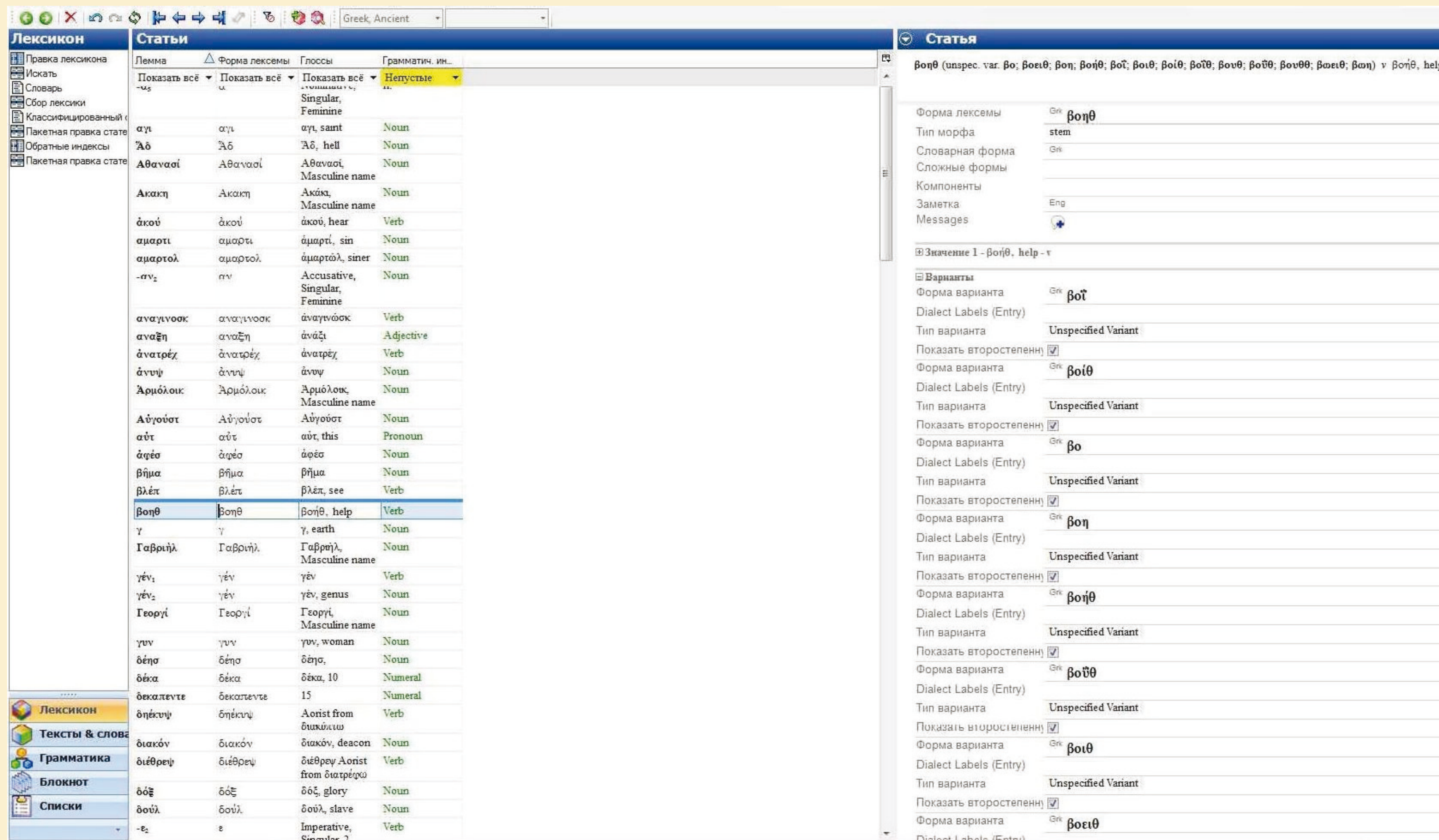


*Evdokimova Alexandra, Russian academy of sciences, Institute
of linguistics*



Here I present some conclusions of the statistical and linguistic analysis of these bases:

In the epigraphic texts from Cappadocia very often the post-tonic syllable in the stem is the most intense (strong) position. All the cases of the changes [u] instead of [o] fixed in the unstressed position. In the inscriptions was found an example of the hypercorrection, which confirms that Cappadocian dialect has tendency to the narrowing of the [o] in the unstressed position, what is mentioned by different researchers earlier.

In Constantinople and in Cappadocia is presented only a non-reversible change “ι” instead of “η”. Often “η” is saved in the most part of the contexts, especially in Cappadocia. That’s why is expecting that “η” will be instead of “ει” in the all position from the beginning IX cent. till XII cent. Particularly many cases are met in the X cent. “ει” instead of “η” was written only in the three cases, all of them are in the stressed syllable and after XI–XII cent. “ει” instead of “η” there is from the X cent., but the most part in XIII cent. From the beginning of the IX cent. till the XIII cent. “ι” instead of “ει” appears in all the positions.

Cappadocia uses only one of the changes of the digraph “οι” and “ι”, but in the bigger quantity of the positions. But in the names and in the post-tonic syllables it isn’t met, an exclusive dated example is the late, after XIII cent.

Digraph “οι” varies with “η”. All examples from Cappadocia are dated at X–XIII cent., and this process becomes before or after a nasal phone. Very rare “οι” writes correctly. We can see, that in the stem in the stressed syllable there is no any correct writing. A change «ο» instead of «ε» may show not only the pronunciation [i], but the phone similar to [ø], almost the examples from Athens and Cappadocia in the end of the word “*βοηθῶ*”.

In Cappadocia for the variation “υ” instead of “οι” there are many different positions. The examples are dated by the beginning of the IX–XI cent. For “οι” instead of “υ” there is only one case and rather late: “*φουλατε*” (206, 1250–1300 y.). In Cappadocia after XI cent. we can meet the change “υ” instead of “ου”. This fact confirms the thesis, that “υ” and “οι” are read identically as [ū] and in the later time than X cent.

A transition [e] in [i] and opposite is met in some examples from Cappadocia: “ε” instead of “ι” — “*διοτοκε*” (156) and “ι” instead of “ε” — “*ενδ(ικτινονος)*” — (158, 1217/8). Maybe, an example from Cappadocia “*καρεαν*” (167, 1293) with a change “ε” instead of “υ” illustrates this transition too. Especially, if we allow, that the author of this graffito, dated the end of the XIII cent., “υ” read as [i].

Other linguistic peculiarities of the Byzantine graffiti from Cappadocia you can see in the presented tables.

Valley Qilichlar Kvaldir 19 “†Καὶ Βωηθὶ δουλ Ιω”

The consonant changes.

degemination	<i>Εκκλησιωρηθη</i> (35, <i>cer. X</i>), <i>πτάσθι</i> (83), <i>ιτηθισισθε</i> (83), <i>(αι)τιτων</i> (112), <i>πολα</i> (200, <i>X–XI</i>), <i>ενεα</i> (201, <i>X–XI</i>), <i>συνηςας</i> (146, 930–960?), <i>Ηοανου</i> (127, <i>XI?</i>), <i>φιλιατε</i> (143, 930–960? <i>y.</i>), <i>Ιωανν</i> (180, <i>X</i>), <i>αβας</i> (200, <i>X–XI</i>), <i>φουλατε</i> (206, 1250–1300 <i>y.</i>)
reduplication	<i>Νινηκηφορος</i> (75, 1065 <i>y.</i>), <i>μονναχον</i> (105, <i>X</i>), <i>βουθθυ</i> (25), <i>στεφαννον</i> (87), <i>σεφβόμε</i> (198, <i>X–XI</i>)
πτ-τ	<i>Σετρεβριου</i> (202, <i>X–XI</i>)
βρ-ρ	<i>Φεροαρηου</i> (203, <i>X–XI</i>)
νστ-στ	<i>Κοσταντινου</i> (35, <i>cer. X</i>), <i>Κοσταντινον</i> (13, <i>после XI</i>), <i>Κοσταντινον</i> (5, <i>после XI</i> , 173, <i>after XI</i>), <i>Κοσ(τα)ντινον</i> (56, <i>после XI</i>), <i>Κοσταντινο</i> (144, 930–960? <i>y.</i>)
γν-ν	<i>αναγνισκο</i> (7, <i>after XI</i>), <i>αναγνησσκον</i> (89), <i>αναγνησσκο</i> (133b), <i>αναγνησσκον</i> (136), <i>αναγνησσκοντες</i> (172, <i>after XI</i> , 174, <i>after XI</i>)
μπ-νπ	<i>πενπη</i> (110, <i>X</i>), <i>συνπαθηςας</i> (154, <i>beg. IX</i>), <i>ενπηης</i> (157, <i>beg. IX</i>),
γγ-νγ	<i>δυναη(ελλ)η</i> (109, <i>X</i>), <i>αρχανγ<ε>λους</i> (127, <i>XI?</i>), <i>αρχανγέλων</i> (127, <i>XI?</i>)

The first number is the number of the inscriptions in the Jerphanion corpus, the second is the date.

The variations in the morphological system of nouns and adjectives.

	first declination	second declination	third declination
nominative	αλάλητης (85), αλαλντης (154, beg. IX)	πανσεπειτος (158, 1217/8), αγηως (119, X)	δεισης (39, mid. XI, 40, mid. XI, 42, mid. X, 43, mid. XI, 44, mid. XI)
genitive	μοναχίς (190, 1060/1), Ξκεπιδι (186, 1060/1), Σκεπιδη (187, 1060/1),	αμαρτολο (136, after X), Μαρτηο (133a, 913–959), Κοσταντηνο (144, 930–960?), Θεοδορο (79, XI?), αναξηο (45, after XI), κυριο (7, after XI) ζουγγραφο (141), υπατο (206, 1250–1300), (π)οθο (146, 930–960?), δουλο (41, mid. XI, 45, after XI, 56 after XI, 141), κ(α)νο (141), (πρωτο)σταθαρρο (206, 1250–1300), δυλο (64, after XI, 65, after XI)	κολασεος (47, XI and after), κρισεος (4, 1147/8), αφεσεος (27, 1000–50, 28, 1000–50, 133b, 143, 930–960?), 144, 930–960?), βασυλεος (158, 1217/8), βασηλεος (186, 1060/1), βασυλεος (98, 965), βασηλεος (133a, 913– 959), βασειλης (94, 965), κολ(α)σης (46, XI and after)
dative singular	Ἰωάννω (169)		μηνη (200, X–XI, ονοματη (1, X, 79, XI?), εκναμασει (111, X), υ(ν)ι (112, X), Μακαρει (158, 1217/8), Μηχαυλι (64, later 11),
accusative singular	Ε[ι]ρήνιν (123, 1212), Ιωάννιν (180, X), μαθιτον (26a, end. IX),	δουλων (89), κοσμων (110, X), αναξηων (23), δημακοναν (157, IX and later)	αφεσην (141), Βασηλην (157, IX and later), κολ(α)σην (45, XI and later), Λεονταν (2, XI and later, 22, 25)
vocative	προφητε (111, X)	Β[α]συλι (22),	
nominative plural		αδελθου 127, XI?), αγαπητου (127, XI?), δηκευ (113, X)	δυναμεον (82), πτεσματο(ν) (112, X)
genitive plural	αμαρτηον (27, 1000–50, 28, 1000–50, 141) ἀμαρτιον (143, 930–960, 144, 930–960),	μαρτηρον (158, 1217/8), ασθ(α)νον (112, X), (ου)ρανο(ν) (112, X), ασοματο(ν) (184), δουλον (117, 138, X)	
dative plural	Σεβασμηες (34, mid. X, 47, after XI), αμαρτολες (29),	στεναγμυς (85, 154, beg. IX), λογυς (34, mid. X)	χῆρές (154, beg. IX), χίφρές (85)

The first number is the number of the inscriptions in the Jerphanion corpus, the second is the date.

Case governed by a verb.

μνηθθη+ Gen	209
βορηθε+ Dat	41, mid. XI, 45, XI and later, 56, XI and later, 92, 121, X?
βορηθε+ Gen	118?
βορηθε+ Acc	2, XI and later, 5, XI and later, 6, XI and later, 7, XI and later X, XI and later, 12, XI and later; 13, XI and later; 14, 15, 21, 22, 23, 25, 31, mid. X, 47, XI and later, 58, ποιε XI, 59, XII and later, 60, XI and later, 61, XII and later, 62, XII and later, 63, XII and later, 64, ποιε XI, 65, after XI, 67, after XI, 68, after XI, 69, XII and later, 70, 71, 1050, 72, 1050, 78, XI and later, 90, 97, 965, 105, X, 107, X, 117, 123, 1212, 124, 1212, 134, X and later, 135, X and later, 137, X and later, 138, X and later, 161, XIII and later, 162, XIII and later, 171, 172, XI and later, 176, XI and later, 177, X, 179, X, 192, beg. X
βορηθησον+ Dat	168, IX?
φυλάττε+ Dat	206, 1250–1300
σώζε+ Acc	8, XI and later, 9, XI and later, 89, 178, X, 199, X–XI
nonagreement	206, 1250–1300

The first number is the number of the inscriptions in the Jerphanion corpus, the second is the date.

Kontakt | contact details:

aroehka@gmail.com

<http://independent.academia.edu/AlexandraEvdokimova>