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A

D I S S E R T A T I O N

O N T H E

G R E E K and R O M A N C H A R A C T E R S .

I SAID, in the forty first note, that it might be proved, by the authority of the best ancient writers, and the concurrent testimony of the most authentic inscriptions, that the ancient Greek, and modern Roman characters were, originally, the same. I begin with the authority of the ancient writers. <sup>a</sup> Pliny, in speaking of the origin of letters, says ; “ *Veteres Græcas (litteras) fuisse easdem penè* “ *quæ nunc sunt Latinæ, indicio erit Delphica tabula antiqui æris, quæ* “ *est hodie in palatio, dono principum Minervæ dicata in bibliothecâ* “ *cum inscriptione tali ;*

*NAVSIKRATES. TISAMENO. AΘEΝΑΙΟΣ. ΑΝΕΘΕΚΕΝ.*

If the reader turns to this passage in Pliny, he will find a great absurdity in all the editions : That author proves, by this Greek inscription in Latin characters, that the old Greek and Latin letters were,

<sup>a</sup> Nat. Hist. B. vii. c. 58.

nearly, the same ; but all the editions give this inscription in common Greek characters, which proves, directly, the contrary. The great  
<sup>b</sup> Scaliger gives the inscription thus ;

*NAVSIKRATES. TISAMENO. ATHENAIOS.*

If the reader pleases to compare the characters made use of by me, with the old Ionic inscriptions presently to be exhibited, he will see the reason why I have differed from that great man. The next authority I shall make use of is That of <sup>c</sup> Tacitus, who, in giving the reasons, that induced Claudius to add three letters to the Roman alphabet, says ; *Aborigines Arcade ab Evandro didicerunt. Et formæ literis Latinis, quæ veterrimis Græcorum.* This passage, not only, proves my assertion, but, also, confirms what <sup>d</sup> our author has, already, told us, viz. That Evander was the first person, who introduced the use of letters into Italy. <sup>e</sup> He had, before, fixed the arrival of Evander in that country to the sixtieth year before the Trojan war. These letters had been brought into Greece by Cadmus from Phœnicia, as we find by <sup>f</sup> Herodotus, who says that he himself saw several inscriptions in these Cadmean letters on tripods in the temple of the Iſmenian Apollo at Thebes in Bœotia. These inscriptions are three ; and, as they contain Greek verses of very great antiquity, the first being about five hundred years older than Homer, I shall give them in the old Ionic characters, in which they were, certainly, ingraved ; because Herodotus says the Cadmean letters, in which they were written, bore a very near resemblance to the Ionic characters, *τα πολλα ὁμοια εἰς ἑαυτῶν ἰωνικοῖσι.*

<sup>b</sup> In his notes on Eusebius.  
<sup>c</sup> ib. c. 31.

<sup>e</sup> Annal. B. xi. c. 14.

<sup>d</sup> See B. i. c. 33.

<sup>f</sup> In Terpsichore, c. 58, and 59.

1. ΑΜΗΗΤΡΥΟΝ. Μ. ΑΝΕΤΗΕΚΕΝ. ΕΟΝ. ΑΓΟ. ΤΕΛΕΒΟΑΟΝ.

2. ΣΚΑΙΟΣ. ΓΥΑΜΑΚΗΕΟΝ. ΜΕ. ΗΕΚΕΒΟΛΟΙ. ΑΓΟΛΛΟΝΙ.  
ΝΙΚΕΣΑΣ. ΑΝΕΤΗΕΚΕ. ΤΕΙΝ. ΓΕΡΙΚΑΛΛΕΣ. ΑΛΑΛΜΑ.

3. ΛΑΟΔΑΜΑΣ. ΤΡΙΓΟΔ. ΑΥΤΟΝ. ΕΥΣΚΟΓΟΙ. ΑΓΟΛΛΟΝΙ.  
ΜΟΝΑΡΚΗΕΟΝ. ΑΝΕΤΗΕΚΕ. ΤΕΙΝ. ΓΕΡΙΚΑΛΛΕΣ. ΑΛΑΛΜΑ.

I must, again, desire the reader to compare these letters with the old Ionic characters, in the following inscriptions; after which, I believe he will be of opinion that the letters I have made use of resemble more those characters, and, consequently, the Roman letters, than those, in which Scaliger has exhibited these verses. I have, also, differed from him in writing ΜΟΝ ΑΡΚΗΕΟΝ, with a single O, in the first syllable, instead of an Omicron Υpsilon, which he has made use of, because I find, by the Herodian inscription, that O supplies the place of ΟΥ, not only in the end of a word, but, also, in the beginning of it; as οδενι for ουδενι. The arrival of Cadmus in Greece, which was attended with the introduction of letters into that country, was too remarkable an æra to have escaped the notice of the <sup>g</sup> Parian marble, where it is set down in these words; ΑΦ' ε Καδμος ο Αγηρορος εις Θηβας αφικετο καλα χρησιμον, η εκλισε την Καδμειαν ειη ΧΗΗΓΠ βασιλευοντος Αθηνων Αμφικλυονος. By this, Cadmus arrived in Greece 310 years before the taking of Troy, <sup>h</sup> and 23 before Moses led the Israelites out of Ægypt. We have, now, seen by whom, and when, letters were introduced among a people who, certainly, made a better use of them than any other nation in the world. Let us, next, consider what these letters were, and, then, compare them with the Roman letters; by which, it will appear that these are the same, or, nearly, the same in their power, their order, and their shape with those, brought into

<sup>g</sup> Epoch. 7.

<sup>h</sup> Selden's canon chron.

Greece by Cadmus. The reader has, already, observed that Herodotus says the Cadmean characters he saw in the temple of Apollo at Thebes were very like the Ionic letters: The reason of this he had, <sup>1</sup> just before, assigned; which was, that the Ionians, being neighbours to the Phœnicians, not in Asia Minor, as it is generally thought, but in Greece (<sup>k</sup> for the Ionic migration happened 442 years after the arrival of Cadmus in that country) they learned the use of letters from them; and, since the Phœnicians had brought these letters into Greece, they did them the justice to call the letters they made use of, though with a small variation, Phœnician letters. It was necessary to premise this, in order to justify the use I shall make of the Ionic inscriptions: The first will be Those on two pillars, once belonging to Herodes Atticus, a man of learning in the time of Trajan, and now to be seen in the palace Farnese. I shall take these from a transcript of them exhibited in a <sup>1</sup> letter from a young English painter at Rome to his father at London, in which letter the author says these inscriptions were communicated to him by a learned friend of his father to be transmitted to the latter. The reason of my taking these inscriptions from this letter, is, because they are much more elegantly transcribed there, than in the delineations given of them either by Scaliger, Gruter, or Montfaucon; the last has censured Scaliger for asserting that these Ionic characters were in common use so late as the time of Herodes Atticus; and <sup>m</sup> says that no traces of them are to be found in any monuments, but in Those of great antiquity before the time of Alexander the Great: For which reason, he is of opinion that Herodes Atticus, who was a man of learning, and a lover of antiquity, caused these inscriptions, which exhibit the old Ionic letters, to be engraved on pillars in his Triopian Villa, in order to perpetuate those characters. These inscriptions, therefore, I shall make use of.

<sup>1</sup> Herodot. Terpsich. c. 58.  
chron. <sup>1</sup> Letter 22d.

<sup>k</sup> Parian Marb. epoch. 7, and 28. Seld. canon  
<sup>m</sup> Palæogr. Græc. p. 140.

ODENI  
⊗EMI  
TONME  
TAKINE  
IAEKTO  
TRIOFIO  
HOETIN  
EPITO  
TRITO  
ENTEI  
HODOI  
TEIATIA  
ENTOI  
HERODO  
AROI  
ARLOI  
ONTOI  
KINEIAN  
TIMAR  
TVSDAI  
MON  
ENHODIA

KAI HOIKIO  
NESDEMETROS  
KAI KORES  
ANAOEMA  
KAI H⊗ON  
ON⊗EON KAI

# THE Athenian Inscription.

ΕΡΕΧΘΕΙΔΟΣ

ΗΟΙΔΕ: ΕΝ ΤΟΙ: ΠΟΛΕΜΟΙ: ΑΓΕΘΑΝΟΝ: ΕΝ ΚΥΡΡΟΙ: ΕΝ ΑΙΛ  
ΥΓΤΟΙ: ΕΝ ΦΟΙΝΙΚΕΙ: ΕΝ ΑΙΕΥΣΙΝ: ΕΝ ΑΙΛΙΝΕΙ: ΜΕΛΑΡΟΣ

ΕΝ: ΤΟ: ΑΥΤΟ: ΕΝΙΑΥΤΟ:

ΣΤΡΑΤΕΛΟΝ: ΦΑΝΥΛΟΣ ΑΚΡΥΓΤΟΣ

I.

*Numm. Amintæ.*



II.

*Numm. Æsillæ.*



*J. Mynde sc.*

The next is an Athenian inscription given by <sup>n</sup> Montfaucon: It is written, like the two first, in old Ionic characters (which shews they were in common use at the time of this inscription) and may be, thus, translated; *The names of the Athenians belonging to the tribe Erechtheis, who lost their lives in the wars of Cyprus, Ægypt, Phœnicia, Haliæ, and Ægina*: The three words, that follow, are at the head of so many columns, on which are ingraven the names of the slain. In order to support the authenticity of this inscription, Montfaucon has transcribed the relations, given by Thucydides of these wars. From all which, that learned monk concludes that this monument was erected <sup>o</sup> *in the time of the Peloponnesian war*. In this I cannot agree with him; because every one of the battles, mentioned in the inscription, happened several years before that war, and are related by Thucydides among the military operations of the Greeks, and Barbarians, which, he himself says, *fell out during the 50 years, that intervened between the retreat of Xerxes, and the beginning of the Peloponnesian war*. After Thucydides has given an account of all the battles, mentioned in the inscription, he has these words; <sup>p</sup> ταύτα δε ξυμπαντα ὅσα ἐπραξαν οἱ Ἕλληνας πρὸς τε ἀλλήλους, καὶ πρὸς τὸν Βαρβαρον, ἐγενέθη ἐν εἰσὶ πενήκοντα μαλιςα, μέγαξυ τῆς τε Ξερξος ἀναχωρησεως, καὶ τῆς ἀρχῆς τῶδε τῶ πολέμου. And we find, by him, that, after the Athenians had reduced Eubœa (the reduction of which was subsequent to all the battles referred to in the inscription) they made a <sup>q</sup> truce of 30 years with the Lacedæmonians; and that, in the <sup>r</sup> 14th year of this truce, the latter resolved upon the Peloponnesian war, or, which is the same thing, that the 30 years truce was dissolved. The inscriptions on the two Macedonian coins, exhibited also by <sup>s</sup> Montfaucon, are the next, and last inscriptions I shall make use of: The first is supposed to be

<sup>n</sup> Id. ib. p. 135.

<sup>o</sup> Id. ib. p. 134.

<sup>p</sup> B. i. c. 118.

<sup>q</sup> B. i. c. 115.

<sup>r</sup> ib. c. 87.

<sup>s</sup> Palæogr. Græc. p. 122.

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