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ANCIENT GREEK INSCRIPTIONS
IN THE
BRITISH MUSEUM.

Part II.

THE COLLECTION OF
ANCIENT GREEK INSCRIPTIONS
IN THE BRITISH MUSEUM

PART II

EDITED BY

C. T. NEWTON

KEEPER OF THE GREEK AND ROMAN ANTIQUITIES

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P R E F A C E.

THE first Part of 'The Collection of Greek Inscriptions in the British Museum,' published in 1874, contained those found in Attika. In editing the Part now published I have followed the geographical arrangement adopted by Böckh, placing first the inscriptions from the Peloponnese, after which follow those from Northern Greece, Macedonia, Thrace, the Kimmerian Bosporos, and the islands of the Greek Archipelago.

All the inscriptions from the island of Kalymna, and most of those from Rhodes, Kos, and Lesbos, are now published for the first time.

I have to acknowledge the very valuable aid I have received in preparing this Part from Mr. A. S. Murray and Mr. Cecil H. Smith, Assistants in the Department of Greek and Roman Antiquities, who have carefully collated the uncial texts with the original marbles, and revised every sheet as it passed through the press, contributing at the same time valuable suggestions as to the decyphermennt and interpretation of certain very difficult inscriptions.

Part III, edited by the Rev. E. L. Hicks, and now in the Press, will contain the inscriptions from Prienè, Ephesos, and Iasos.

C. T. NEWTON.

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du

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in

in

Notice to Binder.

Insert the four pages of Inscription CCCLXXVII between pages 146 and 147. The two with upright Greek characters to come first, those with sloping Greek characters to follow, according to the numbering of the lines in the Inscription.

THE FOLLOWING WORKS HAVE BEEN QUOTED IN AN ABBREVIATED FORM.

- Abhandlungen der königlichen Akademie der Wissenschaften zu Berlin. Berlin, 1815; in progress.
- Annali dell' Instituto di Corrispondenza Archeologica. Roma, from 1829; in progress.
- Archäologische Zeitung, Denkmäler und Forschungen. Berlin, from 1849; in progress.
- Archives des Missions Scientifiques et Littéraires. Choix de rapports et instructions publié sous les auspices du Ministre de l'Instruction Publique et des Cultes. Paris, 1850-56, and 1864 (deuxième série); in progress.
- 'Αθήναιον, σύγγραμμα περιοδικὸν, Ἀθήνησιν, 1872; in progress.*
- Ausgrabungen zu Olympia, herausgegeben von E. Curtius, &c. Berlin, 1876-1881.
- Berichte über die Verhandlungen der königlichen sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-Historische Classe. Leipzig, 1849; in progress.
- Bulletin de Correspondance Hellénique. Athens and Paris, from 1877; in progress.
- Bullettino dell' Instituto di Corrispondenza Archeologica. Roma, from 1829; in progress.
- Bulletin Archéologique de l'Athenaeum Français. Paris, 1855.
- Bulletin Historico-Philologique de l'Académie Impériale des Sciences de St. Pétersbourg. St. Pétersbourg, 1850; in progress.
- Bröndsted, P. O. Voyages et Recherches dans la Grèce. Paris, 1826-1830.
- Cauer, P. Delectus Inscriptionum Graecarum propter dialectum memorabilium. Lipsiae, 1877.
- (C. I.) Böckh, Corpus Inscriptionum Graecarum. Berlin, 1828-1853.
- (C. I. A.) Corpus Inscriptionum Atticarum consilio Academiæ litterarum regiae Borussicæ editum. Berlin, 1873; in progress.
- Classical Journal. London, 1810-1829.
- Compte Rendu de la Commission Impériale Archéologique. St. Pétersbourg, 1860; in progress.
- Daremberg, Ch., et Saglio, Edm. Dictionnaire des Antiquités Grecques et Romaines. Paris, 1873; in progress.
- 'Εφήμερις Ἀρχαιολογικὴ, . . . ἐκδιδομένη κατὰ βασιλικὴν διαταγὴν ὑπὸ τῆς Ἀρχαιολογικῆς Ἐπιτρόπης. Ἀθήνησιν, 1837-1875.*
- Ephemeris Epigraphica, Corporis Inscriptionum Latinarum Supplementum, edita jussu Instituti Archæologici Romani. Roma, 1872; in progress.
- Facsimiles of Manuscripts and Inscriptions published by the Palæographical Society. Edited by E. A. Bond and E. M. Thompson. London, 1873; in progress.
- Foucart-Lebas*, Voyage archéologique en Grèce et Asie Mineure. Paris, 1848; in progress.
- Göttingische gelehrte Anzeigen, herausgegeben von der königlichen Gesellschaft der Wissenschaften. Göttingen, 1824; in progress.
- Greek Inscriptions, the Collection of Ancient, in the British Museum. Edited by C. T. Newton. Part I, Attika, edited by E. L. Hicks. Oxford, 1874.
- Hermes, Zeitschrift für classische Philologie. Berlin, 1866; in progress.
- Jahresbericht über die Fortschritte der classischen Alterthumswissenschaft: herausgegeben von Conrad Bursian. Berlin, 1875; in progress.
- Journal of Hellenic Studies, published by the Council of the Society for the Promotion of Hellenic Studies. London, 1880; in progress.
- Leipziger Studien zur classischen Philologie, herausgegeben von G. Curtius, L. Lange, O. Ribbeck, H. Lipsius. Leipzig, 1878; in progress.
- Mélanges Greco-Romains de l'Académie Impériale des Sciences de St. Pétersbourg. St. Pétersbourg, 1855; in progress.
- Mémoires de l'Académie Impériale des Sciences de St. Pétersbourg. St. Pétersbourg, VII^e série, 1859; in progress.
- Mnemosynè, Bibliotheca Philologica Batava, collegerunt H. T. Karsten, &c. Nova Series. Lugduni Batavorum, 1873; in progress.
- Mittheilungen des deutschen archäologischen Institutes in Athen. Athen, 1876; in progress.
- Μουσείον καὶ Βιβλιοθήκη τῆς Εὐαγγελικῆς Σχολῆς. Σμύρνη, 1876; in progress.*
- Neue Jahrbücher für Philologie und Pädagogik, herausgegeben von A. Fleckeisen. Leipzig, 1831; in progress.
- Nouvelle Revue Historique de Droit Français et Étranger: publié sous la direction de MM. Laboulaye, Darest, &c. Paris, 1877; in progress.
- Numismatic Chronicle and Journal of the Numismatic Society. Edited by J. Evans, W. Vaux, and B. V. Head. London; 1st series, 1836-1860; 2nd series, 1861-1880; 3rd series, 1881; in progress.
- Πανδώρα: σύγγραμμα περιοδικὸν . . . Συντάκται: Α. Ρ. Ραγκαβής, Κ. Παπαρρηγόπουλος, Ν. Δραγούμης. Ἐν Ἀθήναις, 1851; in progress.*
- Φιλίστωρ: σύγγραμμα περιοδικὸν φιλολογικὸν καὶ παιδαγωγικὸν, ἐκδιδόμενον ὑπὸ Σ. Κουμανούδου κ.τ.λ. Ἐν Ἀθήναις, 1861-1863.*
- Φιλολογικὸς Σύλλογος. Τοῦ ἐν Κωνσταντινουπόλει Ἑλληνικοῦ Φιλολογικοῦ Συλλόγου τὰ περιστωθέντα. Ἐν Κωνσταντινουπόλει, 1865; in progress.*
- Philologus, Zeitschrift für das klassische Alterthum, herausgegeben von E. von Leutsch. Göttingen, 1846; in progress.
- Proceedings of the Royal Society of Antiquaries of London. London, 1851; in progress.
- Revue Archéologique. Paris, 1844-1859. Nouvelle Série, from 1860; in progress.
- Revue de Législation Ancienne et Moderne, Française et Étrangère, publiée sous la direction de MM. Laboulaye, &c. Paris, 1870-1873.
- Rheinisches Museum für Philologie. Neue Folge, Frankfurt am Main, 1871; in progress.
- Transactions of the Royal Society of Literature. Second Series. London, 1843; in progress.
- Waddington-Lebas*, Voyage archéologique en Grèce et Asie Mineure. Paris, 1848; in progress.

* The different portions of this work are quoted under the names of the separate authors, thus, Foucart-Lebas, Waddington-Lebas.

PART II.

CHAPTER I.

INSCRIPTIONS FROM MEGARA, ARGOLIS, LAKONIA, KYTHERA, ARKADIA.

CXXXVI.

Two fragments of white marble found at Megara. *a* is broken on three sides. On the left side it has been roughly tooled by a modern hand, probably to fit it as a jamb for a door or window. Height, 1 ft. 5 in.; width, 6 in. *b* is broken on all four sides, and has been similarly tooled at the sides. Height, 1 ft. 3 $\frac{1}{4}$ in.; width, 6 $\frac{1}{2}$ in. *a* is probably from the upper part of the stone, of which the original size cannot be guessed. Brought from Greece by Percy Clinton, Viscount Strangford. C. I. 1052 *b*. p. 920.

a.

ΑΝΟΙΟΣ	
ΩΣΤΑΙΠΟΛΕΙ	
ΤΑΝΕΙΟΝΕΡΙΤ	
ΝΑΥΤΟΙΣΚΕΚΕΧΕΙ	
5 ΚΑΙΠΡΟΞΕΝΟΥΣ	
ΙΩΝΑΔΙΟΝΥΣΑΝ	
ΑΦΙΣΜΑΕΙΤΟΙΧ	
ΕΔΙΩΝΙΩΝ	
ΡΕΣΒΕΥΤΑΓΚΙ	
10 ΩΝΟΙΝΟΠΙΩΝΟΣ	
ΑΣΟΥΣΙΑΣΚΑΙ	
ΔΙΑΛΛΕΓΟΜΕΝΟΥ	
ΛΕΣΘΑΙΤΑΝΕΚΕ	
15 ΟΣΚΑΙΑΝΑΝΕΩΣ	
ΛΕΚΑΙΤΑΝΧΩΡ/	
ΤΩΝΚΑΙΑΣΥΛΟΙ	
ΝΤΙΚΟΙΝ	
ΟΥΜΕΝ	
ΤΕΤΩ	
T	

b.

ΙΟΝΥ ΣΙC	
ΣΕΝΚ-	
ΚΕΧΕΙΡΑ	
ΙΚΟΣΙΚΑΙΤΟΙΣ	
5 ΡΑΙΩΝ	
ΙΛΟΙΟΝΤΕΣΚ	
ΣΟΙΝΟΠΙΩΝΑ	
ΝΟΩΔΗΜΟΝ	
ΣΤΕΙΡΟΥΚΑΙΤΟ	
10 ΤΑΙΣΩΤΕΙΡΑΙ	
ΣΥΝΚΑΙΤΑΝΡ	
ΟΣΧΡΗΣΜΟΣ	
ΟΥΣΤΟΙΣΕΝΤΟΙ	
ΑΝΤΕΣΥΝΓΕ	
15 ΑΤΑΠΡΟΓΕΓΡ	
ΣΙΝΑΥΤΑΣΚΑΙΚ	
ΙΡΕΠΟΙΕΙΜΕΝ	
ΤΟΣΦΙΛΙΠP	

a.

.... ονοιος τ]ὰς θυσίας καὶ
.... ἔδ]οξε τῷ πόλει [έπαινέσαι τὸν δεῖνας . . . καλέσαι δὲ αὐτὸν καὶ ἐπὶ γένια διαλεγομένου
.... εἰς πρυτανεῖον? ἐπὶ τὸν κοινὰν ἔστιαν?	παρέ]χεσθαι τὰν ἐκε[χειρίαν .
.... ν αὐτοῖς ἐκεχει[ρίαν ος καὶ ἀνανεωσ
5..... καὶ προξένους	15 ... δὲ καὶ τὰν χώρα[ν
.. Οἰνοπ]ίωνα, Διονυσᾶν των καὶ ἀσυλο[ν
.... ψ]άφισμα εἰ τοὶ χ ἀ]ντὶ κοιν[ῶν ἀγαθῶν?
.... π?]εδίων τῶν? ουμεν
.... π]ρεσβευτᾶγ κ	20 τετω
10.... ων Οἰνοπίωνος	

b.

.... Διονυσίο	10 τὰ Σωτείρα
.... σενκτ ουν καὶ τὰν πόλιν
.... μετέ]κέχειρα ος χρησμὸς
.... ικοσὶ καὶ τοῖς ους τοῖς ἐν τοι
5 ραιων τάν τε συνγε[γραμμέναν ? . . .
.... φ]λοι ὄντες κ	15 . . . κατ]ὰ τὰ προγεγραμμένα . . .
.... Οἰνοπίωνα σιν αὐτὰς καὶ κ
.... 'Ακα]νθόδημον ? πεποιεμέν[ος or οι
.... στειρου καὶ το τος Φιλιππ ?

The subject of this inscription is not clear. We have in *a*, lines 2, 7, a decree of the city, then mention of a truce, *ἐκεχειρία* lines 4, 13, *πρόξενοι* line 5, *πρεσβευταί* line 9, sacrifices line 11. If the restoration of lines 2, 3, given above, is correct, the persons invited to the Prytaneion would probably be the *πρεσβευταί* of line 9.

In *b*, line 3, I have restored *μετέ]κέχειρα* on the authority of the Olympian inscription *'Εφημερ. Αρχαιολ.* No. 3487, line 1. See Dittenberger, in *Archäol. Zeitung*, 1877, p. 98, No. 65; *ibid.* 1878, p. 98, Nos. 161, 164, 165; 1879, p. 56, Nos. 240, 244. *μετέκέχειρον* is the interval between two Olympian *ἐκεχειρίαι*. The *ἐκεχειρία* in our inscription may

be the sacred truce at the Olympic festival. This would explain the *ἀσυλία*, which seems to be conferred on some territory, *a*, line 16.

b, line 12, an oracle, *χρησμός*, is referred to.

Böckh supposes the Oinopion, *b*, line 7, and *a*, line 6, to be the son of Dionysos who is connected with a Chian myth, but there is no reason why this should not be a proper name, as in C. I. 4121. This is the more probable as *Διονυσᾶν*, *a*, line 6, can only be the accusative of *Διονυσᾶς*.

The *τὰ Σωτείρα*, *b*, line 10, is very probably the Artemis Soteira worshipped at Megara. C. I. 1063; Pausan. i, § 40, 2; compare *ibid.* 44. 7.

CXXXVII.

On a bronze helmet discovered by Morritt, in 1795, in the bed of the Alpheios, near Olympia. Bequeathed to the Museum by Mr. R. P. Knight. C. I. 29, and i, p. 885; Classical Journal, i, p. 328; Walpole, Travels, p. 588, No. 53; Welcker, Sylloge Epigr. p. 172, No. 123.

For the uncials see Plate I, Fig. 1.

Tάργ[εῖ]οι ἀνέθεν τῷ Διὶ τῷν Κορινθόθεν

This helmet, like that dedicated by Hiero at Olympia, C. I. No. 16, must have crowned a trophy which commemorated a victory gained by the Argives over the Korinthians.

Tάργεῖοι. Compare the dedication on a bronze shield recently found at Olympia, *Tάργεῖοι δινέθεν*, Archäol. Zeit. 1879, p. 149, No. 297, and the Olympian epigram, Pausan. v, § 25, 5.

ἀνέθεν. So in Pind. Pyth. iii, 65, *τίθεν* for *ἐτίθεσαν*, and other instances, see Ahrens, De Dialect. Dor. p. 317.

In this as in other Argive inscriptions we have the **Q**, and the **D** for **Δ**. In this inscription from the use of two separate punches, the **P** and **D** appear like **φ**. See Böckh loc. cit. On the Argive alphabet see Kirchhoff, Studien, 3rd ed., p. 84, pl. i, col. 14.

This inscription, like many archaic ones, is metrical,

and forms an irregular Iambic senarius as Böckh shews.

τῷν Κορινθόθεν. ‘From the spoils of the Korinthians.’

According to Pausan. vi, § 19, 9, the Megarian Treasury at Olympia was erected to commemorate a victory over the Korinthians, in gaining which they were assisted by the Argives. Hence it has been conjectured that the inscription on the helmet refers to that same victory, and was dedicated long afterwards. But of this there is no evidence, nor do we know when the victory was gained by the Megarians. It is certain that their Treasury, the ruins of which have been recently identified (Ausgrabung. iv, pl. 34, p. 37), was erected some time after this event. Böckh places this inscription about Olymp. 60; Kirchhoff classes it about Olymp. 80. 4.

Fig 1.

T A D R O I N E L
T O I D I F I T O N
O O D I N O O E N

Fig. 2.

ΑΝΕΘΕΚΕ
ΤΟΙΓΟΘΟΙΔΑ
ΘΕΑΠΕΤΕΣ
ΚΕΟΓΕΝΕ
ΕΟΡΟΣ
ΔΑΙΟΒΟ
ΕΦΑΚΟΑΡΙΟΑΝΟ

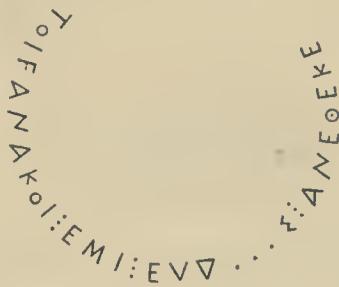
Fig. 3.

Fig. 3.

ΑΠΑΤΩΤΩΤΑΤ· ΙΔΕΑΓΕΙΟΙΣΚΑΙΤΩΙΕΑ
ΑΚΙΟΙΣΚΑΙΤΩΝΜΑΒΙΑΚΕΑΕΚΑΤΩΝΕΤΕΑ:
ΑΔΩΝΙΔΕΚΑΤΩΙΑΙΔΕΤΙΔΕΙΑΙΤΕΕΓΚΑΙΤΩΝΕΑ:
ΑΔΑΝΣΥΝΕΑΖΚΑΛΑΖΑΝΣΥΝΕΑΖΑΝΣΑΙΤΩΝΕΑ:
ΑΔΑΣ• ΣΕΜΟΙΔΕΝΙΑΖΑΝΤΟΙΔΕΝΙΑΖΑΝΤΑΙΤΩΝΕΑ:
ΑΔΑΡΕΙΡΟΙΑΓΝΩΤΙΝΟΙΑΖΑΝΤΡΕΙΤΟΙΖΑΝΤΕΑ:
ΑΔΑΝΣΕΝΕΖΑΙΤΑΚΕΑΔΑΝΣΑΙΤΕΑ:
ΑΔΑΘΕΑΤΑΙΚΕΑΔΑΝΣΑΙΤΕΑ:

CXXXVIII.

Round the felly of a bronze wheel with four spokes 4 inches in diameter. Purchased in 1880. Said to have been found near Argos.



Tῷ Φανάκῳ ἐμίσευδ... εὐθηκε.

The Lexicons give *ἀνάκοι* as another form of *ἀνάξ*, compare *φύλακος* for *φύλαξ*. The wheel is evidently an offering dedicated in gratitude for the winning of a chariot-race. The *Φάνακος* can hardly be any other Deity but Zeus himself, and if the wheel was found near Argos, as is believed, the Victory it

commemorates was probably gained in the Nemean Games. The name of the dedicator may be Eudamos or Eudamas. The form of the dedication is unusual. After *ἐμί* we must understand *δῶρον* or some such word.

CXXXIX.

On a stèle of white marble. Height, 1 ft. 10 $\frac{1}{2}$ in.; breadth, 11 $\frac{1}{2}$ in. Found in the ruins of the Temple of Poseidon on Cape Taenaros, Lakonia, near which is the chapel *τῶν ἀγῶνων Ασωμάτων*. Presented by Dr. S. F. Mullen, R.N., 1880.

For the uncials, see Plate I, Fig. 2.

'Ανέθηκε | τῷ Πονοιδᾶ[νι] | Θεάρης | Κλεογένη | . "Εφόρος | Δαιοχος : ἐπάκο(ος) Ἀριολύνων.

The sign Θ in ΠΟΘΟΙΔΑ has the value of the rough breathing and is the equivalent of Σ . For other instances of the occurrence of this sign between two vowels in the Lakonian dialect, see Roehl in Mittheil. d. deut. Inst. in Athen, i, p. 230, p. 232; Dressel and Milchhöfer, ibid. ii, p. 319; Foucart-Lebas, Pt. II, § iv, Nos. 255 *a*, 255 *b*. In this inscription while the Ψ is still used for X and the \oplus retains its archaic form, this is not the case with the Σ . According to Kirchhoff, Studien, 3rd ed., p. 145, pl. ii, col. 7, this inscription would be later than Olymp. 76.

The purport of this inscription is similar to that of four others found on the same site. See Foucart-Lebas, Pt. II, § iv, Nos. 255 *a, b, c*; Kirchhoff, in Hermes, iii, p. 449, and Studien, 3rd ed., p. 145; Foucart in Bullet. de Corr. Hellén. iii, p. 97.

All these inscriptions record the consecration of slaves by their masters to Poseidon, by which act they became hierodules or servants of the God instead of serving a mortal. As these dedications did not involve enfranchisement by sale, as at Delphi and elsewhere, no surety, *βεβαιωτήρ*, was needed; but we find instead, in these Lakonian inscriptions, an "Εφόρος named, whom we may consider a functionary of the temple, not the well-known Spartan magistrate, see Foucart-Lebas, loc. cit. p. 134.

The *ἐπάκοος* here is a witness, see Hesych. s. v. In the other dedications from the same site there are two *ἐπάκοοι*.

On the site of the temple of Poseidon on Taenaros, see Bursian in Abhandl. d. bayer. Akad. Phil. Cl. vii, pp. 773–95.

CXL.

Upper part of sepulchral stèle, in red marble, surmounted by a pediment with akroteria and a double volute scroll in the tympanon; the left side broken away. Height, 7 $\frac{1}{2}$ in.; breadth, 7 $\frac{1}{4}$ in. Mykenæ. Inwood Collection.

XAIPE

Xaipe

CXLI.

On a tablet of white marble, on which are sculptured in relief various articles of female toilet. Brought from Lakonia by George, fourth Earl of Aberdeen, and presented to the Museum by George, fifth Earl of Aberdeen. Height, 3 ft.; width, 2 ft. 9 $\frac{1}{2}$ in. C. I. No. 1467. Guide to Græco-Roman Sculptures, Pt. ii, No. 11.

ΑΝΘΟΥΣΗ
ΔΑΜΑΙΝΕΤΟΥ
ΥΠΟΣΤΑΤΡΙΑ

'Ανθούση Δαμαινέτου ύποστάτρια.

This and the following inscription were found by Lord Aberdeen built into a ruined Byzantine church at Sklavo-khori, formerly thought to be the site of Amyklæ. But Löschnke has shown by the evidence of an inscription (Mittheil. d. deutsch. Institut. in Athen, iii, pp. 164-71), that the town of Amyklæ was probably situated in the neighbouring village, Mahmud Bey, and its temple of Apollo on the height called *'Αγία Κυριακή*. (See Bursian, Geogr. v. Gr. ii, p. 130; Leake, Travels in the Morea, i, p. 144.) We may therefore adopt Lord Aberdeen's suggestion

(Walpole's Memoirs, p. 456), that these marbles were originally dedicated in the temple of Dionysos at Bryseæ, which Leake (Travels in the Morea, i, p. 188) places at the neighbouring village Sinánbey. (See Bursian, ii, p. 131; Curtius, Peloponnesos, ii, p. 251.) The meaning of *ύποστάτρια*, as Böckh points out, may be inferred from Hesychios, s. v. *στάτρια*, which he explains as *ἐμπλέκτρια*; compare Schol. Aristoph. Eccles. l. 737, *κομμώτρια* [*ἐμπλέκτρια*, *ἢ κοσμοῦσα τὰς γυναικας*. We may, therefore, translate here, 'an under-tirewoman.'

CXLII.

On a tablet of white marble, on which are sculptured in relief a number of articles of female toilet. Height, 2 ft. 4 in.; width, 3 ft. 6 in. Found with CXLI *ante*, at Sklavo-khori, in Lakonia. C. I. 1466; Guide to Græco-Roman Sculptures, Pt. ii, No. 12.



Κλαυ. Αγήτα Αντιπάτρου ιέρεια

Among the objects sculptured on this and the preceding tablet are shoes, a hair net, bottles for unguent, a mirror, combs; in the centre of the relief is sculptured a phialè, round which is the dedication. (See the description of the reliefs in the Guide, loc. cit.) It is to be presumed that the mundus muliebris dedicated by the priestess Claudia Ageta in this tablet, and the similar objects dedicated by Anthousa, had been used by these functionaries in their sacred ministrations.

According to Pausanias, iii, § 20, 4, certain Mysteries

were celebrated in the temple of Dionysos at Bryseæ to which women only were admitted.

This worship of Dionysos at Bryseæ may be connected with the cult of Dionysos Brisaios at Brisa in Lesbos. C. I. 2042; compare ibid. 3160, 3161, 3176, 3190; Bullet. de Corresp. Hellén. iv, p. 445. The Brisaians dedicate a bronze seal to Otaclilia, wife of the Emperor Philip; see Proceedings of Soc. Ant. Lond. ii, p. 265. This seal is in the British Museum. (See Guide to Bronze Room, p. 46, No. 48.)

CXLIII.

On a slab of red marble. Height, 1 ft. $7\frac{1}{2}$ in.; breadth, $11\frac{1}{2}$ in. Obtained by the late Colonel William M. Leake at Gytheion, in Lakonia, and presented by him in 1839.

ΕΠΑ
ΕΙΓΡΑ
ΑΦΟΝΤΟΥ
ΝΙΘΙΝΑΚΔΙΑ
ΙΩΝ Ι ΟΠΟΝΤΑΣΔΑΓΟ
ΝΛΑΠΙΟΥΥΠΟΥΡΓΟΣΔΑΜΙ
ΝΙΟΣ

5

..ΕΟΣΛΑΚΕΔΔΙΜΟΝΙΟΣΙΑΤ . ΟΣΑ
.ΥΤΟΝΓΡΑΜΜΑΤΩΝΚΑΘΩΣΕ ΓΑΦΙ
ΕΙΠΟΘΑΜΕΙΑΤΡΕΥΣΩΝΔΙΑΤΟΥΠΑ
ΕΝΤΕΛΙΤΕΧΝΑΙΟΥΘΕΝΟΣΔΕΥΤΕΡΟΝΚΑ
ΙΟΝΤΕΑΡΙΣΤΟΝΤΑΝΜΕΓΙΣΤΑΝΚΑΤΑΛΟΓΑΙ
ΝΟΣΤΩΝΤΕΑΡΧΟΝΤΩΝΚΑΙΤΑΣΠΟΛΕΟΣΑ

10

ΓΕΝΕΤΟΠΟΘΑΜΕΚΔΙΕΡΓΟΛΑΒΗΣΑΣΚΑ
ΚΛΗΘΗΥΠΟΤΟΥΔΔΑΜΟΥΚΑΙΔΙΕΤΗΧΡΟΝΟΝΑ
ΛΕΝΟΣΠΑΡΑΜΕΕΝΤΕΛΙΤΕΧΝΑΙΤΑΔΙΚΑΙ
ΕΤΟΙΣΧΡΕΙΑΝΕΧΟΥΣΙΝΣΠΟΥΔΑΣΚΑΙΦΙΑΣ
ΘΕΝΕΛΛΕΙΠΩΝΕΙΣΤΟΠΑΣΙΝΙΣΟΣΕΙΝΑΙΚΑ
ΠΛΟΥΣΙΟΙΣΚΑΙΔΟΥΛΟΙΣΚΑΙΕΛΕΥΘΕΡΟΙΣ
ΝΑΣΤΡΟΦΛΑΙΔΕΚΔΙΠΑΡΕΠΙΔΔΑΜΙΔΙΑΙΠΕΠΟΙ
ΚΟΦΟΝΑ . . ΣΑΥΤΟΝΔΙΑΤΕΤΗΡΗΚΕΔΞΙΟΣΓΙΝΟ

15

ΤΕΧΝΑΣΛΑΣΜΕΤΔΧΕΙΡΙΖΕΤΑΙΚΑΙΤΑΣΙΔΙΑΣ
ΑΙΤΑΣΑΜΕΤΕΡΑΣΠΟΛΕΟΣΚΑΙΑΝΕΝΚΑΛΤΟΝ
ΙΑΣΙΝΔΙΑΤΕΤΗΡΗΚΕΝΕΛΕΥΘΕΡΙΟΝΠΡΟ-

20

ΣΙΔΙΚΑΙΑΝΤΑΝΑΠΑΝΤΗΣΙΝΠΟΙΟΥΤΜΕΝ
ΑΛΛΕΙΑΝΔΡΙΣΩΦΡΟΝΙΚΔΙΠΕΠΑΙΔΕΥΜ
ΠΙΒΙΑΔΔΑΔΕΛΑΦΡΙΩΙΘΕΩΡΩΝΤΑΝΠ
ΜΕΝΔΑΝΕΝΤΑΙΣΕΙΣΦΟΡΔΙΣΕΠΑΝΓ
ΛΩΙΔΩΡΕΑΝΙΑΤΡΕΥΣΕΙΝΠΑΡΑΜΕΤ
ΑΥΤΟΝΥΠΕΡΜΕΤΡΩΝΑΜΕΤΟΙΣΔΙΚ
ΚΑΛΟΚΑΓΑΘΙΑΣΚΑΙΤΑΣΕΙΣΤΑΝ
ΜΩΝΕΝΝΟΙΑΣΤΕΚΑΙΦΙΛΟΣΤΟ

25

ΤΑΝΑΠΟΔΕΙΞΙΝΔΙΑΠΑΝΤΩΝΠΟΙΟ
ΜΟΣΑΠΕΥΧΑΡΙΣΤΩΝΕΝΠΑΣΙΝΤΟΙΣ
ΝΟΙΣΔΔΑΜΙΑΔΔΑΙΚΑΤΕΙΛΗΦΩΣΕΥΝС
ΑΡΧΟΝΤΑΤΑΙΠΟΛΕΙΑΜΩΝΚΑΙΔΙΑΠ
ΝΟΣΠΑΡΑΙΤΙΟΝΓΙΝΟΜΕΝΟΝΕΝΤΕΤ

30

ΕΝΠΑΝΤΙΤΩΙΒΙΩΙΠΡΟΞΕΝΟΝΑ~
ΙΚΕΚΔΙΕΥΓΕΡΓΕΤΑΝΤΑΣΠΟΛΕΟΣΑ
ΡΧΕΤΩΔΑΝΤΩΙΓΔΑΣΤΕΚΔΙΟΙΚΙΔΣΕΝ

35

ΤΑΔΔΑΛΑΦΙΔΑΝΘΩΡΩΠΑΚΑΙΤΙΜΙΔΠ/
ΤΟΙΣΔΔΛΟΙΣΠΡΟΞΕΝΟΙΣΚΔΙΕΥΓΕΡΓΕΤΑ
ΣΥΠΑΡΧΕΙΤΑΝΔΕΠΡΟΞΕΝΙΑΝΤΑ~
ΙΕΠΙΣΤΡΑΤΑΓΟΥΒΙΑΔΔΑΔΑΝΑΓΡΑΨΑΝ

40

ΙΛΑΝΛΙΘΙΝΔΑΝΔΑΘΕΝΤΩΝΕΙΣΤΟΝΕ
ΤΟΝΤΑΣΔΑΓΟΡΑΣΤΟΠΟΝΟΠΩΣΠΑΣΙΝ
ΞΔΔΑΜΙΑΔΔΑΚΑΛΟΚΑΓΑΘΙΑΣΚΔΙΕΥ~
ΛΕΩΣΑΜΩΝΕΙΣΤΟΥΣΕΥΕΡΓΕΤΑΣ

45

ΙΔΑ ΕΙΔΕΜΗΔΑΘΗΣΟΝΤΙΟΙΕΦΟΡΟΙ
ΩΩΣΓΕΓΡΑΠΤΑΙΥΠΟΔΙΚΟΙΕΣΤΩΣΑΙ
ΚΑΙΔΔΛΩΤΩΙΘΕΛΟΝΤΙΠΟΤΙΔΡΑΧΜΑΣΔΙ
ΙΡΕΤΟΥΣΚΔΙΙΜΗΕΣΤΩΠΡΟΒΟΛΙΜΟΣ

50

πα

οἱ δὲ ἔφοροι οἱ ἐπὶ στραταγοῦ τοῦ δεῖνος] εὐγρα
..... ἀναγραψάντων ἀντίγρ]αφον τού-
5 τον τοῦ ψαφίσματος εἰς στάλαν] λιθίναν καὶ ἀ-
ναθέντων εἰς τὸν ἐπιφανέστα]τον τόπον τὰς ἀγο-
ρᾶς, ἡ δὲ ἐπιγραφὴ ἀδε ἔστω, Ἀσ]κλαπιοῦ ὑπουργὸς Δαμι-
άδας . . . λεος Λακεδαιμόνιος.

Ἐπειδὴ Δαμιάδας . . .] λεος Λακεδαιμόνιος ἵατ[ρ]ὸς ἀ-
10 ποσταλέντων πρὸς ? α]ύτὸν γραμμάτων, καθὼς ἐψάφι-
σται [ει ποθ' ἀμὲ ἵατρεύσων, διὰ τοῦ πα-
ρεισχῆσθαι αὐτὸν] ἐν τε τῷ τέχνᾳ οὐθενὸς δεύτερον κα-
τὰ δόξαν δαμόσ]ιον? τε ἄριστον, τὰν μεγίσταν καταλογὰ[ν
15 προσποιούμε]νος τῶν τε ἀρχόντων καὶ τὰς πόλεος ἀ-
μῶν δαμόσιος ἔ]γενετο ποθ' ἀμὲ, καὶ ἐργολαβήσας κα[ι-
ρίως ἐπε]κλήθη ὑπὸ τοῦ δάμου καὶ διετῇ χρόνον ἀ-
ναστρεφό]μενος παρ' ἀμὲ ἐν τε τῷ τέχνᾳ τὰ δίκαι-
α παρεισχήκ]ε τοῖς χρείαν ἔχοντιν, σπουδᾶς καὶ φιλο-
20 στοργίας οὐ]θὲν ἐλλείπων εἰς τὸ πᾶσιν ἵστος εἶναι κα[ι
πένησι καὶ] πλουσίοις καὶ δούλοις καὶ ἐλευθέροις
καὶ ἔνοισι, ἀ]ναστροφῆ δὲ καὶ παρεπιδαμίᾳ ἢ πεποί-
ηται ἀκα]κόφ(ρ)ονα [ά]ες αὐτὸν διατετήρηκε, ἀξιος γινό-
μενος τὰς τε] τέχνας ἂς μεταχειρίζεται καὶ τὰς ἴδιας
25 πατρίδος κ]αὶ τὰς ἀμετέρας πόλεος καὶ ἀνένκλητον
αὐτὸν ἐν π]ᾶσιν διατετήρηκεν, ἐλευθέριον πρὸς
ἀπαντας κ]αὶ δικαίαν τὰν ἀπάντησιν ποιούμενο[ς,
καθὼς ἐπιβ]άλλει ἀνδρὶ σώφρονι καὶ πεπαιδευμ[ένῳ,
30 ἐ]πὶ Βιάδα δὲ Λαφρίῳ θεωρῶν τὰν π[όλιν
ἔξαπορον]μέναν ἐν ταῖς εἰσφοραῖς ἐπανγ[είλατο
τῷ δά]μῳ δωρεὰν ἵατρεύσειν παρ' ἀμετ[έραν
πόλιν] αὐτὸν, ὑπερμετρῶν ἀμὲ τοῖς δικ[αιώ-
μασιν]? καλοκάγαθίας καὶ τὰς εἰς τὰν [πόλιν
ἀ]μῶν εύνοίας τε καὶ φιλοστο[ργίας
μεγίσ]ταν ἀπόδειξιν διὰ πάντων ποιο[ύμενος,
35 δὶ ὁ δά]μος ἀπευχαριστῶν ἐν πᾶσιν τοῖς
κοι]γοῖς? Δαμιάδᾳ, κατειληφὼς εὔνο[υν αὐτὸν
ὑπ]άρχοντα τῷ πόλει ἀμῶν καὶ διὰ π[αντὸς
ἀγαθοῦ τι]φος παραίτιον γινόμενον ἐν τε τῇσι συμφο-
ρᾶς καὶ] ἐν παντὶ τῷ βίῳ, πρόξενον α[ὐτὸν
40 πεποίη]κε καὶ εὐεργέταν τὰς πόλεος ἀ[μῶν καὶ
ὑπαρχέτω αὐτῷ γὰς τε καὶ οἰκίας ἔ[κτησις
καὶ] τὰ ἄλλα φιλάνθρωπα καὶ τίμια π[άντα δσα
καὶ] τοῖς ἄλλοις προξένοις καὶ εὐεργέτα[ις τὰς πό-
λεο]ς ὑπάρχει, τὰν δὲ προξενίαν ταῦταν οἱ ἔφο-
45 οι οἰ] ἐπὶ στραταγοῦ Βιάδα ἀναγράψαν[τες εἰς
στά]λαν λιθίναν ἀναθέντων εἰς τὸν ἐ[πιφανέσ-
τα]τον τὰς ἀγορᾶς τόπον ὅπως πᾶσιν [φανερὸν ἥ
τοῦ τ]ε Δαμιάδα καλοκάγαθίας καὶ εὐ[νοίας τὰς
50 πόλεως ἀμῶν εἰς τοὺς εὐεργέτας [ὑπόμνα-
μ]α] εἰ δὲ μὴ ἀναθήσοντι οἱ ἔφοροι [ταῦτα κα-
θὼς γέγραπται, ὑπόδικοι ἔστωσα[ν καὶ τῷ δάμῳ
καὶ ἄλλῳ τῷ θέλοντι ποτὶ δραχμὰς δι[ακοσίας?
πρὸς α]ἱρετοὺς καὶ μὴ ἔστω προβόλιμος.

This is a decree conferring the *proxenia* on Damidas, a Lacedæmonian, for his services as a physician to the city of Gytheion. The upper part of the marble evidently contained a previous decree of which only a few concluding words, lines 1–8, remain. The date of the lower decree is fixed approximately by the mention (line 28) of the Strategos Biadas. This name occurs among the eponymous Strategi of the league of Lakonian cities, called Eleuthero-Lakones, who are mentioned in

an inscription from Gytheion published by Sauppe, Götting. Gelehrte Anzeigen, 1865, Nachricht, p. 461, and afterwards by Foucart in Lebas, Pt. ii, § 4, No. 242 a. The date of this inscription is thought to be about B.C. 86, and the Strategi whom it mentions, including Biadas, are assigned by Foucart to some period between B.C. 100 and 86. (See Lebas, ibid. pp. 111, 112.)

The number of letters in each line of our inscription varies from 38 to 44. For the first 24 lines

the right side of the marble is perfect, therefore the restoration must be entirely supplied on the left side.

Line 9. *ἀ[ποσταλέντων πρὸς α]ύτὸν γραμμάτων*. If this restoration is correct, Damiadas was invited to be the public physician of Gytheion by letters from the demos.

Line 13. *τὰν μεγίσταν καταλογὴν*. The meaning of this word here may be inferred from the following sentence in a Senatusconsultum, C. I. 5879, lines 8–10, ὅπως ὑπὲρ τῶν καλῶν πεπραγμένων ὑπ' αὐτῶν [καὶ ἀνδρα]γαθημάτων εἰς τὰ δημόσια πράγματα τὰ ημέτερα καταλογὴ αὐτῶν γένηται. ‘That their good deeds and public services may be taken into account.’ If we suppose *καταλογάν* to be used here in the same sense, the verb to be supplied in the following line would be *προσποιούμενος*, or some such equivalent.

Line 15. Here and in line 13 I have supplied *δαμόσιος* because it is the official title of a physician serving a city under a contract, as was the case here.

καὶ ἐργολαβήσας. Compare Xenoph. Memor. iv, § 2, 5, *τοῖς βουλομένοις παρὰ τῆς πόλεως ιατρικὸν ἐργὸν λαβεῖν*.

Line 21. *πεποι[ηται... κοφονα... αὐτὸν διατετήρηκε*. These letters are perfectly clear. I have restored *ἀκακόφ(ρ)ονα* [δέ]ς, supposing the lapidary to have omitted the *ρ*. The context seems to require some such adjective before *αὐτὸν*.

Line 27. *καθὼς ἐπιβ]άλλει*, ‘as becomes.’ Compare the Kretan inscription in Bullet. de Corr. Hellén. iv, p. 354, line 16.

Line 28. *Λαφρίω*. The name of this month occurs in an inscription from Erineos in Doris (Curtius, Anecd. Delph. No. 28). K. F. Hermann in his Monatskunde, p. 67, supposes it to be an Aetolian month corresponding with the Delphic *Θεοξένιος* (August), but its occurrence in this inscription proves it to have been one of the Lakonian months, of which eleven were previously known. It seems connected with *Λαφρία* as an epithet of Artemis in Kalydon (Pausan. iv, § 31, 6; vii, § 18, 6), and in Kephallenia (Anton. Liberal. c. xl). We also find an Apollo *Λάφριος* in Strabo, x, p. 459. In the inscription from Kalymna, No. ccxcix, *post*, we have the month *'Ελάφριος*, and at Elis K. F. Hermann, Monatskunde, gives *'Ελάφιος*. See Pausanias, v, § 13, 5, and vi, § 20, 1. This was a month in the

spring probably corresponding to the *'Ελαφηβολίων* of the Attic Calendar. Heuzey, in Rev. Archéol. xxxi, p. 260, places a month *'Αφριος* third in order after December in a calendar of Thessalian months arranged on the evidence of inscriptions. This is evidently the same month, and the Abbé Duchesne, by whom, according to Foucart, the inscriptions at Larissa and Krannon on which it occurred were transcribed, may have failed to read the initial *Λ*.

θεωρῶν τὰν π[όλιν ἔξαπορον]μέναν ἐν ταῖς εἰσφοραῖς. In the decree already referred to (Lebas, 242 a) it is stated that in the year when Biadas was Strategos two Roman citizens of Gytheion through their personal influence persuaded the Roman Commissioners, Publius Autronius and Lucius Marcilius, to remit the levy of men and other imposts with which they had taxed the city. The *εἰσφοραί* mentioned line 29 must refer to such imposts.

Line 52. *τῷ θέλοντι*. Here letters have been cut out and replaced by others: *δραχμὰς δι[ακοσίας]*?

Line 53. *πρὸς α]ίρετοὺς*, sc. *δικαστάς*. Before a special jury, chosen *ad hoc*.

προβόλιμος. It is to be presumed that *γραφή* or *ἀμέρα* must be understood here, as the inscription ends with this word. The *προβολή* in Athenian law was an indictment before the *ekklesia*, which in some cases preceded a judicial trial (see Meier, Attisch. Process, p. 272). In this case the decree provides that the jurisdiction should be summary, and that no such previous formality should be required. At Athens, when public functionaries were prosecuted for maladministration, it was necessary to open the proceedings either with an *eisangelia* or a *probolè* (see Meier, ibid. p. 574). In the case of the ephori of Gytheion this preliminary step was dispensed with. Decrees honouring physicians for their public services are not uncommon. See C. I. 1897, 4315 n; C. I. A. ii, pt. i, p. 424, No. 256 b, and ibid. Nos. 186, 187; Weil in Mittheil. d. deutsch. Inst. i, p. 238; Perrot, Explor. Archéol. de la Galatie, i, p. 48, No. 27; see his remarks on public physicians and compare Rangabè, ii, p. 35. The Duc de Luynes’ bronze tablet from Dali in Cyprus is now read as a decree in favour of the physician Onasilos and his kinsmen for public services. See Ahrens in the Philologus, xxxv, p. 28.

CXLIV.

Lower part of a slab of white marble. Height, 10½ in.; breadth, 1 ft. 10¾ in. Lakonia. Inwood Collection.

ΙΟΝ
ΡΑΛΕΙΦΘΕΝΤΑΗΝΚΑ
ΛΟΤΕΙΜΩΣΔΟΝΤΑΤΟΝΑΙ
ΤΟΝΠΑCΙΝΔΙΟΛΟΥΕΤΟ
5 ΗΒΟΥΛΗΤΟΝΕΥΕΡΓΕΤΗΝ

πα]ραλειφθέντα ην κα.....
φι]λοτείμως δόντα τὸν αι,
... τον πᾶσιν δί' ὅλου ἔτο[ν]
ἡ βουλὴ τὸν εὐεργέτην.

Fragment probably from a dedication in honour of some public benefactor.

CXLV.

On a stèle of white marble, both sides perfect, but broken at top and bottom. Height, $8\frac{1}{2}$ in.; breadth, $9\frac{1}{2}$ in. Lakonia. Inwood Collection.

	ΑΙ
	ΕΧΕΦΥΛΟΣ
	ΔΟΡΚΟΣ
	ΦΙΛΙΣΤΙΔΑΣ
5	ΓΟΡΓΙΠΠΑ
	ΦΙΛΕΤΙΣ
	ΣΙΜΙΔΑΣ
	αι
	'Εχέφυλος
	Δόρκος
	Φιλιστίδας
5	Γοργίππα
	Φιλετίς
	Σιμίδας

'Εχέφυλος occurs, C. I. 1706. For 'Εκέφυλος in a Lakonian inscription, see Foucart-Lebas, Pt. ii, § 4, No. 255 a.

CXLVI.

On a slab of white marble. Height, 10 in.; breadth, 1 ft. $2\frac{3}{4}$ in. From Asomatos or Liternes in Maina. C. I. 1498; Pouqueville, ed. 1820, v, p. 170, No. 10. Inwood Collection.

	ΠΕΝΤΕΚΑΙΕΞΗ
	ΚΟΝΤΑΕΤΩΝΜΕ
	ΓΑΣΙΗΜΑΚΑΛΥΠΤΕΙ
	ΕΥΤΥΧΟΝΟΙΚΟΝΟ
5	ΜΟΝΤΟΛΛΗΝΦΙΛΙ
	ΗΝΠΟΡΙΣΑΝΤΑ

Πέντε καὶ ἔξηκοντα ἐτῶν μέγα σῆμα καλύπτει
Εὕτυχον οἰκονόμον πολλὴν φιλίην πορίσαντα.

Böckh thinks that the office of *oikonomos* here is not a public one, though there were public *oikonomoi* at Sparta and elsewhere. Compare C. I. 2088.

CXLVII.

From heading of a stèle of red marble. Height, $6\frac{1}{2}$ in.; breadth, 7 in. Lakonia. Inwood Collection.

ΕΚΚΛΗΣΙΑ
ΦΟΣΛΑΡ
ΓΝΟ-

CXLVIII.

On a sepulchral stèle of marble in colour like palombino. Height, $10\frac{3}{4}$ in.; breadth, $7\frac{3}{4}$ in. Lakonia. Inwood Collection.

ΜΕΛΑΝΘΙΟΣ
ΙΩΠΥΡΙΩΝ

Μελάνθιος Ζωπυρίων

There have been no more letters on the stone.

CXLIX.

On a slab of white marble, much stained by London smoke; the edge is broken on both sides, but the inscription does not seem to have lost any letters. Height, 8 $\frac{3}{8}$ in.; breadth, 6 $\frac{1}{2}$ in. Lakonia. Inwood Collection.

ΚΥΡΑΤΤΑ
ΝΤΩΘΥΓ
ΑΤΗΡΜΑ
ΡΩΝΙΟ
5 Y
Kυραπαντὸ θυγάτηρ Μαρωνίου

This inscription is evidently sepulchral. On the | branches is incised. This candlestick shews that this right of the Y in line 5 a candlestick with eight | is a Jewish monument. See C. I. 9903, 9923.

CL.

Fragment of the top of a stèle in red Lakonian marble, surmounted by a pediment. Rather more than half the right side of the stèle is wanting. The letters are large as if from a heading. Height, 6 $\frac{3}{8}$ in.; breadth, 4 $\frac{5}{8}$ in. Lakonia. Inwood Collection.

ΔΕΙΝ

Δειν

CLI.

On a votive tablet of white marble, on which in very low relief are three female figures moving to the left in single file towards an altar or cippus. In their right hands they each hold out a wreath. The hindermost figure being smaller in scale must be an attendant. The letters are much worn. The name of the dedicatory was on the left side of the tablet, now wanting. Height, 10 $\frac{1}{2}$ in.; breadth, 11 $\frac{1}{4}$ in. Lakonia. Inwood Collection.

..... ΚΑΙ ΕΥΧΑΝ
τοῦ δεῖνος] κατ' εὐχάν

CLII.

On a fragment of a stèle of white marble, right side and top preserved. Width, 7 $\frac{3}{8}$ in. by 2 $\frac{7}{8}$ in. by 1 $\frac{1}{8}$ in. Lakonia. Inwood Collection.

ΔΟΤΟΦΙΛΩ
ΥΦΑΝΕΙΒΕΡ
ΓΛΗΙΛΝΑ
ΛΣΑΡΓΥΡΙΩ
5 ΙΤΑΝΤΙ

..... δοτο φιλω

..... Θε]υφάνει? Βερ

..... λη ώνα?

..... ἀργυρίω

..... ταντι

CLIII.

On a slab of red Lakonian marble, broken on all sides except the left, the edge of which is perfect from line 9 to line 17.
Height, 8 $\frac{3}{4}$ in.; breadth 10 in. From the Akropolis, Kythera. Inwood Collection.

Ω
ΑΠΡΟΦΑΣΙ
ΨΑΙΝΟΜΕΝΟΣΤΑΣΙ
ΘΩΙΔΙΑΛΑΜΥΕΩΣΟΙ
5 ΑΠΟΛΙΣΣΕΥΧΑΡΙΣΤΟΣΟΥ
ΑΤΟΥΣΑΞΙΟΥΣΤΑΙΣΚΑΘΗΚ
ΟΧΘΑΙΤΑΙΠΟΛΕΙΑΜΩΝΕΠΑΙ
ΙΑΔΑΒΕΙΤΥΛΗΕΠΙΤΑΙΕΥΝΟΙΑΙΑ
ΙΟΛΙΝΑΜΩΝΚΑΙΕΙΣΤΟΥΣΕΝΤΥ;
10 ΤΩΝΠΡΟΛΙΤΑΝΕΙΝΑΙΔΕΑΥΤΟΝΚΑΙ
ΠΟΛΕΟΣΑΜΩΝΚΑΙΕΥΕΡΓΕΤΑΝΑ
ΓΟΝΟΥΣΕΙΝΑΙΔΕΑΥΤΩΙΓΑΣΚΑΙΟΙ
ΣΙΝΚΑΙΑΤΕΛΕΙΑΝΚΑΙΑΣΥΛΙΑΝΚ
ΚΑΙΕΙΡΑΝΑΣΚΑΙΤΑΛΟΙΠΑΤΙΜΙΑΟΣ
15 ΛΟΙΣΠΡΟΞΕΝΟΙΣΚΑΙΕΥΕΡ ΤΑΙΣΤ
ΜΩΝΥΠΑΡΧΓΙ
ΨΑΝ

. ω [χρείας
παρεχόμενος] ἀπροφασί[στως ἐν παντὶ καιρῷ
ἀξίος] φαινόμενος τᾶς ὑ[παρχούσας ἐν
Ζακύν]θῳ(?) διαλάμψεως, ὅ[πως οὖν φαίηται
5 ἡ πόλις εὐχάριστος οὐ[σα καὶ τιμῶ-
σ]α τὸν ἀξίους ταῖς καθηκ[ούσαις τιμαῖς, δε-
δ]όχθαι τῷ πόλει ἀμῶν ἐπαιν[έσαι τὸν δεῖνα τοῦ
Β]ιάδα Βειτυλῆ ἐπὶ τῷ εὐνοίᾳ ἀ[ν] ἔχων διατελεῖ εἰς τὰν
πόλιν ἀμῶν καὶ εἰς τὸν ἐντυ[γχάνοντας
10 τῶν πολιτῶν, εἶναι δὲ αὐτὸν καὶ [πρόξενον τᾶς
πόλεος ἀμῶν καὶ εὐεργέταν, α[ν]τὸν καὶ ἐκ-
γόνους, εἶναι δὲ αὐτῷ γᾶς καὶ οἰ[κίας ἔγκτη-
σιν καὶ ἀτέλειαν καὶ ἀσυλίαν κ[αὶ πολέμου
καὶ εἰράνας καὶ τὰ λοιπὰ τίμια ὅσ[α καὶ τοῖς ἀλ-
15 λοις προξένοις καὶ εὐερ[γέ]ταις τ[ὰς πόλεος ἀ-
μῶν ὑπάρχει [. ἀναγρα-
ψάν]τω τόδε τὸ ψάφισμα εἰς στάλαν κ.τ.λ.

For a fragment of a similar decree from Kythera, also on red marble, see *Αθήναιον*, iv, p. 464, No. 22.

This is a fragment of a decree conferring the *proxenia* on some one, son of Biadas, for services to a city, which, it is to be presumed, was Kythera.

Line 8. The name Biadas as strategos occurs in an inscription of later date, No. CXLIII, *ante*, from Gytheion.

Βειτυλῆ. *Οῖτυλος*, or, as Ptolemy writes it, *Βίτυλα*, was a city of the Eleuthero-Lakones. In C. I. 1323, we have *ἡ πόλις ἡ Βαιτυλέων*.

CLIV.

On a small fragment of a thin slab of white marble. Height, 2 $\frac{3}{4}$ in.; breadth, 2 $\frac{1}{4}$ in. Kythera. Bequeathed by Sir Walter Trevelyan, Bart., in 1879.

ΡΗ
ΑΧΗΜ
ΚΕ
.
.
.
ἀνέθη]κε

CLV.

Engraved on the base of a very small term, which is surmounted by a female head, ornamented over the forehead with a sphen-donè. The hair, gathered into a knot behind, falls in long tresses on each side of the neck. Height, 12 $\frac{1}{2}$ in.; breadth, 3 $\frac{5}{8}$ in. This term was found by Colonel Leake at Pikerni, a small village near Mount Alesion in Arkadia (see his Travels in the Morea, i, p. 111), and was presented by him to the Museum in 1839. Published, C. I. 1518, from a defective copy, and by Foucart-Lebas. No. 352 c.

ΧΕΙΩΝΙΣ

ΛΑΜΑ

ΤΡΙ

Χείωνις

Δάματρι

Foucart reads *Xriōnis* after Leake, but on the stone the Ε is clear. *Xeōnis* occurs as a man's name, C. I. 199, and there was an early artist of that name, Pausan. x, § 13, 4. We know from Pausanias (viii, § 10, 2) that on Mount Alesion was a grove sacred to Demeter. It is therefore extremely probable, as Leake suggests, that this votive term was brought

from the site of this grove to the neighbouring village of Pikerni. In the temenos of Demeter at Knidos I found a similar term surmounted by a rude head representing Persephonè, and with a dedication to that goddess on the base. (See my Hist. Disc. i, pl. lviii, fig. i and ii, pt. 2, p. 384.)

CLVI.

On a slab of white marble broken on all sides. The right side is nearly complete. Height, 2 ft. 7 in.; width at bottom, 1 ft. 10 in. This inscription was formerly in the wall of the church at Paleo Episcopi, the site of Tegea, where it was copied by some traveller as early as 1747. (See Corsini, Nott. Gr. Diss. iv, p. 68.) It was afterwards removed to Zante, where it was copied more correctly by Bröndsted; see Ussing, Graeske og Latinske Indskriften i Kjöbenhavn, Copenhagen, 1854, p. 26; C. I. 1513, 1514; Leake, Travels in Morea, i, p. 89; iii, pl. No. 1; Foucart-Lebas, Pt. ii, No. 338 b.

a.	b.	c.
		ΙΕΡΗ ΣΩΚΡΕ ΤΗ
	., -	ΙΠΡΟΘΟΙΤΑΙΠΟΛΙΤΑΙ
Σ		ΠΕΡΙΛΛΟΣΣΙΜΩ
ΙΔΑΥ		ΔΕΞΙΑΣΜΝΑΣΙΣΤΡΑΤΩ
		ΔΑΜΟΣΤΡΑΤΟΣΑΡΙΣΤΟΔΑ
5	ΦΙΛΩΝΟΣ	
	ΟΣ	ΕΠΑΘΑΝΑΙΑΝΠΟΛΙΤΑΙ
	-ΩΤΕΛΕΟΣ	ΑΡΙΣΤΟΠΑΜΩΝΑΝΤΙΦΛΕΟΥ
	ΙΘΩΝΙΚΕΟΣ	ΑΓΑΘΟΚΛΗΣΕΠΤΕΛΕΟΣ
	ΤΑΙΠΟΛΙΤΑΙ	
10	ΙΛΑΣΠΥΘΑΓΓΕΛΛ	ΚΡΑΡΙΩΤΑΙΠΟΛΙΤΑΙ
	ΕΝΟΦΑΝΤΟΣΑΡΙΣΤΙΩΝΟΣ	ΛΙΣΩΝΜΙΚΙΩΝΟΣ
	ΝΙΚΙΑΣΝΙΚΟΔΑΜΩ	ΑΓΑΣΕΑΣΑΡΙΣΤΟΦΑΝΕΟΣ
	ΙΣΩΔΑΜΟΣΘΕΙΣΙΑΥ	ΓΟΡΓΙΠΡΟΣΓΟΡΓΙΟΣ
	ΚΑΛΛΙΑΣΑΡΙΣΤΩΝΟΣ	ΙΕΡΩΝΙΠΠΩΝΟΣ
15	ΕΤΟΙΚΟΙ	ΤΕΛΕΣΤΑΣΠΑΧΩ
	ΔΑΜΑΤΡΙΟΣΑΠΟΛΛΩΝΙΔΑΥ	ΘΑΛΙΟΣΕΡΓΟΝΙΚΩ
	ΠΙΣΤΟΚΛΗΣΦΙΛΛΙΑΥ	ΜΕΤΟΙΚΟΙ
	ΣΩΣΙΚΛΗΣΜΟΣΧΩ	ΘΕΟΔΩΡΟΣΠΡΑΞΙΔΑΜΩ
	ΟΝΑΣΙΜΟΣΚΑΛΛΙΑΥ	ΛΑΜΙΧΟΣΥΠΕΡΑΝΘΕΟΣ
20		
.	ΙΕΟΣΧΑΡΜΙΩΝΞΕΝΩΝΟΣ	ΑΠΟΛΛΩΝΙΑΤΑΙΓ
	ΑΓΕΜΑΧΟΣΑΓΙΑΥ	ΘΡΑΣΕΑΣΦΙΛΩΝΟΣ
	ΑΠΟΛΛΩΝΙΑΤΑΙΠΟΛΙΤΑΙ	ΠΑΤΡΟΚΛΕΙΔΑΣΞΕΝΟΦΑΝΕΟΣ
	ΣΙΜΙΔΑΣΘΕΣΙΩΝΟΣ	ΞΕΝΟΤΙΜΟΣΕΥΜΗΛΙΔΑΥ
AΥ	ΙΜΠΕΔΟΚΛΗΣΘΕΟΤΙΜΩ	ΤΙΜΟΚΛΗΣΤΙΜΟΚΡΕΟΣ
25	ΛΙΚΩ	ΜΙΚΙΩΝΓΟΡΓΩ
	ΙΠΠΙΧΟΣΑΛΕΞΙΑΔΑΥ	ΠΑΝΤΙΑΔΑΣΦΙΛΟΚΛΕΟΣ
	ΔΑΜΑΙΝΕΤΩΣ ΕΥΡΥΤΙΜΩ ΔΑΜΟΚΛΗΣΑΠΟΛΛΩΝΙΔΑΥ	
	ΜΕΤΟΙΚΟΙ	
		ΜΕΤΟΙΚΟΙ

*a.**b.*

ΑΡΙΣΤΟΒΙΟΣΕΥΠΡΑΚΤΑΥ ΔΑΜΟΚΛΗΣ

30	I	ΙΠΠΟΘΑΙΡΟΛΙ. ΑΙ	ΙΕΡΗΣΦΙΛΟΔΑΜΟΣ	
	AΧΩ	ΘΕΟΚΛΕΙΔΑΣΘΕΟ.. ΕΟΣ	ΕΠΑΘΑΝΑΙΑΝΠΟΛΙ/	30
		ΜΕΓΑΛΙΑΣΜΕΓΑΛΙΑΥ	ΔΑΜΕΑΣΦΥΤΙΩ	
		ΕΥΡΥΚΡΕΤΗΣΠΟΛΕΑΥ	ΦΙΛΩΝΑΡΙΣΤΟΤΕΛΕΟ	
35	.. ΑΣΥΜΗΔΕΟΣ		ΚΑΛΛΙΣΤΡΑΤΟΣΙΠΑ	
		ΙΕΡΗΣΔΑΜΟΣΤΡΑΤΟΣ	ΜΕΤΟΙΚΟΙ	
		ΚΡΑΡΙΩΤΑΙΠΟΛΙΤΑΙ	ΟΛΥΝΠΙΟΔΩΡΟΣΟΛ\	35
	ΗΣΙΑΥ	ΑΛΚΙΣΘΕΝΗΣΛΥΣΙΣΤΡΑΤΩ	ΔΕΞΙΚΡΑΤΗΣΔΕΞ	
	ΔΑΜΟΦΑΝΤΩ	ΕΠΑΙΝΕΤΟΣΓΟΡΓΙΠΡΙΔΑΥ	ΑΡΙΣΤΕΙΔΑΣΔΙΩΝC	
	ΞΙΝΙΑΥ	ΔΑΜΑΙΝΕΤΟΣΑΓΑΘΙΑΥ		
	ΣΤΑΤΩ			
40	KΛΕΙΟΣ	ΜΕΤΟΙΚΟΙ	ΚΡΑΡΙΩΤΑΙΠΟΛΙΤ	
	ΕΟΣ	ΑΡΙΣΤΩΝΑΡΙΣΤΩΝΟΣ	ΚΛΕΑΣΘΡΑΣΕΑ	
	ΟΚΑ. ΟΣ	ΣΕΥΘΑΣΣ -	ΔΥΟΚΛΗΣΕΠΑΛΚF	40
	ΜΝΑΣΤΑΥ		ΝΙΚΑΣΙΑΣΛΑΚΡΙ-	
	ΙΠΠΟΘΟΙΤΑΙΠΟΛΙΤΑΙ		ΔΑΜΑΙΝΕΤΟΣΔΕΙ	
45	ΓΩΝΕΣ	ΑΡΟΛΛΩΝΙΑΤΑΙΠΟΛΙΤΑΙ	ΝΕΟΚΛΗΣΘΕΟΧΑΡ	
	ΕΤΩ	ΔΕΞΙΑΣΣΩΤΕΛΕΟΣ	ΝΙΚΙΑΣΑΛΚΙΣΘΕΝI	
	ΚΟΛΑΥ		ΚΑΛΛΙΠΑΤΑΣΙΕΡΟ	45
	Π ΡΙΑ		ΚΑΡΑΝΙΟΣΑΙΣΧΡΩ	
	ΛΩΝΙΔΑΥ			
	ΛΙΑΥ		ΜΕΤΟΙΚΟΙ	
50	ΛΛΑΙΝΒΡΩΤ		ΦΙΛΙΣΤΙΔΑΣΕΥΦΡ/	
	ΠΡΟΣΘΕΝΕΟΣ	ΙΠΠΟΘΟΙΤ. ΙΠΟΛΙΤΑΙ	ΣΩΣΙΚΡΑΤΗΣΚΑΛΛI	
	ΣΟΣΑΛΚΙΑΥ	ΑΡΙΣΤΑΙΟΣΤΙΜΟΣΤΡΑΤΩ	ΙΕΡΗΣΤΙΜΟΚΡΕTH	50
55	ΛΙΤΑΙ	ΕΥΔΟΞΟΣΚΛΕΑΙΝΕΤΟ	ΚΡΑΡΙΟ ΟΛΙΤΑ	
	NY	ΝΙΚΑΣΙΠΠΟΣΑΣΦΑ/	ΤΟE ΙΑΥ	
		ΕΠΑΘΑΝΑΙΑΝΠ.... ΑΙ	AY	
		ΤΑΡΧΟ. ΔΙΟΦΑΝΤΩ		
		Τ ΤΑΤΑΥ		

('Εν ἀγ[ῶ]σι τοῖς Ὀλυμπιακοῖς τῷ μεγίστῳ καὶ κεραυνοβόλῳ Διὶ ἀνατεθειμένοις
ἔκομίσαντο τοὺς[ς] στεφάνους)

*a.**b.*

5	[‘έρης]	‘έρη[ς] Σωκρέτη[ς]
	[ἐπ’ Ἀθαναίαν πολῖται]	‘Ιποθοῖται πολῖται
 σ	Πέριλλος Σίμωνος
 ιδαν	Δεξίας Μνασιστράτω
		Δαμόστρατος Ἀριστοδάμω
10 Φήλωνος	
 ος	ἐπ’ Ἀθαναίαν πολῖται
 Σ]ωτέλεος	‘Αριστοπάμων Ἀντιφλέου
 Κ]ληνίκεος	‘Αγαθοκλῆς Ἐπιτέλεος
	Κραριώ]ται πολῖται	
 λλας Πυθαγγελλ[ίαν	Κραριώται πολῖται
	Ξ]ενόφαντος Ἀριστίωνος	Λίσων Μικίνωνος
	Νικίας Νικοδάμω	‘Αγασέας Ἀριστοφάνεος
	Ισόδαμος Θερσίαν?	Γόργυππος Γόργιος
	Καλλίας Ἀρίστωνος	‘Ιέρων Ἰππωνος
15	Μ]έτοικοι	Τελέστας Πάχω
	Δαμάτριος Ἀπολλωνίδαν	Θάλιος Ἐργονίκω
	Πιστοκλῆς Φιλλίαν	Μέτοικοι
	Σωσικλῆς Μόσχω	Θεόδωρος Πραξιδάμω
	‘Ονάσιμος Καλλίαν	Λάμιχος Ὑπεράνθεος
20 λεος	
	Χαρμίων Ξένωνος	‘Απολλωνιάται π[ολῖται
	‘Αγέμαχος Ἀγίαν	Θρασέας Φήλωνος
		Πατροκλείδας Ξενοφάνεος
	‘Απολλωνιάται πολῖται	Ξενότιμος Εύμηλίδαν
	Σιμίδας Θέσ[τ]ωνος	Τιμοκλῆς Τιμόκρεος

	<i>αν</i>	'Ιμπεδοκλῆς Θεοτίμω	<i>Μικίων Γόργω</i>
25	<i>δ(?)ικω</i>	'Ιππικὸς Ἀλεξιάδαν	<i>Παντιάδας Φιλοκλέος</i>
		Δαμαίνετος Εύρυτίμω	<i>Δαμοκλῆς Ἀπολλωνίδαν</i>
		<i>Μέτοικοι</i>	<i>Μέτοικοι</i>
		'Αριστόβιος Εύπράκταν	<i>Δαμοκλῆς</i>
		'Ιπποθοῖται πολῖται	'Ιέρης Φιλόδαμος
30	αχω Θεοκλείδας Θεο[κλ]έος	'Επ' Ἀθαναίαν πολῖτα[ι]
		Μεγαλίας Μεγαλίαν	Δαμέας Φυτίω
		Εύρυκρέτης Πολέαν	Φίλων Ἀριστοτέλεος
		<i>Θρ]ασυμήδεος</i>	Καλλίστρατος Ἰπάλσω
		'Ιέρης Δαμόστρατος	<i>Μέτοικοι</i>
35		Κραριώται πολῖται	'Ολυμπιόδωρος Ὁλ[υνπιοδώρω
		'Αλκισθένης Λυσιστράτω	Δεξικράτης Δεξ[ικράτεος
		'Επαίνετος Γοργιππίδαν	'Αριστείδας Δίωνος
		Δαμαίνετος Ἀγαθίαν	Κραριώται πολῖται
	 στατω	Κλέας Θρασέα[ν
40 κλειος ?	<i>Μέτοικοι</i>	Δυοκλῆς Ἐπάλκεος
 εος	'Αρίστων Αρίστωνος	Νικασίας Λακρίτω
 οκλ[έ]ος	Σεύθας Σεύθω	Δαμαίνετος Δει . . .
		<i>Θεο]μνάσταν</i>	Νεοκλῆς Θεοχάρ[εος
		'Ιπποθοῖται πολῖται	Νικίας Ἀλκισθένεος
45 γωνες	'Απολλωνιάται πολῖται	Καλλιπάτας Ἱερο
 ετω	Δεξίας Σωτέλεος	Καράνιος Αἰσχρω[νος
 κολαν		<i>Μέτοικοι</i>
 ρια		Φιλιστίδας Εύφρα
	'Απολ]λωνίδαν		Σωσικράτης Καλλί[αν
50	λιαν		'Ιέρης Τιμοκρέτη[ι]
	<i>Κ]αλλινβροτ</i>		Κραριώται πολῖται
		'Ιπποθοῖται[α]: πολῖται	Σθέ[.]ιαν
		'Ι]πποσθένεος 'Αρισταῖος Τιμοστράτω αν
	 σος Ἀλκίαν Εύδοξος Κλεανέτο	
55	<i>πο]λῖται</i>		
		<i>Νικάσιππος Ἀσφαλ[ίω</i>	
		'Επ' Ἀθαναίαν πολῖται	
		"Ιππ]αρχο[ς] Διοφάντω	
	 τ . . . ταταν	

The dialect in this inscription exhibits that mixture which, according to Strabo, prevailed in Arkadia (see Bergk, De Titulo Arcadico, 1860; G. Curtius, in Götting. Gelehrte Anzeigen, 1862, p. 489; Gelbke, De Dialecto Arcadica, in G. Curtius, Studien, ii, pp. 1-43). Thus all through this inscription the genitive of masculine nouns of the first declension terminates in *αν* instead of *ων*. This termination of the genitive occurs also in the Cyprian dialect, see Deecke and Siegismund, in G. Curtius, Studien, vii, p. 246, and p. 263. We trace the same change in the Boeotian forms *Σανκράτεος*, *Σαύμειλος*, C. I. 1588, 1575, for *Σωκράτεος*, *Σώμηλος*.

Line 50, col. *c*, *Τιμοκρέτης*, line 32, col. *b*, *Εύρυκρέτης*, for *Τιμοκράτης*, *Εύρυκράτης*; Ahrens, De Dialect. *Æol.* p. 233; Gelbke, De Dialecto Arcad. in G. Curtius, Studien, ii. p. 12. But this change was not constant, as we find here *Δεξικράτης*, line 36, col. *c*, *Σωσικράτης*, line 49, col. *c*.

Line 7, col. *c*, *Αριστοπάμων*; *πάμων* means possessor. Compare *ἔστιοπάμων*, Pollux, x, 20; *Πολυπάμων*, Il. iv, 433; *Ἐστιπάμων*, C. I. 2121; *ἔχεπάμων*, in the Lokrian inscription, Cauer, No. 91, l. 16; *ἔμπασις* and *πεπάσθαι* are from the same root. See Cobet, in Mnemosyne, 1875, p. 216.

Foucart has republished this inscription from Bröndsted's transcript without being aware that the original is in the British Museum. The stone when copied by Bröndsted had the heading now wanting, and which is therefore printed in brackets. This heading shews that the inscription contained a list of victors who had gained crowns in certain Olympic contests dedicated to Zeus Megistos and Keraunobolos. These were doubtless games celebrated at Tegea, and called Olympia after the fashion prevalent in the Roman period. (See the list of such local Olympia in Krause, Olympia, pp. 203 fol.) It may be assumed that the crowns were dedicated to the local Zeus. The list of names comprises several years, which are severally distinguished by the name of the eponymous magistrate, *ιέρης*, prefixed to the list. The victors are arranged under their respective tribes, and further classed as citizens or metoiks. We learn from this inscription that the tribes at Tegea were four in number, viz. Krariotæ, Apollo-niatæ, Hippothoitæ, and *ἐπ' Ἀθαναίαν*. The names of the same tribes as given by Pausanias, viii, 53, § 3, are *Κλαρεῶται*, *'Ιπποθοῖται*, *'Απολλωνιάται*, and *'Αθανεᾶται*, which Foucart corrects *'Αθαναιάται*. Bursian, Geo-

graphie v. Griechenland, ii. p. 218, supposes that each of the four tribes derived its name from the principal temple in the quarter which it occupied. Thus the tribe Athanaiatis would be near the great temple of Athenè Alea (Pausan. viii, 45, § 4), the Krariotæ would be on the height dedicated to Zeus Klarios or Krarios, the Apolloniatæ would be near the temple of Apollo Agyieus (Pausan. ibid. 53, § 3). The Hippothoitæ probably took their name from the ancient Arkadian king, Hippothoos.

In the three columns of the inscription the tribes recur, but not in the same order. In line 35 of col. *b*, the Krariotæ come first. In col. *c*, line 2, the first place is given to the Hippothoitæ. Foucart supposes that each tribe in turn occupies the first place, passing next year to the fourth place. We should thus obtain the following rotation:—

1. 'Επ' Ἀθαναίαν, Κραριώται, Ἀπολλωνιάται, Ἰπποθοῖται.
2. Κραριώται, Ἀπολλωνιάται, Ἰπποθοῖται, ἐπ' Ἀθαναίαν.
3. Ἀπολλωνιάται, Ἰπποθοῖται, ἐπ' Ἀθαναίαν, Κραριώται.
4. Ἰπποθοῖται, ἐπ' Ἀθαναίαν, Κραριώται, Ἀπολλωνιάται.

This rule holds good when applied to columns *b*

and *c*, if we suppose the tribe ἐπ' Ἀθαναίαν to have headed the list in *b*. The second year in this column when Damostratos was priest begins with the Krariotæ and ends with the ἐπ' Ἀθαναίαν. Between this year and that of Sokrates, which heads col. *c*, Foucart supposes a whole year to be wanting in which the Apolloniatæ were the first tribe. In the year of Philodamos, col. *c*, line 30, ἐπ' Ἀθαναίαν returns to the first place, but only two tribes are entered; it is therefore to be presumed that no citizen or metoik of the other two tribes gained a prize in the contest. At the date of this inscription the metoiks seem to have been distributed among the four tribes and allowed to contend in the Olympic games of Tegea. At Athens the metoiks were excluded from the tribes and demes, as was probably the case in most Greek cities.

A fragment of a similar list found at Paleo-Episkopi is published by Milchhöfer in the Mittheilungen d. deutsch. Inst. in Athen, iii, p. 142. Compare the fragment, Foucart-Lebas, Inscriptions Grecques, &c. Pt. II, § 6, No. 338 *c*.

CLVII.

On an oblong bronze plate found at Olympia, whence it was brought by Sir William Gell in 1813. Length, $7\frac{3}{4}$ in.; width, 4 in. Bequeathed by Mr. R. P. Knight. C. I. 11; Rose, Inscript. Græcæ, p. 29, and p. 354; Franz, Elem. Epigraph. Græcæ, p. 63, No. 24, and p. 378; Ahrens, De Dialect. Æol. p. 225, fol. Cauer, p. 135, No. 115.

For the uncials, see Plate I, fig. 3.

'Α Φράτρα τοῦ Φαλείοις καὶ τοῦ Ηρφαοίοις συνμαχία κ' ἔα ἐκατὸν Φέτεα· | ἀρχοι δέ κα τοῦ αἱ δέ τι δέοι, αἵτε Φέπος αἵτε Φάργον, συνέαν κ' ἀλάλοις τά τ' ἄλ καὶ πάρο πολέμω· αἱ δέ μὰ συνέαν, τάλαντόν κ' ἀργύρω ἀποτίνοιαν τῷ Δὶ Ολυμπίῳ τοὶ καβαλήμενοι λατρεύωμενον· αἱ δέ τιρ τὰ γράφεα ταῖς καδαλέοιτο, αἵτε Φέτας αἵτε τελεστὰ αἵτε δᾶμος, ΕΝΤ ἐπιάρῳ κ' ἐνέχοιτο τῷ νταῦτ' ἐγραμένῳ.

This inscription is similar in form to three recently found at Olympia (Archäol. Zeitung, 1877, p. 197, pl. xvi; 1880, p. 66, No. 362; and ibid. p. 117, No. 363). All these documents are called *Frātrai*. In all three occur the rhotakismos, the digamma, and certain other peculiarities of dialect; they are engraved on oblong bronze plates, the perforations in which shew that such plates were attached by nails to the walls of a temple, probably that of Zeus. The inscriptions (Archäol. Zeitung, 1877, pp. 48, 49, pl. iv, fig. 2; ibid. 1879, pp. 47, 48, Nos. 223, 224, p. 160, No. 308), all of which are on bronze plates, are probably fragments of rhetrae. In line 1 we find both *τοῦρ* and *τοῖς*, and line 7, *τιρ* for *τις*. So in the Olympian rhetra already referred to, Archäol. Zeitung, 1877, p. 197, we have, line 1, *τοῦρ*, but line 6, *τις*. This rhotakismos prevailed much more generally in Elis at a later period. (See the Olympian decree of *proxenia* published by Kirchhoff, Archäol. Zeit., 1876, pp. 183 sqq.) We find instances of it in the Doric

of Lakonia in late times. (See Cauer, p. 6; Ahrens, de Dial. Dor., pp. 71 sqq.) Böckh and Franz hold that in accordance with the general usage in the Æolic dialect none of the words beginning with a vowel in this inscription have the aspirate. This rule, though disputed by Ahrens (De Dialect. Æol. p. 226 and p. 280), is adopted by Kirchhoff.

The purport of our inscription is a treaty of alliance, *συνμαχία*, for a hundred years between the Eleans and the people of Heræa in Arkadia.

Line 1. *ἀ Φράτρα*. Compare *Φρῆγις* in Alcæus. (Ahrens, De Dial. Æol., p. 30 and p. 35.)

ρῆτρα, according to Hesychios s.v., originally meant 'treaty' or 'convention,' but was afterwards used in the sense of a law, i.e. something agreed on by a community. Hence the laws of Lykurgos were called *ρῆτραι*. See the passages quoted by Böckh. Here and in the Olympian rhetrae already referred to the article *ἀ* prefixed to *Φράτρα* is to be taken as the equivalent of the later "Αδε *ἀ*".

Φαλεῖοις. Ahrens read this *Φαληῖοις*.

'*ΗρΦαοῖοις*. Böckh considers this an Æolic form for '*Ηραῖοις*. Hermann preferred '*ΗρΦαῖοις*, in which he is followed by Ahrens, who compares *Γελῶι* from *Γέλα*.

Line 2. *συνμαχία κ' ἔα*. Here the optative *ἔα* for *εἴη* preceded by the enclitic *κα* has the force of an imperative.

Line 3. *ἄρχοι δέ κα τοῖ*. Böckh considers *τοῖ* here as the equivalent of *τοδί*; so infra, line 8, *τὰ γράφεα ταῖ* for *ταδί*; so we find *τοντοῖ* for *τοῦτο*. The sentence written in a fuller form would be *ἄρχοι δέ κα (τῷ χρόνῳ τᾶς συμμαχίας τῷ Φέτος) τοῖ*. Compare the Orchomenian convention, No. CLVIII, *post*, line 40, *ἄρχι τῷ χρόνῳ ὁ ἐνιαυτὸς ὁ μετὰ Θύναρχον*, and Thucyd. iv, 118, *ἄρχειν τήνδε τὴν ἡμέραν, τετράδα ἐπὶ δέκα*, and ibid. v, 19.

αἱ δέ τι δέοι, αἴτε Φέτος αἴτε Φάργον, συνέαν κ' ἀλλάοις, τά τ' ἄλ καὶ πάρ πολέμω. 'If there be any need of word or deed, let them combine together in all other matters and about war.' Here by an unusual apokopè we have *ἄλ* for *ἀλλα*.

πάρ for *περί*, as in the Olympian inscriptions, Archäol. Zeitung, 1879, p. 48, No. 224, and p. 158, No. 306, and elsewhere in Æolic inscriptions; compare *τὰν Ἀθάναν τὰν πὲρ Ἡδαλίων* in a Cyprian inscription, Schrader in G. Curtius, Studien, x, p. 269.

συνέαν for *συνεῖεν*, so below, *ἀποτίνοιαν* for *ἀποτίνοιεν*.

The formula *αἱ δέ τι δέοι* may be compared with the clause in the treaty, Thucyd. v. 79, *αἱ δέ ποι στρατιᾶς δέῃ κοινᾶς*.

Line 5. *αἱ δὲ μὰ συνέαν, τάλαντόν κ' ἀργύρῳ ἀποτίνοιαν τῷ Δὶ Ολυμπίῳ τοὶ καδαλήμενοι λατρεῖώμενον*, 'and if they fail (so) to combine, those who violate the treaty must pay (in atonement) a talent of silver to be dedicated to the Olympian Zeus.' Here Böckh reads *τῷ καδαλημένῳ*, 'to the injured Zeus,' in which he is followed by Franz. But, as *καδαλέοιτο* occurs immediately afterwards (line 8) in a deponent sense, it seems very improbable that it should be used as a passive here, the more so as *δηλέομαι*, according to the Lexicons, is always employed as a deponent except in the perfect. The last line of the Olympian inscription (Archäol. Zeit. 1879, p. 160, No. 308) may be part of a similar clause.

καδαλήμενος here stands for *καταδαλήμενος* (compare *κατά* for *κατὰ τά* and other examples of this syncope, Ahrens, De Dialect. Æol. p. 150), and is the present participle. For other instances of *ημενός* as the termination of this participle, see Merzdorf, Sprachwörthl. Abhandl. pp. 32, sq.; Schrader, Quæstiones Dialectologicæ in G. Curtius, Studien, x, p. 269.

The form *Δί* for *Δι* occurs in other Olympian inscriptions, see Archäol. Zeit. 1876, p. 227, and ibid. 1877, p. 49. We find it also both in Doric and Ionic, see Bullet. d. Corresp. Hellénique, iii, p. 132.

It seems probable, as Böckh supposes, that the talent of silver here named was of uncoined metal. In the fragment of an Olympian rhetra (Archäol. Zeit. 1877, p. 49, No. 56), the fine is in drachmæ. In the rhetra (Archäol. Zeit. 1880, p. 66, No. 362), the fine is ten minæ.

λατρεῖώμενον. This can only mean 'consecrated to the service of the God,' and such an interpretation is borne out by the general sense of worship contained in the words *λατρεύω, λάτρευμα*. Böckh and Franz write *λατρειόμενον*, regarding it as an Æolic form of *λατρεύμενον*. Ahrens, p. 229, prefers to write *λατρηῖώμενον* here, and on the same principle *Φαληῖοις* (line 1) rather than *Φαλεῖοις*. On a bronze plate recently found at Olympia we have the remains of a similar form ending *τῷ] Ζὶ Ολυμπίῳ λατρ.....* See Archäol. Zeit. 1879, p. 160, No. 308, and ibid. 1880, p. 69.

Lines 7, 8. *αἱ δέ τιρ τὰ γράφεα ταῖ καδαλέοιτο, αἴτε Φέτας, αἴτε τελεστὰ, αἴτε δᾶμος, ΕΝΤ ἐπιάρῳ κ' ἐνέχοιτο τῷ νταῦτ' ἐγραμένῳ*. 'But, if any, whether private citizen, magistrate or deme, injure these letters, let him be bound in the penalty here enjoined.' Böckh reads here *ἐντί=ἐστί*, connecting it with the preceding clause, because he objects to such a crasis as *ἐν τῷ ἐπιάρῳ* for *ἐν τῷ ἐπιάρῳ*. Ahrens reads *ἐν τῇ πάρῳ* for *ἐν τῷ ἐπιάρῳ* and *τῷ νταῦτ'* for *τῷ ἐνταῦθα*, not noticing the change of gender in the second crasis. Another alternative is to consider *τ'* as the enclitic *τε*, though such a conjunction seems superfluous here. *ἐπιάρον* may, as Böckh conjectures, be an Æolic form of *ἔφιερος*, but this word rests only on the authority of a passage in Pollux, vi, 76, where it occurs in a list of names of different sorts of bread. In the MSS. of Pollux this word is written *ἔφιερις*.

For the use of *ἐνέχοιτο* here compare the formula *αἱ ξ[έ] τις τὸν αἰτιαθέντα ζικάλων ἴμασκοι, ἐν ταῖ ζεκαμναῖαι κ' ἐνέχο[ιτο], αἱ Φειξὼς ἴμασκοι* in a recently discovered Olympian rhetra (Archäol. Zeit. 1880, p. 67, No. 362). See in the fragment of another rhetra (ibid. 1879, p. 49, No. 224, lines 19, 20) the remains of a similar formula, *αἱ δέ τις τῷ γράφος τοῖ καδαλέοιτο]... ἐνέχοιτο τῷ]*. Compare also the phrase *ἐν τῇ πάρῃ ἔχεσθαι κ.τ.λ.* in the Teian Diræ. C. I. 3044.

τὰ γράφεα ταῖ. The word *γράφος* occurs in two fragments of inscriptions recently found at Olympia (Archäol. Zeit. 1879, pp. 47, 48, Nos. 223, 224). *ταῖ*, as has already been noticed, is a local form for *ταδί*.

ἔτης. The ancient word for a fellow-townsman. See Hesych. s. v. *ἔται*. Here, and Æschyl. Suppl., line 250, and also in the treaty between the Argives and Lakedæmonians (Thucyd. v, 79), it means 'a private citizen.'

τελεστά, for *τελεστῆς*, 'a magistrate.' Compare *ἰππότα, νεφεληγερέτα*, in Homer. *ναῦτα*, in a Doric inscription, C. I. 1930 F, p. 988, may be another instance, but this is doubtful. See Schrader, Quæstiones Dialectologicæ in G. Curtius, Studien, x, p. 268; Brugman, ibid. ix, p. 259; and Hinrichs, De Homer. Eloc. Vestig. Æol. p. 94. In the Olympian rhetra (Archäol. Zeit. 1880, p. 66, No. 362) we find *δρ μέγιστον τέλος ἔχοι*. In Thucyd. v, 47, the magistrates of Elis are designated as *οἱ τὰ τέλη ἔχοντες*.

δᾶμος. This doubtless refers to the townships into which both Olympia and Heræa were anciently divided.

In the Olympian rhetra already referred to

(Archäol. Zeit. 1877, p. 197) the last words, *ai μεδ[δ]άμοι δοκέοι*, are interpreted by Kirchhoff *ai μετὰ δάμοι δοκέοι*, 'if it shall be decreed in an assembly of the community.'

έγραμένω for *γεγραμμένω*. Böckh compares *έγνωκώς*, *έγλυμμένως*, *έκτησθαι*. See also *ήγραμμέναν* in the Hierapytna inscription, Cauer, p. 53, No. 45, line 4.

The Heræans appear to have remained a community of nine villages up to the time of the battle of Leuktra, when the city of Heræa was founded by Kleombrotos, king of Sparta. As early as Olymp. 65, they could boast of the honour of an Olympic victory gained by Damaratos; Pausan. v, 8, § 3; vi, 10, § 2.

The date of our inscription is placed by Kirchhoff (Studien, 3rd ed. p. 152) about the 70th Olympiad (b.c. 499–496), a date accepted by Fränkel in Archäol. Zeit. 1877, p. 49, for this and another inscribed bronze tablet recently found at Olympia. Böckh and Franz assigned our inscription to the period between Olymp. 40 and 60, b.c. 620–540,

when the power of Elis having increased, the Heræans may have thought it politic to court their alliance. See also Clemm, Kritische Beiträge, in G. Curtius, Studien, ix, p. 441, and Bergk, Griech. Liter. Geschichte, i, p. 60, note 28.

New light has been thrown on the question of the date of this and the other Olympian rhetrae by one recently discovered, which is published by Kirchhoff, Archäol. Zeit. 1880, No. 362. He argues, ibid. p. 68, that in this rhetra the Hellenodikes is referred to as if he were alone in his office, not one of a board. If this inference is correct, it would follow that the rhetra in question could not be later than Olymp. 50, b.c. 580, after which date, according to Pausanias, the number of Hellenodikæ was increased first to two and then to nine.

Some of the letters in our rhetra seem less archaic in form than the corresponding letters in the rhetra which mentions the Hellenodikes, and it may therefore be a little later in date, but hardly as late as the 70th Olympiad, to which Kirchhoff assigns it, if we are to accept his date for the other rhetra.

CHAPTER II.

INSCRIPTIONS FROM BŒOTIA, THESSALY, CORCYRA, MACEDONIA.

CLVIII.

On a stèle of white marble, broken at the foot. Height, 3 ft.; breadth, 1 ft. 1½ in. From the Elgin Collection. C. I. 1569; Franz, Elem. Epigr. Gr. p. 192, No. 74; Cauer, Delectus, p. 129, No. 107. Orchomenos.

ΘΥΝΑΡΧΩΑΡΧΟΝΤΟΣΜΕΙΝΟΣΘ
ΛΟΥΘΙΩΑΓΧΙΑΡΟΣΕΥΜΕΙΛΩΤΑΜΙ
ΑΣΕΥΒΩΛΥΑΡΧΕΔΑΜΩΦΩΚΕΙΙΧΡΕ
ΟΣΑΠΕΔΩΚΑΑΡΠΟΤΑΣΣΟΥΓΓΡΑΦΩ
5 ΠΕΔΑΤΩΝΠΟΛΕΜΑΡΧΩΝΚΗΤΩΝ
ΚΑΤΟΠΤΑΩΝΑΝΕΛΟΜΕΝΟΣΤΑΣ
ΣΟΥΓΓΡΑΦΩΣΤΑΣΚΙΜΕΝΑΣΠΑΡΕΥ
ΦΡΟΝΑΚΗΦΙΔΙΑΝΚΗΠΑΣΙΚΛΕΙΝ
ΚΗΤΙΜΟΜΕΙΛΟΝΦΩΚΕΙΑΣΚΗΔΑΜΟ
10 ΤΕΛΕΙΝΛΥΣΙΔΑΜΩΚΗΔΙΩΝΥΣΙΟΝ
ΚΑΦΙΣΟΔΩΡΩΧΗΡΩΝΕΙΑΚΑΤΤΟΨΑ
ΦΙΣΜΑΤΩΔΑΜΩ ΜΨΥΓΕΓΔΙΙ
ΘΥΝΑΡΧΩΑΡΧΟΝΤΟΣΜΕΙΝΟΣΑΛΑ.
ΚΟΜΕΝΙΩΦΑΡΝΩΝΠΟΛΥΚΛΕΙΟΣ
15 ΤΑΜΙΑΣΑΠΕΔΩΚΕΕΥΒΩΛΥΑΡΧΕ
ΔΑΜΩΦΩΚΕΙΙΑΡΠΟΤΑΣΣΟΥΓΓΡΑ
ΦΩΤΟΚΑΤΑΛΥΠΟΝΚΑΤΤΟΨΑΦΙΣΜΑ
ΤΩΔΑΜΩΑΝΕΛΟΜΕΝΟΣΤΑΣΣΟΥΓ
ΓΡΑΦΩΣΤΑΣΚΙΜΕΝΑΣΠΑΡΣΩΦΙ
20 ΛΑΟΝΚΗΕΥΦΡΟΝΑΦΩΚΕΙΑΣΚΗΠΑΡ
ΔΙΩΝΥΣΙΟΝΚΑΦΙΣΟΔΩΡΩΧΗΡΩΝΕΙ
ΑΚΗΛΥΣΙΔΑΜΟΝΔΑΜΟΤΕΛΙΟΣΠΕ
ΔΑΤΩΝΠΟΛΕΜΑΡΧΩΝΚΗΤΩΝΚΑΤΟ
ΠΤΑΩΝΨΓΗΕ ΙΕ ΓΕ ΔΙΙΙΟΗ
25 ΑΡΧΟΝΤΟΣΕΝΕΡΧΟΜΕΝΥΘΥΝΑΡΧΩΜΕΙ
ΝΟΣΑΛΑΛΚΟΜΕΝΙΩΝΕΔΕΦΕΛΑΤΙΗΜΕ
ΝΟΙΤΑΟΑΡΧΕΛΑΩΜΕΙΝΟΣΠΡΑΤΩΟΜΟ
ΛΟΓΑΕΥΒΩΛΥΦΕΛΑΤΙΗΥΚΗΤΗΠΟΛΙΕΡ
ΧΟΜΕΝΙΩΝΕΠΙΔΕΙΚΕΚΟΜΙΣΤΗΕΥΒΩ
30 ΛΟΣΠΑΡΤΑΣΠΟΛΙΟΣΤΟΔΑΝΕΙΟΝΑΡΑΝ
ΚΑΤΤΑΣΟΜΟΛΟΓΙΑΣΤΑΣΤΕΘΕΙΣΑΣΘΥ
ΝΑΡΧΩΑΡΧΟΝΤΟΣΜΕΙΝΟΣΘΕΙΛΟΥΘΙΩ
ΚΗΟΥΤΟΦΕΙΛΕΤΗΑΥΤΥΕΤΙΟΥΘΕΝΠΑΡΤΑΝ
ΠΟΛΙΝΑΛΛΑΠΕΧΙΠΑΝΤΑΠΕΡΙΠΑΝΤΟΣ
35 ΚΗΑΡΩΔΕΔΟΑΝΘΙΤΗΠΟΛΙΤΥΕΧΟΝΤΕΣ
ΤΑΣΟΜΟΛΟΓΙΑΣΕΙΜΕΝΠΟΤΙΔΕΔΟΜΕ
ΝΟΝΧΡΟΝΟΝΕΥΒΩΛΥΕΠΙΝΟΜΙΑΣΦΕΤΙΑ
ΠΕΤΤΑΡΑΒΟΥΕΣΣΙΣΩΝΙΠΠΥΣΔΙΑΚΑ

ΤΙΗΣΦΙΚΑΤΙΠΡΟΒΑΤΥΣΣΟΥΝΗΓΥΣΧΕΙ
ΛΙΗΣΑΡΧΙΤΩΧΡΟΝΩΟΕΝΙΑΥΤΟΣΟΜΕΤΑ
ΘΥΝΑΡΧΟΝΑΡΧΟΝΤΑΕΡΧΟΜΕΝΙΥΣΑΠ.
ΓΡΑΦΕΣΘΗΔΕΕΥΒΩΛΩΝΚΑΤΕΝΙΑΥΤΟΣ
ΕΚΑΣΤΟΝΠΑΡΤΟΝΤΑΜΙΑΝΚΗΤΟΝΝΟΜΣ
ΝΑΝΤΑΤΕΚΑΥΜΑΤΑΤΩΝΠΡΟΒΑΤΩΝΚΗ
ΤΑΝΗΓΩΝΚΗΤΑΝΒΟΥΩΝΚΗΤΑΝΙΠΠΩΝΚ.
ΚΑΤΙΝΑΑΣΑΜΑΙΩΝΘΙΚΗΤΟΠΛΕΙΘΟΣΜΕ.
ΑΠΟΓΡΑΦΕΣΘΩΔΕΠΛΙΟΝΑΤΩΝΓΕΓΡΑΜ
ΙΓΝΩΝΕΝΤΗΣΟΥΓΧΩΡΕΙΣΙΗΔΕΚΑΤΙΣ
.... ΤΗΤΟΕΝΝΟΜΙΟΝΕΥΒΩΛΟΝΟΦΕΙΑΕ
50 ΛΙΣΤΩΝΕΡΧΟΜΕΝΙΩΝΑΡΓΟΥΡΙΩ
..... ΝΕΤΤΑΡΑΚΟΝΤΑΕΥΒΩΛΥΚΑΘΕΚΑ
..... ΝΙΑΥΤΟΝΚ. ΤΟΚΟΝΦΕΡΕΤΩΔΡΑΙΙ
..... ΤΑΣΜΝΑΣΕΚΑΣΤΑΣΚΑΤΑΜΕΙΝΑ
..... ΓΟΝΚΗΜΠΡΑΚΤΟΣΞΣΤΩ—νρ...
55 ΤΟΝΕΡΥ. ΜΕΝ ... ?

I.

Θυνάρχω ἄρχοντος, μεινὸς Θεί-
λουθίω, Ἀγχίαρος Εύμελω ταμί-
ας Εύβώλυν Ἀρχεδάμω Φωκεῦ χρέ-
ος ἀπέδωκα ἀπὸ τᾶς σουγγράφω
5 πεδὰ τῶν πολεμάρχων κὴ τῶν
κατοπτάων, ἀνελόμενος τὰς
σουγγράφως τὰς κιμένας πὰρ Εύ-
φρονα κὴ Φιδίαν κὴ Πασικλεῖν
κὴ Τιμόμειλον Φωκεῖας κὴ Δαμο-
10 τέλειν Λυσιδάμω κὴ Διωνύσιον
Καφισοδώρω Χηρωνεῖα καττὸ ψά-
φισμα τῷ δάμῳ ΜΨΥΓΕ Ρ▷ III

II.

Θυνάρχω ἄρχοντος, μεινὸς Ἀλαζ-
κομενίω, Φαρνῶν Πολυκλεῖος
15 ταμίας ἀπέδωκε Εύβώλυν Ἀρχε-
δάμω Φωκεῦ ἀπὸ τᾶς σουγγρά-
φω τὸ κατάλυπτον καττὸ ψάφισμα
τῷ δάμῳ, ἀνελόμενος τὰς σουγ-
γράφως τὰς κιμένας πὰρ Σώφι-
λον κὴ Εύφρονα Φωκεῖας κὴ πὰρ
20 Διωνύσιον Καφισοδώρω Χηρωνεῖ-
α κὴ Λυσίδαμον Δαμοτέλιος πε-
δὰ τῶν πολεμάρχων κὴ τῶν κατο-
πτάων ♫ ΓΗΕ ΗΕ ΓΕ ▷▷ III OH

III.

25 Ἀρχοντος ἐν Ἐρχομενῦ Θυνάρχω, μει-
νὸς Ἀλαλκομενίω, ἐν δὲ Φελατίη Με-
νοίταο Ἀρχελάω, μεινὸς πράτω, δμο-
λογ(ί)α Εύβώλυν Φελατίη κὴ τῇ πόλι Ερ-
χομενίων ἐπιδεὶ κεκόμιστη Εύβω-
λος πὰρ τᾶς πόλιος τὸ δάνειον ἄπαν
30 καττὰς δμολογίας τὰς τεθεῖσας Θυ-
νάρχω ἄρχοντος, μεινὸς Θειλουθίω,
κὴ οὔτ' ὁφελετη αὐτῦ ἔτι οὐθὲν πὰρ τὰν
πόλιν, ἀλλ' ἀπέχι πάντα περὶ παντὸς
κὴ ἀποδεδόανθι τῇ πόλι τὸν ἔχοντες
35 τὰς δμολογίας, εἶμεν ποτιδεδομέ-
νον χρόνον Εύβώλυν ἐπινομίας Φέτια
πέτταρα βούεσσι σοὺν ἵππυς διακα-
τίης Φίκατι προβάτυς σοὺν ἥγυς χει-

40 λίης ἄρχι τῷ χρόνῳ ὁ ἐνιαυτὸς ὁ μετὰ^{τοῦ}
 Θύναρχον ἄρχοντα 'Ερχομενίν.^{τοῦ} ἀπόγραφεσθη δὲ Εὐβωλον κατ' ἐνιαυτὸν
 ἔκαστον πάρ τὸν ταμίαν κὴ τὸν νομών
 ναν τά τε καύματα τῶν προβάτων κὴ
 45 τῶν ἥγων κὴ τῶν βουῶν κὴ τῶν ἵππων κ[ή]
 κατί τινα ἀσαμαῖωνθι κὴ τὸ πλεῖθος, με[ὶ]
 ἀπογραφέσθω δὲ πλίονα τῶν γεγραμ-
 μένων ἐν τῇ σουγχωρείσι. ή δέ κατί τις
 πράτη τὸ ἐννόμιον Εὐβωλον, ὀφειλέ-
 50 τῷ ἀ πόλισ τῶν 'Ερχομενίων ἀργουρίω
 μνᾶς] πετταράκοντα Εὐβώλου καθ' ἔκα-
 στον ἐγιαυτὸν, κ[ή] τόκον φερέτω δρά 111
 κατὰ] τὰς μνᾶς ἔκαστας κατὰ μεῖνα
 ἔκαστον κὴ ἔμπρακτος ἔστω Εὐβ[ώλυ]
 ἀ πόλισ] τῶν 'Ερχ[ο]μεν[ίων

This inscription records two payments by the *ταμίαι* of the city of Orchomenos to Euboulos of Elateia on account of a loan made by him to the city. By the second of these payments the entire debt due to Euboulos was discharged. After record of these payments the inscription proceeds as follows: that, whereas the entire loan is repaid according to the *ὅμολογίαι* given in the archonship of Thunarchos, the city makes a covenant with Euboulos to this effect; a right of pasturage for 220 oxen and horses, and for 1000 sheep and goats, is granted to him for four additional years, to be reckoned from the year following the archonship of Thunarchos; Euboulos is to furnish every year to the *ταμίας* and the *νομάνης* a register of the brands of the sheep, the goats, the oxen and the horses, also a list of any that are without brands, together with the total number, and he is not to enter a larger number than is allowed in the agreement. If any one exacts a pasture due from Euboulos, the city shall owe him yearly forty minæ of silver, and shall pay monthly interest thereon at the rate of three drachmæ per mina, and the city shall be bound to Euboulos (for this amount).

Böckh thinks that in the original contract for the loan the right of pasturage was conceded to Euboulos in lieu of a portion of the interest on the capital lent, which explains why the two payments recorded are on account of capital only, and there is no mention of any payment of interest. Afterwards, the loan was paid off earlier than the date fixed in the original bond, and a fresh agreement was entered into with Euboulos by which the right of pasturage, which he had hitherto enjoyed in lieu of interest, was granted to him for an additional term of four years, doubtless in consideration of some concession on his part in respect of the money owing to him by the city. Probably he remitted some arrear of interest. All this must have been arranged in the agreement which took place in the month Theilouthios, κατὰς ὅμολογίας τὰς τεθεῖσας Θυνάρχων ἄρχοντος. κ.τ.λ. If Euboulos remitted a portion of the money due to him, this would account for the stringent clause by which the Orchomenians are bound to indemnify him for any claims of pasture dues in the future.

According to Böckh the date of this inscription must be before B.C. 200, when the *κοινή* came into

general use in Boeotian documents. Again, the convention must have been made when Orchomenos and Elateia were free cities. Now Orchomenos was destroyed by the Thebans not later than B.C. 364; was occupied for a short time by the Phocians B.C. 353; and rebuilt by Philip of Macedon after the battle of Chæroneia B.C. 338. The destruction of Thebes by Alexander, B.C. 335, secured the independence of Orchomenos (see K. O. Müller, Orchomenos, p. 415). Elateia lost its freedom B.C. 346, and did not recover it till a little before the battle of Chæroneia, perhaps about B.C. 341. Böckh inclines to the belief that our inscription may be as early as the Peloponnesian War, in which opinion he is confirmed by L. Ross, Hellenika, i, 1, p. xviii, note 28, and by Keil, Sylloge, p. 33. Ahrens (De Dialect. Æol., p. 164) and Kirchhoff (Studien, 3rd ed. p. 133) think that it must be subsequent to Olymp. 111 (B.C. 336–33), and Foucart (Bullet. de Corr. Hellén. iv, p. 12) thinks that it is probably of the same date as another Orchomenian inscription similar in subject which he places between B.C. 220 and 192; see also Beermann in Curtius, Studien, ix, p. 7.

In the dialect the following points may be noted:—

VOWELS. ε before a vowel becomes ι, as *Φέτια*, line 37; ιωνθι for ιωσι, line 46; Δαμοτέλιος, line 22.

ει for η a μειός for μηνός, line 1; Εύμελω, line 2; Πασικλεῖν, line 8; Τιμόμειλον, Δαμοτέλειν, lines 9, 10; ἐπιδεί, line 29; μει for μῆ, line 46; σουγχωρείσι, line 48.

In *Φωκεῦ*, line 3; *Χηρωνεῖα*, lines 11, 21; *Πολυκλεῖος*, line 14; *Φωκεῖας*, line 20; the ει represents the η of the more ancient Boeotian dialect. See Böckh, i, p. 721; Ahrens, De Dial. Æol. p. 202.

ε for ο, as 'Ερχομενός for Ορχομενός, lines 25, 41, 50, 55.

ου for υ in σουγγράφω, lines 4, 16; σούν, line 39; ἀργουρίω, line 50; but Διωνύσιον, Λυσιδάμω, line 10, are exceptions.

η for αι in κή for καί passim; Χηρωνεῖα, lines 11, 21; ήγων for αἰγῶν, line 45; ή for αι, lines 45, 48; τᾶ becomes τῆ; so Φελατήν for 'Ελατεία, line 26; διακατής, χειλής, lines 38, 39, for διακοσίαις, χιλίαις; κεκόμιστη, line 29; ὀφειλετη, line 33; ἀπογράφεσθη, line 42; Φελατήν for 'Ελατειάω, line 28.

ι for ει in κιμένας, line 7; Φιδίας, line 8; πλίονα, line 47; ἄρχι, line 40; ἀπέχι, line 34; ἐπιδει, line 29;

'Αλαλκομενίω, line 26; but δάνειον, line 30; τεθεῖσας, line 31; ὀφελέτη, line 33.

ν for ω in Θυνάρχω for Θοινάρχου, line 1; κατάλυπον, line 17; $\tau\nu$ for $\tau\omega$, line 35; ἵππος, line 38; προβάτος, λύγος, line 39; 'Ερχομενίν, line 41; ν for φ in Εὐβάλν, line 51; αὐτῦ for αὐτῷ, line 33.

CONTRACTIONS. $\tau\hat{\alpha}\nu$ for $\tau\alpha\omega$, line 45; $\kappa\hat{\eta}$ for $\kappa\omega\alpha\iota$, line 45.

CONSONANTS. π for τ in πέτταρα, line 38; πετταράκοντα, line 51.

θ for τ where in Doric it follows ν , thus, $\iota\omega\nu\theta\iota$, line 46, for Doric $\epsilon\omega\nu\tau\iota$; ἀποδεδόνθι, line 35, for Doric ἀποδεδόντι; so $\epsilon\chi\omega\nu\theta\iota$, C. I. 1568, line 6. See Beermann, in G. Curtius, Studien, ix, p. 62.

σ changes into τ in Φίκατι, διακατίης, line 39.

πεδά for μετά, in the sense of *cum*, is used throughout, governing a genitive, except line 40, where μετά occurs in the sense of *post*, governing an accusative; ποτί instead of πρός is used throughout; $\epsilon\mu$ for $\epsilon\iota\varsigma$ in ἔμπρακτος for εἰσπρακτος, line 54. See Beermann, De Dialect. Bœot., in Curtius, Studien, ix, p. 75.

Apocope occurs in καττὸ, lines 11, 17; καττάς, line 31; and in πάρ for παρά, lines 19, 20, 33.

The accusative singular in the third declension terminates in ν , as Πασικλεῦ, line 8; Δαμοτέλειν, line 10.

The digamma occurs in Φαρνών, line 14; Φελατίη, Φελατιῆ, lines 26, 28; Φέτια, line 37; Φίκατι, line 39.

Line 1. Θύναρχος. In the κοινῇ this name is written Θοίναρχος.

Θειλονθίω. This was the fifth month in the Bœotian year, corresponding with the Attic Thargelion. Ahrens (De Graec. Ling. Dial. i, p. 173, n. 6), deriving this name from Θεελούθιος, 'the coming of a God,' thinks it records some divine advent. 'Αλαλκομένιος, the month named in the record of the second payment was, according to Böckh, the eleventh month in the year. Hence he argues that payments were made every six months, and we may assume that these terms were appointed in the agreement. In the eleventh month another treasurer, Farnon, is named. We may suppose therefore either that the board of treasurers took their duties in turn, month and month, or six months at a time, or that the work was divided among them, to which latter supposition Böckh inclines. It should be noted, however, that K. F. Hermann, Monatskunde, p. 107, and p. 126, prefers to make Αλαλκομένιος the 12th month.

Line 2. Αγχίαρος. The second letter of this name is read by Böckh and others as ρ , but on the marble it is certainly Γ .

Line 5. The πολέμαρχοι are here associated with the κατόπται on account of their authority in Bœotian states. See C. I. i, p. 730, and Bullet. de Corresp. Hellénique, iii, p. 464, lines 53, 67. The κατόπται who are mentioned in another Bœotian inscription (C. I. 1570 a) seem to have had functions of control and audit analogous to those of the Athenian Logistæ and Euthyni; compare the ἐπίσκοποι in a Rhodian inscription, Ross, Inscript. Ined. iii, No. 275, and No. 276; and the ἔξετασται in two inscriptions from Erythræ in Ionia; Curtius, Anecdote. Delph. Nos. 68, 69, p. 85. The κατοπτικὸς νόμος is referred to in an inscription from Lebadea ('Αθήναιον, iv, p. 369).

Line 6. ἀνελόμενος τὰς σουγγράφως. These must have been copies of the original bond, described *ante*, line 4, as τὰς σουγγράφω, which for greater security were deposited with certain trustworthy persons, probably bankers. See Böckh, Staatshaush. 2nd ed. i, p. 177. ἀναιρεῖσθαι τὴν συγγραφήν means to take up or cancel the bond on discharge of the debt. Böckh thinks that after each instalment of payment new bonds were issued. Hence the holders of these bonds in II are not all the same as in I.

Line 12. Böckh reads ΜΡΥΓΕΠΔΙΙ, in which Franz (Elem. Ep. p. 348) follows him, but on the marble the sigla are ΜΡΥΓΕΡΔΙΙ. In line 24 Böckh reads ΣΠΗΕΗΕΗΕΔΔΙΙΟΗ, the true reading being ΣΠΗΕΗΕΗΕΓΕΔΔΙΙΟΗ.

Line 15. ἀπέδωκε Εὐβάλν. The ν ἐφελκ. is here omitted.

Line 27. Μενόίται, not Μενύται, because a Phocian not a Bœotian is here named. The Phocian month is πρᾶτος, because the Phocians spoke of their months as 1st, 2nd, &c., without assigning them names; see C. I. i, p. 734, where reasons are given why the first Phocian month did not usually correspond, as might be inferred from this passage, with Alalkomenios, Böckh's 11th Bœotian, but rather with the 10th Bœotian, if we allow that the two states did not adopt the same system of intercalation. The rule which Böckh lays down is that in a year when one Greek state has already intercalated a month and the other has not yet done so, the month of the non-intercalating state corresponds not with the month of the other state, with which it usually agrees, but with the preceding month. Thus, in the case before us, the Phocians having already intercalated, their first month corresponds with the 11th Bœotian, Alalkomenios, whereas in ordinary years it would have corresponded with the 10th Bœotian. On the other hand, Hermann, Monatskunde, p. 126, assuming 'Αλαλκομένιος to be the 12th Bœotian month, supposes that the first Phocian month was reckoned from the winter solstice, and that the Bœotians having already intercalated, the first Phocian month would correspond, not with the 1st Bœotian month, as in other years, but with the 12th which immediately preceded it. (See Foucart in Bullet. de Corr. Hellén. iv, p. 16.)

Line 28. δύολογα on the marble; the penultimate letter has been omitted through carelessness of the lapidary.

Line 44 orders the registering of the brands, καύματα, and the numbers of the different classes of cattle; compare the inscription, Ross, Inscr. Ined. ii, No. 94, p. 7, as restored by Keil, Sylloge, p. 33: καταθεῖναι τὸ ἐννόμιον τοὺς νέμοντας δ[π]ό[σ]ων νέμειν [έ]καστος πρὸς δὲ τοὺς ιεροποιοὺς ἀπογράφεσθαι τοὺς νέμοντας ιερὰ, κανσαῖντας τὰ θρέμματα καὶ νέμειν δ[π]όσα [έκαστος δύολογοι γεῦ] νέμειν δύστις δ' ἀν μὴ δύολογοι γεῦ κήρυκι τῷ τῶν] ιεροποιῶν, διφελέτω ἔκατον δραχμὰς τῷ δημοσίῳ φαίνειν [δὲ τὸ] δύολομόν ε[ν]ον π[ρ]όσις τοὺς ιεροποιοὺς ἐπὶ τῷ δημοσίῳ. On the coins of Thurium and other Greek cities bulls and other quadrupeds are sometimes marked with a letter or monogram on their bodies. These may indicate the brands,

καύματα, which distinguished the herds of different owners.

Line 53. *δρα* III. Böckh reads here *δρα[χμὰς δούω]*, not knowing that there are on the marble three vertical strokes, which, though faint and rather irregular, can only be numerals. The rate of interest is unusually high, but in this case would be reckoned as the indemnity for breach of contract.

Correcting Böckh's reading of the sigla, line 12, and assuming that *ΓΕ* stands for *πεντήκοντα* and *Λ* for *τριάκοντα*, we have, as the whole amount of the first loan, 16,093 instead of 16,163 drachmæ, and in the second loan, line 24, the amount will be 5773 drachmæ, $1\frac{1}{2}$ obols, instead of 5823 drachmæ, $1\frac{1}{2}$ obols.

CLVIII α.

On the left hand side of the stone are the following remains of an inscription:—

AΦΙΣΙΩΝ	K]αφισίων
ΑΚΡΟΒΟΛΙ	ἀκροβολι[σται
ΦΛΟΣ	
ΙΡΙΣΤΑΝΔΡΟΣ	'Αρίστανδρος
5 ΑΡΙΣΤΕΑΟ	'Αριστέαο
ΑΞΩΝΑΥΣΙ	αξων Λουσι
ΚΡΑΤΙΟΣ	κράτιος
ΠΑΝΘΙΠΠΟΣ	Πάνθιππος
.ΟΖΟΤΑ.	τ]οξότα[ι
10 ΠΟΛΛΑ	πολλά
ΚΡΑΙΙΟΣΘΙΟΔΩΡ	κραζίος Θιοδώρ[ον
ΟΞΕΝΟΣ	πρ]όξενος
ΩΝΟΣ	ωνος

This seems to be the remnant of a list of names of those who were enrolled for military service, as *ἀκροβολισται* or *τοξόται*. Compare the lists in Keil, zur Sylloge, pp. 541–559; C. I. 1574, 1575. Foucart

in Bullet. de Corr. Hellén. iv, p. 87.
Line 6, we have *Λουσι*.... for *Λυσι*....

This inscription is evidently of a more recent period than that on the face of the marble.

CLIX.

On a slab of grey marble, with a moulding along the top and bottom; at the left corner on the top a hole for a dowel. From the Elgin Collection. C. I. 1580; Leake, Travels in Northern Greece, ii, p. 152, and p. 630; Keil, Sylloge, p. 56. Height, 11 in.; breadth, 2 ft. 9 $\frac{1}{4}$ in. Orchomenos.

ΑΛΕΥΑΣΝΙΚΩΝΟΣΚΑΦΙΣΟΔΩΡΟΣΑΓΛΑΟΦΑΙΔΑΟΑΝΔΡΕΣΣΙ
ΧΟΡΑΓΙΟΝΤΕΣΝΙΚΑΣΑΝΤΕΣΔΙΩΝΥΣΟΙΑΝΕΘΕΤΑΝΑΟ
ΑΝΙΑΟΑΡΧΟΝΤΟΣΑΥΛΙΟΝΤΟΣΚΛΕΙΝΙΑΟΑΙΔΟΝΤΟΣΚΡΑ
ΤΩΝΟΣ

'Αλεύας Νίκωνος, Καφισόδωρος 'Αγλαοφαῖδαο, ἀνδρεσσι
χοραγίοντες, νικάσαντες Διωνύσῳ ἀνεθέταν, 'Αθ-
ανίαο ἄρχοντος, αὐλίοντος Κλεινίαο, ἄδοντος Κρά-
τωνος.

A dedication to Dionysos to commemorate the Choragic victory of Aleuas and Kephisodoros. This dedication is very similar in form to the Orchomenian one published, C. I. 1579, and the name of the flute-player, Kleinias, is the same in both. Böckh therefore rightly concluded that our inscription also came from Orchomenos, and that it refers to the Dionysia celebrated there. The worship of Dionysos at Orchomenos is noted by Pausanias, ix, 38, § 1. Both dedications were probably inscribed on the bases of tripods. Kraton, the singer here, is probably the same as the Kraton, son of Kleon, a Theban, who obtained the prize as rhapsode in the Charitesia at Orchomenos (C. I. 1583, l. 12).

Line 1. Aleuas occurs as archon on another Orchomenian inscription, C. I. 1564.

Line 2. *ἀνεθέταν*. A dual form. See Ahrens, De Dialect. Æol. i, pp. 202, 203; Keil, Sylloge, p. 56. Compare *ἐποησάταν*, C. I. 25; and other dual forms, Corpus Inscr. Att. Nos. 374, 375, 376, 396, 401. Böckh remarks that the dialect of this dedication and of C. I. 1579 proves them to be earlier than Olymp. 145, B.C. 196, about which date we find an Orchomenian Agonistic inscription, C. I. 1584, written in the *κοινή*. Leake assigns the Orchomenian inscriptions to the third or the latter end of the fourth century B.C.

CLX.

On a stèle of white marble, surmounted by a pediment, and engraved on both sides. It has been broken across in two pieces. Height, 2 ft. 6 $\frac{1}{2}$ in.; breadth, 1 ft. 3 in. This marble, found at Calamo near Oropos in Boeotia, was once in the collection of Choiseul-Gouffier, whence it passed to that of Lord Elgin. C. I. 1570; Osann, Syll. i, 74; Keil, Syll. Inscript. Boeot. p. 34; Lebas, Pt. iii, § 1, No. 467.

α.

ΑΡΧΟΝΤΟΣΕΝΚΟΙΝΩΙΒΟΙΩΤΩΝΣΤΡΑΤΩΝΟΣΙΕΡΕΩΣΔΕΤΟΥΑΜΦΙΑΡΑ
ΟΥΕΠΙΚΡΑΤΟΥ ΠΙΡΓΗΣΑΡΧΙΠΠΙΔΟΥΕΙΠΕΝΥΠΕΡΙΕΡΩΝΠΡΟ
ΒΕΒΟΥΛΕΥΜΕΝΟΝΑΥΤΩΙΕΙΝΑΙΠΡΟΣΤΗΝΒΟΥΛΗΝΚΑΙΤΟΝΔΗ
ΜΟΝΕΡΕΙΔΗΣΥΜΒΑΙΝΕΙΤΙΝΑΤΩΝΕΡΓΙΤΗΣΤΡΑΠΕΙΗΣΤΟΥΑΜ
5 ΦΙΑΡΑΟΥΑΡΓΥΡΩΜΑΤΩΝΑΧΡΕΙΑΓΕΓΟΝΕΝΑΙΤΙΝΑΔΕΕΡΙΣΚΕΥ
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10 ΤΗΝΕΡΓΙΤΗΣΤΡΑΠΕΙΗΣΗΙΣΠΟΝΔΟΠΟΕΙΤΑΙΟΙΕΡΕΥΣΚΑΙΕΙΝΑΙΑΧΡΕΙ
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15 ΕΣΤΙΝΑΧΡΕΙΑΠΥΡΩΣΑΝΤΕΣΚΑΙΑΠΟΞΥΣΑΝΤΕΣΤΟΝΚΑΤΤΙ
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20 ΣΑΝΠΑΡΑΔΟΤΩΣΑΝΔΕΓΡΑΝΤΑΤΑΥΤΑΣΤΑΘΜΩΙΜΕΤΑ
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25 ΜΑΤΑΤΩΙΘΕΩΙΒΟΥΛΕΥΟΜΕΝΟΙΠΕΡΙΤΗΣΚΑΤΑΣΚΕΥΗΣΜΕ
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30 ΜΟΥΚΑΤΑΣΚΕΥΑΣΑΙΤΩΙΘΕΩΙΦΙΑΛΗΝΧΡΥΣΗΝ
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35 ΑΝΑΛΩΜΑΚΑΙΔΙΔΟΤΩΤΑΣΔΟΣΕΙΣΤΩΙΕΡΓΩΝΗ
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ΚΑΤΟΠΤΑΣΙΝΑΔΕΤ ΙΝΥΡΟΜΝι
40 ΑΝΑΘΕΜΑΤΩΝΟΣΑΜ ... ε'ΚΑΤΑΣΙ
ΙΕΡΑΡΧΑΣΣΤΗΣΑΝΤΑΣΕΚΑΣΤΟΝΤΟΑΝΑΘε
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45 ΣΑΝΔΕΚΑΙΤΟΨΗΦΙΣΜΑΤΟΚΥΡΩΘΕΝΠΕΡΙΤΟΥΤΩΝ
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50 ΡΑΡΧΑΙΗΟΣΥΛΛΑΟΓΕΥΣΗΟΤΑΜΙΑΣΕΝΟΧΟΙΕΣΤΩΣΑΝ
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ΤΕΣΤΑΣΠΡΟΣΟΔΟΥΣΤΟΥΘΕΟΥ

b.

- ΤΑΔΕΣΥΝΕΚΟΠΗΤΩΝΑΝΑΘΗΜΑΤΩΝ
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 10 ΚΑΦΙΣΟΔΩΡΟΣΦΙΑΛΗΝΟΛΚΗΠΔΔΠΑΡΧΙΑΣΑΚΑΡΝΑ!
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 . ΠΡΩΝΟΣ ΑΙΔΟΙΟΝΟΛΚΗΗΗΕΥΦΡΟΣΥΝΗΣΤ... ΟΣΟΛΚΗΡΙ
 20 ΦΑΤΤΙΟΥΧΕΙΡΟΛΚΗΗΗΑΓΑΘΟΚΛΗΣΗΔΥΠΤΙΔΙΟΝ
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 . ΛΙΞΟΣ Σ ΚΑΦΙΟΝΟΛΚΗΔΔΔΚΑΙΑΡΓΥΡΙΟΥ
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 25 ΗΡΑΚΛΕΙΔΟΥΤΕΤΡΑΧΜΑΔΡΚΤΗΣΟΥΣΤΕΤΡΑΧΜΑΙΙ
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 30 ΜΙΚΥΘΟΥΗΗΕΙΡΗΝΗΣΗΗΠΤΩΙΩΝΟΣΤΕΤΡΑΧΜΑΠΙΙ
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 35 ΒΑΚΧΙΟΣΤΕΤΡΑΧΜΑΙΙΙΒΙΩΝΤΕΤΡΑ. ΜΑΙΙΑΔΑ
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 40 ΠΤΟΛΕΜΑΙΚΑΠΙΔΗΜΑΡΧΟΥΠΤΟΑΕ ΙΚΑΙ
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ΗΙΚΗΣΗΗΦΙΛΟΚΛΕΙΑΣΗ ΗΔΙΣΤΗΣΗ
 ..ΩΝΑΣΠΑΡΙΣΤΟΥΣΗΗΚΡΑΤΗΣΙΟΝ
 45 ΆΛΕΞΑΝΔΡΕΙΑΣΗΗΤΑΔΔΑΛΕΞΑΝΔΡΕΙΑΣΠ
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 50 ΑΛΦΙΑΔΗΣΧΥΜΑΟΛΚΗΔΔΔΗΗ

α.

"Αρχοντος ἐν κοινῷ Βοιωτῶν Στράτωνος, ιερέως δὲ τοῦ Ἀμφιαράου Ἐπικράτου, Πίρυγης Ἀρχιππίδου εἰπεν· ύπὲρ ιερῶν προβεβουλευμένον αὐτῷ εἶναι πρὸς τὴν βουλὴν καὶ τὸν δῆμον, ἐπειδὴ συμβαίνει τινὰ τῶν ἐπὶ τῆς 5 τραπέζης τοῦ Ἀμφιαράου ἀργυρωμάτων ἀχρεῖα γεγονέναι, τινὰ δὲ ἐπίσκεψῆς χρέαν ἔχειν, εἶναι δὲ καὶ τῶν πρὸς τοῖς τοίχοις ἀνακειμένων πεπτωκότα τινὰ, νόμισμά τε ἐπίσημον χρυσοῦν | καὶ ἀργυροῦν καὶ ἔτερα ἀσημα, ἢ ἐμ 10 παραδοσίμοις ἔχουσιν οἱ ιεράρχαι, πεπονηκέναι δὲ καὶ τὴν φιάλην τὴν χρυσῆν | τὴν ἐπὶ τῆς τραπέζης, ὥσπερ

ποεῖται ὁ ἵερεὺς καὶ εἶναι ἀχρεῖ|αν, δεδόχθαι τῇ βουλῇ καὶ τῷ δῆμῳ, ὡς ἀν κυρωθῇ τὸ | ψήφισμα, ἐλέσθαι τρεῖς
 ἄνδρας ἐκ πάντων τῶν πολιτῶν, | τοῖς δὲ αἱρεθεῖσιν οἱ ἵεράρχαι παραδότωσαν τὸ τε νόμισμα τὸ ἐκπεπτωκὸς ἀριθμῷ,
 15 καὶ τῶν ἀργυρωμάτων ὅσα | ἐστὶν ἀχρεῖα, πυρώσαντες καὶ ἀποέντας τὸν καττί|τερον· ὡσαύτως δὲ καὶ τὰ χρυσία
 τὰ ἀσημα ἀ παρειλήφασιν, καὶ τὴν φιάλην τὴν χρυσῆν· ταῦτα δὲ παραδότωσαν | οἱ ἵεράρχαι τῇ ἀρχῇ, ἀπεψή-
 20 σαντες καὶ ποιήσαντες | τῷ κάλλει πρὸς τὸ ἐπίσημον, καὶ οὕτως ἀποστησάτωσαν. παραδότωσαν δὲ πάντα ταῦτα
 σταθμῷ μετὰ | πολεμάρχων καὶ κατοπτῶν, καὶ ἀπολογισάσθωσαν | τὰ παραδοθέντα πρὸς κατόπτας· οἱ δὲ παραλα-
 25 βόντες | ὅσα μὲν ἀν δοκῇ ἐπισκευῆς προσδεῖσθαι ἐπισκευαστῶσαν, ἐγ δὲ τῶν λοιπῶν ποιησάτωσαν ἀργυρῷματα
 τῷ θεῷ, βουλευόμενοι περὶ τῆς κατασκευῆς με|[τ]ὰ πολεμάρχων καὶ ἵεραρχῶν καὶ συνηγόρων τῆς πόλεως, τὰς ἐγδόσεις
 30 ποιούμενοι τῆς τε ἐργασίας καὶ | [τ]ῆς ἐπισκευῆς παρὰ κατόπτας. ἐγδότω δὲ ἡ ἀρχὴ | [κ]αὶ, ἐξ οὐ ἀν παραλάβῃ
 χρυσίου ἀσήμου καὶ ἐπισήμου, κατασκευάσαι τῷ θεῷ φιάλην χρυσῆν, | καταλιπομένη δοκιμεῖον ὡς δ' ἀν συντελεσθῇ,
 35 παραδότωσαν τοῖς ἵεράρχαις, καὶ ἀποστησάτωσαν με|[τ]ὰ πολεμάρχων καὶ κατοπτῶν. ὁ δὲ συλλογεὺς ἀνοί|[ξας]
 τὸν θησαυρὸν, ὡς νομίζεται, ἔξελέτω τὸ γινό|[μενον] ἀνάλωμα, καὶ διδότω τὰς δόσεις τῷ ἐργώνῃ | [πάσας κα]τ[ὰ τὰ]ς
 προ[ρ]όήσεις, ἐὰν δὲ μὴ ἦν τῷ θησαυρῷ τὸ ἕ[σον τούτου ἀ]ναλώματος, προσθέτω ὁ τα[μίας ὁ προάρχων τὸ
 40 ἔ[λλείπ]ον καὶ ἀπολογισάσθω π[ρὸς] | κατόπτας. ἵνα δὲ τ[οῖς ἀναθεῖσ]ιν ὑπομν[ήματα ἢ τῶν] | ἀναθεμάτων, ὅσα
 μ[έλλ]ει κατασκ[ευασθηναι, τοῦ] | ἵεράρχας στήσαντας ἔκαστον τὸ ἀνάθε[μα ἀναγρά]ψαι εἰς στήλην λιθίνην τὸ τε
 δόνομα τοῦ ἀνα[θ]έντος | καὶ τὴν πόλιν ἐξ ἣς ἀν ἥ, καὶ τὴν ὀλκὴν τοῦ ἀναθέματος καὶ τοῦ νομίσματος τὸ πλῆθος.
 45 ἀναγραψάτωσαν δὲ καὶ τὸ ψήφισμα τὸ κυρωθὲν περὶ τούτων | εἰς τὴν στήλην, καὶ ἀναθέτωσαν οὐ ἀν δοκῇ ἐν |
 καλλίστῳ εἶναι καὶ τὸ γενόμενον ἀνάλωμα ἀπολογισάσθωσαν. ἐὰν δέ τι μὴ ποιήσῃ ἡ ἀρχὴ ἡ αἱρεθεῖσα τῶν
 50 γεγραμμένων ἐν τῷ ψηφίσματι ἡ οἱ ἵεράρχαι ἡ ὁ συλλογεὺς ἡ ὁ ταμίας, ἔνοχοι ἔστωσαν | τῷ κατὰ τὸν τῆς οἰκο-
 νομίας νόμῳ (sic) ὡς κατεβλαφότες τὰς προσόδους τοῦ θεοῦ.

b.

Τάδε συνεκόπη τῶν ἀναθημάτων κατὰ τὸ ψήφισμα δ ἔγραψε Πίργης·

Λυσάνδρας κανοῦν, δλκὴ ΗΠΔΔΔΗΤΤΤ
 5 κωθώνιον Κρατήσιον, δλκὴ ΔΔΔΔΓΤΤΤ
 φιάλη Νικαρίστης, δλκὴ ΔΔΔΔΤΤΤΤ
 Κλιτὼ φιάλιον, δλκὴ ΔΤΤΤΤ
 'Απολλώνιος φιάλην, δλκὴ ΓΤΤΤΤ
 'Αρχὼ Καρυοτία φιάλην, δλκὴ ΔΔΔΤΤ
 'Ιππόξενος φιάλην, δλκὴ ΙΔΔΔΔΔΤΤ
 Δέων Αίτωλὸς φιάλην, δλκὴ ΗΠΔΔΓΤΤ
 10 Καφισόδωρος φιάλην, δλκὴ ΙΔΔΔΠ
 'Αρχίας Ακαρνάν σκάφιον, δλκὴ ΔΔΔΔΤ
 'Αντίφιλος σκάφιον, δλκὴ ΔΔΔΔΠΤΤΤ
 'Αρχέμαχος σκάφιον, δλκὴ ΔΔΔΔΤΤ
 Μνασικλῆς [Κ]ορίνθιος τριποδίσκον, δλκὴ ΓΗΗΗΗΔΗΤΤΤ
 15 Λυσικράτης καὶ Πραξαγόρας τριποδίσκον, δλκὴ ΗΔΔΔΔΠΤΤΤ
 Μέλανος προσώπιον, δλκὴ ΔΔΠΤΤΤΤ
 Βοΐσκου προσώπ(ι)ον δλκὴ ΠΤΤΤΤ
 Φιλίας τιτθός, δλκὴ ΠΤΤΤΤ
 'Αρσίνου αἰδοῖον, δλκὴ ΠΤ
 Καλλιμάχης ὀφίδ[ιο]ν, δλκὴ Π
 20 'Ιππωνος αἰδοῖον, δλκὴ ΗΤΤΤ
 Εὐφροσύνης τ[ιτθ]ός, δλκὴ ΠΤ
 Φαττίου χείρ, δλκὴ ΗΤΤΤ
 'Αγαθοκλῆς ἡδυποτίδιον, δλκὴ ΔΔΔ
 'Αριστοκράτεια λιβανωτίδα, δλκὴ ΠΔΔΤΤ
 'Εγλιξος σκάφιον, δλκὴ ΔΔΔ
 καὶ ἀργυρίου [τ]οῦ ἐκπεπτωκότος ἐκ τῶν ἀναθημάτων
 Κλεονόης ΗΤΤ
 Μέλανος ΗΤΤ
 'Αντιμάχου ΗΤΤ
 25 'Ηρακλείδου τετράχμα ΔΠ
 Κτησοῦς τετράχμα II
 'Άλο τετράχμον
 Δημητρίας τετράχμον
 'Ρόδωνος τετράχμα II
 Σιμάλης τετράχμα Π
 'Επιτέλου ΗΤΤ
 Μιθριδάτου ΗΤΤ
 Λυσιμάχου τετράχμα II
 Πλανίονος ΗΤΤ
 . ατίου III
 Δημοῦς III

30 Μικύθου ΗΤΤ
 Εἰρήνης ΗΤΤ
 Πτωτῶνος τετράχμα ΠII
 Κ]ολλύρας τετράχμα III
 Προσόδου ΗΤΤ
 'Αρχίου ΗΤΤ
 Φιλομήλου ΗΤΤ
 Μελίτης τετράχμα II
 Θεομάστα τετράχμα III
 Ξ]ενοκλέος τετράχμα ΠIII
 Παμφίλου τετράχμα III
 35 Βάκχιος τετράχμα III
 Βίων τετράχμα II
 'Άδα τετράχμα III
 Φιλιστίδου τετράχμα III
 Κλεοξένου τετράχμα II
 'Αντανδρίδου τετράχμα Π
 'Αριστοκλέους ΗΤΤ
 Κτησαρέτης τετράχμα Π
 'Αριστοκλέους ΗΤΤ
 Λυσίου Πτολεμαϊκὰ ΠI
 40 Δημάρχου Πτολε[μαῖ]κὰ I
 Φιλοκλεί[ας] Πτολεμαϊκ[ὰ
 νος] ΗΤ
 'Αγαθον[ίκης] ΗΤ
 'Αρισ[το]κράτεια στατῆρας ΔΠ
 ... νίκης ΗΤ
 Φιλοκλείας Η
 'Ηδίστης Η
 ... ώνας Π
 'Αριστούς ΗΤΤΤ
 45 Κρατήσιον 'Αλεξανδρείας ΗΤΤΤ
 'Άδα 'Αλεξανδρείας Π
 Δωρὶς 'Αλεξανδρείας Π
 Νίκωνος χρυσοῦς
 Προσόδου χρυσοῦς
 Νικοκλέους χρυσοῦς
 Σωτηρίδου χρυσοῦς
 'Αριστούς χρυσοῖ δύο
 καὶ ἀνεπίγραφοι χρυσοῖ Π
 Μήλιδος ὀβολοὶ ΔΔ
 50 'Αλφιάδης χῦμα, δλκὴ ΗΔΔΔΔΗΤΤΤ

This is a decree enacting that a survey be made of such of the offerings in the Amphiaraion as are useless or in need of repair; such offerings as shall be condemned are to be melted down and made into new vessels for the use of the God. See Demosth. adv. Androt. p. 615; adv. Timok. p. 755. This was to be done by three commissioners chosen from the citizens, to whom the *ἱεράρχαι* are to hand over the objects to which the decree relates. This *παράδοσις* is to be made under the inspection of the Polemarchs and of the *κατόπται*, and each article handed over is to be weighed. The three commissioners are to have such articles repaired as are worth repairing, and are to melt down the remainder, converting the metal into vessels of silver, argyromata, for the service of the God. They are also to furnish out of the gold and silver bullion and coin in their hands enough to make a gold phialè for the God. Before the anathemata are repaired or melted down, a register of them is to be made by the Hierarchs, in which the name of each donor and the weight of the offering is to be entered, and this register is to be engraved on the same stelè as the decree itself.

The temple of Amphiaraos, to which this decree relates, was situated in a ravine on the borders of Attika and Boeotia, now called Mavrodhilissi, where a number of inscribed blocks and wall stones were lying when I visited this spot in 1852. Our decree was brought from the neighbouring village of Kalamo (see Leake, Travels in Northern Greece, ii, p. 440; Rangabé, Ant. Hellén. ii, pp. 252–262, Nos. 678–687; my Memoir, Trans. Royal Soc. Lit. N. S. v, pp. 107–152; and Girard, in Bulletin de Correspondance Hellénique, iii, pp. 437–440). Amphiaraos, who is distinguished in the mythic history of Boeotia both as a hero and a soothsayer, was worshipped after his death both in Attika and in Boeotia. We learn from Strabo and Pausanias that the most celebrated of his shrines was that near Oropos, where there was an oracle consulted by sick persons, who, sleeping in the temple, received in dreams a revelation indicating the proper medical treatment their case required. When a cure was effected the patient threw into a spring near the temple gold and silver coins, the fee of the healing God. This mode of consultation, called by the ancients *ἐγκοίμησις*, or *incubatio*, was practised in many temples of gods and heroes to whom the gift of healing was attributed, and through the influence of the imagination many cures may have been effected by a simple treatment. (See Gauthier, Recherches sur l'Exercice de la Médecine dans les Temples: Paris, 1844.) The long list of offerings appended to our decree shews that the temple was largely frequented by sufferers. Livy (xlv, 27) notices the Oopian Amphiaraion as a pleasant spot, abounding in brooks and fountains, and this description agrees very well with the character of the picturesque site of Mavrodhilissi.

In the heading of our decree we find the name of the eponymous Archon of the Boeotian League, *τὸ κοινὸν τῶν Βοιωτῶν*, with whom is associated the Hiereus of Amphiaraos. It is to be inferred from this that

at the date of the decree the temple was under the control of the League, and this it would seem was the case in the middle of the third century, when, according to Hermippus, as cited by Diogenes Laertios (ii, 142), the philosopher Menedemos, a contemporary of Demetrios Poliorketes, was ordered to return to Oropos, *δόγματι κοινῷ τῶν Βοιωτῶν*, because after his stay at the Amphiaraion certain gold cups were missing. Böckh maintains that our decree is such a *δόγμα*, and that the *βουλή* and *δῆμος*, lines 2, 3, 11, refer to the two assemblies of the League, and in this opinion he is followed by Keil, Sylloge, p. 34. But on a comparison of the decrees from the Amphiaraion, published by Rangabé, loc. cit., it seems clear that the *βουλή* and *δῆμος* in our inscription are those of the *πόλις*, line 26, of which the *πολῖται* are mentioned, line 12, and that this *πόλις* must be the neighbouring city Oropos, not the city of the League, which presided in turn when the decree was passed, as Böckh supposes.

If we assume Oropos to be the *πόλις* meant, we may explain the unusual expression, lines 2, 3, *προβεβούλευμένον αὐτῷ εἶναι πρὸς τὴν βουλὴν καὶ τὸν δῆμον*. This *προβούλευμα* or Bill, after having been prepared by the Boulè and Demos of Oropos, may have been submitted for approval to the *κοινὸν* of Boeotia, and when ratified by the League became a law, line 11, *ὡς ἀν κυρωθῆ τὸ ψήφισμα*.

Having by this *ψήφισμα* obtained authority to deal with the treasure, the Oopian Boulè and Demos appointed the commission, whose functions and mode of procedure are defined in our decree. The ratification, *κύρωσις*, of the decree in this instance may be compared with the procedure in the Mylasa decrees (C. I. 2691; Waddington-Lebas, Pt. v, § 2, p. 110), in which a *δόγμα* of the Ekklesia is confirmed by ‘the three tribes,’ *ἔδοξε Μυλασεῦσι . . . καὶ ἐπεκύρωσαν αἱ τρεῖς φυλαῖ*.

The priest of Amphiaraos is here associated with the archon of the Boeotian League, because the decree relates to the sacred treasure of the temple of which he had charge. See for similar instances Franz, Elem. Epigr. Gr. p. 324.

Line 2. *'Επικράτου*, a form of the genitive not uncommon in later inscriptions.

Line 4. The *τράπεζα* in a Greek temple usually stood in front of the statue of the god, and was covered with rich offerings (see K. F. Hermann, Lehrbuch d. Griech. Antiquitäten, ii, § 17, 15; and Bötticher, Tektonik, ii, p. 369).

Line 7. *πεπτωκότα τινά, νόμισμά τε ἐπίσημον χρυσοῦν καὶ ἀργυροῦν καὶ ἔτερα ἄσημα*. So line 14, *τὸ νόμισμα τὸ ἐκπεπτωκός*, and line 22 of b, *ἀργυρίου τοῦ ἐκπεπτωκότος ἐκ τῶν ἀναθεμάτων*. These coins and ornaments in silver and gold must have been attached to the anathemata on the walls of the temple, or to a statue. Lucian (Philopseud. ed. Lehmann, c. 20) describes a statue which had silver coins stuck on the thigh with wax, and silver leaves, *πέταλα, εὐχαί τινος ἡ μισθὸς ἐπὶ τῇ ιάσει*, and to this day the Greeks offer coins in their churches, sticking them with wax on the pictures of their saints. (See my Travels, i, p. 187; Lenormant, La Monnaie dans l'Antiquité, i, pp. 28, 31.)

Line 12. *ἐκ πάντων τῶν πολιτῶν.* Böckh interprets this 'all the members of the Boeotian κοινόν,' but these *πολῖται* clearly refer to the *πόλις* mentioned elsewhere in the inscription, and which, as I have already pointed out, can be no other city but Oropos.

Line 15. *ἀποξύσαντες τὸν κατίτερον,* 'scraping off the tin.' This was probably the base metal used as a solder.

Line 18. *ἀπεψήσαντες* for *ἀφεψήσαντες.* According to Böckh *ἀφέψω* is not here used in its ordinary sense to 'refine' or 'purify,' but refers to the restoration of lustre to tarnished gold by the application of some tincture.

Line 18. *καὶ ποιήσαντες τῷ κάλλει πρὸς τὸ ἐπίσημον.* Böckh understands by this not very clear clause that the vessels are to be made equal in lustre to the coins, but the words would also bear the interpretation, 'refining the gold to the same standard as the coins.'

Line 21. For the functions of the *κατόπται* here mentioned, see *ante* No. CLVIII, and Decharme, in Archives des Missions, Paris, iv, p. 495.

Line 28. *παρὰ κατόπτας* for *παρὰ κατόπταις.* See C. I. i, p. 726, § 18, and p. 890, No. 70.

Line 31. *δοκιμεῖον,* a sample of the metal to be used.

Line 36. *καὶ τὰς προ[ρ]όήσεις,* 'according to the requisitions.' Böckh reads *προ[σχ]ρόήσεις* with Osann, but there is not space on the stone for more than one letter before the P.

ἔαν δὲ μὴ ή̄ ἐν τῷ θησαυρῷ ΤΟ : ἀ]ναλώματος. Böckh reads *ΤΟ[σ]ο[ῦτον, τοῦ ἀ]ναλώματος*, but the letter after *ΤΟ* is certainly not *Ξ*, as there is a vertical stroke. Between this letter and *ἀ]ναλώματος* is not room for more than eight or nine letters. There are traces of several letters, but too mutilated to be made out with certainty. I read *τὸ ι[σον τούτον ἀ]ναλώματος κ.τ.λ.* *τὸ πλῆθος* has also been suggested, but the letter after the *ι* seems to me to have been *Ξ*. If there shall not be enough in the treasury of the God, it is to be made good by the *ταμίας* out of the treasury of the state. It may be inferred from this passage that the *συλλογεύς* was charged with the custody of the treasure of the God, while the *ταμίας* had charge of the treasure of the *πόλις*.

Line 39. *ἴνα δὲ τ[.]ν.* This is all that is now visible on the stone. Böckh reads *τοῖς ἀνα[θεῖσι]ν* from a transcript made when the inscription was in better preservation.

Line 51. *τῷ κατὰ τὸν τῆς οἰκονομίας νόμῳ.* The words *κατὰ τὸν τῆς οἰκονομίας* must be the beginning of the title of a law. Compare, in the inscription from Eresos, Sauppe, De Inscript. Lesb. p. 9, *ἔνοχος ἔστω τῷ νόμῳ [τῷ] τὰν στάλλαν ἀνέλοντι.*

b. Then follows the inventory of the votive objects to be melted down, consisting of vessels, coins, and models of parts of the body dedicated in

gratitude for cures. Such models were sometimes executed in marble. See *ante*, pt. i, Nos. lx-lxx.

In the recent excavations under the southern side of the Athenian Akropolis, three decrees very similar in purport have been discovered. One of these gives the report of three commissioners on the state of the treasure in the Asklepieion at some time between B.C. 307 and B.C. 266. After the report follows a long inventory of the models, *τύποι*, and other objects dedicated. See Kumanudes, *Ἀθήναιον*, v, p. 103 and p. 189; Martha, in Bulletin de Corr. Hellén. ii, pp. 419-445. The other two inscriptions relate to the treasure in the temple of the *Ηρώς Ιατρός*, which is to be dealt with in the same manner as the treasure in the Amphiaraion. See Corpus Inscript. Attic. ii, pt. i, Nos. 403, 404.

Line 1. *ἀναθημάτων.* Elsewhere in this inscription we find the later form *ἀναθεμάτων.*

Line 4. *κωθάνιον Κρατήσιον.* Here the object dedicated precedes the name of the dedicatory, Kratesion, who must be a woman. *Κρατήσιος* occurs C. I. 2031.

Line 6. Böckh reads *ΜΩ*, but *Κλιτώ* is visible on the marble.

Line 16. *προσώπιον*, a small model of a face, not a mask, *προσωπεῖον.*

Line 17. Böckh reads *πρόσωπον* for *προσώπιον.*

Line 19. *Ι]ππωνος,* Böckh reads *Κῆ]πωνος*, but the first *Π* is visible.

Line 20. *ἡδυποτίδιον,* the diminutive of *ἡδυπότις.* In the inventory of the treasure of the Asklepieion we have *ἡδυπότια*, lines 34, 35.

Line 21. *λιβανωτίς.* The Lexicons give *λιβανωτρίς*, but *λιβανωτίς* occurs both here and in an inscription from Branchidæ, and also in line 33 of the inventory from the Asklepieion.

Line 25. *τετράχμα* for *τετράδραχμα.* See Etym. Mag. p. 754, 40.

Line 29. *Πλανίονος.* Böckh reads *Πα. νίονος*, but the third letter is visible.

ατίον. Böckh would read *Ατίον*, but there has been a letter before *Α*. Perhaps the name was *Β]ατίον.*

Line 40. *Πτολεμαϊκά,* not drachmæ, but coins on the Ptolemaic standard. Böckh distinguishes these Ptolemaic nummi from the *Ἀλεξανδρεῖας*, line 45, which are drachmæ on the Alexandrian standard. In the inventory of treasure in the Athenian Asklepieion we find mentioned *τετράχμον Αντιγονεῖον*, line 45, and *τετράχμα Αντιγονεῖα τέτταρα.* See line 86 ibid.

Line 45. *ἌΔΔΑ.* I follow Böckh in reading *Ἄδα* here. The lapidary having by mistake written *Δ* three times must have then converted each of these letters into *A*.

Line 50. *χῦμα,* a lump of metal probably dedicated by Alphiades to be used in making good any deficiency consequent on the melting down. Keil, (Sylloge, p. 37) refers for this word to Lobeck (Paralipp. p. 420), and considers its meaning equivalent to that of *φθοῖς* or *φθοῖδας*, which occurs in Athenian treasure lists.

CLXI.

On a slab of white marble, broken at the top. Height, $10\frac{3}{4}$ in.; breadth, $10\frac{1}{2}$ in. Presented to the British Museum by J. P. Gandy Deering, Esq., in 1820. C. I. 1566; Leake, Travels in Northern Greece, ii, p. 440; Keil, Sylloge, p. 30; L. Preller, Berichte d. phil. hist. Classe d. K. sächs. Gesellsch. d. Wissensch. 1852, pp. 140–188.

ΙΑΙ ΠΕΝΔΕΔΟΧΩΑΙ
 ΤΩΙΔ . ΥΩΙΟΝΟΦΙΛΟΝΦΙΜΕΝΟΣ
 /ΡΗΤΑΠΡΟΞΕΝΟΝΕ'. Λ . ΚΑΙΕΥΕ
 . ΤΕΤΗΝΤΗΣΠΟΛΕΩΣΩΡΩΠΙΩΝΚΑΙ
 5 . ΥΤΟΝΚΑΙΕΚΓΟΝΟΥΣΚΑΙΕΙΝΑΙΑΥ
 . ΣΙΓΗΣΚΑΙΟΙΚΙΑΣΕΓΚΤΗΣΙΝΚΑΙΑΣΦ/
 .. ΙΑΝΚΑΙΑΣΥΛΙΑΝΚΑΙΠΟΛΕΜΟΥΚ ..
 ΕΙΡΗΝΗΣΚΑΙΚΑΤΑΓΗΝΚΑΙΚΑΤΑ
 ΘΑΛΑΤΤΑΝΚΑΙΤΑΛΛΑΠΛΑΤΑ
 10 ΟΣΑΠΕΡΚΑΙΤΟΙΣΑΛΛΟΙΣΠΡΟ
 ΞΕΝΟΙΣΚΑΙΕΥΕΡΓΕΤΑΙΣ
 ΑΝΑΓΡΑΨΑΙΔΕΤΟΔΕΤΟΨΗ
 ΦΙΣΜΑΕΝΣΤΗΛΗΙΛΙΘΙΝΗΙΚΑΙΣΤΗ
 ΣΑΙΕΝΤΩΙΙΕΡΩΙΤΟΥΑΜΦΙΑΡΑΟΥ

.....
 εἰπεν δεδόχθαι
 τῷ δ[ῆ]μῳ Οἰνόφιλον Φιμένος
 Κ]ρῆτα πρόξενον εἰ[n]α[ι] καὶ εὐε-
 ργέτην τῆς πόλεως Ὄρωπίων καὶ
 5 α]ύτὸν καὶ ἐκυόνους καὶ εἶναι αύ-
 τῷ γῆς καὶ οἰκίας ἔγκτησιν καὶ ἀσφά-
 λε]αν καὶ ἀσυλίαν καὶ πολέμου κ[αὶ
 εἰρήνης καὶ κατὰ γῆν καὶ κατὰ
 θάλατταν καὶ τάλλα πάντα
 10 ὅσπερ καὶ τοῖς ἄλλοις προ-
 ξένοις καὶ εὐεργέταις
 ἀναγράψαι δὲ τόδε τὸ ψή-
 φισμα ἐν στήλῃ λιθίνῃ καὶ στή-
 σαι ἐν τῷ ιερῷ τοῦ Ἀμφιαράου.

This is a decree of the city of Oropos granting the proxenia to Oinophilus, son of Phimen, a Kretan, and ordering that the stèle on which it is engraved be set up in the Hieron of Amphiaraos. This inscription was obtained from Kalamo (see Leake, Travels in Northern Greece, ii, p. 440), and was doubtless transported to that village from the ruins of the Amphiaraion on the neighbouring site of Mavrodhilissi. When I visited this spot in 1852 there were a number of similar decrees of proxenia lying *in situ*, which are to be found in Rangabé, Antiquités Helléniques, ii, p. 252, foll., and Preller, in the Memoir cited in the heading. They were also published by me in Transactions of Royal Soc. Lit. N. S. v, pp. 107–152.

In most of these decrees the preamble runs thus: "Αρχοντος ἐν κοινῷ Βοιωτῶν τοῦ δεῖνος, ἐπὶ δὲ πόλεως τοῦ δεῖνος, ιερέως δὲ τοῦ Ἀμφιαράου τοῦ δεῖνος; a proof that they were enacted at a time when Oropos was a member of the Boeotian confederacy and not subject to the Athenians, on whose border it was situated.

Rangabé, chiefly on palaeographical grounds, places most of these decrees between B.C. 340 and B.C. 156, during which period Oropos probably changed masters several times. See Preller, p. 180 of the treatise already referred to, and Köhler in Mittheil. d. deutsch. Inst. iv, pp. 259–261. This city seems to have sided with Boeotia from time to time whenever Athens was not strong enough to punish her defection.

The upper edge of the stèle on which our decree is engraved having been broken away, there is no evidence to shew whether in the preamble the name of the eponymous magistrate of the city followed that of the magistrate of the league, or stood alone. In any case the remains of the heading do not prove, as Böckh supposes, that Oropos was independent when the decree was made. See Meier in Ersch and Grüber, Enkyklop. iii, 5, p. 509 *b*.

Line 2. Φιμένος. Böckh reads Φιλίσωνος, but the reading is clear on the stone. I cannot find Phimen as a name in Pape or elsewhere.

CLXII.

On a slab of grey marble, broken at the top and bottom. Height, 2 ft. 8½ in.; breadth, 1 ft. 9½ in. Found at Parapongia, a place in Boeotia between Thespiae and Platæa. C. I. 1590; Osann, i, 68, p. 199.

ΘΕΟΤΙΜΟΣ ΜΕΛΑΝΤΙΧΟΥ ΤΑΝΑΓΡΑΙΟΣ
ΣΤΑΔΙΟΝ
ΚΑΛΛΙΚΛΗΣ ΟΜΟΛΩΙΧΟΥ ΘΕΣΠΙΕΥΣ
ΔΙΑΥΛΟΝ
5 ΚΡΙΤΩΝ ΣΙΜΙΟΥ ΘΕΣΠΙΕΥΣ
ΠΑΛΗΝ
ΜΝΗΣΙΘΕΟΣ ΜΙΡΩΝΟΣ ΘΗΒΑΙΟΣ
ΠΥΓΜΗΝ
ΙΩΙΛΟΣ ΑΛΕΞΑΝΔΡΟΥ ΕΛΕΙΤΗΣ
10 ΠΑΓΚΡΑΤΙΟΝ
ΣΑΜΙΧΟΣ ΣΕΠΑΙΝΕΤΟΥ ΛΑΡΥΜΝΕΥΣ
ΠΑΙΔΩΝ ΤΩΝ ΠΡΕΣΒ. ΤΕΡΩΝ ΔΟΛΑΝ
ΕΡΜΟΓΕΝΗΣ ΑΠΟΛΛΩΝΙΟΥ ΙΜΥΡΝΑΙΟΣ
ΣΤΑΔΙΟΝ
15 ΕΡΑΤΩΝ ΥΧΑΡΙΔΟΥ ΟΠΟΥΝΤ. ΓΕ
ΔΙΑΥΛΟΝ
ΕΡΑΤΩΝ ΥΧΑΡΙΔΟΥ ΟΠΟΥΝΤΙC
ΠΕΝΤΑΘΛΟΝ
ΟΥΛΙΑΔΗΣ ΑΡΤΕΜΙΣΙΟΥ ΧΡΥΣΑΟΡΕΥΣ
20 ΠΑΛΗΝ
ΔΑΜΟΚΡΑΤΗΣ ΤΙΜΟΚΛΕΟΥΣ ΚΩΙΟΣ
ΠΥΓΜΗΝ
ΔΙΟΚΛΗΣ ΔΙΟΚΛΕΟΥΣ ΣΑΘΗΝΑΙΟΣ
ΠΑΓΚΡΑΤΙΟΝ
25 ΑΠΟΛΛΟΔΩΡΟΣ ΑΠΟΛΛΟΔΩΡΟΥ ΚΥΣΙΚΗΝΟΣ
ΑΓΕΝΕΙΟΥΣ ΣΤΑΔΙΟΝ
ΔΙΟΝΥΣΙΟΣ ΝΙΚΑΡΕΤΟΥ ΠΛΑΤΑΙΕΥΣ
ΠΕΝΤΑΘΛΟΝ
ΠΑΝΤΑΛΕΩΝ ΔΗΜΟΦΩΝΤΟΣ ΣΜΥΝΔΙΟΣ
30 ΠΑΛΗΝ
ΑΛΚΙΜΟΣ ΜΗΝΟΦΙΛΟΥ ΝΙΚΑΙΕΥΣ ΑΠΟΒΙΘΥΝΙΑΣ
ΠΥΓΜΗΝ
ΞΩΣΤΡΑΤΟΣ ΔΩΡΟΘΕΟΥ ΔΗΜΗΤΡΙΕΥΣ

	Θεότιμος Μελαντίχου Ταναγραῖος	Οὐλιάδης Ἀρτεμισίου Χρυσαορεύς
	Στάδιον	Πάλην
	Καλλικλῆς Ὁμολωῖχου Θεσπιεύς	Δαμοκράτης Τιμοκλέους Κώος
	Δίανδον	Πυγμὴν
5	Κρίτων Σιμίου Θεσπιεύς	Διοκλῆς Διοκλέους Ἀθηναῖος
	Πάλην	Παγκράτιον
	Μνησίθεος Μίρωνος Θηβαῖος	Ἀπολλόδωρος Ἀπολλοδώρου Κυζικηνός
	Πυγμὴν	Ἀγενείους στάδιον
	Ζωῖλος Ἀλεξάνδρου Ἐλείτης	Διονύσιος Νικαρέτου Πλαταιεύς
10	Παγκράτιον	Πένταθλον
	Σάμιχος Ἐπαινέτου Λαρυμνεύς	Πανταλέων Δημοφῶντος Μύνδιος
	Παίδων τῶν πρεσβ[υ]τέρων δόλ[ι]χον	Πάλην
	Ἐρμογένης Ἀπολλωνίου Ζμυρναῖος	30 *Ἀλκιμος Μηνοφίλου Νικαιεὺς ἀπὸ Βιθυνίας
	Στάδιον	Πυγμὴν
15	*Ἐράτων Εύχαριδον Ὁπούντ[ι]ος	Σώστρατος Δωροθέου Δημητριεύς
	Δίανδον	[Παγκράτιον]
	*Ἐράτων Εύχαριδον Ὁπούντιος
	Πένταθλον	

Fig 1.

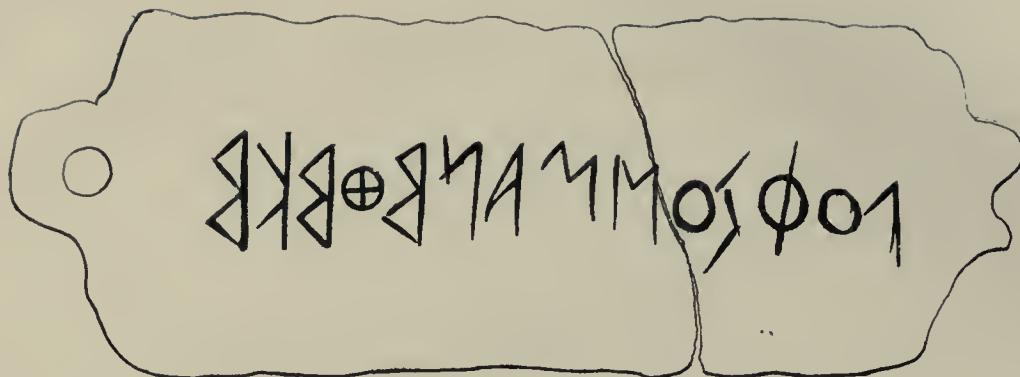
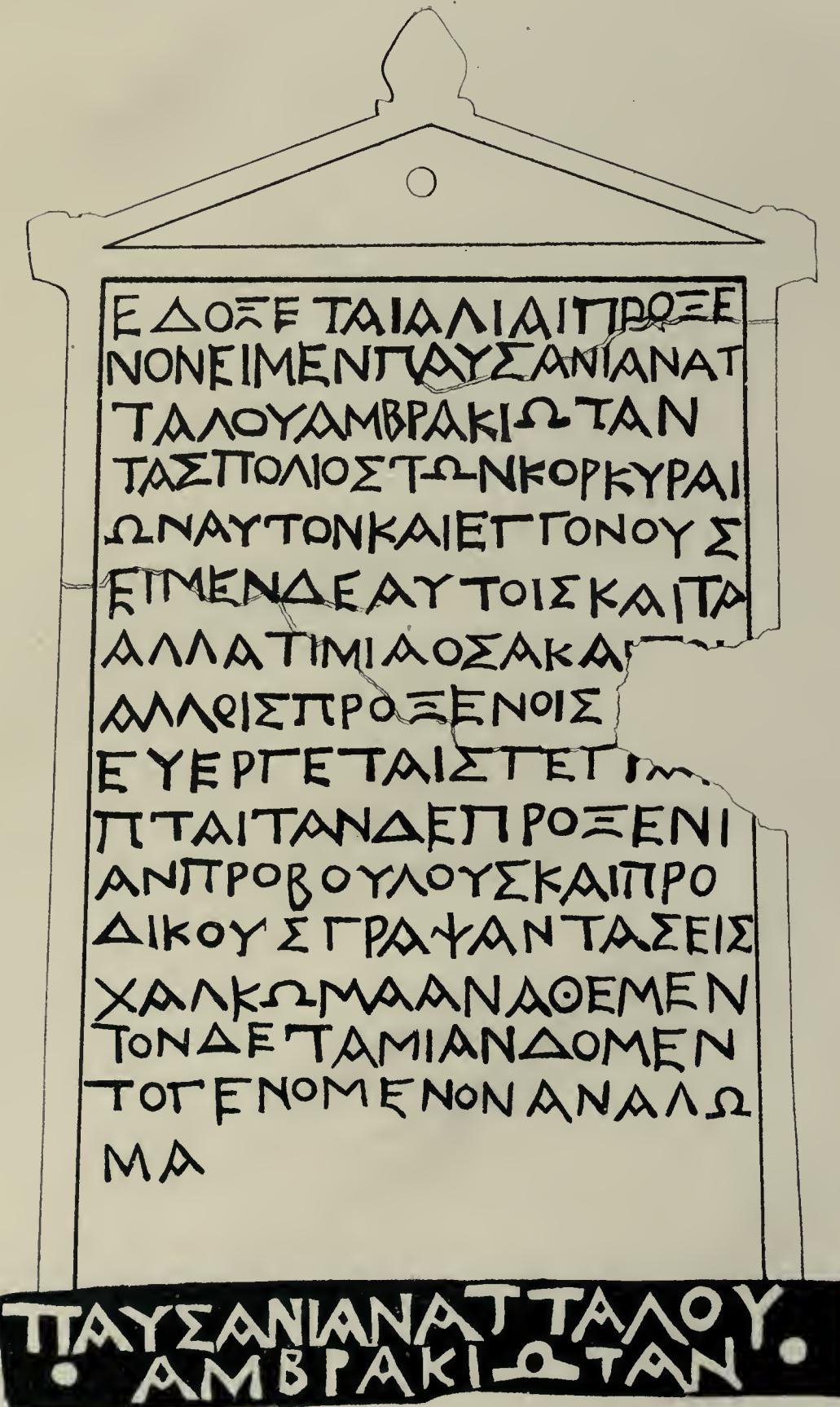


Fig 2.



This inscription contains a list of victors in athletic Games, and, as it was found near Thespiæ, we may assume with Böckh that the Games to which it relates were the Erotidia, in which festival Musical and Gymnastic contests were combined (Pausan. ix, 31, § 3; and C. I. 1429, 1430). Böckh points out that the age of this inscription is fixed by the mention of Eraton the Opuntian, in lines 15, 16. He identifies this Eraton with Eraton the Aetolian, who, according to Africanus, was Olympic victor, B.C. 240 (Olymp. 135). At that time the Lokri Opuntii were certainly Aetolians. This date is confirmed by the mention, line 32, of a citizen of Demetrias in Thessaly, and of a citizen of Nikæa, line 31. These cities were

founded respectively by Demetrios Poliorketes and Lysimachos, of whom the first was expelled from Macedon B.C. 287 (Olymp. 123, 2), the other died B.C. 283 (Olymp. 124, 2). Again, from the absence of Roman names from the list of victors it may be inferred that this inscription is earlier than the subjugation of Greece by the Romans. On the Agonistic Victories of Boeotians, see Krause, Agonistik, p. 781. Keil, Sylloge, p. 65, remarks on line 25 that the Apollodoros mentioned here seems to be the same as in the Mykonos inscription published by Ross, Inscr. Ined. ii, p. 39, No. 145, line 22, 'Απολλόδωρος Κυζικ[ηνὸς ἔδωκ]εν εἰς ἀθλα.

CLXIII.

On a tablet of white marble, the face of which is sculptured in the form of an *Aedicula*, composed of an architrave supported by two pilasters. In the recess thus formed are sculptured two long plaits of hair; on the architrave is a dedication to Poseidon. Length, 1 ft. 2 in.; breadth, 1 ft. 1 in. C. I. 1769; Millingen, Anc. Uned. Mon. pt. 2, pl. xvi, fig. 2. Found in the ruins of Phthiotic Thebes by Col. W. M. Leake (see his Travels in Northern Greece, iv, p. 361) and presented by him to the British Museum, 1839.

ΦΙΛΟΜΒΡΟΤΟΣΑΦΘΟΝΗΤΟΣΔΕΙΝΟΜΑΧΟΥΠΟΣΕΙΔΩΝΙ

Φιλόμβροτος, Ἀφθόνητος Δεινομάχου, Ποσειδῶνι.

CLXIV.

On a fragment of a stèle of white marble, surmounted by a pediment, in the centre of which is a rosette. About two inches of the left side of the stèle are broken away. Height, 7½ in.; breadth, 6½ in. C. I. 1768; Pfördten, De Dialect. Thessal. 1879, p. 22, No. xii; Lebas, Inscriptions, pt. iii, § 6, No. 1165. Found in the Phthiotis.

ΣΤΟΚΡΑΤΕΙ
ΤΤΑΡΑΚΕΙΑ
ΕΜΙΔΙΛΟΧΕ
ΦΑΙΕΥΞΑΜ

· · · ·
'Αρι]στοκράτει-
α] . . . τταρακεια
'Αρτ]έμιδι λοχε-
ια.] α εὐξαμ[ένη

The word in the second line must be the end of a patronymic adjective as Böckh supposed. For other instances see Pfördten, De Dial. Thess. p. 25; Dittenberger, in Hermes, xiii, p. 396. In line 4 we

should expect ΙΑΙ, but the first letter is Ε, and there must have been space for three letters to the left in the part broken away.

CLXV.

On an oblong bronze plate. Length, 5⅓ in.; breadth, 1⅔ in. From the Collection of the late Mr. James Woodhouse. Kirchhoff, Studien, 1877, p. 92; Vischer, Archäol. u. Epigraph. Beiträge aus Griechenland, Basel, 1855, pl. ii, 1, and his Kleine Schriften, i, p. 13, pl. ii, fig. 1; Mustoxidi, Delle Cose Corciresi, i, p. 233, No. lxix.

[For Uncials see Plate II, Fig. 1.]

Λόφιός μ' ἀνέθηκε

This inscription is a specimen of the archaic Corcyraean alphabet, of which there are several other examples. The characters employed are identical with those in the earliest Korinthian alphabet. The zig-zag line of the Iota in *Λόφιος* is a sign of great antiquity. Kirchhoff (*Studien*, 3rd edit. p. 97) assigns this and other archaic Corcyraean

inscriptions to the first half of the sixth century B.C. The plate on which this dedication is engraved was attached by nails either to the wall of a temple or as a label on the object dedicated. On the left side the hole for the nail remains, as in the case of the Olympian rhetra, *ante CLVIII*. The letters are very clearly and deeply cut.

CLXVI.

On a bronze plate surmounted by a small pediment, within which is an owl in relief between two olive branches incised. Height, 1 ft. $\frac{7}{8}$ in.; breadth, 6 in. Found at Palæopolis, the site of the ancient city of Corcyra, in 1839. From the Collection of the late Mr. James Woodhouse of Corfu. Mustoxidi, *Delle Cose Corciresi*, i, p. 189; Vischer, *Epigraph. u. Archäol. Beiträge aus Griechenland*, p. 7, No. 22, pl. 1.

[*For Uncials see Plate III.*]

Πρύτανις Στράτων,
μείς Ψυδρεύς, ἀμέρα τε-
τάρτα ἐπὶ δέκα, προστάτας
Γνάθιος Σωκράτευς·
πρόξενον ποεῖ ἀ ἀλίᾳ
Διονύσιον Φρυνίχου
Ἄθηναῖον, αὐτὸν καὶ
ἐκγόνους, δίδωτι δὲ καὶ
γὰς καὶ οἰκίας ἔμπασιν.
τὰν δὲ προξενίαν γράψαν-
τας εἰς χαλκὸν ἀνθέμεν,
εἴ κα προβούλοις καὶ προ-
δίκοις δοκῆ καλῶς ἔχειν.
Διονύσιον
Φρυνίχου
Ἄθηναῖον.

This inscription contains a grant of proxenia by the city of Corcyra to Dionysios, son of Phrynicos, an Athenian. The decree is very peculiar in the form of its preamble, which notes the name of the Prytanis, the day of the month and the name of the Prostatae instead of the usual heading *ἔδοξε τῷ ἀλίᾳ*. On this account, and on palæographical and philological grounds, Vischer assigns this decree to the fourth century B.C. It would thus be considerably earlier than the other Corcyraean decrees of proxenia which Böckh places about Olymp. 140. Vischer, p. 8, conjectures that the Phrynicos, father of Dionysios here mentioned, may perhaps be the Archon, Olymp. 110, 4 (B.C. 337), and points out that the Prytanis, Straton, who is the eponymous magistrate in this decree, is probably identical with the Straton whose name is inscribed on a roof-tile from a temple at Corcyra (Vischer, No. 18).

Line 2. *μείς Ψυδρεύς*. *μείς* is the Æolic or Ionic form of *μήν*, but according to Ahrens, *De Dialect. Dor.* p. 242, is used also in the milder Doric instead of *μής*; see Brugman in G. Curtius, *Studien*, iv, p. 87; Meister, *ibid.* p. 383.

Ψυδρεύς. This name does not occur in Hermann's *Monatskunde*. Vischer conjectures that it was originally an epithet of Hermes in the sense of *δόλιος*, and compares it with *ψυδρός*, 'lying.' In that case this month may have corresponded with the *'Ερμαῖος*, *'Ερμαῖων* of Argos and other states. Only three other Corcyraean months are known to us,

Μαχανέύς, which seems to have been called after *Ζεὺς Μαχανέύς*, *Εὔκλειος*, and *'Αρτεμίτιος*. See Bergk, *Beiträge zur Monatskunde*, p. 18.

Line 4. *προστάτας Γνάθιος*. Thucydides iii, 75, iv, 46, and Æneas Poliorc. ii, mention the *προστάται τοῦ δήμου* as Corcyraean magistrates, and (C. I. No. 1845, § 4, line 117) we have a *προστάτας προβούλων*. The position of the word *προστάτας* in the preamble of this decree makes it probable that the magistrate here named is the president for the time being of a board. Compare the position of the *στραταγός* in the Corcyraean decree, C. I. 1846, line 6.

Line 9. *ἔμπασις* for *ἔγκτασις*. We find this form both in Doric and Æolic. See Ahrens, *De Dialect. Dor.* § 15, p. 108, and *De Dialect. Æol.* § 47.

Line 11. *ἀνθέμεν*. To reconcile this change of construction with the antecedent sentence we must suppose *ἔδοξε* to be understood.

χαλκόν. *χάλκωμα* is used in the same sense in CLXVII and other later Corcyraean decrees of proxenia.

On the *πρόδικοι* here mentioned see C. I. 1845, line 114, and C. A. Müller, *De Corcyr. Rep.* p. 48. In Corcyraean decrees they are usually associated with the *πρόβούλοι*.

The owl between two olive branches within the pediment of this tablet is there placed as the distinctive symbol, *παράσημον* or *ἐπίσημον*, of Athens, of which state the person honoured in the decree was a citizen. In like manner on the Olympian bronze tablet which grants the proxenia to Demokrates, a



ΠΡΥΤΑΝΙΣ ΣΤΡΑΤΩΝ
ΜΕΙΣ ΨΥΔΡΕΥΣ ΑΜΕΡΑΤΕ
ΤΑΡΤΑΕ ΠΙΔΕΚΑΠΡΟΣΤΑΤΑΣ
ΓΝΑΟΙΟΣ ΣΩΚΡΑΤΕΥΣ
ΠΡΟΞ ΕΝΟΝ ΠΟΕΙΑ ΑΛΙΑ
ΔΙΟΝΥΣΙΟΝ ΦΡΥΝΙΧΟΥ
ΑΘΗΝΑΙΟΝ ΑΥΤΟΝ ΚΑΙ
ΕΚΤΟΝΟΥΣ ΔΙΔΩΤΙΔΕΚΑΙ
ΓΑΣΚΑΙΟΙ ΚΙΑΣ ΣΕΜΠΑΣΙΝ
ΤΑΝΔΕ ΠΡΟΞ ΕΝΙΑΝ ΓΡΑΥΑΝ
ΤΑΣ ΕΙΣ ΧΑΛΚΟΝ ΑΝΘΕΜΕΝ
ΕΙΚΑΠ ΡΟΒΟΥΛΟΙΣ ΚΑΙ ΠΡΟ
ΔΙΚΟΙΣ ΔΟΚΗΙΚΑ ΛΩΣ ΕΧΕΙΝ

ΔΙΟΝΥΣΙΟΝ
ΦΡΥΝΙΧΟΥ
ΑΘΗΝΑΙΟΝ

citizen of Tenedos, a bunch of grapes between two double axes, the παράσημον of that city, occupies the same position in the pediment. See Ausgrabung, i, pl. 31; Archäol. Zeit. 1876, p. 177, and p. 184. In illustration of this fashion of placing the insignia of a city on decrees of proxenia Mustoxidi cites the following passage from Antigonos Karystios, De Mirabil. c. xv: 'Εν δὲ Κράννων τῆς Θετταλίας δύο φασὶν μόνον εἶναι κόρακας· διὸ καὶ ἐπὶ τῶν προξεν(ι)ῶν τῶν ἀνα-

γραφομένων τὸ παράσημον τῆς πόλεως (καθάπερ ἔστιν ἔθιμον πᾶσι προσπαρατιθέναι) υπογράφονται δύο κόρακες ἐφ' ἀμαξίου χαλκοῦ. The correction προξενιῶν for προξένων in this passage is due to Locella, see Xenophon, Ephesiaca, ed. Peerlkamp, p. 324.

In this inscription the letters are filled in with silver. The holes pierced in the pediment shew that the tablet has been fastened on the wall of some public edifice.

CLXVII.

On a bronze tablet. Height, 9 in.; breadth, 4 $\frac{3}{4}$ in. Formerly in the Prossalendi Museum at Corfu. C. I. 1843; Mustoxidi, Cose Corciresi, i, p. 192; Dodwell, Travels, ii, p. 505; Röhl, Sched. Epigraph. p. 6.

[For Uncials see Plate II, Fig. 2.]

"Ἐδοξε τῷ ἀλίᾳ, πρόξενον εἶμεν Πανσανίαν Ἀττάλου Ἀμβρακιώταν | τὰς πόλιος τῶν Κορκυραίων, αὐτὸν καὶ ἑγγόνους | εἶμεν δὲ αὐτοῖς καὶ τὰ | ἄλλα τίμια ὅσα καὶ τοῖς | ἄλλοις προξένοις [καὶ] | εὐεργέταις γέγραπται· τὰν δὲ προξενίαν προβούλους καὶ προδίκους γράψαντας εἰς | χάλκωμα ἀναθέμεν, | τὸν δὲ ταμίαν δόμεν | τὸ γενόμενον ἀνάλωμα.

Πανσανίαν Ἀττάλου Ἀμβρακιώταν.

Böckh gives an incorrect copy made up chiefly from Mustoxidi.

CLXVIII.

On a small fragment of a bronze plate. Length, 3 $\frac{5}{8}$ in., by 1 $\frac{5}{8}$ in. Corfu. From the Collection of the late Mr. James Woodhouse.

... ΕΙΑΙΕ
ΤΩΝΧΡΗΜΑΤΩ
ΠΡΑΞΙΣΕΣΤΩΜΗ
ΔΟΓΜΑΤΙΤΕΤΟΜΗ

αι
τῶν χρημάτων
εἰς πραξίς ἔστω μη
δόγματί τε το

This is probably a fragment of a decree relating to finance.

CLXIX.

On a slab of white marble formed by the union of three fragments; inscribed on both sides. Height, 8 in.; breadth, 9 in. Corfu. Blacas Collection; C. I. 1891.

a.

ΘΕΡΑΠΩΝ
ΕΤΩΝ·Η
ΧΑΙΡΕ

Θεράπων
ἐτῶν ἦ
χαῖρε

b.

[On reverse of stone.]
ΕΛΛΙΝ
ΕΤΩΝ
ΝΧΑΙΡΕ

"Ελλ[η]ν
ἐτῶν
ν χαῖρε

CLXX.

On a fragment from a thin slab of white marble. Height, $2\frac{3}{4}$ in.; breadth, $2\frac{1}{2}$ in. Corfu. Bequeathed by Sir Walter C. Trevelyan, Bart., 1879.

ΓΕΥC
ΕΔΡΙΟ
ΛΩΝ
ΚΡΑ

συν]έδριο[ν ?

CLXXI.

On a block of white marble. Length, 6 ft. $9\frac{1}{2}$ in.; breadth, 2 ft. $8\frac{1}{2}$ in.; thickness, 1 ft. 1 in. C. I. 1967; Addenda, ibid. ii, p. 990; Leake, Travels in Northern Greece, iii, p. 236; Vaux in Transact. Roy. Soc. Lit. viii, pp. 525-548. Presented by J. E. Blunt, Esq., H.M. Consul-General, Salonica, 1877.

ΠΟΛΕΙΤΑΡΧΟΥΝΤΩΝ ΣΩΣΙΤΑΤΡΟΥΤΟΥΚΙ
ΙΑΤΡΑΣΚΑΙΔΟΥΚΙΟΥ ΠΙΟΝΤΙΟΥ ΣΕΚΟΥΝΔΟ
ΣΙΟΥΑΥΛΟΥΑΟΥΙΟΥ ΣΑΒΕΙΝΟΥ ΔΗΜΗΤΡΙΟΥΤ
ΦΑΥΣΤΟΥ ΔΗΜΗΤΡΙΟΥΤ ΟΥΝΕΙΚΟΠΟΛΕΩΣ ΖΩ
5 ΤΟΥ ΠΑΡΜΕΝΙΩΝΟΣ ΤΟΥ ΚΑΙΜΕΝΙΣΚΟΥ ΓΑΙΟΥ ΑΓΙΛΛΗΟ
ΠΟΤΕΙΤΟΥ ΤΑΜΙΟΥ ΤΗΣ ΠΟΛΕΟΣ ΤΑΥΡΟΥ ΤΟΥ ΑΜΜΙΑΣ
ΤΟΥ ΚΑΙΡΗΓΛΟΥ ΓΥΜΝΑΣΙΑΡΧΟΥΝΤΟΣ ΤΑΥΡΟΥ ΤΟΥ ΤΑΥΡΟ
ΤΟΥ ΚΑΙΡΗΓΛΟΥ

Πολειταρχούντων Σωσιπάτρου τοῦ Κλ[εοπάτρας] καὶ λοικίου Ποντίου Σεκούνδο[ν] | νιοῦ, Αὐλον Ἀονίου Σαβείνου, Δημητρίου τοῦ | Φαύστου, Δημητρίου τοῦ Νεικοπόλεως, Ζω[ίλον] | τοῦ Παρμενίωνος τοῦ καὶ Μενίσκου, Γαιον Ἀγιλληγο[ν] | Ποτείτου, ταμίου τῆς πόλεως Ταύρου τοῦ Ἀμμίας | τοῦ καὶ Ρήγλου, γυμνασιαρχούντος Ταύρου τοῦ Ταύρο[ν] | τοῦ καὶ Ρήγλου.

The block on which this inscription is engraved was formerly to be seen on the inner face of one of the piers of the Roman arch at Salonica, known in modern times as the gate of Vardar, and formed part of the original structure of this arch (see Heuzey, Macédoine, p. 272, pl. xxii bis). In 1876, shortly after this gate had been taken down, the inscription was rescued from destruction by being transported to the British Consulate. The ends of lines 3, 4 were completed on the next stone in the arch, which was not saved at the time of taking down the arch, but which is drawn in the facsimile of the inscription given in the Transactions of the Royal Soc. Lit. viii, plate, p. 528. It appears from a letter of the Rev. David Morton (Northampton Herald, April 24, 1878) that this second slab was probably used for building a new quay.

The number of Politarchs named in the inscription appears to be six, viz. Sosipatros son of Kleopatra and of Lucius Pontius Secundus, Aulus Avius Sabinus, Demetrios son of Faustus, Demetrios son of Neikopolis, Zoilos son of Parmenion, Gaius Agilleius Poteitus.

In another inscription from Salonica, published by Heuzey, Macédoine, p. 274, No. 112, the date of which is A.D. 143, the number of Politarchs is in like

manner six, as had been previously inferred by Tafel, Thessalonica, p. xxx, and p. 103. On the other hand, in an unedited inscription copied by Mr. Barker at Salonica, which records a dedication by the city of Thessalonika to the Emperor Claudius, A.D. 44, the number of Politarchs is only two, and it is to be inferred from the photograph of this inscription that no more names were inscribed on the stone.

Politarchs are also mentioned in an inscription from Derriopos in Macedonia, Heuzey, Mission de la Macédoine, p. 315; also in the Acts of the Apostles, xvii, 6, 8; and in an inscription found at Kertch, Zhil, Antiqu. du Bosphore, ii, Inscript. xviii.

In our inscription the name of the mother in two cases follows where we should expect the father's. Sosipatros is styled son of Kleopatra and Lucius Pontius Secundus; in line 6 we have Ταύρου τοῦ Ἀμμίας τοῦ καὶ Ρήγλου, Tauros, surnamed Reglos, son of Ammia. This is very unusual; Leake thought that the precedence given to the name of the mother in these two cases indicates that descent was claimed from the royal family of Macedonia, but this is hardly likely. At the beginning of line 8 the letters ΡΗΓΛΩ are rudely scratched; these are no part of the original inscription, but seem to be an ancient graffito.

CLXXII.

On a sepulchral stèle of white marble, the face of which is sculptured in the form of a small temple in antis, to represent an herōon. Within the antæ is a group in relief consisting of a veiled female figure seated, looking to the right. Facing her stands a youth whose right hand grasps hers. Behind him stands a draped female figure whose left arm rests on the youth's left arm; her left hand rests on his left hand. Behind the seated figure is a veiled female figure standing, and in the background in lower relief are two male figures confronted, one of whom is bearded. At the foot of the seat are a standing female figure and a seated female figure, whose smaller stature indicates their inferior rank. All eight figures are draped. On the top of the monument tiles are sculptured in relief to represent the roof. The inscription is above the figures. Height, 3 ft. 8 $\frac{1}{4}$ in.; breadth, 2 ft. 5 $\frac{3}{4}$ in. Purchased by me at Salonica in 1854, from a dealer, who stated that he had obtained this stèle from Pella.

ΣΩΠΑΤΡΑ : ΑΝΤΙΜΑΧΟΣ : ΦΙΛΟΠΑΤΡΑ : ΠΑΥΣΑΝΙΑΣ
ΠΑΥΣΑΝΙΟΥ : ΠΑΥΣΑΝΙΟΥ : ΜΙ. ΥΛΟΥ : ΑΝΔΡΙΣΚΟΥ

Σωπάτρα : Ἀντίμαχος : Φιλοπάτρα : Παυσανίας
Παυσανίου : Παυσανίου : Μι[ρ]ύλου : Ἀνδρίσκου.

Pausanias, son of Andriskos, married Philopatra, daughter of Mirylos; they had issue Sopatra and Antimachos.

CLXXIII.

Engraved on a terminal bust of Aeschines in white marble. Height, 2 ft. 2 $\frac{1}{2}$ in. Obtained by Colonel Leake at Pelagonia in Macedonia, and presented by him in 1839. C. I. 2000; Millingen, Ancient Uned. Monum. ii, pll. 9, 10.

ΑΙΣΧΙΝΗΣ

Aἰσχίνης

CHAPTER III.

INSCRIPTIONS FROM THRACE AND THE KIMMERIAN BOSPOROS.

CLXXIV.

On a block of white marble. Height, 3 ft. 10 in.; breadth, 3 ft. 1½ in. Kumanudes, in the *Πανδώρα*, June, 1868; Perrot, *Mémoires d'Archéologie*, p. 199. Presented by William Price, Esq., 1864.

ΑΓΑΘΗΙ ΤΥΧΗΙ
 ΚΑΤΑΤΑΔΟΞΑΝΑΤΗΚΡΑΤΙΣΤΗΒΟΥΛΑ
 ΚΑΙΤΩΛΑΜΠΡΟΤΑΤΩΔΗΜΩ ΤΗΣ
 . ΑΜΠΡΟΤΑΤΗΣΜΗΡΟΠΟΛΕΩΣΤΟΜΕΩΣ
 5 ΥΡΗΛΙΟΝΠΡΕΙΣΚΙΟΝΙΣΙΔΩΡΟΝ
 ΤΟΝΠΟΝΤΑΡΧΗΝΚΑΙΑΡΞΑΝΤΑΤΗΝ
 ΠΡΩΗΝΑΡΧΗΝΑΓΝΩΣΚΑΙΑΜΕΜΠΤΩ .
 ΚΑΙΑΡΧΙΕΡΑΣΑΜΕΝΟΝΗΝΔΙΟΠΛΩΝ
 10 ΚΑΙΚΥΝΓΕΣΙΩΝΦΙΛΟΔΟΞΩΣΦΙΛΟΤΕΙΜΙΑΙ
 ΕΦΕΞΗΣΗΜΕΡΩΝΕΞΜΗΔΙΑΛΙΠΟΝΤΑ
 ΚΑΙΗΝΑΡΧΙΕΡΕΙΑΝΣΥΝΒΙΟΝΑΥΤΟΥ
 ΟΥΛΠΙΑΝ ΜΑΤΡΩΝΑΝ
 ΠΑΣΗΣΤΕΙΜΗΣΚΑΙΑΡΕΤΗΣΧΑΡΙΝ
 ΤΟΝΚΑΙΒΟΥΛΕΥΗΝΚΑΙΤΩΝΤΡΩΤΕΥΟΝΩΝ
 15 ΤΗΣΛΑΜΠΡΟΤΑΗΣΦΛΑΟΥΓΙΑΣΝΕΑΣ
 ΠΟΛΕΩΣΚΑΙΑΝΤΙΠΑΤΡΙΔΟΣ

'Αγαθῆ Τύχη
 κατὰ τὰ δόξαντα τῇ κρατίστῃ Βουλῇ
 καὶ τῷ λαμπροτάτῳ δῆμῳ τῆς
 λ]αμπροτάτης Μητροπόλεως Τόμεως
 5 Αὐρήλιον Πρεσκιον Ἰσίδωρον
 τὸν Ποντάρχην καὶ ἀρξαντα τὴν
 πρώτην ἀρχὴν ἀγνῶς καὶ ἀμέμπτως
 καὶ ἀρχιερασάμενον τὴν δί' ὅπλων

καὶ κυνηγεσιῶν φιλοδόξως φιλοτειμίαν
 10 ἐφεξῆς ἡμερῶν ἐξ μὴ διαλιπόντα
 καὶ τὴν ἀρχέρειαν σύνβιον αὐτοῦ
 Οὐλπίαν Μάτρωναν
 πάσης τειμῆς καὶ ἀρετῆς χάριν
 τὸν καὶ βουλευτὴν καὶ τῶν πρωτευόντων
 15 τῆς λαμπροτάτης Φλαονίας Νέας
 Πόλεως καὶ Ἀντιπατρίδος.

A decree of the Boulè and Demos of Tomis in honour of Aurelius Priscius Isidoros, who filled the office of Pontarches and presided in the first ἀρχή, and as Archiereus celebrated the liturgy relating to military exercises and hunting. He was also a member of the Boulè and one of the chief citizens of Flavia Neapolis and of Antipatris. His wife, Ulpia Matrona, who was chief priestess (Archiereia), is also honoured.

Böckh gives no inscriptions from Tomis, but the name of this city is mentioned in an honorary decree from Mesembria. C. I. 2053 d, ii, p. 995; compare *ibid.* p. 997, No. 2056 e and 2056 c, p. 79.

The site of Tomis was first fixed at Anadol-Köi, near Kustenji, by the discovery there of an inscrip-

tion recording a dedication of a statue of Marcus Aurelius by a company of *ναύκληροι*. See Gerhard in *Archäol. Zeit.* 1850, p. 141; Fröhner, *Inscriptions Grecques du Louvre*, No. 77, p. 162. Subsequently, in the course of making the railway, twenty-five inscriptions were found, thirteen of which were published by Kumanudes in the Greek newspaper *Πανδώρα* of June 1, 1868. Tomis was a member of a confederacy of Ionian cities which originally consisted of five cities, but which in the time of Hadrian had become a Hexapolis, as is shewn by the evidence of an inscription from Kustenji published in the *Φιλολογικὸς Σύλλογος* of Constantinople, iv, p. 107, No. 4, in which the same official per-

sonage is described as *Ποντάρχης* and *ἀρξας τῆς Ἐξαπόλεως*. The numismatic evidence as to this league has been collected by Mr. Gardner, Numismatic Chronicle, N.S. xvi, pp. 307–314. The original cities were Tomis, Mesembria, Odessos, Apollonia and Istros, to which Kallatis or Dionysopolis may have been subsequently added (Perrot, Mémoires, p. 448).

Line 6. *Ποντάρχης*. This title was in use not only on the European side of the Euxine but also in the Asiatic Pontos; see the Bithynian inscription, Waddington-Lebas, Pt. v, § 7, No. 1178, p. 288, where the same person is styled *Βειθυνιάρχης* and *Ποντάρχης*. The *Ποντάρχης* also occurs in inscriptions

from Sinopè and Pompeiopolis. See C. I. 4157; Perrot, Mémoires, pp. 170–174. The dignity of Pontarches was analogous to that of the Asiarchs, Bithyniarchs, Galatarches, Lykiarchs and others which occur in inscriptions in Asia Minor. See Marquardt, in Ephemeris Epigraphica, i, p. 208, who maintains, in opposition to Waddington, *loc. cit.*, that these dignitaries were always as a matter of course the *ἀρχιερεῖς* of their respective provinces. In our inscription and the following one, No. CLXXV, the two dignities are certainly united in one person.

Line 15. *Φλαούιας Νέας Πόλεως*. Certainly the city in Samaria so named rather than Novæ, with which Perrot (Mém. d' Archéologie, p. 200) would identify it.

CLXXV.

On a block of white marble. Height, 3 ft. 4 in.; breadth, 2 ft. 9 in. Presented by William Price, Esq., 1864. J. Millingen, in the *Φιλολογικὸς Σύλλογος* of Constantinople, iv, p. 105; Kumanudes, in *Πανδώρα*, June, 1868, No. 437.

ΑΓΑΘΗ ΤΥΧΗ
ΚΑΤΑΔΟΞΑΝΤΑΤΗΚΡΑΤΙΣ
ΒΟΥΛΗΚΑΙΤΩΛΑΜΠΡΟΤΑΝ· ΔΗΜΗΤΕΛΑΜ
ΠΡΟΤΑΤΗΣ· ΜΗΤΡΟΠΟΛΕΩΣ· ΚΑΙ
5 ΆΤΟΥΕΥΩΝΥΜΟΥΠΟΝΤΟΥ· ΤΟΜΕΩΣΤΟΝ
ΠΟΝΤΑΡΧΗΝ· ΑΥΡ· ΠΡΕΙΣΚΙΟΝ
ΑΝΝΙΑΝΟΝ
ΑΡΞΑΝΤΟΥΚΟΙΝΟΥΤΝΕΛΛΗΝΚΑΙΤΕΜΡ
ΠΟΛΕΙΣΤΗΝ· Ά· ΑΡΧΗΝΑΓΝΙΣΚΑΙΑΡΧΙΕΡΑΔ
10 ΜΕΝΟΝΤΗΝΔΙΟΠΛΛΗΝΚΑΙΚΥΝΓΕΣΙΩΝΕΝΔΦΞΙΕ
ΦΙΛΔΩΤΕΙΜΙΑΝΜΗΔΙΑΛΙΠΟΝΑΛΛΑΚΑΙΒΟΥΛΕΥ
ΤΝΚΑΙΤΩΠΡΩΤΕΥΟΝΤΗΦΛΑΒΙΑΣΝΕΑΣ
ΛΕΙΣΚΑΙΤΝΑΡΧΙΕΡΕΙΑΝΣΥΜΒΙΩΝΑΥΤΟΥ
ΙΘΥΛΙΑΝΑΠΟΛΑΥΣΤΗΝ
15 ΠΑΣΗΣ ΤΕΙΜΗΣ ΧΑΡΙΝ

'Αγαθῆ Τύχη
κατὰ τὰ δόξαντα τῇ κρατίστῃ
βουλῆ καὶ τῷ λαμπροτάτῳ δήμῳ τῆς λαμ-
προτάτης Μητροπόλεως καὶ
5 α τοῦ Εὐωνύμου Πόντου Τόμεως τὸν
Ποντάρχην Αὔρ. Πρείσκιον
'Αννιανὸν
ἀρξαντα τοῦ κοινὸν τῶν Ἑλλήνων καὶ τῆς Μητρο-
πόλεως τὴν· ἀ· ἀρχῆν ἀγνῶς, καὶ ἀρχιερασά-
μενον τὴν δι' ὅπλων καὶ κυνηγεσιῶν ἐνδόξως
10 φιλοτειμίαν μὴ διαλιπόντα, ἀλλὰ καὶ βουλευ-
τὴν καὶ τῶν πρωτεύοντων Φλαβίας Νέας Πό-
λεως καὶ τὴν ἀρχιέρειαν σύμβιον αὐτοῦ,
'Ιουλίαν Ἀπολαύστην,
15 πάσης τειμῆς χάριν.

A decree of the Boulè and Demos of Tomis in honour of the Pontarches, Aurelius Priscius Annianus, who presided over the confederacy of Hellenes, *κοινὸν τῶν Ἑλλήνων*, in the first ἀρχή. He, like the Pontarches of the preceding inscription, was a member of the Boulè, and one of the leading citizens of Flavia Neapolis. His wife, Julia Apolaustè, who was ἀρχιέρεια, is also honoured in this decree.

Line 5. *τοῦ Εὐωνύμου Πόντου*. Compare Strabo, xii, p. 541, *τὰ Ἀριστερὰ τοῦ Πόντου*—the coast of the

Pontus Euxeinos on the left of those who entered it from the south.

Line 8. The *κοινὸν τῶν Ἑλλήνων* here may be compared with the *κοινὸν τῶν ἐν Βιθυνίᾳ Ἑλλήνων* in a Bithynian inscription. Perrot, Galatie, i, p. 35.

Lines 9, 10. *ἀρχιερασάμενον τὴν δι' ὅπλων καὶ κυνηγεσιῶν ἐνδόξως φιλοτειμίαν μὴ διαλιπόντα*, ‘having celebrated continuously as Archiereus the liturgy relating to military exercises and the chase.’ *φιλοτειμία* must be taken here and in the preceding inscription in the sense of *λειτουργία*. See *post*, No. CLXXVII.

CLXXVI.

Stèle of calcareous stone. Height, 4 ft. $10\frac{1}{2}$ in.; breadth, 2 ft. $4\frac{1}{4}$ in. The mouldings at the top and bottom have been chipped away in front, but not at the sides. J. Millingen, in the *Φιλολογ. Σύλλογος* of Constantinople, iv, p. 105; Kumanudes, in *Πανδώρα*, June, 1868, No. 437.

ΑΓΑΘΗΤΥΧΗ	'Αγαθῆ Τύχη
ΙΘΥΛΙΑΝ · ·	'Ιουλίαν (Μαμμαία)ν Σεβαστὴν
ΣΕΒΑΣΤΗΝΑΥΤΟΚΡΑ	Αὐτοκράτορος Καίσαρος Μ. Αὐρηλίου
ΤΟΡΦΟΣΚΑΙΣΑΡΟΣ · Μ · ΑΥΡΗΛ	Σευήρου 'Α(λεξάνδρο)ν Εύσεβ. Εύτυχ. Σεβ. Μητέρα
5 ΛΙΘΥΣΕΥΗΡΟΥ/ · ·	καὶ τῶν γενναιοτάτων αὐτοῦ Στρατοπέδων
ΕΥΣΕΒ· ΕΥΤΥΧ· ΣΕΒ· ΜΗΤΕ	βουλὴ, δῆμος τῆς
ΡΑΚΑΙΤΩΝΓΕΝΝΑΙΟΤΑΤΩΝ	λαμπροτάτης Μητροπόλεως καὶ ἄ.
ΑΥΤΟΥΣΤΡΑΤΟΠΕΔΩΝ	τοῦ Εὐωνύμου Πόντου Τόμεως.
ΒΟΥΛΗΔΗΜΟΣΤΗΣΔΑΛ	
10 ΓΡΩΤΑΣΜΗΤΡΟΠΟΛΕΩΣ	
ΚΑΙ · Α · ΤΟΥΣΕΥΩΝΥΜΟΥΜΝΟΥ	
ΤΟΜΕΩΣ	

The names *MAMMAIAN*, line 2, and *ΑΛΕΞΑΝΔΡΟΥ*, line 5, have been purposely erased on the stone. This erasure must have been made after

the murder of Alexander Severus by order of his successor, Maximinus.

CLXXVII.

Stèle of calcareous stone. Height, 5 ft. $5\frac{1}{2}$ in.; breadth, 2 ft. 8 in. Above the inscription is a lunette, within which a bearded figure reclines at a banquet. At the foot of the couch sits a female figure draped and veiled; at the head of the couch stands a diminutive male figure with legs crossed. Above the centre of the lunette rises a fir cone, at each side of which is a lion's head in full face. In the exergue below are the remains of a relief; a mounted warrior at full speed aims his lance downwards. The upper part only of this figure is preserved; probably, in the lower part of the relief was a prostrate foe. At each side of the inscription is a border of vine tendril; on each return face of the stèle is a serpent, its head to the top. J. Millingen, in the *Φιλολογ. Σύλλογος* of Constantinople, iv, p. 105; Kumanudes, in *Πανδώρα*, June, 1868, No. 437; Perrot, *Exploration de la Galatie*, i, p. 68.

ΤΕΙΜΟΚΡΑ	Τειμοκράτης 'Αλεξάνδρου, γένι Νικομηδεὺς,
ΤΗΣΑΛΕΞΑΝ	5 δο κὲ Τομίτης, φυλῆς 'Ρωμέων, ζῆσας ἐπιτείμως
ΔΡΟΥΓΕΝΙΝΙΚ	ἐν τῇ Τόμῃ, ζῶν κὲ φρονῶν, ἔαυτῷ κὲ τῇ
ΟΜΗΔΕΥΣΟΚΕΤ	10 γυνεκὶ ἔαυτοῦ 'Ολπίᾳ Κάστρῳ κὲ τῷ ύειῷ
5 ΟΙ ΜΙΤ ΗΣΦΥΛΗΣ	ἔαυτοῦ Οὐλπίῳ Μαρτίνῳ, φυλῆς 'Ρωμέων,
ΡΩΜΕΩΝΖΗΣΑΣΕΠΙ	15 Φιλότειμον ἔβτομον πόλειως, τῇν στηλεῖδα κ[α-]
ΤΕΙΜΩΣΕΝΤΗΤΟΜΙΖ	τεσκέβασα σὺν τῷ τόπῳ τῷ περιωρισμένῳ
ΩΝΚΕΦΡΟΝΩΝΕΑΥ	20 ὁ ἔστι μοι κοινόν μοι πρὸς Καλενικούν Στροφή·
ΤΩΚΕΤΗΓΥΝΕΚΙΕΑΥ	χέρε παροδεῖτα.
10 ΤΟΥΟΛΠΙΑΚΑΣΤΑΚΕ	
ΤΩΥΕΙΩΕΑΥΤΟΥΟΥΛ	
ΠΙΩΜΑΡΤΙΝΩΦΥΛΗ	
ΣΡΩΜΕΩΝΦΙΛΟΤΕΙ	
ΜΟΝΕΒΤΟΜΟΝΤΟΛΕ	
15 ΩΣΤΗΝΣΤΗΛΕΙΔΑΚ.	
ΤΕΣΚΕΒΑΣΑΣΥΝΤ	
ΩΤΟΠΩΤΩΠΕΡΙΩΡΙΣ	
ΜΕΝΩΟΕΣΤΗΟΙΚΟΙΝΟΝ	
ΜΟΙΠΡΟΣΚΑΛΕΙΝΙ	
20 ΚΟΝΣΤΡΟΦΗΧΕ	
ΡΕΠΑΡΟΔΙ ΤΛ	

Line 5. *OI.* After *O* has been incised *M*, afterwards erased.

Line 13. *Φιλότειμος* here must be an honorary title, as in the following inscription, No. CLXXXVIII, and in another inscription from Tomis, No. 7 of the series published by Kumanudes in the *Πανδώρα*, June, 1868,

where we have *Φιλοκλῆς Χρήστου*, *Φιλότειμος τοῦ οἴκου τῶν ναυκλήρων*. Compare the Kyzikene inscriptions, C. I. 3662, 3663 A, lines 22, 23, and B, line 10, 3664, 3666, 3773, and Böckh, on C. I. 3662, also Kumanudes, *loc. cit.*, who conjectures that this honorary title was bestowed on those who distinguished themselves by

their liberality as λειτουργοί. It may be inferred from the use of φιλοτειμία, lines 10, 11, CLXXV *ante*, that Φιλότειμος and Φιλοτειμία were used in these inscriptions as the equivalents of λειτουργός, λειτουργία. In this case the ἔβτομον which follows Φιλότειμον may mean seventh in rotation. We might have expected

here Φιλότειμος ἔβτομος, but the change of case may be due to inadvertence. See *post* CCXXXII, CCXXXIII. In CLXXXVIII the Φιλότειμος seems to be connected with the φυλή which follows it.

Line 15. After the final *K* there is no trace of *A*.

CLXXVIII.

Stelè of calcareous stone. Height, 8 ft. 5 in.; breadth, 2 ft. 5½ in. Above the inscription a high pediment, plain. J. Millingen, in the Φιλολ. Σύλλογος of Constantinople, iv, p. 105. Kumanudes, in Πανδώρα, June, 1868, No. 437. Presented by William Price, Esq., 1864.

ΧΡΗΣΤΟΣΟΛΟΚΑ
ΛΟΥΦΙΛΟΤΕΙΜΟΣ
ΦΥΛΗΣΑΙΚΟΡΕΩΝ
ΚΑΛΙΣΒΙΩΣΑΣ
5 ΕΤΗΣΓ*ΧΑΙΡΕ
ΠΑΡΟΔΕΙΤΑ

Χρῆστος Φ(ι)λοκάλου Φιλότειμος | φυλῆς Αἰκορέων | καλῶς βιώσας | ἐτη ἔγ. χαῖρε | παροδεῖτα

Perrot, Mémoires d' Archéologie, p. 449, conjectures that *Αἰκορέων* here is an abbreviated form of *Αἰγικορέων*, the name of one of the four original Ionian tribes. Another of these, *Ἀργαδεῖς*, occurs

on another inscription from Tomis. These names, as Perrot remarks, Mémoires, p. 192, are evidence of the Milesian origin of Tomis.

CLXXIX.

Marble stelè. Height, 2 ft. 5½ in.; breadth, 1 ft. 7 in. Along the top a pattern of ivy. Found near Trajan's Wall in the Dobrudscha, at the distance of about three miles from Kustenji. Presented by Dr. W. H. Cullen, 1868.

ΙΟΥΛΙΑΝΟΥΠΑΙΣΗ
ΚΑΙΡΗΓΕΙΝΗΣΑΓΑΘΑΙ ΔΡΟΣ
ΕΠΤΑΚΑΙΔΕΚΕΤΗΣΦΩΣ
ΛΙΠΟΝΑΕΛΙΟΥ
5 ΣΜΥΡΝΙΔΕΝΘΗΣΚΩ
ΚΑΛΗΣΠΕΥΔΩΝΑΝΕΛΕΣΕ . .
ΠΥΘΙΑΚΑΙΠΑΤΗΣΤΕΜ
ΜΑΠΑΛΗΣΚΟΜΙΣΑΙ
ΑΝΤΙΔΕΜΟΥΣΤΕΦΑΝΩⁿ
10 ΓΕΝΕΤΑΙΚΑΙΠΑΤΙΣΕΧΟΥΣΙΝ
ΟΣΤΕΑΜΟΥΝΑΛΙΘΩ
ΤΩΔΕΝΙΚΕΥΘΟΜΕΝΑ
ΧΑΙΡΕΠΑΡΟΔΕΙΤΑ

*'Ιουλιανοῦ παῖς ἦν | καὶ 'Ρηγείνης Ἀγάθανδρος |
ἐπτακαιδεκτὴς φῶς | λίπον ἀελίου |
Σμύρνη δὲ ἐν θυήσκω | καλῇ, σπεύδων ἀνελέσθαι
Πύθια καὶ πάτρῃ στέμμα πάλης κομίσαι |
ἀντὶ δέ μου στεφάνων | γενέται καὶ πατρὶς ἔχουσιν |
δοτέα μοῦνα λίθῳ | τῷδ' ἔνι κευθόμενα. |
χαῖρε παροδεῖτα.*

This is the epitaph of one Agathandros who died at Smyrna in his 18th year when on his way to the Pythian Games, where he hoped to win a prize as a wrestler.

CLXXX.

On a slab of white marble. Height, 7 $\frac{3}{8}$ in.; breadth, 6 $\frac{3}{4}$ in.

ΒΑΣΙΛΕΥΟΝΤΟΣ ΒΑΣΙΛΕΩΣ . . .
 ΡΟΜΑΤΟΥΦΙΛΟΚΑΙΣΑΡΟΣΚΑΙΦΙΛΟΣ
 ΡΩΜΑΙΟΥ ΥΕΥΣ ΕΒΟΥ ΣΕΤΟΥ ΣΜΗΝΟΣ
 ΔΑΕΙΣΙΟΥ ΥΕΩΘΗΣ ΜΑΣΚΑΙΠΑΡΟΕ
 5 ΝΟΥΧΡΗΣΤΟΥ ΚΟΣΣΟΥ ΜΕΝΑΝΔΡΟΥ
 ΚΑΙ ΓΥΝΗ ΧΗΜΛΑ - ΕΡΙΑ ΑΝΕΘΗΚΑΝ
 ΘΑΛΛΟΥΣ ΚΑΝΟΙΕΠΤΗΝΗ ΜΩΝΝΑΙΟΥΡΙ
 ΣΑΝΕΤΤΙΠΑΡΑΜΟΝΙΙ ΜΕΤΑΔΕΤΗΝ. ω
 . ΝΗΛΩΝΗ ΜΩΝΕΙΝΑΙΑΥ ΤΗΝΕΛΕΥΘΕ
 10 . ΙΝΥΠΟΔΙΛΓΗΝΗ ΛΙΟΝΑΝΕΠΑΦΗ . . . |
 . ΝΕΤΠΗΡΕΑΣ ΤΗΝΑΤΤΟ ΤΕΜΟΥΚΑΙΠΑΝΤΟΣ
 ΚΛΗΡΟΙΟΜΟΥ ΤΡΕΠΤΕΣ ΘΑΙ . . . ΗΝ
 ΕΞΟΙΩΣΙ ΛΙ. / |

Βασιλεύοντος βασιλέως [Σαυρομάτου Φιλοκαίσαρος καὶ Φιλορωμαίου Εύσεβοῦς, ἔτους μηνὸς Δαεισίου εωτησμας? καὶ Παρθενούχρηστοῦ Κοσσοῦ Μενάνδρου καὶ γυνὴ Χηματαέρια? ἀνέθηκαν Θάλλουσαν θρηπτὴν ἡμῶν ναιο(?)υρισαν ἐπὶ παραμονῆ, μετὰ δὲ τὴν [ξ]ω-ήν]νη ἡμῶν ἡμῶν εἶναι αὐτὴν ἐλευθέρα]ν ὑπὸ Δία, Γῆν, "Ηλιον, ἀνεπάφη[ν κα]ὶ ἀνεπηρεάστην ἀπό τ' ἐμοῦ καὶ παντὸς κληρονόμου τρέπεσθαι [δ' αὐτ]ῆν

For similar deeds of enfranchisement found in the Crimea, see C. I. 2114 b, 2114 bb, 2131 b; Stephani, Parerga in Mélanges Gréco-Romaines, St. Pétersbourg, 1866, ii, p. 201, fol.; Gille, Antiquités du Bospore, Inscript. xxii, xxiii; Graefe, Inscript. Græc. in Mémoires de l' Ac. Imp. St. Pétersbourg, 6^{me} série, vi, p. 12.

The late character of the palæography makes it probable that the Sauromates in the heading is the fifth king of the Bosporos of that name. He reigned A.D. 231-33.

Line 3. After *ἔτους* the numerals are omitted which in other inscriptions of the same class mark the date reckoned from the era of Bosporos. After *Δαεισίου*, line 4, are illegible letters which may either be numerals marking the day of the month or more probably be part of the name which follows. The month *Δαείσιος* occurs in another Crimean inscription (Stephani, Compte rendu, 1863, p. 207). This seems to be identical with the Macedonian month *Δαίσιος*, C. I. 2943, K. F. Hermann, Monatskunde, pp. 52, 101.

In lines 4-6 the names which are hardly legible may be Theotesmas and Parthenouchrestous, sons of Kossos Menandros and Chemataeria. *Παρθενούχρηστοῦ* would thus be a barbarous corruption of the Greek name *Παρθενούχρηστος*. See Böckh, C. I. ii, p. 114 and p. 117, on the prevalence of the diphthong *ov* in the Maeotic dialect.

Line 7. *ναιούρισαν*. Can this be a barbarous corruption of *ναιόνσαν* in the sense of 'domiciled'?

Line 9. The second *ἡμῶν* must be governed by *ἐλευθέραν*.

Line 10. *ὑπὸ Δία, Γῆν, "Ηλιον*. The same form of adjuration occurs in the deed of enfranchisement from Anapa, in Mélanges Gréco-Romaines, ii, p. 201, where Stephani incorrectly reads *ὑποδιάγη*.

Line 12. After *κληρονόμου* there are traces of letters which may be restored *τρέπεσθαι* [*δ'* *αὐτ*]ῆν, compare C. I. 2114 bb, *τρέπεσθαι* [*δ'*] *αὐτὸν ὅπου* *ἀν* [*β*]ού[λη]ται *ἀνεπικωλύτως*.

I can make nothing of line 13.

The following inscriptions, Nos. CLXXXI to CCVI, were obtained by Colonel Westmacott at Kertch, during the occupation of that town by the allied English and French troops in 1856. Nos. CLXXXII, CLXXXIV, CLXXXIX, CXC, CXCI, CXCII, CXCIV, CCVI, have been published by Ashik in his work in Russian, on the Antiquities of the Bosporos, Odessa, 1848, which I have cited under each of these Nos. These inscriptions appear to have been all found in the neighbourhood of Kertch except No. CCVI, which was found at Phanagoria.

CLXXXI.

On a marble stèle, rounded at the top. Height, 2 ft. 5 in.; breadth, 1 ft. 5 in. Stephani, Bullet. Acad. S. Pétersb. 1856, p. 163, and in Mélanges Gréco-Romaines, ii, p. 26. Kaibel, Epigr. Græc. p. 96, No. 250.

ΠΑΜΗΝΙΣ
ΧΑΙΡΕ
.... ΗΙΣΟΥΠΟΛΙΗΤΙΝΑΡΙΙΑΛΟΝΚΛΕΟΙ....
.ΙΟΥΝΑΝΑΡΕΤΑΣΙΝΕΚΑΠΑΝΕΛΟΤΑ .
5 ΔΥΣΠΕΝΘΗΣ·ΑΙΔΑ ΓΓΕΜΝΟΝΔΕΤΣ
ΟΣΥΠΟΣΤΑΛΑΙΚΡΥΠΤ... ΙΑΙΕΝΑ .
ΛΑΝΚΕΥΘΕΙΚΟΡΦΑΝΤ . ΟΣΑΛΛΑΜΑ
Α Μ Τ ΣΙΚΕΙΝΑΣΕΣΦΑΟΣΑΘΑΝΑΤ ..

Κλεοπάτρα Μηνίσ[κου ?]
χαῖρε

Τὴν Ἀμισοῦ πολιῆτιν ἀρίσταν Κλεο[πάτραν
Β]ιθυνὰν ἀρετᾶς ἵνεκα Πανελόπα[ν
5 ἄρπασε] δυσπενθής Ἀΐδας, σεμνὸν δὲ τὸ [κούρας
σκᾶν]ος ὑπὸ στάλῃ κρύπτ(ετα)ι αἰενά[ῳ]
τὴν ἀπα]λὰν κεύθει μορφὰν τ[άφ]ος, ἀλλ' ἀμά[ραντον
πνεῦμ]α μένει κείνας ἐς φάος ἀθάνατ[ον].

Six lines of Elegiac verse; above the name of the deceased in majuscule letters. I have followed Kaibel's restorations, lines 5 and 7, in preference to those of Stephani.

Line 1. The *P* is quite clear on the marble before the *A*. Therefore Stephani's restoration *Κλεο[νίκαν]*, line 3, must be wrong.

Line 4. *B]ιθυνάν*. Stephani supposes that the

subject of this epitaph was born at Amisos, and which is afterwards married in Bithynia. The comparison to Penelope is not unusual in epitaphs. See Welcker, Sylloge Epigr. No. 157.

Line 6. The three missing letters in *κρύπτ(ετα)* appear in Stephani's transcript, Mél. Gréco-Rom. ii, p. 26.

CLXXXII.

Stèle of calcareous stone. Height, 2 ft. 6½ in.; breadth, 2 ft. 6½ in. In relief above the inscription is a banquet scene, of which the upper part is broken away: on the couch has been a draped figure reclining, holding a cup in the left hand; the head, shoulders, and right side of this figure are wanting. Below the head of the couch stands a diminutive male figure having on his left arm an oblong shield. In front of the couch is a three-legged table on which are three vases and a ladle (*simpulum*); in front of the foot of the couch is a male statue on a rectangular base, holding in the left hand a bunch of grapes (?), and wearing a short chiton and chlamys. Next on the left is a draped terminal figure treated architectonically and standing on a pedestal. Further to the left are two statuettes of draped female figures, much injured: in the background behind them is a table supporting an arcade of three arches. Ashik, ii, p. 69, No. 33.

ΔΕΥΙΕΑΝΔΡΟΝΕ
ΟΥ ΧΑΙΡΕ

.... δε νιὲ Ἀνδρονε-
.... ου χαῖρε

CLXXXIII.

Stèle of calcareous stone. Height, 2 ft. 3 in.; breadth, 2 ft. 1 $\frac{1}{4}$ in. The inscription is placed on a horizontal band between two reliefs, the upper of which is broken away, leaving only the lower part of the legs of a horse, the legs of a male figure standing at his head, and a dog between the legs of the horse. In the lower relief is a Scythian warrior riding to the right. By the side of his horse and nearer the spectator runs a foal, the feet of which, and the head of the warrior, are wanting. The warrior holds a spear in his right hand; at his left side hangs the gorytos containing his bow and arrows; on his right thigh is a sword. His face is broken away.

ΑΡΤΕΜΙΔΩΡΕΙΔΙΟΓΑ
ΕΠΙΤΗΣΠΙΝΑΚΕΙΔΟΣ
ΧΑΙΡΕ

*'Αρτεμιδώρεϊ Διογά
ἐπὶ τῆς πινακεῖδος
χαῖρε*

This is a sepulchral monument to the memory of one of the two reliefs on this monument. Compare Artemidoros, son of Diogas. I am quite unable to C. I. 2007 f, Αἰλιανὸς Νείκων . . . ἀνέστησεν τὸν βωμόν τὸν δὲ πίνακα ἀνέστησε γαμβρὸς αὐτοῦ.

CLXXXIV.

Stèle of calcareous stone. Height, 2 ft. 11 $\frac{3}{4}$ in.; breadth, 1 ft. 8 $\frac{3}{4}$ in. Above the inscription is a relief representing a distyle herōon in which is a male figure, draped and bearded, standing on the right and joining his right hand with that of a youth wearing a chiton and chlamys, who stands on the left. Ashik, ii, p. 64, No. 17.

ΒΑΚΧΙΕΒΑΓΕΟΣ
ΚΑΙΥΙΕΒΑΚΧΙΕ
ΧΑΙΡΕΤΕ

*Βάκχιε Βάγεος
καὶ νιὲ Βάκχιε
χαῖρετε*

CLXXXV.

Stèle of calcareous stone. Height, 2 ft. 6 in.; breadth, 1 ft. 5 in. Above the inscription is a relief, much defaced, representing a distyle herōon within which a male figure stands on the right, wearing a short chiton and chlamys and joining his right hand with that of a female figure on the left, draped and veiled. Both face the front. On the left of the female figure is a diminutive female figure draped and carrying a cista.

ΚΣΥΛΙΑΓΥΝΗ
Δ ΣΚΟΥΡΙΔΩΝ

*Κυαία γυνὴ
Δ[ιο]σκουρίδον*

CLXXXVI.

Stèle of calcareous stone. Height, 2 ft. 6 $\frac{1}{2}$ in.; breadth, 1 ft. 6 $\frac{1}{4}$ in. Above the inscription is a relief representing a distyle herōon, within which a male figure wearing a chiton and chlamys stands to the front, joining his right hand with that of a female figure, draped and veiled, who stands on the left turned towards him. On the right of the male figure stands a diminutive male figure. All the faces are destroyed.

ΓΑΙΟΣ ΓΑΙΟΥ
ΚΑΙΜΗΤΗΡΒΑΣΙΛΙ.. ΙΝΑ
ΧΑΙΡΕΤΕ

Γάιος Γαῖον καὶ μητὴρ Βασιλι[νδ]ηνα χαῖρετε

CLXXXVII.

Stelē of calcareous stone. Height, 2 ft. 6 in.; breadth, 1 ft. 9 $\frac{1}{2}$ in. Upper part broken away. Above the inscription is a relief representing a distyle herōon, within which is a Scythian warrior riding to the right; the case for his bow and arrows, gorytos, hangs behind him; under his horse runs a dog. Behind the horse stands a diminutive male figure in a short chiton. The heads of both figures and of the horse are broken off.

ΔΑΙΣΚΕΑΡΙΑΡΑ
ΜΝΟΥΧΑΙΡΕ
Δαισκε' Αριαράμνου χαῖρε

CLXXXVIII.

Stelē of calcareous stone, upper part wanting. Height, 2 ft.; breadth, 1 ft. 8 in. Above the inscription is a relief representing a draped female figure standing to the front, the head and shoulders to near the waist wanting. On her left stands a diminutive draped female figure, holding in both hands a cylindrical casket.

ΔΑΣΧΑΙΚΙΝΩΛΙΟΣ
ΓΥΝΗΔΕΙΧΕΙΟΣ
ΧΑΙΡΕ
*Δάσχα' κυνώλιος
γυνὴ δὲ ἀχεῖος
χαῖρε*

CLXXXIX.

Stelē of calcareous stone. Height, 2 ft. 3 in.; breadth, 1 ft. 2 $\frac{1}{2}$ in. Above the inscription is represented a distyle herōon, within which are two figures in relief standing to the front. On the right is a female figure draped and veiled. The figure on the left is male and wears a chiton and mantle. Both faces wanting. Ashik, ii, p. 70, No. 38.

ΔΙΟΙΥCΙΕΛΑΜΑΧΟΥ
ΧΑΙΡΕ
*Διονύσιε λαμάχου
χαῖρε*

CXC.

Stelē of calcareous stone, upper part wanting. Height, 2 ft. 6 $\frac{1}{2}$ in.; breadth, 1 ft. 8 $\frac{1}{2}$ in. Above the inscription is a relief representing a female figure, standing to the front, draped and veiled. On the right is a diminutive female figure draped and carrying with both hands an oblong casket. The heads of both figures are destroyed. Ashik, ii, p. 68, No. 31.

ΘΕΟΝΙΚΗ ΘΥΓΑΤΗΡ
ΝΙΚΙΟΥ ΧΑΙΡΕ
*Θεονίκη θυγάτηρ
Νικίου χαῖρε*

CXCII.

Stèle of calcareous stone, upper part wanting. Height, 2 ft. 7 in.; breadth, 2 ft. 3 $\frac{3}{4}$ in. Above the inscription is a banquet scene. On the couch reclines a draped figure holding a kantharos in the right hand. At the foot of the couch is a female figure, draped and seated in a chair with her feet on a footstool. The heads of both these figures are wanting; the seated figure is turned towards the reclining figure. In front of the couch is a three-legged table on which are two vases and a ladle, simpulum: to the right of this table is a diminutive male figure carrying a vase in his right hand, in his left a branch. On the left of the seated female figure stands a diminutive female figure draped and carrying a cista. Ashik, ii, p. 70, No. 40.

ΙΣΙΓΟΝΗΓΥΝΗΡΑΚΛΙΔΟΥ
ΧΑΙΡΕ
ΗΡΑΚΛΕΙΔΗ Β
ΧΑΙΡΕ

'Ισιγόνη γυνὴ Ἡρακλίδου
χαῖρε
'Ἡρακλείδη Β
χαῖρε

Β, line 3, is probably for γυνὴ β, 'second wife.'

CXCII.

Stèle of calcareous stone, upper part wanting. Height, 1 ft. 9 $\frac{3}{4}$ in.; breadth, 1 ft. 7 $\frac{3}{4}$ in. Above the inscription is a relief representing a male figure on the right and a female figure on the left, both standing to the front and draped: they have apparently joined right hands. The head of the male figure and the female figure down to the waist are wanting. On the left of the female figure stands a diminutive female figure draped. Ashik, ii, p. 67, No. 24.

ΚΥΡΙΑΙΝΑ ΚΑΙΥΙΕ
ΑΡΙΣΣΤΑΓΟΡΑ ΧΑΙΡΕΤΕ

Κυρίαινα καὶ νιὲ
'Αρισσταγόρα χαίρετε

CXCIII.

Stèle of calcareous stone. Height, 2 ft. 4 $\frac{1}{2}$ in.; breadth, 1 ft. 7 $\frac{3}{4}$ in. Above the inscription is represented a distyle herōon, within which stands on the right a draped male figure turned to the front: on the left a smaller male figure wearing a short chiton and chlamys stands to the front, resting the left elbow and right hand on the top of a pillar. On the extreme left stands a diminutive male figure in a short chiton. The heads of all these figures are wanting.

ΗΡΑΚΛΕΙΔΗΠΑΣΤΕΙΟΣ,
ΧΑΙΡΕ

'Ἡρακλείδη Παστεῖος
χαῖρε

CXCIV.

Stèle of calcareous stone, upper part wanting. Height, 1 ft. 9 in.; breadth, 1 ft. 4 $\frac{1}{2}$ in. Above the inscription is a relief representing a female figure draped and resting the left elbow on a pillar. On the left stands a diminutive female figure draped and carrying an oblong casket with open lid. The heads of both figures are broken off. Ashik, ii, p. 70, No. 39.

ΦΙΛΩΤΕΡΑΦΙΛΩΤΣ
ΥΘΥΓΑΤΗΡΓΥΝΗΔΕΗΖΟ
ΥΠΑΡ. Δ.....ΑΙ. Ε

Φιλωτέρα Φιλώτου θυγάτηρ, γυνὴ δὲ Ἡξοῦ παρ[ο]δ[εῖτα χ]αῖ[ρ]ε

CXCV.

Stèle of calcareous stone, upper part wanting. Height, 2 ft. 11½ in.; breadth, 2 ft. Above the inscription is a relief representing a female figure draped, standing to the front, and resting the left elbow and right hand on the top of a pillar. On the left stands a diminutive draped female figure. The heads of both figures broken away.

ΨΥΧΑΡΙΩΝΟΣ Τ
 ΑΓΑΘΟΙΛΕΙΑΣ
 √ \ =
 / ΙΑ, ΤΑΚΑΙΕΥΚΛΕΙΗΣ
 5 Ο \ ΛΙΜΕΛΑΧΟΝΤΑΤΡΗΣΕΝΔΕ
 ΙΣ ΤΟ

 Ψυχαρίωνος
 Ἀγαθοκλείας
 Χ[αῖρ]ε
 - - - καὶ εὐκλείης - - - μ' ἔλαχον
 5 Πάτρης, ἐν δὲ - - -

Lines 4 and 5 are probably part of an epitaph in elegiac verse.

CXCVI.

Stèle of calcareous stone, upper part wanting. Height, 2 ft. 1¾ in.; breadth, 1 ft. ¾ in. Above the inscription is a relief representing the lower part of a draped female figure seated to the front on a chair with footstool. On the left is a diminutive female figure draped and carrying a cista.

ΨΥΧΗΓΥΝΗΒΡΑΔΑ
 ΚΟΥ ΧΑΙΡΕ

 Ψυχὴ γυνὴ Βραδάκου χαῖρε

CXCVII.

Stèle of calcareous stone, the right side broken away. Height, 5 ft. ¼ in.; breadth, 1 ft. 11¼ in. Above the inscription is represented a distyle heroon, within which in relief is a draped female figure seated to the right on a chair with a footstool. With her left hand she draws aside the veil from her neck, her right hand rests on her lap. Before her on the right stands a diminutive draped female figure. Behind her on the left stands a still more diminutive draped female figure holding a cista. The side rail of the chair rests on the figure of a Sphinx.

ΕΛΛΑΣΓΥΝΗ
 ΜΗΝΟΔΩΡΟΥ
 ΧΑΙΡΕ

 Ἔλλας γυνὴ
 Μηνοδώρου
 χαῖρε

CXCVIII.

Stèle of calcareous stone, top wanting. Height, 2 ft. 2¼ in.; breadth, 1 ft. 9⅓ in. Above the inscription is a relief representing two female figures draped and veiled, standing to the front and joining right hands: both faces destroyed.

ΔΙΟΔΟΤΗΓΥΝΗΠΑΜΦΙΛΟΥ
 ΘΥΓΑΤΗΡΔΕΠΡΕΠΩΤΟΣ
 ΚΑΙΜΗΤΗΡΚΑΛΙΣΤΗ
 ΧΑΙΡΕΤΕ

 Διοδότη γυνὴ Παμφίλου
 θυγάτηρ δὲ Πρέπωτος
 καὶ μῆτηρ Καλίστη
 χαῖρετε

CXCIX.

Stèle of calcareous stone, top broken away. Height, 2 ft. $3\frac{1}{2}$ in.; breadth, 1 ft. 7 in. Above the inscription is a relief representing a female figure draped and veiled, standing to the front and resting her left elbow on her right hand. On the left is a diminutive female figure draped and carrying a casket. On the right is a diminutive male figure. The heads of these three figures are destroyed.

ΟΝΗ ΓΥΝΗ
ΧΑ ΟΣ ΧΑΙΡΕ
..... ονη γυνη
χα...ος χαιρε

CC.

Stèle of calcareous stone, broken at foot. Height, 2 ft. $5\frac{1}{4}$ in.; breadth, 1 ft. $11\frac{1}{4}$ in. Above the inscription is represented the front of an herōon, within which are two figures in relief: on the left is a draped female figure seated on a chair turned to the right, her left hand raised towards her head; her right hand extended from the elbow holds a mirror: on the right stands a female figure draped and veiled, her left hand raised to her head, her right hand holding an end of drapery across her waist; on either side of her is a diminutive draped female figure; the one carries a casket, the other an object not now distinguishable.

ΟΓΟΦΙΛΗ ΘΥΓΑ
Θεοφίλη θυγάτηρ

CCI.

Stèle of calcareous stone, the foot broken away. Height, 2 ft. $4\frac{1}{2}$ in.; breadth, 1 ft. $6\frac{1}{2}$ in. Above the inscription is a female figure draped and seated on a chair with a footstool. She is turned to the right: her left hand is raised to her head, her right hand rests on her lap; before her on the right stands a diminutive draped female figure. Both faces destroyed.

ΩΤΗ ΓΥΝΗ
.... οτη γυνη

CCII.

Stèle of calcareous stone. Height, 4 ft. $\frac{1}{4}$ in.; breadth, 2 ft. $5\frac{3}{4}$ in. The front of an herōon, within which is seated in high relief to the front a female figure, draped and veiled. Her left hand resting on her left knee holds a fruit; her right hand holds the edge of her mantle, which is brought over the head like a veil. On the left stands a diminutive draped female figure carrying a basket in her right hand and a purse (?) in her left. The inscription runs under the pediment of the herōon.

ΑΡΤΙΠΟΥΣΑΛΚΙΜΩΛΠ
'Αρτίπους Ἀλκίμω ΛΠ

CCIII.

Bust in calcareous stone. Height, 1 ft. $1\frac{3}{4}$ in.; breadth, $11\frac{1}{4}$ in. Male figure draped on shoulders: much disfigured.
The inscription is on a tablet forming a base to the bust.

ΚΑΙ ΠΟΣΒΑΣΣΑΡΟΥ
Ε ΤΩΝ
Κάρπος Βασσάρου
ἐπών

CCIV.

Stèle of calcareous stone. Height, 1 ft. $11\frac{1}{2}$ in.; breadth, 1 ft. $6\frac{3}{4}$ in. Above the inscription is a distyle herōon, within which is a horseman riding slowly to the right; a chlamys hangs from his left shoulder, and the gorytos is attached to his left side.

Α Τ ΣΘΕ

CCV.

Stelè of calcareous stone. Height, 1 ft. 10 in.; breadth, 1 ft. 6½ in. Above the inscription is a relief representing a draped female figure standing on the right: her head, left shoulder, and breast wanting. On the left stands a diminutive female figure, draped and carrying a casket.

□ ○

CCVI.

Marble stelè, top and right side wanting. Height, 1 ft. 2½ in.; breadth, 1 ft. 3 in. Above the inscription remain the lower part of the legs of a horse, standing to the right, and the legs of a male figure, standing at the head of the horse. Found at Phanagoria, thence moved to Yenikale near Kertch. C.I. 2129. Ashik, ii, p. 80, No. 5.

ΗΖΟΥΣΑΤΠΟΛΛΣ . .
ΔΟΥΤΟΙΣΠΠΑΡΑΓ . .
ΣΙΝ ΧΑΙΡΕΙΝ

*'Ηξοῦς Ἀπολλῶνί-
δον τοῖς παράγου-
σιν χαίρειν*

The form *τοῖς παράγοντιν χαίρειν* instead of *χαίρε παροδῆτα* is unusual. Ashik reads *'Ἀπολλων[ῖ]δον* and *πα[ρ]άγουσιν*.

CHAPTER IV.

ISLANDS OF THE ÆGEAN: THASOS, LESBOS, SAMOS, KALYMNA, KOS, TELOS, RHODES, KASSOS, KARPATHOS.

CCVII.

On an oblong block of white marble, with a joint on the right side and on the top. The back of the block has been sawn off. Length, 3 ft. 9 $\frac{1}{4}$ in.; breadth, 1 ft. 5 in. Brought from Thasos in 1728 by Captain J. Hales. *Archæologia of Soc. Ant. Lond.* i, p. 333, where a facsimile is given; C. I. 2164.

ΣΕΔΑΡΙΟΙ	ΜΟΡΜΙΛΛΟΝΕ
ΣΚΑΤΑΙΑΣ ΔΑΙΓΙΠΑΝ ΔΕΚΑΤΑΙΑΣ ΔΤΥΝΔΑΡΕΩΣ ΔΕΚΑΤΑΙΑΣ	
Α ΔΑΠΤΕΛΥΘΗΝΙ ΔΘ ΔΣΤΕ ΔΑΙ ΔΕΝΙΚΑ ΔΤΙ ΔΑΠΤΕΛΥΘΗ ΕΚΑΤΑ	
'Εσ] σεδάριοι	Μορμιλλονε[ς
ο δεῖνα] 'Εκαταίας	Τυνδάρεως 'Εκαταίας
ένίκα]ā? ἀπελύθη	[ο δεῖνα ένίκα τι. ἀπελύθη
νι . θ . στε . αī	'Εκατα[ίας ένίκα

This inscription is the fragment of a list of gladiators ranged under the two classes called Essedarii and Mormillones. After the name of each gladiator follows that of Hekataia, the lady who owned the band. (See Friedländer, *Sittengeschichte Roms*, ii,

p. 341.) In line 3 *νι.* stands for *νικῶν*, *στε.* for *στεφανωθείς*, as in C. I. 2889. See Böckh, *ad loc.* *ἀπελύθη* probably has the same force as the Latin *missio* in reference to a gladiatorial contest. Compare *ἀπελύθησαν*, C. I. 6855 f.

CCVIII.

On the left hand upper corner of a block of grey marble: the top edge and left side as far as the four uppermost lines are perfect. Height, 1 ft.; breadth, 11 in. Mytilenè; C. T. N.

ΑΡΙΣΤΟΓΕ	'Αριστογ.....
ΕΡΑΙΝΩΙ ΟΔ	έπαίνω
ΕΙΚΟΝΙΧΑΛΚΕ	εἰκόνι χαλκέ[α καὶ προεδρία
ΕΝΤΟΙΣΑΓΩΣ	ἐν τοῖς ἀγῶσ[ι
5 ΕΝΤΩ	ἐν τῷ [θεάτρῳ ?
ΙΝΑΓΟΡΕΥΣ	ἀ]ναγορεύσ[ει
ΙΤΑΙΣΠΑΝ/	ταῖς παν[αγύρεσι
ΤΑΣΕΝΕ	ἀρε]τᾶς ἔν[κα ἀν
ΝΔΙΑ	ἔχω]ν δια[τελεῖ?
ΤΙΟ'

Fragment of an honorary decree conferring a bronze statue and other distinctions, such as *προεδρία* in the public games and proclamation of honours, on

some public benefactor, probably the person mentioned in the first line.

CCIX.

On a fragment of a block of grey marble, complete only on the left side. Height, 11½ in.; breadth, 5 in. Mytilenè; C. T. N.

	I	
	ΛΑΡΟΣΘΕΩΥΙΩΘ	[--- Kai-
	ΝΕΙΡΕΟΣΚΑΙΔΙΑ	σαρος Θεῶ νιῶ Θ[εῶ ?
	ΠΙΩ ΚΑΙΠΡΟΤ	εἰρέος καὶ διὰ [γένεος τῷ σωτῆρος Ἀσκλα-
	ΩΠ	πιῶ καὶ πρότερον ?
5	ΑΓΛΩΘΑΤΥΧΑ	Line erased.
	ΜΕΝΚΑΤΤΑΝ/	'Αγαθᾶ Τύχα
	ΚΕΣΤΙΝΕΥΡ	μεν κατταν [--- oὐ-
	ΛΟΓΗΤΑΙΑΠC	κ ἔστιν εὐρ
	ΒΑΛΕΣΘΑΙΤΑΝ	λόγηται ἀπο
10	ΠΡΟΣΘΕΝΙΚΑ	βαλέσθαι ταν
	ΟΥΔΥΝΑΜΕΝ/	πρόσθεν
	ΤΙΣΓΑΡΚΑΙΔΥ	οὐ δυναμεν
	ΠΑΡΑΜΙΛΛΑΣ	τίς γάρ καὶ δινατὸς ?
	ΤΩΓΟΝΕΩΝ	παραμιλλάσθαι ?
15	ΑΡΧΑΛΓΕΤ ^	τω γονέων
	ΤΩΝ	ἀρχαγετα
	A V T	των
		αυτ

The second line is restored by the evidence of C. I. 2194: *καὶ ιερεὺς διὰ γένεος τῷ σωτῆρος Ἀσκλαπιῶ κ.τ.λ.* Compare the dedication by a priest of Asklepios to the God in an inscription from Mytilenè, Bullet. de Corr. Hellén. 1880, p. 426, No. 5. In

style our inscription resembles the decree in honour of some personage of the Augustan age (C. I. 2167 d; Conze, Lesbos, pl. vii, 1), but it probably belongs to a later date, and may be part of a congratulatory address to an Emperor on his birthday.

CCX.

On a fragment of a slab of grey marble, broken on all sides; on the left, and separated by an incised vertical line, are remains of another inscription, which has been chiselled away, as has been also partially the fourth line in this inscription. Height, 4¾ in.; breadth, 5 in. Mytilenè; C. T. N.

ΓΝΑΙ.	Γναῖ[φ]
ΠΟΜΠΗ	Πομπη[τ-
ΩΜΕΓΑ	ῳ Μεγά-
ΛΩΣΩΤΗ	λῳ Σωτῆ[ρι]

The relations between Pompey and the city of Lesbiaca, p. 81; and the inscriptions in his honour, Mytilenè were of a very friendly nature, see Plehn, Conze, Lesbos, pl. viii, 1, and p. 13; and ccxi, post.

CCXI.

On a pedestal of grey marble; the left side and the mouldings along the top and bottom have been broken away; the inscription is arranged in three columns separated by shallow sunken bands. Height, 8 in.; breadth, 1 ft. 5½ in. Mytilenè; C. T. N. The uncials are published, Archäol. Zeitung, Berlin, 1854, p. 515.

ΓΝΑΙΩΤΙΩΝΙ	ΣΤΑΣΙ	ΙΤΟΤΑΜΩΝ'
ΙΩΓΝΑΙΩΤΙΩ	ΡΙΩΦΙΛΟΠΑΤΡΙΔΙ	ΛΕΣΒΩΝΑΚΤΟ .
ΜΕΓΑΛΩΑΥΤΟ	ΘΕΟΦΑΝΗΤΩΣΩ	ΤΩΕΤΕΡΓΕΤΑ
ΚΡΑΤΟΡΙΤΩΕΤ	ΤΗΡΙΚΑΙΕΤΕΡΓΕ	ΚΑΙΣΩΤΗΡΟΣ
5 ΕΡΓΕΤΑΚΑΙΣΩ	ΤΑΚΑΙΚΤΙΣΤΑΔΕΤ	ΚΑΙΚΤΙΣΤΑΤΑΓ
ΓΗΡΙΚΑΙΚΤΙΣΤΑ	ΤΕΡΩΤΑΣΠΑΤΡΙΔΟΣ	ΠΟΛΙΟΣ
Γναίω Πονπη-	Ποτάμωνι
τῳ Γναίω νιῶ	ρίῳ φιλοπάτριδι	Λεσβώνακτος
μεγάλῳ Αύτο-	Θεοφάνῃ τῷ σω-	τῷ εὐεργέτᾳ
κράτορι τῷ εὐ-	τῆρι καὶ εὐεργέ-	καὶ σωτῆρος
εργέτᾳ καὶ σω-	τᾳ καὶ κτίστᾳ δευ-	καὶ κτίστα τᾶς
τῆρι καὶ κτίστᾳ	τέρῳ τᾶς πατρίδος	πόλιος

In this inscription the names of Pompey, of Theophanes, of Lesbonax, and of his son Potamon, are associated in a triple dedication. Theophanes of Mytilenè, an intimate friend and follower of Pompey, and the historian of his campaigns, was, according to Strabo, the most distinguished Greek of his time. The Mytilenæans, to whom through his influence autonomy was restored by Pompey, granted him divine honours after his death, and struck in his honour bronze coins, still extant (see Plehn, Lesbiaca, pp. 81, 211, 212; and for the fortunes of his

descendants, Kaibel in Ephemeris Epigraphica, ii, p. 19, xxiii). Lesbonax, father of Potamon, was a distinguished Mytilenæan sophist who lived in the reign of Augustus, and whose name with the epithet *ηρως νέος* appears on the bronze coins of Mytilenè. He is also here styled benefactor, saviour, and founder of his native city. For Potamon his son, see ccxii *post*.

Line 1. Too little remains of the first line of the dedication to Theophanes to enable me to offer a conjectural restoration.

CCXII.

On a stèle of grey marble, the left side broken away; along the top has been a moulding. Height, 1 ft. $\frac{3}{4}$ in.; breadth, $8\frac{1}{2}$ in. Mytilenè; C. T. N.

ΠΟΤΑΜΩΝΙ
ΛΕΣΒΩΝΑΚΤ
ΟΣΤΩΣΩΤΗΡΙ
ΚΑΙΕΥΕΡΓΕΤΑΚΑ
5 ΙΚΤΙΚΤΑΤΑΣΠ
ΟΛΙΟΣ

Ποτάμωνι | Λεσβώνακτος τῷ σωτῆρι | καὶ εὐεργέτᾳ καὶ κτίστῃ τᾶς πόλιος.

Potamon, the son of Lesbonax, was distinguished for his varied erudition, and had much influence with Tiberius; see Plehn, Lesbiaca, p. 218. He was held in high honour, as appears not only from this and the preceding inscription, but also from C. I. 2182, which last shews that he had the right of *προεδρία* in the theatre at Mytilenè.

In the castle at Mytilenè is a dedication by Potamon to an Emperor, probably Tiberius. Bullet. de Corresp. Hellén. 1880, p. 426.

In an inscription copied by Cyriac of Ancona in Mytilenè (Kaibel, in Ephemeris Epigraphica, ii, p. 11, No. vii), Aurelia Artemisia, a priestess, is described as the descendant of Potamon τῷ νομοθέτᾳ καὶ Λεσβώνακτος τῷ φιλοσόφῳ. Kaibel, in publishing this, remarks that Potamon is unknown as a legislator, but that he may have mediated, *asymmete instar*, in civil dissensions and litigations at Mytilenè.

CCXIII.

On a base of grey marble; the inscription separated into two columns by a raised vertical band. Height, 6 in.; breadth, 10 in. Mytilenè; C. T. N.

ΓΑΙΩΚΑΙ	ΛΕΥΚΙΩΚΑΙ
CAPIAHMO	CAPIAHMO
NITACNEO	NITACNE
TATOE	OTATOC

*Γαιώ Καίσαρι Ἀγιμόνι τᾶς νεότατος
Λευκίω Καίσαρι Ἀγιμόνι τᾶς νεότατος*

In line 4 of the first column the fifth letter, **E**, is evidently a blunder of the lapidary for **C**. On the honorary title Princeps Juventutis, of which *'Αγιμόν τᾶς νεότατος* is here a translation, see Mommsen, in Handbuch d. römisch. Alterthümer, ii, pt. 2, 2nd edit. p. 800, and in Res Gestæ Divi Augusti, p. 34. The Monumentum Ancyranum, ibid. p. 32, states that Caius and Lucius Cæsar were made Principes Juventutis by the Roman Equites, and presented with silver *parmæ* and *hastæ*. Caius died A.D. 4 (A.U.C. 757), Lucius A.D. 2 (A.U.C. 755). Our inscription must

therefore be older than the earliest of these dates. Again, Caius was Consul A.D. 1 and could not have been styled Princeps Juventutis after being invested with that higher dignity (see Mommsen, loc. cit.). On the other hand our inscription cannot be earlier than B.C. 3 (A.U.C. 751), when Lucius Cæsar was made Princeps Juventutis, Caius having been previously so honoured, B.C. 6 (A.U.C. 748). See Mommsen, Res Gestæ Divi Augusti, p. 142. It is probable, therefore, that this dedication was made B.C. 1 (A.U.C. 753), when Caius was sent to the East.

CCXIV.

On a base of grey marble, with moulding at top and bottom. Height, 1 ft. 1 in.; breadth, 9 $\frac{1}{2}$ in. Mytilenè; C. T. N.

ΑΥΤΟΚΡΑΤΟ	Αύτοκράτο-
ΡΙΝΕΡΟΥΑΤΡΑ	ρι Νερούα Τρα-
ΙΑΝΩΑΡΙΣΤΩ	ιανῷ Ἀρίστῳ
ΚΑΙΣΑΡΙΣΕΒΑ	Καίσαρι Σεβα-
ΣΤΩΓΕΡΜΑΝΙ	5 στῷ, Γερμανι-
ΚΩΔΑΚΙΚΩΠΑΡ	κῷ, Δακικῷ, Παρ-
ΘΙΚΩΧΑΡΙΣΤΗ	θικῷ χαριστή-
PION	ριον

For dedications to Trajan at Mytilenè, see C. I. 2178 and 2179, and Bullet. de Corresp. Hellén. 1880, p. 428, Nos. 7-10, and p. 442, No. 24.

CCXV.

On a base of white marble, with mouldings at top and bottom. Height, 7 $\frac{1}{2}$ in.; breadth, 5 $\frac{1}{2}$ in. From near village of Keramia; C. T. N.

ΣΕΚΟΥΝ
ΔΑΕΥΧΗ.
ΚΑΙΣΤΡΙ/
ΑΝΕΘΗΚΕΝ

Σεκοῦνδα εὐχὴ[ν] Καιστρία? ἀνέθηκεν

CCXVI.

On a stèle of dark grey marble, the top in the form of a pediment. Height, 1 ft. 7 in.; breadth, 1 ft. 1 $\frac{1}{4}$ in. Mytilenè; C. T. N.; C. I. 2195, and Addenda ii, p. 1028.

ΠΙΣΤΙΣΗΡΑΚ
ΛΕΙΔΟΥΤΙΒΕΡΙ
ΟΣΚΛΑΥΔΙΟΣΕΥΟ
ΔΙΩΝΚΥΡΙΟΙΤΩΝ
5 ΚΑΤΑΓΕΙΩΤΑ
ΦΩΝΤΩΝΕΙΕΑΥ
ΟΥΣΚΑΤΗΝΗΤ
ΝΑΠΟΝΤ

Πίστις Ἡρακλείδου, Τιβέριος Κλανδίος Εύοδίων, κύριοι τῶν |
καταγείω (sic) τάφων τῶν εἰ(σ) αὐ[τ]οὺς κατηντη[κότω]ν ἀπὸ

Böckh follows Kiepert in reading *ἀπασιν* last line, but the letters as given above are quite clear on the stone. He supposes that an imprecation on those who may violate these tombs followed. In *καταγείω* line 5, the lapidary has evidently left out the final

letter *v*. In *EIEAY*, line 6, the second *E* is probably a blunder for *L*. *τῶν κατηντη[κότω]ν εἰς αὐτοὺς* may mean 'which have devolved on them;' *ἀπό* may refer to the source from which they have derived their right of ownership.

CCXVII.

On the upper part of a stèle of grey marble, which has been surmounted by a pediment, now for the most part broken away.
Height, $6\frac{3}{4}$ in.; breadth, 10 in. Mytilenè; C. T. N.

ΑΔΙΣΤΑΑΛΕΞΑΝΔΡΩ
ΧΑΙΡΕ

'Adis̄ta alēxāndrō χaīre

CCXVIII.

On the upper part of a stèle of grey marble; the top terminates in a pediment. Height, $3\frac{1}{4}$ in.; breadth, $5\frac{3}{4}$ in.
Mytilenè; C. T. N.

ΑΝΤΙΟΧΟΣ ΣΩΣΟΥ
ΧΑΙΡΕ

*'Antiochos sōsou
χaīre*

CCXIX.

On a stèle of grey marble, the lower part broken away; the top terminates in a pediment; traces of red colour on the pediment and in the letters. Height, 9 in.; breadth, $6\frac{3}{4}$ in. Mytilenè; C. T. N.

ΔΙΗΣΔΕΙΝΟΚΛΗ
ΧΑΙΡΕ

*Δίης Δεινοκλῆ
χaīre*

CCXX.

On a fragment of grey marble; the right side of the inscription broken away. Height, $3\frac{3}{4}$ in.; breadth, $6\frac{1}{2}$ in.
Mytilenè; C. T. N.

ΔΙΟΝΥΣΙΑΚ
ΤΑΣΜΟΥ ΚΑΙ
ΩΝΤΕΛΕΟΣ

*Diōnusias
τᾶς Mousai-
ω ἐντελέος*

I cannot explain *ἐντέλεος*.

CCXXI.

On the upper part of a stèle of grey marble; the top terminates in a pediment, in the centre of which is a shield.
Height, $4\frac{3}{4}$ in.; breadth, $7\frac{1}{4}$ in. Mytilenè; C. T. N.

ΑΕΓΙΓΙΩΝ
ΧΑΙΡΕ

*M]eȳḡstion
χaīre*

CCXXII.

On a stèle of grey marble, rounded at the top. Height, $9\frac{1}{4}$ in.; breadth, $8\frac{3}{4}$ in. Mytilenè; C. T. N.

ΠΥΘΑΝΥΜΦΙ
ΟΣΧΑΙΡΕΙΝΤΟΝ
ΠΑΡΟΔΟΝ

Pýthas Nýmphi|os χaīrein τὸν | παρ' οδόν

CCXXIII.

On a fragment of a stèle of white marble; above the inscription remain the feet of a figure which has been sculptured in relief; the right side of the inscription is broken away. Height, 7 $\frac{3}{4}$ in.; breadth, 8 $\frac{3}{4}$ in. Mytilenè; C. T. N.

ΛΟΥ·ΙΟΥ·ΤΡΟΦΙΜ

Λου. Ιου. Τροφίμου

CCXXIV.

On a fragment of a stèle of grey marble; complete on the left side; along the top is a moulding; below the inscription is a laurel wreath in relief. Height, 9 in.; breadth, 9 $\frac{1}{2}$ in. Mytilenè; C. T. N.

ΤΙΜΑΡΧΟΣΙΘΑΚΛΧΔΙ

Τιμαρχος Ιθάκω χαι[ρε

CCXXV.

On a fragment of white marble, broken on all sides. Height, 4 $\frac{1}{4}$ in.; breadth, 7 $\frac{1}{4}$ in. Mytilenè; C. T. N.

10	
	ΤΩΟΙΚ	τω οἰκ
	ΥΠΟΘΕΣΘ	ὑποθεσθ
	ΠΑΡΑΤΑΥΠΕ	παρὰ τὰ ὑπὲ[ρ τοῦ
5	ΚΥΡΙΟΥΚΑΙΣ	5 Κυρίου Καίσ[αρος
	ΠΕΥΘΥΝΟ-	ν]πεύθυνος

CCXXVI.

On a fragment of grey marble; complete on the top. Height, 5 $\frac{1}{4}$ in.; breadth, 5 $\frac{1}{2}$ in. Mytilenè; C. T. N.

ΙΣΤΑΠΥΘΙΑΓ	μέγ]ιστα ? Πύθια γ[υμν-
ΑΡΧΗΝΔΩΜ	ασι]άρχην ? δωμ
ΝΑΕΛΕΥΘΕΡΑ	να ἐλευθερα
ΟΝΚΑΙΜΗΔΕ	ον καὶ μηδε
5 ΝΣΥΝΚΑΤΑΙ	5 συνκατα
ΩΝΣΠΥΘ	ωνσπυθ

CCXXVII.

On a fragment of grey marble, broken on all sides. Height, 4 $\frac{1}{2}$ in.; breadth, 4 $\frac{1}{2}$ in. Mytilenè; C. T. N.

εΩΣ	
ΑΚΕΔΡ,	
ΙΑΝΕΧΩΙ	
ΑΝΕΡΜΑΙ	
5 ΩΝΚΟΙΝΟ	
	πόλ]εως ?
	τετίμ]ακε Δρ
	διὰ τᾶς εὐνοίας] ἀν ἔχω[ν διατελεῖ ?
	πρὸς τὸ κοινὸν τ]ᾶν 'Ερμαι[στᾶν ?
	ων κοινο

This may be a fragment of an honorary decree for services rendered to the religious association of Hermaistæ.

Mention of the *κοινόν* of Hermaistæ occurs in

an inscription from Tralles, published by Gelzer, Rheinisches Museum, 1872, p. 467, and also in the *Μουσεῖον Εὐαγγ. Σχολῆς* of Smyrna, pt. i, p. 66, No. 9.

CCXXVIII.

On a fragment of grey marble, broken on all sides. Height, 3½ in.; breadth, 3¼ in. Mytilenè; C. T. N.

ΧΩΙ
ΔΟΣΙΡΟΙ
ΣΩΝΑΝ
ΤΩΙΑΝΚ
ΞΩΜ

5

χω[ρα] ?
'Αρτέμι]δος ἵρὸν
σον ἀνθ' [ῶν ?
τοιαν κ

5

...

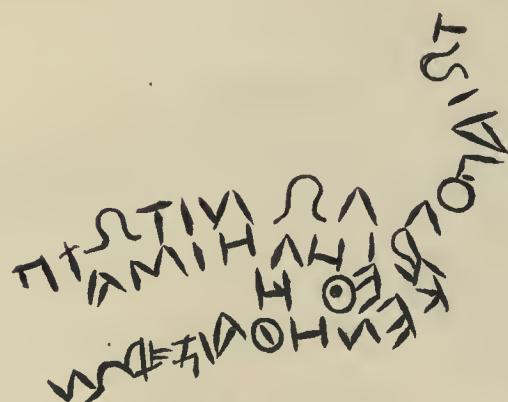
CCXXIX.

On a fragment of grey marble, complete only on the top. Height, 3½ in.; breadth, 3¼ in. Mytilenè; C. T. N.

ΑΔΙΑ
ΑΦΗ
αδια
γρ]αφη ?

CCXXX.

On a bronze votive hare, obtained at Samos by the late Mr. C. R. Cockerell, from whom it passed into the collection of the late Mr. Thomas Burges. Length, 2⅔ in.; height, 1⅔ in. Engraved, Bröndsted, i, p. 109; Rose, Inscriptions, p. 326, pl. xli, 2; C. I. 2247.



Τῷ Ἀπόλλωνι τῷ Πριηλῆτι μ' ἀνέθηκεν Ἡφαιστίων

In publishing this inscription Böckh follows Bröndsted in attributing it to a period as late as Olymp. 112–115, B.C. 332–317. But had he examined the original, he would have recognised the unmistakeably archaic character of the palaeography. Kirchhoff, Studien, 3rd edition, p. 30, assigns this dedication to the first half of the fifth century B.C. The forms of the Φ , H , and Σ would not justify an earlier date.

The Λ in $\Pi\pi\iota\lambda\alpha\iota$ is quite certain. It is possible that in the Ionic dialect of Samos $\Pi\pi\iota\lambda\eta\iota$ may have been used for $\Pi\pi\iota\eta\iota$ at the date of this inscription, but it is much more probable that the engraver omitted the left stroke of the N in this word. The name of the dedicator has always been read $\mathcal{H}\phi\alpha\iota\sigma\tau\iota\omega\nu$, but the $T\iota$ are very difficult to make out, because the engraver has evidently made some blunder here, setting the T upside down, and mixing

it up with some other letter which he has not been able to erase. An oblique stroke may be taken for the I . The facsimile in Bröndsted, and still more that in Böckh, are incorrect in several letters.

This inscription is written throughout from right to left. On the left shoulder of the hare is a round hole, which probably once held the arrow or javelin with which it was slain. The body is represented bounding forward, the head thrown back in agony. The motion is rendered with great spirit. The bronze is solid.

We know from Pausanias ii, 31, § 9, that the Apollo Pythios was worshipped at Prienè from very early times (see Panofka, Res Samiorum, p. 63). The epithet $\tauῷ \Pi\pi\iota\lambda\eta\iota$ or $\Pi\pi\iota\eta\iota$ in this inscription may have been added to distinguish the Apollo to whom the dedication is made from the Pythian God.

The following inscriptions, Nos. ccxxxii to cccxxxiii, were all obtained by me in the island of Kalymna, and the greater part of them were found in the course of excavations made by me on the site of the Temple of Apollo Delios in the year 1854. See my Travels and Discoveries, i, pp. 304-315. The present church of Christos stands on this site, and has been built out of the ruins of the temple (see L. Ross, Reisen, ii, p. 96).

Most of the inscriptions obtained in these excavations were found a few yards to the west of the west front of the temple. Nearly all of them, together with other marbles from Kalymna, were presented to the British Museum in 1856 by Viscount Stratford de Redcliffe, then Her Majesty's Ambassador at the Porte.

CCXXXI.

On a slab of white marble, with moulding round the edges; on the right side the moulding has been broken away. Both on the right and the left edges of the stone are oblong holes sunk to receive metal cramps. I found this inscription built into a modern Greek tomb, the proprietor of which was so obliging as to give it to me in exchange for an ordinary stone. Height, 1 ft. 5½ in.; breadth, 3 ft. 11 in. Temple of Apollo, Kalymna; C. T. N.

ΑΡΙΣΤΟΦΙΛΟΣ ΑΡΙΣΤΟΔΩΡΟΥ ΕΙΡΕΠΕΙΔΗ ΑΡΑΤΟΚΡΙΤΟΣ ΑΡΙΣΤΙΑΔΙΑ ΔΕΞΑΜΕΝΟΣ ΤΑΝΠΑΡΑΤ ..
 ΓΟΝΕΩΝ ΕΥΝΟΙΑΝ ΑΝΑΝΕΧΟΝΤΕΣ ΔΙΕΤΕΛΕΣ ΑΝΠΟΤΙΤΟΥΣ ΠΟΛΙΤΑΣ ΕΝΤΕΤΟΙΣ ΛΟΙΠΟΙΣ ΚΑΙΡΟΙΣ ...
 ΛΟΥΘΩΣ ΣΤΑΙΚΕΙΝ ΩΝΑΙΡΕΣ ΣΕΙΡΑΝΤΑ ΠΡΑΣΩΝΤΑ ΧΡΗΣΙΜΑ ΔΙΑΤΕΤΕΛΕΚΕΤΑΙ ΠΑΤΡΙΔΙΜΕΤΑΡ ..
 ΣΑΓΕΥΝΟΙΑΣ ΚΑΙ ΠΟΛΛΑΚΙΣ ΕΙΣ ΤΑΤΟΥ ΔΑΜΟΥ ΣΥΜΦΕΡΟΝΤΑ ΧΡΗΜΑΤΑ ΕΚΤΩΝΙΔΙΩΝ Κ .. ΔΥ
 5 . . ΘΕΙΣ ΕΥΠΟΡΗ ΚΕΕΞΩΝ ΣΥΜΒΑΙΝΕΙ ΠΟΛΛΑΤΩΙ ΔΑΜΩΙΤΩΝ ΧΡΗΣΙΜΩΝ ΓΕΓΕΝΗΣΘ Τ ..
 ΣΛΙΤΑΝ ΠΟΛΛΟΙΣ ΣΧΡΕΙΑΣ ΠΑΡΕΙ ΣΧΗΤΑΙΚΑΙ ΠΑΡΑΙΤΙΟΣ ΓΕΓΕΝΗΤΑΙ ΤΟΙΣ ΜΕΝΑΙΧΜΑΛ .. ΟΙΣΓ ..
 ΘΕΙΣ ΙΝΕΙΣ ΤΑΝ ΠΑΤΡΙΔΑΕ ΠΑΝΕΛΘΕΙΝΤΟΙΣ ΔΕΤΑΙΔΙΑ ΕΠΑΝΟΡΘΩΣΑΣ ΘΑΙΔΙΑ ΤΑΝ ΑΥΤΟΥ ΠΟ ..
 . . . ΤΑΣ ΕΥΧΑΡΙΣΤΙΑΝΝΥΝΤΕ ΤΑΝ ΑΙΡΕΣ ΙΝΕΧΩΝ ΚΑΙ ΠΡΟΑΙΡΕΥΜΕΝΟΣ ΤΟΙΕΡΟΝΤ ..
 . . . ΛΛΩΝΟΣ ΣΤΟΥ ΔΑΛΙΟΥ ΕΡΙΚΟΣ ΜΕΙΝΚΑΙ ΤΑΝ ΠΑΤΡΙΔΑΕ ΙΣΕΡΙΦΑΝΕΙ ΑΝΑΓΕΙΝΟΠΩΣ ΤΟΙΜΦ ..
 10 . . . ΚΑΙ ΧΟΡΙΚΟΙ ΑΓΩΝΕΣ ΣΥΝΤΕΛΩΝΤΑΙ ΤΟΙΣ ΤΕΘΕΙΣ ΚΑΙΤΟΙΣ ΣΕΥΕΡΓΕΤΑΙΣ ΚΑΘΑΚΑΙΟ ΔΑΜΟΣ ..
 ΑΙΡΕΙΤΑΙ ΑΙΤΕΙΤΑΙ ΤΟΠΟΝ ΠΟΤΙ ΘΕΑΤΡΩΙΟΣ ΕΣΤΙΕΝΤΩΙ ΕΡΩΤΟΥ ΑΠΟΛΛΩΝΟΣ ΣΩΣ ΤΕΣΚΑΝ
 ΠΡΟΣΚΑΝΙΟΝ ΚΑΤΑΣΚΕΥΑΣ ΑΙΤΩΙ ΘΕΩΙ ΠΑΣΑΝΕΝΤΕΛΗ ΤΑΝΟΙΚΟ ΔΟΜΙΑΝ ΚΑΙ ΤΑΝ ΣΥΜΦΡΑΞΙΝΥΦΙ
 ΝΟΣΕΞΩΝ ΣΥΜΒΑΙΝΕΙ ΔΑΠΑΝΑΝ ΑΞΙΟΛΟΓΟΝ ΑΥΤΟΝ ΕΚΤΩΝΙΔΙΩΝ ΝΑΛΙΣ ΚΕΙΝΕΙΣ ΤΑΝΤΑΣ ..
 ΝΑΣΚΑΙ ΠΡΟΣΚΑΝΙΟΥ ΚΑΤΑΣΚΕΥΑΝ ΔΕΔΟΧΑΙ ΤΑΙΒΟΥ ΛΑΙΚΑΙ ΤΩΙ ΔΑΜΩΙΕΡΑΙΝΕ ΣΑΙ ΑΡΑΤΟΚΡΙ ..
 15 ΑΡΙΣΤΙΑ ΑΡΕΤΑΣ ΕΝΕΚΕ ΚΑΙ ΕΥΝΟΙΑΣ ΑΝΕΧΕΙ ΠΟΝΤΑ ΣΤΟΥΣ ΠΟΛΙΤΑΣ ΚΑΙ ΔΟΜΕΝΑΥΤΩΙΤ ..
 ΠΟΝΤΟΝ ΠΟΤΙ ΘΕΑΤΡΩΙΟΝ ΑΙΤΕΙΤΑΙ ΔΕΔΟΣ ΘΑΙΔΕΑΥΤΩΙΚΑΙ ΑΝΑΓΡΑΦΑΝΤΟΥ ΔΕΤΟΥ ΨΑΦΙΣΜΑΤΟ
 ΤΑΣ ΣΚΑΝΑ ΣΑΝΑΝ ΑΙΘΙΚΑΙ ΑΛΛΑΝΑΝΑΓΡΑΦΑΝΤΑ ΣΑΝΑ ΘΕΣΕΩΣ ΕΠΙΤΟΥ ΠΡΟΣΚΑΝΙΟΥ ΤΑΝ ..
 ΑΡΑΤΟΚΡΙΤΟΣ ΑΡΙΣΤΙΑ ΤΑΝ ΣΚΑΝΑ ΚΑΙ ΤΟΡΡΟΣ ΚΑΝΙΟΝ ΣΤΕΦΑΝΑ ΦΟΡΗΣΑΣ ΑΠΟΛΛΩΝΙΔ /

'Αριστόφιλος 'Αριστοδώρου εἶπε ἐπειδὴ 'Αρατόκριτος 'Αριστία διαδεξάμενος τὰν παρὰ τ[ῶν γονέων εὔνοιαν ἀν ἔχοντες διετέλεσαν ποτὶ τοὺς πολίτας ἐν τε τοῖς λοιποῖς καιροῖς [ἀκολούθως τὰ κείνων αἱρέσει πάντα πράσσων τὰ χρήσιμα διατετέλεκε τὰ πατρίδι μετὰ π[άσας εὐνοίας καὶ πολλάκις εἰς τὰ τοῦ δάμου συμφέροντα χρήματα ἐκ τῶν ἴδιων κ[ιν]δυνεύθεις εὐπόρηκε, ἐξ ὧν συμβαίνει πολλὰ τῷ δάμῳ τῶν χρησίμων γεγενῆσθ[αι καὶ] τ[ῶν πολιτῶν πολλοῖς χρέας παρείσχηται καὶ παραίτιος γεγένηται τοῖς μὲν αἰχμαλ[άτ]οις γ[ενηθεῖσιν εἰς τὰν πατρίδα ἐπανελθεῖν, τοῖς δὲ τὰ ἴδια ἐπανορθώσασθαι διὰ τὰν αὐτοῦ πο[τὶ πάν]τας εὐχαριστίαν, νῦν τε τὰν αὐτὰν αἱρέσιν ἔχων καὶ προαιρεύμενος τὸ ιερὸν το[ῦ Από]λλωνος τοῦ Δαλίου ἐπικοσμεῖν καὶ τὰν πατρίδα εἰς ἐπιφάνειαν ἄγειν ὅπως τοὶ με[λικοὶ καὶ καὶ] χορικοὶ ἀγῶνες συντελῶνται τοῖς τε Θεοῖς καὶ τοῖς εὐεργέταις καθὰ καὶ ὁ δάμος [προαιρεῖται, αἴτεῖται τόπον ποτὶ τῷ θεάτρῳ ὃς ἔστι ἐν τῷ ιερῷ τοῦ 'Απόλλωνος, ὡστε σκαι[ὰν καὶ προσκάνιον κατασκευᾶξαι τῷ θεῷ πάσαν ἐντελῆ, τὰν οἰκοδομίαν καὶ τὰν σύμφραξιν ὑφίσταμενος, ἐξ ὧν συμβαίνει δαπάναν ἀξιόλογον αὐτὸν ἐκ τῶν ἴδιων ἀναλίσκειν εἰς τὰν τᾶς σ[κανᾶς καὶ προσκανίου κατασκευὰν, δεδόχθαι τὰ βουλᾶ καὶ τῷ δάμῳ ἐπαινέσαι 'Αρατόκριτον 15 'Αριστία ἀρετᾶς ἔνεκε καὶ εὐνοίας ἀν ἔχει ποτὶ πάντας τοὺς πολίτας καὶ δόμεν αὐτῷ τ[ὸν τόπον τὸν ποτὶ τῷ θεάτρῳ δὲν αἴτεῖται, δεδόσθαι δὲ αὐτῷ καὶ ἀναγραφὰν τοῦδε τοῦ ψαφίσματος ἐπὶ τᾶς σκανᾶς ἀν ἀνατίθητι καὶ ἄλλαν ἀναγραφὰν τᾶς ἀναθέσεως ἐπὶ τοῦ προσκανίου τάνδε 'Αρατόκριτος 'Αριστία τὰν σκανὰν καὶ τὸ προσκάνιον στεφανοφορήσας 'Απόλλωνι Δα[λίω]

This is a decree reciting the many services rendered by Aratokritos, son of Aristias, to the city of Kalymna, and to certain of its citizens, by ransoming prisoners and by other liberal acts. The decree further states that Aratokritos now wishes to ornament the Hieron of the Delian Apollo by adding to the Theatre within its precincts a Skenè and Proskenion, in order that Melic and Choric contests may be celebrated in honour of the Gods and benefactors, and in accordance with the wish of the Demos; the site for these buildings which he asks for is granted, and it is further decreed that Aratokritos is to be honoured with an ἔπαινος, that a copy of this decree is to be engraved on the Skenè, and that on the Proskenion be engraved the following dedication: 'Aratokritos, son of Aristias, being Stephanophoros, (dedicates) the Skenè and Proskenion to the Delian Apollo.'

Within the precincts of this temple I found a base dedicated to Καλλιστράτη, the daughter of Aratokritos. This may be the person commemorated in this de-

cree (see also cclii *post*). Aratokritos was evidently of a rich family, as the decree mentions, lines 1, 2, that his parents had also been public benefactors.

On a piece of Doric architrave now built into the inner face of the western wall of the church of Christos, over the doorway, Ross copied the letters *NA . . RHΣΑΣΑΠΟΛΙ* (see his *Reisen*, ii, p. 98), and remarks that they are probably the remains of the dedicatory inscription on some votive monument near the Temple of Apollo. There can hardly be a doubt that this inscribed fragment of architrave, which Ross describes as of small dimensions, was once part of the proskenion. We may thus restore the inscription on it *ΣΤΕΦΑ]ΝΑ[ΦΟ]RHΣΑΣΑΠΟΛΙ[ΩΝΙ*. The Stephanophoros is mentioned in another Kalymnian decree, *post*, No. ccxcviii.

The theatre at Epidaurus stood within the Hieron. Pausan. ii, 27, § 5.

Lines 4, 5. κ[ιν]δυ[νε]θείς. Compare Demosth. adv. Phorm. ed. Reiske, 915, 13, τὰ χρήματα ἤδη κινδυνεύεται τῷ δανείσαντι.

CCXXXII.

On a stèle of white marble, surmounted by a pediment. This stèle has been broken into four pieces. Height, 3 ft. 2 in.; breadth, 1 ft. 1½ in. Temple of Apollo, Kalymna; C. T. N.

	ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΛΙΔΑΜΛΙ
	ΓΝΛΜΑΠΡΟΣΤΑΤΑΝΕΠΕΙΔΗΕΡΜΟ
	ΛΥΚΟΣΚΑΛΛΙΣΘΕΝΕΥΣΕΡΕΛΘΛΝ
	ΕΡΙΤΑΝΒΟΥΛΑΝΚΑΙΤΟΝΔΑΜΟΝ
5	ΕΜΦΑΝΙΣΕΙΑΝΔΡΟΝΙΚΟΝΜΕΝΕ
	. ΛΕΥΣΚΝΙΔΙΟΝΕΥΝΟΥΝΗΜΕΝΛΙ
	.. ΙΛΙΤΛΙΚΑΛΥΜΝΙΔΝΚΑΙΤΟΙΣΕΝ
 ΝΟΥΣΙΤΔΝΠΟΛΙΤΑΝΧΡΕΙΑΣ
 ΟΣΑΠΡΟΦΑΣΙΣΤΛΣΚΑΤΑ
10 'ΤΟΥΟΥΘΕΝΕΛΛΕΙΠΟΝ ..
 ΘΥΜΙΑΣΟΙ ΔΣΟΥΝΦΑΙΝΗΤΑΙΟΔ.
	ΜΟΣΤΙΜ. ΝΤΟΥΣΕΥΕΡΓΕΤΕΙΝ
	ΠΡΟΑΙΡΟΥΜΕΝΟΥΣΑΥΤΟΝ/. ΤΟΙΑΙΡΟ\
	ΜΕΝΟΙΤΑΣΧΡΕΙΑΣ. ΑΡΕΧΕΣΘΑΙΤ
15	ΜΛΙΤΛΙΚΑΛΥΜΝΙΔΝΕΙΔΔΝΤΙΟΤΙYI ..
	ΞΕΙΑΥΤΟΙΣΠΑΝΤΑΤΑΤΙΜΙΑΠΑΡΑΤΟ,
	ΠΛΗΟΥΣΤΟΥΚΑΛΥΜΝΙΔΝΚΑΤΑΔΥΝΑ
	ΜΙΝΤΑΝΑΥΤΔΝΑΓΑΘΑΙΤΥΧΑΙΔΕΔΟ
	. ΘΑΙΤΛΙΔΑΜΛΙΠΟΛΙΤΑΝΗΜΕΝΑΔΡΟ
20	. ΙΚΟΝΜΕΝΕΚΛΕΥΣΚΝΙΔΙΟΝΚΑΙΑΥΤΟΝ
	ΚΑΙΕΚΓΟΝΟΥΣΜΕΤΕΧΟΝΤΑΣΠΑΝΤΛΝ
	ΔΝΠΕΡΚΑΙΤΟΙΑΔΔΟΙΚΑΛΥΜΝΙΟΙΕΡΙΚΛΑ
	ΡΛΣΑΙΔΕΑΥΤΟΝΚΑΙΕΠΙΦΥΛΑΝΚΑΙΔΑ
	ΜΟΝΤΟΥΣΔΕΠΡΟΣΤΑΤΑΣΑΝΑΓΡΑΨΑΙΤΟ
25	ΨΑΦΙΣΜΑΕΙΣΣΤΑΛΑΝΛΙΟΙΝΑΝΚΑΙΟΣ
	ΜΕΝΕΙΣΤΟΙΕΡΟΝΤΟΥΑΠΟΛΛΔΝΟΣΤΑ\
	ΔΕΑΝΑΘΕΣΛΣΚΑΙΤΑΣΑΝΑΓΡΑΦΑΣΕ
	ΠΙΜΕΛΗΘΗΜΕΝΕΡΜΟΛΥΚΟΝΚΑΛΛΙΣΘΕ
	ΝΕΥΣΕΡΕΚΛΑΡΔΘΕΡΙΦΥΛΑΝΚΑΙΔΑ
30	. ΟΝΕΛΑΧΕΦΥΛΑΣΚΥΔΡΗΛΕΙΔΝΔΑΜΟΥ
	ΑΜΦΙΠΕΤΡΑΝ

Ἐδοξε τῷ βουλᾷ καὶ τῷ δάμῳ | γυνόμα προστατᾶν, ἐπειδὴ Ἐρμό-|
 λυκος Καλλισθένευς ἐπελθὼν | ἐπὶ τὰν βουλὰν καὶ τὸν δάμον |
 5 ἔμφανίζει Ἀνδρόνικον Μενέ[κ]λεῦς Κνίδιον εὔνουν ἥμεν τῷ |
 δάμῳ τῷ Καλυμνίων καὶ τοῖς ἐν[[τυγχά]νουσι τῶν πολιτῶν χρείας |
 10 παρεχόμενος ἀπροφασίστως κατὰ | [δύναμιν τὰν αὐτοῦ οὐθὲν ἐλλείπον[τα |
 προ]θυμίας, ὅπ[ω]ς οὖν φαίνηται ὁ δ[ᾶ]μος τιμ[ῶ]ν τοὺς εὐεργετεῖν |
 προαιρουμένους αὐτὸν καὶ τοὶ αἰρούμενοι τὰς χρείας [π]αρέχεσθαι τ[ῷ δά-|
 15 μῳ τῷ Καλυμνίων εἴδωντι ὅτι ὑπ[άρ]ξει αὐτοῖς πάντα τὰ τίμια παρὰ τοῦ |
 πλήθους τοῦ Καλυμνίων κατὰ δύναμιν τὰν αὐτῶν, Ἀγαθῷ Τύχᾳ δεδό-|
 χ]θαι τῷ δάμῳ πολίτων ἥμεν Ἀνδρό[ν]ικον Μενεκλέῦς Κνίδιον καὶ αὐτὸν |
 καὶ ἐκγόνους μετέχοντας πάντων | ὧνπερ καὶ τοὶ ἄλλοι Καλύμνιοι, ἐπικλα-|
 ρῶσαι δὲ αὐτὸν καὶ ἐπὶ φυλὰν καὶ δᾶμον, τὸν δὲ προστάτας ἀναγράψαι τὸ |
 20 ψῆφισμα εἰς στάλαν λιθίναν καὶ θέμεν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος, τὰς |
 δὲ ἀναθέσεως καὶ τὰς ἀναγραφὰς ἐπιμεληθῆμεν Ἐρμόλυκον Καλλισθέ-|
 25 νευς· ἐπεκλαρώθη ἐπὶ φυλὰν καὶ δᾶμον, ἐλαχε φυλᾶς Κυδρηλέων, δάμον |
 'Αμφιπετρᾶν.

A grant of politeia to Andronikos, son of Menekles, a Knidian. The decree is ordered to be set up in the Hieron of Apollo.

Line 9. *παρεχόμενος*. This change of construc-

tion from the accusative to the nominative occurs also in the following decree, and *post*, ccxxxvii.

Line 12. After *εὐεργετεῖν* a word has been erased.

CCXXXIII.

On a stèle of white marble, surmounted by a pediment. Height, 2 ft. 6½ in.; breadth, 10½ in. Temple of Apollo, Kalymna; C. T. N.

	ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΛΙΔΑ
	ΜΛΙΓΝΩΜΑΠΡΟΣΤΑΤΑΝΕΠΕΙΔΗ
	ΠΡΑΞΙΦΑΝΗΣΚΡΑΤΙΔΑΕΠΕΛΘΩΝ
	ΕΠΙΤΕΤΑΝΒΟΥΛΑΝΚΑΙΤΟΝΔΑ
5	ΜΟΝΕΜΦΑΝΙΣΕΙΘΕΟΓΝΗΤΟΝΑΝ
	ΤΙΒΙΟΥΛΑΜΨΑΚΗΝΟΝΕΥΝΟΥΝΗ
	ΜΕΝΤΛΙΔΑΜΛΙΤΛΙΚΑΛΥΜΝΙΔΝ
	ΚΑΙΤΟΙΣΕΝΤΥΝΧΑΝΟΥΣΙΤΔΝ
	ΠΟΛΙΤΑΝΧΡΕΙΑΣΠΑΡΕΧΟΜΕΝΟΣ
10	ΠΑΣΙΝΑΠΡΟΦΑΣΙΣΤΛΣΚΑΤΑΔΥ
	ΝΑΜΙΝΤΑΝΑΥΤΟΥΟΥΘΕΝΕΝ
	ΛΕΙΠΟΝΤΑΓΡΟΘΥΜΙΑΣΟΠΛΣΟΥΝ
	ΦΑΙΝΗΤΑΙΟΔΑΜΟΣΤΙΜΛΝΤΟΥΣ
	ΕΥΕΡΓΕΤΕΙΝΠΡΟΑΙΡΟΥΜΕΝΟΥΣ
15	ΑΥΤΟΝΚΑΙΤΟΙΑΙΡΟΥΜΕΝΟΙΤΑΣ
	ΧΡΕΙΑΣΠΑΡΕΧΕΣΘΑΙΤΩΙΔΑΜΛ
	ΤΛΙΚΑΛΥΜΝΙΔΝΕΙΔΛΝΤΙΟΤΙΥΠΑ
	ΞΕΙΑΥΤΟΙΣΠΑΝΤΑΤΑΤΙΜΙΑΠΑΡΑ
	ΤΟΥΠΛΗΘΟΥΣΤΟΥΚΑΛΥΜΝΙΔΝΚΑ
20	ΤΑΔΥΝΑΜΙΝΤΑΝΑΥΤΛΝΑΓΑΘΑΙ
	ΤΥΧΑΙΔΕΔΟΧΘΑΙΤΛΙΔΑΜΛΙΠΟΛΙ
	ΤΑΝΗΜΕΝΚΑΛΥΜΝΙΔΝΘΕΟΓΝΗ
	ΤΟΝΑΝΤΙΒΙΟΥΛΑΜΨΑΚΗΝΟΝΚΑΙ
	ΑΥΤΟΝΚΑΙΕΓΓΟΝΟΥΣΜΕΤΕΧΟΝ
25	ΤΑΣΠΑΝΤΛΝΛΝΠΕΡΚΑΙΤΟΙΑΛΛΑΟ .
	ΚΑΑΥΜΝΙΟΙΕΠΙΚΛΑΡΛΣΑΙΔΕΑΥ
	ΤΟΝΚΑΙΕΠΙΦΥΛΑΝΚΑΙΔΑΜΟΝ
	ΤΟΥΣΔΕΠΡΟΣΤΑΤΑΣΑΝΑΓΡΑΨΑΙ
	ΤΟΔΕΤΟΥΑΦΙΣΜΑΕΙΣΣΤΑΛΑΝΛ
30	ΟΙΝΑΝΚΑΙΘΕΜΕΝΕΙΣΤΟΙΕΡΟΝΤΟΥ
	ΑΠΟΛΛΛΝΟΣΤΑΣΔΕΑΝΑΘΕΣΣΕΛΣ
	ΚΑΙΤΑΣΑΝΑΓΡΑΦΑΣΕΠΙΜΕΛΗΟΙ
	ΙΕΝΠΡΑΞΙΦΑΝΗΚΡΑΤΙΔΑΕΠΕ
	ΚΛΑΡΛΘΕΠΙΦΥΛΑΝΚΑΙΔΑΜΟΝ
35	ΕΛΑΧΕΦΥΛΑΣΚΥΔΡΗΛΕΙΔΝ
	ΔΑΜΟΥΑΜΦΙΠΕΤΡΑΝ

Ἐδοξε τῷ βουλᾷ καὶ τῷ δάμῳ, γνώμα προστατᾶν, ἐπειδὴ |
 Πραξιφάνης Κρατίδα ἐπελθῶν | ἐπὶ τε τὰν βουλὰν καὶ τὸν δᾶ-|
 5 μον ἐμφανίζει Θεόγυητον Ἀντιβίου Λαμψακηνὸν εὔνουν ἦ-|
 μεν τῷ δάμῳ τῷ Καλυμνίων | καὶ τοῖς ἐντυγχάνουσι τῶν |
 10 πολιτῶν χρείας παρεχόμενος | πᾶσιν ἀπροφασίστως κατὰ δύ-|
 ναμιν τὰν αὐτοῦ οὐθὲν ἐνλείποντα προθυμίας, ὅπως οὖν |
 φαίνηται ὁ δῆμος τιμῶν τοὺς | εὐεργετεῖν προαιρουμένους |
 15 αὐτὸν καὶ τοὶ αἰρούμενοι τὰς | χρείας παρέχεσθαι τῷ δάμῳ |
 τῷ Καλυμνίων εἴδωντι δὲ τὸν πάρερχειν αὐτοῖς πάντα τὰ τίμια παρὰ |
 20 τοῦ πλήθους τοῦ Καλυμνίων κατὰ δύναμιν τὰν αὐτῶν, Ἀγαθᾶ |
 Τύχα δεδόχθαι τῷ δάμῳ πολίτων ἦμεν Καλυμνίων Θεόγυη-|
 25 τον Ἀντιβίου Λαμψακηνὸν καὶ | αὐτὸν καὶ ἔγγονους μετέχον-|
 τας πάντων ὥμπερ καὶ τοὶ ἄλλο[ι] | Καλύμνιοι, ἐπικλαρῶσαι δὲ αὐ-|
 τὸν καὶ ἐπὶ φυλὰν καὶ δᾶμον, | τοὺς δὲ προστάτας ἀναγράψαι |
 30 τόδε τὸ ψάφισμα εἰς στάλαν λιθίναν καὶ θέμεν εἰς τὸ ιερὸν τοῦ |
 Ἀπόλλωνος, τὰς δὲ ἀναθέσεως | καὶ τὰς ἀναγραφᾶς ἐπιμεληθῆ-|
 μεν Πραξιφανῆ Κρατίδα. ἐπεκλαρώθη ἐπὶ φυλὰν καὶ δᾶμον. |
 35 ἔλαχε φυλᾶς Κυδρηλείων | δᾶμου Ἀμφιπετρᾶν.

A grant of politeia to Theognes, son of Antibios, a citizen of Lampsakos. The decree is ordered to be placed in the Hieron of Apollo.

CCXXXIV.

On a stela of calcareous stone, the surface of which has many holes, to avoid which the lapidary has spaced the letters irregularly.
Height, 1 ft. 11 $\frac{3}{4}$ in.; breadth, 1 ft. $\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΑΠΟΛΛΩΝΙΔΑΣΣΥΡΝΩ
 ΝΟΣΕΙΠΕΝΕΠΕΙΔΗΑΡΙΣΤΩΝ
 ΑΡΙΣΤΑΓΟΡΑΑΜΑΘΟΥΣΙ
 ΟΣΧΡΕΙΑΣΠΑΡΕΧΕΤΑΙΚ/
 5 ΛΥΜΝΙΩΝΤΟΙΣΕΝΤΥΓΧΑ
 ΝΟΥΣΙΝΑΠΡΟΦΑΣΙΣ-ΩΣΜΕ
 ΤΑΡΑΣΑΣΕΥΝΟΙΑΣΕΔΟΞΕ
 ΤΩΙΔΑΜΩΙΤΩΙΚΑΛΥΜΝΙΩΝ
 ΔΕΔΟΣΘ ΑΙΑΡΙΣΤΩΝΙΕ Ν
 10 ΚΑΛΥΜΝΑΙΠΟΛΙΤΕΙΑΝΚΑΙ
 ΑΥΤΩΙΚΑΙΕΓΓΟΝΟΙΣΜΕ
 ΤΕΧΟΥΣΙΠΑΝΤΩΝΩΜ. ΠΕΡ
 ΚΑΙΤΟΙΑΛΛΟΙΚΑΛΥΜΝΙΟΙΜΕ
 ΤΕΧΟΝΤΙΕΠΙΚΛΑΡΩΣΑΙΔΕΑΥ
 15 ΤΟΝΚΑΙΕΡΙΦΥΛΑΝΗΔΗΚΑΙΔΑ
 ΜΟΝΕΛΑΧΕΦΥΛΑΣΚΥΔΡΗΛΕΙ
 ΩΝΔΑΜΟΥΠΕΡΑΙΩΤΑΟΠΩΣΕΙΣ
 ΠΑΝΤΑΤΟΝΧΡΟΝΟΝΦΑΝΕΡΟΝΥ
 ΠΟΜΝΑΜΑΤΑΣΔΟΣΙΟΣΥΠΑΡΧΗΙΑ
 20 ΝΑΓΡΑΨΑΙΔΕΤΟΔΕΤΟΨΑΦΙΣΜΑΕΙΣ
 ΣΤΑΛΑΝΚΑΙΘΕΜΕΝΕΙΣΤΟΙΕΡΟΝ
 ΤΟΥΑΠΟΛ ΛΩΝΟΣΤΑΣΔΕΕ ΠΙ
 ΓΡΑΦΑΣΕΡ ΙΜΖΛΗΘΗΜΕΝΑ ΠΟΛ
 ΛΩΝΙΔΑΝΣ ΥΡΝΩΝΟΣ
 'Απολλωνίδας Σύρνωνος εἶπεν' ἐπειδὴ 'Αρίστων |
 'Αρισταγόρα 'Αμαθούσιος χρείας παρέχεται Κα-|
 5 λυμνίων τοῖς ἐντυγχάνουσιν ἀπροφασίστως με-|
 τὰ πάσας εὔνοιας, ἔδοξε | τῷ δάμῳ τῷ Καλυμνίων |
 10 δεδόσθαι 'Αρίστωνι ἐν | Καλύμνᾳ πολίτειαν καὶ |
 αὐτῷ καὶ ἔγγονοις μετέχουσι πάντων ὥμπερ |
 καὶ τοὶ ἄλλοι Καλύμνιοι μετέχοντι, ἐπικλαρῶσαι δὲ αὐ-|
 τὸν καὶ ἐπὶ φυλὰν ἥδη καὶ δᾶμον, ἔλαχε φυλᾶς Κυδρηλεί-|
 15 ων, δᾶμου Περαιώτας ὅπως εἰς | πάντα τὸν χρόνον φανέρον ὑ-|
 20 πόμναμα τὰς δόσιος ὑπάρχῃ, ἀναγράψαι δὲ τόδε τὸ ψάφισμα εἰς |
 στάλαν καὶ θέμεν εἰς τὸ ιερὸν | τοῦ 'Απόλλωνος, τὰς δὲ ἐπι-|
 γραφᾶς ἐπιμεληθῆμεν 'Απολλωνίδαν Σύρνωνος.

A decree conferring the politeia on Ariston, son of Aristagoras, an Amathusian, for services rendered to Kalymnian citizens, and stating that he has been elected by lot into the tribe Kydrelleioi, and the

deme Peraiotes. The expression, line 17, *ὅπως εἰς πάντα τὸν χρόνον κ.τ.λ.* does not occur in the other grants of politeia from Kalymna.

CCXXXV.

On the upper part of a stèle of calcareous stone. Height, 11 $\frac{1}{2}$ in.; breadth, 10 $\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

	ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤ.. ΔΑΜΩ.
	ΓΝΩΜΑΠΡΟΣΤΑΤΑΝΕΠΕΙΔΗΔΙ
	ΚΑΙΟΣΑΓΗΣΑΝΔΡΟΥΕΠΕΛΘΩΝΕ
	ΠΙΤΕΤΑΝΒΟΥΛΑΝΚΑΙΤΟΝΔΑ
5	ΜΟΝΕΝΦΑΝΙΣΕ. ΑΥΣΙΠΠΟΝΑΓΙΑ
	ΑΧΑΙΟΝΕΥΝΟΝΗΜΕΝΩΙΔΑ
	ΜΩΙΤΩΙΚΑΛΥΜΝΙΩΝΧΡΕΙΑΣΓΡΑ
	ΡΕΧΟΜΕΝΟΝΕΜΠΑΝΤΙΚΑΙΡΩΙ
	ΚΑΙΚΟΙΝΑΙΤΑΙΠΟΛΕΙΚΑΙΙΔΙΑΙΙΟΙΣ
10	ΕΝΤΥΝΧΑΝΟΥΣΙΤΩΝΠΟΛΙΤΑΝ
	ΟΠΩΣΟΥΝΚΑΙΟΔΑΜΟΣΦΑΙΝΗΤΑΙ
	ΤΟΙΣΕΙΣΑΥΤΟΝΠΡΟΘΥΜΙΑΣΜΗ
	ΘΕΝΕΝΛΕΙΠΟΥΣΙΚΑΤΑΞΙΑΣΧΑΡΙ
	ΤΑΣΑΠΟΔΙΔΟΥΣΤΩΝΕΥΕΡΓΕΤΗ
15	ΜΑΤΩΝΔΕΔΟΧΘΑΙΤΑΙΒΟΥΛΑΙ
	ΚΑΙΤΩΙΔΑΜΩΙΠΟΛ. ΤΑΝΗΜΕΝΑΥ
	ΣΙΠΠΟΝΑΓΙΛΑ.. ΙΩ... ΙΑΥΤΟΝ
	ΚΑΙΕΓΓΡΟΝ..... ΤΑΣΠΑΙ
	ΤΩ

"Εδοξε τῷ βουλῷ καὶ τῷ δάμῳ | γυνάμα προστατᾶν, ἐπειδὴ Δι-
καῖος Ἀγησάνδρου ἐπελθὼν ἐπί τε τὰν βουλὰν καὶ τὸν δᾶ-|
μον ἐνφανίζει[ι] λύσιππον Ἀγία | Ἀχαιὸν εὔνουν ἥμεν τῷ δᾶ-|
μῳ τῷ Καλυμνιών, χρέας παρεχόμενον ἐμ παντὶ καιρῷ |
καὶ κοινῷ τῷ πόλει καὶ ἴδιᾳ τοῖς | ἐντυνχάνουσι τῶν πολιτῶν |
ὅπως οὖν καὶ ὁ δᾶμος φαίνηται | τοῖς εἰς αὐτὸν προθυμίας μη-|
θὲν ἐνλείπουσι καταξίας χάριτας ἀποδιδοὺς τῶν εὐεργετῆ-|
μάτων, δεδόχθαι τῷ βουλῷ | καὶ τῷ δάμῳ πολ[ίταν] ἥμεν λύ-|
σιππον Ἀγία Ἀ[χα]ϊδ[ν κα]ὶ αὐτὸν | καὶ ἐγγόν[ους μετέχον]τας πά[ν-]
τω[ν ὀντερ καὶ τοὶ ἄλλοι Καλύμνιοι μετέχοντι κ.τ.λ.

A grant of politeia to Lysippos, son of Agias, an Achaean.

CCXXXVI.

Fragment of a stèle of white marble, the right side and lower part broken away. Height, 1 ft. 3 in.; breadth, 9 $\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

	.. ΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΩΙΔΑ.. ΙΓΝΩ
	ΕΠΕΙΔΗΝΙΚΑΣΙΔΙΚΟΣΚΑ ΤΙ
	ΛΑΝΚΑΙΤΟΝΔΑΜΟΝΕΜ. ΑΝΙΣΕ.
	ΚΥΡΑΝΑΙΟΝΕΥΝΟΥΝΗΜΕΝΤΩΙ
5	ΠΑΡΕΧΟΜΕΝΟΝΕΝΤΑΝΤΙΚΑΙΡΩΙΚ
	ΕΝΤΥΓΧΑΝΟΥΣΙΝΤΩΝΠΟΛΙΤΑΝ
	ΤΟΙΣΕΙΣΑΥΤ. ΝΠΡΟΘΥΜΙΑΣΜΗΟ
	ΧΑΡΙΤΑΣΑ.. ΔΙΔΟΥΣΤΩΝΕΥΕ
	ΔΑΜΩΙΠΟΛΙ. ΑΝΕΙΜΕΝΚΑΛΥΜΙ
10	ΚΥΡΑΝΑΙ.. ΑΙΑΥΤΟΝΚΑΙΕΚΓΟ
	ΚΑΙΤΟΙΑΛΛΟΙ.. ΛΥΜ. ΙΟΙΜΕΤΕ>
	ΞΠΙΦΙΛΑΝ.... ΑΜΟΝΤΟΥΣΠΙ
	Λ... ΔΑΜΟ.. ΚΑΛΙΩ. ΑΝΑΝΑ
	ΛΙΘΙΝΑΚ. ΘΕΜΕΝΕΣΤΟΙΕΡΟΝ
15	ΦΑΣΕΓΙΜΕΛΗΘΗΤΩΣΑΝΤΟΙΠ

"Εδ]οξε τὰ βουλᾶ καὶ τῷ δᾶμῳ], γνώ[μα προστατᾶν,
ἐπειδὴ Νικασίδικος Κλ.. τι.. [ἐπελθὼν ἐπὶ τὰν βο-
νῆλάν καὶ τὸν δᾶμον ἐμ[φ]ανίζε[ι τὸν δεῖνα τοῦ δεῖνος
Κυραναῖον εὔνουν ἦμεν τῷ [δᾶμῳ τῷ Καλυμνίων, χρείας
5 παρεχόμενον ἐν παντὶ καιρῷ κ[αὶ κοινῷ τῷ πόλει καὶ ἴδιᾳ τοῖς
ἐντυγχάνουσιν τῶν πολιτῶν, [ὅπως οὖν καὶ ὁ δᾶμος φαίνηται
τοῖς εἰς αὐτὸν προθυμίας μηθὲ[ν ἐνλείπουσι καταξίας
χάριτας δ[πο]δίδοντας τῶν εὐε[ργετημάτων, δεδόχθαι τῷ
δᾶμῳ πολὺ[τ]αν εἶμεν Καλυμ[νίων τὸν δεῖνα τοῦ δεῖνος
10 Κυραναῖον] καὶ αὐτὸν καὶ ἔκγο[νους μετέχοντας πάντων ὅνπερ
καὶ τοὶ ἄλλοι [Κα]λύμ[ν]ιοι μετέχοντι, ἐπικλαρώσαι δὲ αὐτὸν καὶ
ἐπὶ φυλᾶν [καὶ δᾶμον τοὺς προστάτας· ἔλαχε φυλᾶς . . .
. . . δάμο[ν]. καλιω[δ]ᾶν ἀνα[γράψαι δὲ ταῦτα εἰς στάλαν
λιθίναν κ[αὶ] θέμεν ἐς τὸ ιερὸν [τοῦ Ἀπόλλωνος, τᾶς δὲ ἀναγρα-
15 φᾶς ἐπιμεληθήτωσαν τοὶ προστάται]

A decree of the Boulè and Demos granting the politeia to some one whose name is broken away, a Kyrenaean.
The Deme, line 13, may be Σ]καλιωδᾶν.

CCXXXVII.

On a stèle of calcareous stone. The letters are irregularly spaced on account of the holes in the stone. Height, 2 ft. 2½ in.; breadth, 11½ in. Temple of Apollo, Kalymna; C. T. N.

	ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΩΙΔΑΜΩΙ
	ΘΕΥΠΟΜΠΟΣΘΗΒΑΔΑΕΙΠΕΝΕΡΕΙ
	ΔΗΜΗΤΡΟΔΩΡΟΣΑΤΤΑΛΟΥΚΑΡΔΙ
	ΑΝΟΣΑΝΗΡΚΑΛΟΣΚΑΙ ΑΘΟΣΚΑΙ
5	ΕΥΝΟ ΥΣΩΝΔΙ ΑΤΕΛΕΙΤ ΩΙΔΑ
	ΜΩΙΤΩΙΚΑΛΥΜ ΝΙΩΝΧΡΕΙΑΣΠΑ
	ΡΕΧΟΜΕΝΟΣΕ ΝΡΑΝΤΙΚΑΙ ΡΩΙ
	ΚΑΙΚΟΙΝΑΙΚΑΙΙΔΙΑΙΤΟΙΣΕΝΤΥΝ
	ΧΑΝΟΥΣΙΤΩΝΠΟΛΙΤΑΝΔΕ ΔΟ
10	ΧΘΑΙΤΩΙΔΑΜΩΙΗΜΕΝΠΟΛΙΤΑΝ
	ΜΗΤΡΟΔΩΡΟΝΕΝΚΑΛΥΜΝΑΙΚΑΙ
	ΕΝΚΤΗΣΙΝΚΑΙΑΥΤΩΙΚΑΙΕΓΓΟ
	ΝΟΙΣΜΕΤΕΧΟΥΣΙΠΑΝΤΩΝΩΝ
	ΠΕΡΚΑΙΤΟΙΑΛΛΟΙΚΑΛΥΜΝΙΟΙΜΕ
15	ΤΕΧΟΝΤ ΙΕΡΙΚΛΑΡΩΣΑΙΔΕΑΥ
	ΤΟΝΚΑΙΕΠΙΦΥΛΑΝΚΑΙΔΑΜΟΝΕ
	ΛΑΧΕΦΥΛΑΣΘΕΥΓΕΝΙΔΑΝΔΑ
	ΙΟΥΡΟΘΑΙΩΝΤΑΥΤΑΔΕΑΝΑΓΡΑ
	ΨΑΙΕΙΣΣΤΑΛΑΝΛΙΘΙΝΑΝΚΑΙΘΕ
20	ΜΝΕΙΣΤΟΙΕΡΟΝΤΟΥΑΓΟΛΛΩΝΟΣ
	ΤΑΣΔΕΑΝΑΓΡΑΦΑΣΕΡΙΜΕ ΛΗΘΙ
	ΤΩΘΕΥΠΟΜΠΟΣΘΗΒΑΔΑ
	ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΩΙΔΑΜΩ .
	ΡΑΟΣΩΝΣΩΣΑΓΓΕΛΟΥΕΙΡΕΝ .
25	ΘΗΝΑΙΟΝΑΠΟΛΛΩΝΙΟΥ ΒΑΡΓ . . .
	ΗΤΗΝΕΥΝ ΟΥΝΗΜΕΝΤΩΙΔ . . .
	ΤΩΙΚΑΛΥΜΝΙΩΝΧΡΕΙΑΣΠΑΡ . . .
	ΜΕΝΟΣΕΝΠΑΝΤΙΚΑΙΡΩΙΚΑΙ . . .
	ΙΑΙΚΑΙΙΔΙΑΙΤΟΙΣΕΝΤΥΝΧΑ
30	ΤΩΝΠΟΛΙΤΑΝΔΕΔΟΧΘΑΙΤΩI ..
	ΜΩΙΗΜΕΝΠΟΛΙΤΑΝΑΘΗΝΑΙΟΝ
	ΕΝΚΑΛΥΜΝΑΙΚΑΙΑΥΤΟΝΚΑΙΕΓΓΟ
	ΝΟΥΣΜΕΤΕΧΟΝΤΑΣΠΑΝΤΩΝ ΩΝ
	ΠΕΡΚΑΙΤΟΙΑΛΛΟΙΚΑΛΥΜΝΙΟΙΜΕΤΕ
35	. ΕΝΤΙΕΡΙΚΛΑΡΩΣΑΙΔΕΑΥΤΟΝΚΑΙ
	ΕΡΙΦΥΛΑΝΚΑΙΔΑΜΟΝΕ ΛΑΧΕ
	ΦΥΛΑΣΚΥΔΡΗ ΛΕΙΩΝΔΑΜΟΥ
	. . ΕΣΟΥΤΑΥΤΑΔΕΑΝΑΓΡΑΨΑΙ
	ΛΙΣΣΤΑΛΑΝΛΙΘΙΝΑΝΚΑΙΘΕΜΕΝ
40	ΕΙΣΤΟΙΕΡΟΝΤΟΥΑΓΟΛΛΩΝΟΣΤΑΣ
	ΔΕΑΝΑΓΡΑΦΑΣΕΡΙΜΕΛΗΘΜΕΝ
	. . ΟΣΩΝΑΣΩΣΑΓΓΕΛΟΥ

*Εδοξε τῷ βουλῷ καὶ τῷ δάμῳ, | Θεύπομπος Θηβάδα εἶπεν, ἐπει-
δὴ Μητρόδωρος Ἀττάλου, Καρδίανδος ἀνὴρ καλὸς κάγαθὸς καὶ |
5 εὔνους ὃν διατελεῖ τῷ δάμῳ τῷ Καλυμνίων χρέιας πα-|
ρεχόμενος ἐν παντὶ καιρῷ | καὶ κοινῷ καὶ ἴδιᾳ τοῖς ἐντυν-|
10 χάνουσι τῶν πολιτῶν, δεδόχθαι τῷ δάμῳ ἡμεν πολίταν |
Μητρόδωρον ἐν Καλύμνᾳ καὶ | ἐνκτησιν καὶ αὐτῷ καὶ ἔγγο-|
νοις μετέχουσι πάντων ὅνπερ καὶ τοὶ ἄλλοι Καλύμνιοι με-|
15 τέχοντι, ἐπικλαρῶσαι δὲ αὐτὸν καὶ ἐπὶ φυλὰν καὶ δᾶμον· ἔ-|
λαχε φυλᾶς Θευγενιδᾶν, δάμου Ποθαίων ταῦτα δὲ ἀναγρά-|
20 ψαι εἰς στάλαν λιθίναν καὶ θέμεν εἰς τὸ ιερὸν τοῦ Ἀπόλλωνος, |
τᾶς δὲ ἀναγραφᾶς ἐπιμεληθῆτω Θεύπομπος Θηβάδα.

*Εδοξε τῷ βουλῷ καὶ τῷ δάμῳ, | Βλόσων Σωσαγγέλου εἶπεν [’Α-|
25 θήναιον Ἀπολλωνίου Βαργ[υλι] | ἡτην εὔνουν ἡμεν τῷ δάμῳ |
τῷ Καλυμνίων χρέιας παρ[εχό]μενος ἐν παντὶ καιρῷ καὶ [κοι-|
30 νῷ καὶ ἴδιᾳ τοῖς ἐντυνχά[νουσι] | τῶν πολιτῶν, δεδόχθαι τῷ [δά-|
μῳ ἡμεν πολίταν Ἀθήναιον | ἐν Καλύμνᾳ καὶ αὐτὸν καὶ ἔγγο-|
νοις μετέχοντας πάντων ὅνπερ καὶ τοὶ ἄλλοι Καλύμνιοι μετέ-|
35 χ]οντι, ἐπικλαρῶσαι δὲ αὐτὸν καὶ | ἐπὶ φυλὰν καὶ δᾶμον· ἔλαχε |
φυλᾶς Κυδρηείων, δάμου | . . εσου ταῦτα δὲ ἀναγράψαι |
40 εἰς στάλαν λιθίναν καὶ θέμεν | εἰς τὸ ιερὸν τοῦ Ἀπόλλωνος, τᾶς |
δὲ ἀναγραφᾶς ἐπιμεληθῆμεν | [Βλ]όσωνα Σωσαγγέλου.

Two decrees of the Boulè and Demos of Kalymna, the first of which grants the politeia to Metrodoros, a citizen of Kardia. The second is a grant of politeia to Athenaios, a Bargylian.

Line 23. *Βλόσων*. This rare name occurs in an inscription from Telos; Ross, Hellenika, i, p. 60.

See also Lebas, Inscriptions de l' Asie Mineure, pt. v, No. 290; C. I. 6056.

Line 28. *παρεχόμενος* (*sic*) for *παρεχόμενον*. The same grammatical fault occurs in the decrees Nos. CCXXXII, CCXXXIII, *ante*.

Line 38. . . εσου. The traces of the letter preceding *E* suggest that it was *Φ*.

CCXXXVIII.

On the upper part of a stèle of calcareous stone. Height, 10½ in.; breadth, 10½ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΩΙΔ . . .
ΓΝΩΜΑΓΡΟΣΤΑΤΑΝΕΠΕΙΔΗΑ
ΓΟΡΑΝΑΞΑΓΟΡΑΚΛΕΥΣΕΠΕΛΩΛ
ΝΕΠΙΤΕΤΑΝΒΟΥΛΑΝΚΑΙΤΟΝΔΑ
5 ΜΟΝΑΞΙΩΤΟΝΥΙΟΝΑΥΤΟΥΤΟΝ
ΠΡΟΓΟΝΟΝΑΓΟΡΑΚΛΗΠΟΙΗΣΑΣ
ΘΑΙΠΟΛΙΤΑΝΔΕΔΟΧΘΑΙΤΑΙΒΟΥΛΑ .
. ΑΙΤΩΙΔΑΜΛΙΑΓΟΡΑΚΛΗΤΟΝΥΙ
. ΝΤΟΝΠΡΟΓΟΝΟΝΤΟΝΑΓΟΡΑΝΑ
10 . ΤΟΣΠΟΛΙΤΑΝΗΜΕΝΚΑΛΥΜΝΙ
ΩΝΚΑΙΑΥΤΟΝΚΑΙΕΓΓΟΝΟΥΣΦΥ
ΛΑΝΔΕΑΥΤΩΙΥΠΑΡΧΕΙΝΚΑΙ
ΣΥΓΓΕΝΕΙΑΝΑΝΚΑΙΤΩΙΠΑΤΡΙ
ΜΕΤΕΣΤΙΑΓΟΡΑΝΑΚΤΙΤΟΔΕΨΑ
15 ΦΙΣΜΑΤΟΔΕΑΝΑΓΡΑΨΑΙΕΙΣΣΤΑ
. ΑΝ . . ^ . . ν^ . ΘΕΜΕΝΕΙΣ .

*Εδοξε τῷ βουλῷ καὶ τῷ δάμῳ, | γνώμα προστατῶν, ἐπειδὴ ’Α-|
γοράναξ Ἀγορακλεὺς ἐπελθὼν ἐπί τε τὰν βουλὰν καὶ τὸν δᾶ-|
5 μον ἀξιῷ τὸν νίδον αὐτοῦ τὸν | πρόγονον Ἀγορακλῆ ποιήσασ-|
θαι πολίταν, δεδόχθαι τῷ βουλῷ | [κ]αὶ τῷ δάμῳ Ἀγορακλῆ τὸν νί-|
10 δ]ν τὸν πρόγονον Ἀγοράνα|[κ]τος πολίταν ἡμεν Καλυμνί-|
ων καὶ αὐτὸν καὶ ἔγγόνους, φυλὰν δὲ αὐτῷ ὑπάρχειν καὶ |
συγγένειαν ἀν καὶ τῷ πατρὶ | μέτεστι Ἀγοράνακτι τὸ δὲ ψά-|
15 φισμα τόδε ἀναγράψαι εἰς στά[λ]αν [λι]θ[ίναν] κα[τ] θέμεν εἰς [τὸ ιερὸν τοῦ Ἀπόλλωνος]

Line 5. *ἀξιώ*, Doric for *ἀξιοῦ*. Ahrens, De Dial. Dorica, p. 310, § 38, points out that the same form occurs in two inscriptions from Astypalaea. C. I. 2483, 2484.

Line 13. *συγγένειαν ἀν καὶ τῷ πατρὶ μέτεστι*. *συγγένεια* evidently here means admission to a *γένος*. By the word *μέτεστι* here we must understand the right of participation in certain sacra gentilicia. See Rayet, Inscriptions Inédites des Sporades, i, pp. 48–54. The application made by Agoranax to the Boulè and

Demos in this inscription shews that the politeia, which we may assume to have been granted to himself, could not be transmitted to his eldest son as an hereditary right without the formality of a decree, and such a formality may have been always required in such cases, though the clause *καὶ αὐτὸν καὶ ἔγγόνους*, usual in grants of politeia, would lead us to suppose that the rights bestowed on the father devolved on the descendants as a matter of course.

CCXXXIX.

On a fragment of a stèle of white marble, the left edge preserved. Height, $3\frac{1}{2}$ in.; breadth, $6\frac{3}{4}$ in. Perhaps from the upper part of the preceding stèle. Temple of Apollo, Kalymna; C. T. N.

ΤΑΝΟΠΩΣ
ΞΙΣΑΥΤΟΝΠΡ
ΑΤΑΞΙΑΣΧΑΡΙ
ΤΗΜΑΤΩΝΚΑΙΠΟΛ
5 ΤΕΙΝΚΑΙΠΡΑΣΣΕΙΤ

τῶν πολιτῶν
τὰν ὅπως [οὖν καὶ ὁ δῆμος φαίνηται τοῖς
εἰς αὐτὸν προθυμίας μηθὲν ἐνλείπουσι
καταξίας χάρι[τας ἀποδιδοὺς τῶν εὐεργε-
τημάτων καὶ πολ[λοὶ προαιρῶνται καὶ λέ-
γειν καὶ πράσσειν τὰ δέοντα ὑπὲρ τοῦ
πλήθεος τοῦ Καλυμνίων εἰδότες κ.τ.λ.]

The last two lines are restored from the Kalymnian decree, published C. I. 2671, under Iasos; see lines 47–50.

CCXL.

On a fragment of a stèle of white marble, the right edge preserved. Height, 6 in.; breadth, $7\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΙΔΑΜΛΙΗΜ
ΠΟΛΙΤΑΝΚΑΙΕΓ
ΞΟΝΤΑΣΩΝ
5 ΙΤΕΧΟΝΤΙ
ΤΠΙΦΥ

δεδόχθαι τῷ βουλᾶς καὶ τῷ] δάμῳ ἡμ[εν
πολίταν καὶ ἔγ[γ-
όνους αὐτοῦ πάντων μετέχοντας ὥν-
5 περ καὶ τοὶ ἄλλοι Καλύμνιοι] μετέχοντι
καὶ ἐπικλαρῶσαι αὐτὸν καὶ] ἐπὶ φυ[λὰν
καὶ δῆμον ἔλαχε φυλᾶς κ.τ.λ.]

Fragment of a decree conferring the politeia on some person, doubtless a public benefactor, and his descendants.

CCXLI.

On a fragment of a stèle of white marble, the right edge partly preserved. Height, $7\frac{3}{4}$ in.; breadth, $4\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

Ο
—ΣΙΣ
ΘΕΝΕ
ΙΞΙΑΣΧΑΡ
5 ΣΑΝΟΩΝΚΑΕ
ΔΟΚΘΑΙΤΑ
ΔΑΜΛΙΘ
ΕΙΔΑΑΘΗ
ΑΝΗΜΕΝΚ
10 ΤΟΝΚΑΙΕΓΣ
ΟΝΤΑΣΓΑ
ΙΛΟΙΚΑΛΥΜΝ
ΞΠΙΚΑΛΡΩΣ/
ΙΦΥΛΑΝΚΑ
15 ΤΑΤΑΛΣ

ὅπως οὖν ὁ δῆμος φαίνηται τοῖς] εἰς
αὐτὸν προθυμίας μηθὲν ἐνλείπουσι
καταξίας χάρι[τας
ἀποδιδού]ς ἀνθ' ὧν κα
δέ]δόκθαι τῷ] [βουλᾶς
καὶ τῷ] δάμῳ [τὸν δεῖνα
ειδα] Ἀθη[ναῖον
πολίτ]αν ἡμεν κ[αὶ
αὐτὸν καὶ ἔγ(γ)όνους
μετέχ]οντας πάντων
ώνπερ καὶ τοὶ ἄλλοι Καλύμνιοι
ἐπικλαρῶσα[ι δὲ αὐτὸν
καὶ ἐπ]ὶ φυλὰν καὶ δῆμον
τοὺς προστάτας] [ἔλαχε φυλᾶς κ.τ.λ.

Line 10. *ἔγ(γ)όνους*. The second *Γ* is omitted here through carelessness of the lapidary; so *δεδόκθαι* for *δεδόχθαι*, line 6; *ἐπικλαρῶσαι* for *ἐπικλαρῶσαι*, line 13.

CCXLII.

On a stèle of white marble, the upper part broken away. Height, 1 ft. 4 in.; breadth, 1 ft. 5 in. Temple of Apollo, Kalymna; C. T. N.

	IA		[δεδόχθαι]
	ΑΙΤΩΙΔΑΜΩ		τῷ βουλῷ καὶ τῷ δάμῳ [έπαινέσαι]
	ΤΟΝΑΡΕΤΑΣΕΝ		αὐ]τὸν ἀρετᾶς ἐνε[κα
	ΑΝΕΧΩΝΔΙΑΤΕΛ		ἀν ἔχων διατελ[εῖ πρὸς τὸν
5	ΔΑΜΟΝΤΟΝΚΑΛΥΜΝΙΩΙ	5	δᾶμον τὸν Καλυμνίων, ἥμεν
	ΔΕΑΥΤΟΝΠΟΛΙΤΑΝΚΑΛΥ,		δὲ αὐτὸν πολίταν Καλυμνίω-
	ΝΚΑΙΑΥΤΟΝΚΑΙΕΓΓΟΝΟΥΣΜ.		ν καὶ αὐτὸν καὶ ἐγγόνους μ[ε-
	ΤΕΧΟΝΤΑΣΠΑΝΤΩΝΩΝΚΑΙ		τέχοντας πάντων ὧν καὶ
	ΤΟΙΑΛΛΟΙΚΑΛΥΜΝΙΟΙΜΕΤΕ		τοὶ ἄλλοι Καλύμνιοι μετέ-
10	. ΟΝΤΙΕΡΙΚΛΑΡΩΣΑΙΔΕΑΥΤΟΝ	10	χ]οντι· ἐπικλαρῶσαι δὲ αὐτὸν
	ΚΑΙΕΠΙΦΥΛΑΝΚΑΙΔΑΜΟΝΤΟΥΣ		καὶ ἐπὶ φυλὰν καὶ δᾶμον τοὺς
	ΠΡΟΣΤΑΤΑΣΞΕΛΑΧΕΦΥΛΑΣΘΕΥ		προστάτας ἔλαχε φυλᾶς Θευ-
	ΤΕΝΙΔΑΝΔΑΜΟΥΠΟΘΑΙΩΝΑΝ		γενιδᾶν, δᾶμον Ποθαίων ἀν[α-
	ΤΡΑΨΑΙΔΕΤΟΥΑΦΙΣΜΑΙΣΣΤΑ		γράψαι δὲ τὸ ψάφισμα εἰς στά-
15	. ΑΝΑΙΘΙΝΑΝΚ ΙΘΕΜΕΝΕΙΣΤΟΙΕ	15	λ]αν λιθίναν καὶ θέμεν εἰς τὸ ιε-
	.. ΝΤΥΑΓΟΛΛΩΝΟΣΕΙΣΤΟΠΟΝΤΟΝ		ρὸ]ν τοῦ Ἀπόλλωνος εἰς τόπον τὸν
	. ΠΙΦΑΝΕΣΤΑΤΟΝΤΑΣΔΕΑΝΑΓΡΑ		ἐ]πιφανέστατον τᾶς δὲ ἀναγρα-
	ΦΑΣΚΑΙΑΝΑΘΕΣΕΩΣΕΠΙΜΕΛΗΘΕΝ		φᾶς καὶ ἀναθέσεως ἐπιμεληθέν-
	ΤΠΤΟΙΠΡΟΣΤΑΤΑΙ		τω τοὶ προστάται.

CCXLIII.

On a fragment of a stèle of calcareous stone; the right edge preserved from line 5 to 8. The surface is full of holes; this explains the irregular spacing of the letters. Height, 8½ in.; breadth, 8¾ in. Temple of Apollo, Kalymna; C. T. N.

	_ΜΑΤΑΕ		ψαφίσ]ματα ?
	ΛΩ ΣΕΠΡΟΑΙΡΟΥΜ		προαιρούμεν
	Ε ΘΑ ΤΩΙΔΑΜΩΙΟΤ	 τῷ δᾶμῳ ὅπ[ως
	ϹΕΦΑΙΗ ΗΤΑΙΤΙΜΩΝΤΟΥ		οὖν ὁ δᾶμος φαίνηται τιμῶν τοὺς
5	ΥΝΤΑ . ΑΥΤΟΝΚΑΙΚΟΙ	5	εὐεργετο]ῦντα[ς] αὐτὸν καὶ κοι-
	ΔΕΔΟΧΘΑΙΤΑΙΕΚΚΛΗΣΙ		νῷ καὶ ἴδιᾳ] δεδόχθαι τῷ ἐκκλησί-
	ΑΙΣΙΝΙΩΝΓΑΛΥΚΙΑΑΣΤΥ		ᾳ] Αίσιμον Γλαυκία Ἀστυ-
	ΗΜΕΙ . ΟΛΙΤΑΝΚΑ /		παλαιῆ] ἥμεν [π]ολίταν Καλυ-
	ΙΥΤΟΝΚΑΙΕΚΓΟΝΟΥΣΜΕ		μνίων καὶ α]ύτὸν καὶ ἐκγόνους με-
10	ΙΤΩΝΩΜΠΤΕΡΚΑΙΤ ..	10	τέχοντας πάν]των ὥμπερ καὶ τ[οὶ
	ΚΛΑΡΩ		ἄλλοι πολίται μετέχοντι· ἐπι]κλαρῶ[σαι
	ΑΝΚ		δὲ αὐτὸν καὶ ἐπὶ φυλ]ὰν κ[αὶ δᾶμον ἔλαχε
			φυλᾶς κ.τ.λ.]

CCXLIV.

On a fragment of white marble, complete only on the right edge. Height, 6 in.; breadth, 4½ in. Temple of Apollo, Kalymna; C. T. N.

	ΡΕΙΝΕ		ρεινε
	ΑΥΜΝΙ		Κα]λυμνι
	ΟΥΣΚΑΙΗ		καὶ αὐτὸν καὶ ἐκγόν]ους καὶ ἥ-
	ΙΝΑΙΡΟΛΙ		μεν αὐτοῖς ἐν Καλυμνᾳ πολι-
5	ΤΕΛΕΙΑΝΤ	5	τείαν α]τέλειαν π-
	ΝΙΕΚΡΑ		άντων κα]ὶ ἔκπλ[ουν
	ΓΙΚΑ		ἀσυλ]εὶ κα[ὶ ἀσπονδεὶ κ.τ.λ.

This fragment is probably from a grant of politeia to some public benefactor.

CCXLV.

On a stèle of white marble. Height, 3 ft. 4 $\frac{1}{4}$ in.; breadth, 1 ft. 3 $\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

5 ΕΔΟΞΕΤΑΙΕΚΚΛΗΣΙΑΙΤΑΙΚΑΛΥ
ΜΝΙΛΝΜΗΝΟΣΑΡΤΑΜΙΤΙΟΥΕΓΑ
ΡΙΣΤΟΛΑΙΔΑΠΑΡΜΕΝΙΣΚΟΝΤΟ/
ΛΕΞΙΔΙΚΟΥΤΗΜΕΝΕΥΕΡΓΕΤΑΝΚΑ.
ΠΡΟΞΕΝΟΝΚΑΛΥΜΝΙΛΝΚΑΙΑΥΤC .
ΚΑΙΓΕΝΟΣΑΕΙΚΑΙΗΜΕΝΑΥΤΟΙΣΕΓ
ΚΤΗΣΙΝΕΓΚΑΛΥΜΝΑΙΚΑΙΑΤΕΛΕΙΑΙ
ΤΗΝΕΞΑΓΟΜΕΝΛΝΚΑΙΕΣΑΓΟΜΕΝΛΝ
ΚΑΙΕΜΠΟΛΕΜΛΙΚΑΙΕΝΙΡΑΝΑΙ

5 "Εδοξε τῷ ἐκκλησίᾳ τῷ Καλυ-
μνίων, μηνὸς Ἀρταμιτίου, ἐπ' Ἀ-
ριστολαῖδα, Παρμενίσκον τὸν Ἀ-
λεξιδίκου ἥμεν εὐεργέταν καὶ
πρόξενον Καλυμνίων καὶ αὐτὸν
καὶ γένος ἀεὶ καὶ ἥμεν αὐτοῖς ἔγ-
κτησιν ἐγ Καλύμνα καὶ ἀτέλειαν
τῶν ἔξαγομένων καὶ ἔσαγομένων
καὶ ἐμ πολέμῳ καὶ ἐν ἱράνᾳ.

10 ΘΕΟΣ

10 Θεός

15 ΕΔΟΞΕΤΑΙΕΚΚΛΗΣΙΑΙΤΑΙΚΑΛΥΜΝΙ
ΛΝΜΗΝΟΣΑΡΝΕΙΟΥΕΡΙΛΕΥΚΑΡΟΥ
ΔΙΟΣΚΟΥΡΙΔΑΝΤΟΝΔΕΛΦΟΝΚΑΙΑΛΕ
ΞΙΔΙΚΟ ΙΕΥΕΡΓΕΤΑΣΚΑΙΠΡΟΞΕΝΟΥΣ
ΗΜΕΝΚΑΛΥΜΝΙΛΝΚΑΙΑΥΤΟΥΣΚΑΙΕΚΓΟ
ΝΟΥΣΚΑΙΗΜΕΝΑΥΤΟΙΣΕΓΚΑΛΥΜΝΑΙ
ΑΤΕΛΕΙΑΝΤΛΝΕ<ΑΤΟΜΕΝΛΝΚΑΙΕΞΑ
ΤΟΜΕΝΛΝΚΑΙΕΣΠΛΟΝΚΑΙΕΚΠΛΟΝΚΑΙ
ΕΜΠΟΛΕΜΛΙΚΑΙΕΝΙΡΑΝΑΙ

15 "Εδοξε τῷ ἐκκλησίᾳ τῷ Καλυμνί-
ων, μηνὸς Καρνείου, ἐπὶ Λευκάρου,
Διοσκουρίδαν τὸν Δελφὸν καὶ Ἀλε-
ξιδίκον εὐεργέτας καὶ προξένους
ἥμεν Καλυμνίων καὶ αὐτοὺς καὶ ἐκγό-
νους καὶ ἥμεν αὐτοῖς ἔγ Καλύμνα
ἀτέλειαν τῶν ἔσαγομένων καὶ ἔξα-
γομένων καὶ ἔσπλον καὶ ἔκπλον καὶ
ἐμ πολέμῳ καὶ ἐν ἱράνᾳ.

20 ΕΔΟΞΕΚΑΛΥΜΝΙΟΙΣΝΙΚΟΜΑΛ
ΟΝΑΛΚΑΙΟΥΣΙΚΥΛΝΙΟΝΠΡΟ
ΞΕΝΟΝΚΑΛΥΜΝΙΛΝΗΜΕΝΚΑ.
ΑΥΤΟΝΚΑΙΕΓΓΟΝΟΥΣΚΑΙΙΜΕ
ΝΑΥΤΟΙΣΑΤΕΛΕΙΑΝΚΑΙΕΣΠΛ
25 ΟΥΝΚΑΙΕΚΠΛΟΥΝΚΑΙΕΜΠΟΛ
ΕΜΛΙΚΑΙΕΝΕΙΡΑ. ΑΙ

20 "Εδοξε Καλυμνίοις Νικόμαχ-
ον Ἀλκαίον Σικυώνιον πρό-
ξενον Καλυμνίων ἥμεν καὶ
αὐτὸν καὶ ἐγγόνους καὶ ἥμε-
ν αὐτοῖς ἀτέλειαν καὶ ἔσπλ-
ον καὶ ἔκπλον καὶ ἐμ πολ-
έμῳ καὶ ἐν εἰρά[n]ᾳ.

In this and in No. ccxliii *ante* the decrees are not passed by the *βουλή* and *δῆμος* as is usual in decrees of Kalymna, but by the *ἐκκλησία*, or assembly of the people, and the date is fixed by the month

and the eponymous magistrate. The word *ἐκκλησία* occurs in the fragments of headings of decrees, Nos. CCLXXXIII, CCLXXXIV, CCLXXXV; see also CCLXXX, CCLXXXI, *post*.

CCXLVI.

On a fragment of a stèle of white marble, the left side partially preserved. Height, 9 in.; breadth, 4 $\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

5 ΚΑΙ.. ΙΝ
ΧΑΝΟΥΣΙ
ΔΑΜΟΣΦΑΙΝ
ΘΥΜΙΑΣΜΗ
ΣΧΑΡΙΤΑΣ
ΗΜΑΤΩΝ
ΩΞΕΝΟΥ
ΜΕΡΑΙΟ
ΥΣΚΑΙΕΚ
10 ΙΕΚΠΛΕΙΝΑ
ΝΑΓΡΑΨΑΙΛ
ΓΙΣΤΑΛΑΝΑ
ΕΝΕΙΣΤΟΙΕΡ
ΤΟΝΕΠΙΦ
15 ΕΑΝΑΓΡ

καὶ [κο]ιν[ὰ] τῷ πόλει καὶ ιδίᾳ τοῖς ἐντυν-
χάνουσι [τῶν πολιτῶν, ὅπως οὖν καὶ ὁ
δῆμος φαίνηται τοῖς εἰς αὐτὸν προ-
θυμίας μηθ[ὲν ἐν λείποντι] ἀνταξέ-
5 α]ς χάριτας [ἀποδιδοὺς τῶν εὐεργε-
τῆμάτων, [δεδόχθαι τῷ βουλᾶ ἀεὶ τῷ δάμῳ
προ]ένοντ[ος ἥμεν τοὺς δεῖνας τῶν δεῖνων
. . . 'Ιμεραίο[ν] (?) ἐν Καλύμνᾳ καὶ αὐ-
τοὺς καὶ ἐκγόνους
10 καὶ ἐκπλεῖν, ἀ[συλεὶ καὶ ἀσπονδεὶ
ἀ]ναγράψαι δ[ὲ τόδε τὸ ψάφισμα
εἰ(s) στάλαν λιθίναν καὶ θέμ-
εν εἰς τὸ ιερὸν τοῦ Ἀπόλλωνος
εἰ]ς τὸν ἐπιφ[ανέστατον τόπον,
τᾶς δὲ] ἀναγρ[αφᾶς κ.τ.λ.]

The latter part of a decree granting the proxenia to certain benefactors of the Kalymnians.

CCXLVII.

Fragment of a stèle of white marble, nearly complete on the left edge as far as line 21. Height, 1 ft.; breadth, 9 $\frac{1}{4}$ in.
Temple of Apollo, Kalymna; C. T. N.

— — —

ΕΙΔΗΘΕΥΚΡΑΤΗΣΟΙ
 ΟΥΣΩΝΚΑΙΦΙΛΟΣΤΩΙΔΑΜΣ
 ΤΑΣΥΓΑΡΧΟΥΣΑΣΑΥΤΩΙΓΟ
 5 ΤΟΣΠΡΟΤΕΡΟΝΤΕΔΙΕΤΕΛΕΙΧΡΕ
 ΜΕΝΟΣΤΑΙΠΟΛΕΙΔΙΑΦΥΛΑΣ
 ΑΙΡΕΣΙΝΚΑΙΠΡΟΑΙΡΕΥΜΕΝΟΣΜ
 ΤΩΝΣΥΜΦΕΡΟΝΤΩΝΚΛΙΟΙΣΚΑΤ
 ΠΡΟΘΥΜΟΝΑΥΤΟΝΕΣΤΑΤΟΥΔΑΝ
 10 . ΑΙΕΝΤΟΙΣΚΑΘΕΣΤΑΚΟΣΙΚΑΙΡΟΙΣΕΣ
 . ΛΙΧΡΗΜΑΤΑΕΣΤΕΤΟΝΨΑΦΙΣ
 . ΙΣΙΛΕΙΑΝΤΙΓΟΝΩΝΙΚΑΙΕΣΤΑΝ
 ΣΤΡΑΤΙΩΤΑΝ ΟΠΩΣΚΑΙΟΔΑ
 ΤΑΞΙΑΝΑΠΟΔΙΔΟΥΣΑΥΤΩΙΤΣ
 15 ΚΑΙΤΙΜΑΘΕΙΣΕΠΙΠΛΕΟΝΤΑΝΤΕ
 ΑΝΔΙΑΦΥΛΑΣΣΗΝΙΚΑΙΕΣΤΟΛ
 ΘΑΠΕΡΚΑΙΤΑΙΔΙΑΙΓΑΤΡΙΔΙΦΙΑΩ
 ΑΓΑΘΑΙΤΥΧΑΙΔΕΔΟΧΘΑΙΤΩΙ
 ΘΕΥΚΡΑΤΗΝΑΣΙΓΕΝΕΥΣΤΑΣ
 20 ΕΓΓΟΝΟΣΜΕΤΕΧ.. ΤΑΣΠΑΝΤΩ
 ΤΟΙΔΕΠΡΟΣΤΑ ΚΛΑΡΩΣΑ
 ΚΑΙΤΡΙΑ ΤΗΚΟΣΤΗ
 ΣΑΛΑΝΕΣ
 ΙΜΩΙΑΝ/
 ΝΑΓΡΑΦΑΙ
 ΙΤΟΥΑΓΟ
 ΦΙΚΟΜΕΝC

— — — — —

25

'Επ]ειδὴ Θευκράτης 'Ο[νασιγένευς Καλύμνιος εὐ-
 ν]ους ὡν καὶ φίλος τῷ δάμῳ [καὶ πράσσων καὶ λέγων ἀξίως
 τᾶς ὑπαρχούσας αὐτῷ πο[τὶ τὸν δάμον φιλότη-
 5 τος, πρότερόν τε διετέλει χρε[ίας ἐν παντὶ καιρῷ παρεχό-
 μενος τῷ πόλει, διαφυλάσσων τε νῦν τὰν ἰδίαν
 αἴρεσιν καὶ προαιρεύμενος
 τῶν συμφερόντων Κώοις κατ[ὰ
 πρόθυμον αὐτὸν ἔσ τὰ τοῦ δάμ[ου
 10 κ]αὶ ἐν τοῖς καθεστακόσι καιροῖς ἐσ[ευπόρηκε τῷ δά-
 μῳ χρήματα ἔσ τε τὸν ψαφι[σθέντα στέφανον τῷ
 β]ασιλεῖ 'Αντιγόνῳ καὶ ἔσ τὰν [μισθοφορὰν (?) τῶν
 στρατιωτῶν ὅπως καὶ ὁ δᾶ[μος φαίνηται χάριν ἀν-
 ταξίαν ἀποδιδοὺς αὐτῷ τῷν εὐεργετημάτων
 15 καὶ τιμαθεὶς ἐπὶ πλέον τάν τε [αἴρεσιν ἰδί-
 αν διαφυλάσσῃ καὶ ἔσ τὸ Λ[οιπὸν τῷ πόλει ἀμῶν κα-
 θάπερ καὶ τῷ ἰδίᾳ πατρίδι φιλότητα?
 'Αγαθῷ Τύχᾳ, δεδόχθαι τῷ δάμῳ πρόδενον ορ πολίτην ἡμεν
 Θευκράτη 'Ονασιγένευς τᾶς [πόλεως ἀμῶν αὐτὸν καὶ
 20 ἐγγόνος μετέχ[ον]τας πάντω[ν ὡμπερ καὶ τοὶ ἄλλοι Κώοι μετέχοντι,
 τοὶ δὲ προστά[ται? . . . ἐπὶ]κλαρωσά[ντω ἐπὶ φυλὰν
 καὶ τρια[κάδα καὶ πεν]τηκοστὴν?
 στ]άλαν ἔσ
 δᾶ]μῳ ἀν[α
 25 τὰν δὲ ἀ]ναγραφὰ[ν
 τοῦ 'Απόλλωνος
 ἀ]φικομένο

From lines 7 to 9 there is a slight sinking in the marble, caused probably by an erasure.

This is a decree in honour of Theukrates, son of Onasigenes, whom from the evidence of line 8, *τῶν συμφερόντων Κώοις*, I suppose to have been a citizen of Kalymna who had rendered important services to the Koians on several occasions, and who appears to have lent them money, lines 10, 11. It is not certain whether the reward for these services was the politeia or the proxenia. This inscription would thus be a copy of

the original decree made at Kos in favour of Theukrates.

The king mentioned line 11 may be Antigonos the First who caused the Teians to adopt the laws of Kos (Waddington-Lebas, pt. v, No. 86), or Antigonos Doson, who held Karia for a time. See Usener, Epigram von Knidos in Rheinisch. Museum, xxix, p. 40, Droysen, Hellen. 2nd ed. iii, pt. 2. p. 71.

Line 21. I have ventured to restore *τριακάδα καὶ πεντεκοστήν*, but there is no other evidence that such tribal divisions were in use at Kos.

CCXLVIII.

On the upper part of a stèle of white marble, surmounted by a pediment, the left side broken away. Height, 10 in.; breadth, $6\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

BOΥΛΑΙΚΑΙΤΑΙ
ΙΚΛΕΟΦΗΝΕΙΠΕΝ
ΛΥΣΑΓΟΡΟΥΠΡΟ
ΟΝΠΡΟΞΕΝΟΝ
5 ΜΝΙΛΝΚ/

"Εδοξε τῷ βουλᾶ καὶ τῷ
έκκλησίᾳ] Κλεοφῶν εἶπεν
τὸν δεῖνα] Λυσαγόρου Προ-
κοννήσιον? πρόξενον [ῆμ-
εν τῶν Καλυμνίων καὶ
αὐτὸν καὶ ἐγγόνους κ.τ.λ.]

CCXLIX.

On the upper part of a stèle of white marble, with right edge nearly complete; the moulding along the top has been broken away. Height, $9\frac{1}{4}$ in.; breadth, $9\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

. ΙΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΩ
ΓΙΓΝΩΜΑΓΡΟΣΤΑΤΑΝ
ΗΔΑΜΟΤΕΛΗΣΔΑΜΑΓΟΡ,
ΛΦΑΝΙΣΙΕΙΜΕΝΕΣΘΑΓΟΛΛΣ
5 . ΟΥΜΥΝΔΙΟΝΕΥΝΟΥΝΗΜΕΝ
ΛΙΔΑΜΩΙΤΩΙΚΑΛΥΜΝΙΩΝ .
ΑΙΔΙΑΤΕΛΕΙΝΓΟΛΥΩΡΟΥΝΤΑ
ΤΩΝΤΕΚΑΤΑΓΟΔΑΜΙΑΝΣΥΝΑΝ
ΤΩΝΤΩΝΠΟΛΙΤΑΝΚΑΙΤΩΝΓΑΡΑ
10 ΤΙΝΟΜΕΝΩΝΕΙΣΤΑΝΓΟΛΙΝΤΑ
ΑΥΝΔΙΩΝΧΡΕΙΑΣΠΑΡΦΧΩΜΓ
ΝΟΝΕΚΑΣΤΟΙΣΥ/
ΤΑΝ/

"Ε]δοξε τῷ βουλᾶ καὶ τῷ | [δάμ]ῳ, γνώμα προστατᾶν, [έπειδ-]
η Δαμοτέλης Δαμαγόρα [έ]μφανίζει Μενεσθή Ἀπολλω[ν-]
5 Ε]ρον Μύνδιον εἴνουν ἥμεν τῷ δάμῳ τῷ Καλυμνίων [κ-]
αὶ διατελεῖν πολυωροῦντα | τῶν τε κατ' ἀποδαμίαν συναν-|
10 τῶντων πολιτῶν καὶ τῶν παραγινομένων εἰς τὰν πόλιν τὰ[ν]
Μύνδιων χρέias παρεχόμενον ἔκάστοις κ[ατὰ δύναμιν
τὰν α[ύτοῦ

Beginning of a decree honouring Menesthes a Myndian for services rendered to Kalymnians in Myndos and elsewhere out of their country. The

person who certifies to these services is Damoteles, son of Damagoras.

CCXLIX *a.*

On a fragment of a stèle of white marble, the right edge complete. Height, 6 in.; breadth, 5½ in. Temple of Apollo, Kalymna; C. T. N.

ΥΨΑΦΙΣΜΑ ΝΑΝΚΑΙΑΝΑΟΕ ΤΟΥΑΓΡΟΛΛΩ ΑΓΡΑΦΑΣΕΓΙΜ 5 ΛΜΟΤΕΛΗΔΑ ΙΑΡΩΘΗΕΓΙΦΥ ΝΕΛΑΧΕΦΥΛΑ ΣΔΑΜΟΝΣΚΛ	ἀναγράψαι δὲ τόδε τ]ὸ ψάφισμα εἰς στάλαν λιθί]γαν καὶ ἀναθέ- μεν εἰς τὸ ἱερὸν] τοῦ Ἀπόλλω[νος τᾶς δὲ ἀν]αγραφᾶς ἐπι[μελ- 5 ηθῆμεν Δ]αμοτελῆ Δα[μαγ- γόρα καὶ ἐπεκ]λαρώθη ἐπὶ φυ- λὰν καὶ δᾶμο]ν· ἔλαχε φυλᾶ[ς δᾶμον Σκα- [λιωδᾶν?
---	---

This is evidently the end of the decree of which the preceding fragment is the beginning, as Damoteles, the mover of the decree, is the person charged with superintending the ἀναγραφή.

This decree probably granted the proxenia or politeia. Line 8. From the position of δᾶμον here we might have expected δάμου. Σκα[λιωδᾶν? Compare . καλιωδᾶν, ante ccxxxvi, line 13.

CCL.

On the upper part of a stèle of white marble, consisting of three pieces joined together; both sides of the stone are partially complete; part of the moulding on the top remains. Height, 9½ in.; breadth, 10¾ in. Temple of Apollo, Kalymna; C. T. N.

ΤΑΙΡC 'ΛΑΙΚΑΙΤΩI ΙΓΝ. ΙΑΠΡΟΣΤΑΤΑΝ ΔΗΤΙΜC .. ΞΙΔΑΣΤΙΜΟΔΙΚΟΥ .. ΕΛΘΩΝ ... ΤΑΜΒΟΥΛΑΝΚΑΙΤΑΝ 5 ΕΚΚΛΗΣΙΑ ΑΝΙΣΙΕΙΑΣΚΛΗΠΙ ΟΔΩΡΟΝE ΞΕΜΟΥΒΑΡΓΥΛΙΝΤΗ. ΕΥΝΟΥΝΗΜ ... ΚΙΔΑΜΩΙΤΩΙΚ/ ΛΥΜΝΙΩΝΧΙ ... ΣΔΕΓΑΡΕΧΟΜΕΝΟΝ ΑΝΤΙΚΑΙΡ.. ΚΑΙΚΟΙΝΑΙ , ΟΙΔΑ 10 ΞΕΝΤΥΙ ΧΑΝΟΥΣΙΝ ΚΥΝΚΑΙΟΔΑΜΟΣ ΑΥΤΟΝΠΡΟΟΥΜΙ ΟΥΣΙΝΚΑΤΑΞΙΑΣ ΙΦΥΕΡΓΓΤ

Ἐδοξε] τὰ βουλὰ καὶ τῷ
 δᾶμῳ], γν[ώ]μα προστατᾶν,
 ἐπει]δὴ Τιμο[κλ]έδας Τιμοδίκου
 ἐπ]ελθὼν [ἐπὶ] τὰμ βουλὰν καὶ τὰν
 5 ἐκκλησία[ν ἐμφ]ανίζει Ἀσκληπι-
 ὁδωρον Ε[ύπολ]έμου Βαργυλιήτη[ν
 εὔνουν ἡμ[εν τ]ῷ δᾶμῳ τῷ Κα-
 λυμνίων, χρ[εία]ς δὲ παρεχόμενον
 ἐν π]αντὶ καιρ[ῳ] καὶ κοινᾷ τῷ δᾶ-
 10 μῳ καὶ ιδίᾳ τοῖ]ς ἐντυγχάνοντιν
 τῶν πολιτῶν ὅπως] οὖν καὶ δ δᾶμος
 φαίνηται τοῖς εἰς] αὐτὸν προθυμί-
 ας μηθὲν ἐνλείπ]ουσιν καταξίας
 χάριτας ἀποδιδοὺς τῶν] εὐεργετ[ημ-
 15 άτων, δεδόχθαι κ.τ.λ.]

This is the upper part of a decree in honour of Asklepiodoros, son of Eupolemos, a citizen of Bargylia in Karia, and probably granted him the proxenia or the politeia in return for his services to the Kalymnians.

CCLI.

On a stèle of white marble, the foot and part of the left side broken away. Height, $11\frac{1}{4}$ in.; breadth, $7\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

a.

	ΕΔΟΞΕΤΑΙΕΚ
	ΚΛΗΣ . Α ΙΑ
	ΕΙ ΟΚ
	Ο
5	ΞΕ
	ΑΛΥΜ
	ΤΟΝ
	ΑΙΕΓΓ... ΥΣ
	ΑΙΗΙ ΕΝΑΥΤ
10	ΣΑΤΛΕΙΑΙ
	Ἐ ^τ ΠΛΟΥΝ

b.

	ἘΚ
	ΟΥ
	ΕΝΠΟ
	ΡΑΝΑ
5	Ἐ ^τ ΟΝΔ

The fragment *b*, of which the left side is complete, and which measures $4\frac{7}{8}$ in. in height by $3\frac{1}{4}$ in. in breadth, probably belongs to the same inscription as *a*, as the quality of the marble and the forms of the letters correspond. In that case it would

have followed immediately after line 11 of *a*, and the fracture of both stones would favour such an arrangement, though the broken surfaces cannot be adjusted. The two fragments so united may be restored thus:—

	"Εδοξε τῷ ἐκ-
	κλησ[ι]α

5	... πρόξε-
	νον ἐν Κ]αλύμ-
	νᾳ καὶ αὐ]τὸν
	κ]αὶ ἐγγ[όνο]υς
	κ]αὶ ἡμεν αὐτ-
10	οῖς ἀτέλειαν [κα-
	ι] ἐσπλουν [καὶ
	ἐκ[πλουν
 καὶ]
	ἐν πο[λέμῳ καὶ ἐν εἰ-
15	ράνᾳ [ἀσυλεὶ καὶ ἀσ-
	πονδ[εί

The letters in *b* are somewhat smaller in type than those in *a*.

CCLII.

On a fragment of a stèle of white marble, complete only on the left edge. Height, $6\frac{1}{4}$ in.; breadth, $10\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΑΝΚΑΙΕΙΣΙ
ΚΑΙΕΝΕΙΡΑΝ
ΤΡΑΥΑΙΕΙΣΣΤΑ
ΝΤΟΥΑΠΟΛΛΩΝΟ
5 ΑΣΤΑΛΑΕΠ
ΤΟΚΡΙΤΟΥ

καὶ ἀτέλειαν καὶ ἀσυλί-]
αν καὶ εἴσ[πλουν καὶ ἔκπλουν καὶ ἐν πολέμῳ
καὶ ἐν εἰράν[α· ταῦτα δὲ ἀνα-
γράψαι εἰς στᾶ[λαν λιθίναν καὶ θέμεν εἰς τὸ ιερ-
δ]ν τοῦ Ἀπόλλωνο[
5 α στάλα ἐπ
'Αρα]γοκρίτου

The name Aratokritos occurs in the inscription | No. ccxxxii, *ante*, and on a block of marble copied relating to the Theatre in the Hieron of Apollo, | by me at Kalymna.

CCLIII.

On the upper part of a stèle of calcareous stone, the top broken away, both sides preserved. Height, $9\frac{1}{4}$ in.; breadth, 1 ft. $\frac{3}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

ΔΗΜΕΟΥ ΕΙΑ
ΕΓΓΟΝΟΥΣ ΜΕΤΕΧΟΝΤ . ΣΠΑ . ΩΝ
ΑΙΤΟ . ΑΛΛΟΙΚΑΛΥΜΝΙΟΙ ΜΕΤΕΧΟΝΤ
ΚΑΛ . . . ΑΙΔΕ ΥΤΟΥΣΕ· Η ΤΕΦΥΛΑ
5 ΛΙΔΑ 10 . ΤΟΥΣ . ΡΟΣΤΑΤΑΣ Φ . ΛΑ . Ε
. ΑΧΟΝ ΙΑΤ Τ' ΑΝΔ . Λ . ΜΑΝ
ΝΛΓΡΑ . ΑΙΔΕ Τ . ΔΕΤΟΙΑΙΙΣΜΑΕΙΣΤ
ΑΛΑΝΚΑΙΑΝΑΘΕΜΕΝΕΙΣΤΟΙΕΡΟΝ
ΤΟΥΛΠΟΛ / ΣΝΟΣΤΑΣΔΕΑΝΑΓΡΑ
10 ΛΗΘΗΜΕΝΑΥΣΙ . ΡΑΤΗ
ΚΡΙ . ΕΙΚΕ ΩΣ - ^ /

..... [καὶ αὐτὸν καὶ
ἐγγόνους μετέχοντ[α]ς πά[ντ]ων [ῶν
καὶ το[ι] ἄλλοι Καλύμνιοι μετέχοντ[ι
έπι]κλα[ρώσ]αι δὲ [α]ύτοὺς ἐ[π]ί τε φυλὰ[ν
5 καὶ δᾶμο[ν] τοὺς [π]ροστάτας φ[υ]λᾶ[ς] ἔ-
λαχον ? αν
ἀγαγρά[ψ]αι δὲ τ[ό]δε τὸ ψάφισμα εἰς (σ)τ-
άλαν καὶ ἀναθέμεν εἰς τὸ ιερὸν
τοῦ Ἀπόλλωνος, τὰς δὲ ἀναγρα-
10 φᾶς ἐπιμε]ληθῆμεν Λυσικράτη[ν
εικεως ? . . .

The latter part of a decree which grants the proxenia or the politeia to certain persons whose names are lost. The Lysikrates, line 10, who is charged with superintending the engraving, is no

doubt the mover of the *ψάφισμα*. This stone is very difficult to read, having been partially calcined in the oven where I found it in use for retaining the heat.

CCLIV.

On a fragment of a stèle of grey calcareous stone, complete on the right side. Height, $6\frac{3}{4}$ in.; breadth, $7\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΑΥΜΝΙΟΙΜΕΙ Ε
ΑΙΔΕΑΥΤΟΝΚΑΙΕΠΙ
ΛΑΧΕΦΥΛΑΣΙΠΡΑΣΙ
ΕΙΤΑΝΤΑΥΤΑΔΕΑΝΑ
5 ΚΑΙΟΕΜΕΝΕΙΣΤΟΙ
ΛΤΑΝΑΓΡ
ΡΙΛΦ

ώνπερ καὶ τοὶ ἄλλοι Κα]λύμνιοι μετέ-
χοντι, ἐπικλαρῶσ]αι δὲ αὐτὸν καὶ ἐπὶ⁵
φυλὰν καὶ δάμον· ἔ]λαχε φυλᾶς 'Ιππασι-
.... δάμον . . .]ειτάν ταῦτα δὲ ἀνα-
γράψαι εἰς στάλαν] καὶ θέμεν εἰς τὸ i[ερ-
ὸν τοῦ 'Απόλλωνος, τᾶς] δὲ ἀναγρ[αφᾶς
ἐπιμεληθῆμεν κ.τ.λ.]

CCLV.

On a fragment of grey marble, broken on all sides. Height, $4\frac{1}{4}$ in.; breadth, 6 in. Temple of Apollo, Kalymna; C. T. N.

ΠΛΟΙ	[καὶ εἴσπλουν
ΕΙΚΑΙ	καὶ ἔκ]πλουν
ΝΔΕΙ'	ἀσνλ]εὶ καὶ
Δ	ἀσπο]υδεί ?

Apparently from the latter part of a decree of proxenia.

CCLVI.

On a fragment of white marble, complete on the left side. Height, $3\frac{3}{4}$ in.; breadth, $5\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΑΙΕΚΡΑ	κ]αὶ ἔκπλ[ουν ἀσνλεὶ
ΚΑΙΑΣΣΡΟ	καὶ ἀσπο]υδεὶ καὶ ἔ-
ΝΡΟΛΕΜΓ	ν πολέμῳ [καὶ ἐν ει-
ΡΛΑΙΤΑ	ράνᾳ τα
5 ΛΕΝΙΑΙΔΥ	5 η]μεν καὶ αἱ[τοῖς ?

This fragment is from the latter part of a decree, probably of proxenia.

CCLVII.

On a fragment of a stèle of grey marble, complete only on the right edge. Height, $6\frac{3}{4}$ in.; breadth, $6\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΙΕΙΕΓ	- - - - -
ΓοΝοΥΣΚΑΙ	καὶ αὐτὸν καὶ ἔγ]γόνους καὶ
ΜΝΑΙΕΓΚΤΗΣΙΝ	ἡμεν αὐτοῖς ἐν Καλύμνᾳ ἔγκτησιν
ΡοΕΔΡΙΑΝΚΑΙ	γᾶς τε καὶ οἰκίας καὶ π]ροεδρίαν καὶ
5 ΙΠοΛΕΜΩΙ	5 εἴσπλουν καὶ ἔκπλουν ἐν] πολέμῳ
ɔΝΔΕΙ	καὶ ἐν εἰράνᾳ ἀσπ]ονδεὶ

κ.τ.λ.

The latter part of an honorary decree granting probably proxenia.

CCLVII *a.*

On a fragment of a stèle of grey marble, the right edge preserved, but flaked off for about eight letters. Height, 11 in.; breadth, 9 in. Temple of Apollo, Kalymna; C. T. N.

-ΣΘΑ	εσθα
ΕΝΟΜΕΛ	τὸ δὲ γ]ενόμεν[ον ἀνάλωμα ?
~ΣΕΙΤΩΨΛ	δ]ώσει τὸ ψᾶ[φισμα ?
ΛΥΜΝΙΟΥΣ	Κα]λυμνίους
5 ΙΟΝΕΝΤΣ	ον ἐν τῷ
ΤΗΣΕΙΤ/	σ]τήσει τ[ὰν εἰκόνα ?
ΣΚΑΙ	σ καὶ
ΛΛ	λλ

This seems to be part of an honorary decree. The form of the letters and the marble are very similar to those of the preceding fragment, CCLVII.

CCLVIII.

On the upper part of a stèle of white marble, the left side nearly perfect; the right side remains, but is broken at the edge. Height, 10 in.; breadth, 10 $\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΛΙΒΟΥΛΑΙΚΑΙΤ . . .	"Ε]δοξε τῷ βουλῷ καὶ τ[ῷ
ΔΑΜΩΙΣΤΡΑΤΟΝΙΚΟΣΔ . . .	δάμῳ Στρατόνικος Δ[ι-
ΟΤΙΜΟΥΕΙΠΕΕΠΕΙΔΗΧ/	οτίμου εἶπε, ἐπειδὴ Χα-
ΤΑΛΑΣΦΙΛΟΞΕΝΟΥΒΕ . . .	τάλας Φιλοξένου Βε[ρε-
5 ΝΙΚΕΥΣ . . . ΙΑΤΡΟΣΩ . . .	νικεὺς [άρχ]ιατρὸς ὡ[ν πό-
ΛΛΟΙΣΤΩΝΠΟΑΙΤΑ	λλοις τῶν πολιτῶν χρεί-
. ΣΠΑΡΕΣΧΗΤΑ'Ε	α]ς παρέσχηται ἔ[ν τε τῷ
. ΕΧΝΑΙΚΑΙΕΙΣΟΚ	τ]έχνᾳ καὶ εἰσόκ[α ?
ΟΝΠΑΡΑΝ	ον παρα

Part of the heading of a decree in honour of a physician for public services, whose name, line 4, appears to be Chatalas, son of Philoxenos. For decrees in honour of physicians, see *ante*, No. CXLI.

Line 2. *Στρατόνικος Δ[ι]οτίμου*. In the subscription list, No. CCXCVIII, we find the name of Diotimos, son

of Stratonikos, evidently one of the same family as the mover of this decree.

Line 5. The stone has been much rubbed in the space where I supply *ΑΡΧ*, and there seem to be traces of the *X*.

Line 6. *ΠΟΑΙΤΑ*, *sic.*

CCLIX.

On the upper part of a stèle of white marble, the right edge nearly complete. Present height, 1 ft. 2 $\frac{3}{4}$ in.; breadth, 1 ft. 7 $\frac{3}{4}$ in. Within a shallow oblong sinking near the top is sculptured a wreath. *a* is engraved on the face of the stone; *b* on the right return. Temple of Apollo, Kalymna; C. T. N.

<i>a.</i>	
ΑΣΝΙΚΙΑ ΔΙΚΑΣΤΟ	ΦΩΝΤΥΡΩΝΟΣΑΓΗΤΩΡΑ,
ΥΑΛΕΞΙΚΡΑΤΗΣ ΛΥ	ΣΑΝΔΡΟΥΤΑΧΙΠΠΟΣΣΕ
. ΟΔΙΚΟΥΧΑΙΡΕΔΑΜΟΣΑ	ΓΝΟΔΑΜΟΥ ΕΙΠΑΝ
ΙΠΕΙΔΗΤΩΙΣΥΜΠΑΝΤΙΔΑ	ΜΩΙΠΟΛΕΜΟΥΞΕΞΕΘΩΝ
5 .. ΣΥΠΟΙΕΡΑΠΥΤΝΙΩΝΑΔΙ	ΚΩΣΚΑΙΠΛΗΡΩΘΕΙΣΑΝΜΑ
.... ΤΕΝΑΩΝΚΑΙΛΕΡΤΩΝ	ΠΛΟΙΩΝΛΥΣΑΝΔΡΟΣΦΟΙΝΙ
..... ΦΙΡΟΤΟΝΗΜΕΝΟΣΑΡ	ΧΩΝΥΠΗΡΕΤΙΚΟΥΚΑΙΣΤΡΑ
ΩΣΕΝΑΥΤΩΙΠΟΤΑΓΓΕΛΙΑΣΓΕΝΟΜΕΝΑΣΟΤΙΜΕΛΑΟΝΤΙΤΟΙΠΟ	ΓΙΝΕΠΙΤΑΝΠΟΛΙΝΚΑΙΤΑΝΧΩΡΑΝΚΑΙΤΑΣΝΑΣΟΣΤΑΣΚΑ
10 ΩΙΚΑΙΠΛΕΙΟΝΙΚΑΙΤΟΥΝΑΥΑΡΧΟΥΚΡΙΝΑΝΤΟΣΑΠΑΝΤΑ	ΤΑΝΗΡΑΓΑΘΟΣΕΓΕΝΕΤΟΕΝΤΕΤΑΙΣΥΜΠΛΟΚΑΙΤΑ
ΟΛΕΜΙΟΣΚΑΤΑΤΟΛΑΚΗΤΗΡΑΣΥΜΠΑΡΑΜΕΙΝΑ	ΟΛΕΜΙΟΣΚΑΤΑΤΟΛΑΚΗΤΗΡΑΣΥΜΠΑΡΑΜΕΙΝΑ
ΙΔΥΝΕΥΣΑΣΑΝΑΓΑΓΕΑΙΧΜΑΛΩΤΟΣΕ	ΟΙ ΤΡΑΜΙΑ ΙΔΙΑΤΑΓΜΑΣΙ
ΩΝΕ	Τ Κ Ι

b.

ΝΑΡΧΑΙΡΕΣΙΑΙΣ
ΚΑΙΠΑΡΑΚΑΛΕ
ΣΕΙΝΤΙΠΟΤΙΔΕΞΑ
ΛΕΝΟΣΑΥΤΑΣΠΟΙ
5 ΗΣΑΣΘΑΙΤΑΝΑΝΑ
ΤΟΡΕΥΣΙΝΔΙΟΝΥΣΙ
ΝΤΩΙΠΡΑΤΩΙΑΓΩ
ΙΜΕΤΑΤΑΣΣΠΟΝ
... ΣΑΔΕΑΝΑΓΟΡΕΥ
10 ... ΑΔΕΕΣΤΩΔΑ
... ΟΚΑΛΥΜΝΙΩΝ
..... ΝΟΙΑ

a.

Νικί]ας Νικία, Δικαστοφῶν Τύρωνος, Ἀγήτωρ Ἄ-
.... ν, Ἀλεξικράτης Λυσάνδρου, Τάχιππος Ξε-
νιοδίκου, Χαιρέδαμος Ἀγνοδάμου εἶπαν
ἐπειδὴ τῷ σύμπαντι δάμῳ, πολέμου ἔξενεχθέν-
το]ς ὑπὸ Ἱεραπυτνίων ἀδίκως καὶ πληρωθεισᾶν μα-
κρῶν] τε ναῶν καὶ λεπτῶν πλοίων Λύσανδρος Φοίνι-
κος κεχ]ειροτονημένος ἄρχων ὑπηρετικοῦ καὶ στρα-
τευσάμεν]ος ἐν αὐτῷ ποταγγελίας γενομένας ὅτι μέλλοντι τοὶ πο-
λέμοι ἐπιπλ]εῖν ἐπὶ τὰν πόλιν καὶ τὰν χώραν καὶ τὰς νάσος τὰς Κα-
λύδνας στόλ]ῳ καὶ πλείονι καὶ τοῦ ναυάρχου κρίναντος ἀπαντᾶ-
ν τοῖς πολεμίοις] ἀνήρ ἀγαθὸς ἐγένετο ἐν τε τῷ συμπλοκῇ τῷ
10 τε διώξει καὶ τοὺς π]ολεμίους κατὰ τὸν Λακητῆρα συμπαραμείνα-
ντας κιν]δυνεύσας ἀνάγαγε αἰχμαλώτος
δι[α]τάγμασι

b.

ν ἄρχαιρεσίαις
καὶ παρακαλε-
σεῦντι ποτιδεξα-
μένος αὐτὰς ποι-
5 ήσασθαι τὰν ἀνα-
γ]όρευσιν Διονυσί-
ων τῷ πράτῳ ἀγῶ-
ν]ι μετὰ τὰς σπον-
δᾶ]ς, ἀ δὲ ἀναγόρευ-
σι]ς ἄδε ἔστω, ὁ δᾶ-
μος] ὁ Καλυμνίων
στεφα]νοῖ Λ[ύσανδρον
Φοίνικος κ.τ.λ.]

This decree confers a crown on Lysandros, son of Phoinix, for his services in defending Kalymna in a naval action fought against the Hierapytnians of Crete. The lower part of the decree is unluckily broken away in the middle of the recital of the exploit by which Lysandros repelled the enemy. It may be inferred from line 10, if rightly restored, that the Hierapytnians had a larger fleet than the Kalymnians.

By the expression ἄρχων ὑπηρετικοῦ, line 7, we must understand that Lysandros commanded a single armed vessel.

Line 12. I have restored συμπαραμείνα[ντας]. The

promontory Laketer is the extreme southern point of Kos; the Hierapytnians, repulsed in their first attack on Kalymna, may have rallied at this headland, and have been there assailed by Lysandros, who may have succeeded at considerable risk in carrying away those of the enemy who had been taken prisoners, κινδυνεύσας ἀνάγαγε αἰχμαλώτος.

The first four lines of b cannot be explained because the lower part of a has been obliterated.

By the νάσοι Καλύδναι, lines 9, 10, must be meant the group of small islands immediately about Kalymna, mentioned by Homer in the Catalogue of the Ships, Il. ii, line 675, who doubtless included in

the group Kalymna itself. See Strabo, x, p. 489; L. Ross, Reisen, ii, p. 108.

In the list of movers of this decree are the names Dikastophon, son of Tyron, and Alexikrates, son of Lysandros. Both these persons are entered in the

list of subscribers to some public fund, No. ccxcviii, lines 15 and 41, *post*.

The attack on Kalymna by the Hierapytnians may have been made when Nabis joined the Kretans in piratical enterprises, about B.C. 205; see Polyb. xiii, 8.

CCLX.

On the lower part of a stèle of white marble, the left edge perfect from line 3 to the end, the right edge from lines 9-12.
Height, 11½ in.; breadth, 1 ft. 5 in. Temple of Apollo, Kalymna; C. T. N.

5	ΑΝΤΙΠΑΤΡΟΝΔΙΟΣΩ ΙΥΤΟΙΣΑΝΑΓΟΡΕΥΣΙΝΤΟΥ..... ΟΙΣΚΑΙΤΟΙΣΜΕΓΑΛΟΙΣΑΣΚΛΑΠΙΕΙΟΙ..... ΞΑΙΠΟΤΑΝΑΘΕΣΙΝΣΤΑΛΑΣΕΝΤΩΙΙΕΡΩΙ..... ΟΧΘΑΙΑΠΟΚΡΙΝΑΣΘΑΙΑΥΤΟΙΣΟΤΙΟΔΑΜΟΣΕ..... ΤΟΣΕΡΙΤΩΙΤΙΜΗΝΤΟΣΑΓΑΘΟΣΤΩΝΙΑΤΡΩΝ..... ΡΕΥΣΙΝΤΟΥΣΤΕΦΑΝΟΥΡΟΙΗΣΕΙΤΑΙΚΑΘΟΤΙΑΞΙΟΥ..... ΔΕΞΑΝΤΩΔΕΚΑΙΤΟΙΠΡΟΣΤΑΤΑΙΜΕΤΑΤΟΥΙΕΡΕΩΣΤΟΙΑ..... ΤΕΣΚΑΘΩΝΚΑΙΧΡΟΝΟΝΑΑΝΑΘΕΣΙΣΤΑΣΣΤΑΛΑΣΓΙΝΗΤΑΙΟΙ..
10	ΟΣΚΑΔΟΚΗΑΥΤΟΙΣΕΡΙΤΑΔΕΙΟΣΗΜΕΝΕΠΙΜΕΛΗΘΕΝΤΩΔΕΚΑΙ ΤΑΣΑΝΑΓΟΡΕΥΣΙΟΣΤΟΥΣΤΕΦΑΝΟΥΜΕΤΑΤΟΥΑΓΩΝΟΘΕΤΑ

'Αντίπατρον Διοδώρου

5	αύτοῖς ἀναγόρευσιν τοῦ στεφάνου τοῖς Διονυσίοις καὶ τοῖς Μεγάλοις Ἀσκλαπιέοις καὶ ἄνδρα ἀποδέξαι ποτ' ἀνάθεσιν στάλας ἐν τῷ ἱερῷ [τοῦ Ἀσκλαπιοῦ? δεδόχθαι ἀποκρίνασθαι αὐτοῖς ὅτι ὁ δῆμος εὑμετάπειστος ἐπὶ τῷ τιμῆν τὸς ἀγαθὸς τῶν ἱατρῶν [τὰν ἀναγόρευσιν τοῦ στεφάνου ποιησεῖται καθ' ὃ τι ἀξιοῦσιν ἀποδεξάντω δὲ καὶ τοὶ προστάται μετὰ τοῦ ἱερέως τοὶ αἱρεθέντες καθ' δν καὶ χρόνον ἀ ἀνάθεσις τᾶς στάλας γίνηται τοῖς
10	οῖς καὶ δοκῆ αὐτοῖς ἐπιτάδειος ἥμεν ἐπιμεληθέντω δὲ καὶ τᾶς ἀναγορεύσιος τοῦ στεφάνου μετὰ τοῦ ἀγωνοθέτα.

The mention of the Μέγαλα Ἀσκλαπίεια, line 3, makes it probable that this decree is the copy of one enacted by the people of Kos in answer to an application from the Kalymnians, who had bestowed a crown on a Koian physician and wished it proclaimed at Kos. Compare the decrees of Halikarnassos and Kos, Bullet. de Corr. Hell. 1881,

pp. 212, 213; and for the Ἀσκλαπίεια, ibid. pp. 215, 234.

Line 6. *τιμῆν* for *τιμᾶν*. See Ahrens, Dial. Dor. p. 313.

Line 9. *τοῖς[ον]* ὃς καὶ δοκῆ. This evidently refers to the person to be appointed to see to the setting up of the stèle, lines 3, 4.

CCLXI.

Fragment from the heading of a stèle in white marble, which has been surmounted by a pediment, the right edge complete.
Height, 8 in.; breadth, 4¾ in. Temple of Apollo, Kalymna; C. T. N.

1	ΙΛΥΣΩΝΚΑΙ ΤΗΣΑΡΟ ΣΠΤΟΛΕΜΑ
 ηλυσων και .. δικαστῆς? ἀπο- σταλεῖς παρὰ τοῦ βασιλέως? Πτολεμα- [ίου]

The following two fragments, CCLXI *a* and *b*, probably belong to this stèle.

CCLXI *a*.

Made up of two fragments of a stèle of white marble. The left edge is complete in the first four lines. Height, $10\frac{7}{8}$ in.; breadth, $10\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

5
ΔΙΑΚΡΙΝΙΚΑΙΔΙΑΛΥΣΑ
ΜΕΝΟΥΣΤΩΝΠΟΛΙΤΑΝ
ΘΡΩΠΩΣΚΑΙΣΥΜΦΕΡΟΝ
ΤΟΙΚΑΛΥΜΝΙΩΝΠΟΙΗΣ
ΕΙΣΚΑΤΑΤΑΝΤΟΥ
ΕΓΔΙΑΦΟΡΑΣΟΙ ΙΟΝΟ
ΠΑΝΤΑΣΣΥΝΑΓΑΓΕΔΙ₁
ΛΑΜΩΙΕΓΡΑΙΝΕΣΑΙΤΕ
ΑΙΧΡΥΞΩΙΣΤΕ
ΛΕΙΜΕΝΔΕ
ΙΝΑΙΕΓΓ

10

5

10

διακρίναι καὶ διαλῦσαι τοὺς διαφερό-
μένους τῶν πολιτῶν [άει φιλαν-
θρώπως καὶ συμφερόντως τῷ δάμῳ
τῷ Καλυμνίων ποιησ[άμενος τὰς κρί-
σεις κατὰ τὰν τοῦ?]
έγ διαφορᾶς δόμονο
πάντας συνάγαγε δ
ἔδοξε τῷ δάμῳ ἐπαινέσαι τε [τὸν δεῖνα τοῦ δεῖνος
καὶ στεφανῶσ]αι χρυσῷ στεφάνῳ
εἶμεν δὲ [πολίταν ἐν Καλύμνᾳ
καὶ αὐτὸν] καὶ ἔγγ[όνον]

This fragment evidently refers to the services of some one or more persons from another city who had been invited by the Kalymnians to judge a number of pending law suits. The services of these foreign judges or judge are rewarded with a gold crown,

and other honours; *συνάγαγε*, line 7, would lead us to infer that only one person is so rewarded. On the other hand, if the fragment immediately following (cclxi *b*) is part of the same decree, it included more than one person; see line 8, *αὐτὸνς καὶ φυλᾶς κ.τ.λ.*

CCLXI *b*.

On a fragment of stèle of white marble, the left edge preserved. Height, 1 ft. $\frac{1}{2}$ in.; breadth, $7\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΝΙΟΙΝΑΙ
ΑΠΟΛΛΩΝΟΣΤΑΣ
—ΤΑΛΑΣΕΠΙΜΕΛ
ΟΥΣΤΟΜΜΗΝΑΤΟ
5 —ΙΣΔΕΤΑΝΣΤΑΛ
ΚΑΙΤΑΝΟΥΣΙΑΝΚΑΙ
ΑΝΑΛΩΜΑΟΤΑΜΙΑΣ
ΤΟΥΣΚΑΙΦΥΛΑΣΕΝ

. [άναγράψαι δὲ τόδε τὸ ψάφισμα εἰς
στάλα]ν λιθίναν [καὶ ἀναθέμεν εἰς τὸ ἱερὸν τοῦ
'Απόλλωνος, τᾶς [δὲ ἀναγραφᾶς καὶ τᾶς ἀναθέσιος τᾶς
στάλας ἐπιμεληθῆμεν τοὺς αἱρηθησομέν-
ους τὸν μῆνα τοῦτον προστάτας
5 εἰς δὲ τὰν στάλαν καὶ τὰν ἀναγραφὰν
καὶ τὰν θυσίαν καὶ [τὸν στέφανον τὸ γενόμενον
ἀνάλωμα ὁ ταμίας [δότω μετέχεσθαι δὲ αὐ-
τὸν καὶ φυλᾶς ἐν [Καλύμνᾳ καὶ δάμον
κ.τ.λ.

If this and the preceding fragment, *a*, belong to the decree of the heading of which cclxi is part, it may have reference to the same transactions as the decree of the Kalymnians, of which a copy is preserved in a decree of the Iasians; C. I. 2671. We learn from that inscription that, at the request of the Kalymnians, five dikasts were sent to them from Iasos to judge various pending law suits between Kalymnian citizens. These suits, which amounted to two hundred and fifty or more, were settled by the dikasts to the satisfaction of the people of Kalymna, who in consequence rewarded

them with a gold crown and other honours.

The mention of a *διάγραμμα τοῦ βασιλέως* in this Iasian decree makes it probable, as Böckh points out, that this settlement of litigation was necessary in consequence of the return of the exiles which took place generally throughout the Greek cities by order of Alexander the Great. See C. I. 2166; Diodor. xvii, 109; xviii, 8.

Line 6. *τὰν θυσίαν*. Compare the decree from Minoa (L. Ross, Aufsätze. ii, p. 641), which grants the proxenia and a gold crown to certain dikasts, also fifty drachmæ *εἰς θυσίαν καὶ γένια*.

CCLXII.

On a fragment of grey marble, broken on all sides. Height, $5\frac{1}{4}$ in.; breadth, $3\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΛΑ
ΑΣΕΛ
ΙΠΑΣ/
ΑΛΥΜ
5 ΤΙΛΝΠ
ΣΠΕ
ΑΝΗ
10

"Εδοξε τῷ βουλῇ λαχί [καὶ τῷ δάμῳ, γνώμα προστατᾶν?
ἐπειδὴ δὲ δῆμος δέ] 'Ιασέων?
πᾶσι[αν σπουδὰν
τῷ δάμῳ τῷ Κ]αλυμ[νίων?

The mention of the Iasians in this small fragment suggests that it may be part of a decree similar in import to the Kalymnian decree, C. I. 2671, to which I have already referred, *ante* No. CCLXI. On this supposition I have conjecturally restored lines 1-4.

CCLXIII.

On a fragment of a stèle of white marble, the left side preserved at lines 5-7; line 1 is in smaller characters and is inscribed on the lower part of a moulding on the top of the stèle. Height, $7\frac{1}{4}$ in.; breadth, 7 in. Temple of Apollo, Kalymna; C. T. N.

ΛΙΤΑΙΤΩΙΔ
ΔΗΟΔΑΜΟΣ
ΙΠΡΕΣΒΕΥΣΑΝ
ΑΣΟΙΤΙΝΕΣΠΑΡ
5 ΕΠΟΙΗΣΑΝΤΟΤΑΣ
ΜΩΙΤΩΙΚΑΛΥΜΝΙΣ
ΩΥΣΩΜΟΣΑΝΕΠΑΙ
ΤΑΤΑΔΙΚΑΙΑΡΟΙ

"Εδοξε τῷ βουλῇ καὶ τῷ δάμῳ, γνώμα προστατᾶν
ἐπειδὴ δὲ δῆμος δέ] 'Ιασέων?
πρεσβεύσαν[τος τοῦ δεῖνος ἀπέστειλεν ἄνδρας δικαστ-
ᾶς? οἵτινες παρ[αγινόμενοι εἰς τὴν Καλύμναν?
5 έποιησαντο τὰς [κρίσεις συμφερόντως τῷ? δά-
μῳ τῷ Καλυμνίῳ κατὰ τοὺς νόμους καὶ τοὺς ὅρκους?
οὓς ὥμοσαν ἐπαι[νέσαι τοὺς δεῖνας
κα]τὰ τὰ δίκαια ποι[ησαμένους

The decree of which this is a fragment may have referred to the dikasts sent by the Iasians to Kalymna at the request of the latter city to settle their disputes. See C. I. 2671, and *ante* Nos. CCLXI, CCLXIA, b.

CCLXIV.

On a fragment of a stèle of white marble, the left edge of the stone preserved, but from four to five letters are wanting on this side. Height, $4\frac{3}{4}$ in.; breadth, $4\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΑΙΙΔ	καὶ κοινῷ κ]αὶ ιδ[ίᾳ?
ΕΝΠ/	ἐν πα[ντὶ καιρῷ
ΤΩΣΤ	ἀπροφασίσ]τως? τ
ΑΤΟΥΣΙ	τοὺς
5 ΩΝΣΥΝ	τ]ῶν συμ[φερόντων?
ΑΘΕΣΤΑ	ἐν τοῖς κ]αθεστα[κόσι καιροῖς
ΣΩΙΣ	χρν]σῷ σ[τεφάνῳ
ΕΙ	- - - - -

This seems to be a fragment of a decree conferring a crown for services.

CCLXV.

On a fragment from the upper part of a stèle of white marble. Height, 6 in.; breadth, 4 in. Temple of Apollo, Kalymna; C. T. N.

ΩΞΕΤΑΙ
ΜΩΙΤΣ
ΓΤΕΦ
ΕΠΙ

"Εδ]οξε τᾶ [βουλᾶ καὶ τῷ
δά]μῳ τῷ [Καλυμνίων
στεφ[άνῳ or στεφ[ανῶσαι
επι

CCLXVI.

On part of a stèle of white marble consisting of two fragments joined together, both sides preserved. Height, 7 in.; breadth, 11 $\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΔΕΕΝ
ΙΕΝΤΩ . . . ΓΙΤΩΙΚΑ . . ΙΝΙ
.ΙΤΛΝΤΕΚΑ . . ΤΡΑΤΕΙΑΝΡΑ
... ΙΔΑΜΕΥΝΤΑ . ΠΟΛΙΤΑΝΚΑΙ
5 ΙΩΝΠΑΡΑΓΙΝΟΝ . ΝΩΝΕΣΤΑΝΠΟ
ΛΙΝΠΟΛΥΩΡΟΥΝΤ . ΔΙΑΤΕΛΕΙΝΧΡΕΙ
ΑΝΠΑΡΕΧΟΜΕΝC . ΝΕ . ΣΤΟΙΣΚΑΤΑΔV
ΝΑΜΙΝΤΑΝΑΥΤC ΚΟΥΣΕΝΕΛΑF . . .
ΤΑΠΡΟΘΥΜΙΑΣΟG . ΤΟΥΝΟΔ . ^ .
10 ΦΑΙΝΗΤΑΙΤΙΜΩΝ
ΠΡΟΑΙΡΟΥΜΕΝΟΥΣ
ΡΕΥΜΕΝΟΙΤΑΣΧΡΕ
ΤΩΝΠΛΗΘΕΙΤΩΙΚΑ
ΙΟΤΙΥΠΑΡΞΕ

δε εν
εν τῷ [δάμῳ τῷ Κα[λυμνίων
τῶν τε κα[τὰ σ]τρατείαν πα-
ρεπ]ιδαμεύντω[ν] πολιτᾶν καὶ
5 τῶν παραγνομ[έ]νων ἐς τὰν πό-
λιν πολυωροῦντ[α] διατελεῖν χρεί-
αν παρεχόμενο[ν] ἔ[κα]στοις κατὰ δύ-
ναμιν τὰν αὐτοῦ οὐθὲν ἐλλε[ίπον-
τα προθυμίας ὅπ[ως] οὖν ὁ δ[ά]μος
φαίνηται τιμῶν [τοὺς εὐεργετεῖν αὐτὸν
προαιρουμένους [καὶ τοὶ προαι-
ρεύμενοι τὰς χρε[ί]ας παρέχεσθαι
τῷ πλήθει τῷ Κα[λυμνίων εἰδωντ-
ι ὅτι ὑπάρξε[ι αὐτοῖς πάντα τὰ τίμια
15 παρὰ τοῦ δάμου τοῦ Καλυμνίων κ.τ.λ.]

This is evidently part of an honorary decree | lymnians, who had sojourned in his city either while rewarding some foreigner with the proxenia, the | on military service or as travellers. politeia, or a crown, for services rendered to Ka-

CCLXVII.

On part of a stèle of white marble, the left edge and the moulding along the top complete; about eighteen letters or three-fifths of the stone wanting on the right side. Height, 9 $\frac{5}{8}$ in.; breadth, 6 in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙ
ΤΑΤΑΝΕΠΕΙΔΗΑ
ΝΕΥΣΚΑΛΥΜΝΙC
ΔΑΜΩΙΚΑΙΠΡΑΣΣ
5 ΑΥΤΛΙΠΟΤΙΤΑΝΓ
ΜΟΝΑΥΤΟΝΔΙΑΤI
ΤΟΥΔΑΜΟΥΧΡΗ
ΤΩΝΠΛΗΘΟΣΑΞ
ΠΟΛΕΙΠΟΛΛΩΝΚ
10 ΤΕΙΝΟΝΤΩΝΑΙΤΙΟ
ΚΑΙΕΝΤΟΙΣΚΑΘΕΞ-
ΤΟΑΝΑΛΩΜΑΤ
ΚΑΤΕΠΕΙΓΟΝΤ
ΤΩΝΑΠΙΩ
15 ΡΕΥΜΕΝ
ΛΟΥΧΡΗ
ΓΩΣΣ
ΟΔ

"Εδοξε τᾶ βουλᾶ [καὶ τῷ δάμῳ, γνώμα προσ-
τατᾶν, ἐπειδὴ Α
νευς Καλύμνιο[ς εύνους ὧν καὶ φίλος τῷ ?
δάμῳ καὶ πράσσο[ων καὶ λέγων ἀξίως τᾶς ὑπαρχούσας
5 αὐτῷ ποτὶ τὰν [πόλιν φιλότητος
μον αὐτὸν διατ[ελεῖ
τοῦ δάμου χρῆματα ?
των πλήθος ἀξ[ιόλογον
πόλει πολλῶν καὶ μεγάλων συν- ?
10 τεινόντων αἴτιο[ς
καὶ ἐν τοῖς καθεστ[ακόσι καιροῖς
τὸ ἀνάλωμα τ
κατεπειγόντ[ων
των απιο
15 ρευμεν [τοῦ δά-
μου χρῆματα
ὅπως οὖν ὁ δάμος φαίνηται
ὁ δ[ά]μος

If line 3 is rightly restored, this is a fragment of a decree of some city, honouring a Kalymnian for services. Compare *ante* CCXLVII.

CCLXVIII.

On a fragment of a stèle of white marble, the left edge complete. Height, $4\frac{3}{4}$ in.; breadth, $3\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΜΟΣΦ	[ὅπως οὖν ὁ δᾶ-
ΞΡΓΕΤΕΙΝΙ	μος φ[αίνηται τιμῶν τοῦς εὐ-
ΤΟΝΚΑΙΤΟ	εργυετεῖν [προαιρουμένους αὐ-
5 ΙΕΝΟΙΓΑΣ	τὸν καὶ το[ὶ προαιρού-
ΣΙΔΩΝΤΙΔ	μενοι [τ]ὰς [χρείας παρέχεσθαι
Α ΤΑΤ	εἰδωντι
ΑΤΑΔΥΝΑ	πάντα] τὰ τ[ίμια
ΘΛΙΤ	κ]ατὰ δύνα[μιν
	θαι τ

CCLXIX.

On a fragment of a stela of white marble, complete only on the left edge. Height, $4\frac{1}{4}$ in.; breadth, 5 in. Temple of Apollo, Kalymna; C. T. N.

ΠΕΙΑ<
ΘΥΜΙΑΣΛ
ΘΕΥΔΩΡΟΝ
ΤΟΝΚΑΙΕΙ
χ]ρείας [παρεχόμενος, οὐθὲν ἐλλείπων πρ-
θυμίας, δ[εδόχθαι πολίταν ἦμεν ἐν Καλύμνᾳ
Θεύδωρον [τοῦ δεῦνος καὶ αύ-
τὸν καὶ ἔγγονους μετέχοντας κ.τ.λ.

Line 3. Θεύδωρον. In the list of the dikasts sent by Iasos to Kalymna (see C. I. 2671) the name of Theodoros, son of Noumenios, occurs.

CCLXX.

On two fragments of white marble joined together. Height, 6 $\frac{3}{4}$ in.; breadth, 3 $\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

Λ
ΑΙΑΝ
ΟΙΝΑΝ
ΥΔΡΟΙ
5 ΑΛΑΝ
ΛΑΙΓ
ΥΑΚΙΝ
ΛΕΝΤΟΙ
ΛΙΠΟΛ

τόδε τὸ ψάφισ]μα, ἀν[αγράψαι δὲ
εἰς στάλαν λι]θίναν [καὶ θέμεν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος
υδρο
στ]άλαν ?
λαῖπ
μηνὸς ?] Ὑακιν[θίου ?
μεν τοι
τ]ὰ πόλ[ει

Fragment from end of honorary decree.

CCLXXI.

On a fragment of grey marble, complete on the right side. Height, $4\frac{1}{2}$ in.; breadth, $5\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΙΝΑ
ΑΙΘΕΜΕΝΕΙΣ
ΥΛΑΣΣΕΛΑΧΕ
- ΜΕΙΔΗΝΙΟ

κ]αὶ θέμεν εἰς
τὸ iερὸν τοῦ Ἀπόλλωνος φ]υλᾶς ἔλαχε
ἐπειδὴ Νιο

Lines 2, 3, the end of an honorary decree. Line 4, the beginning of another decree.

CCLXXII.

On the lower part of a stèle of white marble, both sides partly preserved; along the base is a moulding. Height, 8 in.; breadth, $10\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΑΝΑΘΕΜΕΝ
ΙΕΡΟΝΤΟΥΑΠΟΛΛΩΝΟΣ

ἀναθέμεν [εἰς
τὸ] iερὸν τοῦ Ἀπόλλωνος

The end of a decree.

CCLXXIII.

On the lower part of a stèle of white marble, complete on the right side; the left broken away above line 5. The stèle extends 9 in. below the inscription. Height, 1 ft. $\frac{1}{2}$ in.; breadth, 1 ft. 2 in. Temple of Apollo, Kalymna; C. T. N.

ΔΙ
ΑΝΩΜΑΕΙΣ
..... - ΙΑΝΖΤΑΛΑΝΚΑΙΕΙΣ
ΝΑΙ ΡΑΦΑΝΔΟΤΩΤΑΜΙΑΣΩΝΕΣ
5 ΙΑΚΩΣΑΡΙΣΤΙΑΙΤΩΙΑΝΑΛΩΣΑΝΤΙ

τὸ δὲ γενόμενον ἀν]άλωμα εἰς
ταῦτα καὶ εἰς] τὰν στάλαν καὶ εἰς
τὰν ἀν]αγραφὰν δότω ὁ ταμίας ὁ ἐνεσ-
τακὼς Ἀριστίᾳ τῷ ἀναλώσαντι.

End of a decree. We find the name Aristias in the heading of a stèle, *post* cccv and *ante* ccxxxii.

CCLXXIV.

On a fragment of a stèle of white marble; large characters; the right edge partly preserved. Height, 5 in.; breadth, 5 in. Temple of Apollo, Kalymna; C. T. N.

ΔΕΔΟΧ
ΙΥΜΝΙΩΝ
ΝΟΙΡΑ
- ΣΤΑ

δεδόχθ[αι
Κα]λυμνίων
μοιπα

Fragment, probably from the latter part of an honorary decree.

CCLXXV.

On a fragment of grey marble, broken on all sides. Height, $3\frac{7}{8}$ in.; breadth, 2 in. Temple of Apollo, Kalymna; C. T. N.

ΜΠC
ΔY
Y

καὶ ἐ]μ πο[λέμῳ ?
κατὰ] δῆ[ναμιν ?

CCLXXVI.

On a fragment of grey marble, the left edge complete. Height, $2\frac{3}{4}$ in.; breadth, 3 in. Temple of Apollo, Kalymna; C. T. N.

I EIT
=TTIKA
-S
éπικλ[αρωσαι ?

CCLXXVII.

On two fragments of grey marble, joined together, complete on the left side. Height, 6 in.; breadth, $4\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΓΡΑΥΑΙΕΙ
ΤΟΙΕΡΟΝ
ΘΕΥΓΕΝ
ΚΑΛΛΙΣΙ
5 ΛΥΦΡΩΝΝΙ
ΔΗΝΔΙΑΤΕ
ΔΟΧΩ/
Τ^

[ταῦτα δὲ ἀνα-
γράψαι εἰς στάλαν λιθίναν τὸν προστάτας καὶ ἀναθέμεν εἰς
τὸ ἱερὸν [τοῦ Ἀπόλλωνος ἐπεκλαρώθη ἐπὶ φυλὰν καὶ δάμου, ἔλαχε φυλᾶς
Θευγεν[ιδᾶν, δάμου

5 Καλλίστρατος? εἶπε, ἐπειδὴ Πο-?
λύφρων Νι [εὔνους
ων διατελεῖ τῷ δάμῳ τῶν Καλυμνίων δε-
δόχθαι

Lines 1-3. The end of a decree conferring a grant of politeia and proxenia.

Lines 4-8. Part of the heading of an honorary decree.

CCLXXVIII.

On a fragment of grey marble, broken on all sides. Height, $4\frac{3}{4}$ in.; breadth, $3\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΙΟΗΜΕΙ	ἐπιμεληθῆμεν
ΓΙΔΑΝ	ἔλαχε φυλᾶς . . . δάμου . . .] γιδαν
ΝΙΚΑΙ	"Εδοξε τῷ βουλῇ καὶ [τῷ δάμῳ
ΕΙΠΕ	ο δεῖνα] εἶπε
5 F	5

CCLXXIX.

On a fragment of a stèle of white marble, the right edge preserved. Height, $7\frac{1}{4}$ in.; breadth, $8\frac{5}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

ΝΑΙΤΩΙΔΑΜ	"Εδοξε τῷ βουλῇ καὶ τῷ δάμ-
ΙΑΤΑΝΕΓΕΙΔΗ	ῳ, γνώμα προστατᾶν, ἐπειδὴ
ΟΣΞΕΙΝΟΚΡΙΤΟΥΕΓΤΕΛ	ο δεῖνα] Ξεινοκρίτου ἐπελ-
ΤΙΤΑΝΒΟΥΛΑΝΚΑΙΤΟΝΔΑ	θῶν ἐπ] τὰν βουλὰν καὶ τὸν δά-
5 ΑΦΑΝΙΣΙΕΙΚΑΛΛΙΣΤΡΑΤΟ	μον ἔμφανίει Καλλίστρατον
ΛΟΥΜΥΝΔΙΟΝΕΥΝΟΥΝΗΜΕΝ	ον Μύνδιον εὔνουν ἥμεν
ΙΧΡΕΙΑΣΤΑΡΕΧΟΜΕΝΟΝ	τῷ δάμῳ τῶν Καλυμνίων] χρείας παρεχόμενον
ΤΟΣΦΜΤΠΑΝΤΙΚΛΙ	τος ἐμ παντὶ κα-
	[ρῳ

From the heading of a decree setting forth the public services of Kallistratos, a Myndian. This probably contained a grant of politeia.

CCLXXX.

On a fragment from the left side of a stèle of white marble, on the top of which has been a moulding, now broken away; the left edge of the inscription partly preserved. Height, 7½ in.; breadth, 4½ in. Temple of Apollo, Kalymna; C. T. N.

. ΔΟΞΕΤΑΙ
ΜΑΠΡΟΣΤΑ
ΚΟΡΑΚΙΝΟΥΕ
ΛΛ ΝΚΑΙΤΑΝ
5 Λ ΤΛΓΟΡ
ΥΔΝ
ΜΩΙΤΩ

⁷Ε]δοξε τᾶ [βουλᾶ καὶ τᾶ ἐκκλησίᾳ, γνώ-
μα προστα[τᾶν ἐπειδὴ ὁ δεῖνα τοῦ
Κορακίνου ἐπελθὼν ἐπὶ τὰν βου-
λὰν καὶ τὰν [ἐκκλησίαν ἐμφανίζει
5 'Α[ρισ]ταγόρ[αν τοῦ δεῖνος
Π]υδν[αῖον ? εύνουν ἡμεν τῷ δά-
μῳ τῷ [Καλυμνίων

CCLXXXI.

On the upper part of a stèle of white marble, surmounted by a pediment; more than half of the stèle on the right hand side is broken away. The inscription begins near the lower edge of the fragment. Height, 10 in.; breadth, 5½ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤ/
— ΓΛ

⁷Εδοξε τ[ᾶ] βουλᾶ or τ[ᾶ] ἐκκλησίᾳ

The initial words of a decree.

CCLXXXII.

On a fragment from the upper part of a stèle of white marble, the right edge and part of the moulding along the top preserved. Height, 6 in.; breadth, 7½ in. Temple of Apollo, Kalymna; C. T. N.

ΙΒΟΥΛΑΙΚΑΙΤΑΙ
ΔΑΜΟΓΕΝΗΣ
ΛΗΤΙΜΟΣΩΦ

⁷Εδοξε τᾶ] βουλᾶ καὶ τᾶ]
ἐκκλησίᾳ], Δαμογένης
εἰπεν, ἐπειδῆ] Τιμοσθέ[νης

Fragment from the heading of an honorary decree.

CCLXXXIII.

On a fragment of a stèle of white marble, the right side preserved. The inscription begins near the lower edge of the fragment. Height, 4¾ in.; breadth, 6 in. Temple of Apollo, Kalymna; C. T. N.

ΕΚΚΛΗΣΙ
ΝΙΚΟΣΦΙΠ

⁷Εδοξε τᾶ βουλᾶ καὶ τᾶ] ἐκκλησῖ[α
..... νικος εἰπε[ν

Fragment from the heading of a decree.

CCLXXXIV.

On a fragment of a stèle of white marble, the right side preserved; the inscription begins near the lower edge of the fragment. Height, 8 in.; breadth, 5 in. Temple of Apollo, Kalymna; C. T. N.

ΚΑΙΤΑΙΕΚΚΛΗ
ΙΝΙΚΟΥΑΓ
ΙΔΑΕΙΠΑΝ
ΕΥΣΑΡΚ

⁷Εδοξε τᾶ βουλᾶ] καὶ τᾶ ἐκκλη-
σίᾳ, ὁ δεῖνα Καλλινίκου 'Αγ
..... ιδα εἰπαν
ἐπειδὴ ὁ δεῖνα . . . ευς 'Αρκ

Fragment from heading of a decree.

CCLXXXV.

On a fragment of a stèle of white marble, the right side preserved. Height, $4\frac{1}{4}$ in.; breadth, 5 in. Temple of Apollo, Kalymna; C. T. N.

ΑΙΤΑΙΕΚΚΛΗΣΙΑΙ
ΚΛΕΟΥΣΕΙΠΕΝ
Π ΑΟΔΟΤΟΥ
Υ

⁷Εδοξε τῷ βουλᾷ κ]αὶ τῷ ἐκκλησίᾳ
..... κλέους εἶπεν
Ἐπειδὴ δ δεῖνα Ἀ]π[ολ]λοδότου

Fragment from heading of decree.

CCLXXXVI.

On a fragment from the upper part of a stèle of white marble; the left side and the moulding at the top have been broken away; the right side is complete; the inscription begins about half way down the fragment. Height, $6\frac{1}{4}$ in.; breadth, 6 in. Temple of Apollo, Kalymna; C. T. N.

ΠΕΝ
ΝΙΟΣ
ΩΣΑΛΕ

εἰ]πεν

Probably broken off from the heading of a decree.

CCLXXXVII.

On a fragment of grey marble, apparently from the upper part of a stèle, complete on the top; the inscription begins near the lower edge of the fragment. Height, 3 in.; breadth, $1\frac{5}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

ΔΟ
ΓΙΙ

⁷Ε]δοξε τῷ βουλᾷ κ.τ.λ. ?

Probably a fragment from the first two lines of a decree.

CCLXXXVIII.

On a fragment of grey marble, broken on all sides. Height, $3\frac{3}{4}$ in.; breadth, $2\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΔΕΙ,
ΠΕΝ

δε
εἰ]πεν ?

Probably part of the heading of a decree.

CCLXXXIX.

On a fragment of grey marble. The inscription broken on all sides, but the left edge of the stone partly preserved. Height, $3\frac{3}{8}$ in.; breadth, $4\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΚΛΕΥΣ
ΘΕΟΥΣΑ
ΝΙΔΑΜΩ
ΥΜΕΝ

... κλευς
... θεου Σαμιος ?
τῷ δάμῳ
προαιρε]υμενο ?

A fragment, probably, from the heading of an honorary decree.

CCXC.

On a fragment of grey marble, broken on all sides. Height, 4 in.; breadth, $5\frac{1}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

Σ_ΜΕΡΛ	
ΡΑΓΕΝΟΜΛ	οῖτινες ? πα]ραγενόμε[νοι ?
ΔΥΣΜΕΝΔΡΩΝ	τ]οὺς ? μὲν δρων
ΑΣΙΚΛΕΥΣ^	Π ?]ασικλεύς
5 ΑΗΙ	

Probably a fragment of a decree. If we restore the sending of envoys or commissioners. See the $\pi\alpha]$ ραγενόμε[νοι, the inscription may have related to Kalymnian decree, C. I. 2671, lines 33, 36.

CCXCI.

On a fragment of a stèle of white marble, the right side preserved. Height, $7\frac{3}{4}$ in.; breadth, $5\frac{3}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

ΑΡΓ	αργ
ΙΣΥΡΙΟΣ	Ν]ισύριος ?
ΩΝΕΙΣΚΑΛΥ	ρων εἰς Καλυ[μν
ΗΣΤ Ν
5 ΜΝΙΩ	5 Καλυ]μνίω[ν

This seems to be part of a decree.

CCXCII.

On a fragment of grey marble, broken on all sides. Height, $2\frac{1}{4}$ in.; breadth, 2 in. Temple of Apollo, Kalymna; C. T. N.

ΝΗ	νη
ΙΕΥΤΕ	εὐερ[γέταν ?

Perhaps part of an honorary decree.

CCXCIII.

On a fragment of grey marble, the right side complete. Height, $3\frac{1}{4}$ in.; breadth, $3\frac{3}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

ΟΥΛΕ	ους ἔ
ΣΜΑΝΔΡΙ	ς Μανδρι
ΟΦΩΝΤΟ	κοφωντο[s
ΙΟΣΞΔΗ	ιος ἔδ
5 ΗΩ	

Probably a fragment from the subscription list, No. ccxcviii *post*.

CCXCIV.

On a fragment of white marble, complete on the top. Height, 4 in.; breadth, 2 in. Temple of Apollo, Kalymna; C. T. N.

ΑΠΟ	απο
ΣΥΜ	συμ
ΔΑΛ	δαλ
ΑΝΔ	ανδ
5 ΚΤΑΝ	5 κταν
ΕΝ	εν
Ω	

CCXCV.

On a fragment of a stèle of grey marble, the left edge preserved. Height, $7\frac{3}{4}$ in.; breadth, $5\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΩΝ	
ΥΥΣΙΔΕΜΗ	. ουσι δὲ μη
ΕΩΣΤΩΝΡΥ	εως τῶν πν
ΟΝΩΣΑΣΕΒΟΥ	ονως ἀς ἐβο[κολήσαντο ?]
5 ΠΟΑΙΕΠΙΓΝΟ	πόαι [οι δὲ
ΤΑΜΙΑΙΑΝΑΓΡ	ταμίαι ἀναγρ[αφόντων τὰ κ-
ΤΗΜΑΤΑΚΑΙΤΟ	τῆματα καὶ το[ὺς τόκους
ἌΝΕΣΤΟΙΕΡΟ	ἐς τὸ ιερὸν τοῦ Ἀπόλλωνος, τὸ δὲ γενόμενον
ΛΩΜΑΤ	ἀνά]λωμα
10 ΤΟΚΩ,	τόκω ὡ[ς ?
ΙΤΕΣ

This seems to be a fragment of some law relating to the management of public property.

Line 5. *πόαι*. This word leads me to conjecture that the property in question was pasture, perhaps sacred land.

The characters in this inscription are late, and in *ΤΟΚΩ*, line 10, the iota subscriptum is wanting.

On the left edge of this stone is *ΝΙΚΟΣ*; the letters are larger and of an earlier date than those of the inscription on the face, to which they are set at a right angle. The original stone has evidently been reworked when the later inscription was engraved on it.

CCXCVI.

On a fragment of grey marble, the left edge complete. Height, $4\frac{1}{2}$ in.; breadth, $2\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΠΑΝΟΡΙ	Πάνορ[μον ?
ΤΕΙΧΙΞΑΙΤΟΙ	τειχίξαι τοι
ΔΟΞΑΝΑΝΗΚ	δόξαν ἀνηκ
ΕΝΑΣΦΑΛΕΙ	ἐν ἀσφαλεί[α
5 ΑΛΛΑΙΧΩ	ἄλλαι χώ[ραι ?
ΤΩΝΑΥΤ	τῶν αὐτ[ῶν
ΜΑΝΔΑΗ	μαν δατ
ΠΑΝΤΑ	παντα
MOT	μοτ
10 ΤΙΜ	τιμ

This may be a fragment of a decree relating to some fortress in Kalymna. I have restored *Πάνορ[μον*, line 1, because the deme of the Panormians is men-

tioned, *post*, No. ccxcviii, line 42. The letters are late and crowded.

CCXCVII.

On a fragment of grey marble, broken on all sides. Height, 2 in.; breadth, $2\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΙΩΝΟΝ
ΡΟΣΗΚΩ
ΝΩΗΣΑΣ
ΟΣΑΝΑΛ

This fragment is of the same grey marble as the preceding one, and the letters have the same late

form and crowded arrangement. It may therefore have been part of the same inscription.

CCXCVIII.

On a stellè of white marble, the upper part broken off. Height, 3 ft. 2 in.; breadth, 2 ft. 2½ in. Temple of Apollo, Kalymna; C. T. N.

ΥΙΩΝ ΝΑΜΥΝΤΑ,
ΛΙΣΤΡΑΤΟΥ Λ ΣΤΑΣΙΜΟ . ω
ΚΛΕΥΣΚΑΙΥΠΕΡΤΩΝΥΙΩΝ Ν ΣΝΛ
ΚΟΥ Κ ΝΙΚΟΚΡΑΤΗΣΝΕΟΙΚΟΥ Κ ΟΔΑΜΟΣΟΠΟΘΑΙΩΝ
ΚΛΕΥΦΑΝΗΣΠΕΙΣΙΣΤΡΑΤΟΥ ΚΕ ΓΥΛΙΠΡΟΣΚΛΕΥΦΑΝΟΥΣ
. . ΒΑΔΑΣΙΚ ΔΑΜΟΣΘΕΝΗΣΤΥΡΩΝΟΣΚΕΥΘΥΛΑΣΔΑΜΑΓΟΡΑ
. . ΝΙΠΡΙΔΑΣΦΙΛΟΚΛΕΟΥΣ ΙΕ ΣΤΑΣΑΝΔΡΟΣΚΑΛΛΙΓΕΝΟΥΣΗ
. . ΝΥΙΩΝΝΒΟΙΗΘΟΣΚΛΕΥΦΑΝΟΥΣΥΠΕΡΑΥΤΟΥΚΑΙΤΟΥΥΙΟΥ Λ
. . ΚΣΚΑΛΛΙΣ ΤΡΑΤΟΥ ΙΕ ΕΥΘΥΛΑΣΣΕΥΘΥΔΑΜΟΥ Κ ΗΡΑΓΟΡΑΣΔΑΜΟΣ ..
ΚΟΥΥΠΕΡΑΥΤΟΥΚΑΙΤΟΥΥΙΟΥ Λ ΠΡΑΞΙΜΗΣΤΩΡΚΛΕΙΣΟΛΟΧΟΥ ΙΕ Α ..
ΣΙΠΡΟΣΑΡΙΣΤΙΩΝΟΣ ΙΕ ΠΡΑΞΙΠΟΛΙΣΧΑΙΡΕΔΑΜΟΥΚΑΙΥΠΕΡΤΟΥΠ.
ΤΡΟΣ Λ ΞΕΝΟΦΑΝΗΣΚΛΕΥΣΤΡΑΤΟΥ Κ ΜΙΚΙΩΝΑΠΟΛΛΟΔΟΤΟΥ ΙΕ ΞΕΝΟ
ΜΕΝΗΣΑΝΑΞΙΩΝΟΣΚΑΙΥΠΕΡΤΩΝΥΙΩΝ Ξ ΔΑΜΑΡΑΤΟΣΔΑΜΑΓΟΡΑ ΙΕ
ΔΙΚΑΣΤΟΦΩΝΤΥΡΩΝΟΣΚΑΙΥΠΕΡΤ ΟΥ Λ ΤΙΜΟΛΕΩΝΣΙΜΙΑ ΙΕ ΞΕ
ΝΟΔΙΚΟΣΦΟΙΝΙΚΟΣΚΑΙΥΠΕΡΤΩΝΥΙΩΝ .. ΡΑΞΩΝΠΙΣΤΙΔΑ ΙΕ ΔΗΜΗ
ΤΡΙΟΣΜΥΙΣΚΟΥΜΕΤΟΙΚΟΣ Λ ΧΑΡΙΚΛΕΙΔΑΣΠΡΑΞΙΦΑΝΟΥΣ ΙΕ ΑΝΑΞΙΔΙ
ΚΟΣΑΡΙΣΤΟΥΧΟΥ ΙΕ ΑΡΙΣΤΟΥΧΟΣΦΕΡΕΤΙΜΟΥ ΙΕ ΦΑΝΟΛΑΣΣΕΥΚΛΕΟΥΖ ΙΕ
ΔΙΟΚΛΗΣ ΝΙΚΑΝΟΡΟΣΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Λ ΑΡΙΣΤΟΜΑΧΟΣΑΡΙΣΤΟΜΑΧΟΥΥΠΕΡ
ΑΥΤΟΥΚΑΙΤΩΝΑΔΕΛΦΩΝ Ν ΛΥΣΙΚΡΑΤΗΣΝΙΚΑΝΟΡΟΣΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Ν ΘΕΥ
ΚΡΑΤΗΣΔΙΟΤΙΜΟΥΚΑΙΥΠΕΡΤΩΝΥΙΩΝΔΙΟΤΙΜΟΥΝΙΚΟΚΛΕΟΥΣ Ξ ΑΓΝΙΣ
ΑΡΙΣΤΙΑ Κ ΙΣΟΚΡΙΤΟΣΑΡΙΣΤΙΑ Κ ΑΛΕΞΙΜΑΧΟΣΙΕΡΑΚΡΙΤΟΥ Κ ΑΡΙΣΤΙΑΣ
. . ΕΥΣΤΡΑΤΟΥ Λ ΡΕΙΘΑΝΩΡΑΝΔΡΟΦΙΛΟΥΚΑΙΥΠΕΡΤΩΝΥΙΩΝ Ρ ΚΡΑΤΙ
. . ΑΣΠΡΑΞΙΦΑΝΟΥΣΚΑΙΥΠΕΡΤΩΝΥΙΩΝ ΜΕ ΑΡΙΣΤΑΓΟΡΑΣΚΛΕΙΣΙΔΟ
. . ΟΥ ΙΕ ΘΡΑΣΥΒΟΥΛΟΣ Ε ΥΓΕΙΤΟΝΟΣ ΙΕ ΠΙΝΔΑΡΟΣΦΙΛΟΦΩΝΤΟΣ Κ ΧΑΡΙ
ΚΛΕΙΔΑΣΧΑΙΡΕΑ ΙΕ ΘΕΜΙΝΟΣΤΡΑΤΟΣΘΡΑΣΥΔΑΜΟΥ ΙΕ ΑΓΗΣΙΣΤΡΑ
ΤΟΣΣΩΦΡΟΝΙΣΚΟΥΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Λ ΦΟΙΝΙΞΞΕΝΑΓΟΡΑ ΙΕ ΜΙΚΙΩΝ
ΑΓΗΜΟΝΟΣΚΑΙΥΠΕΡΤΟΥΑΔΕΛΦΟΥ Λ ΑΚΕΣΙΣΤΡΑΤΟΣΛΥΣΙΜΑΧΟΥ ΙΕ ΑΙ
ΝΗΣΙΔΗΜΟΣΣΙΜΟΥ ΙΕ ΔΑΜΟΧΑΡΙΣΣΕΥΘΥΛΑ ΙΕ ΑΓΗΣΙΑΣΑΡΧΙΒΙΟΥ ΙΕ
ΞΕΝΑΓΟΡΑΣΦΟΙΝΙΚΟΣ ΙΕ ΞΕΝΑΓΟΡΑΣΞΕΝΑΓΟΡΑΣ ΙΕ ΘΗΒΑΔΑΣΑΡΧΕ
ΛΟΧΟΥ ΙΕ ΠΙΣΤΩΝΠΡΑΞΩΝΟΣ ΙΕ ΠΡΑΞΩΝΠΙΣΤΩΝΟΣ ΙΕ ΠΙΣΤΩΝ
ΠΙΣΤΩΝΟΣ ΙΕ ΜΕΛΗΣΙΑΣΣΩΣΙΝΙΚΟΥ ΙΕ ΠΕΡΣΙΑΣΑΔΟΚΗΤΟΥΚΑΙΥΠΕΡ
ΤΩΝΥΙΩΝ Ξ ΤΑΧΙΠΡΟΣΤΑΧΙΠΡΟΥ ΙΕ ΞΕΝΟΔΙΚΟΣΞΕΝΑΓΟΡΑ Κ
ΛΙΟΤΙΜΟΣΣΤΡΑΤΟΝΙΚΟΥ Λ ΔΑΜΟΓΕΙΘΗΣΠΙΣΤΩΝΟΣ ΙΕ ΑΝΑΞΙΩΝΤΑ
. . ΙΠΡΟΥ ΙΕ ΠΕΙΣΙΚΡΑΤΗΣΟΙΝΙΑΔΑ ΙΕ ΠΕΙΘΟΛΑΣΟΙΝΙΑΔΑ ΙΕ ΑΡΑ
. . ΦΑΝΤΟΣΛΕΥΚΙΠΡΟΥ ΙΕ ΠΟΛΥΦΑΝΤΟΣΤΙΜΗΣΙΩΝΟΣΚΑΙΥΠΕΡΤΩΝ
. . ΩΝ Ν ΕΠΙΚΡΑΤΗΣΔΡΥΑ ΚΑΙΥΠΕΡΤΩΝΥΙΩΝ ΜΕ ΕΠΙΚΡΑΤΗΣΝΑΣΙΩ
. . ΥΠΕΡΑΥΤΟΥΚΑΙΤΟΥΥΙΟΥ Λ ΜΑΝΔΡΟΓΕΝΗΣΜΑΝΔΡΙΟΣ Κ ΚΛΕΥΣΤΡΑΤΟΣ
. . ΝΔΡΟΓΕΝΟΥΣ Κ ΑΙΣΧΥΛΟΣΜΑΝΔΡΟΓΕΝΟΥΣ Κ ΞΕΝΟΧΑΡΙΣΣΛΕΩΣΣΤΡΑ
. . Υ ΙΕ ΝΙΚΟΜΗΔΗΣΑΙΣΧΥΛΟΥ Λ ΙΠΡΑΣΟΣΙΠΡΑΣΟΥ ΙΕ ΑΛΕΞΙΚΡΑΤΗΣ
. . ΣΑΝΔΡΟΥΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Λ ΚΛΕΑΣΚΑΙΕΛΠΙΓΕΝΗΣΤΟΙΚΩΜΑΡ
. . ΚΥ Λ ΔΑΜΟΣΠΑΝΟΡΜΙΩΝ Ρ ΕΥΚΡΑΝΙΔΑΣΠΡΑΞΙΦΑΝΤΟΥΚΑΙΥΠΕΡΤΟΥ
. . ιΟΥ Λ ΛΥΣΙΚΡΑΤΗΣΛΥΣΕΑ Λ ΑΛΚΙΜΙΔΑΣΘΡΑΣΙΠΡΟΥ ΙΕ ΑΡΧΩΝΙ
ΔΑΣΚΑΛΛΙΚΡΑΤΙΔΑΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Λ ΤΙΜΟΚΡΙΤΟΣΚΛΕΙΤΟΜΑ
ΧΟΥ ΙΕ ΦΙΛΙΝΝΕΑΣΘΕΥΔΟΤΟΥ Ν ΑΝΑΞΑΡΕΤΑΦΙΛΙΝΝΕΑ Ν ΚΑΛΛΙ
ΣΤΡΑΤΗΝΙΚΟΜΕΝΟΥΣ Λ ΝΙΚΟΚΡΙΤΟΣΘΕΥΔΑΜΟΥ ΙΕ ΝΙΚΟΚΡΙΤΟΣΝΙΚΟ
ΦΙΛΟΥ Κ ΑΡΚΕΦΩΝΕΛΠΙΝΑ Κ ΟΝΑΣΙΜΑΧΟΣΜΟΣΧΟΥ ΙΕ ΑΡΙΣΤΟΚΛΗΣΑΝΑΞΑΡ
ΧΟΥ ΙΕ ΚΛΕΥΘΕΜΙΣΑΝΑΞΑΡΧΟΥ ΙΕ ΧΑΡΜΙΣΘΑΡΣΙΚΡΑΤΟΥΣ Κ ΚΛΕΥΣΘΕ
ΝΗΣΛΕΟΦΩΝΤΟΣ ΙΕ ΕΥΘΥΔΑΜΟΣΞΕΝΑΓΟΡΑ ΙΕ ΚΛΕΙΤΟΦΑΝΗΣΑΝΔΡΙ
ΔΑ ΙΕ ΕΡΜΑΣΙΛΑΣΣΕΥΦΙΛΗΤΟΥ ΙΕ ΦΙΛΩΝΙΔΑΣΚΑΛΛΙΔΑΜΟΥ Κ ΜΕΝΕΚΛΗΣ
ΞΕΝΑΡΧΙΔΑ ΙΕ ΠΟΤΑΓΟΡΟΣΠΕΙΣΙΣΤΡΑΤΟΥ ΙΙΕΝΕΥΔΙΚΟΣΔΑΜΟΚΡΑ
ΤΟΥΖ ΙΕ ΘΡΑΣΥΔΑΜΟΣΘΡΑΣΥΒΟΥΛΟΥ ΙΕ ΠΙΝΔΑΡΟΣΦΙΛΟΦΩΝΤΟΣ Κ ΑΡΙΣ
ΤΟΛΑΣΔΙΟΤΙΜΟΥ Λ ΙΠΡΙΑΣΑΓΙΠΡΟΥ ΙΕ ΛΙΜΝΑΙΟΣΘΕΥΞΕΝΙΔΟΥΚΑΙΥ
ΠΕΡΤΟΥΥΙΟΥ Μ ΜΕΝΕΣΤΡΑΤΟΣΕΠΙΤΕΛΟΥΣΥΠΕΡΤΟΥΥΙΟΥ ΙΕ ΕΠΙΚΡΑ

55 ΤΗΣΑΙΓΕΩΣ ΙΕ ΦΙΛΙΤΤΟΣΕΡΑΤΩΝΙΔΑ ΙΕ ΑΚΕΣΤΟΡΙΔΑΣΟΝΑΣΙΠΠΟΥ ΙΕ
ΘΡΑΣΥΜΗΔΗΣΘΡΑΣΥΒΟΥΛΟΥ Κ ΠΕΡΣΙΑΣΔΙΟΤΙΜΟΥΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Ν ΕΛ
ΠΙΓΕΝΗΣΝΙΚΕΑΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Μ ΟΝΥΜΑΝΔΡΟΣΠΡΑΞΙΤΕΛΟΥΣ ΙΕ ΚΕΡ
ΚΕΡΚΙΣΝΙΚΙΟΣ ΙΕ ΑΡΙΣΤΟΛΑΣΔΑΜΑΓΟΡΑΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Ν ΑΝΔΡΙΔΑΣ
ΑΝΔΡΙΔΑΙΩ ΑΡΙΣΤΙΑΣΚΑΛΛΙΓΕΝΟΥΣ ΙΕ ΕΧΕΦΕΙΔΗΣΔΑΜΑΡΧΙΔΑΚΑΙΥ
60 ΠΕΡΤΟΥΥΙΟΥ Λ ΑΓΝΙΑΣΚΑΛΛΙΓΕΝΟΥΣ ΙΕ ΑΠΟΛΛΩΝΙΟΣΑΠΟΛΛΩΝΙΟΥ ΙΕ
ΗΡΟΣΤΡΑΤΟΣΑΠΟΛΛΩΝΙΟΥ ΙΕ ΘΕΥΞΕΝΙΔΑΣΘΑΡΣΑΓΟΡΑ ΙΕ ΠΛΑΤΩΝΛΕ
ΩΣΤΡΑΤΟΥΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Ν ΤΑΥΡΙΣΚΟΣΛΕΩΣΤΡΑΤΟΥΠΑΝΙΧΟΜΑΧΟΣΠΑΙ
ΜΕΝΙΣΚΟΥ Λ ΕΥΚΤΗ ΜΩΝΕΥΚΤΗΜΟΝΟΣ Λ
ΔΙΚΑΙΑΡΧΟΣΕΠΙΣΤΡΑΤΟΥΣΤΕΦΑΝΑΦΟΡΗΣΑΣ Ν

- - - - - καὶ ὑπὲρ τῶν]

νιῶν ν Ἀμύντα[ς]

λιστράτου ἢ Στάσιμο[ς]

κλεῦς καὶ ὑπὲρ τῶν νιῶν ν

5 κου κ Νικοκράτης Νεοίκου κ ὁ δάμος ὁ Ποθαίων
Κλευφάνης Πεισιστράτου κε Γύλιππος Κλευφάνους κε
Θη]βάδα Σι κ Δαμοσθένης Τύρωνος κ Εύθύλας Δαμαγόρα
'Αγω]γιππίδας Φιλοκλέους ιε Στάσανδρος Καλλιγένους η [καὶ ὑπὲρ
τῶν νιῶν ν Βοίηθος Κλευφάνους ὑπὲρ αὐτοῦ καὶ τοῦ νιοῦ ἢ
10 . ος Καλλιστράτου ιε Εύθύλας Εύθυδάμου κ Ήραγόρας Δαμο[νί-
κου ὑπὲρ αὐτοῦ καὶ τοῦ νιοῦ ἢ Πραξιμήστωρ Κλειστολόχου ιε 'Αγγή-
σιππος "Αριστίωνος ιε Πραξίπολις Χαιρεδάμου καὶ ὑπὲρ τοῦ π[α-
τρὸς ἢ Ξενοφάνης Κλευστράτου κ Μικίων 'Απολλοδότου ιε Ξενο-
μένης 'Αναξίωνος καὶ ὑπὲρ τῶν νιῶν ἔ Δαμάρατος Δαμαγόρα ιε
15 Δικαστοφῶν Τύρωνος καὶ ὑπὲρ τ[οῦ νι]οῦ ἢ Τιμολέων Σιμία ιε Ξε-
νόδικος Φοίνικος καὶ ὑπὲρ τῶν νιῶν [. Π]ράξων Πιστίδα ιε Δημή-
τριος Μυῖσκου μέτοικος ἢ Χαρικλείδας Πραξιφάνους ιε 'Αναξίδι-
κος 'Αριστούχου ιε 'Αριστούχος Φερετίμου ιε Φανόλας Εύκλεους ιε
Διοκλῆς Νικάνορος καὶ ὑπὲρ τοῦ νιοῦ ἢ 'Αριστόμαχος 'Αριστομάχου ὑπὲρ
20 αὐτοῦ καὶ τῶν ἀδελφῶν ν Λυσικράτης Νικάνορος καὶ ὑπὲρ τοῦ νιοῦ ν Θευ-
κράτης Διοτίμου καὶ ὑπὲρ τῶν νιῶν Διοτίμου Νικοκλέους ἔ "Αγνις
'Αριστία κ Ισόκριτος 'Αριστία κ 'Αλεξίμαχος 'Ιερακρίτου κ 'Αριστίας
Κλ]ευστράτου ἢ Πειθάνωρ 'Ανδροφίλου καὶ ὑπὲρ τῶν νιῶν ρ Κρατί-
δ]ας Πραξιφάνους καὶ ὑπὲρ τῶν νιῶν με 'Αρισταγόρας Κλεισιλό-
χ]ου ιε Θρασύβουλος Εύγείτονος ιε Πίνδαρος Φιλοφῶντος κ Χαρι-
κλείδας Χαιρέα ιε Θεμιύστρατος Θρασυδάμου ιε 'Αγησίστρα-
τος Σωφρονίσκου καὶ ὑπὲρ τοῦ νιοῦ ἢ Φοίνιξ Ξεναγόρα ιε Μικίων
'Αγήμονος καὶ ὑπὲρ τοῦ ἀδελφοῦ ἢ 'Ακεσίστρατος Λυσιμάχου ιε Αἰ-
νησίδημος Σίμου ιε Δαμόχαρις Εύθύλα ιε 'Αγησίας 'Αρχιβίου ιε
25 Ξεναγόρας Φοίνικος ιε Ξεναγόρας Ξεναγόρας ιε Θηβάδας 'Αρχε-
λόχου ιε Πίστων Πράξων ιε Πράξων Πίστωνος ιε Πίστων
Πίστωνος ιε Μελησίας Σωσινίκου ιε Περσίας 'Αδοκήτου καὶ ὑπὲρ
τῶν νιῶν ἔ Τάχιππος Ταχίππου ιε Ξενόδικος Ξεναγόρα κ
Διότιμος Στρατονίκου ἢ Δαμοπείθης Πίστωνος ιε 'Αναξίων Τα-
χ]ίππου ιε Πεισικράτης Οίνιάδα ιε Πειθάλας Οίνιάδα ιε 'Αρα-
τό]φαντος Λευκίππου ιε Πολύφαντος Τιμησίωνος καὶ ὑπὲρ τῶν
νιῶν ν 'Επικράτης Δρύα καὶ ὑπὲρ τῶν νιῶν με 'Επικράτης Νασιώ-
τα] ὑπὲρ αὐτοῦ καὶ τοῦ νιοῦ ἢ Μανδρογένης Μάνδριος κ Κλεύστρατος
Μα]νδρογένους κ Αἰσχύλος Μανδρογένους κ Ξενόχαρις Λεωστρά-
30 το]ν ιε Νικομήδης Αἰσχύλου ἢ "Ιππασος 'Ιππασου ιε 'Αλεξικράτης
Λυ]σάνδρου καὶ ὑπὲρ τοῦ νιοῦ ἢ Κλέας καὶ 'Ελπιγένης τοὶ Κωμάρ-
χ]ου ἢ δάμος Πανορμίων ρ Εύκρανίδας Πραξιφάντου καὶ ὑπὲρ τοῦ
νιοῦ ἢ Λυσικράτης Λυσέα ἢ 'Αλκιμίδας Θρασίππου ιε 'Αρχωνί-
δας Καλλικρατίδα καὶ ὑπὲρ τοῦ νιοῦ ἢ Τιμόκριτος Κλειτομά-
χου ιε Φιλινέας Θευδότου ν 'Αναξάρετα Φιλινέα ν Καλλι-
στράτη Νικομένους ἢ Νικόκριτος Θευδάμου ιε Νικόκριτος Νικο-
φίλου κ 'Αρκεφῶν 'Ελπίνα κ 'Ονασίμαχος Μόσχου ιε 'Αριστοκλῆς 'Αιναξάρ-
χου ιε Κλεύθεμις 'Αναξάρχου ιε Χάρμις Θαρσικράτους κ Κλευσθέ-
νης Λεοφῶντος ιε Εύθύδαμος Ξεναγόρα ιε Κλειτοφάνης 'Ανδρί-
45 δα ιε 'Ερμασίλας Εύφιλήτου ιε Φιλωνίδας Καλλιδάμου κ Μενεκλῆς
Ξεναρχίδα ιε Ποτάγορος Πεισιστράτου ιε Εύδικος Δαμοκρά-
τους ιε Θρασύδαμος Θρασυβούλου ιε Πίνδαρος Φιλοφῶντος κ 'Αρισ-

55

τόλας Διοτίμου Ἀ' Ἰππίας Ἀγίππου ἵε Λιμναῖος Θευξενίδου καὶ ὑ-
πὲρ τοῦ νιοῦ μὲν Μενέστρατος Ἐπιτέλους ὑπὲρ τοῦ νιοῦ ἵε Ἐπικρά-
της Αἰγέως ἵε Φίλιττος Ἐρατωνίδα ἵε Ἀκεστορίδας Ὁνασίππου ἵε
Θρασυμήδης Θρασυβούλου καὶ Περσίας Διοτίμου καὶ ὑπὲρ τοῦ νιοῦ νέος Ἐλ-
πιγένης Νικέα καὶ ὑπὲρ τοῦ νιοῦ μὲν Ὁνύμανδρος Πραξιτέλους ἵε Κέρ-
κερκις Νίκιος ἵε Ἀριστόλας Δαμαγόρα καὶ ὑπὲρ τοῦ νιοῦ νέος Ἀνδρίδας
Ἀνδρίδα ιθέας Ἀριστίας Καλλιγένους ἵε Ἐχεφείδης Δαμαρχίδα καὶ ὑ-
πὲρ τοῦ νιοῦ Ἀγνίας Καλλιγένους ἵε Ἀπολλώνιος Ἀπολλωνίου ἵε
Ἡρόστρατος Ἀπολλωνίου ἵε Θευξενίδας Θαρσαγόρα ἵε Πλάτων Λε-
ωστράτου καὶ ὑπὲρ τοῦ νιοῦ νέος Ταυρίσκος Λεωστράτου πάντα Νικόμαχος Παρ-
μενίσκου δικαιάρχος Ἐύκτήμωνος Ἐύκτήμονος δικαιάρχος
Δικαιάρχος Ἐπιστράτου Στεφαναφορῆσας νέος.

60

The lapidary has made various errors in this inscription. Line 30, *Ξεναγόρας*, following the same name in the nominative, ought to have been *Ξεναγόρα*. Line 51, for *Ποτάγορος* we might have expected *Ποταγόρας*. *ΚΕΡ* at the end of line 57 must be the first syllable of *ΚΕΡΚΙΣ*, the name which follows in line 58. It is probable that the lapidary through inadvertence repeated this first syllable, as we can hardly suppose such a name as *Κέρκερκις*.

In *Ξενόχαρις* and *Λεωστράτου*, lines 39, 40, the *Σ* is repeated, as is the *ι* in the numerals *ἵε* which follow *Πεισιστράτου*, line 51; after these numerals *ΕΝ* has been erased. We find *Z* for *Σ* in the final letter of *Εὐκλέους*, line 18, *Ποτάγορος*, line 51, *Δαμοκράτους*, line 52. *Φίλιττος*, line 55, is probably a blunder for *Φίλιππος*.

This inscription contains a list of subscribers to a public loan. It was customary, as we learn from Diogenes Laertius, vii, 12, to engrave on a tablet the names of such public spirited persons. For examples of such lists see C. I. 3140–3144, 3148. Among the contributors in our inscription is one

μέτοικος, line 17. The Stephanophoros of the year, line 64, is also a contributor. This magistrate recurs as eponymous on several Kalymnian inscriptions, *post*, Nos. cccvi–cccxiv. We find also in the list of contributors two demes, that of the Pothaioi, line 5, and the Panormioi, line 42. The first of these demes is mentioned, *ante*, Nos. ccxxxvii, line 18, ccxlvi, line 13; ἐκ Ποθαίων occurs *post*, cccxviii. This name may perhaps be traced in Pothia, the modern name of a place in Kalymna. The deme of Panormioi was probably connected with the Panormos of the fragment of decree, *ante*, No. ccxcvi. It has been already pointed out, *ante*, p. 71, that two names in the decree, No. cclix, Dikastophon, son of Tyron, and Alexikrates, son of Lysandros, are entered as subscribers in the inscription now under consideration; see lines 15 and 41. In the Rhodian inscription, *post*, No. cccxlvi, are five other names also entered in the Kalymnian list.

After *Θηβάδα*, line 7, *Σι* may be the initial letters of an ethnic.

CCXCIX.

On a stela of white marble, inscribed on both sides; the heading and part of the sides broken away. Height, 3 ft. 5 in.; breadth, 1 ft. 6 $\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

a.

.. ΥΔΕΤΟΕΓΠΙΚΑΛΕΙΙ,
. ΣΕΛΑΣΣΟΝΤΟΥΤΟΥΕΞΟΡΚΙΩ
ΣΔΙΚΑΣΤΑΣΤΟΥΣΔΙΚΑΙΟΝΤΑΣΙ
ΕΝΑΙΤΟΝΔΙΑΚΑΙΤΟΝΑΓΟΛΛΩΤΟΝΛΥΚ
5 ΩΝΤΟΙΑΝΤΙΔΙΚΟΙΑΝΤΩΜΟΣΑΝΚΑΤΑΓΙ
ΝΚΑΙΟΥΔΙΚΑΣΣΕΩΚΑΤΑΜΑΡΤΥΡΑΙΚΑΜΗ
ΡΕΙΝΟΥΔΕΔΩΡΑΕΛΑΒΟΝΤΑΣΔΙΚΑΣΤΑΥΤΑΣΕ
. ΥΤΕΑΥΤΟΣΕΓΩΟΥΤΕΑΛΟΣΟΥΤΕΑΛΛΑΕΜΙ
ΕΜΙΑΙΕΥΟΡΚΕΥΝΤΙΜΕΜΜΟΙΕΥΕΙΜΕΝΕΓΙΟΡΚΕΥΝΙ
10 ΤΑΔΕΥΑΦΙΣΜΑΤΑΚΑΙΤΑΣΓΡΟΚΛΗΣΙΣΚΑΙΕΙΤΙΚΑΑΛΛΟΔΙ
ΜΟΣΙΟΥΦΕΡΗΤΑΙΤΙΘΕΣΘΩΝΕΓΙΤΟΔΙΚΑΣΤΗΡΙΟΝΤΟΙΑΙ
ΑΤΕΡΟΙΕΣΦΡΑΓΙΣΜΕΝΑΤΑΙΔΑΜΟΣΙΑΙΣΦΡΑΓΙΔΙΤΟΛΙΟΣΕΚΑΙ
ΚΑΘΑΚΑΕΚΑΤΕΡΑΑΓΟΛΙΣΨΑΦΙΞΗΤΑΙΚΑΙΓΑΡΑΔΟΝΤΩΤΟΙΣΣΤΡΑΤ
15 ΑΓΟΙΣΤΟΙΔΕΣΤΡΑΤΑΓΟΙΛΥΣΑΝΤΕΣΕΓΔΙΔΟΝΤΩΕΣΤΟΔΙΚΑΣΤΗΡΙΟ
ΝΠΞΑΝΤΑΤΑΓΡΑΜΜΑΤΑΑΜΦΟΤΕΡΟΙΣΤΟΙΣΑΝΙΙΔΙΚΟΙΣΤΙΘΕΣΘΩΝΔΕΚΑ
ΤΑΣΜΑΡΤΥΡΙΑΣΕΚΑΤΕΡΟΙΓΡΙΝΟΥΛΕΓΕΣΘΑΙΤΑΝΔΙΚΑΝΛΕΓΕΣΘΩΔΕ
ΤΑΣΔΙΚΑΣΟΜΕΝΓΡΑΤΟΣΛΟΓΟΣΕΚΑΤΕΡΟΙΣΓΟΤΙΧΟΑΣΔΕΚΑΟΚΤΩΔΕ
ΔΕΥΤΕΡΟΣΓΟΤΙΧΟΑΣΔΕΚΑΣΥΝΑΓΟΡΟΥΣΔΕΕΞΕΣΤΩΕΚΑΤΕΡΟΙΣ
ΓΑΡΕΧΕΣΘΑΙΤΕΤΟΡΑΣΞΕΣΤΩΔΕΚΑΙΜΑΡΤΥΡΕΝΤΟΙΣΣΥΝΑΓΟΡΟΙΣ
20 ΤΑΔΕΥΑΦΙΣΜΑΤΑΚΑΙΤΑΣΓΡΟΚΛΗΣΙΣΚΑΙΤΑΝΓΡΑΦΑΝΤΑΣΔΙΚΑΣΚΑΙΕΙΤΙΚ
ΑΑΛΛΟΕΓΔΑΜΟΣΙΟΥΦΕΡΗΤΑΙΑΝΑΓΙΝΩΣΚΕΤΩΟΓΡΑΜΜΑΤΕΥΣΟΝΚΑΕ
ΚΑΤΕΡΟΙΓΑΡΕΧΩΝΤΑΙΚΑΙΤΑΣΜΑΡΤΥΡΙΑΣΑΝΕΥΥΔΑΤΟΣΔΕΜΑΡΤ

ΥΡΟΜΕΝΔΥΝΑΤΟΣΕΩΝΓΑΡΕΙΜΕΝΜΑΡΤΥΡΕΙΤΩΓΑΡΕΩΝΕΓΙΤΟΥΔΙΚΑ
 ΣΤΗΡΙΟΥΤΟΙΔΕΑΔΥΝ . ΤΟΙΤΩΜΜΑΡΤΥΡΩΝΓΑΡΑΓΕΝΕΣΘΑΙΕΓΙΤΟΔΙΚ
 25 ΑΣΤΗΡΙΟΝΕΓΜΑΡΤΥΡΗΣΑΝΤΩΕΓΙΤΩΝΓΡΟΣΤΑΤΑΝΕΝΕΚΑΤΕΡΑ .
 ΤΑΙΓΟΛΙΤΕΤΑΡΤ ΝΕΞΙΚΑΔΟΣΜΗΝΟΣΒΑΤΡΟΜΙΟΥΟΝΚΑΛΥΜΝΙΟΙΑΓΟΝΤ .
 ΚΩΙΟΙΔΕΚΑΦΙΣΙΟΝΓΑΡΕΥΝΤΩΝΤΩΝΑΝΤΙΔΙΚΩΝΕΙΚΑΧΡΕΙΙΩΝΤΙΓΑΡΗ
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 30 ΔΙΚΑΣΤΗΡΙΟΝΤΟΙΔΕΓΡΟΣΤΑΤΑΙΤΑΣΜΑΡΤΥ .. ΣΤΑΣΕΓΜΑΡΤΥΡΗΘΕΙΣΑ
 ΣΕΓΑΥΤΩΝΕΓΙΣΑΜΑΙΝΕΣΘΩΤΑΙΔΑΜΟΣΙ ΙΓΙΔΙΓΑΡΑΣΑΜΑΙΝΕΣΘΩΔΕ
 ΚΑΙΤΩΝΑΝΤΙΔΙΚΩΝΟΧΡΕΙΙΩΝΑΝΤΙΓΡΑΦΑ . ΔΙΔΑΟΝΤΩΤΟΙΓΡΟΣΤΑΤΑΙΤ
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 ΤΟΙΓΡΟΣΤΑΤΑΙΤΑΝ . ΣΝΕΝΚΩΙΜΑΡΤΥΡΗΘΕΙΣΑΝΜΑΡΤΥΡΙΑΝΓΑΣΑΝΑΝ
 35 .. ΓΡΑΦΑΤΑΜΕΝΕΣ .. ΑΓΙΣΜΕΝΑΤΑΙΔΑΜΟΣΙΑΙΣΦΡΑΓΙΔΙΤΑΔΕΑΣΦΡΑΓΙΣ
 .. ΓΤΙΤΟΥΣΓΡΟΣ . ΤΑΣΤΟΥΣΕΝΚΑΛΥΜΝΑΙΕΝΑΜΕΡΑΙΣΙΚΑΤΙΑΦΟΥΚΑΕΓΜΑΡ
 ... ΗΘΙΑΓΟΣΤΕΙΛΑΝΤΩΔΓΚΑΙΤΟΙΓΡΟΣΤΑΤΑΙΤΟΙΕΝΚΑΛΥΜΝΑΙΤΑΝ ..
 .. ΕΙΑΝΤΑΝΕΓΜΑΡΤΥΡΗΘΕ . ΣΑΝΕΦΑΥΤΟΙΣΑΝΤΙΓΡΑΦΑΓΑΣΑΝΤΑΜΕΝΕΣΦΡ
 ΙΓΙΣΜΕΝΑΤΑΙΔΑΜΟΣΙΑΙΣΦΡΑΓΙΔΙΤΑΔΕΑΣΦΑΓΙΣΤΑΓΟΤΙΤΟΥΣΓΡΟΣΤΑ .
 40 ΑΣΤΟΥΣΕΙ ΙΚΩΙΕΝΑΜΕΡΑΙΣΙΚΑΤΙΑΦΟΥΚΑΕΓΜΑΡΤΥΡΗΘΗΚΑΙΤΑΛΛΑ
 ΠΟΙΟΥΝΤΩΤΟΙΓΡΟΣΤΑΤΑΙΓΕΡΙΤΑΝΕΓΜΑΡΤΥΡΙΑΝΚΑΘΑΓΕΡΚΑΙΤΟΥΣΕ
 ΙΚΩΙΓΡΟΣΤΑΤΑΣΓΕΓΡΑΓΤΑΙΓΟΙΕΙΝΤΟΙΣΔΕΓΑΡΑΓΕΝΟΜΕΝΟΙΣΚΑΛΥΜ
 ΝΙΩΝΕΙΣΚΩΝΕΓΙΤΑΝΕΓΑΚΟΥΣΙΝΤΑΝΜΑΡΤΥΡΙΑΝΑΣ
 ΩΕΝΚΩΙΦΙΛΙΝΟΣΔΙΔΟΝΤΩΔΕΚΑΙΑΝΑΚΡΙΣΙΝΤΟΙΓ
 45 ΤΥΡΩΝΕΚΑΤΕΡΟΙΣΚ . ΘΕΝΑΜΕΤΑΤΟΥΣΓΡΑΤΟΥΣ
 ΑΝΑΚΡΙΝΑΝΤΩΔΕΚΑΙΤΟ . ΣΜΑΡΤΥΡΑΣΕΚΑΤΕΡΟΙΟ
 ΚΝΕΙΤΑΙΑΛΛΟΔΕΜΗΔΕΝΚΑΙΤΟΕΡΩΤΑΘΕΝΥΓΟ^τ
 . ΚΑΙΟΝΤΩΤΟΥΣΑΝΤΙΔΙΚΟΥΣΤΟΙΣΤΡΑΤΑΓ
 ΡΩΤΩΜΕΝΟΝΕΓΕΡΩΤΗΙ ΔΕΥΓΕΡΑΥΤΟΥΤ
 50 ΛΟΓΟΙΜΗΣΥΝΤΕΛΕΩΝΤΑΙΓΑΡΑΝΦΟΤΕΡ
 . ΕΓΟΝΤΩΕΣΟΚΑΤΟΥΔΩΡΕ . ΡΥΑΙΣΥΝΤΕΛΕ
 ΩΝΔΙΔΟΝΤΩΤΟΙΣΤΡΑΤΑ ... ΤΑΣΨΑΦΟΥ

b.

ΛΙΟΣΙΩΝ

ΡΙΣΤΟΔΑΜΟΝΑΓ

ΑΙΔΙΑΓΟΤΙΤΟΥΣΓΕΓ .

ΓΟΓΑΡΑΤΟΥΣΚΝΙΔΙΩΝΣΤΡ ..

5 ΙΕΓΙΔΑΜΙΟΡΓΟΥΑΛΚΙΜΑΧΟΥΑΡΓΥΡΙ
 ΛΑΜΙΝΑΦΑΙΡΕΘΕΝΤΟΣΑΓΤΟΥΧΡΕΩΣΤΟΥΓΑΥΣ
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 25 ΤΟΛΟΙΓΑΤΩΝΧΡΗΜΑΤΩΝΤΟΥΤΩΝΑΓΙΝΕΤΑΙΣΥΝΤ .
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 30 ΓΩΝΩΝΔΙΚΑΙΟΜΕΘΑΤΑΛΑΝΤΑΤΡΙΑΚΟΝΤΑ

ΑΠΕΔΙΚΑΣΘΗΓΑΡΟΝΤΩΝΤΑΝΨΑΦΩΝΤΑΙΚΑΤΑΔΙΚΑ
ΙΟΥΣΑΙΕΒΔΟΜΗΚΟΝΤΑΟΚΤΩΤΑΙΔΕΑΓΟΔΙΚΑΙΟΥ
ΣΑΙΕΚΑΤΟΝΙΚΑΤΙΕΞΕΛΑΦΡΙΟΥΕΒΔΟΜΑΙΕΓΙΔΕΚΑΓ
ΓΙΔΑΜΙΟΡΓΟΥΑΛΚΙΜΑΧΟΥΣΥΝΑΓΟΡΗΣΕΤΟΙΣΓ..

35 ΔΙΟΙΣΤΟΙΣΔΙΑΓΟΡΑΦΙΛΙΝΟΣΔΙΟΚΛΕΥΣΚΩΙΟΣΤΑΙ
ΔΕΚΑΛΥΜΝΙΩΝ ΟΛΙΕΚΑΤΩΝΥΜΟΣΓΡΥΤΑΝΙ
ΙΣΜΙΛΗΣΙΟΣΕΞΑΚΕΣΤΟΣΑΛΚΙΝΟΥΚΑΛΥΜΝΙΟΣ
ΑΡΑΤΟΦΑΝΤΟΣΑΡΙΣΤΟΛΑΚΑΛΥΜΝΙΟΣ

α.

ο]ύδε ? τὸ ἐπικαλε[ύμενον ?

ε ἔλασσον τούτου, ἔξορκώ[ντω δὲ τοὶ στραταγὸι τοὺς δικαστὰς τοὺς δικάζοντας, [- - - - - ό δὲ ὄρκος ἔστω ὅδε ναὶ τὸν Δία καὶ τὸν Ἀπόλλω τὸν Λύκ[ιον καὶ τὸν Γᾶν δικαστέω περὶ ὧν τοὶ ἀντίδικοι ἀντώμοσαν κατὰ γ[νώμαν τὰν δικαιοτάταν καὶ οὐ δικαστέω κατὰ μάρτυρα εἴ κα μὴ [δοκῆ ἀλαθέα μαρτυρεῖν οὐδὲ δῶρα ἔλαβον τὰς δίκας ταύτας ἔ[νεκεν ο]ύτε αὐτὸς ἐγὼ οὔτε ἀλ(λ)ος οὔτε ἀλλα ἐμί[ν οὐ μαχανᾶ οὐδεμιᾶ· εὐορκεῦντι μέμι μοι εὖ εἰμεν, ἐπιορκεῦντ[ι δὲ τὰ ἐναντία· 10 τὰ δὲ ψαφίσματα καὶ τὰς προκλήσις καὶ εἰ τί κα ἀλλο δέον ἐγ δαμοσίου φέρηται, τιθέσθων ἐπὶ τὸ δικαστήριον τοὶ ἀ[γ]τίδικοι ἐκάτεροι ἐσφραγισμένα τῷ δαμοσίᾳ σφραγῖδι πόλιος ἑκ[τέρας καθ' ἀ κα ἐκατέρα πόλις ψαφίξηται, καὶ παραδόντω τοῖς στραταγοῖς, τοὶ δὲ στραταγοὶ λύσαντες ἐγδιδόντω ἐς τὸ δικαστήριον πάντα τὰ γράμματα ἀμφοτέροις τοῖς ἀντιδίκοις, τιθέσθων δὲ κα[ὶ τὰς μαρτυρίας ἐκάτεροι πρὶν οὐ λέγεσθαι τὰν δίκαν, λεγέσθω δὲ τὰς δίκας ό μὲν πράτος λόγος ἐκατέροις ποτὶ χόας δέκα-οκτώ, ό δὲ δεύτερος ποτὶ χόας δέκα, συναγόρους δὲ ἔξεστω ἐκατέροις παρέχεσθαι τέτορας, ἔξεστω δὲ καὶ μαρτυρὲν τοῖς συναγόροις· 20 τὰ δὲ ψαφίσματα καὶ τὰς προκλήσις καὶ τὰν γραφὰν τὰς δίκας καὶ εἴ τί κα ἀλλο ἐγ δαμοσίου φέρηται ἀναγινωσκέτω ό γραμματεὺς ὅν κα ἐκάτεροι παρέχωνται καὶ τὰς μαρτυρίας ἀνεν ὕδατος· ό δὲ μάρτυρ, ό μὲν δυνατὸς ἐὼν παρεῖμεν, μαρτυρείτω παρεὼν ἐπὶ τοῦ δικαστηρίου, τοὶ δὲ ἀδύν[α]τοι τῷ μαρτύρων παραγενέσθαι ἐπὶ τὸ δικαστήριον ἐγμαρτυρησάντω ἐπὶ τῶν προστατᾶν ἐν ἐκατέρᾳ τῷ πόλι τετάρτῳ ἔξ ικάδος μηνὸς Βατρομίου δν Καλύμνιοι ἄγοντ[ι, Κῷοι δὲ Καφίσιον, παρεύντων τῶν ἀντιδίκων, εἴ κα χρείζωντι παρῆμεν, τοὶ δὲ μαρτυρεὶς π[ο]τομνύντω τὸν νόμιμον ὄρκον ἐπὶ τὰν μαρτυρίαν ἀλαθέα μαρτυρεῖν καὶ μὴ δυνατοὶ ἥμεν παραγενέσθαι ἐπὶ [τὸ δικαστήριον, τοὶ δὲ προστάται τὰς μαρτυρίας τὰς ἐγμαρτυρηθείσας ἐπ' αὐτῶν ἐπισαμαινέσθω τῷ δαμοσίᾳ[α σφρ]αγῖδι, παρασαμαινέσθω δὲ καὶ τῶν ἀντιδίκων ό χρείζωντι ἀντίγραφα [δέ] διδόντω τοὶ προστάται ταυτᾶν τὰν μαρτυριῶν παραχρῆμα τοῖς ἀντιδίκοις, ἀποστειλάντω δὲ τοὶ προστάται τῷ μ[ε]ν ἐν Κῷ μαρτυρηθεισᾶν μαρτυριῶν πασᾶν ἀντίγραφα τῷ μὲν ἐσ[φρ]αγισμένα τῷ δαμοσίᾳ σφραγῖδι, τὰ δὲ ἀσφράγιστα] ἐπὶ τοὺς προστάτας τοὺς ἐν Καλύμνᾳ ἐν ἀμέραις ἵκατι ἀφ' οὐ κα ἐγμαρτυρηθῆ, ἀποστειλάντω δὲ καὶ τοὶ προστάται τοὶ ἐν Καλύμνᾳ τὰν μ[αρτυρ]ιῶν τὰν ἐγμαρτυρηθεὶσᾶν ἐφ' αὐτοῖς ἀντίγραφα πασᾶν, τὰ μὲν ἐσφραγισμένα τῷ δαμοσίᾳ σφραγῖδι, τὰ δὲ ἀσφραγισμένα ποτὶ τοὺς προστάτας τοὺς ἐν Κῷ ἐν ἀμέραις ἵκατι ἀφ' οὐ κα ἐγμαρτυρηθῆ καὶ τὰ ἀλλα [πάντα ποιούντω τοὶ προστάται περὶ τῶν ἐγμαρτυριῶν καθάπερ καὶ τοὺς ἐν Κῷ προστάτας γέγραπται ποιεῖν· τοῖς δὲ παραγενομένοις Καλυμνίων εἰς Κῶν ἐπὶ τὰν ἐπάκουσιν τὰν μαρτυριῶν ἀσφάλειαν δότω ἐν Κῷ Φιλίνος, διδόντω δὲ καὶ ἀνάκρισιν τοὶ [στραταγὸι τῶν μαρτύρων ἐκατέροις κ[α]θ' ἔνα μετὰ τοὺς πράτους [λόγους τὰς δίκας, ἀνακρινάντω δὲ καὶ τοὺς μαρτυρας ἐκάτεροι δ[σα τὰς δίκας i- κνεῖται ἀλλο δὲ μηδὲν καὶ τὸ ἐρωταθὲν ὑπὸ [- - - - - δ- i]καζόντω τοὺς ἀντιδίκους τοὶ στραταγοὶ - - - - - τὸ ἐρωτώμενον, ἐπερωτῆ δὲ ὑπὲρ αὐτοῦ τ[- - - - - εἰ δέ κα οἱ λόγοι μὴ συντελέωνται παρ' ἀνφοτέρων ποτὶ χόας, καθάπερ γέγραπται, λ]εγόντω ἐσόκα τὸ ὕδωρ ἔ[γ]ρυψ, συντελε[σθέντων δὲ τῶν λόγων διδόντω τοὶ στρατα[γοὶ] τὰς ψάφου[ς αὐτίκα μάλα.

b.

- - - - - σιος πο
- - - - - 'Αριστόδαμον 'Αγ-

λαοστράτου τὰ Διαγόρα ? π]αιδία ποτὶ τὸν γεγ
5 αγοὺς ?] ἐπὶ δαμιοργοῦ 'Αλκιμάχου ἀργυρῆ[ου
- - - - - ἀμὲν ἀφαιρεθέντος ἀπὸ τοῦ χρέως τοῦ Παυσ-
ιμάχου καὶ 'Ιπποκράτευς τᾶς τε ἀφέσιος τοῦ ταλάντου ὁ φαν-
τι] ἀφεῖσθαι Καλύμνιοι ὑπὸ Παυσιμάχου καὶ Κλευμήδευς καὶ τ-
ἄν φιαλᾶν καὶ τῶν ἀλσέων καὶ τῶν πέμπταν ἀφαιρεθεισᾶ-
10 ν τῶν ἀποδοσίων ἀς φαντὶ ἀποδεδώκεν Καλύμνιοι Παυσιμ-
άχῳ καὶ Κλευμήδῃ, καθ' ὅμολογίαν ἄμ φαντὶ ποιήσασθαι
Καλύμνιοι ποτὶ Παυσίμαχον καὶ Κλευμήδη, περὶ ὧν πάντων
ἀμφισβατεῦντι αὐτοῖς τοὶ Κλευμήδευς κλαρονόμοι, τού-
των πάντων ἀφαιρεθέντος τοῦ μέρευς δὲ εὐρίσκομες ἐ-
15 πιπίπτον ἐπὶ τὸ χρέος τὸ 'Ιπποκράτει ὀφειλόμενον, ἀφαι-
ρεθέντος δὲ καὶ τούτου πλέονος ἀργυρίου ὁ φαντὶ Καλύμ-
νιοι ἀποδεδώκεν Κλευμήδῃ καὶ τῶν ἀλλᾶν ἀποδοσίων ἀφ-
αιρεθεισᾶν πασᾶν ἀς ἐν τῷ ἀποκρίσει ἀν ἔδωκε δὲ δῆμ-
20 ος δὲ Κώων τῷ Καλυμνίων δάμῳ, ἀν ἔλαβον ἄγγελοι παρ-
αγενόμενοι ἐς Κῶν, 'Εξάκεστος, Χαρικλείδας, 'Αρατό-
φαντος, 'Αρατίδας, Εὐξίφαντος, γράψαντες ἀνηνίκα-
μες ἔχοντας τὸς 'Ιπποκράτευς κλαρονόμους ἐς τ-
δὲ χρέος δὲ ὥφειλον Καλύμνιοι 'Ιπποκράτει φ ἄρχει Καφίσ-
ιος ἐπὶ 'Ερμώνακτος, ἀπαιτεύντων δὲ ἀμῶν τὰ ὑ-
25 πόλοιπα τῶν χρημάτων τούτων ἀ γίνεται σὺν τῷ-
κῷ, τὰ μέρη τὰ ἀμὰ οὐκ ἀποδίδοντι Καλύμνιοι φά-
μενοι ἀποδεδώκεν αὐτὰ καὶ τοὺς τόκους τοὺς
γινομένους Κλευμήδῃ τῷ 'Ιπποκράτευς καὶ Κλε-
υμήδῃ τῷ Κλευμήδευς τίμαμα τῶν χρημά-
30 των ὧν δικαζόμεθα τάλαντα τριάκοντα.
'Απεδικάσθη παρόντων τὰν ψάφων ταὶ καταδικά-
ζουσαι ἐβδομήκοντα ὀκτὼ, ταὶ δὲ ἀποδικάζου-
σαι ἑκατὸν ἵκατι ἔξ. 'Ελαφρίου ἐβδόμᾳ ἐπὶ δέκα ἐ-
πὶ δαμιοργοῦ 'Αλκιμάχου, συναγόρησε τοῖς π[αι-
35 δίοις τοῖς Διαγόρα Φιλίνος Διοκλεὺς Κώφος, τῷ
δὲ Καλυμνίων πόλει 'Εκατώνυμος Πρυτάνι-
ος Μιλήσιος, 'Εξάκεστος 'Αλκίνου Καλύμνιος,
'Αρατόφαντος 'Αριστόλα Καλύμνιος.

a. Line 4. 'Απόλλω for 'Απόλλωνα. Ahrens, De Dial. Dor. p. 239, § 30, gives two other instances of this apokopé, which is usual in adjurations in Attic writers.

Line 6. δικασσέω. According to the rule (Ahrens, § 11, 1) relating to verbs ending in ζω we might have expected δικάξω. In the Lesbian inscription (Sauppe, Comment. de Duabus Inscript. Lesb. Götting. 1870, p. 12, line 2) we have in the oath taken by the dikasts, η μ]ὰν δικάσσω. In an inscription in Argive Doric, Waddington-Lebas, Inscript. Grecques, Pt. v, No. 1, we find δικάσσαιεν and ἐδίκασσαν; see ibid. p. 6.

In reference to the penultimate vowel in δικασσέω compare in the Delphic inscription, C. I. 1688, δρκιξέω, line 13, and ἐκπραξέω, line 5. See G. Curtius, Das Verbum, 2nd ed. p. 317.

Line 8. ἀλος. The omission of the second Α must be due to an oversight of the lapidary.

So line 39 we have ἀσφάγιστα for ἀσφράγιστα; and b 16, ΠΔΕΟΝΟΣ and ΚΑΔΥΜ for ΠΛΕΟΝΟΣ and ΚΑΛΥΜ.

Line 51. ἔ[γ]ρυνἀ. We should have expected here ἔγρυνῆ, but the Α is quite clear.

b. Lines 10, 17, 27. ἀποδεδώκεν for the regular form ἀποδεδωκέναι. Compare δεδώκεν, in a Nisyros inscription, Ross, Insc. Ined. ii, p. 54, No. 166; see also Ahrens, De Dial. Dor. addenda, p. 573, and p. 330, § 41, 3, and G. Curtius, Das Verbum, 2nd ed. ii, p. 201, and p. 249 (Engl. Transl. p. 424); for the change of εν for εν in the infinitive; see Ahrens, ibid. p. 176, § 21, and G. Curtius, Das Verbum, 2nd ed. ii, p. 119 (Engl. Transl. 1880, p. 342).

Line 35. ΔΙΑΠΟΡΑ. The Π in this word is evidently a blunder of the lapidary for Γ.

This inscription relates to a claim for thirty talents made by the children of Diagoras against the people of Kalymna. In a the mode of procedure in the trial is prescribed; b records the case as stated by the plaintiffs and the judgment given by the dikasts. The claimants allege that the sum claimed is the balance due to them on a debt owing from the Kalymnians to Hippocrates and Pausimachos, τοῦ χρέως τοῦ Παυσιμάχου καὶ 'Ιπποκράτευς, b, lines 6, 22, 23. They admit that there must be set off against the original debt the following items. A talent of the

debt, as the Kalymnians allege, *b*, line 8, was remitted to them by Pausimachos and Kleomedes, and there must further be deducted from the same debt the payments made on account of the phialæ, the groves and the fifths, according to the bond, which the Kalymnians, as they allege, entered into with Pausimachos and Kleomedes. All these statements are disputed by the heirs of Kleomedes, but the claimants allow that in reference to the debt due to Hippokrates a proportionate reduction may be made on account of these alleged advances.

Line 16. They further allow as a set off that further sum, *τούτου πλέονος ἀργυρίου*, which the Kalymnians assert to have been repaid to Kleomedes, and also all those payments which in the letter transmitted by the demos of Kos to the Kalymnian demos had been entered as received by the heirs of Hippokrates.

On the claimants demanding the balance with interest of the debt, the Kalymnians pleaded that this balance and all the interest due had already been paid to Kleomedes, son of Hippokrates, and to Kleopantos, son of Kleomedes.

The action is of the class called *δίκη τιμητή*; the sum claimed, *τίμημα*, is estimated at thirty talents, *b*, line 30. (See Meier u. Schömann, d. Attische Process, p. 171 sq.)

The upper part of this stelè, now broken away, doubtless contained the preamble of the decree ordering the mode of procedure to be observed in the trial, and the record of the pleadings and verdict which we have on the two sides, *a* and *b* respectively.

On *a* we have first the form of the oath to be taken by the dikasts in the trial, and to be administered by the strategi, lines 2–9.

All the decrees and other documents needed in the trial are to be laid before the court by the two parties to the suit under the seal of the two cities, Kalymna and Kos, as either city may decree, and are to be handed over to the strategi, who, having broken the seals, are to place all the documents in the hands of the suitors; the evidence on either side is also to be laid before the court, before the pleadings commence, lines 10–16.

The pleadings are to be measured by the Klepsydra, lines 17–19. For the first pleading, *διπάτος λόγος τὰς δίκας*, the time allowed on either side, as measured by the Klepsydra, is not to exceed eighteen of the liquid measures called choes; for the second pleading ten choes are allowed; each party is allowed four advocates, *συνάγοποι*, who may be admitted as witnesses.

Lines 20–21. The decrees, the other documents, and the depositions are to be read by the person whom either party may appoint, and the time occupied in this reading is not to be measured by the Klepsydra, *ἀναγνωσκέτω — ἀνευ ὑδάτος*, lines 22, 23.

Lines 22–30. Such witnesses as are able to attend the court are to give their evidence in person; those who are not able so to attend are to give their evidence before the prostatæ in either city, and take the usual oath that they are not able to appear before the court; any of the parties to the suit who wishes may be present at this deposition.

Lines 30–42. The prostatæ are to affix the seal of the city to such depositions, *ἐκμαρτυρίαι* as are taken before them, and any of the parties to the suit who wishes may add his seal. The prostatæ are to furnish copies of the depositions at once to both parties; the prostatæ in Kos are to send copies of all the depositions taken in Kos, whether sealed or not, to the prostatæ in Kalymna within twenty days after the depositions have been taken, and the prostatæ in Kalymna are to deal in like manner with the depositions taken in that island.

Lines 50–52. If the *λόγοι* are not finished on both sides within the prescribed limits of time, the pleading may be continued till all the water in the Klepsydra has run out. After the pleadings are finished the strategi are to order the dikasts to give their votes.

We learn from *b*, lines 31–33, that 126 dikasts voted in favour of the defendants in this action, and 78 in favour of the plaintiffs.

This inscription in its present fragmentary condition leaves several questions unsolved. There can hardly be a doubt that the plaintiffs in the suit are the children of Diagoras, who must have been minors at the time, and the matter in dispute is what balance, if any, was due from the Kalymnian people on account of the loan they contracted with Pausimachos and Hippokrates, who were probably two bankers, citizens of Kos (*b*, line 8). This loan must have been made some time before, for we find (line 28) that Kleomedes, son of Hippokrates, and Kleopantos, son of Kleomedes, who was, therefore, we may presume, grandson of Hippokrates, are admitted by the plaintiffs to be entitled to various payments on account of their share of the original loan. This is what is meant by *τοῦ μέρευς διέρισκομες ἐπιπῆπτον ἐπὶ τῷ χρέος τὸ Ιπποκράτει διειλόμενον*. This part of the loan, due to Kleomedes and Kleopantos, the descendants of Hippokrates, is distinguished in the pleading from the portion which, as the plaintiffs allege, belongs to them, *τὰ μέρη τὰ ἀμά*. If these plaintiffs were the children of Diagoras, it is to be inferred that they claimed this balance as the next of kin to Pausimachos, who, jointly with Hippokrates, originally furnished the loan to the Kalymnians. The Kalymnians declared in answer to this claim that they had paid over the entire balance due on the loan to Kleomedes and Kleopantos, descendants of Hippokrates. Supposing this statement to be correct, there arises the further question, had Kleomedes and Kleopantos the right to receive the share due to the sons of Diagoras? We cannot answer this question, because we do not know what kind of partnership existed between Pausimachos and Hippokrates when they originally made the loan. It is probable that they were bankers with an account between them, and Kleomedes and Kleopantos may have retained the money paid into their hands on account of the children of Diagoras in satisfaction of some claim due from the estate of Pausimachos to the heirs of his associate Hippokrates.

Ludwig Ross, in his Inscript. Ined. ii, p. 65, No. 182, gives the following fragment which he copied at Ka-

lymna, and which he describes as nearly obliterated. It was then built into the wall of a house.

. . . των Λευντιάδα . . .
 . . . ωνος Πειθαράτου . . .
 . . . Ἀκροτέλευς, Ἐρασικλῆς
 . . . τὰς δίκας ἀς ἐδίκαξε
 5 . . . μετὰ ἐπιτρόπων Φιλί[νου]?
 . . . Τεισία[ς] Ἀριστέως τῷ πό[λει]
 συν]έθεντο τὰ Διαγόρα πα[ιδία.
 Ἀριστόδαμος Ἀγλαοστ[ράτου
 Καλν]μνί[ων]? . . .
 10 Ἀρατ[όφαντος]? . . .
 συνέθεν[το]?
 το[ὶ Κ]αλύ[μνιοι
 τούς τε
 . . .
 15 καὶ Καλ[υ]μνίων
 ώ]ς μέν [φ]αντι λαβόντ[ες
 Δια]γόρα παιδίοις καὶ τῶν
 ἐνκαλ[εῖν?] τὰ Διαγόρα π[αιδία
 πέντε . . . δέκα
 20 κα]τὰ τὰ γεγραμμένα ὑφ'
 ώδε καὶ ἀντίγραφα τὰ
 πρόδικος
 τὰ Διαγόρα παιδία
 γεγραμμένων οὐ καὶ
 25 δικα]στηρ(ί)ου? πρὸν ταν
 ος εσ

It is quite clear that this fragment relates to the same subject as our inscription, with the aid of which I have restored *Φιλί[νου]*, line 5; see *b*, line 35; *Διαγόρα*, line 17, and *Ἀρατ[όφαντος]*, line 10; see *b*, lines 20, 38. The mention of *ἐπιτρόπων*, followed by *Φιλί*, line 5, leads me to suspect that Philinos and others were the guardians of the children of Diagoras. It should be noted that according to Ross's copy the same blunder of *ΔΙΑΓΟΡΑ* for *ΔΙΑΓΟΡΑ* occurs line 18 and line 23, as has been already noted, *b*, line 35.

So far as I know this is the only extant inscription which records the mode of procedure in a civil action and a statement of the case for the plaintiff.

a. Lines 3-9. With the form of oath here given we may compare the oath administered to the dikasts in the inscription from Eresos (Sauppe, De duabus inscript. Lesbiacis, iii, line 10, ἡ μὴν δικάσσων πάντα] δόσσα μὲν ἐν τοῖσι νόμοισι ἔνι, καττο[ς νόμο]ις, τὰ δὲ ἄλλα ἐπ[ικρίναις ὡς ἀριστα κ[αὶ δικαιάτα καὶ τιμ[σ]ω, αἱ κε κατάγνω, ὄρθω[ς κ]αίσως. οὔτω ποήσων ναὶ μὰ Δία καὶ "Αλιον); and the oath of the Heliasts, Demosth. adv. Timokr. p. 746, ed. Reiske. This oath has been thought spurious (see Westermann, Comment. de jurisjurandi judicium Atheniens. formula. Lips. 1859; Schömann, Griech. Alterth. ii, p. 259; and K. F. Hermann, Staatsalterthümer, ed. 1875, § 106, 9), but Fränkel, in Hermes, xiii, pp. 452-466, shows that portions of it have been derived from genuine sources, and it contains one clause closely resembling that (lines 7, 8, 9) of our inscription, οὐδὲ δῶρα δέξομαι τῆς ἡλιάσεως ἔνεκα, οὐτ' αὐτὸς ἐγὼ, οὐτ' ἄλλος ἐμοὶ, οὐτ' ἄλλη, εἰδότος ἐμοῦ, οὐ τέχνη, οὐτε μηχανῆ οὐδεμιᾶ. Compare the oath of the Archons, Pollux, viii, 86, ὅμνον

... μὴ δωροδοκήσειν, and the oath in the Amphiktyonic decree, C. I. A. ii, No. 545, line 11, μηδὲ δῶρα δέξε[ι]σθαι. For other forms of oaths preserved in inscriptions, see C. I. 1688, 2554, 2555, 3137, ii; C. I. A. ii, No. 549; Mittheil. d. Arch. Inst. iii, p. 20, line 18.

Line 4. [καὶ τὰν Γᾶν δικαιστέω περὶ. I have added τὰν Γᾶν because in Attic oaths Demeter was usually invoked with Zeus and Apollo, but there would not be room in the line for *Δάματρα*. The Deities invoked in oaths varied in number (see Lasaulx, Studien, p. 180), but were usually a triad.

Line 5. κατὰ γ[νώμαν τὰν δικαιοτάτα]ν. See Fränkel loc. cit. for instances of the phrase *γνώμα τὰ δικαιοτάτα* in Demosthenes.

Lines 8, 9. ο]ύτε αὐτὸς ἐγὼ οὐτε ἀλ(λ)ος οὐτε ἄλλα ἐμὶ[ν οὐ μηχανᾶ οὐδ]εμιᾶ. After *EM* are two vertical strokes, ||, close together. I have ventured to restore this, *EMI[N* after the analogy of the Heliastic oath.

Lines 10, 11. ἐγ δα]μοσίου. See line 20, εἴ τι κα ἄλλο ἐγ δαμοσίου.

Line 16. πρὸν οὐ. For *πρὸν* ḥ. So in Demosth. adv. Steph. ii, p. 1135, line 19, and De Fœd. cum Alexand. p. 217, line 17, ed. Reiske. *πρὸν* is followed by a genitive, Pindar, Pyth. iv, 76, and Arrian, Anab. iii, 18, 10; see Ellendt ad loc.

Line 17. ποτὶ χόας. In the Milesian judgment found at Olympia, Archäol. Zeitung, 1876, p. 137, is a similar provision: [διεμετ]ρήθη αὐτοῖς τὸ ὑδωρ πρὸς τὴν [τήρησιν, ἐπὶ μὲν τοῦ] πρώτου λόγου ἐκατέροις μετρη[τῶν Μιλησίων δέκα] πέντε, ἐπὶ δὲ τοῦ δευτέρου λόγου, κ.τ.λ. On the δίκη πρὸς ὑδωρ see Meier u. Schömann, d. Attische Process, p. 714.

Line 19. ἔξεστω δὲ καὶ μαρτυρὲν τοῖς συναγόροις. This agrees with the passages, Isaeus, Fragm. pro Euphilet. ed. Reiske, pp. 353-355; Æschin. De Falsa Legat. pp. 333, 334. On the συνάγοροι, see Meier u. Schömann, d. Attische Process, pp. 707-711.

Lines 26, 27. μηνὸς Βατρομίον δὲν Καλύμνιοι ἀγοντ[ι], Κῷοι δὲ Καφίσιον. The month Badromios, which was in use at Rhodes and also at Katana, is identified by Hermann, Monatskunde, p. 47, with the Attic Boedromios. The month Καφίσιος, its equivalent at Kos, as we learn from this inscription, is unknown to Hermann.

Line 43. μαρτυριῶν ἀσ[φάλειαν δότ]ω. 'Let Philinos give a safe conduct in Kos.' This Philinos is, it may be assumed, identical with the Philinos, *b*, line 35, who was the synegoros of the children of Diagoras.

Line 44. διδόντω δὲ καὶ ἀνάκρισιν τοὶ [στραταγοὶ? τῶν μαρ]τύρων ἐκατέροις. 'The strategi are to allow either party to examine the witnesses after the first addresses of the συνάγοροι,—μετὰ τοὺς πράτους [λόγους.]'

Line 46. ὅ[σα τὰς δίκας ι]κνεῖται, 'such things as are relevant to the suit.' For this use of *ικνεῖται* see my Essays on Art and Archæology, p. 443, where this word occurs in the same sense in a Halikarnassian inscription. Compare Dio Cassius, Fragm. Peiresc. xxix, ed. Reimar, pp. 14, line 51; ed. Sturz. i, p. 34.

Lines 47-49. I am unable to offer any conjectural restoration here.

b. Lines 4, 5. παρὰ τοὺς Κνιδίων στρ[αταγοὺς?]. After this in the latter part of line 5 we have ἐπὶ δαμιοργοῦ Ἀλκιμάχου, and as the δαμιοργός was the eponymous

magistrate at Knidos (see my Hist. Disc. ii, p. 756, No. 40), the question here presents itself, was Alkimachos a Knidian magistrate? The same name as Damiorgos occurs again, δ, line 34, where it can only indicate the eponymous magistrate of the city where the trial took place. Was that city Knidos? There is nothing in the text of the inscription which militates against such a supposition, while on the other hand, it was a recognised practice among the Greeks to refer difficult and complicated lawsuits to the tribunal of another city, by the decision of which both litigants agreed to abide. Such causes were called δίκαιοι ἔκκλητοι, and the city chosen by the parties to the suit, πόλις ἔκκλητος.

We have a notable instance of such a reference to a foreign tribunal in the trial which took place at Miletos to decide the question whether the Lakedæmonians or the Messenians were in rightful possession of a certain territory at a particular date (see Archäol. Zeitung, 1876, p. 128). The court in this inscription was chosen out of the entire body of Milesian citizens, κριτήριον ἐκ παντὸς τοῦ δῆμου, ε, line 8. The cause was heard on a certain day with consent of both parties, καθότι [Λακεδαιμόνιοι καὶ Μεσσήνιοι συνωμολογήσαντο, ε, line 7. The amount of time allowed for the πρώτος and δεύτερος λόγος was measured by the Klepsydra, as in our inscription, ε, lines 16–19. The number of citizens who voted in favour of the Messenian claim was 584, and against it 16. For other examples, see Bétant, An fuerint apud Græcos judices litibus inter civitates componendis, Berlin, 1862, p. 20, p. 34; Meier, Die Privatschiedsrichter, Halle, 1846. In the suit of which our inscription is the subject, and in which the Kalymnians are the defendants, it would have been hardly in accordance with Greek notions of equity that they should be judges in their own cause. If we assume that the trial took place either at Knidos or in any other Doric city, then the original record would have been kept in that city, and a copy would have been supplied to the Kalymnians as one of the parties to the suit, just as in the Olympian inscription already referred to, the Milesians on the request of the Messenians supplied them with a copy of the judgment made at Miletos in their behalf, δ, lines 1–6. If we assume our inscription to be a copy so supplied, the strange clerical errors which have been already noted (α, lines 8, 39, and δ, lines 16 and 35) would be more easily accounted for.

On the supposition that a third city acted as judge in the Kalymnian suit, we may assume that the

heading, now unfortunately wanting to our inscription, contained a decree, on the authority of which the whole proceedings were based. If the mention of Knidians, δ, line 4, and of the Damiorgos, δ, lines 5, 34, suggests the probability that the decision in this trial was referred to Knidos, a glance at the map gives some colour to such a supposition. No Doric city would be more convenient and easier of access to witnesses coming either from Kos or Kalymna, the distance of both which places from Knidos with a fair wind is not many hours for a modern sailing vessel. On the other hand, it is quite possible that Iasos, or some other neighbouring Doric city on the same coast, may have been selected by the parties to this suit.

Line 9. τὰν πέμπταν. This was probably some tax, which may have been made over in part payment for the loan, or it may refer to some instalment of interest.

Line 11. καθ' ὄμολογίαν. This would be an agreement subsequent to the loan, by which certain securities were accepted by the creditors in part payment.

Line 23. φ ἄρχει Καφίσιος ἐπὶ Ἐρμόνακτος, 'which dates from the month Kaphisios, when Hermonax was eponymous magistrate.' Compare the instances of the use of ἄρχει in marking dates collected by Böckh, C. I. i, p. 29, col. 2, from the analogy of which we might have expected here οὐ ἄρχει. As we know from α, line 27, that Καφίσιος was a Koian month, Hermonax must have been the Damiourgos or other eponymous magistrate of Kos.

Lines 31, 32. If all the dikasts on this occasion voted, the court was composed of two hundred and four citizens. In the Milesian decree already referred to the number of dikasts was six hundred. In the state trial of certain criminals at Eresos in Lesbos (Sauppe, De duab. inscript. Lesbiacis, p. 10, 1, line 30) the number of dikasts who voted was eight hundred and eighty-three. At Athens the number of Heliastæ varied according to the nature and importance of the cause. The largest number recorded is 6000, the smallest 200. (See Meier u. Schömann, d. Attische Process, p. 138.)

Line 33. Ἐλαφρίου. In reference to this month see ante, No. cxliii, p. 7, and Wescher and Foucart, Inscript. à Delphes, p. 63, No. 63; p. 155, No. 212; p. 177, No. 243; and for the Thessalian month Ἀφριος, Ussing, Inscr. Ined. Nos. 88 δ, 9.

Lines 37, 38. Ἐξάκεστος and Ἀρατόφαντος were two of the ἀγγελοι sent by the demos of Kalymna to Kos, δ, line 20.

CCC.

On a fragment of blue marble, complete on the right side. Height, 2½ in.; breadth, 3⅓ in. Temple of Apollo, Kalymna; C. T. N.

Σε 13
ΚΑΙΤΗΓΗ
ΗΤΡΙΓΡΟ
ΑΧΜΑΞΙΚΟ

.....
καὶ τῇ γῇ
Δημῆτρὶ προβατον
δρ]αχμὰς ἵκο[σι

This seems to be a fragment of a law relating to the ritual of Demeter.

CCCI.

On a base of calcareous stone, much defaced; the left edge preserved, the right edge only at line 3; broken at the back; on the top is a shallow sinking, probably intended to receive a small statue. Height, 1 ft. $2\frac{1}{2}$ in.; breadth, 1 ft. $4\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΟΔΑΜΟΣΟΚΑΛΥΜΝ.	'Ο δάμος ὁ Καλυμν[ι-
ΩΝΣΥΝΚΑΘΙΕΡΩΣΕ	ων συνκαθιέρωσε
ΑΠΟΛΛ.ΝΙ . ΙΛΙΩΙ	'Απόλλ[ω]νι [Δα]λίῳ
ΚΑΛΥΜ.ΑΣΜΕΔΕΟΝΤΙ	Καλύμ[ν]ας μεδέοντι
5 ΓΑΙΟΝΚΑΙΣΑΡΑ . Ε . .	Γαῖον Καισαρα [Γ]ερμα-
ΝΙΚΟΝΕΥΣΦΡ	νικὸν Εύσεβ[η] . . .

Line 2. *συνκαθιέρωσε*. Compare *συνκατειέρωσεν*, C. I. 3827 q, where several persons are associated in a dedication. We must suppose that to have been the case in this inscription. Another city,

perhaps Kos, was probably associated with Kalymna in thus honouring Germanicus Caesar, the son of Nero Claudius Drusus, who appears to be the Caesar here named.

CCCII.

On a fragment of black stone, apparently the corner of a base; the left edge and top preserved. Height, $3\frac{1}{2}$ in.; breadth, $2\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΑΠΟΛΛΩΝ	'Απόλλων[ι Δαλίῳ ?
ΚΑΛΥΜΝΑ-	Καλύμνας [μεδέοντι ?
ΤΙΓΝΩΡΙΜ	Τι. Γνώριμ[ος
ΚΟΥΙΟΥΧ	κου 'Ιου. Χ . .

For the form of dedication compare the inscription found at Kos, Bullet. de Corr. Hellén. v, p. 228, | where it is conjectured that this latter stone may have been transported thither from Kalymna.

CCCIII.

On a fragment from the rim of a layer of blue marble; in large characters. Height, 6 in.; breadth, 7 in. Temple of Apollo, Kalymna; C. T. N.

ΑΠΑΛΛΩΝΙ

'Απ]όλλωνι

The layer, on the fragment of which this inscription is engraved, was doubtless one of the vessels used in sacrificial rites in the temple, with- | in the precincts of which this fragment was found, and dedicated to Apollo according to the usual custom.

CCCIV.

On a fragment of white marble, with a joint at the foot, but broken on the other sides; the inscription is close to the lower edge of the stone. Height, $5\frac{1}{4}$ in.; breadth, 5 in. Kalymna; C. T. N.

ΑΠΟΛΛΩΝ

'Απόλλωνος or 'Απόλλωνι

Probably from a base.

CCCV.

On a fragment from the upper part of a stela of white marble, the top, left side, and a small part of the right side preserved. Height, $6\frac{1}{4}$ in.; breadth, 6 in. Temple of Apollo, Kalymna; C. T. N.

ΑΡΙΣΤΙΑ
ΦΙΘΑΡ
—

'Αριστία
—
—

Large letters, as if from the heading of a dedication. The name of Aristias, as father of Aratokritos, occurs *ante*, No. ccxxxii.

The following inscriptions, Nos. cccvi–cccxiv, relate to the enfranchisement, apeleutherosis, of slaves. The forms and conditions of such enfranchisement varied in different places (see M. Foucart's article, *Apeléutheroi*, in Daremberg, Dictionnaire des Antiquités, and No. CLXXI, *ante*). In the inscriptions which follow the slave, θρεπτός, θρέμμα, is made free on condition that he or she remain in the master's service till his death, and in some cases it is further stipulated that the enfranchised slave rear one or more slaves, θρέμματα, for the service of their master's family. A fine is to be enforced for non-fulfilment of these conditions, which are said to be κατὰ τοὺς ἀπελευθερωτικοὺς νόμους. In one instance a boy is declared released, τῶν ἐλευθερωτικῶν δικαίων; he was probably a θρέμμα bred after the enfranchisement of his mother. These Kalymnian deeds of enfranchisement must be regarded, like those of Mantinea, as forms of manumission without any religious character (see Foucart-Lebas, Inscript. Grecques, &c., pt. ii, p. 218). The marbles on which these documents were engraved were placed in the Hieron of Apollo in order to ensure the permanence of the record. The eponymous magistrate in Nos. cccvi *d*, cccx, cccxiv, is the Stephanophoros. Nos. cccvi *a, b, c, e, f* are headed ἐπὶ Μ. This is probably an abbreviation of ἐπὶ Μονάρχου, a magistrate who occurs on inscriptions at Kos (see Ross, Inscript. Ined. iii, p. 42). After ἐπὶ Μ follows the name of a month. The months which occur in the Kalymnian inscriptions now published are as follows:—

'Αγριάνιος, No. cccxv, <i>post</i> .	Πάναμος, No. cccxv, <i>post</i> .
Πεταγείτνιος, No. cccvi <i>c</i> , <i>post</i> ; No. cccix <i>b</i> , <i>post</i> .	Ἐλάφριος, No. ccxcix <i>b</i> , line 33, <i>ante</i> .
Βαδρόμιος, No. ccxcix <i>a</i> , line 26, <i>ante</i> ; No. cccxviii <i>a</i> , <i>post</i> .	Ἀλσεῖος, No. cccvii, <i>post</i> .
'Αρταμίτιος, No. ccxlvi, <i>ante</i> .	Καῖσαρ Σεβαστός, No. cccvi <i>f</i> , <i>post</i> .
'Υακίνθιος, No. cccviii, <i>post</i> .	Τιβέριος, No. cccvi <i>e</i> , <i>post</i> .
Καρνεῖος, No. ccxlvi, <i>ante</i> ; No. cccxxii, <i>post</i> .	

In an inscription relating to the enfranchisement of slaves which I copied at Kalymna, and published in the Journal of Hellenic Studies, ii, p. 362, mention is made of the month Theudaisios. Thus we obtain a complete calendar of Kalymnian months, eight of which, viz. Agrianios, Petageitnios, Badromios, Artamitios, Theudaisios, Hyakinthios, Karneios, Panamos, are identical with months in the calendars of Rhodes and her colonies in Sicily. Instead of the four other months of these calendars, viz. Thesmophorios, Diosthyos, Dalios, and Sminthios, we have Elaphrios, Alseios, Kaisar Sebastos, and Tiberios. The month 'Αλσεῖος occurs in an inscription from Kos, published in Bullet. de Corr. Hellén. v, p. 223, line 17.

CCCVI.

On a base of white marble on which a colossal statue had stood, as is shewn by the sinkings for the feet on the upper surface. On the bottom of this base is a circular sinking shewing that it must have rested on a column. *a* is inscribed on the upper member of the cornice in front; *b* below *a*; *c* on the upper member of the cornice on the left hand side; *d* below *c*; *e* on the upper member of the cornice on the right hand side; *f* below *e*. Height, 10 $\frac{1}{8}$ in.; breadth, 3 ft. 4 $\frac{3}{4}$ in.; thickness, 2 ft. 1 in. Temple of Apollo, Kalymna; C. T. N.

a.

ΕΠΙΜΦΛΑΟΥΙΟΥΚΛΩΔΙΑΝΟΥ, ΚΖΩΠΥΡΟΣ
ΓΙΛΛΙΩΝΟΣΗΛΕΥΘΕΡΩΣΕΝΤΟΝΙΔΙΟΝΘΡΕΠΤΟΝΕΥΟΔΟΝΚΑΤΑ
ΤΟΥΣΑΠΕΛΕΥΘΕΡΩΤΙΚΟΥΣΝΟΜΟΥΣ

Ἐπὶ Μο. Φλαονίου Κλωδιανοῦ [μηνὸς]ῆ Ζώπυρος
Γιλλίωνος ἡλευθέρωσεν τὸν ἴδιον θρεπτὸν Εὔοδον κατὰ
τοὺς ἀπελευθερωτικοὺς νόμους.

b.

ΕΠΙΜΤΟΥΑΣΚΛΗΠΙΟΥΤΟΓΜΥΑΚΙΝΘΙΟΥΙΑΑΠΟΛΛΩΝΙΔΗΣΕΙΣΙΔΟΥΗΛΕΥΘΕΡΩΣΕΝ
ΤΟΝΙΔΙΟΝΘΡΕΠΤΟΝΜΙΝΝΙΩΝΑΕΦΩΤΕΠΑΡΑΜΕΝΕΙΤΟΝΤΑΣΖΩΑΕΧΡΟΝΟΝΑΥΤΩΤΕΚΑΙΤΗ
ΘΡΕΥΑΣΗΑΥΤΟΥΠΑΡΘΕΝΙΔΙΜΕΝΩΝΑΠΕΛΕΥΘΕΡΟΣΤΩΝΕΚΦΥΣΕΩΣΑΥΤΩΝΤΕΚΝΩΝΜΟ
ΝΩΝ

Ἐπὶ Μο. τοῦ Ἀσκληπιοῦ τὸ γῆ μη. 'Υακινθίου ἡ α' Απολλωνίδης Εἰσιδότου ἡλευθέρωσεν
τὸν ἴδιον θρεπτὸν Μιννίωνα ἐφ' ϕ τε παραμενεῖ τὸν τᾶς ὥστης χρόνον αὐτῷ τε καὶ τῇ
θρεψάσῃ αὐτοῦ Παρθενίδη μένων ἀπελεύθερος τῶν ἐκ φύσεως αὐτῶν τέκνων μόνων.

c.

ΕΠΙΜΚΛΩΔΙΑΝΟΥΜΠΕΤΑΓΕΙΤΝΙΟΥΓΙΔΙΟΦΑΝΤΟΣ
 ΤΟΥΔΗΛΕΥΘΕΡΩΣΕΝΠΑΙΔΙΟΝΑΓΑΘΟΠΟΔΑΑΠΟΛΕΛΥΜΕΝΟΝ
 ΤΩΝΑΠΕΛ. ΥΘΕΡΩΤΙΚΩΝΔΙΚΑΙΩΝΠΑΡΑΜΕΝΕΙΔΕΤΗΦΥΓΕΙΜΗ
 ΤΡΙΑΚΤΗΤΟΝΤΑΣΖΩΑΣΑΥΤΗΣΧΡΟΝΟΝΗΑΠΟΔΩΣΕΙΑΥΤΗΔΗΝΤ

Δ

'Επὶ Μο. Κλωδιανοῦ, μῆτρας τῆς Διόφαντος Β [τοῦ δεῖνος
 τοῦ δὲ ἡλευθέρωσεν παιδίον] Ἀγαθόποδα ἀπολελυμένον
 τῶν ἀπελ[ε]υθερωτικῶν δικαίων παραμενεῖ δὲ τῇ φύσει μη-
 τρὶ "Ἀκτῇ τὸν τὰς ζωᾶς αὐτῆς χρόνον ἢ ἀποδώσει αὐτῇ δὴ τῷ.

d.

ΕΠΙΣΤΕΦΑΝΑΦΟΡΟΥΑΡΙΣΤΑΙΟΥΤΟΙΔΕ
 ΑΝΕΚΑΡΥΧΘΗΣΑΝΕΤΤΕΛΕΥΘΕΡΙΑ
 ΑΠΟΛΛΩΝΙΑΥΠΟΚΡΑΤΙΔΑΚΑΙΙΠΠΙΧΗΣΤΠΑΡΑ
 ΜΙΝΑΣΑΑΝΦΟΤΕΡΟΣΜΕΧΡΙΖΩΑΣ
 ΑΓΑΘΩΝΥΠΟΕΥΝ. ΩΝΟΣΚΑΙΕΥΝΙΩΝΟΣ

5

'Επὶ Στεφαναφόρου Ἀρισταίου τοίδε
 ἀνεκαρύχθησαν ἐπ' ἐλευθερίᾳ,
 Ἀπολλωνία ὑπὸ Κρατίδα καὶ Ἰππίχης παρα-
 μίασα ἀνφοτέροις μέχρι ζωᾶς,
 5 Ἀγάθων ὑπὸ Εύν[ε]ων καὶ Εύνιων.

e.

ΕΠΙΜΚΛΩΔΙΑΝΟΥΜΗΝΟΣΤΙΒΕΡΙΟΥ Ζ ΧΑΡΜΕΑΣΙΓΙΔΟ
 ΤΟΥΗΛΕΥΘΕΡΩΣΕΝΤΑΙΔΙΑΘΡΕΜΜΑΤΙΑΕΥΠΛΕΑΝΚΑΙ
 ΕΥΟΔΙΑΝΚΑΤΑΤΟΥΣΑΠΕΛΕΥΘΕΡΩΤΙΚΟΥΣΝΟΜΟΥΣ

'Επὶ Μο. Κλωδιανοῦ μηνὸς Τιβερίου ζ Χαρμέας Ἰσιδό-
 του ἡλευθέρωσεν τὰ ἴδια θρεμμάτια Εύπλέαν καὶ
 Εύοδίαν κατὰ τὸν ἀπελευθερωτικὸν νόμον.

Line 2. *θρεμμάτια*. The usual word is *θρέμματα*. The diminutive may indicate that the slaves enfranchised are of tender age.

f.

ΕΠΙΜΚΛΩΔΙΑΝΟΥΜΗΝΟΣΚΑΙΑΡΟΣΣΕΒ
 ΜΗΝΟΔΟΤΟΣΑΕΦΑΛΕΟΥΣΗΛΕΥΘΕΡΩΣΕΝΤΗΝ
 ΙΔΙΑΝΑΜΜΑΝΖΩΣΙΜΗΝΕΦΩΤΕΕΣΤΑ'
 ΛΕΥΘΕΡΑΑΥΤΟΥΤΟΥΜΟΝΟΥ

'Επὶ Μο. Κλωδιανοῦ, μηνὸς Καίσαρος Σεβ.
 Μηνόδοτος Ἀσφαλέους ἡλευθέρωσεν τὴν
 ἴδιαν ἀμμὰν Ζωσίμην, ἐφ' ᾧ τε ἔσται [ἀπε-
 λευθέρα αὐτοῦ τοῦ μόνου.

Line 3. The sense of ἀμμὰς here is probably
 foster mother. Hesych. s. v. Ἀμμάς ἡ τροφὸς Ἀρτέ-
 μίδος, καὶ ἡ μῆτηρ. καὶ ἡ Ῥέα, καὶ ἡ Δημήτηρ. Cf.
 Müller, Dor. 1st ed. i, p. 389; Lobeck, Aglaoph. ii,

p. 822. Ἀμμά occurs on a Christian lamp, C. I. 8979..
 See Ducange, Gloss. Græc. i, p. 61.

Line 4. αὐτοῦ τοῦ μόνου. The second τοῦ is probably due to careless repetition by the lapidary.

CCCVII.

On a block of calcareous stone, which has been a wall stone; all four sides perfect. Above line 1 is the letter A in majuscule characters. Height, 1 ft. 6 in.; breadth, 1 ft. 1 $\frac{3}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

ἘΠΙΜΚΛΩΔΙΑΝΟΥ
ΜΗΝΟΣΑΛΣΕΙΟΥΓΘΕ
ΟΔΟΤΗΑΝΤΙΟΧΟΥΗ
ΛΕΥΘΕΡΩΣΕΝΤΗΝΙΔΙ
5 ΑΝΘΡΕΠΤΗΝΔΗΜΩ
ΕΦΩΤΕΠΑΡΑΜΕΝΙ
ΤΟΙΕΘΡΕΨΑΣΙΝΤΟΝΤΑΣ
ΖΩΑΞΧΡΟΝΟΝΜΕΤΑ
ΔΕΤΟΝΘΑΝΑΤΟΝΑΥ
10 ΤΗΣΟΥΔΕΝΟΣΕΣΤΑΙ
ΑΠΕΛΕΥΘΕΡΑ

Ἐπὶ Μο. Κλωδιανοῦ,
μηνὸς Ἀλσείου γ, Θε-
οδότη Ἀντιόχου ἡ-
λευθέρωσεν τὴν ἰδί-
5 αν θρεπτὴν Δημῶ,
ἔφ' ϕ τε παραμενεῖ
τοῖς θρέψασιν τὸν τᾶς
ζωᾶς χρόνον, μετὰ
δὲ τὸν θάνατον αὐ-
10 τῆς οὐδενὸς ἔσται
ἀπελευθέρα.

It should be noted that in this as in the Delphic inscriptions the woman executes a deed of enfranchisement without any mention of a *κύριος*. See

Caillemer, Le contrat de vente à Athènes, in Revue de Législation ancienne et moderne, 1873, pp. 7, 9.

CCCVIII.

On a block of calcareous stone which appears to have been a wall stone; the left edge preserved. Height, 1 ft. 6 in.; width, 1 ft. 7 in. Temple of Apollo, Kalymna; C. T. N.

ἘΠΙΜΤΟΥΑΣΚΛΗΠ . . . ΤΟΓΜΥΑΚΙΝ
ΛΗΣΚΑΙΜΗΝΟΔΟΤΟΣΗΛΕΥΘΕΡΩΣΑΝΤΗ
ΤΤΗΝΜΟΝΑΡΧΙΑΝΕΦΩΤΕΠΑΡΑΜΕΝΙ
ΤΟΝΤΑΣΖΩΑΣΑΥΤΟΥΧΡΟΝΟΝΕΑΝΔΕΜΗ
5 ΑΠΟΔΩΣΕΙΕΚΑΣΤΗΣΗΜΕΡΑΣΑΣΣΑΡΙΔ
ΚΑΙΤΟΙΣΜΗΝΟΔΟΤΟΥΠΑΙΔΙΟΙΣΘΡ
ΤΕΣΑΡΡΕΝΗΔΗΝ Ν ΜΕΤΑΔΕΤΟΝΑ
ΘΑΝΑΤΟΝΟΥΔΕΝΟΣΕΣΤΑΙΑΠΕΛΕΥΘΕ

ἘΠΙΤΟΥΑΥΤΟΥΜΤΗΑΥΤΗΗΜΕΡΑΜΙ
10 ΑΣΦΑΛΕΟΥΣΗΛΕΥΘΕΡΩΕΕΝΤΟΝΙΔΙΟΝΘ
ΕΠΑΦΡΟΔΕΙΤΟΝΚΑΤΑΤΟΥΣΑΠΤΕΛΕΥΘΕΡΩΤ
ΜΟΥΣ ΘΡΕΥΕΙΔΕΚΑΙΤΟΙΣΥΙΟΙΣΑΥΤΟΥΑ-Φ
ΝΟΥΜΗΝΙΩΕΚΑΕΤΩΘΡΕΜΜΑΑΡΡΕΝ
ΗΕΚΑΣΤΩΑΥΤΩΝΑΝΑΔΗΝ Ν

'Ἐπὶ Μ τοῦ Ἀσκληπ[ιοῦ] τὸ γ, μη. 'Υακιν[θίου] Ἀσφα-
λῆς? καὶ Μηνόδοτος ἡλευθέρωσαν τὴν ἰδίαν θρε-
πτὴν Μοναρχίαν ἐφ' ϕ τε παραμενεῖ [τοῖς θρέψασιν
τὸν τᾶς ζωᾶς αὐτοῦ χρόνον, ἐὰν δὲ μὴ,
5 ἀποδώσει ἐκάστης ἡμέρας ἀσσάρι. δ
καὶ τοῖς Μηνόδοτου παιδίοις θρ[έψαν-
τες ἄρρεν ἡ δην. ν, μετὰ δὲ τὸν Ἀσ[φαλέους
θάνατον οὐδενὸς ἔσται ἀπελευθέρα.

'Ἐπὶ τοῦ αὐτοῦ Μο. τῇ αὐτῇ ἡμέρᾳ Μ[ηνόδοτος]?
10 'Ασφαλέους ἡλευθέρωσεν τὸν ἰδιον θ[ρεπτὸν
'Επαφρόδειτον κατὰ τοὺς ἀπελευθερωτ[ικοὺς νό-
μους, θρέψει δὲ καὶ τοῖς υἱοῖς αὐτοῦ Ἀσφ[αλέει καὶ
Νουμηνίῳ ἐκάστῳ θρέμμα ἄρρεν
ἡ ἐκάστῳ αὐτῷ ἀνὰ δην. ν.

Lines 7, 8. θρ . . . τε. The construction here requires θρέψει, as in line 12, but this restoration would leave the τε unexplained.

Line 9. Μ[ηνόδοτος] Ἀσφαλέους. This is, doubtless, the same Menodotos, son of Asphales, whose name occurs No. cccvi, f, ante.

CCCIX.

On a fragment of white marble, inscribed on two sides. *a* is complete on the left edge; *b* on the right. Height, 1 ft.; breadth, 4 $\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

a.

Α ΛΛ	
ΑΠΟΛΛΩΝΙΣ	'Απολλωνιδ [έποι-
ΗΣΕΕΛΕΥ	ησε? ἐλεύ[θερον τὸν ἴδιον θρε-
ΠΤΟΝΑΓΑ	πτὸν Ἀγα
5 ΝΑΡΑΝΘ	ναραν τῇ
ΚΑΡΠΙΜΗ	Καρπίμη [έφ' φ τε παραμενεῖ
ΑΥΤΩΤΟ	αὐτῷ τὸν τᾶς ζωᾶς αὐτοῦ χρό-
ΝΟΝΧΟΡΙ	νον χορι [ἀποδώσει ἀ-
ΝΑΕΚΑΣ	νὰ ἔκάστην ἡμέραν
10 ΓΚΑΙΑ	γ καὶ α
ΚΕΡΑΔ	κεραδ
ΚΗΣ Ε	κῆσ ε
ΤΩΝ	των
ΣΗΑ	σηα
15 ΚΟΣ	κ ος

b.

On left flank of the stone.

ΕΡΑ ερα?

ΑΓΙΤΝΙΟΥ	'Επὶ Στεφαναφόρου τοῦ δεῖνος, μηνὸς Πετ]αγιτνίου
ΘΕΡΩΣΕΝ	ἡλευ]θέρωσεν
ΤΕΠΑΡΑ	ἐφ' φ] τε παρα-
5 ΝΕΥΑΡΕΣ]ν εὐαρεσ
ΤΑΔ	τ]α δ
ΚΩΝ	κων
ΣΥΜ	ον μη.
ΟΞΕ	ξδ]οξε?

Line 1 *b* is in larger characters, and is probably part of a heading.

CCCX.

On a fragment from a block of blue marble, the right edge and part of the top preserved. Height, 10 $\frac{1}{2}$ in.; breadth, 11 $\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΟΡΟΥΑΠΟΛΛΩΝΙΟΥ	'Επὶ Στεφαναφ]όρου 'Απολλωνίου
ΕΡΟΣΝΙΚΙΑΣΥΠΟ	ἀφέθη ἐλεύθ]ερος Νικίας ὑπὸ
.ΣΚΑΙΔΑΜΑΙΝΕ	ς καὶ Δαμαινε-
ΑΚΛΙΤΟΥ	·Ηρ]ακλίτου
5 ΙΗΦΟΡΟΥΑΓΙΠΠΟΥ	'Επὶ Στεφα]ναφόρου 'Αγίππου
ΦΕΘΗΕΛΕΥΘΕΡΑ	ἀ]φέθη ἐλευθέρα
ΟΑΡΚΕΣΙΔΑΜΟΥ	ὑπ]ὸ 'Αρκεσιδάμου
ΙΛ	- - -
Ν	- - -

CCCXI.

On a slab of blue marble, the left side of which has been cut away. Height 2 ft. 1 $\frac{7}{8}$ in.; breadth, 10 in. Temple of Apollo, Kalymna; C. T. N.

ΟΥΘΕΜΙΝΟ	ου Θεμινο[στρατ
ΕΡΟΦΩΝΤΟΣ	'Ι]εροφῶντος
ΗΕΛΕΥΘΕ	ἀφέθη ἐλεύθε[ρος
ΟΦΩΝΤΟΣ	ὑπὸ 'Ιερο]οφῶντος
5 ΕΜΙΝΟΣΤΡΑ	Θ]εμινοστράτ[ον ?
ΩΝΤΟΣΠΑ	ωντος πα
ϹΦΩΝΤΙ	'Ιερο]οφῶντι
ρο	
ΦΟΥΝΙΚΟΜΗ	ἐπὶ Στεφανα]φόρου Νικομῆ[δον ?
10 ΦΕΘΗΕΛΕΥ	ἀ]φέθη ἐλεύ[θερος
ΥΠΟΑΡΙΣ	ὑπὸ 'Αρισ
Ϲ ΡΕΜΜΑ	θ]ρέμμα
ΕΤΩΝ Β	ετων Β
ΕΛΕΥΘΕΡΩΣΑΝ	ἐλευθερώσαν[τες

CCCXII.

On a fragment of white marble, complete at the foot. Height, 6 in.; breadth, 4 in. Temple of Apollo, Kalymna; C. T. N.

2	
ΝΟ	
ΑΥ	
ΔΕ	
5 ΕΙΣΕ	
ΔΗΝΝΑ	

Part of deed of enfranchisement.

CCCXIII.

On a fragment of blue marble, the right side complete. Height, 5 $\frac{1}{4}$ in.; breadth, 3 $\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΙΟΥ	ιον
ΥΜΕ	υμε
ΙΕΡΩ	ἱλευ]θέρω
ΑΝΔΡΟΝ	ανδρον

Fragment probably from a deed of enfranchisement.

CCCXIV.

On a block of calcareous stone, the left side preserved. Height, 1 ft. 6 in.; breadth, 1 ft. 1 $\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΦΑΝΗΦΟ	'Επὶ Στέφανηφό[ρου]
ΙΖ	ιζ
ΔΗΣΟΣΤΩ	δῆσος οστο
ΑΠΟΛΛΩΝΟΣ	'Απόλλωνος
5 Υ ΔΙΑΤΟΑΥ	τὸ αὐ
ΡΩΣΑΣΤΩΝ	ἐλευθερώσας τὸν [ἴδιον θρηπτὸν ?
ΑΥΓΑΙΤΟΔΙΚΑΙ	γρ]άψαι τὸ δικαίωμα ?
ΗΝΑСΤΟΥ	- - -
ΟΑΙΡΕΙΤΑΙΕΝΕ	αἰρεῖται ἐν ε
10 ΕΥΚΙΠΠΟΥ	Λ]ευκίππου
ΝΑΥΤΟΥΚΑΤΑ	ν αὐτοῦ κατα
ΛΗΝΩΤΩ	- - -
ΠΑΡΟΝΤΟΣ	παρόντος

I have restored this inscription on the supposition that it is a fragment of a deed of enfranchisement, but of this there is no sure proof.

CCCXV.

On two fragments of white marble, joined together; no edge complete. Height, 9 $\frac{3}{4}$ in.; breadth, 9 $\frac{1}{2}$ in. Kalymna; C. T. N.

ΔΕΞΟ.	Δυ. ἔξορκάτου ματρὸς γεγονάς ορ γεγονήα
ΛΟΣΘΑΡΣΙΦ	λος Θαρσιφ
ΟΥ ΔΙ ΕΚΠΟΘΑ	ου Παμ. ἐκ Ποθα[ίας
ΑΡΙΣΤΟΜΑΧΩΝ	'Αριστομάχου
5 ΣΙΠΠΟΥΓΕΡΟΝΣ	5 Ξεν]ξίππου γεγονῶ[ς
ΙΕΝΟΥΔΕΞΟΡΚΑΤΟΥ	θενού Δυ. ἔξορκάτου
ΙΣΓΕΓΟΝΩΣΕΠΙΠΑΡΜΕΙ	ς γεγονῶς ἐπὶ Παρμε[νίσκου ?
ΥΔΕΞΟΡΚΑΤΟΥΜΑΤΡΟΣ	ν Δυ. ἔξορκάτου ματρὸς
ΓΟΝΩΣΕΠΙΑΡΙΣΤΟΝΟΥΡ/	γε]γονῶς ἐπὶ Αριστόνου Πα[νάμου ?
10 ΜΑΤΡΟΣΑΡΙΣΤΙΟΥΤΑΣΑΙ	10 ματρὸς Αριστίου τᾶς Α
ΝΔΡΟΥΑΓΡΙΑΝΙΟΥ ΑΡ	ἐπὶ . . . νδρού Αγριανίου Αρ
ΔΕΚΡΑΤΕΙΑΣ ΓΕΓΟ	ματρὸς] δὲ Κρατείας γεγο[νώς ορ γεγονήα
ΛΕΟΥΣΔΕΞΟΡΚ	ο]κλέους Δυ. ἔξορκάτου
ΣΕΠΙΤ	γεγον]ῶς ἐπὶ Φ[ιλίνου ?

This and the following inscriptions, Nos. cccxvi-cccxx, seem to be fragments of registers of births. The constantly recurring words *ἔξορκάτου ματρός* or *ἔξορκάτου ματρός* may have reference to a declaration on oath made by the mother as to the legitimacy of the child. See Egger (*Revue Archéol.* N. S. iv, p. 175) on the usage at Athens, which corresponded to the French état civil, and which is illustrated by a passage in the *Oration of Isaeus* on the succession of Kiron, ed. Reiske, p. 208. The orator there states that the father had to swear before the phratores that his son or daughter was legitimate; and after this legitimacy had been duly confirmed by vote of the phratria, the birth was entered in a register, *γραμματεῖον*. At Kalymna it may have been the mother who was so sworn, because the right to participate in the rites of the phratria may have been inherited through the female line. See Rayet, In-

scriptions *Inédites de Cos*, p. 29, No. 10; Dubois, *Bull. de Corr. Hellén.* vi, p. 263.

The date of the several entries of births in these fragments is marked by an eponymous magistrate: *ἐπὶ Παρμε[νίσκου*, line 7; *ἐπὶ Αριστόνου*, line 9; *ἐπὶ Μενοὶ . . .*, cccxvi, line 3; *ἐπὶ Φιλίνο[ν]*, cccxvii, line 6. The date is further marked by a month, as *Πα[νάμου*, line 9; *Αγριανίου*, line 11; *Βατρομίου*, cccxviii a, line 9; *Αλσείου*, ibid. 6, line 8; see *anté*, No. cccvii. The sigla which follow the father's name, lines 1, 3, 8, 13 of this inscription, lines 1 and 7 of No. cccxvii, lines 5, 6 of cccxviii a, denote the three tribes of which Dorian colonies were originally composed. Thus Δ = Δυμάνης, Π = Παμφύλης, Χ = Υλλεύς. See Bull. de Corr. Hell. vi, p. 261; v, pp. 217, 218. Dubois, in the *Bulletin de Corr. Hell.* vi, p. 266, gives an extract from another Kalymnian register in which the fuller form 'Υλλαίου occurs.

CCCXVI.

On a fragment of blue marble, the right edge partly complete; δ is inscribed on the right flank of the stone. Height, $5\frac{1}{2}$ in.; breadth, $3\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

α.

ΟΥΤΑΣΑΡΙΣ	ον τᾶς Ἀρισ
ΞΕΟΡΚΑΤΟΥ	έξορκάτου
ΕΠΙΜΕΝΟΙ	ἐπὶ Μενοί
5 ΠΟΥ ΜΕ	που με
ΑΙΓΕΩΣ	αιγεως
ΜΑΤΡΟΣ	έξορκάτου] ματρὸς
ΣΤΑΣΜΓ	σ τας
ΞΟΡΚ/	έξορκά[του ματρὸς

β.

On right flank.

ΩΝ	ΩΝ
ΤΟΥ	ΤΟΥ
Ξ	Ξ
Τ	Τ
5 Γ	Γ

CCCXVII.

On a fragment of a stèle of blue calcareous stone, the left edge preserved; the spacing of the letters is irregular on account of the holes in the stone. Height, 8 in.; breadth, $6\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΔΕΞΟΡΚΑΤΟΥ	Δυ. έξορκάτου [ματρὸς έξορκά-
ΤΟΥ ΜΑΤΡ	τον ματρὸς
ΞΕΞΟΡΚΑΤΟ	Παμ. έξορκάτου ματρὸς
ΑΡΙΣΤΟ ΣΤΟ Μ	Ἀριστομ
5 ΤΡΟΣΔΕΑΡΙΣΤΑ	5 ματρὸς δὲ Ἀριστα . . . [γεγο-
ΝΥΙΑΕΠΙΦΙΛΙΝΟ	ννία ἐπὶ Φιλίνοιν
ΝΕΥΣ Δ ΕΞ Ο	νευς Δυ. έξορκάτου ?

CCCXVIII.

On a fragment of a stèle of white marble, all the edges broken; inscribed on two sides. Height, $7\frac{1}{2}$ in.; breadth, $4\frac{5}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

ΕΙ	ει
ΛΡΙΧΟ	Ὀλυμπιχο
ΔΟΣΤΑΣ	δος τας
ΙΔΕΙΚΟΥΑ	Ἀριδείκου Α
5 ΞΗΞΟΡΚΑΤ	5 γλ. έξορκά[του
ΞΙΕΚΡΟΘΑΙΑ	Παμ. ἐκ Ποθαία[ς
ΟΝΑΣΙΠΟΛΙΣ	Ὀνασίπολις
ΡΙΟΣΤΑΣΠΙΣΙ	ριος τᾶς Πισ
ΔΑΒΑΤΡΟΜΙ	ἐπὶ . . . δα Βατρομ[ίου ?
10 ΑΤΡΟΣΔΙ	10 ματρὸς δ[ε
ΙΩΣΕ	ιως ε

Line 6. *Ποθαίας*. This name occurs cccxv *ante* δῆμος Ποθαίων, *ante*, Nos. ccxxxvii, line 18, ccxlvi, and in a Kalymnian inscription cited by Dubois, line 13, ccxcviii, line 5. On the reverse of the Bullet. de Corr. Hellén. vi, p. 266; see also the same fragment:—

	b.	
	ΓΛΛ	ελλ?
	ΡΟΣΔΕΝ	ματρὸς δὲ Ν
	ΤΕΓΟΝΥΙΑΞ	γεγονυῖα
	ΡΑΤΟΥΜΑΤΙ	ἔξορκάτου ματρὸς
5	ΞΟΡΚΑΤΟΥΓΕΙ	ἔξορκάτου γεγονός?
	ΙΣΙΚΛΕΑΕΥΘΥ,	Ἄγιασικλέα Εὐθύ
	ΑΣΣΩΦΡΟΝΙ'	ας Σωφρονι
	ΑΛΣΕΙΟΥ	Ἀλσείου
	ΦΥΣ	ευς

Line 8. *Ἀλσείου*, for this month see *ante*, p. 92, and Bullet. de Corr. Hell. v, p. 224 and p. 339, vi, p. 254, line 24.

CCCXIX.

On a fragment from the lower part of a stèle of white marble; part of the moulding at the foot remains; broken on three sides.
Height, 4 in.; breadth, 10 in. Kalymna; C. T. N.

ΟΥ /	- - - -
ΙΔ ΣΙΟΥΤΑΣΔΙΟΦΑΝΟΥ	ου τᾶς Διοφάνου[ς]
ΙΑΙΣΙΟΥΚΑΘΥΟΘΕΣΙΑΝΔΕ	αισιου καθ' θεσίαν δὲ
ΔΡΟΣΘΕΝΙ ΣΑΡΙΣΤΟΔΙΚΟΥ	'Ανδροσθένης Ἀριστοδίκου

CCCXX.

Fragment of blue marble, the lower edge of the stone and right side of the inscription complete. Height, 3½ in.; breadth, 4½ in.
Temple of Apollo, Kalymna; C. T. N.

ΟΚΛΕΟΥΣ	οκλέους
ΤΜΑΤΡΟΣΔΕ	ματρὸς δὲ

CCCXXI.

On the upper part of a stèle of white marble, the right edge and part of the top preserved. Height, 9½ in.; breadth, 6 in.
Temple of Apollo, Kalymna; C. T. N.

ΩΙΓΝΩΜΑΤΟΥ	-
ΝΙΔΑΤΟΥΧΑΡΕΙΣΙΟΥ	-
ΙΑΝΤΩΝӨΕΩΝΠΡΟΝΟΙ	-
ΣΩΙΕΤΑΙΚΑΙΔΙΟΙΚΕΙΤΑΙ	-
5 ΑΡΓΩΝΤΕΛΕΣΦΟΡΙΑΣΚΑΤΑ	-
ΤΩΝ(?)ΔΑΜΟΥΔΙΛΤΟΥΤΟΚΑΔΑΜΑ	-
ΝΤΟ. ΔΙΔΥΜΕΩ. ΛΠΟΛΛΩΝ	-
ΑΝΤΟΣΤΟΝΠΑΝΤΩΝΗΝΑΡ	-
ΠΩΝΤ... ΉΝΕΚΗΣΩΤΗΡΑΔΙ	-
10 ΡΑΥΝΙΟΝΚΛΙΤΟΥΣΛΟΙΠΟΥΣΘΕ	-
ΟΥΤΟΝΧΡΗΣΜΟΝΕΝΤΕΓΡΑΔ	-
- ΙΙΝΚ(?)ΑΣΩΤΗΡΙΑΝ	-
ΣΥΝΑΠΑΡΑΒΑ:	-
ΝΟΕΟΝΔΙΑ	-

"Εδοξε τὰ βουλὰ καὶ τῷ δάμῳ, γνώμα τοῦ
νιδα τοῦ Χαρεισίου
ἐπειδὴ] ιαν τῶν θεῶν προνοί-
α] σώζεται καὶ διοικεῖται
5 καρπῶν τελεσφορίας κατὰ
τῶν? δάμου διὰ τοῦτο κα-
τὸ ιερό]ν? τοῦ Διδυμέω[ς] Ἀπόλλωνο[ς]
τὸν πάντων
καρπῶν [τὸν δημητρικῆ σωτῆρα Δι[α
10 Κεραύνιον καὶ τοὺς λοιποὺς θε-
οὺς] τὸν χρησμὸν ἐν τε γράμ? -
μασι?] σωτηρίαν
 παραβαί
τὸν θεὸν δια

This inscription is much defaced, and the letters are crowded and of a very late type. It probably relates to some failure of crops which led the

Kalymnians to consult the neighbouring oracle of Apollo at Branchidæ.

CCCXXII.

On a fragment broken off from the upper edge of a block of blue marble, the top complete. Height, $2\frac{3}{4}$ in.; breadth, 10 in.
Temple of Apollo, Kalymna; C. T. N.

ΜΗΝΟΣ ΚΑΡΝΕΙΟΥ
ΕΝΩΝ ΣΥΝΕΧΩΝ ΣΕΙΣΜΩΝΕ
ΩΝΑΜΩΝ ΚΙΝΔΥΝΕΥΟΝ
Φ· ΒΕΥΤΑΝΟΕ

Μηνὸς Καρνείου
γεγενημένων συνεχῶν σεισμῶν ἔν
τῷ νάσῳ δι'] ὡν ἀμῶν κινδυνεύον-
των - - - πρέσβευτὰν θε

Line 4. I have restored *πρέσβευτάν*. It is possible that this may refer to an envoy sent to consult an

oracle or to propitiate some deity on account of the earthquake mentioned, line 2.

CCCXXIII.

On a fragment from a stèle of white marble, all the edges broken. Height, $4\frac{1}{2}$ in.; breadth, $3\frac{3}{4}$ in., Temple of Apollo, Kalymna; C. T. N.

ΔΕ
ΣΙΚΛΜ
ΝΞΟΓ
ΡΣΤΥ
5 ΦΧΨ

δε . . θικλμνξοπρστνφχψ

This is evidently a fragment of a tablet on which the Greek alphabet was inscribed, and which was probably votive, perhaps an offering by a teacher. A Greek alphabet was found in a tomb at Cervetri, another in a tomb near Siena, and another in a tomb near Veii; all these were in Archaic characters; see Dennis, Etruria, 2nd ed. i, p. 271, ii, p. 133; Bullet.

dell' Inst. Arch. Rom. 1882, p. 95. Wilkinson (Modern Egypt. ii, p. 53) notes a Greek alphabet on the wall of a tomb at Beni Hassan. For instances of Etruscan alphabets found in tombs see Dennis, ibid. i, p. 271, ii, pp. 224, 306, and Bullet. dell' Inst. Arch. Rom. 1882, pp. 91-96.

CCCXXIV.

On a fragment of white marble, complete on the top. Height, $3\frac{3}{4}$ in.; breadth, 1 ft. Temple of Apollo, Kalymna; C. T. N.

ΩΠΑΤΡΙΔΟΣ
ἘΡΟΝΤC
ΝC

πατὴρ πατρίδος
πρότερον? το
νο

Perhaps part of the title of an emperor in a dedication.

CCCXXV.

On a small pillar of white marble, broken on the top and on the left of the letter Δ. Height, 6½ in.; diameter, 4½ in. Kalymna; C. T. N.

Δ P	$\delta\rho$
O P O	$o\rho o$
Y Y	$v v$

Perhaps a boundary stone, $\delta\rho o v$.

CCCXXVI.

On a fragment of white marble, broken on all sides. Height, 4½ in.; breadth, 4 in. Kalymna; C. T. N.

ΣΑΡΑ $Kal\sigmaapa?$
-ΦΑΝC $\sigma\tau\epsilon\phiano$
ΑΛΥΜI $K\alpha\lambda\nu\mu\nu$
EO ϵo

CCCXXVII.

On a fragment of a stèle of white marble, all the edges broken. Height, 1 ft.; breadth, 11 in. Kalymna; C. T. N.

ΙΟΥΕΙΛΙ $\iota\omega\sigma\iota\sigma i$
ΙΛΟΥΚΙΟΥ $\kappa\alpha\lambda?$ $\Lambda\omega\kappa\iota\omega$
Υ ΖΩΠΥΡ v $Z\omega\pi\nu\rho[\omega\sigma]$
Ι ΥΡΟΥ ΚΑ $Z\omega\pi\nu\rho\omega\sigma$
5 ΙΧΑΙΘΕΥ	5 $k\alpha\lambda$ $\Theta\omega\sigma$

CCCXXVIII.

On a fragment from a block of blue marble, the upper edge finished as if for a base; large characters. Height, 4⅔ in.; breadth, 10⅔ in. Kalymna; C. T. N.

ΙΟΣ ΕΥΤΕ,

$\iota\omega\sigma$ $E\omega\tau\epsilon\lambda$

This is part of the first line, perhaps of a dedication.

CCCXXIX.

On a fragment of white marble, with a moulding above the letters. Height, 3 in.; breadth, 6 in. Kalymna; C. T. N.

ΗΡΑΚΛΕ

$\iota\omega\sigma\alpha\kappa\lambda\epsilon$

CCCXXX.

On a fragment of white marble, the left edge and the top preserved. Height, 2½ in.; breadth, 4⅔ in. Kalymna; C. T. N.

ΕΠΙΔ	
ΕΓΕ	

CCCXXXI.

On a fragment of white marble, the lower edge preserved. Height, 3 in.; breadth, 3 in. Kalymna; C. T. N.

ΘΟ>
ΝΥ

CCCXXXII.

On a fragment of blue marble with moulding on the lower edge, the other edges broken away. Height, $2\frac{1}{4}$ in.; breadth, 4 in. Kalymna; C. T. N.

ΕΛΕ
ελε

CCCXXXIII.

On a fragment of white marble with moulding on lower edge, the other edges broken. Height, 4 in.; breadth, $4\frac{1}{2}$ in. Kalymna; C. T. N.

Α
ΝΟΣ

CCCXXXIV.

On a fragment of blue marble, broken on all sides. Height, $5\frac{1}{2}$ in.; breadth, 6 in. Kalymna; C. T. N.

ΑΑΝΤΑ	... ααντα ?
ΡΜΑΡΝ	... ρμαρν
ΕΒΕΙ	... ενσ]εβει ?

CCCXXXV.

On the convex face of a circular shield of white marble. Diameter, $12\frac{1}{2}$ in. Kos; C. T. N.

ΙΓΗΣΙΚΡΑΤΗΣΑΓ
ΗΣΙΚΡΑΤΟΥΣΤΡΔ
ΤΑΓΗΣΑΣΘΕΟΙΣ

· · 'Αγησικράτης 'Αγησικράτου στραταγήσας Θεοῖς.

This inscription is very similar in form to the one from Kamiros, published by Fröhner, Inscriptions Grecques du Louvre, No. 27. By στραταγήσας may be meant nothing more than that Agesikrates filled the office of strategos, which here as at Rhodes may have been one of the regular magistracies.

CCCXXXVI.

On a fragment of white marble, right edge nearly perfect. Height, 8½ in.; breadth, 11 in. Kos; C. T. N.

I ΙΑΣΙΑ.	ΕΙΣ	ασιλ	εις
ΛΓΕ ΑΦΙΚΟΜΕΝΟΥΤΕ	αγε ἀφικομένου τε	
ΤΟΛΙΣΝ ΑΤΟΕΝΑΛΑΣΑΡΝΑΙ	πόλισμα τὸ ἐν Ἀλασάρνᾳ	
ΕΤΑΤΩΝΑΝΔΡΩΝΤΩΝ	μ]ετὰ τῶν ἀνδρῶν τῶν	
5 ΤΑΞΤΑΜΕΝΥΠΕΡΤΟΥΔΑΜΟΥ	5 αἰρεθέντων . . .] τας τὰ μὲν ὑπὲρ τοῦ δάμου		
ΙΣΧΕΙΝΤΑΝΚΑΘΑΙΡΕΣΙΝ	ὑπερβίσχειν τὰν καθαίρεσιν	
ΡΕΣΒΕΙΑΝΠΟΤΙΒΑΣΙΛΗ	π]ρεσβείαν ποτὶ βασιλῆ	
ΞΔΙΑΛΕΞΕΙΣΘΑΙΤΩΙΒΑΣΙΛΕΙ	τ]ε διαλεξεῖσθαι τῷ βασιλεῖ	
ΤΙΟΝΤΑΕΝΑΘΑΝΑΙΣ	ιοντα ἐν Αθάναις	
10 ΟΠ. ΣΤΟΠΟΛΙΣΜΑΜΗ	10	ὅπ[ω]ς τὸ πόλισμα μὴ	
ΓΝΑΣΦΛΛΕΙΟΙΚ-ΩΝΤΙ		ἐν ἀσφαλεῖ οἰκέωντι	

This fragment makes mention of an embassy to some king (line 7), and also of a fort in Halasarnè (line 3). Perhaps it is part of an honorary decree, rewarding envoys for their services in the embassy. *ὁ δᾶμος*] ὁ Ἀλασάρνιτῶν occurs in a Koan inscription published by Ross, Inscript. Ined. ii, p. 62, No. 176, and Babington, Trans. R. S. Lit. N. S. x, p. 122.

For other inscriptions from Halasarnè, see Rayet, Inscriptions des Sporades, p. 25, No. 9, and p. 30, No. 10. See also Bullet. d. Corr. Hellén. v, pp. 196–199, and vi, p. 254, line 4. In Hesychios, s. v. ed. Schmidt, 1858, p. 113, Ἀλασάρνη Μώων δῆμος should be Ἀλασάρνη Κφων, not Τρώων as Schmidt suggests. In Strabo, xiv, p. 657, the name is written Ἀλίσαρνα, which, on the evidence of the inscriptions already referred to, may be corrected to Ἀλασάρνη, as in Hesychios as amended. Strabo places Halasarnè

πρὸς τῷ Λακητῆρι, a statement which cannot be reconciled with the position which Ross and Rayet assign to Halasarnè east of Cape Antimachia (see Ross, Reisen, iii, p. 136; Rayet, Mémoire sur l'Île de Kos, pp. 80, 81; Pantelidis in Bullet. de Corr. Hellén. v, p. 197), unless we suppose Cape Antimachia and not Cape Crikalo to be Strabo's Laketer. The Βασιλεύς, lines 7, 8, may be Ptolemy Soter, or his son Philadelphos, who was born in Kos, and who is probably the king of that dynasty referred to in a Koan inscription, Ἐφημ. Ἀρχ. Περ. β. No. 240. But, as from the character of the palæography our inscription can hardly be much later than the time of Alexander, he may be the Βασιλεύς referred to. Kos was one of the islands which shook off the Persian yoke and sided with Alexander in B.C. 332. See Droysen, Hellenismus, i, p. 314.

CCCXXXVII.

On a fragment of a stèle of white marble, lines 7–10 and 18, 20, nearly complete on the right edge. Height, 10½ in.; breadth, 8½ in. Transact. Roy. Soc. Lit. N. S. x, p. 124, No. 21. Kos; presented by Admiral Thomas Spratt, C.B.

	ΑΔΑΜ
	ΔΙΑΦΥΛΑΣ
	ΥΝΙΚΙΟΝΕΥΗΜΕ
	ΙΜΙΑΙΕΓΔΟΝΤΛ-
5	ΔΕΤΟΨΑΦΙΣΜΑΚΑΙΤ/
	ΖΑΝΚΑΙΑΝΑΘΕΝΤΛΕΝΙ
	ΟΠΛΙΝΑΔΕΚΑΙΟΣΥΝΠΑΣ
	ΤΙΜΙΑΝΙΚΙΑΝΙΚΙΟΥ ΥΠΟΤΟ
	ΜΑΡΧΟΣΑΝΔΡΑΣΕΛΕΣΘΛΤΛ'
10	ΤΕΣΑΝΑΔΟΝΤΛΤΟΔΕΤΟΨΑΦΙΣ
	ΕΛΘΟΝΤΕΣΕΠΙΤΑΝΒΟΥΛΑΝΚΑΙΕ
	ΟΣΠΟΛΙΤΑΣΠΟΙΗΣΑΣΘΑΙΤΑΝΑΝ
	ΙΘΗΚΟΥΣΙΚΑΙΡΟΙ.. ΝΔΡΕΣΑΡΕΘΕΝ
	ΙΩΔΛΡΟΣΝΙΚΟ... ΟΥΝΙΚΟΜΑ\..
15	ΤΟΣΒΚΑΙΤΟΙΤΛ.. ΛΙΤΟΥΔΑΜΟ.
	ΝΤΑΓΟΡΑΣΦΙΛΙΣΤΟΥΜΙΚΛΝΓΕΝ
	ΤΝΑΟΛΝΟΣΙΛΠΥΡΟΣΑΡΙΣΤΛΝΟΣ
	ΑΝΚΛΜΑΡΧΟΣΒΤΕΙΜΑΓΟΡΑΣΕΚ
	ΙΣΤΟΦΑΝΟΥΠΥ. ΟΚΛΗΣΒΧΑΡΙΔΑ
20	ΙΣΑΡΙΣΤΟΚΛΕΙΔΑ

δαμ
διαφυλασ
Νικίου
τοὶ τα]μίαι ἐγδόντω
τό]δε τὸ ψάφισμα καὶ τα . . .
ων καὶ ἀναθέντω ἐν τ[ῳ]
έπιφανεστάτῳ τᾶς ἀγορᾶς τ]όπῳ, ἵνα δὲ καὶ ὁ σύνπας
δῆμος ἐπιγνῷ τιμαθέντα διὰ τόσ]α τίμια Νικίαν (Ν)ικίου ὑπὸ το[ῳ]
δάμου τῶν Κφών, ὁ Πολέ]μαρχος ἄνδρας ἐλέσθω τῷν
10 πολιτῶν, οἱ δὲ αἰρεθέν]τες ἀναδόντω τόδε τὸ ψάφισ-
μα τοῖς . . . καὶ ἐπ]ελθόντες ἐπὶ τὰν βουλὴν καὶ ἐ[πὶ
τὸν δῆμον ἀξιούντω τ]ὸς πολίτας ποιήσασθαι τὰν ἀν[α-
γόρευσιν τοῦ στεφάνου? ἐν κ]αθήκουσι καιροῖ[σ]τοις ἄνδρες α(i)ρεθέν-
τες ὁ δεῖνα τοῦ δεῖνος, Ἀπολ]λόδωρος Νικο . . . ου, Νικόμα[χος
15 τος Β καὶ τοὶ τα[μί]αι τοῦ δάμο[ν]
ὁ δεῖνα τοῦ δεῖνος. Α]νταγόρας Φιλίστου, Μίκων Γεν . . .
. . . . ὁ δεῖνα Γ]υάθωνος, Ζώπυρος Ἀρίστωνος
ὁ δεῖνα τοῦ δεῖνος Ιαν, Κώμαρχος Β, Τειμαγόρας Ἐκ
ὁ δεῖνα Ἀρ]ιστοφάνου Πι[θ]οκλῆς Β Χαρίδα
20 ας Ἀριστοκλείδα.

The character of the writing is late and careless. In line 8 the *N* is omitted in *Nikίou*. Line 13, *APEΘEN* for *AΙΡΕΘΕΝ*. Line 7, the iota subscript is omitted.

Line 8. The restoration on which I have ventured here is based on the assumption that the Nikias honoured in this decree was a citizen not of Kos, but of some other city to whom the envoys appointed (line 9) are to be sent to announce the honours conferred on Nikias. The construction *τιμαθέντα διά* is harsh and unusual, but I can suggest no better way of explaining the double accusative.

Line 10. *οἱ δὲ αἰρεθέν]τες ἀναδόντω τόδε τὸ ψάφισμα τοῖς . . .* Here we must supply the name of the city to which the decree was to be communicated by the envoys. Such embassies were usual when the citizen of a foreign state had received rewards for signal services. Compare C. I. 3640, line 31, *δεῖξαι δὲ καὶ πρέσβεια ἐν τῷ ἔκκλησίᾳ, ὅστις παραγενόμενος πρὸς λαμψα-κάνοις [τὸ τ]ε ψάφισμα ἀποδώσει καὶ ἀξιάσει ποιήσασθαι*

τὰ[ν ἀν]αγγελίαν τῶν στεφάνων κ.τ.λ.; ibid. 3655, the city of Paros sending envoys to Kyzikos, ἀξιοῖ τὸν δῆμον . . . τὰς τιμὰς τὰς δεδομένας αὐτῷ ὑπὸ τοῦ δήμου τοῦ Παρίων ἐν τε τῇ βουλῇ καὶ τῷ δῆμῳ ἀναγνῶναι κ.τ.λ.

Line 15, . . . τος Β. Line 18, *Κώμαρχος Β*. The siglum Β after a proper name indicates that the person who bore it had the same name as his father. See Franz, Elem. Epigr. p. 374.

Strabo, xiv, p. 658, mentions a Nikias, as tyrant of Kos in his time, and his name has been recognised on the copper coins of the island. See Leake, Numismata Hellenica, Insular Greece, p. 13.

The late character of the writing in our inscription would accord very well with the date of the tyrant mentioned by Strabo; but, assuming the decree to have reference to him, we must further suppose that, though a foreigner, he succeeded in establishing himself as ruler in Kos, if my interpretation of this inscription be correct.

CCCXXXVIII.

Fragment of a stèle of blue marble, the right side nearly perfect. Height, 1 ft. 1 $\frac{1}{2}$ in.; breadth, 7 $\frac{3}{4}$ in. Published in the Transact. Roy. Soc. Lit. N. S. x, p. 123, No. 20, where it is stated that it was brought from Kephalos, the site of Isthmos in Kos. Presented by Admiral Thomas Spratt, C.B.

5 ΚΛΑΠΙΩ ΙΕΡΑΙΥΓΙΕ ΜΟΝΟΙΔΙΟΙΝ ΑΓΑΙΕΜΠΟΛΕΙ ΕΠΙΡΟΚΟΝΤΕΛΕ ΣΚΛΑΡΙΩΙΕΝΙΣΘΜΩ ΝΑΜΟΥΝΕΥΜΗΝΙΑΙΑ ΚΑΙΙΣΤΙΑΤΑΜΙΑΙΠΛΑ ΤΩΝΗΜΙΕΚΤΟΝΚΑ ΤΑΙΕΠΙΤΑΣΙΣΤΙΑΣ ΤΑΙΡΑΝΔΑΜΩΙΕΡΙ ΤΑΥΤΑΝΘΥΕΙΙΕΡΕ ΔΕΚΑΤΑΙΠΟΤΕΙ ΙΡΣΕΝΑΤΑΙΑΥ ΙΦΟΝΑΡΣΕΝΑ ΑΙΔΕΚΑΤΑΙΓ ΣΣΟΝΟΣ ΑΤΑΤ. ΚΑ	5 'Ασ]κλαπιῷ ιερᾶ? 'Υγιε- ία Ο]μονοίᾳ δῖν 5 ἐμ πόλει ἀρνα] ἐπίποκον τέλε- ιον . . . Α]σκλαπιῷ ἐν 'Ισθμῷ Πα]νάμον νευμηνίᾳ 'Α- σκλαπιῷ] καὶ 'Ιστίᾳ Ταμίᾳ ΠΛΑ 10 κριθέ]ων? ἡμίεκτον κα τῷ ἐπὶ τᾶς 'Ιστίας? 'Αφροδί]τᾳ? Πανδάμῳ ἔρι- φον] ταύταν θύει ιερε- ύς?] δεκάτᾳ Ποτει- δᾶνι] ἀρσενα τῷ αὐ[τῷ 15 ἀμέρᾳ ἔρ]ιφον ἀρσενα τ]ῷ δεκάτᾳ ἐλά]σσονος κ]ατὰ τ. κα
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This fragment is evidently part of a ritualistic law prescribing the times and nature of the offerings to be made to Asklepios and Hygieia, who were worshipped at Isthmos, where this inscription was found. See Rayet, Inscript. Inéd. des Sporades, i, p. 59.

Line 4. I venture to restore this 'Ο]μονόλη, as the letters *MONOIAI* are quite clear.

Line 6. ἀρνα] ἐπίποκον, 'with the fleece on.' This word occurs in the Septuagint (Kings iv, 3, 4); see

Steph. Lexicon *s.v.* and Dindorf's note. According to Athenian law lambs were usually shorn before they were sacrificed (Schömann, Griech. Alterth. ii, p. 227). Mr. Babington remarks that this fragment probably belongs to the same inscription as another, of which he gives an inaccurate transcript, *ibid.* No. 19. See *post*, No. cccxxxix.

Line 9. Ιστίᾳ Ταμίᾳ. Ταμίᾳ would seem here to be an epithet of Ιστίᾳ as the housekeeper of Olympos. See Preller, Griech. Mythologie, i, p. 328.

CCCXXXIX.

On a fragment of a stela of blue marble, partially complete on the right side. Height, 6 $\frac{3}{4}$ in.; breadth, 8 $\frac{1}{2}$ in. Transact. Roy. Soc. Lit. N. S. x, p. 123, No. 19, where it is stated to have been found on the same site as No. cccxxxviii. Kos; presented by Admiral Thomas Spratt, C.B., 1874.

Ω		ω
ΩΥ		ου
ΣΘΗΛΕΙΑΝΤΑΥ		θήλειαν ταῦταν
ΜΟΝΑΡΧΟΣΤΑ . . . η		Μόναρχος τῷ Α . . . ω
5 ΠΝΟΝΔΣΛΑΙ ΠΡΟΤΑΤΟΝ		δεῖπνον ώ λαμπρότατον
ΠΑΡΧΟΥΙΚΑΔΙΘΕ ΛΝΜΑ		Μογάρχου ίκάδι Θεῶν Μα-
ΤΕ ΛΕΑΤΑΥΤΑΝC		τρι] τέλεα, ταύταν θ-
-ΦΕΡΕΤΔΑΕΟ		ήλειαν?] ἐσφερέτω δὲ δ
ΝΟΝΕΓΔΥC		δεῖπνον? ἐγ δυο
10	ΕΛΝ	Θ]εῶν?
-		- - -

This fragment is very similar in import to No. cccxxxviii.

Line 4. *Μόναρχος*. The eponymous magistrate at Kos was so called. See *ante*, p. 92; Rayet, Inscriptions Inédites des Sporades, i, p. 7; Ross, Inscr. Ined. ii, No. 175; Bullet. de Corr. Hellén. v, p. 239. The biographer of Hippocrates states that he was born in the month Agrianios, μοναρχοῦντος Ἀβριάδα (Soranus Eph. ap. Physic. et Medic. Minores, ed. Ideler, i, p. 253). The functions were probably analogous to those of the βασιλεὺς ἀρχων at Athens and the βασιλεὺς at Megara and elsewhere. On all these magistrates some of the dignity of the ancient βασιλεὺς probably devolved.

In a Kalymnian inscription published by me

(Journal of Hellenic Studies, ii, p. 362) we have *M. Θευδαισίον αἱ Μοναρχίοις*. It would seem therefore that the Monarchia was a festival at Kalymna.

The following fragment, which I copied in a church at Kephalos, may be part of the same inscription:—

εσεν	
ἐνε]στῶτας	
τᾶ αὐτ]ᾶ ἀμέρα	
δειπνὲν	
κη]ρύκων νε	
σταφυλ	
ἔ]πιβαλλε	
δ]ὲ τὰν στ	
ας μὴ φρα	
ἐλευ]θερα? ισα	

CCCXXXIX α.

On the reverse of the preceding inscription, the left edge nearly complete.

ME		
ΕΠ		
ΕΙ . Ω		
ΕΝΛΘ . . ΣΙΓ		
5 ΟΔΕ ΤΑΙ		
ΗΕΛΛΖ		
ΗΙΤΕ Ι Λ Ω		
Η. ΡΣ.. ΛΗΑ		
ΑΡΙ ΑΘΗ		
10 ΔΕΙ/ ΕΩ		
ΟΙΣΛ ~		
ΑΙΕΝΛΤΑ		
P		

Line 4. ἀρσ]ενα? Lines 4, 5. ἐσφερέτ]ω? Line 6. ή ἔλασ[σον]? Line 8. ἀρσ[εν]α? Line 12. τ]ᾶ ἐνάτα?

CCCXL.

On a fragment of a stèle of blue marble, the left side nearly perfect. Height, 1 ft. 1 $\frac{3}{4}$ in.; breadth, 7 $\frac{3}{4}$ in. Kos; C. T. N.

	Λ ΟΥ	
	ΤΟΔΕΥΤΕΡΟΝΟΙΔΕ	
	ΟΓΟΝΚΑΤΕΥΕΡΓΕΣ	
	ΑΚΛΕΙΤΟΥΥΙΟΣΣΕΝΟΦ	
5	ΣΤΟΣΦΙΛΟΚΛΑΥΔΙΟΣΦΙ	
	ΓΛΑΣΤΑСПАТРИДОСΤΙΒ	
	ΦΙΛΕΙΝΟСΤΙΒΕΚΛΑΥΔΙ	
	ΝΙΚΑΓΟΡΑΥΙΟСΑΛΚΙΔΑΜС	
	ΛКИДАМШАВЕΤАИГ/	
10	ΧΑΡΜΥΛΟУУИОСФИЛОФРИШ	
	СИДЕЕИЕИЧАЛΘОНЕИСАГШ	
	СЛЭYYИЮСНРАКЛЕИТОС	
	СΠГАЛЕРИОСП	
	ОСАПОЛЛ^	
15	ΥC	
		- - - - -
		... τὸ δεύτερον, οἵδε
		ογον κατ' εὐεργεο[ίαν - - - 'Ηρ-
		ακλείτου νιὸς Ξενοφ - - - [φιλοσεβα-
5		στὸς φιλοκλαύδιος φι - - - [εὐεργέ-
		τας? τὰς πατρίδος Τιβε.
		Φιλεῖνος Τιβε. Κλαυδί
		Νικαγόρα νιὸς Ἀλκίδαμος Ἄ-
		λκιδάμω Γα. Βεταί. Γα.
		Χαρμύλου νιὸς Φιλοφρίω
		οἵδε ει εἰσῆλθον εἰς ἀγῶνα
		.. s Λεν. νιὸς Ἡράκλειτο[s
		.. s Πό. Γαλέριος Πό.
		ος Ἀπολλώ
15		ιον
		νς

This appears to be a fragment of an Agonistic list. Line 11, the ΕΙ before ΕΙC is an error of the lapidary.

CCCXL α.

On the left return of the preceding No., in characters of a later date; the right edge complete.

	Λ		
	ΕΛ		
	ΑΡΚΟΥ		
	ΑΝΤΕΡΩ		
5	САНТЕРΩ		
	ΤΟС		
	ΡΟΥΦΟΥ		
	ΕΥΤΥΧΙΔΑ		
	ΡΟΥΦΟΥ		
10	ΡΟΥΦΟΥ		
	ΗСΦΙΛΟΤΟΡΟΥ		
	ΑΓΑΘΟΚΛ		
	ΦΙΛΗΑΘ		
	ΦΙΛΟСΤΟΓΟ		
15	ΠΟΡΑΙΟСΕΝΛ		
	ΕΡΙΟСΛΑР		
	ΙΟС		
		- - - - -	
			Μ]άρκου
			‘Αντέρω
5		5	ς ‘Αντέρω
			τος
			‘Ρούφου
			Εύτυχίδα
			‘Ρούφου
		10	‘Ρούφου
			ης Φιλοτόρου
			‘Αγαθοκλ
			φίλη ‘Αθ
			Φιλοστογο
		15	Πόπλιος ‘Ενα
			έριος? Μαρ
			ιος . . .

CCCXLI.

On a round stèle of white marble which tapers upwards from a fluted base. Height, 1 ft. 8 $\frac{1}{2}$ in. Kos; C. T. N.

ΓΑΙΟΥ
ΠΕΤΙΚΙΟΥ
ΣΑΤΩΝΙΛΟΥ

Γαιον Πετικίον Σατωνίλον.

CCCXLII.

On a stèle of white marble, broken at the top and bottom. Height, 1 ft.; breadth, $10\frac{1}{2}$ in. Transact. Royal Soc. Lit. N. S. x, p. 120. Telos; presented by Admiral Thomas Spratt, C.B., 1874.

	-ΔΟΞΕΤΩΙΔΑΜΩΙ
	ΓΝΩΜΑΠΡΥΤΑΝΙΩΝ
	ΑΡΙΟΝΑΑΡΙΣΤΟΝΙΚΟΥ
	ΓΤΟΛΕΜΑΙΗΓΡΟΞΕΝΟΝ
5	ΗΜΕΝΚΑΙΕΥΕΡΓΕΤΑΝ
	ΤΑΣΓΟΛΙΟΣΤΑΣΤΗΛΙΩΝ
	ΚΑΙΑΥΤΟΝΚΑΙΕΚΓΟΝΟΣ
	ΗΜΕΝΔΕΑΥΤΟΙΣΕΙΣ
	ΓΛΟΥΝΚΑΙΕΚΓΛΟΥΝ
10	ΕΙΣΤΗΛΟΝΑΣΥΛΙΚΑΙ
	ΑΣΓΟΝΔΙΚΑΙΕΜΓΟΛΕ
	ΜΩΙΚΑΙΕΝΙΡΑΝΑΙΑΝΑ
	-ΡΑΨΑΙΔΕΤΟΨΑΦΙΣΜΑ
	. ΟΔΕΕΣΤΑΛΑΝΛΙΩΝΑΝ
15 ΜΓΝΦΙ.. ΣΙΑΡΟΝ

"Ἐδοξε τῷ δάμῳ, | γνώμα πρυτανίων, | Ἀρίονα Ἀριστονίκου | Πτολεμαῖη πρόξενον | ἥμεν καὶ εὐεργέταν | τᾶς πόλιος τᾶς Τηλίων | καὶ αὐτὸν καὶ ἐκγόνος, | ἥμεν δὲ αὐτοῖς εἰσπλουν καὶ ἐκπλουν | εἰς Τῆλον ἀσυνὶ καὶ | ἀσπονδὶ καὶ ἐμπολέμῳ καὶ ἐν ἵρανᾳ· ἀναγράψαι δὲ τὸ ψάφισμα | [τ]όδε ἐστάλαν λιθίναν | [καὶ θέ]μεν εἰ[ς τ]ὸ ιαρὸν

A decree of the people of Telos granting the proxenia to Arion, son of Aristonikos, citizen of Ptolemais. The Hieron, line 15, is probably that of Athenè Polias and Zeus Polieus, of which Ross found the ruins on the Akropolis of Telos; see his

Hellenika, p. 64. Böckh gives no inscriptions from Telos in the Corpus, but several are published by Ross in his Hellenika, p. 59 fol., and Inscr. Ined. ii, No. 169. See also Transact. Royal Soc. Lit. N. S. x, p. 115.

CCCXLIII.

On the four sides of a square stèle of white marble, surmounted by a moulded cornice. Height, 5 ft. 6 in., by 1 ft. $4\frac{1}{2}$ in., by 1 ft. $4\frac{1}{2}$ in. Rhodes; formerly in the Church of St. John. Presented by H. R. H. the Prince of Wales, 1873. Ross, Inscript. Ined. iii, p. 20, No. 274, for part of the inscription.

a.

 ΙΡΧΟΥΝΙΚΟΜΗΔΟΥΣ
 ΥΝΟΥΜΗΝΙΑΙΔΙΟΚΛΗΣ
 ΑΜΑΝΤΟΣΕΙΠΤΕΟΠΩΣ
 ΣΤΟΥΚΑΙΡΟΥΦΑΙΝΩΝ
5 ΟΙΠΤΟΛΙΤΑΙΣΥΝΑΝΤΙ
	.. ΝΒΑΙ ΟΜΕΝΟΙΤΑΣΚΟΙΝΑΣ
	. ΣΦΑΛΕΙΑΣΔΕΔΟΧΘΑΙΣ
	. ΑΓΓΕΛΛΕΣΘΑΙΤΟΣΔΗΛΟ
	ΙΕΝΟΣΤΩΝΤΕΓΠΟΛΙΤΑΝΚΑΙ
10	'ΟΛΙΤΙΔΩΝΚΑΙΝΟΘΩΝΚΑΙΤΠΑ
	. ΟΙΚΩΝΚΑΙΞΕΝΩΝΤΩΝΔΕΕΤΤΑΓ
	ΓΕΙΛΑΜΕΝΩΝΤΑΟΝΟΜΑΤΑ
	ΑΝΑΓΟΡΕΥΣΑΝΤΩΠΠΑΡΑ
	ΧΡΗΜΑΕΝΤΑΙΕΚΚΛΗΣΙΑΙΟΔ.
15	ΔΑΜΟΣΔΙΑΧΕΙΡΟΤΟΝΕΙΤΩ
	ΤΑΝΑΞΙΑΝΤΑΣΔΩΡΕΑΣ
	. ΑΙΕΙΚ ΑΔΟΚΗΙΛΑΜΒΑΝ.

'Επὶ ναυ]άρχον Νικομήδους	5
..... ν νουμηνίᾳ Διοκλῆς	
Λεωδ]άμαντος εἶπε δπως	
ἐφ' ἐκά]στου καιροῦ φαίνων-	
ται τ]οὶ πολῖται συναντι-	
λα]νβα[ν]όμενοι τᾶς κοινᾶς	
ἀ]σφαλείας, δεδόχθαι ἐ-	
π]αγγέλλεσθαι τὸς δηλο-	
μένος τῶν τε πολιτῶν καὶ	
πολιτίδων καὶ νόθων καὶ πα-	
ρ]οίκων καὶ ἔνων, τῶν δὲ ἐπαγ-	10
γειλαμένων τὰ ὄνδρα	
ἀναγορευσάντω παρα-	
χρῆμα ἐν τῷ ἐκκλησίᾳ, δ ὁ[ὲ	
δᾶμος διαχειροτονείτω	
τὰν ἀξίαν τᾶς δωρεᾶς	15
κ]αὶ εἴ κα δοκῆ λαμβα[έ-	

20

. Ω ΟΠΩΣΔΕΥΤΡΟΜΝΙ . .
 .. ΑΡΧΗ . ΟΝΕΦΤΑΝΣΣ . .
 .. ΑΝΤΑΝΤΑΣΤΑΤΡΙΔΟΣ . .
 ΤΩΝΣΥΜΜΑΧΩΝΣΥΝΕΤΤΙ / . .
 ΤΩΝΕΑΥΤΟΥΣΤΟΙΠΩΛΗΙΑ
 ΕΓΔΟΝΤΩΣΤΑΛΑΣΕΡΓΑΤΑΣ
 ΘΑΙΤΡΕΙΣΚΑΙΑΝΑΘΕ I

25

ΑΜΜΕΝΕΝΤΩΙΘΕΑΤΡΩ E
 ΑΛΛΑΝΕΝΤΩΙΑΣ ITI
 ΕΙΩΤΑΝΔΕΤΡΙΤ ΙΝΕΝΤΑΙΑΓΟ
 ΡΑΙΤΑΡΑΤΟΝΒΩΝ ΟΝΤΟΝΤΟΥ
 ΔΙΟΝΙΣΟΥΤΩΝΔΕΧΕΙΡΟΤC
 ΝΗΘΕΝΤΩΝΤΑΟΝΟΜΑΤΑΑΝ .
 ΓΡΑΨΑΝΤΩ . . ΤΑΣΣΤΑΛΑ .
 ΚΑΤΑΧΡΗΜ/ . . ΣΑΝΤΩΔΕΚΑ .
 ΕΙΙ . ΙΝΩΝΑΠΤΟΧΕΙΡΟΤΟΝΗ
 ΣΙΠΛΕΠΤΑΓΓΕΛΙΑΑΙΔΕΚΑΤΙ
 ΝΕΣΥΣΤΕΡΩΝΤΙΤΑΣΕΠΤΑΓΓΕΛ

30

. ΑΣΕΞΗΜΕΝΑΥΤΟΙΣΚΑΙΕΝΤΑΙΕΧΟΜΕΝΑΙΕΚ
 ΚΛΗΣΙΑΙΕΠΤΑΓΓΕΛΛΕΣΘΑΙ ΔΙΟΚΛΗΣ
 ΛΕΩΔΑΜΑΝΤΟΣΚΑΙΥΠΤΕΡΤΟΥΥΙΟΥΞΕΝΟΤΙΜΟΥΠXX
 . ΥΔΟΤΟ . ΑΡΧΙΔΑΜΟΥΥΠΤΕΡΑΥΤΟΥΚΑΙΤΩΝΤΕΚΝΩΝ
 ΣΓΥ . Α! . . ΣΧΧΧΔΑΡΔΑΝΟΣΗΡΑΚΛΕΙΤΟΥXX
 ΘΕΟΣ ΔΙΠΠΟΥΗΕΚΑΤΟΔΩΡΟΣΝΙΚΟΜF
 ΗΚΑΛΛΙΚ . . Η-ΚΛΕΥΜΗΔΕΥΣΗΦΙΛΙΠΠΟΣ
 . . . ΤΙΠΟΥΤΟΥ . Α . . ΦΩΝΤΟΣΗΗΕΚΑΤΑΙΟΣ
 . ΖΙΛΟΥΚΑΙΥΠΤΡΤ . . ΤΑΙΔΙΩΝΚΑΙΤΑΣΓΥΝΑΙΚΟΣΥ
 ΠΑΧΡΑΣΗ . . ΑΙΔΙΟ . . . ΙΣΤΙΠΠΟΥΚΑΙΥΠΤΕΡΤC
 ΠΑΠΤΠΟΥΑΛ . . ΔΑΜΟΥ . . ΔΑΜΟΚΡΙΤΟΣΚΑΙΔΙΟΓΕΝΗ .
 ΤΟΙΤΕΙΣΕΛΚΑΙΔΑΜΟΚΡ . . ΟΣΚΑΙΤΙΣΙΑΣΤΟΙΔΙΟΓΕΝ . .
 ΧΧΧΑΤΠΟΛΛΩΝΙΟΣΑΓC . . ΖΝΙΟΥΚΑΙΥΠΤΕΡΤΟΥΓ .
 ΤΡΟΣΠ? . . ΔΙΟΚΛΗΣΣ . . . ΛΕΥΣΕΥΕΡΓΕ- . .

35

ΤΙΜΟΚ/ ΕΙΔ/ ΣΛΡΙΣΤΟΙ ΤΗΕΦΑΝΤΙΔΑΣΕ
 ΤΟΥΗΠΤΑΙΛ . . . ΠΙΚΡΑΤ ΤΠΟΚΡΑΤΗΣΘ .
 ΛΟΥΗΠM ΖΣΔΑ ΑΙΥΠΤΕΡΤΑΣΓ . . .
 ΚΟΣΤΠΑΥ ΤΕΥΣΑΡ
 ΖΤΜΙΝΝΙΩΝΚ Ν Σ Ζ ΥΠΕΡΤΣ ΝX
 ΜΟΥΣΛΙΟΣΕΡΜ . ΑΝΟΥ ΖΠΠΥC . ΔΟΤΟΣ
 . ΠΠΠΟΚΡΑΤI - - - ΝΗ ΤΑΡΜΙ ΝΙΣΚΟΣ
 ΖΝΙΔ = ΖΟΥΥΙΟУ . . . ΔΑΜΟΚΡ ΤΗΣΦΙΛ
 ΖΡΑΤΟΥ ΕΥΣΟ ΗΗΔΑ . ΔΑΝΟΣΟΡΘ
 ΚΑΙΥΠΤE . . . ΥΙΩΝΧΠΠΙΖ . ΖΙΩΠΥ . ΙΩΝΟΣΩΝΕ
 ΖΠΟΛΛ . O . ΤΙΜΩΝΑΚΤΙΧΧΗΝΙΚΟΦΩΝΤΙΜΟΣΤΡΑ
 'ΑΙΥΠΤΕΡΤΟΥΥΙΟΥΗΝΑΔΡC ΙΑΧΟΣΑΡΤΕΜΙΔΩΡC
 ΖΕΤΟΣΛ . . ΝΙΔΑΚΑΙYΙ ΕΡΤΩΝΥΩΙ ΖΤΙΔΙΟ
 ΥΓ I ΤΟΣΕΦΑΝΤΙΔΑΗΜΗΤΡΟΦΑΝΗΣ
 / / ΑΝΔΡΟΣΔΑΜΑΤΡΙΟΥΚ/ ΙΥΠΤΕΡ

40

ΤΗ. ΜΝΑΖΕΑΚΑΙΥΠΤΕΡΤCYYΙΟУ
 ΥΚΑΙΥΠΤΕΡΤΟΥΥΙΟΥΓΦΟΙ
 ΤI ΟΣΗΔΑΜΟΣΤΡΑΤC ΙΚΑ
 - ΗΘΕΥΔΩΡΟΣΝΙΚΑΡΧΟ ΙY
 ΙΔΑ ΖΑΙΥΠΤΕΡΤΩΝΥ
 ΖΝΤΟΣΧΑΝΔΡΟΣΘ
 ΤΑΣ ΕΡΤΩΝ
 ΚΑΙΥΓΠI . . . ΖΠΑΙ
 ΕΡΤ I
 XN O

65

70

τ]ω, όπως δὲ ὑπόμνα[μα
 ὑπ]άρχη [τ]ῶν ἐς τὰν σω[τη-
 ρί]αν τὰν τᾶς πατρίδος [καὶ

20

τῶν συμμάχων συνεπι[δόν-
 των ἔαυτοὺς, τοὶ πωληταὶ
 ἐγδόντω στάλας ἐργάξασ-

25

θαι τρεῖς καὶ ἀναθέ[ντω μ]ή-
 αμ μὲν ἐν τῷ θεάτρῳ [τὰν δ]ὲ

30

ἄλλαν ἐν τῷ 'Ασ[κλα]πι-
 είω, ? τὰν δὲ τρίταν ἐν τῷ ἀγο-

35

ρῷ παρὰ τὸν βωμὸν τὸν τοῦ
 Διονίσου, τῶν δὲ χειροτο-
 νηθέντων τὰ δύνματα ἀν[α-
 γραψάντω [εἰς] τὰς στάλα[ς],

40

καταχρημα[τι]σάντω δὲ κα[ὶ]
 εἴ [κα τ]ινων ἀποχειροτονη-
 θῆ ἢ ἐπαγγελία, αἱ δὲ κά τι-

45

νες ὑστερώντι τὰς ἐπαγγελ-
 ē]ας, ἔξημεν αὐτοῖς καὶ ἐν τῷ ἔχομένᾳ ἐκ-
 κλησίᾳ ἐπαγγέλλεσθαι· Διοκλῆς
 Λεωδάμαντος καὶ ὑπὲρ τοῦ νίοῦ Ξενοτίμου ΖΙΧΧ.
 Θεύδοτο[s]? 'Αρχιδάμου ὑπὲρ αὐτοῦ καὶ τῶν τέκνων
 καὶ τᾶς γυναῖκος ΖΙΧΧ. Δάρδανος 'Ηρακλείτου ΖΙΧΧ.
 . . . θεος . . δίππου Η. 'Εκατόδωρος Νικομή-
 δευς] Η. Καλλικ[ράτ]ης Κλευμήδευς Η. Φίλιππος
 Φιλί]ππου? τοῦ [Κ]α[λλι]φῶντος ΗΗ. 'Εκαταῖος
 Ζ]ωῖλου καὶ ὑπὲρ τῶν παιδίων καὶ τὰς γυναικὸς Χ
 Παχράση[s]? παιδίον 'Αρ]ιστίππου καὶ ὑπὲρ τοῦ[
 πάππου 'Αλ[κι]δάμου . . Δαμόκριτος καὶ Διογένη[s
 τοὶ Τεισέα καὶ Δαμόκριτος καὶ Τισίας τοὶ Διογένε[eu]s
 ΖΙΧΧ. 'Απολλώνιος 'Απο[λλ]ωνίου καὶ ὑπὲρ τοῦ π[α-
 τρὸς ΖΙ? . . Διοκλῆς Ζωσικ]λεύς Εύεργε[της
 Τιμοκλείδας 'Αριστο 'Εφαντίδας Ε...
 τον ΖΙ. παιδία 'Επικράτ[ους, 'Ιπποκράτης Θεσσα-
 λοῦ? ΖΙ. Μ[η] καὶ ὑπὲρ τὰς γυναι-
 κὸς ΖΙ. Ακ τευς 'Αρ

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Π. Μιννίων Κ[η] καὶ ὑπὲρ τῶν νῦν ΖΙ.
 Μουσαῖος? 'Ερμ? ΖΙ. Πυθ[ό]δοτος
 'Ιπποκράτη[s καὶ ὑπὲρ τῶν νίων ΖΙ. Παρμενίσκος
 Λεωνίδ[α καὶ ὑπὲρ τ]οῦ νίοῦ . . . Δαμοκρ[ά]της Φιλ[ο-
 στ]ράτου ΖΙ. Δάρδανος 'Ορθ
 καὶ ὑπὲρ τῶν νίων ΖΙ. παιδία Ζωπυρίωνος ὁν ἐ-
 Τιμώνακτι ΖΙ. Νικοφῶν Τιμοστρά-
 τον] καὶ ὑπὲρ τοῦ νίοῦ ΖΙ. 'Ανδρόμαχος 'Αρτεμιδώρον[
 ΖΙ. Επαίγνετος [Λεω]νίδα καὶ ὑπὲρ τῶν νῶν ΖΙ. Ηδίο

55

τος 'Εφαντίδα ΖΙ. Μητροφάνης
 ανδρος Δαματρίου καὶ ὑπὲρ
 τη[s] Μηνασέα καὶ ὑπὲρ τοῦ νίοῦ
 καὶ ὑπὲρ τοῦ νίοῦ ΖΙ. Φο
 ος ΖΙ. Δαμόστρατο[s] Νικά
 ΖΙ. Θεύδωρος Νικάρχο[ν καὶ] ὑπὲρ
 ιδα καὶ ὑπὲρ τῶν νίων
 ωντος ΖΙ. 'Ανδροσθένης
 τας [καὶ ὑπ]έρ τῶν νίων
 καὶ ὑπ[έρ τῶν νίων παιδίων
 ζηπ]έρ? ΖΙ

60

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b.

ΘΕΥΚΛΗΣΦΙΛΙΠΠΟΥΗΠΑΡΙ .
 ΝΙΣΚΟΣΙΕΡΩΝΟΣΗΛΥΚΑΙΘΟΣΔΕ
 ΚΙΤΤΠΟΥΚΑΙΥΠΕΡΤΩΝΠΑΙΔΙΩΝ
 ΚΑΙΤΑΣΓΥΝΑΙΚΟΣΠΘΑΥΜΙΝΟΣ
 5 ΑΡΙΣΤΟΥΗΠΟΛΥΚΛΕΙΤΟΣΝΙΚΟ
 ΜΑΧΟΥΗΔΙΩΝΔΙΟΚΛΕΥΣΚΑΙΥ
 ΠΠΕΡΤΑΣΓΥΝΑΙΚΟΣΠΦΙΛΙΣΤΟΣ
 ΜΟΣΧΙΩΝΟΣΚΑΙΥΠΕΡΤΩΝΥΙΩΝXXXX
 ΑΡΙΣΤΑΓΟΡΑΣΔΙΟΚΛΕΥΣΗΗΠΡΣ
 10 ΤΟΦΑΝΗΣΧΑΙΡΕΦΑΝΕΥΣΚΑΙΥΠΤΕΡ
 ΤΟΥΥΙΟΥΧΕΥΔΑΜΟΣΠΥΘΑΓΟΡΑΚΑ .
 ΥΠΕΡΤΩΝΠΑΙΔΙΩΝΧΑΡΙΣΤΟΚΡΙΤΟΣ
 ΚΡΙΤΟΒΟΥΛΟΥΚΑΙΥΠΠΕΡΤΟΥΥΙΟΥΧ Φ! ..
 ΝΟΣΦΙΛΙΠΠΟΥΚΑΙΥΠΠΕΡΤΟΥΥΙΟΥΗΗΑ
 15 ΤΙΟΧΟΣΑΘΑΝΙΠΠΟΥΚΑΙΥΠΠΕΡΤΟΥΥΙ ...
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 .. ΩΝΗΗΗΘΡΑΣΩΝΑΡΧΙΔΑΜΟΥΗΗ
 ΛΑΝΤΑΣΙΕΡΟΚΛΕΥΣΗΙΕΡΟΚΛΗΣ
 ΛΑΝΤΑΠΒΟΤΩΝΘΕΥΔΩΡΟΥΚΑΙΥ ...
 20 . ΟΝΥΙΩΝΗΓΟΡΓΟΣΙΩΙΛΟΥ^ν
 ΙΨΗΚΑΙΜΙΣΩ . ΑΝΕΝΙΑ ..
 ΝΟΣΑΡΑΤΙΔΑΚΑΙΥΠΤΕ^η
 ΗΠΟΝΑΣΙΚΛΗΣΦΑΙΝΙΠΠΟΥΗΤΕ
 ΡΟΣΝΙΚΑΡΧΟΥ^νΑΙΥΠΠΕΡΤΩΝΥΙΩΝΗ
 25 ΙΓΗΣ . ΑΣΔΑΜΟΦΩΝΤΟΣΚΑΙΥΠΠΕΡΤΩ .
 ΤΕΚΝΩΝΚΑΙΤΑΣΓΥΝΑΙΚΟΣΧΟΝ^γΜΑ .
 ΔΡΟΞΧΑΡΜΟΦΑΝΤΟΥΚΑΙΥΠΠΕΡΤΩ .
 ΠΑΙΔ . ΣΝΚΑΙΤΑΣΓΥΝΑΙΚΟΣΧΑΡΧΙΠΠ ..
 ΑΡΧΙ . ΕΧΟΥΗΠΡΟΣΤΑΤΑΙΤΟΙΣΥΝΧ .
 30 ΡΙΝΩ . ΗΠΘΕΥΤΙΜΙΔΑΣΑΡΙΣΤΑΝΔΡΟΥΗΠ
 ΧΑΡΜ^υΛΟΣΘΕΥΤΙΜΙΔΑΤΟΥΔΑΜΟΚΡ .
 ΤΟΥΗ ΗΗΧΑΙΡΕΔΑΜΟΣΘΕΜΙΣΤΟΚΛΕΥΣΗ
 ΚΛΕΙΣ . ΝΩΙΔΑΣΚΛΕΙΣΙΜΑΧΟΥΚΑΙΥ
 ΠΠΕΡΤΟΥΥΙΟΥΗΔΙΟΓΕΝΗΣΔΙΟΜΕΔΟΝ
 35 ΤΟΣΚΑΙΥΠΠΕΡΤΑΣΘΥΓΑΤΡΟΣΠΦΙ
 ΝΙΣΤΟΣΙΕΡΩΝΟΣΗΑΡΙΣΤΑΡΧΟΣΤΙΜΟ
 .. ΝΕΥΣΗΦΙΛΙΤΙΟΝΑΠΠΟΛΛΩΝΙΟΥΗΠΤΟ
 .. ΧΑΡΗΣΠΟΛΥΤΙΩΝΟΣΚΑΙΥΠΠΕΡΤΩΝ
 .. ΩΝΙ ΕΡΜΟΓΕΝΗΣΝΙΚΟΣΤΡΑΤΟΥΗΙΕ .
 40 ΣΚΛΗΣΑΡΙΣΤΑΡΧΟΥΠΦΙΛΙΣΤΟΣΕΥ
 ΙΕΛΙ / ΗΗΗΗΚΛΕΙΤΙΑΣΚΑΙΕΥΞΙΜΒΡΟ^τ ..
 ΟΙΘΕΥ . ΖΡΟΥΣΥΝΤΑΙΤΙΜΑΙΤΟΥΟΙΝΟΥ^τ
 ΑΛΕΞ . ΔΡΟΣΕΡΜΙΑΚΑΙΥΠΠΕΡΤΩΝΥΙΩΝΗΗ
 ΞΕΙΝΙ . ΑΘΑΝΥΛΟΥΚΑΙΥΠΠΕΡΤΟΥΥΙΟΥ^τ
 HH

45 ΚΛΕΥΚΡΙΤΟΣΘΕΥΔΩΡΟΥΗΦΙΛΙΠΠΟΣΑ ...
 ΤΟΦΩ . ΤΟΣΧΜΗΝΟΦΙΛΟΣΑΛΙΑΚΑΙ
 ΤΩΝΓ . ΔΙΩΝΗΗΗΛΑΜΠΤΙΑΣΙΩΙΑC .
 ΚΑΙΥΠ . ΤΩΝΥΙΩΝΗΗΗΤΥΘΙΑΣΦΙΛΙΝΟΥ^τ
 ΑΝΑΞΙ . ΟΣΑΝΑΞΙΠΠΟΥΗΜΕΝΕΚΡΑ^τ ..
 50 ΑΤΠΟ . ΝΙΟΥΗΗΧΑΡΜΙΠΠΟΣΙΩΙΛΟ^ν ...
 ΤΟ^τ ΚΑΙΤΟΥΠΤΑΙΔΙΟΥΤΟΥΧΑΡΜΙ .
 ΠΤΟ . ΚΑΤΟΔΩΡΟΣΕΚΑΤΟΔΩΡΟ^τ
 ΘΕ . ΗΣΑΛΕΞΙΑΚΑΙΥΠΠΕΡΤΩΝY ...
 ΥΝΑΙΚΟΣΗΗΗΦΙΛΙΤΑΣΜΟΙΡΙΣ
 ΣΠΤΡΑΞΙΑΝΑΚΤΟΣΗΗΗΛΥΣ,
 ΣΡΙΩΝΟΣΒΟΙΩΤΙΟΣΗΕΥΝΟΣ
 ΡΜΙΑΣΚΑΙΘΕΥΔΩΡΟΣΤΟΙΕΜ

Θευκλῆς Φιλίππου Η. Παρμενίσκος Ιέρωνος Η. Λύκαιθος Δεκίπου καὶ ὑπὲρ τῶν παιδίων καὶ τᾶς γυναικὸς πτ. Θαυμῖνος Αρίστου Η. Πολύκλειτος Νικομάχου Η. Δίων Διοκλεῦς καὶ ὑπὲρ τᾶς γυναικὸς πτ. Φίλιστος Μοσχίωνος καὶ ὑπὲρ τῶν νιῶν XXXX. Αρισταγόρας Διοκλεῦς ΗΗΗ. Πρωτοφάνης Χαιρεφάνευς καὶ ὑπὲρ τοῦ νιῶν Χ. Εύδαμος Πυθαγόρα καὶ ὑπὲρ τῶν παιδίων Χ. Αριστόκριτος Κριτοβούλου καὶ ὑπὲρ τοῦ νιῶν Χ. Φιλίππος Κριτοβούλου καὶ ὑπὲρ τοῦ νιῶν ΗΗ. Α[λί]νος Φιλίππον καὶ ὑπὲρ τοῦ νιῶν ΗΗ. Α[τίοχος] Αθανίππον καὶ ὑπὲρ τοῦ νιῶν οὐ .
 5 Νικοκλῆς Νικαγόρα καὶ ὑπὲρ τῶν παιδίων ΗΗΗ. Θράσων Αρχιδάμου ΗΗ . . . λαντας Ιεροκλεῦς Η. Ιεροκλῆς . . . λαντας Βότων Θευδώρου καὶ ὑπὲρ τῶν παιδίων ?] ΗΗ. καὶ μισθὸν^ν ἀν' ἐνια[υτὸν νος Αρατίδα καὶ ὑπὲρ πτ. Ονασικλῆς Φαινίππου Η. Τε ρος Νικάρχου καὶ ὑπὲρ τῶν νιῶν Η. Αγησ[ι]ας Δαμοφῶντος καὶ ὑπὲρ τῶν παιδίων καὶ τᾶς γυναικὸς Χ. Ονύμα[ν]δρος Χαρμόφαντον καὶ ὑπὲρ τῶν παιδίων καὶ τᾶς γυναικὸς Χ. Αρχιππ[ος] Αρχι[λ]όχου Η. προστάται τοὶ σὺν Χ[αρίω] πτ. Θευτιμίδας Αριστάνδρου πτ. Χαρμύλος Θευτιμίδα τοῦ Δαμοκρίτου ΗΗΗ. Χαιρέδαμος Θεμιστοκλεῦς Η. Κλεισανθίδας Κλεισιμάχου καὶ ὑπὲρ τοῦ νιῶν Η. Διογένης Διομέδοντος καὶ ὑπὲρ τᾶς θυγατρὸς πτ. Φίλιστος Ιέρωνος Η. Αρισταρχος Τιμογένευς Η. Φιλίτιον Απολλωνίου Η. Πολυχάρης Πολυτίωνος καὶ ὑπὲρ τῶν νιῶν .
 10 Ερμογένης Νικοστράτου Η. Ιεροκλῆς Αριστάρχου πτ. Φίλιστος Εύτελίδα ? ΗΗΗ. Κλειτίας καὶ Εύξιμβροτ[ος οι Θευ[δ]άρου σὺν τῷ τιμῷ τοῦ οἴνου Χ. Αλέξ[αν]δρος Ερμία καὶ ὑπὲρ τῶν νιῶν ΗΗ. Ξενι[τ]ος Αθανύλου καὶ ὑπὲρ τοῦ νιῶν Η. Κλεύκριτος Θευδώρου ΗΗΗ. Φίλιππος Αριστοφῶν^ν Χ. Μηνόφιλος Αλία καὶ [ὑπὲρ τῶν παιδίων ΗΗΗ. Λαμπίας Ζωΐλο[υ] καὶ ὑπ[έρ] τῶν νιῶν ΗΗΗ. Πυθίας Φιλίνου Χ. Ανάξ[πη]ος Αναξίππου Η. Μενεκράτης Απο[λλω]νίου ΗΗΗ. Χάρμιππος Ζωΐλου [ὑπὲρ τοῦ νιῶν] καὶ τοῦ παιδίου τοῦ Χαρμίπηπο[ν]. Ε]κατόδωρος Εκατοδώρου Θεης Αλέξια καὶ ὑπὲρ τῶν νιῶν καὶ τᾶς γυναικὸς ΗΗΗ. Φίλιτας Μοιρισ Πραξιάνακτος ΗΗΗ. Λισα κρίωνος Βοιώτος Η. Εύνομ Ε]ρμίας καὶ Θεύδωρος τοὶ Εμ

15 20 25 30 35 40 45 50 55

	ΠΟΜΠΙΣΙΩΠΥΡΟΥΚΑΙΥΠΕΡ
60	ΑΝΤΙΤΟΥΟΙΝΟΥΧΗΗΗΘΕΥΚΡΙ . . .
	ΙΜΕΝΕΥΣΗΗΗΣΙΜΟΣΙΜΟΥΠ
	ΑΡΜΙΝΟΥΧΔΑΜΑΤΡΙΟΣΕΡΜΙ
110	ΣΚΡΑΤΗΣΑΡΤΕΜΙΔΩΡΟΥΚ,
ΥΠΕ	ΩΝΗΗΗΙΕΡΩΝΦΩΚΟΥΧΗΡΑΚ,
ΟΣ	ΟΥΚΑΙΥΠΕΡΤΟΥΥΙΟΥΗΗΑΡ
65	ΙΟΣΡι ΕΥΣΠΑΧΕΛΩΙΟΣΙΕΡΩΝС .
	ΚΑΙΥΠΕ . ΖΝΠΑΙΔΙΩΝΗΤΙΜΟΞΕΝΟΣ . . .
	ΜΕΝΙΣΚΟ . . ΕΥΚΑΛΗΣΤΡΑΞΕΙΙΔΑΜΑΝ . . .
	ΚΑΙΥΠΕР . . ΥΥΙΟΥΗΠΝΙΚΟΜΗΔΗΣΤΑ . . .
	ΝΟΠΑΙΟΥ . . ΠΛΑΤΩΝΑΝΤΙΠΑΤΡΟΥΠΡΟ
70	ΝΟΣΗΗ / . . ΣΤΑΝΔΡΟΣΑΡΙΣΤΑΝΔΡΟ . . .
	ΑΡΙΣΤΑΝΔ . ΣΑΡΙΣΤΙΠΠΟΥΚΑΙΥΠΕ . . .
	ΠΑΤΡΟΣΗ . ΑΙΔΙΑΞΕΝΟΔΙΚΟΥΧΚΑΥ
	ΕΥΚΛΕΥΣ . . ΗΠΑΝΑΜΥΑΣΜΑΙΔΑΤ . . .
	ΥΠΕΡΤΑΣ . . ΝΑΚΟΣΚΑΙΤΩΝΠΑΙΔΙ . . .
75	... ΣΚΛΗΣΘ . 'ΔΟΤΟΥΗΗΗΕΚΑΤΑΙΟΣΣ
	ΠΕΙ . ΔΑΜΟΣΠΕΙΣΙΣΤΡΑΤΟ`
	ΣΥ . ΥΗΗΗΑΡΧΩΝΑΡΧΕΔΑΜ
	ΜΙΩΝΧΘΡΑΣΥΜΒΡΩΤΟΣ

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..... Πόμπις? Ζωπύρου καὶ ὑπὲρ
..... ἀντὶ τοῦ οἴνου ΧΗΗΗΗ. Θεύκρι[τος
..... ομένευς ΗΗΗ. Σίμος Σίμου πι. 60
.... Χ]αρμίνου Χ. Δαμάτριος 'Ερμί[π-
πο[ν] . . . οκράτης 'Αρτεμιδώρου κ[αὶ
ὑπὲ[ρ τῶν παιδί]ων ΗΗΗ. 'Ιέρων Φώκου Χ. 'Ηράκλ[ει-
τ]ος ου καὶ ὑπὲρ τοῦ νιὸν ΗΗ. 'Αρ
... ιος 'Ρο[δοκλ]εῦς πι. 'Αχελῷος 'Ιέρωνο[ς 65
καὶ ὑπὲ[ρ τ]ῶν παιδίων πι. Τιμόδενος [Παρ-
μενίσκο[ν ..] Εὐκλῆς Πραξιδάμαν[τος
καὶ ὑπὲρ [το]ῦ νιὸν ΗΠ. Νικομήδης Πα[ρθε-
νοπαίου . . Πλάτων 'Αντιπάτρου πρόξε-
νος ΗΗΗ. 'Α[ρί]στανδρος 'Αριστάνδρο[ν 70
'Αριστανδ[ρ]ος 'Αριστέπου καὶ ὑπὲ[ρ τοῦ
πατρὸς ΗΗ. [π]αιδία Ξενοδίκου Χ. Κλυ[μένης]
Εὐκλεῦς . . Η. Παναμύνας Μαιδάτ[ου
ὑπὲρ τᾶς [γν]υα(ι)κὸς καὶ τῶν παιδί[ων
... οκλῆς Θ[ε]υδότου ΗΗΗ. 'Εκαταῖος Σ 75
... Πει[στί]δαμος Πεισιστράτου [καὶ
ὑπὲρ τ]οῦ ν[ιο]ῦ ΗΗΗ. "Αρχων 'Αρχεδάμ[ου καὶ
ὑπὲρ τῶν] νιῶν Χ. Θρασύμβροτο[ς

C.

ΠΑΙΔΙΟΝΑΙΣΧΡΟΥΗΠΟΛΥΚΑ
ΜΙΛΟΥΠΤΔΙΟΚΛΗΣΚΛΕΙΝΟΥ
ΤΟΥΠΑΙΔΙΟΥΗΗΔΑΜΑΓΟΡΑ—
ΝΟΥΗΑΓΗΣΙΑΣΘΡΑΣΩΝΟΣΠ
5 ΣΑΣΕΥΚΡΑΤΕΥΣΚΑΙΥΠΕΡΤΟΥΥΙΟΥ
ΝΙΚΟΜΑΧΟΣΝΙΚΟΜΗΔΕΥΣΚΑΙΥΠΤΦ.
ΤΩΝΠΑΙΔΙΩΝΗΗΚΡΑΤΗΣΔΑΡΛΩΠΙΔ . .
ΝΙΚΑΣΙΩΝΚΡΑΤΗΤΟΣΗΞΕΝΟΦΑΝΤΟ .
10 ΚΡΑΤΗΤΟΣΗΘΕΥΔΩΡΟΣΘΕΥΔΟΤΟΥΗ
ΚΑΛΛΙΠΠΙΔΑΣΚΑΛΛΙΠΠΙΔΑΚΑΙΥΤ Ε .
ΤΩΝΠΑΙΔΙΩΝΠΤΣΑΤΥΡΟΣΘΕΑΙΤΗΤΟ .
ΚΑΙΥΠΕΡΤΩΝΥΙΩΝΗΗΗΝΟΤΟΡΙΔΑΣ
15 ΦΡΑΣΙΜΗΔΕΥΣΗΗΒΟΙΔΑΣΦΙΛΟΣΤΡΑ
ΤΟΥ Χ ΝΙΚΟΤΕΛΗΣΝΙΚΗΡΑΤΟΥ Χ ΑΛΕ
ΞΑΝΔΡΟΣΑΝΑΞΙΠΠΟΥΚΑΙΥΠΕΡΤΟΥ
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55 ΚΑΙΥΠΕΡΤΩΝΥΙ ΝΠΑ.. ΑΔΥΛΩΣΤΑ..
ΛΟΥΚΑΙΥΠΕΡΤΩΝΥΙΩΝΠΤΤΙΜΟ
ΣΥΚΛΕΙΤΟΥΗΗΑΝΔΡΟΤΕΛΗΣΙ.....
ΣΚΟΥΚΑΙΥΠΕΡΤΩΝΥΙΩ. ΗΗΗΤΙ
ΔΙΔΥΜΑΡΧΟΥΚΑΙΥΠΕΡΤ ΙΥΥΙΟ.....
ΓΥΝΑΙΚΟΣΧΦΙΛΙΩΝΛΑΜΠΙΑ.....
ΤΩΝΠΑΙΔΙΩΝΚΑΙΤΑΣΓΥΝΑΙΚ

60 ΚΟΜΑΧΟΣΤΥΛΩΝΟΣΗΑΡΙΣ... ε

ος Νικο[φ]ῶ[ντος καὶ ὑπὲρ τᾶς θυγα-
τρὸς ΗΠ. Καλλιο
'Α]ρισταγόρας Σ 5
Αίνιωνος καὶ ὑπὲρ τῶν νιώ[ν
όδωρος Χαιρεστράτου καὶ [ὑπὲρ
τᾶς γυναικὸς ΗΗ. Πεισικλῆς Σ
λοι Η. Αἰσχυλῖνος Παρμενίσκο[ν καὶ
ὑ]πὲρ τοῦ νιόν Π. 'Επικράτης Σι
κ]αὶ ὑπὲρ τῶν παιδίων Η. Νίκανδρος
'Α]ριστοβόλου Π. Διοσκουρίδας Κλ[ει-
σανθίδα Η. Εύφλητος Γλαυκίππο[ν
καὶ ὑπὲρ τῶν παιδίων Η. 'Ονασικλῆς
'Ονυμάδρου Π. Ζμένδρων Διομέ-
δοντος καὶ ὑπὲρ τῶν παιδίων 15
'Ηράκλειτος 'Αρετ ωνος κ[αὶ ὑπὲρ
τοῦ νιόν ΗΗ. 'Εκα
νον Η. Σύμμαχ[ος Νι-
καγόρας Νικο
Ζωῖλον Η. Μο 20
ὑπὲρ τᾶς γυν[αικὸς
δωνος ΠΠ.
τευς καὶ ὑπὲρ
Φιλωνίδας Πν
καὶ ὑπὲρ τῶν
δας 'Επιστρατ 25
ων Π. Νικόμαχος αο
ὑπ]έρ τῶν νιῶν Η. α καὶ [ὑ-
πὲρ τῶν νιῶν ΗΗΗ. Α ων 'Επιγ[ή-
ριος Π. 'Αριστος Θευγένευς Η. Λυ-
σανίας Χαρμένου καὶ ὑπὲρ τῶν π[αι-
δίων Η. Στρατόνικος Καλλισθέ[ν-
ευς Π. Θεύμναστος 'Αριστοδί[κου
κα[ι] ὑπὲρ τῶν παιδίων Η. 'Επίχαρμ[ος
'Αρχ[ε]πόλιος Η. Θεσσαλὸς καὶ 'Α[ρι-
δείκης τοὶ Θεσσαλοῦ Η. παιδίον 30
'Αναξα[ν]δρίδα Π. Χάρμιππος Χαρ-
μ]ύλου κα[ι ὑπ]έρ(ρ) τῶν νιῶν καὶ τᾶς γυ-
ν[αικὸς Π. [Νι]κόμαχος Παρμενίσκο[ν
ὑπὲρ τοῦ πα[τ]ρὸς Π. 'Επίχαρμος 'Ε[πι-
γήριος καὶ ὑπὲρ τῶν νιῶν ΗΗ. Κράτης [Ποι-
μάνορος καὶ ὑπὲρ[ρ] τοῦ νιόν Η. 'Εκαταī-
ο]ς Θευδότου Η. Κ[ρατ]ίδη[σ] 'Εκατοδ[ώ-
ρ]ου ΗΗΗ. Εύδωρίδας Ε[ύδω]ρίδα Η.
Θεύδωρος Τελευτία Η. [. . . Φίλιπ[πος 40
Φιλίσκου ΗΗ. Αἴσχρος Πν[ρ]όχου. [Νι-
κόμαχος Φαινίων[σ] ΗΗ. Νικασίων 'Α[λ-
κιδάμου ΗΗ. Λύκων [Φίλιππου ΗΗ. 'Α[ρι-
στόβουλος 'Αριστο[ν] τοῦ Νόσσω[νος ?
καὶ ὑπὲρ τῶν νιῶν Π. [Σ]αδύλος Σα[δύ-
λου καὶ ὑπὲρ τῶν νιῶν Π. Τίμο. . . .
Εύκλείτου ΗΗ. 'Ανδροτέλης [Παρμενί-
σκου καὶ ὑπὲρ τῶν νιώ[ν] ΗΗΗ. Τι
Διδυμάρχου καὶ ὑπὲρ τοῦ νιό[ν] καὶ τᾶς
γυναικὸς Χ. Φιλίων Λαμπία [καὶ ὑπὲρ
τῶν παιδίων καὶ τᾶς γυναικὸς Νι-
κόμαχος Πύλωνος Η. 'Αρισ[τομ]έ[νης ? 55

ΚΥΛΟΥΗΑΝΘΑΓΟΡΙΣΑΝΘΑΓ . ΡΑΠΤΑ
. ΝΗΣΙΑΣΛΥΚΑΙΘΟΥΚΑΙΥΠΕΝΤΟΥΥΙ
.. ΛΥΚΑΙΘΟΥΗΗΔΑΜΑΤΡΙΟ . ΔΑΜΑ .
.. ΟΥΚΑΙΥΠΕΡΤΩΝΥΙΩΝΚΑΙΤΑΣ . ΥΝΑΙ
. ΚΣΗΗΓΑΙΔΙΑΓΡΑΞΙΑΗΗΑ . ΙΣΤΩΜ
.. ΗΣΕΥΤΙΡΙΔΑ ΠΣΩΣΙΤΡΑ^τ ΕΣΑΡΙ
ΣΤΑΓΟΡΑΚΑΙΥΠΕΡΤΟΥΥΙΟ . ΠΟΙΕ
60 ΤΗΓΓΕΛΜΕΝΟΙΤΑΣΜΙΣΘΟΦΟΡΑ .. ΤΑ
ΣΑΓΟΡΙΝΟΣΤΙΜΟΞΕΝΟΥΤΟΥ . ΓΗΡΕΣΙ
ΟΥΕΝΙΑΥΤΟΝΗΠΤΗΤΕΙΣΑΡΧ . ΙΓΕΡΑ
ΣΤΙΟΣΤΟΥΣΙΤΗΡΕΣΙΟΥΕΝΙ . ΤΟΝΗΠ
ΑΡΙΣΤΩΝΑΡΙΣΤΟΚΛΕΙΔΑΤΟ^τ ... ΉΡ
65 ΣΙΟΥΕΝΙΑΥΤΟΝΗΠΤΑΛΘΑΙΜΕ
ΣΘΕΝΕΥΣΚΑΙΥΠΕΡΤΩΝΥΙΩΝΣΙ
ΕΤΩΝΔΥΟΗΗΗΠΧΡΥΣΑΝΤΑ
ΣΙΤΗΡΕΣΙΟΝΕΞΑΜΗΝΟΥΠΔ
ΘΟΣΤΡΑΤΟΣΜΕΜΝΟΝΟΣΣΙ^τ
ΞΑΜΗΝΟΥΠΔΔΔΔΗΠΗΠΗΠΗΠΗΠ
70 ΝΙΚΙΑΣΙΤΗΡΕΣΙΟΝΕΞΑΜΗΝΟ^τ
ΙΟΣΝΙΚΑΝΔΡΟΥΣΙΤΗΡΕΣΙΟ
ΟΥ ΗΗΠΔΗΠΗΠΗΠΙΚΑΛΕΙΝΟΣΚΡΑ^τ
ΑΤΟΔΩΡΟΣΕΚΑΣΤΟΣΣΙΤ
80 ΉΝΟΥ ΧΠΔΗΠΗΜΕΝΔΡ
ΙΤΗΡΕΣΙΟΝΕΝΙΑΥΤΟ
ΩΝΚ ΥΠΕΡΤΑΣΓΥ^τ
ΣΝΟΣΣΙΤ

When Ross copied this inscription in 1843 it was built into a step in the pavement inside the church of St. John of Jerusalem, which had been converted into a mosque after the taking of Rhodes by the Turks. Sides *a*, *b*, and *d* of the inscription were then entirely hidden under the masonry, and would probably have remained so to this day but for a singular accident.

In 1856 a powder magazine in the vaults under the mosque exploded, destroying the edifice. The fragments of our inscription were rescued from the ruins, and were presented by the Pasha of Rhodes to the Prince of Wales on the occasion of his visit to the island. His Royal Highness presented this marble to the British Museum in 1873.

The subject of the inscription is a decree of the people of Rhodes in reference to the subscription to a loan on the occasion of some great emergency, when the equipment of a naval expedition was necessary.

That the city was threatened with some great peril may be inferred by such expressions as *tâs kouvâs áσφaléias* (*a*, line 6), *σωτηρίαν tâs πατρίδος* (lines 19, 20), and by the fact that not only Rhodian citizens, but their female relations, *πολίτιδες*, and those who did not possess full citizenship, such as bastards, *vôθoi*, aliens, *πάροικοι*, and strangers, *ξένοι*, all joined in the general contribution (*a*, lines 9-11). This contribution was mostly in money, but also in kind, as appears from the mention of wine, *b*, line 42, *σὺν tâ tîμâ tōv oînou*: *b*, line 59, *c*, lines 28, 32, *ánti tōv oînou*.

A certain number of the subscribers contributed σιτηρέσιον, provision money, for the soldiers or sailors to be employed. The names of these are entered under a separate heading as *oi ἐπηγγελμένοι τὰς μισθο-*

φοράς, *d*, lines 64, 65. Some promise *σιτηρέσιον* for six months, others for a year, and one, *d*, lines 70-72, for two years.

The names of those who promise contributions are to be submitted to the ekklesia, and the demos is to take a vote as to whether the offering is worthy of acceptance, *a*, lines 15–18, ὁ δ[έ] δᾶμος διαχειροτονεῖτω τὰν ἀξίαν τᾶς δωρεᾶς, [κ]αὶ εἰ κα δοκῆ, λαμβαν[έ]τω. It may be inferred from this clause that, though the contributions were to be voluntary, the demos claimed the right of rejecting a contribution in cases where it was manifestly much less than the subscriber could afford to give. The names of those whose contributions are accepted by the demos are to be engraved on three marble stelæ to be placed, respectively, in the Theatre, the Asklepieion, and the Agora, near the altar of Dionysos. Should the demos reject any offers, such cases are to be considered, *a*, line 32, καταχρημα[τι]σάντω δὲ κα[ὶ] εἰ [κα τ]ινῶν κ.τ.λ. If any should delay to send in their names in time to be proclaimed in this ekklesia, it will be competent for them to enter themselves as subscribers at the next assembly of the demos.

What the special emergency was which called for this great patriotic effort at Rhodes can only be matter of conjecture. After the siege by Demetrios Poliorketes, b.c. 305, Rhodes seems to have enjoyed a time of great prosperity till b.c. 227, when much of the city and arsenals was destroyed by the same earthquake which overthrew the celebrated Colossus. (Polyb. v. 88, 89.) A few years later, b.c. 203, through treachery contrived by Philip V, king of Macedonia, the naval power of Rhodes was much shaken by the burning of thirteen of their arsenals,

together with the triremes in them. Notwithstanding this great disaster the Rhodians, allying themselves with Attalos king of Pergamon, declared war against Philip, and, after a naval action off Ladè, B.C. 202, in which they seem to have been defeated, gained a decided victory at sea near Chios; in which engagement they were assisted by the fleet of Attalos.

In B.C. 190 the Rhodians sent a fleet of thirty-six ships, under the command of Pausistratos, to attack the Syrian fleet of Antiochos. Deceived by a stratagem of his adversary Polyxenidas, Pausistratos allowed his ships to be entrapped into the port of Samos, where they were nearly all captured or destroyed.

This disaster caused the greatest consternation at Rhodes, not only on account of the loss of ships and crews, but also because of the number of young men of aristocratic families who had joined Pausistratos in this expedition. Nevertheless the Rhodians at once despatched ten ships against the enemy, and in a few days ten more (Livy, xxxvii. 11, 12). On reviewing the history of Rhodes after B.C. 300 I am disposed to think that the public emergency to which our inscription relates is the preparation of a naval expedition either after the burning of their arsenals B.C. 203, or after the loss of their fleet under Pausistratos B.C. 190. The character of the writing on this stelè would suit very well for either date.

It is to be inferred, from the mention of *ξένοι*, *a*, line 11, among the contributors, that citizens of other states subscribed to this voluntary loan; we find, however, only one entry in which the fact is noted that the contributor was a foreigner (*b*, lines 55, 56, *Λυσα . . . κρίωνος Βοιώτιος*). On the other hand, five names occur in the list which, as has already been noted, *ante* p. 84, are to be found in the Kalymnian subscription list, *ante* No. ccxcviii.

These names are Aristolas son of Damagoras, *c*, line 87.

Nikomachos son of Parmeniskos, *d*, line 39.

Theukrates son of Diotimos, *c*, line 69.

Apollonios son of Apollonios, *a*, line 48.

Limnaios son of Theuxenidas, *c*, line 73.

Are we to suppose that these are the names of Rhodian citizens subscribing to a loan in Kalymna, or of Kalymnians residing at Rhodes as *πάροικοι* and contributing to the common fund raised in defence of Rhodes and her allies? The latter seems to me the more probable supposition, as, about the period to which I would assign our inscription, all the islands of the Archipelago, with the exception of Andros, Paros, and Kythnos, formed a league with Rhodes. According to Livy (xxx. 15) this alliance was made about B.C. 200 (see Paulsen, *Commentatio exhibens Rhodi Descriptionem*, p. 24). Perhaps the names of other *ξένοι* may have been entered in the part of the inscription now wanting.

b, line 69. I have here restored *πρό[ξε]νος*, but cannot cite another example of such a title following a name.

In the fragment of another Rhodian subscription list, Ross, *Inscript. Ined.* iii, p. 20, No. 273, the names of foreigners are distinguished from those of Rhodians by the addition of their ethnic.

a. Line 1. *ἐπὶ ναῦ]άρχου*. The *ναύαρχος* is here the eponymous magistrate because the decree relates to a naval expedition. For other instances of the *ναύαρχος* as eponymous magistrate see the decrees of Abydos and Tenos, C. I. 2160 and 2339 *b*.

On the office of *ναύαρχος* at Rhodes see Paulsen, *op. cit.* pp. 56–58.

Line 2. The mover of the decree, Diokles son of Leodamas, heads the list of subscribers with a contribution of 7000 drachmæ (*a*, line 38), the largest amount recorded on the marble, so far as it can be now read. The other subscriptions vary in amount from five thousand (*a*, line 53) to fifty drachmæ. The amount, in the present mutilated state of the inscription, exceeds a hundred thousand drachmæ, and, if we allow for the missing portion, 150,000 drachmæ will not be an extravagant estimate for the entire subscription.

Line 8. *τὸς δηλομένος τῶν τε πολιτῶν*: *δῆλομαι* is a Doric verb, the equivalent of *βούλομαι*, Ahrens, *De Dial.* ii. p. 150; G. Curtius, *Studien*, iv, p. 383; Veitch, *Greek Verbs*, s.v.

Line 22. *τοὶ πωληταὶ* [i] *έγδόντω*. In the treaty between Rhodes and Hierapytna, published in the *Mnemosyne*, 1852, p. 82, the *πωληταὶ* have similar instructions, line 96, *ὅ δᾶμος ἀναθέτω στάλαν*—*τοὶ δὲ πωληταὶ ἀποδόσθων καθά καὶ ὁ ἀρχιτέκτων συγγράψῃ, ὅπως ἐργασθῇ κ.τ.λ.* The ten *πωληταὶ* at Athens were a board of the same kind.

Line 23. *ἐργάξασθαι* for *ἐργάσασθαι*; see Ahrens, *De Dial.* ii, p. 89, and for other instances in Doric inscriptions, Meister in G. Curtius, *Studien*, iv, p. 427.

b, line 21. *μισθὸ[ν]* *ἀν' ἐνιαυτόν*. The marble is unfortunately broken away at the place where the amount of this *μισθός* would have been given. On this point see *d*, lines 65–83.

b, line 29. *προστάται τοὶ σὺν Χ[α]ρίνῳ*. These, it may be presumed, were a board of *προστάται* whose function was to take care of strangers and of those who had no civic rights. The Kalymnian decrees of proxenia are always, as we have seen, *γνάμα προστατῶν*.

In the epigram on the base of a statue of Hermes, found by me at Knidos, the names of fifteen *προστάται* are given (see my *History of Discoveries*, ii. p. 749, No. 31). These must also have been a board. Compare another Knidian inscription, No. 36 *ibid.*, in which, as in the Kalymnian decrees, *γνάμα προστατῶν* stands in the heading; C. I. 4157, we have *συνπροστάται*, if this restoration be correct.

c. This face of the stone from line 1 to line 84 was copied by Ross when the inscription was still in the mosque. The portions of the text which his transcript supplies, and which are now wanting, are distinguished by curved brackets.

d, line 63. The stone reads *ΣΩΣΙΤΡΑΤΟΣ*, but the third *Σ* may have been omitted through inadvertence.

d, line 65. *οἱ ἐπηγγελμένοι τὰς μισθοφοράς*. In *b*, line 21 *ante*, has already been noticed the *μισθὸς ἀν'* *ἐνιαυτόν*, the amount of which is unluckily broken away. In the entries which follow we have certain amounts of *σιτηρέσιον*, or allowance for provisions,

during periods ranging from two years to six months.

The entries relating to this allowance are as follows :—

<i>d</i> , lines 66–68. <i>σιτηρέσιον</i>	for one year	151 drachmæ.
Line 72. For two years		302 drachmæ.
Line 75. For six months		99 drachmæ, 4 obols.
Lines 77, 78. <i>σιτηρέσιον</i> for an unknown number		265 drachmæ, 3 obols. of months

Lines 78–80. *Κλεῖνος, Κρατ . . . [Έκ]ατόδωρος ἔκα-
στος σιτηρέσιον . . . μῆνον ΧΠΑΔΗΤ.*

Here the contribution amounts to 1062 drachmæ.

It is evident, from the word *ἔκαστος* line 79, that this large amount was made up of the contributions of several persons. If we add to the names Kleinos, Hekatodoros, and Krat . . . one more name, for which we may calculate that there would have been room on the part of the stone now wanting, and suppose that the four contributed 265 drachmæ, 3 obols each, the amount of the preceding entry, their joint subscription makes up the sum required, viz. 1062 drachmæ.

If we assume that in each of the above entries the *σιτηρέσιον* represents the daily ration-money for one soldier, or, as is more probable, for one sailor, for a definite period, the enquiry then presents itself, how much may this allowance be calculated at per diem? If for six months such daily allowance amounted to 99 drachmæ, 4 obols, one month's allowance may be reckoned at 16 dr., $3\frac{3}{5}$ ob., which would give about $3\frac{3}{5}$ ob. per diem. Comparing this with the amount of daily pay given by the Athenians and others in the latter part of the fifth century B.C., we find that at the beginning of the Peloponnesian War and in the Sicilian expedition the Athenians paid their sailors a drachma a day, but more usually only three obols. Tissaphernes, after promising the Spartan sailors an Attic drachma a day, reduced their pay after the first month to three obols, to which he afterwards added a trifle amounting, according to Böckh's calculation (*Staatshaushaltung*, 2nd ed. i. p. 383), to $\frac{3}{5}$ of an obol. Cyrus the Younger gave his Spartan sailors four obols a day, which was one obol more than the Athenians gave at that time (see Xenoph. *Hellen.* i, 5, §§ 3, 4).

If we had only to deal with the entry, line 75, which tells us that the *σιτηρέσιον* for six months cost 99 drachmæ, 4 obols, the calculation of the daily allowance would present no difficulty; but this entry seems at first sight irreconcileable with the entries lines 66–68, which state that the *σιτηρέσιον* for one year amounted to 151 drachmæ, while again that for two years, line 72, amounted to 302 drachmæ. If we suppose that the *ἐνιαυτός* is the equivalent of twelve months, the yearly amount of *σιτηρέσιον* ought to be not 151 but 199 drachmæ, 2 obols. As all these numerals are perfectly distinct on the marble, the only way of explaining this difficulty is to assume that the three winter months were not reckoned as

available for carrying on naval warfare; see Böckh, *op. cit.* p. 397.

If the *σιτηρέσιον* for six months cost 99 drachmæ, 4 obols, that for three months would have cost 49 dr., 5 ob. The sum of these two amounts would thus be 149 dr., 3 ob., which approximates very nearly to the 151 drachmæ entered in our inscription as the cost of the *σιτηρέσιον* for the *ἐνιαυτός*.

Assuming this hypothesis as the basis of further calculations we have now to deal with the entry of 265 dr., 3 ob., line 78. If we calculate the amount of *σιτηρέσιον* for one month as 16 dr., $3\frac{3}{5}$ ob., and divide 265 dr., 3 ob. by this sum, we obtain 16 as the quotient representing the number of months for which the sum so divided is entered. It follows that in lines 77, 78 we must read *σιτηρέσιον ἐκκαιδεκαμήνιον*, but in lines 79, 80, *σιτηρέσιον ἐκκαιδεκαμήνιον*, as without this abbreviation there would not have been room on the marble for the entry.

There remain two questions; in what money the drachma is to be calculated in these entries, and whether the *σιτηρέσιον* included the *μισθός*, or daily pay.

That the drachma in these entries was calculated on the Rhodian standard might have been assumed *a priori*, even if we had not the evidence of the treaty between Rhodes and Hierapytna already referred to, which is published in the *Mnemosyne*, 1852, p. 79. In this defensive alliance the Rhodians undertake to pay nine Rhodian obols (a drachma and a half) to such Hierapytnian hoplites as may serve in Rhodes from the day that they land in that island.

The date of that treaty is probably not earlier than B.C. 200, when the Rhodian drachma had fallen much below the Attic standard, and when its value in relation to that standard may be calculated as 3 to 4.

If, as seems probable, the drachma in our inscription was of the same low standard, the amount of *σιτηρέσιον* per diem, $3\frac{3}{5}$ obols, seems small, if we suppose that it included the *μισθός*, which Böckh, *loc. cit.* assumes to have been generally the case, and a rate of pay more in proportion to the 9 obols to be paid to the Hierapytnian hoplites might have been expected. But these 9 obols may have included the allowance for an attendant on each soldier, as in the instances given by Böckh, *op. cit.* p. 378.

It might be inferred from the mention of *μισθός* (*ante b*, line 21) that it was provided for separately in this public subscription, and not included in the *σιτηρέσιον*.

On the other hand, the entries which we are now considering are preceded by the words *οἱ ἐπηγγελμένοι τὰς μισθοφοράς*, which must be taken as the general heading of all these entries.

If the numerals giving the amount of the *μισθός* *ἀν' ἐνιαυτόν*, *b*, line 21, had not unfortunately been broken away, we might have solved the question whether the *σιτηρέσιον* did or did not include the pay. The digamma occurs *a*, lines 41, 43; *b*, line 75.

CCCXLIV.

On a slab of blue marble, the inscribed face of which has been cut away on each side to the depth of more than an inch. In the sinking on the right thus formed are three square crampholes, and in the left sinking two similar ones. Two crosses are incised on the back, of which the original surface has been sawn off. On the edge of the stone on either side is a moulding which appears to be Christian. The stone has evidently been reworked so as to be fitted into some later building. It was probably extracted from the ruins of the Church of St. John at Rhodes at the time of the explosion in 1856 (see *ante No. CCCXLIII*). It was presented to the Museum in 1879 by H. R. H. the Prince of Wales, who obtained it at Rhodes during his visit to that island in 1861. Height, on right side, 2 ft. 8 in., on left side, 1 ft. 9 in.; breadth, 1 ft. 11 $\frac{3}{4}$ in.

	<i>a.</i>	<i>b.</i>	<i>c.</i>	<i>d.</i>
			Ν Ο ΡΕΓΑΤ ΩΝΥΞΙΟΥ —ΟΜΒΡΟΤΟΣΜΕΛΑΝ φΑΙΝΙΛΑΣΜΟΙΩΝΙ	
5			εγγίκλησλυζιστρατό ^ς λάθιβρωνυψικλευζειβ δαμοχαριζγοργια θολάαγητοσκαιζιμβροτου κηαγλωχαρτοστιμασαρχου ουκζισδιονυζιοσαρτεμιδωρου χιδόκκφλαθραζυμηδησλυζιστρατό ^ς κεερμοκρατησπραξιονοσκρ νικοντοσ κακλάμνασαγορασκαλιστρ σιου κρκλαφαρνακησκαλιστρατό ^ς λησλυζιστρατο ^ς φκλακλευκρατηστειμοδικου ιιοκρατιαεστιοδωρ ^ρ αα δαμαγορασδιονυζιου ρο ιρχοζελανικου β ιουλιοσφαινιλασμοιωνιδευ ψικλησβκασποσιδωνιο ^ς γ φλααγλωχαρτοσνεικασιμαχο ^ς ιοζ φαινιλασμοιωνιδευ δ φλαιεροκλευζιουμεικυλαιο ^ς κλαγγικλησβκασποσιδωνιο ^ς ε γοργοσδιονυζιου καρω φ φλαμοιραγενηστιμοδικου κ ιαζωγυθαгора βο φ αγελοхозаристеоз ζ φλαγιαартеицизия α αιοулиошфайнилашмомионидеу η φλαиероклεузмeикyлaiօ ^ς β φιлишкошалеендроу ο φλαշатураиероклεузкаժфaλ εузг πυθωнбамни ι φλαартемицизия δ πυθωнагнтоуамни ^ι ια φлаугиаартемеицизия ε φлaриштогенhзпaгoу ιв δамохарис γоргia γ κ ςωмeнhзnомoнoз ιг κлaнtиpаtpoзdрa. ont ^o ϖ ζ φлaлaгlωчaрtoзfiaлokратoу ιд флаугиаартемeицизия lniо h γyкlηshзdiонoзkaж ιe флаугиоziероклhз вla θ κ lаiрpоlytоzпyзoнoз ιk флariшtella. ariшtiрpо ^ς λoу i ιouliошфaiнилашмомiонidеyз ιz флаугиаарте . . . ia ιa πyзoнагнtоу λmni ^ι ιh агнзархoз eукleуz фaтa tоу iв флаugиzеуфranoр ιo teimoнаxтiмoполeоz фaтa κe аfi i ^z iг kлаydiошфaношtratoz Ε K iофaiнилашмомiонidеyз κd аgi εyшиd гaiоz xавiдиоz λa κaiоfaiнилашмомiонidеyз κg аg iе флaмoиrаgенhзtимoдiкoу κo мeнanдрoзdoзxиoеуtaлo κaрt i ^z iуliошantipatroзaрtemiдo κh агнзidамoзdioдotoу κ ^o aк i ^z iуliошmoиrаgенhзzhnono ^ς κz флaмoиrаgенhзtимoдiкoу b kla. aтo iи ф aмhнoдoтоzaратoфaнeу κk флaмeлaнoтиoзxуaнdrо gагor aтoу i ^z флaлapoллaнoзeрmoкrat Ε K флaдiонyзiоzбoимiарisтomen deykr noz k δamохaris γorgia κd лiвoуzкiдiоzdhмhтriоzeprm egor κa флaришtidaшaришtirprou κg клaмnаsaгoraшkallisrtato ^ς κkl patoу k ^o флаugiаartemiциakallikrat ^ς p ^o клaмnаsaгoraш. allisrtato ^ς zaga εyз κh iуliошфaiнилашмомiонidеyз κ ^o флaмoиrаgенhзtимoдiкoу hiou člgh ^o κz ieroфoнdoзxиoеу tlaoз κa фiliskoшaлeендрoу Θ κk клaгgиkлаshзbkaaspozidoniou κb kратidaxnayzikoу ipi	
10				
15				
20				
25				
30				
35				
40				
45				

	ΚΕΙΟΥΛΙΟΣΦΑΙΝΙΛΛΣΜΟΙΩΝΙΔΕΥΣ	Γ ΚΛΑΝΤΙΠΑΤΡΟΣΔΡΑΚΟΝΤΟΣ	ΙΑ ΚΛΕ
50	ΥΑ ΚΔΟΥΗΡΑΝΙΑΝΙΚΑΣΣΑΚΛΕΥΚΡΑ	Δ ΝΟΜΩΝΜΕΝΕΚΡΑΤΕΥΣ	ΙΒ ΦΙΛΙ
	ΡΟ ΚΓΚΛΑΜΝΑΣΑΓΟΡΑΣΚΑΛΛΙΣΤΡΑΦ	Ε ΔΑΜΑΓΟΡΑΣΔΙΟΝΥΣΙΟΥ	ΙΓ ΦΛΛ
	ΚΛΑ ΦΙΑΣΩΝΠΥΘΑΓΟΡΑ	Κ ΙΩΜΟΙΡΑΓΕΝΗΣΖΗΝΩΝΟΣ	ΙΔ ΑΡΙΣ
	ΙΟΥ ΆΑΚΛΛΥΔΙΔΔΛΜΟ . . . ΚΡΑΤΙΔΕΥΣ	Ζ ΦΛΑΥΨΙΚΛΗΣΛΥΣΙΣΤΡΑΤΟΥ	ΙΕ ΙΟΥ
	ΥΣ Β ΕΥΚΡΑΤΗΣΑΝΤΙΛΕΟΝΤΟΣΑΣ	Η ΙΩΦΑΙΝΙΛΑΣΜΟΙΩΝΙΔΕΥΣ	ΙΚ ΚΛΑΥ
55	Γ ΦΛΑΜΕΛΑΝΘΙΟΣΞΕΥΑΝΔΡΟ	Θ ΔΑΜΑΓΟΡΑΣΔΙΟΝΥΣΙΟΥ	ΙΖ ΦΛΑ
	ΤΟΥ Δ ΚΛΑΥΨΙΚΛΗΣΒΚΑΘΠΟΣ	Ι ΦΛΑΑΓΗΤΟΣ. ΛΙΣΙΜΒΡΟΤΟ	ΙΗ ΚΛΑΥ
	Ε ΚΛΑΦΙΛΟΚΡΑΤΗΣΑΓΑΘ ΡΑΤΟΥ	ΙΑ ΦΛΑΑΛΕΞΑΝΔΡΟΣΝΟΜΩΝΟΣ	ΙΘ ΚΛΑΥΔ
	Κ ΟΥΗΡΑΝΙΑΝΙΚΑΣΣΑΚΛΕΥΚΡΑΤ	ΙΒ ΔΑΜΑΓΟΡΑΣΔΙΟΝΥΣΙΟΥ	Κ ΔΙΟΝΥ
	Ζ ΦΛΑΥΓΙΟΥΔΡΑΚΟΝΤΟΣΑΓΟΛ ΙΟΥ	ΙΓ ΔΙΟΝΥΣΙΟΒΚΑΘ ΩΝΟΣ	ΚΑ ΤΙΤΟΣ
60	ΟΙΟΠ Η ΔΗΜΗΤΡΙΟΥΚΑΣΣΙΩΤΑΚΛΑΡ	ΙΔ ΣΩΜΕΝΗΣΝΟΜΩΝΟΣΒΡΑΣΙ	ΚΘ ΔΙΟΝ
	ΩΝΙΟ Θ ΚΛΑΝΤΙΠΑΤΡΟΣΔΡΑΚΟΝΤΟΣ	ΙΕ ΜΟΣΧΙΩΝΘΕΩΝΟΣΚΑΘΑΣΣΟ	ΚΗ ΚΛΑΥ
	ΑΡΟ Ι ΑΡΙΣΤΙΠΠΟΣ Β Β	ΙΚ ΚΛΑΚΛΕΥΚΡΑΤΗΣΤΙΜΟΔΙΚΟΥ	ΚΖ ΣΩΣ
	ΟΥ Ι. ΔΙΟΝΥΣΙΟΞΒΚΑΘΘΕΩΝΟΣ	ΙΖ ... Γ	ΚΚ ΚΡΑΤ
			ΚΕ ΑΡΥ

a.

b.

c.

d.

ou
σίδου

Νίκοντος
σιου

Φλαύ. 'Υψικλῆς Λυσιστράτο(υ)
οκρατία 'Εστιοδώρου
α]ρχος 'Ελανίκου
Κλαύ. 'Υψικλῆς Β καθ' υ. Ποσιδωνίου
'Ιούλιος Φαινήλας Μοιωνίδευς
Κλαύ. 'Υψικλῆς Β καθ' υ. Ποσιδωνίου
Φλαύ. Μοιραγένης Τιμοδίκου
Φλαύ. 'Αγέλοχος 'Αριστέως
ΑΑ 'Ιούλιος Φαινήλας Μοιωνίδευς
Β Φίλισκος 'Αλεξάνδρου
... ευς Γ Πύθων Β 'Αμν.
Δ Πύθων 'Αγήτου 'Αμν ..
· Ε Φλαύ. 'Αριστογένης Πάπου
... ν Κ Σωμένης Νόμωνος
s Ζ Φλαύ. 'Αγλώχαρτος Φιλοκράτου
. νίου Η 'Υψικλῆς Δίωνος καθ' υ.
Θ Κλαύ. 'Ιππόλυτος Πύθωνος
λου Ι 'Ιούλιος Φαινήλας Μοιωνίδευς
ΙΑ Πύθων 'Αγήτου 'Αμν .
του ΙΒ Φλαύιος Εύφρανωρ
υς ΙΓ Κλαύδιος Φανδστρατος
ευς ΙΔ Γάιος Σαβίδιος Λα.
ΙΕ Φλαύ. Μοιραγένης Τιμοδίκου
ΙΚ 'Ιούλιος 'Αντίπατρος 'Αρτεμιδω.
ΙΖ 'Ιούλιος Μοιραγένης Ζήνωνος
άτου ΙΗ Φ[λ]αύ. Μηνόδοτος 'Αρατοφάνευ(ς)
άτου ΙΘ Φλαύ. 'Απολλώνιος 'Ερμοκρατ.
νος Κ Δαμόχαρις Γοργία

- - - - -
- - - - -
- - - - - Δι]ονυσίου
- - - - - δύβροτος Μελαν[θίου
- - - - 'Ιούλιος Φαινήλας Μοιωνί[δευς
- - - - Φλαύ. 'Υψικλῆς Λυσιστράτου
Φ]λαύ. Θέβρων 'Υψικλεῦς Σιβ
Δαμόχαρις Γοργία
Κ]Ο Φλαύ. "Αγητος Κλισιμβρότου
ΚΗ 'Αγλώχαρτος Τιμασάρχου
ΚΖ 'Ιού. Διονύσιος 'Αρτεμιδώρου
ΚΚ Φλαύ. Θρασυμήδης Λυσιστράτου
ΚΕ 'Ερμοκράτης Πραξίωνος Κρυ.
ΚΔ Κλαύ. Μνασαγόρας Καλλιστρ[άτου
ΚΓ Κλαύ. Φαρνάκης Καλλιστράτου
Φ Κλαύ. Κλευκράτης Τειμοδίκου
ΑΑ Δαμαγόρας Διονυσίου 'Ρο.
Β 'Ιούλιος Φαινήλας Μοιωνίδευ[ς
Γ Φλαύ. 'Αγλώχαρτος Νεικασιμάχου .
Δ Φλαύ. 'Ιεροκλεῦς οιοῦ Μεικυλαίου (Κ)λ.
Ε Γόργος Διονυσίου Καρπα.
Κ 'Ιάσω(ν) Πυθαγόρα Βον.
Ζ Φλανία 'Αρτεμεισία
Η Φλαν. 'Ιεροκλεῦς Μεικυλαίου Κλα.
Θ Φλαν. Σατύρα 'Ιεροκλεῦς καθ' υ. Φαν.
Ι Φλαν. 'Αρτεμισία
ΙΑ Φλανία 'Αρτεμεισία
ΙΒ Δαμόχαρις Γοργία
ΙΓ Κλαύ. 'Αντίπατρος Δρά[κ]οντο(s) Χ
ΙΔ Φλανία 'Αρτεμεισία
ΙΕ Φλανίος 'Ιεροκλῆς Βλα.
ΙΚ Φλαύ. 'Αριστείδα[ς] 'Αριστίππου
ΙΖ Φλανία 'Αρτε[μεισ]ία
ΙΗ 'Αγήσαρχος Εύκλευς Φαγᾶ d.
ΙΘ Τειμῶναξ Τιμοπόλεως Φαγᾶ
Κ 'Ιού. Φαινήλας Μοιωνίδευς
ΚΑ 'Ιού. Φαινήλας Μοιωνίδευς
ΚΩ Μένανδρος Δωσιθέου Τλω.
ΚΗ 'Αγησίδαμος Διοδότου 'Αρχ?
ΚΖ Φλαύ. Μοιραγένης Τιμοδίκου
ΚΚ Φλαύ. Μελάνθιος Εύάνδρου
ΚΕ Φλαύ. Διονύσιος Β Οίμι.?'Αριστομεν. Δ Εύκρ
ΚΔ Αΐ. Βουσκίδιος Δημήτριος 'Ερμ.
Ε Γορ

KE
ΚΔ 'Αγε
ΚΓ 'Αγ
Φ 'Αρτ
ΦΑ Κ
Β Κλα
Γ 'Αγορ
Ε Γορ

35
40

h h

ΚΑ Φλαύ. Ἀριστίδας Ἀριστίππου
 πάτον ΚΘ Φλαύ. Ἀρτεμισία Καλλικράτε(νς)
 ευς ΚΗ Ἰούλιος Φαινῆλας Μοιωνίδευς
 Ἀγήτο(ν) ΚΖ Ἱεροφῶν Δωσιθέου Τλῶος
 ΚΚ Κλαύ. Ὑψικλῆς Ἐ καθ' ὑ. Ποσιδωνίου
 ΚΕ Ἰούλιος Φαινῆλας Μοιωνίδευς
 να ΚΔ Οὐηρανία Νικάσσα Κλευκρά.
 ΚΓ Κλαύ. Μνασαγόρας Καλλιστράτο(ν)
 Κλαρο. Φ Ἰάσων Πυθαγόρα
 ίου ἌΑ Κλαυδία Δαμο... Κρατίδευς?
 ευς Β Εύκράτης Ἀντιλέοντος Ἀσ.
 Γ Φλαύ. Μελάνθιος Εύάνδρου
 ου Δ Κλαύ. Ὑψικλῆς Ἐ καθ' ὑ. Ποσ[ιδωνίου]
 Ε Κλαύ. Φιλοκράτης Ἀγαθ.. πάτον
 Κ Οὐηρανία Νικάσσα Κλευκράτ.
 Ζ Φλανίου Δράκοντος Ἀπολ. ίου
 θιόπον Η Δημητρίου Καστιώτα Κλαρο.
 λωνίου Θ Κλαυ. Ἀντιπάτρος Δράκοντος
 Κλ]αρο. Ι Ἀρίστιππος Ἐ Β
 ου Ι[Α] Διονύσιος Ἐ καθ' ὑ. Θέωνος

ΚΓ Κλαύ. Μνασαγόρας Καλλιστράτου	Κ Κλα	
ΜΠ Κλαύ. Μνασαγόρας [Κ]αλλιστράτου	Ζ Αγλ	45
Φ Φλαύ. Μοιραγένης Τιμοδίκου	Η Ἰου	
ΜΑ Φιλισκος Ἀλεξάνδρου	Θ Φ	
Β Κρατίδας Ναυσίκου ΛĀ	Ι Ρι?	
Γ Κλαύ. Ἀντιπάτρος Δράκοντος	ΙΑ Κλε	
Δ Νόμων Μενεκράτευς	ΙΒ Φιλ	50
Ε Δαμαγόρας Διονυσίου Ρ	ΙΓ Φλα	
Κ Ἰού. Μοιραγένης Ζήνωνος Κλα.	ΙΔ Ἀρι	
Ζ Φλαύ. Ὑψικλῆς Λυσιστράτου	ΙΕ Ἰου	
Η Ἰού. Φαινῆλας Μοιωνίδευς	ΙΚ Καλ..	
Θ Δαμαγόρας Διονυσίου ΡΟ	ΙΖ Φλαν..	55
Ι Φλαύ. Ἀγητος [Κ]λισιμβρότου	ΙΗ Κλαν	
ΙΑ Φλαύ. Ἀλέξανδρος Νόμωνος	ΙΘ Κλανδ	
ΙΒ Δαμαγόρας Διονυσίου ΡΟ	Κ Διονυ	
ΙΓ Διονύσιο(ς) Ἐ καθ' ὑ. [Θέ]ωνος Κρυ. ΚΑ Τῖτος		
ΙΔ Σωμένης Νόμωνος Βρασι.	ΚΘ Διον	60
ΙΕ Μοσχίων Θ[έ]ωνος καθ' ὑ. Ἀσσουν ΚΗ Κλαν		
ΙΚ Κλαύ. Κλευκράτης Τιμοδίκου	ΚΖ Σωσ	
ΙΖ - - - - -	ΚΚ Κρατ	
	ΚΕ Απν	

This inscription contains part of a calendar, *ἡμερολόγιον*, in which each day of a succession of months is entered, according to the usual arrangement, in decades. In the first two decades the numerals proceed in regular order from Α to Ι and from ΙΑ to Κ; in the last decade, after ΚΑ the order of the numerals is reversed, ΚΓ being the 28th day of the month and ΚΘ the 22nd. Of the months still preserved on the stone, either wholly or in part, two consist of 30 and three of 29 days.

The last day of each month is indicated by the monogram Φ, = *τριακάς*. The months of 30 days are distinguished by the monogram ΜΠ, = *προτριακάς*, (see Ideler, Handbuch d. Chronologie, i, p. 415, C. I. 1562) intervening between ΚΓ the 28th and Φ the 30th day. In the Athenian calendar the months of 30 days, called *πληρεῖς*, 'full months,' alternated with the months of 29 days, *κοῦλοι*, 'hollow months,' except in the case of the 3rd and 4th months, Boedromion and Pyanepsion, both of which were full months. Whether in our inscription the same order of succession of full and hollow months prevailed cannot be ascertained, because we do not know what number of months are missing.

On the left of the numeral Α, which indicates the first day of the month, is a monogram which we may assume to contain the name of the month. The names of the twelve Rhodian months being known to us, we may decipher these monograms thus:

- Ἄ line 53, col. δ, stands for Ἀρταμίτιος.
- Ἄ line 17, col. c, stands for Ὑακίνθιος.
- ΜΑ line 47, col. c, stands for Πάναμος.
- ΜΑ or ΜΑ line 39, col. d, may be Πάναμος δεύτερος,
but the monogram is very indistinct.

There remains one more monogram, line 24, col. δ, which I have failed to decipher satisfactorily, but it may possibly be Ἄ, representing Ἀγριάνιος. The order of the Rhodian months, which is not known to us at present, would probably have been ascertained approximately, if we had not unfortunately lost the remainder of this inscription.

The next point to be considered is, with what object was the Rhodian calendar engraved on the marble? Opposite to each day in each month is entered a name. These names are all masculine, except in four or five cases, where female names occur (see lines 45, 50, 53, 58, col. δ; lines 23, 26, 27, 30, 33, col. c). The persons so entered are, it is to be presumed, for the most part Rhodian citizens; though it is only in a few cases that the deme seems to be indicated. Only two can be certainly recognised as foreigners by the addition of the ethnic or gentile adjective written in full after their names. After the names Hierophon and Menander, sons of Dositheos (lines 47, col. δ, 38, col. c) we find the word Τλῶος, a Tloan. In line 60, col. δ, Δημητρίου Καστιώτα must indicate the neighbouring island of Kassos as the place of which Demetrios was a native. In other cases the name or patronymic is followed by a monogram which probably represents a Rhodian deme or dependency in the Peræa or adjacent islands.

The number of persons, male and female, entered in the portion of the calendar which is preserved, amounts to 63, of whom nearly half have a Roman prænomen.

From the predominance of Flavius among these prænomina it may be inferred that the inscription is not earlier than the reign of Vespasian.

Throughout these entries the name is entered in the nominative, followed as usual by the patronymic in the genitive, except in the following instances:—Φλανίου Δράκοντος, col. δ, line 59, Δημητρίου Καστιώτα, col. δ, line 60, Φλαυ. Ἱεροκλεῦς νιοῦ Μεικνλαῖου, lines 20, 24, col. c. In the case of seventeen persons the same name recurs in more than one entry. The name of Julius Phainilas son of Moionides is entered ten times (see lines 20, 24, 33, 46, 49, col. δ: lines 5, 18, 36, 37, 54, col. c). Flavia Artemisia occurs six times: see line 45, col. δ: lines 23, 26, 27, 30, 33, col. c. Damagoras son of Dionysios (col. c, lines 17, 51, 55, 58), Claudius Mnasagoras son of Kallistratos (col. δ, line 51: col. c, lines 14, 44, 45), and Flavius

Moiragenes son of Timodikos (col. *b*, lines 22, 38 : col. *c*, lines 40, 46), appear each four times.

καθ' ὑ., line 20 *b* and elsewhere, stands for *καθ' νοθεσίαν*. See C. I. 2655.

For what purpose are all these names associated with a calendar, and what are we to infer from the repeated entry of the same name? It is not likely that such a calendar would have been recorded on marble for any other than a religious purpose; and if we assume this, the persons whose names are inscribed must have been members of some religious association, *έπαρος* or *θίασος*, who had special daily duties to perform in rotation: this hypothesis would explain the recurrence of the same name in some cases, the introduction of female names, and those of persons from foreign cities, for, as we know, such religious associations were not restricted to those who were citizens in the state where the *θίασος* or *έπαρος* was established: (see Foucart, *Associations religieuses chez les Grecs*, p. 6). In Rhodes and on the neighbouring coasts there were no less than nineteen of such religious societies (see Wescher in Rev. Archéol. N. S. x, p. 473; Journal of Hellenic Studies, ii, p. 357).

One of the most important of these Rhodian societies, the *έπαρος* of Haliadai and Haliastai, had a public assembly, *σύνοδος*, which met periodically, and which must have been composed of all the members, *τὸ πλῆθος*, of the *έπαρος* (see C. I. 2525, *b b*). If we suppose that, when our inscription was complete, the list of names represented the *πλῆθος* of such an *έπαρος*, there remains the question, What were the religious rites or other functions the daily performance of which was thus recorded on the marble? This question could only be solved by the discovery of other inscribed calendars of the same character. So far as I know, the only inscriptions which can be cited, as in any way illustrating the one now under consideration, are the lists of Kyzikene prytanes, C. I. 3661, 3662, 3663, 3664. These lists record the names of certain persons who officiated as prytanes or as sacrificers, *έπρυτάνευσαν καὶ ἔκαλλιασαν*, during a succession of months. The names, however, in these lists are simply entered in succession under each month, not severally arranged, as in our inscription, opposite the successive days of the month; but there seems to be no doubt that those who were prytanes at Kyzikos in one month officiated as sacrificers, *ἔκαλλιασαν*, in the next month, and the number of such functionaries allotted to each month appears to have been 50 (see C. I. ii, pp. 920, 921).

It may be that the word *έπιμήνιος* was applied to all such functionaries, whether they officiated daily during a month or only on certain appointed days in the month (see C. I. 2448, ii, line 35; iv, lines 15, 31-35; v, lines 12, 27, 35; vi, lines 15, 20, 29, 31; vii, lines 10, 24; C. I. 3137, line 30; 3595, line 1; 3641 *b*, line 5, and Böckh ad loc. ii, p. 1133; Ross, Inscript. Ined. ii, No. 175, lines 9, 17; iii, No. 311 *d*,

line 28; Bullet. de Corr. Hellén. vi, p. 266, for examples of this word, which Hesychios s. v. interprets as the equivalent of *ἱεροποιός*). If we had the entire stone of which our inscription is a part, we should know whether it contained similar lists for the entire year, or only for certain months. There are on the stone the remains of four columns of inscription, *a*, *b*, *c*, *d*. If we assume that these columns were of equal length, they must have contained at least eight months, as *b* and *c* each comprise one entire month and part of two others, and in *d* are parts of two months. It is quite possible that the stone may have originally contained twelve months, and some of them may have been engraved on the back, of which, as has been noted in the heading, the surface has been sawn, probably, when the stone was adapted to a Christian building, so that its original thickness is unknown.

I have already suggested that the monograms and abbreviated words which follow the names may indicate demes in Rhodes or elsewhere. The bad state of the stone makes the deciphering of these very difficult. Thus *ΣΙΒ*, *c*, line 7, if the last letter, which is rather indistinct, is not *E*, may be *Σιβύθιος*, the name of a deme or gens which occurs in a Rhodian list of priests of Apollo Erethimios (Ross, Inscr. Ined. iii, No. 277, line 24). *ΚΡ*, *c*, lines 13, 59, may be *Κρυασσεύς*. Kryassos was a town in the Karian Peraea (C. I. 2552).

ΡΩ, *c*, lines 17, 51, 55, 58, may be *Ροδιοπολίτης*. Rhodiopolis was a Rhodian dependency in Lykia (Ross, Inscr. Ined. iii, No. 278).

ΚΑΡΠΑ, *c*, line 21, may be *Καρπαθιοπολίτης* (see C. I. 2538, 2539. Ross, Inscr. Ined. iii, No. 265).

ΚΛΑ, *c*, line 24, and *ΚΛ*, ibid. lines 20, 52, may represent *Κλάστιος*, which we find in the list of *δημόται* given in an inscription from Lindos, *post* No. ccclvii; Rev. Archéol. N. S. xv, p. 210. In like manner *ΒΟ* *c*, line 22, may stand for *Βουλίδας*, *ΒΡΑΣΙ*, *c*, line 60, for *Βράσιος*, and *ΛΑ*, *b*, 37, for *Λαδάρριος*, all of which we find in the same Lindian inscription.

There remain unidentified *ΒΛΑ*, *c*, line 31, *ΑΜΝ* or *ΑΜΝΙ*, *b*, lines 26, 27, 34, *ΛΑ*, *c*, 48, *Β*, *b*, line 62, *Ἄ* *c*, line 29, *ΦΑΤΑ*, *c*, lines 34, 35, *ΚΛΑΡΟ*, *b*, 60, *ΕΡΜ*, *c*, line 43, and the monogram, *c*, line 39, which may stand for *Ἄρχ*.

The monogram *Β = τὸ β.* which constantly occurs after the name, indicates, as usual, that the son bore the same name as his father (see C. I. ii, p. 926; Franz, Elem. Epigr. Gr. p. 374; and *ante* cccxxxvii).

It has been already noted that in four instances only the names entered in our inscription are in the genitive case. I am quite unable to explain this change of case, unless it is meant to indicate that the persons to whom it applies exercised some presidency or other office which distinguished them from the rest. In that case we must understand *ἱερατεύοντος*, *πρυτανεύοντος*, or some other verb, but this explanation does not seem a satisfactory one.

CCCXLV.

On the front of a block of blue marble which has been hollowed so as to form a cistern. Height, 11½ in.; breadth, 1 ft. 6½ in.; thickness, 1 ft. 10 in. Published by Foucart in Rev. Archéol. N. S. xiii, p. 153, who states that it was found at Rhodes in a garden above the ruins of the Stadion.

ΕΥΑΛΚΙΔΑΣ ΑΡΙΣΤΟΛΟΧΟΥ
 ΚΑΤΑΓΟΘΕΣΙΑΝΔΕΑΙΝΕΑ
 ΕΠΑΙΝΕΘΕΙΣ ΚΑΙ ΣΤΕΦΑΝΩΘΕΙΣ
 ΥΠΟΤΟ.. ΑΜΟΥΤΟΥΛΙΝΔΟΠΟΛΙΤΑΝ
 5 ΧΡΥ.. ΩΙΣΤΕΦΑΝΩΙΓΡΑΤΟΣ
 ΚΑΙ ΥΠ. ΤΑΣΠΑΤΡΑΣΤΑΣ ΔΡΥΙΤΑΝ
 ΧΡΥΣΩΙΣΤΕΦΑΝΩΙ ΘΕΟΙΣ
 Ε ΤΙΕΡΕΩΣ ΣΑΝΤΙΛΟΧΟΥ

*Eūalkidas 'Aristolochou
 kata nōθesian dē Aīneā
 ēpaineθeis kai stefanwθeis
 nπd̄ to[u] d̄amou toū Lindopolitān
 5 χρυ[s̄]w stefanw pr̄atos
 kai nπ[δ] tās pātrias tās Δρυītān
 χρυσέw stefanw. Θeois.
 ēp̄ ierēos 'Antilochou.*

This inscription commemorates Eualkidas son of Aristolochos, son by adoption of Aineas, who received the honour of an *ēpaines* and a gold crown from the deme of Lindopolitae, and also a gold crown from the *pātria* of Druitea. The stone which bears the inscription was, it may be presumed, the pedestal of a statue of Eualkidas (see Ross, Archäol. Aufsätze, ii, p. 593).

An inscription from Lindos, published by Ross, Archäol. Aufsätze, ii, p. 594, records the dedication of a statue to Aristolochos, son of Aristodoros, priest of Athene Lindia and Zeus Polieus. It is possible, as Foucart suggests, that the Aristolochos of our inscription is the same person.

The word *Lindopolitai*, line 4, is translated by Foucart 'les habitans de Lindos.' He regards it as a term applied to those persons who, being citizens of Lindos, resided there, while the word *Aīndioi* was applied to the same citizens whether resident at Lindos or elsewhere. He explains in the same way *Karpatai*. See Rev. Archéol. N. S. xiii, p. 153, xiv, p. 329; Ross, Inscr. Ined. iii, p. 16. I should be rather inclined to consider *Lindopolitai* as a deme perhaps originally composed of Lindian citizens. In a list of the priests of Apollo Erethimios in another Rhodian inscription (Ross, Inscr. Ined. iii, p. 30) we find, among other ethnics, *Neopoliτas* and *Poliτas*, which both probably represent Rhodian demes. See Ross, Hellenika, p. 117.

Line 6. *nπd̄ tās pātrias tās Δρυītān*. Foucart translates this 'sa patrie la ville des Δρυītai.' But *pātria* here clearly bears the same sense as in the Kamiros inscription, No. ccclii, *post*, which contains a list of *pātrai* entered apparently as the subdivisions of phratriæ. These *pātrai* will be noticed more fully under No. ccclii, *post*. I cannot therefore follow Ross, Hellenika, p. 117, and Foucart here and in Rev. Archéol. N. S. xv, p. 212, in classing the *Δρυītai* among the Rhodian demes. *Δρυīras* and *Δρυītis* occur as Rhodian ethnics, Ross, Hellenika, p. 102, Nos. 24, 25. These names are probably formed from *Δρūs*, which we find in a Prienian inscription, C. I. 2905 A, as the name of a place in Ionia. Compare ibid. *Δρυōσσα*.

Line 5. *pr̄atos*. Foucart infers from this word that our inscription is of an earlier date than any of those which confer honours on Lindian citizens, because he considers *Lindopolitai* to mean Lindians resident in their native city. But if *Lindopolitai* is the ethnic of a deme, that deme need not necessarily have been in Lindian territory at all; *pr̄atos* would thus only mean that such honours had never been before conferred by the deme of Lindopolitae. For the use of *pr̄atos* in this sense see the Lindian inscription C. I. 2527, Ross, Archäol. Aufsätze, ii, p. 614, and an Iasian inscription C. I. 2682. The name of Antilochos, the eponymous priest of Helios here, is not otherwise known according to Foucart.

CCCXLVI.

On a block of blue marble which, when found, was built into the wall of a field to the south-west of St. Stephen's Hill, near Rhodes. Height, 1 ft. 1 $\frac{1}{2}$ in.; breadth, 1 ft. 1 in.; thickness, 1 ft. 6 $\frac{1}{4}$ in. There has been a joint on the top of the stone. The left side is broken away after line 3; the right side is perfect. Published, Ross, Hellenika, Pt. II, p. 113, No. 46; Keil in Philologus, Suppl. II, 1863, p. 612; Lüders, Dionys. Künstler, p. 168, No. 61.

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ΑΣΤΑΝΤΩΝΤΑΣΓΟ
Λ. ΟΣΔΟΥΛΩΝΕΥΛΙ
ΕΝΟΣΓΡΑΜΜΑΤΕΥΣ
ΜΟΣΙΟΣΙΕΡΑΤ.. Σ
ΔΙΟΣΑΤΑΒΥΡΙΟΥ
ΤΩΝΚΥΡΙΩΝΡΟ
ΙΕΘΗΚΕΔΙΑ
ΤΟΥΒΟΥΣ
'ΟΝ ☰

5

..... τᾶς πό-
 λ[ι]ος δοῦλων, Εύλι-
 μένος, γραμματεὺς
 δα]μόσιος, ἱερατ[εύ]σ-
 ας] Διὸς Ἀταβυρίου,
 ὑπὲρ?] τῶν κυρίων 'Ρο-
 δίων ἀ]νέθηκε Διὸς Ἀ-
 ταβυρίῳ?]
 ον.

Ross restores the first line, *ἀν]*αστάντων, supposing that there is here reference to a revolt of the *δοῦλοι* mentioned in line 2. As the left side of the stone is preserved for the first three lines, the remainder of the word, of which the termination is contained in *ΑΣΤΑΝΤΩΝ*, must have been on an upper stone, for the joint of which the bed has been prepared. This upper stone must have contained at least one line, and probably more. The *A* in *Εὐλίμενος*, line 2, has been misread as *A* both by Ross and Keil.

Lines 4, 5. I read *ἱερατ[εύ]σ[ας]*, and the word can hardly be anything else; *ἱερατεύσας* frequently occurs in Rhodian dedications. Foucart, Rev. Archéol. N. S. xiii, p. 352, shows that while *ἱερεύς* is applied to a priest actually in office, *ἱερατεύσας* must be understood to designate those who have been *ἱερεύς*. A like distinction may be noted in Rhodian inscriptions, in the case of *ταμίας* and *ταμιεύσας*, *στραταγός*, *στραταγήσας*. Eulimenos, having been *ἱερεύς* of Zeus Atabyrios, is at the time of the dedication *γραμματεὺς δαμόσιος*. The epithet *δαμόσιος* is applied to a *γραμματεύς* in the Rhodian inscription, cccli, line 18, *post*. On a Lindian pedestal (Ross, Archäol. Aufsätze, ii, p. 604, No. 15), the same person is *γραμματεὺς μάστρων* and *ἱερατεύσας Αθάνας Λινδίας*. What it was that was dedicated by Eulimenos may have been stated in lines 8, 9, but I can make nothing of *ΤΟΥΒΟΥΣ.....ΟΝ.* Keil, in Philologus, Suppl. II, p. 612, reads 'Υπὲρ Διοσαταβυρί]αστάν τῶν τᾶς πόλιος δοῦλων Εὐαίφενος γραμματεὺς [δα]μόσιος ἱερατεύ[σας] Διὸς Ἀταβυρίου [διὰ] τῶν κυρίων 'Ρο[δίων ἀν]έθηκε Διὸς Ἀ[ταβυρίῳ]
τὸ πρὸ τοῦ βοῦ σ[ταθὲν κι]όν[ι]ον[ι]ον, but this restoration,

which has been adopted by Lüders, Dionys. Künstler, p. 168, No. 61, is entirely conjectural, nor would there be room for so many letters in line 8. The *Διοσαταβυριαστάν* are mentioned in other Rhodian inscriptions (see *post* No. ccclviii; Ross, Inscr. Ined. III, No. 282), but are never elsewhere designated as *οἱ τᾶς πόλιος δοῦλοι*, and this additional title does not seem a probable one. *ΑΣΤΑΝ* may however be the termination of some other name denoting a Thiasos or Eranos, of which there were many in Rhodes.

Line 7. *τῶν κυρίων 'Ρο[δίων*. I have followed Ross and Keil in this restoration, but not without misgiving. It is to be presumed, if we read '*Ρο[δίων*', that the *κύριοι* are the Rhodian masters of the *δοῦλοι* mentioned in line 2, but such a phrase as *οἱ κύριοι 'Ρόδοι* seems to me a strange one to find in an inscription of this period. If we could venture to read *τῶν κυρίων 'Ρό[δον*, the reference would be to members of the Imperial family who are not unfrequently styled *οἱ Κύριοι ἡμῶν* in inscriptions (see C. I. 2971, 4044).

From the mention of Zeus Atabyrios in this inscription, and the natural features of the site where it was found, a platform overlooking the sea, Ross was led to suppose that this hill is the *λόφος ἐπιβατὸς ἦ 'Αταβυρίου Διὸς ἱερὸν ἦν καὶ κολοβὸν τειχίον ἐπ' αὐτῷ* mentioned by Appian, Mithridat. c. 26, as the hill from which a fire signal was to be given in war. See Ross, Reisen, III, p. 106; Guérin, Voyage dans l'île de Rhodes, p. 169; and my Travels, I, p. 171.

CCCXLVII.

On a fragment of tablet of blue marble, with a moulding on the left side and along the foot, the top and right side broken away.
Height, 5½ in.; width, 9¼ in. A. B.

ΠΕΤ	ΝΑΓΟ	Πε
ΜΕΝΣΙΡΑΤΟΣ ΣΕΞΑΚΓ		Μενέστρατος 'Εξακ[έστον]?
ΑΓΗΣΙΡΟΛΙΣ ΑΓΗΣΙΡΟ		'Αγησίπολις 'Αγησιπό[λιος]
ΚΑΘΥΟΘΕΣΙΑΝΔΕ		καθ' θοθεσίαν δὲ
5 ΑΓΕΜΑΧΟΥ		'Αγεμάχου
ΑΓΗΣΙΑΝΑΞ ΚΛΙ ΝΙ		'Αγησιάναξ Κλι . . .
ΚΛΕΙΤΑΝΩΡ ΣΩΚΡΑΤ		Κλειτάνωρ Σωκράτ[ευς]
ΑΡΙΣΤΟΚΡΙΤΟΣ ΙΕΡΩΝ		'Αριστόκριτος 'Ιέρων[ος]

Part of a list of names.

CCCXLVIII.

Fragment of a pedestal of blue marble with remains of moulding on the top; the left side of the stone is cut for a joint with two sinkings for cramps. Height, 6 in.; breadth, 10½ in. Published by Ross, Inscr. Ined. iii, No. 285, who states that it was found in a wall in the Christian suburb near another fragment, ibid. No. 273. C. T. N.

ΛΙΟΣΖΗΝ λιος Ζην[ο]
ΕΩΝΕΡΜΙΑΕ	... εων 'Ερμία
ΤΟΑΥΤΟΚΑΙ	τὸ αὐτὸ καὶ
ΑΛΕΙΩΝΑΛΙ	'Αλείων 'Αλι .
5 ΑΩ ΤΙΛ	5

Ross conjectures that this is part of a list of money subscriptions collected at the festival of *Άλεια*, line 4. The Doric form of this word in two Rhodian inscriptions (see Rev. Archéol. N. S. xiii, p. 159) is *'Αλίεια*, but in another Rhodian inscription of the time of Vespasian (Ross, Hellen. i, p. 99, No. 20, line 19), we have *νεικήσαντα* *'Αλεια*, which is therefore the later form of this word.

CCCXLIX.

On a stèle of blue marble. Height, 3 ft. 1½ in.; breadth, 1 ft. 3½ in. Ialysos, Rhodes; S. and B. Published in Transactions of Royal Soc. Lit., N. S., xi, pp. 435-442; Hermes, xiv, pp. 457-460.

ΕΔΟΞΕΤΟΙΣ ΜΑΣΤΡΟΙΣ ΚΑΙ ΠΑΛΥΞΙΟΙ .	20 ΝΟΜΟΣ ΑΟΥΧΟΣ ΙΟΝΕΣ ΙΜΕΙΝΟΥ ΔΕ .
ΣΤΡΑΤΗΣ ΑΛΚΙΜΕΔΟΝΤΟΣ ΕΙΡΕ	ΕΣΦΕΡΕΙΝΕΣ ΤΟΙΕΡΟΝ ΚΑΙ ΤΟ
ΟΠΩΣ ΣΤΟΙΕΡΟΝ ΚΑΙ ΤΟ ΜΕΝΟΣ	ΜΕΝΟΣ ΣΤΑΣΑ ΛΕΚΤΡΩΝ ΑΣΜΗ ΣΙ
ΤΑΣΑ ΛΕΚΤΡΩΝ ΑΣΥ ΑΓΗΤΑΙΚΑ	ΤΩΙΠΡΟΣΟΝΟΣ ΗΜΙΟΝΟΣ ΓΙΝΟΣ
5 ΤΑΤΑΡΑΤΡΙΑ ΕΠΙΜΕΛΗ ΗΜΕΙΝ	ΜΗΔΕΑ ΛΛΟΛΟΦΟΥΡΩΝ ΜΗΘΕΝ ΜΗ
ΤΟΥΣ ΙΕΡΟΤΑΜΙΑΣ ΟΠΩΣ ΣΤΑΛΑΙ	ΔΕΕΣ ΣΑΓΕΤΩΣ ΣΤΟ ΤΟΜΕΝΟΣ ΣΗ
ΕΡΓΑΣ ΘΕΩΝ ΤΙΤΡΕΙΣ ΛΙΘΟΥ ΛΑΡΤ .	ΘΕΙΣ ΤΟΥ ΤΩΝ ΜΗΘΕΝ ΜΗ ΔΕΥΠΟΔΗ
ΟΥΚΑΙΑΝΑ ΓΡΑΦΗ ΙΕΣΤΑΣ ΣΤΑΛΑ	ΜΑΤΑΕΣ ΦΕΡΕΤ ΩΜΗ ΔΕΥ ΕΙΟΝ ΜΗ
ΣΤΟ ΤΕΥΦΙΣ ΜΑΤΟ ΔΕΚΑΙΑ ΟΥΧΟ	ΘΕΝ ΟΤΙ ΔΕΚΑΙΣ ΠΑΡΑΤΟΝΝΟΜΟΝ
10 ΣΙΟΝ ΕΝΤΙΕΚΤΩΝ ΝΟΜΩΝ ΕΣΦΕ	ΠΟΙΗΣ ΗΙΤΟ ΤΟΙΕΡΟΝ ΚΑΙ ΤΟ ΜΕΝΟΣ
ΡΕΙΝΟΥ ΔΕ ΕΣΧΟΔΟΙ ΠΟΡΕΙΝΕΣ ΤΟ ΤΕ	ΚΑΘΑΙΡΕΤ ΩΚΑΙ ΕΠΙΡΕΙΤΩ ΗΝΟ
ΜΕΝΟΣ ΚΑΙ ΤΑΞ ΠΙΤΙΜΙΑ ΤΩ . ΠΡΑΣ	ΧΟΣ ΕΣΤΩ ΤΑΙΑΣ ΣΕΒΕΙΑΙ ΙΔΕ ΚΑ
ΣΟΝΤΙ ΠΑΡΑΤΟΝΝΟΜΟΝ . ΕΜΕΙΝ ΔΕ	ΠΡΟΒΑΤΑ ΕΣΒΑΛΗ ΙΑΠΟΤΕΙΣ ΖΑΤΩ
ΤΑΣ ΣΤΑΛΑΣ ΜΙΑ ΜΕΝΕΡΙ ΤΑΣ ΣΟ	ΠΕΡΕΚΑΣ ΤΟΥ ΠΡΟΒΑΤΟΥ ΟΒΟΛΟΝ
15 ΔΟΥ ΤΑΣ ΞΕΚΡΟΛΙΟΣ ΣΠΟΤΙ ΠΟΡΕΥΟΜΕ	ΟΕΣΒΑΛΩΝ ΠΟΤΑΓΓΕΛ ΛΕΤΩ ΔΕ
ΝΟΙ ΣΜΙΑΝ ΔΕ ΥΠΕΡ ΤΟΙΣ ΤΙΑ ΤΟΡΙΟΝ	ΤΟΝ ΤΟΥ ΤΩΝ ΤΙΠΟΙ ΕΥΝΤΑ ΟΧΡΗ
ΑΛΛΑΝ ΔΕ ΕΠΙΤΑΣ ΚΑΤΑ ΒΑΣΙΟ ΣΤΑ .	ΙΩΝΕΣ ΤΟΥΣ ΜΑΣΤΡΟΥΣ
ΕΞΑΧΑΙΑΣ Ρ . ΛΙΟ-	

"Εδοξε τοῖς μάστροις καὶ Ἰαλυσίοι[σ] | Στράτης Ἀλκιμέδοντος εἶπε | ὅπως τὸ ιερὸν καὶ τὸ τέμενος | τὰς
 5 Ἀλεκτρώνας εὐαγῆται κατὰ τὰ πάτρια, ἐπιμεληθήμειν | τοὺς ἱεροταμίας ὅπως στᾶλαι | ἐργασθέωντι τρεῖς λίθου
 10 Λαρτ[ί]ου καὶ ἀναγραφῇ ἐς τὰς στάλας τό τε ϕάφισμα τόδε καὶ ἡ οὐχ ὅσιον ἔντι ἐκ τῶν νόμων ἐσφέρειν
 οὐδὲ ἐσοδοιπορεῖν ἐς τὸ τέμενος καὶ τὰ ἐπιτίμια τῷ πράσσοντι παρὰ τὸν νόμον [θέ]μειν δὲ | τὰς στάλας, μίαν
 15 μὲν ἐπὶ τὰς ἑσόδους τὰς ἐκ πόλιος ποτιπορευομένοις, μίαν δὲ ὑπὲρ τὸ ιστιατόριον, | ἄλλαν δὲ ἐπὶ τὰς κατα-
 βάσιος τὰ[σ] | ἐξ Ἀχαίας π[ό]λιος.
 20 Νόμος ἡ οὐχ ὅσιον ἐσίμειν οὐδὲ | ἐσφέρειν ἐς τὸ ιερὸν καὶ τὸ τέμενος τὰς Ἀλεκτρώνας· μὴ ἐσίτω ἵππος,
 25 ὄνος, ἡμίονος, γίνος | μηδὲ ἄλλο λόφουρον μηθὲν μηδὲ ἐσαγέτω ἐς τὸ τέμενος μηθὲις τούτων μηθὲν μηδὲ
 30 ὑποδῆματα ἐσφέρετω μηδὲ ὕειον μηθὲν ὅ τι δέ κα τις παρὰ τὸν νόμον | ποιήσῃ τό τε ιερὸν καὶ τὸ τέμενος |
 35 καθαιρέτω καὶ ἐπιρεζέτω ἡ ἔνοχος ἔστω τῷ ἀσεβείᾳ· εἰ δέ κα | πρόβατα ἐσβάλῃ, ἀποτεισάτω ὑπὲρ ἐκάστου προ-
 βάτου ὄβολὸν | ὁ ἐσβαλών· ποταγγελλέτω δὲ | τὸν τούτων τι ποιεῦντα ὁ χρῆσων ἐς τὸν μάστρον.

This is a decree of the Mastroi and Ialysians, ordering the consecration, according to the ancient prescription, *κατὰ τὰ πάτρια*, of the hieron and temenos of the Goddess Alektrona. The Hierotamiæ are ordered to engrave the decree on three marble stelæ, and to place one of them at the entrance from the city (to the temenos), another above the Hestiatorion, and a third on the road leading downwards from the city Achaia.

Then follows the law itself, which declares what animals and objects it is not permitted to introduce into the hieron and temenos of Alektrona. The animals are the horse, the ass, the mule, the *γίνος*, which was the foal of a mare by a mule, and all other beasts of burthen. No person is to enter the temenos with sandals or with any article made of hog's leather; any one transgressing this prohibition will have to purify the hieron and temenos, and to offer sacrifices, or to be liable to a prosecution for impiety, *ἀσέβεια*. Any one introducing sheep into the sacred precinct must pay an obolos for each sheep. Any one who thinks proper may denounce such transgressors to the mastroi. In an inscription at Amorgos recording a lease of land belonging to the Zeus Temenites, is a similar prohibition with reference to sheep feeding in a temenos. According to Weil's restoration of lines 33, 34 of this Amorgos inscription in Mittheil. d. deutsch. Inst. i, p. 344, sheep so straying are to be forfeited to the deity of the temenos.

The goddess Alektrona, whose sacred precinct is thus jealously guarded by this law, is evidently identical with Elektryonè, who, according to Diodoros, v, 56, was the daughter of the god Helios and the nymph Rhodos, and who, dying a virgin, was worshipped with heroic honours by the Rhodians. According to Diodoros, Elektryonè had seven brothers called the Heliadæ, two of whom, Kerkaphos and Ochimos, settled in the territory of Ialysos, and there founded the strong city of Achaia, reigning there in succession. Kerkaphos, who succeeded his brother in the kingdom, had three sons, Lindos, Ialysos, Kamiros, each of whom gave his name to the city which he founded. The name Alektrona or Elektryonè, as Diodoros gives it, is evidently derived from the same root as ἥλεκτωρ, the name of the sun in Homer, 'Ηλεκτρύων, ἥλεκτρον, 'Ηλέκτρα. See G. Curtius, Grundzüge, 4th edition, p. 136, No. 24; and on the form 'Ηλεκτρύων, Wilamowitz-Möllendorff, in Hermes, xiv, pp. 458–460. On small gold and copper coins of Rhodes of the third century

b.c., is a radiated female head, ornamented with a stephanè and earrings. This has been thought to be a personification of 'Pôdos', but it has been pointed out by Mr. Percy Gardner that the solar character of the type would be more appropriate to Alektrona. See Numism. Chronicle, N. S. xviii, p. 272.

Line 3. *τὸ ιερὸν καὶ τὸ τέμενος*. Here these two sacred precincts are clearly distinguished. The hieron is usually considered to be the sacred ground round the temple, *ναός*, corresponding with the Close of a cathedral. The temenos was probably an outer precinct.

Line 7. *λίθον Λαρτ[ί]ου*. The word *Λάρτιος* is unknown to the Lexicographers, but occurs in two other Rhodian inscriptions; one from Rhodes published by Röhl, in the Mittheilungen d. deutsch. Inst. in Athen, 1877, p. 228, l. 7, ἐπὶ βάσιος λίθον Λαρτίου not ὁ ἀρτίου, as Röhl reads; the other from Hierapytna in Crete, published in Cauer, Delectus, p. 56, l. 99, ὅπως ἐργασθῇ πέτρας Λαρτίας. The epithet *Λάρτιος* must denote either the kind of stone to be employed, or, more probably, the locality whence it was to be obtained. The stone on which the Ialysos decree is engraved is the blue marble, commonly called 'fœtid limestone,' from the smell which it emits when fractured, and which was often used for inscriptions.

Line 10. *ἔντι* for *ἔστι*. On this rare Doric form see G. Curtius in Leipziger Studien, iv, p. 216.

Line 16. *ιστιατόριον*. A banqueting hall for festivals. *ιστιητόριον* occurs Herod. iv, 35.

Line 18. *ἐξ Ἀχαίας*. This is the name of the strong fortress in the Ialysian territory, mentioned by Diodoros, v, 57, and in a fragment of the Rhodian writer, Ergeias, preserved in Athenæus, viii, p. 360. See also the Scholiast to Pindar, Olymp. vii, 34, Δίδυμος δέ φησι καὶ τετάρτην εἶναι πόλιν τὴν νῦν Ἀχαίων καλούμενην, where we must read 'Ἀχαῖαν' (see Hermes, xiv, p. 456, note 3). Its site has not yet been identified.

Line 25. The prohibition of the wearing of sandals within the temenos reminds us of the injunction to Moses, Ex. iii, 5, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'

In the Andania decree regulating the Mysteries of the Great Gods (Foucart-Lebas, Pt. II, p. 161, No. 326 a), it is ordered (§ 3) that those who celebrate the Mysteries shall be bare-footed, and in the procession no one is to wear shoes, unless they are made either of felt or of the skins of the victims offered in the festival.

The *μάστροι*, mentioned in the first and last lines, are Rhodian magistrates whom we shall find mentioned in the decrees from Kamiros and Lindos (see Nos. cccli and ccclvii, *post*, and the note on these inscriptions).

According to the fragment of Ergeias in Athenaeus, to which I have already referred, there was a Phoenician settlement at Achaia in Rhodes, governed by Phalanthos, which was taken after a long siege by the Greek settler, Iphiklos. According to another tradition, preserved by Diodoros, v, 58, Kadmos, having dedicated a temenos to Poseidon in Rhodes, left some Phoenicians there to have care of it, and these united with the Ialyssians in one community. He adds that the priests in Ialyssos are said to have

traced the descent of their hereditary priesthood back to these Phoenician settlers.

This stelè was found by Mr. Consul Biliotti in the course of excavations a little to the east of the hill now called Phileremo, and on which must have stood the Akropolis of Ialyssos.

Mr. Biliotti states that the stelè when found was standing upright in its original socket, about six feet below the surface of the ground, but that no trace of foundations could be found near it. It may be that the spot where the stelè was standing was its original site on the road leading from the Akropolis to the temenos in the plain below, *τὰς ἐσόδου τὰς ἐκ πόλιος ποτιπορευομένοις*.

CCCL.

On a fragment of a block of blue marble. Length, 1 ft. 9 $\frac{1}{2}$ in.; breadth, 1 ft. 4 in. The surface below line 10 has been chiselled away. Theologos near Rhodes; C. T. N.; Ross, Hellenika, ii, p. 111, No. 43.

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Ι ΛΟΣΛΥΣ
Η ΣΑΝΔΡΟΣ ΔΑΜ
5 . ΑΕΙΣ . . ΑΣΠΟΛΥΚΛΕ
. ΕΥΠΟΜΠΟΣ ΣΩΣΙΤ . Μ
. ΠΙΚΩΝΤΙΜΑΠΟΛΙΟΣ
ΑΠΟΛΩΝΟΣ ΕΡΕΘΙΜΙΟΥ . . ΑΡ
10 ΙΑΣΤΟ . Β ΕΡΙΝΑΕΩ

(σιος
ος Φιλοκράτευς
'Αλεξίδ]αμος 'Αλεξιμβροτίδ[α)
..... ραος Λυσ(εναίτου ?
5 'Αγ]ήσανδρος Δαμ(οκρίνευς
Π]λεισ[τ](ι)ας Πολυκλε(ῦς
Θ]εύπομπος Σωσιτ(ι)μ(ου
'Ιπ]πικών Τιμαπόλιος
'Απόλωνος 'Ερεθιμίου (και) 'Αρ(τ[έμιδος
10 'Ονδ]μαστο(s) Β 'Εριναέο[s

When this inscription was copied by Ross it was much more complete. Part of the first three lines, now altogether wanting, and line 10, were then still preserved, and rather more of several other lines was legible. In the cursive I have added what may be supplied from Ross's copy. The letters no longer extant which he transcribed are separated from the rest by curved brackets.

On the site of Theologos, whence this inscription was obtained, several other inscriptions were found. See Ross, Inscript. Ined. iii, p. 27, Nos. 276, 277, and his Hellenika, ii, p. 112, No. 44, also his Reisen, iii, p. 100. One of these inscriptions, No. 277, contains part of a list of priests of Apollo Erethimios. The name of the same Deity occurs also in our fragment and in Hellenika, No. 44. Hence Ross has identified

the place where these inscriptions were found as the site of the temple of Apollo Erethimios, which is mentioned by Strabo, xiii, p. 613: 'Ρόδιοι δὲ 'Ερυθιβίου 'Απόλλωνος ἔχοντιν ἐν τῇ χώρᾳ ιερὸν, τὴν ἐρυσίβην καλοῦντες ἐρυθίβην. Compare Eustath. ad Hom. Il. i, p. 34, ed. Rom. 1542-50; and Hesychios, s. v. 'Ερεθύμιος δ' 'Απόλλων παρὰ Λυκίους καὶ ἐορτὴ 'Ερεθύμια, where the orthography of 'Ερεθύμιος nearly corresponds with that of the inscriptions from Theologos. We may assume with Ross that the three forms, 'Ερυθιβίος, 'Ερεθύμιος, and 'Ερεθίμιος are simply dialectic varieties of one and the same word. See note on *post* cccli, line 10, Ahrens, De Dialect. Dorica, p. 85, and Roscher in G. Curtius, Studien, iii, pp. 129-143, for the interchange of μ and β ; and for the convertibility of ϵ , ι , and ν , Ahrens, ibid. pp. 120-123.

Our fragment is probably part of a list of *iερεῖς*, like the one in Ross, Inscr. Ined. iii, No. 276.

Line 10. The last word in this line is read by Ross, *'Εριναῖς*, the ethnic of *'Ερινέος*, which he supposes to have been a deme in the district of Lindos, as the genitive *'Εριναῖως* occurs on a Lindian inscrip-

tion (see his Archäol. Aufsätze, ii, p. 615, No. 26), but on the stone I see *O* or *Ω* after the *E*. *'Ερινῆς* occurs in the Karian tribute lists (see Köhler, Urkunden, p. 185). *'Ερινέος* or *'Ερινεῖς* with the ethnic *'Εριναῖς* and *'Ερινέτης* is mentioned by Stephanus Byzantinus, s. v., as a place in Doris, also in Achaia and in Italy.

CCCLI.

On a stèle of white marble. Height, 1 ft, 2½ in.; breadth, 1 ft. 1¾ in. Kamiros; S. and B. Transactions of Royal Soc. Lit. xi, p. 436; Bullet. de Corr. Hell. iv, p. 144.

ΕΔΟΞΕΚΑΜΙΡΕΥΣΙΤΑΣΚΤΟΙΝΑΣΤΑΣΚΑΜΙΡΕΩΝΤΑΣ
ΕΝΤΑΙΝΑΣΩΙΚΑΙΤΑΣΕΝΤΑΙΑΠΕΙΡΩΙΑΝΑΓΡΑΨΑΙΠΑΣΑΣ
ΚΑΙΕΧΘΕΜΕΙΝΕΣΤΟΙΕΡΟΝΤΑΣΑΘΑΝΑΙΑΣΕΣΤΑΛΑΙ
ΛΙΘΙΝΑΙΧΩΡΙΣΧΑΛΚΗΣΕΞΗΜΕΙΝΔΕΚΑΙΧΑΛΚΗΤΑΙΣ
5 ΑΝΑΓΡΑΦΗΜΕΙΝΑΙΚΑΧΡΗΙΣΩΝΤΙΕΛΕΣΘΑΙΔΕΑΝΔΡΑΣ
ΤΡΕΙΣΑΥΤΙΚΑΜΑΛΑΟΙΤΙΝΕΣΕΡΙΜΕΛΗΘΕΥΝΤΙΑΥ
ΤΑΣΤΑΣΠΡΑΞΙΟΣΩΣΤΑΧΙΣΤΑΚΑΙΑΠΟΔΩΣΕΥΝΤΑΙ
ΤΩΙΧΡΗΙΞΟΝΤΙΕΛΑΧΙΣΤΟΥΠΑΡΑΣΧΕΙΝΤΑΝΣΤΑΛΑΝ
ΚΑΙΤΑΣΚΤΟΙΝΑΣΑΝΑΓΡΑΨΑΙΚΑΙΕΓΚΟΛΑΨΑΙΕΝΤΑΙΣΤΑ
10 ΛΑΙΚΑΙΣΤΑΣΑΙΕΝΤΩΙΕΡΩΙΤΑΣΑΘΑΝΑΣΚΑΙΠΕΡΙΒΟΛΙΒΩ
ΣΑΙΩΣΕΧΗΙΩΣΙΣΧΥΡΟΤΑΤΑΚΑΙΚΑΛΛΙΣΤΑΤΑΔΕΤΕ
ΛΕΥΜΕΝΑΕΣΤΑΥΤΑΠΑΝΤΑΤΟΝΤΑΜΙΑΝΠΑΡΕΧΕΙΝ
ΕΓΔΕΤΑΥΤΑΝΤΑΝΚΤΟΙΝΑΝΑΠΟΔΕΙΚΝΥΕΙΝΤΟΥΣ
ΚΤΟΙΝΑΤΑΣΜΑΣΤΡΟΝΕΝΤΩΙΕΡΩΙΤΩΙΑΓΙΩΤΑΤΩΙ
15 ΕΝΤΑΙΚΤΟΙΝΑΙΚΑΤΑΤΟΝΝΟΜΟΝΤΟΝΤΩΝΡΟΔΙΩΝ
ΤΟΥΤΟΙΔΕΣΥΝΑΕΓΕΣΘΩΝΕΝΚΑΜΙΡΩΙΕΙΣΤΟ
ΙΕΡΟΝΤΑΣΑΘΑΝΑΙΑΣΟΚΚΑΤΟΙΕΡΟΠΟΙΟΠΑΡΑΓ-
ΙΩΝΤΙΚΑΙΑΘΡΕΟΝΤΩΤΑΙΕΡΑΤΑΚΑΜΙΡΕΩΝ . . .
. . ΤΕΛΗΠΑΝΤΑΑΙΤ!

"Εδοξε Καμιρεντι, τὰς κτοίνας τὰς Καμιρέων τὰς | ἐν τῷ νάσῳ καὶ τὰς ἐν τῷ ἀπείρῳ ἀναγράψαι πάσας |
5 καὶ ἔχθέμειν ἐς τὸ ιερὸν τὰς Ἀθαναίας ἐστάλᾳ | λιθίνᾳ χωρὶς Χάλκης, ἔξήμειν δὲ καὶ Χαλκήταις | ἀναγρα-
φήμειν αἴκα χρήζωντι, ἐλέσθαι δὲ ἄνδρας | τρεῖς αὐτίκα μάλα οὖτινες ἐπιμεληθησεῦντι ταύτας τὰς πράξιος ὡς
τάχιστα, καὶ ἀποδωσεῦνται | τῷ χρήζοντι ἐλαχίστου παρασχεῖν τὰν στάλαν | καὶ τὰς κτοίνας ἀναγράψαι καὶ
10 ἔγκολάψαι ἐν τῷ στάλᾳ καὶ στᾶσαι ἐν τῷ ιερῷ τὰς Ἀθανᾶς καὶ περιβολιβῶσαι ὡς ἔχῃ ὡς ἰσχυρότατα καὶ κάλ-
λιστα, τὰ δὲ τελεύμενα ἐς ταῦτα πάντα τὸν ταμίαν παρέχειν, | ἐγ δὲ ταντάν τὰν κτοινᾶν ἀποδεικνύειν τοὺς |
15 κτοινάτας μάστρον ἐν τῷ ιερῷ τῷ ἀγιωτάτῳ | ἐν τῷ κτοίνᾳ κατὰ τὸν νόμον τὸν τῶν Ῥοδίων, | τοῦτο δὲ συνλεγέσθων
ἐν Καμίρῳ εἰς τὸ | ιερὸν τὰς Ἀθαναίας ὅκκα τοὺς ιεροποιοὶ παραγέ[ν]ωντι καὶ ἀθρεόντω τὰ ιερὰ τὰ Καμιρέων [τὰ
δαμο]τέλη? πάντα αλ τι . . .

This decree orders that the *κτοῖναι* of the Kami-reans both in the Island and on the Continent are to be inscribed on a marble stèle, and set up in the Hieron of Athena. The *κτοῖναι* of Chalkè are not included in this order, but the people of that island may, if they demand it, also have their *κτοῖναι* entered in the register. Three commissioners are to be at once elected, who are to superintend the carrying out of the decree, and are to contract for providing a stèle, for which the lowest tender is to be accepted. The contractor is to inscribe the *κτοῖναι* on the stèle, to erect it in the Hieron of Athena, and to fix it firmly all round with lead. The treasurer is to defray the cost of all these operations. The *κτοινάται* or members of the *κτοῖναι* are to select in each *κτοῖνα* a *μάστρος*, who is to be appointed in the most holy Hieron in the *κτοῖνα*, according to the law of the Rhodians.

The first question which presents itself in this

decree is, who and what are the *κτοινάται* and *κτοῖναι*. The word *κτοῖνα* is not found in ordinary Greek Lexicons. It is however clear from this and another Rhodian inscription published by Martha in Bullet. de Corr. Hell. iv, p. 139, that it is used in the sense of a district or other local division of land. Again, the mention of the *μάστρος*, line 14, and the *ιεροποιοὶ*, line 17, seems to point to some religious rites in connection with the *κτοῖναι*. I had already come to this conclusion, when I stumbled on the following entry in Hesychios, placed out of its true alphabetical order:

κτύναι, ἡ κτοῖναι, χωρήσεις προγονικῶν ιερείων ἡ δῆμος μεμερισμένος. The gloss is somewhat obscure. If the words had been *χωρήσεις προγονικῶν ιερῶν*, we might have interpreted them 'the marking out or defining sacred precincts inherited from ancestors,' or 'the places set apart for the celebration of rites inherited from ancestors.' It is possible that *ιερεία*,

which in the Septuagint bears the sense of festival or sacrifice, may be used here in the genitive plural, in the sense of 'rites.' M. Martha, loc. cit. p. 144, hesitates between this alternative and altering the reading to *iερῶν*. The second part of the gloss, δῆμος μεμερισμένος, suggests that the *κτοῖναι* were certain districts or allotments set apart for religious uses within the limits of demes. M. Martha considers the *κτοῖνα* the equivalent of the Attic deme, but does not seem certain. He states, p. 143, that the word *κτοῖνα* occurs also on an inscription from Karpathos, which he promises to publish shortly, and which, it is to be hoped, will throw further light on the meaning of this nearly forgotten term. The *μάστροι* who is to be appointed by the *κτοινᾶται* is one of a board of magistrates, which we find mentioned in other Rhodian decrees. In four instances the *μάστροι* precede the name of the people who enact the decree, occupying the place usually assigned to the *βουλή* in Greek decrees: thus we have ἔδοξε μάστροις καὶ Ιανυσίοις, ante No. cccXLIX, ἔδοξε μάστροις καὶ Λινδίοις, post ccCLVII. Compare two other Lindian decrees, Ross, Archäol. Aufsätze, ii, p. 615, No. 26, and his Hellenika, p. 113, No. 47. In a Kamiros decree, post No. ccCLIII, line 8, and in two Lindian inscriptions, Ross, Hellenika, p. 116, No. 47 c, line 7, and Archäol. Aufsätze, ii, p. 604, No. 15, there is mention of a γραμματεὺς μάστρων, and μάστροι bestow a crown on a public functionary in the fragment of a Lindian decree, Ross, Inscr. Ined. iii, p. 17, No. 271. In a decree recently discovered at Delphi, Bullet. de Corr. Hell. v, p. 162, lines 20–23, the officers charged with the duty of punishing those who misappropriate certain moneys dedicated to Apollo are the *μάστροι*, and the persons so accused are said to be κατάμαστροι *iερῶν χρημάτων φωρᾶς*, 'guilty of embezzlement of sacred money.' In these cases the *μάστροι* are to inscribe the names of the offenders on the registers of the city as having incurred a debt eight times the amount of the money which had been misappropriated.

Aristotle, Fragm. Polit. 191, ed. Didot, as quoted by Harpokration, s. v., *μαστῆρες*, states that there were *μάστροι* at Pellenè, and defines their office as ἀρχή τις ἀποδεδειγμένη ἐπὶ τὸ ζητεῦν τὰ κοινὰ τοῦ δήμου, and states that their functions were analogous to those of the Athenian *ζητηταί* and the *μαστῆρες* elsewhere. Hesychios, s. v., says μάστροι παρὰ Ροδίοις βουλευτῆρες, where the restoration proposed by Bernhardy, ad Suid. ii, 1, p. 723, βουλευταὶ οἱ καὶ μαστῆρες seems probable. (See Schmidt, Hesychios, iii, p. 75, note.) It appears from another gloss in Hesychios, ibid. line 370, that the accounts of magistrates, *ai τῶν ἀρχόντων εὑθυναι*, were called *μαστρίαι*. This is confirmed by the Andania inscription, Foucart-Lebas, Pt. II, p. 172, line 51, where ὑπόμαστροι is applied to those who have to render an account in the sense of ὑπεύθυνοι. From a comparison of all these stray notices of *μάστροι* it may be inferred that they were a board of magistrates in Rhodian and probably in many Doric cities who controlled the administration of property belonging to the temples, and were apparently an audit board for other public accounts.

In this capacity they took cognizance of all embezzlement of sacred funds as at Delphi, and at Lindos and Ialysos their names preceded that of the city in the heading of certain decrees which related to religious matters.

After ordering the election of a *μάστρος* by the *κτοινᾶται*, our decree goes on to say, line 16, τοῦτοι δὲ συνλεγόσθων ἐν Καμίρῳ εἰς τὸ ιερὸν τᾶς Ἀθαναίας ὅκκα τοι ιεροποιοὶ παραγένονται καὶ ἀθρέοντω τὰ ιερὰ τὰ Καμιρέων [τὰ δαμο]τελῆ πάντα. When I originally published this inscription (Transactions of Royal Soc. Lit. xi, p. 436), I assumed, but not without hesitation, that *τοῦτοι* referred to the *κτοινᾶται* mentioned in the clause of the decree immediately preceding, and according to strict grammatical rule, such would be the proper antecedent. I cannot help suspecting, however, that there is a latent meaning in the preceding clause which the decree fails to convey to us, but which may have been sufficiently obvious to those for whom the decree was drawn up.

If we assume that the words ἐν τῷ κτοῖνᾳ are the equivalent of ἐν ἐκάστῳ κτοῖνᾳ, and that each *κτοῖνα* elected one *μάστρος* as their delegate, then the *τοῦτοι* would refer not to the *κτοινᾶται* but the *μάστροι* whom they elected, and the object of their assembling in the Hieron of Athena would be such an inspection and supervision as seems to be implied in the word ἀθρέοντω, and such as we might *a priori* expect to have been the special duty of the *μάστροι*. It is uncertain whether the word *ιερά* here is to be taken in its more usual sense, 'the sacred precinct round temples,' or as 'sacred rites.' As the inspection is to take place at the coming of the *ιεροποιοί*, I am inclined to think that *ιερά* refers rather to rites than to sacred places. Compare the Lindian inscription, post No. ccCLVII, line 41, μὴ μετέχωντι τῶν ἐν Λίνδῳ ιερῶν οἱ μὴ καὶ πρότερον μετεῖχον.

In the last line I restore [τὰ δαμο]τελῆ πάντα, after which followed αἱ τι [πάσχωσιν, or some such verb.

The *ιεροποιοί*, mentioned line 17, are sacred ministers who at Athens, and probably in other Greek states, were charged with the duty of conducting the sacrifices. See Böckh, Staatshaush. 2nd ed. i, pp. 303, 304; Ussing, Inscript. Gr. Ined. p. 48; Corpus Inscript. Attic. ii, Pt. I, No. 163; ibid. No. 581; Etym. Magnum, s. v. *ιεροποιοί*; Schol. ad Demosthen. adv. Mid. ed. Meier, § 115 and § 171. In a Kamiros inscription (Bullet. de Corr. Hell. v, p. 336) twelve *ιεροποιοί* join in a dedication with *ιερεῖς* and other personages. We find them also in a list of sacred ministers inscribed on one of the marbles of the temple of Apollo Erethimios in Rhodes (Ross, Inscript. Ined. iii, No. 276). In a Lindian inscription, post No. ccCLVII, *ιεροποιοί*, together with the *ιερεῖς* and the *ιεροθυταί*, are elected under the supervision of certain commissioners chosen *ad hoc* by the Lindian people. As they are mentioned in this decree after the *ιερεῖς* and the *ιεροθυταί*, it may be inferred that at Lindos they were inferior in rank to the other two classes of ministers. The same precedence is given to the *ιερεῖς* in an inscription from Kos (Rayet, Inscript. inéd. de Cos, Pt. I, p. 26), in which the names of seven *ιεροποιοί* follow that of a hiereus of Apollo.

For other references relating to *κτεινοτοί*, see C. I. 76, 2056, 2157, 2221 *b*, 2266, 2953 *b*, 3657; K. F. Hermann, Lehrbuch d. gottesdienstl. Alterthümer, 2nd ed. § 11, 10, and § 62, 18; Pollux, viii, 107. At Delos they had charge of the treasures. See Homolle, in Bullet. de Corr. Hell. vi, pp. 1-166.

We find from this inscription that some of the *κτοῖναι* were in the small island of Chalkè, which lies on the west of Rhodes, and was probably subject to it at all times (see Pliny, Hist. Nat. xvii, 4, § 31). In the matter of registering their *κτοινάται* at Kamiros, the people of Chalkè appear to have been left free, as would be natural if the *κτοῖναι* were local divisions, having reference to common rites.

The *κτοῖναι* in the *ἀπειρος*, line 2, must have been on that part of the coast of Asia Minor lying opposite to Rhodes, and called the Peraia. This belonged to the Rhodians from a very early period, till they were deprived of their independence by the Romans.

This inscription is written in a strong Doric, in which may be noted, line 4, *ἔξημειν*, line 3, *ἔχθεμειν*. The infinitive termination *μειν* for *μεν*, is considered

by Ahrens (De dial. Dorica p. 315) peculiar to Rhodes and its colonies in Sicily. See C. I. 5491, 5475, 2525 *b*, 2905, and Meister, in G. Curtius, Studien, iv, p. 421.

Line 6, *ἐπιμεληθησεῦντι*, line 7, *ἀποδωσεῦγται*, compare *τελεύμενα*, line 12, and *κρινεῦντι*, *διαλυσεῦντι*, *ὑπαρ-*
γεῦντι in an inscription from Kalymna, C. I. 2671.

Line 8, *χρῆξοντι* for *χρῆσοντι*.

Line 10, *περιβολιβῶσαι* for *περιμολιβῶσαι*; *μόλιβος*, *μολιβῶ* are given in the Lexicons as poetic forms of *μόλυβδος*, *μολυβδῶ*. For the interchange of *μ* and *β*, see Roscher, in G. Curtius, Studien, iii, pp. 129-143, and *ante* No. cccl.

Line 16, *τοῦτοι* for *οὗτοι*. See G. Curtius, Leipziger Studien, iv, p. 319.

Line 17, *παραγένωντι* for *παραγένωνται*. See G. Curtius, ibid.

Lines 3 and 17, we have *Αθανᾶς*, line 10, *Αθανᾶ*; the first would, probably, be the older form. Line 3, *ἐστάλᾳ* for *ἐν στάλᾳ*. Compare *ἐστήλῃ*, C. I. A. ii, Pt. i, No. 581, line 29, and *ante* CCCXLII.

CCCLII.

On a fragment of a slab of blue marble, broken both at top and bottom and down the middle of the slab. The sides are perfect. Height, 10 $\frac{1}{2}$ in.; breadth, 1 ft. 8 in. Kamiros; S. and B.

5

a.

10

15

20

25

30

b.

b.

c.

ΔΕΙΟΙ
ΙΟΙ

. ΝΔΡΩΝΕΙΟΙ
ΔΕΞΙΩΝΙΔΑΙ

ΡΕΙΟΙ ΕΥΡΥΘΕΜΙΕΙΟΙ

ΑΕΩΝΠΑΤΡΑΙ ΔΑΜΗΤΙΔΑΙ

ΑΡΣΑΓ ΡΕΙΟΙ ΛΥΚΩΝΕΙΟΙ

ΒΩΛΑΙΣ ΑΙ ΤΙΜΟΚΡΙΤΕΙΟΙ

ΑΡΙΣΤΟΣ ΜΙΔΑΙ ΠΟΙΜΑΝΟΡΕΙΟΙ

ΑΛΩΑΙΜΕ ΔΥΛΛΩΝΕΙΩΝΠΑΤΡΑΙ

ΑΙ ΜΑΙΩΝΙΔΑΙ

ΛΕΩΝΠΑΤΡΑΙ ΑΜΦΙΝΕΩ

ΜΕΛΑΝΔΡΕΙΟΙ

ΛΟΙΚΙΚΥΔΙΔΑΙ ΕΥΤΕΛΙΣ

ΕΥΩΝΑΚΤΙΔΕΙΟΙ

ΑΡΜΥΛΙΩΝΕΙΟΙ ΑΜΦΙΝΕΙΣ

ΤΙΜΟΦΙΛΕΙΟΙ

ΚΟΣΜΟΛΕΙΟΙ ΝΑΙΝΙΕΙΟΙ

ΑΓΑΘΟΒΟΥΛΙΔΑΙ

ΜΟΡΜΑΔΕΙΟΙ ΚΡΙΝΙΕΙΟΙ

ΝΙΚΩΝΕΙΟΙ

ΜΕΙΔΙΕΙΟΙ ΚΛΕΥΓΕΝΕΙΟ

ΒΟΥΚΟΛΕΙΩΝΠΑΤΡΑΙ

ΑΡΙΣΤΑΡΧΕΙΟΙ ΕΥΑΝΟΡΕΙΟΙ

ΚΡΗΤΙΝΑΔΑΙ

ΑΛΩΑΙΜΕΝΙΔΟΣ ΧΥΤΡΙΕΙΩΝΠΑΤΡΑΙ

ΔΩΡΙΑΔΑΙ

ΙΠΠΟΤΑΔΑΙ ΙΦΙΚΛΙΔΑΙ

ΑΓΗΣΙΔΙΚΕΙΟΙ

ΓΡΑΙΑΔΑΙ ΧΑΡΙΔΑΜΙΔΑΙ

ΜΕΙΔΑΓΟΡΕΙΟΙ

ΘΩΙΑΔΑΙ ΘΑΡΣΙΑΔΑΙ

ΑΡΙΣΤ

ΘΩΙΑΔΑΙ ΚΡΗΤΙΝΑΔΑΙ

Ω

ΘΑΡΣΙΛΕΙΟΙ ΛΗΧΕΙΩΝΠ

ΧΥΤΡΙΕΙΩΝΠΑΤΡΑΙ ΚΑ

ΚΡΗΤΙΝΑΔΑΙ

ΒΟΥΚΟΛΙΑ

ΒΟΥΚΟ

ΒΟΥ

a.

b.

c.

5

10

15

20

25

30

		δειοι
	οι	οι
		'Α]νδρώνειοι
		Δεξιωνίδαι
	ρειοι	Εύρυθεμίειοι
	εων Πάτραι	Δαμητίδαι
	Θα]ρσαγ[ό]ρειοι ?	Λυκόνειοι
	Βωλαι . . . αι	Τιμοκρίτειοι
	'Αριστο . . . μιδαι	Ποιμανόρειοι
	'Αλθαιμ[ένιδο]ς	Πυλλωνέιων Πάτραι
λεων Πάτραι	'Αμφινέω[ν Πάτρ]αι	Μαιωνίδαι
λοι Κικυδίδαι	Εύτελιδ[αι]	Μελάνδρειοι
Χαρμυλιώνειοι	'Αμφινεῖς	Εύωνακτίδειοι
Κοσμόλειοι	Ναινίειοι	Τιμοφίλειοι
Μορμάδειοι	Κρινίειοι	'Αγαθοβουλίδαι
Μειδίειοι	Κλευγένειοι	Νικάνειοι
'Αριστάρχειοι	Εύανόρειοι	Βουκολείων Πάτραι
'Αλθαιμένιδος	Χυτριείων Πάτραι	Κρητινάδαι
'Αμφινέων Πάτραι	'Ιφικλίδαι	Δωριάδαι
'Ιπποτάδαι	Χαριδαμίδαι	'Αγησιδίκειοι
Γραιάδαι	Καλλιδάμειοι	Μειδαγόρειοι
Θωάδαι	Θαρσιάδαι	. . . ιάδαι
Θωάδαι	Κρητινάδαι	'Αριστ
Θωάδαι	Μητύλειοι	- - -
Θωάδαι	Κρητινάδαι	
Θαρσίλειοι	Ληχείων Π[ά]τραι	
Χυτριείων Πάτραι	Κλ	
	Κρητινάδαι	
	Βουκολίδ[αι]	
	Βουκο[λίδαι]	
	Βου[κολίδαι]	

This inscription contains a list of *πάτραι* ranged under larger classes, e.g. 'Αμφινέων πάτραι, a, line 20; Χυτριείων πάτραι, a, line 28.

The word *πάτρα* occurs occasionally in inscriptions in the sense in which it is used here. Thus a Thasian decree, C. I. 2161, confers citizenship on a certain Polyaretos and his kinsfolk, *ἴεναι δὲ αὐτοὺς καὶ [έπι] πάτρην ἦν ἀν πείθωσι*. In C. I. 1535, a dedication of a statue is made by ἀ πάτρα τῶν Προσυμναίων. In the Rhodian inscription *ante* No. cccxlvi, we have seen that one Eualkidas receives a gold crown from the demos of Lindopolitae and another ἀπὸ τᾶς πάτρας τᾶς Δρυϊτῶν. The decree from Olymos (Waddington-Lebas, Pt. v, No. 334) speaks of τὰς φυλὰς καὶ συγγενείας καὶ πάτρας.

The meaning of *πάτρα* is thus defined in a fragment of Dikaiarchos preserved in Steph. Byzant. s.v.: *Πάτρα, ἐν τῶν τριῶν τῶν παρ' Ἐλλησι κοινωνίας εἰδὼν, ὡς Δικαιάρχος, ἀ δὴ καλοῦμεν πάτραν, φρατρίαν, φυλήν. ἐκλήθη δὲ πάτρα μὲν εἰς τὴν δευτέραν μετάβασιν ἐλθόντων ἡ κατὰ μόνας ἔκαστῳ πρότερον οὖσα συγγένεια, ἀπὸ τοῦ πρεσβυτάτου τε καὶ μάλιστα ἰσχύσαντος ἐν τῷ γένει τὴν ἐπωνυμίαν ἔχουσα.* This passage is thus paraphrased by Cornwall Lewis (preface to Müller's Dorians, i, p. ix): 'Patra was the name of the second stage of relationship among different persons, the first having been merely the affinity between man and wife. Its title was derived from the most ancient and powerful of

the race, as, for instance, the Æacidæ or Pelopidæ.' In this sense *πάτρα* is used both by Homer and by Pindar (see the passages quoted by Buttmann, in Abhandl. d. berlin. Akad. d. Wissen. phil. hist. cl. 1818, 1819, p. 12; Wachsmuth, Hellen. Alterthumsk. i, p. 801), and may be considered the equivalent of *γένος*. Dikaiarchos goes on to say that a *φρατρία*, the next stage of relationship, was a combination arising out of intermarriage of persons belonging to different *πάτραι*.

When, for instance, a daughter married out of her own *πάτρα*, she lost the right of taking part in the religious rites, *πατριωτικὰ ιερά*, of her *πάτρα*, being admitted in exchange into the rites of the *πάτρα* into which she married.

This intermarriage between members of different *πάτραι* led to a fresh bond of union called *φρατρία*; the members of which, though not all descended from the same parents, were in virtue of their collateral kinsmanship participants in certain religious rites common to the phratria; all these phratriae were distributed in the several tribes, *φυλαί*, which the city, *πόλις*, contained (see Wachsmuth, loc. cit. p. 802).

The combined evidence of inscriptions and of the passage in Dikaiarchos justifies us in assuming that the names under which the several patrae are arranged represent either *φρατρίαι*, such as Dikaiarchos mentions, or analogous groups of *πάτραι*

called by some other name. Thus the Amphineoi, *a*, line 20, and *b*, line 12; the Chytrieioi, *a*, line 28; the Lecheioi, *b*, line 27; the Pylloneioi, *c*, line 10; the Boukoleioi, *c*, line 18, would all be *φρατρίαι*, or analogous bodies in which the *πάτραι* ranged under them were associated by community of religious rites and by ties of relationship. The name *'Αλθαιμένιδος*, which in *b*, line 11, and *a*, line 19, precedes the entry *'Αμφινέων πάτραι*, would thus indicate the name of the φυλή to which all these groups of *πάτραι* belong. It should be noted that under the heading *'Αμφινέις* we find four *πάτραι* called Θωάδαι, lines 23–26 *a*, while the *Κρητινάδαι* occur twice under the Chytrieioi, *b*, lines 24 and 26, and again under the Boukoleioi, *c*, line 18. The mutilated entries, *a*, lines 30, 31, 32, all probably contained the same name, *Βουκολίδαι*. This recurrence of the same *πάτρα* in the same and in different *φρατρίαι* may be accounted for if we suppose that the lineal descendants of the same father and mother married members sometimes of their own, sometimes of other phratriæ. As the heading and ending of this inscription are wanting, we can only conjecture what was the object of this list of *πάτραι*. Most probably it concerned religious rites, access to which was restricted to the members of certain families, and the list may have been embodied in a decree declaring that these and no other families were so privileged. See the Koian inscription, Rayet, Inscr. Inéd. de Kos, p. 31, No. 10, the Olymos decree already cited, and the Lindian decree, *post* No. CCCLVII, line 42.

Two difficulties remain: *b*, line 12, we have *'Αμφινέω[ν πάτρ]αι* as a heading, and two lines below *'Αμφινέις* among the *πάτραι* under this heading. Are

we to suppose that in this instance the phratria took its name from a particular *πάτρα*, or is the coincidence accidental? Again, why does the entry *'Αμφινέων πάτραι* occur twice (*a*, line 20, and *b*, line 12), and why is there like repetition of *Χυτριείων πάτραι* (*a*, line 28, and *b*, line 19)? This recurrence suggests that some particular function was discharged by phratriæ in rotation.

Another question here arises. What was the relation of the *κτοῖναι* mentioned in the preceding decree, No. CCCLI, to these groups of *πάτραι*? We must wait for the publication of the inscription from Karpathos promised by M. Martha (Bullet. de Corr. Hellén. iv, p. 143) for the elucidation of this question.

Line 13 *a*, 101 seems the termination of a name preceding *Κικυδίδαι*. No double name occurs in any other entry.

Line 23 *c*. This name has been erased.

The name of the tribe *'Αλθαιμένις*, entered twice in this list, is evidently derived from Althaimenes, of whom Diodoros (v, 59) relates that he fled from Krete to Rhodes, and establishing himself at Kamiros built a temple of Zeus Atabyrios on Mount Atabyron. Having by misadventure killed his own father Katreus, king of Krete, on his landing at Rhodes, Althaimenes became an outcast and died of grief, or, according to Apollodoros, iii, 2, § 1, was swallowed up by the earth. The Rhodians afterwards worshipped him with divine honours. This legend makes it probable that a Kretan colony settled at Kamiros in very early times. The connection with Krete is further indicated by the statement in Steph. Byzantinus, s. v. *'Ιεράπυτνα*, that Hierapytna was anciently called Kamiros. See Höck, Kreta, ii, pp. 364–366.

CCCLIII.

On a circular convex shield of white marble, encircled by a rim, the left side broken away. Diameter, 1 ft. 5 $\frac{1}{4}$ in.
Kamiros, Rhodes; S. and B.

	ΟΚΡΑΙΣΙΣ
	ΙΑΙΝΕΤΟΥΣΙΑΥΡΙΟΥ
	ΓΑΓΗΣΑΝΤΟΣΕΚΠΑΝΤΩΝ
	ΧΩΡΑΣΤΑΣΕΝΤΑΝΑΣΣΩΙΚΑ
5	ΣΑΜΕΝΟΥΕΝΤΟΙΣΑΦΡΑΚΤΟΙΣΚ/
	ΑΝΤΟΣΕΝΚΑΜΕΙΡΩΙΚΑΙΙΕΡΟΠΟΙΗ
	ΑΙΕΞΙΕΡΙΣΤΕΥΣΑΝΤΟΣΚΑΙΓΕΝΟΜΕΝΟΥ
	ΑΣΤΡΩΝΚΑΙΣΤΕΦΑΝΩΘΕΝΤΟΣΧΡΥΣΕ
	ΠΟΤΕΤΩΝΜΑΣΤ.. ΝΑΙΣΚΑΙΥΡΟΑΣΚΛΑ
10	ΥΘΙΑΣ. ΤΑΝΚΑΙΕΡΜΑΙΣΤΑΝΚΑΙΥΠΟΣΕΡΑΠΙ
	ΝΕΝΚΑΜΕΙΡΩΚΑΙΥΠΟΨΥΡΓΑΙ, ΛΑΝΚΟΙΝΟ
	ΤΩΝΕΝΑΕ.. ΙΚΑΙΥΡΟΝΑΚΟΡΕΙΩΝ
	ΛΑΙΑΠΟΣΤΑΛΕΝΤΟΣΙΕΡΟΠΟΙΟΥΕΙΣ
	ΣΙΣΛΗΜΝΟΝΚΑΙΔΙΔΥΜΕΙΟΝΚΑΙ
15	ΤΟΣΕΙΣΑΛΕΞΑΝΔΡΕΙΑΝ
	ΔΕΝΤΟΣΥΡΠΟΤΑΣΒΟΥΛΑΣ
	ΩΙΣΤΕΦΑΝΩΙ
	ΙΑΤΕΥΣΔΑΜΟΣΙΟΣ
	ΣΥΑΡΧΟΝΤΑ
	ΔΙΙΤΕΛΓ'

'Αριστοκράτευς? Πο.
 'Αρισταινέτου? Σιλυρίου
 στραταγήσαντος ἐκ πάντων
 ἐπὶ τᾶς] χώρας τᾶς ἐν τῷ νάσσῳ καὶ
 5 στρατευσάμενου ἐν τοῖς ἀφράκτοις καὶ
 ἱεροθυτήσαντος? ἐν Καμείρῳ καὶ ἵεροποιῆ-
 σαντος καὶ ἔξιεριστεύσαντος καὶ γενομένου
 γραμματέως τῶν μάστρων καὶ στεφανωθέντος χρυσέ-
 φι στεφάνῳ] πό τε τῶν μάστρων δἰς καὶ ὑπὸ Ἀσκλα-
 10 πιαστᾶν καὶ κοινοῦ Θιαστᾶν καὶ Ἐρμαϊστᾶν καὶ ὑπὸ Σεραπι-
 αστᾶν τῶν ἐν Καμείρῳ καὶ ὑπὸ Πυργαδῶν κοινοῦ
 καὶ τῶν ἐν Λέρῳ καὶ ὑπὸ Νακορείων
 καὶ ἀποσταλέντος ἵεροποιοῦ εἰς
 καὶ εἰς Λῆμνον καὶ Διδυμεῖον καὶ
 15 πρεσβεύσαντος εἰς Ἀλεξανδρείαν
 καὶ τειμαθέντος ὑπὸ τᾶς βουλᾶς
 καὶ τοῦ δάμου χρυσέφι στεφάνῳ
 γραμματεὺς δαμόσιος
 ... οὐ ἀρχοντα
 20 Διτή Τελείω

In the Louvre is a smaller marble shield from Kamiros inscribed with a dedication to the gods by Aleximachos, son of Aristainetos. See Longpérier, in Bullet. Archéol. de l'Athénaeum Français, 1855, p. 76; Fröhner, Inscript. Grecques du Louvre, No. 27; and cccxxxiv *ante*, which gives a similar dedication on a marble shield from Kos. See also the dedication C. I. 2654, which Böckh attributes to Knidos.

The inscription before us is a fragment of a decree of the demos of Kamiros in honour of some person whose name is broken away, and contains the recital of his services. He was one of the strategi in Rhodes (*ἐν τῷ νάσσῳ*, line 4), and served in a naval expedition; he filled the high office of *ἱεροποιός*, and was rewarded with a gold crown by the Mastri, and also by the Asklepiastæ and other societies; he was sent as hieropoios to Lemnos and to the Didymeion, and also served in a mission to Alexandria, probably as *πρεσβεύς*. A gold crown was conferred on him by the Boule.

Line 2. *'Αρισταινέτου*. This restoration is suggested by the fact that on the shield from Kamiros in the Louvre, already referred to, the person honoured is Aleximachos, son of Aristainetos.

Line 3. *στραταγήσαντος ἐκ πάντων*. We have the same expression in the Louvre dedication already referred to. Longpérier (Bull. Arch. de l'Athénaeum Français, 1855, p. 76) cites as illustration *παιᾶς ἐκ πάντων*, C. I. 232, and *τῷ κατὰ πάντων*, ibid. No. 425, expressions applied to athletes who had been successful against all antagonists. Fröhner (Inscr. Gr. du Louvre, p. 37), supposes the phrase *ἐκ πάντων* on the Louvre shield to be the equivalent of *χειροτονηθεὶς στραταγὸς ὑπὸ πάντων*. Neither explanation seems satisfactory.

Line 4. *ἐπὶ τᾶς] χώρας*. The restored words are supplied by the Rhodian dedication, C. I. 2524.

ἐν τῷ νάσσῳ. Compare *ἐν τῷ νάσῳ καὶ ἐν τῷ ἀπείρῳ*, in line 2 of cccli *ante*.

Line 5. *στρατευσάμενου ἐν τοῖς ἀφράκτοις*. Compare the Rhodian honorary decrees, C. I. 2525, *στρατευσά-*

μενον *ἐν τε ταῖς ἀφράκτοις [καὶ] ταῖς καταφράκτοις ναυσὶ κατὰ πόλεμον*, and Rev. Archéol. N. S. xi, p. 219, *στρατευσάμενον κατὰ πόλ[εμον]* *ἐν ταῖς καταφράκτοις ναυσὶ καὶ ἐν τριημιολίαις*. On this latter passage Foucart (Rev. Archéol. N. S. xi, p. 220) observes that *κατὰ πόλεμον* is not a mere pleonasm, but that it marks the distinction between service in war and expeditions carried on in time of peace as part of the military training of the ephebi, to which latter also the expression *στρατευσάμενοι* was applied. It should be noted here that there would have been no room for the words *κατὰ πόλεμον* on the missing portion of our shield.

Line 6. *ἱεροποιῆσαντος*. For the functions of the *ἱεροποιοί*, see *ante*, cccli. The missing word at the beginning of this line may be either *ἱεροθυτήσαντος* or *δαμιουργήσαντος*. See the Kamiros dedication published by Foucart, Rev. Archéol. N. S. xiv, p. 337.

Line 7. *ἔξιεριστεύσαντος*. In another Kamiros inscription, Bullet. de Corr. Hellén. v, p. 337, line 15, we have *ἀρχιαρίστας*, where the reading seems certain. The evidence of these two inscriptions justifies Kuster in reading *ἱερίστας* in the following passage in Hesychios, s.v. *ἄγνισθεὶς μύσους*, *ἢ ὁ καθάρας τινάς τοὺς δὲ αὐτοὺς καὶ ἱερίστας τινὲς ἐλεγον καὶ τὸ καθαίρειν ἱερίζειν*. Schmidt (Hesych. i, p. 27) is therefore wrong in substituting *ἱερέίτας* for Kuster's conjecture. The verb *ἱεριστεύω* is not found in the Lexicons.

Line 9. For the Mastri, see *ante*, No. cccli. The *γραμματεὺς μάστρων* occurs in a Lindian dedication (Ross, Archäol. Aufsätze, ii, p. 604).

Lines 10-12. The Asklepiastæ, the *κοινόν* of Thiasitæ, Hermaistæ, Serapiastæ, Pyrganidæ, Nakoreioi, here mentioned, do not appear elsewhere in Rhodian inscriptions. A temenos dedicated to Asklepios is mentioned in an inscription found at Embonas, three hours distant from Kamiros. For similar religious associations in Rhodes or the neighbouring coasts, see Wescher, Rev. Archéol. N. S. x, p. 473. Foucart (Rev. Archéol. N. S.

xi, p. 222, note 4) states that the Hermaistæ occur in a Tralles inscription, unedited in 1865, when he wrote this. They are also found in a dedication at Delos (Homolle, in Bull. de Corr. Hellén. iv, p. 190).

Line 18. *γραμ]ματεὺς δαμόσιος.* This functionary

is mentioned in the Rhodian inscription *ante CCCXLVI.*

Line 19. I can make nothing of this line.

Line 20. *Διτ̄ τελεῖ[ῳ].* A dedication to *'Εστία* and *Ζεὺς Τέλειος* found at Kamiros is published by Foucart, Rev. Archéol. N. S. xiv, p. 337.

CCCLIV.

On a fragment of stèle of blue marble, the left side only complete. Height, 8½ in.; breadth, 1 ft. 1 in. Kamiros, Rhodes; S. and B.

5
ΟΥΛΟΣΛΛ
ΙΜΟΛΑΣΝΙΚΩΝ
ΠΑΝΤΙΑΣΑΓΗΣΙΟΣ
ΤΙΜΩΝΕΥΡΥΔΙΚΟΥΔΑΜΟΚΡ/
ΡΙΣΤΑΝΑΞΤΙΜΑΚΡ . . ΣΥΣ
ΚΑΘΟΟΘΕΣΙΑΝΔΕΑΡΙΣΤΑΙΩΝΟΣ
ΗΜΕΡΙΟΣΑΓΡΙΟΥ
ΑΚΕΣΤΟΡΙΔΑΣΘΕΥΙ ΕΝΕΥ-
ΦΥΦΡ. ΝΟΡΑ ΑΙ
ΔΑΜΟΣΘ
ΔΑ

β]ουλος
Δα]μόλας Νίκων[ος
Φαντίας 'Αγήσιος
Τίμων Εύρυδίκου Δαμοκρά[της
'Α]ριστάναξ Τιμακρ[άτ]ευς
καθ' ώθεσίαν δὲ 'Αρισταίνων
'Ημέριος 'Αγρίου
'Ακεστορίδας Θευγένευς
Εύφρ[ά]νωρ ? Α ..
Δαμοσθ[έ]νης

Part of a list of names; lines 5-10 are in smaller letters than lines 1-4.

CCCLV.

On a fragment from a block of white marble, the top and right edge complete. Height, 2¾ in.; breadth, 1 ft. 3 in. Kamiros, Rhodes; S. and B.

\ ΟΞΕΝΟΠΟΣ
ΑΙ ΔΕ ΣΑΡΙ< -

Φι]λοξένο Ποσ
. . π]αιδες 'Αριστ

The letters in this fragment are earlier in character than those of the other inscriptions from Kamiros.
The right side of the stone is finished for a joint.

CCCLVI.

On a fragment from the front of a square cista, broken off at the second line of the inscription. Height, 3½ in.; breadth, 1 ft. 1½ in. Kamiros, Rhodes; C. T. N.

ΕΡΜΑΙΟΥ
| ος

'Ερμαίον

CCCLVII.

On a stèle of blue marble. Height, 3 ft. $1\frac{1}{4}$ in.; breadth, 1 ft. $5\frac{3}{4}$ in. Found at Massari, near Lindos, and obtained by me from Dr. Barmann of Rhodes. Published by Foucart, Rev. Archéol. N. S. xv, p. 204.

	ΕΔΟΞΕΜΑΣΤΡΟΙΣΚΑΙΛΙΝΔΙΟΙΣΕΠΙΣΤΑΤΑΝ
	ΕΠΕΙΔΗΕΡΙΣΤΑΤΑΙΑΙΡΕΘΕΝΤΕΣΥΠΟΛΙΝΔΙΩΝ
	ΑΝΑΞΑΝΔΡΟΣΠΑΓΩΝΟΣΚΑΜΥΝΔΙΟΣ
	ΛΥΣΙΑΣΛΥΣΙΚΡΑΤΕΥΣΛΑΔΑΡ . . ΟΣ
5	ΕΥΒΟΥΛΟΣΕΥΘΥΜΑΧΟΥΠΑΓΙΟΣ
	ΚΑΙΤΟΙΑΙΡΕΘΕΝΤΕΣΑΝΔΡΕΣ
	ΣΥΝΑΓΩΝΙΞΑΣΘΑΙΤΑΙΣΔΙΚΑΙΣ
	ΠΑΥΣΑΝΙΑΣΠΟΛΥΙΑΛΟΥΒΡΑΣΙΟΣ
	ΑΣΤΥΜΕΔΩΝΑΝΔΡΟΣΘΕΝΕΥΣΛΙΝΔΟΠΟΛΙΑ ^Λ
10	ΑΓΗΣΑΝΔΡΟΣΠΟΛΥΑΡΑΤΟΥΑΡΓΕΙΟΣ
	ΕΠΙΚΡΑΤΗΣΑΓΗΣΙΔΑΜΟΥΚΛΑΣΙΟΣ
	ΤΕΛΕΣΩΝΔΑΜΟΣ . . ΝΕΥΣΚΛΑΣΙΟΣ
	ΦΙΛΙΩΝΑΝΔΡΟΣ . . ΕΥΣΛΙΝΔΟΠΟΛΙΤΑΣ
	ΕΠΙΚΡΑΤΗΣΠΑΓΣ . ΚΣΚΑΜΥΝΔΙΟΣ
15	ΔΙΔΥΜΑΚΛΗΣΦΙ . . ΟΥΛΙΝΔΟΠΟΛΙΤΑΣ
	ΑΓΗΣΙΛΟΧΟΣΑΓ . . ΝΔΡΟΥΚΑΤΤΑΒΙΟΣ
	ΑΡΧΙΝΟΜΟΣΦΙΛΟΦΡΟΝΟΣΚΛΑΣΙΟΣ
	ΑΡΧΟΚΡΑΤΗΣΣΤΡΑΤΟΚΛΕΥΣΒΟΥΛΙΔΑΣ
	ΚΑΛΛΙΣΤΡΑΤΟΣΝΙΚΟΣΤΡΑΤΟΥΝΕΤΤΙΔΑΣ
20	ΑΛΕΞΙΜΑΧΟΣΚΛΕΑΝΔΡΙΔΑΛΑΔΑΡΜΙΟΣ
	ΑΛΕΞΙΜΑΧΟΣΜΙΚΥΛΟΥΛΑΔΑΡΜΙΟΣ
	ΕΥΚΛΗΣΑΦΑΙΣΤΙΩΝΟΣΑΡΓΕΙΟΣ
	ΔΕΙΝΙΑΣΑΝΘΑΓΟΡΑΛΙΝΔΟΠΟΛΙΤΑΣ
	ΙΡΡΑΣΟΣΜΙΚΙΩΝΟΣΛΙΝΔΟΠΟΛΙΤΑΣ
25	ΚΑΛΛΙΓΝΩΤΟΣΔΑΜΟΣΘΕΝΕΥΣΚΛΑΣΙΟΣ
	ΑΡΙΣΤΟΜΑΧΟΣΑΛΕΞΑΡΧΟΥΠΡΕΔΙΕΥΣ
	ΦΑΙΝΙΠΡΟΣΕΠΙΚΡΑΤΕΥΣΚΛΑΣΙΟΣ
	. ΝΙΚΑΓΟΡΑΣΑΡΙΣΤΟΓΕΝΕΥΣΝΕΤΤΙΔΑΣ
	ΦΙΛΟΚΡΑΤΗΣΔΑΜΟΚΡΑΤΕΥΣΛΙΝΔΟΠΟΛΙΤΑΣ
30	ΚΛΕΑΓΟΡΑΣΚΟΜΑΤΑΚΛΑΣΙΟΣ
	ΑΓΗΣΙΣΤΡΑΤΟΣΕΥΔΙΚΟΥΒΟΥΛΙΔΑΣ
	ΠΙΣΤΟΚΡΑΤΗΣΘΕΥΓΕΝΕΥΣΚΛΑΣΙΟΣ
	ΞΕΝΟΦΩΝΚΛΕΙΤΩΝΟΣΒΡΑΣΙΟΣ
	ΦΑΕΘΩΝΦΙΛΟΚΡΑΤΕΥΣΛΑΔΑΡΜΙΟΣ
35	ΑΛΚΙΜΕΔΩΝΦΙΛΙΩΝΟΣΛΙΝΔΟΠΟΛΙΤΑΣ
	ΟΝΟΜΑΚΛΗΣΜΕΛΑΝΩΠΟΥΛΙΝΔΟΠΟΛΙΤΑΣ
	ΘΕΑΙΔΗΤΟΣΠΟΛΥΧΑΡΜΟΥΝΕΤΤΙΔΑΣ
	ΑΝΔΡΕΣΑΓΑΘΟΙΕΓΕΝΟΝΤΟΣΥΝΔΙΑΦΥΛΑΞΑΝΤΕΣΛΙΝΔΙΟΙΣΟΡΩΣ
	ΤΑΙΑΙΡΕΧΙΕΣΓΙΝΩΝΤΑΙΕΝΛΙΝΔΩΤΩΝΙΕΡΕΩΝΚΑΙΙΕΡΟΘΥΤΑΝΚΑ .
40	ΙΕΡΟΠΟΙΩΝΚΑΙΤΩΝΑΛΛΩΝΤΩΝΕΠΙΤΑΚΟΙΝΑΤΑΣΣΟΜΕΝ . ΝΕΞ
	ΑΥΤΩΝΛΙΝΔΙΩΝΚΑΘΑΚΑΙΕΝΤΟΙΣΝΟΜΟΙΣΓΕΓΡΑΤΑΙΚΑ . ΙΗΜΕΤΕ
	ΧΩΝΤΙΤΩΝΕΝΛΙΝΔΩΙΕΡΩΝΟΙΜΗΚΑΙΠΡΟΤΕΡΟΝΜΕΤΕΙΧΟΝΔΕΔΟ
	ΧΘΑΙΤΟΙΣΜΑΣΤΡΟΙΣΚΑΙΛΙΝΔΙΟΙΣΕΠΑΙΝΕΣΑΙΑΥΤΟΥΣΟΤΙΑΝΔΡΕΣ
	ΑΓΑΘΟΙΕΓΕΝΟΝΤΟΠΕΡΙΤΑΙΕΡΑΤΑΛΙΝΔΙΩΝΚΑΙΑΝΑΓΡΑΨΑΙΤΟΔΕΤC
45	ΨΑΦΙΣΜΑΕΣΣΤΑΛΑΝΛΙΘΙΝΑΝΚΑΙΘΕΜΕΙΝΕΣΤΟΙΕΡΟΝΤΑΣΑΘΑΝΑ .
	ΟΠΩΣΠΑΣΙΝΤΟΙΣΕΠΙΓΙΝΟΜΕΝΟΙΣΦΑΝΕΡΟΙΗΙΟΤΙΛΙΝΔΙΟΙΤΩΝΑ
	ΓΑΘΩΝΑΝΔΡΩΝΜΝΑΜΑΝΠΟΙΕΥΝΤΑΙΕΣΤΟΝΑΠΑΝΤΑΧΡΟΝΟΝΤΟ
	ΔΕΑΝΑΛΩΜΑΤΟΕΣΤΑΝΣΤΑΛΑΝΚΑΙΤΑΝΑΝΑΓΡΑΦΑΝΟΙΕΡΕΥΣ . .
	ΑΘΑΝΑΣΤΕΛΕΣΑΤΩΠΩΣΔΕΑΣΤΑΛΑΤΕΘΗΙΕΣΤΟΙΕΡΟΝΤΑΣ
50	. ΘΑΝΑΣΤΟΙΕΡΙΣΤΑΤΑΙΕΠΙΜΕΛΗΘΕΝΤΩΤΟΙΕΝΑΡΧΑΙΕΟΝΤΕΣ.

Ἐδοξε μάστροις καὶ Λινδίοις ἐπιστατᾶν
ἐπειδὴ ἐπιστάται αἱρεθέντες ὑπὸ Λινδίων

'Ανάξανδρος Πάγωνος Καμύνδιος
Λινσίας Λιντικράτευς Λαδάρ[μι]ος
5 Εὐβουλος Εὐθυμάχου Πάγιος
καὶ τοὶ αἱρεθέντες ἀνδρες
συναγωνίζασθαι ταῖς δίκαιαις
Πανσανίας Πολυζάλου Βράσιος
'Αστυμέδων 'Ανδροσθένευς Λινδοπολίτας
10 'Αγήσανδρος Πολυαράτου 'Αργεῖος
'Επικράτης 'Αγησιδάμου Κλάσιος
Τελέσων Δαμοσ[θε]νευς Κλάσιος
Φιλίων 'Ανδροσ[θέν]ευς Λινδοπολίτας
'Επικράτης Πάγω[ν]ος Καμύνδιος
15 Διδυμακλῆς Φι[λίν]ου Λινδοπολίτας
'Αγησιλοχος 'Αγ[ησά]νδρου Καττάβιος
'Αρχίνομος Φιλόφρονος Κλάσιος
'Αρχοκράτης Στρατοκλέυς Βουλίδας
Καλλίστρατος Νικοστράτου Νεττίδας
20 'Αλεξίμαχος Κλεανδρίδα Λαδάρμιος
'Αλεξίμαχος Μικύλου Λαδάρμιος
Εύκλης 'Αφαιστίωνος 'Αργεῖος
Δεινίας 'Ανθαγόρα Λινδοπολίτας
"Ιππασος Μικίωνος Λινδοπολίτας
25 Καλλίγνωτος Δαμοσθένευς Κλάσιος
'Αριστόμαχος 'Αλεξάρχου Πεδιεὺς
Φαίνιππος 'Επικράτευς Κλάσιος
Νικαγόρας 'Αριστογένευς Νεττίδας
Φιλοκράτης Δαμοκράτευς Λινδοπολίτας
30 Κλεαγόρας Κομάτα Κλάσιος
'Αγησίστρατος Εύδίκου Βουλίδας
Πιστοκράτης Θευγένευς Κλάσιος
Ξενοφῶν Κλείτωνος Βράσιος
Φαέθων Φιλοκράτευς Λαδάρμιος
35 'Αλκιμέδων Φιλίωνος Λινδοπολίτας
'Ονομακλῆς Μελανώπου Λινδοπολίτας
Θεαίδητος Πολυχάρμου Νεττίδας
ἀνδρες ἀγαθοὶ ἐγένοντο συνδιαφυλάξαντες Λινδίοις ὅπως
ταὶ αἱρέσιες γύνωνται ἐν Λίνδῳ τῶν ἱερέων καὶ ἱεροθυτῶν καὶ
40 ιεροποιῶν καὶ τῶν ἄλλων τῶν ἐπὶ τὰ κοινὰ τασσομένων ἐξ
αὐτῶν Λινδίων καθὰ καὶ ἐν τοῖς νόμοις γέγραπται καὶ μὴ μετέ-
χωντι τῶν ἐν Λίνδῳ ἱερῶν οὐ μὴ καὶ πρότερον μετεῖχον· δεδό-
χαι τοῖς μάστροις καὶ Λινδίοις ἐπαινέσαι αὐτοὺς ὅτι ἀνδρες
ἀγαθοὶ ἐγένοντο περὶ τὰ ἱερὰ τὰ Λινδίων καὶ ἀναγράψαι τόδε τὸ
45 ψάφισμα ἐστάλαν λιθίναν καὶ θέμειν ἐστὸν τὸν τάσις Αθάνα[ς]
ὅπως πᾶσιν τοῖς ἐπιγινομένοις φανερὸν ἢ ὅτι Λινδιοι τῶν ἀ-
γαθῶν ἀνδρῶν μνάμαν ποιεῦνται ἐστὸν τὸν ἀπαντα χρόνον· τὸ
δὲ ἀνάλωμα τὸν τὰν στάλαν καὶ τὰν ἀναγραφὰν ὁ ἱερεὺς [τὰς
'Αθάνας τελεσάτω· ὅπως δὲ ἀ στάλα τέθη ἐστὸν τὸν τάσις
50 'Α]θάνας τοὶ ἐπιστάται ἐπιμεληθέντω τοὶ ἐν ἀρχῇ ἔοντες.

This is a decree of the *μάστροι* and Lindians in honour of a Commission composed of *ἐπιστάται* and other persons associated with them who had been chosen to superintend the elections of the *ἱερέis* and other ministers of religion, and to take care that these persons are chosen according to law, and only from among the citizens of Lindos, *ἐξ αὐτῶν Λινδίων* (lines 40, 41). The commissioners were also charged to prevent any persons from taking part in the Lindian Sacred Rites, *ἱερά*, who had not formerly enjoyed this privilege. The decree is ordered to

be engraved on a marble stèle and set up in the Hieron of Athenè Lindia.

M. Foucart has edited this inscription from a copy given him by Dr. Barmann, which on collation with the stone exhibits many inaccuracies, of which the following may be noted:—

Line 3. *'Ε[ρ]ά[τω]νος* for *Πάγωνος*.

Line 5. *Ποσ...* for *Πάγιος*. This line is wrongly transposed to below line 7.

Line 14. *Παπ...* for *Πάγω[ν]ος*.

Line 15. *Μ....ον* for *Φι[λίν]ου*.

Line 26. This line omitted.

Line 40. This line is incorrect after *ἄλλων*.

Line 47. [*μνει]*άν for *μνάμαν*.

In several lines single letters are omitted which are perfectly legible on the stone.

Line 1. *"Εδοξε μάστροις καὶ Λινδόις.* In editing this inscription (Rev. Archéol. N.S. xv, p. 209) M. Foucart considers the *μάστροι* in the heading as the senate of Lindos. It is however clear from the evidence of inscriptions, *ante Nos. cccXLIX, cccli*, that the *μάστροι* were not peculiar to Lindos, but that they exercised authority in religious matters both at Ialysos and Kamiros, in which latter city they were elected by the *κτονάται*. Their authority is marked by their position in the heading both of Lindian and Ialysian decrees in which they precede the demos. See *ante No. cccli*, where I have collected the evidence as to *μάστροι* in Rhodes or elsewhere, so far as I could gather it from inscriptions or notices in ancient authors. After *ἐπιστατᾶν* at the end of this line *γνώμα* must be understood, as Foucart remarks. It may have been omitted by an oversight of the lapidary.

In a Lindian decree, Ross, Hellenika, p. 113, No. 47, we have the complete form, *ἔδοξε μάστροις καὶ Λινδόις ἐπιστατᾶν γνώμα*. These *ἐπιστάται*, 'inspectors' or 'superintendents,' are mentioned in connection with religious ministration in other Rhodian inscriptions. On a marble found on the site of the temple of Apollo Erethimios they are associated with *ἐπίσκοποι*, *ἱεροποιοί*, and other ministers of the temple in a list in which they take precedence of all the rest. See Ross, Inscr. Ined. iii, No. 276. That the office was elective we know from our inscription, line 2, and its permanency is proved by the expression *τοὶ ἐν ἀρχῇ ἔόντες*, line 50. Here and in the inscription, Ross, Inscr. Ined. iii, No. 276, the number of epistatae is three.

The *ἐπιστάται* mentioned in another Lindian inscription, Ross, Archäol. Aufs. ii, p. 599, No. 9, are described as *τοὶ πεμφθέντες ὑπὸ τοῦ δάμου*. These were probably commissioners who were appointed for some special purpose, as they were not Lindian citizens. See Ross, *loc. cit.* p. 600. In the island of Megistè (Castel Rosso), on the Lykian coast, Ross copied a dedication to Apollo Megisteus by two epistatae. See his Hellenika, p. 67. *'Ἐπιστάται* occur elsewhere in inscriptions in connection with *ἱεροποιοί* and with temples. See C. I. 76, 160, 2266.

Line 3. *Καμύνδιος.* This name occurs in another Rhodian inscription (Ross, Arch. Aufs. ii, p. 612, No. 22), and on one from Karpathos (Bull. de Corr. Hellén. iv, p. 271).

Lines 6, 7. *καὶ τοὶ αἰρεθέντες ἄνδρες συναγωνίξασθαι ταῖς δίκαις.* The *δίκαι* which these commissioners are appointed to conduct are, it may be presumed, suits against those who claimed rights in respect to the *ἱερά*, to which they were not entitled; see lines 41, 42. The expression *συναγωνίξασθαι* shows, as Foucart remarks, that they were the assessors of the *ἐπιστάται* in these causes. On the right to participate in sacrifices alluded to here, see Waddington-Lebas, v, § 2, p. 105, No. 339; Rayet, Inscr. Inéd. de Kos,

pp. 52–56; Foucart, Rev. Archéol. N. S. xv, p. 216; Foucart-Lebas, ii, § 1, p. 2.

Line 9. *Λινδοπολίτας.* This name, which recurs lines 15, 23, 24, 29, and in a Rhodian inscription, Bullet. de Corr. Hellén. v, p. 334, may be compared with *Νεοπολίτας* which we find in the inscription from the temple of Apollo Erethimios (Ross, Inscr. Ined. iii, No. 277), and which Ross *ad loc.* considers to be the name of a Rhodian Deme. He supposes that *Πολίτας*, which occurs in the same inscription, designates a citizen of Rhodes itself, the dominant *πόλις* in the island. *Καρπαθιοπολίτας* occurs in Rhodian inscriptions, C. I. 2538, 2539, and Ross, Inscr. Ined. iii, p. 15, No. 265; also in a Karpathian inscription, Bullet. de Corr. Hellén. iv, p. 271.

Line 19. *Νεττίδας*, which recurs lines 28, 37. An inscription published by me in the Journal of Hellenic Studies, ii, p. 354, records a decree bestowing a crown on a certain Sosikrates, son of Kleonymos of Netteia, and ordering that the record of this decree be engraved on a stèle and set up at Netteia in the Hieron of Zeus Patrōos. I copied this inscription at Apolakkia in Rhodes in 1853; it was then lying among the stones collected for building a church at Apolakkia, and it had been found with other marbles at a short distance from that village. The site of Netteia was therefore probably very near Apolakkia (see my Travels and Discoveries, i, p. 198). This village is near the southwest coast of the island and may very well have been included in the territory of Lindos (see the map in my Travels, frontispiece to vol. i).

Lines 20, 21, 34. *Λαδάρρης.* This deme occurs in an inscription (C. I. 2513) which was copied by Fourmont, and in his notes is entered as having been in a Consul's house at Chios. Böckh places it under Kos, but it is more probably Rhodian (see C. I. 2545). In a mountainous district of Rhodes, about half-way between the two coasts, is a village called Laerma, the name of which may be a corruption of Ladarmia. It is a little to the north-west of Lindos.

Line 22. *Ἄργειος.* This occurs in another Rhodian inscription (Foucart, in Rev. Archéol. N. S. xiii, p. 360, No. 30). Argos must have been a Rhodian deme. There is a district in Kalymnos still called *Ἄργος*.

Line 26. *Πεδιεύς.* Foucart identifies the inhabitants of this deme with the *Πεδιεὺς ἐν Λίνδῳ* in the lists of Karian tributaries (see Köhler, Urkunden, p. 192). *Πεδιεύς* occurs in Rhodian inscriptions, Ross, Hellen. p. 104, No. 31, and Bullet. de Corr. Hellén. v, p. 334. In another Rhodian inscription, Rev. Archéol. N. S. xiii, p. 369, No. 32, we have the feminine, *Πεδι[ά]δος*.

Line 39. *ἱεροθυτᾶν.* *ἱεροθύται* are mentioned in the following Rhodian inscriptions: the treaty between Hierapytna and Rhodes, Naber in Mnemosyne, 1852, i, p. 79; Ross, Archäol. Aufsätze, ii, pp. 589–618, Nos. 9, 16, 17; Foucart, Rev. Archéol. N. S. xi, p. 219, No. 1; *ibid.* xv, p. 218, No. 61. They appear to have been a college of at least fifteen presided over by an *ἀρχιἱεροθύτης* (see Ross, Arch. Aufs. *ibid.* Nos. 9, 16). Among the honours accorded to public benefactors was *σίτησις ἐν ιεροθυτείῳ* (Ross, Arch. Aufs. *ibid.*

Nos. 1, 21, 22), which must have been a favour analogous to the *σίτησις ἐν πρυτανείῳ* of other Greek states. Pausanias (iv, § 32, 1) speaks of a *ἱεροθύσιον* where were statues of all the Hellenic Gods. See Vischer, Kleine Schriften, ii, p. 29; Foucart, in Rev. Archéol. N. S. xv, p. 215. It may be inferred from our inscription and from those already cited from the Mnemosyne and from Ross (Arch. Aufs. ii, p. 605, No. 16), that the *ἱεροθύται* ranked after the *ἱερεῖς* and before the *ἱεροποιοί*. See also C. I. 1297. In Agrigentum, Segesta, and Melita the *ἱεροθύτας* was the eponymous magistrate. See C. I. 5491, 5546, 5752. According to Pausanias (viii, § 42, 5) three *ἱεροθύται*, chosen from the *ἀστοί*, were associated with the *ἱέρεια* in a sacrifice to Demeter at Phigalia. On

the functions of the *ἱεροθύται* see Vischer, Kleine Schriften, ii, p. 30. He thinks that they were not priests but rather ministers representing the state in matters relating to worship (Cult-beamte). In that capacity they invited guests to the *κοινή ἑστία*. In the treaty between Rhodes and Hieraptyna already referred to, the *ἱερεῖς* and *ἱεροθύται* are ordered to pray to the Rhodian Gods.

Line 40. *ἐπὶ τὰ κοινά*. By *κοινά* are evidently meant *κοινὰ ιερά*.

ἔξ αὐτῶν Λινδίων. This must be connected with *ταὶ αἰρέσιες*, line 39. All these functionaries were to be chosen from Lindian citizens, just as in the already cited passage of Pausanias, viii, § 42, 5, the *ἱεροθύται* are chosen from the *ἀστοῦ*.

CCCLVIII.

On a circular altar or pedestal of white marble, which has been hollowed out, probably to form a mortar with a hole at the bottom. Externally the upper part of the inscription has been cut away so as to form a conical foot to the mortar. Diameter, 1 ft. 9 $\frac{3}{4}$ in. Found at Mallona, near Lindos, in 1862; S. and B. Wescher, Rev. Archéol. N. S. x, p. 462; Foucart, Les Associations Relig. p. 229; Lüders, Die Dionysisch. Künstler, p. 167, No. 55.

ΟΞΣΙ Ι Δ - Γ Δ - ΣΕΝΤΑΥΠΟ ΤΟΥΚΟΙΝΟΥΙΟΥΔΙΟΝΥΣΙΑΣΤΑΝΑΘΑΝΑΙΣΣΤΑΝΔΙΟΣ ΑΤΑΒΥΡΙΑΣΤΑΝΕΥΦΡΑΝΟΡΙΩΝΤΩΝΣΥΝΑΘΗΝΑΙΩΚΝΙΔΙΩ 5 ΧΡΥΣΕΩΣΤΕΦΑΝΩΚΑΙΑΝΑΓΟΡΕΥΣΕΣΙΝΙΣΣΤΟΝΑΕΙΧΡΟΝΟΝ ΕΠΗΡΕΑΣΘΕΝΤΟΣΔΕΤΟΥΚΟΙΝΟΥΠΕΡΙΤΩΝΤΟΠΩΝΚΑΙ ΑΝΑΛΩΘΕΙΣΑΝΙΣΣΤΑΠΡΑΓΜΑΤΑΖΦΝΚΑΙΤΑΥΤΕΣΗΠΑΝ ΓΕΙΛΕΤΟΤΩΚΟΙΝΩΚΑΙΦΙΛΟΤΕΙΜΗΘΕΝΤΟΣΕΙΣΕΥΑΡΕΣΤΗ ΣΙΝΤΩΝΕΡΑΝΙΣΣΤΑΝΠΛΕΟΝΑΚΙΣΚΑΙΕΠΑΝΓΕΙΑΜΕΝΟΥΕΙΣΕ 10 ΠΙΣΚΕΥΑΝΤΟΥΤΟΠΟΥΖΡΕΚΑΙΑΛΛΕΣΕΠΑΝΓΙΛΑΜΕΝΟΥΙΣΤΑ ΟΙΚΗΤΗΡΙΑΖΡΚΑΙΑΛΛΑΣΕΠΑΝΓΙΛΑΜΕΝΟΥΕΙΣΕΝΘΗΜΑΤΛΟΠΛΟ ΣΙΟΣΤΟΥΤΟΠΟΥΖΡΚΑΙΤΑΣΓΥΝΑΙΚΟΣΑΥΤΟΥΑΡΕΤΗΣΜΕΝΤΕΙΜΛΘΕΙ ΣΑΣΥΠΟΤΟΥΚΟΙΝΟΥΤ.....ΣΙΑΣΤΑΝΑΘΑΝ..ΣΤΑΝΔΙΟΣΑΤΑΒΥΡΙΑΣΤΑΝ ΕΥΦΡΑΝΟΡΙΩΝΤΩΝ 15 ΑΘΑΝΑ	ΑΘΕΙΣΑΣΤΩΚΟΙΝΩ ΝΑΛΩΜΑΤΩΝ Ε
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καὶ τειμα]θέντα ὑπὸ

τοῦ κοινοῦ τοῦ Διονυσιαστᾶν Ἀθαναιστᾶν Διοσ- αταβυριαστᾶν Εὐφρανορίων τῶν σὺν Ἀθηναίῳ Κνιδίῳ 5 χρυσέῳ στεφάνῳ καὶ ἀναγορεύσεσιν ἵσ τὸν δὲ λ χρόνον· ἐπηρεασθέντος δὲ τοῦ κοινοῦ περὶ τῶν τόπων καὶ ἀναλωθεισᾶν ἵσ τὰ πράγματα Λ̄φν καὶ ταύτες ἡπαν- γεῖλετο τῷ κοινῷ καὶ φιλοτειμηθέντος εἰς εὐαρέστη- σιν τῶν Ἐρανιστᾶν πλεονάκις καὶ ἐπανγειλαμένου εἰς ἐ- πισκευὰν τοῦ τόπου Λ̄φ?ε καὶ ἄλλες ἐπανγιλαμένου ἵσ τὰ 10 οἰκητήρια Λ̄ρ καὶ ἄλλας ἐπανγιλαμένου εἰς ἐνθήματα ὀπλό- σιος? τοῦ τόπου Λ̄ρ καὶ τὰς γυναικὸς αὐτοῦ Ἀρετῆς μὲν τειμαθεί- σας ὑπὸ τοῦ κοινοῦ τοῦ Διονυσιαστᾶν Ἀθαν[αῖ]στᾶν Διοσαταβυριαστᾶν Εὐφρανορίων τῶν [σὺν Ἀθηναίῳ Κνιδίῳ καὶ . . .]αθείσας τῷ κοινῷ 15 Ἀθανα[ιστᾶν	δ]ναλωμάτων
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This inscription exhibits great carelessness in the orthography, and must be of a late period. Thus we have a double *σ* in *Ἀθαναιστᾶν*, line 2; *ἵσ* for *εἰς*, lines 4, 6; *Ἐρανιστᾶν*, line 8; *τάντες* for *ταύτας*, line 6; *ἄλλες* for *ἄλλας*, line 9; *ἡπανγεῖλετο*, line 7, is a barbarous form for *ἐπηγεῖλατο*, and this verb is left without a nominative case.

The inscription is part of a decree bestowing

honours on some benefactor of several religious associations at Rhodes.

Lines 1-5. We are told that this benefactor, whose name must have been in the missing upper part of the decree, was honoured with a golden crown and perennial proclamations by the *κοινόν* of the Dionysiastai, the Athanaistai, and Diosatabyriastai Euphranorioi, who were associated with the Knidian Athenaios.

In line 6 foll., it is stated that the community from whom the decree emanates had been molested about certain localities which doubtless had been used by the *κοινόν* for the celebration of their religious rites. This had led to litigation, *πράγματα* (line 7), the cost of which was 550 drachmæ. This sum had been furnished by the person honoured in the decree, who had also given 560 drachmæ for setting the ground in order; *εἰς ἐπισκευὰν τοῦ τόπου* (line 10), for the lodgings, *οἰκητήρια* (line 11), 100 drachmæ, and an equal sum for a purpose which, from the illegible condition of the last word in line 11, cannot be explained.

I have already noticed the Religious Associations of Rhodes. See *ante cccXLIV*, and the Netteian decree (*Journal of Hellenic Studies*, ii, pp. 357–360). The epithet *Εὐφρανόριοι* attached to the *Διοσατα-*
βυριαστάι here may have been derived from the Euphranor who is mentioned in the Netteian decree.

Line 6. *περὶ τῶν τόπων*. Compare C. I. 2525 b, line 120: *καὶ ταῖς ἐπιχύσεσι ἐπὶ τῶν τόπων εἰς τὸν δὲ χρόνον*.

Line 7. *Λῆγον*. The siglum *Λ* which here represents the drachma is explained in Pseudo-Galen. *περὶ μέτρων*, c. ii; ap. Hultsch, *Metrol. Script. Reliqu.* i, p. 220: *Αἱ δὲ δύο γραμμαὶ συνάπτονται κατὰ θάτερον πέρας ὥστε γωνίαν ποιεῖν δραχμὴν σημαίνοντι Λ.* With this siglum may be compared the *Ι* which oc-

curs in a Knidian inscription, to denote the drachma. (See my *Hist. Disc.* ii, p. 756, No. 41.)

Line 11. *εἰς τὰ οἰκητήρια*. These were probably houses where certain officers and members of the *κοινόν* were lodged either during the celebration of certain festivals or permanently. Such lodges would be in the vicinity of the temple or other place of worship of the *κοινόν*.

εἰς ἐνθήματα ΟΠΛΟσιος τοῦ τόπου. I can only read the first four letters thus, *ΟΠΛΟσιος*. Wescher reads *ἐνθήματα (οἰκή)σιος*, but the letters which I print in uncials are certainly not *OIKH*. Foucart suggests *κοσμήσιος*, but that is equally at variance with the stone. The word may be a blundered form of *ὅπλισις*, ‘equipment.’ The barbarous ignorance of the lapidary has been already noticed. *ἐνθήματα* is probably used here in the same sense in which we find *ἔνθεμα* in an inscription, C. I. 3599, lines 13, 15: *τοὺς δὲ τραπεζίτας, ἐπεὶ διαγεγραμμένα ἦν τὰ διάφορα, ἔχειν ἔνθεμα [διδόντας τόκον αὐτῶν δέκατον . . . τὸν δὲ τραπεζίτας] ἔχειν ἔνθεμα τὰς μυρίας Αλεξανδρείας*. In this passage the word clearly means money deposited with a banker.

The litigation mentioned, line 6 of our inscription, may have made it necessary to deposit a sum in court, pendentive lite, or as a security or indemnity in contingencies which might arise.

CCCLIX.

On the end of a blue marble cist found near Rhodes. Height, 7½ in.; width, 1 ft. 1½ in. C. T. N.

ΠΑΥΣΑΝΙΑΣ
ΠΑΥΣΑΝΙΑ
ΡΥΝΧΙΔΑΣ

Παυσανίας
Παυσανία
'Ρυνχίδας.

'*Rynchidas*. This is the ethnic of a deme otherwise unknown. In the inscription from Embonas in Rhodes, published by Martha, *Bull. de Corr. Archéol.*

iv, p. 138, we find, line 4, *τὰς γὰς τὰς ἐν 'Ρογκ[ν]ῳ*. This may be the same deme.

CCCLX.

Round a marble cup. Height, 5½ in.; diameter, inclusive of handles, 9¼ in. Rhodes; C. T. N.

ΑΠΟΤΑΦΩΝΤΑΦΩΝ

'*Apotaphon taphon*.

These words are inscribed round the body of the cup, which is encircled with an ivy wreath in relief. It is solid, has two handles, and resembles in form the skyphos of fictile art. On the top are two leaves of the vine or plane in slight relief; in the centre of each leaf a small hole has been drilled, probably for the attachment of some object in metal. The bottom of the foot of the cup presents a fractured surface shewing that it has been broken off from a support of some kind. This support would probably be a small column. The word *ἀπόταφοι* is thus explained by Hesychios s. v. *οἱ συνηριστευκότες τοῖς ἐλευθέροις δοῦλοι, καὶ μὴ*

συνταφέντες αὐτοῖς. Suidas, s. v., gives a different explanation. The *ἀπόταφος* according to him is *ὁ ἀπεστερημένος τῶν προγονικῶν τάφων οὗτος Δείναρχος*. It would seem from a comparison of these two passages that the word *ἀπόταφος* was in the time of Deinarchos applied to those who were deprived of the right of burial in the tombs of their forefathers, and that slaves who had earned their liberty were also called *ἀπόταφοι* because they had the privilege of a separate place of burial. In our dedication *taphon* must be understood as the Doric contracted form of *taphew*, ‘a burying ground,’ which occurs in two Palmyrene inscriptions, C. I. 4507; Waddington-

Lebas, Pt. vi, § 8, Nos. 2619, 2621; in another Palmyrene inscription, No. 2625, ibid., we have *ταφαιών*. The Rhodian inscription, Bullet. de Corr. Hellén. iv, p. 139, contains the grant of a burial ground to certain eranists, which is marked off by

boundaries, *ὡς δροι κεῦνται*. I think it more than probable that the vase on which our inscription is engraved is broken off from a small pillar which marked the boundary of such a burial ground, or surmounted a large tomb; see C. I. 534, 535.

CCCLXI.

On a tablet of white marble. Length, 1 ft. $\frac{1}{2}$ in.; height, $6\frac{1}{4}$ in. Rhodes; A. B.

ΑΙΓΥΠΤΟΥ ΜΕΔΕΟΥΣ ΙΒΑΘΥΚΛΗΡΟΙ ΟΣΑΙΣ ΤΗΣ
ΞΕΙΝΕΠΑΡΑΠΡΟΤΥΛΩΤΟΥ ΣΔΕΘΕΤΟΙ ΑΚΟΡΟΣ
ΒΩΜΟΥ ΣΑΘΑΝΑΤΟΙ ΙΣΙΝΕΤΡΕΙ ΓΕΡΑΣ ΑΥΤΟΙ ΑΝΑΚΤΕΣ
ΚΕΔΝΟΙ ΙΣΕΥΡΩΠΑΣ ΠΑΙΣΙΝ ΝΕΙΜΑΝΙΣΟΝ
5 ΜΟΥΝΩΙ ΕΝΑΙ ΙΕΙΟΙ ΙΣΙΤΟ ΔΕΚΛΕΟ ΣΑΦΘΟΝ ΟΝΩΝΗΡ
ΕΓΜΑΚΑΡΩΝ ΝΑΝΥ ΣΑΙΦΑΤΙ ΔΙΚΑΙΟ ΣΥΝΑΙ

Αἰγύπτου μεδέονσι βαθυκλήροι Σαΐστης,
Ξείνε, παρὰ προπύλω τούσδε θέτο ζάκορος
Βωμοὺς ἀθανάτοισιν, ἐπεὶ γέρας αὐτοὶ ἀνακτεῖ
5 Κεδνοῖς Εύρωπας παισὶν ἔνειμαν ίσον
Μούνωρ ἐν αἰξέοισι· τόδε κλέος ἀφθονον ὄντι
ἐγ μακάρων ἀνύσαι φατὶ δικαιοσύνα.

This is a dedication of altars to two or more of the Ptolemies, kings of Egypt, who are here styled *Αἰγύπτου μεδέοντες* and *ἀθάνατοι*, from which latter epithet we may infer that they were deceased at the time of the dedication. The person who erects the altars is one Saïstes, who is styled a *ζάκορος*, id. qu. *νεώκορος*, a sacred minister in some temple, probably the one near the *πρόπυλον* of which the altars were placed. The inscription goes on to state the motive for the dedication. Saïstes had alone of his compeers received from the kings an honour equal to that bestowed on the trusty sons of Europe.

The concluding words of the dedication are not clear, but if we connect *ἐγ μακάρων* with *κλέος*, the sense seems to be this: 'he declares that he achieved through justice this ample renown bestowed by the Blessed ones.' We may assume that Saïstes was an Egyptian. The name occurs neither in the Index to Böckh's Corpus nor in Pape's Lexicon of names. What the honour was which was con-

ferred on him alone among his countrymen is not stated. If we translate the expression *ἐν αἰξέοισι*, 'among warriors,' the distinction may have been his enrolment into some corps such as *διάδοχοι πρὸς τὴν αὐλήν*, who were originally composed exclusively of Macedonians (see Polyb. xv, 29, 1, 2, and Lumbroso, *Économie Politique de l'Égypte sous les Lagides*, p. 224). The word *δικαιοσύνα* may mean 'through the justice of his Royal benefactors,' or 'on account of his own justice.'

The inscription, so far as I can judge from the form of the letters, would not be later than the time of Ptolemy Euergetes I.

It should be noted that, though this inscription was obtained by Mr. Consul Biliotti at Rhodes, I am not aware of any evidence that it was found there. The mention of a *πρόπυλον*, line 2, would rather lead me to suppose that this marble was brought from Alexandria in some Greek ship, and sold at Rhodes.

CCCLXII.

On a fragment of white marble, broken on all sides. Height, $9\frac{1}{2}$ in.; width, 3 in. Rhodes; A. B.

ΜΟΣ
ΛΣ
ΙΛΑ
ΙΘΝ
5 ΙΝ
ΝΤΟ
ΝΚΑΙ
ΥΓΓ
Ι

CCCLXIII.

On a circular piece of blue marble, the back of which is convex, and is roughly tooled. Diameter, 8 in. Kassos; Ross, Inscr. Ined. iii, No. 262, and his Reisen, iii, p. 36; C. T. N.

ΛΥΣ
ΙΔΑ
ΜΟΣ

Λυσίδαμος.

Ross, in his Reisen, iii, pp. 35, 36, states that he saw at Kassos several inscribed stones similar in form and dimensions. See his Arch. Aufsätze, i, p. 65, and Beaudouin, in Bullet. de Corr. Hellén. iv, p. 123. The place where they were found, about half an hour's distance from the port, was strewn with the ruins of an ancient city, and is still called τὸ Πόλιν. These inscribed stones were found in ancient

tombs. From their form it seems probable that they were used to close the mouth of a pithos or other receptacle for the ashes of the dead. Ross suggests that the omission of the name of the father in this and the other inscription published by him may have been caused by want of space, but this does not seem a sufficient reason, because smaller letters might have been used. The writing is of a good period.

CCCLXIV.

On a slab of blue marble, broken across at line 16. Height, 2 ft.; breadth, 1 ft. 4 in. Karpathos; S. and B. Wescher in Revue Archéol. N. S. viii, p. 469; Vercoutre, ibid. N. S. xxxix, pp. 317–320.

5	ΣΙΟΥΒΡΥΚΟΥ . . ΙΟΣΕΙΡΕ ΕΠΕΙΔΗ Ή ΙΤΟΣΜΗΤΡΟΔΩΡΟΥΣΑΜΙΟΣΔΕΔΑΜΟΣΙΕΥ .. ΣΕΤΗΥΠΕΡΤΑΕΙΚΟΣΙΕΚΤΕΝΩΣΤΕΚΑΙΦΙΑΟ
10	.. ΜΩΣΘΕΡΑΠΕΥΩΝΔΙΑΤΕΤΕΛΕΚΕΙΡΑΝΤΑΣ . ΑΤΑΤΕΤΑΝΕΜΠΕΙΡΙΑΝΚΑΙΤΑΝΑΛΑΝΑΝΑ ΣΤΡΟΦΑΝΑΝΕΓΚΑΗΤΟΝΑΥΤΟΝΠΑΡΕΣΧΗΤΑΙ ΙΟΙΜΙΚΑΣΤΕΔΙΑΘΕΣΙΟΣΓΕΝΟΜΕΝΑΣΚΑΙΠΟΛΛΩΝ ΕΙΣΤΟΥΣΕΣΧ, ΤΟΥΤΗΝΔΥΝΟΥΣΕΜΠΕΣΟΝΤΩΝ
15	ΟΥΜΟΝΟΤΩΝΔΑΜΕΤΑΝΑΛΛΑΚΑΙΤΩΝΠΑΡΟ. ΚΕΥΝ ΤΩΝΤΑΝΠΑΣΑΝΕΚΤΕΝΕΙΑΝΚΑΙΚΑΚΟΠΑΘΙΑΝ ΤΑΡΕΧΟΜΕΝΟΣΠΑΡΑΙΤΙΟΣΓΕΓΟΝΕΙΤΑΣΣΩΤΗΡ. ΑΣΠΡΟΤΟΥΤΕΜΙΣΘΩΘΗΜΕΙΝΔΙΑΤΡΙΒΩΝΕΝ
20	.. ΠΟΛΛΟΥΣΤΩΝΔΑΜΕΤΑΝΕΝΕΠΙΚΙΝΔΥΝΟ . . . ΙΑΘΕΣΕΣΙΓΕΝΟΜΕΝΟΥΣΕΣΩΣΕΝ. ΣΘΟΝΟ . .. τά. τητεγκνοικοστεγκλαδικαιια ζιοντωνκατοικευντωνεντωπεριπολ . ΩΙΕΙΣΠΟΡΕΥΟΜΕΝΟΣΔΙΑΤΕΤΕΛΕΚΕΙΟΠΩΣΟΥΝ ΚΑΙΟΔΑΜΟΣΟΒΡΥΚΟΥΝΤΙΩΝΦΑΙΝΗΤΑΙΕΥΧΑΡΙ
25	. ΤΟΣΚΑΙΤΟΥΣΑΓΑΘΟΥΣΤΩΝΙΑΤΡΩΝΤΙΜΩΝ ΚΥΡΩΘΕΝΤΟΣΤΟΥΔΕΤΟΥΨΑΦΙΣΜΑΤΟΣΔΕΔΟΧΘΑ . . ΣΙΔΑΜΩΙ ΕΡΑΙΝΕΣΑΙΜΗΝΟΚΡΙΤΟΝΜΗΤΡΟΔΩΡΟΥ ΣΑΜΙΟΝ ΚΑΙΣΤΕΦΑΝΩΣΑΙ ΧΡΥΣΕΩΙΣΤΕΦΑΝΩΙ ΙΑΙΑΝΑΓΡΕΥΣΑΙΕΝΤΩΙΑΓΩΝΙΤΩΝΑΣΚΛΑΡΙΕΙ
30	ΩΝ ΟΤΙΟΔΑΜΟΣΟΒΡΥΚΟΥΝΤΙΩΝΕΠΑΙΝΕΙΚΑΙ ΣΤΕΦΑΝΟΙΧΡΥΣΕΩΙΣΤΕΦΑΝΩΙΜΗΝΟΚΡΙΤΟΝ ΜΗΤΡΟΔΩΡΟΥΣΑΜΙΟΝΕΜΠΕΙΡΙΑΣΕΝΕΚΑΙΚΑΛΟΚΑ . ΑΘΙΑΣ ΕΞΕΣΤΩΔΕΜΗΝΟΚΡΙΤΩΙΚΑΙΕΙΣΤΑΣΠΑΝΑ . ΥΡΕΙΣΠΑΡΑΓΙΝΕΣΘΑΙΑΣΣΥΝΤΕΛΟΥΝΤΙΒΡΥΚΟΥΝΤΙ
35	ΟΙ ΤΟΔΕΓΕΝΟΜΕΝΟΝΤΕΛΕΣΜΑΕΙΣΤΟΝΣΤΕΦΑΝ . Ν — ΕΛΕΣΑΤΩΤΑΜΙΑΣΜΕΤΑΔΕΤΑΝΚΥΡΩΣΙΝΤΟΥΔ . ΟΥΨΑΦΙΣΜΑΤΟΣΕΛΕΣΘΩΔΑΜΟΣΠΑΡΑΧΡΗΜΑ . ΙΔΡΑΟΔΕΑΙΡΕΘΕΙΣΑ . . Η. ΑΣΘΩΕΝΤΩΙΣΥΜΠΑΝΤ . . ΑΜΩΙΤΑΝΔΟΣΙΝΤΟΥΣΤΕΦΑΝΟΥΚΑΙΩΣΤΕΑΝΑΘΕ ΜΕΙΝΕΙΣΤΟΙΕΡΟΝΤΟΥΠΟΤΕΙΔΑΝΟΣΤΟΥΓΟΡΩΜΙΟΥ ΣΤΑΛΑΝΛΙΘΙΝΑΝ ΚΑΙΑΝΑΓΡΑΨΑΙΕΙΣΑΥΤΑΝΤΟ ΨΑΦΙΣΜΑΚΑΘΟΤΕΤΙΜΑΚΕΙΟΔΑΜΟΣΟΒΡΥΚΟΥΝΤΙΩΝ ΙΗΝΟΚΡΙΤΟΝΜΗΤΡΟ. ΩΡΟΥΣΑΜΙΟΝΤΟΔΓ Ν Ε

- - - - - δ δεῖνα]

θιου Βρυκού[ντ]ιος εἶπε, ἐπειδὴ [Μ]η[νό-
κρ]ίτος Μητροδώρου Σάμιος, δεδαμοσιευ-
κώ]ς ἔτη ὑπὲρ τὰ εἴκοσι ἐκτενῶς τε καὶ φιλο-
τί]μως θεραπεύων διατετέλεκει πάντας
5 κ]ατά τε τὰν ἐμπειρίαν καὶ τὰν ἀλλαν ἀνα-
στροφὰν ἀνέγκλητον αὐτὸν παρέσχηται,
λοιμικᾶς τε διαβέσιος γενομένας καὶ πολλῶν
10 εἰς τὸν ἐσχάτους κινδύνους ἐμπεσόντων
οὐ μόνον τῶν δαμετάν ἀλλὰ καὶ τῶν παρο[ι]κεύν-
των, τὰν πᾶσαν ἐκτένειαν καὶ κακοπαθίαν
παρεχόμενος παραίτιος γεγόνει τὰς σωτηρ[ί-
ας, πρὸ τοῦ τε μισθωθήμειν διατρίβων ἐν [τῷ πόλ-
ει] πολλοὺς τῶν δαμετάν ἐν ἐπικινδύνο[ις
15 δ]ιαθέσει γενομένους ἔσωσε, μ[ι]σθὸν ο[ὐ
δεξάμ]ενος, εὐνοϊκῶς τε καὶ δικαιώς [πρὸς ἔ-
κα]στον τῶν κατοικεύντων ἐν τῷ περιπολ[ί-
ῳ εἰσπορευόμενος διατετέλεκει· δπως οὖν
καὶ δ δάμος δ Βρυκούντιων φαίνηται εὐχάρι-
στος καὶ τὸν ἄγαθοὺς τῶν ἰατρῶν τιμῶν,
20 κυρωθέντος τοῦδε τοῦ ψαφίσματος δεδόχθα[ι
τ]ῷ δάμῳ ἐπαινέσαι Μηνόκριτον Μητροδώρου
Σάμιον καὶ στεφανῶσαι χρυσέῳ στεφάνῳ,
καὶ ἀναγορεύσαι ἐν τῷ ἀγῶνι τῶν Ἀσκλαπιε-
ων δτὶ δ δάμος δ Βρυκούντιων ἐπαινεῖ καὶ
25 στεφανοῖ χρυσέῳ στεφάνῳ Μηνόκριτον
Μητροδώρου Σάμιον ἐμπειρίας ἔνεκα καὶ καλοκα-
γ]αθίας· ἔξεστω δὲ Μηνοκρίτῳ καὶ εἰς τὰς πανα-
γ]ύρεις παραγίνεσθαι ἀς συντελοῦντι Βρυκούντι-
οι· τὸ δὲ γενόμενον τέλεσμα εἰς τὸν στέφαν[ο]ν
30 τελεσάτω δ ταμίας, μετὰ δὲ τὰν κύρωσιν τοῦδε
τ]οῦ ψαφίσματος ἐλέσθω δ δάμος παραχρῆμα
ἀ]νδρα, δ δὲ αἰρεθεὶς α[ιτ]η[σ]άσθω ἐν τῷ σύμπαντ[ι
δ]άμῳ? τὰν δόσιν τοῦ στεφάνου καὶ ὥστε ἀναθέ-
μειν εἰς τὸ ἱερὸν τοῦ Ποτειδᾶνος τοῦ Πορθμίου
35 στάλαν λιθίναν καὶ ἀναγράψαι εἰς αὐτὰν τὸ
ψάφισμα καθ' δ τετιμάκει δ δάμος δ Βρυκούντιων
Μηνόκριτον Μητροδώρου Σάμιον, τὸ δὲ [γε]ν[όμ]ε[νον
τέλεσμα] - - - - -

On collation of Wescher's text with the stone I found that it was incorrect in several places. Among the Dorisms which this inscription presents may be remarked *μισθωθήμειν*, line 13, for *μισθωθῆναι*, *συντελοῦντι*, line 29, for *συντελοῦσι*, and *Ποτειδᾶνος*, line 35, for *Ποσειδῶνος*.

This is an honorary decree by which the demos of Brykountii grants a golden crown to Menokritos, son of Metrodoros, a Samian, for his services as a physician during more than twenty years. At an earlier period, before he received a salary, he gave his services gratuitously while residing in Karpathos, and cured many persons of dangerous illnesses.

The name *Βρυκούντιοι* occurs three times in the Athenian tribute lists, see Corpus Inscr. Att. i, No. 37, p. 22, and Nos. 231, 233, pp. 114, 116. *Βρυκούντιος* as an ethnic occurs in a Rhodian inscription (Foucart, Rev. Archéol. N. S. xiv, p. 328), and in a number of inscriptions found on a site in the north of Karpathos, which is called to this day *ἡ Βουργοῦντα*. See Ross, Reisen, iii, p. 62; Wescher, Rev. Arch. N. S. viii, p. 473; and for the description of the ruins on this site, Beaudouin, in Bullet. de Corr. Hell. iv,

pp. 274–283, who quotes a description of Karpathos written in modern Greek by Emmanuel Manolakakè, and published at Athens, 1878. According to Strabo, x, p. 489, Karpathos had four cities, the names of two of which, Nisyros and Poseidion, have been handed down to us by ancient geographers. The other two must have been Brykountii and Arkesia, which latter is known to us by the Athenian tribute lists, and also by an inscription found in Karpathos.

Line 3. δεδαμοσιευ[κώ]ς. Physicians hired by the state were called δημόσιοι. See *ante* cxliii, line 15, note, and Vercoutre, in Rev. Archéol. xxxix, p. 107.

Line 5. διατετέλεκει; so line 12, γεγόνει; line 37, τετιμάκει; cf. *ante* ccxcix b, lines 10, 17, 27. On this form of the perfect with present inflexion see G. Curtius, Greek Verb, Eng. Transl. p. 393, §§ 179, 180.

Line 13. διατρίβων ἐν [τῷ πόλει]. This restoration is suggested by the words ἐν τῷ περιπολ[ί]ῳ, line 17. The πόλις can hardly be any other than that of the *Βρυκούντιοι*, but in that case it is singular that, line 10, δαμετάν is used where we should expect πολιτάν.

Line 33. δ δὲ αἰρεθεὶς α[ιτ]η[σ]άσθω ἐν τῷ σύμπαντ[ι
δ]άμῳ. We find a similar formula in the decree of .

the Rhodian Euthalidai published by me in the Journal of Hellenic Studies, ii, p. 354, lines 18–20, *Εὐθαλίδαι ἐλέσθωσαν ἀ[νδρα], ὁ δὲ αἱρεθεὶς αἰτησάσθω τὰν βονλὰν καὶ [τὸ]ν δᾶμον δεδόσθαι Εὐθ[α]λίδαις κ.τ.λ.*

The expression *ἐν τῷ σύμπαντι δᾶμῳ* occurs in another Karpathian inscription in which certain persons are chosen as *ἱεραγωγοὶ* *ὑπὸ τοῦ σύνπαντος δᾶμον*. See Beaudouin, *loc. cit.* p. 262, who argues from the evidence of this inscription that *ὁ σύμπας δῆμος* refers not to a single city, but to the four Karpathian cities as represented in one common assembly. So too in the case of the Lindian inscriptions (Ross, Archäol. Aufsätze, ii, p. 611, Nos. 20, 24), in which *ὁ σύμπας δᾶμος* is distinguished from *τὸ πλῆθος τῶν Λινδίων*, Ross supposes that this collective demos was an assembly of all the Rhodians, as distinguished from the popular assembly, *πλῆθος*, of a single city. Foucart (Rev. Archéol. N. S. xvi, p. 27) rejects this interpretation, and maintains that by *πλῆθος* we must understand the Lindian plebs, and by *ὁ σύμπας δᾶμος* the assembly of all the citizens of Lindos and of the surrounding villages. Our decree, however, taken in connection with the other Karpathian inscription already referred to, inclines me to think that Ross was right in his view.

It is ordered in our inscription, lines 31–35, that after the confirmation, *κύρωσις*, of the decree conferring the crown and the *ἔπαινος*, the demos is to elect a person who in the common assembly, *ὁ σύμπας δᾶμος*, is to apply for permission to bestow the crown and to dedicate a stèle inscribed with the decree in the temple of Poseidon Porthmios. Adopting

M. Beaudouin's view, we may infer that the decrees of a single Karpathian city required in certain cases the sanction of the common assembly of the Karpathian Tetrapolis. For similar instances of decrees requiring the sanction of a higher authority, see the note on CLX, *ante*, p. 25, and the decree of the Rhodian Euthalidæ, already referred to (Journal of Hellenic Studies, ii, p. 359).

The festivals to which the Brykountii contribute, *παναγύρεις ἀσ συντελοῦντι Βρυκούντιοι*, line 29, would probably be religious festivals celebrated by the four cities conjointly. The temple of Poseidon Porthmios, in which our decree is to be set up, line 35, was, probably, the gathering place of these festivals, and the dedication to that deity (Bullet. de Corr. Hellén. iv, p. 262), by *ἱεραγωγοί*, may be connected with the same *πανηγύρεις*.

The father of the Menokritos honoured in this decree is Metrodoros, a name which, as Wescher points out, occurs several times in the extant notices of Greek physicians. There was a Pythagorean of this name (Iamblichos, Pythag. 34), also a Metrodoros, pupil of Sabinus, the commentator on Hippocrates. A third physician of this name was one of the freedmen of Cicero (Cic. ad Attic. xv, ep. 1; ad Fam. xvi, ep. 20).

On honours paid to physicians, see *ante* CXLIII and CCLVIII, also the Delian inscription, Bullet. de Corr. Hellén. iv, p. 349, and one from Kos, ibid. v, p. 204. See also Vercoutre, La Médecine publique dans l'antiquité Grecque in Rev. Archéol. N.S. xxxix, pp. 99, 231, 309, 348.

CHAPTER V.

MELOS, DELOS, IOS, SIPHONOS, TENOS.

CCCLXV.

On a votive tablet of white marble, on which is sculptured in relief a female left leg, turned to the left, and cut off above the knee.
Height, 1 ft. $\frac{1}{4}$ in.; breadth, $7\frac{3}{4}$ in. Melos; Blacas Collection. C. I. 2429; Annali dell' Inst. Arch. Rom. i, p. 341.

ΑΣΚΛΗ
ΤΤΙΩ
ΚΑΙ
ΥΓΕΙΑ
TYXH
5 ΕΥΧΑΡΙΣ
ΤΗΡΙΟΝ

'Ασκληπιῷ καὶ Ὑγείᾳ Τύχῃ εὐχαριστήριον.

This votive tablet was found with two others also dedicated to Asklepios, and with the celebrated Blacas head, which is commonly called Asklepios, but which Overbeck, Griech. Kunst-mythologie, ii, p. 89, maintains to be a Zeus. All these objects,

together with seven or eight fragments of female statuettes, appear to have been found together in a grotto. See Annali, loc. cit. pp. 341, 342. In the first letter of *Ὑγείᾳ* the aspirate is indicated by two dots as in *ante* Part 1, cxxv, line 2.

CCCLXVI.

On the upper moulding of an altar or base of dark volcanic stone rudely carved. Height, 4 ft.; breadth, 1 ft. 7 in. Melos; presented by W. R. Hamilton, Esq. C. I. 2434; Röhl, Inscript. Gr. Antiquissimæ, p. 117, No. 420; Ross, Inscr. Ined. iii, p. 2.

ΔΑΝΚΡΕΟΝ
ΑΝΕΘΗΚΕ

*Δαμοκρέων
ἀνέθηκε.*

This inscription belongs to the class which Kirchhoff (Studien, 3rd ed. p. 62) places in the latter half of the sixth century B.C. The Θ appears to have a bar across, but this may be the result of fracture of the stone.

CCCLXVII.

On a sepulchral stèle of white marble, with relief representing a male figure standing to the front and holding out with his right hand a bunch of grapes above the head of a cock which stands on the ground. The figure wears the himation. The top of the stèle is wanting, and the sculpture and inscription much worn away. Height, 1 ft. 5 in.; breadth, 1 ft. 1 $\frac{1}{2}$ in. Melos; presented by Dr. Jarvis, 1833.

ΛΟΣΠΙΑ
ΤΑΡΟΛΙΤΑΥΠΕ
ΧΑΙΡΕ

- - - - -
*π]αροδῖτα?
χαιρε.*

CCCLXVIII.

On a fragment of grey marble, broken on all sides. Height, $6\frac{1}{4}$ in.; breadth, $6\frac{3}{4}$ in. Delos; presented by Sir Walter Trevelyan, 1874.
Stuart, Ant. Ath. 2nd ed. iii, p. 128; C. I. 2288.

ON
ΑΕΤΤΙΙ
ΓΕΝΟΛ
ΩΝΚΑ
5 ΤΝΑΛΛ
—ΟΙΚΩ

This is a fragment of a dedication made by the strangers resident in Delos in honour of some one who had filled the office of ἐπιμελητής in that island. The more complete text, as given C. I. 2288, is as follows: . . . δ[ω]ρον Ζήνωνο[ς Ἀθμ]ονέα, ἐπιμελητὴ[ν Δῆ]λου γενόμενον [Ἀθ]ηναίων καὶ Ῥ[ω]μαίων καὶ τ[οῦ] ἀλλων ξένων οἱ καὶ τοικοῦντες καὶ παρεπιδημον[υ]τες ἐν Δῆλῳ ἀρετῆς ἔνεκεν καὶ δικαιοσύνης ἀνέθηκαν. The fragment in the Museum here given is said to have been brought away from Delos by an English naval

officer many years ago. The marble therefore must have been broken up since it was copied by Stuart. The letters underlined in the above transcript from Böckh are those preserved in the Museum fragment. The ἐπιμελητής Δῆλου was an officer appointed by the Athenians to regulate the government of that island, after B.C. 166, when the Delians were expelled and their territory occupied by Athenian citizens. See C. I. 1338, 2286, 2288, and i, p. 611^b, and Lebègue, Recherches sur Délos, pp. 147–149, and 310–312.

CCCLXIX.

On a tablet of white marble. Height, $6\frac{1}{4}$ in.; breadth, $4\frac{1}{2}$ in. Delos; formerly in the Collection of the Earl of Belmore.
C. I. 2290.

ΖΩΓΛΟΣΤΥΡΙΟΣ
ΑΠΟΛΛΩΝΙ
. ΑΡΙΣΤΗΡΙΟΝ
ΕΡΙΚΟΩ

Zōglōs Túrios 'Apóllawni [χ]aristýriov 'Eptików.

The first word in this dedication may be read Ζῶγλος. This name, which is not given by Pape, is probably Semitic. Böckh reads *Tāylos*, but

the two horizontal strokes are quite clear on the stone.

Line 4. 'Eptików for 'Eptików.

CCCLXX.

On a tablet of white marble. Height, 8 in.; breadth, 8 in. Delos; presented by A. E. Impey, Esq.

ΑΝΕΜΟΙC
ΑΠΩΣΙΚΑΚΟΙC

'Anémoiç áπωσikákois.

The word *áπωσikakos* corresponding to the Latin *averruncus* occurs in an inscription, Osann, p. 485, C. I. 5991, *áπωσikákois θeoīs.*

CCCLXXI.

On a small stèle of white marble surmounted by a pediment, in the centre of which is incised a Maltese cross; below the inscription is incised an ivy tendril. Height, 11½ in.; breadth, 10 in. Ios; C. I. 6953.

ΛΥΣΑΝΔΡΟΣ
ΞΕΝΩΝΟΣ
ΓΡΑΜΜΑΤΙΚΟΣ
ΔΙΔΑΣΚΑΛΕ
ΧΑΙΡΕΛΓΙΔΟΣ

5

Λύσανδρος | Ξένωνος | Γραμματικός | διδάσκαλε | χαῖρε Ἀγιός.

According to Pash van Krienen, Descriz. dell' Archipelago, pp. 41, 159, this was formerly at Ios.
The letters throughout have been retouched by a modern hand.

CCCLXXII.

On a circular cist of white marble, which has been hollowed out to form a mortar. Height, 1 ft. ¾ in.; diameter, 1 ft. 1⅔ in. Siphnos; C. I. 7004.

ΦΑΙΝΑΡΙΣΤΗΣ
ΤΗΣΦΙΛΟΦΑΝΟΥΣ

Φαιναρίστης | τῆς Φιλοφάνους.

Böckh reads *Φαιναρέτης*, but the letters are distinct. According to Pash van Krienen, Descriz. dell' Archipelago, pp. 165 and 116, this was formerly at Siphnos.

CCCLXXIII.

On the upper part of a stèle of white marble, both edges nearly complete. Height, 1 ft.; breadth, 10 in. Tenos; E. C. I. 2329.

	ΤΩΙΔΙ . . .	τῷ δῆμῳ
	ΠΡΥΤΑΝΕΣ . . . ΙΗΕΡΕΙΔΗΑ .	πρυτάνεω[ν γνώμ]η· ἐπειδὴ Ἀ[μ]
	ΜΩΝΙΟΣΑΜΜΩΝΙΟΥΑΝΗΡΑΓΑΘ . .	μώνιος Ἀμμωνίου ἀνὴρ ἀγαθ[ός
	ΕΣΤΙΝΚΑΙΕΥΝΟΥΣΤΩΙΔΗΜΩΙ	ἐστιν καὶ εὔνους τῷ δῆμῳ
5	ΤΩΙΤΗΝΙΩΝΚΑΙΔΙΑΤΕΛΕΙΧΡΕΙ . .	τῷ Τηνίων καὶ διατελεῖ χρεῖ[ας
	ΠΑΡΕΧΟΜΕΝΟΣΚΑΙΚΟΙΝΕΙΤΕΙΠΟΛ . .	παρεχόμενος καὶ κοινεῖ τεῖ πόλ[ει
	ΚΑΙΚΑΘΙΔΙΑΝΤΟΙΣΕΝΤΥΓΧΑΝΟΥΣ . .	καὶ καθ' ιδίαν τοῖς ἐντυγχάνουσ[ιν
	ΑΥΤΩΙΑΝΑΔΕΔΕΚΤΑΙΔΕΚΑΙ . .	αὐτῷ, ἀναδέδεκται δὲ καὶ τ[ὴν
	ΘΕΑΡΟΔΟΚΙΑΝΤΩΝΔΗΛΙΩΝΑΓΑ	θεαροδοκίαν τῶν Δηλίων, Ἀγα-
10	ΘΕΙΤΥΧΕΙΔΕΔΟΧΘΑΙΤΕΙΒΟΥΛΕΙΚ . .	θεῖ Τύχει, δεδόχθαι τεῖ βουλεῖ κ[αὶ
	ΤΩΙΔΗΜΩΙΕΡΑΙΝΕΣΑΙΤΕΑΥΤ . .	τῷ δῆμῳ ἐπαινέσαι τε αὐτὸ[ν
	. ΑΙΣΤΕΦΑΝΩΣΑΙΘΑΛΛΟΥΣΤΕΦΑΙ . .	κ]αὶ στεφανῶσαι θαλλοῦ στεφάν[ῳ
	... ΣΙΙΕΡΩΙΤ . . ΤΟΥΠΟΣΕΙΔΩΝΟΣΚΑΙΤΗΣ	ἐν τῷ ἱερῷ τῷ τοῦ Ποσειδῶνος καὶ τῆς
	ΑΜΦΙΤΡΙΤΗΣΑΡΕΤΗΣΕΝΕΚΕΝΚΑΙ	Ἀμφιτρίτης ἀρετῆς ἔνεκεν καὶ
15	ΕΥΝΟΙΑΣΤΗΣΕΙΣΤΟΝΔΗΜΟΝΤΟΝ	εύνοιας τῆς εἰς τὸν δῆμον τὸν
	ΤΗΝΙΩΝΕΙΝΑΙΔΕΑΥΤΟΝΚΑΙΤΟΥΣΕΙ	Τηνίων, εἶναι δὲ αὐτὸν καὶ τοὺς ἐ[κ-
	ΓΟΝΟΥΣΔΥΤΟΥΠΡΟΞΕΝΟΥΣΚΑΙΔ .	γόνους αὐτοῦ προξένους καὶ ε[ύ-
	ΕΡΓΕΤΑΣΤΗΣΠΟΛΕΩΣΣΔΕΔΟΣΘΛ .	εργέτας τῆς πόλεως· δεδόσθα[ι
	ΔΕΚΑΙΠΡΟΕΔΡΙΑΝΕΝΤΟΙΣΑΓΩΣΙΝ	δὲ καὶ προεδρίαν ἐν τοῖς ἀγῶσιν
20	ΟΙΣΣΥΝΤΕΛΕΙΗΠΟΛΙΣΚΑΙΠΡΟΣ .	οῖς συντελεῖ ἡ πόλις καὶ πρόσο-
	ΔΟΝΠΡΟΣΤΗΝΒΟΥΛΗΝΚΑΙΤΟΝΔΗ	δον πρὸς τὴν βουλὴν καὶ τὸν δῆ-
	ΜΟΝΕΑΝΤΟΥΔΕΗΤΑΙΑΝΑΓΡΑΨΑΙ	μον ἐάν του δέηται· ἀναγράψαι
	.. ΤΟΔΕΤΟΨΗΦΙΣΜΑΕΙΣΣΤΗΛΗΝ . .	δὲ τόδε τὸ ψήφισμα εἰς στήλην [λι-
 ΝΚΑΙΣΤΗΣΑΙΕΙΣΤΟΙΕΡΟΝΤ . .	θίνη]ν καὶ στῆσαι εἰς τὸ ἱερὸν τοῦ
25 ΩΝΟΣΚΑΙΤΗΣΑΜΦΙΤΡΙΤΗΣ . .	Ποσειδῶνος καὶ τῆς Ἀμφιτρίτης· [ίνα
 ΙΑΘΗΝΑΙΩΙΕΙΔΣ ΣΙΝ	δὲ καὶ Ἀθηναῖοι εἰδῶσιν [τὰ ἐψηφισμένα

This inscription has been much rubbed on both margins, and some of the letters given in Böckh's transcript have consequently been effaced.

Line 7. *καθ' ιδιαν*. On the Heraklean tablets we find *Fidios* with the digamma, as Böckh remarks here. See Ahrens, de Dial. Dor. p. 42.

In this decree the Senate and Demos of Tenos grant the proxenia to Ammonios, son of Ammonios, an Athenian, and further honour him with a crown. This decree is ordered to be set up in the temple of Poseidon and Amphitritè in Tenos. It appears from line 8 that Ammonios, among other special services rendered to the people of Tenos, enter-

tained the Theoria sent by them to Delos on the occasion of the great Delian festival. See C. I. 158, § 1, and i, p. 822. He must therefore have been one of the Athenian citizens who colonized Delos, and thus Böckh is right in restoring the concluding clause of this decree, by the analogy of ccclxxv, *post*, in which a copy of the decree sealed with the seal of the Demos is ordered to be sent to the city to which the person honoured belongs. The temple of Poseidon and Amphitritè here mentioned was celebrated in antiquity (see Strabo, x, p. 487, and Tacit. Annal. iii, 63).

CCCLXXIV.

On the lower part of a stèle of white marble, the left edge complete from line 2. Height, 1 ft. 3½ in.; breadth, 1 ft. 1 in.
Tenos; E.; C. I. 2331.

ΙΩΝΣΙΤ
ΡΟΝΑΡΧΗΝΕΝ Ι ΛΙ
ΤΗΣΑΜΦΙΤΡΙΤΗΣΟΤΑ
ΝΗΓΥΡΙΝΣΥΝΤΕΛΕΙΗΠΟΛΙΣΚ
5 ΓΠΟΣΙΔΕΙΩΝΚΑΙΔΙΟΝΥΣΙΩΝΤΩΙΑΓΩΝΙ
ΓΩΙΔΩΝΕΙΝΑΙΔΕΑΥΤΟΝΚΑΙΤΟΥΣΕΚΓΟΝΟΥΣ
ΤΟΥΤΡΟΞΕΝΟΥΣΚΑΙΕΥΕΡΓΕΤΑΣΤΗΣΤΠΟΛΕΩ .
ΑΝΑΓΡΑΨΑΙΔΕΚΑΙΤΟΨΗΦΙΣΜΑΤΟΔΕΕΙΣΣΤΗΛΗ .
ΛΙΩΝΗΝΚΑΙΣΤΗΣΑΙΕΙΣΤΟΙΕΡΟΝΤΟΥΤΠΟΣΕΙΔΩ
10 ΝΟΣΚΑΙΤΗΣΑΜΦΙΤΡΙΤΗΣ

[καὶ ἀναγορεῦσαι
τὸν στέ[φανον τὸν ἄρχοντα τὴν στεφανηφό-
ρον ἄρχὴν ἐν (τῷ) [ἱερῷ τοῦ Ποσειδῶνος καὶ
τῆς Ἀμφιτρίτης ὅτα[ν αὐτοῖς τὴν πα-
νήγυριν συντελεῖ ἡ πόλις κ[αὶ οἱ νησιῶται? καὶ
Ποσιδείων καὶ Διονυσίων τῷ ἀγῶνι [τῶν τρα-
γῳδῶν· εἶναι δὲ αὐτὸν καὶ τοὺς ἔκγόνους [αύ-
τοῦ προξένους καὶ εὑεργέτας τῆς πόλεω[ς
ἀναγράψαι δὲ καὶ τὸ ψήφισμα τόδε εἰς στήλη[ν
λιθίνην καὶ στήσαι εἰς τὸ ιερὸν τοῦ Ποσειδῶ-
νος καὶ τῆς Ἀμφιτρίτης.

This fragment contains the latter part of a decree of the Senate and Demos of Tenos granting the proxenia and a crown to some benefactor. Böckh restores the three first lines as referring to the *ἀναγόρευσις* of the crown in the temple of Poseidon and Amphitritè.

Line 2. *ἐν (τῷ) [ἱερῷ*. The traces of letters after *EN* lead me to the conclusion that the lapidary has here omitted *ΤΩΙ* before *ΙΕΡΩΙ*.

Lines 3, 4. *ὅτα[ν αὐτοῖς τὴν πα]νήγυριν συντελεῖ ἡ πόλις κ[αὶ οἱ νησιῶται*. The *νησιῶται* in this restoration are that confederation of the Cyclades mentioned C. I. 2273, 2283c, 2334, and in six other inscriptions found at Delos, published by M. Homolle, 'La Confédération des Cyclades,' in Bullet. de Corr. Hellén. iv, pp. 320-334. This *κοινόν* or confederation probably dates from the beginning of the third century

B.C.; we have evidence of its existence down to the end of that century, and perhaps a little beyond it. See Homolle, *loc. cit.* pp. 332, 333.

The panegyris mentioned line 4 is evidently that great festival which Strabo, x, p. 487, calls the Posidonia, and at which a great concourse of worshippers from the adjacent islands was gathered together in the Hieron of the temple of Poseidon and Amphitritè. It must have been at this panegyris that the contests took place which are mentioned *ante* No. ccclxxiii, as *ἀγῶσιν οἷς συντελεῖ ἡ πόλις κ.τ.λ.* The Posideia and Dionysia mentioned line 5 and *post* ccclxxv, ccclxxvi, also C. I. 2330, were probably, as Böckh remarks, festivals of inferior importance, and in which the Tenians alone may have had the right to participate.

CCCLXXV.

On the lower part of a stèle of white marble, right edge nearly complete. Height, 1 ft. 3 in.; breadth, 1 ft. 2 in.
Tenos; E.; C. I. 2332.

ΝΗΦΟΡΟΙ
. ΩΝΟΣΚΑΙΤΗΣΑΙΙ,
ΤΗΝΠΑΝΗΓΥΡΙΝΣΥΝΤ
ΤΑ. Κ. ΙΠΟΣΙΔΕΙΩΝΚ ΝΕ
5 ΙΤΩΝΤΡΑΓΩΙΔΩΝΕ ΔΕΔΑΥΤΟΝΠΡΟΞΕΝ
ΟΝΚΑΙΕΥΕΡΓΕΤΗΝΤΟΥ.. ΞΕΤΕΡΟΥΔΗΜΟΥΔΕΔ.
ΣΩ. Ι. ΕΑ. ΤΩΙΚΑΙΠΡΟΕΔΡΙΔΑΝΕΝΤΟΙΣΑΓΩΣΙΝΟΙΣ
Η.... ΣΣΥΝΤΕΛΕΙΚΑΙΠΡΟΣΟΔΟΝΠΡΟΣΤΗΝΒΟΥΔ
ΑΙ..... ΜΟΝΕΑΝΤΟΥΔΕΗΤΑΙΠΡΩΤΩΙΜΕ
10 ΓΡΑΨΑΙΔΕΚΑΙΤΟΨΗΦΙΣΜΑΤΟΔΕΕΙΣ
Σ ΝΗΝΚΑΙΣΤΗΣΔΙΕΙΣΤΟΙΕΡΟΝΤΟΥΡΟ
ΚΑΙΤΗΣΑΝΦΙΤΡΙΤΗΣΙΝΑΔΕΚΑΙΙΕΡΑ
ΞΙΔΩΣΙΝΤΑΕΨΗΦΙΣΜΕΝΔΑΛΜΦΕΡΩΝΙ
...Τ.ΥΣΑΡΧΟΝΤΑΣΑΡΟΣΤΕΙΛΔΙΕΙΣΙΕΡΑΠΥΤΝΑΛ
15 ΤΟΔΕΤΟΨΗΦΙΣΜΑΣΦΡΑΓΙΣΑΜΕΝΟΥΣΤΗΙΔΗ
ΜΟΣΙΔΙΑΣΦΡΑΓΙΔΙ

[καὶ ἀναγο-

[ρεῦσαι τὸν στέφανον τὸν ἄρχοντα τὴν στεφ-
α]νηφόρο[ν ἄρχὴν ἐν τῷ ἱερῷ τοῦ Ποσει-
δ]ῶνος καὶ τῆς Ἀ[νφιτρίτης, δταν αὐτο-
ῖς] τὴν πανήγυριν συντ[ελεῖ] ἡ πόλις καὶ οἱ νησιῶ-
τα[ι] κ[αὶ] Ποσιδείων κ[αὶ] Διονυσίων ἐ[ν τῷ ἀγῶν-
ι τῶν τραγῳδῶν· ε[ἰναι] δὲ αὐτὸν πρόξεν-
ον καὶ εὐεργέτην τοῦ [ἡμ.]ετέρου δήμου· δεδ[ό-
σθ]α[ι] τ[ε] ε[ν] α[ὐ]τῷ καὶ προεδρίαν ἐν τοῖς ἀγῶσιν, οἷς
ἡ [πόλι]ς συντελεῖ, καὶ πρόσοδον πρὸς τὴν βουλ-
ὴν κ[αὶ] [τὸν δῆμον], ἐάν του δέηται, πρώτῳ με-
τὰ τὰ ἱερά· ἀνα]γράψαι δὲ καὶ τὸ ψήφισμα τόδε εἰς
σ[τήλην λιθί]νην καὶ στήσαι εἰς τὸ ἱερὸν τοῦ Πο-
σειδῶνος] καὶ τῆς Ἀνφιτρίτης· ἵνα δὲ καὶ Ἱερα-
πύτνιοι] εἰδῶσιν τὰ ἐψηφισμένα Ἀμφερωνί-
δη] τ[οὺς ἄρχοντας ἀποστεῖλαι εἰς Ἱεραπύτναν
15 τόδε τὸ ψήφισμα σφραγισταμένους τῇ δη-
μοσίᾳ σφραγίδι.

In this decree the proxenia, a crown, and other honours, are granted to Amphenonides, who, it is to be presumed, was a citizen of Hierapytna, as a copy of the decree sealed with the seal of the demos is to be sent to that city, lines 13–16.

The stone is in very bad condition, but I have

succeeded in decyphering a few more letters than appear in Böckh's transcript.

Lines 3, 4. Böckh's restoration here, *νησιῶται*, is confirmed by the fact that *TA* is legible on line 4, *init.* On the *κοινόν* of the *νησιῶται*, see *ante CCCLXXIV.*

CCCLXXVI.

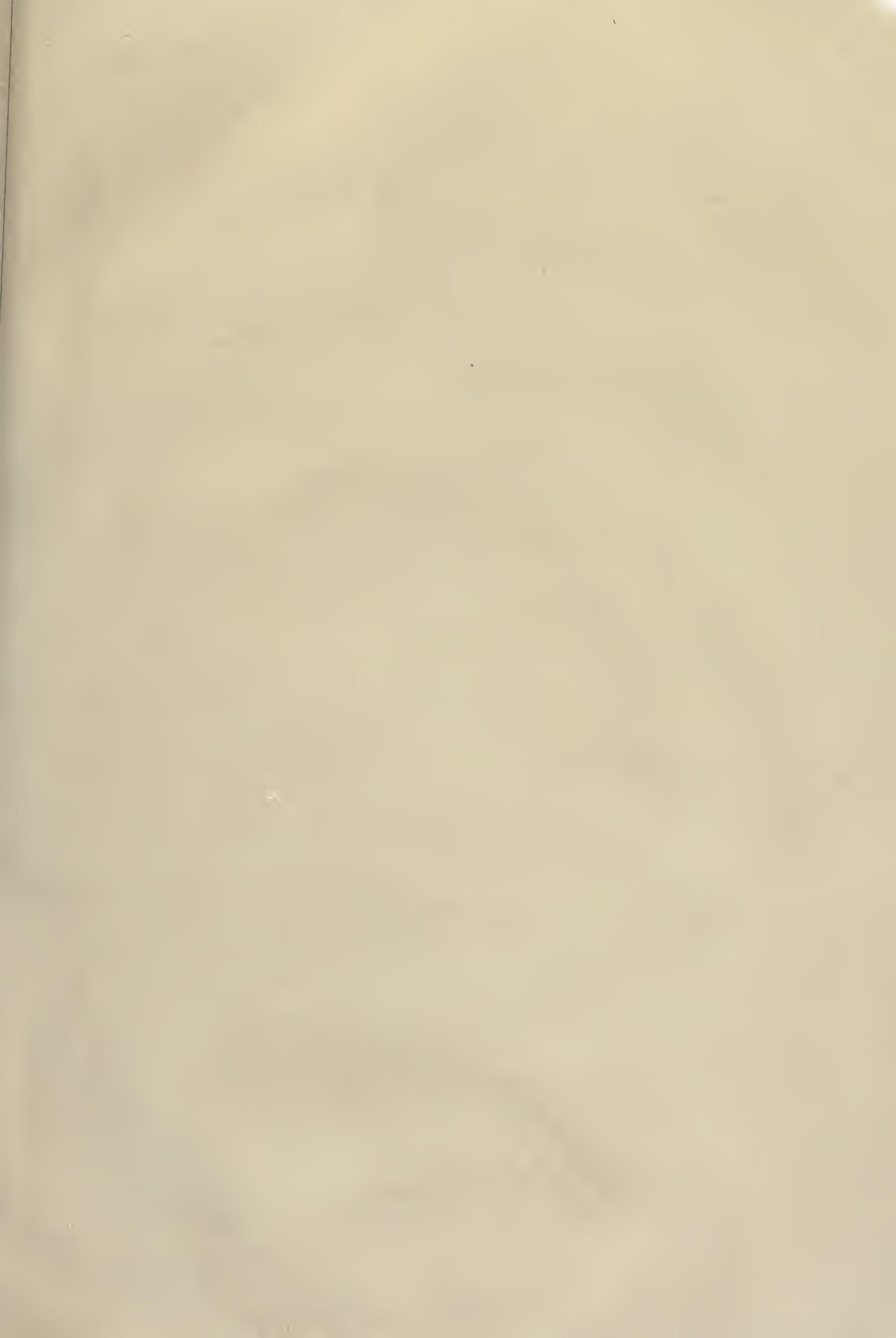
On a fragment of a slab of white marble, the left edge complete from line 5. Height, 11 in.; breadth, 7 $\frac{3}{4}$ in.
Tenos; E.; C. I. 2333.

ΗΝΙΣ
ΚΑΙΚΟ..Η
ΟΥΣΙΝΑΥΤ
ΕΣΑΙΗΓΗΣΙΚΛΗ
5 ΝΩΣΑΙ . ΩΙΕΚΤΟΥΝΟΜΟ
ΚΕΓΚΑΙΦΙΛΟΤΙΜΙΑΣΤΗ
ΓΟΡΕΥΣΑΙΑΥΤΩΤΟΝΑΙ
ΡΟΝΑΡΧΗΝΕΝΤΩΙΘΕΑΤ
ΣΙΩΝΤΩΙΑΓΩΝΙΤΩΝ-
10 ΤΟΓΚΑΙΕΚΓΟΝΟΥΣΠΡΟ
ΤΗΣΠΟΛΕΩΣΤΗΣΤΗΝΙ
ΚΑΙΠΟΛΙΤΕΙΑΓΚΑΙΓΗΣ
ΚΑΙΠΡΟΣΦΥΛΗΓΚΑΙΦΡΑ
ΟΠΟΙΑΝΑΜΒΟΥΛΩΝΤΑΙΚ
15 ΑΓΩΣΙΝΟΙΣΗΠ ΙΔΙΣΣΥΝ-
ΤΗΜΒΟΥΛΗΓΡ/ ΗΠ

— — — — —
T]ηνίω[ν
καὶ κο[ι]ν]ῆ [τῇ πόλει καὶ καθ' ιδίαν τοῖς
έντυγχάν]ουσιν αὐτ[ῷ· Ἀγαθῆ Τύχῃ, δεδόχθαι
ἐπαιν]έσαι ‘Ηγησικλῆ [τοῦ δεῖνος, καὶ στεφα-
5 νῶσαι [τ]ῷ ἐκ τοῦ νόμο[υ στεφάνῳ ἀρετῆς ἔνε-
κεγ καὶ φιλοτιμίας τῆ[ς εἰς τὴμ πόλιν καὶ ἀνα-
γορεῦσαι αὐτῷ τὸν ἄρ[χοντα τὴν στεφανηφό-
ρον ἀρχὴν ἐν τῷ θεάτ[ρῳ Ποσιδείων καὶ Διονυ-
σίων τῷ ἀγῶνι τῶν τ[ραγῳδῶν· εἶναι δὲ αὐ-
τὸγ καὶ ἐκγόνους προ[ξένους καὶ εὐεργέτας
10 τῆς πόλεως τῆς Τηνί[ων, δεδόσθαι δ' αὐτοῖς
καὶ πολιτείαγ καὶ γῆς [καὶ οἰκίας ἔγκτησιν
καὶ πρὸς φυλὴγ καὶ φρα[τρίαν προσγραφῆναι
δποίαν ἀμ βούλωνται, κ[αὶ προεδρίαν ἐν τοῖς
15 ἀγῶσιν οῖς ή πόλισ συντ[ελεῖ καὶ πρόσοδον πρὸς
τὴμ βονλὴγ κ[αὶ τὸν δ]ῆμ[ον κ.τ.λ.

This is the latter part of an honorary decree conferring a crown, the proxenia, and other privileges on Hegesikles, whose nationality would doubtless be given in the preamble of the decree now missing. Böckh's restorations, which are based on *ante ccclxxiii* and *ccclxxv*, have been followed here

with one exception. Line 7 he reads in the uncials .. *TΩI*, but restores *αντ[όν]*; but on the stone *ΑΥΤΩI* is quite clear. In line 1, and several other lines, I have added letters not to be found in Böckh's text, but still legible on the stone.



On a slab of white marble. Height, 6 ft. 6 in.

Ω

Ι ΝΟΝΤΟΧΛΡΙΩΝ - ΙΚΙΝΚΑΙΤΡΟΙΣ ΔΟΣΕΙΣ ΠΑΡΧ
ΣΖΟΝΑΑΡΙΑΣ ΤΟΣΘΕΣ ΔΗΜ ΟΣΑΡΤ ΜΙΣΙΛ
ΤΟΝ ΣΙΜΟΣΚΑΙΑ/Υ ΕΥΚΑ , ΛΟΧΟΥΕΚ ΑΕΛΧ
ΟΙΚΙΑΟΙΣΓΕΙΤΟΝΕΣΕΥΣ ΔΡΑΧΜ ΓΥΡΙΟ
ΣΙ Γ ΣΙΑΣ ΕΝΕΙΚΑΙΝΕΑΙΜΙΝ Δ ΣΚΑΛΛ ΓΑΡΕΤΗ
ΣΥΕ ΟΥΚΥΡΙΟΣΑΝΔΡΟΓΕΝΗΣΜ ΙΝΤΗΣΕΠΡΙΑΤΟΤΙ
ΤΕΙ ΛΑΤΟ ΠΕΘΕΤΟΕΙΣΙΜΑΧΟΣΠΑΡΑ ΕΥΤΕΛΕΙΑΣΑΡΓΥΡ
ΕΙΜΥΡΤΛΣΙΟΣΕΣΧΑΤΙΛΤΕΙΚΑΛΛΙΣΤΑΡΕΤΗ ΤΗΙΑΥΤΟΥ ΕΥ
ΥΠΠΙΛΝΟΣΗΡΑΚΛΕΙΔΟΥΕΠΡΙΑ ΙΩΔΟΜΗΜΕΝΑΠ
ΡΓΥΡΙΟΥ ΑΤΟΝ ΠΡΑΞΙΑΣ/ Δ ΣΑΝΔΡΟΣΑΡΙΣ
ΛΙΓΕΙΤ ΘΕΦΑΝΤΟΣΑΡΙΣΤΕΡΑΣΕΙΣΙΟΝΙ ΙΛΗΕ ΟΜΜΕΡΟΣΚΑ
ΑΚΕΥΣΑΡΑΤΟΣΚΟΣ?ΑΜΑΚΛΗΤΟΥΕΣΧΑΤΙΛΤΗΣ, ΕΣΛΙ , ΛΡΙΣΕΚΑΤΕΡΟ
ΘΡΥΗΣΙΟΥΕΠΡΙΑΤΟΤΑΧΛΡΙΑΤΑΕΝΣΙΧΝΕΙΠΑΝΤΑΟΣΑΕΠΡΙΑΤΟΝΙΚΟΔΡΟΜΟΣ ΠΑΡΑ-
ΑΤΟΣΗΡΑΚΛΕΙΟΥΚΛΥΜΕΝΕΥΣΠΑΡΑΣΤΡΑΤΙΟΥΠΠΑΝΤ ΛΕΟΝΤΟΣΘΡΥΗΣΙΟΥΕΠΡΙΑΤΟΟΙΚΟ
ΗΡΠΑΝΤΑΛΕΛΝΣΤΡΑΤΙΟΥΑΠΤΕΛΛΑΙΛΝΟΣΠΤΕΜΠ ΕΙΕΠΙΔΕΚΑ ΑΞΙΟΝΙΚΗΠΥΘΟΚΡΙ¹⁵
ΚΥΡΙΟΣΑΛΚΙΣθΕΝΗΣΑΓΛΛΓΕΝΟΥΣΘΡΥΗΣΙΟΣΕΠΡΙΑΤΟΤΗ...ΚΙΑΝΚΑΙΤΑΧΛΡΙΑΤΑΕ Ι ΝΕΙΔ
ΓΙΑΔΟΥΕΣΧΑΤΙΛΤ ΝΙΚΟΣΚΑΛΛΙΦΛΝΤΟΣΗΡΑΚΛΕΙΔ ΕΠΡΙΑΤΟΑΜΦΙΚΛΜΕΤΑΚΥΡΙΟ
ΠΑΣΙΦΛΝΤΟΣΠΕΙΡΙ ΑΚΕΛΣΕΠΡΙΑΤΟΤΗΝΟΙΚΙΑΝΚΑΙΤΑ ΑΕ -ΛΑΙΟΥΝΤΙΚΑΙΤΑΣΕΣ
ΗΟΔΟΣΗΕΚΚΛΜΗΣΑ ΥΧΑΕΠΙΤΟΜΠΥΡΓΟΜΤΑΥΠΚΑΤΛΠΑΝΤΑΟ ΕΠΡΙΑΤΟΠΑΣΙΦΛΝΠΑΡΑΣ
ΦΥΚΑΙΔΟΣΚΑΙΤΟΥ ΡΙΟΥΑΥΤΛΜΑΝΤΙΧΑΡΟΥΕΥΠΠΟΡΙΛΝΟΣΘΡΥΗ ΚΑΙΚΛΕΟΦΑΝΟΥΚΛΕΟΘΕ Υ
ΘΕΣΤΙΑΔΗΣΠΑΡ/ ΑΡΧΟΥΑΡΚΕΟΝΤΟΣΘΕΣΤΙΑΔΟΥΕΠΡΙΑΤ ΝΟΙΚΙΑΝΤΗΝΕΑΣΤΕΙ
ΑΡΓΥΡΙΟΥΔΙΑΚΟΣΙ ΤΡΙΑ ΝΤΑΠΕΝΤΕ ΗΡΑΙΛΝΟΣΑΛΚΙΔ ΟΥΚΛΥΜΕΝΕΥΣΠΑΡΑΞΙ
ΙΣΑΝΔΡΟΥΘΡΥΗ , ΒΡΙΑΤΗΝΟΙΚΙΑΝΚΑΙΤΑΧΛΡΙΑΤΑΕΝΤΙ ΙΑΡΓΥΡΙΟΥΔΙΣΧΙΛΙΛΝ
ΠΡΑΤΗΡΙΣΑΝ ΟΥΣΘΡΥΗΣΙΟΣΘΗΒΑΙΟΣΠΕΙΣΙΚΡΑ Χ ΑΛΚΙΣθΕΝΗΣ
ΙΑΔΛΝΠΑΡΔ ΟΔΗΜΟΥΔΟΝΑΚΙΔΟΣΚΑ ΣΤΟΔΗΜ ΡΑΙΕΛ
ΚΛΙΤΟΣΔΡ ΜΛΝΧΙΛ ΔΙΑΚΟΣΙΛΝ ΟΓΔΟΗ Ι Ι ΝΟΒΟΔΛΝΠΡΑΤ ΗΡΕΞΦΙΑΛ
ΝΙΚΟΣΑΡΙΣΤ ΜΟΥΓΥΡΑΙΕΥΣΚΑΙΜΕΣΛΙΠΑ ΙΑΝΤΟΣΤΟΥΑΡΓ ΙΟΥΤΟΥ
ΔΑΜΥΙΑΔΛΝΔΡ ..ΝΤΑ .ΟΣΙΑΙΔΕΚΑΗΡΑΙΛΝΟΣΕΚΤ ΜΦΥΛΙΣ ΙΛΟΦΛΝΤΟΣ ΕΣΤΙΑ
ΝΧΛ ΤΗΣΟΙΚΙΑΣΤΛΝΕΝΝΟΘΙΑΔΛΝΟΙ ΕΙΔΛΝΙΟΣΚΑΙΤΑΠ ΙΝ ΤΑΕ²⁵
Δ ΕΣΑΡΧΙΤΕΛΗΣΗΓΕΣΤΡΑΤΟΥΓΥΡΑ ΥΣ , ΤΙΧΑΡΗΣΓΡΥΠΙΛΝΟΣΘΡΥΗΣΙΟΣΕ Α
ΤΕΣΚΑΙΧΛΡΙΣΕΚΑΣΤΟΣΠΑΝΤΟΣΤΟΥΑΡΓΥΡΙΟΥ ΑΝΑΞΙΚΛΗΣΑΝΑΞ Μ
Ν ΑΠΗΙΛΙΑΙΜΑΣΙΑΣΤΕΤΤΑΡΑΣΑΙΕΙΣΙΝΕΠΑΝΛΤΗΣ ΑΣΤΗΣΚΑΤ ΤΗΣ
Λ Ι Ι ΑΝΕΝΙΚΗΣΕΝΑΝΑΞΙΚΛΗΣΦΙΛΟΘΕΑΝΤΗΝΔΙΚΗΝΤ
ΙΝ Κ ΡΙΤΟΥ ΤΙΜ ΙΛΑΧΟΥΗΡΑΚΛΕΙΔΟΥΕΠΡΙΑΤ ΟΤΗΝ
ΣΙΝ ΚΑ Ρ ΥΡΙΟΥΤΕΤΡΑΚΟΣΙΛΝΠΡΑΤΗΡΤΙΜΟΚΡΙΤΟΣΤ
ΙΙ ΚΑ ΡΑΚΑΛΛΙΦΛΝΤΟΣΚΤΗΤΛΝΟΣΦΥΛ ΣΗΡΑΚΑ³⁵
Λ / Α Ι ΑΝ / Α ΤΜΕΝΙΠΠΟΥΕΛΕ ΑΙΕ Σ ΛΙΘΥΡΩΝΙΕΥΓΙΑ. Μ
-ΟΝΙ ΕΚΑΟ ΝΚΛΥ Ι ΤΔ Α ΥΛΗ ΝΚΑΙ ΜΕΣΛΙΠΑΝΤ ΣΚΑΙΧΛΡΙΣΙΑΣΤΟ-Π
ΗΟΣΘΡΥΗΣΙ...ΠΡ.ΑΤΟ ΗΗΝΠΡΟ ΟΝΤΟΥΠΠΑΤΡΟ ΑΥΤΟΥΚΤ.ΤΛΝΟΣΗΙΓ
ΚΑΙΚΤΗΛ ΣΤΟΥΠΠΑΤΡΟΣΤ Κ ΛΛΙΦΛΝΤΟΣΑΠΑΤΟΥΡΙΛΝΟΣΔΕΥΤΕΡΑΙΙΣΤΑΜΕΝΟΥ⁴⁰
ΝΑ Ε Ε Τ ΤΟΤ ΧΛΡΙΑΠ ...ΑΤΑΕΝΗΡΙ Σ ΤΑΠΤΡΟΣ
ΦΙΛΟΠΟΛΙ ΕΝΙΣΛΣΙΚΑΙ ΑΙΝΙΚΛΣΣΛΤΕΛΟΥΣΣ ΣΤΑΙΔΟ = Ι ΛΛΚΜΕΛ
ΠΑΡΑΙ ' ΟΙΣΓΕΙΤ ΜΤΗΝΙΟΣΔΡΑΧΜΛΝΑΡΓΥ ΙΟΥΓΡΕ ΝΤΑΚΟΣΙΛΝ Ζ ΑΙΤ
ΤΙ ΡΚΟΥΘΡΥΗ ΙΟΣΠΑΡΑΦΙΛΟΘΕΟΥΔ ΘΕΟΥ ΕΠΡΙ Ε ΣΤ
ΚΤ Ι Δ ΜΛΝΑΡΓΥΡΙΟΥΕΞΑΚΟΣ Ι Δ/ Ε Π ΗΙΓΕΙΤΟΝΕ Ι ΑΞΙΙ ΙΤ
ΣΛΛΙ ΟΥΘΕΣΤΙΑΣΜΕΤΑΚΥΡΙΟΥΚΤΗΣΙΑΡΧΟΥΤ ΚΓΥΡ ΕΝΛ Α ΙΡΑ ΙΑΝ
ΔΙ ΡΙΕΙΗΔΟΣΚΥΚΛΛΙΗΙΓΕΙΤΟΝΕΣΠ ΧΟΣΑΡΤΥΜΑΧΟΣΔΡΑΧΛΝΑΙΓΥΡΙ⁴⁵
ΚΑΙΜ ΑΝΤΕΣΚΑΙΧΛΡΙΣΕΚΑΣΤΟΣΠΑΝΤΟΤΟΥΑΡΓΥΡΙΟΥΑΝΘΕΣΤΗΡΙΛΝΟΣΟΓΔΟΕΙΙΣΤΑΜ
ΕΠ ΤΑΣΟΙΚΙΑΣΚΑΙΤΟΥΠΥΡΓΟΥΤΟΤΕ ΜΕΡΟΣΚΑΙΤΑΧΛΡΙΑΤΑΕΝΙΑΚΙΝΘΛΙΠΑΝ
ΑΧ ΣΑΡΑΧΜ ΝΑΡΓΥΡΙΟΥΔΙΣΧΙΛΙΛΝΤΕΤΡΑ ΑΡΤΥΜΑΧΟΣΑΡΙΣΤΑΡΧΟΥΗΡΑΚΛΕΙΔΛΝ
ΤΑΩΣΑΤΕΛΑΧΕΝΤΕΛΕΣΙΚΛΗΣΠΑΤΡΛΙΩΝ ΟΣΚΑΙΑΠΡΟΣΕΠΡΙΑΤΟΠΑΡΑΚΑΛΛΙΤΕΛΟΥΣΤΟΥΑΔΕ⁵⁰
ΚΛΕΟΥΣΙΑΙΚΑΛΛΙΤΕ/ ΚΑΙΥΔΑΤΟΣΑΓΛΓΑΣΟΣΑΙΕΙΣΙΝΤΛ ΡΙΛΝΤΟΥΤΛΝΚΑΙΤΟΥΠΥΡΓΟΥΚΑΙΤ
ΛΕΣΙΚΛΕΟΥΣΚΑΙΤΗΝΟΙΚΙΑΝΚΑΙΤΟΜΚΗΠΟΝΑΕΠΡΙΑΤ ΤΕΛΕΣΙΚΛΗΣΠΑΡΕΥΘΥΓΕΝΟΥΣΚΑΙΤΟΝΚΕΡΑΙ
ΚΟΣΙΛΝΠΡΑΤΗΡΕΣΑΡΑΤΡ ΔΗΣΤΥΧΛΝΟΣΘΕΣΤΙΑΔΗΣΑΡΤΥΜΑΧΟΣΕΥΚΛΕΟΥΣΗΡΑΚΛΕΙΔΗΣ ΑΡΧ
ΚΑΙΧΛΡΙΣΕΚΑΣΤΟΣ ΣΥΓΟΡΑΣΧΑΡΕΣΤΑΔΟΥΕΚΠΟΛΕΛΣΠΑΡΑΣΙΜΙΟΥΑΡΙΣΤΙΟΣΕΣΧ ΤΟΥΚΑΙ⁵⁵
ΡΙΑΤΑΕΝΑΙΣΙΛΕΙΠΑΝΤΑΟΣΑΙ ΑΡΙΣΤΙΟΣΚΑΙΤΑΣΕΣΧΑΤΙΑΣΚΑΙΥΔΑΤΟΣΑ ΤΑΣΤΑΣΟΥ Α Τ ΧΛΡΙΛΝΤΟΥΤΛΝ
ΚΑΙ ΠΤΑΚ ΛΝΠΡΑΤΗΡΕΣΑΡΓΑΛΙΝΟΣΩΝΗΤΟΡΟ ΕΛΓΙ ΥΣΚ/ ΑΔΙΑΙ Σ ΑΣΠΕΝΤΗΚΟΝΤΑ
ΚΑΤΑΔΙΑΚΟΣΙΑΣΕΥΘΥΤΗΣΗΡΑΚΛΕΙΟΥΕΛΕΙΘΥΑΙΕΥΣΚΑΤΑΔΙΑΚΟΣΙΑΣΦΙΛΙΣΚ ΣΙ ΚΑΝΟΥ ΘΡΥΗΣΙΟ
ΡΥΧΙΛΝ ΣΟΝΑΚΕΥΣΚΑΤΑΧΙΛΙΑΣΩΚΤΑΚΟΣΙΑΣΤΡΙΑΚΟΝ-ΙΑΡΧ ΟΡΑ ΥΧΙΛΝΟΣΔΟΝΑΚΕΥΣ⁶⁰
ΚΛΥΜΕΝΕΥΣΚΑΙΚΟΙΝΟΝΘΙΑΣΤΛΝΚΑΤΑΕΚΑΤΟΝΠΕΝΤΗΚΟΝΤΑΣΙΜΟΣΑΝΑΞΙΚ Ι ΘΡΥΗΣΙΟΣΠΑΡΑΦΑΣΙΟΥ

breadth, 3 ft. 2 in. Tenos; E. C. I. 2338.

ΤΟΣΑΜ ΝΟ	ΟΥΣΑΣΤΥΛ	Σ ΛΣΙΔ	
ΣΚΡΙΝΥΛ	ΙΔΟΥΘΕΣΤΙΑ	Ο Ε ΥΡΙΟΥ	
ΕΡΙΑΤΟΤΗΝΟΙΚ	ΤΑΧΛΙΑΤΑΕ	ΟΝΑΚΕΑ	
ΙΣΧΙΑΙΩΝΤ	ΔΝΤΠΡΑΤ ΡΕΣ	ΙΣΤΟΣΙ	
ΑΛΛΙΦΟΡΟΥ	ΚΥΡΙΟΣΑΝΔΙ	ΗΣΜΥΡΤ	5
ΟΙΚΙΑΝΤΗΝΕΝΑΣ-ΕΙΗΕΣΤΙΝΕΝ	Δ Δ	ΒΔΟΜΛΗ	
ΥΔΡΑΧΜΑ	Π ΡΙΑΚΟ	ΚΟΣΙ	
ΔΕΙ	Ε ΤΥΡΑΛ	ΗΣΙΚ	
ΔΤΑ	Δ Δ Χ Υ	ΓΛΙΟΙΣ	
Δ	ΔΛΗ	Κ ΑΡΤ	10
ΔΟΥ	ΔΤΟ	ΔΝΑΡΓ	
ΔΑ ΟΣΤ	-	ΤΗΣΦΕΡΕ	
ΕΡΕΚΡΑΤΟΥΣΟΙΣΓΕΙΤΟΝΕΣΛ		ΔΡΑΧΜΛΝ	
ΔΩΝΕΜΠΑΙ	ΔΙΟΚΑΛΙ	ΤΔΝΠΕΙΣΙΚ	
ΥΘΡΥΗΣΙΣ	ΡΙΟΣΠΕΙΣΙΚΡΑ	ΗΣ ΣΑΝΔΡ	15
ΧΜΛΝΑΡΓ	ΔΙΛΙΔΝΕΞΑΚΟΣΙΔΝΕΒ	ΜΗΚΟΝΤ	
ΜΑΧΟΙ	ΕΙΟΝΙΚΗΣΚΑΙΚΥ	ΟΚΤΛΤΡΙΔΝ	
ΙΑΣΟΣΔΙΛ ΣΙΝΤΔΝΧΔΡΙΔΜΤΟΥ	ΥΠΕ..ΙΚ..ΤΟΥΣ	ΑΝΤΙΧ	
ΑΝΑΞΙΚΛΕΟΥΣΣΥΝΕΠΤΑΙΝΟΥΣ	ΟΠΠ	ΑΝΤΙΠΑΤΡΟΥΘΡΥΗΣ	
Ε ΕΛΣΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥ	ΕΝΤΑΚΙΣΧΙ	Ι ΜΝΗΣ	20
		Ι ΟΣΔΟΝΑΚΕΥΣ	
ΙΚΗΣΠ ΚΡΙΤΟΥΘΡΥΗ	ΔΟΣΗΣΚ	ΝΔΡΟΣΘ	
ΡΙΑΚΟΣΙΔΝΟΙΣΓΕΙΤΟΝΕΣΚΡΗΣΙΛΑΣ		ΑΙΣ ΠΕΙΣΙΚΡΑΤΟΥΣΘΡΥΗΣ	
ΝΟ ΚΩΔΡΟΜΟΣΝΙΚΟ ΗΜΟΥΑΚ		ΟΥΕΣΧΑ ΓΙΛ	
ΠΡΙΑΝΤΟΤΗΝΟΙΚΙΑΝΤΗΝΕΝΑΣΤ		ΚΛΕΩΝΙΚΟΣΚΑΛΛΙΦ	
ΙΔΗΣΤΠΥΘΟΚΛΕΟΥΣΙΑΚΙΝΘΕΥΣ		ΟΣΔΗΜ	25
ΥΕΣΤΙΝΤΟΥΑΡΓΥΡΙΟΥΘΡΥ		ΑΔΟΥΘΡΥΗΣΙΟΙΚΑΙΚΟΝΟΝΘΙ	
ΣΚΥΡΙΟΣΦΙΛΟΦΛΝΦΙΛΟΘΕΟΥΘΕ		ΝΕΝ	
ΥΚΡΑΤΟΥΑΕΠΤΙΑΤΟΑΡΧΙΤΕΛΗ		ΤΙΔΕΥΤΕΡΛΙΗΓΕΙΤΟΝΕΣΠΥΘΩΛ	
ΡΠΑΣΙΦΛΝΤΟΣΔΟΝΑΚΕΥΣΔΗΜ		ΟΠΟΛΙΟΣΕ	
ΟΥΣΘΡΥΗΣΙΟΣΓΑΡΑΦΙΛΟΘΕΑΣΤΡΟΦ		ΛΕΛΣΣΙΜΙΑΣΑΡΙΣΤΥΛΟΥΘΡΥΗΣΙΟ	
ΡΟΣ ΤΛΙΚΗΠΛΙΔΣΟΡΙΕΙΗΔΟΣΗΑΝ		ΕΠΤΑΚΟΣ	
ΑΤΛΡΑΡΙΣΤΟΚΛΗΣΠΟΛΥΞΕΝΟΥ		ΟΜΗΚΟΝΤΑΕΠΤΑΤΕΤΤΑΡΕΣΘΩ	
ΣΙΑΝΚΑΙΤΑΧΔΡΙΑΚΑΙΤΑΣΕΣΧΑΤΙΑΣ		ΕΠΤΡΙΑΤΟΠ	30
ΙΑΧΟΥΗΡΑΚΛΕΙΔΗΣΒΟΥΦΩΝΙΔΝΟΣ		ΑΜΦΥΛΙΟΣΜ...ΚΥΡΙΟΥΦΙΛΟΦΛΝΤΟΣΔΡΑΧΜΛΝΤΕ	
		ΛΙΚΟΥΕ	
		ΙΤΙΔΗΣΣΤΡΑΤΟΝΙΚΟΣΦΙΛΟΘΕΟΥΘΕΣ	
		ΡΥΗΣΙΔΟΣΚ	
		ΟΥΠΡΟΞΕΝΟΥΣΔΛΚΛΕΟΥΣΘΡ ΗΣΙΟΥ	
		ΑΚΑΙΚΑΤΛ	
		ΜΟΣΟΙΣΓΕΙΤΟΝΕΣΑΙΣΧΡΛΝΔΗΜ	
		ΗΣΙΜ	
		ΙΜΟΥΕΣΧΑΤΙΛΤΗΣΠΑΡΑΠΕΙΣ	
		ΕΡΜΙΝΙΑΙ	
		ΣΙΤΟΝΕΣΚΛΕΙΤΑΡΧΟΣΦΙΛΛΤΑΣ	
		ΑΝΑΞΙΝΟΗΛΥΑΝΔΡΟΥΚΛΥΜΕΝΙ	35
		ΤΟΣΗΕΣΤΙΝΕΝΤΟΝΛΙΠΕΝΠΤΛΙΗΓΕΙ	
		ΔΡ	
		ΔΝΑΡΓΥΡΙΟΥ...ΔΙΛΙΔΝΕΔΩΜΗΚΟΝΤΑΠΤΡΑΤΗΡΕΣ	
		Κ	
		ΙΦΛΝΚΤΗ ΝΟΣΗΡΑΚΛΕΙΔΔΝΠΑΡΑΦΛΚΟΥΦΛΚΙ.	
		ΧΙΛΙΔΝΕΠΤ ΟΣΙΔΝΣΥΝΕΠΑΙΝΟΥΝΤΟΣΦΛΚΟΥ	
		ΑΡΑΚΡΙΝΥΛΙΟΥΑΙΚΥΡΙΟΥΣΔΒΡΟΤΟΥΣΤΡΥΜΟ	40
		ΙΤΑΣΙΜΟΥΟΙΣΓΕΙΔΝΜΟΡΥΧΙΔΝΘΕΑΙΝΕΤΟΥ ΟΝΑΚΕΥΣΔ	
		ΔΝΑΡΓΥΡΙΟΥΤΕΤΡΑΚΟΣΙΔΝΗΡΗΣ	
		ΣΕΣΧΑΤΙΛΤΗΣΕΠΤΙΑΤΟΤΗΝΟΙΚΙΑΝΚΑΙΤΑΧΔΡΙΑΤΑΕΝΕΛΑ.ΟΥΝΤΙΠΑΝΤΑΟΣΑΕΠΤΙΑΤΟΑΙΝΙΚΩ	
		ΤΙΔΟΥΠΕΙΣΙΣΤΡΑΤΙΔΗΣΑΓΑΘΑΡΧΟΣΑΛΚΜΕΔΝΟΣΕΣΧΑΤΙΛΤΑΠΟΣΙΔΕΔΝΟΣΠΕΜΠΤΕΙΔΙΧΟΜΗ	
		ΠΑΣΑΝΚΑΙΘΥΡΑΣΤΑΣΕΠΟΥΣΑΣΚΑΙΤ ΟΙΚΟΠΕΔΟΜΑΤΑΝ	
		ΟΣΤΕΙΟΙΚΙΑΙΑΗΜΦΙΛΟΘΕΟΥΕΝ	
		ΜΗΚΛΗΣΦΑΝΟΚΛΕΟΥΣΠΡΑΤΗΡΝΙΚΗΣΙΛΑΣΑΣΤΙΟΥΥ.ΥΜ..Ε.ΣΠΟΣΙΔΕΔΝΟΣΟΓΔΟΕΙΙΣΤΑΜΕ	45
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 ΕΟΞΕΝΙΑΣΤΛΝΠΑΡΑΡΤΥΜΑΧΟΥΑΡΙΣΤΑΡΧΟΥΗΡΑΚΛΕΙΔΟ ΛΝΕΠΡΙΑΤΟΤΑΧΛΡΙΑΤΑΕΝΙΑ
 ΕΛΣΚΑΙΑΡΙΣΤΛΝ ΤΟΣΚΑΙΚΟΙΝΟΥΘΕΟΞΕΝΙΑΣΤΛΝΟΙΣΓΕΙΤΟΝΕΣΑΡΤΥΜΑΧΟΣΠΛΕΙΣΤΑΡΧ
 ΔΗΜΟΚΡΙΝΟΥΕΚΠΟΛΕΛΣΜΕΤΑΚΥΡΙΟΥΑΡΤΥΜΑΧΟΥΑΡΙΣΤΑΡΧΟΥΗΡΑΚΛΕΙ ΔΟΥΠΡΑΤΗΡΕΣΔΗΜ
 ΦΛΚΟΣΦΛΚΙΛΝΟΣΘΡΥΗΣΙΟΣΠΑΡΑΘΗΝΑΔΟΥΑΜΦΙΘΕΟΥΘΕΣΤΙΑΔΟΥΟΥΚΥΡΙΟΣΑΝΑΞΙΘΕΟΣ
 ΑΡΓΥΡΙΟΥΧΙΛΙΛΝΤΕΤΡΑΚΟ ΙΝΑΙΙ ΔΛΚ ΦΛΚΟΣΑΘΗΝΑΔΕΙΔΑΝΕΙΙΟΜΕΝΟΣΠΑΡΑΘ
 ΡΙΛΝΟΣΔΛΔΕΚΑΤΕΙ ΑΜΦΙΚΛΗΣΦΑΝΟΚΛΕΟΥΣΣΕΣΧΑΤΙΛΤΗΣΠΑΡΑΘΕΟΚΛΕΙΑΣΠ
 ΕΝΤΟΝΛΙΕΒΔΟΜΛΙΤΟΜΕΤΕΛΡΟΝΟΙΚΗΜΑΤΟΕΠ ΕΙΣΩΔΛΙΚΑ ΕΡΑΜΩΝΤΟΝΕΠΠΟΝΤΑΚΑΙ

ΛΕΟΘΕΑΣΤΗΣΚΛΕΟΘΕΟΥΚΑΙΚΥΡΙΟΥ Εο π ΝΤΑΝΤΑΗΜΙΣΗΟΙΣΓΕΙΤ
 ΚΥΡΙΟΥΚΛΕΦΑΝΟΥΣ ΞΕΝΟΔΗΜΟΣ ΡΗΙ ΕΝΟΥΣΕΛΕΙΘΥΑΙΕΥΣΓ
 ΣΑΣΚΑΙΤΟΥΟΙΚΟΠΕΔΟΥΤΟΗΜΙΣΥΟΙΣΓΕΙΤΝΑΚΕΣΙΜΒΡΟΤΟΣΔΡΑΧ
 ΤΡΑΤΗ ΙΣΑΝΔΡΟΣΘΗΒΑΙΟΣΠΕΙΣΙΚΡΑΤΟΥ.ΘΡΥΗΣΙΟΙΙΣΑΝΔΡΟΣΦΑΝΟΚΛΕΟ
 ΡΑΤΗΣΣΙΜΙΟΥΕΣΧΑΤΙΛΤΗΣΠΑΡΑΘΑΡΣΑΓΟΡΟΥΑΓΑΘΛΝΟΣΚΑΙΣΙΜ
 ΛΛΟΥΜΕΝΗΝΑΙΜΕΝΕΙΑΝΗΝ- ΡΙΑΙ ΤΟ ΠΑΡΑΘΡΑΣΥΜΗΔΟΥΣΗΡΑΚ
 ΧΑΤΙΛΤΗΣΠΑΡΑΚΑΛΛΙΦΛΝΤΟΣΚΤΗΤΛΝΟΣΗΡΑΚΛΕΙΔΛΝΕΤΤΡΙΑ
 Χ-Α ΙΚ ΧΕΙ ΡΡΟΥ: ΤΑΡΡΕΛΝΕΙΣΤΗΝΟΔΟΝΚΑΤ
 ΠΡΑΤΗΡΣ.ΤΑΔΗΣΑ....ΠΟΥΗΡΑ ΕΙΔΛΝΤΑΡΓΗΛΙΔΝΟΣ
 ΠΟΛΕΛΣΕΤΤΡΙΑΤΟΤΗΝΟΙΚΙΑ ΛΤ ΑΡΙΑΤΑΕΝΣΑΠΗΛΙΠΑ
 ΣΚΑΙΚΥΡΙΟΣΑΡΙΣΤΩΞΕΝ Σ-Φ ΝΟ ΣΙΑΚΙΝΘΕΥΣΠΑΡΑΠΡΑΞ.
 ΛΙΕ ΗΙΓΕΙΤΛΝΕΤΤΑΝΔΡΟΣΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΕΞΗΚΟΝ-
 ΛΕΛ. ΣΚΥΡΙΟΣΤΙΜΟΜΑΧΟΣΤΙΜΟΜΑΧΟ ΡΑΚΛΕΙΔΙΑΠΕΔ
 ΟΥΤΟΥΕΥΠΠΟΡΙΛΝΟΣΗΓΕΙΤΟΝΕΣΚΑΛΛΙΔ ΜΑΣΠΑΙΤΑΛΕΛ
 ΤΟΥΑΝΔΡΟΓΕΝΟΥΣΕΚ ΛΕΛΣΕΝΕΙΚΑΙΝΕΑΙΕΛΕΙΘΥΑΙΔΝΟΣ
 ΟΙΝ ΓΕΣ.ΛΕΙΔΛΝΕΤΤΡΙΑΤΟΤΗΣΟΙΚΙΑΣΤΗΣΕΝΑ- ΕΙΗΗΝΠΡΟΤ
 ΝΕΤΤΑΙΝΟΥΣΗΣΑΡΙΣΤΟΜΑΧΗΣΤΗΣΣΛΣΙΜΕΝΟΥΣΜΕΤΑΚΥΡΙΛΝΤΛΜΠΑΙΔ
 ΡΑΘΕ II ΛΣΔΛΡΟΘΕΟΥΘΕΣΤΙΑΔΟΣΚΑΙΚΥΡΙΟΥΔΛΡΟΘΕΟΥΚΡΙΤΟΔΗΜΟΥΘΕΣΤΙΑΔ
 ΤΛΝΚΑΛΛ ΚΡΑΤΗΣΤΑΜ ΙΤΟΥΠΤΑΜΟΥΛΣΟΡΙΙΕΙΤΟΤΕΙΧΙΟΝΟΕΣΤΙΝΤΕ
 ΤΛΝΣΟΡΙΙΕΙΤΟΤΕΙΧΙΟΝΤ.ΜΕΛΙΣΣΛΝΟΣΟΕΣΤΙΝΕΝΤΟΙΣΧΛΡΙΟΙΣΤΟΙΣΚΑΛΛΙΚΡ/
 ΣΙΜΑΧΛΡΙΑΤΑΚΑΛΛΙΚΡΑΤΟΥΣΚΑΙΛΣΠΕΡΙΑΓΕΙΤΟΤΕΙΧΙΟΝΚΥΚΛΑΙΑ, ΡΙΠΡΟΣΤ
 ΣΕΙΤΑΧΛΡΙΑΤΑΕΡΓΑΣΙΜΑΤΑΜΝΗΣΛΣΚΑΙΠΠΙΟΥΣΕΠΤΑΚΑΙΟΛΜΟΝΚΑΙΘΥΡΛΝΙΕΥΓ/
 ΙΚΟΣΙΠΕΝΤΕΔΡΑΧΜΑΣΔΗΜΕΑ ΚΩΜΑ ΑΔΗΣΚΑΤΑΕΚΑΤΟΝΕΙΚΟΣΙΠΕΝΤΕ
 ΣΒΟΗΘΟΣΔΛΡΟΘΕΟΥΘΕΣΤΙΑΔΗΣΚΑΤΑΕ ΑΤ ΚΟΣΙΠΕΝΤΕΔΡΑΧΜΑΣΠΡΑΤΟΡΕΥΕΙ
 ΤΟΣΘΡΥΗΣΙΟΣΠΑΡΑΙΦΙΚΡΙΤΗΣΧΑΙΡΕ Ε ΔΟΣΜΕΤΑΚΥΡΙΛΝΤΙΜΟΚΡΑΤΟΥΣΚΑΙΧΑ
 ΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΧΙΑ ΤΗΡΕ ΤΗΣΚΑΙΧΑΙΡΕΛΑΣΣΧΑΒΥΣΣ
 ΡΥΠΑΝΤΑΛΕ ΤΟΣ Υ ΣΙ ΕΛ Τ ΘΕΣΤΙΑΔΟΥΕΤΤΡΙΑΤΟΤΗΝ
 ΕΙΤΟΝΕΣΠΥΡΡΑΚΟΣΧΑΡΤΑΔΟΣ ΔΡΑ Μ Α ΓΥΡΙΟ ΤΕΤΡΑΚΙΣΧΙΛΙΔΝΕΝΑΚΟΣΙΛΝ
 ΛΝΧΛΡΙΛΝΤΛΝΕΝΑΙΣΙΛΕΙΚΑΙΕ ΜΕΝΕ ΛΙΛΝΕΤΤΡΙΑΤΟΠΑΡΑΑΡΙΣ-ΤΟΝΟΗΣ
 Α ΤΟΥΕΚΠΟΛΕΛΣΕΤΠ ΑΤΟΤΗΝΟΙΚ ΑΝΚΑΙΤΑΧΛΡΙΑ ΠΑΝΟ ΑΛΟΥΜΕΝΑ
 ΛΝΔΡΑΧΜΛΝΕΠΤΑΚΟΣΙΛΝΠΡΑΤΗΡΗΙ ΛΕΛΣΤ ΛΕΣΤΡΑΤΟΥΘΡΥ
 ΣΧΑΒΥΣΣΙΟΥΘΕΣΤΙΑΔΟΣΚΑΙΠΑΡΑΙΦΙΚΡΙΤΗΣΧΑΙΡΕΛΑΣΣΛΕΙΘΥΑΙΔΟΣΜΕΤΑΚΥΡΙLN
 ΥΧΑΙΡΕΛΑΚΑΙΦΕΙΔΛΣΟΙΣΓΕΙΤΟΝΕΣΑΡΙΣΤΑΝΔΡΟΣΜΑΝΤΙΝΕΥΣΚΑΙΜΕΣ ΠΑΝΤLN
 ΙΤΑΥΔΑΤΑΟΣΑΕΣΤΙΤΗΣΓΕΛΡΓΙΑΣΚΑΙΤΟΝΚΕΡΑΜΟΝΤΟΝΟΝΤΑΚΑΙΘΥ ΣΕΠΟΥΣ
 ΟΣΘΡΥΗΣΙΟΣΚΑΤΑΧΙΛΙΑΣΤΠΟΛΥΚΡΑΤΗΣΕΠΠΙΚΡΑΤΟΥΣΔΟΝΑΚΕΥΣΚΑΤΑΧΙΛ ΣΠΑΣΙΦΙΛ
 ΙΔΗΣΑΙΝΗΣΙΑΣΑΡΙΣΤΛΝΑΞΑΡΙΣΤΟΛΟΧΟΥΘΕΣΤΙΑΔΑΙΚΑΙΜΕΣΛΙΠΑΝΤΕΣΚΑΙΧΛΡΙΣΕΚΑ
 ΕΡΙΟΥΔΩΝΑΚΕΛΣΕΤΤΡΙΑΤΟΤΗΝΟΙΚΙΑΝΗΝΕΑΣΤΕΙΗΓΕΙΤΟΝΕΣΑΡΙΣΤΕΙΔΗΣΝΕΟ ΠΡ
 ΦΙΛΟΥΠΑΣΙΦΙΛΟΣΦΙΛΗΜ- ΣΕΚ ΛΕΛΣ ΑΡΙΣΤΛΝΑΞΑΡΙΣΤΟΛΟΧΟΥΘΕΣΤΙΑ
 ΤΙΑΔΛΝΕΤΤΡΙΑΤΟΤΗΣΟΙΚΙΑΣΚΑΙΤΛΝΧΛΡΙΛΝΤΛΝΕΝΗΡΙΣΘΛΙΚΑΙΤΛΝΕΣΧΑΤΙΛΝΚΑΙΤ
 ΙΤΑΠΑΙΔΙΑΤΑΔΕΙΚΡΑΤΟΥ ΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΔΙΣΧΙΛΙΛΝΠΕΝΤΑΚΟΣΙΛΝΠΡΑΤ
 ΜΕΤΑΚΥΡΙLNΤΙΜΟΚΡΑΤΟΥ ΧΑΙΡΕΛΑΣΣΧΑΒΥΣΣΙΟΥΘΕΣΤΙΑΔΟΥΠΑΡΑΡΧΑΓΟΡΟΥΜΟΡΥΧΙΣ
 ΑΓΟΡΑΣΠΑΡΙΦΙΚΡΙΤΗΣ ΣΕΙΤΟΝΕΣΚΛΕΑΓΟΡΑΣΑΡΙΣΤΟΦΑΝΗΣΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥ
 ΤΕΙΙΣΤΑΜΕΝΟΥΦΑΝΙΚΛΠΑΣΙΦΙΛΟΥΕΚΠΟΛΕΛΣΜΕΤΑΚΥΡΙΟΥΠΑΣΙΦΙΛΟΥΦΙΛΗΜΟΝΟΣ
 ΣΣΙΟΥΘΕΣΤΙΑΔΛΝΕΤΤΡΙΑΤΟΤΗΝΟΙΚΙΑΝΚΑΙΤΑΧΛΡΙΑΤΑΕΝΕΛΕΙΘΥΑΙΔΙΚΑ ΣΕΣΧΑ
 ΤΤΟΝΕΣΧΑΡΙΠΠΙΔΗΣΚΛΕΑΓΟ ΣΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΚΤΑΚΙΣΧΙΛΙΛΝΠΡΑΤΗΡΕΣΚΑΙΜΕ
 ΒΕΥΣΠΑΡΑΦΑΝΙΚΛΠΑΣΙΦΙΛΟΥΕΚΠΟΛΕΛΣΜΕΤΑΚΥΡΙΟΥΠΑΣΙΦΙΛΟΥΦΙΛΗΜΟΝΟΣΕΚΠΟΛΕΛ
 ΤΛΝΠΑΝΤΛΝΛΝΕΤΤΡΙΑΤΟΦΑΝΙΚΛΠΑΡΑΙΦΙΚΡΙΤΗΣΟΙΣΓΕΙΤΟΝΕΣΚΛΕΑΓΟΡΑΣΧΑΡΙΠ
 ΦΙΛΗΑ ΝΠΑΣΙΦΙΛΟΥΕΚΠΟΛΕΛΣΠΑΣΙΦΙΛΟΣΦΙΛΗΜΟΝΟΣΚΑΙΜΕΣΛΙΚΑΙΧΛΡΙΣ
 Β.ΕΛΕΠΑΝΔΡΟΥΚΛΥΜΕΝΕΛΣΠΑΡΑΚΑΛΛΙΛΣΔΙΟΔΗΜΟΥΘΕΣΤΙΑΔΛΝΚΑΙΚΥΡΙΟΥΔΙΑΙΤ
 ΣΥΑΙΝΟΣΑΠΗΜΑΝΤΟΣΠΑΣΑΝΟΣΗΝΕΤΤΡΙΑΤΟΚΑΛΛΙΛΚΑΙΟΚΥΡΙΟΣΔΙΑΙΤΟΣΠΑΡΑΘΕΩΔΙΠΠΟΥ
 ΣΤΕΛ ΑΓΟΡΟΥΗΡΑΚΛΕΙΔ ΝΠΑΡΑΣΛΚΛΕΟΥΣΛΕΥΚΙΠΠΟΥΘΡΥΗΣΙΟΥΕΤΤΡΙΑΤΟΤΑΧΛΡΙΑΤΑ
 ΚΕΥΗΟΣΑΕΣΤΙΤΛΝΧΛΡΙΛΝΚΑΙΥΔΑΤΟΣΑΓΛΓΑΣΤΑΣΟΥΣΑΣΤΛΝΧΛΡΙLNΝΔΡΑΧΜΛΝΑΡΓΥ
 ΥΟΥΣΘΡΥΗΣΙΟΣΒΟΥΦΟΝΙLNΟΣΤΠΕΜΠΤΕΙΙΣΤΑΜΕΝΟΥ ΑΡΤΥΜΑΧΟΣΑΡΙΣΤΑΡΧΟΥΗΡΑΚΛΕ
 ΚΙΚΟ ΝΟΥΦΕΟΞΕΝΙΑΣΤΛΝΣΥΝΕΤΤΑΙΝΟΥΝΤΟΣΚΑΙΣΥΝΠΛΟΥΝΤΟΣΕΥΘΥΓΕΝΟΥΣ
 ΣΥΣΚΑΙΕΥΒΙΟΣΚΑΙΚΟΙΝΟΝΘΕΟΞΕΝΙΑΣΤΛΝΠΑΡΕΥΘΥΓΕΝΟΥΣΟΙΣΓΕΙΤΟΝΕΣΑΡΤΥΜΑΧΟΣ
 ΥΘΕΣΠΙΕΛΣΕΚΠΟΛΕΛΣΚΑΙΑΡΙΣΤΛΝΑΞΑΡΙΣΤΟΛΟΧΟΥΘΕΣΤΙΑΔΗΣΚΑΙΚΟΙΝΟ
 ΚΝΘΛΙΤΑΚΑΛΟΥΜΕΝΑΣΛΣΗΡΙΕΙΑΠΑΝΤΑΟΣΑΕΤΤΡΙΑΤΟΑΡΤΥΜΑΧΟΣΠΑΡΑΘΕΣΠΙ
 ΟΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΤΡΙΑΚΟΣΙLNΣΥΝΧΛΡΟΥΣΗΣΚΑΙΣΥΝΕΤΤΑΙΝΟΥΣΗΣΜΑΝΤΛ
 ΣΠΡΙΝΗΣΔΗΜΟΝΙΚΟΥΕΚΠΟΛΕΛΣΔΗΜΟΝΙΚΟΣΘΕΟΦΡΛΝΔΗΜΟΝΙΚΟΥΕΚΠΟΛΕΛΣ
 ΛΕΙΝΑΔΟΥΘΕΣΤΙΑΔΗΣΕΤΤΡΙΑΤΟΤΗΝΟΙΚΙΑΝΚΑΙΤΟΧΛΡΙΟΝΤΟΕΝΕΛΕΙΘΥΑΙΔΙΡΑΧΜΛΝ
 ΗΝΔΑΟΥΧΙΛΙΑΣ ΚΑΙΤΕΤΡΑΚΟΣΙΑΣΔΡΑΧΜΑΣΟ ΣΓΕΙΤΛΝΦΑΡΑΞΝΕΟΠΤΟΛΕΜΟΣΑΠΑΤΟΥ
 ΤΑΙΦΙΛΟΥΕΚΠΟΛΕΛΣΜΕΤΑΚΥΡΙΟΥΘΕΛΙΝΕΤΟΥΠΑΣΙΦΙΛΟΥΕΚΠΟΛΕΛΣΕΤΤΡΙΑΤΟΕΝΤΛΙΑΣΤΕΙ
 ΘΡΑΣΤΑΣΕΠΟΥΣΑΣΚΑΙΔΙΟΔΟΝΕΙΣΤΗΝΟΙΚΙΑΝΗΓΕΙΤΟΝΕΣΦΑΡΑΞΛΕΛΔΑΜΑΣ

Κατὰ τάδε πράσεις ἐγένοντο χωρίων [καὶ οἱ]κιῶν καὶ προικ[ῶν] δόσεις [ἐ]π' ἄρχοντος Ἀμ[ει]νό[λα
 σονα Ἀριστο[τεία]δη μ[ην]ὸς Ἀρτ[ε]μισιώνος Κρινύλ[ιος] ίδου Θεστιά[δ]ο[ν]
 οἰς γε[ν]έτον[ε]ς Σήμος εὐκλ λόχου ἐκ [πό]λεως ἐπρίατο τὴν οἰκ[ίαν καὶ] τ
 τὰ] οἰκία οῖς γείτονες Εύσ δραχμ[ῶν ἀρ]γυρίου δισχιλίων π[εντακοσί]ων πρατ[ῆ]ρες
 στ σιας — "Ενει καὶ νέα μην[δ]ος ος Καλλ[ιστ]αρέτη Καλλιφόρου [ἡ]
 παρὰ τοῦ δεῖνος] 'Ε[σχατιώτου?] οὐ κύριος Ἀνδρογένης Μ[υρτώσιος Ἐσχατ]ιώτης ἐπρίατο τὴν οἰκίαν τὴν ἐ⁵
 τει ατο [ὑ]πέθετο Τεισίμαχος παρὰ Εύτελείας ἀργυρίου δραχμὰ[ς]
 'Ανδρογένη] ει Μυρτώσιος Ἐσχατιώτει Καλλισταρέτη τῇ αὐτοῦ Εύτελεί[α] νρα
 Γρ]υπίωνος Ἡρακλείδου ἐπρία[το οἰκοδομημένα πάντα
 δραχμῶν ἀργυρίου [έκ]ατον. — Πραξίας σανδρος Ἀριστο[τεία]
 φ γείτ[ων] Θεόφαντος ἀριστερᾶς εἰσίον[τι] λη [τέταρτ]ομ μέρος καὶ τοῦ
 Δον]ακεὺς Ἀρατοσκὸς? Ἀμακλήτου Ἐσχατιώτης [καὶ μ]έσω [καὶ χ]ωρὶς ἑκάτερος πα[ντ]ὸς τ[οῦ ἀργυρίου]
 Θρυησίου ἐπρίατο τὰ χωρία τὰ ἐν Σίχνει πάντα δσα ἐπρίατο Νικόδρομος παρὰ Φερεκράτους οῖς γείτονες
 ατος Ἡρακλείου Κλυμενεὺς παρὰ Στρατίου Παντ[α]λέοντος Θρυησίου ἐπρίατο οἰκόπεδον ἐμ Πα[νόρμη]
 πρατ]ὴρ Πανταλέων Στρατίου. Ἀπελλαιῶνος πέμπτ[α]ει ἐπὶ δέκα — 'Αξιονίκη Πυθοκρίτου Θρυησίου
 ης] κύριος Ἀλκισθένης Ἀγλωγένους Θρυησίου ἐπρίατο τὴν [ν οἱ]κίαν καὶ τὰ χωρία τὰ ἐ[ν Σ]ίχνει δραχμῶν
 γιάδου Ἐσχατιώτης Κλεόνικος Καλλιφόντος Ἡρακλείδης ἀ] ἐπρίατο Ἀμφικὼ μετὰ κυρίου Δ μάχου [¹⁵
 Πασιφῶντος Πειρίου Δον]ακέως ἐπρίατο τὴν οἰκίαν καὶ τὰ [χωρὶς]α ἐ[ν Ε]λαιοῦντι καὶ τὰς ἐσχα[τ]ιὰς δσα
 η ὁδὸς η ἐκ κώμης ἀ[γο]υσα ἐπὶ τὸν πύργον τὰ υποκάτω πάντα δ[σα] ἐπρίατο Πασιφῶν παρὰ Σ[ίμου?] Φυκαΐδος
 καὶ τοῦ [κυ]ρίου αὐτῶμ 'Αντιχάρου Εύποριώνος Θρυησίου] καὶ Κλεοφάνου Κλεοθέοντος Εύθυνος
 Θεστιάδης παρ[ὰ] ἀρχου Ἀρκέοντος Θεστιάδου ἐπρίατο τὴν οἰκίαν τὴν ἐν ἀστει
 ἀργυρίου διακοσίων] τριά[κο]ντα πέντε. — 'Ηραιώνος Ἀλκιδ ου Κλυμενεὺς παρ' Ἀξιονίκης Π[ντε]
 'Ισάνδρου Θρυη[σίου] ἐπ[ρία]το τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Τ [δραχμῶν] ἀργυρίου δισχιλίων τριακόντα
 πρατὴρ 'Ισαν[δρος Πεισικράτους Θρυησίου, Θηβαῖος Πεισικράτους Θρυησίου] σ[ιος]. — 'Αλκισθένης [Αγ]λω[γ]
 ιάδων παρὰ [τῆς δεῖνος] οδήμου Δονακίδος καὶ Καλλινίκου Ἀρι]στοδήμου [ου Γυ]ραιέως ἐπρίαντο τὴν οἰκίαν τὶς
 κλιτος δρ[αχ]μῶν χιλίων διακοσίων δύδοή[κοντα ἐπτὰ τεττάρων]ν δύολων, πρατὴρ Φιλαρχίδης Πυθοκλέους
 νικος Ἀριστοδήμου Γυραιέως καὶ μέσω πά[ντες] καὶ χωρὶς ἔκαστος π]αντὸς τοῦ ἀργυρίου· τούτου ἐστὶν τὸ
 Δαμνιαδῶν δρ. [πε]ντα[κ]οσίαι δέκα. 'Ηραιώνος ἔκτ[ει]ν 'Α]μφιλίδης [Φ]ιλοφῶντος [Θ]εστίας ης κύριος Φιλοφῶν
 τῶν χω[ρίων καὶ] τῆς οἰκίας τῶν ἐν Νοθιαδῶν οῖς γείτων Ποσ]ειδώνιος καὶ τὰ π[ρ]οστατεύοντα Εύθυνος
 πρατὴρ]ες Ἀρχιτέλης Ἑγεστράτου Γυρα[ιε]ὺς [Αν]τιχάρης Γυρπίωνος Θρυησίου Ε λωρ Πασιφῶν
 καὶ μέσω πάντες καὶ χωρὶς ἔκαστος παντὸς τοῦ ἀργυρίου. — 'Αναξικλῆς Ἀναξικλῆς μένους Θρυησίου π
 ἐπρίατο τὰς ἐ]ν [Σ]απήθῳ αίμασιὰς τέτταρας αὶ εἰσιν ἐπάνω τῆς χ[ώρ]ας τῆς κάτ[ω] τῆς πρὸς τῷ κήπῳ
 περὶ] ὁν ἐνίκησεν 'Αναξικλῆς Φιλοθέαν τὴν δίκην, πράτωρ Ἀριστοκλῆς Πολυξένου [Ον]η
 Τιμοκράτου Τιμο[ο]μάχου Ἡρακλείδου ἐπρία[το] τὴν οἰκίαν καὶ τὰ χωρία καὶ τὰς ἐσχατιὰς
 δραχμῶν ἀ]ργυρίου τετρακοσίων, πρατὴρ Τιμόκριτος Τ[ιμομ]άχου Ἡρακλείδης Βουφονιώνος
 πα]ρὰ Καλλιφόντος Κτήτωνος φυλ[ῆ]ς Ἡρακλειδῶν ἐπρίατο τὴν οἰκίαν τὴν ἐν ἀστει
 Κλεαγόρας] Μενίππου Ελε[ιθυ]αιε[ὺς κ]αὶ θυρῶν ζεύγια [έ]ννέα καὶ τὰς θύρας τὰς ἐπὶ τῶν θυρίδων
 καὶ μέσω πάντ[ε]ς καὶ χωρὶς ἔκαστος παντὸς τοῦ ἀργυρίου. 'Απατουριῶνος
 νος Θρυησίου] οὐ έ]πρ[ε]ι ατο [τὴν οἰκίαν] ή ήν πρό[τερ]ον τοῦ πατρὸς [αὐτοῦ] Κτ[ή]τωνος ή γεί[τ]ων Σιμίας
 καὶ Κτήτωνος τοῦ πατρὸς τ[οῦ] Κ[α]λλιφόντος. 'Απατουριῶνος δευτέρᾳ ίσταμένου — [Τι]μόκριτος Τιμο
 να[κ]έ[ως] ἐ[πρία]το [τὰ] χωρία π[άντα]α τὰ ἐν 'Ηρί[σθῳ] προσ[όν]τα τὰ Σίμου οῖς γείτων Μι
 Φιλοπόλιος] ἐν ίσωσι καὶ Αίνικῶς Σωτέλους Σ[η]σταίδος [συνεπαινούντων· δεῖνα] 'Αλκεμῶνος Ἐσχ
 παρὰ [τοῦ δεῖνος] οῖς γείτ[ω]μ Πήνιος δραχμῶν ἀργυρίου πεντακοσίων [πρατῆρες δεῖνα] τρατίδου, Πειστο
 δ δεῖνα ἀ]ρκου Θρυησίου παρὰ Φιλοθέου Δ θέου ἐπρίατο τὴν οἰκίαν τὴν ή γείτονε[ς δ δεῖνα] 'Αν]αξικράτ[ο]ν μηκλῆς Φαν
 45 κτ[ω] δ[ραχ]μῶν ἀργυρίου ἔξακοσίων] ή γείτονε[ς δ δεῖνα] 'Αν]αξικράτ[ο]ν μηκλῆς Φαν
 Σω ου Θεστιάς μετὰ κυρίου Κτησιάρχου [τοῦ δεῖνος ἐπρίατο π]αρὰ [Φ]ανικῶς Κλεοσθένους 'Ιακινθίδ
 ως δ]ρίζει η ὁδὸς κύκλω ή γείτονες Π[λείσταρ]χος Ἀρτύμαχος δραχμ(μ)ῶν ἀργυρίου ἐκατὸν εἴκοσι,
 καὶ μ[έσω π]άντες καὶ χωρὶς ἔκαστος παντὸς τοῦ ἀργυρίου. 'Ανθεστηριῶνος δύδοει ίσταμένου χ 'Αρτ[ε]μισιο
 ἐπ[ρία]το τὰς οἰκίας καὶ τοῦ πύργου τὸ τέ[ταρτο] μέρος καὶ τὰ χωρία τὰ ἐν 'Ιακίνθῳ πάντα δσα τε ἐπρία
 μ]αχ[ο]ς δραχμ[ῶ]ν ἀργυρίου δισχιλίων τετρα[κοσίων]. — 'Αρτύμαχος Ἀριστάρχου Ηρακλειδῶν παρὰ Τε
 τα δσα τ' ἔλαχεν Τελεσικλῆς πατρών [μέρ]ος καὶ ἀ προσεπρίατο παρὰ Καλλιτέλους τοῦ ἀδελφοῦ οῖς γείτο
 κλέους καὶ Καλλιτέλους καὶ ὕδατος ἀγωγὰς δσαι εἰσὶν τῶν χω[ρίων τούτων καὶ τοῦ πύργου καὶ τοῦ πιθω
 λεσικλέους καὶ τὴν οἰκίαν καὶ τὸν κήπον ἀ ἐπρίατο Τελεσικλῆς παρ' Εύθυγένους καὶ τὸν κέραμον τὸν ἐν
 κοσίων, πρατῆρες 'Αρατρ[ί]δης Τύχωνος Θεστιάδης, 'Αρτύμαχος Εύκλεος Ηρακλείδης, αρχος Τιμηφέ
 καὶ χωρὶς ἔκαστος. — [Θρα]συγόρας Χαρεστάδου ἐκ πόλεως παρὰ Σιμίου Αρίστιος Εσχα[τιώ]του καὶ παρὰ Αρίστ
 ρια τὰ ἐν Αίσθῃ πάντα δσα [ην] 'Αρίστιος καὶ τὰς ἐσχατιὰς καὶ ὕδατος ἀ[γωγ]ὰς τὰς οῦ[σ]α[ς] τ[ῶν] χ
 καὶ [έ]πτακοσίων, πρατῆρες 'Αρπαλίνος Ονήτορος] 'Ελ[ειθυαί]ὺς κα[τ]ὰ δια[κο]σ[ί]ας πεντήκοντα, [Π]α
 κατὰ διακοσίας, Εύθύτης Ηρακλείου Ελειθυαίεὺς κατὰ διακοσίας, Φίλισκος] κάνου Θρυησίου κατὰ ἐκατ
 ρυχίων ο Δονακέυς κατὰ χιλίας ὀκτακοσίας τριάκοντα, 'Αρχ[αγ]όρα[ς Μορ]υχίωνος Δονακέυς κατὰ πεντακό⁵⁵
 60 Κλυμενεὺς καὶ κοιδὸν Θιασιτῶν κατὰ ἐκατὸν πεντήκοντα. Σήμος 'Αναξικλέους Θρυησίου παρὰ Φασίου [καὶ]

(continued.)

ἀστυ οὐσιν
ι]ε[τὰ κ]υρίου [Σωμβρότου Στρύμονος Δονακέως
χωρία τὰ ἐ[ν Δ]ονακέᾳ

Ιστος
κύριος Ἀνδ[ρογέν]ης Μυρτ[ώσιος Ἔσχατιώτης
στει ἡ ἐστιν ἐν [τ]ό[ν]ῳ [ε]βδόμῳ [ἡ] γείτονες
[τ]ριακο[σίας εἴ] κοστι
[Μν]ησικ

ῳ οἰς [γείτονες

καρτ
[δραχμ]ῶν ἀργυρίου
Φερεκράτης Φερεγκλέους

*πρατήρες ὁ δεῖνα τοῦ δεῖνος
παρὰ τοῦ δεῖνος*

δραχμῶν
ω̄ γεῑτων Πειστικ

I

ἡς κύριος Πεισικρά[τ]ης [']Γ]σάνδρ[ου Θ]ρυήσιος παρὰ [τῆς δεῖνος
ργ[υρίου χ]ιλίων ἔξακοσίων ἐβ[δο]μήκοντ[α] ὀκτὼ τριῶν [όβθολῶν οἵς γείτονες ὁ δεῖνα
ρ Ἀ]ξιονίκης καὶ κυ[ρίο]υ Πε[ισ]τικ[ρά]τους. — 'Αντιχ[άρης Εύποριώνος Θρυήσιος παρὰ
εἰ]σὶν τῶν χαρίων τού[των] καὶ τὸ ὄδωρο οἵς γείτονες 'Αλ [ώς ὄριζει
ξικλέους συνεπαινούσ[ων τῆς δεῖνος] 'Αντιπάτρου Θρυησ[ίδος καὶ τῆς δεῖνος τοῦ δεῖνος

I

2
ι δραχμῶν ἀργυρίου [π]εντακισχι[λίων]: ————— Μνησ
[ἢ γείτων ὁ δεῖνα τοῦ δεῖνος] Δονακεὺς [δραχμῶν
πίτου Θρυη[σίδ]ος ἡς κ[ύριοι "Ισα]νδρος Θ[ηβ]αῖο[s] Πεισικράτους Θρυήσ[ιοι Πεισικράτης
ον οἰς γείτονες Κρησίλας ['Αγιάδ]ον 'Εσχα[τ]ιώ[της], Κλεόνικος Καλλιφ[ῶντος 'Ηρακλείδης
ο[us Ni]κόδρομος Νικο[δ]ῆμου 'Ακο[δημία]ος Δημ[άδημος] αδου Θρυήσιοι καὶ κοινὸν Θι[ασιτῶν ? Δαμυ-
έν ἄστ[ει ἡ ἐστι]ν ἐν [τόν]ῳ δευτέρῳ ἢ γείτονες Πυθο

2

ικινθεύς [ό δεῦνα] οπόλιος ἐ[κ πό]λεως Σιμίας Ἀριστύλου Θρυήσιο[ς Καλλί-
άργυριον Θρυη[σίων δρ.] ἐπτακόσ[ιαι ἐβδ]ομήκοντα ἐπτὰ τέτταρες ὄβ[ολοι
ἢν Φιλοθέου Θε[στιάδης] ἐπρίατο π[αρὰ Δι]ογνήτου Εὐκλέους Θρυησίου τὰ [μέρη
πρίατο Ἀρχιτέλη[ς παρὰ] Ἀμφύλιος μ[ετὰ] κυρίου Φιλοφῶντος δραχμῶν τε[τρακοσίων
Δονακεύς, Δημιουρικού Ε[σχ]ατιώτης, Στρατόνικος Φιλοθέου Θεσ[τιάδης
ἢ Φιλοθέας Προξένεντος Θρυησίδος κ[αὶ κυρί]ου Προξένου Σωκλέους Θρη[σίου
ὅριζει ἡ ὁδὸς ἡ ἀν[ω ἄγουστ]α καὶ κάτω [ποτα]μὸς οἵς γείτονες Αἴσχρων Δημιού-
ρος Σίμου Εσχατιώτης παρὰ Πεισ

2

*ἐς ἐν] Ἐρμινίᾳ [οῖς γ]έιτονες Κλείταρχος Φιλώτας
ἐπὶ δέκα — Ἀναξινόν Λιάνδρου Κλιμενῆς*

1

ν ἡ ἦν Καλλιφ[ῶντ]ος ἡ ἐστιν ἐν τόνῳ πέντῃ ἡ γεί[τονε]
δογαμῶν ἀργυρίου διστυχίων ἑβδομήκοντα. πρατῆρες

λλικράτης ἀργυρίου δραχμ[ῶν] χιλίων ἐπτ[ακ]οσίων, συνεπαινοῦντος Φώκου
ου φυλῆς Ἡρακλειδ[ῶν π]αρὰ Κρινυλίου καὶ κυρίου Σωμβρότου Στρύμο[νος Δο]

χίων Θεαινέτου [Δ]ονακεὺς δ[ραχμ]ῶν ἀργυρίου τετρακοσίων Ἡρησ[ίνου] ?
ώτης ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Ἑλα[ι]οῦντι πάντα ὅσα ἐπρίατο Αἰνικῶ
ατίδης, Ἀγάθαρχος Ἀλκμεῶνος Ἐσχατιῶται· Ποσιδέωνος πέμπτει διχομη[νίᾳ]
θύρας τὰς ἐπούσας καὶ τ[ὸ] διοίκητομ ἄπαν [τὸ πρ]ὸς τεῖ οἰκίᾳ ἡ Φιλοθέου ἐν [τόνῳ ἔ
νεος, πρατήρη Νικησίλας Ἀστίου Κ[λ]υμ[εν]ε[ύ]ς· Ποσιδέωνος ὄγδοει ἵσταμε[νον]
καὶ κυρίου 'Ισ[ο]κλέους Κλεο[σθένους 'Ιακ]ινθέως τ[ὸ] διοίκητο μενον
πτῆσσα 'Ιακελᾶς Κλε[στ]αένους 'Ιακιν[θένα] πο Κλεούκου Κλεόδηνος

τελεσικλῆς Ε[ύ]κλέους 'Ηρα[κλειδῶν παρ]ὰ 'Ορθέος 'Ορθιάδος ἐκ πό[λεως
'Ορθέως παρὰ Πολυκράτους τοῦ 'Ε[πικρά]τους οἰς γείτονες Πλε[ίσταρχος], 'Αρτύ-
εσικλέους Εὐκλέους 'Ηρακλείδου ἐπρίατ[ο τὰ]ς οἰκίας καὶ τὰ χωρία τὰ ἐν
[πάν]

εσικλεούς Ευκλεούς Ηρακλεούς επηριατ[ο τα]ς οικίας καὶ τὰ χωρία τα ἐν [παν-
Πλείσταρχος Ἀρτύμαχος καὶ τὸ ἐσχατ[ι]κὸν πάσας ὅσαι ἦσαν [Τελεστ-
τοῦ ἐν τῷ πύ[ρ]γῳ[ῳ καὶ τοῦ κεράμου τῆς στέγης τὸ τέταρτον μέρος καθὰ [Τε-
οικίας καὶ ὄν[ον] ἀλέτην καὶ δῆμον δοαν[α]ῶν ἀρνούοντο τρισγιλίων ἐπτ[α-

[*Ιακιν*]θε[*ῦ*]ς, Εὐθυ[*γέ*]νης, Ἀριστάρχ[ος] ους Ἡρακλεῖδαι καὶ μέσῳ πάντε[*s*]
Ἀρίστιος Ἐσχατιώτο[*υ ὁν κύρι*]ος Σίμος Ἀρίστιο[*s*] Ἐσχατιώτης ἐπρίατο τὰς οἰκίας καὶ τὸν κέραμ[ον καὶ τὰ χω- 5
μον τούτων οἱ γείτονες Ἀλέξιος Καλλίο[*v*] ἀτης Ἰσοδή[μου δραχμ]ῶν ἀργυρίου τετρακισ[χιλίων
έκτων Συμμάχει Κλ[υμενεύ]ς κα[τὰ ὀκτακοσίας πεντήκοντ]α, Ἱέρων Ἱεροπόλιος Ἔ[λειθυαιεὺς

ἐν Ἐλαιοῦντι καὶ τῆς ἐσχατιᾶς καὶ τῆς οἰκίας καὶ τοῦ πύργου ὡν ἐπρίατο Ἀμφυλίς [π]α[ρὰ] Κλεοθέας χμῶν ἀργυρίου ἐπτακοσίων πεντήκοντα, συνεπαινούσης [Κ]λε[οθ]έας [τ]ῆς Κλε[οθ]έας [ου μετ]ὰ τοῦ κυρίου Ἰσάνδρου Θρυησί[ο]υ ἐπρίατο τῆς οἰκίας τῆς ἐν ἀστει τὴν ἡμ[ι]σεία[ν] κα[ὶ τὰς θύρ]ας τὰς ἐπούσας καὶ διακοσίων πεντήκοντα πάντα δσα ἐπρίατο Πεισικράτης παρὰ Θράσ[σ]ων[ο]ς Θρασ[υβ]ούλ[ον] πρατή[ρ] καὶ μέσῳ πάντες καὶ χωρὶς ἔκαστος παντὸς τοῦ ἀργυρίου. —— Ἀρτε[μι]σιών[ο]ς Καλλ[ικ]ράτης Σιμίου 65 Ἡρακλειδῶν καὶ φυλῆς Ἡρακ[λ]ειδ[ῶ]ν ἐπρίατο τὴν α[ιμα]σιὰν τὴν ἐν Νευκλεί[ῳ τὴν] καλομένην Λιμενεῖς Σιμίας Κτήτων δραχμῶν ἀργυρίου τετρακοσίων. Ἀρτεμ[ι]σιών[ο]ς [δεῖνα τοῦ δεῖνος] Ἔσ]χατιώτης ἐν Ἡρακλειδῶν ἐν φύτο τὸ ηρῷον ἐστιν τὸ ἐπάνω τῶν χωρίων τῷ[ν] ὡς ὄρίζει δ[έ] χει[μά]ρρον[σ] λιφώντος οῖς γείτονες Κτήτων Σιμίας δ[ρ]αχμῶν [ἀ]ρ[γυ]ρίου τε[τρ]α[κοσίων πεντήκοντα πρατήρ] Σ[ω]τ που Ἐσχατιώτης μετὰ κυρίου Ἐπάνδρου Κλεάνορ[ο]ς [ἐκ πόλεως παρὰ τοῦ δεῖνος] ἀδ[ου ἐκ] πόλεως ἐπ παρὰ Τιμοθέας δραχμῶν ὀκτακοσίων πε[ν]τήκοντα. [Σ]ωσ[τ]ας? Φανήντα Ἔσ]χατιώτης καὶ κύριος Ἀριτών καὶ κυρίου Φιλαρχίδου Ἰακ[ν]θέως ἐ[π]ρία[τ]ο[ν]ο[ν] εἰ[σ]ι[κ]λαν[τ]α[ν] τ[η]ν ἐν [ἀ]σ[τ]ρ[ο]ε[ν] ἐστιν ἐν τῷ 70 Ἀριστοθέου Δονακέν. —— Ε[ν]θύτης Ἡρακλείου Ἐλειθυ[αι]εὺς Ἀρχιστράτης [ἐκ πόλεως] δέινος κύριος ἢ ἦν πρότερον Εύβούλου ἦν ἐπρίατο Πραξίας παρὰ Εύβ[ού]λου κα[τ]ὰ δάνειον ἐπ' [ἀ]ρχοντος Ἀρχου τοι δραχμῶν ἀργυρίου ἐκατὸν συνεφίοντος κατὰ τὸ [δ]ά[γειον καὶ] συνομο[λογ]οῦντος Πυθοκρίτου Ἀνδρογένοι 75 Κλυμενὶς μετὰ κυρίου Κλεομήδον[σ] Πυθοστρατίδον [Ηρ[α]κλε[ι]δ[ῶ]ν παρ]ὰ [τοῦ δεῖνος] Ἐσχατιώτου καὶ ωρον καὶ υπότυπον δραχμῶν ἀργυρίου ἐκατὸν οῖς γείτων Φιλαρχίδης Κλεοξένου Ἰακυθεὺς συνεπαινούσης , ράκου καὶ Θεσπίεως. Ἡραιῶν[ο]ς δευτέρᾳ ισταμένου —— Σωσ[ιγ]ένης Σωσικ[ρ]άτους Θρυήσιος παρὰ Θεκίαν καὶ τὰ χωρία τὰ ἐμ βαλανείῳ [πάν]τα καὶ τὰ ὑδατα δσα ἐστὶν τῶν χ[ωρίων] τούτων οῖς γε[τ]των χωρίων τῶν Καλλικράτους δ ἀνάγει δ[νω] ἐς τὴν ὁδὸν καὶ ἀπὸ τῆς ὁδοῦ ὡς περιάγει π[ρὸ]ς τὴν κρήνην τοῦ Μελίσσωνος ως περιάγει τὸ τειχίον κύκλῳ καὶ ως ὁ χειμάρρος ἀ[ν]άγε[ι] ἄνω πρὸς τὰ ἐργάσιμα χωρίστιν δρος τῆς ἐσχατιᾶς τῆς ἡμισέας πρὸς τὸν χειμάρρον δι κατάγει ἐπὶ θαλάτταν καὶ ὄρίζει τὰ χωρία δραχμῶν ἀργυρίου πεντακοσίων, πρατήρες Κόνων Φερεκλέους Θεστιάδης κατὰ ἐκατὸν εἴκοσι πέντε δραχμὰς δραχμὰς, Νεοπτόλεμος Διαγόρας Ἀστίου Θεστιάδης κατὰ ἐκατὸν εἴκοσι πέντε δραχμὰς, Βοηθὸς Δωροθέου Ἀνδρογένοις Βοηθὸς καὶ [κ]ατὰ [τ]ὰς τριακοσίας ἐβδομήκοντα πέντε δ[ραχμάς]. Στράτιος [Π]ανταλέοντος Θρυήσιος λα Χαβυσσο[ί]νου Θεστιάδ[ῶ]ν ἐπρίατο τὴν οἰκία[ν] τὴν ἐν ἀστει ἢ γε[τ]τοντος Ἀντικλῆς Νεο[πτόλ]εμος ἵ Θεσ[τ]ράτης· —— Ἀριστο[τ]ονόη Νικο[σ]τράτου φ[υ]λ[ῆ]ς Ση[σ]ταιδῶν[ν] μετὰ κυρίου Παντρία[ρ]ου Παντρίαν καὶ τὰ [χωρί]α [τ]ὰ ἐν Κασμενείῳ καὶ τὰς ἐσχατιᾶς, δσαι εἰσὶ τῶν χωρίων τούτων οῖς γείτονες Παντρίαν πεντ[ή]κοντ[α τῆς τοῦ] λοιποῦ τιμῆς ἡς προσώφειλε Χαιρέ[λ]ας Ἀριστον[ό]η ἀπὸ τῆς τιμῆς τῶν χωρίων 80 "Αγλ[αι]ς Αἰν[τ]η ἐκ πόλ[εω]ς [ῆ]ς [κ]ύριος [Γ]ρόδημος Ισόδημος [Δον]ακε[ν]τος παρὰ νος α το ἐμ Μηλίᾳ οῖς γείτονες Παντρίαν καὶ τὰς ἐσχατιᾶς δσαι εἰσὶ τῶν χωρίων [τοῦ] των δραχμῶν [τοῦ] θεοῦ· —— Ἡγέας Ἀμφ[ί]ονος [Ε]λειθυα[ιεὺς π]αρὰ Χα[ιρέλ]α Χαβυσσοί Θεστιάδης Φειδών Χαβυσσοί Θεστιάδων ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Γύρᾳ πάντα [δ]σα ἢν Χαβυσσοί τοῦ πατρὸς Φειδών καὶ χωρὶς παρ' ἐκάστου δλον τὸ χωρ[ί]ο[ν] καὶ τὰς ἐσχατιᾶς πάσας δσαι ε[ι]ς τῶν χωρ[ί]ων καὶ τὰ ὑδατα καὶ τὰ ἀλ[λα] σκεύη δραχμῶν ἀργυρίου ἔξακισχιλίων, πρατήρες Στράτιος Πανταλέοντος Θρυήσιος κατὰ χιλίμονος [ἐκ πόλεως], Πανταρίδης Πανταλέοντος Θρυήσιος, Τιμοκράτης Χαβυσσοί Θεστιάδης, Αίνησίας τοι παντὸς τοῦ ἀργυρίου. —— Αίνησίας Αριστολόχου Θεστιάδης παρὰ Πασιφῶντος Πειρίου Δονακέως ἐπρίατο δραχμῶν ἀργυρίου ἔξακοσίων πεντήκοντα ἢ τετίμηται Φιλήμονι, πρατήρες Φιλήμων Πασιφίλου, Πασίφιλος παρὰ Φειδών Χαβυσσοί Θεστιάδης μετὰ κυρίων Τιμοκράτου καὶ Χαιρέλα Χαβυσσοί Θεστιάδων ἐπρίατο 90 ὑδατα πάντων τὰ [ἡμίσ]η δσαι ἢν Χαιρέλα [τοῦ] πατρὸς τοῦ Φειδών δι οῖς γείτονες Ιφικρίτη καὶ τὰ παιδεῖρες Τιμοκράτης καὶ Χαιρέλας Χαβυσσοί Θεστιάδης· —— Ιφικρίτη Χαιρέλα Ελειθυαΐς μετὰ κυρίου νος Δονα[κ]έως ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν [Ἐλε]θιναίω πάντα δσαι ἐπρίατο Αρχαγόρας πα πεντακισχιλίων· —— Αγαθεῖ Τύχει, ἐπ' ἀρχοντος Α[μ]ειν[ό]λα [μ]ηνὸς Βουφονίων πέμπτει ισταμένου, ἐκ πόλεως παρ' Ιφικρίτης Χαιρέλα Ελειθυαΐδος μετὰ κυρ[ί]ων Τιμοκράτον[ν] Χαιρέλα Χαβυσσοί Θεστιάδων τιὰς καὶ τὰ ὑδατα τὰ προσόντα τοῖς χωρίοις καὶ τὰ σκεύη δσαι ἐστὶν τῆς γεωργίας οῖς γείτονες Χαριππίδης σῳ καὶ χωρ[ί]ος Τιμοκράτης Χαιρέλας Χαβυσσοί Θεστιάδαι· —— Επανδρος Η[γε]λέω Κλυμενεὺς παρὰ ἐπρίατο τὸν χωρίων καὶ τῆς οἰκίας τῶν ἐν Ελειθυαίω πάντων τὰ ἡμίση καὶ τῶν ἐσχατιῶν πάντων δι οῖς 100 δης δραχμῶν ἀργυρίου τετρακισχιλίων, πρατήρες καὶ βεβαιωτὰ τῶν χωρίων καὶ τῆς οἰκίας Φιλήμων Πασιφίλος Πασιφίλης Τιμοκράτης μετὰ κυρίων Τιμοκράτου καὶ Χαιρέλα Χαβυσσοί Θεστιάδης Πατρίδης Πανταλέοντος Θρυήσιος πα πεντακισχιλίων· —— Αγαθεῖ Τύχει, ἐπ' ἀρχοντος Α[μ]ειν[ό]λα [μ]ηνὸς Βουφονίων πέμπτει ισταμένου, 105 ἐκ πόλεως παρ' Ιφικρίτης Χαιρέλα Ελειθυαΐδος μετὰ κυρ[ί]ων Τιμοκράτον[ν] Χαιρέλα Χαβυσσοί Θεστιάδων τιὰς καὶ τὰ ὑδατα τὰ προσόντα τοῖς χωρίοις καὶ τὰ σκεύη δσαι ἐστὶν τῆς γεωργίας οῖς γείτονες Χαριππίδης σῳ καὶ χωρ[ί]ος Τιμοκράτης Χαιρέλας Χαβυσσοί Θεστιάδαι· —— Επανδρος Η[γε]λέω Κλυμενεὺς παρὰ ἐπρίατο τὸν χωρίων καὶ τῆς οἰκίας τῶν ἐν Ελειθυαίω πάντων τὰ ἡμίση καὶ τῶν ἐσχατιῶν πάντων δι οῖς 110 δης δραχμῶν ἀργυρίου ἔνακοσίων, πρατήρη Κλεαγόρας Μενίππου Ελειθυαΐδης· —— Αριστοκύδης Τελ[ε]στράτης αγόρου ἐν Νοθιαδῶν, ἢ ἐπρίατο Λεύκιππος παρ' Αριστύλου πάντα [οῖς γε]ίτων Φιλοκλῆς καὶ τὴν οἰκίαν κ[αὶ] τὰ ρίου δισχιλίων πεντακοσίων, πρατήρες Πολυμνήστης Αν[τι]χάρο[ν] Θεστιάδης Δ. των . . . οκλέους Θρυήσιον παρὰ Θεσπίεως ἐκ ππόλεως (sic) καὶ Αριστώνακτος Αριστολόχου Θεστιάδου καὶ κο[ι]νοῦ Θεστιάδης ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Ιακίνθῳ τὰ καλούμενα Σωσ[η]τεια, ἢ ἐπρίατο Θεσπιέως καὶ Εύβοιας Πλείσταρχος δραχμῶν ἀργυρίου τριακοσίων συνεπαινούντος Εύφραντος· —— Θεσπιέως Θεσπιέως ἐκ πόλεως Θεσπιέων παρ' Αρτυμάχου Αριστάρχου Ηρακλείδον[ν] ΩΝ ἐπρίατο τὰ χωρία τὰ ἐν Ιακίνθῳ τὰ καλούμενα οῖς γείτονες Αρτύμαχος Πλείσταρχος δραχμῶν ἀργυρίου Δημοκρίνου ἐκ πόλεως μετὰ κυρίου Αρτύμαχου Αριστάρχου Ηρακλείδου, πρατήρες Δημοκρίνης Δημονίκου Φώκος Φωκίωνος παρ' Αθηνάδου Αμφιθέου Θεστιάδου οῦ κύριος Αναξίθεος Αθηνάδου Θεστιάδης ἀργυρίου χιλίων τετρακο[σ]ιων ἢ [ἀ]π[π]εδωκ[ε] Φώκος Αθηνάδει δανειζόμενος παρ' Αθηνάδου χιλίας καὶ τετριῶν δωδεκάτει· —— Αμφικλῆς Φανοκλέους Θεστιάδης παρὰ Θεοκλείας Πασιφίλου ἐκ πόλεως μετὰ κυρίου 115 ἐν τόνω ἐβδόμῳ τὸ μετέωρον οἰκημα τὸ ἐπ[τ]ο τῆς εἰσόδῳ κα[ὶ κ]έραμον τὸν ἐπόντα καὶ θύρας τὰς ἐπούσας 120

(Continued.)

Κλεοθέου καὶ κυρίου [Κλ]εο[φάνους] π[ά]ντων τὰ ἡμίση οῖς γεί[των ὁ δεῖνα δρα-
εοφάνους. — Ξενόδημος [Μοι]ρηγένους Ἐλειθυαιεὺς π[αρὰ Πεισικράτους

οὐ οἰκοπέδου τὸ ἡμίση οῖς γείτων Ἀκεσίμβροτος δραχ[μῶν ἀργυρίου
ανδρος Θηβαῖος Πεισικράτου Θρυήσιοι Ἰσανδρος Φανοκλέο[ν]

σχατιώτης παρὰ Θαρσαγόρου Ἀγάθωνος καὶ Σιμ[ίου τοῦ δεῖνος

65

ν ἦν [ἐπ]ρία[ν]το παρὰ Θρασυμήδους Ἡρακ[λείου ἦ γείτο-

πὶ Καλλιφῶντος Κτήτωνος Ἡρακλειδῶν ἐπρία[το τὸ χωρίον τὸ

κα]ταρρέων εἰς τὴν ὁδὸν κατ[ὰ τὰ χωρία τὰ Καλ-

τὸ Α . . . που Ἡρα[κλ]ειδῶν. Ταργηλιῶν — [ὁ δεῖνα τοῦ δεῖνος

το τὴν οἰκία[ν κ]α[ὶ] τ[ὰ χ]ωρία τὰ ἐν Σαπήθῳ πά[ντα δσα ἐπρίατο ὁ δεῖνα

εν[ο]ς [Θ]εοφ[ά]νο[ν]ς 'Ιακινθεὺς παρὰ Πραξ[ίου τοῦ δεῖνος Ἔσχα-

έ[κτῳ] ἦ γείτων Ἔπανδρος δραχμῶν ἀργυρίου ἔξήκον[τα, πρατήρες ὁ δεῖνα

όμαχος Τιμομάχο[ν 'Η]ρακλείδ[ης] ἀπέδ[ωκε τὴν οἰκίαν ?

ὑποριῶνος ἦ γείτονες Καλλιδ[ά]μας Πανταλέω[ν

ἐκ [πό]λεως. "Ενει καὶ νέᾳ Ἐλειθυαιῶν — [ἡ δεῖνα τοῦ δεῖνος

οιν[οὐ 'Α]γεσ[ι]λειδῶν ἐπρίατο τῆς οἰκίας τῆς ἐν ἅ[στ]ει ἦ ἦν πρότ[ερον τοῦ δεῖνος τὸ μετέ-

τομάχης τῆς Σωσιμένους μετὰ κυρίων τῶν παΐδ[ων Πυρ-

τίε]ως Δωροθέου Θεστιάδος καὶ κυρίου Δωροθέου Κριτοδήμου Θεστιάδ[ου ἐπρίατο τὴν οι-

λ[ι]κράτης τὰ μ[έχρ]ι τοῦ ποταμοῦ ὡς δρίζει τὸ τειχίον ὅ ἐστιν τέ[ρμα τῶν

δρίζει τὸ τειχίον τὸ δέλτα Μελίσσωνος ὅ ἐστιν ἐν τοῖς χωρίοις τοῖς Καλλικρ[άτους

τὰ Καλλικράτους καὶ ὡς περιάγει τὸ τειχίον κύκλῳ ἅ[χ]ρι πρὸς

έργασιμα τὰ Μνησῶς καὶ πίθους ἐπτὰ καὶ δλμον καὶ θυρῶν ζεύγι[α

ημέα[ς Νι]κομά[χου Θεστι]άδης κατὰ ἔκατὸν εἴκοσι πέντε

τιάδης κατὰ ἔ[κ]ατ[ὸν εἴ]κοσι πέντε δραχμᾶς, πρατορεύει ?

τὰ 'Ιφικρίτης Χαιρέ[λα 'Ελ]ε[ιθυαῖ]δος μετὰ κυρίων Τιμοκράτους καὶ Χα[ιρέ-

μῶν ἀργυρίου χιλ[ίων, πρα]τήρε[ς Τιμοκράτης καὶ Χαιρέλας Χαβυσσο[ίου

λέ[ον]τος [Θρ]η[η]στράτου Θρυ[ήσιος] ων Νοιμη-

αβυσσίου Θεστιάδος καὶ παρὰ 'Ιφικρίτης Χαιρέλα 'Ἐλειθυαῖδος μετὰ κυρίων [Τιμοκράτο]υς καὶ Χαιρέλ[α

τοῦ Χαιρέλα καὶ Φειδῶς οῖς γείτονες Ἀρίστανδρος Μαντινεὺς καὶ μέσ[φ παρὰ] πάντων

ὅσα ἐστὶ τῆς γεωργίας καὶ τὸν κέραμον τὸν δυτα καὶ θύ[ρας τὰ]ς ἐπούσ[ας

, Πολυκράτης 'Επικράτους Δονακεὺς κατὰ χιλ[ία]ς, Πασίφιλ[ος

ιστῶναξ 'Αριστολόχου Θεστιάδαι καὶ μέσω πάντες καὶ χωρίς ἔκα[σ-

την οἰκίαν τὴν ἐν ἀστει ἦ γείτονες Ἀριστείδης Νεοπρ

ίμο[νο]ς ἐκ [πό]λεως. — 'Αριστῶναξ 'Αριστολόχου Θεστιά[δης

οἰκίας καὶ τῶν χωρίων τῶν ἐν 'Ηρίσθῳ καὶ τῶν ἐσχατιῶν καὶ τ[οῦ

Δεϊκράτου[ς] δραχμῶν ἀργυρίου δισχιλίων πεντακοσίων πρατ[ῆ-

Τιμοκράτου [καὶ] Χαιρέλα Χαβυσσίου Θεστιάδου παρ' Ἀρχαγόρου Μορυχίω-

'Ιφικρίτης ο[ἰ]ς γείτονες Κλεαγόρας 'Αριστοφάνης δραχμῶν ἀργυρίου

Πανικὸς Πασιφίλου ἐκ πόλεως μετὰ κυρίου Πασιφίλου Φιλήμονος

ερίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν 'Ἐλειθυαίω κα[ὶ τὰ]ς ἐσχα-

τα[λεαγόρα]ς δραχμῶν ἀργυρίου ὀκτακισχιλίων, πρατήρες καὶ μέ-

ικῶς Πασιφίλου ἐκ πόλεως μετὰ κυρίου Πασιφίλου Φιλήμονος ἐκ πόλεω[ς

ριο Φανικὸς παρὰ 'Ιφικρίτης οῖς γείτονες Κλεαγόρας Χαριτ[πί-

φου ἐκ πόλεως, Πασίφιλος Φιλήμονος καὶ μέσω καὶ χωρίς. —

ιού Κλυμενέως παρὰ Καλλιώς Διοδήμου Θεστιαδῶν καὶ κυρίου Διαιτ[ου

ηντος πάσαν ὁσην ἐπρίατο Καλλιώ καὶ ὁ κύριος Διαιτος παρὰ Θεοδίππου

ιακλειδ[ῶ]ν παρὰ Σωκλέους Λευκίππου Θρυησίου ἐπρίατο τὰ χωρία τὰ

κη ὅσα ἐστὶ τῶν χωρίων καὶ ὕδατος ἀγωγὰς τὰς οὖσας τῶν χωρίων δραχμῶν ἀργυ-

ριο Βουφονίδην πέμπτει ίσταμένου — 'Αρτύμαχος 'Αριστάρχου Ηρακλε[ι-

ριαστῶν συνεπαινοῦντος καὶ συνπωλοῦντος Εύθυγένους

ιοκαὶ κοινὸν Θεοξενιαστῶν παρ' Εύθυγένους, οῖς γείτονες 'Αρτύμαχος

ιο 'Αριστῶναξ 'Αριστολόχου Θεστιάδης καὶ κοινὸν

Σωσηρίεια πάντα ὅσα ἐπρίατο 'Αρτύμαχος παρὰ Θεσπι-

ρικοσίων συνχωρούσης καὶ συνεπαινούσης Μαντῶς

ιο ὄλεως, Δημόνικος Θεόφρων Δημονίκου ἐκ πόλεως. —

ιπάτο τὴν οἰκίαν καὶ τὸ χωρίον τὸ ἐν 'Ἐλειθυαίω δραχμῶν

ρασίας δραχμᾶς ο[ἰ]ς γείτων Φάραξ Νεοπτόλεμος. 'Απατου-

ιο Θεαινέτου Πασιφίλου ἐκ πόλεως ἐπρίατο ἐν τῷ ἀστει

ια δίοδον εἰς τὴν οἰκίαν ἦ γείτονες Φάραξ Λεωδάμας

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70

80

85

90

100

110

115

120

The surface of this inscription is so much rubbed that the letters are entirely effaced in some places and most difficult to decypher in others. I have, however, by long study succeeded in making out many words which are not to be found in Böckh's transcript, and have corrected many errors in his text.

In the orthography are the following anomalies:

Line 43. Ἀλκμένος. See C. I. 33.

Φειδῶς, lines 92 and 99, is the genitive of Φειδώ. Compare Μαντῶς, line 118, Καλλιώ, Καλλιῶς, lines 109, 110, as in Doric and Æolic.

The text contains a register, ἀναγραφή, of sales of land and houses, together with, in some cases, farm stock and furniture. Each entry states the deme or other place in which the property sold is situated, the names of the owner and of the neighbours adjoining his land, together with the name of the buyer and of the persons who served as sureties in the transaction and are styled *πρατῆρες*; also the price paid. The sellers, buyers, and sureties are usually distinguished by the addition of their father's name and their tribe.

In cases where the purchaser is a woman or a minor, the name of his or her legal representative, κύριος, is added in accordance with the usual practice in Greek and Roman law. In some cases the consent of other parties who had an interest in the property sold is expressed by the phrase συνεπαινοῦντος, συμπωλοῦντος or συνεφίοντος τοῦ δεῖνος. It seems probable, as Böckh thinks, that many of these sales took place when an estate had to be divided among co-heirs; hence we find entries in which portions only of the property were sold, the half, as in line 63, and probably in line 100, or the fourth part, as in line 52.

The public registration of sales of real property, though not, perhaps, universal in Hellenic states, certainly prevailed in many cities, as is shown by the fragments of the Treatise on Laws by Theophrastos, xxii, § 1 and § 3, as edited by Dareste, in Revue de Législation anc. et moderne, 1870–71, pp. 279–282; K. F. Hermann, Privatalterthümer, § 49, note 10, § 66, note 6; Büchsenschütz, Besitz u. Erwerb im Griech. Alterthume, p. 526, note 3. By such public registering of sales the purchaser could ascertain whether the land or other real property was free or subject to mortgages or other encumbrances. See Theophrastos, *loc. cit.* xxii, § 1, παρ' οἷς γὰρ ἀναγραφὴ τῶν κτημάτων, ἐξ ἑκείνων ἔστι μαθεῖν εἰ ἐλεύθερα καὶ ἀνέπαφα καὶ τὰ αὐτοῦ πωλεῖ δικαίως, εὐθὺς γὰρ καὶ μετεγγράφει ἡ ἀρχὴ τὸν ἔωνται. At Athens public notice of a sale was given sixty days before it took place, and the purchaser had to pay a fee of one per cent. for registering the sale. In Rangabé, Ant. Hellén. ii, Nos. 877, 878, are two fragments of Athenian registers in which the amount of this fee as well as of the purchase money is stated. The phrase ὄντης ἐγγεγραμμένος, as applied in the Argument to Demosth. c. Pantæn., is thus explained. So far as I am aware the only other records of the sale of real property contained in inscriptions are the following: The inscription from Amphipolis (Philistor,

1862, iii, p. 346), which records the sale of a house, ἡ γείτων Μεννέας and others, for 300 gold pieces; the register of the sale of confiscated lands and houses at Halikarnassos (Bullet. de Corr. Hellén. iv, p. 295 fol., and in the Appendix to my Essays on Art and Archæology); the register of real property sold and confiscated at Iasos (Bullet. de Corr. Hellén. v, p. 491 fol.); and the fragments of Attic registers, also relating to confiscated property (C. I. A. Pt. 1, Berol. 1873, Nos. 274–281). In none of these, except in the inscription from Amphipolis, is the position of the land or houses sold defined by the mention of the γείτονες. The largest price recorded in our inscription is 8000 drachmæ, line 105, but the purchase in this entry includes, besides a house and land, waters for irrigation and implements of husbandry. On the value of houses and land in ancient Greece, see Büchsenschütz, Besitz u. Erwerb, pp. 84, 85.

It has been already stated that in most of the entries the names of certain persons styled *πρατῆρες* are added after the names of the seller and buyer. These are commonly held to be the same as the *συμπρατῆρες*, whom the anonymous author of the treatise Δικῶν Ὄνόματα defines as sureties given by the vendor, συμπρατήρ, ὁ τὰ πωλούμενα ὑφ' ἔτερου βεβαιῶν. See Bekker, Anecd. i, p. 193. Such sureties are more usually called βεβαιωταί or βεβαιωτῆρες, and occur *passim* in the Delphic deeds of enfranchisement of slaves and in other inscriptions. See Foucart, Mémoire sur l'affranchissement des esclaves, pp. 15, 16; Philistor, 1862, iii, p. 346, and the register of the sale of confiscated lands at Halikarnassos, already referred to (Bull. de Corr. Hellén. iv, pp. 295–320). In this last inscription the Gods themselves, to whom the lands sold are forfeit, give the required βεβαιώσις, and the νεωποῖαι of their temples are συμβεβαιωταί. In like manner in the Iasian register of the sale of confiscated lands (Bullet. de Corr. Hellén. v, p. 505) the guarantee is given by the μημόνες or Recorders, and their liability as sureties is expressed in each entry by the words μημόνες συνεπάλησαν. Such συμπωληταί, it is to be presumed, were identical with the *συμπρατῆρες* of the Δικῶν Ὄνόματα and the *πρατῆρες* of our inscription. Caillemer (Revue de Législation, 1873, p. 23) appears to follow Böckh in assuming that there is no distinction between *πρατῆρες* or *συμπρατῆρες* and βεβαιωταί, but in the very passages which he quotes, ibid. p. 22, from Demosthenes we have the words πρατήρ καὶ βεβαιωτής, Argument to c. Pantæn. p. 963, Reiske, and ibid. p. 964, and p. 969 ult., πρατῆρες καὶ βεβαιωταί; and in line 108 in our inscription we have the very same phrase πρατῆρες καὶ βεβαιωταί, whereas in all the previous entries in the text the *πρατῆρες* stand alone. We have, I think, a right to assume that these two terms, *πρατήρ* and *βεβαιωτής*, were not so exactly equivalent as might have been inferred from the definition in the Δικῶν Ὄνόματα. Probably βεβαιωτής was the larger term covering every kind of surety, while *συμπρατήρ* or *πρατήρ* relates to a particular sort of guarantee. Thus in the Halikarnassian inscription already referred to, the βεβαιώσις of the

Gods and their ministers gives the purchaser an indefeasible title for ever, and protects him from all possible claims and litigation on account of the property he has bought; so in the enfranchisement of the Delphic slaves the validity of the act was secured by the *βεβαιωτῆρες*, who, in case the seller did not fulfil his engagement, had to share in his liability to an action.

In the case of the *πρατῆρες* in our inscription, the extent of their liability as sureties varies. Sometimes each *πρατήρ* is guarantee only for a part of the purchase money. Thus in lines 57, 58, the *πρατῆρες* are severally liable for a definite sum, which ranges from 120 to 1830 drachmæ. Compare lines 83, 95. Caillemer, *loc. cit.* p. 23, remarks on these cases, Dans d'autres cas, les *συμπρατῆρες*, au lieu de garantir à l'acheteur la propriété de la chose vendue, s'obligent seulement, pour le cas où il serait évincé, à lui payer une somme d'argent. Il est probable que ces *βεβαιωταί* sont des créanciers hypothécaires ou chirographaires du vendeur, que l'acheteur rembourse sur son prix de vente, et qui promettent de lui rapporter, si plus tard il est dépossédé, la somme qu'il vient de verser entre leurs mains. Besides such creditors who had lent money on mortgage to him, the seller may have had to satisfy the claims of parties who had a reversionary interest in the estate sold, and to whom a portion of the purchase money would, it may be presumed, have been paid, as the price of their consent to the sale. In other cases the *πρατῆρες* are jointly and severally liable for all the amount paid *καὶ μέσῳ πάντες καὶ χωρὶς ἔκαστος πάντὸς τοῦ ἀργυρίου*, lines 48, 65.

Lines 93–94, we have a somewhat different phrase; here the purchaser buys from certain persons various lands, houses, and their appurtenances, *καὶ μέσῳ παρὰ πάντων καὶ χωρὶς παρ' ἔκαστον ὅλον τὸ χωρ[ι]ο[ν]* *καὶ τὰς ἐσχατὰς πάσας ὅσαι εἰσὶ τῶν χωρ[ι]ων καὶ τὰ ὕδατα ὅσα ἔστι τῆς γεωργίας καὶ τὸν κέραμον τὸν ὄντα καὶ θύ[ρας τὰς ἐπούσας]* *καὶ τὰ ἄλλα σκεύη δραχμῶν κ.τ.λ.*, then follow the *πρατῆρες*. In this transaction the words *παρὰ πάντων* and *παρ' ἔκαστον* are inserted because a whole district, together with the waters for irrigation, is purchased; and litigation might ensue if the purchase did not include all the rights common to the various owners who sell.

It should be noted that in line 33 the form *πράτωρ* is used instead of *πρατήρ*. Böckh considers these two terms as identical, and compares the forms *κλήτηρος*, *κλήτωρ*.

πρατορεύει, line 84, is evidently a verb derived from *πράτωρ*, which has escaped the notice of the Lexicographers.

The name of an Archon occurs four times in this inscription, from which Böckh infers that the transactions which it records took place in four different years, but the Ameinolas named as Archon, lines 103, 109, is probably the same as the Archon, line 1.

The Archon, Archos son of Euporion, line 74, is mentioned only to fix the date of a purchase made in a previous year.

The following months occur in the text:—

Artemision, lines 2, 48, 65, 67.

Apellaion, line 15.

Heraion, lines 22, 28, 78.

Bouphonion, lines 35, 103, 109, 113.

Apatourion, lines 38, 40, 121.

Posideon, lines 43 and 45.

Anthesterion, line 48.

Targelion, line 69.

Eleithyaion, line 75.

In line 5 the name of a month which followed *ΕΝΕΙΚΑΙΝΕΑΙ...* is effaced from the marble. The letters *ΜΙΝ* may be part of *ΜΗΝΟΣ*.

The month Eleithyaion, line 75, which is not given by Hermann, is probably the same as the Kretan month Eleusynios; see Bullet. de Corr. Hellén. iii, p. 292 and p. 308, where M. Homolle observes that the name Eleusynios was probably derived from the Goddess Eileithyia, who was much worshipped in Krete, and whose name in Kretan inscriptions is written *'Ελεύθυια* or *'Ελεύσινα*. The island of Thera had also a month Eleusinios. M. Homolle, *loc. cit.*, p. 307, supposes that the place of the Kretan Eleusynios in our kalendar was from February 21 onward into March.

M. Homolle, by the evidence of recently discovered Delian inscriptions, has constructed a kalendar of Delian months (see Bullet. de Corr. Hellén. v, pp. 25–30). Of the twelve months in his list the following recur in our Tenian inscription: Artemision, Targelion, Bouphonion, Apatourion, Posideon. There does not seem at present any evidence by which we can determine the order of the nine Tenian months here named.

After the proper names in our inscription follow the names of the tribes to which they severally belong. The list as given by Böckh comprises nine tribes, *ἐκ πόλεως, Ἡρακλεῖδαι, Θεστιάδαι, Δονακεῖς, Ἔσχατῶται, Ἐλειθυναῖς* (not *Ἐλειουλεῖς*, as Böckh reads), *Κλυμενεῖς, Ἰακινθεῖς, Θρυήσιοι* (not *Υακινθεῖς, Ὀρυήσιοι*, as Böckh gives them); to these may be added *Γυραιεῖς* (see lines 25, 30, and Ross, Inscr. Ined. ii, p. 15, Nos. 102, 103), *Φυκαιεῖς*, line 20, and *Ση[σ]ταίδαι*, line 87, line 42.

The following are the names of demes or places in Tenos:—

ἐν Ἀισθέι, lines 56, 89.

ἐν Ἄστει, lines 21, 25, 36, 72, 86, 97, 110.

ἐν Βαλανείῳ, line 79.

ἐν Γύρᾳ, line 93.

ἐν Δονακέᾳ, line 3.

ἐν Ἐλαιοῦντι, lines 18, 42, 61.

ἐν Ἐλειθυναίῳ, lines 102, 104, 107, 120.

ἐν Ἐρμηνίᾳ? line 34.

ἐν Ἡρακλειδῶν, line 68.

ἐν Ἡρίσθῳ, lines 99 and 41? Compare *Ἡρίστῳ* in the Tenian inscription, C. I. 2336, line 8.

ἐν Ἰακινθῷ, lines 49, 115, 117.

ἐν Κασμενείῳ, lines 88, 89.

Λιμένεια, line 66.

ἐμ Μηλίᾳ, line 91.

ἐν Νευκλείῳ, line 66.

ἐν Νοθιαδῶν, lines 29, 112.

ἐμ Πανόρμῳ, lines 14, 90.
ἐν Σαπήθῳ, lines 32, 70.
ἐν Σίχνῃ, lines 13, 16.

Σωσηρίεια, in Iakinthos, lines 115, 117.

The ἐσχαταὶ 'Boundary estates' which are so frequently mentioned in our inscription are thought by Weil (Mittheil. d. deutsch. Inst. ii, p. 62) to have been situated in the southern part of the island, and chiefly in the broad valley of Peraia. The πύργοι must have been built for defence against pirates.

It is evident from the position of the word γείτονες at the end of line 123 that our inscription did not end there, but must have been continued on another stone, to which may have belonged the two fragments, (Ross, Inscr. Ined. ii, 102, 103; Lebas, Pt. iv, § 2, Nos. 1866, 1866 *bis*; Böckh, C. I. ii, p. 1055, No. 2338 *b*; and that published by Weil, Mittheil. d. deutsch. Inst. ii, p. 60). The first of these fragments is a register of marriage portions, προῖκες, settled by certain Tenian citizens on their daughters or other female relations, and of lands pledged as security for these settlements. The second may either relate to the same subject or may be a continuation of the register of sales in our inscription. It seems very probable that many of the sales recorded may have been caused by the necessity of providing marriage portions, and in that case the register of προῖκες would naturally be inscribed after the register of sales of real property. On this supposition I have restored line 1 of our inscription: κατὰ τάδε πράσεις ἔγε]νοντο χωρίων [καὶ οἱ]κιῶν καὶ προϊκ[ῶν] δόσεις. On the registering of dowers, ἀναγραφὴ προϊκῶν, see Barrilleau on the Mykonos inscription (Bulletin de Corr. Hellén. vi, pp. 590–607).

Several corporate bodies take a part in the transactions recorded here. Thus we have the κοινὸν Θιασιτῶν, line 60; the κοινὸν [Α]γεσ[ι]λειδῶν, line 76; the κοινὸν Θεοξενιαστῶν, lines 114, 117, 118. At the end of line 24 we have κοινὸν Θ.....; the remainder of this name seems to be partially preserved in the letters ΔΑΜΥΙΑΔΩΝ at the beginning of line 28, and ΙΑΔΩΝ, line 25. The whole may have read κοινὸν Θ[ιασιτῶν] Δαμυιαδῶν, or Δαμυραδῶν, as the / may be the vertical stroke of *P*.

Line 37. καὶ θυρῶν ζεύγια [έ]ννέα καὶ τὰς θύρας τὰς ἐπὶ τῶν θυρίδων. The ζεύγια here and *post*, line 82, must be the lintels of doorways; compare the inscription relating to the Erechtheum, Greek Inscript. in Brit. Mus. Pt. I, p. 97, § 12 *a*, ἐς τὰ ζυγὰ δὲ ἔδει τὸν λίθους τὸν μέλανας ἐνθεῖναι. The θύραι are the wooden shutters of the windows, θυρίδες.

Line 42. ἐν ισώσι. This must mean that they were indemnified for their claims by equal shares.

Line 48. Ἀνθεστηριῶν ὄγδοει ισταμένου χ' Ἀρ[τ]εμισιῶν. I cannot explain why a second month is given here, or what is the meaning of the intervening χ. This letter seems to be part of a monogram, but the traces are exceedingly faint.

Line 53. ὅν[ον] ἀλέτην καὶ δλμ[ον]. 'An upper mill-stone and a stone mortar for pounding grain.'

Line 73. Ε[ύθυ]της 'Ηρακλείον . . . [τῇ δεῦνι . . . η]ς κύριος Τιμόμαχος . . . ἀπέδ[ωκε τὴν οἰκίαν] η ἦν πρότερον Εύβούλου ην ἐπρίατο Πραξίας παρὰ Εὐβ[ού]λου κα[τ]ὰ

δάνειον ἐπ' [ἀ]ρχοντος "Αρχου . . . η γείτονες Καλλιδ[ά]μας Πανταλέω[ν] δραχμῶν ἀργυρίου ἐκατὸν, συνεφίοντος κατὰ τὸ [δ]ά[νειον καὶ] συνομο[λογ]οῦντος Πυθοκρ[ι]τού Ανδρογένους ἐκ [πό]λεως. The house referred to in this entry formerly belonged to Euboulos, from whom Praxias bought it κατὰ δάνειον in the Archonship of Archos. If we suppose that Praxias furnished the loan to Euboulos, then the words ἐπρίατο κατὰ δάνειον may mean that the house was pledged to Praxias as the security for the money lent, and that the mortgage was effected by a peculiar kind of sale, as will be more fully explained under the entries, line 116 and line 120, *post*. The ownership of the house subsequently passed from Euboulos to Euthytes, son of Herakleios. If we restore ἀπέδ[ωκε], then we must assume that the minor represented the interest of the original mortgagee, Praxias, and that the mortgage on the house was renewed in her name and that of her κύριος, Timomachos; in that case she and Pythokritos must have been the coheirs of Praxias. But ΑΠΕΔ might also be restored ἀπέδ[οτο]; then the entry would record that Euthytes sold the house for 100 drachmæ to the female minor whose guardian was Timomachos, having obtained the consent of Pythokritos, who represented the interest of the original mortgagee, Praxias, συνεφίοντος κατὰ τὸ [δ]ά[νειον καὶ] συνομο[λογ]οῦντος κ.τ.λ.

Lines 76, 77. τῆς οἰκίας τῆς ἐν ἀ[στ]ει η ἦν πρότ[ερον τοῦ δεῦνος τὸ μετέ]ωρον καὶ ὑπότυπον. In line 123 we have τὸ μετέωρον οἰκημα. In the Ephesian law, published by M. Dareste (Nouvelle Revue historique de droit 1877, pp. 161–179), persons who have become sureties for μετέωρα, οἱ τὰ μετέωρα ἐγγυώμενοι, are distinguished from those who are ἐγγυώμενοι πρὸς αὐτὰ τὰ κτήματα. M. Dareste understands by the latter, sureties who give collateral security to a mortgage on real property, while the other class of sureties give security for bond debts, 'cautions de dettes chirographaires, que la loi appelle dettes en l'air, τὰ μετέωρα.' But in the two cases in our inscription where the word μετέωρον occurs, it is applied not to bond debts but to houses, and in the first of these cases, line 77, it is associated with ὑπότυπον. Τύπος, according to Pollux, viii, 29, was a legal term which in later Greek was used as the equivalent of δίκης ληγῆς; see Meier and Schömann, d. Attische Process, p. 595, and Böckh, C. I. ii, p. 207. 'Ὑπότυπον here, or ὑπὸ τύπον as Böckh reads it, would thus mean, "subject to some legal claim," and μετέωρον as applied to a house may indicate that the ownership is in abeyance on account of some still pending litigation.'

Lines 91, 92. ὡν Νομηνία. If Νομηνία here indicates the new moon, as seems probable, we must supply before it some month. ΗΡΑΙ]ΩΝΝΟΥΜΗΝΙΑ[would fit the space if we suppose that the lapidary cut off the final syllable of Ηραιῶν.

Line 98. η τετίμηται Φιλήμονι. This must refer to some transaction in which the house in question was reckoned as equivalent security for a certain sum. Such securities, ἀποτιμήματα, were required from a husband in reference to his wife's dower, from a guardian in reference to a ward's estate, and from the tenant to whom a guardian granted a lease of

a minor's property. See Daremberg, Dictionnaire, s. v. *ἀποτίμημα*. The house in question here may have been assigned as a security to Philemon in his capacity of guardian granting a lease in behalf of a ward. Compare the inscription on a boundary stone cited in Meier u. Schömann, Att. Process, p. 506, 'Ἐπὶ Θεοφράστου δρχοντος δρος χωρίου τιμῆς ἐνοφελομένης Φανοστράτῳ... δισχιλίων δραχμῶν.'

Lines 113–116. 'Αρτύμαχος... παρὰ Θεσπίεως... καὶ Αριστώνακτος... καὶ κο[ι]νοῦ Θεοξενιαστῶν, συνεπαινοῦντος καὶ συνπωλοῦντος Εὐθυγένους, ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Ἰακίνθῳ τὰ καλούμενα Σωσ[ηρία]ς, ἀ ἐπρίατο Θεσπίενς καὶ Εὐβίος καὶ κοινὸν Θεοξενιαστῶν παρ' Εὐθυγένους, οἷς γείτονες Αρτύμαχος Πλείσταρχος, δραχμῶν ἀργυρίου τριακοσίων συνεπαινοῦντος Εὐφράνορος.'

Lines 116–119. Θεσπίενς... καὶ Αριστώναξ... καὶ κοινὸν [Θ]εοξενιαστῶν παρ' Αρτύμαχον... (ἀ)νεπρίατο τὰ χωρία τὰ ἐν Ἰακίνθῳ τὰ καλούμενα Σωσηρίεια πάντα ὅσα ἐπρίατο Αρτύμαχος παρὰ Θεσπίεως καὶ Αριστών[ακ]τος καὶ κοινοῦ Θεοξενιαστῶν οὓς γείτονες Αρτύμαχος Πλείσταρχος δραχμῶν ἀργυρίου τριακοσίων, συνχωρούσης καὶ συνεπαινούσης Μαντὼς Δημοκρίνον ἐκ πόλεως μετὰ κυρίου Αρτύμαχον..., πρατῆρες Δημοκρίνης..., Δημόνικος, Θεόφρων...

Artymachos purchases of Thespieus and Aristonax and the *κοινόν* of Theoxeniastæ for 300 drachmæ the house and fields in Iakinthos called Soserieia, which Thespieus, Eubios, and the Theoxeniastæ purchased from Euthygenes. This purchase is agreed to by Euphranor.

Thespieus, Aristonax, and the same *κοινόν* repurchase from Artymachos the same land in Iakinthos for the same price.

Before *ἐπρίατο*, line 117, are the letters *ΩΝ*. If we assume that the *Ω* is a mistake of the lapidary for *A*, and read *ἀνεπρίατο*, the sense is clear.

The transaction recorded is a sale of real property, followed immediately by repurchase of the same property. The amount paid is the same in both cases. In the second part of the entry the *οἰκία* mentioned in the first part is omitted, but it may be presumed that it is included in the words *τὰ χωρία πάντα*. It should be noted that in the first of these transactions

no *πρατῆρες* are recorded; it seems probable therefore that this first sale was only a nominal one, perhaps, what would now be called the friendly rescission of a sale. Such a transaction would even now require a double registration.

Lines 120–121. Φῶκος Φωκίωνος... παρ' Αθηνάδου Αμφιθέου Θεστιάδου οὐ κύριος Αναξίθεος Αθηνάδου Θεστιάδης ἐπρίατο τὴν οἰκίαν καὶ τὸ χωρίον τὸ ἐν Ἐλειθυαίῳ δραχμῶν ἀργυρίου χιλίων τετρακο[σί]ων ἀ [πέ]δωκ[ε] Φῶκος Αθηνάδει δανειζόμενος παρ' Αθηνάδου χιλίας καὶ τετρακοσίας δραχμᾶς ο[ὗ]ς γείτων Φάραξ Νεοπτόλεμος.

Phokos, son of Phokion, purchases for 1400 drachmæ from Athenades, son of Amphitheos, a minor, and his guardian Anaxitheos, son of Athenades, the house and field which Phokos had pledged to Athenades as security for a loan of 1400 drachmæ. The Athenades from whom this money was borrowed must have been the father of Anaxitheos and Amphitheos, and grandfather of Athenades, who as a minor was under the guardianship of his uncle Anaxitheos. In this case and also in the entry lines 73–75 *ante*, if we restore there *ἀπέδωκε*, the real property was mortgaged and the form by which it was conveyed to the mortgagee was by an actual purchase with power of redemption on repayment of the loan. This process is what is termed by Caillemer a *contrat pignoratif* (see his *Études sur les Antiquités juridiques d'Athènes*, viii, 5, § 5, where the mode of procedure in such cases at Athens is explained; see also Meier u. Schömann, d. Attische Process, p. 507; Darestè, in *Nouvelle Revue Historique*, 1877, pp. 171, 172. Martha, in *Bullet. de Correspondence Hellén.* i, p. 237). Böckh, in his *Staatshaushaltung d. Athener*, Engl. Translation, 2nd edition, p. 671, says, in reference to the mines of Laurium, 'in case of money lent on mines, the mines were not given simply in mortgage as other landed property, but the creditor was installed a legal possessor by a fictitious sale for the amount of the sum lent, and the debtor was considered as the tenant of the mine, upon paying the interest of the principal.' See Demosth. c. Pantæn. Reiske, pp. 967, 970, 971, 975.

CHAPTER VI.

KRETE, CYPRUS.

CCCLXXVIII.

On a stèle of white marble. Height, 2 ft. 1 in.; breadth, 10 in. This inscription is on a disk, above which is a relief representing a bearded male figure standing to the front with his right arm bent and wrapped in his himation. His left arm falls by his side, and holds a small roll. On the right is a diminutive figure draped in a chiton reaching to the knees and standing on a pedestal, with legs crossed and hands folded. Crete; Inwood Collection.

ΗΒΟΥΛΗ
ΚΑΙΟΔΗΜΟΣ
ΣΤΕΦΑΝΟΙΧΡΥ
ΣΩΣΤΕΦΑΝΩ
5 ΑΥΡ-ΑΛΕΞΑΝ
ΔΡΟΝΚΟΣΛΙΩΣ
ΒΙΩΣΑΝΤΑ

'H βουλὴ καὶ ὁ δῆμος στεφανοῖ χρυσῷ στεφάνῳ Αύρ. Ἀλέξανδρον κοσμίως βιώσαντα.

CCCLXXIX.

On a stèle of white marble. Height, 2 ft. 2 in.; breadth, 1 ft. 1½ in. Within a distyle herōon is a female figure standing to the front and wearing a talaric chiton, over which is a mantle falling from her left shoulder and thrown round her right thigh. Her left hand is raised and holds a small globular object with a ring attached, through which her thumb passes. Her right hand falls by her side, and holds an object in the form of a spatula. On the left stands a diminutive female figure, draped, and resting the left elbow on the right hand. In the centre of the pediment is the head of Medusa in relief. Crete; Inwood Collection.

ΠΑΛΛΙΤΥΧΑΙΒΟΥΚΟΛΟΥ
Καλλιτύχα Βουκόλου.

CCCLXXX.

On a stèle of white marble. Height, 2 ft. 3 in.; breadth, 1 ft. 7 in. Within a distyle herōon is a female figure standing to the front and wearing a talaric chiton, over which is a mantle falling like a veil from the back of her head, and wrapped round her body and arms. On the right stands a diminutive female figure, draped, and holding a cista. On the left is a kalathos on the ground, and higher in the field of the relief are a spindle and a distaff. Crete; Inwood Collection.

ΠΑΡΜΩΝΟΝΑΣΙΔΟΣΘΥΓΑΤΗΡΚΟΠΙΑΣΤΗΝΓΥ
ΝΑΙΚΑΜΝΙΑΣ ΧΑΡΙΝ ΧΑΙΡΕ
Πάρμων Ὄνασιδος θυγατὴρ Κοπιᾶς τὴν γυναικὰ μνίας χάριν· χαῖρε.

It might be presumed that Parmon, son of Onasis, dedicated the stèle to the memory of his wife were it not for the words *θυγατὴρ Κοπιᾶς*. I cannot ex- plain this interpolation, unless on the supposition that *Κοπιᾶς* was the daughter of Parmon, and joined her father in the dedication.

CCCLXXXI.

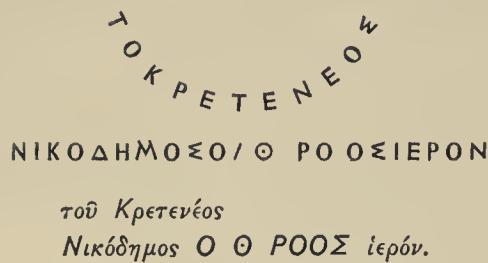
On the right side of the neck of a marble bull from Gortyna.

ΠΗΜΙΑ

This bull was obtained from Gortyna in 1862, and is published, Murray, History of Greek Sculpture, p. 210; Jahn, Denkschrift d. Wiener Akademie, 1870, Pl. 4 a. The inscription is probably a mere graffito.

CCCLXXXII.

Round the base of a terracotta stand, modelled in the form of a dwarf Doric column. Found in Mr. Richter's excavations at Salamis, 1882. Height, 3½ in.; diameter, 3½ in.



The letters intervening between *Νικόδημος* and *ιερόν* must represent the name of the god to whom the stand was dedicated.

CCCLXXXIII.

On a block of white marble, the right side broken away. Height, 8 in.; breadth, 1 ft. Found in excavations at Salamis by Mr. Richter in 1882.

ΣΑΡΑΠΙΔΙ	Σαράπιδι
ΒΑΣΙΛΕΙΠΤΟΛ	Βασιλεῖ Πτολ[εμαίω
ΙΛΙΣΣΗΒΕΙ	Βασ]ιλίσση Βερ[ενίκη
ΘΕΟΙΣ ΕΥΕΡΙ Ε :	Θεοῖς Εὐεργέτ[αις
5 ΦΙΛΙΝΟΣ ΦΙΛΟΤΙ	Φιλίνος Φιλοτί[μου
ΑΘΗΝΑΙΟ	Αθηναῖο[ς

This is a dedication by Philinos, son of Philotimos, | Pyrrha, the Athlophoros of Berenikè, is mentioned in
an Athenian, to Sarapis, to Ptolemy III (Euergetes I), | the Rosetta stone, line 5.
and to his Queen Berenikè. A Philinos, father of

CCCLXXXIV.

On a fragment of white marble, complete only on the top. Height, 4½ in.; breadth, 3½ in.; thickness, 2 in. Found in Mr. Richter's excavations at Salamis, Cyprus, 1881.

ΙΠΤΟΛ	Βασιλεύ] Ἡ Πτολ[εμαίω καὶ
ΣΣΗΙΚ	Βασιλί] σση Κ[λεοπάτρα
ΥΕΡΓΓ	Θεοῖς Ε]ὐεργέ[ταις

This appears to be the fragment of a dedication to Ptolemy Euergetes II and his Queen Kleopatra.

CCCLXXXV.

On a slab of blue marble, broken at the lower right-hand corner. Height, 7¾ in.; breadth, 2 ft. Cyprus; C. I. 2620.

ΑΦΡΟΔΙΤΗΙ ΠΑΦΙΑΙ
ΗΠΟΛΙΣΗΠΑΦΙΩΝΚΑΛΛΙΠΡΩΝΚΑΛΛΙΠΡΟΥΔΙΣΙΡΑΜΜΑ
ΤΕΥΣΑΝΤΑΤΗΣΒΟΥΛΗΣΚΑΙΤΟΥΔΗΜΟΥΚΑΙΗΡΧΕΥΚΟΤΑΤΗΣ
ΠΟΛΕΩΣΚΑΙΤΩΝΠΕΡΙΤΟΝΔΙΟΝΥΣΟΝΚΑΙΘΕΟΥΣΕΥΕΡΓΕ
5 ΤΑΣΤΕΧΝΙΤΩΝΤΟΝΓΡΑΜΜΑΤΕΑΤΗΣΠΟΛΕ ΣΓΥ
ΣΙΑΡΧΗΣΑΝΤΑ ΚΑΛΩΣ ΤΟΙΒΛ

'Αφροδίτη Παφία

'Η πόλις ἡ Παφίων Κάλλιππον Καλλίππον δἰς γραμματεύσαντα τῆς βουλῆς καὶ τοῦ δήμου καὶ ἡρχευκότα τῆς | πόλεως καὶ τῶν περὶ τὸν Διόνυσον καὶ Θεοὺς Εὐεργέτας τεχνιτῶν τὸν γραμματέα τῆς πόλε[ω]ς γυ[μνα]σιαρχήσαντα καλῶς τὸ ιβ̄ Λ

Line 3. Böckh restores ἀρχι[ερεύ]οντα, but there is no doubt of the reading ἡρχευκότα.

In this inscription the city of Paphos dedicates to the Paphian Aphrodité a statue or other monument in commemoration of Kallippos, son of Kallippos, twice γραμματεύς of the βουλή and δῆμος, who had been archon (?) of the city, if such is the meaning of ἡρχευκότα, and who had been γραμματεύς of the τεχνῖται of Dionysos and the Θεοὶ Εὐεργέται, and had honourably filled the office of gymnasiarach.

The Θεοὶ Εὐεργέται in this inscription are probably Ptolemy Euergetes II (Physkon) and his Queen, rather than Euergetes I (Ptolemy III), though Böckh's argument that the first Euergetes would

not have been styled Θεός in his lifetime is disproved by the evidence of the Kanopic decree.

The fragment published in L. Cesnola's *Cyprūs*, p. 413, No. 2, is probably part of a similar inscription, as there is mention of Θεοὶ Εὐεργέται in connection with the Dionysiac technitæ; another Cyprian inscription (C. I. 2619) mentions their γραμματεύς.

Line 6. τὸ ιβ̄ L. This must mark the year of the sovereign's reign in which the dedication was made, but we must not assume that Euergetes II was the king in question, for the forms of the letters seem later than his time.

CCCLXXXVI.

On part of a slab of blue marble, the right side of which has been broken away. Height, 9½ in.; breadth, 1 ft. 4½ in.
From near Kition in Cyprus; Pococke, Inscript. Ant. iii, § 1, p. 32, No. 3; C. I. 2621.

ΜΕΛΑΓΚΟΜΑΝΦΙΛΟΔΑΛ
ΕΠΙΤΗΣΠΟΛΕΩΣΗΓ
ΕΠΠΑΝΔΡΛΝΚΑΙΙΕΡΕΑ
ΔΙΛΝΟΣΚΡΗΣΣΑΤΩΝ
5 ΜΕΛΑΓΚΟΜΟΥΤΟΥΕΠ
ΠΤΑΙΔΙΑ

Μελαγκόμαν Φιλοδάλ(ον Αἰτωλὸν, τὸν γενόμενον) | ἐπὶ τῆς πόλεως, ἡγ(εμόνα καὶ ἵππάρχην) | ἐπ' ἀνδρῶν καὶ
ιερέα (Θεῶν Εὐεργετῶν, Ἀριστώ) | Δίωνος Κρῆσσα, τὸν (πατέρα τοῦ ἀνδρὸς αὐτῆς) | Μελαγκόμου, τοῦ ἐπὶ τῆς
πόλεως καὶ τὰ τούτων) | παιδία.

The portions of this inscription enclosed in brackets are given by Pococke from some other traveller's copy, but the part of the marble which contained them is now lost.

The Θεοὶ Εὐεργέται in this inscription are probably Euergetes II and his Queen, as in CCCLXXXIV *ante*.

Lines 1, 2. τὸν γενόμενον ἐπὶ τῆς πόλεως. Cf. C. I. 2617, where the ὁ ἐπὶ τῆς πόλεως is explained by

Böckh as the equivalent of the ἐπιμελήτης τῆς πόλεως such as was Demetrius Phalereus.

The ἡγεμὸν ἐπ' ἀνδρῶν and the ἵππάρχης ἐπ' ἀνδρῶν were military offices which occur in Egyptian papyri cited by Böckh, C. I. 2621. See *post No. ccclxxxix*, and Lumbroso, *Économie politique de l'Égypte sous les Lagides*, p. 240.

CCCLXXXVII.

On a column of calcareous stone. Height, 5 in.; diameter, 3 in. Found on a site about half-way between Salamis and Larnaka, Cyprus. Presented by Thomas Sandwith, Esq., H.B.M. Consul, Crete, 1870. Ceccaldi, Monumens de Chypre, p. 202, No. 1; L. Cesnola, Cyprus, p. 423, No. 24.

ΕΜΙΑΣΑΠΟΛΛΩΝΙΕΥΧΗΝ

Ἐμίας Ἀπόλλωνι εὐχήν.

The letters are carelessly cut and of a late character. The site where this inscription was found is identified by L. Cesnola with that of Leukolla.

CCCLXXXVIII.

On a fragment of red marble, broken on all sides. Height, 7 in.; breadth, 7 in. Larnaca, Cyprus. Presented by H. Christy, Esq., 1852.

ΩΝΚΑΙ ΙΩΝ
ΚΑΙΣΥΝΟΙ
ΝΟΕΑΝΕΤΤ
ΝΚΑΙΤΑΛ
ΤΟΛΕΜΑΙΟ
5

ων καὶ τῶν
ἀρετῆς ἔνεκεν] καὶ εὐνοί[ας ?
τῆς εἰς τὴν] ν Θεὰν επ
ν καὶ τα
Π]τολεμαῖο

Probably part of a decree in honour of some one who had performed a public service.

CCCLXXXIX.

On a convex slab of Parian marble, with a joint on all four sides. Height, 5½ in.; breadth, 1 ft. Cyprus; C. I. 2613; Kaibel, No. 255.

ΚΡΗΤΑΜΕΝΠΑΤΡΙΣΜΟΥΟΔΟΙΠΟΡΕΤΙΚΤΕΔΕΜΑΤΗΡ
ΝΙΚΩΣΩΣΙΔΑΝΑΞΔΗ ΝΕΜΟΣΓΕΝΕΤΑΣ
ΠΡΑΞΑΓΟΡΑΣΔΟΝΟΜΕΣΧΟΝΕΡΙΚΛΕΕΣΟΝΠΡΙΝΕΡΑΝΔΡΩΝ
ΘΗΚΑΤΟΛΛΑΓΕΙΔΑΣΚΟΙΡΑΝΟΣΑΓΕΜΟΝΑ

*Κρήτα μὲν πατρίς μου, ὁδοιπόρε, τίκτε δὲ μάτηρ
Νικώ, Σωσιάναξ δ' ἦ[ε]ν ἐμὸς γενέτας·
Πραξαγόρας δ' ὄνομ' ἔσχον ἐπικλεέσ· δν πρὶν ἐπ' ἀνδρῶν
Θήκατο λαγεῖδας κοίρανος ἀγεμόνα.*

The date of this inscription must be some time in the reign of Ptolemy Soter, as is shown by the mention of *λαγεῖδας*, last line. For the *ἀγεμῶν* *ἐπ'* | *ἀνδρῶν* see *ante* No. CCCLXXXVI. This inscription was probably found on the site of Kition, as it was at Larnaca when first copied.

CCCXC.

On an oblong tablet of sandstone. Height, 9½ in.; breadth, 1 ft. ½ in. Nea-paphos, Cyprus; Waddington-Lebas, Pt. vii, No. 2790; Kaibel, No. 257.

ΣΤΙΟΝΕΙΚΟΣΕΤΗΧΡΥΣΕΩ ος
Μ ΟΓΕΝΗΤΟΚΕΩΝΒΑΚΙΡΟΝΕΝΑΜΦΟΤΕΡΩΝ
ΩΛΕΣΕΣΥΝΩΡΑΥΣΑΣΔΑΙΜΩΝΒΑΡΥΣΟΙΔΕΦΕΡΟΝΤΑΙ
ΑΣΚΕΙΤΤΩΝΙΓΟΝΗΓΗΡΑΣΕΡΕΙΔΟΜΕΝΟΙ
ΤΕΡΤΙΑΗΔΟΤΑΛΑΣΔΙΟΝΥΣΙΟΣΟΥΣΑΤΕΚΜΑΡΤΟΣ
ΔΕΙΓΜΑΤΥΧΗΘΝΗΤΟΙСΘΗΚΕΝΑΝΩΜΑΛΙΩΙ
ΗΡΑΘΕΟΙΚΟΥΚΕΣΤΙΒΡΟΤΩΝΑΛΟΓΟΣΑΛΛΑΤΕΘΗΡΕΣ
ΑΥΤΟΜΑΤΩΙΖΩΗΙΚΥΡΟΜΕΘΗΘΑΝΑΤΩΙ

*Κρίσπιον είκοσέτη χρυσέω? - - -
Μ[ουν]ογενῆ τοκέων βάκτρον ἐν ἀμφοτέρων
Ωλεσε συνθραύσας δαίμων βαρὺς, οἱ δὲ φέρονται
Ἄσκειπωνι γονῆς γῆρας ἐρειδόμενοι,
5 Τερτία ἡδ' ὁ τάλας Διονύσιος οὐδὲ ἀτέκμαρτος
δεῖγμα Τύχη θηγτοῖς θῆκεν ἀνωμαλιῶν.
Ἡ ρὰ θεοῖς οὐκ ἔστι βροτῶν λόγος, ἀλλ' ἄτε θῆρες,
αὐτομάτῳ ζωῇ κυρόμεθ' ἢ θανάτῳ.*

In line 2 Kaibel reads *Kν]προγενῆ*, but I can see the letter preceding *ΟΓΕΝ* is not *P* but probably *N*. We might expect *μοννογενῆ*, but, though the initial letter in the line seems to be *M*, the letters which follow it cannot be made out.

Line 4. *Ἄσκειπωνι γονῆς* is what I read on the stone, but the meaning is not clear unless it refers to some other child too young to be a prop to the old. *ἀσκίπων* (*imbecillus*) is usually applied to an old man, not yet infirm enough to need a stick.

CCCXCI.

On a thin tablet of white marble. Found by Mr. Richter in Cyprus, 1882. Height, 6 in.; breadth, 3 in.

ΤΙΜΩΝΑΤΟΣ
ΜΝΓ Σ
Χ'

Τιμώνατος
μνῆ[μη]ς
χ[άριν].

CCCXCII.

Fragment of blue marble. Found by Mr. Richter in excavations in Cyprus. Height, 8 in.; breadth, 7 in.

ΙΡΔΗΜ
ΩΜΑΕΚ,
ΔΕΤΕΩΝΑ
ΗΜΕΙΟΙΚΕ
5 Β

Probably sepulchral, as in line 4 we may restore $\mu\nu]\eta\mu\epsilon\iota\omega\varsigma$; and in line 5 *KB* probably notes the age of the person commemorated.

CCCXCIII.

Fragment of a slab of white marble. Found by Mr. Richter at Salamis, in Cyprus, 1882. Height, $2\frac{1}{2}$ in.; breadth, 4 in.

ΙΥΛΙΟΣΚΑΙ	Διον]ύσιος καὶ
ΩΝΓΕΝΟΣΠ	ων γένος π
Κ'ΟΛΥΤΩ	κωλυτω
ΩΤΗ	οτη

CCCXCIV.

On a fragment of white marble. Found by Mr. Richter in excavations at Salamis in Cyprus. Height, $4\frac{1}{2}$ in.; breadth, 4 in.

ΤΩΝ	των
ΡΙΔΑ	
ΕΓΡΑΜ	$\gamma]$ εγραμ
ΣΚΟΛΛΥ	κολλ
5 ΠΙΚΙΟ	5 Σουλ]πικιο ?

CCCXCV.

On a fragment of white marble, broken on all sides. Found by Mr. Richter in excavations in Cyprus. Height, $2\frac{1}{2}$ in.; breadth, 3 in.

ΙΛΑΡΙΟ
ΟΥΔΟΜ
ΤΗΣΚΑΤΕ
ΣΚΕΥ

CCCXCVI.

On a fragment of white marble, broken on all sides. Found by Mr. Richter in Cyprus. Height, 4 in.; breadth, 3 in.

ΠΡ
ΓΑΜΕΙ
ΑΣΕΚΤ
ΠΑΡΧ

CCCXCVII.

On a fragment of white marble, complete only on the right side. Found by Mr. Richter in Cyprus. Height, $4\frac{7}{8}$ in.; breadth, $2\frac{3}{8}$ in.

N
ΞΕΛΩΩΝ

CCCXCVIII.

On a fragment of white marble, perfect only on the right side. Richter, Cyprus. Height, $4\frac{1}{2}$ in.; breadth, $3\frac{1}{2}$ in.

ΩΡΕ
ΤΕ
Ξ

CCCXCVIII *a.*

Fragment of white marble, broken all round. Richter, Cyprus. Height, $3\frac{3}{8}$ in.; breadth, $2\frac{1}{4}$ in.

ΟΛ
ΙΝ

CCCXCVIII *b.*

On a thin slab of white marble, the right side complete. Richter; Larnaca, Cyprus. Height, $6\frac{1}{2}$ in.; breadth, $9\frac{1}{2}$ in.

ΙΟΥΜΑΡΚΟΣ	ον Μάρκος
ΡΧΟΣΟΥΙΟΣ	ρχος ὁ νιός?
ΡΟΝΟΜΟΣ	ἀστ]ρονόμος?

CCCXCVIII *c.*

On a thin slab of blue marble, complete only in lines 4 and 5. Richter; Larnaca, Cyprus. Height, 9 in.; breadth, $12\frac{1}{2}$ in.

ΙΑ	- - - - -
ΙΕΥΤΥΧΙΑΝΗ	εύτυχίαν ἦν
Λ ΣΑΠΟΛΛΩΝΙ	λ[ιο]ς Ἀπολλωνί-
ΔΗΣΑΕΚΔΙΑΘΗΚΗΣ	δης ἐκ διαθήκης
ΑΥΤΗΣ	αὐτῆς.

CCCXCVIII *d.*

On a thin slab of blue marble, complete only on the top. Richter; Larnaca, Cyprus. Height, $8\frac{1}{2}$ in.; breadth, $13\frac{1}{2}$ in.

ΡΙΚΟΝΝΕΡΑΤΙ	Μ]άρκον Νεράτι[ον
ΞΙΝΟΝ	Ἀντων]εῖνον
ΣΚΑΙΣΩ	σκαις

For the name Neratios see C. I. No. 4240 *b*, and iii, p. 1121.

Inscriptions of unascertained provenance, probably from the Archipelago.

CCCXCVIII e.

On a circular altar of blue marble, sculptured with a festoon hanging from the head of a deer and two heads of oxen. Height, 1 ft. $5\frac{1}{4}$ in.; diameter, 1 ft. $2\frac{1}{2}$ in. Of unknown provenance, possibly from Delos. Presented by A. E. Impey, Esq., 1825.

ΣΩΣΙΚΛΕΥΣ ΤΛΩΕΩΣ ΚΑΙ ΑΓΑΘΑΜΕΡΙΔΟΣ ΤΑΣΜΑΤΡΟΣ ΑΥΤΟΥ	Σωσικλεῦς Τλωέως καὶ Ἀγαθαμερίδος τᾶς ματρὸς αὐτοῦ.
5	5

CCCXCVIII f.

On a fragment of blue marble, broken on either side and at the bottom. It has been surmounted by a moulding. Height, 5 in.; breadth, $6\frac{1}{2}$ in. C. T. N.

ΑΥΤΟΚΡΑΤΟ ΚΑΙΣΑΡ	Αύτοκράτο[ρα] Καίσαρ[α] or Καίσαρ[ος]
-----------------------------	--

I have no note of the provenance of this fragment, but I probably obtained it either at Rhodes or Mytilene. I have restored *αύτοκράτο[ρα]* on the assumption that we have here the initial lines of a dedication to an Emperor. As we do not know how

much of the stone is wanting on the right, it is not certain whether *ΚΑΙΣΑΡ* refers to the Emperor to whom the dedication is made or to his father or grandfather.

ADDENDA ET CORRIGENDA.

- | PAGE | NO. |
|------|---|
| 2. | CXXXVII. Engraved, Kemble, Horae Ferales, Pl. xii, 3, p. 169. |
| 3. | CXXXVIII. Röhl, Inscr. Gr. Ant. <i>addenda</i> , 43, a, and in Jahresbericht d. class. Alterth. Berlin, 1882, p. 124; Meister in Neue Jahrbücher für Phil., Bd. 125, p. 522; Fränkel in Archäol. Zeitung 1882, p. 385. Compare the votive bronze wheel, Carapanos, Dodone, Pl. xxvi, 1. |
| 3. | CXXXIX. Facsimiles published by the Palæographical Society, Pl. 230. |
| 14. | CLVII. Facsimiles published by the Palæographical Society, Pl. 78. |
| 29. | CLXV. Facsimiles published by the Palæographical Society, Pl. 77 A. |
| 70. | CCLIX a, l. 10. For a similar use of the word <i>ἀπαντᾶν</i> see the Imbrian decree published by Foucart in the Bull. de Corr. Hell. vii, p. 163. |
| 84. | CCXCVIII, ll. 5, 42. Compare the fragment from Kalymna quoted in Bull. de Corr. Hell. vi, p. 266, where the demes <i>Πανόρμιοι</i> and <i>ἐκ Ποθαίας</i> both occur. |
| 87. | CCXCIX, l. 51. For <i>ἴγρυς</i> and <i>ἴγρυνη</i> read <i>ἴγρυς</i> and <i>ἴγρυνη</i> . Compare <i>ἴγρυς</i> for <i>ἐκ</i> in <i>ἴγρυσω</i> , Kaibel, Epigr. Gr. 793, l. 7, and Mnemosyne, 1882, p. 394. |
| 118. | CCCXLIV. In the Rhodian inscription published in the Arch. Epigr. Mittheil. aus Oesterr. 1883, p. 113, No. 8, six of these names recur, but without prænomen. |
| 125. | CCCL, l. 10. See Foucart in Rev. Arch. N. S. xiii, p. 362, No. 35, <i>'Ησαγόρη Φιλωνίδα Ἐριναῖς</i> . |
| 136. | CCCLIX. Compare <i>Ῥογκίδα</i> in the Rhodian inscription, Arch. Epigr. Mittheil. aus Oesterr. 1883, p. 116. |
| 144. | CCCLXXIII, l. 7. See Böckh, C. I. 2347 c, l. 8, <i>τοῖς καθ' ιδίαν ἀφικνουμένοις</i> . |

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