few examples also in early Rhodian and Coan), but is shortened in the majority of dialects (*βασιλέος* etc.), and in Attic this is accompanied by lengthening of the second vowel, if *ο* or *α* (*βασιλέως*, *βασιλέᾱ*). See 111. This "quantitative metathesis" seen in Attic is in many other words Ionic also (as usually from *ηο* = *ᾱο*, 41.4), e.g. *ἵλεως* (Herodas — Hdt. *ἵλεως* or *ἵλεος*?) from *ἵληος* (49.5), *χρέωμαι* (161.2 *α*), *πόλεως* (109.2), Mil. *ἱέρεως* (111.5), also *τέλεως* (Herodas, and, borrowed from Ionic, in Coan) = Cret. *τεληος*, though the usual Ionic form is *τέλειος*, *τέλεος*.

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

Contraction of *ηα* to *η* (but probably through *εα*, cf. 42.1) is seen in Eub. 3 pl. *εἰρῆται* from **εἰρήαται* (cf. Hom. *βεβλήαται*), *εἰρέαται* (Hdt.), and in *βασιλῆ* etc. of Delphian and most Doric dialects (111.3).

ο + vowel

44. 1. *ο* + *α*. When contracted, the result is *ω* in all dialects (cf. *ω* from *α* + *ο*, 41.2), e.g. Att. *ἡδίω*, Heracl. *μείω* from *-ο(σ)α*, *Τιμῶναξ*, *Ἱππῶναξ*, etc. in West as well as East Greek dialects,

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

2. *ο* + *ᾱ*. Usually uncontracted (Att. *οη*), but in Ionic regularly *ω*, in other dialects sometimes *ᾱ*, e.g. Rhod. *βοᾱθέω*, Cret. *βοᾱθίω*, Aetol. *βοᾱθοέω*, Att. *βοηθέω*, but Ion. *βωθέω*, Lesb. *βᾱθοέω*, Att. *βοηδρομιών*, but Coan, Rhod. *βᾱδρόμιος*. For Ionic *ω* from *οη*, no matter whether *η* is from *ᾱ* or original *η*, cf. also *ὀγδῶι* (once) = *ὀγδόηι*, and *ὀγδώκοντα* from *ὀγδοήκοντα* (with original *η*), and Hdt. *βῶσαι*, *νῶσαι*, *ἀλλογνώσας*.

a. In the termination of *βοᾱθός*, *βοηθός* beside *βοᾱθόος*, *βοηθόος*, whence also *βοᾱθέω*, *βοηθέω* beside Lesb. *βᾱθοέω*, Aetol. *βοᾱθοέω*, hyphaeresis has taken place. See 4.

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

4. *ο* + *ε*. When contracted, the result is the same as from *ο* + *ο* (3), e.g. Att. *ἐλάττους* (nom. pl., from *-ο(σ)ες*) but Lac. *ἐλάσσως*, Att. *δημιουργός* (Ep. *δημιοεργός*) etc., but Boeot. *λειτωργός*, Heracl. *ἀμπελωργικός*, Att. *λουτρόν* (Hom. *λοετρόν*), but Heracl. *λωτήριον*. So Heracl. *πρώγγυος* from **προέγγυος*. Cf. also the crasis in Att. *τοῦπος*, Lesb. *ὠνίαυτος*, etc. (94.2). But we also find uncontracted *οε*, mainly from *οϝε*, and, before two consonants, sometimes *ο* ("hyphaeresis," cf. 42.5 *d*), e.g. Lesb. *ὁμονόεντες*, *λοεσσάμενος*, *Μαλόεντι*, Arc. *Σινόεντι*, Locr. *Ὀπόεντι* and in the same inscription *Ὀποντίους* (see 45.1), Meg. *Σελινόεντι* but *Σελινόντιοι*, Cret. *Βολόεντα*, *Βολοεντίων*, later *Ὀλόντι*, *Ὀλοντίοις*. So beside Att. *δημιουργός*, Ep. *δημιοεργός*, and *δαμιεργός* (with elision, after the analogy of compounds with original initial vowel in second member, cf. *φιλεργός*) at Nisyrus and Astypalaea, the form of most dialects is *δημιοργός* (Ion.), *δαμιοργός* (attested for Arc., Arcad., Boeot., Cnid., Cret., Delph., El., Locr., Meg., Mess.). So Ion. *ἀλοργός* in Teos and Samos.

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

1. A combination which arises by the loss of *ϝ*, being of later origin than that arising from the loss of *ι̯* or *σ*, may remain uncontracted, or be contracted only later. So Att. *πλέομεν*, *ἠδέος*, *ἠδέα*, *ἠδέων*, in contrast to *φιλοῦμεν*, *γένους*, *γένη*, *γενῶν*, Locr. *Ὀπόεντι*, later *Ὀποῦντι*.

2. A combination which is otherwise uncontracted may be contracted after a vowel, Att. *βασιλέως* but *ἁλιῶς*, Ion. *Μεγαβάτεω* but *Παναμύω* (*-ω* sometimes after consonants also, but not usually), *ἔτεα*, *ἐτέων* but *θύη*, *θυῶν*, *ἀνωθεοίη* but *ποιοῖ*, El. *δοκέοι* but *ποιοῖτο* etc. (see **42**.6).

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

4. The position of the accent on a following syllable is sometimes a factor. So Locr. *Ὀπόεντι* (later *Ὀποῦντι*) but *Ὀποντίους*, and perhaps all cases of "hyphaeresis" (**42**.5*d*, **44**.4) originated in like conditions, though other factors also must be involved in part, and the whole phenomenon is still not wholly clear.

The article, as proclitic, is often the first form to show contraction. Cf. Boeot. *τᾶν μωσάων*, Thess. *τᾶν κοινάουν* (Crannon; elsewhere *-ᾶν* in nouns also), Eub. *τῶν δραχμέων*. Here belongs probably Dor. *ἇς* in contrast to *νᾱός*.

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

Assimilation of Vowels

46. The assimilation of vowels is comparatively rare in Greek, and not characteristic of any particular dialect. Here may be mentioned *Ὀρχομενός* from *Ἐρχομενός*, the regular native form of the name of both the Boeotian and the Arcadian town, *Τροφώνιος* from *Τρεφώνιος*, name of the Boeotian local hero, Thess. *Γεκέδαμος* = Boeot. *Fηκάδαμος*, Delph. *Φανατεύς* beside *Φανοτεύς*. For examples of *ι* and *υ*, see **20**. For Boeot. *τρέπεδδα*, see **18**. For *Ποσοιδάν*, *Ἀπόλλων*, *ὀβολός*, in which assimilation is a possible but not necessary assumption, see **49**.1,3.

Epenthetic Vowels

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

Anaptyctic Vowels

48. *ἕβδομος* and *ἔβδεμος* (**114.7**) from **ἔβδμο-*, **ἕπτμο-*. Other examples are of only exceptional occurrence, as Att. *Ἑρεμῆς* = *Ἑρμῆς*, El. *Σαλαμόνᾱ* = *Σαλμώνη*, Thess. *Ἀσκαλαπιός*. *πέλεθρον* = *πλέθρον*, in Cretan, Delphian, etc., as in Homer, is perhaps an inherited by-form.

Vowel-Gradation

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

1. Series, *ει*, *οι*, *ι* (*λείπω*, *λέλοιπα*, *ἔλιπον*). Cret. *δίκνυμι* (*προδίκνυτι*) = Att. *δείκνυμι* (cf. *δίκη* etc.). Ion. *δέκνυμι* is perhaps due to contamination of *δεικ-* and *δικ-*. Lesb. *ὀείγω* (**ὀρειγ-*) = Att. *οἴγω* (**ὀρῑγ-*). *ἤνεικα* and *ἦνικα* in various dialects (**144** *a*). *Ποσειδῶν*, *Ποτειδάν*, etc. (**41.1**) with *ει* (*Ποτιδάν* very rare), but usually *ι* in derivatives, as Att. *Ποσίδειος*, Ion. *Ποσιδήιος*, Boeot. *Ποτιδάϊχος*, Carpath. *Ποτίδαιον* (but the famous Potidaea was *Ποτείδαια*), also *οι* (assimilation?) in Arc. *Ποσοιδάν*, Lac. *Ποhοιδάν*, *Ποhοίδαια*, and Lesb. (?) *Π]οτοίδαν* from Pergamum.

2. Series *ερ*, *ορ*, *αρ* or *ρα* (*δέρκομαι*, *δέδορκα*, *ἔδρακον*). *τέσσερες*, *τέτορες*, *τέτταρες*, etc. (**114.4**). Ion., Lesb., Cret., Mess., Epid., Coan *ἔρσην*, but Att. *ἄρρην*, Arc *ἀρρέντερον*, Lac. *ἄρσης*, Ther. *ἄρσην* (also Ionic and Coan beside *ἔρσην*). Cf. also El. *ῥάρρενορ* (from a by-form with initial *ϝ*; cf. Skt. *vṛṣan-* beside Avest. *aršan-*). Later *ὑστεραίτερος* (*κοινή* influence, see also **80**). *θέρσος* = *θάρσος* in Aeolic

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

(gram.; Lesb. *θέρσεισ'* in Theocritus), and in proper names most frequently in Lesbian, Thessalian, Boeotian, and Arcadian, as Lesb. *Θέρσιππος*, Thess. *Θερσίτας*, *Θέρσουν*, Boeot. *Θερσάνδριχος*, Arc. *Θερσίας*, etc. *κρέτος* = *κράτος* in Aeolic (gram.), but in proper names characteristic of Arcado-Cyprian, as *Τιμοκρέτης*, *Σωκρέτης*, etc. Ion. *κρέσσων* (in *κρείσσων*, *κρείττων*, the *ει* is not original), but Cret. *κάρτων* (cf. *καρτερός*, *κρατερός*). Cret. *τράπω* = *τρέπω*, as sometimes in Herodotus, Cret. *τράφω* = *τρέφω*, as in Pindar etc., Delph. *ἀποστράψαι* = *ἀποστρέψαι*. East Ionic *ἄγερσις assembly* (*ἀγείρω*, *ἀγορά*), West Ion. *ἄγαρρις* (Naples), Arc. *πανάγορσις* (see **5**) = *πανήγυρις* (with obscure *υ*). For *ἱερός*, *ἰαρός*, *ἶρος*, see **13**.1. For *γροφεύς*, *στροτός*, etc., see **5**.

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

3. Series *ελ*, *ολ*, *αλ* or *λα* (*στέλλω*, *στόλος*, *ἐστάλην*). Arc. *δέλλω* = *βάλλω* (cf. *βέλος* etc.). Arc., Cret., Delph., Epid. *ὀδελός*, Boeot. *ὀβελός* (rarely early Attic), Thess. *ὀβελλός* (**89**.3) = *ὀβολός* (assimilation?). West Greek *δείλομαι*, *δήλομαι*, Boeot. *βείλομαι*, Thess. *βέλλομαι*, all from a grade in *ελ*, = *βούλομαι*. See **75**. Cypr. *δάλτος* = *δέλτος* (but this is a Semitic loanword). Coan *ἔτελον*, Lesb. *ἔταλον*, *yearling* (cf. Lat. *vitulus*). Cret., Corinth., Lac., Pamphyl. *Ἀπέλλων* = *Ἀπόλλων* (*ο* due to assimilation?), Thess. *Ἄπλουν* with weak grade *πλ*.

4. Series *εν* (*εμ*), *ον* (*ομ*), *α* or *αν* (*αμ*) (*τείνω* from **τενιω*, *τόνος*, *τατός*). Ion., Coan, Heracl. *τάμνω* = *τέμνω*, with *αμ* from *ἔταμον*. For *ρίκατι* = *εἴκοσι*, etc., see **116** *a*. For participles with *ατ* beside *εντ* and *ονσ*, as *ἔασσα*, *ἴαττα* = *οὖσα*, *ἔντες* = *ὄντες*, see **163**.8.

5. Series *η*, *ω*, *α* (*ῥήγνυμι*, *ἔρρωγα*, *ἐρράγην*). *ἴληος* (Lac. *hίλε͞ος*), whence Att.-Ion. *ἵλεως*, Cret. *ἵλεος*, but Arc. *ἵλαος*, as in Homer

etc. For Heracl. *ἐρρηγεῖα* = *ἐαρωγεῖα*, Dor. *ἔωκα* = *εἶκα*, see **146**.4. *ἔγκτησις* in Attic-Ionic, also in Lesbian and various West Greek dialects (though the examples are late and so possibly due to *κοινή* influence), but *ἔγκτασις* in Thessalian (also *ἔντασις*), Corcyraean, Epirotan, etc.

a. Corcyr., Meg. *ἔμπασις*, Boeot. *ἔππασις*, Arc. *ἴνπασις* contain a different root *πᾱ-*, like *πᾶμα* = *κτῆμα*. See **69**.4. *πᾶμα* and related forms, frequent in literary Doric, were employed in preference to *κτῆμα* etc. in most, perhaps all, the dialects except Attic-Ionic. Cf., besides *ἔμπασις* etc., Cret. *πᾶμα*, *πάστας*, *owner*, *πέπᾶται* perf. subj., *πάσεται* aor. subj., Arg. *πᾶμα*, Heracl. *παμωχεῖ*, Locr. *ἐχεπάμῶν*, *παματοφαγεῖσται*, El. *πεπάστῶ*, Boeot. *ππάματα*, Cypr. *Πάσιππος*, etc.

CONSONANTS

ϝ

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

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

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

b. Even where there is no reason to doubt the actual loss of the sound, the spelling, as is natural in such cases, only gradually adapted itself to the pronunciation, and often there is an interval of considerable length in which the older spelling with ϝ and the later spelling without ϝ occur promiscuously, even in the same inscription. In the Heraclean Tables the presence or omission of initial ϝ is constant for certain words, e.g. always ϝ in ϝέξ, ϝίκατι and derivatives, also ϝέτος, ϝίδιος, ἐγϝηληθίωντι, but οἶκος, ἐργάζομαι, *hέκαστος*, ἶσος and *hίσος*, etc.

51. *β* for ϝ. ϝ is represented by *β*, which we must understand in its later value of a spirant (Engl. *v*), in numerous glosses and in the later inscriptions of several dialects. So frequently in Laconian from the fourth century B.C. to the second century A.D., e.g. *βίδεοι*, *βίδυοι*, title of officials (ϝιδ-), Βωρθέα beside Fωρθέα (cf. nos. 70–73) = Ὀρθία, προβειπάhας = προϝειπάσας, διαβέτης = διαϝέτης, ὠβά from *ὠϝά, etc.; and in Cretan, e.g. Βόρθιος, Βολόεντα, *βέρδηι*, *βεκάτεροι*, διαβειπάμενος, *ὑπόβοικοι*, etc. Cf. also Arg. Βορθαγόρας, Πυρβαλίων = older Πυρϝαλίων, Corcyr. ὄρβος = earlier *hόρϝος*, El. *βοικίαρ* = ϝοικίας (no. 61, in the stereotyped phrase *γᾶρ καὶ βοικίαρ*, otherwise ϝ lost). For initial *βρ* = ϝρ, see **55**.

a. Conversely, ϝ is used in place of *β* in ἀμοιρά = ἀμοιβά of an early Corinthian inscription. The name of the Cretan town Fάξος was sometimes represented by Ϝάξος, as Lat. *Nerva* by Νέρoα.

52. ϝ initially before a vowel. Examples are numerous in inscriptions of most dialects, e.g. ϝέτος (cf. Lat. *vetus*) in eleven dialects, ϝοῖκος (cf. Lat. *vīcus*) in twelve dialects, ϝίκατι (cf. Lat. *vīgintī*) in eight dialects, ϝάναξ in ten dialects, further, in various dialects, ϝαρήν, ϝαστός, ϝέπος, ϝειπ-, ϝέργον, ϝέρρω, ϝίδιος, ϝίσος, ϝοῖνος, and many others (see also *a*, *b*, *c*), especially in proper names.

a. In several dialects which otherwise preserve ϝ it is lost before ο and ω (but not before οι), as in Homer, e.g. in Gortynian forms of ὁράω, ὠνή, ὠθέω, etc. without ϝ beside ϝίκατι, ϝέκαστος, ϝοικεύς, etc. (ϝόν, ϝῶν by analogy of ϝα, ϝίν, etc.). But the precise dialectic scope of this phenomenon is not yet determined, and ϝο is by no means unknown, e.g. Arc. ϝοφλέκοσι (no. 16, fifth century; in no. 17, fourth century, ὀφλέν beside ϝαστόν, ϝέκαστον, etc.), Fορθασία, Cret. Βόρθιος, Lac. Βωρθέα, etc. (see **51**).

b. Initial σϝ yields *h*ϝ, occasionally written ϝ*h* (cf. Eng. *which*) but usually simply ϝ, which, however, was pronounced as *h*ϝ (or a surd ϝ), as shown by the fact that after the loss of ϝ such words have the spiritus asper. Thus Boeot. F*h*εκα-δάμοε, Thess. Fεκέ-δαμος, Cret., Locr., Delph., El., Arc. ϝέκαστος, later ἕκαστος. In some dialects this ϝ was lost earlier than ϝ in general, e.g. in Boeotian, where ἕξ (from ϝέξ, i.e. ϝ*h*έξ, from **sueks*) and ἕκαστος are frequent in inscriptions which otherwise have initial ϝ, as ϝικαστῆ καὶ ἕκτη (no. 43.8).

c. There are also some words with original initial ϝ, not coming from σϝ, which have ʽ in their later forms, e.g. Att. ἵστωρ, ἱστορία (cf. Boeot. ϝίστωρ, from ϝιδ-, Lat. *vid-*), ἕννυμι, εἷμα (cf. Cret. ϝῆμα, Lat. *ves-tis*), ἕσπερος (cf. Locr. ϝεσπάριος, Lat. *vesper*), ἑκών (cf. Locr. ϝεϙόντας, Skt. *vaç*), ἁλίσκομαι (cf. Thess. ϝαλίσσκε̄ται, Goth. *wilwan*). The explanation, as in some other cases of secondary ʽ, in which ϝ is not involved, is uncertain, but the following σ and analogical influence are the chief factors.

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

Examples are most frequent in Cyprian, where it appears almost uniformly except in some later inscriptions, e.g. αἰϝεί, οἶϝος, ῥόϝος, δοϝέναι, βασιλε̂ϝος, etc. (but always παῖς, παιδός, with loss of ϝ). Eub. Ἀγασιλέϝō with ϝ in the proper name beside ἐποίεσεν (no. 9). Thess. Δάϝōν, but otherwise lost, as in *h*υλōρέοντος, ἐσōσε (no. 33). Boeot. Πτōιε̂ϝι, ἐποίϝēσε, χαρίϝετταν, Καρυκε̄ϝιο, etc., but not found after 450 B.C. except in a late archaistic inscription with τραγαϝυδός etc. Phoc. κλέϝος, αἰϝεί (Crissa: sixth century). Locr. καταιϝεί (also ἐπίϝοικος, μεταϝοικέοι, ϝεϝαδεκότα, but see *a*) beside παῖς, Ὀπόεντι, δαμιοργούς. El. [πο]ιϝέοι once (also ἀποϝελέοι, but see *a*), but usually ποιέοι, even in the same inscription, βασιλᾶες, etc. Lac. *h*ιλέϝōι, ναϝο̂ν, Γαιαϝόχō, ἀϝάταται (cf. Lesb.

αὐάτα, El. *ἀνάατορ*, elsewhere contracted to *ἀτᾱ́*, *ἄ̈τη*, as Cret. *ἄτα*, *ἄπατος*, Locr. *ἀνάτᾱ(ς)*, late *ὠβά* (**51**). Arg. *Διρί*, *Διρᾱννσίᾱ*, *ἐποίρε͡he* (also *πεδάροικοι*, but see *a*). Corinth. *Ποτε͡δάρᾱνι* beside *Ποτε͡δᾶνι*, *Αἴρας*, *Λαροπτόλεμος*, etc. Corcyr. *ρhοραῖσι*, *στονόρε(σ)σαν*, etc. There are no examples of intervocalic *ϝ* in even the earliest inscriptions of Arcadian (cf. *ἴλαον* no. 16), or Cretan (*αἰεί*, *ναός*, *ϝοικέος*, etc.) except in compounds (*a*).

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

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

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

Corinth. *Ξένϝᾱν*, *Ξενϝοκλῆς*, Corcyr. *πρόξενϝος*, *Ξενϝάρεος*, El. *Ξενϝάρεορ*	Ion. *ξεῖνος*, Cret. *πρόξηνος*, Cyren. *Φιλόξηνος*, Rhod. *Ξεῖνις*, *Ξηνοκλῆς*	In most dialects *ξένος*, *πρόξενος*
**ἔνϝατος*	Ion. *εἴνατος*, Cret. *ἤνατος*	*ἔνατος*
**ἑνϝεκα*, **μόνϝος*	Ion. *εἵνεκα*, *μοῦνος*	*ἕνεκα*, *μόνος*
Arc. *κόρϝα*	Ion. *κούρη*, Cret. *κώρα*	*κόρα* (*κόρη*)
Corcyr. *hόρϝος*	Ion. *οὖρος*, Cret. *ὦρος*, Ther. *οὖρος*	*ὅρος*
Arc. *κάταρϝος*	Ion. *ἀρή*	*ἀρά*
Boeot. *καλϝός*	Ion. *κᾱλός*	*κᾱλός*
**ὅλϝος*	Ion. *οὖλος*	*ὅλος*
Boeot., Cret. *ϝίσϝος*	Ion. *ἶσος*	*ἴσος*
**νόσϝος*	Ion. *νοῦσος*	*νόσος*

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

b. Lesb. *ξέννος*, *ἕννεκα*, in grammarians and late inscriptions, are probably hyper-Aeolic, due to the frequency of *νν* from *νι̯*, *σν*, etc. (**74**, **76**, **77**.1). Cf. also *ἰσσοθέοισι* in an inscription of 2–11 A. D. For Thess. *προξεττοῖν* see **19**.3; for Boeot. *Δαμοξείνō*, **92** *a*.

c. Different from *ὄρρος* etc. is Corinth. *Ηύρρος* (cf. Arg. *Ηυρράς*, *Ηυρ-ραλιῶν*), probably standing for *Ηύρρος* (from **Ηύρσος* with early assimilation of *ρσ* before *ϝ*), whence the *Ηύρρος* of most dialects.

d. An example of *ϝ* after a mute is Corinth. *Δϝενίᾱ* = *Δεινίου*. Cf. Hom. *ἔδδεισεν* for *ἔδϝεισεν*.

e. *τϝ* yields *ττ* or *σσ*, with the same distribution as for original *κι̯* etc. (**81**), e.g. Att. *τέτταρες*, Ion. *τέσσερες*, etc. (cf. Lat. *quattuor*, Skt. *catrāras*). In West Greek *τέτορες* the *τ*, instead of *σσ* or *ττ*, is due to the analogy of other forms such as *τέτρατος*, in which *ϝ* was expelled between the consonants. Cf. also *ἥμισσος* from **ἥμιτϝος* (**61**.6).

f. The history of *σϝ* in *ῥίσϝος* etc., probably of secondary origin, is to be distinguished from that of original intervocalic *σϝ*, the treatment of which is apparently parallel to that of *σμ* etc. (**76**). Thus Lesb. *ναῦος*, Dor. *νᾱός*, etc. probably come from **νασϝος* (cf. *ναίω*, *νάσ-σαι*), which in Lesbian becomes first **νάϝϝος* (like *ἄμμε*), whence **ναῦϝος*, *ναῦος* (**35**), elsewhere *νᾱϝός* (like *ἄμέ*), whence *νᾱός*, *νεώς* (**41**.4).

55. *ϝ* before consonants. Corresponding to Att. *ῥήτρα*, *ἐρρήθην*, etc. (from *ϝρη-* beside *ϝερ-* in *ἐρέω*, cf. Lat. *verbum*) we have El. *ϝρά-τρα* (**15**), Cypr. *ϝρέ̄τα* (**70**.3) with its denominative *ϝρε̄τάω* (*ἐϝρέ-τάσατυ*, also spelled *εὐϝρε̄τάσατυ* indicating an anticipation of the *ϝ*. Cf. *a* and **35**. So also *κενευϝόν* from *κενερόν*, Arg. *ϝερρε̄μένα*, *ἀϝρέ̄τευε* (with prothetic *a*), later *ἀρήτευε*, *was spokesman*, *presided*. El. *ἀϝλανέōς*, *wholly* (cf. Hesych. *ἀλανέως· ὁλοσχερῶς*, also *ἀλλα-νής· ἀσφαλής* and *ἀλανές· ἀληθές*), is from *ἀ-ϝλα-*, and related to *ἀελλής* (*ἀ-ϝελ-*), *ἀολλής* (*ἀ-ϝαλ-* with Aeolic *o*, cf. 5), *ἄλής*, Dor., Delph. *ἀλία*, *assembly*, Ion. (Hdt.) *ἀλίη* (also from *ἀϝαλ-*, with Ion. *ᾱ* from *αϝα* as in *ἄτη*, *ἀνᾱλίσκω*).

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

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

a. In the case of medial ϝρ, which would occur only in compounds and augmented or reduplicated forms of words with initial ϝρ, the ϝ unites with the preceding vowel to form a diphthong in Lesbian (cf. **35**), e.g. εὐράγη, αὔρηκτος (Herodian) from *ἐ-ϝράγη, *ἄ-ϝρηκτος (Att. ἐρράγη, ἄρρηκτος), Hom. ταλαύρινος from *ταλά-ϝρινος. But elsewhere the syllabification of the simplex (or form without augment or reduplication) was retained (i.e. ϝρ with the following vowel), and later this ϝρ became ρρ or sometimes ρ, e.g. Arg. ϝερρᾱμένα, ἀϝρέτενε, later ἀρήτενε. In Attic and most dialects augmented and reduplicated forms have ρρ, as Att. ἐρρήθην (εἴρηκα is formed after the analogy of forms like εἴληφα, **76** *b*), ἐρράγην, ἔρρωγα, Herael. ἔρρηγα, while compounds also usually have ρρ but sometimes ρ under the continued influence of the simplex, as Att. ἀναρρηθείς but also ἀναρηθείς, Delph. *hᾱ*μιρρήνιον (from *ἡμί-ϝρην, like ἡμί-ονος, cf. Hom. πολύ-ρρην), but also *hη*μιρηναία. Cf. ρρ and ρ from σρ, **76** *b*. The development of medial ϝλ was probably parallel (cf. El. ἀϝλανέος etc., above), though there is no example in Lesbian.

Consonantal ι (i̯)

56. Original i̯ almost wholly disappeared from Greek in prehistoric times, giving ῾ or, rarely, ζ initially, as in ὅς (Skt. *yas*), ἧπαρ (Lat. *iecur*), ζυγόν (Skt. *yugam*), etc., yielding various results in combination with a preceding consonant (**71**, **81**, **82**, **84**), and being dropped between vowels, as in τρεῖς from *τρεi̯ες (Skt. *trayas*), etc. But between ι and a following vowel, as in ἵππιος, it always existed as a natural glide in pronunciation, and in a few dialects this is expressed in the spelling. So, by the repetition of ι, in Pamphylian, as διιά, *hι*ιαροῖσι, etc., and sometimes elsewhere, as early Arg. *hά*λιιος, Σικελίιας, Ion. (Priene) Διιοφάνης. Cf. also Arg. Καρνείιας, Ion. Τήιοι, θωιήν (**37**.2). In Cyprian a special character, which we transcribe *j*, is generally employed, though not

uniformly, as in the Idalium bronze (no. 19) regularly before *α*, but not before *ε* or *ο*, e.g. *ἰjατε̄ραν* but *ἰερε̄ϝίjαν*, *ϝέπιjα* but *θιόν*.

The Spiritus Asper. Psilosis

57. The spiritus asper generally represents an original *σ* (59) or *ι̯* (56), but in some words is of secondary, and sometimes obscure, origin, e.g. *ἵππος* (cf. Lat. *equus*; *ἴππος* regularly as the second part of compounds, *Ἄλκιππος*, *Ἄντιππος*, etc., rarely *Ἄνθιππος*), *ἡμεῖς*, *ἁμές* (cf. Skt. *asmān*) with ʽ after the analogy of *ὑμεῖς* (with ʽ from *ι̯*). The sound was denoted by H (earlier ⊟) until the introduction of the Ionic H = *η*, after which it was generally left undesignated.[1] But see 4.7.

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

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

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

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

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

a. In several dialects the forms of the article, ὁ, ἁ, etc., appear regularly or frequently without *h*, showing that in these proclitic forms it was either wholly lost or more weakly sounded than elsewhere. So in Locrian (nos. 55, 56) always ὀ, never *ho* (cf. also κ' ὀ), fem. ἀ and *ha* once each; in Delphian (no. 51) ὀ as article (A 30, 38, C 19), but demonstrative *ho* (B 53); Thess. κοἰ = καὶ οἱ (no. 26); ὀ likewise in some early inscriptions of Boeotia, Pamphylia, Syracuse, Metapontum, and Sybaris. The same is probably to be inferred for Arcadian from the omission of *h* in the relative, as ἄν = ἃ ἄν (nos. 16.14, 17.7), with which compare Boeot. ὄς = ὣς (no. 40) and Delph. ἃς (no. 51 A 28) beside usual *hὸ*, *hόστις*, etc., though in most dialects the *h* of the relative is uniformly retained.

b. Other forms which regularly have the spiritus asper, but for which by-forms with the lenis are to be recognized, are: *ἡμέρα*, but even in Attic inscriptions frequently ἐμέρα, Mess. κατ' ἀμέραν, Ther. ἐπ' ἀμέρας, Troez. κἐπάμερον, Locr. ἀμάρα. ἱερός (*hιερός*, *hιαρός*, in numerous dialects), but with lenis in Rhodian and Argolic, as Rhod. ἐπ' ἰερέως, Arg. *ἰαρομνάμονες* (nos. 76, 77, with *ho* etc.). Epid. *ἰαρομμνάμονες* (no. 83, with *homονάοις* etc.), Aegin. *ἰαρέος* (beside *hοἶκος* = ὁ οἶκος, χὠ = καὶ ὁ). So ἐπ' *ἰαρεῦς* in the Megarian inscription no. 92, in contrast to *hιαρόν* at Selinus, is probably due to the Epidaurian graver. For Mant. *ἰερός*, see *d*. *ἡμεῖς* (see **57**), in Doric dialects ἁμές (Lac. ποθ' ἁμέ, Heracl. *hιμές*), but also ἀμές (Coan μετ' ἀμῶν etc.). Thess. ἀμμέ or ἄμμέ? ἔστηκα, but also ἕστακα (cf. ἕσταλκα, for which, vice versa, sometimes ἔσταλκα), as Thess. ἐπεστάκοντα (no. 33), Mess. *κατεσταμένοι*, Amorg. *κατεστώσης*.

c. Several words which regularly have the lenis show secondary forms with the asper in various dialects. Thus ἔτος (from *ϝέτος*), but Heracl. *πενταhετηρίδι* (beside *ϝέτος*), Epid. *πενθ' ἔτη*, and frequently *καθ' ἔτος* etc. in the *κοινή* (cf. Mod.Grk. *ἐφέτος*), probably after the analogy of *ἡμέρα* in similar phrases. ἴδιος (from *ϝίδιος*), but Thess. *καθ' ἰδδίαν*, and so often in late inscriptions of various dialects (really *κοινή*), probably after *καθ' ἕκαστον*. ἴσος (from *ϝίσϝος*), but Heracl. *hίσος* beside ἴσος, and ἐφ' ἴσης in the *κοινή*, probably after ὅμοιος. Locr. ἔντε (cf. ἔστε), but Delph. *hέντε*, after ἃς = ἕως. Heracl. *hοκτώ* (also Theran), *hοκτακάτιοι*, *hεννέα*, Delph., Ther. *hενατός*, all after ἑπτά. So probably by a still further extension of the asper (e.g. after *ἐννεακαίδεκα*) Ther. *hικάδι* = εἰκάδι (no. 107). ἄκρος, but Heracl. *hακροσκιράις*, Corcyr. *hάκρος*, and perhaps Delph. *hακρόθινα* (? no. 51 D 47). Delph. ἐφιορκέω, also frequent in the *κοινή*, is a contamination of ἐπιορκέω

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

d. Besides such special cases as have been noted in *a*, *b*, and *c*, there are in some dialects irregularities which seem to be due to confusion in spelling consequent upon the asper being weakly sounded or on the verge of total disappearance, though even some of these may possibly be due to special causes. Locrian has πεντορκίαν beside *hόρκον*, ὅσια, ἰστάι, κατιρόμενον, *ὑδρίαν* (*h* before *υ* in *hυπό*), and, vice versa, once Ηοποντίων beside Ὀπόντιοι, and *hάγεν* for ἀγεν (cf. ἐπάγων). In Arcadian, no. 17 has ἔμισυ beside *hέμιτυ*, *ὑστέρας*, and once *hάν* for ἄν, and the very early Mantinean inscription, no. 16, shows no example of *h*, though containing not only οἴδε (see *a*) but ὅσια, ἴλαον, and ἰερος for which *hιερός* is fully attested in the other Arcadian inscriptions as no. 16; and among the brief archaic inscriptions there is a notable lack of agreement in this matter. Heraclean has, besides the cases mentioned under *c*, ὅρος, ὁρίζω, where we expect *hόρος*, and *hάρνησις*, *hοίσοντι*, for ἄρνησις, οἴσοντι. At Epidaurus, no. 83 has always ἄτερος not *hάτερος*.

σ. Loss of Intervocalic σ

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

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

1. Laconian. Early ἐποίεhε, νικάhας, ἐνhεβδόhαις, Ποhοιδᾶνι, Λύhιππον, Ἐλευhύνια, etc.; later Παhιφᾶι, προβειπάhας, νικάας, Ὀναιτέλης (Ὀνασι-), Πειικλείδα (Πεισι-), βαιλέος (βασιλέος), etc. Cf. also **97** *a*. Examples of σ omitted are also in Ar. Lys. and in glosses. This was a characteristic of Laconian speech from the earliest known period, and is faithfully represented in the spelling of most of the early inscriptions. But it was felt as a provincialism and ignored in the spelling of some few early inscriptions

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

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

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

3. Elean. In no. 60 (middle fourth century) ἀδεαλτώhαιε, φυγαδεύαντι (aor. subj.), beside δαμοσιῶμεν, δαμοσισία. In no. 61 (after Alexander) ποιήασσαι (ποιήσασθαι), ποιήαται (aor. subj.), beside ἀναθέσιορ etc. In all the earlier inscriptions intervocalic σ is unchanged.

4. Cyprian. φρονέō̄ι (φρονέωσι), ποεχόμενον (ποσ-εχόμενον), also in sentence combination (cf. **97** *a*), as κὰ ἀ(ν)τί (κὰς ἀντί), τᾶ ὐχέ̄ρō̄ν (τᾶς ὐχήρων). But generally σ is written.

Rhotacism

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

1. Elean. Final ϛ appears uniformly as ρ in the later inscriptions, nos. 60, 61, e.g. τιρ, αἴματορ, ὅπωρ, πόλιορ. Most of the earlier inscriptions show -ϛ and -ρ side by side without any apparent system. Rhotacism of intervocalic σ is unknown (cf. **59**.3).

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

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

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

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

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

Change of τ to σ

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

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

1. Verb forms with the endings *-τι*, *-ντι*, as *δίδωτι*, *φέροντι* = *δίδωσι*, *φέρουσι* (Arc. *φέρονσι*, Lesb. *φέροισι*). Examples are plentiful in all the West Greek dialects and Boeotian (*-τι*, *-νθι*), and for Thessalian are indirectly evidenced by *-νθι*. See **139**.2.

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

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

4. *πορτί* in Cretan, *ποτί* in all other West Greek dialects, with Boeotian and Thessalian, = Att.-Ion., Lesb. *πρός*, Arc.-Cypr. *πός*. But Homer has *προτί, ποτί*, as well as *πρός*. See **135**.6 *a*.

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

6. *τύ* in literary Doric and an inscription of Epidaurus, Boeot. *τού* = Att.-Ion., Lesb., Arc. *σύ*. Cret. *[ἠ]μιτυ-έκτο̄*, Epid. *hēμίτεια*, but Att.-Ion., Arc. *ἥμισυς*, Lesb. *αἶμισυς*, with suffix *-τυ*, beside which we find Arc., Delph., Epid., Meg., Thess., late Cret. *ἥμισσος* from **ἥμιτϝος*, with suffix *-τϝο-*.

β, δ, γ

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

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

2. The representation of *δ* by *ζ* in three of the very earliest Elean inscriptions, e.g. *ζέ, ζέκα, ζίκαια, ζίφυιον, ζαμιοργία, ϝειζῦς*, though the others have *δ*, following what was the usual spelling elsewhere. Cf. also early Rhod. *τόζ'* = *τόδε* (no. 93), and early Arg. *ϝισζείε̄* (for *σζ* see **89**.1) = *εἰδείη*.

3. The occasional omission of *γ* or substitution of *ι*, as in Boeot. *ἰώ, ἰών*, (Ar., Corinna) = *ἐγώ*, Arc. *ἐπιθιάνε̄* (*ἐπιθιγγάνῃ*), Pamph. *μheιάλ[αν]* (*μεγάλην*), and *ὀλίος* (*ὀλίγος*) in late inscriptions of various places.

4. The occasional representation of *γ* by *ζ* in Cyprian, as *ζᾶ* (*γᾶ*), *ἀζαθός* (*ἀγαθός*).

5. Cret. *σποϝδδάν*. See 89.3.

φ, θ, χ

63. In general *φ*, *θ*, *χ* remained true aspirated mutes, and in the earliest type of the alphabet, which had a sign for *θ* but none for *φ* or *χ*, these two were represented by *πh* and *κh*, as at Thera, or, where a sign for *h* was not in use, simply by *π* and *κ*, as in the Gortynian Law-Code (e.g. *κρόνος* = *χρόνος*, *πυλά* = *φυλή*). Spellings like *γέγραπφα*, *δεδόκχθαι* are mostly late, an exceptionally early example being Delph. *λεκχοῖ* (no. 51 D 13; dat. sg. of *λεχώ*).

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

64. Laconian *σ* = *θ*. The use of *σ* by Aristophanes in the Lysistrata to indicate the sound of the Laconian *θ* (and there is no good reason to doubt that this belongs to the original text) shows that it had become a spirant which would strike the Athenian ear as *σ*, even if not yet fully identical with it. The Laconians themselves retained the spelling *θ* in all the earlier inscriptions, but *ἀνέσηκε* (*ἀνέθηκε*) and *σιῶ* (*θεοῦ*) occur in a fourth century inscription, and in very late inscriptions *ἀνέσηκα*, *Βωρσία* (*Γορθία*), *κασσηρατόριν* beside *καθθηρατόριον*, etc.

Interchange of Surds, Sonants, and Aspirates

65. Dissimilation and assimilation of aspirates, or transposition of the aspiration. The dissimilation seen in *τίθημι* from **θίθημι*, *τρέχω* from **θρέχω* (cf. *θρέξομαι*), etc., belongs to the proethnic period. But there are some examples of later, dialectic, assimilation. So Cret. *θιθέμενος* = *τιθέμενος*, *θύκα* (i.e. *θύχα*) = *τύχη*, West Ion. (Cumae) *θυφλός* = *τυφλός*, Arc. *φαρθένος* = *παρθένος* (also in sixth century Attic inscriptions), *θύσθεν* = *τυθῆναι* (in part analogical, *θυσ-* as in *θυστάς* etc.), Lac., Epid. *θεθμός*, Locr., El. *θέθμιον* = *τεθμός*, *τέθμιον*, Att. *θεσμός*, *θέσμιον* (**164.**4), Att. (inscr.) *ἐνθαῦθα* = usual Att. *ἐνταῦθα*. Ion. *ἐνθαῦτα* is the more original form (from *ἔνθα*), whence Att. *ἐνταῦθα* through transposition of the aspiration and influence of *ταῦτα*. Cf. also Eub. *ἐντοῦθα* like *τοῦτα* (**124**). El. *ἐνταῦτα* is from *ἐνθαῦτα*, through influence of *ταῦτα* (but cf. also **66**). For transposition cf. also Ion. *ἄχαντος* = *ἄκανθος*, Cret. *καυχός* = *χαλκός*, Thess. Πετθαλός from Φετταλός (**68.**2).

66. There are scattered examples of variation between surd and aspirate, surd and sonant, etc., especially before a nasal. Locr. *τέκνα* = *τέχνη*, Cret. *τνατός*, *τετνακός* = *θνητός*, *τεθνηκός*, Heracl. *διακνόντων* beside *διαγνόντων*, Eretr. *ἀποδείγνυσθαι*, Ther. *ἐνδειγνύμενος* to *δείκνυμι*, Aetol. *ἀχνηκότας* beside *ἀγνηκώς* (*ἀγνέω* = *ἄγω*). Ion. (Chios) *πρῆχμα* = *πρῆγμα*, Epid. *φάρχμα* = *φράγμα*, *πάρδειχμα* = *παράδειγμα*, probably contain the suffix *-σμα*. Cf. *τέχνη* from **τέκσνᾱ*. (So perhaps Delph., Locr. *ἐχθός* from **ἐχτός*, this from **ἐκσ-τός*. Cf. early Att. *ἔδοχσε* etc.)

In Pamphylian *ντ* becomes regularly (*ν*)*δ* (*ν* not written, **69.**2), as *πέδε* = *πέντε*, *ἐξάγōδι* = *ἐξάγωντι*. In Cret. *ἄντρōπος* (cf. also Pamph. *ἀτρ̄́ποισι*) = *ἄνθρωπος*, *ἀντρῆιον* = *ἀνδρεῖον*, it is uncertain whether the preceding *ν* or the following *ρ* is the more important factor. Locr. *φρίν* = *πρίν* is obscure.

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

other dialects (and Ionic in part) have the original δέκομαι (cf. Att. δωροδόκος). οὐδείς, μηδείς, are replaced by οὐθείς, μηθείς, with θ from δ + the spiritus asper of εἷς, in later Attic and elsewhere.

a. Very late inscriptions show numerous examples of confusion, not confined to any special conditions, as ἀδελπός = ἀδελφός, φρεσβύτερος = πρεσβύτερος, Lesb. ὑπάρκοισαν = ὑπάρχοισαν, Lac. παιδιχόν = παιδικόν.

Interchange of π and πτ

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

Interchange of Labials, Dentals, and Gutturals

68. 1. Those sounds of the parent speech which are called labiovelars and are commonly designated as q^u, g^u, g^uh, appear in Greek regularly as (1) labials before the back vowels *a*, *o*, ω, and before consonants, (2) dentals before the front vowels ι, ε, η, (3) gutturals before and after υ. Thus ποῦ, πόθεν (Lat. *quod*, cf. Osc. *pod*), ὁποῖος, but τίς (Lat. *quis*), τε (Lat. *que*), Cret. ὀτεῖος, — πεμπάς, πέμπτος, but πέντε (Lat. *quinque*), — λύκος (Eng. *wolf*), γυνή (Eng. *queen*) beside Boeot. βανά. But before ι usually β, φ, e.g. βίος (Lat. *vīrus*), with δ only in Heracl. ἐνδεδιωκότα = ἐμβεβιωκότα. Many exceptions are due to leveling between related forms, e.g. βέλος after βάλλω, Cypr. πείσει = τείσει after ποινά, etc. Instead of πρέσβυς, with analogical β, several dialects have forms with γ, which is regular before υ, e.g. Cret. πρεῖγυς etc., Boeot. πρισγεῖες (see 86.3). Examples of the normal relation are Arc. δέλλω = βάλλω, West Greek δήλομαι, δείλομαι (75) = βούλομαι, Delph. etc. ὀδελός (49.3) = ὀβολός (but if from the rare early Att. ὀβελός, β is analogical, as in ὀβελίσκος. Boeot. ὀϝελός, Thess. ὀβελλός may belong under 2, below).

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

3. In Arcado-Cyprian there is evidence that the sound arising before a front vowel was not, as elsewhere, identical with the ordinary dental, but, at least under certain conditions, was a sibilant. Thus Cypr. *σις* = *τις* (no. 19), *σί* = *τί* (Hesych.), and Arc. *σ̲ις* = *τις*, *εἴσ̲ε* = *εἴτε* (for the character transcribed *σ̲*, see 4.1) in an early inscription of Mantinea (no. 16), though all other Arcadian inscriptions have the usual *τις* etc. Cf. also the glosses *ζέρεθρον* beside *δέρεθρον* = *βάραθρον*, and *ζέλλω* beside inscriptional *δέλλω* = *βάλλω*, and see note to no. 65 B 2.

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

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

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

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

Nasals and Liquids

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

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

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

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

4. A special case is Boeot. ἔππασις (uniformly so spelled) = ἔμπασις. This is from *ἔμ-ππᾱσις (cf. τὰ ππάματα, Θιό-ππαστος, Γυνό-ππαστος), the root being ππᾱ- (with ππ from original *ḷm*, as in ἵππος), which is simplified initially to πᾱ-, as in πᾶμα etc. (49.5).

a. Assimilation of a nasal to the character of the *preceding* mute is perhaps to be seen in Coan Ἀρίσταιχνος = Ἀρίσταιχμος, and Cret. δαρκνά = δαρχμά, δραχμή. Cf. Mod.Grk. Πάτνος from Πάτμος, λαχνός from λαχμός.

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

1. Transposition within the same syllable. Cret. πορτί = προτί, Ἀφορδίτα = Ἀφροδίτη, also κάρτος, σταρτός, etc. for which see **49**.2 *a.*

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

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

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

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

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

Double Liquids and Nasals in Lesbian and Thessalian

73. The combinations treated in **74**-**76**, also **77**.1, **79**, have in part a common history, since they all become double liquids and nasals in Lesbian and Thessalian, but in other dialects a single

liquid or nasal accompanied by lengthening of the preceding vowel (if ε or ο, to ει, ου, or η, ω, according to the dialect; see 25).

74. ρ, ν, + ι̯, when preceded by any other vowel than α or ο. From *φθέρι̯ω, Lesb. φθέρρω (gram.), Att. etc. φθείρω, Arc. φθήρω. From *κρίνι̯ω, Lesb. κρίννω (gram.), Thess. κρέννω (18), Att. etc. κρίνω. From *κτένι̯ω, Lesb. κτέννω (gram.), Att. etc. κτείνω.

a. But if α or ο precedes, epenthesis takes place, the result being the same in all dialects, e.g. χαίρω from *χάρι̯ω, μοῖρα from *μόρι̯α, βαίνω from *βάνι̯ω.

b. λι̯ gives λλ in nearly all dialects, e.g. ἄλλος (Lat. *alius*), στέλλω from *στέλι̯ω. But Cyprian has αἶλος (beside ἀλ(λ)ά), and Elean once αἰλότραι (beside ἄλλα, στέλλω).

75. λν. From *στάλνᾱ, Lesb., Thess. στάλλᾱ, Dor. etc. στᾶλᾱ, Att.-Ion. στήλη. From *βόλνᾱ, *βόλνομαι (*δέλνομαι, *βέλνομαι, 49.3, 68.2), Lesb. βόλλᾱ, Thess. βέλλομαι, Att.-Ion. βουλή, βούλομαι, Boeot. βωλᾶ, βείλομαι, Locr., Delph. δείλομαι, El., Coan, Heracl., Ther. δήλομαι. From *ϝέλνω, *ϝελνέω, Lesb. ἀπέλλω (gloss), Ion. εἴλω, εἰλέω, Delph. εἰλέσθω, El. ἀποϝεῖλέοι, -έοιαν, Heracl. ἐγϝηληθίωντι. (In these forms the meaning is *debar, prevent*. Cret. ϝευμένας = ϝελμένας and καταϝελμένῡν are perf. pass. participles, like Hom. ἐελμένος from the same root, but meaning *assembled*.)

a. Forms like ὄλλυμι with λλ in all dialects represent a later treatment of λν (with ν restored by analogy of δείκνῡμι etc,).

b. βόλομαι, from a form without ν, is Arcado-Cyprian, and occurs also, beside βούλομαι, in Ionic (Homer and Eretrian).

76. Intervocalic σ + liquid or nasal. From *χέσλιοι (cf. Skt. *su-hasra-*), Lesb., Thess. χέλλιοι, Ion. etc. χείλιοι, Lac. χήλιοι (Att. χίλιοι from *χίσλιοι). From *ἐσμί (Skt. *asmi*), Lesb. ἔμμι, Thess. ἐμμί, elsewhere εἰμί or ἠμί (25). From *ἀσμέ (cf. Skt. *asmāka*), Lesb. ἄμμε, Thess. ἀμμέ, elsewhere ἁμέ, Att.-Ion. ἡμέας. From *σελάσνᾱ (σέλας), Lesb. σελάννᾱ, elsewhere σελᾶνᾱ, Att.-Ion. σελήνη.

a. For σρ cf. Hom. τρήρων from *τράσρων (τρέω from *τρέσω). But there is no example of Lesb., Thess. ρρ; and the development was not parallel to that of σλ etc., assuming that Lesb. ἶρος is from *ἴσρο- (13.1).

b. Initial σλ etc. became *hλ* etc., later simple λ etc. The earlier stage is represented by occasional early spellings with λ*h* etc., e.g. Aegin. λ*ha*-*βών*, Corcyr. *ρhοϝαῖσι*, *Μhείξιος*.

Compounds and augmented or reduplicated forms of such words only rarely show the development proper to intervocalic σλ etc., as Att. *εἴληφα* from **σέσλᾱφα*. Usually this was checked by the analogical influence of the simplex, and the subsequent development was to λλ etc., later (under the continued influence of the simplex and of words with original initial λ etc.) simply λ etc., e.g. Hom. *ἔ-λλαβε*, *ἄ-λληκτος*, *ἔ-ρρεον*, *ἔ-ννεον*, *φιλο-μμειδής*, later *ἔλαβε* etc. But ρρ usually remained, e.g. Att. *ἐρρύην* beside *ἔλαβε*, Dor. *-ερρύᾱ*, though here there is considerable variation, especially in compounds (Att. *παραρύματα* and *παραρρύματα*, etc.). Cf ρρ from ϝρ, **55** *a*.

νς

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

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

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

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

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

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

78. Final *νς*. Since *νς* + consonant lost its *ν* in proethnic Greek (**77**.2), the same would be true of final *νς* in close combination with a following word beginning with a consonant. Hence there arose doublets such as 1) before vowel *τόνς*, *τάνς*, 2) before consonants *τός*, *τάς*. Such doublets are found in Cretan, the Gortynian Law-Code still adhering very closely to the original distribution in the case of the article, e.g. *τὸνς ἐλευθέρονς*, but *τὸς καδεστάνς*. But elsewhere the use of one or the other set of forms has ceased to depend at all upon the initial of the following word.

Accusatives in *-ος*, *-ας* are the regular forms in Thessalian, Arcadian (so probably Cyprian *-ος* not *-ōς*), Theran, are frequent in Coan (*-ος* beside *-ους*), and are occasionally found in other Doric dialects and in literary Doric (e.g. frequent in Theocritus). Other dialects have *-ονς*, *-ανς*, or forms coming therefrom by the same development as that seen in the case of secondary intervocalic *νς* (*πάνσα* etc. **77**.3), e.g. Arg. *τόνς*, *τάνς* (for Argolic in general, see **251**), Lesbian *τοίς*, *ταίς*, in most dialects *τούς* or *τώς* (**25**), *τᾶς*.

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

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

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

λσ, ρσ

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

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

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

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

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

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

σσ, ττ

81. Att. ττ = Ion. σσ comes from κι̯, χι̯, and (apparently, see **82**) from τι̯, or θι̯, and is chiefly seen in presents like φυλάττω, φυλάσσω (κι̯), κορύττω, κορύσσω (θι̯), in feminines like γλῶττα, γλῶσσα (χι̯), μέλιττα, μέλισσα (τι̯), and in comparatives like ἧττων, ἧσσων (κι̯), κρείττων, κρέσσων (τι̯). τϝ gives the same result, e.g. τέτταρες, τέσσερες (**54** *c*, **114**.4). Inscriptions show that Attic had ττ from the earliest times, the σσ of the early writers being due to Ionic influence. Most of the dialects agree with Ionic, but the Attic ττ is found also in Boeotian (φυλάττω, θάλαττα, πέτταρες), Cretan (ἴαττα = Arg. ἔασσα, κάρτων from *κάρττων), and Euboean, at least in Styra, Eretria, Oropus (ἐλάττων, πρήττω, Κιττής).

a. σσ in late Cretan, as πράσσω, θάλασσα, ἥμισσος (from *ἥμιτρος, **61**.6), is due to κοινή influence (in κοινή inscriptions σσ is more common than the strictly Attic ττ); after these also ὅσσος for earlier ὅττος (**82**). Some of the late inscriptions have θθ in words of this class, as θάλαθθα, ἴαθθα, also for those belonging under **82**, as ὀθθάκιν, for original σσ, as ῥέτεθθι, and for στ, as ἰθθάντες. For σθ it is earlier (**85**.3).

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

σ, σσ, ττ

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

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

Original σσ

83. Original σσ, which becomes σ in Attic (ἐτέλεσα, γένεσι), is retained, as in Homer etc., in several dialects (cf. ὅσσος etc., **82**), e.g. Lesb. ἔσσονται, Thess. ἔσσεσθειν, Heracl. ἐσσῆται, Ther. ἐσσεῖται, Lesb. συντελέσσαντα, ὁμόσσαντες, Boeot. σουνκαλέσσαντες (**143**), dat. pl. Lesb., Thess., Boeot., Delph., El. -εσσι, Heracl. -ασσι (**107**.3). For late Cret. ῥέτεθθι etc., see **81** *a*.

ζ, δδ

84. Attic-Ionic ζ, which was pronounced *zd* and comes from *zd* (ὄζος, Germ. *Ast*, Ἀθήναζε from -α(ν)ς-δε) or, more often, from γι̯ (μείζων, μέζων) or δ_ (πεζός), is also ζ in the majority of other dialects. Lesb. σδ, found in our literary texts and in a few late inscriptions, is only another spelling of the same sound, adopted perhaps because ζ was used with the value of *z* in ζά = διά, etc. (**19**.1).

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

In Cretan and Elean the spelling ττ is also found, as Cret. *φροντίττω*, *ἐσπρεμμίττω* (*ἐκπρεμνίζω*), *Τῆνα*, *Τῆνα* (*Ζῆνα*), El. *νοστίττω* (*νοστίζω*), *ἀττάμιος* (*ἀζήμιος*).

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

σθ

85. 1. *στ* = *σθ*. The use of στ for σθ (see 63) is mainly characteristic of Northwest Greek. It is the regular spelling in Locrian, as *hελέσται*, *haρέσται*, and early Elean, as *χρε͂ε͂σται*, *λυσάστῶ*, and occurs with some frequency in Phocian, as Delph. *πρόστα*, *hιλαξάστῶ*, later *γινέστω* etc., Stir. *θέστων*, *ἀποπολιτεύσασται*. It occurs also in Boeotian, in late inscriptions of Orchomenus (*ἀπολογίτταστη* etc.), where it is perhaps due to Aetolian influence, and twice in Thessalian (*πεπεῖστειν*, *ἐλέστειν*, Larissa). But there are some early examples in other dialects, as Cret. *μιστός* (Vaxos). Lac. *ἀποστρυθε͂σται*, *χρῆσται*, and in late times it is found in many parts of Greece, even at Athens.

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

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

Assimilation, Dissimilation, and Transposition of Consonants

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

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

1. *κτ* to *ττ* in Cretan. *νυττί* = *νυκτί*, *Λύττος* = *Λύκτος*. For Locr. *ἐ(τ) τᾶς*, see **100**. Cf. also *διαλέλετται* in an inscription of Cumae.

2. *πτ* to *ττ* in Cretan and Thessalian. Cret. *ἔγρατται* = *γέγραπται*, *πέντος* = *πέμπτος*, Thess. *Λεττίναιος* (*Λεπτίναιος*), *οἰ ττολίαρχοι*, *ἀρχιττολιαρχέντος* (*πτόλις*, **67**), also *ἀτ τᾶς* etc. in external combination (**99**.2). Cf. also Thess. *Ἀτθόνειτος* = *Ἀφθόνητος*.

3. *σγ* to *γγ* (*γ*) in Cretan. *πρεῖγυς* probably from *πρεῖσγυς* (Boeot. *πρισγεῖες*, **68**.1), *πρειγευτάς*, *πρείγων*, *πρείγιστος*, late *πρήγιστος* (*πρηγιστεύω* also Coan). A parallel change of *σκ* to *κκ* is seen in Laconian glosses, as *καδίκκορ* = *καδίσκος*.

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

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

5. *ρν* to *νν* in Cretan. *ἀννίοιτο* = *ἀρνέοιτο*, *ὄννιθα* = *ὄρνιθα*, *Ἐλευθενναῖος* = *Ἐλευθερναῖος*.

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

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

87. Transposition in consonant groups. As *τίκτω* from **τίτκω*, so probably *δάκτυλος* from **δάτκυλος*, to which points Boeot. *δακκύλιος* (*κκ* from *τκ* as in Thess. *πὸκ κί* from *πὸτ κί*, whereas *κκ* from *κτ* would be contrary to all analogy, cf. **86**.1). But most examples are of colloquial and transitory character, more or less frequently repeated slips of the tongue, or sometimes, without doubt, only graphic. Thus from Attic inscriptions *σχυναρχόντων* = *χσυν-* (*ξυν-*), *εὐσχάμενος* = *εὐχσάμενος*, *σφυχή* = *ψυχή*. *ἔγρασφεν* = *ἔγραψεν* (often on vases), *μεσόμνη* = *μεσόδμη* (*δμ* first to *νμ* by assimilation).

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

the monastery on Mt. Pentelicus), or, vice versa, Att. *τέρβινθος* beside *τέρμινθος*, Att. *κυβερνάω* from **κυμερνάω* beside Cypr. *κυμερε͂ναι*, and *βάρναμαι* = *μάρναμαι*, which occurs in certain inscriptions in epic style from Athens, Corcyra, etc. (nos. 88, 90). See also **69**.3, end, and **86**.7. Among examples of transposition may be mentioned Ion. *ἀμιθρέω* = *ἀριθμέω*, Delph., Epid. *βόλιμος* = *μόλιβος* (Att. usually *μόλυβδος*), also, with assimilation, Rhod. *βόλιβος* (*περιβολιβῶσαι*).

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

Doubling of Consonants

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

1. *σστ*, *σσκ* etc. Such spellings as *ἄρισστος*, *ὅσστις*, *γράψασσθαι*, *Ἀσσκλήπιος*, *κόσσμος*, are frequent, and not confined to any particular dialect. For examples in external combination, see **101**.2. Similarly *σζ* (= *z-z*) and *ξξ* (= *ks-s*), e.g. Arg. *δικάσζω*, Delph. *δουλίσζω*, Locr. *ψάφιξξις*, Boeot. *Δεξξίππα*, Thess. *ἐξξανακά(δ)δε̄ν*.

2. Before consonantal *ι* in Thessalian, as *πόλλιος* etc. See **19**.3.

3. Between vowels. This is confined to continuous sounds, especially liquids and nasals, mostly after a long vowel or diphthong. Thess. *μναμμεῖον*, *Δαμμάτρειος*, Lesb. *προαγρημμένω*, Rhod. *εἴμμειν*, Dodon. *ἄμμεινον*, Boeot. *θάλλατταν*, Thess. *ὀβελλόν*, Delph. *Θελπούσσιος*, El. *ἀνταποδιδῶσσα*, Cret. *σποϝδδάν* (spirant *δ*). Cf. also **101**.1. Delph., Cret. *ἀμφιλλέγω* is from *ἀμφισ-λέγω*, though Meg. *ἀμφέλλεγον* shows that it was felt as *ἀμφι-λλέγω*.

4. Epid. *μέδιμμνον*, *hε̄μίδιμμνον*, *ἰαρομμνάμονες* (no. 83). Cret. *ἀλλόττριος*, Arg. *πέτ|τρινον* (cf. Osc. **alttram** etc., *frattre* etc. in Latin inscriptions).

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

CHANGES IN EXTERNAL COMBINATION[1]

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

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

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

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

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

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

Elision

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

Aphaeresis

92. Examples of aphaeresis, which is only a form of crasis, are rare. Ion. *ἦ 's, μὴ 'λάσσονες* (Chios, no. 4), Locr. *ἓ 'δελφιόν, ἓ 'χεπάμο͂ν, μὲ 'ποστᾶμεν*, El. *μὲ 'νπο͂ι, μὲ 'πιποεόντο͂ν, μὲ 'πιθεῖαν*, Lesb. *σ[τάλλ]α 'πι.*

Shortening of a Final Long Vowel

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

Crasis

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

though the uncombined forms are more frequent. As between the "phonetic principle," where the result of crasis is in accordance with the regular laws of contraction, and the "etymological principle," with lengthening of the second vowel as in Att. *ἁνήρ* = *ὁ ἀνήρ*, the former is almost, if not wholly, predominant outside of Attic.

1. *o*, *ō* (*ου*), *ω*, + *α* (cf. **44**.1). Ion. *ὠνήρ*, *τὠγῶνος* (*τοῦ ἀγῶνος*), with the regular contraction to *ω*, where Attic has *ἁνήρ*, *τἀγῶνος*. Similarly Lesb. (lit.) *ὤνηρ*, Arc. *κατὀρρέντερον* (*κατὰ τὸ ἀρρέντερον*), Delph. *τὠπελλαίου* (*τοῦ Ἀπελλαίου*), *τὠπόλλωνι* (*τῶι Ἀπόλλωνι*), Boeot. *τὸπολλῶνι* (*τοῖ Ἀπόλλωνι*), Corinth. *τὸπε(λ)λῶνι* (*τῶι Ἀπέλλωνι*), *τὠγαθόν* (*τὸ ἀγαθόν*), Meg. *ὅρχέδαμε* (*ὦ Ἀρχέδαμε*), and so regularly in literary Doric. Elision, rather than crasis according to the "etymological principle," is probably to be assumed in the few examples like Corinth. *τἀριστερόν*[1] (*τὸ ἀριστερόν*), Arg. *τἀργεῖοι* (*τοὶ Ἀργεῖοι*), Hαγελαίδα *τἀργείῶ* (*ὁ Ἀγελαίδα τοῦ Ἀργείου*), Cypr. *τἀ(μ)φιδεξίōι* (*τῷ Ἀμφιδεξίῳ*).

2. *o*, *ō* (*ου*), + *ε* (cf. **44**.3). Att.-Ion. *τοὔνομα* (*τὸ ὄνομα*), Lesb. *ὠνίαυτος* (*ὁ ἐνίαυτος*), Locr. *ὀπάγōν* (*ὁ ἐπάγων*).

3. *α* + *o* (cf. **41**.2). Att., Dor. *χὠ* (*καὶ ὁ*), Ion., Cret. *κὠ* (*καὶ ὁ*), Lesb. (lit.) *κὤττι* (*καὶ ὅττι*), El. *κὸπόταροι* (*καὶ ὁπόταροι*). Cf. Aegin. *χὁλέφας* (*καὶ ὁ ἐλέφας*) with double crasis, like *χὠκ* (*καὶ ὁ ἐκ*) in Theocritus.

4. *ᾱ* + *o* (cf. **41**.4). Meg. *ἅλυνπιάς* (*ἁ Ὀλυνπιάς*).

5. *ᾱ* + *ε* (cf. **41**.3). Locr. *hᾱπιροικία* (*ἁ ἐπιροικία*).

6. *α* + *ε* (cf. **41**.1). Att.-Ion. *κἀγώ* (*καὶ ἐγώ*), *κἀπί* (*καὶ ἐπί*), *τἀν* (*τὰ ἐν*), etc., West Greek *κἤν*, *κἤκ*, *κἠπί* (*καὶ ἐν*, *καὶ ἐκ*, *καὶ ἐπί*), etc. So also in Thessalian (no. 33) *κἐν* and *τἐς* (*τὰ ἐς*). Lesbian has *κἐμέ* (*καὶ ἐμέ*) in an early inscription, though the texts of the Aeolic poets have mostly *κᾱ-* (*κἄμος* etc.); and Arcadian has *κἐπί*.

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

7. With words beginning with a diphthong. Inscriptions sometimes show the regular crasis with *εὐ-*, as Delph. *κηὔκλεια* (*καὶ Εὔκλεια*), Rhod. *ὦὐδαμῶ* (*ὁ Εὐδάμου*), but otherwise the diphthong unchanged, that is, what is probably elision rather than crasis, e.g. Thess. *κοἰ*[1] (*καὶ οἱ*), Ion. *τοἰκόπεδον* (*τὸ οἰκόπεδον*), *κοἰνοπίδης* (*καὶ Οἰνοπίδης*), Delph. *κοὔτε* (*καὶ οὔτε*). Similarly *κοὐ*, *κοὔτε*, etc. in Attic and Ionic literature (also *χοί* = *καὶ οἱ*, and *κεὐ-* = *καὶ εὐ-*), and in Theocritus. Forms like *ωὑτός* (*ὁ αὐτός*) in Herodotus and Theocritus, *ᾠπόλος* (*ὁ αἰπόλος*) in Theocritus, *κωὐδέν* (*καὶ οὐδέν*) in Epicharmus, are rarely attested in inscriptions (once Ion. *ὠισυμνήτης* = *ὁ αἰσυμνήτης*). But the proper transcription of forms in the pre-Ionic alphabet is sometimes uncertain, e.g. Thess. *κεὐεργέταν* (*καὶ εὐεργέταν*) or *κεὐεργέταν*, Boeot. *τεὐτρετιφάντω* (*ταῖ Εὐτρητιφάντω*) or *τευτρετιφαντῶ*, Aegin. *hoîκος* (*ὁ οἶκος*) or *hοῖκος*.

8. With words beginning with *ι* or *υ*. Cret. *κυιέες* (*καὶ υἱέες*), El. *κὐπαδυκίοι* (*καὶ ὑπα-*), Delph. *κἰδιῶται* (*καὶ ἰδιῶται*).

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

9. In Elean in the forms of the article the final vowel or diphthong disappears, sometimes even the vowel with final consonant. Thus *τἰαρόν* (*τὸ ἰαρόν*), *τἰαρῷ* (*τῷ ἰαρῷ*), *τἰαροῖ* (*τοῖ ἰαροῖ*), *τἐπιάροι* (*τοῖ ἐπιάροι*), and even *ταὐτῶ* (*τὼς αὐτῶ*), *τὸρ ἰαρομάορ τὸλυνπίαι* (*τὼρ ἰαρομάωρ τὼρ Ὀλυνπίαι*). This is clearly not crasis proper, but an extension of the principle of elision.[1] Cf. *θυἰῶι* (*τῶι υἱῶι*) in an Attic inscription. Once El. *τοῖ ’νταὐτ’ ἐγραμένοι* with aphaeresis.

Apocope

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

[1] See footnote, p. 73.

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

Apocope is most extensive in Thessalian, which has *ἀν*, *πάρ*, *κάτ*, *πότ*, *πέρ*, *ἀπ*, *ἐπ*, *ὑπ*. The Thessalian genitive singular in *-οι* is also best explained as arising from *-οιο* by apocope, beginning with the article, which was, of course, proclitic like the prepositions (cf. **45**.1).

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

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

Consonant Assimilation

96. Assimilation of final *ν*.

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

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

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

Before *σ* + consonant. Att. *ἐσ στήληι* but oftener *ἐ στήληι*, also *τὲ στέλεν*. So Rhod., Cret. *ἐ στάλαι*, El. *τὰ στάλαν*. These do not arise by assimilation but by regular loss of *ν*. See **77**.2, **78**.

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

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

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

97. Assimilation of final ς.

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

2. To *μ* and *ϝ*. Cypr. *ϝέπο(μ) μέγα* = *ϝέπος μέγα*, *τᾶ(ϝ) ϝανάσ(σ)ας* = *τᾶς ϝανάσσας*. In the same way arose *κά* = *κάς* (*καί*) in Cypr. *κὰ μέν*, Arc. *κὰ ϝοικίας*.

3. To λ. Att. *τὸλ λίθοις*, Cret. *τοῖλ λείονσι*, *τὶλ λεῖ* (*τὶς λῆι*), Lac. *ἐλ Λακεδαίμονα* (*ἐλ* = *ἐς*), *τοῖ(λ) Λακεδαιμονίοις*.

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

5. To *θ*. Cretan only, as *τὰθ θυγατέρας*. Cf. Cret. *θθ* = *σθ* medially (**85**.3).

a. Before a word beginning with a vowel final ς may be treated as intervocalic, e.g. Lac. *Διοϝικέτα Διϝελευθερίϝ* = *Διὸς ἱκέτου Διὸς ἐλευθερίου* (cf. **59**.1), Cypr. *κὰ ἀ(ν)τί*, *τᾶ ὐχέρον* (**59**.4), Eretr. *ὅπωρ ἄν* (**60**.3).

98. Assimilation of final *ρ* to *δ*. So regularly in Cretan, e.g. *ἀνὲδ δοῖ, πατὲδ δόε̄ι* and *πατὲ(δ) δόε̄ι, ὑπε(δ) δὲ*. Cf. Cnid. *πὰ(δ) Δάματρα (πὰρ Δάματρα)*.

99. Assimilation of a final mute.

1. Final *τ*. The apocopated forms of *κατά* and *ποτί*, so far as they occur otherwise than before *τ* (cf. **95**), are generally assimilated (sometimes with further simplification; cf. **95** *ω*), e.g. Thess. *κὰπ πάντος, πὸκ κί* (*πὸτ κί* = *πρὸς τί*), Boeot. *πὸδ Δάφνη, πὸκ κατόπτας*, Lesb. *κὰκ κεφάλας* (Alcaeus), *κὰμ μέν* (Sappho), etc. So in compounds, e.g. El. *κα(δ)δαλέοιτο, κα(θ)θυτάς*, Lesb. *κάββαλλε* (Alcaeus), *καλλύοντος*, Arc. *κακειμέναν, κακρίνε̄*, Lac. Κ*αβάτα* (Κ*αταβάτου*), *καβαίνων* (Alcman), etc. But *τθ* is often unassimilated.

2. Final *π*. Thess. *ἀπ, ἐπ* = *ἀπό, ἐπί* are assimilated in *ἀτ τᾶς, ἐτ τοῖ*. Cf. **86.2**.

3. Final *κ*. See **100**.

100. *ἐξ*. In most dialects, as in Attic, *ἐξ* becomes *ἐκ* before a consonant, this appearing often as *ἐχ* before an aspirate, and *ἐγ* before sonant mutes and *λ, μ, ν, ϝ*, until late times when *ἐκ* is usual before all consonants. The general rule is, then, *ἐξ* before vowels, and *ἐκ* (*ἐχ, ἐγ*) before consonants. But the antevocalic form *ἐξ* occasionally appears before consonants in various dialects (so regularly in Cyprian, as *ἐξ τοῖι* etc.).

In Locrian it is fully assimilated to all consonants, whence, with the simplification of double consonants in the spelling, it appears simply as *ἐ*, e.g. *ἐ τᾶς, ἐ δάμω̄*, etc., i.e. *ἐ(τ) τᾶς, ἐ(δ) δάμω̄, ἐ(ϝ) ϝοινάνω̄ν, ἐ(θ) θάλασσας, ἐ(λ) λιμένος, ἐ(ν)* Ν*αυπάκτω̄*.

In Thessalian, Boeotian, Arcadian, and Cretan the regular form before consonants is *ἐς*, e.g. Thess. *ἐς τᾶν, ἐσδόμεν*, Boeot. *ἐς τῶν, ἐσλιαίνω* (cf. also *ἑσκηδεκάτη* from *ἕξ*), Arc. *ἐς τοῖ, ἐσδέλλοντες, ἐσπερᾶσαι*, Cret. *ἐς τῶν, ἐσκλησία*, Thess., Boeot., Cret. *ἔσγονος* = *ἔκγονος*. All these dialects have *ἐξ* before vowels except Boeotian, where *ἐχς* appears in an early inscription, but usually *ἐσς*, as *ἐσς ἐφείβων, ἔσσειμεν*. This is probably a transfer of the anteconsonantal form in an intermediate stage of its development (*ἐξ, ἐσς, ἐς*).

a. There are some traces of *ἐς* in other dialects which generally have *ἐκ* or *ἐξ*, e.g. Cypr. *ἐς ποθ' ἔρπες· πόθεν ἦκεις* (Hesych.), Arg. *ἐ(ς) Σικελίας*, and according to some *ἐς πόλιος* = *ἐκ πόλιος* (but see note to no. 75), Sicil. *ἔσκλητος* (Syracuse, Rhegium), Delph. *ἔσγονος* (? no. 51, C 45).

Consonant Doubling

101. 1. Before vowels. Cret. *τὰνν ἔμίναν, συνν-ἒι*, Boeot., Corinth. *ἀνν-έθηκε*, Att. *ξυνν-όντι*, also *ἦνν ἔχων, ὦνν ἄν*, in a *κοινή* inscription. This is a compromise between phonetic and etymological syllabification, and the examples, though rare, are mostly earlier than those for the similar doubling in internal combination (**89**.3).

2. With *ὅσστις* etc. (**89**.1), compare Att. *εἰσς τήν*, Epid. *ἐσς τό*, etc., or Epid. *τὸ σσκέλος*, Coan *τοῦ σστεφάνου*.

ν movable

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

Note. In the dat. pl. *-σιν* the *ν* is due to the analogy of pronominal datives like Att. *ἡμῖν*, Dor. *ἁμίν*, Lesb. *ἄμμιν* and *ἄμμι*, in which *ν* is inherited (beside a form without *ν*). After the dat. pl. *-σι(ν)* arose the 3 pl. *-σι(ν)*, e.g. 3 pl. *φέρουσι(ν)* after dat. pl. part. *φέρουσι(ν)*, then also 3 sg. *δίδωσι(ν)*, *τίθησι(ν)*, etc. Another source is 3 sg. *ἦεν* (originally 3 pl. with etymological *ν*, **163**.3) to 1 sg. *ἦα*, after the analogy of which arose *-ε(ν)* to all forms with 1 sg. *-α*, as *οἶδεν, ἔθηκεν*, from which it extended later to forms with 1 sg. in *-ον*, as *ἔλεγεν, ἔλαβεν*, etc. which are not found in the earliest inscriptions.

ACCENT

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

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

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

The pronominal adverbs in *-ει*, *-αι*, and *-ω* we accent as perispomena, following here what the grammarians laid down as the Doric accent, since this affords a convenient working rule, and, for *-ω*, serves to distinguish e.g. *τουτῶ* from gen. *τούτω*. But it is far from certain that the accent was uniform, and that we should write e.g. *ἀλλεῖ*, *ἀλλᾶι*, *παντᾶι*, as we do, and not, with some, *ἄλλει* like Att. *οἴκει*, and *ἄλλαι*, *πάνται* like Att. *ἄλλῃ*, *πάντῃ*. And as between *ὄπεῖ* and *ὅπει*, etc., about which the grammarians were in doubt, we definitely prefer *ὅπει*, *ὅπαι*, *ὅπνι*, *ὅπῃ*, *ὅπω* (cf. Att. *ὅπου* beside *ποῦ*, in spite of *αὐτοῦ* etc.). We accent *ἔνδοι*, *ἔξοι*, *ἦχοι*, etc., like *οἴκοι*, though *ἐνδοῖ* etc. (cf. *ἐνταυθοῖ*) may also be defended.

INFLECTION

NOUNS AND ADJECTIVES

Feminine ā-Stems

104. 1. Nom. Sg. *-ᾱ*, Att.-Ion. *-η*.

2. Gen. Sg. *-ᾱς*, Att.-Ion. *-ης*. — Arc. *-ᾱν* after the masculine, as *οἰκίαν*, *ζαμίαν*, but only at Tegea, and here *-ᾱς* beside *-ᾱν* in early inscriptions, and always *τᾶς*.

3. Dat. Sg. *-ᾱι*, Att.-Ion. *-ηι*, whence also *-ᾱ*, *-η*, *-ει*. See **38**, **39**. — Boeot. *-αι* (*-αε*, *-η*, **26**), and this is to be assumed in the other dialects which have *-οι* (**106**.2).

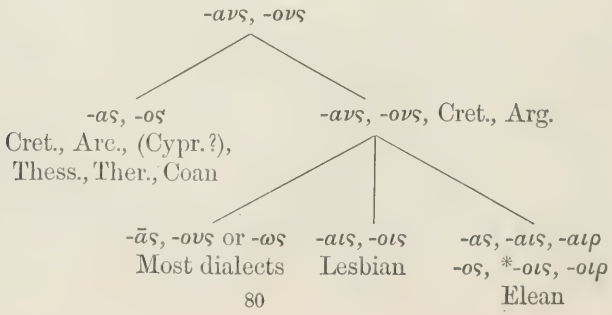
4. Acc. Sg. *-ᾱν*, Att.-Ion. *-ην*.

5. Nom. Pl. *-αι* (Boeot. *-αε*, *-η*, **26**).

6. Gen. Pl. *-ᾱ́ων*, *-έων*, *-ῶν*, *-ᾶν*. See **41**.4.

7. Dat. Pl. In early Attic, *-ᾱσι(ν)*, *-ησι(ν)*, sometimes *-ᾱισι(ν)*, *-ησι(ν)*, after 420 B.C. *-αις*. — In Ionic, *-ησι(ν)* regularly, *-αις* being rare and probably Attic. — In Lesbian, *-αισι* (but always *ταῖς*), and this occurs, rarely, elsewhere. — Most dialects have *-αις* from the earliest times.

8. Acc. Pl. *-ανς*, with the same development as has *-ονς* from *o*-stems, namely (see also **78**):



Masculine ā-Stems

105. 1. Nom. Sg. *-ᾱς* (with secondary ς, after the analogy of *-ος*), Att.-Ion. *-ης*.

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

2. Gen. Sg. *-ᾱο* (with *ο*, in place of ς, after that of *o*-stems), whence Arc.-Cypr. *-ᾱυ* (**22**), elsewhere *-ᾱ*, Ion. *-εω*, *-ω*. See **41**.1. Att. *-ου* is not from *-ᾱο*, but the *o*-stem form taken over as a whole.

a. *-ᾱϝο*, in *Τλασίᾱϝο*, *Πασιάδᾱϝο*, of two metrical inscriptions from Corcyra (no. 87) and Gela, is a reminiscence of the epic *-ᾱο* (the spoken form was already *-ᾱ*, which appears in other equally early inscriptions, as *Ἀρνιάδα* no. 88, *Δϝενία* no. 85) with the introduction of a non-etymological *ϝ*, either representing a glide sound before the following *ο* (cf. *ἀϝυτάν*, no. 88. See **32**), or due to a false extension from forms with etymological *ϝ*, as *λᾱϝός* = Hom. *λᾱός*.

b. Forms in *-ᾱς*, with the old ending unchanged and belonging with the nominatives in *-ᾱ* (above, 1 *a*), occur in scattered examples in Megarian (no. 92) and from various parts of Northwest Greece.

c. Att.-Ion. proper names in *-ης*, from the fourth century on, frequently form the genitive after the analogy of *o*-stems, e.g. Att. *Καλλιάδους* (after *Δημοσθένους* etc.), Ion. *Λεάδεος*, *Ἀριστείδευς*. This type spreads to other dialects, e.g. Rhod. *Μυωνίδευς*.

o-Stems

106. 1. Gen. Sg. *-οιο* (from **-οσιο*, cf. Skt. *-asya*) as in Homer, whence, with apocope, Thess. (Pelasgiotis) *-οι*, as *τοῖ*, *χρόνοι*, etc. Elsewhere, with loss of *ι* and contraction, *-ου* or *-ω* (**25**). — In Cyprian *-ōν* beside *-ō* (at Idalium *μισθ͡ōν*, *ἀργύρ͡ōν*, *Φιλοκύπρ͡ōν*, etc., and so usually *-ōν* in nouns, whether vowel or consonant follows; but also *ἀργύρ͡ō*, *ἄλϝ͡ō*, before a consonant, and always *τ͡ō*).

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

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

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

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

3. Nom. Pl. *-οι* (Boeot. *-οε*, *-υ*, **30**).

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

5. Acc. Pl. *-ονς*, with the same development as *-ανς*. See **78**, **104**.8.

6. Gen. Dat. Dual. *-οιιν* as in Homer, whence *-οιν* in most dialects in which the form occurs at all. — Elean *-οιοις*, *-οιοιρ*, after the analogy of the dative plural, as *δυοίοις*, *αὐτοίοιρ*.

Consonant Stems in General

107. 1. Acc. Sg. *-αν* in place of the usual *-α*, with *ν* added after the analogy of vowel stems, occurs in Cypr. *ἰjατε͂ραν*, *ἀ(ν)δριjά(ν)-ταν*, Thess. *κίοναν*, El. *ἀγαλματοφῶραν* (but possibly *-φώρᾱν* from nom. *-φώρᾱς*), and among late inscriptions of various dialects.

2. Nom. Pl. *-εν* for usual *-ες* occurs in late Cretan, having originated in pronominal forms. See **119**.2 *a*.

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

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

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

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

σ-Stems

108. 1. All dialects except Attic have the uncontracted forms. Gen. sg. in most dialects *-εος*, whence *-ιος* in Boeotian, Cretan, etc. (**9**), *-ευς* in later Ionic, Rhodian, etc. (**42**.5). — Acc. sg. masc. and acc. pl. neut. *-εα*, whence *-ια* (**9**), occasionally *η* (**42**.1).

a. Proper names in *-κλέης*, *-κλῆς*. Cypr. *-κλεϝε͂ς*, whence *-κλέης* in Attic (beside *-κλῆς*), Boeotian (*-κλέες*, *-κλεῖς*) till about 100 B.C., and regularly in Euboean (gen. *-κλέω*, 2), but in the other dialects regularly *-κλῆς*. Gen. sg. Cypr. *-κλέϝεος*, Boeot. *-κλεῖος* (= Hom. *-κλῆος*, cf. **16**), Att. *-κλέους*, but in most dialects *-κλέος*.

For names in *-κλέᾱς* instead of *-κλέης*, see **166**.1.

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

-ηι, Lesb. *Καλλίκληι*. — Gen. sg. in *-η* (like *-ᾱ*) in Lesb. *Θεογένη* etc.; also, perhaps, *-ης* (like *-ᾱς*, 105.2 *b*) in Thess. *Ἱπποκράτεις* (or nom. for gen. by mistake?), *Φερεκράτ̄ες* (no. 33; or *Φερεκράτε(ο)ς*?). — Voc. sg. in *-η* (like *-ᾱ*) in Arc. *Ἀτέλη* etc., Delph. *Πολυκράτη*.

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

ι-Stems

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

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

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

3. Lesbian has a nom. pl. *-ῑς* (*πόλις*, no. 21), perhaps the accusative used as nominative.

4. Cyprian has such forms as gen. sg. *Τιμοχάριϝος*, dat. sg. *πτόλιϝι*. The *ϝ* is certainly not original here, and is perhaps due to the analogy of *υ*- and *ηυ*-stems (gen. *-υϝος*, *-ε̄ϝος*).

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

υ-Stems

110. Nearly all the inscriptional forms occurring are the usual ones of the type *-ῦς, -ύος*. Boeot. *[ϝ]άστιος* (*ι* from *ε*, 9) agrees with the *ἄστεος* of non-Attic literature. For *υἱύς* see **112**.2.

Nouns in -ευς

111. The stem is *ηυ, ηϝ* throughout, nom. sg. *-ευς* (from *-ηυς*, cf. **37**.1), gen. sg. *-ηϝος*, etc.

1. The original forms in *-ηϝος, -ηϝι*, etc. are preserved, with or without the *ϝ*, in Cyprian (*βασιλε͡ϝος*, *Εδαλιε͡ϝι*, *Εδαλιε͡ϝες*), Lesbian (*βασίληος* etc.), Boeotian (*Πτοιε͡ϝι, γραμματεῖος*, etc.), Thessalian (*βασιλεῖος* etc.), and Elean (*βασιλᾶες*), as also in Homer.

2. Attic only are *βασιλέως, βασιλέᾱ*, with quantitative metathesis. But from the beginning of *κοινή* influence *βασιλέως* is one of the Attic forms most widely adopted by other dialects.

3. Most dialects, namely Ionic and the West Greek dialects except Elean, have *βασιλέος, βασιλεῖ*, etc., with shortening of the *η*. Generally these are the forms of even the earliest inscriptions (Cret. *ϝοικέος* etc.), but we find Coan *ἱερῆι*, Πολιῆι, etc. (no. 101, which has also *Ἀλκηίδες* etc.; later always *ἱερεῖ* etc.), and once Rhod. *Ἰδαμενῆος* (cf. *Ποντωρηίδος*). Beside *-εος* sometimes *-ευς* (cf. **42**.5), as Meg. *ἰαρεῦς*, but, owing to the confusion with the nominative, this spelling is far less common than in the genitive of *σ*-stems.

Acc. Sg. *-έα* in Ionic, Locrian, Cretan. But in Delphian and most of the Doric dialects *-ῆ* (see **42**.1, **43**) is the regular form, e.g. Delph. *ἱερῆ, βασιλῆ*, Lac. *βασιλῆ*, Mess. *ἱερῆ*, Meg. *ἱερῆ*, Mycen. *Περσε͡ῆ* (no. 76, fifth century), Arg. *βασιλῆ*, Rhod. *βασιλῆ, γραμματῆ*, Coan *βασιλῆ*, etc. In these dialects *-εα* is of later occurrence, and due to *κοινή* influence.

Nom. Pl. *-έες* in Cretan (e.g. *δρομέες*) and elsewhere, but usually contracted to *-εῖς*. Also *-ῆς* (in part at least directly from *-ῆες*) in early Attic, Coan (*τεταρτῆς*), Laconian (*Μεγαρε͡ῆς* etc., no. 64), and Arcadian (*Μαντινῆς*). At Cyrene occurs nom. and acc. pl. *ἰαρές*.

Acc. Pl. *-έας* in Ionic and Doric (Cret. *δρομέανς*, cf. **107**.4), when not replaced by *-εῖς* of the *κοινή*.

4. Arcadian has nom. sg. in *-ής*, as *ἱερής*, *γραφής*, *φονε̃ς* (Cyprian also once *ἰjερε̃ς*, but usually *-εύς*), acc. sg. *ἱερε̃ν* (cf. **108**.2), nom. pl. *Μαντινῆς*. Some proper names in *-ής* = *-εύς* are also found elsewhere.

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

Some Irregular Nouns

112. 1. *Ζεύς*. *Ζεύς* or *Δεύς* (**84**). *Δι(ϝ)ός*, *Δι(ϝ)ί* (also *Διεί*, of uncertain origin, in an inscription of Corcyra and one of Dodona; cf. Att. *Διειτρέφης*, Cypr. *Διϝείθεμις*), *Δί(ϝ)α*, in most dialects. But also in various dialects (attested for East Ion., Coan, Ther., Cret., El.), as in Homer, *Ζηνός*, *Ζηνί*, *Ζῆνα* (Cret. *Δῆνα*, *Τῆνα*, etc., **37**.1). Late forms with *ā* are hyper-Doric.

2. *νιός*, *νιύς*. Aside from the *o*-stem forms, the inscriptional occurrences are as follows, mostly from a stem *νιυ-*:

Nom. Sg. *νιύς* Cret., Lac., Att. (Att. also *ὑύς*, *ῦς*).

Gen. Sg. *νιέος* Cret., Att.; Thess. *hυῖος* (no. 33).

Dat. Sg. *νιεῖ* Argol., Phoc., Att.

Acc. Sg. *νιύν* Arc., Cret., Locr., etc.

Nom. Pl. *νιέες* Cret. (as in Hom.); Att. *νιεῖς*.

Dat. Pl. *νιάσι* Cret. (as in Hom.), after analogy of *πατράσι* etc.

Acc. Pl. *νιύνς* Arg., Cret.; Att. *νιεῖς*.

3. *μήν*. Stem **μηνσ-* (cf. Lat. *mēnsis*), whence (**77**.1) Lesb. *μῆννος*, Thess. *μειννός*, Att. etc. *μηνός*. The nom. **μήνς* became **μέν̄ς* (vowel-shortening before *ν* + cons., but later than the assimilation of medial *νσ*), whence regularly (**78**) Ion., Corcyr., Meg. *μείς*, Heracl. *μής*. In Attic, *μείς* was replaced by *μήν* formed after the analogy of original *ν*-stems in *-ην*, *-ηνος*. Elean *μεύς* is perhaps due to the analogy of *Ζεύς*, *Ζηνός* (above, 1).

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

5. Cret. *ϝῆμα* nom.-acc. sg. = *εἷμα*, but gen. sg. *τᾶς ϝήμᾱς* from a stem in *-μᾱ*. So also Cret. **ἀμφίδημα*, *ornament* (cf. *διάδημα*), but gen. sg. *ἀμπιδήμᾱς*.

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

7. *χείρ, χήρ*. See **27** *b*, **79**.

Comparison of Adjectives

113. 1. Beside *μείζων* and *κρείττων*, both with anomalous *ει*, we find the normal *μέζων* (from **μέγιων*) in Ionic and Arcadian, and *κρέσσων* (from **κρέτιων*) in Ionic. For Dor. *κάρρων*, Cret. *κάρτων* (both from **κάρτιων*) see **49**.2 with *α*, **80**, **81**.

2. Beside *πλέων*, pl. *πλέονες*, *σ*-stem forms, like Hom. *πλέες*, *πλέας*, occur in Lesbian (*πλέας* no. 21) and Cretan (e.g. Gortyn. *πλίες, πλίανς, πλία*, beside *πλίονος, πλίονα, πλίον*. *πλίασιν*, Dreros, is in origin a *ν*-stem form, cf. **77**.1 *α*). Cf. also Arc. *πλός* (from **πλέος*, cf. **42**.5 *d*) adv. = *πλέον*.

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

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

NUMERALS

Cardinals and Ordinals

114. *1–10*. 1. Nom. sg. masc. Att. etc. *εἷς*, Heracl. *ἧς* (cf. Lac. *οὐδἒς*), Cret. *ἔνς* (*ἔνδ δ-* = *ἔνς δ-*, Law-Code IX. 50; see **97**.1), from **ἕνς*. Cf. **78**. — Fem. *μία*, but, of different origin, Lesb., Thess. *ἴα*, as in Homer. Also masc. *ἰός* (cf. Hom. dat. sg. neut. *ἰῷ*) in Cretan, but with pronominal force = *ἐκεῖνος*. [Boeot. *ἴα* now in Corinna.]

Att. etc. *πρῶτος*, West Greek and Boeot. *πρᾶτος*. The source of *πρᾶτος* is uncertain (not **πρόατος*, cf. **44**.1).

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

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

3. Att. etc. τρεῖς, Cret. τρέες, Ther. τρῆς, from *τρέι̯ες. See **25**, **45**.5. — Acc. τρῖς, Cret. τρίινς (for τρίνς with ι introduced anew from τριῶν etc.). Under the influence of the indeclinable numerals, the nominative or the accusative is used for both cases in some dialects, namely nom. τρεῖς in Attic and elsewhere, and acc. τρῖς in Boeotian, Heraclean, Delphian, Troezenian, and perhaps in Lesbian.

τρίτος, Lesb. τέρτος (**18**).

4. Att. τέτταρες, Ion., Arc. τέσσερες (also τέσσαρες in Ionic and κοινή), Boeot. πέτταρες, Lesb. πέσσυρες (Hom. πίσυρες), West Greek τέτορες. From *$q^{u̯}$*etu̯er-* (cf. Lat. *quattuor*, Skt. *catvāras*), the differences being due to inherited variations in the second syllable (*tu̯er*, *tu̯or*, *tur*, *tu̯r̥*), and to the divergent development of $q^{u̯}$ (**68**) and *tu̯* (**54** *e*, **81**).

τέταρτος, Hom. τέτρατος, Boeot. πέτρατος. See **49**.2 *a*.

5. πέντε, Lesb. Thess. πέμπε (**68**.2).

πεμπτός, Cret. πεντός (**86**.2).

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

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

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

9. ἐννέα, Delph. ἐννῆ (**42**.1). But *ἐνϝα in Att. ἔνατος, ἐνακόσιοι, Ion. εἴνατος, εἰνακόσιοι, Cret. ἤνατος, etc. See **54**. Heracl. *h*εννέα, Delph., Ther. *h*ένατος, see **58** *c*. Lesb. ἔνοτος, see **6**, **116** *a*.

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

115. *11–19*. ἕνδεκα, rarely δέκα εἷς (e.g. Heracl. δέκα *h*έν). — Att. and Hom. δώδεκα, but in most dialects δυώδεκα, rarely δυόδεκα (e.g. Boeot. δυοδέκατος), Delph., Heracl. δέκα δύο (also late Attic). — τρεῖς καὶ δέκα, also indecl. τρεισκαίδεκα (Attic after 300 B.C.) and τρισκαίδεκα (Boeotian etc.; cf. **114**.3); also δέκα τρεῖς, especially

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

ἑνδέκατος, δωδέκατος, δυωδέκατος, δυοδέκατος (see above). — *13th–19th*, Att. τρίτος καὶ δέκατος, etc., but τρεισκαιδέκατος or τρισκαιδέκατος, etc., in East Ionic, Boeotian, and Lesbian (-δέκοτος).

116. *20–90.* εἴκοσι (from *ἐ-ϝίκοσι) in Attic, Ionic, Lesbian, Arcadian (no occurrence in Cyprian), but ϝίκατι, ἵκατι (ῑ, cf. Ther. *hīkádi*, no. 107; for *h* see **58** *c*) in West Greek with Boeotian and Thessalian, with ι not ει, and τ retained (**61**). The ει of Heracl. ϝείκατι beside ϝίκατι is due to the influence of Att. εἴκοσι. — Att. etc. τριᾰ́κοντα, Ion. τριήκοντα. — τετταράκοντα, τεσσεράκοντα, τεσσαράκοντα, πετταράκοντα (see **114**.4), Delph., Coreyr., Heracl. τετρώκοντα (so doubtless in all West Greek dialects previous to Attic influence). — πεντήκοντα, ἑξήκοντα (ϝεξήκοντα), etc., with η in all dialects (but Ion. ὀγδώκοντα, **44**.2). — Delph., Heracl. *hεβδεμήκοντα*, Heracl. *hογδοήκοντα*, *hενενήκοντα*. See **114**.7 9. — Gen. τεσσ[ερ]ακόντων, πεντηκόντων, etc. in Chios, where the use of such inflected genitives (also δέκων) is one of the Aeolic features of the dialect (cf. πέμπων, δέκων in Alcaeus, also τριηκόντων in Hesiod).

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

a. The earliest form of the ordinals is that in -καστος (from -*k̂mt-to-*, cf. Skt. *triñçat-tama-* etc.). Under the influence of the cardinals in -κοντα this became -κοστος in Attic etc.; in Lesbian, under the same influence, *-κονστος, whence -κοιστος (cf. **77**.3, **78**). To the same analogy is due the ο of εἴκοσι, and of the hundreds in -κοσιοι (e. g. τριακόσιοι after τριάκοντα), instead of the more original α in ϝίκατι (Skt. *viñçati-*, Lat. *vīgintī*), -κατιοι, -κασιοι (cf. ἑκατόν, Skt. *çatam*, Lat. *centum*). It is possible that a still further extension of this analogical ο is to be assumed in explanation of Arc. ηεκοτόν, Arc., Lesb. δέκοτος, Arc. δέκο, Lesb. ἔνοτος.

117. 1. *100.* Att. etc. ἑκατόν, Arc. ηεκοτόν. See **6**, **116** *a*.

2. *200–900.* Att.-Ion., Lesb. -κόσιοι, West Greek, Boeot. (and doubtless Thess.) -κάτιοι, Arc. -κάσιοι (with East Greek σ, but West Greek α). See **61**.2, **116** *a*.

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

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

PRONOUNS

Personal Pronouns[1]

118. Singular. 1. The stems, except in the nominative, begin with: 1. *ἐμ-* or *μ-*. — 2. original *tu̯*, whence East Greek *σ-*, West Greek *τ-* (*τέος*, *τίν*, *τέ*). But enclitic *τοι* is from a form without *u̯* (cf. Skt. *te*), and occurs also in Ionic (Hom., Hdt., etc.). Hom. *τεοῖο* and *τείν* are from the possessive stem *teu̯o-* (**120.**2). — 3. original *su̯*, whence *ϝ-* in some dialects (*ϝέος*, *ϝοι*, *ϝίν*), otherwise *ἑ*.

2. Nom. *ἐγώ*, *ἐγών* (Boeot. *ἰώ*, *ἰών*, **62.**3). — Att.-Ion., Lesb., Arc. *σύ*, Dor. *τύ*, Boeot. *τού*. See **61.**6.

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

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

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

119. Plural. 1. The forms of the first and second persons contain, apart from the endings, *ἀσμ-* (cf. Skt. *asmāṉ* etc.) and *ὑσμ-* (cf. Skt. *yuṣmāṉ* etc.), whence Lesb., Thess. *ἀμμ-*, Lesb. *ὐμμ-*, elsewhere

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

ἄμ- (Att.-Ion. ἡμ-) or ἀμ-, ὔμ-. See 76, and, for the spiritus asper or lenis in the first person, 57, 58 *b*.

2. Nom. -ες in all dialects except Attic-Ionic, where it was replaced by -ειϛ. Lesb. ἄμμες, ὔμμες, Dor. etc. ἄμές, ὑμές.

a. In late Cretan ἀμές was frequently replaced by ἀμέν under the influence of 1 pl. verbal forms in which Dor. -μες was often replaced by the κοινή -μεν. That is, ἀμέν for ἀμές after φέρομεν for φέρομες. From ἀμέν, -ες was extended to other pronouns and to participles, as ὔμέν, τινέν, ἀκούσαντες, etc.

3. Gen. -ειων (Hom. ἡμείων), whence -εων, -ιων (9), -ῶν. Lesb. ἀμμέων, Thess. ἀμμέουν, El. ἀμέων, Dor. ἀμέων, ἀμίων (Cret.), later ἀμῶν.

4. Dat. -ι(ν). Lesb. ἄμμιν, ἄμμι, etc., Dor. ἀμίν, ὑμίν, Att.-Ion. ἡμῖν, ὑμῖν. So Dor. σφιν, σφι, but Att.-Ion. σφίσι, Arc. σφεις, the latter not satisfactorily explained.

5. Acc. -ε in all dialects except Attic-Ionic, where it was replaced by -έας,-ᾶς. Lesb., ἄμμε, ὔμμε, Thess. ἀμμέ, Dor. etc. ἄμέ, ὔμέ.

Possessives

120. 1. ἐμός. — Pl. Dor. etc. ἄμός (Lesb. ἄμμος) and ἄμέτερος (Lesb. ἀμμέτερος, Att.-Ion. ἡμέτερος).

2. *a*. *tu̯o-*, Att. etc. σός. *b*. *teu̯o-*, Dor., Lesb. τεός, Boeot. τιός (all in literature only). Both forms in Homer. — Pl. ὔμός and ὔμέτερος.

3. *a*. *su̯o-*, Att. etc. ὅς, Cret. ϝός. *b*. *seu̯o-*, Dor. (lit.), Thess. ἑός. Both forms in Homer. — Pl. σφός and σφέτερος.

Reflexive Pronouns

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

1. Combinations of the personal pronouns with αὐτός, each keeping its own inflection, as in Homer (σοὶ αὐτῷ etc.). So Cret. ϝὶν αὐτῶι = ἑαυτῷ. Cf. also, with the possessive, Cret. τὰ ϝὰ αὐτᾶς = τὰ ἑαυτῆς.

2. Compounds of the same elements, with contraction, leaving only the second part declined. Att. *ἐμαυτοῦ*, *σεαυτοῦ* or *σαυτοῦ*, *ἑαυτοῦ* or *αὑτοῦ* (also late *ἑατοῦ*, *ἀτῶν*, with *ᾱ* from *ᾱν*; Coan *ηὑτῶν* with *η* from *εα*; Thess. *εὑτοῖ*, *εὑτοῦ*). Ion. (lit.) *ἐμεωυτοῦ* etc. The forms found in Ionic inscriptions are like the Attic, and probably are Attic.

3. *αὐτός* alone, as sometimes in Homer. Thus Delph. *αὐτοῦ* = *ἐμαυτοῦ* (SGDI. 2501.4), El. *αὐτᾶρ* = *ἑαυτῆς* (no. 61.17), Lac. *αὐτῦ* = *ἑαυτοῦ* (no. 66).

4. *αὐτός αὐτός*, either with each declined separately, or, oftener, merged into compounds of somewhat varying form.

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

a. *αὐτὸς αὐτός*. Delph. *αὐτοὶ ποτὶ αὐτούς*. Boeot. *κατ' αὐτὲ* (= *αὐτοὶ*) *αὐτῶν*.

b. *αὐτοσαυτός*. Delph. *αὐτοσαυτοῦ* etc., Boeot. *ὑπὲρ αὐτοσαυτῶ*, Heracl. *μετ' αὐτοσαυτῶν*, Cret. *αὐτοσαυτοῖς*, etc.

c. *αὐσαυτός*. Delph. *αὐσαυτοῦ* etc., Boeot. *αὐσαυτῶν*, Cret. *αὐσαυτᾶς*, Argol. (Calauria) *αὐσαυτᾶς*.

d. *ἀσαυτός*. Boeot. *ἀσαυτῦ* (late).

e. *αὐσωτός*. Delph. *αὐσωτᾶς* etc. See **33** *a*.

f. *αὐταυτός*. Heracl. *αὐταυτᾶς* (as in Sophron and Epicharmus), Aegin. *αὐταυτόν*.

g. Sicil. gen. sg. *αὐτούτα* (Segesta), gen. pl. *αὐτώντα* (Thermae). Probably from *αὐτατοῦ*, *αὐτατῶν* (cf. late *ἑατοῦ*, above, 2), with transposition of the last two syllables.

Demonstrative Pronouns

122. The article. Nom. pl. *τοί*, *ταί*, as in Homer, in the West Greek dialects except Cretan, and in Boeotian. Att. etc. *οἱ*, *αἱ*, after the analogy of *ὁ*, *ἡ*. For *ὁ*, *ᾱ* in some dialects which in general have *ᾰ*, see **58** *a*.

Forms with added *ι*, used like *ὅδε*, are found in Elean (*το-ῖ*, *τα-ῖ*) and Boeotian (*ταν-ί*, *τοι-τ́*, *τυ-ῖ*).

For the relative use, see **126**.

123. Thess. *ὅ-νε*, Arc. *ὀ-νί*, Arc.-Cypr. *ὄ-νυ*, = *ὅδε*. Thess. *τόνε*, *τάνε*, and, with both parts inflected (cf. Hom. *τοῖσδεσι*), gen. sg. *τοίνεος*, gen. pl. *τοὔννεουν*. — Arc. *τωνί* (gen. sg.), *τοινί*, etc. Cf. also Boeot. *προτηνί* (136.1). — Cypr. *ὄνυ*, Arc. *τάνυ*, *τὄννυ*, also (late) *τάννυν*, *τόσνυν*. Cf. Hom., Boeot., Cypr. *νυ*.

124. *οὗτος*. Nom. pl. *τοῦτοι*, *ταῦται*, like *τοί*, *ταί*, in West Greek (examples from Cos, Delphi, Rhodes, Selinus). Att. etc. *οὗτοι*, *αὗται*, after *οὗτος* etc. Boeotian, with *τ* replaced by ' throughout, *οὗτον*, *οὗτων*, etc. — Interchange of *αυ* and *ου*. Att. gen. pl. fem. *τούτων* after masc., neut.; vice versa El. neut. *ταύτων*, due to influence of *ταῦτα*. *ου* throughout is Boeotian (*οὗτο*, *οὕτα*) and Euboean (*τοῦτα*, *τούτει*, also *ἐντοῦθα* = *ἐνταῦθα*). So also Delph. *τοῦτα*, *τούτας* (but also *ταῦται*). For the spelling with O instead of OV, see **34** *a*.

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

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

Relative, Interrogative, and Indefinite Pronouns

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

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

127. Cret. *ὅτερος*, *which of two*, is the true relative correlative of *πότερος* (cf. Skt. *yataras* beside *kataras*), and so related to the usual *ὁπότερος* as *οἷος* to *ὁποῖος*, *ὅτε* to *ὁπότε*.

128. *τίς*, *τις*. Cypr. *σις*, Arc. *σις*, see **68**.3, Thess. *κίς*, *κις* (*κινες*), see **68**.4. Cret. dat. sg. *τῑμι*, in *ὅτιμι* = *ὅτινι*, and *μήδιμι* = *μήτινι*, from **τι-σμι* with the same pronominal *sm* as in Skt. *kasmin*, *kasmāi*, Umbr. **pusme**, *esmei*, etc. — Meg. (Ar.) *σά* = *τίνα* from **τι̯α*, cf. Att.-Ion. *ἅττα*, *ἄσσα* from **ἅτι̯α*.

129. The indefinite relative *ὅστις*, *ὅτις*.

1. *ὅστις*, with both parts declined, in various dialects, e.g. Locr. *hοίτινες*, Cret. *οἵτινες*, Boeot. *ὥστινας*.

2. *ὅτις*, with only the second part declined, in various dialects, e.g. Delph. *ὅτινος*, *ὅτινι*, Cret. *ὅτιμι* (**128**). Lesb. *ὅττι*, regularly from **ὁδ-τι*, and by analogy *ὅττινες* etc. Cf. also Lesb. *ὅππως*, *ὅππα*, etc. In all other dialects the double consonants are simplified, presumably under the influence of the simple *τίς* etc.

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

3. Neuter forms in *-τι*, with only the first part declined, in Cretan, e.g. *ἄτι* = *ἅτινα*, *ὅ̣τι* i.e. *ὥτι* = *οὕτινος*.

130. Cret. *ὁτεῖος* = *ὁποῖος*, but used like adjectival *ὅστις*, as *ὁτεῖος δέ κα κόσμος μὴ βέρδηι*, *γυνὰ ὁτεία κρέ̣ματα μὲ̣ ἔκει*, *ὁτείαι δὲ* (sc. *γυναικὶ*) *πρόθθ' ἔδδ̣κε*. For the form (also Hesych. *τεῖον· ποῖον*, *Κρῆτες*), cf. Hom. *τέο*, *τέῳ*, etc.

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

ADVERBS AND CONJUNCTIONS

Pronominal Adverbs and Conjunctions of Place, Time, and Manner

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

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

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

4. *-υι. Place whither* (also *where*). Cret. *υἶ, ὅπυι*, with *-ς*, giving *-υις* or *-ῡς*, Rhod. *υἷς*, Arg. *ὗς* (*for whatever purpose*), lit. Dor. *πῦς*, Rhod. *ὅπυς*. Cf. also Cret. *πλίοι* (to *πλίες*, 113.2), lit. Lesb. *τυῖδε, πήλυι, ἄλλυι*, Delph. *ἔνδυς*. This type originated in **πυῖ, ὅπυι*, from the stem *πυ-* (I.E. *qᵘu-*, cf. Skt. *ku-tas, whence*, Osc. pu-f, *where*).

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

a. Beside these dative-locative forms in *-āι* there existed a type with original *-ā* (Att.-Ion. *-η*), probably of instrumental origin, to which belong Lac. *ταυτᾶ hᾶτ'* = *ταύτῃ ἥτε, in such a way as* (no. 66), Dor. *ἄχι, where* (Etym.

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

6. -η. *Place where* and *time when.* Cret. ἦ, *where,* but usually *when,* ὅπᾱ, *where* and *when,* Lac. ϝόπᾱ, *as,* πᾱ́-ποκα = πώ-ποτε, El. ταύτᾱ, [τ]ᾶδε, *in this place,* Meg. τᾶδε, ἄλλᾱ, *here, elsewhere.* Of this same formation are ἠ *whether,* Cypr. ᾽ᾱ́ = εἰ (**134**.1), El. ἐπᾱ́ = ἐπεί.

7. -ω. *Place whence* (Att.-Ion. -θεν). Lit. Dor. ὧ, πῶ, etc., Cret. ᾶ, ὅπᾱ, τῶδε, Locr. ϝῶ, ϝόπᾱ, Coan, Mess. τουτῶ. Similarly Delph. ϝοίκω, *from the house.* These are of ablative origin (I.E. -ōd, cf. early Lat. -ōd, Skt. -ād).

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

b. Although probably all the West Greek dialects formed the pronominal adverbs of *place whence* in -ω, forms like ὄθεν being late, the -θεν appears in adverbs derived from place names, as Arg. Ϙορινθόθεν, Corinth. Περαῖόθεν. Cf. also **133**.1.

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

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

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

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

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

Prepositional and Other Adverbs

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

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

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

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

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

6. *-ις*, *-ιν*, *-ι*. Forms with adverbial *-ς* or *-ν* sometimes interchange with each other and with forms without either *-ς* or *-ν*, as the numeral adverbs in *-κις*, *-κιν*, *-κι*. Thus in most dialects *-κις*, sometimes *-κι*, but *-κιν* in Lac. *τετράκιν*, *ἑπτάκιν*, *ὀκτάκιν*, Cret. *ὀθθάκιν* = *ὁσάκις*. Likewise *-ιν* in other adverbs of time (cf. Att. *πάλιν*), as Cret. *αὖτιν*, Rheg. *αὖθιν* (Hdn.) = *αὖτις*, *αὖθις*, *αὖθι*, Cret. *αὐταμέριν* = *αὐθημερόν*, El. *ὕσταριν* = *ὕστερον*. Here also Thess. *ἀίν* beside Lesb. *ἄι* (also *αἶιν* Hdn.), Ion. *αἰί* (also *ἀίδιασμος*, *under perpetual lease*) = usual *αἰές*, *αἰεί*, *αἰέν* (all from **αἰϝί*, **αἰϝίν*, **αἰϝές*, etc., cf. Cypr., Phoc. *αἰϝεί*), while a corresponding form in *-ις* is to be seen in Cypr. *ὑϝαίς*, *forever*, a combination like Att.

εἰς ἀεί, containing ὐ = ἐπί and ἀίς from *αἰϝίς (omission of ϝ peculiar, but cf. παῖς, **53**).

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

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

a. ᾐ in other dialects than Cyprian is simply *whether*, e.g. Heracl. Tab. (no. 74) I.125. In Cretan there is no true conditional ᾐ beside αἰ, as was once supposed, but rather a temporal ᾐ, for which see **132**.6.

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

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

b. In Attic-Ionic, εἰ combines with ἄν, — in Attic to ἐάν or ἤν, in Ionic to ἢν.

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

3. καί. Arc.-Cypr. κάς (also κά, for which see **97**.2), the relation of which (as of the rare Cypr. κατ') to καί is obscure. In Arcadian this occurs only in the early Mantinean inscription, no. 16, elsewhere καί. See **275**.

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

5. *νυ*, identical with *-νυ* in Arc.-Cypr. *ὄνυ* = *ὅδε* (123), and with Hom. *νυν*, *νυ*, occurs as an independent particle in Cyprian and Boeotian, e.g. Cypr. *δυϝάνοι νυ*, *δόκοι νυ*, Boeot. *ἄκουρύ νυ ἔνθω*.

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

PREPOSITIONS

Peculiarities in Form

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

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

3. For *ὀν* = *ἀνά*, see **6**. — *ἰν* = *ἐν*, **10**. — *ἀπύ* = *ἀπό*, **22**. — *κατύ* = *κατά*, **22**. — *ὑπά* = *ὑπό*, formed after the analogy of *κατά* etc., in Elean (*ὑπαδυγίοις*) and Lesbian (gram.).

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

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

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

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

6. πρός. There are two independent series of forms, one with and one without the ρ, each with variation between final -ς and -τι. 1) Hom. προτί (cf. Skt. *prati*), Cret. πορτί (**70**.1), Att.-Ion., Lesb. πρός. Cf. also Pamph. περτ', Lesb. (gram.) πρές. 2) ποτί (cf. Avest. *pa*^{i}*ti*) in the West Greek dialects (except Cretan) with Thessalian and Boeotian, Arc.-Cypr. πός.

a. Although the relation of πρός, πός to προτί, ποτί can hardly be the same in origin as that of δίδωσι to δίδωτι (προσί, ποσί are unknown, and moreover the assumption of apocope is unlikely for Att.-Ion. πρός), and indeed is far from clear, yet, barring the appearance of προτί, ποτί beside πρός in Homer, the distribution of the τ and σ forms is the same. See **61**. But note that πρός is universal in πρόσθα etc. (**133**.1).

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

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

7. σύν, ξύν. ξύν, as in Homer, in early Attic, elsewhere σύν. But Ion. ξῡνός from *ξυν-ι̯ός. Cypr. ὕγγεμος · συλλαβή (Hesych.).

8. Cypr. ὐ = ἐπὶ, e.g. ὐ τύχα = ἐπὶ τύχῃ, ὐχέ̄ρōν = ἐπιχείρου. Probably cognate with Skt. *ud*, Engl. *out* (cf. ὕσ-τερος = Skt. *uttaras*). There are traces of the same prefix in a few Rhodian and Boeotian proper names.

Peculiarities in Meaning and Construction

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

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

ἐξ with dative occurs also in Pamphylian; *πρό* with dative in Boeot. προτηνί, *formerly*, i.e. πρὸ ται-νί (sc. *ἀμέραι*. Cf. Thess. *ὑππρὸ τᾶς*, sc. *ἀμέρας*, *just previously*, no. 28.13, and Boeot. *ἐν τάν*, sc. *ἀμέραν*, *until*, no. 43.49).

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

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

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

3. *πρός*, *by, in the sight of*, with accusative instead of genitive, in Elean. ὀμόσαντες πὸ(τ) τὸν θεὸν τὸν Ὀλύνπιον, — ὅτι δοκέοι κα(λ)λιτέρως ἔχēν πὸ(τ) τὸν θεόν, — ϝέρρēν αὐτὸν πὸ(τ) τὸν Δία, *he shall be judged guilty in the eyes of Zeus*. In a later Elean inscription the same idea is expressed by φευγέτω πὸ(τ) τῶ Διὸρ τὠλυμπίω αἴματορ, where both the genitive construction and the use of *φεύγω* instead of the genuine Elean *ϝέρρω* are concessions to Attic usage. This Elean use is only a step removed from that of *πρός*, *in relation to*, with accusative.

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

5. *κατά*, *according to*, with genitive instead of accusative, in Locrian. καθ' ὧν = καθ' ἅ, — κὰ(τ) τῶνδε = κατὰ τάδε, — κὰ(τ) τᾶς συνβολᾶς,

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

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

8. *ἀντί.* Besides the usual meanings *instead of, in return for,* which are found everywhere, the following uses are worthy of note. 1) The original local meaning, *before, in front of,* occurs in an Attic and in a Delphian inscription. So frequently Cret. *ἀντὶ μαιτύρων, in the presence of witnesses.* 2) From the use of *ἀντί, in return for,* with verbs of buying, selling, etc., arose a freer distributive use, e.g. Arc. *τρῖς ὀδελὸς ὀφλὲν ἀντὶ ϝεκάσταν, one shall pay a fine of three obols for each (wagon).* So Delph. *ἀντὶ ϝέτεος* (no. 51 A 45) is probably *for each year, yearly* (cf. Hesych. *ἀντὶ μῆνα· κατὰ μῆνα*), though generally taken as *in course of the year, in the same year* (cf. Hesych. *ἀντετοῦς· τοῦ αὐτοῦ ἔτους. Λάκωνες*) and explained otherwise. Coan *ἀντὶ νυκτός* (no. 101.43), *during the night,* though without distributive force is perhaps of the same origin. Cf. Hesych. *ἀνθ' ἡμέρας· δι' ὅλης τῆς ἡμέρας.*

9. *ἐξ.* An extension of the regular use of *ἐξ* (or *ἀπό*) with the genitive to denote material and source, is seen in certain expressions of amount or value, e.g. Att. *στεφάνωι ἀπὸ χιλίων δραχμῶν, with a crown worth 1000 drachmas,* — Ion. *στεφανῶσαι Μαύσσωλον μὲν ἐκ δαρεικῶν πεντήκοντα, Ἀρτεμισίην δὲ ἐκ τριήκοντα δαρεικῶν, crown Maussolus with a crown worth fifty darics, Artemisia with one worth thirty,* — Att. *κριθῶν . . . πραθεισῶν ἐκ τριῶν δραχμῶν τὸν μέδιμνον ἕκαστον, barley purchased at three drachmas a medimnus,* and even more freely Ther. *πυρῶν ἐγ*

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

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

VERBS

Augment and Reduplication

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

Active Personal Endings

138. 1. Second singular. The original primary ending *-si* (Skt. *-si*) is preserved in Hom., Syrac. *ἐσσί*, also in Epid. *συντίθησι*, and so perhaps regularly in West Greek dialects (inscriptional examples of the second singular are, naturally, very rare), the retention of intervocalic *σ* being due to the analogy of *ἐσσί*. But in the East Greek dialects, where 3 sg. *τίθητι* became *τίθησι* (**61**.1), *τίθης* etc., with secondary ending, were employed.

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

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

2. Third singular. The original primary ending *-ti* (Skt. *-ti*) is preserved in West Greek *τίθητι, δίδωτι*, etc., whence East Greek *τίθησι, δίδωσι*. See **61**.1. Thematic *φέρει* etc. in all dialects.

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

4. Third plural, primary. West Greek *-ντι* (Skt. *-nti*), East Greek *-(ν)σι*. Thus, in thematic verbs, West Greek *φέροντι*, Boeot., Thess. *φέρονθι* (**139**.2), Arc. *φέρονσι*, Lesb. (and Chian) *φέροισι*, Att.-Ion. *φέρουσι*. See **61**.1, **77**.3.

So also in *μι*-verbs, West Greek *ἐντί*, *φαντί*, *τίθεντι*, *δίδοντι*, whence Att.-Ion. *εἰσί*, *φᾱσί*, Ion. (with the accent of contract forms, see **160**) *τιθεῖσι*, *διδοῦσι*. But Att. *τιθέᾱσι*, *διδόᾱσι*, etc. represent a later formation, with *-αντι* (*-ᾱσι*) added to the final vowel of the stem, as also in Boeot. perf. *δεδόανθι*. Cf. Boeot. *ἔθεαν* etc., below, 5.

In the perfect the earliest type is that in *-ᾰτι* (*-n̥ti*, Skt. *-ati* in redupl. pres. *dadhati*), whence also *-ᾰσι*. Thus Phoc. *ἱερητεύκατι*, Delph. *καθεστάκατι*, Hom. *πεφύκασι*, Arc. [*ϝο*]*φλέ̆ασι*. But in most dialects this is replaced by *-αντι*, as Cret. *ἐστάλκαντι*, Att.-Ion. *-ᾱσι*. Late inscriptions of various dialects have also the secondary *-αν*, as Cret. *ἔσταλκαν*.

5. Third plural, secondary. *-ν* (from *-nt*) in *ἔφερον* etc. So also in the *μι*-forms, as *ἔθεν*, *ἔδον*, which are retained in most dialects, as in Homer. Likewise pass. *ἐλύθεν*, *ἐλέγεν* (from *-ηντ*, with regular shortening), but also sometimes *-ην* (with *η* from the other persons), as Hom. *μιάνθην*, Cret., Epir. *διελέγην*, Corcyr. *ἐστεφανώθην*, Delph. *ἀπελύθην*.

But Attic-Ionic has *ἔθεσαν*, *ἔδοσαν*, *ἐλύθησαν*, etc., with *-σαν* taken over from the *σ*-aorist, as also *ἦσαν*, where most dialects have *ἦν* (**163**.3,1). Similarly *-ν* is replaced by *-αν* (also mainly after aorist forms like *ἔλυσαν* or *ἦνικαν*) in Boeot. *ἀνέθεαν*, *ἀνέθειαν*, *ἀνέθιαν* (**9**.2), *παρεῖαν* (*παρῆσαν*), Cypr. *κατέθιjαν* (from *κατέθεαν*, cf. **9**.3); and in Thessalian by *-εν* (an inherited ending seen in Hom. *ἦεν*, or perhaps from *-αν*, cf. **7**, **27**), as *ἐδούκαεμ* (*ἔδωκαν*), *ὀνεθείκαεν* (beside *ὀνέθεικαν*), and, with diphthongal *αι* from *αε*, *ἀνεθείκαιν*, *ἐτάξαιν* (cf. *ἐδώκαιν*, probably due to Thessalian influence, in a Delphian inscription), also once even in a thematic form, *ἐνεφανίσσοεν* = *ἐνεφάνιζον*,

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

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

Middle Personal Endings

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

Secondary *-το*, Cypr. *-τυ* (22).

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

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

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

Active. Indicative and subjunctive. Boeot. *ἴωνθι*, *δώωνθι*, *ἀποδεδόανθι*, etc. Thess. *κατοικείουνθι* (pres. subj., 159). — Imperative. Boeot. *ἔνθω*, *ἀνγραψάνθω*, etc. So also from the Phocian Stiris, near the Boeotian frontier, *θέλωνθι*, *ἱστάνθω*, *ἱστάνθων*.

Imperative Active and Middle

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

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

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

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

3. *a*. *-ντω*, formed after the analogy of 3 pl. indic. *-ντι*. *φερόντω*, *τιθέντω*, etc. in Arcadian, Boeotian (*-νθω*, **139**.2), and the Doric dialects except Cretan.

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

b. *-(ν)σθω*. Epid. *φερόσθω*, Lac. *ἀνελόσθω*, and so probably here (rather than under 1) Heracl. *ἐπελάσθω* (cf. Coan *ἐπελάντω*). For *-οσθω* from *-ονσθω*, see **77**.2. But Corcyr. *ἐκλογιζούσθω* comes from *-ονσθω* of later origin and with later treatment of *νσ* (**77**.3, **78**), and it is possible to read *φερῶσθω* etc., likewise early Att. *-ῶσθων* (4 *b*).

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

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

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

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

Future and Aorist

141. "Doric future" in *-σεω*. Except for a few middle forms in Attic-Ionic (Hom. *ἐσσεῖται*, Att. *πλευσοῦμαι*, etc.), this type is confined to the West Greek dialects (examples in most of the Doric dialects and in Delphian; in Locrian and Elean no futures occur). Thus, from the very numerous examples, Delph. *ταγευσέω, κλεψέω*, Cret. *σπευσίω* (*ι* from *ε*, 9), *πραξίομεν, βοαθησίοντι, τεισῆται, πραξῆται*, Epid. *βλαψεῖσθαι*, Coan, Cnid. *ποιησεῖται*, Rhod. *ἀποδωσεῦντι*, Ther. *θησέοντι, πραξοῦντι* (with Att. *ου*, as often in the Doric *κοινή*, see **278**).

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

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

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

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

a. A similar extension of guttural stems is sometimes seen in other forms, e.g. Heracl. *ποτικλαίγω = προσκλείω*, Argol., Mess. *κλαίξ* (as in Theocr.), *κλαικτός*, Lac. *κέλεξ = κέλης*, lit. Dor. *ὄρνιξ*, gen. *ὄρνιχος = ὄρνις, ὄρνιθος*, Cret. *ψάφιγμα* (also *ψάφιμμα*) = *ψήφισμα*, Lesb. *ψάφιγγι = ψήφιδι*, and especially the frequent abstracts in *-ξις = -σις*, as Aetol. *ψάφιξις*, Locr. *ψάφιξξις* (**89**.1), Corcyr. *χείριξις*, Cret. *χρημάτιξις*.

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

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

a. *ἤνεικα* or *ἤνικα*, not *ἤνεγκα*, is the form of most dialects except Attic, e.g. Ion. *ἤνεικα* (Hom., Hdt.), *ἐνεικάντων* (Chios), also *ἐξενιχθῆι* (Ceos); Lesb., Delph., Argol., Calymn. *ἤνικα*, Boeot. *ἐνενιχθείει* (*ι* probably original, not = *ει*) and 3 pl. *εἴνιξαν*, the latter showing a fusion of *ἤνικαν* with the usual aorist forms in *-σαν*.

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

Perfect

146. 1. *κ*-perfect. This is usual for vowel stems in all dialects. But there are some few forms without *κ*, outside the indicative singular, like Hom. *βεβάασι* beside *βέβηκας*, *κεκμηώς* beside *κέκμηκας*, etc., e.g. Boeot. *ἀποδεδόανθι*, *καταβεβάων*, *δεδώωσῃ* = *δεδωκυῖαι*, *ϝεϝυκονομειόντων* = *ὠκονομηκότων*, *πεπιτευόντεσσι*, *πεποιόντεισσι*, Arc. [*ϝο*]*φλέασι*, [*ϝο*]*φλέοι* (but part. *ϝοφλεκόσι*).

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

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

3. In Heraclean occur 3 pl. indic. *γεγράψαται*, with *σ* probably due ultimately to the influence of the 3 pl. aor. *-σαν* (cf. 3 pl. perf. *ἴσασι* after the analogy of 3 pl. pluperf. *ἴσαν* from **ἴδ-σαν*, whence also Dor. *ἴσαμι*), and 3 pl. subj. *μεμισθώσωνται* (to an indic. **μεμισθώσαται*? Or formed to the fut. perf. *μεμισθώσομαι*?).

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

5. For the reduplication, see **137**; for the third plural ending, see **138**.4.

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

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

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

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

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

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

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

Subjunctive

149. The subjunctive of thematic forms. The mood-sign is everywhere $^{\eta}/_{\omega}$, as in Attic. But the third singular sometimes ends in -η, not -ηι. So uniformly, from the earliest times, in Arcado-Cyprian, e.g. Arc. λέγε͞ι, ἔχη, Cypr. λύσε͞ι, ἐξορύξε͞ι (also 2 sg. ϝεί-σε͞ις). Lesbian has earlier -ηι, but from the last quarter of the fourth century on nearly always -η, e.g. ἐξέλθηι etc. in no. 21 (first half fourth century), but ἐμμένη etc. in no. 22 (324 B.C.). Cf. also El. ἐκπέμπᾱ (ᾱ = η, **15**), Epid. πέτη, Coan λάθη.

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

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

150. The subjunctive of the σ-aorist. As in the case of other unthematic formations (cf. Hom. ἴομεν to ἴμεν), this was originally a short-vowel subjunctive in ε/ο, and only later came to follow the more common long-vowel type in η/ω. Aside from Hom. βήσομεν etc., short-vowel forms are found in East Ionic, Lesbian, Cretan, and occasionally elsewhere. East Ion. ποιήσει, κατάξει, ἐκκόψει (no. 3, Teos), ἀποκρύψει, ἐπάρει, ἐξομόσει (likewise, from the α-aorist, κατείπει) beside μεθέλῃι etc., further κατακτείνῡσιν (i.e. -ουσι, not -ωσι), Chian πρήξοισιν (with Lesb. οισ from ονσ, **77**.3). Lesb. (with extension to the thematic aorist) τέκοισι. Cret. δείκσει, ἀδικήσει beside ἀπέλθῃι etc. (hence the forms of the Law-Code are to be transcribed -ει not -ēι), ἐκσαννήσεται beside ἐπιδίηται, ὀμόσοντι beside λάχωντι, etc. Cf. also Coan ὑποκύψει, Astyp. δόξει.

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

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

After the relation of ἵστᾱται to ἵστᾰται there arose also an aor. subj. σᾱ beside indic. σᾰ, e.g. Cret. παρθύσᾱται, Arc. βωλεύσᾱνται, likewise in Elean, with loss of σ (**59**.3), φυγαδεύᾱντι (no. 60), ποιήᾱται (no. 61).

2. The usual type is that in which the long vowel of the stem was followed by the short vowel subjunctive sign ϵ/ο, this being generally replaced by the more usual η/ω (cf. **150**). Further change is due to the shortening, in the majority of dialects, of the long stem vowel before the following vowel (**43**). Hom. *θήομεν* (*θείομεν*), *θήῃς*, *δώομεν*, *δώῃ*, Boeot. *καθιστᾶει*, *ἀποδώει*, Delph. *δώῃ*, *ἀντιπριᾶηται*, Heracl. *φᾶντι* (from **φᾰ́ωντι*), Thess. *δυνᾶεται*, but with shortening Ion. *θέωμεν*, Att. *θῶμεν*, Cret. *ἐνθίωμεν* (*ι* from *ϵ*), etc. Similarly in the aorist passive, Hom. *δαμήῃς*, *μιγήῃς*, Boeot. *κουρωθείει*, *ἐπιμελειθείει*, *κατασκευασθείει*, *ἐνενιχθείει*, Arc. *κακριθέ̄ε̄*, but with shortening Ion. *λυθέωμεν*, Att. *λυθῶμεν*, Cret. *πειθθίωντι* (cf. *ἐνθίωμεν*), Heracl. *ἐγϝηληθίωντι*, Rhod. *ἐργασθέωντι*, etc.

Optative

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

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

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

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

Infinitive

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

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

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

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

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

1. *-ναι*. So in Attic-Ionic and Arcado-Cyprian, e.g. Att.-Ion. *εἶναι*, *δοῦναι*, Cypr. *δοϝέναι* (probably *-ϝεναι*, like *-μεναι*), *κυμερῆναι*, Arc. *ἦναι*.

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

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

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

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

155. Interchange of thematic and unthematic types of infinitive.

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

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

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

4. For the thematic forms of the perfect infinitive in various dialects see **147**.2.

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

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

Unthematic Inflection of Contract Verbs

157. The *μι*-inflection of contract verbs, sometimes known as the Aeolic inflection, is characteristic of Lesbian, Thessalian, and Arcado-Cyprian, e.g. Lesb. *κάλημι* (Sappho), *κάλεντον*, *κατάγρεντον*, *εὐεργέντεσσι*, [*ὀ*]*μονόεντες*, *στοίχεις* (**78**), Thess. *ἐφάνγρενθειν* = *ἐφαιροῦνται*, *εὐεργετές* (**78**), *στραταγέντος* (but *hυλῶρέοντος* in no. 33, and so perhaps always in Thessaliotis), Arc. *ποίενσι*, *ποέντω*, *ἀδικέντα*, *κυένσαν*, *hιεροθυτές* (**78**), *ζαμιόντω*, *καταφρονῆναι*, Cypr. *κυμερῆναι*. *τελεσφορέντες* in an inscription of Cyrene is probably a relic of the pre-Doric (Achaean) element in Thera. *μι*-forms are also quoted as Boeotian by the grammarians, but the inscriptions show only the usual type (*στραταγίοντος* etc.).

a. The stem ends in a long vowel, which is regularly shortened before *ντ* (though also, with analogical *η*, Lesb. *κατοικήντων* in contrast to usual *εὐεργέντεσσι* etc., and *προνόηνται*, *δωσάφηνται*, like Att. *δίζηνται*, in contrast to Thess. *ἐφάνγρενθειν*), but is otherwise retained throughout, e.g. Lesb. *αἴτηται*, *κάλησθαι*, *ἐπιμελήσθω*, *ζαμιώσθω*, *ποιήμενος*, *προαγρημμένω*, Thess. *ἀπελευθερούσθειν*, *διεσαφειμένα*, Arc. *ἀδικήμενος*, *ζαμιώσθω* (no. 18.28, but reading uncertain). This type, then, follows the analogy of that seen in *ἔβλην*, *βλῆτο*, *βλήμενος*, *δίζημαι*, etc. rather than that of *τίθημι*, *τίθεμεν*, *τιθέμενος*, with vowel-gradation. But even the latter sometimes shows an extension of the long vowel from the singular active, e.g. Lesb. [*προστί*]*θησ*[*θον*], *δίδωσθαι*, like Hom. *τιθήμεναι*, *τιθήμενος*.

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

Middle Participle in *-ειμενος*

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

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

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

Type φιλήω, στεφανώω

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

Transfer of μι-Verbs to the Type of Contract Verbs

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

Some Other Interchanges in the Present System

161. 1. Verbs in *-ενω* form their present in *-ειω* in Elean, as *φυγαδείην* = *φυγαδεύειν*, beside aor. *φυγαδεύαντι*, also (with *α* after *ρ*, **12** *a*) *κατιαραίων* = *καθιερεύων*, beside aor. *κατιαραύσειε*, and *λα-τραι[όμενον]*, *λατρειόμενον* = *λατρευόμενον*. So also *μαστείει* = *μαστεύει*, in an inscription of Dodona. This represents the normal phonetic development from *-ερ̣ιω*, the usual *-ενω* being due to the influence of the other tenses.

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

aside from literary examples (as Hom. *μενοίνεον*, Alcm. *ὀρέων*, Theocr. *ὀρεῦσα*), Delph. *συλέοι*, *συλέοντες* (but *συλήτω*), *ἐπιτιμέοντες*, *θωεόντων* (Att. *θῶᾶν*, Locr. *θῶιέστω*), Aetol. *νικεόντοις*, Rhod. *τιμοῦντες* and also *τιμεῖν* (Agrig.), El. *ἐνεβέοι*, Cret. (with *ι* from *ε*, **9**.4) *ἐβίων*, *ἐπαριόμενον*, *μοικίων* (*μοιχάω*). According to some this rests upon an actual phonetic change of *ao* to *eo*, the *ao* (*ω*) in Attic and elsewhere being a restoration due to leveling with the *aε* forms. But we may have to do simply with a transfer to the *-εω* type, which was mainly favored where it offered uncontracted forms (in most dialects *eo* was uncontracted until late, but *εε* contracted; in all forms like Rhod. *τιμοῦντες* the *ου* is an Attic substitution for *eo*).

a. Conversely Delph. *χρηάομαι* for usual *χρηέομαι* seen in Meg. *χρηείσθω*, El. *χρεῖεσθαι*, Boeot. *χρειεῖσθαι*, Att., Ion., Heracl. *χρῆσθαι* (Att. *χρᾶσθαι* is late), Cret. *χρῆθθαι*, Lac., Locr. *χρῆσται*, Ion. *χρεώμενος*, Rhod. *χρεύμενος*, Delph. *χρείμενος* (**158**).

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

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

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

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

4. *γέλαμι* = *γελάω*, in Epid. *διεγέλα*, *καταγελάμενος*. *ἔλαμι* = *ἐλαύνω*, in Coan *ἐλάντω*, Arg. *ποτελάτω*, Heracl. *ἐπελάσθω* (**140**.3 *b*). Locr. *ἀπελάῶνται*, though it could be from *ἐλάω*, probably belongs here.

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

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

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

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

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

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

11. Cypr. δυράνω, δώκω = δίδωμι.

12. Arc. τείω = τίνω, formed to τείσω, ἔτεισα (cf. σείω, σείσω, etc.).

The Verb *to be*

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

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

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

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

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

6. Third plural imperative. Arg. ἔντω, Boeot. ἔνθω (**139.2**), Cret. ἔντων, formed from 3 pl. indic. ἐντί. Also thematic ὄντω, ὀόντων, e.g. in Delphian. Ion. ἔστων, Attic ὄντων and late ἐστωσαν.

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

8. Present participle. *ἐών* in most dialects, Att. *ὤν*. But there are also unthematic forms, as Heracl. *ἔντες* (also quoted from Alcman; from **ἔντες* with *ἐ* as in *ἐντί*, above, 2), fem. Lesb., Epid. *ἔσσα* (also in some Doric writers; cf. *ἐσσία* = *οὐσία* Plato Crat. 401c), Arc., Arg., Mess. *ἔασσα*, Cret. *ἴαττα*, *ἴαθθα* (all from **ἄτι̯α* = Skt. *satī*, with the substitution or prefixing of *ἐ* after the analogy of the other forms).

a. This unthematic feminine formation in *-ατι̯α* (from *-ντ-ι̯ᾱ*) is seen also in some forms quoted by Hesychius, namely *ἔκασσα* (*ἀέκασσα*), Cret. *ϝέκαθθα* (*γέκαθα*) = *ἑκοῦσα*, *ἴασσα* (*Ἐπίασσα*) = *ἰοῦσα*.

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

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

WORD-FORMATION

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

164. 1. *-ηιος* [1] = Att. *-ειος*. Att. *-ειος* is in part derived from *-ηιος* (this again in part from *-ηϝιος*, cf. Boeot. Καρυκε͞ϝίω͞), which is retained in various dialects, e.g. Ion. *ἱερήιον*, Delph. *ἱερήιον*, Lesb. *ἰρήιον*, Ion., Cret. *οἰκήιος*, Ion., Lesb., Cret. *πρυτανήιον*, Ion., Cret. *ἀνδρήιος*, Ion. *βασιλήιος*, *φοινικήια*, Delph. *παιδήια*. On the accentuation of these forms, see **37**.2.

2. Adjectives of the type *χαρίεις* are from *-ϝεντ-* (Skt. *-vant-*). The feminine was originally *-ϝατι̯α* (like Skt. *-vatī*, from the weak stem *-u̯nt-*; cf. *ἔασσα* **163**.8), whence, with substitution of *ε* for *α* from the analogy of the forms in *-ϝεντ-*, arose *ϝετι̯α*, this yielding *-(ϝ)εσσα* or *-(ϝ)εττα* (**81**). Cf. Boeot. *χαρίϝετταν*, Corcyr. *στονόϝε(σ)σαν*, Pamph. *τιμάϝε(σ)σα*. The genuine Attic forms have *ττ*, as *μελιτοῦττα* (Ar.), *Μυρρινοῦττα* (inscr.), those with *σσ* being poetical and in origin Ionic. Most adjectives of this type are poetical only, except in substantive use especially the numerous names of places in *-όεις*, for which see also **44**.4.

a. A relic of the weak stem *-ϝατ-* is seen in a few derivatives, as Φλιάσιοι (cf. Φλιοῦς) or Ἀναγυράσιοι (cf. Ἀναγυροῦς), from *-ο(ϝ)άτιοι* (with hyphaeresis of *ο*), in contrast to the usual *-όντιοι*, *-ούντιοι*, or *-ούσιοι*, from *-οϝέντιοι*.

3. *-τις -σις*. See **61**.3. For *-ξις* see **142** *a*. We find *-σσις* instead of usual *-σις* in Arg. *ἀλιάσσιος*, Epid. *στεγάσσιος*, Troez. *ἁρμάσσιος*, Boeot. *ἀγόρασσιν*, in which the first *σ* is due to the influence of forms like *στεγαστός*, *στέγασμα*.

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

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

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

6. *-ιος* = *-εος*. In adjectives of material Lesbian and Thessalian have *-ιος* (which is not from *-εος*; Boeot. *-ιος* may be *-ιος* or *-εος*), as Lesb. *χρύσιος, χάλκιος, ἀργύριος*, Thess. *λίθιος* (cf. Hom. *λίθεος*, but in most dialects *λίθινος*).

7. *-ην* = *-ων*. Hypocoristic proper names in *-ην* instead of the usual *-ων*, as *Ἀρχήν, Τιμήν*, are very frequent in the Corinthian colonies of Apollonia and Epidamnus, and are occasionally found elsewhere.

8. *-ωνδᾱς, -ονδᾱς*. Patronymics in *-ωνδᾱς*, as *Ἐπαμεινώνδας*, are most common in Boeotian, but are not infrequent in Phocian and Euboean (*-ωνδης*), while elsewhere they are rare and probably imported. The parallel, but less common, *-ονδᾱς* is attested for Boeotian, Thessalian, Locrian, and Euboean.

9. Individual cases of dialectic variation in suffix are of course frequent. So, for example, Thess. *λίθιος* = *λίθινος* (cf. above, 6), Ion. *νόμαιος*, Locr. *νόμιος* = *νόμιμος*, Thess. *ὀνάλα* (but also *ὀνάλουμα*) = *ἀνάλωμα*, Boeot., Epir. *ποθόδωμα* (after *ἀνάλωμα*) = *πρόσοδος*, Thess. *συνκλείς* (stem *-κλη-τ-*, cf. *προβλής* etc.) = *σύγκλητος ἐκκλησία*, Cret. *ἠμίνα* = *τὸ ἥμισυ* (also Sicil. *ἡμίνα*, used, like Epid. *hēmítεια*, in the sense of *ἡμίεκτον*), Cret. *θῖνος* (from **θι-ινός* formed

from *θιός* after the analogy of *ἀνθρώπ-ινος*), *ἔνθινος* = *θεῖος*, *ἔνθεος*, Att. *ἀδελφός* but *ἀδελφεός* in other dialects, Delph. *γάμελα* (cf. *γαμέτης*) = *γαμήλια*.

165. 1. *-τερος*. Noteworthy examples of the use of this suffix to denote contrasted relations (not merely those of degree as in the comparatives), as in *δεξιτερός*, *ἀριστερός*, are Arc. *ἀρρέντερος*, El. *ἐρσεναίτερος* (for *αι* cf. *γεραίτερος*, *παλαίτερος*), *θηλύτερος*.

2. *-ιδιος* forming adjectives from adverbs or adverbial phrases, as *ἀίδιος*, *ἐπιθαλασσίδιος*. So El. *προσθίδιος* (*προστιζίων*), Cret. *ἐνδοθίδιος* (*ἐνδοθιδίαν δῶλαν household slave*), Epid. *ἐνδοσθίδιος* (*ἐνδοσθίδια entrails*; so *ἐντοσθίδια* Arist., Hipp.), Cret. *ἐξαρχίδιος* = *ἐξ ἀρχῆς γιγνόμενος*.

3. *-τρον*. From words like *λύτρον means of release*, hence *ransom*, the suffix came to be used freely in words denoting reward or amount paid, as *νίκαστρον reward of victory*, Epid. *ἴατρα perquisites for healing*, Ion., Coan *τέλεστρα expenses of inauguration* (of the priest. Cf. Coan *τελέω inaugurate*), Cret. *κόμιστρα gifts* (more specific?), and, even from a numeral, Cret. *τρίτρα the threefold amount*.

4. *-εων*, *-ων* in nouns denoting place, as *ἀνδρών* (Ion. *ἀνδρεών*, Pamph. *ἀ(ν)δριῶν*), *ἀμπελών*, *νεκρών*, *ὀρνιθών*. To this large class belong Heracl. *τοφιών* (*ι* = *ε*, 9.6) = *ταφεών burial-place*, *γαιών heap of earth* (cf. *γαεών* from Halaesa), *βοών cow-shed*, Ion. *στεφών ridge*.

This class is not to be confused with nouns of agency in Ion. *-εών* but Dor. etc. *-ᾶων*, *-ᾶν*, as Ion. *ξυνεών*, Dor. *κοινᾶν*. See 41.1.

166. 1. Proper names in *-κλέᾱς*, instead of *-κλέης*, *-κλῆς*, as *Ἱπποκλέας*, are most common in Thessalian, but also occur in Boeotian, Phocian, and Aetolian. *-κλέᾱς* is a modification of *-κλέης* under the influence of hypocoristics in *-εᾱς*.

2. *Διόζοτος* (i.e. *Διόσ-δοτος*, cf. *Διόσ-κουροι*) and *Ϝεισόδοτος*, *Ϝεόζοτος*, *Ϝιόζοτος* (formed after *Διόσ-δοτος*, cf. *θεόσδοτος* in Hesiod), instead of usual *Διόδοτος*, *Ϝεόδοτος*, are frequent in Boeotian, and Thessalian also has *Ϝεόζοτος*, *Ϝιόζοτος*, and *Ϝεόρδοτος* (60.1). Elsewhere such forms are rare and doubtless imported.

167. The interchange of different vowel stems in the first member of a compound, or before a derivative suffix, is sometimes dialectic. Thus Τιμοκλῆς, Τιμοκράτης, etc. in most dialects, but Ion. Τιμηκλῆς, Τιμηκράτης, Cnid. Τιμᾱκλῆς, Rhod. Τιμᾱκράτης, Τιμᾱ́πολις, likewise Rhod. Τιμᾶναξ (*Τιμᾱ́-(ϝ)αναξ) instead of usual Τιμῶναξ (*Τιμό-(ϝ)αναξ). Thess. ὑλωρός (*hυλᾱρέοντος*) from *ὑλοϝωρός, and so related to ὑληωρός from *ὑλᾱ́-ϝωρός as ὑλοτόμος to ὑλᾱτόμος.

Arc., Locr., Thess. οἰκιᾶτας (or ϝοικιᾶτας) from οἰκίᾱ, for usual οἰκέτης from οἶκος (ϝοικεύς is the form used in Cretan, as sometimes in Homer). Ion. πολιήτης, Cret., Epid. πολιᾶτας (also Pindar), Cret. πολιᾱτεύω, Arc. πολιᾶτις, for usual πολίτης etc.; cf. Heracl. πολιᾱνόμος, Ion. πολιήοχος (Epic), Lac. πολιᾶχος (but Att. πολιοῦχος with -οῦχος from κληροῦχος etc.).

Late Att. ἱερᾱτεύω, Locr., Phoc. ἱερητεύω (also in some κοινή inscriptions), Lesb. ἰρητεύω, Cret., Cyren. ἰαριτεύω, Mess. ἱεριτεύω, Chalced. ἱερωτεύω, ἱερωτεία (cf. Att. ἱερωσύνη).

Carpath. δαμέτας, like οἰκέτης, for usual δαμότας, δημότης, as conversely οἰκότης in an Attic inscription. So Cret. βίετος (cf. Astyp. Βίεττος) = βίοτος. Rhod. Ἱππέδαμος = Ἱππόδαμος, but Rhod. Ἀρχοκράτης = Ἀρχεκράτης, Cret. Μενοκράτης = Μενεκράτης, Meg. Ἀγόλαος = Ἀγέλαος.

After the analogy of names containing inherited ι-stems arose also forms like Ἀρχίλοχος, Ἀρχίδαμος, etc. (cf. ἀρχιτέκτων) in various dialects, Rhod. Μενίδαμος, El. Σαίκλαρος, Coan, Nisyr., Mel. Λαίστρατος, Nisyr. Λαισθένης.

a. The well-known lengthening of the initial vowel of the second member of compounds, as in ἀνώνυμος, πανήγυρις, is seen in Ion. ἀνηρίθευτος = Att. ἀνερίθευτος. To the analogy of forms like ἐπάκοος, ἐπήκοος, which are of the same kind, is due the ἐπᾱ- of Cret. ἐπᾱβολά *share* (cf. Hesych. ἐπηβολή· μέρος) and Hom. ἐπήβολος. Cf. καταβολή in Euripides.

168. Use of a patronymic adjective instead of the genitive singular of the father's name. Though occasionally found in literature, as in Hom. Τελαμώνιος Αἴας, this is the regular practice in prose

only in the three Aeolic dialects. Thus Lesb. Μέλαγχρος Πιθώνειος, Ἀρχίππα Ἀθανάεια, Thess. Σύχουν Ἀντιγόνειος, Νικόλαος Ἀγεισίαιος, Boeot. Θιόπομπος Ὀλυμπίχιος, Ἑρμάιος Νικιῆος.

a. When the father's name is itself a patronymic form in -δας or -ιος, the genitive is regularly employed in Boeotian; so also in early Thessalian, but later the adjective forms like Ἐπικρατίδαιος, Τιμοκλίδαιος are usual.

b. Under *κοινή* influence the use of the adjective was given up in favor of the ordinary genitive construction. Thus in Boeotian the genitive is usual after about 250 B.C. and occasionally found earlier. There is some evidence that the Plataeans adopted the Attic usage at an early date. See no. 42.

c. There are also examples in Thessalian and Boeotian of adjectives in agreement with appellatives, in place of a genitive of possession. Thess. Πολυξεναία ἐμμί (sc. ἁ στάλλα), etc. See the following.

d. A genitive may be used in apposition to that implied by the adjective, as in Hom. Γοργείη κεφαλὴ δεινοῖο πελώρου. Boeot. Κα(λ)λαία ἐμὶ (sc. ἁ κύλιξ) τῶ Κέντρωνος, Γοργίνιός ἐμι ὁ κότυλος καλός κ[αλ]ῶ. Lesb. σ[τάλλ]α 'πὶ Σθενείαι ἔμμι τῶ Νικιαΐοι (dat.) τῶ Γανκίω (gen.) *the son of Nicias, the son of Gaucus*, where Γανκίω is also a patronymic adjective, but in apposition with the genitive implied in Νικιαΐοι.

SYNTAX

169. Although the syntax of the dialects deserves fuller investigation than it has received, yet syntactical differences between the dialects are much less striking than those of phonology and inflection. To a considerable extent they consist merely in the conservation in some dialects of early forms of expression which have become rare or obsolete in literary Greek, and in a less strict formalization of usage. Some peculiarities have already been mentioned in connection with the forms, e.g. in the use of certain pronouns (**121–131**), adverbs and conjunctions (**132–134**), and in the meaning and construction of prepositions (**136**). It is necessary to add here only a few comments on certain uses of the cases and the moods. Some other, more isolated, peculiarities are observed in the notes to the inscriptions.

CASES

The Genitive

170. Genitive of Time. The genitive of the 'time within which' is especially frequent in the early Cretan inscriptions, although *ἐν* with the dative is already the more usual expression. In both cases the article is used, while in late inscriptions we find only *ἐν* with the dative and without the article. Cf. Law-Code, I.25 *λαγάσαι τᾶν πέντ' ἀμερᾶν release within five days*, but I.6 *ἐν ταῖς τρισὶ ἀμέραις*. So in Locrian, but without the article, *τριῶν μενῶν* beside *ἐν τριάροντ' ἀμάραις*, as also in early Attic inscriptions.

Aside from the adverbial phrases *νυκτός* etc., the use of the genitive of time is most persistent in dating, as *μηνὸς ἑβδόμου* etc., the usual expression in most dialects. More noteworthy is the phrase *καὶ πολέμου* (*-ω*) *καὶ εἰρήνης* (*-ας*) which is common in the proxeny decrees of various dialects, though eventually replaced in many by *ἐν πολέμωι* κτλ.

The genitive of time is used distributively in various dialects, as also in Attic, e.g. *τᾶς ἀμέρας* or *τᾶς ἀμέρας ϝεκάστας daily*, beside *κατ' ἀμέραν*.

171. Genitive of the Matter involved, in legal phraseology. Although the genitive of the charge or penalty is common to all dialects, the genitive is nowhere else used so freely as in Cretan to denote the matter involved, e.g. *καταδικακσάτω τῶ ἐλεύθερω δέκα στατῆρανς, τῶ δόλω πέντε shall condemn him to a fine of ten staters in the case of a freeman, five staters in the case of a slave, τῶ δὲ κρόνω κρίνεν decide as to the time, ἃι ϝεκάστω ἔγρατται as is prescribed for each case.*

The Dative

172. The adnominal dative is more common than in literary Greek, and is especially frequent in the introduction to inscriptions or their separate sections, e.g. El. *ἀ ϝράτρα τοῖς ϝαλείοις*, Locr. *τὸ τέθμιον τοῖς Ηυποκναμιδίοις Λοϙροῖς*, Phoc. *ὁμολογία τᾶ πόλει Στειρίων καὶ τᾶ πόλει Μεδεωνίων*, Boeot. *διαγραφὰ Νικαρέτη*, Att. *ἀπαρχὲ τἀθεναίαι, γραμματεὺς τῆι βουλῆι καὶ τῶι δάμωι*.

For the dative instead of the genitive construction with various prepositions in Arcado-Cyprian, see **136.1**.

The Accusative

173. A noteworthy accusative absolute construction is seen in Arc. *εἰ μὲ παρheταξαμένος τὸς πεντέκοντα ἒ τὸς τριακοσίος unless the Fifty or the Three Hundred approve*. This is an extension from instances where the participle agrees with the accusative of a preceding clause, as Arc. *μὲ νέμεν μέτε ξένον μέτε ϝαστόν, εἰ μὲ ἐπὶ θοίναν hίκοντα*. Cf. also Arc. *κατάπερ τὸς ἐπισυνισταμένος . . . γεγραπτοι as is prescribed in the case of those who conspire*.

THE MOODS

The Subjunctive

174. The subjunctive without *ἄν* or *κα* in conditional, relative, and temporal clauses, where the particle is regularly employed in

Attic prose, though frequently omitted in Homer and sometimes elsewhere (Kühner-Gerth II, pp. 426, 449, 474), is attested for several dialects, though always as the less common construction. Locr. *αἰ δείλᾱτ' ἀνχ῱ρεῖν, αἴ τις ἀνχ῱ρέᾱι* (no. 55.7,26; ten examples with *κα* in the same inscription), Arc. *εἰ δέ τις ἐπιθυάνᾱ* (Cotilum), and so, probably, Arc. *εἰκ ἐπὶ δῶμα πῦρ ἐποίσᾱ* (no. 17.21) in contrast to usual *εἰκ ἄν* (see **134**.2), Cypr. *ὀ ἐξορύξᾱ, οἰ . . . ἴᾱσι* (no. 19.25,31), Cret. *θυγατρὶ ἒ διδῶι when one gives it to the daughter* (Law-Code VI.1). Examples are not infrequent in later Locrian, Phocian, and Delphian inscriptions.

The Optative

175. In Elean the optative with *κα* is the usual form of prescriptions, e.g. *συνμαχία κ' ἔα ἑκατὸν ϝέτεα let there be alliance for a hundred years*, *ζέκα μναίς κα ἀποτίνοι ϝέκαστος let each pay a fine of ten minae*. Similarly in Cyprian, but without *κε*, e.g. *δώκοι νυ βασιλεύς the king shall give*.

The subjunctive without *κα* is used in the same sense in a late Elean inscription (no. 61.32,36).

176. 1. The optative in conditional clauses survives in several dialects, although, except in Elean, it is much less frequent than the subjunctive, and indeed is almost wholly eliminated in favor of the subjunctive in Attic-Ionic inscriptions, and in Lesbian, Thessalian, Boeotian, Cyprian, Heraclean, Theran, Coan, Rhodian,—in fact in the majority of dialects. Where the optative survives, it is sometimes used with a still recognizable differentiation from the subjunctive, but oftener without such. In the Gortynian Law-Code, which offers the fullest material, there are in conditional clauses about 50 optatives to about 80 subjunctives. Some of these occur where the contingency is obviously one more remotely anticipated (e.g. VII.9, *but if there should not be any free persons*, as contemplated in the preceding subjunctive clauses; I.11, *but if one should deny*), others as mere variants of the subjunctive for parallel or even identical contingencies (e.g. opt. IX.18 = subj. VI.25). In

Locrian, no. 56A has the optative only (cf. also the relative clause *ῥότι συλάσαι*), whereas no. 56B and no. 55 have the subjunctive only. In Delphian, no. 51 has the subjunctive usually, but *αἰ δ' ἐφιορκέοιμι* A17, in an oath, where Attic also would have the optative, also *αἰ δ' ἐφιορκέοι* C6 (here indirect discourse), and *αἰ δέ τι τούτων παρβάλλοιτο* C25, C50, D17; and in the numerous Phocian and Delphian manumission decrees the optative is of very frequent occurrence. The optative, beside the subjunctive, occurs also in Corcyraean, Achaean, and in the Northwest Greek *κοινή* (e.g. no. 62). In Argolic, the archaic nos. 76 and 78 have the optative only, and this occurs in some of the later inscriptions (but in no. 84 the optatives are in indirect discourse). In Arcadian, nos. 16 and 17 have the subjunctive only, but in no. 18 there are some examples of the optative. Even in the same clause the alternation of subjunctive and optative is not infrequent, e.g. Delph. *εἰ δέ κα μὴ ποιῆ ἢ μὴ παραμένοι* or *εἰ δὲ μὴ ποιέοι ἢ μὴ παραμένῃ*. See also no. 18.6, note.

2. In relative and temporal clauses of future time, the predominance of the subjunctive is even more marked. Noteworthy is the Tean curse, no. 3, where *ὅστις* with the optative is used in the curse proper, ll. 1–31, while in the postscript warning against harming the stele on which the curse is inscribed, ll. 35–40, we find *ὃς ἄν* with the subjunctive. There are a few examples of the optative in Cretan (Law-Code IV.11, and a few others), Locrian (see above), Delphian, and elsewhere (see **177**).

3. But in Elean the optative is uniformly employed in conditional, relative, and temporal clauses. For examples in conditional and relative clauses, see nos. 57–59. In the later no. 60 the subjunctive also occurs, but with future perfect force.

4. In final clauses the optative occurs, e.g. Herael. Tab. I.53 ff. *ἐστάσαμες . . . ἀνχωρίξαντες . . . , ἠως μὴ καταλυμακωθὴς ἀδηλωθείη*, Lesb. no. 22.13 ff. *ἐπιμέλεσθαι . . . , κατάγρεντον . . . , ὥς κε . . . ἐμμένοιεν*. But it is very rare, and most dialects have only the subjunctive with or without *ἄν* (*κα*, *κε*), or sometimes the future indicative.

177. There are some examples of *κα* with the optative in conditional clauses, etc., as sometimes in Homer (Kühner-Gerth II, pp. 482, 453), e.g. Locr. *αἰ κ' ἀδίκῡς συλοῖ* (no. 56.4), Cret. *αἴ κα . . . μὴ νυνατὸς εἴη*, Epid. *αἴ κα ὑγιῆ νιν ποιήσαι* (no. 84.60), Delph. *εἰ δέ* [*τίς*] *κα ἐφάπτοιτο, ἐπεί κά τι πάθοι*, Corcyr. *ἀφ' οὗ κ' ἀρχὰ γένοιτο*, Ach. *ἔστε κα ἀποδοῖεν.*

The Imperative and the Infinitive

178. Both the imperative and the infinitive are freely used in prescriptions, often side by side in the same inscription. In general the infinitive is more frequent in early, the imperative in later, inscriptions. For the Elean use of the optative with the same force, see **175.**

WORD ORDER

179. A peculiarity of word order which is worthy of mention is the position of *τις* before *κα* in the phrase *αἴ τίς κα, αἰ δέ τίς κα.* This is the regular order in the West Greek dialects, as contrasted not only with Att.-Ion. *ἐάν τις, ἤν τις*, but with Arc. *εἰ δ' ἄν τις*, Cypr. *ἒ κέ σις*, Lesb. *αἴ κέ τις*, Thess. *αἰ (μ)ά κέ κις*, Boeot. *ἢ δέ κα τις.* Boeotian has also, though less frequently, the West Greek order *ἤ τίς κα.*

SUMMARIES OF THE CHARACTERISTICS OF THE SEVERAL GROUPS AND DIALECTS

180. The following summaries, while not exhaustive, are intended to call attention to the most important characteristics of each group and dialect. These are indicated in the briefest manner, sometimes by a mere example, sufficient to identify, but not always to define, the phenomenon in question, and these brief indications are always to be interpreted in the light of the sections to which reference is made in each case. Of peculiarities in vocabulary only some few of the most striking are mentioned.[1]

To avoid needless repetition, many phenomena which are peculiar from the standpoint of Attic or Attic-Ionic, but are common to all or most of the other dialects, are usually omitted, e.g.

1. Original *ā* unchanged. **8**
2. *ā* from *āo, āω*. **41**.4
3. *η* from *αε*. **41**.1
4. Absence of *ν*-movable. **102**
5. Apocope of prepositions. **95**
6. *πόλις, πόλιος*, etc. **109**.1
7. *ἀμές, ὑμές*, acc. *ἀμέ, ὑμέ* = *ἡμεῖς* etc. **119**.2,5
8. Infin. *-μεν*. **154**.3
9. 3 pl. *ἔθεν, ἔδον*, etc. **138**.5
10. *ἦς* = *ἦν*. **163**.3
11. *ἐών* = *ὤν*. **163**.9
12. *αἰ* = *εἰ*. **134**.1
13. *ἄτερος* = *ἕτερος*. **13** *a*
14. *ἵστία* = *ἑστία*. **11**
15. *γίνομαι* = *γίγνομαι*. **86**.7
16. *δέκομαι* = *δέχομαι*. **66**
17. *ὄνυμα* = *ὄνομα*. **22** *b*
18. *δαμιοργός*=*δημιουργός*. **44**.4
19. *ἤνεικα, ἤνικα* = *ἤνεγκα*. **144** *a*
20. *πᾶμα* = *κτῆμα*. **49**.5 *a*
21. *ἵκω* = *ἥκω*. Glossary

EAST GREEK

Attic-Ionic

181. Important characteristics of Attic-Ionic (1–7 specific Att.-Ion., 8–9 in common with Arc., 10 with Arc.-Cypr.):

[1] An exhaustive list of peculiarities would also include proper names which are peculiar to, or especially frequent in, a given dialect.

1. *η* from *ᾱ*. **8**
2. Quantitative metathesis (*λεώς* etc.). **41**.4, **43**
3. *ν*-movable. **102**
4. *ἡμεῖς*, acc. *-έας*, *-ᾶς*. **119**.2,5
5. *ποῦ*, *ὅπου*, etc. **132**.1
6. *ἔθεσαν*, *ἔδοσαν*, etc. **138**.5
7. *ἦν* 3 sg. imperf. of *εἰμί*. **163**.3
8. Conjunction *εἰ*. **134**.1
9. Particle *ἄν*. **134**.2
10. Infin. *-ναι*. **154**.1
11. Very early loss of *ϝ*. **50**

Ionic

182. The chief characteristics of Ionic, as compared with Attic, are as follows. Some few of these are Ionic only (notably 1, also 8, 9, 14, 20, 22), but most are common to various other dialects, some indeed to all except Attic, being repeated here from **180** to bring out the contrast with Attic more fully. A few peculiarities which are not general Ionic, but are common to all branches except West Ionic, are included.

1. *η* from *ᾱ* even after *ε*, *ι*, *ρ*. **8**
2. *εα*, *εο*, *εω*, *εοι* usually uncontracted. **42**.1,5,6
3. *ευ* = *εο*, from IV cent. on. **42**.5
4. Crasis of *ο*, *ō* (*ου*), *ω*, + *α* = *ω*, as *τὠγῶνος* = Att. *τἀγῶνος*. **94**.1
5. *ξεῖνος*, *κούρη*, etc. **54** with *α*
6. *σσ* = Att. *ττ*. **81**
7. *ρσ* = Att. *ρρ*. **80**
8. *ἤν* = Att. *ἐάν*, *ἄν*. **134**.1 *b*
9. *ᾱ*-stems, gen. sg. m. *-εω*, *-ω*, gen. pl. *-εων*, *-ῶν*, dat. pl. *-ηισι(ν)*. **41**.4, **104**.7
10. *πόλις*, *πόλιος*, etc. **109**.1,2
11. *βασιλεύς*, *-έος*, etc. **111**.3
12. *-κλῆς*, *-κλέος*. **108**.1 *a*
13. *μι*-verbs inflected like contracts, as *τιθεῖ*, *τιθεῖν*. **160**
14. 3 pl. *τιθέαται* etc. **139**.2
15. *ἐών* = Att. *ὤν*. **163**.8
16. Suffix *-ηιος* = Att. *-ειος*. **164**.1
17. *βόλομαι* = *βούλομαι*. **75** *b*
18. *ἰρός* (*ἱρός*) beside *ἱερός*. **13**.1
19. *μέζων* = Att. *μείζων*. **113**.1
20. *δέκνυμι* = Att. *δείκνυμι*. **49**.1
21. *κεῖνος* = Att. *ἐκεῖνος*. **125**.1
22. *ξυνός* = Att. *κοινός*. **135**.7
23. *καρτερός* = Att. *κρατερός*, in meaning = *κύριος*. **49**.2 *a*, Glossary
24. *δημιοργός* = Att. *-ουργός*. **44**.4
25. *ἰστία* (*ἱστία*) = Att. *ἑστία*. **11**
26. *ἤνεικα*, *ἤνικα* = Att. *ἤνεγκα*. **144** *a*
27. *ἰθύς* = Att. *εὐθύς*. Glossary

183. East Ionic is further characterized by:

1. Psilosis. **57.** 2. *ao, eo = av, ev* from fourth century on. **33.** 3. Short-vowel subj. of *σ*-aorist. **150.**

184. Chian. The dialect of Chios contains a few special characteristics, which are of Aeolic origin:

1. 3 pl. *λάβωισιν, πρήξοισιν,* etc., with *ισ* from *νσ.* **77.3.**
2. Inflected cardinals, *δέκων, πεντηκόντων,* etc. **116.**

Note also *γεγωνέω call aloud,* as in Homer.

a. The Aeolic doubling of nasals (**73** ff.) is seen in the names of the mountain Πελινναῖον in Chios and the promontory Ἄργεννον opposite Chios, also in the personal name *Φαντόθεμις* in an inscription of Erythrae. Likewise Aeolic is the Phocaean Ζιονύ(σιος), **19.1.** All these features are relics of a time when the line between the Aeolic and the Ionic colonies was farther south than in the historical period.

185. Central Ionic differs from East Ionic in the absence of psilosis, etc. (**183**). Note also the restricted use of H, i.e. only = *η* from *ᾱ,* in the early inscriptions of some of the islands. **4.6.**

186. West Ionic, or Euboean, differs from the other divisions of Ionic as follows:

1. *ττ* as in Attic, not *σσ.* **81**
2. *ρρ* as in Attic, not *ρσ.* **80**
3. *ξένος* etc. as in Attic, not *ξεῖνος.* **54**
4. *-ει, -οι* from *-ηι, -ωι* (in Eretria about 400 B.C.). **39** *a*
5. *τοῦτα, τούτεῖ, ἐντοῦθα = ταῦτα, ταύτηι, ἐνταῦθα.* **124**
6. *-κλέης,* gen. *-κλέω.* **108.1** *a*
7. Proper names in *-ις,* gen. *-ιδος,* as often in Attic (East and Central Ion. *-ιος*). **109.5**
8. *εἶν* beside *εἶναι.* **160**

187. Eretrian. In addition to the other Euboean peculiarities, the dialect of Eretria, seen in inscriptions of Eretria and Oropus, is specifically characterized by the rhotacism of intervocalic *σ,* as *ἔχουριν = ἔχουσιν,* **60.3.** The use of *ἄν* (Oropus), *ἐάν* (Eretria) is due to Attic influence.

188. Attic influence. Ionic was the first of all dialects to yield to Attic influence, and after the fifth century there are few inscriptions that are wholly free from Attic forms. See **277.**

Arcado-Cyprian [1]

189. Special characteristics of Arcado-Cyprian: [2]

1. *ἰν* = *ἐν*. **10**
2. Gen. sg. *-αυ*. **22**
3. *πός* = *πρός*. **135**.6
4. *κάς* = *καί* (but Arc. usually *καί*). **134**.3
5. *σις*, *σις* = *τις* (but Arc. usually *τις*). **68**.3
6. *ὄνυ* = *ὅδε*. **123**
7. Dat. with *ἀπό*, *ἐξ*, etc. **136**
8. *-κρέτης* = *-κράτης*. **49**.2

190. Characteristics common to Arcado-Cyprian and various other dialects (1 Att.-Ion., 2 Ion., 3–6 Aeol., 7 N.W.Grk.): [1]

1. Infin. in *-ναι*. **154**.1
2. *βόλομαι* = *βούλομαι*. **75** *b*
3. *ἀπύ* = *ἀπό*. **22**
4. *ὀν* (*ὐν*) = *ἀνά*. **6**, **22**
5. *ορ* = *αρ*. **5**
6. *μι*-inflect. of contract vbs. **157**
7. *ἐν* (*ἰν*) = *εἰς*. **135**.4
8. *η*, *ω* = spurious *ει*, *ου*. **25**
9. *ἐς* = *ἐξ* before cons. (but Cypr. also *ἐξ*). **100**
10. Masc. *σ*-stems, acc. sg. *-ην* (Arc. also voc. sg. *-η*). **108**.2
11. *ἱερής* = *ἱερεύς*, etc. (but usual only in Arc.). **111**.4
12. Subj. *-ης*, *-η*. **149**
13. Article as relative. **126**

191. Noteworthy is the considerable number of words or meanings which are otherwise known only, or with rare exceptions, as poetical, mainly Homeric. Some of the most striking examples are:

1) In Arcadian and Cyprian. *αἶσα share* (also Lac.), *οἶ(ϝ)ος alone*, *εὐχολά prayer* or *imprecation*.

2) In Arcadian. *δέαμαι*, *ἀπύω summon*, *κέλευθος road*, *δῶμα temple*, *ἄμαρ* (but see no. 16.21, note).

3) In Cyprian. *ϝάναξ*, *ἀνώγω*, *αὐτάρ*, *ἔλος meadow*, *ἰjατήρ*, *κασίγνητος* (also Lesb.; possibly Thess. *κατίγν*[*ειτος*]), *χραύομαι border on* (Hom. *χραύω graze*), *ἰδέ*, *νυ* (also Boeot. **134**.5).

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[1] Several of the characteristics cited below under the head of Arcadian or of Cyprian, for which corresponding forms are lacking or ambiguous in the other dialect, probably are also Arcado-Cyprian. See also **199**.

[2] In this and similar captions "special" is not to be taken too rigorously. Some few peculiarities of which occasional examples are found elsewhere are included, e.g., in this section, *ἰν* = *ἐν*, which is regularly found only in Arcado-Cyprian, but of which there are a few examples elsewhere.

Arcadian

192. Arcado-Cyprian characteristics. See **189–191.**

193. In common with various other dialects (1, 2 Att.-Ion., 3, 4 Lesb., 5 Aeol., 6, 14, 15 West Greek):

1. Conjunction *εἰ*. **134.1**
2. Particle *ἄν*. **134.2**
3. *δέκοτος* = *δέκατος*. **6**
4. Pass. infin. *-ην*. **155.2**
5. *πεδά* (*πέ*) = *μετά*. **135.5**
6. *παρετάξωνσι* etc. **142**
7. *ρρ* = *ρσ*. **80**
8. *πάνσα* etc. **77.3**
9. Acc. pl. *-ος*, nom. sg. part. *hιεροθυτές*. **78**
10. Dat. sg. *-οι*. **106.2**
11. Subj. *δέᾱτοι* etc. **151.1**
12. Infin. *-εν*. **153.2**
13. 3 pl. imv. *-ντω*. **140.3** *a*
14. *ἥμισσος* = *ἥμισυς* (but also the latter). **61.6**
15. *ὀδελός* = *ὀβολός*. **49.3**
16. *μέστ' until*. **132.9**
17. Peculiarities in the use of the spiritus asper. **58** *a, d*
18. *ϝ* in early inscr. initially and after cons., but lost between vowels; initially till about 300 B.C. **52,53,54**

194. Special Arcadian:

1. Gen. sg. fem. *-ᾱν* (Tegea). **104.2**
2. 3 pl. *-νσι*. **77.3**
3. 3 sg. mid. *-τοι* = *-ται*. **139.1**
4. *δέκο, hεκοτόν* = *δέκα, ἑκατόν*. **6**
5. Numerals in *-κάσιοι* = *-κόσιοι*. **117.2**
6. *ὀνί* = *ὅδε*. **123**
7. *κατύ* = *κατά*. **22, 95**
8. *πλός* = *πλέον*. **113.2**
9. *εἰκ ἄν*. **134.2** *a*
10. *ἀπυδόας* = *ἀποδούς*. **144**
11. *δέλλω* = *βάλλω*. **68.1**
12. *Ποσοιδάν* = *Ποσειδῶν*. **49.1, 61.5**

195. External influence in the dialect. The fact that *κάς* and *σις*, agreeing with Cyprian, are found only in one early inscription (no. 16), while all others have *καί* and *τις*, is probably due to external influence, though not specifically Attic. See **275.** The Tegean building inscription (no. 18) of the third century shows some few Attic *κοινή* forms, as *πλέον* instead of *πλός*, once gen. sg. *-ου*, etc. From the latter part of the third century on, when the chief Arcadian cities belonged to the Achaean, and for a time to the Aetolian, League, the language employed in most of the inscriptions is neither

Arcadian nor Attic *κοινή*, but the Doric, or in part Northwest Greek, *κοινή*. See **279**. But the decree of Megalopolis (Ditt. Syll. 258) of about 200 B.C., though showing a remarkable mixture of forms, is mainly in the native dialect.

Cyprian

196. Arcado-Cyprian characteristics. See **189–191**.

197. In common with various other dialects:

1. *ι* from *ε* before vowels. **9**.3
2. Glide sound after *ι* expressed, as *ἰjατε͡ῆραν*. **56**
3. *αἶλος* = *ἄλλος*. **74** *b*
4. Psilosis. **57**
5. *πείσει*[1] = *τείσει*. **68**.1,2
6. Occasional omission of intervoc. and final *σ*. **59**.4
7. Dat. sg. *-ō*, *-ā* beside *-ōι*, *-āι*. **38**
8. Acc. sg. *ἰjατε͡ῆραν* etc. **107**.1
9. *βασιλεύς*, *-ε͡ῆϝος*. **111**.1
10. 3 pl. *κατέθιjαν*. **138**.5
11. *κε* = *ἄν*. **134**.2
12. *ϝ* in all positions. **52–55**

198. Special Cyprian:

1. Gen. sg. *-ōν*. **106**.1
2. *πτόλιϝι* etc. **109**.4
3. 3 sg. mid. *-τυ* = *-το*. **22**
4. *ζᾶ* = *γᾶ*, etc. **62**.4
5. *ὐ* = *ἐπί*. **135**.8
6. *παι indeed*. **132**.5
7. *ε̄* = *εἰ*. **134**.1
8. *δυϝάνω*, *δώκω* = *δίδωμι*. **162**.11
9. *ϝρε͡έτα*, *ϝρε͡ετάω*. **55**

199. It is uncertain whether the infinitive should be transcribed with *-εν* or *-ε͡ν*, the accusative plural with *-ος*, *-ō͡ς*, or *-ο(ν)ς*. In the absence of any evidence to the contrary, we assume *-εν* and *-ος* in agreement with Arcadian. But the dative singular is to be transcribed *-ōι*, in spite of Arc. *-οι*, on account of the frequent omission of the final *ι* (**38**); and the third plural ending is transcribed with *-σι*, not *-(ν)σι*, in spite of Arc. *-νσι*, on account of *φρονέō͡ϊ* (**59**.4).

200. All dialectic inscriptions are in the Cyprian syllabary. The inscriptions in the Greek alphabet, beginning with the Macedonian period, are all in the *κοινή*.

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[1] Given under this head because of the agreement with Thessalian and Boeotian, although this agreement is accidental, Cyprian not sharing in the general phenomenon to which the Thessalian and Boeotian forms belong.

Aeolic

201. Aeolic characteristics, common to Lesbian, Thessalian,[1] and Boeotian (6 also Delph. etc., 7 also Arc.-Cypr., 8 also Arc.):

1. Labial instead of dental in *πέμπε* = *πέντε*, etc. **68.2**
2. Perf. act. part. *-ων, -οντος*. **147.3**
3. Patron. adj. instead of gen. sg. of father's name. **168**
4. *ἴα* = *μία*. **114.1**
5. *ρε* = *ρι*. **18**
6. Dat. pl. *πόδεσσι* etc. **107.3**
7. *ρο* = *ρα*, etc. **5**
8. *Θερσ-* = *Θαρσ-*. **49.2**

202. Aeolic characteristics, common to Lesbian and Thessalian[1] (4–7 also Arc.-Cypr.):

1. Double liquids and nasals in *ἐμμί*, *στάλλα*, etc. **74–76**, **77.1**, **79**
2. *ἀγρέω* (*ἀνγρέω*) = *αἱρέω*. Glossary
3. *ῥ* from *ι* before vowels. **19**
4. *μι*-inflection of contract verbs. **157**
5. *ὀν* = *ἀνά*. **6**
6. *ἀπύ* = *ἀπό*. **22**
7. *κε* = *ἄν*. **134.2**

203. Aeolic characteristics, common to Lesbian and Boeotian (2 also Arc., Cret., etc.):

1. *ἐκάλε-σσα* etc. **143**
2. *πεδά* = *μετά*. **135.5**

204. Characteristics common to Thessalian[1] and Boeotian only (of which, however, only 1, which is Homeric, belongs to the Aeolic elements of these dialects):

1. Infin. *φερέμεν* etc. **155.1**
2. 3 pl. *-νθι* etc. **139.2**
3. *ει* = *η*. **16**
4. *γίνυμαι* = *γίγνομαι*. **162.5**
5. *Θεόζοτος*. **166.2**
6. *ἔλεξε* = *εἶπε* in the official language of decrees.

Lesbian

205. Aeolic characteristics in common with one or both of the other Aeolic dialects. See **201–203**.

[1] In some cases only East Thessalian (Pelasgiotis). See **214**.

206. In common with various other dialects (8, 9 with Arcadian):

1. *η, ω* = spurious *ει, ου*. **25**
2. Final *-ᾱ, -η, -ω* = *-ᾱι, -ηι, -ωι*, from end IV cent. on. **38**
3. Psilosis. **57**
4. Dat. pl. *-αισι, -οισι*. **104.7, 106.4**
5. *βασίλευς*, **-ηος**, etc. **111.1**
6. Masc. *σ*-stems, acc. sg. *-ην*, gen. sg. *-η*, etc. **108.2**
7. Article as relative. **126**
8. Infin. *-ην*. **153.1**
9. Perf. infin. *-ην*. **147.2**
10. Pass. infin. *-ην*. **155.2**
11. *δέκοτος* = *δέκατος*. **6**
12. Early loss of *ϝ*. **50**

207. Special Lesbian (1 in part Elean):

1. *ισ* from *νς*, as acc. pl. *ταίς, τοίς*, 3 pl. *φέροισι*. **77.3, 78**
2. *αἴμισυς* = *ἥμισύς*, etc. **17**
3. *αὔως, ναῦος*, etc. **35**
4. *ὅτα* = *ὅτε*. **132.9**
5. *ὄττι, ὄππως*, etc. **129.2**
6. Infin. *ἔμμεναι* etc. **154.2**
7. Infin. *δίδων, κέρνᾱν*, etc. **155.3**
8. 3 pl. imv. *-ντον, -σθον*. **140.5**
9. Recessive accent. **103**
10. *πρόταν*ις (rarely Att.) = *πρύτανις*. Glossary

208. External influence in the dialect. From the Macedonian period on — and very few of the inscriptions are earlier — there is usually some admixture of *κοινή* forms, as *ἀνά* beside *ὀν, μετά* beside *πεδά, ὅτε* beside *ὅτα*, etc. But in the main the dialect is employed in inscriptions till about the middle of the second century B.C. Its use in inscriptions of Roman imperial times (cf. no. 24) represents an artificial revival. See **280.**

Thessalian

209. Aeolic characteristics in common with one or both of the other Aeolic dialects. See **201, 202.**

210. West Greek and Northwest Greek characteristics (cf. **223.1,2,4,6,** and **226.1,4,8**):

1. Retention of *τ* in *δίδωτι* etc. (*-τι* not quotable, but *-νθι* from *-ντι*), *ἴκατι, πότ*, Ποτειδοῦν. **61**
2. *ἴκατι* = *εἴκοσι*. **116**
3. *ψαφίξασθειν* etc. **142**
4. *ἰαρός* beside *ἱερός*. **13.1**
5. *ἐν* = *εἰς*. **135.4**
6. *στ* = *σθ* (rare). **85.1**
7. *παρά at, with* with acc. **136.2**

211. In common with various other dialects:

1. *ι* from *ε* before vowels (but oftener *ε*). **9.7**
2. Final *-ᾱ, -ου* (from *-ω*), *-ει* (from *η*) = *-ᾱι, -ωι, -ηι*. **38**
3. *ἐς* = *ἐξ* before cons. **100**
4. *πάνσα* etc. **77.3**
5. Acc. pl. *-ος*. **78**
6. *ττ* = *πτ*. **86.2**
7. *πτόλις* beside *πόλις*. **67**
8. *δδ* = *ζ*. **84**
9. Psilosis in article. **58** *a*
10. *ϝ* init. till about 400 B.C.
11. Gen. sg. *-ᾱο*, usually *ᾱ*. **41.4**
12. Gen. pl. *-ᾱ́ουν*, usually *-ᾶν*. **41.4**
13. *βασιλεύς, -εῖος*, etc. **111.1**
14. Plural inflection of *δύω*, as *δύας*. **114.2**
15. *Νικοκλέας* etc. **166.1**
16. Article as relative. **126**

212. In common with Boeotian only. See **204.**

213. Special Thessalian:

1. *ου* = *ω*. **23**
2. Gen. sg. *-οι* (but see **214**). **106.1**
3. *κίς* = *τίς* (but see **214**). **68.4**
4. More extensive apocope than in any other dialect, namely in *κάτ, πότ, πάρ, πέρ, ὀν, ἀπ, ἐπ, ὑπ*. **95**
5. Consonant-doubling in *πόλλιος, ἰδδίαν, κῦρρον* = *κύριον*, etc. **19.3**
6. *διέ* = *διά*. **7**
7. 3 pl. *ἐνεφανίσσοεν, ἐδούκαεω*, etc. **138.5**
8. 3 sg. mid. *ἐψάφιστει* etc. Larissa only. **27**
9. 3 pl. mid. *ἐφάνγρενθειν* etc. Larissa only. **27, 139.2**
10. Infin. *δεδόσθειν* etc. Larissa only. **27, 156**
11. *ὄνε* (*τόνε, τοίνεος*, etc.) = *ὅδε*. **123**
12. Relative use of *κίς, ποῖος*. **131**
13. *μά* = *δέ*. **134.4**
14. *μέσποδι* = *ἕως*. **132.9** *a*
15. *Ἄπλουν* = *Ἀπόλλων*. **49.3**
16. *Πετθαλός* = *Θεσσαλός*. **65, 68.2**
17. *βέλλομαι* = *βούλομαι*. **75**
18. *λίθιος* = *λίθινος*. **164.6,9**
19. *δαύχνα* = *δάφνη*. **68.4** *a*
20. *ὀνάλα* = *ἀνάλωμα*. **164.9**
21. *λιμήν* = *ἀγορά market-place* (*ἀγορά* being = *ἐκκλησία*)
22. *κίων* often used in place of *στάλλα* (*στήλη*)
23. *ταγός* as title of a state or municipal official

214. Differences within Thessalian. The form of Thessalian which is best known is that of Pelasgiotis, represented mainly by inscriptions of Larissa, which show some special local peculiarities (**213**.8–10), Crannon, and Phalanna.[1] The dialect of Thessaliotis, represented mainly by inscriptions of Pharsalus and Cierium, differs from that of Thessaliotis in two important respects, 1) gen. sg. of *o*-stems in *-ō, -ου*, not *-οι*, 2) pres. infin. of thematic verbs in *-ēν, -ειν*, not *-εμεν*. The early inscription, no. 33, from Thetonium in the neighborhood of Cierium, shows, in addition to these two points of difference, *τις* not *κις*, dat. pl. of consonant stems in *-σιν* (*χρε̃μασιν*) not *-εσσι* (as at Pharsalus as well as in Pelasgiotis), *hυλοῡρέοντος* not *-έντος*, uncontracted gen. sg. in *-αο*, gen. sg. of father's name instead of patronymic adjective (?see no. 33.11, note). Late inscriptions of Cierium have dat. sg. *-οι, -αι*, though at Pharsalus we find *-ου, -α*, just as in Pelasgiotis, and in no. 33 *ἐν ταγᾶ* beside *ἐν ἀταγίαι* points to *-āι, -ōι*. On *δδ* = *ζ* in *ἐξξανακά(δ)δε̄ν*, no. 33, see **84**; on *ττ* beside *σσ*, see **81** *b*.

From Histiaeotis and Perrhaebia the material is very scanty. From Magnesia there are a few fragmentary archaic inscriptions, but most are late and in the Attic *κοινή*. An early inscription of Phthiotis (*Μεθίστας Πιθούνειος Ἀπλουνι* IG. IX.ii.199) shows conclusively, what was only natural to expect, that its dialect was also Thessalian. But nearly all the inscriptions date from the period of Aetolian domination and are in the Northwest Greek *κοινή* (**279**).

Many of the characteristics cited in the preceding sections are as yet attested only in the inscriptions of Pelasgiotis, but, except where there is evidence to the contrary as stated, it is to be assumed provisionally that they are general Thessalian. For the points of agreement are more pronounced than the differences.

215. External influence in the dialect. Occasional *κοινή* forms appear in the inscriptions of the third and second centuries B.C., especially *ἀνά, ἀπό, περί, κατά, δέ*, gen. sg. instead of patronymic

[1] Really in Perrhaebia, so far as this was recognized as a distinct division of Thessaly, but in the part near Pelasgiotis.

adjective, *η* (not *ει*), *γίνομαι* (not *γίνυμαι*), etc. But the dialect as a whole is employed in inscriptions until about the end of the second century B.C. and occasionally later.

Boeotian

216. Aeolic characteristics in common with one or both of the other Aeolic dialects. See **201**, **203**.

217. West Greek and Northwest Greek characteristics (cf. **223**.1–10, and **226**.1,2,8):

1. *δίδωτι*, *ϝίκατι*, etc. **61**
2. *ϝίκατι* = *εἴκοσι*. **116** with *α*
3. *πεντακάτιοι* etc. **116** *α*, **117**
4. *ἐπεσκεύαξε* etc. (but oftener *ττ*). **142**
5. *τοί*, *ταί* = *οἱ*, *αἱ*. **122**
6. *ἰαρός* = *ἱερός*. **13**.1
7. *Ἄρταμις* = *Ἄρτεμις*. **13**.2
8. *κα* = *κε*, *ἄν*. **13**.3
9. *πρᾶτος* = *πρῶτος*. **114**.1
10. *αὐτῖ*, i.e. *αὐτεῖ* = *αὐτοῦ*. **132**.2
11. *ἐν* = *εἰς*. **135**.4
12. *δείμενος* = *δεόμενος*. **158**
13. *παρά* *at, with* w. acc. **136**.2

218. In common with various other dialects (20, 21 mainly Boeotian):

1. *ι* from *ε* before vowels. **9**.2
2. *ω* = spurious *ου*. **25**
3. *ττ* in *θάλαττα* etc. **81**
4. *ττ* in *μέττος*, *ἐψαφίττατο*, etc. **82**
5. *δδ*, initial *δ* = *ζ*. **84**
6. *ἐς* = *ἐξ* before cons. (see also **220**.1). **100**
7. *πρισγεύς* = *πρεσβεύς*. **68**.1
8. *ϝ* between vowels till about 450 B.C.; initial till about 200 B.C. **50**, **53**
9. Nom. sg. m. *-ᾱ* beside *-ᾱς*. **105**.1 *α*
10. Gen. sg. m. and gen. pl. in *-ᾱο*, *-ᾱων* (but *τᾶν*). **41**.4
11. Dat. sg. *-αι* (*-η*), *-οι* (*-ν*). **104**.3, **106**.2
12. *βασιλεύς*, *-εῖος*, etc. **111**.1
13. *αὐτοσαυτός*, *αὐσαυτός*, etc. **121**.4
14. *ταν-ί* etc. **122**
15. 3 pl. *ἀνέθεαν*, *ἀνάθιαν*, etc. **138**.5
16. 3 pl. imv. *-ντω* (*-νθω*). **140**.3 *α*
17. Perf. *ἀποδεδόανθι* etc., without *κ*. **146**.1
18. *ἔντω* (*ἔνθω*) = *ὄντων*. **163**.6
19. *Διοκλέας* etc. **166**.1
20. Consonant-doubling in hypocoristics. **89**.5
21. Patronymics in *-ώνδας*. **164**.8

219. In common with Thessalian only. See **204**.

220. Special Boeotian. Most of the peculiarities of the vowel-system (**221**) also belong here:

1. *ἐσς* = *ἐξ* before vowels. **100**
2. *ἔππασις* = *ἔμπασις*. **69**.4
3. *οὗτος, οὕτα*, etc. **124**
4. *εἴνιξαν* = *ἤνεγκαν*. **144** *a*
5. *βείλομαι* = *βούλομαι*. **75**
6. Hypocoristics in *-ει*. **108**.2

221. The Boeotian vowel-system. The most striking and obvious characteristic of Boeotian lies in its vowel-system. One peculiarity consists merely in the retention of the original sound, namely that of *υ* as *u*. But even this led to a change in spelling to *ου*, while on the other hand the *υ* with its Attic value of *ü* as a basis was used to indicate approximately the sound, probably *ü*, which the diphthong *οι* had come to have. See **24**, **30**. The other peculiarities consist in changes of diphthongs to monophthongs and of more open to closer vowels, such as eventually prevailed everywhere and led to the Modern Greek pronunciation.

The chief orthographical peculiarities, with the approximate date of their introduction, are as follows:

ι = *ε* before vowels. **9**.2.	V cent. B.C.	(in the epichoric alphabet *ι, ε, ει,* ⊦)		
ι = *ει*. **29**.	V cent. B.C.	(in the epichoric alphabet *ι, ει,* ⊦)		
η = *αι*. **26**.	About 400 B.C.			
ει = *η*. **16**.	"	"	"	
ου = *υ*. **24**.	"	350	"	(but great inconsistency in the spelling. *υ* = *υ* and *οι* = *οι* also frequent till near end of III cent.)
ιου = *υ*. **24**.	"	300	"	
υ = *οι*. **30**.	"	250	"	
ει = *οι*. **30**.	II cent.		"	(rare)

222. External influence. Although Boeotia was for a short time in the Aetolian League, there are no Boeotian inscriptions in the Northwest Greek *κοινή*. But there are some scattered examples of the dative plural of consonant stems in *-οις*, as *ἴγγυς* (*αἴγοις*) etc., and the appearance of *στ* = *σθ* (**85**.1) and *δαμιωέμεν, δαμιώοντες* (**159**) in some late inscriptions of Orchomenos is also probably due to Aetolian influence. The influence of the Attic *κοινή* becomes considerable toward the end of the third century B.C., and some inscriptions or portions of inscriptions are wholly in *κοινή*, e.g. the formal

contract in the Nicareta inscription (no. 43.VI). But most of the inscriptions are substantially dialectic until the second half of the second century B.C.

WEST GREEK

223. General West Greek characteristics:

1. *δίδωτι* etc. Retention of *τ* in the verb-endings *-τι*, *-ντι*, in *ϝίκατι* and the hundreds in *-κάτιοι*, in *ποτί* (Cret. *πορτί*), *Ποτειδάν*, *τύ*, and some other words which show the change to *σ* in the East Greek dialects. **61**
2. *(ϝ)ίκατι* = *εἴκοσι*. **116** with *a*
3. *τριακάτιοι* etc. = *-κόσιοι*. **116***a*, **117.2**
4. *ἐδίκαξα* etc. But restricted in Argolic. **142**
5. *τοί, ταί* = *οἱ, αἱ*. But Cretan *οἰ, αἰ*. **122**
6. *ἰαρός* (*ἰαρός*) = *ἱερός*. **13.1**
7. *Ἄρταμις* = *Ἄρτεμις*. But Cretan *Ἄρτεμις*. **13.2**
8. *κα, τόκα, πόκα, ὅκα, γα*. **13.3**
9. *πρᾶτος* = *πρῶτος*. **114.1**
10. *ὅπει* = *ὅπου*, etc. **132.2**
11. *ὅπη* etc. **132.6**
12. *ὅπω* = *ὁπόθεν*, etc. **132.7**
13. *φέρομες* etc. **138.3**
14. Fut. *-σέω*. But restricted in Heraclean. **141**
15. Fut. pass. with act. endings. **145**
16. *τέτορες* = *τέτταρες*. **114.4**
17. *τετρώκοντα* = *τετταράκοντα*. **116**
18. *ἐμίν* = *ἐμοί*, etc. **118.4***b*
19. *ἐμέος* = *ἐμοῦ*, etc. **118.3***b*
20. *ἤμισσος* = *ἥμισυς*. **61.6**
21. *ὀδελός* = *ὀβολός*. **49.3**
22. Word-order *αἴ τίς κα*. **179**

a. Although only a part of these characteristics are actually quotable from every one of the West Greek dialects, some indeed from only a few, it is probable that, except for the divergence of Cretan in 5 and 7, they were common to all, and that the absence of examples in any dialect is accidental. Thus, forms like *φέρομες* are attested for Phocian and most of the Doric dialects, but there is no occurrence of a first plural form in Locrian and Elean, and in Rhodian only from the time when *-μεν* had been introduced from the *κοινή*, just as it was at Delphi before the end of the fourth century B.C. The early substitution of the *κοινή* forms of the numerals and the rare occurrence of the personal pronouns in inscriptions, account for the incomplete representation of 2, 3, 16–19.

b. The first ten of these characteristics are also Boeotian (**217**), several also Thessalian (**210**), and a few also Arcadian.

224. There are various other phenomena which are common to the West Greek dialects, but are not confined to them even in the widest application of the term. Several of those mentioned in **180** are often

casually referred to as "Doric," e.g. *αἰ* = *εἰ*, *ἦς* = *ἦν*, *ἁμές*, *ἔθεν*, *πᾶμα*, *ἴκω*, but none of them has any claim to be regarded as specifically West Greek, with the possible exception of *η* from *αε* (41.1 with *a*).

a. Even of the peculiarities cited in 223 some consist merely in the retention of the original forms which must have been universal at one time; and that *τοί*, *ταί* or pron. datives like *ἐμίν* still existed in East Greek in the historical period is shown by their appearance in Homer. Some others also may prove to be of wider scope, e.g. *ὄπει*, since *ὄπου* is, so far as we know, only Attic-Ionic. But so far as the present evidence of inscriptions goes, the peculiarities given in 223 are distinctly characteristic of West Greek.

225. The declension of nouns in *-εύς* with gen. sg. *-έος* acc. sg. *-ῆ* is common to Delphian and the majority, but not all, of the Doric dialects. See 113.3. The 3 pl. imv. *-ντω* is common to all the Doric dialects except Cretan, but the distribution of *-ντω* and *-ντων* does not coincide at all with the East and West Greek divisions. See 140.3,4. There are various peculiarities which are West Greek in a limited sense, but demonstrably not general West Greek, e.g. *τῆνος* = *ἐκεῖνος* (125.1), *αὐτοσαυτός* (121.4), *πρόσθα* = *πρόσθε* (133.1), *Ἀπέλλων* (49.3), *λῶ* = *θέλω* (Glossary), *ντ*, *νθ* = *λτ*, *λθ* (72). The use of *-ιζω* = *-όω* in certain verbs (162.1), of *σκευόω* = *σκευάζω*, and of *γέλαμι*, *ἔλαμι* (162.1,3,4) is West Greek, but how wide-spread is not yet clear.

Northwest Greek

226. The chief characteristics of Northwest Greek as distinguished from Doric, including however some which are not common to all the dialects of this group and some which are not strictly confined to them, are:

1. *ἐν* = *εἰς*. Also Thess., Boeot., and Arc.-Cypr. (*ἰν*). 135.4
2. *καλείμενος* etc. (El. *-ημενος*). Also Boeot. 158
3. *φάρω* etc. But rare in Delph. 12
4. *στ* = *σθ*. 85.1
5. *ἔντε*, Delph. *hέντε* = *ἔστε*. No example in El. 135.4
6. *πάντοις* etc., dat. pl. But in Delph. only late and due to the N.W.Grk. *κοινή*. 107.3
7. *τέτορες* etc., acc. pl. El., Ach., but not Locr., and rare in Delph. 107.4
8. *παρά* *at, with* w. acc. Also Boeot., Thess., Meg., Lac. 136.2

a. There are various other peculiarities the scope of which coincides even less definitely with the Northwest Greek dialects proper, but the spread of which in the northern part of Greece is noticeable, e.g. masc. *ā*-stems with nom. sg. *-ā*, gen. sg. *-ās* (**105**.1 *a*, 2 *b*), patronymics in *-ώνδας* or *-όνδας* (**164**.8), proper names in *-κλέας* (**166**.1). Note also the peculiarities common to Boeotian and Thessalian only (**204**), most of which are not Aeolic.

Phocian (Delphian)

227. West Greek characteristics. See **223–225**.

228. Northwest Greek characteristics. See **226**.

229. Aeolic elements: *πάντεσσι* in all the earlier inscriptions. **107**.3. Here also, perhaps, the words *ταγός* (also Thess., Cypr., and poetical), *κεραίω* (also Hom.) = *κεράννυμι*, *δίδημι* (also Boeot. and Hom.) = *δέω*.

230. Other characteristics, mostly in common with various other dialects:

1. *ϝ* initial till about 400 B.C.; intervocalic only in a VI cent. inscr. **52,53**
2. Peculiarities in use of spir. asper. **58** *a, c*
3. *τῶλ Λαβυαδᾶν, τοὺν νόμους*, etc. **96,97**
4. *ἀμφιλλέγω*. **89**.3
5. *δείλομαι* = *βούλομαι*. **75**
6. *ἰαρήιον* etc. **164**.1
7. *ἐννῆ* = *ἐννέα*. **42**.1
8. *hέβδεμος* = *ἕβδομος*. **114**.7
9. *αὐτοσαυτός, αὐσαυτός*. **121**.4
10. *τοῦτα* = *ταῦτα*. **124**
11. *τῆνος* (*τηνεῖ*) = *ἐκεῖνος*. **125**.1
12. *ϝοίκω* = *οἴκοθεν*. **132**.7
13. *ἐχθός, ἔχθω*. **133**.3
14. *ἐνδός, ἔνδω, ἔνδυς*. **133**.4
15. *ποί* (beside *πότ*) = *πρός*. **135**.6 *b*
16. 3 pl. perf. in *-ατι*. **138**.4
17. Infin. *-εν*. **153**.2
18. *συλέω* = *συλάω*. **161**.2
19. *στεφανώω* = *στεφανόω*. **159**
20. *ποίωντι, ποιόντων*. **42**.5 *d*, 6
21. *ποιεῖνται*. **158**
22. *ἦται* (late). **163**.9

231. External influence in the dialect. The temple accounts of 353–325 B.C. show plain evidences of Attic influence. With the Aetolian domination (278–178 B.C.) a new element is added, that of the Northwest Greek *κοινή* (see **279**), resulting in the striking mixture (e.g. dat. pl. *πάντεσσι, πάντοις, πᾶσι*) seen in the numerous

proxeny and manumission decrees, some of them as late as the first and second centuries A.D. There are even some few traces of Boeotian influence, as in *ἱστάνθω*, *θέλωνθι*, *κλαρωσῖ* (*ῖ* = *εῖ*) from Stiris, near the Boeotian boundary, and the spellings *κή* (= *καί*), *ἄσουλον* in a decree of the Phocians. The Amphictionic decrees immediately following the Aetolian conquest are in the pure Attic *κοινή*, but the dialect was gradually resumed, in the mixed form which it shows in the other classes of inscriptions.

Locrian

232. West Greek characteristics. See **223–225.**

233. Northwest Greek characteristics. See **226.**

234. In common with various other dialects:

1. *κοθαρός* (*Περροθαριᾶν*). **6**
2. *'Οπόεντι*, *'Οποντίους*. **44.4**
3. *ϝ* initial and sometimes intervocalic. **52, 53**
4. Peculiarities in use of spiritus asper. **58** *a, d*
5. *κὰ(τ) τόν*, *πὸ(τ) τόν*, etc. **95** *a*
6. *ἐχθός* = *ἐκτός*. **133.3**
7. *ποί* = *πρός*, once. **135.6** *b*
8. *δείλομαι* = *βούλομαι*. **75**

235. Special Locrian:

1. Assim. of *ἐκ* in *ἐ(τ) τᾶς*, *ἐ(λ) λιμένος*, etc. **100**
2. *φρίν* = *πρίν*. **66**
3. *harέσται* = *ἑλέσθαι*. **12**
4. *κατά* *according to* w. gen. **136.5**
5. *ϝότι* beside *hότι*. **129.2** *a*

236. The only inscriptions in the pure dialect (nos. 55, 56) are both from the early fifth century and from western Locris. All other material is from a much later period, when the Northwest Greek *κοινή* was used, at least in western Locris. See **279.** In the few inscriptions from eastern Locris the appearance of datives like *χρημάτεσσι* (**107.3**) is noteworthy.

Elean

237. West Greek characteristics. See **223–225.**

238. Northwest Greek characteristics. See **226.**

239. In common with various other dialects:

1. *η, ω* = spurious *ει, ου*. **25**
2. Psilosis. **57**
3. *δδ* (also *ττ*) = *ζ*. **84**
4. *ρρ* = *ρσ*. **80**
5. Rhotacism of final *ς*. **60**.1
6. Loss of intervocalic *σ* (late). **59**.3
7. *ϝ* init. even before consonants, rarely intervoc.; late *βοικίαρ* = *οἰκίας*. **51–55**
8. *αἰλότρια* = *ἀλλότρια*. **74** *b*
9. Omission of *ι* in *ἔα* = *εἴη*, etc. **31**
10. *γροφεύς* = *γραφεύς*. **5**
11. *δήλομαι* = *βούλομαι*. **75**
12. Nom. sg. *τελεστά*. **105**.1 *a*
13. Dat. sg. *-οι*. **106**.2
14. Acc. pl. *-αις, -αιρ, -οιρ*. **78**
15. Dat. pl. *φυγάδεσσι* (but usually *-οις*). **107**.3
16. *βασιλεύς*, *-ῆος*. **111**.1
17. *ἄσσιστα* = *ἄγχιστα*. **113**.3
18. *τοΐ, ταΐ* = *τόδε, τάδε*. **122**
19. *ὕσταριν* = *ὕστερον*. **133**.6
20. *ὐπά* = *ὑπό*. **135**.3
21. Infin. *-ην*. **153**
22. 3 sg. subj. *-η* (*ἐκπέμπα*). **149**
23. Aor. subj. in *ᾱ* (*φυγαδεύαντι, ποιήαται*). **151**.1
24. 3 sg. opt. *-σειε* (*-haιε*). **152**.4
25. *μι*-forms *συλαίε͂, δαμοσιοία, δαμοσιῶμεν*. **157** *b*
26. *ἐγρα(μ)μένος* = *γεγραμμενος*. **137**

240. Special Elean:

1. *ᾱ* = *η*. **15**
2. *α* = *ε*, not only before *ρ*, but after *ρ*, before final *ν*, etc. **12** with *a*
3. *πόλερ* = *πόλις*. **18** *b*
4. *ζ* = *δ* (only in earliest inscr.). **62**.2
5. *σσ* = *σθ* (late). **85**.2
6. *μεύς* = *μήν*. **112**.3
7. Dual *δυοίοις, αὐτοίοιρ*. **106**.6
8. Verbs in *-ειω* (*-αιω*) = *-ευω*. **161**.1
9. *ἤστω* = *ἔστω*. **163**.5
10. *πάσκω* = *πάσχω*. **66**
11. *τἰαρο͂, τἐπιάροι*, etc. **94**.9
12. *ἄνευς* = *ἄνευ*, and used w. acc. **133**.6, **136**.4
13. Opt. w. *κα* in commands; also subj. (late). **175**
14. Opt. regularly in fut. conditions etc. **176**
15. For peculiar words and meanings, see, in Glossary, *γράφος, δίκαια, δίφυιος, ϝέρρω, κατιαραίω, ἰμάσκω, θηλύτερος, ἐρσεναίτερος*.

241. *κοινή* influence. In the amnesty decree (no. 60), from the second half of the fourth century B.C., *αρ* from *ερ* is, with one exception (*ὕσταριν*), given up, as in *θηλυτέραν, ἐρσεναιτέραν*; note also

ἐρσεν- = earlier ϝαρρεν-), and περί (earlier πάρ, with apocope), though ρα from ρε is seen in κατιαραίων; πάσχω has its usual form (earlier πάσκω); the characteristic Elean words ϝέρρω = φεύγω in its technical sense, δίφυιον (ζίφυιον), and γράφος have given place to the usual φεύγω, διπλάσιον, and γράμμα. The Damocrates decree (no. 61), from the first half of the third century B.C., has ερ, never αρ, ὑπό not ὑπά, and shows considerable κοινή influence in the vocabulary, e.g. καθώρ (καθώς), ἔγκτησις.

On the other hand most of the characteristics of the dialect persist, and, in contrast to earlier inscriptions, the rhotacism of final ς is uniformly observed. Some of the differences between these two inscriptions and the earlier ones are due to chronological and local variation within the dialect, e.g. in both σσ, not στ, = σθ, loss of intervocalic σ; in no. 60 ττ, not δδ, = ζ, dat. pl. φυγάδεσσι (not -οις); in no. 61 subj. in prescriptions. Even in the earlier inscriptions there are some indications of local differences, but it is impossible with the present material to define their scope.

The definite substitution of the Attic κοινή in public inscriptions of Elis belongs to the end of the third century B.C.

Doric

Laconian

242. West Greek characteristics. See **223–225.**

243. Other characteristics, mostly in common with various other dialects:

1. η, ω = spurious ει, ου. **25**
2. ι from ε before vowels. **9.5**
3. *h* from intervoc. σ. **59.1**
4. Rhotacism of final ς (late). **60.2**
5. σ = θ (late in inscr.). **164**
6. Πο*h*οιδάν = Ποσειδῶν. **49.1, 61.5**
7. Ἀπέλλων = Ἀπόλλων. **49.3**
8. ϝ initial till about 400 B.C.; intervocalic in early inscriptions; later sometimes β. **50–53**
9. αὐτός reflex. **121.3**
10. τετράκιν etc. **133.6**
11. Adv. ταυτᾶ, *h*ᾶτ', πέ̄ποκα. **132.5** *a*, 6
12. ἄσσιστα = ἄγχιστα. **113.3**
13. Infin. -ην. **153**
14. 3 pl. imv. -ντω. **140.3** *a*

244. *κοινή* influence. Inscriptions from the second century B.C. (from the fourth and third there is very little material) and later are not even in the Doric *κοινή* (**278**), but substantially in the Attic *κοινή*, with but slight dialectic coloring. On the revival of the use of the dialect in some inscriptions of the second century A.D., probably representing crudely what still survived as a patois, see notes to nos. 70–73.

Heraclean

245. West Greek characteristics. See **223–225**.

246. In common with various other dialects:

1. *η, ω* = spurious *ει, ου*. **25**
2. *ι* from *ε* before vowels. **9.6**
3. *ἀνεπίγροφος*. **5**
4. *κοθαρός, τοφιών*. **6**
5. *τάμνω* = *τέμνω*. **49.4**
6. *ϝ* initial, but with many irregularities. **50** *b*
7. Peculiarities in use of spiritus asper. **58** *c,d*
8. *δήλομαι* = *βούλομαι*. **75**
9. *τρῖς* nom. pl. **114.3**
10. *τῆνος* = *ἐκεῖνος*. **125.1**
11. *ἄνωθα, ἔμπροσθα*. **133.1**
12. Infin. *-εν*. **153.2**
13. 3 pl. imv. *-ντω*. **140.3** *a*
14. *ἔντες* = *ὄντες*. **163.8**
15. *ἀνheῶσθαι*. **146.4**
16. Article as relative. **126**

247. Special Heraclean:

1. *ἔνταασσι, ποιούνταασσι*. **107.3**
2. *γεγράψαται, μεμισθώσωνται*. **146.3**
3. *ἐμετρίωμες, μετριώμεναι*. **42.5** *b*
4. *πεφυτευκῆμεν*. **147.2**
5. *ἐρρηγεῖα* = *ἐρρωγυῖα*. **146.1, 148**
6. *κλαίγω* = *κλείω*. **142** *a*
7. *πολιστός* = *πλεῖστος*. **113.2**

248. *κοινή* influence. *κοινή* forms appear now and then in the Heraclean Tables, especially in the numerals. Thus *τρεῖς* beside *τρῖς* — *τέσσαρες, τεσσαράκοντα* beside *τέτορες, τετρώκοντα* *-κόσιοι* beside *-κάτιοι* — *χίλιοι* for *χήλιοι* — *ϝείκατι*, with *ει* from *εἴκοσι*, beside *ϝίκατι* — *εἰ* beside *αἰ* — *hοι* beside *τοί*.

Argolic

249. West Greek characteristics. See **223–225.** But *δικάσσαι*, not *δικάξαι*, **142.**

250. Other characteristics, mostly in common with various other dialects:

1. Intervoc. *σ* to *h*, and lost. **59.2**
2. *πάνσα*, *ἐνς*, *τόνς*, etc. **77.3**, **78**
3. *ἰαρός* with lenis. **58** *b*
4. *ποί* = *πρός*, before dentals. **135.6** *b*
5. *ἀλίασσις* etc. **164.3**
6. *η*, *ω* = spurious *ει*, *ου*, sometimes. **25** *a*
7. *ι* from *ε* before vowels, sometimes. **9.7**
8. *γροφεύς* etc. **5**
9. *πεδά* = *μετά*. **135.5**
10. *ϝ* in all positions in earliest inscriptions; initial till about 400 B.C. **52–55**
11. *τύ* acc. sg. **118.5**
12. *νιν* acc. sg. 3 pers. pron. **118.5**
13. *τῆνος* = *ἐκεῖνος*. **125.1**
14. *ἔχθοι*, *ἔνδοι*. **133.3,4**
15. *ἄνευν* = *ἄνευ*. **133.6**
16. *συντίθησι*. **138.1**
17. Infin. *-εν*. **153.2**
18. 3 pl. imv. *-ντω*. **140.3** *a*
19. *ἔσσα*, *ἔασσα* = *οὖσα*. **163.8**
20. *γράσσμα* = *γράμμα*. **164.4**
21. *ἀ(ϝ)ρητεύω preside*. **55**
22. *τρέω* = *φεύγω be banished*. No. 78.5, note
23. *ἀρτῦναι*, official title. No. 78.2, note

251. There are some differences between the dialect of Argos and that which appears in most of the inscriptions of Epidaurus and other cities of the Acte. But these are mainly, if not wholly, due to the fact that Attic influence was earlier and stronger in the east. Thus the loss of intervocalic *σ* and the retention of *νσ* are characteristics which persist in Argive inscriptions till within the second century B.C., but of which there are only a few examples from Epidaurus. In general, Attic forms are frequent in Epidaurian inscriptions of the fourth century B.C., and later.

Early inscriptions of Mycenae have *ἐς* and *τός* (less probably *τῶς*) in contrast to Arg. *ἐνς*, *τόνς*. Cf. Cret. *τός* beside *τόνς*, **78.** From Hermione are also found genitive singular and accusative plural in *-ω*, *-ως*.

Corinthian

252. West Greek characteristics. See **223–225.**

253. In common with various other dialects:

1. *ἐνθεῖν* = *ἐλθεῖν*. **72**
2. *λῶ* = *θέλω*. Glossary
3. *'Απέλλων* = *'Απόλλων*. **49.3**
4. *μείς* = *μήν*. **112.3**
5. Hypocoristics in *-ην*. **165.7**
6. *πόδεσσι* etc., in various colonies. **107.3**
7. *ἐνδός, ἔνδοι, ἔξοι*. Syrac. **133.4,5**
8. 3 pl. imv. *-ντω*. **140.3** *a*
9. *ϝ* in early inscr. in all positions; init. till about 400 B.C.; sometimes *β*. **51–55**

254. Special Corinthian. Very early monophthongization of *ει* and *ου*. **28, 34**

255. After the early but brief inscriptions in the epichoric alphabet, there is but scanty material until the third and second centuries B.C., when the admixture of *κοινή* forms is considerable.

Megarian

256. West Greek characteristics. See **223–225.**

257. In common with various other dialects:

1. *ἀμφιλλέγω*. **89.3**
2. *ευ* = *εο*, late. **42.5**
3. *ϝ* initial in V cent., but lost between vowels.
4. Gen. sg. m. *Φάγᾱς* etc. **105.2** *b*
5. *μείς* = *μήν*. **112.3**
6. *λῶ* = *θέλω*. Glossary
7. *λάζομαι*=*λαμβάνω*. Glossary

258. Special Megarian:

1. *Θέδωρος, Θοκλείδας*, etc. **42.5** *d*
2. *σά* = *τίνα*. **128**
3. *αἰσιμνάτας, αἰσιμνάω* = *αἰσυμνήτης, αἰσυμνάω*. **20.** Apart from the difference of vowel, the words are peculiar to Megarian and Ionic.

259. Except for the early inscriptions of Selinus and a few others, the material is from the end of the fourth century or later, and shows *κοινή* influence.

Rhodian

260. West Greek characteristics. See **223–225.**

261. In common with various other dialects:

1. *ευ* = *εο*. **42.5**
2. *η, ω* = spurious *ει, ου*, in some words. **25** *a*
3. *ἱερός* with lenis. **58** *b*
4. *ὅπυς, υἷς*. **132.4**
5. *ὅκκα* = *ὅκα κα*. **132.9**
6. *ἐξᾶν* = *ἐξῆς*. **133.6**
7. 3 pl. imv. *-ντω*. **140.3** *a*
8. *τιμέω* = *τιμάω*. **161.2**
9. Τιμᾱκράτης etc. **167**
10. *χρήιζω* = *θέλω*. Glossary

262. Special Rhodian: Infinitive in *-μειν*. **154.5.** *κτοίνα*, denoting a territorial division like the Attic deme, is found only in Rhodes and Carpathus. *μαστροί* as the highest officers of the state are peculiar to Rhodes.

263. *κοινή* influence shows itself to a slight extent in the fourth century B.C. Most of the material is from the third century or later, and is in the Doric *κοινή* (**278**), though with frequent retention of the characteristic infinitive in *-μειν*. In this mixed form the dialect is one of the longest to survive, many peculiarities still appearing in inscriptions of the first and second centuries A.D.

Coan

264. West Greek characteristics. See **223–225.**

265. In common with various other dialects:

1. *ευ* = *εο*. **42.5**
2. *η, ω* = spurious *ει, ου*, in some words. **25** *a*
3. *τάμνω* = *τέμνω*. **49.4**
4. *δήλομαι* = *βούλομαι*. **75**
5. Acc. pl. *-ος* beside *-ους*. **78**
6. *βασιλεύς*, **-έος**, **-ῆ**, but early **-ῆι**, **-ῆς**. **113.3**
7. *ἐξᾶν* = *ἐξῆς*. **133.6**
8. Aor. subj. *ὑποκύψει*. **150**
9. Infin. *-εν*; also in contract verbs. **153.2,3**
10. 3 pl. imv. *-ντω*. **140.3** *a*
11. *χρήιζω* = *θέλω*. Glossary

266. There are no very early inscriptions, and only a few even from the fourth century B.C. The most important of these, the

sacrificial calendar (nos. 101–103), already shows some *κοινή* forms, as *ἱερεύς* beside *ἰαρεύς*, *εἰκάς* beside *ἰκάς*, acc. pl. *τρεῖς*, *ἑστία* beside *ἱστία*, etc., but preserves some forms which are never found later as *ἱερῆι*, *τεταρτῆς* (later always *-ει*, *-εις*, etc.). There are also some specific Ionic forms in use in Cos, as *τέλεως*, *ἀποδεξάντω*. Most of the material is of the third and second centuries, and in the Doric *κοινή* as described in **278**.

Theran

267. West Greek characteristics. See **223–225.**

268. In common with various other dialects:

1. *ευ* = *εο*. **42.5**
2. *η*, *ω* = spurious *ει*, *ου*, in some words. **25** *a*
3. *οὖρος* from *ὄρϝος*. **54**
4. *ϝ* lost in the earliest times. **50**
5. *ρρ* = *ρσ*. **80**
6. *δήλομαι* = *βούλομαι*. **75**
7. Acc. pl. *-ος*. **78**
8. *πεδά* = *μετά*. **135.5**
9. *ἐξᾶν* = *ἐξῆς*. **133.6**
10. Subj. *πέπρᾱται* etc. **151.1**
11. Infin. *-εν*; also in contract verbs. **153.2,3**

269. Except for the numerous, but brief, archaic inscriptions, the material is all from the period of *κοινή* influence. The longest inscription, the Will of Epicteta (SGDI. 4706), exhibits most of the characteristics of the dialect, but also many *κοινή* forms.

The inscriptions of Cyrene, though late, have regularly *η*, *ω* = spurious *ει*, *ου*, and show some special peculiarities, as *ἰαρές* nom. and acc. pl. of *ἰαρεύς* (**111.3**), *τελεσφορέντες* (**157**).

Cretan

270. West Greek characteristics. See **223–225.** But *οἱ*, *αἱ*, not *τοί*, *ταί*, and *Ἄρτεμις* not *Ἄρταμις*.

271. In common with various other dialects:

1. *η*, *ω* = spurious *ει*, *ου*. **25**
2. *ξῆνος* from *ξένϝος*, etc. **54**
3. *ι* from *ε* before vowel. **9.4**
4. *τράπω*, *τράφω*. **49.2**
5. *Ἀπέλλων* = *Ἀπόλλων*. **49.3**
6. Psilosis. **57**
7. *ϝ* init. till III cent. B.C.; sometimes *β*; *ϝίσϝος*; intervoc. only in cpds. **50–54**
8. *πάνσα* etc. **77.3**

9. *τόνς* beside *τός*, etc. **78**
10. *ττ* in *πράττω* etc. **81**
11. *ττ* in *ὀπόττος* etc. **82**
12. *δδ*, *δ* (sometimes *ττ*, *τ*) = *ζ*. **84**
13. *ττ* = *πτ*. **86**.2
14. *ττ* = *στ* (rare). **86**.4
15. *ἐς* = *ἐξ* before cons. **100**
16. *αὐτόν* neut. = *αὐτό*. **125**.2
17. *ὅπυι* = *ὅποι*, etc. **132**.4
18. *πρόθθα* = *πρόσθε*. **133**.1
19. *ἐνδός*, *ἔξοι*. **133**.4,5
20. *αὖτιν*, *αὐταμέριν*. **133**.6
21. *πεδά* = *μετά*. **135**.5
22. *ἀντί* *in presence of*, *ἀμφί* *concerning*. **136**.7,8
23. Aor. subj. *λαγάσει* etc. **150**
24. Subj. *πέπᾱται* etc. **151**.1
25. Infin. *-εν*; also in contract verbs. **153**.2,3
26. Verb-forms in *-εω* (*-ιω*) = *-αω*. **161**.2
27. *ἴαττα* = *οὖσα*. **163**.8
28. *λῶ* (*λείω*) = *θέλω*. Glossary
29. *πόλις* = *δῆμος*. Glossary
30. *καρτερός* = *κρατερός*, in meaning = *κύριος*. **49**.2 *a*, Glossary

272. Special Cretan:

1. *υ* = *λ* before cons., sometimes. **71**
2. *θθ* (rarely *τθ*) = *σθ*. **85**.3
3. *θθ* = *σσ*, late. **81** *a*
4. *ττ* = *κτ*. **86**.1
5. *νν* = *ρν*. **86**.5
6. *μμ* = *μν*. **86**.6
7. *πρεῖγυς*, *πρείγων*, *πρείγιστος*, etc. = *πρέσβυς* etc. **86**.3
8. *μαίτυρ-* = *μάρτυρ-*. **71** *a*
9. Assimilation in sentence combination more extensive than elsewhere. **97**.4,5, **98**
10. Acc. pl. of cons. stems in *-ανς*. **107**.4
11. Acc. pl. *τρίινς*. **114**.3
12. *ῥὶν αὐτῶι*, *τὰ ῥὰ αὐτᾶς* = *ἑαυτῶι*, *τὰ ἑαυτῆς*. **121**.1
13. *ὅτις*, gen. sg. *ὅτι*, acc. pl. neut. *ἄτι*, dat. sg. *ὅτιμι*. **129**.3, **128**
14. *ὅτειος* = *ὅποιος*. **130**
15. *ὅτερος* = *ὁπότερος*. **127**
16. *ὅπαι* as final conj. **132**.5,8 *a*
17. *πορτί* = *πρός*. **70**.1, **135**.6
18. *αἰλέω* = *αἱρέω*. **12**
19. Infin. *-μην* beside *-μεν*. **154**.4
20. *θῖνος* = *θεῖος*. **164**.9
21. *τέλομαι* = *ἔσομαι*. **163**.10
22. *ὠνέω*, *πεύθω*, *ἐλευσέω*. **162**.9
23. *λαγαίω* *release*. **162**.8
24. *κόσμος*, official title. Glossary

273. Cretan, as commonly understood and as described above, is the dialect of the inscriptions of Gortyna (which is by far the most fully represented) Cnossos, Lyttos, Vaxos, and the other cities of the great central portion of Crete. This is also known more specifically as Central Cretan. Eastward, at Olus, Dreros, Latos, etc., the dialect is much less uniform; and in the inscriptions of cities of the eastern extremity of the island, as Hierapytna, Praesos, and Itanos, and again in those from the cities of the western extremity, as Aptera, Cydonia, etc., many of the most striking Cretan characteristics are wholly lacking. Hence the terms East Cretan, usually reckoned from Hierapytna eastward, and West Cretan, from Lappa westward, are sometimes employed. But there is no sufficient ground for the belief that the East, West, and Central Cretan are fundamental divisions of the dialect, or that they reflect to any degree the various constituent elements in the population. The East and West Cretan inscriptions, the latter very meager, are comparatively late, and show a large degree of obvious *κοινή* influence, partly Attic, partly the Doric *κοινή* of the other islands. The absence of many of the Cretan characteristics may well be, and probably is, due to external influence, which was felt earlier and more strongly than in Central Crete, where, especially at Gortyna, most of the peculiarities persisted until Roman times. However, an actual divergence of development, for which external causes are at least not apparent, is to be recognized in the treatment of *εο*, which, instead of becoming *ιο*, appears as *ο* in close, *ω* in open, syllables (42.5 *c*, *d*), e.g. *κοσμόντες*, *ἐπαινῶμεν*, at Hierapytna, Allaria, Cydonia (*κοσμόντες* also at Aptera, Oleros). There are also a few other local variations. But, if we had ample material from the early period, it is highly probable that we should find that in the main the characteristics of Central Cretan were also general Cretan.

SURVIVAL OF THE DIALECTS. GROWTH OF VARIOUS FORMS OF *KOINH*

274. Not only in earlier times, but also, in most parts of Greece, long after Attic had become the norm of literary prose, each state employed its own dialect, both in private and public monuments of internal concern, and in those of a more external or interstate character, such as decrees in honor of foreigners, decisions of interstate arbitration, treaties, and, in general, communications between different states. Thus, for example, an honorary decree of a Boeotian city is in the Boeotian dialect, no matter whether the recipient is a citizen of Athens, Delphi, Alexandria, or Tarentum. If the Eleans honor Damocrates of Tenedos, the decree is in the Elean of the time (no. 61). If Mytilene honors Erythrae, the decree is in Lesbian and a copy in this form is set up at Erythrae. Such is the usual practice, examples of which could be cited by the hundred, and any departure from which is the exception.

A decision of the Argives in a dispute between Melos and Cimolus is in the Argive dialect (no. 81). And so in general such decisions were regularly rendered in the dialect of the arbitrators, and inscribed in this form by the states involved in the dispute, usually at home, but sometimes also in one of the great religious centers, as Delos or Olympia. The extant texts of treaties are, as a rule, in the dialect of that party in whose territory the text was found, and it is to be assumed that the version inscribed by the other party in its home was likewise in its dialect. Thus, for example, the monetary agreement between Mytilene and Phocaea in the Lesbian version found at Mytilene (no. 21), the treaty of alliance between Elis and Heraea (in Arcadia) in the Elean version found at Olympia (no. 58).

In communications between states using different dialects each party employs its own. For example, when Philip V of Macedon

sends certain recommendations to the city of Larissa, he writes in the Attic *κοινή*, which had long been the language of the Macedonian court, but the decrees which the city passes in response are in the Thessalian dialect (no. 28). An inscription of Mytilene contains the text of a decree of the Aetolian league in favor of Mytilene, in its original Aetolian (Northwest Greek *κοινή*) form, a copy of which had been brought back by the Mytilenaean envoys, followed by a decree of Mytilene in Lesbian, quoting from the former decree and ordering the inscription of both. The regulations of the religious sanctuaries of Greece are drawn up in the dialect of the state which has direct charge of them, no less in the great Hellenic centers than in those of local fame. So, for example, an Amphictionic decree which is known to us only in the copy set up at Athens is in the Delphian dialect.

275. In the period before the rise of Attic as the language of literary prose, no one dialect was in a position even to influence other dialects except within narrow geographical limits. Yet it is probable that even then external influence was not wholly absent. There was no lack of intercourse to awaken consciousness of the peculiarities of one's own dialect as compared with those of others. Some of these peculiarities, especially such as were at variance with the practice of all or nearly all other dialects, might come to be regarded with disfavor as provincialisms, and be avoided in writing, and even in speech, or at least less consistently observed.

For example, the Laconians and the Argives, who were well aware that under certain conditions they omitted, or pronounced as a mere breathing, what was a *σ* in the speech of most other Greeks, may have felt that this, unlike some of their other peculiarities, was a sort of weakness, which did not deserve to be exploited in writing. This would explain the inconsistency in the treatment of intervocalic *σ* (*h* or *σ*) which is to be observed even in the early inscriptions of Laconia and Argolis, before any specific Attic influence is possible. See 59.1.2. The fact that Arcadian *τις* and *κάς*, agreeing with Cyprian *στις* and *κάς*, are found only in one early

inscription (no. 16), while all others have *τὶς* and *καί*, may also be ascribed to the combined influence of the other dialects, just as in a later period, when specific Attic influence is more probable, *πλός* was replaced by the usual *πλέον*, in spite of the fact that other equally marked peculiarities like *ἰν* = *ἐν* were unaffected. The Eleans gave up even in the sixth century their use of *ζ* for the *δ* of other dialects, and if, as is likely, this was a concession in spelling only, it is none the less in point.

276. Traces of Ionic influence are seen in the Doric islands, though the earliest evidence of this belongs rather to the history of the alphabet, namely the spread of the Ionic Η = *η* (4.6). It is not accidental that *ευ* for *εο*, though occasionally found in continental Greece, is mainly found, outside of Ionic, in Rhodes, Cos, Thera, etc. In Cos occur such specific Ionic forms as *τέλεως* and *ἀποδεξάντω*. Even in the fifth century the coins of the Rhodian Ialysus show *Ἰελυσίον* beside *Ἰαλυσίον*. Through the medium of the Doric *κοινή* of the other islands (**278**), some Ionic peculiarities have even spread to Crete, e.g. at Itanos *ευ* = *εο*, *εο* = *ευ*, and *χρεώμεθα*.

277. The Attic *κοινή*. The foundation of the ultimate supremacy of Attic is to be sought in the political conditions of the fifth century B.C. In this we refer to something more than the fact, important as it is, that in this period Athens became the intellectual center of Greece and Attic the recognized language of literary prose. It is within the sphere of influence represented by the confederacy of Delos and the Athenian empire that Attic made its first advance as an ordinary medium of communication. Of all dialects it is Ionic which shows the first signs of Attic influence and is the first to lose its identity as a distinct dialect. Some traces of this influence are seen even in the Ionic inscriptions of the fifth century, especially in the islands, and in the fourth century the majority of inscriptions show at least a mixture of Attic forms, and some, even from the early part of the century, are substantially Attic. After this, Ionic practically ceased to exist as a distinct dialect, though some Ionic peculiarities are occasionally found in much later times,

mostly in proper names and certain conventional words or phrases. It is this Attic, already well-nigh established in Ionic territory, and in some respects modified by Ionic, that the Macedonians took up and spread, and which is henceforth termed the *κοινή*, or, more specifically, the Attic *κοινή*.

The Macedonian period, indeed, forms the principal landmark in the evolution of a standard language in Greece. For in it the Attic *κοινή* was spread over a vast territory and permanently established in places which were to become leading centers of Greek life. Yet this is only a stage, marking neither the beginning, as we have seen, nor, still less, the end. Excepting Ionic, and Cyprian, of which we have no later record, the other dialects, though showing more or less *κοινή* influence, remained in common use in inscriptions from one to upwards of three centuries later. But eventually the *κοινή* attained complete supremacy both as the written and the spoken language, and from it is descended Modern Greek. The only important exception is the present Tsakonian dialect, spoken in a small portion of Laconia, which is in part the offspring of the ancient Laconian.

278. The Doric *κοινή*. In most of the Doric dialects Attic influence shows itself, to some extent, even in the fourth century B.C., and there was gradually evolved a type of modified Doric which prevails in the inscriptions of the last three centuries B.C., and is conveniently known as the Doric *κοινή*. This is substantially Doric, retaining a majority of the general West Greek characteristics, but with a tendency to eliminate local peculiarities, and with a strong admixture of forms from the Attic *κοινή*. In spite of some variety in the degree of mixture, and the retention of some local peculiarities, e.g. the infinitive in *-μεν* at Rhodes, there is yet a very considerable unity, amply sufficient to justify us in speaking of a distinct type of *κοινή*.

That the mixture is not a haphazard one is shown, for example, in the fact that the substitution of *εἰ* for *αἰ*, side by side with the retention of *κα*, resulting in the hybrid *εἴ κα*, is very general, while the

opposite, *αἰ ἄν*, is unknown. *ἰαρός* is replaced by *ἱερός*. The numerals show the forms of the Attic *κοινή*, e.g. acc. pl. *τρεῖς* for *τρῖς*, *τέσσερες* (or *τέσσαρες*, *τέτταρες*) not *τέτορες*, *εἴκοσι* for *ἴκατι*, *τεσσεράκοντα* (*τεσσαράκοντα*, *τετταράκοντα*) for *τετρώκοντα*, *διακόσιοι* etc. for *-κάτιοι*. In *ι*-stems we usually find *πόλιος*, *πόλιες* retained, but *πόλει*, *πόλεσι*, acc. pl. *πόλεις*. Nouns in *-εύς* follow the Attic type except in the accusative singular, e.g. *βασιλέως*, nom.-acc. pl. *βασιλεῖς*, but acc. sg. *βασιλῆ*. So Att. *βασιλέως* is usual, but Att. *πόλεως* rare. The substitution of *οἱ*, *αἱ* for *τοί*, *ταί* is frequent, but there is great variation in this respect, *τοί* and *οἱ* occurring not infrequently even in the same inscription. Attic *ου* from *εο* is frequent, especially in verbs in *-εω*. In some places, as far apart as Rhodes and Coreyra, we find inscriptions which have the verb-forms uniformly in *ου*, but the genitive singular of *σ*-stems in *-εος* or *-ευς*, e.g. Rhod. *ἐγκαλοῦντας* etc. but *Ἰσοκράτευς* etc. (SGDI. 3758), Core. *ποιοῦντες* etc. but *Ἀριστομένεος* etc. (SGDI. 3206). Attic *ω* from *εω* is also more common in verbs than in nouns. In dialects which have *ξῆνος* or *ξεῖνος* etc. (**54**), such forms are often replaced by the Attic, especially in the case of *πρόξενος*. The first plural ending *-μες* is generally replaced by *-μεν*, though it persists in some places.

There are various other Attic forms which are not infrequent, but much less common than the dialect forms, e.g. *ὦν* beside *ἐών*, imperative ending *-ντων* beside *-ντω*, *πρῶτος* beside *πρᾶτος*, *πρός* beside *ποτί*. Many of the dialectic peculiarities persist with scarcely any intrusion of the corresponding Attic forms, e.g. *ᾱ* = Att.-Ion. *η*, *κα*, verb forms like *δίδωτι*, *φέροντι*, Doric future, future and aorist in *ξ* (**142**), *ἀμές* etc. Att. *η*, *ἄν*, and verb-forms like *δίδωσι*, *φέρουσι* are almost unknown except in the very last stages when the Attic *κοινή* as a whole is practically established. *ᾱ* is sometimes found as late as the third century A.D., but only as a bit of local color, perhaps artificial, in what is otherwise the Attic *κοινή*.

279. The Northwest Greek *κοινή*. This is very similar to the Doric *κοινή*, showing about the same mixture of Attic with West

Greek forms. But it differs from it in that it retains two of the most characteristic features of the Northwest Greek dialects as compared with Doric, namely *ἐν* = *εἰς*, and the dative plural of consonant stems in *-οις*. The use of this type is closely connected with the political power of the Aetolian league. We find it employed, in the third century B.C. and later, in Aetolia and in all decrees of the Aetolian league, in Western Locris (Naupactus was incorporated in the league in 338 B.C., the rest of Western Locris somewhat later), Phocis (Delphi was in the hands of the Aetolians by at least 290 B.C.), the land of the Aenianes, Malis and Phthiotis, all of which became Aetolian in the course of the third century B.C. Without doubt it was also used in Doris, from which we have no material, and in Eastern Locris. In Boeotia, which was in the Aetolian league but a short time (245–234 B.C.), it was never employed, though there are some few traces of its influence (222). The only extant decrees of Cephallenia and Ithaca, of about 200 B.C., are in this same Northwest Greek *κοινή*, reminding us that Cephallenia, of which Ithaca was a dependency, was allied with the Aetolians (Polyb. 4.6). Parts of the Peloponnesus were also for a time under Aetolian domination, and the characteristic dative plural in *-οις* is found in Arcadia, Messenia (also *ἐν* = *εἰς*), and Laconia. There is one example even as far away as Crete (*λιμένοις* SGDI.4942 *b*; 159–138 B.C.), but clearly an importation. Aetolians had taken part in the internal wars of Crete, and Cretans had served in the armies of both the Aetolian and the Achaean leagues (Polyb. 4.53).

The inscriptions of this period from Acarnania, Epirus, and Achaea, including decrees of the Acarnanian, Epirotan, and Achaean leagues, are not in the Northwest Greek *κοινή* as defined above (they do not have *ἐν* = *εἰς*, or the dative plural of consonant stems in *-οις*), but in the Doric *κοινή*. At this time at least the speech of Acarnania and Epirus was not essentially different from that of Corcyra, nor that of Achaea from that of Corinth and Sicyon.

In the Arcadian inscriptions of this period the native Arcadian forms are wholly or in part replaced by West Greek forms, and this is probably due in large part to the influence of the Doric *κοινή* of the Achaean league. But the Aetolians also held parts of Arcadia for a time, and, as noted above, there are some examples of the dative plural in *-οις* borrowed from the Northwest Greek *κοινή*.

280. Some more detailed observations upon the time and extent of *κοινή* influence in the various dialects have been made in connection with the Summaries of Characteristics (**180–273**), and in the notes to some of the late inscriptions.

What has just been noted in the case of the Doric *κοινή* is true in all dialects, namely, that of the dialectic peculiarities some are given up much earlier than others. Furthermore it is nothing unusual to find hybrid forms, part dialectic, part *κοινή*, e.g. Doric future with Attic *ου*, as *ποιησοῦντι* etc. frequently,— Boeot. *ἄως*, a contamination of *ἆς* and *ἕως*,— Heracl. *ϝείκατι*, a contamination of *ϝίκατι* and *εἴκοσι*,— Boeot. *ζώωνθι* with dialectic present stem and personal ending, but Attic *ζ* (pure Boeot. *δώωνθι*),— Boeot. *ἐκγόνως* with dialectic case-ending, but Attic *ἐκ-* (pure Boeot. *ἐσγόνως*),— Thess. acc. pl. *γινομένος* with dialectic case-ending, but Attic stem (pure Thess. *γινυμένος*),— Epid. *ἑώρη* with Doric ending *-η* from *-αε*, but Attic stem *ἑώρ-* from **ϝόρ-*.

Besides such hybrids, hyper-Doric or hyper-Aeolic forms are occasionally met with in late inscriptions, though less often than in our literary texts. Thus the Attic term *ἔφηβος* (with original *η*, cf. Dor. *ἥβα*), when adopted in other dialects, was sometimes given the pseudo-dialectic form *ἔφαβος*, e.g. in some late Doric and Lesbian inscriptions, in imitation of the frequent equivalence of dialectic *ᾱ* to Attic *η*. Conversely the Attic form was sometimes retained in opposition to what would be its true dialectic equivalent, as in Boeotian usually *ἔφηβος*, rarely *ἔφειβος*. Similarly the Doric *Ἡρακλῆς* and its derivatives keep *η* in Boeotian. Cf. also on Cret. *Πύτιος*, **63**.

In Roman imperial times the antiquarian interest in local dialects is reflected in the revival of their use in parts of Greece where for some two centuries previously the Attic *κοινή* had been in general use, at least in inscriptions. So, for example, in the case of Lesbian (cf. no. 24), Laconian (cf. nos. 70–73), and to some extent in Elean, where examples of rhotacism reappear in the first and second centuries A.D. It is impossible to determine in every case whether this was a wholly artificial revival of a dialect which had long ceased to be spoken, or was an artificial elevation to written use of a dialect which had survived throughout the interval as a patois. The latter is true of Laconian (see **277**, end, and note to nos. 70–73). But for most dialects we have no adequate evidence as to the length of their survival in spoken form.

PART II: SELECTED INSCRIPTIONS

The brief introductory statement to each inscription gives its provenance and approximate date, with references to several of the most important collections. The extensive bibliographies in these collections make it unnecessary to cite the numerous special discussions in periodicals etc., except in the case of a few recently discovered inscriptions. For the abbreviations employed, see pp. 281 ff. References to the collections are by the numbers of the inscriptions, unless otherwise stated, while those to periodicals are by pages.

It has seemed unnecessary to state in the case of every inscription whether the alphabet is the epichoric or the ordinary Ionic, since this is generally obvious from the date given, as well as from the transcription. It may be taken for granted, unless otherwise stated, that inscriptions of the fifth century B.C. or earlier are in the epichoric alphabet, those of the fourth century B.C. or later in the Ionic. Hence comments on the form of the alphabet employed are added only in special cases.

The transcription of texts in the older alphabet is such as to give the student some assistance, without confusing what is in the original and what is a matter of editing. The signs E and O, when representing long vowels, no matter whether the later spelling is *η*, *ω* or *ει*, *ου*, are transcribed simply *ē*, *ō*. The spiritus asper, when expressed in the original, is transcribed *h*, leaving the use of ' as a matter of editing. See p. 49, footnote. The use of the following signs is to be noted.

[ ] for restorations of letters no longer legible.

⟨ ⟩ for letters inscribed by mistake, and to be ignored by the reader.

( ) for 1) expansion of abbreviations, 2) letters omitted by mistake, 3) corrected letters. Obvious corrections are given thus, without adding the original reading. Less certain corrections are sometimes commented on in the notes, with citation of the original reading, as are also obscure readings due to the mutilation of the letters. But often this is not done, it being thought unnecessary in a work of this kind to repeat the full critical apparatus of other collections.

- - - - for a lacuna, where no restoration is attempted.

. . . . for a similar lacuna where it is desired to show, at least approximately, the number of missing letters, each dot standing for a letter. In general, these are employed only for short lacunae.

| for the beginning of each new line in the original.

|| for the beginning of every fifth line in the original.

|||| for the division between the obverse and reverse sides, or between columns. Used only where the text is printed continuously.

Ionic

East Ionic

1. Sigeum. Early VI cent. B.C. SGDI. 5531. Hicks 8. Hoffmann III. 130. Michel 1313. Roberts 42 and pp. 334 ff. The second version (B) is in Attic.

A Φανοδίκō | ἐ̄μὶ τὸ̄ρμοκ|ράτεος τō̂ | Προκοννη||σίō· κρητῆρ|α δὲ καὶ ὑποκ|ρητήριον κ|αὶ ἠθμὸν ἐς π|ρυτανήιον || ἔδωκεν Σ[ιγε|εῦσι]ν.

B Φανοδίκō εἰμὶ τō̂ Η|ερμοκράτōς τō̂ Προκο(ν)|νēσίō· κἀγὸ̀ κρατε̂ρα | κἀπίστατον καὶ hēθ||μὸν ἐς πρυτανεῖον ἔ|δōκα μνε̂μα Σιγε(ι)|εῦσι, ἐὰν δέ τι πάσχ|ō, μελεδαίνēν με, ὁ̂ | Σιγειε̂ς. καί μ' ἐπο||(ίē)σεν Ηαίσōπος καὶ hαδελφοί.

1. Monument of Phanodicus of Proconnesus, recording his gift of a mixing bowl, a stand for it, and a wine-strainer, to the Sigean prytaneum. The pillar was prepared and furnished with its Ionic inscription at Proconnesus, which was a colony of Miletus. The Attic version was added at Sigeum, which was already at this time occupied by Athenians.

The divergence between A and the corresponding portion of B is partly due to the normal differences of dialect, e. g. Ion. κρητῆρα with η after ρ, πρυτανήιον = Att. πρυτανεῖον, and τὸ̄ρμοκράτεος with psilosis and consequent crasis and uncontracted -εος in contrast to Att. τō̂ Ηερμοκράτōς. So ὑποκρητήριον, in contrast to Att. ἐπίστατον, is an Ionic form found elsewhere. Other differences are due merely to the absence of signs for η and ω in the Attic alphabet, or are accidental, as ἐ̄μί in A, εἰμί in B, where the spelling ει at such an early date is as exceptional in Attic as it would be in Ionic, or dat. pl. -εῦσιν in A, -εῦσι in B, where the use of ν movable is variable in both dialects.

2. Decree of the council of Halicarnassians and Salmacitians and Lygdamis regarding disputes over real estate. Lygdamis is the tyrant who drove Herodotus into exile and whom a revolution eventually expelled from the city. It is probable that this inscription dates from a period when the citizens had arisen and restored the exiles, but had come to terms temporarily with Lygdamis. The disputes would then be concerning the property of the former

2. Halicarnassus. Before 454 B.C. SGDI.5726. Ditt.Syll.10. Greek Inscr.Brit.Mus.IV.I.886. Hicks 27. Hoffmann III.171. Inscr.Jurid.I,pp. 1 ff. Michel 451. Roberts 145 and pp. 339 ff. Solmsen 45. For the character T, see **4**.4. Letters which, though now lacking, are found in Lord Charlemont's copy, are printed without the marks of restoration.

Τάδε ὁ σύλλο[γ]ος ἐβο̄λεύσατο | ὁ Ἀλικαρνατ[έω]ν καὶ Σαλμακι|τέων καὶ Λύγδαμις ἐν τῆι ἱερῆ[ι] | ἀγορῆι, μηνὸς Ἑρμαιῶνος πέμ||πτηι ἱσταμένο̄, ἐπὶ Λέοντος πρυ|ταν[εύον]τος το̄ Ὀατάτιος κα|[ὶ] Σα[ρυτ]ώλλο̄ το̄ Θεκυίλω νε[ωπ]οί[ω. τ]ὸς μνήμονας μὴ παραδιδό[ναι] μήτε γῆν μήτε οἰκ[ί||α] τοῖς μνήμοσιν ἐπὶ Ἀπολλωνίδεω το̄ Λυγδάμιος μνημονε|ύοντος καὶ Παναμύω το̄ Κασβώ|λλιος καὶ Σαλμακιτέων μνημονευόντων Μεγαβάτεω το̄ Ἀ|φυάσιος καὶ Φορμίωνος το̄ Π[α]|νυάτιος. ἢν δέ τις θέληι δικάζε|σθαι περὶ γῆς ἢ οἰκίων, ἐπικαλ[έ]|τω ἐν ὀκτωκαίδεκα μησὶν ἀπ' ὄτ[εο] | ὁ ἄδος ἐγένετο· νόμωι δὲ κατάπ[ε]||ρ νῦν ὀρκῶ⟨ι⟩σ(α)ι τὸς δικαστάς· ὄτ[ι] | ἂν οἱ μνήμονες εἰδέωσιν, τοῦτο | καρτερὸν ἔναι. ἢν δέ τις ὕστερον | ἐπικαλῆι τούτο̄ το̄ χρόνο̄ τῶν | ὀκτωκαίδεκα μηνῶν, ὅρκον ἔναι τ||ῶι νεμομένωι τὴγ γῆν ἢ τὰ οἰκ|[ί]α, ὀρκο̄ν δὲ τὸς δικαστὰς

exiles (cf. no. 22), although this is nowhere stated. Salmacis was a town partially merged with Halicarnassus, and represented with it by a common council, though still retaining its own officials. Halicarnassus was originally Doric, but had already become Ionic in speech. Many of the proper names are of Carian origin.

8 ff. 'The mnemones or commissioners are not to transfer lands or houses to the incoming board consisting of Apollonides and his colleagues.' That is, apparently, property which had been in the hands of the commissioners for settlement, or perhaps in sequestration, was now to be turned over to the presumptive owners instead of to the new board, in order to secure an immediate disposal of these matters, even though this might in many cases be only tentative and subject to further litigation. The phrase used in l. 30 'when A. and P. were commissioners' has reference to future suits, and is not inconsistent with the view that these men constituted the incoming board at the time of the decree. — 16 ff. 'Any one wishing to bring suit must prefer his claim within eighteen months of the time of the decree. The dicasts shall administer the oath (to the one bringing suit) in accordance with the present law. Whatever the commissioners have knowledge of (e.g. through their records) shall be valid.' — 22 ff. 'If one prefers a claim after the prescribed period, the one in possession of the property shall take the oath (that is, he shall have the preference in taking the oath; cf. the use of ὀρκιώτερος in the Gortynian Law-Code).

ἡμί[ε]κτον δεξαμένος· τὸν δὲ ὅρκον εἶ[ν]αι παρεόντος τοῦ ἐνεστη-
κότος· κ[α]ρτερὸς δ' εἶναι γῆς καὶ οἰκίων οἵτινες ‖ τότ' εἶχον ὅτε
Ἀπολλωνίδης καὶ Πανα[μύης ἐ]μνημόνευον, εἰ μὴ ὕστερο[ν ἀ]πεπέ-
ρασαν. τὸν νόμον τοῦτον | ἤν τις θέλῃι συγχέαι ἢ προθῆτα[ι]
ψῆφον ὥστε μὴ εἶναι τὸν νόμο[ν τοῦτον, τὰ ἐόντα αὐτοῦ πεπρή-
σθω | καὶ τῶπόλλωνος εἶναι ἱερὰ καὶ α[ὐ]τὸν φεύγεν αἰεί· ἢν δὲ μὴ
ἢι αὐτ[ῶι ἄ]ξια δέκα στατήρων, αὐτὸν [π]ερῆσθαι ἐπ' ἐξαγωγῆι
καὶ μη[δ]αμὰ κάθοδον εἶναι ἐς Ἁλικαρν[ῆ]σσόν. Ἁλικαρνασσέων
δὲ τῶσ σ[υ]μπάντων τούτωι ἐλεύθερον ἔ[ν]αι, ὃς ἂν ταῦτα μὴ πα[ρα-
βαίνηι, κατό]περ τὰ ὅρκια ἔταμον καὶ ὡς γέγραπτ‖αι ἐν τῶι Ἀπολ-
λω[νί]ωι ἐπικαλεῖν

3. Teos. About 475 B.C. SGDI.5632. Hicks 23. Hoffmann III.105. Michel 1318. Roberts 142 and pp.336 ff. Solmsen 42.

A Ὅστις φάρμακα δηλητήρια ποιοῖ ἐπὶ Τηίοισι[ν τὸ ξυνὸν ἢ
ἐπ' ἰδιώτηι, κ[ἦ]νον ἀπόλλυσθαι καὶ α‖[ὐ]τὸν καὶ γένος τὸ κε[ῖ]νο. | ὅστις
ἐς γῆν τὴν Τηίην κ[ω]λύοι σῖτον ἐσάγεσθαι | ἢ τέχνηι ἢ μηχανῆι ἢ
κατὰ θάλασσαν ἢ κατ' ἤπειρο‖ν ἢ ἐσαχθέντα ἀνωθεοίη, κ[ῆ]νον
ἀπόλλυσθαι καὶ αὐτ[ὸν καὶ γένος τὸ κε[ῖ]νο.

B [1, 2 fragmentary] ὅστις Τηίων ε[ὐθ]ύνωι | ἢ αἰσυ[μ]νήτηι [ἀπει-
θεο](ίηι) ἢ ‖ ἐπανισταῖτο ⟨ἢ αἰσυμ[νήτηι⟩, ἀπόλλυσθαι καὶ | αὐτὸν

The dicasts shall administer the oath, receiving a twelfth of a stater as fee, and the oath shall be taken in the presence of the plaintiff. Those who held the property when Apollonides and Panamyes were commissioners shall be the legal possessors, unless they have disposed of it later.' — **ἀπεπέρασαν**: *ἀποπιπράσκω*, not found elsewhere. — 32 ff. 'If any one wishes to annul this law or proposes a vote to this effect, his property shall be sold and dedicated to Apollo, and he himself shall be an exile forever. If his property is not worth ten staters, he himself shall be sold for transportation and never be allowed to return.' — 41 ff. 'Of all the Halicarnassians any one who does not transgress these things such as they have sworn to and as is recorded in the temple of Apollo, shall be at liberty to prefer claims.' — **τῶσ συμπάντων**: *τῶν συμπάντων*. **96.2.**

3. Imprecations against evil-doers.

A 1 ff. Against those who manufacture poisons. — **τὸ ξυνόν**: adv. acc., *as a community*. — 6 ff. Against those who interfere with the importation of grain. — **ἀνωθεοίη**: contrasted with *ποιοῖ* l. 2. See **42.6**, **157** *b*.

B 3 ff. Against those who resist the authority of the magistrates. The *εὔθυνος*

καὶ γένος τὸ κείν|ō. ὅστις τō̂ λοιπō̂ αἰσυμ|νῶν ἐν Τέωι ἢ γῆι τῆι Τη|ίηι [ἀδίκ](ω)ς ἄν(δρ)[α]ς ἀ[ποκ]τέ̄νει[ε] . . . αρον να [εἰδ]ὼς προδο[ίη . . .] τὴ[ν] πό|λ[ιν καὶ γῆν] τὴν Τηί|ων ἢ το[ὺς] ἄνδρας [ἐν ν]|ήσωι ἢ θα[λάσσηι] το | μετε . . . . . ἐν | ἀρō̄[ρ]ηι περὶ πό[λιν . . .] | λοινο προδο[ίη ἢ κιξα]|λλεύοι ἢ κιξάλλας ὑπο||δέχοιτο ἢ ληίζοιτο ἢ λ|ηιστὰς ὑποδέχοιτο εἰδὼς ἐκ γῆς τῆς Τηίης ἢ [θ]|αλάτης φέροντας ἤ [τι κ]|ακὸν βουλεύοι περὶ Τ[ηί]|ων τō̂ ξυνō̂ εἰδὼς ἢ π[ρὸς] Ἕλληνας ἢ πρὸς βαρβάρο|υς, ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κέ̄νō. | οἵτινες τιμōχέοντες | τὴν ἐπαρὴν μὴ ποιήσεα|ν ἐπὶ δυνάμει καθημέν|ō τὠγῶνος Ἀνθεστηρίο|ισιν καὶ Ἡρακλέοισιν | καὶ Δίοισιν, ἐν τὴπαρῆ|ι ἔχεσθαι. ὃς ἂν τὰ(ς) στήλας, ἐν ἧισιν ἠπαρὴ γέγρ|απται, ἢ κατάξει ἢ φοιν|ικήια ἐκκόψει ἢ ἀφανέ|ας ποιήσει, κε̄̂νον ἀπόλ||λυσθαι καὶ αὐτὸν καὶ γ|ένος [τὸ κέ̄νō].

4. Chios. V cent. B.C. SGDI.5653. Hoffmann III.80. Michel 1383. Roberts 149 and pp.343 ff. Solmsen 41.

-ος· ἀπὸ τούτō μέχρι [τῆς] | τριόδō, ἢ 'ς Ἑρμώνοσσαν [φ]έρει, A τρε̄̂ς· ἀπὸ τῆς τριόδō ἄ[χ]ρι Ἑρμωνόσσης ἐς τὴν τρίοδ|ον ἔξς· ἀπὸ τούτō μέχρι τō̂ | Δηλίō τρε̄̂ς· σύνπαντες ὄ̄ρ|οι ἑβδομήκοντα πέντε. | ὅση τῶν ὄ̄ρων τούτων ἔ σω, πᾶσα Λοφῖτις. ἤν τίς τ||ινα τῶν ὄ̄ρων τούτων | ἢ ἐξέληι ἢ μεθέληι ἢ ἀφανέα ποιήσει ἐπ' ἀδικί|ηι τῆς πόλεως, ἑκατὸν σ|τατῆρας ὀφειλέτω κἄτι|μος ἔστω, πρηξάντων δ' ὀ̄ροφύλακες· ἢν δὲ μὴ πρή|ξοισιν, αὐτοὶ ὀφειλόντων,

must have been a superior official to the ordinary εὔθυνοι or auditors. The αἰσυμνήτης is often an extraordinary official like the Roman dictator, but possibly a regular magistrate at Teos. — 8 ff. Against unfaithful and treasonable magistrates. The restoration of ll. 8–18 is uncertain. — 29 ff. Against magistrates who fail to pronounce the imprecations. — The τιμοῦχοι are probably the regular annual magistrates, like the archons elsewhere. — **ποιήσεαν**: ποιήσειαν. **31.** — **δυνάμει**: see **109.2.** — **καθημένō τὠγῶνος** κτλ.: 'during the assembly at the Anthesteria, etc.' — 35 ff. Against those who damage the stele. — **κατάξει** etc.: aor. subj. **150, 176.2.**

4. Decree fixing the boundaries of a district called Lophitis, followed by provisions for its sale and a list of the purchasers.

For the Lesbian elements in the Chian dialect, see **184** with references. For πρήξοισιν, short-vowel subj. like ποιήσει, see also **150**. For πόλεως, see **109.2.** βασιλεός (C 8) is the earliest example of εο = ευ (**33**).

πρηξάντων δ' οἱ πεντε|καίδεκα τὸς ὀροφύλακας · ‖ ἢν δὲ μὴ πρήξοισιν, ἐν ἐπ|αρῆι ἔστων.

B [οἱ π|ε]ντεκα[ίδεκ]|α ἐς βο̄λὴ[ν ἐν]‖εικάντων [ἐν] | πέντ' ἡμέ-
ρη[ι]‖σιν · τὸς δὲ κήρυκας διαπέ|μψαντες ἐς τ|ὰς χώρας κη[ρ]ῦσ-
σόντων κα‖ὶ διὰ τῆς πόλ|εως ἀδηνέως | γεγωνέοντε|ς, ἀποδεκνύ|ντες
τὴν ἡμέρ|ην, ἢν ἂν λάβω|σιν, καὶ τὸ π|ρῆχμα προσκ|ηρυσσόντων, |
ὅτι ἂμ μέλλη‖ι πρήξεσθαι · | κἀγδικασάν|των τριηκοσ|ίων μὴ 'λάσ-
σο|νες ἀνηρίθε‖υτοι ἐόντες.

C [ἢν δέ τι|ς τὸς πριαμένο̄ς ἀποκλή‖ηι] ἢ δικά[ζηται, τὸς ἀποκλ|η]ι-
ομένο̄ς ἢ π[ό]λις δεξαμ[έ ν]η δικαζέσθω κὰν ὄφλη, [ὑ]|περαποδότω ·
τῶι δὲ πρια[μ]|ένωι πρῆχμα ἔστω μηδέν. [ὃ]|ς ἂν τὰς πρήσις ἀκρα-
τέα[ς] | ποιῆι, ἐπαράσθω κατ' αὐτ[ο̄] | ὁ βασιλεύς, ἐπὴν τὰς νο-
μ[α]|ίας ἐπαρὰς ποιῆται. ‖
τὰς γέας καὶ τὰς οἰκί⟨ε⟩α[ς] | ἐπρίαντο · τῶν 'Αννικῶ πα[ί]-|
δων 'Ικέσιος 'Ηγεπόλιος π|εντακισχειλίων τριηκ[ο]|σίων τεσσ[ερ]α-
κόντων, 'Αθ[η]‖ναγ[ό]ρ[η]ς 'Η[ροδό]τῳ χειλί[ω]ν ἑπτακοσίων ·
Θαργελέο[ς] | Φιλοκλῆς Ζηνοδότῳ τὰν [Ε]|ὐάδησιν δισχειλίων
ἐ[π]|τακοσίων, Θεόπροπος κο[ἰ]‖νοπίδης τὰγ Καμιμήηι χ[ε]ιλίων
καὶ ὀκτακοσίων [ἐπ]|τά · Κήφιος τὰ ἐμ Μελαίνη[ι] | 'Ακτῆι τρισ-
χ̄ελίων ἑπτακ|οσίων ἐνενηκόντων Βία[ς] ‖ 'Ασιῶ.

D . . ιον . . . . . | [χ]ειλίων ἓ̄να|κοσίων · Λεύκ|ιππος Πυθῶ τ‖ὴν οἰκίην
τ[ὴ]‖ν 'Ανδρέος π[ε]|ντακοσίων π|εντηκόντων | δυῶν · Ἄσμιος ‖ Θεό-
πομπος 'Λ|γυαίῳ τὰν Οἴ ωι χειλίων τ|ριηκοσίων δ̄έκων δυῶν · 'Ι‖κε-
σίῳ τῷ Φίλ|ωνος Στράτ[ι ο]ς Λυσῶ τοἰκ[ό]πεδον διηκ[ο]σίων ἐνός.

B 'In the case of a lawsuit (πρῆχμα), the Fifteen are to bring it before the council within five days and make public announcement of it in the villages and in the city.'

C 1–8. *If any one excludes the purchasers from possession or brings suit against them, the city, taking up the cause of those that are excluded, shall sustain the suit, and, if it loses, reimburse them. The purchaser shall be free from litigation. Whoever makes the sales invalid, him shall the βασιλεύς curse, when he makes the customary imprecations.* — 10 ff. *There purchased lands and houses: from the sons of Annices, Hicesius, son of Hegepolis, for 5340 (staters), Athenagoras, son of Herodotus, for 1700; from Thargeleus, Philocles, son of Zenodotus, the property in Euadae for 2700;* etc. — 19, 20. **κοινοπίδης**: καὶ Οἰνοπίδης,

5. Erythrae. About 357 B.C. SGDI.5687. Ditt.Syll.107. Hicks 134. Hoffmann III.96. Michel 501.

[Ἔδοξεν] τῆι βουλ[ῆι καὶ τῶι | δήμωι Μ]αύσσωλλο[ν Ἐ]κατ[ό-
μνω | Μολασ]έα, ἐπεὶ ἀνὴρ ἀγαθὸς [ἐγέ|νετο π]ερὶ τὴν πόλιν τὴν
Ἐρυ|[θραί]ων, εἶναι εὐεργέτην τῆς [πόλ]εως καὶ πρόξενον καὶ
πολί|[την]· καὶ ἔσπλουν καὶ ἔκπλουν | [καὶ] πολέμō καὶ εἰρήνης
ἀσυλε[ὶ | καὶ] ἀσπονδεί, καὶ ἀτέλειαν κα[ὶ || πρ]οεδρίην· ταῦτα δὲ
εἶναι αὐ|[τῶι] καὶ ἐκγόνοις. στῆσαι δὲ α[ὐτῶ κ]αὶ εἰκόνα χαλκῆν
ἐν τῆι ἀ|[γορῆ]ι καὶ Ἀρτεμισίης εἰκόνα | [λιθί]νην ἐν τῶι Ἀθη-
ναίωι, καὶ || [στεφ]ανῶσαι Μαύσσωλλον μὲν | [ἐκ δαρ]εικῶν πεντή-
κοντα, Ἀρτε[μισίην] δὲ ἐκ τριήκοντα δαρε[ι|κῶν. γράψ]αι ταῦτα
ἐ(ς) στήλη[ν | καὶ στῆσα]ι ἐς τὸ Ἀθήναιον, || [ἐπιμεληθ](ῆ)ναι [δὲ
τοὺς ἐξεταστάς].

Central Ionic

6. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5423. Hoffmann III.30. Michel 1150. Roberts 25. Solmsen 46.

Νικάνδρη μ' ἀνέθēκεν hεκηβόλōι ἰοχεαίρηι,
Ϙόρη Δεινο|δίκηο τῶ Ναhσίō, ἔhσοχος ἀ(λ)λήōν,
Δεινομένεος δὲ κασιγνέτη, | Φhράhσō δ' ἄλοχός ν[ῦν].

7. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5421. Hoffmann III.33. Roberts 27.

[τ]ῶ ἀϝυτῶ λίθō ēμὶ ἀνδριὰς καὶ τὸ σφέλας.

5. Decree in honor of Maussolus, the satrap of Caria, to whose memory the famous Mausoleum was erected by his widow Artemisia. — 15 ff. See **136**.9.

6. Inscribed on an archaic statue of Artemis found at Delos. ⊟ is used as *h* and *hε*, and for *η* from *ᾱ*, but not for original *η*. See **4**.6, **8** *a*. In Δεινοδίκηο and ἀ(λ)λήōν the endings, as the meter shows, have the value of one syllable, like *εω* in Homer. See **41**.4. The character which appears before *σ* in Ναhσίō etc. is □, probably only a differentiated form of ⊟, though some take it as a sign for *ξ* and transcribe Ναξσίō etc.

7. On the base of a colossal statue of Apollo at Delos, dedicated by Naxians. *I am of the same stone, statue and pedestal.* For ἀϝυτῶ see **32**.

8. Burial law directed against extravagance in the funeral rites, like those enacted at Athens under Solon, and at Sparta under Lycurgus.

With two exceptions (θάνηι, διαρανθῆι) H is used only for the *η* from *ᾱ* (or from *εα*, as ἐπήν, θύη). See **4**.6, **8** *a*.

8. Iulis in Ceos. Last quarter V cent. B.C. IG.XII.v.i.593. SGDI. 5398. Ditt.Syll.877. Hoffmann III.42. Inscr.Jurid.I.pp.10 ff. Michel 398. Solmsen 47. Ziehen, Leges Sacrae 93.

Οἵδε νό[μ]οι περὶ τῶγ καταφθιμ[έ]νω[ν. κατὰ | τ]άδε θά[πτ]ε̄ν τὸν θανόντα· ἐν ἑ̄ματίο[ις τρ|ι]σὶ λευκοῖς, στρώματι καὶ ἐνδύματι [καὶ | ἐ]πιβλέ̄ματι, ἐξε̄ῖναι δὲ καὶ ἐν ἐλάσ[σ]οσ[ι, μ‖ὲ̄] πλέονος ἀξίοις τοῖς τρισὶ ἑκατὸν δρ[α|χ]μέων. ἐχφέρε̄ν δὲ ἐγ κλίνηι σφηνόπο[δ]ι [κ]‖αὶ μὲ̄ καλύπτε̄ν, τὰ δ' ὁλ[ο]σχερ[έ]α τοῖ[ς ἑ̄]ματ'ίοις. φέρε̄ν δὲ οἶνον ἐπὶ τὸ σῆμα [μ]ὲ̄ [πλέον] | τριῶν χῶν καὶ ἔλαιον μὲ̄ πλέο[ν] ἑνό[ς, τὰ δὲ ‖ ἀ]γγεῖα ἀποφέρεσθαι. τὸν θανό[ν]τα [φέρε̄ν | κ]ατακεκαλυμμένον σιωπῆι μέχρι [ἐπὶ τὸ | σ]ῆμα. προσφαγίοι [χ]ρε̄̂σθαι κατὰ τὰ π[άτρι|α. τ]ὴγ κλίνην ἀπὸ το[ῦ] σή[μ]ατο[ς] καὶ τ[ὰ] σ[τρώ]‖ματα ἐσφέρε̄ν ἐνδόσε. τῆι δὲ ὑστεραί[ηι ἀ‖π]οραίνεν τὴν οἰκίην ἐλεύθερον θαλά[σση|ι] πρῶτον, ἔπειτα δ[ὲ] ὑσώπωι ο[ἰκ]έτη[ν ἐμβ]'άντα· ἐπὴν δὲ διαρανθῆι, καθαρὴν ε̄̃ναι τὴν οἰκίην καὶ θύη θύε̄ν ἐφί[στι|α.] τὰς γυναῖκας τὰς [ἰ]ούσ[α]ς [ἐ]πὶ τὸ κῆδ[ος] | ἀπιέναι προτέρας τῶν ⟨αν⟩ἀνδρῶν ἀπὸ [τοῦ] ‖ σήματος. ἐπὶ τῶι θανόντι τριηκόστ[ια μὲ̄ | π]οιε̄̂ν. μὲ̄ ὑποτιθέναι κύλικα ὑπὸ τὴγ [κλί|ν]ην με̄̃δὲ τὸ ὕδωρ ἐκχε̄̂ν με̄̃δὲ τὰ καλλύ[σμα]'τα φέρε̄ν ἐπὶ τὸ σῆμα. ὅπου ἂν θάνηι, ἐπὴ[ν ἐ]‖ξενιχθε̄̂ι, μὲ̄ ἰέναι γυναῖκας π[ρὸ]ς τ[ὴν οἰ]‖κίην ἄλλας ἔ̄ τὰς μιαινομένας· μια[ίνεσθ]'αι δὲ μητέρα καὶ γυναῖκα καὶ ἀδε[λφεὰς κ|α]ὶ θυγατέρας· πρὸς δὲ ταύταις μὲ̄ π[λέον π|έ]ντε γυναικῶν, παῖδας δὲ τ[ῶν θ]υγ[ατρῶν κ|ὰ]νεψιῶν,

3. **στρώματι** κτλ.: 'a cloth underneath the corpse, one wrapped about it, and one over it.' — 7. **με καλύπτε̄ν** κτλ.: they are not to use a special covering for the bier, but cover all, the bier and the corpse, with the cloths before mentioned. — 9. **χῶν**: see **112**.6. — 12. **προσφαγίοι** κτλ.: 'they are to perform the sacrifice according to the ancestral custom.' By the law of Solon the sacrifice of an ox was forbidden. — 13 f. The bier and the coverings, like the vessels (l. 10), are to be brought home, instead of being left at the tomb. — 15 f. 'The house is to be purified first with sea-water by a free man, then with hyssop by a slave.' But the restoration ὁ[ικ]έτη[ν ἐμβ]άντα is uncertain. — 20. At Athens ceremonies in honor of the dead were performed on the third, ninth, and thirtieth days. The last are expressly forbidden here. — 21. Directed against certain superstitious practices, the significance of which is not clear. — 27. **ταύταις**: dat. in **-αις** due to Attic influence.

ἄλλον δὲ μ[ε̄]δένα. τοὺς μια[ινομέ|νους] λουσαμένου[ς] - - - - - - 30
- - - - - - - - - - | [ὕδατ]ος [χ]ύσι κα[θαρ]οὺς ἓναι εω - - - - - - - .

West Ionic (Euboean)

9. VII cent. B.C. SGDI.5292. Rev.Arch.1902 I,41 ff.

Πύ(ρ)ρος μ' ἐποίεσεν Ἀγασιλέ̄ρō.

10. Cumae in Italy. VI cent. B.C. IG.XIV.865. SGDI.5267. Hoffmann III.6. Roberts 173.

Ταταίēς ἐμὶ λ|έρυθος· hὸς δ' ἄν με κλέφσ|ēι, θυφλὸς ἔσται.

11. Cumae in Italy. VI cent. B.C. IG.XIV.871. SGDI.5269. Hoffmann III.4. Roberts 177 a. Solmsen 48.

hυπὺ τε͂ι κλίνēι τούτēι Λε͂νος hύπυ.

12. Amphipolis. 357 B.C. SGDI.5282. Ditt.Syll.113. Hicks 125. Hoffmann III.14. Michel 324. Solmsen 49.

Ἔδοξεν τῶι δήμωι· Φί|λωνα καὶ Στρατοκλέ|α φεόγειν Ἀμφίπο-
λι|ν καὶ τὴγ γῆν τὴν Ἀμφ|ιπολιτέων ἀειφυγί|ην καὶ αὐτὸς καὶ τὸς | 5
παῖδας, καὶ ἤμ πō ἁλί|σκωνται, πάσχειν αὐ|τὸς ὡς πολεμίōς καὶ |
νηποινεὶ τεθνάναι, | τὰ δὲ χρήματ' αὐτῶν δ|ημόσια εἶναι, τὸ δ' ἐπιδέ- 10
κατον ἱρὸν τō̃ Ἀ|πόλλωνος καὶ τō̃ Στρ||υμόνος. τὸς δὲ προστ|άτας 15
ἀναγράψαι αὐτ|ὸς ἐ(ς) στήλην λιθίνην. | ἢν δέ τις τὸ ψήφισμα | ἀνα-
ψηφίζει ἢ καταδ||έχηται τούτōς τέχν|ηι ἢ μηχανῆι ὁτεωι|ῶν, τὰ χρή- 20
ματ' αὐτō̃ δημ|όσια ἔστω καὶ αὐτὸς φεογέτω Ἀμφίπολιν | ἀειφυγίην.

9. On a lecythus, now in the Boston Museum of Fine Arts, the provenance of which is not stated. Probably manufactured in Boeotia by a Chalcidian potter, or at least inscribed in the Chalcidian dialect. Note the retention of intervocalic *ϝ* in the proper name Ἀγασιλέ̄ρō (which later became Ἀγασίλεω), though not in ἐποίēσεν.

11. *In this niche of the tomb rests Lenos.* — **τούτēι**: see **124**. — **hύπυ**: ὕπεστι.

12. When Philip captured Amphipolis in 347 B.C., he caused the banishment of his opponents. Cf. Diod.16.8. Among this number were the two men against whom this decree was enacted, one of them, Stratocles, being known as one of the two envoys who were sent to Athens for aid. Cf. Dem.Olynth. 1.8. Amphipolis was a colony of Athens, but the population was mixed. Cf. Thuc.4.102 ff. At this time evidently the Chalcidian element predominated.

3. **φεόγειν**: cf. φεογέτω, l.24. These are the only West Ion. examples of εο= ευ(**33**).— 19. **ἀναψηφίζει**: ει for ηι, **39** *a*.

13. Eretria. (A) End of V cent. B.C., (B) middle of IV cent. B.C. SGDI.5308. Ditt.Syll.47,48. Hoffmann III.19. Michel 341.

A Θεοί. | Ἔδοξεν τεῖ βουλῆι Ἡγέλοχον | τὸν Ταραντῖνον πρόξενον εἶ|ναι καὶ εὐεργέτην καὶ αὐτὸν ‖ κ[α]ὶ παῖδας καὶ σίτηριν εἶναι καὶ αὐτῶι καὶ παιρὶν, ὅταν ἐ[π]ιδημέωριν, καὶ ἀτελέην καὶ | προεδρίην ἐς τοὺς ἀγῶνας ὡς σ|υνελευθεράραντι τὴμ πόλιν ‖ ἀπ' Ἀθηνάων.

B Ἔδοξεν τεῖ βουλεῖ καὶ τοῖ δήμοι | Ἡράκλειτον τὸν Ταραντῖνον | πρόξενον εἶναι Ἐρετριῶν αὐτὸν καὶ ἐκγόνους, εἶναι δὲ αὐτοῖ | προεδρίην καὶ σίτηριν καὶ αὐτοῖ καὶ παιρὶν, ὅσον ἂν χρόνον | ἐπιδημέωριν, καὶ τὰ ἄλλα, καθ|άπερ τοῖς ἄλλοις προξένοις.

14. Oropus. 411–402, or 386–377 B.C. IG.VII.235. SGDI.5339. Ditt. Syll.589. Hoffmann III.25. Michel 698. Solmsen 50. Ziehen, Leges Sacrae 65.

Θεοί. | Τὸν ἱερέα τοῦ Ἀμφιαράου φοιτᾶν εἰς τὸ ἱερό|ν, ἐπειδὰν χειμὼν παρέλθει, μέχρι ἀρότου ὥρ|ης μὴ πλέον διαλείποντα ἢ τρεῖς ἡμέρας καὶ ‖ μένειν ἐν τοῖ ἱεροῖ μὴ ἔλαττον ἢ δέκα ἡμέρα|ς τοῦ μηνὸς ἑκ[ά]στο. καὶ ἐπαναγκάζειν τὸν ν|εωκόρον τοῦ τε ἱεροῦ ἐπιμελεῖσθαι κατὰ τὸ|ν νόμον καὶ τῶν ἀφικνε(ο)μένων εἰς τὸ ἱερόν. | ἂν δέ τις ἀδικεῖ ἐν τοῖ ἱεροῖ ἢ ξένος ἢ δημότ|ης, ζημιούτω ὁ ἱερεὺς

13. This and no. 14 are in the Eretrian variety of Euboean, for which see **187 (60.3)**.

A. Ships of Tarentum formed part of the Peloponnesian fleet which defeated the Athenians off Eretria in 411 B.C. and so led to the Athenian loss of Eretria. Cf. Thuc.8.91,95. It is in gratitude for this that Hegelochus of Tarentum and his sons are honored in this decree.

B. This decree is later than A, but was inscribed on the same stone, because both recipients of honor are from Tarentum, and possibly relatives.

14. Regulations of the temple of Amphiaraus at Oropus. Oropus seems to have been an Eretrian possession before it passed into the hands of the Thebans in the sixth century, and preserved the Eretrian dialect throughout the Boeotian and the subsequent Athenian domination. But from the end of the fourth century the inscriptions are in Attic.

1 ff. The priest evidently passed the winters in the town, leaving the temple entirely in the charge of the custodian. But with the end of winter, when visitors became more frequent, he was expected to go to the temple regularly, never missing more than three days at a time and remaining there at least ten days each month. He was to see to it that the custodian took proper care of the temple and its visitors.—9 ff. 'If any one commits sacrilege in the temple, the priest shall have the right to impose a fine up to the sum of five drachmas and take pledges of the one penalized. If such a one offers the

μέχρι πέντε δραχμέων | κυρίως καὶ ἐνέχυρα λαμβανέτω τοῦ ἐζημιω-
μ|ένου· ἂν δ' ἐκτίνει τὸ ἀργύριον, παρεόντος τοῦ | ἱερέος ἐμβα(λ)λέτω
εἰς τὸν θησαυρόν. δικάζειν δὲ τὸν ἱερέα, ἄν τις ἰδίει ἀδικηθεῖ ἢ τῶν
ξέ|νων ἢ τῶν δημοτέων ἐν τοῖ ἱεροῖ, μέχρι τριῶν | δραχμέων, τὰ δὲ
μέζονα, ἥχοι ἑκάστοις αἱ δίκ|αι ἐν τοῖς νόμοις εἰρῆται, ἐντῦθα γινέ-
σθων. | προσκαλεῖσθαι δὲ καὶ αὐθημερὸν περὶ τῶν ἐν τοῖ ἱεροῖ ἀδι-
κίων· ἂν δὲ ὁ ἀντίδικος μὴ συνχ||ωρεῖ, εἰς τὴν ὑστέρην ἡ δίκη
τελείσθω. ἐπαρ|χὴν δὲ διδοῦν τὸμ μέλλοντα θεραπεύεσθαι ὑ|πὸ
τοῦ θεοῦ μὴ ἔλαττον ἐννεοβόλου δοκίμου ἀργ|υρίου καὶ ἐμβάλλειν
εἰς τὸν θησαυρὸν παρε|όντος τοῦ νεωκόρου - - - - - - - - - - - - - - ||
- - - - - κατεύχεσθαι δὲ τῶν ἱερῶν καὶ ἐπ|ὶ τὸν βωμὸν ἐπιτιθεῖν,
ὅταν παρεῖ, τὸν ἱερέα, | ὅταν δὲ μὴ παρεῖ, τὸν θύοντα, καὶ τεῖ θυσίει
α|ὐτὸν ἑαυτοῖ κατεύχεσθαι ἕκαστον, τῶν δὲ δη|μορίων τὸν ἱερέα, τῶν
δὲ θυομένων ἐν τοῖ ἱ|ροῖ πάντων τὸ δέρμα [λαμβάνειν]. θύειν δὲ
ἐξ|εῖν ἅπαν ὅτι ἂν βόληται ἕκαστος· τῶν δὲ κρεῶ|ν μὴ εἶναι ἐκφο-
ρὴν ἔξω τοῦ τεμένεος. τοῖ δὲ | ἱερεῖ διδοῦν τὸς θύοντας ἀπὸ τοῦ

money, he must deposit it in the treasury in the presence of the priest. If any one suffers a private wrong in the temple, the priest shall decide matters of no more than three drachmas, but the more important cases shall be tried before the proper courts. The summons for wrongs done in the temple shall be made on the same day, but if the opponent does not agree, the case may go over till the next day.'—16. **ἑκάστοις**: *for the several offenses.* —17. **εἰρῆται**: see **43**. — **ἐντῦθα**: see **34** *a*, **134**. — 19. **ἀδικίων**: *ἀδίκιον* = *ἀδίκημα*. — 21 ff. 'The one who is to be treated by the god shall pay a fee of not less than nine obols of current money (no bad coin was to be palmed off) and put it in the treasury in the presence of the custodian.' — *ἐννεοβόλου* is crowded into a space where a shorter word had been erased, presumably *δραχμῆς*. Since the law was first inscribed, the amount of the fee had been raised, and at the same time another provision, which followed after *νεωκόρου* in l. 24, had been abrogated and erased. — 25 ff. 'The priest shall make the prayers and place the victims on the altar, if he is present, but, if he is not present, the one who gives the offering. At the festival each shall make his own prayer, but the priest shall make the prayers for the sacrifices in behalf of the state, and he shall receive the skin of all the victims.' — 30 ff. **θύειν δὲ ἐξεῖν** κτλ.: there was no restriction as to the kind of victims to be offered, such as is often made in temple regulations, but in any case the flesh was not to be carried off. — 31. **βόληται**: so, not *βόληται* (*βούληται*), for an Eretrian inscription of later date, which never has *o* = *ου*, reads *βόληται*, *βολόμενον*. — 32 ff. **τοῖ δὲ ἱερεῖ** κτλ.: 'the priest is to have the shoulder of each

ἱερήου ἑκ|άστο̄ τὸν ὦμον, πλὴν ὅταν ἡ ἑορτὴ εἶ· τότε δὲ ἀπ‖ὸ τῶν δημορίων λαμβανέτω ὦμον ἀφ' ἑκάστου | τοῦ ἱερήου. ἐγκαθεύδειν δὲ τὸν δειόμενο|ν - | υαυ - - - - - - - - - - - - - - - - - πειθόμ|ενον τοῖς νόμοις. τὸ ὄνομα τοῦ ἐγκαθεύδον|τος, ὅταν ἐμβάλλει τὸ ἀργύριον, γράφεσθαι τ|ὸν νεωκόρον καὶ αὐτοῦ καὶ τῆς πόλεος καὶ ἐκ|τιθεῖν ἐν τοῖ ἱεροῖ γράφοντα ἐν πετεύροι σ|κοπεῖν τοῖ βολομένοι. ἐν δὲ τοῖ κοιμητηρίο|ι καθεύδειν χωρὶς μὲν τὸς ἄνδρας, χωρὶς | δὲ τὰς γυναῖκας, τοὺς μὲν ἄνδρας ἐν τοῖ πρὸ ἡ|ὸς τοῦ βωμοῦ, τὰς δὲ γυναῖκας ἐν τοῖ πρὸ hεσπέ|ρης . . . . . τὸ κοιμ]ητήριον τοὺς ἐν|[καθεύδοντας . . . . . λ]όγον | . . . . . .

Arcadian

15. VI or early V cent. B.C. SGDI.373. Ditt.Syll.625. Roberts 237a. A.M. XXI,240 ff.; XXX,65.

Καμὸ ὑνέθυσε ταῖ Κόρραι.

16. Mantinea. V cent. B.C. Fougères, B.C.H. XVI,568 ff. Homolle, ibid. 580 ff. Baunack, Ber. Sächs. Ges. 1893,93 ff. Keil, Gött. Nachr. 1895,349 ff. Danielsson, Eranos II,8 ff. Fougères, Mantinée, 523 ff. For ϡ, which is transcribed ϙ, see **4**.4.

[ϝο]φλέασι οἵδε ἰν Ἀλέαν [ll. 2–12 proper names]. Φ[έμα]νδρος | [ϝο]φλέοι ἂν χρεστέριον κακρίνε. ‖ ἐ[ι δ]ν ὁσίαι κακριθέε

victim, except when there is a festival, and then only from the victims offered for the state.' — 33. **ἱερήου**: *ἱερήιον*. **37**, **38**. — 36. **δειόμενον**: *δεόμενον*. **9**.1. — 39 ff. 'The custodian is to inscribe the name of each one who consults the oracle, when he has paid his money, and place it on a tablet in the shrine so that any one who wishes may see it.' — **ἐγκαθεύδοντος**: as elsewhere, those wishing to consult the oracle went to sleep in a room of the temple assigned for this purpose (see following), and received the oracle in a dream. — 43 ff. **ἐν δὲ τοῖ κοιμητηρίοι** κτλ.: 'the men and women are to lie in separate places, the men to the east of the altar, the women to the west.' — 46. **ἡῶς**: see **41**.4 *b*. — **hεσπέ[ρης**: *h*ε designated by H, as in no. 6.

15. Dedication inscribed on a bronze cymbal, which, according to the more probable of two varying reports, was found near the modern Dimitzana in Arcadia. Formerly read Κάμουν ἔθυσε κτλ. and ascribed to Thessalian, later as Καμὸ ὖν ἔθυσε. But the use of *ὑνέθυσε* = *ἀνέθηκε* is confirmed by a later dedication reading Φαυλέας ἀνέθυσε τοῖ Πανί, in which the earlier *ὖν* (**6**, **22**) is replaced by *ἀνά*.

16. Judgment against certain persons guilty of sacrilege toward Athena Alea, whose temple had been made the

τῶν χρε̄μάτων, | πὲ τοῖς ϝοικιάται(ς) τᾶς θεῶ ἔναι, κὰ ϝοικίας δά-
σασσθαι τὰς ἄνωδ' ἐά(σ)σας. | [ἐπ]εὶ τοῖς ϝοφλε̄κόσι ἐπὶ τοῖδ' ἐδικά-
σαμεν, ἄ τε θεὸς κὰς οἰ δικασσταὶ, ἀπυ[δ]εδομίν[ος] " τῶν χρε̄μάτων 20
τὸ λάχος, ἀπεχομίνος | κατὸρρέντερον γένος ἔναι | ἄματα πάντα ἀπὺ
τοῖ ἰεροῖ, ἴλαον ἔναι. | εἰ δ' ἄλ[λο] σ̄ις [ἐ]άτοι κατῶννυ, ἰνμενφὲς
ἔναι. | Εὐχōλὰ [δ'] ἄδε ἔ[ψ]ετοι τοῖ ἀ[λιτερίοι]· " εἴ σ̄ις ἰν το(ῖ) 25
ἰεροῖ τῶν τότ[ε ἀπυθανόντōν | φονέ̄ς ἐστι, εἴσ̄' αὐτός εἴσε [τῶν ἐσγό-
νōν] | σ̄ις κατὸρρέντερον, εἴσε τ[ῶν ἀνδρῶν] | εἴσε τᾶς φαρθένō, ἰνμεν-
φ[ὲς ἔναι κα]τὸ χρε̄στέριον· εἰ δὲ μέ, ἴλαον ἔναι. " εἰ Φέμανδρος 30
φονέ̄ς ἐσστ[ι εἴσε] | τῶν ἀνδρῶν εἴσε τᾶς φαρθέν[ō] | τῶν τότε ἀπυ-
θανόντōν ἰν [τοῖ ἰεροῖ] | κὰς μὲ προσσθαγενὲς τὸ ϝέ[ργον τοῦ]το

scene of a bloody fray. Most of the difficulties in the reading and interpretation have been cleared up, but some points are still uncertain.

1. *The following are adjudged guilty towards Alea.* —[ϝο]φλέασι: ὠφλήκασι. **146.1.** Cf., with the more usual aorist, ὀφλὲν ἰν δᾶμον, no. 17.4, and for the whole episode, Att. οἴδε ὤφλον Δηλίων ἀσεβείας - - - - - , τὸ τίμημα τὸ ἐπιγεγραμμένον καὶ ἀειφυγία, ὅτι ἐκ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος τοῦ Δηλίου ἦγον τοὺς Ἀμφικτύονας καὶ ἔτυπτον. IG.II.814,p.281. — 13 f. *Φήμανδρος*, as the form of the name shows (cf. l. 30), was a foreigner from Attic or Ionic territory. As such, and because his guilt was in question, his case is treated separately, and his penalty depends upon the decision of the oracle. — ἄν: ἆ ἄν. **58** *a*. — κακρίνε̄: κατακρίνῃ aor. subj. **95, 149.** — 15 ff. *If he is condemned by divine judgment to forfeit his property, this together with the slaves shall belong to the goddess, and one shall divide* (between the goddess and the state?) *the houses which he possesses* (*on the heights*, referring to country houses in the mountains?). — ἐ[ι ἃ]ν: uncertain, but more likely than ἐάν. We should expect εἰκ ἄν (**134.2** *a*). — κακριθέε̄: aor. subj. pass. **151.2.** — 18 ff. *Inasmuch as we, the goddess and the judges, have passed judgment upon the guilty parties as follows, namely that, having given up their inheritance, they shall forever be excluded from the temple, in the male line, it shall be well* (*propitious*). *But if any one permits anything else, contrary to these things, it shall be impious.* — ἀπυ[δ]εδομίν[ος], ἀπεχομίνος: see **10.** — 22. κατὸρρέντερον: κατὰ τὸ ἀρρέντερον. **94.1.** — 22. ἄματα πάντα: a formulaic expression, Hom. ἤματα πάντα, retained here in the imprecation, although ἀμέρα is the ordinary prose word for *day* in Arcadian as elsewhere (cf. no. 17). Similarly νόμος ἰερὸς ἰν ἄματα πάντα in a Tegean inscription. — 24. *The following imprecation shall pursue the sinner.* Or, instead of ἔ[ψ]ετοι from ἔπομαι, read ἔ[σ]ετοι *shall be* ?— 30 ff. *If Phemander is a murderer of either the men or the maiden who perished at that time in the temple, and the deed of that time was not of prior date, in that case he shall be punished as an impious person.* Apparently Phemander had set up an alibi

τότε ἔ(ς), οὕτως ἴνμονφον θε[μίζεσθαι]. || εἰ δὲ προσσθαγενὲς τὸ ρέργ[ον τοῦτο], | κὰς μὲ φονὲς, ἴλαον ἔναι.

17. Tegea. Early IV cent. B.C. Hoffmann I.29. Michel 695. Solmsen 1. Ziehen, Leges Sacrae 62. Alphabet transitional; Ε = ε̄, Ο = ō, Η = *h*; Ion. Ξ = ξ, Χ = χ.

Τὸν hιερὲν πέντε καὶ εἴκοσι οἷς νέμεν καὶ ζεῦγο|ς καὶ αἶγα· εἰ δ' ἂν καταλλάσσε̄, ἰνφορβισμὸν ἔναι· τ|ὸν hιερομνάμονα ἰνφορβίεν· εἰ δ' ἂν λευτον μὲ ἰνφ|ορβίε̄, hεκοτὸν δαρχμὰς ὀφλὲν ἰν δᾶμον καὶ κάταρ||ρον ἔναι.— Τὸν hιεροθύταν νέμεν ἰν 'Αλέαι ὅτι ἂν ἀ|σκε̄θὲς

to the effect that the deed of violence took place before he entered the temple. — 34. **τότε ἔ(ς)**: the reading is TOTEE, which some transcribe *τότ' ἦε*. But *ἦε* = Hom. *ἦεν* is impossible. The form to be expected is *ἦς*, though unfortunately we can get this only by assuming that *σ* has been omitted by mistake.

17. Regulations of the temple of Athena Alea. The first five paragraphs, ll. 1–20, deal with the rights of pasturage in Alea, the district in which the temple was situated and which was included in the temple property. The temple officials mentioned are the *hieromnemon*, the chief administrator of the affairs of the temple (also, in the plural, the board of administrators), the *priest*, and the *hierothytes*, a minor official charged with the technical details of the sacrifice, though in some places this title came to be one of high rank. The Fifty and the Three Hundred were, doubtless, civic bodies.

The critical and difficult words are *ἰνφορβίεν*, *ἰνφορβισμόν*, plainly connected with *φέρβω feed*, *φορβή fodder*, *φορβεία halter*. Starting from the derived meaning seen in *φορβεία*, one may translate *tie up*, *seize*, but in ll. 14–15 the *seizure* of small animals, contrasted with a tax of a drachma for large animals, seems extreme, especially in connection with ll. 18–19. The interpretation *impose a pasture tax* is on the whole more satisfactory, though by this too the expression in ll. 14–15 is strange, by apparent lack of contrast. One must assume that the pasture tax was a fixed and merely nominal sum, and that the tax of one drachma for the larger animals was in excess of this. Hesychius has *ἐμφόρβιον· τελώνημα*, which is parallel to *ἐνοίκιον house-rent*, *ἐλλιμένιον harbor-dues*, etc. From this would be derived *ἰνφορβίεν impose a pasture tax*, and from this again, as if from *-ίζω*, *ἰνφορβισμός the imposition of a pasture tax*. Cf. Solmsen, K.Z. XXXIV, 437 ff.

2. **εἰ δ' ἂν καταλλάσσε̄**: *if he acts otherwise* (*καταλλάσσω* intrans.), that is goes beyond the number allowed. — 3. **λευτον**: probably an adv. *λεῦτον*, or a part. *λεύτῶν*, meaning *wittingly*, *intentionally*, but there is no certain etymon. — 5 ff. **τὸν hιεροθύταν κτλ.**: *the hierothytes may pasture in Alea animals without blemish* (and so suitable for the sacrifice), *but*

ἓ· τὰ δ' ἀνασκεθέα ἰνφορβίεν· μεδ' ἐσπερᾶσαι πὰρ ἂν λέγε hιεροθυτές· εἰ δ' ἂν ἐσπεράσε, δυόδεκ'ο δαρχμὰς ὀφλὲν ἰν δᾶμον.—Τᾶς τριπαναγόρσιος τὰς ὑστέρας τρὶς ἀμέρας νέμεν ὔτι hὰν βόλε̄τοι ὃς ‖ μὲ ἰν τοῖ περιχὤροι· εἰ δ' ἂν ἰν τοῖ περιχὤροι, ἰνφορβίεν.—'Ιν 'Αλέαι μὲ νέμεν μέτε ξένον μέτε ϝαστὸν | εἰ μὲ ἐπὶ θοίναν hίκοντα· τοῖ δὲ ξένοι καταγομένοι ἐξε̄ναι ἀμέραν καὶ νύκτα νέμεν ἐπιζύγιον· εἰ δ' | ἂν πὰρ τάνυ νέμε̄, τὸ μὲν μέζον πρόβατον δαρχμὰν ὀ|φλέν, τὸ δὲ μεῖον ἰνφορβίεν.—Τὰ hιερὰ πρόβατα μὲ | νέμεν ἰν 'Αλέαι πλὸς ἀμέρας καὶ νυκτός, εἰκ ἂν διε|λαυνόμενα τύχε̄· εἰ δ' ἂν νέμε̄, δαρχμὰν ὀφλὲν τὸ πρόβατον ϝέκαστον τὸ μέζον, τὸν δὲ μειόνω̄ν προβάτω̄ν ὀδελὸν ϝέκαστον, τᾶν συὸν δαρχμὰν ϝεκάσταν, ε[ἰ] ‖ μὲ παρhεταξαμένος τὸς πεντε̄́κοντα ἢ τὸς τριακα|σίος.—Εἰκ ἐπὶ δο̄́μα πῦρ ἐποίσε̄, δυόδεκο δαρχμὰς | ὀφλέν, τὸ μὲν ἔμισυ ταῖ θεοῖ, τὸ δ' ἔμισυ τοῖς hιερομνάμονσι.—Εἰκ ἂν παραμαξεύε̄ θύσθε̄ν τᾶς κελε[ύθ]ω̄ τᾶς κακειμέναν κὰτ 'Αλέαν, τρὶς ὀδελὸς ὀφλὲ[ν ἀν]‖τὶ ϝεκάσταν, τὸ μὲν hε̄́μισυ ταῖ θεοῖ, τὸ δ' ἔμισ[υ τοῖ]ς hιερομνάμονσι.—Ταῖ παναγόρσι τὸς hιερ[ομνάμ]ονας ἀρτύεν τὰ ἰν ταῖς ἰνπολαῖς πάντα [.....τ]ὸς δαμιοργό[ς.—] Τὸν κόπρον τὸν ἀπυδόσμ[ιον .....|.] ταῖ hεβδόμαι τῶ Λεσχανασίω̄ μένός· [εἰ δὲ μέ, δαρχ‖μὰ]ν ὀφλέν.—Τὸν Παναγόρσιον με̄́να [31–35 only a few words left.]

for those not unblemished (and so suitable only for personal use) *one shall impose a pasture tax. He shall not go beyond what he declares in his function of hierothytes.* That is, his official statement as to the condition of the animals is final.—7. **πὰρ ἄν**: πὰρ ἃ (ἀ) ἄν. **58** *a*.—**hιεροθυτές**: *ἱεροθυτέων*. **78, 157**. 9. **hάν**: ἄν. **58** *d*.—**ὃς μέ**: used like *ὅσον μή*.—20. *Unless the Fifty or the Three Hundred approve.* Acc. abs. construction. **173**.—21. **δο̄́μα**: *temple*.—**ἐποίσε̄**: aor. subj. to fut. *οἴσω*, cf. Hom. *οἰσέμεναι*, Hdt. *ἀνοῖσαι*. For absence of ἄν see **174**.—23 ff. Meaning uncertain, but probably *If one drives in a wagon to the sacrifice off the high road leading through Alea, one shall pay a fine of three obols for each* (wagon), etc.—**θύσθε̄ν**: aor. infin. pass. with middle force, *to offer sacrifice*.—**κακειμέναν**: *κατακειμένης*. **95**.—26 ff. The officials are to make all arrangements for the market, which was held at ancient festivals as at our modern fairs. Cf. Ditt.Syll.653.99 ff.—28. **ἀπυδόσμ[ιον]**: probably to be restored thus, and taken as an adjective agreeing with *κόπρον*, but the meaning is uncertain (saleable?).

18. Tegea. III cent. B.C. SGDI.1222. Hoffmann I.30. Michel 585. Solmsen 2.

πε - - - - - - - - - - - - φι . λο . | εἰκ ἄν τι γίνητοι τοῖς ἐργώναις
τοῖς ἰν τοῖ αὐτοῖ | ἔργοι, ὅσα περὶ τὸ ἔργον· ἀπυέσθω δὲ ὁ ἀδική-
5 μενος | τὸν ἀδικέντα ἰν ἀμέραις τρισὶ ἀπὺ ταῖ ἂν τὸ ἀδί|κημα γένη-
τοι, ὕστερον δὲ μή· καὶ ὅτι ἂγ κρίνωνσι | οἰ ἐσδοτῆρες, κύριον ἔστω.
— Εἰ δὲ πόλεμος διακωλύσει τι τῶν ἔργων τῶν ἐσδοθέντων ἢ τῶν |
ἠργασμένων τι φθέραι, οἰ τριακάσιοι διαγνόντω | τί δεῖ γίνεσθαι·
10 οἰ δὲ στραταγοὶ πόσοδομ ποέντω, ‖ εἰκ ἂν δέατοί σφεις πόλεμος
ἦναι ὁ κωλύων ἢ ἐφθορκὼς τὰ ἔργα, λαφυροπωλίου ἐόντος κατὺ
τᾶς | πόλιος. εἰ δὲ τι(ς) ἐργωνήσας μὴ ἰγκεχηρήκοι τοῖς ἔργοις, ὁ
δὲ πόλεμος διακωλύοι, ἀπυδόας [τ]ὸ ἀργύριον, | τὸ ἂν λελαβηκὼς
15 τυγχάνη, ἀφεώσθω τῶ ἔργω. ‖ εἰκ ἂν κελεύωνσι οἰ ἐσδοτῆρες.—
Εἰ δ' ἄ[ν] τις ἐπ|συνίστατοι ταῖς ἐσδόσεσι τῶν ἔργων ἢ λυμαίνητοι
κὰτ εἰ δέ τινα τρόπον φθήρων, ζαμιόντω | οἰ ἐσδοτῆρες, ὅσαι ἂν
δέατοί σφεις ζαμίαι, καὶ | ἀγκαρυσ[σόν]τω ἰν ἐπίκρισιν καὶ ἰνα-
20 γόντω | ἰν δικαστήριον τὸ γινόμενον τοῖ πλήθει τᾶς | ζαμίαυ.—
Μὴ ἐξέστω δὲ μηδὲ κοινᾶνας γενέσθαι | πλέον ἢ δύο ἐπὶ μη-
δενὶ τῶν ἔργων· εἰ δὲ μή, ὀφλέτω | ἕκαστος πεντήκοντα δαρχμάς,

18. Regulations governing building-contracts.

1 ff. —, *if any trouble arises between the contractors on the same work, as regards the work.* —4. **ἀπὺ ταῖ**: *from the time when*, relative use of the article, as in l. 14 etc. See **126**. — 6 ff. *If war shall interrupt any of the works contracted for, or should destroy any of those completed.* Note the change of mood. For *φθέραι* see **80**. — 9. **πόσοδομ ποέντω**: *introduce the matter*, Att. *πρόσοδον ποιεῖσθαι*. — 11. **λαφυροπωλίου**: Att. form of gen. Instead of *sale of plunder* the word must mean here simply *plundering*, 'the city being subjected to plunder.' — 12 ff. *But if any one who has made a contract has not begun on the works and war interrupts, he shall return whatever money he may have received and withdraw from the work, if those giving out the contracts so order.* — 15 ff. *If any one makes opposition to the allotments of the works or does an injury in any way*, etc. — **κὰτ εἰ δέ τινα**: *εἰ δέ τις*, detached from verbal phrases, has come to be used independently in the sense of a simple indefinite, as is sometimes *εἴ τις* in Attic (e.g. Thuc. 7.21.5). Cf. *κὰτ εἰ δέ τι* l. 32. — 18. **ὅσαι** κτλ.: *with whatever penalty seems best to them.* — 20. *to the court which is constituted to suit the amount of the penalty.* — **πλήθει**: this, not *πλήθι*, has recently been shown to be the correct reading. — 21 ff. 'No more than two partners for any one piece of work, and no contractor to have more than two

ἐπελασάσθων | δὲ οἱ ἀλιασταί· ἰμφαίνεν δὲ τὸμ βολόμενον ἐπὶ τοῖ ‖
ἡμίσσοι τᾶς ζαμίαν. κατὰ αὐτὰ δὲ καὶ εἴ κ' ἄν [τ]ις | πλέον ἢ δύο
ἔργα ἔχη τῶν ἱερῶν ἢ τῶν δαμ[ο]σίων | κὰτ εἰ δέ τινα τρόπον,
ὅτινι ἃμ μὴ οἱ ἀλιαστα[ὶ] | παρετάξωνσι ὁμοθυμαδὸν πάντες, ζαμι-
ώ[σ]θω | καθ' ἕκαστον τῶν πλεόνων ἔργων κατὺ μῆνα πεντήκοντα
δαρχμαῖς, μέστ' ἂν ἀφῆ[τοι] τὰ ἔργα τὰ πλέονα.— Εἰ [δ'] ἂν τι[ς
...]ίκητοι τῶν | περὶ τὰ ἔργα συ - - - - - - - - - κὰτ εἰ δέ τι, μὴ |
- - - - - - - - - υ· εἰ δὲ μή, μή οἱ ἔστω ἴνδικον | μηδέποθι ἀλλ' ἢ
ἰν Τεγέαι· εἰ δ' ἂν ἰνδικάζητοι, ἀπυτεισάτω τὸ χρέος διπλάσιον
τὸ ἂν δικάζητοι· | ἔστω δὲ καὶ τωνὶ τῶ ἐπιζαμίω ὁ αὐτὸς ἴγγυος
ὅπερ | καὶ τῶ ἔργω ἧς ἰν ἔστεισιν.— Εἰ δ' ἄν τις ἐργωνήσας | ἔργον
τι ποσκατυβλάψη τι ἄλλυ τῶν ὑπαρχόντων | ἔργων εἴτε ἱερὸν εἴτε
δαμόσιον εἴτε ἴδιον | πὰρ τὰν σύγγραφον τᾶς ἐσδοκαῦ, ἀπυκαθι-
στάτω | τὸ κατυβλαφθὲν τοῖς ἰδίοις ἀναλώμασιν μὴ ἧσσον ἢ
ὑπᾶρχε ἰν τοῖ χρόνοι τᾶς ἐργωνίαυ· εἰ δ' ἃμ μὴ κατυστάση, τὰ
ἐπιζάμια ἀπυτειέτω, κατάπερ ' ἐπὶ τοῖς ἄλλοις ἔργοις τοῖς ὑπερα-
μέροις τέτακτοι. ' — Εἰ δ' ἄν τις τῶν ἐργωνᾶν ἢ τῶν ἐργαζομέ-
νων | ἐπηρειάζεν δέατοι ἰν' τὰ ἔργα ἢ ἀπειθῆναι τοῖς | ἐπιμελομένοις

pieces of work without the unanimous consent of the heliasts.' — 24. **ἰμφαίνεν** κτλ.: *any one who wishes may be informer, receiving half the fine as a reward.* — 25. **κατὰ αὐτά**: κατὰ τὰ αὐτά. So κατάπερ (ll. 43, 50) for κατὰ τάπερ, Att. καθάπερ. — 28. **ζαμιώ[σ]θω**: the fourth letter from the end is uncertain, but probably ω not ο. See **157**. — 33 ff. Owing to the preceding lacuna, the occasion and intent of this prescription is not clear. *Otherwise he (the contractor) shall not be liable to suit anywhere else than in Tegea. But if he is subjected to suit, he shall pay double the amount for which the suit is brought. And the same person who was (the surety) for the work, shall be surety for this fine, for its payment.* ἰν ἔστεισιν refers back to ἐπιζαμίω, not to ἔργω. ἴνδικος, like Cret. ἔνδικος, is used impersonally with the dative of the person who is *liable to suit*. For ἰνδικάζητοι, cf. Aenian. τοῖς ἐνδικαζομένοις *the litigants* SGDI. 1432 *a*, and Delph. ἐνδικαζόμενοι *if subjected to suit* SGDI. 1795. — 37 ff. 'If a contractor injures any of the existing works contrary to the terms of the contract, he must at his own expense put it in as good condition as it was at the time of the contract. Otherwise he must pay the same penalties that are fixed for other pieces of work overdue.' — 45 ff. 'If a contractor or workman seems to be abusing the works, or disobedient to those in charge, or disregardful of the established fines, the workman may be expelled from the work, and the contractor brought to trial and fined in the same way as is

ἦ κατυφρονῆναι τῶν ἐπιζαμίων | τῶν τεταγμένων, κύριοι ἐόντω οἱ
50 ἐσδοτῆρες | τὸμ μὲν ἐργάταν ἐσδέλλοντες ἐς τοῖ ἔργοι, | τὸν δὲ ἐργώναν ζαμιόντες ἰν ἐπίκρισιγ κατάπερ | τὸς ἐπισυνισταμένος ταῖς ἐσδοκαῖς γέγραπ[τ]οι. | —Ὅτι δ' ἂν ἐσδοθῆ ἔργον εἴτε ἱερὸν εἴτε δαμόσι[ον], | ὑπάρχεν τὰγ κοινὰν σύγγραφον ταν[ν]ὶ κυρί[αν] | πὸς ταῖ ἐπὲς τοῖ ἔργοι γεγραμμέν[αι συ]γγράφ[οι].

prescribed for those who make opposition to the allotments.' — 50. **ζαμιόντες ἰν ἐπίκρισιγ**: condensed expression for *ζαμιόντες καὶ ἀγκαρύσσοντες* κτλ. Cf. ll. 17–19. — 51. **τὸς ἐπισταμένος**: acc. abs. **173.** — **ἐσδοκαῖς**: *ἐσδόσεσι* in l. 16. The *giving out* of the *contracts* and *acceptance* of proposals is the same thing. — 53 ff. 'This general contract shall be in force in addition to the special contract for the particular piece of work.'

Cyprian

The Cyprian Syllabary

Nearly all the Cyprian inscriptions are written in a special syllabary. This consists of signs for each of the five vowels — these being used where no consonant immediately precedes, that is initially and for the second element of diphthongs — and signs for each combination of consonant and following vowel, as *ma*, *me*, etc. But there is no distinction between long and short vowels, nor, in the case of mutes, between surd, sonant, and aspirate. Hence the sign *te* (the transcription with *t* is a matter of convention) may stand for *τε*, *τη*, *δε*, *δη*, *θε*, or *θη*. Nasals before consonants are not written, e.g. *a ti* = *ἀ(ν)τί*.[1]

For a final consonant the sign containing the vowel *e* is used, e.g. *ka se* = *κάς*. For groups of consonants the first is indicated by the sign containing the vowel of the syllable to which this consonant belongs. That is, its vowel is determined by the following in the case of initial groups and consonant + liquid; by the preceding in the case of liquid + consonant, and also *σ* + consonant (cf. **89.1**). Thus *po to li ne* = *πτόλιν*, *pa ti ri* = *πατρί*, *e u ve re ta sa tu* = *εὐρρεῖτάσατυ*, *a ra ku ro* = *ἀργύρō*, *e se ta se* = *ἔστασε*. Examples of other groups are rare.[2]

[1] In the Greek transcription the mutes are distinguished and the nasal before consonants is supplied in parentheses. But *ē* and *ō*, not *η*, *ω*, are used, in accordance with the practice adopted for other inscriptions where the signs *η* and *ω* are not in use. For some uncertainties in regard to the proper transcription, see **199**.

[2] We find *me ma na me no i* = *μεμναμένοι*, *ka si ke ne to i se* = *κασιγνέτοις* but *i ki ma me no se* = *ικμαμένος*, *te re ki ni ja* = *τέρχνija*, *ti pe te ra-* = *διφθερα-*, *-va na ko to se* = *-ϝάνακτος*.

Words are separated by a special sign, but this is commonly, though not uniformly, omitted after the article, and sometimes in other groups of words. In such groups a final consonant is often treated as medial, hence *ta po to li ne* = τὰ(ν) πτόλιν, etc.

19. Idalium. Probably V cent. B.C. SGDI.60. Hoffmann I.135. Solmsen 3. The first five lines only are given in the more exact syllabic transcription. In this | denotes the word separator, not the line division, which is indicated by numerals.

1 o te | ta po to li ne e ta li o ne | ka te vo ro ko ne ma to i | ka se ke ti e ve se | i to i | pi lo ku po ro ne ve te i to o na sa ko 2 ra u | pa si le u se | sa ta si ku po ro se | ka se a po to li se | e ta li e ve se | a no ko ne o na si lo ne | to no na si ku po 3 ro ne to ni ja te ra ne | ka se | to se | ka si ke ne to se | i ja sa ta i | to se | a to ro po se | to se | i ta i | ma ka i | i ki 4 ma me no se | a ne u | mi si to ne | ka sa pa i | e u ve re ta sa tu | pa si le u se | ka se | a po to li se | o na si 5 lo i | ka se | to i se | ka si ke ne to i se | a ti to mi si to ne | ka a ti | ta u ke ro ne | to ve na i | e xe to i | *etc.*

Ὄτε τὰ(ν) πτόλιν Ἐδάλιον κατέϝοργον Μᾶδοι κὰς Κετιε̂ϝες
ἰ(ν) το̂ι Φιλοκύπρōν ϝέτει το̂ Ὀνασαγόραυ, βασιλεὺς Στασίκυπρος 2
κὰς ἀ πτόλις Ἐδαλιε̄ϝες ἄνōγον Ὀνάσιλον τὸν Ὀνασικύπρōν
τὸν ἰjατε̂ραν κὰς τὸς κασιγνέτος ἴjασθαι τὸς ἀ(ν)θρόπος τὸς ἰ(ν) τᾶι
μάχαι ἰκμαμένος ἄνευ μισθο̂ν. κάς παι εὐϝρε̄τάσατυ βασιλεὺς 4
κὰς ἀ πτόλις Ὀνασί||λōι κὰς τοῖς κασιγνέτοις ἀ(ν)τὶ το̂ μισθο̂ν κὰ
ἀ(ν)τὶ τᾶ ὐχε̄ρōν δοϝέναι ἐξ το̂ι | ϝοίκōι το̂ι βασιλε̂ϝος κὰς ἐξ τᾶι 6
πτόλιϝι ἀργύρō τά(λαντον) α΄ τά(λαντον)· ἒ δυϝάνοι νυ ἀ(ν)τὶ το̂ |
ἀργύρōν το̂δε, το̂ ταλά(ν)τōν, βασιλεὺς κὰς ἀ πτόλις Ὀνασίλōι κὰς
τοῖς κασι|γνέτοις ἀπὺ τᾶι ζᾶι τᾶι βασιλε̂ϝος τᾶ ἰ(ν) το̂ ἰρο̂νι το̂ι 8
Ἀλα(μ)πριjάται τὸ(ν) χο̂ρον | τὸν ἰ(ν) το̂ι ἔλει τὸ(ν) χραυόμενον
Ὄ(γ)κα(ν)τος ἄλϝō κὰς τὰ τέρχνιjα τὰ ἐπιό(ν)τα || πά(ν)τα ἔχεν 10

19. Agreement of the king and city of Idalium with the physician Onasilus and his brothers for the care of the wounded during the siege of the city by the Persians and the inhabitants of the Phoenician city of Citium.

This siege is to be placed somewhere between the withdrawal of the Athenian expedition of 449 B.C. and the union of Idalium and Citium under the Phoenician king Melekyathon, about 391 B.C.

9. **ἄλϝō**: cf. Hesych. ἄλουα· κῆποι. But ἄλϝον here is not identical with

πανόνιον ὑϝαὶς ζαν ἀτελεν. ἔ κέ σις Ὀνάσιλον ἒ τὸς | κασιγνέτος
12 ἒ τὸς παῖδας τō(ν) παίδōν τōν Ὀνασικύπρōν ἐξ τōι χόρōι τōιδε | ἐξ
ὀρύξē, ἰδέ παι ὁ ἐξ ὀρύξē πείσει Ὀνασίλōι κὰς τοῖς κασιγνέτοι|ς ἒ
τοῖς παισὶ τὸν ἄργυρον τό(ν)δε, ἀργύρō τά(λαντον) α΄ τά(λαντον). |
14 κὰς Ὀνασίλōι οἴϝōι ἄνευ τō(ν) κασιγνέτōν τōν αἴλōν ἐϝρēτάσατυ
βασιλεὺ||ς κὰς ἀ πτόλις δοϝέναι ἀ(ν)τὶ τᾶ ὐχέρōν τō μισθōν ἀργύρō
16 πε(λέκεϝας) δ΄ πε(λέκεϝας) | β΄ δι(μναῖα) Ἐ(δάλια)· ἒ δόκοι νυ
βασιλεὺς κὰς ἀ πτόλις Ὀνασί||λōι ἀ(ν)τὶ τō ἀργύρō τōδε ἀπὺ τᾶι
18 ζᾶι τᾶι βασιλε̄ϝος τᾶ ἰ(ν) Μαλανίjα|ι τᾶι πεδίjαι τὸ(ν) χōρον τὸ(ν)
χραυζόμενον Ἀμενίjα ἄλϝō κὰς τὰ τέρ|χνιjα τὰ ἐπιό(ν)τα πά(ν)τα,
20 τὸ(ν) ποεχόμενον πὸς τὸ(ν) ῥόϝο(ν) τὸ(ν) Δρύμιον κὰς πὸ|ς τὰν ἰερέ-
ϝιjαν τᾶς Ἀθάνας, κὰς τὸ(ν) κᾶπον τὸν ἰ(ν) Σίμιδος ἀρούρα|ι, τό(ν)
Διϝείθεμις ὁ Ἀρμανεὺς ἔχε ἄλϝο(ν), τὸν ποεχόμενον πὸς Πασαγό-
22 ραν τὸν Ὀνασαγόραυ κὰς τὰ τέρχνιjα τὰ ἐπιό(ν)τα πά(ν)τα ἔχεν
πανōνίος ὐ|ϝαὶς ζαν ἀτελίjα ἰό(ν)τα. ἔ κέ σις Ὀνάσιλον ἒ τὸς παῖ-
24 δας τὸς Ὀ|νασίλōν ἐξ τᾶι ζᾶι τᾶιδε ἰ ἐξ τōι κάπōι τōιδε ἐξ ὀρύξē,
ἰ||δὲ ὁ ἐξ ὀρύξē πείσει Ὀνασίλōι ἒ τοῖς παισὶ τὸν ἄργυρον τό(ν)δε,
26 ἀργύρō|ν πε(λέκεϝας) δ΄ πε(λέκεϝας) β΄ δι(μναῖα) Ἐ(δάλια). ἰδὲ
τὰ(ν) δάλτον τά(ν)δε, τὰ ϝέπιjα τάδε ἰναλαλισμένα, | βασιλεὺς κὰς
28 ἀ πτόλις κατέθιjαν ἰ(ν) τὰ(ν) θιὸν τὰν Ἀθάναν τὰν περ' Ἐ|δάλιον
σὺν ὄρκοις μὲ λῦσαι τὰς ϝρέτας τάσδε ὐϝαὶς ζαν. | ὄπι σίς κε τὰς
30 ϝρέτας τάσδε λύσē, ἀνοσίjα ϝοι γένοιτυ. τάς γε || ζᾶς τάσδε καὶ
τὸς κάπος τόσδε οἱ Ὀνασικύπρōν παῖδες κὰς τō(ν) παίδōν οἱ πα|ῖ-
δες ἔξōσι αἰϝεί, ο(ἰ) ἰ(ν) τō ἰρōνι τōι Ἐδαλιε̄ϝι ἴōσι.

κᾶπος (cf. ll. 20, 21) and is probably *plantation* or *orchard*. — 10. **πανόνιον**: *with all salable products* (ὦνος), adj. agreeing with τὸ(ν) χōρον, the intervening τὰ τέρχνιjα being disregarded, as not coördinate. So in l. 22 πανōνίος is acc. pl. agreeing with τὸ(ν) χōρον and τὸ(ν) κᾶπον (ll. 18, 20). — **ὐϝαὶς ζαν**: εἰς ἀεὶ διὰ βίου(?). ὐϝαίς *forever*, **133**.6. ζαν is possibly connected with ζήω and ζώω, *live*, on the basis of a third by-form ζᾱ-, but this is very uncertain. — 29. *Whoever violates these agreements, may impiety rest upon him*, that is he shall be held guilty of an impious act. For the force of ὄπι, the formation of which is wholly obscure, see **131**. But it may also be taken as a conjunction (ὄφι?).

20. Monument to Stheneias, son of Nicias and grandson of Gaucus. See **168** *d*, and **38**.

Lesbian

20. Cebrene. V cent. B.C. SGDI.307. Hoffmann II.132. Roberts p.324. Solmsen 4.

Σ[τάλλ]α 'πὶ Σθενείαι ἔμμι τῶ Νικιαίōι τῶ Γαυκίō.

21. Mytilene. First half of IV cent. IG.XII.ii.1. SGDI.213. Hicks 94. Hoffmann II.32. Michel 8. Solmsen 5.

- - - - - - - ϵ - - - - - - - - - - - - - - [ὅττι | δέ κε αἰ] πόλις [ἀ]μφότ[εραι - - - - - - - - - - - | - - - -] γράφωισι εἰς τὰν [στάλλαν ἢ ἐκκολάπ]τωισι, κύ[ρ]ιον ἔστω. τ[ὸν δὲ κέρναντα τὸ] χρύσιον ὑπόδικον ἔ[μμεναι ἀμφοτέρ]αισι ταῖς πολίεσσι, δικ[άσταις δὲ | ἔμ]μεναι τῶι μὲν ἐμ Μυτιλήναι [κέρναντι] ταὶς ἄρχαις παίσαις ταὶς ἐμ Μ[υτιλ]ήναι πλέας τῶν αἰμισέων, ἐμ Φώκαι δὲ [τ]αὶς ἄρχαις παίσαις ταὶς ἐμ Φώκαι πλ[έ]ας τῶν αἰμισέω[ν]· τὰν δὲ δίκαν ἔμμεναι, ἐπεί κε ὠνίαυτος ἐξέλθηι, ἐν ἓξ μήννε(σ)σι. αἰ δέ κε καταγ[ρ]έθηι τὸ χρύσιον κέρναν ὑδαρέστε[ρ]ο[ν] θέλων, θανάτωι ζαμι[ώσθω· αἰ δέ κε ἀπυφ[ύ]γηι μ[ὴ] θέλων ἀμβρ[ό]την, τιμάτω τ[ὸ] δικαστήριον ὅττι χρῆ αὐτ(ο)ν πάθην ἢ καθέ[μ]εναι, ἀ

21. Monetary agreement between Mytilene and Phocaea. Coins of electrum, a compound of gold and silver, were issued by Mytilene and Phocaea, down to about 350 B.C., and it is to these that the inscription refers, though the term used of them is *χρύσιον*.

'Any one debasing the coinage is responsible to both cities. If at Mytilene, the magistrates of Mytilene are to constitute the majority of the judges. Similarly at Phocaea. The trial falls within six months of the expiration of the year. If one is convicted of intentional adulteration, he is to be punished with death. But if he is acquitted of intentional wrong-doing, the court shall decide the penalty or fine. The city is not liable. The Mytilenians are to issue the coins first (the cities alternating each year). The agreement goes into effect under the prytanis succeeding Colonus at Mytilene and Aristarchus at Phocaea.'

4–5. **τ[ὸν δὲ κέρναντα]**: *κέρναμι*, if correctly supplied here and in ll. 7–8, has the same meaning which is more forcibly expressed by *κέρναν ὑδαρέστερον* in ll. 13–14. Another restoration is *τ[ὸν ἐφθάρκοντα]* here and *[κόπτοντι]* in ll. 7–8. The arrangements for trial immediately following show that the meaning required here is *debase*, not *make the alloy*, i.e. simply *coin*, as often taken. Moreover the electrum coinage of this time and place was based upon a natural, not an artificial, alloy.

δὲ πόλις ἀναί|τιος καὶ ἀζάμιος [ἔσ]τω. ἔλαχον Μυτιλήναοι πρό-
σθε κόπτην. ἄρχει πρότανις ὁ || πεδὰ Κόλωνον, ἐ[μ Φ]ώκαι δὲ ὁ
πεδὰ Ἀρίσ[τ]αρχον.

22. Mytilene. Soonafter324B.C. IG.XII.ii.6. SGDI.214. Ditt.Orient.2. Hicks 164. Hoffmann II.83. Inscr.Jurid.II,pp.344ff. Michel 356. Solmsen 6.

. . . . . [καὶ οἱ β]ασί[ληες προστί]θησ[θον τῶι κατελη]λύ-
θον|τι ὡς τέχναν τεχνα]μέν[ω] τῶ ἐ[ν τᾶι] πόλι πρόσθε [ἔοντος. αἰ
δέ κέ τις | τῶν κατελη]λυθόν]των μὴ ἐμμένη ἐν ταῖς διαλυσί[εσ]σι
ταύτ[αισι, | μη . . . . .]εζέσθω πὰρ τᾶς πόλιος κτήματος μήδε-
νος μη[δὲ στ|ειχέτω ἐπὶ μῆ]δεν τῶμ παρεχώρησαν αὔτωι οἱ ἐν τᾶι
πόλι πρό[σθε | ἔοντες, ἀλλὰ σ]τείχοντον ἐπὶ ταῦτα τὰ κτήματα οἱ
παρχωρήσαν[τ|ες αὔτωι ἐκ τῶν] ἐν τᾶι πόλι πρόσθε ἐόντων, καὶ οἱ
στρόταγοι εἰς | [αὖθις ἀποφέρον]τον ἐπὶ τὸν ἐν τᾶι πόλι πρόσθε
ἔοντα τὰ κτήματα | [ὡς μὴ συναλλαγ]μένω τῶ κατελυθοντος·
καὶ οἱ βασίληες προστί‖[θησθον τῶι ἐν τ]ᾶι πόλι πρόσθε ἔοντι
ὡς τέχναν τεχναμένω τῶ κα[τελυθοντος·] μηδ' αἴ κέ τις δίκαν
γράφηται περὶ τ[ο]ύτων, μὴ εἰσά[γοντον οἱ περί]δρομοι καὶ οἱ
δικάσκοποι μηδὲ ἄ[λλ]α ἄρχα μηδεία. | [ἐπιμέλεσθαι δὲ] τοὶς
στροτάγοις καὶ τοὶς β[ασίλ]ηας καὶ τοὶς πε[ριδρόμοις καὶ τ]οὶς

22. Measures taken for the settlement of disputes arising between the exiles who returned under Alexander's edict of 324B.C. and the remaining citizens of Mytilene.

Most of the restorations adopted are those preferred by Dittenberger l.c. But in many cases others are equally possible.

1 ff. 'The βασίληες shall favor the returned exile on the ground that the one who remained in residence has been guilty of fraud. But if any one of the returned exiles does not abide by these terms of settlement, he shall not receive any property from the city, nor shall he enter into possession of any of the property which those who remained in the city have surrendered to him, but rather those who surrendered it shall enter into possession of it, and the generals shall return the property to the one who remained in residence, on the ground that the returned exile has not conformed to the agreement. And the βασίληες shall favor the one who remained in residence on the ground that the returned exile has been guilty of fraud. Nor, if any one brings suit, shall the clerks of the court and inspectors of justice, or any other magistrate, introduce it.'—13 ff. 'The officials are to intervene if all things prescribed in the decree are not carried

δικασκόποις καὶ ταὶς [ἄλλα]ις ἄρχαις αἴ κε [μὴ γίνηται ἄπαν]τα 15
ὡς ἐν τῶι ψ[αφίσματι γέγραπτ]αι, κατάγρεντον [δὲ τὸν ἀθέτεντά
τι τῶν ἐν τῶι ψαφίσματι γεγρα]μμένων, ὥς κε μ̣ὴδ̣[εν διάφορον
εἴη τοῖς κατεληλυθόντεσσι π]ρὸς τοὶς ἐν ταὶ πόλι [πρόσθε ἔοντας, ἀλλὰ διάγοιεν οἰ διαλε]λύμενοι πάντες πρὸς ἀλ[λάλοις ἀνυπόπτως καὶ ἀνεπιβουλεύ]τως καὶ ἐμμένοιεν ἐν ταὶ ἀ[πυκρίσι ταὶ 20
τῶ βασίληος καὶ ἐν τᾶ]ι διαλύσι ταὶ ἐν τούτωι τῶι ψα[φίσματι.
διαλλάκταις δ' ἔλεσθ]αι τὸν δᾶμον ἄνδρας εἴκοσι, δέκα [μὲν ἐκ
τῶν κατελθόντων, δέκα] δὲ ἐκ τῶν ἐν ταὶ πόλι πρόσθε ἐόντων. [
[οὗτοι δὲ πρῶτον μὲν φυλάσσ]οντον καὶ ἐπιμέλεσθον ὡς μ̣ὴδεν
ἔσ[σεται διάφορον τοῖς κατ]ελθόντεσσι καὶ τοῖς ἐν ταὶ πόλι πρό-
σ[θε ἐόντεσσι. πράξοισι δὲ] καὶ περὶ τῶν ἀμφισβατημένων κτημά- 25
των [ὡς οἵ τε κατέλθοντες κ]αὶ πρὸς τοὶς ἐν ταὶ πόλι ἔοντας καὶ
πρὸς [ἀλλάλοις μάλιστα μ]ὲν διαλυθήσονται, αἰ δὲ μή, ἔσσονται
ὡς δικ[αιότατοι, καὶ ἐν τα]ῖς διαλυσίεσσι, ταὶς ὁ βασίλευς ἐπέ-
κρινε. [καὶ ἐν ταὶ συναλλάγ]αι ἐμμενέοισι πάντες καὶ οἰκήσοισι
τὰμ πό[λιν καὶ τὰγ χώραν ὁ]μονόεντες πρὸς ἀλλάλοις· καὶ περὶ 30
χρημάτων [πεδὰ τὸ παραδέδεχ]θαι ταὶς διαλύσις ὡς πλεῖστα καὶ
περὶ ὅρκω [τόν κε ἀπομόσσωισι οἱ] πόλιται, περὶ τούτων πάν-
των ὅσσα κε ὁμο[λογέωισι πρὸς ἀλλάλο]ις, οἱ ἀγρέθεντες ἄνδρες
φέροντον ἐπὶ τ[ὸν δᾶμον, ὁ δὲ δᾶμος ἀκο]ύσαις ἃι κε ἄγηται συμ-
φέρην βολλευέτω. [αἰ δέ κε ὁ δᾶμος ἄγηται τὰ] ὁμολογήμενα πρὸς 35
ἀλλάλοις συμφέρον[τα, ψαφίσασθαι καὶ τοῖς κα]τελθόντεσσι ἐπὶ
Σμιθίνα προτάνιος [ὅσσα κε τοῖς λοίποισι ψαφ]ίσθη. αἰ δέ κέ τι

out, and condemn any one who disregards them, so that there may be no disagreement between the two parties and they may live amicably and abide by the decision of the king and the settlement reached in this decree.' —21 ff. 'Twenty men are to be chosen as mediators, ten from each party. They are to see to it that no disagreement arises, and in the case of disputed property they are to bring it about that the parties shall be reconciled, or, if not, that they shall be as just as possible, and abide by the terms of settlement which the king decided upon and the agreement, and dwell in harmony.' — 30–31 ff. 'Regarding questions of money, after the terms of settlement have been accepted as far as possible, and regarding the oath and other matters, the men selected shall report to the people, who shall take such measures as seem advantageous. If the people approve the matters agreed

ἐνδεύη τῶ ψαφίσματος, | [περὶ τούτω ἀ κρίσις ἔστω ἐπ]ὶ ταῖ βόλλαι. κυρώθεντος δὲ τῶ ψαφίσ[ματος ὑπὸ τῶ δάμω, σύμπαντα] τὸν δᾶμον ἐν ταῖ εἰκοίσται τῶ μῆννος | [πεδὰ τὰν θυσίαν εὔξασθαι] τοῖς θέοισι ἐπὶ σωτηρίαι καὶ εὐδαι|μονίαι τῶμ πολίταν πάντων] γένεσθαι τὰν διάλυσιν τοῖς κατελ[θόντεσσι καὶ τοῖς πρόσθε] ἐν ταῖ πόλι ἐόντεσσι· τοὶ[ς δ]ὲ ἴρηας τ'[οὶς δαμοσίοις ἅπαντας καὶ] ταὶς ἰρείαις δείγην τ[οὶ]ς ναύοις καὶ | [τὸν δᾶμον πρὸς εὔχαν συνέλ]θην. τὰ δὲ ἶρα τὰ ὁ δᾶμος [ε]ὔξατο, ὅτε ἐξ[έπεμψε τοῖς ἀγγέλοις πρὸς] τὸν βασίλνα, ἀπυδόμεναι τοῖς βασί'[ληος γενεθλίοισι κὰτ ἐνίαυ]τον· παρέμμεναι δὲ ταῖ θυσίαι καὶ [τ'οὶς εἴκοσι ἄνδρας καὶ τοὶς ἀ]γγέλοις τοὶς πρὸς τὸν βασίλνα πέ[μφ'θεντας τοὶς ἀπὺ τῶν πρόσθε] ἐν ταῖ πόλι ἐόντων καὶ τοὶς ἀ[πὺ τῶν | κατελθόντων. τὸ δὲ ψάφισμα τ]οῦτο ἀναγράψαντας τοὶς τ[αμίαις .....

23. Nesos. Between 319 and 317 B.C. IG.XII.ii.645. SGDI.304. Ditt.Orient.1. Hicks[1] 138. Hoffmann II.129. Michel 363. Solmsen 7. Only the text of side A is given here, the more fragmentary B being omitted.

..... κα]ὶ Ἀλέξανδρο[ς | ..... χ]ώρας ταῖ πόλι καὶ | [..... ὅτα δὲ] Ἀλέξανδρος διάλ[λα|ξε τὸμ πὰρ ἀνθρώ]πων βίον. Φίλιππος δὲ [ὁ ‖ Φιλίππω καὶ] Ἀλέξανδρος ὁ Ἀλεξάνδρω τ[ὰμ βασιλεί]αν παρέλα|βον, Θέρσιππος ἔων | [τοῖς βασ]ιλήεσσι φίλος καὶ τοῖς στροτ[ἀγοισι] καὶ τοῖς ἄλλοισι Μακεδόνεσσι μ[εγάλ]ων ἀγάθων αἴτιος γέγονε ταῖ πόλι. Ἀ[ν'‖τιπ]άτρω γὰρ ἐπιτάξαντος χρήματα εἰς | τὸμ πόλεμον εἰσφέρην πάντων τῶν ἄλλων | εἰσφερόντων Θέρσιππος παργενόμενος | πρὸς τοὶς βασίληας καὶ Ἀντίπατρον ἐκ[ού]φισσε τὰμ πόλιν, ἔπραξε δὲ καὶ πρὸς Κλε[ῖ-]τ]ον περὶ τᾶς εἰς Κύπρον στρατείας καὶ ἐ[γ] μεγάλας δαπάνας εἰς

upon, they may decree the same privileges for the exiles returning in the prytany of Smithinas as for the others.' — 38–39 ff. 'When the decree has been confirmed, the people are to pray that the settlement may be for the general welfare. The priests and priestesses are to throw open the temples. The sacrifices which were promised when the messengers were sent to the king are to be made annually on the anniversary of the king's birthday in the presence of the twenty men and the messengers.'

23. Decree in honor of Thersippus for using his influence with the Macedonians in behalf of the city. For the historical references see Hicks and Dittenberger, l.c. There are some κοινή forms, as μετά for πεδά, ἀνάγραψαι beside ὀγκαρυσσέτω.

μῖκρον συνάγαγε. | [ἐγένετ]ο δὲ καὶ περὶ τὰν σιτοδείαν ἄνη[ρ | ἄγαθος] καὶ πὰρ τῶν σαδράπαν εἰσαγώγα[ν σίτω κα|τεσκεύασσε, ἔδωκε δὲ καὶ ταῖ πόλι ‖ [χρήματ]α εἰς σωτηρίαν καὶ τόκοις ἐλάσ- [σο]νας αἴτ]ησε τῶγ κατεστακόντων, ἐβαθόη | [δὲ χρη]μάτεσσι καὶ τοῖς πολίταισι εἰς [σι]τωνία]ν. καὶ Πολυπέρχοντος εἰς τὰν Λσί[αν| στάλε]ντος διώικησε φίλον αὖτον ταῖ πό[λι ὑπά]ρχην, παρε- σκεύασσε δὲ καὶ Ἀρράβαι[ον καὶ] τοὶς ἄλλοις τοὶς ἐπί τινων τε- τα[γμένο]ις ὑπὸ τῶν βασιλήων φίλοις ταῖ π[όλι κα]ὶ τἆλλα πράσσει μετ' εὐνοίας πρὸς | [τὸν δ]ᾶμον πάντα· δέδοσθαι αὔτω ἀτέλει[αν | πάντω]ν τὸμ πάντα χρόνον καὶ αὔτω καὶ [ἐκ]γόν]οισι, στᾶσαι δὲ αὔτω καὶ εἴκονα χαλ[κί αν], δέδοσθαι δὲ καὶ σίτησιν ἐμ προτανη[ί]ω, κ]αὶ ὅτα κε ἀ πόλις ἱροπόηται, μέρις δ[ι]δώ]σθω Θερ- σίππω καὶ τῶν ἐκγόνων ἄι τῶ γ[ε]ραι]τάτω, κάλησθαι δὲ καὶ εἰς προεδρίαν· | [στε]φανώτω δὲ αὖτον ὁ χοροστάτας ἄι ὁ ἐν[έ]ων ἐ]ν τῶ ἄγωνι καὶ ὀγκαρυσσέτω ἀνδραγ[αθί]ας ἕνεκα καὶ εὐνοίας τᾶς πρὸς τὸν δᾶ[μον], ἵνα γινώσκωσι πάντες ὅτι ὁ δᾶμος ὁ ‖ [Να]σιώ- ταν τοὶς ἀγάθοις ἄνδρας [κ]αὶ εὐε[ρ]γέ]ταις τί[μαι] καὶ σώθεντος αὔτω ἐστεφα[να]φόρησεν ἀμέραις τρῖς καὶ εὐαγγέλια | καὶ σωτήρια ἔ[θ]υσε καὶ παν[άγυρ]ιν συνά]γαγε δαμοτέ[λ]ην καὶ νῦν τίμαι δικάως. ἀ]νάγραψαι δὲ τοὶς ταμίαις τοὶς μετ' Ἱπα]κλείτω τὸ ψά- φισμα εἰς στάλλαν λιθίναν τῶ ἐκ Θέρμας λίθω καὶ στᾶσαι ὄππα κε Θε[ρ]σίππω συνα[ρ]έσκη μέχρι Ἱορνοπίας· ἐξέ]σ]τω δὲ Θερ- σί[π]πω καὶ ἄλλα ὄππα κε θέλη τῶ[ν ‖ ἴ]ρων στᾶσα[ι] τὸ ψά- φισμα, καῖ κέ τι θέλη π[ρ]οσγράφην, ἔμμεναι αὔτω, τῶγ κεν εὐεργέ]τη τὰμ πόλιν.

47. **ἐκ Θέρμας λίθω**: *of marble from Therma*, a place in Lesbos near Mytilene. — **μέχρι Πορνοπίας**: site of the temple of Apollo Parnopius, the epithet being derived from *πάρνοψ*, Lesb. Boeot. *πόρνοψ* (**5**). — 48 ff.: 'Thersippus may also have the decree set up elsewhere in any sanctuary that he chooses and add to it a statement of any of his other benefactions.'

24. Decree in honor of L. Vaccius Labeo. This is a characteristic example of the artificial revival of the dialect in Roman imperial times (cf. **280**). With the genuine dialect forms are interspersed *κοινή* forms as *παρητήσατο*, *πρύτανις*, *ἀνα-*, *μετά*, *ἱερέως*, *καθά*, *ἐφ' οἷσιν*, etc.; hyper-Aeolic forms as *ἐφάβων*, *πλάθεος* (words with original *η*, not *ᾱ*); and examples of latespelling as *τείμαις*, *κατείρων* with *ει* = *ῑ* (**21**), *ἐπισκεάσαντα* (**36**), *κοραγίαν*, *ὑπάρκοισαν* with *κ* = *χ*

24. Cyme. Between 2 B.C. and 19 A.D. SGDI.311. Hoffmann II.173.

- - - [δαμ]οσίαι[ς] - - - ταὶς ὑπαρκοί]σαις αὔτω κτή[σιας ἐν τῶ Ζμαραγήω] - - - - η τούτοισι τῶ δά[μω] | - - - - ονια πασσυδιά-
σαντος καὶ | [μεγαλο]πρεπεσ(τά)ταις τείμαις δογματίζοντος καὶ ναύω ἐν τῶ γυμ(ν)ασίω κατείρων προαγρημμένω, ἐν ὤ ταὶς τείμαις αὔτω κατιδρύσει, κτίσταν τε καὶ εὐεργέταν προσονυμάσδεσθαι, εἴκονάς τε χρυσίαις ὀντέθην, καθὰ τοῖς τὰ μέγιστα τὸν δᾶμον εὐεργετησάντεσσι νόμιμόν ἐστι, μετά τε τὰν ἐξ ἀνθρώπων αὔτω μετάστασιν καὶ τὰν ἐντάφαν καὶ θέσιν τῶ σώματος ἐν τῶ γυμνασίω γενήθην, | ἀποδεξάμενος ὑπερθύμως τὰν κρίσιν τᾶς πόλιος Λαβέων, στοίχεις τοῖς προυπαργμένοισι αὔτω καὶ προσμέτρεις τὰν ἑαύτω τύχαν τοῖς ἐφίκτοισιν ἀνθρώπω, τὰν | μὲν ὑπερβάρεα καὶ θέοισι καὶ τοῖς ἰσσοθέοισι ἁρμόζοισαν τᾶς τε τῶ ναύω κατειρώσιος τᾶς τε τῶ κτίστα | προσονυμασίας τείμαν παρητήσατο, ἀρκέην νομίζων τὰν κρίσιν τῶ πλάθεος καὶ τὰν εὐνόαν ἐπιτεθεωρήκην, ταὶς δὲ τοῖς ἀγάθοισι τῶν ἄνδρων πρεποίσαις ἀσμενιζοίσα χάρα συνεπένευσε τείμαις· ἐφ' οἷσιν πρεπωδέστατόν ἐστι τῶν ἐννόμων ἐόντων | χρόνων τὰν παντέλεα τῶν εἰς ἀμοίβαν ἀνηκόντων ἐπαίνων τε καὶ τειμίων περὶ τᾶς καλοκἀγαθίας αὔτω | μαρτυρίαν ἀπυδέδοσθαι· δι' ἃ καὶ τύχα ἀγάθα δέδοχθαι | τᾶ βόλλα καὶ τῶ δάμω· ἐπαίνην Λαβέωνα παίσας ἔοντα τείμας ἄξιον καὶ διὰ τὰν λοίπαν μὲν περὶ τὸν βίον σεμνότατα καὶ διὰ τὰν φιλοδοξίαν δὲ καὶ τὰν μεγαλοδάπανον

(**66***a*). *ἀρκέην* (infin.), *συντελέη* beside the normal *μι*-forms *κάλην*, *στεφάνων*, etc. (**155**.3) are probably artificial. *ναύω* (l. 5), if correct, is a contamination of *ναῦον* with Att. *νεώ*. *ἐπεγράφην* (l. 36–37) is an aor. infin. pass., like *ὀντέθην*, with *ε* carried over from the indicative (perhaps only by the engraver). With regard to psilosis, we find *κατείρων*, *κατιδρύσει*, but *ἐφίκτοισιν*. The forms of the relative, being borrowed from the *κοινή* (**126**), are transcribed with ' throughout (cf. also *ἐφ' οἷσιν* etc.); and one might also prefer *ἱερέως* and *ἑαυτόν* (instead of *ἔαυτον* with ' and Lesbian accent). But it is impossible to determine whether in such cases the *κοινή* form was adopted as a whole or only in part (cf. **280**), and moreover by this time little, if anything, was left of the sound of the spiritus asper even in the *κοινή*. So the transcription chosen is of small consequence.

15 ff. *He deprecated the excessive honor, suitable only to gods and demigods, of dedicating a temple and naming him founder, thinking it to be enough to have observed the judgment and good will of the people, but the honors suitable*

εἰς | τὰν πόλιν διάθεσιν, καὶ ἔχην ἐν τᾶ καλλίστα διαλάμψει τε καὶ | ἀπυδόχα, καὶ κάλην εἰς προεδρίαν, καὶ στεφάνων ἐν πάν-| τεσσι τοῖς ἀγώνεσσιν, οἵς κεν ἀ πόλις συντελέη, ἐν τᾶ τᾶν | κατεύ- 30
χαν ἀμέρα ἐπὶ τᾶν σπόνδαν κὰτ τάδε· ὁ δᾶμος στε|φάνοι Λεύκιον Οὐάκκιον Λευκίω υἷον Λιμιλία Λαβέωνα, φι|λοκύμαιον εὐεργέταν, στεφάνω χρυσίω ἀρέτας ἕνεκα | καὶ φιλαγαθίας τᾶς εἰς ἔαυτον· ὀν-
τέθην δὲ αὔτω καὶ εἰ||κονας, γράπταν τε ἐν ὅπλω ἐγχρύσω καὶ 35
χαλκίαν, κὰτ τὰ αὖτα δὲ καὶ μαρμαρίαν καὶ χρυσίαν ἐν τῶ γυμνασίω, ἐφ' ἂν ἐπε|γράφην· ὁ δᾶμος ἐτείμασεν Λεύκιον Οὐάκκιον Λευκίω | υἷον Λιμιλία Λαβέωνα, φιλοκύμαιον εὐεργέταν, γυμνασι|αρχήσαντα κάλως καὶ μεγαλοδόξως, ὔνθεντα δὲ || καὶ τὸ βαλά- 40
νηον τοῖς νέοισι καὶ πρὸς τὰν εἰς αὖτο κοραγί|αν ταὶς ὑπαρκοίσαις αὔτω κτήσιας ἐν Ζμαραγήω, καὶ ἐπισκεάσαντα τὸ γυμνάσιον, καὶ ἕκαστα ἐπιτελέσαντα | λάμπρως καὶ μεγαλοψύχως, ἀρέτας ἕνεκα καὶ εὐνόας | τᾶς εἰς ἔαυτον. καὶ ἐπεί κε δὲ τελευτάση, κατε-
νέχθεν||τα αὖτον ὑπὸ τῶν ἐφάβων καὶ τῶν νέων εἰς τὰν ἀγόραν | 45
στεφανώθην διὰ τῶ τᾶς πόλιος κάρυκος κὰτ τάδε· ὁ δᾶμος στεφά-νοι Λεύκιον Οὐάκκιον Λευκίω υἷον Λιμιλία Λαβέωνα, φιλοκύμαιον εὐεργέταν, στεφάνω χρυσίω ἀρέτας ἕνεκα καὶ εὐνόας τᾶς εἰς ἔαυτον· εἰσενέχθην δὲ || αὖτον εἰς τὸ γυμνάσιον ὑπό τε τῶν ἐφάβων 50
καὶ τῶν | νέων, καὶ ἐντάφην ἐν ὧ κ' ἂν εὔθετον ἔμμεναι φαίνηται τόπω. τὸ δὲ ψάφισμα τόδε ἀνάγραψαι εἰς στάλαν λίθω λεύκω καὶ ὀνθέμεναι εἰς τὸ γυμνάσιον πὰρ ταὶς δεδογματισμέναις αὔτω τεί-
μαις. μῆνος Φρατρίω δεκάτα | ἀπίοντος ἐπὶ ἱερέως τᾶς Ῥώμας καὶ 55
Αὐτοκράτορος Καίσαρος, θέω υἵω, θέω Σεβάστω, ἀρχιέρεος μεγί-στω καὶ πάτρος τᾶς πάτριδος Πολέμωνος τῶ Ζήνωνος Λαοδι|κέως, πρυτάνιος δὲ Λευκίω Οὐακκίω Λευκίω υἵω Λιμιλία Λαβέωνος, φι-λοκυμαίω εὐεργέτα, στεφαναφόρω δὲ || Στράτωνος τῶ Ἡρακλείδα. 60

to good men he accepted with gratification. — 47. **Αἰμιλία** : name of the tribe in the nom. sg., as in Latin inscriptions. — 56 f. 'when Polemon was priest of Rome and Augustus.'

Thessalian

Pelasgiotis

25. Larissa. V cent. B.C. IG.IX.ii.662–663. SGDI.343–344. Hoffmann II.42. Roberts 240.

a. Πολυξεναία ἐμμί. *b.* Γεκέδαμος.

26. Site of unknown identity, southeast of Larissa. V cent. B.C. IG.IX.ii.1027.

a. Ἄπλōνι Λεσχα[ί]ō[ι].
b. Ἀριστίōν ὀνέθēκε κοὶ συνδαυχναφόροι.
c. Πρόνος ἐργάξατο.

27. Phalanna. V cent. B.C. IG.IX.ii.1226. Hoffmann 5.

Νόμος. | Αἴ κε τῶν | ϝασοτῶν | κις ϝαλί|σσκēτα[ι] | κοινὰ χ[ρ]|ἐ-
μματα ἔ[χ]ōν καὶ μ[ὲ] | δυνάē̄τ[α]|ι ἀππε[ῖσ|αι] το - - - -

28. Larissa. About 214 B.C. IG.IX.ii.517. SGDI.345. Ditt.Syll.238–239 (only the letters of Philip). Hoffmann II.16. Michel 41. Solmsen 9.

[Ταγ]ευόντουν Ἀναγκίππoι Πετθαλείoι, Ἀριστονόoι Εὐνομείoι,
Ἐπιγένεος Ἰασονείoι, Εὐδίκο[ι|Ἄδα]μαντείoι, Ἀλεξία Κλεαρχείoι,
γυμνασιαρχέντος Ἀλεύα Δαμοσθενείoι· Φιλίππoι τοῖ βασιλεῖος
ἐπιστολὰν ἀ[π]υστέλλαντος πὸτ τὸς ταγὸς καὶ τὰν πόλιν τὰν
ὑπογεγραμμέναν·
"Βασιλεὺς Φίλιππος Λαρισαίων τοῖς ταγοῖς καὶ τῆι πόλει
χαίρειν. Πετραῖος καὶ Ἀνάγκιππος καὶ Ἀριστόνους ὡς ἀπὸ τῆς
πρεσβείας ἐγένοντο, ‖ ἐνεφάνιζόν μοι ὅτι καὶ ἡ ὑμετέρα πόλις διὰ

25. **Πολυξεναία**: sc. *στάλλα*. See **168** *c*. — **Γεκέδαμος**: see **46**, **52** *b*.

26. *Aristion and his fellow* δαφνηφόροι *set up to Apollo of the* Λέσχη. A late inscription of Phalanna (IG.IX.ii.1234) reads Ἄπλουνι Κερδ[ο]ίου Σουσίπατρος | Πολεμαρχίδαιος ὁ θύτας | ὀνέθεικε ἱερομναμονεί|σας καὶ ἀρχιδαυχναφορείσας. — **Λεσχα[ί]ō[ι]**: or Λεσχα[ί]ō (cf. **38**)? Λεσχηνόριος, an epithet of Apollo, occurs in Plutarch, and Λεσχανόριος is the name of a month in Thessalian and Cretan.

28. Decrees of Larissa made in accordance with recommendations of the Macedonian king Philip V, whose letters, dated 219 and 214 B.C. and written in the κοινή, are included. The

τοὺς πολέμους προσδεῖται πλεόνων οἰκητῶν· ἕως ἂν οὖν καὶ ἑτέ-|
ρους ἐπινοήσωμεν ἀξίους τοῦ παρ' ὑμῖν πολιτεύματος, ἐπὶ τοῦ πα- 6
ρόντος κρίνω ψηφίσασθαι ὑμᾶς ὅπως τοῖς κατοι|κοῦσιν παρ' ὑμῖν
Θεσσαλῶν ἢ τῶν ἄλλων Ἑλλήνων δοθῆι πολιτεία. τούτου γὰρ
συντελεσθέντος καὶ συνμεινάν|των πάντων διὰ τὰ φιλάνθρωπα 8
πέπεισμαι ἕτερά τε πο[λ]λὰ τῶν χρησίμων ἔσεσθαι καὶ ἐμοὶ καὶ
τῆι πόλει καὶ τὴν | χώραν μᾶλλον ἐξεργασθήσεσθαι. ἔτους β'
Ὑπερβερεταίου κα'."

ψαφιξαμένας τᾶς πόλιος ψάφισμα || τὸ ὑπογεγραμμένον· "Πα- 10
νάμμοι τᾶ ἕκτα ἐπ ἰκάδι συνκλεῖτος γενομένας, ἀγορανομέντουν
τοῦν ταγοῦν πάν|τουν· Φιλίπποι τοῖ βασιλεῖος γράμματα πέμψαν-
τος πὸτ τὸς ταγὸς καὶ τὰν πόλιν δι(ὲ) κί Πετραῖος καὶ Ἀνάγκιπ-
πος καὶ | Ἀριστόνοος, οὓς ἀτ τᾶς πρεισβείας ἐγένονθο, ἐνεφανίσσοεν 12
αὐτοῦ, πὸκ κί καὶ ἀ ἀμμέουν πόλις διὲ τὸς πολέμος πο|τεδέετο
πλειόνουν τοῦν κατοικεισόντουν· μέσποδί κε οὖν καὶ ἑτέρος ἐπι-
νοείσουμεν ἀξίος τοῖ πὰρ ἀμμὲ | πολιτεύματος, ἐτ τοῖ παρεύντος 14
κρεννέμεν ψαφίξασθειν ἀμμὲ ο(ὕ)ς κε τοῖς κατοικέντεσσι πὰρ ἀμμὲ
Πετθ[α]||λοῦν καὶ τοῦν ἄλλουν Ἑλλάνουν δοθεῖ ἀ πολιτεία· τοῖνεος
γὰρ συντελεσθέντος καὶ συνμεννάντουν πάν|τουν διὲ τὰ φιλάνθρουπα 16
πεπεῖστειν ἄλλα τε πολλὰ τοῦν χρεισίμουν ἔσσεσθειν καὶ εὐτοῦ καὶ
τᾶ πόλι καὶ | τὰν χούραν μᾶλλον ἐξεργασθείσεσθειν· ἐψάφιστει τᾶ
πολιτεία πρασσέμεν πὲρ τοὔννεουν κὰτ τὰ ὁ βασιλεὺς ἔγραψε, καὶ 18
τοῖς κατοικέντεσσι πὰρ ἀμμὲ Πετθαλοῦν καὶ τοῦν ἄλλουν Ἑλλά-
νουν δεδόσθειν τὰν πολι|τείαν καὶ αὐτοῖς καὶ ἐσγόνοις καὶ τὰ λοιπὰ
τίμια ὑπαρχέμεν αὐτοῖς πάντα ὅσσαπερ Λασαίοις, φυλᾶς ἑλομέ-|
νοις ἑκάστου ποίας κε βέλλειτει· τὸ μὰ ψάφισμα τόνε κῦρρον 20
ἔμμεν κὰπ παντὸς χρόνοι καὶ τὸς ταμίας ἐσδό|μεν ἀγγράψειν αὐτὸ

Thessalians at this time were nominally independent, but actually subject to Macedonia. Cf. Polyb. 4.76.2.

10. **συνκλεῖτος**: *συνκλείς* (167.9) is used, like Att. *σύγκλητος ἐκκλησία*, of a specially summoned assembly.—16. **εὐτοῦ**: *ἑαυτοῦ*. So also *εὐτοῖ*, *εὐτῆς* in two other inscriptions of Larissa.—19. **Λασαίοις**: Λαρισαίοις. Cf. Hesych. Λάσαν· τὴν Λάρισαν. But in other inscriptions only Λάρισα or (later) Λάρισσα.—19f. **φυλᾶς κτλ.**: *choosing each the tribe to which he wishes to belong.* **ποίας** gen. sg. with *ἔμμεν* understood, **φυλᾶς** gen. sg. by attraction to **ποίας**. Cf. Att. *ἑλέσθαι δὲ αὐτοὺς φυλὴν καὶ δῆμον καὶ φρατρίαν, ἧς*

ἐν στάλλας λιθίας δύας καὶ τὰ ὀνύματα τοῦν πολιτογραφειθέντουν
22 καὶ κατθέμεν | τὰμ μὲν ἴαν ἐν τὸ ἱερὸν τοῖ Ἀπλουνος τοῖ Κερδοίοι, τὰμ μὰ ἄλλαν ἐν τὰν ἀκρόπολιν, καὶ τὰν ὀνάλαν, κίς κε γι|νύειτει ἐν τάνε, δόμεν·" καὶ ὕστερον Φιλίπποι τοῖ βασιλεῖος ἐπιστολὰν
24 ἄλλαν ἀπυστέλλαντος πὸτ | τὸς ταγὸς καὶ τὰν πόλιν, ταγευόντουν Ἀριστονόοι Εὐνομείοι, Εὐδίκοι Ἀδαμαντείοι, Ἀλεξίπποι Ἱπποληχείοι, ‖ Ἐπιγένεος Ἰασονείοι, Νυμεινίοι Μνασιαίοι, γυμνασιαρχέντος Τιμουνίδα Τιμουνιδαίοι, τὰν ὑπογεγραμμέναν· |
26 "Βασιλεὺς Φίλιππος Λαρισαίων τοῖς ταγοῖς καὶ τῆι πόλει χαίρειν. πυνθάνομαι τοὺς πολιτογραφηθέντας κατὰ | τὴν παρ' ἐμοῦ ἐπιστολὴν καὶ τὸ ψήφισμα τὸ ὑμέτερον καὶ ἀναγραφέντας εἰς τὰς
28 στήλας ἐκκεκολάφθαι· εἴ|περ οὖν ἐγεγόνει τοῦτο, ἠστοχήκεισαν οἱ συνβουλεύσαντες ὑμῖν καὶ τοῦ συμφέροντος τῆι πατρίδι | καὶ τῆς ἐμῆς κρίσεως. ὅτι γὰρ πάντων κάλλιστόν ἐστιν ὡς πλείστων μετε-
30 χόντων τοῦ πολιτεύματος ‖ τήν τε πόλιν ἰσχύειν καὶ τὴν χώραν μὴ ὥσπερ νῦν αἰσχρῶς χερσεύεσθαι, νομίζω μὲν οὐδ' ὑμῶν οὐθένα ἂν ἀν|τειπεῖν, ἔξεστι δὲ καὶ τοὺς λοιποὺς τοὺς ταῖς ὁμοίαις πολιτο-
32 γραφίαις χρωμένους θεωρεῖν, ὧν καὶ οἱ Ῥωμαῖοί εἰσιν, οἳ καὶ τοὺς οἰκέτας, ὅταν ἐλευθερώσωσιν, προσδεχόμενοι εἰς τὸ πολίτευμα καὶ τῶν ἀρχείων με[ταδι]δόντες καὶ διὰ τοῦ τοιούτου τρόπου οὐ μόνον
34 τὴν ἰδίαν πατρίδα ἐπηυξήκασιν, ἀλλὰ καὶ ἀποικίας (σ)χεδὸν | [εἰς ἑβ]δομήκοντα τόπους ἐκπεπόμφασιν. πλ[ὴ]ν ἔτι δε καὶ νῦν παρακαλῶ ὑμᾶς ἀφιλοτίμως προσελθεῖν ‖ [πρὸς τὸ] πρᾶγμα, καὶ τοὺς μὲν κεκριμένους ὑπὸ τῶν πολιτῶν ἀποκαταστῆσαι εἰσς τὴν πολι-
36 τείαν, εἰ δέ | [τινες ἀ]νήκεστόν τι πεπράχασιν εἰσς τὴν βασιλείαν ἢ τὴν πόλιν ἢ δι' ἄλλην τινὰ αἰτίαν μὴ ἄξιοί εἰσιν | [μετέχ]ειν τῆς στήλης ταύτης, περὶ τούτων τὴν ὑπέρθεσιν ποιήσασθαι, ἕως
38 ἂν ἐγὼ ἐπιστρέψας ἀπὸ τῆς | [στρα]τείας διακούσω· τοῖς μέντον κατηγορεῖν τούτων μέλλουσιν προείπατε ὅπως μὴ φανῶσιν διὰ φ[ι|λο]τιμίαν τοῦτο ποιοῦντες. ἔτους ζ' Γορπιαίου ιγ'."

ἂν βούλωνται εἶναι. — 28. **ἠστοχήκεισαν**: 3 pl. plpf. of ἀστοχέω, *miss the mark, fail.* Both word and ending are post-classical.—38. **μέντον**: *μέντοι.* This is now attested from some half dozen κοιναί sources. It is probably due to the analogy of adverbs like πρῶτον, λοιπόν, etc.—40. **πὲρ ἱεροῦν**: apparently equivalent,

ψαφιξαμένας τᾶς πόλιος ψάφισμα τὸ ὑπογε[γ]ραμμένον· "Θε- 40
μιστίοι τᾶ ὑστερομεννία ἀγορανομέντος Ἀλεξίπποι πὲρ ἱεροῦν,
Ἀλεξίπποι λέξα[ν]τος ἐψάφιστει τᾶ πολιτεία, ὅσσουν μὲν ἐφάν-
γρενθείν κίνες τοῦν πεπολιτογραφειμένουν, τὸς ταγὸς ἐγγρά[ψαν]-
τας ἐν λεύκουμα ἐσθέμεν αὐτὸς ἐν τὸν λιμένα, τοῦ[ν μ]ὰ λοιποῦν 42
τοῦν πεπολιτογραφειμένουν κὰτ τὰν ἐπιστ[ο]λὰν τοῖ βασιλεῖος τὰ
ὀνύματα καὶ τὰς ἐπιστολὰς τοῖ βασιλεῖος καὶ τὰ ψαφίσματα τό
τε ὑππρὸ [τ]ᾶς γενόμενον | καὶ τὸ τᾶμον ὀγγράψαντας ἐν στάλλας
λιθίας δύας κατθέμεν τὰν μὲν ἴαν ἐν τὸν ναὸν τοῖ Ἀπλουνος τοῖ 44
Κερδοίοι, | τὰν δὲ ἄλλαν ἐν τὰν ἀκρόπολιν ἐν τὸν ναὸν τᾶς Ἀθάνας,
καὶ τὰν ὀνάλαν τὰν ἐν τάνε γινυμέναν τὸς ⟨τὸς⟩ ταμίας δόμεν ἀτ 46
τᾶν κοινᾶν ποθόδουν· τὸ μὰ ψάφισμα τόνε κῦρρον ἔμμεν κὰπ
παντὸς χρόνοι·" οἱ πεπολιτογραφειμένοι κάτ τε τὰς ἐπιστολὰς τοῖ
βασιλεῖος καὶ κὰτ τὰ ψαφίσματα τᾶς πόλιος· |

Σαμόθρακες· Ἄρχιππος Καλλιφούντειος. 48

Κραννούνιοι· Ἀγεισίνοος Λυκίνειος, Φάλα[κ]ρος Σιμίαιος, [κτλ. 49–78].

Γυρτούνιοι· Εὔθοινος Λεττίναιος, Φιλόδαμος Λεττίναιος, Βοΐ- 79
σκος Δαμμάτρειος, [κτλ. 79–92].

29. Larissa. II cent. B.C. IG.IX.ii.553. Hoffmann II.18.

Στρύμουν Μολότοι [ὸ]φάμενος ἀπειλευθ(ε)ροῦσθειν ἀπὸ | Μο- 20
λότοι τοῖ Φοίνικος τὸς γινομένος τᾶ πόλι κὰτ τὸν νόμον ἀργυ-
ρίοι | στατεῖρας δεκάπεμπε. Ἀλιόδουρος Πολυξένειος ὸ φάμενος
ἀ[π]ειλευθεροῦσθειν ἀπὸ Πολυξένοι Ἀρμοξενείοι τὸς γινομένος | τᾶ 24
πόλι κὰτ τὸν νόμον ἀργυρίοι στατεῖρας δεκάπεμπε.

in the language of adulation, to πὲρ βασιλικῶν. — 41. ὅσσουν κτλ.: *whomever of those that have been enrolled any persons accuse.* ἐφάνγρενθειν in meaning not ἐφαιροῦνται, but κατηγοροῦνται (cf. l. 38). — 43. καὶ τὰ ψαφίσματα κτλ.: *and the decrees, both the one just previously passed and the present one.* ὑππρὸ τᾶς, sc. ἀμέρας. Cf. Boeot. προτηνί, **136**.1. Similarly τοῖ ὑππρὸ τᾶς γενομένοι πὲρ ἀτῶν ψαφίσματος in another inscription of Larissa (IG.IX.ii.512.30).

29. The whole inscription of 44 lines contains a list of manumissions, all in the same phraseology.

20. φάμενος ἀπειλευθεροῦσθειν: perf. infin. = ἀπηλευθερῶσθαι, with φάμενος, *declared free.*

30. Larissa. Late II or early I cent. B.C. IG.IX.ii.536.

[Νικο]κλέα[ς Α]ὐτοβο[ύ]λειο[ς]. | λειτορεύοντος Ἀγεισία Ξε-
νουνείοι οἱ | τὸν ταῦρον πεφειράκοντες· Νικοκλέας Αὐτοβούλειος, |
Ἀριστίουν Παρμενίσκειος, | Πραξίας Εἰρακλείδαιος, Δαμέας Θρα-
σίππειος, ‖ [κτλ. 10–19].

31. Crannon. II cent. B.C. IG.IX.ii.461. SGDI.361 B. Hoffmann II.54. Michel 302.

[Στρατα]γέντος τοῦν Πε[τθαλοῦν Λίοντος] Παυσανιαίοι Μα-
τροπολ[ίτα, ταγευό]ντουν Σιλάνοι Ἀστο[μαχείοι, Φίλ]ουνος
Ἀντιγενείοι, Γεν[νάοι Ἀσ]στον[οείοι, Γενναίοι Αἰσχυλ[είοι, - - |
- - Κ]αλλισθενείοι, ταμιε[ύοντουν - - | - - Ἀ]ντιγονείοι, Φείδουνος
Εὐ[δοξείοι], | - - ος Ἀντιγενείοι λέξαντο[ς· ἐπειδὴ Λί]ουν Παυ-
σανίαιο[ς] Ματροπ[ολίτας ‖ διετέ]λει εὐεργετὴς τὸ κοινὸν [τᾶς
πόλι]ος ἔν τε τοῖς πρότερο[ν χρόνοις | καὶ ἐ]ν τᾶ ἀρχᾶ τᾶ ἑαυτοῦ
καὶ κ[οινᾶ τᾶ πόλι κ]αὶ καθ' ἰδδίαν αἰν τοῦ χρείαν [ἔχοντι, ἔδο]ξε
τοῦ κοινοῦ τᾶς πόλιος [ἐπαινέσαι] Λίοντα ἐτ τᾶ προανγρέ[σι
τὰν | ἔχει καὶ π]ὸτ τὰν πόλιν καὶ πὸ[θ' ἕκαστον | τοῦν] πολιτάουν
καὶ δεδόσ[θαι καὶ αὐτοῦ] κα(ὶ) τοῖς ἐσγόνοις ἀτ[έλειαν πάντουν |
καὶ] ἀσυλίαν καὶ ἰσοτιμίαν καὶ [πάντα ‖ τὰ λοι]πὰ αὐτοῦ ὑπαρχέ-
μεν τίμια [ὅσσα | καὶ] τοῖς λοιποῖς προξένοις, καὶ [φροντίσαι | τὸν]
ταμ[ί]αν Φείδουνα Εὐδόξει[ον οὕς κε | ἀτ τᾶς] τοῦν ταγοῦν γνού-
μας [τόνε τὸ | ψάφισμ]α ὀνγραφεῖ ἐν κίονα λιθίν[αν ‖ καὶ τ]ε[θεῖ]
ἄκρουν ἐν τοῖς ἰαρουτοῖς, [τὸ | μὰ ὀ]νάλουμα τὸ γενόμενον [ἐν
τάνε | ἐγγραφέ]μεν ἐν τοῖς λόγοις τᾶ[ς πόλιος].

32. Phalanna. III cent. IG.IX.ii.1233. SGDI.1330. Hoffmann II.11. Michel 1126.

[Ἀ]θάνα Πολιάδι οἱ ττολίαρχοι ὀνέθεικαν ἀρχιττολιαρχέντος |
Ἀσκλαπιοδούροι Αἰσχινιαίοι· Πολύγνουτος Σιμμίαιος, ‖ Ἀσκλα-
πιόδουρος Ξενολάοι, | Εὐβίοτος Ἐπιγόνοι, Ἐπίνικος Παυσανίαιος.

30. Refers to the Thessalian bull-fight, the ταυροκαθάψια, or ταυροθηρία as it is called in another inscription of Larissa, Ditt.Syll.671.

31. Decree in honor of Leon of Matropolis. — 24. ἄκρουν κτλ.: *in the consecrated places of the heights* (?). But in ακρουν one suspects some error of the engraver.

Thessaliotis

33. Thetonium, not far from Cierium. V cent. B.C. IG. XII. ii. 257. Solmsen 10.

-ες *hυλōρέοντος Φιλονίκō hυῖος.* |

Θēτṓνιοι ἔδōκαν Σōταίρōι τō̂ι Κ|ορινθίōι καὐτōι καὶ γένει καὶ ϝ|οικιάταις καὶ χρέ̄μασιν ἀσυλί||αν κἀτέλειαν κεὐϝεργέταν ἐποίē-σαν κε̄̀ν ταγᾶ κε̄̀ν ἀταγ|ίαι. αἴ τις παρβαίνοι, τὸ|ν ταγὸν τὸν ἐπεστάκοντα ἐξξανακά(δ)δēν. τὰ χρυσία καὶ τὰ ἀργύρια τε̄̀ς Βελφαίō ἀπολόμενα ἔσōσε Ὀρέσταο Φερεκράτ-

33. Decree of the Thetonians in honor of Sotaerus the Corinthian, who had recovered the gold and silver objects that had been lost from the temple of Apollo. For the special dialectic peculiarities, see **214**.

5. **κεὐϝεργέταν**: or *κεὐϝεργέταν*? See **94**.7. — 6. **κε̄̀ν ταγᾶ κε̄̀ν ἀταγίαι**: *in war and peace.* The phrase is plainly the equivalent of the usual *καὶ πολέμου καὶ εἰρήνης* (or *ἐν πολέμωι κτλ.*), and is explained by the fact that in early times, as also later in the time of Jason of Pherae, the *ταγός* was the military head of the united Thessalians, appointed only in time of war. Jason of Pherae, in boasting of the military strength of the Thessalians on a war footing, express this last by *ὅταν ταγεύηται Θετταλία, ὅταν ταγὸς ἐνθάδε καταστῇ, ὅταν ταγεύηται τὰ κατὰ Θετταλίαν* (Xen. Hell. 6.1.8,9,12). So *ταγά* (one would expect *ταγία*) and *ἀταγία* (cf. *ἀκοσμία time when no κόσμος was in office*) were times of war and peace respectively. But the use of the phrase does not necessarily show that the institution under which it originated was in vogue at the time of this inscription; and, in any case, the *ταγός* of l. 8 is the municipal official, like the *ταγοί* of no. 28.

1, 10. It is obvious that the text as it stands is incomplete both at the beginning and the end, although the bronze tablet on which it is inscribed is intact. A horizontal line was cut in the bronze to indicate that l. 1 did not belong with the following. Either this is one of a connected series of tablets, in which case l. 1 forms the conclusion of a decree given on a preceding tablet, while the present decree was concluded on the following tablet; or, as seems on the whole more likely, l. 1 is the conclusion of the present decree, and was added at the top when it was found that no space was left at the bottom. In this case we read *Ὀρέσταο Φερεκράτēς* (cf. **108**.2) or, with correction, *Φερεκράτε(ο)ς hυλōρέοντος Φιλονίκō hυῖος, when Orestes, son of Pherecrates son of Philonicus, was ὑλωρός.* The use of the gen. instead of the patronymic adjective would be only another instance (see **214**) of divergence from the usual Thessalian. The addition of the grandfather's name is unusual, but not unprecedented (cf. e.g. no. 20), likewise the use of *υἱός* instead of the gen. alone (cf. e.g. SGDI. 1183, Arc.; Ditt. Syll. 478, Stratus; *παῖς* often so used in Lesbian and Cyprian). *ὑλωρός* occurs in Arist.

34. Pharsalus. III cent. B.C. IG.IX.ii.234. SGDI.326. Hoffmann II.65.

Ἀ[γαθᾶ τύχα·] ἀ πόλις Φαρσαλίουν τοῖς καὶ οὓς ἐξ ἀρχᾶς συμπολιτευομένοις καὶ συμπολ[εμεισάντε]σσι πάνσα προθυμία ἔδουκε τὰν πολιτείαν καττάπερ Φαρσαλίοις τοῖς | ἐ[ξ ἀρχᾶς πο]λιτευομένοις, ἐδούκαεμ μὰ ἐμ Μακουνίαις τᾶς ἐχομένας τοῦ Λουέρχου | (γ)ᾶ[ς μόραν πλέ]θρα ἑξείκοντα ἑκάστου εἰβάτα ἔχειν πατρουέαν τὸμ πάντα χρόνον. ‖ τ[αγευόντου]ν Εὐμειλίδα Νικασιαίου, Λύκου Δρουπακείου, Ὀιολύκου Μνασιππείου, Λύκου | Φερεκρατείου, Ἀντιόχου Δυνατείου. (Four columns of names follow.)

Boeotian

35. Temple of Apollo Ptous, near Acraephia. VI cent. B.C. Bréal, M.S.L.VII, 148. Holleaux, ibid.VIII, 180. Buck, Class. Phil. IV, 76 ff., 437.

Καλρὸν ἄγαλμα ϝάνακτι ϝ[εκαβόλοι Ἀπό(λ)λōνι
?Δαμ]οσίδας ποίϝēσε μ' Ἐχέστροτος. αὐτὰρ ἔπεμφσαν

Pol.6.8.6 as the title of an official similar to the *ἀγρονόμος*, but nowhere else than in this inscription as an eponymous officer.

34. Pharsalus grants citizenship to those who have assisted it, and gives land to each youth.

1 ff. **τοῖς καὶ οὓς** κτλ.: 'to those who have already from the beginning been politically associated (non-technical use of *συμπολιτευομένοις*, not *those who have already enjoyed citizenship*), and to those who have zealously assisted in war, just as to those who have been citizens of Pharsalus from the beginning.' — **καὶ οὓς**: *even as it is, already.* Cf.. SGDI.2160 *δουλεύων καθὼς καὶ ὥς serving just as at present*, SGDI.1832.11 *μετὰ τῶν καὶ ὡς συνηρημένων with those already chosen.* —3. **ἐμ Μακουνίαις**: 'in the district known as the Poppy (*μήκων*) Fields.'

35. An epigram of four hexameter verses inscribed *βουστροφηδόν* on a small tile, broken at the bottom.

Vs. 1. **ἄγαλμα**: not *statue*, but used in its earlier and more general sense of *ornament, pleasing gift*, about = *ἀνάθημα*. Cf. CIG.I,p.7, SGDI.5507. — **ϝ[εκαβόλοι]**: or *ϝ[ἑκαβόλοι]*, cf. *ϝἑκαδάμοε*, no. 38 (**52***b*).

Vs. 2. It is possible that the second letter is not *σ* but *ρ*, in which case we should read some such name as **Νεστ]ορίδας** (Wilamowitz). In either case various restorations of the first syllable are of course equally possible. The form is in agreement with **Ἐχέστροτος**, and is either an epic patronymic or a designation of the gens or phratry to which **Ἐχέστροτος** (a Boeotian; note *-στροτος*, 5) belonged.

[-]ον Πτōιε̂ϝι.
τὸς τὸ, ϝάναχς, φεφύλαχσο, δίδοι δ' ἀρ(ε)τάν [τε καὶ ὄλβον.]

36. Vase probably from Tanagra, VI cent. B.C. Ἐφ.Ἀρχ.1900,107.

Δε̄μοθέ(ρ)ρε̄ς hιαρὸν Ἀπό(λ)λōνος Καρυκε̄ϝίō.

37. Vase from Thebes. VI cent. B.C. Ἐφ.Ἀρχ.1900,107.

Ηιαρὸν το̂ Πυθίō Ϝισϝόδικος ἀνέθε̄κε.

38–39. Tanagra. VI cent. B.C. IG.VII.593,606. SGDI.876,885.

38. Ἐπὶ Ϝhεκαδάμοε ε̄̓μί. 39. Ἐπὶ Ὀ̄κίβαε.

40. Vase of uncertain origin. Probably V cent. B.C. IG.VII.3467. SGDI.1133.

Μογέα δίδōτι ταῖ γυναικὶ δο̂ρον Εὐχάρι τε̄ὐτρε̄τιφάντō κότυλον, ὅς χ' ἅδαν πίε̄.

41. Thebes. Middle IV cent. B.C. IG.VII.2418. SGDI.705. Ditt. Syll.120. Hicks 135. Michel 617.

[Τοιὶ χρεί]ματα συνεβ[άλονθο ἐν τὸν πόλεμον | τὸν] ἐπο[λέμιον] Βοιωτοὶ πε[ρὶ τῶ ἱαρῶ τῶ ἐμ Βελφοῖς | π]ὸτ τὼς ἀσεβίοντας τὸ ἱαρὸ[ν τῶ Ἀπόλλωνος τῶ | Π]ουθίω. ||

Vs. 3. Here stood the subject of ἔπεμφσαν, the names of the donors. The form of which the final ον is preserved may be an adjective in agreement with, or a noun in apposition with, ἄγαλμα understood.

Vs. 4. **φεφύλαχσο**: Hom. πεφύλαξο, cf. **65**. — **δίδοι**: a rare imperative form which occurs in Pindar, and in another Boeotian and a Corinthian inscription, and is formed, like ἄγει, πίει, by the addition of a particle (cf. οὑτοσί etc.). For the whole verse ending, compare h.Hom.15 and 20, and Callim.1.96.

36. Cf. Paus.9.20.3 ἔστιν . . . ἐν Τανάγρᾳ, καὶ ὄρος Κηρύκιον, ἔνθα Ἑρμῆν τεχθῆναι λέγουσι. But here the epithet Καρύκειος is applied to Apollo. Δε̄μοθέ(ρ)ρε̄ς is the same as Δαμοθέρσης found elsewhere, and, if the E is correctly read, the dedicator was an Athenian or Euboean.

38–39. Examples of the early spelling οε and αε, **26**, **30**. For ϝhεκα- see **52** *b*. For ἐπί with dat. see **136**.6.

40. **Μογέα**: masc. in -ᾱ. **105**.1 *a*. — **τε̄ὐτρε̄τιφάντō** (or τεὐ-? See **94**.7): ταῖ Εὐ-, daughter of Εὐτρητιφάντος. The first part of the name is identical with that of the Boeotian town which appears in Homer as Εὔτρησις. Cf. Εὐτρειτιδεῖες in a later Boeotian inscription. See **61**.3. — **ὅς**: ὥς. **58** *a*.

41. List of contributions for the sacred war (355–346 B.C.). Byzantium was at this time allied with the Boeotians (cf. Dem.9.34). Note the retention of the older spelling ε beside ει,

'Αριστίωνος ἄρχοντος· 'Αλυζῆοι - - - - - - -· | πρισγῆες Χάροψ Δάδωνος, 'Αριστο - - - - - - - -· | 'Ανακτοριῆες τριάκοντα μνᾶς· πρι[σγῆες] - - - - - | Φόρμω, Ἄρκος Τερῆος. | Βυζάντιοι χρουσίω Λαμψακανῶ στ[ατεῖρας] ‖ ὀγδοήκοντα πέτταρας, ἀργυρίω 'Λτ[τικῶ δρα]χμὰς δεκαέξ· σύνεδροι Βυζαντίων [εἴνιξαν] | τὸ χρυσίον Κερκῖνος Εἰροτίμω, 'Αγ - - - - - - | Δηλοπτίχω, Διωνύσιος Εἰραίωνος. | 'Αθανύδωρος Διωνυσίω Τενέ[διος], ‖ πρόξενος Βοιωτῶν, χει[λ]ίας δ[ραχμάς]. |

Νικολάω ἄρχοντος· 'Αλυζ[ῆοι - - - - - - - -] | ἄλλας τριάκοντα μνᾶς εἴ[νιξαν]· | πρισγεῖες 'Αλυζαίων Θεο - - - - - | ['Α]λεξάνδρου, Δίων Πολυλ[άου]. ‖

['Λ]γεισινίκω ἄρχοντος· Βυζάντιοι [συνεβάλ]ονθο ἄλλως πεντακατίως στατεῖρα[ς χρυ]σίως Λαμψακανὸς ἐν τὸν πόλεμον τὸν ὑ[πὲρ τῶ] | ἰαρῶ τῶ ἐμ Βελφοῖς ἐπολέμιον Βοιωτ[οί]· | σύνεδροι εἴνιξαν Σῶσις Καρα[ι]ίχω. ‖ [Π]αρμενίσκος Πυράμου.

42. Temple of Apollo Ptous, near Acraephia. Between 312 and 304 B.C. IG.VII.2723. SGDI.570. Michel 1105. Solmsen 13.

Βοιωτοὶ 'Απόλλωνι Πτωΐοι ἀνέθιαν ἄρχοντος Βοιωτοῖς Φιλοκώμω 'Λ[ντ]ιγ[ενε]ίω Θεισπιε[ῖος], | ἀφεδριατευόντων 'Εμπεδο[κ]λεῖος 'Αθανοκριτίω Ταναγρήω, Πούθωνος Λ[ὐ]τομειδε[ί]ω 'Ερχομενίω, | Ἱπποτίωνος Ϝαστυμειδοντίω Κορωνεῖος, 'Επιρά[λ-τ]ιος Μαχωνίω Θειβήω, Νικίωνος Γ[ρ]υλ[ί]ωνος Πλαταεῖος, | 'Αριστοκλεῖος 'Αγασιήω 'Ανθαδονίω, Σάωνος Θιο[τ]ιμίω Θεισπιεῖος, μαντευομένω 'Ονυμάστω Νικολαίω Θεισπιεῖος.

as πρισγῆες beside πρισγεῖες, Attic αι in 'Αλυζαίων beside 'Αλυζῆοι, and Attic gen. sg. in -ου beside -ω.

22. **τὸν ὑπὲρ** κτλ.: relative use of the article, unknown in the later Boeotian inscriptions. See **126**.

42. Dedication of a tripod to Apollo Ptous by the Boeotian league. This is one of a series of four belonging to the same period (IG.VII.2723–2724*b*).

ἀφεδριατευόντων: *those who serve as* *ἀφεδριῆται or *official representatives at the dedication*. From ἑδριάω used like Att. ἱδρύω. Cf. Att. ἀφίδρυμα used of a shrine made after the model of another, as that of Asclepius modeled after the one at Epidaurus (cf. Roberts II.66.13). Observe that in the case of the representative of Plataea the gen. sg. of the father's name is used, not the patron. adj. as in the case of the others. The same holds true in the other three dedications, and it is probable that this is not accidental, but that the Plataeans,

43. Orchomenos. Between 222 and 200 B.C. IG.VII.3172. SGDI. 488. Inscr.Jurid.I, pp.276 ff., 509 f. Solmsen 15. The sections of the text are given in the order in which they were inscribed (cf. ll. 30 ff.), but the numbering of the original publication is added in parentheses.

Τοὶ πολέμαρχοι τοὶ ἐπὶ Πολυκράτιος | ἄρχοντος Φιλόμειλος (I) Φίλωνος, | Καφισόδωρος Διωνυσίω, Ἀθανόδωρος Ἵππωνος ἀνέ-
γραψαν καθὼς ‖ ἐποείσανθο τὰν ἀπόδοσιν τῶν δανείων τῶν Νικα- 5 (106)
ρέτας κὰτ τὸ ψά|φισμα τῶ δάμω.

(Μει)ν(ὸ)ς Ἀλαλκομενίω | ρικαστῆ κὴ ἕκτη, ἐπεψάφιδδε | Φιλό- II (E)
μειλος Φίλωνος, Καφισόδωρος | Διωνυσίω ἔλεξε· προβεβωλευμέ- 10 (111)
νον | εἶμεν αὐτῦ ποτὶ δᾶμον, ἐπιδεὶ ἐπεψαφίττατο ὁ δᾶμος ἀποδόμεν
Νικαρέτη⟨ι⟩ | Θίωνος τὸν ταμίαν τὸν προάρχοντα | τὰν τρίταν
πετράμεινον ἀπὸ [τ]ᾶν ὑπερ‖αμεριάων τᾶν ἰωσάων κὰτ τᾶς πόλιος, 15 (116)

so long associated politically with the Athenians, adopted the Attic usage at an early date.

43. The Nicareta inscription. Nicareta, daughter of Theon, of Thespiae, had lent various sums of money to the city of Orchomenus, for which she held against it certain notes, generally referred to as οὐπεραμερίαι (once, l. 55 f., as τὰς ἐμπράξις). These are recorded in IV. When Nicareta appeared at Orchomenus to collect these (ll. 44 ff.), the city was unable to meet them, and an agreement was entered into according to which the city was to pay her the sum of 18,833 drachmas within a certain time and the polemarchs were to give her a personal contract for the payment. The text of the agreement (ὁμολογά) is given in VII, and of the contract (συνγγραφος), written in the κοινή, in VI. The sum of 18,833 drachmas is more than the total of the notes recorded in IV (17,585 dr., 2 obols), but probably less than they amounted to with the normal penalties for delayed payment. For the phrase ὃ ἐπίθωσαν (l. 135, cf. l. 16), *which they persuaded her to accept*, implies some concession on her part. Finally the city passed a vote (III) to pay the amount and take up the notes and the contract. When this had been accomplished it passed a further vote (II) ordering all the documents to be inscribed in a specified order. This was done as stated in I, which serves as a heading to the whole inscription.

10 ff. προβεβωλευμένον κτλ.: *that he had a probouleuma to present to the people, Whereas the people had voted that the treasurer in charge for the third period of four months should pay to Nicareta, in settlement of the notes which she held against the city, the sum which the city persuaded her (to accept), 18,833 drachmas, and that the polemarchs should take up the contract they gave for the money against themselves, they and the treasurer and the ten whom Nicareta selected, and cancel the notes against the city (maturing) in the archonship of Xenocritus, and since the polemarchs had arranged these matters and the*

ὃ ἐπίθωσε αὐτὰν ἁ πόλις, ἀργουρίω δραχμὰς | μουρίας ὀκτακισχιλίας ὀκτακατίας τριάκοντα τρῖς, κὴ τὼς πολεμάρχως ἀνελέσθη τάν
20 (121) τε σύνγραφον, ἂν ἔδωκαν οὐπὲρ ‖ [ο]ὔτων τῶν χρειμάτων κατ' α[ὐ]τὸ αὐτῶ[ν] | κὴ ὁ ταμίας κὴ ὧν ποθείλετο Νικαρέτα δέκ[α], | κὴ τὰς ὑπεραμερίας διαγράψασθη τὰς [κὰτ] | τᾶς πόλιος τὰς ἐπὶ Ξενο-
25 (126) κρίτω ἄρχοντος | ἐν Θεισπιῆς, κὴ οὗτα ρεϝυκονομειόντων ‖ τῶν πολεμάρχων κὴ τῶ ταμίαο ἀποδόν|τος τὰ χρείματα κὰτ τὸ ὁμόλογον τὸ πὰρ | Θιόφεστον Θιοδώρω Θεισπιεῖα τεθέν, | δεδόχθη τῦ δάμυ· τὼς πολεμάρχως, | ἐπί κα τὸ ψάφισμα κούριον γένειτη,
30 (131) ἀγγρά‖ψη ἐν στάλαν λιθίναν τό τε ψάφισμα οὗτο (II) | κὴ τὸ οὗπὲρ τᾶς ἀποδόσιος (III), κὰ(τ) ταὐτὰ δὲ κὴ | τὰς ὑπεραμερίας τὰ(ς) κὰτ τᾶς πόλιος τὰς Νι|καρέτας (IV) κὴ τὸ ὄ[ν]ιουμα τῶ γραμ-
35 (136) ματεῖος τῶ δ[ι]|αγράψαντος αὐτὰς (V) κὴ τὰν σύγγραφον τὰν ‖ τεθεῖσαν πὰρ Fιφιάδαν (VI) κὴ τὸ ἀντίγραφον ⟨κὴ | τὸ ἀντίγραφον⟩ τῶ ὁμολόγω τῶ τεθέντος πὰρ Θιό|φεστον (VII) κὴ τὰν διαγραφὰν τῶν χρειμάτων ὧν | ἔγραψαν αὐτῆ διὰ τρεπέδδας (VIII), κὴ τὸ
40 (141) ἄλωμα | ἀπολογίτταστη ποτὶ κατόπ[τ]α[ς, π]όρον δ' εἶμεν ‖ ἀπὸ τῶν πολιτικῶν.

III (F) Δαματρίω νιουμεινίη | πετράτη, ἐπεψάφιδδε Κ[α]φισόδωρος Διω|νουσίω, Ἀθανόδωρος Ἵππωνος ἔλεξε· προβε[β]ωλευμένον εἶμεν αὐτῦ ποτὶ δᾶμον, ἐπιδεὶ, | παργενομένας Νικαρέτας Θίωνος
45 (146) Θεισπικᾶς ‖ [κ]ὴ πραττώσας τὸ δάνειον τὰν πόλιν κὰτ τὰς οὐπε[ρ]|αμερία[ς] τὰς ἰώσας αὐτῆ, [ἀνα]γκάσ[θε]ν τὺ πολέμαρχυ κὴ ὁ ταμίας συγχωρείσαντος τῶ δάμω δόμεν | [κ]ὰτ αὐ[τὺ] αὐ-[τ]ῶν σύνγραφον πὸτ τῆ οὐπαρχώση οὐπε[ρ]|αμερίη, ἐ[ν τ]άν κα

treasurer had paid the money according to the agreement deposited with Theophestus, be it voted by the people, etc.

40–41. **νιουμεινίη πετράτη**: *τετάρτῃ ἱσταμένου*. On νιου- from *νεο-*, see **42.5***a*. — 46 ff. *The polemarchs and the treasurer were obliged, with the assent of the people, to give a contract against themselves in addition to the existing οὐπεραμερία, until the levy for this purpose should be made and the amount agreed upon provided.* This is the only satisfactory interpretation of the most troublesome passage in the inscription, though one difficulty remains, the use of the singular *οὐπεραμερίη* where we should expect the plural. — 49. **ἐ[ν τ]άν**: *until*, originating in *ἐν τὰν ἀμέραν*. Cf. **136.**1 and note on 28.43. — **ἐν οὗτο**: *for this purpose*. Cf. *πόρον ἐν οὗτο* ll. 59, 60. — *ἐνενιχθείει*, not *ἐνενιχθεῖ*, is declared certain by Baunack, Philol.XLVIII,

ἐνενιχθείει ἃ ἀνφορὰ ἐν οὗτο, κ[ὴ] || κομίττ[ειτη] τὰ συνχωρειθέντα 50 (151)
χρείματα,| δεδόχθη τῦ δάμυ· τὸν ταμίαν τὸν [π]ροάρχοντα | |τὰν]
τρίτα[ν] πετράμεινον ἀποδόμεν πεδὰ τῶν | πολεμάρχων Νικαρέτη
ἀργ[υ]ρίω δραχμὰς μυρίας | [ὀκ]τακισχειλίας ὀκτακατία[ς] τριά-
κ[ο]ντα τρῖς Πολυ||κράτιος ἄρχοντος ἐν τῦ Δαματρίυ μεινὶ κὴ τὰς 55 (156)
ἐ[μ]πράξις τὰς ἰώσας Νικα[ρέτη κὰτ] τᾶς πόλιος Ξεν|ο|κρίτω
ἄρχοντος ἐν Θεισπιῆς πάσας διαλιάνασ[θη]| |τὼς πολεμάρχως, κὴ
τὰν σουνγραφὰν, ἂν ἔχι κὰτ τ[ῶν] | πολεμάρχων κὴ τῶ ταμίαο,
ἀνελέσθη, πόρον [δ' εἶ]|μεν ἐν οὗτο ἀπὸ τῶν τᾶς πόλιος ποθοδω- 60 (161)
μάτων πάντ[ων]. |

Ξενοκρίτω, Ἀλαλκομενίω. — *Νικαρέτα Θέωνος τᾶς π[ό]λιος* IV
Ἐρχομενίων κὴ τῶ ἐγγύω Θίωνος Συννόμω· τὰ ππάματα μούριη
ὀγδοείκοντα πέντε διού[ο] ὀβολίω· | κὴ τῶ τεθμίω ρίστωρ Ἀριστό-
νικος Πραξιτέλιος· || Λιουκίσκω, Θιουίω, τὸ σουνάλλαγμα. — *Νι-* 65 (166)
καρέτα Θίω|νος τᾶς πόλιος Ἐρχομενίων κὴ τῶ ἐγγούω Θίωνος |
Σουννόμω· τὰ ππάματα δισχείλιη πεντακάτι[η]· | κὴ τῶ τεθμίω
ρίστωρ ὁ αὐτός· Λιουκισκω, Ὁμολωΐω, | [τ]ὸ σουνάλλαγμα. —
Νικαρέτα Θίωνος τᾶς πόλι[ος || Ἐ]ρχομενίων κὴ τῶ ἐγγούω Θίω- 70 (171)
νος Σουννόμω· τὰ π|πάματα πετρακισχείλιη· κὴ τῶ τεθμίω
ρίστωρ | ὁ αὐτός· χρόνος ὁ αὐτός. — *Νικαρέτα Θίωνος τᾶς πόλιος |*
[Ἐ]ρχομενίων κὴ τῶ ἐγγούω Θίωνος Σουννόμω· τὰ ππά|ματα χεί-
λιη· κὴ τῶ τεθμίω ρίστωρ ὁ αὐτός· Λιουκίσκ[ω, || Θε]ιλουθίω, τὸ 75 (176)
σουνάλλαγμα.

Διαγράψη τὰς οὑπερ[αμ]ερίας τὰς Νικαρέτας ἐν Θεισπιῆς τὰς V
κὰτ τᾶς | [π]όλιος· τῶν τεθμοφουλάκων γραμματεὺς Σα . . . .|

Ἐδάνεισεν Νικαρέτα Θέωνος | Θεσπική, παρόντος αὐτῆι κυρίου VI
τοῦ ἀνδρὸς Δεξίππου Ε[ὐ]νομίδου, Καφισοδώρωι Δι[ο]νυσίου,

413, and agrees with uncontracted forms found elsewhere, as *κουρωθείει* (151.2). — 50. **κομίττ[ειτη]**, not *κομίττ[η]*, also after Baunack l.c.

61 ff. The first date, archonship of Xenocritus, month of Alalcomenius, applies to all the following notes (cf. ll. 23, 56, 136, 151) and is probably the time at which they fell due, while the date given at the end of each is the time of the loan (*τὸ σουνάλλαγμα*). Cf. Thalheim, Berl. Phil. Woch. 1893, 267. The expression throughout is condensed. *Ξενοκρίτω* (*ἄρχοντος*), (*μεινὸς*) *Ἀλαλκομενίω*, *Νικαρέτα Θέωνος* (*κατὰ*) *τᾶς πόλιος*.

78 ff. The text of the contract is in the *κοινή*, though dialect forms are retained in some of the proper names,

Φιλομήλωι Φίλωνος, | Ἀθανοδώρωι Ἵππωνος, Πο[λυ]κρίτωι Θάρροπος καὶ ἐγγύοις | εἰς ἔκτεισιν τοῦ δανείου | Μνάσων Μέκγαο, Τελεσίας | Μέκγαο, Λασίππωι Ξενοτίμου, Εὐάρει Εὐχώρου, Περιλάωι Ἀναξίωνος, Διονυσο|δώρωι Καφισοδώρου, Κωμίναι Τελεσίππου, Ὀνασίμωι | Θεογείτονος, Καφισοδώρωι | Δαματρίχου, Νικοκλεῖ Ἀθα|νοδώρου Ὀρχομενίοις ἀργυ|ρίου δραχμὰς μυρίας ὀκτα|κισχειλίας ὀκτακοσίας τρι|άκοντα τρεῖς ἄτοκον ἐχ Θεσ|πιῶν εἰς τὰ Παμβοιώτια τὰ ἐπ' Ὀνασίμου ἄρχοντος Βοιωτοῖ[ς]. ‖ ἀποδότωσαν δὲ τὸ δάνειον | οἱ δανεισάμενοι ἢ οἱ ἔγγυ|οι Νικαρέται ἐν τοῖς Πανβοι|ωτίοις πρὸ τῆς θυσίας ἐν ἡμέ|ραις τρισίν. ἐὰν δὲ μὴ ἀποδῶσ[ι,] ‖ πραχθήσονται κατὰ τὸν νό|μον· [ἡ] δὲ πρᾶξις ἔστω ἔκ τε | αὐτῶν τῶν δανεισαμένων | καὶ ἐκ τῶν ἐγγύων, καὶ ἐξ ἑνὸ[ς] | καὶ ἐκ πλειόνων καὶ ἐκ πάν|των καὶ ἐκ τῶν ὑπαρχόντων | αὐτοῖς, πραττούσηι ὃν ἂν τρό|πον βούληται. ἡ δὲ συγγραφὴ | κυρία ἔστω, κἂν ἄλλος ἐπι|φέρηι ὑπὲρ Νικαρέτας. Μάρ|τυρες Ἀριστογείτων Ἁρμο|ξένου, Ἰθιούδικος Ἀθανίαο, | Ἐφιάδας Τιμοκλεῖος, Φαρσά|λιος Εὐδίκου, Καλλέας Λυσιφάντου, Θεόφεστος Θεοδώ|ρου, Εὐξενίδας Φιλώνδου | Θεσπιεῖς. ἀ σύγγραφος | πὰρ Ἐφιάδαν Τιμοκλεῖος. |

VII ’Ονασίμω ἄρχοντος Βοιωτοῖ[ς,] | μεινὸς Πανάμω, ὁμολογὰ ‖ Νικαρέτη Θίωνος Θεισπικᾶ, | παριόντος Νικαρέτη Δεξίππω Εὐνομίδαο τῶ ἀνδρὸς Θε[ι]σπιεῖος, κὴ τᾶ πόλι Ἐρχομεν[ί]ων· παρεῖαν οὐπὲρ τᾶς πόλ[ι]‖ος πολέμαρχοι Καφισόδωρος Διωνυσίω, Φιλόμειλος Φίλωνος, Ἀθανόδωρος Ἵππω|νος· ἀποδόμεν τὰν πόλιν Ἐρ|χομενίων Νικαρέτη Θίωνος, ‖ ὃ ἐπίθωσαν οὐπὲρ τᾶν οὐπεραμεριάων τᾶν ἐπὶ Ξενοκρί|τω ἄρχοντος ἐν Θεισπιᾶς, ἀργουρίω δραχμὰς μουρίας ὀκτ[α]|κισχειλίας ὀκτακατίας τρ[ιά]κοντα τρῖς, ἔσχατον Ὀνασ[ί]μω ἄρχοντος ἐν τῦ Ἀλαλ[κο]μενίοι μεινί· σούγγραφον δὲ | γράψασθη τῶ ἀργουρίω τὼς | ⟨τὼς⟩ πολεμάρχως Ἐρχομενίων κὴ ἐγγούς, ὥς κα δοκιμάδδ[ει] | Νικαρέτα, κὴ θέσθη μεσέγγ[υ]ον πὰρ Ἐφιάδαν Τιμοκλεῖος Θεισπιεῖα. ἐπὶ δέ κα κομίττε[ι]‖τη Νικαρέτα τὸ ἀργούριον ‖ πὰρ τᾶς πόλιος, ἐσλια-

The names of the first two sureties are given by mistake in the nominative, but with the third the error is rectified. — 113–114. **ἐπιφέρηι**: *presents it.*

νάτω Νικαρέτα τὰς οὐπεραμερίας, ἃς ἔχι κὰτ τᾶς πόλιος, τὰς ἐπὶ Ξενοκρίτω ἄρχοντος ἐν Θεισπιῆς πάσας, κὴ τὰν σούγγραφον ἀπο-|δότω Γιφιάδας τοῖς πολεμάρχυς κὴ τοῖ ταμίη κὴ το[ῖς] ἐγγούοις. ἢ δέ κα μὲ ἀποδώει ἁ πόλις Νικαρέτη τὸ ἀργούριον ἐν τῦ γεγραμ- 155 (78)
μένυ χρόνυ, τὰς μουρίας κὴ ὀκτ[α]κισχειλίας ὀκτακατίας τριά-κοντα τρῖς, ἀποδότω τὰν σούγγραφον κὴ τὰς οὐπεραμερίας τὰς κὰτ τᾶς πόλιος, ἅπαν τὸ ἀργούριον τὸ ἐν τῦ ὁμολό[γ]υ γεγραμμένον· (ἢ δέ κα) ἐν τῦ χρόνυ τῦ γεγραμμένυ μὲ ἐθέλει κ[ομ]ίδδ[ε]-σθη Νικαρέ[τ]α τὸ ἀργούριον, ἀποδότω Γιφιάδας τὰν | σούγγραφον 160 (83)
τοῖς πολεμάρχοις κὴ τοῖ ταμίη κὴ τοῖς | ἐγγούοις, κὴ ποταποπι-σάτω Νικαρέτα τῆ πόλι Ἐρχο[μενίων κὴ τοῖς πολεμάρχοις κὴ τοῖ ταμίη κὴ τοῖς ἐγγούοις ἀργουρίω δραχμὰς πεντακισμουρίας, κὴ τὴ ‖ οὐπεραμερίη ἄκουρύ νυ ἔνθω. ῥίστορες Ἀριστογίτων Ἁρμο- 165 (88)
ξένω, Ἰθούδικος Ἀθανίαο, Γιφιάδας Τιμο[κλεί]ος, Φαρσάλιος Εὐ-δίκω, Καλλέας Λιουσιφάντω, Θιόφειστος Θιοδώρω, Εὐξενίδας Φιλώνδαο Θεισπιεῖε(ι)ς. τὸ ὁμόλογον πὰρ Θιόφειστον Θιοδώρω Θεισπιεῖα.

Διαγραφὰ ‖ Νικαρέτη διὰ τραπέδδας τᾶς Πιστοκλεῖος ἐν Θει- 170 (93)
σπιῆς· Ἐπιτέλιος ἄρχοντος ἐν Θεισπιῆς, μεινὸς Ἀλαλκομενίω δευτέρω ἀμέρη ἑνακηδεκάτη, ἐπὶ τᾶς Πιστοκλεῖος | τραπέδδας Νι-καρέτη παρεγράφει πὰρ Πολιουκρίτω Θάροπος Ἐρχομενίω ταμίαο οὐπὲρ τᾶς πόλιος τὸ συνιχωρειθὲν τᾶν οὐπεραμεριάων τᾶν ἐπὶ 175 (98)
Ξενοκρίτω ἄρχοντος, | παριόντος πολεμάρχω Ἀθανοδώρω Ἵππω-νος Ἐρχομενί[ω], | ἀργουρίω δραχμὴ μούρι ὀκτακισχείλι ὀκτα-κάτι τριά|κοντα τρῖς.

154 ff. If the city fails to pay Nicareta in the time specified, it will have to pay the amount stated in the contract and the sum of the notes besides, that is substantially double the amount loaned. But if Nicareta refuses to accept the amount named in the contract, as she might do in order to secure the exorbitant penalty for delay, she forfeits both contract and notes and pays a heavy penalty.

169–170. **διαγραφὰ Νικαρέτη** κτλ.: *memorandum of payment to Nicareta* (adnom. dat. **172**) *through the bank of Pistocles.* διαγραφά *cancellation* (cf. διαγράφασθη l. 22), and so *payment.* So ll. 172 ff., *at the bank of Pistocles there was paid over to Nicareta by Polycritus the treasurer in behalf of the city the sum agreed upon of the notes* (part. gen.; cf. ἀπὸ τᾶν ὑπεραμεριάων ll. 14–15).

44. Lebadea. III cent. B.C. IG.VII.3083. SGDI.425. Inscr.Jurid.II, p.238. Michel 1392.

Θιὸς τούχα ἀγαθά. | Γαστίαο ἄρχοντος | Βοιωτῦς, ἐν δὲ Λεβα-‖ δείῃ Δόρκωνος, Δωίλος | Ἰρανήῳ ἀντίθειτι τὸν | ῥίδιον θεράποντα Ἀν̣δρικὸν τῦ Δὶ τῦ Βασιλεῖι | κὴ τῦ Τρεφωνίυ ἰαρὸν εἶ̣μεν, παρ-μείναντα πὰρ | τὰν ματέρα Ἀθανοδώραν ῥέτια δέκα, καθὼς ὁ πατεὶρ ποτέταξε· ἢ δέ κα | ἔτι δώει Ἀθανοδώρα, [τ]ίσι [αὐτῆ] | Ἀνδρικὸς φόρον τὸν ἐν τῆ | θείκη γεγραμμένον· ἢ δέ τί | κα πάθει Ἀθανοδώρα, παρμ̣ενῖ Ἀνδρώνικος τὸν περιττὸν | χρόνον πὰρ Δωί-λον· [ἔ]πιτα ἰα‖ρὸς ἔστω με[ὶ] ποθ[ί]κων μει̣θενὶ μειθέν· μὲ ἐσσεῖμε̣ν δὲ καταδουλίττασθη | Ἀνδρικὸν μειθενί· Ἀν̣δρικὸν δὲ λειτωργῖμεν ‖ ἐν τῆς θοσίης τῶν θιῶν | ⟨ων⟩ οὔτων.

45. Lebadea. II cent. B.C. IG.VII.3080. SGDI.430.

[Σάων - - - - - - ἀντίθειτι τὸ ῥίδιον | πη]δάριον Ἀθάνωνα τῦ Δὶ τεῖ Βασιλεῖ κὴ τεῖ Τρεφωνίει ἰαρὸν εἶμεν τὸν πάν[τα | χρό]νον ἀπὸ τᾶσδε τᾶς ἁμέρας, μὲ προθίκοντα μείτε αὐτεῖ Σάωνι μείτε ἄλλει | [μ]ειθενὶ κατὰ μειθένα τρόπον. ἢ δέ κά τις ἀντιποιεῖτη Ἀθάνωνος εἴ ἄλλο τι ἀδικῖ ‖ [κ]αθ' ὅντινα ὢν τρόπον, οὐπερδικιόνθω κὴ προϊ-στάνθω τύ τε ἰαρεῖες κὴ τε[ὶ | ἰαρ]άρχη τὺ ἠὶ ἀντιτιουνχάνοντες κὴ τῶν ἄλλων ὁ βειλόμενος. ῥίστορε[ς] | .... λεις Σάωνος, Εὔβω-λος Σωκράτιος, Νίκαργος κὴ Κράτων Εὐνοστίδ[αο].

46. Chaeronea. II cent. B.C. IG.VII.3303. SGDI.385. Michel 1394.

Καλλίκωνος ἀρχῶ μεινὸς Δαματρίω πεντεκηδεκάτη | Πούριππος Προξένω ἀντίθειτι ἰαρὰν τὰν ῥιδίαν θεράπη[να]ν Ἀφροδιτίαν τῦ

44-48. Manumission decrees, of which there are over one hundred examples from Chaeronea alone, all of about the same period. Even from the same year some are in dialect, some in the *κοινή*, and some in a mixture of both. In those given here *κοινή* influence shows itself in *ἀγαθήν* no. 46, in the *ζ* of *ζώωνθι*, *ζῶνθι* nos. 46, 47 (cf. *δώει* no. 44, *δαμιώοντες* no. 48), *κατὰ τὸν νόμον* no. 47 (cf. *κὰτ τὸν νόμον* no. 46), *παραμείνασαν* nos. 46, 47 (cf. *παρμείναντα* no. 44), in *προθίκοντα* no. 45 (cf. *ποθίκων* no. 44), in *ποιούμενει* no. 47 (cf. *ποϊόμενος* no. 46 = *ποιόμενος*), *ἐξεῖμεν* no. 48 (*ἐσσεῖμεν* no. 44).

Note *ει* for usual *υ* from *οι* in nos. 45, 47 (see **30**). For *θοσίης* no. 44, see **24**. For *στ* = *σθ* and *δαμιώοντες*, in no. 48, see **22.2**.

Σαράπι, παραμείνασαν ἀσαυτῦ κὴ τῆ γου[νη]κὶ αὐτῶ ἀγαθὴν ἆς κα ζώωνθι, τὰν ἀνάθεσιν ποϊόμε[νος] διὰ τῶ συνεδρίω κὰτ τὸν νόμον· κὴ κατέβαλε τῦ ταμίη [ἐ]πὶ τῶν ἰαρῶν τὸ γινιούμενον δραχμὰς ρίκατι παραχρε[ῖ]μα.

47. Chaeronea. II cent. B.C. IG.VII.3352. SGDI.395.

Ἀρχείνω ἀρχῶ μεινὸς Θουίω πεντεκηδεκάτη Διουκλεῖς κὴ Κωτίλα ἀντίθεντι τὰν ριδίαν θρεπτάν, ἣ ὄνιουμα Ζωπουρίνα, ἰαρ[ὰν] τεῖ Σεράπει, παραμείνασαν αὐτεῖς ἆς κα ζῶνθι ἀνενκλείτως, τὰν ἀνάθεσιν ποιούμενει διὰ τῶ σ[ο]υνεδρίω κατὰ τὸν νόμον.

48. Orchomenus. II cent. B.C. IG.VII.3200. SGDI.497. Inscr.Jurid. II.p.237. Michel 1393.

Ἀπολλωνίδαο ἄρχοντος, ἰαρειάδδοντος Ἀντιγένιος Σωκράτιος, ἰαραρχιόντων Ἀγεισινίκω Σουκράτιος, Σωσιβίω Πουθίλλιος, ἀντίθειτι Θίων Δαματρίχ[ω] τὸν ρίδιον ρυκέταν Ἀκρίσιον ἰαρὸν εἶμεν τῶ Σαράπιος κὴ τᾶ[ς] Ἴσιος, κὴ μὲ ἐξεῖμεν μεθενὶ ἐφάπτεστη μειδὲ καταδουλίττασθη· ἢ δέ κά τις ἐφάπτειτη, κούριος ἔστω ὁ ἰαρεύς κὴ τὺ ἰαράρχη κὴ τὺ σούνεδρυ σουλῶντες κὴ δαμιώοντες.

Phocian

Delphian

49. Delphi. Early V cent. B.C. SGDI.1683 (with II.p.722). Roberts 229.

Τοὶ πεντεκαίδεκ[α] | τῶν Λαβυαδᾶν, τοὶ [πὲρ] | Θ[ρ]ασύμαχον καὶ Ι . . ι . . α, ἐπὶ Τριχᾶ ἄρχ[ον]τος, ἀπέδειξαν [μνᾶ]ς δεκατέτορες [καὶ] | ℎημιμναῖον [κα]ὶ δραχμὰς πεν[τέ]κεντα καὶ ρέξ.

As in similar decrees from other parts of Greece, the act of manumission takes the form of a dedication or sale (*ἀπέδοτο* at Delphi, e.g. no. 53) to the divinity of the local shrine, thus securing religious sanction and protection of the rights of the slave who has purchased his freedom. Often the manumission does not go into immediate effect, but is subject to various conditions, such as remaining in service during the lifetime of the master (nos. 46, 47) or for a term of years (no. 44), payment of an annuity, etc. Cf. no. 53.

49. Statement of the disbursement of funds by the officials of the phratry of the Labyadae, whose proceedings form the subject of no. 51.

50. Delphi. V cent. B.C. B.C.H.XXIII.611. Ziehen, Leges Sacrae 73.

Τὸν ϝοῖνον μὲ̀ φάρεν ἐς τὸ [Ε]ὐδρ|όμου· αἰ δέ κα φάρēι, hιλαξάστō | τὸν θεὸν hο͂ι κα κεραίε͂ται καὶ | μεταθυσάτō κἀποτεισάτō πέν|τε δραχμάς· τούτου δὲ το͂ι κατα|γορε͂σαντι τὸ hε͂μισσον.

51. Delphi. About 400 B.C. SGDI. 2561. Ditt.Syll. 438 (with II, pp. 819 f.). Inscr.Jurid.II, pp. 180 ff. Michel 995. Solmsen 36. Ziehen, Leges Sacrae 74 (C and D). Ionic alphabet, but with F, and Ⅎ = *h* (in contrast to H = *η*); lengthened *o* usually OY, but sometimes O.

A

[ὸ δὲ hόρκος] | ἔστω· "ταγε[υ]σέω δι[καίως κ]ατὰ τοὺν νόμους τᾶς [π]ό[λι]|ος καὶ τοὺς τῶν Λαβυαδ[ᾶν] | πὲρ τῶν ἀπελλαίων καὶ τᾶ|ν δαρατᾶν· καὶ τὰ χρήματα | συμπραξέω κἀποδειξέω [δι]καίως τοῖς Λαβυάδαις [κ]οὔτε κλεψέω οὔτε [β]λα[ψ]έω | οὔτε τέχναι οὔτε μαχαν[ᾶ|ι] τῶν τῶλ Λαβυαδᾶν χρημ[ά|των· καὶ τὸς ταγοὺ[ς ἐπ]αξέ|ω τὸν hόρκον τοὺς [ἐν ν]έω[τ]α κὰτ τὰ γεγραμμένα. hόρκος· hυπίσχομαι ποὶ τοῦ Δι|ὸς τοῦ πατρώιου· εὐορκέοντι μέμ μοι ἀγαθὰ εἴη, αἰ δ' | ἐφιορκέοιμι, [hά]παντα κα|κὰ ἀντὶ τῶν ἀγαθῶν."

50. The inscription is on a wall connected with the stadium, and Eudromus, though otherwise unknown, was probably a sort of guardian hero of athletes. Hence the interdiction of wine. Note *φάρεν* (**12**), *ἐς τό* where we expect *ἐν τό* (**135**.4), and *κεραίω* (*κεραίε͂ται*) = *κεράννυμι*, as in Homer. — **μεταθυσάτō**: *begin the sacrifice again.*

51. Regulations of the phratry of the Labyadae. The Labyadae have already appeared in no. 49.

A 3. **τοὺν νόμους**: *τοὺς νόμους*. So *τὸν νόμους* B 16, but usually *ς* unassimilated. **97**.1. — 4. **ἀπελλαίων**: *victims for the* Ἀπέλλαι. Cf. ll. 44–46 where *ἄγεν* is used with *ἀπελλαῖα*, in contrast to *φέρεν* with *δαράτας*. Ἀπέλλαι is the name of the Delphian festival corresponding to the Attic Ἀπατούρια, at which children were introduced into the phratries and offerings for the occasion were made by the parents. — 5. **δαρατᾶν**: *cakes.* Ath. 3. 110 d, 114 b cites a *δάρατον* meaning *unleavened bread* and says the word was used by the Thessalians. The *δαράται* at the Delphian festival were of two kinds (cf. l. 25), the *γάμελα* or cakes offered in behalf of the newly married wives that were introduced into the phratry by their husbands, and the *παιδῆια* offered for the children that were introduced into the phratry by their parents. — 6. **συμπραξέω κἀποδειξέω**: *I will collect and disburse.* *ἀποδείκνυμι*, like Att. *ἀποφαίνω*, *render account for, disburse.* Cf. *ἀπέδειξαν* no. 49. — 10. **τῶλ Λαβυαδᾶν**: *τῶν Λαβ-*, elsewhere unassimilated, as l. 3. **96**.3. — 11. *I will impose the oath upon the ταγοί for the next year.* Cf. B.27.

Ἔδοξε Λαβυάδαις Βουκατίου μηνὸς δεκάται ἐπὶ Κ[ά]μπου ἐν τᾶι ἀλίαι σὺμ ψάφοις hεκατὸν ὀγδοήκοντα | δυοῖν· τοὺς ταγοὺς μὴ δέκεσθαι μήτε δαρατᾶν γάμελα μήτε παιδῆια μήτ' ἀπελλαῖα, αἰ μὴ τᾶς πατριᾶς ἐπαινεύσας καὶ πληθυόσας ἃς κα ἦι. αἰ δέ τί κα πὰρ νόμον κελεύσωντι, τῶν κελεύσαντων ὁ κίνδυνος ἔστω. | τὰ δὲ ἀπελλαῖα ἄγεν Ἀπέλλαις καὶ μὴ ἄλλαι ἀμέραι | μήτε ἄγεν τοὺς ἄγοντας μ|ήτε τοὺς ταγοὺς δέκεσθα||ι· αἰ δέ κα [δ]έξωνται ἄλλαι | ἀμέραι ἢ Ἀπέλλαις, ἀποτεισάτω ῥεκαστος δέκα δραχμάς· ὁ δὲ χρήζων καταγορ|εῖν τῶν δεξαμένων ἐπὶ τῶ||ν hυστέρων ταγῶν καταγορείτω ἐν τᾶι ἀλίαι τᾶι μετὰ Βουκάτια, αἴ κ' ἀμφιλλέγωντι τοὶ ταγοὶ τοὶ δεξά|μενοι. ἄγεν δὲ τἀπελλαῖα || ἀντὶ ῥέτεος καὶ τὰς δαρά|τας φέρεν. hόστις δέ κα μὴ | ἄγηι τἀπελλαῖα ἢ τὰν δαρ|άταν μὴ φέρηι, ἀμμόνιον κ|ατθέτω στατῆρα ἐπὶ ῥεκα||τέρωι, τῶι δὲ hυστέ-ρωι ῥέ|τει ἀγέτω τἀπελλαῖα καὶ | τὰν δαράταν φερέτω· αἰ δέ | κα μὴ ἄγηι, μηκέτι δεκέσθ|ων ἀμμόνια, ἀλλ' ἢ ἀγέτω ἀπ||ελλαῖα ἢ ἀποτεισάτω ῥίκ|ατι δραχμὰς ἢ hυπογραφόμενος τόκιομ φερέτω· καὶ | τὰν δαράταν τῶι hυστέρω|ι ῥέτει φερέτω ἢ ἀποτεισ[άτω - - - -.

B

[1–4 fragmentary. τ]οὶ Λαβυάδα[ι Εὐκλείοι]ς περὶ τᾶν δα[ρατᾶν ἐπι]κρινόντων καὶ [Ἀπέλλα]ις περὶ τῶν ἀπελ[λαίων. | π|αρεόντες μὴ μείω[ς hε||ν]ος καὶ hεκατόν· τὰ[ν δὲ] | ψᾶφον φερόντων ἀνδ[εξ]άμενοι ποὶ τῶ Ἀπόλλω|ν]ος καὶ τοῦ Ποτειδᾶνος | τοῦ φρατρίου καὶ τοῦ Διὸς πατρώιου δικαίως | οἰσεῖν κὰτ τὸν νόμους | τῶν Δελφῶν· κὴπευχέσθω δικαίως τὰν ψᾶφον φέροντι πόλλ' ἀγαθὰ

23ff. *The* ταγοί *are to receive neither, in the case of the cakes* (lit. *of the cakes*), *the* γάμελα *or the* παιδῆια, *nor the* ἀπελλαῖα, *unless the gens to which one belongs approves in full session.* The approval of the gens (πατριά, as in Elis; πάτρα in most Doric dialects) was a prerequisite to the introduction into the phratry, which was the larger body including several gentes.—30. ὁ: without *h*, as also A 38, C 19, but *ho* (demonst.) B 53, *hοδε* C 19. Cf. ἃς A 28 beside *hᾶ* B 55, *hόστις* A 46, B 30, C 19. See **58** *a*.—38ff. 'Any one who wishes to accuse the ταγοί of having received the offering at other than the stated times shall bring the charge when their successors are in office.'—45. ἀντὶ ῥέτεος: *during the year, in the same year.* See **136**.8.2).—56. *Or let him sign a note* (for the twenty drachmas) *and pay interest.*

B 11–12. ἀνδεξάμενοι: *undertaking, promising.* They swear by the gods of

τοὺ[ς | θ]εοὺς διδόμεν, αἰ δὲ ἀ[δ]ίκως, τὰ κακά. τοῦτα δὲ τ[οὶ ταγοὶ ἐπιτελεόντω]ν καὶ τῶι δεομένωι συν[αγόντων τοὺς Λαβυάδα]ς· αἰ δέ κα μὴ ποιῶντι κὰ[τ] τὰ γεγραμμένα ἢ μὴ το[ὺ]ς ταγοὺς τὸν ὅρκον ἐ[παγάγωντι, ἀποτεισάτ[ω] ἑκάστος ἐπὶ ἑκατέ[ρ]ωι δέκα δραχμάς. ὁστ[ι]ς δέ κα μὴ ὀμόσηι, μὴ τα[γ]ευέτω· αἰ δέ κ' ἀνώμοτος ταγεύηι, πεντήκοντα | δραχμὰς ἀποτεισάτω. | αἰ δέ κα δέξωνται τοὶ [τ]αγοὶ ἢ γάμελα ἢ παιδῆ[ι]α πὰρ τὰ γράμματα, ἀποτ[ε]ισάτω πεντήκοντα δρ[αχμὰς ἑκάστος τῶν δε]ξαμένων· αἰ δέ κα μὴ ἀποτείσηι, ἄτιμος ἔστω ἐγ | Λαβυαδᾶν καὶ ἐπὶ τούτ[ωι καὶ ἐπὶ ταῖς ἄλλαις | ζαμίαις, ἥντε κ' ἀποτε[ίσηι. καὶ ὃ κα δέξωντα[ι ἢ δαράταν ἢ ἀπελλαῖα | πὰρ τὰ γράμματα, μὴ ἔστ[ω Λαβυάδας μηδὲ κοιναγείτω τῶν κοινῶν χρημ[ά]των μηδὲ τῶν θεμάτων. | αἰ δέ τίς κα τῶν ταγῶν κ[αταγορῆι ποιῆσαί τι πὰρ τὰ γράμματα, ὃ δὲ ἀν[τι[φ]ᾶι, τοὶ ταγοὶ ἐν τᾶι ‖ - - - - - - - - - - - -

C

[ὀμ[νύτω ποὶ τοῦ Ἀπόλλωνος κ[αὶ Ποτειδᾶνος τοῦ φρ]ατ[ρ]ίου καὶ Διός, καὶ δικ]άζο[ν]τι μὲν δικαίως ἐπ]ευχέσ[θ]ω πόλλ' ἀγαθὰ τ]οὺς θεοὺς [δ]ιδόμεν, αἰ δ' ἐ]φιορκέοι, κα[κά· αἰ δέ κα μ]ὴ δικάζηι ha[ρεθείς, ἀπ]οτεισάτω πέντ[ε δραχμάς], ἄλλον δ' ἀνθελό[μενοι τ]ὰν δίκαν τελεόντ[ων. hόσ]τις δέ κα πὰρ νόμον [τι] ποιέοντα τᾶι δίκαι hέληι, τὸ hήμισσον ἐχέτω. το[ὶ δὲ ταγοὶ τῶι καταγορέον]τι τὰν δίκαν ἐπιτελεόντων· αἰ δὲ μή, τὸ διπλοῦν ἑκ[αστος ἀποτεισάτω. hόστι[ς] δέ κα ζαμίαν ὀφείληι, ἄτ[ι]μος ἔστω, ἥντε κ' ἀποτείσηι.— Hόδ' ὁ τεθμὸς πὲρ τῶ]ν ἐντοφήιων. μὴ πλέον πέν[τε καὶ τριάκοντα δραχμ[ᾶ]]ν ἐνθέμεν μήτε πριάμενο[ν] μήτε

the city, phratry, and gens. — 50. **θεμάτων**: probably *established rites, institutions*, though this meaning of *θέμα* is not quotable. Cf. *τεθμός* = *θεσμός*, *law, ordinance*, C 19.

C 1 ff. Oath of the person appointed to act as judge. The missing conclusion of B must have been the provision for such an appointment. — 6 ff. *If the one chosen fails to serve as judge, he shall pay five drachmas, and (the ταγοί) shall bring the case to issue by appointing another in his place. Whoever convicts one guilty of an unlawful action shall receive half the fine* (cf. no. 18.24-25,50). — 19 ff. Law concerning funeral rites. Like the law of Iulis in Ceos (no. 8), this is directed against extravagance. — 20 ff. *One shall not expend more than thirty-five drachmas, either by purchase*

ροίκω· τὰν δὲ παχεῖ[α]ν χλαῖναν φαωτὰν εἶμεν. | αἰ δέ τι τούτων παρβάλλοιτο, ἀποτεισάτω πεντήκοντα δραχμάς, αἴ κα μὴ ἐξομόσηι ἐπὶ τῶι σάματι μὴ πλέον ἐνθέμεν. στρῶμα δὲ ἐν hυποβαλέτω καὶ ποικεφάλαιον ἐν ποτθέτω· τὸν δὲ νεκρὸν κεκαλυμμένον φερέτω σιγᾶι, κὴν ταῖς στροφαῖς μὴ καττιθέντων μη[δ]αμεῖ, μηδ' ὀτοτυζόντων ἐ[χ]θὸς τᾶς ροικίας, πρίγ κ' ἐπὶ τὸ σᾶμα hικωντι, τηνεῖ | δ' ἔναγος ἔστω, hέντε κα hα θιγάνα ποτθεθῆι. τῶν δὲ π||ρόστα τεθνακότων ἐν τοῖς | σαμάτεσσι μὴ θρηνεῖν μηδ' ὀτοτύζεν, ἀλλ' ἀπίμεν ροίκαδε ἕκαστον ἔχθω homεστίων καὶ πατραδελφεῶν || καὶ πενθερῶν κἠγγόνων [κ]αὶ γαμβρῶν. μηδὲ τᾶι hυσ[τ]εραία(ι) μηδ' ἐν ταῖς δεκάτ[α]ις μηδ' ἐν τοῖς ἐνιαυτοῖ[ς | μ]ήτ' οἰμώζεν μήτ' ὀτοτύ[ζε||ν]· αἰ δέ τι τούτων παρβάλλοιτο τῶν γεγραμμένων - - - - - - -

D

.....αχα...δ...|.....θοῖναι δὲ ταίδ[ε νόμιμ]οι· Ἀπέλλαι καὶ Β[ουκά]τια, Hηραῖα, Δαιδαφ[όρια], Ποιτρόπια, Βυσίου | [μην]ὸς τὰν hεβδέμαν καὶ | [τ]ὰν hενάταν, κηὔκλει[α κ]ὰρταμίτια

or (in articles taken) from the home. — 23–24. *The shroud shall be thick and of a light gray color.* For φαωτός = *φαιωτός, see **31**, and, as used of mourning apparel, cf. φαιὰ ἱμάτια Polyb. 30.4.5, and φαιὰ ἐσθής Ditt.Syll.879.5. — 25 ff. *If one trangresses* (παρβάλλω = παραβαίνω) *any of these things, he shall pay fifty drachmas, unless he denies under oath at the tomb that he has spent more.* — 29 ff. **στρῶμα δὲ** κτλ.: cf. no. 8.3-4. — 31 ff. **τὸν δὲ νεκρὸν** κτλ.: cf. no. 8.10-11. — 33 ff. **κὴν ταῖς στροφαῖς** κτλ.: *they shall not set the corpse down anywhere at the turns in the road* (but carry it straight on to the tomb without interruption), *nor shall they make lamentations outside the house until they arrive at the tomb, but there there shall be a ceremony for the dead* (? cf. ἐναγίζω) *until the lid* (?) *is closed* (cf. προστίθημι τὰς θύρας, etc.). But the last part, from τηνεῖ on, is variously read and interpreted. — 39 ff. 'There shall be no mourning for the former dead, but every one shall go home, except the near relatives.' — 45. **κἠγγόνων**: or κησγόνων ? The reading is uncertain. See **100**. — 46 ff. *There shall be no wailing or lamentation on the following day, nor on the tenth day, nor on the anniversary.* — **ἐνιαυτοῖς**: See Glossary, and cf. τὰ ἐνιαύσια in the same sense at Ceos.

D 1 ff. Enumeration of the regular feasts. These are given in the order of their occurrence, as appears from the correspondence between many of them and the names of the months (Ἀπελλαῖος, Βουκάτιος, Ἡραῖος, etc.). For the identification of these festivals, see Ditt. l.c., notes. — 5–7. 'Those which occur on the seventh and the ninth of the month Βύσιος.' — 7–8. **κηὔκλεια κὰρταμίτια**: καὶ Εὔκλεια καὶ Ἀρταμίτια. —

καὶ Λάφρι[α κ]αὶ Θεοξένια καὶ Τραχίν[ια καὶ Διοσκουρῆια, Μεγ]αλάρτια καὶ Ηηράκλει[α], | καΐ κ' αὐτὸς θύηι hιαρῆ[ι]ον καΐ κα λεκχοῖ παρῆι [κ]αΐ κα ξένοι ροι παρέωντ[ι hιαρῆια θύοντες καΐ κα πενταμαριτεύων τύχηι· αἰ δέ τι τούτων παρβάλ[λοιτο τῶν γεγραμμένων, | θωεόντων τοί τε δαμιορ[γοὶ καὶ τοὶ ἄλλοι πάντες Λαβυάδαι, πρασσόντων | δὲ τοὶ πεντεκαίδεκα. α[ἰ] δέ κα ἀμφιλλέγηι τᾶς θω[ιάσιος, ἐξομόσας τὸν νό[μιμ]ον hόρκον λελύσθω. α[ἰ δ' ἀ]λίαν ποιόντων ἄρχω[ν ἀ]πείη, ἀποτεισάτω ὀδελόν, καὶ συγχέοι, ἀποτει[σάτω ὀδελόν. τοιάδε κὴν || Φανατεῖ γέγραπται ἐν [τ]ᾶι πέτραι ἔνδω· "[τ]άδε Φά[ν]οτος ἐπέδωκε τᾶι θυγατρὶ Βουζύγαι, τὰ hεμιρρ[ή]νια κὴκ τᾶς δυωδεκαΐδο[ς χίμαιραν καὶ τὴμιρ[η]ν[αιᾶν δάρματα καὶ τὰ τῶι | Λυκείωι δάρματα καὶ τὰν ἀγαίαν μόσχον." πάντων | καὶ ριδίων καὶ δαμοσίω[ν τὸμ προθύοντα καὶ προ[μαντευόμενον παρέχεν | τὰ γεγραμμένα Λαβυάδαις· τᾶι δὲ θυσίαι Λαβυαδᾶν τῶπελλαίου μηνὸς τῶ[ι Διονύσωι, Βουκατίοις | τῶι Δὶ πατρωίωι καὶ τῶπ[όλλωνι τὰν ἀκρόθινα κα[ὶ συμπιπίσκεν

12 ff. Feasts are also held *if one sacrifices a victim for himself, if one assists (in the sacrifices for the purification of) a woman recently delivered of child, if there are strangers with him sacrificing victims, and if one is serving as* πενταμαρίτας. πενταμαρίτας is the name of some official appointed to serve five days (ἀμάρα, see **12**), but nothing more is known about this office. — 22. **τοὶ πεντεκαίδεκα**: cf. no. 49. — 26–27. *If, when they hold an assembly, any official is absent.* ἄρχων nom. sg. part. *one holding office.* — 29 ff. *These things are written at Phanoteus on the inner side of the rock.* The ancient city of Phanoteus (Panopeus) was perhaps the original seat of the phratry of the Labyadae. — 30. **Φανατεῖ**: cf. Φάνοτος ll. 30–31. Both Φανατεύς and Φανοτεύς occur in other inscriptions. See **46**. — 31 ff. **τάδε Φάνοτος . . . μόσχον**: quotation from the ancient rock inscription, stating what the eponymous hero gave to his daughter Buzyga. This mythical heroine is mentioned elsewhere (Schol. Ap. Rhod. 1. 185) as a daughter of Lycus, whose name is to be recognized in Λυκείωι l. 37 (shrine of Lycus?). — 38. **τὰν ἀγαίαν μόσχον**: apparently *the admirable* or *wonderful calf* (a sort of wonder-calf?), but the allusion is of course obscure. — 38 ff. **πάντων** κτλ.: 'in the case of all undertakings, both private and public, for which one offers sacrifice or consults the oracle in advance, the one doing so shall furnish to the Labyadae the victims mentioned (i.e. in the rock inscription just quoted).' πάντων depends upon προθύοντα and προμαντευόμενον, *sacrificing* etc. *in advance of.* — 47. **τὰν ἀκρόθινα** (or τὰ ἀκρόθινα, the reading being uncertain): sc. ταγοὺς παρέχεν, *the tagoi shall furnish the first-fruits.* — 48 f. **συμπιπίσκεν** κτλ.: *invite the Labyadae to drink together.* —

hαμεῖ το|ὺς Λαβυάδας· τὰς δ' ἄλλας || θοίνας κὰ[τ] τὰν hώραν 50
ἀπ|άγεσθαι.

52. Delphi. Between 240 and 200 B.C. SGDI.2653. Michel 274.

'Αγαθᾶι τύχαι. Δελφοὶ ἔδωκαν Νικάνδρωι | 'Αναξαγόρου Κολοφωνίωι, ἐπέων ποητᾶι, αὐτῶι καὶ ἐγγόνοις προξενίαν, προμαντείαν, | ἀσυλίαν, προδικίαν, ἀτέλειαν πάντων, προε|δρίαν ἐν πάντε(σ)σι τοῖς 5
ἀγώνοις οἷς ἁ πόλις τί|θητι καὶ τἆλλα ὅσα καὶ τοῖς ἄλλοις προξένοις καὶ | εὐεργέταις τᾶς πόλιος τῶν Δελφῶν· ἄρχοντος | Νικοδάμου, βουλευόντων 'Αρίστωνος, Νικοδάμου, Πλεί|στωνος, Ξένωνος, 'Επιχαρίδα.

53. Delphi. 186 B.C. SGDI.2034.

"Αρχοντος [Ν]ικοβούλου μηνὸς Βουκατίου, ἐπὶ τοῖσδε ἀπέδοτο Νεοπάτρα 'Ορθαίου | Δελφὶς τῶι 'Απόλλωνι τῶι Πυθίωι σώματα γυναικεῖα δύο αἷς ὀνόματα Ζωπύρα, Σωσίχα, τιμᾶς ἀργυρίου μνᾶν ἕξ, καθὼς ἐπίστευσαν Ζωπύρα, Σωσίχα τῶι | θεῶι τὰν ὠνάν, ἐφ' ὧιτε ἐλευθέρας εἶμεν καὶ ἀνεφάπτους ἀπὸ πάντων τὸμ || πάντα 5
βίον. βεβαιωτὴρ κατὰ τὸν νόμον· Δαμένης 'Ορέστα Δελφός. παραμε[ι]νάν|των δὲ Ζωπύρα, Σωσίχα παρὰ Νεοπάτραν ἄχρι κα ζώηι Νεοπάτρα ποέουσαι τὸ ποτιτασσόμενον πᾶν τὸ δυνατὸν ἀνεγκλήτως· εἰ δέ τί κα μὴ ποιέωντι | Ζωπύρα ἢ Σωσίχα τῶν ποτιτασσομένων ὑπὸ Νεοπάτρας καθὼς | γέγραπται δυναταὶ οὖσαι, ἐξέστω Νεοπάτραι κολάζειν καθώς | κα αὐτὰ δείληται καὶ ἄλλωι ὑπὲρ 10

49 ff. **τὰς δ' ἄλλας** κτλ.: *the other feasts one shall carry out in accordance with the season.*

52. Proxeny decree in honor of the poet Nicander of Colophon, whose writings included a prose work on Aetolia. At this time the Aetolians were dominant in Delphi, and this shows itself in the language of the inscriptions. See **279**. Note in l. 5 the combination of Delph. *πάντε(σ)σι* with Aetol. *ἀγώνοις*.

53. A typical Delphian manumission decree, of which there are more than 1600. See note to nos. 44–48. They show all varieties of mixture of Delphian, Northwest Greek *κοινή*, and Attic elements, e.g. in this inscription, 3 pl. imv. *ἐόντω, ἐόντων, ἔστων*. Nearly always at this time, the older *αι, ιαρός* are replaced by *ει, ιερός*, and *τοι* by *οι*, though *τοι* is frequently retained in the formal *τοι ιερεῖς* beginning the list of witnesses.

Νεοπάτραν ἀζαμίοις ὄντοις καὶ ἀνυ|ποδίκοις πάσας δίκας καὶ ζαμίας. εἰ δέ τί κα πάθηι Νεοπάτρα, ἐλεύθεραι | ἔστων Ζωπύρα καὶ Σωσίχα κυριέουσαι αὐτοσαυτᾶν καὶ ποέουσαι ὅ κα θέλων|τι, καθὼς ἐπίστευσαν τῶι θεῶι τὰν ὠνάν. εἰ δέ τίς κα ἅπτηται Ζωπύρας | ἢ Σωσίχας ἐπεί κα τελευτάσηι Νεοπάτρα, βέβαιον παρε-
15 ψέτω ὁ βεβαιωτὴρ τῶι ‖ θεῶι τὰν ὠνὰν κατὰ τὸν νόμον. ὁμοίως δὲ καὶ οἱ παρατυγχάνοντες κύριοι ἐόν|των συλέοντες ὡς ἐλευθέρας οὔσας ἀζάμιοι ὄντες καὶ ἀνυπόδικοι | πάσας δίκας καὶ ζαμίας. εἰ δέ τί κα ἀζετωθέωντι περὶ Νεοπᾶτραν πεπο|νηρευμέναι ἢ τῶν Νεοπάτρας ὑπαρχόντων τι, κύριοι ἐόντω οἱ ἐπίνομοι κολάζοντες αὐτὰς
20 καθ' ὅτι κα αὐτοῖς δοκῆι ἀζάμιοι ὄντες καὶ ἀνυπόδικοι ‖ πάσας δίκας. μάρτυρες· τοὶ ἱερεῖς Ξένων, Ἄθαμβος, τῶν ἀρχόντων Εὐκλείδας, | ἰδιῶται Ἱεροκλῆς, Χαρίξενος, Βάγχιος.

Exclusive of Delphi

54. Stiris. About 180 B.C. IG.IX.i.32. SGDI.1539. Ditt.Syll.426. Michel 24. Solmsen 37.

A

[Θ]εὸς τύχαν ἀγα[θ]άν. στραταγέοντος | [τ]ῶν Φωκέων Ζευ-
5 ξίου, | [μ]ηνὸς ἑβδόμου, ὁμολο[γ]ί[α] τᾶ πόλει Στειρίων καὶ | [τᾶ] πόλει Μεδεωνίων· συ[ν]πολίτευσαν Στείριοι κα[ὶ | Μ]εδεώνιοι
10 ἔχοντες ἱερά, πό[λι]ν, χώραν, λιμένας, πάντα ‖ [ἐ]λεύθερα, ἐπὶ τοῖσδε. εἶμεν | [τ]οὺς Μεδεωνίους πάντας | [Σ]τιρίους ἴσους καὶ ὁμοίους, |
15 καὶ συνεκλησιάζειν καὶ συ|ναρχοστατεῖσθαι μετὰ τᾶς ‖ [πό]λιος τᾶς Στιρίων, καὶ δικά[ζ]ειν τὰς δίκας τὰς ἐπὶ πόλι[ο]ς πάσας τοὺς ἐνικομένους | [τ]αῖς ἁλικίαις. ἱστάνθω δὲ κα[ὶ | ἱ]εροταμίαν ἐκ

17. **ἀζετωθέωντι** κτλ.: *are convicted of having done any wrong to Neopatra or her possessions.* Cf. ἐξελεγχθείη⟨ι⟩σαν in another of the manumission decrees. The derivation of ἀζετόω from *ἀνζετόω (cf. 77.2) and connection with ἀναζητέω is most attractive, though ζητέω has original ā, of which the weak grade would be α not ε. Others compare Hesych. ἄζετον· ἄπιστον, Σικελοί, the origin of which is obscure.

54. Agreement establishing a συμπολιτεία or joint-citizenship between the Stirians and Medeonians.

10. **ἐλεύθερα**: *free, open to all* (of both towns). — 11 ff. **τοὺς** κτλ.: *all the Medeonians shall be Stirians with equal rights, and shall join with the city of the Stirians in the assembly and in appointing magistrates, and those who have arrived at proper age shall try all cases which come before the state.* — 18. **ἱστάνθω**: Boeotian

τῶν Μεδεω[ν]ίων ἕνα τὸν θυσέοντα τὰς θυσίας τὰς πατρίους Μεδεων[ί]οις, ὅσαι ἐντὶ ἐν τῶ πολιτικῶ νόμ[ω, μ]ετὰ τῶν ἀρχόντων τῶν στα[θ]έντων ἐν Στίρι· λανβανέτω [δ]ὲ ὁ ἱεροταμίας ἀρέσμιον, ὃ τ[οὶ ἄ]ρχοντες ἐλάμβανον, ἡμι[μ]ναῖον καὶ τῶν χοῶν τὸ ἐπ[ιβ]αλὸν τῶ ἱεροταμίαι. συνδι[κ]αξεῖ δὲ ὁ ἱεροταμίας μετὰ [τ]ῶν ἀρχόντων τὰς δίκας, ἃς [τ]οὶ ἄρχοντες δικάζοντι, καὶ [κ]λαρωσῖ τὰ δικαστήρια, ἃ κα | δέη κλαρώειν, μετὰ τῶν ἀ[ρ]χόντων. μὴ ἔστω δὲ ἐπάναγ[κ]ες λειτουργεῖν τοὺς Μεδεωνίους ἐν Στίρι τὰς ἀρχάς, ὅσοι | γεγένηνται ἐν Μεδεῶνι ἄρχοντες, ξενοδίκαι, πρακτῆρες, | δαμιουργοί, ἱερεῖς, ἱεράρχαι, καὶ | τᾶν γυναικῶν ὅσαι ἱερητεύκατι, εἰ μή τις ἑκὼν ὑπομένοι· | ἱστάνθων δὲ ἐκ τῶν ἀλειτουργήτων τῶν Μεδεωνίων καὶ ἐκ τῶν Στιρίων· δαμιουρ[γ]ε- όντων δὲ καὶ τὰ ἐν Μεδε[ῶνι ἱ]ερὰ καθὼς ὁ πολιτικὸς νόμος κελεύει. καὶ τὰν χ[ώραν] τὰν Μεδεωνίαν εἶμεν | [π]ᾶσαν Στιρίαν καὶ τὰν Στ[ί]ρίαν Μεδεωνίαν κοινὰν π[ᾶσα]ν. κοινωνεόντω δὲ οἱ Μεδε[ώ]νιοι τᾶν θυσιᾶν τᾶν ἐν Στί[ρι] πασᾶν καὶ τοὶ ⟨τοὶ⟩ Στίριοι τᾶν ἐν Μεδεῶνι πασᾶν. μὴ ἐξέστω δ[ὲ ἀ]ποπολιτεύσασται τοὺ[ς] | Μεδεωνίους ἀπὸ τῶν Στιρί[ω]ν μηδὲ τοὺς Στιρίους ἀπὸ | [τ]ῶν Μεδε[ωνί]ων. ὁπότεροι | [δ]έ κα μὴ ἐμμείνωντι ἐν τοῖ[ς] γεγραμμένοις, ἀποτει[σάντων τοῖς ἐμμεινά[ν]τοις ἀργυρίου τάλαν[τα δέκα.

B

[. . . . . π]οιεόντων· | [γ]ραψάντων δὲ τὰν ὁμ[ο]λογίαν ἐν στάλαν καὶ ἀν[αθέ]ντων ἐν τὸ ἱερὸν τᾶς Ἀ[θάν]ας, θέστων δὲ τὰν ὁμο[λογί]αν καὶ παρὰ ἰδιώταν ἐσ[φρα]γισμέναν. ἁ ὁμολογία π[αρὰ] | Θράσωνα Λιλαιέα. μάρ[τυ]ρες Θράσων Δαματρίου Ἐλατεύς, Εὐπαλίδας Θράσωνος Λιλαιεύς, Τιμοκράτης Ἐπινίκου Τιθορρεύς. δόντων δὲ τοὶ Στίριοι | τᾶ φατρία τῶν Μεδεωνίων ἐν ἐτέοις τεττάροις | ἀργυρίου μνᾶς πέντε κα[ὶ | τ]όπον τὰν καλειμέναν | . a . . τρειαν.

for ἱστάντω. So ἱστάνθων l. 42 and θέλωνθι in another Stirian inscription. Cf. also κλαρωσῖ l. 32 with Boeot. ι for ει. See **231**. — 34 ff. **μὴ ἔστω** κτλ.: 'those who have been officials in Medeon shall be exempt from compulsory office holding in Stiris.'— 40–41. **ἱερητεύκατι**: see **138**.4. — 55. **ἀποπολιτεύσασται**: στ = σθ as in θέστων B 5. **85**.1.

B 13 ff. The phratry of the Medeonians, in distinction from the state, retained its own organization, and was

Locrian

55. Oeanthea (Galaxidi). First half V cent. B.C. IG.IX.1.334. SGDI. 1478. Hicks 25. Inscr.Jurid.I,pp.180 ff. Michel 285. Roberts 231 and pp. 346 ff. Solmsen 34.

Ἐν Ναύπακτον κὰ(τ) τῦνδε hαπιϝοικία. Λοϝρὸν τὸν Hυποκναμίδιον, ἐπ|εί κα Ναυπάκτιος γένēται, Ναυπάκτιον ἐόντα, hόπō(ς)

to receive a subsidy of money and land from the Stirians.

55. Law governing the relations between the Eastern Locrian colonists at Naupactus and the mother country. This does not refer to the founding of Naupactus, which was much earlier. Colonists are called *ἄποικοι* from the point of view of the mother country, but *ἔποικοι* as here (*ἐπίϝοιϙοι*) from the point of view of their new home. The Eastern Locrians are referred to ethnically as Hypocnemidians (of which Epicnemidians is an equivalent), politically as Opuntians, since Opus was the seat of government, the two terms standing in the same relation as Boeotian and Theban.

It is probable that one copy was set up at Opus, with another at Naupactus, and that the present tablet is still another copy, which with the addition of the last sentence, stating that similar relations are to subsist between colonists from Chaleion and the mother city, was set up at Chaleion, from which place it may easily have found its way to Galaxidi.

In both this and the following inscription a single letter is used for double consonants, not only in the interior of a word, as *θαλά(σ)σας*, but often in sentence combination, as *κὰ(τ) τῦνδε*. So *ἐ(δ) δάμο*, *ἐ(λ) λιμένος*, etc., with assimilation of *ἐκ* (**100**); similarly *ἐ(ν) Ναυπάκτō* (once *ἐγ Ναυπάκτō*), in contrast to which *ἐν Ναύπακτον*, *ἐν Ναυπάκτōι* with original *ἐν* are always written out. Cf. also (in no. 56) *τι(ς) συλῆι*, *ἀνάτō(ς) συλῆν*, *ἀδίκō(ς) συλῆι*, in view of which the reading *hόπō(ς) ξένον* (no. 55.2), which is generally though not universally adopted, is not a violent correction. No other Greek inscription has so many examples of *ϙ* as no. 55, where it is uniformly employed before *o* or *ρο*. In no. 56 it is no longer used. In no. 55 lengthened *ε* is expressed by EI, lengthened *o* by O in the genitive singular, OV in the accusative plural. But in no. 56 always E and O. See **25** *d*. No. 55, beginning in l. 11, is divided into paragraphs by the letters A–Θ.

No. 55 exhibits many instances of repetition (see l. 3, note), and some of omission of what is essential to clearness (e.g. the subject of *ἀποθάνēι* l. 30), and in general the style of both inscriptions is crude and obscure.

1. *The colony to Naupactus on the following terms.* — **hαπιϝοικία**: *hα ἐπιϝοικία*. 94.5. — **κὰ(τ) τῦνδε**: see **136**.5. — **Λοϝρὸν τὸν Hυποκναμίδιον** κτλ.: *A Hypocnemidian Locrian, when he becomes a Naupactian, being a Naupactian, may as a ξένος share in the social and religious privileges* (i.e. in the mother country) *when he happens to be present, if he wishes. If he wishes,*

ξένον ὄσια λανχάνειν καὶ θύειν ἐξεῖμεν ἐπιτυχόντα, αἴ κα δείλε̄ται· αἴ κα δείλε̄ται, θύειν καὶ λ'ανχάνειν κε̄̓(δ) δάμο̄ κε̄̓(ϙ) ϙοινάνο̄ν αὐτὸν καὶ τὸ γένος καταιϝεί. τέλος το'ὺς ἐπιϝοίϙους Λοϙρο̄̂ν το̄̂ν Ηυποκναμιδίο̄ν με̄̀ φάρειν ἐν Λοϙροῖς τοῖς Ηυποκναμιδίοις, φρίν κ' αὖ τις Λοϙρὸς γένε̄ται το̄̂ν Ηυποκναμιδίο̄ν. αἰ | δείλε̄τ' ἀνχο̄ρεῖν, καταλείποντα ἐν τᾶι ἰστίαι παῖδα hε̄βατὰν ε̄̀ 'δελφεὸν ἐξ|εῖμεν ἄνευ ἐνετε̄ρίο̄ν· αἴ κα hυπ' ἀνάνκας ἀπελάο̄νται ἐ(ν) Ναυπάκτο̄ Λοϙ'ροὶ τοὶ Ηυποκναμίδιοι, ἐξεῖμεν ἀνχο̄ρεῖν, hόπο̄ ϝέκαστος ε̄̂ν, ἄνευ ἐ|νετε̄ρίο̄ν. τέλος με̄̀ φάρειν με̄δὲν hότι με̄̀ μετὰ Λοϙρο̄̂ν το̄̂ν Ϝεσπαρί'ο̄ν.— Α —Ἔνοϙϙον τοῖς ἐπιϝοίϙοις ἐν Ναύπακτον με̄̀ 'ποστᾶμεν ἀ(π' 'Ο)ποντίο̄ν τέκναι καὶ μαχανᾶι με̄δεμιᾶι ϝεϙόντας. τὸν hόρϙον ἐξεῖμεν, αἴ κα δεί'λο̄νται, ἐπάγειν μετὰ τριάϙοντα ϝέτεα ἀπὸ το̄̂ hόρϙο̄ hεκατὸν ἄνδρας 'Ο'ποντίοις Ναυπακτίο̄ν καὶ Ναυπακτίοις 'Οποντίους.— Β — Ηόσστις κα λιποτελέε̄|ι ἐγ Ναυπάκτο̄ το̄̂ν ἐπιϝοίϙο̄ν, ἀπὸ Λοϙρο̄̂ν εἶμεν, ἔντε κ' ἀποτείσε̄ι τὰ νό'μια Ναυπακτίοις.

he may share in these privileges, both those of the people and those of the members of the societies, himself and his descendants forever. The colonists of the H. Locrians are not to pay taxes among the H. Locrians, until one becomes a H. Locrian again. In ὄσια λανχάνειν καὶ θύειν there is probably the same contrast as in ἱερὰ καὶ ὅσια or Cretan θέινα καὶ ἀνθρώπινα, though it is possible that both terms refer to religious privileges. — 3. **αἴ κα δείλε̄ται**: for the repetition cf. also ε̄̂ι ll. 16 f., δόμεν ll. 41 f., καρῦξαι ἐν τἀγορᾶι ll. 20 ff. — 4. **κε̄̓(δ) δάμο̄ κε̄̓(ϙ) ϙοινάνο̄ν**: καὶ ἐκ δήμου καὶ ἐκ κοινωνῶν. **94.6, 100.** — 7 ff. *If a colonist wishes to return, he may do so without taxes of admission (to citizenship), provided he leaves behind in his house an adult son or brother. If the H. Locrians are driven from Naupactus by force, they may return without admission taxes to the town from which they each came. They are to pay no taxes except in common with the Western Locrians,* i.e. they are not to be subject to any special taxes as colonists. — **αἰ δείλε̄τ'**: for subj. without κα (also in l. 26), see **174.** — 9. **hόπο̄ ϝέκαστος ε̄̂ν**: a 3 sg. ἦν is otherwise known only in Attic-Ionic, other dialects retaining the original ἦς. See **163.3.** Hence this is the 3 pl. ἦν agreeing with the logical subject *they* (cf. the preceding). Cf. Hom. ἔβαν οἶκόνδε ἕκαστος, etc. Kühner-Gerth I, p. 286. — 11 ff. *Oath for the colonists to Naupactus, not to forsake the alliance with the Opuntians willingly by any device. If they wish they may impose the oath thirty years after this oath, one hundred Naupactians upon the Opuntians and the Opuntians upon the Naupactians.* — 11. **αποντιον**: for ἀπ' 'Οποντίο̄ν. Probably here only a graphic omission, similar to haplology (**88** *a*). — 14 ff. *Whoever of the colonists departs from Naupactus with unpaid taxes shall lose his rights as a Locrian until he pays*

— Γ — Αἴ κα μὲ γένος ἐν τâι ἰστίαι ἒι ἔ 'χεπάμōν τ͡ὸν ἐπι|ροίρōν ἒι ἐν Ναυπάκτōι, Λορρ͡ὸν τ͡ὸν Ηυποκναμιδίōν τὸν ἐπάνχισ|τον κρατεῖν, Λορρ͡ὸν ἡόπō κ' ἒι, αὐτὸν ἰόντα, αἴ κ' ἀνὲρ ἒι ἔ παῖς, τριȏ͡ν μ̣ἔνō̄ν· αἰ δὲ μέ, τοῖς Ναυπακτίοις νομίοις χρ̣ἒσται.— Δ — 'Ε(ν)
Ναυπάκτō ἀνχōρέ‖οντα ἐν Λορροὺς τοὺς Ηυποκναμιδίους ἐν Ναυπάκτōι καρȗξαι ἐν τἀγορâι, κἐν Λορροῖς τοῖ(ς) Ηυποκναμιδίοις ἐν τâι πόλι, ἡ͡ō κ' ἒι, καρȗξαι ἐν | τἀγορâι.— Ε — Περροθαριâν καὶ Μυσαχέ͡ον ἐπεί κα Ναυπάκτι(ός τι)ς γένēτα|ι αὐτός, καὶ τὰ χρέ̄ματα τἒν Ναυπάκτōι τοῖς ἐν Ναυπάκτōι χρ̣ἒσται, | τὰ δ' ἐν Λορροῖς
τοῖς Ηυποκναμιδίοις χρέ̄ματα τοῖς Ηυποκναμιδί‖οις ||| νομίοις χρ̣ἒσται, ἡόπōς ἀ πόλις ϝεκάστō̄ν νομίζει Λορρ͡ὸν τ͡ὸν Ηυποκν|αμιδίō̄ν. αἴ τις ἡυπὸ τ͡ὸν νομίō̄ν τ͡ὸν ἐπιϝοίρō̄ν ἀνχōρέēι Περροθαριâ|ν καὶ Μυσαχέ͡ον, τοῖς αὐτ͡ὸν νομίοις χρ̣ἒσται κατὰ πόλιν ϝεκάστους. | — F — Αἴ κ' ἀδελφεοὶ ἔō̄ντι τ͡ὸ 'ν Ναύπακτον ϝοικέοντος, ἡόπōς καὶ
Λορρ͡ὸ‖ν τ͡ὸν Ηυποκναμιδίō̄ν ϝεκάστō̄ν νόμος ἐστί, αἴ κ' ἀποθάνēι, τ͡ὸν χ|ρέ̄μάτō̄ν κρατεῖν τὸν ἐπίϝοιρον, τὸ κατιρόμενον κρατεῖν.— Ζ — | Τοὺς ἐπιϝοίρους ἐν Ναύπακτον τὰν δίκαν πρόδιρον ἁρέσται

the Naupactians his lawful dues. — 16 ff. *If there is no family in the home, or heir to the property among the colonists in Naupactus, the next of kin among the H. Locrians shall inherit, from whatever place among the Locrians he comes, and, if a man or boy, he shall go himself within three months. Otherwise the laws of Naupactus shall be followed.* — 19 ff. *If one returns from Naupactus to the H. Locrians, he must have it announced in Naupactus in the market-place, and among the H. Locrians in the city whence he comes.* — 22 ff. *Whenever any of the* Περροθαριαι *and the* Μυσαχεῖς (probably the names of two noble or priestly families, the first obviously containing *κοθαρός* = *καθαρός*) *becomes a Naupactian himself, his property in Naupactus shall also be subject to the laws in Naupactus, but his property among the H. Locrians to the H. laws, as the law may be in the several cities of the H. Locrians. If any of them, under the laws of the colonists, return, they shall be subject to their own laws, each according to the city of his origin.* — 29 ff. *If there are brothers of the one who goes as a colonist to Naupactus, then, according to what the law of the H. Locrians severally* (i.e. in each city) *is, if (one of them) dies, the colonist shall inherit his share of the property, shall inherit what belongs to him.* Note the double construction with *κρατεῖν* according as the sense is partitive or not. But many take ΤΟ as gen. sg. *τοῦ* in relative sense, though this use is not otherwise attested in Locrian, and understand *ἐστί* with *κατιρόμενον*, translating *which it is proper for him to inherit.* — 32 f. *The colonists may bring suit before the judges with right of precedence, they may bring suit and submit*

πὸ(τ) τοὺς δ|ικαστε̂ρας, ϝαρέσται καὶ δόμεν ἐν Ὀπόεντι κατὰ ϝέος αὐταμαρόν. Λοϙρο̂ν το̂ν Ηυποκναμιδίο̄ν προστάταν καταστᾶσαι το̂ν Λοϙρο̂ν τὸπιϝ||οίϙο̄ι καὶ το̂ν ἐπιϝοίϙο̄ν το̂ι Λοϙρο̂ι, ϝοίτινες κα 35 ’πιατὲς ἔντιμοι ⟨ες⟩ (ἔο̄ντι).— Η — Ηόσσ|τις κ’ ἀπολίπε̄ι πατάρα καὶ τὸ μέρος το̂ν χρε̄μάτο̄ν το̂ι πατρί, ἐπεί κ’ | ἀπογένε̄ται, ἐξεῖμεν ἀπολαχεῖν τὸν ἐπίϝοιϙον ἐν Ναύπακτον. | — Θ — Ηόσστις κα τὰ ϝεϝαδε̄ϙότα διαφθείρε̄ι τέχναι καὶ μαχανᾶι κα|ὶ μιᾶι, ϝότι κα μὲ̀ ἀνφοτάροις δοκέε̄ι, Ηοποντίο̄ν τε χιλίο̄ν πλέ̄θ|αι καὶ Ναϝπακτίο̄ν 40 το̂ν ἐπιϝοίϙο̄ν πλέ̄θαι, ἄτιμον εἶμεν καὶ χρέ̄|ματα παματοφαγεῖσται. τὸνκαλειμένο̄ι τὰν δίκαν δόμεν τὸν ἀρχόν, ἐν τριάϙοντ’ ἀμάραις δόμεν, αἴ κα τριάκοντ’ ἀμάραι λείπο̄ντ|αι τᾶς ἀρχᾶς· αἴ κα

to suits against themselves in Opus on the same day. This provision is intended to secure for the colonists the greatest expedition in their litigation at Opus. ϝαρέσται (i.e. ἑλέσθαι) καὶ δόμεν = λαβεῖν καὶ δοῦναι (cf. Hdt.5.83). δίκην λαβεῖν is usually *to bring suit*, as here, though sometimes the opposite, while δίκην δοῦναι is usually *to submit to suit* (e.g. Thuc.1.28), as here, though sometimes used of a magistrate, *to grant trial*, as below, l. 41 f. — 34 f. *Whoever are in office for the year shall appoint from among the H. Locrians a* προστάτης, *one of the Locrians for the colonist, one of the colonists for the Locrian.* το̂ν Λοϙρο̂ν Ηυποκναμιδίο̄ν applies properly only to the appointment of the πρόστατης for the colonist, this being the important provision in continuation of the preceding paragraph. Making the provision mutual was an afterthought. — καπιατες without correction is to be read κα ’πιατές, with hyphaeresis where we expect elision, from κα and ἐπιατές, an adv. cpd. of ϝέτος for which we should expect ἐπιϝετές or ἐπιετές (intervocalic ϝ is not always written, cf. ’Οπόεντι, δαμιουργούς). Some correct to ’πι(ϝε)τές, but a by-form with (ϝ)ατ is possible. ΕΣ after ἔντιμοι is due to dittography (cf. the ending of the preceding ϝοίτινες, ’πιατές). The omission of ἔο̄ντι may be the engraver's error, or simply ellipsis, such as is not infrequent in a clause of this kind (Kühner-Gerth I,p.41,n.2c). — 36 f. *A colonist to Naupactus who has left behind a father and his portion of the property with the father, shall inherit his share when (the father) dies.* — 38 ff. *Whoever violates these statutes by any device in any point which is not agreed to by both parties, the majority of the Thousand in Opus and the majority of the colonists in Naupactus, shall be deprived of civil rights and shall have his property confiscated.* For the spelling Ναϝπακτίο̄ν see **32**. — 41 ff. *To the one who brings suit the magistrate shall grant trial within thirty days, if thirty days of his magistracy remain. If he does not grant trial to the one bringing suit he shall be deprived of civil rights and have his property confiscated, his real estate together with his servants. The customary oath shall be taken. The voting shall be by ballot.* For μέρος *real*

μὲ διδῦι τῦι ἐνκαλειμένōι τὰν δίκαν, ἄτιμ|ον εἶμεν καὶ χρέματα παμ-
45 τοφαγεῖσται, τὸ μέρος μετὰ ρο|ικιατᾶν. διομόσαι hόρρον τὸν νόμιον.
ἐν ὑδρίαν τὰν ψάφιξ ξιν εἶμεν. καὶ τὸ θέθμιον τοῖς Ηυποκναμιδίοις
Λορροῖς ταὐτᾶ τέλεον εἶμεν Χαλειέοις τοῖς σὺν Ἀντιφάται ροικεταῖς.

56. Oeanthea. Second half V cent. B.C. IG.IX.iii.333. SGDI.1479. Hicks 44. Michel 3. Roberts 232 and pp.354 ff. Solmsen 35.

Τὸν ξένον μὲ hάγēν ἐ(τ) τᾶς Χαλείδος τὸν Οἰανθέα, μ|ēδὲ τὸν
Χαλειέα ἐ(τ) τᾶς Οἰανθίδος, μēδὲ χρέματα αἴ τι(ς) συλ|οῖ· τὸν δὲ
συλῦντα ἀνάτō(ς) συλε͂ν. τὰ ξενικὰ ἐ(θ) θαλά(σ)σας hάγēν | ἄσυ-
5 λον πλὰν ἐ(λ) λιμένος τō͂ κατὰ πόλιν. αἴ κ' ἀδίκō(ς) συλῦι, τέ|τορες δραχμαί· αἰ δὲ πλέον δέκ' ἀμαρᾶν ἔχοι τὸ σῦλον, hē|μιόλιον
ὀφλέτō ῥότι συλάσαι. αἰ μεταροικέοι πλέον μēνὸς ε͂ | ὁ Χαλειεὺς
ἐν Οἰανθέαι ε͂ Ὀιανθεὺς ἐν Χαλείōι, ταῖ ἐπιδαμίαι δίκαι χ|ρέστō.
10 τὸν πρόξενον, αἰ ψευδέα προξενέοι, διπλείōι θōιέστō. || αἴ κ' ἀνδιχάζōντι τοὶ ξενοδίκαι, ἐπōμότας hελέσ|τō ὁ ξένος ὐπάγōν τὰν δίκαν

estate, cf. the similar use of κλῆρος. — 46 f. *And this compact for the H. Locrians shall hold good in the same terms for the colonists from Chaleion under Antiphates.* See introductory note.

56. The tablet consists of two documents inscribed by different hands, as appears from the forms of the letters, which also show, together with the absence of Ϙ, that both are later than no. 55. The first, ending with χρέστō l. 8, is a treaty between Oeanthea and Chaleion of the kind known as σύμβολον or συμβολά (the latter in l. 15). It is for the protection of foreigners, that is citizens of other Greek states, visiting either city from reprisal at the hands of citizens of the other. Such reprisal or seizure in enforcement of claims was freely employed, so far as it was not specifically regulated by treaty. For graphic peculiarities see no. 55, introductory note.

1 ff. *An Oeanthean shall not carry off a foreigner from Chaleian territory, nor a Chaleian from Oeanthean territory, nor his property, in case one makes a seizure. But him who makes a seizure himself one may seize with impunity. The property of a foreigner one may carry off from the sea without being subject to reprisal, except from the harbor of each city. If one makes a seizure unlawfully, four drachmas (is the penalty); and if he holds what has been seized for more than ten days, he shall owe half as much again as the amount he seized. If a Chaleian sojourns more than a month in Oeanthea or an Oeanthean in Chaleion, he shall be subject to the local court.*

The second document, ll. 8–18, consists of regulations of one of the two cities, presumably Oeanthea, regarding the legal rights of foreigners.

8 ff. *The proxenus who is false to his duty one shall fine double (the amount involved in each particular case). If*

ἐχθὸς προξένῡ | καὶ ριδίᾱ ξένᾱ ἀριστίνδαν, ἐπὶ μὲν ταῖς μναιαίαις καὶ πλέον πεντεκαίδεκ' ἄνδρας, ἐπὶ ταῖς | μειόνοις ἐννέ' ἄνδρας. αἴ κ' ὁ ϝασστὸς ποὶ τὸν ϝ||αστὸν δικάζεται κὰ(τ) τᾶς συνβολᾶς, δαμιορ- 15
γὸς hελέσται τὸς hορκωμότας ἀριστίνδαν τὰν πελτορκίαν ὀμόσαντας. τὸς hορκωμότας τὸν αὐτὸν hόρκον ὀμνύεν, πλεθὺν δὲ νικεῖν.

Elean

57. Olympia. Before 580 B.C. SGDI.1152. Inschr.v.Olympia 2. Michel 195. Roberts 292 and pp.364 ff. Solmsen 38. Danielsson, Eranos III, 80 ff. Keil, Gött. Nachr. 1899, 154 ff. Glotz, Solidarité de la famille en Grèce, pp. 248 ff.

Ἀ ϝράτρα τοῖς Ϝαλείοις. πατριὰν θαρρεῖν καὶ γενεὰν καὶ ταὐτοῖ. |

the ξενοδίκαι (the judges in cases involving the rights of foreigners) *are divided in opinion, the foreigner who is plaintiff* (ὀπάγων = ὁ ἑπάγων) *shall choose jurors from the best citizens, but exclusive of his proxenus and private host* (who would be prejudiced in his favor), *fifteen men in cases involving a mina or more, nine men in cases involving less. If citizen proceeds against citizen under the terms of the treaty, the magistrates shall choose the jurors from the best citizens, after having sworn the quintuple oath* (i.e. oath by five gods). *The jurors shall take the same oath, and the majority shall decide.*

57. *This covenant for the Eleans. (An accused man's) gens and family and his property shall be immune. If any one brings a charge against a male citizen of Elis, if he who holds the highest office and the* βασιλεῖς *do not impose the fines, let each of those who fail to impose them pay a penalty of ten minae dedicated to Olympian Zeus. Let the Hellanodica enforce this, and let the body of demiurgi enforce the other fines* (which they had neglected to impose). *If he* (the Hellanodica) *does not enforce this, let him pay double the penalty in his accounting* (or *in the body of the* μαστροί?). *If any one maltreats one who is accused in a matter involving fines, let him be held to a fine of ten minae, if he does so wittingly. And let the scribe of the gens suffer the same penalty if he wrongs any one. This tablet sacred at Olympia.*

The numerous interpretations of this inscription have differed fundamentally. According to that preferred here the object of the decree is to do away with the liability which under primitive conditions, such as survived longer in Elis than elsewhere, had attached to the whole gens and family of an accused person, also to prevent confiscation of his property and personal violence, and to prescribe the manner in which penalties were to be imposed.

1. **ἀ** : *this, the following*, see Kuhner-Gerth I, p. 597. — **πατριάν** : like Delph. πατριά, Dor. πάτρα = γένος, while γενεά is the immediate family. — **θαρρεῖν** : *be of good cheer, without fear*, hence, as a technical term in Elean, *be secure, immune*, just as the Attic ἄδεια is in origin *freedom from fear* (δέος). It is used of persons and things. Cf. θ[άρρος] αὐτοῖ καὶ χρεμάτοις in another inscription. — **αὐτοῖ** : refers to ϝάρρενορ Ϝαλείο of the

αἰ ζέ τις κατιαραύσειε ϝάρρενορ Ϝαλείōι, αἰ ζὲ μὲ ϝ'πιθεῖαν τὰ ζί'καια ὃρ μέγιστον τέλος ἔχοι καὶ τοὶ βασιλᾶες, ζέκα μναίς κα | ἀποτίνοι 5 ϝέκαστος τῶν μὲ ϝ'πιποεούτōν κα(θ)θυταίς τοῖ Ζὶ Ϝ'Ολυν||πίοι. ἐπέν-πōι ζέ κ' Ε'λλανοζίκας καὶ τἆλλα ζίκαια ἐπενπ|έτō ἀ ζαμιοργία· αἰ ζὲ μὲ ϝ'νπōι, ζίφυιον ἀποτινέτō ἐν μαστράαι. αἰ ζέ τις τὸν αἰτια-θέντα ζικαίōν ἰμάσκοι, ἐν ταῖ ζεκαμναίαι κ' ἐνέχο[ιτ]ο, αἰ ϝειζὸς ἰμάσκοι. καὶ πατριᾶς ὁ γροφεὺς ταὐ[τ]ά κα πάσκοι, | [αἴ τ]ιν' [ἀζ]ι-κέο[ι]. ὁ π[ί]ναξ ἰαρὸς Ϝ'Ολυνπίαι.

58. Olympia. VI cent. B.C. SGDI.1149. Inschr.v.Olympia 9. Hicks 9. Michel 1. Roberts 291 and pp.362 ff. Solmsen 39.

Ϝ'Λ ϝράτρα τοῖρ Ϝαλείοις καὶ τοῖς Ϝ'Ερ|ϝαδίοις. συνμαχία κ' ἔα ἑκατὸν ϝέτεα, | ἄρχοι δέ κα τοΐ. αἰ δέ τι δέοι αἴτε ϝέπος αἴτε ϝ'ἄρ-5 γον, συνέαν κ' ἀ(λ)λάλοις τά τ' ἄ(λ)λ(α) καὶ πὰ|ρ πολέμōι. αἰ δὲ μὰ συνέαν, τάλαντόν κ' | ἀργύρō ἀποτίνοιαν τοῖ Δὶ Ϝ'Ολυνπίοι τοὶ κα|(δ)δαλέμενοι λατρειόμενον. αἰ δέ τιρ τὰ γ|ράφεα ταΐ κα(δ)δα-10 λέοιτο αἴτε ϝέτας αἴτε τ|ελεστὰ αἴτε δᾶμος, ἐν τἐπιάροι κ' ἐνέχ'|οιτο τοῖ Ϝ'ναῦτ' ἐγρα(μ)μένοι.

59. Olympia. VI cent. B.C. SGDI.1156. Inschr.v.Olympia 7. Michel 196. Roberts 296 and pp.369 ff. Ziehen, Leges Sacrae 61.

κα θεαρὸς εἴε̄. αἰ δὲ βενέοι ἐν τ'ιαροῖ, βοΐ κα θōά(δ)δοι καὶ κο-θάρσι τελείαι, καὶ τὸν θεαρὸν ἐν τ|α[(ὐ)]ταῖ. αἰ δέ τις πὰρ τὸ

following clause, which logically goes with the preceding as well as the following. — 2. **κατιαραύσειε**: *καθιερεύω*, but meaning first to *utter an imprecation against some one* (cf. *κατεύχομαι*), and then, since this was, or had been, the manner of introducing a charge, simply *κατηγορέω*. See also no. 60. Like various other expressions in Elean, this reflects the essentially religious character of the legal procedure. — **αἰ ζὲ μὲ** κτλ.: cf. no. 51 C 13-16. For *ἐπενπōι*, *μαστράαι*, *ἰμάσκω*, etc., see the Glossary.

58. *This covenant between the Eleans and the Heraeans* (of Arcadia). *There shall be an alliance for one hundred years, beginning with the present year. If there shall be any need of word or deed, they shall combine with one another both in other matters and in war. If they do not combine, let those who violate (the agreement) pay a talent of silver consecrated to Olympian Zeus. If any one violates these writings, whether private citizen, official, or the state, let him be held in the penalty here written.*

59. This is the conclusion of an inscription which was begun on another tablet not preserved.

If he (some one previously mentioned) *commits fornication* (?) *in the sacred precinct, one shall make him expiate it by*

γράφος δικά(δ)δοι, ἀτελὲς κ' εἴ̄ ἀ δίκα, ἀ δέ κα ϝράτρα ἀ δαμοσία τελεία εἴ̄ ε̄ δικά(δ)δο̄σα. τὸν δέ κα γραφέ̄ον ὅτι δοκέοι κα(λ)λιτερο̄ς ἔχε̄ν πὸ(τ) τὸν θ(ε)όν, ἐξαγρέ̄ον καὶ ἐνποιο̄ν σὺν β̄ολαῖ (π)εντακατίο̄ν ἀϝλανέ̄ος καὶ δάμοι πλε̄θύοντι δινάκοι· (δινά)κοι δέ κα (ἐ)ν τρίτ‖ον, αἴ τι ἐνποιοῖ αἴτ' ἐξαγρέοι. 5

60. Olympia. Second half IV cent. B.C. Szanto, Oest.Jhrb.I,197 ff. Danielsson, Eranos III,129 ff. Meister, Ber.Sächs.Ges.1898,218 ff. Keil, Gött. Nachr.1899,136 ff. Reinach, Rev.Ét.Gr.XVI,187 ff. Solmsen 40.

Θεός· τύχα. ταίρ δὲ γενεαίρ μὰ φυγαδείημ μαδὲ κ|ὰτ ὀποῖον τρόπον, μάτε ἐρσεναιτέραν μάτε θηλυτέραν, μάτε τὰ χρήματα

the sacrifice of an ox and by complete purification, and the θεαρός in the same way. If any one pronounces judgment contrary to the regulation, this judgment shall be void, but the decree of the people shall be final in deciding. One may make any change in the regulations which seems desirable in the sight of the god (**136**.3), *withdrawing or adding with the approval of the whole council of the Five Hundred and the people in full assembly. One may make changes three times, adding and withdrawing.* — The restoration and interpretation of the last sentence, (δινά)κοι κτλ., is uncertain. In l. 4 the adverb ἀϝλανέ̄ος (see **55**) is used loosely where we should expect an adjective in agreement with β̄ολαῖ or πεντακατίο̄ν.

60. *But one shall not exile the children (of an exile) either male or female, under any circumstances, nor confiscate the property. If any one exiles them or confiscates the property, he shall be subject to trial before (in the name of) Olympian Zeus on a capital charge, and any one who wishes may bring the charge against him with impunity. And it shall be permitted, even in case they have exiled any, to any one who wishes to return and be free from punishment so far as concerns matters happening later than the time of the demiurgi under Pyrrhon. Those next of kin shall not sell or send off the property of the exiles, and if one does any of these things contrary to the regulation, he shall pay double the amount sent off and sold. If any one defaces the stele, he shall be punished like one guilty of sacrilege.*

Several times during the fourth century B.C. the oligarchy and democracy alternated in power in Elis, with resulting banishment and recall of exiles. It is probable that this decree belongs to the Macedonian period and perhaps refers to the exiles of 336 B.C. who were recalled in 335 B.C. Cf. Arrian 1. 10.1 Ἠλεῖοι δὲ τοὺς φυγάδας σφῶν κατεδέξαντο, ὅτι ἐπιτήδειοι Ἀλεξάνδρῳ ἦσαν. It is a supplementary decree to another on the same subject, as is shown by δέ in the first sentence after the introductory formula, and the use of γενεαίρ without modifier, which must be understood from the preceding. On the dialect as compared with that of the earlier inscriptions, see **241**.

1. **γενεαίρ**: the singular is often used collectively in the sense of *offspring*,

δαμοσιῶμεν· αἰ δέ τιρ φυγαδείοι αἴτε τὰ χρήματα δαμοσιοία, φευγέτω πὸτ τῶ Δ||ιὸρ τὠλυμπίω αἴματορ, καὶ κατιαραίων ὸ δηλομὴρ | ἀνάατορ ἤστω. ἐξήστω δέ, καἴ κα φυγαδεύαντι, τοῖ δηλομένοι νοστίττην καὶ ἀττάμιον ἦμεν, ὔσσα κα ὔσταριν γένωνται τῶν περὶ Πύρρωνα δαμιοργῶν. τοὶρ δὲ ἐπ' ἄ(σ)σιστα μὰ ἀποδόσσαι μάτε ἐκπέμψαι τὰ χρ||ήματα τοῖρ φυγάδεσσι· αἰ δέ τι ταύτων πὰρ τὸ γράμ||μα ποιέοι, ἀποτινέτω διπλ[ά]σιον τῶ κα ἐκπέμπα καὶ τῶ κα ἀποδῶται. αἰ δέ τιρ ἀδεαλτώhαιε τὰ στάλαν, | ὠρ ἀγαλματοφῶραν ἐόντα πάσχην.

61. Olympia. First half of III cent. B.C. SGDI.1172. Inschr.v.Olympia 39. Michel 197.

Θεόρ. Τύχα. | Ὑπὸ Ἑλλανοδικᾶν τῶν περὶ | Λἰσχύλον, Θυίω. | ὅπωρ, ἐπεὶ Δαμοκράτηρ Ἀγήτορορ || Τενέδιορ, πεπολιτευκὼρ παρ' ἀμὲ | αὐτόρ τε καὶ ὸ πατάρ, καὶ ἐστεφανωμένορ τόν τε τῶν

descendants, e.g. Epir. *αὐτῶι καὶ γενεᾶι καὶ γένει ἐκ γενεᾶς* (SGDI.1334), Arc. *αὐτοὶ καὶ γενεά* (Oest.Jhrb.IV,79), both = usual *αὐτῶι καὶ ἐκγόνοις*. For the plural cf. Mess. *τὰν γυναῖκά τε καὶ τὰς γενεάς αὐτοῦ* (SGDI.4689.97). Some take *γενεαίρ* here as *members of the γενεαί*, understanding these as noble families, but this is less likely. — 4–5. **φευγέτω πὸτ τῶ Διὸρ** κτλ.: see **136.**3 and no. 57.2, note. — 5. **δηλομήρ**: we expect *δηλόμενορ*. Probably an error, for which the existence of some such form as *δηλοντήρ* (cf. *ἐθελοντήρ*) may be responsible. — 6. **φυγαδεύαντι**: aor. subj. **151.**1.— 9–10. It is uncertain whether this is a provision in favor of the exiles, preventing their property being disposed of by relatives, or one directed against them, preventing the relatives from selling the property for them or sending it to them. In the former case *ἀποδόσσαι* may refer to the sale of real estate, and *ἐκπέμψαι* to the sending off of movable property for sale abroad. *φυγάδεσσι* is dative of advantage or of disadvantage, according to the interpretation preferred. — 12–13. **αἰ δέ τιρ ἀδεαλτώhαιε** κτλ.: cf. *ἢν δέ τις [τὴν στήλην] ἀφαν[ίζηι ἢ τὰ γράμματα], πασχέτω ὡς ἱερόσυλος* in an inscription of Iasus, SGDI.5517. *ἀδελτόω* = *ἀδηλόω*, *ἀφανίζω*, is probably from **δεαλος* (cf. *δέαμαι*, *δῆλος*), whence — perhaps through the medium of a verb *δεάλλω* — **δεαλτός*, **δεαλτόω*. According to another view, from *δέλτος tablet* (cf. Cypr. *δάλτος*), so that the meaning would be *make the stele ἄδελτος*, i.e. remove the tablet from the stele. For *τὰ στάλαν* see **96.**2.

61. Proxeny decree in honor of Damocrates of Tenedos, who is mentioned as one of the Olympian victors by Pausanias (6.17.1). On the dialect as compared with that of the earlier inscriptions, see **241.** With *ὑπὸ Ἑλλανοδικᾶν* l.2 for usual *ἐπί* with gen., compare Lac. *ὑπό* with acc. in no. 66.66.

'Ολυμπίων ἀγῶνα καὶ | ἄλλοιρ καὶ πλείονερ, ἐπανιτακὼρ ἐν τὰν | ἰδίαν τάν τε τῶ πατρὸρ θεαροδοκίαν δια‖δέδεκται καὶ ὑποδέχεται τοὶρ θεαροίρ, | ὁμοίωρ δὲ καὶ τοῖρ λοιποῖρ τοῖρ παρ' ἀμέων | τὰν πᾶσαν χρείαν ἐκτενέωρ καὶ ἀπροφασίστωρ παρέχεται. φανερὰν ποιέων | τὰν ἔχει εὔνοιαν ποτὶ τὰν πόλιν, καθὼρ | πλείονερ ἀπεμαρτύρεον τῶμ πολιτᾶν· | ὅπωρ δὲ καὶ ἀ πόλερ καταξίαιρ φαίνεται | χάριτερ ἀνταποδιδῶσσα τοῖρ αὐτᾶρ | εὐεργέταιρ, ὑπάρχην Δαμοκράτη πρόξενον, καὶ εὐεργέταν δ' ἦμεν τᾶρ πόλιορ αὐτὸν καὶ γένορ, καὶ τὰ | λοιπὰ τίμια ἦμεν αὐτοῖ ὅσσα καὶ τοῖρ ἄλλοιρ προξένοιρ καὶ εὐεργέταιρ ὑπάρχει παρὰ | τᾶρ πόλιορ. ἦμεν δὲ καὶ ἀσφάλειαν καὶ πολέμω | καὶ εἰράναρ, καὶ γᾶρ καὶ βοικίαρ ἔγκτησιν, καὶ ‖ ἀτέλειαν, καὶ προεδρίαν ἐν τοῖρ Διονυσιακοῖρ | ἀγώνοιρ, τᾶν τε θυσιᾶν καὶ τιμᾶν πασᾶν | μετέχην, καθὼρ καὶ τοὶ λοιποὶ θεαροδόκοι | καὶ εὐεργέται μετέχοντι. δόμεν δὲ αὐτοῖ | καὶ Δαμοκράτη τὸν ταμίαν ξένια τὰ ‖ μέγιστα ἐκ τῶν νόμων. τὸ δὲ ψάφισμα | τὸ γεγονὸρ ἀπὸ τᾶρ βωλᾶρ γραφὲν ἐγ χάλκω|μα ἀνατεθᾶι ἐν τὸ ἰαρὸν τῶ Διὸρ τῶ 'Ολυμπίω. | τὰν δὲ ἐπιμέλειαν τᾶρ ἀναθέσιορ ποιήασσαι | Αἰσχίναν τὸν ἐπιμελητὰν τᾶν ἴππων. | περὶ δὲ τῶ ἀποσταλᾶμεν τοῖρ Τενεδίοιρ | τὸ γεγονὸρ ψάφισμα ἐπιμέλειαν ποιήαται | Νικόδρομορ ὁ βωλογράφορ, ὅπωρ δοθᾶι τοῖρ | θεαροῖρ τοῖρ ἐμ Μίλητον ἀποστελλομένοιρ ποτὶ τὰν θυσίαν καὶ τὸν ἀγῶνα ‖ τῶν Διδυμείων.

Northwest Greek κοινή

62. Thermum. About 275 B.C. 'Εφ.'Αρχ.1905,55 ff.

ΣΥΝΘΗΚΑ ΚΑΙ ΣΥΜΜΑΧΙΑ ΑΙΤΩΛΟΙΣ ΚΑΙ ΑΚΑΡΝΑΝΟΙΣ

'Αγαθᾶι τύχαι. Συνθήκα Αἰτωλοῖς καὶ 'Ακαρνάνοις ὁμόλογος. εἰρήναν | εἶμεν καὶ φιλίαν ποτ' ἀλλάλους, φίλους ἐόντας καὶ συμμάχους ἄματα τὸμ πάντα χρόνον, ὅρια ἔχοντας τᾶς χώρας τὸν

62. Treaty of alliance between the Aetolians and Acarnanians. This is an example of the mixed dialect current at this time in various parts of Northwest Greece, which we call the Northwest Greek *κοινή*. See **279**. Note e.g. the retention of original *ᾱ*, *κα*, *ποτί*, infin. in *-μεν*, 3 pl. imv. in *-ντω*, *ξ* in aor. (*τερμαξάντω*), but Att. *εἰ* for *αἰ*, *ου* beside *εο* (e.g. *ἀντιποιοῦνται* but *στραταγέοντος*),

Ἀχελῶιον ποταμ|ὸν ἄχρι εἰς θάλασσαν. τὰ μὲν ποτ' ἀὼ τοῦ Ἀχελώιου ποταμοῦ Αἰτωλῶν εἶμεν, τὰ δὲ ‖ ποθ' ἑσπέραν Ἀκαρνάνων πλὰν τοῦ Πραντὸς καὶ τᾶς Δέμφιδος· ταύτας δὲ Ἀκαρνᾶν|ες οὐκ ἀντιποιοῦνται. ὑπὲρ δὲ τῶν τερμόνων τοῦ Πραντὸς, εἰ μέγ κα Στράτιοι καὶ Ἀγραῖ|οι συγχωρέωντι αὐτοὶ ποτ' αὐτούς, τοῦτο κύριον ἔστω, εἰ δὲ μή, Ἀκαρνᾶνες καὶ Αἰτωλοὶ | τερμαξάντω τὰμ Πραντίδα χώραν, αἱρεθέντας ἑκατέρων δέκα πλὰν Στρατίων καὶ Ἀγραί|ων· καθὼς δέ κα τερμάξωντι, τέλειον ἔστω. εἶμεν δὲ καὶ ἐπιγαμίαν ποτ' ἀλλάλους καὶ γ‖ᾶς ἔγκτησιν τῶι τε Αἰτωλῶι ἐν Ἀκαρνανίαι καὶ τῶι Ἀκαρνᾶνι ἐν Αἰτωλίαι καὶ πολίταν εἶμε|ν τὸν Αἰτωλὸν ἐν Ἀκαρνανίαι καὶ τὸν Ἀκαρνᾶνα ἐν Αἰτωλίαι ἴσογ καὶ ὅμοιον. ἀναγραψάν|τω δὲ ταῦτα ἐν στάλαις χαλκέαις ἐπ' Ἀκτίοι μὲν οἱ ἄρχοντες τῶν Ἀκαρνάνων, ἐν δὲ Θέρμ|οι τοὶ ἄρχοντες τῶν Αἰτωλῶν, ἐν Ὀλυμπίαι δὲ καὶ ἐν Δελφοῖς καὶ ἐν Δω(δ)ώναι κοινᾶι ἑκάτ|εροι. ἐπὶ ἀρχόντων ἐμ μὲν Αἰτωλίαι στραταγέοντος Πολυκρίτου Καλλιέος τὸ δεύτε|ρον, ἱππαρχέοντος Φίλωνος Πλευρωνίου, γραμματεύοντος Νεοπτολέμου Ναυπακτίου, | ἐπιλεκταρχεόντων Λαμέδωνος Καλυδωνίου, Ἀριστάρχου Ἐρταίου, Λέωνος Κα|φρέος, Καλλία Καλλιέος, Τιμολόχου Ποτειδανιέος, Παμφαίδα Φυσκέος, Σίμου | Φυταιέος, ταμιευόντων Κυδρίωνος Λυσιμαχέος, Δωριμάχου Τριχονίου, Ἀρίστ|ωνος Δαιᾶνος, Ἀριστέα Ἰστωρίου, Ἀγήσωνος Δεξιέος, Τιμάνδρου Ἐριναῖος, ‖ Ἀγρίου Σωσθενέος· ἐν δὲ Ἀκαρνανίαι στραταγῶν Βυνθάρου Οἰνιάδα, Ἐπι[λ]‖άου Δηριέος, Ἀγήσωνος Στρατίου, Ἀλκέτα Φοιτιᾶνος, Ἀλκίνου Θυρρείου, Θέων|ος Ἀνακτοριέος, Πολυκλέος Λευκαδίου, ἱππαρχέοντος Ἱππολάου Οἰνιάδα, | γραμματεύοντος Περικλέος Οἰνιάδα, ταμία Ἀγελάου Στρατικοῦ. | —Συμμαχία Αἰτωλοῖς καὶ Ἀκαρνάνοις ἄματα τὸμ πάντα χρόνον. ‖ εἴ τίς κα ἐμβάλληι εἰς τὰν Αἰτωλίαν ἐπὶ πολέμωι, βοαθοεῖν

εἰς beside ἐν with acc. (εἰς τὰν Αἰτωλίαν but ἐν Ἀκαρνανίαν), ἱππεῦσι beside ἱππέοις.

16. ἐπιλεκταρχεόντων: this is the first reference to ἐπιλεκτάρχαι as military officials in the Aetolian league. For the Achaean league, cf. ἐπίλεκτοι, used of the citizen levies in contrast to the mercenaries, Polyb.2.65, 5.91,95, and ἐπιλεκτάρχης Plut.Arat.32. — 24. ἄματα: probably connected with μάτην, Dor. μάταν, and so having the same force as the frequent ἁπλῶς καὶ ἀδόλως, e.g. no. 112.22.

τοὺς | Ἀκαρνᾶνας πεζοῖς μὲν χιλίοις, ἱππεῦσι δὲ ἑκατόν, οὕς κα τοὶ ἄρχοντες πέμπωντι, ἐν ἀμέραις ἕξ. καὶ εἴ τις ἐν Ἀκαρνανίαν ἐμβάλλοι ἐπὶ πολέμωι, | βοαθοεῖν Αἰτωλοὺς πεζοῖς μὲν χιλίοις, ἱππέοις δὲ ἑκατὸν, ἐν ἀμέραις ἕξ, οὕς | κα τοὶ ἄρχοντες πέμπωντι. εἰ δὲ πλειόνων χρείαν ἔχοιεν ἄτεροι πότεροι, ‖ βοαθοούντω τρισχι- 30
λίοις ἑκάτεροι ἑκατέροις, ἐν ἀμέραις δέκα. τᾶς δὲ βοαθοίας τᾶς ἀποστελλομένας ἔστω τὸ τρίτομ μέρος ὁπλῖται. πεμπόντω δὲ τὰμ βοάθοιαν | ἐγ μὲν Ἀκαρνανίας οἱ στραταγοὶ τῶν Ἀκαρνάνων καὶ οἱ σύνεδροι, ἐγ δὲ Αἰτωλίας | οἱ ἄρχοντες τῶν Αἰτωλῶν. σιταρχούντω δὲ τοὺς ἀποστελλομένους στρατιώτας ἑκάτεροι τοὺς αὐτῶν ἀμερᾶν τριάκοντα· εἰ δὲ πλείονα χρόνον ἔχοιεν τᾶς βοα‖θοίας 35
χρείαν οἱ μεταπεμψάμενοι τὰμ βοάθοιαν, διδόντω τὰς σιταρχίας ἔστε κα | ἐν οἶκον ἀποστείλωντι τοὺς στρατιώτας. σιταρχία δ' ἔστω τοῦ πλείονος χρόνου τῶ[ι μὲν ἱππεῖ στα]τὴρ Κορίνθιος τᾶς ἀμέρας ἑκάστας, τῶι [δὲ] τὰμ πανοπλίαν ἔχο[ντι . . . . .], τῶι δὲ τὸ ἡμιθωράκιον ἐννέ' ὀβολοί, ψιλῶι ἕπτ' ὀβολοί. ἀγείσθων | [39–42 fragmentary].

Laconian

63. Olympia. VI cent. B.C. SGDI.4405. Inschr.v.Olympia 252. Roberts 261.

[Δέξ]ο, ϝάν[αξ] Κρονίδα [Ζ]εῦ Ὀλύνπιε, καλὸν ἄ[γ]αλμα
hιλέϝō[ι θυ]μῶι τοῖ(λ) Λακεδαιμονίο[ις].

64. Delphi. Soon after 479 B.C. SGDI.4406. Ditt.Syll.7. Hicks 19. Michel 1118. Roberts 259. Solmsen 16.

[Τ]ο[ίδε τὸν] | πόλεμον [ἐ]πολ[έ]μεον· | Λακ[εδ]α[ι]μόν[ιοι], ‖
Ἀθ[α]ν[α]ῖ[ο]ι, | Κορίνθιοι, | Τεγεᾶτ[αι], | Σικυόνιοι, | Αἰγινᾶται, ‖ 5

63. This is the inscription mentioned by Paus.5.24.3, who reproduces it, eliminating the dialectic peculiarities, as follows:

Δέξο, ἄναξ Κρονίδα Ζεῦ Ὀλύμπιε, καλὸν ἄγαλμα
ἱλάῳ θυμῷ τοῖς Λακεδαιμόνιοις.

64. The famous bronze serpent-column which once supported the gold tripod set up at Delphi after the battle of Plataea. The tripod was destroyed by the Phocians in the Sacred War, but the column remained until it was carried by Constantine to Constantinople, where it still remains. According to Thucydides (1.132.3) and others, the Lacedaemonians, after erasing the boastful epigram of Pausanias, inscribed simply the names of the cities

Μεγαρῆς, | Ἐπιδαύριοι, | Ἐρχομένιοι, | Φλειάσιοι, | Τροζάνιοι, ‖ Ἑρμιονῆς, | Τιρύνθιοι, | Ἠλαταιῆς, | Θεσπιῆς, | Μυκανῆς, ‖ Κεῖοι, | Μάλιοι, | Τένιοι, | Νάξιοι, | Ἐρετριῆς, ‖ Χαλκιδῆς, | Στυρῆς, | Φαλεῖοι, | Ποτειδιᾶται, | Λευκάδιοι, ‖ Ϝανακτοριῆς, | Κύθνιοι, | Σίφνιοι, | Ἀμπρακιῶται, | Λεπρεᾶται.

65. Found at Tegea. V cent. B.C. SGDI.4598. Inscr.Jurid.II,pp.60ff. Michel 1343. Roberts 257 and pp.357ff. Solmsen 26.

A Ξουθίαι τῶι Φιλαχαίω διακάτι|αι μναῖ. αἴ κ' αὐτὸς ἦι, ἴτω ἀνελέσ|θω· αἰ δέ κ' ἀποθάνηι, τῶν τέκνων | ἐμεν, ἐπεί κα πέντε ϝέτεα ‖ hεβδόντι· αἰ δέ κα μὲ γένηται τέκνα, τῶν ἐπιδικατῶν ἐμεν· | διαγνόμεν δὲ τὸς Τεγεάτα[ς] | κὰ(τ) τὸν θεθμόν.

B Ξουθίαι παρκα(θ)θέκα τῶι Φιλαχαίω τ⟨ζ⟩ετρακάτιαι μναῖ ἀργυρίω. εἰ μ|έν κα ζόηι, αὐτὸς ἀνελέσθω· αἰ δέ κ|α μὲ ζόηι, τοὶ υἱοὶ ἀνελόσθω τοὶ γνέ‖σιοι, ἐπεί κα ἐβάσοντι πέντε ϝέτε|α· εἰ δέ κα μὲ

which had taken part in the war and had set up the tripod. On the retention of σ in Φλειάσιοι, see **59.1**. Note also [ἐ]πολ[έ]μεον, for which the true Laconian form would be ἐπολέμιον.

65. Statements of two deposits of money made by a certain Xuthias, son of Philachaeus, and the conditions for their future disbursement. The place of deposit was without doubt the temple of Athena Alea in Tegea, the Greek temples often being used for such purposes. But the dialect is not Arcadian, and must therefore represent that of a foreign depositor. The most natural assumption is that Xuthias was from the neighboring Laconia, and we are expressly informed (cf. Athen.6.233) that the Spartans used to deposit money with the Arcadians to evade the law against holding private property. It has been suggested, partly on account of the names (Xuthias, Philachaeus), but mainly because of the retention of intervocalic σ (γνέσιοι, ἐβάσοντι), that Xuthias was not a Spartan proper, but an Achaean perioecus. But there is no good evidence that the perioeci differed in speech from the Spartans at this time, and the retention of intervocalic σ and of antevocalic ϵ (ϝέτεα) is sufficiently explained by the fact that the document was intended for use outside of Laconia. See **59.1**, **275**.

A. *For Xuthias the son of Philachaeus (are deposited) two hundred minae. If he lives, let him come and take it, but if he dies, it shall belong to his children five years after they reach the age of puberty. If there are no children, it shall belong to those designated by law as heirs. The Tegeans shall decide according to the law.*

B. This was inscribed later than A, which was thereupon canceled, as shown by its mutilation. The Tegean engraver is responsible for the use of ει instead of αι, the subj. ζόηι (cf. **149**)

ζῶντι, ταὶ θυγατέρες ἀνελόσθω ταὶ γνέσιαι· εἰ δέ κα μὲ ζῶντι, τοὶ
νόθοι ἀνελόσθω· εἰ δέ κα μὲ νόθοι ζῶντι, τοὶ 's ἄ(σ)σιστα πόθικες
ἀνελόσθω· εἰ δέ κ' ἀνφι(λ)λέγοντ(ι, τ)οὶ Τεγεᾶται διαγνόντω κὰ(τ)
τὸν θεθμόν.

66. Sparta. V cent. B.C. SGDI.4416. Michel 946. Roberts 264. Solmsen 17. Annual British School XIII, 174 ff.

Δαμόνων | ἀνέθεκε 'Αθαναία[ι] | Πολιάχοι
νικάhας | ταυτᾶ hât' οὐδὲς ‖ πέποκα τὸν νῦν. |

Τάδε ἐνίκαhε Δαμ[όνων] | τοῖ αὐτοῖ τεθρίππο[ι] | αὐτὸς ἀνιοχίων· |
ἐν Γαιαρόχο τετράκι[ν] ‖ καὶ 'Αθάναια τετ[ράκιν] | κἐλευhύνια τε-
τ[ράκιν.] | καὶ Ποhοίδαια Δαμόνο[ν] | ἐνίκε Hέλει, καὶ ho κέλ[ε]ξ |
haμ]ᾶ, αὐτὸς ἀνιοχίων ‖ ἐνhēβόhais hίπποις | hεπτάκιν ἐκ τᾶν αὐτοῖ |
hίππων κἐκ τοῖ αὐ[τ]οῖ [hίππο.] | καὶ Ποhοίδαια Δαμόνων [ἐ]νίκε
Θευρίαι ὀκτά[κ]ι[ν] ‖ αὐτὸς ἀνιοχίων ἐνhēβόhais hίπποις | ἐκ τᾶν
αὐτοῖ hίππων | κἐκ τοῖ αὐτοῖ hίππο. | κἐν 'Αριοντίας ἐνίκε | Δαμόνων
ὀκτάκιν | αὐτὸς ἀνιοχίων | ἐνhēβόhais hίπποις | ἐκ τᾶν αὐτοῖ hίπ-
πων | κἐκ τοῖ αὐτοῖ hίππο, καὶ | ho κέλε̄ξ ἐνίκε̄ h[αμᾶ]. | καὶ 'Ελευ-
hύνια Δαμ[όνων] | ἐνίκε̄ αὐτὸς ἀνιοχίων ἐνhēβόhais hίπποις |

in contrast to ἀποθάνει of A, the omission of *h* in *νίοι*, ἐβάσοντι (cf. **58***d*); and his blunder in writing τζετρακάτιαι was perhaps due to the Arcadian pronunciation (cf. **68**.3). It is also possible that in ll. 10–11 we should read, without correction, ἀνφι(λ)λέγοντοι, with Arc. -τοι = -ται (**139**.1). But the passive with μναῖ understood as subject is less natural than the corrected reading usually adopted. For the reading ἀνφι(λ)λεγ-, rather than ἀνφιλεγ-, cf. the λλ attested in other dialects (**89**.3). For ἀνελόσθω see **140**.3*b*.

66. Record of the victories of Damonon and his son. The portion of the stone containing ll. 42–94 was only recently discovered.

3 ff. **νικάhας** κτλ.: *Having won victories in such a manner as never any one of those now living.* — 7. *With his own four-horse chariot*, αὐτοῖ reflexive as in ll. 16, 17, etc. — 9. *In the games of Poseidon*, with elliptical genitive as in εἰν Ἄϊδαο etc. So ἐν 'Αριοντίας l. 24. Γαιάροχος = Hom. γαιήοχος. — 11, 31. **κἐλευhύνια**: καὶ 'Ελευσίνια (**20**, **59**.1), games in honor of the Eleusinian Demeter. — 12, 18. **Ποhοίδαια**: Ποσειδώνια (**49**.1, **59**.1, **61**.5) celebrated at Helos in Laconia and Thuria in Messenia. — 15 ff. *Seven times with colts (bred) from his own mares and his own stallion.* — **ἐνhēβόhais hίπποις**: ἐνηβώσαις *being in ἥβη, young mares.* — 19. **Θευρίαι**: the usual form of the name is Θουρία. — 24. **'Αριοντία**: the name of some goddess or heroine otherwise unknown. —

τετράκιν. ‖ τάδε ἐνίκαhε Ἐνυμα[κρατίδ|ας] πρᾶτ[ος π]αι(δ)ῶν· δο[λιχὸν | Λιθέ]hια καὶ κέλ̄ξ μι[ᾶς | ἀμέρ]ας hα[μᾶ] ἐν[ίκ̄ν. | - - - - - - - - | - - - -] | δολιχὸ[ν καὶ ho κέλ̄ξ μιᾶς] | ἀμέρας hαμᾶ ἐνίκ̄ν. | καὶ Παρπαρόνια ἐνίκε̄ ‖ Ἐνυμακρατίδας παῖδας | στάδιον καὶ δίαυλον | καὶ δολιχὸν καὶ ho κέ[λ̄ξ] | μιᾶς ἀμέρας hαμᾶ | ἐνίκε̄. καὶ Δαμόνν̄ ‖ ἐνίκε̄ παῖς ἰὸν ἐν | Γαιαρόχ̄ στάδιον καὶ | [δί]αυλον. [κ]αὶ Δαμόνν̄ ἐνίκε̄ | παῖς ἰὸν Λιθέhια | στάδιον καὶ δίαυλον. καὶ Δαμόνν̄ ἐνίκε̄ | παῖς ἰὸν Μαλεάτεια | στάδιον καὶ δίαυλον. καὶ Δαμόνν̄ ἐνίκε̄ ‖ παῖς ἰὸν Λιθέhια | στάδιον καὶ δίαυλον. | καὶ Δαμόνν̄ ἐνίκε̄ | παῖς ἰὸν Παρπαρόνια | στάδιον καὶ δίαυλον, | καὶ Ἀθάναια στάδιον. | hυπὸ δὲ Ἐχεμένε̄ ἔφορο[ν] | τάδε ἐνίκε̄ Δαμόνν̄, | Ἀθάναια ἐνhε̄βόhαις | hίπποις αὐτὸς ἀνιοχίν̄ ‖ καὶ ho κέλ̄ξ μιᾶς | ἀμέρας hαμᾶ ἐνίκε̄, καὶ | ho hυιὸς στάδιον hαμᾶ | ἐνίκε̄. hυπὸ δὲ | Εὔιππον ἔφορον τάδε ‖ ἐνίκε̄ Δαμόνν̄, Ἀθάναια | ἐνhε̄βόhαις hίπποις | αὐτὸς ἀνιοχίν̄ καὶ | ho κέλ̄ξ μιᾶς ἀμέρας | hαμᾶ ἐνίκε̄, καὶ ho hυιὸς ‖ στάδιον hαμᾶ ἐνίκε̄. | hυπὸ δὲ Ἀριστε̄ ἔφορον | τάδε ἐνίκε̄ Δαμόνν̄, | ἐν Γαιαρόχ̄ ἐνhε̄βόhαις | [h]ίπποις αὐτὸς ἀνιοχίν̄ ‖ [κ]αὶ ho κέλ̄ξ μιᾶς ἀμέρας | [h]αμᾶ ἐνίκε̄, καὶ ho hυιὸς | στάδιον καὶ δίαυλον καὶ | δολιχὸν μιᾶς ἀμέρας | ἐνίκ̄ν πάντες hαμᾶ. ‖ hυπὸ δὲ Ἐχεμένε̄ ἔφορον | τάδε ἐνίκε̄ Δαμόνν̄, | ἐν Γαιαρόχ̄ ἐνhε̄βόhαις | hίπποις αὐτὸς ἀνιοχίν̄, | [κ]αὶ ho hυιὸς στάδιον κ[αὶ - - -

67. Taenarum. IV cent. B.C. SGDI.4591. Michel 1076. Roberts 265*c*. Inscr.Jurid.II,p.235. Transitional alphabet. H = *h* and once *η*.

Ἀνέθε̄κε | τ̄ῖι Ποhοιδᾶνι | Νίκ̄ν | Νικαφορίδα ‖ καὶ Λύhιππον | καὶ Νικαρχίδαν | καὶ ταὐτᾶς πάντα. | ἔφορος | Εὐδαμίδας. ‖ ἐπάκοε | Μενεχαρίδας | Ἀνδρομέδης.

35 ff. Victories won by Ἐνυμακρατίδας (cf. l. 45), evidently Damonon's son (cf. ll.72, 79, etc.). The name (cf. Ὀνομάκριτος) points to an ἔνυμα = ὄνυμα, ὄνομα, with an inherited *e*-grade in the first syllable, which is seen in some of the cognate forms of other languages, e.g. Old Prussian *emmens*, but was hitherto unknown in Greek. Probably the ο of the usual form is due to assimilation to the vowel of the second syllable. — 44, 63. **Παρπαρόνια**: Πάρπαρος is the name of a mountain in Argolis where games were held. — 49 ff. Victories won by Damonon as a boy. — 54, 60. **Λιθέhια**: games in honor of Apollo Lithesius. — 57. **Μαλεάτεια**: games in honor of Apollo Maleates. Cf. Paus.3.12.8.

68. Taenarum. IV cent. B.C. SGDI.4592. Michel 1077. Roberts 265 *d*. Transitional alphabet. H = *h* and *η*.

*'Ανέθηκε | Αἰσχρίōν | 'Απειρό̄τας | τō̂ι Πο*h*οιδᾶ|νι Ἡρακλήιδαν | αὐτὸν καὶ | ταὐτō̂. ἔφορος | Παγηhίστρατος. | ἐπάκō Πρυαῖος, | 'Επικύδη[ς].*

69. Thalamae. IV cent. B.C. Annual British School X,188. Meister, Ber.Sächs.Ges.1905,277 ff. Ionic alphabet, but H = *h* as well as *η*.

Νικοσθενίδας τᾶι Παhιφᾶι | γεροντεύων ἀνέσηκε, | αὐτός τε καὶ hο τῶ πατρὸς π|ατὴρ Νικοσθενίδας, προβειπ|άhας τᾶ(ς) σιῶ ποτ' 'Ανδρίαν συ|νεφορεύοντα ἀνι[σ]τάμεν | Νικοσθενίδαν ἐ[ν] τῶι ἰ[ε]ρῶι, h|ὸν καὶ σὺν καλῶι χρῆσται.

70. Sparta. II cent. A.D. SGDI.4498. Annual British School XII,356.

- - - |ος καὶ Νεικηφόρ|ος οἱ Νεικήφορου, | νεικάαντερ κασ|σηρατόριν μῶαν (καὶ) καιλ[ῆ]||αν, 'Αρτέμιδι Βωρθέα ἀν|έθηκαν ἐπὶ

—66 ff. Victories won by Damonon and his son at the same games.—66, 73, 81, 90. *hυπό* with acc. for usual *ἐπί* with gen., as El. *ὑπό* with gen. in no. 61.2.

67, 68. Manumissions of slaves in the form of dedications to Poseidon.

ἐπάκοε, ἐπάκō: dual forms of *ἐπάκοος* = *ἐπήκοος witness*. *ἐπάκō* is the contracted form, of which the uncontracted *ἐπακόω* occurs in another inscription of the same class. *ἐπάκοε* is due to the analogy of consonant stems, to which nouns in *-οος* are not infrequently subject, e.g. Att. *χοῦς* (**112.6**), late *νοῦς* gen. sg. *νοός*, nom. pl. *νόες* (after *βοῦς*, *βοός*, *βόες*).

69. From the shrine of Pasiphae at Thalamae, an oracle often consulted by the Spartan officials. Cf. Cic.de divin. 1.43.96, Plut.Agis 9 and Cleom.7. The name of the goddess was *Πασιφάα* (Att. *Πασιφάη*), whence the contracted *Πασιφᾶ*, like *'Αθηνᾶ*, and here, with Lac. *h* for intervocalic *σ*, *Παhιφᾶ*. Since Nicosthenidas the dedicator was a member of the Council of Elders, his grandfather of the same name could not have been living at the time. He was carrying out an injunction previously laid upon the grandfather by the goddess, which for some reason had been unfulfilled.

4 ff. **προβειπάhας** *κτλ.*: *since the goddess had declared that Nicosthenidas should set up in the shrine a statue in honor of Andreas his fellow-ephor, and that he would then consult the oracle with success.* The construction *ποτ' 'Ανδρίαν . . . ἀνιστάμεν* is unusual, but other possible interpretations are equally difficult in this respect. — **hὸν** *κτλ.*: infin. clause depending on *προβειπάhας*, *who would* = *and that he would*. For *χρῆσται* = *χρῆσθαι* see **85.1**.

70-73. These belong to a series, now fifty-odd in number, of dedications to Artemis Orthia by the victors in certain juvenile contests. The object

πατρονόμ|ου Μάρ(κου) Αὐρ(ηλίου) Σωσινείκου | τοῦ Νεικάρωνος, φ[ιλ|οκαίσαρορ καὶ φιλοπάτριδορ.]

71. Sparta. II cent. A.D. Annual British School XII,368.

Κλέανδρορ | ὁ καὶ Μῆνιρ | Καλλιστράτω | βουαγὸρ ἐπὶ ‖ πατρονόμω | Γοργίππω τῶ (Γοργίππω) ' νικάαρ μῶαν 'Αρτέμιτι Βωρσέα ἀνέση|κε.

72. Sparta. II cent. A.D. SGDI.4500. Annual British School XII,355.

'Αγαθῆ τύ]χη. | Φίλητορ | Φιλήτω | ἐπὶ πατρο‖νόμω Γορ|γίππω τῶ (Γοργίππω) | νεικάαρ κελῦαν | 'Αρτέμιτι Βωρσέα | ἀνέσηκε.

73. Sparta. II cent. A.D. Annual British School XII,372.

Εὐδόκιμορ (Εὐδοκίμω) κελοία καὶ Εὐδόκιμορ Δαμοκράτεορ | ὁ καὶ 'Αριστείδαρ κασ‖σηρατορίοι νεικάαν|τερ ἐπὶ 'Αλκάστω βουαγοὶ | μικιγιδδομένων Fωρθέα.

dedicated, the prize itself, was an iron sickle, which was let into a socket, with which each of the stone slabs is provided, some with two (as nos. 70, 73), or even three. Of the contests, one is called κασσηρατόριν, καθθηρατόριν, καθθηρατόριον, etc., i.e. καταθηρατόριον, not an actual chase of wild beasts, but some athletic game called *the hunt*. The μῶα, i.e. μοῦσα, was of course a musical contest. The word which is variously spelled καιλ[ῆ]αν, κελῦαν, κελῆα, κελοῖαν, κελέαν, probably from the root seen in κέλαδος, κελαδέω, also denotes a musical contest. That the contests were between boys is shown by the use of παιδικόν in many of the dedications, e.g. νεικάαρ τὸ παιδικὸν μώα *winning the boys' contest in music* (μώα dat. sg.), and by the appearance of the βουαγόρ *leader of the* βοῦαι, the bands in which the Spartan boys were trained, or βοναγὸρ μικκιχιδδομένων, *leader of boys in their tenth year*. According to a gloss to Herodotus, the Spartan boy in the third year of his training was called μικιζόμενος. This is from Dor. μικκός = μικρός, while μικκιχιδδόμενος is from a diminutive in -ιχος (original or for -ικος? Cf. παιδιχόν beside παιδικὸν).

A few of the dedications are in the κοινή, and a few show Doric forms without the specific Laconian coloring, e.g. νικάσας. But most of them, like those given here, represent an artificial revival of the local dialect, that is, artificial as regards its use in inscriptions, but probably reflecting, though only crudely and with great inconsistency in spelling (e.g. in the use of σ = θ), the form of speech which still survived as a patois among the Laconian peasants. Some of the peculiarities in spelling are not characteristic of Laconian especially, but of the late period, e.g. ει = ī in νεικάαντερ etc., ω for ο in Βωρθέα, final α for āι in Βωρθέα etc.

Heraclean

74. The Heraclean Tables. End of IV cent. B.C. IG.XIV.645. SGDI. 4629. Inscr.Jurid.I.p.194ff. Solmsen18. Ionic alphabet, but with ϝ, and ⊢ = *h*. Only Table I is given.

I

Ἔφορος Ἀρίσταρχος Ἡρακλείδα· μὴς | Ἀπελλαῖος· *ha* πόλις καὶ τοὶ ὁρισταί, | ϝε τρίπους Φιλώνυμος Ζωπυρίσκω, | πε καρυκεῖον Ἀπολλώνιος Ἡρακλήτω, ‖ αι πέλτα Δάζιμος Πύρρω, κν θρῖναξ | Φιλώτας Ἱστιείω, ϝε ἐπιστύλιον | Ἡρακλείδας Ζωπύρω, Διονύσωι. |

Ἀνέγραψαν τοὶ ὁρισταὶ τοὶ *h*αιρεθέντες ἐπὶ τὼς χώρως τὼς *h*ιαρὼς τὼς τῶ Διονύσω, | Φιλώνυμος Ζωπυρίσκω, Ἀπολλώνιος Ἡρακλήτω, Δάζιμος Πύρρω, Φιλώτας Ἱστιείω, ‖ Ἡρακλείδας Ζωπύρω, καθὰ [ὥρ]ιξαν καὶ ἐτέρμαξαν καὶ συνεμέτρησαν καὶ ἐμέρ[ι]ξαν τῶν Ἡρακλείων διακνόντων ἐν κατακλήτωι ἀλίαι.

Συνεμετρήσαμες δὲ ἀρξάμε[νοι ἀπὸ τῶ ἀντόμω τῶ *h*υπὲρ Πανδοσίας ἄγοντος τῶ διατάμνοντος τώς τε *h*ιαρὼς χώρως καὶ τὰν ϝιδίαν γᾶν ἐπὶ τὸν ἄντομον τὸν ὁρίζοντα τώς τε τῶ Διονύσω χώρως καὶ τὸν Κωνέας *h*ο Δίωνος ἐπαμώχη. κατετάμομες δὲ μερίδας τέτορας· ‖ τὰν μὲν πράταν μερίδα ἀπὸ τῶ ἀντόμω τῶ πὰρ τὰ Ἡρώι- δεια ἄγοντος, | εὖρος ποτὶ τὰν τριακοντάπεδον τὰν διὰ τῶν *h*ιαρῶν χώρων ἄγωσαν, | μᾶκος δὲ ἄνωθα ἀπὸ τᾶν ἀποροᾶν ἄχρι ἐς ποταμον τὸν Ἄκιριν, καὶ | ἐγένοντο μετριώμεναι ἐν ταύται τᾶι μερείαι ἐρρηγείας μὲν δ[ι]ακάτιαι μία σχοῖνοι, σκίρω δὲ καὶ ἀρρήκτω καὶ

74. The lands which were the property of the temples of Dionysus and Athena Polias having been encroached upon by private parties, with a consequent diminution of their revenue, two commissions were appointed to define and mark their boundaries, survey them, and divide them into lots. Table I contains the report of the commission dealing with the lands of Dionysus (ll. 1–94), a statement of the regulations under which the lands were offered for rental (ll. 95–179), and a list of those who took leases, with their sureties and the amount of the rental (ll. 179–187). Table II, which is not given here, contains a report of the commission on the lands of Athena Polias.

1–7. The groups of letters ϝε, πε, etc., and the names of objects which served as emblems τρίπους, καρυκεῖον, etc., are used as symbols to denote the tribe and family of the person named. — 11. διακνόντων: διαγνόντων II.9. **66.** — 18 ff. ἐρρηγείας κτλ.: *201 σχοῖνοι of arable land, 646½ of brushwood, barren,*

δρυμῶ ϝεξακάτιαι || τετρώκοντα ϝὲξ σχοῖνοι ϝημίσχοινον· τὰν δὲ δευτέραν μερίδα, εὖρος ἀπὸ | τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον τὸν πρᾶτον, μᾶκος δὲ ἀπὸ τᾶν | ἀποροᾶν ἄχρι ἐς ποταμόν, καὶ ἐγένοντο μετριώμεναι ἐν ταύται τᾶι μερίαι ἐρρηγείας μὲν διακάτιαι ϝεβδεμήκοντα τρὶς σχοῖνοι, σκίρω δὲ | καὶ ἀρρήκτω καὶ δρυμῶ πεντακάτιαι σχοῖνοι· || τὰν δὲ τρίταν μερίδα, εὖρος ἀπὸ τῶ ἀντόμω τῶ πράτω τῶ παρ τὰν τρι|ακοντάπεδον ἄγοντος ἐπὶ τὸν ἄντομον τὸν δεύτερον ἀπὸ τᾶς τρια|κονταπέδω, μᾶκος ἀπὸ τᾶν ἀποροᾶν ἄχρι ἐς ποταμόν, καὶ ἐγέ|νοντο μετριώμεναι ἐν ταύται τᾶι μερίαι ἐρρηγείας μὲν τριακάτιαι | δέκα δύο σχοῖνοι ϝημίσχοινον, σκίρω δὲ καὶ ἀρρήκτω καὶ δρυμῶ πενται||κάτιαι τριάκοντα ϝεπτὰ ϝημίσχοινον· τὰν δὲ τετάρταν μερίδα, εὖρος ἀπὸ | τῶ ἀντόμω τῶ δευτέρω ἀπὸ τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον τὸν | ὀρίζοντα τάν τε ϝιαρὰν καὶ τὰν ϝιδίαν γᾶν, μᾶκος δὲ ἀπὸ τᾶν ἀποροᾶν | ἄχρι ἐς ποταμόν, καὶ ἐγένοντο μετριώμεναι ἐν ταύται τᾶι μερίαι ἐρρη|γείας μὲν τρια|κάτιαι ϝοκτὼ σχοῖνοι ϝημίσχοινον, σκίρω δὲ καὶ ἀρρήκτω || καὶ δρυμῶ πεντακάτιαι τετρώκοντα μία ϝημίσχοινον. |

Κεφαλὰ πάσας ἐρρηγείας χίλιαι ϝενενήκοντα πέντε σχοῖνοι, σκί|ρω δὲ καὶ ἀρρήκτω καὶ δρυμῶ δισχίλιαι διακάτιαι ϝίκατι πέντε· | τὰν δὲ νᾶσον τὰν ποτιγεγενημέναν ἐς τὰν ἄρρηκτον γᾶν συνεμ|τρήσαμες. ἀπὸ ταύτας τᾶς γᾶς ἀπολώλη ἐρρηγείας μὲν τριακάτιαι || τρῖς σχοῖνοι ϝημίσχοινον, σκίρω δὲ καὶ ἀρρήκτω καὶ δρυμῶ τετρα|κόσιαι τριάκοντα πέντε σχοῖνοι, ἐμ μὲν τᾶι πράται μερείαι τᾶι | παρ τὰ Ηηρώιδεια ἐρρηγείας μὲν ϝεβδεμήκοντα ϝὲξ σχοῖνοι, σκί|ρω δὲ καὶ ἀρρήκτω καὶ δρυμῶ ϝεκατὸν ϝογδοήκοντα πέντε σχοῖ|νοι, ἐν δὲ τᾶι τετάρται μερείαι τᾶι παρ τὰ Φιντία ἐρρη|γείας μὲν || διακάτιαι ϝίκατι ϝεπτὰ σχοῖνοι ϝημίσχοινον, σκίρω δὲ καὶ ἀρρήκτω καὶ δρυμῶ διακάτιαι πεντήκοντα σχοῖνοι. Κεφαλὰ πά|σας γᾶς ἁᾶς κατεσώισαμες τῶι Διονύσωι ϝεπτακάτιαι τριά|κοντα ϝοκτὼ σχοῖνοι ϝημίσχοινον· ταύταν τὰν γᾶν κατεσώισα|μες ἐγδικαξάμενοι δίκας τριακοσταίας τοῖς τὰν ϝιαρὰν γᾶν ϝι||δίαν

and wooded, land. — 39. **ἀπολώλη**: *had been lost*, i.e. by private encroachment. This land the commissioners restored to Dionysus, bringing suits against those who had appropriated it to private use (ll. 47 ff.). — 49. **δίκας τριακοσταίας**: *suits which had to be tried within thirty days.* Cf. no. 55.42 and the Attic

ποιόντασσιν. *haύτα ἐμισθώθη [ha γᾶ] κατὰ βίω [hόσσα]ν h[a]-μὲς κατεσώισαμες τριακατίων μεδίμνων τὸ ρέτος hέκαστον, ha δὲ πάσα γᾶ ha τῶ Διονύσω τετρακατίων δέκα μεδίμνων κάδδιχος τὸ ρέτος hέκαστον.*

Ἐστάσαμες δὲ καὶ ὄρως ἐπὶ μὲν τᾶς πλευριάδος ἄνω, hένα μὲν ἐπὶ τῶ ἀντόμω τῶ πὰρ Πανδοσίαν τῶ πὰρ τὰ Ηηρώιδεια τῶ ὀρίζοντος τάν τε hιαρὰν γᾶν καὶ τὰν ριδίαν ἀνχωρίξαντες ἀπὸ τᾶν ἀποροᾶν ἐς τὰν ριδίαν γᾶν, hως μὴ καταλυμακωθὴς ἀδηλωθείη καθὼς τοὶ ἔμπροσθα ὄροι, ἄλλον δὲ ἐπὶ τῶ ἀντόμω τῶ πὰρ τὰ Φιντία ἄγοντος ἐστάσαμες πὰρ τὰν βυβλίαν καὶ τὰν διώρυγα ἀνχωρίξαντες hωσαύτως ἐς τὰν ριδίαν γᾶν ⟨ταν⟩. ἄλλως δὲ ἀντόρως τούτοις ἐστάσαμες ἐπὶ τᾶς ἀμαξιτῶ τᾶς διὰ τῶ χαράδεος ἀγώσας τᾶς πὰρ τὸν δρυμόν, τὰς μὲν στάλας ἐς τὰν hιαρὰν γᾶν, τὼς δὲ ἀντόρως ἐς τὰν ριδίαν γᾶν, καταλιπόντες ρικατίπεδον ἄντομον. ἐστάσαμες δὲ καὶ μεσσόρως, δύο μὲν ἐπὶ τᾶς hοδῶ τᾶς ἀγώσας ἔκ τε πόλιος καὶ ἐκ Πανδοσίας διὰ τῶν hιαρῶν χώρων, δύο δὲ ἐν ταῖς hακροσκιρίαις· τούτως πάντας ἂν εὐθυωρείαν homολόγως ἀλλάλοις, τὰς μὲν ἐς τὸ hιαρὸν πλάγος τῶ ἀντόμω ἐπιγεγραμμένως "hιαρὸς Διονύσω χώρων," τὼς δὲ ἐν ταῖ ριδίαι γᾶι ἐπιγεγραμμένως "ἀντόρως." hωσαύτως δὲ καὶ ἐπὶ τῶ ἀντόμω τῶ πὰρ τὰ Φιντία ἄγοντος ἐστάσαμες μεσσόρως, δύο μὲν ἐπὶ τᾶς hοδῶ τᾶς ἐκ πόλιος καὶ ἐκ Πανδοσίας ἀγώσας διὰ τῶν hιαρῶν χώρων, δύο δὲ ἐπὶ τᾶν hακροσκιριᾶν πὰρ τὰς τυρείας· τούτως πάντας homολόγως ἂν εὐθυωρείαν τοῖς ἐπὶ τᾶς hοδῶ τᾶς διὰ τῶ χαράδεος ἀγώσας πὰρ τὸν δρυμόν, τὼς μὲν ἐς τὸ hιαρὸν πλάγος ἐπιγεγραμμένως "hιαρὸς Διονύσω χώρων," τὼς δὲ ἐς τὰν ριδίαν γᾶν ἐπιγεγραμμένως "ἀντόρως," ἀπέχοντας ἀπ' ἀλλάλων hως ἢμεν ρικατίπεδον ἄντομον. ἐπὶ δὲ τᾶς τριακονταπέδω τᾶς διὰ τῶν hιαρῶν χώρων ἀγώσας ἐπὶ μὲν τᾶς πλευριάδος ἄνω δύο ἀπέχοντας ἀπ' ἀλλάλων τριάκοντα πόδας, ἄλλως δὲ ἀντόρως τούτοις ἐπάξαμες πὰρ τὰν hοδὸν τὰν πὰρ τὸν δρυμὸν ἄγωσαν δύο ἀπέχοντας ἀπ' ἀλλάλων τριάκοντα πόδας· ἐν δὲ μέσσοι τῶι χώρωι ἐπὶ τᾶς τριακονταπέδω τέτορας

δίκαι ἔμμηνοι.—56. *Setting it* (the boundary) *back from the springs onto the private land, so that it should not be covered over with stones* (which were washed

ἀπέχοντας ἀπ' ἀλλάλων hâι μὲν τριάκοντα πόδας, hâι δὲ ϝίκατι· ἐπὶ δὲ τῶ ἀντόμω τῶ πὰρ τὰν τριακοντάπεδον δύο ἀπέχοντας ἀπ' ἀλ|λάλων ϝίκατι πόδας καὶ ἄλλως ἐπὶ τῶ δευτέρω ἀντόμω ἀπέχοντας | ἀπ' ἀλλάλων ϝίκατι πόδας· τούτως πάντας ἀνεπιγρό-
85 φως ὀρίζοντας ‖ τὰς μερείας τὰς ποτ' ἀλλάλως τοῖς μεμισθωμένοις τὼς hιαρὼς χώ|ρως. τὼς δὲ πάντας χώρως τὼς τῶ Διονύσω τερμάζοντι τοί τε ἄντομοι | hό τε πὰρ τὰ Ηηρώιδεια ἄγων καὶ ho πὰρ τὰ Φιντία ἀπὸ τᾶν ἀποροᾶν ἄνω|θα ἄχρι ἐς ποταμὸν τὸν Ἄκιριν. ἀριθμὸς ὅρων τῶν ἐστάσαμες τῶν μὲν | ἐπὶ τῶ ἀντόμω τῶ πὰρ τὰ
90 Ηηρώιδεια hεπτὰ σὺν τῶι ἐπὶ τᾶς πλευριάδος, ‖ ἐπὶ δὲ τᾶς τριακονταπέδω hοκτὼ σὺν τῶι τετρώ⟨ι⟩ρωι, ἐπὶ δὲ τῶ ἀντόμω | τῶ τε πὰρ τὰν τριακοντάπεδον καὶ τῶ ἐχομένω δύο ἐφ' ἑκατέρω, ἐπὶ δὲ τῶ | πὰρ τὰ Φιντία hεπτὰ σὺν τῶι πὰρ τὰν βυβλίναν μασχάλαν καὶ πὰρ τὰν δι|ώρυγα. |

Συνθήκα Διονύσω χώρων. ‖

95 Ἐπὶ ἐφόρω Ἀριστίωνος, μηνὸς Ἀπελλαίω, ha πόλις καὶ τοὶ πολιανόμοι, ᾱσ βότρυς Τίμαρ|χος Νίκωνος, ϝε̄ ἄνθεμον Ἀπολλώνιος Ἀπολλωνίω, καὶ τοὶ ὁρισταὶ ϝε τρίπους Φιλώνυ|μος Ζωπυρίσκω, πε̄ καρυκεῖον Ἀπολλώνιος Ηηρακλήτω, αἱ πέλτα Δάζιμος Πύρρω, | κν̄ θρῖναξ Φιλώτας Ηιστιείω, με ἐπιστύλιον Ηηρακλείδας Ζωπύρω, μισθῶντι τὼς hιαρὼς χώρως τὼς τῶ Διονύσω ἔχοντας
100 hως ἔχοντι κατὰ βίω, καθὰ τοὶ Ηηρακλείοι διέ‖γνον. τοὶ δὲ μισθωσάμενοι καρπεύσονται τὸν ἀεὶ χρόνον, hᾶς κα πρωγγύως ποτάγων|τι καὶ τὸ μίσθωμα ἀποδιδῶντι πὰρ ϝέτος ἀεὶ Πανάμω μηνὸς προτερείαι· καΐ κ' ἔμπροσθα | ἀποδίνωντι, ἀπάξοντι ἐς τὸν δαμόσιον ῥογὸν καὶ παρμετρήσοντι τοῖς σιταγέρταις τοῖς | ἐπὶ τῶν ϝετέων τῶι δαμοσίωι χοΐ μεστὼς τὼς χοῦς κριθᾶς κοθαρᾶς δοκίμας, hοίας κα ha γᾶ|φέρει· ποτάξοντι δὲ πρωγγύως τοῖς πολιανό-
105 μοις τοῖς ἀεὶ ἐπὶ τῶν ϝετέων ἔντασσιν πὰρ ‖ πενταhετηρίδα, hὼς κα ἐθέλοντες τοὶ πολιανόμοι δέκωνται. καὶ αἴ τινί κα ἄλλωι |

down by the current) *and made invisible, like the former boundaries.* — 102. **ἀποδίνωντι**: *thresh.* But some correct to ἀποδιδῶντι. — 104. **φέρει**: for *φέρηι.* **39.** So usually, but also *ἐπιβῆι, κόπτηι, θραύηι* ll. 138–139, and *ἀμμισθωθῆ* l. 111. — 105 ff. **καὶ αἴ τινί κα ἄλλωι** κτλ.: *if they assign to another the land which they*

παρδῶντι τὰν γᾶν, hάν κα αὐτοὶ μεμισθώσωνται, ἢ ἀρτύσωντι ἢ ἀποδῶνται τὰν ἐ|πικαρπίαν, ἂν αὐτὰ τὰ παρhέξονται πρωγγύως hοι παρλαβόντες ἢ hοῖς κ' ἀρτύσει ἢ hοι πρι|άμενοι τὰν ἐπικαρπίαν, ἂν hὰ καὶ ho ἐξ ἀρχᾶς μεμισθωμένος. hόστις δέ κα μὴ ποτάγει πρωγγύ|ως ἢ μὴ τὸ μίσθωμα ἀποδιδῶι κὰτ τὰ γεγραμμένα, τό τε μίσθωμα διπλεῖ ἀποτεισεῖ τὸ ἐπὶ τῶ ρέ|τεος καὶ τὸ ἀμπώλημα 110
τοῖς τε πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς ἀεὶ ἐπὶ τῶ ρέτεος, hόσσωι κα | μείονος ἀμμισθωθῆ πὰρ πέντε ρέτη τὰ πρᾶτα, hότι κα τελέθει ψαφισθὲν hάμα πᾶν τῶι πράτωι | μισθώματι, καὶ τὰ ἐν ταῖ γαῖ πεφυτευμένα καὶ οἰκοδομημένα πάντα τᾶς πόλιος ἔσσονται.

'Εργάξον|ται δὲ κὰτ τάδε· ho μὲν τὸν πρᾶτον χῶρον μισθωσάμενος τὸν πὰρ τὸν ἄντομον τὸν hυπὲρ Παυδοσί|ας ἄγοντα τὸν πὰρ τὰ Ηηρώιδα ἄχρι τᾶς τριακονταπέδω ἀμπέλων μὲν φυτευσεῖ μὴ μεῖον ἢ δέκα || σχοίνως, ἐλαιᾶν δὲ φυτὰ ἐμβαλεῖ ἐς τὰν σχοῖνον 115
hεκάσταν μὴ μεῖον ἢ τέτορα ἐς τὰν | δυνατὰν γᾶν ἐλαίας ἔχεν· αἰ δέ κα μὴ φᾶντι τοὶ μεμισθωμένοι δυνατὰν ἦμεν ἐλαίας ἔ|χεν, τοὶ πολιανόμοι τοὶ ἀεὶ ἐπὶ τῶν ρετέων ἔντες καὶ αἴ τινάς κα ἄλλως τοὶ πολιανόμοι ποθέ|λωνται ἀπὸ τῶ δάμω, ὀμόσαντες δοκιμάξοντι καὶ ἀνανγελίοντι ἐν ἀλίαι θασάμενοι τὰν | γᾶν πὸτ τὰν τῶν ἐπιχωρίων. ἐπιμελήσονται δὲ καὶ τῶν hυπαρχόντων δενδρέων· αἰ δέ τινά κα || γήραι ἢ ἀνέμωι ἐκπέτωντι, αὐτοὶ hέξοντι. ταῦτα δὲ πάντα 120

have leased, or devise it by will, or sell the harvest rights, those who take it over or those to whom it has been willed, or those who purchase the harvest rights, shall furnish sureties in the same manner as the one who leased it in the beginning. — 108. **hόστις δέ κα μὴ ποτάγει** κτλ.: 'whoever fails to fulfill his obligations shall pay not only double the rental for the year, but also, all together with the first rental, whatever rebate, namely the decrease allowed in releasing for the first five years, is determined by decree.' To insure leasing the land again it was generally necessary to offer it at a rental less than that originally fixed. The **ἀμπώλημα** is the *re-bargaining*, hence concretely the amount involved in it, the *rebate*. Cf. also ll. 155 ff. *be surety for the rentals, fines, rebates, and judgments.* **hάμα** l. 111 seems from its position to go with **πᾶν** as well as with **τῶι πράτωι μισθώματι**. For the whole situation, cf. from a Delian inscription, B.C.H.XIV,432 **ἀνεμισθώσαμεν δὲ καὶ τῆς Χαριτείας τὸ μέρος, ὃ ἐμίσθωτο Μνησίμαχος, οὐ καθιστάντος τοὺς ἐγγύους Μνησιμάχου, - - - - τὸ δὲ λοῖπον, ὅσωι ἔλαττον ηὗρεν ἡ γῆ ἀναμισθωθεῖσα, ὀφείλει Μνησίμαχος** κτλ. — 120. **ἐκπέτωντι**: **ἔπετον**, aor. of **πίπτω**, occurs also in Pindar and Alcaeus and

πεφυτευμένα παρhέξοντι καὶ ἐνδε|διωκότα, hόσσα ἐν τᾶι συνθήκαι γεγράψαται, ἐν τῶι πέμπτωι καὶ δεκάτωι ρέτει ἀπὸ τῶ ποτεχεῖ ρέ|τεος ἢ Ἀριστίων ἐφορεύει· αἰ δέ κα μὴ πεφυτεύκωντι κὰτ τὰ γεγραμμένα, κατεδικάσθεν πὰρ μὲν τὰν | ἐλαίαν δέκα νόμως ἀργυρίω πὰρ τὸ φυτὸν hέκαστον, πὰρ δὲ τὰς ἀμπέλως δύο μνᾶς ἀργυρίω πὰρ τὰν | σχοῖνον hεκάσταν. τὼς δὲ πολιανόμως τῶς ἐπὶ τῶ ρέτεος ποθελομένως μετ' αὐτοσαυτῶν ἀπὸ τῶ || δάμω μὴ μεῖον ἢ δέκα ἄνδρας ἀμφίστασθαι, ἤ κα πεφυτεύκωντι πάντα κὰτ τὰν συνθήκαν, | καὶ τὼς πεφυτευκότας ἀγγράψαι ἐς δόγμα· ἀνγράφεν δὲ hόσσα κα πεφυτεύκωντι· ἂν αὐτὰ δὲ τὰ | καὶ εἴ τινές κα μὴ πεφυτεύκωντι κὰτ τὰν συνθήκαν, ἀνγραψάντω καὶ ἐπελάσθω τὰ ἐπιζάμι|α τὰ γεγραμμένα πὸτ τῶι ἄλλωι μισθώματι. αἰ δέ τίς κα ἐπιβῆι ἢ νέμει ἢ φέρει τι τῶν ἐν τᾶι hιαρᾶι | γᾶι ἢ τῶν δενδρέων τι κόπτηι ἢ θραύηι ἢ πριῶι ἢ ἄλλο τι σίνηται, hο μεμισθωμένος ἐγδικαξῆ|ται hως πολίστων καὶ hότι κα λάβει αὐτὸς hεξεῖ.

Τὰς δὲ τράφως τὰς διὰ τῶν χώρων ῥεώσας καὶ | τὼς ῥόως οὐ κατασκάψοντι οὐδὲ διασκάψοντι τῶι hύδατι οὐδὲ ἐφέρξοντι τὸ hύδωρ οὐδ' ἀφέρξον|τι· ἀνκοθαρίοντι δὲ hοσσάκις κα δέωνται τὰ πὰρ τὰ αὐτῶν χωρία ῥέοντα· οὐδὲ τὰς hοδὼς τὰς ἀπο|δεδειγμένας ἀράσοντι οὐδὲ συνhέρξοντι οὐδὲ κωλύσοντι πορεύεσθαι· hότι δέ κα τούτων τι ποι|ῶντι πὰρ τὰν συνθήκαν, τοὶ πολιανόμοι τοὶ ἀὲς ἐπὶ τῶ ρέτεος ἐπικαταβα(λί)οντι καὶ ζαμιώσοντι, || ἄχρι hῶ κα ἀφομοιώσωντι κὰτ τὰν συνθήκαν. οὐ κοψεῖ δὲ τῶν δενδρέων οὐδὲ θραυσεῖ οὐδὲ πριωσεῖ | οὐδὲ hὴς οὐδὲ hὲν οὐδὲ ἄλλος τήνωι. οὐδὲ γαιῶνας θησεῖ πὰρ τὼς hυπάρχοντας οὐδὲ σαρμευσεῖ, | αἰ μὴ hόσσα κα ἐν

is probably the form of all dialects except Attic-Ionic, where ἔπεσον shows a change of τ to σ which does not fall under the usual conditions (61) and is not certainly explained. — 122. **κατεδικάσθεν**: *have been condemned*, i.e. are hereby condemned in advance. Cf. προκαδδεδικάσθω l. 171. — 128. **ἐπιβῆι**: *trespasses*, from ἐπιβάω = ἐπιβαίνω. — 130 ff. **τὰς δὲ τράφως** κτλ.: *the ditches and canals which run through the lands they shall not dig deeper nor make a breach in for the water, nor shall they dam in or dam off the water.* — **ἐφέρξοντι, ἀφέρξοντι, συνhέρξοντι**: these belong with Ion. ἀπέργω (Hom. also ἀποέργω), συνέργω, etc. from ῥέργω, while Att. ἀπείργω etc. are from *ἐρέργω with prothetic ε. The spiritus asper is found mainly, as here, with the forms

αὐτâι τâι γâι hâι μεμίσθωται οἰκοδόμηται· οὐδὲ τοφιῶνας ἐν τâι hιαρâι γâι ποιησεῖ | οὐδὲ ἄλλον ἐασεῖ· αἰ δὲ μή, hυπόλογος ἐσσῆται hως τὰν hιαρὰν γᾶν ἀδικίων. οἰκοδομησῆται δὲ καὶ οἰκίαν ἐν τοῖς χώροις τούτοις, βοῶνα, μυχόν, ἀχύριον, τὸν μὲν βοῶνα τὸ μὲν μâκος ρίκατι καὶ δυῶν ποδῶν, τὸ δὲ εὖρος hοκτὼ καὶ δέκα ποδῶν, τὸν δὲ ἀχύριον μὴ μεῖον τὸ μὲν μâκος hοκτὼ καὶ δέκα ποδῶν, τὸ δὲ εὖρος πέντε καὶ δέκα ποδῶν, τὸν δὲ μυχὸν πέντε καὶ δέκα ποδῶν παντâι. ταῦτα δὲ παρέξοντι οἰκοδομημένα καὶ στεγόμενα καὶ τεθυρωμένα ἐν τοῖς χρόνοις ἐν hοῖς καὶ τὰ δένδρεα δεῖ πεφυτευκῆμεν· αἰ | δὲ μή, κατεδικάσθεν πὰρ μὲν τὸν βοῶνα ρὲξ μνâς ἀργυρίω, πὰρ δὲ τὸν ἀχύριον τέτορας μνâς ἀργυρίω, | πὰρ δὲ τὸν μυχὸν τρὶς μνâς ἀργυρίω. τῶν δὲ ξύλων τῶν ἐν τοῖς δρυμοῖς οὐδὲ τῶν ἐν τοῖς σκίροις οὐ πωλήσοντι οὐδὲ κόψοντι οὐδὲ ἐμπρήσοντι οὐδὲ ἄλλον ἐάσοντι· αἰ δὲ μή, hυπολόγοι ἔσσονται κὰτ τὰς ῥήτρας | καὶ κὰτ τὰν συνθήκαν. ἐς δὲ τὰ ἐποίκια χρήσονται ξύλοις ἐς τὰν οἰκοδομὰν hοῖς κα δήλωνται, καὶ ἐς τὰς | ἀμπέλως· τῶν δὲ ξηρῶν κόψοντι hόσσα αὐτοῖς ποτ' οἰκίαν ἐς χρείαν· τοῖς δὲ σκίροις καὶ τοῖς δρυμοῖς χρήσονται τοὶ μισθωσάμενοι ἂν τὰν αὐτῶ μερίδα hέκαστος. hόσσαι δέ κα τᾶν ἀμπέλων ἢ τῶν δενδρέων ἀπογηράσωντι, ἀποκαταστάσοντι τοὶ καρπιζόμενοι hως ἦμεν τὸν ἴσον ἀριθμὸν ἀεί.

Οὐχ ὑπογράψονται || δὲ τὼς χώρως τούτως hοι μισθωσάμενοι οὐδὲ τίμαμα hοίσοντι οὔτε τῶν χώρων οὔτε τâς ἐποικοδομâς· αἰ δὲ μή, hυπόλογος ἐσσῆται κὰτ τὰς ῥήτρας. αἰ δέ τίς κα τῶν καρπιζομένων ἄτεκνος ἄφωνος ἀποθάνει, τâς πόλιος πάσαν τὰν ἐπικαρπίαν ἦμεν. αἰ δέ χ' ὑπὸ πολέμω ἐγγηληθίωντι hώστε μὴ ἐξῆμεν | τὼς μεμισθωμένως καρπεύεσθαι, ἀνhεῶσθαι τὰν μίσθωσιν

in ξ, e.g. Att. καθεῖρξα beside κατείργω. — 137. **οἰκοδόμηται**: perf. subj. of the same type as Cret. πέπᾶται (**151**). For lack of reduplication, as also in οἰκοδομημένα ll. 112, 141, cf. οἴκημαι etc. in Ionic (Hdt.) and later Attic. — 146. **ἐς δὲ τὰ ἐποίκια** κτλ.: *But they shall use what wood they wish for the construction of the farm buildings*, i.e. the βοών, μυχός, etc. — 149 ff. **οὐχ ὑπογράψονται**: *the lessees shall not mortgage the lands or make a payment* (perhaps *pay a fine*) *out of either the lands or the buildings thereon*. Note that when a mute is changed to an aspirate by a following *h* the latter is not written. So also αἰ δέ χ' ὑπὸ l. 152.

καθά κα τοὶ Ηηρακλείοι διαγνῶντι, καὶ μὴ | ἦμεν ὑποπολόγως μήτε αὐτὼς μήτε τὼς πρωγγύως τῶν ἐν ταῖ συνθήκαι γεγραμμένων. τὼς δὲ πρωγγύ|ως τὼς ἀεὶ γενομένως πεπρωγγευκῆμεν τῶν τε μισθωμάτων καὶ τῶν ἐπιζαμιωμάτων καὶ τῶν ἀμ|πωλημάτων καὶ τᾶν καταδικᾶν καὶ αὐτὼς καὶ τὰ χρήματα ἁί κα ἐπιμαρτυρήσωντι, καὶ μὴ ἦμεν μήτε ἀάρ|υησιν μήτε παλινδικίαν μηδὲ κατ' ἄλλον μηδὲ ἑνα τρόπον τᾶι πόλι πράγματα παρέχεν μηδὲ τοῖς ὑ|πὲρ τᾶς πόλιος πρασσόντασσι· αἰ δὲ μή, ἀτελὲς ἦμεν.

Δεύτερος. Ηο δὲ τὸν δεύτερον μισθωσάμενος | καρπευσῆται ἀπὸ τᾶς τριακονταπέδω τᾶς διὰ τῶν τετρώρων ἀγώσας ἐπὶ τὸν ἄντομον τὸν πρᾶτον ἁόσ|σος κ' εἶ καὶ πραξεῖ πάντα κὰτ τὰν συνθήκαν καὶ ὑποπόλογος ἐσσῆται καὶ αὐτὸς καὶ τοὶ πρωγγύοι, ἁότι κα | μὴ πράξει κὰτ τὰν συνθήκαν.

Τρίτος. Ηο δὲ τὸν τρίτον χῶρον μισθωσάμενος καρπευσῆται ἀπὸ τῶ ἀν|τόμω τῶ ἀνώτερον τᾶς τριακονταπέδω πὸτ τὸν ἄντομον τὸν δεύτερον ἀπὸ τᾶς τριακονταπέδω καὶ | πραξεῖ πάντα κὰτ τὰν συνθήκαν καὶ ὑποπόλογος ἐσσῆται καὶ αὐτὸς καὶ τοὶ πρωγγύοι, ἁότι κα μὴ πρά|ξει κὰτ τὰν συνθήκαν.

Τέταρτος. Ηο δὲ τὸν τέταρτον χῶρον μισθωσάμενος πάρ τε τῶν πολιανό|μων τῶν ἐπὶ Ἀριστίωνος ἐφόρω καὶ τῶν ὁριστᾶν καὶ πὰρ τῶν πολιανόμων τῶν ἐπὶ Ἀριστάρχω τῶ Ηηρακλείδα ἐφόρω Fα ἄνθεμα Φιλωνύμω τῶ Φιλωνύμω, Fα ἔμ|βολος Ηηρακλείδα τῶ Τιμοκράτιος καρπεύ|σῆται ἀπὸ τῶ ἀντόμω τῶ τρίτω ἀπὸ τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον τὸν ὁρίζοντα τώς τε τῶ Διο|νύσω χώρως καὶ τὰ Φιντίας ho Κρατίνω παμωχεῖ. ho δὲ ἀνhελόμενος ἐργαξῆται τὰ μὲν ἄλλα κὰτ τὰν | συνθήκαν, καθὼς καὶ τὼς λοιπὼς γέγραπται, τὰς δὲ ἀμπέλως τὰς ὑπαρχώσας ἐργαξῆται ἁως βέλ|τ|στα· ἁόσσαι δέ κα τᾶν ἀμπέλων ἀπογηράσκωντι, ποτιφυτευσεῖ ἁώστε ἀεὶ ὑπάρχεν τὸν ἴσον ἀριθμὸν τᾶν | σχοίνων τὸν νῦν ὑπάρχοντα, ῥίκατι τέτορας σχοίνως· αἰ δὲ μή, προκαδδεδικάσθω δύο μνᾶς ἀργυρίω | πὰρ τὰν σχοῖνον hεκάσταν. τὰς δὲ ἐλαίας καὶ τὰς συκίας καὶ τὰ ἄλλα δένδρεα τὰ ἡμερα τὰ ὑπάρχο|ντα πάντα ἐν τᾶι μερίδι ταύται περισκαψεῖ καὶ ποτισκαψεῖ καὶ περικοψεῖ τὰ δεόμενα, καὶ αἴ τινά κα γήραι ἢ | ἀνέμωι ἐκπέτωντι, ἀποκαταστασεῖ

μὴ μείω τὸν ἀριθμὸν τῶν ὑπαρχόντων· ποτιφυτευσεῖ δὲ καὶ ἐλαίας ἐν ταῖ ψιλαῖ ὁμολόγως ποιῶν τοῖς ὑπαρχόντασσι δεν- 175
δρέοις καὶ τὸν ἀριθμὸν τὸν ἴσον καθῶς καὶ ἐν ταῖ | ἄλλαι συνθή-
καις γέγραπται. ὁτὶ δέ κα μὴ πράξει ὁ ἀνελόμενος κὰτ τὰν
συνθήκαν ἢ μὴ ἐν τοῖς χρόνοις τοῖς γεγραμμένοις, ὑπόλογος ἐσσῆ-
ται τοῖς πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς ἐπὶ τῶ ῥέτευς | κα-
θὼς καὶ ἐν ταῖ ἄλλαι συνθήκαι γέγραπται. αἰ δέ κα τοὶ πολιανόμοι
τοὶ ἀεὶ ἐπὶ τῶν ῥετέων ἔντες μὴ πράξωντι πάντα κὰτ τὰν συνθή-
καν, αὐτοὶ ὑπολόγοι ἔσσονται κὰτ τὰν συνθήκαν.

Ἐπὶ τούτοις ἐμισθώσαν|το τὰν μὲν πράταν μίσθωσιν ἀπὸ τῶν 180
τῶ Ηηρώιδα Ϝμε κιβώτιον Βορμίων Φιλώτα πεντήκοντα ἑπτὰ
μεδί[μ]νων κάδδιχος· πρώγγυος τῶ σώματος με κιβώτιον Ἀρκὰς
Φιλώτα. τὰν δὲ δευτέραν μίσθωσιν ἃ ἔμβολος Δάμαρχος Φιλω-
νύμω τετρώκοντα μεδίμνων· πρώγγυος τῶ σώματος . . . . . Θεόδωρος
Θε[ο]δώρω. τὰν δὲ τρίταν μίσθωσιν ῥε γυῖον Πεισίας Λεοντίσκω
τριάκοντα πέντε μεδίμνων· πρώγγυος | τῶ σώματος κν σφαιρωτή-
ρες Ἀριστόδαμος . . . . . τὰν δὲ τετάρταν μίσθωσιν αλ λωτήριον |
Φίλιππος Φιλίππω διακατίων ἡμιεμήκοντα ἑκτὼ μεδίμνων· 185
πρώγγυος τῶ σώματος πε καρυκεῖον Ἀπολλώνιος Ἡρακλήτω. |

Γραμματεὺς ϝε γυῖον Ἀριστόδαμος Συμμάχω· γαμέτρας Χαι-
ρέας Δάμωνος Νεαπολίτας.

Argolic

75. Mycenae. Probably VI cent. B.C. IG.IV.492.

Φρασιαρίδας Μυκανέαθεν παρ' Ἀθαναίας ἐς πόλιος ἱκέτας
ἔγεντο | ἐπ' Ἀντία καὶ Πυρ[ρ]ία. "εἶεν δὲ Ἀντίας καὶ Κίθιος 5
καἴσχρων."

75. *Phrasiaridas of Mycene was sent by Athena to the suppliants of the city in the magistracy* (or *priesthood*) *of Antias and Pyrrhias. Let Antias and Cithius and Aeschron be* (*judges?*). Certain citizens had sent to the shrine of Athena petitioning aid, and Phrasiaridas returned to them with the reply of the goddess. As the nature of the request is unknown, the meaning of the reply is obscure. — **ἐς πόλιος ἱκέτας**: *ἐς* with acc. of persons, as in Homer, and elsewhere; cf. Locr. *ἀνχορέοντα ἐν Λοφροῦς*, no. 55.20. Fränkel, IG.IV.492, interprets otherwise, namely *was sent as a suppliant from the citadel.*

76. Mycenae. Early V cent. B.C. IG.IV.493. Solmsen 22.

Αἰ μὲ δαμιοργία εἴ̄ε̄, τὸς ἰαρομνάμονας τὸς ἐς Περσε̑ῖ τοῖς γονεῦσι κριτε̑ρας ε̑̓μεν κὰ(τ) τὰ ϝεϝρε̄μένα.

77. Argive Heraeum. Early V cent. B.C. IG.IV.517. Michel 861. Solmsen 21. The Argive Heraeum I,197 ff.

[Π]α στάλα καὶ ho τελαμὸ̄(ν) | [ἰ]αρὰ τᾶς Ηέ̄ρας τᾶς Ἀργε[ί]ας.
ἰαρομνάμονες τοίδε· | Ηυρϝαλίῑν Δυμὰνς ἀϝρε̄́τευε, | Ἀλκαμένε̄ς Ηυλλεύς, | Ἀριστόδαμος Ηυρνάθιος, | Ἀμφίκριτος Πανφύλ[λ]ας.

76. *If there is no body of demiurgi, the hieromnemones (appointed) to (the heroum) of Perseus shall judge between the parents according to what has been decreed.* This is only the conclusion of an inscription which must have been on the stone which once rested upon the base containing this line. Pausanias reports a heroum of Perseus on the road from Mycenae to Argos. It is probable that boys were employed in the cult and that disputes arose among the parents with regard to their appointment. For τοῖς the stone has τοσι.

77. On the face of the stone, just below the inscription, is a rectangular cutting, with dowel holes, evidently intended for the reception of a tablet. This was the στάλα, while the τελαμο (probably only an error for τελαμό̄ν), properly *support*, *pedestal*, refers to the whole stone in which the στάλα was set, and which would itself be called a στήλη in Attic. In several inscriptions from the region of the Euxine τελαμών is actually used as the equivalent of στήλη, e.g. ἀναγράψαντα τὸ ψάφισμα τοῦτο εἰς τελαμῶνα λευκοῦ λίθου ἀναθέμεν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος (SGDI.3078, Mesembria). This use is doubtless of Megarian origin, and is closely allied to that seen here at Argos, though with complete loss of the original notion of *support*. For the collocation of στάλα and τελαμό here, cf. ἀνδριὰς καὶ τὸ σφέλας, no. 7.

The hieromnemones consist of a representative of each of four tribes, of which the Δυμᾶνες, whose representative presides, the Ὑλλεῖς, and the Πάμφυλοι, are the three tribes common to all Doric states, while the Ὑρνάθιοι are attested only for Argolis. Cf. Steph. Byz. s.v. Δυμᾶνες· φυλὴ Δωριέων. ἦσαν δὲ τρεῖς, Ὑλλεῖς καὶ Πάμφυλοι καὶ Δυμᾶνες ἐξ Ἡρακλέους. καὶ προσετέθη ἡ Ὑρνηθία, ὡς Ἔφορος α′.

78. An act of indemnity for the management of the treasury of Athena, probably with reference to some specific irregularity which had occurred. Without such an act, persons who proposed or put to vote a proposition to use sacred funds for public purposes were liable to punishment. Cf. Thuc. 2.24, 8.15, Ditt.Syll.21, Hicks 49.45 ff.

In the matter of the treasures of Athena, if any magistrate calls to account the council under the presidency of Ariston or the body of ἀρτῦναι *or any treasurer, or if any one entertains or brings suit on account of the submission* (to the assembly) *of the proposals or on account of the action of the assembly, he shall be banished and his property be confiscated to the treasury of Athena.*

78. Argos. VI or early V cent. B.C. IG.IV.554. Michel 583. Solmsen 19.

[Θ]ēσαυρῶν [τῶν] τᾶς Ἀθαναίας αἴ τις ⟨τις⟩ | [ἢ τὰ]ν βōλὰν τ[ὰν] ἀνφ' Ἀρίστōνα ἢ τὸν(ς) συναρτύοντας | [ἢ ἄ]λλον τινὰ ταμίαν εὐθύνοι τέλος ἔχōν ἢ δικάσ‖[ζοι] ἢ δικάσζοιτο τῶν γρασσμάτōν hένεκα τᾶς κατα‖θέσιος ἢ τᾶς ἀλιάσσιος, τρέτō καὶ δαμενέσσθō ἐνς | Ἀθαναίαν. ha δὲ βōλὰ ποτελάτō haντιτυχόνσα· αἰ | δέ κα μέ, αὐτοὶ ἐνόχοι ἔντō ἐνς Ἀθαναίαν.

79. Olympia. VI or early V cent. B.C. SGDI.3271. Inschr.v.Olympia 631. Roberts 81. Solmsen 20.

Ἄτōτος ἐποίϝēhε Ἀργεῖος | κἀργειάδας Hαγελάιδα τἀργείō.

80. Olympia. Early V cent. B.C. SGDI.3263. Inschr.v.Olympia 250. Michel 1087. Roberts 75.

Τἀ(ρ)γ[εῖ]οι ἀνέθεν τōῖ Διϝὶ τῶν Ϙορινθόθεν.

81. Cimolos. IV cent. B.C. IG.XII.iii.1259. SGDI.3277. Hicks 150. Michel 14. Ionic alphabet, but twice Ο = ω.

Θεός. | Ἔκρινε ὁ δᾶμος ὁ τῶν | Ἀργείων κατὰ τὸ δόκη|μα τοῦ συνεδρίου τῶν ‖ Ἑλλάνων, ὁμολογησάντων Μα[λ]ίων καὶ | Κιμωλίων

The council which is in office shall enforce (the confiscation), otherwise they (the members of the council) *shall themselves be liable to Athena.*

1. Until the existence of a τιστις (cf. L. *quisquis*) is corroborated, it is better to assume simple dittography. — 2. **συναρτύοντας**: the ἀρτῦναι as a body of Argive officials are mentioned by Thuc.5.47.11. — 3. **ἄλλον**: *besides, else.* Goodwin 966.2. — **τέλος ἔχōν**: cf. El. ὃρ μέγιστον τέλος ἔχοι, no. 57. — 4 ff. **τῶν γρασσμάτōν hένεκα καταθέσιος** κτλ.: *on account of the deposition of written proposals*, i.e. the formal introduction of a measure before the assembly, *or the* (consequent) *act of the assembly.* This refers to some measure sanctioning the irregular use of the treasure. Those responsible for the introduction or passage of such a measure are to be immune from prosecution. For the order of words cf. Thuc.1.57 τῆς Ποτιδαίας ἕνεκα ἀποστάσεως. For γράσσμα = γράμμα, see **164.4**.

79. *Atotus made this, an Argive and an Argead, son of Hagelaidas the Argive.* Apparently the father of Atotus was of the Macedonian Argeadae but had moved to Argos, and his son proudly joined both titles to his own name. See Roberts l.c. Quite otherwise Dittenberger (Inschr.v.Olympia) and others, who take Ἀργειάδας as the name of another sculptor. For the crasis in this and the following inscription, see **94.1**.

80. Inscribed on a helmet. *The Argives dedicated to Zeus from the spoils of Corinth.* It is not known to what war this refers.

81. Decision of the Argives in a dispute between Melos and Cimolos.

ἐμμενὲν | ἄι κα δικάσσαιεν τοὶ | Ἀργεῖοι π[ε]ρὶ τᾶν ‖ [ν]άσων, Κιμωλίων | ἦμεν Πολύαιγαν, Ἐτηρείαν, Λιβείαν. ἐδί κασσαν νικᾶν Κιμωλί[ο]υς. ἀρήτευε Λέων ‖ [β]ωλᾶς σευτέρας, Ποσιδά[ō]ν γρο-[φ]εὺς βωλᾶς, Πέριλ[λ]ος πεδιόν.

82. Argos. III cent. B.C. B.C.H.XXVII,270 ff.; XXXIII,171 ff.

Θεός. Προμάντιες ἀνέθεν | Ἀπόλλωνι Ἄρισ[τ]εὺς Σφυρήδας, Φιλοκράτης Νατελιά[δ]ας, γροφέ[ες] Λίσχύλος Ἀραχνά[δ]ας, Τρυγῆς Αἰθωνίδας, καὶ κα[τεσκεύασσαν καὶ [ἤ]σσαντο [θείας] | ἐκ μαντήας γᾶς ὀμφαλὸν καὶ τ[ὰ]ν περίσταιν καὶ τὸ φάργμα καὶ τὸν | βωμὸν προ....ον ποτα.ω καὶ πέτ‖τρινον ῥόον καὶ τὰν ἀ....ραν | ὑπὲρ αὐτοῦ, καὶ θηαυρὸν ἐν τῶι μαν[τήωι κατεσκεύασσαν τοῖς πελανοῖς κλαικτόν, καὶ τὰν ὁδὸν ἠργάσ[σαντο ἅπανσαν καὶ ὀφρύαν πεδ' ἰα[ρὸν καὶ τὰν ἐπιπολὰν, καὶ τὸνς βω[μὸνς ἐνς τάξιν πεδάγαγον καὶ τ[ὸν]ς κολοσσὸνς, καὶ τὰν ἐπιπολὰν ὠ[μά]λιξαν, καὶ τοῖχον [π]έτρινον πὰρ τὸ[ν] | - - - ἔθεν καὶ τὰνς θ[ύρα]νς τοῦ ναοῦ | ὠχύρωαν, [καὶ] λο[π]ίδας καὶ ἐπιχύ[τ]αν ἀργυρέα ἔθεν καὶ θηαυρὸν ενσε | [ll. 22–25 fragmentary].

83. Epidaurus. End of V cent. B.C. IG.IV.914. Ditt.Syll.938. Solmsen 23. Ziehen, Leges Sacrae 54. Alphabet transitional (form of the letters mostly Ionic, but Ⲏ = *h*, never *η*, no Ω, gen.sg. Ο and ΟΥ).

[Τῶι Ἀπόλλōνι θύεν βῶν ἔρσενα καὶ ϝομονάοις βῶ[ν ἔρσενα· ἐπὶ τῶ βō[μοῦ τῶ] | Ἀπόλλō[νος] τα[ῦτα] θ[ύεν κ]αὶ καλαΐδα τᾶι Λατοῖ καὶ τἀρτάμιτι ἄλλαν, φερ[ὰν τῶι θιῶι κριθᾶν μέδιμνον,

15. **σεύτερας**: δευτέρας. See **97.4**.

82. From the temple of the Pythian Apollo mentioned by Paus.2.24.

2 ff. **Σφυρήδας, Νατελιάδας**, etc.: designation of the phratry or gens. — 6 ff. *Have had made and put in place, in accordance with the divine oracle, the Omphalus of the Earth, the colonnade, the enclosing wall, the altar . . ., a stone conduit, and the . . . above it; have had made in the oracle chamber a treasury, which can be locked, for the offerings; have constructed all the road, the ramp leading to the shrine, and the area; have rearranged the altars and the colossi, have leveled the area, built a stone wall by the . . ., strengthened the doors of the temple, and dedicated cups and a silver beaker.* — 9. The restoration of the words following *βωμόν* is uncertain.

83. Regulations for sacrifices in the Asclepieum. For the frequent doubling of consonants see **89.4**, **101.2**. For *φερόσθō* see **140.3***b*. For other comments see the Glossary.

σπυρο̄ν hēμίδιμμ|νον, οἴνου hēμίτειαν κα|ὶ τὸ σσκέλος τοῦ βοὸς το|ῦ πράτου, τὸ δ' ἄτερον σκέλος τοὶ ἰαρομμνάμονες | φερόσθō· τοῦ δευτέρου β|οὸς τοῖς ἀοιδοῖς δόντō | τὸ σκέλος, τὸ δ' ἄτερον σκ|έλος τοῖς φρουροῖς δόν|τō καὶ τε̄νδοσθίδια. |

Το̄ι 'Ασσκλαπιο̄ι θύεν βο̄|ν ἔρσενα καὶ hομονάοις || βο̄ν ἔρσενα καὶ hομονάα|ις βο̄ν θελειαν· ἐπὶ τοῦ β|ōμοῦ τοῦ 'Ασκλαπιοῦ θύεν ταῦτα καὶ καλαΐδα. ἀνθ|έντō το̄ι 'Ασκλαπιο̄ι φερ||νὰν κριθᾶν μέδιμμνον, σ|πυρο̄ν hēμίδιμμνον, οἴν|ου hēμίτειαν· σκέλος το̄ | πράτου βοὸς παρθέντō τ|[ο̄ι] θιο̄ι, τὸ δ' ἄτερον τοὶ ἰ[αρο]μνάμονες φ[ε]ρόσθō· τ|[οῦ δε]υτέρō τοῖς ἀοιδοῖ[ς δόντō,] τὸ δ' ἄτερον το[ῖς | φρουροῖς δόντō καὶ τε̄ν|δοσθίδια.]

84. Epidaurus. Late IV cent. B.C. IG.IV.951. SGDI.3339. Ditt.Syll. 802. Michel 1069.

Θεός. Τύχα [ἀγ]αθά.| ['Ιά]ματα τοῦ 'Απόλλωνος καὶ τοῦ 'Ασκλαπιοῦ. |

[Κλ]εὼ πένθ' ἔτη ἐκύησε. αὕτα πέντ' ἐνιαυτοὺς ἤδη κυοῦσα ποὶ τὸν | [θε]ὸν ἱκέτις ἀφίκετο καὶ ἐνεκάθευδε ἐν τῶι ἀβάτωι. ὡς δὲ τάχισ||[τα] ἐξῆλθε ἐξ αὐτοῦ καὶ ἐκ τοῦ ἱαροῦ ἐγένετο, κόρον ἔτεκε, ὃς εὐ|[θ]ὺς γενόμενος αὐτὸς ἀπὸ τᾶς κράνας ἐλοῦτο καὶ ἅμα τᾶι ματρὶ | [π]εριῆρπε. τυχοῦσα δὲ τούτων ἐπὶ τὸ ἄνθεμα [ἐ]πεγράψατο· "οὐ μέγε|[θο]ς πίνακος θαυμαστέον, ἀλλὰ τὸ θεῖον, πένθ' ἔτη ὡς ἐκύησε ἐγ γασ|[τρ]ὶ Κλεὼ βάρος, ἔστε | ἐγκατεκοιμάθη, καί μιν ἔθηκε ὑγιῆ." — Τριετὴς | [κό]ρα. 'Ιθμονίκα Πελλανὶς ἀφίκετο εἰς τὸ ἱαρὸν ὑπὲρ γενεᾶς. ἐγ|[κοι]μαθεῖσα δὲ ὄψιν εἶδε· ἐδόκει αἰτεῖσθαι τὸν θεὸν κυῆσαι κό[ραν], τὸν δ' 'Ασκλαπιὸν φάμεν ἔγκυον

84. One of several stelae found in the Asclepieum recording the cures effected. Cf. Paus.2.27.3 στῆλαι δὲ εἱστήκεσαν ἐντὸς τοῦ περιβόλου, τὸ μὲν ἀρχαῖον καὶ πλέονες, ἐπ' ἐμοῦ δὲ ἓξ λοιπαί. ταύταις ἐγγεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν ἐστιν ὀνόματα ἀκεσθέντων ὑπὸ τοῦ 'Ασκληπιοῦ, προσέτι δὲ καὶ νόσημα ὅτι ἕκαστος ἐνόσησε καὶ ὅπως ἰάθη· γέγραπται δὲ φωνῇ τῇ Δωρίδι.

The dialect shows considerable Attic influence, e.g. usually εἰ rarely αἰ, contraction in ἔτη, ποιησοῦντος, etc., acc. pl. ἀκρατεῖς etc. Lengthened ō is always ου, and ē usually ει, but we find χηρός beside χειρός, and ἀφήλετο (**25** *a*, *b*).

3. **πενθ' ἔτη**: see **58** *c*. — 5. Cf. Paus. 2.27.1 οὐδὲ ἀποθνήσκουσιν οὐδὲ τίκτουσιν αἱ γυναῖκες σφισιν ἐντὸς τοῦ περιβόλου. — 6. **περιῆρπε**: ἕρπω = εἶμι, see Glossary. — 7 ff. The words on the votive offering form a rude epigram, hence the

ἐσσεῖσθαι νιν καί, εἴ τι ἄλλο | α[ἰτ]οῖτο, καὶ τοῦτό οἱ ἐπιτελεῖν, αὐτὰ δ' οὐθενὸς φάμεν ἔτι προ|δ[εῖ]σθαι· ἔγκυος δὲ γενομένα ἐγ
15 γαστρὶ ἐφόρει τρία ἔτη, ἔστε πα|ρέβαλε ποὶ τὸν θεὸν ἱκέτις ὑπὲρ τοῦ τόκου. ἐγκατακοιμαθεῖσα | δὲ ὄψ[ι]ν εἶδε· ἐδόκει ἐπερωτῆν νιν τὸν θεὸν, εἰ οὐ γένοιτο αὐτᾶι | πάντ[α] ὅσσα αἰτήσαιτο καὶ ἔγκυος εἴη, ὑπὲρ δὲ τόκου ποιθέμεν | νιν οὐθέν, καὶ ταῦτα πυνθανομένου αὐτοῦ, εἴ τινος καὶ ἄλλου δέ|οιτ[ο], λέγειν, ὡς ποιησοῦντος καὶ τοῦτο·
20 ἐπεὶ δὲ νῦν ὑπὲρ τούτου ‖ παρείη ποτ' αὐτὸν ἱκέτις, καὶ τοῦτό οἱ φάμεν ἐπιτελεῖν. μετὰ δὲ | τοῦτο σπουδᾶι ἐκ τοῦ ἀβάτου ἐξελθοῦσα, ὡς ἔξω τοῦ ἱαροῦ ἦς, ἔτε|κε κό[ρ]αν.—Ἀνὴρ τοὺς τᾶς χηρὸς δακτύλους ἀκρατεῖς ἔχων πλὰν | ἑνὸς ἀ[φ]ίκετο ποὶ τὸν θεὸν ἱκέτας. θεωρῶν δὲ τοὺς ἐν τῶι ἱαρῶι | [π]ίνακας ἀπίστει τοῖς ἰάμα-
25 σιν καὶ ὑποδιέσυρε τὰ ἐπιγράμμα|[τ]α. ἐγκαθεύδων δὲ ὄψιν εἶδε· ἐδόκει ὑπὸ τῶι ναῶι ἀστραγαλίζον|[τ]ος αὐτοῦ καὶ μέλλοντος βάλλειν τῶι ἀστραγάλωι ἐπιφανέντα | [τ]ὸν θεὸν ἐφαλέσθαι ἐπὶ τὰν χῆρα καὶ ἐκτεῖναί οὑ τοὺς δακτύλ|λους, ὡς δ' ἀποβαίη, δοκεῖν συγκάμψας τὰν χῆρα καθ' ἕνα ἐκτείνειν | [τ]ῶν δακτύλων, ἐπεὶ δὲ
30 πάντας ἐξευθύναι, ἐπερωτῆν νιν τὸν θεὸν ‖ [ε]ἰ ἔτι ἀπιστησοῖ τοῖς ἐπιγράμμασι τοῖς ἐπὶ τῶμ πινάκων τῶν | [κ]ατὰ τὸ [ἱ]ερόν, αὐτὸς δ' οὐ φάμεν· "ὅτι τοίνυν ἔμπροσθεν ἀπίστεις | [α]ὐτο[ῖ]ς ο[ὐκ] ἐοῦσιν ἀπίστοις, τὸ λοιπὸν ἔστω τοι" φάμεν "Ἄπιστος | ὄ[νομα]." ἀμέρας δὲ γενομένας ὑγιὴς ἐξῆλθε.—Ἀμβροσία ἐξ Ἀθανᾶν | [ἀτερό]πτ[ι]λλος. αὗτα ἱκέτ[ις] ἦλθε ποὶ τὸν θεὸν. περιέρπουσα δὲ ‖
35 [κατὰ τ]ὸ [ἰα]ρὸν τῶν ἰαμάτων τινὰ διεγέλα ὡς ἀπίθανα καὶ ἀδύνα|[τα ἐόν]τα χωλοὺς καὶ τυφλοὺς ὑγιεῖς γίνεσθαι ἐνύπνιον ἰδόν-| [τας μό]νον. ἐγκαθεύδουσα δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θεὸς ἐπιστὰς | [εἰπεῖν] ὅτ[ι] ὑγιῆ μέν νιν ποιησοῖ, μισθὸμ μάντοι νιν δεησοῖ ἀν|[θέ-
40 μεν ε]ἰς τὸ ἱαρὸν ὗν ἀργύρεον, ὑπόμναμα τᾶς ἀμαθίας· εἴπαν|[τα δὲ ταῦτα] ἀνσχίσσαι οὑ τὸν ὀπτίλλον τὸν νοσοῦντα καὶ φάρμ[α]κόν τι ἐγχέ]αι. ἀμέρας δὲ γενομένας [ὑ]γιὴς ἐξῆλθε.—Παῖς ἄφωνος. | [οὗτος ἀφίκ]ετο εἰς τὸ ἱαρὸν ὑ[πὲ]ρ φωνᾶς. ὡς δὲ προεθύσατο καὶ | [ἐπόησε τὰ] νομιζόμενα, μετὰ τοῦτο ὁ παῖς ὁ τῶι θεῶι πυρφορῶν |

poetical μιν, for which elsewhere νιν. —27, 28. δακτύλους: cf. 89.3.—43 ff. *Then the boy who acted as torch-bearer for the god, looking at the boy's father, bade him promise that he* (the boy), *if he obtained what he was there for,*

[ἐκέλετο, πο]ὶ τὸμ πατέρα τὸν τοῦ παιδὸς ποτιβλέψας, ὑποδέκεσ-|
[σθαι αὐτὸν ἐ]νιαυτοῦ, τυχόντα ἐφ' ἃ πάρεστι, ἀποθυσεῖν τὰ ἴα- 45
τρα· | [ὁ δὲ παῖς ἐξ]απίνας "ὑποδέκομαι" ἔφα. ὁ δὲ πατὴρ ἐκπλα-
γεὶς πάλιν | [ἐκέλετο αὐτ]ὸν εἰπεῖν. ὁ δ' ἔλεγε πάλιν καὶ ἐκ τούτου
ὑγιὴς ἐγέ[νετο. — Πάνδαρ]ος Θεσσαλὸς στίγματα ἔχων ἐν τῶι
μετώπωι. οὗτος | [ἐγκαθεύδων ὄψ]ιν εἶδε· ἐδόκει αὐτοῦ τ[αι]νίαι
καταδῆσαι τὰ στί[γματα ὁ θεὸς κα]ὶ κέλεσθαι νιν, ἐπεί [κα ἔξω] 50
γένηται τοῦ ἀβάτου, | [ἀφελόμενον τὰν] ταινίαν ἀνθέμ[εν εἰς τ]ὸν
ναὸν. ἁμέρας δὲ γενο[μένας, ἐξανέστα] καὶ ἀφήλετο τὰ[ν ται]-
νίαν καὶ τὸ μὲν πρόσωπον | [ἐκεκάθαρτο τῶ]ν στιγμάτ[ων, τ]ὰν δ[ὲ
τ]αινίαν ἀνέθηκε εἰς τὸν να[ὸν ἔχουσαν τὰ γρ]άμματ[α] τὰ ἐκ τοῦ
μετώπου. — Ἐχέδωρος τὰ Πανδά[ρου στίγματα ἔλ]αβε ποὶ τοῖς 55
ὑπάρχουσιν. οὗτος λαβὼν πὰρ [Πανδάρου χρήματα], ὥστ' ἀνθέ-
μεν τῶι θεῶι εἰς Ἐπίδαυρον ὑπὲρ αὐ[τοῦ, | οὐκ] ἀπεδίδου ταῦτα.
ἐγκαθεύδων δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θε[ὸς] | ἐπιστὰς ἐπερωτῆν νιν,
εἰ ἔχοι τινὰ χρήματα πὰρ Πανδάρου ἐ[ξ Ἀ]θηνᾶν ἄνθεμα εἰς τὸ
ἰαρὸν, αὐτὸς δ' οὐ φάμεν λελαβήκειν οὐθὲ[ν] | τοιοῦτον πὰρ αὐτοῦ, 60
ἀλλ' αἴ κα ὑγιῆ νιν ποιήσαι, ἀνθησεῖν οἱ εἰκό[να γραψάμενος· μετὰ
δὲ τοῦτο τὸν θεὸν τὰν τοῦ Πανδάρου ταινίαν περιδῆσαι περὶ τὰ
στίγματά οὗ καὶ κέλεσθαί νιν, ἐπεὶ κα ἐξ[έλθηι ἐκ τοῦ ἀβάτου,
ἀφελόμενον τὰν ταινίαν ἀπονίψασθαι τὸ | πρόσωπον ἀπὸ τᾶς κράνας
καὶ ἐγκατοπτρίξασθαι εἰς τὸ ὕδωρ. ἁ[μέρας δὲ γενομένας ἐξελθὼν 65
ἐκ τοῦ ἀβάτου τὰν ταινίαν ἀφήλετο | τὰ γρά(μ)ματα οὐκ ἔχουσαν,
ἐγκαθιδὼν δὲ εἰς τὸ ὕδωρ ἑώρη τὸ αὐτοῦ | πρόσωπον ποὶ τοῖς ἰδίοις
στίγμασιν καὶ τὰ τοῦ Πανδάρου γρά(μ)ματα λελαβηκός. — Εὐφά-
νης Ἐπιδαύριος παῖς. οὗτος λιθιῶν ἐνε[κά]θευδε· ἔδοξε δὴ αὐτῶι
ὁ θεὸς ἐπιστὰς εἰπεῖν· "τί μοι δωσεῖς, αἴ τ[ύ]κα ὑγιῆ ποιήσω;" 70
αὐτὸς δὲ φάμεν "δέκ' ἀστραγάλους," τὸν δὲ θεὸν γελάσαντα φάμεν
νιν παυσεῖν. ἁμέρας δὲ γενομένας ὑγιὴς ἐξῆλθε. — Ἀνὴρ ἀφίκετο
ποὶ τὸν θεὸν ἱκέτας ἀτερόπτιλος οὕτως, ὥστε τὰ | βλέφαρα μόνον
ἔχειν, ἐνεῖμεν δ' ἐν αὐτοῖς μηθέν, ἀλλὰ κενεὰ εἶμεν ὅλως. ἔλεγον δή
τινες τῶν ἐν τῶι ἰαρῶι τὰν εὐηθίαν αὐτοῦ τὸ | νομίζειν βλεψεῖσθαι 75
ὅλως μηδεμίαν ὑπαρχὰν ἔχοντος ὀπτίλ]λου, ἀλλ' ἢ χώραμ μόνον.

would within a year make the thank-offerings for his cure. — 60. **ποιήσαι**: see **177**. — 66. **ἑώρη**: see **280**. — 75. *When he had not even any rudiment of an*

ἐγκαθ[εύδον]τι οὖν αὐτῶι ὄψις ἐφάνη· ἐδόκει τὸν θεὸν ἐψῆσαί τι φά[ρμακον, ἔπε]ιτα διαγαγόντα τὰ βλέφαρα ἐγχέαι εἰς αὐτά. ἀμέ-ρ[ας δὲ γενομέν]ας β(λ)έπων ἀμφοῖν ἐξῆλθε.— | Κώθων. σκευο-
80 φόρος εἰ[ς τὸ] ἰαρ[ὸν ἀνιών], ἐπεὶ ἐγένετο περὶ τὸ δε|καστάδιον, κατέπ[ε]τε. [ὡς δ' ἀ]νέστα, ἀνῶιξε τὸγ γυλιὸν κα[ὶ ἐ]πεσκό|πει τὰ συντετριμμένα σ[κε]ύη. ὡς δ' εἶδε τὸγ κώθωνα κατε[αγ]ότα, | ἐξ οὗ ὁ δεσπότας εἴθιστ[ο π]ίνειν, ἐλυπεῖτο καὶ συνετίθει [τὰ] ὄστρακα καθιζόμενος. ὁδοιπόρος οὖν τις ἰδὼν αὐτόν, "τί, ὦ ἄθλι'," ἔφα, "συν-
85 τίθησι τὸγ κώθωνα [μά]ταν; τοῦτον γὰρ οὐδέ κα ὁ ἐν Ἐπιδαύ|ρωι Ἀσκλαπιὸς ὑγιῆ ποιῆσαι δύναιτο." ἀκούσας ταῦτα ὁ παῖς, συν|θεὶς τὰ ὄστρακα εἰς τὸγ γυλιόν, ἦρπε εἰς τὸ ἱερόν. ἐπεὶ δ' ἀφίκε|το, ἀνῶιξε τὸγ γυλιὸν καὶ ἐξᾶιρεν ὑγιῆ τὸγ κώθωνα γεγενημέ|νον, καὶ τῶι δεσπόται ἡρμάνευσε τὰ πραχθέντα καὶ λεχθέντα. ὡ|ς δὲ ἄκουσ', ἀνέ-
90 θηκε τῶι θεῶι τὸγ κώθωνα.— ‖ Λισχίνας ἐγκεκοιμισμένων ἤδη τῶν ἱκετᾶν ἐπὶ δένδρεόν τι ἀμ|βὰς ὑπερέκυπτε εἰς τὸ ἄβατον. καταπε-τῶν οὖν ἀπὸ τοῦ δένδρεος | περὶ σκόλοπάς τινας τοὺς ὀπτίλλους ἀμφέπαισε. κακῶς δὲ δια|κείμενος καὶ τυφλὸς γεγενημένος καθικε-
95 τεύσας τὸν θεὸν ἐν|εκάθευδε· καὶ ὑγιὴς ἐγένετο.— ‖ Εὔιππος λόγ-χαν ἔτη ἐφόρησε ἕξ ἐν τᾶι γνάθωι. ἐγκοιτασθέντος | δ' αὐτοῦ ἐξελὼν τὰν λόγχαν ὁ θεὸς εἰς τὰς χῆράς οἱ ἔδωκε. ἀμέρας | δὲ γενομένας ὑγιὴς ἐξῆρπε τὰν λόγχαν ἐν ταῖς χερσὶν ἔχων.— | Ἀνὴρ Τορωναῖος δεμελέας. οὗτος ἐγκαθεύδων ἐνύπνιον εἶδε· | ἔδοξέ οἱ τὸν θεὸν τὰ
100 στέρνα μαχαίραι ἀνσχίσσαντα τὰς δεμε|λέας ἐξελεῖν καὶ δόμεν οἱ ἐς τὰς χεῖρας καὶ συνράψαι τὰ στήθη. ἀμέρας δὲ γενομένας ἐξῆλθε τὰ θηρία ἐν ταῖς χερσὶν ἔχων | καὶ ὑγιὴς ἐγένετο. κατέπιε δ' αὐτὰ δολωθεὶς ὑπὸ ματρυιᾶς ἐγ κυ|κᾶνι ἐμβεβλημένας ἐκπιών. — | Ἀνὴρ
105 ἐν αἰδοίωι λίθον. οὗτος ἐνύπνιον εἶδε· ἐδόκει παιδὶ καλῶι ‖ συγγί-νεσθαι. ἐξονειρώσσων δὲ τὸλ λίθον ἐγβάλλει καὶ ἀνελόμε|νος ἐξῆλ-θεν ταῖς χερσὶν ἔχων.— | Ἑρμόδικος Λαμψακηνὸς ἀκρατὴς τοῦ σώματος. τοῦτον ἐγκαθεύ|δοντα ἰάσατο καὶ ἐκελήσατο ἐξελθόντα λίθον ἐνεγκεῖν εἰς τὸ | ἱαρὸν ὁπόσσον δύναιτο μέγισ[τ]ον. ὁ δὲ τὸμ

eye, but only the place for it, i.e. the empty eye-socket. — 102. αὐτά refers to θηρία, while with ἐμβεβλημένας we must understand δεμελέας. Or read αὐ-τὰ(δ) δολωθεὶς (cf. **97.4**).

πρὸ τοῦ ἀβάτου κείμενον ἤνικε.— Νικάνωρ χωλός. τούτου καθημένου παῖς [τ]ις ὕπαρ τὸν σκίπωνα ἁρπάξας ἔφευγε. ὁ δὲ ἀστὰς ἐδίωκε καὶ ἐκ τούτου ὑγιὴς ἐγένετο.— Ἀνὴρ δάκτυλον ἰάθη ὑπὸ ὄφιος. οὗτος τὸν τοῦ ποδὸς δάκτυλον ὑπό του ἀγρίου ἕλκεος δεινῶς διακείμενος μεθάμερα ὑπὸ τῶν θεραπόντων ἐξενειχθεὶς ἐπὶ ἑδράματός τινος καθῖζε. ὕπνου δέ νιν λαβόντος ἐν τούτωι δράκων ἐκ τοῦ ἀβάτου ἐξελθὼν τὸν δάκτυλον ἰάσατο τᾶι γλώσσαι καὶ τοῦτο ποιήσας εἰς τὸ ἄβατον ἀνεχώρησε πάλιν. ἐξεγερθεὶς δέ, ὡς ἦς ὑγιής, ἔφα ὄψιν ἰδεῖν, δοκεῖν νεανίσκον εὐπρεπῆ τὰμ μορφὰν ἐπὶ τὸν δάκτυλον ἐπιπῆν φάρμακον.— Ἀλκέτας Ἁλικός. οὗτος τυφλὸς ἐὼν ἐνύπνιον εἶδε· ἐδόκει ὁ θεὸς ποτελθὼν τοῖς δακτύλοις διάγειν τὰ ὄμματα, καὶ ἰδεῖν τὰ δένδρη πρᾶτον τὰ ἐν τῶι ἱαρῶι. ἁμέρας δὲ γενομένας ὑγιὴς ἐξῆλθε.— Ἡραιεὺς Μυτιληναῖος. οὗτος οὐκ εἶχεν ἐν τᾶι κεφαλᾶι τρίχας, ἐν δὲ τῶι γενείωι παμπόλλας. αἰσχυνόμενος δὲ [ἅτε] καταγελάμενος ὑπ[ὸ] τῶν ἄλλων ἐνεκάθευδε. τὸν δὲ ὁ θεὸς χρίσας φαρμάκωι τὰν κεφαλὰν ἐπόησε τρίχας ἔχειν.— Θύσων Ἑρμιονεὺς παῖς ἀιδής. οὗ[τος] ὕπαρ ὑπὸ κυνὸς τῶν κατὰ τὸ ἱαρὸν θ[εραπ]ευόμενος τοὺς ὀπτίλλους ὑ[γιὴ]ς ἀπῆλθε.

Corinthian

85. Corinth. Early VI cent. B.C. IG.IV.358. SGDI.3114. Roberts 85.

Δϝε̣̄νία τόδε [σᾶμα], τὸν ὄ̄λεσε πόντος ἀναί[δε̄ς].

86. Corinth. Early VI cent. B.C. IG.IV.211,217,329. SGDI.3119.

a. Σιμίōν μ' ἀνέθε̄κε Ποτε̣̄δαϝōν[ι ϝάνακτι].
Ποτε̣̄δ[άν].

b. [Ποτ]ε̣̄δάϝōνι ϝάνακτι.

c. Περαε̄όθεν hίϙομες.

85. This and the following illustrate the Corinthian differentiation of Ɛ = open ε or ε̄ (η) and E (transcribed ε̣̄) = close ε̣̄ corresponding to Attic spurious or genuine ει. See **28**. The epitaph forms a single hexameter. Cf. nos. 87–90.

86. From a large collection of pottery fragments found near Corinth. They are mostly votive offerings to Poseidon, and contain the name in both uncontracted and contracted forms, as Ποτε̣δαϝōνι and Ποτε̣̄δᾶνι, but in the nominative only the uncontracted Ποτε̣̄δάν. See **41**.4. For Περαε̣̄όθεν (*c*), cf. Πείραιον Xen.Hellen.4.5.1ff. Probably Ɛ in the first syllable is an error.

87. Corcyra. Early VI cent. B.C. IG.IX.i.867. SGDI.3188. Roberts 98. Solmsen 25.1.

Ηυιοῦ Τλασίαϝο Μενεκράτεος τόδε σᾶμα,
Οἰανθέος γενεάν· τόδε δ' αὐτῶι δᾶμος ἐποίει·
ἒς γὰρ πρόξενϝος δάμου φίλος· ἀλλ' ἐνὶ πόντōι
ὄλετο, δαμόσιον δὲ καρὸ[ν πένθησαν ἅπαντες.]
Πραξιμένēς δ' αὐτῶι γ[αία]ς ἀπὸ πατρίδος ἐνθὸν
σὺν δάμ[ō]ι τόδε σᾶμα κασιγνέτοιο πονέθē.

88. Corcyra. Early VI cent. B.C. IG.IX.i.868. SGDI.3189. Roberts 99. Solmsen 25.2.

Σᾶμα τόδε 'Αρνιάδα Χάροπος· τὸν δ' ὄλε|σεν Ἄρēς
βαρνάμενον παρὰ ναυσ|ὶν ἐπ' 'Αράθθοιο ϱhοϝαῖσι
πολλὸ|ν ἀριστεύ(ϝ)οντα κατὰ στονόρε(σ)σαν ἀϝυτάν.

89. Corcyra. VI cent. B.C. IG.IX.i.869. SGDI.3190. Roberts 100. Solmsen 25.3.

Στάλα Ξενϝάρεος τοῦ Μhείξιός εἰμ' ἐπὶ τύμōι.

90. Northern Acarnania (exact provenance unknown). V cent. B.C. IG.IX.i.521. SGDI.3175. Roberts 106.

Προκλείδας (τ)ό(δ)ε σᾶμα κεκλέσεται ἐνγὺς ὁδοῖο,
hὸς περὶ τᾶς αὐτοῦ γᾶς | θάνε βαρνάμενος.

87. Monument of Menecrates. This and the three following are examples of metrical inscriptions composed in the epic style and with retention of several epic words, i.e. *ἐνί*, *κασιγνέτοιο*, *στονόρε(σ)σαν*, *ἀϝυτάν* = *ἀυτήν*, and inflectional forms, e.g. gen. sg. in *-οιο* and *-ᾱϝο* = *-ᾱο* (**105**.2*a*), dat. pl. in *-αισι*, augmentless verb forms.

4. The restoration is that suggested by Dittenberger, IG. l.c., but is of course uncertain. — 6. **πονέθε**: transitive sense as in Homer.

88. **ϱhοϝαῖσι**: cf. also M*hείξιος*, no. 89. See **76** *b*.—3. **ἀριστεύ(ϝ)οντα**: corrected from *ἀριστεύτοντα*. See **32**.

89. **τύμōι**: *τύμβῳ*. But, since assimilation of *μβ* to *μμ* (cf. Germ. *Lamm*, Eng. *lamb* as pronounced) is not otherwise attested in Greek, this is probably formed with another suffix (*τύμ-ο-* beside *τύμ-βο-*; cf. Lat. *tumulus* with a *lo*-suffix).

90. **Προκλείδας**: gen. sg. masc. in *-ας*. **105**.2 *b*.

Megarian

91. Selinus. V cent. B.C. IG.XIV.268. SGDI.3046. Ditt.Syll.751. Michel 1240. Roberts 117. Solmsen 24.

[Δι]ὰ τὸ̄ς θεὸ̄ς τό̄[σ]δε νικῶ̄ντι τοὶ Σελινόν[τιοι· | δι]ὰ τὸν Δία νικῶ̄μες καὶ διὰ τὸν Φόβον [καὶ] | δ[ιὰ] Πε̄ρακλέα καὶ δι' Ἀπόλλο̄να καὶ διὰ Π[οτ]ε[ιδά]να καὶ διὰ Τυνδαρίδας καὶ δι' Ἀθ[α]-|ν[ά]αν καὶ διὰ Μαλοφόρον καὶ διὰ Πασικρά[τ]ειαν καὶ δι[ὰ] τὸ̄ς ἄλλο̄ς θεό̄ς, [δ]ιὰ δ[ὲ] Δία | μάλιστ[α]. φιλί[ας] δὲ γενομένας ἐν χρυσέο̄[ι] ἐλά[σα]ντα[ς, τὰ δ'] ὀνύματα ταῦτα κολ|άψαντ[ας ἐς] τὸ Ἀ[π]ολ[λ]ό̄νιον καθθέμε|ν, τὸ Διὸ[ς προ]γρά[ψα]ντες· τὸ δὲ χρυσίον | ἐξέ̄κ[οντα τ]αλάντο̄ν ἔ̄μεν.

92. Decision of the Megarians. Epidaurus. Between 242 and 234 B.C. IG.IV.926. SGDI.3025. Ditt.Syll.452. Inscr.Jurid.I,p.342. Michel 20.

[Ἐ]πὶ στραταγ[οῦ τῶν Ἀ]χαιῶν Αἰγιαλεῦς, ἐν δ' Ἐπιδαύρωι ἐπ' ἰαρεῦς | [το]ῦ Ἀσκλαπι[οῦ Δι]ονυσίου. κατὰ τάδε ἐκρίναν τοὶ Μεγαρεῖς τοῖς | [Ἐπ]ιδαυρίοις καὶ Κορινθίοις περὶ τᾶς χώρας ἇς ἀμφέλλεγον καὶ | [περ]ὶ τοῦ Σελλανύο[υ] καὶ τοῦ Σπιραίου, κατὰ τὸν αἶνον τὸν τῶν Ἀ||[χαι]ῶν δικαστήριον ἀποστείλαντες ἄνδρας ἑκατὸν πεντήκοντα | [ἕνα]· καὶ ἐπελθόντων ἐπ' αὐτὰν τὰν χώραν

91. The Selinuntians promise golden statues to the gods who shall help them to victory. Instead of an express condition, there is an enumeration of the gods who usually assist them, the implication being that they will continue to do so.

1. *Through the help of the following gods do the Selinuntians win victory. Through Zeus we conquer*, etc. — 2. **Φόβον**: *Ares.* — 5. **Μαλοφόρον**: *Demeter.* Cf. Paus.1.44.3 ἱερὸν Δήμητρος Μαλοφόρου. — **Πασικράτεια**: *Persephone.* Cf. Δέσποινα. — 7 ff. *And when there is peace, making statues in gold and engraving these names, we shall set them up in the temple of Apollo, writing the name of Zeus first.* — **προγράψαντες**: nominative carelessly used for accusative.

92. Decision of the Megarians, appointed by the Achaean league to arbitrate in a territorial dispute between Epidaurus and Corinth. The date must fall in the period between 243 B.C., when the Corinthians joined the Achaean league, and 223 B.C. when the Megarians abandoned it for the Boeotian league, and is still further limited by the name of the strategus.

1. **Αἰγιαλεῦς, ἰαρεῦς**: gen. sg. in -εῦς from -έος. **111**.3. — For the psilosis in ἐπ' ἰαρεῦς, see **58** *b*. — 3. **ἀμφέλλεγον**: see **89**.3. — 4. **Σπιραίου**: name of a harbor and promontory north of Epidaurus,

τῶν δικαστᾶν καὶ κρινάν[τ]ων Ἐπιδαυρίων εἶμεν τὰν χώραν, ἀντιλεγόντων δὲ τῶν Κορινθί[ων τῶ]ι τερμονισμῶι, πάλιν ἀπέστειλαν τοὶ Μεγαρεῖς τοὺς τερμο[ν]ι[ξ]οῦ[ν]τας ἐκ τῶν αὐτῶν δικαστᾶν ἄνδρας τριάκοντα καὶ ἕνα κα[τὰ τ]ὸν αἶνον τὸν τῶν Ἀχαιῶν, οὗτοι δὲ ἐπελθόντες ἐπὶ τὰν χώραν | ἐτερμόνιξαν κατὰ τάδε· ἀπὸ τᾶς κορυφᾶς τοῦ Κορδυλείου ἐπὶ | [τ]ὰν κορυφὰν τοῦ Ἁλιείου· ἀπὸ τοῦ Ἁλιείου ἐπὶ τὰν κορυφὰν τοῦ | [Κ]εραυνίου· ἀπὸ τοῦ Κεραυνίου ἐπὶ τὰν κορυφὰν τοῦ Κορνιάτα· | ἀπὸ τᾶς κορυφᾶς τοῦ Κορνιάτα ἐπὶ τὰν ὁδὸν ἐπὶ τὸν ῥάχιν τὸν τοῦ ‖ Κορνιάτα· ἀπὸ τοῦ ῥάχιος τοὺ Κορνιάτα ἐπὶ τὸν ῥάχιν τὸν ἐπὶ ταῖς Ἀνείαις ὑπὲρ τὰν Σκολλείαν· ἀπὸ τοῦ ῥάχιος τοῦ ὑπὲρ τὰν Σκολ[λείαν ὑπὸ τᾶς Ἀνείας ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τᾶς ὁδοῦ τᾶς ἁμα[ξιτοῦ [τᾶς κα]ταγούσας ἐπὶ τὸ Σπίαιον· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲ[ρ τᾶς [ὁδοῦ] τᾶς ἁμαξιτοῦ ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Φάγας· ἀπὸ ‖ τοῦ κορυφοῦ τοῦ ἐπὶ τοῦ Φάγας ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Λἰγι[πύρα[ς]· ἀπὸ τοῦ κορυφοῦ τοῦ ἐπὶ τᾶς Λἰγιπύρας ἐπὶ τὸν κορυφὸν | τὸν τ[οῦ Ἀρα]ίας· ἀπὸ τοῦ Ἀραίας ἐπὶ τὸν κορυφὸν τὸν ὑπὸ ταῖ Πέτρ[αι· ἀπ[ὸ το]ῦ ὑπὸ ταῖ Πέτραι ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Σχοινοῦν[τος· ἀ[πὸ τ]οῦ κορυφοῦ τοῦ ὑπὲρ τοῦ Σχοινοῦντος ἐπὶ τὸν κορυφὸν ‖ τὸν κ[ατὰ τ]ὰν Εὐόργαν· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τᾶς Εὐόργας [ἐπὶ] | τὸν ῥάχιν τὸν ὑπὲρ τᾶς Συκουσίας· ἀπὸ τοῦ ῥάχιος τοῦ ὑπὲρ τᾶς | Συ[κουσί]ας ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τᾶς Πελλερίτιος· ἀπὸ τοῦ | κορυφοῦ τοῦ ὑπὲρ τᾶς Πελλερίτιος ἐπὶ τὸν κορυφὸν τὸν τοῦ Π[αν[ίου]· ἀπὸ τοῦ Πανίου ἐπὶ τὸν ῥάχιν τὸν ὑπὲρ τοῦ Ὁλ[κοῦ]· ἀπὸ τοῦ ῥά‖[χιο]ς τ[οῦ] ὑπὲρ τοῦ Ὁλκοῦ ἐπὶ τὸν ῥάχιν τὸν (ὑπὲρ) τοῦ Ἀπ[ολλ]ωνίου· ἀπὸ | τ[οῦ] ῥάχιος τοῦ ὑπὲρ τοῦ Ἀπολλωνίου ἐπὶ τὸ Ἀπολλωνίον. δικασ[ταὶ τ]οὶ κρίναντες τοίδε. [There follow, ll. 32–96, the names of the arbitrators and of those appointed to lay out the boundaries for them.]

referred to by Thuc. 8.10.3 (correcting Πειραιόν to Σπίραιον) and Pliny, Nat. Hist. 4.18 (Spiraeum). — 19. **Φάγας**: gen. sg. masc. in **-ās**. **105**.2 *b*. So Ἀραίας l. 22, but also the usual form in Κορνιάτα ll. 13 ff. The confusion caused by the identity with the feminine form is shown by τᾶς Λἰγιπύρας l. 21 beside τοῦ Λἰγιπύρας l. 20. — 32 ff. The list of names, arranged according to the three Doric tribes, contains the characteristic forms Θέδωρος, Θοκρίνης, etc. See **42**.5 *d*.

Rhodian

93. Camirus. VI cent. B.C. IG.XII.i.737. SGDI.4140.

Σᾶμα τόζ' Ἰδα|μενεὺς ποίη|σα hίνα κλέος | εἴη· ‖
Ζεὺ(δ) δέ νιν ὅστις | πημαίνοι λειό|λη θείη.

94. Camirus. VI cent. B.C. IG.XII.i.707. SGDI.4127.

Εὐθυ[τ]ίδα | ἠμὶ λέσχα | τῷ Πραξσιόδō | τōὐφύλō ‖ τōὐφυλίδα.

95. Camirus. IV (or III) cent. B.C. IG.XII.i.694. SGDI.4118. Ditt. Syll.449. Michel 433. Solmsen 32.

Ἔδοξε Καμιρεῦσι τὰς κτοίνας τὰς Καμιρέων τὰς | ἐν τᾶι νάσωι καὶ τὰς ἐν τᾶι ἀπείρωι ἀναγράψαι πάσας | καὶ ἐχθέμειν ἐς τὸ ἱερὸν τᾶς Ἀθαναίας ἐ στάλαι | λιθίναι χωρὶς Χαλκῆς· ἐξήμειν δὲ καὶ Χαλκήταις | ἀναγραφήμειν, αἴ κα χρήιζωντι. ἑλέσθαι δὲ ἄνδρας τρεῖς αὐτίκα μάλα, οἵτινες ἐπιμεληθησεῦντι ταύ|τας τᾶς πράξιος ὡς τάχιστα καὶ ἀποδωσεῦνται | τῶι χρήιζοντι ἐλαχίστου παρασχεῖν τὰν στάλαν | καὶ τὰς κτοίνας ἀναγράψαι καὶ ἐγκολάψαι ἐν τᾶι στά|λαι καὶ στάσαι ἐν τῶι ἱερῶι τᾶς Ἀθάνας καὶ περιβολιβῶ|σαι ὡς ἔχηι ὡς ἰσχυρότατα καὶ κάλλιστα. τὰ δὲ τε|λεύμενα ἐς ταῦτα πάντα τὸν ταμίαν παρέχειν. | ἐγ δὲ ταυτᾶν τᾶν κτοινᾶν ἀποδεικνύειν τοὺς | κτοινάτας μαστρὸν ἐν τῶι ἱερῶι τῶι ἁγιωτάτωι ‖ ἐν τᾶι κτοίναι κατὰ τὸν νόμον τὸν τῶν Ῥοδίων· | τοῦτοι δὲ συνλεγέσθων ἐν Καμίρωι εἰς τὸ | ἱερὸν τᾶς Ἀθαναίας, ὅκκα τοὶ ἱεροποιοὶ

93. τόζ': τόδε. **62.2.** — **Ζεὺ(δ) δέ**: Ζεὺς δέ. **97.4.** — **λειόλη**: *accursed.* Cf. Hesych. λεώλης· τελείως ἐξώλης, and, for the first part of the compound, λείως in Archilochus.

94. λέσχα: *grave.* The original meaning of the word (from *λεχσκᾱ, cf. λέχος) was *resting place*, whence either *grave* or the usual *place of recreation, club.* — The last words are to be read, with resolution of the crasis, τῷ Εὐφύλō, τῷ Εὐφυλίδα.

95. 1 ff. The names of the κτοῖναι or demes of Camirus are to be inscribed, both those on the island and those on the mainland. For the latter cf., from the Periplus of Scylax, Χώρα ἡ Ῥοδίων ἡ ἐν τῇ ἠπείρῳ. — The neighboring island of Χαλκῆ (see **42.2**) was under the control of Camirus at this time, yet evidently sustained a relation to it different from that of the other demes. — 6. **ἐπιμεληθησεῦντι**: see **160.** ἐπιμεληθήσομαι is used by late writers, but not in classical Attic. — 8 ff. **ἀποδωσεῦνται** κτλ.: *shall give out the contract to the one who is willing to furnish the stele at the lowest figure.*

παραγγ[έλλ]ωντι, καὶ ἀθρεόντω τὰ ἱερὰ τὰ Καμιρέων [τὰ δα|μο]τελῆ πάντα, αἴ τι - - - - - -

96. Ialysus. IV (or III) cent. B.C. IG.XII.i.677. SGDI.4110. Ditt. Syll.560. Michel 434.

Ἔδοξε τοῖς μαστροῖς καὶ Ἰαλυσίοις, | Στράτης Ἀλκιμέδοντος εἶπε· | ὅπως τὸ ἱερὸν καὶ τὸ τέμενος | τᾶς Ἀλεκτρώνας εὐαγῆται καὶ|τὰ τὰ πάτρια, ἐπιμεληθήμειν | τοὺς ἱεροταμίας ὅπως στᾶλαι | ἐργασθέωντι τρεῖς λίθου Λαρτ[ί]ου καὶ ἀναγραφῆι ἐς τὰς στάλας τὸ τε ψάφισμα τόδε καὶ ἃ οὐχ ὅ||σιόν ἐντι ἐκ τῶν νόμων ἐσφέρειν οὐδὲ ἐσοδοιπορεῖν ἐς τὸ τέμενος, καὶ τὰ ἐπιτίμια τῶ[ι] πράσ|σοντι παρὰ τὸν νόμον· θέμειν δὲ | τὰς στάλας μίαμ μὲν ἐπὶ τᾶς ἐσό||δου τᾶς ἐκ πόλιος ποτιπορευομένοις, μίαν δὲ ὑπὲρ τὸ ἱστιατόριον, | ἄλλαν δὲ ἐπὶ τᾶς καταβάσιος τᾶ[ς] | ἐξ Ἀχαίας πόλιος. |

Νόμος ἃ οὐχ ὅσιον ἐσίμειν οὐδὲ || ἐσφέρειν ἐς τὸ ἱερὸν καὶ τὸ τέ|μενος τᾶς Ἀλεκτρώνας. μὴ ἐσί|τω ἵππος, ὄνος, ἡμίονος, γῖνος | μηδὲ ἄλλο λόφουρον μηθέν, μη|δὲ ἐσαγέτω ἐς τὸ τέμενος μη|θεὶς τούτων μηθέν, μηδὲ ὑποδή|ματα ἐσφερέτω μηδὲ ὕειον μη|θέν· ὅτι δέ κά τις παρὰ τὸν νόμον | ποιήσηι, τό τε ἱερὸν καὶ τὸ τέμενος | καθαιρέτω καὶ ἐπιρεζέτω, ἢ ἔνο||χος ἔστω ταῖι ἀσεβείαι· εἰ δέ κα | πρόβατα ἐσβάληι, ἀποτεισάτω ὑ|πὲρ ἑκάστου προβάτου ὀβολὸν | ὁ ἐσβαλών· ποταγγελλέτω δὲ | τὸν τούτων τι ποιεῦντα ὁ χρήι||ζων ἐς τοὺς μάστρους.

97. Rhodian (?) inscription from Abu-Symbel in Egypt. VII or VI cent. B.C. SGDI.5261. Hicks 3. Roberts 130. Ionic alphabet, but without Ω = ω. Η = η in *a*, *b*, = *h* and η in *c* (and probably in *i*), = *h* in *f* (Ε = η).

a. Βασιλέος ἐλθόντος ἐς Ἐλεφαντίναν Ψα(μ)ματίχω̄ | ταῦτα ἔγραψαν, τοὶ σὺν Ψαμματίχῳ̄ (Ϝ)εοκλ(έ)ος | ἔπλεον. ἦλθον δὲ

96. 4. **Ἀλεκτρώνας**: a daughter of Helios and the nymph Rhodos, who was worshiped with divine honors by the Rhodians. Cf. Diod.5.56, where the name appears as Ἠλεκτρυώνη. — 7. **λίθου Λαρτίου**: also πέτρας Λαρτίας on another inscription, *marble from Lartus*, a place in the neighborhood of Lindus.—10. **ἐντι**: pl. for sg.—18. **Ἀχαίας πόλιος**: the name given to the acropolis of Ialysus. Cf. Ath.8.360 ἐν τῇ Ἰαλυσῷ πόλιν ἰσχυροτάτην τὴν Ἀχαίαν καλουμένην.

97. Inscribed on the legs of one of the colossal statues at Abu-Symbel by Greek mercenaries who had taken part

Κέρκιος κατύπερθε, νῖς ὁ ποταμὸς | ἀνίη. ἀ(λ)λογλό(σ)σōς δ' ἦχε Ποτασιμπτό, Αἰγυπτίōς δὲ Ἄμασις. || ἔγραφε δ' ἀμὲ Ἄρχōν Ἀμοι- 5
βίχō καὶ Πέλερος Ὁὐδάμō. *b.* Ἐλεσίβ[ιο]ς ὁ Τήιος.

c. Τήλεφός μ' ἔγραφε *ho* Ἰαλύσιο(ς) - -

d. Πύθōν Ἀμοιβίχ[ō].

e. Πάβις ὁ Ϙολοφόνιος - - σὺν Ψαμματ[ίχōι].

f. Ηαγέσερμο[ς]. *g.* Πασι(φ)ὸν ὁ Ἱππο - -

h. Κρίθις ἔγρα(φε)ν.

i. Ὁμγυσοβ *hόκα βασιλεὺς* ἤελασε τὸν στρατὸν [τ]ὸ πρᾶτο[ν - - - *hάμ*]*α* Ψα(μ)ματίχō[ι - - -

98. Gela. VI cent. B.C. SGDI.4247.

Πασιάδαρο τὸ | σᾶμα, Κράτēς ἐ|ποίει.

99. Agrigentum. Second half III cent. B.C. (before 210). IG.XIV.952. SGDI.4254. Michel 553.

Ἐπὶ ἱεροθύτα | Νυμφοδώρου τοῦ Φίλωνος | παραπροστά(τα) τᾶς βουλᾶς, | προεδρευούσας τᾶς φυλᾶς | τῶν Ὑλλέων, προαγοροῦντος 5

in an expedition up the Nile under Psammetichus I (654–617 B.C.) or Psammetichus II (594–589 B.C.), probably the latter. These mercenaries were from Asia Minor and the adjacent islands (cf. Hdt.2.154 *τοῖσι δὲ Ἴωσι καὶ τοῖσι Καρσὶ τοῖσι συγκατεργασαμένοισι αὐτῷ ὁ Ψαμμήτιχος διδοῖ χώρους ἐνοικῆσαι ἀντίους ἀλλήλων, - - - οἱ δὲ Ἰωνές τε καὶ Κᾶρες τούτους τοὺς χώρους οἴκησαν χρόνον ἐπὶ πολλόν. - - - πρῶτοι γὰρ οὗτοι ἐν Αἰγύπτῳ ἀλλόγλωσσοι κατοικίσθησαν*). Among those whose names are inscribed below, there are two Ionians, from Teos and Colophon (*b* and *e*), and one Rhodian, from Ialysus (*c*); *f* is also Doric, and *h* Ionic (on account of the *ν* movable). The main part of the inscription (*a*), as well as *i*, is clearly in Doric and may well have been written by one of the Rhodian mercenaries, though there is nothing to prove this.

a 3. **Κέρκιος**: stands for the Egyptian *Kerti*, which is applied to the stretch of water between the first cataract and Elephantine. — **νῖς ὁ ποταμὸς ἀνίη**: *as far as the river let them go up.* For *νῖς* see **132.4**. — 5. **Ἀμοιβίχō, Ὁὐδάμō**: ὁ Ἀμοιβίχου, ὁ Εὐδάμου. **94.1,7**.

i. No complete restoration is possible. — **ἤελασε**: ἤλασε aor. of ἐλαύνω. The peculiar spelling ΗΕ is perhaps due to a confusion between the two systems of writing known to those who wrote these inscriptions, 1) Η = *η*, 2) Η = *h*, and Ε = *η*. Similarly ΗΕΜΙ, i.e. *ἠμί*, in a Theran inscription.

98. Beginning of a hexameter. For **Πασιάδαρο** see **105.2** *a*.

99. Proxeny decree of Agrigentum in honor of Demetrius of Syracuse. In view of l. 11 and of the fact that this inscription was found at Rome, being evidently the copy given to Demetrius

Διοκλέος τοῦ Διοκλέος, | γραμματεύοντος Ἀδρανίωνος Ἀλεξάνδρου, | ἀλίασμα ἔκτας διμήνου, Καρνείου ἐξήκο[ντ]ος παντâι, | ὑπὲρ προξενίας Δημητρίωι Διοδότου Συρακοσίωι. ‖

Ἔδοξε τâι ἀλίαι καθὰ καὶ τâι συ(ν)κλήτωι ρί. ἐπειδὴ ἀνάγ|γελλον οἱ πρεσβέες οἱ ἐς Ῥώμαν πορευθέντες, Πασίων | Πασίωνος Κότητος καὶ Θεόδωρος Θεοδώρου Ξηνιάδα, | Δημήτριον Διοδότου Συρακόσιον πολλὰς καὶ μεγάλας χρείας | παρεισχῆσθαι τῶι ἀμῶι δάμωι καὶ μεγάλων ἀγαθῶν παραίτιο(ν) ‖ γεγόνειν, τοῖς δὲ Ἀκραγαντίνοις πάτριόν ἐστι καὶ ἐκ προγόνων | παραδεδομένον τιμεῖν τοὺς ἀγαθοὺς ἄνδρας καὶ προϊσταμένους τοῦ ἀμοῦ δάμου ταῖς καταξίοις τιμαῖς· | δεδόχθαι ἐπὶ ἀγαθâι τύχαι καὶ σωτηρίαι τοῦ δάμου τῶν Ἀκραγαντίνων· | εἶμειν πρόξενον καὶ εὐεργέταν Δημήτριον Διοδότου Συρακόσι|ον, ὅπω(ς) πâσι φανερὸν ᾖ ὅτι ὁ δâμος τῶν Ἀκραγαντίνων ἐπί|σταται χάριτας ἀπονέμειν καταξίας τοῖς εὐεργετεῖν προαι|ρουμένοις αὐτόν. τὸ δὲ δόγμα τόδε κολάψαντας ἐς χαλκώ|ματα δύο τὸ μὲν ἓν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ | ἄλλο ἀποδόμειν Δημητρίωι Διοδότου Συρακοσίωι ὑπό‖μναμα τâς ποτὶ τὸν δâμον εὐνοίας· τοὺς δὲ ταμίας | ἐξοδιάξαι ἐς τὰ προγεγραμμένα ὅσον κα χρεία ᾖ, καὶ φέ|ρειν τὰν ἔξοδον διὰ τῶν ἀπολόγων. | ὁμογνώμονες τοῦ συνεδρίου πάντες.

100. Rhegium. I cent. B.C. IG.XIV.612. SGDI.4258. Ditt.Syll.323. Michel 555.

Ἐπὶ πρυτάνιος Νικάνδρου τοῦ Νικοδάμου, βουλâς προστατέοντος Σωσιπόλιος τοῦ Δαματρίου, χίωι Ἱππίου δυοδεκάται, ἔδοξε

(l. 24), it appears that he was resident in Rome, and his services probably consisted in some dealings with the Roman senate in behalf of Agrigentum.

8. **ἀλίασμα** κτλ.: *decree of the ἀλία in the sixth period of two months, at the very end of the month* Καρνεῖος. — 10. **συ(ν)κλήτωι**: *the council*, for which βουλά is employed in l. 3. The significance of the following numeral is not clear. — 14. **παρεισχῆσθαι**: εἴσχηκα, εἴσχημαι, for ἔσχηκα, ἔσχημαι, with ει after the analogy of εἴληφα etc. (**76** *b*), occur in several κοινή inscriptions. — 15. **γεγόνειν**: see **147.2**.

100. Rhegium was a Chalcidian colony, and in the few early inscriptions the Ionic element predominates. But after its destruction by Dionysius of Syracuse in 387 B.C. and its subsequent restoration, there were continual changes in its population. Some of its new inhabitants must have been furnished by Gela or Agrigentum, if

τᾶι ἀλία | καθάπερ τᾶι ἐσκλήτωι καὶ τᾶι βουλᾶι· ἐπεὶ ὁ στρατα-
γὸς τῶν Ῥωμαίων Γναῖος Αὐφίδιος Τίτου υἱὸς εὔνους ὑπάρχει τᾶι
ἁμᾶ πόλει, ἄξιος φαινόμενος τᾶς αὐτοῦ καλοκἀγαθίας, δεδόχθαι
Γναῖον Αὐφίδιον Τίτου υἱὸν στραταγὸν Ῥωμαίων στεφανῶσαι ἐν
τῶ ἀγῶνι τοῖς πρώτοις Ἀθανίοις ἐλαίας στεφάνω καὶ πρόξενον
καὶ εὐεργέταν ποιῆσαι τοῦ δάμ(ο)υ τῶν Ῥηγίνων καὶ ἐγγόνους αὐ-
τοῦ, εὐνοίας ἕνεκεν ἃς ἔχων διατελεῖ εἰς τὸν δᾶμον τῶν Ῥηγίνων. 5
τὰν δὲ βουλὰν τὸ ἀλίασμα κολαψαμέναν εἰς χαλκώματα δισσὰ
τὸ μὲν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ ἀποστεῖλαι Γναίω
Αὐφιδίω.

Coan

101–103. Cos. Late IV or early III cent. B.C. SGDI.3636–3638. Ditt. Syll.616–618. Michel 716–718. Paton-Hicks, Inscr. of Cos 37–39. Solmsen 33.

101. [The first six lines and most of the seventh are so badly mutilated that only a small part can be restored.] *ἐς δὲ [τ]ὰν [ἀγο-*
ρ]ὰν ἐλάντω Ἁμφυλοι πρᾶτοι, ἐν ἀγορᾶι δὲ σ[υ]μμί[σγον]τι, ὁ δὲ
ἱερεὺς κα[θ]ήσθω [πὰρ] τ[ὰν] τράπεζαν ἔχων τὰ[ν ‖ φιά]λ[α]ν τὰν 10
ἱεράν, τοὶ δὲ ἱερ[οποιοὶ ἑκατ]έρω τᾶς τραπέζας. Η[άμφυλοι] δὲ
ἐπελάντω βοῦ[ς τρεῖς τοὺ]ς [κ]αλλί[σ|τους, αἰ μ|έγ κα το|ύτωγ

we may judge by the language of this inscription, which is not merely Doric, but contains the Rhodian infin. *-μειν* and the word *ἀλίασμα*, otherwise known only from inscriptions of Gela and Agrigentum. The Rhodian influence in Sicilian Doric seems to have been considerable. Cf. *ἀγορασθήμειν* at Tauromenium, SGDI.5228.13.

1. **χίωι**: unexplained and probably an error of some kind. — 2. **ἐσκλήτωι**: refers to a small select body, probably mediating between the council and the assembly. Cf. Hesych. *ἔσκλητος· ἡ τῶν ἐξόχων συνάθροισις ἐν Συρακούσαις.*

101-103. Portions of a sacrificial calendar, in which were enumerated the rites and ceremonies appropriate to each day of the year.

101. Selection of the ox and other preparations for the sacrifice to Zeus Polieus, which occurs on the following day, the twentieth of the month Batromius (cf. l. 47, and no. 102.11).

8–19. After the tribes had each selected nine oxen in a manner prescribed in the preceding lines (apparently one from each *ἑνάτα* or ninth part of the tribe), they were to drive them to the agora, the Pamphyli having the precedence, and there unite them in one herd. When the priest and the *ἱεροποιοί* had taken their places at a table, the Pamphyli drove up to it the three

κριθῆι τις· αἰ [δὲ μή, Ὑλλεῖς τρ]εῖς ἐλάντω, αἰ μέγ [κα τ|ο]ύτωγ κριθῆι τις· αἰ δὲ [μή, Δυμᾶνες τρε]ῖς τοὺς [λ]οιπούς, α[ἰ μέ|γ] κα τούτωγ κριθῆι τις· α[ἰ δὲ μή, ἀτέρους] ἐλάντω ἐς τὰν ἀγ[ορ‖]ὰν καὶ ἐπελάντω κατὰ τα[ὐτά, αἰ μέ]γ κα τούτωγ κριθῆι τ[ις· | α]ἰ δὲ μή, τρίτον ἐπελάντω καὶ ἀτ[έρους]· αἰ δέ κα τούτωγ κρι[θῆι] | μηδείς, ἐπικρίνονται βοῦν ἐκ χι[λιασ]τύος ἑκάστας· ἐλά[σα]‖ντες δὲ τούτους συμμίσγον[τι τοῖ]ς ἄλλοις· καὶ εὐθὺ[ς κρίν]οντι καὶ εὔχονται καὶ ἀποκαρύ[σσον]τι. ἔπειτα ἐπελάντ[ω αὖ]‖τις κατὰ ταὐτά. θύεται δέ, αἰ μέγ κα ὑποκ[ύψ]ει, τᾶι Ἱστίαι· θύ[ει | δὲ γ]ερεαφόρος βασιλέων καὶ ἱερὰ παρέχει καὶ ἐπιθύει ἱερὰ ἐξ [ἡμ]ιέκτου, γέρη δὲ λαμβάνει τὸ δέρμα καὶ τὸ σκέλος, ἱεροποι[οὶ | δ]ὲ [σ]κέλος, τὰ δὲ ἄλλα κρέα τᾶς πόλιος. τὸν δὲ κριθέντα τ[ῶι] | Ζηνὶ κάρυκες ἄγοντι ἐς ἀγοράν· ἐπεὶ δέ κα ἐν τᾶι ἀγορᾶι ἔω[ν|τι], ἀγορεύει οὗ κα ἦι ὁ βοῦς ἢ ἄλλος ὑπὲρ κήνου ἐνδέξιο[ς· "Κ|ώ]ι-[ο]ις παρέχω τὸ[μ] βοῦν, Κῶιοι δὲ τιμὰν ἀποδόντω ⟨το⟩ τᾶι Ἱστία[ι]." | τιμώντω δὲ προστάται ὁμόσαντες παραχρῆμα· ἐπεὶ δέ κα τι[μαθ|ῆ]ι, ἀναγορευέτω ὁ κάρυξ ὁπόσ[ου κα τιμαθ]ῆι· τουτῶ δὲ ἐ[λ]άντ[ω πα|ρ]ὰ τὰν Ἱστίαν τὰν Ταμίαν, καὶ ὁ [τοῦ Ζηνὸς ἱ]ερεὺς στέ(π)τει καὶ [ἐκ]‖σπένδει κύλικα οἴνου κεκραμένου [π]ρὸ τοῦ [βοό]ς· ἔπειτα ἄγοντι τὸ[μ βο]ῦν καὶ τὸγ καυτὸν καὶ [φ]θοῖας

finest oxen for selection. If none of these was chosen, the Hylleis drove up three more, then the Dymanes, then the Pamphyli again and so on in rotation until all twenty-seven oxen had been presented. If still no choice has been made, they select an additional ox from each *χιλιαστύς*, the third part of a tribe, and unite these with the others. Then the choice is effected, followed by vows and a proclamation of the choice. — 19 ff. **ἔπειτα** κτλ.: the choice of the ox to be sacrificed to Zeus Polieus having been disposed of, a similar procedure is to be repeated for the choice of an ox to be sacrificed to Histia; and, as this sacrifice takes place immediately, it is described at this point, before the narration returns, in l. 23, to the ox chosen for Zeus. — **ὑποκ[ύψ]ει**: *submits tamely*. Aor. subj. **150.** — **γερεαφόρος βασιλέων**: *γερεαφόρος*, the title of a priestly official, occurs only here, and, in the form *γερηφόρος*, in the small island of Pserimos, between Cos and Calymna. The *βασιλεῖς* were here, as elsewhere, a body of officials in charge of religious matters. — **ἐπιθύει ἱερά** κτλ.: *offers in addition the sacrificial cakes* (prepared) *from a half-ἑκτεύς*. Cf. *ἄρτοι δύο ἐξ ἡμιέκτου* l. 48. — 29. **στέπτει**: corrected from *στέγτει*. *στέπτω* = *στέφω*, as *ἐρέπτω* = *ἐρέφω*. — 31. **καυτόν**: *a whole burnt-offering*, in this case, a pig.

ἑπτὰ καὶ μέλι καὶ στέμμα· ἐξάγ[οντ᾽ε]ς δὲ καρύσσοντι εὐφαμίαν, κην[εῖ δὲ ....]ίσαντες τὸμ βοῦν κα[θαίρ]ονται θαλλῶι καὶ [κλ]αδί· τοὶ δὲ [βασιλῆς κ]αρπῶντι τὸμ μὲγ χοῖ[ρον] καὶ τὰ σπλάγχνα ἐπὶ τοῦ βωμοῦ ἐπι[σπένδ]οντες μελίκρατον, ἔ[ντερα δ]ὲ [ἐ]κπλύ- 35
ναντες παρὰ τὸ[μ βωμὸν καρπ]ῶντι· ἐπεὶ δέ κα καρπω[θῆι, να]-
π[οίας] ἐπισπενδέτω μελίκ[ρατον, κάρυξ δ]ὲ καρυσσέτω ἑορτάζ[ειν Ζηνὸς Π]ο[λιῆ]ο[ς] ἐναύτια ὡραῖα ἑ[ορτάν· ἱερεὺς] δὲ τοῖς ἐντέ-
ροις ἐπιθυέ[τω | θ]ύη καὶ [τοὺς] φθοῖας καὶ σπονδὰ[ν ἄοινο]ν καὶ κεκραμέναν καὶ στέ[μμα. μετ]ὰ τοῦτο δὲ ἰόντω πὰρ τοὺς ἰαροποι-
[οὺς ἐς] τὸ οἴκημα τὸ δαμόσιον ἰα[ρε]ὺ]ς καὶ κάρυκες, ἰαροποιοὶ δὲ 40
ξενιζό[ντω τὸν ἰ]ερῆ καὶ τὸς κάρυκας τ[αύτα]ν τὰν νύκτα· ἐπεὶ δέ κα σπονδὰς ποιήσ[ο]νται, αἱρέσθω ὁ ἰαρεὺ[ς] | .ι.η τῶν ἰαροποιῶν βοὸς τοῦ θυομένου τῶι Ζηνὶ τῶι Πολιῆι, καὶ προ[αγορευ]-
έτω ἀγνεύεσθαι γυναικὸς καὶ ἀ[νδρὸ]ς ἀντὶ νυκτός· τοὶ δὲ κάρυ[κες | αἱρ]είσθω σφαγῆ τοῦ βοὸς ὅγ κα χρήζωντι ηὐτῶν, καὶ προαγορευ-
έ[τω ‖ τῶι αὐ]ληταῖ τῶι αἱρεθέντι κατὰ ταὐτά. ταῖ αὐταῖ ἀμέραι 45
Διονύσωι [Σκ]υλλίτ]αι χοῖρος καὶ ἔριφος· τοῦ χοίρου οὐκ ἀπο-
φορά· θύει δὲ ἱερεὺς κ[αὶ ἱε]ρὰ παρέχει· γέρη φέρει δέρμα, σκέλος.

Ἰκάδι βοῦς ὁ κριθεὶς θύεται Ζηνὶ [Πο]λιῆ]ι καὶ ἔνδορα ἐνδέρε-
ται· ἐφ᾽ ἑστίαν θύεται ἀλφίτων ἡμίεκτον, ἄρτο]ι δύ]ο ἐξ ἡμιέκτου,
ὁ ἄτερος τυ[ρ]ώδης, καὶ τὰ ἔνδορα· καὶ ἐπισπένδει ὁ ἱε[ρ]εὺς] τού- 50
τοις οἴνου κρατῆρας τρεῖς· γέρη τοῦ βοὸς τῶι ἱερῆι δέρμα κ[αὶ σκέ]λος· ἱερὰ ἰαρεὺς παρέχει [τ]ε καὶ ἥπατος ἥμισυ καὶ κοιλίας ἥμ[ισυ,] | θυαφόρωι δὲ τοῦ σκέλεος τοῦ τῶν ἱεροποιῶν [δίδ]οται ἀκρίσχιον, [ν]ώτου δίκρεας, ὑπώμαια, αἱματίου ὀβελὸς τρικώλιος, Νεστορίδαι[ς] | ν[ώτ]ου δίκρεας, ἰατροῖς κρέας, αὐληταῖ κρέας, χαλ-
κέων καὶ κερα[μέ]ων ἑκατέροις τὸ κεφάλαιο[ν, τὰ δὲ ἄλλα κρέα 55
τᾶς πόλιος. ταῦτα δὲ πάντα] ἀπ[οφέ]ρεται ἐκτὸς το[ῦ τεμένευς.

Cf. no. 102.12 χοῖρος προκαυτεύεται. — 43. **ἀντὶ νυκτός**: *during the night.* **136**.8. — 44. **αἱρείσθω**: 3 pl. **140**.1. — **προαγορευέτω**: sc. ὁ ἰαρεύς. — 46. **ἀποφορά**: here in literal sense, *carrying off.* Cf. ll. 55–56, and no. 102.10 τούτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ. — 48. **ἔνδορα ἐνδέρεται**: *the ἔνδορα are wrapped in the skin.* The reference is to certain parts of the victim which after slaughter are wrapped up in the skin and made a special offering. Cf. Hesych. ἔνδρατα· τὰ ἐνδερόμενα σὺν τῇ κεφαλῇ καὶ τοῖς ποσίν. — 49. **τυρώδης**: *cheese-shaped*, that

τâι] αὐτâι ἀμέραι Ἀθαναίαι Πο[λιά]δι οἷς κυεῦσα· θύει δὲ ἰε[ρεὺς καὶ] ἱερὰ παρέχει· γέρη λαμβάνει δ[έρ]μα καὶ σκέλος.

Ἐνάται Με[λάν]ια Διονύσωι Σκυλλίται χοῖρος [καὶ ἔ]ριφος· τοῦ χοίρου οὐκ ἀποφορά· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη
60 [λα]μβάνει δέρμα καὶ σκέλος.

Ἑβδόμαι ἀνομέν[ου] ἐσς Ἀλκήιδας Δ[άμα]τρι οἷς τέλεως καὶ τελέα κυεῦσα· τούτων οὐκ ἀποφορά· κύλικες [καί]ναὶ] δύο δίδονται· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη δὲ οὔατα.

Ἕκτα[ι | Διονύσωι] Σκυλλίτα[ι χοῖρος καὶ ἔριφος]. τοῦ χοίρο[υ οὐκ ἀποφορά· θύει | ἰ]ε[ρε]ὺς κ[αὶ ἱερὰ παρέχει - - - - -

102. [θύει ἰαρεὺς | καὶ ἱερὰ παρέ]χει· γέρη λαμβάνει δέρμα καὶ σκέλη. τ[âι αὐτ]âι ἀμέραι Ῥέαι οἷς κυεῦσα καὶ ἱερά, ὅσσαπερ τοῦ Πεδαγειτν[ίο]υ γέγραπται· τούτων οὐκ ἀποφορά· θύει ἰαρεὺς
5 καὶ ἱερὰ παρέχε[ι· γ]έρη λαμβάνει δέρμα.

Δεκάται Ἥραι Ἀργείαι Ἐλείαι Βασιλείαι δάμαλις κριτά, κρινέσθω δὲ μὴ ἐλάσσονος ἐωνημένα πεν[τ]ήκοντα δραχμâν· θύει ἰαρεὺς καὶ ἱερὰ παρέχει· γέρ[η] λαμβά[νει] | δέρμα καὶ σκέλος· ταύτας ἀποφορά· ἔνδορα ἐνδέρεται, καὶ θύ[εται] | ἐπὶ τâι ἱστίαι ἐν
10 τῶι ναῶι τὰ ἔνδορα καὶ ἐλατὴρ ἐξ ἡμιέκτου [σπ]υρῶν· τούτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ.

Ἐνδεκάται Ζηνὶ Μαχανῆι βοῦς κρίνεται τὸ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντ[ι] Κ[α]ρνεῖαι, κα[θάπ]ερ τοῦ Βατρομίου τῶι Ζηνὶ τῶι Πολιῆι κρίνεται, κα[ὶ] χο[ῖ]ρος προ|καυτεύεται καὶ προκαρύσσεται καθάπερ τῶι Πολιῆι.

Δυωδε[κ]άται Ζηνὶ Μαχανῆι οἷες τρεῖς τέλεωι καὶ βοῦς ὁ κρι-
15 θεὶς τὸ ‖ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντι Καρνεῖαι, τὸ δὲ ἄτερον ἔτος οἷες [τ]ρεῖς τέλεωι· ταῦτα θύει ἰαρεὺς ὁ τῶν δώδεκα θεῶν καὶ ἱερὰ π[α]ρέχει· τούτοις προθύεται παὶ τὸν κο[ιν]ὸν ἃ φέροντι Φυλεομ[α]χίδαι ἀλφίτων ἡμίεκτον, οἴνου τετάρταν· γέρη δὲ Φυλεομα-
20 χίδαις δίδοται τοῦ βοὸς ὁπλά, ταρσός, τῶν δὲ οἰῶν τὸ ὠμόν ‖ ἐξ

is, as cheeses are now made in Cos, in the shape of a slender cylinder. — 60. **ἀνομένου** : *φθίνοντος*. — 61. **κυεῦσα** : *κυεῦσα* in no. 102.3 etc., from *κυέουσα* (cf. *λαλεῦσα* etc. in other Coan inscriptions). The spelling *εο* is due to the co-existence of the spellings *εο* and *ευ* in the case of original *εο* (e.g. gen. sg. *-εος* and *-ευς*).

οὗ ἁ θεομοιρία τάμνεται κα]ὶ τὸ στ]ῆθος· γέρη λαμβάνει ὁ ἰαρεὺς σκέλη καὶ δέρματα. τᾶι αὐτᾶι ἀμέραι Ἀθαναί[αι] Μαχα[νί]δι δάμαλις κριτὰ τὸ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντι Καρνεῖα[ι, τ]ὸ δὲ ἄτερον ἔτος οἷς τελέα· θύει ἰαρεὺς καὶ ἀπορραίνεται θαλάσσαι· τούτων οὐκ ἀποφορά· [θύ]στρα δίδοται τᾶι θεῶι ἐλαί[ου] τέτορες κοτυλέαι, οἴνου τετάρτα, πρόχοι καιναὶ δύο καὶ κύλ[ικες] καιναὶ τρεῖς· [τ]ο[ῖς .....ο]ις τὰμ πόλιν ὠνεῖσθαι δάμ[αλιν] | - - - - - - - - - - - - - - - - [δρ]αχμ...υ...τα....

103. Τε[τράδι ἐξ] εἰκάδος [τοῖς ἥρω]σιν οἱ[ες τρεῖς] ⟨οι ε⟩ τέλεωι [θύ]ονται κατὰ φυλ[άς, ὁ] μὲν τῶν Ὑλλέων παρὰ τὸ Ἡρακλεῖον, ὁ δὲ τῶν Δυμάνων παρὰ τὰ Ἀναξίλεα, ὁ δὲ τῶν Παμφυλέων ἐν Σιτέαι || παρὰ τὸ Δαμάτριον· [ἐπὶ] τούτων ἑκάστωι ἱερά, οὐλομέτ[ριο]ν, ἡμίεκτον ἑκατέρων, καὶ κύλικες καιναὶ τρεῖς ἑ|κάσ|τωι καὶ πίναξ ἑκάστωι· ταῦτα παρέχοντι τοὶ ἰα[ρῆς] καὶ θύοντι.

Τρίται ἀνομένου Ἡρακλεῖ ἐς Κο[νίσαλο]ν ἀ(ρ)ὴν καυτός. τᾶι αὐτᾶι ἀμέραι Ἡρακλεῖ | [ἐς Κονί]σαλον βοῦς· τοῦτον θύει ὁ ἰαρεύς, τῶι δὲ | [θεῶι ἱ]ερὰ δίδοται κριθᾶν τρία ἡμέδιμνα καὶ σπυ-|[ρ]ῶν τρεῖς τεταρτῆς καὶ μέλιτος τέτορες κοτυλέαι καὶ τυροὶ οἴεοι δυώδεκα καὶ ἰπνὸς καινὸς καὶ φρ[υγά]νων ἄχθος καὶ ξυλέων ἄχθος καὶ οἴνου τρία || ἡμίχοα.

Theran

104. Thera. VII cent. B.C. IG.XII.iii.762. SGDI.4808. Roberts 2.

a. Ῥ̄ξάνδ̄ρ, Ἀρκhαγέτας, Προκλῆς, Κλεαγόρας, Πειραιεύς.
b. Ἄγλ̄ν, Περίλας, Μάλη[ος.
c. Λεοντίδας.
d. Ὀρθοκλῆς.

102. 17. παρ τογ κοινόν: sc. *βωμόν*.

104–106. Nos. 104 and 105 are epitaphs, while no. 106 belongs to a series of inscriptions cut in the solid rock and mostly of obscene content. They belong to the oldest period of the alphabet, when there were no signs for *φ* and *χ*, which were indicated by *πh* and *κh* or *ρh*, in consequence of which even *θ* was sometimes indicated by *θh* (as in

105. Thera. VII cent. B.C. IG.XII.iii.753. SGDI.4809. Roberts 1 n.

Πραξίλαι με Θha(ρ)ρύμαρhος ἐποίε̄.

106. Thera. VII cent. B.C. IG.XII.iii.536. SGDI.4787. Solmsen 27.

a. Πheιδι(π)πίδας ε̄ιπhε. *b.* Τιμαγόρας καὶ Ἐνπhέρης καὶ ἐγōιπh[ομες]. *c.* Ἔνπυλος τάδε — πόρνος. *d.* Ἐνπεδοκλῆς ἐνερόπτετο τάδε. *e.* Ϝορκε̄το μὰ τὸν Ἀπό(λ)λō.

107. Thera. IV or early V cent. B.C. IG.XII.iii.Suppl.1324. Solmsen 28.

Ἀγλōτέλης πράτισ|τος Ἀγορᾶν hικάδι |
Κα[ρ]νῆια θεὸν δεί|πν[ι]ξεν hō̃νιπαντίδα ‖
καὶ Λακαρτō̃ς.

108. Thera. IV cent. B.C. IG.XII.iii.452. SGDI.4772. Ziehen, Leges Sacrae 127.

Ἀρταμιτίō τετάρται | πεδ' ἱκάδα θυσέοντι | ἰαρόν, Ἀγορήιοις δὲ | [δ]εῖπνογ καὶ ἰα[ρ]ὰ πρὸ τō̃ σαμηίō.

109. Thera. IV cent. B.C. IG.XVI.iii.436. SGDI.4765. Ditt.Syll.630. Michel 715. Solmsen 29. Ziehen, Leges Sacrae 128.

Ὄυροι γᾶς | Θεῶν Ματρί. | Θεὸς ἀγαθâι τ|ύχαι ἀγαθοῦ δ‖αίμονος
θυσία | Ἀρχίνου· τῶι ἔτ|ει τῶι πρατίστ|ωι θύσοντι βοῦ|ν καὶ πυ-
ρῶν ἐγ ‖ μεδίμνου καὶ | κριθâν ἐγ δύο μεδίμνων καὶ οἴνο|υ μετρητὰν

no. 105). Even at this early time *ϝ* was completely lost, cf. Κλεαγόρας, Ὀρθοκλῆς, Λεοντίδας, ἐποίε̄.

107. *Agloteles, son of Enipantidas and Lacarto, was the first to honor with a Carnean banquet the god (Apollo Carneus) on the twentieth of the month in which the* Ἀγοραί *were celebrated* (cf. Ἀγορήιοις no. 108). But the words from πράτιστος to δείπνιξεν are variously interpreted. The inscription, up to the last two words, is metrical (two iambic trimeters), hence δείπνιξεν without augment and with the Att.-Ion. *ν* movable. For hīκάδι see **58** *c*, **116**.

108. *On the twenty-fourth of the month Artemisius they shall offer a sacrifice, and at the Agoreia* (name of a festival) *a banquet and sacrifices in front of the image.*

109. 1 f. *Boundaries of the land for the Mother of the Gods.* This was, doubtless, land dedicated to her service by Archimus, who also promises a sacrifice. — 6 ff. *In the very first year* (as well as thereafter) *they shall offer an ox, a medimnus of wheat,* etc. — θύσοντι: instead of θυσέοντι (cf. no. 108), but with retention of the Doric ending, while φέρουσιν l. 15 is completely Attic, likewise Ἀρτεμισίου (cf. Ἀρταμιτίου no. 108). — **ἐγ μεδίμνου**. See **136**, 9.

καὶ ἄλλα | ἐπάργματα ὧν αἱ ὧρ||αι φέρουσιν, μηνὸς Ἀρτε|μισίου 15
πέμπται ἰσταμ|ένου καὶ μηνὸς Ὑακινθίου πέμπται ἰσταμένου.

Cretan

110. Gortyna. V cent. B.C. SGDI.4991. Hicks 35 (only I). Inscr.Jurid. I,pp.352 ff. Michel 1333. Solmsen 30. Comparetti,Mon.Antichi III,pp. 93 ff. Merriam,Am.J.Arch.1885,324 ff.,1886,24 ff.

Θιοί. Ὅς κ' ἐλευθέρōι ἒ δόλōι μέλλēι ἀ|πιμōλέν, πρὸ δίκας μὲ 1
ἄγεν. αἰ δέ κ' ἄγēι, καταδικακσάτō τō̃ ἐλευθέρō δέκα στατε̃ρανς,

110. The famous Gortynian Law-Code. Although conveniently so designated, it is not of course a complete code of laws, but a series of regulations on various subjects, complete in itself, as shown by the *θιοί* at the beginning and the unused space at the end of the last column. The state of the alphabet (there are no signs for *φ* and *χ*, which are not distinguished from *π* and *κ*. See **4**.1), the forms of the letters, and the direction of the writing (*βουστροφηδόν*), are such as are usually characteristic of the sixth century B.C., but the general style of the writing, precise and regular, points to a later date. It is now generally believed that the development of the alphabet was slower in Crete than elsewhere, and that the Code is of the fifth century B.C., probably about the middle of it. There are also other inscriptions from Gortyna containing regulations of a similar character but on different subjects, one series of seven columns being known sometimes as the Second Code (SGDI. 4998).

Although a sign for *η* is lacking in the Law-Code, the Ⅎ had already been used with this value in an earlier period, and H is regularly so used in the inscriptions of the "North Wall," which are not much later than the Law-Code. The proper transcription of E in the Law-Code is in certain classes of forms uncertain, since there is evidence of both *ε* and *η* from inscriptions which contain a sign for *η*. Such are the infinitives of contract verbs in -EN (*-έν* or *-ε̂ν*?), and the infinitives in -MEN (*-μεν* or *-με̃ν*?). The earlier inscriptions with Ⅎ have *ἐνγοικέν*, *ἦμεν*, while the later ones with H have *μōλε̃ν*, *ἦμην*. The transcription followed in our text is that which accords with the forms of the earlier inscriptions. The prohibitive ME has been transcribed uniformly *μέ*, although the inscriptions which have H often have *μέ* beside *μή* before words beginning with a vowel (**93**). The same inscriptions show that aor. subj. λαγάσει etc. should be so transcribed, not λαγάσε̃ι etc. See **150**.

I.1–II.2. Disputes over the ownership of a slave or one alleged to be a slave.

I.1 ff. *Whoever is about to bring suit in relation to a free man or a slave, shall not make seizure before the trial. If he makes the seizure, (the judge) shall condemn him to a fine of ten staters in the case of a free man, five in case of a slave, because he seizes him, and shall decree that he release him within three*

τῶ δόλω πέντ|ε, ὅτι ἄγει, καὶ δικακσάτω λαγάσαι | ἐν ταῖς τρισὶ ἀμέραις. αἰ [δέ] κα | μὲ [λαγ]άσει, καταδικαδδέτω τῶ μὲν | ἐλευθέρω στατῆρα, τῶ δόλω [δα]ρκι|ὰν τᾶς ἀμέρας ϝεκάστας, πρίν κα λα|γάσει· τῶ δὲ κρόνω τὸν δι[κ]αστ|ὰν ὀμνύντα κρίνεν. αἰ δ' ἀννίοιτο | μὲ ἄγεν, τὸν δικαστὰν ὀμνύντ|α κρ[ί]νεν, αἰ μὲ ἀποπōνίοι μαῖτυς. | αἰ δέ κα μōλῆι ὁ μὲν ἐλεύθε[ρ]ον, | ὁ δ[ὲ δ]ῶλον, κάρτονανς ἔ|μεν | [ὅτερ]ο[ι] κ' ἐλεύθερον ἀποπōνίō|ντι. αἰ δέ κ' ἀνπὶ δόλōι μōλίōντι πōνί|οντες ϝὸν ϝεκάτερος ἔ|μεν, αἰ μέν κα μαῖτυς ἀποπōνῆι, κ|ατὰ τὸν μαίτυρα δικάδδεν, αἰ | δέ κ' ἢ ἀνποτέροις ἀποπōνίōντι | ἢ μēδατέ|ρōι, τὸν δικαστὰν ὀ|μνύντα κρίνεν. ἢ δέ κα νικαθῆι ὁ | ἔκōν, [τ]ὸμ μὲν ἐλεύθερον λαγ|άσαι τᾶν πέ[ν]τ' ἀμερᾶν, τὸν δὲ δῶλ[ον] ἐς κἒ|ρανς ἀποδόμεν. αἰ δέ | κα μὲ λαγάσει ἢ μὲ ἀποδῶι, δικακ|σάτō | νικὲν τῶ μὲν ἐλευθέρō | πεντἔκοντα στατῆρανς καὶ σ|τατēρα τᾶς

days. But if he does not release him, (the judge) shall condemn him to a fine of a stater in the case of a free man, a drachma in the case of a slave, for each day until he releases him; and as to the time, the judge shall decide under oath. — For the use of the genitive in τῶ ἐλευθέρω, τῶ δόλω, see **171**. Similarly τῶ πεντἔκονταστατέρω II.38. Observe the clear distinction in use, here and elsewhere, between δικάδδεν and κρίνεν. The former is used where the judge pronounces formal judgment according to the law and the evidence, the latter where he acts directly as arbiter. Cf. especially XI.26 ff. — 11 ff. *But if one denies making a seizure, the judge shall decide under oath, unless a witness testifies. If one party contends that a man is a free man, the other that he is a slave, those who testify that he is a free man shall be preferred. If they contend about a slave, each declaring that he is his, if a witness testifies, (the judge) shall declare judgment according to the witness, but if they testify for both or for neither, the judge shall decide under oath. When the one in possession has been defeated, he shall release the free man within five days, and he shall surrender the slave. If he does not release (the free man) or surrender (the slave), (the judge) shall decree that (the plaintiff) have judgment* (νικὲν = Att. νικᾶν) *against him, in the case of the free man for fifty staters and a stater for each day until he releases him, in the case of the slave ten staters and a drachma for each day until he surrenders him. But at the end of a year after the judge has pronounced judgment, one may exact three times the amount* (i.e. three times the original fines, instead of the accumulated fines for delay) *or less, but not more. As to the time the judge shall decide under oath.* — The purpose of this last provision seems to be to prevent the accumulation of fines out of all proportion to the value of the slave. Some take τρίτρα as *a third* (i.e. of the accumulated fines). The word occurs in another Cretan inscription (SGDI.5000 I), where its meaning is equally disputed. — 25. **τᾶν πέντ' ἀμερᾶν**: gen. of time. **170.** —

ἀμέρας ϝεκάστας, πρίν κα λαγάσει, τοῖ δὲ δόλο | δέκα στατῆρανς καὶ δαρκνὰν | τᾶς ἀμέρας ϝεκάστας, πρίν κ' ἀποδοῖ ἐς κῆρανς. ἦ δὲ κα καταδι|κάκσει ὁ δικαστάς, ἐνιαυτοῖ πράδδεθθαι τὰ τρίτρα ἦ μεῖον, | πλίον δὲ μέ· τοῖ δὲ κρόνο τὸν δι|καστὰν ὀμνύντα κρίνεν. αἰ δέ | κα ναεύēι ὁ δόλος ἦ κα νικαθῆι, καλίον ἀντὶ μαιτύρον δυοῖν δρομέον ἐλευθέρον ἀποδεικσάτο ἐπὶ τοῖι ναοῖι ὅπē κα ναεύēι ἦ αὐτὸς ἦ ἄ(λ)λος πρὸ τούτο· αἰ δέ | κα μὲ καλεῖι ἦ μὲ δείκσει, κατισ|[τάτ]ο τὰ ἐ[γρα](μ)μένα. αἰ δέ κα μēδ' | αὐτὸν ἀποδοῖ ἐν τοῖι ἐνιαυτοῖι, | τὰνς ἀπλόονς τ[ι]μὰνς ἐπικατ|αστασεῖ. αἰ δέ κ' ἀποθάνēι μ|ολιομένας τᾶδ δί[κα]ς, τὰν ἀπλόον τιμὰν κατ(α)στασεῖ. αἰ δέ κα κοσ[μ]ίον ἄγēι ἦ κοσμίοντος ἄλλος, ἦ κ' ἀποστâι, μολέν, καῖ κα νικαθῆι, κατιστάμεν ἀπ' [ἆ]ς | [ἀμέρα]ς ἄγαγε τὰ ἐγρα(μ)μένα. | [τὸ]ν δὲ νενικαμένο[ν] κα[ὶ τὸν κα]|τακείμενον ἄγοντι ἄπατον | ἦμεν.

Αἴ κα τὸν ἐλεύθερον ἦ | τὰν ἐλευθέραν κάρτει οἴπēι, ἑκα|τὸν στατῆρανς καταστασεῖ· αἰ δέ κ' ἀπεταίρō, δέκα· αἰ δέ κ' ὁ δόλος τὸν ἐλεύθερον ἦ τὰν ἐλευθέραν, διπλεῖ καταστασεῖ· αἰ δέ κ' ἐλεύθερος ϝοικέα ἦ ϝοικέαν, πέντε | δαρκνάνς· αἰ δέ κα ϝ[ο]ικεὺς ϝοικέα ||

35. **ἐνιαυτοῖι**: not *year*, but *anniversary*. See Glossary. — 38 ff. *If the slave on whose account one is defeated takes refuge in a temple, (the defeated party), summoning (the successful party) in the presence of two witnesses of age and free, shall point out (the slave) at the temple where he takes refuge, either himself or another for him; but if he does not make the summons or point him out, he shall pay what is written. If he does not even* (referring back to ll. 34 ff.) *surrender him (the slave) at the end of a year, he shall pay the simple fines in addition* (to what is stated in ll. 34 ff.). *If (the slave) dies while the suit is being tried, he shall pay the simple fine* (i.e. without any additional fines for delay). *If a member of the κόσμος* (see Glossary) *makes a seizure, or another (seizes the slave) of a member of the κόσμος, the case shall be tried after he* (the official) *has gone out of office, and, if defeated he shall pay what is written from the time when he made the seizure. But there shall be no penalty for seizing one condemned for debt or one who has mortgaged his person.* — The penalties fixed in ll. 47–50 and their relation to the provision in l. 36 are variously understood. Many take *τιμάνς* and *τιμάν* as referring to the value of the slave.

II.2–45. Rape and adultery.

II.2 ff. *If one commits rape upon a free man or woman, he shall pay one hundred staters; but if upon (the son or daughter) of an ἀπέταιρος, ten.* The *ἀπέταιρος*, one who was not a member of a *ἑταιρεία* (*ἑταιρῆα*) or society made up of citizens, occupied a social position

ἒ ϝοικέαν, π[έν]τε στατε̃ρανς. | ἐνδοθιδίαν δό̃λαν αἰ κάρτει δαμ|άσαιτο, δύο στατε̃ρανς κατασ|τασεῖ· αἰ δέ κα δεδαμν[α]μέναν πε|δ' ἀμέραν, [ὀ]δελόν, αἰ δέ κ' ἐν νυτ‖τί, δύ' ὀδελόνς· ὀρκιōτέραν δ' ἓ|μεν τὰν δό̃λαν. αἴ κα τὰν ἐ|λευθέραν ἐπιπερε̃ται οἴπεν ἀκε|ύοντος καδεστᾶ, δέκα στατε̃ρανς καταστασεῖ, αἰ ἀποπōνίο‖ι μαῖτυς. αἴ κα τὰν ἐλευθέραν | μοικίōν αἰλεθε̃ι ἐν πατρὸς ἒ ἐν ἀδελπιο̃ ἒ ἐν τõ ἀνδρός, ἑκατὸν | στατε̃ρανς καταστασεῖ· αἰ δέ κ' ἐ|ν ἄ(λ)λō, πεντέκοντα· αἰ δέ κα τὰν ‖ τõ ἀπεταίρō, δέκα· αἰ δέ κ' ὁ δõλος [τὰ]|ν ἐλευθέραν, διπλεῖ καταστασε|ῖ· αἰ δέ κα δõλος δό̃λō, πέν|τε. προϝειπάτō δὲ ἀντὶ μαιτ|ύρōν τριõν τοῖς καδεσταῖ‖ς τõ ἐναιλεθέντος ἀλλύεθθαι ἐν ταῖς πέντ' ἀμέραις· | τõ δὲ δό̃λō τõι πάσται ἀντὶ | μαιτύρōν δυõν. αἰ δέ κα μ|ὲ ἀλλύσεται, ἐπὶ τοῖς ἐλόν‖σι ἓ̃μεν κρέθθαι ὄπαι κα λε|ίōντι. αἰ δέ κα πōνε̃ι δολό̃σαθθαι, ὀμόσαι τὸν ἐλό̃ντα τõ πεντε̄κονταστατέρō καὶ πλίονος πέντον αὐ‖τὸν ϝὶν αὐτõι ϝέκαστον ἐπ|αριόμενον, τõ δ' ἀπεταίρō | τρίτον αὐτόν, τõ δὲ ϝοικέ|ος τὸν πάσταν ἄτερον αὐτ|ὸν μοικίοντ' ἐλέν, δολό̃σαθ‖θαι δὲ μέ.

Λἴ κ' ἀνὲρ [κα]ὶ [γυ]|νὰ διακρ[ί]νōν[τ]αι, τὰ ϝὰ α|ὐτᾶς ἔκεν, ἄτι ἔκονσ' ἓ̃ιε π|ὰρ τὸν ἄνδρα, καὶ τõ καρπõ τ|ὰνν ἓ̃μίναν, αἴ κ' ἓι ἐς

midway between the ἐλεύθερος and the ϝοικεύς. Possibly the ξένοι are meant. — 11 ff. *If one violates a household slave by force, he shall pay two staters, but if one that has already been violated, by day one obol, but if in the night two obols; and the slave shall have the preference in the oath.* — 16 ff. *If one attempts to have intercourse with a free woman to the distress of her relative, he shall pay ten staters if a witness testifies.* — ἐπιπε̃ρε̃ται: περάω. — ἀκεύοντος: ἀχεύω. — 28 ff. *One shall announce before three witnesses to the relatives of the one caught* (literally *caught in*, i.e. in the house of the father etc.) *that they are to ransom him within five days; but to the master of a slave before two witnesses. But if he is not ransomed, it shall be in the power of the captors to do with him as they wish.* — 36 ff. *If one declares that he has been the victim of a plot, then the one who caught him shall swear, in a case involving a fine of fifty staters or more, with four others* (literally *himself as a fifth*), *each calling down curses upon himself* (*if he testifies falsely*), *but in the case of an* ἀπέταιρος *with two others, in a case of a serf the master and one other, that he took him in adultery and did not lay a plot.*

II.45–III.44. Rights of the wife in the case of divorce or death of husband.

II.45 ff. *If a man and wife are divorced,* (*the wife*) *shall have her own property with which she came to her husband, and the half of the produce, if there is any from her own property, and the half of whatever she has woven within* (*the house*), *whatever there is, and five*

τō̂ν ϝō̂||ν αὐτᾶς κρēμάτōν, κŏ̄τι | κ' ἐνυπάνει τὰν [ἐ̄μίνα]ν ἄτι | κ' ἔ̄ι, καὶ πέντε στατε̄̂ρανς, αἴ κ' ὀ ἀνὲ̄ρ αἴτιος ἔ̄ι τᾶς κē[ρ]εύσιος· α[ἰ] δὲ πōνίοι ὀ ἀνὲ̄ρ [αἴτι|ος μὲ̄ ἔ̄]μεν, τὸν δικαστὰν || ὀμνύντα κρίνεν. αἰ δέ τι ἄλλ|ο πέροι τō̂ ἀνδρός, πέντε στ|ατε̄̂ρανς καταστασεῖ κŏ̄τι | κα πέρēι αὐτόν, κŏ̄τι κα παρ||έλēι ἀποδότō αὐτόν. ō̂ν δέ κ' | ἐκσαννέ̄σεται δικάκσαι τ|ὰν γυναίκ' ἀπομόσαι τὰν Ἄρτεμιν πὰρ Ἀμυκλαῖον πὰρ τὰν | Τοκσίαν. ὄτι δέ τίς κ' ἀπομο||σάνσαι παρέλēι, πέντε στατ|ēρανς καταστασεῖ καὶ τὸ κρ|έος αὐτόν. αἰ δέ κ' ἀλλόττρι|ος συνε(σ)σάδδēι, δέκα στ[ατ]ε̄̂ρανς καταστασεῖ, τō̂ δὲ κρέ̄|ιος διπλεῖ ὄτι κ' ὀ δικαστὰς | ὀμόσει συνεσσάκσαι. | αἰ ἀνὲ̄ρ ἀποθάνοι τέκνα κατ|αλιπόν, αἴ κα λε̄̂ι ἀ γυνά, τὰ ϝὰ | αὐτᾶς ἔκονσαν ὀπυίεθθα||ι κἄτι κ' ὀ ἀνὲ̄δ δō̂ι κατὰ τὰ ἐγ|ραμμένα ἀντὶ μαιτύρōν τρ|ιō̂ν δρομέōν ἐλευθέρōν· αἰ | δέ τι τō̂ν τέκνōν πέροι, ἔνδι|κον ἔ̄μεν. αἰ δέ κα ἄτεκνον || καταλίπēι, τά τε ϝὰ αὐτᾶς ἔκεν κŏ̄τι κ' ἐν[υ]πάνει [τ]ὰν ἐ̄μ[ί]ν|αν κα[ὶ τ]ō̂ καρπ[ō̂] τō̂ ἔνδ[ο]θεν π|εδὰ τō̂ν ἐπιβαλλόντ[ōν] μοίρα|ν λακὲ[ν] καἴ τί κ' ὀ ἀνὲ̄δ δō̂ι ἆι ἔγ||ρατται· αἰ δέ τι ἄλλο πέροι, ἔν|δικον ἔ̄μεν. αἰ δὲ γυνὰ ἄτεκ|νος ἀποθάνοι, τά τε ϝὰ | αὐτᾶς τοῖς ἐπιβάλλονσι ἀπ|οδόμεν κōτι ἐνύπανε τὰν ἐ̄μίναν καὶ τō̂ καρπō̂, αἴ κ' ἔ̄ι ἐς | τō̂ν ϝō̂ν αὐτᾶς, τὰν ἐ̄μίνα|ν. κόμιστρα αἴ κα λε̄̂ι

staters, if the husband is the cause of the divorce. But if the husband declares he is not the cause, the judge shall decide under oath. But if she carries off anything else belonging to the husband, she shall pay five staters, and whatever she carries off and whatever she purloins this she shall return. But as regards matters which she denies, (the judge) shall decree that she take the oath of denial by Artemis, (proceeding?) to the Amycleium to the archer-goddess. If any one takes anything away from her after she has taken the oath of denial, he shall pay five staters and the thing itself. If a stranger helps her carry things off, he shall pay ten staters and half the amount which the judge swears he helped carry off. — 49. **τὰνν ἐ̄μίναν**: see **101**.1. — 50. **κŏ̄τι**: here and III.26, 34 = καὶ ὅτι, i.e. καὶ οὗτινος, gen. by attraction. — III. 14–15. **κρέ̄ιος**: χρήιος from χρήεος, gen. sg. with διπλεῖ. — 17 ff. *If a man dies leaving children, if the wife wishes, she may marry again holding her own property and whatever her husband may have given her, according to what is written, in the presence of three witnesses of age and free. But if she takes anything belonging to the children, it shall be a matter for trial.* — 27 ff. *And of the produce in the house she shall share with the lawful heirs.* — **τō̂ν ἐπιβαλλόντōν**: ὁ ἐπιβάλλōν, *the heir at law*, a short expression for ὧι ἐπιβάλλει (τὰ χρήματα); cf. V.21–22 οἷς κ' ἐπιβάλλε̄ι. — 37 ff. *If man or wife wishes to make gifts, (it is permitted),*

δόμεν | ἀνὲ̄ρ ἒ γυνά, ἒ ϝε̄̂μα ἒ δυο̄́δεκ|α στατε̄̂ρανς ἒ δυο̄́δεκα στατ||ε̄́ρο̄ν κρέος, πλίον δὲ με̄́. αἴ κ|α ϝοικέος ϝοικέα κριθε̄̂ι δο̄ο̄̂ | ἒ ἀποθανόντος, τὰ ϝὰ αὐτᾶ|ς ἔκεν· ἄλλο δ' αἴ τι πέροι, ἔνδ|ικον ἒ̄μεν.

Αἰ τέκοι γυνὰ κ||ε̄[ρ]ε[ύο]νσα, ἐπελεῦσαι το̄̂ι ἀ|νδρὶ ἐπὶ στέγαν ἀντὶ μαιτ|ύρο̄ν τριο̄̂ν. αἰ δὲ μὲ̄ δέκσαι|το, ἐπὶ τᾶι ματρὶ ἒ̄μεν τὸ τέκ|νον ἒ τράπεν ἒ ἀποθέμε̄ν· ὀρκ||ιο̄τέροδ δ' ἒ̄μεν τὸς καδεστ|ὰνς καὶ τὸς μαίτυρανς, αἰ | ἐπε̄λεύσαν. αἰ δὲ ϝοικέα τέ|κοι κε̄ρεύονσα, ἐπελεῦσαι | το̄̂ι πάσται το̄̂ ἀνδρός, ὃς ὄ̄||πυιε, ἀντὶ μαιτύρο̄ν [δυ]ο̄̂ν. ||| IV αἰ δέ κα μὲ̄ δέκσεται, ἐπὶ το̄̂ι | πάσται ἒ̄μεν τὸ τέκνον το̄̂ι τ|ᾶς ϝοικέας. αἰ δὲ το̄̂ι αὐτο̄̂ι αὖ|τιν ὀπυίοιτο πρὸ το̄̂ ἐνιαυτ|ο̄̂, τὸ παιδίον ἐπὶ το̄̂ι πάσται | ἒ̄μεν το̄̂ι το̄̂ ϝοικέος. κο̄̂ρκιο̄́|τερον ἒ̄μεν τὸν ἐπελεύσαν|τα καὶ τὸς μαίτυρανς. γ|υνὰ κε̄ρεύονσ' αἰ ἀποβάλοι || παιδίον πρὶν ἐπελεῦσαι κα[τ]|ὰ τὰ ἐγραμμένα, ἐλευθέρο̄ μ|ὲν καταστασεῖ πεντε̄́κοντα | στατε̄̂ρανς, δολο̄ πέντε καὶ ϝ|ίκατι, αἴ κα νικαθε̄̂. ο̄̂ι δέ κα μ' || εἴ[ε̄] τι(ς) στέγα ὄπυι ἐπελευσε|ῖ, ἒ αὐτὸν μὲ̄ ὀρε̄̂ι, αἰ ⟨αι⟩ ἀποθείε̄ τὸ παιδίον, ἄπατον ἒ̄μεν. | αἰ κύσαιτο καὶ τέκοι ϝοικ|έα μὲ̄ ὀπυιομένα, ἐπὶ το̄̂ι τ[ο̄̂] || πατρὸς πάσται ἒ̄μεν τὸ τ|έκνον· αἰ δ' ὁ πατὲ̄ρ μὲ̄ δο̄́οι, ἐ|πὶ τοῖς το̄̂ν ἀδελπιο̄̂ν πάσ|ταις ἒ̄μεν.

Τὸν πατέρα το̄̂ν | τέκνο̄ν καὶ το̄̂ν κρε̄μάτο̄ν κ||αρτερὸν ἒ̄μεν τᾶδ δαίσιος | καὶ τὰν ματέρα το̄̂ν ϝο̄̂ν αὐ|τᾶς κρε̄μάτο̄ν. ἆς κα δο̄́ο̄ντι, |

either clothing or twelve staters or something of the value of twelve staters, but not more. — **κόμιστρα**: perhaps a technical term for certain kinds of gifts.

III.44–IV.23. Disposition of children born after divorce.

III.44 ff. *If a divorced wife bears a child, she shall bring it to her husband at his house in the presence of three witnesses. If he does not receive it, the child shall be in the power of the mother either to bring up or to expose; and the relatives and witnesses shall have preference in the oath, as to whether they brought it.* — **στέγαν**: this is the regular word for *house* in this inscription, ϝοικία being *household* (V.26) and ϝοῖκος not occurring. — IV.14 ff. *If the man has no house to which she shall bring (the child), or she does not see him, if she exposes the child, there shall be no penalty.* — **ο̄̂ι δέ κα μ' εἴ[ε̄]** κτλ.: this conforms to the reading of the stone, though the elision of the ε̄ of με̄́ is difficult (or read μὲ̄ 'ί[ε̄] with aphaeresis?). For κα with the optative see **177**.

IV.23–VI.2. Partition of property among children and heirs-at-law.

μὲ ἐπάνυκον ἔμεν δατεῖθθαι· αἰ δέ τις ἀταθείᾱ, ἀποδ|άτταθθαι τοῖι ἀταμένοι ἃι ἔγρατται. ἔ δέ κ' ἀποθάνēι τι(ς), | στέγανς μὲν τὰνς ἐν πόλι κἄτι κ' ἐν ταῖ(ς) στέγαις ἐνεῖι, αἷς κα μὲ ροικεὺς ἐνροικεῖι ἐπ||ὶ κόραι ροικίον, καὶ τὰ πρόβατα κα|ὶ καρτα[ί]ποδα, ἄ κα μὲ ροικέος ἒι, | ἐπὶ τοῖς υἱάσι ἔμεν, τὰ δ' ἄλ|λα κρέματα πάντα δατεῖθθαι καλῶς, καὶ λανκάνεν τὸς μὲν || υἱὺνς ὀπόττοι κ' ἴōντι δύο μοίρανς ρέκαστον, τὰδ δὲ θυγατέρανς ὀπόττοι κ' ἴōντι μίαν μοῖραν ρεκάσταν. δατεῖθ[θ]αι δὲ καὶ τὰ ματρ[ō]ια, ἔ || κ' ἀποθά[νε]ι, ἃιπε[ρ] τὰ [πατρῶι'] | ἔ[γραττ]αι. αἰ δὲ κρέματα με εἴ|ē, στέγα δέ, λακὲν τὰθ θ[υ]γατέρας ἃι ἔγρατται. αἰ δέ κα λεῖι ὁ πατὲρ δōὸς ἰὸν δόμεν τᾶ||ι ὀπυιομέναι, δότō κατὰ τὰ ἐγραμμένα, πλίονα δὲ μέ. | ὁτείαι δὲ πρόθθ' ἔδōκε ἔ ἐπέσπενσε, ταὐτ' ἔκεν, ἄλλα δὲ μὲ || ἀπολαν[κά]νεν. γυνὰ ὸ[τ]εία κρέματα μὲ ἔκει ἔ [πα]τρὸδ δόντος ἔ ἀ[δ]ελπιῶ ἔ ἐπισπένσαντος ἔ ἀπολα[κ]όνσα ἄ|ι ὄκ' ὁ Αἰθ[α]λεὺ(ς) σταρτὸς ἐκοσ|μίον οἱ σὺν Κύ[λ]λōι, ταύτ|ας μὲν ἀπολανκάνεν, ταῖ|δ δὲ πρόθθα μὲ ἔ[ν]δικον ἔμ|εν.

Ἔ κ' ἀπ[ο]θάνēι ἀνὲρ ἔ γυν|ά, αἰ μέν κ' ἒι τέκνα ἔ ἐς τέκνōν τέκνα ἔ ἐς τούτōν τέκνα, τούτος ἔκε[ν| τὰ κρέμα|τα. αἰ δέ κα μέτις ἒι τούτōν, ἀ⟨α⟩δελπιοὶ δὲ τō ἀποθανό|τος κὲκς ἀδε[λ]πιῶν τέκνα ἔ ἐς τούτōν τέκνα, τούτ|ος ἔκεν τὰ κρέματα. αἰ δέ κα | μέτις ἒι τούτōν, ἀδευπιαὶ δὲ τō ἀποθανόντος κὲς ταυτ||ᾶν τέκνα ἔ ἐς τῶν τέκνōν τέ|κνα, τούτος ἔκεν τὰ κρέματα. αἰ δέ κα μέτις ἒι τούτōν, | οἷς κ' ἐπιβάλλēι ὅπō κ' ἒι τὰ κρ|έματα, τούτος ἀναιλεῖθθα||ι. αἰ δὲ μὲ

IV.29 ff. *But if any one (of the children) should be condemned to pay a fine, the one who has been fined shall have his portion taken out and given him as is written.* — 33 ff. **αἷς κα** κτλ.: *which are not occupied by a serf residing in the country.* — 44 ff. *And the property of the mother shall be divided, when she dies, in the same way as is prescribed for the property of the father.* — V.1 ff. *Whatever woman has no property either by gift of father or brother or by promise or by inheritance, as (was written) when Cyllus and his colleagues of the* σταρτός *(subdivision of the tribe) of the Aethalians composed the* κόσμος, *these women shall share in the inheritance, but against those (who received gifts) previously no action shall be brought.* — 22 ff. *If there is none of these, those to whom it falls according to the source of the property shall receive it. But if there are no heirs-at-law, those of the household who compose the* κλᾶρος (i.e. the body of κλαρῶται or serfs attached to the estate) *shall have the money.* —

εἶεν ἐπιβάλλοντες, τᾶς ϝοικίας οἵτινές κ' | ἴωντι ὁ κλᾶρος, τούτονς ἔ|κεν τὰ κρέ̄ματα.

Αἰ δέ κ' οἱ | ἐπιβάλλοντες οἱ μὲν λεί‖ωντι δατε͂θθαι τὰ κρέ̄ματ|α, οἱ δὲ μέ̄, δικάκσαι τὸν δι|καστὰν ἐπὶ τοῖλ λείονσι δ|ατε͂θθαι ε͂μεν τὰ κρέ̄ματα π|άντα, πρίν κα δάττονται. ‖ αἰ δέ κα δικάκσαντος τῶ δ|ικαστᾶ κάρτει ἐνσείει ε͂ ἄ|γει ε͂ πέρει, δέκα στατε͂ραν|ς καταστασεῖ καὶ τῶ κρέ|ιος διπλεῖ. τνατῶν δὲ καὶ καρ‖πῶ καὶ ϝέ̄μας κἀνπιδέ̄μας κ|ἐπιπολαίων κρεμάτων, αἴ κα μ|ὲ λείωντι δατε͂[θθαι - - τὸν δ|ικαστ]ὰν ὀμνύντα κρίναι πορτὶ τὰ μῶλιόμενα. [α]ἰ [δ]|έ κα κρέ̄ματα δατιομένοι | μὲ συνγιγνόσκωντι ἀν|πὶ τὰν δαΐσιν, ὄνὲν τὰ κρέ̄|μ̣ατα κῶς κα πλεῖστον διδῶι ἀποδόμενοι τᾶν τιμᾶν ‖ δια[λ]ακόντων τὰν ἐπαβο|λάν ϝέκαστος. δατιομένοι δὲ κρέ̄ματα μαίτυρα|νς παVI ρε͂μεν δρομέανς ἐλε|υθέρονς τρίινς ε͂ πλίανς. ‖ θυγατρὶ ε͂ διδῶι, κατὰ τὰ αὐ|τά.

Ὃς κ' ὁ πατὲ͂δ δόε͂ι, τῶν τῶ π|ατρὸς κρεμάτων πὰρ υἱέος | μὲ ὀνε͂θθαι μὲδὲ καταθίθ‖εθθαι· ἄτι δέ κ' αὐτὸς πάσετ|αι ε͂ ἀπολάκει ἀποδιδόθθω, | αἴ κα λε͂ι. μὲδὲ τὸν πατέρα τὰ τῶ|ν τέκνων ἄτι κ' αὐτοὶ πάσον|ται ε͂ ἀπολάκωντι. μὲδὲ τὰ τ‖ᾶς γυναικὸς τὸν ἄνδρα ἀπο|δό(θ)θαι μὲδ' ἐπισπένσαι, μὲδ' | νἰὺν τὰ τᾶς ματρός. αἰ δ|έ τις πρίαιτο ε͂ καταθεῖτο ε͂ ἐπισπένσαιτο, ἀλλᾶι δ' ἔγρατ‖[τα]ι, ᾶι τάδε

28 ff. *If some of the heirs-at-law wish to divide the property, and others not, the judge shall decree that all the property belong to those wishing to divide, until they divide it. If any one, after the decision of the judge, enters in by force or drives or carries off anything, he shall pay ten staters and double the value of the object. In the matter of live stock, produce, clothing, ornaments, and furniture, if they do not wish to make a division, the judge shall decide with reference to the pleadings. If, when dividing the property, they do not agree as to the division, they shall sell the property, and, disposing of it to whoever offers the most, they shall receive each his share of the price.* — 34. **δάττονται**: aor. subj., cf. *ἀποδάτταθθαι*. **82.** — 36. **ἐνσείει**: taken by some as *ἐν-σείει* (*σείω*), but more probably *ἐνσ-είει* (*εἶμι*) with *ει* instead of *ι* from the indicative. — 39. **τνατῶν**: *θνητῶν* = *ζῴων*, as in Hdt.2. 68. — VI.1. **διδῶι**: subj. without *κα*. **174.**

VI.2–46. Sale and mortgage of family property.

VI.2 ff. *As long as the father lives, one shall not purchase any of the father's property from the son, nor take a mortgage on it. But whatever (the son) himself has acquired or inherited, he may dispose of, if he wishes.* — 14 f. **ἀλλᾶι δ' ἔγρατται**: *and it is written*

τὰ γράμματα ἔγ[ρατται, τὰ] μ[ὲ]ν | κρέματα ἐπὶ τᾶι ματρὶ ἦμεν
κἐπὶ τᾶι γυναικί, ὸ δ' ἀποδόμενος ἢ καταθὲνς ἢ ἐπισπένσανς τῶι
πριαμένωι | ἢ καταθεμένωι ἢ ἐπισπενσαμένωι διπλεῖ καταστασεῖ
καΐ τί κ' ἄλλ' ἄτας ἦι, τὸ ἀπλόον· τῶν δὲ πρόθθα μὲ ἔν δικον ἦμεν.
αἰ δέ κ' ὸ ἀντίμωλος ἀπομωλῆι ἀνπὶ τὸ κρέος ὦι κ' ἀνπιμωλίωντι μὲ
ἦμεν τᾶς ματ[ρ]ὸς ἢ τᾶς γυναικός, μωλὲν ὔπε κ' ἐπιβάλλει, πὰρ
τῶι δικαστᾶι | ἦ ρεκάστω ἔγρατται. αἰ δέ κ' ἀποθάνει μάτερ τέκνα
καταλιπόνσα, τὸν πατέρα καρτερὸν ἦμεν | τῶν ματρώιων, ἀποδό(θ)θαι
δὲ μὲ ‖ μēδὲ καταθέμēν, αἴ κα μὲ τὰ τέκνα ἐπαινέσει δρομέες ἰόν-
τες. | [α]ἰ δέ τις ἀλλᾶι πρίαιτο ἢ καταθεῖτο, τὰ μὲν κρέματα ἐπὶ
τοῖς τέκνοις ἦμεν, τῶι δὲ πριαμένωι ἢ καταθεμένωι τὸν ἀποδόμενον
ἢ τὸν καταθέντα τὰν | διπλείαν καταστάσαι τᾶς τιμᾶς, καΐ τί
κ' ἄλλ' ἄτας ἦι, τὸ ἀπλόον. αἰ δέ κ' ἄλλαν ὀπυίēι, τὰ τέκνα [τῶ]ν
[μ]ατρόιων καρτερὸν|ς ἦμεν.

Αἴ κ' ἐδ δυσ[μενίανς] | πόρα[θῆι κ]ἔκς ἀλλοπολίας ὑπ' ἀνάνκας
ἐκόμενος κελο[μ]ένω τις λύσεται, ἐπὶ τῶι ἀλλυσαμένωι ἦμεν, πρίν
κ' ἀποδῶι τὸ ἐπιβάλλον. αἰ δέ κα μὲ ὁμολογίωντι ἀμπὶ τὰν πλē-
θὺν ἢ μὲ [κ]ελομέ[ν]ω αὐτῶ [λ]ύσαθθαι, τὸν δικαστὰν ὀμνύντα
κρίνεν πορτὶ τὰ ‖ μōλιόμενα. [τ]ῶ ἐλευθέρω τὸν | δε - - - - - [αἴ
κ' ὸ δῶλος] | ἐπὶ τὰν ἐλευθέραν ἐλθὼν ὀπυίēι, | ἐλεύθερ' ἦμεν τὰ VII

otherwise = *otherwise than is written.* Cf. l. 37 and VIII.54. — **ἃι τάδε τὰ γράμματα ἔγρατται**: *since the inscription of this law*, contrasted with τῶν δὲ πρόθθα, l. 24, *in matters of previous date.* So in IX.15 and XI.19. — 25 ff. *But if the opponent denies, with reference to the matter about which they are disputing, that it belongs to the mother or the wife, action shall be brought where it belongs, before the judge where it is prescribed for each case.*

VI.46–VII.15. Repayment of ransom. Children of mixed marriages. Responsibility for the acts of a slave.

VI.46 ff. 'A ransomed person shall belong to the ransomer, until he pays what is proper.' The general sense is clear, but the restoration and precise interpretation is uncertain. Perhaps, with the reading of the text, *if one is sold into hostile hands and some one, forced (to do so) upon his demanding it, ransoms him from his exile.* — 51 ff. *But if they do not agree about the amount, or on the ground that he did not demand to be ransomed*, etc. — 55 ff. Something is certainly missing between the end of VI and the beginning of VII, either overlooked by the stonecutter in copying, or possibly added on the original substructure, which is not extant. — VII.1 ff. In the case of marriage between a male slave and a free woman,

τέκνα. αἰ δέ κ' | ἀ ἐλευθέρα ἐπὶ τὸν δο̂λον, δο̂λ' ἔ̂μ|εν τὰ τέκνα. αἰ δέ κ' ἐς τᾶς αὐτ|ᾶς ματρὸς ἐλεύθερα καὶ δο̂λα | τέκνα γένε̄ται, ἔ̂ κ' ἀποθάνε̄ι ἀ μάτε̄ρ, αἴ κ' ἔ̂ι κρέ̄ματα, τὸνς ἐλε|υθέρονς ἔκεν. αἰ δ' ἐλευθέροι | μὲ̀ ἐκσεῖεν, τὸνσς ἐπιβάλλον||τανς ἀναιλε̂(θ)θαι. α[ἴ] κ' ἐκς ἀγ|ορᾶς πρ[ι]άμενος δο̂λον μὲ̀ π|εραιό̄σει τᾶν ϝεκσέ̄κοντ' ἀμ|ερᾶν, αἴ τινά κα πρό(θ)θ' ἀδικὲ̀|κε̄ι ἔ̂ ὕστερον, το̂ι πεπαμέν||ο̄ι ἔνδικον ἔ̂μεν.

Τὰμ πα|[τ]ρο̄ι[ο̂]κον ὀπυίε(θ)θαι ἀδελπι|ο̂ι το̂ πατρὸς το̂ν ἰόντο̄ν το̂ι | πρειγ[ί]στο̄ι. αἰ δὲ κα πλίες πατ|ρο̄ιὸ̄κοι ἴο̄ντι κἀδελπι[ο]ὶ το̂ πα||τρός, [τ]ο̂ι ἐπιπρειγίστο̄ι ὀπυί|ε(θ)θαι. αἰ δὲ κα μὲ̀ ἴο̄ντι ἀδελπιο|ὶ το̂ πατρός, υἰέεδ δὲ ἐκς ἀδελ|πιο̂ν, ὀπυίε(θ)θαι ἰο̂ι το̂ι [ἐ]ς το̂ π|ρειγίστο̄. αἰ δέ κα πλίες ἴο̄ντ||ι πατρο̄ιό̄κοι κυἰέες ἐκς ἀδε|λπιο̂ν, ἄλλοι ὀπυίε(θ)θαι το̂ι ἐπὶ το̂ι ἐς [τ]ο̂ πρει[γί]στο̄. μίαν δ' | ἔκεν πατρο̄ι[ο̂]κον τὸν ἐπιβάλ|λοντα, πλίαδ δὲ [μ]έ̄.

the status of the children depended on whether the slave went to live with the free woman, thus raising himself in a measure to her condition, or whether the woman went to live with the slave. — 9. **ἐκσεῖεν**: εἶεν ἐξ αὐτᾶς. — 10 ff. *If one having purchased a slave from the market-place has not repudiated the purchase within the sixty days, if the slave has wronged any one before or after, the one who has acquired him shall be liable.* The purchaser of a slave was allowed a certain time within which, upon discovering any faults, physical or otherwise, which had been concealed, he might repudiate the purchase. Not until the expiration of this period was the purchase binding, and the purchaser liable for the acts of the slave. For the use of περαιόω, cf. also SGDI. 4998.VII αἴ κα μὴ περαιό̄σει ἢ κα πρίαται ἐν ταῖς τριάκοντ' ἀμέραις. But some take the meaning in both passages to be *dispose of abroad.*

VII.15–IX.24. The heiress. Regulations for her marriage and the disposition of her property.

When, in default of sons, a daughter becomes the heiress (πατρο̄ιο̂κος, cf. πατροῦχος παρθένος Hdt. 6.57 with Stein's note, Att. ἐπίκληρος), the choice of a husband, who becomes the virtual head of the family, is determined by fixed rules. The person so determined, the groom-elect, is known as ὁ ἐπιβάλλο̄ν ὀπυίεν (= ὃι ἐπιβάλλει ὀπυίεν *the one to whom it falls to marry*) or simply ὁ ἐπιβάλλο̄ν.

VII.15 ff. *The heiress shall marry her father's brother, the oldest of those living. If there are several heiresses and father's brothers, they shall marry (the second) the next oldest (and so on in succession). If there are no father's brothers, but sons of the brothers, she shall marry that one (who is the son) of the oldest. If there are several heiresses and sons of brothers, they shall marry (the*

Ἆδ δέ κ' ἄν||ōρος ἔ̂ι ὁ ἐπιβάλλōν ὀπυίεν ἒ | ἀ πατρōιō̂κος, [σ]τέγαν μέν, αἴ | κ' ἔ̂ι, ἔκεν τὰν πατρōιō̂κον, τᾶδ | δ' ἐπικαρπίας παντὸς τὰν ἐ̄μ|ίναν ἀπολανκάνεν τὸν ἐπιβ||άλλοντα ὀπυίεν. αἰ δέ κ' ἀπό|δρομος ἰὸν ὁ ἐπιβάλλōν ὀπυ|ίεν ἐ̄βίōν ἐ̄βίονσαν μὲ λε̂ι ὀπ|υίεν, ἐπὶ τᾶι πατρōιṓκōι ἔ̂μεν τὰ κρέ̄ματα πάντα καὶ τὸν κ||αρπόν, πρείν κ' ὀπυίε̄ι. αἰ δέ κα | δρομεὺς ἰὸν ὁ ἐπιβάλλōν ἐ̄|βίονσαν λείονσαν ὀπυίε|(θ)θαι μὲ λε̂ι ὀπυίεν, μōλὲν τὸς | καδεστὰνς τὸς τᾶς πατρōι||ṓκō, ὁ δὲ [δ]ικα[σ]τ[ὰς] δικ[ακσά]|τō ὀπυίεν ἐν τοῖς δ[υ]οῖς με̄|νσί. αἰ δέ κα μὲ ὀπυίε̄ι ἆι ἔγρα|(τ)ται, τὰ κρέ̄ματα πάντ' ἔκονσα|ν, αἴ κ' ἔ̂ι ἄλλος, τō̂ι ἐπιβάλλοντ||ι· αἰ δ' ἐπιβάλλōν μὲ εἴε̄, τᾶς | πυλᾶς τō̂ν αἰτιόντōν ὄτιμ|ί κα λε̂ι ὀπυίε(θ)θαι. αἰ δέ κα τō̂|ι ἐπιβάλλοντι ἐ̄βίονσα μὲ λε̂|ι ὀπυίε(θ)θαι ἒ ἄνōρος ἔ̂ι ὁ ἐπιβ||άλ[λ]ōν [κα]ὶ μ[ὲ λ]ε̂[ι μέν]εν ||| ἀ πατρōιō̂κος, στέγαμ μέν, | αἴ κ' ἔ̂ι ἐν VIII πόλι, τὰμ πατρōιō̂κο|ν ἔκεν κἄτι κ' ἐνε̂ι ἐν τᾶι στέγ|αι, τō̂ν δ' ἄλλōν τὰν ἐ̄μίναν δ||ιαλακόνσαν ἄλλōι ὀπυίε(θ)θ|αι τᾶς πυλᾶς τō̂ν αἰτιόντōν | ὄτιμί κα λε̂ι. ἀποδατε̂(θ)θαι δ|ὲ τō̂ν κρε̄μάτōν ἰō̂ι. αἰ δὲ μὲ | εἶεν ἐπιβάλλοντες τᾶι ⟨παι⟩ π||ατρōιṓκōι ἆ[ι ἔ]γρατται, τὰ κρ|έ̄ματα πάντ' ἔκ[ον]σαν τᾶς πυ|λᾶς ὀπυίε(θ)θ[α]ι ὄτιμί κα λε̂ι. | αἰ δὲ τᾶς πυλ[ᾶ]ς μέ̄τις λε|ίοι ὀ[π]υίεν, τὸς καδεστὰνς || τὸς τᾶς πατρōιṓκō ϝείπαι κ|ατὰ [τὰν πυλ]ὰν ὄτι οὐ λ[ε̂ι ὀ]πυ|ίεν τις; καὶ μέν τίς [κ' ὀ]πυίε̄ι, ἐ|ν ταῖς τριάκοντα ἔ̂ κα ϝείπον|τι· αἰ δὲ μ(έ̄), ἄλλōι ὀπυίε(θ)θαι ὄτι||μί κα νύναται. αἰ δέ κα πατρὸ|ς δόντος ἒ ἀδελπιō̂ πατρōιō̂|κος γένε̄ται, αἰ λείοντος ὀπ|υίεν ō̂ι ἔδōκαν μὲ λείοι ὀπυ|ίε(θ)θαι, αἴ κ' ἐστετέκνōται, δια||λακόνσαν τō̂ν κρε̄μάτōν ἆι

second) the second (in order) after the son of the eldest (and so on). — 35 ff. *If the groom-elect, being a minor, does not wish to marry (the heiress), though both are of marriageable age, all the property and the income shall belong to the heiress until he marries her.* — 47 ff. *If he does not marry her, as is written, she with all the property shall marry the next in succession, if there is another. But if there is no groom-elect, she may marry any one of the tribe she wishes, of those who ask for her hand.* — VIII.7–8. *But they shall give to him* (the rejected groom-elect) *his proper share of the property.* — 20 ff. *If one becomes an heiress after her father or brother has given her (in marriage), if she does not wish to remain married to the one to whom they gave her, although he is willing, then, in case she has borne children, she may, dividing the property as is written, marry another of the tribe.* — 24. **ἐστετέκνōται**: perf. subj. like πέπᾱται etc., **151.1**.

ἔ|γρατται [ἄλλ]ōι ὀπυίε(θ)θ[αι τᾶ]ς [π]υ[λ]ᾶ[ς]. αἰ δὲ τέκνα μὲ εἴē, πάντ' | ἔκονσαν τō̂ι ἐπιβάλλον[τ]ι ὀπυίε(θ)θαι, αἴ κ' ἔ̂ι, αἰ δὲ μέ, ἆι ἔγραττ||αι. ἀνὲ̀ρ αἰ ἀποθάνοι πατρōι|ṓκōι τέκνα καταλιπον, αἴ κα [λ]ε̂ι, | ὀπυιέ(θ)θō τᾶς πυλᾶς ὄτιμί κα ν|ύναται, ἀνάνκαι δὲ μέ. αἰ δὲ τέ|κνα μὲ καταλίποι ὀ ἀποθανṓν, || ὀπυίε(θ)θαι τō̂ι ἐπιβάλλοντι ἆ|ι ἔγρατται. αἰ δ' ὀ ἐπιβάλλōν τ|ὰν πατρōιō̂κον ὀπυίεν μὲ ἐπ|ίδαμος εἴē, ἀ δὲ πατρōιō̂κος | ὀ̂ρίμα εἴē, τō̂ι ἐπιβάλλοντι ὀ||πυίε(θ)θαι ἆι ἔγρατται.

Πατρōιō̂|κον δ' ἔ̂μεν, αἴ κα πατὲ̀ρ μὲ ἔ̂ι ἒ ἀ|δελπιὸς ἐς τō̂ αὐ[τō̂] πατρός. τō̂ν | δὲ κρēμάτō[ν κα]ρτερὸνς ἔ̂μεν τ|ᾶς ϝεργα[σ]ία[ς τὸς] πάτρōανς, || [τ]ᾶς [δ' ἐπικαρ]πίας δια[λ]α[νκά]ν|εν [τ]ὰν ἔ̂μίναν, ἆς κ' ἄ[ν]ōρ[ο]ς ἔ̂ι. | αἰ δ' ἀν[ṓ]ρōι ἰάτται μὲ εἴē ἐπ|ιβάλλōν, τὰν πατρōιō̂κον καρ|τερὰν ἔ̂μεν τō̂ν τε κρēμάτōν κ|αὶ τō̂ καρπō̂, κἆς κ' ἄν[ō]ρος ἔ̂ι, τ|ράπε(θ)θαι [π]ὰρ τᾶι ματρί· αἰ δὲ μ|άτēρ μέ εἴē, πὰρ τοῖς [μ]άτρōσι | τράπε(θ)θα[ι]. αἰ δέ τις ὀπυίοι τὰ|ν πατρōιō̂κον, ἀλλᾶι δ' [ἔγ]ρατται,|| πεύθεν [πορ]τὶ κόσμ[ο]ν ||| τὸνς ἐπιβά[λ-
IX
λοντανς.

Ἀνὲ̀ρ αἴ | κ' ἀποθανὸ̀ν πα]τρōιō̂κον κα|ταλίπēι, ἒ αὐ[τὰν ἒ πρὸ αὐτᾶς τ|ὸνς πάτρōανς ἒ τὸ]νς μάτρōαν||ς καταθέμεν [ἒ ἀποδό(θ)θαι τō̂ν | κρēμάτōν καὶ] δικαίαν ἔ̂μεν τ|ὰν ὀ̂νὰν καὶ τὰν κα[τάθεσιν. αἰ | δ' ἀλλᾶι πρί]αιτό τις κρέ̂ματα ἒ | καταθεῖτο τō̂ν τᾶς πα[τρōιṓκō, τ]|ὰ [μ]ὲν [κρ]έ̂ματα ἐπὶ τᾶι πατρōιṓκ|ōι ἔ̂μεν, ὀ δ' ἀποδόμενος ἒ κατ|αθὲνς τō̂ι πριαμένōι ἒ καταθε|μένōι, αἴ κα νικαθε̂ι, διπλεῖ κα-|ταστασεῖ καἴ τί κ' ἄλλ' ἄτας ἔ̂ι, τ||ὸ ἀπλόον ἐπικαταστασεῖ, ἆ|ι [τά]δε τὰ γ[ράμμ]ατ[α ἔγρατται, τ]|ō̂[ν δ]ὲ πρό(θ)θα μ[ὲ] ἔνδικον ἔ̂μεν. | αἰ δ' ὀ ἀντίμōλος ἀπομ[ōλ]ίο|ι ἀ[νπ]ὶ τὸ κρέος ὀ̂ι κ' ἀνπιμōλί||ōντι μὲ τᾶς πατρōιṓκō [ἔ̂μ]εν, | ὀ δ[ικ]αστὰς ὀμνὺς κρινέτō· αἰ | δὲ νικάσαι μὲ τᾶς πατρ[ōι]ṓκ|ō ἔ̂μ[ε]ν, μōλὲν ὀπε̂ κ' ἐπιβάλλēι, ἔ̂ | ϝεκάστō ἔγρατται.

Αἰ ἀν[δ]εκσ||άμ[ε]νος ἒ νενικαμένο[ς ἒ ἐνκ]|οιōτὰνς ὀπέ̂λōν ἒ διαβαλόμε|νος ἒ διαϝειπάμενος ἀπο[θ]ά|νοι ἒ τούτōι ἄλλος, ἐπιμōλ|ὲνν

IX.24–X.32. Various subjects.

IX.24 ff. *If one dies who has gone surety or has lost a suit or owes money given as security or has been guilty of fraud (?) or conspiracy (?), or another (stands in such relations) to him, one*

ἰῶ πρὸ τῶ ἐνιαυτῶ· ὁ δὲ δικα|στὰς δικαδδέτω πορτὶ τὰ [ἀ]ποπωνιό- 30
μενα· αἰ μέν κα νίκας ἐπι|μῶλῆι, ὁ δικαστὰς κὸ μνάμων, | αἴ κα δόῆι
καὶ πολιατεύῆι, οἱ δὲ μ|αίτυρες οἱ ἐπιβάλλοντες, ἀνδοκ|ᾶδ (δ)ὲ κὲν- 35
κοιῶταν καὶ διαβολᾶς κ|αὶ διρέσιος μαίτυρες οἱ ἐπιβάλλοντες ἀπο-
ποωνιόντων. ἦ δέ κ' ἀ|ποφείποντι, δικαδδέτω ὁμόσαντα αὐτὸν καὶ
τὸνς μαίτυρ|ανς νικὲν τὸ ἁπλόον. υἱὺς αἴ κ' ἀνδέκσεται, ἃς κ' ὁ 40
πατὲ(δ) δόῆι, | αὐτὸν ἀτέ(θ)θαι καὶ τὰ κρέματα | ἄτι κα πέπαται.
αἴ τίς κα πέραι συναλ[λάκ]σει ἢ ἐς πῆρ[α]ν ἐπιθέντι μὲ ἀποδιδῶι, 45
αἰ μέν κ' ἀ|ποποῦνίῶντι μαίτυρες ἐ|βίοντ|ες τῶ ἑκατονστατέρω καὶ
πλίο|νος τρέες, τῶ μείονος μέττ' ἐς τὸ δεκαστάτερον δύο, τῶ μείονος 50
ἔνδ, δικαδδέτω πορ[τ]ὶ τὰ | ἀποπω[ν]ιόμενα. αἰ δὲ μαίτυρε[ς] μὲ
ἀποποῦνίοιεν, ἦ κ' ἔ[λ]θῆι ὁ συναλλάκσανς, ὄτερόν κ[α] κέλε[τ]αι
ὁ | μενπόμενος, ἦ ἀπομόσαι ἦ συν ||| [ll. 1–9, and most of 10–14, X
lacking] ματρὶ ‖ δ' υἱὺν [ἦ ἄνδρα γυναικὶ δόμεν ἐ|κατὸν στα[τ]ῆ- 15
ρα[νς] ἦ μείον, πλίον δὲ μέ. αἰ δὲ πλία δοιῆ, αἴ κα λείῶντ' οἱ ἐπι-
βάλλοντες, τὸν ἄργυρον ἀποδόντες τὰ κρέματ' ἐκόντῶν. αἰ δέ τις 20
ὀπέλῶν ἄργυρον ἦ ἀταμένος ἦ μῶλιομένας δίκας δοιῆ, αἰ | μὲ εἴῆ τὰ
λοιπὰ ἄκσια τᾶς ἄ|τας, μēδὲν ἐς κρέος ἦμεν τὰν ‖ δόσιν. 25

shall bring suit against said person before the end of the year. The judge shall render his decision according to the testimony. If the suit is with reference to a judgment won, the judge and the recorder, if he is alive and a citizen, and the heirs as witnesses, (shall give testimony), but in the case of surety and pledges and fraud (?) and conspiracy (?), the heirs as witnesses shall give testimony. After they have testified, (the judge) shall decree that (the plaintiff), when he has taken oath himself and likewise the witnesses, has judgment for the simple amount. If a son has gone surety, while his father is living, he and the property which he possesses shall be subject to fine. — 26–27. The precise meaning of διαβαλόμενος and διαρειπάμενος (cf. in ll. 35–36 διαβολᾶς, διρέσιος, the latter with δι-, probably only an error, for δια-) is uncertain.—28–29. The third letter in l. 29 is obscure, but the most probable reading is ἐπιμολὲνν ἰῶ, with νν as in τὰνν ἐμίναν II.48, and with ἰός used like ἐκεῖνος as in VIII.8. — 43 ff. *If one has formed a partnership with another for a mercantile venture (and does not pay him his share), or does not pay back the one who has contributed to a venture,* etc. — 50. **ἔνδ** : for ἔνς (= εἰς) before following δ (97.4). — 53. **ὄτερόν κα** κτλ. : *whichever course the complainant demands, either to take oath of denial or*—. X.15 ff. 'Special legacies are not to exceed the value of 100 staters. If one makes a gift of greater value, the heirs, if they choose, may pay the 100 staters and keep the property.' — 24. **μēδὲν ἐς κρέος** : *to no purpose, invalid.*

Αντρō[π]ον μὲ ὄνε̄(θ)θα|[ι] κατακείμενον, πρίν κ' ἀλλύσ|εται ὸ καταθένς, μεδ' ἀμπίμō|λον. μēδὲ δέκσα(θ)θαι μēδ' ἐπισ|πένσα(θ)θαι μēδὲ καταθέ(θ)θαι. αἰ ‖ δέ τις τουτῶν τι ϝέρκσαι, μēδ|ὲν ἐς κρέος ἔμεν, αἰ ἀποπōνίο|ιεν δύο μαίτυρε(ς). |

Ἄνπανσιν ἔμεν ὄπō κά τιλ λ|εῑ. ἀμπαίνε(θ)θαι δὲ κατ' ἀγορὰν ‖ καταϝελμένōν τōμ πολιατâ|ν ἀπὸ τō̄ λάō ὃ ἀπαγορεύοντι. | ὸ δ' ἀμπανάμενος δότō τâ|ι ἐταιρēίαι τâι ϝâι αὐτō̄ ἰαρε̄|ιον καὶ πρόκοον ϝοίνō̄. καὶ ‖ μέν κ' ἀνέλēται πάντα τὰ κρε̄|ματα καὶ μὲ συννε̄ι γνέ|σια τ|έκνα, τέλλεμ μὲν τὰ θῖνα καὶ | τὰ ἀντρόπινα τὰ τō̄ ἀνπανα|μέ|νō κἀναιλε̄(θ)θαι, ἃιπερ τοῖς γ‖νēσίοις ἔγρατται. αἰ [δ]έ κα μὲ | λε̄ι τέλλεν ἃι ἔγρατται, τὰ κ[ρ[ε̄]ματα τὸνς ἐπιβάλλοντανς ἔκε|ν. αἰ δέ κ' ἔ̄ι γνε̄σ[ι]α τέκνα τō̄ι ἀν|παναμένō̄ι, πεδὰ μὲν τō̄ν ἐρσ|ένōν τὸν ἀμπαντόν, ἃιπερ αἰ θ[ε̄[λε]ίαι ἀπὸ τō̄ν ἀδελπιō̄ν λανκά|νοντι· XI αἰ δέ κ' ἔρσενες μὲ ἴō̄ν|τι, θε̄λείαι δέ, [ϝ]ισϝόμοιρον ἔ̄|‖[μεν] τὸν ἀν|παντὸν καὶ μὲ ἐ|πάνανκον ἔμεν τέλλεν τ[ὰ τ|ō̄ ἀν]παναμένō̄ καὶ τὰ κρε̄μα|τ' ἀναιλ(ε̄)(θ)θαι ἄτι κα κατα[λίπε̄‖ι ὸ ἀν]πανάμενος· πλίνι δὲ τὸν | ἀνπαντὸμ μὲ ἐπικōρέν. [αἰ δ'|ἀπο]θάνοι ὸ ἀνπαντὸς γνε̄σια | τέκνα μὲ καταλιπō̄ν, πὰρ τὸ[νς τ|ō̄ ἀν]παναμένō̄ ἐπιβάλλονται‖ς ἀνκōρὲν τὰ κρε̄ματα. αἰ δ[έ κα | λε̄ι] ὸ ἀνπανάμενος, ἀποϝειπ|άθθō̄ κατ' ἀγορὰν ἀπὸ τō̄ λά[ō ὃ | ἀπα]γορεύοντι καταϝελμέν|ōν τō̄ν πο|λιατâν· ἀνθέμε[ν δὲ ‖ δέκ]α [σ]τατε̄ρανς ἐδ δικαστ|έριον, ὸ δὲ μνά|μōν ὸ τō̄ κσēν|ίō ἀποδότō τō̄ι ἀπορρε̄θέντι. | γυνὰ δὲ μὲ ἀμπαινέθθō μē̄δ' | ἄνē̄βος. κρε̄(θ)θαι δὲ τοῖδδε ἃ‖ι τάδε τὰ γράμματ' ἔγραπσε, | τō̄ν δὲ πρόθθα ὄπαι τις ἔκει ἔ̄ ἀ|μπαντύι ἔ̄ πὰρ ἀμπαντō̄ μὲ ἔτ' ἔ|νδικον ἔμεν.

X.33–XI.23. Adoption.

X.33 ff. *Adoption may be made from whatever source any one wishes. The adoption shall be announced in the market-place, when the citizens are assembled, from the stone whence they make proclamations.* — 41. **συνν-ε̄ι**: see **101**.1. — 42 ff. *He shall perform the religious and social obligations of the one who adopted him.* — XI.10 ff. *If the adopter wishes, he may renounce (the adopted son) in the market-place,* etc. — 16. **ὸ τō̄ κσενίō**: sc. *κόσμοντος, the clerk of the official who looks after the interests of strangers.* — 19 ff. *These regulations (τοῖδδε) shall be followed from the time of the inscription of this law, but as regards matters of a previous date, in whatever way one holds (property), whether by virtue of adoption* (i.e. of being the adopted son) *or from the adopted son, there shall be no liability.*

Ἄντρōπον ὄς κ' ἄγēι πρὸ δίκας, ‖ αἰεὶ ἐπιδέκε(θ)θαι. ˌ

Τὸν δικαστάν, ὅτι μὲν κατὰ | μαίτυρανς ἔγρατται δικάδδ|εν ἒ ἀπό̄μοτον, δικάδδεν ἆι ἔ|γρατται, τō̂ν δ' ἀλλō̂ν ὀμνύντ|α κρίνεν πορτὶ τὰ μōλιόμεν|α.

Αἴ κ' ἀποθάνēι ἄργυρον | ὀπέ̄λōν ἒ νενικαμένος, αἰ μέ|ν κα λείōντι, οἷς κ' ἐπιβάλλēι | ἀναιλέ̄(θ)θαι τὰ κρέ̄ματα, τὰν ἄ|ταν ὑπερκατιστάμεν καὶ τὸ | ἀργύριον οἷς κ' ὀπέ̄λēι, ἐκόντōν τὰ κρέ̄ματα· αἰ δέ κα μὲ̄ λεί|ōντι, τὰ μὲν κρέ̄ματα ἐπὶ τοῖ|ς νικάσανσι ἔ̄μεν ἒ οἷς κ' ὀ‖πέ̄λēι τὸ ἀργύριον, ἄλλαν δὲ | μēδεμίαν ἄταν ἔ̄μεν τοῖ|ς ἐπιβάλλονσι. ἀ[τ]έ̄(θ)θαι δὲ ὑπὲρ μ[ὲ]ν τō̂ [πα]τρὸς τὰ πατρō̂|ια, ὑπὲ(δ) δὲ τᾶς ματρὸς τὰ μα‖τρō̂ια. |

Γυνὰ ἀνδρὸς ἄ κα κρίνēται, | ὁ δικαστὰς ὄρκον αἴ κα δικάκ|σει, ἐν ταῖς ϝίκατι ἀμέραις ἀ|πομοσάτō παριόντος τō̂ δικα‖στᾶ ὅ̄τι κ' ἐπικαλε̄̂ι. Προϝ[ε]ιπάτ|ō δὲ ὁ ἄρκōν τᾶ(δ) δίκας τᾶι γυνα|ικὶ καὶ τō̂ι δικαστᾶι καὶ [τ]ō̂ι | μ[νά]μονι προτέταρτον ἀντὶ μ|||[αιτύρōν XII ll. 1–15 lacking] ματρὶ υἰὺ⟨ι⟩ς ἒ ἀ[ν]ὲ̄ρ γυναικὶ | κρέ̄ματα αἰ ἔδōκε, ἆι ἔγρατ|το πρὸ τō̂νδε τō̂ν γραμμάτōν, | μὲ ἔνδικον ἔ̄μεν· τὸ δ' ὕστε-‖ρον διδόμεν ἆι ἔγρατται. |

Ταῖς πατρōιό̄κοις αἴ κα μὲ̄ | ἴōντι ὀρπανοδικασταί, ἆ|ς κ' ἀνό̄ροι ἴōντι, κρε̄̂(θ)θαι κατὰ | τὰ ἐγραμμένα. ὄπē .. δέ κ' ἀ ‖ πατρ[ōι]ō̂κος

XI.24–XII.35. Various supplementary regulations.

XI.24 f. *If one seizes a man before the trial, any one may receive him* (i.e. may offer the man an asylum). — 26 ff. *The judge shall decide as is written whatever it is written that he shall decide according to witnesses or by oath of denial, but other matters he shall decide under oath according to the pleadings.* See note to I.11 ff. — 31 ff. *If one dies owing money or having lost a suit, those to whom it falls to receive the property may hold the property, if they wish to pay the fine in his behalf and the money to those to whom he owes it. But if not, the property shall belong to those who won the suit or those to whom he owes money, but the heirs shall not be subject to any further fine. The father's property shall pay the fine for the father, the mother's property for the mother.* — 46 ff. *When a woman is divorced from her husband, if the judge has decreed an oath, she shall take the oath of denial of whatever one charges within twenty days, in the presence of the judge.* — ὅ̄τι : οὔτινος as in II.50. — XII.21 ff. *The heiresses, if there are no* ὀρφανοδικασταί, *so long as they are under marriageable age, shall be treated according to what is written. In case the heiress, in default of a groom-elect or* ὀρφανοδικασταί, *is brought up with her mother, the father's brother and the mother's brother, those designated (above), shall manage the property and the income as best they*

μὲ ἰόντος ἐπι|βάλλοντος μεδ' ὀρπανοδικ|αστᾶν πὰρ τᾶι ματρὶ τρά-
πε|ται, τὸν πάτρōα καὶ τὸμ μάτ|ρōα τὸνς ἐγραμμένονς τ|ὰ κρέ|ματα
καὶ τὰν ἐπικαρπί|αν ἀρτύεν ὅπαι κα (νύ)νανται κάλλιστα, πρίν
κ' ὀπυίε|ται. ὀπυί|ε(θ)θαι δὲ δυōδεκαετία ἢ πρεί|γονα.

111. Gortyna. III cent. B.C. SGDI. 5011. Inscr. Jurid. II, pp. 329 ff. Halbherr, Am. J. Arch. 1897, 191 ff.

[Θιοί. | Τάδ' ἔραδε τ]ᾶι [πόλι] ψαφίδδονσι τρια|[κατίων πα]ριόν-
των· νομίσματι χρῆτ|θαι τῶι καυχῶι τῶι ἔθηκαν ἀ πόλις· τὸδ ||
δ' ὀδελὸνς μὴ δέκετθαι τὸνς ἀργυρίος. | αἰ δέ τις δέκοιτο ἢ τὸ νόμι-
σμα μὴ λείοι | δέκετθαι ἢ καρπῶ ὠνίοι, ἀποτεισεῖ ἀργύρω πέντε
στατῆρανς. πεύθεν δὲ | πορτὶ τὰν νεότα, τᾶς δὲ νεότας ὁμ|ῦντες
κρινόντων οἰ ἐπτὰ κατ' ἀγοράν, | οἰ κα λάχωντι κλαρώμενοι. νικῆν
δ' ὅτε|ρά κ' οἰ πλίες ὁμόσοντι, καὶ πράξαντες | τὸν νικαθέντα τὰν
μὲν ἡμίναν [τῶι νι|κάσ]αντι δόντων, τὰν δ' ἡμίναν [τᾶι πόλι].

112. Hierapytna. III or II cent. B.C. SGDI. 5041. Michel 29.

.... [ἐρπό]ντων δὲ οἱ Ἱεραπύτνιοι τοῖς Λυττίοις ἐς τὰ - - | ....
[οἱ δὲ] Λύττιοι τοῖς Ἱεραπυτνίοις ἐς τὰν εὐάμερον τὰν [τῶν Θευ-
δαισίων. ὁ δὲ κόσμος τῶν | Ἱεραπυτνί]ων ἐρπέτω Λυττοῖ ἐς τὸ
ἀρχεῖον· κατὰ ταὐτὰ δὲ καὶ ὁ τῶ[ν Λυττίων κόσμος ἐρπέτω ἐν
Ἱεραπύτναι ἐς] | τὸ ἀρχ[εῖον.] αἱ δὲ οἱ κόσμοι ἐλλίποιεν τὰν θυ-
σίαν τὰν ἠγραμμέναν, αἴ κα μή τι πόλε[μος κωλύσηι, ἀποτεισάν]-
των ὁ κόσμος ἕκαστος ἀργυρίω στατήρας ἑκατόν, οἱ μὲν Ἱεραπύ-
τνιοι τοῖς Λυττίοις τᾶι πόλει, [οἱ δὲ Λύττιοι τοῖς] | Ἱεραπυτνίοις τᾶι

can until she marries. She shall be married when twelve years of age or older.

111. Decree of Gortyna regarding the use of bronze coinage.

3 ff. *One shall make use of the bronze coin which the state has established, and not accept the silver obols. If one accepts them, or is unwilling to accept the* (*bronze*) *coin, or sells for produce* (i.e. trades by barter), *he shall pay a fine of five silver staters. Report shall be made to the body of young men, and of this body the seven who are chosen by lot as supervisors of the market shall decide under oath.*

112. Treaty between Hierapytna and Lyttos. This illustrates the mixed dialect sometimes known as East Cretan. See **273**, **278**.

1. **Λυττίοις**: note the interchange of assimilated and unassimilated forms, e.g. Λυκτίων l. 13. See **86** with 1.—

πόλει. ὅτι δὲ κα δόξηι ταῖς πόλεσιν ἐξελὲν ἢ ἐνθέμεν, ὅτι μὲν ἐξέλοιμεν μήτε ἔνθινον μήτε ἔνορκον ἦμεν, ὅτι δὲ ἐγγράψαιμεν ἔνθινόν τε ἦμεν καὶ ἔνορκον. εἰ δέ τί κα θεῶν ἱλέων ὄντων λάβωμεν ἀπὸ τῶν πολεμίων, λαγχανόντων κατὰ τὸ τέλος ἑκάτεροι. μὴ ἐξέστω δὲ ἰδίαι μήτε πόλεμον ἐχφέρεσθαι χωρὶς μήτε εἰρήναν τίθεσθαι, αἴ κα μὴ ἀμφοτέροις δόξηι. αἱ δέ τινές κα ἰδίαι ἐξενέγκωνται, αὐτοὶ καὶ διαπολεμόντων, καὶ μὴ ἔνορκοι ἔστων οἱ μὴ συμπολεμόντες. στασάντων δὲ τὰς στάλας ἑκάτεροι ἐν τοῖς ἰδίοις ἱεροῖς, οἱ μὲν Ἱεραπύτνιοι Ὤλεροῖ ἐν τῶι ἱερῶι, τὰν δὲ ἐν Ἀπόλλωνι, οἱ δὲ Λύττιοι ἐν τῶι [ἰ]ερῶι τ[ῶ Ἀπό]λλωνος καὶ ἐμ πόλει ἐν Ἀθαναίαι. στασάντων δὲ καὶ κοινὰν στάλαν ἐν Γόρτυνι ἐν | τῶι ἱερῶι τῶ .....ι. Ὅρκος Λυκτίων. "ὀμνύω τὰν Ἑστίαν καὶ Ζῆνα Ὀράτριον καὶ τὰν Ἀθαναίαν Ὤλερίαν καὶ Ζῆνα | Μο[νυίτιον καὶ Ἥρ]αν καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον καὶ Λατὼ καὶ Ἄρεα καὶ Ἀφροδίταν καὶ Κωρήτας καὶ Νύμφας καὶ θεὸς πάντας καὶ πάσας· ἢ μὰν ἐγὼ συμμαχησῶ τοῖς Ἱεραπυτνίοις τὸν πάντα χρόνον ἁπλ[όως] καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον καὶ ἐχθρὸν ἑξῶ, καὶ πολεμησῶ ἀπὸ χώρας, νῖ κα καὶ ὁ Ἱεραπύτνιος, | καὶ τὸ δίκαιον δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόντων καὶ τῶν Ἱεραπυτνίων. ἐπιορκόντι μὲν | ἦμεν τὸς θεὸς ἐμμανίας καὶ γίνεσθαι πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θεὸς ἱλέος ἦμεν καὶ γίνεσθαι πολλ⟨λ⟩ὰ κἀγαθά." Ὅρκος Ἱεραπυτνίων. "ὀμνύω τὰν Ἑστίαν καὶ Ζῆνα Ὀράτριον καὶ Ἀθαναίαν Ὤλερίαν κα[ὶ] Ζῆνα Μοννίτιον καὶ Ἥραν καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον καὶ Λατὼ καὶ Ἄρεα καὶ Ἀφροδίταν καὶ Κωρῆτας καὶ Νύμφας καὶ θεὸς πάντας καὶ πάσας· ἢ μὰν ἐγὼ συμμαχησῶ τοῖς Λυκτίοις τὸν | πάντα χρόνον ἁπλόως καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον καὶ ἐχθρὸν ἑξῶ, καὶ πολεμησῶ ἀπὸ χώρας, νῖ | κα καὶ ὁ Λύττιος, καὶ τὸ δίκαιον δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόντων καὶ Λυκτίων. ἐ[π]ιορ[κό]ντι τὸς θεὸς ἐμμανίας ἦμεν καὶ

13. **Ὀράτριον**: occurs as an epithet of Zeus in two other Cretan inscriptions. It is generally explained as standing for ϝράτριος with ο for ϝ as in Ὄαξος (51 *a*). The epithet would then be of Elean source (cf. El. ϝράτρα = βήτρα, 15), or else contain hyper-Doric ᾱ. — 17. **ἐπιορκόντι**: see 42.5 *d*.

γίνεσθαι πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θε[ὸ]ς ἱλέος ἦμεν καὶ γίνεσθαι πολλὰ κἀγαθά."

113. Dreros. III or II cent. B.C., but copied from an earlier version. SGDI.4952. Ditt.Syll.463. Michel 23. Solmsen 31.

Θεός Τύχα. | Ἀγαθᾶι τύχαι. | Ἐπὶ τῶν Αἰθαλέων κοσμιόντων ‖ τῶν σὺγ Κυίαι καὶ | Κεφάλωι Πυρωιπίωι Βισίωνος, | γραμματέος | δὲ Φιλίππου, ‖ τάδε ὤμοσαν | ἀγελάοι παν|άζωστοι ἐκα|τὸν ὀγδοή-κοντα· ‖ Ὄμνύω ‖ τὰν Ἑστίαν τὰν | ἐμ πρυτανείωι | καὶ τὸν Δῆνα τὸν | Ἀγοραῖον καὶ τὸν Δῆνα τὸν Ταλλαῖον ‖ καὶ τὸν Ἀπέλλωνα | τὸν Δελφίνιον καὶ | τὰν Ἀθαναίαν τὰν | Πολιοῦχον καὶ τὸν | Ἀπέλλωνα τὸμ Ποίτιον ‖ καὶ τὰν Λατοῦν καὶ τὰν | Ἄρτεμιν καὶ τὸν Ἄρεα | καὶ τὰν Ἀφορδίταν καὶ | τὸν Ἑρμᾶν καὶ τὸν Ἄλιον | καὶ τὰν Βριτόμαρτιν ‖ καὶ τὸμ Φοίνικα καὶ τὰν Ἀμφι[ώ]ναν καὶ τὰγ Γᾶν | καὶ τὸν Οὐρανὸν καὶ | ἥρωας καὶ ἡρωάσσας | καὶ κράνας καὶ ποτα|μοὺς καὶ θεοὺς πάντας | καὶ πάσας· μὴ μὰν ἐγώ | ποκα τοῖς Λυττίοις | καλῶς φρονησεῖν | μήτε τέχναι μήτε μα χανᾶι μήτε ἐν νυκτὶ | μήτε πεδ' ἀμέραν. καὶ | σπευσίω ὅτι κα δύναμαι | κακὸν τᾶι πόλει τᾶι τῶν Λυττίων. ‖ δικᾶν δὲ καὶ πρ[αξί]|ων μηθὲν ἔνορκον | ἦμην. καὶ τέλομαι | φιλοδρήριος καὶ | φιλοκνώσιος | καὶ μήτε τὰμ πό|λιν προδωσεῖν | τὰν τῶν Δρηρίων | μήτε οὔρεια τὰ | τῶν Δρη-ρίων | μηδὲ τὰ τῶγ Κν[ω]|σίων, μηδὲ ἄν|δρας τοῖς πολεμίοις προ-δω|σεῖν μήτε Δρη|ρίους μήτε Κνω|σίους, μηδὲ στάσιος ἀρξεῖν καὶ | τῶι στασίζοντι | ἀντίος τέλομαι, | μηδὲ συνωμοσί|ας συναξεῖν | μήτε ἐμ πόλει | μήτε ἔξοι τᾶς | πόλεως μήτε | ἄλλωι συντέλεσθαι· εἰ δέ τινάς | κα πύθωμαι συνομνύοντας, | ἐξαγγελίω τοῦ | κόσμου τοῖς πλί|ασιν. εἰ δὲ τάδε | μὴ κατέχοιμι, | τούς (τ)έ μοι θεούς, | τοὺς ὤμοσα, ἐμμανίας ἤμη⟨ι⟩ν ‖ πάντας τε καὶ πάσας, καὶ κακίστω(ι)

113. Oath taken by the Drerian ephebi, promising loyalty to Dreros and the allied Cnossos, but enmity to Lyttos. The dialect shows a strong admixture of *κοινή* forms, but also retains many of the Cretan characteristics.

3. **Αἰθαλέων**: cf. Law-Code V.5. — 6–7. **Πυρωιπίωι**: obscure. — 11. **ἀγελάοι**: for ἀγελαῖοι (see **31**), *ephebi, members of the* ἀγέλαι or bands in which the Cretan youth were trained. — 11–12. **πανάζωστοι**: cf. ἀζώστοις ll. 140–141. Whether or not meaning exactly *ungirded*, the epithet probably refers to some characteristic feature of the ephebes' dress. — 45. **δικᾶν δέ** κτλ.: *but*

ὀλέθρωι ἐξόλλυσθαι αὐτός τε | καὶ χρήια τἀμά. ‖ καὶ μήτε μοι γᾶν | καρπὸν φέρειν | [μήτε γ]υναῖκας | [τίκτει]ν κατὰ φύ[σ]ιν μήτ]ε πάματα· ‖ [εὐορκί]οντι δέ μοι [τοὺς] θεούς, τοὺς [ὥμοσα,] ἵλέους ἦμεν | [καὶ πολ]λὰ κἀγαθὰ | δι[δό]μ[ε]ν. ὀμνύω δὲ ‖ τὸς αὐτὸς θεούς· | ἢ μὰν ἐγὼ τὸγ κόσμον, αἴ κα μὴ ἐξορκίξωντι τὰν ἀγέλαν τοὺς τόκα ἐγδυομένους τὸν | αὐτὸν ὅρκον, τόνπερ ἁμὲς ὀμωμόκαμες, ἐμβαλεῖν | ἐς τὰν βωλάν, ἢ ‖ καὶ ἀποστᾶντι, | τοῦ μηνὸς τοῦ Κομνο- καρίου ἢ τοῦ Ἁλιαίου· ἃ δὲ β[ω]λὰ πραξάντων ἕκα[σ]τον τὸν κοσμί[ο]ντα στατῆρας | πεντακοσίους | ἀφ' ἃς κα ἐμβάληι | ἁμέρας ἐν τριμήνωι· ‖ αἰ δὲ λισσὸς εἴη⟨ι⟩, ἀγγραψάντων ἐς Δελφίνιον, | ὅσσα κα μὴ πράξωντι χρήματα, τοὔνομα ἐπὶ πατρὸς καὶ τὸ πλῆθος τοῦ ἀρ|γυρίου ἐξονομαίνοντες· ὅτι δέ κα πράξωντι, ταῖς ἑταιρείαισιν ‖ δασσάσθωσαν ταῖς | ἐμ πόλει καὶ αἴ πεί τινεν οὐρεύωντι Δρήριοι. ‖ αἰ δὲ μὴ πρά[ξαι]εν ἃ βωλά, α[ὐτοὶ] | τὰ διπλόα ἀ[ποτει]σάντων· πρα[ξάν]των δὲ οἱ ἐρευταὶ | οἱ τῶν ἀνθρωπίνων | καὶ δασσάσθωσαν ‖ ταῖς ἑταιρείαισιν | κατὰ ταὐτά." |

Τάδε ὑπομνάματα τᾶς Δρηρίας χώρας | τᾶς ἀρχαίας τοῖς | ἐπιγινομένοις ἀζώ|στοις· τόν τε ὅρ|κον ὀμνύμεν | καὶ κατέχειν. καὶ οἱ Μιλάτιοι ‖ ἐπεβώλευσαν | ἐν τᾶι νέαι νε|μονηίαι τᾶι πόλει τᾶι τῶν Δρηρίων ἕνεκα τᾶς | χώρας τᾶς ἁμᾶς, τᾶς ἀμφι|μαχόμεθα. | Νι- κατὴρ | τᾶς ἀγέλας | ..... ‖ καὶ ἐλαίαν ἕ|καστον φυτεύειν καὶ τεθραμ|μέναν ἀποδεῖξαι· ὃς δέ κα μὴ ‖ [φ]υτεύσει, ἀπ|ο|τεισεῖ στα|τῆρας πεν|τήκοντα.

nothing of lawsuits and executions shall be included in the oath. — 97 ff. **αἴ κα μὴ ἐξορκίξωντι** κτλ.: *unless they impose the same oath upon the ἀγέλα, upon those who are passing out from it* (?). It is generally assumed that the oath was imposed upon those *entering* the ἀγέλα, but it is difficult to reconcile *ἐγδυομένους* with such an interpretation. — 103. **ἐμβαλεῖν**: *εἰσαγγελεῖν impeach.* — 104–105. **ἢ καὶ ἀποστᾶντι**: *after they have gone out of office.* — 115. **λισσός**: metaphorical use, perhaps *insolvent.* — 127. **τινεν**: *τινες.* **119.2***a*.— 132–133. **ἐ[ρ]ευταὶ οἱ τῶν ἀνθρωπίνων**: *the collectors of public* (in contrast to sacred) *funds.* *ἐρευταί* = *ζητηταί, πράκτορες.* Cf. *ἐρεύω* = *ἐρευνάω* Eustath. on Π 127. — 137. **τάδε ὑπομνάματα**: if this inscription is a copy of an earlier one, we may assume that the early boundaries of Dreros were actually described in the original, but omitted here. — 146–147. **νεμονηίαι**: for *νεομηνίαι*, with remarkable metathesis, seen also in *Νεμονήιος* = *Νεομήνιος* of another inscription.

APPENDIX

SELECTED BIBLIOGRAPHY OF WORKS OF REFERENCE WITH THE ABBREVIATIONS EMPLOYED

Periodicals

A.M. = Mitteilungen des deutschen archäologischen Instituts. Athenische Abteilung.

Am.J.Arch. = American Journal of Archaeology.

Am.J.Phil. = American Journal of Philology.

Annual British School = Annual of the British School at Athens.

'Αθηνᾶ = 'Αθηνᾶ. Σύγγραμμα περιοδικὸν τῆς ἐν 'Αθήναις ἐπιστημονικῆς ἑταιρείας.

B.C.H. = Bulletin de correspondance hellénique.

Ber.Berl.Akad. = Sitzungsberichte der königlichen preussischen Akademie der Wissenschaften zu Berlin.

Ber.Sächs.Ges. = Berichte über die Verhandlungen der königlichen sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Classe.

Ber.Wien.Akad. = Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien. Philologisch-historische Classe.

Berl.Phil.Woch. = Berliner philologische Wochenschrift.

Bz.B. = Bezzenberger's Beiträge zur Kunde der indogermanischen Sprachen.

Class.Journ. = Classical Journal.

Class.Phil. = Classical Philology.

Class.Quart. = Classical Quarterly.

Class.Rev. = Classical Review.

Diss.Argent. = Dissertationes philologicae Argentoratenses selectae. Strassburg.

Diss.Hal. = Dissertationes philologicae Halenses. Halle.

Eranos = Eranos. Acta philologica Suecana.

'Εφ.'Αρχ. = 'Εφημερὶς ἀρχαιολογική.

Glotta = Glotta. Zeitschrift für griechische und lateinische Sprache.

Gött.Gel.Anz. = Göttingische gelehrte Anzeigen.
Gött.Nachr. = Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen.
Greek Inscr.Brit.Mus. = The Collection of Ancient Greek Inscriptions in the British Museum.
Hermes = Hermes. Zeitschrift für classische Philologie.
I.F. = Indogermanische Forschungen.
I.F.Anz. = Anzeiger für indogermanische Sprach- und Altertumskunde.
J.H.S. = Journal of Hellenic Studies.
Jb.arch.Inst. = Jahrbuch des deutschen archäologischen Instituts.
Jb.f.Ph. = Jahrbücher für klassische Philologie.
K.Z. = Zeitschrift für vergleichende Sprachwissenschaft, begründet von A. Kuhn.
M.S.L. = Mémoires de la Société de linguistique.
Mon.Antichi = Monumenti antichi pubblicati per cura della reale accademia dei Lincei.
Mus.Ital. = Museo italiano di antichità classica.
NeueJb. = Neue Jahrbücher für das klassische Altertum, Geschichte und deutsche Literatur und für Pädagogik.
Oest.Jhrh. = Jahreshefte des oesterreichischen archäologischen Instituts in Wien.
Philol. = Philologus. Zeitschrift für das klassische Altertum.
Rev.Arch. = Revue archéologique.
Rev.de Phil. = Revue de philologie.
Rev.Ét.Gr. = Revue des études grecques.
Rh.M. = Rheinisches Museum für Philologie.
Trans.Am.Phil.Ass. = Transactions of the American Philological Association.
Wiener Stud. = Wiener Studien. Zeitschrift für klassische Philologie.
Woch.f.klass.Phil. = Wochenschrift für klassische Philologie.
Zt.oest.Gymn. = Zeitschrift für die oesterreichischen Gymnasien.

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Cf. also the brief statements in the histories of Busolt, I²,192 ff.; E. Meyer,II,74 ff.,264,284 ff.; Bury, 47 ff.,53 ff.; also Wilamowitz, Herakles² I,6 ff. Beloch's extreme skepticism toward the tradition, and particularly his denial of the Doric migration, has fortunately found few adherents among

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[1] These are arranged to correspond with the sections of the Grammar. The references are mostly to discussions outside of the Greek Grammars and the grammars of special dialects, as listed above, systematic citation of which would seem superfluous. And even for this scattered literature completeness has not been sought, and perhaps no consistent principle of selection will be evident. But in the main preference is given to the more recent articles in which the material is quoted with some fullness and the dialectic scope of a given peculiarity defined.

In the notes some details are added which were intentionally omitted from the text, but also some few important forms which were omitted through oversight or became accessible too late to be incorporated in the text; these last including some forms from the new fragments of Corinna, Berliner Klassikertexte V.ii,32 ff., which failed to reach me until recently.

The references, except those to the present work which are mostly by section numbers and in **Clarendon** type as usual, are by pages, or, for collections of inscriptions, by the numbers of the latter. In a case like Hoffmann's Griechische Dialekte, I.135 would refer to no. 135, but I,135 to p. 135.

the historians and none among students of the dialects. See Buck, Am.J. Phil.XXI, 319.

P. 2, note 2. The "much more problematical" view referred to is that of Kretschmer in the article cited above. Skepticism is now expressed also by Solmsen, Beiträge zu griech. Wortforschung I,93, note 2.

Pp. 6, 7. As a general term covering the Aeolic and the Arcado-Cyprian or Achaean group, and corresponding to the use by some scholars of either Aeolic or Achaean in a wider sense, "Central Greek" has been proposed by Thumb in the article cited above, but has not met with favor. We prefer to differentiate the Aeolic of the north and the Achaean of the south, while recognizing their striking affinities, and, when a term covering both is desired, to speak simply of Aeolic-Achaean.

P. 6, note. The view referred to is that which is elaborated from the archaeological standpoint by Ridgeway, Early Age of Greece, and from the linguistic standpoint by Meister, Dorer und Achäer. Against this cf. Ed. Meyer II,72 "Von archaeologischer Seite hat man mehrfach eine 'vorachaeische' Bevölkerung und Cultur des Peloponnes und eine achaeische Einwanderung Jahrhunderte vor der dorischen construiert. Das sind reine Luftgebilde, über die eine Discussion unmöglich ist, da ihnen jede historische Grundlage fehlt"; and, on the linguistic side, Fick, Woch.f.Klass. Phil. 1905, 593 ff.; Thumb, Neue Jb. 1905, 385 ff.; Schwyzer, I. F. Anz. XVIII, 46 ff.; Buck, Class.Phil.II,245,note.

Pp. 8 ff. No mention is made of Macedonian, which, so far as we can judge from the scanty remains, is a form of Greek, but detached at such an early period that it is best not classed as one of the Greek dialects in the ordinary sense. Yet it shows some notable points of agreement with the neighboring Thessalian. Cf. Hoffmann, Die Makedonen.

3. Kühner-Blass I, 26 ff. and the literature cited.

4. Kirchhoff, Studien zu Geschichte des griechischen Alphabets, 4thed. Roberts, Introduction to Greek Epigraphy. Larfeld, Handbuch der griechischen Epigraphik, 316 ff. Fr. Wiedemann, Zt. oest. Gymn. LVIII, 222 ff., LIX, 673 ff.; Klio VIII, 523 ff.

4.1. On Ϡ = σσ see Foat, J.H.S.XXV, 338 ff., XXVI, 286 ff. τέτα(ρ)ρες etc. in the sixth-century inscription of Ephesus (Hogarth, Excavations at Ephesus, 122 ff.) removes all suspicion from the reading [θ]αλάτης at Teos (no. 3 B 22-23).

5. Buck, Class.Phil.II, 275 ff., and, for further Lesbian examples, Hoffmann II, 355 ff.

8. Brugmann Gr.Gr.29, 32. Hatzidakis, K.Z. XXXVI, 589.

9. Solmsen, K.Z. XXXII, 513 ff.; Rh.M. LVII, 600 ff. *θιαρός* occurs in two late decrees of Coreyra and Epidamnus (Inschr. v. Magnesia, nos. 44, 46).

9.2 *a*. Sadée, De Boeot. tit. dial., 80.

10. The change of *ἐν* to *ἰν* has nothing to do with the position before vowel or consonant, as was once thought, but is probably due to the proclitic character of the word. Once established, *ἰν* passed over to the compounds regardless of their accent. With regard to *ἀπεχομένος* etc., the *ε* was unaccented in the nom., and possibly in these acc. forms (our accentuation of them as *-μένος* is merely for convenience, see **103** *a*). But other examples of *ι* are lacking even for unaccented syllables (cf. *ἐδικάσαμεν* also in no. 16), and without further material it is useless to attempt any more precise formulation of the conditions. Cf. Solmsen, Bz. B. XVII, 335; K. Z. XXXIV, 451. Baunack, Ber. Sächs. Ges. 1893, 118. Buck, Class. Phil. II, 268.

It is not accidental that Pamphylian, which agrees with Arcado-Cyprian in several important features (see p. 8, note), has not only *ἰ πόλιι = ἐν πόλει*, but also regularly *ἰς = ἐς*, *εἰς*, and that *ἰς* also occurs several times at Vaxos, but rarely elsewhere. Cf. Meister, Ber. Sächs. Ges. 1904, 23.

11. Kretschmer, K.Z. XXXI, 375 ff. For *ἱστώ* cf. also Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 191 ff., 213 ff.; Sommer, Griech. Lautstudien, 94 ff.; Ehrlich, K.Z. XLI, 289 ff.; Buck, I.F. XXV, 257 ff.

For Att. *χίλιοι* (cf. also **76**, **117**) the assumed **χίσλιοι* may be dispensed with, if we adopt the view of Wackernagel, I.F. XXV, 329, that *ε̄* in *ε̄λι* gives Att. *ῑλι* by assimilation, for which he cites also Att. *Μιλίχιος* for *Μειλίχιος*, *Μηλίχιος*, *μέλλιχος* of the other dialects. Wackernagel also discusses the change of *ε̄* to *ῑ* in *ἱμάτιον*, which is the regular spelling in Attic, while elsewhere we find the spelling to be expected (cf. *εἷμα*), namely *ἑμάτιον* (our no. 8.2), *εἱμάτιον*, *εἱματισμός* (cf. Ditt. Syll. 653 passim, 939).

12. Cf. also the ethnicon *Παρόχθεος*, SGDI. 2524 = *Περόχθεος*, A.M. XXXII, 65.

A similar change before *λ* appears in *Δαλφικόν* of the earliest Delphian coins and *Δαλφοί* of an unedited Delphian inscription. Cf. Perdrizet, Rev. Ét. Grec. XI, 422.

13. Buck, Class. Phil. II, 253 ff.

13.3. Boeot. *ποκα*, *οὔποκα* occur in the new fragments of Corinna.

17. Schulze, Gött. Gel. Anz. 1897, 904.

19. Solmsen, K.Z. XXXIV, 554 ff.; Rh.M. LVIII, 612, LIX, 493 ff. Buck, Class. Phil. II, 270.

20. For *Ἀμφικτίονες*, *Ἀμφικτύονες*, see Kretschmer, K.Z. XXXI, 429, 669. For *αἰσιμνάτας*, *αἰσυμνήτης*, see Solmsen, Beiträge zur griech. Wortforschung

I,58 ff., where μόλυβδος beside μόλιβος and some other similar cases are discussed.

28. Until there is other evidence that Meg. E is used for the genuine diphthong ει, the forms τεδε and αλε of the early Megarian inscription (Wilhelm, A.M. XXXI, 89 ff.; cf. Solmsen ibid. 342 ff.; Baunack, Philologus LV, 474; Keil, Gött. Nachr. 1906, 231 ff.; Schwartz, ibid. 240 ff.), though taken as τεῖδε and ἀλλεῖ by Keil, are best understood, with Solmsen, Beiträge zur griech. Wortforschung I, 96, as τῆδε, which occurs IG. VII. 52, and ἄλλη. Cf. **132**.6, where they are so cited.

28*a*. The lexicons give ἔκτῐσις, doubtless because of τῐ́σις. But there is no evidence that the penult was short, and, while the word seems not to occur in the Attic inscriptions, the spelling ἔκτεισις is decidedly the more usual in the papyri (Mayser, Gram. d. Papyri, 91), thus agreeing with Ion. ἔκτεισις (SGDI. 5532.17) and Arc. ἔστεισις (no. 18.32). The introduction of the strong grade of the root is due to the influence of the verbal forms.

34*a*. For τῶτο = τοῦτο, cf. Kretschmer, K.Z. XXXIX, 553 ff.

35*a*. Cf. Schulze, Quaestiones Epicae, 52 ff.; Gött. Gel. Anz. 1897, 904. Hoffmann II, 430 ff. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 169 ff.

38. For Attic cf. Meisterhans 67 ff.

39. For Attic cf. Meisterhans 36 ff.

41.1*a* and **94**.6. Cf. Buck, Class. Phil. II, 263 ff., where Arc. κἐπί. A.M. XXXI, 229, was overlooked; and most recently, on the situation in Lesbian and Boeotian, Nachmanson, Glotta II, 135 ff. But further inscriptional evidence is wanted before the question can be regarded as settled.

41.2. For ω from αο in all dialects, not West Greek ᾱ, cf. Buck, Am. J. Phil. XXI, 321; Ehrlich, K.Z. XL, 355 ff. Otherwise Jacobsohn, Philologus LXVII, 35. For Boeot. Σανκράτεις etc. cf. also Buck, I.F. XXV, 262 ff.

41.4. It is the prevailing view that original ᾱϝο or ᾱϝω gives Att. εω, never ω, and that e.g. Att. τιμωρός, κοινών must be from *τιμᾱ-ϝορός or *τιμᾱ-ϝωρός, *κοινᾱϝών. Cf. Wackernagel, K.Z. XXVII, 263; Johansson, Bz. B. XV, 169; Eulenberg, I.F. XV. 138. Against this rightly Ehrlich, K.Z. XL, 351 ff., although the conditions governing the distribution of Att. εω and ω are still in part obscure.

41.4*a*. Hoffmann III, 281, 522; Smyth 343 ff.; SGDI. 5278, 5311.

41.4*c*. Buck, Glotta I, 131 ff.

42.1. For Dor. η even from εϝα, cf. also Ahrens II, 193; Kühner-Blass I, 203; Thumb, Griech. Sprache im Zeitalter des Hellenismus, 93 ff.; Zupitza, K.Z. XLII, 75. The change is not merely late Doric. Aside from ἦρ, βλῆρ in Alcman, κρῆς in Aristophanes, etc., some of the inscriptional examples

are very early, e.g. Ther. Κληγόρας IG.XII.iii.1461. Delph. ἐντῆ, not previously quoted, occurs B.C.H.XXVII,22,26.

Like Rhod. Ἀγῆναξ also Ion. Ἠγῆναξ SGDI.5616.13 (Smyrna), Ἀρχῆναξ ibid.5471*b* (Thasos) in contrast to Ἀρχεάνακτος ibid.5691 (Erythrae).

42.2. For Dor. *η* from *εᾱ* cf. also Kühner-Blass I,203; Bechtel, Bz.B. XXI,231; Björkegren, De sonis dial. Rhod., 50; Solmsen, Berl.Phil.Woch. 1904,662; Wilhelm, Oest.Jhrb.IV,80 (Arc. Παρῆς = Meg. Πανέας). Note also Arg. Τρυγῆς, our no. 82.

42.5*a*. Sadée, De Boeot. tit. dial., 84 ff.

42.5*b*. For *ιω* in Tarentine writers, e.g. *τίως* = *τέος*, quoted from Rhinthon, cf. Solmsen, K.Z.XXXII,544.

42.5*d*. J. Schmidt, K.Z.XXXVIII.39 ff. Cret. *κοσμόντες* etc., Solmsen, K.Z.XXXII,532 ff. Delph. *ποιόντων*, Heracl. *ποιόντασσι*, Buck, Glotta I, 130. Mess. *ποιόντι* occurs Inschr.v.Magnesia 43.29.

42.6. Delph., Heracl. *ποιῶντι*, Buck, Glotta I,129.

44.1. It is commonly held that *οα* gives West Greek *ᾱ*. But cf. Buck, Class.Phil.II,255 ff.

46. J. Schmidt, K.Z.XXXII,321 ff.

49.1. Π]οτοίδανι, A.M.XXXII,304.

49.3. *δδελός* is also attested for Achaean, Ἐφ.Ἀρχ.1908,97. It was doubtless common to all the West Greek dialects.

50–55. Thumb, Zur Geschichte des griechischen Digamma, I.F.IX. 294 ff.

51. Meister, Dorer und Achäer I,38 ff.,58,87 ff.

52*a*. J. Schmidt, K.Z.XXXIII.455 ff. Solmsen, K.Z.XXXII.273 ff.; Untersuchungen zur griech. Laut- und Verslehre, 186 ff.

52*b*,*c*. Thumb, I.F.IX,336 ff.; I.F.Anz.XIV,9, XIX,19. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 187 ff. Sommer, Griech. Lautstudien, 90 ff.

54. Wackernagel, K. Z. XXV, 260 ff. Kretschmer, K. Z. XXI, 440 ff. Schulze, Quaestiones Epicae, 6 ff., 84 ff., 352 ff. Hoffmann III.372, 391 ff., 407 ff. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 181 ff., 302 ff.

The history of *σϝ* in *ϝίσϝος* etc. is so nearly parallel to that of *νϝ* etc. that it has been included in the same tabular representation. But it is not wholly identical. In Cretan the *ϝ* of *σϝ* survives longer than that of *νϝ* etc., e.g. in the Law-Code *ϝισϝόμοιρον* beside *κσενίᾱ* and *καλῶς*; and perhaps also in the case of Hom. *ἶσος* and *νοῦσος*, on which most recently Jacobsohn, Hermes XLIV, 79 ff.

55. *βρ* = *ϝρ*. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 175 ff.

57, 58. Thumb, Untersuchungen über den Spiritus Asper. Sommer, Griech. Lautstudien.

58*b*. In connection with Argol. *ἰαρός* mention should have been made of *ἰκέτας*, no. 75. Cf. Sommer l.c., 24.

59.1. Meister, Dorer und Achäer I,7 ff. Meister's view that the change was restricted to Sparta is untenable. A new exception is our no. 69. See also p. 288.

59.2. Meister ibid. 55 ff.

60. Weisschuh, De rhotacismo linguae Graecae.

60.1. Meister II,49 ff.

60.3. Hoffmann III,576 ff.

61. Kretschmer, K.Z.XXXII,513 ff. Buck, Class.Phil.II,247 ff.

61.6. *ἥμισος* (*τὸ ἥμισον*) in Phocis, Rhodes, and Astypalaea is probably a contamination of *ἥμισσος* with *ἥμισυς* of the *κοινή*.

63. On Cret. *Πύτιος*, Meister, Dorer und Achäer I,78 ff.

64. Meister, Dorer und Achäer I,25 ff.

67. Kretschmer, K.Z.XXII,426 ff. Jacobsohn, K.Z.XLII,264 ff.

68. Brugmann, Gr.Gr.112 ff., with literature cited.

68.2. In calling the *γ* of *γέφυρα* unexplained I had overlooked for the moment the probable explanation that it is due to dissimilation from the *φ*. So also Dor. *γλέπω* (Alcman), *γλέφαρον* (Alcman, Pindar, etc.) = *βλέπω*, *βλέφαρον*. Cf. Solmsen, Ueber dissimilations- und assimilationserscheinungen bei den altgriechischen gutturalen, 5; Mansion, Les gutturales grecques, 60.

68.4*a*. *δαύχνα* is now attested for Cyprian also. Cf. *Δαυχναφορίῳ*, Meister, Ber.Sächs.Ges.1908,2 ff.

69.3. Schulze, K.Z.XXXIII,318 ff. Kretschmer, K.Z.XXXV,608.

69.4. Like *ἔππασις* is *ἀππασάμενος*, from **ἀν-ππᾱ-*, in the new fragments of Corinna.

71*a*. Brugmann, Gr.Gr.80. Jacobsohn, K.Z.XLII,274.

72. Solmsen, A.M. 1906, 347 ff.; Beiträge zur griechischen Wortforschung I,106 ff.

73 ff. On relics of Aeolic *νν* etc. in Chios and other once Aeolic, later Ionic, territory in Asia Minor, see **184***a*; at Eleusis (*Ἰμμάραδος*), Solmsen, Rh. M. LVIII,623; in Macedonian, Solmsen, I. F. VII,48, Hoffmann, Die Makedonen, 125 ff.

76. On the difficult question whether in the intermediate stage of the development of *σμ* etc. *σ* became *z* or *h*, cf. Sommer, Griech. Lautstudien, 25 ff. and the literature cited.

77.2. *νσ* + consonant may arise in new formations and undergo the same development as secondary intervocalic *νσ*. Cf. Lesb. *εἴκοιστος*, **116***a*, and Corcyr. *ἐκλογιζούσθω*, **140.3***b*.

77.3. *ἀνήκοισαν* etc. in a late inscription of Cyrene I suspect of being an artificial, not an inherited, Aeolism. Cf.Class.Phil.II.272.

80. For *ρρ*, especially in Boeotian, cf. Solmsen, Rh.M.LIX,486 ff. But in just what dialects, besides Attic, West Ionic, Arcadian, Elean, and Theran, *ρρ* is to be recognized as normal, cannot be determined with any certainty from the existing evidence. In some dialects where we find a few examples both of *ρρ* and of *ρσ*, or even of *ρσ* only, the latter may be so late as to be easily attributable to *κοινή* influence. But it is also possible that in some dialects *ρρ* was only an occasional colloquialism and that *ρσ* was preserved, even without external influence, in careful speech. Cf. **86**, p. 68. The isolated *κάρρων* (also in Tim. Locr. and Plut. Instit. Lac.) is especially significant. But we do not feel warranted as yet in assuming that *ρρ* was common to the West Greek dialects in general.

81. For **T** = *σσ* in Ionic, cf. **4**.4.

81*a*. On late Cretan *θάλαθθα* etc., cf. Thumb, Neue Jb.1905,391; Meister, Dorer und Achäer I,68 ff. But against the latter's understanding of *εγραπσε* of the Law-Code as *ἐγράπσε͂* *ἐγράφθη*, cf. Jacobsthal, I.F.XXI, Beiheft, 18 ff.

81*b*. Schulze, Gött.Gel.Anz.1897,900 ff.

82. Lagercrantz, Zur griech. Lautgeschichte, 19 ff. For *σσ* add Coan *ὅσσος*, Calymn. *δικασσέω*.

84. On the question of Megarian *δδ* or *ζ*, cf. Lagercrantz, Zur griech. Lautgeschichte, '27. Meister, Dorer und Achäer I, 160. Earlier inscriptional evidence is needed to settle the matter.

The Rhodian vase with the inscription containing *Δεύς* is now published by T. L. Spear in Am.J.Phil.XXIX,461 ff. There seems to be no reason to doubt its Rhodian provenance.

84*a*. Note also Boeot. *φράττω* (Corinna) = *φράζω*.

85.1. Buck, Class.Phil.II,266, with literature cited.

86 and **96.** Mucke, De consonarum in Graeca lingua praeter Asiaticorum dialectum Aeolicam geminatione.

87. On *δάκτυλος*, cf. Brugmann, I.F.XI,284 ff.

88. Kretschmer, K.Z.XXXIII,603 ff.

89.1. G. Meyer, 304 f. A sixth-century inscription of Ephesus (Hogarth, Excavations at Ephesus, 122 ff.) shows a doubling of dentals after a consonant, e.g. *ὀκττώ*, *ἔκττη*, *ἠνείχτθηταν*, and, in sentence combination, *ἐκ ττο͂*, *ἐκ ττῶν*,

89.3. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 165 ff.

89.5. Brugmann, Grundriss II.i,44 ff., with literature cited.

91. Allen, Greek Versification in Inscriptions, 126 ff.

94. Lucius, De crasi et aphaeresi, Diss.Arg.IX.351 ff. Kühner-Blass I, 218 ff. Meister, Herodas, 778 ff.

94.1. The type of crasis seen in *τἀριστερόν*, that is really elision as we believe, is the usual one in Argolic. Another instance is seen in Πολυμέδε̄ς *ἐποίεε hαργεῖος* (*ὁ Ἀργεῖος*), B.C.H.XXIV,148. Epid. *ταἰσκλαπιεῖ* (*τῶι Αἰσ-*) is disputed, cf. IG.IV.1203. Cf. also Rhod. Ἀμοιβίχ(ο) (*ὁ Ἀμ-*), no. 97; Arc. *τἀπόλλωνι* (*τοῖ Ἀπ-*), Ἐφ.Ἀρχ.1903,178.

94.6. See above, p. 290.

94.7, end. In view of the frequent elision in Argolic (above, note to **94.1**), Aegin. *hοῖκος* is more probable than *hο͡ικος*.

95. Günther, Die Präpositionen in den griechischen Dialektinschriften, I.F.XX.37 ff. Solmsen, Rh.M.LXII,329 ff. Kretschmer, Die Apokope in den griechischen Dialekten, Glotta I,34 ff.

πέρ before vowels, as in Delph. *πέροδος*, occurs also in Thess. *πὲρ ἱεροῦν*, no. 28.40, Cypr. *περ' Ἐδάλιον*, no. 19.27, in Boeot. *περάγῆς* = *περωγῆς*, in the new Corinna fragments, and in the Locrian or Aetolian ethnicon Περόχθεος A.M.XXXIII,30.

With Thess. *ἀπ*, *ὑπ*, cf. *ἀππέμψει* and *ὑββάλλειν*, once each in Homer.

102. Sommer, Zum inschriftlichen *νῦ ἐφελκυστικόν*, Festschrift zur 49. Versammlung deutscher Philologen und Schulmänner, Basel 1907.

105.1 *a*, **2** *b*. Solmsen, Rh.M.LIX,494 ff.

106.1 *a*. Thess. *-οι* from *-οιο*, Ahrens I.222; Hoffmann II,533; J.Schmidt, K.Z.XXXVIII,29 ff.; as original locative, Brugmann, Gr.Gr.225; as original genitive in *-οι* and cognate with Lat. *-ī*, etc., Kretschmer, Glotta I,57 ff. I am convinced of the correctness of the first-named view, as preferred in the text. *-οιο* occurs IG.IX.ii.458,459,511,1036.

On Cypr. *-ōν*, E. Hermann, I.F.XX,354 ff., but the explanation is not convincing to me.

106.2. On distribution of *-οι*, Buck, Class.Phil.II,266.

107.1. Keil, Gött.Nachr.1899,151 ff.

107.3. On *-εσσι*, Buck, Class.Rev.XIX,249 ff.; Class.Phil.II,273 ff. On *-οις* (cf. also **226**, **279**), G. Meyer 475, and most recently Sommer, I.F.XXV, 289 ff.

107.4. Buck, Class.Phil.II,266 ff., with literature cited.

Cret. *θυγατέρανς* etc. It is of course not accidental that the analogical introduction of *-ανς* beside *-ας* (*θυγατέρας* also occurs) is found in just that dialect in which the *ᾱ*-stems show by-forms in *-ανς* and *-ας* (**104.8**).

108.2. On the question of Thess. Ἱπποκράτεις etc., cf. Hoffmann, Philologus LXI,245, LXII,155 ff.; Bechtel, Hermes XXXVII,631 ff.

Boeot. Μέννει etc. (full material in Sadée, De Boeot. tit. dial., 50 ff.) are generally taken as *τ*-stem forms, either vocatives or nominatives without *ς*. Cf. Kretschmer, K.Z. XXXVI,268 ff.; Meister, Ber. Sachs. Ges. 1904,32. But as forms in *-η* are not found in the dialects which keep the *τ*-inflection, while vocatives in *-η* from *σ*-stems are known and Boeotian shows the *σ*-inflection in other case-forms, we prefer to assume that these forms too belong to the adopted *σ*-stem type. Still different views, but too general and vague to carry conviction, are expressed by Sadée l.c., and Solmsen, Berl. Phil. Woch. 1906,181.

111.4. *-ῆς* is probably not from *-ηνς*, like *βῶς* beside *βοῦς* from **βωνς* (**37**.1), but owes its *η* to the analogy of *-ηος* etc. Dat. pl. Μαντινε͂σι in an Elean decree (SGDI.1151.17) shows a similar extension of *η* at the expense of *ευ*, and is perhaps the Arcadian, rather than a true Elean, form.

112.6. Cf. Lac. dual ἐπάκοε beside ἐπακόο͂, no. 67, note.

114.1. The new fragments of Corinna bring the first evidence of *ἴα* in Boeotian. On the use of Cret. *ἰός*, Buck, Class. Phil. I,409 ff. On *πρῶτος*, *πρᾶτος*, Buck, Class. Phil. II,255 ff.

114.3. With *τρῖς* as nom., and *τέτορες* as acc. (**107**.1), cf. *τέτορας* as nom. in inscriptions of Tauromenium, SGDI.5223 ff.

114.5. *πεντός* is attested also for Amorgos (IG.XII.vii.301.5), but here it is due to the analogy of *πέντε*, not to assimilation of *πτ* to *ττ* as in Crete.

116. On Lesb. εἴκοιστος etc., Buck, Class. Rev. XIX,242 ff. Thess. *ἴκοστος* occurs IG.IX.ii.506.47.

119.2*a*. J. Schmidt, K.Z. XXXVI,400 ff.

122. On the distribution of *τοί* and *οἱ*, cf. Solmsen, Rh.M. LX,148 ff.; Buck, Class. Phil. II,253. But the West Thess. *τοί* there mentioned is to be taken as dat. sg. *τῶι* as read IG.IX.ii.241.

123. Cf. also Thess. *οὔννε*, IG.IX.ii.460.5.

125.1. Buck, Class. Phil. II,259 ff.

126. Elean should have been mentioned among the dialects which show the relative use of the article. Cf. no. 60.11,12.

129.2*a*. On Locr. *ϝότι*, cf. Wackernagel, Rh. M. XLVIII,301 ff.; J. Schmidt, K.Z. XXXIII,455 ff.

129.3. Buck, Class. Rev. XIX,247.

132.2. Buck, Class. Phil. II,256. While it would be not at all surprising to find *ὅπει* etc. in other dialects than West Greek and Boeotian (cf. **224***a*), we know no certain examples as yet. Arc. *τ*[*ϵ*]*ιδενί*, as read by Wilhelm, A.M. XXXI,228, is very doubtful.

132.4. J. Schmidt, K.Z.XXXII,412 ff.

132.9. Buck, Class.Phil.II,255. Boeot. *ποκα*, *οὔποκα* are now attested in the new fragments of Corinna. Lac. *ὄκκα*, 'Εφ.'Αρχ.1900,159.

132.9*a*. Cret. *ἆς* always means *so long as*, never *until*. Cf. Jacobsthal, I.F.XXI,Beiheft,118. So in Heraclean (Heracl.Tab.I.100), *until* being expressed by *ἄχρι ὦ*.

133.5. Delph. *ἔξος* (not in Wendel's Index) B.C.H.XXII,321.

135, **136**. Ivy Kellermann, On the Syntax of some Prepositions in the Greek Dialects (Chicago dissertation). Günther, Die Präpositionen in den griechischen Dialekten, I.F. XX,1 ff.

135.4. Buck, Class.Phil.II,264, with literature cited.

135.6*a*. Of the numerous discussions of the relation of *πρός* to *προτί* the most recent is that of Jacobsohn, K.Z.XLII,279 ff.

135.6*b*. J. Schmidt, K. Z. XXXVIII,17 ff. Thumb, Neue Jb.1905,396. Zubatý, I.F. Anz.XXII,59 ff. Kretschmer, Glotta I,41 ff.

136.2. In addition to Miss Kellermann l.c., 75, and Günther l.c., 132, cf. Solmsen, Rh.M.LXI,495 ff.

136.8. On Delph. *ἀντὶ ϝέτεος*, Buck, I.F.XXV, 259 ff.

136.11 (addition). *ὑπό* instead of usual *ἐπί* with gen. in expressions of dating occurs with gen. in Elean (no. 61.2), and with acc. in Laconian (no. 66.66).

138.3. Buck, Class.Phil.II,256 ff.

139.2. For *-νθο* etc. we prefer the older explanation, as given in the text, to Schulze's suggestion quoted by Sadée, De Boeot. tit. dial., 23.

141. Buck, Class.Phil.II,257 ff., with literature quoted.

142. Buck, Class.Phil.II,251 ff.

143. Schulze, K.Z.XXXIII,126 ff.

144*a*. For Ion. *ἤνεικα*, add *ἠνείχτθησαν* from Ephesus (see above, to **89**.1).

146.1. *λελάβηκα* is also Arcadian, cf. no. 18.14.

147.3*a*. Solmsen, K.Z.XXXIX,215.

148. G.Meyer,203,113. Meisterhans 169. Hatzidakis,'Αθηνᾶ VIII,458 ff.

150. Schulze,Hermes XX,491 ff. Solmsen,Rh.M.LIX,161 ff. Until recently all the known East Ionic examples were from Chios, Teos, or Erythrae. Now also from Miletus *ἐξαμόσει* SGDI.5496, *κατακτείνῡσιν* Jb.Arch. Inst.1906, Anz.,16.

151.1. On aor. subj. *σᾱ* cf. Solmsen,Rh.M.LXI,164 ff. That Arc. *βωλεύσανται*, Inschr.v.Magnesia 38.46, wrongly corrected to *βωλεύσ(ω)νται* by Kern, belongs here, is pointed out by Meister, Ber.Sächs.Ges.1904,10, and had also been recognized independently by me. But Epid. *ποιήσαι*, reckoned here by Solmsen, I prefer to regard as an optative (**177**).

151.2. There is no certainty that Thess. *δνάε̃ται* (no. 27) and Arc. *κακριθέ̃ε* (no. 16.15) are to be so understood, rather than as *δνᾶεται*, *κακριθέ̃ε*, though we regard the former as more probable. The Arcadian form is also taken by some as *κακριθῆ ε̃ε*, and the contracted *ἐσδοθῆ* occurs in the later no. 18.52.

152.4. A still different type, with the optative sign added directly to *σ*, is seen in Cret. *ϝέρκσιεν* SGDI.4982, and also in *διαλύσιαν* ibid.5004, if the latter is really an optative.

157. Hoffmann I,263 ff., II,574 ff. Buck, Class.Phil.II,274 ff.

158. Buck, Class,Phil.II,265.

159. In Delphian there are several other examples of *-ώω* (see Wendel's Index 190 ff.) but none certain of *-ήω*. For *συλήοντες*, which occurs twice among over two hundred instances of *συλέοντες*, is perhaps only a graphic variant. Cf. J.Schmidt,Pluralbildung d.idg.Neutra,329. For Boeotian add *στεφανωέμεν* from Thespiae, B.C.H.XXV,361. *στεφανῶι* occurs also at Eleusis, but here only as the result of the confusion between *οι* and *ωι* (Meisterhans 66). It is not clear whether the late Lesb. *τίμαι*, *στεφάνοι* are from *-ᾱει*, *-ωει* or from *-αει*, *-οει* (in either case we should expect *στεφανῶι*), or are simply the Attic forms and to be accented *τιμᾶι*, *στεφανοῖ*.

161.1. J.Schmidt, Ber.Berl.Akad.1899,302 ff.

161.2. J.Schmidt,Pluralbildung der idg.Neutra,326 ff. For Dor. *μοιχάω* (Cret. *μοικίον*) = usual *μοιχεύω*, cf. Wackernagel, Hellenistica, 7 ff.

164.3. For *-σσις* cf. Buck, Class.Rev.XIX,244 ff.

164.7. Solmsen,Beiträge zur griech.Wortforschung I,116 ff.

164.8. Buck,Class.Phil.II,267. Jacobsohn.Philologus LXVII,29. Solmsen, Beiträge zur griech. Wortforschung I,98 ff.

165.4. The origin of this class, which is of course to be distinguished from that of the agent-nouns in Att. *-εών*, Ion. *-ών*, but Dor. *-ᾶν*, from *-ᾱϝων* (**41.4**), is obscure. Cf. Brugmann, Grundriss II,301.

166.1. Buck, Class. Phil. II, 267. Solmsen, Beiträge zur griech.Wortforschung I,98.

166.2. Solmsen, Rh.M.LIX,498 ff.

168 *a–d.* Sadée, De Boeot. tit. dial. 17 ff. Solmsen, Rh. M. LVIII, 603 ff., LIX,596 ff.

169 178. Among the few special studies of dialectic syntax, beside those on the use of prepositions already cited (p. 296), may be mentioned: K. Meister, Der syntaktische Gebrauch des Genetivs in den kretischen Dialektinschriften, I.F.XVIII, 133 ff.; Rüttgers, De accusativi, genetivi, accusativi usu in inscriptionibus archaicis Cretensibus, Bonn 1905; Jacobsthal, Der Gebrauch der Tempora und Modi in den kretischen Dialektinschriften.I.F.

XXI, Beiheft; Edith Frances Claflin, The Syntax of the Boeotian Dialect (Bryn Mawr dissertation).

174. Jacobsthal, l.c., 87 ff., whose Arcadian examples, however, should be replaced by those given in our text.

176. Jacobsthal, l.c., 93 ff.

177. Jacobsthal, l.c., 90 ff.

178. Jacobsthal, l.c., 83 ff.

179. Buck, Class. Phil. II, 258 ff., with literature cited. Jacobsthal, I.F. XXI, Beiheft, 143 ff. Jacobsohn, K.Z. XLII, 153.

182. Among the important Ionic characteristics should have been mentioned: Contraction of *οη* to *ω*. **44.2.**

274–280. Thumb, Die griechische Sprache im Zeitalter des Hellenismus. Buck, The General Linguistic Conditions in Ancient Italy and Greece, Class. Journ. I, 99 ff.[1] Wahrmann, Prolegomena zu einer Geschichte der griechischen Dialekte im Zeitalter des Hellenismus.

279. More commonly known as the Achaean-Doric *κοινή*, after Meister II, 81 ff. See Buck, The Source of the so-called Achaean-Doric *κοινή*, A.J. Ph. XXI, 193 ff.

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[1] The portion of this article which deals with Greece, and also the statements in the text, are condensed from a more comprehensive but unpublished study of this subject.

GLOSSARY AND INDEX

In the alphabetical arrangement the presence of ϝ is ignored, in order to obviate the separation of the many forms which occur with and without it. Thus **(ϝ)ίκατι**, i.e. *ϝίκατι* or *ἴκατι*, stands in the position of **ἴκατι**, and **να(ϝ)ός** in the position of **ναός**. ϙ stands in the position of *κ*.

For inflectional forms the conventional captions (nom. sg., 1 sg. pres. indic.) are sometimes substituted, and in these the transcription which we have employed for forms occurring in the epichoric alphabets is frequently replaced by the more familiar spelling, e.g. ε̄, ō, *h*, by *η*, *ω*, ʿ, or Cret. *π*, *κ*, by *φ*, *χ*. But the precise form occurring is sometimes retained as a caption, or added, or given separately with a cross-reference. Brevity and convenience in each case have been preferred to consistency.

The references are: numbers in **Clarendon** type, to the sections of the Grammar, or, where App. is added, to the corresponding sections of the Appendix; otherwise, to the numbers of the inscriptions. The Heraclean Tables (no. 74) and the Cretan Law-Code (no. 110) are cited by name.

ἀ = *ἁ*. **58** *a*
ἀϝάταται Lac. **53**
ἀβέλιος Cret. = *ἥλιος*. **41**.3
ἀβλοπία Cret. = *ἀβλαβία*. **5**
ἀγαῖος Delph., *admirable*, *wonderful* (?). Cf. Etym. Mag. *ἀγαῖος· ἐπίφθονον ἢ θαυμαστόν*. No. 51 D 38, note
ἄγαλμα = *ἀνάθημα*. No. 35, note
ἀγαλματοφώρ El. = *ἱερόσυλος*. **107**.1, no. 60.13, note
ἄγαρρις West Ion., *assembly*. **5**, **49**.2, **80** with *a*
Ἀγασιλέϝō Eub. = *Ἀγασίλεω*. **41**.4, **53**
ἀγέλαι Cret., *bands* in which the Cretan youth were trained
ἀγελάοι Cret., *ephebi*, members of the *ἀγέλαι*. **31**, no. 113.11, note
ἄγερσις East Ion., *assembly*. **49**.2
Ἀγλαω-, **Ἀγλω-**. **41**.2
ἀγνέω = *ἄγω*. **162**.6. *ἀχνηκότας*, **66**
Ἀγόλαος Meg. = *Ἀγέλαος*. **167**
ἀγορά Delph., Thess. = *ἐκκλησία*
ἀγορανομέω Thess., *preside over the assembly*, like Att. *ἐπιστατέω*. See preceding. In other states the *ἀγορανόμοι* were officers in charge of the *market* etc.
ἀγόρασσις Boeot. **164**.3
ἀγρέω Lesb., El., **ἀνγρέω** Thess. = *αἱρέω*. Lesb. *ἀγρέθεντες*, *καταγ[ρέ]θηι*, *κατάγρεντον*, *προαγρημμένω*. El. *ἐξαγρέōν*. Thess. *ἐφάνγρενθειν*. So also Lesb. *ἄγρεσις*, Thess. *ἄνγρεσις* = *αἵρεσις*. Cf. Hom. *παλινάγρετος*, *αὐτάγρετος*. Akin to *ἄγρα*
ἀδεαλτώhαιε El., from *ἀδεαλτόω* = *ἀδηλόω*, *ἀφανίζω*. **59**.3, **152**.4, no. 61.12, note
ἀδελφεός = *ἀδελφός*. **164**.9
ἀδευπιαί Cret. = *ἀδελφαί*. **71**, **164**.9
ἀδηλόω Heracl., *make invisible*
ἀδηνέως *without fraud*, *plainly*. Chian *ἀδηνέως γεγωνέοντες*, *calling out plainly*, no. 4 B. Cf. Hesych. *ἀδηνέως· ἀδόλως*, *ἁπλῶς*, *χωρὶς βουλῆς*
ἄδος ὁ Ion., *decree*. See *ἀνδάνω*
ἀέλιος = *ἥλιος*. **41**.3
ἀζαθός Cypr. = *ἀγαθός*. **62**.4
ἀζετόω Delph., *convict*. **77**.2, no. 53.17, note
Ἄθαββος Delph. = *Ἄθαμβος*. **69**.3
αἰ West Greek, Aeol. = *εἰ*. **134**.1, 2 *c*
ἆι Dor. etc. = *ᾗ* adv. Cret. *ἆι* also final and temporal. **132**.5, 8 *a*, 9 *a*
ἄι Lesb., **αἰί** Ion., **ἀίν** Thess. = *ἀεί*. **133**.6

ἀίδασμος Ion., *under perpetual lease.* **133**.6
αἰεί Cypr., Phoc. = *ἀεί.* **53**, **133**.6
αἰλέω Cret. = *αἱρέω.* **12**
αἶλος Cypr. = *ἄλλος.* **74** *b*
αἰλότρια El. = *ἀλλότρια.* **74** *b*
αἱμάτιον Coan, *coagulated blood and meat, sausage-meat.* Cf. Hesych. *αἱμάτια· ἀλλάντια*
αἰμίονος Lesb. = *ἡμίονος.* **17**
αἴμισυς Lesb. = *ἥμισυς.* **17**, **61**.6
ἀίν Thess. = *ἀεί.* **133**.6
αἶνος Delph., Meg., *decree.* Cf. Et. Mag. *αἶνος· ψήφισμα* and Hesych. s.v.
αἱρεθές Ther. = *αἱρεθείς.* **78**
αἶσα, *share.* **191**
αἰσιμνάτας, αἰσιμνῶντες Meg. = *αἰσυμνήτης* etc. **20** with App., **258**
Αἰσίοδος Lesb. = *Ἡσίοδος.* **17**
ἀκεύω Cret. = *ἀχεύω*
ἀκρατής Ion. = *ἄκυρος.* Cf. *καρτερός*
ἡακρόθινα τά Delph. = *ἀκρόθινα* (or *ἀκρόθις*, reading *τὰν ἀκρόθινα*). **58** *c*, no. 51D47, note
ἡάκρος Corcyr. = *ἄκρος.* **58** *c*
ἡακροσκιρίαι Heracl., *heights covered with brushwood.* **58** *c*
ἀϝλανέως El., *wholly, in full.* **55**, no. 59.4, note
ἀλία *assembly.* (1) Delph. (no. 51), used of the meeting of the phratry; (2) Acarn., Corcyr., Heracl., Gela, Agrig., Rheg. = *ἐκκλησία*
ἀλιαία Arg., Mycen. = *ἐκκλησία*
ἀλίασμα. (1) Gela, Agrig., *assembly* (not in technical sense, cf. *βουλᾶς ἀλίασμα*); (2) Rheg., *decree of the ἀλία*
ἀλίασσις Arg., *act of the ἀλιαία.* **164**.3
ἀλιασταί Arc., in form = Att. *ἡλιασταί*, but title of Tegean officials who enforced penalties, etc. (no. 18)
ἡάλιος Arg. **56**
ἄλινσις Epid., *stuccoing.* **77**.3*a*
ἄλιος Dor., **ἅλιος** Lesb. = *ἥλιος.* **41**.3
ϝαλίσσκομαι Thess. = *ἁλίσκομαι.* **52** *c*, **89**.1
ἄλλα Lesb., *elsewhere.* **132**.5
ἀλλᾶι Cret., Corcyr., *otherwise.* **132**.5
ἀλλεῖ Meg., Delph., *elsewhere.* **132**.2
ἀλλοπολία Cret. = *ἀλλοδημία.* Cf. Cret. *πόλις = δῆμος*
ἀλλότερρος Lesb. = *ἀλλότριος.* **19**.2
ἀλλόττριος Cret. **89**.4
ἄλλυ Arc. = *ἄλλο.* **22**
ἄλλυι Lesb., *elsewhere.* **132**.4
ἄλϝον Cypr., *plantation.* No. 19.9, note
ἀλοργός Ion. = *ἀλουργός.* **44**.4
ἄλωμα Boeot. = *ἀνάλωμα.* Not an original uncompounded form, but abstracted from *ἀνάλωμα.* Hence the absence of *ϝ*
ἀμάρα Locr. = *ἡμέρα.* **12**, **58** *b*
Ἀμάριος Ach. **12**
ἄματα Aetol. = *ἀδόλως?* No. 62.2, note
ἀμβρ[ό]την Lesb. = *ἀμαρτεῖν.* **5**, **49**.2*a*
ἀμεῖ Delph. = *ὁμοῦ.* **132**.2
ἀμέν late Cret. = *ἡμεῖς.* **119**.2*a*
ἀμέρα with lenis. **58** *b*
ἀμές, ἀμές. **57**, **58** *b*, **76**, **119**
ἀμιθρέω Ion. = *ἀριθμέω.* **88**
ἄμμες, ἄμμε Lesb., **ἀμμέ** Thess. = *ἡμεῖς, ἡμέας.* **76**, **119**
ἀμμόνιον Delph., *penalty for delay.* From *ἀναμένω.* Cf. Hom. *καμμονίη = καταμονή*
ἀμοιρά Corinth. = *ἀμοιβή.* **51***a*
ἀμπ- in early Cretan words, see under *ἀμφ-*
ἀμπελωργικός Heracl. = *-ουργικός.* **44**.4
ἀμπώλημα Heracl., *rebate.* Heracl.Tab. I.108ff., note
ἀμφαίνομαι Cret. (e.g. *ἀμπαίνε(θ)θαι, ἀμπανάμενος, ἀνπανάμενος, ἄμπαντος, ἄνπαντος*), *adopt*
ἄμφανσις Cret. (*ἄνπανσιν*), *adoption* (act of). **77**.3 *a*
ἀμφαντύς Cret. (*ἀνπαντύι*), *adoption* (condition of, i.e. state of being an adopted son)
ἀμφί. **136**.7
ἀμφίδημα Cret., *ornament*, gen. sg. *ἀνπιδέμᾶς.* **112**.5
Ἀμφικτίονες, -κτύονες. **20**
ἀμφιλλέγω = *ἀμφιλέγω.* **89**.3
ἀμφιμωλέω Cret. (e.g. *ἀμπιμᾱλέν*), *contend about* (in law), *litigate.* See *μωλέω*
ἀμφίμωλος Cret. (*ἀμπίμᾱλον*), *subject to lawsuit*
ἀμφίσταμαι Heracl., *investigate.* Cf. Hesych. *ἀμφίστασθαι· ἐξετάζειν*
ἀν = *ἀνά.* **95**
ἄν Arc. = *ἆ ἄν.* **58***a*
ἡάν Arc. = *ἄν.* **58***d*
ἀνάατορ El., see *ἄνατος*
ϝάναξ = *ἄναξ.* **52**
ἀνασκηθής Arc., see *ἀσκηθής*
ἄνατος *immune from punishment.* El. *ἀνάατορ*, Locr. adv. *ἀνάτᾱ(ς).* **53**

ἀνδάνω = *δοκέω be approved, voted*, as in Hdt. Cret. ἔραδε, Ion. ἔαδε = ἔδοξε, Locr. *ϝεραδεκόται* (146.1) = *δεδογμένα, ψηφισμένα*. Cf. Ion. ἄδος = *δόγμα*

ἀνδιχάζω Locr., *be of divided opinion*. Cf. Hdt.6.109 *δίχα γίγνονται αἱ γνῶμαι*

ἀνέθεαν, ἀνέθιαν, ἀνέθειαν Boeot. = *ἀνέθεσαν*. 9.2, 138.5

ἀνεθείκαιν Thess. = *ἀνέθηκαν*. 138.5

ἀνέθεικε Boeot., Thess. = *ἀνέθηκε*. 16

ἀνεκκλήτως Delph. = *ἀνεγκλήτως*. 69.3

ἀνελόσθō Lac. = *ἀνελέσθων*. 140.3*b*

ἀνεπίγροφος Heracl. = *-γραφος*. 5

ἀνέσηκε Lac. = *ἀνέθηκε*. 64

ἄνευν Epid. = *ἄνευ*. 133.6

ἄνευς El. = *ἄνευ*. 133.6, 136.4

ἀνheῶσθαι Heracl., from *ἀνίημι*. 146.4

ἀνηρίθευτος Ion. = *ἀνερίθευτος not venal*. 167 *a*

ἀνιοχίω Lac. = *ἡνιοχέω*. 9.5

ἀννίομαι Cret. = *ἀρνέομαι*. 86.5

ἀνοσίϳα Cypr., *impiety*. No. 19.29, note. But neut. pl. *ἀνόσιϳα* also possible; cf. SGDI.3538,3544

ἀνπ- in early Cretan words, see under *ἄμφ-*

ἀνταποδιδῶσσα El. = *-διδοῦσα*. 89.3

ἀντί. 136.8

ἀντίμōλος Cret., *opponent, defendant*. See *μωλέω*

ἀντιτυγχάνω Arg., Boeot., Delph., Lac. = *παρατυγχάνω happen to be present*, or *in office* (so nos. 45, 78)

ἄντομος Heracl., *road, path*

ἄντορος Heracl., *a counter-boundary*

ἀντρῆιον Cret. = *ἀνδρεῖον*. 66

ἄντρōπος Cret. = *ἄνθρωπος*. 66

ἀνφόταρος Locr. = *ἀμφότερος*. 12

ἀνώγω Cypr. 191

ἄνōδ' Arc., probably *ἄνωδα* = *ἄνωθεν*. 133.2

ἄνωθα Heracl. = *ἄνωθεν*. 133.1

ἀνōρος Cret., *not of marriageable age*

ἀξιάω Lesb. (*ἀξιάσει*) = *ἀξιόω*. 162.2

αὐτός East Ion. = *αὐτός*. 33

ἀπ Thess. = *ἀπό*. 95

ἀπαγορεύω Cret., *proclaim*

ἄπατος Cret. = *ἄνατος*, used impersonally, e.g. *ἄγοντι ἄπατον ἔμεν, there shall be no fine for the one who seizes*. 53

ἀπελάōνται Locr. = *ἀπελαύνωνται*. 162.4

ἀπελευθερίζω Delph., Thess. = *ἀπελευθερόω*. 162.1. Thess. *ἀπελευθερεσθένσα*, 18, 77.3

ἀπέλλαι Lac. = *ἐκκλησίαι*. Cf. *Ἀπελλαῖος*, name of a month. *Ἀπέλλαι* Delph., name of a festival corresponding to the Attic *Ἀπατούρια*

ἀπελλαῖα Delph., *victims for the Ἀπέλλαι*

ἀπέλλω Lesb. = *ἀπειλέω*. 75

Ἀπέλλων = *Ἀπόλλων*. 49.3

ἀπέταιρος Cret., *one who is not a member of a ἑταιρεία*. Law-Code II.5, note

ἀπεχομίνος Arc. = *-μένους*. 10

Ἄπλουν Thess. = *Ἀπόλλων*. 49.3

ἀπόγροφον Cret. = *ἀπόγραφον*. 5

ἀποδεδόανθι Boeot. = *-δεδώκασι*. 139.2, 146

ἀποδείγνυσθαι Eretr. = *-δείκνυσθαι*. 66

ἀποδόσσαι El. = *ἀποδόσθαι*. 85.2

ἀπόδρομος Cret., *a minor*. See *δρομεύς*

ἀπορηλέω El. = *ἀπειλέω*. 75

ἀπολογίτταστη Boeot. = *ἀπολογίσασθαι*. 82, 85.1, 142

ἀπομωλέω Cret., *contend in denial, deny*. See *μωλέω*

ἀποπōνίοι etc. Cret., see *ἀποφωνέω*

ἀπορραί Heracl., *springs* or *torrents*

ἀποστράψαι Delph. = *ἀποστρέψαι*. 49.2

ἀποτίνοιαν El. = *ἀποτίνοιεν*. 12 *a*

ἀποφορά Coan, *carrying off*

ἀποφωνέω Cret. (*ἀποπōνίοι* etc.), *bear witness*. See *φωνέω*

ἀππασάμενος Boeot. = *ἀνακτησάμενος*. App. 69.4

ἀππεισάτου Thess. = *ἀποτεισάτω*. 68.2

ἀπύ Arc., Cypr., Lesb., Thess. = *ἀπό*. 22

ἀπυδεδομίν[ος] Arc. = *ἀποδεδομένους*. 10

ἀπυδόας Arc. = *ἀποδούς*. 144

ἀπυδόσμ[ιον] Arc., meaning uncertain. No. 17.28, note

ἀπυτείω Arc. = *ἀποτίνω*. 162.12

ἀπύω Arc., *summon* = poet. *ἠπύω, ἀπύω*. 191

ἀπώμοτος Cret., *under oath of denial*

ἄρατρον Cret. = *ἄροτρον*. 162.2

ἀράω Heracl. (*ἀράσοντι*) = *ἀρόω*. 162.2

ϝάργον El. = *ἔργον*. 12

ἀργύριος Lesb. = *ἀργύρεος*. 164.6. *ἄργυρα*, 19.4

ἄργυρρον Thess. = *ἀργύριον*. 19.3

ἀρέσμιον Phoc., *fee, perquisite*. From *ἀρέσκω*

hαρέσται Locr. = *ἑλέσθαι*. 12, 85.1

ϝαρήν Cret. = *ἀρήν* (Att. inscr.), nom. of *ἀρνός*. 52

ἀρρέτευε, ἀρήτευε Arg., *presided*. 55

Ἀρίσταιχνος Coan. **69***a*
ἀρνησις Heracl. = *ἄρνησις*. **58***d*
ἀρρέντερος Arc. = *ἄρρην*. **80**, **165.1**
ἄρρην Att., **ϝάρρην** El. **49.2**, **80**
ἄρσην Ther. etc., **ἄρσης** Lac. = *ἄρρην*. **49.2**, **80**
Ἄρταμις = Ἄρτεμις. **13.2**
Ἀρταμίτιος = Ἀρτέμισιος. **61.3**
Ἀρτεμίρια Eretr. = Ἀρτεμίσια. **60.3**
ἀρτύω Heracl., *devise by will*. Cf. Hesych. *ἄρτυμα· διαθήκη*, and *ἀρτῦναι· διαθεῖναι*. In Cretan (Law-Code XII. 32) *manage* (property). In Arcadian simply *prepare*, *provide*. Cf. the official titles Arg. *ἀρτῦναι* (no. 78.2, note), Epid. *ἀρτῦνοι*, Ther. *ἀρτυτήρ*
ἀρχιδαυχναφορέω Thess., see *δαύχνα*
ἀρχιττολιαρχέω Thess., *be the first ptoliarch*. See *ττολίαρχοι*
Ἀρχοκράτης Rhod. = Ἀρχεκράτης. **167**
ἀρχός Boeot., Cret., Ion., Locr. = *ἄρχων magistrate*
ἆς = *ἕως*. **41.4**, **45.4**, **132.9***a*
ἀσαυτός reflex. pron. **121.4**
Ἀσκαλαπιός Thess. = Ἀσκληπιός. **48**
ἀσκηθής Arc., used of animals *without blemish*
ἄ(σ)σιστα El., Lac. = *ἄγχιστα*. **113.3**. Lac. *τοὶ 's ἀ(σ)σιστα πόθικες*, El. *τοὶρ ἐπ' ἄ(σ)σιστα*, *those next of kin*. Cf. Cret. *οἱ ἐπ' ἄνχιστα* (or *ἐπάνχιστα*) *πεπαμένοι the nearest owners*, Locr. *ἐπάνχιστος next of kin*
ἀστάς Epid. = *ἀναστάς*. **77.2**
ϝαστός = *ἀστός*. **52**
ἄτα Cret., *penalty*, *fine*. **53**
ἀταγία Thess., *time when there is no ταγός*, hence *time of peace*. No. 33, note
ἀτάω Cret. (*ἀταμένοι*, *ἀταθείᾱ*), *fine*. **53**
ἄτε Lac. (*hātʾ*) = *ἦτε as*. **132.5***a*
ἀτελέν Cypr. = *ἀτελῆ*. **108.2**
ἀτερόπτιλος (and *-ιλλος*) Epid., see *ὀπτίλος*
ἄτερος = *ἕτερος*. **13.3**
Ἀτθόνειτος Thess. = Ἀφθόνητος. **86.2**
ἄτι Cret. = *ἄτινα*. **129.3**
ἀττάμιος El. = *ἀζήμιος*. **84**
αὐάτα Lesb. = *αὐτη*. **53**
αὔθιν Rheg. = *αὖτις*. **133.6**
αὔρηκτος Lesb. = *ἄρρηκτος*. **55***a*
αὐσαυτός, reflex. pron. **121.4**
αὖσος Cret. = *ἄλσος*. **71**
αὐσωτός Delph., reflex. pron. **33***a*, **121.4**
αὐταμαρόν Locr. = *αὐθημερόν*. **12**, **58***b*
αὐταμέριν Cret. = *αὐθημερόν*. **133.6**
ἀφυτάν Corcyr. = *αὐτήν*. **32**
ἀφυτάρ Att. = *αὐτάρ*. **32**, **50**
αὐταυτός reflex. pron. **121.4**
αὐτεῖ W. Grk., **αὐτῖ** Boeot. = *αὐτοῦ*. **132.2**
αὐτεῖς Boeot. = *αὐτοῖς*. **30**
αὖτιν Cret. = *αὖτις*. **133.6**
αὐτός. **121.3,4**, **125.2**
αὐτοσαυτός reflex. pron. **121.4**
αὐτούτα Sicil. = *ἑαυτοῦ*. **121.4**
αὐτώντα Sicil. = *ἑαυτῶν*. **121.4**
αὖως Lesb. = *ἕως*. **35**
ἀφεδριατεύω Boeot., *serve as ἀφεδριάτας* or *official dedicator*. No. 42, note
ἀφέρξοντι Heracl., *shut off* (water by damming). Heracl.Tab.I.130ff., note
ἀφεώσθω Arc., from *ἀφίημι*. **146.4**
Ἀφορδίτα Cret. = Ἀφροδίτη. **70.1**
ἀφφάνω Cret. = *ἀμφάνω*. **69.3**
ἄφωνος Heracl., *intestate*
ἆχι Dor., *where*. **132.5***a*
ἀχύριος *building to hold chaff*. Cf. Hesych. *ἄχυρος· ὁ ἀχυρών. ἀχυροδόκη· ἀποθήκη τῶν ἀχύρων*
ἀ(ϝ)ώς Dor. etc. = *ἕως*. **35**, **41.4**

Βαδρόμιος Coan, Rhod. = Βοηδρομιών. **44.2**
βαθοέω Lesb. = *βοηθέω*. **44.2**
βανά Boeot. = *γυνή*. **68.1**
βάρναμαι = *μάρναμαι*. **88**
βασιλᾶες El. = *βασιλῆες*. **15**
βασιλεύς, official title in many states. In some the chief magistrate; in others restricted to religious functions, like the *ἄρχων βασιλεύς* at Athens, e.g. at Chios (no. 4C) and Miletus; *βασιλεῖς* an official body, e.g. in Mytilene (no. 22) and Elis (no. 57)
βάω Dor. = *βαίνω*. Heracl. *ἐπιβῆι*, Cret. *ἐμβέηι* (cf. **161.2**), also *ἐκβῶντας* Thuc. 5.77, *ἔμβη* Ar.Lysist.1303, etc.
βεβαιωτήρ Delph. = *-τής*. **164.5**
βείλομαι Boeot. = *βούλομαι*. **49.3**, **68.2**, **75**
βέλλομαι Thess. = *βούλομαι*. **49.3**, **68.2**, **75**. 3 pl. subj. *βέλλουνθειν*, **27**, **139.2**
Βέλφαιον Thess. = *Δέλφαιον, Δελφίνιον*. **68.2**
Βελφοί Lesb., Boeot. = Δελφοί. **68.2**
βενέω El. = *βινέω*. **18***b*
βέντιστος Dor. = *βέλτιστος*. **72**
βεττόν Lac. = **ϝεστόν*. **86.4**

βέφυρα Boeot. = *γέφυρα*. **68**.2
βίδεοι, βίδυοι Lac., title of officials. **51**
βίετος Cret. = *βίοτος*. **167**
βοαθοέω, βοαθέω = *βοηθέω*. **44**.2 with *a*
βοιηθέω = *βοηθέω*. **31** *a*
βοικίαρ El. = *οἰκίας*. **51**
βόλιμος Delph., Epid. = *μόλιβος*. **88**
βόλλα Lesb. = *βουλή*. **75**
βολλεύω Lesb. = *βουλεύω*
Βολοέντα Cret. **44**.4, **51**
βόλομαι Arc., Cypr., Ion. = *βούλομαι*. **75** *b*
Βόρθιος Cret. = *Ὄρθιος*. **51**
βουαγόρ Lac., *leader of the βοῦαι*, the bands in which Spartan boys were trained. Nos. 70–73, note
βοών Heracl., *cow-shed*. **165**.4
βροχύς Boeot., Thess. = *βραχύς*. **5**
βυβλία Heracl., *papyrus marsh*. *τὰν βυβλίαν* Heracl.Tab.I.58 = *τὰν βυβλίναν μασχάλαν* I.92. See *μασχάλα*
βύβλινος Heracl., see *μασχάλα*
βυβλίον = *βιβλίον*. **20**
βωθέω Ion. = *βοηθέω*. **44**.2
βωλά Boeot., Cret., Arg., etc. = *βουλή*. **25** with *a*, **75**
Βωρθέα Lac. = *Ὀρθία*. **51**
Βωρσέα Lac. = *Ὀρθία*. **64**
βῶς Dor. = *βοῦς*. **37**.1

γά W.Grk., Boeot. = *γέ*. **13**.3
Γαιάϝοχος Lac. = *γαιήοχος*. **53**
γαιών Heracl., *heap of earth, mound*. **165**.4
γάμελα Delph. = *γαμήλια, wedding cakes*. **164**.9
γεγράψαται Heracl. = *γεγράφαται*. **146**.3
γεγωνέω Chian, *call aloud*. **184**
γέλαιμι Lesb. = *γελάω*. **47**
γέλαμι = *γελάω*. **162**.4
γενεά *family, offspring*, also in plural *descendants*. No. 60.1, note
γερεαφόρος Coan, title of a priestly official. *γερηφόρος* occurs also in Pserimos near Calymna
γίνομαι = *γίγνομαι*. **86**.7
γῖνος Rhod. = *γίννος*
γίνυμαι Boeot., Thess. = *γίγνομαι*. **86**.7, **162**.5
γινώσκω = *γιγνώσκω*. **86**.7
γνῶμαν El. = *γνῶμεν*. **12** *a*
γραμματίδδω Boeot. = *γραμματεύω*. **84**. So *γραμματιστάς* = *γραμματεύς* in Boeot., Ach., Delph., Epir. as in Hdt.
γράσσμα Arg. = *γράμμα*. **164**.4
γραφής Arc. = *γραφεύς*. **111**.4
γράφος El. = *γράμμα*. **241**
γροφεύς El., Argol., Sicyon. = *γραφεύς*. **5**
γροφεύω Argol. = **γραφεύω*. **5**
Γρόφων Mel. **5**
γυμνάδδομαι Lac. *γυμνάζομαι*. **84**
Γυνόππαστος Boeot. **69**.4

δαῖσις Cret., *division*
δακκύλιος Boeot. = *δακτύλιος*. **87**
δάλτος Cypr. = *δέλτος*. **49**.3
δαμέτας Carpath. = *δημότης*. **167**
δαμιεργός Astyp., Nisyr. = *δημιουργός*. **44**.4
δαμιοργός = *δημιουργός*. **44**.4
δαμιωέμεν, δαμιώοντες Boeot. = *ζημιοῦν* etc. **159** with App.
Δαμοκρέτω Lesb. = *Δημοκρίτου*. **18**
δαμοσιοία El. = *δημοσιοίη*. **15**, **157** *b*
δαμοσιῶμεν El. = *δημοσιοῦν*. **157** *b*
δαμοτέλην Lesb. = *-τελῆ*. **108**.2
δαράτα Delph., *a ceremonial cake*. No. 51 A 5, note
δαρκνά Cret., see *δαρχνά*
δάρμα Delph. = *δέρμα*. **12**
δαρχμά = *δραχμή*. Arc., Cypr., El., Corcyr. **49**.2 *a*
δαρχνά Cret. (*δαρκνά*) = *δραχμή*. **49**.2 *a*, **69** *a*
δάτταθθαι, δάττονται Cret. = *δάσασθαι, δάσωνται*. **82**
δαύχνα Thess., Cypr. = *δάφνη*. *ἀρχιδαυχναφορείσας, συνδαυχναφόροι, Δαυχναί[ου]*. **68**.4 *a* with App.
δέατοι Arc. = *δοκῆ*. **139**.1, **151**.1, **191**
δείλομαι Delph., Locr. = *βούλομαι*. **49**.3, **68**.1, **75**
δέκετθαι Cret. = *δέχεσθαι*. **66**, **85**.3
δέκνυμι Ion. = *δείκνυμι*. **49**.1
δέκο Arc. = *δέκα*. **6**, **114**.10, **116** *a*
δέκομαι = *δέχομαι*. **66**
δέκοτος Arc., Lesb. = *δέκατος*. **6**, **114**.10, **116** *a*
δέκων Lesb., Chian = gen. pl. of *δέκα*. **116**
δέλλω Arc. = *βάλλω*. **49**.3, **68**.1
δεμελεῖς Epid., *leeches*. Cf. Hesych. *δεμβλεῖς· βδέλλαι*
Δρεῆνίας Corinth. = *Δεινίας*. **28**, **54** *d*
δέρεθρον Arc. = *βάραθρον*. **68**.3
Δεύς Boeot., Lac., Rhod. = *Ζεύς*. **84** with App.
δεύω Lesb. = *δέω want*. **35**

δέφυρα Cret. = *γέφυρα*. **68**.2
δήλομαι = *βούλομαι*. **25** with *a*, **49**.3, **68**.1, **75**. El. *δηλομήρ*, no. 60.5, note
δημορίων Orop. = *δημοσίων*. **60**.3
Δῆνα Cret. = *Ζῆνα*. **84**, **112**.1
διακνόντων Heracl. = *διαγνόντων*. **66**
διάλαμψις = *διάληψις distinction*, in late Lesb., Cret., etc. Cf. And., Thess. *λάμψομαι* = *λήψομαι*, as also in Hdt.
διαλιαίνω Boeot., see **-λιαίνω**
διέ Thess. = *διά*. **7**
διεγέλα Epid. **162**.4
Διεί = *Διί*. **112**.1
Διρείθεμις Cypr. **112**.1
διὲ κί Thess. = *διότι*. **131**
διηκόσιοι Ion. = *διακόσιοι*. **117**.2
δικάδδω Cret., El. = *δικάζω*. **84**
δίκαια El., *legal penalties, fines*. *ζίκαια*, **62**.2
δικάσζω Arg. = *δικάζω*. **89**.1
δικάσκοποι officials at Mytilene, *inspectors of justice*
δικαστήρ Locr., Pamph. = *-τής*. **164**.5
δικάως Lesb. = *δικαίως*. **31**
δίκνυμι Cret. = *δείκνυμι*. **49**.1
δίκρεας Cos, Chios, *double portion of flesh, a double cut*
δινάκω El., *change, amend*. Cf. *δίνω*
Διόζοτος Boeot., Thess. = *Διόδοτος*. **166**.2
δίομαι Cret. = *διώκω*. **162**.10
διορθωτήρ Coreyr. = *-τής*. **164**.5
διούο Boeot. = *δύο*. **24**
διπλεῖ Cret., Heracl. = *διπλῇ*. Cf. **132**.2
διπλεῖος Locr. = *διπλόος*
δίρῑσις Cret. = *διάρρησις* in form. Law-Code IX.26, note
δίφυιος El. = *διπλάσιος*. **241**. *ζίφυιος*, **62**.2
δορέναι Cypr. = *δοῦναι*. **154**.1
δόκημα Arg. = *δόγμα*. No. 81
δοκιμάδδω Boeot. = *δοκιμάζω*. **84**
δουλίζω Boeot., Phoc. = *δουλόω*. **162**.1
δρίφος Syrac. = *δίφρος*. **70**.2
δρομεύς Cret., *one who is of age*. Boys under seventeen were not allowed to enter the gymnasia, which the Cretans called *δρόμοι*, and so were termed *ἀπόδρομοι*
δυράνω Cypr. = *δίδωμι*. Cf. Lat. *duim*
δυέ Lac. = *δύο*. **114**.2
δυεῖν = *δυοῖν*. **114**.2
δύο, plural forms *δυῶν*, *δυοῖς*, *δύας*. **114**.2
δυόδεκα = *δώδεκα*. **115**
δυώδεκα = *δώδεκα*. **115**
δυωδεκαΐς, δωδεκαΐς Delph. = Ion. *δωδεκηΐς sacrifice consisting of twelve victims*
δώκω Cypr. = *δίδωμι*. **162**.11
δῶλα, δῶλος Dor. = *δούλη, δοῦλος*. **25***c*
δωός Cret. = *ζωός*. **84**
δώω Boeot., Cret. = *ζώω*. **84**.1, **162**. 7

ἐ Locr. = *ἐκ*. **100**
ἔα El. = *εἴη*. **15**, **31**
ϝεραδεκότα Locr., see *ἀνδάνω*
ἔασσα Arc., Arg., Mess. = *οὖσα*. **163**.8
ἑβδεμαῖος Epid. = *ἑβδομαῖος*. **114**.7
ἑβδεμήκοντα Delph., Heracl. = *ἑβδομήκοντα*. **114**.7
ἔβδεμος Delph. = *ἕβδομος*. **48**, **114**.7
ἔγγροφον Cret. = *ἔγγραφον*. **5**
ἐγεηληθίωντι Heracl., to *ἐξειλέω prevent*. **75**, **151**.2
ἔγκτασις = *ἔγκτησις*. **49**.5
ἔγραμμαι Cret. = *γέγραμμαι*. **137**
ἔγρασφεν = *ἔγραψεν*. **87** .
ἔγρατται Cret. = *γέγραπται*. **86**.2, **137**
ἐδούκαεμ Thess., **ἐδώκαιν** Delph. = *ἔδωκαν*. **138**.5
ἔδραμα Epid. = *ἕδρα*. Cf. the rare *ἕδρασμα*
ἔθεν Epid. = *οὗ* gen. 3 pers. pron. **118**.3
εἰ W. Grk. = *οὗ* adv. **132**.2
ϝειζός El. = *εἰδώς*. **62**.2
εἰκ Arc. = *εἰ*. **134**.2*a*
ϝείκατι Heracl. = *εἴκοσι*. **116**
εἴκοιστος Lesb. = *εἰκοστός*. **116** with *a*
εἴλω, εἰλέω. **75**
εἰμάτιον = *ἱμάτιον*. App. **11**
εἰματισμός = *ἱματισμός*. See preceding
εἶμειν Rhod. = *εἶναι*. **163**.7
εἶμεν = *εἶναι*. **163**.7
εἶν Eub. = *εἶναι*. **160**
εἴνατος Ion. = *ἔνατος*. **54**
εἵνεκα Ion. = *ἕνεκα*. **54**
εἴνιξαν Boeot. = *ἤνεγκαν*. **144***a*
ϝειπ- (Cret. *ϝειπόντι* etc.) = *εἰπ-*. **52**
εἰρῆται Ion. = *εἴρεται*. **43**, **139**.2
εἴσχημαι = *ἔσχημαι*. No. 19.14, note
Ϝηκαδάμοε Boeot. **30**, **46**, **52***b*
ϝέκαθθα Cret. = *ἑκοῦσα*. **163**.8*a*
ϝέκαστος, *ἕκαστος*. **52***b*
ἑκατέρω Coan, adv. *on each side of*. **132**.7*a*
Ϝεκέδαμος Thess. **46**, **52***b*
ἐκεχηρία = *ἐκεχειρία*. **25***b*
ϝεϙόντας Locr. = *ἑκόντας*. **52**

ηεκοτόν Arc. = *ἑκατόν*. **6**, **116***a*, **117**
ἐκπέτωντι Heracl. = *ἐκπέσωσι*. Heracl. Tab.I.120, note
ἔκτεισις, not *ἔκτισις*. **28***a* with App.
ἔλαμι = *ἐλάω*, *ἐλαύνω*. **162.4**
ἔλεξε = *εἶπε*. So regularly in Boeotian and Thessalian decrees, where Attic and most dialects have *εἶπε*. Sometimes also in decrees of Oropus
ηελέσται Locr. = *ἑλέσθαι*. **85.1**
ἑλέστειν Thess. = *ἑλέσθαι*. **85.1**, **156**
Ἐλευθενναῖος Cret. = **Ἐλευθερναῖος**. **86.5**
Ἐλευθύνια Lac. = **Ἐλευσίνια**. **20**, **59.1**
ἐλουθερός Cret. = *ἐλευθερός*. **33***a*
ἐμέθεν Dor. = *ἐμοῦ*. **118.3**
ἐμέος Dor. = *ἐμοῦ*. **118.3**
ἐμετρίωμες Heracl. = *ἐμετροῦμεν*. **9.6**, **42.5***b*
ἐμίν W. Grk. = *ἐμοί*. **118.4**
ἔμμεν Thess. = *εἶναι*. **163.7**
ἔμμεναι Lesb. = *εἶναι*. **154.2**, **163.7**
ἔμμι Lesb., **ἐμμί** Thess. = *εἰμί*. **76**
ἔμπαν Dor. = *ἔμπης*. **133.6**
ἔμπασις Corcyr., Meg. = *ἔγκτησις*. **49.5**
ἐμπάω El., see *ἐπενπάω*
ἔμπροσθα Heracl. = *ἔμπροσθεν*. **133.1**
ἐμφανίσσω Thess. = *ἐμφανίζω*. **84***a*
ἐν = *εἰς*. **135.4**
? **ἔναγος** Delph., *ceremony for the dead*. Cf. *ἐναγίζω*. No. 51C38, note
ηενατός Delph., Ther. = *ἐνατός*. **58***c*, **114.9**
ἐνδεδιωκότα Heracl. = *ἐμβεβιωκότα alive*. **68.1**
ἐνδειγνύμενος Ther. = *ἐνδεικνύμενος*. **66**
ἐνδέρω Coan, see no. 101.38, note
ἐνδεύω Lesb. = *ἐνδέω want*. **35**
ἐνδικάζομαι, Arc. *ἰνδικάζομαι* **(10)**, *be subjected to suit*. No. 18.34, note
ἔνδικος Cret., *ἴνδικος* Arc. **(10)** = *ὑπόδικος*, *ἐπίδικος*, but used impersonally with dative of the person who is *liable to suit*. No. 18.34, note
ἔνδοθεν Att.-Ion., Cret., *within*. **133.1.4**
ἐνδοθίδιος Cret., *belonging within*. **165.2**
ἔνδοι Lesb., Epid., Syrac., *within*. **133.4**
ἔνδορα Coan, see no. 101.48, note
ἐνδός Cret., Delph., Syrac., *within*. **133.4**
ἐνδόσε Ceos = *εἴσω*. **133.4**
ἐνδοσθίδια Epid., *entrails*. **165.2**
ἔνδυς Delph., *within*. **132.4**, **133.4**
ἔνδω Delph., *within*. **132.7***a*, **133.4**
ἐνενιχθείει Boeot. = *εἰσενεγχθῇ*. **144***a*, **151.2**, no. 43.49, note
ἐνετέρια Locr., *taxes of admission* (to citizenship). From *ἐνίημι*, like Att. *εἰσιτήρια* from *εἴσειμι*
ἐνεφανίσσοεν Thess. = *ἐνεφάνιζον*. **84***a*, **138.5**
ἐνηβ̄όηαις Lac. from *ἐνηβάω*. **41.2**, **59.1**
ἐνθαῦθα Att. (inscr.) = *ἐνταῦθα*. **65**
ἐνθαῦτα Ion. = *ἐνταῦθα*. **65**
ἐνθεῖν Arc., Dor. = *ἐλθεῖν*. **72**
ἔνθινος Cret. = *ἔνθεος*. **164.9**
ἔνθω Boeot. = *ἔσσων*. **139.2**, **163.6**
ἐνιαύτιος Coan, Delph. = *ἐνιαύσιος*. **61.3**
ἐνιαυτός (1) *end of the year, anniversary*, (2) *year*. For the former and more original meaning, which the word sometimes has in Homer, cf. Delph. no. 51C47, Cret. Law-Code I.35, IV.4
ἐνκοιῶται Cret., sc. *δαρκναί*, *money given as security*. Cf. Hesych. *κοῖον· ἐνέχυρον, κοιάζει· ἐνεχυράζει*. Deriv. of *κεῖμαι*
ηεννέα Heracl. = *ἐννέα*. **58***c*, **114.9**
ἔννεκα Lesb. = *ἕνεκα*. **54***b*
ἐννῆ Delph. = *ἐννέα*. **42.2**, with App., **114.9**
ἔνοτος Lesb. = *ἔνατος*. **6**, **114.9**, **116.9**
ἐνπῶι El., see *ἐπεμπάω*
ἔνς Cret. = *εἷς*. **114.1**
ἐν τάν Boeot., *until*. **136.1**, no. 43.49, note
ἔντασις Thess. = *ἔγκτησις*. **49.5**
ἔνταστιν Heracl. = *οὖσιν*. **107.3**
ἐνταῦτα El. = *ἐνταῦθα*. **65**
ἔντε Locr., **ηέντε** Delph. = *ἔστε*, *ἕως*. **58***c*, **132.9***a*, **135.4**
ἔντες Dor. = *ὄντες*. **163.8**
ἐντί W. Grk. = *εἰσί*. **163.2**
ἔντιμος Locr., *in office*. Cf. Plat. Rep. 528 c
ἐντῶθα Orop. = *ἐνταῦθα*. **34***a*, **65**
ἐντοῦθα Cumae = *ἐνταῦθα*. **65**, **124**. *ἐντῶθα* Orop., **34***a*
ἐντοφῆια Delph. = *ἐντάφια*, *funeral rites*. Cf. Hesych. *ταφήια· ἐντάφια, εἰς ταφὴν ἐνθέντα ἱμάτια*. **6**
ἔντω = *ἔστων*. **163.6**
Ἐνυμακρατίδας Lac. = **Ὀνυμα-**. No. 66.35, note
ἐνυφαίνω Cret. (*ἐνυπάνει*), *weave within* (the house)
ϝέξ = *ἕξ*. **50***b*, **52***b*, **114.6**
ἐξαγρέω El. = *ἐξαιρέω*. See *ἀγρέω*
ἐξᾶν Coan, Rhod., Ther. = *ἐξῆς*. **133.6**

ἐξαρχίδιος Cret. **165.2**
ἔξει Lac. = *ἔξω*. **133.5**
ἐξήκοιστος Lesb. = *ἐξηκοστός*. **116**
ἐξξανακά(δ)δεν Thess. = *ἐξαναγκάζειν*. **69.3, 84, 89.1**
ἔξοι Cret., Syrac. = *ἔξω*. **133.5**
ἐξόμεινον Thess. *ἐξάμηνον*. **6**
ἐξ ὀρύξᾰ Cypr., *expropriate*. Probably from an *ἐξορύσσω* used in a figurative sense (cf. Eng. *root out*). But many assume *ἐξορύζω* as a by-form of *ἐξ-ορ(ϝ)ίζω*
ἔξος Dor., Delph. = *ἔξω*. **133.5**
ϝέος Locr. = *ἑαυτοῦ*. **118.3**
ἐπ Thess., Boeot. = *ἐπί*. **95**
ἐπαβολά Cret., *share*. **167** *a*
ἐπάκοε Lac., dual of *ἐπάκοος*. No. 67, note
ἐπάνακκον = *ἐπάναγκες*. **69.3**
ἐπανιτάω El., *return*. Cf. *ἰητήεον* = *ἰτέον*, and Hesych. *εἰτακεῖν· ἐληλυθέναι*
ἐπάνχιστος Locr., *next of kin*. See *ἄ(σ)σιστα*
ἔπαργμα Thera = *ἄπαργμα offering*. Cf. Att. (inscr.) *ἐπαρχή* beside *ἀπαρχή*
ἐπειδέ Meg. = *ἐπειδή*. **93**
ἔπειτε Ion. = *ἔπειτα*. **132.9**
ἐπέλαμι = *ἐπελαύνω*. **162.4**. Coan *ἐπελάντω drive up*, but Heracl. *ἐπελάσθω* and Arc. *ἐπελασάσθων* mean *collect, enforce* (fines). Cf. also Arg. *ποτελάτω enforce*, Ion. *ἐνηλάσιον rental*
ἐπελευσεῖ (fut.), **ἐπέλευσαν** (aor.) Cret., *bring*. **162.9**
ἐπεμπάω El. (*ἐπενπῶι, ἐπενπέτω*) *enforce* or *declare*. Also *ἐνπῶι* from simplex *ἐμπάω*. Probably related to *ἐμπάζω*
ἐπές Arc., *just for*. **136.10**
ἐπεστάκοντα Thess. = *ἐφεστηκότα*. **58** *b*, **147.3**
ἔπετον Dor. etc. = *ἔπεσον*, aor. of *πίπτω*. See no. 74.120, note
ἐπεχεῖ Delph. = *ἐφεξῆς*. **132.2**
ἐπε El. = *ἐπεί*
ἐπηρειάζω = *ἐπηρεάζω*. This spelling with *ει*, as in no. 18.46 and also in papyri (*ἐπηρειάσαντος*, Berlin Aeg. Urk. II.589.9), is the etymological one (cf. *ἐπήρεια*), while *ἐπηρεάζω* of our texts is like *δωρεά* beside *δωρειά* (**31**)
ἐπί Boeot. = *ἐπεί*. **29**
ϝέπιja Cypr. = *ἔπεα*. **9.3**
ἐπίαρον El. = **ἐφίερον sacred penalty**
ἐπιατές (*ϝιατές*) Locr., *for the year*. No. 55.35, note
ἐπιβάλλων Cret., short expression for *ὧι ἐπιβάλλει*. Sometimes = *ὧι ἐπιβάλλει* (*τὰ χρήματα*), i.e. *heir-at-law*; sometimes = *ὧι ἐπιβάλλει* (*ὀπυίειν*), i.e. *groom-elect*
ἐπιδεί Boeot. = *ἐπειδή*. **29**
ἐπιδημέωριν Eretr. = *ἐπιδημῶσιν*. **60.3**
ἐπιδικατοί Lac. = *οἷς ἐπιδικάζεται those to whom property is adjudged by law, heirs-at-law*. For *-ατός* cf. *θαυματός* beside *θαυμαστός*
ἐπιζημίωμα Heracl. = *ἐπιζήμιον penalty*
ἐπιζύγιον Arc. = *ὑποζύγιον*
ἐπιθεῖαν El. = *ἐπιθεῖεν*. **12** *a*
ἐπιθιάνε Arc. = *ἐπιθιγγάνῃ*. **62.3**
ἐπικαταβάλλω Heracl. = *ἐπιβάλλω impose upon*.
ἐπιλεκταρχέω Aetol. No. 62.16, note
ἐπιροικία Locr. = *ἐποικία*
ἐπίροικος Locr. = *ἔποικος*
ἐπιοικοδομά Heracl., collective, used of the buildings belonging to the land. No. 74.150, note
ἐπιπῆν Epid. = *καταπάσσειν*. Cf. Hesych. *πῆ καὶ πῆν ἐπὶ τοῦ κατάπασσε καὶ καταπάσσειν*
ἐπιπηράω Cret. (*ἐπιπερῆται*) = *πειράω*
ἐπιπόλαια χρήματα Cret., *movable property*. Cf. Harpocration *ἔπιπλα· τὴν οἷον ἐπιπόλαιον κτῆσιν καὶ μετακομίζεσθαι δυναμένην*
ἐπιπρείγιστος Cret., *the next oldest*. See *πρείγιστος*
ἐπισκεάζειν Corcyr. = *ἐπισκευάζειν*. **36**
ἐπισπένδω Cret., *solemnly promise*. Cf. Lat. *spondeo*. *ἐπέσπενσε*, **77.3**
ἐπιχύτας Arg. = *ἐπίχυσις beaker*. No. 82
ἐποίρεhε Arg. **53, 59.2**
ἐποίρεσε Boeot. **53**
ἐποίκια τά Heracl. *farm buildings*
ἐποίσε Arc., aor. subj. to fut. *οἴσω*. No. 17.21, note
ϝέπος = *ἔπος*. **52**
ἔππασις Boeot. = *ἔγκτησις*. **49.5, 69.4**
hεπτάκιν Lac. = *ἑπτάκις*. **133.6**
ἐπῶμόται Locr., *jurors*
ϝέργον = *ἔργον*. **52**
ἐρευταί Cret. = *ζητηταί collectors*. No. 113.132, note
ϝερρημένα Arg. = *εἰρημένα*. **55**
ἐρρέτασατυ Cypr., see *ϝρέτάω*
Ἑρμώνοσσα Chian = *-ασσα*. Cf. **46**
ἐροτός Boeot., Thess. = *ἐρατός*. **5**
ἔρπω = *εἶμι*. Sometimes in tragedians, Theocr., etc., but also a regular

prose use in many dialects, as Arc., Argol., Astyp., Cret., Cypr., Delph., Mess.
ἐρρηγεῖα Heracl. = *ἐρρωγυῖα*. 49.5, 146.4, 148
ϝέρρω El. = *ἔρρω* = *φεύγω*. 52, 241
ἑρσεναίτερος El. = *ἄρρην*. 49.2, 80, 165.1
ἔρσην = *ἄρρην*. 49.2, 80
Ἐρχομενός Arc., Boeot. = *Ὀρχομενός*. 46
ἐς = *ἐκ*. 100
ἔσγονος = *ἔκγονος*. 100
ἐσδέλλω Arc. = *ἐκβάλλω*. 49.3, 68.1, 100
ἐσδοκά Arc. = *ἐκδοχή*. Cf. 66, 100
ἐσδοτῆρες Arc. = **ἐκδοτῆρες* *those who give out the contracts*
ἑσκηδεκάτη Boeot. = *ἑκκαιδεκάτη*. 100
ἔσκλητος Sicil., title of a select official body. 100*a*, no. 100.2, note
ἐσλιαίνω Boeot., see *λιαίνω*
ϝεσπάριος Locr. = *ἑσπέριος*. 12, 52*c*
ἐσπεράω Arc. = *ἐκπεράω transgress*
ἐσπρεμμίττω Cret. = *ἐκπρεμνίζω*. 84, 86.6
ἐσς Boeot. = *ἐξ*. 100
ἔσσα Lesb., Epid. = *οὖσα*. 163.8
ἔσσομαι = *ἔσομαι*. 83
ἔστε *until*. 132.9*a*, 135.4
ἔστεισις Arc. = *ἔκτεισις*. 28*a* with App.
ἐστέλλα Lesb., Thess. = *ἔστειλα*. 79
ἔταλον Lesb., **ἔτελον** Coan, *yearling*. Cf. Lat. *vitulus*. 49.3
ἐτάξαιν Thess. = *ἔταξαν*. 138.5
ϝέτας El. = *ἔτης private citizen*
ϝέτος El. = *ἔτος*. 52. Cret. *ϝέτεθι*, 81*a*
ἔτος = *ἔτος*. 58*c*
ἔττε Boeot. = *ἔστε*. 86.4
εὐάμερος ἁ Cret. = *ἑορτή*
Εὐβάλκης Lac. 36
εὐεργετές Thess. = *εὐεργετέων*. 78, 157
εὔιδε Lesb. *εἶδε*. 35*a*
ϝευκονομειόντων Boeot. = *ὠκονομηκότων*. 146.1, 147.3
ϝευμένας Cret. = *ϝελμένας*, *assembled*, to *εἵλέω*. 71, 75
εὐνόα = *εὐνοία*. 31
εὐρῆτάσατυ Cypr., see *ϝρῆτάω*
εὐσαβέοι El. = *εὐσεβέοι*. 12*a*
εὐσχάμενος = *εὐξάμενος*. 87
εὑτοῦ Thess. = *ἑαυτῷ*. 121.2, no. 28.16, note
Εὔτρητις Boeot. = *Ευτρησις*. 61.3
εὐχωλά Arc.-Cypr., *prayer* or *imprecation*. 191
ἔφαβος pseudo-dial. = *ἔφηβος*. 280
ἐφακέομαι Delph., *repair*. 58*c*
ἐφάνγρενθειν Thess. = *ἐφαιροῦνται*, *κατηγοροῦνται*. 27, 58*c*, 139.2, 157, no. 28.41, note, see also *ἀγρέω*
ἐφέρξοντι Heracl., *shut in* (water by damming). Heracl. Tab. I. 130 ff., note
ἐφθορκώς Arc. = *ἐφθαρκώς*. 5
ἐφιορκέω = *ἐπιορκέω*. 58*c*
ἐχεπάμων Locr., *heir*. 49.5*a*
ἐχθός Delph., Locr., **ἔχθω** Epid., Delph., **ἔχθοι** Epid. = *ἐκτός*. 66, 133.3
ἐψαφίττατο Boeot. = *ἐψηφίσατο*. 82, 142
ἔωκα = *εἴκα*. 49.5, 146.4

ζά Lesb. = *διά*. 19.1
ζᾶ Cypr. = *γῆ*. 62.4
ζαμιοργία El. *the body of demiurgi*. 44.4, 62.2
ζαν Cypr., see no. 19.10, note
ζέλλω Arc. = *βάλλω*. 68.3
ζέρεθρον Arc. = *βάραθρον*. 68.3
Ζῆνα, Ζηνός, etc. 37.1, 112.1
ζίκαια El., see *δίκαια*
ζίφιον El., see *δίφιος*
Ζόννυσος Lesb. = *Διόνυσος*. 19.1
ζώω = *ζῶ*. 162.7

ἠ Boeot. = *αἰ*. 134.1
ἠ *whether*, **ἐ** Cypr. = *εἰ*. 132.6, 134.1 with *a*
ᾗ Cret. *where*, *when*. 132.6, 134.1*a*
ἤγραμμαι Cret. = *γέγραμμαι*. 137
ϝῆμα Cret. = *εἶμα*. Gen. sg. *ϝήμᾱς*. 112.5
ἦμεν = *εἶναι*. 163.7
ἤμην Cret. = *εἶναι*. 154.4, 163.7
ἤμην 1 sg. imperf. mid. of *εἰμί*. 163.9
ἠμί = *εἰμί*. 25, 163.1
ἡμίδιμνον Epid. = *ἡμέδιμνον*. 88*a*, 89.4
ἡμίνα Cret. *the half*. 164.9
ἡμιρηναία Delph., fem. deriv. of following. 55*a*
ἡμίρρήνιον Delph., probably *half-grown sheep*, i.e. such as are midway between lambs and full-grown sheep. 55*a*
ἥμισος = *ἥμισυς*. App. 61.6
ἥμισσος = *ἥμισυς*. 61.6, 81*a*
ἡμίτεια Epid. = *ἡμίσεια* in sense of *ἡμίεκτον*. 61.6, 164.9

ἠμιτυέκτō Cret. = *ἡμιέκτου*. **61**.6
ἥμυσυ = *ἥμισυ*. **20**
ἤν Ion. = *ἐάν*. **134**.2*b*
ἦν = *ἦσαν*. **163**.4
ἦναι Arc. = *εἶναι*. **154**.1, **163**.7
ἤνατος Cret. = *ἔνατος*. **54**, **114**.9
ἤνεικα = *ἤνεγκα*. **49**.1, **144***a*
ἠνείχτθησαν Ephes. App. **89**.1, **144***a*
ἦνικα = *ἤνεγκα*. **49**.1, **144**
ἤνται Mess. = *ὦσι*. **151**.1, **163**.8
ἦς Heracl. = *εἶς*. **114**.1
ἦς = *ἦν*. **163**.3
ἤστω El. = *ἔστω*. **163**.5
ἦται Delph. = *ᾖ*. **151**.1, **163**.8
ἤτω = *ἔστω*. **163**.5
ηὑτῶν Coan = *ἑαυτῶν*. **121**.2
ἥχοι Orop. = *ὅπου*. **132**.3
ἠώς Ion. = *ἕως*. **41**.4*b*

θάλαθθα Cret. = *θάλαττα*. **81***a*
θάλαττα. **81**
θαρρέω El. = *θαρσέω*, *θαρρέω*, but in technical sense of *be secure*, *immune*. So *θάρρος security*, *immunity*. **80**, no. 57.1, note
Θα(ρ)ρῆς Ther. **42**.2, **80**
Θε- Meg. etc. = *Θεο-*. **42**.5*d*
θεαρός = *θεωρός*. **41**.4
θέθμιον Locr., Elean = *θέσμιον*. **65**, **164**.4
θεθμός Epid., Lac. = *θεσμός*. **65**, **164**.4
Θεισπιαί, **Θεισπιεύς** Boeot. = *Θεσπιαί*, *Θεσπιεύς*. **9**.2*a*
Θεόζοτος Boeot., Thess. = *Θεόδοτος*. **165**.2
θεομοιρία Coan = *θεοῦ μοῖρα the part consecrated to the god*
Θεόρδοτος Thess. = *Θεόσδοτος*. **60**.4
θεορός, **θευρός** = *θεωρός*. **41**.4*a*
θέρσος = *θάρσος*. **49**.2
θέστων Phoc. (Stiris) = *θέσθων*. **85**
θηαυρός Arg. = *θησαυρός*. **59**.2
θηλύτερος El. = *θῆλυς*. **165**.1
θιαωρία Boeot. = *θεωρία*. **44**.4
θιγάνα Delph., *lid*, *cover* (?). Cf. Hesych. *θίγωνος· κιβωτοῦ*. See no. 51 C 38 ff., note
θιθέμενος Cret. = *τιθέμενος*. **65**
θῖνος Cret. = *θεῖος*. **164**.9
Θιόππαστος Boeot. **69**.4
θιός = *θεός*. **9**
Θιόφειστος Boeot. = **Θεόθεστος*. **9**.2*a*, **68**.2
Θο- Meg. etc. = *Θεο-*. **42**.5*d*
θοσία Boeot. = *θυσία*. **24**
θύρδα Arc. = *θύραζε*. **133**.2
θύρωτον Epid. = **θύρωτρον*. **70**.3
θύσθēν Arc. = *τυθῆναι*. **65**, **155**.2
θυφλός Cumae = *τυφλός*. **65**
θύχα Cret. = *τύχη*. **65**
θωάδδω El. (*θōά(δ)δοι*) *impose a fine*. See following
θω(ι)άω *impose a fine*. Locr. *θōιέστō*, Att. *θōᾶν*, Delph. *θωεόντων*. **161**.2. Cf. Att. *θω(ι)ά*, Ion. *θωιιή* (**37**), Delph. *θωίασις*

ἴ Cypr. = *ἤ*. **93**
ἴα Lesb., Thess., Boeot. = *μία*. **114**.1 with App.
ἴαθθα Cret. = *οὖσα*. **81***a*, **163**.8
ἱαρειάδδω Boeot., *serve as priest*. **84**
ἱαρές Cyren. = *ἱερεῖς*. **111**.3
ἰαρο(μ)μνάμονες, see *ἱερομνήμων*
ἱαρός, **ἰαρός** = *ἱερός*. **13**.1, **49**.2, **58***b*
ἴασσα = *ἰοῦσα*. **163**.8*a*
ἰjατήρ Cypr. = *ἰατρός*. **56**, **164**.5
ἴατρα τά Epid., *perquisites for healing*. **165**.3
ἴαττα Cret. = *οὖσα*. **81**, **163**.8
ἴγγυος Arc. = *ἔγγυος*. **10**
ἰγκεχηρήκοι Arc., from *ἐγχειρέω*. **10**, **25***b*
ἴδδιος Thess. = *ἴδιος*. **19**.3, **58***c*
ἰδέ Cypr., *then*, *and*. **134**.6
ϝίδιος = *ἴδιος*. **52**
ἱέρεως Mil. = *ἱερεύς*. **43**, **111**.5
ἱέρηα = *ἱέρεια*. **28***b*
ἰερήιια Ion. **37**.2
ἱερής Arc., **ἰjερές** Cypr. = *ἱερεύς*. **111**.4
ἱερητεύω = *ἱερατεύω*. **167**. *ἱερητεύκατι* Phoc., **138**.4
ἱεριτεύω, **ἱαριτεύω** = *ἱερατεύω*. **167**
ἱεροθυτέω Arc., Phoc., Rhod., etc., *be ἱεροθύτης*. Arc. *ἱεροθυτές*, **78**, **157**
ἱεροθύτης (**-ας**), official title. Sometimes applied to priestly attendants, sometimes to priestly officials of high rank, who were even, in some places, the eponymous officers
ἱερομνήμων, **-μνάμων**, title of certain superior officials, primarily in charge of religious matters, *sacred commissioners*, *ministers of religion*, but in some states the chief magistrates. Arc. *hιερομνάμονσι*, **77**.1*a*. Arg., Epid. *ἰαρο(μ)μνάμονες*, **58***b*, **89**.4
ἱεροποιός, title of officials in charge of religious matters, sometimes regular magistrates, sometimes extraordinary commissioners

ἱερός, ἰερός. 58*b*
ἱερωτεύω = *ἱερατεύω.* 167
ἰθθάντες Cret. = *ἱστάντες.* 81*a*
ἰθύς Ion., Boeot. = *εὐθύς.* As in lit. Ion., so also inscriptional *ἰθύς* (Ephesus), *ἴθυνα* (Chios), though *εὔθυνος, ἐνθύνω* also occur. Proper names in *Ἰθυ-* are Ionic and Boeotian
ἰκάς = *εἰκάς.* 116. Ther. *ἡικάδι,* 58*c*
(ϝ)ικαστός Boeot. = *εἰκοστός.* 116 with *a*
(ϝ)ίκατι = *εἴκοσι.* 52, 61.2, 116
ϝικατίδειος ὁ Heracl., name of a particular (twenty-foot) road
ϝικατίπεδος Heracl., *twenty feet wide,* used with *ἄντομος*
ἱκέτας Arg. = *ἱκέτης.* App. 58*b*
ἱκμαμένος Cypr., *stricken* (in battle), *hit.* Denom. from **ἱκμά.* Cf. *ἴκταρ at one blow, at once,* Hesych. *ἱκτέα· ἀκόντιον,* Lat. *īcō*
ἱκοστός Thess. = *εἰκοστός.* 116 with App.
ἵκω = *ἥκω.* As in Hom. and lit. Dor., so also in Arc., Delph., Locr., Corinth., Epid., Lac. Cf. also Delian *ἵκο[ν]* = *ἀνῆκον,* and Ion. (Paros) perf. part. *τὰ παρικότα, the past*
ἴλαος, ἵλεος, ἵληος (Lac. *hílĕros*) = *ἵλεως.* 49.5, 53, 58*d*
hιλαξάστō Delph., from *ἱλάσκομαι.* 85.1
hίλĕρος Lac., see *ἴλαος*
ἱμάσκω El., probably *maltreat,* related to *ἱμάς, ἱμάσσω*
ἰν Arc.-Cypr. = *ἐν.* 10, 135.4
ϝίν = *οἱ* dat. 3 pers. pron. 118.4
ἐὶν αὐτ͂οῖι Cret. = *ἑαυτῷ.* 121.1
ἰνάγω Arc. = *εἰσάγω.* 10.
ἰναλίνω Cypr., *write upon.* 10. Cf. Hesych. *ἀλίνειν· ἀλείφειν,* and *ἀλειπτήριον· γραφεῖον.* Κύπριοι
ἰνδικάζομαι Arc., see *ἐνδικάζομαι*
ἴνδικος Arc., see *ἔνδικος*
ἰνμενφής, ἰνμονφος Arc., *blameworthy, impious.* 10
ἴνπασις Arc. = *ἔμπασις.* 10, 49.5
ἰνπολά Arc. = *ἐμπολή.* 10
ἰνφαίνω Arc. = *μηνύω inform* in legal sense. Cf. *εἰσφαίνω* Ath.75*A*
ἰνφορβίω, ἰνφορβισμός Arc., *impose a pasture tax, the imposition of a pasture tax.* No. 17, note
ἰός Cret. = *ἐκεῖνος.* 114.1
ἰουιῶ Boeot. = *υἱοῦ.* 24
Ἰππέδαμος Rhod. = *Ἱππόδαμος.* 167
ἴρεια Lesb. = *ἱέρεια priestess.* 13.1
ἴρευς Lesb. = *ἱερεύς.* 13.1
ἰρητεύω Lesb. = *ἱερατεύω.* 13.1, 167
ἶρος Lesb., **ἰρός, ἰρός** Ion. = *ἱερός.* 13.1, 76*a*
ἰρών Cypr. (*ἰρ͂ονι*) *district*
ϝίσος, ϝίσϝος, ἴσος = *ἴσος.* 52, 54, 50*b*. Lesb. *ἰσσοθέοισι,* 54*c*
ἰστία, ἰστία = *ἑστία.* 11
ἰστιατόριον Rhod. = *ἑστιατόριον banquet-hall.* Cf. Hesych. *ἰστιατόρια· δειπνητήριον.* 11
ϝίστωρ Boeot., *witness.* 52*c*
ἴττω Boeot. = *ἴστω.* 86.4
ἰών = *ἑών.* 9
ἰών Boeot. = *ἐγών.* 62.3, 118.2

κα W.Grk., Boeot. = *κε, ἄν.* 13.3, 134.2
κά = *κατά.* 95 with *a*
κά Arc.-Cypr. = *καί.* 97.2, 134.3
κα(δ)δαλέομαι El. = *καταδηλέομαι injure, violate*
κάδδιξ, gen. **κάδδιχος,** Heracl., Mess., a measure. Cf. Hesych. *κάδδιχον· ἡμίεκτον,* and Lac. *κάδδιχος urn* (Plut. Lyc.12)
καδίκκορ Lac. = *καδίσκος.* 86.3
καθεστάκατι Delph., 3 pl. perf. 138.4
κακριθέ͂ε Arc. = *κατακριθῇ.* 151.2
καλαῖς Epid., probably *hen.* From **καλαρίς* to *καλέω* as Eng. *hen* to Lat. *canō*
καλλύ[σμα]τα Ceos, *sweepings.* Cf. Hesych. *σάρματα· καλλύσματα*
καλρός Boeot. = *καλός.* 54
κάρζα Lesb. = *καρδία.* 19.1
καρπόω *offer,* especially *a burnt offering,* in late inscr. of Cos, Smyrna, Thera, Athens, as often in the Septuagint. Cf. Hesych. *καρπωθέντα· τὰ ἐπὶ βωμοῦ καθαγισθέντα.* — *κάρπωμα· θυσία.* Coan *καρπῶντι,* 25*a*
κάρρων = *κρείττων.* 80, 113.1
καρταῖπος, pl. *καρταίποδα,* Cret. *large cattle,* in contrast to *πρόβατα* used of sheep and goats. Cf. *καρταίπους bull,* in Pindar. 49.2*a*
καρτερός Ion., Cret. = *κρατερός,* in meaning often = *κύριος valid.* Cf. also Ion. *ἀκρατής invalid, κρατεῖν be valid,* Cret. *κάρτων* q.v. 49.2*a*
κάρτος = *κράτος.* 49.2*a*
κάρτων Cret. (*κάρτονανς*) *κρείττων,* in meaning = *κυριώτερος,* as *κάρτονανς ἔμεν, shall prevail, be of greater*

authority. Cf. καρτερός. **49.2** *a*, **81**, **113.1**

Καρυκε̄ῖδ̄ Boeot. = Κηρυκείου. **53**, **164.1**

κάς Arc.-Cypr. = καί. **134.3**

κασίγνητος Arc., Lesb. **191**

-κάσιοι Arc. = -κόσιοι. **116** *a*, **117.2**

κασσηρατόριν, καθθηρατόριν, καθθηρατόριον Lac., *the hunt*, name of an athletic game. **64**. Nos. 70–73, note. Nouns in -ις, -ιν, for earlier -ιος, -ιον, are frequent in late inscriptions, and originated in the reproduction of Roman proper names like *Cornelius*, colloquial *Cornelis*

κάτ = κατά. **95**

κατ' Cypr. = καί. **134.3**

καταγελάμενος Epid. **162.4**

καταγρέω Lesb. = καθαιρέω *convict, condemn*. See ἀγρέω

καταδουλίτασται Boeot. = -δουλίσασθαι. Cf. **82**, **85.1**, **142**

καταρελμένον Cret., *assembled*, to κατειλέω. **75**

καταθένς Cret. = καταθείς. **78**

καταιρεί Locr. **53**

κατάκλητος Heracl., *summoned*. κατάκλητος ἀλία = Att. σύγκλητος ἐκκλησία

καταλλάσσω Arc., intrans., *act otherwise*

καταλοβεύς Epid. = *καταλαβεύς *support*. **5**

καταλυμακόω Heracl., *cover over with stones*. Cf. Hesych. λύμακες· πέτραι. -λυμακωθής, **78**

κατάπερ = καθάπερ. **57** *a*. Also for κατττάπερ, cf. **95** *a*, **126**

κάταρρος Arc. = κατάρατος. **54**

κατατίθημι Cret., Mess. = ὑποτίθημι *mortgage*, mid. *take a mortgage*

κατέθιjαν Cypr. = κατέθεσαν. **138.5**

κατείρων Lesb. = καθιερῶν. **13.1**, **155.3**

κατέργον Cypr., aor. of κατείργω. **5**

κατιαραίω El. (κατιαραίων, κατιαραύσειε) = καθιερεύω in form, but in meaning = κατηγορέω. **12** *a*, **161.1**, no. 57.2, note

κατίγν[ειτος]? Thess. = κασίγνητος. **191**

-κάτιοι W. Grk. = -κόσιοι. **61.2**, **116** *a*, **117.2**

κατιστάμεν Cret. **57** *a*

κατοικείουνθι Thess. = κατοικῶσι. **139.2**, **159**

κατόπερ Ion. beside κατάπερ = καθάπερ

κατόρρέντερον Arc., see ἀρρέντερος

κατύ Arc. = κατά. **22**, **95**

καυχός Cret. = χαλκός. **65**, **71**

κε Lesb., Thess., Cypr. = ἄν. **13.3**, **134.2**

κεῖνος = ἐκεῖνος. **125.1**

κέλε̄ξ Lac. = κέλης. **142** *a*

κέλευθος Arc., *road*. **191**

κέντο Dor. = κέλτο. **72**

κεραίω Delph. = κεράννυμι. **162.8**, **229**

κέρναν Lesb. = κιρνάναι. **18** *a*, **155.3**

κή Boeot. = καί. **26**

κῆνος = ἐκεῖνος. **25** with *a*, **125.1**

κέρευσις Cret. = χήρευσις *divorce*

κιξαλλεύω Ion., *act as highwayman*

κιξάλλης Ion., *highwayman*. Used with λῃστής in no. 3B 19, as in Democr. fr. 260 ed. Diels. Probably of Carian or Lycian origin

κίς Thess. = τίς. **68.4**, **128**, **131**

Κιττής Eub. **81**

κίων ἁ Thess., often used instead of στάλλα = στήλη

κλαικτός Argol., Mess. = κλειστός. **142** *a*

κλαίξ Argol., Mess. = κλείς. **142** *a*

κλᾶρος Cret., *the body of* κλαρῶται or *serfs attached to the estate*

-κλέας, proper names in. **166.1**

-κλερες, -κλέης, -κλῆς, proper names in. **108.1** *a*

κλέρος Phoc. **53**

Κλεύας Thess. etc. **35** *a*

κλίνη Naples, Cumae, *tomb* or *niche in a tomb*

κοθαρός Heracl. etc. = καθαρός. **6**

κόθαρσις El. = κάθαρσις. **6**

κοινάν, κοινανέω = κοινών, κοινωνέω. **41.4**

κοινάω Thess., Dor. = κοινόω. **162.2**

κόμιστρα τά Cret., *gifts*. **165.3**

κομιττάμενοι Boeot. = κομισάμενοι. **142**

κόρρα Arc. = κόρη. **54**

κορζία Cypr. = καρδία. **5**, **19.1**

κοσμέω (-ίω) Cret., *be a member of the κόσμος*. See following. κοσμόντες, **42.5** *d*

κόσμος Cret., *the body of chief magistrates* (collective; a single member was called κοσμίων, see preceding); later used of a single member of this body, with pl. κόσμοι

κότερος Ion. = πότερος. **68.4**

κοτυλέα Coan = κοτύλη

κούρη Ion. = κόρη. **54**

κραμάσαι Epid. = κρεμάσαι. **12** *b*

κρέννω Thess. = *κρίνω*. **18**, **74**
κρέτος = *κράτος*. **49.2**
κρίννω Lesb. = *κρίνω*. **74**. Aor. *ἔκριννα*, **77.1**
κτέννω Lesb. = *κτείνω*. **74**
κτοίνα Rhod., a territorial division similar to the Attic deme. Cf. *κτίζω*, *κτίσις*
κτοινάτας Rhod., *member of the κτοίνα*.
κυκάν Epid. = *κυκεών*. **41.4**
Ϙύφνυς Chalcid. **22** *c*, **24** *a*
κυμερῆναι Cypr. = *κυβερνᾶν*. **88**, **157**
κῦρρος Thess. = *κύριος*. **19.3**
κώρα Cret. = *κόρη*. **25**, **54**
κῶς Ion. = *πῶς*. **68.4**

Λᾱ- from Λᾱο-. **41.4**, **45.3**
λάβωισιν Chian = *λάβωσιν*. **77.3**
λhαβών Aegin. = *λαβών*. **76** *b*
λαγαίω Cret. (*λαγαίειν*), *release*; aor. *λαγάσαι*. **162.8**
λάξομαι, **λάξυμαι** Ion., Meg., Boeot. (*λάδδουσθη*) = *λαμβάνω*
Λαππαίων Cret. **69.3**
λᾶς, gen. Cret. *λᾱ̃ς*. **112.4**
Λασαῖος Thess., *Λαρισαῖος*. No. 28.19, note
λατραι[όμενον], **λατρειόμενον** El. = *λατρευόμενον consecrated*. **12** *a*, **161.1**
λαφυροπώλιον Arc., *plundering*. No. 18.11, note
λειτορεύω Thess. = *ἱερατεύω*. Cf. Hesych. *λείτορες· ἱέρειαι*, and *λητῆρες· ἱεροὶ στεφανοφόροι. Ἀθαμᾶνες*. Thess. *ει* = *ηι* (**16**, **38**). Probably related to Att. *λειτουργέω* (**39**)
λειτωργός Boeot. = *λειτουργός*. **44.4**
λείω, see *λέω*
λειῶλης Rhod., *accursed*. No. 93, note
λεκχοῖ Delph., dat. sg. of *λεχώ*. **63**
λελάβηκα Arc., Ion., Epid. **137**, **146.1** with App.
λέσχα Rhod., *grave*. No. 94, note
Λεσχαῖος Thess., epithet of Apollo. No. 26, note
Λεττίναιος Thess. = *Λεπτίναιος*. **86.2**
λεῦτον or **λεύτῶν** Arc., *wittingly* (?). No. 17.3, note
λέω, Cret. **λείω** = *θέλω*. Doric (Cret., Lac., Meg., Corcyr., Coan, also in Epicharmus and Theocritus) and Elean. Cret. *λείω* (but subj. *λῆι*), El. *λεοίταν*, elsewhere only contracted forms as *λῆι*, *λῶμες*, *λῶντι*, etc.
-λιαίνω Boeot. = *-λεαίνω*, but in sense (act.) *canceling, giving a receipt for*, (mid.) *having canceled, taking a receipt for*. Cpds. with *ἀπύ*, *διά*, *ἐς*
λίθιος Thess. = *λίθινος*. **164.6,9**
λιμήν Thess. = *ἀγορά market-place* (Thess. *ἀγορά* = *ἐκκλησία*)
λιποτελέω Locr., *leave taxes unpaid*. Cf. *λιποστρατία* etc.
λισσός Cret., *insolvent* (?). No. 113. 115, note
λοπίς Arg., some kind of shallow vessel. Cf. *λοπάς* and *λεπίς*
Λύττος Cret. = *Λύκτος*. **86.1**
λωτήριον Heracl. = *λουτήριον*. **44.4**

μά El. = *μή*. **15**
μά Thess. = *δέ*. **134.4**
μαῖτυς Cret. = *μάρτυς*. **71** *a*
μάν El. = *μέν*. **12** *a*
μάντοι Epid. = *μέντοι*. **12** *b*
μαστράα El., *accounting*, or *body of μαστροί*. Cf. Hesych. *μαστρίαι· αἱ τῶν ἀρχόντων εὔθυναι*. **12** *a*, **31**
μαστροί title of (1) officers with special function, (2) at Rhodes the highest officials of the state. Cf. nos. 95, 96
μασχάλα Heracl., *hollow*, *marsh*. *βυβλίνα μασχάλα papyrus marsh*
μέ Cret. = *μή*. **93**
μέδιμνον Epid. **89.4**
μέζων Arc., Ion. = *μείζων*. **113.1**
μεθάμερα Epid. = *μεθ' ἀμέραν*. Adverb formed like *ὑπερκέφαλα* from *ὑπὲρ κεφαλάν*
μεί Boeot., Thess. = *μή*. **16**
μheιάλ[αν] Pamph. = *μεγάλην*. **62.3**
μεννός, **μεινός** Thess. = *μηνός*. **77.1**, **112.3**
Μheίξιος Corcyr. **76** *b*
μείς Ion., Corcyr., Meg. = *μήν*. **112.3**
μεμισθώσωνται Heracl. **146.3**
Μέννει Boeot. = *Μένης*. **89.5**, **108.2**
Μενοκράτης Cret. = *Μενεκράτης*. **167**
μέντον = *μέντοι*. No. 28.38, note
μέρεια Heracl. = *μερίς*
μέρος Locr., *real estate*. No. 55.41, note
μεσέγγυος Boeot., adj. *with a third party*. Cf. *μεσεγγυάω* L.&S.
μεσόμνη Att. = *μεσόδμη*. **87**
μέσποδι Thess., *until*. **132.9** *a*
μέσσορος Heracl., *intermediate boundary*
μέστα Arc., Cret. *until*. **86.4**, **132.9** *a*
μεταροικέω Locr. = *μετοικέω*. **53**
μέτερρος Lesb. = *μέτριος*. **19.2**

μετριώμεναι Heracl. = *μετριούμεναι*. **42.** 5*b*
μέτ' ἐς Cret., *until*. **86.4**, **132.9***a*
μέττος Boeot., Cret. = *μέσος*. **82**
μεύς El. = *μήν*. **112.3**
μηδαμεῖ Delph. = *μηδαμοῦ*. **132.2**
μηδεία Lesb. = *μηδεμία*. Cf. **114.1**
μηθείς = *μηδείς*. **66**
μῆννος Lesb. = *μηνός*. **77.1**, **112.3**
μής Heracl. = *μήν*. **112.3**
μικκιδδόμενος Lac. = *μικιζόμενος*, a term applied to Spartan boys in the third year of their public training. **84**, nos. 70–73, note
Μίντων Arg. = *Μίλτων*. **72**
Μίργος Eretr. = *Μίσγος*. **60.4**
μιστός Cret. = *μισθός*. **85.1**
μναμμεῖον Thess. = *μνημεῖον*. **89.3**
Μνασσᾶ Thess. = *Μνασία*. **19.3**
μοῖσα Lesb. = *μοῦσα*. **77.3**
μοιχέω Cret. (*μοικῖν* etc.) = Dor. *μοιχάω* = *μοιχεύω*. **161.2** with App.
μοῦνος Ion. = *μόνος*. **54**
μυχός Heracl., *storehouse, granary*
μῶα Lac. = *μοῦσα*. Cf. **59.1**, **77.3**
μωλέω Cret. (*μῶλέν*, *μωλέν*, etc.), *contend* (in law). So also Cret. *ἀμφιμωλέω*, *ἀμφίμωλος*, *ἀντίμωλος*, *ἀπομωλέω*, adv. *ἀμωλεί*. Cf. Hesych. *μωλήσεται· μαχήσεται*. Related to Hom. *μῶλος contest*. Cf. *ἀγωνίζομαι* as a law-term in Attic
μῶσα = *μοῦσα*. **77.3**

ναεύω Cret., *take refuge in a temple*
νακόρος, see *νεωκόρος*
να(ϝ)ός = *νεώς*. **41.4**, **53**, **54***f*
ναποῖαι, see *νεωποίης*
ναῦος Lesb. = *νεώς*. **35**, **54***f*
νεμονηία Cret. = *νεομηνία*. No. 113.146, note
νεότας Cret., *an official body of young men*, gen. *νεότας*, acc. *νεότα*. **88***a*
νεωκόρος Ion., Delph. *ναοκόρος*, Delph., Epid., Coan *νακόρος* (**41.4**, **45.3**), *custodian of the temple, sacristan*. In some places the office became one of considerable rank and honor
νεωποίης Ion., Coan *ναποῖαι*. **31**, **41.4**. Cf. also Ion. *νεωποιός*, Boeot. *ναποιός*. Title of officials in general charge of the affairs of the temple
νικάhας, **νικάαρ** Lac. = *νικάσας*. **59.1**, **60.2**
νίν = *ἕ*. **118.5**
νιουμεινία, **νιυμείνιος** Boeot. = *νουμηνία*, *νουμήνιος*. **42.5***a*
νόμαιος Ion. = *νόμιμος*. **164.9**
νόμιος Locr. = *νόμιμος*. **164.9**
νόμος Heracl., a coin. Cf. Lat. *nummus*
νοσσός Ion. *νεοσσός*. **42.5***d*
νοστίττω El. = **νοστίζω*, *νοστέω*. **84**
νυ Cypr., Boeot. **134.5**
νύναμαι Cret. = *δύναμαι*. **88**
νυττί Cret. = *νυκτί*. **86.1**

ξεῖνος Ion. = *ξένος*. **54**
Ξενϝάρης Corcyr., El. **54**
ξέννος Lesb. = *ξένος*. **54***b*
ξενοδίκαι Locr., Phoc., title of judges in cases involving the rights of *ξένοι*. *ξενοδίκης* is used by a late writer to translate the Latin *praetor peregrinus*
ξύν = *σύν*. **135.7**
ξυνός Ion. = *κοινός*. **135.7**

ὀ = *ὁ*. **58***a*
Ὄαξος = *Φάξος*. **51***a*
ὀβελός Boeot., **ὀβελλός** Thess. = *ὀβολός*. **49.3**, **68.1**, **89.2**
ὀγδοίης, **ὀγδοιήκοντα**. **31***a*
ὀγδῶι Ion. = *ὀγδόῃ*. **44.2**
ὀγδώκοντα Ion. = *ὀγδοήκοντα*. **44.2**
ὀδελός = *ὀβολός*. **49.3** with App., **68.1**
ὀείγω Lesb. = *οἴγω*. **49.1**
ὄζος Cret. = *ὅσος*. **82**
ὀθθάκιν Cret. = *ὁσάκις*. **81***a*, **133.6**
ϝοι = *οἱ* dat. 3 pers. pron. **118.4**
ϝοικάτας = *οἰκέτης*. **167**
ϝοικεύς Cret. = *οἰκέτης*. **167**
ϝοῖκος = *οἶκος*. **52**
ϝοίκω Delph. = *οἰκόθεν*. **132.7**
ϝοῖνος = *οἶνος*. **52**
οἶϝος Cypr. = *οἶος alone*. **53**, **191**
οἴπεν, **οἴπηε**, see *οἴφω*
οἶς Delph. = *οἷ*. **132.3**
hοίσοντι Heracl. = *οἴσοντι*. **58***d*
οἴφω Cret. (*οἴπεν*, *οἴπῆι*), Ther. (*οἶπηε* etc.), Lac. (Hesych.), *have sexual intercourse*
ὅκα W.Grk. = *ὅτε*. **13.3**, **132.9**
ὅκαι Lesb. = *ὅπῃ*. **68.4**
ὄκκα for *ὅκα κα* = *ὅταν*. **132.9**
hοκτακάτιοι Heracl. = *ὀκτακόσιοι*. **58***c*
ὀκτάκιν Lac. = *ὀκτάκις*. **133.6**
ὀκτό Lesb. = *ὀκτώ*. **114.8**
ὀκττώ Ephes. App. **89.1**
hοκτώ Heracl., Ther. = *ὀκτώ*. **58***c*, **114.8**

ὀκτωκόσιοι Lesb. = *ὀκτακόσιοι*. 117.2
ὀλίος = *ὀλίγος*. 62.3
Ὀλυππίχην = Ὀλυμπίχην. 69.3
ὁμολογά ἀ, ὁμόλογον τό, Boeot. = *ὁμολογία*
ὁμονόεντες Lesb. = *ὁμονοοῦντες*. 44.4,157
ὀν Lesb., Thess., Cypr. = *ἀνά*. 6
ὀνάλα, ὀνάλουμα Thess. = *ἀνάλωμα*. 164.9
ὀνγράψειν Thess. = *ἀναγράψαι*. 27, 156
ὄνε Thess. = *ὅδε*. 123
ὀνεθείκαεν Thess. = *ἀνέθηκαν*. 138.5
ὀνί Arc. = *ὅδε*. 123
ὄνιουμα Boeot. = *ὄνομα*. 22*b*, 24
ὄννιθα Cret. = *ὄρνιθα*. 86.5
ὄνυ Arc.-Cypr. = *ὅδε*. 123
ὄνυμα = *ὄνομα*. 22*b*
ὅπαι = *ὅπῃ*. Cret. *ὅπαι* also final. 132.5, 8*a*
ὅπει W.Grk. = *ὅπου*
ὑπέρ Boeot. = *ὑπέρ*. 24
ὅπε Cret., *where, when*, Lac. *hόπε as*. 132.6
ὅπι Cypr. in *ὅπι σις* = *ὅστις*? 131, no. 19.29, note
ὀπιδδόμενος Lac. = *ὀπιζόμενος*. 84
Ὀπόεντι, Ὀποντίους, Ηοποντίῶν Locr. = Ὀποῦντι, Ὀπουντίους, etc. 44.4, 45.4, 53, 58*d*
ὀπόταρος El. = *ὁπότερος*. 12
ὁπόττος Boeot., **ὁπόττος** Cret. = *ὁπόσος*. 82
ὅππα Lesb. = *ὅπῃ*. 129.2, 132.5
ὅππως Lesb. = *ὅπως*. 129.2
ὀπτίλος Dor. = *ὀφθαλμός*. Occurs in Epidaurian (*-ίλος* and *-ίλλος*, no. 92 passim), as Laconian in Plut.Lyc. 11, and in the writings of Archytas and Phintias. *ὀπ-τ-ίλος* (cf. *ὀπ-τήρ* etc.) like *ναυ-τ-ίλος* beside *ναύ-της*
ὀπτό El. = *ὀκτώ*. 114.8
ὄπυι Cret. = *ὅποι*. 132.4
ὄπυς Rhod. = *ὅποι*. 132.4
ὄπω Dor. (Cret. *ὅπᾱ*, Lac. *hόπᾱ*) = *ὀπόθεν*. 132.7
ὅπωρ Eretr., **ὅπωρ** El. = *ὅπως*. 60.1,3, 97*a*
ὀράτριος Cret. = **ῥήτριος*? No. 112.13, note
ὄρβος Corcyr. = *ὄρος*. 51
ὀρκίζω = *ὀρκόω*. 162.1
ὀρκιότερος Cret., *having preference in the oath*
ὁρκόμοται Locr., *jurors*
ὄρνιξ = *ὄρνις*. 142*a*
ὅρρος Corcyr., **ὄρος** Heracl. = *ὅρος*. 54, 58*d*
ὁρτή Ion. = *ἑορτή*. 42.5*d*
ὀρύξᾰ Cypr., see *ἐξ ὀρύξᾰ*
ὀρφανοδικασταί Cret. (*ὀρπανοδικασται*), *officers appointed to look after the affairs of orphans or minors*. Cf. Att. *ὀρφανοφύλακες*
ῥός Cret. = *ὅς*. 120.2, 121.1
ὅσια Arc., Locr. = *ὅσια*. 58*d*
ὅτα Lesb. = *ὅτε*. 13.3, 132.9
ὁτεῖος Cret. = *ὁποῖος, ὁστις*. 68.1, 130
ὅτερος Cret. = *ὁποτερος*. 127
ῥότι Locr. = *ὅτι*. 129.2*a*
ὅτιμι Cret. = *ὅτινι*. 128, 129.2
ὅττι, ὅττινες Lesb. = *ὅτι* etc. 129.2
ὅττος Cret. = *ὅσος*. 82
οὐδᾶς Lac. = *οὐδείς*. 114.1
οὐθαμεῖ Epid. = *οὐδαμοῦ*. 132.2
οὐθείς = *οὐδείς*. 66
οὐλομέτ[ριον]? Coan, *barley measure*. Cf. Hesych. *οὐλοχόιον· ἀγγεῖον εἰς ὃ αἱ οὐλαὶ ἐμβάλλονται πρὸς ἀπαρχὰς τῶν θυσιῶν*
οὖλος Ion. = *ὅλος*. 54
οὖρειον, ὦρειον Cret., *guard-house*. From *οὖρος watcher*, like Att. *φρούριον* from *φρουρός*
οὐρεύω Cret., *watch*
οὖρος Ion. = *ὅρος*. 54
οὗτο, οὕτα, etc. Boeot. = *τοῦτο, ταῦτα*, etc. 124
ὀφείλω in aorist and perfect, *be condemned to pay, be adjudged guilty*. So Arc. aor. infin. *ὀφλέν*, perf. [*ϝο*]-*φλέασι*, [*ϝο*]*φλέοι, ϝοφλεκόσι*. 52*a*, 138.4, 146.1
ὀφρύς Arg., *ramp*. No. 82. Cf. L.&S. s.v. II

παῖ, παι = *πῆ, πῃ*. 132.5
παιρίν Eretr. = *παισίν*. 60.3
παῖς = *υἱός*, or, sometimes, *θυγάτηρ*. Frequent in Lesbian and Cyprian, occasionally elsewhere
παῖσα Lesb. = *πᾶσα*. 77.3
πᾶμα = *κτῆμα*. 49.5*a*, 69.4
παματοφαγέομαι Locr. = *δημοσιεύομαι*. 49.5*a*
παμωχέω Heracl., *possess*. Cf. Hesych. *παμῶχος· ὁ κύριος*. Ἰταλοί, and *παμωχίων· κεκτημένος*. 41.2
Παναγόρσιος Arc., name of a month
πανάγορσις Arc. = *πανήγυρις*. 5, 49.2, 80*a*

πανάζωστοι Cret., *ungirded*? No. 113. 11, note

Πάναμμος Thess. = Πάνημος, name of a month

πάνσα Arc., Arg., Cret., Thess. = πᾶσα. **77**.3

παντᾶι Heracl. = πάντῃ. **132**.5

πανδνιος Cypr., *with all salable products* (cf. ὄνος). No. 19.9, note

πάρ El. = περί. **12**, **95**

πάρ = παρά. **95**

παρά with acc. for dat. **136**.2

παραμαξεύω Arc., *drive in a wagon off (the highroad)*. Cf. ἐπαμαξεύω, καθαμαξεύω. No. 17.23, note

παραπροστάτας Agrig., *an adjunct* προστάτας or presiding officer of the council. Cf. παραπρυτάνεις in Teos

παρβάλλω Delph. = παραβαίνω *transgress*

πάρδειχμα Epid. = παράδειγμα. **66**

παρεῖαν Boeot. = παρῆσαν. **138**.5

παρεῖς Boeot. = παρῆν. **163**.3

παρετάζω Arc., *examine into* (cf. ἐξετάζω), and so *approve*. παρετάξωνσι (no. 19.29), **142**. παρhεταξαμένος (no. 17.20), **173**

παρῖς Boeot. = παρῆν. **16***a*

παρκα(θ)θέκα Lac. = παρακαταθήκη

Παρόχθεος, see Περόχθεος

Πασιάδαρο Gela. **105**.2*a*

πάσκω El. = πάσχω. **66**

πασσυδιάζω Lesb., *assemble*. **96**.2

πασσυδίηι Ion. = πανσυδίηι. **96**.2

πάστας Cret., *owner*. **49**.5*a*

πατάρα Locr. = πατέρα. **12**

πάτρα Arc., Dor. = γένος *gens*. Ion. πάτρη also, rarely, in this sense

πατριά Delph., Elean = γένος *gens*, as in Hdt.1.200

πατριοῦοκος Cret. = ἐπίκληρος *heiress*. Law-Code VII.15, note (p. 270)

πέ Arc. = πεδά, μετά. **95**, **135**.5

πεδά = μετά. **135**.5

Πεδαγείτνιος = Μετα-. **135**.5

πεδάροικοι Arg. = μέτοικοι. **53**, **135**.5

πεδία Cypr. = πεδίον

πεδιῦν Arg. = μετεών. **9**.7, **135**.5

πεῖ, **πει** W. Grk. = ποῦ, που. **132**.2

Πειλεστροτίδας Boeot. **68**.2

πεῖσαι Thess. = τεῖσαι. **68**.2

πείσει Cypr. = τείσει. **68**.1

πελανός, originally a cake offered to the gods, but also applied to an offering of money. So in no. 82, as in some inscriptions of Delphi and Amorgos

πέλεθρον = πλέθρον. **48**

πέλεκυς (or πέλεκυ) Cypr., used of a sum of money equal to 10 minae. Cf. Hesych. ἡμιπέλεκκον· . . . τὸ γὰρ δεκάμνουν πέλεκυ καλεῖται παρὰ Παφίοις. Used elsewhere with other values; cf. Hesych. s.v. πέλεκυς

πελτοφόρας Boeot. = πελταστής

πέμπε Lesb., Thess. = πέντε. **68**.2, **114**.5

πενταhετηρίς Heracl. = πενταετηρίς. **58***c*

πενταμαριτεύω Delph., *serve as* πενταμαρίτας. **12**, no. 51D16, note

πεντηκόντων Chian = gen. pl. of πεντήκοντα. **116**

πεντορκία Locr., *quintuple oath, oath sworn by five gods*. **58***d*

πέντος Cret., Amorg. = πέμπτος. **86**.2, **114**.5 with App.

πεπείστειν Thess. = πεπεῖσθαι. **85**.1, **156**

πεποιόντεισσι Boeot. = πεποιηκόσι. **9**.2*a*, **146**

πέποκα Lac. = πώποτε. **132**.6,9

περ = περί. **95** with App.

περαιόω Cret., *set aside, repudiate* (the purchase of a slave). Law-Code VII.10, note

περιβολιβόω Rhod., *fasten round with lead*. **88**

περίδρομοι, officials at Mytilene, *clerks of the court*

Περροθαρίαι Locr. **6**, **95**

πέροδος Delph. = περίοδος. **95**

Περόχθεος, **Παρόχθεος**, Locr. or Aetol. ethnicon. App. **12**, **95**

Πέρραμος Lesb. = Πρίαμος. **19**.2

πέσσυρες Lesb. = τέτταρες. **68**.2, **114**.4

Πεταγείτνιος = Μετα-. **135**.5

πέτευρον Orop. = *sanís wooden tablet*. Same word as πέταυρον *springboard* and *perch for fowls*

Πετθαλός Thess. = Θεσσαλός. **65**, **68**.2, **81***b*

πετράμεινον Boeot. = τετράμηνον. Cf. **68**.2

πέτρατος Boeot. = τέταρτος. **49**.2*a*, **68**.2, **114**.4

πέτταρες, **πετταράκοντα** Boeot. = τέτταρες, τετταράκοντα. **68**.2, **114**.4, **116**

πεύθω Cret. (πεύθεν), *inform*. **162**.9

πεφειράκοντες Thess. = τεθηρακότες. **68**.2, **147**.3

πεφυτευκῆμεν Heracl. **147.2**
πήλυι Lesb. = *τῆλε*. **68.2, 132.4**
πιθόω Boeot. = *πείθω*. **162.3**
πίσυρες Hom. = *τέτταρες*. **11, 68.2**
πλάγος Heracl., *side*
πλαθύοντα El. = *πληθύοντα*. **15**
πλάν Dor. etc. = *πλήν*
πλέες Lesb. = *πλέονες*. **113.2**
πλευριάς, -άδος Heracl. = *πλευρά*
πλέθα ἀ Locr. = *πλῆθος majority*
πληθύς = *πλῆθος*, as in Homer. Cret. *the amount*, Locr. *the majority*
πλίες Cret. = *πλέες* = *πλέονες*. **9.4, 42.3, 113.2**
πλίνι Cret. = *πλέον*. **113.2, 132.4**
πλός Arc. = *πλέον*. **42.5*d*, 113.2**
ποεῖ, ποήσω, etc. = *ποιεῖ* etc. **31**
ποεχόμενον Cypr. = *προσεχόμενον adjacent to*. Cf. *προσεχής*. **59.4**
πόθικες Lac. = *προσήκοντες*. For stem *πόθικ-* to *ποθίκω*, cf. *προΐξ, προικός*
ποθίκω Boeot. = *προσήκω*. Cf. *ἴκω*
πόθοδος = *πρόσοδος*. Cf. *ποτί* = *πρός*
πόθοδωμα Boeot., Epir. = *πρόσοδος*. **164.9**
ποί Argol. etc. = *πρός*. **135.6*b***
ποιεῖνται Phoc. = *ποιοῦνται*. **158**
ποίενσι Arc. = *ποιοῦσι*. **77.3, 157**
ποιρέω Arg., Boeot., El. = *ποιέω*. **53**
ποιήασσαι El. = *ποιήσασθαι*. **59.3, 85.2**
ποιήαται El. = *ποιήσηται*. **59.3, 151.1**
ποικεφάλαιον Delph. = *προσκεφάλαιον*. Cf. *ποί* = *πρός*, **135.6*b***
ποιόντων Delph. = *ποιούντων*. **42.5*d***
Ποίτιος Cret. = *Πύθιος*. **63**
πόκα W.Grk., Boeot. = *πότε*. **13.3** with App., **132.9**
πὸκ κί Thess. = *ὅτι*. **131**
πόλερ El. = *πόλις*. **18*b***
πολιανόμοι Heracl., title of municipal magistrates in charge of public buildings, streets, etc., like the Roman aediles. Called *ἀστυνόμοι* at Athens, Rhodes, etc.
πολιάτας Cret., Epid. = *πολίτης*. **167**
πολιᾶχος Lac. = *πολιοῦχος*. **167**
πόλις = *δῆμος*. Especially frequent in decrees of Phocis, Locris, Thessaly, and other parts of Northwest Greece, and notably in Crete, where it is almost constant
πόλῑς Lesb. nom. pl. **109.3**
πόλιστος Heracl. = *πλεῖστος*. **113.2.** *ἧως πολίστων* = *ὡς πλείστων*
πολιτήα = *πολιτεία*. **28*a***
πόλλιος Thess. = *πόλιος* (*πόλεως*). **19.3**
πῶνεῖ, πῶνίοι, etc. Cret., see *φωνέω*
Ποποιδάν, Ποποίδαια Lac. = *Ποσειδῶν, Ποσειδώνια*. **41.4, 49.1, 59.1, 61.5**
ποππάν Cret. = *πομπήν*. **69.3**
πόρνοψ Boeot., Lesb. = *πάρνοψ*. **5**
πορτί Cret. = *πρός*. **61.4, 70.1**
πός Arc.-Cypr. = *πρός*. **61.4**
Ποσείδαν Lesb., **Ποσειδάν** late Dor. = *Ποσειδῶν*. **41.4, 49.1, 61.5**
Ποσειδέων Ion. = *Ποσειδῶν*. **41.4, 49.1**
Ποσίδειος, Ion. **Ποσιδήιος**. **49.1**
Ποσοιδάν Arc. = *Ποσειδῶν*. **41.4, 49.1, 61.5**
πότ = *ποτί, πρός*. **95**
ποταποπισάτω Boeot. = *προσαποτεισάτω*. **68.2**
Ποτειδά(ϝ)ων, Ποτειδάν = *Ποσειδῶν*. **41.4, 49.1, 53, 61.5**
Ποτείδουν Thess. = *Ποσειδῶν*. **41.4*c***
ποτειχεῖ Heracl. = *προσεχῶς*. **132.2**
ποτελάτω Arg. *enforce*. See *ἐπέλαμι*. **162.4**
ποτί = *πρός*. **61.4, 135.6**
Ποτίδαιον Carpath. **49.1**
ποτικλαίγω Heracl., *be close to, adjacent to*. **142*a***
ποτισκάπτω Heracl. = **προσσκάπτω* *dig up to, heap earth upon*
Ποτοίδανι Lesb.(?). **49.1**
ππάματα Boeot. = *πάματα*. **69.4**
πράδδω Cret. = *πράττω*. **84*a***
πρασσόντασσι Heracl. **107.3**
πρᾶτος W.Grk., Boeot. = *πρῶτος*. **114.1**
πρείγυς, πρειγευτάς, πρεγγευτάς, πρείγων, πρείγιστος Cret. = *πρέσβυς, πρεσβευτής, πρεσβύτερος, πρεσβύτατος*. **68.1, 86.3** with *a*
πρείν Cret. = *πρίν*. **86.3*a***
πρεισβεία Thess. = *πρεσβεία*. **86.3*a***
πρήγιστος Cret., **πρηγιστεύω** Coan. **86.3**
πρήξοισιν Chian = *πρήξωσιν*. **77.3, 150**
πρήσσω Ion. = *πράττω*. Cf. **8, 81**
πρήττω Eub. = *πράττω*. **81**
πρῆχμα Chian = *πρῆγμα, πρᾶγμα*. **66**
πριόω Heracl. = *πρίω*. **162.3**
πρισγεῖες Boeot. = *πρέσβεις*. **68.1, 86.3**
προαγορέω Agrig., *be προάγορος*, presiding officer of the *ἀλία*
προαγρημμένω Lesb. = *προαιρουμένου*. **89.3, 157*a***. See *ἀγρέω*
προάνγρεσις Thess. = *προαίρεσις*. See *ἀγρέω*
προβειπάhας Lac. = *προειπάσας*. **51, 59.1**

πρόθθα Cret. = *πρόσθεν.* **133.1**
προξεννιοῦν Thess. = *προξενιῶν.* **19.3, 41.4***c*
πρόξενφος Corcyr. = *πρόξενος.* **54**
πρόξηνος Cret. = *πρόξενος.* **54**
πρόσθα Dor. = *πρόσθεν.* **133.1**
προσθαγενής Arc. (*προσσθαγενές*) *of prior date.* Cf. *ἐπιγενής, μεταγενής,* etc. **133.1**, no. 16.30 ff., note
προσθίδιος (*προστιζῖδν*) El. **165.2**
προσμέτρεις Lesb. = *προσμετρέων.* Cf. **78, 157**
πρόστα Delph. = *πρόσθεν.* **85.1, 133.1**
προστάτης. (1) As at Athens, one who looks after the rights of aliens. So in no. 55.34. (2) The chief magistrate of a city or state. (3) *προστάται* = Att. *πρύτανεις.* So in Cos, Calymna, Cnidus, etc.
[προστί]θησ[θον] Lesb. = *προστιθέσθων.* **157***a*
προσφάγιον Ceos = *πρόσφαγμα sacrifice*
πρότανις Lesb. (rarely Att.) = *πρύτανις.* The more usual prefix *προ-* replaces here the related but uncommon *πρυ-.*
προτερεία Heracl. = *προτεραία the day before*
προτηνί Boeot., *formerly.* **123, 133.1**
πρυτανήιον = *πρυτανεῖον.* **164.1**
πρωγγυεύω Heracl., *be surety*
πρώγγυος Heracl. = **προέγγυος surety.* **44.4**
πτόλεμος = *πόλεμος.* **67**
πτόλις Cypr. etc. = *πόλις.* **67**
πύας ὁ Boeot. = *ποία.* **30**
Πύρρος, Πυρρίας, Πυρραλίδν = Πύρρος etc. **54***c*
πῦς Dor. = *ποῖ.* **132.4**
Πύτιος Cret. = Πύθιος. **63**
πῶ Dor. etc. = *πόθεν.* **132.7**

ῥάτρα El., see *ῥήτρα*
ῥρέτα, ῥρετάω Cypr., see *ῥήτρα*
ῥήτρα, originally *speech* or *verbal agreement,* but in dialects other than Attic-Ionic also used of a *formal agreement, compact, decree, law.* Cf. Heracl. *κὰτ τὰς ῥήτρας καὶ κὰτ τὰν συνθήκαν according to the laws and the contract,* Photius *ῥῆτραι· Ταραντῖνοι δὲ νόμους καὶ οἷον ψηφίσματα,* and L.&S.s.v.II. So El. *ῥάτρα compact, decree,* Cypr. *ῥρέτα compact, promise, ῥρετάω promise.* **15, 55, 70.3**
ῥοφαῖσι Corcyr. **53, 76***b*
ῥογός Heracl., *granary.* Cf. Hesych. *ῥογοί· σιροὶ σιτικοί, σιτοβολῶνες,* and Pollux IX.45 *σιτοβόλια· ταῦτα δὲ ῥογοὺς Σικελιῶται ὠνόμαζον*
ῥόρος Cypr. **53**
ῥόπτον Epid. = *ῥόπτρον.* **70.3**

σά Meg. = *τίνα.* **128**
σαδράπας = *σατράπης.* Still other variations in the transcription of the Persian word (*χšaθ'apāvā*) are seen in *ἐξαιθραπεύοντος, ἐξσατραπεύοντος, ἐξατράπης*
Σακρέτης Arc. **41.2**
Σαλαμδνα El. = Σαλμώνη. **48**
σαρμεύω Heracl., *make mounds* or *pits* (?). Cf. Hesych. *σαρμός· σῶρος γῆς καὶ κάλλυσμα,* but Etym.Mag. *σάρμα· χάσμα*
Σαυγένεις, Σαυκράτεις Boeot. **41.2**
σελάνα Dor. etc., **σελάννα** Lesb. = *σελήνη.* **76**
Σελινόεντι, Σελινόντιοι. **44.4**
σιός Lac. = *θεός.* **64**
σις Cypr., **σις** Arc. = *τις.* **68.3, 128**
σιταγέρται Heracl., *receivers and inspectors of grain.* So *ἀγέρται οἱ ἀπὸ σιτωνίας* at Tauromenium, *σιτοφύλακες* at Athens, Tauromenium, etc., *σιτῶναι* at Athens, Delos, etc.
σίτηριν Eretr. = *σίτησιν.* **60.3**
σκευάδν El. = *σκευέων.* **12***a*
σκευόω = *σκευάζω.* **162.3**
σποδδάν Cret. = *σπουδήν.* **32, 89.3**
σπυρός Coan, Epid., Syrac., Ther. = *πυρός*
στάλα Dor. etc., **στάλλα** Lesb., Thess. = *στήλη.* **75**
σταρτός Cret., a subdivision of the tribe. **49.2***a*
στέγα Cret., *house.* Law-Code III.46, note
στέγασσις Epid. = *στέγασις.* **164.3**
στέπτω Coan = *στέφω.* No. 101.29, note
στεφανίζω = *-όω.* **162.1**
στεφάνοι Lesb. App. **159**
στεφανόω = *-όω.* **159** with App.
στεφών Ion., *ridge.* **165.4**
στοίχεις Lesb. = *στοιχέων.* **78, 157.1**
στονόρε(σ)σαν Corcyr. **164.2**
στορπά, στορπάος Arc. = *ἀστραπή, ἀστραπαῖος.* **5, 31**
στρόταγος Lesb. = *στρατηγός.* **5**
στροτεύομαι Boeot. = *στρατεύομαι.* **5**
στροτιώτας Boeot. = *στρατιώτης.* **5**

στρότος Lesb., **στροτός** Boeot. = *στρατός*. 5
στροφά Delph., *turn of the road* (?). See no. 51 C 33, note
σύγγραφος Arc., Boeot., Argol. = *συγγραφή contract*
συγχέαι Ion. 144
συλαίε El. 157 *b*
συμπιπίσκω Delph., *invite to drink together*
συναρτύω Arg., *belong to the body of* ἀρτῦναι. No. 78.2, note
συναρχοστατέω Phoc., *join in appointing magistrates*
συνδαυχναφόροι Thess., *fellow* δαφνηφόροι. See δαύχνα
συνηέρξοντι Heracl., *enclose, cut off* (the roads). Heracl. Tab. I. 130 ff., note
συνεσσάδδω Cret. = *συν-εκ-σάττω assist in carrying off*. Cf. *χρήματα ἐκσκευάζειν* Strabo. 84 *a*
συνκλείς, -εῖτος Thess. = *σύγκλητος ἐκκλησία*. 164.9
συντέλεσθαι Cret. (Dreros) = *συνέσεσθαι*. 163.10
σφάδδω Boeot., **σφάζω** Ion. = *σφάττω*. 84 *a*
σφεις Arc. = *σφίσι*. 119.4
σφηνόπους Ceos, *having wedge-shaped feet*
σφυχή = *ψυχή*. 87
σῶς, σω-, Σω-. 41.2

ταγά Thess., *time when there is a* ταγός, hence *time of war*. No. 33, note
ταγεύω Delph., Thess., *hold the office of* ταγός
ταγός, official title, Cypr., Delph., Thess. In Thessaly applied to (1) a military leader of the united Thessalians appointed only in time of war (cf. no. 33, note), (2) city officials like the *ἄρχοντες* of many places. At Delphi, officials of the phratry of the Labyadae (no. 51)
ταί = *αἱ*. 122
ταῖ El. = *τάδε*. 122
ταίς Lesb., El. = *τάς*. 78
τάμνω = *τέμνω*. 49.4
τᾶμος Thess., *of the present time* (*τὸ τᾶμον the present one*, no. 28.44). Cf. *τῆμος to-day*, Apoll. Rh. 4.252
τάνε Thess. = *τάδε*. 123
τανί Boeot. = *τήνδε*. 122
τάννυν Arc. = *τήνδε*. 123
τάνς = *τάς*. 78
τάνυ Arc. = *τάδε*. 123
ταῦτα East Ion. = *ταῦτα*. 33
τᾶς = *τάς*. 78
ταυτᾶ Lac. = *ταύτῃ thus*. 132.5 *a*
ταῦται = *αὗται*. 124
ταύτε El. = *ταύτῃ here*. 132.6
ταύτων El. = *τούτων*. 124
τέθμιος Dor. = *θέσμιος*. 164.4
τεθμός Dor. = *θεσμός*. 164.4
τείδε W. Grk. = *τῇδε here*. 132.2
τειμά, τειμή = *τιμή*. 21
τείω Arc. = *τίνω*. 162.12
τέκνα Locr. = *τέχνη*. 66
τελαμό(ν) Arg., *support*. No. 77, note
τελεστά El. *official*. Cf. *τέλος office*. 105.1 *a*
τέλεστρα τά Ion., Coan, *expenses of inauguration*
τελεσφορέντες Cyren. 157
τέλεως Coan = *τέλειος*. 43, 276
τέλομαι Cret. = *ἔσομαι*. 163.10
τέος Dor. = *σοῦ*. 118.3
τεός Dor., Lesb., **τιός** Boeot. = *σός*. 120.2
τέρτος Lesb. = *τρίτος*. 18
τέρχνιja (or *τρέχνιja*) Cypr., *shrubs, trees*. Cf. Hesych. *τέρχνεα· φυτὰ νέα* and *τρέχνος· στέλεχος, κλάδος, φυτόν, βλάστημα*
τέσσαρες, τέσσερες. 54 *c*, 81, 114.4
τεσσερακόντων Chian, gen. pl. of *τεσσεράκοντα*. 116
τεταρτεύς Coan, a measure, like *ἑκτεύς*
τέταρτος, τέτρατος. 49.2 *a*, 114.4
τέτορες W. Grk. = *τέτταρες*. 54 *c*, 114.4. Acc. pl., 107.4
τετράκιν Lac. = *τετράκις*. 133.6
τετρώκοντα W. Grk. = *τετταράκοντα*. 116
τέτρωρον Heracl., *group of four boundary stones*. 41.2
τῆδε El. = *τῇδε here*. 132.6
Τήιοι Ion. 37
Τῆνα, Ττῆνα Cret. = *Ζῆνα*. 84, 112.1
τηνεῖ = *ἐκείνῃ there*. 125.1, 132.2
τῆνος = *ἐκεῖνος*. 125.1
τίθηντι Mess. = *τιθῶσι*. 151.1
τίμαι Lesb. App. 159
Τιμακλῆς, Τιμακράτης, Τιμᾶναξ = *Τιμοκλῆς* etc. 167
τίν Dor. = *σοί*. 118.4
τίνω, fut. *τείσω*, aor. *ἔτεισα* (not *τίσω, ἔτῖσα*) in Attic and elsewhere, 28 *a*. *πείσω, ἔπεισα*, 68.1, 2. Arc. pres. *τείω*, 162.12

τιούχα Boeot. = *τύχη*. **24**
τιρ El. = *τις*. **60.1**
Τλασίαρο Corcyr. **105.2***a*
τνατός Cret. = *θνητός*. **66**
τόΐ' Rhod. = *τόδε*. **62.2**
τοί = *οἱ*. **122**
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τοινί Arc. = *τῷδε*. **123**
τόκα W. Grk. = *τότε*. **13.3, 132.9**
τόκιος or **τόκιον** Delph. = *τόκος interest*
τόνε Thess. = *τόδε*. **123**
τόνς = *τούς*. **78**
τός = *τούς*. **78**
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τοῦνγεουν Thess. = *τῶνδε*. **123**
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τουτεῖ W. Grk. = *ταύτῃ here*. **132.2**
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τοφιών Heracl. = *ταφεών burial-place*. **6, 165.4**
τρακάδι Thess. = *τριακάδι*. **19.4**
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τρέω Arg. = *φεύγω* in technical sense. No. 78, note
τρῆς Ther. = *τρεῖς*. **25, 114.3**
τριάκοιστος Lesb. = *τριακοστός*. **116**
τριακοντάπεδος (sc. *ὁδός*) Heracl., *a road thirty feet wide*
τριηκόσιοι Ion. **117.2**
τρίινς Cret. = *τρεῖς*. **114.3**
τρικώλιος Coan = *τρίκωλος*. *ὀβελὸς τρικώλιος three-pronged fork*
τριπανάγορσις Arc. See *πανάγορσις*
τρῖς = *τρεῖς*. **114.3**
τρίτρα τά Cret., *the threefold amount*. **165.3**, Law-Code I.36, note (p. 262)
ττολίαρχοι Thess. (Phalanna), for *πτολίαρχοι*. **67, 86.2**. City officials (like the *ταγοί* of other Thessalian cities, also sometimes *ταγοί* at Phalanna). Cf. the *πολιτάρχαι* of Thessalonica (Acts17.6) and other Macedonian towns (Ditt.Syll.318)
τύ Dor. = *σύ, σέ*. **61.6, 118.2,5**
τύ, τῦς Boeot. = *τοί, τοῖς*. **30**
τυΐ Boeot. = *τοίδε*. **122**
τυῖδε Lesb. = *τῇδε here*. **132.4**
τύμος Corcyr. = *τύμβος*. No. 89, note
τυρεία Heracl., *cheese-press*
τωνί Arc. = *τοῦδε*
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ὐ Cypr. = *ἐπί*. **135.8**
ὑραίς Cypr., *forever*. **133.6**
Ὑβρέστας Thess. = *Ὑβρίστας*. **18**
ὑδαρέστερον Lesb., *less pure*. Used with *κερνάν* of mixing water and wine, and so applied also to the debasement of coinage. No. 21, note
ὑδρία Locr. **58***d*
υἱ Cret. = *οἱ*. **132.4**
υἷς Rhod. = *οἱ*. **132.4**
υἱύς = *υἱός*. **112.2**
ϝυκία Boeot. = *οἰκία*. **30**
ὑλοῤῥέοντος Thess., from *ὑλωρέω be ὑλωρός*, the official in charge of the public forests (cf. Arist.Pol.6.8.6). **41.4***c*, **53, 157, 167**
ὑμέν late Cret. = *ὑμεῖς*. **119.2***a*
ὑμές, ὑμέ = *ὑμεῖς, ὑμέας*. **119.2,5**
ὕμμες etc. Lesb. = *ὑμεῖς* etc. **119**
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ὑπά El., Lesb. = *ὑπό*. **135.3**
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ὑποδιασύρω Epid. = *διασύρω ridicule*
ὑπόθεμα = *ὑποθήκη security*. No. 109, note
ὑππρὸ τᾶς Thess., *just, previously*. **136.1,10**. No. 28.43, note
ὑπύ Cumae = *ὑπό*. **22***c*
ὗς Arg. = *οἱ*. **132.4**
ὕσταριν El. = *ὕστερον*. **12, 133.6**
ὑστερομεννία Thess., *οὐστερομενία* Boeot., *the last day of the month*
ὕστερος Arc. **58***d*
ὕσωπος Ceos = *ὕσσωπος*. Semitic loanword, hence variation in spelling
ὕχερος ἡ Cypr. = *ἐπίχειρον*. **25***b*, **135.8**

φαῖμι Lesb. = *φημί*. **47**
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φάρω Locr., El., Delph. = *φέρω*. **12**
φατρία = *φρατρία*. **70.3**
φαωτός Delph., *light-gray*. **31**, no. 51 C6, note
φέρνα Epid. = *φέρνη*, but meaning *portion* (for the god)
φερόσθω Epid. = *φερέσθων*. **140.3***b*
Φετταλός Boeot. = *Θεσσαλός*. **68.2**
φεῶν Dodona = *θεῶν*. **68.5**
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Φίντων, Φιντίας = *Φίλτων, Φιλτίας*. **72**
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φρίν Locr. = *πρίν*. **66**
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φροντίδδω, φροντίττω Cret. = *φροντίζω*. **84**
φυγαδείω El. = *φυγαδεύω*. **161.1**. Aor. subj. *φυγαδεύαντι*, **151.1**
φύοντες Dodona = *θύοντες*. **68.5**
φωνέω Cret. (*πονῆι* etc.) *declare, bear witness*. Cf. *ἀποφωνέω*

χάλκιος Lesb. = *χάλκεος*. **164.6**
χάραδος Heracl. = *χαράδρα ravine*. Cf. Hom. *χέραδος*
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ψάφιγμα, ψάφιμμα Cret. = *ψήφισμα*. **142***a*
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ψάφιξις Aetol., **ψάφιξξις** Locr. = **ψήφισις act of voting*. Locr. *ἐν ὑδρίαν τὰν ψάφιξξιν εἶμεν* (no. 55.45) = Att. *ψηφίζεσθαι ἐς ὑδρίαν*. **89.1**, **142***a*
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ὦ Dor. etc. = *ὅθεν*. **132.7**
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ὦν = *οὖν*. **25***c*
ὠνέω Cret. (*ὄνέν, ὠνίοι*) = *πωλέω*. **162.9**
ὡραῖα Coan, *festivals celebrated at a fixed date*. Cf. Hesych. *ὡραῖα . . . τάσσεται . . . ἐπὶ τῶν καθ' ὥραν συντελουμένων ἱερῶν*. — *ὡραία ἡμέρα ἡ ἑορτή*
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CHARTS AND MAP

The charts are intended to exhibit, in a form which may be easily surveyed, the distribution of some of the more important peculiarities common to several dialects. Chart I (repeated with slight corrections from the author's article in *Class. Phil.* II, 241 ff.) represents a selection of phenomena which are especially significant for the interrelations of the dialects, and Chart I a is a condensation of the same.

The presence of a given peculiarity is indicated by a cross opposite the name of the dialect and beneath a caption which, like those used in the Summaries, is sufficient to identify the phenomenon, though not always to define it, and should always be interpreted in the light of the section of the Grammar to which reference is made. The cross is sometimes surrounded by a circle as an intimation of some reservation, the nature of which will be understood from the section referred to.

The coloring of the dialect map represents the grouping of the dialects as described above, pp. 1 ff. The mixture in Thessaly and Boeotia is indicated, also the Aeolic streak in the Ionic of Chios. But the various Aeolic and Achaean survivals scattered through West Greek territory are ignored. Along the western coast of Northern Greece the extent of Corinthian influence (see p. 10, note) is so imperfectly known that the coloring of Acarnania and the adjacent region is to be taken merely as a crude suggestion of the speech conditions, and Epirus, from which we have only a few late inscriptions, has been left uncolored.

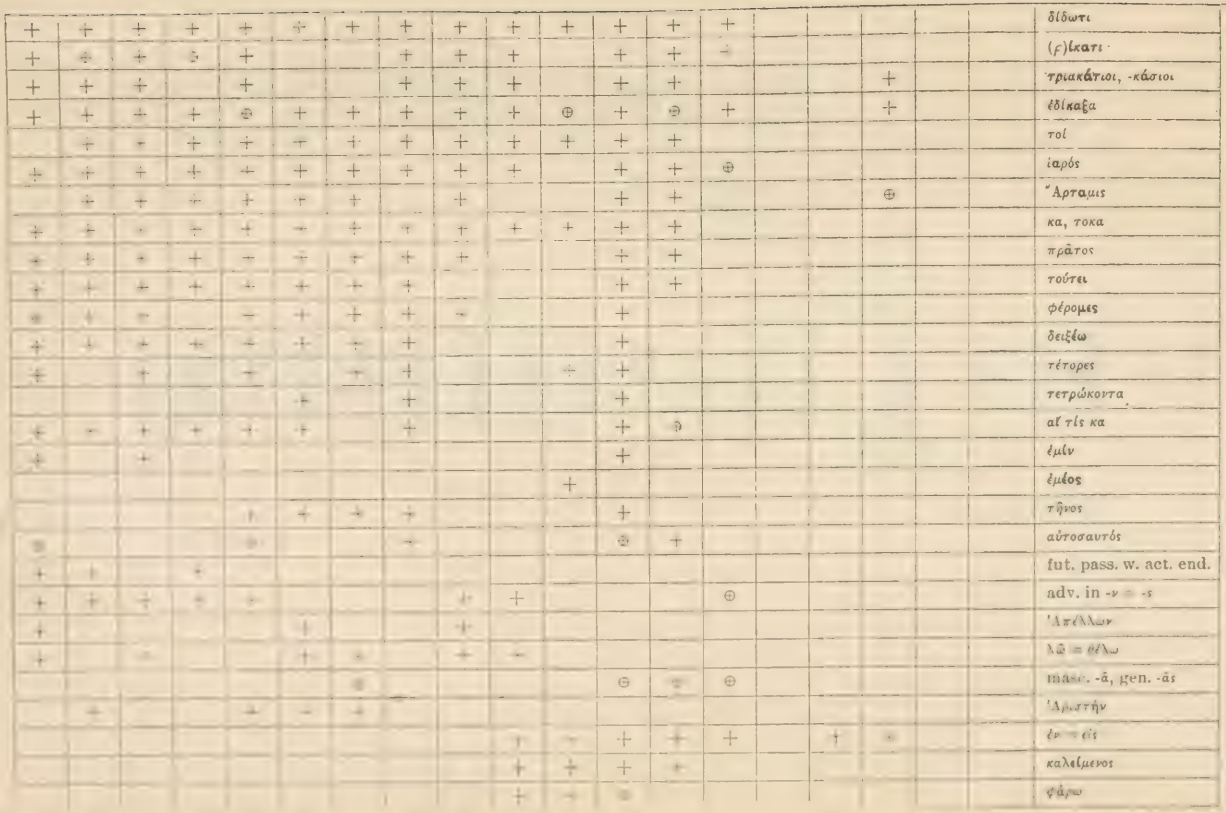

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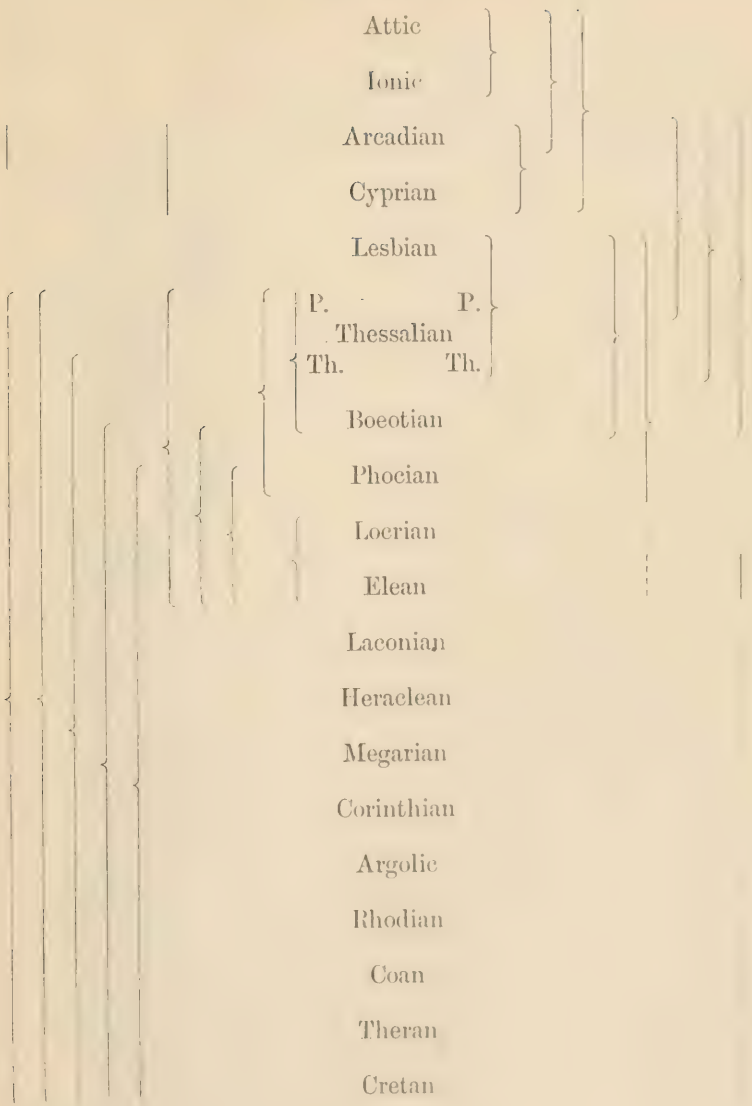
CHART 1*a*


Attic
Ionic
Arcadian
Cyprian
Lesbian
P.
P.
Thessalian
Th.
Th.
Boeotian
Phocian
Locrian
Elean
Laconian
Heraclean
Megarian
Corinthian
Argolic
Rhodian
Coan
Theran
Cretan

DIALECT MAP
OF
GREECE
Ionic
Aeolic
Achaean
(Arcado-Cyprian)
Doric
North west Greek
MACEDONIA
CHALCIDICE
THESSALIA
PHTHIOTIS
LOCRIS
BOOTIA
ACHAIA
ELIS
ARCADIA
ARGOLIS
LACONIA
MESSENIA
ACARNANIA
ETOLIA
EPIRUS
IONIAN SEA
Aigai
Pella
Therma
Stagira
Acanthus
Methone
Pydna
Olynthus
Potidaea
Thermaic Gulf
Scione
Torone
Mt.Olympus
Mt Ossa
Mt.Pelion
Tempe
Larissa
Peneus
Pheræ
Thebes
Pharsalos
Pinous Mts.
Magnesia
Sepias Pr.
Artemisium
Thermopylæ
Ambracia
Ambracian Gulf
Anactorium
Argos
Stratus
Dodona
Corcyra
CORCYRA
Acheron R.
Acrocerauniam
Cambunian Mts.
Leucas
Ithaca
Pale
Same
CEPHALLENIA
Patræ
Corinthian Gulf
Mt Helicon
Thespiæ
Leuctra
Coronea
Thebes
Aulis
Chalcis
Delium
Eretria
Decalea
Marathon
Mt. Pentelicus
Mt.Hymettus
Elatea
Parnes Mts.
Megara
Sicyon
Cyllene M.
Corinth
Phlious
Nemea
Mycenæ
Argos
Salamis
Athens
Saronic Gulf
Egina
Epidaurus
Trœzen
Hermion
Cythnos
Melos
Cythera
Malea Pr.
Tænarum Pr.
Acritas Pr.
Sparta
Eurotas
Pylos
Sphacteria I.
Lepreon
Ithome
Olympia
Mantinea
Tegea
Alpheus R.
Peneus R.
Erymanthus M.
Elis
Zacynthus
Cydonia
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SYMPLEGADES
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Perinthus
Byzantium
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DORISCUS
THASOS
SAMOTHRACIA
CHERSONESUS
Sestus
Lampsacus
Cyzicus
Athos
IMBROS
Abydos
LEMNOS
Ilium or Troy
Sigeum
Antandrus
Methymna
LESBOS
Mytilene
Pergamus
SCYROS
Cyme
Phocaea
Magnesia
Hermus R.
Smyrna
Sardis
PHRYGIA
CHIOS
Chios
Erythræ
Clazomenæ
Teos
Lebedos
Colophon
Ephesus
ANDROS
SAMOS
Samos
ICARIA
TENOS
Priene
Mycale Mt.
Miletus
DELOS
PAROS
NAXOS
Halicarnassus
THERA
Cnidus
Cnossus
Gortyna

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