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The First and Only

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M. N. Tod long ago¹) drew attention to 36 inscriptions containing the interchangeable²) expressions *πρῶτος καὶ μόνος* or *μόνος κα-πρῶτος*, remarking that this usage "suggests a weakness of thought and expression on the part of the Greeks."

More recently, J. Duffy³) had occasion to point out that Galen was once praised by Marcus Aurelius as *τῶν μὲν ἰατρῶν πρῶτον, τὸν δὲ φιλοσόφων μόνον*, citing an anonymous referee of his paper for the view that this accolade was a variation on the *πρῶτος καὶ μόνος* formula in Aeschines, *In Ctes.* 77.

In view of Tod's statistics, it is not idle pedantry to observe that Aeschines actually has the sequence *μόνος καὶ πρῶτος*, applying it to the deceased daughter of Demosthenes, the only and first to call him "father." Though itself a variation on the inscriptional formula, this passage has little direct bearing on Marcus Aurelius and Galen.

Far more to the point is Lucian, *Demonax* 29, where that witty man deflates the boast of Agathocles the Peripatetic that he is *μόνος καὶ πρῶτος* of the dialecticians by observing *εἰ μὲν πρῶτος, οὐ μόνος, εἰ δὲ μόνος, οὐ πρῶτος*. Given their mutual dates, this strongly suggests that "First and Only" or "Only and First" were common

¹) 'Greek Record-Keeping and Record-Breaking,' *CQ* 43 (1949), 111–12.

²) *Μόνος* comes before *πρῶτος* on 22 of the 36 occasions.

³) 'Philologica Byzantina,' *GRBS* 21 (1980), 266–7.

boasts or unofficial titles in the second century A. D. amongst doctors and philosophers. Agathocles indeed, like Galen, could have been both, if he is equated with the homonymous doctor in Lucian, *Catapl.* 6.

In cutting Agathocles down to size, Demonax showed that, despite Tod, at least one Greek was alert to the illogicality of the formula. Moreover, in these circumstances, it is nice to reflect that Demonax was the first but not the only one to make the point. Many centuries later, the Byzantine *savant* Michael Italicus⁴⁾ commended the medical man Leipsiotes as *πρῶτος καὶ μόνος*, immediately adding the pre-emptive *καὶ μὴ μοι τοῦτο πρόφερε· εἰ πρῶτος, πῶς μόνος; καὶ εἰ μόνος, πῶς πρῶτος*; we are left with the strong impression that both title and joke were common in later Roman and Byzantine intellectual circles,⁵⁾ thereby justifying Duffy's explanation of *μόνος* as a medical title against earlier critics who preferred to change the texts.

À propos de IG, VII, 3377, 6 *ιοιῶ*

Par JULIÁN MÉNDEZ DOSUNA, Salamanca

1. On sait que, dans les inscriptions béotiennes à partir du milieu du III^e siècle a.-C., à une exception près qui sera signalée plus bas, après consonne apicale (*τ, θ, δ, ν, λ, σ*), il y a un flottement entre les graphies *ου* et *ιου*: ainsi, *τιούχα* (att. *τύχη*), *θιουγατέρα* (att. *θυγατέρα*), etc.*)

2. Tout récemment, W. Blümel a proposé de voir dans ce phénomène le développement d'une semi-voyelle palatale [y] ([+ haut, — arrière]) comme une sorte de transition entre deux sons de

⁴⁾ *Ep.* 32, ed. P. Gautier (Paris, 1972), pps. 204–5.

⁵⁾ Michael, of course, could very well have known the *Demonax* passage, albeit Gautier has no comment, nor does he register it as a Lucianic inspiration. Michael, like his educated contemporaries, was familiar with Lucian; Gautier, *Ep.* 43, p. 266, registers a debt to *Lexiphanes* 2. However, Michael's language in the present passage suggests that the joke was as commonly used as the title that provoked it.

*) Je dois exprimer toute ma gratitude à Hervé Herzog pour des corrections grammaticales et stylistiques.