

Greek Sacred Law

Religions in the Graeco-Roman World

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Greek Sacred Law

A Collection of New Documents (NGSL)

By

Eran Lupu



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This series Religions in the Graeco-Roman World presents a forum for studies in the social and cultural function of religions in the Greek and the Roman world, dealing with pagan religions both in their own right and in their interaction with and influence on Christianity and Judaism during a lengthy period of fundamental change. Special attention will be given to the religious history of regions and cities which illustrate the practical workings of these processes. Enquiries regarding the submission of works for publication in the series may be directed to Professor H.S. Versnel, Herenweg 88, 2361 EV Warmond, The Netherlands, versnel.warmond@hetnet.nl.

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IN MEMORIAM
PATRIS CARISSIMI

YEHUDA LUPU

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TABLE OF CONTENTS

List of Figures	x
Preface	xi
Acknowledgments	xvii
List of Abbreviations.....	xix

PART ONE: GREEK SACRED LAW: AN INTRODUCTION

The Corpus of Greek Sacred Laws	3
The Contents and Forms of Greek Sacred Law	9
Sanctuaries and Sacred Space	9
Comprehensive and Specific Documents	9
Entry into Sanctuaries	14
Protection of Sanctuaries	21
Dedications	31
Founding, Construction, Repair, and Maintenance of Sanctuaries	33
Cult Officials	40
Priesthoods	40
Comprehensive and Specific Regulations.....	41
Mode of Acquisition	44
Varia	52
Other Religious Officials	53
Cult Performance	54
Sacrifice	55
Undated Sacrifices	56
Periodic Sacrifices	65
Sale of Sacrificial Meat and Skins.....	71
Participation in Cult	72
Varia	73
Funerary Laws	75
Purification	77
Cult Finances	79

Cult Foundations	81
Associations	88
Festivals and Ceremonies	90
Specific and Comprehensive Regulations	93
Some Problems with the Evidence	103
The Nature of the Evidence	110

PART TWO: NEW DOCUMENTS

1. (<i>SEG XXXIII</i> 147). Attica. Thorikos. Sacrificial Calendar....	115
2. (<i>SEG XXVIII</i> 103 (<i>XXVI</i> 134)). Attica. Eleusis. Two Deme Decrees. Financial Measures Concerning the Cult of Heracles in Akris	151
3. (<i>SEG XXXV</i> 113). Attica. Phrearrhioi. Fragmentary Sacrificial Regulations	159
4. (<i>SEG XXXVI</i> 267). Attica. Marathon. Cave of Pan. Dedication to Pan with a Prohibition	171
5. (<i>SEG XXXI</i> 122). Attica. Paeania(?). Statutes of an <i>Eranos</i>	177
6. (<i>SEG XXX</i> 380). Argolis. Tiryns. Fragmentary Cult(?) Regulations	191
7. (<i>SEG XXVIII</i> 421). Arcadia. Megalopolis. Sanctuary Regulations	205
8. (<i>SEG XXXVI</i> 376). Arcadia. Lycosura. Fragmentary Sanctuary Regulations	215
9. (<i>I.Oropos</i> 278; <i>SEG XLVII</i> 488). Boeotia. Oropus. Fragmentary Sacrificial Regulations	219
10. (<i>I.Oropos</i> 279; <i>SEG XLVII</i> 49). Boeotia. Oropus. Fragmentary Sacrificial Regulations	225
11. (<i>SEG XXXII</i> 456). Boeotia. Haliartus. Decree on Cult	227
12. (<i>SEG XXVI</i> 524). Boeotia. Hyettus. Regulations for an Oracle	239
13. (<i>SEG XLIV</i> 505). Macedonia. Amphipolis. Regulations Pertaining to the Cult of Asclepius	243
14. (<i>SEG XXVII</i> 261). Macedonia. Beroia. Gymnasiarchal Law	249
15. (<i>SEG XLVI</i> 923). Chersonesus. Fragmentary Regulations Mentioning the Hermaia	269
16. (<i>SEG XXXVIII</i> 786). Rhodes. Lindus. Sacrificial Regulations	271
17. (<i>SEG XXXIX</i> 729). Rhodes. Lindus (Charaki). Decree Concerning Suppliants	277

18.	(<i>SEG XXVII</i> 545; <i>IG XII</i> 6, 169). Samos. Charter of the Shopkeepers in the Heraion	285
19.	(<i>IG XII</i> 6, 170). Samos(?). Sale of a Priesthood	299
20.	(<i>SEG XXXV</i> 923). Chios. Two Decrees Concerning the Priesthood of Eileithyia	303
21.	(<i>SEG XXXVIII</i> 853). Thasos. Fragmentary Sacrificial Regulations	317
22.	(<i>SEG XLI</i> 739). Crete. Eleutherna. Law on drinking.....	323
23.	(<i>SEG XLI</i> 744). Crete. Eleutherna. Sacrificial Calendar	327
24.	(<i>SEG XXVIII</i> 750). Crete. Lissos. Dedication to Asclepius with Sacrificial Regulations.....	337
25.	(<i>SEG XXVI</i> 1084). Sicily. Megara Hyblaea. Sacrificial Law ..	341
26.	(<i>SEG XXX</i> 1119). Sicily. Nakone. Decree of Reconciliation ..	347
27.	(<i>SEG XLIII</i> 630). Sicily. Selinus. Sacrifice to Chthonian Divinities; Purification from <i>Elasteroi</i>	359

APPENDICES

Appendix A: The Punic Marseilles Tariff. (<i>CIS I</i> 165; <i>KAI</i> 69)	391
Appendix B: Checklists	397
Concordances	405
Bibliography	423
Indices	435
Figures: following page 499	

LIST OF FIGURES

1. *Corinth VIII* 1, 1 face A
2. *Corinth VIII* 1, 1 face B
3. No. 1 front
4. No. 1 back
5. No. 1 left side
6. No. 1 right side at the level of line 12
7. No. 1 right side at the level of line 44
8. No. 2
9. No. 2 lines 18–53
10. No. 3
11. No. 4
12. No. 5
13. No. 6 blocks 1–3
14. No. 6 block 7 B
15. No. 6 block 8
16. No. 6 block 15 A: a squeeze
17. No. 7: a squeeze
18. No. 8: a squeeze
19. No. 8: a squeeze in different light
20. No. 9
21. No. 11
22. No. 11: lower left part (lines 18–27): a squeeze
23. No. 12
24. No. 15
25. No. 16
26. No. 16: a squeeze
27. No. 17: a squeeze
28. No. 18
29. No. 21
30. No. 24: a squeeze
31. No. 25
32. No. 27: the tablet with the bronze bar
33. No. 27: drawing of column A
34. No. 27: drawing of column B

PREFACE

The present work, for which I tentatively suggest the abbreviation NGSL,¹ is divided into two parts. Part I was conceived as a practical guide to the corpus of Greek sacred laws for the general classicist rather than a theoretical exposition. It is meant to introduce the evidence by means of the evidence itself, and I therefore had to limit the footnotes and the references to scholarship.

My primary aim in part II was to collect and republish the sacred laws from mainland Greece, the colonies, and the islands, with the exception of Cos, published after the appearance of Sokolowski's *Lois sacrées des cités grecques* in 1969. I have, nevertheless, included two inscriptions (nos. 11 and 13) which were published in the 1960s. Inscriptions from Cos and Asia Minor are not included, but I have added checklists of significant new documents. I have left out any inscriptions included in Sokolowski's corpus, even when they were enriched by new fragments or improved considerably in respect to readings. A list of some such inscriptions is to be found, however, in Appendix B 3. Also added are concordances for the various parts of the corpus (for which see Part I pp. 3–4).

The principles that guided me in making the present selection are stated in part I pp. 4–9. It suffices to note here that an occasional stipulation on the subject of religion or cult practice does not necessarily qualify a document as a sacred law. Some cases are admittedly undecided. On the whole, I have avoided including here a number of fragments where identification as sacred laws depends entirely upon inference or restorations and/or is not backed up by definite parallels.²

¹ N(ew) G(reek) S(acred) L(aws); this abbreviation was suggested to H.S. Versnel by A. Chaniotis; I am grateful to both.

² *IG I³* 230. Athens. Sacred Law?

SEG XXVI 137. Attica. Agrileza. A Calendar. With no trace of references to either offerings or events (see Part I pp. 65–69), the meaning of this address to Hermes with a list of months remains obscure in my opinion.

SEG XXXII 86. Athens. Even if this document is classified as festival regulations—and this does not seem beyond question to me—the treatment of actual cult perfor-

I have also avoided particularly small fragments which in and of themselves did not seem to justify a full commentary.³

Like my predecessors, I have not included here documents that deal explicitly with the cult of the dead and those that deal with ruler cult. The exclusion is somewhat artificial; rectifying the situation must, however, await a revision of the entire corpus.

Format

Each chapter comprises the following parts: lemma, text, translation, restorations, epigraphical commentary, and commentary.

Lemma. The lemma contains a brief description of the stone, its findspot, including, when this is possible, the archaeological context, measurements, current location of the stone, and a list of publications of the text, relevant discussions, and published photographs of the stone. Derivative editions (i.e. those not based on an autopsy) are listed in parentheses.

I have done my best to find editions and discussions of the documents included here. I may have failed to do so in more than one case. As for discussions, I have listed only relevant discussions, be they short or long. I am afraid that I have not found an ideal way to treat reviews or short notices regarding works that discuss the inscriptions in question. On the whole, they are mentioned in the lemma if they add something to the discussion by opposing a given author's point or by a reasoned endorsement of it or when the work cited cannot be considered readily available. The bulk of Part II was finished by early 2002. I

mance does not seem to me to justify its inclusion (see in this respect Part I p. 101).

SEG XL 123. Athens. Sacred Regulations?

SEG XXXVI 703 = *SEG* XL 624. Gorgippia. Financial Measures of a Cult Association?

SEG XLV 1876. Vani. Even if the object of this fragment was to protect a document inscribed above and now lost (J.G. Vinogradov, 'The Inscribed Bronze from Vani,' *VDI* 1995, 3, 48–71 = *Pontische Studien*, Mainz, 1997, 577–601), I am not sure that this lost document was necessarily a sacred law.

T.B. Mitford, *The Inscriptions of Kourion*, Philadelphia, 1971, 83–84 no. 36: 'A Lex Sacra?'

³ *Agora* XVI 57: fragment of an enactment concerning Eleusinian First Fruits. It is pointless to discuss this tiny fragment independent of the more substantial documents (see Part I p. 104) belonging to the First Fruits dossier.

SEG XXXII 150. Athens. Phratry decree. [τὰ δὲ ἱερεῖς] | ὥσυνα λαμβάνειν τ[ὸν ἱερέα?] in lines 7–8 do not justify inclusion.

have tried to incorporate works covered by the *Bulletin Épigraphique* for the year 1999 and *SEG XLVII* (1997). Later bibliography has been cited only occasionally. This is probably most notable in such popular documents as nos. 1 and 27 which have generated a great deal of discussion.⁴

Works cited in the lemma are usually discussed in the appropriate place in the commentary. When this is not the case, and/or when the contents of the work cited are not immediately clear from its title, they are indicated in a footnote.

Measurements. All measurements are in meters.

Editorial Conventions. I have followed the Leiden system as revised by Sterling Dow in his *Conventions in Editing*, Durham, NC, 1969, 3–13.⁵

Stoichedon and *boustrophedon* inscriptions are clearly marked as ΣΤΟΙΧ. or ΒΟΥΣΤΡΟΦΗΔΟΝ (no. 6 is *Schlangenschrift*). The rubric NON-ΣΤΟΙΧ. has only been used to mark non-*stoichedon* inscriptions, where the *stoichedon* order could be expected (the sides of no. 1; nos. 9, 13, 21). Otherwise, non-*stoichedon* inscriptions are not marked as such.

Restorations. When most of the restorations belong to the same person(s), it has seemed best to state this at the beginning (i.e. suppl(emit/everunt) X). It is to be understood that all unnamed restorations that follow belong to this primary authority. Otherwise, restorations are marked by the name of the restorer. Thus (e.g.) in no. 1, line 11 the reading ‘**■** Daux’ would indicate that everything in line 11 was restored by Daux. My own restorations or comments, when this is not clear from the context, are marked by ‘L.’ Restorations are traced to their origin. Obsolete restorations are generally avoided.

I have, on the whole, attempted not to indulge in gratuitous restorations only to note that they are doubtful and that alternatives are equally possible. One might complain that I have exercised too much caution with restorations and that, in certain cases, I print less text than previous editions, thus forcing the user to fish for restorations in the apparatus and reattach them to the text. It seems to me that

⁴ In this respect I particularly regret that I have not been able to use G. Ekroth, *The Sacrificial Rituals of Greek Hero-Cults in the Archaic to the Early Hellenistic Periods* (Kernos Suppl. 12), Liege, 2002, of which I was informed as the present work was going to press.

⁵ I have not used Dow’s ‘first/second text’ (ibid. 7–8) notation, printed above the line, for rasurae. The reader should consult the epigraphical commentary for text printed within double square brackets. I have also not followed Dow’s suggested system (ibid. 29–31) of question marks noting the level of certainty in restorations.

an editor should make a clear distinction between interpretation and restoration. On the whole, many sacred laws use identical, well-defined formulas much less frequently than certain kinds of decrees. In many cases, a correct restoration depends upon a correct understanding of a cultic context, where details are not always fully known. Even when several documents deal with one cult, sharing, perhaps, similarities in the way they regulate it, they may still formulate these regulations independently. Comparative evidence, which may prove invaluable for the interpretation of a certain fragmentary document, will thus not necessarily yield much help for the actual restoration of the text.

Epigraphical Commentary. When possible, the epigraphical commentary is based on my own autopsy. Otherwise, it is derivative and meant to serve little more than the reader's immediate needs. I have normally not described letter forms when I was able to provide a readable photograph. Comments on dotted letters in a secure textual context (e.g. [μ]ηδέ in 4.9) have generally been avoided.

Translations. Translations are mine. I must, nevertheless, stress my debt to former translations (whenever these exist). I have attempted to make the translations literal yet readable. It may be claimed that in some cases my translation is too similar to a former one. It should, however, be noted that in some cases there are only so many ways to translate a word or a phrase literally. In such cases there seemed to be no point in attempting a different translation merely for the sake of variation. I have used square brackets ([]) only occasionally in the translations. Wholly restored words are included within square brackets, but I avoided using them in partially restored words when I found the restoration convincing. Interpretative additions to the translations are included in parentheses. The translations should be seen as an integral part of the commentary; they thus represent my interpretation of the texts. It cannot be overstressed that the translations should never be used without the text.

Commentary. In most chapters, the commentary includes general remarks followed by line-by-line commentary. On the whole, I tried to concentrate on the religious aspects of the documents. Nevertheless, when the context is less familiar, I have included comments on other aspects as well. Thus, it seemed proper to comment on references to (e.g.) Rhodian tribes or the Samian calendar, whereas similar comments on (e.g.) Attic archons or demes seemed superfluous.

Date. The date is discussed in the commentary at the end of the general remarks, where it is also noted if the date is discussed elsewhere.

Bibliography. To keep the general bibliography within reasonable limits, I have usually avoided incorporating into it works, mainly books but occasionally articles, which are cited only once or twice or those which are used in a limited context only. When a work is cited more than once in a particular context, I have sometimes referred to it by *ibid.* or *op. cit.* I have, however, done so only in consecutive or adjacent footnotes, so that tracing the original reference should not be difficult.

Short notes and reviews are ordinarily not cited in the general bibliography.

Bibliographical References. Reference in the commentary is given primarily to works that are included in the lemma and to those that I have used as the basis for my arguments. I have tried to refer to works that include further bibliographical references—and mostly to works that are generally accessible—but it seemed pointless to refer the reader constantly to standard works such as *RE*, or *LIMC*, which are referred to only when I relied on them myself.

I have attempted to credit works that referred me to relevant sources (ordinarily in parentheses). I do not doubt that I have failed to do so occasionally. Normally, I have not credited works in such a way when I reached my sources independently.

Epigraphical References. When reference is made to a restoration, it appears normally in square brackets (e.g. [*LSCG* 151 A 62]).

When the date cited for an inscription included in Sokolowski's corpus differs from the date assigned to it therein, the source for the date is commonly cited in parentheses (e.g. *LSCG* 15 (*IG* I³ 7; ca. 460–450)). Standard corpora references for inscriptions included in Sokolowski's corpus are otherwise rarely cited in the text; they can be found in Concordance 1 below. Reference to one or more later editions is usually cited in Part I for inscriptions included in *LGS* but not in Sokolowski's corpus.

Old Testament and Mishnaic References. All Old Testament and Mishnaic citations refer to the original texts.

In reference to the Mishnah I have, for the benefit of the uninitiated, cited both the tractate (in italics) and (in parentheses) the order, e.g. Mishnah (*Qodashim*) *Midot* 3.4.

Abbreviations. Abbreviations of works and periodicals are primarily those given in *AJA* 104, 2000: 10–24. Otherwise, for periodicals, abbreviations are those used in *L'année philologique*; for authors and works, those used in the *OCD*³ and, if they are not mentioned there, those used in *LSJ*. Abbreviations of epigraphical corpora are those used in

J.H.M. Strubbe (with the assistance of M.J. Bakker), *Supplementum Epigraphicum Graecum. Consolidated Index to Volumes XXXVI–XLV (1986–1995)*, Amsterdam, 1999, 677–688. The list of abbreviations (p. XIX) includes corpora not cited there, abbreviated differently, or cited among publications in lemmata.

Transliteration. I make no exclusive claim to consistency. Regarding names, I have tried to follow the forms used in the second and third editions of the *Oxford Classical Dictionary*. Otherwise, names are usually transliterated. In such cases k is used for Greek κ, y for Greek υ, and ch for Greek χ. Greek words are, on the whole, transliterated, but I have tried to avoid discrepancies such as Hecate/Hekataion or even Dionysus Bromios. As for modern Greek diacritical marks, I have retained whatever system individual authors were using.

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I wish to thank H.S. Versnel for his interest in my work, for his enthusiasm and, not less, for his criticism, and Brill Academic Publishers, their editors and typesetters, for undertaking the publication of such a complex manuscript and for so generously accommodating my requests. I regret that my intention, accepted by Brill, to have all the inscriptions included in Part II illustrated could not be realized as some of the necessary permits could not be secured.

I am grateful to the Greek Ministry of Culture and to the Greek Archaeological Service for permission to study stones in Greece. For facilitating this study and for the lively interest they so often expressed in my work I am grateful to staff at ephorias, museums, and sites in Athens (Epigraphical Museum), the Piraeus (Archaeological Museum), Eleusis, Vrana, Tiryns, Megalopolis, Lycosura, Thebes, Rhodes, Samos, Thasos, and Chania. To the Greek Ministry of Culture and the Greek Archaeological Service I am also grateful for permission to publish the results of my studies, my photographs, and photographs of my squeezes. For permission to study *SEG VIII* 169 I am grateful to David Mevorah, Curator of Hellenistic, Roman, and Byzantine Archaeology, The Israel Museum, Jerusalem; for permission to study *Corinth VIII* 1, 1 I am grateful to Ioulia Tzonou-Herbst, Curator, The Corinth Excavations, The American School of Classical Studies at Athens; for permission to study nos. 1 and 5 below I am grateful to Janet Grossman, Associate Curator of Antiquities, The J. Paul Getty Museum, Malibu.

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and Kent Rigsby, Senior Editor; David Jordan, Michael Jameson, and Ioannis Papachristodoulou. For reproduction photographs I am grateful to Marie Mauzy; for photographs of squeezes to David Hagen.

My work in Greece would have been impossible without the endorsement of the American School of Classical Studies at Athens, and I thank the School, Stephen Tracy, Director, Robert Bridges, Secretary, and Maria Pilali, Assistant to the Director. Thanks are also due to the Department of Classics, Tel Aviv University and to the Corpus Inscriptionum Iudaeae/Palaestinae, particularly to Benjamin Isaac and Hannah Cotton for help and support during an extended stay in Tel Aviv; to Alice-Mary Talbot, Director of Byzantine Studies, Dumbarton Oaks, for permission to use the Dumbarton Oaks research library; to Faia Babayev for translations from Russian; and to David Jordan for help in various matters.

Many people have answered my questions, whether in person or in writing, sent me copies of works otherwise not available to me, or assisted me in other ways. In the hope I do not forget any of them, I would like to thank Nancy Bookidis, Deb Brown, Richard Burgi, Angelos Chaniotis, Wendy Closterman, Kevin Daly, Phyllis Graham, Klaus Hallof, Dimos Kouvidis, Stephen Lambert, Carol Lawton, Stephanie Larson, Angelos Matthaiou, Graham Oliver, Olga Palagia, Paula Perlman, Molly Richardson, Alexandra Roosevelt-Dworkin, Adele Scafuro, Fayo Schuddeboom, Peter Schultz, Leslie Threatte, John Traill, and Jere Wickens. I am indebted to Marcel Detienne and likewise to Alan Shapiro for comments and criticism on an earlier version of much of Part II. I have also profited much from comments and suggestions made by Michael Jameson, Georg Luck, and Nora Dimitrova.

Amicus certus in re incerta cernitur: Ben Millis read the manuscript and suggested numerous improvements in both style and substance. Kevin Clinton not only read the manuscript at different stages, always to its advantage, but was also available whenever I needed his advice.

It is with pleasure that I acknowledge here a debt to my family, particularly to my mother, Nava Lupu. Above all, I am grateful to Catherine Keesling, my wife, who is always as concerned with my work as she is with her own.

Responsibility for any errors that remain rests with me.

Eran Lupu
Washington, DC, January 2004

LIST OF ABBREVIATIONS

<i>ANET</i>	J.M. Pritchard (ed.), <i>Ancient Near Eastern Texts Relating to the Old Testament</i> ³ , Princeton, 1969.
Arena, <i>Iscrizioni</i> I ²	R. Arena, <i>Iscrizioni greche antiche di Sicilia e Magna Grecia: Iscrizioni di Sicilia, I, Iscrizioni di Megara Iblea e Selinunte</i> , second ed., Pisa, 1996.
Buck, <i>GD</i>	C.D. Buck, <i>The Greek Dialects: Grammar, Selected Inscriptions, Glossary</i> , Chicago, 1955.
BE	Bulletin Épigraphique (in <i>REG</i>).
<i>CIS</i>	<i>Corpus Inscriptionum Semiticarum</i> .
<i>COS</i> I	W.W. Hallo (ed.), <i>The Context of Scripture I: Canonical Compositions from the Biblical World</i> , Leiden/New York/Cologne, 1997.
<i>DNWSI</i>	J. Hoftijzer and K. Jongeling, <i>Dictionary of the North-West Semitic Inscriptions</i> (Handbuch der Orientalistik 21), Leiden, 2001.
EBGR	A. Chanotis et al., Epigraphical Bulletin of Greek Religion (in <i>Kernos</i>).
<i>Eleutherna</i> II 1	H. van Effenterre, Th. Kalpaxis, A.B. Petropoulou, E. Stavrianopoulou, <i>Ἐλεύθερνα II 1: Ἐπιγραφές ἀπό τό Πυργί καί τό Νησί</i> , Rethymnon, 1991.
<i>IGDS</i>	L. Dubois, <i>Inscriptions grecques dialectales de Sicile: Contribution à l'étude du vocabulaire grec colonial</i> , Rome, 1989.
<i>Iscr.Cos</i>	M. Segre, <i>Iscrizioni di Cos</i> , Rome, 1993.
<i>I.Beroia</i>	L. Gounaropoulou and M.B. Hatzopoulos, <i>Ἐπιγραφές κάτω Μακεδονίας</i> , vol. I: <i>Ἐπιγραφές Βεροίας</i> , Athens, 1998.
<i>I.Oropos</i>	V.C. Petrakos, <i>Οἱ ἐπιγραφές τοῦ Ὠρωποῦ</i> , Athens, 1997.
<i>KAI</i>	H. Donner and W. Röllig, <i>Kanaanäische und Aramäische Inschriften</i> ² , Wiesbaden, 1966.

- Koerner, *Gesetzestexte* R. Koerner, *Inchriftliche Gesetzestexte der frühen griechischen Polis*, herausgegeben von K. Hallof, Cologne/Weimar/Vienna, 1993.
- LGS* *Leges Graecorum Sacrae*, pt. I *Fasti Sacri* by J. von Prott, pt. II *Leges Graeciae et Insularum* by L. Ziehen, Leipzig, 1896–1906.
- LSAM* F. Sokolowski, *Lois sacrées de l'Asie mineure*, Paris, 1955.
- LSCG* ———, *Lois sacrées des cités grecques*, Paris, 1969.
- LSS* ———, *Lois sacrées des cités grecques. Supplement*, Paris, 1962.
- Materiali e contributi 'Materiali e contributi per lo studio degli otto decreti da Entella,' *AnnPisa* III 12, 771–1102.
- New Docs.* G.H.R. Horsley (ed.), *New Documents Illustrating Early Christianity*, North Ryde, 1981–.
- Nilsson, *GGR* M.P. Nilsson, *Geschichte der griechischen Religion*, Munich, I³, 1967, II³, 1974.
- Nomima* H. Van Effenterre and F. Ruzé, *Nomima: Recueil d'inscriptions politiques et juridiques de l'archaïsme grec*, two vols., Rome, 1994–1995.
- Thorikos* H.F. Mussche et al. (eds.), *Thorikos, 1963– Rapport préliminaire sur la campagne de fouilles*, Bruxelles/Ghent, 1968.
- Threatte, *GAI* L. Threatte, *The Grammar of Attic Inscriptions*, vol. I *Phonology*, vol. II *Morphology*, Berlin/New York, 1980–1996.

PART ONE

GREEK SACRED LAW

An Introduction

The Corpus of Greek Sacred Laws

The first attempt to collect the Greek sacred laws into a corpus was undertaken by Hans¹ von Prott and Ludwig Ziehen in the late nineteenth century. Prott was responsible for sacrificial calendars and laws governing the cult of the Hellenistic monarchs. The first fascicle containing the calendars was published in 1896, but the author died before completing the second; ruler cult has subsequently been kept out of the corpus. Ziehen, entrusted with all other documents, published a first volume containing the laws of Greece and the islands in 1906; a projected second volume, containing the laws of Asia Minor, was never published. Incomplete as it is and by now outdated in many respects, Prott and Ziehen's *Leges Graecorum Sacrae* (*LGS* I and II) has never quite been surpassed and remains invaluable today.

In the second half of the twentieth century Greek sacred law came to be associated first and foremost with a single scholar, Franciszek Sokolowski. Sokolowski's first undertaking was to supplement *LGS* by collecting the sacred laws of Asia Minor which resulted in the publication of *Lois sacrées de l'Asie mineure* (*LSAM*) in 1955. This volume was followed in 1962 by *Lois sacrées des cités grecques: Supplément* (*LSS*), including new documents not included in *LGS* and *LSAM*, but excluding Coan documents. Seven years later, in 1969, Sokolowski published the last volume of his corpus, *Lois sacrées des cités grecques* (*LSCG*), constituting a revision of *LGS*, which it never meant to replace entirely,² and including Coan documents.³

Sokolowski's volumes, especially *LSCG*,⁴ have attracted much criticism. Though some of the points commonly raised are undeniably true, particularly the tendency to introduce into the text restorations which, as ingenious as they sometimes are, may (inter alia) be in disagreement with the stones, anyone who has tried to produce a corpus of his own cannot but admire the author for his unparalleled knowledge of Greek religion, his profound understanding of the documents

¹ Latin Ioannes.

² *LSCG* p. VII.

³ Among them those first published by Rudolf Herzog in *Die Heilige Gesetze von Cos*, though omitting no. 16, which had been liberally restored by Herzog, and nos. 13a-x which do not belong in the corpus.

⁴ E.g. K. Clinton *AJP* 92, 1971, 496–499; P. Roesch *AntCl* 40, 1971, 201–209. For an assessment of the merits of *LSAM* see note in F. Bérard et al., *Guide de l'épigraphiste*³, Paris, 2000, no. 995.

and the skill shown in their selection, and his very ability to cope with the vast undertaking and bring it to fulfillment in a relatively short time. Sokolowski's three volumes with their succinct indices are a useful research tool.

The latest addition to the corpus is Georges Rougemont's masterly 1977 collection of Delphic documents, *Lois sacrées et règlements religieuses*, published as the first volume of the Corpus des inscriptions de Delphes (*CID I*).

The various editors have briefly accounted for the principles which guided them in making their selections, in their introductions.⁵ It is advisable to summarize such principles and discuss the definition of sacred law here.

Since a set of rules governing Greek cult practice has not been handed over to us, an obvious way of getting closer to attaining it is to collect the surviving individual documents, inscribed mainly on stone,⁶ which record such rules directly. These documents, commonly classified as *leges sacrae* (vel sim.) in epigraphical corpora, may indeed form the core of the corpus of Greek sacred laws, and relevance to actual cult practice is usually a good criterion for the inclusion or exclusion of ambiguous cases. But the corpus of Greek sacred laws is, in fact, much more diverse, and the term sacred law⁷ itself, as it is used inclusively in this corpus, transcends common epigraphical genres, being, to an extent, an artificial modern construct, albeit drawing upon ancient precedents.⁸ The corpus contains a diverse assortment of laws, decrees, statutes, regulations, edicts, treaties, contracts, leases, testaments, foundation documents, and oracles. These may be issued by federations, states, civic subdivisions and magistrates, royalty, sanctuaries, religious organizations, or private individuals. The documents come from throughout the Greek world, from around the beginning of the sixth century B.C.⁹ to the Roman Imperial period, varying in length from a few words to the 194 lines of the regulations of the Andanian mysteries, *LSCG* 65.¹⁰

⁵ *LGS* I p. 1; *LGS* II pp. III–IV; *LSAM* p. 5; cf. 184; *LSS* p. 5; *LSCG* pp. VII–VIII; *CID I* pp. 1–4.

⁶ Documents which survived in one form or another in literary sources (such as Athenaeus 234c–f) have never been included in the corpus.

⁷ Lex sacra; cf. loi sacré, heilige Gesetz, Kultusgesetz, vel sim.

⁸ A discussion of the contents of the modern corpus seems to me to be a prerequisite for a discussion (not pursued here) of ἱερὸς νόμος in antiquity.

⁹ As below no. 6.

¹⁰ Cf. Chaniotis 1997, 145–146.

Generally speaking, some of the inscriptions can be formally identified as legislation, usually decrees, or other legal documents of a determinable source.¹¹ Others put forth customs, usages, rules, laws, all of which are entailed in the term νόμος, directly and with little to no formal mediation.¹² Their source may be determinable; the term by which they were referred to in antiquity is, in the majority of cases, conjectural at best.¹³ Both types of documents govern cult performance and religious activities, for the most part, of a recurrent nature.¹⁴ The second type, which tends to be the first to be associated with the term sacred law, commonly regulates entry into sanctuaries and cult performance; the first may regulate such matters as well as others, including the function of cult personnel or the management of sanctuaries; it may also govern performance of occasional actions pertaining to religion and cult practice, such as sacred building activities and melting down of dedications. What links all of these documents together is neither a formal definition, let alone a formal definition of law—which in and of itself has little bearing upon the nature of the evidence—nor of genre. It is rather their subject matter—on the whole sacred—and the means—for the most part of a tangibly legal character—by which it is handled. Even if ideally one would identify individual documents according to their respective genres, a common term is bound to be used. ‘Sacred law’ may be misleading, and should not be taken at face value in all cases; nevertheless, it has, for better or for worse, prevailed. Coining a new term—should any be coined at all—is pointless.

The most basic requirements which documents ought to meet in order to be classified as sacred laws can, on the whole, be reduced to two, whether the term is used exclusively or inclusively: (1) The documents must be prescriptive; they must set out rules and regulations, syntactically, by means of imperative forms, written or implied.¹⁵ In

¹¹ E.g. a state or an individual.

¹² That is, not in the form of or through a (e.g.) decree.

¹³ The obvious case in which such a document (albeit introduced by a decree) is actually entitled νόμος is *LSCG* 136.19–22 (discussed below pp. 14–15). *LSS* 59 evidently refers to its predecessor as a ‘public notice’ (προγ[ραφή]; see below p. 18).

¹⁴ Being recurrent is, of course, inherent in the concept of cult: ‘Un culte, en effet, n’est pas simplement un ensemble de précautions rituelles que l’homme est tenu de prendre dans certaines circonstances; c’est un système de rites, de fêtes, de cérémonies diverses qui *présentent toutes ce caractère qu’elles reviennent périodiquement*.’ E. Durkheim, *Les formes élémentaires de la vie religieuse*, Paris, Le Livre de Poche, 1991, 133–134 [originally published 1912] (the italics are original).

¹⁵ Cf. Guarducci 1967–1978, IV, 4.

practice imperative infinitives and imperatives are normal; the future indicative may also be used¹⁶ as may the present.¹⁷ (2) Their subject matter, the object of their prescriptions, must be or pertain to religion and particularly to cult practice. When Greek sacred law is concerned, these must be Greek, and relevant documents such as the law from the Herodian temple in Jerusalem¹⁸ are to be left out.

These basic requirements are, however, not enough and deserve further qualification, as might be illustrated through an examination of two documents. Both are decrees regarding construction or repair of sanctuary fountain houses; one, *LSCG* 75, is included in the corpus; the other, *I.Oropos* 290, is not.

The third-century B.C. decree from Orchomenus, *LSCG* 75, very briefly prescribes the construction of a fountain house for the benefit of citizens offering sacrifice at a sanctuary of Zeus Meilichios. The much longer Athenian decree, *I.Oropos* 290 (369/8 B.C.), which honors Antikrates of Decelea, a priest of Amphiaraus, discusses several measures to be taken on the occasion of repair work to be made to the fountain and the baths at the Amphiareum and the installation of a marble stele inscribed with *syngraphai* (appended in lines 29–77), and describes in great detail the work and the conditions according to which it has been leased out. The decree prescribes the use of sacred money, collected in the sanctuary's *thesauros* (treasury box), and money from shops for inscribing the stele, for an *aresterion* (a special sacrifice upon making alterations to divine property),¹⁹ and for reimbursing the *neokoros*; the remaining sums are to be transferred to a contractor through those in charge of the repair works (lines 13–25).

Both documents meet the two basic requirements outlined above: they contain prescriptions of, as it happens, occasional actions pertaining to religion and cult practice. Yet while the measures specified in *LSCG* 75 are the core of the document, the professed object of *I.Oropos* 290 is neither the allocation of sacred monies nor the offering of the

¹⁶ As in *LSCG* 133.3 (ca. 400 B.C.), 134.8 (fourth century B.C.), and the Roman Imperial *LSCG* 52.5, 21, 24 and *LSAM* 88.4–5; cf. *IG* XII 5, 15. For the future in leases and in sales of priesthoods see below p. 49.

¹⁷ This is characteristic of calendars and calendar extracts or comparable simple sacrificial regulations. See (e.g.) *LSCG* 20 B 39; *LSS* 10 A 30; 94; *LGS* I 25 (quoted below p. 93); *LSCG* 114–115 (both from Thasos). The calendar of Cos, *LSCG* 151, is notable for mixed constructions.

¹⁸ *OGIS* 598 and *SEG* VIII 169 quoted below.

¹⁹ See Stengel, 1920, 134; Rudhardt 1992, 269.

aresterion, but the works and more precisely the publication of the *syn-graphai*. The religious measures, important as they are, consist of actions performed for this end, and thus occupy a secondary place in the entire document. The inscription is an indispensable piece of evidence for certain aspects of Greek cult practice; it is not, however, a clear-cut case of a sacred law but at best a borderline case. A line must be drawn somewhere, however, and Sokolowski is justified in leaving *I.Oropos* 290 out of the corpus.

To the basic principles discussed above one must therefore add that it is incumbent upon documents which are to be included in the corpus that matters pertaining to religion and cult practice be less a means to an end and more an end in their own right, occupying an indisputable first place. As a result, some of the documents included in the corpus (as traditionally constituted) are, in fact, excerpts from longer inscriptions. This was avoided in the present collection, out of the belief that an inscription is better presented and studied as a whole.

Another issue should also be observed, though its application is not quite consistent. Traditionally, not each and every document regulating cult performance is included in the corpus of sacred laws. The corpus usually avoids documents that regulate extraordinary sacrifices and even festivals which, divine sponsorship aside, do not assume the form of straightforward divine worship. A famous example (and one which is not beyond question in my mind) is the Coan decree of ca. 278 B.C., *Syll.*³ 398, regarding a thanksgiving sacrifice to Pythian Apollo at Delphi and corresponding festivities for him, Zeus Soter, and Nike in Cos, on the occasion of the expulsion of the Gauls from Delphi.²⁰ Another example is the Coan decree *SEG XXXIII* 675 (= *Iscr.Cos* ED 5; ca. mid first half of the second century B.C.) on sacrifice to all the gods and goddesses, in particular Zeus Megistos, Homonoia, and Zeus Boulaios (inter alios), for the safety of the demos and the Cappadocian royal couple, Ariarathes IV Eusebes and Antiochis, which I have not listed among new Coan sacred laws in Appendix B 2. On the other hand, *LSAM* 81 and no. 26 below have been included in the corpus, because they institute festivals to be incorporated into the local religious calendars; although these festivals commemorate events of a primarily civic impetus, they do so within the framework of the cult of Homonoia.

²⁰ See S.M. Sherwin-White, *Ancient Cos* (Hypomnemata 51), Göttingen, 1978, 107–108.

LSAM 15 (lines 31–61 of *Syll.*³ 694; Elaea;²¹ 129 B.C.) is included despite regulating what appears to be an ephemeral celebration on an extraordinary occasion (the installation of plaques bearing a treaty with the Romans), because the celebration is subject to a form of ordinary worship (mainly the cult of Demeter and Kore, ‘the tutelary goddesses of the polis:’ lines 48–51) rather than being subservient to an extraordinary occasion.²² Certain cult foundations may seem problematic in this respect. One notes, however, that all the cases included in the corpus, even those which bluntly commemorate the founders or their relatives,²³ set the cult within a recognized framework of divine worship.²⁴ Documents concerned with the straightforward cult of the living or of the dead,²⁵ including all documents concerned with *bona fide* ruler cult,²⁶ are left out of the corpus.

To sum up, to qualify as a sacred law, in the way this term is used in the existing corpus of Greek sacred laws, an inscription must be prescriptive; its subject matter and main focus must be or pertain to religion and particularly to cult practice, on the whole recurrent in nature, or at least set within the framework of ordinary worship. Reality is, however, more complex and leaves some room for interpretation. Though many cases are sufficiently clear, the final decision as to whether or not to admit a given document into the corpus may at times depend on a variety of factors, including personal judgment. *LGS* includes not less than seventeen documents which Sokolowski preferred, for better and for worse, to leave out.²⁷ *CID* I includes two more such documents,²⁸ and excludes five others.²⁹ I would have avoided

²¹ Rather than Pergamum: L. Robert *BCH* 108, 1894, 489–496 (= *Documents d’Asie Mineure*, Paris, 1987, 489–496).

²² It may be easier to talk about ‘religious’ and ‘non-religious’ festivals or celebrations. The examples reviewed here indicate, however, how relative these terms can be. I suspect that if *Syll.*³ 398 had dealt with details of cult performance to the extent that *LSAM* 81 does, it would have been included in the corpus of sacred laws.

²³ See below pp. 83–87.

²⁴ One notes the heroization in the foundations of Kritolaos and more clearly of Epicteta (below pp. 85, 87). See also below p. 75 with n. 389.

²⁵ Cf. below p. 75.

²⁶ *LSCG* 106 is an obvious exception. For royal festival foundations see, however, below p. 84.

²⁷ *LGS* I 16, 17, 19, 25, 27; II 31, 55, 60, 61, 64, 66, 103, 120, 126, 131, 136, 142; *LGS* II 15 A is also omitted from *LSCG* 16.

²⁸ 1 and 11.

²⁹ *LSCG* 79, 80, 81; *LSS* 43, 44.

LSCG 180 and probably *LSAM* 87,³⁰ and I am not sure that everyone would subscribe to the selection I have made in part II.

The Contents and Forms of Greek Sacred Law

Even once a document has been identified as sacred law, further classification remains difficult, since, as we have seen, sacred law, in the way in which the term is used here, hardly constitutes a well-defined genre. A classification of the documents according to their respective genres may be justified, though misleading, as documents of different genres may deal with similar matters. Here we concentrate rather on the range of issues covered by the documents assembled in the corpus, on the whole adhering to the scheme of four main classes, namely sacred space (mainly sanctuaries), sacred officials (mostly priests), performance of cult (a particularly diverse class), and religious events (festivals and ceremonies).³¹ Admittedly, there are numerous cases in which more than one subject is handled by a single document, and much in the evidence characteristically defies clear-cut classification. We follow the sacred space-sacred officials-cult performance-religious events scheme here if only for the sake of a general review. Though we mainly aim at reviewing issues recurring in the documents, it is worthwhile, as far as possible, to attempt to consider the formal classification of the documents and, to an extent, the range of genres associated with the respective issues.

Sanctuaries and Sacred Space

Comprehensive and Specific Documents

A handful of documents have reached us which discuss the management of individual sanctuaries in a general and comprehensive way. The best example is the great set of regulations (the document does

³⁰ See below pp. 34–35; on the other hand, I would have liked the corpus to be more inclusive in respect to documents prescribing the building and furnishing of sanctuaries and temples.

³¹ With some variations, this scheme is of course not uncommon; Stengel's *Die griechischen Kultusaltertümer* is particularly noteworthy; cf. also the arrangement used in the section on religion in the third volume of the *Sylloge Inscriptionum Graecarum*.

not refer to itself by a more specific term)³² from the Amphiareum at Oropus, *LSCG* 69.³³ As comprehensive as it is, it still takes into account through cross-reference a law which, judging from the context, expounded upon (perhaps *inter alia*) the activity of a cult official, namely the *neokoros*. The priest of Amphiaraus, who is required (lines 2–6) to visit the sanctuary from the end of the winter until the period of the ploughing, missing no more than three days at a time³⁴ and staying at the sanctuary for not less ten days per month, is instructed (lines 6–8):

ἐπαναγκάζειν τὸν νε-
εωκόρον τοῦ τε ἱεροῦ ἐπιμελεῖσθαι κατὰ τὸ-
ν νόμον καὶ τῶν ἀφικνεμένων εἰς τὸ ἱερόν·

to compel the *neokoros* (sanctuary attendant) to take care of the sanctuary and of the visitors to the sanctuary according to the law.³⁵

The document goes on to discuss (lines 9–20) offences committed on the premises, related fines for offenders, their payments, cases tried at the sanctuary and presided over by the priest, and those tried elsewhere. There follow (lines 20–24, 36–48) some basic rules for incubation, the staple cult activity of the Amphiareum, including a stipulation regarding the publication of the names of the incubants; in between (lines 25–36) there is a discussion of public and private sacrifice, including a reference to the local festival; the function and prerogatives of the priest are considered and on the spot consumption of the meat is prescribed. Little can be made of the remains on the stone past line 48, but the scope of the surviving part suggests that the document was envisioned, and doubtless functioned, as a general code touching upon most, if not all, aspects of day-to-day administration of the activities at the Amphiareum.

The decree of Demetrias concerning the oracular sanctuary of Apollo at Korope in Magnesia (*LSCG* 83; ca. 100 B.C.) gives a similar im-

³² Unless the νόμοι in line 39 refer back to the regulations of lines 20–24.

³³ Cf. the fragmentary *LSS* 35.

³⁴ Buck's *GD* p. 195 translation.

³⁵ This νόμος is probably an actual written law (or an injunction in a law) although, as A.B. Petropoulou has noted (commentary ad loc. in 'The *Eparche* Documents and the Early Oracle at Oropus,' *GRBS* 22, 1981, 39–63 at 51), this may not be mandatory. The νόμοι in line 39 are evidently 'regulations' (Petropoulou *ibid.* 56). B. Le Guen-Pollet, *La vie religieuse dans le monde grec du V au IIIe siècle avant notre ère. Choix de documents épigraphiques traduits et commentés*, Toulouse, 1992, 131 maintains that the νόμος is a regulation featured in *LSS* 35.

pression, but its scope is much more limited. While it contains interesting details about the cult (lines 30–49), it is not quite interested in the function of the oracle. As Louis Robert has shown,³⁶ its main objective is maintaining orderly behavior (εὐκοσμία lines 17, 51 cf. κοσμίως line 39) and proper procedure in consultation, if need be, through the aid of ῥαβδοῦχοι (staff-bearers, i.e. security officers, lines 24–26, 50–51), though it is not so much concerned with worshippers as with ensuring that magistrates perform their proper duties. Comprehensive documents comparable to the Amphiareum law (to be distinguished from cases in which different documents relating to the same sanctuary are inscribed on the same stone, like *LSAM* 12 and 35) are, in fact, rare, though the state of preservation of many of the stones may bear some of the blame for that. Here we will consider two more cases.

LSCG 36 (mid-fourth century B.C.) is a decree of the deme of Peiraeus regulating activities at the local Thesmophorion which, as we learn from the publication clause, was to be set up πρὸς τῇ ἀναβάσει (ascent) τοῦ Θεσμοφορίου (23–24). The stone, the upper part of which is lost, forbids (lines 3–12), probably out of a concern for the rights of the priestess, the freeing of slaves, gatherings of *thiasoi*, setting up dedications, performing purification, or approaching the altars or the *megaron* without the priestess, unless on festival days (the Thesmophoria, the Prerosia, the Kalamaia, and the Skira), καὶ εἴ τινα ἄλλην ἡμέ|ραν συν-έρχονται αἱ γυναῖκες κα|τὰ τὰ πάτρια.³⁷ Cross-reference is employed for the discussion of transgressions. The demarch is instructed to impose fines and take the transgressors to court according to ‘the laws governing such matters’ (χρῶμενον τοῖς νόμοι|ς οἱ κείνται περὶ τούτων lines 16–17). ‘The ancient laws governing such matters’ (τοὺς ἀρ|χαίους νόμους οἱ κεί|νται περὶ το|ύτων lines 19–21) are also to be applied in cases of gathering wood on sanctuary grounds.³⁸

A different type of document is *LSCG* 55, coming from a sanctuary founded by one Xanthus, a Lycian slave employed in the Laurion silver mines in southern Attica.³⁹ It records the foundation, but is more interested in setting up a basic code for the sanctuary. Another, non-identical version of this document, *IG* II² 1365, evidently earlier,⁴⁰ is

³⁶ *Hellenica* V, Paris, 1948, 16–28.

³⁷ Or on whatever other day the women gather according to the ancestral customs (lines 10–12).

³⁸ Cf. Dillon 1997a, 16 and see below pp. 26–27.

³⁹ See E.N. Lane, *CMRDM* III, 107.

⁴⁰ See Lane, *CMRDM* III, 8.

not included in the corpus. Xanthus records his foundation (line 2), for which he had been chosen by the god,⁴¹ and proceeds to enumerate cathartic requirements to be met upon entry;⁴² failure to follow his instructions would render sacrifice unacceptable to the god. He lists the rules governing sacrifice, prerogatives, distribution of the victims' parts, and sacrificial occasions. Sacrifice is to be performed only in the presence of the founder who takes care to assert his rights. Those who wish to found an *eranos*⁴³ are welcome to it with good luck as long as they comply with the rules. Xanthus' intimate relations with the god enable him to interweave the regulations with exhortations such as *καὶ εὐεῖλατος | γένοιτο ὁ θεὸς τοῖς θεραπεύουσιν ἀπλῇ τῇ ψυχῇ*,⁴⁴ the likes of which are more suggestive of the Bible than of Greek sacred law.⁴⁵

Despite obvious differences, Xanthus' document shares basic features with the documents from the Amphiareum and from the Piraeus Thesmophorion. All present the sanctuary as functioning according to a given set of rules, be they divine, human, or a combination of both; immediate jurisdiction exists, exercised by specific functionaries, accountable as they may be to a higher authority. This highest authority is the one issuing the documents. At the time when *LSCG* 69 was enacted, the highest authority at the Amphiareum was the city of Oropus, though the control over the sanctuary kept changing for the next hundred years or so.⁴⁶ Immediate authority is invested in the *neokoros* and in the priest. The body issuing *LSCG* 36 is the deme of Peiraeus; legal matters are the province of the demarch;⁴⁷ day-to-day authority over cult performance is evidently invested in the priestess. In the case of *LSCG* 55 the issuer is a private individual who also possesses immediate jurisdiction, acting, as he emphasizes, on behalf of the god himself. The considerable differences between the three documents, manifest in their respective issuing bodies, are further evident in the type and

⁴¹ See Lane loc. cit.

⁴² For cathartic requirements see below p. 15.

⁴³ See below commentary on no. 5.

⁴⁴ May the god be very merciful to those serving him with innocent soul (lines 11–12).

⁴⁵ See S. Wide, 'ΑΩΠΟΙ ΒΙΑΙΟΘΑΝΑΤΟΙ,' *ARW* 12, 1909, 224–233; cf. G.H.R. Horsley, *New Docs.* III, 23–26. More generally for the passage cited one notes 1 Chronicles 28:9 *וַעֲבַדְהוּ בְּלֵב שְׁלֵם וּבְנֶפֶשׁ הַפֶּצֶחַ*: *LXX* καὶ δούλευε αὐτῷ ἐν καρδίᾳ τελείᾳ καὶ ψυχῇ θεοῦσῃ (worship him with a whole heart and a willing soul).

⁴⁶ See V.C. Petrakos in *I. Oropos* pp. 495–502.

⁴⁷ See R. Garland, *The Piraeus from the Fifth to the First Century B.C.*, London, 1987, 74–75.

scope of the local activities. Each document attempts to touch the main aspects of these activities, and this ultimately accounts for the respective idiosyncrasies.

Type and scope of local activities are to be counted among the formative elements which characterize evidence elsewhere. This is as discernible in comprehensive documents as it is in less comprehensive ones, be their primary focus cult performance⁴⁸ or matters of an administrative character. The regulations concerning *theoroi* from Andros (*LSS* 38) elaborating on their maintenance and conduct; the treaty between Delphi and Skiathos (*LSS* 41), discussing cultic taxes and granting Skiathos (lines 24–27) the provision of a *hestiatorion*,⁴⁹ wood, vinegar, and salt for sacrificial meals; the document regulating the cultic tax of Phaselis (*LSS* 39); or the decree of the *koinon* of the Asclepiadae of Cos and Cnidus (*LSS* 42)⁵⁰ are all dependent upon the status of Delphi, the scope of local cult activities, and the ensuing need to regulate and accommodate the activity of foreign visitors. They are, by nature, as immediately related to the function of Delphi as an oracular sanctuary and a site of celebration of a Pan-Hellenic festival as *LSCG* 69 depends upon the healing cult practiced at the Oropian Amphiareum (and the scope of the local festival celebrated there), or as the Andania regulations depend on the mysteries they regulate.⁵¹ Documents from such sanctuaries are bound to concern, besides cult performance, issues pertaining to administration and managing and accommodating masses of visitors. Such issues are likely to affect documents coming from other popular, massively attended sanctuaries serving less specific cultic ends, such as the Samian Heraion.⁵² The range of documents coming from all such sanctuaries is, on the other hand, likely to differ from those emanating from local sanctuaries serving a specific constituency such as the unknown, privately founded Attic sacred precinct of Asclepius and Hygieia which produced the eleven-line boundary marker with cult regulations, *LSCG* 54 (first century A.D.), addressing farmers and neighbors who are encouraged to sacrifice to the gods where it is allowed (ἤθεις line 6).

⁴⁸ Discussed below.

⁴⁹ Dining room; see (e.g.) M.S. Goldstein, *The Setting of the Ritual Meal in Greek Sanctuaries; 600–300 B.C.*, Dissertation, Berkeley, 1978, 294–296.

⁵⁰ Cf. also *CID* I 1 and 11.

⁵¹ See below pp. 105–106.

⁵² For which see below no. 18.

Alongside distinctly local documents there exist, however, a great number of sacred laws dealing with issues common to most sanctuaries which are met time and again, usually with only minor differences. We will here review documents dealing, generally speaking, with entry into sanctuaries (ritual purity and protection of sanctuaries from pollution, restricted and forbidden entry, asylum), and with protection of sanctuaries and their property, as well as those governing the treatment of dedications, the founding and construction of sanctuaries, other construction works, and the leasing of sacred real estate. The identity of the body issuing the first class of documents, governing entry into sanctuaries, is frequently not indicated, as they are not presented as legislation. Documents belonging to the other classes are usually legislation, mostly decrees, and, preservation permitting, they allow the issuing body to be identified.⁵³

Entry into Sanctuaries

Ritual Purity. The obvious way to maintain purity is for a sanctuary to inform worshippers of its cathartic policies upon entry by means of inscriptions.⁵⁴ The Andania Mysteries regulations, *LSCG* 65, are very explicit in this respect (line 37):

ἀναγγραψάντω δὲ καὶ ἀφ' ὧν δεῖ καθαρίζειν καὶ ἃ μὴ δεῖ ἔχοντας εἰσπορεύεσθαι.

They shall write and post things which require purification and whatever one ought not to have when entering the sanctuary.

Inscriptions bearing such information may be placed in more than one location in the sanctuary, particularly at entrances, in order to achieve maximum exposure. In fact, a few such laws have reached us in more than one copy.⁵⁵ A document from Ialysus, *LSCG* 136, from around 300 B.C., is instructive in this respect. It features a law (lines 19–35) entitled (19–21):

⁵³ As regards prohibitions and requirements from worshippers, a number of the issues reviewed here have been recently discussed in Dillon 1997, mainly chapter 6, which also discusses requirements related to cult performance reviewed below in the section on cult performance.

⁵⁴ Such inscriptions are akin to signs still posted in places of worship regarding such matters as dress or conduct.

⁵⁵ Examples are mentioned below.

νόμος ἃ οὐχ ὅσιον εἰσφέρειν οὐδὲ
 εἰσφέρειν ἐς τὸ ἱερόν καὶ τὸ τέ-
 μενος τᾶς Ἀλεκτρονάς.

Law; things of which entering or carrying into the sanctuary and precinct of Alektrona⁵⁶ is not allowed.⁵⁷

The list mentions pack animals, footwear and anything made from pigs (sheep are discussed in lines 30–33) as sources of pollution.⁵⁸ The law is preceded by a decree (1–18), which not only states its purpose as keeping the sanctuary and precinct of Alektrona pure according to the ancestral customs (lines 3–5), but also ordains that three different stones be inscribed with the law and be placed at the entrance on the city side, above the *hestiatorion*,⁵⁹ and at the descent from the acropolis of Ialysus (lines 5–18).⁶⁰ As the quote from the Andania regulations suggests, cathartic requirements and forbidden items are most frequently listed in comparable documents. More rare are prohibitions concerning specific classes of people. A given document may deal with a single topic or more, varying in particular details depending upon the cult and the personal taste and preferences of the divinities in question.⁶¹

Cathartic Requirements. Documents listing cathartic requirements typically list the source of pollution contracted (most frequently sexual intercourse, menstruation, childbirth, abortion, contact with a corpse, or certain foods) and, in most cases, the amount of time needed to pass before entry to the sanctuary is allowed; a purificatory measure such as a shower is sometimes prescribed. See *LSCG* 55.3–7 and *IG* II² 1365.8–11; *LSCG* 95; 124; 139; 171.16–17; *LSS* 54; 59; 91; 106, 108; 119; cf. 118; *LSAM* 12 I; 18; 29; 51; cf. 20; below no. 7 and commentary for a discussion.

Alongside detailed prerequisites, there are a few laws which are satisfied with a general requirement such as *LSAM* 35.3–5:

⁵⁶ See Morelli 1959, 89–90. For ἱερόν see below p. 282 n. 23.

⁵⁷ Less literally: ‘The following are not allowed to enter or be carried into the sanctuary.’ For the use of εἰσφέρειν see commentary on 4.8 below.

⁵⁸ In this respect this document differs from a number of otherwise comparable documents reviewed below in connection with protection of sanctuaries: Ziehen *LGS* II p. 359; Morelli 1959, 91.

⁵⁹ See above p. 13.

⁶⁰ Sokolowski’s commentary p. 234; V. Gabrielsen, ‘The Synoikized *Polis* of Rhodes,’ in P. Flensted-Jensen, T. Heine Nielsen, and L. Rubinstein (eds.), *Polis and Politics: Studies in Greek History Presented to Mogens Herman Hansen on his Sixtieth Birthday, August 20, 2000*, Copenhagen, 177–205 at 192.

⁶¹ Documents concerned primarily with prohibitions against sacrificing particular animals are discussed below.

Εἰσῖναι εἰς [τὸ]
 ἱερὸν ἄγνὸν ἐ[ν]
 ἐσθῆτι λευκ[ῇ].

Enter into the sanctuary pure in white clothes.

Cf. *LSAM* 82; *I.Manisa* 24; for a negative stipulation see *LSCG* 130.

Forbidden Items. Items forbidden in the sanctuary may be listed together with cathartic requirements (*LSCG* 124; *LSS* 59; 91) or independently as in *SEG XXXVI* 1221 from the Letoon in Xanthus⁶² (late third-early second century B.C.):

Ἄ μὴ νομίζεται εἰς τὸ
 ἱερὸν καὶ τὸ τέμενος
 εἰφέρειν ὄπλον μη-
 4 θέν, πέτασον, κανσί-
 αν, πόρπην, χαλκόν,
 χρυσόν, μηδὲ δακτύ-
 λιον ὑπόχρυσον, μηδὲ
 8 σκεῦος μηθέν, ἔξω
 ἱματισμοῦ καὶ ὑπο-
 δέσεως τοῦ περὶ τὸ
 σῶμα, μηδ' ἐν ταῖς
 12 στοαῖς καταλύειν
 μηθέντα ἀλλ' ἢ τοὺς
 θύοντας.

Things which it is not customary to carry into the sanctuary and precinct: no weapon, *petasos*, *kausia*,⁶³ brooch, brass (objects), gold (objects), nor gold-plated rings and any equipment at all except for clothes and footwear (worn) around one's body; nor shall anyone camp in the stoas except those offering sacrifice.

The concern with weapons and metal objects is common (cf. *LSS* 60; *LSAM* 68).⁶⁴ Items made of the skin of particular animals, clothes of certain colors (see commentary on no. 4 below), and makeup or luxury items in general are not welcome.⁶⁵

In a very few cases requirements pertaining to purity and apparel or accessories are featured alongside prescriptions pertaining to the performance of cult. As it is, all of the relevant documents, *LSCG* 68

⁶² C. Le Roy, 'Un règlement religieuse au Létôon de Xanthos,' *RA* 1986, 279–300, with ample commentary on the issues touched upon in this inscription.

⁶³ Wide-brimmed and round, flat hats respectively. See Le Roy *ibid.* 289–293.

⁶⁴ For prohibitions against lodging see below.

⁶⁵ See *LSS* 33 addressing women; transgression will require the culprit to have the sanctuary purified.

(cf. no. 8 below) from Lycosura, *LSAM* 84 from Smyrna, *LSAM* 14 and *I.Perg* III 161 A 11–14⁶⁶ from the Pergamene Asclepieum, come from mystery cult or healing cult sanctuaries.⁶⁷ In the two Pergamene cases, the regulations are directly related to participation in incubation,⁶⁸ and the same seems to hold true of the prescriptions of *LSAM* 84 (*I.Smyrna* 728; second century A.D.) and the mysteries to which they relate.⁶⁹ A connection between *LSCG* 68⁷⁰ (or no. 8 below) and the mysteries celebrated at the sanctuary of Despoina at Lycosura may not be as clear.⁷¹

Spiritual Purity. Some laws call for purity in mind.⁷² *LSS* 82 (Mytilene; Roman Imperial period⁷³) is very general:

ἀγνὸν πρὸς τέμενος στείχειν
ὅσια φρονέοντα.

Enter the precinct pure, purely minded.

SEG XLIII 710 from Euromus, comprised of three elegiac distichs, urges spiritual purity in greater detail. Other laws (*LSCG* 139; *LSS* 59; 91) may append a statement about purity in mind to a more or less usual list of sources for pollution, time needed for purification, and forbidden items. *LSS* 108 from Rhodes (first century A.D.) lists the sources for pollution (sexual intercourse, beans, and heart), then in an elegiac distich stresses that purity is to be achieved in mind, not through bathing (sacrificial regulations follow).⁷⁴ The elegiac distich is evocative of the one inscribed, according to Porphyry (*Abst.* 2.19.5), on the temple of Asclepius at Epidaurus.⁷⁵ The inscription from Euromus

⁶⁶ For the text see below pp. 61–63. Both Pergamene documents date to the Roman Imperial period.

⁶⁷ Cf. *LSCG* 65.15–26 from Andania.

⁶⁸ For incubation see below commentary on no. 13.

⁶⁹ See M.P. Nilsson, *The Dionysiac Mysteries of the Hellenistic and Roman Age* (*ActaAth*-8^o 5), Lund, 1957, 133–143; cf. particularly A.D. Nock, ‘A Cult Ordinance in Verse,’ *HSCP* 63, 1958, 415–421 (= *Essays on Religion and the Ancient World*, Z. Stewart ed., Cambridge, Mass. 1972, II, 847–852).

⁷⁰ For the date see below commentary on no. 8.

⁷¹ Cf. below commentary on no. 8.

⁷² See Chaniotis 1997.

⁷³ Chaniotis 1997, 152, 164.

⁷⁴ See discussion below p. 59.

⁷⁵ Morelli 1959, 116. The question whether the Epidaurian inscription should be taken as a sacred law of sorts (cf. Chaniotis 1997, 152) or rather as a maxim, exhortation,

might be as early as the second century B.C.⁷⁶ The majority of comparable inscriptions are relatively late.⁷⁷ The Delian *LSS* 59 (*LGS* 91), probably from 116/5 B.C., is evidently a copy of an older inscription.⁷⁸ The exact word by which it refers to the older text survives only partially, but Adolf Wilhelm's⁷⁹ προγ[ραφή], i.e. public notice, is very likely. Lucian's *On sacrifices* (13) refers to the same thing as πρόγραμμα:⁸⁰

καὶ τὸ μὲν πρόγραμμα φησι μὴ παριέναι εἰς τὸ εἶσω τῶν περιρραντηρίων ὅστις μὴ καθαρὸς ἐστὶν τὰς χεῖρας· ὁ δὲ ἱερεὺς αὐτὸς ἔσθηκεν ἡμαγμένος καὶ ὥσπερ ὁ Κύκλωψ ἐκείνος κτλ.

The notice says that anyone whose hands are not clean should not enter within the lustral basins,⁸¹ but the priest stands himself stained with blood like the Cyclops, etc.

Restricted and Forbidden Entry. In a few cases, access to a sanctuary is denied to specific classes of people.⁸² *LSCG* 124 excludes traitors,⁸³ *galloi* (lines 10–11), and women except the priestess and the prophetess (lines 18–20). *LSS* 56 (Egyptian divinities) denies access to women and

general precept vel sim., not quite meant to govern actual practice (cf. Ziehen *LGS* II pp. 364–365) cannot be discussed here. The tendency of inscriptions exhorting spiritual purity to do so in verse has been frequently noticed (for recent discussions see the article by Voutiras (next note) and Chaniotis 1997). On the problem of verse cult regulations in general see A.D. Nock, 'A Cult Ordinance in Verse,' *HSCP* 63, 1958, 415–421 at 417–418 (= *Essays on Religion and the Ancient World*, Z. Stewart ed., Cambridge, Mass. 1972, II, 850–852). The inscription from Euromos is relevant in this respect; cf. also *IC* I iii 3 from Phaestus.

⁷⁶ So dated on the basis of letter forms by the first editor, M. Errington, 'Inscripfen von Euromos,' *EpigAnat* 21, 1993, 15–31 no. 8 at 29–30. E. Voutiras 'Zum einer metrischen Inschrift von Euromos,' *EpigAnat* 24, 1995, 15–19 (at 17–18) seems justified in considering the first century A.D.

⁷⁷ Besides those already mentioned see *LSCG* 139; *LSS* 91. Cf., however, *LSCG* 124.1 (second century B.C.) with Chaniotis 1997, 155–156.

⁷⁸ See P. Bruneau, *Recherches sur les cultes de Délos à l'époque hellénistique et à l'époque impériale*, Paris, 1970, 228–229. The inscription has also been dated to the Roman Imperial period. This date, somewhat preferable from a purely contextual point of view, requires a different restoration of the opening formula and was adopted by Sokolowski in *LSS*.

⁷⁹ A. Wilhelm, *Beiträge zur griechischen Inschriftenkunde*, Vienna, 1909, 315.

⁸⁰ See Sokolowski's commentary.

⁸¹ See below commentary on no. 7.

⁸² This is to be distinguished from cases where specific classes of people are denied participation in the performance of cult (see below) rather than entry. For women in both cases see Cole 1992, 105–107.

⁸³ See Chaniotis 1997, 163.

men wearing woolen clothes; *LSCG* 82.5–6 excludes women; *LSCG* 109 excludes women and the uninitiated. The uninitiated are denied access to the sanctuary⁸⁴ at Samothrace in two inscriptions, *LSS* 75 and *LSS* 75a,⁸⁵ which includes prohibitions in both Latin and Greek:

- Deorum sacra
 2 qui non accepe-
 runt non intrant.
 4 Ἀμύητον μὴ εἰ-
 σέναι.

Those who have not taken part in the rites of the gods shall not enter.—
 The uninitiated shall not enter.

Foreigners are prohibited in a document from Delos, *LSS* 49 (*I.Délos* 68), which survived in two copies:⁸⁶

ξένων οὐχ ὅσιν ἐσι[έναι].

It is religiously not permitted for a foreigner to enter.

Dorians seem to be excluded in a fragmentary ca. 450 B.C. inscription from Paros, *LSCG* 110.⁸⁷ In the Herodian temple in Jerusalem, so we learn from Josephus (*Bj* 5.193–194), the second enclosure in the temple, called Holy (τὸ ἅγιον), was surrounded by a δρύφακτος, a stone balustrade onto which were fixed at equal distances inscribed steles, some in Greek and some in Latin, with the law of purity denying entry to non Jews.⁸⁸ Two different copies of such Greek inscriptions were actually found: *OGIS* 598 (complete)⁸⁹ and *SEG* VIII 169 (fragmentary):

⁸⁴ See K. Clinton, 'Stages of Initiation in the Eleusinian and Samothracian Mysteries,' in M.B. Cosmopoulos (ed.), *Greek Mysteries: The Archaeology and Ritual of Ancient Greek Secret Cults*, London and New York, 2003, 50–78 at 61–65.

⁸⁵ For both inscriptions see N. Dimitrova, *Theoroi and Initiates in Samothrace*, Diss., Cornell University, 2002, nos. 159–160.

⁸⁶ See *SEG* XLIV 678 for the text of both. One should mention here P.A. Butz, 'Prohibitory Inscriptions, Ξένοι, and the Influence of the Early Greek Polis,' in R. Hägg (ed.), *The Role of Religion in the Early Greek Polis* (ActaAth-4^o 14), Stockholm, 1996, 75–79.

⁸⁷ *LSAG*² pp. 305, 412 no. 39.

⁸⁸ For the prohibition cf. Mishnah (Tohorot) *Kelim* 1.8.

⁸⁹ See L. Boffo, *Iscrizioni greche e latine per lo studio della bibbia* (Biblioteca di storia e storiografia dei tempi biblici 9), Brescia, 1994, 283–294 no. 32 with commentary.

OGIS 598

Μηθένα ἀλλογενῇ εἰσπο-
 2 ρεύεσθαι ἐντὸς τοῦ πε-
 ρὶ τὸ ἱερόν τρυφάκτου καὶ
 4 περιβόλου· ὃς δ' ἂν λη-
 φθῇ ἑαυτῷ αἴτιος ἔσ-
 6 ται διὰ τὸ ἐξακολου-
 θεῖν θάνατον.

SEG VIII 169⁹⁰

[Μη]θένα ἀλλ[ογενῇ εἰσπορεύεσθαι]
 [ἐν]τὸς τοῦ π[ερί τὸ ἱερόν τρυ]-
 [φάκ]του καὶ [περιβόλου· ὃς δ' ἂν]
 [λ]ηφθῇ αὐ[τῷ αἴτιος ἔσται]
 [δ]ιὰ τὸ ἐξ[ακολουθεῖν]
 θάνατ[ον].

No gentile shall enter within the balustrade and the fence around the sanctuary. Anyone caught will be the cause for the ensuing death for himself.

A τρύφακτος is also encountered in a second-century A.D. decree of Mylasa from Labraunda, *I.Labraunda* 60:

ὁμοίως δεδόχθαι προ-
 12 σωτέρω τοῦ τρυφάκτου του μεταξὺ τοῦ τε ἁρ-
 [γ]υροῦ θυμιατηρίου βωμοῦ καὶ τῆς τραπέζης
 τοῦ θεοῦ ἐν παντὶ καιρῷ μηδεὶ ἐξεῖναι παριέ-
 16 γαι πλὴν τῶν προγεγραμμένων κτλ.

Likewise it shall be decided that at all times no one be allowed to enter inside farther than the balustrade between the silver incense altar and the table of the god except those listed above etc.

The decree denies the general public direct access to the priest, the god, and parts of the temple, and the τρύφακτος, marking the sacred part of the temple, functions here similarly to the way it does in Jerusalem. It is attested elsewhere, though not in sacred laws.⁹¹

Access to a particular sacred space may be denied altogether. The space may be considered an ἄβατον and a simple boundary marker like the one from the Athenian Acropolis, *IG* II² 4964 (400–350 B.C.) would be enough to prevent entry:

Διὸς Κα[ταί]-
 βάτο ἄβ[ατον]-
 ἱερόν.

A sacred place of Zeus Kataibates, not to be entered.

⁹⁰ Now at the Israel Museum, Jerusalem, Inv. no. 36–989 (I have seen the stone. The inner bars of the thetas in lines 1 and 6 are now barely, if at all, discernible).

⁹¹ See M.-C. Hellmann, *Recherches sur le vocabulaire de l'architecture grecque, d'après les inscriptions de Délos*, Paris, 1992, 210–212. For the construction of a τρύφακτος (inter alia) see the decree of a Mylasan *syngeneia*, *I.Mylasa* 502; cf. in this respect the δρύφακτος in the decree concerning the Athena Nike temple on the Athenian Acropolis, *IG* I³ 644.

Despite the implied imperative, such inscriptions are not included in the corpus although cult is known to have been performed in ἄβατα of Zeus Kataibates, implying that access was allowed for this purpose, probably to authorized personnel.⁹² In the inscriptions included in the corpus the forbidden space is believed to have constituted a sanctuary of whatever sort. *LSCG* 121 from Chios (Ἱερὸν. οὐκ ἔ|σοδος)⁹³ seems a borderline case. The qualification of the forbidden space as a sanctuary is clearer in the fifth-century B.C. document from Kallion in Aetolia, *LSS* 128 (lines 1–2 Ἐν τῷ ἱερῶν | μὴ παρίμεν,⁹⁴ which fines violators four staters. Sokolowski suggests that the sanctuary was opened only on festival days.⁹⁵ A fine is also imposed in the short and largely obscure early-fifth-century *LSS* 34 from Corinth, implying a sanctuary or sacred space which (in the first preserved line) seems to proclaim itself—the first of its kind to do so⁹⁶—ἄστυλος, i.e. inviolable.

Asylum. Other documents concerned with asserting territorial inviolability of sanctuaries tend to be more detailed (less so *LSAM* 85). *SEG* XXXIX 1290,⁹⁷ the boundary stone of the sanctuary of Artemis at Sardis, contains a decree of Caesar of March 4, 44 B.C., unfortunately largely fragmentary, which confirms the sanctuary's right of asylum. The inscription which is said to have come from a sanctuary of Dionysus at Tralles, *LSAM* 75, though dating to the first century A.D., presents its right of asylum as much older.⁹⁸

Protection of Sanctuaries

Protection of the territory of sanctuaries might be done by means of specific prohibitions inscribed on boundary stones marking their territory. A fourth-century B.C. stone marking the boundary of the Amphiareum at Oropus, *LGS* II 66 (*I.Oropos* 284), opens with the ubiquitous ὅρος which is followed by a note prohibiting private construction within the marked boundaries:

⁹² See below commentary on 1.10.

⁹³ A sanctuary (or simply: sacred place); no entry.

⁹⁴ Do not enter into the sanctuary.

⁹⁵ For opening temples see below p. 74.

⁹⁶ Guarducci 1967–1978, IV, 69.

⁹⁷ Rigsby 1996, 434–437 no. 214.

⁹⁸ See Sokolowski's commentary ad loc.; Rigsby 1996, 416–417. For asylum see also the largely restored *LSCG* 158 from the Coan Asclepieum; cf. *LSCG* 73 (on which see below p. 94–95, 101).

[“Ο]ρος· μὴ τοιχοδομῆν
ἐν τὸς τῶν ὄρων ἰδιώ-
την.

Horos. No private person shall build within the boundaries.

A comparable fourth-century B.C. boundary marker from Heracleia Pontica, *LSAM* 83, is concerned with preventing burial on sanctuary grounds.⁹⁹

Alongside these boundary markers there are a great number of inscriptions concerned with the protection of sanctuaries which tend to discuss concrete issues resulting from human activity, both religious and profane, on sanctuary grounds. The 112/11 B.C. inscription recording the Magnesian arbitration between Itanos and Hierapytna, *IC* III iv 9.81–82,¹⁰⁰ mentions νόμοι ἱεροί, ἀραί (imprecations), and ἐπίτιμοι (penalties), preventing anyone from feeding cattle, making a fold, sawing, or cutting wood in the sanctuary of Dictaian Zeus near Itanos in Crete. None of these survives but we do have actual documents inscribed with prohibitions, accompanied by occasional penalties and sporadic imprecations, aiming to protect sanctuaries, their property, and grounds from such or comparable actions.¹⁰¹

The Delian decree of ca. 180–166 B.C., *LSS* 51/*SEG* XLVIII 1037, now augmented by a new fragment (B), is worth considering in this respect despite its fragmentary state, as it features prohibitions, an imprecation, and penalties, recalling the Cretan νόμοι ἱεροί, ἀραί, and ἐπίτιμοι:

- A *Ἐδοξεν τῇ βουλῇ καὶ τῷ δήμ[ου· Χαρ]-
μίδης Θεοπρώ[του εἰπ]εν· ὅπως [μη]-
θεῖς ἐν τοῖς [ἱεροῖς οἱ]χοῖς(?) τοῦ Ἀπ[όλλω]-
4 νος ἀτάκτως [ἀναστραφ]εῖ μηδὲ εἰς [τὰ]
ἐστιατόρια Ε[^{ca. 7}]υρας, μηδὲ εἰς τοὺς θαλά[-
μους(?) ΕΡ[. τοῦ]ς ἐν τῷ ἱερῷ χο[ι]-
μήσοντας ἢ [-^{ca. 7}]ας εἰσφέρει,
8 μηδὲ οἰκέτας μηθείς, μήτε ἐν τοῖς ^{vacat}
οἴκοις μήτε [ἐν τόπωι] ὑπαιθρίωι ΘΕΩ . . .
[- -]ΙΩΤΩΝΚΑΙΝ . Κ . . . ΕΠΙΩΝΤ . [- -]

⁹⁹ Regarding burial, *LSS* 120 (Cumae; fifth century B.C.) allows burial in a specific place only to persons initiated into Dionysiac mysteries. For boundary stones cf. also below p. 39 with n. 188.

¹⁰⁰ *Syll.*³ 685; S.L. Ager, *Interstate Arbitration in the Greek World, 337–90 B.C.*, Berkeley/Los Angeles/London, 1996, 431–446 no. 158.

¹⁰¹ For a recent general discussion see Dillon 1997, chapter 8.

$${}^{12} \begin{array}{c} \text{[---]EINIE[-----]} \\ \text{E}\Lambda\Omega\text{[-----]} \end{array}$$

desunt aliquot vv.

B [.....]
 [.]ας ἡ ὕς ἡ βοσκήματα ἐντὸς τῶν [περιο]-
 ραντηρίων ὅσα μὴ εἵνεκεν θυσίας εἰς-
 4 σῆκται, ἐνόχους μὲν εἶναι καὶ ταῖς ἀραῖς,
 ζημιουῖσθαι δὲ αὐτοὺς καὶ ὑπὸ τῶν ἱερο-
 ποιῶν καὶ ὑπὸ τῆς βουλῆς καὶ ὑπὸ τῶν λοι-
 πῶν ἀρχόντων τῇ ζημίᾳ ἥι ἐκάσθη κυ-
 8 ρία ἐστὶν ἡ ἀρχὴ ζημιῶν, καὶ εἰσπράσσειν
 ἀνευθύνοις οὖσιν· ἐξεῖναι δὲ καὶ εἰσαν-
 γέλλ[ειν] εἰς τὰς ἀρχ[α]ς τῷ βουλομένῳ
 καὶ λαμ[βάνειν] τὸ ἥμισυ· ἀναγραφάτ[ω]-
 12 σαν δὲ οἱ ἱεροποιοὶ εἰς τὰς στήλας καὶ
 τὴν ἐπευχὴν τὴν ὑπογεγραμμένην[ν]
 ὅπως ἂν Ε . ΞΕΒ . ΟΣ¹⁰² τᾶλλα καὶ δικαιο[τα]-
 τα ἔχει Δηλίοις τὰ πρὸς τοὺς θεοὺς ἀ[εῖ].
 16 Ὡκ[υ]ν[είδης] Ἀγαξάνδρου ἐπεψήφισεν·
 ἐπεύχονται [ε]ρ[ο]εῖς καὶ ἱερεῖαι κατὰ τὰ πά-
 τρ[ια]· ὅ[σ]τις ἐγ Δῆλου ἀνδράποδα ἐξάγει εἴ-
 [τε ἄκοντα εἴτ]ε ἐ[κ]κ[ό]ντα ἐκ τῶν τεμενῶν
 20 [τῶν ἱερῶν τῶν τοῦ θεοῦ] ἐπι βλάβῃ τοῦ δεσπ[ό]-
 [του, ἐξώλῃ εἶναι καὶ αὐτό]ν καὶ γένος καὶ οἴ-
 [κησιν τὴν ἐκείνου]· καὶ εἰ τις συνειδῶς
 [μὴ δηλώσειεν τοῖς ἀστ]υνόμοις, τοῖς αὐτοῖς
 24 [ἔνοχον εἶναι· καὶ εἰ τις τι ἄλλο βι]άζοιτο
 [παρὰ τὰ πάτρια τῶν Δηλίων, ἐξώλῃ εἶναι αὐτό]ν καὶ γένος
 [καὶ οἰκῇσιν τὴν ἐκείνου]

(A) The council and the people have decreed; Charmides son of Theoprotos made the motion. In order that no one may [behave?] in a disorderly fashion in the [sacred buildings?] of Apollo nor carry into the banquet halls nor [into the shrines? - - -] those intending to spend the night in the sanctuary [- - -], and no servants, neither in the buildings nor in [an] open [place - - -] (B) [- - - Whoever] leads [- - -] or pigs or cattle within the lustral basins not for the purpose of sacrifice, they shall be liable to imprecations and shall be fined by the *hieropoioi*, the council, or the rest of the magistrates whatever fine each office is authorized to fine and these shall not be liable for exacting it. Whoever wishes shall be able to report them to the authorities and collect half of the fine. (11) The *hieropoioi* shall inscribe on the steles the following imprecation in order that the disposition of the Delians toward the gods may

¹⁰² Probably εὐσεβός: Ch. Feyel and F. Prost 'Un règlement délien,' *BCH* 122, 1998, 455–468 at 460.

always be [pious] and especially most just. (16) Okyneides son of Anaxandros brought to vote: The priests and the priestesses imprecate (as follows) according to the ancestral customs: Whoever leads out from Delos a slave, whether [unwillingly] or willingly, from the [sacred] precincts [of the god], with damage to the master, [shall suffer utter destruction], he, and his descendants, and [his house]. Anyone who knows [and does not report] this to the *astynomoi*, [shall be liable] to the same, [and if anyone] violates [anything else against the ancestral customs of the Delians, he shall suffer utter destruction] and his descendants [and his house - - -]

The document states its basic purpose—involving the prevention of disorderly conduct in the sanctuary—at the outset; ensuring the relations between the Delians and their gods is an additional concern. Its scope was evidently wide: it features prohibitions concerning the *hestiatoria*¹⁰³ and sleeping in the sanctuary; though the text becomes all too lacunose and breaks up, it seems clear that more abuses were discussed. Where it picks up again (fragment B) it contains a prohibition against allowing pigs and other animals into the precinct (literally ‘within the *perirhanteria*’)¹⁰⁴ except for the sake of sacrifice; offenders are to be liable both to imprecations and to penalties, the procedure concerning which is described. The document then turns to consider an imprecation against leading slaves out of the sanctuary to the detriment of their masters.¹⁰⁵ Its inclusion is ultimately done with a view to maintaining good working relations between the Delians and the gods. The surviving fragmentary copy was not the only one, judging from the reference to steles in the plural (B 11–12). The first editors of fragment B, Ch. Feyel and F. Prost,¹⁰⁶ reasonably suggest that these were to be placed at each entrance to the sanctuary.

Comprehensive documents, comparable to the present one in scope, if not precisely in subject matter, seem to have existed elsewhere; the early fifth-century B.C. Hecatompedon inscription from the Athenian Acropolis, *LSCG* 3 (*IG* I³ 4B), is an obvious example.¹⁰⁷ Most surviving sacred laws dealing with protection of sanctuaries tend, however, to limit themselves to handling either very few issues or a single one.

¹⁰³ See above p. 15.

¹⁰⁴ See below commentary on no. 7.

¹⁰⁵ Analogous to *IG* XI 4, 1296 (Feyel and Prost *ibid.* 468).

¹⁰⁶ Feyel and Prost *ibid.* 1998, 468.

¹⁰⁷ The 203 B.C. letter of Zeuxis to the army regarding protection of the sanctuary, *I.Labraunda* 46, also seems to have been quite comprehensive in its scope.

Damage to sanctuaries by fire, littering, and lodging, protection of trees and vegetation, water sources, movables, and animals are all recurrent concerns. Offences result in most cases in penalties, reports of offenders being commonly solicited from witnesses; failing to report may constitute an offence in and of itself (so in *LSCG* 116); slaves are usually flogged; free persons tend to be subject to hefty fines (e.g. *LSCG* 37), of which the beneficiary may be the injured divinity (*LSCG* 100.5–6; 116), the state (*LSCG* 84.14), or both, the money being divided equally between them (*LSCG* 67.21–23); bringing an offender to justice may also be rewarded by a share in the fine (*LSS* 53.15–20).

Fire. Restrictions may be placed upon lighting fires in sanctuaries in an attempt to prevent the devastating effects of fire gone out of control. A second-century B.C. fragment from Paros, *LSCG* 112.5–6, lists restrictions and prohibitions (now rather incomplete) concerning fire and, should we accept the restorations, states their purpose as: [ὅπ|ως μὴ τὸ ἱερὸν κινδυνεύει μηδὲ τὰ ἀναθήματα βλ[άπτηται];¹⁰⁸ despite the miserable state of the stone, it is clear that penalties for offenders were prescribed. Concern with fire is evident in more inclusive documents like the variably restored Hecatompedon inscription (*LSCG* 3.6–11) and the late-fifth to early-fourth-century B.C. inscription from the sanctuary of Athena Alea at Tegea *LSCG* 67.21–22 (concerned in its surviving part mostly with rights of pasture; see below). Both inscriptions prescribe fines—not less than twelve drachmas in Tegea, where the temple had actually burnt down in 395/4.¹⁰⁹ The short fifth-century B.C. decree from Arkesine on Amorgos, *LSCG* 100, is devoted to protecting a sanctuary of Hera from fire in its entirety: no one is allowed to light fire in prescribed places; offenders are subject to a fine of (probably) ten drachmas. Another short decree from Roman Camirus, *LSS* 105, forbids lighting fires in the hall of the *hierothytai* and in the adjacent stoa.¹¹⁰

¹⁰⁸ In order that the sanctuary may not be in danger nor the dedications be harmed.

¹⁰⁹ Pausanias 8.45.4; Jost 1985, 145. For the date of the inscription see G. Thür and H. Tauber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien* (SBWien 607), Vienna, 1994, 12, who note that it need not necessarily postdate the fire.

¹¹⁰ The stoa was probably used for sacrificial dining; cf. in this respect *LSS* 111 with Sokolowski's commentary (p. 180). The stoas in the sanctuaries of Artemis at Brauron and of Demeter (west stoa) in Pergamum housed dining rooms. See in general B. Bergquist 'Symptotic Space: A Functional Aspect of Greek Dining-Rooms,' in O. Murray (ed.), *Symptotica: A Symposium on the Symposium*, Oxford, 1990, 37–65. For protection of stoas cf. *LSS* 43 (*CID* IV 85). For no fire see also *SEG* XXX 1037.80–82.

Lodging. Overnight encampment in stoas and elsewhere in sanctuaries seems to have posed a continuing problem. The inscription from the Letoon at Xanthus, *SEG XXXVI* 1221.11–14,¹¹¹ allows those offering sacrifice to encamp in the stoa. Other laws tended to be more severe. The third-century B.C. decree from the temple of Hera at Arkesine on Amorgos, *LSCG* 101, inscribed on the same stele with *LSCG* 100 (mentioned above),¹¹² commissions the *neokoros* to prevent any foreigners (ξένοι) from staying in the sanctuary;¹¹³ failing to do so would result in a penalty of ten drachmas per day; the decree is to be inscribed in front of the sanctuary's gates.¹¹⁴ In the decree from Cnidus, *LSAM* 55,¹¹⁵ the prohibition against men or women lodging in the sanctuary of Dionysus Bacchus aims at maintaining its purity; the initiative came from what the inscription refers to as 'The Bacchi',¹¹⁶ probably cult personnel¹¹⁷ or perhaps a college of worshippers.¹¹⁸

Trees and Vegetation. Sanctuary groves and vegetation seem to have been incessantly in danger of damage, probably being regarded as a readily available source for firewood and timber and evidently exploited for grazing.¹¹⁹ Prohibitions protecting them may appear in general documents such as the decree concerning the Piraeus Thesmophorion discussed above (*LSCG* 36.19–21), the Andania Mysteries regulations (*LSCG* 65.78–80), or the statutes of an Attic cult association (no. 5.45 below). Three specific documents are considered here: *LSCG* 37 (Ath-

¹¹¹ Quoted above p. 16.

¹¹² See previous subsection. The lower part of the stone bears *IG XII* 7, 68.

¹¹³ The verb in question (4–5) is damaged; F. Hiller von Gaertringen, *IG XII* 7, 2, who consulted the squeeze, preferred κατά|[γ]εσθα. Ziehen's explanation that the foreigners are sailors putting to shore at Amorgos is attractive, though, from Hiller's account, his restoration seems to disagree with the remains on the stone (or the squeeze), as does Sokolowski's.

¹¹⁴ Another decree, *LSCG* 102, dealing with the conduct of women at this sanctuary and instigated by a report of the priestess, is unfortunately all too fragmentary. The preamble of *SEG XXXVIII* 681 from Paros, referring to a report by the *neokoros* about occurrences in the sanctuary of Sarapis, is similar to the preamble of this inscription. Unfortunately almost nothing survives below.

¹¹⁵ *I.Knidos* 160; ca. second half of the fourth century B.C.

¹¹⁶ Lines 3–4: περί ὧν τοι Βάκ[χοι] | ἐπῆλθον (Concerning the things about which the Bacchoi made an approach/motion (to the Cnidians); cf. Nilsson *GGR II*³ 73. I do not follow the interpretation of Dillon 1997, 150–151.

¹¹⁷ Hirschfeld's commentary ad loc. in *GIBM IV* 789.

¹¹⁸ Dittenberger ad loc. *Syll.*³ 978.

¹¹⁹ For trees in general see B. Jordan and J. Perlin, 'On Protection of Sacred Groves,' in *Studies Presented to Sterling Dow on his Eightieth Birthday* (*GRBM* 10), Durham, NC, 1984, 153–159; Dillon 1997a, esp. 115–121, 127.

ens; late fourth century B.C.) prohibits deforesting the sanctuary of Apollo Erithaseus and carrying away wood, green or dry branches, and fallen leaves. The prohibition is a proclamation of the priest who makes it on behalf of himself, the demesmen, and the Athenian people. It functions in tandem with decrees of the state, which steps in for the penal procedure.¹²⁰ A decree from the oracular sanctuary of Apollo at Korope, *LSCG* 84 (ca. 100 B.C.), is particularly revealing in regard to its background, purpose, and publication: the trees in the sanctuary have been decimated; out of a concern for the magnificence of the sanctuary the city of Demetrias empowers the *neokoros* to ensure that it be made clear upon entry that no one is allowed to fell or cut trees or to lead in herds;¹²¹ a copy of the decree is to be posted in the sanctuary for all visitors to see (it was inscribed on the same stone as *LSCG* 83).¹²² Hefty fines for free persons and flogging for slaves are specified in both this and the Athenian document. The fourth-century B.C. fragment from Tamynai in Euboea, *LSCG* 91.9–12, imposes a one-hundred drachma fine for cutting or carrying away wood; grazing would result in confiscation of the animals.¹²³

Pasture. Pasturing animals may, nevertheless, be allowed under certain conditions.¹²⁴ The inscription from the sanctuary of Athena Alea in Tegea,¹²⁵ *LSCG* 67, which discusses the rights and duties regarding pasturing animals by cult personnel, concedes the right of pasture to visitors, local residents excluded, who attend the local festival. Pasturing animals, obviously would-be victims, is allowed to whoever visits the sanctuary for the purpose of offering sacrifice; outsiders are entitled to pasture their pair of yoke animals for no longer than a night

¹²⁰ Cf. Guarducci 1967–1978, IV, 19.

¹²¹ Sheep and goats in particular are potentially as devastating to trees as to other vegetation because they eat foliage (cf. Dillon 1997a, 120–121); goats are even known to eat the bark off trees.

¹²² See above pp. 10–11 and the article by L. Robert mentioned there. Cf. Dillon 1997a, 118–117, 120–121.

¹²³ For protection of vegetation see also *LSCG* 111, 148, 150; *TAM* V 590; cf. *LSS* 36 and the liberally restored *LSS* 81 (*IG* XII 6, 171). For protection of groves cf. the two Latin inscriptions found near Spolegium, *CIL* I² 366 and 2872 with J. Bodel, *Graveyards and Groves: A Study of the Lex Lucerna* (*AJAH* 11, 1986), Cambridge, Mass. 1994, 24–29. For pasture cf. Parker and Obbink 2001, 237–238 no. 4A 19–23, which requires the priest to prevent pasturing in the sanctuary.

¹²⁴ In general see S. Isager, ‘Sacred Animals in Classical and Hellenistic Greece,’ in T. Linders and B. Alroth (eds.), *Economics of Cult in the Ancient Greek World: Proceedings of the Uppsala Symposium 1990* (*Boreas* 21), Uppsala, 1992, 15–20; cf. Dillon 1997a, 121–123.

¹²⁵ See above p. 25.

and a day.¹²⁶ Failure, on the part of cult personnel and visitors, to comply with any of the stipulations would result in fines. A neat distinction between private and sanctuary-owned animals is found at Delphi in an amphictyonic decree of 178/7, *LSCG* 79,¹²⁷ which reserves a portion, its boundaries specified, of the sacred land for the sacred cows and horses. Grazing by privately owned animals is forbidden, and trespassing would result in a punishment (now lost); the decree is to be displayed in the sanctuary.¹²⁸

*Dumping and Littering.*¹²⁹ The fourth-century B.C. decree from Chios, *LSCG* 116, which sets out mainly to protect the sacred groves where it was displayed, is concerned with two offences: pasturing and dumping manure; a penal procedure is prescribed for both. Regulations concerning manure, mainly prohibitions against dumping it on sanctuary grounds (contrast the 380 B.C. law of the Delphic amphictyony, *LSCG* 78.21, which appears to forbid carrying manure out from the sacred land), are, in fact, quite common. *LSS* 53, a 202 B.C. decree from Delos clearly declares its purpose: purification has been taken near the altar of Dionysus; in order to maintain the purity of the place and of the precinct of Leto, dumping of [κό|πρo]ν, here probably waste from sacrificial animals, and of σποδός (ashes) is forbidden (lines 7–8); penalties are prescribed as usual.¹³⁰ In *LSCG* 67 responsibilities concerning manure at the sanctuary of Athena Alea in Tegea are assigned to the *damiourgos*. The stone is damaged, but these responsibilities seem to have involved discarding manure on a given date. As for littering in general, the sale of a priesthood from Calchedon, *LSAM* 5.26 (first century B.C.–first century A.D.), requires the priest, who is to open the temple of Asclepius daily, to keep the adjacent stoa clean.

¹²⁶ Cf. Xenophon, *Anabasis*, 5.3.11–12.

¹²⁷ For a full amphictyonic list see *CID* IV 108.

¹²⁸ For pasture cf. also *LSCG* 105.

¹²⁹ Cf. Dillon 1997a, 125–127.

¹³⁰ For the date and the interpretation of this inscription see P. Bruneau, *Recherches sur les cultes de Délos à l'époque hellénistique et à l'époque impériale*, Paris, 1970, 210, 305–308. For animal waste cf. *LSCG* 9. In general and particularly on the meaning of κόπρoς and on the vocabulary of animal waste see G. Németh, 'Μεθ' ὄνθον ἐγβαλλέν: Regulations Concerning Everyday Life in a Greek *Temenos*,' in R. Hägg (ed.), *Ancient Greek Cult Practice from the Epigraphical Evidence* (ActaAth-8° 13), Stockholm, 59–64 (the quote is from the Hecatompèdon inscription, *LSCG* 3.11). For manure see also *LSCG* 57; for littering and dumping cf. *LSCG* 108 (the classification of this document as a sacred law is not beyond question; see: *Nomima* II p. 330).

*Water Sources.*¹³¹ Sanctuaries also had to resort to prohibitions in an attempt to protect their water sources. These may be polluted by offerings. A fourth-century B.C. decree from the Coan Asclepieum,¹³² *LSCG* 152, attempts to divert offerings to the Nymphs from the springs¹³³ to an altar. Those who nevertheless hang on to this evidently stubborn practice—had this not been the case there would have been no need for the decree—and throw cakes or anything else into the water are required to purify the sanctuary as is customary. More mundane activities are discussed elsewhere. A Delian document of the fifth century B.C., *LSS* 50, forbids washing anything, dipping, or dumping in the spring Minoe, the penalty for which is two drachmas.¹³⁴ The Athenian *LSS* 4 (*IG* I³ 257; 440–430 B.C.) is concerned with the prevention of washing and tanning of skins—probably of sacrificial victims—¹³⁵ in the Ilissus upstream (χαθύπερθε) from the precinct of Heracles. The fragmentary and overly restored Samian second-century A.D. *LSS* 81¹³⁶ seems to forbid (line 6) drawing water from the spring Imbrasos in the sacred grove of Hera; preventing the exploitation of this grove is the document's primary concern.

Sacred Animals. Certain gods had sacred animals (distinguished from sanctuary-owned herds, for which see above on pasture). We hear of pigeons which are to remain free as the sole possession of Aphrodite¹³⁷ at Aphrodisias in the fragmentary decree of Silius Italicus, *LSAM* 86 (A.D. 77). More relevant here are the sacred fish in a sanctuary of an unnamed goddess in the ca. first-century B.C. law from Smyrna, *LSAM* 17 (*ISmyrna* 735). That divine-owned animals are not immune from human harm is already suggested by the slaughter and consumption of Helius' cattle by Odysseus' comrades in *Odyssey* 12 (340–402). The sacred fish of Smyrna were likewise a possible target for human mischief. The law concerning them discusses the treatment of a fish which

¹³¹ Cf. Dillon 1997a, 125–126; Cole 1988, esp. 161–162. For the management of sanctuary water resources cf. below p. 80.

¹³² See S.M. Sherwin-White, *Ancient Cos* (Hypommemata 51), Göttingen, 1978, 328.

¹³³ Cf. perhaps *LSAM* 57.

¹³⁴ Cf. *IG* XII 5, 569.

¹³⁵ Sokolowski *LSS* p. 19.

¹³⁶ See *IG* XII 6, 171 for a better text.

¹³⁷ I follow the interpretation of L. Robert, 'Les colombes d'Anastase,' *JSAV* 1971, 81–105 (= *OMS* VII, 159–105) at 91–97 (169–175). Cf. F. Chamoux, 'Un pigeonnier antique près d'Apollonia en Cyrénaïque,' *CRAI* 1972, 623–642 at 640.

has died of natural causes; it invokes divine favor upon those contributing to the goddess' honor and to her fish-rearing interests; it opens, however, with a prohibition against harming the fish and damaging or stealing divine-owned equipment (see immediately below) enforced by the following imprecation (lines 5–8):

ὁ τούτων τι ποιῶν
κακὸς κακῇ ἐξωλείαι ἀπό-
λοιτο, ἰχθυόβρωτος γενόμε-
νος.

May the evil person doing any such thing perish in an evil destruction having himself become food for fish.

Sacred Equipment. The provision aiming at protecting the goddess' equipment in *LSAM* 17.2–3 recalls a few other inscriptions. A fragmentary document from Cyrene, *LSS* 117 (first-second century B.C.) sets out to ensure that sanctuary-owned implements that worshippers may borrow for cooking or dining would not be purloined;¹³⁸ an inventory is appended.¹³⁹ Protection of sacred implements, not necessarily those which may be of use to worshippers, and of dedications (as in *LSAM* 74)¹⁴⁰ is encountered elsewhere. One of the earliest known sacred laws, *LSS* 27¹⁴¹ from Argos (575–550?),¹⁴² aims to protect sacred implements dedicated to Athena Polias from private use outside the precinct (cf. *LSCG* 116.22–25); they are to be used by the state for cult performance. The law stipulates their repair in the event of damage, assigning care for these matters to the *amphipolos*, a cult official probably identical with the better known *neokoros*.¹⁴³ Cult officials are frequently charged with responsibility for sacred equipment. *LSS* 127 (Athens; Roman Imperial period) provides a good illustration for a *παράδοσις*¹⁴⁴ requiring a priestess to hand over to her successor an inventory of the equipment with which she is entrusted upon entering her office. *LSAM* 11.18–22 and the fragmentary *LSCG* 144 are also significant in this respect. For furnishing equipment see *Iscr.Cos* ED 2B (a new fragment of *LSCG* 62).

¹³⁸ Cf. *LSS* 111.8–10 with J. and L. Robert BE 1955 no. 210.

¹³⁹ The list is missing in *LSS*; see *SEG* IX 73.

¹⁴⁰ Cf. immediately below.

¹⁴¹ The names of the *damiourgoi* are omitted in *LSS*; see *SEG* XI 314; Buck, *GD* 83 and *Nomima* I no. 88 with further bibliography.

¹⁴² *LSAG*² 168 no. 8; cf. 158.

¹⁴³ Sokolowski's commentary p. 65.

¹⁴⁴ Cf. Aleshire 1994, 15.

Dedications

Sacred laws concerning dedications tend to deal with three main topics: protection of dedications, the actual dedication of objects and their placement, mostly discussed in an attempt to protect sanctuaries from being cluttered with unwanted dedications, and the reuse of old dedications.

Protection. Abuse of dedications may be covered by documents which protect sacred equipment in general.¹⁴⁵ A short document from Loryma, *LSAM* 74, (third century B.C.) is concerned with dedications in its entirety. They should not be carried out nor should they be harmed. The rest of the stone is badly damaged; if the rather reasonable restorations are accepted, it also restricted their placement.

Dedication and Placement of Objects. Dedication of objects in certain sanctuaries was so extensive that it had to be restricted and regulated to prevent the sanctuaries or specific areas inside them from being covered or cluttered up with dedications. A third-century B.C. decree from Rhodes, *LSS* 107, aims at stopping requests to dedicate statues and other objects in the sanctuary of Asclepius; requests for dedications in a defined area and where they block the *peripatoi* (covered walkways) are forbidden; dedications nevertheless placed there shall be relocated; the decree shall be displayed in the precinct. A contemporary decree from Miletus, *LSS* 123, forbids placing in the sanctuary of Apollo Delphinios any votive tablet (πίναξ)¹⁴⁶ or other dedications in the so-called new stoa, where they damage the woodwork or the columns; an alternative location is specified; offenders face a fine of ten staters sacred to Apollo.¹⁴⁷ A second-century B.C. document from Athens, *LSCG* 43, ordains the removal to a stoa of dedications which obstruct the cult statue or are not worthy of the sanctuary.¹⁴⁸

An entirely different aspect of dedications is treated in *LSAM* 62 from Mylasa (*IMylasa* 301; end of the second century B.C.), a decree of the tribe of Hyarbesytai requiring tribesmen whom the tribe honors to dedicate within six months to Zeus of Hyarbesytai a silver cup

¹⁴⁵ See above pp. 25 (fire) and 30 (sacred implements). For the treatment and protection of dedications see also *LSAM* 59.8–10 (discussed below p. 42).

¹⁴⁶ See A. Wilhelm, *Beiträge zur griechischen Inschriftenkunde*, Vienna, 1909, 325–326.

¹⁴⁷ Cf. also *LSS* 43; *SEG* XXX 1037.82–83.

¹⁴⁸ For no dedication without authorization cf. also *LSCG* 50 A 12–14. The fragmentary *Iscr.Cos* ED 257 is relevant here although the prohibited location seems to be a gymnasium.

(ποτήριον) or *phiale* worth one-hundred drachmas. The dedication formula to be inscribed on the objects is specified; it ought to include the name of the dedicator, that he dedicated it to Zeus after being honored, and the weight. The prescriptions affect also members of other tribes honored by the present one, but the number of objects and their worth is tripled. An attempt to undo the decree would result in a penalty of 3000 drachmas. The practice prescribed is not exceptional; the document is.¹⁴⁹

Reuse of Dedications. Whereas damaging or stealing dedications is a grave offence,¹⁵⁰ they may be reused for a higher cause. The corpus contains three documents, all of them decrees, *LSCG* 41 (221–220 B.C.) and 42 (second century B.C.), both from the sanctuary of the Hero Doctor at Athens,¹⁵¹ and *LSCG* 70 (*I.Oropos* 324; late third century B.C.) from the Amphiareum at Oropus, concerning the creation of new cult implements through melting down metal dedications.¹⁵² A certain procedure is followed with few changes in all three cases. It can be summarized as follows: inasmuch as some cult implements have become worn and are no longer of use, or the offering of new objects is otherwise desired, it is decided to furnish the divinity with new implements by melting down old dedicated objects; a special committee is appointed to compile an inventory of these, recording the weight of each object and—should it be inscribed—the details of the dedicator; repairs may be made when possible; otherwise, objects are melted down to create the new implements; inventories of the melted objects (omitted in *LSCG*) are published together with the decrees describing the procedure. To keep the Hero Doctor content, *LSCG* 41.45–47 adds a special sacrifice, an *aresterion*,¹⁵³ to the program. Evidently the purpose of the publication of these decrees is not quite to prescribe the procedure—the inventories, if nothing else, suggest publication *post factum*¹⁵⁴—but to account for the proper execution of what might be seen as an abuse of divine property (with respect to the actions of those involved) and to

¹⁴⁹ W.H.D. Rouse, *Greek Votive Offerings: An Essay in the History of Greek Religion*, Cambridge, 1902, 260–261.

¹⁵⁰ E.g. Plato *Leg.* 853d–854a.

¹⁵¹ Cf. the fragmentary 244/3 B.C. *IG* II² 1534 B (+ 1535 + Aleshire 1991, 5–11: see *SEG* XXXIX 166 and XLI 107) from the city Asclepieum.

¹⁵² See T. Linders, 'The Melting Down of Discarded Metal Offerings in Greek Sanctuaries,' *ScAnt* 3–4, 1989–1990, 281–285.

¹⁵³ See above p. 6.

¹⁵⁴ *IG* II² 1539.1–11 is particularly instructive in this respect.

perpetuate the original idea behind the dedication of objects, the physical existence of which has been forfeited, as it happens, without the consent of the original dedicator.¹⁵⁵

The A.D. 22 decree from Lindus, *LSS* 90, envisions an entirely different mode of exploiting old dedications. Apparently the city had run out of money to support the cult of Zeus Polieus and Athena Lindia. A few measures were, accordingly, taken to restore the sacred funds. Alongside soliciting donations and gratuitous performance of cult on the part of cult officials, these measures included, inter alia, selling bronze and iron objects stored in the *neokoreion* (lines 18–30) and selling the right to dedicate old statues in the sanctuary on the acropolis of Lindus by inscribing their bases, in order that it be known that they are dedicated to the gods (lines 30–44). The document is unparalleled; not so the practice of rededicating old portrait statues, even those with inscribed bases, as novel as the idea might appear; it existed elsewhere and seems to have been common enough on the Athenian Acropolis in the Roman period.¹⁵⁶

Founding, Construction, Repair, and Maintenance of Sanctuaries

Some sanctuaries are founded by gods. Such is the case of the sanctuary at Delphi, founded, as we learn from the Homeric Hymn, by Apollo, who is also known to have used his construction skills to build his famous horn altar on Delos (Callimachus *Hymn to Apollo* 59–64).¹⁵⁷ In several other cases, the founding and building of sanctuaries are left to humans as are their routine maintenance and random repair, which ultimately became the case at Delphi and Delos as well. The tendency to record such matters at different stages has left us a variety of inscriptions, including a fair number of those which can be counted as sacred laws concerning them. The function of such documents is not necessarily uniform. The actions specified might have been completed in the past or (in the case of construction) are to be completed in the future (in both cases the inscription is ultimately a record); they may also be recurrent, i.e. in the case of maintenance and performance of cult.

¹⁵⁵ Cf. Linders *ibid.* 83–84.

¹⁵⁶ See e.g. *IG* II² 3850 and 4159, 3916 and 4915, 4189 and 4323; C.M. Keesling, 'Early Hellenistic Portrait Statues in Athens: Survival, Reuse, Transformation,' in P. Schultz and R. von den Hoff (eds.), *Early Hellenistic Portraiture: Image, Style, Context* (forthcoming).

¹⁵⁷ On the horn altar cf. below commentary on 16.1–2.

Founding Sanctuaries. While cult may be performed without a sanctuary, sanctuaries are territories consecrated to the performance of cult¹⁵⁸ and their foundation tends to be discussed together with the foundation of cult. Endowed foundation documents are discussed below. Here we should mention the very few documents which focus more on a sanctuary than on prescribing the details of cult activity and on ensuring the means for perpetuating its performance.

The 333/2 B.C. *LSCG* 34 records decrees of the Athenian council and assembly (Lycurgus made the motion) granting Phoenician merchants from Citium residing in the Piraeus the right of tenure of land (ἐγκτησις)¹⁵⁹ for founding a sanctuary to Aphrodite. The cult itself is not discussed.¹⁶⁰ *LSCG* 180 from Paros (mid-third century B.C.)¹⁶¹ records responses of the Delphic oracle to a certain Mnesiepes regarding founding altars and offering sacrifices, in the precinct that he is preparing, to the poet Archilochus and poetry-related gods, and to a number of other gods, instructing him to send *soteria* (sc. offerings) to Delphi. A statement that Apollo's instructions have been followed and that sacrifice to Archilochus and to the other gods is offered at the so called Archilocheion is added (lines 16–19):

χρήσαντος δὲ τοῦ Ἀπόλλωνος ταῦτα τὸν τε τόπον
καλοῦμεν Ἀρχιλόχειον καὶ τοὺς βωμοὺς ἰδρῦμεθα
καὶ θύομεν καὶ τοῖς θεοῖς καὶ Ἀρχιλόχοι καὶ
τιμῶμεν αὐτόν, καθ' ἃ ὁ θεὸς ἐθέσπισεν ἡμῖν.

Apollo having so declared, we call this place the Archilocheion, we have founded the altar, and we sacrifice both to the gods and to Archilochus and we honor him according to what the god has prophesied to us.

Perhaps it is possible to assume that, despite the indirect imperatives, the inscription did not merely record the foundation, authorized as it was by the oracle, but also that it functioned as a sacred law governing

¹⁵⁸ Cf. e.g. W. Burkert, 'Greek Temple-Builders: Who, Where, Why?' in R. Hägg (ed.), *The Role of Religion in the Early Greek Polis* (ActaAth-4^o 14), Stockholm, 1996, 21–29.

¹⁵⁹ J. Pečírka, *The Formula for Grant of Enktesis in Attic Inscriptions* (Acta Universitatis Carolinae Philosophica et Historica Monographia 15), Prague, 1966, 59–61.

¹⁶⁰ In a preamble to a decree dated to 261/o B.C. (cf. below p. 88 with n. 468), *LSCG* 46.4–9, the Piraeus Thracian Orgeones of Bendis proudly recall rights of land tenure and of founding a sanctuary alongside the right to hold a procession in honor of the goddess. See Pečírka *ibid.* 122–130.

¹⁶¹ Fontenrose 1978, 266 H74.

subsequent cult practice.¹⁶² Such a double function is more evident in *LSS* 17, recording the dedication of a sanctuary to the river Cephissus by one Xenokrateia, encouraging those who wish to sacrifice there.¹⁶³

A similar state of affairs can be encountered in a few other foundation documents, though their ultimate concern tends to gravitate toward prescribing the cult and ensuring cult activity. The second-century B.C. *LSCG* 171 from Isthmus on Cos records the foundation of a precinct to Artemis (epithet missing), Zeus Hikesios, and the Theoi Patrooi, a freed slave being dedicated for their service;¹⁶⁴ local activities are to follow instructions 'in the sacred tablet' (ἱερὰ δέλτος) and other instructions left upon founding which evidently provided more details. The present stele, the scope of which appears more limited, nonetheless lists the essential cathartic requirements for entry:

ἀγνὸν εἰσπορεύεσθαι—τὸ δὲ ἱερὸν ἔστω
τῶν υἱῶν πάντων κοινόν—ἀπὸ λεχοῦς καὶ
ἐγ δια(φθ)ορᾶς ἀμέρας δέκα, ἀπὸ γυναικὸς τρεῖς[ς].

Enter pure—the sanctuary shall be forever common to all sons—after a birth and abortion/miscarriage¹⁶⁵ ten days; after sexual intercourse with a woman three.

¹⁶² I personally doubt this very much and would rather not include comparable documents in the corpus (in fact, including this inscription in *LSCG* seems to have been an afterthought). Other oracles of this kind—such as *Syll.*³ 735 (cf. below p. 106), *IG* II² 4969, and *SEG* XXIV 1031 (= *XLV* 912; cf. the article by Avram and Lefèvre cited immediately below)—where direct control over the performance of cult is not self-evident, have been left out (cf., however, *LSAM* 47). I suspect that the undated and very fragmentary *LSAM* 87 (cf. *SEG* XII 478 (no text); *BE* 1954 no. 229 p. 170) from Caunus could be an oracle of this sort. Lines 34–35 of this inscription read [- - -] δὲ τῷ Ἀπόλλωνι - - - [- - -] πέμπειν. ^v ἐπειδὴ [- - -]. Considering Πυθῶδε τῷ Ἀπόλλωνι σωτήρια πέμπειν in lines 7 and 13 of the Parian document, the restoration [Πυθῶ]δε τῷ Ἀπόλλωνι | σωτήρια] πέμπειν. ^v ἐπειδὴ [- - -] might be possible (perhaps also in line 43: [- - -] πέμπειν. ^v ἐπειδὴ [- - -]). (The restoration must remain tentative, however; the editor, G.E. Bean, (*JHS* 73, 1953 28–29 no. 9) asserts that the average length of the lines is ca. 36–37, and the line break eludes me). A. Avram and F. Lefèvre ('Les cultes de Callatis et l'oracle de Delphes,' *REG* 108, 1995, 7–23 at 10) tentatively restore the same phrase in *LKallatis* 48 B b 3 (*SEG* XLV 911B). For the *soteria* see there.

¹⁶³ See at length A.L. Purvis, *Founders and Innovators of Private Cults in Classical Greece*, Diss., Duke University, 1998, 24–54.

¹⁶⁴ The foundation belongs together with endowed family foundations (S.M. Sherwin-White, 'Inscriptions from Cos,' *ZPE* 24, 1977, 205–217 at 213), but the document itself is not characteristic of such foundations (see below pp. 86–87), for which reason it is discussed here.

¹⁶⁵ See on 7.6–7 below.

Foundations Prohibited. A different aspect of foundations is discussed in the rider to the so-called Athenian First Fruits Decree *LSCG* 5.54–59 (*IG* I³ 78; ca. 422 B.C.):¹⁶⁶

τὸν δὲ βασι[ι]λέα ἡορίσαι τὰ ἱερὰ τὰ ἐν τ[ῷ]-
 ι Πελαργικῷ, καὶ τὸ λοιπὸν μὲ ἐνῆιδρύεσθαι βομὸς ἐν τῷι Πελα-
 ργικῷ ἄνευ τῆς βολῆς καὶ τῷ δέμῳ, μεδὲ τὸς λίθος τέμνεν ἐκ τῷ [Π]-
 ελαργικῷ, μεδὲ γένῃ ἐχσάγεν μεδὲ λίθος.

The king archon shall fix the boundaries of the sanctuaries/sacred precincts in the Pelargikon, and in the future no one shall found altars, cut the stones from the Pelargikon or take out earth or stones without (the authorization of) the council and the demos.

Offenders, it is added, would have to face a 500 drachma penalty and impeachment. The exact significance of parts of the text and the historical context within which the prohibitions should be placed have given rise to much discussion.¹⁶⁷ It is indeed likely for the measures specified here to have addressed specific exigencies. They do not have a close parallel in the corpus of sacred laws.

Construction of Temples. The corpus of sacred laws is rather selective in regard to temple construction. Only a handful of documents which govern the construction of temples in some detail¹⁶⁸ and allow an insight into the underlying procedure is included. Factors such as the scale of the work and its sponsorship, individual or public, affect the range of issues discussed; as it is, undertakings are preceded or inspired by divine consultation, and records, in the form of the inscriptions we have, are required to be published.

A second-century B.C. inscription from Anaphe, *LSCG* 129, features a decree and incorporates other documents. A certain Timotheos, who sought an oracular response¹⁶⁹ to the question whether he should obtain the city's permission to build in the sanctuary of Asclepius or Apollo Asgelatas a temple, which would be public, to Aphrodite, was instructed to build the temple in the sanctuary of Apollo, and to have the decree, the oracle, and the request, embodying a fairly detailed plan for the work, for which older materials were used, inscribed on a

¹⁶⁶ Or the early-mid 430s B.C.: M.B. Cavanaugh, *Eleusis and Athens: Documents in Finance, Religion and Politics in the Fifth Century B.C.*, Atlanta, 1996, 73–95.

¹⁶⁷ Cavanaugh *ibid.* 89–92; S.B. Aleshire, *The Athenian Asklepieion: The People, Their Dedications, and The Inventories*, Amsterdam 1989, 9 n. 1.

¹⁶⁸ It may be prescribed or mentioned in documents such as *LSCG* 12 A 11–13 or *LSS* 86 (see below p. 59) where it is not the main focus.

¹⁶⁹ Fontenrose 1978, 261 H54.

stele once construction has been completed. The publication, dependent in the oracle upon completion of the construction, is *post factum*. The inscription does not quite prescribe the work but serves as a record, accounting for it and for the conditions under which it was undertaken. In this sense this document is both similar to and different from a ca. 335 B.C. document of the Chian phratry of the Klytidai, *LSCG* 118.¹⁷⁰ The construction in question is not quite a temple but what the text calls a sacred house (οἶκος τεμένιος ἱερός/ἱερὸς οἶκος) built in the precinct of the phratry to lodge permanently the κοινὰ or πατρῶια ἱερά, probably statues and/or other cult-related paraphernalia,¹⁷¹ transferred from private houses. The inscription, placed near the entry to the house (lines 40–41), is at once a record and an active sacred law. It includes three decrees: the first, the beginning of which is lost, concerns the building of the house and the transfer of the *hiera*; in the second (10–22) the Klytidai decree that the *hiera* should lodge in the house permanently; the third (22–36) is the only one which actually functions as a sacred law, as it governs the use of the house, now lodging the *hiera*; it is to sustain no private use, at the risk of a penalty and imprecations. The construction of the house and transfer of the *hiera* required divine consultation, and omens had to be obtained from sacrifices before the passing of the first and second decrees. From the publication clause (36–41) we learn that the stele, now broken above, was similar in format to the inscription from Anaphe, recording the consultations in addition to the decrees.

Neither one of these documents discusses any financial aspects of the construction; in the Anaphe case this may be because the construction was a private endeavor, enabled to an extent by the relatively minor scale of the project and the reuse of old material.¹⁷² This was probably not the case in the ca. 400 B.C.¹⁷³ decree from Erythrae, *SEG* XXXVI 1039, on the subject of constructing a temple and a statue for Aphrodite Pandemos, inspired by an oracular consultation (line 3). The text is unfortunately all too fragmentary; the care for the works is to be entrusted to a committee of five elected men. The ca. 230–220 B.C.

¹⁷⁰ Graf 1985, 428–429 and 32–37.

¹⁷¹ Ziehen *LGS* II p. 295 n. 4.

¹⁷² Cf. L. Migeotte, *Les souscriptions publiques dans les cités grecques*, Geneva/Québec 1992, 80.

¹⁷³ Or later. See *SEG* XXXIX 1238.

decree from Tanagra, *LSCG* 72, is much more informative.¹⁷⁴ It discusses the relocation of the suburban sanctuary of Demeter and Kore into the city, after Apollo had first been consulted. An ad hoc committee is elected; subscription is employed to ensure the speedy construction of the sanctuary, and pledges are encouraged from women; public funds would be used should additional money be needed.¹⁷⁵ Pledges are also encouraged in a ca. 200 B.C. decree, published by Parker and Obbink 2001a, 253–265 no. 1, to complete the stalled construction of a temple of Apollo in Halasarna.

Other Construction. *LSCG* 75 prescribed the construction of a fountain house;¹⁷⁶ *LSCG* 155 the construction of a *thesauros* in the Asclepieum at Cos.¹⁷⁷ One should also mention here the three fragments from Olymus *SEG* XXXIX 1135–1137, on furnishing a temple of Leto with various cult objects (table, incense altar, *phiale* (1135.14–16) are certain; a stone altar (1135.15) is probable; a statue (1135.10) possible).

Repair Works. The most complete sacred law on this subject is *LSCG* 44, a 52/1 B.C. Athenian decree granting the elected priest of Asclepius and Hygieia his request to make repairs in the city Asclepieum at his own cost and dictating the formulas by which the priest is to dedicate the works upon completion.¹⁷⁸ The decree regarding the repair of the statue of Athena Nike, *LSCG* 35 (mid-fourth century B.C.), while not too instructive about the works due to its fragmentary state, is revealing in respect to the concomitant ritual, as it prescribes the offering of an *aresteron*, a sacrifice needed upon alterations made to divine property which, as has been said above, was prescribed for the repairs at the Oropian Amphiareum and for the melting down of dedications of the Hero Doctor.¹⁷⁹ Financial aspects of sacred repair works seem to have

¹⁷⁴ T. Reinach, 'Un temple élevé par les femmes de Tanagra,' *REG* 12, 1899, 53–115; Migeotte (above n. 172) 75–81 no. 28.

¹⁷⁵ There follows a second decree with a list of women and their pledges. Ninety-two women pledged 5 drachmas; two pledged 3 drachmas; three 2 drachmas and one 1 drachma: Reinach *ibid.* 62–63, 78. An older list (ca. 260–250 B.C.) of women who dedicated garments and gold objects survives on the other side of the stone. For the text and the date see M. Casevitz, 'Remarques sur la langue des inventaires de Tanagra,' *Boeotia Antiqua* 3, Amsterdam 1993, 3–9 (= *SEG* XLIII 212).

¹⁷⁶ See above pp. 6–7.

¹⁷⁷ See also *LSAM* 73.29–35 discussed below pp. 51–52.

¹⁷⁸ See S.B. Aleshire, *The Athenian Asklepieion: The People, Their Dedications, and The Inventories*, Amsterdam 1989, 32–34.

¹⁷⁹ See above pp. 6, 32.

been discussed in the fragmentary decree from Iasus, *I.Iasos* 219.¹⁸⁰ Cf. perhaps *I.Labraunda* 56.

Maintenance. An early third-century B.C. Athenian decree, *LSCG* 39, prescribes the purification of the sanctuary of Aphrodite Pandemos to be performed before her procession. A dove is to be offered for purification; the altars are to be anointed (i.e. plastered or whitewashed),¹⁸¹ the doors covered with pitch, the ἑδῆ (evidently seated statues¹⁸²) washed. The much discussed 380 B.C. law of the Delphic amphictyony, *LSCG* 78, concerns repair works to be performed before the Pythia among other matters pertinent to sanctuary management.

Leasing Sacred Property. Leasing of sacred property was common enough in ancient Greece; pertinent documents are not particularly rare.¹⁸³ Their inclusion in the corpus of sacred laws is justified, as Ziehen has established,¹⁸⁴ only insofar as they actually govern cult practice.

Sanctuaries. A 418/7 B.C. Athenian decree, *LSCG* 14, prescribes letting out the sanctuary of Kodros, Neleus, and Basile. The period of the lease is twenty years; the rent is ultimately to be handed over to the Treasurers of the Other Gods and used for religious purposes. An appended lease handles the use of the land: it is to be planted with olives;¹⁸⁵ matters pertaining to irrigation are elaborately discussed. Before leasing, the boundaries of the precinct have to be fixed. As in the earlier case of the Pelargikon,¹⁸⁶ the state's highest religious authority, the archon basileus,¹⁸⁷ is in charge of this. As *LSCG* 32 (352/1 B.C.) reveals, a sweeping initiative to fix the boundaries of all divine-owned Athenian territories would appear in the next century (lines 16–23), resulting from the controversy over the boundaries of the Sacred Orgas at Eleusis, its cultivation, and the wish (or so it seems) to lease it out (24–25).¹⁸⁸

¹⁸⁰ For a general interpretation of this document see J. and L. Robert BE 1973 no. 428.

¹⁸¹ Cf. below commentary on 27 A 13.

¹⁸² LSJ s.v. I 3.

¹⁸³ See commentary on no. 18 below.

¹⁸⁴ *LGS* II pp. II–IV, 123.

¹⁸⁵ See Dillon 1997a, 117.

¹⁸⁶ See above p. 36.

¹⁸⁷ *Athenaion Politeia* 57.

¹⁸⁸ In a wider context see H. Bowden, 'The Function of the Delphic Amphictyony before 346 BCE,' *SCI* 22, 2003, 67–83 at 73–75. For the related oracular consultation see Fontenrose 1978, 251 H21. Boundary stones are evidently the concern of *LSCG* 149; interpretation is, however, difficult. See P. Roesch *AntCl* 40, 1971, 208–209.

The leasing of a private Athenian sanctuary, that of Egretes, let out by this hero's *orgeones*, is governed by *LSCG* 47 (307/6 B.C.), not a sacred law proper, as Ziehen noted,¹⁸⁹ but an actual lease which the lessee was required to publish. The period of the lease is ten years, and the lessee takes upon himself to repair and maintain the property,¹⁹⁰ not to interfere with cult activity, and, moreover, to facilitate the *orgeones*' annual sacrifice to the hero.¹⁹¹

Other Sacred Property. The fourth-century B.C. Thasian *LSCG* 115 governs the leasing out of a so-called garden of Heracles and an area where manure is being dumped. It is primarily concerned with keeping this area clean, investing punitive powers in the lessee and entrusting, at the risk of a fine, the supervision to pertinent civic and religious officials.¹⁹² Sacred property of a different type, sanctuary shops, are leased out in the Samian decree known as the Charter of the Shopkeepers at the Heraion; it gives a particularly vivid picture of the everyday realities of a major Greek sanctuary. See no. 18 below.¹⁹³

Cult Officials

Documents discussing cult performance of different kinds or sanctuary management may direct their attention to cult officials as needed. Here, however, we should review those documents where cult officials are the primary focus. Although the variety of officials mentioned in one way or another in the corpus is not particularly small, such documents are, with few exceptions, concerned with priests.

Priesthoods

One may distinguish between two basic groups of documents: priesthood regulations, i.e. documents governing the actual function of priests and their appointment, and a few other documents¹⁹⁴ whose primary concern lies elsewhere. Documents belonging to the second

¹⁸⁹ *LGS* II p. 123.

¹⁹⁰ Special attention is devoted to trees: Dillon 1997a, 116–117.

¹⁹¹ The otherwise comparable leases of the *orgeones* of Hypodektes, *IG* II² 2501, and of the *orgeones* of the Hero Doctor, *Nouveau Choix* no. 27, are not as detailed in respect to cult performance and are therefore not included in the corpus. For *LSCG* 47 and *IG* II² 2501 cf. Mikalson 1998, 147 nos. 8 and 10.

¹⁹² See further *IG* XII Suppl. 353.

¹⁹³ For the future in leases cf. p. 49 with n. 241 below.

¹⁹⁴ Notably those stipulating the creation of priestly catalogs (see *Varia* p. 53 below).

group are by and large specific. Priesthood regulations can, on the other hand, be comprehensive and discuss various aspects of the priesthood, or specific, discussing a particular aspect, mostly priestly prerogatives. Legislation, mostly in the form of decrees, is the norm; contracts (vel sim.)¹⁹⁵ appear in the case of sale of priesthoods. As regards the priesthoods themselves, one can distinguish between hereditary priesthoods, entitlement to which is gained through birth into a priestly family, and priesthoods acquired in a different way.

Comprehensive and Specific Regulations

Comprehensive Regulations. In most cases—the fragmentary state of some documents precludes certainty—comprehensive regulations tend to be issued upon entry into office, upon the creation of a priesthood, or upon revisions, mostly in the mode of acquisition. The majority of such documents come from places where the sale of priesthoods was common, inter alia due to a need for repeated publication whenever a priesthood was sold. Naturally, factors such as the character and significance of the cult, local customs, the mode of acquisition, and the issuing body (public or private) affect the scope of the documents and the range of issues discussed; payments, for example, would only be discussed when the priesthood is sold. Nevertheless, since most documents are first and foremost concerned with the rights and duties of priests and since ordinarily the basic functions of priests tend to be similar—cultic variations permitted—, comprehensive regulations are primarily geared toward a similar repertoire of topics. Among these topics sacrificial prerogatives occupy a place of honor, to the extent that they may be discussed independently in specific documents (see below). The second-century B.C. *LSAM* 37, a contract for the sale of the priesthood of Dionysus Phleus from Priene, is a convenient example for the range of other issues commonly discussed. Besides addressing matters directly related to the sale (namely payment), the document discusses recurrent matters like exemptions from taxes and duties (here dependent upon the amount paid for the priesthood: lines 24–30), priestly prerogatives, sacrificial accessories,¹⁹⁶ entitlement to a front seat at the games, clothes and apparel, and cult activity.

¹⁹⁵ See further below pp. 49–50.

¹⁹⁶ Cf. below commentary on 19.2.

Two Coan decrees, *LSCG* 154 (250–240 B.C.(?)) and 156 (*Ischr. Cos* 55; 370–360 B.C.(?)),¹⁹⁷ are in a way a class onto themselves. They start by prescribing purity rules for priests but contain much other information and seem to represent extensive religious legislation.¹⁹⁸ Both are very fragmentary, Rudolf Herzog's restorations being ingenious to the extent of hardly admitting partial endorsement or rejection. *LSCG* 156 A concerns the priesthood of Zeus Polieus, listing purity rules and rules governing the installation of the priest. **B** lists rules governing the priesthood of Apollo Dalios. *LSCG* 154 is notable for the evident role Coan *exegetai* played in its publication.¹⁹⁹ **A** sets out to ensure (5–6) 'that the purity and purification [and sacrifices(?)] be accomplished according to the ancestral and sacred laws,'²⁰⁰ stipulating the publication of steles bearing (line 9) 'what is written in the sacred laws'²⁰¹ regarding the subject matter (lines 7–9) in several sanctuaries. Purity rules for the priestesses in two sanctuaries of Demeter are then listed (21–46 (II)). **B** (III) seems concerned with various cases of ritual pollution²⁰² but becomes very fragmentary.

Specific Regulations. From the opening statement of *LSAM* 59 from Iasus (*I.Iasos* 220; ca. 400 B.C.;), κατὰ τὰδε ἱεράσθω ὁ ἱερεὺς τοῦ Διὸς τοῦ Μεγίστου,²⁰³ one might expect a general discussion of the priestly function. Nevertheless, what follows is mainly concerned with prerogatives due to the priest from a variety of sacrifices.²⁰⁴ These prerogatives, which are usually prominently featured in comprehensive regulations, are indeed the most frequent topic of specific ones. The publication clause of the third-century B.C. regulations for the priest of Zeus (epithet lost) and Poseidon from Thebes at Mycale, *LSAM* 40, which discusses little more than priestly prerogatives, requires that they be inscribed on a stele and placed in the sanctuary of Athena near the altar of Zeus Polieus. Perhaps governing sacrificial activity thereon

¹⁹⁷ The dates are according to Parker and Obbink 2000, 420.

¹⁹⁸ See *LSCG* p. 275; Parker and Obbink 2000, 421.

¹⁹⁹ See (e.g.) F. Jacoby, *Atthis: The Local Chronicles of Ancient Athens*, Oxford, 1949, 237 n. 2.

²⁰⁰ ὅπως ταί τε ἀγνεῖαι καὶ τοὶ κα[θαρμοὶ καὶ ταὶ θυσίαι κατὰ τοὺς ἱε] | ροὺς καὶ πατρίους νόμους συντελῶντα[ι κτλ].

²⁰¹ τὰ γεγραμμένα ἐν τοῖς ἱεροῖς νόμοις.

²⁰² See summarily Nilsson *GGR* II³ 73–74; cf. below n. 407.

²⁰³ The priest of Zeus Megistos shall serve according to the following.

²⁰⁴ The treatment of dedications, the priest's punishment in case of transgression on his part (cf. below), and the protection of the document are also briefly discussed.

was taken into account.²⁰⁵ At least some of the regulations governing priestly prerogatives specifically functioned in such a way. The most obvious object of such documents is to ensure the priests their sacrificial dues.²⁰⁶ *LSAM* 45 (Miletus; 380/379 B.C.), which supplements an existing document listing prerogatives and sets a penal procedure for those denying the priestess of Artemis her prerogatives, certainly points in this direction. But punishments may be prescribed not only for worshippers but also for priests who take more than their due (*LSS* 113; Axos; fifth century B.C.).²⁰⁷ The publication of the rules governing distribution of the sacrificial meat between the priests and other partakers in the sacrifice is therefore beneficial for both sides. Should controversies arise—and punishments suggest that they did—both can refer to the written regulations, especially those posted at the very place where the sacrifice is performed, to assert their rights.²⁰⁸ The regulations thus ensure the maintenance of proper sacrificial procedure. As it is, most of the pertinent evidence comes from Chios and it must be admitted that some of the fragmentary documents might have belonged originally to more comprehensive sets of regulations.²⁰⁹ This might be true also of the substantial fragment from Miletus *LSAM* 46 (ca. 300 B.C.) envisioning a variety of public and private sacrificial occasions and appropriate prerogatives. The fragmentary Athenian *LSCG* 11 B (*IG* I³ 255; ca. 430 B.C.) and 28 (*SEG* XLVI 173; early fourth century B.C.) regulate priestly prerogatives in a more comprehensive way, listing together prerogatives of various priesthoods. *LSCG* 28, the more substantial one,

²⁰⁵ Cf. T. Wiegand, *Priene*, Berlin 1904, 471. The sale of a priesthood of Aphrodite Pandamos and Pontia, Parker and Obbink 2000 no. 1, is also published near the altar (line 46). The central location of altars in sanctuaries is of course a consideration.

²⁰⁶ Cf. Aristophanes *Plutus* 1173–1175, where the priest who, as sacrifice is no longer offered, is deprived of sacrificial prerogatives complains that: Ἄφ' οὗ γὰρ ὁ Πλοῦτος οὗτος ἤρξατο βλέπειν, | ἀπόλωλ' ὑπὸ λιμοῦ· καταφαγεῖν γὰρ οὐκ ἔχω, | καὶ ταῦτα τοῦ σωτήρος ἱερὸς ὢν Διός. Ever since this Plutus started to see (and people stopped offering sacrifice), I am dying of starvation. I have nothing to eat, despite being a priest of Zeus Soter.

²⁰⁷ See also *LSCG* 107 and in general commentary on 20.21–23 below; in *LSAM* 59.6–7 infringement of the regulations would cost the priest his office.

²⁰⁸ For a controversy in which priestly prerogatives were involved see *ILabraunda* 1.

²⁰⁹ See Chios: *LSCG* 117 (fragmentary); 119 (genos); 120; *LSS* 76 (fragmentary); 129; 130 (fragmentary); below no. 20. Athens: *LSCG* 19 (the phratry of the Demotionidai); *LSCG* 30 (fragmentary). Ialysus: *LSS* 93 (probably a part of a larger document). Cf. also *LSAM* 44 from Miletus (fragmentary; see below p. 52) and *LSS* 78 from Chios prescribing prerogatives for sold priesthoods. *LSAM* 21 from Erythrae probably belongs here too, judging from the reference to the tongue (on the tongue see Kadletz 1981) and the right leg (see Puttkammer 1912, 24).

is from the deme of Aixone. *LSCG* 29, also dated to the early fourth century B.C., ought to have had a similar format.

Of the remaining specific regulations one, *LSCG* 123, is concerned directly with cult, being a popular decree allowing a priest to continue his ritual begging for Isis. The others are concerned with the mode of acquisition of a priesthood.²¹⁰ We should also mention here the *παράδοσις* for which the priestess is responsible in *LSS* 127 from Roman Imperial Athens.²¹¹

Mode of Acquisition

As stated above,²¹² Greek priesthoods can be divided into two basic groups if one makes a distinction between priesthoods to which entitlement is gained by birth, that is into a priestly family,²¹³ and priesthoods which are acquired in other ways, mostly by election, allotment, and sale (where allotment between interested buyers is possible). It is worthwhile to review the range of documents associated with each one of these modes of acquisition.

Hereditary Priesthoods. We have a few documents governing the function of hereditary priesthoods, issued upon their creation or upon endorsement of the right of inheritance. Comparable documents governing ancient family cults nationalized²¹⁴ early on are lacking. This is probably not coincidental. Priestly families might not feel the need to share internal matters with the public by means of inscriptions, and the publication of relevant documents, which, one way or the other, tends to be a state matter,²¹⁵ might result more from their interaction with the state, collaborating in the management of the cult.²¹⁶ Such interaction seems to have motivated the publication of the now battered, much restored and interpreted,²¹⁷ and difficult to date *LSCG* 15 (*IG* I³

²¹⁰ See immediately below.

²¹¹ See above p. 30.

²¹² p. 41.

²¹³ How exactly the priesthood is transmitted within the family is a different matter which may now depend upon inference. See for example the appropriate sections on the mode of appointment of Eleusinian officials in Clinton 1974. On the problem of information regarding internal administration of hereditary priesthoods cf. immediately below.

²¹⁴ By this I mean nothing more than state administration of specific aspects of the cult. On the problem see Aleshire 1994.

²¹⁵ On the matter of state—family interaction cf. Clinton 1974, 14 n. 19.

²¹⁶ Cf. Aleshire 1994, 12.

²¹⁷ Cf. Jameson 1997, 181.

7; ca. 460–450), concerning the *genos* Praxiergidai, whose women wove the peplos for Athena; it features a decree governing the publication, an oracular response evidently asserting the family's rights, and a very fragmentary set of regulations.

The reasons for the creation of a hereditary priesthood might vary. The right that the founder's family has to it may simply be given legal recognition. So in the Pergamene decree, *LSAM* 13, dated before the death of Attalus III in 133 B.C.,²¹⁸ the city grants the priesthood of Asclepius and other cults at the Asclepieum to Asclepiades son of Archias and future descendants of Archias, the original founder; whoever of them actually serves as a priest is to wear a crown.²¹⁹ The document contains a set of prescriptions governing the priestly function (lines 12–25): the crown-bearer, that is the priest, is entitled to specific sacrificial prerogatives including table offerings;²²⁰ he seems to be accorded the right to exploit sanctuary land, probably for cultivation; he is exempt from all civic obligations and entitled to a front seat at all the games. So much for his privileges, which are similar to those encountered elsewhere. As for his duties, he is in charge of the sacred slaves and must care, in the way he thinks appropriate, for order in the sanctuary. The grant is reinforced by an oath; three copies of the decree are to be published, including one at the Asclepieum. Moreover, the decree is to be listed among the laws of the city, in force forever as a law. The decree does not expand upon the transmission of the priesthood.²²¹ The family foundations of Posidonius, *LSAM* 72.18–20, Epicteta *IG* XII 3, 330.57–61, and, so it seems, Diomedon, *LSCG* 177.23–25,²²² name future firstborn sons as priests. A similar state of affairs is evident in the second-century B.C. foundation of Pythokles from Cos, *Isr.Cos* ED 82.7–11 (*LGS* II 131);²²³ the cult is public, and the city granted the relevant priesthoods to the family of the founder at his request (if we accept Mario Segre's plausible restoration). This principle seems also evident in the decree of the Piraeus association of Dionysi-

²¹⁸ J. and L. Robert, *La Carie* II, Paris, 1954, 298 n. 5. R.E. Allen, *The Attalid Kingdom: A Constitutional History*, Oxford, 1983, 162, returns to a date after the death of Attalus III (suggested by M. Fränkel *I.Perg* II p. 179; see also *Syll.*³ III p. 142).

²¹⁹ The priesthood had probably been hereditary since the foundation, a right which is being confirmed here: Allen *ibid.* 162–163.

²²⁰ For sacrificial prerogatives see below commentaries on 3.5 and 20.7.

²²¹ The problem of transmission of an inherited priesthood has been noted above n. 213.

²²² See below pp. 86–87.

²²³ See below p. 84.

astai, *LSCG* 49 (ca. 176/175 B.C.),²²⁴ though the transmission of the post of the deceased priest to his son appears to require ratification by the members.

The creation of a hereditary priesthood at Gytheum in the first century B.C. appears to have had a different motivation. A decree, *LSCG* 61, hands the authority over a sanctuary of Apollo and over all matters pertaining to its administration to a certain Philemon son of Theoxenos and his son, named Theoxenos after his grandfather, who, having been granted permission, restored at their own expense the ruined sanctuary. They and their descendants are to serve as priests for life for eternity. The priesthood is to have the same status as other hereditary priesthoods. The existence of these might be explained as the privatization of cults by the city which can no longer finance them.²²⁵ Here too, as at Pergamum, the city, which assumes the costs of publishing the document, refers to it in the publication clause as νόμος. Unlike at Pergamum, however, specific rules governing the function of the priests are not added; by and large they are now the business of the family.

Elected Priesthoods. In the fourth century B.C. (337 or 358 B.C.) the Xanthians and their *perioikoi* decided to found a cult for Basileus Kaunios and Arkesimas, recording their decree in Greek, Lycian, and Aramaic on the so-called trilingual stele from the Letoon, *SEG* XXVII 942.²²⁶ As priest they elected one Simias son of Kondorasis 'and whoever is closest to Simias for the time to come' (lines 8–11). The priesthood is therefore not quite elected but hereditary. Elected priesthoods would imply a term of office. In *LSAM* 78 the office is held for life; in *LSCG* 103 B 16–18 for ten years; yearly elections are specified in *SEG* XL 956. *LSAM* 78 (ca. 100 B.C.), featuring decrees from Tlos, governs elections directly though it serves as a record, elections having preceded publication. In **B** 4–11, the city of Tlos decides to elect a priest of Zeus. The office is held for life, and the priest would serve under the same conditions as his predecessor. The elected priest, Eirenaios, is also named in the next decree in which the city delegates an experienced

²²⁴ See Mikalson 1998, 204–205.

²²⁵ See Sokolowski's commentary p. 116. For a somewhat similar notion in relation to the sale of priesthoods cf. Dignas 2002, 33–34. For handing over a priesthood to a person who restored a sanctuary cf. the A.D. 142–161 inscription published by A. Wilhelm *ÖJhBeibl* 18, 1915, 23–32 with p. 32.

²²⁶ See discussion below pp. 82–83.

priest to assist in the performance of all sacrifices and feasts.²²⁷ *SEG XL* 956 from Heraclea under Latmus (ca. 100–75 B.C. to early first century A.D.) contains, besides a decree and a catalog of priests, an oracle governing repeated elections. We learn that the people decided to seek an oracular response to the question of whether the priesthood of Athena Latmia should be sold for life or subject to yearly elections (*IIA* 1–7). The god replied as follows (*IIA* 9–16):

Ὡς ἂν Πάλλαδος εὐόπλου Τριτωνίδος ἀγνῆς
 ἱερά δρῶντα θεαῖ τε φιλῶς σύμπαντί τε δήμῳ
 θῆσθε σὺν ἐσθλαῖσιν γνώμῃς βουλῇ τε κρατίστη[ι].
 12 κέλνυτε Φοιβείην παναληθέα θέσφατον αὐδὴν·
 ὅς γένει ἡδὲ βίου τάξει προφερέστατός ἐστιν,
 αἰρεῖσθε ἐκ πάντων ἀστών λυκάβαντος ἐκάστου
 [φρ]οντίδα καὶ σπουδὴν ἥν χρὴ θέμενοι περὶ τῶνδε,
 16 [το]ίους γὰρ θέμις ἐστὶ θεᾶς πρὸς ἀνάκτορα βαίνειν.

That you may appoint a performer of the cult of the well-armed Pallas, the pure Tritonis, in a manner pleasing to the goddess and to the entire people, with excellent judgements and most valiant counsel, listen to the all true, divine voice of Phoebus: Whoever is distinguished for his family and conduct of life elect each year from among all the citizens applying the care and attention appropriate to these matters, for it is right that such men approach the temple of the goddess.

The lists of priests starting beneath the text of the oracle and continuing onto other blocks testify that these rules remained in effect for quite some time.

Allotment. Three comprehensive sets of regulations can be shown to govern allotted priesthoods. The earliest is the variably restored *LSCG* 12 featuring two related decrees (**A** = *IG* I³ 35; ca. 448 B.C.(?)²²⁸ **B** = *IG* I³ 36: 424/3 B.C.) prescribing the prerogatives and the salary of the priestess of Athena Nike,²²⁹ in addition to stipulating the furnishing of the sanctuary with doors and the construction of the temple; the reference to allotment in **A** 3–4 is almost entirely restored, though evidently correct.²³⁰ In the third-century B.C. royal letter from Pergamum, *LSAM*

²²⁷ As regards expert priests, one ought to mention *LSAM* 36 from Priene dealing with the cult of the Egyptian divinities and noted for the engagement of an Egyptian expert alongside the priest. The inscription is, unfortunately very fragmentary. The surviving part is mostly concerned with the priesthood. See (e.g.) Nilsson *GGR* II³ 127.

²²⁸ The date is much debated and 448 B.C. may well be too early.

²²⁹ See Loomis 1998, 76–77, 78.

²³⁰ See Parker 1996, 125–127.

11,²³¹ allotment is clear from the reference to the priest as *λαχών* (lines 1, 9). The priest is to wear a white *chlamys* and an olive crown with a purple band; he is exempt from liturgies as long as he wears the crown, i.e. throughout his term of office; besides his sacrificial prerogatives, he receives proceeds from workshops which the writer of the letter had dedicated to an unidentified god; these he must maintain, lease, and return upon leaving office; he is instructed to care for the god's silver vessels and dedications and hand them over to his successor.²³² *LSAM* 79 (first century B.C. from Pednelissos(?)) discusses duties and rights of the priestess called Galato.²³³ She is to keep pure, holding her office as long as she lives. Upon her death the city is required to hold a lottery for the appointment of a new priestess.²³⁴

Sale of Priesthoods. The sale of priesthoods is first documented in the fifth century B.C. (*LSAM* 44; Miletus).²³⁵ The custom was on the whole geographically and chronologically limited. As is amply documented, during the Hellenistic period, it became very common in parts of Asia Minor, most cases coming from Ionia, Caria, and Cos. Even then, it is only rarely attested elsewhere and appears to have been avoided on the mainland, the one exception being 5.16–20 below.²³⁶ The num-

²³¹ Welles, *RC* 24.

²³² For this cf. above p. 30.

²³³ Sokolowski's commentary p. 186.

²³⁴ The last two lines of the first part of *LSAM* 35 (lines 1–2) name a priest who has been allotted the priesthood (lines 3–5 are discussed above pp. 15–16). In *LSCG* 175 the allotment might be employed to choose one of several interested buyers.

²³⁵ See below p. 52.

²³⁶ See the following (ruler cult excluded): Chalcedon: *LSAM* 2–5; Cyzicus *LSAM* 7; Skepsis: *SEG* XXVI 1334; Alexandria Troas: *SEG* XLVI 1574; Erythrae *LSAM* 23 + XLVII 1628; *LSAM* 25; *SEG* XXXVII 921; *IG* XII 6, 1197(?); Ephesus: *I.Ephesos* 1263 (see below Appendix B 1.18); Magnesia on the Maeander: *LSAM* 34; Priene: *LSAM* 37; 38 (the full dossier includes three different exemplars: *I.Priene* 201–203); Miletus: *LSAM* 44; 48; 49; 52; Hyllarima: *LSAM* 56; Mylasa: *LSAM* 63; 66; Kassos: *LSAM* 71; Halicarnassus: *LSAM* 73; Theangela: *SEG* XXIX 1088; Seleucia ad Calycadnum: *ÖjhBeibl* 18, 1915, 23–32 (cf. above n. 225). Cos: *LGS* II 136; *LSCG* 160–162; (163–164?); 166; 167; 172; *Isr.Cos* ED 3; 15; 32; 85; 109; 145 + Parker and Obbink 2001 no. 6; 165; 177; 178; 180; 215; 216; 236; 237; 238; 261; 262(?); Parker and Obbink 2000, no. 1, 2001, nos. 3–5. Chios: *LSS* 77–78 and see L. Robert, *BCH* 58, 1933, 468 (= *Opera Minora Selecta* I, 456) (ineditum). Samos (?) no. 19 below. Andros: *LSS* 47 (lease (sub-lease)? For possible explanations see Sokolowski's note ad loc.; Segre 1937, 94–96) of a priesthood). Thasos: *LSS* 71 (sale of the eponymic title of an association of Sarapists). Tomi (a colony of Miletus): *LSCG* 87. For Athens see 5.16–20 below. For ruler cult (not inclusive) see Miletus: *SEG* XXXVII 1048; Cos: *Isr.Cos* ED 182; 266(?). The custom is also documented in Egypt (W. Otto, 'Kauf und Verkauf von Priestertümern bei den Griechen,' *Hermes* 44, 1909, 593–599; Debord 1982: 338 n. 117).

ber of documents from the Roman Imperial period is relatively small. The Heracleian document discussed above suggests that sale and other methods of acquiring priesthoods could alternate. The reasons for preferring one to the other are not clear; it is, however, risky to overestimate the weight of religious or moral factors. Underlying motives may equally be social or financial.²³⁷

Contracts and Enactments. Most documents governing the sale of priesthoods list the rules for the office, its term being usually for life,²³⁸ and the conditions of the transaction (price and payment plan); as long as it is borne in mind that assorted announcements and records of sales may be involved, these documents may be referred to as contracts (or job descriptions).²³⁹ Similarly to leases²⁴⁰ and other contractual documents,²⁴¹ such contracts may use the future (not in Cos) alongside (perhaps especially when the buyer is not the subject of the verb) imperatives and infinitives.²⁴² An opening formula ὁ πριάμενος τὴν ἱερωσύνην (vel sim.) commonly introduces the list of the pertinent articles. It may be preceded by ἀγαθὴ τύχη or a dating formula.²⁴³ At Cos documents tend to record the committee which drafted them at the

²³⁷ On this see especially Segre 1937, 89; M. Wörle, 'Inscriben von Herakleia am Latmos II: Das Priestertum der Athena Latmia,' *Chiron* 20, 1990, 19–58 (publication of *SEG* XL 956 discussed above) at 43–50; Dignas 2002, 31–34 (I was unable to consult the author's *Economy of the Sacred in Hellenistic and Roman Asia Minor*, Oxford, 2003). In general see Nilsson *GGR* II³ 77–78, cf. I³ 732; Debord 1982, 63–71; Parker and Obbink 2000 and 2001.

²³⁸ Cf. Dignas 2002, 33. In *LSAM* 52.10–13 the buyer or his descendants are to serve for fifty years. *LSAM* 63.4 appears to ordain that the buyer serve διὰ γένους, i.e. that the sold priesthood become hereditary: Segre 1936, 830.

²³⁹ Parker and Obbink 2000.

²⁴⁰ *LSCG* 47; *LSCG* 115 and *IG* XII Suppl. 353; no. 18 below. Cf. (e.g.) *IG* II² 2493, 2494, 2498; Buck, *GD* no. 42; *IG* XII 7, 62; *I.Erythrai* 510; *I.Mylasa* 810; *IG* XIV 645 I 94–187.

²⁴¹ See (e.g.) *IG* II² 1668, 1675; *I.Oropos* 292; *IG* VII 3073 (building *sygraphai* and contracts); *SEG* XLII 557; *IG* XII 7, 55 (sales); *SEG* XXVII 631 (*Nomima* I no. 22) B 11, 14 (contract with the scribe Spensitheos from Littos(?) in Crete. Although B is concerned with religious matters, I do not think this document qualifies for inclusion in the corpus of sacred laws). For the future in leases and building contracts cf. K. Meisterhans, *Grammatik der attischen Inschriften*³, Berlin, 1900, 88.5 (p. 241).

²⁴² *LSCG* 87; *LSAM* 2, 3; 4, 5, 23 + *SEG* XLVII 1628, 37, 38, 49, 66, 71, *SEG* XXVI 1334; XXIX 1088; XLVI 1574; below no. 19; also in the sale from Thasos *LSS* 71. In *LSAM* 36 the future is used for the priest (passim) but also for the *neopoies* (line 18). Admittedly, one should be careful in identifying a given priesthood as sold only on the basis of the use of the future (cf. *LSAM* 79).

²⁴³ *LSCG* 87; [*LSS* 77]; *LSAM* 2; 37; 38; 49; *SEG* XXVI 1334.

outset;²⁴⁴ *Iscr.Cos* ED 32 also ends with a resolution formula indicating the ratification of the draft by the council and people.²⁴⁵ Some documents record the buyer's name, which may appear at the beginning²⁴⁶ or at the end;²⁴⁷ others are left open, which might have been the custom at Cos.²⁴⁸ The validity of all these observations depends, of course, upon the state of preservation of documents that often lack their beginning, their end, or both. *LSAM* 37 (Priene; second century B.C.) is entitled διαγραφή; other documents, especially from Cos, may refer to themselves or to other documents as *diagraphai*.²⁴⁹ As a result, the term *diagraphé* is sometimes used generically for comparable inscriptions.²⁵⁰ The range of issues covered in the documents may vary considerably. Sacrifice and sacrificial prerogatives are paramount; other topics, even the conditions of sale, can be treated rather sparingly.²⁵¹ To some extent, such variations might be due to the fact that in some cases we are not dealing with the full version of the documents but rather with limited summaries of the most pertinent points, especially those directly governing cult performance, particularly sacrifice. In some cases, a reference may even be made to other documents for more details.²⁵²

The transition from other modes of acquisition to sale in a given priesthood is hard to document on the basis of contracts, as they are primarily oriented toward a transaction. So *LSCG* 175.6–7 (Antimacheia; third century B.C.)²⁵³ refers to the priesthood in question

²⁴⁴ *LSCG* 162; 166; *Iscr.Cos* ED 145; 177; 178; 180; 215; 238; Parker and Obbink 2001, no. 2.

²⁴⁵ See Parker and Obbink 2000, 426.

²⁴⁶ *LSAM* 56 (lines 7–8); *SEG* XXVI 1334; XXIX 1088. These documents may be taken as records of sales.

²⁴⁷ *LSCG* 87; *LSAM* 3, 4, 5, 37; cf. below 19.10. Such documents may therefore be regarded as combinations of announcements and records of sales.

²⁴⁸ The buyer's name is recorded at the end in *LSCG* 161 B. See Parker and Obbink 2000, 426 no. 19.

²⁴⁹ *Iscr.Cos* ED 85.8–9; 178 a (A) 8; 216.16; cf. 3 B 4, 15; Parker and Obbink 2000, 38; *LSAM* 34.24 (Magnesia on the Maeander); below no. 19; *IG* XII 6, 1197.22–23, 33, 40 (Erythrae (?)); *SEG* XXXVI 1048.5 (Miletus; the priesthood is of Eumenes II).

²⁵⁰ Strictly speaking, the term *diagraphé* may be used for announcements of sales: Segre 1937, 86–87 n. 4. But when the announcements also record the name of the buyer, they may in practice be functioning as records of sales; cf. Parker and Obbink 2000, 426 no. 19.

²⁵¹ For an extreme case see *LSS* 78 from Chios.

²⁵² *LSCG* 161 B 1–2; *Iscr.Cos* ED 178 a (A); below no. 19; cf. *Iscr.Cos* ED 216 (B) 19–20. Cf. below commentary on 19.4–5, 12.

²⁵³ The date is according to Parker and Obbink 2000, 420 n. 10.

(Demeter) as formerly not sold, but the enactment by which the change was brought about is lacking.²⁵⁴ Legislation ordaining the sale of new posts is known, however. The ca. early-second-century A.D.²⁵⁵ Milesian *LSAM* 52 presents itself as a law (νόμος) set up by the *strategoí* for the sale of an all-embracing priesthood of Asclepius καὶ τῶν ἐντεμενίων αὐτοῦ θεῶν πάντων, χωρὶς εἴ τι προπέπρωται ὑπὸ τοῦ δήμου,²⁵⁶ the institution of sale thus not being new in and of itself.²⁵⁷

A third-century B.C. decree from Halicarnassus regarding the priesthood and cult of Artemis Pergaia, *LSAM* 73, contains an actual contract but also discusses various matters pertaining to the cult connected directly or indirectly to the priestly function. It opens with a common preamble, including the dating formula and (lines 3–4) a resolution formula:

ἔδοξεν

4 [τῇ βουλῇ] καὶ τῷ δήμῳ, γνώμη πρυτάνεων

The council and the people have decreed; the *prytaneis* made the motion.

A formulaic contract, almost identical to the third-century B.C. contract for the sale of the priesthood of Zeus Nemeios from Theangela, *SEG* XXIX 1088, follows with the verbs in the future (lines 4–14):

4 [νο]ς [τῇ]ν ἱερητείαν τῆς Ἀρτέμιδος τῆς Περγαίας πα-
[ρέ]ξεται ἱέρειαν ἀσπὴν ἐξ ἀσπῶν ἀμφοτέρων ἐπὶ
[τρει]ς γενεάς γεγενημένην καὶ πρὸς πατρός καὶ πρὸς
8 [μη]τρὸς ἥ δὲ πριαμένη ἱεράσεται ἐπὶ ζωῆς τῆς αὐτῆς
καὶ θύσει τὰ ἱερά τὰ δημόσια καὶ τὰ ἰδιωτικά, καὶ λήψε-
ται τῶν θυομένων δημοσίαι ἀφ' ἑκάστου ἱερείου κω-
12 λῆν καὶ τὰ ἐπὶ κωλῇ νεμόμενα καὶ τεταρτημορί-
δα σπλάγχνων καὶ τὰ δέσματα, τῶν δὲ ἰδιωτι-
κῶν λήψεται κωλῆν καὶ τὰ ἐπὶ κωλῇ νεμόμενα
καὶ τεταρτημορίδα σπλάγχνων.

²⁵⁴ The fragmentary decree of a Mylasan *syngeneia*, *LSAM* 66, might, however, be significant in this respect. For the coexistence of sale alongside other modes cf. *LSCG* 119.14–17.

²⁵⁵ M.N. Tod, *Gnomon* 28, 1956, 459.

²⁵⁶ And of all his precinct-mate gods, except if something has been sold before by the people.

²⁵⁷ Cf. the decree of an association of Sarapists from Thasos, *LSS* 71, to sell the eponymic title of the association and the decree from Andros, *LSS* 47, concerning the lease (see above n. 236) of a priesthood. Cf. perhaps *LSAM* 34 from Magnesia on the Maeander (second century B.C.) concerning the cult of Sarapis (see Sokolowski's commentary).

The buyer of the priesthood of Artemis Pergaia will furnish a priestess who is a townswoman, descending from townsmen both on her father's and on her mother's side for three generations; the buyer²⁵⁸ will be a priestess for her entire life; she will perform the public and the private sacrifices, and receive from each victim sacrificed publicly a thigh, the parts distributed with the thigh, a fourth of the *splanchna*,²⁵⁹ and the skins; from private victims she will receive a thigh, the parts distributed with the thigh, and a fourth of the *splanchna*.

At this point the document turns to other matters involving other officials, using the accusative and infinitive expected after ἔδοξεν (lines 14–21); imperatives are then used in several stipulations governing the sacrificial performance by the priestess and the construction of a *thesauros* for the goddess and the use of money deposited therein at sacrifices (lines 16–35 where the text breaks off).

Such a comprehensive format²⁶⁰ is particularly characteristic of a number of Coan sales which, to a certain extent, are a class unto themselves in respect to the range of issues discussed and the amount of detail given;²⁶¹ some can encompass fairly detailed regulations governing various aspects of the management and even performance of the cult in which the priest in question happens to be involved.²⁶²

Varia

Other Documents Relating to the Sale of Priesthoods. A bottom part of a stele from Miletus, *LSAM* 44, dated to ca. 400 B.C. and thus the earliest surviving inscription relating to the sale of priesthoods, collectively prescribes sacrificial prerogatives for bought offices.²⁶³ An inscription

²⁵⁸ The clause is somewhat puzzling. See Segre 1937, 94–95, 101–104; Sokolowski *LSAM* pp. 171–172.

²⁵⁹ For the *splanchna* see below commentary on 11.14; cf. commentary on 21.7–9.

²⁶⁰ In the present case, the comprehensive format is probably due to the cult of Artemis of Perge being newly-instituted at Halicarnassus (cf. Segre 1936, 827). The actual introduction of the cult is not discussed here and could have been dealt with elsewhere.

²⁶¹ These have been conveniently sorted by Parker and Obbink 2000, 423–429.

²⁶² *Isr.Cos* ED 145 is particularly noteworthy for the festival-pertinent information. *LSAM* 49 from Miletus (the priesthood of the People of Rome and Roma) is an example of a distinctively comprehensive contract elsewhere.

²⁶³ Cf. Puttkammer 1912, 6; Segre 1936, 824; Parker and Obbink 2000, 422 n. 16. I find the interpretation (Sokolowski *LSAM* p. 117; Debord 1982, 336 n. 111), which makes τὰς ἱερ[ω]σύναις (line 2) cult prerogatives and the subject of ἐπ[ι]αγ[τ]ο[ι] (lines 1–2) those who bought the rights to them, less convincing (for τὰ ἱερεῶσυνα meaning ‘prerogatives’ see below commentary on 3.5).

from Cyzicus, *LSAM* 7, lists a number of sold priesthoods together with sums of public money to be dispensed to the priests. The extensive early-third-century B.C. *LSAM* 25 and the fragmentary fourth-century B.C. *SEG* XXXVII 921 from Erythrae are not sacred laws at all but rather lists of sales of priesthoods, recording the transactions and the amounts paid.²⁶⁴

*Cataloging Priests.*²⁶⁵ Catalogs of priests like the one following the oracle in the Heracleian *SEG* XL 956²⁶⁶ are common enough. The corpus includes two documents which govern the composition and publication of such lists: a ca. 100 B.C. extract of a decree of the Rhodian state, *LSCG* 138,²⁶⁷ and a 21 B.C. decree from Halasarna, *LSCG* 174, followed by a list.

Other Religious Officials

The corpus includes only a few documents which in their entirety regulate the function of cult officials other than priests. A rather fragmentary 181 B.C. Delian decree, *LSS* 52, treats the office of the *neokoros* in an unknown sanctuary.²⁶⁸ Prerogatives are specified in connection with certain sacrifices (B 1–10), and eligibility for the office and allotment mechanism through which it was acquired are evidently discussed (B 15–20).²⁶⁹ The first (ca. 183/2 B.C.) of two decrees of the Piraeus *Orgeones* of the Mother, *LSCG* 48, empowers the priestess, appointed each year by allotment, to appoint a former priestess as ζάκορος (temple attendant) to assist her with cult performance during her year of office; no one is to be appointed twice before a full cycle of former priestesses has been completed. The second decree (ca. 175/4 B.C.) commends the former priestess, Metrodora, for her performance as a *zakoros*, honoring

²⁶⁴ See lately Dignas 2002, 32–33.

²⁶⁵ See Nilsson II³ 80–81.

²⁶⁶ See above p. 47.

²⁶⁷ V. Gabrielsen, 'The Synoikized *Polis* of Rhodes,' in P. Flensted-Jensen, T. Heine Nielsen, and L. Rubinstein (eds.), *Polis and Politics: Studies in Greek History Presented to Mogens Herman Hansen on his Sixtieth Birthday, August 20, 2000*, Copenhagen, 177–205 at 194.

²⁶⁸ For the date and for a discussion see P. Bruneau, *Recherches sur les cultes de Délos à l'époque hellénistique et à l'époque impériale*, Paris, 1970, 502–503.

²⁶⁹ Regarding *neokoroi* cf. also the decree from Amyzon, *Amyzon* no. 2 (below Appendix b 1.1), which might be considered for inclusion in the corpus (cf. next note).

her with the post for life.²⁷⁰ *LSS* 121,²⁷¹ a late document from Ephesus entitled κεφάλιον (summary) νόμου πατρίου—it includes, in fact, two parts—dated to the late second or third century A.D., first enumerates cult duties to be performed by the *prytanis*, and also elaborates upon related duties of the *hierophant*; the second part is concerned with prerogatives mentioning additional cult personnel.

Cult Performance

The performance of cult lies in the background or even stands in the foreground in many of the documents reviewed in the previous sections; one might even be tempted to say, at least to an extent, that it is almost by definition the main concern of sacred law, other issues being treated with a view toward facilitating it.²⁷² Here, we ought, however, to review documents which govern the performance of cult directly. Most of these documents contain single or multiple sets of regulations governing the performance of single actions even when these are collected and published together.²⁷³ Such regulations tend to be short and laconic, containing only the information necessary for a correct performance of the actions they govern. Even the few sets of regulations which govern complex rituals are not much different in this respect: they list the actions, which, performed in a sequence, constitute a ritual, and pay only the minimum necessary attention to the details of individual actions.

The variety of issues reviewed in this section is considerable. The most substantial group of documents deals with sacrifice. To these should be added documents which are related to sacrificial activity by regulating the sale of sacrificial meat and skins and participation in cult. Very few other issues are treated separately and they are reviewed here under the subheading of *varia*. A discussion of the small but distinct group of documents governing funerary rites and mourning fol-

²⁷⁰ See Sokolowski *LSCG* pp. 89–90; Mikalson 1998, 203; N.E. Jones, *The Associations of Classical Athens: The Response to Democracy*, New York/Oxford, 1999, 265. Cf. the decree from Amyzon, *Amyzon* no. 2, regarding conferring the office of *neokoros* of Artemis, listed below Appendix B 1.1. Though from a cult performance point of view this inscription might not be considered significant enough for inclusion in the corpus, it is to an extent comparable to *LSCG* 48 or to *LSAM* 78.

²⁷¹ See A.L. Connolly in *NewDocs*. IV, 106–107.

²⁷² Cf. above p. 4.

²⁷³ Notably, but not only, in the case of sacrificial calendars.

laws. Attention is then directed to cathartic regulations, or rather the one document belonging to this small group of poorly-preserved documents that allows a discussion, the cathartic code from Cyrene. A few documents focusing on cult finance are then reviewed. This section ends with a review of cult foundations and documents of religious associations. These can be rather comprehensive and may discuss various issues pertaining to cult management alongside cult performance. Though documents governing the performance of festivals and ceremonies belong here too, they form a distinct group and are so reviewed separately. As usual, the nature of the evidence sometimes prevents absolute classification.

Regarding form, in many of the cases the identity of the body issuing sacrificial regulations depends upon inference. Some of these regulations may well be official, but, even so, they very seldom present themselves as such. This is not the case with documents dealing with attendant matters, namely the sale of sacrificial meat or skins, and participation in cult. The few funerary regulations which have reached us are without fail legislative acts. The cathartic code of Cyrene, *LSS* 115, doubtless an official document, is presented as an oracular response. As for foundations, they are represented in the corpus by either the foundation documents themselves or by enactments. The origin and genre of financial documents and of documents belonging to religious associations can usually be determined, depending upon the state of preservation, though it may involve inference made on the basis of content.

Sacrifice

Information about Greek sacrificial practice in sacred law does not necessarily come from sacrificial regulations, i.e. regulations which simply prescribe or authorize an act of sacrifice. Priesthood regulations are often explicit about the distribution of the parts of the sacrificial victim.²⁷⁴ Festival regulations can also be revealing in this respect as they may prescribe, sometimes in great detail, rules pertaining to the victims and the distribution of their meat among officials and the general public.²⁷⁵ Sacrificial regulations tend, on the other hand, to be laconic, geared toward the act itself rather than dictating the details of performance. Ordinarily they are not concerned with anything which can

²⁷⁴ See above pp. 42–43.

²⁷⁵ See below p. 100.

be taken to be common practice but rather highlight modifications or deviations from it. Special information is given to the extent that it is religiously desirable;²⁷⁶ when it is not given, there is little reason to suppose that it is desirable. For example, if the type, age, sex, or color of a victim is specified, it is important; otherwise, we may assume that any victim can be offered or, possibly, that the identity of the victim is well known. When consumption of sacrificial meat on the spot is prescribed, it means that it is religiously desirable; when it is not prescribed, there is reason to assume that meat may be taken away.²⁷⁷

Sacrificial regulations can be classified according to different parameters. One can distinguish, for example, between public and private sacrifices or between sacrifices in which the victim is eaten and those in which it is destroyed. Here we use frequency as a basic parameter, distinguishing between sacrifices performed on a given date and those which are not. In the documents assembled in the corpus of Greek sacred law, sacrifices belonging to the second group may be offered by private individuals or by the public; those belonging to the first are usually not private.²⁷⁸ On the whole, periodic sacrifices may be assembled and listed consecutively together to form a calendar or prescribed individually at the place of performance. Sacrifices which can be performed as wished or as needed are commonly handled in regulations published at the place where they are to be performed.

Undated Sacrifices

The simplest type of sacrificial regulations are inscriptions, commonly short, published at the place where the sacrifice is to be performed, sometimes even inscribed on altars, indicating that offerings can or should be made. Where the motive or occasions are not indicated, the language uninformative, and the cultic context unknown, it may be difficult to say whether they merely provide a venue for the performance of sacrifice or whether sacrifice is actually prescribed.

The first-century A.D. *LSCG* 54 from Attica,²⁷⁹ urges the farmers and neighbors to sacrifice where it is allowed (ἤι θέμις) in a sanctuary of Asclepius and Hygieia, as long as two rules are observed: the founder

²⁷⁶ Jameson's 1997 expression.

²⁷⁷ Cf. below p. 100.

²⁷⁸ Cult associations are a notable exception; see below pp. 86–89.

²⁷⁹ Mentioned above p. 13.

of the sanctuary and the priest must receive their assigned share in the sacrifice, and the meat must not be carried away. This prohibition is encountered in this type of regulation elsewhere,²⁸⁰ as in no. 24 below from Lissos, appended to a dedication inscribed on the base of a statue of Asclepius, encouraging anyone who wishes to sacrifice, as long as the skin is left for the god and the meat of the victim is not taken away. It is significant that in both cases, as in the foundation of Xenokrateia, *LSS* 17A,²⁸¹ no reference is made to the animal; its choice is evidently left to the discretion of the worshippers. Had this not been the case, the choice would have been limited, as it is in a number of comparable regulations.

An animal may be prescribed, as a goat is to Apollo in *LSCG* 170 (Isthmus; third century B.C.); a bovine or a goat (after which the text breaks off) to Dionysus in *LSS* 67 (Thasos; fourth century B.C.); particular animals may also be prohibited. The choice of animal evidently depends on the taste and sensibilities of the recipient and the cultic context.²⁸² Goats and pigs are among the most commonly prohibited victims.²⁸³ The first (**A**) of the two early-fifth-century B.C. sets of regulations from the so called Passage of the Theoroi near the Agora of Thasos, *LSCG* 114, inscribed on a relief depicting Apollo and the Nymphs, allows the worshipper to sacrifice to them any animal, either female or male, except a sheep and a pig;²⁸⁴ the second set (**B**), inscribed on one of two reliefs depicting Hermes and the Charites, forbids the sacrifice of a goat and a pig to the Charites.²⁸⁵ Similarly, the second-century *LSCG* 126 from Mytilene allows anyone who wishes to offer on the altar of Aphrodite Peitho and Hermes any victim except a pig and any bird, at which point the text breaks off; a particular kind of bird was probably named and excluded.²⁸⁶ Again on Thasos the laconic second-century

²⁸⁰ See commentary on 16.6 below.

²⁸¹ See above p. 35.

²⁸² Cf., however, below n. (329).

²⁸³ For no goats see also *POxy.* XXXVI 2797.6 with L. Robert, 'Sur un decret d'Ilion et sur un papyrus concernant des cultes royaux,' *American Studies in Papyrology* 1, 1966, 175–211 (= *Opera Minora Selecta* VII, Amsterdam, 1990, 599–635) at 192–210.

²⁸⁴ Paian chanting is also prohibited and, together with the use of the verb *προσέειναι*, 'to sacrifice beside/ in addition,' it might indicate that the sacrifice is performed in connection with another sacrifice or even a different activity: Sokolowski's commentary *LSCG* p. 208 (for dependent sacrifices see below).

²⁸⁵ For the monument and the problems of its significance see Y. Grandjean and F. Salviat, *Guide de Thasos*, Paris, 2000, 82–87.

²⁸⁶ Ziehen *LGS* II pp. 307–308.

B.C. *LSS* 73 simply says that it is not allowed (that is, to sacrifice) a goat and a pig to Peitho;²⁸⁷ goat alone is forbidden in *LSS* 74, the recipient being Hera Epilimnia. On Delos Semitic divinities show similar sensitivities. The second-century B.C. inscribed altar *LSS* 55 dedicated to Zeus Ourios and Astarte Palaestina, also known as Aphrodite Ourania, excludes goats, pigs, and female bovines. The altar was dedicated by a certain Damon from Ascalon, after he had been saved from pirates.²⁸⁸ The sacrifice of goats and pigs is similarly prohibited on another altar from Delos, *LSS* 58 (*I.Délos* 1720; ca. 100 B.C.), dedicated by another Ascalonite²⁸⁹ to Poseidon of his native city.²⁹⁰ Goats were evidently a problem for Heracles and Hauronas, the gods of the neighboring Palestinian city of Iamnia, to judge from the prohibition to sacrifice them in the contemporary *LSS* 57 (second century B.C.).²⁹¹

Divinities may have other sensibilities too. A late-fifth-century inscription from Elatea, *LSCG* 82, does not restrict the choice of victim sacrificed at a sanctuary of the Anakes but prohibits the presence of women. Women are also excluded in the most substantial individual set of sacrificial prohibitions, the mid-fourth-century *LSS* 63 from Thasos, which forbids the sacrifice of goats and pigs to Thasian Heracles,²⁹² and lists three restrictions pertaining to the distribution of the meat that have been variously interpreted.²⁹³ Such prohibitions, whether regarding animals, participants in the sacrifice, or consumption of the meat, attempt to prevent a breach of what is religiously correct in a given cultic context.²⁹⁴ In this they are comparable to prohibitions, which control entry into sanctuaries and aim at protecting the sacred space from pollution by preventing pollution from reaching it in the first place.

²⁸⁷ Πειθοί αἶγα οὐ | δὲ χοῖρον οὐ θέμι[ις].

²⁸⁸ *LSS* omits the dedication; see *I.Délos* 2305. See P. Bruneau, *Recherches sur les cultes de Délos à l'époque hellénistique et à l'époque impériale*, Paris, 1970, 347, 474.

²⁸⁹ The banker Philostratus, who was naturalized in Naples: *I.Délos* 1724.

²⁹⁰ See Bruneau locc. cit.

²⁹¹ See Bruneau *ibid* 475. One recalls the dispute in Aristophanes *Ach.* 792–795 over the prohibition to sacrifice pigs to Aphrodite, which is enough to show that such prohibitions were not as geographically restricted as the epigraphical evidence might be thought to suggest.

²⁹² Cf. the reference to women in the fragmentary *LSAM* 42, which also refers to Heracles. On women and gender differences in cult regulations see in general Cole 1992.

²⁹³ See recently Scullion 2000.

²⁹⁴ I follow in this H. Seyrig *BCH* 51, 1927, 197.

Sacrificial Tariffs. The first-century B.C. *LSS* 72 from the agora of Thasos requires those offering sacrifice to the local athlete, Theogenes,²⁹⁵ to pay no less than an obol into the *thesauros* (treasury box). The money collected therein would ultimately be used for a dedication or other work for Theogenes. Reluctance to pay would give rise to religious scruples. Similarly, *LSS* 86 from the acropolis of Lindus (ca. A.D. 200) requires worshippers (who must be of good conscience), sacrificing or consulting the oracle at the 'many-columned temple' (a minor structure nevertheless),²⁹⁶ which Seleucus constructed for Psythyros, to pay a drachma; the money paid is to be used each year for the maintenance of the temple of Athena. In both cases payments stand at a flat rate. Payment according to a differential scale is required, sometimes alongside specific parts of the victim, in a number of other documents, commonly depending upon the size and/or age of the animal. Such documents are called sacrificial tariffs. Though most Greek tariffs constitute sections in priesthood regulations, a few independent documents survive.²⁹⁷ *LSCG* 125 from Mytilene (second century B.C.) envisions the sacrifice of two different animals. The first is unknown; the second is a hare. Specific parts are required to be placed on the cult table and sums (now lost) to be put in a *thesauros*. The destination of the money is unknown. Some tariffs undoubtedly governed independent sacrifices offered as one wished, but, as the Lindian *LSS* 86 suggests, sacrifices regulated in tariffs may depend upon a different activity.²⁹⁸ The lack of context makes certain cases indecisive: *LSS* 108 (Rhodes; first century A.D.) opens with cathartic prescriptions²⁹⁹ and continues with a short tariff for the offering of bovines, other quadrupeds, and a rooster (lines 8–12) in sacrifices performed in an *adyton*³⁰⁰ in a sanctuary and seems connected to some other activity performed at this place. The

²⁹⁵ See J. Pouilloux, 'Théogénès de Thasos... quarante ans après,' *BCH* 118, 1994, 199–206; cf. Y. Grandjean and F. Salviat, *Guide de Thasos*, Paris, 2000, 73–76.

²⁹⁶ See Morelli 1959, 179.

²⁹⁷ See *LSCG* 45.4–6; *LSCG* 88 (the sums are thought to be paid for the animals rather than as sacrificial fees: Sokolowski's commentary); *LSCG* 163.17–21; *LSS* 110; *LSAM* 12 II; 22.10–11, cf. 25, 27; 73.29–32; *SEG* XLVII 1638.10–11; *Iscr.Cos* ED 216 B 2–8; Parker and Obbink 2000, no. 1.10–12; idem 2001, no. 5.6–9. Cf. below no. 11. These sacrificial tariffs are to be distinguished from the Delphic *pelanos* tariffs, governing cult fees paid by specific cities and their inhabitants; see *LSS* 38 A 25–32 (*CID* I 7); 39 (*CID* I 8), 41.8–12 (*CID* I 13); cf. *CID* I 1; for these documents cf. above p. 13.

²⁹⁸ Cf. *Dependent Sacrifices* immediately below.

²⁹⁹ Discussed above p. 17.

³⁰⁰ See commentary on 23 A 22 below.

most extensive sacrificial tariff is not Greek but Punic. It was discovered in Marseilles and therefore came to be known as the Marseilles Tariff; the original provenance is, however, probably Carthage, where fragments of other tariffs were subsequently found. A text and a minimalist translation are given in Appendix A below. For a Latin tariff see the fragmentary inscription from Rome, *CIL* VI 820 (= *ILS* 4916).

Dependent Sacrifices. The motive for many of the sacrifices discussed so far is unknown and might vary considerably. Nevertheless, most of these sacrifices seem to have been performed at will, at the discretion of those offering them and for their own motives; together with an ensuing sacrificial meal they also appear to have constituted a self-contained event.³⁰¹ Such sacrifices are to be distinguished from sacrifices which might have been performed as needed or wished but which were required as a stage in connection with a specific cult activity—for the most part, oracular consultation—or, at the very least, in a sequence in which a preliminary sacrifice preceded a main one. Such sacrifices often involve, in one stage or another, non-blood offerings, mainly cakes.³⁰²

A fragmentary decree from Lebadeia, *LSCG* 74, surviving in conflicting transcriptions, prescribes the offering of ten cakes (called εἰλύται) alongside the payment of ten drachmas before consulting the oracle of Trophonius. Three, if not four, sacred laws can be shown to govern pre-incubation sacrifices in the cult of Asclepius. A fourth-century B.C. document from Epidauros, *LSS* 22,³⁰³ does not prescribe the sacrifice but rather the payment for items needed for the προθύσις³⁰⁴—in all probability a preliminary sacrifice offered before incubation—including half an obol for firewood needed for the sacrifice of a suckling animal and an obol for firewood for the sacrifice of a full-grown animal.³⁰⁵ No. 13 below from Amphipolis (second half of the fourth century B.C.) is very fragmentary and might be taken to regulate various sacrifices in

³⁰¹ Besides the sacrificial tariffs just mentioned, *LSCG* 114 A is possibly a notable exception (above n. 57). The laconic character of the documents renders the validity of these observations relative.

³⁰² On cakes see below commentary on 23 B 3.

³⁰³ More complete text in W. Peek, *Inchriften aus dem Asklepieion von Epidauros* (*AbhLeip* 60.2) 1969, no. 336.

³⁰⁴ See A.B. Petropoulou, 'Prothesis and Altar: A Case Study,' in R. Étienne and M.-Th. le Dinahet (eds.) *L'Espace sacrificiel dans les civilisations méditerranéennes de l'antiquité*, Paris, 1991, 25–31.

³⁰⁵ Cf. *LSS* 7 (*IG* I³ 129) envisioning the provision of firewood (alongside a payment?) for the sacrifice of a suckling pig, offered for purification in an unknown context.

a sanctuary of Asclepius. The references to sacrifice, payments, and incubation suggest that pre-incubation sacrifice must at least be one of them.

The most revealing document is *I.Perg* III 161 from the Asclepieum at Pergamum. It is a general code of sorts addressing prospective incubants,³⁰⁶ both new and returning patients, designed to give them an idea of the procedure they are about to undergo by outlining the rituals and enumerating requirements. The comprehensive format should not conceal the basic similarity to individual regulations discussed above. The law does not dictate the details of the actions but rather highlights the most essential points. It has survived in two fragmentary copies, dated on the basis of letter-forms to the second century A.D. From the last two lines (35–36) of the more extensive one (A), discovered in the street leading to the sanctuary's propylon, we learn that the stone was dedicated by Claudius Glycon when he held the office of *hieronomos* ([^{ca.} 2 K]λώδιος Γλύκων | [ιερ]ονομῶν ἀνέθηκεν).³⁰⁷ The regulations themselves are likely to be quite a bit earlier. One doubts very much, however, that they were originally conceived as a comprehensive code. The document is rather a compilation of rules and regulations prevailing at the sanctuary, some of which were published through the years at locations within the sanctuary where single actions were performed.³⁰⁸ Whether the compilation was done in connection with the present publication or the dedication consisted in publishing an updated version of a pre-existing document is hard to say.³⁰⁹ Lines 1–23 of the more substantial fragment (A) read:

 [- -----] καὶ τραπεζούσθω σκ[έ]-
 [λος δεξιὸν κ]αὶ σπλάγχνα κα[ι] λαβὼν ἄλλον στέφανον ἐλάας π[ρο]-
 [θυέσθω Διὶ] Ἀποτροπαίωι πόπανον ῥαβδωτὸν ἐννεόμφαλον καὶ ^{vac.}
 4 [Διὶ Μειλιχίω]ι πόπανον ῥαβδωτὸν ἐννεόμφαλον καὶ Ἀρτέμιδι [ι
 [. . ^{ca.} 7 . .] καὶ Ἀρτέμιδι Προθυραίαι καὶ Γῆι ἐκάστηι πόπανον ^{vac.?}
 [ἐννεόμφ]αλον. ^{v1/2} ταῦτα δὲ ποιήσας θυέτω χοῖρον γαλαθηνὸν ^{vac.}
 [τῶι Ἀσκλη]ηπιῶι ἐπὶ τοῦ βωμοῦ καὶ τραπεζούσθω σκῆλος δεξ[ι]-
 8 [ὸν καὶ σπ]λάγχνα. ἐμβάλλετω δὲ εἰς τὸν θησαυρὸν ὀβολοὺς τρεῖς[ι].

³⁰⁶ Rather than cult officials; see F. Sokolowski, 'On the New Pergamene *Lex Sacra*,' *GRBS* 14, 1973, 407–413.

³⁰⁷ The praenomen is obviously lost in the lacuna; see M. Wörle's commentary, *I.Perg* III p. 190.

³⁰⁸ *LSCG* 21 from the Piraeen Asclepieum discussed immediately below suggests such a process.

³⁰⁹ See Wörle's commentary, pp. 169–170, 188. For sacred law dedications cf. below p. 173 n. 12.

- [εἰς δὲ τὴν] ἐσπέραν ἐπιβαλλέ[σ]θω πόπανα τρία ἐννεόμαφαλα,
[τούτων μὲ]ν δύο ἐπὶ τὴν ἔξω θυμέλην Τύχη καὶ Μνημοσύνη, ^{vac.?}
[τὸ δὲ τρίτ]ον ἐν τῷ ἐγκοιμητήριω Θέμιδι. ^v ἀγνεύτω δὲ ὁ ^{vac.}
12 [εἰσπορευ]όμενος εἰς τὸ ἐγκοιμητήριον ἀπὸ τε τῶν προειρημέ- ^{vac.?}
[νων πάν]των καὶ ἀφροδισίων καὶ αἰγείου κρέως καὶ τυροῦ κα[ι]
[. . . ^{ca. 7} . . .] IAMIDOS τριταῖος. ^{v1/2} τὸν δὲ στέφανον ὁ ἐγκοιμώμενος
[ἀποτιθέμ]εγος καταλειπέτω ἐπὶ τῆς στιβάδος. ^v ἐὰν δὲ τις βοῦ-
16 [ληται ὑπέρ] τοῦ αὐτοῦ ἐπερωτᾶν πλεονάκας, προθυέσθω χοῖρον[v],
[ἐὰν δὲ καί] ὑπὲρ ἄλλον πράγματος ἐπερωτᾶι, προθυέσθω χοῖρον[v]
[ἄλλον κατὰ] τὰ προγεγραμμένα. εἰς δὲ τὸ μικρὸν ἐγκοιμητήριον
[ὁ εἰσιὼν ἀγ]νείαν ἀγνεύτω τὴν αὐτήν. ^{v1/2} προθυέσθω δὲ Διὶ Ἀποτ[ρο]-
20 [παίωι πόπ]ανον ῥαβδωτὸν ἐννεόμαφalon καὶ Διὶ Μειλίχιω πόπ[α]-
[νον ῥαβδω]τὸν ἐννεόμαφalon καὶ Ἀρτέμιδι Προθυραία καὶ Ἀρτέμ-
[ιδι . . . ^{ca. 6} . . .] καὶ Γῇ ἐκάστη πόπανον ἐννεόμαφalon. ἐμβαλλέ-
[τω δὲ καί] εἰς τὸν θησαυρὸν ὀβολοὺς τρεῖς. περιθυέσθωσαν
24 [δὲ ἀλφίτο?] ³¹⁰ μέλιτι καὶ ἐλαίῳ δεδευμένοις καὶ λιβανωτῶι
[πάντες οἱ θ]εραπεύοντες τὸν θεὸν ἐπόμενοι τῷ ἱερεῖ καὶ ΙΕ . ^(vel vac.?)
[. . . ^{ca. 9} . . .] . ^{v1/2} εἰς δὲ τὴν ἐσπέραν ἐπιβαλλέσθωσαν οἱ τε ΠΡΟ . ^(vel vac.?)
[. . . ^{ca. 8} . . .] εἰς ³¹¹ τὸ ἐγκοιμητήριον καὶ οἱ περιθυσάμενοι πάν- ^{vac.}
28 [τες πόπα]να τρία ἐννεόμαφαλα Θέμιδι, Τύχηι, Μνημοσύνηι ἔ- ^{vac.?}
[κάστηι πό]πανον.

[- - -] and on the cult table he shall put the right leg and the *splanchna*.
(2) And, having taken another olive wreath, he shall offer a preliminary
sacrifice of a nine-knobbed, ribbed *popanon* to Zeus Apotropaïos, a nine-
knobbed, ribbed *popanon* to [Zeus Meilichios] and to Artemis [- - -] and
to Artemis Prothyraia and to Ge a nine-knobbed, ribbed *popanon* each.
(6) Having done so, he shall sacrifice a suckling pig to Asclepius on
the altar and put the right leg and the *splanchna* on the cult table. (8)
He shall put three obols in the *thesauros*. (9) In the evening he shall put
three nine-knobbed *popana*, two [of which] on the outer *thymele* (sacrificial
hearth) for Tyche and Mnemosyne and the third in the *enkoimeterion* for
Themis. (11) Whoever enters the *enkoimeterion* shall be pure from all the
above mentioned (sources of pollution) and from sexual intercourse, goat
meat and cheese, and [- - -] (on) the third day. (14) The incubant shall
put away the wreath and leave it on the straw mat. (15) If someone
wishes to consult about the same (ailment) several times, he shall offer
a preliminary sacrifice of a piglet. If he consults about a different matter,
he shall offer a preliminary sacrifice of [another] piglet according to what
has been written above. (18) Whoever enters the small *enkoimeterion* shall
keep the same purity. He shall offer a preliminary sacrifice of a nine-
knobbed, ribbed *popanon* to Zeus Apotropaïos, a nine-knobbed, ribbed
popanon to Zeus Meilichios and to Artemis Prothyraia and to Artemis [-
- -] and to Ge a nine-knobbed *popanon* each. He shall put three obols
in the *thesauros*. (23) [All of] those attending(?) the god shall sacrifice

³¹⁰ Sokolowski op cit. (? adiecī): [πελανο(?)]ῖς Habicht (*I.Perg.*).

³¹¹ προ|[θυσάμενοι εἰς] Würle dubitanter (*I.Perg* III pp. 183–184 n. 82).

around(?) with [barley?] moistened with honey and olive oil and with frankincense following the priest and [- - -]. (26) In the evening those who [have performed preliminary sacrifice?] in(?) the *enkoimeterion* and all those who have sacrificed around(?) shall put three nine-knobbed *popana* to Themis, Tyche, (and) Mnemosyne, a *popanon* each.³¹²

Reconstruction of the rituals cannot concern us here. We should note, however, that the verb *προθύεσθαι* is used in this inscription both for a subordinate offering before a main one (so in lines 2–8) and for the entire sacrificial sequence before incubation (so evidently in lines 15–18).³¹³ Whether *προθύεσθαι* and *περιθύεσθαι* in lines 19 and 23 are parallel to *προθύεσθαι* and *θύειν* of lines 2–3 and 6 is a more complex question, as are the significance of *περιθύεσθαι* and the identity of the οἱ θεραπεύοντες τὸν θεόν.³¹⁴ None of the sacrificial procedures prescribed is independent, however; the sacrifices are not an end unto themselves but are performed as an essential stage in a sequence calling for preliminary offerings on the way toward a specific end, incubation.

The role of cakes in these preliminary sacrifices is noteworthy. A number of Athenian documents originating from the Piraeus and the city Asclepiea prescribe comparable cake offerings. *LSCG* 21 from the Piraeus Asclepieum bears different texts, inscribed on the four sides of a single block (numbered **A**, **B**, **C**, and **D**) at different times during the fourth century B.C.,³¹⁵ it therefore allows some insight into the realistic need to facilitate cult performance and maintain proper practice, combined, perhaps, with developments in the cult, which underlie the formation of an inscribed cultic code. **A** lines 1–10 date to the early fourth century B.C. The opening lines, **A** 1–3, read: Θεοί. | Κατὰ τὰδε προθύεσθα | ι;³¹⁶ the following lines, **A** 3–10, list offerings of *popana* to a number of divinities associated with Asclepius.³¹⁷ **A** 11–17, added somewhat later in the century, record a dedication by the priest of Asclepius, Euthydemos of Eleusis,³¹⁸ meant to facilitate the offering of *popana*, as it consisted of steles (now lost) bearing graphic representations of these cakes

³¹² Instructions for thanksgiving offering of an animal and for payment for the cure follow.

³¹³ Cf. on this Wörle *I.Perg* III pp. 172–173.

³¹⁴ For possible answers see Wörle *I.Perg* III 182–184 and Sokolowski's article.

³¹⁵ Sokolowski *LSCG* p. 51; Guarducci 1967–1978, IV, 15.

³¹⁶ Gods. The preliminary sacrifices shall be performed as follows.

³¹⁷ (Apollo) Maleates, Hermes, Iaso, Akeso, and Panakeia (daughters of Asclepius), The Dogs, and The Dog-Leaders.

³¹⁸ The father of Moirokles of no. 2 below.

which were placed near the altars on which they would be offered. **B**, **C**, and **D** are still later. **B** 18–25 list more offerings of cakes (not *popana* this time) to Helios and Mnemosyne; **B** 26–28, **C**, and **D** prohibit the libation of wine on altars which evidently flanked the inscribed block. The motive for these preliminary offerings is typically not indicated. They have been interpreted at different times as pre-incubation offerings or as preliminary to an animal sacrifice to Asclepius.³¹⁹ From the early fourth-century B.C. decree found at the Piraeus, *LSS* 11 (= *IG* II² 47.22–39; the upper part includes an inventory), Euthydemos is known to have formulated *προθύματα* to be offered (at public expense) perhaps before animal sacrifice to Asclepius on the occasion of a festival.³²⁰ There is no certainty, however, that these *προθύματα* are identical with the ones mentioned in *LSCG* 21,³²¹ which, whether followed by an animal sacrifice or not, could still be offered by individuals before incubation.

Cake offerings for a number of divinities are also prescribed on a group of small altars, *LSCG* 22–27 (fourth-third centuries B.C.), most, if not all, of which are thought to have originated either in the Piraeus Asclepieum or the city Asclepieum on the south slope of the Acropolis.³²² The divinities receiving the cakes, some of whom are present in the Pergamene and Piraeus regulations,³²³ appear either as indirect objects in the dative or as owners of the altars in the genitive.

A comprehensive document from Erythrae, *LSAM* 24 (first part of the fourth century B.C.), regulates sacrifices offered on different occasions to Asclepius and his sanctuary-mate, Apollo, by both private individuals and the public. The document is inscribed on both sides of one stele which is damaged above. Preliminary sacrifices are regulated here too, private preliminary sacrifice being prohibited during the festival (A 27–28). The offering of sacrifice after incubation or following a vow is

³¹⁹ See e.g. Ziehen *LGS* II p. 71; Sokolowski *LSCG* p. 51; Edelstein and Edelstein 1945, II, 186–187; M. Wörrle *I.Perg* III 171 n. 1, 173–174; J.D. Mikalson, 'Prothyma,' *AJP* 93, 1972, 577–583 at 580–581; Guarducci 1967–1978, IV, 16–17; Parker 1996, 182.

³²⁰ I.e. if the *προθύματα* and *ἡ ἄλλη θυσία* are offered on the same occasion, where meat distribution is held (lines 10–16), which is not necessarily mandatory.

³²¹ *Contra*: Mikalson loc. cit. (above n. 319).

³²² One recalls the incubation scene in Aristophanes' *Plutus* where a priest is scouring the altars and tables for leftover cakes; cf. below commentary on 23 B 3.

³²³ The Moirai (*LSCG* 22), Artemis (*LSCG* 23; an undecided case), Heracles (*LSCG* 24), Pythian Apollo (?; *LSCG* 25), Mnemosyne (*LSCG* 26); the recipient is missing in *LSCG* 27.

to be accompanied by a paian, which is, quite remarkably, dictated, to be first chanted three times around the altar of Apollo, when the divine portion is put on it.³²⁴

Periodic Sacrifices

*The Sacrificial Calendar.*³²⁵ Sacrificial calendars are among the earliest and latest documents in the corpus of Greek sacred laws. The origins of calendars are relatively diverse. Alongside state calendars, we have deme calendars, the fourth-century Attic deme calendars forming a coherent group;³²⁶ the so-called Accord of the Salaminians, *LSS* 19, outlines the calendar of a genos;³²⁷ *LSAM* 39 from Thebes at Mycale seems to have belonged to a sanctuary serving a small pastoral community; the Roman Imperial specimen from Athens, *LSCG* 52, is probably a calendar of a cult association, to judge from the limited scope of the activities considered and their character.³²⁸

A typical entry in a sacrificial calendar includes the month, the recipient, and the type of victim to be offered;³²⁹ the date within the month may or may not be indicated. This basic form is recognizable in the earliest calendar known to me, *Corinth VIII* 1, 1 (*IG IV* 1597) dated to around 600 B.C. (Figures 1–2):³³⁰

³²⁴ For placing the divine portion on the altar cf. below commentary on 21.7–9.

³²⁵ See the following (an asterisk (*) signifies documents which strictly speaking might not be calendars but resemble calendars in format): Attica: *LSCG* 1; 2; 7; *10; 11 A; *LGS* II 15 A (*IG I* 238); *LSCG* 16, 17; *LSS* 9, 10; *SEG XLVII* 71 (state calendar); *LSCG* 18; 20; 52; *LSS* *18; 19.79–96; 132; below no. 1. Corinth: *Corinth VIII* 1, 1 (= *IG IV* 1597). Sparta: *LSCG* 62. Messenia: *LSCG* 64. Callatis: **LSCG* 90 (= *I.Kallatis* 47). Myconos: *LSCG* 96. Chios: *LSS* 130. Thera: **LGS* I 19 (= *IG XII* 3, 450). Crete: *LSCG* 146 (Gortyn); below no. 23 (Eleutherna). Cos: *LSCG* 151; *153; (Cos); 169 (Isthmus); 176 (Cos). Erythrae: **LSAM* 26 + *SEG XXX* 1327; **LSAM* 27. Thebes at Mycale: *LSAM* 39. Miletus: *LSAM* 41. Stratoneicea: **LSAM* 67. Miletupolis: *I. Kyz.* II 1. For *LSCG* 128, 165, and *LGS* I 15 see next subsection. One of the great losses for the corpus is *LGS* I 16 from Tegea (fourth century B.C.). The first line, the only one to survive, Νόμος ἱερὸς ἐν ἅματά πάντα ‘a sacred law for all the days’ i.e., as Prott notes, ‘of the year,’ probably implies that a cult calendar followed.

³²⁶ See commentary on no. 1 below.

³²⁷ For the calendar of a gymnasium from Cos, *LSCG* 165, see next subsection.

³²⁸ Cf. Prott *LGS* I pp. 12–13. For *LSCG* 128 see next subsection.

³²⁹ One should note—and this is especially pertinent to public sacrifice and calendar entries—that when a few animals are acceptable for a divinity, the final choice between them might not be always religiously meaningful and may sometimes depend on the scale of the occasion for sacrifice. This must be borne in mind when the evidence is tabulated for statistical purposes.

³³⁰ The arrangement of the text follows S. Dow, ‘Corinthiaca,’ *AJA* 46, 1942, 69–72.

ca. 600 a.

ΒΟΥΣΤΡΟΦΗΔΟΝ

Latus A	Φοινιχ[αίο - ^{dies(?)} - ^{nomen divinum} - ^{animal} -]	←
	[- ^{dies(?)} - ^{nomen divinum} - τέτο]ρεξ χο	→
	ἱφο[ι - - - - -]	←
Latus B	[- - - - -]ται	←
	κε Ν[- - - - -]	→
	h[- - - - -] ³³¹	←

In the month of Phoinikaios [on (date?); for (divinity)] four piglets.³³²

This basic formula is generally followed elsewhere though documents may vary considerably with respect to details.³³³ It may be accompanied by information regarding the victim, such as age, color, sex (a pregnant female might be required), or price, and by details regarding the performance of the sacrifice (such as burning the victim completely), the consumption (which may be required to be done on the spot), and the distribution of the meat; the occasion for the sacrifice may be identified,³³⁴ as may be the place of performance and the officiants; other pertinent information can be added, such as the prohibition against the participation of foreigners in the calendar of Myconos, *LSCG* 96.26. Some calendars are very thrifty, adding scarcely any such details, while others may be much more informative. The Attic deme calendars of the Marathonian Tetrapolis (*LSCG* 20) and of Erchia (*LSCG* 18) are common examples of non-informative calendars. The calendar of Myconos, *LSCG* 69, which on two occasions even states the motive for a sacrifice,³³⁵ and the Coan calendar *LSCG* 151 which, even in its fragmentary

³³¹ Latus A: The kappa is dotted in *Corinth* VIII 1, 1 but I doubt that any traces are now visible; following the last omicron *Corinth* VIII 1, 1 has a dotted iota; I could see only an incision which is not likely to belong to an intentional stroke. Latus B: The tau is put in brackets in *Corinth* VIII 1.1; a lower part of a vertical stroke is visible on the stone: *LSAG* 404 no. 18 has [- -]ς αι κ|ε μ[- - -] κτλ. For a non-joining fragment of this inscription see *SEG* XXVI 392. For a Corinthian inscription on a lead plaque, comparable to the present calendar in both contents and poor state of preservation, see *SEG* XXXII 359.

³³² In Attica piglet sacrifice *en masse* is mentioned in sacred laws in an Eleusinian context. See *LSCG* 20 B 44 (Marathonian Tetrapolis; three animals); *LSS* 18 A 31, B 27 (Paiania; two animals). Elsewhere see *LSCG* 65.68 (Andania; three χοίρισμοι; cathartic); *LSCG* 62.19 (Sparta; unknown number and context); 63.8 (Laconia; two animals for Demeter), *LSAM* 26.65 (Erythrae; two animals, unknown divinity).

³³³ For a representative example see the calendar of Thorikos, no. 1 below.

³³⁴ On this see next subsection.

³³⁵ Ὑπὲρ καρποῦ (for the crops) lines 16 and 25.

form, is still one of the cases in which a ritual is prescribed in relatively great detail, are often given as examples of informative calendars.³³⁶

The differences between detailed and concise calendars may to some extent depend upon the circumstances surrounding their publication. As it states clearly, the calendar of Myconos, *LSCG* 96 (ca. 200 B.C.), was occasioned by the island's synoecism, which involved a religious reform (lines 2–5). This calendar, in all likelihood the learned work of a professional committee—the work of Nicomachus on the revision of the state calendar in Athens in the last decade of the fifth century B.C. comes to mind³³⁷—reflects the reform in noting additional sacrifices—not an unlikely result of the consolidation of local cults and traditions—and changes in preexisting ones. The connection between political unification and the consolidation of individual cults is noted by Aristotle (*Politics* 1319b 24), and there is reason to believe that it contributed to the composition and publication of the calendar of Cos following the synoecism of 366.³³⁸ If the detailed format is a result of such circumstances, it should not necessarily be expected elsewhere, let alone from calendars of geographically limited civic bodies like the Athenian demes, with their decidedly local focus and relatively narrow scope.³³⁹

Some insight into the function of such calendars and the reasons underlying their publication can be found in the Accord of the Salaminians, *LSS* 19, the second part of which incorporates a sacrificial calendar carefully noting the prices of the victims (lines 84–93). These prices are said (lines 81–84) to be recorded to enable officials to estimate the sums they have to contribute for the sacrifices. Prices are similarly noted in the calendars of the Marathonian Tetrapolis and of Erchia. The Erchian calendar, comprising five different sets of sacrifices, even indicates the subtotal expenses. All three calendars could therefore be seen as financial rather than as religious documents. Expediting the management of cult finances is, however, not the end of the Accord of

³³⁶ The abundance of details in Coan official religious documents has been noted above (p. 52) in respect to priesthood regulations.

³³⁷ Cf. Dow 1953–1957, 21, 23–24.

³³⁸ See S.M. Sherwin-White, *Ancient Cos* (Hypomnemata 51), Göttingen, 1978, 292–293.

³³⁹ The revision of the Athenian state calendar, though conscious and expert work, had its own motives; see Dow 1953–1957; K. Clinton, 'The Nature of the Late Fifth-Century Revision of the Athenian Law Code,' in *Studies in Epigraphy, History, and Topography Presented to Eugene Vanderpool* (*Hesperia* Suppl. 19), 27–37; P.J. Rhodes, 'The Athenian Code of Laws, 410–399 B.C.,' *JHS* 111, 1991, 87–100. For Solon's calendar and its successors see also Parker 1996, 43–55.

the Salaminians but rather the means to an end: the document enabled the reconciliation between the two factions of Salaminians which interrupted the proper performance of cult, as indicated by the preamble to the calendar, ὅπως Σαλαμίνιοι τὰ ἱερὰ θύωσι αἰεὶ τοῖς θεοῖς καὶ τοῖς ἥρωσι κατὰ τὰ πάτρια³⁴⁰ (line 79; cf. 19–20, 24–27). The financial motive for the publication is therefore offset by religious motives. This is doubtless the case with the calendars of Erchia and the Marathonian Tetrapolis as well. Both do not merely list the victims and their prices. To keep the performance in line with custom, prerequisites of a purely religious value are noted.³⁴¹ The publication of these calendars makes the necessary information available to those responsible for cult performance; it has an added value in the way of accountability: like the publication of priesthood regulations, publication enables the worshippers to check the performance against the written record, establishing them as an interested party in the process and so contributing to the ultimate goal of the publication, that is, to ensure the proper performance of cult.

Festival Calendars. Generally speaking, a typical peculiarity of sacrificial calendars is their general lack of interest in the occasion for the sacrifice. Festivals may be named,³⁴² but we are commonly confronted with a great variety of unnamed sacrifices, the scope, character, and significance of which—doubtless obvious to the ancient audience—are now by and large a matter for inference drawn from the date, the type and size of the victim, and any additional information regarding performance.³⁴³ We have, on the other hand, a very small number of calendars which do not list sacrifices at all but rather occasions. For lack of a better term, they may be called festival calendars.³⁴⁴ *LSCG* 128 (Roman

³⁴⁰ In order that the Salaminians may keep sacrificing to the gods and the heroes according to the ancestral customs. Cf. Ferguson 1938, 43.

³⁴¹ The calendar of the Marathonian Tetrapolis, *LSCG* 20, prescribes an all black victim in B 18 and a pregnant victim in lines A 28, 43; B 9, 12, 48, 49. The calendar of Erchia, *LSCG* 18, prescribes, inter alia, color (A 9–10; B 17–18), wineless libations (A 41–43; B 19–20; Γ 24–25; 52; Δ 22–23; 45–46; E 14–15; Δ 63), a pregnant victim (Δ 19–20), and frequently forbids carrying sacrificial meat away. For prices and their significance in the state calendar (*LSCG* 17, *LSS* 10, *SEG* XLVII 71; *LSS* 9) see Dow 1953–1957. For the lists of sacrifices from Erythrae *LSAM* 26 + *SEG* XXX 1327 (first half of the second century B.C.) and probably *LSAM* 27 (early fourth century B.C.) see below p. 80.

³⁴² Though not necessarily with exact dating which may, in fact, not be needed, the festival being indicative in and of itself.

³⁴³ Cf. more generally Parker 1996, 50–55.

³⁴⁴ The regulations of the Attic deme Paiania, *LSS* 18 (*IG* I³ 250; 450–430 B.C.), listing offerings in connection with certain festivals, resembles a sacrificial calendar

Imperial period), now in the Louvre and generally ascribed to Dardanus in the Troad (though sometimes considered to have originated from Mytilene),³⁴⁵ reads:

 μηνὸς Δείου ⚭/ δ' ⚭, ἡ ἀνάβασις τῆς θεοῦ τῇ ζ',
 ἡ ὑδροποσία μηνὸς Ἰουλαίου νομηνία ⚭,
 ἡ πομπὴ ἐκ πρυτανείου ⚭ ι',
 4 τὰ νεώματα μηνὸς Ἀπολλωνίου ⚭ ιε',
 ἡ δύνις τῆς θεοῦ μηνὸς Ἡφαιστίου ⚭ δ',
 ἡ κατάκλησις μηνὸς Ποσιδείου ⚭ ιε'.
 κατὰ κέλευσιν τῆς θεοῦ Ἀριστίππος Ἀριστίππου
 8 ἐπέγραψα.

[- -] on the 4th of the month of Deios, the ascent of the goddess on the seventh; the *hydroposia* on the new moon of the month of Ioulaios; the procession from the prytaneion on the tenth; the *neomata* (breaking of fallow land) on the 15th of the month of Apollonios; the descent of the goddess on the 4th of the month of Hephaistios; the banquet on the 15th of the month of Posideios. I, Aristippos son of Aristippos, inscribed (this) at the command of the goddess.

The calendar, commonly taken to belong to an association dedicated to the cult of a goddess (probably Kore in one of her guises),³⁴⁶ does not list offerings but rather occasions. In this it is closer to Roman festival calendars³⁴⁷ than to Greek sacrificial calendars. The second-century B.C. calendar from Cos, *LSCG* 165, has a similar format and lists occasions relevant to a gymnasium. The Pergamene *LGS* I 17 (before 133 B.C.) reminds one of the A.D. 4–14 *Feriale Cumanum*³⁴⁸ as it seems to commemorate historical events.³⁴⁹

Calendar Extracts. A number of inscriptions appear to be extracts from a public calendar of sacrifices, published individually at the place where the sacrifices prescribed were to be performed. These inscriptions are referred to as calendar extracts. With virtually no exceptions,³⁵⁰ all

because of the preoccupation with offerings. Cf. *LSAM* 67 from Stratonicea (third century B.C.).

³⁴⁵ Sokolowski's commentary p. 224.

³⁴⁶ Prott *LGS* I p. 40; Sokolowski *LSCG* p. 224.

³⁴⁷ See G. Wissowa, *Religion und Kultus der Römer*², Munich, 1912, 2–3; M. Beard, J. North, and S. Price, *Religions of Rome*, Cambridge 1998, I, 5–6; II, 60–61.

³⁴⁸ A. Degraffi, *I. Italiae*, XIII, II 48.

³⁴⁹ Cf. also *LGS* I 27 which can hardly be considered a Greek sacred law. The same seems to hold true of the fragment dated to the Severan period, *Milet* VI 2, 944, which has not been listed in Appendix B below.

³⁵⁰ *LSCG* 133 (see next subsection); *IG* XII 5, 15.

are Rhodian, mostly Hellenistic, the earliest ones (*LSS* 89; cf. 88a) dating to the fourth century, i.e. after the synoecism of 408/7.³⁵¹ They are inscribed on comparatively small stones and comprise relatively few short lines, commonly listing the date or dates (though not the occasion), recipient divinities and victims, and naming the officiants who are to perform the sacrifices; additional information, mainly the requirement to consume sacrificial meat on the spot, may also be included; *LSS* 88–89 from Lindus excludes women. See *LSCG* 140, 141; *LSS* 87–89 (Lindus); *LSS* 94–97, 99–102, 104 (Camirus); *LSS* 110 (the Rhodian Peraea); cf. 16 below (Lindus); *LSS* 92 (Ialysus).³⁵² *LSS* 103 from Camirus (third century B.C.) prescribes sacrifice ὅκκα δέηι (whenever needed). The lack of a precise date may be explained by the function of the recipient, Zeus Hyetios (rain-giver): the sacrifice is to be performed in periods of drought.³⁵³

Other Periodic Sacrifices. *LSCG* 142 from Lindus and *LSS* 98 from Camirus look like calendar extracts but belong to private cults, and the same probably holds true of the Thera ca. 400 B.C. *LSCG* 133.³⁵⁴ Column A of the law from Selinus, no. 27 below (first half of the fifth century B.C.), prescribes quadrennial sacrificial rituals and considers repetition after a year and after two years. A fifth-century B.C. document from Thasos, *LSCG* 113, prescribes the performance of a sacrifice³⁵⁵ to Athena Patroia every other year; women are allowed to participate. A pentaeteric sacrifice is prescribed in the fifth-century B.C. *LSS* 30 from Thalamai in Laconia. The recipient, Zeus Kataibates,³⁵⁶ suggests that the sacrifice is offered at a place struck by lightning that might have killed the person whose name, Gaihylos, appears in the last line. The obscure and diversely restored epigram, which follows the heading ‘from an oracle of Hygieia and Asclepius’³⁵⁷ in the Athenian late *LSS* 16 (ca. first-

³⁵¹ For which cf. commentary on 16.3–4 below.

³⁵² The deme Pantoreis.

³⁵³ Morelli 1959, 146–147.

³⁵⁴ See commentaries ad locc.

³⁵⁵ The interpretation ἔρδεται τέλη (lines 2–4) is contested (e.g. Sokolowski ad loc.; Guarducci 1967–1978, IV, 12; *SEG* XXXV 956 (referring to C. Gallavotti *BollClass* 6, 1985, 46–49 which I was not able to consult)). Even if it is translated ‘perform ceremonies’ rather than ‘sacrifices,’ the ceremonies are likely to include sacrifice.

³⁵⁶ The descender. See below commentary on 1.10.

³⁵⁷ Ἐκ χρησμοῦ Ὑγίης καὶ Ἀσκληπι[οῦ]. F. Hiller von Gaertringen (‘Ein Asklepiosorakel aus Athen,’ *ARW* 32, 1935, 367–370) restored a complete hexameter: Ἐκ χρησμοῦ Ὑγίης καὶ Ἀσκληπι[οῦ] Ἡρακλέης τε].

second century A.D.), speaks (lines 2–4) of a mid-month wineless offering; much depends upon conflicting restorations.

Compulsory Sacrifices. A sizable stone from Cos, *LSCG* 168 (first century B.C.), broken above and below, contains a long list of persons of various professions who are required to perform sacrifice, notably tax farmers and persons of sea-related occupations. Comparable requirements appear in Coan sales of priesthoods.³⁵⁸ This phenomenon is not quite paralleled elsewhere, at least not on such a large scale. A preamble of a third-century B.C. Athenian decree, *LSCG* 40, mentions a custom requiring public doctors to sacrifice twice a year to Asclepius and Hygieia. It is reasonable to conclude (Sokolowski *LSCG* p. 75) that the aim of the decree was to give the custom a legal form.

Some Undecided Cases. *LSCG* 60 from Epidaurus, dating to the late fifth century B.C., embodies two analogous sets of regulations for sacrifices to Apollo (with Artemis and Leto) and to Asclepius and his templemates, receiving two bovines³⁵⁹ each, parts of which are assigned to various cult personnel (*hiaromnamones*,³⁶⁰ singers, and sanctuary custodians). The rest of the meat would be distributed among other participants in the sacrifice, evidently the general public, but the occasion is unknown. Distribution of parts of multiple victims in an unknown context is evident in the fragments from Delphi *CID* I 4–6, joined as *LSS* 40 (second half of the fifth century B.C.). *LSS* 116 from Cyrene (second century B.C.) contains two fragments listing offerings to a number of divinities, some rather obscure; the format resembles a sacrificial calendar, but no dates appear. *LSS* 80 from Samos prescribes the provision (παρσασκ[ευάζειν], line 3) of different cakes, evidently to be used for sacrifice.³⁶¹

Sale of Sacrificial Meat and Skins

The sale of meat from public sacrifices is stipulated in Athens in the sacred law of the deme Skambonidai, *LSCG* 10 C 17–22 (*IG* I³ 244; 470–460 B.C.), and in the calendar of Thorikos, below no. 1, where in a

³⁵⁸ See Parker and Obbink 2000: 427–429.

³⁵⁹ And a chicken (if this is what is meant by *πάλαϊς*; see LSJ with Supplement s.v.).

³⁶⁰ See below commentary on nos. 6 and 26.27–28; for the passage cf. commentary on 11.24.

³⁶¹ See also the following fragments, some of which might well have belonged to priestly or festival regulations: *LSCG* 6; 147; *LSS* 66; 67; 70; 109; *LSAM* 21; *SEG* XXX 1283; below no. 21; cf. 3; 9; 10. Unfortunately precious little has survived of the law of the Achaian confederacy from Epidaurus regarding the cult of Hygieia *LSS* 23.

number of cases a victim is referred to as *πρατόν* i.e. ‘to be sold.’³⁶² A short fragment from Didyma, *LSAM* 54, ordains the sale by weight, evidently of sacrificial meat; snouts and extremities (*ἀκροκώλια*) are discussed alongside sheep heads.³⁶³

The sale of skins of sacrificial victims is specified occasionally in sacred laws.³⁶⁴ It is discussed in a fragmentary Magnesian decree concerning sacrifice to Zeus Akraios, *LSCG* 85, which assigns part of the proceeds to the priest for safekeeping, and in the Pergamene *LSAM* 12. III (second century B.C.) directing the proceeds to the sacred funds, a part having been used to remunerate various cult personnel.³⁶⁵ The stone, dedicated to the people by a former cult official (*hieronomos*) named Dionysius, includes three different documents pertaining to the cult of Athena Nikephoros. The first part (I) lists cathartic requirements for entry into the sanctuary. The other two (II and III) are popular decrees regarding sacrifice or rather sacrificial fees.

Participation in Cult

Participation in cult is a right reserved in many cases for a specific group, if for no other reason than because, when sacrifice is involved, the participants are entitled to a share in the meat³⁶⁶—otherwise a rather rare commodity—and because the right to participate in a cult may confer upon the participants an entitlement to cult offices and associated privileges.³⁶⁷ The corpus includes two documents explicitly dealing with participation in cult. *LSCG* 173 (ca. 200 B.C.), a decree ‘of the tribes sharing the cult of Apollo and Heracles at Halasarna,’³⁶⁸ stipulates the preparation of a new list (for which see Paton-Hicks, *I.Cos* 368) of those who are entitled to a share. The main objective of the list emerges in lines 86–95: the list is to be checked when sacrificial meat

³⁶² Lines 9 with commentary; 11, 23, 25.

³⁶³ Cf. also *SEG* XLV 1508 A 23–25 from Bargylia with n. 517 below.

³⁶⁴ *LSS* 61.63 (Aigiale); *LSAM* 72.44–45 (Halicarnassus; private cult; sale of fleece); *SEG* XLV 1508.13–14 (Bargylia); cf. *LSS* 23.3–4 (Epidaurus). The Athenian Dermatikon Accounts, (*IG* II² 1496) are an essential piece of evidence; see Rosivach 1994, esp. 48–64, 110–112. For the treatment of skins cf. below commentaries on 3.5; 20.7; 24.5.

³⁶⁵ *Neokoras*, flute-playing girls, *δολύκτριοι* (women performing the ritual cry at sacrifices), gatekeeper.

³⁶⁶ M. Detienne, ‘Culinary Practices and the Spirit of Sacrifice,’ in Detienne and Vernant 1989, 1–20; Rosivach 1994, 1–8.

³⁶⁷ Cf. Ziehen *LGS* II 323–324.

³⁶⁸ Lines 3–6: ἔδο[ξ]ε ταῖς φυλαῖς αἷς | μέτεστι τῶν ἱερῶν Ἀ | πόλλωνος καὶ Ἡρακλεῦς | ἐν Ἀλασάρναι.

is distributed and when lots for the priesthood are drawn. A decree of Olymus, *LSAM* 58,³⁶⁹ sets out to determine entitlement to participation in specific cults (Apollo and Artemis) limited to members of the three old tribes (lines 8–9).

Varia

Libation. Libation, as an accessory to sacrifice, is mentioned in sacrificial regulations as needed, namely, when the ritual calls for libation that is not ordinary. Libation of wine being the most common type, it is ordinarily prohibited where it is not desirable rather than prescribed where it is; libation of other liquids is prescribed when desirable.³⁷⁰ Libation is rarely treated in sacred laws without specific reference to sacrifice. *LSS* 62 from Paros, dated to the sixth or fifth century B.C., prescribes libation of honey on an altar of Zeus Elasteros.³⁷¹ The Thasian fourth-century B.C. *LSS* 68 seems to authorize offerings to Agathos Daimon, prohibiting offerings to Agathe Tyche; the inscription is inscribed on a libation altar.³⁷² A fourth-century B.C. inscription from Chios, *LSS* 79, prohibits the use of wine in the cult of the Moirai and Zeus the Leader of the Moirai. The exact expression used is (lines 1–2) οἶνον μὴ προσ-φερε[ν].³⁷³ For wine-related prohibition see below commentary on no. 22.

Incense. From third-century B.C. Cyrene comes a comparable prohibition, *LSS* 133, against carrying frankincense (λιβανωτός) into a sanctuary of Hecate. For incense cf. also *Daily Service* below.

Oaths. Sacred laws of different kinds may occasionally order the taking of an oath and may even dictate the actual words, as in the decree from Korope,³⁷⁴ *LSCG* 83.51–58, or the calendar of Thorikos, below no. 1.57–64, where the provision of the oath victims (lines 11; 52) is also prescribed. We should mention here two cases where specific directions pertaining to the performance of an oath ceremony are given, one Archaic, the other Roman Imperial. The latter, *LSAM* 88, from Laodicea in Phrygia, inscribed on an altar, instructs those wishing to

³⁶⁹ *L.Mylasa* 861; second half of the second century B.C.

³⁷⁰ Cf. below no. 27 A 10–11, 13–14 with commentary (where the libations are probably additional to the ones accompanying the sacrifices).

³⁷¹ Cf. commentary on 27 B 1 below.

³⁷² ‘Sur le long côté d’un autel ou fosse à libation:’ G. Daux, *BCH* 50, 1926, 236. For Agathos Daimon and Agathe Tyche see Sfameni Gasparro 1997, esp. 78–91.

³⁷³ ‘Do not carry wine into,’ the divinities appearing in the genitive.

³⁷⁴ Discussed above pp. 10–11.

take an oath to keep pure and to sacrifice an oath victim (σφάγιον ὄρκιον, σφάγιον referring to the method by which the victim is to be slaughtered).³⁷⁵ The other is *LSAM* 30 B, one of two surviving fragments of blocks from Ephesus, evidently Archaic but variably dated,³⁷⁶ belonging to what might have been a code of laws.³⁷⁷ The surviving five lines seem to have belonged to a procedural law, stipulating that oaths be taken by court witnesses and that a boar³⁷⁸ be provided as a victim for this purpose.³⁷⁹

Augury. The other fragment (A) of *LSAM* 30 is the only surviving sacred law which gives exact prescriptions for any kind of divination. The thirteen partially surviving lines contain rules for the interpretation of the flight of birds.³⁸⁰

*Daily Service.*³⁸¹ *LSS* 25 (third-second century B.C.) contains fragments of what must have been an extensive document, which evidently regulated the daily service at the sanctuary of Asclepius at Epidauros. Reference is made inter alia to altars around which someone is supposed to go (3; cf. 35), to libations (5?, 10 (in the evening)), to carrying a censer (13), and to sacrifice (29, 45). Daily service is not a characteristic Greek practice and might have reached Greece from the Near East.³⁸² Most ordinary Greek temples were commonly opened on special days only.³⁸³ The Epidaurian document does not have a direct parallel, but *LSAM* 28³⁸⁴ preserves the material part of a decree from Teos, dated to the reign of Tiberius, prescribing daily³⁸⁵ hymn-singing by the ephebes in honor of Dionysus. A late and rather detailed decree from Stratonicea, *LSAM* 69 (late second century A.D.), on the cult of Zeus and Hecate, stipulates the creation and maintenance of a choir of children to sing

³⁷⁵ See below commentary on 23 A 21.

³⁷⁶ Ca. 500–475?: *LSAG*² 344 no. 55 with pp. 339–340. A date after 400 B.C. has also been proposed; see *Nomima* II p. 66.

³⁷⁷ Sokolowski *LSAM* p. 85; *Nomima* I p. 66.

³⁷⁸ ζάπρος; possibly a piglet. Cf. commentary on 5.37–38 below.

³⁷⁹ Sokolowski, *LSAM* pp. 85–86. I note here *LSAM* 19 (= *CMRDM* 53) regarding the observation of a vow; Lane, *CMRDM* III 23.

³⁸⁰ See Sokolowski's commentary pp. 85–86.

³⁸¹ See M.P. Nilsson, 'Pagan Divine Service in Late Antiquity,' *HTR* 38, 1945, 63–69; idem *GGR* II³ 381–384.

³⁸² See e.g. Mishnah (Qodashim) *Tamid* which describes in minute detail the morning service and sacrifice in the temple at Jerusalem.

³⁸³ E.g. Stengel 1920, 28; Sokolowski *LSS* p. 62.; cf. *LSAM* 15.42–44.

³⁸⁴ Cf. below n. 537.

³⁸⁵ *Contra*: Sokolowski *LSAM* p. 82, taking 'every day' (line 8) to mean 'every festival day.'

hymns. The practice is mentioned elsewhere occasionally.³⁸⁶ The sale of the priesthood of Asclepius from Chalcedon, *LSAM* 5 (first century B.C.), requires the priest to open the temple each day and keep the adjacent stoa clean (23–26).³⁸⁷ In the fragmentary *Iscr.Cos* ED 236.8–11 (first century B.C.), the priestess is required to open the temple and burn incense but only on certain days.

Funerary Laws

The corpus of sacred laws is somewhat inconsistent in its treatment of laws governing the cult of the dead. The few cases prescribing straightforward private offerings for the dead are left out,³⁸⁸ while cult foundations, in which commemoration of the dead is handled in a more elaborate fashion,³⁸⁹ are included.³⁹⁰ Also included are three funerary laws.³⁹¹ All are legislative acts. The first two, the fifth-century B.C. *LSCG* 97 from Iulis on Ceos, consisting of two different documents, and the third-century B.C. *LSAM* 16 from Gambreion are state-issued. The third is a section (*LSCG* 77 C) from the regulations of the Delphic phratry of the Labiadai, *CID* I 9 C 19–52, inscribed in the first part of the fourth century B.C.³⁹² To a certain extent, all three betray a tension between practice and custom. Legislation is not interested in spelling out the details of funerary practice; common knowledge of the essential details is taken for granted, as in the case of sacrificial regulations. It appears rather to attempt to protect practice from personal modifications, restricting it so as to keep it within the confines of what is considered proper custom.³⁹³

³⁸⁶ See Sokolowski *LSAM* p. 164. cf. also *LSS* 121.12–17 (for this inscription see above p. 54).

³⁸⁷ This policy would make good practical sense if incubation was practiced at the sanctuary.

³⁸⁸ A number of such inscriptions (e.g. *TAM* II 636–637) are known from Teos and the adjacent region. See L. Robert, *Études Anatoliennes*, Paris, 1937, 391; C. Naour, 'Inscriptions de Lycie,' *ΣΠΕ* 24, 1977, 265–290 at 276–280, 289–290.

³⁸⁹ Whether by means of public or private cult performance. Though the case is not at all clear-cut, documents included in the corpus tend to associate commemoration with some form of divine worship, as has been pointed out above (p. 8). Cf. W. Kamps, 'Les origines de la fondation culturelle dans la Grèce ancienne,' *Archives d'histoire du droit oriental* 1, 1937, 145–179 at 156–157, 161, 168–172.

³⁹⁰ See below pp. 383–387 *passim*.

³⁹¹ Cf. also the law of a Piraeen *thiasos*, *LSS* 126 (ca. 200 B.C.), of which only the end survives; *IG* XII 3, 87; *IG* XII 7, 17.

³⁹² The text itself might possibly be earlier. See Rougemont *CID* I pp. 42, 87–88.

³⁹³ Cf. on this point Ziehen *LGS* II pp. 261–262.

This is most evident in the main text (**A**) of *LSCG* 97, entitled νόμοι³⁹⁴ regarding the dead,³⁹⁵ which is the most detailed of these three inscriptions. The text consists mainly of restrictions concerning, inter alia, the costs of shrouds, and the amounts of wine and oil that may be taken to the grave (for libation). The funeral should proceed quietly—that is, with no lamentations—up to the grave;³⁹⁶ women and men are to keep apart on the way back; the number of women allowed in the house is limited; thirtieth-day memorial rites are prohibited. Some prescriptions accompany these restrictions: sacrifice at the grave is to be performed according to the ancestral customs; evidently no directions are needed. Prescriptions regarding the number and color of the shrouds and the bier are more detailed. Great care is taken to prescribe the purification of the house where death has occurred and of those polluted as a result. Significantly, purity is also the concern of the following short popular decree (**B**). *CID* I 9 C 19–52, identified in the heading as a θεσμός regarding funerary paraphernalia,³⁹⁷ enforced at the risk of a hefty fine, features a few restrictions comparable to the Cean law; prescriptions regarding the shrouds also appear. The scope is more limited and the document is particularly concerned with restricting lamentation.

LSAM 16 from Gambreion in Mysia explicitly identifies itself as a νόμος (lines 4, 22–23, 29), put forward by one Alexon son of Damon. It differs from the other two documents in regulating mourning alone and paying no attention to the funeral itself. It specifies the color of mourning apparel and sets a clear time limit for completion of the funerary rites (τὰ νόμια line 10). It is particularly concerned with women³⁹⁸ (it is to be published at the Thesmophorion and the sanctuary of Artemis Lochaia).³⁹⁹ Great care is taken to ensure obedience, at the risk of an imprecation—pronounced by the *gynaikonomos* at the purifications before the Thesmophoria—rather than of a penalty. Disobedient

³⁹⁴ Paragraphs in a single law; regulations: A.B. Petropoulou, ‘The *Eparche* Documents and the Early Oracle at Oropus,’ *GRBS* 22, 1981, 39–63 at 56.

³⁹⁵ Οἷδε νόμοι περὶ τῶν καταφθιμ[έ]νων[v].

³⁹⁶ Ziehen *LGS* II p. 264. For a discussion of the epigraphic evidence alongside the literary evidence see R. Garland, ‘The Well-Ordered Corpse: An Investigation into the Motives behind Greek Funerary Legislation,’ *BICS* 36, 1989, 1–15.

³⁹⁷ ἡδὲ ὁ θεμὸς πὲρ τῶν ἐντοφίμων. See Rougemont *CID* I pp. 52–53.

³⁹⁸ See N. Loraux, *Mothers in Mourning. With an Essay On Amnesty and Its Opposite*, Trans. C. Pache (French original 1990, 1988), Ithaca and London, 1998, 22–23; cf. Cole 1992, 115.

³⁹⁹ For the Thesmophoria cf. below commentary on 3; for Artemis’ relations to childbirth cf. commentary on 20.

women are forbidden, as impious (ὥς | ἀσεβούσαις lines 25–26), to offer sacrifice to any god for ten years.

To these three documents, one should add the Thasian *LSS* 64, dated to the mid-fourth B.C. The stone, broken above and below, contains a state enactment regulating the treatment of those fallen in battle, called The Good Men or simply The Good, and their families.⁴⁰⁰ Grieving is severely restricted, disobedience giving rise to religious scruples and resulting in penalties. The families, as sometimes still happens today, are further charged with distinctive commemorative privileges.

Purification

As has been seen in the previous section, the funerary law from Ceos prescribes a purificatory procedure for a house and for persons polluted by death. It stands in contrast to documents discussed above presenting worshippers with requirements regarding their purity upon entering a sanctuary. The scope of such documents is rather limited. They are not interested in the pollution per se but in protecting the sanctuary and preventing pollution from reaching it. A simple remedy may be prescribed, but worshippers are mostly expected to avoid entry before the pollution is gone. A number of documents interested in the pollution itself and therefore in remedies have reached us. *LSCG* 154 from Cos,⁴⁰¹ relating mainly to the purity of priests and sanctuaries, seems to have envisioned different kinds of pollution and specified appropriate remedies.⁴⁰² Its miserable state of preservation is, regrettably, indicative of the entire genre. All but one of the relevant inscriptions are so badly preserved as to raise doubts regarding the exact nature of their contents.⁴⁰³ Even the one exception, the extensive inscription from Cyrene, *LSS* 115, is imperfectly preserved and its interpretation is further compounded by obscurities of language and context.

The inscription is dated to the late-fourth-century B.C.; parts of the contents may be earlier.⁴⁰⁴ From the title we learn that the ensuing

⁴⁰⁰ See *Nouveau Choix* 105–109 no. 19 (106–107 for the date); cf. W.K. Pritchett, *The Greek State at War* IV, Berkeley/Los Angeles/London, 1985, 105–106; Y. Grandjean and F. Salviat, *Guide de Thasos*, Paris, 2000, 224, 232.

⁴⁰¹ Discussed above p. 42

⁴⁰² See Nilsson *GGR* II³ 73.

⁴⁰³ See *LSCG* 56; 99(?); *LSS* 65; 112; 114(?); cf. 31; *LGS* II 61 (= Buck, *GD* 64; *Nomima* I no. 109). Cf. *LSAM* 20 (well-preserved; conduct of participants in a private cult; cf. below p. 89).

⁴⁰⁴ See Parker 1983, 334.

precepts are an oracle of Apollo. Without doubting Apollo's experience in the subject, it is likely that he did not formulate what follows himself, that is, a draft was presented to him for ratification.⁴⁰⁵ In respect to format, the document is similar to law codes known from the ancient Near East and from Gortyn.⁴⁰⁶ Like them, it is casuistic, it presents a list of possible cases, envisioning problems and specifying solutions.⁴⁰⁷ The cases all involve, in one way or another, pollution of various kinds and from various sources. Some of these, like sexual intercourse (A 11–15), childbirth (A 16–20), miscarriage (B 24–27), uncustomary sacrifice (A 26–29), or even abuse of divine-owned wood (A 8–10), are more or less familiar; others, particularly those discussed in the long paragraph on tithing (A 33–72), but also some involving women (B 2–23), are not, and these have been variously interpreted. The code concludes with a semi-independent section discussing three cases of what it calls *hikesioi*, with the text becoming more and more damaged over the course of the third case.⁴⁰⁸

The code approaches pollution in various ways. It may limit itself to diagnosis, prescribe a course of action to avert pollution, or specify a remedy. In the case of childbirth (A 16–20), the code is little more than diagnostic, stating that 'a woman in labor will pollute the house,' and defining who may contract the pollution, namely only those inside the house.⁴⁰⁹ Remedy is not called for since the pollution will pass after three days. In the case of wood growing in a sacred place (lines 8–10), using it is allowed, provided that one pays the god its price; pollution contracted from abuse of divine property is not mentioned directly but seems to be taken for granted, a procedure by which it may be avoided being suggested rather than a remedy. Remedies may, however, also be prescribed. If someone sacrifices a victim which is not customary—a situation which sacrificial regulations attempt to prevent by prescribing

⁴⁰⁵ See Parker 1983, 334; cf. Fontenrose 1978, 252–253 H26.

⁴⁰⁶ Cf. also the Roman Twelve Tables. In general see R. Westbrook, 'Codification and Canonization,' in E. Lévy (ed.), *La codification des lois dans l'antiquité: Actes du Colloque de Strasbourg 27–29 novembre 1997*, Paris, 2000, 33–47, esp. 34–37.

⁴⁰⁷ *LSCG* 56, Cleonae (*LSAG*² 150 no. 6; 575–550 B.C.?), might have had a similar format. Cf. also *LSCG* 154 B (III) with Nilsson *GGR* II³ 73, 74 n. 4.

⁴⁰⁸ See below commentary no. 17 and Additional Note; no. 27 commentary on column B.

⁴⁰⁹ *LSS* 112, Lato, second century B.C., is also diagnostic, defining the purity status of those causing involuntary physical damage to others.

or prohibiting certain animals⁴¹⁰—the code prescribes a remedial procedure consisting of a few stages. Most of the details are, however, left out. As regards the affected sanctuary, the person is simply required to purify it.⁴¹¹ The identity of the transgressor here is not specified. If he is a common worshipper (although cult officials themselves are not immune from mistakes), purification might be carried out through the participation of cult officials. As in the case of sacrificial regulations and funerary laws,⁴¹² the code builds upon familiarity with common practice on the part of the performers. It seems more interested in maintaining proper procedure than in dictating details. The performance of specific actions and their order is therefore prescribed. Details are spelled out in cases where they are particularly important or where knowledge cannot be assumed due to the identity of the performers or due to the singularity or complexity of the actions. This tendency to take familiarity with the subject matter for granted renders considerable parts of the code all the more obscure, where the context is unclear and parallels are not obvious.

Purification of a Homicide. The last paragraph of the cathartic code discussing the murderer *hikesios* has been interpreted as dealing with the purification of a homicide. This interpretation is maintained below in the commentaries on nos. 17 and 27 B, both of which are taken to deal with comparable situations. Purification of a homicide might come under consideration in the badly preserved Archaic law from Cleonae *LSCG* 56,⁴¹³ and possibly in the fourth century B.C. fragment from Thasos, *LSS* 65.

Cult Finances

Financial issues are almost always present in sacred law, met with varying degrees of prominence⁴¹⁴ in many of the documents reviewed thus far, whether their primary interest was sanctuary management,

⁴¹⁰ Cf. above pp. 57–58.

⁴¹¹ Purification of a sanctuary (which is to be followed by sacrifice) is prescribed elsewhere in the code in the passage dealing with tithes (A 33–72) and in B 5–6. See also *LSS* 31, Tegea, fourth century B.C.; *LSCG* 154 (discussed above p. 42) which gives precise directions regarding the mode of purification (see below commentary on 27 B 11). Cf. *LSCG* 39 (discussed above p. 39); *LSCG* 136.27–30 (discussed above pp. 14–15); *IG* II² 1035.

⁴¹² See above pp. 55–56 and 75.

⁴¹³ Cf. above n. 407.

⁴¹⁴ As in priestly prerogatives (cf. above pp. 42–44).

functions of cult officials, or even cult performance. Here we review the few other documents considering cultic expenses or measures to support cults.

Cultic Expenses. One of the earliest documents from Athens, of which various fragments have survived, *LSS* 2 (*IG* I³ 510–480 B.C.), mentions Zeus Polieus (Aa 15, Ac 12–13), Kourotrophos (Aa 5), and a priestess (Aa 6) alongside amounts, in dry and liquid measures, of a variety of substances that may be used in sacrifice (grains, wine, olive, honey, cheese); one can assume that this is some kind of a financial document dealing with cultic expenses.⁴¹⁵ Tabulation of such expenses is, as has been said above, one of the issues motivating the publication of certain sacrificial calendars, particularly in Attica. The extensive inscription from Erythrae, dated to the first half of the second century B.C., *LSAM* 26 + *SEG XXX* 1327 (cf. *LSAM* 27; early fourth century B.C.), is, in fact, more a list of sacrificial expenses in a calendar format than a *bona fide* sacrificial calendar.⁴¹⁶

*Cultic Taxes.*⁴¹⁷ *LSCG* 178 (*IG* I³ 256; 440–430 B.C.) imposes a payment for drawing water from the well Halykos in the territory of the Attic deme of Lamptraia and fines reluctant payers; the sums are sacred to the cult of the Nymphs, which is to be performed according to a prophecy of the Pythian Apollo.⁴¹⁸ A Lindian decree found in Tymnus in the Rhodian Peraea and dated to the late fifth century B.C., *LSS* 85, sets out to sustain the cult of the military god Enyalios, demanding that soldiers and mercenaries taking the field from Lindus pay one-sixtieth of their wages to him. The financial measures are accompanied, however, by stipulations regarding the cult,⁴¹⁹ which is the main reason for the document's inclusion in the corpus.⁴²⁰ A yearly sacrifice of a boar, a dog, and a kid is to be performed for Enyalios and a procession is to be attended by hoplites. It is also stipulated that a house (οἶκος) be built for him, utilizing voluntary private donations.⁴²¹

⁴¹⁵ Sokolowski *LSS* p. 12; cf. also Dow's 1953–1957 discussion of the state calendar.

⁴¹⁶ This is not to say that it is not invaluable for the study of religion. See Graf 1985, 162–196.

⁴¹⁷ Cf. the sacrificial tariffs discussed above pp. 59–60.

⁴¹⁸ Regarding management of water resources in sanctuaries see G. Panessa, 'Le risorse idriche dei santuari greci nei loro aspetti giuridici ed economici,' *AnnPisa* III 13, 1983, 359–387 (365–367 for the present document).

⁴¹⁹ See Morelli 1959, 132–133.

⁴²⁰ *IG* I³ 138, which imposes a comparable tax, is not explicitly concerned with cult performance and is therefore excluded from the corpus.

⁴²¹ The ca. A.D. 22 Lindian *LSS* 90 aiming at restoring the dwindling funds of Zeus

Collections. Holding a collection (ἀγερομός, ἄγεροις, λογεία) to raise money was employed in certain cults,⁴²² notably with added ritual significance.⁴²³ Collections are discussed in a number of sacred laws, mostly priesthood regulations,⁴²⁴ in a partially preserved decree from Miletus, *LSAM* 47 (prior to 228/227 B.C.), passed after an oracular response regarding collections for Artemis Skiris had been obtained, and in *LSCG* 143, a very fragmentary decree from Physkos in the Rhodian Peraia (ca. 100 B.C.).

Cult Foundations

A few cases of the foundation of sanctuaries are discussed above.⁴²⁵ Here, however, the term foundation is used strictly to denote the endowment of capital or property, mostly landed, its yield used for continuous realization of a specific enterprise,⁴²⁶ namely (in the present case) cult activity.⁴²⁷ The founders may be royalty, or, in most cases included in the corpus of sacred laws, private individuals. The activity may be private, limited to a gentilitial group, or public. The cult supported is new or pre-existing. Foundations are mostly geared toward the periodical celebration of a sacrifice or a full-fledged festival. The corpus of sacred laws includes both documents recording the actual foundation and enactments endorsing and administering it, provided that they transcend the financial level to govern cult performance in a more or less direct form.⁴²⁸ Depending upon the type of endowment and the activity funded, the documents can be quite detailed, typically handling finances alongside cultic matters, which are sometimes dictated in relatively great detail to ensure exact realization of the founder's intentions and because these may involve certain idiosyncrasies. Only the few documents that consider several basic aspects of the cult belong

Polieus and Athena Lindia is discussed above p. 33.

⁴²² See Debord 1982, 196.

⁴²³ See N. Robertson, 'Greek Ritual Begging in Aid of Woman's Fertility and Child-birth,' *TAPA* 113, 1983, 143–169.

⁴²⁴ *LSCG* 48 A 7–8; 123; 175.12; *LSAM* 73.26–28; 77.1; *Iscr.Cos.* ED 178 a A 27–31; ED 215 A 23; ED 236.5–9. Cf. *LSCG* 64.14; *LSAM* 32.62.

⁴²⁵ pp. 34–35.

⁴²⁶ Cf. B. Laum, *Stiftungen in der griechischen und römischen Antike: Ein Beitrag zur antiken Kulturgeschichte*, Leipzig/Berlin, 1914, I, 1–2; Guarducci 1967–1978, II, 418.

⁴²⁷ See esp. Laum op. cit. 60–74. The present review is naturally religiously rather than legally oriented.

⁴²⁸ In this regard Sokolowski is justified in excluding *LGS* II 64 from his corpus.

here. Those dealing with a single aspect (namely sanctuary and priesthood) have been mentioned in the appropriate sections. Earlier precedents notwithstanding,⁴²⁹ endowed foundations are by and large a phenomenon of the Hellenistic period, and most of the relevant documents included in the corpus are indeed Hellenistic. Alongside these documents we may discuss the one or two documents plainly dealing with state foundations which are earlier.⁴³⁰

State Foundations. The term 'state foundation' is used here to denote not merely the introduction of new cults but cases in which cults are founded and provided upon foundation with means of state support. Only a very small number of documents decisively belongs here. The battered Athenian decree on the cult of Bendis, *LSS* 6 (*IG* I³ 136; 413/2?), has been interpreted as such a case or, alternatively, as intending to bolster an already existing cult. As far as this can be judged, its consideration of various aspects of the cult is consistent with foundation documents. But the date—i.e. if it is correct—is too late for this.⁴³¹ A clearer case is the foundation of a cult of Basileus Kaunios and Arkesimas at Xanthus. It is known from a decree of the Xanthians and their *perioikoi*, inscribed in Greek, Lycian, and imperial Aramaic on one stele known as the trilingual stele from the Letoon, dating to 337 (or 358) B.C.⁴³² The Greek text was included as no. 942 in *SEG* XXVII.⁴³³ Despite its conciseness, the decree considers all the essential matters involved in the foundation of the cult. The defining act is the foundation of an altar; a priesthood is also created; it is to be handed down in the family of the first elected priest, Simias son of Kondorasis. The city has also allocated land and funds to maintain the cult; a yearly sum of three half minai, would, as the Lycian version suggests, finance the priest's salary;⁴³⁴ a tax of two drachmas would be levied from slaves

⁴²⁹ See the private foundations discussed below. If no. 21 below is a private foundation, it is the earliest.

⁴³⁰ When the historical context cannot be established, it may be difficult to say whether a given inscription is a foundation document or handles a pre-existing cult based on its contents alone.

⁴³¹ *LSS* p. 22; J. Pečírka, *The Formula for Grant of Enktesis in Attic Inscriptions* (Acta Universitatis Carolinae Philosophica et Historica Monographia 15), Prague, 1966, 59–61; Parker 1996, 172.

⁴³² See summarily Debord 1982, 203.

⁴³³ For the entire monument see H. Metzger, E. Laroche, A. Dupont-Sommer, and M. Mayrhofer, *La stele trilingue du Létéon (Fouilles de Xanthos VI)*, Paris, 1979.

⁴³⁴ I rely on Emmanuel Laroche's translation, *CRAI* 1974, 119; *Fouilles de Xanthos VI*, 76.

upon emancipation. As for the performance of cult, it consists of a sacrifice of a victim (ἱερεῖον)⁴³⁵ on the first of each month and of a bovine once a year.⁴³⁶

Private Foundations: Public Cult. In the fifth book of the *Anabasis* (3.7–13), Xenophon reports a consecration he had made to Artemis of a territory at Skillous near Olympia.⁴³⁷ On a stone which recorded the consecration he ordered whoever held it and enjoyed its fruits to use a tithe⁴³⁸ for an offering to Artemis each year and to use the remainder for repairs of a temple he had built for her; the goddess herself would attend to those who fail to do so. The corpus includes an identical copy of this inscription, *LSCG* 86, which was found inscribed on a boundary marker at Ithaca, dating to the second century B.C. The fourth-century B.C. *LSCG* 134 from Thera records a comparable foundation made by one Archinos, who dedicated a plot of land to the Mother of the Gods, prescribing a sacrifice twice a year including offering the first fruits of the land.⁴³⁹

A more complex type of foundation, the endowment consisting in capital, is documented in *LSCG* 58 from Calauria (modern Poros), dating to the third century B.C. A woman named Agasigratis dedicated (ἀνέθηκε) to Poseidon on behalf of herself, her evidently deceased husband Sophanes, her son, and her two daughters three hundred silver drachmas, the interest from which is to fund a biennial sacrifice of two adult victims to Zeus Soter and Poseidon respectively on the seventh of the month Artemision. Though Zeus and Poseidon are named as the recipients, Agasigratis ordains that the victims be offered on an altar placed near the statue of her husband. The foundation is therefore commemorative. The periodic performance of cult is to perpetuate the husband's memory, not without commemorating Agasigratis

⁴³⁵ The Aramaic text (line 15) has *nqwh*, evidently a sheep. See below commentary on 27 B 10.

⁴³⁶ At least one more document might come under consideration: *LSAM* 34 from Magnesia on the Maeander (early second century B.C.; Nilsson *GGR* II³ 126–127). It deals with the introduction of an official cult of Sarapis and is likely to have been quite comprehensive; the preserved part is mostly concerned with the priesthood.

⁴³⁷ See at length A.L. Purvis, *Founders and Innovators of Private Cults in Classical Greece*, Diss., Duke University, 1998, 110–218 esp. 210–218.

⁴³⁸ Cf. *Syll.*³ 990 with J. and L. Robert *BE* 1954 no. 228 pp. 165–166 (discussing *SEG* XII 437 = *I.Knidos* 502).

⁴³⁹ The identity of the participants is by and large a matter for inference. See especially Ziehen *LGS* II pp. 317–318; B. Laum, *Stiftungen in der griechischen und römischen Antike: Ein Beitrag zur antiken Kulturgeschichte*, Leipzig/Berlin, 1914, I, 62 advocating a family cult.

herself and other family members, as their statues are to be washed and crowned for the occasion.⁴⁴⁰ The contemporary Calaurian decree *LSCG* 59 documents a similar foundation, the endowment consisting in this case of capital and land dedicated, again, to Poseidon, to fund a yearly sacrifice to him and Zeus Soter on an altar placed in front of statues, evidently of the founders,⁴⁴¹ Agasikles and Nikagora, standing near the bouleuterion.

The cultic boundary between gods and men is further blurred in the testamentary foundation of Alkesippos of Calydon, *LSCG* 81. In 182 B.C. he dedicated to Pythian Apollo and to the city of Delphi a considerable sum to fund a yearly posthumous festival, consisting of a procession (its course dictated), sacrifice, and a public banquet.⁴⁴² Formally it is celebrated for Pythian Apollo; it is named, however, the Alkesippeia after the founder. Alkesippos' foundation seems to have served as a model for the Delphic foundations of Attalos II and of Eumenes II.⁴⁴³ Both are administered in decrees of Delphi, *Syll.*³ 672 (partially reproduced as *LSCG* 80) and *LSS* 44, dating to 160/59 B.C., to be inscribed on the bases of the statues of the founders. The Attaleia and the Eumeneia consist of a procession, sacrifice to Apollo, Leto and Artemis, and a public banquet. The Eumeneia also includes a torch race.⁴⁴⁴

The second-century B.C. foundation of Pythokles from Cos⁴⁴⁵ is known from *LGS* II 131, evidently an enactment (likely a decree), which has been fully restored by M. Segre (*Ischr.Cos* ED 82). The cult is divine and includes priesthoods of the concerned gods, Zeus Soter and Athena Soteira, which are to be passed down in the family of the founder.⁴⁴⁶ But Pythokles' foundation is primarily geared toward the celebration of a yearly agonistic festival with procession, sacrifice, and evidently public feasting, in addition to a gymnastic competition. Although these are performed in honor of Zeus and Athena, the festival again commemorates the founder, Pythokles, named the Pythokleia after him.⁴⁴⁷

⁴⁴⁰ See Ziehen *LGS* II, pp. 156–157; Sokolowski *LSCG* p. 11; Guarducci 1967–1978, III, 250.

⁴⁴¹ Rather than of the two gods; cf. Ziehen's commentary ad loc. *LGS* II p. 158.

⁴⁴² For festival foundations cf. in general P. Schmitt Pantel, *La cité au banquet. Histoire de repas publiques dans les cités grecques*, Rome, 1992, 295–303.

⁴⁴³ Sokolowski *LSCG* 165.

⁴⁴⁴ Royal foundations dedicated to royal cult per se are not included in the corpus. See e.g. the foundation of Antiochus I Theos of Commagene, *OGIS* 383.

⁴⁴⁵ See S.M. Sherwin-White, *Ancient Cos*, (*Hypomnemata* 51), Göttingen, 1978, 111.

⁴⁴⁶ Cf. above p. 45.

⁴⁴⁷ As has been noted (Ziehen *LGS* II p. 328), the festival is mentioned in the Coan

A different type of commemorative foundation is epitomized in the foundation of Kritolaos from Aigiale on Amorgos who bequeathed a sum of 2000 drachmas to fund a festival to commemorate his deceased son, Aleximachos. The foundation is known from a law of Aigiale, *IG* XII 7, 515, dated to the late second century B.C., concerning the administration of the endowment, together with regulations for the festival (lines 39–86), reproduced as *LSS* 61. It involved a public banquet and gymnastic competitions from which the *pankration* was excluded; the deceased Aleximachos, heroized and receiving a heroic sacrifice⁴⁴⁸ in front of his statue (74–78), was announced the winner of this event (lines 83–84).⁴⁴⁹

A number of foundations are noted for supporting more straightforward divine cult, mostly pre-existing.⁴⁵⁰ The foundation of Hegesarete, the wife of Hermokrates from Minoa on Amorgos, is recorded in *LSCG* 103, a first-century B.C. enactment regarding the cult of the Mother and her festival of the Metroia, which specifies, inter alia, honors for Hegesarete for her endowment (B 25–33). The enactment from Lamp-sacus, *I.Lampsakos* 9, administers a foundation to support the celebration of the Asclepieia regulated in lines 16–30, reproduced as *LSAM* 8. The decree from Ilium, *LSAM* 9, administers a foundation by Hermias,

gymnasium Calendar *LSCG* 165 B 11–12; Chaniotis also spotted it in the first-century A.D. *Isr.Cos* EV 134 (EBGR 1993–1994 no. 219 (*Kernos* 10, 1997)). For agonistic festivals see also *SEG* XXXVIII 1462, a dossier of four documents concerning the foundation of C. Iulius Demosthenes. C, a decree of Oenoanda (July 5, A.D. 125), is relevant here as it regulates cult performance at a quadrennial agonistic festival of the Demosthenia. Cf. below p. 101.

⁴⁴⁸ To be inferred from the modes of slaughtering (*sphagia*; see below commentary on 27 A 20–21) and cooking (the victim, a ram, is to be cooked whole).

⁴⁴⁹ Cf. the fragmentary Coan *Isr.Cos* ED 86 (second century B.C.), ED 257, and ED 263 (both Roman Imperial). All three are commemorative agonistic foundations, in the first two cases commemorating, as in Kritolaos' case, the sons of the founders. In their present state, only ED 86 still actually touches upon cult performance, Hermes evidently being named as the recipient of sacrifice. It is therefore the best candidate for inclusion in the corpus of sacred laws though, as has been noted above (n. 148), ED 257, the most extensive of the three, is notable for its concern with the placement of dedications. For these documents see A. Chaniotis EBGR 1993–1994 no. 219 (*Kernos* 10, 1997). The Roman Imperial foundation of Phainippos from Iasus benefiting a gymnasium (see W. Blümel *I.Iasos* II p. 16) and the very fragmentary but evidently comparable foundation of Hierokles, *I.Iasos* 244 and 245, included in *LSAM* as 60 A and B, barely belong in the present corpus of sacred laws as the cult they set out to ensure is plainly funerary.

⁴⁵⁰ Beside the inscriptions discussed below see the royal foundation for a priesthood from Pergamum, *LSAM* 11 (cf. above pp. 47–48).

a priest of the twelve gods (line 1), funding a procession and sacrifice in honor of Athena at the festival of the Ilieia.⁴⁵¹ These two documents are dated to the second century B.C. as is the fragmentary Coan decree published by Parker and Obbink 2001a 266–277 no. 3. The latter manages a foundation of a certain Teleutias probably to support the Coan Asclepieia.⁴⁵² Another Coan second-century B.C. foundation, that of Phanomachos, who dedicated land and houses to Zeus and the Demos, is administered in a decree, *Iscr. Cos* ED 146, which includes fragmentary festival regulations (namely for a procession; fragment B). Here the festival is probably new and the decree also features stipulations regarding the construction of a sanctuary (fragment C).

*Private Foundations: Family Cult.*⁴⁵³ A distinct type of enterprise is represented in the corpus in the foundations of Diomedon from Cos, *LSCG* 177, Posidonius from Halicarnassus, *LSAM* 72, and Epicteta from Thera, *IG* XII 3, 330.⁴⁵⁴ The last is dated to ca. 210–195 B.C.; the first two to the early third century B.C. The cults present a mixture of divine and ancestral attributes, ancestors having been assimilated to divinities and divinities adopted into the family. Diomedon, Posidonius, and Epicteta all founded in one way or another associations devoted to ancestral cult, participation in which is limited to family members, the priesthood being passed down among the descendants of the founder.⁴⁵⁵ The foundation of Diomedon⁴⁵⁶ consisted in dedicating to Heracles Diomedonteios a plot of land, lodging facilities, and a slave and his descendants, to remain free as long as they perform their related obligatory services.⁴⁵⁷ Statues and cult paraphernalia were also included. The foundation of Posidonius, recommended to the founder by an oracle of Apollo, is dedicated to the cult of Zeus Patroos, Apollo of Telmessus, the Moirai, the Mother of the gods, and the Agathos Daimon of the founder and his wife; the Agathe Tyche of his parents

⁴⁵¹ Line 17; P. Frisch *I.Ilion* p. 130.

⁴⁵² Or possibly a new festival (Parker and Obbink 2001a, 270).

⁴⁵³ See in general W. Kamps, 'Les origines de la fondation culturelle dans la Grèce ancienne,' *Archives d'histoire du droit oriental* 1, 1937, 145–179. I do not follow the distinction (145 n. 1) between 'cult foundation' devoted to private ancestral cult and 'sacred foundation,' cases of which are treated here in the previous subsection.

⁴⁵⁴ *LSCG* 135 and *LGS* II 129 contain only a part of the text.

⁴⁵⁵ Cf. above p. 45.

⁴⁵⁶ See S.M. Sherwin-White, 'Inscriptions from Cos,' *ZPE* 24, 1977, 205–217 at 210–213 who also discusses *LSCG* 171 (above p. 35).

⁴⁵⁷ See Kamps (above n. 453) 155; Debord 1982, 204.

is added to the list when sacrifice is prescribed.⁴⁵⁸ The oracle of Apollo is published together with the rules for the management of the association it brought about.⁴⁵⁹ We here limit ourselves to considering in some detail only the foundation of Epicteta. It is known from *IG XII* 3, 330,⁴⁶⁰ the so-called *Testamentum Epictetae*, a long text inscribed in eight columns (I–VIII) on four slabs (A–D), originally belonging to a base displaying the statues of the foundress and her deceased husband and sons, Phoenix, Kratesilochos, and Andragoras. The inscription contains, in fact, two documents. The first (lines 1–108 = A–B) is the actual testament of Epicteta, bequeathing an endowment to found an association of her relatives dedicated to the worship of the Muses and of heroes, convening once a year in the so-called Mouseion, set in its own precinct, and left for this purpose to Epiteleia, Epicteta's daughter.⁴⁶¹ The second document (lines 109–288 = C–D) contains the statutes of the association. C 1–94 (i.e. lines 109–202), reproduced as *LSCG* 135, governs the administration and actual details of cult performance. The association is to convene yearly for a three day meeting; on each day sacrifice is offered to the Muses, the heroes Phoenix and Epicteta, and the heroes Kratesilochos and Andragoras, respectively. The heroes, that is, the statues of Epicteta and her family members, are crowned for the occasion. As in the foundations of Diomedon and Posidonius, the statutes can be very precise regarding offerings. To some extent, this is called for to accommodate idiosyncrasies characteristic of the cult in question. Heroes can be very particular about their culinary preferences, and Epicteta takes care to note that three fish (ὀψάρια) must be offered to them alongside pastries and the customary divine parts of the victim (189–191 = *LSCG* 135.81–83).⁴⁶² Fish offerings (ἀπόθυρις) are also prescribed in the foundation of Diomedon (*LSCG* 177.42, 62), where they are to be handled according to the ancestral customs (κατὰ τὰ πάτρια).⁴⁶³

⁴⁵⁸ See Sfameni Gasparro 1997, 89–90.

⁴⁵⁹ Lines 49–51. The oracle: Fontenrose 1978, 256 H36.

⁴⁶⁰ A. Wittenburg, *Il testamento di Epikteta*, Trieste, 1990.

⁴⁶¹ The Mouseion may be used in addition for celebrating marriage of Epicteta's descendants (lines 50–51). Cf. the foundation of Diomedon, *LSCG* 177.115.

⁴⁶² For the divine parts cf. below commentary on 3.16–17, 16.3–4, 21.12, 27 A 12.

⁴⁶³ See Ziehen *LGS* II p. 322. On fish offering in the cult of the dead and in hero cult see in general F.J. Dölger, *Der heilige Fisch in den antiken Religionen und im Christentum* (*IXΘΥΣ* II), Münster, 1922, 377–386.

Associations

In this category we may list not only documents of cult associations, *thiasoi*, *eranoi*, associations of *orgeones*, and others, formally devoted to the worship of certain divinities, but also the few documents governing the cult activity of phratries and gene.⁴⁶⁴ In both cases, the most frequent types of documents are enactments, mostly decrees, and also statutes of the respective organizations.

Cult Associations. We can distinguish between comprehensive and specific documents. Comprehensive documents govern various aspects of the association's religious life and matters of a more administrative character. They may touch upon a number of the issues reviewed above, whether related to sanctuaries, priesthoods, or cult performance, as well as upon issues related to membership (introduction of new members, conduct) and various financial matters, more related to the religious life of the association, or less related, namely in associations engaged in finances alongside cult. No. 5 below is a representative example; see commentary there for discussion. Specific documents have already been discussed above as needed. Assigning them to associations rather than to states or other organizations is sometimes difficult, because, when the issuer is unknown, assignment may depend solely upon context, as in the case of the two late calendars from Athens and Dardanus, *LSCG* 52 and 128 respectively.⁴⁶⁵

As it is, most of the documents included in the corpus are from Athens, the majority of them stemming from associations devoted to the cult of foreign gods. The earliest document is *LSCG* 45, a comprehensive law (line 13), evidently of the Piraeus citizen *orgeones* of Bendis, dating to the second half of the fourth century B.C.⁴⁶⁶ The 307/6 lease of the sanctuary of Egretes by his *orgeones*, *LSCG* 47, is discussed above.⁴⁶⁷ A few documents date to the third century B.C. *LSCG* 46 (261/0) is a decree of the Thracian *orgeones* of Bendis in the Piraeus on the subject of a procession in honor of the goddess, to be arranged together with her city *orgeones*.⁴⁶⁸ *LSS* 20, a partially preserved

⁴⁶⁴ I avoid the distinction between voluntary vs. hereditary associations because membership in some cult associations can be hereditary (cf. the family foundations discussed above). Cf. Aleshire 1994, 10.

⁴⁶⁵ See above pp. 65, 68–69.

⁴⁶⁶ N.F. Jones, *The Associations of Classical Athens: The Response to Democracy*, New York/Oxford, 1999, 259–261; Mikalson 1998, 140–143.

⁴⁶⁷ p. 40.

⁴⁶⁸ Jones *ibid.* 256–259, 261–262 (date). Cf. above n. 160.

stone belonging to the *orgeones* of Echelos and Heroines, found on the north slope of the Areopagus, still contains almost all of the first of 'ancient decrees' (lines 8–9) on the subject of cult finances and cult performance.⁴⁶⁹ *LSS* 127, dated to the late third-early second century B.C., features the end of a law (line 14) of a *thiasos* which dealt with funerals of members.⁴⁷⁰ The second-century B.C. decrees of the Piraeus *orgeones* of the Mother, *LSCG* 48,⁴⁷¹ focus on women cult officials and are discussed above, as is the ca. 176/5 decree of the Piraeus Dionysiastai, also regarding their priesthood, *LSCG* 49.⁴⁷² The Roman Imperial *LSCG* 51, the new statutes of the Iobacchi, preceded by the minutes of the meeting where they had been ratified,⁴⁷³ the law of the unidentified *eranistai*, *LSCG* 53, and the statutes of the Heraclistai, no. 5 below, together with the calendar *LSCG* 52, form the core of the small group of Athenian sacred laws from this period.⁴⁷⁴

Only a few other documents are included in the corpus. *LSCG* 181 from Physkos in Lokris, dated to the second century A.D., is a partially preserved law (lines 1–2) of a Dionysiac *thiasos* founded by a certain Amandos. The third-century B.C. *LSAM* 2 from Chalcedon is a fragmentary sale of a priesthood of the twelve gods of a *koinon* of *thiasotai*⁴⁷⁵ founded by one Nicomachus. *LSAM* 80 from the environs of Elaioussa in Cilicia, dated to the Augustan period, is a decree of an association of *Sabbatistai* on the subject of dedications. The second to first-century B.C. *LSAM* 20 from Philadelphia in Lydia stands out for its subject matter. It is an extensive set of regulations concerned with the moral conduct and the purity of members of an association, which seems to have been revealed to the founder, Dionysius, in a dream.⁴⁷⁶

Phratries and Gene. Only a few documents can be attributed with certainty to such organizations.⁴⁷⁷ Most have been discussed above. Two are from Athens: *LSCG* 19, and *LSS* 19. The first, specifying priestly prerogatives, comprises, in fact, only the first eight lines of the exten-

⁴⁶⁹ Mikalson 1998, 147–148 no. 13; Jones *ibid.* 251–254.

⁴⁷⁰ Mikalson 1998, 150 no. 21; Jones *ibid.* 266.

⁴⁷¹ Jones *ibid.* 265.

⁴⁷² See above pp. 45–46.

⁴⁷³ For a full English translation see M.N. Tod, *Ancient Inscriptions: Sidelights on Greek History*, Oxford 1932, 86–91.

⁴⁷⁴ See below commentary on no. 5.

⁴⁷⁵ See F. Poland, *Geschichte des griechischen Vereinswesens*, Leipzig, 1909, 166 with n. 33.

⁴⁷⁶ See Chaniotis 1997, 159–162.

⁴⁷⁷ Cf. the sales of priesthoods of the Mylasan *syngeneiai* (Jones 1987, 328–332), *LSAM* 66 (cf. above 51 n. 254) and 63(?).

sive *IG II²* 1237, which bears three decrees (first part of the fourth century B.C.) of the phratry of the Demotionidai.⁴⁷⁸ The second is the decree of the Salaminians spelling out the details of the reconciliation on cultic matters between the Salaminians of the seven phylai and of Sounion. The calendar has been discussed above;⁴⁷⁹ it is preceded by a rather detailed discussion of sacrifices, mainly in relation to priestly prerogatives. The Delphic statutes of the Labiadaï have also been mentioned.⁴⁸⁰ *LSCG* 77 contains two sections from the last two parts of statutes of this phratry, governing funerals (discussed above) and festivals. For the full document see *CID* I 9. The decrees of the Chian phratry of the Klytidai, regarding their sacred house, *LSCG* 118, are discussed above.⁴⁸¹ The fourth-century B.C. Chian *LSCG* 119 regulations for a priesthood of Heracles were evidently issued by a *genos* (lines 2–3). The organization into which the fourth-century law from Tenos *LSS* 48 discusses introduction of new members may be a gentilitial group rather than a phratry.⁴⁸²

Festivals and Ceremonies

Following the so-called Allied War of 220–217 B.C. that ended with the peace of Naupactus, the Acarnanian town of Anaktorion was no longer able to sustain the Actias, an agonistic festival in honor of Apollo celebrated at his sanctuary at Actium, which was under its control. The Acarnanian confederacy, interested in increasing its piety and rendering the god his due honors, approached Anaktorion, suggesting to make the sanctuary shared in common by all the Acarnanians and so to enable the celebration of the festival according to the ancestral customs (κατὰ τὰ πάτρια). Anaktorion agreed on certain conditions, and a treaty was drafted.

⁴⁷⁸ C.W. Hedrick, *The Decrees of the Demotionidai*, Atlanta, 1990; S.D. Lambert, *The Phratries of Attica*², Ann Arbor, 1998, T 3; Jones, *The Associations of Classical Athens*, 208–210. *LSS* 125, a particularly fragmentary decree on the subject of sacrifice, was attributed by Sokolowski (*LSS* p. 210) to an association of *orgeones* but may belong to a phratry. See Lambert *ibid.* T 4 with a better text.

⁴⁷⁹ pp. 67–68.

⁴⁸⁰ Above pp. 75–76.

⁴⁸¹ p. 37.

⁴⁸² See P. Gauthier, *BE* 1991, no. 431.

This is the gist of the first twenty-six lines containing the preamble of a decree of the Acarnanian confederacy, *LSS* 45⁴⁸³ (dated to 216).⁴⁸⁴ The next twenty-six lines (26–52) list the articles of the contract and can be summarized as follows: §1 (lines 26–30) the confederacy assumes the costs of the repair of the sanctuary along with the games (ἄγῶνες), the sacrifices (θυσίαι), and the festival (πανάγυρις), not lagging behind the standard previously met by Anaktorion. §2 (30–31) Hiring flute-players is left to the discretion of the confederacy. §3 (31–34) The revenues from taxes levied at the festival and from selling slaves are to be split equally between the confederacy and the city. §4 (34–36) The same number of customs officers, secretaries, and *agoranomoi* are to be appointed by each of the two parties. §5 (36–38) Anaktorion is to retain possession of sacred monies and dedications formerly belonging to it, while dedications made henceforth shall belong to the confederacy. §6 (38–41) The so called Helenion (probably a residential facility for guests)⁴⁸⁵ and some constructions in the grove (the text is mutilated here) are to remain in the possession of Anaktorion; encampments (παρεμβολαί) belonging to other cities and communities (τᾶν τε πόλεων καὶ τῶν [ἐ]θνέων) shall retain their former status. §7 (41–43) A mutilated clause dictates the order of the participants in the procession (to be held at the festival); their apparel seems to have been prescribed; some evidently let their hair grow. §8 (43–45) Anaktorion is entitled to harbors and other revenues except for income from the festival (split in half in §3). §9 (45–50) The confederacy is to hold the games each year unless hindered by war or by encampment of a friendly army at the sanctuary; in the event of such or comparable hindrances, Anaktorion is allowed to celebrate the festival in the city according to its customs, following deliberation between the parties. §10 (50–52) A failure on the side of the confederacy to fulfill its obligations would result in the sanctuary and sacred property returning to the possession of Anaktorion as before.

There follows a decree of the confederacy accepting the conditions and forbidding the appropriation of money for the sanctuary's restoration for other causes. After a publication clause it is stated (lines 68–70) that:

⁴⁸³ *IG IX 1² II 583*; *Staatsverträge* 523. I was not able to consult O. Dany, *Akarnanien im Hellenismus: Geschichte und Völkerrecht in Nordwestgriechenland*, Munich, 1999.

⁴⁸⁴ C. Habicht, 'Eine Urkunde des akarnanischen Bundes,' *Hermes* 85, 1957, 86–122, at 98.

⁴⁸⁵ Commentary ad loc. in *LSS* p. 96.

ποτὶ δὲ τοὺς ἀγῶνας καὶ τὰμ πανάγυριν καὶ τὸ καθόλου περ[ι] τῶν κατὰ τὰς Ἀκτιάδας χρῆσθαι τοὺς Ἀκαρνᾶνας τοῖς ἱεροῖς νόμοις, οὓς εἴλε ἁ πόλις τῶν Ἀνακτοριέων, καθὼς διώρθωσαν οἱ παρ' ἐκατέρων κτλ.

In respect to the games and the festival and in general regarding matters concerning the Actias, the Acarnanians shall employ the sacred laws which the city of the Anaktorians established, as revised by the representatives of the two parties.

While the integrity of the agreement is ensured, with attempts to dissolve it resulting in penalties, a revision of the *ἱεροὶ νόμοι* through legislation is allowed, as long as it does not contradict the inscribed stipulations.

We have reviewed this document at such length because, though it is not a typical set of festival regulations, it is characteristic of the genre not only in respect to the nature of the festival itself, but also in respect to the nature of festival regulations and the range of issues with which they tend to be concerned. Moreover, it gives a clear account of circumstances under which festival regulations may be published, illustrating, despite the seemingly great detail, the limits of the information that can be had from comparable documents, and, to an extent, from cult regulations in general.

At the time of publication, the Actias was not an obscure festival. It had a regional significance and was attended by other cities and communities (*ἔθνη* §6)⁴⁸⁶ for whom permanent facilities existed at the sanctuary. The two parties envision commercial activity and tax revenues generated by this attendance on a scale justifying the discussion in clauses 3, 4, and 8.⁴⁸⁷ And yet, unlike its successor, the Pan-Hellenic Actia founded by Augustus, the festival is known in literature only from cursory remarks.⁴⁸⁸ Whatever substantial knowledge we have of it is therefore derived from the present document. It was of course an agonistic festival but the document says nothing of the competitions.⁴⁸⁹ Like many typical Greek festivals, agonistic or not, the Actias involved sacrifice and a procession. Though the order and apparel of the participants in the procession is considered (§7), no other details about the performance of the festival are given.

⁴⁸⁶ Confederacy members which are not cities; Habicht, *ibid.* 101–102, 109–110.

⁴⁸⁷ For markets during festivals see in general L. De Ligt and P.W. De Neeve, 'Ancient Periodic Markets, Festivals and Fairs,' *Athenaeum* 66, 1988, 391–416. Cf. below commentary on no. 18.

⁴⁸⁸ See Habicht *ibid.* 102–103.

⁴⁸⁹ See *ibid.* 103.

As often happens, the document is primarily concerned with administrative matters. Its main objective is to ensure the celebration through a consideration of the ways and means by which it may be guaranteed. The celebration itself is not the issue here. It suffices to say in this context that the games and the festivals are to be performed κατὰ τὰ πάτρια (lines 25–26). What these ‘ancestral customs’ might be we are not told. They surely provided some of the subject matter for the ἱεροὶ νόμοι of line 69 which are to govern actual performance of the Actias. Though this does not necessarily suggest substantial changes in the cult, of which the text gives no indication, these ἱεροὶ νόμοι have been revised in connection with the reorganization, and revision is envisioned in the future. In fact, the city of Anaktoron had previously deliberated concerning the ἱεροὶ νόμοι employed for the celebration of the Actias, to judge from the expression οὕς ἐῖλε ἅ | πόλις.⁴⁹⁰ Listing the ἱεροὶ νόμοι here would have been of great interest for us. Regrettably, it was not essential for the purposes of the document and was therefore avoided.

The remainder of this review of the contents of the corpus of Greek sacred laws attempts to apply to other festival regulations the basic principles employed in evaluating the preceding document. In doing so, one has to consider the types of documents available and the issues with which they deal, and attempt to assess the nature of the evidence and its relation to the circumstances under which the documents were published.

Specific and Comprehensive Regulations

The most concise sets of festival regulations are the mid-fourth-century B.C. *LSS* 5, cut into the rock on the north slope of the Athenian Acropolis, prescribing, in not more than eight words, the date and the month for the festival of Eros, and the slightly longer Roman Imperial *LGS* I 25 (*PAES* IIIA 353–354 no. 765; *SEG* VII 1233) from near Canatha in Syria which reads:

Ἡ ἑορτὴ τῶν Σ-
οαδηνῶν ἄγε-
ται τῷ θεῷ Λώου λ'

The festival of the Soadeni is held⁴⁹¹ for the god on 30 of the month Loos.

⁴⁹⁰ Cf. Habicht *ibid.* 105.

⁴⁹¹ For the present indicative see above p. 6 with n. 17.

Both documents note little more than the date and may be regarded as calendar extracts.⁴⁹² Other festival regulations are more extensive. As usual, we can distinguish between comprehensive documents, dealing with several issues relating to a particular festival, and specific documents concerning individual aspects—whether pertaining directly to performance or not—of one or more festivals. Legislation, mostly in the form of decrees, is more or less the rule here; as usual, the fragmentary state of some of the documents may preclude exact identification. Since most ordinary Greek festivals tend to comprise similar elements, the same issues are recurrent in the documents. Three of the most basic ones, sacrifice, procession, and—in agonistic festivals—games, are evident in the Acarnanian treaty. A fourth would be the sacred truce. Due to the nature of the evidence, which tends to discuss several issues together, we pursue the discussion by following these issues here, at the risk of oversimplification, and by dissecting documents, a practice which has been so far generally avoided. The few documents regulating performance of ceremonies—usually by cult colleges—on specific occasions, not necessarily festivals, are also considered here.

Truce. The term ‘sacred truce’ is somewhat misleading. It is used to translate three different Greek words, ἐκεχειρία, σπονδαί, and ἱερόμηνια, which denote a period accompanying a festival, usually starting before it and ending sometime after its completion, involving two complementary but somewhat different institutions: a suspension of hostilities and a certain suspension of official business, namely particular judicial activities.⁴⁹³ The corpus includes a few documents which discuss these institutions, the nature of which depends on the question of whether a festival is celebrated on a local, regional, or national level.

The Amphictyonic law of 388, *LSCG* 78.44–49, appears to have discussed both the ἐκεχειρία and the ἱερόμηνια connected to the Delphic Pythian games. The ἱερόμηνια, evidently a partial suspension of official business, is to last a year; unfortunately the discussion of the ἐκεχειρία, i.e. suspension of hostilities, is all but lost.⁴⁹⁴ The Amphictyonic decree *LSCG* 73, issued upon the reorganization of the Acraephian Ptoia in the 220s B.C., when the festival became pan-Boeotian,⁴⁹⁵ which establishes the inviolability of the sanctuary of Apollo Ptoius, also enacts

⁴⁹² Or festival calendar extracts; cf. Prott *LGS* I p. 45.

⁴⁹³ G. Rougemont, ‘La hiéroménie des Pythia,’ *BCH* 97, 1973, 75–106.

⁴⁹⁴ See Rougemont *ibid.* (and commentary ad loc. in *CID* I pp. 118–119).

⁴⁹⁵ See commentary on no. 11 below.

ἐκεχειρία and ἀσφαλία, that is a truce allowing safe passage for the festival (lines 9–12).⁴⁹⁶ The σπονδαί of the Eleusinian Mysteries, a truce aiming, so it seems, at the national level,⁴⁹⁷ is discussed in a section in the ca. 460 B.C. Athenian regulations, *LSS* 3 B 4–43. The discussion in the comprehensive fourth-century (ca. 367–348 B.C.) regulations for the mysteries, *Agora* XVI 56 A 1–20 (*LSS* 12), appears to have been more detailed, opening with the announcement of the truce and its announcers (σπονδοφόροι).⁴⁹⁸ The document is unfortunately very fragmentary. What a local truce may entail is suggested in the second-century B.C. regulations for the Asclepieia from Lampsacus, *LSAM* 8 (lines 16–30 of *I.Lampsakos* 9).⁴⁹⁹ Children are to be released from schools and slaves from labor (17–18).⁵⁰⁰ Certain judicial activities are suspended (lines 24–28):

μὴ εἶναι δὲ μῆθεν[ι μῆθεν]
[ἐ]νεχυράσας ἐν [τ]αῖς ἡμέραις τῶν Ἀσκληπιείων, εἰ δὲ μὴ, ὃ ἐνεχυράσας ἔν[οχος]
[ἐ]στω τῷ νόμῳ τῷ περὶ τῶν παρὰ νόμῳ ἐνεχυρασάντων· μὴ κ(ρι)ν[έτωσαν]
[δ]ὲ μῆδὲ οἱ ἐπιγνώμονες ἐν ταῖς ἡμέραις ταύταις, μῆδὲ οἱ εἰσαγωγ(εῖ)ς συ[λλε]-
[γ]έτωσαν [δικ]α[σ]τ(ή)ρι(ον).

It shall not be allowed to anyone to take anything in pledge during the days of the Asclepieia. Otherwise, the pledge-taker shall be liable to the law on unlawful pledge-taking. The *epignomones* shall not give judgement on these days nor shall the *eisagogeis* assemble a court.

In a similar vein, the late-fourth-century B.C. *SEG* XVII 415 (lines 1–3 = *LSS* 69) from Thasos lists festival days on which denunciations are not allowed. In both of these cases suspension of activities seems to be confined to the festival days proper. The Ephesian decree *LSAM* 31, the second (B) of three documents inscribed on a statue base from Ephesus, *I.Ephesos* Ia 24 (A.D. 162/3 or 163/4), declares the whole month of Artemision sacred to Artemis for the annual performance of ‘the celebrations, the festival of the Artemisia, and the ἱερομηνία,’⁵⁰¹ i.e. the festal days kept throughout the month.⁵⁰² Both the preceding and

⁴⁹⁶ See Rougemont *ibid.* 88–89, 95 n. 69.

⁴⁹⁷ Possibly also at the local level. See Rougemont *ibid.* 95–98.

⁴⁹⁸ See Clinton 1980, 275–277.

⁴⁹⁹ Cf. above p. 85.

⁵⁰⁰ Not an infrequent practice; see *LSAM* 15.54; 33 A 30; 81.14 and p. 26.

⁵⁰¹ Lines 30–31.

⁵⁰² See Rougemont *ibid.* 82 with n. 22 for the lexicographical evidence.

following inscriptions (A 14–16; C 6–10) refer explicitly to the enactment of ἐπεχειρία, i.e. a local truce,⁵⁰³ for the entire month.

Procession. As has been seen, the treatment of the procession in the Acarnanian decree is unusual as it is the only ceremony performed at the Actias for which exact details are included. This care is indicative of processions elsewhere. Though their character and significance depend upon the cultic context, processions are a fundamental ritual for Greek religion and a defining moment in many Greek festivals.⁵⁰⁴ Comprehensive festival regulations may therefore be relatively precise regarding processions that may also be discussed in specific documents as needed. The best example for such a specific case is the ca. A.D. 220 Athenian decree on the procession at the Eleusinian mysteries, *LSCG* 8 (though it is not quite concerned with the procession as a whole but rather with the participation of the ephebes in it).⁵⁰⁵ Among the most commonly discussed issues regarding processions are the identity of the participants, their order, their apparel, and items carried along. The Eretrian decree regarding the agonistic festival of the Artemisia, *LSCG* 92,⁵⁰⁶ prescribes the order of victims led at the procession (lines 35–38). Another Eretrian document, *LSS* 46, requires all the Eretrians and other inhabitants to wear ivy crowns in a procession in honor of Dionysus.⁵⁰⁷ The route itself may be dictated, as in the Delphic festival foundations.⁵⁰⁸ The procession at the Alkesippeia at Delphi (*LSCG* 81.6–8), attended by the priests of Apollo, the archon, the *prytaneis*, and all of the citizens, is required by the founder to leave from a specific location at Delphi; the foundation of Attalos (*LSCG* 80.12–16) adds the temple of Apollo as the destination; the foundation of Eumenes (*LSS* 44.8–11), which seems to follow the same route, even prescribes the time at which the procession ought to begin.

⁵⁰³ See L. Robert *Études Anatoliennes*, Paris 1937, 178; R. Oster, *NewDocs*. VI 78–79.

⁵⁰⁴ See summarily Graf 1996.

⁵⁰⁵ The fragmentary first-century B.C. *LSS* 15 is evidently also concerned with the procession at the mysteries. At least in its fragmentary state, the ca. 300 B.C.? *LSCG* 93 from Eretria (for the date see D. Knoepfler, *Décrets érétriens de proxénie et de citoyenneté* (Eretria. Fouilles et recherches XI), Lausanne, 2001, 37 n. 56, 279 n. 43) seems to be predominantly interested in the participation of children in a procession in a festival in honor of Asclepius. For more comprehensive treatments of processions, see the decree of the Piraeen Orgeones of Bendis, *LSCG* 46 (first part of the third century B.C.) and the decree from Antiochia ad Pyramum, *LSAM* 81 (mid second century B.C.).

⁵⁰⁶ See below p. 101

⁵⁰⁷ See further below p. 110.

⁵⁰⁸ See above p. 84.

One of the most detailed sets of festival regulations is the decree from Magnesia on the Maeander, *LSAM* 32, on the organization of a festival, instituted after 185/4 B.C. on the occasion of the peace with Miletus,⁵⁰⁹ in honor of Zeus Sosipolis, who, so it was hoped, would bless the city with peace and prosperity. The festival, likely to take place around springtime,⁵¹⁰ includes a procession and a ritual of *theoxenia*, in which images of the gods are entertained at a meal. The bull led in the procession is to be bought in the fall, consecrated solemnly in a special ceremony, and then nurtured during the winter. The procession is prescribed in lines 32–46:⁵¹¹

- 32 τὸν στεφανηφόρον τὸν αἰεὶ γινόμενον μετὰ τοῦ ἱε-
 ρεω καὶ τῆς ἱερείας τῆς Ἀρτέμιδος τῆς Λευκοφρυην(ῆ)ς ἐξά-
 [γ]ειν τῇμ πομπήν τοῦ μηνὸς τοῦ Ἀρτεμισιῶνος τῇ δω-
 δεκάτῃ καὶ θύειν τὸν ταῦρον τὸν ἀναδεικνύμενον,
 36 συμπομπεύειν δὲ τὴν τε γερουσίαν καὶ τοὺς
 ἱερεῖς καὶ τοὺς ἄρχοντας τοὺς τε χειροτονητοὺς καὶ
 τοὺς κληρωτοὺς καὶ τοὺς ἐφήβους καὶ τοὺς νέους καὶ
 τοὺς παῖδας καὶ τοὺς τὰ Λευκοφρυηνὰ νικῶντας καὶ
 40 τοὺς ἄλλους τοὺς νικῶντας τοὺς στεφανίτας ἀγῶνας·
 ὁ δὲ στεφανηφόρος ἄγων τὴν πομπὴν φερέτω ξόα-
 να πάντων τῶν δώδεκα θεῶν ἐν ἐσθῆσιν ὡς καλλίσ-
 ταις καὶ πηγνύτω θόλον ἐν τῇ ἀγορᾷ πρὸς τῷ βωμῷ
 44 τῶν δώδεκα θεῶν, στρωνύτω δὲ καὶ στρωμνὰς τρεῖς ὡς
 καλλίστας, παρεχέτω δὲ καὶ ἀκροάματα, αὐλητήν, συρι-
 στήν, κιθαριστήν.

The *stephanophoros* in office with the priest and the priestess of Artemis Leucophryene shall lead the procession on the twelfth of the month of Artemision and sacrifice the bull which has been displayed. The *gerousia*, the priests, the magistrates, both elected and allotted, the ephebes, the young men, the boys,⁵¹² the winners at the Leucophryena, and other winners in crown-bearing competitions shall march along in the procession. The *stephanophoros* shall lead the procession carrying the wooden images of all twelve gods in their most beautiful attire; he shall fix a

⁵⁰⁹ For the historical circumstances and the date see R.M. Errington, 'The Peace Treaty between Miletus and Magnesia (*LMilet* 148),' *Chiron* 19, 1989, 279–288.

⁵¹⁰ Bischoff's (*RE* X 1586, s.v. Kalendar) order of the months in the Magnesian year is not entirely secure: Samuel 1972, 121–122. Trümper (1997, 110–111) equates the Magnesian Artemision with either the Athenian Elaphebolion or Mounichion. Cf. also Sokolowski *LSAM* p. 91; cf. Nilsson 1906, 23.

⁵¹¹ For even more detailed procession prescriptions, again in a new festival, see *SEG* XXXVIII 1462 C 69–80, 85–87 (the foundation of C. Iulius Demosthenes; cf. above n. 447; below p. 101).

⁵¹² Cf. commentary on 14 B 10 below.

tholos in the agora near the altar of the twelve gods, spread out three couches, as beautiful as possible, and provide musical entertainment, a flute-player, a syrinx player, and a cithara player.

Though it is performed in honor of Zeus Sosipolis and actively attended by other gods (or their *xoana*), the procession, led by the chief civil magistrate of Magnesia, the eponymous *stephanophoros*, seems to have some bearing on the rank and honor of its human participants.⁵¹³ As happens elsewhere, we ought to note that participation has an added practical value: it would entitle the participants to a share in the ensuing sacrifice, in the present case, as will be seen below, of the bull led along. We should not, however, underestimate the religious significance of the procession. It is an essential element in a ritual sequence building up toward a climax consisting of a sacrifice and a *theoxenia*, a joint celebration for both divine and human participants.

Sacrifice. The range of issues discussed in connection with sacrifice in festival regulations is again neatly summarized in the same document, where sacrifice is discussed immediately after the procession. Lines 46–64 read:

παριστανέτωσαν δὲ καὶ οἱ οἰκονόμοι οἱ ἐν
 τῷ μηνὶ τῷ Ἀρτεμισίωνι τῇ δωδεκάτῃ ἱερεῖα τρία,
 48 [ἄ] θύσουσιν τῷ τε Διὶ τῷ Σωσιπόλει καὶ τῇ Ἀρτέμιδι
 [τ]ῇ Λευκοφρυγῇ καὶ τῷ Ἀπόλλωνι τῷ Πυθίῳ, τῷ μὲν
 [Διὶ] κριὸν ὡς κάλλιστον, τῇ δὲ Ἀρτέμιδι αἶγα, τῷ δὲ Ἀπόλλ[ω]-
 νι ἄττηγόν, θύοντες τῷ μὲν Διὶ ἐπὶ τοῦ βωμοῦ τοῦ Διο[ς]
 52 τοῦ Σωσιπόλιος, τῇ δὲ Ἀρτέμιδι καὶ τῷ Ἀπόλλωνι ἐπὶ τ[οῦ]
 βωμοῦ τῆς Ἀρτέμιδος· λαμβάνειν δὲ τὰ γέρα τὰ ἱθισμέν[α]
 τοὺς ἱερεῖς τῶν θεῶν τούτων· τὸν δὲ βοῦν ὅταν θύσωσιν
 [δ]ιανεμέτωσαν τοῖς συμπομπεύσασιν, τὸν δὲ κριὸν καὶ τὴν
 56 αἶγα καὶ τὸν ἄττηγόν διανεμέτωσαν τῷ τε στεφανηφό-
 ρῳ καὶ τῇ ἱερεΐᾳ καὶ τοῖς πολεμάρχοις καὶ τοῖς προέδροις
 [κα]ὶ νεωποῖαις καὶ εὐθύνοις καὶ τοῖς λητουργήσασιν, διανε-
 [μέ]τωσαν δὲ ταῦτα οἱ οἰκονόμοι· ὅταν δὲ ἀναδειχθῇ ὁ ταῦ-
 60 [ρ]ος, ἔγδοσιν ποιείσθωσαν οἱ οἰκονόμοι ὅπως τρέφεται ὑπὸ
 τοῦ ἐργολαβήσαντος· ἀγέτω δὲ ὁ ἐργολαβήσας τὸν ταῦρον
 εἰς τὴν ἀγορὰν καὶ ἀγειρέτω παρὰ τε τῶν σιτοπωλῶν
 καὶ παρὰ τῶν ἄλλων ἀγοραίων ἃ ἀνήκει εἰς τὴν τροφήν, καὶ ἄ-
 64 μεινον εἶναι τοῖς διδοῦσιν.

⁵¹³ Cf. on this aspect Graf 1996, 58–61; A. Chaniotis, ‘Sich selbst feiern? Städtische Feste des Hellenismus,’ in M. Wörle and P. Zanker (eds.), *Stadt und Bürgerbild im Hellenismus* (Vestigia 47), Munich, 1995, 147–172 esp. at 156–157, 160–161 with bibliography.

On the twelve of the month Artemision, the *oikonomoi* shall produce three victims, which they will sacrifice to Zeus Sosipolis, Artemis Leukophryene, and Pythian Apollo (as follows:) a ram as beautiful as possible to [Zeus], a goat to Artemis, and a he-goat to Apollo, the sacrifice to Zeus taking place on the altar of Zeus Sosipolis and to Artemis and Apollo on the altar of Artemis. The priests of these gods shall receive their customary prerogatives. When they sacrifice the bull, they shall distribute its meat among the participants in the procession; as for the ram, the goat, and the he-goat, they shall distribute them to the *stephanophoros*, the priestess, the *polemarchoi*, the *prohedroi*, the *neopoiai*, the *euthynoi*, and those performing services. The *oikonomoi* shall distribute these (victims). Once the bull is consecrated, the *oikonomoi* shall let out a contract for it to be reared by the contractor. The contractor shall lead the bull to the agora and collect from the grain sellers and the other merchants what is needed for his nurture, and it shall be better (i.e. advantageous) to the givers.

The document is typically not interested in spelling out the details of sacrifice itself; those involved are familiar with the performance; it is enough to ensure a correct match between the victims and the gods. Far greater concerns are the issues that precede and follow the act of sacrifice, i.e. procuring the victims and distribution of the sacrificial meat. Such pre- and post-sacrifice issues are recurrent elsewhere.

Provision and Inspection of Victims. Inspection of the victims, only alluded to here,⁵¹⁴ is to be discussed in more detail in other documents.⁵¹⁵ Victims may be bought and/or reared especially for the occasion. We may mention a few other representative examples. The Andania Mysteries regulations, *LSCG* 65, contain a detailed section (lines 64–73) regarding furnishing (παροχή, which is farmed out) and inspection (δοκιμασία) of the sheep and pigs needed for the festival. Buying and selecting the processional cattle is referred to in the Lesser Panathenaea dossier,⁵¹⁶ *LSCG* 33 B 16–24. An explicit treatment of cattle-rearing, under the rubric βουτροφία, is found in the first to second-century B.C. dossier of decrees from Bargylia, regulating a new annual sacrificial festival of Artemis Kindyas, *SEG XLV* 1508 + *EpigAnat* 32, 2000, 89–93.⁵¹⁷ A second-

⁵¹⁴ In the reference to the bull (when it is bought in line 12) and to the ram (line 50) as ‘as beautiful as possible.’

⁵¹⁵ For inspection see below commentary on 26.31–32.

⁵¹⁶ Cf. immediately below.

⁵¹⁷ Below Appendix B 1.2. It is also concerned with the provision of a dedicatory silver statue of a deer for the goddess (*SEG XLV* 1508 A 16–22) and with a bovine sacrifice to Artemis for the sake of the city. The meat from this sacrifice, minus prerogatives, is to be sold (A 23–25). For interpretation of this dossier see P. Gauthier BE 1997 no. 541, 1998 no. 396, 2001, nos. 410, 411; C. Brixhe BE 1998 no. 395;

century B.C. decree from Astypalaia, *LSS* 83, is also worth mentioning in relation to pre-sacrifice activities. It ordains branding in advance all victims to be led along in a procession⁵¹⁸ and, at the risk of an imprecation, demands that all victims processed therein be sacrificed.⁵¹⁹

*Distribution and Consumption of Meat.*⁵²⁰ Cult personnel and dignitaries are the first concern in this respect. Participants in a procession may likewise be considered, as at Magnesia. Distribution of meat to the general public, that is *κρεανομία*, may also be prescribed. The *locus classicus* is probably the decree (B) from the law and decree dossier regarding the Lesser Panathenaea, *LSCG* 33.⁵²¹ The dossier from Bargylia⁵²² is more concise yet equally revealing. A 9–13 reads:

θύσαντες δὲ καὶ ἐξελόντες τὰ νομιζόμενα
γέρα τῷ ἱερεῖ οἱ τε νεωποῖαι καὶ οἱ ἄλλοι προγεγραμμένοι τὰ λοιπὰ
κρέα κοινῇ διανεμάτωσαν τοῖς πολίταις τῇ ἐχομένῃ ἡμέρᾳ
ἐν τῇ ἀγορᾷ πρὸς ὥραν τρίτην ποιούμενοι τὴν κρεανομίαν κατὰ
φυλᾶς.

having sacrificed and having removed the customary prerogatives for the priest, the *neopoiai* and the others inscribed above shall distribute publicly the remaining meat to the citizens⁵²³ on the next day at the agora at the third hour, performing the *kreanomía* (meat distribution) according to tribes.

It should be noted that wherever consumption on the spot is not specifically prescribed, we may assume the meat may be taken away and consumed elsewhere.⁵²⁴ If a banquet is involved it may be prescribed. A good example is the third-century B.C. decree from Coressia on Ceos regulating an unnamed agonistic festival, *LSCG* 98.9–16; see also the foundation of Kritolaos, *LSS* 61, and further below commentary on 14 B 65–67.

A. Chaniotis EBGR 1994–1995 no. 36 (*Kernos* 11, 1998), 1997 no. 32 (*Kernos* 13, 2000); K. Zimmermann, ‘Späthellenistische Kultpraxis in einer karischen Kleinstadt: Eine neue lex sacra aus Bargylia,’ *Chiron* 30, 2000, 451–485.

⁵¹⁸ In all probability after they had been inspected and found suitable for sacrifice (lines 17–18) as at Andania.

⁵¹⁹ Cf. L. Robert, *Hellenica* XI–XII, Paris, 1960, 122–123.

⁵²⁰ The post-sacrifice issue of sale of meat and skins was discussed above pp. 71–72.

⁵²¹ See also *LSS* 11.10–17; *LSAM* 32.53–59; 70; cf. *LSCG* 151 A 23. Cf. below commentary on 14 B 65–67.

⁵²² Appendix B 1.2.

⁵²³ For the *metoikoi* cf. B 17–19.

⁵²⁴ Unless consumption on the spot is self-evident and need not be mentioned. See below commentary on 14 B 65–67; cf., however, Zimmermann, *Chiron* 30, 2000, 472–478, 484.

Competitions. The religious significance of competitions is a complex matter. Torch races are as much a religious event as they are sportive.⁵²⁵ But even in cases where their religious significance is in and of itself questionable, competitions are set in a context in which the sacred is in essence ever present through performance of cult, not to mention the notion of divine hospitality and endorsement. Inclusion of regulations for agonistic festivals in the corpus is justified inasmuch as they pertain to cultic aspects of the festival under discussion. Consider, for example, two of the documents included in the dossier concerning the agonistic festival foundation of C. Iulius Demosthenes at Oenoanda, *SEG* XXXVIII 1462 (A.D. 124–125/6). The last part of the second document (**B**; lines 38–46) lists the competitions, the dates they are to be held, and the prizes to be awarded, but does not quite regulate attendant cult performance. The third document (**C**), on the other hand, governs cult performance directly, as it regulates the procession and sacrifices during the festival of the Demosthenia.⁵²⁶

Not all of the documents pertaining to agonistic festivals included in the corpus are actual regulations, that is governing performance directly rather than other matters relating to the respective festivals. This problem has already been seen in relation to the Actias. It is exemplified by the dossier of documents relating to the Ptoia.⁵²⁷ The decree of the Delphic Amphictyony is concerned with establishing the inviolability of the sanctuary of Apollo Ptoius and the sacred truce for the festival. *LSCG* 71 is only concerned with the participation of Oropus.⁵²⁸ A set of festival regulations is missing. Depending upon the scope of the festival, the few sets of regulations for agonistic festivals included in the corpus may be quite detailed. A particularly notable case is the Eretrian ca. 340 decree regulating the Artemisia, *LSCG* 92.⁵²⁹ Like practically all relevant documents it shows a distinct interest in prizes. These differ from one competition to the other and may consist of money (*LSCG* 92; musical competitions), weapons (*LSCG* 98; below no. 14: sports), and even parts of sacrificial victims (*LSCG* 98; *LSS*

⁵²⁵ See below commentary on no. 14.

⁵²⁶ See M. Wörle, *Stadt und Fest im Kaiserzeitlichen Kleinasien: Studien zu einer agonistischen Stiftung an Oinoanda* (Vestigia 39), Munich, 1988, 227–285.

⁵²⁷ For the festival see below commentary on no. 11. Cf. above pp. 94–95.

⁵²⁸ Cf. the decree from Haliartus below no. 11. Truce: *LSCG* 73 (above pp. 94–95).

⁵²⁹ For the date see D. Knoepfler, *Décrets érétriens de proxénie et de citoyenneté* (Eretria. Fouilles et recherches XI), Lausanne, 2001, esp. pp. 33, 37 n. 56, 72 n. 280, 85 n. 365, 95, 330.

61).⁵³⁰ Treatment of prizes by those who won them may be prescribed. No. 14 B 67 below requires that they be dedicated; the third-century B.C. *LSCG* 98 from Ceos forbids selling them.

Ceremonies. The corpus includes a relatively small number of documents governing the performance of specific ceremonies. The occasion of performance cannot always be easily determined.

The best known and most discussed case is probably the so-called Orgia of the Molpoi, *LSAM* 50, in fact a dossier of documents⁵³¹ pertaining to the administration of the cult college of the Molpoi and its responsibilities, consisting above all in the performance of the processional transfer of two so-called γυλλοί along a route which is outlined. The college was directly related to the state,⁵³² which took an interest in preserving its activities: a late first-century A.D. Milesian decree, *LSAM* 53, sets out to ensure that the feasts of the Molpoi and the college of the Kosmoi be performed κατὰ τὰ π[ά]τρια ἔθνη, καθὼς προνενομοθέτηται κ[αί] | προεψήφισται.⁵³³

One suspects that the *platiwoinoi* and the *platiwoinarchoi* of the Archaic fragments from Tiryns, no. 6 below, formed a comparable cult college,⁵³⁴ administering the activities of this college—probably performed at or related to a public feast—and its relation with the state seems to have been the aim of these rather obscure regulations.

A number of documents regulate ceremonies performed by women. All are fragmentary, which makes identification of the context difficult. See *LSCG* 63; 66; 127; *LSAM* 6; cf. *LSS* 29;⁵³⁵ *LSAM* 61.⁵³⁶ A fourth-century B.C. decree of the deme Cholargos in Athens, *LSS* 124, lists duties of special female priestesses in connection with the festival of the Thesmophoria.⁵³⁷

⁵³⁰ An honorific decree with the possibility of an additional statue is mentioned in *SEG* XXXVIII 1462 C 66–67.

⁵³¹ Inscribed ca. 100 B.C.; the regulations themselves go back to the early to mid fifth century B.C.: Nilsson *GGR* II³ 71.

⁵³² Graf 1996, 60–61.

⁵³³ According to the ancestral customs, following what has been legislated and decreed before (lines 16–18). See Sokolowski's commentaries ad loc.; J. Fontenrose, *Didyma: Apollo's Oracle, Cult and Companions*, Berkeley/Los Angeles/London, 1988, 52–53, 60–61. The *gyllloi* are commonly taken to be sacred stones but offering baskets have also been suggested (see Fontenrose).

⁵³⁴ Differing, of course, in function.

⁵³⁵ *LSS* 28 might be referred to here, but its interpretation is extremely doubtful: *Nomima* I p. 278.

⁵³⁶ Cf. below commentary on 20.3.

⁵³⁷ For the hymn singing in *LSAM* 28 and *LSAM* 69 see above pp. 74–75.

Some Problems with the Evidence

The evidence, as can be seen from this review, is reasonably representative in respect to the basic types of Greek festivals. The corpus includes regulations for agonistic festivals,⁵³⁸ mysteries,⁵³⁹ and other festivals, mostly conforming to a basic procession-sacrifice-distribution of meat and/or sacrificial banquet type, sometimes with little added value in the way of ritual.⁵⁴⁰

The evidence is at the same time misleading in a way which is not entirely uncharacteristic of significant parts of the corpus. The only

⁵³⁸ (Prescriptions do not necessarily pertain to competitions): Athens *LSCG* 13 (Hephaestia); 31 (festival of Poseidon); 33 (Panathenaia); (regarding the identification of the festival of *LSCG* 4 as the Eleusinia see n. 544 and Clinton 1979); Epidaurus: *LSS* 23 (depends on a restoration). Acraephia: *LSCG* 71; 73 (Ptoia: possibly no. 11 below). Acarnania: *LSS* 45 (Actias); Beroia: no. 14 below (Hermaia); Chersonesus: no. 15 below (Hermaia); Eretria: *LSCG* 92 (Artemisia). Ceos: *LSCG* 98 (agonistic festival at Coressia). Cos: *Isr.Cos* ED 16 (Hermaia); ED 82 (*LGS* II 131; foundation of Pythokles: cf. above p. 84); cf. ED 86. Asia Minor: *LSAM* 9 (festival of Athena at Ilium); 10 (Ilium; federal festival of Athena); 15 (Elaea (see above p. 8; for the running course (lines 55–58) see L. Robert *BCH* 108, 1984, 491 with n. 11 (= *Documents d'Asie Mineure*, Paris, 1987, 479)); SEG XXXVIII 1462 C (Demosthenia at Oenoanda).

⁵³⁹ Eleusis *LSCG* 8; *LSS* 1; 3; 15; *Agora* XVI 56 (*LSS* 12); cf. *LSCG* 5; *LSS* 13; *Agora* XVI 57 (first fruits). Andania: *LSCG* 65. Phanagoria: *LSCG* 89. Cf. Minoa on Amorgos *LSCG* 103 (with p. 198).

⁵⁴⁰ See Athens: *LSCG* 46 (Orgeonic procession); 179 (Dipolieia?); *LSS* 5 (festival of Eros); 8 (sacrifice to Apollo); 11 (festival of Asclepius); 14 (Thargelia); 124 (Thesmophoria); no. 2 below (festival of Heracles at Eleusis). Epidaurus: *LSCG* 60 (sacrifice; at a festival?); see above p. 90. Laconia and Messenia: *LSCG* 63 and 66 (ceremonies; feminine cult). Delphi: *LSCG* 77 (*CID* I 9) D (festivals of the phratry of the Labiada); 80 (Attaleia); 81 (Alkesippeia); *LSS* 44 (Eumeneia). Eretria: *LSCG* 93 (Asclepieia) *LSS* 46 (festival of Dionysus). Amorgos: *LSS* 61 (foundation of Kritolaos at Aigiale). Samos *LSCG* 122 (organization of sacrifices at the Heliconium). Thasos: *LSS* 69 (truce for several festivals). Lesbos: *LSCG* 127 (Methymna; *pannychis*). Thera: *LSCG* 135 (foundation of Epicteta). Astypalaia: *LSS* 83 (sacrificial procession). Rhodes: *LSCG* 137 (Sminthia at Lindus). Cos: *LSCG* 159 (Asclepieia) cf. the calendar *LSCG* 151; 177 (foundation of Diomedon); *Isr.Cos* ED 25 (festival of Artemis); ED 146 (foundation of Phanomachos: see above p. 86); Parker and Obbink 2001a, 266–271 no. 3 (Asclepieia). Asia Minor: *LSAM* 6 (Cius; ceremonies; feminine); 8 (Asclepieia at Lampsacus); 28 (ceremonies in honor of Dionysus at Teos); 31 (Artemisia at Ephesus); 32 (Magnesia; Zeus Sosipolis); 33 (Eisiteria at Magnesia); 50 and 53 (Molpoi and Kosmoi at Miletus); 57 (Hyllarima; pentaeteric festival of Zeus(?)); 61 (Mylasa; ceremonies for Demeter); *ILabraunda* 53–54 (unknown festival); *LSAM* 69 (hymn singing at Stratonicea); *LSAM* 70 (meat distribution at Chalketor); 76 (Isinda; fragmentary); 81 (Athena and Homonoia at Antiochia ad Pyramum); SEG XLV 1508+ *EpigAnat* 32, 2000: 89–93 (festival of Artemis Kindyas at Bargylia: cf. above p. 100); Appendix B 1.23 below (Panionium; the Panionia(?)). Syria: *LGS* I 25 (festival of the Soadeni at Canatha). Sicily: no. 26 below (Nakone).

major Greek festival more or less adequately represented in the corpus is the Eleusinian mysteries. The Eleusinian dossier includes two comprehensive laws, *LSS* 3 and the more extensive *Agora* XVI 56,⁵⁴¹ which, as Kevin Clinton has shown, was envisioned as a general code for the festival.⁵⁴² Also included are *LSCG* 8, a decree concerned specifically with ephebic participation in the procession,⁵⁴³ the fragmentary *LSS* 15, also concerned with the procession, *LSS* 1 (*IG* I³ 231; ca. 510–500 B.C.) which, as much as can be judged from its present fragmentary state, dealt with provisions and cult personnel, and the decree regarding sacrifices, *LSCG* 4 (*IG* I³ 5; ca. 500 B.C.).⁵⁴⁴ To these one should add the related documents regarding the Eleusinian first fruits, the so called First Fruits Decree *LSCG* 5,⁵⁴⁵ the law of 353/2, *LSS* 13, and the meager fragment *Agora* XVI 57.

This stands in sharp contrast to the four great Panhellenic festivals. Cult regulations pertaining directly to the Olympic games are yet to be published,⁵⁴⁶ and the same holds true for the Nemean and Isthmian games. The Delphic Pythian games are represented only indirectly through two injunctions in the Amphictyonic law of 388, *LSCG* 78.34–49, concerning the renovation works to be executed before the festival and the sacred truce.⁵⁴⁷ The situation is not much better for the well-known old Athenian festivals. The Panathenaic festival is represented in the corpus only by the law and decree regarding the Lesser Panathenaia, *LSCG* 33, published in connection with an essentially financial reorganization in the mid-late 330s B.C.⁵⁴⁸ The Thesmophoria are represented by *LSS* 124, the scope of which is, however, very limited.⁵⁴⁹ The Thargelia are dealt with in *LSS* 14 but only in relation to its resuscitation in 129/8.⁵⁵⁰ Besides references in the Athenian calendars, we hear

⁵⁴¹ Discussed in relation to the sacred truce above. For the two documents see below p. 109.

⁵⁴² Clinton 1980, 271–275. *LSS* 3 B. 32–43 also makes a consideration of the lesser mysteries (in respect to the sacred truce)

⁵⁴³ See above p. 96.

⁵⁴⁴ I.e. accepting Clinton's 1979 identification of the ἐοστῆ (line 4) as the mysteries rather than the Eleusinia.

⁵⁴⁵ See above p. 36.

⁵⁴⁶ Or perhaps fully published, considering *SEG* XLII 370 and 373. For Olympia cf., however, *LGS* II 60 and 61.

⁵⁴⁷ See above p. 94.

⁵⁴⁸ See below pp. 108–109.

⁵⁴⁹ See above p. 102.

⁵⁵⁰ Mikalson 1998, 272–274.

nothing of the Diasia, the Plynteria, the Pyanopsia, or the Dionysia; other festivals are all or almost all but absent from the corpus.

The vast majority of pertinent documents included in the corpus govern a number of local festivals. By local one should not imply unimportant; these festivals must have been important enough to those who celebrated them. Most, however, have left little trace in literature. The haphazard nature of the evidence is particularly striking if we consider the case of the Andanian Mysteries. This festival, which Pausanias (4.33.5) considered second in sanctity only to the Eleusinian mysteries, is otherwise barely known from literature. As the location where the mysteries were held has yet to be excavated, the festival would have remained practically unknown if it had not been for the discovery of *LSCG* 65. This inscription starts *in medias res*; the beginning is evidently missing. Even so, it is the longest and most detailed sacred law in existence, comprising 194 almost perfectly preserved lines. It refers to itself as a *διάγραμμα* (lines 25, 28, 113, 114), evidently an enactment, comprising numerous paragraphs arranged by subject matter and identified by appropriate sub-headings, and covering most issues that the administration of the festival might entail. A detailed analysis cannot be pursued here; it is enough to note that these involve logistic, legal, and financial issues pertaining to the practical management of the festival resulting from the accommodation of what is evidently a considerable crowd of worshippers and the significant variety of officials (sacred, policing, financial, legal) and performers (73–74) engaged in the production. Some of these issues, such as the size of the tents of the worshippers and their furnishings (34–39), administration of the market (99–103), the supply of hot water (103–110), the handling of funds, offenses and legal procedure (40–45, 81–83, 116–190), or the publication of the *diagramma* (113–115) may seem more mundane; others, such as the transfer of the sacred books of the mysteries (11–15), the dress code (both of officials and of worshippers), the procession and its order (28–34), furnishing of victims (67–73),⁵⁵¹ or the sacred banquet (95–98), relate more directly to cult practice.

One ought to ask oneself why such detail is needed. The reason is without doubt a certain change in the status or a reorganization of the festival. The origin and development of the festival is a famous crux. It seems clear, however, that it underwent a thorough reorganization in

⁵⁵¹ See above p. 99.

which its administration became the business of the Messenian state, a certain prominence having been nevertheless accorded to Mnasistratos, known as the Hierophant from the related oracle (*Syll.*³ 735), and to his descendants.⁵⁵² It is otherwise hard to explain why the stipulations attempt to define the status of each of the parties in the administration and protect the rights of Mnasistratos and his family.⁵⁵³ Quite like the case of the Actias, the publication of the present document depended upon this reorganization.

Publication. Reorganization is indeed a frequent reason for publication. In and of itself it may be motivated by different factors. We should briefly consider some possible types of revisions and a few other occasions on which festival documents may be published.⁵⁵⁴

New Festivals. When the state of preservation allows this, new festivals are usually easy to detect. A typical document would account in one way or the other for the reasons which brought about the institution of the festival and include a relatively detailed set of regulations outlining the new ceremonies. In this respect, such documents are similar to other documents governing newly instituted cults whether their main focus be on cult officials or on cult practice. The motives for instituting new festivals may differ. As seen above,⁵⁵⁵ festivals may be instituted by individuals to perpetuate their memory. We may consider a few other cases. Historical events may be involved. Festivals may commemorate external or internal reconciliation. Such is the case of the festival of Zeus Sosipolis, *LSAM* 32,⁵⁵⁶ of the Antiochia ad Pyramum (Magarsus) festival in honor of Athena and Homonoia commemorating the reconciliation between it and Antiochia ad Cydnum (Tarsus) and regulated by the decree *LSAM* 81 (mid second century B.C.),⁵⁵⁷ or the festival instituted to perpetuate the memory of a local act of reconciliation in the decree of Nakone, no. 26 below. *LSAM* 15,⁵⁵⁸ a decree dating to 129 B.C. from Elaea,⁵⁵⁹ prescribes a sacrificial celebration (one-time, or

⁵⁵² See at length Deshours 1999, suggesting a restoration of the mysteries.

⁵⁵³ See especially the management of the treasuries in lines 89–95.

⁵⁵⁴ For a detailed study of festivals in the Hellenistic period see A. Chaniotis, 'Sich selbst feiern? Städtische Feste des Hellenismus,' in M. Wörle and P. Zanker (eds.), *Stadt und Bürgerbild im Hellenismus* (Vestigia 47), Munich, 1995. pp. 164–168 contain a list of new and renewed festivals with their motives.

⁵⁵⁵ p. 84.

⁵⁵⁶ Discussed above pp. 97–99.

⁵⁵⁷ Cf. below commentary on no. 26.

⁵⁵⁸ Discussed above pp. 7–8.

⁵⁵⁹ See above p. 8.

so it seems) in honor of Demeter, Kore, Roma and all other gods and goddesses on the occasion of the installation of inscriptions bearing a treaty of alliance with the Romans.

A different impetus—an epiphany of Artemis Leucophryene—underlay the institution of the festival of the Eisiteria at Magnesia on the Maeander. Commemoration of an epiphany of Artemis Kindyas in a time of adversity also seems to have been the reason for the institution of the festival in her honor at Bargylia.⁵⁶⁰ The Magnesians Eisiteria seems, to an extent, a relative of the Leucophryena, and together with the two complementary decrees regarding the Eisiteria that have reached us in *LSAM* 33 (late third century B.C.),⁵⁶¹ the dossier of documents regarding the Leucophryena enables reconstruction of the historical circumstances.⁵⁶² In the course of events that followed an epiphany of the goddess in 221/0 B.C. and an ensuing oracular consultation,⁵⁶³ which inspired the Magnesians to solicit asylum grants for their city and territory and to institute the Leucophryena,⁵⁶⁴ the cult statue of Artemis was introduced into her temple, probably somewhere in the late third century.⁵⁶⁵ The first (A) of the two decrees regarding the Eisiteria, proposed by Diagoras son of Isagoras, contains a set of regulations for the festival instituted to commemorate the consecration of the statue. It is to be celebrated on six Artemision.

Resuscitation. The second decree (B) included in *LSAM* 33 points to another factor underlying publication. As it turns out (or so it seems), the festival soon fell into neglect⁵⁶⁶ or simply failed to inspire the anticipated enthusiasm in the first place. A decree was passed to ensure that it be celebrated and the goddess be rendered her appropriate honors. Both this and the former decree regarding the administration (διοίκησις line 81) of the festival are to be published. Moreover,

⁵⁶⁰ Below Appendix B 1.2; cf. above pp. 99–100. For the epiphany see P. Gauthier BE 2001 nos. 410 and 411 with C 1–2; cf. *I.Iasos* 613.2–5 (K. Zimmermann, ‘Späthellenistische Kultpraxis in einer karischen Kleinstadt: Eine neue lex sacra aus Bargylia,’ *Chiron* 30, 2000, 451–485 at 452).

⁵⁶¹ P. Gauthier *RPhil* 64, 1990, 63 n. 7.

⁵⁶² Beginning with the Magnesians *I.Magnesia* 16 (= *Syll.*³ 557; Rigsby 1996 no. 66) and including a great number of documents. See Rigsby 1996, 179–279 nos. 66–131.

⁵⁶³ Fontenrose 1978, 258–259 H45.

⁵⁶⁴ First as a cash-prize competition for the Greeks of Asia and then in 208 as a crowned panhellenic competition: *I.Magnesia* 16 with Rigsby 1996, 179–185.

⁵⁶⁵ *LSAM* 33.3–5.

⁵⁶⁶ Sokolowski *LSAM* p. 96.

ἵνα δὲ πάντες γινώσκωσιν ὡ[ς]

καθηκόν ἐστιν ἐν τοῖς Εἰσιτηρίοις τὰς τῆς Ἀρτέμιδος συνεπαύξειν
 76 [26] τιμὰς, τὸν γραμματέα τῆς βουλῆς τὸν ἀεὶ κατασταθισόμενον
 καὶ τὸν ἀντιγραφέα καθ' ἕκαστον ἔτος τοῦ μηνὸς τοῦ Ἀρτεμισιῶ-
 νος τῇ δευτέρᾳ μετὰ τὴν αἵρεσιν γενέσθαι τῆς τε ἱερείας
 καὶ τοῦ στεφανηφόρου παραναγινώσκειν ἐπάναγ[ε]ς τὸ [ψ]ήφισ-
 80 [30] μα τὸ εἰσενεχθὲν ὑπὸ Διαγόρου τοῦ Ἰσαγόρου τὸ περὶ τῆς τῶν Εἰ[-
 σιτηρίων διοικήσεως.

In order that everyone may know that it is fit to increase the honors of Artemis on the occasion of the Eisiteria each year, on the second of the month of Artemision, after the elections of the priestess (of Artemis) and the *stephanophoros*, the appointed secretary of the council and the *antigraphheus* shall be compelled to read the decree proposed by Diagoras son of Isagoras regarding the administration of the Eisiteria.

A failure to follow this ordinance would result in an astronomical fine. As active participation is expected from the inhabitants who must offer sacrifice on this occasion in front of their houses, bad luck is wished upon those reluctant to do so.

These exact measures are not paralleled. But the decree is partially comparable to a number of decrees aiming at resuscitating neglected cults. Most if not all of them date from the second century B.C. onward.⁵⁶⁷ The motives for resuscitation are commonly expressed in elaborate preambles. Apollo had been observant of the Athenians (*LSS* 14; 189/8 B.C.),⁵⁶⁸ Dionysus of the Lindians (*LSCG* 137; late first century A.D.); Zeus and Hecate of the Stratoniceans (*LSAM* 69; late second century A.D.).⁵⁶⁹ The cities are struck by a realization that the honor of these gods must be increased, piety and regard to ancestral custom be made manifest, and ceremonies and festivals be revamped and revitalized.

Refinancing. Financial difficulties and new means to finance certain festivals may lead to financial reorganizations. The point of view of documents instituting such reorganizations is naturally predominantly financial. Such is the case of the law and decree regarding the lesser Panathenaia, *LSCG* 33, dating to the mid-late 330s B.C., issued when the festival became a beneficiary of the revenues from the so-called

⁵⁶⁷ The religious renaissance of the second century B.C. is perhaps best documented in Athens. See Mikalson 1998, 242–287.

⁵⁶⁸ For Apollo and the Acarnanians see the decree regarding the Actias, *LSS* 45, discussed above pp. 90–92.

⁵⁶⁹ Cf. above pp. 74–75. Cf. *LSAM* 31 (ca. A.D. 160 (cf. above pp. 95–96; below 110 n. 582)), stressing that Artemis had always been of special significance to the Ephesians.

Nea, i.e., as L. Robert has shown,⁵⁷⁰ the coastal plain of Oropus. Athena is also the patron of the festivals of which the financing is discussed in two different documents from Ilium, *LSAM* 9 and 10. The first, a decree of Ilium, was occasioned by a private foundation.⁵⁷¹ The second is an agreement of the Ilion confederacy regarding the federal *panegyris*, dated to 77 B.C., which, apparently grounded in finances, is quite detailed in various other aspects. Cf. also the foundation of Hegesarete from Amorgos, *LSCG* 103.⁵⁷²

Upgrade. Local festivals may for different reasons be upgraded to regional festivals. The upgrade of the Acraephian Ptoia from a local to pan-Boeotian festival occasioned at least two documents included in the corpus.⁵⁷³ See above pp. 94, 101 and commentary on no. 11 below.

Increasing Popularity of the Cult. As has been seen above, the Eleusinian dossier includes two separate general laws, *LSS* 3 and the more extensive *Agora* XVI 56, dated respectively to ca. 460 B.C. and ca. 367–348 B.C., the newer one being much more detailed than the older. One may wonder what prompted the new law. The answer ought to be sought, as Kevin Clinton has suggested,⁵⁷⁴ in the increasing popularity of the cult. Growing attendance had an inevitable effect on the administration of the festival; the limited scope of the old law rendered it obsolete and brought about a need for a new and more comprehensive law.

Cultic Modifications. Cultic changes, namely additions, are probably the most difficult thing to detect without a specific statement as to their introduction. We may consider some cases.

The earliest relevant document is the 421/0 B.C. Athenian decree regarding the organization of a pentaeteric agonistic festival in honor of Hephaestus, *LSCG* 13 (*IG* I³ 82). The festival has been considered to be new; it is probably not. Its celebration is rather given here a new format.⁵⁷⁵ The motives for this were probably discussed in the preamble, now all but lost. Despite the overall fragmentary state of the remainder of the decree, it is possible to envision its scope. It concerns financing and the appointment and function of officials in charge of the pro-

⁵⁷⁰ *Hellenica* XI–XII, Paris, 1960, 194–200. *Contra*: M.K. Langdon, *Hesperia* 56, 1987, 56–58.

⁵⁷¹ See above pp. 85–86.

⁵⁷² See above p. 85.

⁵⁷³ Cf. the case of the Actias in *LSS* 45 discussed above pp. 90–93.

⁵⁷⁴ 1980, 274–275.

⁵⁷⁵ See Parker 1996, 154; Parke 1977, 172; Deubner 1932, 212–213.

duction and outlines the proceedings, i.e. the procession, sacrifice with *κρεανομία* (a ceremony of bovine-lifting is involved: line 31),⁵⁷⁶ and competitions (a torch race and, so it seems, a musical competition (line 16)).

The early-fourth-century decree from the Piraeus *LSS* 11⁵⁷⁷ stipulates the performance of a newly formulated sacrifice at a festival of Asclepius. Though the festival cannot be too old (the cult of Asclepius having been introduced to the Piraeus in 420/19 B.C.), it seems to predate the decree.⁵⁷⁸ A decree from Eretria, *LSS* 46,⁵⁷⁹ known only from a copy made by Cyriacus of Ancona, seems to add a new motive to an existing festival, stipulating that a procession in honor of Dionysus during which the city had been liberated—an event Denis Knoepfler dates to 285 B.C.⁵⁸⁰—commemorate the liberation.

Two Roman Imperial copies, *I.Labraunda* 53–54, record a much earlier decree (fourth century B.C.) on the subject of reorganization of a certain festival under Mausolus, consisting in extending its duration from one to five days. The combined text of the two decrees (*I.Labraunda* 54 A) is still fragmentary. It evidently prescribed a concise day-by-day list of the activities. One notes a parallel to the day-by-day format in the equally fragmentary Punic inscription *KAI* 76 (*CIS* I 166), listing offerings for different days, evidently of a festival.⁵⁸¹ As seen above, the foundation of Epicteta (*IG* XII 3, 330; *LSCG* 135) also lists the activities for each one of the three days of the meeting of the family association, though in greater detail.⁵⁸²

The Nature of the Evidence

Whatever may be the reasons for publication, the documents are subject to certain limitations. This is clear in respect to specific regulations which view a given festival from the limited spectrum of a particular issue. But comprehensive documents are limited too because of their overwhelmingly administrative character (this is stated explicitly in

⁵⁷⁶ For the practice see van Straten 1995, 109–113.

⁵⁷⁷ See above p. 64.

⁵⁷⁸ See above p. 64 with n. 320. Cf. *LSCG* 31 (sacrifice and competitions added(?) to a festival of Poseidon).

⁵⁷⁹ Mentioned above p. 96.

⁵⁸⁰ Rather than to 308: *Décrets érétriens de proxénie et de citoyenneté* (Eretria. Fouilles et recherches XI), Lausanne, 2001, pp. 116 with n. 55, 216 n. 726, 342 n. 285.

⁵⁸¹ See commentary ad loc. in *KAI* II p. 94.

⁵⁸² *LSAM* 31 (cf. above pp. 95–96; 108 n. 569) might have been necessitated by the transfer of the date of the festival: Sokolowski's commentary p. 31.

LSAM 33 B). They touch upon points in cult performance as needed, rarely if at all dictating it, let alone in detail. To illustrate this problem we may turn back to the Andanian *diagramma*.

The *diagramma* was, as has been said above,⁵⁸³ occasioned by a reorganization. This reorganization must have been predominantly administrative. There is little to suggest that the cult itself underwent any substantial changes. On the contrary, sacred books that Mnasiastros had provided (and which likely predated the reorganization) are to be transferred each year from one college of cult administrators to the other, evidently to ensure the preservation of proper practice. The *diagramma* and the books are therefore complementary. The *diagramma* may touch upon points of cult performance but was not meant to prescribe it directly. Rather it sets the administrative framework within which cult may be practiced in keeping with proper procedure. The cult itself depended upon the precepts of the sacred books.

Like other cult regulations considered in this review, festival regulations may be compared to professional cookbooks, to the extent that they tend to list the ingredients, leaving out practical instructions. Cult performance is very much the product of tradition,⁵⁸⁴ i.e. the accumulation of practices, customs, usages, rules, all of which, as has been pointed out above,⁵⁸⁵ are entailed in the term νόμος. These are the primary source for and substance of cult regulations,⁵⁸⁶ standing behind what the documents may (inter alia) refer to as τὰ πάτρια or τὰ νομιζόμενα.⁵⁸⁷ Basic knowledge of cult performance may be gained through experience;⁵⁸⁸ when it is prescribed by epigraphical means, only the necessary details need be mentioned.⁵⁸⁹

⁵⁸³ pp. 105–106.

⁵⁸⁴ Cf. Burkert 1985, 10. This is by no means to preclude development and innovation.

⁵⁸⁵ p. 5.

⁵⁸⁶ Including any part of the corpus (such as entry into sanctuaries) which governs actual cult practice.

⁵⁸⁷ Cf. recently Aleshire 1994, 14; Deshours 1999, 479–480.

⁵⁸⁸ Newly formulated cults may build upon knowledge of traditional practice when an action in the sequence they prescribe consists of traditional elements, as is nicely illustrated in the foundation of Diomedon (in relation to the fish offering performed κατὰ τὰ πάτρια: see above p. 87).

⁵⁸⁹ It may well have been expounded in specialized literature, represented for us by the tantalizingly fragmentary remains collected in A. Tresp, *Die Fragmente der griechischen Kultuschriftsteller* (RVV 15.1), Giessen, 1914. Tresp's work could benefit from a revision, if only in light of Jacoby's discussion in *Atthis*, Oxford, 1949, 1–70 (for the *exegetai* see, however, J.H. Oliver, 'Jacoby's Treatment of the Exegetes,' *AJP* 75, 1954, 160–174; Clinton 1974, 89–93).

The limitations of the evidence being a given, the study of the subject matter of the documents only starts with the documents themselves. It must consider their context and, to the extent that this is possible, must make recourse to any available evidence, whether literary, epigraphical, archaeological, or, should it be deemed pertinent, comparative. This review was limited to an attempt to show what types of documents are assembled under the title 'sacred law,' their substance, i.e. the issues with which they are concerned, and the ways in which these may be handled. Detailed interpretation could not be considered. In so far as the twenty-seven documents assembled below are concerned, this has been attempted in Part II.

PART TWO

NEW DOCUMENTS

SEG XXXIII 147

ATTICA. THORIKOS. SACRIFICIAL CALENDAR.
380–375 OR 440–430/430–420(?) B.C.

(Figures 3–7)

A rectangular stele of white marble. The stone is cut above on the left (the right corner survives) and below (without affecting the text) and broken on the right below line 22; the left side is intact. The back is badly bruised as a result of a later use as a threshold. With the possible exception of a narrow patch along the left margin, none of the original finish of the back is preserved. The stone is inscribed on the front with additional entries on both sides. The front is fairly well preserved with occasional damage and weathering; the left side is well preserved excluding the left margin; surviving parts of the right side are damaged intermittently. The stone is known to have come from around the territory of the Attic deme Thorikos, where an incomplete and inaccurate copy of it was made by D.F. Ogden at the modern village of Keratea in 1960.¹ Ogden's copy was used by Vanderpool as a source for his edition. Another copy, somewhat more complete but still not wholly accurate, was used by Dunst for his edition. The stone eventually appeared on the antiquities market and was purchased by the J. Paul Getty Museum in the late 1970s.²

H. 1.312; W. 0.555; Th. ca. 0.174–0.18 (left side), ca. 0.195 (thickest point on the right side). L.H. ca. 0.012–0.13; Θ, Ο, and Ω ca. 0.01–0.011; Ζ ca. 0.008; Ξ ca. 0.009. Stoichoi ca. 0.018 (horizontal), ca. 0.019 (vertical). Margins 0.019 (top), ca. 0.012 (left), ca. 0.01 (right); surviving space below the text ca. 0.078. *Left Side* L.H. at the level of line 31: ca. 0.01–0.012, Ο and Ω 0.007; between lines 31 and 32: 0.006 (smaller omicron) to 0.013 (Σ); at the level of line 42: 0.006 (Ω)—0.009; at the level of line 58: 0.005 (Ω)—0.01. *Right Side* L.H. at the level of lines 4–6: ca. 0.01 (Ν)—0.015 (Η); at the level of line 12: ca. 0.01; at the level of line 44: ca. 0.007 (Ω)—0.01.

Malibu, The J. Paul Getty Museum. Inv. 79.AA.113.

¹ Vanderpool 1975, 33–35.

² On the history of the stone see Daux 1980, 463–465.

Ed. Vanderpool 1975, 33–41;³ Dunst 1977;⁴ (= *SEG* XXVI 136; Labarbe 1977, 56–64 no. 50); Daux 1983,⁵ with corrections of some misprints in Daux 1984, 399–400; Daux 1984a;⁶ (= *SEG* XXXIII 147).

Cf. Mikalson 1977 *passim*; Daux 1980; Brumfield 1981, 57–59; Osborne 1985, esp. 35, 78 n. 33; Robertson 1983, 281–282;⁷ Parker 1984; Lewis 1985, n. 3;⁸ Whitehead 1986, esp. 194–199; Whitehead 1986a, 218; Parker 1987, esp. 144–147; van Straten 1987, 164–167 *passim*; Jameson 1988, 89–90, esp. 115 n. 7;⁹ Kearns 1989, esp. 37; Henrichs 1990, 260–264; Mattingly 1990, esp. 118–120; Bingen 1991, 28–31, 35;¹⁰ Christopoulos 1992, 35; Jameson, Jordan, and Kotanski 1993, 81;¹¹ *IG* I³ 256 bis; Rosivach 1994, 22–29; Scullion 1994, 88;¹² J. Larson, *Greek Heroine Cults*, Madison/London, 1995, esp. 31–34, 38–40; van Straten 1995, 171–186 *passim*; C. Calame, *Thésé et l'imaginaire athénien: Légende et culte en Grèce antique*², Lausanne, 1996, 320;¹³ Parker 1996, esp. 46;¹⁴ Robertson 1996, 348–350, 352–356; Threatte, *GAI* I 40.021 (pp. 479–480),¹⁵ II 51.0331 (p. 99);¹⁶ Loomis 1998, 77, 85, 273;¹⁷ Scullion 1998, 116–121.¹⁸

Photograph: Daux 1983, pls. I and II facing pp. 154 and 155; 1984a, 146 fig. 1;¹⁹ Whitehead 1986, 195 (all excellent).

³ From a copy made by D.F. Ogden (facsimile included) of another copy.

⁴ From a different, more complete copy.

⁵ From the stone.

⁶ From the stone.

⁷ See *Restorations*.

⁸ Date.

⁹ Date.

¹⁰ Cf. below commentary on line 6.

¹¹ Zeus Meilichios.

¹² See below commentary on line 14.

¹³ See below n. 107.

¹⁴ The context of Athenian sacrificial calendars.

¹⁵ See *Restorations* 5–6.

¹⁶ Date.

¹⁷ On lines 4–5.

¹⁸ See below commentary on line 14.

¹⁹ Daux 1983 pl. I = Daux 1984 fig. 1a = Figure 3; Daux 1984 fig. 1b = Figure 5. For details of the left side see Daux 1983 pl. II; for an overall view of the right side see Daux 1984 fig. 1c.

Latus Sinistrum

Latus Adversum

Latus Dextrum

NON-ΣΤΟΙΧ.

ΣΤΟΙΧ. 30

NON-ΣΤΟΙΧ.

380–375 vel 440–430/430–420(?) a.

vacat spatium 30 vv.

[.¹⁹ Ἐκ]ατομβαιῶν-
 [ος,¹⁹]ΑΚΙ καὶ τοῖ-
 [ς¹⁹ ᾗ]ριστομ παρῆ-
 4 [χεν¹⁴ δρ]α|χιμὴν ἑκατερ-
 [ο¹⁹]Αῖ τὴν περηρ[ο|σ]-
 [ίαν¹⁴ Δελ]φίνιον αἶγ[α]
 [.²⁰]ΕΑΙ Ἑκάτη Δ
 8 [.²²]ΗΝΟΣΑΤΗ[.]
 [.¹⁸] τέλεον πρατό[ν].
 [Μεταγεινιώνος, Διὶ Κατ]αβάτη ἐμ τ-
 ῶν σηκῶι π[αρ]ὰ τὸ [Δελφί]νι|αν τέλεον πε-
 12 ατόν : ὀρκωμόσιον πα[ρῆ]χεν ἐς εὐθύνας.
 Βοηδρομιώνος, Πηροσία : Διὶ Πολιῆι κρι-
 τὸν οἶν, : χοῖρον κριτόν, ΕΠΑΥΤΟΜΕΝΑΣ
 χοῖρον ὠνητόν δλόκαυτον, τῶι ἀκολου-
 16 θόντι ᾄριστομ παρέχεν τὸν ἱερέα : Κερ-
 ἄλῳ οἶν κριτόν, : Πρόκριδι τράπεζαν^v
 Θορίκῳ κριτόν οἶν, : Ἡρωίνῃσι Θορίκο
 τράπεζαν : ἐπὶ Σούνιον Ποσειδῶνι ἀμιν-
 20 ὄν κριτόν, : Ἀπόλλωνι χίμαρον κριτόν, Κ-
 οροτροφῶι χοῖρον κριτήν, : Δήμητρὶ τέλ[εο]-
 [ν], Διὶ Ἐρκείῳ τέλεον, Κοροτροφῶι χοῖρον[ον].
 [Ἐ]θνηγαίαι οἶν πρατόν] ἐφ' ἁλῆι : Ποσειδῶνι
 24 τέλεον, Ἀπόλλωνι χοῖρον. *vacat*
 Πυανοφιδῶνος, Διὶ Καταβάτη ἐμ [Φιλομ]-
 η(λ)ιδῶν τέλεον πρατόν, ἕκτῃ ἐ[πὶ δέκα]

vacat spatium

3 vv.

Ι Μυκηνο[ν - - -]
 [.]ΑΝ οἶν [:]Ν[- - -]
 ΙΣΘ[- - -]
vacat spatium
 4 vv.

Φοίνικα τέλ[εον]

vacat spatium

31 vv.

Daux¹ = Daux 1983Parker² = Parker 1987Daux² = Daux 1984a²⁰Robertson¹ = Robertson 1983Parker¹ = Parker 1984Robertson² = Robertson 1996

Restorations. Latus Adversum: **1–2** [τάδε θύεται Θορικίοις, Ἐκ]ατομβαιῶν|[ος Vanderpool || **2–3** fortasse [τῶι φύλ]αμ καὶ τοῖ|[ς ἀκολούθοις αὐτὸ πᾶσι ᾗ]ριστομ Daux || **3** [. . .⁶ . . . τῶι ἀκολοθῶντι ᾄρ] Dunst || **4** [χεν τὸν ἱερέα . . .? . . . δρ]α Dunst || **4–5** ἑκατερ[|ο (vel ω)] Daux¹ post Dunst || **5** Αἰ: dativus est nominis divini, utrum Hera? an Athena? Daux: [κ]αῖ Dunst: [Δαίω]αῖ Robertson² || **5–6** τὴν περηρ[ο|σ|ίαν] Daux post Vanderpool: fortasse προηρο[σιάδα] Threatte: fortasse περηρό[α|ρχον vel περηρ[ο|σ|ί]αρχον? *agnam*] Robertson² || **6** [Δελ]φίνιον αἶγ[α] Daux. || **7** fin. fortasse δάμαλιν (vel αἶγα; vid. adn. epigr.) Daux || **8** ΗΝΟΣΑΤΗ[.]: fortasse [μ]ηνὸς Ἀθήν[ησιν] Daux || **9** πρατό[ν] Daux post Vanderpool || **10** [Μεταγεινιώνος] Daux, [Διὶ Κατ]αβάτη Vanderpool || **11** Daux || **12** πα[ρῆ]χεν Daux post Vanderpool et Burkert apud Dunst || **14** ΕΠΑΥΤΟΜΕΝΑΣ lapis: ἐπαυτομένας Daux: ἐπ' Αὐτομένας; fortasse nomen loci 'amicus' apud Daux¹: ἐπ' αὐτὸ μένας Scullion; cf. v. 47. et vid. adn. || **21** Daux || **25–26** ἐμ [Φιλομ]|η(λ)ιδῶν Daux¹: ἐ[.]|ημιδῶν Daux² || **26** ἐ[πὶ δέκα] Daux: Ἐ[πόχωι]^v Graf apud Dunst.

Latus dextrum: Suppl. Daux. || **4** cf. ἐπὶ Μυκηνον v. 45.

²⁰ Only disagreements between the two editions are noted.

- Νεανίαί τέλεον, Πυανοψίοις, Π[. . .⁶. . .].
- 28 Μαμιακτηριώνος, Θορίκωι βοῦ[ν μῆ]λατ[
τον ἢ τετταράκοντα δραχμῶν [μέ]χρι πε]-
ντήκοντα, Ἡρωῖνῃσι Θορίκο τ[ρά]πεξαν].
- ωνι τέλεον Πυ- 31 Ποσιδειώνος, Διονύσια. *vacat*
- ανοψίοις
vacat spatium 10 1/2 32 Γαμηλιώνος, Ἡραϊ, Ἱερῶι Γάμωι [. . . ? . . .].
vv. Ἀνθεστηριώνος, Διονύσωι, δω[δεκάτη],
αἶγα λειπεγνώμονα πυρρὸν ἢ [μέ]λανα· Δ]-
ιασίσις, Διὶ Μιλιχίωι οἶν πρα[τόν. *vacat*]
- 36 Ἐλαφηβολιώνος, Ἡρακλείδα[ις τέλεον],
Ἀλκμήνῃ τέλεον, Ἀνάκοιν τ[έ]λεον, Ἐλέ]-
νῃ τέλεον· Δήμητρι, τὴν χλοῖαν, οἶν κρ[
ιτὴν κυδῶσαν, Δι ἄρνα κριτόν. *vacat*
- 40 Μονυχίωνος, Ἀρτέμιδι Μονυχ[ίαι τέλε]-
[ε]όν, ἐς Πυθίῳ Ἀπόλλωνος τρίτ[τοαν, Κορ]-
οτρόφωι χοῖρον, Λητοῖ αἶγα, Ἀ[ρτέμιδι]
- ι Ἐρκεῖωι : οἶν
vacat spatium 15 vv. αἶγα, Ἀπόλλωνι αἶγα λειπογνώ[μονα, Δή]-
μητρι : οἶν κυδῶσαν ἄνθειαν, Φιλ[ωνίδι τρ]-
άπεξαν, Διονύσωι, ἐπὶ Μυκηρον, [τρά]γον] [Διὶ Ἐ]ρκεῖωι : οἶν
vacat
- 44 πυρρὸν ἢ μέλανα. *vacat*
Θαργηλιώνος, Διὶ ΕΠΑΥΤΟΜΕΝΑΣ [κριτόν]
- 48 ἄρνα, Ὑπερπεδίωι οἶν, Ἡρωῖνῃσι[ν Ὑπερ]-
πεδίῳ τράπεξαν, Νίσωι οἶν, Θρασ[. . .⁷. . .]
οἶν, Σωσινέωι οἶν, Ῥογίωι οἶν, Πυ[λόχωι]
χοῖρον, Ἡρωῖνῃσι Πυλόχῳι τρά[πεξαν].
- 52 Σκιροφοριώνος, ὀρκωμόσιον <π>αρ[έ]χεν· Π]-
λυντηρίοις Ἀθηναίαι οἶν κρι[τόν, Ἀγλ]-

Latus Adversum: 27 in extr. π[ρατόν] Dunst: π[ρατόν] Daux: Π[οσειδ]ῶνι τέλεον Πυανοψίοις idem, sententia mutata (verbis a lat. sin. v. 31 huc translatis) vid. adn. || 28–29 Dunst || 30 Merkelbach apud Dunst || 32 in extr. Dunst, qui in suo exemplari Ἡραϊ Ἱερῶν Γάμων legit, [πομπή] sive [έορτή] in apparatu supplevit. || 33 Dunst || 34 λειπεγνώμονα lapis: λειπογνώμονα Vanderpool (cf. v. 43); [μέ]λανα, Δ]- Vanderpool || 35 Dunst || 36 Parker: Ἡρακλεῖ δά[μαλιν, οἶν] Daux (δά[μαλιν σὺν] idem 1980, 468, exempli gratia): ΕΛΑΦΗΒΟΛΙΩΝΟΣ ΣΗΡΑΚΛΕΙΔΑ lapis || 37 Dunst || 38 Daux: χλο[αίαν ὕν vel οἶν κρ] Robertson² || 40–41 Μονυχ[ίαι τέλε] | ον, ἐς Πυθίῳ Ἀπόλλωνος Labarbe ([τέλε] | {ε}ον Daux): Μονυχ[ίαι (numerus) ἢ πλ.] | έονες Πυθίῳ Ἀπόλλωνος Dunst || 41–42 τρίτ[τοαν] Daux post Labarbe: τρί[ποδες] Dunst; [Κορ] | οτρόφωι idem || 42 Dunst || 44–45 Φιλ[ωνίδι] Daux; [τρ] | άπεξαν Dunst post τράπεξαν Vanderpool v. 26 || 45 Graf apud Dunst || 47 ΕΠΑΥΤΟΜΕΝΑΣ lapis: έπαῦτομένας Daux: έπ' Αὔτομένας (vel έπ' Αὔτομένας; fortasse nomen loci) 'amicus' apud Daux: έπ' αὐτὸ μένας Scullion; cf. v. 14; [κριτόν] Daux || 48 Daux post Dunst et Labarbe || 49 si talia apud demon Thoricensium reperta essent, Θρασ[υκλεῖ] vel Θρασ[ύλλωι] retituere licitum fuisse censuit Daux || 50 Graf apud Dunst || 51 Dunst || 52–53 <π>αρ[έ]χεν Daux; [Π] | λυντηρίοις Dunst || 53 κρι[τόν] Daux post Dunst; [Ἀγλ]- Burkert apud Dunst

Latus Sinistrum: 31 ωνι τέλεον Πυ | ανοψίοις: [Ποσειδ]ῶνι vel [Ἀπόλλ]ῶνι Dunst: Π[οσειδ]ῶνι τέλεον Πυ | ανοψίοις Daux vid. lat. adv. v. 27. || 42 -ι Ἐρκεῖωι : οἶν: [Δι] | Ἐρκεῖωι : οἶν Daux post Dunst (vid. adn.).

Latus Dextrum: 44 cf. lat. sin. v. 42.

αὐροὶ οἶν, Ἀθηναῖαι ἄρνα κριτ[όν, Κεφά]-
 λωι βοῦν μῆλάττονος ἦ τεττα[ράκοντα]
 56 δραχμῶν μέχρη πεντήκοντα, Π[ρόκριδι]
 οἶλ' : τὸν δ' εὐθύνον ὁμόσαι καὶ τ[ὸς παρέδ]-
 -ωῖνησιν Κορωνέων : οἶν
vacat
 εν κατὰ τὰ ψηφίσματα ἐφ' οἷς ἐ[γγραθέστ]-
 60 ηξεν ἡ ἀρχή, ὁμνύνα Δία, Ἀπόλλ[ω, Δήμητρο]-
 α ἐξώλειαν ἐπαρώμενον, καὶ τ[ὸς παρέδ]-
 ρος κατὰ ταῦτά, ἀναγρά[ι]ψαι [δὲ τὸν ὄρκ]-
 [ο]ν ἐστίλῃ καὶ καταθῆναι π[αρά τὸ Δελ(φί)]-
 64 [ν]ιον, ὅσαι δ' ἂν ἀρχαὶ αἰρεθῶ- [*vacat*]
 σιν ὑπευθύνος ἔναι ἀπάσα[ς. *vacat*]
vacat

Latus adversum: **54** κριτ[όν] Daux post Dunst; [Κεφά]- Daux || **55** Dunst || **56** Π[ρόκριδι] Parker² (cf. v. 16–17): Π[οσειδῶν] Daux: fortasse Π[ανδρόσω] (supplemento a Robertson¹ reiecto) vel Π[ανδώρα] Scullion || **57** οἶλ' Daux: οἶ[λ] Daux, Labarbe; vid. adn. || **57–58** τ[ὸς παρέδ] ρος Graf apud Dunst || **58–59** ἐλαχ[ον εὐθύν] εν Daux: ἐλαχ[εν εἰ ἦρχ] εν Dunst: ἐλαχ[εν εἰ ἦρξ] (ε)ν Labarbe || **59–60** Daux post Labarbe || **60–61** Ἀπόλλ[ω] Daux post Dunst (et Vanderpool); [Δήμητρο] α Daux || **61** Daux; verba, si non voces, primum restituit Graf apud Dunst. || **62–63** [δὲ] Daux; [τὸν ὄρκ] ο]ν idem post Labarbe || **63–65** Daux.

Latus sinistrum: **58** -ωῖνησιν Κορωνέων : οἶν: [Ἡρ]ωῖνησιν Κορωνέων : οἶν Daux post Dunst et Labarbe.

Epigraphical Commentary

I have seen the stone and made use of excellent photographs provided by the J. Paul Getty Museum. I have not noted differences between Daux's two editions. The dicolon (:), used as a punctuation mark, appears between the stoichoi. Paragraphs are marked by a line of varying length (3–6 letters) inscribed above each month.²¹ In the entries on the sides the letters are engraved at the same level as the lines of the front except for the first entry on the left side, where they are engraved at the level of line 31 and in the interlinear space between it and line 32. On both sides the tricolon (:) is used for punctuation.

Latus Adversum (Figure 3)

- 1** Daux does not dot the alpha; I could only detect the right stroke along the break.
- 4** End: part of the vertical stroke of the rho survives along the break.
- 6** The gamma was not dotted by Daux. Strictly speaking, a pi is possible.
- 7** End: Daux read only a left stroke of a triangular letter (Α, Δ, Λ, Μ). A lower left corner of a triangle seems secure to me.

²¹ See Figure 3.

- 9** The legible letters are inscribed in a rasura and are a little more tightly spaced than the stoichoi. The underlined letters survive only in Ogden's copy, which reads TEAEOMIPATO. This probably indicates that the lost letters were also inscribed in a rasura.
- 10** [Κατ]αβάτη: The underlined letters survive only in Ogden's copy. Daux does not dot the eta and the iota; I could see only upper tips of strokes (the old photograph shows the same). ἐν τ: I could detect no surviving part of Daux's dotted nu; it is possible that the surface has chipped off at the break since his editions. The top stroke of the epsilon is secure and possibly also the lower tip of the tau.
- 11** ον τ: The omicron survives only in Ogden's copy. Daux does not dot the next two letters. I could detect only the bottom tips of the first stroke of the nu and of the vertical stroke of the tau.
- 21** End: the letters past the rho were inscribed in a rasura and are more tightly spaced than the stoichoi. I could see nothing after the epsilon and I could not read Daux's lambda at the end.
- 23** The first letter is now lost. In the first three words, a vertical line has been inscribed through the middle of the letters reaching just past the first stroke of the nu of πατόν. In ἄλῃ a small lambda was inscribed in the upper part of the space between the stoichoi. End: Ποσ[ειδών]: If, as Daux asserts, the restoration is certain, one of the two iotas should have been inscribed either between the stoichoi or in one stoichos with another letter.
- 24** I could only detect very insecure traces of the first letter.
- 25** End: I could see no traces of the mu on the stone or in a photograph taken before it had been put on display.
- 26** At the beginning the stone has ΗΜΙΔΩΝ.
- 32** Although it had been properly inscribed initially, the first Γ was eventually made into a square.
- 52** ⟨π⟩αθ[έχεν]: Daux detected a very small pi; I could see no such thing.
- 57** οἱ δ: The two small deltas were inscribed between the stoichoi.
- 59–60** Daux (1983, 169–170) noted traces of H inscribed between the E (beginning of line 59) and the K, after the E had been altered. I was unable to verify this beyond doubt. In his 1984 edition Daux printed [η]χεν.
- 61** End: the left tip of the tau is secure.
- 62** Daux notes that a iota, which had been inscribed by mistake, was deleted by the stone cutter himself by means of a small chisel stroke, and was further damaged by someone else. A tip of a diagonal stroke might perhaps be detected in the lower part of the stoichos.
- 64** The *vacat* was postulated by Daux whom I follow, though with some doubt, since the stone is broken here.

Latus Sinistrum (Figure 5)

The three entries might have been inscribed at different times. The second two open with a hyphen (-).

- 31** The letters are similar to those of the front but they are less widely cut, and the diagonals of the psi are straight here and curving in the front. Daux (1983, 156) attributes the letters to the cutter of the front. Both lines, especially the second, tilt to the lower right. Daux prints a hyphen (-) at the beginning of the first line; I could see none. He notes that the Πγ is hardly visible; I could see practically nothing.

- 42** The letters are similar to those of the front but smaller and the omega is more open. The opening hyphen is damaged but seems secure.
- 58** The letters appear to have been somewhat inexpertly inscribed. They are tightly packed and the line tilts to the lower right. The omega is completely square.

Latus Dextrum

The letters are shallowly and somewhat clumsily cut. As much as this can be judged, they belong to a single hand. Daux notes (1984a, 150) that the letters were probably added much later than the front; I am not sure how much later this might be. In the first and less so in the second entries, the nu has a shorter right vertical, as in the front (possibly also in the third entry).

- 4** The mu is faded but secure. I could not assign the traces before it to an intentional stroke; Daux reads a dotted iota. Little could have preceded it.
- 5** Daux notes that his readings are doubtful. For his alpha I could see only insecure traces.
- 6** Daux notes that the readings are even more doubtful. A theta might possibly be read for the dotted omicron.
- 12** See Figure 6.
- 44** See Figure 7. Dotted letters (undotted by Daux): I could see only insecure traces.

Translation

Front

[- - -] In Hecatombaion: [- - -] for(?) [- - -] and for(?) [- - -] (3) [shall] provide a lunch (4) [- - -] a drachma each (5) [- - -] the Prerosia (6) [- - -] at(?) the Delphinion a goat (7) [- - -] for Hecate [- - -] (9) a full-grown victim, to be sold.

(10) [In Metageitnion:] for Zeus Kataibates in the sacred enclosure at the Delphinion a full-grown victim, to be sold. An oath-victim shall be provided for the *euthynai*.

(13) In Boedromion: the Prerosia; for Zeus Polieus, a choice sheep, a choice piglet, at/to Automenai(?) a bought piglet to be wholly burnt; the priest shall provide a lunch for the attendant; for Cephalus, a choice sheep; for Procris, a table; for Thorikos, a choice sheep; for the Heroines of Thorikos, a table; to²² Sounion, for Poseidon, a choice lamb; (20) for Apollo, a choice young he-goat; for Kourotrophos, a choice female piglet; for Demeter, a full-grown victim, for Zeus Herkeios, a full-grown

²² Or at; cf. commentary on line 14.

victim, for Kourotraphos a piglet, [[for Athena, a sheep, to be sold]]; at the Salt Works, for Poseidon, a full-grown victim, for Apollo, a piglet.

(25) In Pyanopsion: for Zeus Kataibates, on the land of the Philomelidai, a full-grown victim, to be sold, on the sixteenth;(?)²³ for Neanias, a full-grown victim, at the Pyanopsia [- - -]

(28) In Maimakterion: for Thorikos, a bovine worth not less than forty up to fifty drachmas; for the Heroines of Thorikos, a table.

(31) In Posideion: the Dionysia.

(32) In Gamelion: for Hera, at the Hieros Gamos [- - -]

(33) In Anthesterion: for Dionysus, on the twelfth, a tawny or [black] goat, lacking its age-marking teeth; at the Diasia, for Zeus Meilichios, a sheep, to be sold.

(36) In Elaphebolion: for the Heraclidae [a full-grown victim]; for Alcmena, a full-grown victim; for the Anakes a full-grown victim; for Helen a full-grown victim; for Demeter, as the Chloia offering, a choice pregnant [ewe]; for Zeus a choice lamb.

(40) In Mounichion: for Artemis Mounichia, a full-grown victim; to the sanctuary of Pythian Apollo, a triple offering; for Kourotraphos, a piglet; for Leto, a goat; for Artemis, a goat; for Apollo a goat lacking its age-marking teeth; for Demeter, a pregnant ewe as the Antheia (blossom) offering(?); for Philonis, a table; for Dionysus, to²⁴ Mykenos (or Mykenon) a tawny or black [he goat].

(47) In Thargelion: for Zeus, at/to Automenai(?) a [choice] lamb; for Hyperpedios, a sheep; for the Heroines of Hyperpedios, a table; for Nisus, a sheep; for Thras[- - -], a sheep; for Sosineos, a sheep; for Rhogios, a sheep; for Pylochos, a piglet; for the Pylochian heroines, a table.

(52) In Skirophorion: an oath-victim shall be provided; at the Plynteria, for Athena, a choice sheep; for Aglauros, a sheep; for Athena, a choice lamb; for Cephalus a bovine worth not less than forty up to fifty drachmas; for Procris a sheep worth 20 drachmas(?).

(57) The *euthynos* (scrutinizer) and his assistants shall take (the following) oath: 'I shall scrutinize the office which was allotted to me for scrutiny in accordance with the decrees by which this office was instituted.' He shall swear by Zeus, Apollo, and Demeter, invoking utter destruction, and the assistants (shall swear) in the same way. The [oath] shall be inscribed on a stele and placed [beside the Delphinion]. All offices for which officials are elected shall be subjected to scrutiny.

²³ For punctuation see commentary ad loc.

²⁴ Or at; cf. commentary on line 14.

tary), the Plynteria (52–53), and possibly the Pyanopsia (27). A focus on local traditions is also evident in the sacrifices to local heroes (lines 16–19, 28–30, 54–57(?)) and in the detectable cycle of related agricultural festivals (see commentary on line 13).

Provenance. Ever since its first publication, the calendar has been attributed to the deme of Thorikos. In his masterly 1997 paper M.H. Jameson noted, however, that the stone itself preserved no real reference to the deme or the demesmen and that the document could be attributed to a larger regional grouping (1997, 193 n. 20, cf 183). Considering the broad scope of the calendar and its ostensibly local, perhaps regional (cf. below commentary on *Front* 16–19), character, this suggestion is attractive; nevertheless, it seems to be questionable considering the reference to the *euthynai* (*front* 12, cf. 52, 57–65). As Jameson notes (*ibid.*), the office of *euthynos* is known at the state and deme levels only. Since the present calendar is not likely to be a state document, it is most likely a deme document. The findspot and the reference to the hero Thorikos do suggest that the deme in question is indeed Thorikos.

Date. Daux dated the inscription to the first half of the fourth century B.C., perhaps 385–370, on paleographical and orthographical grounds.²⁸ A higher date was promoted by others on similar grounds, namely letter forms²⁹ and the Archaic dative plural in -ησι.³⁰ The evidence for a higher date is summed up by Mattingly 1990. Daux's date was supported, however, by Threatte, suggesting 380–375, and taking the dative plural Ἡρώωνησι to be an intentional archaism used like comparable forms in the Athenian law on the Eleusinian mysteries, (*Agora* XVI 56 (*LSS* 12)),³¹ where they appear to be quotations from the earlier version of the law.³² The same (see immediately below) is not entirely impossible here. One should note that the closest parallels, the local calendars of Erchia (*LSCG* 18), the Marathonian Tetrapolis (*LSCG* 20), Teithras (*LSS* 132), and the calendar from Eleusis (*LSCG* 7) all come from the fourth century; their publication may have well been triggered by the revisions to the state calendar (*LGS* II 15 A (*IG* I³ 238); *LSCG* 16,

²⁸ Daux 1983, 152; *idem* 1984a, 45 with n. 5.

²⁹ 440–430 B.C.: Lewis 1985, n. 3 (hand of this inscription is similar to that of *IG* I³ 52). The thirties or twenties of the fifth century B.C.: Jameson 1988, n. 7 on p. 115 (cf. *IG* I³ 256 bis), based on autopsy.

³⁰ In Ἡρώωνησι (lines 18, 30, 48, 51, *Left Side* 58); the normal ending until ca. 420 B.C.: Parker 1987, 138 n. 11.

³¹ Clinton 1980, 258–288.

³² Threatte, *GAI* II 51.0331 (p. 99).

17; *LSS* 9, 10; *SEG XLVII* 71) carried out between 410 and 399.³³ The later date, which would set the present document in the same historical context, may accordingly seem more attractive, and I am not entirely convinced that the lettering precludes it.

The Entries on the Sides. Despite their fragmentary state, there is nothing about the entries on the right side of the stone (Figs. 6–7) to suggest that they are not simply additions to the main text, as Daux (1984a, 150) reasonably concluded. The entries on the left side and their relation to the main text are the real crux. Despite Daux's attempts (see restorations), it is impossible to determine with any certainty to which sections in the main text these entries might relate. It should be noted that, unlike the additions on the right, those on the left do not start at the beginning of a word, i.e. the name of a divinity, but rather in the middle of words. In addition, the first letters of these entries are inscribed near the left margin of the left side,³⁴ i.e. they appear to align themselves to the back of the stone rather than to the front. The most reasonable solution to this problem was pointed out to me by Kevin Clinton. The back of the stone (Figure 4) shows clear traces of its later use as a threshold. As practically none of the original finish survives, it is impossible to say whether or not it was ever inscribed. If it was inscribed, the entries on the left may belong together with a now lost text originally inscribed on it. This explains their placement on the stone (close to the back) and the fact that the first words are truncated. These words are simply continuations of words inscribed on the back. It is impossible to connect them to the main text because the entries on the left side do not relate to the main text at all. The exact contents of the text on the back of the stone are a matter for further conjecture, but so much can be said: for reasons which remain unknown, there was a need to add words to this text. The right (our left) margin was naturally used for this purpose. One notes that the additions, listing offerings, recipients, and in the first case, an occasion, the *Pyanopsia*, look like typical entries in a sacrificial calendar. It may follow that the text on the back was indeed a sacrificial calendar, just like the text on the front. It is hard to avoid the conclusion that the texts, both written on the

³³ Cf. Dow 1953–1957, 9; Parker 1996, 46; for the dates see P.J. Rhodes, 'The Athenian Code of Laws, 410–399 B.C.,' *JHS* 111, 1991, esp. 88–89; on the relationships between the deme and the state calendars see Mikalson 1977.

³⁴ The exact size of the original margin is unknown because of the damage to the back.

same stele, were somehow related.³⁵ Whatever the exact relationships between them would have been, emulation of an older version might account at least for the archaisms of the present text.

Front

Hecatombaion (Lines 1–9)

Lines 1–9

Restorations. Considering the size of the lacuna here and the fact that no two sacrificial calendars are entirely identical, all of the more substantial restorations suggested here, as reasonable as they may be, should be taken as *exempli gratia*. Vanderpool's restoration of line 1 recalls headings in the most substantial fragment of the Athenian state calendar, *LSS* 10 A 30 and in the Marathonian Tetrapolis calendar, *LSCG* 20 B 39.

Lines 3–4

For the ἄριστον cf. the calendar of Eleusis, *LSCG* 7.3–7, with Dow & Healey 1965, 18. Despite the lacuna, and although Daux's restoration is not secure enough to be admitted into the text, it seems reasonable that the 'one drachma' specified refers to the sum that was to be spent on the meal; cf. Loomis 1998, 77. *Contra*: Whitehead 1986, 194 n. 101.

Line 5

The Proerosia. The Proerosia, the pre-ploughing offering, was connected primarily to the cult of Demeter, although at Myrrhinus we find Zeus as a recipient.³⁶ As Parker has shown,³⁷ we are dealing here with an old rural Attic rite, whose date³⁸ and recipient (as we have just seen)

³⁵ There are a few actual cases where two versions, both old and revised, of a sacred law survived. The reasons for this might vary. Cf. esp. *LSS* 3 and *LSS* 12/*Agora* XVI 56; *IG* II² 1365 and *LSCG* 55; *CID* 9 D (*LSCG* 77) and *CID* 9 bis.

³⁶ *IG* II² 1183.32–33 τῇ [δὲ πέμπτ] | εἰ θυέτω τὴν πληροσίαν ὁ δῆμαρχος τῶ[ι] Διὶ κατὰ (... on the fifth the demarch shall sacrifice the pre-ploughing offering to Zeus etc.). For Demeter cf. *IG* I³ 250 (*LSS* 18) A 8, 18, B 4; Libanius *Decl.* 13.1.46; Schol. in Arisistid. 55.24–56.5 Dindorf (105.18.16–Jebb); and perhaps *LSCG* 36.9. Cf. also the triad Ζεὺς ὀμβριος (of rain), Δημήτρη προηροσία, Ποσειδῶν φυτάλμιος (nourishing) in Plutarch, *Septem sapientum convivium* 158E and the θεοὶ προηροσίοι in *Adversus Colotem* 1119E and Max. Tyr. 30 (24).4K. Τὸν Δία in Lycurgus fr. 87 (84) (= *Suda* s.v. Προηροσία) seems to be a corruption of some sort. On Zeus Polieus of line 13 see below.

³⁷ 1987, 141 and n. 39. Cf. also Mikalson 1977, 434; Dow and Healey 1965, 16–17; Whitehead 1986, 197.

³⁸ Hecatombaion here, Boedromion line 13. Both dates but especially the first ap-

may differ from one deme to another. It was not celebrated in central Athens. The Athenians were invited to take part in pre-ploughing celebrations at Eleusis.³⁹ The word itself can be found in at least four different spelling variations⁴⁰ with both feminine and neuter attested.⁴¹ The mythological background is laid out in the Scholia to Aristophanes⁴² and Aristides⁴³ and in the *Suda*:⁴⁴ As the land was oppressed by hunger or plague,⁴⁵ the God, namely the Pythian Apollo,⁴⁶ pronounced that a remedy be granted, should the Athenians offer a pre-ploughing sacrifice to Demeter⁴⁷ on behalf of all the Greeks.

Daux (1983, 162–163) compared τὴν προρο[σίαν] to τὴν χλο[ῖαν] (line 38) and developed a hypothesis that the dates of both these rites, marking the beginning of the fall and of the spring respectively, would be decided upon by the deme's assembly each year according to the weather. He understood both as temporal accusatives and translated here accordingly 'dans la journée dite Prerosia.' Considering the evidence, this seems unnecessary, since the accusative τὴν προροσίαν is used several times as a direct object.⁴⁸ As has been noted, the sense here might therefore be something like [θύειν] τὴν προροσίαν [sc. θυσίαν] plus recipient.⁴⁹ Regarding the relationship between τὴν προροσίαν here and προροσία in line 13, we may perhaps assume with Parker (1987,

pear to be rather early for a pre-ploughing rite. Cf. Whitehead 1986, 197; Parker 1987, 141 and n. 39.

³⁹ *LSG* 7 A 6 with Dow and Healey 1965, 15 but see Mikalson's reservations 1975, 68. Cf. *IG* II² 1006.10, 79, 1028.28, 1029.16; [*SEG* XXI 467.6] (ephebic inscriptions; bovine-lifting at Eleusis); Libanius *Decl.* 13.1.49; Schol. in Aristid. 55.24–56.5 D. (105.18.16 J.).

⁴⁰ προρο-, προρο-/πληρο-, προρορεσ-.

⁴¹ See further Threatte, *GAI* I 40.021 (pp. 479–480); Parker 1987, 141 n. 39; Dow and Healey 1965, 16–18.

⁴² Schol. in Ar. *Eq.* 725, *Plut.* 1054.

⁴³ 55.24–56.5 D. (105.181.6 J.), 340.31–341.2 D. (196.12.3 J.).

⁴⁴ S.v. εἰρεσιώνη.

⁴⁵ λοιμός; Schol. in Aristid., *Suda*. λιμός/λοιμός; Schol. in Ar.

⁴⁶ Schol. in Ar. *Eq.* For this oracle see Fontenrose 1978, 294–295 Q79.

⁴⁷ Demeter is not mentioned in Schol. in Ar. *Eq.* and in Schol. in Aristid. 340.31–341.2 D. (196.12.3 J.).

⁴⁸ προροσίαν: Lycurgus fr. 87 (84) (= *Suda* s.v. Προροσία); Libanius *Decl.* 1.1.179, 13.1.49; Schol. in Aristid. 56.3–4 D. (105.18.15–16 J.), 341.1 D. (196.12.6 J.); Schol. in Ar. *Plut.* 1054; τὴν πληροσίαν: *IG* II² 1183.33 (Myrrhinus; cited above n. 36).

⁴⁹ '[to sacrifice] the pre-ploughing offering [to (recipient)]' or, by a different analogy to Il. 38–39, 'to sacrifice [a (an animal)] as the pre-ploughing offering [to (recipient)].' See Parker 1987, 141 with n. 41; cf. Dunst 1977, 261; Labarbe 1977, note on line 13 p. 60.

141 n. 39) a two-stage offering, or understand here *a* pre-ploughing-offering and in line 13 *the* Proerosia, i.e. the festival, the word there being a neuter plural comparable to Dionysia (line 31). As such, there is a chance that it is an independent entry, not necessarily related to Zeus Polieus.⁵⁰ The position of the dicolon seems to support this.⁵¹

On the Proerosia see Brumfield 1981, 54–69; especially at Eleusis, cf. Parke 1977, 73–75. Robertson 1996 includes comprehensive reference to ancient sources and modern scholarship.

Daux's idea of successive agricultural rites⁵² was expanded by Parker (1987, 141–142): as in *LSS* 18 (*IG* I³, Paiania), a series of rites celebrating the life-cycle of the grain is evident in this calendar. After the Proerosia in the fall, the appearance of green shoots would be marked by the Chloia (line 38);⁵³ then, forty days before the harvest, the blossom, particularly of the grain, would be marked by the Antheia (line 44). An intermediate celebration, occurring between the Chloia and the Antheia, is attested in two demes.⁵⁴ This is the Kalamaia, which would mark the formation of the grain's stalk (*καλάμη*).⁵⁵

Line 6

Unfortunately, all occurrences of a Delphinion in this calendar are uncertain as they rely on restorations, at times very tentative.⁵⁶ They seem, however, to make good sense.

Line 7

An altar with a dedication to Hecate, dated to the early fifth century B.C., was found in the Delphinion at Miletus.⁵⁷ A priestess of Hecate

⁵⁰ See Dunst 1977, 251, 261; Labarbe 1977, 60 n. 7; Daux 1983, 164; Parker loc. cit., but Whitehead 1986, 196; Scullion 1994, 88; Robertson 1996, 349–350; 356.

⁵¹ Though the position of the dicolon in this inscription is not entirely consistent; cf. line 44 (and possibly in line 23 with commentary ad loc.).

⁵² Daux 1983, 162–163; cf. above.

⁵³ This festival is, however, particularly difficult to date. Theoretically it should take place in late winter-early spring with the greening of the fields. See Brumfield 1981, 132–136.

⁵⁴ *IG* II² 949.9, Eleusis; *LSCG* 36.9, Piraeus. See Parker 1987, 142 n. 44; K. Clinton *LIMC* VIII 663, s.v. Kalamites.

⁵⁵ To support his argument Parker cites Theophrastus, *Historia Plantarum*, 8 2.4–7. See 1987, 141 n. 43.

⁵⁶ Lines 10–11 ἐν τῷ σιγῶνι π[α]ρὰ τὸ [Δελφίν]ον and 63–64 π[α]ρὰ τὸ Δελ(φί) | νιον. This last one, postulating the omission of two letters, is especially problematic and was rejected by Bingen 1991, 35 n. 31. Cf. also Whitehead 1986, 196.

⁵⁷ The temple is later than the altar. The inscription: *Milet* I 3, 151–152 no. 129;

is mentioned in the sacred law from Paiania, referred to above in relation to the Proerosia.⁵⁸ Apart from curse tablets, the other main epigraphic evidence for the cult of Hecate in Attica comes from the Erchian calendar, *LSCG* 18 B 7–13 (sacrifices to Kourotrophos in the [sanctuary] of Hecate and to Artemis Hecate).⁵⁹

Line 8

If only for the lack of context, Daux's tentative restoration [μ]ηνός Ἀθήν[ησιν] cannot be admitted into the text.

Line 9

'Full-grown' is the common meaning of τέλειος/τέλεος when referring to animals. Nevertheless, it has another, generally speaking earlier meaning, namely, 'perfect/without blemish'.⁶⁰ It is noteworthy that this last meaning corresponds to the Hebrew תָּמִים (*tamim*), 'without blemish' in sacrificial context.⁶¹ In sacred laws this sense may be expressed by ὁλόκληρος, referring to lack of physical imperfections in both victims (*LSCG* 65.170; 85.1; [*LSAM* 42 B 6]) and priests (e.g. *LSAM* 5.10; *Iscr.Cos* ED 145 A 5; 178 A 7; cf. Anaxandrides, *Poleis*, fr. 40.10 (*PCG*)). Τέλειος is used generally to distinguish between mature and young animals.⁶² The precise age is not easy to figure out and is likely to have depended on the type of the animal. See Ziehen 1939, 595–597.

It appears that the verbal adjective πρᾶτόν (lines 11, 23–24, 26) ought not to be taken as 'sold' (Rosivach 1994, 23 n. 40) but as 'to be sold'.⁶³

DGE 724; *LSAG*² no. 34 (and p. 335). The altar: Yavis 1949, §53.1 p. 137. Cf. also *LSAM* 50.25–26, 28–29, 36–37.

⁵⁸ *LSS* 18 (*IG* I³ 250) A 33–34 (on which all restorations rely).

⁵⁹ On the Hecataion at the Kerameikos see U. Knigge, *Der Kerameikos von Athen: Führer durch Ausgrabungen und Geschichte*, Athens, 1988, 129–131; Travlos 1971, 302. On Hecate in Attica cf. also E. Simon, *AthMitt* 100, 1985, 271–284. On the question of Hecate at Eleusis see Clinton 1992, 116–120.

⁶⁰ Hom. *Il.* 1.66, 24.34; *LSJ* s.v.

⁶¹ E. Ben Yehuda, *Thesaurus Totius Hebraeitis, et Veteris et Recentioris*, Berlin/New York/London, [1908–1956] (in Hebrew) s.v. See (e.g.): Exod. 12:5 שֶׁה תָּמִים זָכָר בֶּן שָׁנָה (a one year old, unblemished male lamb): *LXX* πρᾶβατον τέλειον ἄρσεν ἐνιαύσιον. Lev. 4: 28 (cf. 23) שְׁעִירַת צִיּוֹם תְּמִימָה זָכָה (a she-goat, an unblemished female): *LXX* χίμαιραν ἑξ αἰγῶν, θήλειαν ἀμωμόν (an unblemished female); on this example cf. S. Daniel, *Recherches sur le vocabulaire du culte dans le Septante* (Études et Commentaires 61), Paris, 1966, 123–124 n. 18.

⁶² For some obvious examples see the sacrificial tariffs listed in Part I p. 59.

⁶³ *LSJ* (and supplement) s.v. πρᾶτός. Cf. Daux 1983 and 1984a, translations. For Parker's arguments see 1987, 145.

The whole victim would not be sold but rather what remains after the god's portion is consecrated and perhaps after the priest's share is removed.⁶⁴ Interested buyers are likely to be found easily.⁶⁵ Sale of the meat of two victims is prescribed in the sacred law of the deme Skambonidai, *LSCG* 10 C 17–22; *LSAM* 54 is more detailed; cf. also *SEG* XLV 1508 A 23–25 with Part I p. 99 n. 517. See Berthiaume, 1982, 62–70.⁶⁶

Metageitnion (Lines 10–12)

Line 10

The restoration of the month's name here is attractive. It fits the context and appears to fit the space. Nevertheless, strictly speaking, it could be restored in one of the three preceding lines.

Ζεὺς Καταβάτης (*the Descender*).⁶⁷ Places struck by lightning were consecrated to Zeus Kataibates. They were considered ἐνηλύσια or ἡλύσια, were enclosed, and became ἄβατα (or ἄδυτα), i.e. not to be entered.⁶⁸ See e.g. *IG* II² 4964 from the Athenian Acropolis.⁶⁹ Entrance was obviously allowed on certain occasions: Artemidorus (2.9) notes that '... the lightning renders insignificant places significant through establishment of altars and offering of sacrifices, but, on the other hand, it renders fertile places desolate and not to be entered (for no one likes to linger in them)...'⁷⁰ Sacrificial activity in such enclosures is supported by further evidence. Pausanias (5.14.10) mentions a fenced altar of Zeus

⁶⁴ For the god's share see commentary on 27 A 12; for priestly prerogatives see commentaries on 3.5 and 20.7. The victim's *splanchna* would probably be eaten as a part of the ritual; see Ziehen 1939, 616–619; for the *splanchna* cf. commentary on 11.24 below.

⁶⁵ Cf. Jameson 1988, 87–88.

⁶⁶ Cf. M. Isenberg, 'The Sale of Sacrificial Victims,' *CP* 70, 1975, 271–273; Part I pp. 71–72.

⁶⁷ See at length Nilsson *GGR* I³ 71–73, 392; A.B. Cook, *Zeus: A Study of Ancient Religion*, Cambridge, 1914–1940, II, 13–32; W.K. Pritchett, *Pausanias Periegetes* I, Amsterdam, 1998, 119–121. For references see Adler *RE* X, 2461–2462, s.v. Kataibates; Schwabl 1972, 322 (Parker 1987, 145). Cf. Hewitt 1909, 85; Burkert 1996, 28.

⁶⁸ *Ehym. Magn.* s.v. ἐνηλύσια; Hesych. s.v. ἐνηλύσια and ἡλύσιον; *Suda* s.v. ἡλύσιον; Pollux 9.41. On ἄδυτα see below commentary on 23 A 22.

⁶⁹ Quoted in Part I p. 20. Cf. *IG* II² 4965 (= *Syll.*³ 992). For ἄβατος σηκός cf. Eur. *Bach.* 10–11 with E.R. Dodds' commentary (pp. 62–63, note on ll. 6–12). Cf. Hewitt 1909, 88.

⁷⁰ ὥσπερ οὖν ὁ κεραυνὸς τὰ μὲν ἄσημα τῶν χωρίων ἐπίσημα ποιεῖ διὰ τοὺς ἐνιδρυμένους βωμοὺς καὶ τὰς γινομένας ἐν αὐτοῖς θυσίας, τὰ δὲ πολυτελῆ χωρία ἔρημα καὶ ἄβατα ποιεῖ (οὐδεὶς γὰρ ἐν αὐτοῖς ἐνδιατρίβειν ἔτι θέλει), οὕτως κτλ.

Kataibates at Olympia.⁷¹ *LSS* 30 prescribes a pentaeteric sacrifice to Zeus Kataibates.⁷² Sacrifice was, according to Clearchus,⁷³ offered every year in Tarentum on the day in which some infamous local residents had been struck by lightning. The sacrifices mentioned here and in line 25 are probably to be understood in a similar context.

House altars were also dedicated to Zeus Kataibates. One such altar was found in Thera, bearing the inscription Διὸς Κα|ταιβάτα.⁷⁴

Line 12

‘Ορκωμόσιον (cf. line 52), ‘oath victim,’ (‘oath sacrifice’ in *LSAM* 13.28) is used as a direct object of πα[ρέ]χεν; cf. ὀρκω|μόσια παρασχεῖν τοῖς πολίταις Tit.Cal. no. 12.7–8. It should not be identified with the ‘Ορκωμόσιον mentioned in Plut. *Thes.* 27.5 as a place in Athens where oaths were taken.⁷⁵ See Whitehead 1986, 117.

From Pausanias (5.24.9–11), citing *Iliad* 19.266–268 where the pieces of boar flesh are thrown into the sea after the oath has been taken, we learn that the ancient custom did not permit mortals to consume an oath victim. There is accordingly good reason to think that oath victims were usually destroyed rather than consumed. Interestingly enough, the question whether or not to eat the victim did bother Pausanias in at least one case: after describing (ibid.) an oath ceremony taken over pieces of boar’s flesh at Olympia, he asserts that the ancient custom forbade consumption of oath victims, admitting at the same time that he had forgotten to ask what would be done with the meat after the ceremony.⁷⁶

For the *euthynai* see below commentary on lines 57–65.

⁷¹ τοῦ δὲ Καταβάτου Διὸς προβέβληται μὲν πανταχόθεν πρὸ τοῦ βομοῦ φράγμα, ἔστι δὲ πρὸς τῷ βομῷ τῷ ἀπὸ τῆς τέφρας τῷ μεγάλῳ (A fence runs around the altar of Zeus Kataibates on all sides; it is near the great ash altar).

⁷² See Part I p. 70.

⁷³ Fr. 48 Wehrli (= Athenaeus 12.522d).

⁷⁴ Of Zeus Kataibates: *IG* XII 3 Suppl. 1360. On this and other house altars from Thera see M.E. Wiencke, *Greek Household Religion*, Dissertation, Johns Hopkins, 1947, 126–128. Cf. Yavis 1949, §65.45–85 (pp. 174–175), §66.62 (p. 176), 175 n. 23.

⁷⁵ So Dunst 1977, 252; followed by Osborne 1985, 78.

⁷⁶ Cf. Burkert 1985, 252 with n. 19; Rosivach 1994, 24–25 n. 43. On Athenian practice cf. Casabona 1966, 220–225 esp. 222–224. Boars are mentioned elsewhere as oath victims. Cf. *LSAM* 30 B; Pausanias 4.15.18; Ar. *Lys.* (the boar and its blood are represented by a jar full of Thasian wine). A triple offering of a bull, a boar, and a ram, is mentioned in Xen. *An.* 2.2.9 and Demosthenes 23.68. On triple offerings cf. below, commentary on line 41; on boars cf. below commentary on 5.37–38.

Boedromion (Lines 13–24)

Line 13

For the Prerosia see above commentary on line 5.

Lines 13–15

Offerings to Zeus Polieus. On Zeus in his poliad capacity cf. below commentary on 23 A 9. As we learn from Pausanias (1.24.4; cf. 1.28.10.), Zeus Polieus had an altar on the Acropolis in Athens. In the Erchia calendar Zeus Polieus receives sacrifices on the Acropolis in the city as well as on the local Acropolis (*LSCG* 18 Γ 15–18, 61–64). Dunst (1977, 256) and Labarbe (1977, 60) may be right in suggesting that the Zeus Polieus mentioned here was connected to the local acropolis at Thorikos where sacrifices to him would be offered.

Line 14

ΕΠΑΥΤΟΜΕΝΑΣ.⁷⁷ Daux's suggestion, ἐπαυτομένας,⁷⁸ seems possible but farfetched, considering the scanty to almost non-existent parallels. His anonymous friend's suggestion to read ἐπ' Αὐτομένας⁷⁹ i.e. 'at' or 'to (a place called) Automenai,' is attractive since it is comparable to ἐπὶ Σούνιον (line 19), ἐπ' ὅλῃ (line 23), and ἐπὶ Μυκηνον (line 45; cf. *Right Side* 4).⁸⁰ Like Mykenos or Mykenon, the place is unknown. If this interpretation is accepted, two different offerings should take place, as

⁷⁷ Cf. below line 47.

⁷⁸ I.e. mid. pple. < ἐπαυτέω 'des femmes acclamant le dieu,' the ὁλολύκτρια of *LSAM* 12.25–26 (Part I p. 72) and *LSCG* 89.22.

⁷⁹ The form may be better left unaccented: Daux 1983, 171–174; Scullion 1998, 116.

⁸⁰ See Daux 1983, 171–174 for both the suggestion and Daux's objections. After Daux see: *For*: Parker 1987, 145; Robertson 1996, 349–350. *Against*: Rosivach 1994, 28 n. 56; Scullion 1998, 116–117 (see below). Cf. Whitehead 1986, 194–196 n. 102, 349–350. Scullion's (1998, 116–119) ἐπ' αὐτὸ μένας ('staying at the same place' i.e. a sanctuary: a way of requiring the sacrificial meat to be consumed on the spot) seems improbable to me. I am not sure that his comparison with αὐτὸ in ἐξ αὐτὸ ἵτο in the law from Selinus, below 27 B 5, is relevant. The syntax of the present document, which, unlike that of the Selinuntine law, is quite straightforward, can hardly admit a nominative here, and it is far from clear that αὐτὸ in ἐξ αὐτὸ ἵτο refers to a place (i.e. a sanctuary: see commentary ad loc.). Furthermore, there is no assurance that Scullion's etymology 'Sametown or Selftown' for the rejected Automenai is correct. The existence of a similarly formed personal name, Αὐτομένης, suggests that even if it were correct, it would not be impossible. The name is fairly well documented in Attica. See s.vv. in *LGPV* II 80; J.S. Traill, *Persons of Ancient Athens* IV, Toronto, 1995, 73–74. I am grateful to the author of the latter work who pointed this out to me.

Daux understood: one in the deme, the other in the specified place.⁸¹ This may explain why two different piglets are specified here. While the second is to be wholly burnt, it is notable that neither the purpose nor mode of sacrifice is specified for the first. There is thus no particular reason to assume that it too was burnt. On the contrary, like the preceding sheep, it may very well have been eaten.⁸²

Line 15

ὠνητόν: Labarbe's suggestion (1977, 60) that the specified piglet was not to be allocated from a domestic herd should be taken into account though the exact significance of this specification remains obscure.

Lines 16–19

On Cephalus, an inhabitant of Thorikos, and his wife Procris, Erechtheus' daughter⁸³ (cf. perhaps below lines 54–57), see Labarbe 1977, nos. 19–21; Kearns 1989, 177, 195. On Thorikos, the deme's somewhat obscure eponymous hero⁸⁴ and his heroines (cf. below lines 28–30), see Labarbe 1977, nos. 12, 13, 2 A (for the accentuation of his name); Kearns 1989, 169. On the heroines see further Parker 1987, 145. On the custom of offering 'tables' to heroes see Gill 1991, 10, suggesting that what is referred to by τράπεζα is not an actual table but food which was offered on it.⁸⁵

In his *Rationes Centisimarum*, Amsterdam, 1997, 203, S.D. Lambert tentatively takes the present offering to Cephalus as an indication that the location of the genos Cephalidae was in the area of Cephale and Thorikos.⁸⁶ This is particularly attractive since the two demes formed the fifth Athenian coastal *trittys*.⁸⁷ On the other hand (Parker 1996, 300), this genos might be associated with the sanctuary of Apollo at Daphne.

On the sanctuary of Poseidon at Sounion see J.S. Boersma, *Athenian Building Policy from 561/0 to 405/4 B.C.*, Groningen, 1970, 36–37, 142,

⁸¹ Cf. Scullion 1994, 88 n. 3. A possible trip to the place could, perhaps, account for the need for an attendant and the provision of a meal.

⁸² In a forthcoming article K. Clinton shows that the assumption that piglets were normally not meant to be eaten (Rosivach 1994, 15 with n. 19) is wrong.

⁸³ Pherecydes *FGrHist* 3 F 34 (= Labarbe 1977, no. 19).

⁸⁴ He is otherwise known only from Hesychius (s.v. Θούριος = Labarbe no. 12).

⁸⁵ Cf. Labarbe 1977, 60.

⁸⁶ I am grateful to the author for drawing my attention to this point.

⁸⁷ J.S. Traill, *The Political Organization of Attica: A Study of the Demes, Trittyes, and Phylai, and Their Representation in the Athenian Council* (*Hesperia* Suppl. 14), Map 1.

195. For possible activities in this sanctuary cf. the unfortunately very fragmentary *IG* I³ 8 (Whitehead 1986, 196 n. 4).

As Parker noted (1987, 146), line 20 might be taken together with line 19. It may be coincidental that Poseidon and Apollo are coupled together below, lines 23–24.

Line 20

On Apollo and χίμαροι see below commentary 16.2.

Lines 20–21

Kourotrophos' prominent place in Athenian cult belies her mythological obscurity.⁸⁸ Perhaps an independent goddess at first, she was later subordinated to Ge and Demeter.⁸⁹ According to the *Suda*, Erichthonius was the first to sacrifice to Ge Kourotrophos on the Acropolis and to establish an altar for her. He also instituted a custom that whoever sacrifices to some god offer a preliminary sacrifice to Kourotrophos.⁹⁰ Daux suggested that the six piglet sacrifices to her at Erchia are indeed preliminary;⁹¹ Dunst assumed the same for the three piglet sacrifices in this calendar (here, lines 22, 41–42).

Line 21

Demeter had a special connection to Thorikos. In the Homeric hymn to Demeter (line 126) the disguised goddess names it as the landing place of the pirates who brought her from Crete, as she talks to Celeus' daughters. Remains of a building, which some have identified as a temple of Demeter and Kore, were discovered at Thorikos⁹² and a

⁸⁸ As noted by Burkert 1985, 244. In general see Th. Hadzisteliou-Price, *Kourotrophos: Cults and Representations of the Greek Nursing Deities*, Leiden, 1978.

⁸⁹ Nilsson *GGR* I³ 457 with notes and cf. Hesych. s.v. Κουροτρόφος. See, however, Hadzisteliou-Price, *Kourotrophos*, esp. 107–112.

⁹⁰ *Suda* s.v. Κουροτρόφος γῆ: ταύτη δὲ θῦσαι φασὶ πρῶτον Ἐριχθόνιον ἐν ἀκροπόλει καὶ βωμὸν ἰδρύσασθαι, ... καταστῆσαι δὲ νόμιμον τοὺς θύοντάς τι τι θεῶ, ταύτη προθύειν.

⁹¹ In his edition of the Erchian calendar, *BCH* 87, 1963, 631.

⁹² On the temple see H.F. Mussche *Thorikos* 2, 1964, 73–74; J.S. Boersma, *Athenian Building Policy from 561/0 to 405/4 B.C.*, Groningen, 1970, esp. 78–81, 137, 188; N.R. Richardson, *The Homeric Hymn to Demeter*, Oxford, 1974, 188–189. On Demeter here see also Dunst 1977, 254–255. Parts of the building, including a cult statue of a Demeter type are supposed to have been reused in the first century A.D. in a temple on the southeast corner of the Athenian Agora (see H.A. Thompson and R.E. Wycherley *Agora* XIV 167). Cf., however, M.M. Miles in *Agora* XXXI 49 n. 35.

boundary stone of their *temenos* was found in the vicinity of the deme.⁹³ The Thorikian building is of unusual design. According to H. Mussche (*Thorikos* II 74), its exact function remains unknown.

Line 22

Protection of a household was one major duty of Zeus as a house god, referred to in this case as Zeus Herkeios (of the courtyard). Sacrifice to him on an altar in the house's courtyard is evident already in Homer.⁹⁴ According to the Aristotelian *Athenaion Politeia* (55.3), at the *dokimasia* of the nine archons in Athens a candidate was required to answer several formulaic questions including ... εἰ ἔστιν αὐτῷ Ἀπόλλων Πατρῶος καὶ Ζεὺς Ἑρκείος, καὶ ποῦ ταῦτα τὰ ἱερά ἐστιν.⁹⁵ Harpocration says that both Hyperides, in a speech whose authenticity he doubts, and Demetrius have shown that those who had a Zeus Herkeios had a share in citizenship.⁹⁶ On Zeus Herkeios see further M.E. Wiencke, *Greek Household Religion*, Dissertation, Johns Hopkins, 1947, 129–148; Nilsson *GGR* I³ 403. On the possible connection between him and Demeter see Dunst 1977, 254; cf. Parker 1987, 146. Demeter and Zeus Herkeios are mentioned together in *LSS* 10 A 61–62.

Line 23

A cult of a 'Hero at the Salt Works' is evident in *LSS* 19.37–38, 53–54, 85 cf. 17 and Ferguson 1938, no. 2.36.⁹⁷ Cf. Nilsson *GGR* I³ 188. On the Salt Works see Ferguson 1938, 54–55. The location of the present Salt Works is unknown, and it is difficult to say which sacrifice or sacrifices were offered there. Athena should probably be counted out; otherwise it is difficult to understand why the entire entry was not erased, location included.⁹⁸ Poseidon seems a logical recipient.⁹⁹ While the placement of

⁹³ *IG* II² 2600 λόγος τεμένους τοῖν θεοῖν.

⁹⁴ Most notably *Od.* 22.333–336.

⁹⁵ Whether he had an Apollo Patroos (ancestral) and a Zeus Herkeios and where. Cf. Harpocration s.v. Ἑρκείος Ζεὺς. See P.J. Rhodes, *A Commentary on the Aristotelian Athenaion Politeia*, Oxford, 1981, 617–618; cf. Parker 1996, 6.

⁹⁶ Harpocration s.v. Ἑρκείος Ζεὺς = Hyperides F 94 J; Demetrius of Phalerum *FGrHist* 228 F 6.

⁹⁷ *LSS* 19 (The accord of the Salaminians) = *Agora* XIX L 4a; Ferguson 1938, no. 2 = *Agora* XIX L 4b.

⁹⁸ One notes that the mode of erasure is very peculiar; cf. Daux 1983, 164–165.

⁹⁹ So Parker 1987 in his translation (p. 144); cf. however *ibid.* 146 (considering Athena).

the dicolon may preclude this (cf. line 19), the use of the dicolon in this inscription is somewhat inconsistent.¹⁰⁰

Pyanopsion (Lines 25–27)

Lines 25–27

As Parker noted (1987, 146), punctuation is rather elusive in this section. This might be ascribed to an error of the scribe or his copy, but alternatives should be considered. Daux's suggestion (1983, 156–157, 166–167) that the first entry on the left side belongs together with line 27 makes little sense. It is hard to see why the addition was written on the left side and at such a distance, and it is not clear why the ω at the end of Daux's restored line 27 ($\Pi[\sigma\epsilon\iota\delta\tilde{\omega}]$) is repeated at the beginning of the first entry on the left side ($-\omega\nu$).¹⁰¹ It is possible to place a semicolon after $\tau\acute{\epsilon}\lambda\epsilon\omicron\nu$ in line 27 and take $\Pi\alpha\nu\omicron\nu\sigma\iota\omicron\iota\varsigma$ together with the last word at the lost end of this line. This, however, creates a new problem, since the space of seven letters (including the preserved Π) seems hardly sufficient for both an offering and its recipient (cf. Parker 1987, 146). It is still not entirely unthinkable that a special kind of offering was prescribed here but any restoration depends on a correct understanding of a postulated ritual.¹⁰² It might, therefore, be advisable to leave the semicolon at the end of line 26. In this case line 27 would be taken independently. Dunst's $\pi[\rho\alpha\tau\acute{\omicron}\nu]$, (supported by Parker) is possible, although it requires one space to have been left empty at the end of line 27, and, if the recipient is Neanias, creates an awkward word order. It should also be pointed out that the festival of the Pyanopsia was held in Athens on 7 Pyanopsion.¹⁰³ If line 27 is taken independently, a distorted order of offerings has to be understood, unless (Parker 1987, 142, 146) these are local Pyanopsia, celebrated after the city festival. Considering the local Prerosia (lines 5–6), the local Plynteria (52–53), and perhaps the Hieros Gamos (line 32), this might be possible.

Line 25

On Zeus Kataibates see above commentary on line 10.

¹⁰⁰ Cf. above n. 51. It is equally difficult to say whether the sacrifice to Apollo was also to be offered at the Salt Works.

¹⁰¹ For a possible solution see discussion above pp. 125–126.

¹⁰² For example, $\pi[\rho\acute{\omicron}\theta\upsilon\mu\alpha]$ fits the space nicely but does not appear to make any clear sense.

¹⁰³ Mikalson 1975, 69–70.

Line 27

Neanias receives a rather significant triple offering¹⁰⁴ of a bovine, a sheep, and a piglet in the calendar of the Marathonian Tetrapolis, *LSCG* 20 B 21,¹⁰⁵ in Mounichion. A [*heroon*] of Neanias is mentioned in *Agora* XIX L6.¹⁴¹ The location of this possible sanctuary is unknown.¹⁰⁶ Some have preferred to see in this hero's name ('Youth') not a real name but rather a generic title comparable to *Kore*.¹⁰⁷

Lines 28–30

For Thorikos see commentary on lines 16–19. In the fourth-century calendars of the Marathonian Tetrapolis (*LSCG* 20 A 40; B 6, 9, 20, 35, 43, 56) and of the genos Salaminioi (*LSS* 19.85; 363/2 B.C.), bovines are valued at 90 and 70 drachmas respectively. The lower price here (and in lines 54–56) might advocate a fifth-century date for the present calendar. But the strict limit put on the price here is noteworthy, and a less expensive animal may simply be required. The two bovines lacking their age marking teeth¹⁰⁸ in the state calendar (*LSS* 10 A 50–51; 403–399 B.C.) cost 50 drachmas.¹⁰⁹ One notes that price tags are attached in the present calendar only to animals offered to local heroes, namely Thorikos and the couple Cephalus and Procris (lines 54–57).¹¹⁰

Posideion (Line 31)

Line 31

The reference is obviously to the so-called Rural Dionysia celebrated during the month of Posideion on different dates by the Attic demes.¹¹¹ The lack of offerings in this month can be explained by a concentration of the sacrificial activity around the festival (cf. Daux 1983, 164)¹¹² which

¹⁰⁴ Cf. below commentary on line 41.

¹⁰⁵ Parker 1987, 146. Nevertheless, making him a brother of Oinoe (comm. ad loc.) appears to be a result of an incorrect reading of Pausanias 1.33.8, as Parker (*ibid.*) has shown.

¹⁰⁶ But see M.B. Walbank's commentary in *Hesperia* 52 1983, 122–123; cf. Parker 1987, 146.

¹⁰⁷ Roscher *Lex.* s.v.; cf. Kearns 1989, 188; on Neanias here cf. also C. Calame, *Thésé et l'imaginaire athénien: Légende et culte en Grèce antique*², Lausanne, 1996, 320.

¹⁰⁸ See below commentary on line 34.

¹⁰⁹ For animal prices in Athenian sacrificial calendars see van Straten 1995, 175–186.

¹¹⁰ For the couple see commentary on lines 16–19.

¹¹¹ See Whitehead 1986, 213 for attestations at Brauron and Salamis.

¹¹² This festival could have been dealt with in a different document.

appears to have included a sacrificial procession.¹¹³ At Thorikos one would like, if not to make the local theater a destination of some such procession, to regard it as a center of activities for the festival, at least in the Classical period. The original structure of this unusually shaped theater (oval rather than round) goes back to the late sixth century B.C. Stone benches were constructed in works undertaken in the middle of the fifth century, during which a small temple of Dionysus and an altar appear to have been added.¹¹⁴ The seating space was further expanded around the middle of the fourth century with the addition of the upper *koilon*, enabling the theater to accommodate a considerable crowd.¹¹⁵

Gamelion

Line 32

The festival of the Hieros Gamos was held in Gamelion—which is clear from the reference here—celebrating the marriage of Zeus and Hera and, through it, marriage itself.¹¹⁶ It appears to have been held on 27 Gamelion,¹¹⁷ a day on which sacrifices are offered in the Erchian calendar (*LSCG* 18) to Kourotrophos (in the sanctuary of Hera) and Hera (B 32–39), and to Zeus Teleios (in the sanctuary of Hera: Γ 38–41).¹¹⁸ All of these sacrifices are local, to be performed in the deme itself. This festival may be matched with the Theogamia,¹¹⁹ a festival which, as Deubner suggested (1932, 177–178), should be further equated with the Gamelia, from which the month's name, Gamelion, had been derived. From Hesychius we learn that the month of Gamelion was

¹¹³ A. Pickard-Cambridge, *The Dramatic Festivals of Athens*², Oxford, 1988, 42–55, 361; Whitehead 1986, 212–222. For a comparable procession at Eleusis cf. Clinton 1992, 124–125.

¹¹⁴ The temple is somewhat difficult to date; see T. Hackens, *Thorikos* 3, 1965, 93, 95; H.F. Mussche, *Thorikos: A Guide to the Excavations*, Brussels, 1974, 41. The temple might perhaps be identified with the Διονύσιον mentioned in *Agora* XIX P29.15 (Labarbe 1977, no. 40; *SEG* XXVIII 130) with M. Crosby's note ad loc. *Hesperia* 19, 1950, 266.

¹¹⁵ Hackens, *Thorikos* 1, 1963, esp. 113–118; 3, 1965, 75–69, esp. 94–96 with plan V; Mussche *ibid.* 29–41; Travlos 1989, 430–431; cf. Pickard-Cambridge, *Dramatic Festivals*², 52–53; Whitehead 1986, 219–220.

¹¹⁶ Hesychius s.v. Ἱερὸς γάμος· ἐορτὴ Διὸς καὶ Ἥρας; (cf. Photius, *Ehym. Magn.* s.v. Ἱερὸν γάμον); *Lex. Rhet. Cant.* s.v. Ἱερὸς γάμος· οἱ γαμοῦντες ποιοῦσι τῷ Διὶ καὶ τῇ Ἥρᾳ Ἱεροῦς γάμους (Those who get married celebrate Sacred marriage to Zeus and to Hera).

¹¹⁷ Menander fr. 225 *PCG*.

¹¹⁸ Mikalson 1975, 107–108.

¹¹⁹ Cf. Schol. Hes. *Op.* 782–784.

sacred to Hera.¹²⁰ A piglet is offered to Zeus Heraios in this month in the oldest surviving Athenian calendar.¹²¹ See A. Avagianou, *Sacred Marriage in the Rituals of Greek Religion*, Bern-New York, 1991, esp. 19–21, 27–36.

As Parker noted, considering the Erchian evidence (above), where local sacrifices are offered on the day of the Hieros Gamos to related deities, there may be reason to believe that this festival was celebrated locally at Thorikos.¹²²

Anthesterion (Lines 33–35)

Lines 33–34

For the Athenians, Anthesterion 12 marked the date of the central part of the Anthesteria, namely, the Choes. This is well illustrated by Harpocration s.v. Χόες:

έορτή τις ἦν παρ' Ἀθηναίοις ἀγομένη Ἀνθεστηριῶνος δωδεκάτη. φησὶ δὲ Ἀπολλόδωρος Ἀνθεστήρια μὲν καλεῖσθαι κοινῶς τὴν ὅλην έορτὴν Διονύσῳ ἀγομένην, κατὰ μέρος δὲ Πιθοίγια, Χόας, Χύτρον.

Choes . . . This was a festival in Athens, held on twelve Anthesterion. Apollodorus (*FGrHist* 244 F 133) says that the festival, which was celebrated for Dionysus, is jointly called Anthesteria as a whole, but Pithoigia, Choes, and Chytroi in parts.¹²³

The Choes appear to have focused on private symposia, involving drinking contests.¹²⁴ Parker's suggestion that the sacrifice here could be a local, official, minor-scale contribution, prompting the demesmen's private activities, is attractive.¹²⁵

For goat sacrifice to Dionysus cf. αἶξ (goat): *LSCG* 18 Δ 35–36; [177.27]; έριφος (kid): *LSCG* 18 A 17–18(?); 18 Γ 44–47; 141.3–4; 151 A 45, 57–58, 62; τράγος (he-goat): *LSS* 104.3–5 (τράγος πρατήνιος (yearling));

¹²⁰ S.v. Γαμηλιών· ὁ (ζ') τῶν μηνῶν, τῆς Ἡρας έερός.

¹²¹ *LSCG* 1. 20–21 (*IG* I³ 234) [- - Δ]||ϛ : Ηεραίοι : χο[ίρος - - -].

¹²² Parker 1987, 142 with reference to F. Salviat *BCH* 88, 1964, 647–654 who discusses the Erchian evidence.

¹²³ R. Hamilton, *Anthesteria and Choes: Athenian Iconography and Ritual*, Ann Arbor, 1992, T57. Cf. *Suda* s.v. (Hamilton *ibid.* T11), Schol. Ar. *Ach.* (Hamilton T12). The three parts of the Anthesteria are usually considered to have been held consecutively on the eleventh, twelfth, and thirteenth of Anthesterion. Hamilton *ibid.* 42–50 suggested that the Choes and the Chytroi were held on the same day.

¹²⁴ Perhaps generated by a public one: Hamilton *ibid.* 14, cf. 118.

¹²⁵ Parker 1987, 142. This does not preclude Henrichs' suggestion (1990, 263) that, while some Thorikians may have celebrated the Choes at home, others could attend events elsewhere. In general see Hamilton *ibid.* 9–33, 113–121.

cf. *LSCG* 90.4; χίμαρος ((young) he-goat): *LSCG* 96.27. For a review of the relevant literary evidence see W. Richter *RE* X A 423–424, s.v. Ziege.

Line 34

The adjective λειπογνόμων appears to be used as an age indicator, referring to an animal lacking its age-marking teeth, the γνώμονες. Theoretically, the animal could be either (1) a newborn whose γνώμονες have not yet appeared, or (2) a mature animal which has already lost them. Such an animal is qualified as τέλειος by the *Etymologicum Magnum* (s.v. ἄβολος) and Eustathius (1404.59–62). H. Hansen (*GRBS*, 14, 1973, 325–332) advances the first possibility, Rosivach (1994, 148–153) the second, asserting that the adjective refers to an old animal, past its prime, older than τέλειος. Rosivach's argument is in and of itself convincing, but a requirement to sacrifice animals past their prime seems peculiar.¹²⁶ The spelling λειπε- may be ascribed to a scribal error (cf. λειπο- in line 43; see above *Restorations*).

The Color of Victims. The color of victims is occasionally specified in sacred laws.¹²⁷ The significance of this specification is not always easy to grasp. For a general discussion of the evidence see Stengel 1920, 151–152 and *Opferbräuche der Griechen*, Leipzig and Berlin, 1910, 187–190.¹²⁸ Although an ancient distinction between 'Chthonian' deities who receive dark-colored victims and 'Olympian' or 'heavenly' deities who receive light-colored ones should be taken into account, it is not always very helpful.¹²⁹ On the one hand, in *Iliad* 3.103–104, before the duel of Paris and Priam, a white ram is to be sacrificed to the sun and a black ewe to the earth. On the other hand, Poseidon receives a

¹²⁶ Particularly considering requirements concerning the quality of sacrificial victims. On this point cf. above commentary on line 7; below commentary on 26.31–32.

¹²⁷ E.g. *LSCG* 20 B 18; 96.6, 9; 142.4–7; *LSS* 97.2–4; 115 A 7; *LSAM* 41.6; below 26.28; cf. below lines 45–46.

¹²⁸ Cf. Rosivach 1994, 16 n. 24.

¹²⁹ See Porphyry *De philosophia ex oraculis haurienda* F. 314.27 Smith (p. 361; p. 114 Wolff = Eusebius *Præparatio Evangelica* 4.9.2): φαιδρά μὲν οὐρανίοις, χθονίοις δ' ἐναλίγκια χροῖῃ (Bright (colored) to heavenly (gods), but to earthly ones (victims) of a like color). The *locus classicus* appears to be Arnobius *Adversus Nationes* 7.19: Quia superis diis, inquit, atque omnium dexteritate pollentibus color laetus acceptus est ac felix hilaritate candoris, at vero diis laevis sedesque habitantibus inferas color furvus est gravior et tristibus suffectus e fucis (Because, he said, to the heavenly gods, the skilfully all-powerful, bright color is acceptable and favorable in cheerfulness of luster, but to the unpropitious gods, inhabiting the nether parts, a dark and the red-stained color is more pleasing). Cf. Schol. Hom. *Il.* 3(Γ) 103, 23 (Ψ) 30a.

hecatomb of black bulls in *Od.* 3.6, a red (φοῖνιξ: or ‘tawny’ cf. Schol.) herd of bulls in Pindar *Pyth.* 4.205 (365), and a white ram and lamb in *LSCG* 96.6, 9. Whereas here (and more securely in line 46) tawny (πυρρός) is an alternative to black, thus marking the recipient, Dionysus, as ‘chthonian,’ in *LSS* 97.2–4 Helios receives twice an ox, ‘either white or tawny (πυρρός),’ the white alternative marking him as ‘Olympian.’ If something should be salvaged from the ancient generalizing statements, it may be that the choice of color is not influenced merely by a classification of a deity as ‘chthonian’ or ‘Olympian’ but by particular qualities and the associations which this or that deity assumes in a specific cultic context.

Lines 34–35

Zeus Meilichios and the Diasia. Much of our knowledge about the Diasia depends on a passage in Thucydides (1.126.6), as supplemented by an entry in the Erchian calendar, *LSCG* 18 A 37–43, discussed by Jameson 1965, 164–165.¹³⁰ The festival appears to have been celebrated centrally at Agrai on 23 Anthesterion.¹³¹ Many people attended, celebrating, or so it seems, with their families, offering their sacrifices, be these sacrificial animals or not; it may be that others celebrated elsewhere with their families. The entry in the Erchian calendar suggests (ἐν | ἄσται ἐν Ἀγραις lines 38–39) that the deme of Erchia contributed a victim to the event at Agrai. Parker 1987, 140 inferred that other demes acted similarly and that the offering here could represent some such local contribution to the central celebration.¹³² A geographical designation for the offering might, however, be expected in this case. On the Diasia see Deubner 1932, 155–157; on Zeus Meilichios and

¹³⁰ Thuc. 1.126.6: ἔστι γὰρ καὶ Ἀθηναίους Διάσια ἃ καλεῖται Διὸς ἑορτὴ Μειλιχίου μεγίστη ἕξω τῆς πόλεως, ἐν ἣ πανδημεὶ θύουσι πολλοὶ οὐχ ἱερεῖα ἀλλὰ θύματα ἐπιχώρια (For the Athenians have a very great festival, called the Diasia, outside of the city, in which many sacrifice communally not sacrificial victims but local(? or: ancestral, customary offerings?). The θύματα ἐπιχώρια are said in the Scholia to be pastries shaped into the forms of animals (τινὰ πέμματα εἰς ζώων μορφὰς τετυπωμένα), which, by analogy to Herodotus 2.47, are assumed to have been offered by the poor instead of animals. See Jameson 1965, 165–166. *LSCG* 18 A 37–43: Ἀνθεστηριῶνος, Διασίους, ἐν | ἄσται ἐν Ἀγραις, | Διὶ Μιλιχίῳ, | οἷς, νηφάλιος | μέχρι σπλάγχ[υ]ων, ΔΙΗ (In Anthesterion, at the Diasia, in the city, at Agrai, to Zeus Meilichios, a sheep, wineless until (the roasting of) the splanchna, 12 drachmas).

¹³¹ Schol. Ar. *Nub.* 408: Διάσια ἑορτὴ Ἀθήνησι Μειλιχίου Διός· ἄγεται μηνὸς Ἀνθεστηριῶνος ἢ φθίνοντος (The Diasia is a festival of Zeus Meilichios at Athens. It is held on the 23rd of Anthesterion): Mikalson 1975, 117.

¹³² Cf. Jameson 1965, 165.

the Diasia and Thucydides' account see further Jameson 1965, 165–167; more particularly on Zeus Meilichios see Jameson, Jordan, and Kotanski 1993, 81–103 esp. 92–96. In Athens see also Jameson 1997, 173.¹³³

Elaphebolion (Lines 36–39)

Lines 36–37

Parker's 1984 objections to Daux's *Ἡρακλεῖ δά[μαλιν, οῖν]* seem valid: a *δάμαλις* is not mentioned elsewhere in this document (but cf. *Restorations* line 7), and heroes appear to receive only one victim. On the cult of the Heraclidae in Attica see *ibid.* and Kearns 1989, 166–167. Both the Heraclidae and Alcmena had a cult at Aixone where Alcmena shared a priestess with Hebe at the latter's sanctuary.¹³⁴ Alcmena also receives a sheep in *LSS* 19.84; otherwise she does not appear to have been particularly popular in Attica.

Lines 37–38

The **Ἀνακε* are the Dioscuri, Castor and Pollux. This makes Dunst's restoration of their sister's name, *[Ἑλέ]νη*, quite plausible. On the Dioscuri in Attica see Kearns 1989, 148–149; Mikalson 1998, 225;¹³⁵ on their festival, the Anakeia, about which next to nothing is known, see Deubner 1932, 216. On Helen, not a particularly prominent cult figure in Attica, see Parker 1987, 139;¹³⁶ Kearns *ibid.* 158. On the Dioscuri and Helen in general see J. Larson, *Greek Heroine Cults*, Madison/London 1995, 69–70.

Lines 38–39

A pregnant ewe offering to Demeter (cf. below, line 46). With almost no exceptions, sacrifices of pregnant animals are offered in sacred laws to divinities which are most readily affiliated with fertility, perhaps not surprisingly.¹³⁷ In *LSCG* 96.16 a pregnant sow is explicitly said to be

¹³³ Cf. commentary on 27 A below.

¹³⁴ *IG* II² 1199.22–25.

¹³⁵ Cf. Dunst 1977, 254

¹³⁶ With note 22 for a sacrifice to her and to the Anakes.

¹³⁷ One notes the following: Pregnant ewe: *LSCG* 18 E 19–20: to Ge; 20 A 28: (recipient missing), B 12: to Dacira; 146.3: to Demeter(?); 151 A 60: to Demeter; *LSS* 95.4–5: to the Demeters (Demeter and Kore); cf. *LSS* 19.92: to Athena Skiras. Pregnant sow: *LSCG* 20 A 43 (recipient missing), B 48–49 two victims: to Demeter Eleusinia and Demeter Chloe; 96.11–13: to Demeter Chloe, 16: to Demeter for the crop; *LSCG* 65.33,

offered to Demeter ὑπὲρ καρποῦ (for the crop).¹³⁸ See on this subject Clinton forthcoming.

τὴν χλο[ῖαν]:¹³⁹ As with τὴν προγο[σίαν] (line 5), Daux (1983, 167) understood τὴν χλο[ῖαν] here to be a temporal accusative, meaning ‘dans le jour dit Chloia.’ But, as has been said above, τὴν προγο[σίαν] could rather refer to an offering and it may be better to understand with Parker¹⁴⁰ ‘To Demeter, as the Chloia offering, a pregnant ewe.’ The same principle should probably be applied to ἄνθειαν (line 44), an offering which would relate to the Antheia; the syntax in this case still seems somewhat awkward. On the Chloia see Brumfield 1981, 132–138; cf. Deubner 1932, 67.

Mounichion (Lines 40–46)

Line 40

The offering to Artemis Mounichia should probably be connected to the Mounichia, a festival in honor of Artemis held on 16 Mounichion which, as we learn from Plutarch, also marked the Greek victory at Salamis.¹⁴¹ For a collection and a study of the literary evidence, in relation to the sanctuary of Artemis Mounichia see L. Palaiokrassa, *Τό μερό τῆς Ἀρτέμιδος Μουνιχίας*, Athens, 1991, esp. 24–41, 90–96.

Line 41

Sanctuaries of the Pythian Apollo are attested in several places in Attica.¹⁴² It may thus be reasonable to assume (Parker 1987, 146) that one existed at Thorikos as well. The preposition ἐς seems, however, to imply that the victim is to be sent to a sanctuary of the Pythian Apollo and sending makes better sense if the sanctuary is outside the deme.

68: to Demeter; *LSS* 87 A 3–4 [B 2]: [to Demeter]. Pregnant cow: *LSCG* 20 B 9: to Ge. The possible exception is the pregnant ewe offered to Athena Polias in *LSCG* 151 A 56.

¹³⁸ Line 25 specifies another offering for the crops, this time a black sheep for Zeus Chthonios and Ge Chthonia.

¹³⁹ See discussion above, commentary on line 5.

¹⁴⁰ 1987, 145, cf. 141 n. 41.

¹⁴¹ Plut. *Mor.* 349F: τὴν δ' ἕκτην ἐπὶ δέκα τοῦ Μουνιχιῶνος Ἀρτέμιδι καθιέρωσαν, ἐν ᾗ τοῖς Ἕλλησι περὶ Σαλαμίνα νικῶσιν ἐπέλαμψεν ἡ θεὸς πανσέληνος ((The Athenians) dedicated the sixteenth to Artemis Mounichia, a date on which the goddess had shone forth as a full moon upon the Greeks who were winning around Salamis). Cf. Mikalson 1975, 143–144.

¹⁴² See E. Meier *RE* XXII 552–562, s.v. Python; Travlos 1970, 91 with fig. 540 (north slope of the Acropolis; disputed), 10–103, 578 with fig. 379 (near the Ilissus); 1989, 177 (Daphne).

The destination may or may not be the sanctuary at Daphne (suggested by Labarbe 1977, 62 n. 27) which is said to have been founded by the descendants of Cephalus (on whose Thorikian connections see above, commentary on lines 18–19).

The spelling τρίττοα for τρίττοια is attested in *LSCG* 4.5.¹⁴³ The word, referring to an offering of three victims, appears in Attic sacred laws in an Eleusinian context,¹⁴⁴ modified by the adjective βόαρχος (i.e. a sacrifice of three animals, headed by a bovine). Testimonies regarding the exact meaning of the word and the particular animals that would be offered are confusing.¹⁴⁵ The choice of animals may have been dictated by the cultic context. See L. Ziehen *RE* VII A 1, 328–330, s.v. Τρίττοια. Even if the restoration is correct, the significance of this offering here seems obscure.¹⁴⁶

Lines 41–44

On Kourotrophos see above commentary on lines 20–21. Cult of Leto seems to be attested in *LSS* 125.2 though not according to Sokolowski's restoration of the text. For a better text see S.D. Lambert, *The Phratries of Attica*², Ann Arbor, 1998, T 4. For λειπογνώ[μονα] see above commentary on line 34. On ἄνθειαν see above commentary on lines 5 and 38–39.

Line 44–45

Daux's Φιλ[ωνίδι] is supported by the fact that Philonis is mentioned by Conon¹⁴⁷ as a native of Thorikos, being the daughter of Heosphoros and Kleoboia and the mother of Philammon. Nevertheless, Pherecydes¹⁴⁸ makes her an inhabitant of Parnassus, the daughter of Deion,

¹⁴³ LSJ s.v. τριττία; cf. Threatte, *GAI* I 17.0216 (p. 326).

¹⁴⁴ *LSCG* 4.5; 5.37.

¹⁴⁵ E.g. *Elym. Magn.* (cf. Photius) s.v. τριττίαν· θυσίαν. Καλλίμαχος μὲν τὴν ἐκ κριοῦ καὶ ταύρου καὶ κάπρου· Ἰστρος δὲ ἐκ βοῶν, αἰγῶν, ὧν ἀρσένων, πάντων τριετῶν (A Sacrifice. As Callimachus (fr. 578) says, of a ram, a bull, and a boar; as Istros (*FGH* I 423 fr. 34), of bovines, goats, and pigs, all three years old). Eustathius 1676.30 Ἰστέον δὲ ὅτι ἡ τοιαύτη θυσία τριττία λέγεται παρὰ τοῖς παλαιοῖς, οἱ τριττίαν ἔλεγον τὴν ἐκ τριῶν ζώων θυσίαν, οἷον δύο μῆλων καὶ βοός, ὡς Ἐπίχαρμος, ἢ βοός καὶ αἰγὸς καὶ προβάτου, ἢ κάπρου καὶ κριοῦ καὶ ταύρου (It should be known that such an offering was called a *tritlya* among the ancients; who referred to a *tritlya* as a sacrifice of three animals, such as two sheep and a bovine, according to Epicharmus, or a bovine, a goat, and a sheep, or a boar, a ram, and a bull).

¹⁴⁶ But cf. Labarbe 1977, 62 n. 27.

¹⁴⁷ *FGH Hist* 26 F 1.7; Labarbe 1977, no. 14.

¹⁴⁸ *FGH Hist* 3 F 120 and see Jacoby's commentary.

and the mother of Philammon from Apollo and of Autolycus from Hermes.¹⁴⁹ See M.C. van der Kolf *RE* XX 1, 74–75, s.v. Philonis; Parker 1987, 146; Kearns 1989, 203.

Line 45

The location of Μυκηνας or Μυκηναίον is unknown and the form is better left unaccented.

Line 46

On the color of the victim see above commentary on line 34.

Thargelion (Lines 47–51)

Line 47

ΕΠΑΥΤΟΜΕΝΑΣ: see above commentary on line 14.

Lines 48–51

On this passage see Kearns 1989, 37. As has been noted, Sosineos (line 50) could have something to do with seafaring, as his name suggests (σώζω + ναῦς). See Parker 1987, 147; Kearns 1989, 37, 199. Nothing significant is known about Hyperpedios, Thras[- -], Rhogios, and Pylo(u)chos. Cf. Dunst 1977, 253; Parker 1987, 139; Kearns 1989, 202, 169, 196, 197.

Line 49

Nisus. The Attidographers agree, according to Strabo,¹⁵⁰ that, when Attica was divided among the four sons of Pandion, Nisus was allotted the Megarid and founded Nisaea. According to Philochorus (*FGrHist* 328 F 107), his territory extended from the Isthmus to the sanctuary of the Pythian Apollo; according to Andron (*FGrHist* 10 F 14), it reached Eleusis and the Thriasian plain. His grave was located at Athens, behind the Lyceum.¹⁵¹ Dunst (1977, 258) assumed, accordingly, that the sacrifice to Nisus would be performed at this location.¹⁵² Nisus may, however, have had some local significance at Thorikos. As has been

¹⁴⁹ Cf. Hesiod fr. 64 Merkelbach-West.

¹⁵⁰ 9.1.6 = *FGrHist* 329 F 1; cf. Sophocles *TGrF* 24.

¹⁵¹ Pausanias 1.19.4.

¹⁵² On problems relating to the connection between graves and hero cult in Attica cf. Parker 1987, 147, who refers to A.D. Nock *HThR* 37, 1944, 162–166 (= *Essays on Religion and the Ancient World*, Z. Stewart ed., Cambridge, Mass. 1972, II, 593–597).

suggested, if the Pythian sanctuary mentioned by Philochorus is the one at Daphne, Nisus could have gained significance in Thorikian cult due to his relations with the founders of this sanctuary, the descendants of the Thorikian hero Cephalus. See Labarbe 1977, 63 n. 30; Parker 1987, 139, 146–147.

Skirophorion (Lines 52–65)

Line 52

On the oath victim see above commentary on line 11. The oath victim obviously belongs together with the oath of the *euthynos* and his attendants. Cf. below lines 57–65.

Lines 52–53

The festival of the Plynteria appears to have been held in central Athens in Thargelion, the previous month, probably on the twenty-fifth.¹⁵³ Its commemoration here in Skirophorion shows that it was celebrated locally like the Prerosia (line 13) and possibly the Pyanopsia (line 27). It would be interesting to know something about the nature of this local festival and its relations, if any, to the central Athenian Plynteria which came to focus on a particular object—the ancient image of Athena—and its bath.¹⁵⁴

Lines 53–54

Aglauros. According to the more prevalent version, Aglauros was a daughter of Cecrops and a sister of Pandrosos and Herse. Following Apollo's oracular response, she sacrificed herself for Athens' sake by jumping from the Acropolis. The ephebes consequently took their oath in her sanctuary.¹⁵⁵ She was a priestess of Athena¹⁵⁶ who, according to another version, handed over the infant Erichthonius, concealed in a basket, to the three daughters of Cecrops for nurturing. Disobeying her, they looked in the basket, and, upon seeing its content, cast themselves from the Acropolis.¹⁵⁷ Cult of Aglauros is documented in

¹⁵³ Mikalson 1975, 160–161; cf. 163–164.

¹⁵⁴ Cf. Robertson 1983, 281–282; Christopoulos, 1992, 35–36; Larson 1995, 39–40; Scullion 1998, 120–121.

¹⁵⁵ Philochorus *FGrHist* 328 F 5: G.E. Dontas, 'The True Aglaurion,' *Hesperia* 52, 1983, 48–63 at 61.

¹⁵⁶ Philochorus *FGrHist* 328 F 5, F 6.

¹⁵⁷ Amelesagoras *FGrHist* 330 F 1. Written and iconographic sources dealing with Erichthonius and the daughters of Cecrops were collected by B. Powell, *Erichthonius*

Attica in Erchia¹⁵⁸ and among the genos of the Salaminioi, where she shares a priestess with her sister, Pandrosos, and apparently with Kourotrophos.¹⁵⁹ Hesychius¹⁶⁰ and an entry in the *ΑΕΞΕΙΣ ΠΕΤΟΠΙ-ΚΑΙ*¹⁶¹ connect Aglauros with the Plynteria. Although both are likely to refer to the city festival, an offering to her at (or around) the Plynteria here can hardly be coincidental.

Lines 54–56

On Cephalus and Procris see above, commentary on lines 16–17.

Line 57

οἰᾶν: Daux (1983, 169) took the two small deltas as a reference to the price of the sheep, i.e. twenty drachmas. Parker and van Straten objected on the grounds that this price is too high, considering that bovines (lines 28–30, 54–56) cost 40–50 drachmas.¹⁶² This is a valid objection, but it is not said that the sheep has to cost exactly twenty drachmas and besides, this could be a very special sheep. At any rate, it is unlikely for such a combination to have been inscribed by mistake; it ought rather to be an abbreviation.¹⁶³

Lines 57–65

The passage concerning the oath of the *euthynos* and his assistants evidently belongs together with the oath victim listed in line 52. The pas-

and the *Daughters of Cecrops* (Cornell Studies in Classical Philology 17), Ithaca, 1906 (on Aglauros see 30–37); see now U. Kron in *LIMC* I 283–298, s.v. Aglauros, Herse, Pandrosos. An interpretation of the sources may be found in D. Boedeker, *Descent from Heaven: Images of Dew in Greek Poetry and Religion*, Chico, CA, 1984, 100–124. The versions related above are by no means the only ones. For other and conflicting accounts and for the spelling variations Aglauros/Agraulos see, in addition to works referred to above, Töpffer *RE* I 826–828, s.v. Aglauros; Kearns 1989, 140; Christopoulos 1992, 29–31. For more on Aglauros and especially on her relation with the Athenian ephebes see Dontas *Hesperia* 52, 1983, 61 whose relocation of her sanctuary from the north to the east slope of the Acropolis, following the discovery of *SEG* XXXIII 115, has raised some havoc.

¹⁵⁸ *LSCG* 18 B 57–58.

¹⁵⁹ *LSS* 19.12, 45. Human sacrifice was purportedly offered to Aglauros in Cyprus as we learn from Porphyry *Abst.* 2.54.3–55.1; (cf. Eusebius *Praeparatio Evangelica* 4.16.2, *De Laudibus Constantini* 13.646.6; see notes in Bouffartigue and Patillon's Budé edition).

¹⁶⁰ S.v. πλυντήρια.

¹⁶¹ Bekker *Anecdota Graeca* I 270.2.

¹⁶² Parker 1987, 147; van Straten 1987, 167 n. 22; idem 1995, 177.

¹⁶³ Whether this is to be credited to a need to abbreviate at the end of the stone (so Daux 1983, 169; note, however, the vacant space below the text) is another question. The abbreviation may go back to the cutter's copy.

sage is otherwise self-contained, and its placement six lines after the appropriate victim seems somewhat peculiar.¹⁶⁴ As Daux and Whitehead noted,¹⁶⁵ we are concerned here with the appointment of the *euthynos* and his assistants, who are to conduct the *euthynai* in Metageitnion (line 12). At Halai Aixonides the demarch appears to administer the oath to the *euthynos* and his assistants.¹⁶⁶ For the oath cf. *IG II²* 1183 (Myrrhinous).¹⁶⁷ A concern with *euthynai* is evident in the sacred law of the deme Skambonidai, *LSCG* 10 B, which also preserves an oath formula (though not of the *euthynos*).¹⁶⁸ For a documented discussion of deme *euthynai* see Whitehead 1986, 116–119.

Left Side

Line 31

A sacrifice to Poseidon at the Pyanopsia is not entirely impossible, but Apollo, the main divinity of this festival, is a more natural candidate.¹⁶⁹

Line 42

Considering the epithet, the restoration [Δι]ι is certain. On Zeus Herkeios see above commentary on *Front* line 22. Daux's idea (1983, 157–158) that this entry belongs at the end of *Front* line 22, that the syllable ΔΙ was thus shared,¹⁷⁰ for abbreviation's sake, by both divine names,

¹⁶⁴ To add speculation to a hypothesis, it would not be surprising if this gap of six lines was an outcome of a revision of an older version of this calendar (see discussion of the entries on the sides pp. 125–126 above). The oath passage, which had not been included in the older version, might have been added in the new version immediately following the older list of sacrifices to be offered in Skirophorion whose order was thus left undisturbed.

¹⁶⁵ Daux 1983, 164; Whitehead 1986, 118 n. 172.

¹⁶⁶ *IG II²* 1147 with Whitehead 1986, 118. The reference to the demarch (line 15) is wholly restored.

¹⁶⁷ With Whitehead 1986, 119.

¹⁶⁸ For oath-taking in sacred laws see especially *LSAM* 30 B; cf. *LSAM* 88; Part I pp. 73–74.

¹⁶⁹ Harpocration s.v. Πυανόψια: Ἀπολλώνιος καὶ σχεδὸν (πάντες) οἱ περὶ τῶν Ἀθηνησιν ἑορτῶν γεγραφότες Πυανειῶνος ἑβδόμη τὰ Πυανέψια Ἀπόλλωνι ἄγεσθαι φασὶ (Apollonius and almost all those who have written about Athenian festivals say that the Pyanopsia is held on the seventh of Pyanopsion in honor of Apollo). Cf. *FGrHist* 365 F 2; 368 F 3. See Mikalson 1975, 69–70; on the Pyanopsia cf. C. Calame, *Thésé et l'imaginaire athénien: Légende et culte en Grèce antique*², Lausanne, 1996, 150–153 and, at a greater length, 291–324.

¹⁷⁰ I.e. one would read ΑΡΤΕΜΙΔΙ|ΙΕΡΚΕΙΩΙ for ΑΡΤΕΜΙΔΙ|ΔΙΙΕΡΚΕΙΩΙ.

and that these words, which had been mistakenly inscribed here, were then aptly repeated in *Right Side* line 44, is ingenious but farfetched.

Line 58

The identity of the heroines, undoubtedly obvious to contemporary local residents, is, as Daux remarked (1983, 158–159), entirely obscure to us. It would be tempting to connect them to the promontory of Κορώνεια, modern Koroni, not far from Thorikos,¹⁷¹ but, as Parker notes (1987, 147), the use of what appears to be a genitive plural is peculiar in this case. Daux's attempt to connect them to the Boeotian town of Coronea is not particularly satisfying.¹⁷² If I am right in my hypothesis that the entries on the left supplemented the text which was once inscribed on the back (see above pp. 73–74), one should expect these heroines to be preceded by some hero(es).¹⁷³ Such heroes as Κορωνεῖς are, however, unknown.

Right Side

Line 4

For Mykenos or Mykenon see *Front* line 45 with commentary.

Line 12

Phoenix could be identified as either Achilles' companion or Europa's father, but, as Parker noted (1987, 147), neither one can be shown to have had any physical connection with Athens. Alternatively, Parker suggested that the present Phoenix could simply be a Phoenician buried at Thorikos who thus came to be 'The Phoenician Hero.' The lack of context makes a definite identification conjectural. See Parker *ibid.*; Kearns 1989, 204.

Line 44

On Zeus Herkeios see above commentary on *Front* line 22.

¹⁷¹ Stephanus of Byzantium s.v.; J.R. McCredie in *PECS* 462–463; Dunst 1977, 256 reading Κορωνε[ῖδες]; cf. Parker 1987, 147.

¹⁷² Daux 1983, 159; cf. Parker 1987, 147; Larson 1995, 33.

¹⁷³ Cf. *Front* lines 29–30, 48–49, 51 (Thorikos, Hyperpedios, and Pylochos with their heroines).

SEG XXVIII 103 (XXVI 134)¹ATTICA. ELEUSIS. TWO DEME DECREES.
FINANCIAL MEASURES CONCERNING CULT
OF HERACLES IN AKRIS. 332/1 B.C.

(Figures 8–9)

A tapered stele of white marble with a molding, intact except for damage to the molding on which the first line of the text was engraved; the back is rough-picked. The stone was found in Eleusis on January 7, 1970, at the intersection of Nikolaidou and Hygieias (Georgiou Pavlou) streets,² during the excavation of the house of the Liaskos brothers. It had been used in the wall of a house of the late Roman period. A large part of it was covered with mortar, most of which was removed without real damage to the text. Parts of the inscribed face (especially the first and last stoichoi of lines 2–17) are still covered with a thin layer of mortar which makes the reading particularly difficult at times. In addition, a number of letters are rather worn. The two decrees are separated by a relief of a volute crater on a stand surrounded by a crown of olive branches.

H. 0.93; W. 0.39 (top), 0.457 (bottom); Th. 0.087 (top), 0.121 (bottom). L.H. 0.008 (line 1), 0.007 (lines 2–17), 0.006. (lines 18–53). Round letters are somewhat smaller; triangular letters are sometimes somewhat smaller. Stoichoi: lines 2–17: 0.0111 (horizontal), 0.0108 (vertical); lines 18–53: 0.0093 (horizontal), 0.0094 (vertical).

Eleusis, Eleusis Museum. Inv. E1140. (The stone is actually located in the storeroom of the Archaeological Service).

Ed. Coumanoudis and Gofas 1978; (= SEG XXVIII 103; C.J. Schwenk, *Athens in the Age of Alexander: The Dated Laws and Decrees of 'the Lykourgan Era' 338–322 B.C.*, Chicago, 1985, 212–219 no. 43).

Cf. J. and L. Robert BE 1979 no. 185;³ van Straten 1979 (= SEG XXIX 131); Ampolo 1979, 176–178; Ampolo 1981 (= SEG XXXI 109A); Ampolo 1982 (=

¹ Referring to S.N. Koumanoudis', 'Θησέως σηκόζ,' *ArchEph* 1976, 194–205 at 205 no. 3, quotations from the not yet published text.

² For a map see Wolf 1998, 54.

³ On Coumanoudis and Gofas 1978.

SEG XXXII 145); Osborne 1985, esp. 54, 77–78, 104–105; Whitehead 1986, esp. 89–90, 116, 124, 157–158, 163–164, 169–170, 180, 183, 255 n. 2, 269–270, 288–290, 424, 427, 428; Koumanoudis and Matthaiou 1987, 17–18; Aleshire 1991, 244–246; E. Tagalidou, *Weihreliefs an Herakles aus klassischer Zeit* (SIMA-PB 99), Jönsered, 1993, pp. 44–45 (*non vidi*);⁴ Clinton 1994, 30–31;⁵ Threatte, *GAI* II 66.02221 a.β (p. 463);⁶ Wolf 1998, 54–56, 84–85.⁷

Photograph: *ArchDelt* 29, 1973–1974, B, pl. 121a⁸ (= Wolf 1998, 56 fig. 5; too small to be readable); van Straten 1979, 195 no. 1 (relief only).

332/1 a. ΣΤΟΙΧ. 35, ll. 2–17; ΣΤΟΙΧ. 43, ll. 18–53

Θ [ε ο] ι

Ἐπιγένης εἶπεν· τύχη ἀγαθῇ τῶν δημοτῶν·^v
 ἐπειδὴ Φιλόκωμος εἰσηγήσατο τοῖς δημότα-
 4 εἰς περὶ τῆς Ἀκριδος ἀποδόσθαι τῷ θεῷ τὴν
 λιθοτομίαν, ὅπως ἂν ἡ θυσία γίγνηται ὡς καλ-
 λίστη, [καὶ ἐώ]νηται παρὰ τῶν δημοτῶν Μοιροκ-
 λῆς [εἰς] πέντε ἔτη τριῶν ἡμιμ[αί]ων τοῦ ἐνι[α]-
 8 υτοῦ καὶ ἑκατὸν δραχμὰς ἐπέ[δωκ]εν εἰς τὰ πέ-
 γτε ἔτη, [δε]δόχθαι Ἑλευσινίο[ις]· ἐπαινέσαι [μ]-
 ἐν Φιλόκωμον Φαλανθίδου καὶ [στ]εφανῶ(σα)ι χρ[υ]-
 [σ]σῇ στεφάνῳ ἀρετῆς ἕνεκα κα[ὶ] εὐνοίας τῆ[ς]
 12 εἰς τοὺς δημότας, εἰς δὲ τὸν στέφανον τὸ [ἀργ]-
 ῦριον δοῦναι Φιλοκώμῳ ἐναντίον τῶν δημ[ο]-
 τῶν ἑκατὸν δραχμὰς Μοιροκλέα, ἐπαινέσαι δ-
 ἐ Μοιροκλέα Εὐθυδήμου, ὅτι τοῖς δημότα-
 16 σι πιμλεῖται, ὅπως ἂν ᾗ πρόσσδος ὡς πλείστη,
 καὶ στεφάνῳ θάλλου στεφάνῳ.^{vocal}

anaglyphum

Φιλόκω[μ]ος Φαλανθίδου Ἑλευσίνιος εἶπεν· τύχη ἀγαθ-
 ῇ τῶν δημοτῶν· ὅπως ἂν τῷ Ἡρακλεῖ τῷ ἐν Ἀκριδι πρόσ-
 20 σδος ᾗ ὡς πλείστη καὶ ἡ θυσία θύηται ὡς καλλίστη, ἐψη-
 φίσθαι τοῖς δημότα- τὰς λιθοτομίας τὰς Ἑλευσίνι, E

Restorations. Suppl. Coumanoudis et Gofas. || 8–9 verba primum recte legit Clinton (Ἡ[ρ]ακλ[ῆ]ς[λ]εῖα C. -G.); vid. adn. || 21–22 ἐ[πε]ιδὴ C. -G: ἐ[πε]ὶ ἐκ προγό[ν]ων et Daux et Gauthier apud C. -G.; cf. adn.

⁴ See commentary on lines 8–9 below. I owe this reference to Kevin Clinton.

⁵ Prosopography (both this and the previous two citations). See introductory remarks below.

⁶ The imperative endings in lines 42–43.

⁷ See commentary on lines 8–9 below. I owe this reference to Kevin Clinton.

⁸ This photograph accompanies the report (pp. 167–168) about the excavation during which the stone was discovered.

- Π . [.] . . ΙΩΝ εἰσὶν ἱεραὶ τοῦ Ἡρακλέως τοῦ ἐν Ἀκρι-
 δι, μ[ισ]θῶν τὸν δῆμαρχον ἐν τῇ ἀγορᾷ τῶν δημοτῶν τῶ-
 24 ι τὸ π[λείσ]τον διδόντι· τὸν δὲ μισθωσάμενον ἀποδιδόν-
 αι τὴν μίσθωσιν τὴν μὲν ἐπὶ Νικίτου ἀρχοντος ἐν ᾧ ἄν
 χρόνῳ τοὺς δημότας πε[ί]θει, πρὸ τῆς θυσίας, μετὰ δὲ Νι-
 κήτην ἀρχοντα εἰς τὸν Μεταγεινιώνων μῆνα ταῖς ἀρχα-
 28 ιρεσίαις, ὅταν οἱ δημόται ἀγορεύωσιν ἐν τῷ Θησεῖωι·
 ἐγγυητά[ς] δ[ἐ] καταστησάτω ὁ μισθωσάμενος δύο ἄνδρας
 [ὁμουμέν]ους ἢ μὴν ἀποδώσειν τὴν μίσθωσιν πασαν ἐν τῶ-
 ι χρόνῳ τῷ εἰρημένῳ· τὸν δὲ δῆμαρχον λαβόντα τοῦτ-
 32 ο τὸ ἀργύριον παρέχειν εἰς τὴν ξορτὴν τοῦ Ἡρακλέως τ-
 οῦ ἐν Ἀκριδι· διαχειροτονήσαι δὲ αὐτίκα μᾶλα τοὺς δη-
 μότας ἕαν τε εἰς ἐνιαυτὸν δοκεῖ μισθοῦν, ἕαν τε εἰς πλ-
 ἐω χρόνον, ὁπότῃρα δ' ἄν δοκεῖ, ταῦτα κύρια εἶναι καὶ μι-
 36 σθοῦν πρὸς ταῦτα τὸν δῆμαρχον· μὴ ἐξέστω δὲ εἰπεῖν μη-
 θένα τοῦτο τὸ ἀργύριον ὥς δεῖ ἄλλοθι πού τρέψαι ἢ εἰς
 τὴν θυσίαν τοῦ Ἡρακλέως, μηδὲ τοῖς ἱερομνήμοσιν ἐπι-
 ψηφίσαι, μηδὲ τῷ δημάρχῳ· ἕαν δὲ τις ἢ εἴπει ἢ ἐπιψηφ-
 40 ῖσει παρὰ τὸδε τὸ ψηφισμα, ὀφειλέτω τῷ θεῷ τὸ διπλά-
 σιον ἢ ὅσον ἄν εἴπει ἢ ἐπιψηφίσει· καὶ ὁ εὐθυνος καὶ ὁ σ-
 υνήγορος ἐπ' ἀναγκῆς αὐτῶν καταγιγνωσκόντων τοῦτο
 τὸ ἀργύριον ἢ αὐτοὶ ὀφειλόντως ἀναγράψαι δὲ τὸδε
 44 τὸ ψηφισμα τὸν δῆμαρχον ἐν στήλει λιθίνει καὶ στήσα-
 ι ἐν τῷ ἱερῷ τοῦ Ἡρακλέως τοῦ ἐν Ἀκριδι, ὅπως ἂν τὰ ἐψ-
 ηφισμένα ὑπὸ τῶν δημοτῶν κύρια εἰ εἰς τὸν αἰεὶ χρόνον
 ᾤ[α]ι μ[ὴ] παραλύηται· συνεπιμεληθῆναι δὲ τῆς στήλης ὅπ-
 48 ως ἄν σταθεῖ ἐν τῷ ἱερῷ τὸν ἱερέα τοῦ Ἡρακλέως Ἀν[τ]ί-
 φρά[ν]ην πρὸ τῆς θυσίας τῆς ἐπὶ Νικίτου ἀρχοντος· εἰς δὲ
 τὴν ἀναγραφὴν τῆς στήλης δοῦναι τὸν δῆμαρχον δέκα .·
 [δ]ραχμ[άς] ἐ[κ] τῆς τοῦ θεοῦ προσόδου· κύριον δὲ εἶχει τόδ-
 52 [ε] τὸ ψηφισμα ἀπὸ Νικίτου ἀρχοντος, ἀφ' ἧς ἂν ἡμέρας οἱ δ-
 ημόται ψηφίσωνται. ^{vacat}

vacat ca. 0.072

Restorations. 29 δ[ἐ] L. dubitanter: τ[ε] C. -G (vid. adn. epigr.) || 47 παραλύηται primum recte legit Clinton: καταλύηται C. et G.

Epigraphical Commentary. I have seen the stone; I was not able to read securely some previously read letters which are therefore dotted. Most sigmas are very faint. It is usually almost impossible to distinguish between H and N; A, Δ, and Λ; and Θ and O. Dotted Hs and Ns lack a middle stroke; dotted As and Δs are identical with Λs; dotted Θs are identical with Os.

10-11 [.]ΕΦΑΝΩΙΧΡ[. | .]ΩΙΣΤΕΦΑΝΩΙ lapis (i.e. στεφάνωι χρυσῶι στεφάνωι for στεφανῶσαι χρυσῶι στεφάνωι).

22 Some traces appear in the lacuna. Second stoichos: perhaps a round letter; ninth stoichos: possibly a triangular letter; tenth stoichos: confusing traces.

29 δ[ἐ]: The traces of the first letter are doubtful but do not seem to allow τ[ε].

Translation

Gods

Epigenes made a motion; for the good fortune of the demesmen.

Whereas Philokomos proposed to the demesmen regarding the Akris that the stone quarries be leased out for the sake of the god, in order that the sacrifice might be performed in the best possible way, (6) [and] Moirokles has leased them from the demesmen [for] five years for three half minae a year⁹ and contributed one hundred drachmas for the five years, (9) let it be decided by the Eleusinians to commend Philokomos son of Phalanthides, and to crown him with a golden crown, on account of his virtue and his good will toward the demesmen. (12) Let Moirokles give the money for the crown, in the amount of one hundred drachmas, to Philokomos in front of the demesmen, (14) and let them commend Moirokles son of Euthydemos, as he takes care, for the sake of the demesmen, that the revenue be the highest, and let them crown him with an olive crown.

(Relief)

(18) Philokomos the Eleusinian, son of Phalanthides made a motion; for the good fortune of the demesmen.

In order that the revenue for Heracles in Akris may be the highest possible and the sacrifice may be performed in the best possible way, (20) let the demesmen vote that the demarch lease out in the assembly of the demesmen to the highest bidder the stone quarries in Eleusis, [- -] are the sacred property of Heracles in Akris.

(24) Let the lessee make the payment in the archonship of Niketes, at the date for which he obtains the demesmen's consent,¹⁰ before the sacrifice; and after the archonship of Niketes, during the elections of magistrates, in the month of Metageitnion, when the demesmen meet in assembly in the Theseion. (29) As sureties the lessee shall provide two men who will swear in truth to pay back the contract price in full on the aforementioned date. The demarch shall take this money and provide it for the festival of Heracles in Akris.

(33) Let the demesmen choose on the spot, by showing of hands,

⁹ I.e. 150 dr. (100 dr. = 1 mina).

¹⁰ I.e. on a date agreed upon between him and the demesmen.

whether it seems right to lease out the stone quarries for a year or for a longer period of time. Whichever of the two seems right shall be authoritative and the demarch shall lease out the stone quarries accordingly.

(36) Let it be impossible for anyone to make a motion that this money be directed elsewhere instead of to the sacrifice of Heracles. Let neither the *hieromnemones* nor the demarch put it to a vote. If someone brings a motion or puts the matter to a vote against this decree, let him owe to the god twice as much as he suggested in his motion or put to a vote. (41) Let the *euthynos* (scrutinizer) and the *synegoros* (public advocate) bring a charge for this money against such persons on compulsion, or else they shall owe it themselves.

(43) Let the demarch inscribe this decree on a stone stele and place it in the sanctuary of Heracles in Akris in order that what the demesmen have decreed may be authoritative for ever [and may not] be abolished. Let Antiphanes, the priest of Heracles, see to it, jointly (with the demarch), that the stele be placed in the sanctuary before the sacrifice, in the archonship of Niketes. (49) For inscribing the stele, let the demarch give ten drachmas from the revenues of the god. Let this decree be authoritative from the archonship of Niketes, from the day in which the demesmen approve it by vote.

Commentary

This set of decrees is presented in an inverse chronological order. The first is a decree honoring Philokomos and Moirokles, the proposer of the second decree and the person who has successfully brought the plan prescribed therein to fruition respectively. Philokomos, who proposed that the festival of Heracles in Akris, obviously a deme festival consisting of a public sacrifice, be funded by quarry revenues, is to be honored with a golden crown paid for by Moirokles, who himself receives an olive crown for his role.

The non-religious contents of the inscription have been amply discussed. The following points should be noted here.

Some of the juridical and civic questions, addressed by Coumanoudis and Gofas in their *commentaire juridique* (1978, 297–306), were dealt with by Whitehead 1986, especially 124 (the assembly's prohibition related to the demarch (lines 38–39), 157 (sureties), 164 (stipulation against other usage of the revenues), 169–170 (cult finance).

On the leasing of the quarries see Ampolo 1982 and cf. Osborne 1985, 103–107.

The discussion of questions relating to the *agora* of the demesmen (line 23), the election in the Theseion (obviously at Athens and not at Eleusis), and their relation to *Athenaion Politeia* 62.1 (Coumanoudis and Gofas 1978, 298–299) was expanded by the Roberts (BE 1979 no. 185), Osborne (1985, 77), and Whitehead.¹¹

For prosopography, discussed by Coumanoudis and Gofas on pages 294–296, see also appropriate entries in Whitehead 1986, 424, 427, 428. The career of Moirokles was thoroughly studied by Ampolo 1981, 190–193, suggesting that the two persons referred to as Moirokles in *PA*¹² are in fact one person. This, however, remains questionable. For prosopography see further Koumanoudis and Matthaïou 1987, 17–18; Aleshire 1991, 245–246; Clinton 1994, 30–31. Of the various details known about Moirokles it is interesting to note here that the connection between stone quarries and cult may run in his family. His father, Euthydemos,¹³ was a priest of Asclepius at Zea, where the cult appears to have benefited quarry revenues.¹⁴

The religious content of the inscription is unfortunately rather obscure. We hear of a sanctuary of Heracles in Akris, a priest (lines 43–49), and a festival, but the document is not interested in any of these in their own right but rather in financing the festival and the sacrifice to Heracles.¹⁵ Practically no other evidence for the cult exists.

Date. The date is indicated by the archonship of Niketes.

Lines 8–9

Coumanoudis and Gofas' 'H[ρ]|ά]ϣ[λ]εα, to be found in all current editions, is attractive but does not agree with the remains on the stone. It should also be noted that in lines 32–33 below the festival is not referred to as Heracleia but rather as ἡ ἑορτὴ τοῦ Ἡρακλέως τοῦ ἐν

¹¹ 1986, 89–90, 116 n. 154, 268–270, 288–290. Whitehead suggests that the Eleusini-ans were in town for a meeting of their tribe.

¹² 5535 (son of Euthydemos) and 10400.

¹³ *PA* 5533.

¹⁴ *LSS* 11; *LSCG* 21 A 11–13 with commentary (cf. Part I pp. 63–64); Coumanoudis and Gofas 1978, 295; Ampolo 1981, 196 with n. 3, 199 with n. 1 (more skeptical as to the exact role Euthydemos played in directing the revenues to the cult). See also Ampolo 1982, 254; Rosivach 1994, 117–118. On the family, with ample bibliography, see Aleshire 1991, 244–246.

¹⁵ Cf. on this problem Part I pp. 110–111.

Ἄκριδι: 'the festival of Heracles in Akris;' in lines 5, 20, 26, 38, 49 it is simply referred to as 'the sacrifice.' Van Straten (1979) suggested that the volute crater (or *lebes*) represented in the relief that separates the two decrees is distinctly connected to the cult of Heracles. It was used particularly in the οἶνιστήρια, a ceremony in which ephebes poured libations to Heracles upon cutting their long hair.¹⁶ A relief (probably votive; Athens, National Archaeological Museum 1462) found in Eleusis in the late 1800s near the church of St. Zachary¹⁷ depicts a reclining, drunken Herakles with a flute-playing satyr and various Herakles attributes on a tree and a rock formation or cliff in the background. Wolf (1998, 54–56) follows Tagalidou¹⁸ in relating this relief to the sanctuary of Herakles in Akris, to be located in the vicinity of the findspots of both the relief and the present stele, and suggests (1998, 84–85)¹⁹ wine as the connection between the relief and the relief on the stele.

Heracles' connection with Eleusis is advocated by a number of literary sources, documenting his initiation there.²⁰ It is also supported by iconographical evidence. The literary evidence is discussed by H. Lloyd-Jones, 'Heracles at Eleusis: *P. Oxy.* 2622 and PSI 1391,' *Maia* 19, 1967, 206–229. For discussion of the iconographical evidence see Clinton 1992, 68, 69, 81–84, (cf. 43, 89), with figures 20–21, 24, 30, 31, 33, 34.

Festivals of Heracles are documented elsewhere in Attica.²¹ The most celebrated is perhaps the one at Cynosarges, involving *nothoi* (bastards and individuals without full citizen status) as *parasitoi*, i.e. Heracles' table mates.²² Although it shares common elements, the cult of Heracles in

¹⁶ van Straten 1979, 190 and see Woodford 1971, 214.

¹⁷ Not far from the findspot of the stele.

¹⁸ E. Tagalidou, *Weihreliefs an Herakles aus klassischer Zeit* (SIMA-PB 99), Jonsered, 1993, 45 n. 187 (cited by Wolf 1998, 55 n. 25).

¹⁹ Through a study of two red figure vases with Heracles scenes.

²⁰ As most sources indicate, this initiation took place before Heracles' descent into Hades. See Eur. *HF* 610–613; Xen. *Hell.* 6.3.6 (on this passage see Clinton 1992, 69 n. 33); [Plato] *Axiochus* 371e; Apollod. *Bibl.* 2.5.12; Diod. Sic. 4.25.1: ... παρῆλθεν εἰς Ἀθήνας καὶ μετέσχε τῶν ἐν Ἐλευσίνι μυστηρίων, Μουσαίου τοῦ Ὀρφέως υἱοῦ τότε προεστηκότος τῆς τελετῆς (... he went to Athens and took part in the Eleusinian Mysteries, Musaeus son of Orpheus being in charge of the rite at that time. Cf., however, 4.14.3 where Demeter is said to have instituted the Lesser Mysteries for him); Plut. *Thes.* 30.5 (cf. 33.1). Cf. also Tzetzes *Chiliades* 2.396–397.

²¹ See the detailed study by Woodford 1971, 215–225.

²² Athenaeus 6.234d–f (= Polemon, *FHG* III 137–139 fr. 78); Woodford 1971, 215–216; Parke 1977, 51. Cf. below p. 200.

Attica tends to be diverse and to have local characteristics.²³ Comparative evidence may thus not yield much help in reconstructing the nature of the Eleusinian cult or Heracles' festival-cum-sacrifice. It may be fair to assume that it had a local significance, perhaps connected in part to the special relations between Heracles and Eleusis.

Line 19

Coumanoudis and Gofas suggested that the sanctuary of Heracles in Akris was located near the place where the stone had been found, close to the sanctuary of Demeter and Kore, perhaps on a hill. The word ἄκρως, ἰος (< ἄκρος), meaning 'a hill-top, height,' is used several times in the *Odyssey*.²⁴ Accordingly, the Akris could be identified with the hill just above the sanctuary of Demeter and Kore.²⁵ Kevin Clinton pointed out to me that this hill, parts of which have been consumed by the local cement factory, has never been systematically excavated; the quarries at its northern side are evidently ancient.

Lines 21–22

Coumanoudis and Gofas suggest (1978, 293) that the main part of the decree starts here, that ἐ[πειδή] should be restored, and that some adverbial expression should follow. As is, the syntax is still somewhat awkward. Daux and Gauthier's ἐ[πεὶ ἐκ προγό]γων gives good sense but may be incompatible with the remains on the stone especially since the placement of the vertical stroke to the left of the omega suggests a iota.

Line 38

For *hieromnemes* cf. below commentary on 6 block 5 and on 26.27.

²³ Woodford 1971, 212. On Heracles in Attica cf. A. Verbanck-Piérard, 'Héraclès l'Athénien,' in A. Verbanck-Piérard and D. Viviers (eds.), *Culture et Cité: L'avènement d'Athènes à l'époque archaïque*, Bruxelles, 1995, 103–125.

²⁴ δι' ἄκρως 9. 400, 10.281, 14.2; ἐπ' ἄκρως 16.365.

²⁵ Coumanoudes and Gofas 1978, 296–297; cf. van Straten 1979, 190.

SEG XXXV 113ATTICA. PHREARRHIOI. FRAGMENTARY
SACRIFICIAL REGULATIONS. CA. 300–250 B.C.

(Figure 10)

Fragment of a white marble stele, said to have been found in southern Attica, south of the village of Olympos, between it and the village of Anavyssos. The stone is broken above, below, and on the right. Part of the left margin survives at the level of lines 16–23. Part of the rough-picked back survives. Despite signs of weathering, the inscribed face is fairly well preserved.

H. 0.0251, W. 0.226., Th. 0.098. L.H. ca. 0.005, O and Ω usually smaller, ca. 0.003. Stoichoi ca. 0.0085 (horizontal), 0.0082 (vertical). Left margin (lines 16–23) 0.017.

Athens, Epigraphical Museum. Inv. 13384.

Ed. Vanderpool 1970 (= *SEG XXXV* 113; Sokolowski 1971¹ = *SEG XXXVI* 206; Simms 1998); Lupu 2003a.

Cf. J. and L. Robert BE 1972 no. 150; Osborne 1985, 177; Parker 1984a; Whitehead 1986, esp. 79 n. 54, 205; Le Guen-Pollet 1991, 20; van Straten 1995, 127; Detienne 1996, 35;² Threatte, *GAI* I 41.03 no. 15 (pp. 491–492),³ II 66.02221b (pp. 463–464);⁴ Clinton 1996a, 122; Robertson 1996, 351 n. 93; 358.⁵

Photograph: Vanderpool 1970, pl. 15 (excellent).

¹ NB: In his *GRBS* article F. Sokolowski published a virtually complete restoration of this inscription. This was severely criticized by J. and L. Robert in BE 1972 no. 150, asserting that the line's length, estimated by Sokolowski to allow 35 letters, could not be established and that the restored text is often unintelligible. Unfortunately, Sokolowski provided neither a thorough account for his restorations nor a translation of his text. Although his restoration of the end of line 12 seems feasible and a line of 35 letters is therefore not altogether inconceivable, his conjectures are too extensive to be discussed here. The reader is advised to consult his article directly.

² See below n. 32.

³ See commentary on lines 9–10 and 13.

⁴ Date.

⁵ On the Eleusinion.

ca. 300–250 a. ΣΤΟΙΧ.

- [.⁶ . . . τῶν ἱε]ροποιῶν Ι [-----Δή]-
 [μητρὶ Θεσμο]φόρῳι ὕν πρ[-----]
 [.⁶ . . . πρ]οιστάντωσαν κα[-----]
 4 [.⁶ . . .] . αδος τῶι λαμπαδεί[ωι-----]
 [ἱερεῶσ]υνα κωλῆν πλευρὸν ἰ(σ)χ[ίον-----οἱ ἱε]-
 [ροποι]οὶ καὶ ὁ κῆρυξ δαινύσθωσ[αν-----]
 [. . . Π]λούτωνι θυόντωσαν κρ(ῖο)[ν-----τοῖς]
 8 [δημ]όταις μετὰ τῶν ἄλλων καὶ ^v [------]
 [. . τ]ὸν ἐν τῶι Ἐλευ(σ)νίῳι βωμόγ [------τῶν ἀκ]-
 [ολ]ούθωμι ἱεροποιοὺς ἀφιέτω ΤΑΣ[-----]
 [. . ἐ]πειδὴν αἱ ἱέρειαι ποιήσω[σι-----]
 12 [. .] Φρεα(ρ)ρίων θυόντωσαν τῇ Δή[μητρὶ-----]
 [. .]ωι καὶ τῇ Κόρηι βοῦμι ἄρρε[να-----]
 [. .] καὶ ἐάν τι ἄλλο βούλωνται ^w [------νό]-
 μι(μ)ὸν ἔστιν ἐπὶ δὲ τοὺς βωμοὺς [------]
 16 Ι μηροὺς μασχαλίσματα ἡμίκ(ρ)α[ιραν-----μ]-
 ηροὺς μασχαλίσματα ἡμίκραιρ[αν-----]
 οὐ τοῦ βωμοῦ ἐν τῶι Ἐλευσινίῳι [------τῶι τ]-
 οῦ Πλούτωνος βωμῶι ἱερεῶσυν[α-----]
 20 οἶν τῶν βω(μ)ῶγ τῇ ἱερείᾳ κα[ι-----πλε]-
 υρὸν ἰσχίον ΙΙΙ τοῦ ἱερείου [------ξ]-
 ὕλα ἐπὶ τὸν χύτρον παρ[ε]χ [------ἐν τῇ]-
 ι αὐλῇ τοῦ Ἐλευσινίου[υ-----]
 24 ΥΣ²Ν δάιδα καὶ τῶγ ΗΓ[------δ]-
 αῖδα διδόντωσαν Γ[------]
 [. .]ς καὶ τοῦ Ἰάκχου Ι[------]

Restorations. 2 πρ[οθυόντωσαν κτλ] Sokolowski: πρ[ωτοτόκον]? Simms vid. adn. || 3–15 Vanderpool || 3 κα[ι] κτλ] Sokolowski || 4 in. [λαμ]βάδος (i.e. vulgo pro λαμπάδος) Sokolowski || 5 πλευρὸν ἰ(σ)χ[ίον - - -] Vanderpool: πλευρὸν ἰ(σ)χ[ίον - - -] vel ἰ(σ)χ[ίον - - -] Le Guen-Pollet; vid. adn. || 10 pro ἀφιέτω maluit Sokolowski αἰ(ρ)έτω. || 12–13 (Δήμητρὶ) [Θεσμο]φ(ρ)ῶι Sokolowski: (Δήμητρὶ) [Φρεα]ρ[ρ]ῶι? Simms; vid. adn. || 14 ita primum interpunxit Sokolowski. || 14–15 [θε]μ(τ)ὸν vel [νό]μ(μ)ον vel tale quid Vanderpool; cf. adn. || 16–17 ἡμίκραιραν Sokolowski: ἡμίκραιρα Vanderpool || 18–20 Vanderpool || 19–20 [τοῖν θε]οῖν Vanderpool: [ἀπό ἀμφ]οῖν Sokolowski; vid. adn. || 20 fin. Sokolowski || 21–29 Vanderpool || 22 παρ[ε]χόντωσαν κτλ] Sokolowski: vid. adn. || 24 τῶν Vanderpool (cf. adn. epigr.): τῶι Sokolowski

[. .]ΟΙ(. .) τῇ δὲ ἐβδό[μῃ - - - - -]
 28 [. . .] καὶ τῆς μουσι[κῆς - - - - -]
 [. . .⁵ . .] τὸν βοιω[τῶν - - - - -]
 [.⁶ . .]ΕΝΟΙ[- - - - -]
 [.⁷ . .]ΕΜΙ[- - - - -]
 32 [.⁸ . .]Ο[- - - - -]
 - - - - -

Restorations. 27 τῇ δὲ ἐβδό[μῃ ἐπὶ δέκα] Simms. || Sokolowski (1971) titulum ita restituit (= SEG XXXVI 206): ΣΤΟΙΧ. 35(?) - - - [- - τῶν ἐ]ροποιῶν α[.¹⁰]τῇ Δῇ[μητρὶ Θεσμο]φόρῳ ἔν[περ]οθυόντωνσαν καὶ τῆς | ἐορτῆς περ]ριστάντωνσαν κα[ὶ] παρεχόντωνσαν μ[ετὰ] λαμπ[ρ]άδος τῷ λαμπαδε[ῖ]ωι λύχνους· τάδε ||⁵ ἐρεώσ]υνα· κωλῆν, πλεονόν, ἰ(σ)χ[ῖον, Π· οἱ δὲ ἐ]ροποι[ο]ὶ καὶ ὁ κῆρυξ δαυνύσθω[σαν·] ὁμοίως δὲ | τῷ Π[λούτωνι] θυόντωνσαν κρ[ῖον ἢ οἶν·] τοῖς δὲ | δημ[ο]ταῖς μετὰ τῶν ἄλλων καὶ ^v [τὰ τιθέμενα ἐ]πι τ[ὸν ἐν τῷ Ἐλευ(σ)ινίῳ βοιωτῶν] [ὁ δ' αὐτοῖς ἀκ||¹⁰ολ]ουθῶμ[εν] ἐροποῖς ἀφιέτω (vel potius αἰ(ρ)έτω: 1971, 219) τὰς [αὐτοῦ μεριδ]ας· ἐ]πειδὴν αἱ ἐρεῖαι ποιήσω[σι τὰ ἐρεῖα τὰ τ[ῶν] Φρεα(ρ)ρίων θυόντωνσαν τῇ Δῇ[μητρὶ Θεσμο]φ[όρ]ῳ καὶ τῇ Κόρηι βοῦμ[εν] ἄρρε[να] καὶ πρόβατ[ον] καὶ ἑάν τι ἄλλο βούλωνται ^w [καὶ θύειν νό]||¹⁵μ[ε]μ[έν]ον ἔστιν ἐπὶ δὲ τοὺς βοιωτ[ῶν] παρατιθένα[ι] | μηρούς, μασχαλίσματα, ἡμίκ(ρ)α[ῖ]ων, σάρακα, μ[ε] | ηρούς, μασχαλίσματα, ἡμίκρ[α]ρ[αν], κρέα, τὰ δὲ | ἐπὶ τοῦ βοιωτ[ῶν] ἐν τῷ Ἐλευσινίῳ[ι, τὰ ἐπὶ τῷ τ] | οὔ Πλούτωνος βοιωτ[ῶν] ἐρεώσυν[α τάδε ἀπὸ ἀμφ]||²⁰οῖν τῶν βο[ιωτῶν] τῇ ἐρεῖαι κα[ὶ] τῷ ἐρεῖ· πλε[|]υρόν, ἰσχίον, ΠΙ τοῦ ἐρεῖου [ἐκάστου πρὸς ξ] | ὕλα ἐπὶ τὸν χύτρον· παρεχόντωνσαν δὲ πρὸς τῇ | | αὐτῇ τοῦ Ἐλευσινί[ου] εἰς ἀνάθεμα περιχε[ρ] | ὕσ[η]ν δᾶδα καὶ τῷ ΠΕ[.¹⁴] τὴν δ[|]||²⁵αῖδα διδόντωνσαν Γ[.⁹] ὁ δὲ τῆς Σεμέλ[|] | ης καὶ τοῦ Ἰάκχου [ἐρεῦς προκρινέτω τράγο | ν ἢ] οἱ[ν]· τῇ δὲ ἐβδό[μῃ] τιθέντων τὸν τῆς χορε[ῖ]ας καὶ μουσι[κῆς] ἀγῶνα - - - | . πρὸς τὸν βοιω[τῶν] τοῦ Διονύσου - - - ||³⁰μελόμ[εν]οι τὸν θεὸν - - - |⁷ . .]εμ[- - -] - - -

Epigraphical Commentary. I have seen the stone. Θ identical with Ο; the two bracketed rhos in lines 12 and 16 lack a loop; some letter spaces were left empty, presumably to be painted.

- 2 φ: I could not verify the loop. Vanderpool does not dot this letter.
 3 ϕ: Only traces of the upper right part survive. End: α: a lower part of a diagonal stroke.
 4 Beginning: Before the alpha Vanderpool saw traces of a rounded letter: Θ or Ο.
 5 End: ΓΧ.
 7 End: ΚΡ ^w.
 9 (σ): One vacant space on the stone; end: γ: only the lower part of the left vertical stroke survives.
 12 End: η: only the left vertical seems secure.
 15 End: the third stroke of the sigma survives.
 20 (μ): One vacant space on the stone.
 22 End: α: perhaps a part of a diagonal stroke; ε: Ι.
 24 The last ν looks more like a left part of Υ (which would give no sense). Iota (i.e. τῷι) might not be excluded. Sokolowski's reading ΠΕ for ΗΓ on the basis of the photograph is unwarranted.
 25 The last letter appears to be a gamma.
 28–32 The stichedon order is somewhat interrupted.
 28 ε: Faint traces at the top of the stoichos.
 32 Only the upper part of the letter survives.

Translation

[- - -] of [the] *hieropoioi* [- - -] (2) a sow to [Demeter Thesmo]phoros [- - -] (3) [- - -] they shall set before [- - -] (4) [- - -] the torch holder [- - -] (5) The priestly prerogatives are: the ham, the side/rib, the ischium [- - -] (6) [- - -] The [*hieropoioi*] and the herald shall eat [- - -] (7) [- - -] They shall sacrifice [a ram] to Plouton [- - -] (8) for(?) [the demesmen] together with others and [- - -] (9) [- - -] the altar at the Eleusinion [- - -] (10) of(?) [the attendants] the *hieropoios* shall give up [- - -] (11) [- - -] Once the priestesses made [- - -] (12) [- - -] of the Phrearrhians(?), they shall sacrifice to Demeter [- - -] (13) [- - -] and to Kore a male bovine [- - -] (14) [- - -] and if they wish something else [- - -] (15) it is [allowed]. But/And (δέ) upon(?) the altars [- - -] (16) thighs, pieces cut off from the shoulders, half the head [- - -] (17) thighs, pieces cut off from the shoulders, half the head [- - -] (18) on the altar at the Eleusinion [- - -] (19) altar of Plouton. The priestly prerogatives are: [- - -] (20) [- - -] of(?) the altars for(?) the priestess [- - -] (21) the side/rib, the ischium, three obols, of(?)⁶ the victim [- - -] (22) [provide?] wood for(?) the pot [- - -] (23) [in] the court of the Eleusinion [- - -] (24) [- - -] a firebrand and of the [- - -] (25) They shall give a firebrand [- - -] (26) [- - -] and of Iacchus [- - -] (27) [- - -] on (?) the seventh [- - -] (28) [- - -] and of music [- - -] (29) [- - -] the altar [- - -]

Commentary

This set of regulations concerned with the cult of the Eleusinian gods, Demeter, Kore, Plouton, and Iacchus alongside, so it seems, Demeter Thesomophoros, was attributed by Vanderpool to the deme Phrearrhioi mentioned in line 12.⁷ Vanderpool understood that the reference here is to a local cult. Thus the Eleusinion (lines 9 and 18) would be the deme's Eleusinion and not the city Eleusinion in Athens.⁸ Sokolowski (1971, 218–219) followed Vanderpool in assuming a local cult. He added that we have here prescriptions for a Phrearrrian celebration of the Thesmophoria. Osborne suggested that we may be concerned here not

⁶ Or: for; see below commentary on lines 21–22.

⁷ For the identification of the deme and its geographical location see Vanderpool 1970, 48, 52–53.

⁸ Vanderpool 1970, 49.

with a deme decree but with regulations for a local Eleusinion.⁹ Simms argued (1998, 101–106) for the city Eleusinion¹⁰ as the location and for the ἱερεῖα δεῦρο and the Epidauria as the events. Clinton (1996a, 122) identified here a sacrifice to Demeter Thesmophoros in an Eleusinion.

It seems clear that these regulations govern the performance of public cult, most likely during a celebration of a festival involving Eleusinian gods and Demeter Thesmophoros. The document itself is, however, too fragmentary to allow exact identification of the particular occasion with which it is concerned.

Date. For the date, based largely on the endings of the imperative, see Vanderpool 1970, 47; cf. Threatte, *GAI* II 66.02221b (pp. 463–464). Simms (1998, 93) favored a slightly earlier date, ca. 300 B.C.

Line 1

On deme *hieropoioi* see Whitehead 1986, 142–143.

Line 2

Pig (or rather χοῖρος, piglet) is a customary sacrifice in both the Thesmophoria and the Eleusinian mysteries.¹¹ As Sokolowski (1971, 219) noted, the pig sacrifice here might be considered an introductory sacrifice. Preliminary sense may be hinted at by [πρ]οιστάντωσαν (line 3); Sokolowski's conjecture ἔν πρ[οθυόντωσαν] might therefore be right. Simms' πρ[ωτοτόκον] makes good sense but currently available evidence does not suggest that this word was a part of the Athenian sacrificial vocabulary.

Line 4

Α λαμπαδεῖον is attested in two temple inventories from Eleusis.¹² Cf. also δαίς in lines 24–25 below. Torches have close connections to Deme-

⁹ Osborne 1985, 177 and note 39 (p. 251). Cf. Simms 1998, 93.

¹⁰ Cf. Robertson 1996, 351 n. 93.

¹¹ See Burkert 1985, 242–245, 286; idem 1983, 256–264; Parke 1977, 62–63, 83–84, 159–160; also M. Detienne, 'The Violence of Wellborn Ladies: Women in the Thesmophoria,' in Detienne and Vernant 1989, 129–147; Jameson 1988, 98–99; C. Rolley, *BCH* 89, 1965, 470–471 (figurines found at the Thesmophorion in Thasos with reference to other sites). On piglets, the Mysteries and the Thesmophoria at Eleusis see Clinton 1988 and 1993, 113, 118. On pig sacrifice for Demeter and in general see above all idem forthcoming.

¹² *IG* II² 1541.15 and 1543.16.

ter and Kore both in cult practice and in myth.¹³ They are also a trademark of their associate, Hecate.¹⁴

Line 5

Τὰ ἱερε(ι)ώσυνα or ἱερώσυνα¹⁵ are the priestly prerogatives for the sacrifices.¹⁶ Although money is sometimes included (e.g. *LSCG* 19; 28) or even featured exclusively (notably in *LSCG* 20),¹⁷ these prerogatives usually comprise specific parts of the victim. Among these the victim's thigh or leg and its skin are customary,¹⁸ but even ears may be included.¹⁹ This sense of the word is clear from usages such as in *LSCG* 19.4–5. It is also supported by the lexicographers.²⁰ Nevertheless, in Phrynichus the word is said to denote parts of the victim chosen for the gods.²¹ This may be the sense of the word in Amipsias, *Connus* fr. 7.²² The confusion between these two meanings is probably due to the

¹³ See accounts of the Eleusinian festival in Burkert 1985, 285–290 esp. 288; Parke 1977, 55–72; Clinton 1993. Also Parke 1977, 87 with note 97 (Thesmophoria); Burkert 1983, 267–268 n. 16, 275–277, 279, 281 with note 34.

¹⁴ See Burkert 1985, 222 with notes 59–60; Detienne in Detienne and Vernant 1989, 134 with note 42; Clinton 1992, 112, 118 with figs. 74–76. Cf. also Deubner 1932, 44 with plate 2 and *contra* E. Simon, *Festivals of Attica: An Archaeological Commentary*, Madison, 1983, 20 with note 12.

¹⁵ For spelling variations see LSJ under ἱερώσυνος, η, ον; Puttkammer 1912, 2 n. 3; Threatte, *GAI* II 7.03, 3d (p. 154).

¹⁶ On priestly prerogatives and portions see Puttkammer 1912, 1–16; Gill 1991, 15–19; Le Guen-Pollet 1991; van Straten 1995, 154–155; cf. Sokolowski 1954; Kadletz 1981; Debord 1982, 68–70; below commentary on 20.7. For interesting Near-Eastern parallels cf. the Punic inscriptions known as the Marseilles and Carthage Tariffs (see below Appendix A). See also Lev. 7: 8–9, 31–32, Deut. 18: 3; cf. Jenson in Beckwith and Selman 1995, 26; see in general Schürer 1979, 257–274, esp. 259–261. Following Deut. 18: 3 strictly, Samaritan priests are given the front leg of each victim offered during the Passover sacrifice still today.

¹⁷ For money in priestly prerogatives (ἱερε(ι)ώσυνα appears alongside ἀπόμετρα) in Classical Athens see Loomis 1998, 76–87, 273–275.

¹⁸ Puttkammer 1912, 7–8; for the skin cf. below commentary on 20.7.

¹⁹ *LSCG* 19.5–7; 151 A 61. For other parts see especially works by Puttkammer and Le Guen-Pollet cited above note 11.

²⁰ Hesych. s.v. ἱερώσυνα: τὰ τῷ ἱερεὶ διδόμενα ἱερεῖα (the (parts of the) victims given to the priest); *ΛΕΞΕΙΣ ΠΗΤΟΙΚΑΙ* (Bekker *Anecdota Graeca*, I 266.7): ἱερώσυνα: τὰ εἰωθότα δίδοσθαι ἐξαίρετα τοῖς ἱερεῦσιν ὑπὲρ τῆς ἱερωσύνης (what is customarily chosen and given to the priests on account of their priesthood); the versions in Photius and the *Etyim. Magn.* are more or less identical with this.

²¹ Phryn. *PS* (p. 77.5 von Borries): ἱερώσυνα: τὰ τοῖς θεοῖς ἐξαιρούμενα μέρη καὶ θυμώμενα (parts chosen and burnt for the gods).

²² *PCG* II note ad loc.; see Puttkammer 1912, 25, but cf. van Straten 1995, 154; cf. also Gill 1991, 16–17.

fact that in practice priests were commonly entitled to divine portions as well as to priestly ones.²³

In *LSCG* 28.4, 9–11, 19, 23 (*SEG* XLVI 173; cf. also *LSCG* 29.8), the parts intended for the cult table are *κωλή*, *πλευρὸν ἰσχίου*, and *ἡμίκραια χορδῆς*. The term *πλευρὸν ἰσχίου* denotes here one part. Its exact identification is difficult.²⁴ Although attractive, Le Guen-Pollet's (1991, 20) conjecture *πλευρὸν ἰ(σ)χ[ίου]* is rebuffed by *[πλε]υρὸν ἰσχίου* lines 21–22.

Line 6

On the *κῆρυξ* (herald) in Attic demes see Whitehead 1986, 141–142; at Eleusis see Clinton 1974, especially 79–81.

Line 7

Plouton was a common cult name for Hades.²⁵ On the complexity of the equation Plouton-Hades see Clinton 1992, 59–63. Worshipped also under such titles as Zeus Eubuleus, related to Zeus Chthonios,²⁶ Plouton is closely connected to the cult of Demeter and Kore. He had a special importance at Eleusis where he had his own priestess.²⁷ In art he is often represented holding a cornucopia.²⁸ Hesiod advises the farmer to pray to Zeus Chthonios and Demeter.²⁹ An inscription from Paros mentions Zeus Eubuleus together with Hera, Demeter Thesmophoros, Kore, and Baubo.³⁰

Line 8

For possible implications of the phrase *[τοῖς δημο]τάις μετὰ τῶν ἄλλων* for the question of outsiders in deme cult see Whitehead 1986, 205–206.

²³ Puttkammer 1912, 17; Gill 1991, 15–19; Le Guen-Pollet 1991, 16–17; van Straten 1995, 154–155.

²⁴ See Ziehen, *LGS* II p. 81; Le Guen-Pollet 1991, 19–20.

²⁵ Nilsson *GGR* I² 452–453; 471; Clinton 1992, 105.

²⁶ M.P. Nilsson, 'Die eleusinischen Gottheiten,' *Opuscula Selecta* II, Lund, 1952, 542–623, at 554; Clinton 1992, 60. For a list of titles see Farnell 1896–1909, III, references on pp. 367–368.

²⁷ Cf. *LSCG* 7 B with Dow and Healey 1965, 35–37; Clinton 1974, 97; Nilsson *GGR* I³ 471. On the location of his sanctuary, the Ploutonion, see Clinton 1992, 18–21; 1993, 118; and 1996a, 123.

²⁸ E.g. Farnell 1896–1909, III pl. VIIIa (facing p. 226), pl. XXXIIa (facing p. 287) = Nilsson *GGR* I³ pl. 42a. For a thorough treatment see Clinton 1992, 105–113.

²⁹ *Op.* 465 and see note ad loc. in West's commentary pp. 275–276.

³⁰ *IG* XII 5, 227. On Zeus Eubuleus and the Thesmophoria see also M.P. Nilsson, 'Die eleusinischen Gottheiten,' (above n. 26) esp. 553–554.

Lines 9–10

For the Eleusinion see introductory remarks.

[ἀκ|ολ]οῦθωμ: Both here and in βοῦμ (line 13) the final μ might be an error. See Threatte, *GAI* I 41.03 (pp. 491–492).

Lines 12–13

Sokolowski's (Δήμητρι) [Θεσμο|φό]⟨ρ⟩ωι makes sense and fits the context; it appears to me preferable to Simms' tentative and sparsely documented (Δήμητρι) [Φρεα|ρρ]ίωι.

Line 13

βοῦμ: Threatte (*GAI* I 41.03 no. 15 (p. 492)) notes that the mu is a copying error.

On bovine sacrifice at Eleusis see Burkert 1983, 292; idem 1985, 288–289; Clinton 1988, 71, 78; idem 1993, 119.

Lines 14–15

It is difficult to choose between Vanderpool's [θε]μ⟨τ⟩όν and [νό]μ⟨μ⟩ον. For νόμιμον cf., however, the contemporary *IG* II² 1214.17.

Line 15

Considering the particle δέ, Sokolowski's semicolon seems to be required.

Lines 16–17

As Vanderpool has noted (1970, 49), this is the only attestation of the word μασχαλίσματα in its secondary sense, except in the lexicographers. The entry in the *Suda* reads (s.v.):

(Μασχαλίσματα: ...) σημαίνει δὲ ἡ λέξις καὶ τὰ τοῖς μηροῖς ἐπιτιθέμενα ἀπὸ τῶν ὄμων κρέα ἐν ταῖς τῶν θεῶν θυσίαις.³¹

The word also denotes the flesh from the shoulders which is placed on the thighs at the sacrifices of the gods.

The reference to thighs is striking, as thighs, likely thighbones, are mentioned together with the μασχαλίσματα in the present inscription. It is also noteworthy, as Parker (1984) and van Straten (1995, 127) observed, that in this meaning, the word μασχαλίσματα refers to a

³¹ The versions in Hesychius and Photius are practically the same; all of them ultimately go back to Aristophanes of Byzantium fr. 412 Slater (fr. 78 p. 221 Nauck).

practice somewhat similar to the one expressed by the verb ὠμοθετέω in Homer, i.e. placing pieces of raw meat cut off from all the limbs of the animal, again on the thighbones, which are then burnt on the altar. *Od.* 14.427–428 reads:

ὁ δ' ὠμοθετεῖτο συβώτης,
πάντων ἀρχόμενος μελέων, ἔς πίονα δημόν.

And the swineherd placed pieces of raw flesh on the rich fat cutting them off from all the limbs.³²

Parker and van Straten (*ibid.*) have likewise suggested that the lexicographical reference to shoulder(s) (ὤμος) might be ascribed to a confusion between ὠμός (raw) and ὤμος (shoulder). Indeed, Eustathius (134.35) states that there were those who derived the verb ὠμοθετεῖν from ὠμός (raw) rather than from ὤμος (shoulder).³³ I have suggested elsewhere (2003a) that there might, in fact, be no confusion: the shoulder and the armpit (μασχάλη) of the sacrificial animal could, from a culinary point of view, be seen as two parts of the same cut, an approximate parallel to the chuck, including both the blade meat and the upper portion of the arm³⁴ (hence armpit)³⁵ as well as neck meat.³⁶ The offering which had been named after the armpit was explained by the lexicographers with a reference to the shoulders. In reality both are parts of the same cut.

The offering expressed by ὠμοθετεῖν is commonly taken as a first fruits offering (cf. Eustathius 134.30), that is, small bits of meat are offered to the god and burnt on the altar, in the course of what is otherwise an eaten sacrifice where the victim is consumed. Similar offerings are attested elsewhere in Homer. In *Il.* 9.219 the pieces of the victim's meat are referred to as θυηλαί: The word ἄργματα is used later

³² Cf. *Il.* 1.460–462, 2.424; *Od.* 3.458, 12.361. Cf. Dionysius of Halicarnassus 7.15, 17. On the practice see also Burkert 1983, 6 with note 25; 1985, 57. On μασχαλίσματα cf. Detienne 1996, 34–35. On the sacrifice of Eumaeus see Petropoulou 1987.

³³ Considering that the passage quoted from the *Odyssey* clearly shows that ὠμοθετεῖν consisted in cutting pieces from all limbs, this derivation seems wrong.

³⁴ Cf. LSJ s.v. ὤμος: 'the shoulder with the upper arm.'

³⁵ The armpit, μασχάλη, may in turn provide the link between the meaning of μασχαλίσματα discussed here and the other meaning of the word, referring to a custom practiced by ancient murderers consisting in cutting off their victim's extremities and tying these on a string under the victim's armpit. See *Suda* s.vv. μασχαλίσθῃναι and μασχαλίσματα; *Elym. Magn.* s.v. ἀπάργματα etc.; Parker 1984; above all G.L. Kittredge, 'Arm-Pitting among the Greeks,' *AJP* 6, 1885, 151–169.

³⁶ See (e.g.) *Webster's Third New International Dictionary* s.v. Beef. Cf. I.S. Rombauer and M. Rombauer Becker, *The Joy of Cooking*, Indianapolis, 1967, 391.

in the scene from *Od.* 14 (line 446) discussed above; A. Petropoulou³⁷ suggested that the ἄργματα, offered at the beginning of the meal, ought to be taken from the portions of meat already roasted and distributed. I have suggested (2003a) that comparison with the Homeric passages suggests that the offering of *maschalismata* should be understood as a first-fruit offering where, although the victim would be consumed, small pieces of its meat would, nevertheless, be offered to the god and burnt on the altar.

The actual destruction of meat is probably connected to the character of the divinities involved, who are clearly concerned with agricultural fertility and wealth. Cf. the several cases of destruction of meat in 27 A below (including firstlings in lines 15–16, 19) in sacrifices to divinities of possibly similar character.

For ἡμίχραιρα see below commentary on 20.19; cf. above commentary on line 5. As for the repetition, this may not necessarily be dittography as Sokolowski noted (1971, 219). ‘Altars’ in the plural are mentioned in line 15 and two altars may be referred to here. Lack of sentence connectives and the fragmentary state of the text allow, however, little certainty.

Lines 19–20

Without sufficient context, Vanderpool’s [τοῖν θεῖ]|οῖν cannot be ascertained. Sokolowski’s ἱερεῶσυν[α τάδε ἀπὸ ἀμφ]|οῖν τῶν βο(μ)ῶν τῇ ἱερείᾳ καὶ τῷ ἱερεῖ³⁸ could make sense; good attestations for such a phrase as ἱερεῶσυνα ἀπὸ τοῦ/τῶν βομοῦ/ῶν are desirable, however. Ἀμφοῖν τῶν βομῶν for ἀμφοῖν τοῖν βομοῖν is matched by ἀμφοῖν τῶν γονέων in the much later *SEG* XIX 127 II 66 (A.D. 174/5). For a more contemporary example see Aristotle *APr* 61a 23.

Line 21

For ἱερεῖον see below commentary on 27 B 10.

³⁷ 1987, esp. 139, 143, 146, 148. The word appears to be now echoed in the ἀπάργματα of the *theoxenia* ritual of the law from Selinus, 27 A 19 below. Cf. Lupu 2003a, 75–76 n. 23. Note, however, that while the *theoxenia* offerings would be destroyed, the sacrifice as a whole would involve consumption of the victim’s meat by human participants.

³⁸ ‘These (are the) priestly prerogatives for the priestess and the priest from both altars’ (if I understand correctly).

Lines 21–22

On wood see Gill 1991, 17. Wood, i.e. firewood, is likely to form here a part of the items due to the priestess.³⁹ Ξύλα ἐπὶ τὸν βομόν (wood for the altar) is mentioned in *LSCG* 7 B 25 (Dow and Healey 1965) among items to be purchased with the ἀπόμετρα (money given to priests for cultic expenses). The exact same phrase occurs in *LSS* 19.92.⁴⁰ The text here seems to have a similar sense: ‘wood for the pot’ could indicate a requirement to supply the priestess with wood which would be used for fire to boil water inside the pot where meat would be cooked.⁴¹

It is interesting to note that, following the building of the second temple in Jerusalem, supplying wood for the altar was established as a public service: ‘Concerning the offering of wood, we cast lots for the priests, the Levites, and the people to bring it to the house of our Lord, the house of our forefathers, on appointed times each year’ (Nehemia 10:35). See Schürer 1979, 273.

Line 22

παρε[χ - -]: Although it seems clear that some form of παρέχω ought to be restored here, and Sokolowski’s παρε[χόντωσαν] may be correct, the fragmentary state of the text might not preclude an imperative infinitive.

Line 26

On Iacchus, a companion of the Eleusinian goddesses, see Burkert 1983, 279 with notes and 1985, 287–288; Clinton 1992, especially 64–71 and 1993, 119. His name might have originated from the cultic cry

³⁹ Cf. Σχίζα: *LSCG* 55.11; *LSS* 22.7 (see below n. 36). Ξύλα: *LSCG* 7 B 25; 17 A b 6; 96.18; cf. 177.39; *LSS* 7.5; 19.86–92 *passim*. Φρύγανα: *LSCG* 2 A 2, 8–9, B 6, D 5–6; 28 (*SEG* XLVI) 2–8 *passim*, 22; 151 C 13–14.

⁴⁰ Cf. *LSCG* 55.10–11 ἔλαιον | ἐπὶ βομόν (oil for the altar).

⁴¹ Simms (1998, 100) suggests that what we have here is a stipulation requiring some official to ‘place money for(?) wood on the *klytros*.’ Sokolowski (1971) restored III τοῦ ἱερείου [ἐκάστου πρὸς ξ]|ύλα ἐπὶ τὸν χύτρον i.e. ‘three obols for each victim for wood for(?) the pot.’ I assume that he had in mind something like *LSS* 22 from Epidauros (cf. below commentary on 13.4), instructing the priest to collect sums of money from worshippers for wood used for the sacrifice of a full-grown or a suckling victim respectively. If this is correct, the money here would probably be still used, as at Epidauros, to reimburse the priestess for the purchase of wood for (cooking in) the pot rather than be placed on it.

Ἰακχ' ὦ Ἰακχε shouted during the procession from Athens to Eleusis during the Eleusinian festival.⁴²

Line 27

Any restoration of the date, such as Simms' τῇ δὲ ἑβδό[μῃ ἐπὶ δέκα], depends upon exact identification of the event(s) in question; cf. above, introductory remarks.

Line 28

The importance of music and dance in civic sacrifices is emphasized in Plato, *Leg.* 799a-b. Plato's discussion, utopian as it may be, is still based on actual precedents; see Demosthenes, *Meid.* (21) 51–52.⁴³ On music at sacrifices see also G.C. Nordquist, 'Some Notes on Musicians in Greek Cult', in R. Hägg (ed.), *Ancient Greek Cult Practice from the Epigraphical Evidence* (ActaAth-8° 13), Stockholm, 1994 81–93.

⁴² Parke 1977, 65; Burkert 1983, 30 n. 2; Clinton 1992, 65. Clinton, 1992 67, n. 25, points out that Σεμελή' Ἰακχε πλουτοδότα (son of Semele, Iacchus, giver of wealth) of the Lenaia (Schol. Ar. *Ran.* 479c) does not mean that Iacchus was equated with Dionysus but rather that Dionysus is evoked here under two different epithets.

⁴³ Rudhardt 1992, 181.

SEG XXXVI 267

ATTICA. MARATHON. CAVE OF PAN. DEDICATION
TO PAN WITH A PROHIBITION. 61/60 B.C.

(Figure 11)

The upper part of a small stele of Pentelic marble. It is broken below but otherwise there is no damage to the inscribed face. The stele has a pediment which is broken at the top. Parts of two acroteria survive at the corners of the pediment. The back is smooth-picked and has been worked with a claw chisel. The stone was found during the excavations of the cave of Pan in 1958.

H. 0.22, W. 0.207 (0.229 at the base of the pediment), Th. 0.044. L.H. 0.01–0.012; Ω 0.005–0.006; Φ 0.015. Interlinear space 0.002–0.004.

Vrana. Marathon Museum. Inv. Α 231.

Ed. Petrakos 1987, 305–306 n. 30; (= SEG XXXVI 267); Petrakos 1993, 69–70; Petrakos 1996, 88–90;¹ Lupu 2001.

Photograph: Petrakos 1993, 70; Petrakos 1996, 90, fig. 37 (excellent).

61/60 a.

Ἀγαθὴ τύχη· ἐπὶ Θεοῦ^v
 φήμου ἄρχοντος·^{v v v}
 Πυθαγόρας καὶ Σωσι^v·
 4 κράτης καὶ Λύσανδρος
 οἱ συνέφηβοι Πανὶ καὶ
 Νύνφαις ἀνέθηκαν. {α}
 Ἀπαγορεύει ὁ θεὸς μὴ
 8 [εἰσφέρειν χρωμάτων]ον
 [μ]ηδὲ βαπτὸν μηδὲ Δ[. .]
 [^{ca. 5-6}. . .]ΕΙΣΠ[^{ca. 7-8}. . .]

Restorations. Suppl. P. || **9-10** λ[εγ|νωτόν]; εἰσπ[ορεύεσ^v |θαί - -] L., illud magna, hoc aliqua cum dubitatione; vid. adh.

¹ Adapted from the author's 1993 article.

Epigraphical Commentary. I have seen the stone. The letters seem somewhat crowded; Alpha with a broken crossbar; smaller, suspended omega; some serifs. The line's length seems to be fixed at sixteen letters, allowing up to eighteen letters with several iotas. Syllabic division is apparently observed (see lines 1 and 3). An obvious attempt to divide the dedication from the actual law may account for the superfluous alpha at the end of line 6: the letter-cutter appears to have started inscribing the first word of the law only to realize his mistake and start again without erasing the alpha.

6 Νύνφας *sic*.

10 In the first break there is room for five letters or six including a iota; in the second there is room for seven letters or eight including a iota. If εἰσπορεύεσθαι is correct, syllabic division requires the letters to be disposed on the stone with a vacant space at the end of this line.

Translation

Good Luck. In the archonship of Theophemos, the fellow ephebes Pythagoras, Sosikrates, and Lysandros dedicated (this stele) to Pan and the Nymphs. (7) The god forbids to carry in either colored (garments) or dyed (garments) or [- -]

Commentary

This inscription belongs to a group of sacred laws which regulate entry to sanctuaries by listing, at times alongside cathartic requirements (for these see 7 below), items which are forbidden inside.² Garments of certain materials may be prohibited, as may makeup or items such as footwear or jewelry. See *LSCG* 68.1–11; 124.17–18; 136.25–26; *LSS* 32.1–2; 33 A 1–8; 56.2; 91.7–10; *LSAM* 6.4–7; 14.9–11; cf. 35.5; 84.10; *SEG* XXXVI 1221.1–11;³ cf. *LSCG* 65.15–27.

Date. The date is indicated by the archonship of Theophemos.

The Findspot, the Cult, the Dedicators, and the Dedication

The cave where the inscription was found was discovered late in 1958;⁴ subsequent small-scale excavations led the excavator I. Papadimitriou

² Cf. Part I pp. 16–17.

³ Cited above Part I p. 16. For *LSAM* 35 see 15–16.

⁴ Report in *Ergon* 1958, 15–22. On the discovery see Petrakos 1993, 67–68 who adds (cf. 1996, 86) that the cave had been evidently known in the nineteenth century.

to identify it, no doubt correctly, with the cave of Pan described by Pausanias (1.32.7).⁵ It is located about three kilometers west of the modern village of Marathon on the north slope of a hill which in antiquity was the acropolis of the deme Oenoe, one of the four members of the Marathonian Tetrapolis.⁶

Pan's relationship with the nymphs, frequently worshipped together with him in caves, is asserted by the god himself in Menander's *Dyskolos* 36–37. The cult of Pan in Attica is archaeologically documented from around the beginning of the fifth century B.C.,⁷ corresponding on the whole to Herodotus' report (6.105) relating Pan's arrival in Attica to the battle of Marathon. The cult of Pan and the nymphs at the Marathon cave seems to have started around this date: although remains suggest human activity from the Neolithic era onwards, the evidence for cult dates to the Classical and Roman periods.⁸

Ephebic activity in the cave is probably linked to Pan's affinities to the battle of Marathon⁹ and to the role the commemoration of the Persian Wars played in the ephebic curriculum.¹⁰ The three ephebes¹¹ are unlikely to have formulated the law; their dedication consisted rather in inscribing and setting up a stone bearing regulations representing a local custom.¹²

⁵ See *Ergon* 1958, 16–17 with photographs; J.M. Wickens, *The Archaeology and History of Cave Use in Attica, Greece from Prehistoric through Late Roman Times*, Dissertation, Indiana University, 1986, II, 230–231; Petrakos 1996, 86–88 (idem 1993, 69); Lupu 2001, 119 with further bibliography.

⁶ *Ergon* 1958, 15; Wickens *ibid.* II, 224; Petrakos 1996, 86 (cf. 1993, 69). For a map see Petrakos 1996, 4–5, fig. 1.

⁷ See Wickens *ibid.* I, 170; Parker 1996, 164 with n. 38. For a possible cultic use of Pan-Nymph caves in the Archaic period see Wickens *ibid.* I, 166–167, 173. On their cult in Attica down to late antiquity see *ibid.* esp. I, 168–186, 197–200, 205–208, 210–214. Cf. also P. Borgeaud, *The Cult of Pan in Ancient Greece*, Trans. K. Atlans and J. Redfield, Chicago and London, 1988 (French original 1979), esp. 133–156.

⁸ Petrakos 1996, 88–89 with photographs (idem 1993, 69); Wickens *ibid.* II, 229–230. For photographs of finds see also the report in *Ergon* 1958, 18–22.

⁹ So Wickens *ibid.* I, 179; Petrakos 1987, 305–306; cf. idem 1993, 68.

¹⁰ On the ephebes and the Persian Wars see Mikalson 1998, 248–249; cf. C. Pélèkidis, *Histoire de l'éphébie attique des origines à 31 avant Jésus-Christ*, Paris, 1962, 253; cf. also Aristotle *Ath. Pol.* 42.3 with P.J. Rhodes, *A Commentary on the Aristotelian Atheniaion Politeia*, Oxford, 1981, note ad loc. (pp. 505–506).

¹¹ Πυθαγόρας: *LGN* II s.v. 4; Σωσιγένης: *ibid.* s.v. 11; Λύσανδρος: *ibid.* s.v. 14.

¹² Cf. Petrakos 1996, 88 (1993, 70). Cf. the dedications of Euthydemos of *LSCG* 21.11–17 (Part I pp. 63–64), Dionysus of *LSAM* 12.1–2, Claudius Glycon of *I.Perg* III 161 A 35–36 (Part I pp. 61–63), and probably the *theophantes* of *LSAM* 84.1 all of whom were, however, cult officials. Cf. also *I.Labraunda* 59 C 27–28. Note below nos. 10 and 21.

Line 7

Ascribing the prohibition to the god himself is noteworthy; cf. 25.1–2 and commentary on 7.1–3. The cathartic code from Cyrene, *LSS* 115, presents itself as an oracle of Apollo; Xanthus, the author of *LSCG* 55, was chosen by the god, Men; the prescriptions of *LSAM* 20 appear to have been revealed in a dream.¹³

Line 8

Εἰσφέρειν, literally ‘carry in,’ is used, when governing clothing items, in the sense of ‘wear.’ Cf. *LSCG* 124.17; 136.25–26; *SEG XXXVI* 1221.8–11; cf. Lupu 2001, 122.¹⁴

Line 8–9

χρωμάτιν[ον] and βαπτόν: Whereas χρωμάτινος is likely to refer generally to any color-bearing garments, i.e. printed,¹⁵ woven, or embroidered,¹⁶ βαπτός seems to refer specifically to dyed garments.¹⁷ A white-only dress code is prescribed in a few comparable documents.¹⁸ I have elsewhere suggested (2001, 122–123) that if a similar notion was, as Petrakos observed (1996, 90 (1993, 70)), operative here, the restoration μηδὲ λ[εγ|νωτόν] forbidding garments with colored borders would make some sense.¹⁹

¹³ Cf. Part I pp. 77–79, 11–12, 89.

¹⁴ LSJ does not record this sense of the word. For *SEG XXXVI* 1221 see part I p. 16.

¹⁵ Cf. R.J. Forbes, *Studies in Ancient Technology*², Leiden, 1964–1972, IV, 138–139.

¹⁶ Cf. Forbes *ibid.* 225–250 esp. 235–236. On the color of clothes see G. Losfeld, *Essai sur le costume grec*, Paris, [1991], 183–190 (men’s clothes; including a discussion of border ornaments), 262–267 (women’s clothes). On dyeing in general see Forbes *ibid.* 99–150.

¹⁷ Cf. Forbes *ibid.* 128, 132.

¹⁸ *LSAM* 35.5 is the clearest case; cf. *LSCG* 65.15–16 (Andania): initiates’ clothes are to be white; σάμεια (ornaments, probably fringe ornaments: Sokolowski’s note *ad loc.*) of a specific size are nevertheless allowed; *LSAM* 14.9: incubants at the Pergamene Asclepieion are ordered to wear white clothes; *LSS* 91.8: only white footwear, and not made of goat skin.

¹⁹ The word λεγνοτός is rare but attention paid to the border of clothes is not particularly surprising; *LSCG* 65 (Andania), authorizes border ornaments (lines 16, 21) of specific dimensions only. For Jewish prescriptions regarding fringes see Num. 15.38 (Forbes *ibid.* 121).

Line 10

If a form of εἰσπορεύεσθαι ought to be restored here, the infinitive is most probable. The verb is frequently used in comparable documents.²⁰

²⁰ See *LSCG* 55.4–5, 6; *LSAM* 14.[1], 7; 18.13; [20.32]; *OGIS* 598.1–2 and *SEG* VIII 169.1 (two copies of the sacred law from the Herodian temple in Jerusalem; see Part I p. 20); below 7.3–4, 17, 18; cf.; *LSCG* 65.37 171.15 (see Part I p. 35). If λεγνῶτόν is correct, the space has no room for a negative and the restored verb ought to have started a new, positive stipulation involving a shift from indirect to direct speech. See Lupu 2001, 123–124.

ATTICA. PAANIA(?). STATUTES OF AN *ERANOS*.
CA. EARLY SECOND CENTURY A.D.

(Figure 12)

A virtually intact, slightly tapered stele of white marble consisting of two joined fragments. It is topped by a pediment crowned by three acroteria, one at the apex and two at the lower corners, of which the left one is broken. In the middle of the pediment there is a shield. The left edge of the stone is slightly damaged. The back is rough picked, as is the socket, the front of which is fully preserved. The stone, which had passed through several hands during the 1960s and 1970s before it was donated to the J. Paul Getty Museum, is said to have come from Liopesi, a village in central Attica, the site of the deme Paiania.

H. 0.745; W. 0.43 (top), 0.447 (bottom); Th. ca. 0.047 (top right), ca. 0.075 (bottom left). L.H. ca. 0.01; Φ ca. 0.017 (line 1), 0.012 (line 46). Interlinear Space: practically none in lines 1–36; ca. 0.002 in lines 37–46. Margins ca. 0.009 (top), ca. 0.021 (bottom), ca. 0.002 (sides; varying). Socket H. 0.056, W. 0.285, Th. ca. 0.075.

Malibu, The J. Paul Getty Museum. Inv. 78.AA.377.

Ed. Raubitschek 1981 (= *SEG XXXI* 122).

Cf. J. and L. Robert BE 1984 no. 185; Pritchett 1987, 188 n. 25 (= *SEG XXXVI* 198);¹ Follet 1989, 40–41 (= *SEG XXXIX* 311); Aleshire 1991, 228–229;² Arnaoutoglou 1994.

Photographs: Raubitschek 1981, 93 fig. 1,³ 92 fig. 2 (excellent but too small).

¹ See below commentary on lines 23–27.

² See below commentary on lines 1–2.

³ = Figure 12.

ca. init. saec. II p.

manus prima

- Ἀγαθῇ τύχῃ. Ἐπὶ Τίτῳ Φλαβίου Κόνωνος ἀρχοντο-
καὶ ἱερέως Δροῦσου ὑπάτου, Μουνιχιώνος ὀκτώ
καὶ δεκάτῃ· ἔδοξεν τῷ ἀρχεραριστῇ [Μάρκῳ] Αἰμιλίῳ *manus altera in rasura*
4 Εὐχαρίστῳ Παιανεῖ συνόδου τῆς τῶν Ἑρακλισταῶν τῶν
ἐν Λίμναις)(τάδε δογματίσαι· ἔαν τις ἐν τῇ συνόδῳ
μάχην ποιῇ, τῇ ἐχομένῃ ἡμέρᾳ ἀποτινέτω προστείμ-
ου ὁ μὲν ἀρξάμενος δραχμὰς δέκα,)(ὁ δὲ ἐξακολουθ-
8 ἦσας δραχμὰς πέντε)(καὶ ἐξάνανκα πραττέσθω τῶν σ-
[υ]νεραριστῶν ψήφον λαβόντων ἐκβιάσαι)(τῆς δὲ ἐνθῆκ-
ης τῆς τεθείσης ὑπὸ τοῦ ἀρχεραριστοῦ καὶ ὅση ἂν ἄλλη ἐν-
θῆκῃ ἐπισυναχθῇ, ταύτης μηθεὶς κατὰ μηδὲνα τρόπον ἀπ-
12 [έ]σθω πλεῖον τοῦ τόκου τοῦ πεσομένου,)(μὴ πλεῶν δὲ δαπανάτ-
[ω] ὁ ταμίας δραχμῶν [Τ· ἔδοξε] ἐκ τοῦ τόκου)(ἔαν δέ τι πλείον- *manus altera in rasura*
[ο]ς ἀψηται ἢ ἐκ τῆς ἐνθῆκῃς)(ἢ ἐκ τοῦ τόκου ἀποτινέτω προσ-
[τ]είμιον τὸ τριπλοῦν· ὁμοίως δὲ καὶ ἂν ταμιεύσας τις ἐπιδειχθῇ
16 [ν]ενοσφισμένος)(ἀποτινέτω τὸ τριπλοῦν· περὶ δὲ ἱεροῦσυν-
[ω]ν ὧν ἂν τις ἀγοράσῃ παραχρησάμενος κατατιθέσθω)(ἐν τῷ ἐχ-
[ο]μένῳ ἐνιαυτῷ)(αὐτῷ τῷ ἀρχεραριστῇ, καὶ λαμβανέτω πρόσ-
[γ]ραφον παρὰ τοῦ ἀρχεραριστοῦ, λαμβάνων δὲ ἐξ ἔθους τὰ διπλᾶ
20 [μ]έρη ἐκτὸς τοῦ οἴνου· οἱ δὲ ἐργολαβήσαντες ὕκον ἢ οἰνικόν μ-
ἢ ἀποκαταστήσαντες ἐν ᾧ)(δειπν[οῦ]σιν ἐνιαυτῷ ἀποτινέτω- *manus altera in rasura*
σαν τὸ διπλοῦν· οἱ δὲ ἐργολαβοῦντες ἐγγυητάς εὐαρέστους
παρατιθέτωσαν τῷ ταμίᾳ καὶ τῷ ἀρχεραριστῇ· καταστάνεσθαι δὲ Τ
24 [παννυχιστάς] τοὺς δυναμένους· ἔαν δὲ μὴ θέλωσιν τότε ἐκ πάντ- *manus altera in rasura*
ων κληρούσθωσαν καὶ ὁ λαχὼν ὑπομένετω· ἔαν δὲ μὴ ὑπομένη ἢ
μὴ θέλῃ παννυχιστὴς εἶναι λαχὼν ἀποτινέτω προστείμιον δραχμὰς ἐκ-
28 ατόν)(καταστάνεσθ[ω]σαν δὲ ἐπ' ἀνάγκης ἐκ τῆς συνόδου πρᾶκ-
τορες δέκα)(ἔαν δὲ πινες μὴ θέλωσιν πράκτορες ὑπομένειν κλερούσθω-
σαν ἐκ τοῦ πλήθους δέκα)(ὁμοίως δὲ καὶ ἔαν ὁ ταμίας ἀποδιδῶι λόγον ἀγ-
ορᾶς γενομένης καταστάνεσθαι ἐγλογιστάς τρεῖς καὶ τοὺς ἐγλογιστάς ὁμ-
νύειν αὐτόν τε τὸν Ἑρακλῆν καὶ Δήμητρα κα[ὶ] Κόρην)(κληρούσθαι δὲ τῆς ἡμέρ-
32 ας ἐκάστῃς ἐπὶ τὰ κρέα ἀνθρώπους δύο)(ὁμοίως καὶ ἐπὶ τοὺς σ[τρε]πτῶν- *manus altera in rasura*
ς ἀνθρώπους δύο)(ἔαν δὲ τις τῶν πεπιστευμένων εὐρεθῇ ὑπαρὼν τ-
[ε] πεποιθὸς ἀποτινέτω δραχμὰς εἴκοσι)(αἰρεῖσθαι δὲ ὁ ἀρχεραριστὴς
οὓς ἂν βούληται ἐκ τῆς συνόδου [εἰς τὸ συνεγ]δανίσαι τὴν ἐνθῆκην μετ' αὐτοῦ *manus altera in rasura*
36 ἀνθρώπους Γ· διδόντωσαν δὲ τὴν σμίδαλιν πάντες τῇ δημοσίᾳ χοίνικι·
manus altera ἐγδίδεσθαι δὲ καθ' ἕκαστον ἐνιαυτὸν ὑπὸ τοῦ ταμ[ι]ο[υ] θῦμα τῷ θεῷ
κάπρον ἢ Κ¹· ἔαν δὲ τις τῶν ἐκ τοῦ ἐράνου τέκνον [·]· Σ· θέλῃ ἰσάγειν
διδότω ὕκον ἢ Ις ¹· ἔαν δὲ τις ἐμβῇ τὴν θέλῃ διδότω ὕκον ἢ ΛΓ·
40 καταβάλλεσθαι δὲ τὸν λόγον ὅταν οἱ ἐγλογισταὶ ὁμόσαντε[ς]
ἀποδώσι τῷ ἀρχεραριστῇ τὸν λόγον καὶ ἐπιδίξωσι εἴ τι ὀφίλῃ ὁ τα-
μίας· ξύλα δὲ ἐγδίδεσθαι ὑπὸ τοῦ καθ' ἔτος ταμίου < τὰς δὲ φορὰς
καταφέρειν τῷ ταμίᾳ ἐπάναγκας ἰς τὰς ἐγδόσεις· ὁ δὲ μὴ κατενένκας
44 ἀποτινέτω τὸ διπλοῦν· < ὁ δὲ μὴ δοῦς τὸ κάθολον ἐξέρανος
ἔστω / μὴ ἐξέστω δὲ τῶν ἐν τῷ ἅλσι ξύλων ἀπτεσθαι· < στέφα-
[νο]ν δὲ φέριν τῷ θεῷ ἕκαστον. ^{vacat}

vacat ca. 0.021

Restorations. Suppl. Raubitschek || 13 Τ·: τ (CCC) || 23 Γ γ' (III) || 38 Κ¹: κ' (minae XX);
[·]· Σ.: [τ]ίσι (= τίσει) R. dubitanter || 36 Γ γ' (III) || 39 Ις¹: vid. adn. ad loc.; fin. ΛΓ:
λγ' (minae XXXIII).

Epigraphical Commentary. I have seen the stone and I made use of excellent study photographs provided by the J. Paul Getty Museum. The stone was inscribed by two hands: lines 1–36 belong to the first; 37–46 to the second. Corrections in the several erasures in lines 1–36 were probably made by the second hand. The letters of the first hand are

somewhat uneven; they are particularly crowded with practically no interlinear space. Alpha with a broken crossbar and square lunate sigma are employed, and there are no serifs. The sign)(is used for punctuation. The second hand is somewhat more orderly and the letters are not as closely packed. A with a broken crossbar, Σ, serifs. The sign < is used for punctuation (cf. also the sign / in line 45; for the larger < in line 39 see commentary ad loc.). Unlike the first hand, the second hand uses ι for ει. Raubitschek does not dot a few doubtful letters where the readings are secured by the context.

- 4** Παανει: So the stone (and the photographs). Raubitschek prints Παανει.
13 T: The T is followed by a dot placed in the middle of the line (for the dot cf. Threatte *GAI* I 4.021 no. 3 (p. 88)).
19 λαμβάνων: Raubitschek prints λαμβάνων, but the stone (and the photograph) have a nu. The nu for mu is probably a copying mistake (Threatte *GAI* I 41.03 (pp. 491–492)).
21 Raubitschek brackets the first eta. The lower tip of the right vertical seems secure to me.
30–31 Raubitschek's division ἐγλογιστάς | ὁμνύειν must be a mistake.
36 End: Raubitschek prints [.]. As he says, the traces visible on the stone might belong to a Γ (i.e. 3) which had been erased.
38 K¹: Raubitschek's κ< / appears to be a misprint. [.]. Σ.: before the sigma the stone has a bottom part of a vertical stroke. I thought I could see secure traces of iota after the sigma but this may be wrong and Raubitschek has [τ]ῖσι.
41–42 Raubitschek's division ὁ | ταμίας must be a mistake.
44 I follow Raubitschek in printing < though on the stone the sign looks somewhat like a small Y placed in the middle of the line. It looks somewhat the same in line 45, where it might be damaged by a small break.
45 A diagonal stroke appears in the middle of the line between the first two words. It seems intentional and might be interpreted as a punctuation mark.
46 End: for ζ (for the sign see commentary below) Raubitschek has ¹; this must be a misprint.

Translation

To good luck. When Titus Flavius Conon was an archon and priest of the consul Drusus, on the eighteenth of Mounichion, Marcus Aemilius Eucharistus of the deme Paiania, the archer-anist of the association of the Heraclistai in the Marshes, has decreed that the following be laid down:

(5) If anyone engages in a fight in the association, on the following day the one who started the fight shall pay a fine of ten drachmas; the one who joined it (shall pay) five drachmas. (8) Such a person shall on compulsion be subjected to expulsion from the association, following the votes of the fellow members.

(9) No one shall touch the endowment deposited by the archer-anist or any possible added endowment in any way beyond the accrued interest, nor shall the treasurer spend more than 300 drachmas, he (the archer-anist) has decreed, of the interest. If he lays hold of more, either

from the endowment or from the interest, he shall pay as a fine three times as much. (15) Likewise, if someone is shown to have appropriated (funds) for himself while acting as a treasurer, he shall pay three times as much.

(16) With regard to whatever priesthoods someone may buy at once(?), the buyer shall make a payment, in the following year, to the archeranist himself, and shall receive a receipt from the archeranist. As is customary, he shall receive double portions, with the exception of wine.

(20) If those contracting the (supply of) pork and wine do not hand (them) over during the year in which they furnish meals, they shall pay twice as much. The contractors shall provide the treasurer and the archeranist with satisfactory sureties.

(23) Three able men shall be appointed as *pannychistai*. If they refuse, then these shall be chosen by lot from among all, and whoever is chosen shall comply. If he does not comply or refuses to be a *pannychistes* although chosen by lot, he shall pay a fine of one hundred drachmas.

(27) Ten *praktores* shall be appointed on compulsion from the association. If some members do not wish to serve as *praktores*, ten shall be chosen by lot from the body of members.

(29) Likewise, when the treasurer renders an account, a meeting (*ἀγορά*) having been called, there shall be appointed three auditors, and the auditors shall swear by Heracles himself, by Demeter, and by Kore.

(31) Two people in charge of meat shall be chosen by lot every day and likewise two people in charge of pastries. If any of those entrusted is found to have done something sordid, he shall pay 20 drachmas.

(34) The archeranist shall choose which three association members he wishes to join him in lending out the endowment.

(36) All shall give fine wheaten flour (measured) according to the public *choinix*.

(37) The treasurer shall take care that a boar of 20 minae be provided each year as a sacrificial victim for the god.

(38) If any association member wishes to enter a child [- - -], he shall give 16½(?) minae of pork. If anyone wishes to enter (himself), he shall give 33 minae of pork.

(40) The account shall be deposited when the sworn auditors render their account to the archeranist and show if the treasurer owes something.

(42) The annual treasurer shall take care that wood be provided.

It shall be required to pay the dues to the treasurer for letting out contracts. Whoever does not pay, shall pay twice as much in fines. Whoever does not pay at all shall be expelled from the *eranos*.

(45) It shall be forbidden to touch the trees at the grove.

Everyone shall wear a wreath for the god.

Commentary

Any addition to the somewhat limited group of Athenian sacred laws of the Roman Imperial period⁴ is welcome, all the more so when it happens to be a fully preserved, substantial document like the present one. It is therefore regrettable that this inscription has attracted so little attention since its publication, especially because it is, as the Roberts observed (BE 1984 no. 185), not without problems. The inscription is full of details which ought to have been obvious to its target audience. Most of them are mentioned by passing reference only, without sufficient context. As a result, they remain at times both unclear, further obscured by the haphazard style, and difficult to elucidate, especially since comparable documents are relatively rare. Thus, while allowing us a glimpse (perhaps not nearly as revealing or as entertaining as the one given by the Iobacchi inscription, *LSCG* 51),⁵ into the mundane reality of an association with its intricate combination of finance and religion, this document may also serve as an indication of the gaps in our knowledge of matters pertaining to contemporary Athenian associations, cult practice, topography, and prosopography.

This is not the place for a discussion of the full range of meanings covered by the word *ἐρανος*. It should suffice to mention here the two basic meanings: (1) a meal consisting of contributions made by those participating in it;⁶ (2) a particular kind of loan, perhaps friendly, but not necessarily interest-free.⁷ At least to a certain extent, the social and financial aspects embedded in these two meanings seem to characterize associations called *ἐρανος*. Associations of *ἐρανισταί* were already

⁴ *LSCG* 8; 51–55 (and *IG* II² 1365); *LSS* 16; 127.

⁵ For which cf. Part I p. 89.

⁶ *LSJ* s.v. [I]; P. Millett, *Lending and Borrowing in Ancient Athens*, Cambridge, 1991, 154; E. Cohen, *Athenian Economy and Society: A Banking Perspective*, Princeton, 1992, 208.

⁷ *LSJ* s.v. II; Millett *ibid.* 153–159 (with note 33 for bibliography); Cohen, *ibid.* 207–215 esp. 214, who questions the common labeling of such a loan as ‘friendly.’

known to Aristotle (see below). They appear to have gained popularity in Athens during the Hellenistic era.⁸ At first glance, an *eranos* may seem to have existed mainly for financial reasons, i.e. to offer to its members loans, presumably on terms better than those offered by bankers.⁹ But the situation must have been more complex than this. In the *Nicomachean Ethics* (8.9.5 (1160a 20)) Aristotle gives a different reason for the existence of associations of ἐρανοῖσται: like the associations of θιασῶται, they exist θυσίας ἔνεκα καὶ συνουσίας.¹⁰ These elements, loaning money, cultic activity, and socializing, are evident in the present document. The paramount concern with finance indicates that the association was not founded merely for cultic purposes and socializing but had preeminent financial interests.¹¹ We might even say that the concern with cultic matters is, if not superficial, at least secondary.¹² It would still be wrong to assume that the cultic, social, and financial elements were not looked upon as complementary by the founder and the members of the association. To them, a cultic framework may have appeared to provide a natural setting for socializing, and this framework, secondary perhaps, may have not been wholly superficial. On the contrary, it may have been regarded as essential to the financial interests of the association.¹³

Date. On the date see below commentary on lines 1–2.

Lines 1–2

The office of ἱερεὺς Δρούσου ὑπάτου, created in Athens following the death of Drusus in 9 B.C., was held by the eponymous archon who, after 9/8 B.C., was thus to be known also as ‘The Priest of the Consul Drusus.’ The priesthood is first documented in *IG* II² 1722. It seems to have disappeared during the reign of Hadrian: the last archon documented to have borne this double title appears to be T. Fl. Alcibiades of *IG* II² 3589.¹⁴

⁸ For a review of the epigraphic evidence see N.F. Jones, *The Associations of Classical Athens: The Response to Democracy*, New York/Oxford, 1999, 308.

⁹ I follow Vondeling 1961, 161–162; Raubitschek 1981, 96.

¹⁰ For the sake of sacrifice and socializing.

¹¹ Cf. Raubitschek 1981, 69; see below.

¹² For a fair assessment of the role of religion in comparable Attic organizations see Jones, *The Associations of Classical Athens*, 228.

¹³ Cf. Vondeling 1961, 161; Raubitschek 1981, 98.

¹⁴ I follow P. Graindor, *Athènes sous Auguste*, Cairo, 1927, 157; idem, *Athènes sous Hadrien*, Cairo, 1934, 171; D.J. Geagan, *The Athenian Constitution after Sulla* (*Hesperia* Suppl. 12), Princeton, 1967, 8; (Raubitschek 1981, 95); cf. Follet 1989, 37–38. *IG* II² 3589 is currently dated to A.D. 121/2 (Aleshire 1991, 229 n. 1).

The date of the archon T. Fl. Conon is, unfortunately, far from secure. The stemma of his family, the Flavii of Sounion, which had occupied several scholars during the twentieth century, has been more recently reconsidered by Aleshire 1991, 123–130.¹⁵ T. Fl. Conon could have been the younger brother of T. Fl. Sophocles, who was an archon in the first years of the second century A.D. (between 100/1 and 105/6).¹⁶ The two could possibly be identified as the Sophocles and Conon mentioned in the ephebic catalog *IG II²* 1992.3–4. The relationship between them and the Conon who was an archon in the fifth decade of the first century A.D. is not certain. They could be his sons, aged sixty to seventy at the time of the present document, or grandsons, aged around thirty, which is more plausible since in contemporary Athens a person was unlikely to serve as archon at such an advanced age as sixty or seventy. If they were grandsons, it is not clear whether they were indeed brothers or perhaps cousins.¹⁷

Whatever restoration of the stemma we might prefer, Raubitschek's date of ca. A.D. 120 may be somewhat too late, although it should be taken as a *terminus ante quem*, since the priesthood of the Consul Drusus does not appear to be documented afterwards. Aleshire has reasonably advocated a date between A.D. 90 to A.D. 110.¹⁸ If the present archon is indeed the younger brother (or even the cousin) of T. Fl. Sophocles, the consul of the beginning of the second century A.D., and the two are the grandsons of Conon, the archon of the fifth decade of the first century A.D., a date in the early second century A.D. and following the archonship of T. Fl. Sophocles is probable.

Lines 3–5

The archeraniat, Marcus Aemilius Eucharistus, is otherwise unknown. Similarly, nothing concrete may be said about the Λίμναι. They are probably not to be identified with the famous site of the sanctuary of Dionysus ἐν Λίμναις (Raubitschek 1981, 95).¹⁹ As Raubitschek noted (1981, 95–96), it may be significant that the law of the *eranistai*, *LSCG*

¹⁵ For bibliographical references see 225 n. 2.

¹⁶ Follet 1989, 40–41.

¹⁷ Raubitschek 1981, 95; Aleshire 1991, 227–230 with table XI for the stemma.

¹⁸ Aleshire 1991, 228–230 who points out that, regarding letter forms, only the square sigma of the first hand precludes a date as early as A.D. 80. A date around the beginning of the second century A.D. seems to have also been preferred by the Roberts in their short notice (BE 1984 no. 185).

¹⁹ On the location of the sanctuary of Dionysus see Travlos 1971, 332.

53, was also discovered at Liopesi, the site of Eucharistus' home deme of Paiania.²⁰ It is tempting to assume an affinity between the two documents. One should note, however, that the date of *LSCG* 53 is not secure (either in the second or third centuries A.D.),²¹ and that the archeranist (line 35) is not identified in that document. If the two documents refer to the same association, there could be a chance, as Raubitschek suggested, that the archeranist of *LSCG* 53.35 was not necessarily Eucharistus himself but his son or grandson. Raubitschek also noted (*ibid.*) that it is interesting that both documents date themselves to Mounichion 18, which could be the date of the annual meeting of the association.²² Still, this might be coincidental.

Arnaoutoglou's assertion (1994, 108, 109–110) that in Athens, unlike in Rhodes, an ἀρχεραμιστής is found mostly in groups whose members do not call themselves ἐραμισταί, and that, accordingly, the preeminence of the archeranist in the context of an association is doubtful, since it is only inferred from the meaning of the word itself, is, as the author himself admits, not pertinent to the present association in which the archeranist appears to have extensive authority.

Lines 5–9

Fights among association members appear to have been a serious problem (cf. Raubitschek 1981, 96, 98). The two most closely related Attic documents also contain clauses which deal with them. See *LSCG* 51.72–102 and 53.40–44 with commentary.

Line 8

ἐξάνανκα: an adverb. See Threatte *GAI* II 64.0667 (p. 410).

Lines 9–16, 34–36

Finances. The exact financial details, referred to here in passing, can only be inferred. It is understood that the archeranist deposited an endowment (ἐνθήκη lines 9–10)²³ for the sake of providing loans (lines

²⁰ For the site see Travlos 1989, 192.

²¹ See S. Follet, *Athènes au II^e et au III^e siècle: Études chronologiques et prosopographiques*, Paris, 1976, 158 n. 2, 512, 518.

²² At least five decrees of the Orgeones of the Magna Mater (third-second century B.C.) date themselves to Mounichion: *IG* II² 1314, 1315, 1327, 1328–1329 (= *LSCG* 48); (Raubitschek 1981, 95); see also *IG* II² 1343.

²³ See also below commentary on line 43.

34–36).²⁴ As Raubitschek noted (1981, 96, 98), no more than three hundred drachmas of the accrued interest may be spent, while the principal itself is never to be touched. The association may also earn income from the following sources: (1) Fines (lines 6–8, 14–15, 25–27, 33–34); (2) Sale of priesthoods (lines 16–18); (3) Membership fees (lines 42–45). Raubitschek observed (1981, 96; cf. Vondeling 1961, 161) that it was nowhere stated that the archeranist made any profit for himself. It is still worth noting that, while the membership fee is paid to the treasurer, payment for priesthoods goes directly to the archeranist. One wonders whether this has any significance.

Line 13

The insertion of ἔδοξε is perplexing. It seems (Raubitschek 1981, 96) to represent some afterthought regarding the sum of the fine.

Line 16

For νοσφίζομαι, meaning ‘to put aside for oneself’ etc. (LSJ s.v. νοσφίζω II 3) see C. Spicq, *Notes de lexicographie néo-testamentaire*, Göttingen, 1978, s.v. (II 584).

Lines 16–20

Perhaps παραχρημα goes with κατατιθέστω. On the sale of priesthoods see Part I pp. 48–53. This appears to be the first documented case from mainland Greece. The reference to it here as a source of income suggests a more financial than religious significance. The priest would obviously receive here a double portion of any offering sacrificed by him. The reference to such a dispensation as ‘customary’ (ἐξ ἔθους line 19) may serve as a sad reminder of our limited knowledge of contemporary Attic cult practice.²⁵ (Reading ἱερεωσύν|[ω]ν, the reference here would be to buying priestly prerogatives (see above commentary on 3.5; cf. Part I 52 n. 263) rather than priesthoods).

²⁴ Presumably on easier terms than those offered by bankers, and presumably to members, although this is not mentioned in the present document. See Raubitschek 1981, 96; Vondeling 1961, 159–161.

²⁵ Distribution of portions has been understood in the law of the Iobacchi, *LSCG* 51 (*IG* II² 1368, *LGS* II 46) 121–122; but the context is difficult. See Ziehen’s and Kirchner’s commentaries ad loc. On sacrificial portions cf. below commentary on 14 B 65–66; on assigning portion(s) of the victim to the priest see below commentary on 20.7. For distribution of portions cf. also *IG* II² 1343.32.

Lines 18–19

There can be little doubt that the word πρόσγραφον means here ‘a receipt.’ A few actual receipts, labeled πρόσγραφον, survive on papyri. See *POxy.* XVI 1997, 1998 (cf. 1934).

For λαμβάνων see *Epigraphical Commentary* above.

Lines 20–23

The interpretation of this sentence seems to depend on the meaning of the verb ἀποκαθίστημι. Raubitchek (1981, 316–317) noted that two different processes might be envisioned: (1) If the verb is translated ‘to restore,’²⁶ one has to assume that the contractors receive the money for buying the goods from the treasurer, sell the meals to the members, and thus restore the funds. (2) If the verb is translated ‘to hand over/give,’²⁷ the contractors receive the money from the treasurer and use it to provide meals, either free or not, to the members.

Lines 23–27

It is not clear what exactly is meant by the word παννυχισταί. Raubitchek (1981, 97) took these all-nighters to be night watchmen entrusted with the task of watching over the property of the association and its members on nights of meeting days. Pritchett (1987, 188 n. 25) preferred to regard them as ancient precursors of modern nightclub bouncers, whose duty was to maintain order during night meetings. The qualification of the παννυχισταί as ‘able’ support both these suggestions.

Lines 27–28

The exact function of the *praktōres* here remains conjectural. A board of *praktōres* whose members were chosen by lot²⁸ is known to have existed in Classical Athens. The function of these officials can be inferred mainly from references in the orators, where they are mentioned as tax collectors with whom public debtors were registered.²⁹ The office

²⁶ This appears to be the more prevalent meaning; cf. Welles, *RC* 316–317.

²⁷ Cf. I. Avotins, *On the Greek of the Novels of Justinian: A Supplement to Liddell-Scott-Jones together with Observations on the Influence of Latin on Legal Greek*, Hildesheim/Zürich/New York, 1992, s.vv. ἀποκαθίστημι and ἀποκατάστασις (pp. 26–27).

²⁸ ΔΙΚΩΝ ΟΝΟΜΑΤΑ (Bekker, *Anecdota Graeca*, I 190.26–27): κληροταί ἀρχαί πρακτόρων, ἐκλογέων καὶ ἀντιγραφῆ (the office of the ἀντιγραφεύς; cf. M.H. Hansen *GRBS* 21, 1980, 157).

²⁹ See esp. decree *apud* Andocides 1.77–79 (cf. D.M. Macdowell, *Andokides*, On the Mysteries, Oxford, 1962, 113–119); Demosthenes 25.28; law *apud* 43.71; 58.20, 48. Full reference in H. Schaefer, *RE* XXII 2, 2538–2548 s.v. Πράκτωρ. To the Athenian

is documented elsewhere, its function varying according to time and place. To Hesychius and the *Suda* (s.vv.) the *praktōres* were known merely as tax collectors, probably due to their function in Roman Egypt.³⁰

Raubitschek's note (1981, 97) that the function of the present *praktōres* ought not to have been to collect membership fees which were paid directly to the treasurer (lines 42–43) but to collect fines, is reasonable.

Lines 30–31

The Oath of the Auditors. Swearing by Heracles is self-explanatory. The presence of Demeter and Kore is obscure. Heracles had a special significance at Eleusis (above no. 2) but I doubt that it is relevant here. The end of the auditing procedure appears to be referred to in lines 40–42, which seem, accordingly, to belong together with this clause.

Lines 31–34

Raubitschek might be right in assuming that 'every day' refers to every feast day.

The *streptoi* were twisted pastries 'in the form of a flat cake.'³¹ They appear to have been popular in Athens.³²

Line 36

Σεμίδαλις was fine wheat flour. Bread made from it is mentioned by Hippocrates³³ and in Athenaeus³⁴ as invigorating. See E. Battaglia, *ARTOS: Il lessico della panificazione nei papiri greci*, Milan, 1989, 66–67. The requirement to contribute food or ingredients seems to recall the contributive character of the archetypal ἔρανος. It may be that the entrance fee paid in pork rather than money (lines 38–39) should be interpreted in this context.³⁵ The δημοσία χοίνιξ should probably be the

attestations should be added *Agora* XVI 56.34 (cf. Clinton, 1980, 283); cf. M.H. Hansen *GRBS* 21, 1980, 160.

³⁰ Cf. Schaefer *ibid.* 2545–2546; Gauthier and Hatzopoulos 1993, 89–90. For a list of attestations see also N. Lewis, *The Compulsory Public Services of Roman Egypt*², Florence, 1997, 42–43.

³¹ πλακοῦντος εἶδος: Harpocration and the *Suda* s.v. στρεπτούς; Pollux 6.77.

³² Demosthenes *De Cor.* (18) 260; Athenaeus 4.130d.

³³ *Vict.* 2.42.20.

³⁴ 3.115d, cf. 115c, 109b, 112b; (Raubitschek 1981, 97).

³⁵ Cf. above introductory remarks. For contributions in wine in associations which are not formally called *eranos* cf., however, Sokolowski 1954, 160.

public grain measure.³⁶ Raubitschek (1981, 97) noted that it may have been followed by a number, namely Γ (i.e. 3), which has been erased.

Lines 37–38

For θῦμα see below commentary on 19.8. Although κάρος may be used for a domestic pig, I do not see any reason to doubt³⁷ that the present κάρος is indeed a wild boar. Acquiring the victim should not have been particularly difficult since, according to Pausanias (1.32.1), wild boars (σὺς ἄγριος) were hunted (alongside bears) on mount Parnes in this period. Handling the victim should have also been fairly easy, since, as is indicated by its weight (ca. twenty pounds), it must not have been a full-grown boar but a piglet, and a relatively small one.

The choice of a wild boar for a sacrifice to Heracles should not be particularly surprising considering Heracles' wild attributes.³⁸ Boars are occasionally sacrificed to other divinities elsewhere.³⁹

Lines 38–39

Raubitschek himself considered his restoration [τ]ῖσι (i.e. for τίσει, dative of τίσις), which he translated 'by making a payment,' uncertain. One can only concur with his reservations⁴⁰ and hope that a better restoration will be suggested in the future.

It seems more probable that the minae refer to the weight of the victim than to its price since the price of twenty minae would be astronomical. In the combination ὕψου ₴ (line 39) the minae ought to refer to the weight of the pork meat. On the payment in pork cf. above, commentary on line 36. The statutes of the Iobacchi, *LSCG* 51, discuss introduction of new members in greater detail (lines 32–62).

³⁶ Cf. L. Foxhall and H.A. Forbes *Chiron* 12, 1982, 51–62 and 84 Table 1.

³⁷ As Raubitschek (1981, 97) does.

³⁸ See Burkert 1985, 209.

³⁹ With the provision that some may well be domestic pigs see e.g. *LSCG* 65.34, 69 (Andania; to Apollo Karneios); 96.17 (Mykonos; to Kore); *LSS* 85.29–30 (Lindus; to Enyalios, together with a dog and a kid); 89.3 (Lindus; to Zeus Amalos); Pausanias 8.38.8 (a boar sacrificed to Apollo Epikourios at the agora of Megalopolis and consumed at the sanctuary of Apollo Parrhasios). Boars were used as oath victims: See e.g. *Iliad* 19.266–268; Pausanias 4.15.8, 5.24.9 (oaths taken over pieces of boar flesh); cf. Ar. *Lys.* 202; Xen. *An.* 2.2.9; *LSAM* 30 B 3–4 with commentary; cf. also above commentary on 1.12.

⁴⁰ See LSJ s.v. τίσις: 'payment by way of return or recompense, retribution, vengeance; power to repay or requite.'

Line 39

As Raubitschek translated it, the numeric notation likely stands for 16½. It should probably be deciphered as follows:

Ις = 16

⟨ = ½

¹ = numeric marker⁴¹

On $\varsigma = 6$ see M.N. Tod *BSA* 45, 1950, 135. For the ¹ as numeric marker cf. K¹ in line 38. For the use of ⟨ for ½ see Threatte *GAI* I 5.0124 (p. 107); cf. Tod *ibid.* 129. This sign is here larger than the < evidently used for punctuation in lines 42, 44, and 45 (cf. *Epigraphical Commentary* above).

Lines 40–42

This clause refers to the last stage of the auditing procedure and seems to belong together with lines 29–31 (Raubitschek 1981, 97).

Line 43

It seems more likely that ἐκδοσις refers to letting out contracts than to making loans, preferred by Raubitschek (1981, translation and p. 97). From lines 33–36 it seems clear that the endowment is used for providing loans. Letting out a contract is referred to in lines 20–23; it is also likely that the victim (line 38) and the wood (line 42) would be provided through a contract let out by the treasurer. This meaning (LSJ s.v. 3) is quite common.⁴² The cognate verb is used in exactly the same sense in the Andania regulations, *LSCG* 65.64–66 (supply of victims), 108 (supply of wood).

Line 45

The prohibition against touching the trees in the grove, which seems to have been issued to protect the grove of the association and which may well relate to the prescription regarding the provision of wood, is potentially very telling. As comparative evidence suggests, the association is likely to have been lodged in a small sanctuary, which included a grove and a piece of land, parts of which could be leased out.⁴³ In fact,

⁴¹ Or, perhaps more correctly, punctuation mark signaling numbers.

⁴² E.g. *LSCG* 70.28; 83.68; 84.21.

⁴³ For leasing out a sanctuary see *LSCG* 47 (Part I p. 40). For sanctuaries of associations in Attica see esp. *IG* II² 1322.1–6; 1327.24–27; 1343.41–42; *LSCG* 47; 51.101; *LSS* 20

this *temenos* or the rent earned from leasing parts of it could have constituted the archerapist's endowment or at least a part of it, obviously with additional capital.

Line 46

For the sign Ξ minus the internal dot see Threatte *GAI* 5.0124 (p. 107). Its use here must be strictly ornamental.

(*Agora* XVI 161) 6–7; *SEG* XXIV 203. Cf. F. Poland, *Geschichte des griechischen Vereinswesens*, Leipzig, 1909, esp. 453–454. For protection of sacred groves see Part I pp. 26–27.

SEG XXX 380

ARGOLIS. TIRYNS. FRAGMENTARY CULT(?)
REGULATIONS. LATE SEVENTH—EARLY SIXTH
CENTURY B.C.¹

(Figures 13–16)

Nineteen blocks of limestone, found in late 1962 among blocks covering two (northern and southern) Mycenaean underground passages originally used for water supply on the northwest side of the Cyclopean walls of the lower Acropolis of Tiryns. By the time the inscriptions were written, the passages seem to have already gone out of use, at least as far as water supply is concerned.² Blocks 5 and 6 were the only ones found *in situ*, at the lower and upper sections of the southern passage respectively. The rest of the blocks had been removed before it was discovered that they were inscribed. It appears that none of the relevant blocks was used to cover the northern underground passage. The question of whether the fragments come from one or several texts remains unanswered.

The size of the blocks varies from 0.50×0.30 to 2×1.50 .³ L.H. ca. 0.08–0.10.; Θ, Ο, and sometimes Δ are smaller, 0.04–0.05.

Ancient Tiryns. Around the storeroom; *in situ* (blocks 5 and 6).

Ed. Verdelis, Jameson, and Papachristodoulou 1975 (= SEG XXX 380; Koerner, *Gesetzestexte* no. 31 (blocks 1–4 and 7 only); *Nomima* I no. 78).⁴

Cf. Verdelis 1963, 73; Dubois 1980; van Effenterre 1982;⁵ Hansen 1984; Koerner 1985 (= SEG XXXV 275); M. Gagarin, *Early Greek Law*, Berkeley/Los

¹ Although these fragments are clearly concerned with religious matters, classifying them as sacred law(s) is questionable. They are included here due to the possibility that they governed actual cult performance.

² On the underground passages see Verdelis 1963, 66–73; Verdelis, Jameson, and Papachristodoulou 1975, 150–153.

³ For detailed measurements see Verdelis, Jameson, and Papachristodoulou 1975, 154–161.

⁴ The end of block 3 and the beginning of 4 are also reproduced in Rhodes 1997, 77.

⁵ The present fragments and the slave community in Tiryns (Herodotus 6.83).

Angeles/London, 1986, 81 n. 2;⁶ Pilar Fernández Alvarez 1986; Foley 1988, 126–128, 147; *LSAG*² 443; Piérart 1991, 569–570 (= *SEG XLI* 294);⁷ Jameson 1992, 183 n. 20; P. Schmitt Pantel, *La cité au banquet. Histoire de repas publics dans les cités grecques*, Rome, 1992, 100–101;⁸ C.A. Salowey, *The Peloponnesian Herakles: Cult and Labors*, Dissertation, Bryn Mawr, 1995, 20–21; Osborne 1997, 75, 78.⁹

Photograph: Verdelis, Jameson, and Papachristodoulou 1975, pls. 46–51 (good).¹⁰

Drawings: Verdelis, Jameson, and Papachristodoulou 1975 (including drawings of the blocks); (= *Nomima* I 298–299 (9–11, 14, 16, 18 only)).

Text

Sigla. In the following text, bold numbers represent blocks (**1–19**) and lines (**1.1** etc.); when a single block is inscribed on two or three sides, bold capital letters (**A**, **B**, **C**) represent the different sides. The changes from one block to another are marked by a double vertical line (||); line breaks and transitions from one side to another within a single block are marked by a single vertical line (|).

*Joins.*¹¹ Blocks 1–4 belonged originally to the same stone, as is confirmed by the direction of the veins in the stones. A composite text is therefore possible, although the placement of **2B** is conjectural; it may perhaps be placed between lines 5 and 6 of **2A**. Blocks 1–4 are probably connected to block 5 and were originally situated at the lower (western) section of the southern passage.¹² Blocks 6–10 and 19 probably belong together. They ought to have been located at the upper (eastern) section of the same passage. There is a probable connection between blocks 12–14. The lower part of block 19 bears some resemblance to block 10. It should probably be placed somewhere to the right of the latter. It should be noted again that it is not clear whether the fragments belonged to one or more texts.

⁶ The context of early law.

⁷ Arguing against ed. pr. for the dependence of Tiryns on Argos.

⁸ Summary.

⁹ The context of early law.

¹⁰ Pl. 48a = *LSAG*² pl. 74.7 = Figure 13; pl. 50b = Figure 15.

¹¹ I repeat the conclusions of Verdelis, Jameson, and Papachristodoulou 1975, 162–184; summary on 184.

¹² For the location of block 5 see above lemma.

*Script.*¹³ The letters are engraved in a style known as *Falsch/Urbustrophedon* or, perhaps more appropriately, *Schlangenschrift*. The alphabet is similar to that of Argos and Mycenae;¹⁴ Σ = Μ (σάν); Ψ and Β are not represented; in **15A** I read a possible tricolon (:) used for punctuation.

Restorations. All restorations and interpretations in the text and the apparatus belong to Verdelis, Jameson, and Papachristodoulou, with the exception of Koerner's restoration of **2A6** (the restored phrase seems to me to be somewhat incomplete).

Epigraphical Commentary. I have seen the blocks, but **5** and **6** were said to be *in situ* and were inaccessible, and I have not been able to make a positive identification of **10**, **14**, **18**, and **19**.¹⁵ The state of preservation and the conditions of the work prevented me from ascertaining all of the readings of the first edition to which the reader is referred for a full account of dotted letters and for the interpretation of traces. The text presented below is meant to supplement the first edition but by no means to replace it.

In most cases little or no attempt has been made to smooth the inscribed faces. The letters are large, clearly and deeply cut (wherever the inscribed face is well preserved), and ably executed, though this is not necessarily the impression given by the photographs and the drawings.

¹³ Verdelis, Jameson, and Papachristodoulou 1975, 184–189.

¹⁴ See *LSAG*² fig. 37 n. 1 p. 151; Foley 1988, fig. 18.

¹⁵ The blocks are conveniently arranged outside of the apothiki in ancient Tiryns; no. **15** is in the storage shed.

ca. fin. saec. VII-init. saec. VI a.

SCHLANGENSCHRIFT

1, 2A, 3, 4

^{1.1}[- - -] . ρα [- - -] || ^{2A1}φετέδων ταιδε || ^{1.2}[. ? ? .] αἰρε[^{1.2}]ν τόνς πλ || ^{2A2}[ατι]φοι-
νάρχονς ἐνς . . [- - -] || ^{2A3} - - -] . ν δαο .(?) οἰφακτον ταμιογ || ^{1.3} [τόν]ς
πλατιφείνον[ς || ^{2A4} ρ]εκάστε. αἱ μ' ἐξοθρῶσαιεν ὀφλῆν ἐν[ς || ^{3A1} Δί]φα κά-
θαναίαν τρῖαάροντα μ || ^{2A5}[ε]δίμμιονς α[- - -] || ^{2A6} - - - διπλ]άσιον || ^{3A2}
[. .]ποσταντον πλατιφείναρχον ταδ || ^{2A7} [- - -] . . . [- - -] || ^{3A3} ἄ]ποδόμειν
τῶι ἰαρομινάμονι τόνς προ[- - -] || ^{3A4} - - -]ς. τὸν δ' ἰαρομινάμον[α - - -] || ^{3A5}
- - -]εν τ || ^{3B} ἄ δαμόσια ἡ || ^{4.1}πυι κα δοκεῖ τῶι δάμοι ἀλμυαίαν θεν .(?)ια. αἰδ
. [- - -] || ^{4.2} - - -] ἀπα θαεατρα α . . ^{vacat}

2B

[- - -]ι χαγνον . . . [- - -]

[- - -] τα γράθματα τα .(?) [- - -]

Restorations. Suppl. Verdelis, Jameson, et Papachristodoulou. || **2A1** ταιδε: τᾱδε (= τῆδε) vel τᾱδε (= αἶδε) || **1.2** αἰρε[.]: αἰρεν (originem huius verbi ab αἶρω noli repetere) vel αἰ ρεν(?) (= ῥήν) || **2A3** . ν δ' ἀρ .(?) οἰφακτον vel δαμοι φακτον(?); ταμιογ: (ζ)αμιογ (inf.) || **2A4** ἐξοθ[ο]άσαιεν: opt. aor. ab ἐξοθῶω vel ἐξοθῶάω (= ἐκθῶω/άω) || **3A1** κάθαναίαν: καὶ Ἀθαναίαν || **2A5–6** α[- - -] || ^{2A6} - - - διπλ]άσιον: ἀ[ν]τόνς ὀφλῆν διπλ]άσιον Koerner || **3A2** [.]ποσταντον: [hυ]ποσταντὸν vel [ἀ]ποσταντὸν || **3A3–4** προ[- - -] [- - -]: παρᾱ[τονς - - -] vel προ[τενιόν]ς(?) (cf. πρατήνιος = προτην) et cf. κρατός; [α - - -]: [α ἀλμυαία vel ἀλμυαίαν](?) cf. infra **5** || **3A5** [- - -]εν: [ἐπευθύν]εν (inf.?) cf. ἐπευθ[- - -] infra **15.1** || **4.1** θεν .(?)ια: θέμ(ε)ν vel θέ(σ)θ(αι) (ia pro ai) || **4.2** θαεατρα = θέατρα(?) || **2B2** γράθματα = γράμματα

Epigraphical Commentary. I have seen the stones, but cf. general comments above.

- 1** The block comprises three lines inscribed on one side. The letters are worn but on the whole readable.
- 1.1** Only the upper parts of the letters are preserved. A horizontal stroke is certainly traceable before the dotted rho; ed. pr. suggest an upper part of a pi.
- 1.2** Only a vertical stroke is traceable after the digamma; ed. pr. note that it could be followed by one or two letters.
- 1.3** Ed. pr. note that a mu can be read for the σάν.
- 2** The block is inscribed on two sides (**A–B**). **A** comprises seven lines; **B** comprises two lines; it might be placed between lines 5 and 6 of **2A** (cf. above).
- 2A** The letters are worn but on the whole readable.
- 2A1** Before the digamma ed. pr. consider traces of one or two letters
- 2A2** At the end of the line ed. pr. read a vertical stroke followed by a diagonal stroke and consider IA.
- 2A3** For the first trace ed. pr. consider an epsilon or a similar letter. They detected a possible vertical stroke after the dotted rho: iota or perhaps a tau. I could not ascertain any intentional strokes for the rho; the following traces I found confusing. The upper diagonal of the kappa is uncertain.
- 2A4** After the theta there are probable traces of an omicron.
- 2A7** Only traces of the upper parts of three letters are visible.
- 2B** I could detect only occasional letters; ed. pr.'s readings are reported.

- 3** The block is inscribed on two sides (**A-B**). Both are well preserved. The text begins on **A**; in line 5 it moves gradually to **B** (the actual change occurs within the alpha) where it breaks after a few letters.
- 3A1** The superscript line above the two iotas in τρῖαφοντα can hardly be unintentional. As ed. pr. note (p. 166), it is less clear whether it is an orthographic sign.
- 4** The first four letters of the text, which continues from the previous block, were inscribed on the lower part of the stone, the surface of which had been leveled, perhaps for this purpose (ed. pr. 167). I could read securely only the first part of line 1. In light of the state of preservation, I report the readings of the first editors.

5

[- - - τὸν] δ' ὑαρομινάμονα ἄλυσαι [- - -]

Epigraphical commentary. This block is composed of two fragments. I have not seen it. I report ed. pr.'s readings.

6

[- - -]κα τὸν ἐπιγνώμονα ἐξστράφεται· αἱ δεραμοισ.(?) φερε.(?)τα [·¹·²]ι h[ο]δε πλατιφοίναρχος α[- - -]

Restorations. init. [hoπο]κα vel [αἱ] κα; ἐξστράφεται: aor. subiun. ab ἐκ-στράφω (vel ἐκ-τράφω); αἱ δεραμοισ.(?): coniectura de errore lapicidae facta, ἐρά(ν)οις hic potest legi (cf. infra **8**).

Epigraphical commentary. I have not seen the stone. Ed. pr.'s readings are reported. Regarding traces, they note that before the φερε there may be room for one letter, that between the h and the δε there may be room for one or two letters, and that the last letter is probably an alpha.

7

- ¹ ^[- - -] . ι ηοδοφοιληορνειμ[·³·⁴]θο[- - -]
- ² [- - -]ας ηονα . [·²·³] τὸν πλατιφοινάρχον[·¹]ν ζαμίαν παρσχη[ν] τοον
φ|^pο[ι]νον· αἱ δὲ μὲ ὑπερπαρσχη[ο]μεν φοίροθεν ho ἐπιγνώμον ἐπελ[ά]στο
τογ ορλον *vacat?*

Varia Lectio: [- - -]ας ηονα . [- - -] θο[- - -] . ιηοδοφοιληορνειμ [·²] τὸν πλατιφοινάρχον
κτλ. The first editors assumed that the first reading is better because the *Schlangenschrift* of these inscriptions has a 'closed' appearance.

Restorations. **1** ηοδο φοιληορν (i.e. ὁδοῦ κοίλων), sed licet tibi φοιγχο, φοιγχοον, ho ρνεμ[- - -] legere; vid. ed. pr. 175. || **2** φοίροθεν = οἴκοθεν (= ἐκ τῶν ιδίων); ἐπελ[ά]στο = ἐπελάσθω; ορλον: ab ὄγλος; utrum acc. sg. an gen. pl.?

Epigraphical Commentary. The stone, consisting of two fragments, is inscribed on two sides. The (current) upper side (**A**) is very worn and I could barely verify ed. pr.'s readings (which are doubtless correct). See there (p. 175) for full account of traces and dotted letters. The flank (**B**) is well-preserved and the letters are very clear.

- A2** After $\eta\omicron\nu\alpha$ there are traces of a vertical stroke: perhaps the first leg of a $\sigma\acute{\alpha}\nu$.
B Ed. pr. suggest that, since no letter was inscribed after the break, a *vacat* is probable after $\omicron\lambda\omicron\nu$.

8

- 1 $[\pi\lambda\alpha\tau\iota\phi\omicron\iota]\nu\omicron\nu\varsigma(?) \alpha\acute{\iota} \mu' \xi\acute{\xi}\sigma\tau[- - -]$
 2 $[- - -] . \alpha\varsigma \xi\acute{\rho}\alpha\nu[\omicron\varsigma - - -] (\text{vel } \xi\acute{\rho}\alpha\nu[\acute{\iota}\zeta\epsilon\iota\nu - - -])?$

Epigraphical Commentary. The block is broken into two fragments; both are very worn. I report the readings of ed. pr. who trace an upper part of a vertical stroke at the beginning of line 2 which is followed by an alpha missing its middle stroke.

9

- A1** $[- - - \xi]\pi\upsilon\gamma\nu\acute{o}[\nu?] \varsigma \epsilon[- - -]$
2 $[- - -]\sigma\pi[- - - - - -]$
B $[- - -]\omicron[- - -]$

Restorations. $[- - - \xi]\pi\upsilon\gamma\nu\acute{o}[\nu]\varsigma$: i.e. (si haec lectio vera est) $\epsilon\pi\upsilon\gamma\nu\acute{o}\upsilon\varsigma$ (pt. aor. ab $\epsilon\pi\upsilon\gamma\nu\gamma\nu\acute{o}\sigma\kappa\omega$).

Epigraphical Commentary. The block, broken into two fragments, is inscribed on two sides. Both are very worn and I could only read securely **A2** and the last two letters in **A1**.

10

$[- - -]\nu \alpha\acute{\iota} \tau\iota\varsigma \xi\acute{\xi}\sigma\tau[- - -]$

Epigraphical Commentary. I could not make a positive identification of this block. I report the readings of the first editors who note that the inscribed part of the stone seems to have been trimmed to receive the inscription and that the upper parts of the letters $\tau\iota$ extend beyond the inscribed face.

11

- 1 $^{\alpha}[- - -]\pi\lambda\alpha\tau\iota\phi\omicron\iota\nu\acute{\alpha}\rho\chi\omicron\nu\varsigma \delta\iota\pi\lambda\epsilon\epsilon\alpha\nu \acute{o}\phi[\lambda\epsilon\nu - - -]$
 2 $[- - -] . . \nu\omicron\nu\varsigma \eta\upsilon\iota\epsilon\rho\tau\alpha[- - -]$
 3 $[- - - \eta]\omicron\pi\acute{o}\kappa\alpha |^{\beta} \phi\omicron\iota\nu\alpha . [.(?)] \alpha\tau\omicron\pi .(?) [- - -]$

Restorations. **2** $[\pi\lambda\alpha\tau\iota\phi\omicron\iota]\nu\acute{\alpha}\rho\chi\omicron\nu\varsigma?$; $\eta\upsilon\iota\epsilon\rho\tau\alpha$: utrum nomen viri an adverbium? fortasse $\eta\upsilon\iota\langle\pi\rangle\epsilon\rho\tau\alpha[- - -]$, i.e. $\nu\acute{\iota} \pi\epsilon\rho \tau\alpha[- - -]$. **3** in.: $\acute{o}\pi\omicron\kappa\alpha$, $\acute{o}\pi\omega \kappa\alpha?$ $\phi\omicron\iota\nu\alpha\iota\omicron\tau\omicron?$ vel $\phi\omicron\iota\nu\alpha\iota[\iota]\alpha\tau\omicron?$ vel $\phi\omicron\iota\nu\alpha\chi[\omicron]\alpha\tau\omicron\pi[\omicron\tau\omicron\iota\epsilon\nu]$ (ab $*\phi\omicron\iota\nu\alpha\kappa\rho\alpha\tau\omicron\pi\omicron\tau$ - (cf. $\mu\epsilon\lambda\acute{\iota}\zeta\alpha\tau\omicron\nu$))?

Epigraphical Commentary. The block is inscribed on two sides. The top (**A**) is well-preserved but I could not verify all possible traces detected by the first editors on it and on the flank (**B**).

- A2** Ed. pr. suggest possible $\omicron\iota$ at the beginning.

12

- 1 [- - - πλατιϜ]οινά[ρχο - - -]
 2 [- - -]ο . α γενομ[- - -]
 3 [- - -]ς δε ζαμ[ι - - -]

Restorations. **2** γένος? || **3** ζαμ[ία] vel ζαμ[ιὼν]? cf. **2A** et fortasse **13**.

Epigraphical Commentary. I could securely read only part of line 2. Ed. pr.'s readings are reported.

13

- A** [- - - ζ]αμιας ἔνστε . (?) [- - -]
B [- - -]τ[.]ι ανδρ[- - -]
 [- - -]ι[.] η[- - -]

Restorations. **A** ἔνστε = ἔστε

Epigraphical Commentary. The block is inscribed on two sides; both are very worn; I report ed. pr.'s readings.

- A** At the end ed. pr. trace a possible narrow nu.
B1 After the dotted tau ed. pr. consider an alpha.
B2 Ed pr. note that the beginning of the line is difficult to read and might constitute the conjunction between sides **A** and **B**.

14

- 1 [- - - α]ρχονς [- - -]
 2 [- - -] α ενστ[ε] α[- - -]
 3 [- - -] ἱαρά τράπ[εζα(?) - - -]

Restorations. **1** [πλατιφοίνα]ρχον σ[- - -] vel [πλατιφοινά]ρχονς

Epigraphical Commentary. I could not make a positive identification of this block; ed. pr.'s readings are reported.

15

- A** [- - -]α το ηερakλειο : επευθ[- - -]
B [- - -]ο δε αγ[.(?)]θ[ε]γ δ[- - -]
C [- - -] . . επο . [- - -]

Restorations. **A** ηερakλειο: Ἡράκλειον (fanum Herculis) vel Ἡράκλειος (mensis). ἐπ' εὐ-
 θ[εῖαν]? vel ἐπευθ[ύνην]? **B** ἀν[έ]θ[ε]γ? vel Ἀγ[ό]θ[ε]γ?

Epigraphical Commentary. The block is inscribed on three sides. **A** (top) is very well-preserved; I could see little on **B** and **C** where I report the readings of the first editors. They note that it is uncertain if and how **A** connects to **B** and how **C** joins **B**.

- A** As ed. pr. noted, what looks like an alpha missing its crossbar at the beginning might be the right part of a σάν. C.M. Keesling first pointed out to me that

a tricolon (:) clearly appeared on the stone between $\eta\epsilon\rho\alpha\kappa\lambda\epsilon\upsilon\sigma$ and $\epsilon\pi\epsilon\nu\theta$. It also came out clearly in the squeeze. It was not noted by the first editors, and punctuation is otherwise not used in these fragments. I doubt, however, that it may be taken for damage to the stone.¹⁶ At the end of the line ed. pr. note possible traces of letters.

B Ed. pr. tentatively consider an epsilon after the first dotted nu.

16

$\alpha\epsilon\epsilon\nu\ \pi\omicron\ .\ [-\ -]$

Epigraphical Commentary. Only a small section of the block was inscribed. The inscribed face is rather worn and I report ed. pr.'s readings. They note that nothing was inscribed before the α .

17

$^A[-\ -]\theta\ ^B\ \eta\epsilon\nu\tau[-\ -]$

Restorations. $[\acute{\alpha}\nu\alpha]\theta\eta\acute{\epsilon}\nu\tau[\omicron\nu]?\ [\tau\iota]\theta\eta\acute{\epsilon}\nu\tau[\omicron\nu]?\ [\mu\epsilon]\ \theta'\ \eta\epsilon\nu\ \tau[-\ -]?$

Epigraphical Commentary. The block is inscribed on two sides. **A** is inaccessible; ed. pr. report probable traces before the theta. The letters on **B** are worn but clear enough.

18

$[-\ -]\epsilon\kappa\alpha\alpha[-\ -]$

Epigraphical Commentary. I could not make a positive identification of this block; I report ed. pr.'s reading. They note possible traces before the epsilon.

19

$[-\ -]\nu[-\ -]$

Epigraphical Commentary. I could not make a positive identification of this block; I report ed. pr.'s reading. They note a possible epsilon before the nu.

Translation

1, 2A, 3, 4

$[-\ -]$ years $[-\ -]$ the *platiwoinarchoi* shall $[-\ -]$ fine the *platiwoinoi* in each case. If they do not fine them, they shall owe to Zeus and Athena

¹⁶ For the use of punctuation in general and of the tricolon in particular in Tiryns and the Argolid see *LSAG*² 145, 153.

thirty *medimnoi* (of grain?) [- - -] twice as much. The *platiwoinarchoi* [leaving their office (?)] [- - -] give back to the *hieromnamon* the [- - -] the *hieromnamon* [- - -] shall [administer(?)] the public goods(?) wherever the people decide. Assembly [shall be held(?)]¹⁷ [- - -] theater(?)[- - -]

2B

[- - -] pure [- - -] writings (or: letters?) [- - -]

5

[- - - the] *hieromnamon* to the assembly(?)

6

[- - -] the *epignomon* (arbiter?) change(?) [- - -] the *platiwoinarchos* [- - -]

7.2

[- - -] the *platiwoinarchoi* shall provide the fine of (from?) the public goods(?). If they do not provide it (on behalf of someone? or: substantially?) from their own resources, the *epignomon* shall drive the crowd.

11.1

[- - - the] *platiwoinarchoi* shall owe double(?)

14.3

[- - -] sacred table [- - -]

¹⁷ Or: ... wherever the people decide [to hold?] an assembly.

*Commentary**Date, Script, Language*

On the basis of the script and the forms of the letters, the first editors dated these fragments to the late seventh century.¹⁸ Jeffery-Johnston (*LSAG*² 443) suggested a slightly later date: ca. 600–550(?). Argive influence may be evident in both script and dialect. Nevertheless, as Michael Jameson has pointed out to me, the similarities between the Argive and Tirynthian scripts and dialects are not necessarily due to Argive influence; both could simply have developed from a common source. On the script cf. above and see Verdelis, Jameson, and Papachristodoulou 1975, 184–189; Foley 1988, 126–127; Piérart 1991, 569–570. On the dialect see Pilar Fernández Álvarez 1986.

The πλατιφοῖνοι and the πλατιφοῖναρχοι

Among the several obscurities of these fragments, the question of what is referred to by the words πλατιφοῖναρχος and πλατιφοῖνοι is one of the more puzzling. The first editors assumed that the fragments deal with meetings associated with Zeus and Athena, where wine and probably food are consumed.¹⁹ They identify πλατι- with Dor. πλᾱτι- = Att. πλησι-, as in πλᾱτίον/πλησίον ('near'). Thus πλᾱτι-/πλησι- is in fact equivalent to παρά. The πλατιφοῖνοι are 'those who take wine near or beside,' i.e. beside a person or a god. The πλατιφοῖναρχος would be their head or supervisor.²⁰ They are comparable to the Athenian ἄρχοντες and παράσι-τοι (in the pre-comic sense of the word, i.e. those who eat beside a god)²¹ or to the Peloponnesian (ἐν)σίταρχοι/ἔννοιτοι.²² It is unclear whether these symposia or common meals are connected to an occasional religious ceremony or form a regular institution like the Spartan and Cretan συσσίτια or φειδίτια. One way or the other, failure to provide contributions (ἔρανος(?) nos. 6 and 8) to them would result in a fine.²³

¹⁸ Verdelis, Jameson, and Papachristodoulou 1975, 184–189.

¹⁹ Verdelis, Jameson, and Papachristodoulou 1975, 202, 205.

²⁰ Verdelis, Jameson, and Papachristodoulou 1975, 165–166; cf. 169.

²¹ On the Athenian institution see P. Schmitt Pantel, *La cité au banquet. Histoire de repas publiques dans les cités grecques*, Rome, 1992, 100–104.

²² Citing *IG V 1 passim* (see index p. 343); *SEG XXX* 351; *IG V* 2, 266.36–37.

²³ Verdelis, Jameson, and Papachristodoulou 1975, 195–199, 202; cf. English summary on page 205. For documentation see 195–199. On the meaning of ἔρανος cf. above commentary on no. 5.

This interpretation was essentially adopted by Koerner (1985) who, carrying it further, attempted a reconstruction of Tirynthian institutions on the basis of these fragments. Van Effenterre and Ruzé also follow it (*Nomima* I no. 78), translating πλατιφοίναρχοι as ‘chefs-convives’ and πλατιφοίνοι as ‘convives.’

Both Koerner²⁴ and Van Effenterre and Ruzé²⁵ rejected Dubois’ interpretation connecting, through an elaborate etymological study, πλατι- with πλαθύω (Attic πληθύω ‘to be/become full’). According to this interpretation, the πλατιφοίνοι would be a college of priests, sacred cup-bearers, in a cult of Zeus or Athena, in charge of libation at ceremonies, comparable to the so-called sacred men of the Andania mysteries regulations, *LSCG* 65.1–3, who take their oath while libating blood and wine.²⁶ The comparison, as Kevin Clinton pointed out to me, is invalid: the libation of blood and wine at Andania is merely a part of the oath ritual, not a duty of the office. Dubois’ interpretation was employed by Hansen (1984) in an attempt to reconstruct a religious amphictyony in Tiryns on the basis of the reference to a *hieromnemon*.

It is worth noting that dignitaries whose title is a compound of ‘wine’ and ‘lord’ (or ‘master’) are not unheard of in the ancient Near East. In a series of Hittite texts, we meet an official entitled GAL.GEŠTIN (‘wine lord.’ Sumerograms are used throughout; the exact Hittite wording is unknown). The reference is mostly to a military office although civilian office is also documented.²⁷ The Akkadian *rab karani* (= Sumerian GAL.GEŠTIN) is attested in neo-Assyrian documents.²⁸ This title appears to be echoed in the Old Testament’s רַב־שֶׁקֶה (Rab-shakeh; ‘Chief of Cup-Bearers’).²⁹

It is beyond question that the *platiwoinoi* are subjected to the *platiwoinarchoi*. But the internal dynamics within the two parties constituting the group remain a matter of conjecture with varying degrees of probability. It is quite clear, however, that the group plays a role in the community. The existence of a community, obviously a polis, and its institutions, is evident from the references to officials i.e. *epignomon* (6 and 7) and *hieromnemon* (3 and 5), to a ἀλυσία (4 (meeting in a theater?))

²⁴ Koerner 1985, 453 n. 4.

²⁵ *Nomima* I p. 296.

²⁶ Dubois 1980, 256. Cf. LSJ suppl. s.v. πλατιφοίναρχος and πλατιφοίνοι.

²⁷ See R.H. Beal, *The Organization of the Hittite Military*, Heidelberg, 1992, 342–357.

²⁸ *The Chicago Assyrian Dictionary*, K 206. I owe the Akkadian reference to Raymond Westbrook.

²⁹ 2Kings 18–19; Is. 36–37 *passim*.

and 5), to a δᾱμος with its power to issue resolutions (4), to δαμοσσια, to φοινά (7),³⁰ and perhaps to ὄφλος. All of these may not explain the exact relations between the group and the polis but they are unlikely to have been mentioned unless the group were subject to the authority of the polis. The public dimension and the religious context suggest a college—obviously hierarchic—possibly of officials in charge of or at least engaged in a particular cultic activity regulated by the city and performed on its behalf;³¹ the fact that these texts were inscribed in a rather secluded location (instead of being displayed in a public place) suggests an exclusive activity, though public cult performance is likely to have been involved on occasion.

The hieromnemon (5); Zeus and Athena

The *hieromnemon* mentioned here is very likely a sanctuary official.³² In the Archaic period *hieromnemes* are documented elsewhere in the Argive plain. Four of them, representing the four Argive tribes, are known from the Argive Heraion.³³ *Hieromnemes* are also known from the *heroon* of Perseus in Mycenae.³⁴ It is reasonable to assume that the

³⁰ The meaning ‘public goods’ for δαμοσσια by which provisions or property rather than money may be meant in this early period seems better than ‘public affairs,’ as the context appears to be financial. See Verdelis, Jameson, and Papachristodoulou 1975, 194; Koerner, *Gesetzestexte* p. 92. For an example see *SEG* XI 244.1–2 (*LSAG*² 143 no. 8; Sicyon, ca. 500 B.C.): τοῦτονδε κοινὰ ἔστο τὸ ἐστιάτοριον καὶ τὰ ἄρε καὶ ἡ χαλκιδὼν καὶ τᾶλα, κτλ (The following items shall be the common property of the following (members of an association): the dining hall, and the wooden implements for pressing olives and the copper cauldron and the rest etc.). I owe this reference to M.H. Jameson. On public property cf. D.M. Lewis, ‘Public Property in the City,’ in O. Murray and S. Price (eds.), *The Greek City from Homer to Alexander*, Oxford, 1990, 245–263.

³¹ See Part I p. 102.

³² Verdelis, Jameson, and Papachristodoulou 1975, 194–195. This appears to be the earliest known attestation: Parker 1996, 52 n. 37. Cf. below commentary on 26.27–28.

³³ *LSAG*² 32 (p. 170; = *IG* IV 517; *DGE* 669.1; Buck, *GD* no. 82) ca. 460–450 B.C.(?). See also *LSAG*² 21 (p. 196, cf. 161–162; plate 28; = *DGE* 96.3) c. 480–475 B.C.(?) and perhaps *LSAG*² 36 (p. 170 cf. 166; = *SEG* XVI 244; *DGE* 96.2) ca. 460–450 B.C.(?); *SEG* XXXIII 275 ca. 475–425. For later inscriptions see *IG* IV 516, 521, 530.

³⁴ *IG* IV 493 (= *DGE* 98; Buck, *GD* 81); early fifth century B.C. A capital of a column from Mycenae. Now in Athens, Epigraphical Museum, Inv. No. 218. (I have seen the stone).

Αἱ μὲ δαμιουργία εἶε τὸς ἱερομνάμονας τὸς ἐς Περσεὶ το(ῖ)σι γονεῦσι κριτῆρας ἔμεν κα(ῖ) τὰ φερόμενα.

If the office of *damiourgos* is not manned, the *hieromnamones* designated to the *heroon* of Perseus shall judge between the parents,* according to the decrees.

* Of the children who participate in the cult. See Frankel (*IG*) and Buck’s commen-

present *hieromnemon* handles sanctuary finances or property.³⁵ A sanctuary is not mentioned. Its existence is implied by the phrase ὀφλὲν ἐν[ς || Δί]φα καὶ θαναίαν (**2A-3**). The debt 'to Zeus and Athena' is probably paid to a sanctuary of the gods, in all probability in their poliad capacity. The existence of a sanctuary of Athena in Tiryns, perhaps on the Acropolis and so probably of Athena Polias, as the first editors have argued, is supported by a few other finds, all from the Acropolis or its immediate surroundings. Among these is a potsherd bearing the inscription Ἀθαναίᾳς ἐμί (I belong to Athena).³⁶ Nevertheless, the sanctuary on the Acropolis of Tiryns had previously been attributed to Hera and the first editors' reattribution to Athena has been questioned.³⁷ True, literary sources say nothing about a cult of Athena in Tiryns. Pausanias (2.17.5), on the other hand, saw a wooden statue of Hera at the Argive Heraion that had been brought from Tiryns.³⁸ But considering Argos' subsequent complete subjugation of Tiryns, it is entirely possible for a local cult of Athena to have been terminated without leaving any traces in the literary tradition. Accordingly, even if the dialect and the script could betray Argive influence—and this is in and of itself questionable—³⁹ these fragments strongly suggest that in this period Tiryns was religiously independent of Argos; its poliad divinities were not Hera but rather Zeus and Athena.

Block 5

For the *hieromnemon* see above.

taries ad loc. and esp. M.H. Jameson, 'Perseus, the Hero of Mykenai,' in R. Hägg and G.C. Nordquist (eds.), *Celebrations of Death and Divinity in the Bronze Age Argolid* (ActaAth-4° 40), Stockholm, 1990, 213–223.

³⁵ Koerner, *Gesetzestexte* p. 92. Cf. *LSCG* 91.6–8.

³⁶ Sixth century B.C.(?) *LSAG*² p. 150 no. 9 (photograph in Verdelis, Jameson, and Papachristodoulou 1975, pl. 48b). On the finds see Karo *RE* VI A 2, 1466, s.v. Tiryns; Verdelis, Jameson, and Papachristodoulou 1975, 199 with n. 3; Foley 1988, 147. Further on the sanctuary see Verdelis, Jameson, and Papachristodoulou 1975, 199–201.

³⁷ See Foley 1988, 127–128, 145–147; Piérart 1991, 569–570.

³⁸ On this passage see Verdelis, Jameson, and Papachristodoulou 1975, 200–201; Foley 1988, 146.

³⁹ See above p. 200.

Block 14 line 3

If the restoration ἡαρά τράπ[εζα] is correct (as it seems), this is probably a reference to a cult table. Sacrificial activity may therefore be inferred.⁴⁰

Block 15A

ἡερακλειο may be taken as a reference to a sanctuary of Heracles (or to a month).⁴¹ Heracles had close connections with the Argolid since he was enslaved to Eurystheus, the ruler of the region.⁴² Diodorus 4.10.1–2 implies that Heracles was born at Tiryns prior to his mother and stepfather's flight to Thebes, his more common birthplace.⁴³

⁴⁰ On cult tables see Gill 1991; Jameson 1994, esp. 39–41 (as used in *theoxenia*) and 56–57. It is tempting yet somewhat too risky to take the possible reference to a table as an indication of *theoxenia* and to connect this further with the direct or indirect reference to Heracles (see note on 15A), a favorite *theoxenia* guest (on this see Jameson 1994 *passim*). It is likewise impossible to decide whether the table and a possible *theoxenia* are related to the communal meals which may be referred to here (cf. above), and, if so, in what way.

⁴¹ Verdelis, Jameson, and Papachristodoulou 1975, 183.

⁴² *Il.* 19.95–133 and see Foley 1988, 127, 147.

⁴³ On Heracles at Tiryns see C.A. Salowey, *The Peloponnesian Herakles: Cult and Labors*, Dissertation, Bryn Mawr, 1995, 20–22.

SEG XXVIII 421

ARCADIA. MEGALOPOLIS. SANCTUARY
REGULATIONS. CA. 200 B.C.

(Figure 17)

An upper part of a slightly tapered limestone stele badly weathered, worn, and scratched, found in 1975, 700 meters northeast of the ancient theater at Megalopolis where it had been left by a shepherd. The original provenance is unknown. The stone is unevenly broken below; the top, left, and right sides are preserved; the preserved back is rough-picked. The inscribed face is worn to the extent of being at times almost unreadable. The stone is now cemented into a base which conceals the lower part of the letters in the last line.

H. 0.64, W. 0.545 (top), 0.572 (bottom), Th. 0.14 (top), 0.154 (bottom) L.H. ca. 0.02, Φ 0.024, O, Θ , and some Ω s ca. 0.012–0.015. Interlinear space 0.01. Upper margin ca. 0.035.

Megalopolis, Archaeological Museum. Inv. 133.

Ed. Te Riele 1978 (= SEG XXVIII 421; A.L. Connolly, *New Docs.* IV, 110–111).

Cf. J. and L. Robert BE 1979 no. 196; G.H.R. Horsley, *New Docs.* III, 23;¹ Parker 1983, 353–355; Jost 1985, 543;² Cole 1992, 110 with note 66, 111 with note 76; Lupu 2001, 123 note 32.

Photograph: Te Riele 1978, 327 (fair).

ca. 200 a.

Στάλα Ἴσιος Σαράπιος.
Θεός· τύχα ἀγαθά. Ἱερὸν ἅγιον Ἴσιος
Σαράπιος Ἀνούβιος. ^ν Εἰσπορεύεσ-
4 θαι εἰς τὸ ἱερὸν τὸν βουλόμενον
θύειν καθαρίζοντα ἀπὸ μὲν
λέχ[ο]υς ἐγκαταίαν, ἀπὸ δὲ δι-
αφθέρματος ^ν τεσσαράκοντα

¹ Summary.

² Egyptian cults in Arcadia.

- 8 καὶ τέσσαρας ἀμέρας, ἀπὸ δὲ τῶ[ν]
 φ^ρυσικῶν ἐβδομαίαν, ἀπὸ φό[ν]ου(?)
 ἑπτὰ ἀμέρας, ἀπὸ δὲ αἰγέου καὶ
 προβατέου τριταῖον, ἀπὸ δὲ τῶν
 12 λοιπῶν βρωμάτων ἐκ κεφαλᾶς
 λουσάμενον αὐθημερὶ, ἀπὸ δὲ
 ἀφροδισίων αὐθημερὶ ^ν λουσά-
 μενον, ἀπὸ ΠΑΘΙΝ[.]ΙΑΜΕΠΓΑΝ
 16 ΜΩΑΝ αὐθημερὶ λουσάμε[ν]ον .
 [- - - -]υεσθαι μηδεγ[- - - - -]
 [- - - - -] εἰσπορεύεσθα[ι - - - - -]
 [- - - - -] . ΕΩΝΠΙΟ[- - - - -]
 20 [- - - - - - - -]ΣΘΕ[- - - - -]
 -

Restorations. Suppl. Te Riele. || 17 fortasse [μηδὲ (vel sim.) εἰσπορε]ύεσθαι μηδέγ[α - - -] L.

Epigraphical Commentary. I have seen the stone. I have not given an account of each and every disagreement with the first edition in respect to dotted letters. A small middle point appears in some of the omicrons. Alpha with a broken crossbar; some serifs.

- 7 A crack in the stone coincides with the vacant space.
 9 The vacant space coincides with a crack. ἐβδομαίαν: ΕΒΔΟΜΑΙΑΝ. The iota which had been left out was inscribed above the line. The stone is extremely worn past ΑΠΟ. Te Riele prints φό[ν]ου. The only secure letter seemed to me to be an omicron, 0.055 to the right of ΑΠΟ. The upsilon-like traces visible in Te Riele's photograph to the right of this secure omicron may not be an upsilon, which has a different shape in this inscription. If this is a genuine upsilon, and it is the last letter of a word, a *vacat* has to be assumed at the end of the line. A possible loop appears 0.025 to the right of ΑΠΟ preceded by what could be an upper part of a vertical stroke but the traces are confusing.
 15 The lacuna is followed by a vertical stroke which could be a part of a letter. E: the vertical and the outer horizontal strokes seem secure. Te Riele suggests that a N or an H might be possible. II: A rather slim N or, less likely, H is perhaps not entirely impossible.
 16 ΜΩΑΝ: A dot appears in the middle of the O; Α: Λ; Ν (so Te Riele): doubtful traces. Last trace: Υ Te Riele.
 17 γ: a bottom of a left vertical seems to appear: Μ Te Riele.
 19 First trace: Μ Te Riele.

Translation

Stele of Isis and Sarapis. God! Good luck. A sanctuary sacred to Isis, Sarapis, Anoubis. (3) Whoever wishes to sacrifice shall enter the sanctuary, being pure: From³ childbirth on the ninth day; from an

³ Or: after.

abortion, for forty-four days; from menstruation, on the seventh day; from bloodshed(?), for seven days; (10) from (eating) goat meat and mutton, on the third (day); from other foods, having washed oneself from the head down, on the same day; from sexual intercourse, on the same day, having washed oneself; (15) from [- - -] on the same day, having washed oneself [- - -] (17) no one shall enter(?) [- - -] enter [- - -]

Commentary

This inscription belongs to a group of sacred laws which must have stood at entrances to sanctuaries listing cathartic requirements to be met upon entering. Most, though not all, of the concerns common to this group of laws are evident here.⁴ That a purifying measure was required from anyone entering a sanctuary is clear from Hippocrates' statement (*De morbo sacro* VI 364 Littré):⁵

... αὐτοὶ τε ὅρους τοῖσι θεοῖσι τῶν ἱερῶν καὶ τῶν τεμενέων ἀποδεικνύμενοι, ὥς ἂν μηδεὶς ὑπερβαίνειῃ ἢν μὴ ἀγενεῖ, εἰσιόντες τε ἡμεῖς περιρραινόμεθα οὐχ ὥς μαινόμενοι, ἀλλ' εἴ τι καὶ πρότερον ἔχομεν μύσος, τοῦτο ἀφαγνισόμενοι.

... we ourselves both affix boundaries to the sanctuaries and the sacred precincts of the gods in order that no one may cross them unless he is pure and, upon entering, sprinkle ourselves with water not as if defiling ourselves but as ridding ourselves from any pre-existing pollution we may have.

This simple action is not commonly prescribed specifically in comparable documents⁶ and is likely to have been taken for granted. Otherwise, the documents may be quite specific, enumerating particular types of pollution and measures to be taken before entering. As is quite common, the source of pollution is followed here by the number of days needed for purification, expressed by the cardinal or the ordinal.⁷

⁴ See Part I p. 15. For a study with bibliographical references to these laws as a group see Parker 1983, 352–356 (for the code from Cyrene, *LSS* 115, (above Part I pp. 77–79) see *ibid.* 334–351); cf. Chaniotis 1997, esp. 145–148.

⁵ Rudhardt 1992, 172.

⁶ For exceptions see below commentary on lines 12–13. For the *perirrhantēria* as marking the sacred area of a sanctuary cf. *SEG* LXVIII 1937 B 2 (new fragment of *LSS* 51; for the text see Part I pp. 22–24); *LSS* 91.2; Lucian *Sacr.* 13; see also Cole 1988, 162.

⁷ This does not seem to affect the sense beyond distinguishing between women and men (the masculine adj. is used for both; cf. Te Riele 1978, 329, 330). Cf., however, Connolly, *New Docs.* IV, 110–111.

Except in the cases of bloodshed (rarely mentioned and doubtful here) and death (very common though not mentioned in the surviving part of this inscription), the pollution is on the whole contracted through bodily functions.⁸ It is either primary, i.e. contracted through one's own body or secondary, i.e. contracted through the body of another person, more specifically (excluding contact with a corpse),⁹ the body of a woman, as in the case of childbirth and abortion/miscarriage.¹⁰ Pollution being taken as a given, these documents aim at avoiding sacrilege by taking measures to prevent the pollution from reaching the sanctuary. Sprinkling upon entry aside, the lapse of time is mostly enough to remove the pollution; in certain cases a simple additional remedy (namely a wash) may be prescribed.

Date. Te Riele's reasonable date, ca. 200 B.C., is based upon letter forms and upon the dialect, Doric koine rather than Arcadian.

Lines 1–3

Θεός and τύχα/η appear together as a heading in a number of Arcadian official documents.¹¹ Their appearance here may suggest that this document is also official. Provided that the date is correct, it may indeed be, as Te Riele has pointed out, the earliest known evidence for an organized cult of the Egyptian gods in this area.¹² The emphasis on divine interest in the inscription is noteworthy. Ascribing the ownership of the stele listing regulations for entry into the sanctuary to the gods seems somewhat similar to presenting the prohibition in no. 4 above as a divine pronouncement.¹³

Line 2

Ἱερὸν ἄγιον is, to the best of my knowledge, not attested in documents of this kind. For the meaning 'a sanctuary sacred to' cf. Herodotus 2.41 and 44.¹⁴

⁸ Cf. Chaniotis 1997, 147.

⁹ Not represented in the surviving part of the present inscription.

¹⁰ Discussed by Cole 1992, 109–110.

¹¹ Cf. *IG* V 2, 1, 11, 391–393, 396, 429. Θεός· τύχα/η αγαθά/ή appears as the heading in *IG* V 2, 395; *SEG* XI 1051, XXV 447, XXXVII 340. Cf. Sfameni Gasparro 1997, 83–84.

¹² Te Riele 1978, 329–330. On the cult of the Egyptian gods in Arcadia see Jost 1985, 542–544.

¹³ Cf. in this respect no. 25 below.

¹⁴ LSJ s.v. ἄγιος I 1; for further discussion see Connolly, *New Docs.* IV, 111–112.

Line 6

*Childbirth.*¹⁵ Pollution is contracted by contact with a woman giving birth (λεχώ, οὔς) or from the function itself which pollutes the woman (λέχος, οὐς).¹⁶ Cf. *LSCG* 124.5–8;¹⁷ 171.16¹⁸ (10 days); *LSS* 54.5 (7 days);¹⁹ 91.15 (3 days after contact with childbirth; 21 days for the woman); 119.6 (?; 14 days if the child was exposed;²⁰ cf. 11–12(?));²¹ *LSAM* 12.7 (2 days plus a wash);²² 14.2 (the text is mutilated); below 8.3. Cf. also *LSCG* 154 A 24;²³ *LSS* 115 A 16–20 (3 days for a man present in a house with a woman in childbirth), cf. B 15–23.²⁴

Pollution may be contracted not only from human birth. *LSAM* 51.6–9 mentions a dog: ([ἀ]πὸ ...) γυναικὸς [λ]ε|[χου]ς καὶ κυνὸς | [τε]το[κυ]ίας τ[ρ]ι[τα]ίου[ς] λουσα | [μ]ένους κτλ.²⁵

Lines 6–7

*Abortion (or Miscarriage).*²⁶ Cf. *IG* II² 1365.22 (40 days for the woman); *LSCG* 55.7 (40 days);²⁷ 139.12 (40 days); 171.17 (?; 10 days); *LSS* 54.6 (40 days);²⁸ 119.4 (miscarriage(?)), 5 (abortion), 10 (abortion; 40 days);²⁹ *LSAM* 84.5 (abortion; 40 days);³⁰ cf. *LSCG* 154 A 24; *LSS* 115 B 24–

¹⁵ Cf. Parker 1983, esp. 48–55, 59–60, 63–64; also Cole 1992, 109–110.

¹⁶ I follow here Te Riele 329; Connolly, *New Docs.* IV, 110; Parker 1983, 352–353.

¹⁷ A difficult passage; see Ziehen's note ad loc. (*LGS* II pp. 305–306). For possible interpretations see Parker 1983, 354–355.

¹⁸ Quoted in Part I p. 35.

¹⁹ The number of days is expressed by a masculine adjective.

²⁰ 40 days are required after exposure in *LSAM* 84.3–4.

²¹ The state of the text does not allow any certainty. It may well be that the reference here is only to abortion and miscarriage, rather than to childbirth. Cf. note on lines 6–7 below.

²² The number of days is expressed by a masculine adjective.

²³ On this document cf. Part I pp. 42, 77.

²⁴ The cathartic code from Cyrene; cf. Parker 1983, 336, 345–346.

²⁵ (From ...) a woman giving birth and a dog giving birth on the third day, having washed oneself etc. (I am grateful to L.T. Brown). On childbirth as well as contact with a corpse and bloodshed as sources for pollution see also Euripides *IT* 380–384; Theophrastus *Char.* 16.9 (the Superstitious); Porphyry *Abst.* 4.16.6; cf. Diogen. Laert. 8.33 (= Kern *Orph. frag.* Test. 214).

²⁶ Cf. Parker 1983, 354–356; also Cole 1992, 110.

²⁷ For the woman; by analogy to *IG* II² 1365 which is an earlier version of the same law (cf. Part I pp. 11–12).

²⁸ The number of days is expressed by a masculine adjective.

²⁹ The text is mutilated.

³⁰ The same number of days is prescribed for exposure of an infant (lines 3–4). 14 days are prescribed in this case in *LSS* 119.17.

27;³¹ *LSAM* 20.20.³² The word διάφθεγμα is not documented elsewhere although derivatives of the same root are usually used to denote abortion or miscarriage. As in the case of childbirth, the pollution may not be limited to the women undergoing an abortion; it may be contracted through contact with her (see *LSS* 115 B 24–27). A person may contract pollution not only from a human miscarriage. A third-century A.D. inscription from Lindus mentions a miscarriage of a woman, a dog, and a donkey: [ἀ]πὸ φθορᾶς γυναικὸς ἢ κυνὸς ἢ ὄνου ἡμε. μ' (40 days).³³

Lines 8–9

*Menstruation.*³⁴ There is no doubt that menstruation is meant by τὰ φυσικά, as Te Riele noted (1978, 329–330), although it may be elsewhere referred to as τὰ καταμήνια or τὰ γυναικεῖα. Seven days³⁵ are a common requirement and appear also in *LSS* 119.13 (καταμήνια) and *IG* II² 1365.20 and, in a more elaborate form, in the parallel *LSCG* 55.5 (γυναικεῖα) which, like *LSS* 119.13, also requires a wash. Nine days are prescribed in *LSS* 54.7–8 (γυναικεῖα).³⁶

Lines 9–10

Bloodshed(?). I doubt very much that φόνου can indeed be read here.³⁷ If it can, it is likely, as the Roberts have asserted (BE 1979 no. 196), to refer not to murder but rather to killing of an animal or hunting.³⁸

³¹ Cf. above n. 24.

³² For this document cf. Part I p. 89.

³³ *LSS* 91.11. Sokolowski (comm. ad loc.) seems to be wrong in understanding φθορά as 'séduction.' See Ziehen's note (*LGS* II p. 151) on *LSCG* 55.7, Parker 1983, 355, Cf. S. Wide, 'ΑΩΡΟΙ ΒΙΑΙΟΘΑΝΑΤΟΙ,' *ARW* 12, 1909, 224–233 esp. 226–227; Soranus 1.56 (A 18.75); Galen 17 (1) 800 (lines 4 and 5). Sokolowski himself understood φθορείων in *LSCG* 139.12 and διαφθορᾶς in *LSS* 54.6 as an abortion. Cf. also *LSAM* 51.7 mentioned above note on line 6.

³⁴ Cf. Parker 1983, 100–103, 153–154; also Cole 1992, 111.

³⁵ Responding, perhaps, to the seven days of menstruation viewed as a purification process; cf. Philo *Legum Allegoriae* 1.13; καὶ γυναιξὶ δὲ αἱ καταμήνιοι καθάρσεις ἅραι ἑβδομάδος παρατείνουσιν (and the monthly cleansing of women extends to seven days).

³⁶ Parker (1983, 101–102) notes that this requirement appears only late and in non-Greek cults; cf. however, Cole 1992, 111. *LSS* 54 (Delos; Syrian divinity) is dated to the late second century B.C.; *LSS* 119 (Ptolemais in Egypt) to the first century B.C.; *IG* II² 1365/*LSCG* 55 (Attica; Men) to the second century A.D.

³⁷ See above epigraphical commentary and note the asyndeton which occurs again only in 15.

³⁸ *LSJ* s.v. φόνος 4: 'blood when shed, gore.'

In *IG* II² 1365.22–23, an ἀνδροφόνος (evidently a homicide) is not allowed into the area of the sanctuary. Other laws, at least in their surviving parts, are practically silent.³⁹ As Ziehen noted (*LGS* II p. 151), exclusion of homicides from sanctuaries requires little elaboration.⁴⁰ Pollution contracted from murder is far more serious than the types of pollution usually dealt with by such laws; it is not temporary, may not be discarded by ordinary means, and purification from it calls for particular measures. Cf. below commentary on 17 and 27 B.

Lines 10–12

*Goat Meat, Mutton, Other Foods.*⁴¹ Prohibitions regarding the goat are not uncommon. Prohibitions against sacrificing it appear mostly in cults of oriental divinities; see Part I pp. 57–58; *LSS* 91.8–9 prohibits footwear or anything else made of goat skin. As for consumption of goat meat, three days are also required in *LSCG* 139.10 and probably in *I.Perg* III 161 A 13.⁴² The sheep (along with the pig) is forbidden in *LSCG* 114 A 2. A number of Greek sources talk about exclusion of sheep in Egyptian cults.⁴³

A general stipulation regarding food seems unparalleled. It is possible that βρωμα refers only to meat.⁴⁴ For specific prohibitions see *IG* II² 1365.10–11 (garlic; pork; entrance on the same day following a wash from the head down is added in *LSCG* 55.3); 139.9 (lentil dish (φακή); 3 days), 11 (cheese; 1 day);⁴⁵ *LSS* 54.2–3 (a fish (ὀψάριον); 3 days) 3–4 (pork; a wash); 108.2–3;⁴⁶ *I.Perg* III 161 A 13 (goat meat and cheese); 3 days(?)). Cf. also the regulations pertaining to the cult of Dionysus Bromius, *LSAM* 84.12–15.

³⁹ Φονέας in *LSCG* 124.10 (cf. Chaniotis 1997, 155) is wholly restored.

⁴⁰ Cf. below commentary on 27 B 10.

⁴¹ Cf. Parker 1983, 357–365.

⁴² Quoted in Part I pp. 61–63.

⁴³ (Following Te Riele 1978, 330): Herodotus 2.42: ὅσοι μὲν δὴ Διὸς Θηβαίεος ἰδρυνται ἰδρὸν ἢ νομοῦ τοῦ Θηβαίου εἰσὶ, οὗτοι μὲν νῦν πάντες οἷον ἀπεχόμενοι αἵγας θύουσι κτλ. (All those who have a sanctuary of the Theban Zeus or live in the nome of Thebes abstain from sheep and sacrifice goats). Sextus Empiricus *Pyrr.* 3.220: πρόβατον Ἰσιδι θύειν ἄθεσμον (it is unlawful to sacrifice a sheep to Isis). Cf. *ibid.* 3.223; Plutarch *De Is. et Os.* 4 (352 D); Strabo 17.1.40 (812).

⁴⁴ *LSJ* s.v.

⁴⁵ In addition to goat meat (line 10).

⁴⁶ See Part I p. 17.

Lines 12–13

*Washing Oneself.*⁴⁷ A wash *κατακέφαλα* or *κατὰ κεφαλῆς*, i.e. from the head down,⁴⁸ is required in *IG* Π² 1365.24; *LSCG* 55.4, 5–6; cf. *LSS* 65.8. Lustral sprinkling (*περιορραίνεσθαι*)⁴⁹ is mentioned in *LSAM* 12.8. In *LSCG* 139.15–17 it is to be preceded by anointment with olive oil. Other laws use *λούεσθαι* without specific details. See *LSCG* 124.4, 9; *LSAM* 12.6; 14.3; 18.12; 51.9–10, 11–12; cf. *LSS* 115 A 12. A shower is mostly required for purification after sexual intercourse (cf. below). It is interesting that here (as in *LSS* 54.3–4; cf. *LSCG* 55.3) it is mentioned after eating. As Ziehen has noted (*LGS* II p. 151) about the shower ‘from the head down,’ the meaning of washing oneself lies beyond the mere act of cleaning; it is a ritual which obviously has a solemn cathartic significance.⁵⁰

Lines 13–15

Sexual intercourse.⁵¹ In contrast to the general reference here and elsewhere,⁵² some laws may further qualify their requirements. *LSAM* 12.4–6 distinguishes between intercourse with one’s own spouse and with a spouse of another;⁵³ *LSAM* 29.5–7 mentions a wife vs. a *hetaira*;⁵⁴

⁴⁷ Cf. Parker 1983, 19–20.

⁴⁸ The expression goes back to Homer. An interesting example is *Il.* 18.24 where the grieving Achilles defiles himself by pouring dust on his body *κατὰ κεφαλῆς*. Cf. Parker 1983, 68.

⁴⁹ Cf. above general remarks.

⁵⁰ Cf. Theophrastus *Char.* 16.12–13 (14–15 Diels’ Oxford text) (the Superstitious): *καὶ τῶν περιορραينوμένων ἐπὶ θαλάττης ἐπιμελῶς δόξειεν ἂν εἶναι. κἂν ποτε ἐπίδῃ σχοροδόφῳ ἐστεμμένον τῶν ἐπὶ ταῖς τριόδοις ἀπελθὼν κατὰ κεφαλῆς λούσασθαι καὶ ἱερείας καλέσας σκίλλῃ ἢ σκύλακι κελεῦσαι αὐτὸν περικαθᾶραι* (He would seem to be one of those who sprinkle themselves diligently on the sea shore, and if ever he sees one of the garlic-wreathed offerings on crossroads, he goes away to wash himself from the head down, and, having summoned a priestess, he orders her to purify him all over with a squill or a puppy). Cf. *ibid.* 16.2. Cf. Porphyry *De philos. ex orac. haur.* F. 314.36–37 Smith (p. 362; p. 116 Wolff).

⁵¹ Cf. Parker 1983, esp. 91–92, 94; Cole 1992, 107–109. On sexual purity see also M.L. West, *Hesiod, Works and Days*, Oxford, 1978, 336–337.

⁵² See also *LSCG* 55.4; *IG* Π² 1565. 23–25 (same day; wash from the head down); *LSCG* 95.5; 124.9 (same day; wash); 171.17 (3 days); *LSS* 54.4 (3 days); 59.16; 108.1; 119.8–9 (2 days); *I.Perg* III 161. A 13; cf. *LSCG* 151 A 42; *LSS* 31.6. For sexual intercourse in a sanctuary see *LGS* II 61 (Buck, *GD* 64); cf. *IG* Π² 1035.10–11.

⁵³ ἀπὸ ἰδίας γυναι]χός καὶ ἰδίου ἀνδρός κτλ. (same day/second day plus a wash).

⁵⁴ (2 days/3 days). On a *hetaira* cf. *LSS* 91.18 (30 days); requirement from a *hetaira*: *LSAM* 18.13–14.

ἀπὸ συνουσίας νομίμου⁵⁵ is specified in the Lindian second-century A.D. *LSCG* 139.14;⁵⁶ in the third-century A.D. *LSS* 91.19, also from Lindus, we encounter the sinister ἀπὸ τῶν παρανόμων οὐδέποτε καθαρός.⁵⁷ The Cyrene code (*LSS* 115 A 10–12) distinguishes between sexual intercourse at night or during the day.⁵⁸ In most cases a wash is required⁵⁹ and entrance to a sanctuary is frequently allowed on the same day.⁶⁰

Line 16

It seems that the lost word starting with ΠΑΘΙΝ ought to be related to πάθος/πάσχω. Nevertheless, no solution seems possible to me without replacing some of the letters visible on the stone in this line.

Line 17

Condition or conditions under which one is not allowed into the sanctuary might have been dealt with here; see e.g. *LSCG* 124.10–22. For the use of εἰσπορεύεσθαι in laws of this kind see Lupu 2001, 123–124; cf. commentary on 4.11 above.

⁵⁵ This was taken to be a distinction between heterosexual and other types of intercourse. See Ziehen's com. ad loc. *LGS* II p. 365.

⁵⁶ Same day; lustral sprinkling and first anointment with olive oil.

⁵⁷ From that which is unlawful, never pure.

⁵⁸ See Parker 1983, 335–336.

⁵⁹ Cf. Herodotus 2.64.

⁶⁰ For sexual conduct cf. also *LSAM* 20.25–28, 35–41.

SEG XXXVI 376

ARCADIA. LYCOSURA. FRAGMENTARY SANCTUARY
REGULATIONS. CA. SECOND CENTURY B.C.

(Figures 18–19)

A bottom left corner of a limestone stele, found in the early 1970s, built into the chapel of Hagios Elias (Άγιος-Ελλάς), situated on a hilltop, ca. 200 m. east of the archaeological site of Lycosura.¹ The stone is built into a window frame on the south side of the chapel. It is cut on the right and somewhat unevenly on top; the left side and probably the bottom are intact. The text covers less than one half of the preserved stele. The inscribed face is fairly well preserved but a fresh coat of stucco applied just before my visit in August 2001 made letters at the edges difficult to read and concealed the left side.

H. 0.40, W. 0.42, Th. 0.14. L.H. 0.015–0.02. Interlinear space ca. 0.01

Ed. Matthaiou and Pikoulas 1986 (= SEG XXXVI 376; Loucas and Loucas 1994).

Cf. L. Dubois BE 1988 no. 627; SEG XLVII 435.²

Photograph: Matthaiou and Pikoulas 1986, pls. 10 and 12 (good).

ca. saec. II a.

 Q[----- Δεσπ]
 2 οἶναι ἰδίοι μὲν δέκα ἄμ[έρας] ---- γυναικί]
 δὲ λεχοῖ ἄποθι ἔμεν ΑΝ[-----]
 4 δέκα ἡμέρας· ἄλλοτρίοι δὲ[----- πέν]-
 τε ἡμέρας· τὰ δὲ λοιπὰ ΕΥ[-----]
 6 θύην καθὼς ἂν ὁ ἱερεὺς [ἐῖπηι (*vel sim.*) - - -]

vacat 0.225

Restorations. Suppl. Matthaiou et Pikoulas.

¹ For a photograph of the chapel before the restoration during which the inscription was discovered see Jost 1985, pl. 42 fig. 2.

² On Loucas and Loucas 1994.

Epigraphical Commentary. I have seen the stone. The letters are quite thick but not very deeply cut. Alphas with both straight and broken crossbars appear; some omicrons have a middle dot; no serifs. In lines 2 and 4 Dubois (BE 1988 no. 627) read $\omega\iota$ for $\omicron\iota$ in the photograph. The omicrons are, however, clear on the stone.

Commentary

This is the second sacred law coming from the sanctuary of Despoina in Lycosura, the first being the better, though still imperfectly preserved, *LSCG* 68.³ The indications of numbers of days (lines 2, 4, 5) and the reference to childbirth (line 3) suggest that the present document belongs to the same class as no. 7 above. In its present state the text defies translation. Only line 6 makes any coherent sense: '[- -] (shall) sacrifice according to what the priest (says, prescribes, vel sim.). Although it seems clear, as the first editors realized,⁴ that the fragment deals with cathartic requirements, the details remain conjectural.⁵ For $\dot{\iota}\delta\omicron\iota$ vs. $\alpha\lambda\lambda\omicron\sigma\tau\epsilon\acute{\iota}\omicron\iota$ (lines 2, 4) cf. *LSCG* 124.4; *LSS* 119.3;⁶ *LSAM* 12.4–6.⁷

Language. The dialect is on the whole Arcadian, but the Doric infinitive $\xi\mu\epsilon\nu$ (i.e. $\xi\mu\epsilon\nu$) is found alongside the Arcadian infinitive $\theta\acute{\upsilon}\eta\nu$. Dubois (BE 1988 no. 627) postulated, accordingly, that the letter cutter was Dorian.⁸ The adverb $\acute{\alpha}\pi\omicron\theta\iota$ (line 3; 'far away', 'apart')⁹ is altogether new. Matthaiou and Pikoulas (1986, 76) suggested that $\gamma\upsilon\nu\alpha\iota\kappa\iota$ $\delta\grave{\epsilon}$ $\lambda\epsilon\chi\omicron\iota$ $\acute{\alpha}\pi\omicron\theta\iota$ = $\acute{\alpha}\pi\omicron$ $\gamma\upsilon\nu\alpha\iota\kappa\omicron\varsigma$ $\lambda\epsilon\chi\omicron\upsilon\varsigma$.¹⁰ It would therefore have the force of a postpositive rather than that of an adverb. Dubois pointed out that $\acute{\alpha}\pi\omicron\theta\iota$ may equally be taken with $\xi\mu\epsilon\nu$ which would thus be an imperative infinitive. The restoration $[\Delta\epsilon\sigma\pi\iota]\omicron\iota\nu\alpha$ in lines 1–2 is almost

³ See further immediately below.

⁴ Matthaiou and Pikoulas 1986, 76–77.

⁵ For cathartic requirements see above no. 7.

⁶ Referring to pollution contacted through contact with a corpse, the dead being a family member vs. someone else. Cf. *LSAM* 18.7–9; 84.6–9.

⁷ Distinguishing between sexual intercourse with one's own/not one's own spouse as a source for pollution.

⁸ $\xi\mu\epsilon\nu$ appears in an inscription from Tegea (*IG* V 2, 159 (= Buck, *GD* no. 70) 4, 6), but the dialect of that inscription is not Arcadian. See Hiller von Gärtringen and Buck's commentaries ad loc. On the Arcadian infinitive see Buck, *GD* 163; L. Dubois, *Recherches sur le dialecte arcadien*, Louvain-la-Neuve, 1986, I 111 (p. 175).

⁹ *LSJ suppl.* s.v.

¹⁰ *LSAM* 51.5–8. On $\acute{\alpha}\pi\omicron$ with the dative see Buck, *GD* 136.1. For childbirth as a source of pollution see above commentary on 7.6.

inevitable not only because of the findspot, but also because other words in -ου-α make much less sense here.

Date. Matthaïou and Pikoulas dated the fragment to the second century B.C. on the basis of letter forms, which are somewhat rustic looking. If so, it postdates, as they suggest, the other sacred law from Lycosura, the neatly and elegantly inscribed *LSCG* 68, commonly dated to the third century B.C.¹¹ This inscription opens with regulations for entry into the sanctuary. The same can be assumed for the present fragment but, in so far as this can be judged, the two documents might have been somewhat different. Whereas what survives here deals with cathartic requirements, *LSCG* 68 lists various restrictions with respect to clothing, jewelry, and hair style, also prohibiting pregnant and nursing women from being initiated. It ends presently with sacrificial regulations;¹² concern with sacrifice is also evident at the end of the present fragment though the details of the older inscription have been left out. The documents seem therefore somewhat complementary.

Loucas and Loucas 1994 assume that the publication of the two documents in relatively close succession reflects a wish to reassert the sanctuary's rules in face of a growing influx of worshippers and/or to put them on a par with the rules of contemporary great sanctuaries.

The Cult

'The Arcadians worship Despoina (the Mistress) more than any other god, saying that she is a daughter of Poseidon and Demeter.' Thus says Pausanias,¹³ adding that he dares not reveal her real name to the uninitiated.¹⁴ In the preceding paragraphs he had described meticulously the sanctuary of Despoina at Lycosura with its imposing cult statue group. This, a work of the Messenian sculptor Damophon,¹⁵ represented Despoina, her mother, Demeter, her stepfather, the titan Anytus,

¹¹ Matthaïou and Pikoulas 1986, 75; E. Voutiras, 'Opfer für Despoina: Zur Kultsatzung des Heiligtums von Lykosura *IG* V 2, 415,' *Chiron* 29, 1999, 233–246 at 133–134 (the present fragment is mentioned in 134 n. 4); cf. Loucas and Loucas 1994, 98. The date of the sanctuary is of not much help as it is itself disputed. Jost 1985 advocates late fourth/early third century B.C.; see esp. 174–175.

¹² See Voutiras op. cit.

¹³ 8.37.8 ταύτην μάλιστα θεῶν σέβουσιν οἱ Ἀρκάδες τὴν Δέσποιναν, θυγατέρα δὲ αὐτὴν Ποσειδῶνός φασιν εἶναι καὶ Δήμητρος.

¹⁴ 8.37.9 τῆς δὲ Δεσποίνης τὸ ὄνομα ἔδεια ἐξ τοῦ ἀτελέστου γραφεῖν.

¹⁵ On Damophon see A.F. Stewart, *Greek Sculpture: An Exploration*, New Haven, 1990, 303–304; cf. *SEG* XLI 332, a decree in his honor by the people of Lycosura.

and Artemis, Demeter's daughter according to a local Arcadian version.¹⁶ Significant pieces of this monument were discovered and are on display at the National Archaeological Museum in Athens and at the museum in Lycosura. Among these are the heads of Artemis, Demeter, and Anytus, as well as a remarkable fragment of marble drapery, belonging to the robe of Despoina, with reliefs depicting, inter alia, animals, or rather humans masked as animals and wearing long dresses, some of whom are playing musical instruments, and others dancing.¹⁷

Pausanias informs us that 'the Arcadians carry into the sanctuary fruits of all cultivated trees except the pomegranate'.¹⁸ As for the method of sacrifice practiced in the *megaron* where the mysteries were celebrated, he says that each of the Arcadians sacrifices whatever he owns, but instead of slashing the victim's throat, as in other sacrifices, they cut off whatever limb of the sacrificial animal each happens to grab.¹⁹ While practically nothing else may be said with certainty, it is still conceivable that the dancing scene described above and other scenes engraved on the robe of Despoina might reflect some of the activities taking place at the mysteries.²⁰

The temple in Lycosura is quite small. It is flanked on the south by a small theatral area facing a side entrance. In the adjacent large stoa of the sanctuary Pausanias saw a *πινάκιον γεγραμμένον* (inscribed tablet), containing 'things regarding the mysteries'²¹ of Despoina. Jost's argument against identifying this *πινάκιον* with *LSCG* 68—besides the exclusion of pregnant and nursing women from the mysteries, it might not be concerned specifically with the mysteries—might also apply to the present inscription.²²

¹⁶ Pausanias 8.37.4–6.

¹⁷ See Frazer's comm. ad loc. (IV 375–379); Jost 1985, 328–329 with plates 44–45; Stewart, *Greek Sculpture*, 94–96 with figs. 788–792. The cult group is also represented on a Roman imperial period coin from Megalopolis. See Jost 1985, 175 with pl. 44.

¹⁸ 8.37.7: τῶν δὲ ἡμέρων οἱ Ἀρκάδες δένδρων ἀπάντων πλὴν ῥοιάς ἐσκομίζουσιν ἐς τὸ ἱερόν.

¹⁹ 8.37.8: θύει μὲν δὴ αὐτῶν ἕκαστος ὃ τι κέκτηται τῶν ἱερῶν δὲ οὐ τὰς φάρυγγας ἀποτέμνει ὥσπερ ἐπὶ ταῖς ἄλλαις θυσίαις, κῶλον δὲ ὃ τι ἂν τύχη, τοῦτο ἕκαστος ἀπέκοψε τοῦ θύματος.

²⁰ See Jost's discussion (reference below). On dancing in mysteries cf. C. Karadima-Matsa and K. Clinton *ZPE* 138, 2002, 89 with n. 8.

²¹ τὰ ἐς τὴν τελετήν: 8.37.2.

²² Jost 1985, 329–330; Voutiras (*Chiron* 29, 1999) 247–248. Further on Lycosura and Despoina see Jost 1985, esp. 172–178, 326–337.

BOEOTIA. OROPUS. FRAGMENTARY SACRIFICIAL
REGULATIONS. FOURTH CENTURY B.C.

(Figure 20)

A small, weathered fragment of a white marble stele broken on all sides. The original rough-picked back seems to survive. ‘Discovered behind [i.e. north of] the Curio monument.’¹ The letters are not deeply cut, and the inscribed face is rather worn. The lower part of the last letter in line 7 is covered by a drop of what appears to be cement, and the left side, which may be cut rather than broken, seems covered by some rough, corroded matter. There is vacant space above the first line; it may establish it as the original first line, or, less likely, represent a space between paragraphs or different documents.

H. 0.27, W. 0.071 (top)—0.08 (bottom), Th. 0.08. L.H. 0.007–0.008, O, Θ, and Ω 0.005. Interlinear Space 0.009. Surviving uninscribed surface above the first line ca. 0.023–0.028.

Piraeus, Archaeological Museum, Inv. 408.

Ed. Petrakos *I.Oropos* 278 (= A. Chaniotis *SEG* XLVII 488). Lupu 2003, 326–334.

Cf. Petrakos *I.Oropos* p. 182; A. Chaniotis EBGR 1997 no. 296 (*Kernos* 13, 2000).

Photograph (of the squeeze): Lupu 2003, 327 fig. 3 (very good).

¹ B. Leonardos *apud* Petrakos, *I.Oropos* p. 183. For the monument see *ibid.* no. 444 and plate E no. 15.

saec. IV a. NON-ΣΤΟΙΧ.

vacat

[- - -] ας με . [- - - - - - - -]
 [- - -] τραπεζ[- - - - - - - -]
 [- - -] τὴν δεξι[άν κωλῆν - - -]
 4 [- - -] τριποδι τω[- - - - - - - -]
 [- - -] α ^{uuuu} Ε[- - - - - - - -]
 [- - -] ἐμβά]λλειν τ.(?) [- - - -]
 [- - -] ὄρνιθος ὀβ[ολόν - - - -]
 8 [- - -] ος δύο ὀβ[ολούζ/ώ - - -]
 [- - -] βοὸς δε[- - - - - - - -]
 [- - -] ὡν χρεία [- - - - - - - -]
 [- - -] μισθωμ[- - - - - - - -]
 12 [- - -] σχιζώ[ν - - - - - - - -]
 [- - -] Θ[- - - - - - - -]

Restorations. **1** [τ]ὰς με[ρίδας?] Chaniotis (*SEG* XLVII 488) || **2** [ἐπὶ δὲ τὴν] τραπεζ[αν] L. e.g. || **3** δεξι[άν] supplevit Petrakos [κωλῆν - - -] C. || **6** [ἐμβά]λλειν τ[ὸ ἀργύριον?] C. vid. adn. || **7** [- - ὄρνιθος P.; ὀβ[ολόν - - -] L. || **8** in. vid. adn.; fin. ὀβ[ολούζ/ώ - - -] L.: ὀβ[ολ- - -] Petrakos || **9** δὲ [- - -] C. || **12** P.

Epigraphical Commentary. I have seen the stone. The letters are, on the whole, nicely executed albeit with a few irregularities. They seem more crowded and at times relatively smaller in the lower part of the fragment.

- 1** What looked like the upper left and bottom tips of T seemed to me to appear on the stone. The upper left tip was closer to the preceding E than T is elsewhere, and a scratch could not be ruled out. A Σ turned up to be more or less traceable in my photograph and might possibly be read.
- 6** The last trace might be taken for a lower tip of a somewhat slanting stroke. The closest parallel is the left lower stroke of the Ω in line 10 but a scratch is likely.
- 7** β: The lower part of the letter is concealed by what looks like a drop of cement, and the right part is damaged by the break. P (so Petrakos) is possible.
- 9** Before the β there is a trace, very likely a scratch, which seems like a middle part of a vertical stroke.

Translation

(3) the right thigh—(4) tripod—(6) put [in the *thesauros*]⁽⁷⁾ for a bird an obol—(8) for a (animal) two obols—(9) for a bovine(?)—(10) of which there is a need(?)—(12) firewood —

Commentary

Petrakos dated the inscription to the fourth century B.C. He noted that it was a sacred law enumerating offerings and sacrifices to a divinity,² and referred to it in his note on the stipulation in *LSCG* 69.30–31 (*I. Oropos* 277) that allows worshippers at the Amphiareum to sacrifice whatever animal they wish, noting that this license was due to the broader policy of the sanctuary.³ In EBGR 1997 no. 296 (*Kernos* 13, 2000, 206) Chaniotis noted the concern with sacrifices and references to a table of offerings, animals, an amount of two obols, and the lease of an item (μισθωμ in line 11). In *SEG XLVII* 488 he further interpreted this reference and suggested a number of restorations (see commentary below). I have elsewhere suggested that lines 5–9, which are separated from the previous text by a *vacat*, consist of a sacrificial tariff listing fees to be paid by worshippers for the sacrifice of specific animals.⁴

Line 2

Τραπεζ is doubtless a reference to a cult table. For the [ἐπὶ (δὲ) τήν] τραπέζ[αν] see *LSCG* 28 (*SEG XLVI* 173) 3–4, 8, 10–11, 14–15, 18, 22 (where the restorations are secure).⁵ On cult tables see Gill 1991.

Line 3

Δεξι[άν] evidently refers to a part of a victim, probably to a κωλή (thigh) as Chaniotis realized (*SEG XLVII* 488). This κωλή is likely a priestly

² *I. Oropos* p. 183.

³ *I. Oropos* p. 182.

⁴ Lupu 2003. As for the occasion, pre-incubation sacrifice is not inevitable. The tariff would give the unparalleled stipulation in *LSCG* 69.30–31 that allowed each person to sacrifice whatever he wished a more definite form (the closest parallel to *LSCG* 69.30–31, *LSS* 67.3–4, is wholly restored and somewhat unwarranted in my mind; even if it is correct, it is to be explained by a departure from the rule(s) listed in lines 1–2). From Pausanias' description of the sanctuary and cult of Amphiaraus at Oropus (1.34.5), a ram on whose skin incubants would sleep seems mandatory. But, as has been noted (see A.B. Petropoulou 'Pausanias 1.34.5: Incubation on a Ram Skin,' in G. Argoud and P. Roesch, (eds.), *La Béotie antique. Lyon—Saint-Étienne 16–20 Mai 1983* (Colloques internationaux du CNRS), Paris, 1985, 169–177, at 175–176; van Straten 1995, 73–74), the incubant in the Archinos relief is lying on a piece of cloth. There is therefore reason to believe that pre-incubation ram sacrifice was the norm at the Amphiareum but not necessarily the rule while *LSCG* 69 was in effect. The rule might have allowed more choice, at least in the fourth century B.C.

⁵ For some representative cases see *LSCG* 90.5 (= *I. Kallatis* 47.3); 163.17; *LSAM* 24 A 15–20. Chaniotis (*SEG XLVII* 488) noted that forms of τραπέζωμα and τραπέζωω were also possible here. The second possibility is better attested in sacred laws.

prerogative: it is particularly common as such, and, should right legs be distinguished from left legs, they usually go to the priest.⁶

Line 4

The possible tripod could be a three-legged stand for a cauldron used to cook the meat of the victims, as is iconographically documented.⁷

Lines 5–9

This is evidently a sacrificial tariff. The general sense of the original could have been approximately ε[ις δὲ τὸν θησαυρὸν ἐμβά]λλειν τ[οὺς θύοντας (lacuna?) ὄρ]νιθος ὀβ[ολόν, (lacuna)][- -]ος δύο ὀβ[ολούς, (lacuna)] βοὸς δε[- -].⁸

Line 6

Chaniotis' ἐμβά]λλειν, referring to money put in the *thesauros* (treasury/offertory box),⁹ is doubtless correct. For the Amphiareum's *thesauros* see *LSCG* 69.13, 23, 40; *LSS* 35.4; *I.Oropos* 324.33–39 (*LSCG* 70)¹⁰ and 290.16–25.

⁶ See Puttkammer 1912, 23–25; for the right thigh see also Jameson, Jordan, and Kotanski 1993, 38. In *LSCG* 55.9–10 (cf. Part I pp. 11–12) the right leg might reach the founder of the sanctuary by way of the cult table. Left legs may go to divinities (though they might have to settle for the bones alone) as might a left half of the head (ἡμίχραυρα: *LSCG* 28.4, 9, [11], [15], 19, [23]; 29.8; above 3.16, 17; cf. also Amipsias, *Connus*, fr. 7 *PCG*: above commentary on 3.5), which is a less likely possibility here. For priestly prerogatives see part I pp. 42–43; above commentary on 3.5; below commentary on 20.7.

⁷ See Lupu 2003, 328–329. Tripods were dedicated at Oropus at the sanctuary of the nymph Halia (B.C. Petrakos, *Ὁ Ὀρωπὸς καὶ τὸ ἱερόν τοῦ Ἀμφιαρέου*, Athens 1968, 54–58; for inscribed bases (some are now at the Amphiareum) see *I.Oropos* nos. 511–516). The sanctuary was located in the town (Petrakos *ibid.* 55–56; *I.Oropos* pp. 401–402).

⁸ Those who offer sacrifice shall put in the *thesauros* [- -] an obol for a bird [- -] two obols for a [- -] for a bovine [- -]. For sacrificial tariffs see Part I pp. 59–60.

⁹ For a study of which see G. Kaminski, 'Thesauros: Untersuchungen zum antiken Opferstock,' *JdI* 106, 1991, 63–181; cf. K. Tsakos, 'Θησαυρός Αφροδίτης Ουρανίας: η επιγραφή,' *Horos* 8–9, 1990–1991, 17–28; K.N. Kazamiakis, 'Θησαυρός Αφροδίτης Ουρανίας: η κατασκευή,' *ibid.* 29–44 (the inscription on this *thesauros* is *SEG* XLI 182); K. Tsakos, 'Exploitation of Religious Sentiment,' in D. Vasilikou and M. Lykian-dropoulou, *Coinage and Religion: The Ancient World, the Byzantine World: Proceedings of a One-Day Colloquium*, Athens, 1997, 48–59 (I do not accept the author's (p. 56 n. 27) classification of *I.Beroia* 16 as a sacred law); D. Knoepfler, 'Le tronc à offrandes d'un néocore érétrien,' *AntK* 41, 1998, 101–115.; Parker and Obbink 2000, 436–438.

¹⁰ Discussed in part I p. 32.

Line 7

ὄρνις usually, but not exclusively refers to chickens.¹¹

Line 8

A number of animals are possible. These include a hare (i.e. δασύπους, [δασύποδος]),¹² a goat (αἴξ, [αἰγ]ός)¹³ or, should the bird not be a chicken, a chicken or rooster (ἀλεκτρονών, [ἀλεκτρονών]ος, κἀλαῖς, [καλαῖδ]ος,¹⁴ ἀλέκτωρ, [ἀλέκτορ]ος).¹⁵ None of these possibilities seems entirely satisfactory.

Line 9

The δε would ideally distinguish the bovine from smaller animals. This, however, may require a μὲν perhaps already after [ῥο]νθος in line 7.¹⁶

Line 10

For [- - -]ων χρεῖα [- - -] cf. below 26.28–29.

¹¹ See L. Robert, 'Sur un decret d'Ilion et sur papyrus concernant des cultes royaux,' *American Studies in Papyrology* 1, 1966, 175–211 (= *Opera Minora Selecta* VII, 599–635) at 196 with note 127. Cf. LSJ s.v. ὄρνις III. For bird sacrifice in the ancient Near East cf. below Appendix A lines 11–12 with Delcor 1990, 89–92.

¹² See *LSCG* 125.

¹³ A common victim but perhaps too large if it is to follow the bird directly.

¹⁴ For the accent see *LSJ* s.v. Identification as a chicken may not be entirely secure.

¹⁵ *LSS* 108.12; cf. Aristophanes, *Amphiaraios*, fr. 17 (*PCG*). Chickens are more characteristic of private than of public sacrifice. In public sacrifice they are commonly offered together with other victims: The rooster (ἀλεκτ[ρονόνα]) in *LSAM* 67 B 3 is offered alongside a number of other, larger victims; the chickens/roosters (κἀλαῖς) in *LSCG* 60.5–6, 23 are offered in connection with cattle sacrifice; in *LSCG* 172.4 κἀλαῖδια are offered together with a goat. *LSCG* 51 (cf. Part I p. 65) calls for three chickens/roosters; the first (ἀλεκτρονών, line 5) seems to be wholly burnt; the others (ἀλέκτορες line 27) are offered together.

¹⁶ Δέ[κα] is possible but unlikely if it refers to a sum of money: the sum of ten obols is not a fraction of a drachma (six obols per drachma); the sum of ten drachmas is surely too high.

Line 11

Μίσθωμ may stand for both nominal (i.e. from μίσθωμα) and verbal forms (perfect middle/passive of μισθόω). Leasing of sacred property¹⁷ or contracting services essential for the performance of cult¹⁸ are possible *inter alia*.¹⁹

Line 12

Σχιζαί: firewood; ξύλα and φρύγανα are common; for attestations see commentary on 3.21–22 above. As Chaniotis noted, this is evidently a reference to the provision of wood for sacrifice.

¹⁷ Perhaps including, by analogy to no. 18 below, leasing of shops such as those mentioned in *I.Oropos* 290.18.

¹⁸ If μίσθωμα is used in the meaning ‘contract price,’ as in the regulations for the Lesser Panathenaia, *LSCG* 33 B 28.

¹⁹ A lease of a priesthood (so Chaniotis, *SEG* XLVII 488, citing *LSS* 47) seems unlikely to me considering the date and the location. See on this Part I pp. 48–49.

I.Oropos 279; *SEG* XLVII 497

BOEOTIA. OROPUS. FRAGMENTARY SACRIFICIAL
REGULATIONS. ROMAN IMPERIAL PERIOD

An unfluted marble *kioniskos*. The inscribed part is smoothed. The stone was found in 1957 in ancient Oropus where it was seen and copied by I. Papadimitriou. B.C. Petrakos could not locate it.

H. 1.00, Diameter 0.26. L.H. 0.02–0.025.

Publications: Petrakos, *I.Oropos* 279 (= *SEG* XLVII 497).

Cf. A. Chaniotis, *EBGR* 1997 no. 296 (*Kernos* 13, 2000).

aet. imp.
 ΠΙΑΕ[- - - - - αὐτο]-
 κρᾶτορος [- - - - -]
 ἰεράζειν [- - - τοῦ ἐνιαυ]-
 4 τοῦ [- - - - -]
 ΓΕΥΙ[- - - - -]
 ρίου Ι[- - - - -]
 καὶ ἄ[γειν εἰς τὴν θυσίαν]
 8 βοῦν [- - - - -]
 ΩΝ[- - - - -]
 ΠΙΟΝ[- - - - - ἰ(?)]-
 σχίον Ι[- - - - -]
 12 ΠΙΟΝ[- - - - -]
 εὐσεβ[- - - - -]
 ΚΗΣ[- - - - -]
 Ὀροπι[- - - - -]
 16 νους ὕ[- - - - -]
 ἀνέθηξε.

Restorations. Suppl. Petrakos dubitanter || **10** L. (cf. supra 3.5, 21) || **11–12** [πλεν]|ρίον?
 idem (cf. infra 21.8) || **13–14** fortasse Ὀροπι[ους] vel Ὀροπι[ων] P.

Epigraphical Commentary. The epigraphical comments are derived from Petrakos' edition. In the first three lines the alpha has a broken crossbar.

Commentary

Very little can be said about this inscription. It may be a private foundation (line 17),¹ perhaps for an event including a public sacrifice: if ἄ[γειν εἰς τὴν θυσίαν]|βοῦν (lines 7–8) is correct, it would imply a sacrificial procession.² A priesthood, perhaps yearly (lines 3–4) seems likewise involved; cf. the regulations for the priesthood featured in *LSCG* 103 B 16–18. Distribution of parts of the bovine (line 8) might have been discussed (lines 10–12). The reference to an emperor does not necessarily imply imperial cult; it might have been used for dating. The *eusebeia* of a particular person directed at the Oropians—an emperor cannot be ruled out—together or not with other virtues might have been involved (lines 13–15).

¹ Though the subject of ἀνέθηκε might have simply set up the stone bearing the regulations; for parallels see above 173 n. 12. For foundations see Part I pp. 81–87.

² Cf. L. Robert, *Hellenica* XI–XII Paris, 1960, 120 (Gauthier 1996, 20 n. 53).

SEG XXXII 456

BOEOTIA. HALIARTUS. DECREE ON CULT. CA.
235 B.C. OR A LITTLE LATER

(Figures 21–22)

A limestone stele found in 1966 near the acropolis of Haliartus. The stone which has moldings above and below is broken on the right; the top and the left side are smooth-picked; the back is broken unevenly. In its present condition, the stone is shaped like a quarter of a cylinder; originally it might have been shaped like a cylinder or a semi-cylinder, in which case it could have formed a part of a cylindrical monument. The inscribed face is badly weathered and worn to the point of being almost entirely illegible. The text starts 0.03 below the upper molding and ends 0.16 above the lower one. Roesch noted that faded traces of another text (or texts) appeared on the side, the only readable words being τὰν πόλιν situated on the right, a little below line 27. It is clear that these words belong to a text which had a different line spacing.

H. 0.88, W. (i.e. surviving circumference) 0.525, Th. (lower left) 0.215. L.H. ca. 0.01; smaller, suspended O, Θ, and Ω, ca. 0.007. Interlinear space ca. 0.01. Upper margin 0.03. Lower margin 0.016. Left margin 0.01.

Thebes, Archaeological Museum. Unnumbered.¹

Ed. Vatin 1968² (= SEG XXV 556); Roesch 1982, 203–255; *Teiresias* 13, 1983, E.82.71 (= SEG XXXII 456; Rigsby 1987).

Cf. Stephanis 1982; J. and L. Robert BE 1984 no. 209; Schachter 1981–1994, esp. I, 71, 116; III, 19, 20–21, 93–94, 101; SEG XXXVII 380;³ D. Knoepfler, Review of SEG XXXI, XXXII, and XXXIII, *Gnomon* 60, 1988, 222–235 at 234;⁴ Tréheux 1990, 121–122 n. 24; D. Knoepfler, ‘Sept années de recherches

¹ In July 2002 the stone was located in the courtyard of the museum in the inscription storage area between the inscription storage shed and the museum. Vassilis Aravantinos, director, the Eighth Ephoria of Prehistoric and Classical Antiquities, kindly allowed me to look for it.

² Only a partial decipherment. Completely superseded by the following.

³ On Rigsby 1987.

⁴ On Ἀγίατος vs. Ἀγιάτος; *Restorations* line 7.

sur l'épigraphie de Béotie (1985–1991),’ *Chiron* 22, 1992, 411–503 at 480–481;⁵ M. Nafissi, ‘Un decreto di Haliartos ed il culto di Athena Itonia,’ *AFLPer.* 29, 1991–1992 (*non vidī*);⁶ Rhodes 1997, 125, 514.⁷

Photograph: Vatin 1968, 619 fig. 1 (good), 621 fig. 2 (part of the squeeze; very good); Roesch 1982 pl. XV (good).⁸

ca. 235 a. vel paulo post

- Ἄρχ[ο]ντος Ἑμ]πεδιώνδα[ο].
 Ἑρμαῖος Ἐπιτέλεος ἔλεξε προβεβω-
 λευμένον εἴ]μεν αὐτῷ [πὸτ]
- 4 [τ]ὸν δᾶμον· ἐπιδεῖ ἅ πόλις Ἀκρη[φ]ιεῖω[ν] προ[ι]σ-
 γεῖας ἀποστείλασα Δαμό[φι]λον Ἀλε[ξί]αο,
 Δευξίλαον Θάλ[λ]ω, [Α]πολλώνιο[ν *nomen patris*],
 παρακαλῖ μὲν τὰν πόλιν Ἀρια[ρτίων ὅπ]ως
- 8 θουσίαν συντέλει ἐν τῷ [Α]θανᾶς Ἴτω-
 νίας κῆ Διὸς Καρα[ῖω] τεμέν[ει], ἄξι[οῖ] δὲ
 πεμπέμεν ἀπὸ πόλιος ἱππ[έα]ς [ἐν τὸν] ἀ[γῶ]ν[α]
 τὸν ἀπὸ τελέων ἐν τῷ Πτωίων ἀ[γ]ῶνι
- 12 ὅπως διακείμενα τὰ πὸτ τὼς θεὸς εὐσ[ε]β[ῶς]
 κῆ ἐν τὸν λυπὸν χρόνον δια[μ]είνει ἀκό-
 λουθα πράττωσα τῇ ἡρέσει· δε[δ]όχθη τῷ
 δάμν τὰς τε θουσίας συντελέ[μεν τὼς ἀντι]-
- 16 τουνχάνοντας ἐπὶ Δα[μο]κλ[ε]ῖος ἐνά[ρχ]ως
 [κ]ῆ ἀποδόσθη βοῦν ὅστις παρεσχέ[θ]ει π[ὸτ]
 τὼς κατόπτας· δόμεν δὲ κῆ ἀνάλ[ωμ]α [τὼς τα]-
 μίας δραχμῶων ἑκατὸν πεντεῖκο[ν]-
- 20 τα καθάπερ κῆ ἐν τὰ Μωσεῖα· τὸν δὲ ἄρ-
 [χ]οντά τ’ ἀπὸ τὰς πόλιος κῆ τὼς [τε]-
 [θ]μοφούλακας παρεῖμεν κῆ σουνπομπάν [πεμ]-
 πέμεν· διδόσθη δὲ τῷ ἀρχῦ κῆ τῆς πολεμά[ρχ]υς κῆ τῆς
- 24 τεθμοφουλάκεσσι τὰ οὐπέρπουρα
 πάντα κῆ τὰν κωλίαν· πό[ρ]ον δ’ εἴμ[εν]
 ἐν οὗτο τὸ ἄλωμα ἀπὸ τὰς ἐμφορᾶς
 τὰς ἐψαφισμένας.

vacat o.016 (vestigia incerta)

Restorations. Suppl. Roesch. || 4 [τ]ὸν Vatin || 7 Ἀ Knoepfler; Ἀ Roesch || 20–21 τὸν δὲ ἄρ[χ]ον τὰ [sc. πεμπόμενα] τ’ ἀπὸ Stephanis post Roesch ([.]ONTATAΠIO lapis) || 21–22 [τε][θ]μοφούλακας Roesch post Vatin.

⁵ See previous note.

⁶ Cited on p. 149 n. 1 in Nafissi’s article mentioned below n. 11.

⁷ I was unable to consult a work by G. Vottero referred to in *SEG* XLV 440.

⁸ Due to the condition of the stone the only legible photograph is that of the squeeze.

Epigraphical Commentary. I have seen the stone, but in its deteriorating state I could not verify all of Roesch's readings. As Roesch noted, the lettering displays a transition between an older style and that of the late third century: A with a straight, and sometimes broken crossbar; M with parallel outer strokes; Π with a short right vertical; smaller, suspended O, Θ, and Ω; Σ with both slanting and parallel outer strokes; Φ with an oval loop; both small and developed serifs appear. Syllabic division is observed and may account in part for the fact that the lines vary in length.

Translation

In the archonship of Empediondas, Hermaios son of Epiteles said that he had a *probouleuma* (to present) to the people.

(4) Whereas the city of Acraephia, having sent Damophilos son of Alexias, Deuxilaos son of Thallos, and Apollonius [son of - - -] as ambassadors, invites the city of Haliartus to celebrate the sacrifice in the precinct of Athena Itonia and Zeus Karaios, and expects it to send from the city cavalymen to the contest by teams at (or: during) the contest of the Ptoia, (12) in order that, being piously disposed with respect to things concerning the gods, (the city of Haliartus) may continue to behave in accordance with its course of action in future time as well, (15) let it be decided by the people that the magistrates who happen to be in office under Damokles should celebrate the sacrifices and that a bovine, which has been furnished (for inspection) before the comptrollers, should be provided; (18) the treasurers should assign one hundred and fifty drachmas for the expenses, in the same way as for the Mouseia; the archon and the *thesmophylakes* should be present from the city and escort the procession; all the roasted meat and the thigh should be given to the archon, the polemarchs, and the *thesmophylakes*; (25) the means for these expenses should come from the *emphora* which has been voted.

*Commentary*⁹

The interpretation of this difficult document involves two basic questions, namely: (1) Where was the sacrifice to Athena and Zeus supposed to take place? (2) Did the Acraephian ambassadors invite the Haliartans to participate in one event or two? These questions must be addressed against the background of the Ptoia.

The history of the Ptoia may be roughly summarized as follows. As we know it, the Ptoia was a musical competition in honor of the Ptoan Apollo. It was celebrated in his oracular sanctuary, the Ptoion, at modern Perdikovrysi. This sanctuary is not to be confused with the nearby sanctuary of the hero Ptoios at modern Kastraki.¹⁰ The festival was founded at an unknown date. It underwent two reorganizations: one in the 220s,¹¹ the other in ca. 120 B.C. In the first reorganization the Ptoia became Pan-Boeotian when, under the auspices of the Delphic amphictyony, the city of Acraephia formally invited Boeotian cities to share in it. A number of inscriptions document this reorganization. These include the amphictyonic decree and a related oracle¹² and a series of decrees of Boeotian cities accepting Acraephia's invitation: one from Oropus¹³ and fragments of four more from Acraephia

⁹ I append here a short list of select difficult Boeotian forms:

Line 3. αὐτῷ = Att. αὐτῷ (Buck, *GD* 30, 106.2); πότε = πρὸς (ibid. 135.6).

Lines 4–5. πριωγεῖας; Acc. pl. < πριωγεῦς i.e. Att. πρῆσβυς (ibid. 68.1, 86.3, and cf. no. 40.18).

Line 7. παρακαλῖ = παρακαλεῖ (ibid. 29).

Line 9. κή = καί (ibid. 26).

Line 11. τῷ = τῷ (ibid. 30, 106.2. Cf. αὐτῷ above).

Line 12. τὼς θεῶς = τοὺς θεοὺς (ibid. 25, 104.8 etc.).

Line 13. λυπόν = λοιπόν (ibid. 30. Cf. αὐτῷ above).

Lines 14. τῇ ἡρέου; Dat. sg. < ἡ αἵρεσις (ibid. 104.3 etc.); δεδόχθῃ = δεδόχθαι.

Line 17. ἀποδόσθῃ; see next note.

Line 23. διδόσθῃ = διδόσθαι (cf. κή above); τῷς etc. = τοῖς (ibid. 106.4 etc.).

Line 24. οὐπέρπουρα; ου = υ (ibid. 24).

¹⁰ On the two deities and their sanctuaries see Schachter 1981–1994, I, 52–126, III, 11–21; on the sites cf. also P. Roesch *PECS* 741–742.

¹¹ Considering the virtual lack of earlier evidence for the festival, it has been suggested that we are concerned here with its foundation rather than reorganization. See S. Lauffer *RE* XXIII 2, 1547–1548, s.v. Ptoion; M. Nafissi, 'Zeus Basileus di Lebadeia. La politica religiosa del *Koinon* beotico durante la guerra cleomenica,' *Clio* 77, 1995, 149–169, 156–167 with n. 27 with bibliography.

¹² *LSCG* 73 = Rigsby 1996, nos. 2–3 with pp. 59–67; *CID* IV 76.

¹³ *LSCG* 71.

which include decrees from Oropus and Haliartus,¹⁴ and Orchomenus and Lebadeia.¹⁵

Roesch attempted to show that the ambassadors presented a double invitation: the Haliartans were to join them in a sacrifice in a *temenos* of Athena on the Acropolis of Haliartus itself,¹⁶ and to send cavalrymen to a contest *at* the Ptoia and a bovine to be sacrificed there. He dated the inscription to ca. 235–230 B.C.¹⁷ This date is mainly based on letter forms and on a possible identification of the proposer of the decree, Hermaios son of Epiteles, with the Hermaios who was a federal archon ca. 235–215.¹⁸ His father might have been the Epiteles who was one of the two Boeotian *hieromnemes* at Delphi ca. 230.¹⁹ As has been said above, the decrees that document the first reorganization of the Ptoia include two which were passed by the city of Oropus. Rejecting Feyel's inference that the fragment from Acraephia is a copy of the inscription from Oropus, Roesch (1982, 237–241) postulated a two decree mechanism: one decree, designed for the Ptoion at Acraephia, should have dealt with accepting only; the other, designed for Oropus, should have dealt with specific details. Since a decree from Haliartus exists among the above mentioned decrees from Acraephia, he applied this mechanism to Haliartus, connecting the present document to the reorganization of the Ptoia.

The validity of Roesch's arguments was questioned by Stephanis (1982, 221–222), who suggested Acraephia as the site, the Ptoia as the event, and Zeus and Athena as the recipients of the sacrifice. It was further challenged by Rigsby, who maintained that one polis would not invite another to join in a sacrifice at the other's sanctuary, and suggesting that the embassy delivered one invitation: to send cavalrymen to a contest *during* the Ptoia and a bovine to be sacrificed at that event to Zeus and Athena. Not only was the Ptoia a musical contest in honor of Apollo, but the location where it was held, on the western

¹⁴ Feyel 1942, 133–147 no. I; Roesch 1982, 236–237 nos. 3–4.

¹⁵ Feyel loc. cit. no. II; Roesch loc. cit. nos. 1–2; cf. Schachter 1981–1994, I, 71. Also relevant are two boundary stones, *IG* VII 4153–4154; see Rigsby 1996, 67. For a conspectus of later inscriptions, namely catalogues of victors, see Roesch, 1982, 225–229.

¹⁶ On the *temenos* cf. Schachter 1981–1994, I, 116.

¹⁷ Roesch 1982, 207; for the date see also Roesch's 1982, 246 discussion in relation to the Mouseia (see below).

¹⁸ Mentioned in a proxeny decree from Oropus, *I.Oropos* 66 (Roesch 1982, 207 n. 10).

¹⁹ *SEG* II 260, 6.7–8 Βοιωτῶν Ἀσωνίχου, Ἐπιτέ[λεος]. On the date cf. Roesch 1982, 207 n. 11.

slopes of Mount Ptoon, is hardly suitable for cavalry races. The contest and the sacrifice should be held at a *temenos* of Athena Itonia and Zeus Karaios. A cavalry contest in honor of Athena Itonia would make more sense, since she was a military divinity and delighted in horses.²⁰ It would be a local rehearsal competition for the games of the Pamboeotia which were held at the sanctuary of Athena Itonia in Coronea. The document is to be dated somewhere between the 230s and the 200s, after the Pan-Hellenization of the Mouseia²¹ and before the Ptoia were made Pan-Boeotian. It is not to be connected to the Haliartan decree from Acraephia, and the two decree mechanism postulated by Roesch should be discarded.²²

Schachter (1981–1994, III, 20–21) accepted Rigsby's arguments regarding the location of the sacrifice. However, he too assumed two different requests. The first, which occasioned the present decree, would be to join in a sacrifice to Zeus and Athena. The second would be to send cavalrymen to a contest at the Ptoia; this should have been dealt with in another decree. The motive for the sacrifice is to be adduced from the presence of the *thesmophylakes*. In charge of legal matters, these magistrates were instrumental in settling some dispute between the two cities. The sacrifice to Zeus and Athena celebrated this settlement. Developing Roesch's hypothesis (1982, 242–243), Schachter postulated that cavalry contests in honor of the hero Ptoios were held in the sixth and fifth centuries.²³ This would still have been the case in the third century. The reorganization of the contest thus should have consisted in a transformation of the cavalry Ptoia in honor of the hero Ptoios into the Ptoia known to us, i.e. a musical contest in honor of Apollo. It would have taken place after the present document was issued.

It is true that small bronzes of horsemen and charioteers, miniature bronze wheels, and chariots were discovered, among other sixth to fifth-century B.C. votive offerings, during the excavations of the sanctuary of the hero Ptoios.²⁴ The discovery of comparable objects during the exca-

²⁰ Cf. Pindar *Parthenia* 2 (fr. 94b) 38–47 and perhaps Callimachus *Hymn.* 5.60–64.

²¹ On the date of the re-organization of the Mouseia see below.

²² Rigsby 1987, 735–737. Rigsby adds (p. 739) that a joint military success like a victory of the Boeotians and Demetrius II in the Megarid ca. 236 could have prompted the invitation. The evidence which places this Demetrius in the Megarid at this time may be inconclusive. See F.W. Walbank *CAH*² VII, I, 450.

²³ 1981–1994, III, 19, 20–21. Roesch in his turn had followed P. Guillon and M. Feyel (see next note). He postulated that this cavalry contest was in honor of either the hero Ptoios or the Ptoan Apollo. For references see loc. cit.

²⁴ Roesch 1982, 242–243; Schachter 1981–1994, III, 14. Both refer to P. Guillon, *Les*

vations of the Ptoion²⁵ suggests that an immediate connection between such objects and the deity or the sanctuary in which they have been discovered does not necessarily exist.²⁶ In and of itself, their presence at the hero sanctuary can hardly be taken as evidence for cavalry races. One should note, on the other hand, that cavalry competitions held at a festival should not necessarily be expected to take place on the grounds of the sanctuary where the festival is celebrated. The Amphiareum at Oropus does not seem suitable at all for cavalry competitions, yet the local festival featured them.²⁷ They ought to have been held somewhere in the vicinity. A similar situation is not unthinkable for the Ptoion. Accordingly, the location of the cavalry race referred to in the present document remains, in my opinion, undecided. Strictly speaking, both the hero sanctuary and the Ptoion may be possible.

Date. For the date see above pp. 231, 232; cf. 229.

Line 2–4

For the formula [ὁ δαῖνα] ἔλεξε προβεβουλευμένον εἶμεν αὐτῷ πὸτ τὸν δάμουν see Buck, *GD* commentary on no. 43.10 (p. 253); Tréheux 1990; Rhodes 1997, 124 who translates: ‘that it should have been made a *probouleuma* for him (sc. the proposer) to the people.’

Lines 8, 15

As Roesch noted, the context implies that the stock phrase *θυσίαν συντελεῖν*²⁸ is used in the present case to the effect of ‘celebrate the sacrifice with/join in the sacrifice.’²⁹ The singular here and the plural

trépieds du Ptoion, Paris, 1943, II, 152 n. 6 (no photographs) with M. Feyel’s comments in his review of that work in *REG* 56, 1943, 363–364, and to G. Daux *BCH* 88, 1964, 856 with p. 861 fig. 15.

²⁵ J. Ducat, *Les kouroi du Ptoion: le sanctuaire d’Apollon Ptoieus à l’époque archaïque*, Paris, 1971, no. 39 (p. 59) pl. XII; no. 51a (p. 91) pl. XXI; no. 191d (p. 327) pl. CVI; no. 317 (p. 434) pl. CLV. Cf. Roesch 1982, 242 n. 169.

²⁶ Dedicatory miniature wheels can be also found at other sanctuaries. See W.H.D. Rouse, *Greek Votive Offerings: An Essay in the History of Greek Religion*, Cambridge, 1902, 390; for the Samian Heraion see P. Brize, ‘Archaische Bronzevotive aus dem Heraion von Samos,’ *ScAnt* 3–4, 1989–1990, 317–326 at 321–323; cf. H. Kyrieleis, ‘Offerings of the “Common Man” in the Heraion at Samos,’ in R. Hägg, N. Marinatos, and G.C. Nordquist (eds.), *Early Greek Cult Practice* (ActaAth-4^o 38), Stockholm, 1988, 215–221 at 218 n. 18.

²⁷ See B.C. Petrakos, *Ὁ Ὡρωπὸς καὶ τὸ ἱερόν τοῦ Ἀμφιαρέου*, Athens, 1968, 121–122 nos. 16 and 17 with pls. 38–39, 194–198.

²⁸ In this collection see 14 B 64.

²⁹ See Roesch 1982, 206, 208–210, 244; Rigsby 1987, 730. Cf. *LSAM* 33.7–8.

θυσίας in line 15 suggest two different events, unless one assumes that they are used interchangeably.

Lines 8–9

Athena Itonia was a goddess of military character whom the Boeotians had brought with them from Thessaly.³⁰ Her federal sanctuary, the Itonion, where the games of the Pamboeotia were held, was located in the territory of Coronea, although its exact site is disputed.³¹ Both she and Zeus Karaïos³² were the principal deities of the Boeotian league.³³ Direct evidence for the worship of Zeus Karaïos comes from Acraephia (where he shared a precinct with Athena Itonia), Anthedon, Orchomenus, and Thespieae.³⁴ His cult in Boeotia must have been preeminent enough to leave as lasting an impression as is indicated by the remark in Hesychius Καραῖος· Ζεὺς παρὰ Βοιωτοῖς οὕτω προσαγορεύεται.³⁵

Line 11

On τέλος meaning ‘a team’ see Feyel 1942, 60–65 (cf. 76) and cf. *IG VII* 2871.17; *SEG III* 354.

Lines 17–18

On the *katoptai*, the highest financial officials of the Boeotian cities, see Roesch 1965, 207–209. They would be given an account of the purchase of the bovine, ensuring that budgetary restrictions have been kept. The stipulation seems, however, to require that the actual animal be presented before them. The purpose is evidently inspection: the *katoptai* would ascertain that its quality matches the price paid for it: if the quality were lower, this may indicate misappropriation of some of the money.³⁶

³⁰ Strabo 9.2.29 (cf. 9.5.14): R.J. Buck, *A History of Boeotia*, Edmonton, 1979, 77.

³¹ See P. Krentz, ‘Athena Itonia and the Battle of Koroneia,’ in H. Beister and J. Buckler (eds.), *Boiotica* (Münch.Arb.z.Alt.Gesch. 2) Munich, 1989, 313–317.

³² Or Keraios and perhaps even Akraios; see Schachter 1981–1994, III, 97, 153.

³³ Schachter 1981–1994, III, 93–94.

³⁴ To which should be added Haliartus if we accept Roesch’s interpretation.

³⁵ Karaïos: Zeus is thus called among the Boeotians: Hesych. s.v. Καραῖος; cf. Photius s.v. Κάριος Ζεύς. The preeminence of the cult of Athena Itonia seems to be equally expressed by the phrase (Hesych. s.v.) Ἰτωνία· Ἀθηνᾶ ἐν Βοιωτίᾳ. Further on Athena Itonia and her sanctuary see Schachter 1981–1994, I, 117–127; Roesch 1982, 217–224; Rigsby 1996, 55–59. On Zeus Karaïos see Schachter 1981–1994 (in addition to the places already mentioned) III, 151, 104–106, 146–147; Roesch 1982, 104–112.

³⁶ See Roesch 1982, 245–246. In general see Gauthier 1984; below commentary on 26.31–32; cf. Part I p. 99.

Lines 18–20

The Mouseia were an agonistic festival of the Muses at Thespieae. At the time the present document was issued,³⁷ the competition, for which there is no direct evidence before the middle of the third century B.C., was thymelic.³⁸ Competitions in epic poetry and music were added in a reorganization which took place in the last two decades of the third century. As the sum of 150 drachmas allocated here for the Ptoia was obviously to be spent on the victim (and related sacrificial expenses), it has been reasonably assumed that the same held true for the Mouseia.³⁹

Line 20–21

Roesch suggested (1982, 249) that the words ἀπὸ τᾶς πόλιος were misplaced by the stone cutter. The meaning is that local magistrates are to escort the bovine in a procession from the city to its destination. Stephanis' alternative interpretation (1982, 222) that the Haliartan archon is to be followed in the procession at the Ptoia by *the things sent* from the city (τὰ [sc. πεμπόμενα]), namely the cavalrymen headed by the polemarchs and the bovine, and by the *thesmophylakes*, was dismissed by the Roberts (BE 1984 no. 209) on the grounds that all of these are not likely to be expressed by one neutral term.⁴⁰

Lines 20–24

Magistrates. The archon and the polemarchs referred to here are local magistrates. Both offices entailed religious duties, and a local archon and polemarchs are mentioned in comparable documents.⁴¹ As for the *thesmophylakes*, the reference here is apparently to local magistrates; federal ones are better documented. The office is known from other

³⁷ If, indeed, it is dated correctly.

³⁸ I.e. consisting of competitions in flute playing, singing to the flute, cithara playing, singing to the cithara, and epic poetry, according to *Syll.*³ 457.18–21: W. Aly *RE* VI A 1, 704 s.v. Θυμελικοί ἄγῶνες.

³⁹ Schachter 1981–1994, II, 163–164; Roesch 1982, 246–247. For the complicated question of the date and nature of the re-organization cf. Rigsby 1987, 735–736. On the Mouseia and on the cult of the Muses at Thespieae, the origins of which go back to Hesiod (*Op.* 650–659; in the grove of the Muses at Thespieae Pausanias (9.31.3) saw an ancient tripod which was said to be the one which Hesiod had won at Chalcis and dedicated to the Muses of Helicon), see Schachter 1981–1994, II, 147–179.

⁴⁰ The conjecture, in fact, had first been considered by Roesch himself (1982, 249), who rejected it.

⁴¹ Further on the local archon and polemarchs and for documentation see Roesch 1965, 157–179; on their religious duties see *ibid.* 158 (archon), 173–174 (polemarchs).

parts of the Greek world. It is obvious that the *thesmophylakes* dealt with legal matters.⁴² Nevertheless, their exact function remains, on the whole, conjectural,⁴³ and the precise role they play here is obscure.⁴⁴ Their presence among the magistrates escorting the bovine may have no religious significance.⁴⁵

Line 24

Distribution of the Sacrificial Meat. The meaning ‘roasted’ or ‘grilled over a fire’ for (ο)ὑπέρπ(ο)υρα is very poorly documented; ὑπέρπυροι ἀπαρχαί (‘roasted’ or ‘burnt first-fruit (offerings)’) are mentioned twice by Dionysius of Halicarnassus (*Ant. Rom.* 2.31, 6.14), describing two Roman sacrificial scenes.⁴⁶ Through a study of sacrificial scenes in Homer and in vase paintings, Roesch (1982, 249–254) has shown convincingly that what is meant here by this word has no relation to first fruits and must describe parts of the sacrificial animal which are to be roasted over a fire. The evidence seems to allow us to go one step further and to identify these parts.

A series of vase paintings depicting sacrificial scenes portray one or more persons who roast pieces of meat on long spits directly over the fire.⁴⁷ From the Elder Pliny we learn that the one who performed this task was referred to as *splanchnoptes*, i.e. *splanchna*-roaster.⁴⁸ The roasted *splanchna* are the first parts of the sacrificial animal to be consumed.⁴⁹

⁴² Cf. Diod. Sic. 5.67.4 ... θεσμοφύλακας καὶ θεσμοθέτας ὀνομάζεσθαι τοὺς τὰ περὶ τοὺς θεοὺς ὅσια καὶ τοὺς τῶν ἀνθρώπων νόμους διαφυλάττοντας (*Thesmophylakes* and *thesmothetai* are called those who watch over the laws of gods and men).

⁴³ Cf. R.J. Buck, *A History of Boeotia*, Edmonton, 1979, 157.

⁴⁴ But see Schachter 1981–1994, III, 21 (cf. above p. 232).

⁴⁵ Still, it might be worth noticing that Philochorus (*FGrHist* 328 F 64 α, F 64 β, and F 64 in the commentary volume) mentioned the Athenian *nomophylakes* in a similar (though much more specific) circumstance, i.e. arranging and escorting the procession when the wooden image of Pallas was carried to the sea (at the Plynteria). Further on the *thesmophylakes* see Roesch 1965, 145–152, 1982, 249, 382–386.

⁴⁶ The more common meaning is, ‘exceedingly fiery.’ As a substantive the word also refers to a Byzantine gold solidus. See *LSJ* s.v. and the detailed discussion in Roesch 1982, 250–254.

⁴⁷ van Straten 1995, 131–139 with plates.

⁴⁸ *HN* 34.81, cf. 22.44. The word does not appear to be otherwise documented.

⁴⁹ It should be admitted that in Classical times the *splanchna* were not always the only parts to be roasted on spits. While a different method of cooking was customarily used for other parts, they too were occasionally roasted. The Homeric evidence is not very helpful in this respect, because Homeric sacrificial practice differed from the Classical in roasting both the *splanchna* and the rest of the parts. See *Il.* 1.457–466, 2.419–429; *Od.* 3.447–463, 14.418–456 (cf. above commentary on 3.16–17), and

This is followed by division, and, when a sacrificial meal ensues,⁵⁰ cooking and consumption of the remaining parts of the sacrificial animal.⁵¹ Since in this document the roasted meat given to the magistrates cannot come from the leg, and would probably not come from other parts, which are likely to go to other participants in the sacrifice, it might be safe to assume that the pieces referred to here as οὐπέριπουρα to be roasted or grilled over the fire are the *splanchna*: the heart, lungs, liver, spleen, and kidneys.⁵²

The thigh is customarily assigned to magistrates in cases where they are mentioned among those who take part in the sacrifice. See Puttkammer 1912, esp. 31–35; cf. *LSCG* 60.13–17 (and 30–34; Epidaurus; cult personnel).⁵³

Line 26

The ἐμφορά was, according to Rhodes,⁵⁴ an extraordinary tax, comparable to the Athenian εἰσφορά.

van Straten 1995, esp. 147–148 and 152; M. Detienne, *Dionysus Slain*, Translated by M. and L. Muellner, Baltimore, 1979 (French original 1977), esp. 74–78. Cf., however, Berthiaume's reservations, 1982, 15–16.

⁵⁰ Cf. commentary on 14 A 65–66 below.

⁵¹ On the whole process see esp. J.-L. Durand, 'Greek Animals: Toward a Typology of Edible Bodies,' in Detienne and Vernant 1989, 90–104; van Straten 1995, 115–153.

⁵² Aristotle, *De partibus animalium* 665 a 28–672 b 10; van Straten 1995, 131 with n. 51.

⁵³ ... τοῦ δευτέρου β|οὸς τοῖς αἰδοῖς δόντο | τὸ σκέλος, τὸ δ' ἄτερον σκ|έλος τοῖς φρουροῖς δόν|το καὶ τ' ἐνδοσθίδια (... of the second ox, they shall give one thigh to the singers, and the other, as well as the internal organs, they shall give to the sanctuary guards).

⁵⁴ 1997, 125, 514.

SEG XXVI 524

BOEOTIA. HYETTUS. REGULATIONS FOR AN
ORACLE. LATE HELLENISTIC PERIOD

(Figure 23)

A limestone cippus roughly hewn, discovered by Étienne and Knoepfler in November 1972 and examined again by them in June 1975. There is no real damage to the inscribed face; the text is complete.

H. 0.65, W. 0.36, Th. 0.25. L.H. 0.03–0.035.

The stone was probably removed to the Archaeological Museum in Thebes where I could not find it.¹

Ed. Étienne and Knoepfler 1976, 182–185 (= SEG XXVI 524, P. Roesch *Teiresias* 7, 1977, E.77.29; Bousquet 1977 = SEG *loc. cit.*, P. Roesch *Teiresias* 9, 1979, E.79.05).

Cf.² Schachter 1981–1994, II, 2–3 (= SEG XXXVI 421); III, 163–164 (= SEG XLIV 411).

Photograph: Étienne and Knoepfler 1976, 183 fig. 93 (= Figure 23), Bousquet 1977, 453 (too light).

Text according to Étienne and Knoepfler

aet. Hell. tarda

1	Οἰ ἄνεϊς	ῬΟ ἄνεϊς	The one who has made a consecration ³
2	ΕΠΙΤΩ	ἐπίτω	shall approach

¹ I am particularly grateful to V. Aravantinos, director, the Eighth Ephoria of Prehistoric and Classical Antiquities, for allowing me to look for the stone.

² The following contain new word divisions and may formally be placed among the editions.

³ I.e. consecrated an offering: Étienne and Knoepfler 1976, 185. For this meaning of ἀνίημι see LSJ s.v. II 6.

3 ΜΑΝΤΕΙΩ μαντείω the oracle.

vacat

2 *vel* ἐπίτω (τῷ) E. -K.

Commentary

Despite Étienne and Knoepfler's assertion (1976, 184–185) that it was impossible to read Ὁ [μ]ᾶνεις in line 1, Bousquet (1977), using another print, reading M in line 1 and maintaining that, on the basis of the photograph, it was also impossible to read Π in line 2, suggested the following transcription:

1	Ὁ μανεις	The madman
2	ἐξίτω	shall exit
3	μαντείω	the oracle. ⁴

Since the published photographs do not allow any definite reading, only an autopsy of the stone will settle the controversy. Until then, we ought to prefer the reading made from the stone. At any rate, Roesch's remark (*Teiresias* E.77.29) that the inscription is enigmatic and its interpretation very doubtful seems true.

Date. Étienne and Knoepfler's dating of the inscription to the late Hellenistic period is based on letter forms.⁵ Bousquet's note that the lettering suggested approximately the first century B.C. was rejected by Roesch (*Teiresias* E.79.05), as being incompatible with the former's interpretation of μαντείω as a dialectical genitive, if it was a genitive at all.

The Oracle. It is impossible to say exactly to which oracle this inscription refers. Étienne and Knoepfler's tentative suggestion that this was an oracle of Heracles is, however, worth considering: Pausanias (9.24.3) mentions a healing sanctuary of Heracles in Hyettus where the cult image was an unwrought stone. Hyettus is also mentioned by the Elder Pliny (*HN* 36.128) as a source for one of the five kinds of magnetite. Étienne and Knoepfler have therefore suggested that the unwrought stone mentioned by Pausanias was, in fact, magnetic, that healing pow-

⁴ Schachter 1981–1994, II, 3 n. 3 pointed out that the nonsensical reading ὁ μ' ἄνεις | ἐπὶ τῷ | μαντείω was also possible. In III, 163–164 he suggested the following reading: ὁ μᾶνεις | ἐξί τῷ | μαντείω (The madman shall keep out of the oracle).

⁵ 1976, 184 n. 598.

ers were attributed to it, and that this was the origin of the expression λίθος Ἡράκλεια, one of the Greek expressions for magnet.⁶ The oracle referred to in this inscription would, accordingly, be some sort of a healing oracle⁷ and this cippus, resembling a boundary stone, would have been placed at the entrance to the sanctuary of Heracles.⁸ It seems to me that this hypothesis stands without the suggestion concerning the magnetic stone, which I find to be too speculative; a connection between the inscription and the healing oracle of Heracles may be tentatively suggested on the evidence of Pausanias alone.

⁶ Étienne and Knoepfler 1976, 176–181. This is incompatible with the essentially geographical explanation to be found in the *Etymologicum Magnum* (s.v. Μαγνήτις) and Hesychius (s.v. Ἡράκλεια λίθος) which are rejected by Étienne and Knoepfler (1976, 179–180).

⁷ Étienne and Knoepfler 1976, 182. On Heracles' medical affinities and on his possible connections with Asclepius (*IG* VII 2808 documents a sacred *gerusia* of Asclepius Soter at Hyettus in the Roman imperial period) see *ibid.* 185–188, but *contra* cf. Schachter 1981–1994, I, 107; II, 3. On the predominantly healing oracle (Schachter 1981–1994, I, 23) of Amphiaraus at Oropus cf. above no. 9; on the oracle of Trophonius in Lebadeia see L.A. Turner, *The History, Monuments and Topography of Ancient Lebadeia in Boeotia, Greece*, Dissertation, University of Pennsylvania, 1994, esp. 465–480 (with copious references); Schachter 1981–1994, III, 66–89 esp. 79–83; cf. C.A. Meier, *Ancient Incubation and Modern Psychotherapy*, trans. M. Curtis, Evanston (German original 1949), 1967, 93–112. For oracular healing in the cult of Asclepius see below no. 13.

⁸ Étienne and Knoepfler 1976, 185.

SEG XLIV 505

MACEDONIA. AMPHIPOLIS.
REGULATIONS PERTAINING TO THE CULT
OF ASCLEPIUS. CA. 350–300

Fragment of a white marble stele, discovered in spring 1965, at the site of the ancient city of Amphipolis. The stone is broken above, below, and on the right; the left side is only slightly damaged. The back is smooth.

H. 0.27, W. 0.17, Th. 0.10. L.H. 0.01, O and Ω¹ ca. 0.006–0.007. Interlinear space 0.002–0.005.

Amphipolis Museum. Inv. Λ 694.

Ed. G.B. Kaftantzis, *Ιστορία της πόλεως Σερρών και της περιφέρειας της I*, Athens, 1967, 370 no. 606 (*non vidi*); Veligianni 1994;² (= A. Chaniotis *SEG XLIV 505*).

Cf. D. Lazaridis *Prakt* 1965, 47; Voutiras 1993, 253;³ M.B. Hatzopoulos *BE* 1994 no. 413; E. Stavrianopoulou *EBGR* 1993–1994 no. 258 (*Kernos* 10, 1997, 311).⁴

Photograph: Veligianni 1994, pl. XXIIa.

¹ And obviously Θ (Veligianni 1994, 392).

² Veligianni presents a virtually complete restoration of this fragment. I am not convinced that the line's length can be restored nor that comparative evidence supplies definite formulas which enable establishing a coherent text. Consequently Veligianni's text is printed in the apparatus and the reader is urged to consult her article directly.

³ Note in passing.

⁴ Last two citations: on Veligiani 1994.

ca. 350–300 a. NON-ΣΤΟΙΧ.

 [.]ΣΘΕ[-----]
 [. . . .]γηι ταυ[-----]
 μ[η]δ' ἐγκαθεύ[δεν -----]
 4 δραχμήν τε[λείν(?) -----]
 [ί]ερὸν τὸμ βοϋ[λόμενον ---]
 [θ]ύειν τοῖς θε[οῖς -----]
 ἄλλο τι ἂν ΑΥ[-----]
 8 [ἐ]γκαθεύδεν[-----]
 θύειν καὶ τιθέν[αι-----]
 κωλέαις ἅμα τε[-----]
 τὸ ἀργύριον ΕΠΙΤ[-----]
 12 ὅς δ' ἂμ μὴ παρ[-----]
 τῷ θεῷ διπλᾶς [-----]
 θύηι θεῷ ΕΝΤΕΜ[-----]
 τελείτω τὰ νομ[ιζόμενα ----]
 16 Ἀσκληπιῷ θυ[-----]
 τῷ Ἀσκληπιῷ [-----]
 [. . . .]α ἂν δὲ μ[ὴ -----]

1 Veligianni: non habet Kaftantzis. || 3 init. V., fin. K.; ἐγκαθεύ[δεν ἐν τῷ ἱερῷ] Chaniotis post Veligianni || 4 τε[V.: τρ[K. || 5 K. || 6 V.: [θ]ύσειν τοῖς θε[οῖς K. || 7 ἄλλο V.: ἄλλο K.; fin. αὐ[τοῖς K. || 8 V.: καὶ ἐγκαθεύδεν K. || 9 V.: θύει γ' καὶ τιθε[μεν K. || 10 V.:]ω λέαις ἅμα τι[K. || 11 ἐπι[K. || 12 fin. [- - - ὀφειλέτω?] L. || 13 τῷ V.:]γῶι K. || 14 fin. ἐν τεμ[ένει K. || 15 V.: νόμ[μα K. || 16 θυ[V.: ρ[K. || 17 in. V.:]οι K. || 18 K. || Veligianni titulum ita restituit: [Ἱερὰ τοῖς θε[οῖς ἂν δὲ μὴ προο[αγά]γηι ταῦ[τα, μὴ ἐξέστω θύειν | μ[η]δ' ἐγκαθεύ[δεν εἰς τὸ ἱερὸν] | δραχμὴν τε[λείν ἐλθόντα εἰς τὸ ||⁵ ἱερὸν τὸμ βοϋ[λόμενον θύειν | θ]ύειν τοῖς θε[οῖς ἱερεῖα καὶ] | ἄλλο τι ἂν αὐ[τὸς βούληται | καὶ ἐ]γκαθεύδεν [ταῦτα ποιοῦντα] | θύειν καὶ τιθέν[αι σκέλη σὺν] ||¹⁰ κωλέαις ἅμα τε [δοῦναι τῷ ἱερεῖ] | τὸ ἀργύριον ἐπιτ[άξαντι αὐτῶν] | ὅς δ' ἂμ μὴ παρ[αθῆι ἱερὰς μοίρας] | τῷ θεῷ, διπλᾶς [ἀποτινέτω ἂν δὲ] | θύηι θεῷ ἐντεμ[ενίῳ ἐτέρῳι,] ||¹⁵ τελείτω τὰ νομ[ιζόμενα καὶ τῷ] | Ἀσκληπιῶν θύ[ειν καὶ τιθέναι] | τῷ Ἀσκληπιῷ [ἐπὶ τοῦ βωμοῦ τὰ | αὐτ]ᾶ ἂν δὲ μ[ὴ - -]

Epigraphical Commentary. I have not seen the stone; the epigraphically-related information is derived from Veligianni's edition. Alpha with a straight crossbar, smaller theta, omicron and omega, kappa with short diagonals, pi with a short right vertical, mu and sigma with diagonal outer strokes; serifs seem visible in the photograph.

*Translation*⁵

(3) not sleep—(4) pay(?) a drachma—(5) sanctuary(?) whoever wishes—
 (6) sacrifice to the gods—(7) something else—(8) sleep—(9) sacrifice and
 place—(10) thighs together with—(11) the money—(12) whoever does
 not—(13) [shall pay/owe] double to the god—(14) sacrifice to a god(?)—
 (15) pay/present the customary—(16) to Asclepius sa[crifice/offering-
 ings?]⁶—(17) to Asclepius—(18) and if not —

Commentary

This inscription is a chance find, discovered during trial excavations in Amphipolis at Bezesteni (Μπεξεστένι), very near an excavated colonnade. Further trial excavations revealed only walls of a later building, evidently Byzantine.⁶ A fragment of an Ionic column was discovered in the process of re-filling the excavated area.⁷

Restorations aside, it seems obvious that this fragment regulates activities in a sanctuary of Asclepius, where incubation is practiced (ἐγκαθεύδειν lines 3, 8), and where other gods are worshipped together with him (line 6). Worshippers, or more likely prospective incubants, seem to be required to provide both sacrificial offerings (lines 6, 9–10) and money (lines 4, 11). In these requirements a reference may be made to divine and priestly portions, although precise attribution seems difficult. For pre-incubation sacrifice in other Asclepiea see particularly *LSS* 22 (Epidaurus)⁸ and *I.Perg* III 161.⁹

Date. Veligianni dated the inscription to ca. 350–300 B.C. on the basis of letter forms.¹⁰

⁵ Due to the lack of sufficient context, I have not attempted to express the voice of the verbal forms. It is likely that some infinitives have an imperative force and that the subjunctives stand in protaseis.

⁶ Photograph in *Prakt* 1965, pl. 55.

⁷ D. Lazaridis *Prakt* 1965, 47; cf. idem *ArchDelt* 21, 1966, B 365; A.H.S. Megaw *AR* 12, 1965–1966, 16.

⁸ Below Appendix B 3.8. See A.B. Petropoulou, 'Prothysis and Altar: A Case Study,' in R. Étienne and M.-Th. le Dinahet (eds.) *L'espace sacrificiel dans les civilisations méditerranéennes de l'antiquité*, Paris, 1991, 25–31.

⁹ See Part I pp. 61–63.

¹⁰ Veligianni 1994, 392–394. Cf. D. Lazaridis *ArchDelt* 21, 1966, B 365.

Lines 3, 8

Incubation. It is difficult to say how incubation worked exactly. Normally the patients would come to the sanctuary; following purificatory measures,¹¹ they would offer sacrifice;¹² they would sleep there and dream; in their dreams the god would appear to them; he would speak to them,¹³ prescribe a cure for their ailments,¹⁴ touch them,¹⁵ or even perform surgery;¹⁶ some had a different dream in which the ailment left them without the god's direct intervention;¹⁷ at any rate, once awake, most would be cured instantaneously; some would be healed by applying the prescribed treatment.¹⁸

The location where the incubation takes place is referred to by the sources as ἄβατον,¹⁹ ἄδυτον,²⁰ or ἐγχομητήριον.²¹ Such a location might have been mentioned in the lost part of line 3. Even so, the exact restoration remains open to question since this location could have been referred to by any one of these three terms or perhaps another.

¹¹ Cf. in this respect *LSAM* 14.1–6 (= Edelstein and Edelstein 1945, I no. 513: a less adventurous text).

¹² See Part I pp. 60–65.

¹³ E.g. *IG* IV 1² 121 VIII (ll. 68–79) = L.R. LiDonnici, *The Epidaurian Miracle Inscriptions: Text, Translation and Commentary*, Atlanta 1995, A 8.

¹⁴ E.g. Cicero *De Divinatione* 2.59.123 (= Edelstein and Edelstein 1945, I no. 416); this type of divine epiphany may be referred to as an oracle.

¹⁵ E.g. *IG* IV 1² 122 XXXI (ll. 60–63) = LiDonnici *ibid.* B 11.

¹⁶ E.g. *IG* IV 1² 122 XXVII (ll. 38–45) = LiDonnici *ibid.* B 7.

¹⁷ E.g. *IG* IV 1² 121 XIV (ll. 104–106) = LiDonnici *ibid.* A 14. *IG* IV 1² 121 XVII (ll. 113–119) = LiDonnici *ibid.* A 17 gives an explanation for the cure: while a man dreamt that a youth had sprinkled his afflicted toe with a drug, it was in fact a serpent that healed him with his tongue as he was sleeping. The afflicted may even have someone else dream on their behalf: e.g. *IG* IV 1² 122 XXI (ll. 1–6) = LiDonnici *ibid.* B 1.

¹⁸ *IG* IV 1² 126 is particularly instructive. On incubation see Graf 1992, 186–195. On incubation and temple medicine see Edelstein and Edelstein 1945, I nos. 414–442, II, 139–180 with B.G. Ferngren's reservations in the introduction to the 1998 reprint pp. xviii–xxii. Cf. C.A. Meier, *Ancient Incubation and Modern Psychotherapy*, Trans. M. Curtis, Evanston, 1967, 53–72 (German original 1949). On the famous incubation scene in Aristophanes' *Plutus* 653–747 see Roos 1960. The basic work on incubation, medical and otherwise, is still L. Deubner, *De incubatione capita quatuor*, Leipzig, 1900. For iconography see U. Hausmann, *Kult und Heilum: Untersuchungen zu den griechischen Asklepiosreliefs*, Potsdam, 1948, esp. 38–60.

¹⁹ As in the Epidaurian miracle inscriptions; literally *not to be entered* (vel. sim. Cf. Part I pp. 20–21; commentary on 1.10 and 23 A 22).

²⁰ *IC* I xvii 9.9; the innermost part of a sanctuary; cf. below commentary on 23 A 22.

²¹ *LSAM* 14; *I.Perg* III 161; literally *a sleeping place* (vel. sim); also known from the Asclepieum in Beroia: *I.Beroia* 18.4; cf. Voutiras 1993, 257 n. 30 (the other inscription mentioned therein is *I.Beroia* 16). For a discussion of these three terms see Graf 1992, 186–187.

Incubation was practiced both in celebrated sanctuaries such as those of Epidaurus, Cos, or Pergamum, and in local ones.²² It is tempting to assume that this inscription originates from some such local sanctuary, where the people could seek medical attention without traveling to one of the famous centers.²³

Lines 4, 11, (cf. 15)

Money and Payment. The Edelsteins have firmly asserted that admission fees for incubation in sanctuaries of Asclepius were uncommon;²⁴ all or a part of the sums mentioned here could, strictly speaking, be a part of prerogatives due to cult officials or, as in *LSS* 22 where money is paid for specific items needed for the pre-incubation sacrifice (wreaths, barley groats, wood for sacrifice), exacted to cover incubation-related costs. At the same time, this document together with *I.Perg* III 161 A 8, 22–23,²⁵ which requires, among the pre-incubation sacrifices, that three obols be paid to the temple treasury,²⁶ suggests that pecuniary compensation for incubation was expected.²⁷

Line 6

Asclepius was frequently worshipped in association with other gods, especially with Hygieia and Apollo.²⁸ This may explain the reference to *gods* in the plural here (and perhaps in line 1). It seems that under the

²² Edelstein and Edelstein 1945, II, 148; cf. 233–234. For a documented checklist of known sanctuaries of Asclepius from mainland Greece and the islands see Semeria 1986; for a discussion of some of the more important sanctuaries and their locations see Graf 1992. For the cult of Asclepius in Macedonia see Voutiras 1993 (the present inscription is mentioned on p. 253). Asclepius of course did not have exclusive rights for the practice of incubation.

²³ For the site of discovery see above. The present inscription is mentioned in Semeria 1986, 937–938, although there seems to be some confusion in the reference to Lazaridis' article.

²⁴ Edelstein and Edelstein 1945, II, 149 with n. 17 and cf. 175–178; cf. G.B. Ferngren's reservations in the introduction to the 1998 reprint pp. xviii–xix. A fee was demanded from those wishing to consult the oracles of Trophonius in Lebadeia (*LSCG* 74) and Amphiaraus in Oropus (*LSCG* 69.20–24, 40); see Schachter 1981–1994, III, 81 n. 6. For Oropus cf. above commentary on no. 9.

²⁵ One must keep in mind that these two pieces of evidence were unknown to the Edelsteins.

²⁶ A payment of a phocais 'and whatever else the god may ask' is expected after the cure in lines 31–32. Sureties are mentioned in lines 29–30. Cf. *LSAM* 24.16–17, 20 with Sokolowski 1954, 153.

²⁷ Cf. Sokolowski 1954, 153–154.

²⁸ In sacred laws see e.g. Attica: *LSCG* 21 (Asclepius and several other gods), 40, 44,

Macedonian kings the priest of Asclepius was eponymous in Amphipolis,²⁹ which perhaps was also the case in Kalindoia and Beroea and possibly elsewhere in Macedonia.³⁰ In Kalindoia Asclepius appears to have shared a priest with Apollo,³¹ while in Beroea both gods shared a priest with Hygieia.³² It may well be that in Amphipolis too the priest of Asclepius was also a priest of Apollo.³³ I am not sure, however, that this justifies Veligianni's restoration ἐντεμ[ενίωι ἐτέρωι] in line 14.³⁴

Line 15

Cf. above commentary on line 4, 11.

54, *LSS* 16 (Asclepius and Hygieia); Epidaurus: *LSCG* 60 (Asclepius, Apollo, Artemis, and Leto) *LSS* 22 (below Appendix B 3.8; Asclepius and Apollo), 23 (Hygieia and Asclepius), 25 (Asclepius, Apollo, and others); Cos: *LSCG* 162 (Asclepius and Hygieia); Pergamum: *LSAM* 13 (Asclepius and other, unspecified gods), *I.Perg* III 161 (Asclepius and several other gods); Erythrae: *LSAM* 24 (Asclepius and Apollo); cf. Edelstein and Edelstein 1945, II, 186–188.

²⁹ *SEG* XLI 557 (Hatzopoulos 1996, II no. 84) 11–13.

³⁰ See Hatzopoulos 1996, I, 152–156; cf. Voutiras 1993, 259–261.

³¹ Hatzopoulos 1996, I, 152 with II no. 62 (*SEG* XXXVI 62 and cf. XLI 584).

³² Hatzopoulos 1996, I, 152 with II no. 82 (*SEG* XL 530).

³³ Veligianni 1994, 399–405, esp. 402; cf. Hatzopoulos BE 1994 no. 431 and 1996, I, 152.

³⁴ The exact restoration seems to me questionable. The two cited attestations (*LSAM* 46. 3–4 and 52 A 7–8) employ the article. This is the case in other attestations which I have managed to find, except, not surprisingly, in dedications. It should also be noted that in all these places the word ἐντεμένιος is attested in the plural. The following is a list of secure attestations; dedications are marked by an asterisk (*): Thessalonica: **IG* X 2, 1, 38.6–9 Ἰσιδι καὶ τοῖς ἄλλοις θεοῖς | τοῖς ἐντεμενίοις πᾶσι | καὶ πάσας; **ibid.* 84.5–6 θεοῖς | ἐντεμενίοις; **ibid.* 109.5–7 ... Ὀσίριδι καὶ τοῖς | ἄλλοις θεοῖς τοῖς ἐντεμενίοις πᾶσι | καὶ πάσας; **ibid.* 116.2 [- -]ς θεοῖς ἐν[τεμενίοις - -]. Delos: **IG* XI 4, 1215.6–7 [Σαρά]πι, Ἰσι, θεοῖς ἐν[τεμενίοις - -]; **ibid.* 1239.3–4 ... Σαράπι, Ἰσι, Ἀνούβ[ι], | θεοῖς ἐντεμενίοις. Miletus: *LSAM* 46. 3–4 τῶν ἄλλων θεῶν τῶν | [ἐν]τεμενίων; *ibid.* 52 A 7–8 τῶν ἐντεμενίων αὐτοῦ θεῶν πᾶ[ντων]; **Milet* I 3, 1592 [Ἀπόλλωνι Δε]λφινίοι καὶ θεοῖς ἐντεμενίοις. Priene: *I.Priene* 123.10 τοῖς ἐντεμενίοις θεοῖς. Amyzon: J. and L. Robert. *Amyzon* 27.5–6 ... τῶι τε Ἀπόλλ[ωνι - καὶ τοῖς] | ἐντεμενίοις θεοῖς.

MACEDONIA. BEROIA. GYMNASIARCHAL LAW.
CA 180 B.C.¹

A tapered, opisthographic stele of white marble with a molding on top. Below line 20 face A is badly damaged by erosion. The stone, which had been used as the covering, probably of an early Christian tomb, was discovered in 1949 by the brothers E. and C. Karantoumani on their land at Palaiophoros, at the south entrance to Beroia. It was then used by the finders as a ramp in their garden and eventually removed to the Museum at Thessaloniki and from there to the newly built museum in Beroia. The inscription, first published in a provisional form by Cormack, had been known to a number of scholars, including M.P. Nilsson² and J. and L. Robert,³ through copies made by B.G. Kallipolitis and C. Makaronas. Makaronas' copy of face A⁴ includes parts which, as the latest editors affirm, cannot be read now, and may never have been legible. I have followed the latest editors in underlining these parts and in translating them only where their sense is clear.⁵

H. 1.755; W. 0.407, (top), 0.450 (bottom); Th. 0.142 (top), 0.165 (bottom), 0.195 (molding). L.H. 0.015 (lines 1–2), ca. 0.005, 0.01 (last line on face B). Interlinear space 0.002–0.005.

Beroia. Museum. Inv. Λ 488.

Ed. Cormack 1977 (= *SEG* XXVII 261); Gauthier and Hatzopoulos 1993 (**A** = *SEG* XLIII 381); Hatzopoulos 1996, II, 75–83 no. 60; *I.Beroia* no. 1.

¹ The present work is concerned only with the regulations for the Hermaia (**B** 45–87). A text and translation with a condensed apparatus of the entire inscription and some notes (consisting mainly of references to Gauthier and Hatzopoulos 1993) on parts not dealt with here have nevertheless been included so as to facilitate the reading of the entire document. The lemma lists all editions of the text but only discussions pertaining to the Hermaia are mentioned. For a full bibliography down to 1994 see Gauthier and Hatzopoulos and *I.Beroia* 1. I should stress my debt to Austin's translation; as usual, I avoided introducing a different translation when the existing translation seemed preferable.

² Nilsson 1955, V.

³ BE 1978 no. 276 (p. 432 ad fin.).

⁴ See Gauthier and Hatzopoulos 1993, pls. II–III.

⁵ For a detailed history of the stone and the events which preceded its publication see Gauthier and Hatzopoulos 1993, 13–16.

Cf. Nilsson 1955, 38, 62, 79; L. Robert *Ann. Collège de France 74e année* 1974, 535–537;⁶ J. and L. Robert, *BE* 1978 no. 274 (p. 434));⁷ Knoepfler 1979, 173–175, 177–178;⁸ Austin 1981, 203–207 no. 118; Crowther 1985, 289–290; idem 1991, 303–304; Gauthier 1995, *passim*; Gauthier 1995a, esp. 582; A. Chaniotis *EBGR* 1993–1994 no. 87 (*Kernos* 10, 1997);⁹ Arnaoutoglou 1998, no. 98; Pleket 1999, 235.

Photograph: Cormack 1977, pl. 1–3 (good); Gauthier and Hatzopoulos 1993, pls. VIII–XIV (all good to very good). M.B. Hatzopoulos, 'L'état macédonien antique,' *CRAI* 1997, 7–25, pl. 3 (A only); *I.Beroia* p. 531 (very good).

Facsimile of Face A (by C. Trochides): Gauthier and Hatzopoulos 1993, pls. IV–VII

Latus Anticum (A)

ca. 180 a.

- Ἐπὶ στρατηγούντος Ἱπποκράτου τοῦ
Νικοκράτου, *vac.* Ἀπελλαίου *vac.* **ΙΘ.** *vacat*
συναχθείσης ἐκκλησίας Ζώπυρος Ἀμύντου,
4 ὁ γυμνασίαρχος, Ἀσκληπιάδης Ἡρά, Κάλλιππος
Ἱπποστράτου εἶπαν· ἐπεὶ καὶ αἱ ἄλλαι ἀρχαὶ πᾶσαι
κατὰ νόμον ἀρχοῦσιν καὶ ἐν αἷς πόλεσιν γυμνάσι-
ᾶ ἐστιν καὶ ἄλεμμία συνέστηκεν οἱ γυμνασιαρχί-^v
8 κοὶ νόμοι κεῖνται ἐν τοῖς δημοσίοις, καλῶς ἔχει καὶ πα-
ρ' ἡμῖν τὸ αὐτὸ συντελεσθῆναι καὶ τεθῆναι ὃν δεδω-^v
καμεν τοῖς ἐξετασταῖς ἐν τῷ γυμνασίῳ ἀναγραφέν-
τα εἰς στήλην ὁμοίως δὲ καὶ εἰς τὸ δημόσιον· τοῦ-^v
12 του γὰρ γενομένου οἱ τε νεώτεροι μᾶλλον αἰσχυνθή-
σονται καὶ πειθαρχήσουσι τῷ ἡγουμένῳ αἷ τε πρόσο-
δοι αὐτῶν οὐ καταφθαρήσονται τῶν αἰρουμένων ἀεὶ
γυμνασιάρχων κατὰ τὸν νόμον ἀρχόντων καὶ ὑπευθύ-^v
16 νων ὄντων· *vac.* ἔδοξεν τῇ πόλει τὸν γυμνασιαρχικὸν
νόμον ὃν εἰσηγέγκωτο Ζώπυρος Ἀμύντου ὁ γυμνασί-
αρχος, Ἀσκληπιάδης Ἡρά, Κάλλιππος Ἱπποστράτου κύ-
[ρ]ιον εἶναι καὶ τεθῆναι εἰς τὰ δημόσια καὶ χρῆσθαι τοὺς
20 γυμνασιάρχους τούτῳ, τεθῆναι δὲ αὐτὸν καὶ ἐν τῷ ^v
γυμνασίῳ ἀναγραφέντα εἰς στήλην· ἐκυρώθη Περιτίου ^v
νουμηνία. ^v Νόμος γυμνασιαρχικός· *vac.* ἡ πόλις αἰρεῖσθω
γυμνασίαρχον ὅταν καὶ τὰς ἄλλας ἀρχὰς μὴ νεώτερον ἐ-^v
24 τῶν τριά[κοντα] μὴδὲ πρεσβύτερον ἐξήκοντα· ὁ δὲ αἰρεθεὶς
γυμνασίαρχος ἀρχέ[ι]τω ὁμόσας τὸν ὑπογεγραμμένον ὄρκον·
[ὁ]μν[ύ]ω Δία, Γῆν, Ἥλιον, Ἀπόλλω, Ἡρακλῆν, Ἐρμῆν γυμνασιαρχήσω

Restorations. A 19 Gauthier et Hatzopoulos post Makaronas et Cormack || A 24 idem ||
A 25 G. -H. || A 26 G. -H. post Makaronas et Cormack

⁶ On the ἀκρόαμα; *non vidi*: *BE* 1976 no. 354.

⁷ On Cormack's text.

⁸ See commentary on B 46–47 and 60–61.

⁹ On Gauthier and Hatzopoulos 1993.

- κατὰ τὸν νόμον τὸν γυμνασιαρχικόν, ὅσα δὲ μὴ ἐν τῷ νό-
 28 μοι γέγραπται γνώμη τῇ [ἐ]μαντοῦ χρώμενος ὥς ἂν δύ-^ν
 νομαι [ὀ]σι(ῶ)τατα καὶ δικαιοτάτα, οὔτε φίλοι χαριζόμενος οὔ-
 τε ἐχθρὸν βλάπτων παρὰ τὸ δίκαιον καὶ τῶν ὑπαρχουσῶν
 προσόδων τοῖς νέοις οὔτε αὐτὸς νοσφιοῦμαι οὔτε ἄλλοι
 32 ἐπιτρέψω εἰδῶς τρόπῳ οὐδὲ παρενῑσει οὐδεμίᾳ· εὖορ-
 κοῦνται μὲν μοι εἴη πολλὰ καὶ ἀγαθὰ, ἐφιορκοῦνται δὲ τάναν-
 τία· ^ν ὁ δὲ [α]ῖρ[ε]θ[ε]ῖς γυμνασίαρχος ὅταν εἰσπορεύηται εἰς
 τὴν [ἀ]ρχ[ὴν ἀγαγών] τ[οῦ] Δίου μηνὸς τῇ νομηνίᾳ ἐκκλησίᾳ
 36 ἐν τῷ [γυμνασί]ῳ προβαλεῖται ἄνδρας τρεῖς οἵτινες χειροτονη-
 θέντες καὶ ὁμόσαντες τὸν ὑπογεγραμμένον ὄρκον συνεπιβλέ-
 ψονται τοὺς [νεωτέρ]ους καθὼς ἂν πρὸς [α]ῦτοὺς τάξωνται
 καὶ [τ]ῷ γυμ[ν]ασί[ῳ] ἀρχ[ω]ι ἀ[κο]λουθήσουσιν καθ' ἡμέραν ἐν τῷ γυ-
 40 μνασίῳι· - - - - -] τοῦ γυμνασίαρχου μεθ' ὧν δεήσει[ι]
 [κ]αὶ τὴν [- - -]ΕΓΓΛΙΟ[- - -] τῇ δὲ ὑστέρα τοῦ Δίου προσπαρ-
 [- - - - -]ΑΙ πολιτάρχας καὶ ἑξεταστάς
 [- - - - -] τὸ γ[υμν]άσιον μετὰ τῶν προειρημένων ἀνδρῶν
 44 [- - - - -] τὸ ἀποταγὲν ὑπὸ τούτων δι[ι]-
 [δ]ῶται ἀπὸ τῶν προ[ο]σόδων ὧν ἀναλαμβάνη εἰς τὸ ἀλειμμα καὶ οὕτως
 [ἐκ τ]οῦ ΚΑΤΑΛΕΙΠΟΥ[- - - - -] ἔαν δὲ τις μὴ ποιήσῃ τῶν προειρη-
 μένων, ἀποτινέτω [- - - - -] ἢ δὲ] προᾶξις γινέσθω διὰ τοῦ πολι-
 48 τικοῦ πράκτορος [παραγραφάντων] τῶν ἑξεταστῶν· ἔαν δὲ μὴ παρα-
 γράψωσιν, ἀποτινέτωσαν καὶ οὗτοι τὸ ἴσον ἐπίτιμον καὶ τῷ ἐγδικασ[α]μέ-
 [νῳ] διδόνθω τὸ τρίτον μέρος - - - - -] ξύλων παρασκευῇ· ὕ[ψ]ος . . .]
 [- - - - -] μετὰ τῶν ἐξε[τ]αστῶν Α[- - -]ΝΑ[- - -]ντων ἀνδρῶν καὶ μὴ πλεί[ε]ρ . . .]
 52 [- - - - -] τὰς ὑπαρχ[ο]ύσας κτήσε[ις]
 [- - - - -]ΟΞΟΔΙΟΝΩΣΑΡΧΩΙΚΑ[.]
 [- - - - -] δι[ι]κη κρίνων
 [- - - - -] ὁμνύμεν Δία, Γῆν, Ἥλιον, Ἀπόλλω, Ἑρακλ[ῆ]ν].
 56 [Ἑρμῆν - - - - -] ΧΟΙ[.] .]Ε
 [- - - - -] γνῶμη τῇ ἡμῶν αὐτῶν] χρόμενο[ι]
 [ὥς ἂν δυνώμεθα δσιώτατα καὶ δικαιοτάτα - - - - -] μένων
 [- - - - -] οὐδὲ τῶν ὑπα[ρχου]σῶν προσ[ο]δῶν
 60 [τοῖς νέοις νοσφιοῦμεθα, οὔτε φίλοι χαριζόμενοι] οὔτε ἐχθρὸν βλάπτων-
 [τες παρὰ τὸ δίκαιον τρόπῳ οὐδὲ παρενῑσει οὐδεμίᾳ]· εὖορκοῦσιν μὲν ἡ-
 [μῖν εἴη πολλὰ καὶ ἀγαθὰ, ἐφιορκοῦσιν δὲ τάναντια - - - - -]ς παίδων, ὁ δὲ αἰ[ν]-
 [ρεθεῖς γυμνασίαρχος - - - - -]

sequuntur vestigia vv. fere 44

Restorations. **A 28** G. -H. || **A 29** idem **A 34** G. -H. post Makaronas et Cormack || **A 35** G. -H.: [ἀ]ρχ[ὴν] G. -H. post Makaronas; [ἀ]γαγών] G. -H.: [συναγέτω] J. et L. Robert || **A 36** G. -H. post Makaronas || [νεωτέρ]ους J. et L. Robert; [α]ῦτοὺς G. -H. post J. et L. Robert || **A 39** G. -H. || **A 40** Makaronas || **A 41** in. Makaronas; ad fin. verba primum interpretati sunt J. et L. Robert || **A 42** [διδόν]αι J. et L. Robert || **A 43-fin.** non habet Cormack || **A 43** Makaronas || **A 44-45** J. et L. Robert || **A 46** [ἐκ τ] J. et L. Robert || **A 47** [ἢ δὲ] idem || **A 48** Makaronas || **49-50** G. -H.: [γ]ράψωσιν αὐτοὶ ἀποτινέτω[σαν] τὸ [. .] ([τε] J. et L. Robert) ἐπίτιμον καὶ τῷ ἐγδικασα[μέ]ν[ῳ] διδόνθω τὸ ἡμ[ισον] - - -] Makaronas || **51** Makaronas || **A 52-63** G. -H. || **A 54** fin. ἐτῶν Cormack || **A 60** fin. βλάπτων Cormack || **A 62** παίδων primum legit Cormack || **post A 63** sequuntur vestigia vv. fere 44; ex imagine a Trochides delineata hauriunt G. -H. haec: **A 64** ΓΑΠΛΑΒΩΝΤΩΝ: παρὰ λαβόν τῶν? || **A 65** in. ΟΝΣΒΥΤ: πρεσβυτέρων? || **A 84** ταμίας || **A 86** τῶν νεωτέρων legit Cormack

Latus Posticum (B)

- ἐπεγδύεσθαι δὲ μηθενὶ ἐξέστω τῶν ὑπὸ τὰ τριάκοντα ἔτη
τοῦ σημείου καμμένου, ἐὰν μὴ ὁ ἀφηγούμενος συνχωρήσῃ· ^{vac.}
ὅταν δὲ τὸ σημεῖον ἀσθῇ, μηδὲ ἄλλωι μηθενί, ἐὰν μὴ ὁ ἀφηγούμε-
4 γος συνχωρήσῃ, μηδὲ ἐν ἄλλῃ παλαιότραι ἀλειφέσθω μηθεὶς ἐν τῇ
αὐτῇ πόλει· εἰ δὲ μὴ, κωλύτω ὁ γυμνασίαρχος καὶ ζημιούτω δρα-
χμ{ν}αῖς πεντήκοντα· ὃν ἂν δὲ καταστήσῃ ὁ γυμνασίαρχος ἀφηγεί-
σθαι, τούτωι πειθαρχεῖτωσαν πάντες οἱ φοιτῶντες εἰς τὸ γυμνά-
8 [σ]ιον, καθάπερ καὶ τῷ γυμνασίῳ γέγραπται· τὸν δὲ μὴ πειθαρχοῦν-
τα, τὸν μὲν ὑπὸ τὴν ῥάβδον μαστιγοῦτω ὁ γυμνασίαρχος, τοὺς ^v
δὲ ἄλλους ζημιούτω. ^{vac.} ἀκοντίζειν δὲ καὶ τοξεύειν μελετάτωσαν οἱ
τε ἔφηβοι καὶ οἱ ὑπὸ τὰ δύο καὶ εἴκοσιν ἔτη καθ' ἑκάστην ἡμέραν, ὅταν
12 οἱ παῖδες ἀλείφωνται, ὁμοίως δὲ καὶ ἐὰν ἕτερόν τι ἀναγκαῖον φαίνη-
ται τῶν μαθημάτων. ^{vac.} περὶ παίδων· εἰς τοὺς παῖδας μὴ εἰσπορευ-
έσθω τῶν νεανίσκων μηθεὶς, μηδὲ λαλείτω τοῖς παισίν, εἰ δὲ μὴ, ὁ γυ-
μνασίαρχος ζημιούτω καὶ κωλύτω τὸν ποιοῦντά τι τούτων· ἀπαν-
16 τάτωσαν δὲ καὶ οἱ παιδοτρίβαι ἑκάστης ἡμέρας δις εἰς τὸ γυμνάσιον
τὴν ὥραν ἣν ἂν ὁ γυμνασίαρχος ἀποδείξῃ, ἐὰν μὴ τις ἀρρωστήσῃ· ^v
ἢ ἄλλη τις ἀναγκαῖα ἀσχολία γένηται· εἰ δὲ μὴ, ἐμφανισάτω τῷ γυ- ^v
μνασίῳ· ἐὰν δὲ τις δοκῇ ὀλιγορεῖν τῶν παιδοτριβῶν καὶ μὴ παραγίνε-
20 σθαι τὴν τεταγμένην ὥραν ἐπὶ τοὺς παῖδας, ζημιούτω αὐτὸν καθ' ἡμέ-
[ρ]αν δραχμαῖς πέντε· κύριος δὲ ἔστω ὁ γυμνασίαρχος καὶ τῶν ^v
παιδῶν τοὺς ἀτακτοῦντας μαστιγῶν καὶ τῶν παιδαγωγῶν, ^v
ὅσοι ἂν μὴ ἐλεύθεροι ᾖσιν, τοὺς δὲ ἐλευθέρους ζημιῶν· ἐπαναγ-
24 χαζέτω {ι} δὲ καὶ τοὺς παιδοτρίβας ποιέσθαι ἀπόδειξιν τῶν παίδων ^v
[τ]οῖς ἐν τῷ ἐνιαυτῷ κατὰ τετράμηνον καὶ καθιστάτω αὐτοῖς κριτάς,
[τ]ὸν δὲ νικῶντα στεφανοῦτω θαλλοῦ στεφάνωι. ^{vac.} οἷς οὐ δεῖ μετεῖ-
ναι τοῦ γυμνασίου· μὴ ἐγδυσέσθω δὲ εἰς τὸ γυμνάσιον δ[ιο]ν[ι]λ[ος] μηδὲ ἀπε-
28 [λ]εύτερος μηδὲ οἱ τούτων υἱοὶ μηδὲ ἀπάλαιοι μηδὲ ἡτάμενοι καὶ μη-
[τ]ὲ τῶν ἀγοραῖα τέχνη κεχρημένων μηδὲ μεθύων μηδὲ μαινόμενος· ἐὰν
[δ]έ τινα ὁ γυμνασίαρχος ἐάσῃ ἀλειφέσθαι τῶν διασαφουμένων εἰδώς,
[ῆ] ἐναντιζόντος τινος αὐτῶι καὶ παραδείξαντος, ἀποτινέτω δραχμὰς
32 χιλίας· ἵνα δὲ καὶ εἰσπραχθῇ, δότω ὁ προσαγγέλλων ἀπογραφὴν τοῖς ἐξε- ^v
[τ]ατοῖς τῆς πόλεως, οὗτοι δὲ παραγραφάτωσαν τῷ πολιτικῷ πράκτορι· ἐ- ^v
[ἀ]ν δὲ μὴ παραγραφῶσιν ἢ ὁ πράκτωρ μὴ πράξῃ, ἀποτινέτωσαν καὶ οὗτοι τὸ ἴσον
[ἐ]πίτιμον καὶ τῷ ἐγδικασμένῳ διδόντω τὸ τρίτον μέρος· ἐὰν δὲ δοκῇ ἀδίκως
36 [π]αραγεγράφθαι ὁ γυμνασίαρχος, ἐξέστω αὐτῷ ἀντεῖπαν ἐν ἡμέραις
[δ]έκα διακριθῆναι ἐπὶ τοῦ καθήκοντος δικαστηρίου· κωλύετωσαν δὲ καὶ οἱ
ἐπιγινόμενοι γυμνασάρχοι τοὺς δοκοῦντας παρὰ τὸν νόμον ἀλειφέσθαι·
40 [εἰ] δὲ μὴ, ἔνοχοι ἔστωσαν τοῖς αὐτοῖς ἐπιτίμοις. ^{vac.} μὴ ἐξέστω δὲ τὸν γυμνα-
[σ]ίον ἐν τῷ γυμνασίῳ κακῶς εἰπεῖν μηθενί, εἰ δὲ μὴ, ζημιούτω αὐτὸν δρα- ^v
[χ]μαῖς πεντήκοντα· ἐὰν δὲ τις τύπῃ τὸν γυμνασίον ἐν τῷ γυμνασίῳ, ^v
[κ]ωλύετωσαν οἱ παρόντες καὶ μὴ ἐπιτρέπετωσαν, καὶ ὁμοίως ζημιούτω
τὸν τύπτοντα δραχμαῖς ἑκατὸν καὶ χωρὶς ὑπόδικος ἔστω αὐτῷ κατὰ τοὺς
44 [κ]οινούς νόμους· καὶ ὅς ἂν τῶν παρόντων μὴ βοηθήσῃ δυνατὸς ᾖ, ζημιού-
[σ]θω δραχμαῖς πεντήκοντα. ^{vac.} περὶ Ἑρμαίων· ποιεῖτω δὲ ὁ γυμνασίαρχος τὰ Ἑρ- ^v
[μ]αῖα τοῦ Ὑπερβερεταίου μηνὸς καὶ θυέτω τῷ Ἑρμεί καὶ προτιθέτω ὄπλον καὶ
ἄλλα τρία εὐεξίας καὶ εὐταξίας καὶ φιλοπονίας τοῖς ἔως τριάκοντα ἔτων· ^v
48 τοὺς δὲ κρινούντας τὴν (εὐεξίαν) ἀπογραφέτω ὁ γυμνασίαρχος τῶν ἐκ τοῦ
[τ]όπου ἀνδρας ἑπτὰ καὶ τούτους κληρωσάτω καὶ τοὺς λαχόντας τρεῖς ὀρκισάτω
[τ]ὸν Ἑρμῆν δικαίως κρινεῖν, ὅς ἂν αὐτῶι δοκῇ ἄριστα τὸ σῶμα διακείσθαι, οὔτε χάρι-
τος ἔνεκεν οὔτε ἔχθρας οὐδεμιᾶς· ἐὰν δὲ οἱ λαχόντες μὴ κρινώσιν

Restorations. literas hic illic deperditas restituerunt Makaronas (secundum G. -H.) et Cormack || **B 35** [ἐ]πίτιμον Makaronas: [ἀν]τίτιμον Cormack || **B 46** intra ὄπλον et καί: (μακροῦ δρόμου) Knoepfler; vid. adn. || **48** (εὐεξίαν) Cormack: εὐταξίαν lapis

- 52 [μ]ηδὲ ἐξομόσονται ἀδύνατοι εἶναι, κύριος ἔστω ὁ γυμνασίαρχος ζημιῶν
τὸν ἀπειθοῦντα δραγμαῖς δέκα καὶ ἐκ τῶν λοιπῶν ἀντὶ τοῦ ἐνλείποντος
ἁποκλιρωσάτω· τῆς δὲ εὐταξίας καὶ φιλοπονίας ὁμοῖας ὁ γυμνασίαρχος
τὸν Ἑρμῆν κρινάτω τῆς εὐταξίας, ὃς ἂν αὐτῷ δοκῇ εὐτακτότατος εἶναι ^v
- 56 [τ]ὸν ἕως τριάκοντα ἐτῶν, τῆς δὲ φιλοπονίας, ὃς ἂν αὐτῷ δοκῇ φιλοπονώτατα
ἄλκιφθαι ἐν τῷ ἐνεστώτι ἐνιαυτῷ τῶν ἕως τριάκοντα ἐτῶν· οἱ δὲ νικῆσαντες
[ἐ]κρίνουν τὴν ἡμέραν στεφανηφορεῖτωσαν καὶ ἐξέστω ταινιοῦν τὸν βουλόμενον·
[π]οιεῖτω δὲ καὶ λαμπάδα ἐν τοῖς Ἑρμαίοις τῶν παίδων καὶ τῶν νεανίσκων· ἡ δὲ εἰς τὰ
60 [δ]πλα δαπάνη γινέσθω ἀπὸ τῶν ὑπαρχουσῶν προσόδων. ^{vac} ἀγέ ^v τωσαν
δὲ τὰ Ἑρμαῖα καὶ οἱ ἱεροποιοὶ λαμβάνοντες παρ' ἐκάστου τῶν φοιτῶντων ^v
[ε]ἰς τὸ γυμνάσιον μὴ πλεον δραχμῶν δύο καὶ ἰστιώνων ἐν τῷ γυμνασίῳ· ἀγ[α]-^v
δεικνύτωσαν δὲ ἀνθ' αὐτῶν ἐτέρους οἵτινες εἰς τοῦτον ἱεροποιήσουσιν Ἑ[ρ]-
64 [με]ῖ· συντελείτωσαν δὲ τὴν θυσίαν τῷ Ἑρμεῖ καὶ οἱ παιδοτρίβαι, ὅταν καὶ οἱ ἱεροποιοὶ, ^{vac}
[λ]αμβάνοντες παρὰ τῶν παίδων μὴ πλεον δραχμῆς παρ' ἐκάστου καὶ ποιεῖτωσαν ^v
μεριδίας τῶν θυθέντων τὰ κρέα ὡμά· οἱ δὲ ἱεροποιοὶ καὶ ὁ γυμνασίαρχος ἀκρόαμα ^v
μῆθ' ἐν παραγέτωσαν εἰς τὸν πότον. ^{vac} τὰ δὲ ἄθλα ἃ ἂν λαμβάνωσιν οἱ νικῶντες,
68 ἀνατιθέτωσαν ἐπὶ τοῦ εἰσιόντος γυμνασιάρχου ἐμ μηνσὶν ὀκτώ· εἰ δὲ μὴ, ζεμου-
τω αὐτοὺς ὁ γυμνασίαρχος δραγμαῖς ἑκατὸν καὶ τοὺς λυμαγωνοῦντας καὶ μὴ δι-
χαίως ἀγωνιζομένους τοὺς ἀγῶνας κύριος ἔστω ὁ γυμνασίαρχος μαστιγῶν καὶ
ζημιῶν, ὁμοίως δὲ καὶ ἂν τις νίκην ἐτέρῳ παραδῶι. ^{vac} λαμπαδαρχῶν αἵρεσις·
72 αἰρείσθω δὲ ὁ γυμνασίαρχος τῶν ἐκ τοῦ τόπου λαμπαδάρχας τρεῖς ἐν τῷ
Γορπιαίῳ μηνί, οἱ δὲ αἰρεθέντες παρεχέτωσαν ἔλαιον τοῖς νεανίσκοις ἑκαστος
[ἡ]μέρας δέκα· αἰρείσθω δὲ καὶ τῶν παίδων λαμπαδάρχας τρεῖς, οἱ δὲ αἰρεθέντες παρεχέ-
τω[ι]σαν ἔλαιον τὰς ἴσας ἡμέρας· ἂν δὲ τις ἀντιλέγῃ τῶν αἰρεθέντων ἢ πατὴρ αὐ-
76 [τ]οῦ ἢ ἀδελφοῦ ἢ ὀρφανοφύλακες, ὥς οὐ δυνατός ἐστιν λαμπαδαρχεῖν, ἐξομοσάσθω ἔ-
γ ἡμέρας πέντε ἀφ' ἧς ἂν αἰρεθῇ· ἂν δὲ μὴ λαμπαδαρχῇ ἢ μὴ ἐξομότηται, ἀποτινέ-
τω ὁ αἰρεθείς δραγμαῖς πεντήκοντα καὶ ὁμοίως ἀλειφέτω καὶ λαμπαδαρχεῖτω· ὥσαύ-
τως δὲ καὶ ἂν ὁ ἐξομοσάμενος φανῇ μὴ δεόντως ὁμομοκέναι, ἐλεγχθεῖς ὑπὸ τοῦ
80 γυμνασιάρχου καὶ τῶν νέων, ἀποτινέτω δραγμαῖς πενήκοντα καὶ ὁμοίως ἂ-^v
γαγκαζέσθω τιθέναι τὸ ἄλεμμα καὶ λαμπαδαρχεῖν· ἀντὶ δὲ τοῦ δικαίως ἐξομο-
ραμένου ἄλλον ἀποδεικνύτω ὁ γυμνασίαρχος, ποιεῖτω δὲ τὴν τῶν παίδων λαμ-
πὰδα ἐκ τῶν φοιτῶντων, οἱ ἂν αὐτῷ δοκῶσιν ἐπιτίδδειν εἶναι, ὁμοίως δὲ καὶ τῶν νε-
84 ἀνίσκων. ^v ὑπὲρ βραβευτῶν καθιστάτω δὲ ὁ γυμνασίαρχος βραβευτάς οἱ ἂν αὐτῷ
δοκῶσιν ἐπιτίδδειν εἶναι, ἔν τε τῇ λαμπάδι τῶν Ἑρμαίων καὶ τῷ μακρῷ δρόμῳ καὶ ἐν ^v
τοῖς λοιποῖς ἀγῶσι· ἂν δὲ τις ἐνκαλῇ τινὶ τῶν βραβευτῶν φάσκων ἠδικῆσθαι ὑπὸ τι-
γος εὐθυνέτω αὐτὸν κατὰ τοὺς κοινούς νόμους. ^{vac} κυριεῖτω δὲ ὁ γυμνασίαρχος
88 τῶν προσόδων τῶν ὑπαρχουσῶν τοῖς νέοις καὶ ἀπὸ τούτων ἀναλίσκῃτω· ὅταν δὲ
[ἐ]ξέλθῃ ἐκ τῆς ἀρχῆς τὸ πλῆθος τῆς προσόδου καὶ εἴ τι ἐκ τῶν ζεμιῶν ἢ εὐθυνῶν εἰ-
[σ]επράχθη[ι] καὶ τὸ ἀπὸ τούτων ἀναλωθὲν ἀναγράψας εἰς σανίδα ἐκθέτω ἐν τῷ γυμνασί-
ῳ ἐν μηνί Δίῳ τοῦ εἰσιόντος ἔτους, τοῖς δὲ ἔξετασταῖς τῆς πόλεως κατὰ τετράμη-^v
92 νον ἀποδιδότω καὶ ἐξέστω, ἂν τινες βούλονται, μετὰ τούτων συνευλογίεσθαι
αὐτόν· τὸ δὲ περιὸν τῆς προσόδου ἀποδιδότω τῷ μεθ' αὐτόν γυμνασίῳ ἐν ἡμέρας
[τ]ριάκοντα, ἀφ' ἧς ἂν ἡμέρας ἐκ τῆς ἀρχῆς ἀπολυθῇ· ἂν δὲ μὴ ἀποδοῖ τοὺς λόγους ἢ τὰ
περιόντα καθ' ἃ γέγραπται, ἀποτινέτω τοῖς νέοις δραγμαῖς χ ^v ὑλίας καὶ πρᾶξάτω αὐτόν ^v
96 [π]ολιτικός πρᾶ[κ]τορ παραγραφάντων τῶν ἔξεταστῶν καὶ ὁμοίως τὸν λόγον ἀποδότη καὶ ^v
τὰ περιόντα. ^v ὁ δὲ τὴν τοῦ γλοιοῦ πρόσοδον ^v ἀγοράσας παρεχέσθω τὴν τοῦ παλαιστρο-
[φ]ύλακος χρεῖαν, ποιὸν τὰ προστασόμενα ὑπὸ τοῦ γυμνασιάρχου ὅσα καθήκει ἐν τῷ
[γ]υμνασίῳ· ἂν δὲ μὴ πευθαρχῇ ἢ ἀτακτῇ τι μαστιγούσθω ὑπὸ τοῦ γυμνασιάρχου. ^{vac} ἂν δὲ
100 [τ]ις κλέψῃ τι τῶν ἐκ τοῦ γυμνασίου, ἔνοχος ἔστω ἱεροσυλία δίχα νικηθείς ἐπὶ τοῦ καθή-
[κ]οντος δικαστηρίου. ^{vac} ταῖς δὲ ζημίαις ἀπάσας ἐπιγραφέτω τὴν αἰτίαν ὁ γυμνασίαρχος δι
[ῆν]
- [ἐξ]ημίωσεν κα[ρ]ι ἀγακηρουσέτω ἐν τῷ γυμνασίῳ καὶ ἐκτιθέτω τοὺς ἐξημιωμένους π[ρ]ᾶν[ι]-
[τα]ς ἐν λευκώματι καὶ παραγραφέτω τῷ πολιτικῷ πράκτορι, ὁ δὲ πράκτωρ εἰσπράξας
ἀποχ[α]-

- 104 [τ]ασησιότῳ τῷ ἐνεστῶτι γυμνασιάρχῳ· ἐάν δέ τις φήσῃ μὴ δικαίως ἐξημιῶσθαι, ἐξέ-
[σ]τω ἀντείπαντι αὐτῷ διακριθῆναι ἐπὶ τῶν καθηκόντων ἀρχείων καὶ ἐάν νικήσῃ τῇ κρίσει ὁ
ζη-
[μ]ιωθεὶς, ἀποτινέτω ὁ γυμνασιάρχος τὸ ἡμίολιον τῷ νικήσαντι, προσαποτινέτω τὸ ἐπίπεμ-^v
πτον καὶ ἐπιδέκατον. ^{vac.} εὐθυνέτω δὲ τὸν γυμνασιάρχον ὁ βουλόμενος ὅταν ἐξέλθῃ αὐτῷ ὁ
108 ἐνιαυτός, ἔμ μηνὶν εἴκοσι τέσσαρσιν, αἱ δὲ περὶ τούτων κρίσεις γινέσθωσαν ἐπὶ τῶν καθηκόν-
των δικαστηρίων. ^{vacat}
παρὰ τῶν πολιταρχῶν. ^v τοῦ ψηφίσματος· ‘οὐ’ εἰς. ^{vacat}

Epigraphical Commentary. I have not seen the stone. The epigraphical notes are based on Gauthier and Hatzopoulos 1993 and *I.Beroia*. Alpha with a broken crossbar, epsilon with the vertical extending above and below beyond the horizontals, kappa with short diagonals, smaller theta, omicron and omega, pi with a shortened right vertical, mu and sigma with parallel outer strokes; serifs.

- A 29** The omega in pointed brackets seems more like a theta.
B 12 ἀναγκαῖον: the second, third, and fourth letters were inscribed in a rasura.
B 13 εἰς τοῦς: the last letter of the first word and the first three of the second were inscribed in a rasura.
B 32 προσαγγέλλων: the omicron was inscribed above the sigma.
B 76 ὀρφανοφύλακες: inscribed in a rasura except the first two and last three letters.
B 105 νικήσῃ: the letter cutter had first inscribed νεικήσῃ only to erase the superfluous epsilon.

Translation

Front (A)

In an assembly held on 19 Apellaios, when Hippocrates son of Nikokrates was *strategos*, Zopyros son of Amyntos, the gymnasiarch, Asclepiades son of Heras, and Kallipos son of Hippostrates proposed:

(5) Since both all other magistrates rule according to a law, and in cities where there are gymnasia and where anointing with oil exists gymnasiarchal laws are deposited in the public archives, it is good that the same be accomplished among us too and (the law) which we have given to the *exetastai* be inscribed on a stele and placed in the gymnasium and likewise in the public archives; for, once this has been done, the young men will have more sense of shame and will obey the gymnasiarch, and their revenues will not be lost, as the elected gymnasiarchs will serve according to the law and will be liable to be sued.

(16) The city has decided that the gymnasiarchal law brought forward by Zopyros son of Amyntos, the gymnasiarch, Asclepiades son of Heras, and Kallipos son of Hippostrates be valid, that it be placed

in the public archives, that the gymnasiarchs use it, and that it be inscribed on a stele and be placed also in the gymnasium. It was ratified on the first of Peritios.

(22) Gymnasiarchal Law: Whenever the city elects other magistrates, it shall elect a gymnasiarch, neither younger than thirty nor older than sixty. The elected gymnasiarch shall hold office after taking the oath inscribed below: 'I swear by Zeus, Ge, Helios, Apollo, Heracles, and Hermes (that) I will act as gymnasiarch according to the gymnasiarchal law. (27) As for anything which is not written in the law, I shall use my own judgment to the best of my ability, in the most pious and just way, neither favoring a friend nor harming a foe unjustly, and I shall neither steal myself from the revenues accruing to the young men nor knowingly allow another, in no way and under no pretext. If I take a true oath let many and good things happen to me; if I take a false oath, the opposite.'

(34) Upon entering office, the elected gymnasiarch will call together an assembly at the gymnasium on the first of Dios and nominate three men who, once they have been elected by show of hands and have taken the oath inscribed below, will monitor jointly (with him) the young men accordingly as they are assigned to them and follow the gymnasiarch every day in the gymnasium [- - -] of the gymnasiarch with whatever (whomever?) he will need and the [- - -] on the second day of Dios [- - -] (42) the politarchs and the *exetastai* [- - -] the gymnasium with the above mentioned men (44)[- - -] by them [- - -] (45) for anointing and thus (46) from [- - -] of the above mentioned things (47) [he shall pay - - -] and the collection (of fines) shall be through the civic *praktor*, [following a written notice made by] the *exetastai*; if they do not [make a notice, they too shall pay the same penalty and a third shall be given to the accuser - - -.]

(50) Furnishing of wood: [- - -] (51) and not more [- - -] (52) the existing properties [- - -] (54) in lawsuit judging [- - -] (56) we swear by Zeus, Ge, Helios, Apollo, Heracles, [and Hermes - - -] we shall use [our own judgment to the best of our ability, in the most pious and just way, - - -] (59) and we shall not steal from the] revenues accruing [to the young men, neither favoring a friend nor] harming a foe [unjustly, in no way and under no pretext.] If we take a true oath [let many and good things happen to us; if we take a false oath, the opposite - - -] (of?) boys, the elected [gymnasiarch - - -]

Back (B)

No one of those under thirty years of age shall be allowed to strip off while the sign is down unless the superintendent authorizes it. Once the sign has been raised, no other shall be allowed (to do so) unless the superintendent allows it, nor shall anyone anoint himself in another palaestra in the same city. Otherwise, the gymnasiarch shall deny him access and fine him fifty drachmas. All those who use the gymnasium shall obey anyone whom the gymnasiarch appoints to be superintendent, as is also prescribed for the gymnasiarch. If someone does not obey, the gymnasiarch shall whip a person subject to the whip and fine others.

(10) The ephebes and those under twenty-two years of age shall practice javelin-throwing and archery every day, when the boys have anointed themselves, and likewise if some other sort of practice seems necessary.

(13) Regarding boys: None of the young men shall enter among the boys nor talk to the boys. Otherwise, the gymnasiarch shall fine and prevent any one who does any of these things. (15) The *paidotribai* (gymnastic trainers) shall come to the gymnasium twice every day, at a time determined by the gymnasiarch, unless one (of them) is ill or has some other inevitable business. Otherwise, he shall report to the gymnasiarch. If one of the *paidotribai* seems to be negligent and is not present before the boys at the designated time, he (the gymnasiarch) shall fine him five drachmas a day. (21) The gymnasiarch shall have the authority to whip both disorderly boys and *paidotribai* who are not free; he shall fine the free ones. He shall compel the *paidotribai* to make a review of the boys three times a year, every four months; he shall appoint judges for them and crown the victor with a crown of olive branches.

(26) Those who ought not to share the gymnasium: The following shall not strip off (to exercise) in the gymnasium: a slave, a freedman and their sons, an *apalaistros*, a prostitute, anyone of those who have business at the marketplace, a drunk, and an insane person. (29) If the gymnasiarch knowingly allows any of those specified to anoint himself or after someone has reported or indicated (this) to him, he shall pay a thousand drachmas. To ensure collection (of the fine), the informer shall hand a (written) charge to the *exetastai* of the city, and they shall make a written notice to the civic *praktor*. If they do not make a notice or the *praktor* does not collect (the fine), they too shall pay the

same penalty, and a third shall be given to the prosecutor. (35) If the gymnasiarch seems to have been accused unjustly, he shall be allowed to appeal within ten days and to be judged before the appropriate court. Future gymnasiarchs shall also prevent those who seem to anoint themselves against the law. Otherwise, they shall be liable to the same penalties.

(39) No one shall be allowed to insult the gymnasiarch in the gymnasium. Otherwise, (the gymnasiarch) shall fine him fifty drachmas. If someone strikes the gymnasiarch in the gymnasium, those present shall prevent him and not permit him, and (the gymnasiarch) shall likewise fine the person who strikes him one hundred drachmas, and, in addition, he shall be liable (to a private action) from him according to the public laws, and any of those present who does not help (the gymnasiarch), although being able, shall be fined fifty drachmas.

The Hermaia (B 45–87)

(45) Regarding the Hermaia: The gymnasiarch shall celebrate the Hermaia in the month of Hyperberetaios; he shall sacrifice to Hermes and designate a weapon as prize and three others for command appearance (*euexia*), discipline (*eutaxia*), and endurance (*philoponia*) for those up to thirty years of age. (48) The gymnasiarch shall set up a list of seven men from among the men of the place to be judges in the (competition of) (command appearance); he shall draw lots among them and have the three allotted men swear by Hermes to judge justly who seems to them to be in the best bodily condition, with neither favoritism nor hostility of any sort. (51) If the allotted men do not judge and decline serving by oath, (swearing) that they are unable (to serve as judges), the gymnasiarch shall have the authority to fine any disobedient person ten drachmas and draw lots among the rest to replace the one failing. (54) Concerning the (competitions of) discipline and endurance, the gymnasiarch shall swear by Hermes and judge, in discipline, who seems to him to be most disciplined among those up to thirty years of age, and in endurance, who seems to him to have anointed himself most enduringly in the present year among those up to thirty years of age. (56) The winners shall wear crowns on that day, and anyone who wishes shall be allowed to put on a head-band. (The gymnasiarch) shall also hold a torch-race at the Hermaia, (one) of boys and (one) of young men. The costs of the (prize) weapons shall be covered by the accruing revenues.

(60) The *hieropoioi* too shall hold the Hermaia, collecting from each of the visitors to the gymnasium not more than two drachmas, and hold a meal in the gymnasium. They shall designate others to replace them as *hieropoioi* for Hermes in the following year. The *paidotribai* too shall celebrate the sacrifice to Hermes at the same time as the *hieropoioi*. They shall collect from the boys not more than a drachma each and divide the sacrificed (victims) into portions of raw meat. The *hieropoioi* and the gymnasiarch shall introduce no performance during the drinking.

(67) As for the prizes which the winners receive, they shall dedicate them under the following gymnasiarch within eight months. Otherwise, the gymnasiarch shall fine them one hundred drachmas. He shall also have the authority to whip and fine those who introduce foul play, those who compete unjustly in the competitions, and likewise if anyone hands over the victory to another.

(71) Election of lampadarchs: The gymnasiarch shall elect three lampadarchs from among the men of the place in the month of Gorpiaios, and those elected shall supply the young men with oil, each for ten days. He shall also elect three lampadarchs from the among the boys, and those elected shall supply oil for an equal number of days. (75) If one of those elected or his father or brothers or orphan guardians (opposes the election), claiming that he is unable to serve as a lampadarch, he shall decline serving by oath within five days after being elected. If he does not serve as a lampadarch and does not decline serving by oath, the lampadarch elect shall pay fifty drachmas and shall all the same supply oil and serve as lampadarch. (78) Likewise, if someone who has declined serving by oath appears to have sworn without justification, he shall, after having been convicted by the gymnasiarch and the young men, pay fifty drachmas and shall all the same be compelled to furnish the oil and serve as a lampadarch. The gymnasiarch shall appoint another instead of the one who has justly declined serving by oath. He shall organize the torch-race of the boys, (choosing) from the visitors (to the gymnasium) those who seem to him to be qualified, and likewise (he shall organize the torch-race) of the young men.

(84) Regarding judges: The gymnasiarch shall appoint judges who seem to him to be qualified for the torch-race at the Hermaia, the long race, and the other competitions. If someone brings a charge against one of the judges, asserting that he has been treated unjustly by someone, he shall sue him according to the public laws.

(87) The gymnasiarch shall be in charge of the revenues accruing to the young men and shall use them for expenditures. Upon leaving his

office he shall write the amount of the revenue, anything which has been collected in fines or from legal suits, and the amount spent from these on a board and display it in the gymnasium in the month of Dios of the following year. He shall hand over (his accounts) to the *exetastai* of the city every four months, and anyone who wishes shall be allowed to participate in checking his accounts with them. (93) He shall give the surplus of the revenue to the next gymnasiarch within thirty days from the day on which he was released from office. If he does not hand over his accounts or the surplus monies as is prescribed, he shall pay the young men a thousand drachmas, and the civic *praktor* shall collect (the fine from him), following a written notice made by the *exetastai*, and he shall likewise hand over his account and the surplus monies.

(97) The buyer of the revenue from the *gloios* shall provide the service of a keeper for the palaestra, acting upon the orders of the gymnasiarch for everything that is appropriate in the gymnasium. If he does not obey or does something disorderly, he shall be whipped by the gymnasiarch.

(99) If anyone commits any act of theft in the gymnasium, he shall be liable to an action for sacrilege, having been convicted before the appropriate court. For all the fines the gymnasiarch shall inscribe the motive for which he imposed them; he shall both make a proclamation in the gymnasium and display (the names of) all who have been fined on a white board, and make a written notice to the civic *praktor*. The *praktor* shall collect (the fines), and hand (the money) over to the present gymnasiarch. (104) If someone says that he was fined unjustly, he shall be allowed to oppose (the fine) and to be judged before the appropriate magistrates; if the fined person wins his case, the gymnasiarch shall pay the winner one-and-a-half times (the fine) and an additional fine of one-fifth and one-tenth. (107) Anyone who wishes shall sue the gymnasiarch when his year (of office) has expired, within twenty-four months; the cases about these matters shall be (held) before the appropriate courts.

By the politarchs; regarding the decree, 'Nay' one (voice).

*Commentary**Date*

The recent publication of a letter of Antigonus Doson to be dated probably to 223 B.C., *I.Beroia* 4 (=SEG XLVI 729),¹⁰ helps to date the present inscription on a prosopographical basis. The Hippostratos son of Kallippos mentioned in this letter (lines 11–12), has been identified by Gauthier and Hatzopoulos (1993, 40–41) as the father of Kallippos son of Hippostratos, one of the promulgators of the gymnasiarchal law. The present inscription should accordingly date to the first third of the second century B.C., perhaps around 180 and probably before 168.

*Front (A)***A** 7

ἄλειμμα: Anointing with oil, i.e. for gymnastic training; similarly the verb ἀλείφω (**B** *passim*). See Gauthier and Hatzopoulos 1993, 57–58.

A 10

Exetastai: comptrollers, although in this first reference to them in this document their function seems not merely financial: *ibid.* 42–43.

A 15–16

ὑπεύθυνος: here ‘liable to be sued/liable to be taken to court.’ Similarly εὐθύνω (**B** 87 and 107): ‘to sue/to take to court,’ and εὐθύναι (**B** 89) ‘legal suits.’ *ibid.* 138–139.

A 32

τροπῶι οὐδὲ παρευρέσει οὐδεμιᾷ: cf. below commentary on 18.3.

A 47–48

Civic *praktor*: the city’s tax collector: *ibid.* 42, 89–90; cf. commentary on 5.27–28 above.

¹⁰ I was not able to consult the first edition by V. Allamani-Souri and E. Voutiras in *Επιγραφές τῆς Μακεδονίας*, Thessaloniki, 1996. I have relied on the discussion in *SEG* XLVI 729 and 730, taking into consideration Hatzopoulos’ reservations regarding dates in *BE* 1997 no. 370 (p. 545).

*Back (B)***B 1**

‘Strip off:’ i.e. for gymnastic training: See Gauthier and Hatzopoulos 1993, 57–58

B 2

‘While the sign is down:’ The gymnasium is open when the sign is up: *ibid.* 59–61. Superintendent: Second to the gymnasiarch and appointed by him: *ibid.* 62–65 (but cf. Pleket 1999, 234).

B 9

‘Subject to the whip:’ subject to corporal punishment: not a free person, as opposed to the ‘others’ who are free persons: Gauthier and Hatzopoulos 1993, 65–68.

B 10–15

Ephebes, boys, young men: on age groups see Gauthier and Hatzopoulos 1993, 76–78, who distinguish between three categories: young men (νέοι, νεώτεροι, νεανίσκοι), ephebes, and boys (παῖδες).

B 16

Paidotribai: gymnastic trainers: *ibid.* 73, 75.

B 28

Apalaistros: probably a person unfit for or incapable of gymnastic training: *ibid.* 81–84.

B 45–87: Regulations for the Hermaia

The question of how Hermes became involved with sport and competitions and particularly how he became a patron god of gymnasia does not seem to have a single, clear-cut answer.¹¹ Nevertheless, by Hellenistic times, if not before, he is found well established in this capacity, often in close association with Heracles.¹² Both gods are mentioned in an agonistic context as early as Pindar (*Nem.* 10.51–53), and Hermes’ association with gymnasia might be even earlier, if we accept Pausa-

¹¹ But cf. (e.g.) Farnell 1896–1909, V, 29–30; H. Herter, *RhM* 119, 1976, 229–230.

¹² Both are included among the oath-gods listed in A 26, [55–56].

nias' report (3.24.7) that at Las in Laconia he saw an Archaic statue (ἄγαλμα ἀρχαῖον) of Hermes near a gymnasium. The Homeric Hymns, however, seem to know nothing of this.¹³

Hermes' patronage of the gymnasium proved beneficial for all sides. Despite his importance, Hermes could claim for himself practically no major public festival.¹⁴ But at local gymnasia, which are to be counted among the hallmark institutions whose very existence made a Greek city a Greek city¹⁵ and are thus known to have existed all over the Greek world, Hermes was at last honored with his very own festival, the Hermaia. The gymnasium may be portrayed as a crossroads of Greek civic life, where exercise, education, and socializing all come together. While we hear nothing real of education in the present document, it is still notable that the young men's gymnastic and military¹⁶ curriculum alone would not be complete without a religious dimension. This is provided by the cult of Hermes¹⁷ and his festival, the Hermaia. By Hellenistic times the diffusion of the Hermaia was as wide as was the diffusion of gymnasia. The festival is documented all around the Greek world, and one may assume that, as it was as essential for gymnasia as gymnasia were for a Greek city, it existed even in places where documentation is currently lacking.¹⁸

The high point of the competitions at the Hermaia and of the festival itself appears to be the torch-race. The end of this race would be the lighting of the fire on the altar of Hermes (see below). This done,

¹³ Farnell 1896–1909, V, 29. In his capacity as patron of competitions Hermes may be entitled ἀγώνιος and ἐναγώνιος.

¹⁴ Nilsson 1906, 388; for the few exceptions see 392–394. Cf. J. and L. Robert BE 1962 no. 248.

¹⁵ In this respect cf. G. Cordiano, *La ginnasiarchia nelle 'poleis' dell'occidente mediterraneo antico*, Pisa, 1997, 23–24. This of course does not mean that each and every Greek city had a full-fledged gymnasium. On the Hellenistic gymnasium see the discussion by Gauthier 1995. On the role of the gymnasiarch see also Cordiano *ibid.* 21–37 with copious general bibliography. I was unable to consult E. Fontani, *Ricerche sulla ginnasiarchia nelle città della Provincia d'Asia*, Diss., Florence, 1995.

¹⁶ Evident from the reference to javelin throwing and archery (A 10–11): Gauthier and Hatzopoulos *comm. ad loc.* p 84, and their *Conclusion*. Cf., however, Pleket's comments, 1999, 233.

¹⁷ Which, as has been said, may elsewhere be practiced alongside other cults, including that of human benefactors; see in this respect Gauthier 1996, 20–27. In general see also Nilsson 1955, esp. 62–67; for ruler cult cf. 71–75. I was unable to consult H. Siska, *De Mercurio ceterisque deis ad artem gymnica pertinentibus*, Diss., Halle, 1933 (Gauthier and Hatzopoulos 1993, 95 n. 4).

¹⁸ I follow J. and L. Robert BE 1962 no. 248; Gauthier and Hatzopoulos 1993, 95–96. On gymnasium festivals cf. 78–80.

the sacrifice to Hermes would be performed and a sacrificial banquet would follow. The festival was celebrated in Hyperberetaios, the last month of the official year. 'The competitions, the sacrifice, and the sacrificial banquet thus solemnized the end of a year of training for the frequenters of the gymnasium and the end of his tenure for the gymnasiarch' (Gauthier and Hatzopoulos 1993, 97).

As this document has been amply commented upon, the commentary discusses only a few points.¹⁹

B 46

Despite the lack of a time indicator (such as *πρό*) with the verb *θύω*, the sacrifice referred to here may be some preliminary sacrifice rather than the sacrifice referred to later following the torch-race. Gauthier and Hatzopoulos suggest (1993, 97–98) a purificatory offering or an oath sacrifice for the oath of the judges.²⁰ The use of *θύω* for an uneaten sacrifice is possible.²¹

B 46–47

In its present state, the text is defective; something seems to have been omitted after *ὅπλον* where one would expect a reference to the competition for which this prize, distinguished from the 'three others,' is designated. Knoepfler²² suggested *δολίχου* or more likely *μακροῦ δρόμου* (long race).²³ This was rejected by Pleket (1999, 235), pointing out

¹⁹ The most relevant sacred laws dealing with gymnasia, duties of gymnasiarchs, and gymnastic contests are: *LSCG* 98 (banquet and competitions: Part I pp. 101, 102–103; commentary on lines 65–67 below); 165 (calendar of a gymnasium); *LSS* 44 (the Eumeneia at Delphi: Part I p. 84); 61 (foundation of Kritolaos; Part I p. 85; cf. Gauthier's commentary 1980, 210–218); no. 15 below; *LGS* II 131 (*Iscr.Cos* ED 82; foundation of Pythokles: Part I p. 84); *SEG* XXXVIII C (the Demosthenia in Oenoanda: Part I p. 101); *Iscr.Cos* ED 16 (fragmentary regulations concerning the Hermaia; cf. A. Chaniotis *EBGR* 1993–1994 no. 219 (*Kernos* 10, 1997); ED 86 (see Part I p. 85 n. 449; A. Chaniotis *ibid.*, p. 302); ED 145 (sale of the priesthood of Hermes Enagonios); ED 215 (sale of the priesthood of Zeus Alseios; for both see Gauthier 1995a). Cf. the recently published *Iscr.Cos* ED 257, 263 (see Part I p. 85 n. 449); *SEG* LXVI 1721 and 1722 (honorary decree for a gymnasiarch from the Letoon in Xanthus: Gauthier 1996).

²⁰ On oath victims cf. commentary on 1.2 above.

²¹ Summarily see Rudhardt 1992, 213–214.

²² 1979, 173 n. 28, 177 with n. 54 (Gauthier and Hatzopoulos 1993, 99).

²³ Mentioned below, line 85. As Knoepfler pointed out, a exact parallel occurs in *OGIS* 339.82–83.

that the close connection between μακρὸς δρόμος and the torch-race for boys in *Iscr.Cos* ED 145.52 and in line 85 below suggests that the long race would be here out of context. Perhaps, as Gauthier and Hatzopoulos argued (1993, 98–99), a whole part of a phrase which had dealt with prizes for all competitions referred to here was left out by the letter-cutter. Alternatively, Pleket suggests (*ibid.*) with much hesitation that ὄπλον be taken either as a collective singular of sorts or as a symbol for all prizes for victors at all competitions, the ἄλλα τρία having been ‘added merely because they were prizes *sui generis*, for which after careful and protracted scrutiny juries and the gymnasiarch designated the victors.’

For arms and other prizes in comparable sacred laws see Part I p. 101; for documented general discussion see Gauthier and Hatzopoulos 1993, 100–101.

B 47

Euexia (*command appearance*), eutaxia (*discipline*), philoponia (*endurance*). For these competitions see Gauthier and Hatzopoulos 1993, 102–108, Crowther 1985, 289–291 (*euexia*) and 1991. The *eutaxia* appears to have concentrated on fitness rather than on mere beauty. The gymnasiarch judges alone in the competitions of discipline (*eutaxia*) and endurance (*philoponia*) because, unlike the judgement of command appearance (*euexia*), success in these branches is based on the young men’s conduct during the entire year. The winners in these two competitions would thus be announced at the Hermaia, as has been suggested (Crowther 1991, 303–304; Gauthier and Hatzopoulos 1993, 105–106).

B 48

Cormack’s (1977, 149) conjecture <εὐεξίαν> for the stone’s εὐταξίαν seems required by the context.²⁴

B 48–49

The ‘men of the place’ (οἱ ἐκ τοῦ τόπου) are the ‘young men’ (νέοι, νεώτεροι, νεανίσκοι) aged twenty to thirty: Gauthier and Hatzopoulos 1993, 78.

²⁴ Ben Millis notes (personal communication) that one may rather print εὐ<ε>ξίαν.

B 59

As is implied from the role of the torch-race in the present Hermaia, the Greek torch-race had a religious significance extending beyond the realm of sports. It was fundamentally connected to altars, used as both starting point and finish line of torch races, as is suggested by both written and iconographic sources. The torch would be lit at the altar used as a starting point and used to light an altar used as the end mark.²⁵ In *LSS* 44.15–16²⁶ (Delphi, the Eumeneia)²⁷ the real purpose in lighting the altar is explicitly sacrifice:

ὁ δ[ε] δρόμος γινέσθω ἐκ τοῦ γυμνασίου ἄχρι ποτὶ τὸν βωμόν, ὁ δὲ νικέων ὑφαπτέτω τὰ ἱερά.

The race shall be from the gymnasium to the altar, and the winner shall set a fire underneath the offerings.²⁸

Although it is not stated explicitly, the fact that the present torch-race is to be followed by sacrifice and a sacrificial banquet seems to imply that the goal of the torch-race was to light the fire on the altar of Hermes; sacrifice would ensue, the divine share being offered on the altar and meat solemnly consumed. Two torch-races are mentioned here, however, and the exact logistics remain obscure.

B 60–61

The Hieropoioi. The *hieropoioi* here²⁹ must be members of the gymnasium (hence young men) and not city officials as Knoepfler (1979, 178) realized. Similarly, an agonistic inscription from Chalcis, *SEG* XXIX

²⁵ See in general J. Jüthner, *Die athletischen Leibesübungen der Griechen* (SBWien 249 I–II), Vienna, 1965–1968, II, 134–156 with documentation; Gauthier and Hatzopoulos 1993, 109, 120; Gauthier 1995a. I make no claim of understanding what exactly the torch race symbolized for the Greeks. A symbolic significance is evident, however, in the opening torch race of the modern Olympics which was introduced at the Nazi-sponsored Berlin games of 1936. Cf. Jüthner *ibid.* 134–135 with n. 308.

²⁶ Gauthier and Hatzopoulos 1993, 109 n. 3. Jüthner, *ibid.* 143; Stengel 1920, 224. For torch-races in other sacred laws see *LSCG* 13.33–35; 98.22–23; *LSS* 61 (= *IG* XII 7, 515 lines 39–86) 84–86; *LSAM* 49 B 12–16; *Isac.Cos* ED 145; ED 215; *SEG* XXXVIII C 65–67; cf. *LSAM* 37.25–26.

²⁷ Cf. Part I p. 84.

²⁸ The ἱερά are not likely to be the edible parts of the victims but the parts designated for the god. Cf. Casabona 1966, 13–14. For the divine share and its offering on the altar cf. below commentary on 21.

²⁹ See Gauthier and Hatzopoulos 1993, 110–112.

809,³⁰ lists children who served as *hieropoioi* at local Hermaia.³¹ This is not surprising, as the office of *hieropoios* (most references are to a college of *heiropoi*) is defined by its function—chiefly cult administration—not by the functionaries and their affiliation; the office may be encountered in a variety of organized bodies, including cities, sanctuaries, and ad hoc organizations,³² as long as cultic activity plays a part in their agenda.

B 63

τοῦπιόν: τὸ ἐπιόν (sc.) ἔτος.

B 65–66

Division of the Meat and Banquets. The mode of meat division prescribed here, reminiscent of the Homeric so-called δαῖς ἐῶσι (equal feast), is evidently employed to ensure a certain degree of equality. Its hallmark is that, though the animal undergoes a primary division according to its natural parts, by the time butchery is completed, it has been entirely divided into portions of meat, evidently equal in weight (rather than in quality). Another mode common in ordinary Greek eaten sacrifice leaves some parts of the victim whole; it is met perhaps more often than the mode employed here in sacred laws.³³ Generally speaking, in that case specific parts or cuts are assigned as prerogatives to cult personnel, preeminently priests, or other officials (namely in public sacrifice); remaining meat may be divided into portions (μερίς and μοῖρα are used frequently)³⁴ and distributed between other participants including, in public sacrifice, the general public. Officials may sometimes receive such portions as or as a part of their prerogatives.³⁵ Unless consumption

³⁰ Knoepfler 1979 and see *ibid.* 178–179 for children *hieropoioi*.

³¹ Note, however, that here the sacrifice following the torch-race of the boys is taken care of by the *paidotribai*. Gauthier and Hatzopoulos 1993, 112.

³² See (e.g.) Stengel 1920, 48–49.

³³ In the present collection see especially nos. 3, 9, 20, 21.

³⁴ But cf. *LSS* 14.55 where μερίδες refer more generally to parts of the victims.

³⁵ As in 20.7 below (private sacrifice). For distribution of meat see particularly *LSCG* 33 B 8–27 (two sacrifices and two distributions; equal portions distributed among officials in the first; no prerogatives in the second); 151 A 49–55; *LSAM* 39.20–25; 70.4–8; *SEG* XLV 1508 A 9–13. Cf. commentary on 3.5, 11.24 above; commentary on 20.7 and 19 below with bibliographical references. For division and butchery see Berthiaume 1982, 44–53. The basic work on distribution of parts is still Puttkammer 1912. On the sacrificial process see especially J.-L. Durand in Detienne and Vernant 1989, 90–104; van Straten 1995, 115–153. In general see Ziehen 1939.

on the spot is required, the meat—in certain cases clearly distributed raw—may be taken away and consumed elsewhere.³⁶

Here, on the other hand, no prerogatives are prescribed; those who are to share the meat contribute equally toward the costs of the animal, and the meat is to be distributed among them in equal portions. The reference to portions of raw meat is probably related to this. The meat would not be distributed raw; rather it would be weighed raw. The portions would then be cooked and distributed among the participants in the sacrificial banquets.³⁷ Weighing meat while raw is explicitly prescribed in a comparable context in *LSCG* 98 from Coressia on Ceos, as Gauthier and Hatzopoulos have noted (1993, 112–113): a banquet is to be held; the refreshments include wine and dried fruits; meat serving per person consists of a given amount *weighed raw* per person;³⁸ weighing is assigned to the appropriate officials (lines 11–16).³⁹ As for the banquets, one ought to agree with Gauthier and Hatzopoulos (1993, 113) that two such banquets were held, probably in two separate rooms, one for the boys with their *paidotribai* and one for the young men with the gymnasiarch. More specific details (namely, the prohibition against performances) are given only regarding the banquet of the young men.

B 66–67

No Performances in the Banquet of the Young Men. In Plato's *Protagoras* (347 c-d) the introduction of artistic performances into a symposium is denounced as fitting only lewd (φαῦλοι) and vulgar (ἀγοραῖοι) men. While moral reasons may underlie the ban against them here too, the prohibition against performances during the sacrificial banquet seems to represent a more direct attempt to preserve discipline and order.⁴⁰ This

³⁶ Except if consumption on the spot is obvious. Cf. Puttkammer 1912, 47–65; van Straten 1995, 145–146; Jameson 1997, 178–179. On the prohibition to take away meat see commentary on 16.5–6 below. For distribution of the meat while raw see *LSCG* 13.25–26 [hoi h]|ιεροποιοι [νε]μόντων [α]ὑτοῖς ὁμὰ τὰ κρέα (the *hieropoioi* shall distribute the meat to them raw); *LSS* 19.23–24: νέμεσθαι τὰ κρέα ὁμ|ά. For κρεανομία see *LSCG* 33 B 24–25; *LSS* 11.10–17; *SEG* XLV 1508 A 9–13 with Part I p. 100.

³⁷ But cf. Nilsson 1955, 62.

³⁸ ... κρεῶν σταθμὸν κατὰ | τὸν ἄνδρα ὁμὰ ἰσάντα μὴ ἔλαττον : MM (two minae) καὶ ἐκ τῶν ἐγκοι|λίων ὅσα ἂν ἔχει τὰ ἱερεῖα (all of the victims' intestines).

³⁹ δοκιμάζειν δὲ τὰ ἱερεῖα τοὺς προβούλους || καὶ τὸν ταμίαν καὶ τὸν κήρυκα καὶ ἀφίστασθαι τὰ κρέα κτλ. (The *probouloi* shall inspect the victims with the treasurers and the herald and weigh the meat). For weighed portions cf. *I.Priene* 123.5–6 (cf. 10–11; Berthiaume 1982, 112 n. 59). For raw meat cf. *LSCG* 10 C 18–22 (sale of meat); 13.24–25; *LSS* 19.22–24 (see above note 36).

⁴⁰ See Gauthier and Hatzopoulos 1993, 113–114; Pleket 1999, 234.

attempt is equally evident in the exclusion of a *hetaireukos* from the gymnasium (B 28 with Gauthier and Hatzopoulos 84–85) and elsewhere.⁴¹ The preoccupation with discipline is neither philosophical nor coincidental: as is implied from A 11–16 (with Gauthier and Hatzopoulos 1993, 95, 126–127), together with mishandling the gymnasium's finances, lack of discipline among the young men was the primary reason for the introduction of the present law.

B 87, 89, 107

εὐθύνω, εὐθύναι: See above commentary on A 15–16.

B 97

Gloios: 'The mixture of oil, sweat, and dirt, scraped off with a strigil or floating in the bath.' J. and L. Robert, BE 1978 no. 274 (for the use of this substance see their discussion on pp. 434–435; Gauthier and Hatzopoulos 1993, 129).

B 100–101

A person convicted of theft could be liable to an action for sacrilege since an offence against the gymnasium or its users was seen as an offence against the god to whom the gymnasium was consecrated. See Gauthier and Hatzopoulos' commentary ad loc. especially 131–137.

B 110

'By the politarchs:' i.e. the decree and the law were transmitted to the authorities of the gymnasium by the politarchs: Gauthier and Hatzopoulos 1993: 43.

⁴¹ See Crowther 1991, 303.

SEG XLVI 923

CHERSONESUS. FRAGMENTARY REGULATIONS
MENTIONING THE HERMAIA. SECOND HALF OF
THE SECOND CENTURY B.C.

(Figure 24)

A fragment of grayish marble found by chance by workers on the coast in construction fill in 1989. The stone is broken above, below, and on the right. The inscribed face is poorly preserved with some parts being almost entirely obliterated.

H. 0.135, W. 0.13, Th. 0.08. L.H. 0.008–0.01. Interlinear space 0.005.

Unspecified location (Chersonesus?). Inv. 74/36504.

Ed. Solomonik 1996, 44 no. 2; Makarov 2000¹ (=SEG XLVI 923).

Photograph: Solomonik 1996, pl. 2 (= Figure 24).

Text according to Solomonik

Text according to Makarov

pars alt. saec II a.

[-----]	[----- e.g. ἀκοιούθως τοῖς τε νόμοις καὶ τοῖς τοῦ]
[τοῦ δ]άμου ψάφι[σμο -----]	[δ]άμου ψαφι[σμοσιν ----- ἐν τῷ γυμνα]
ΣΙΩΙ τοῖς Ἑρμαίοις[-----]	σίοι τοῖς Ἑρμαίοις ἀγῶνας τίθεσθαι ----- ποιῆσαι]
4 ΞΕΤΑ . ΕΡΑΤΑΙ[-----]	τε ταῦτα κατὰ τὰ[ν μαντείαν τοῦ θεοῦ· ----- Δία Κτήσ]
.. ΟΝΚΑΙΚΑΘΥΠΕΡ[-----]	ιον καὶ Καθυπερ[δέξιον ἰλάσασθαι ----- τῷ]
θεῶι Ἑρμ[εῖ -----]	θεῷ Ἑρμ[αῖ θυσίαν συντελλεῖν -----]
Σ . ΑΤ[-----]	[. .]ΑΤ[-----]
8 ΣΑ[-----]	ΣΑ[-----]
ΠΑΡΑ . ΕΣΙ . . Ε . ΟΙΕΡΜ[-----]	παρ' ἀμέξ . . . Ξ . ΟΙΦΙ[----- e.g. τοῦς ἐφήβους]
παραπέμπε(ι) τοὺς Ε[-----]	παραπέμπ[οντα]ς [τὰ ἱερά -----]
[-----]	[-----]

Epigraphical Commentary. I have not seen the stone; the epigraphical comments are based on Solomonik and Makarov's editions. Note the considerable differences between the two. The letters have distinct serifs and are rather crowded. The alpha is open above and has a broken crossbar; K with short diagonals; smaller O; Π with a short right vertical; elliptical Ω.

¹ I infer that the author saw the stone from his discussion.

- 10** Solomonik prints ΠΑΡΑΠΕΜΠΕ . ΟΥΣΕ in majuscules, restoring παραπέμπε[ι τ]οὺς ε. As far as this can be judged, the majuscule version agrees with the photograph. It follows that one of the two letters in square brackets should be dotted, the other put in triangular brackets.

Translation

[In accordance with the laws and the] decrees of the people [- - - in the] gymnasium [to hold competitions(?)] at the Hermaia [- - -] this according to the(?) [- - -] (5) and [- - -] (6) to [the] god Hermes [- - -] (9) among us [- - -] (10) escort the [- - -]

Commentary

It is obvious that this fragment concerns the Hermaia, a gymnasium festival, for which see above no. 14. Little more can be said with any degree of certainty.

Solomonik dated the inscription to the second century B.C. according to letter forms, citing *IOSPE* I² 348, 349, 352 (*Syll.*³ 709), and 353 and E.I. Solomonik, *Novye epigraficheskie pamyatniki Khersonesa (NEPKh)* I, Kiev, 1964, no. 1 as parallels. Makarov identified it as a decree or a sacred law concerned with the activity of the gymnasiarch and the ephebes. He dates the document to shortly before 110 B.C., around the time when, at the end of the period of the Scythian-Chersonesian wars, as is vividly described in the ca. 107 B.C. Chersonesian decree for the Mithridatic general Diophantos, *IOSPE* I² 352 (*Syll.*³ 709),² the city went under the rule of Mithridates Eupator. Makarov adds that a concern with the institution of the ephebia is appropriate in this period.³ He thinks that the appearance, probably through the agency of Delphi, of a postulated cult of Zeus Kathyperdexios, an epithet documented once in *SEG* XV 427,⁴ which he assumes, mainly on the basis of the somewhat rare cult of Zeus Hyperdexios, had both gymnastic and military characteristics, also befits the period.⁵

² For bibliography see A. Avram *I.Kallatis* 41 n. 158.

³ 2000, 113, 118–119.

⁴ Διὸς Πορείου Κτησίου καὶ Καθυπερδεξίου; a Roman imperial period altar of an unknown provenance in Istanbul; see Schwabl 1972, 318.

⁵ 2000, 115–119.

SEG XXXVIII 786

RHODES. LINDUS. SACRIFICIAL REGULATIONS.
CA. 250 B.C.

(Figures 25–26)

A fragment of a mottled gray plaque of Lartian stone, found in March 1982 lying in the yard of a private house. It is not clear how the stone reached its finding place; original provenance remains unknown. The stone is broken above, below, and on the right. The back is rough-picked. The inscribed face is fairly well preserved. There was probably nothing inscribed in the vacant space under the text, and Kostomitsopoulos seems correct in observing that not much is missing on the top.

H. 0.20, W. 0.21 (top)—0.09 (bottom), Th. 0.075. L.H. 0.014–0.017, round letters somewhat smaller; 0.012–0.013. Interlinear space 0.01. Left margin 0.01.

Rhodes, Archaeological Museum. Inv. E 2273.

Ed. Kostomitsopoulos 1988, 121–123; (= SEG XXXVIII 786).

Photograph: Kostomitsopoulos 1988, 121 (good).

ca. 250 a.

Ἀπόλλωνι ΕΝΘ . [.]
2 χίμαρος· θυέτ[ω]
τῶν φυλετᾶ[ν]
4 ὁ γεραίτατ[ος]
τὰ θυθέντ[α αὐτεῖ]
6 καταχρῆ[σθαι.]

vacat

Restorations. Suppl. Kostomitsopoulos. || **1** Ἐνοδ[ίω] vel Ἐνολ[μίω] K. dubitanter: ἔνοδ-
[χος] (ἐνόρ[χος] mihi melius videtur: cf. LSS 98.3 (Camirus) L.) Fraser apud K.; vid.
adn.

Epigraphical Commentary. I have seen the stone. Nice, large letters; small serifs; the strokes tend to widen toward the edges of the letters.

- 1 Last two traces: a lower part of a smaller round letter (O or Θ), followed by a lower part of a diagonal stroke. There are no signs of a serif at the bottom and the stroke itself does not widen toward the edge. If it is intentional, A and Λ might be possible; X is somewhat less likely because the stroke begins too close to the preceding traces to allow sufficient room for the upper part of the other stroke. A Δ seems to me unlikely since there are no traces of the bottom bar.

Translation

To Apollo [- - -] a young he-goat; the eldest of the tribesmen shall sacrifice (it); the sacrificed meat shall be consumed [on the spot].

Commentary

This fragment is very close to a number of Rhodian sacred laws which may generally be described as calendar extracts, commonly listing the recipient divinity and the animal to be sacrificed; the officiant and the motive or occasion for the sacrifice are typically not mentioned. In addition to similarity in contents these documents tend to share some physical features: they comprise a small number of comparatively short lines and are commonly inscribed on small stones.¹ The major difference between the calendar extracts and the present fragment is its lack of a date (cf. *LSS* 88a). One might assume that the date was inscribed in the part now lost above, but the stone gives the impression that not much is missing on the top. The fragment may be regarded as an independent document, and the fact that nothing was inscribed below the preserved text seems to corroborate this. Kostomitsopoulos' assumption that the stone could originally have been built into a wall or an altar is plausible.

Date. Kostomitsopoulos' plausible dating of the inscription to the mid-third century B.C. is based upon letter forms and orthography.

Lines 1–2

The fragmentary word in line 1 probably referred to Apollo or to the victim (ed. pr. 122). Ἐνόλμιος ('sitting at the tripod'), which might be

¹ See Part I pp. 69–70.

epigraphically possible, is an epithet of Apollo attested in Sophocles *Fr.* 1044.² The epithet Ἐνόδιος is unattested and probably inappropriate for Apollo.³ It also seems to me epigraphically impossible. Ἐνορχος (or rather ἐνόρχας ‘uncastrated’) gives fairly good sense, but seems incompatible with the remains on the stone and may also be too long. Ed. pr. notes (122) that a place name is also possible.

The goat has close relations with Apollo and seems to be a favorite sacrificial animal of his.⁴ Apollo’s altar in Delos, which enjoyed great renown in antiquity, was made of goat horns.⁵ Remains of horns of sacrificed young goats were discovered during the excavations of a Geometric sanctuary of Apollo at Dreros, Crete.⁶

Kostomitsopoulos argued that the word χίμαρος retains here its literal meaning, ‘a one winter-old he-goat,’⁷ and, accordingly, that the sacrifice would take place in early spring. Nevertheless, χίμαρος may be used here merely to indicate relative age: a he-goat older than a kid (ἔριφος) and already having small horns, but still not a fully developed τράγος.⁸

² = *Etym. Magn.* s.v. ἐνολμύς; Zenobius 3.63 (*Corpus Paroemiographorum Graecorum* I 72) has ἔνολμος. See *LSJ* s.v. ἔνολμος; Kostomitsopoulos 1988, 122 with notes 5 and 6, noting the connection between this epithet and the cult of Pythian Apollo, which is prevalent at Lindus (and well-attested elsewhere on Rhodes: see attestations in Morelli 1959, 25–27).

³ It is suitable for divinities who had their statues by the side of the road or at crossroads, mainly Hecate: *LSJ* s.v. ἐνόδιος II.

⁴ This is not to say that it is not associated with other gods such as Aphrodite (W. Richter *RE* X A 427, s.v. Ziege) or Dionysus (Richter *ibid.* 423–424; cf. above commentary on 1.33–34). Regarding Apollo see: αἶξ (goat): *LSCG* 7 A 9; 18 A 33–36, B 47–49, E 40–43; 20 A 26; *LSS* 116 A 3–5; above 1.43. χίμαρος (young he-goat): *LSS* 115 A 6–7; above 1.20. He-goat: *LSAM* 32.51 (ἀπτηγός). Cf. also Theocritus *Ep.* 1.5–6; Antoninus Liberalis *Met.* 20.8 (cf. 2); Pausanias 10.11.5 and Stephanus of Byzantium s.v. Τραγαία. On Apollo’s role as a pasture god see Nilsson *GGR* I³ 536–538; on Rhodes see Morelli 1959, 103–104, 105–106, 108, 182.

⁵ Callimachus *Hymn. Ap.* 59–64; Plutarch *De sollertia animalium* 35 (983 E), *Theseus* 21.1; Martial *Liber de spectaculis* 1.4. In general: P. Bruneau, *CRAI* 1995, 321–339.

⁶ S. Marinatos *BCH* 60, 1936, 224, 241–244; cf. Yavis 1949 §34.2. The cult of Apollo was especially important on Rhodes, where he was worshipped under a wide variety of titles; see Morelli 1959, 21–28, 102–110.

⁷ Cognate with χεῖμα, χεῖμών: *LSJ* s.v.

⁸ The goat horns discovered at Dreros (S. Marinatos *BCH* 60, 1936, 244 with fig. 18 on p. 243) are relatively small and belonged to young animals, not more than one year old in age, i.e. ἔριφοι and χίμαροι. At Camirus a yearling he-goat (offered to Dionysus) is referred to as τράγος προτήνιος in *LSS* 104.4–5, and the same word is mentioned in relation to the same place by Photius s.v. προτήνιον (for the (obviously wrong) spelling cf. Guarducci 1967–1978, IV, 43).

Lines 3–4

The eldest of the tribe. Generally speaking, the Rhodian state seems to have been originally divided into the three traditional Doric tribes: Hylleis, Dymanes, and Pamphyloi. When the three major urban centers, Ialysus, Camirus, and Lindus had become autonomous or semi-autonomous, local tribes, not bearing the traditional names, might have been formed, presumably three for each polis. After the synoecism of 408/7 and the formation of the federal state and its center, the city of Rhodes, three pan-Rhodian tribes appear, corresponding to the three poleis and assuming the names Ἰαλυσία, Καμειρίς, and Λινδία (or Λίνδος) respectively. These tribes consisted of demes, which were distributed among three local tribes.⁹ The reference in the present inscription is presumably to a local Lindian tribe. Kostomitsopoulos suggested (1988, 122) that the sacrifice is to be performed by the eldest of the tribe instead of a priest because it took place at the annual meeting of the tribe, when the tribesmen elected their officials. The he-goat is to be offered to Apollo since he would help the process with his mantic power. This may or may not be the case. At any rate, the role of the eldest of the tribe was probably to preside over the sacrificial event and perhaps to take an active part in whatever stages of it were essential parts of the ritual (as opposed to (e.g.) mere butchery and division of the victim's meat), such as placing offerings on the altar, saying prayers, and pouring libations. See below commentary on 21.12–13 and 27 A 12.

Lines 5–6

Kostomitsopoulos' restoration is secured by analogy to *LSS* 88a 3–4 (τὰ θυθέντα | αὐτεῖ καταχρῆσθαι) and b 4–5 (τὰ θυ|θέντα αὐτεῖ καταχρεῖσθαι<ι>); cf. also *LSCG* 142.6–7.

On the Spot Consumption of Sacrificial Meat. The requirement to consume the sacrificial meat on the spot is to be found elsewhere,¹⁰ expressed

⁹ G. Pugliese Carratelli 'La formazione dello stato rodio,' *SCO* 1, 1951, 77–88, at 78–80; idem 'Sui damoi e le phylai di Rodi,' *SCO* 2, 1953, 69–78, at 74–78; P.M. Fraser, 'The Tribal-Cycles of Eponymous Priests at Lindos and Kamiros,' *Eranos* 51, 1953, 23–47; Jones 1987, 242–244, 248–250; V. Gabrielsen, *The Naval Aristocracy of Hellenistic Rhodes*, Aarhus, 1997, 29–31; Papachristodoulou 1999. The nature of the synoecism of Rhodes has been recently questioned by Vincent Gabrielsen, 'The Synoikized Polis of Rhodos,' in P. Flensted-Jensen, T. Heine Nielsen, and L. Rubinstein (eds.), *Polis and Politics: Studies in Greek History Presented to Mogens Herman Hansen on his Sixtieth Birthday, August 20, 2000*, Copenhagen, 177–205.

¹⁰ For a comprehensive collection of Greek and other evidence (understandably out-

by other verbs: (κατ)ἀναλίσκω as in *LSS* 94.13–14,¹¹ *LSAM* 34.7,¹² and below 20.8);¹³ cf. Pausanias 2.27.1,¹⁴ 8.38.8;¹⁵ δαίνυμι as in *LSCG* 96.26–29;¹⁶ cf. probably σκανέω in *LSCG* 82.4¹⁷ and the requirement to chop up (κατακόπτειν) the victim (minus prerogatives) in the sanctuary in *LSCG* 55.18.¹⁸ This requirement is more commonly expressed negatively as a prohibition. Most frequent are the expressions οὐκ ἀποφορά and οὐκ ἐκφορά¹⁹ as in *LSCG* 69.31–32,²⁰ 151,²¹ below 23 A–B *passim*, and 24.4; cf. Aristophanes *Plutus* 1136–1138;²² Theopompus fr. 70

dated with respect to epigraphic evidence) see A. Thomsen, ‘Der Trug des Prometheus,’ *ArchRW* 12, 1909, 460–490 at 466–468 (Greek) 468–472 (other). From among later discussions one may single out Ziehen 1939, 622; Nilsson *GGR* I³ 79, 88–89; M.S. Goldstein, *The Setting of the Ritual Meal in Greek Sanctuaries*: 600–300 B.C., Diss., Berkeley, 1978, 50–54, 322–345; Scullion 1994, 98–117 (particularly on the connection between consumption on the spot and chthonian cult; cf. idem 1998, 119; 2000, 165); Jameson 1994, 55–56; idem 1997, 178–179. The following list of examples draws upon sources other than sacred laws only to illustrate similar usage of the specialized vocabulary.

¹¹ κρη αὐτεῖ | ἀναλοῦται.

¹² τὰ θυθέντα καταναλίσκέ[τ]ω[σαν αὐτοῦ] (They shall consume the sacrifices on the spot).

¹³ Cf. commentary.

¹⁴ τὰ δὲ θυόμενα, ἦν τε τις Ἐπιδαυρίων αὐτῶν ἦν τε ξένος ὁ θυὼν ἦ, καταναλίσκουσιν ἐντὸς τῶν ὄρων· τὸ αὐτὸ γινόμενον οἶδα καὶ ἐν Τιτάνῃ (The sacrifices performed (in the sacred grove of Asclepius), be the sacrificer an Epidaurian or not, they consume within the boundaries of the grove. I know that the same is practiced also in Titane).

¹⁵ καὶ τὰ τε μηρία ἐκτεμόντες καίουσι καὶ δὴ καὶ ἀναλίσκουσιν αὐτόθι τοῦ ἱεγείου τὰ κρέα (... and, having cut off the thighs, they burn them and, indeed, consume the meat of the victim there (in the Lycaean; the sacrifice is to Apollo Parrhasios)). Cf. also 10.4.1 and 10.38.8.

¹⁶ δαίνυσθων δὲ αὐτοῦ (They shall eat on the spot). Cf. Cato *Agr.* 83: ‘votum probus, uti valeant, sic facito: Marti Silvano in silva interdus in capita singula boum votum facito; ... ubi res divina facta erit, statim ibidem consumatio’ (Perform the vow for the cattle, that they may be healthy, thus: make a votive offering to Mars Silvanus in the wood, during the day, for each head of cattle; ... Once the ceremony has been completed, consume (the offering) at once on the spot.).

¹⁷ For the expression cf. *LSAM* 54.1–2 with Sokolowski’s commentary.

¹⁸ See Ziehen’s note ad loc., *LGS* II p. 152; E.N. Lane, *CMRDM* III 13.

¹⁹ Right of carrying away/out.

²⁰ τῶν δὲ κρε|ῶν μὴ εἶναι ἐκφορὴν ἔξω τοῦ τεμένεος (No sacrificial meat shall be carried out of the precinct).

²¹ οὐκ ἀποφορά: A 45, 58, 60, 62, B 4, 24; οὐκ ἐκφορά: B 10. On the other hand B 7–8 explicitly allows to take away meat of the choice heifer (δάμ|αλις κριτά ll. 5–6). Although both a piglet and a kid are required to be sacrificed in A 44–45, 57–58, 62, it is forbidden to take away meat of the piglet alone (cf. Ziehen 1939, 622); cf. D [2], 4. For οὐκ ἀποφορά cf. also *LSCG* 157 A 5, 7.

²² Ερ. εἴ μοι πορίσας ἄρτον τιν’ εὖ πεπεμμένον | δοίης καταφαγεῖν καὶ κρέας νεανικὸν | ὧν θύεθ’ ὑμεῖς ἔνδον. Κα. ἀλλ’ οὐκ ἐκφορά (Hermes: Would you pick up and give

(PCG).²³ A verb may be used as in *LSCG* 54.10–11²⁴ and 27 A 20 below;²⁵ οὐ φορά is used frequently in *LSCG* 18.²⁶

The requirement to consume sacrificial meat on the spot has been much discussed.²⁷ The basic underlying factors must be religious and are likely to have something to do with the notion of eating in a holy place²⁸ and with the character of the cult in question. I am not sure, however, that a single explanation can account successfully for all occurrences. Several factors—first religious but also practical²⁹—may be operative in particular cases.

me to eat some well-baked bread and a nice piece of meat from what you sacrifice inside.—Cario: But there is no carrying out.) Cf. Schol. ad loc.

²³ (= Schol. Ar. *Plut.* 1138): εἴσω δαμῶν αἴτησον. (B.) ἀλλ' οὐκ ἐκφορά (Run inside and ask for it! (B.) But there is no carrying out).

²⁴ τῶν δὲ κρεῶν μὴ | φέρεσθαι ((Portions) of the meat shall not be carried away).

²⁵ τὰ κρεῖ μὲκφερέτο (The meat shall not be carried out). Cf. *CIL* VI 576 (= *ILS* II 4915) extra · hoc · limen · aliquid · de sacro | Silvani efferre fas non est (It is not allowed to carry out of this precinct anything from Silvanus' sacrifice).

²⁶ Cf. Rosivach 1994, 18–19.

²⁷ See above note 10.

²⁸ As in the Israelite חַטָּאת (*ḥaṭṭat*; 'purification' a.k.a. 'sin' offering) and אֲשָׁם (*'ašam*; 'reparation,' a.k.a. 'guilt' offering; on their introduction see Milgrom 1991, 176–177). They were to be consumed by priests alone, considered 'most holy,' and could be eaten only in a 'holy place' (Leviticus 7:5–6) which, after ritual activity had been constricted to the Jerusalem temple, was the priestly part of this temple (see Schürer 1979, 261–262, 270). One should note that these two offerings are not quite comparable to the Greek sacrifices discussed here. These involve consumption of the victim by *both* priests *and* worshippers and should rather be compared to the Israelite שְׁלָמִים (*'šlamim* 'well being' a.k.a. 'peace' offering). For the notion of 'communion' (odious to many nowadays) in this offering see Jenson in Beckwith and Selman 1995, 30–31 cf. 26. The requirement to consume sacrificial meat on the spot in the Passover sacrifice, Exodus 12:8–10 (cf. 29: 31–34 and Deuteronomy 16:14 see further Alexander in Beckwith and Selman 1995, esp. 8–9), may perhaps be taken into account here.

²⁹ Such as the risk of becoming impractical in sacrifices involving large crowds (see Jameson 1997, 178–179). As in most cases cited above, the requirement governs here the sacrifice of a single victim.

RHODES. LINDUS (CHARAKI). DECREE
CONCERNING SUPPLIANTS. THIRD CENTURY B.C.

(Figure 27)

A left lower part of a stele of lightish, mottled Lartian stone, discovered in 1952 or 1953 in the territory of the deme Κλάσιοι or Πεδιεύς, at the small coastal town of Charaki near Malonas, north of Lindus.¹ The stone is broken above and on the right. The inscribed face is fairly well preserved. The back is smoothed-picked and has four holes suggesting secondary use as a threshold block, probably on two occasions. The more secure restorations (lines 4, 7) suggest that the stone was originally twice as wide.

H. 0.406, W. 0.284, Th. somewhat uneven, 0.0101 (upper left)—0.104 (lower right). L.H. 0.009–0.011, O and Θ relatively slightly smaller, 0.009. Interlinear space 0.006–0.007. Left margin 0.009. Lower margin 0.165.

Rhodes. Archaeological Museum. Inv. 359.

Ed. Kontorini, 1989, 17–29 no. 1 (French summary 187–189); (= *SEG XXXIX* 729).

Cf. Kontorini 1987 (= BE 1988 no. 1014; EBGR 1987 (*Kernos* 4, 1991)); Erskine 1991, 200; A. Chaniotis EBGR 1989 no. 60 (*Kernos* 6, 1993);² idem 1996, 67–68 n. 11, 71 n. 20; Giuliani 1998, 73–74.³

¹ For a map see Papachristodoulou 1999, 34, fig. 2 with the author's comment on page 33. Remains of tombs, fortifications, and of an early Christian basilica were located in the wider territory. Drums of columns and a number of inscriptions, including a list of priests of Poseidon Hippius, are said to have come from the same area, where another, still unpublished, sacred law (find no. 484) has also been found. A brief report by P. Courbin in *BCH* 78, 1954, 157 mentions that traces of the cult of Dionysus had previously been detected at Charaki and that both sacred laws came from a sanctuary of Dionysus. Such a sanctuary is, however, yet to be discovered, and Kontorini (1989, 18) asserts that existing evidence shows that the cult of Dionysus in the area was confined to groups such as the *koinon* mentioned in *IG XII* 1, 937 and others mentioned in the unpublished sacred law.

² On Kontorini 1989.

³ Cf. below introductory remarks.

Photograph: Kontorini 1989, pl. 1 (very good).

saec. III a.

 [- - -] ἐκάσ[τ]ω[ν] -----]
 [ύ]πάρχουσιν ΠΑΡΟ[-----]
 πράσσειναι πλέονα δρ[αχμῶν -----]
 4 ὅ τι δέ κά τις παρὰ τόδε [τὸ ψάφισμα ποιή]-
 σι ἀφικετεύων ἢ δεκόμενος τοὺς ἰκέτας,
 χιλίας δραχμὰς ἀποτεισάτω ἱερὰς ταῖ θε]
 ῶν τοὶ δὲ ἱερεῖς ἢ τοὶ κάρ[υκες αἱ κά τι ἐπι]-
 8 τάσσωσι παρὰ τὰ ἐψάφισμένα . . .^{ca. 7} . . .]-
 ντι τοὺς ἰκέτας κατὰ τὰ [γεγραμμένα, ἔ]-
 νοχοι ἐόντω τῶι νόμῳ τ[ῶι τῆς ἰκετεῖς?]-
 ας· γραφείσθω δὲ ὁ χορήζ[ων αὐτοὺς κατὰ τὸν]
 12 νόμον· τὸ δὲ ψάφισμα τόδ[ε ἀναγράψαι]
 ἐστάλαν λιθίναν, ἀποδόσ[θων δὲ τοῖ πωλη]-
 τὰι καθά κα ὁ ἀρχιτέκτων [συγγράψῃ]
 καὶ θέμειν. ^{vac.}

vacat 0.165

Restorations. Supplevit Kontorini, coniecturis de vv. 4, 7, 11–12, 14 a G. Dontas factis adiuta. || 2 παρ' οὐδενός (sc. ἰκέτα)? K. || 3 δρ[αχμῶν *numerus*] vel δι[αχοσιῶν δραχμῶν] K. || 8–9 [ἢ μὴ καθάριω]|ντι vel ἀγνίζω]|ντι; K. vid. adn. || 9 vel τὰ [δεδογμένα] K. || 10–11 Kontorini in textu [ἱεροσυλί?]|ας, in adn. [ἰκετεῖς?]|ας habet.

Epigraphical Commentary. I have seen the stone. Disagreements with the first edition regarding dotted letters are not noted. Neat letters with strokes showing a tendency to widen toward the edges.

- 1** The restored tau is not impossible although the space between the sigma and the omega is tight and I could see no markings in it.
13 Nothing exists now or in the photograph in the first edition after the last sigma.

Translation

(3) exact more than [- - -] drachmas; if someone does something against this decree, either acting as an agent in supplication or receiving the suppliants, he shall pay a thousand drachmas [sacred to the] goddess. (7) If the priests and the heralds do something against what has been decreed [- - -] the suppliants according to the [written (regulations vel sim.)], they shall be liable to the law [of supplication(?)] and whoever wishes shall bring a charge against [them according to the] law. (12) This decree shall be inscribed on a stone stele; the [*poletai*] shall lease out the contract according to whatever the architect [specifies] and set it up.

Commentary

Kontorini noticed the striking similarities between this difficult fragment and the section on *hikesioi* in the cathartic law from Cyrene, *LSS* 115 B 28–59.⁴ Her equation of the heralds (ἄρχ[υκας]) (line 7) with the announcer mentioned in the third Cyrene paragraph seems perceptive and correct. She is surely right in recognizing that the ἀφικετεύων ἢ δεκόμε[ενος] (line 5) should be understood as referring to one and the same person, and that this person is to be identified with the Cyrene intermediary whom Wilamowitz⁵ had understood as the subject of the infinitive ἀφικετεύειν in *LSS* 115 B 50.⁶ But identifying this person further with the host of the first Cyrene paragraph, recognizing all three categories of *hikesioi* in the present document, and thus proving that all three *hikesioi* are human beings⁷ is too complex.⁸ Similarities between the two documents are rather confined to the third Cyrene paragraph dealing with a homicide (αὐτοφόνος) *hikesios*. The ἀφικετεύων ἢ δεκόμε[ενος] should be identified only with the Cyrene subject of the infinitive ἀφικετεύειν (*LSS* 115 B 50) who hosts the homicide and purifies him. His role in the proceedings conforms, in fact, to the role of a host in the purification of a homicide, the essentials of which procedure are known from literary sources. The homicide was required to find a host, commonly in a different city, who would act as his purifier, as is evident

⁴ Cf. Part I pp. 77–79. The best commentary is Parker 1983, 347–351; Servais 1960 has the most reasonable text. Lines 50–59 are quoted here with slight changes (the translation owes much to Buck, *GD* no. 115, Servais, and Parker): ἰκέσιος τρίτος, αὐτοφόνος· ἀφικετεύειν ἐς [. . .^{ca. 4}.] πολίαν καὶ τρυφύλιαν. ὥς δέ κα καταγγήλε[ι ἰκέ]σθα, ἴσσαντα ἐπὶ τῷ ὠδῶι ἐπὶ νάκει λευκ[ῶι, νί]ζεν καὶ χρῖσαι, καὶ ἐξιμεν ἐς τὰν δαμοσί[αν] | ὁδὸν καὶ σιγὴν πάντας, ἢ κα ἔξοι ἔωντ[ι, . . .^{ca. 4}. ||⁵⁵ . ὕ]ποδεκομένος τὸν προαγγε[λ]ε[ῖ]ρα . . .^{ca. 5}. | .]ν παρίμεν τὸν ἀφικετευ[ό]μενο[ν . . .^{ca. 5}. | . . .]εων καὶ τὸς ἐπομένους [. . .^{ca. 6}. . . | . θ]υσεῖ θυή καὶ ἄλλ[α - - -] αἰ δ]᾽ ἐ μὴ [- - -] | - - - A third *hikesios*, a homicide: he shall plead (his case), presenting him to the [- - -] cities(?) and the three tribes. When he announces that he (the homicide) has come as a suppliant, he shall have him sit on the threshold on a white fleece, wash him, and anoint him, and they shall go forth to the public road, and all shall keep silent while they are outside, [- - -] listening to (or: receiving?) the announcer; [- - -] the suppliant shall pass by (or: proceed?) [- - -] and the followers [- - -] he shall sacrifice offerings (probably cakes: Casabona 1966, 112) and other [- - -] if not [- - -]

⁵ *SBBerl* 1927, 171; cf. Parker 1983, 350.

⁶ Kontorini 1989, 22–25.

⁷ Kontorini 25–29. On the *hikesioi* of Cyrene see further additional note below.

⁸ Cf. Giuliani 1998, 73–74; Erskine 1991, 200.

in *Iliad* 24.480–483.⁹ According to Herodotus (1.35),¹⁰ the procedure was common to all Greeks.¹¹ Its basic elements appear also in the second column of the law from Selinus (27 below) discussing the purification of a homicide (αὐτοορέκτας) from vengeful spirits (*elasteroi*) through a host (ὑποδεκόμενος). The procedure might not have been completely uniform and the documentary evidence may not always be in agreement with the literary tradition, which is more detailed in respect to the actual purification. It is also noteworthy that the Cyrene document is mainly interested in the procedure itself, originally private, now state-endorsed.¹² While the present document is likely to have shown a similar interest, the punitive measures suggest that a concern for abuses of the procedure contributed to its promulgation.

Date. Kontorini (1989, 18) dated the inscription to the third century B.C. on the basis of an agreement between letter forms and the general character of the writing.

Line 5

ἀφικετεύων ἢ δεκόμενος]: The two participles refer to two actions performed by one and the same individual. Δεκόμενος] corresponds to the [ὑ]ποδεκόμενος at Selinus (27 B 3–4 below), and refers to hosting the homicide, as it seems, at home.¹³ Ἀφικετεύειν ought to mean something like ‘act as an agent in supplication’ as is suggested by the requirement at Cyrene (*LSS* 115 B 50–51) that the homicide’s arrival be announced, in all probability by the host, to some sort of a

⁹ ὥς δ’ ὅτ’ ἂν ἄνδρ’ ἄτη πυκινὴ λάβῃ, ὅς τ’ ἐνὶ πάτρῃ | φῶτα κατακτείνας ἄλλον ἐξίκετο δῆμον | ἀνδρὸς ἐς ἀφνειοῦ, κτλ (And as when sore infatuation takes over a man who, having killed a mortal in his land, would come (as a suppliant) to another land to (the house) of a wealthy man, etc.).

¹⁰ Παρελθὼν δὲ οὗτος ἐς τὰ Κροίσου οἰκία κατὰ νόμους τοὺς ἐπιχωρίους καθαροῖον ἐδέετο ἐπικυρῆσαι, Κροῖσος δέ μιν ἐκάθηρε. ἔστι δὲ παραπληροῖη ἢ κάθαρος τοῖσι Λυδοῖσι καὶ τοῖσι Ἑλλήσι. ἐπεῖτε δὲ τὰ νομιζόμενα ἐποίησε ὁ Κροῖσος, ἐπυνθάνετο ὁκόθεν τε καὶ τίς εἴη, κτλ (After he (Adrastus) had come to Croesus’ house, he asked to obtain purification according to the local customs, and Croesus purified him. Now, the Lydian purification is very similar to the Greek. Once Croesus had performed the customary actions, he asked him who he was, etc.).

¹¹ This explains the similarities (which Kontorini (1989, 29; cf. 1987) ascribes to the influence of Rhodians participating in the so-called second colonization of Cyrene) between practices at Lindus and Cyrene. On the purification of a homicide, see in general Parker 1983, 370–374 (cf. 386–388). For the host Clinton (1996a, 176–177) adds Aesch. *Choe.* 291–296. On supplication see especially Gould 1973; Freyburger 1988.

¹² Cf. below commentary on 27 B 10.

¹³ Cf. Clinton 1996a, 176.

civil body (ἀφικετεύεν ἐς [. ^{ca. 4}.]|πολίαν καὶ τριφυλίαν). The host's most important action, purification, is unfortunately not referred to here. It seems to include washing at Selinus¹⁴ and at Cyrene, where the host seats the homicide on a white fleece (B 52–54). The use of the blood of a slaughtered animal, namely a piglet, in the purification is prevalent in the literary tradition and described vividly by Aeschylus¹⁵ and, at greater length, by Apollonius Rhodius.¹⁶ Epigraphy is, however, silent on this detail.¹⁷

Lines 6–7

The Goddess. Kontorini (1989, 25) seems right in asserting that, owing to the relative importance of the decree, the deity referred to here ought to be Athena Lindia, the most important deity of Lindus. She seems to have been a pre-Greek divinity whom the Dorian settlers identified with Athena. Her priest was the eponymous magistrate of Lindus.¹⁸

Lines 7–9

Heralds and Priests. As Kontorini noted, the Lindian heralds are to be matched with the announcer (προαγγελήτω) of the third Cyrene paragraph,¹⁹ who seems to be leading a sort of silent procession, obviously announcing the presence of the homicide and the danger of pollution (LSS 115 B 53–55; cf. Parker 1983, 371).²⁰ There is no mention of a public crier at Selinus, but the importance of a public proclamation is manifest in B 2–3; see further commentary on no. 27 below.

In the reference to priests Kontorini recognized the second Cyrene paragraph, assuming that the priests are to purify the suppliants and, accordingly, supplementing [ἦ μὴ καθαίρω|]ντι or [ἦ μὴ ἀγνίζω|]ντι.²¹

¹⁴ See further below commentary on 27 B 4–5.

¹⁵ *Eum.* 280–283, 448–450; cf. *LIMC* III 64 s.v. Erinyes, VII 48 s.v. Orestes. See Parker 1983, 386–388.

¹⁶ *Arg.* 4 especially 703–709.

¹⁷ Cf. below commentary on 27 B 4–5.

¹⁸ Cf. above commentary on 16.3–4. On Athena Lindia see further Morelli 1959, 80–88.

¹⁹ Kontorini 1989, 24–25.

²⁰ For the announcement see also Euripides *IT* 1207–1211 (Giuliani 1998, 73). On the herald cf. A. Maiuri, *Nuova silloge* p. 35 (commentary on 20.13); C. Blinkenberg, *I.Lindos* p. 720 (commentary on 378 b 75).

²¹ Kontorini 1989, 25, 27. This seems to have little support in the text: priests

If similarities between the two documents are confined to the third Cyrene paragraph, this restoration is permissible—though it may be somewhat too long for the space—only if purification is not taken literally, since actual purification is the responsibility of the host. The priests might be instrumental at other stages of the procedure. Conceivably, the suppliant first takes refuge in a sanctuary (cf. below commentary on 18.8–9); in this case, the priests might have to help in matching him with a host. They can also step into the process if it ends with sacrifice at a sanctuary (cf. the sacrifice ‘on the public altar’ at Selinus, 27 B 10 with commentary). The fact that they are mentioned together with the heralds is possibly significant and suggests—the preeminence of the host notwithstanding—that religious authorities take part in the procedure.²²

Lines 10–11

Kontorini tentatively prefers the restoration [ἱεροσυλί]|ας (cf. Chaniotis 1996, 71 n. 20) to [ἱκετεῖ]|ας, assuming a revision of the clause on *hiketeia* in a general law on *hierosylia*.²³ Perhaps the present decree could supplement a narrower law on supplication, possibly in a sanctuary,²⁴ which had not considered the special case of supplication of a homicide or had done so unsatisfactorily.

Lines 13–15

By analogy to three other Rhodian inscriptions that mention *poletai* (financial officials, documented mostly in Athens, Rhodes, and Cos) in

are nowhere to be found in the second Cyrene paragraph. Their presence might be inferred from the reference to a public sanctuary, but their function in the bizarre proceedings remains unknown; no allusion seems to me to be made to their participation in purification.

²² The verb ἀδικέω (ἱκέτην μὴ ἀδικεῖν *LSAM* 75.7, 9; cf. Pausanias 7.25.1; Chaniotis 1996, 83–85 with n. 74) would give some sense here and [ἡ ἀδικῶ]|ντι almost fits the space. This would require, however, taking κατὰ τὰ [γεγραμμένα] with [ἔ]|νοχοι ἐόντω which seems unidiomatic. A construction with μὴ seems preferable; the verb should generally mean something like ‘treat, handle’ or ‘assist’ (ὀφελῶ|ντι).

²³ Kontorini 1989, 26 with n. 32. For *hierosylia* cf. Gauthier and Hatzopoulos 1993, 129–130. For the psilosis see Buck, *GD* 58b, 261.8.

²⁴ The sanctuary of Athena Lindia on the acropolis of Lindus (cf. above commentary on lines 6–7) seems the natural candidate. Cf. the concern with suppliants in no. 19 below.

a very similar context,²⁵ Kontorini's restoration, printed in her commentary,²⁶ appears secure enough to be included in the text.

Line 15

As Kontorini suggested (1989, 26), the stone could have been placed near another stone which bore a related inscription, perhaps the law referred to in line 10 (cf. 12).

Additional Note

The Suppliants of Cyrene

The identity of the Cyrene suppliants is controversial. Most earlier scholars including Servais (1960) preferred to see them as real human suppliants. H.J. Stukeley²⁷ suggested that they were all supernatural beings. R. Parker (1983, 344–351) accepted this for the first *hikesios*, maintaining that the other two, and certainly the third, were human. W. Burkert²⁸ reasserted that all three *hikesioi* were supernatural beings. Parker's interpretation still seems best to me. Demanding that all three *hikesioi* belong to one and the same category is understandable but somewhat simplistic, as the arrangement of ancient legal texts may not follow modern logic.²⁹ While dwelling on the differences between them, we have forgotten that all three *hikesioi* are related semantically and by their potential to pollute. A modern code would not group under the same heading a supernatural visitant and a human suppliant. But this does not mean that the promulgators of this code (ascribed to Apollo in the heading)³⁰ would have not done so. They seem to have applied

²⁵ *LSS* 107.22–26 and *ArchDelt* 18, 1963, A 15, 21.3–7 (both from the city of Rhodes); *IC* III iii 3 a 97 (an alliance between Rhodes and Hierapytna): τοὶ πωληταὶ ἀποδόσθων καθὰ καὶ ὁ ἀρχιτέκτων συγγράψῃ. On the Athenian *poletai* see M.K. Langdon, *Agora* XIX 53–69.

²⁶ 1989, 27 with discussion.

²⁷ 'The Cyrenean Hikesioi,' *CP* 32, 1937, 32–43.

²⁸ *The Orientalizing Revolution: Near Eastern Influence on Greek Culture in the Early Archaic Age*, Trans. M.E. Pinder and W. Burkert, Cambridge, Mass. (German orig. 1984), 1992, 68–73.

²⁹ Cf. R. Westbrook, 'The Coherence of the *Lex Aquilia*,' *RIDA* III 42, 1995, 437–471, esp. 450–456.

³⁰ See Part I pp. 77–78.

the word *hikesios* to different yet semantically related phenomena. *Hikesioi* arrive (cf. ἵκω, ἱκνέομαι, ἱκάνω; Freyburger 1988, 504). Furthermore, their arrival, be they ghosts or humans, is potentially polluting and calls for cathartic measures. Treating them under a single subheading in a code aiming to cover various kinds of pollution is only appropriate.

SEG XXVII 545; *IG* XII 6, 169

SAMOS. CHARTER OF THE SHOPKEEPERS
IN THE HERAION. CA. 245/4 B.C.

(Figure 18)

A large stele of white marble comprising two joining fragments (*a-b*). Fragment *b* (lower part) was found in 1927 in a Byzantine wall in a north-south road between the north stoa of the Heraion and the main temple (H 7 on the map of the Heraion published in *AthMitt* 74, 1959). Fragment *a* (upper part) was found in 1952 or 1953 in debris in the same area. The stone is damaged above on the right; the bottom, including the socket, is preserved. The left margin is preserved only under the inscribed area; the right margin is lost. The inscribed face is rather badly corroded and seems to be deteriorating, especially at the margins and around the break between the two fragments. The surviving back is rough-picked. On the right side there is a 0.01×0.01 dowel hole at 0.06 from the top and from the front which is probably the result of secondary use.

H. (without the socket) 1.38, W. 0.36 (top)—0.60 (bottom), Th. 0.22. Socket H. 0.095, W. 0.23 m. L.H. 0.01, O and Θ slightly smaller, 0.009. Interlinear space 0.011. Upper margin 0.04. Empty space below the text 0.54.

Samos Town (Vathy). Archaeological Museum. Inv. J 284 (*a*) and J 35 (*b*).

Ed. Habicht 1972, 210–225 no. 9; Dunst 1975;¹ Thür and Tauber 1978;² (*SEG* XXVII 545; D.F. McCabe, J.V. Brownson, B.D. Ehrman, *Samos Inscriptions: Texts and List*, Princeton, 1986, no. 123); K. Hallof *IG* XII 6, 169.

Cf. Koenen 1977; Sokolowski 1978; Shipley 1987, 217; Franke 1984, 119–122 (= *SEG* XXXIV 864);³ G. Nenci *Messana* 1, 1990, 9–15 (*non vidi*; = R.D. Tybout and A. Chaniotis *SEG* XLIV 700);⁴ Tracy 1990, 75 (= *SEG* XL 726); Soverini 1991;⁵ Sinn 1993, 95; Chaniotis 1996, esp. 81; Rigsby 1996, 365; Hallof and Mileta 1997, 264–268 (= P. Gauthier BE 1998 no. 313; *SEG* XLVII 1315–1316);⁶

¹ Using a squeeze.

² Using a squeeze provided by Dunst.

³ See *Restorations* lines 26–27.

⁴ See *Restorations* lines 8–9.

⁵ Reproducing the *SEG* text.

⁶ Date.

Dillon 1997, 216–217; Rhodes 1997, 280 no. 123, 285; Arnaoutoglou 1998, no. 46; Hallof 1999, 202; Gauthier 2001, 222–223.

Photograph: Habicht 1972, 87, 1972, pl. 79, 80 (close-up of *a*); Tracy 1990, 96 fig. 27 (close-up of *b*); *IG* XII 6 pt. II pl. XXIX (lines 31–38); (all very good).

Drawing (from a squeeze): Thür and Tauber 1978 between pp. 224 and 225.⁷

N.B. The text printed here is rather close to the *SEG* text which appears to me to be the most sensible. It leaves to the apparatus most restorations which, however plausible, are not sufficiently documented or do not seem to fit the space. In places where the general sense (though not the exact Greek words) is clear enough from the context I have tried to convey the sense of the lost words in the translation, without necessarily translating a given restoration literally. The division into paragraphs is that of Thür and Tauber 1978.

ca. 245/4 a.

- a* [Ἐπὶ -----]ιδνος ἐνδεκάτη[ι, ἐκκλησίας - - -]
 [- - - - - - - - - - τῶ]ν ἀρχαιρεσιῶν ἐν τῷ [θεάτρῳ, ἐπιστά]-
 [τοῦντος - - - - - - - - - -]ν. ⁶ Τάδε εἰσήνεγκαν οἱ νεώ[ποῖαι περὶ]
 §1 4 [τῶν καπηλείων, διορθωσά]μενοι τὴν διαγραφὴν τῶν καπή[λων ἐν]
 [τῷ τῆς Ἡρας ἱερῶι κατ]ὰ τὸ ψήφισμα, καὶ ὁ δῆμος ἐκύρωσεν· ἀπομι-
 [σθοῦν καπηλεῖα ἐν] (τ)ῷ τῆς Ἡρας τέσσαρα, ἐφ' ᾧ οὐκ ἐξου[σία ἔσ]-
 [ται πλείονα ἔχειν κ]απηλείου ἐνός, ἐφ' οὗ καὶ ἐπ' οἰκίησιν οἱ μ[ισθω]-

D. = Dunst 1975 (apud Hall. = *IG* app. crit.)
 Daux = Daux 1975 K. = Koenen 1977
 F. = Franke 1984 N. = Nenci (= *SEG* XLIV 700)
 H. = Habicht 1972 S. = Sokolowski 1978
 Hall. = Hallof T. -T. = Thür and Tauber 1978

Restorations. 1–2 [Ἐπὶ - - - ^{ca. 12} - - - Κρον]ιδνος ἐνδεκάτη[ι, ἐκκλησίας νομαίας | οὔσης καὶ γενομένων τῶν] H.: ἐνδεκάτη[ι ἐν τῇ πρώτῃ τῶν ἐκ | κλησιῶν γενομένων τῶ]ν T. -T.: [Ἐπὶ - - - Ἀρτεμισ]ιδνος ἐνδεκάτη[ι, ἐκκλησίας κατὰ νόμον | συναχθείσης περὶ τῶ]ν Hall. || 2 **fin.**–5 H. || 2–3 (ἐπιστάτοῦν | τος) T. -T. || 3–4 (περὶ τῶν | καπηλείων) T. -T. || 4–5 καπη[λείων | τῶν ἐν τῷ ἱερῷ κατ]ὰ D.: καπή[λων τῶν ἐν | τῷ ἱερῷ τῆς Ἡρας κατ]ὰ T. -T. || 5–6 L. dubitanter post ἐκύρωσεν· ^V (quod solum in imagine invenies) ἀπο | μισθοῦν καπηλεῖα ἐν] τῷ T. -T.: ἐκύρωσεν· ἀπο | μισθοῦν τὰ καπηλεῖα τὰ ἐν] H.: ἐκύρωσεν· ἀπο | μισθοῦν ἐν τῷ ἱερῷ] D.: ἐκύρωσεν· ἀπομισθ | οῦν καπηλεῖα ἐν τῷ [ε] | (ρ)ῷ Hall. || 6–7 D.: ἐξου[σίαν εἶ | ναι μὴ κ] H.: ἐξου[σία ἔσται | μὴδενὶ πλείονα ἔχειν κ] T. -T. || 7–8 T. -T.: ἐπ' οἰκίησιν οἱ μ[ισθωσά]μενοι μὲν φέρουσιν] H.: ὁ μ[ισθω] | σάμενος παρ' (δ' apud Hall.) ἅπαντ] D.

⁷ This drawing incorporates restorations. This shows that some of them are suspect; in certain lines it is evident that the restored letters are spaced either more densely or more widely than those surviving on the stone.

- §2 8 [σάμενοι μενῶσιν πάντ]α τὸν ἐνιαυτόν· παρακαπηλ[ε]ύσει δὲ Α[- - -]
 [- - - - -] σ]τρατιώτης οὔτε ἀπεργος οὔτε ἰκέτης [οὔτε - - -]
 [- - - - -] τρώπει οὐδὲ παρευρέσει οὐδεμῶι πλη[ν τῶν]
 [μισθωσαμένων· ὁ δὲ] παρακαπηλεύων ἀποτεῖσει τοῖς μισθ[ω]σάμενοις]
 §3 12 [δραχμᾶς - *numerus* - ζη]μίαν· οἱ δὲ μισθωσάμενοι οὐ παραδώσου[σιν - - -]
 [- - - - -] ἀπέ]ργωι οὔτε ἰκέτῃ τρώπει οὐδὲ παρευρέσει [οὐδεμ]-
 [αῖ· - - - - -] τούτων τινί, ἀποτεῖσει τῇ θεῷ δραχμᾶ[ς] ἱερᾶς - *numerus* -]
 [ἡ δὲ ζημία εἰσπράσ]σεται ὑπὸ τῶν νεωποιῶν καὶ τοῦ ταμίου [τῶν ἱε]-
 §4 16 [ρῶν· οἱ δὲ μισθωσάμε]νοι οὐχ ὑποδέξονται παρὰ δούλου οὐθὲν [οὐδὲ παρὰ]
 [ἰκέτου οὐδὲ παρὰ σ]τρατιώτου οὐδὲ παρὰ ἀπέργου οὐδὲ ἀγορώσι[ν]
 [- - - - -] τ]ῆς χώρας γινόμενων οὔτε ἄλλο οὐθὲν τρώπ[ωι οὐ]-
 [δὲ παρευρέσει] οὐδεμῶι, πληὴν ἑάν τινες τῶν γεούχων ἡ τῶν [- - -]
 §5 20 [- - - - -] ΩΝΩΝ πωλώσιν τινα τῶν ἐγκαρτίων· οὐχ ὑπ[ο]δέξον-
 [ται δὲ ἐν τοῖς κα]πηλείοις τοὺς καθίζοντας οἰκέτας εἰς τὸ ἱερὸν οὐδὲ παρ]-
 [έξουσιν οὔτε ἔργα ο]ύτε σῖτα οὐδ' ὑποδέξονται παρ' αὐτῶν οὐδὲν [τρώπει]
 [οὐδὲ παρευρέσει] οὐδεμῶι· ἑάν δὲ τινες τῶν ἐπεστηκτότων [- - -]
 24 [- - - - -] τῶν ἀπειρημένων, ὑπόδικος ἔστω ὁ [- - - τῇ]
 §6 b [θεῷ δραχμῶν - *numerus* -· ἑάν] δὲ τι ἐ[γ]καλήι ὁ ἰδιώτης τῷ καπηλῷ ἢ [ὁ κάπηλος]

Restorations. 8 med. H. || 8-9 ἀ[ντ' αὐτῶν | οὔτε δοῦλος οὔτε σ]τρατιώτης H.: ἀ[λ]λος οὐ-
 δείς, οὔτε σ]τρατιώτης D.: α[ὐ]τοῖς | οὔτε δοῦλος οὔτε σ]τρατιώτης K. (α[ὐ]τοῖς) S. apud
 K.: ἀ[μ]ισθί | ἐν τῷ ἱερῷ οὔτε σ]τρατιώτης S.: α[ὐ]θι | οὔτε παρασ]τρατιώτης N. (quod
 nimium breve videtur) || 9-10 ο[ὐ]τε τις | ἀπόρως διακείμενος H.: ο[ὐ]τε | δοῦλος οὐ-
 δείς D.: ο[ὐ]τε | ἄλλος τις τοιοῦτος K. c. g.: ο[ὐ]τε δοῦ[λ]ος οὔτε ἄλλος οὐδείς S.: [οὔ]τε
 ἄλ[λ]ος κάπηλος οὐδείς T. -T.: ο[ὐ]τε τῶν | ἐπιδημούντων οὐδείς Kirsten apud T. -
 T. || 10-11 H. (τῶν μι[σ]θωσαμένων T. -T.) || 11-12 μισθ[ω]σάμενοις | τῆς βλάβης τὴν
 ἡμο[λ]ίαν Kussmaul apud H.: μισθ[ω]σασιν | δραχμᾶς -*numerus*- ζη]μίαν D.: μισθ[ω]σάμε-
 νοις | δραχμᾶς -*numerus*- ζη]μίαν K.: μισθ[ω]σάμε[ν]οις δραχμῶν -*numerus*- ζη]μίαν T. -
 T. || 12-13 παραδώσου[ν]ται ο[ὐ]τε δούλῳ οὔτε ἀπέρ]γωι H.: παραδώσου[σιν | σ]τρατιώτῃ
 οὔτε ἀπέρ]γωι D.: παραδώσου[ν] οὐθὲν | σ]τρατιώτῃ οὔτε ἀπέρ]γωι K.: παραδώσου[σιν
 τὰ κα]πηλεία οὔτε ἀπέρ]γωι Behrend apud T. -T.: παραδώσου[σιν] δοῦ[λ]ῳ οὐθὲν οὔτε
 ἀπέρ]γωι Vangelatou apud T. -T.: παραδώσου[σιν] ο[ὐ]τε δούλῳ οὔτε παρασ]τρατιώτῃ οὔτε
 ἀπέρ]γωι N. (quod sane nimium longum est) || 13-14 παρευρέσει οὐδεμ[ί]αι· ἑάν δὲ τις
 παραδιδῶι H.: παρευρέσει οὐδεμῶι· ὁ δὲ | παραδιδούς D.: παρευρέσει οὐδεμ[ί]αι· ὁ δὲ
 παραδούς τι K.: παρευρέσει οὐδεμ[ί]αι· ὁ δὲ παραδιδούς T. -T. || 14 fin. δραχμᾶς [ἱερᾶς
-numerus-] T. -T. || 14-15 δραχμᾶς [ἱερᾶς | ...^{ca. 7-8} καὶ ζημιωθῇ]σεται H.: δραχμᾶς [ἱερᾶς
-numerus-]· ἡ δὲ | τιμὴ εἰσπράσ]σεται D. || 15 in. T. -T.: [εἰσπράσ]σεται [εἰσπραχθῇ]σεται
 Wörle apud Hallof || 15 fin.-17 in. H. || 16 [ρῶν· οἱ μισθωσάμε] T. -T. 16-17 || [οὐδὲ
 παρὰ | ἰκέτου οὐδὲ παρὰ παρασ]τρατιώτου N. (quod nimium longum videtur). παρὰ:
 παρ' T. -T. || 17 fin. ἀγορώσι[ν] Daux || 17-18 ἀ(π)όρως [ἐ]χομέ[ν]ου οὐθὲν τῶν ἐκ
 τ]ῆς H. (ἀ(π)όρως Kussmaul): ἀγορώσουσιν οὐθὲν | τῶν σίτων τῶν (ἐκ apud Hall.) D.:
 ἀγορώσι[ν] σῖ[τον] (?) παρὰ τῶν ἀπὸ τ]ῆς K.: ἀγορώσι[ν] οὐθὲν | τῶν σίτων τῶν ἐκ τ]ῆς
 S. || 18-19 οὐ[δὲ] T. -T.: τρώπ[ωι] ^{vac?} | οὐδὲ παρευρέσει H. || 19-20 τῶν ἄλλων |
 πολιτῶν ἀπὸ ἰδίων? ὧν H.: τῶν κληροῦ[χων] (?) ἢ τῶν σιτ[ων]ων D.: τῶν γεωρ[χ]ῶν
 διὰ ἐγγράφων ὧν H.: τῶν | σιτωνῶν ἢ τῶν καρπ[ων]ων S.: τῶν ἀπο[δ]ειχθέντων
 σιτ[ων]ων T. -T. || 20 fin.-23 in. H. || 20-21 ὑπ[ο]δέξονται δὲ τοῖς | ἑαυτῶν κα] D
 apud Hall. || 21-22 ο[ὐ]τε ὕδωρ παρ[έ]χοντες ο[ὐ]τε D.: ο[ὐ]δὲ παρ[έ]ξουσιν ἔργα ο[ὐ]τε T.
 -T. || 23-24 [ἀρχεῶν | ἄλῳσιν (ἐλῶσιν T. -T.) τινα ποιοῦντα τι] H.: [τοῖς κα]πηλείοις
 ποιῶσι τι] D. || 24-25 [ποιήσας τῇ] κτλ H.: [ἀδικῶν (ἀδικῶν ^{vac}) apud Hall.] κτλ D.:
 [ποιήσας | τοῖς νεωποιῶις. Ἐάν] T. -T. || 25 in Hall.: [ἐάν] δὲ [ἐν]καλήι Kussmaul apud
 H.: ἐπ[ι]καλήι T. -T.: [ἐάν] δὲ [Ι]ΑΕΡΙ ἐγκάληι D. apud Hall. || 25 fin.-27 in. H. || 25-26
 [τοῦναντίον, | τοὺς μὲν μι]σθώσαντας δ[εῖ]ξαι D.: [καὶ τοῦν]αντίον, γραφ[έ]σθωσαν T. -T.

- [τῷ ἰδιώτῃ, γραφ]έσθωσαν τὰς δι[κας] ἐπὶ τῶν νεωποίων ἕως ▲ [- - -]
 [- - - - - οἱ δ]ὲ νεωποῖαι τὰς γρα[φείας δι]κας εἰσαγέ[τωσαν - - -]
 28 [- - - - δικαστ]ήριον, ἀφ' ἧς ἂν ἡμέρας γραφῶσιν, ἐν ἡμ[έrais - numerus -]
 [- - - -] περὶ τὴν εἰσαγωγὴν ποιείτωσαν κατὰ τὸν [ἐρὸν(?) νόμον]
 [- - - -] εἰς μισθὸν τῷ δικαστηρίῳ φέρειν τὸν ἐκ τοῦ ὑ[όμου - - -]
 §7 [- - - -] τὴν δίκην, γίνεσθαι δὲ ἐκ τοῦ ἡσοιθέντος· ἐὰν δὲ τ[ίνας]
 32 [μὴ δικαίως οἱ] νεωποῖαι ζημώσωσιν περὶ τίνος τῶν ἐν τῷ ἱερῷ ἀπ[ειρη]-
 [μένον καὶ οἱ ζη]μιωθέντες ἀντείπωσιν, εἰσάγεσθαι τὰς γραφείας [παρὰ]-
 §8 [γραφὰς ὑπὸ τ]ῶν ἐξεταστῶν εἰς τὸ πολιτικὸν δικαστήριον κατὰ ταῦ[τά· τὸν]
 [δὲ μισθὸν] καταβαλοῦσιν οἱ μισθωσάμενοι τῷ ταμίᾳ τῶν ἱερῶν κατ' [ἔτος(?) - - -]
 §9 36 [- - -]μοῦντες οὐθὲν οὐδ' ὑπόλογον φέροντες· οἱ μισθωσάμενοι Ε[- - -]
 [- - -]ήσουσιν τῷ ταμίᾳ τῶν ἱερῶν ἀτελεῖς ἔσονται ὧν ἂν ὄνων(?) [- - -]
 §10 [- - -] ἐν τῷ ἱερῷ μὴ ἐξουσία δὲ ἔστω τῶν ἱερῶν παίδων κατηλευεῖν. [vac]

vacat 0.54

Restorations. **26–27** δ[εκάτης ἡμέ]ρας. οἱ δ]ὲ D.: δ[εκάτης ἐκάσ]τοτε ἡμέρας· οἱ δ]ὲ S.: δ[ραχμῶν | Σαμίων -numerus-· οἱ δ]ὲ T. -T.: δ[ραχμῶν γ' ὀβολῶν β' vel δ[ραχμῶν β' ὀβολῶν ε' F. || **27** med. D. || **27–28** γρα[φὰς ταύ]τας εἰσαγέ[τωσαν εἰς τὸ πο]λιτικὸν δικαστ[ήριον] H.: εἰσαγέ[τωσαν εἰς τὸ ἱερὸν | δικαστ]ήριον D. (ἱε[ρὸν T. -T.): εἰσαγέ[τωσαν εἰς τὸ | καθῆ]κον δικαστ[ήριον] S. || **28–29** ἐν ἡ[μέrais εἴκο]σιν | καὶ τὴν κρίσιν] H.: ἐν δέ[κα ἡμέ]ραις. οἱ δὲ δι[κασταί] D.: ἐν ἡμ[έrais εἴκο]σι καὶ | πάντα τά] T. -T.: ἐν ἡ[μέrais τριάκον]τα | καὶ ἐπιμέλειαν] S. || **29–30** [νόμον· ἐκα]τέρους δὲ τὸν τ] H.: [ἱερὸν νό]μον· | τὸν δ]ὲ D.: [ἀγορανομ]ικὸν νόμον· τὸν δ]ὲ S.: [ἱερὸν νόμον· | ἐκατέρους δ]ὲ T. -T. || **30–31** τοῦ νό[μου καὶ οὕτω ποι]εῖσθαι τ]ὴν H.: τοῦ [γί]νεσθαι (vel εἰσάγεσθαι) τ]ὴν D.: τοῦ νό[μου ἐκά]τερον γραψάντα τ]ὴν S.: τοῦ ὑ[όμου γρα]φομένου] τ]ὴν T. -T. || **31 fin.-35 in.** H. || **31–32** [οἱ δικασταί | ἢ οἱ] D.: [οἱ ἀγο]ρανόμοι ἢ] S.: τ[ίνας ἀ]δίκως οἱ] T. -T. || **32–33** ἀγ[όμων | καὶ οἱ ζη]μιωθέντες T. -T. || **33–34** [δίκας | ὑπὸ τ]ῶν D.: [ἐ]λέγξεις ὑπὸ τ]ῶν S. || **34–35** ταῦ[τά· τὸν | φόρον] T. -T. || **35–36** [ἐνιαυ]τόν· ἃ δὲ ἀδι[κοῦντες] H.: [ἐνιαυτόν | ἀδι]κοῦντες D.: [ἔτος | ἅπαντα, ἀδι]κοῦντες S.: [ἔτος ἀν]τιδ[ικοῦντες] T. -T. quod brevius esse spatio lacunae suspicor. || **36** ita primus interpunxit D. || **36–37** μισθωσάμενοι κ[ἀπη]λοι πωλ[ήσουσιν], H.: μισθωσάμενοι [δέ - - - D.: οἱ <δ>] μισθωσάμενοι κ[ἀθὰ | εὐτακτ]ήσουσιν S.: ἐ[φ' ὧ] κα[ταθ]ήσουσιν T. -T. || **37–38** [πω]λώσιν ἐ]ν H.: ὀνώντα | ἐ]ν D. (quod sane nimium est breve): ὀνών[τα πάν]των ἐ]ν S.: [πωλῶ]σιν ἐ]ν T. -T.

Epigraphical Commentary. I have seen the stone. The letters have small serifs and the strokes tend to be somewhat curved; for a detailed description of the letters see Tracy 1990, 75. The inscribed face is deteriorating: Hallof underlined letters which he could read only in an old squeeze. In the following cases I could not see on the stones letters which had been read by him: **8** first α; **10** end η; **13** first γ (in addition to the rho underlined by Hallof); **30** end γ. I have not accounted for all dotted letters or for letters dotted here but un-dotted in *IG*.

- 4** First M (dotted in *IG*) seems to lack only the first stroke.
6 After the lacuna the stone seems to have ΙΩΙ. For the (τ) Habicht and Dunst print τ; Thür and Tauber τ.
29 Last ρ: Only a bottom tip of a vertical stroke seems to appear on the stone.
32 Last τ: only a part of a vertical stroke with a lower serif appears on the stone.
36 The last surviving letter appears to be an epsilon (Thür and Tauber, Hallof) rather than a kappa (Habicht).

Translation

[Under the *demiourgos*⁸ - - -] on the eleventh of [- - -, when a meeting of the assembly was held - - - regarding(?)] the elections of magistrates in the [theater, under the presidency of - - -]. The *neopoiai*, having revised the charter of the shopkeepers [in the sanctuary of Hera] according to the decree, brought forward the following (measures) regarding the shops, and the people ratified (them).

§1 (6) Four [shops shall be leased out in the sanctuary] of Hera, under the condition that [no one] will be allowed [to have more than] one shop, at which the lessees [will remain] in residence for the [entire] year.

§2 (8) [No one] will engage in retail trade in addition⁹ [- - - whether a slave(?)], a soldier, an unemployed person,¹⁰ a suppliant or [- - -] in any way or under any pretext [except the lessees]. Whoever engages in retail trade in addition (to the authorized shopkeepers) will pay the lessees [(so many) drachmas] as a fine.

§3 (12) The lessees will not hand [the shop] over [whether to a - - -], to an unemployed person, or to a suppliant in any way or under any pretext. [If anyone hands over the shop] to any of these, he will pay [(so many)] drachmas (sacred) to the goddess. [The fine] will be exacted by the *neopoiai* and the treasurer [of the sacred funds].

§4 (15) The lessees will neither accept anything from a slave, [from a suppliant, from] a soldier, or from an unemployed person, nor will they buy [- - -] those from the land or any other thing in any way [or under] any [pretext], except if any of the *geouchoi* or [- - -] put some produce for sale.

§5 (20) The shopkeepers will not host [in their] shops slaves who take refuge in the sanctuary, will [offer them neither employment] nor food, and will not receive anything from them in any [way or under] any [pretext]. If any of [the magistrates] who are in charge [catches

⁸ Habicht 1972, 216; see below commentary on line 1.

⁹ The verb *παράκατηλέυειν* seems otherwise not documented. *Παρά* is likely to have here the force of not merely 'besides' but of 'against the law' and the compound would thus mean 'to engage in retail trade unlawfully, without authorization/license'. See Habicht 1972, 218; Koenen 1977, 212; Soverini 1991, 69–70.

¹⁰ The unemployed may be not only ordinary unemployed persons (Dunst 1975, 173; cf. Sokolowski 1978, 144–145), but also veterans and soldiers not on active duty (Habicht 1972, 218 with n. 93, supported by *OGIS* 266.7; 11. Cf. Hallof and Mileta 1997, 265–266, and see especially Soverini 1991, 82–83).

someone doing any] of the forbidden things, the [person caught] shall be liable [- - - to the goddess (so many) drachmas].

§6 (25) If a private person brings a charge against a shopkeeper or [vice versa], they shall submit their charges in writing to the *neopoiai* up to [- - -]; the *neopoiai* shall present the written charges [- - -] court, [within (so many) days] from the day in which the written charge was brought, [- - -] shall make¹¹ regarding bringing the case according to the [sacred(?) law]. [Both sides] shall bring the payment prescribed by law for the court [when they - - -?] the charge, but it shall be (exacted) from the losing party.¹²

§7 (31) If the *neopoiai* fine [someone unjustly] with regard to one [of the things which are forbidden] in the sanctuary [and the] fined persons make an appeal, the written [pleas] shall be brought by the *exetastai* to the city court following the same (procedure).

§8 (34) The lessees will pay the rent to the treasurer of the sacred funds each [year, - - -] and receiving no discount.

§9 (36) The lessees will [- - -] to(?) the treasurer of the sacred funds and will have tax exemption from whatever [- - -] in the sanctuary.

§10 (38) The temple slaves shall not be allowed to engage in retail trade.

Commentary

As Habicht noted (1972, 213), leasing out sacred property was a common practice in Greece.¹³ Nevertheless, most comparable documents deal with leasing out sacred land or sometimes sanctuaries; unfortunately we do not have any document quite parallel to the present one. The information about retail trade in Greek sanctuaries is also limited. Discussion of the subject matter in sacred laws is by and large confined to festival fairs. The Andanian mysteries regulations, *LSCG* 65, devote one paragraph (lines 99–103) to the subject; *LSCG* 92.32–35 (Eretria) is

¹¹ Plural.

¹² Both parties are required to deposit the payment for the court; the winning party gets his deposit back.

¹³ There are numerous examples. *IG* XIV 645 (Habicht *ibid.*) is particularly notable. For a discussion and bibliography see Soverini 1991, 62–63, 86–94 *passim*. Add M. Walbank in *Agora* XIX, discussion on pp. 149–169 with documents L2, L6–7, L9–12, L14, L16, LA 1 (cf. Soverini 1991, 90 n. 262).

less detailed; cf. also *LSCG* 66.26–27 (Tegea); *LSS* 45.31–34 (Actium).¹⁴ Shops (καπηλεία), evidently permanent, at the sanctuary of Amphiaras are mentioned in *I.Oropos* 290.18; *IG XI* 2, 161 A 16 refers to Ephesian shops (τῶν οἰκημάτων ἐν οἷς Ἑφεσος καπηλεύει) on Delos.¹⁵ See Habicht 1972, 213–214; Soverini 1991, 78 and in general 86–94; Dillon 1997, 214–221 (the present inscription is mentioned on pp. 216–217).

It is notable that the document does not discuss some of the details of the lease, such as duration and sureties. They ought to have been specified elsewhere, probably in the *diapraphe* to which this seems to be a supplement (lines 4–5).¹⁶ Conceivably the publication was directed not only at the lessor and the lessees, i.e. the authorities and the shopkeepers, but also at visitors to the sanctuary, both welcome and unwelcome. The document emphasizes points which may concern its entire audience: prohibiting unwanted elements from engaging in retail trade (§2) protects the licensed shopkeepers against competition; it may also be addressed at the unwanted elements themselves, in an attempt to scare them away.¹⁷ Similarly, prohibiting the shopkeepers from handing over their shops to unwanted elements (§3) and from assisting runaway slaves (§5), though formally addressing the shopkeepers, is equally relevant to these unwelcome persons, encouraging them in fact to avoid the sanctuary altogether.¹⁸ The stipulations concerning settling disputes (§7–9) certainly concern not only the shopkeepers and the officials but also visitors.

Even though the archaeological evidence allows reconstructing the development of the Heraion with some degree of accuracy,¹⁹ knowledge of Samian cult practice remains meager due to lack of adequate evidence. A coherent exposition on the local religion, possible to a certain extent for islands such as Cos or Rhodes, is thus impossible for Samos.²⁰ Regrettably, the present inscription is of little help in this respect. Even

¹⁴ Cf. Part I p. 92 and the article by de Ligt and de Neeve cited there.

¹⁵ The ἐργαστήρια leased out in *LSAM* 11.7–14 (Pergamum) are probably workshops: Welles, *RC* p. 117, commentary ad loc.

¹⁶ For a discussion see Habicht 1972, 215; Soverini 1991, 63. For *diapraphe* cf. Part I p. 50.

¹⁷ Cf. Habicht 1972, 219.

¹⁸ Cf. Koenen 1977, 216.

¹⁹ For a concise discussion see Kyrieleis 1993, 126–134.

²⁰ See Shipley 1987, 4. Even literary evidence concerning the Heraion itself is frustratingly scanty; see Kyrieleis 1993, 125.

so, it is a remarkable piece of evidence, allowing a somewhat rare and rather vivid illustration of everyday reality in a major Greek sanctuary.²¹

Date. The date is essentially based on letter forms. The hand is quite similar to that of *IG* XII 6, 156 which dates itself to the reign of Ptolemy III Euergetes.²² Hallof and Mileta argued that this inscription dates to the period between the beginning of Ptolemy III's rule in 246 and the establishment of the cult of the Θεοὶ Εὐεργέται in 243. They conclude that the present inscription, which dates to ca. 245/4 B.C., reflects a Samian attempt (in response to Ptolemy's command) to have the administration of the Heraion conform to the mode of administration practiced in Alexandria.²³

Since this document has been amply commented upon elsewhere, the commentary here is limited to a few points.

Line 1

The eponymous magistrate of Hellenistic Samos was the *demiourgos*. The office was held by one or two magistrates at a time. See Shipley 1987, 211 with note 39, 221–222 with note 85, 305; Habicht 1972, 216 and no. 10 (*IG* XII 6, 2).

The Samian year appears to have begun, like the Athenian, with the first moon after the summer solstice. On the succession of the months see Hallof 1999. Gauthier²⁴ makes a case for preferring Habicht's Kronion (twelfth month of the year) to Hallof's Artemision (eighth month of the year).

Line 3

The Samian *neopoiai* were a board of temple curators of the Heraion. In this document the office seems to have an overall legal character: the *neopoiai*, who brought forward the present charter (lines 2–3), impose fines (§3, 7), listen to claims, and take actions to court (§6). Their

²¹ In general see Sinn 1993, esp. 95–97; Dillon 1997, 204–221, 227.

²² Fragments *a* and *b* of this inscription were first published by Habicht 1957, no. 59 (pl. 134); fragment *c* by Hallof and Mileta 1997. Habicht (1972, 212) was the first to notice the similarity in the hands. In his study of Samian hands Tracy (1990, 75) has independently reached the same conclusion, ascribing both stones to the same cutter.

²³ Hallof and Mileta 1997, 263–264. See also Hallof in *IG* XII 6 I p. 133. Cf. below commentary on lines 8–9.

²⁴ 2001, 222–223; cf. 226.

connection to a court is referred to in IG XII 6, 156.4–5.²⁵ The office was held for a year²⁶ and the *neopoiai* came from the wealthiest class.²⁷ The end of the Athenian cleruchy and the return of the exiles²⁸ seem to have been commemorated at Samos by a construction of a hall of the *neopoiai* (νεωποιεῖον) at the Heraion.²⁹

Lines 8–9, 12–13, 16–17; Line 21

Suppliants and Runaway Slaves. The right of asylum enabled anyone, including ‘pessimi servitiorum, obaerati, suspecti capitalium criminum,’³⁰ as Tacitus puts it,³¹ to enjoy it by taking refuge at a sanctuary. Once a person had presented himself as a suppliant, the sanctuary’s authorities were forced to investigate whether the suppliant’s cause was just, and if so, to offer him legal help and to mediate between him and his pursuers.³² Suppliants thus became a real burden for sanctuaries. It is therefore all the more interesting to see how the authorities of the Heraion try to deal with this problem.

The inscription seems to distinguish between two types of suppliants:³³ (1) runaway slaves (line 21) and (2) all other suppliants, obviously free persons. Both appear to be unwelcome, but the treatment of runaway slaves seems more strict. The shopkeepers are to offer them neither employment³⁴ nor food. As for other suppliants, taking their residence at the sanctuary as a given,³⁵ the authorities appear to attempt to make their living conditions harder: they are not allowed to engage

²⁵ Cf. Hallof and Mileta 1997, 67–68.

²⁶ IG XII 6, 156.11–12.

²⁷ Thür and Tauber 1978, 217–218; Shipley 1987, 223.

²⁸ In 323–322, 321, or even 320 B.C. (Soverini 1991, 65). On the dates see Shipley 1987, 166–168.

²⁹ Shipley 1987, 169–170; cf. 202; Habicht 1972 no. 1. with pp. 193–194. On the νεωποιεῖον cf. L. Robert *BCH* 59, 1935, 472–488 no. 3.10–11 (the word is spelled νεωποεῖον) with pp. 484–485. On Samian *neopoiai* see E. Buschor, ‘Samische Tempelpfleger,’ *Ath-Mitt* 68, 1953, 11–24 (the present inscription is mentioned on p. 12); K. Hallof, ‘Das Kollegium der samischen Neopoiai,’ *Tyche* 13, 1998, 111–113. More generally see Soverini 1991, 63–64.

³⁰ The worst slaves, debtors, and those suspected of capital offences.

³¹ *Annales* 3.60 (cited by Sokolowski 1978, 145).

³² Sinn 1993, 91–92. Cf. Soverini 1991, 83–84; Rigsby 1996, 9–10.

³³ Cf. Soverini 1991, 105 n. 199.

³⁴ Habicht’s restoration (1972, 221) is secured by a parallel in the Andanian mysteries regulations, *LSCG* 65.81. Cf. Sinn 1993, 95. For ἔργα παρέχειν Habicht (*ibid.*) cites B. Haussoulier, *Traité entre Delphes et Pellena: Étude de droit grec*, Paris, 1917, 40 with n. 1.

³⁵ Cf. Sinn 1993, 94–95.

in retail trade (8–9), and the shopkeepers are not allowed to hand their shop over to them (12–13) or to receive anything from them (16–17, a restoration). These restrictions make it clear that living at the sanctuary will be very difficult, if not impossible, for prospective suppliants, and it is conceivable that they were listed, at least in part, in the hope that suppliants, like other unwelcome visitors, would avoid the Heraion in the first place. In other words, the authorities of the sanctuary appear to try to eliminate the problem before it arises.³⁶

As is evident from *IG XII 6*, 156,³⁷ runaway slaves in the precinct of the Heraion³⁸ and the jurisdiction of the *neopoiai* were discussed in a letter of Ptolemy III around the time of the present inscription.³⁹ Much later, in A.D. 23, the inviolability of the Heraion was ratified by the Roman senate.⁴⁰

Line 13

On the formula τρόπωι οὐδὲ παρευρέσει οὐδεμιᾷ see J. Crampa *I.Labraunda* I p. 56.⁴¹

Line 17

ἀγορῶσιν: Future active < ἀγοράζω. See Daux 1975.

Lines 17–20

Although some of the proposed restorations are credible, none may be admitted into the text with a reasonable degree of certainty, since they postulate circumstances⁴² which are, in fact, unknown.

³⁶ Cf. above introductory remarks. On the problem in general see Chaniotis 1996. Regarding the runaway slaves cf. Hallof and Mileta 1997, 67. For some innovative ways to get rid of suppliants once they had already taken refuge at a sanctuary see (besides Chaniotis 1996) Gould 1973, 83; cf. Sinn 1993, 92–93. I do not follow Soverini's argument regarding the runaway slaves (1991, 75–77 with Appendix I pp. 112–114).

³⁷ Habicht 1957, no. 59; Hallof and Mileta 1997. Cf. Soverini 1991, 64, 84–85; Rigsby 1996, 395; Chaniotis 1996, 80–81.

³⁸ Lines 9–10.

³⁹ Cf. above *Date*.

⁴⁰ Rigsby 1996 no. 184 with pp. 364–366.

⁴¹ Habicht 1972, 219.

⁴² A requirement that the shopkeepers do not receive produce from the unwanted elements (Habicht 1972, 220), or that they buy only from farmers and write a contract when buying produce (Koenen 1977, 214–215), or that they buy only from producers and city officials (Sokolowski 1978, 145–146), all aiming at deterring thieves and avoiding dealing in stolen goods (which in and of itself is plausible). Dunst (1975, 175) postulated a shortage which resulted in rationing and grain control. Cf. Soverini 1991, 71–74.

Line 19

The *geouchoi* could be owners of larger or smaller pieces of land as in Ptolemaic Egypt (Habicht 1972, 220), or lessees of the land of the sanctuary (Soverini 1991, 73–74). This second possibility, although somewhat remote from the literal meaning of the word (LSJ s.v.), might give a better sense in the context, as far as this is not obscured by the lacuna.

Lines 27–28

As attractive as Dunst's [ἐξὸν | δικαστ]ήριον is (cf. the possible ἱ[ἐξὸν νόμον] in line 29), direct evidence for the existence of this court is currently lacking. See especially the discussion of Thür and Tauber 1978, 219–222 (supporting Dunst) and cf. Chaniotis 1996, 80–81. As peculiar as it may seem at first glance, Sokolowski's [καθηκον δικαστ]ήριον has a parallel in 14 B 37 above (see Gauthier and Hatzopoulos 1993, 91–92). This, however, is not enough to validate it.

Line 34

The *exetastai* seem to function here as directors of the city court. They are otherwise known as financial officials;⁴³ IG XII 6, 14 entrusts them with its publication.⁴⁴ See Habicht 1972, 223–224; Thür and Tauber 1978, 219.

Line 38

The *ἱεροὶ παῖδες*. Sacred slaves were persons who had become the property of a divinity in some way. They could have been dedicated like any other material dedication; they could have been born at the sanctuary or foundlings raised there; the sanctuary could simply have bought them; some could also have been under an obligation to priests who had been instrumental in their manumission.⁴⁵ Euripides *Ion* 309–311 is particularly instructive:

Iw.	τοῦ θεοῦ καλοῦμαι δοῦλος εἰμί τ', ὃ γύναι.
KQ.	ἀνάθημα πόλεως, ἢ τινος προαθείς ὕπο;
Iw.	οὐκ οἶδα πλὴν ἔν· Λοξίου κεκλήμεθα.

⁴³ In the Samian grain law, IG XII 6, 172.60–63, 76–78, they audit public accounts.

⁴⁴ Lines 57–58. A similar formula is used in IG XII 6, 42.65–67.

⁴⁵ I follow Hepding *RE* VIII 2, 1459–1460 s.v. Hierodouloi; Y. Garlan, *Les esclaves en Grèce ancienne*², Paris, 1995, 116–118; Debord 1982, 86–87. See these works for documentation and further bibliography.

Ion: I am called the slave of the god and I am, my lady.
 Creousa: A city's dedication or sold by someone?
 Ion: I do not know, except one thing: I am Loxias'.⁴⁶

Ion is, in fact, a foundling raised at the sanctuary; three of the above mentioned cases are accordingly represented in this passage. Sacred slavery is documented in the ancient Near East,⁴⁷ and the Hellenistic East is the source of much of the Greek evidence.⁴⁸

It should be noted that, although slaves could be called παῖδες, they are elsewhere in this document referred to as δοῦλοι. This might suggest that the ἱεροὶ παῖδες are not sacred slaves but sacred children. Ἱεροὶ παῖδες are mentioned, however, in a decree from Pergamum, *LSAM* 13.25, and ἱεροὶ καὶ δημόσιοι παῖδες are mentioned in a fragment of a decree from Olymus, *I.Mylasa* 862.2. In both of these documents ἱεροὶ παῖδες appear to be temple slaves rather than children.⁴⁹ The ἱεροὶ παῖδες of *I.Didyma* 40.7–8, 41.60⁵⁰ must be slaves. It is conceivable that the word παῖδες is used here as a quasi-technical term, distinguishing between temple slaves and other slaves (δοῦλοι).⁵¹ Some of these sacred slaves could have been runaway slaves, like those mentioned in line 21, who reached this status after they had taken refuge at the Heraion.⁵² Excluding them from retail trade protects the licensed shopkeepers from competition⁵³ while allowing the authorities better control over them and over commercial activity in the sanctuary.

⁴⁶ Hepding *ibid.* 1464; Garlan *ibid.*

⁴⁷ M.A. Dandamaev, *Slavery in Ancient Babylonia. From Nabopolassar to Alexander the Great (626–331 B.C.)*, Translated by V.A. Powell, edited by M.A. Powell, D.B. Weisberg, co-editor, DeKalb, Ill., 1984, 469–557; De Vaux 1961, 89–90, 382–383; Schürer 1979, 250–251, 290–291.

⁴⁸ Garlan *ibid.* For a considerable collection of sources see Hepding *ibid.* 1460–1468. In general see F. Bömer, *Untersuchungen über die Religion der Sklaven in Griechenland und Rom II: Die sogenannte sakrale Freilassung in Griechenland und die (δοῦλοι) ἱεροί*, Wiesbaden, 1960, 149–186; Debord 1982, esp. 76–90, 95–100 and Appendix III (pp. 117–124).

⁴⁹ See Hepding in *RE* 82 1476 and nn. ad locc. in *LSAM* and *I.Mylasa*. Cf. Bömer *ibid.* 173.

⁵⁰ Bömer *ibid.* 171–172, 179–180; Debord 1982, 87. Ὁ ἱερός τῆς θεοῦ Πελεύσιος mentioned in the Heraion inventory *IG* XII 6, 261.39 may be a sacred slave of some sort (Bömer *ibid.* 158), although he has been taken to be a priest (J.P. Barron, *The Silver Coinage of Samos*, London 1966, 134 n. 13 (Hallof's *IG* comm. ad loc.)). On ἱεροί see also L. Robert, *Hellenica* VI, Paris 1948, 49–50.

⁵¹ I owe this point to Ben Millis.

⁵² See Habicht 1972, 225; cf. Chaniotis 1996, 81–83; Hallof and Mileta 1997, 265.

⁵³ Cf. Habicht 1972, 224; Thür and Tauber 1978, 216 n. 36.

ἐξουσία: The construction of ἐξουσία with the genitive is difficult. There can, however, be little doubt as to the meaning. See Soverini's discussion (1991, 79–80).

SAMOS(?). SALE OF A PRIESTHOOD. FIRST-SECOND
CENTURY B.C.

A fragment of a gray marble stele broken on all sides. The stone was discovered in 1924 in a building in Pithagorio (ancient Samos) by Albert Rehm who copied it, made a squeeze, and had it transferred to the museum where it seems to have to been lost. The squeeze survives in the collection of the *Inscriptiones Graecae* in Berlin.

H. 0.18, W. 0.19, Th. 0.085, L.H. 0.012. Interlinear Space 0.003.

Ed. K. Hallof, *IG XII 6, 170* with p. 608 (pt. II, Addenda).

saec. II–I a.

 [- - - - -] ^ [- - -] - I [.] - [- - -]
 [- - - ὁ ἱερεὺς παρέξει πατ[- - - - -]
 [- - - κ]αὶ τιμὰς ἔξει καὶ ἀτ[έλειαν - - -]
 4 [- - - κ]αθότι ἐν τῇ κοινῇ [διαγραφῇ]
 [διαγέγραπ]ται, τὸν βωμὸν ταῖς - - - - -
 [- - - ἡμέρ]αις στεφανώσε[ι - - - - -]
 [- - - - -] ἐκ χοίνικος πατρ[ι]H[- - - - -]
 8 [- - - -ει]ς τὰ θύματα καὶ TO Υ[- - - - -]
 [- - - δραχ]μὰς δύο ἐκάστου μην[ὸς - - -]
 [- - - τῇ]ν ἱερωσύνην Νίκος Νικ[- - - - -]
 [- - - πό]λει κοινῇ διαγραφῇ Υ[- - - - -]

Restorations. Suppl. Rehm apud Hallof || **2** πατ[ρί - - -] Dunst apud Hallof || **3** ἀτ[έλ-
 - -] Rehm, plenius Dunst || **5** Dunst: [συγγέγραπ]ται Rehm || **5-6** fortasse ταῖς προ-
 γεγραμ[μέναις ἡμέρ]αις Hallof || **7** in. fortasse ἔλατρον vel tale quid L.; πατρί H (ῆ?)
 Dunst: fortasse πατρί[ς- - -] Hallof || **8** τὸν vel τοῦ[ς- - -] idem || **9** Rehm || **10** in. ὁ
 πριάμενος vel ἐπρίατο(?) Hallof; Νικ[ου - - -](?) Rehm.

Epigraphical Commentary. The stone is lost. Hallof's *IG* edition is based on Rehm's notes and squeeze. The division of the lines is arbitrary.

II Last trace: X or Y.

Translation

(2) [- - -] the priest will furnish [- - -] he will have honors(?) and exemption [- - -] (4) according to [what is written] in the public [*diapraphe*], he will garland the altar(?) on (6) the [prescribed (vel sim.)] days [- - - cake/cakes (made)] from a *choinix* [- - -] (8) for the offerings and [- - -] two drachmas each month [- - -] (10) the priesthood Nikos [son of?] Nik[- - -] the city [- - -] the public *diapraphe*.

Commentary

This is one of two inscriptions dealing with the sale of priesthoods known from Samos. The other one, *IG* XII 1197,¹ first published by P. Herrmann, 'Eine "pierre errante" in Samos: Kultgesetz der Korybanten,' *Chiron* 32, 2002, 157–172, probably reached Samos from Erythrae. The present stone is also likely to have reached the island (perhaps due to use as ballast or some such thing) from a mainland location where the sale of priesthoods was practiced.² The use of the future indicative in lines 2–3 alongside the likely indication of the buyer's name in line 10 suggests that the present document is a contract for sale.³

Date. The date is based on letter forms.⁴

Line 2

Παρέχω is mostly used in sales of priesthoods when priests are assigned to furnish sacrificial paraphernalia (grain, incense, cakes, firewood);⁵ items due to the priest are ordinarily governed by a form of λαμβάνω.⁶ See *LSCG* 87.4; *LSAM* 1.4; 37.10; 38 [A 15], B 10; cf. *Iscr.Cos* ED 236.11; *LSCG* 151 A 45–46, 50, 56, 58, 61, 62–63, B 4, 7, 16–17, D 2–3, 4–5, 20; *LSCG* 156.20–21.

¹ Appendix B 1.21 below.

² Hallof *IG* XII 6 II Addenda p. 608.

³ See Part I pp. 49–50.

⁴ K. Hallof *per epistulam electronicam*.

⁵ The verb is used differently in *LSAM* 73.5–6 (quoted in Part I pp. 51–52).

⁶ L. Robert *BCH* 59, 1935, 433 (= *Opera Minora Selecta* I, 190).

Line 3

ἀτ[έλειαν]: Exemption from a variety of duties for buyers of priesthoods is very common. These may include military service (*LSAM* 1.14; 5.2) and certain liturgies (as in *LSAM* 37.28–30).⁷ Exemption from public duties would understandably be applicable mainly to men. As Parker and Obbink have noted (2000, 424), exemption (from taxes?) is granted to a woman in *LSCG* 120.11.

Lines 4–5, 12

κοινή διαγραφή: The present document is evidently a concise or modified version of another, more detailed document referred to as the κοινή διαγραφή.⁸ This is likely to have been a sort of a master document containing the full set of regulations governing the priesthood in question, used as a basis for subsequent documents, promulgated and published whenever the priesthood would be put on the market for sale.⁹

Lines 5–9

Matters regarding the performance of cult are probably referred to here.

Line 7

Ἔκ χοίνικος probably refers to the amount of grain used for one or more sacrificial cakes.¹⁰ On cakes see commentary on 23 B 3 below.

Line 8

The specific force of θῦμα/θύματα (generally ‘offering’) is a matter for conjecture. The word is not frequent in sacred laws. In *LSCG* 65.33, 64–73 *passim*, 86, 75, in *LSCG* 68.18, in 5.37 above, and probably in 27

⁷ See Parker and Obbink 2000, 424; 2001, 232–233.

⁸ I am not aware of direct parallels. Cf., however, the κοινοὶ νόμοι: public, i.e. city laws, above 14 B 44, 87 (Gauthier and Hatzopoulos 1993, 94).

⁹ Cf. *LSAM* 34.22–25 with Sokolowski’s note p. 99; Segre 1937, 86–87; Parker and Obbink 2000, 419, 421, 424.

¹⁰ I note that the amount of grain needed for (one or more) of the sizable, flat cakes (cf. Hesychius s.v. ἐλατήρ; Kearns 1994, 66–67) known as ἑλατρον (this form, attested at Miletus and Priene, would be preferable here) or ἐλατήρ is always indicated in sacred laws: *LSAM* 37.10–12 (Priene) παρέξεται (the buyer (ὁ περιάμε|νος lines 3–4) shall provide) ... ἑλατρα, ... ἐκ τεταρτέως, ... ἐξ ἡμέκτου, ... ἐγ δύο χοινίκων; 50.36 (Miletus) ἑλατρα ἐξ ἡμεδίμνο ... πλακόντινα (flat); *LSCG* 151 B 9–10 (Cos) ἐλατήρ ἐξ ἡμέκτου [σπ|]υρῶν (wheat); cf. the ἐλατήρ χοινικα|ῖος (of a *choinix*) in *LSCG* 19.7–8 (Athens). Other possibilities exist (see e.g. *LSCG* 135.71–73, 78–79; *LSAM* 38 A 14, B 10).

A 12 below, it denotes victims (similarly in the treaty between Cnossus and Tylissus, Meiggs-Lewis, *GHI* 42 B 31 (*IC* I viii 4, I xxx 1; *Nomima* I 54).¹¹ In *LSS* 113.13–14 from Axos it denotes rather the offering of victims, i.e. ‘sacrifices.’¹² Both meanings are possible here.

Line 9

The two drachmas per month could perhaps be a reference to an allowance given to the priest for cultic or other expenses. Cf. *LSAM* 7.9–10, 14–16, 20–23, 26–27; 49 A 13–16.

¹¹ Cf. *IC* IV 145.9 with Casabona 1966, 153. The meaning in 23 D 4 below is unclear.

¹² See Casabona 1966, 150–151 and in general 146–154.

SEG XXXV 923

CHIOS. TWO DECREES CONCERNING THE
PRIESTHOOD OF EILEITHYIA. CA. 400 B.C.

A block of gray marble, brought from Myloi Kastellou to the museum at Chios in 1983. A stripe runs along the top and the two sides which appear to be rough-picked. The inscribed face is broken on the upper left and the lower right where the stone is also particularly worn. The back is rough-picked and a large part of it appears to have been detached. The stone has probably been re-used as a step in stairs. The advanced attrition makes the letters especially difficult to read.

H. 0.58, W. 0.485, Th. 0.25. L.H. 0.013 . Interlinear space 0.003.

Chios, Archaeological Museum. Inv. 3568.

Ed. Koumanoudis and Matthaïou 1985 (= *SEG XXXV* 923).

Cf. Sarikakis 1989, A 306, Π 92; Osborne 1993, 401–402 (= *SEG XLIII* 1310); Rhodes 1997, 230; Sarikakis 1998, 292.¹

Photograph: Koumanoudis and Matthaïou 1985, 106 (fair).

ca. 400 a.

ΣΤΟΙΧ. 24

- A** [.[?] γν]ώμη· ἰ[ε]ρέ[αι Ἐλει]-
[θίη]ς· ἐ[π]ήγῃ ἡ πόλις ποιῇ, γ[ί]ν[ε]σθ-
[αι] παρὰ τὸ ἀγωγ[ὸ] ἀλφίτων ἡμυσ-
4 υκτέως [σ]ί[τ]ο ἡμίεχτον· ἦν δὲ ἰδ-
ιώτης ποι[ῇ], δίδοσθαι ἀπὸ τὸ ἰε-
ρ[ὸ], ὥστε ἐς [τὸ] λ[ί]κνον ἐνθεῖ[ν]αι
[μ]οῖραν καὶ γέρας καὶ γλῶσσαν
8 [καί] τῷδε ἀναλ[ί]σκεσθαι αὐτὸ μ-
[ε]τά τῶν γυναικῶν τῶν π[ο]ι[η]σας-
[έ]ων τὰ ἱερά· εἶναι [δὲ] ταῦτά ταῦτ-

Restorations. Suppl. Koumanoudis et Matthaïou || **1** [Πρυτάνεων γν]ώμη K. -M. vid. adn. || **1-2** ἰ[ε]ρέ[αι Ἐλει] Oikonomides apud K. -M.

¹ The *agōgos*.

- α καὶ ὅταν ἱρὸν καθαιρέωσιν κ-
 12 αἱ σπ[ον]δ[άς] πο[ιέωνται(?)]. ^{uuuuu}
B Ἐπὶ Π[ερ]ικλέος· Λε[υ]καθέωνος ὁ-
 γδ[ό]η· ἡ βουλή ἐγν[ω] βασιλέων ψ-
 ἡφον θε[μ]έν[ω]ν· [τ]ῆι ἐρεάι τῆς Ἐ-
 16 λειθίης, [δ]ταγ ἡ πόλις π[ο]ῆι, γ[ίν]-
 εσθαι τὰ ἐν [τ]ῆι στήλῃι [γ]ε[γ]ρα[μ]-
 μέγα κα[ὶ] ἀπὸ [τ]οῦ ἐρε[ο]υ [ἀ]ποδ[ό]-
 σ[θ]αι [κ]εφαλήν· ἡ[ν] δὲ ἰ[δ]ίω[τ]ης π[ο]-
 20 ῖηι, γίνεσθαι αὐτῇι τὰ ἐν τῇι σ-
 τήλῃι γεγραμμένα· ἡ[ν] δὲ τῇι ἄ[λλ]-
 ο λάβηι, [ζ]ημιουσθ[α]ι, [ώ]ς οἱ θύον(?)·
 τες τὰ [ἱε]ρ[ε]ῖ[α]· ταῦτα [δὲ] ποροσ[γ]ρ[α]-
 24 άψαι πρὸς τῇ[ν] στήλῃν [παρὰ τῶι
 [Ἡ]ραίω· ἐπιμεληθῆναι [δὲ] τοῦ[ς]
 [ἱε]ροποιούς ANTI . N[.].

vacat

Restorations. 12 σπ[ον]δ[άς] L.: σπ[ον]δ[ήν] K. -M.; fin. K. -M. in textu πο[ιέωσιν]. ^{uuuuu} in adn. πο[ιέωνται]. ^{uuuuu} habent || 22-23 [θύον]|τες ((?) adieci): [ἄγον]|τες Oikonomides apud K. -M. || 26 fin. Ἀντίων[α] (nomen alicuius hieropoioi)? ἀντὶ ὧν Q? ἀντίων Q? prima verum lectio ipsis editoribus melior esse videtur (cf. Sarikakis 1989, A 306).

Epigraphical Commentary. I have not seen the stone; the epigraphical notes are based on the first edition.

- 26** End: ANTI . N[.]: The letters are very worn; ANTIQN[.] or ANTIQNQ[.] could be read.

Translation

A Decree [of - - -]: Whenever the city performs (a sacrifice), the priestess of Eleithia shall receive from the *agogos* a *hemiekteus* of [grain] of (=for) a *hemisykteus* of barley groats. (4) If a private person performs (a sacrifice), a portion (of meat) shall be given from the victim, so as to be placed in the *liknon*, and the priestly prerogative, and the tongue. These shall be consumed on the spot with the women who performed the sacrifice (or: rites). (10) The same rules shall be also in effect when they slaughter a victim and perform libations.

B Under Pericles; on the eighth of Leukatheon; the council decreed; the *basileis* put the matter to the vote: (15) Whenever the city performs (a sacrifice), the priestess of Eleithia shall receive whatever is inscribed on the stele, and of the victim the head shall be given to her. (19) If

a private person performs (a sacrifice), she shall receive whatever is inscribed on the stele. (21) If she takes something else, she shall be fined, [as those sacrificing the victims(?)]. (23) This shall be written in addition on the stele [at the] Heraion. The *hieropoioi* shall take care [- -]

Commentary

The chronological relationship between these two rather difficult decrees (**A-B**) is clear: the second is later than the first. It cannot be much later, since the letters of both decrees appear to be similar.² The exact reasons that brought the local religious authorities to revise the regulations within a short period of time are unknown. The two essential points in **B** are the assignment of the victim's head to the priestess at a public sacrifice (lines 18–19), where she had not received any part of the victim in **A**, and the punishment clause (lines 21–23). **B** is evidently an afterthought, reflecting some general dissatisfaction with **A**. Considering the addition of an actual part of the victim to the grain given to the priestess in **A** and the punishment, **B** could also reflect a more particular dissatisfaction on the part of the cult personnel with the distribution of the sacrificial parts prescribed in **A**, being an attempt to deal with the possible outcomes (i.e. cult personnel taking additional portions) of this dissatisfaction.

Date. Koumanoudis and Matthaïou dated the inscriptions on the basis of the genitive singular in *ō*, the omission of *ι* in *ποίη* (lines 2, [5]),³ and on the shortened introductory formulas.⁴

Line 1

Rhodes (1997, 230) found Koumanoudis and Matthaïou's [πρυτάνεων γνῶμη] unsatisfactory: the word *πρυτάνεις* (in the plural) is not attested in contemporary Chian inscriptions;⁵ surviving Chian documents em-

² Koumanoudis and Matthaïou 1985, 109.

³ Although *ηι>η* occurs in the dative singular of the first declension, it seems extremely rare at this time in the third singular subjunctive. H.W. Smyth, *The Sounds and Inflections of the Greek Dialects: Ionic*, Oxford, 1894, §240; Thumbs-Kieckers-Scherer, *Handbuch der griechischen Dialekte*, Heidelberg, 1932–1959, II 311.8b; Buck, *GD* 38. In Attic cf. Threatte, *GAI* I 22.021 (p. 360), 23.012b (p. 380); II 66.03 (p. 466).

⁴ Koumanoudis and Matthaïou 1985, 109.

⁵ Except for *I.Erythrai* 15.21 which cannot be attributed to Chios with certainty. On the problem of such *pierres errantes* at Chios see Graf 1985, 11. *Prytaneis* are mentioned

ploy as a dating device a reference by name to a single *πρύτανις*, obviously an eponymous magistrate;⁶ *γνώμη* (i.e. decree) or a form of *γυνώσκω* is not used with the proposers but rather with the deciding body.⁷ By analogy to line 13 one would like to make this body the council, but *βουλῆς* cannot be restored here without assuming a *vacat* of three letters.⁸ The restoration would be easier, if information about contemporary Chios and its institutions were not so limited.

[ι]ε[ρ]έ[αι]: For the form cf. F. Bechtel, *Die griechischen Dialekte*, Berlin, 1921–1924, III §11.2.

Ἐλειθίη is a variant of Εἰλείθυια whose name appears in no less than seven other spelling variations.⁹ As *e-re-u-ti-ja* her name is attested in a Linear B tablet from Cnossus.¹⁰ Εἰλείθυια (in the plural) are mentioned in the *Iliad*.¹¹ Although her cult is fairly widely attested, this is, to the best of my knowledge, the only Greek sacred law devoted to it.¹² Eileithyia shares her function as a birth goddess with other deities, notably with Artemis-Hecate.¹³ On the practical details of her cult see Pingiatoglou 1981, esp. 77–81. As the publication clause at the end of the second decree implies, her cult here seems connected to the cult of Hera.¹⁴ Private sacrifice referred to here would presumably be connected to childbirth or perhaps marriage, the latter being also

in *SEG* XII 390 A 30 dated to the last quarter of the fourth century B.C. For the date (perhaps ca. 320) cf. *SEG* XXX 1070.

⁶ G. Busolt—H. Swoboda, *Griechische Staatskunde*, Munich, 1920–1927, I, 505; Sarikakis 1998, 323. Chian documents (Rhodes, 1997, 228–230): *Syll.*³ 283 (Tod, *GHI* 192) 1; 286.1; *LSCG* 118.10, 22–23 [*SEG* XIX 571.1; 580.1].

⁷ Rhodes 1997, 230.

⁸ [ἡ τῆς βολῆς γν]ῶμη seems too awkward.

⁹ Koumanoudis and Matthaïou 1985, 110.

¹⁰ KN Gg 705.1 (J. Chadwick et al., *Corpus of Mycenaean Inscriptions from Knossos* I, p. 268); cf. Pingiatoglou 1981, 30.

¹¹ 11.269, 19.119 (but singular in 16.187, 19.103; *Od.* 19.188). See in general R. Olmos *LIMC* III 1, 685–699 s.v. Eileithyia; for a comprehensive review of the evidence see Pingiatoglou 1981; an older collection of sources is P.V.C. Bauer, *Eileithyia* (The University of Missouri Studies vol. I no. 4), [Chicago], 1902.

¹² She is mentioned (as Ἰλειθυῖα) in *LSS* 17 B 5 and (as Ἰλειθυῖα) in *IKyz* II 1.5 (cf. below Appendix B 1.31).

¹³ E.g. Aesch. *Supp.* 676–677 Ἄρτεμιν δ' Ἐκάταν γυναι|κῶν λόχους ἐφορεύειν ((We always pray that) Artemis-Hecate watch over the women's childbirth). Plutarch *Quaest. Conviv.* 3.10, 659A ... τὴν Ἄρτεμιν Λοχεῖαν καὶ Εἰλείθυϊαν, οὐκ οὐσαν ἑτέραν ἢ τὴν σελήνην, ὀνομάσθαι (Artemis is called Locheia and Eileithyia, being none other than the moon (i.e. Selene-Hecate)). Cf. Catullus 34.

¹⁴ Cf. below commentary on lines 24–25.

the domain of Hera.¹⁵ In Plato's *Laws* (784a) the women supervising procreation are required to meet in the temple of Eileithyia where they would discuss cases of young couples attending to matters other than 'the rules set at the sacrifices and rites performed at the marriage.' Regarding public cult, it is worth noting that on Delos Eileithyia was honored with a special festival.¹⁶

Line 2, 5, 9–10

ποιῆ: The context suggests that sacrifice—performed through priestly agency—should be understood with ποιῆ.¹⁷ In lines 9–10 the meanings 'rites' and 'sacrifices' are practically indistinguishable as the rites clearly involve sacrifice.

Line 3

ἄγωγός: As Koumanoudis and Matthaïou suggested,¹⁸ it is reasonable that the otherwise unattested ἄγωγός supervises (or, perhaps, manages) the sacrifice. They are probably right in assuming that his title evolved from his task of leading victims to sacrifice. Although the actual cult practice appears to be managed by women (cf. lines 9–10),¹⁹ the *agogos* seems to be a man. His function is probably auxiliary. *LSAM* 61.8–9 appears to authorize a man to assist in slaughtering victims in a cult that otherwise seems to be run by women; a similar state of affairs might be detected in *LSAM* 6.2–3.²⁰

Line 3–4

Τὸ ἄλφιτα are barley groats used for sprinkling the sacrificial victim or offered on the altar.²¹ A custom of sprinkling roast meat with ἄλφιτα can be traced back to Homer.²² In *Od.* 14.429 Eumaeus, the swineherd, sprinkles barley meal (ἄλφιτον ἀκτῆ) over the pieces of meat which he had cut off all limbs of the victim before throwing them into the fire.²³

¹⁵ On Hera and marriage cf. above commentary on 1.32.

¹⁶ See P. Bruneau, *Recherches sur les cultes de Délos à l'époque hellénistique et à l'époque impériale*, Paris, 1970, 215–219; Pingiatoglou 1981, 79–80.

¹⁷ Cf. Casabona 1966, 11–12 and more generally 5–18.

¹⁸ 1985, 108; cf. Sarikakis 1998, 292.

¹⁹ For parallels see Pingiatoglou 1981, 78.

²⁰ For the exclusion of men from feminine cults cf. also *LSCG* 63.10; 127.5–10.

²¹ Explicitly so (with other substances) in the calendar of Cos, *LSCG* 151 A 47.

²² *Il.* 18.558–560 (the interpretation of this passage is disputed; see M. Edwards (in G.S. Kirk ed.), *The Iliad: A Commentary*, Cambridge 1985–1993, V, 224; *Od.* 14.76–77.

²³ On this passage see Burkert 1985, 66–67; Petropoulou 1987; cf. above commentary

The difference between ἄλφιτα and οὐλαί (barley groats or corns; Att. ὄλαι) may lie in their use,²⁴ the οὐλαί being destined for sprinkling over the altar and the head of the victim *before* killing,²⁵ the ἄλφιτα being used *after* the kill.

Ἡμισυκτέως is a hapax.²⁶ As Koumanoudis and Matthaïou suggested (1985, 108), the meaning would be ἥμισυς²⁷ ἔκτεϋς plus a ἔκτεϋς, i.e. $1\frac{1}{2}$ ἔκτεϋς = 3 ἡμίεκτα = $\frac{3}{12}$ or $\frac{1}{4}$ μέδμνος. The priestess would thus receive one half of a *hekteus* of grain for each three *hemiekta* (i.e. *hemysykteus*) of barley groats (i.e. one third). Σίτος (grain; either wheat or barley) is, to the best of my knowledge, not attested in comparable regulations.²⁸ Perhaps it is given to the priestess as a prerogative for her own use, the amount commensurate with the amount of barley groats which in turn depends on the size of the victim (or the number of victims).²⁹

Lines 5–6

Ἱερὸν is not used frequently in the singular for an offering.³⁰ The meaning ‘victim’ (= ἱερεῖον)³¹ is particularly difficult.³² But, considering the repetition of the phrase in lines 18–19, this is likely a mere spelling variation and the meaning ‘victim,’ whether a spelling variation or not, also seems unavoidable in line 11.

Line 6

The *liknon* was an oval, shovel-shaped, wickerwork basket used as a winnowing fan.³³ It functioned as a basket in the cult of Dionysus,

on 3.16–17. More generally see van Straten 1995, 141–144.

²⁴ *LSJ* s.vv.

²⁵ On this use of barley groats see Burkert 1985, 66; Detienne in Detienne and Vernant 1989, 10; van Straten 1995, 32–33, 37–38.

²⁶ Although Koumanoudis and Matthaïou (1985, 108) suggest [ἥμισυ]κτέως A[- -] in *LSS* 76.8.

²⁷ Ἡμισυς (assimilation) is documented; see *LSJ* s.v. ἥμισυς.

²⁸ The word is used differently in *LSS* 38 (*CID* I 7 with note on p. 22).

²⁹ Cf. Koumanoudis and Matthaïou 1985, 108.

³⁰ See *LSCG* 133.4 with Casabona 1966, 11.

³¹ On the meaning of ἱερεῖον see below commentary on 27 B 10.

³² Casabona 1966, 15–16; cf., however, *LSS* 10 B 5, 8.

³³ In general see J. Schelp, *Das Kanoun: der griechische Opferkorb*, Würzburg, 1975, 11 with n. 16, cf. 60. A large collection of literary and iconographic evidence may be found in J.A. Harrison, *Prolegomena to the Study of Greek Religion*³, Cambridge, 1922, esp. 517–538, 546–548. See also M.P. Nilsson, *The Dionysiac Mysteries of the Hellenistic and Roman Age* (*ActaAth*-8° 5), Lund, 1957, esp. 21–38, 108–109, 115; C. Bérard, *AntK* 19, 1976, 101–114; Kroll *RE* XIII 538–541, s.v. Liknon. On the *liknon* at Roman period Eleusis see Nilsson

and in the marriage rite,³⁴ and was also used as a cradle.³⁵ The *liknon* and the far more regular sacrificial basket, the *κανοῦν*, may have been interchangeable.³⁶ But, considering Eileithyia's role as a birth goddess, her connection to Hera, and the latter's close affinities with marriage, the usage of the *liknon* which may be related both to birth (as a cradle) and marriage might be meaningful here.

Line 7

Γέρας (mostly in the plural: γέρα or γέρα) is used frequently for priestly prerogatives, especially in Asia Minor, the Ionian islands, and Cos.³⁷ When the contents of the γέρας are specified, they comprise mostly parts of the victim(s). Money is possible.³⁸ There are some instances,

ibid. 36 with n. 38; idem *GGR* I³ pl. 43.2. For a possible connection between ritual baskets and the cult of Eileithyia in Athens see Pingiatoglou 1981, 78.

³⁴ Zenobius 3.98 (*Corpus Paroemiographorum Graecorum* I p. 82): Ἀθηῖνοι γὰρ ἐν τοῖς γάμοις ἔθος ἦν, ἀμφιθαλῇ παῖδα ἀκάνθαις (Hesych.: ἀκάνθας) μετὰ δρυῖνων καρπῶν στέφεσθαι, καὶ λίκνον ἄρτον πλήρες περιφέροντα λέγειν, Ἐφυγον κακόν, εὖρον ἄμεινον (There was a marriage custom at Athens for a boy who had both his parents alive to be crowned with a crown of thorns(?) and oak fruits and, carrying around a *liknon* full of bread, to say: 'I (or: they) have fled bad and found better'). Cf. Hesychius s.v. ἐφυγον κακόν, εὖρον ἄμεινον etc. See Harrison ibid. 532–533; Nilsson, *The Dionysiac Mysteries*, 36; J.H. Oakley and R.H. Sinos, *The Wedding in Ancient Athens*, Madison, 1993, 28–29. On the *liknon* in marriage rites cf. also A.-M. Vérilhac and C. Vial, *Le mariage grec du VI^e siècle av. J. -C. à l'époque d'Auguste* (BCH suppl. 32), Paris, 1998, 353.

³⁵ In the Homeric hymn to Hermes the baby Hermes goes back innocently to his *liknon* (l. 150 (cf. 21, 63, 254, 290, 358)) after he had stolen the cattle of Apollo. The cattle stealing scene is depicted on an Attic red figure fragment (*LIMC* V 2 s.v. Hermes 242a) which shows the baby Hermes equipped with his hat and staff, lying in his *liknon* with one member of the stolen herd to his right. See Harrison ibid. 523.

³⁶ Hesychius s.v. λίκνον· κανοῦν. Cf., however, Harpocration s.v. λικνοφόρος: τὸ λίκνον πρὸς πᾶσαν τελετὴν καὶ θυσίαν ἐπιτήδειόν ἐστιν· ὁ τοῦτο οὖν φέρων λικνοφόρος λέγεται ἂν (The *liknon* is suitable for every mystery rite; whoever carries it may be called a *liknophoros*). It seems clear that a *mystery rite*, rather than simply a *rite* is meant here by τελετή. This is a gloss on Demosthenes *De Cor.* 260, where the author ridicules Aeschines, presenting him as an accomplice in his mother's superstitious mystery rites. Cf. Harrison ibid. 533; Nilsson, *The Dionysiac Mysteries*, 23. On the meaning of τελετή see K. Clinton, 'Stages of Initiation in the Eleusinian and Samothracian Mysteries,' in M.B. Cosmopoulos (ed.), *Greek Mysteries: The Archaeology and Ritual of Ancient Greek Secret Cults*, London and New York, 2003, 50–78.

³⁷ Less frequently in Athens: *LSCG* 2 A 3; 18 E 55–56; [*LSS* 8.9]; *LSS* 19.28. On priestly prerogatives see commentary on 3.5 above.

³⁸ It is formally included in the γέρα in *LSAM* 23.10–12 + *SEG* XLVII 1638.6–11 (Appendix B 3.11 below). Only money is assigned to the priest in the Chian *LSS* 77.10–12 'when the city holds a banquet.'

both Chian³⁹ and other,⁴⁰ where an unspecified γέρας is prescribed, as here, together with other, specific parts of the victim. Some documents refer to ‘customary’ γέρα/η⁴¹ or to those which were recorded elsewhere.⁴² It is possible that a ‘customary’ γέρας would consist of the most common prerogatives: a thigh or leg of the victim and its skin.⁴³ The same is possible for an unspecified γέρας.⁴⁴ At any rate, the phrase ἀπὸ τοῦ ἱε[ρ]ο[δ] (lines 5–6) implies a part of the victim here.

The μοῖρα is perhaps a portion of the rest of the remaining meat (i.e. minus the γέρας) which has been divided into portions to be distributed among the participants.⁴⁵ A double portion of meat is commonly assigned to the priest in other Chian priesthood regulations.⁴⁶

The tongue is frequently given to the priest.⁴⁷ If any general conclusion may be drawn from the few comparable Chian laws which have reached us, this seems to have been a local norm. Four out of seven assign the tongue to the priest (*LSCG* 119.3, 7; *LSS* 77.7; 78.7; 129.2–3). The remaining three (*LSCG* 117; 120; *LSS* 130) are too fragmentary to draw any conclusions.

Lines 8–10

On the requirement to consume the sacrificial meat on the spot see commentary on 16.5–6 above. To the best of my knowledge, this is the only instance in which it is documented on Chios. Osborne pointed out

³⁹ *LSCG* 120.4: [- -] καὶ γέρας (even without endorsing the restorations); *LSS* 78.4–8.

⁴⁰ *LSAM* 46.1.

⁴¹ γέρη τὰ εἰθιόμενα *LSAM* 32.53; τὰ ἐθιζόμενα γέρα *SEG* XXXIX 1135.26; τὰ νομιζόμενα γέρα *SEG* XLV 1508 A 9–10, 24; cf. Aristophanes *Plutus* 1185. For a similar expression cf. also τὰ γέρα τὰ γινόμενα in *LSAM* 45.17; *ILabraunda* 1.4.

⁴² τὰ γέρα/η τὰ γεγραμμένα *LSS* 19.28; *LSAM* 45.8–10 (cf. 17); 49 A 28; γέρη κατὰ τὰ γεγραμμένα *LSCG* 161 A 20–21; γέρη τὰ (δια)τεταγμένα *LSAM* 49 B 30–31, 36–37; (cf. 60 A 3–4, [B 3–4]).

⁴³ Puttkammer 1912, 7–8; cf. above commentary on 3.5. The skin may be exempted from priestly prerogatives in private sacrifices (*LSAM* 44.13–15; 73.9–16 (Part I pp. 51–52)); skins from public sacrifices may also be sold (see Part I pp. 71–72).

⁴⁴ Sokolowski *LSS* p. 140.

⁴⁵ See Berthiaume 1982, 49–50. Cf. Puttkammer 1912, 14–15; Le Guen-Pollet 1991, 19–20. Generally on distribution see commentary on 14 B 66–67 above.

⁴⁶ *LSS* 76.7; 129.6; 130.2 μοίρας δύο; 77.7–8 ... κα[ρ]εῶν δύο μοίρας δι[ι]κρεως (two portions of a double portion of meat); *LSCG* 119.4–5, 8–9 μερίδα (portion) δίκρεων. The δίκρεας may be two cuts of two kinds of meat; see Sokolowski *LSS* p. 139; Ziehen *LGS* II p. 298; Le Guen-Pollet 1991, 22). One notes that the combination μοῖρα καὶ γέρας (without any connection to sacrificial meat) appears once in Homer, *Od.* 11.534: μοῖραν καὶ γέρας ἐσθλὸν ἔχων ((Achilles) having a share (of the booty) and his noble γέρας).

⁴⁷ Puttkammer 1912, 13; Kadletz 1981.

(1993, 402 n. 45) that a requirement to consume priestly prerogatives on the spot is unparalleled.

‘The women who performed the *hiera*’ (cf. above commentary on line 2) can be both worshippers⁴⁸ and cult personnel. Each one of these possibilities is supported by the use of ποιεῖν τὰ ἱερά in Chian priesthood regulations, the first by *LSS* 77.5–6, the second by *LSS* 129.10–11. The requirement for the priestess to share her prerogatives with the worshippers is odd since, in a way, it renders prerogatives meaningless. There is reason to believe that the cult involved more personnel than a single priestess.⁴⁹ Perhaps sharing the priestly prerogatives with these cult personnel is possible.

On the significance of these lines to the question of the part taken by women in Greek animal sacrifice see Osborne 1993, 401–402.

Lines 11–12

The verb καθαιρέω is, as Koumanoudis and Matthaïou noted (185, 109), used by Euripides in the sense ‘to slaughter, slay’ in a (rather more gruesome) sacrificial context in the *Electra*.⁵⁰

For ἰόν see above commentary on lines 5–6.

The present stipulation evidently concerns a special sacrificial occasion distinct from those covered above. As Koumanoudis and Matthaïou understood, the sacrifice is offered by the city but the prerogatives are the same as those prescribed for private sacrifice. Otherwise, it is difficult to see the need for a separate stipulation.⁵¹ If, as it appears, this occasion consists of a libation ceremony combined with sacrifice, σπονδαί seems preferable to σπονδή.⁵² As regards the verb, the middle is used in the calendar of Cos, *LSCG* 151 A 40:⁵³ ἐπεὶ δὲ κα σπονδᾶς

⁴⁸ Koumanoudis and Matthaïou 1985, 108.

⁴⁹ Pausanias’ (2.35.11) discussion of the sanctuary and worship of Eileithyia in Hermione seems to imply the same. In Athens cf. the *Ersephoroi* of Eileithyia at Agrai mentioned in *IG* II² 5099 (Pingiatoglou 1981, 78).

⁵⁰ 1142–1143: κανοῦν δ’ ἐνήργεται καὶ τεθηγμένη σφαγίς, | ἥπερ καθεῖλε ταῦρον, κτλ. (The *kanoun* is here ready and the knife has been sharpened, the one which slew the Bull (i.e. Aegisthus)).

⁵¹ Alternatively one may understand ‘The same rules shall be in effect both when they slaughter a victim and when they perform libation(s).’ It is hard to say how the rules prescribed for sacrifice would apply for libation(s). One notes that σπονδ[ή/ας] is ambiguous. Autopsy of the stone was, however, impossible for me.

⁵² See Casabona 1966, 259. These libations are distinct from the ordinary sacrificial libations; cf. in this respect commentary on 27 A 11–12 (the context is of course different).

⁵³ Cited by Koumanoudis and Matthaïou 1985, 109.

π[οιή]σ[ω]νται (the reference is to the banquet of the cult officials). It therefore looks slightly preferable to me, although the case is indecisive.⁵⁴

Lines 13–14

Nothing else is known of Pericles (Sarikakis 1989, Π 92).

On the Chian calendar see Trümpy 1997, 102–105; Graf 1985, 18–21 (cf. 145); cf. Samuel 1972, 124–125; Sarikakis 1998, 305–306. The month of Leukatheon is attested in other North-Ionic cities. Trümpy tentatively matches the Chian Leukatheon with the Athenian Hecatombation.

Line 14

The Basileus. The office of *basileus* is mentioned in the so-called *Constitution of Chios*⁵⁵ line 4 (mid-sixth century B.C.), and a *basileus*, perhaps the head of a college,⁵⁶ is referred to in *DGE* 688 C 8 (fifth century B.C.). A college of *basileis* is attested in *LSCG* 116.8 (ca. 400 B.C.). In *DGE* 688 the *basileus* is to imprecate in his official imprecation a curse upon anyone who renders a public sale powerless. In *LSCG* 116 the *basileis* are to receive reports about those damaging sacred groves (namely by grazing and dumping) and, although this is not explicitly stated, they are likely to deal with fining the wrongdoers. These two attestations suggest a religious—juridical function compatible with the concern with religious matters evident in the present inscription, as Koumanoudis and Matthaiou noted (1985, 110), in the fact that the *basileis* brought the matter before the council.

Line 19

The Head of the Victim. The head or a half of it is a relatively common priestly prerogative.⁵⁷ When given to the priest, it might not include the tongue. In fact, in *LSS* 121.20 (Ephesus) ‘the head, the tongue, and the

⁵⁴ The middle seems prevalent in Casabona’s 1966, 261–262 review of the literary evidence. See also *IKalch* 13.11; [*IG* II² 1325, 29–30]. For the active see *IG* II² 1297, 13–14; *Syll.*³ 705.45; *LDidyma* 375.7

⁵⁵ Meiggs-Lewis, *GHI* 8; *Nomima* I 62. The original provenance of the stone is disputed; it might be attributed to Erythrae. See Meiggs-Lewis, *GHI* p. 17, *Nomima* I p. 264.

⁵⁶ L.H. Jeffery, *BSA* 51, 1956, 165. The Chian evidence is discussed in Sarikakis 1998, 314–315 and in a wider context in P. Carlier, *La royauté en Grèce avant Alexandre*, Strasbourg, 1984, 446–450.

⁵⁷ Puttkammer 1912, 12–13; Le Guen Pollet 1991, 20–21, cf. 14.

skin' are given to a hierophant and from Aristophanes we learn that πανταχοῦ τῆς Ἀττικῆς ἢ | γλῶττα χωρὶς τέμνεται.⁵⁸ It has been suggested that this was not necessarily the case elsewhere,⁵⁹ but the tendency of the tongue to be treated independently of the head points in this direction.⁶⁰ Besides the tongue, cheekbones, snouts, and ears appear to have been gastronomically attractive, although the last two seem to be treated independently of the head.⁶¹ One wonders what else in the victim's head could be deemed desirable. Le Guen-Pollet (1991, 20–21) makes a good case for the victim's brain. The brain is rarely mentioned in sacred laws. In *LSCG* 151 A 54 it is given to coppersmiths and potters who seem lowest in the hierarchical list of those specifically entitled to a part of the victim. In *LSS* 93.2 the brain is listed among other parts that are very likely to be priestly prerogatives, although this is not stated. The fact that it is not explicitly mentioned elsewhere may be ascribed to a prohibition against eating the brain or even mentioning it by name discussed in Athenaeus 2.65f–66c.⁶² This prohibition was nevertheless ignored. In Athenaeus 4.147d a whole, boiled head of a milk-fed kid is served cut in halves. Even though the brain is not mentioned, there could be little doubt that its consumption is the point. The first-century B.C. *agoranomos* inscription from the Piraeus, *SEG* XLVII 196, plainly lists brains (A 11, 16, 29, B 15, 18, 24, with Steinhauer 1994, 64). We can therefore conclude that brain-eating was practiced and tolerated even in cases when explicit reference to it was avoided and that there is a good chance that, perhaps together with the cheekbones, it was the unspoken end of assigning the head, all the more a snout-, ear-, and perhaps tongue-less head, to a priest.⁶³

⁵⁸ Everywhere in Attica the tongue is cut (off from the head) separately: *Av.* 1704–1705; cf. *Pax* 1060; *Pl.* 1110 etc.; see N. Dunbar, *Aristophanes*, Birds, Oxford 1995, 743–744.

⁵⁹ Puttkammer 1912, 13.

⁶⁰ See Ziehen *LGS* II p. 297; Berthiaume 1982, 51–52. In general on the tongue see Kadletz 1981.

⁶¹ Snouts: *LSCG* 151 B 20; *LSAM* 21.4; 54.4–5 (and trotters); ears: *LSCG* 19.5–6, 7; 151 A 61. Ears and cheekbones (σιαγόνες) are mentioned in Athenaeus 3.94c where they are served on a platter together with feet, heads, guts, tripe, and tongues, all cooked in water in the fashion of the cook-shops (ἐφ'θοπώλια) of Alexandria. Cf. in this respect the *agoranomos* inscription from the Piraeus, *SEG* XLVII 196 with Steinhauer 1994. For snouts and pig ears cf. Alexis fr. 115 (K.-A.).

⁶² Cf. Le Guen-Pollet 1991, 21.

⁶³ On half the head cf. commentary on 3.5 above. For Near Eastern parallels cf. D.E. Fleming, *The Installation of Baal's High Priestess at Emar*, Atlanta, 1992, 136. (I owe the reference to this work to J.S. Cooper). According to Herodotus (2.39) the Egyptians, who did not consume any part of a head of a living being, used to imprecate curses

Lines 21–23

Punishment. Koumanoudis and Matthaïou explain (1985, 109–110) that the priestess is to be punished according to a procedure prescribed elsewhere for $\phi[\iota \theta \acute{\upsilon} \omicron \nu] | \tau \epsilon \varsigma \tau \acute{\alpha} [\epsilon] \rho [\epsilon] \iota [\alpha]$, understood as butchers who misappropriate a part of the victim.⁶⁴ *LSAM* 70.8–10, which fines officials for misappropriating sacrificial meat, comes to mind in this respect. The corpus of sacred laws contains a few other punishment clauses for cult personnel.⁶⁵ None is exactly parallel. The rather difficult *LSS* 113.1–8⁶⁶ prescribes a fine to be exacted from priests who take something against $\tau \acute{\alpha} \eta \gamma \rho \alpha \mu \acute{\epsilon} \nu \alpha$ (what is written), unless someone gives it himself free of pressure. *LSCG* 107.2–5 stipulates that a priestess who charges to a private person more than what is written in the law be liable to lawsuits.⁶⁷ In *LSAM* 59.6–7, predominantly occupied with sacrificial prerogatives, the priest of Zeus Megistos is warned that he will lose his priesthood and be barred from the sanctuary if he does not act according to the rules.⁶⁸ More generally, Parker and Obbink 2000 no. 1 lines 33–35⁶⁹ heavily fines the priestess of Aphrodite Pandamos and Pontia for failure to perform any of her inscribed duties and makes her liable to lawsuits. An interesting parallel can be found in the Punic inscription known as the Marseilles Tariff, *KAI* 69.20–21 (below Appendix A). It fines priests who charge worshippers against what is set in the tariff and evidently proceeds to fine reluctant worshippers.⁷⁰ The exact fines remain unknown as the stone is damaged. In 1 Samuel 2:12–17, Hophni and Phinehas, Eli’s sons, are reported to have confused the sacrificial process, sending their servant to the worshippers sacrificing at the Shiloh sanctuary to grab sacrificial portions which did not belong to

upon the head of the sacrificial animal and then get rid of it by selling it to Greeks or, where this was impossible, by throwing it into the Nile.

⁶⁴ Σφάξω would have of course been better but does not fit the space.

⁶⁵ The greedy priest of Asclepius, immortalized by Aristophanes in the *Plutus* (676–681), might come to mind in this context; in fact he is only collecting his due share. See below commentary on 23 B 3.

⁶⁶ *IC* II v 9; see Guarducci’s commentary ad loc.

⁶⁷ ἐὰν δέ τις ἱέρεια πλείω τῶ[ν | γεγραμμένων ἐν τῷ νόμῳ προστάσῃ τοῖς ιδιώταις ... ὑπόδικος | [ἔστω] κτλ. Cf. Sokolowski 1954, 158.

⁶⁸ ἢν δὲ μὴ [κ]ατὰ τὰ γεγραμμένα ποιῇ μὴ ἰεράσθω καὶ τοῦ | ἱεροῦ ἐργέσθω. For this inscription cf. Part I p. 42.

⁶⁹ Cf. commentary ad loc. p. 444

⁷⁰ Cf. the parallel clauses in *KAI* 75.3–4.

their prerogatives.⁷¹ The punishment in their case is divine and severe: both are subsequently (4:11) killed in battle.

Lines 24–25

The reference to a sanctuary of Hera where the stone bearing the two decrees seems to have stood and where, accordingly, the cult would be performed, is understandable.⁷² Eileithyia was taken to be a daughter of Zeus and Hera,⁷³ who, indignant at her husband's extra-marital affairs, is known to have attempted to prevent her daughter from attending a birth, as in the birth of Apollo and Artemis.⁷⁴ The two goddesses may even be equated: Hesychius (s.v. Εἰλειθυίας) mentions Eileithyia as Ἡρὰ ἐν Ἀργεῖ.

⁷¹ According to the traditional interpretation (traceable back to the Medieval biblical commentator Isaiah of Trani, if not farther), these are the breast (חֶזֶה) and the right thigh (שׁוֹכַ הַיָּמִין) 'shoulder' Schürer 1979, 258), since this is obviously a שְׁלָמִים (*šlamim*) type sacrifice; see Leviticus 7:31–32 and cf. Jenson in Beckwith and Selman 1995, 26.

⁷² See Koumanoudis and Matthaïou 1985, 110 with n. 6. Cf. Pingiatoglou 1981, 78. This is probably the most substantial evidence for the cult of Hera on Chios, attested otherwise through theophoric names: Graf 1985, 42.

⁷³ Hom. *Il.* 11.270–271, Hes. *Theog.* 921–923. See R. Olmos *LMC* III 1, 685.

⁷⁴ *Hymn. Hom. Ap.* 97–101.

SEG XXXVIII 853

THASOS (NEAR POTOS). FRAGMENTARY
SACRIFICIAL REGULATIONS. CA. 430–420 B.C.

(Figure 29)

A lower part of a tapered stele of Thasian marble found in Thasos in 1969 near the coast, south of Potos, among the excavated remains of a post-Byzantine chapel which had utilized building materials of the early Christian period in its construction. A relief of Roman times was also discovered among these remains.¹ The stone is broken above and about one quarter is missing on the upper right down to about the level of line eight. The back is rough-picked and was somewhat crudely hollowed to create a wider base. In the middle of the bottom there is a shallow cutting of roughly 0.06 in length into which a stabilizing metal tenon might have been inserted. The inscribed face is worn and considerable parts have peeled off. The last two words are somewhat bigger than the rest of the inscription and 0.05 was left uninscribed below the text. The inscription is written in the Parian alphabet.²

H 0.325, W. 0.431 (bottom)—0.428 (at the level of line 8), Th. 0.145 (at the base)—ca. 0.95. L.H. ca. 0.015–0.017; O, Θ ca. 0.007–0.01. Last two words ca. 0.02; Θ ca. 0.017. Interlinear space ca. 0.003–0.005. Bottom margin 0.05.

Thasos (Limenas), Archaeological Museum. Inv. A 2726.

Ed. Veligianni 1988 (= *SEG XXXVIII* 853; Duchêne 1992, 127–128 no. 29).

Cf. J. Pouilloux BE 1989 no. 480.

Photograph: Veligianni 1988, pl. XIXa; (= Duchêne 1992, pl. XX); (good).

¹ Ch. Koukouli-Chrysanthaki *AD* 25, 1970, B 2, 40 (cf. 22, 1967, B 2 423); (Veligianni 1988, 191).

² See below epigraphical commentary.

ca. 430–420 a. NON-ΣΤΟΙΧ.

 [-----]
 [^{ca. 3-4}] ΑΧΩΣΤ[^{ca. 19}]
 [θυέτ[ω [β]όν και λαμ[βανέτω - - - ^{ca. 10} - - -]
 4 μοίραν Τ[.] ΔΤΑ[^{ca. 18}]
 [.] ΔΓΥ[^{ca. 4}] ΤΟΙ ἐπιπρο[σθ - - - ^{ca. 13} - - -]
 σπεσάτ[ω] τὸν τρίτον[- - - ^{ca. 10} - - - ἀπον]
 ἐμέτ[ω και?] μοίραν τιθ[έτω - - - ^{ca. 11} - - -]
 8 [κωλ.] ἦν και πλευρίο[ν - - - ^{ca. 13} - - -]
 σπλάνχων και ἄρτ[ον/ς - - - ^{ca. 9} - - -] ΤΕΙ[. σ]-
 πενδ[^{ca. 3-4}] τὸ τρίτον[- - - ^{ca. 8} - - -] ΣΗΧΣΔ[. .]-
 χσεται [²⁻³] ἐπὶ τὸ πῦρ ΕΠ[^{ca. 7}] ΕΝΘΑΟ[.]
 12 ΤΩΝ . ΠΓ[.] ΕΝ τὸ τρίτον σπένγει και ἰρὰ ἀ-
 πονέμει· Ἀντίοχος ἀνέθηκεν. ^{vac.}

vacat 0.05

Restorations. Suppl. Veligianni. || **1** vid. adn. epigr. || **8** fin. [μέρος] vel sim. L. (vid. adn.) || **9** ἄρτ[ος] V. || **10–11** [δέ] | χσεται vel [ἄ] | χσεται eadem.

Epigraphical Commentary. I have seen the stone. My readings differ from ed. pr. in several places; an account of the differences is given where needed. The letters are rather crowded and somewhat crudely inscribed. Vertical strokes have sometimes been lined up, occasionally creating a semi-stoichedon impression. The inscription employs the Parian alphabet which uses Γ for Λ, Λ for Γ, Ο for Ω, and Ω for Ο. *These forms have been retained in the text for capital letters.*

- 1** Whatever remains of line (not counted by V.) is affected by attrition.
2 Ω (= ο): Ο (= ω) might be considered. Last traces: probably Ω missing its upper part. For this line V. prints - - ΧΩΣ- - - and restores [ῥύν]χος. One is tempted to take what appears to be Α for Λ (= γ) and read [ῥ]ύγχος,³ but alpha appears a more obvious reading and, moreover, upsilons in this inscription (lines 5, 8, 10) do not have pronounced stems, if they have stems at all.
4 The lacuna after the first tau might allow one letter plus a iota.
5 Second letter: Α, Δ, or Λ (= γ) are possible. After the epsilon V. detected traces of a Φ or a Β. End: I could not see any traces after the doubtful rho.
7 The first lacuna allows about three letters, perhaps with an extra iota. V.'s και gives good sense but may be too long.
9 First word: ω: ed. pr. (followed by subsequent editions) mistakenly transcribed the stone's Ο as an omicron.
10 First Σ: traces of bottom strokes seem clear (not read by V.). Η: traces of verticals: V. reads an epsilon lacking a middle horizontal.
10–11 V. prints the restoracion [δ] | ἔχσεται, but the chi seems too close to the left edge to be preceded by any letter.
11 The epsilon in ἐπί: insecure traces (V. tentatively detected a vertical stroke). End: V. finds a theta more likely for the dotted Ο.

³ For snouts cf. commentary on 20.16 above.

- 12 T: The horizontal and perhaps a part of the vertical seem secure. Q: strictly speaking, Θ is possible. Fourth letter: perhaps a lower part of an epsilon or of a somewhat irregular sigma. Last letter: ▲.

Translation

[- - -] (3) shall sacrifice a bovine and take [- - -] (4) portion [- - -] (5) before [- - -] (6) shall libate the third(?) [- - -] (7) shall assign/allocate(?) and place a portion [- - -] (8) thigh and rib(?) [- - - a part] (9) of the *splanchna* and bread [- - -] (10) libate(?) [- - -] third(?) [- - -] (11) [- - -] onto(?) the fire [- - -] (12) libates for the third time(?) and assigns offerings(?) (13) Antiochus dedicated.

Commentary

This fragment probably regulates a cult founded by one Antiochus, listing oblations, libations, and distribution of parts,⁴ though it is possible that Antiochus merely dedicated the stone,⁵ or perhaps something to which the sacrifice relates. Pouilloux (BE 1989 no. 480) pointed to similarities between this fragment and the almost equally fragmentary, very short *LSS* 70.⁶ If this is a cult foundation, the ritual(s) in question may well have been prescribed by the founder as is quite normal in such cases.⁷ Possible resulting idiosyncrasies may render the interpretation of such a fragmentary document all the more difficult. Sacrifice accompanied by a triple libation seems probable. Τὸ τρίτον σπένδει καὶ ἰσὰ ἄ|πονέμει in lines 12–13 may refer back⁸ to σπασάτ[ω] τὸν τρίτον [- - - ἄπον]|ἐμέτ[ω in lines 6–7.⁹

⁴ Cf. Veligianni 1988, 193–194.

⁵ Like the three epebes in no. 4 above (see there note 12 for parallels); for the problem cf. also 10.17.

⁶ (= J. Pouilloux, *Recherches sur l'histoire et les cultes de Thasos* I (Études Thasiennes 3), Paris, 1954, 344 no. 129).

⁷ Cf. B. Laum, *Stiftungen in der griechischen und römischen Antike: Ein Beitrag zur antiken Kulturgeschichte*, Leipzig/Berlin 1914, I, 61–65 and see Part I pp. 81–87. One notes some similarities in respect to offerings and details of performance between this fragment and the sacrificial prescriptions in the foundation of Epicteta, *LSCG* 135.69–90.

⁸ As in a subordinate clause.

⁹ Τὸ τρίτον is probably adverbial here and in line 10. In τὸν τρίτον it might be possible to see a reference to a crater (i.e. κρατήρα). In *LSCG* 151 A 48–49 the priest libates over the offerings three craters of wine (καὶ ἐπισπένδει ὁ ἱε[ρ] | ἐξ τούτοις οἶνου

Date. Veligianni dated the inscription on the basis of the use of the Parian alphabet, employed in Thasos down to about 430–425, on characteristic letter forms, on the use of ΧΣ for Ξ, and on the loose semi-stoichedon style.¹⁰ Duchêne noted (1992, 128) that such a date might be a little too low.

Line 4

For the μοῖρα see next note.

Lines 7–9

All or most of the items mentioned here may go to a priest, perhaps placed on a cult table or possibly on an altar (though not in the fire). Cf. especially *LSAM* 21.

For μοῖρα cf. commentary on 20.7 above.¹¹ The word πλευρίον appears to be otherwise not attested in sacred laws (unless it is restored in 10.11–12 above). It is a diminutive of πλευρόν (rib, side),¹² but a more exact definition is difficult. Κωλή is a common, if not the most common, priestly prerogative.¹³ For the *splanchna* see commentary on 11.24 above. Priests get a fourth of the *splanchna* in *LSAM* 59.3–4, 72.39, 73.14,¹⁴ and *SEG XXIX* 1088.9–10. Σπλ[άνχων] τέταρτον μέρος is employed in the first instance; τεταρτημορίς σπλάνχων in the other three. Cf. Ziehen's

κρατήρας τρεῖς). For the banquet libation of three craters, the first to Zeus Olympios (or Zeus Olympios and the Olympians), the second to the heroes, and the third to Zeus Soter who may be also referred to as Teleios see Schol. Pind. *Isthm.* 6.10; Schol. Plat. *Phileb.* 66d; Hesychius s.v. τρίτος κρατήρ; cf. Plato *Resp.* 583b; Photius s.vv. τρίτος κρατήρ and τρίτον κρατήρος; *Suda* s.v. τρίτον κρατήρος; Schol. Plat. *Charm.* 167a. cf. Burkert 1985, 70–71 with n. 38.

¹⁰ Similar Y (V shaped) and Θ (full-sized) are used in around 430–425; similar A and (more clearly) P are used earlier in the fifth century: Veligianni 1988, 191–192 with reference to Pouilloux *Recherches* – (Thasos), 443 with n. 2, 445. The inscriptions used for comparison are Pouilloux *ibid.* 86 no. 13 (450–425 B.C.), 87 n. 14 (ca. 430 B.C.), 116 no. 15 (ca. 440–420 B.C.), 139 no. 18 (ca. 415–400); *BCH* 88, 1964, 270–271 (459–440 B.C.).

¹¹ Perhaps it is to be placed on the cult table or on the altar (though not necessarily in the fire). The ἑρὰ μοῖρα which is evidently placed on the altar (and probably burnt) in *LSAM* 24 A 33–34, is explicitly assigned to the priest in *LSAM* 40.5, 44.6–7, 48.17, 52 B 6, and evidently 63.7. See Puttkammer 1912, 18–19; cf. Graf 1985, 254. For priestly entitlement to table offerings see Gill 1991, 15–19.

¹² For which cf. commentary on 3.5 above.

¹³ Priests tend to get the right leg when a distinction between right and left legs is made. See commentary on 3.5 and 9.3 above.

¹⁴ See Part I pp. 51–52.

restoration [μέρος] σπλάνχνων in *LSCG* 125.4.¹⁵ I have little doubt that some such phrase should be restored here, but the exact amount and the wording are better left open. Bread seems to be listed alongside parts of a victim offered to a divinity but destined to reach the priest in *LSAM* 21.¹⁶ In *LSCG* 151 A 47–48 it is sacrificed on the altar.

Line 11

For ἐπὶ τὸ πῦρ cf. perhaps *LSCG* 69.25–27 (Oropus): κατεύχεσθαι δὲ τῶν ἱερῶν καὶ ἐπὶ τὸν βωμὸν ἐπιτιθεῖν, ὅταν παρῇ, τὸν ἱερέα.¹⁷

Lines 12–13

Ἴ(ε)ρά ἀπονέμειν is baffling. The lack of an article may point to a collective reference to sacrificial accessories¹⁸ or items offered alongside a victim,¹⁹ but the uncertain context calls for caution.²⁰

¹⁵ In *Iscr.Cos* ED 236.1–5 a priestess gets a fourth (τὰ τέταρτα μέρος) of the cakes and splanchna put on the cult table for the god. Sokolowski's restoration of *LSCG* 120.9–10 assigns a priestess a sixth of the splanchna. In the foundation of Epicteta, *LSCG* 135.86–90, those officiating in the sacrifices are to distribute all the cakes and one half (τὰ ἡμίση) of the *splanchna* keeping the rest for themselves. Cf. also *LSAM* 66.12

¹⁶ For priestly consumption of pastries see commentary on 23 B 3 below; cf. the treatment of the Skiras bread distributed in *LSS* 19.41–46. *LSAM* 79.16 appears to forbid selling sacred bread.

¹⁷ When he is present, the priest shall pray over the divine portions and place them on the altar.

¹⁸ Cf. the ἱερά in ἱερά παρέχειν used in the Coan *LSCG* 151 A 20, 45–46, 50, 56, 58, 61, 63, B 4, 7, 17, D 2–3, 4–5, [17], 20 and 156 A 20–21 (Casabona 1966, 12–13).

¹⁹ *LSCG* 135.71, 78 (*Testamentum Epictetae*): (θυέτω) ... ἱερεῖον καὶ ἱερά where the ἱερά are evidently the cakes specified thereafter (see Ziehen *LGS* II p. 321).

²⁰ One would like to take ἱερά for parts of the victim burnt on the altar for the god (as in *LSCG* 69.25–27 (quoted above) or in the *Testamentum Epictetae*, *LSCG* 135.75–76, 81–82), especially because pouring libations over them is appropriate (e.g. *Iliad* 11.772–775; Ziehen 1939, 613–614; van Straten 1995, 134–136; cf. commentary on 3.16–17 and 16.3–4 above; commentary on 27 A 12 below). The article is desirable, however, in this case. In general see Casabona 1966, 5–18. cf. Ziehen *LGS* II pp. 65, 321 (also for τὰ ἱερά in *LSCG* 135.90–91).

SEG XLI 739

CRETE. ELEUTHERNA. LAW ON DRINKING.
LATE SIXTH CENTURY B.C.

A slightly tapered stele of local limestone broken above and below; the sides survive with intermittent damage. The stone was found in 1987 in the eastern apse of the late Roman/early Christian building at the site called Pyrgi (see *Eleutherna* II 1, 13 fig. 3). The text is inscribed *boustrophedon* in two paragraphs (**A-B**), the first starting from the left, the second from the right, between deeply cut guidelines. Traces of a finer vertical line, probably a margin marker, appear on the right at the level of lines 7–9, 0.005 from the right margin. There is a vacant line above the text.

H. 0.30, W. 0.27–0.272,¹ Th. 0.105. L.H. (= distance between guidelines) 0.023.

Rhethymnon Museum. Inv. E 125.

Ed. H. van Effenterre, *Eleutherna* II 1, 17–21 no. 1;² (= *SEG* XLI 739); *Nomima* II no. 98.

Photograph: *Eleutherna* II 1, pl 1 (= *Nomima* II p. 345); (excellent).

fin. saec. VI a. ΒΟΥΣΤΡΟΦΗΔΟΝ

vacat spatium 1 v.
A Μῆ ἰνπίνεν· Α[.] →
 . μέ(ν) δρομέα (ἰ)σ- ←
 ς Δῖον Ἰαχρον σ- →
 4 υνινπίνοντα ←
 πίνεν· *vacat* →
B ἰαρέα δὲ μή· αἰ δ· ←
 ἰαρόφφοι τῶι θ- →

Restorations. Suppl. van Effenterre || **2–3** variae lectiones: δρομέας | (ἰ)ς; δρομέα (ἰ)σ|ς v. E. || **6–7** minus probabiliter αἰ δ|ἰαρόφφοι v. E. || **8** αἰ μή [f]i(ν) v. E. dubitanter: αἰμ[ατ] J.-E. Perpillon apud v. E. quod vestigiis non respondet.

¹ *Nomima* II p. 347 has 0.27–0.22.

² Henceforth ed. pr.

8 ιὸι, AIM . [.]I τεκν- ←
 [ό]φστέν ἀρχαῖ- →
 ὄν ἐστι ὅσσι[ς] ←
 [. . .]τῆρας τε[- - -] →
 12 [. . .]ΜΗΙ[- - - - -] ←
 - - - - -

Restorations. **11** [αρχα]τῆρας idem.

Epigraphical Commentary. I have not seen the stone; the epigraphical notes are based on the first edition. The letters tend to occupy the entire space between the guidelines. Ed. pr. mentions *IC* II xii 3 as a parallel for the lettering.

- 1** End: room for one not very large letter.
- 2** The stone has . ΜΕΔΡΟΜΕΑΣ. Beginning: traces of a left diagonal stroke: Α, Σ (ed. pr.), or Ε (*Nomima*). Last letter: less likely a nu.
- 4** End: if any letter is lost after the alpha, the room allows only a iota.
- 8** After AIM: traces of a vertical stroke as in eta.
- 12** Only the upper part of the letters survives.

Translation

One shall not drink. [- - -] a *dromeus* at Dion Akron, drinking at a symposium shall drink. (6) Nor shall the priest. But if he performs cult for the god - - -

Commentary

It seems that the inscription is a city law, as has been noted (ed. pr. 18; *Nomima* II p. 346), and that it is concerned with drinking, evidently of wine. Despite the vacant space at the end of line 5 (and what may be understood as a general heading in line 1), the two paragraphs should probably not be interpreted as two independent sets of regulations but as two clauses in a single set, as the δέ in line 6 suggests, dealing with the same circumstances, i.e. cult performance at Dion Akron (a place mentioned in Ptolemy *Geog.* 3.15.5 (cf. on 23 A 7); see ed. pr. 18–19). **A** would concern the citizens, allowing sympotic drinking at a festival; **B** would concern the priest, requiring him to stay sober, though it seems to have discussed additional cultic matters as well; see further ed. pr. 18–21. The document appears to have no immediate parallel. For prohibitions concerning wine cf. *LSCG* 94 ('do not enter after consuming wine'); *LSS* 79 (forbidding libations of wine; see Sokolowski's

commentary). The famous Delphian law, *LSCG* 76 (*CID* I 3), prohibits carrying wine out of the stadium (see Rougemont's *CID* I commentary).

For the language see ed. pr. 18.

Date. van Effenterre dated the inscription to the late sixth century B.C. on the basis of the lettering.

Line 1

ἰνπίνεν = Att. ἐμπίνειν: ed. pr. 19.

Line 2

δορομεύς: an adult citizen: *Nomima* II p. 346.

Line 3

For Dion Akron see introductory remarks.

Line 7

ἱαρόφφοι = ἱερεῖοι: ed. pr. 18 cf. 20.

Line 8

van Effenterre (ed. pr. 21) suggested to restore αἱ μὴ [f]i(v) translating 'quiconque offrirait un sacrifice alors qu'il n'est pas traditionnel pour lui d'opérer, - -.' Perpillou's (ibid.) alternative αἱ[ατ]ι is attractive but, as van Effenterre points out, it does not agree with the remains on the stone.

Lines 8-10

τεκν[ό]ψτεν infinitive from *τεχνουστέω(?): ed. pr. 18; *Nomima* II p. 347; ἀρχαῖον = ἀρχαῖον: ed. pr. 18.

SEG XLI 744

CRETE. ELEUTHERNA. SACRIFICIAL
CALENDAR. CA150–100 B.C.

Four fragments (**A–D**) of fine limestone, each broken on all sides, which are likely to have belonged to the same stone. Fragments **A–C** were discovered during the 1987 and 1988 excavation seasons in the late Roman/early Christian building at the site called Pyrgi (see *Eleutherna* II 1, 13 fig. 3); fragment **D** was discovered there in 1986. **A** and **D** were built into different walls in this structure; **B** was discovered over a late Roman mosaic floor; **C** was discovered in a rubble heap.

A: H. 0.385, W. 0.18, Th. 0.08. **B**: H. 0.12, W. 0.13, Th. 0.08. **C**: H. 0.10, W. 0.08, Th. 0.08. **D**: H. 0.14, W. 0.08, Th. 0.10. L.H. 0.01, O and Θ 0.007–0.008. Interlinear Space 0.002–0.005.

Ed. E. Stavrianopoulou, *Eleutherna* II 1, 31–50 (henceforth ed. pr.) nos. 5α, 5β, 5γ, 5δ; (= *SEG* XLI 744); **D**: Kalpaxis and Petropoulou 1988/1989, 127–129.

Cf. Stavrianopoulou 1993.

Photographs: *Eleutherna* II 1, pls. 5, 6α–γ (excellent).

Drawing (of **D**): Kalpaxis and Petropoulou 1988/1989, 129.

Rhethymnon Museum. Inv. E 115, E 120, E 121, E 118.

ca. 150–100 a.

A -----
 [- ---- -]N[-----]
 2 [- ---- -]M[-----]
 [- ---- -]ANOYM[-----]
 4 [- ---- -] . ιπποι δι[-----]
 [- ---- -]ια κριὸν οὐκ [ἀποφορά ---]

Restorations. Supplevit Stavrianopoulou (praeter **D** 5) || **A** 3 [ἀμν]ὰν οὐ μ[έλανα] vel [οὐκ ἀποφορ]ὰ νομ[ηνία] S. || **A** 4 fortasse [Λευ]γίπποι (heros) vel [λευ]γίπποι (cognomen Proserpinae apud Pindarum *Ol.* 6.95 (160)) S.; Δι[κτυνναίω] (mensis)? eadem || **A** 5 [ἐνόρχ]ια (= ἐνόρχεα non castratum S.; cf. infra 26.31–32 adn.).

6 [- - - - -]ῆι ἤρωτι τέλ[εον? - - - - -]
 [- - - μῆνός Δ]αματρίω ἱμ [πόλι- - - - -]
 8 [- - - - -]ι βῶν, ὧι ἐς τρις [- - - - -]
 [- - - τῶι] Ζηνὶ Πολιαδό[χῳι - - - - -]
 10 [- - - - -] ἧ κα τᾶι λύμφα<ι> Π[- - - - -]
 [- - - - -] οὐκ ἀποφορά ΑΔ[- - - - -]
 12 [- - - - -]ον ἧ κα τᾶι ΑΡΙΗ . [- - - - -]
 [- - - καθι]σάντανς ἱμ πό[λι - - - - -]
 14 [- - - - -] . ὌΣ Ἀρτεμίσιον χί[μαρον - - -]
 [- - - κριό]ν τέλεον λευκόν τῶ[ι- - - - -]
 16 [- - - μ]έλανα, ὅς κα μετ[ρ[- - - - -]
 [- - - θύ]εν τῶι Ζηνὶ τέλεον τ[αῦρον - - -]
 18 [- - - - -] . το Ματέρει τὸν ἰα . [- - - - -]
 [- - - - -]αται ἰν τᾶι ἀπὸ ΠΑ[- - - - -]
 20 [- - - - -] Ι φέκαστα φάννα [- - - - -]
 [- - - αἶ δὲ κα] μὴ θύμῃ ἀνδρακ[άς - - - - -]
 22 [- - - ἐς τ]ὰ ἄδυττα <τά> Ἀρτέ[μιδος - - -]
 [- - - - -]ι οἷν ἧ καταγ[έγρατται - - - - -]
 24 [- - - - -]ΕΙ δαῖτα Ν[- - - - -]
 [- - - - -]ΔΕ ὀπόκ[α- - - - -]
 26 [- - - - -]ΜΜΩΙ . [- - - - -]
 [- - - - -]ΝΩΜ[- - - - -]
 - - - - -

B - - - - -
 [- - - - -]ΑΛΛ[- - - - -]
 2 [- - - - -] τέλεον [- - - - -]
 [- - - - -]ρωτι δόλπ[ας - - - - -]
 4 [- - - θῆ]λυς χοῖρος τρ[- - - - -]
 [- - - - -]ΑΣΚΟΙ, ἧ κα Α[- - - - -]
 6 [- - - - -]ατωι πάνσ[α- - - - -]
 [- - - - -] τριτω φέ[τους- - - - -]
 8 [- - - οὐκ ἀ]ποφο[ρά - - - - -]
 [- - - - -] . [- - - - -]
 - - - - -

Restorations. **A 7** vel [ἐν τῶι Παντ]αματρίω μ[ῆνός - - -] S. || **A 11** ἀλ[λαχᾶι]/[ἀλ[λαχοῦ] vel οὐκ ἀποφορά Ἀλ[- - -ω μῆνός] S. || **A 12** in. [κρι]όν, [τέλε]ον, [λευκ]όν? S.; fin. de verbo ἀρῆχοος agitur (Apollonius Rhodius 4.1702, Callimachus, *Hymn.* IV 308) eadem || **A 19** in τᾶι ἀπὸ Πα[νταματρίω πομπᾶι] cf. v. 4 S. || **A 20** [τῶν φυλῶν θύε]ι φέκαστα φάννα S. || **A 23** in.: dativus nominis alicuius deae S. || **A 24** fortasse [παρέχεν τοῖς ἱαρεῦ](<σ>)ι δαῖτα ν[εμονήαι.] S. || **A 27** in. [- - -]γῳ: fortasse genitivus alicuius mensis S. || **B 1** [οὐκ ἀποφορά] ἀλλ[αχᾶι] cf. A 11 S. || **B 3** [- - - Δάματρι Μεγαλά]ρωι cf. *IG* IX 2.418 S. || **B 4** τρ[ίς], τρ[ιάκαδι], τρ[ίται] S. || **B 6** [Ζηνὶ Θε]ν[άτωι] vel [ἰν ἀβα]άτωι S.

C -----
 [-----]ΠΟ[-----]
 2 [-----]ΑΑΙΜ[-----]
 [-----]ΟΗΚ[-----]
 4 [-----]ΜΑΤ[-----]
 [-----]ἰστα[μένου ---]

D -----
 [-----] . [-----]
 2 [-----] Ζην[-----]
 [-----] . ἦ κα Ε[-----]
 4 [-----]αι θύμα[τα-----]
 [--- Ζ]ηνι Μα[χανῆι -----]
 6 [--- Ἀρτέμιδι] Ἀγρο[τέραι ---]
 [-----] . [-----]

Restorations. **C 1** [οὐκ ἄ]πο[φορά] vel [ἰμ] πό[λι] S. || **C 2** [- - -]αἰ μ[ή - - -] (pro αἰ δὲ μή? (cf. **A 21**) L.) S. || **D 4** [θύετ]αι vel dativus nominis alicuius deae S. || **D 5** [Ζ]ηνι vel [Τ]ηνι Μα[χανῆι] vel [μ]ήνυμα Kalpaxis et Petropolou: Μα[χανῆι] vel minus probabiliter Μα[τέρου] S. || **D 5** K. et P.; minus probabiliter [iv] ἀγρο[τίς] S.

Epigraphical Commentary. I have not seen the stones; the epigraphical notes are based on ed. pr. Alpha with a broken crossbar, kappa with short diagonals, smaller omicron and theta, pi with a full-length right vertical, mu and sigma with parallel outer strokes, C = Ϝ; serifs; strokes tend to widen toward their tips.

A 4 First trace: A or K.
10 ΑΥΜΦΑ lapis.
22 ΑΔΥΤΤΑΑΡΤΕ lapis.

Translation

A (5) a ram, not [to be carried away]—(6) (to the) hero, a [full grown]—(7) in the month of Damatrios(?) in [the city]—(8) a bovine to which(?)—(9) to Zeus Poliaouchos—(10) as to the Nymph(?)—(11) not to be carried away—(12) as to—(13) in the city—(14) Artemision a young he-goat—(15) a white, full grown [ram] to—(16) black—(17) sacrifice to Zeus a full-grown [bull]—(18) to the Mothers—(19) at the—(20) each a lamb/sheep—(21) [and if he does] not sacrifice, (than + verb) man by man(?)¹—(22) [to the] *adyta* of Artemis(?)—(23) [to - - -] a sheep as is prescribed—(24) feast —

¹ For a possible sense see ed. pr. 37.

B (2) full-grown—(3) *dolpai*—(4) [female] piglet—(7) third year—(8) [not to be] carried away—

C (5) [on the (day)]

D (2) Zeus (4) offering[s]—(5) to Zeus Machaneus—(6) [to Artemis] Agrotera(?)—

Commentary

There could be little doubt that the four fragments belong to the same document and that the document in question is a sacrificial calendar. Little else can be said with certainty. A considerable variety of sacrifices is involved and they are to be performed in more than one place (**A** 7, 13, 14, 22(?)). Stavrianopoulou is probably correct in arguing that this was a calendar of the city of Eleutherna.² If so, the incompleteness of the surviving pantheon stands out: Zeus (**A** 9, 17; **D** 2, 5) and Artemis (**A** 14, 22(?); **D** 6(?)) seem prominent,³ but Apollo, the chief divinity of Eleutherna,⁴ is missing.

Stavrianopoulou puts forward many restorations, at times suggesting alternative ones, whether in the text or the commentary. Practically all of these are well considered; all are included in the apparatus. Since too often the fragmentary state of the text precludes any definite conclusions, only a few of these restorations are discussed in the commentary below.

Date. The fragments were dated by Stavrianopoulou to the second half of the second century B.C. on the basis of letter forms and of the appearance of the digamma; see discussion in ed. pr. 31–32.

Fragment A

A 6

ἡρωτι = ἡρωι: dative of ἡρως. See ed. pr. 34. On τέλος (also below **A** 17 and **B** 2) see commentary on 1.9 above.

² Ed. pr. 34–35, 36, 39–41.

³ See further ed. pr. 42–43; on Artemis cf. below commentary on **D** 6.

⁴ Ed. pr. 41–43; Willetts 1962, 275.

A 7

Stavrianopoulou suggests two alternative restorations: [- - - μηνὸς Δ]αματρίῳ ἱμ [πόλι - -] and [ἐν τῷ Παντ]αματρίῳ μ[ηνὸς - -]. Her choice of a month's name (known from Boeotia: *I.Oropos* 177.30) appears more secure than a name of a place which, as she asserts, is known to have been the port of Eleutherna (ed. pr. 34). A place called Παντομάτριον is mentioned by Ptolemy *Geog.* 3.15.5, between Dion Akron and Rhethymnon. In Stephanus of Byzantium (502.4) Παντομάτριον is described as πόλις Κρήτης.

A 8

Stavrianopoulou suggests (ed. pr. 35) that ὧι ought to refer to an act preceding the sacrifice, like the preliminary action taken prior to the sacrifice of the ox in the calendar of Cos, *LSCG* 151 A 28–32.

A 9

Poliaochos/Poliouchos is attested alongside the better known Polieus as a title of Zeus in his poliad capacity, i.e. as protector of cities and their institutions, a function he shares with Athena.⁵ Whereas the cult of Athena Polias is attested in a number of Cretan cities, this seems to be the first attestation of Zeus in this capacity in Crete. See ed. pr. 43; Willetts 1962, 280–281. Athena Poliouchos is mentioned in oaths at Dreros and Gortyn: Willetts 1962, 281.

A 10

λύμφα = νύμφα, at Stavrianopoulou's suggestion, by comparison to Latin *lymp̄ha*, *ae* 'water nymph' (*OLD* s.v.); see ed. pr. 35 and cf. Varro *Ling* 7.87 '... ⟨lymp̄ha⟩ a Nympha,' etc. Stavrianopoulou points out that the adverb ἧ which is used in Cretan inscriptions in modal ('how'), local ('where'), and temporal ('when') senses, is to be understood as modal here and in line 23, and as temporal in **D** 3.⁶

A 11

On not carrying away sacrificial meat see above commentary on 16.5–6.

⁵ See in general Nilsson, *GGR* I³ 417–418; for a list of attestations see Schwabl 1972, 354–355 (cf. idem *RE* XV suppl. 1052–1053).

⁶ Ed. pr. 35, 38–39 with note 113; F. Bechtel, *Die griechischen Dialekte* II, 761; cf. Buck, *GD* 132.7 (p. 103).

A 13

As Stavrianopoulou notes (ed. pr. 36), the exact meaning of [καθί]στημι here is dubious. For ἡ πόλις cf. ἐν ἄστει in the calendar of Erchia, *LSCG* 18 A 4–5, 38–39, B 4, Γ 16–17, Δ 16.

A 14

With Stavrianopoulou (ed. pr. 36) one would expect the Ἀρτεμίσιον—a sanctuary of Artemis—to be a place designation but, in the present state of the stone, the syntax is baffling. For χίμαρος see commentary 16.2 above. If Artemis is the recipient here, the feminine, χίμαιρα, seems equally possible.⁷

A 15

On the color of victims see above commentary on 1.34.

A 16

In ὅς κα μετ[- -] Stavrianopoulou (ed. pr. 36) detects a reference to the distribution of meat.

A 18

Evidence concerning the cult of the Materes has been thoroughly studied by Stavrianopoulou (ed. pr. 43–49 and 1993). Summarily, a sanctuary of them is known from literary sources, primarily Diodorus Siculus 4.79.5–80.6,⁸ to have existed in Engyon in Sicily, where their cult is said to have been brought from Crete. This inscription appears to be the first epigraphical attestation. As to their identity, Stavrianopoulou prefers to identify the Mothers as divinities who nurtured the baby Zeus after his birth in the Idaean cave in Crete, which follows Diodorus (4.80.1–2, citing Aratus 30–35) and accounts for the Cretan connections of the cult. The possibility that Demeter might be worshipped here alongside the Mothers under a different title, Megalartos (**B** 3; ed. pr. 49–50, Stavrianopoulou 1993, 173–175), does not in and of itself seem to me to provide sufficient grounds for rejecting Demeter and Kore as candidates.

⁷ Cf. Jameson 1991, 210, 214.

⁸ Cf. Plutarch *Marcellus* 20.2–4; Cicero *Verr.* 5.72.186.

A 20

φάννα = ἄρνα, accusative of ἀρήν (LSJ s.v); for ρν > νν see Bile 1988, 152 (ed. pr. 37); cf. Buck, *GD* 86.5 (p. 74).

A 22

Stavrianopoulou suggests that the doubling of tau in ΑΔΥΤΤΑ is a scribal error standing either for ἄδυτα or ἄδυτα <τὰ>, in which case she supplies Ἀρτέ[μιδος]. The word ἄδυτον, literally, ‘a sacred place, not to be entered,’ is commonly understood as the innermost or back chamber in a temple accessible only from the cella, and by extension, the sanctuary or temple itself.⁹ Stavrianopoulou (ed. pr. 38) has noted another reference to *adyta* of Artemis, the ἀγνὰ ἄδυτα referred to in a suspect line (1155) in Euripides’ *Iphigenia Taurica*, where foreigners are to be burnt. Stengel (1920, 26) suggested that these *adyta* could only be sacrificial pits, comparable to *megara*, in which the victim would be burnt whole. The two terms are, in fact, used interchangeably (together with χάσματα) in the famous scholion on Lucian 80, 2.1 (275–276 Rabe), discussing the rite at the Athenian Thesmophoria of depositing piglets in sacrificial pits from which their putrefied remains were later recovered (Stengel loc. cit.; Stavrianopoulou 43).¹⁰ Uncovering the realities behind the suspect Euripidean passage is, however, not simple.¹¹ It is not clear that sacrificial pits rather than ‘sanctuary/temple’ should be understood. Euripides is, in fact, consistent in preferring the plural, and it may simply be poetic.¹² Sacrificial pits where victims are destroyed, but not burnt, are well known in the cult of Demeter and Kore;¹³ a clear-cut proof for their existence in the cult of Artemis has yet to surface.¹⁴ Considering the obscure context here, it seems best to understand *adyta* literally as ‘sacred places, not to be entered’—that is by anyone other than authorized personnel¹⁵—comparable to ἄβατα on which cf. above Part I pp. 20–21 and commentary on 1.10.

⁹ Stengel 1920, 25–26; Welles, *RC* pp. 309–310; M.B. Hollinshead, ‘Against Iphigeneia’s Adyton in Three Mainland Temples,’ *AJA* 89, 1985, 419–440 at 419. For a sacrifice performed in an *adyton* see *LSS* 110.8.

¹⁰ The bibliography on the Lucian scholion is vast. See works cited above, p. 163 n. 11.

¹¹ Cf. Hollingshead *ibid.* esp. 438–439.

¹² See E.B. England, *The Iphigeneia Among the Taurians of Euripides*, London, 1886, 233.

¹³ See Clinton 1996.

¹⁴ For possible sacrificial pits in the cult of Hecate, see, however, E. Simon, *Festivals of Attica: An Archaeological Commentary*, Madison, 1983, 20 with n. 12.

¹⁵ Cf. Stengel 1920, 26.

*Fragment B***B 3**

δόλπαι· πλακούντια μικρά. Κῶροι.¹⁶ Hesychius s.v. (ed. pr. 38).

Sacrificial cakes are discussed in Kearns 1994;¹⁷ for iconography see van Straten 1995, esp. 70–71, 163–164. Cakes may be referred to generally (πέμματα is rather common) or specifically, varying in shape and size. Among the better known varieties are the φθόις (e.g. *LSCG* 151 A 30–37), the ἔβδομος βοῦς (e.g. *LSCG* 25 A 2, B 2), the ἑλατρον/ἐλατήρ (see commentary on 19.7 above), or the knobbed πόπανον, decorated with one knob (μονόμφαλον *LSS* 80.5–6), with nine (ἐννεόμφαλον *I.Perg* III 161),¹⁸ or even with twelve (δωδεκόνμφαλον *LSCG* 52.2–3, 10–13, 17–19). Cakes were commonly, though not exclusively, offered in connection with animal sacrifice. Not all cakes were burnt on the altar in all cases: in Aristophanes' *Plutus* 676–681 a priest is said to collect *phthois* cakes and dried figs from the cult table, proceeding to scour the altars for leftover *popana*. As has been noted,¹⁹ the priest is collecting here what was in fact his share. Priestly entitlement to cakes is in fact documented.²⁰ Israelite practice is relevant here. Baked and cooked cereal offerings are prominent in Israelite sacrifice, grouped with other cereal offerings under the category of מִנְחָה (*minḥah*; Lev. 2; 6:7–11; 7:9–10; Mishnah, (Qodashim) *Menahot*). These offerings would either accompany animal sacrifice or be offered independently. A considerable amount of each offering was not burnt on the altar but rather assigned to the priests as their prerogative (Lev. 2:3, 10; 6:7–11, 7:9–10, cf. 12–16; Mishnah, (Qodashim) *Menahot* 6.1–2).²¹ The treatment of the bread of Presence (לֶחֶם הַפָּנִים (*leḥem ḥapanim*) also known as shewbread) is particularly significant:²² a batch of twelve loaves was placed on the god's table in the temple (Ex. 25:30) every Sabbath; the loaves were

¹⁶ *Dolpai*: small flat cakes; Coan.

¹⁷ Cf. Stengel 1920, 98–101; Rudhardt 1992, 131–134.

¹⁸ See Part I pp. 61–63.

¹⁹ See Roos 1960, 77–87; van Straten 1995, 154.

²⁰ Asia Minor: *LSAM* 24 A 22 (table offering); 50.38; 59.3–4; 66.12; see Debord 1982, 69 with 342 n. 159. Chios: *LSS* 77.9.

²¹ Milgrom 1991, 202. See in general *ibid.* 195–202 with reference to other relevant Near Eastern evidence. On the high priest's daily cereal offering see Schürer 1979, 301–302.

²² As Roos 1960, 81 noted; cf. the distribution of the Skiras bread in *LSS* 19.41–46.

distributed among the priests for consumption upon the deposit of the new batch (Lev. 24:5–10; Mishnah (Mo'ed) *Sukkah* 5.7–8).²³

B 4

For piglet sacrifice see Clinton forthcoming.²⁴

B 7

Stavrianopoulou (ed. pr. 38) assumes a triennial festival such as those documented in Gortyn (*IC* IV 80.2–3) and Axos (*LSS* 113.11–14 (= *IC* II v 9)).

Fragment D

D 4

On θῦμα see commentary on 19.8 above; the exact meaning here cannot be determined.

D 5

[Ζ]ηῖ Μα[χανῆ] seems certain here, although the cult of Zeus Machaneus is otherwise not directly documented in Crete. Μαχανεύς (alone)²⁵ is mentioned as a recipient of sacrifice in the treaty between Cnossus and Tylissus under the aegis of Argos, Meiggs-Lewis, *GHI* 42 B 29 (*IC* I viii 4, I xxx 1; *Nomima* I 54).²⁶ The exact meaning of this title is open to interpretation. See ed. pr. 39, 43; H. Verbruggen, *Le Zeus crétois*, Paris, 1981, 129–130.

D 6

The epithet Agrotera, which most commonly characterizes Artemis in her military capacity, is perhaps best known from Sparta. It is, however, also documented in other cities including Athens. See further in Jameson 1991, 209–210. The cult of Artemis must have been important at Eleutherna. She is represented as a huntress on the earliest coins of the city: Head, *Hist. Num.* 464; Willetts 1962, 277; Kalpaxis and Petropoulou 1988/1989, 128–129; ed. pr. 42–43.

²³ Cf. 1 Sam. 21:4–7. See De Vaux 1961, 422; Milgrom 1991, 411–412; Schürer 1979, 261; for the table (cf. Ez. 41:22; Josephus *Ant.* 3.139–143) see *ibid.* 298 with n. 19. For bread cf. above commentary on 21.7–9.

²⁴ Cf. Part I p. 66 n. 331; commentary on 3.2 with n. 11 above.

²⁵ See Meiggs-Lewis, *GHI* p. 103.

²⁶ Willetts 1962, 244; Kalpaxis and Petropoulou 1988/1989, 131 n. 8; ed. pr. 43.

SEG XXVIII 750

CRETE. LISSOS. A DEDICATION TO ASCLEPIUS
WITH SACRIFICIAL REGULATIONS FROM THE
ASCLEPIEUM. HELLENISTIC (OR ROMAN?) PERIOD

(Figure 30)

A statue of Asclepius on a rectangular base of blue marble, found at the Asclepieum at Lissos in 1957. The base is inscribed with an epigram (lines 1–2) and a short law (lines 3–5). The statue is unpublished and cannot be discussed here;¹ the entire monument is currently on display in the Archaeological Museum in Chania.

Dimensions of the base: H. 0.174, W. 0.655, Depth 0.44. L.H. lines 1–2: 0.011–0.017, O, Θ, 0.011–0.014, Ω 0.008; lines 3–5: 0.016–0.018, O, Θ, 0.008–0.009, Ω 0.007. Upper margin ca. 0.015; left margin: line 1: 0.018 m., line 2: 0.015, lines 3–5: 0.182; lower margin 0.052–0.066. Interlinear space: lines 1–3: 0.014–0.015, lines 3–4: 0.003–0.005, lines 4–5: 0.002–0.006.

Chania, Archaeological Museum. Inv. Λ 135.

Ed. Peek 1977, 80–81 no. 10 (= H.W. Pleket *SEG XXVIII* 750); (Bile 1988, 56 no. 56).

Photograph (of the squeeze) Peek 1977, pl. XIX 1 (excellent).

aet. Hell. (vel Rom.?)

- Θυμίλος ἴσατο τόνδ' Ἀσκληπιὸν ἐνθάδε πρῶτος·
2 Θαρσύτας δ' υἱὸς τόνδ' ἀνέθηκε θεῷ.
 Θύην τὸν βωλόμενον.
4 κρεῶν οὐκ ἀποφορά.
 τὸ δέσμα τῷ θεῷ.

Epigraphical Commentary. I have seen the stone. The arrangement of the lines of the printed text corresponds roughly with their arrangement on the stone. The letters are nicely cut but the stone is somewhat carelessly inscribed. It is clear that the letter-cutter wanted to separate the hexameter from the pentameter in the epigram and the epigram from the law that follows. In the first line he seems, however, to have miscalculated

¹ But see *BCH* 82, 1958, 798–799 with plates.

the relationship between the space and the size of the letters which decreases toward the end with the last sigma practically touching the right edge of the inscribed face. Lines 3–5 show a tendency toward slanting upward. This results in irregular interlinear spacing and affects the bottom margin as well. Smaller O , Θ , and Ω . Small, triangular serifs appear at the tips of vertical strokes.

Translation

Thymilos first had this (statue of) Asclepius set up, and Tharsytas, his son, dedicated this to the god.

(3) Whoever wishes shall sacrifice. Meat shall not be carried away. The skin goes to the god.

Commentary

This document comes from the sanctuary of Asclepius at Lissos, excavated in the late 1950s by N. Platon but otherwise unknown, as it is not mentioned in literary sources.² The sanctuary, which is rather small, is located near the chapel of Hagios Kirkos, about an hour and a half walk from Souya in south-western Crete. It includes a small Doric temple constructed mostly of ashlar masonry, with polygonal masonry used in the lower east wall built against the slope of a mountain. The temple, which is entered from the south, has a mosaic floor. A base, perhaps large enough for two statues, is located at the north end. To its left there is a basin with a drain.³ A source of water with therapeutic qualities is known to exist in the area; some such source may have been the reason for the foundation of the sanctuary on this spot.⁴ Under (i.e. to the west of) the temple there are remains of a fountain house built of massive polygonal masonry. The water appears to have flowed into it passing beneath the floor of the temple.

² See N. Platon, *Κρητικά Χρονικά* 11, 1957, 336–337; 12, 1958, 465–467; 13, 1959, 376–378; 14, 1960, 515–516; Semeria, 1986, 955; M.S.F. Hood *AR* 1957, 20; 1958, 15–16; G. Daux *BCH* 82, 1958, 798–799; 83, 1959, 753–754.

³ For various interpretations of this structure see G. Kaminski, 'Thesaurus: Untersuchungen zum antiken Opferstock,' *JdI* 106, 1991, 63–181, at 126–127.

⁴ Platon's 1957 report p. 337. For the use of water for cures in contemporary Asclepieia see J.H. Croon, 'Hot Springs and Healing Gods,' *Mnemosyne*, 20, 1967, 225–246; cf. Cole 1988, 162, 163.

A considerable number of statues and statuettes, mostly Hellenistic and Roman, among them representations of Asclepius, Hygieia, and Plutus, as well as of children, were discovered at the site. Some are on display in the Archaeological Museum in Chania. A few are said to have inscribed bases.⁵ Other inscriptions were also discovered; a few are still on the site.⁶ The excavation also revealed a broken, reddish, inscribed table of Asclepius which is currently on display at the museum in Chania.

On the cult of Asclepius cf. no. 13 above; Part I pp. 60–65. For a more or less comparable document see the sacrificial regulations from an Attic precinct of Asclepius and Hygieia, *LSCG* 54.⁷ Although both come from sanctuaries of Asclepius and the sacrifices may therefore be taken to be incubation-related,⁸ there is little in the way they put forth their rules to suggest this exclusively. The sacrifices involved may be independent, performed at will at the discretion of the worshippers.

Date. The inscription was dated by H.W. Pleket to the early Hellenistic period, according to letter forms as seen in the published photograph. The date appears correct enough, but exact dating may depend upon the date of the statue and may have to wait until it and the rest of the material from the sanctuary is published.

Line 1

Τόνδ' in the first line of the epigram most likely refers to Asclepius; it is not entirely clear what is referred to by τόνδ' in the second line. Since an altar does not appear to have been included in the dedication, it seems inevitable that the law assumes the existence of an altar in the sanctuary.⁹ It is thus noteworthy that Tharsytas was in a position to publish a law which regulates the use of this altar. Accordingly, Peek's unargued assumption (1977, 80) that both the father who had installed the statue and son who made the dedication were priests of Asclepius seems reasonable.¹⁰

⁵ Platon's 1958 report (p. 466) gives detailed information about the statues.

⁶ See especially Platon's 1959 report p. 377.

⁷ Cf. Part I pp. 56–57. For the first stipulation cf. *LSS* 17 A 6.

⁸ Cf. commentary on no. 13 above.

⁹ Unless an altar (βωμός) is meant by the second τόνδε, which seems somewhat unlikely to me.

¹⁰ The priesthood could, perhaps, be hereditary (cf. on this Part I pp. 44–46). I avoid further speculation because not all factors affecting the date are in the public domain and it is not yet possible to reconstruct the history of the sanctuary and the cult.

ἵσσαντο: For the form see Bile 1988, 32.50 p. 237.

Line 4

On the prohibition to take away meat see commentary on 16.5–6 above.

Line 5

As divine property, the skin would go to whoever controls the sanctuary,¹¹ handed over or left by the worshippers.¹²

¹¹ For the skin as a priestly prerogative cf. commentaries on 3.5 and 20.7 above; for skin given to the god (and from there probably to the founder of the sanctuary) see *LSCG* 55.9–10 (cf. Part I pp. 11–12).

¹² In case there is no priest (or another cult official) on duty. For sacrifice performed in the absence of a priest see *LSCG* 69.25–27; *LSS* 129.7–11 (cf. *LSCG* 119.9–11).

SEG XXVI 1084

SICILY. MEGARA HYBLAEA.
 FRAGMENTARY SACRIFICIAL LAW.
 FIRST HALF OF SIXTH CENTURY B.C.

(Figure 31)

A large limestone block found in 1953. The stone, which is tapered on the right and badly corroded, was reused in a wall dated to the second to third centuries B.C. near the south-west gate of the Hellenistic city. The letters are deeply cut. The inscription begins on the front (*a*) and continues on the left side (*b*).

H. 1.085, W. 0.44 (top) 0.625 (bottom), Th. 0.22 (top) 0.39 (bottom). L.H. 0.04–0.075 (*a*), 0.05–0.058 (*b*).¹

Megara Hyblaea, Antiquarium.

Ed. Manni Piraino 1975, 141–143 no. 5 (= SEG XXVI 1084); Guarducci 1986–1988, 13–18 no. 2; (Arena, *Iscrizioni* I² no. 13 with Addenda p. 99;² Dubois, *IGDS* no. 20; Koerner, *Gesetzestexte* no. 85).

Cf. Gallavotti 1977, 107–109; G. Manganaro in *Le origini della monetazione di bronzo in Sicilia e in Magna Grecia*,³ 304–305 (cf. 306); Manni Piraino, *ibid.* 372–373; (both restated their opinions in *Kokalos* 26–27, 1980–1981, 457 (Manganaro) and 464 (Manni Piraino)); G. Valla, *ibid.* 466–467⁴ (= SEG XXXI 833); *LSAG*² 460; Lejeune 1991, 200–201; *idem* 1993, 3–4; Arena 1996; L. Dubois BE 1997 no. 727.⁵

Photograph: Manni Piraino 1975 pl. XXX–XXXI A; *a* only: *Kokalos* 26–27, 1980–1981 pl. XXV (= Guarducci 1986–1988, pl. III; *LSAG*² pl. 77.6; Arena, *Iscrizioni* I² pl. VI).⁶

¹ For a drawing of the block with detailed dimensions see Guarducci 1986–1988, pl. II 2.

² The author refers to an article by Manganaro which I was not able to consult.

³ *Atti del VI convegno del centro internazionale di studi numismatici, Napoli 17–12 aprile 1977*, Rome, 1979.

⁴ Date.

⁵ On Arena 1996.

⁶ = Figure 31.

Drawing (*a* only): Guarducci 1986–1988, fig. 3; Arena 1996 fig. 1.

Megara, Antiquarium.

in. saec. VI a.

ΒΟΥΣΤΡΟΦΗΔΟΝ

Latus Adversum (<i>a</i>)	Πᾶσι : ἀρὰ : τῷ [θ-]	→
	2 [ε]δ : ἡάδε : ἡὸς κ-	←
	ἀ(τ) τῷ ἀρχομ-	→
	4 ἀο θύε : ὄγδ-	←
	όαν ἀποτει-	→
	8 σάτο : αἰ δέ [- - -]	←
	[- -]N[- -]A[- - -]	→
	10 [- -]A Θ[- - -] δέ-	←
Latus Sinistrum (<i>b</i>)	κα λίτρας : ἀ-	←
	12 ποτεισάτο.	→

Restorations. **1–2** Guarducci: Πασαράτ|ο Manni Piraino: Πασάδατο[ς h|]ο ἡάδεος Manganaro || **2–4** Gallavotti: κ|α(τὰ) τὸ ἀρχομ|α ὁ θύε Manni Piraino: κ|α(τὰ) τὸ ἀρχὸ M[α|λ]άφου Manganaro: κ|α(τ) ἀρχομ|ἀο θύε(ι), Arena (*Iscrizioni* I² no. 13): ἡάδε ἡὸς κ|α τῷ Ἀρχομ|ἀο θύε Dubois: ἡὸς κ|α τῷ ἀρχὸ μ|ἀφούε Arena (1996): [- - -]|ο ἡάδε· ἡὸς κ|α τῷ ἀρχὸ μ[ἐ] | ἀφούε(ι) (vel μ|ἀφούε(ι)) idem (*Iscrizioni* I² Addenda p. 99) || **5–6** ἀποτει[ι]|σάτο M.-P. || **8–9** [τί]ν[εσθ]α[ι] λῆ ἀν|ἀ h[ε(κ)καί]δε|κα vel αἰ δέ[κα λῆ πο]ῖ[ξαι ἀν]ἀ κτλ Gallavotti || **9–12** non habet Guarducci.

Epigraphical Commentary. I have not seen the stone; the epigraphical comments are based on Manni Piraino and Guarducci's editions.

5 ἀποτει[ι]|σάτο Manni Piraino.

Translation

This is the imprecation of the god for all: Whoever sacrifices against the (will/directions of) the *archomaos* shall pay the eighth (part). But if[- - -] (10) he shall pay ten litras.

Commentary

This fragmentary and largely obscure inscription appears to regulate sacrifice in an unknown sanctuary of an unknown divinity, where it is likely to have stood in a conspicuous place and perhaps near an altar, as Guarducci (1986–1988: 17–18) points out, favoring a local

sanctuary of Olympian Zeus.⁷ Two clauses can be distinguished. The first (lines 1–8) states the rule; the second (lines 8–12), probably a conditional clause starting with αἰ δέ, might have added modifications, exceptions, or possibly dealt with infringements of the preceding rule. The poor condition of the stone seems to preclude, however, any conclusive restorations. The inscription has, to the best of my knowledge, no immediate parallels. For a law presented as a pronouncement of a god see no. 4 above with commentary on line 7.⁸

Date. The date is based upon the forms of the letters and seems compatible with the archaeological context of the findspot. See Manni Piraino 1975, 142, Guarducci 1986–1988 13–14, and Valla's note.

Lines 1–4

Manni Piraino, who read in lines 1–2 Πασαράτ|ο, i.e. a genitive of a personal name, interpreted the present document as expressing the proposal (βουλή, γνώμη or the like should be understood with ἡάδε) or will of one Pasaratos, imposing a fine on anyone who does not (ὁ i.e. οὐ) sacrifice according to the law (the unattested ἄρχομα). Her reading of a personal name was accepted by Gallavotti, reading in lines 2–4 κ|ἀ(τ) τῷ ἀρχομ|άο θύε, and, with modifications, by Dubois, reading Πασαράτ|ο ἡάδε: ἡός κ|α τῷ Ἀρχομ|άο θύε: '(Cult) of Pasaratos; (one shall sacrifice) according to the following prescriptions (ἡάδε relative adverb): whoever sacrifices in the month of Archomaos, "during which one ought not to sacrifice."⁹ The interpretation of this document as a sacred law was opposed by Manganaro who took it to be a mortgage boundary stone, demanding a payment in agricultural produce from a certain individual in accordance with the judgement of an *archos* whose name began with M. In Manganaro's interpretation, the stone comes from Syracuse and is to be dated to ca. 460. His interpretation, which calls for rather suspect readings, was in turn rejected by Manni Piraino and has found virtually no followers. Neither, to the best of my knowledge, have Arena's revised readings (1996; *Iscrizioni* I² Addenda p. 99), which are translated 'whoever does not obey the *archos*.'¹⁰

⁷ Cf. Gallavotti 1977, 108.

⁸ Cf. commentary on 7.1–3.

⁹ *IGDS* p. 27.

¹⁰ Cf. L. Dubois BE 1997 no. 727.

Although ἀρχόμαος is not documented elsewhere, Guarducci's interpretation seems preferable to me. Besides giving a reasonably good sense, it is the only one that takes into account the dicolon (:), used as a punctuation mark, which appears twice in the first line and makes its decipherment as a continuum unlikely.¹¹

Line 1

For ἀραί in the context of sacred law see Part I p. 22. The meaning 'law' (i.e. divine or sacred: Guarducci 1986–1988, 16) is stretched but perhaps possible here.

Lines 3–4

Galavotti's conjectured ἀρχόμαος, adopted by Guarducci,¹² is 'perhaps a religious official' (*LSJ* supplement s.v.), comparable to Hesychius' ἱερόμαος· τῶν ἱερῶν ἐπιμελούμενος (in charge of religious matters). *Hieromaoi* are known from Olympia.¹³ Guarducci suggests (1986–1988, 16–17) that the present ἀρχόμαος would be a city magistrate or a head of a college of magistrates.

Lines 4–5

ὀγδ|όαν: It is not entirely clear what exactly is meant by ὀγδόαν. One may follow Gallavotti (1977, 108; see below) in understanding μερίδα with it or Guarducci (1986–1988, 16) in taking this to be a part of the victim.

Lines 10–11

λίτρα: This appears to be the earliest known reference to the *litra*, which is known down to the third century B.C. as a weight and monetary unit in Sicily (Lejeune 1993, 2–3, 9–10). Gallavotti (1977, 108) suggested that the 'eighth' in lines 4–5 ought to be an eighth part of a weight unit divided into ten pounds, like the δεκάλιτρος στατήρ known from the fifth-century comic poet Epicharmus (fr. 10 (cf. 9) *PCG*). This attractive solution may, however, be anachronistic, as the inscription seems to

¹¹ Cf. Koerner, *Gesetzestexte* pp. 324–325.

¹² Gallavotti 1977, 107–108; Guarducci 1986–1988, 16.

¹³ *IO* 1.2; 4.4–5; 10.6; [13.7 (*Nomima* I no. 36)].

antedate currency (Dubois, *IGDS* p. 27).¹⁴ Accordingly, unless the dates involved are allowed some flexibility, the *litra* here is probably ‘a metal bar used as currency’ (*LSJ suppl.* s.v. I).

¹⁴ Cf. Guarducci 1986–1988, 16; Manni Piraino 1975, 142–143. But note Lejeune 1993, 4 n. 12; idem 1991, 200–201 (ὀγδοα: monetary-weight unit); *LSJ suppl.* s.v. ὀγδοος: ‘monetary unit.’

SEG XXX 1119

SICILY. NAKONE. DECREE ON RECONCILIATION.
CA. MID (OR EARLY?) THIRD CENTURY B.C.

A bronze tablet with a molding above. The upper right corner is missing; the rest seems virtually intact. The first three lines are indented to the right. The lower part of a nail hole appears just under the break, between lines 2 and 3, above the last two letters of this line.¹ The tablet belongs to the nine decrees (plus one fake) inscribed on bronze tablets, forming a dossier known as the bronze tablets of Entella, which surfaced through copies in the late 1970s, having been discovered under mysterious circumstances at a single site, or so it is believed.² The original provenance of the tablets is known from their contents, the present tablet standing out as the only one from Nakone. All of the editions published so far are based on transcriptions or on a photograph. Dimensions have never been published.

Ed. Nenci 1980, 1272–1273 no. III; *SEG XXX* 1119; Asheri in *Materiali e contributi*, 776–777 no. III; Asheri 1989, 136; (Dubois, *IGDS* no. 206);³ L. Porciani in *Ampolo* 2001, 27–28, Nakone A.

Cf.⁴ Alessandri 1982; Asheri 1982; Giangiulio 1982, 970–992; Lejeune 1982 *passim*; Savalli 1982 (= *SEG XXXII* 914); Asheri 1984; Daux 1984, 393–394,

¹ Cf. Asheri 1984, 1260.

² For the (modern) history of the dossier see M.I. Gulletta in *Ampolo* (ed.) 2001, 33–41.

³ To the best of my knowledge, this edition is not based on a transcription or on a photograph.

⁴ N.B. The Entella dossier has generated a staggering amount of discussion. I have attempted to make myself acquainted with whatever parts of the bibliography are essential for the interpretation of religious aspects of the present document. I doubt that I was able to cover each and every contribution. There also seems to be little justification in discussing here matters which are of less immediate relevance, particularly since synthetic discussions with specific bibliographies as well as a general bibliography for the entire dossier are available in *Ampolo* (ed.) 2001. In respect to matters not covered here, reference is primarily given to this work. *Haec non vidi*: V. Giustolisi, *Nakone ed Entella alla luce degli antichi decreti recentemente apparsi e di un nuovo decreto inedito*, Palermo, 1985 (*SEG XXXV* 999); D. Knoepfler, 'La Sicile occidentale entre Carthage et Rome à la lumière des nouvelles inscriptions grecques d'Entella,' *Annales Université de Neuchâtel*, 1985–1986, 4–29 (*SEG XXXVI* 825); M. Lombardo, 'Osservazioni sul decreto di Nakone,' in *Giornate internazionali di studi sull'area elima: Atti del convegno, Gibellina 1991*, Pisa—Gibellina, 1992, 421–442 (*SEG XLII* 1619).

396; Gauthier 1984 (= *SEG XXXIV* 934); Amiotti 1985; Dubois 1986, 102–105;⁵ van Effenterre 1989, 2, 4–5;⁶ Asheri 1989 (= *SEG XXXIV* 934); van Effenterre and van Effenterre 1988;⁷ Nenci 1990; Thériault 1996, 22–26, 69–70; Rhodes 1997, 320; U. Fantasia in Ampolo (ed.) 2001, esp 62–63; Ampolo in Ampolo (ed.) 2001 XI–XII, 203–205; C. Michelini in Ampolo (ed.) 2001, 71; N. Loraux, *The Divided City: On Memory and Forgetting in Ancient Athens*, New York, 2002, 215–228 (French original, 1997).⁸

Photograph: Ampolo (ed.) 2001, 26.

Unknown location.

ca. med. (vel init.?) saec. III a.

Ἐπὶ Λευκίου τοῦ Καισίου καὶ Φιλωνίδα Φιλ[- -].

Ἄδωνίου τετάρται ἱσταμένον· ἔδοξε

ταῖ ἀλία καθὰ καὶ ταῖ βουλᾷ· ἐπειδὴ τᾶς

- 4 τύχας καλῶς προαγημένας διώρθωται τὰ κοινὰ]
τῶν Νακωναίων, συμφέρει δὲ καὶ ἐς τὸν λοιπὸν χρόνον ὁμογ[ο]-
οῦντας πολιτεύεσθαι, πρέσβεις τε Ἐγεσταίων παργεναθ[έ]ν-
τες Ἀπέλλιχος Ἀλείδα, Ἀττικὸς Πίστωνος, Διονύσιος Δεκ[ί]-
8 ου ὑπὲρ τῶν κοινᾷ συμφερόντων π(ᾱ)σι τοῖς πολίταις συνεβο[ύ]-
λευσαν, δεδόχθαι τοῦ Ἀδωνίου ταῖ τετάρται ἱσταμένου ἀλίαν
τῶν πολιτᾶν συναγαγεῖν, καὶ ὅσοις ἂ διαφορὰ τῶι πολιτᾶν
γένονε ὑπὲρ τῶν κοινῶν ἀγωνιζομένοις ἀνακληθέντας ἐς
12 τὴν ἀλίαν διάλυσιν ποιήσασθαι αὐτοὺς ποτ' αὐτοὺς προγρα-
φέντας ἐκατέρων τριάκοντα· οἱ δὲ ὑπεναντίοι γεγονότες ἐν
τοῖς ἐμπροσθεν χρόνοις ἐκάτεροι ἐκατέρων προγραφάντων· οἱ δὲ
ἄρχοντες τὰ δὲ ἀνάγκη κλαρογραφήσαντες χωρὶς ἐκατέ-
16 ρων ἐμβαλόντες ἐς ὑδρίας δύο κλαρώντων ἓνα ἐξ ἐκα-
τέρων, καὶ ἐκ τῶν λοιπ[π]ῶν πολιτᾶν ποτικλαρώντων τρεῖς
πὸτ τοὺς δύο ἔξω τᾶν ἀγχιστεῖαν ἂν ὁ νόμος ἐκ τῶν δικασ-
τηρίων μεθίστασθαι κέλεται· καὶ ἐς τὸν αὐτῶντα οἱ συν-

Restorations. Suppl. Nenci (1980). || 1 Φιλ[ωνίδα(?)] Asheri (Materiali e contributi) || 7 idem || 9 ἀλίαν Asheri, *SEG XXX* || 19 'fortasse intellig. esse ἐς τὸν (κλάρον?) αὐτῶντα' Asheri

⁵ See below n. 11.

⁶ Reproducing Nenci's ed. pr.

⁷ Reproducing Asheri's 1989 text. This article is later than van Effenterre 1989.

⁸ General discussion; cf. n. 64 below.

- 20 λαχόντες ἀδελφοὶ αἵρετοὶ ὁμονοοῦντες ἀλλήλοις με-
τὰ πάσας δικαιοτάτος καὶ φιλίας· ἐπεὶ δέ κα οἱ
ἐξήκοντα πάντες κλᾶροι ἀερθέωντι καὶ οἱ ποτὶ
τούτους συλλαχόντες, τοὺς λοιποὺς πολίτας
- 24 πάντας κατὰ πέντε συγκαλῶντω, μὴ συγκαλ-
ρῶντες τὰς ἀγχιστείας καθὰ γέγραπται, καὶ ἐς
τὸν αὐτῶντα ἀδελφοὶ καὶ οὗτοι καθὰ [κ]αὶ τοῖς ἔμπροσ-
θεν αὐτοῖστα συνλελογχότες· οἱ δὲ ἱερομνάμονες τῷ θυσ[ί]αι
- 28 θυόντῳ αἷ(γ)α λευκάν, καὶ τὰ ποτὶ τὰν θυσίαν ὅσων χρεία ἐστὶ
ὁ ταμίας παρεχέτω· ὁμοίως δὲ καὶ αἱ κατὰ πόδας ἀρχαὶ
πᾶσαι θυόντω καθ' ἑκαστον ἐνιαυτὸν ταῦτα τῷ ἡμέρῃ τοῖ[ς]
γενετόρεσσι καὶ τῷ Ὁμονο(ῖ)αι ἱερεῖον ἐκατέρους, ὃ κα δοκιμάζων-
- 32 τι, καὶ οἱ πολῖται πάντες ἐορταζόντω παρ' ἀλλήλοις
κατὰ τὰς (ᾠ)δελφοθετίας· τὸ δὲ ἄλῆσμα τότε κολαφάμε-
νοι οἱ ἄρχοντ(ε)ς ἐς χάλκωμα ἐς τὸ πρόγαγον τοῦ Διὸς [τοῦ] Ὀλυμπίου
ἀναθέντω.

Restorations. 20 ἀλλήλοις Asheri, *SEG XXX* || 26 'fortasse intellig. esse ἐς τὸν (κλᾶρον?) αὐτῶντα' Asheri || 27 δὲ ἱερομνάμονες τῷ θυσ[ί]αι Asheri, *SEG XXX* || 31-32 ὅκα δοκιμάζωντι idem (ὅκα δ(ο)κιμαστικαῖ Nenci); ὃ κα Gauthier.

Epigraphical Commentary. Nenci's first edition was based on a copy; a photograph was used indirectly for the *SEG* and for Asheri's 1982 texts. Words first read by Asheri and the *SEG* have been noted above. The present text follows Porciani's edition. Diversions from this edition have been noted, but I have generally avoided noting earlier readings not made directly from the photograph. The lettering shows a number of irregularities, some letters having more than one form. Alpha with a straight crossbar; smaller, suspended Θ, Ο, and Ω; sigma vacillating between parallel and somewhat slanting strokes; no serifs. The scribe evidently ran out of space toward the end, struggling to squeeze the last two lines into the limited space available.

- 8 If I see correctly, the photograph suggests that the last nu of συμφερόντων and the pi of π(ᾠ)σι were written above what looks somewhat like a Λ: συμφερόντω(ν π)ᾠσι *SEG*.
- 13 ὑπεναντίου: Porciani dots the upsilon. The photograph shows confusing traces but suggests an upsilon written on top of something else, perhaps an epsilon: (ὑπ)εναντίου *SEG*.
- 22 ἐξήκοντα: ἐξήκο(ν)τα Porciani, *SEG*. The photograph shows nu with a short slanting stroke (or a scratch?) between it and the tau, touching the upper right vertical of the nu.
- 28 αἷ(γ)α: From the photograph I cannot quite make a letter from the traces between the iota and the last alpha (perhaps a kappa?); they do not seem to suggest a gamma, however.
- 33 τὰς (ᾠ)δελφοθετίας: The upper stroke of the first tau does not seem entirely secure. In (ᾠ)δελφοθετίας the scribe evidently omitted the alpha. The photograph seems to show a small sigma written above the line between the preceding alpha and the delta.: τὰς(ς ᾠ)δελφοθετίας *SEG*.
- 34 οἱ: οἱ[ι] Porciani. The iota seems visible in the photograph. ἄρχοντ(ε)ς: The photograph has APXONTOS.

Translation

In the year of Leukios son of Kaisios and Philonidas son of Phil[- -], on the fourth of the month of Adonios, the assembly has decided accordingly as the council: (3) Whereas fortune has taken a favorable course and order has been restored to the public affairs of the Nakonians and it is fit for them to govern themselves harmoniously in the future, and whereas the Segestan ambassadors, Apellichos son of Aleidas, Attikos son of Piston, and Dionysius son of Dekios arrived (at Nakone) and advised all the citizens regarding matters of public interest, (9) let it be decided to call an assembly of the citizens on the fourth of the month of Adonios and to summon to the assembly all those citizens among whom the disagreement arose as they were fighting (for control) over the public affairs so that they put an end to hostilities among them, the two factions having each presented a list of thirty names of (members of) the other. (13) Those who have previously been enemies shall write their names each before the other. (14) The archons shall transcribe the names of each faction separately on ballots, put them in two hydrias, and chose by lot one (member) of each faction. They shall then choose by lot three men from the rest of the citizens in addition to the (former) two, avoiding relationships which the law states deviate from the (practice of the) courts. (19) Those united into the same group (shall live) as elective brothers with each other harmoniously in full justice and friendship. (21) When all the sixty ballots have been drawn and those united by lot in addition to them, they (the archons) shall allot all the rest of the citizens into groups of five, avoiding in the allotment the relationships as has been written (above). Those united by lot into the same group (shall) also (live) as brothers like the former ones.

The *hieromnamones* shall sacrifice at the sacrifice a white goat and the treasurer shall provide whatever is needed for the sacrifice. Similarly all subsequent magistrates shall sacrifice each year on the same day to the ancestors and to Homonoia a victim for each whichever they inspect and all the citizens shall celebrate among themselves according to the *adelphothetiai*. The archons shall engrave this decree on a bronze tablet and set it up in the *pronaos* of (the temple of) Olympian Zeus.

Commentary

Date. The bronze tablets of Entella have been variously dated to the mid-late fourth-early third century B.C. or to the mid-third century, before and after the Roman penetration into Sicily respectively, on the basis of references to external events.⁹ The town of Nakone, mentioned in Stephanus of Byzantium (468.3 = Philistus *FGrHist* 556 F 26) and the *Suda* (s.v. Νακώνη) is otherwise known from its coins of the late fifth and first half of the fourth century B.C. It was situated in western Sicily but its exact location is unknown.¹⁰ With no substantial reference to datable historical events, the date of the present document, the only one to come from Nakone, remains very much uncertain, depending upon the date of the entire Entella dossier and possibly upon letter forms.¹¹

Though from a cultic point of view the significant part of the document is confined to a few lines (27–33, it is important for the study of Greek cult practice because it governs the institution of a festival, regardless of its civic impetus. The closest parallel in the corpus of sacred laws is *LSAM* 81 which establishes, in much greater detail, a yearly festival for Athena and Homonoia to commemorate the reconciliation between Antiochia ad Pyramum (Magarsus) and Antiochia ad Cydnum (Tarsus).¹² The present festival was clearly instituted to commemorate the reconciliation discussed in the first part of the document. Unfortunately, the document is very sparing in respect to details, offering little more than an outline of the celebration. Obscurities abound, accordingly, not the least because the meaning of the hapax ἀδελφοθετία and therefore the construction with κατά are unclear.

⁹ Primarily, though not solely, a war with the Carthaginians, as has been noted, referred to in *SEG XXX* 1117 and 1118 (= Ampolo (ed.) 2001 Entella C2 and C3). The lack of explicit reference to Rome, particularly in the context of a war with the Carthaginians, might suggest an earlier date, though the appearance of a Roman *epimeletes*, Tiberius Claudius son of Gaius in *SEG XXX* 1120.4 (= Ampolo 2001 Entella B1), is significant and could point to the first Punic war (264–241) and its ultimate phase (254–241) as a date for the decrees. See discussions by Ampolo in Ampolo (ed.) 2001, xi–xii and L. Porciani in Ampolo (ed.) 2001, 43–47 with bibliography.

¹⁰ See A. Facella in Ampolo (ed.) 2001, 197–205 with bibliography.

¹¹ See esp. Asheri 1989, 137. One must note that the paucity of parallels, practically confined to the rest of the dossier, calls for particular caution.

¹² See Thériault 1996, 85–88 with bibliography.

The first part of the document has been thoroughly discussed and cannot concern us in any detail.¹³ We therefore limit ourselves to outlining its contents, mainly the reconciliation procedure.

*Lines 1–27*¹⁴

It appears that in the mid-third century B.C. the city of Nakone was undergoing a period of *stasis* (or at the very least some civil unrest), strife (ἡ διαφογά of line 10)¹⁵ having broken out between two opposing factions that fought over public affairs.¹⁶ Once order had eventually been restored¹⁷ and once Segestan arbitrators had arrived at Nakone and been heard,¹⁸ a reconciliation scheme was at length devised:¹⁹ each of the two opposing factions is required to submit a list of thirty names of members of the opposing faction. These are inscribed on ballots and put in two separate hydrias. Two ballots are then to be drawn. Three more citizens are to be added to these, chosen by lot from the rest of the citizens. A group of five non-related ‘elective brothers’ would thus be created; no group is to include members related by direct ties of the type avoided in court, evidently, that is, for jurors.²⁰ This process is to be repeated for all the names submitted by the opposing factions and then

¹³ See Alessandri 1982; Asheri 1982; Savalli 1982; Amiotti 1985; van Effenterre and van Effenterre 1988; Asheri 1989; Ampolo in Ampolo (ed.) 2001, 203–205.

¹⁴ For Adonis and the month Adonios see Lejeune 1982, 789; Savalli 1982, 1056–1057; Asheri 1989, 139; A. Corretti in Ampolo (ed.) 2001, 89–90. For onomastics see Lejeune 1982 (esp. 794–796 for Καίσιος and Λεύκιος); B. Garozzo in Ampolo (ed.) 2001, 75–80 under appropriate entries). For language see especially Dubois, *IGDS*.

¹⁵ Perhaps used euphemistically for *stasis*: Savalli 1982, 1061.

¹⁶ The strife does not seem to have included the entire citizen body, however: Asheri 1982, 1035–1036; Savalli 1982, 1061. Ampolo (in Ampolo (ed.) 2001, 205) considers the possibility that if the decree dates to the first Punic war, the two opposing factions can consist of supporters of Rome and Carthage respectively.

¹⁷ It has been suggested that διώρθωται τὰ νομῶν | τῶν Νακωναίων (lines 4–5) equals διόρθωσις τῶν νόμων and refers to a constitutional reform: Alessandri 1982, 1047; Savalli 1982, 1059–1060; cf., however, van Effenterre and van Effenterre 1988, 698 n. 41.

¹⁸ A Segestan rather than Nakonian initiative has been suggested: Asheri 1982, 1034–1035; idem 1989, 139–140; Savalli 1982, 1058–1059. Nenci 1990, 174–177 *passim* stress the role of Segesta in devising the reconciliation procedure.

¹⁹ See Alessandri 1982, 1050–1052; Asheri 1982, 1037–1039; Savalli 1982, 1061–1063; Asheri 1989, 140–141; Amiotti 1985, 121; Dubois, *IGDS* pp. 259–261; Thériault 1996, 24–26; Ampolo in Ampolo (ed.) 2001, 203–204.

²⁰ Alessandri 1982, 1051; Savalli 1982, 1063 n. 35 citing *SEG* XXIX 1130 bis B 37–41 from Clazomenae listing who should not judge whom; the forbidden degrees of relationship go beyond the immediate family. Dubois 1986, 103–104, *IGDS* p. 260 followed Asheri’s tentative κλᾶρον in lines 19 and 26, taking κλᾶρος as a plot of land:

for the remaining citizens, resulting in an artificial civic body based on the newly constituted groups of five so-called elective brothers rather than on family relations.

*Lines 27–33*²¹

Once the allotment procedure has been completed, the reconciliation is solemnized through a sacrifice of a white goat, the care for which is assigned to the *hieromnamones* with costs defrayed by the treasurer. To commemorate the reconciliation, an annual celebration is to take place in the future on 4 Adonios; the magistrates are to offer sacrifice to Homonoia and to the ancestors and the citizens are to celebrate according to the *adelphothetiai*.

So much is clear, but the conciseness of the text raises some questions as to the recipient of the goat sacrifice,²² the force of ὁμοίως (line 29),²³ αἱ κατὰ πόδας ἀρχαὶ παῖσαι,²⁴ the identity of the ἐρεῖον (line 31), the antecedent of ἐκατέροις, and, since it refers, so it seems, to the ancestors and Homonoia,²⁵ the number of victims to be offered in the future.²⁶

Lines 27–28

The office of the *hieromnemon/hiaromnamon* is documented as early as the Tiryns regulations, no. 5 above. A *hieromnamon*²⁷ appears as the eponymous magistrate in two of the decrees of Entella, SEG XXX 1117 and 1118 (= Ampolo 2001 Entella C2 and C3).

ταῖ θυσιῶναι | θυόντων: For the dative cf. (e.g.) I.27, 32 above where it is used to denote the events at which the sacrifices are to be performed.

the groups of five would share a plot of land parcelled out to them. *Contra* see esp. van Effenterre and van Effenterre 1988, 689, 692–693.

²¹ Dubois, *IGDS* p. 261; Thériault 1996, 26; U. Fantasia in Ampolo (ed.) 2001, 63–64; C. Michelini *ibid.* 71.

²² Probably the ancestors and Homonoia as in the future.

²³ Used generally or implying exact repetition of the initial sacrifice which would make future victims a white goat.

²⁴ It is attractive to assume that the reference is only to all successive *hieromnamones* (and treasurers), but this may be impossible: Giangiulio 1982, 981; Fantasia in Ampolo (ed.) 2001, 62.

²⁵ Cf. Amiotti 1985, 121. One can translate ‘for each of one of the two parties,’ but it seems unlikely for these to be the two rival groups. I do not follow the interpretation of van Effenterre and van Effenterre 1988, 695–696.

²⁶ Two if all the magistrates (or just the *hieromnamones*) offer one victim to each of the two parties. More if each magistracy offers one victim to each.

²⁷ The mixed-dialect form documented here too.

Line 28

As happens occasionally, the color of the victim is specified. White seems appropriate for the festive occasion.²⁸ The significance of the choice of the animal, a goat, is less clear.²⁹ The sacrifice of a single goat implies a limited distribution of meat.³⁰

Lines 28–29

τὰ ποτὶ τὰν θυσίαν ὄσων χρεία ἐστί: i.e. (besides funds for purchasing the victim) wood and sacrificial paraphernalia (such as wine for libations, barley groats). The costs are to be defrayed by the treasurer since this is a public sacrifice. In private sacrifices, provision of such items may be assigned to worshippers.³¹

Lines 30–31

*Homonoia*³² and *The Ancestors*. The cult of Homonoia, the personification of Concord, gathers momentum in the Hellenistic period (having emerged in the fourth century B.C.), a phenomenon which is commonly, and perhaps all too easily, considered an outcome of the political upheavals of the Hellenistic world.³³ She may first appear in a given location in an identifiable context involving strife and reconciliation or, as in the calendars from Isthmus, *LSCG* 169 A 4, and Erythrae³⁴ *LSAM* 26.101, *SEG XXX* 1327.7, as a member of a local pantheon. Even the first category should not necessarily imply a new cult. The ignorance

²⁸ On the color of victims see commentary on 1.34 above.

²⁹ One notes that for all intents and purposes the goat is more readily available in pure white than other sacrificial animals (which is not to deny the existence of requirements to sacrifice white sheep and cows). Savalli 1982, 1055 n. 1 tentatively relates the choice of a goat for sacrifice to the possible derivation of the toponym Nakone from *vázos* ('pelle di capra' or rather 'fleece').

³⁰ See van Effenterre and van Effenterre 1988, 649–696, adducing a small civic body from this and from the fact that the deliberations at the council and at the assembly (and possibly the Segestan consultation), the realization of the reconciliation scheme, and the sacrifice all took place on the same day. As regards the sacrifice, one cannot be absolutely sure, however, that each and every one of the participants got a share in the meat (for distribution to dignitaries with possible leftovers assigned to the rest of the citizens see *LSCG* 33 B 9–16; cf. above Part I p. 100; commentary on 14 B 65–66). Note that at least two victims are offered in the future.

³¹ Cf. commentaries on 3.21–22; 20.3–4 above.

³² For Homonoia see Thériault 1996; Giangiulio 1982, 981–992 with an emphasis on Sicily.

³³ Cf. Giangiulio 1982, 991; Thériault 1996, 70.

³⁴ Probably a list in a calendar format rather than a calendar. Cf. Part I p. 80.

of all things Nakonian precludes a definite answer here.³⁵ One way or another, her association with the ancestors is appropriate. I would take the ancestors as the communal forefathers of the city,³⁶ the sacrifice and the celebration thus commemorating the reconciliation which allows the harmonious perpetuation of the city's communal heritage.

Line 31

ἱερεῖον may retain here its usual force meaning either a generic 'victim' of an unspecified type or, by virtue of its ubiquitous sacrificial use, a sheep.³⁷ The identity of the victim may not be as important so long as it is inspected and found good for sacrifice (see below).

Lines 31–32

δοκιμάζων|τι: Inspection of the victim here has been thoroughly discussed by Gauthier (1984), correcting the temporal ὅκα to ὅ κα.³⁸ Inspection of sacrificial animals, considered in a battered passage of the Amphictionic law of 380, *LSCG* 78.14–15,³⁹ is prescribed occasionally in Greek sacred laws in the context of festivals. The most precise cases are the *diagramma* of the Andanian mysteries, *LSCG* 65. 70–72, and the festival regulations from Coressia on Ceos, *LSCG* 98.14–15. All three inscriptions, as here, use the verb δοκιμάζω. So does Herodotus 2.38,⁴⁰ cited by Gauthier (1984, 847–848), describing an inspection in Egypt which likely bears upon the Greek custom.⁴¹ Ἐπισκοπέω is used in the scholia to Demosthenes 21.171 (584; II 238 Dils). The verb κρίνω and its compounds may be employed in respect to selection and/or inspection of sacrificial bovines.⁴² See the decree regarding the Lesser Panathenaia, *LSCG* 33 B 20–21,⁴³ and the calendar of Cos, *LSCG* 151

³⁵ Possibly preexisting; Thériault 1996, 26, following Giangulio 1982, esp. 981.

³⁶ Rather than the original members of the groups of five: Alessandri 1982, 1053.

³⁷ See commentary on 27 B 10 below.

³⁸ Alessandri (1982, 1048) was the first to understand that the object of δοκιμάζων|τι was ἱερεῖον. i.e. that this was inspection of victims rather than *dokimasia* (scrutiny) of humans (so Asheri 1982, 1036–1037, 1044, correction in 1984, 1261; Savalli 1982, 1064–1065 considering δοκιμάζων|τ(α)ι).

³⁹ Sokolowski's text is unreliable; see *CID* 10.

⁴⁰ See A.B. Lloyd ad loc. in *Commentary on Herodotus Book II* II, Leiden, 1976, 173.

⁴¹ Victims found worthy of sacrifice are marked (see also Plutarch, *De Is. et Os.* 31: Sokolowski *LSS* p. 145), similarly to Andania and Bargylia (*EpigAnat* 32, 2000, 89–93 lines 23–24; cf. the decree from Astypalaia *LSS* 83).

⁴² See Part I pp. 99–100.

⁴³ Προσ κρίνω: (advance) selection of one of the most beautiful cows bought for the occasion.

A 10–18.⁴⁴ The dossier from Bargylia, *SEG* XLV 1508 + *EpigAnat* 32, 2000, 89–93,⁴⁵ employs δοκιμάζω⁴⁶ in respect to inspection of pre-reared bovines and κρίνω in respect to appraisal of best breeders.⁴⁷ Κρίνω is evidently used in the Myconos calendar *LSCG* 96.13, stipulating the choice (by the assembly) of two sows, one of which must be pregnant. *LSAM* 32.12 is less implicit but doubtless no less binding than such documents when simply qualifying the bull to be reared and eventually sacrificed to Zeus Sosipolis at Magnesia on the Maeander as ὡς κάλλιστος.⁴⁸ In fact, inspection and selection of victims for public sacrifice is commonly implied even when it is not prescribed by means of adjectives such as (e.g.) τέλειος/τέλεος,⁴⁹ λειπογνώμων,⁵⁰ ἐπίποκος,⁵¹ ἐνόρχης,⁵² κυοῦσα (vel sim.),⁵³ ὀλόκληρος,⁵⁴ κριτός (vel sim.)⁵⁵ or clauses describing specifically the age and physical attributes (including color, not to mention gender), or generally the quality of the victims.

At Andania (*LSCG* 65.70) the inspection of the victims is to ensure that they are generally εὖξερα (worthy of sacrifice),⁵⁶ καθαρὰ (pure), and ὀλόκληρα (sound; lacking physical imperfections)⁵⁷ and that they conform to specific requirements (listed in lines 67–69),⁵⁸ in 11.17–18 above the implied inspection seems more financially oriented.⁵⁹ Here the inspection would probably consist in ascertaining the general quality; if the ‘victim’ is a white goat, consideration will have to be made

⁴⁴ Κρίνω: a few rounds of selection. It has been suggested that the animal selects itself; see Scullion 1994, 84 with n. 20.

⁴⁵ Appendix B 1.2 below.

⁴⁶ A 4–5; C 22–23. C 21 uses the noun δοκιμασία; cf. B 15–16.

⁴⁷ Τὸν ἄριστα βεβουτρο|φηκότα A 7–8/οἱ ἄριστα βεβουτροφηκότες C 31. C 24 uses the noun κρίσις generally in respect to the animals; cf. B 15–16.

⁴⁸ As beautiful as possible; same for the ram sacrificed in line 50. For this inscription see Part I pp. 97–99.

⁴⁹ ‘Full-grown.’ See commentary on 1.9 above.

⁵⁰ ‘Lacking its age-marking teeth.’ See commentary on 1.34.

⁵¹ Evidently ‘wooly’ (*LSJ* s.v.): *LSCG* 169 A 6, (restored *ibid.* 15; 154 B 6–7; 156 B 11).

⁵² Uncastrated: *LSCG* 96.6, 9 (both victims must also be white); *LSS* 98.3; *LSAM* 50.20; 67 B 10; (restored above 19.1; 23 A 5).

⁵³ Pregnant: see commentary on 1.38–39.

⁵⁴ ‘Without imperfections/wholesome/blemishless.’ *LSCG* 85.1; cf. 65.70; [*LSAM* 42 B 5–6]. Cf. commentary on 1.9.

⁵⁵ ‘Choice.’ See e.g. above 1.14, 17, 18, 20, 21, 39, [47], 54; *LSCG* 92.8 (ἐγκριτος), 27.

⁵⁶ Cf. θύσιμος in *Hdt.* 1.50 and more clearly in *Ar. Ach.* 784–785.

⁵⁷ See commentary on 1.9 above.

⁵⁸ Gender, color, age; a sow (line 68) must be ἐπίτοξ (about to give birth).

⁵⁹ Cf. *LSCG* 98.14–15.

of its color. One way or another, the inclusion of the stipulation that inspection be held seems to point to the importance of the sacrifice.

Line 33

The meaning of κατὰ τὰς (ἅ)δελφοθετίας is not sufficiently clear, mainly because the word ἀδελφοθετία is a hapax. Various attempts at explanation have been made,⁶⁰ taking κατὰ to denote distribution,⁶¹ conformity,⁶² and time within which⁶³ respectively. Since the festival is clearly meant to commemorate the reconciliation, it makes sense to take the *adelphothetiai* as referring to the groups of five, with the celebration prescribed here carried out by each group and its descendants. There is no assurance that this is correct, however. As the document is unfortunately silent regarding the practical implications of the reconciliation mechanism, it is impossible to give a definite answer to such questions as whether the newly constituted groups were merely artificial or viable entities and, if so, how they functioned, particularly in respect to real families.⁶⁴ We have, of course, no way to verify the persistence of the institution or of the festival with its yearly sacrifice to the ancestors and Homonoia.⁶⁵ As the case of the Magnesian Eisiteria seems to suggest,⁶⁶ new festivals in particular run the risk of losing popularity within a fairly short time.

⁶⁰ Asheri noted (1982, 1041–1045; 1989, 141–145) that the *adoptio in fratrem* as a legal institution, otherwise unknown in the Greek world and considered invalid (*irritum*) in *Cod. Just.* 6.24.7, was common enough in the ancient Near East. As he further noted (considering Italic and Greek explanations), whether Nakone's *adelphothetiai* can (alongside the month name Adonios: Ampolo in Ampolo (ed.) 2001, 204) represent Near Eastern, namely Phoenician, influence is a different question. See Alessandri 1982, 1051–1053; Asheri 1982, 1041–1045 with 1984, 1260–1261; idem 1989, 141–145; Savalli 1982, 1065–1067; Amioti 1985, 121–126; van Effenterre and van Effenterre 1988, 698–700; Dubois, *IGDS* p. 61; Ampolo 2001, 204–205.

⁶¹ 'Association par association,' the association being the associated five and their descendants: Dubois, *IGDS* p. 261 and translation on p. 162.

⁶² 'Selon les rites d'"affrèment"' Asheri 1989, 141.

⁶³ 'Pendant les adelphothésies' Daux 1984, 396.

⁶⁴ Cf. van Effenterre and van Effenterre 1988; 699–700; N. Loraux, *The Divided City: On Memory and Forgetting in Ancient Athens*, New York, 2002, 222–227.

⁶⁵ Contra: Giangiulio 1982, 991–992; Thériault 1996, 26, 69–70.

⁶⁶ See Part I pp. 107–108.

Line 34

The *pronaos* apparently belongs to a temple of Zeus Olympios, evidently chosen for posting the decree due to its importance.⁶⁷

⁶⁷ For the temple cf. Alessandrì 1982, 1049–1050; for the problem of Zeus Olympios in the area see Giangiulio 1982, 970–981.

SEG XLIII 630

SICILY. SELINUS.

SACRIFICE TO CHTHONIAN DIVINITIES;
PURIFICATION FROM *ELASTEROI*. FIRST HALF
OF THE FIFTH CENTURY B.C.

(Figures 32–34)

A large lead tablet, given as a gift to the J. Paul Getty Museum in 1981 and returned to Italy in 1992. The use of the epichoric alphabet of Selinus suggests it as the original provenance. The tablet, which is broken on all sides, is inscribed in two columns (**A**, **B**) both of which had been pre-inscribed with horizontal guidelines. The columns are positioned upside down relative to one another, separated by a bronze bar with three nail-holes spaced at equal intervals at both ends and in the middle; both the bar and the tablet could originally have been larger.¹

H 0.597, W. 0.23, Th. 0.002. Average distance between guidelines 0.008.

The tablet was returned to Italy.

Ed. Jameson, Jordan, and Kotanski 1993; (= SEG XLIII 630; Arena, *Iscrizioni* I² no. 53 *bis*).

Cf. L. Dubois BE 1995 no. 692; idem 1995;² Graham 1995; Clinton 1996a; Cordano 1996; B. Jordan 1996; Kingsley 1996; North 1996; Schwabl 1996; Arena 1997;³ Brugnone 1997; A. Chaniotis EBGR 1993–1994 no. 121 (*Kernos* 10, 1997);⁴ idem EBGR 1996 no. 45 (*Kernos* 12, 1999);⁵ Cordano 1997;⁶ D. Jordan 1997;⁷ Giuliani 1998; Lazzarini 1998; Matthaiou 1992–1998, 429–430;⁸ W. Burkert, ‘Von Selinus zu Aischylos,’ *Berlin-Brandenburgische Akad. d. Wiss.*

¹ See Jameson, Jordan, and Kotanski 1993, 4. For more details see below *Epigraphical Commentary*.

² An expanded version of the author’s BE lemma of the same year; containing text.

³ Reproducing Jameson, Jordan, and Kotanski’s text.

⁴ On ed. pr.

⁵ Mainly on Clinton 1996a.

⁶ Adapted from the author’s 1996 review.

⁷ The Tritopatores.

⁸ The *elasteros*.

Ο θῦμα ἡότι κα προχορεῖ τὰ πατροῦ[ια .] . ΕΞΑΙ . [-----^{α. 24}-----]
 Τ[. .] . ΙΤΟΙΑΠΤΟΧΟΙ τρίτοι ρέ[ει] Ε[-----]
 24 [^{α. 7-8}] ΕΥΣΥΝΒ[-----]

vacat

B

[^{α. 2-3} αἰ] κ' ἄγθορος [αὐτορέκ]τα[ς ἐλ]αστέρον ἀποκα[θαίρεσθ]-
 [αι], προειπὸν ἡόπο κα λει καὶ τὸ ρέ[τ]ρος ἡόπο κα λει καὶ [τὸ μενός]
 ἡοπειό κα λει καὶ (ταῖ) ἡμέραι ἡοπειά κα λ(ε)ι, π{ο}ροειπὸν ἡόπι κα λει, καθαίρεσθo.
 [ho δὲ hv]-
 4 ποδεκόμενος ἀπονίψασθαι δότο κάκρατίξασθαι καὶ ἡάλα τὸι αὐ[τορέκται]
 [κ]αὶ θύσας τὸι Δι χοῖρον ἐξ αὐτὸ ἴτο καὶ περιστ{ι}ραφέσθo ^{vacat}
 καὶ ποταγορέσθo καὶ σίτον ἡαυρέσθo καὶ καθευδέτο ἡόπε κ-
 α λει· αἰ τίς κα λει ξενικὸν ἐ πατροῖον, ἐ πακουστὸν ἐ φορατὸν
 8 ἐ καὶ χόντινα καθαίρεσθαι, τὸν αὐτὸν τρόπον καθαίρεσθo
 ἡόνπερ ἡούτορέκτας ἐπεὶ κ' ἐλαστέρο ἀποκαθάρεται ^{vacat}
 ἡαυρέιον τέλεον ἐπὶ τὸι βομῶι τὸι δαμοσίοι θύσας καθαρό-
 ς ἐστο· διορίξας ἡαλί καὶ χρυσὸι ἀπορανάμενος ἀπίτο·
 12 ἡόκα τὸι ἐλαστέροι χρέζει θύνεν, θύνεν ἡόσπερ τοῖς ^{vacat}
 ἀθανάτοισι· σφαζέτο δ' ἐς γὰν. ^{vacat}

vacat spatium vv. 10

Restorations. **A 22** fin. fortasse [μ]ὲ ἐξαιρ[έτο] J. -J. -K. || **A 23** fortasse [ξσ] | τ[ο] τ[ρίτοια] πτοχοῖ vel τ[ρίοι] Δι τὸι Ἀπτοχοῖ (cognomen Iovis ignotum) J. -J. -K. dubitanter. || **A 24** εὐσύνβ[ολος] vel εὐσύνβ[λετος]? J. -J. -K. || **B 1** [^{α. 2-3} αἰ] κ' ἄγθορος [αὐτορέκ]τα[ς ἐλ]αστέρον: minus probabliliter [αἰ] τ[ρί]ς ἄγθορὸς [κα λει ἀ]πὸ τδ[ν ἐλ]αστέρον vel [αἰ] κ' ἄγθορος [τὸν αὐ]τὸ [ἐλ]αστέρον ἀποκα[θαίρεσθαι | λει] J. -J. -K.; [αὐτορέκ]τα[ς]: ἀνθρόπο Burkert || **B 3** (ταῖ) ἡμέραι: fortasse (τ)ἡμέραι vel (θ)ἡμέραι Schwabl; [ho δὲ hv] | ποδεκόμενος J. -J. -K. (1993, 56 adn. 2): [καὶ ho hv] | ποδεκόμενος (ibid. 41): fortasse [εἴτ' hv] | ποδεκόμενος: Schwabl; [χδ] | ποδεκόμενος Burkert || **B 4** αὐ[τορέκται] Clinton: αὐ[τὸι] J. -J. -K. || **B 9** ἡούτορέκτας: ἐπεὶ κ' ἐλαστέρο ἀποκαθάρεται, κτλ Burkert || **B 11** διορίξας, ἡαλί κτλ Dubois. || **B 11** χρέζει: χρε(ί)ζει Arena.

Epigraphical Commentary. I have not seen the tablet; the epigraphical notes are based on the first edition. The inscription employs the Selinuntine alphabet, with ϕ used only in column A. Horizontal guidelines, inscribed before the text, appear in both columns. They cover the entire length of column B but only the first eighteen lines of column A, affecting the horizontal orientation of the remaining six lines of text. A few graffiti appear written across the guidelines in the unscripted area of column B. In both columns no straight right margin has been observed, and the inscribed lines vary in length. Two vertical lines appear in the middle of the tablet marking the left margins of both columns. The observance of these margins in an attempt to use the entire available surface of the tablet might explain why the two columns are written upside down with respect to one another (Jameson, Jordan, and Kotanski 1993, 3–4).¹⁴ Jameson, Jordan, and Kotanski (1993, 4–5) identified provisionally three different hands: I: **A 1–3**, II: **A 4–24** (in lines 4–6 the rasura prevents definite identification), and III: column B. They suggested that the tablet might originally have been fixed to a

¹⁴ Curti and van Bremen 1999, 21–22 reject the irregular outer margins theory.

table or a board which could be turned around, without ruling out the possibility, taken further by Clinton, of an immovable table around which the reader would have turned upon finishing reading column A.¹⁵ Nenci (1994) suggested a *kyrbis*.

- A 1** First trace: possibly right bottom of a loop; O or Θ are possible.
- A 2** Beginning: a letter space with no visible traces.
 Δ: a semicircle open to the left; Θ, O, or Φ are possible.
 First Δ: lower part of A or N.
 Δ: lower tip of A or Λ but possibly corrected from O or vice versa.
 Ε: less likely O.
 Q: rather large; possibly Π with an unusually long right vertical.
- A 3** Beginning: a letter space with no visible trace followed by complete B or a right part of M. In *καθηγίζεν* the h was written over the A.
- A 4–6** The letters seem to belong to an earlier inscription.
- A 4** The dotted iota is followed by an isosceles: A, Λ, M, or N.
- A 6** Traces before the H: Π or T; Θ or O; Δ, E, H, I, K or Π.
- A 7** The φ is written over Π.
- A 13** The second N was written above an older N.
- A 21** The sequence of letters from K to O involves confusing corrections and secondary writing which seem to have resulted finally in KAIBO.
ἀγαμάτων: written ΑΓΑΑΜΤΝ by the first writer and corrected by the second.
 Δ: possibly O or Θ.
 The Σ might be followed by a vertical stroke.
 End, between the two lacunae: a gap for one or two letters followed by an upper part of a rightward slanting stroke.
- A 22** . ΕΞΑΙ .: First trace: E, or rather angular O or Θ. Last trace: top left tip of E, Π or P.
- A 23** T: left tip of the crossbar.
 Before the iota: trace of a right curved tip: a circular letter, Δ, or P.
- A 24** E: a high horizontal.
 B: downward-slanting vertical and a sharp angle; ΙΑ is physically possible.
- B 1** Between *ἀνθρώπος* and the A of *[ἐλ]αστέρον* the tablet reads [^{αλ}εζ]. . . I (probably T) . [^{εζ}εζ].
- B 2** Beginning: the P was omitted then added below the letters between Π and O.
 ΝΗΟΠΟΚ was written over ΗΟΠΕΚΑΛΕΙ.
- B 3** Right of the break: ΗΟΠΕΙΑΙΚΑΛΠΟΡΟΕΙΠΟΝΗΟΠ was written over ΚΑΛΕΙΚΑΙΗΟΠΕΙΑΙΚΑΛΕΙ (the Λ appears to have been written on top of E) and ΥΙΚΑΛΕΙ written backward under ΠΟΝΗΟΠ.
- B 4** The second Π was written in a rasura.
 In the fourth word P was made into the first K by erasing the top diagonal.
- B 7** In *πατρόδιον* the T was omitted then inserted.
- B 9** Second-to-last word: the Λ was omitted with ΛΑ being subsequently written over A.
- B 10** Fifth word: the B was omitted then written over O.
- B 11** In *ἁλί* the ΛΙ were first written joined as N then written over this letter.
 In *χρυσῶι* the P was omitted then written over Y.
- B 13** The last Σ was written over a vertical.

¹⁵ Jameson, Jordan, and Kotanski 1993, 4, 5; Clinton 1996a, 162. *Contra*: Curti and van Bremen 1999, 22–23 who consider that the strange arrangement of the text had a symbolic meaning.

*Translation**A*

(3) [- - -] leaving behind, but the *homosepuoi* shall perform the consecration [- - -] (7) The offering of the sacrifices before (the festival of) the Kotytia and the truce on the fifth year in which the Olympiad also takes place. Sacrifice to Zeus Eumenes [and] to the Eumenides a full-grown (victim) and to Zeus Meilichios in the (sanctuary?) of Myskos a full-grown (victim). (Sacrifice) to the polluted Tritopatores as to the heroes, having poured wine through the roof, and burn one of the nine portions. (12) Those to whom it is permitted shall sacrifice (the) victim and perform the consecration. And having sprinkled around with water, they shall anoint (the altar?) and then they shall sacrifice a full-grown (victim) to the pure (Tritopatores). Pouring down honey mixture, (he shall set out) a table and a couch and throw over a pure cloth and (place on it) olive wreaths and honey mixture in new cups and cakes and meat. And having sampled firstlings, they shall burn them and perform anointment, having put the cups on (the altar). (17) They shall sacrifice the ancestral sacrifices as to the gods. To Meilichios in the (sanctuary?) of Euthydamos they shall sacrifice a ram. It shall also be possible to sacrifice a victim after a year. And he shall take out the public *hiara* and set out a table and burn the thigh and the firstlings from the table and the bones. No meat shall be carried away; he shall invite whomever he wishes. It shall also be possible to sacrifice at home (or: in the *oikos*) after a year. They shall also slaughter a bovine in front of the statues [- - -] whatever victim (or sacrifice) the ancestral customs permit [- - -] the third year [- - -]

B

[If a] person, [a homicide, wishes] to purify himself from *elasteroi*, having made a proclamation from wherever he wishes, and in whatever year he wishes, and in whatever [month] he wishes, and on whatever day he wishes, having made a proclamation in whatever direction he wishes, he shall purify himself. (4) The one hosting him shall offer (lit. give) the [homicide] to wash himself and something to eat and salt; and, having sacrificed a piglet to Zeus, he (the homicide) shall go away from him, and turn around, and he shall be spoken to, and take food, and sleep wherever he wishes. (7) If someone wishes to purify himself

with respect to a guest/host (? or: foreign?) or ancestral (*elasteros*), either heard or seen or any whatsoever, he shall purify himself in the same way as the homicide when he purifies himself from an *elasteros*. Having sacrificed a full-grown victim on the public altar, he shall be pure. Having marked a boundary with salt and having sprinkled around with gold (i.e. a golden vessel), he shall go away. (12) Whenever one needs to sacrifice to the *elasteros*, sacrifice as to the immortals. But he shall slaughter the victim with the blood pouring onto the earth.

*Commentary*¹⁶

This document stands out as one of the few cases where rituals are dictated in relatively great detail in a Greek sacred law. It is, however, not safe to put too great an emphasis on the details. The law is manifestly interested in establishing a sequence of actions which, performed in order, constitute a ritual. It is, however, not much more interested in singular actions than comparable Greek sacred laws; like them it takes for granted a basic familiarity with ordinary cult practice. Details are given only when deviation from common practice is required or when the proceedings are particularly complex. One is tempted to ascribe the amount of detail to unfamiliarity with rites which have been newly formulated. But the rituals may not be new; this could rather be the first time the information pertaining to their performance is made accessible. The detailed format may be due to the inherently idiosyncratic, complex nature of the rituals, or, particularly in **B**, to their extraordinariness and to the seriousness of the subject matter.

¹⁶ This document has been much discussed since its publication and it is impossible to review in detail all of the discussions here. In what follows we therefore confine ourselves to general considerations and to a condensed running commentary, attempting to highlight what seem to be substantial contributions to interpretation, referring, where the same or similar points were made by different scholars, mainly to whoever first made these points. Disagreement in particular matters aside, Jameson, Jordan, and Kotansky's readily available first edition remains indispensable; the reader is directed to it for detailed discussion of particular points.

Date

The date is based on letter forms. Jameson, Jordan and Kotanski 1993, 46–48 suggest mid-fifth century or somewhat earlier; Cordano (1996, 137–138; 1997, 422) points out that this date may be too high; Graham (1995, 367) cautions that the first half of the fifth century seems reasonable.

*Language*¹⁷

For a systematic study see Dubois 1999; for a summary of notable phenomena see also Arena *Iscrizioni* I² 114–115; idem 1997, 438–439.

Structure

It is agreed that each of the two columns deals with separate rituals. The proceedings in column B evidently concern purification from *elasteroi* and the identifiable protagonists are private individuals. The first editors have suggested that the rituals in column A would likewise be purificatory but, as the protagonists in column B are private individuals, column A would be concerned with the cult of groups, probably gentilitial. The entire document, likely to have been formulated to deal with a state of pollution caused by *stasis*, would thus be concerned with purification.¹⁸ Clinton, on the other hand, suggested that the document could have been arranged according to the chronological repetition of the rituals involved. If, as the first editors suggested, the tablet was meant to be viewed as it appears today with the intentional rasura of lines 4–6,¹⁹ the first two words in line 7 are more likely to belong together with the following sentence than with a sentence begun in the rasura. **A** 7–24 is to be taken as a self contained section; it deals with quadrennial rituals; **A** 18, 20–21 envision repetition after a year; **A** 23 envisions repetition after two years, although it is not clear of what. Column B deals with rituals to be performed independently of a fixed date. The

¹⁷ Jameson, Jordan, and Kotanski, 1993, esp. 48–49.

¹⁸ See Jameson, Jordan, and Kotanski 1993, Ch. III; 113–114, 123. North (1996, 298–299) considers an outbreak of a disease or a period of infertility. For a postulated role of travelling religious experts such as Empedocles in formulating the rituals (Jameson, Jordan, and Kotanski 1993, 59) cf. Kingsley 1996, 282.

¹⁹ See Jameson, Jordan, and Kotanski 1993, 20–21 with their explanation of this problem (words lost in the rasura were for some reason not re-inscribed).

tablet might originally have been larger; the entire document, which might have likewise not been confined to a single tablet, could have dealt with annual, biennial, triennial, quadrennial rituals and with rituals which can recur as needed.²⁰ Clinton has furthermore doubted that the two columns shared a thematic connection. While **B** is concerned with purification, there is little in **A**, except the reference to polluted and pure Tritopatores, to suggest a similar concern. Nor does the fact that **B** deals with the purification of an individual imply that **A** is concerned with the cult of groups.²¹

We should note that it may be rare, but entirely possible, for documents that are not immediately related to each other to be inscribed and published together for a variety of reasons.²² As in the case of the two Archaic fragments from Ephesus, *LSAM* 30,²³ it is safer to treat each column as the sum of its parts. As such, the two columns do not seem to have much in common with one another.

Column A

The comprehensible part of column A—the precise relationship of lines 1–3 to the main part cannot be determined—opens with a heading (lines 7–8) followed by four sets of prescriptions (lines 8–9, 9–13, 13–17, 17–22 where the text becomes too fragmentary). Excluding the third set, connected to the second with a καί, each set begins with an asyndeton, naming the divinities (in the dative) to whom the sacrifices are to be performed.²⁴ Each of the two sets concerned with sacrifices to the polluted and pure Tritopatores is summed up by an independent statement. The protagonists in the actions are only identified twice in the entire column (lines 3 and 12). The number of the verbs vacillates, however, between third singular and third plural. The significance of this is not clear.

²⁰ Clinton 1996a, 160–162.

²¹ Clinton 1996a, 162–163. See further commentary on **A** (*Nature of the Cult*) below.

²² One can only imagine the explanations for the relations between the First Fruits decree and Lampon's rider published together with it in *LSCG* 5 (see Part I p. 36), had the connecting passage (lines 47–54) not survived. *LSAM* 12 (documents belonging to the same sanctuary) is another notable example.

²³ The fragments, which belonged to the same document, are not related to one another thematically; see Part I p. 74.

²⁴ Clinton 1996a, 173; Jameson, Jordan, and Kotanski 1993, 43.

Location of Cult Performance

Jameson, Jordan, and Kotanski (1993, 52, 132–136) suggested that the rituals in column A took place in particular plots in the so-called Campo di Stele, an area west of the precinct assigned to Zeus Meilichios at the north-east corner of the Malophoros sanctuary at the Gaggera where a number of aniconic or semi-iconic stones have been found. Some of these proclaim themselves by means of inscriptions to be the Meilichios of so-and-so, to belong to Meilichios, or to be given to Meilichios by so-and-so; others appear to bear personal names.²⁵ Jameson, Jordan, and Kotanski conjectured that beyond being mere embodiments of the god, these stones marked places where groups would engage in the performance of cult.²⁶ The designations ἐν Μύσσο (line 9) and ἐν Εὐθυδάμο (line 17) are to be understood as referring to some such plots. Myskos and Euthydamos would be names of the forefathers of important gentilitial groups; their Meilichios cults would have acquired significance for the entire community or for the groups for whose sake the present rituals were composed.²⁷ The name Myskos is in fact attested on a late seventh-century gravestone from Selinus (*IGDS* 71); this person who might have belonged to the first settlers of Selinus could be identified as the Myskos of ἐν Μύσσο or as a descendant of his.²⁸ Clinton suggested, however, that, while Myskos and Euthydamos might have been founders promoted to the status of local heroes, ἐν Μύσσο and ἐν Εὐθυδάμο would designate not plots but sanctuaries²⁹ comparable to a sanctuary of an eponymous local hero, Pamphylos, at Megara, the grandmother city of Selinus, which had an incorporated or attached sanctuary of Zeus Meilichios. The rituals prescribed here would accordingly take place not in the sanctuary of Zeus Meilichios on the Gaggera but in a few sanctuaries, the sanctuary of Zeus Eumenes and the Eumenides, the precinct of Zeus Meilichios in the sanctuary of Myskos, the sanctuary—perhaps double—of the Tritopatores, and the precinct of Zeus Meilichios in the sanctuary of Euthydamos.³⁰

²⁵ See Jameson, Jordan, and Kotanski's catalogue, 1993, 89–90.

²⁶ Jameson, Jordan, and Kotanski 1993, 201–202.

²⁷ *Ibid.* 29, 53.

²⁸ *Ibid.* 28–29.

²⁹ Cf. Dubois 1995, 134; *idem* 1999, 343. For Myskos and Euthydamos cf. also Cordano 1996, 139 (*eadem* 1997, 426–427).

³⁰ Clinton 1996a, 163–165 with reference to Jameson, Jordan, and Kotanski 1993,

Nature of the Cult

The first editors assumed a thematic unity for the entire document with the rituals of column A dealing with the purification of groups (see *Structure* above). Clinton seems correct, however, in denying explicit concern with purification; the sacrifices here are performed for chthonian divinities, by which designation one should not necessarily understand netherworld divinities concerned with death or the like, but rather earthly agrarian divinities whose realm of operation is fertility. The cult is public, that is, performed by the city and on its behalf, and the protagonists may include religious officials.³¹ It is still possible that the rituals draw upon ancestral family cults (namely of Myskos and Euthydamos; cf. B. Jordan 1996, 327). This could account for some of the cultic idiosyncrasies, particularly for the elements characteristic of hero cult and the cult of the dead and, if the families retained some of their cultic prerogatives, for the prominence of ‘those to whom it is allowed’ (line 12) and (provided that lines 1–7 relate to the rest of **A**) the *ἡμοσέπνοι* (line 3; see commentary below).

A 3

κατῆαίριζεν: Despite spelling variations, this is likely to be the same verb as *καταγιζόντο* in line 12 rather than *καταίριζειν*. See further below commentary on line 12.³²

ἡμοσέπνοι = *ἡμοσίπνοι*, glossed by Hesychius (s.v.) as *ὁμοτράπεζοι* (‘messmates’ LSJ). Jameson, Jordan, and Kotanski (1993, 20)³³ advance

84 for the Megarean evidence. For more on possible cultic relations between Selinus and its maternal cities see Curti and van Bremen 1999, 24–26. They understand (29–31) *ἐν Μύσσο* and *ἐν Εὐθυδάμῳ* as sacred areas, taking Myskos and Euthydamos to be opposing symbolic names of imaginary mythic-historical heroes or founders. Myskos would symbolize pollution and death (Hesych. s.v. *μύσκος*: *μίασμα*. *κῆδος*), Euthydamos something positive. In 30–31 they point out the existence of an underground double structure beneath the foundation blocks of the Meilichios *naiskos* consisting of a possible tomb with a hole in its cover slab (I) and cylinders allowing the channeling of liquids (II). (I) would be the *heroon* of Myskos; (II) the receptacles of the Tritopatores’ libations. They place the sanctuary of Euthydamos in the agora of Selinus. For column A they suggest a ritual of renewal and purification of the whole community, accepting a thematic link between it and column B.

³¹ Clinton 1996a, 163, cf. 168 n. 39; 173 (*contra*: Jameson, Jordan, and Kotanski 1993, 8).

³² But cf. Jameson, Jordan, and Kotanski 1993, 18–19; Dubois 1995, 131.

³³ See further *ibid.*; cf. Brugnone 1997, 123–124; the term might refer to a group wider than a family: Clinton 1996a, 165 n. 19.

the extended sense ‘members of an *oikos*’ ascribed by Aristotle *Pol.* 1252b 14 to Charondas of Catane.

A 7–8

Time designation for the rituals.

A 7

Τὸν ἡιαρῶν ἡα θυσία is to be taken as the nominal equivalent of θύειν τὰ ἱερά³⁴ and understood as a heading governing all of the rites prescribed here.³⁵

A 7–8

κοτυτίον: This is the first epigraphic reference to the festival of the Kotyt(t)ia. The festival and its goddess, Kotyto, assigned a Thracian origin by Strabo (10.3.16), have been maligned as involving obscene rites and mocked in Eupolis’ *Baptai*. More relevant here is a note in [Plutarch] *Proverbia* 1.78 (= *Corpus Paroemiographorum Graecorum* I 333) stating that the Κοτύττια ἑορτὴ τις ἐστὶ Σικελικὴ, ἐν ᾗ περὶ τινας κλάδους ἐξάπτοντες πόπανα καὶ ἀκρόόδρυα ἐπέτραπον ἀρπάζειν.³⁶ The branches of the Sicilian festival bear a remarkable resemblance to the Athenian *eiresione* featured at the Pyanopsia³⁷ and probably at the Thargelia.³⁸ See Jameson, Jordan, and Kotanski 1993, 23–26.³⁹

Ἐχεχερία = ἐκεχειρία, the sacred truce, likely to have started at the first full moon after the summer solstice, a month before the Olympic games, probably held at the second full moon after the summer solstice. The Kotytia were held before or around the beginning of the truce; double dating is employed here probably to accommodate calendar

³⁴ See Casabona 1966, 9–12 and in general 5–18.

³⁵ See Clinton 1996a, 160–161; cf. Graham 1995, 367; Dubois 1995, 131. This interpretation was considered and dismissed by Jameson, Jordan, and Kotanski 1993, 20–23. Curti and van Bremen (1999, 26) translate ‘the sacrificing of the victims.’

³⁶ The Kotyttia is a Sicilian festival in which they used to hang cakes and fruits on branches and let (people) snatch them.

³⁷ Plut. *Theseus* 22; *Suda* s.v. εἰρεσιώνη; Πυανεψιώνος; Schol. Ar. *Eq.* 724; *Plut.* 1054.

³⁸ *Suda* s.v. εἰρεσιώνη; Schol. Ar. *ibid.*

³⁹ Summarily, Eupolis’ mockery is directed at the Corinthians (Hesych. s.v. Κοτυττώ). Jameson, Jordan, and Kotanski consider a non-Thracian origin for the Sicilian festival. *Contra* see Dubois 1995, 132 rejecting their unlikely derivation (1993, 25) from Heb./Aram. *qt’/qt’*, and preferring the view which takes Corinth as the mediator between Thrace and Sicily. One notes (inter alia) that the Heb./Aram. derivation does not account for the third consonant of the root.

discrepancies. As the text states, the sacrifices prescribed are to be held before the Kotytia and the Olympic truce in the Olympic year, that is every fourth (Greek fifth) year. Some of the sacrifices may be repeated after a year (18, 20–21); repetition after two years also seems to have been considered ('third year' in 23). See Clinton 1996a 161.⁴⁰

λόχα = ὅτε; λόχχα i.e. λόχα κα (ὅταν) is possible; ἡδιπερ λόχα: pleonasm; ποτείε = προσείη (<πρόσειμι): Jameson, Jordan, and Kotanski 1993, 28; subjunctive missing a iota < προσιέναι: Dubois 1995, 133; idem 1999, 340–341.

A 8–9

Sacrifice to Zeus Eumenes, the Eumenides and Zeus Meilichios in the sanctuary of Myskos.

*Zeus Eumenes and the Eumenides.*⁴¹ The relationship between the Eumenides and the Erinyes is much debated. The question is whether they are to be seen as a single group of divinities whose two aspects, kindly and harmful, are addressed by different names or as originally two distinct groups fused into one at a later stage, not the least under the influence of Aeschylus. The first editors (1993, 79) favor the first option; Clinton (1996a, 166–170) the second: The Eumenides are here kindly chthonian deities; the sacrifice to them is evidently ordinary and they have nothing to do with the destructive Erinyes. Their associate, the previously unattested Zeus Eumenes (Jameson, Jordan, and Kotanski 1993, 77), ought to have a similar nature.⁴²

*Zeus Meilichios.*⁴³ The most prevalent symbol connected to Zeus Meilichios (occasionally referred to only as Meilichios) is the snake as is appropriate for a manifestly chthonian divinity. The first editors stressed his popularity among individuals and groups and the scarcity of his cult at the state level⁴⁴ which, like his concern with purification from

⁴⁰ Curti and van Bremen 1999, 26–27 suggest that the reference to the Olympiad had a cultic significance: prior to participation or to sending a delegation to Olympia the entire community had to undergo a collective ritual, possibly purificatory. Jameson, Jordan, and Kotanski (1993, 27) suggest that the performance of the rites could have started at any year.

⁴¹ Jameson, Jordan, and Kotanski 1993, Ch. V.1.

⁴² Clinton 1996a, 166–170. For possible relations between the cult of Zeus and the Eumenides here and at Ain el Hofra, near Cyrene (*SEG* IX 325–346, XX 723) see Jameson, Jordan, and Kotanski 1993, 77–79; Lazzarini 1998.

⁴³ Jameson, Jordan, and Kotanski 1993, Ch. V.2–3.

⁴⁴ Cf. on the Diasia 1.34–35 above.

bloodshed referred to by Pausanias (2.20.1–2) and the lexicographers,⁴⁵ seems consistent with their interpretation of the rites in this column. On the other hand, Zeus Meilichios' concern with wealth, as a kindly chthonian divinity, is not any less consistent with Clinton's interpretation.⁴⁶

For Myskos see *Location of Cult Performance* above.

For τέλεον see commentary on 1.9 above. Jameson, Jordan, and Kotanski (1993, 28) suggest that without a reference to an animal it would signify a sheep like ἱερεῖον (see commentary on **B** 10).

A 9–13

Sacrifice to the polluted Tritopatores 'as to the heroes,' involving libation of wine through the roof and division of the victim into nine portions, one of which is to be burnt on the altar. The ritual is presided over by 'those to whom it is allowed' who are instructed to perform the consecration themselves. Following the sacrifice, water is sprinkled around and anointment—probably of the altar—is performed.

A 9–10

*The Tritopatores.*⁴⁷ Φανόδημος (*FGrHist* 325 F 6) φησὶν ὅτι μόνοι Ἀθηναῖοι θύουσι τε καὶ εὔχονται αὐτοῖς ὑπὲρ γενέσεως παίδων, ὅταν γαμεῖν μέλλωσιν: Harpocration s.v. Τριτοπάτορες.⁴⁸ This is the most complete account of the realm of action—procreation—of these rather obscure ancestral deities.⁴⁹ Jameson, Jordan, and Kotanski (1993, 110) are correct in doubting Phanodemos' exclusive statement, although the cult of the Tritopatores is not particularly widespread and the bulk of the evidence does come from Athens, where the cult is documented at the gentilitial level (genos/phratry as probably in *LSCG* 2 D 8–10),⁵⁰ the deme level (*LSCG* 18 Δ 41–46 (Erchia)); *LSCG* 20 B 32, 52–53 (Marathon)), and at the state level (the sanctuary of the Tritopatores in the Kerameikos).⁵¹

⁴⁵ Jameson, Jordan, and Kotanski 1993, 83 v.

⁴⁶ See also N. Cusumano, 'Zeus Meilichios,' *Mythos* 3, 1991, 19–47.

⁴⁷ Jameson, Jordan, and Kotanski 1993, Ch. V.4.

⁴⁸ Phanodemos says that the Athenians alone sacrifice and pray to them for the generation of children when they are about to marry.

⁴⁹ Literally 'great-grandfathers' *LSJ* s.v.; Arist. *Fr.* 415 (Rose) = Pollux 3.17.

⁵⁰ Jameson, Jordan, and Kotanski 1993, 108 also cite *IG* II² 2615 and *Agora* XIX H20. Both are boundary markers of precincts of groups identifiable as either gene or phratries. See on this Parker 1996, 323.

⁵¹ Jameson, Jordan, and Kotanski 1993, 107–108 citing the boundary markers *IG* I³ 1066 A–C and 1067.

In accordance with their designation of this column as devoted to the cult of groups, the first editors favored the gentilitial level here, the Tritopatores being ancestral spirits of a group or a family transformed in the process of the rites from polluted into pure.⁵² Clinton preferred the city level and rejected the transformation:⁵³ there simply exist two groups of Tritopatores referred to as polluted and pure; if they were to become pure after the first sacrifice, the law would not say *κῆπειτα τοῖς κ(α)θαροῖς* ('and then the pure ones') but *κῆπειτα ὁς καθαροῖς* ('and then as pure'). The two groups, which might have had two precincts, ought to have shared a single altar.⁵⁴

A 10

hóσπερ τοῖς ἡρώεσι: As *hóσπερ τοῖς θεοῖς* (**A** 17) and *hóσπερ τοῖς | ἀθανάτοισι* (**B** 12–13; cf. commentary on **B** 1), this designation seems to be used here technically, referring to ritual performance.⁵⁵ Such designations appear occasionally in literature⁵⁶ referring mostly to the status of the recipient.⁵⁷ Here these designations are likely to govern not only the sacrifice of the animal proper but the entire ritual.

A 10–11

ὑπολθείψας · δι' ὀρόφο: The requirement to pour the wine down through the roof (Jameson, Jordan, and Kotanski 1993, 30 suggest the same procedure for lines 13–14) probably implies libation into a subterranean or partially subterranean structure, most likely a *heroon*. Pausanias witnessed a similar custom of pouring blood into the grave of a hero through a hole in the roof in Phocis.⁵⁸ Pouring liquids onto or into the ground is typical of hero cult and of the cult of the dead.⁵⁹

⁵² Jameson, Jordan, and Kotanski 1993, 29–30, 53–54, 111; cf. D. Jordan 1997, 70–73. For the purification of the Tritopatores cf. North 1996, 299–300.

⁵³ Cf. Curti and van Bremen 1999, 32.

⁵⁴ Clinton 1996a, 172.

⁵⁵ 'Perform the sacrifice as you perform sacrifice to heroes.'

⁵⁶ See Stengel 1920, 141–143; Scullion 2000, 168–171 stresses the predominance of the status of the recipient over ritual performance.

⁵⁷ 'Sacrifice to X as a hero/god.' Both designations appear in the case of Heracles as in Herodotus 2.44, using *θύω* for divine sacrifice and *ἐναγίζω* for heroic (ὡς ἀθανάτω θύουσι, ὡς ἦρωι ἐναγίζουσι; similarly Pausanias 2.10.1).

⁵⁸ 10.4.10. Jameson, Jordan and Kotanski (1993, 30–31) cite the so-called Paestum *hypogeion* as a possible parallel structure. Note Curti and van Bremen's 1999, 30–31 discussion of the complex underneath the *naiskos* of Melichios and the feasibility of channeling liquids into it (cf. above 368 n. 30).

⁵⁹ Jameson, Jordan, and Kotanski 1993, 30–31, 70–71; Rudhardt 1992, 246–248; in

Jameson, Jordan, and Kotanski (1993, 70) seem right in assuming that the prescription for an extraordinary type of libation does not preclude performance of ordinary libations here.⁶⁰ For λείβω (essentially ‘pouring drop by drop’) and ὑπολείβω see Jameson, Jordan, and Kotanski 71; cf. Arena *Iscrizioni* I² 108; idem 1997, 434.

A 11–12

As is implied, a victim is to be divided into nine parts. One of these, doubtlessly considered a divine share, is to be burnt entirely for the polluted Tritopatores (as would be other, more common divine portions such as the thighbones and fat); the other eight are likely to be eaten. Jameson, Jordan, and Kotanski (1993, 31) suggested that the ninth part came from the two victims offered to Zeus Eumenes and the Eumenides and to Zeus Meilichios. Clinton (1996a, 170–171) is right in finding such a procedure highly unlikely and in suggesting that the polluted Tritopatores receive their own victim expressed by θῦμα (line 12).⁶¹ The custom referred to here seems to be echoed in three other inscriptions by the verb ἐνατεύειν. The calendar of Myconos, *LSCG* 96.23–24, specifies τοῦτο ἐνα|τεύεται for a yearling offered to Semele. The two other attestations come from Thasos: *LSS* 63.5 forbids ἐνατεύεσθαι of a victim offered to Thasian Heracles; *IG* XII Suppl. 353.9–10 has βοῦν | [ἐ]νατευνθῆι, also in a cult of Heracles. The treatment of the ninth part is not specified in Myconos and Thasos nor is burning it mentioned; it may fall to cult officials, supposedly having been placed on the cult table (cf. Sokolowski *LSS* p. 121). The burning of its counterpart here cannot refute this assumption unequivocally. Sacrificial regulations assume basic familiarity with ordinary practices, highlighting modifications or deviations.⁶² Here no instruction is given to divide the victim into nine parts, and the cursory reference to ‘the nine parts’ seems to assume knowledge of this practice in a sacrificial ritual designated ‘as to the heroes.’ While burning one of the parts as the divine share may be prescribed explicitly to ensure exact performance,

general see also F. Graf, ‘Milch, Honig, und Wein: Zum Verständnis der Libation im griechischen Ritual,’ in *Perennitas: Studi in honore di Angelo Brelich*, Rome, 1980, 209–221; A. Henrichs, ‘The Sobriety of Oedipus: Sophocles *OC* 100 Misunderstood,’ *HSCP* 87, 1983, 87–100 especially 99–100.

⁶⁰ For which see also van Straten 1995, 133–141.

⁶¹ For the word see commentary on 19.8 above.

⁶² Cf. Part I pp. 55–56.

it can equally well be prescribed because it is extraordinary, perhaps as extraordinary as the peculiar form of libation alongside which it is mentioned.⁶³

A 12

θυόντο θύμα : καὶ καταγιζόντο hoῖς hoσία: This sentence sums up the entire sacrificial ritual performed for the polluted Tritopatores. While θύω is used generally, referring to the entire sequence of actions, καθαγίζω refers back specifically to burning (κατακαίεν lines 11–12) the ninth portion on the altar.⁶⁴ ‘Those to whom it is allowed’ are to officiate; they would preside over the entire event without necessarily being personally involved in the performance at each stage (the victim may well be divided by a professional).⁶⁵ They themselves are required, however, to place the ninth part on the altar⁶⁶ and to consecrate it through burning.⁶⁷

A 13

Καταλίνω has the same meaning as καταλείφω (Jameson, Jordan and Kotanski 1993, 33; Hesychius s.v. ἀλίνειν· ἀλείφειν). The object of the verb is most likely the altar.⁶⁸ The action itself should consist in either anointing it with oil or in applying a coat of plaster. ‘Oil for the altar’ is mentioned in *LSCG* 55.10–11 without specifying its use.⁶⁹ Plastering (or whitewashing) the altars in the course of preparing the sanctuary of Aphrodite Pandamos for her procession is mentioned in *LSCG* 39.24–25.⁷⁰ Clinton (1996a, 171) adduces further comparable evidence from Eleusis (*IG* I³ 386.153–156 with Clinton 1992, 23; *IG* II² 1672.140–141). Cf. the anointment of the Tabernacle altar with oil upon its

⁶³ Cf. Jameson, Jordan, and Kotanski 1993, 70.

⁶⁴ See in general Rudhardt 1992, 236–238; Casabona 1966, 200–204; Jameson, Jordan, and Kotanski 1993, 18–20. For the general force of θύω here cf. θυσία in the heading (line 7).

⁶⁵ For a comparable distribution of tasks cf. Eur. *IT* 40.

⁶⁶ Cf. Jameson, Jordan, and Kotanski, 1993, 32. For placing parts on the altar cf. *LSCG* 69.25–26; *LSAM* 24 A 33–34; *Isr.Cos* ED 145.10–11; ED 216 B 11–12.

⁶⁷ Cf. commentary on 16.3–4 and 21.12 above. Dubois 1995, 135 and Scullion 2000, 163–164 understand καθαγίζω here as a synonym of ἐναγίζω (cf. n. 57 above).

⁶⁸ But see Jameson, Jordan, and Kotanski 1993, 33–35 for alternatives. Curti and van Bremen 1999, 27 translate ‘let them anoint (themselves?)’ here and in line 16.

⁶⁹ Jameson, Jordan, and Kotanski 1993, 34. Cf. *LSCG* 7 B 25 ξύλα (wood) ἐπὶ τὸν βωμὸν καὶ ἔ[λαιον].

⁷⁰ Jameson, Jordan, and Kotanski *ibid.*

consecration in Numbers 7:1, 10⁷¹ and the routine application of a coat of lime to the altar in the Herodian temple discussed in the Mishnah (Qodashim) *Midot* 3.4. As Clinton notes, the sacrifices to both sets of Tritopatores would be performed on the same altar after it had been refurbished.⁷² Performance in very close succession is unlikely especially if plastering is involved.

A 13–17

Sacrifice to the pure Tritopatores ‘as to the gods,’ performed on the same altar. *Theoxenia*. The divinities are invited to recline on a couch and put on olive wreaths. They are offered a honey mixture to drink in new cups, cakes, and meat. Firstlings are taken from these and placed on the altar where they are burnt together with the cups. Anointment—probably of the altar—is performed.

A 13–14

μελίκρατα: Μελίκρατον δὲ οἱ παλαιοὶ μίγμα φασι μέλιτος καὶ γάλατος ἐνταῦθα. οἱ μέντοι μεθ’ Ὅμηρον μέχρι καὶ ἐσάρτι κράμα μέλιτος καὶ ὕδατος τὸ μελίκρατον οἶδασι.⁷³ Eustathius on *Od.* 11.10, 1668.23–25. See further Jameson, Jordan, and Kotanski 1993, 72. As they note, the ritual ‘as to the gods’ would be expected to follow more common patterns than the one ‘as to the heroes.’ The use of honey mixture rather than wine here is therefore notable: wineless libations (νηφάλια)—attested also in the wineless sacrifice to the Tritopatores in Erchia (*LSCG* 18 Δ 41–46)—are generally less common than libations of wine used in ordinary ‘Olympian’ sacrifice (as Jameson, Jordan and Kotanski noted 1993, 72–73). Their use appears to indicate here the recipients’ less than Olympian character.⁷⁴

A 14–16

Theoxenia. Although divinities are assigned a share in any ordinary Greek sacrifice, in a *theoxenia* ritual they—the pure Tritopatores here—are formally entertained at a meal with actual food and drink set before

⁷¹ Cf. Exodus 29:36–37 with Milgrom 1991, 278–279.

⁷² Clinton 1996a, 171.

⁷³ The ancients call *melikraton* a mixture of milk and honey. Those after Homer and down to the present time know it as a mixture of honey and water.

⁷⁴ Libations are not discussed in the sacrifice to the Tritopatores in *LSCG* 20 B 32 (52–53 is a table offering; the context in *LSCG* 2 D 8–10 is unclear) and may accordingly be ordinary.

them on a table. The ritual must have been common enough: ‘adorn-ing (κοσμήσαι) the table,’ obviously for *theoxenia*,⁷⁵ was a common task of Athenian priests, to judge from frequent references in priestly honorary decrees.⁷⁶ Gods may be represented by their actual images as in *LSAM* 32.41–46 (ξόανα).⁷⁷ The list of objects dedicated by Diomedon as a part of his foundation (*LSCG* 177.120–130) includes several items to be used in a *theoxenia*: a table, golden crowns for the statues (ἀγάλματα lines 124–125), and a couch (127). See further Jameson, Jordan, and Kotanski 1993, 67–70; Jameson 1994. Actual divine consumption of the food can hardly be expected here as consecration is achieved through burning samples on the altar. As Jameson, Jordan, and Kotanski note (1993, 67; cf. Dubois 1995, 136), the couch and the table should probably be understood as direct objects of an omitted προθέμεν used in line 19.

A 15

ἐν καιναῖς ποτερίδε[σ]ι: The cups, burnt in the next line, are to be used in this ritual for the first and last time. Ποτηρίς is a new word; see Jameson, Jordan and Kotanski 1993, 35 who note (35–36) that the use of new vessels is prescribed three times in *LSCG* 151 A 60–61, B 25–26, and C 6.

πλάσματα: Clinton has shown (1996a 171 n. 48) that Jameson, Jordan, and Kotanski’s suggestion (1993, 69) that shaped cakes are meant here is corroborated by the well known *scholion* to Lucian (276.11–16 Rabe), where the same word is used to denote shaped pastries. On cakes see commentary on 23 B 3 above.

κρά: κράα: Jameson, Jordan, and Kotanski 1993, 36; Dubois 1995, 137; idem 1999, 338.

⁷⁵ Dow and Healey 1965, 28; Mikalson 1998, 163; Jameson, Jordan, and Kotanski 199, 68. The other telltale expression is στρώνυμι vel sim. (spread) referring to the preparation of a couch.

⁷⁶ Cf. *IG* II² 676.14–15 (sacred officials: Zeus Soter and Athena Soteira); 775.18; [976.6] (priest of Asclepius); 776.12 (priestess of Athena Polias); *SEG* XXXIII 115.29–30 (priestess of Aglauros). Cf. the calendar of Eleusis, *LSCG* 7.12–13.

⁷⁷ For the text see Part I pp. 97–98.

A 15–16, 19

ἀπ|αρχάμενοι, ἀπάργματα: Ἀπάργματα seem to echo the Homeric sacrificial first fruits ἄργματα of *Od.* 14.446. The use of the noun suggests that the cognate verb denotes here an action consisting in taking samples of the food placed on the table and offering them as firstlings for the divinities. Offerings of firstlings appear elsewhere in eaten sacrifice in Homer, and I have elsewhere suggested that the *μασχαλίσματα* of 3.16–17 above (cf. commentary ad loc.) might be interpreted in the same context. For ἀπάργματα and ἀπαρχαί cf. Pollux 1.28.

A 16–17

The object of the anointment is probably once again the altar (Clinton 1996a 171)⁷⁸ and not the cups (Jameson, Jordan, and Kotanski 62, 69–70) that would be placed on the altar prior to its anointment. The syntax is difficult (Clinton 1996a, 171–172) but possible, and the cups ought to be burnt together with the portions of the offerings used for the *theoxenia* of which they form an integral part.

A 17

Θυόντο ὅσπερ τοῖς θεοῖς τὰ πατῶδια should be taken as a general statement governing the preceding sacrifice.⁷⁹ As in the case of sacrifice ‘as to the heroes,’ the law names the specific type of sacrificial ritual to be performed, explicitly providing whatever details about the performance are not self-explanatory.

A 17–21

Sacrifice to Meilichios in the sanctuary of Euthydamos. *Theoxenia* involving the public *hiara* followed by burning on the altar of the victim’s thigh, bones, and firstlings from the table. Meat must be consumed on the spot. Anyone can be invited to participate at will. Repetition after a year at an *oikos* is permitted.

As Clinton noted, the present rituals ought to concern (Zeus) Meilichios. As elsewhere, the set of prescriptions opens with an asyndetic heading with the names of the concerned divinities in the dative.

⁷⁸ Cf. Dubois 1995, 136.

⁷⁹ Cf. Jameson, Jordan, and Kotanski 1993, 36.

A 17

Euthydamos: See on *Location of Cult Performance* above.

A 18

Ἐξῆ(α)ιρέτω is probably from ἐξαίρειω ('take out'): Jameson, Jordan, and Kotanski (1993, 22).⁸⁰

τὰ ἡιὰρὰ τὰ δαμόσια: Considering line 7 above, 'sacrifices' might seem preferable for ἡιὰρά,⁸¹ but the word has a wide range of meanings and Jameson, Jordan, and Kotanski's (1993, 21–23) 'public sacred objects,' including images,⁸² to be used at the sacrifice, is possible considering the *theoxenia* context. B. Jordan contends (1996, 327) that the reference to ἀγάλματα in line 21 obviates the interpretation of the *hiara* as images here, but a distinction between ἀγάλματα, i.e. statues, and portable images is possible. Unless other, unnamed divinities are invited,⁸³ Meilichios would be the sole guest at the *theoxenia*, as Clinton noted (1996a, 173), since this paragraph appears to concern him alone; the public *hiara* might include his image alongside other objects.

A 20

τὰ κρᾶ μὲχφερέτω · καλέτω [h]όντινα λῆι: On the requirement to consume meat on the spot see on 16.5–6 above. Jameson, Jordan, and Kotanski 1993, 39 tentatively took the open invitation as providing the sacrificer and his gentilitial group with an opportunity for re-integration into the community through the participation of non-group members. Clinton's suggestion (1996a, 173–174) that it is connected to the need to consume a considerable amount of meat on the spot is easier. For an invitation to partake in a public sacrificial feast see *LSCG* 98.9–11.

⁸⁰ Other possibilities (ibid. 1993, 21, 22) ἐξῆ(κ)έτω ('let him go out to the public shrines' cf. Chaniotis EBGR 1993–1994 no. 121 (p. 280)) and ἐξῆ(ε)ιρέτω from ἐξ-εἰρω ('put forward,' cf. Arena *Iscrizioni* I² 110–111; idem 1997, 436: ἐξῆιρέτω) are less convincing.

⁸¹ Graham (1995, 367) understanding ἐξῆ(α)ιρέτω as 'remove.'

⁸² For this meaning see Casabona 1966, 8.

⁸³ Jameson, Jordan, and Kotanski (1993, 64) take the recipients of this sacrifice to be the Tritopatores and Zeus ἐν Εὐθυδάμω ('or perhaps all the figures mentioned so far').

A 20–21

As Clinton noted (1996a, 174), the first repetition concerns the victim, the second the place of cult performance.⁸⁴ Jameson, Jordan, and Kotanski's interpretation (1993, 39–40) of *oikos* as home fits the use of the locative.⁸⁵ Clinton (1996a, 174) may nevertheless be justified in considering a sacred building, perhaps the public *hiara*-depot or even a temple. This could fit the next restored stipulation requiring a bovine to be slaughtered in front of statues. Sacrifice in front of statues is prescribed in the foundation of Kritolaos, *LSS* 61.74–81, where the same mode of slaughtering is employed. For sacrifice on altars placed in front of statues see the two private foundations from Calauria *LSCG* 59.11–14 (πρὸ τῶν εἰκόνων); 58.5–8 (παρὰ τὰν εἰκόνα).⁸⁶ For ἀγάλματα see commentary on line 18 above. The sacred house (οἶκος τεμένι-ος ἱερός/ἱερὸς οἶκος) lodging κοινὰ or πατρῶια ἱερά, perhaps statues and/or cult implements of the phratry document from Chios, *LSCG* 118, discussed in Part I p. 37, may be relevant here.⁸⁷

σφαζόντο: The action expressed in the verb refers to a particular mode of slaughtering in which the animal's throat is pierced with the blood flowing down.⁸⁸ Whereas slaughtering of this sort may be practiced in ordinary eaten sacrifice where the blood would be made to flow onto the altar or be collected in a vessel⁸⁹ and thrown on it,⁹⁰ it is commonly associated with a variety of uneaten sacrifices—especially in the cult of the dead, in hero cult, and before battle,⁹¹ where blood plays a central role serving a variety of ends. The destination of the flow of the blood, frequently expressed by εἰς plus the accusative as in **B** 13, depends on the aim or on the context of the sacrifice and

⁸⁴ Jameson, Jordan, and Kotanski 1993, 29, 53, have the sacrifice involving the public *hiara* concern the Tritopatores.

⁸⁵ Curti and van Bremen 1999, 26–27 assume a collective ritual for the whole community, envisioning follow-ups at home on a private or group level.

⁸⁶ For these three foundations see Part I pp. 83–84.

⁸⁷ Cf. Jameson, Jordan, and Kotanski 1993, 37.

⁸⁸ The cognate noun σφάγιον, mostly used in the plural σφάγια, may be employed for victims and for the ritual. The mode of slaughtering is particularly well illustrated on a vase from Cleveland: Jameson, 1991, 218 fig 1; van Straten 1995, fig. 112 with p. 106. In general see Casabona 1966, esp. 154–174, 180–186; Rudhardt 1992, 272–281.

⁸⁹ Namely a σφαγεῖον (ἀμνίον in Homer); cf. Photius s.v. σφαγεῖον· τὸ ἀγγεῖον εἰς ὃ τὸ αἷμα τῶν σφαζομένων ἱερείων δέχονται (the vessel in which they receive the victims' blood). Cf. Casabona 1966, 180.

⁹⁰ See van Straten 1995, 104–105.

⁹¹ On which see Jameson 1991.

may include the earth,⁹² a river,⁹³ the sea,⁹⁴ or vessels.⁹⁵ All of these are evidently mentioned in the second century A.D. in a single sentence in the Mishnah ((Qodashim) *Hulin* 2.9) that warns its readers against slaughtering into seas, rivers, or vessels, as into a pit, due to the danger of imitating heathen worship. In **B** 13 below the use of this mode of slaughtering in what is otherwise an ordinary eaten sacrifice suggests a mixed ritual. An eaten context is not impossible here: although destruction of an animal would be in line with the destruction of the leg in line 19 or the ninth part in line 11, destroying a whole bovine seems too extraordinary. One way or the other, in the case of such a large animal as a bovine, the victim's throat would probably have been pierced after it had first been knocked out with a blow to the head.⁹⁶

Column B

This column appears to comprise two main sections. One sets out ritual proceedings for a purification from *elasteroi*; the other discusses further applications in particular cases; the text ends with a stipulation concerning sacrifice to an *elasteros*. Jameson, Jordan, and Kotanski (1993, 54–56, 58–59, 75–76, 119) equated the procedure in lines 1–7 with the first paragraph of the section on *hikesioi* in the cathartic law of Cyrene (*LSS* 115 B 29–59),⁹⁷ prescribing a ritual to rid a person of a visitant ghost, referred to as *ἰκέσιος ἐπακτός*, through hosting figurines (*κολοσ(σ)οί*) at a meal. They matched the Selinus [*ἡ*]ποδεχόμενος (lines 3–4) with the Cyrene host (*ὑποδεξάμενον* B 36), the *elasteroi* with the Cyrene *ἰκέσιος ἐπακτός*, and the offering of the water for washing, a

⁹² As in **B** 13 below. Cf. the slaughtering over a grave in Hdt. 5.5. In *Od.* 11.35–36 a similar action seems to be expressed with the blood collected in a hole in the ground, although *ἀποδειροτομέω* is used there. In a purificatory context cf. the slaughtering (*ἐπισφάζω*) of the piglet for purification at meetings of the assembly in Athens: Schol. in Aeschin. 1.23.

⁹³ As the Strymon in Hdt. 7.13 into which the magi slaughter white horses to obtain good omens *en route* to Ennea Hodoi.

⁹⁴ As in Hdt. 6.76 where Cleomenes slaughters (*σφαγιάζομαι* is used) a bull into the sea (*σφαγιασάμενος δὲ τῇ θαλάσῃ ταύρον*) *en route* to Sepeia.

⁹⁵ As in Xen. *An.* 2.2.9 where the blood of a bull, a boar, and a ram is collected in a shield and used in an oath ceremony or in Hdt. 3.11 where the blood of Phanes' children is collected in a crater, mixed with wine, and drunk before a battle. For oaths cf. also *LSAM* 88.

⁹⁶ I follow van Straten 1995, 107–109. This method is used on a pig in the sacrifice of Eumaeus in *Od.* 14.425–426.

⁹⁷ See above pp. 283–284 Additional Note to no. 17.

meal, and salt at Selinus (line 4) with serving the Cyrene figurines ‘a portion of everything’ (ὑποδεξάμενον παρτιθ[έ]||μεν τὸ μέρος πάντων B 36–37). Clinton noted, however, that with a change of subjects the [ἡ]ποδεκόμενος at Selinus functions more like the person who in the third Cyrene paragraph hosts the homicide (αὐτοφόνος) suppliant and purifies him;⁹⁸ αὐ[τοφόνος] should be restored in line 4 instead of αὐ[τοφόνος]; the purpose of the present regulations is to purify a murderer from *elasteroi*, vengeful spirits comparable not to the ἰκέσιος ἐπακτός of the first Cyrene paragraph but to the better known Erinyes.⁹⁹ The host is also identifiable as the ἀφιχετεύων ἢ δεκόμενος], doubtless functioning similarly in the decree from Lindus, no. 17 above (see commentary there), although in contrast to the Cyrene and Lindus documents, at Selinus the homicide is not presented as a suppliant and the pronounced end of the present process is rather narrowly defined as purification from *elasteroi*. Despite disagreement in some details, all three documents share key elements and are evidently modeled upon the procedure—pan-Greek (so Herodotus 1.35) though not entirely uniform—of purifying a homicide.¹⁰⁰ The protagonists in the action here are for the most part private individuals.¹⁰¹ Some of them may be familiar with the basics of the present procedure. It is, however, extraordinary by nature, and this, alongside the seriousness of the subject matter and the relative complexity of the performance, justifies the detailed format.

B 1–7

A homicide wishing to purify himself from *elasteroi* is to make an announcement declaring his wish. A host is to offer him water to wash himself, food, and salt. The homicide sacrifices a piglet to Zeus (this is not a purificatory sacrifice). He then departs from the host. As an unpolluted person, he is free to act normally and may be spoken to by others.

⁹⁸ The change of subjects is less peculiar considering the changes from plural to singular and vice versa and the lack of subjects for most of the verbs in **A**.

⁹⁹ Clinton 1996a, 174–179.

¹⁰⁰ See commentary on 17 above. Jameson, Jordan, and Kotanski 1993, 56 n. 2, 76 considered and discarded a similar interpretation.

¹⁰¹ But see commentary on line 10.

B 1

The word αὐτορ(ε)έκτας is otherwise unknown. Jameson, Jordan, and Kotanski's (1993, 44–45) 'homicide' has been contested but is compatible with other αὐτο- compounds referring to homicide,¹⁰² fits the context, and seems preferable to the alternatives.¹⁰³

Elasteros:¹⁰⁴ Ελάστερος is otherwise known only as an epithet of Zeus on Paros where he receives a libation of honey in *LSS* 62.¹⁰⁵ As Jameson, Jordan and Kotanski realized, the word is related to ἀλάστωρ or ἀλάστορος attested as an epithet of Zeus.¹⁰⁶ Ἀλάστωρ is identified with a vengeful Zeus by Cornutus (10.20–11.4) and Hesychius (s.v.).¹⁰⁷ Relations between the *elasteroi* and Zeus are suggested here too by the sacrifice to Zeus in line 5 that ends the purification process in the first section. An *elasteros* appears to be a divine being as he may receive sacrifices 'as to the immortals' in lines 12–13. But this designation does not necessarily express the divine status of the recipient but merely describes the type of ritual to be performed (cf. commentary on **A** 10). The fact that a homicide may need to get purified from *elasteroi* and the requirement that the blood of the victim flow onto the ground reveal the true character of the *elasteroi*. Divine though they are, they are not Olympians but harmful netherworld divinities;¹⁰⁸ their task is evidently to pursue

¹⁰² Αὐτοφόνος, αὐτόχειρ, αὐθέντης, αὐτουργός/ία (containing the same elements as αὐτόρεκτας).

¹⁰³ Dubois (1995, 1999) translates 'coupable' ('agent responsable' 1995, 139); Schwabl 1996 similarly suggests 'Schuldige.' Giuliani (1998, 78) understands 'autore diretto' or 'colui che materialmente/personalmente compiuto l'azione' and similarly to Dubois (1995, 139–140) notes (1998, 71–74) that homicide is too serious for the city to leave purification private; the spirit-ridden *autorrektas* would not be a homicide. One should note, however, that the purification proper—here strictly speaking only from *elasteroi*—does not necessarily absolve a homicide from the act of killing and is different from a trial.

¹⁰⁴ Jameson, Jordan and Kotanski 1993, Ch. V.6.

¹⁰⁵ To Jameson, Jordan and Kotanski's 1993, 116–117 list of other Parian attestations should now be added *SEG* XLVIII 1136 and 1183 (= Matthaïou 1992–1998, 424–430 nos. 1 and 2).

¹⁰⁶ Jameson, Jordan and Kotanski 1993, 117–118, citing for Zeus Alastoros the two inscriptions from Paros' colony Thasos published by C. Rolley, *BCH* 89, 1965, 442–446 nos. 1, 4. On the vocalization see A.M. Matthaïou, 'Ελάστερος—Ἀλάστορος,' *Horos* 13, 1999, 241–242.

¹⁰⁷ Jameson, Jordan and Kotanski 1993, 118.

¹⁰⁸ Jameson, Jordan, and Kotanski 1993, 116. Clinton (1996a, 179) is more cautious. North (1996, 299–300) suggests that by the end of the column the *elasteros* undergoes a transformation (comparable to that suggested by the first editors for the Tritopatores in column A (see above) into a divine figure.

murderers.¹⁰⁹ As Clinton has noticed (1996a, 175–177), Jameson, Jordan and Kotanski's equation of the *elasteros* with the Cyrene ἐκέσιος ἐπακτός, a visitant of an unclear divine status purposely sent by one person against another, is problematic. Clinton's (1996a, 179) equation with the Erinyes is more likely, especially considering Euripides *IT* 970–971 where Orestes mentions the Erinyes who kept driving—ἡλάσθουν—him.

B 2–3

I have followed Jameson, Jordan, and Kotanski 1993, 40–41 in referring the place, time, and direction to the circumstances of the proclamation. Dubois 1995, 41 (for the forms see idem 1999, 339, 342) refers them to the contents of the proclamation (i.e. the place, time etc. of the purification), which appears to make the meaning of ὁπυι more difficult. An announcement is evident at Cyrene (*LSS* 115 B 51–52); cf. the participation of an announcer at a later stage (B 55) and the reference to heralds at Lindus (17.7 above).

B 3

π{ο}ροειπόν: For the additional omicron see Dubois 1995, 129–130; idem 1999, 337.

B 4–5

The offering of water (for washing), food, and salt by a host to a guest is very common.¹¹⁰ Here water for washing is obviously provided for purification purposes. At Cyrene (*LSS* 115 B 52–53) the host seats the suppliant on a white fleece at the threshold, washes him, and anoints him. Washing is evident in the regulations of the Athenian eupatrids.¹¹¹ The offering of food and salt at the very outset of the process is probably a token of hospitality.¹¹² A shared meal, to be counted among

¹⁰⁹ Clinton 1996a, 179.

¹¹⁰ See Jameson, Jordan, and Kotanski 1993, 42. Salt is entitled 'the purifying table-mate of hosts and guests' (τὸν ξένοις σύνδορπον ἀγνίτην πάγον) in Lycophron's *Alexandra* 134–135 and the scholia expound (inter alia) εἶχον γὰρ πάλαι τοὺς ἄλας ἐν ταῖς τραπέζαις σύμβολον ξενοδοχίας (in the old times they used to have salt on their tables as a token of hospitality). For salt as a purifying agent cf. commentary on line 11 below. For offerings of food and water for washing see e.g. *Od.* 172–176 (cf. Gould 1973, 79 with note 35); Genesis 18:4–9.

¹¹¹ Athenaeus 9.410a–b = *FGrHist* 356 F 1; F. Jacoby, *Atthis: The Local Chronicles of Ancient Athens*, Oxford, 1949, 27–28; Parker 1983, 317; Burkert 2000, 211.

¹¹² Jameson, Jordan, and Kotanski 1993, 42; Burkert 2000, 211.

the elements marking the integration or reintegration of the homicide into society,¹¹³ is implied in the eupatrids regulations' reference to 'those who eat the *splanchna*.' Here it would follow the sacrifice of the piglet. Despite the use of the blood of slaughtered piglets in the purification of murderers, as is so vividly illustrated by Apollonius Rhodius,¹¹⁴ there is nothing here to suggest that the present one is not consumed;¹¹⁵ it most probably is and, furthermore, the sacrifice marks the culmination of the ritual.¹¹⁶ This sacrifice is not purificatory but a normal sacrifice. It is not performed as a part of the purificatory ritual but rather after purification is completed, indicating that the homicide is now engaging in normal activity as an unpolluted person.¹¹⁷

B 5

Jameson, Jordan, and Kotanski (1993, 42) saw in ἐξ αὐτῷ a reference to a sanctuary where the public altar of line 10 is likely to have stood. Clinton has shown that it is more likely to refer to the host.¹¹⁸ Deciding upon the location of the sacrifice ought to have been his prerogative and it may have taken place in front of his house.¹¹⁹

περιστ{ι}ραφέσθo: For the additional iota see Dubois 1995, 129–130; idem 1999, 337.

B 6

ποταγορέσθo: ἀγορέω (previously undocumented) = ἀγορεύω: Jameson, Jordan, and Kotanski 1993, 43; from προσηγορέω: Dubois 1995, 141.

¹¹³ Cf. Clinton 1996a, 176.

¹¹⁴ *Arg.* 4 esp. 703–709. See also Aesch. *Eum.* 280–283, 448–450; *LIMC* III 64 s.v. Erinyes, VII 48 s.v. Orestes; Parker 1983, 386–388; cf. Jameson, Jordan, and Kotanski 1993, 42–43. Piglets may of course be used for purification in other cases.

¹¹⁵ Had a sacrifice other than eaten been envisioned, the law—exceptionally careful with sacrificial terminology—would probably not have used θύω here or would have at least been more specific.

¹¹⁶ Burkert (2000, 210–211) maintains that both purification with blood and eating are meant here. The reference to sacrifice at Cyrene (*LSS* 115 B 58) is unfortunately very obscure but could possibly be interpreted in a similar context. The lower part of the stone is completely defaced and should caution against assuming that the procedure ended where the text breaks off.

¹¹⁷ Cf. Clinton forthcoming.

¹¹⁸ Dubois (1995, 141) suggests a separation between the subject and the vengeful spirit or rather a representation of it used in the ritual. Burkert (2000, 211) translates 'from his own,' understanding that the purificant is required to pay for the piglet.

¹¹⁹ Clinton 1996a, 176.

The silence of the homicide prior to completion of his purification is stressed in Aeschylus *Eum.* 448.¹²⁰ It is also evident in Cyrene (*LSS* 115 B 54) where, as the homicide marches along the ‘public road,’ all are required to keep silent: obviously no one is allowed to talk to the murderer or vice versa.

B 7–11

The ritual proceedings set out in the first section are applied in particular cases in this section.¹²¹ The crux is the qualification of the *elasteros* as ξενικός, πατρῷος, ἐπακουστός, ἐφορατός, and ‘any whatsoever’ (lines 7–8). Clinton makes a good case for seeing here a gradation in the gravity of the act, proceeding from uncharacterized homicide to more serious cases of homicide of a ξένος, i.e. a guest (or a host), and homicide of a blood relative.¹²² In these cases the *elasteros* might make its presence known, i.e. affect the mind or body of the pursued, as ‘seen,’ ‘heard,’ or in any other way.¹²³ Purification is to be obtained in the way outlined above but gradation is evident here too. The sacrificial victim is upgraded from a piglet to (in all probability) a full-grown sheep offered now (probably to Zeus again) on the public altar and the sacrifice is to be followed by an additional marking of a boundary and sprinkling.¹²⁴ Others have suggested, on the other hand, that the second sacrifice would govern both the purification of the *autorrektas* and of the cases mentioned in lines 7–8.¹²⁵ If this is correct, it follows that the purification of the *autorrektas*—not completed with the piglet sacrifice—would be repeated in the case of persons wishing to rid themselves of other *elasteroi*, of various origins, heard or seen.¹²⁶

¹²⁰ Burkert 2000, 210; Parker 1983, 371 for further references.

¹²¹ North (1996, 297) considers that neither section deals with homicides who are only referred to as a parallel or that both sections deal with a single, two-stage process for which cf. also Giuliani 1998, esp. 75–78, focusing on the sacrifices and understanding the first (line 5) to be cathartic (*contra* see commentary ad loc.).

¹²² Similarly Dubois 1995, 141–142 citing Apoll. Rhod. *Arg.* 4.716–717.

¹²³ For the maddening effect of vengeful spirits on a killer one only need recall Orestes.

¹²⁴ Clinton 1996a, 177–179.

¹²⁵ Burkert 2000, 212; cf. Giuliani 1998, 75–78; North 1996, 297. For the *autorrektas* see commentary on **B** 1 above.

¹²⁶ Burkert (2000, 209) suggests that the ξενικός is sent like the Cyrene ἰκέσιος ἐπακτός by magic from outside and that the πατρῷος is from within a family. He notes (2000, 212) that while the process is private at the outset, the city steps in for the concluding public sacrifice. Jameson, Jordan, and Kotanski (1993, 44) understand ‘foreign or ancestral,’ taking ‘heard or seen’ to be manifestations other than through declarations of the

B 9

Burkert's punctuation¹²⁷ is possible but not mandatory. If it is accepted, the translation of the two sentences would run 'If someone wishes to purify himself with respect to a guest/host (? or: foreign?) or ancestral (*elasteros*), either heard or seen or any whatsoever, he shall purify himself in the same way as the homicide. When he has purified himself from an *elasteros*, having sacrificed a full-grown victim on the public altar, he shall be pure.' This does not preclude the possibility that the sacrifice in line 10 belongs only to the cases discussed in lines 7–8. The law may merely distinguish between purification proper and the sacrifice marking the apex of the procedure.

B 10

ἱερεῖον is glossed in the *Etymologicum Magnum* (s.v.) as τὸ πρόβατον (sheep). This is consistent with *LSCG* 88.13–14 βοὸς μὲν χιλίους διακοσίους | ἱερείου δὲ καὶ αἰγὸς τριακοσίους (for a bovine 1200; for a sheep and for a goat 300).¹²⁸ Note, however, Hesychius and the *Suda* s.v. ἱερεῖον· θῦμα, πᾶν τὸ θυόμενον (anything sacrificed) θεῶ. Cf. commentary on **A 9** above.

ἐπὶ τῷ βομῷ τῷ δαμοσίῳ: The sacrifice on the public altar¹²⁹ implies an interest in the proceedings on the part of the city and may involve priests (cf. the reference to priests at Lindus in 17.7 above). The absence of the city in the first section should not be taken as lack of interest but rather as an indication for a civic endorsement of a procedure enacted by private protagonists (cf. Burkert 2000). The possible involvement of priests here may be due to the relative gravity of the offence, though even it should not overshadow the importance of the host in the procedure.

dead man's relatives. B. Jordan (1995, 328) tentatively takes all adjectives as referring to persons; ἐπακουστός and ἐφορατός refer to a man overheard or seen committing the crime. Giuliani (1998, esp. 81–82) takes ξενικός and πατρῷος as referring to the source of pollution.

¹²⁷ 2000, 208; cf. Giuliani 1998, 75.

¹²⁸ Ziehen *LGS* II p. 249 n. 1; Stengel 1920, 123. The Aramaic of the trilingual stele from the Letoon at Xanthus (see Part I pp. 82–83), has (line 15) *nqwh* for the Greek ἱερεῖον (line 25). The word seems to denote a sheep rather than a generic 'victim'; see *DNWSI* s.v.

¹²⁹ From which a homicide would be barred before purification: Aesch. *Choe.* 291; Eur. *IT* 381–383.

B 11

διορίζας ἡλὶ καὶ χρυσοῖ ἀπορανάμενος: Χρυσοῖ probably refers to a golden vessel. Cf. the similar use of ἀπὸ χρυσίου in *LSCG* 154 A 30 and *passim* (χρυσίοι in B 15 is an even closer parallel) and Iamblichus, *VP* 153 ἢ χρυσῶ ἢ θαλάττῃ (sea water) περιρραίνεσθαι.¹³⁰ Sprinkling is prescribed after a sacrifice in A 12–13. Jameson, Jordan, and Kotanski (1993, 45) suggest that the purpose of boundary marking—perhaps to be taken with sprinkling as a single action—is here to separate the subject from the altar.¹³¹ The use of salt, particularly sea water (θάλασσα κλύζει (washes) πάντα τὰνθρώπων κακά: Euripides *IT* 1193), is common and well-attested. See e.g. Theophrastus *Char.* 16.12–13; Lycophron *Alex.* 134–135 with scholia; Schol. *Il.* 1.314; *LSCG* 97 A 14–16; Jameson, Jordan, and Kotanski, 1993, 45; Parker 1983, 227.

B 13

For σφαζέτο see above commentary on A 20–21. The mixed sacrificial ritual—ordinary divine sacrifice with the blood flowing onto the ground—is explained by the identity of the recipient: a divine being of netherworld affiliation (cf. commentary on line 1 above). The motive for the sacrifice is not mentioned. If an *elasteros* is the recipient of the sacrifice on the public altar, the stipulation might refer back to it. Otherwise, some *elasteroi* may persist and require recurrent sacrifices.¹³²

¹³⁰ See further Jameson, Jordan, and Kotanski 1993, 33, 45.

¹³¹ Dubois 1995, 142 takes διορίζας separately (see above *Restorations*).

¹³² Dubois (1995, 142) takes the *elasteros* here to be Zeus Elasteros. For the sacrifice see also Schwabl 1996, 286; Burkert 2000, 211–212.

APPENDICES

APPENDIX A

THE PUNIC MARSEILLES TARIFF. *CIS* I 165; *KAI* 69. CA. THIRD CENTURY B.C.

The so-called Marseilles Tariff, as it came to be known after its findspot, was discovered in early 1845 or late 1844 in the foundations of an old house near the port of Marseilles. Fragments of similar documents were subsequently discovered at Carthage.¹ Considering that the type of stone used seems to point to Carthage, Carthage appears to be the original provenance. This is therefore likely to be a *pierre errante*, which reached Marseilles on board a ship where it might have been used as ballast.² In its current form, the inscription comprises two conjoined fragments (*a-b*). The top, bottom, and right sides survive with intermittent damage; a substantial piece is lost on the left, broken diagonally from top to bottom. The remainder seems to amount to about three-fourths of the original stone. It comprises some twenty-one lines, which become progressively lacunose from top to bottom; the last line appears to have been the last line of the original.³

H. 0.40, W. 0.555, Th. 0.04.

I present here a text⁴ based on the the text in *KAI* and a minimally interpretative translation with a few notes. For commentaries and basic bibliography see *CIS* I 165; *KAI* 69; M.G. Guzzo Amadasi, *Le iscrizioni fenicie e puniche delle colonie in occidente*, Rome 1967, 169–183 no. 3; F. Rosenthal *ANET* pp. 656–657; D. Pardee *COS* I 98 (pp. 305–309).

ca. saec III a.

b

a בת בעל־צֶפֶן בעת המשתא אתא אש טנא שלשם האש אש על המשא את עת ר חלצ בעל השפט בן בדתת בן בדאשמן וחלצ בעל
השפט בן בדאשמן בן חלצ בעל וח[ברגם] *vacat*
באלף כלל אם צועת אם שלם כלל לכהנם כסף עשרת 10 באחד ובכלל יכן לם עלת פן המשתא 1 שואר משקל שלש מאת 300
ובצועת קצרת ויצלת וכן הערת והשלבם והפעמם ואחרי השאר לבעל הובה *vacat*
בעגל אש קרני למבמחסר באטומטא אם באיל כלל אם צו[עת] אם שלם כלל לכהנם כסף חמשת 5 באחד ובכלל יכן לם על-

¹ The so-called Carthage Tariff(s), *CIS* I 167 (*KAI* 74), 169, 170, 3915, 3916 (*KAI* 75), 3917; for an English translation of different fragments as a single document see *ANET* p. 657 (F. Rosenthal). See the commentary in *KAI*.

² *KAI* II 83.

³ *CIS* I p. 220.

⁴ I have allowed myself to employ Classical editorial conventions to denote vacant spaces and lacunae. The superlinear circellus equals the Classical sublinear dot.

- ת פן המשאת ו שאר משקל מאת וחמשם 150 ובצועת קצרת ויצלת וכן הערת והשלבם והפענ[מם ואחרי השאר לבעל הובח]
 ביבל אם בעו כלל אם צועת אם שלם כלל לכהנם כסף שקל 1 זר 2 באחד ובצועת יכון לם עלת פן המשאת ו קצרת]
 ויצלת וכן הערת והשלבם והפענ[מם ואחרי השאר לבעל הובח] ^{vocat} 8
 באמר אם בגדא אם בצרב איל כלל אם צועת אם שלם כל[ל] לכהנם כסף רבע שלשת זר 2 באחד ובצועת יכון לם על[
 [ת] פן המשאת ו קצרת ויצלת וכן הערת והשלבם והפענ[מם ואחרי השאר לבעל [הובח] ^{vocat}
 [בצ]פן אנון אם צץ שלם כל[ל] אם שצף אם חזות לכהנם כסף רבע שלשת זר 2 באחד וכן הש[אר] לבעל הובח]
 12 [על] צפר אם קדמת קדשת אם זבח צד אם זבח שמן לכהנם כסף א[נרת] 10 לבאחד [- - -]
 [ב]כל צועת אש יעמס פנת אלם יכון לכהנם קצרת ויצלת ו[ב]צועת [- - -]
 [על] בלל ועל חלב ועל חלב ועל כל זבח אש אדם לזבח במנח[ת] י[כן] לכהנים [- - -]
 בכל זבח אש יזבח דל מקנא אם דל צפר בל יכון לכהנם מנם ^{vocat}
 16 כל מורה וכל שפה וכל מרוח אלם וכל אדם אש יזבח [- - -]
 האדם המת משאת על זבח אחד כמדת שת בכתב[ת] [- - -]
 [כל] משאת אש איכל שת בפס ו נתון לפי הכתבת אש [כתב] - - - האשם אש על המשאתות עת ר חלצבעל בן בדתנ-
 ת וחלצבעל בן בדאשמן וחברנם ^{vocat}
 20 כל כהן אש יקח משאת בדץ לאש שת בפס ו ונענ[ש] [- - -]
 [כל] בעל זבח אש איכל יתן את כ[. . .] ל[. . .] המשאת אש [- - -]

Translation

Temple of Ba'al Šaphon. Tariff of fees which [the thirty men in charge of fees] set up in the time of Ḥillešba'al⁵ the *suffet* son of Bodtinnit son of Bodešmun, [head(?)], [and Ḥillešba'al] the *suffet* son of Bodešmun son of Ḥillešba'al and their colleagues.

(3) For an ox, whether *kll* (offering), *šw't* (offering), or *šlm kll* (offering), the priests (shall receive) ten (shekels) silver for each (sacrifice). And for *kll* (offering) they shall receive in addition to this fee meat [weighing three hundred]. And for *šw't* (offering) the *qsr̥t* and the *yšlt* and likewise the skins and the *šlbm* and the *p'mm* and the rest of the meat (shall belong) to the one offering the sacrifice.

(5) For a calf that is missing his horns naturally (? *'twm?*), or for a deer (? or: ram), whether *kll*, *šw't*, or *šlm kll*, the priests shall receive five (shekels of) silver [for each and for a *kll* they shall receive] in addition to this fee meat weighing one hundred and fifty. And for *šw't* the *qsr̥t* and the *yšlt* and likewise the skins and the *šlbm* and the *p'mm* [and the rest of the meat (shall belong) to the one offering the sacrifice].

(7) For a ram or a goat, whether *kll*, *šw't*, or *šlm kll*, the priests shall receive one shekel of silver (and) two *zr* for each. And for *šw't* they shall receive [in addition to this fee the *qsr̥t*] and the *yšlt* and likewise the skins and the *šlbm* and the *p'mm* and the rest of the meat (shall belong) to the one offering the sacrifice.

(9) For a lamb, a kid, or a *šrb ył*, whether *kll*, *šw't*, or *šlm kll*, the priests

⁵ Pardee's transcriptions of names have been followed; vocalization might be disputed in some cases.

shall receive three-fourths of (a shekel of) silver (and) [two *zr* for each and for *ṣw't* they shall receive in] addition to this fee the *qsr*t and the *yṣlt* and likewise the skins and the *šlbm* and the *p'mm* and the rest of the meat (shall belong) to the one offering the [sacrifice].

(11) For a bird, whether *'gmn* or *ṣṣ*, whether *šlm kll*, *šṣp*, or *ḥzt*, the priests shall receive three-quarters of a (shekel) of silver (and) two *zr* for each and the meat shall belong [to the one offering the sacrifice].

(12) For a bird, whether *kdmt kdšt*, a game (bird) sacrifice, or (bird?) fat sacrifice, the priest shall receive ten *'grt* of silver for each [- - -]

(13) For every *ṣw't* which (anyone) brings before the god the priests shall receive the *qsr*t and *yṣlt* and for *ṣw't* [- - -]

(14) For mixed flour and oil(?) offerings and for milk and for fat (offerings) and for each sacrifice which a man may sacrifice as an offering to the god(?) [the priests] shall receive [- - -]

(15) For each sacrifice which a person poor in cattle or in birds sacrifices the priests shall not receive [a thing].

(16) Any association, any clan, any fellow-drinkers association (in honor) of a god (*mrzḥ 'lm*), and any men who sacrifice [- - -] (17) these men [shall pay] a fee for each sacrifice according to what is set in the document [- - -]

(18) Any fee which is not set in this tablet shall be given according to the written document which [the men in charge of fees in the time of Ḥilleṣba'al son of Bodtinnit, head(?),] and Ḥilleṣba'al son of Bodešmun and their colleagues [wrote].

(20) Any priest who takes a fee against what is set in this tablet shall be fined [- - -] (21) Any person who offers sacrifice who does not give the [- - -] the fee which [is set in this tablet - - -].

Notes

Despite its fragmentary state, the contents of the document are quite clear. It lists animals and types of offerings, and discusses priestly prerogatives and the distribution of parts between priests and worshippers. There is no mention of divine portions. The officiating priests receive prerogatives in cash and kind. Cash prerogatives seem to be paid to them directly. Among the Greek sacrificial tariffs,⁶ a similar situation

⁶ See Part I pp. 61–62.

might be detected in *LSCG* 45.2–7 and *Iscr.Cos* ED 216 B 2–8, but worshippers are commonly instructed to put the money in a *thesauros*. The animals appear to be listed in a hierarchical order according to size and age.⁷ The list of animals (lines 3–12) opens with full-grown bovines and ends with birds. We note a similarity in Parker and Obbink 2000, lines 10–12 and in no. 9 above. Most Greek sacrificial tariffs are arranged hierarchically; the order might, however, be descending (as here) or ascending (notably *Iscr.Cos* ED 216 B 2–8). In line 13 the Marseilles Tariff considers specifically the *sw't* offering; line 14 discusses a particular non-blood offering. Line 15 makes a special consideration of the poor: the priests receive no prerogative from their sacrifice. Offerings by groups are discussed in lines 16–17. Lines 18–19 consider fees not covered in the present document. The tariff ends with punishment clauses for greedy priests (line 20) and reluctant worshippers (line 21); these appear also in Greek sacred laws.⁸

Date. The date depends entirely upon letter forms, and the inscription has been assigned both to the late fourth-early third century and to the third century B.C.⁹

Line 1

‘Tariff of fees:’ *b'[t hms]'tt*. There is disagreement as to the exact translation of these two heading words by which the document identifies itself. The label ‘Tariff’ was deemed inaccurate (Delcor 1990, 87–89). It has persisted, for better or for worse.

‘In the time of Ḥillešba'al ..., [head(?)]:' *t [r Hlš]b'l*. *t [r]* is secure considering *CIS* I 170.1. Less so is the significance of *r* (*DNWSI* s.v. *r*₁). For the meaning ‘head’ see Pardee *COS* I 306 n. 7; ‘lord/great’ (i.e. ‘in the time of the lord(s) Ḥillešba'al’ etc.) have also been understood (*CIS* I p. 261; *KAI* II 83; *ANET* 656).

Lines 3–4

Attempts to reconstruct the sacrificial categories evident in the tariff have primarily relied upon comparison with the Israelite system as evident in the Levitical code. Etymology of its first component renders the Punic *šlm kll*¹⁰ a likely counterpart of the Israelite *šlamim* (‘well

⁷ The following analysis is based on that of Pardee (*COS* I no. 98).

⁸ See Part I p. 43 and 20.21–23 with commentary.

⁹ Pardee *COS* I p. 305; *KAI* II 83.

¹⁰ M. Dietrich, O. Loretz, and J. Sanmartín, *Ugarit-Forschungen* 7, 1975, 561, take the

being,' also known as 'peace' offering), equaling the common Greek eaten sacrifice; the Punic *šlm kll* would be a 'whole well being' offering. Less clear are the cases of the Punic *kll*¹¹ and the diversely interpreted *šw't*. See especially Pardee in *COS* I 98 (pp. 305–309).

Both the *qšrt* and the *yšlt* are parts of the victim. Multiple suggestions have been made regarding their identity. See *DNWSI* svv. *qšrh* and *yšlh*.

As the *p'mm* are likely to be feet of the victim, the *šlbm* might be the legs/thighs though other suggestions have been made. See *DNWSI* svv. *p'm₂* 1 and *šlb₂*.

Line 5

'twt': This word is commonly considered to be a loan word from Greek. Several derivations have been attempted including, perhaps most convincingly, one from *αὐτόματος*: the horns 'missing naturally/of their own accord' would serve as an age marker.¹² See *DNWSI* s.v.

Line 9

šrb 'yl: A ram, deer, and several other possibilities have been suggested. See *DNWSI* s.vv. *'yl₂* and *šrb₁*.

Lines 11

'gnm and *šš* are birds, again of disputed identities. See *DNWSI* s.vv. *'gnm* and *šš₁*.

ššp and *hzt* may refer to the type of the sacrifices. *hzt* (*DNWSI* s.v. *hzh*) might be divination/augury-related sacrifice which, inter alia, has also been suggested for *ššp* (ibid. s.v. *ššp₂*). For the bird sacrifice see Delcor 1990, 89–92.

Line 12

The identification of *špr* as 'bird' here has been contested. See M. Delcore, 'A propos du sens de *špr* dans le tarif sacrificiel de Marseille (*CIS* I, 165, 12): Parfume d'origine végétale ou parfume d'origine animale?', *Semitica* 33, 1983, 33–39.

kdmt kdšt: holy first fruit (*DNWSI* s.v. *kdš₃* 3.), i.e. offering?

second *kll* with the following *lkhnm* ('as a general rule, to the priests ten silver [pieces]'), but see Pardee *COS* I pp. 306–307 n. 13.

¹¹ 'Whole' and therefore perhaps 'wholly burnt' offering.

¹² For age markers cf. above commentary on 26.31–32.

Line 14

‘Mixed flour and oil offering:’ *bl*. See *DNWSI* s.v. *bl*.

‘For milk and fat:’ *ʾl ḥlb wʾl ḥlb*; either dittography or two distinct substances. See *DNWSI* s.vv. *ḥlb*₃ and *ḥlb*₄.

‘Offering to the god:’ *mnḥh*. See *DNWSI* s.v. *mnḥh*₁.

Line 17

‘Document:’ *ktbt* (*DNWSI* s.v. *ktbh*₁); evidently a cross reference to a different document.

Lines 20–21

For the punishment clause see above commentary on 20.21–23.

APPENDIX B

CHECKLISTS

1. *Significant New Documents from Asia Minor*¹

	<i>SEG</i> vel sim.	Provenance	Contents	Date
1	<i>Amyzon</i> no. 2	Amyzon	Amyzon decrees Bagadates a <i>neokoros</i> of Artemis ²	321/320 B.C.
2	A–B: <i>SEG</i> XLV 1508; C: <i>EpigAnat</i> 32, 2000, 89–93	Bargylia	Decrees concerning a festival of Artemis Kindyas ³	II/I B.C.
3	<i>I.Knidos</i> 161 ⁴	Cnidus	Fragmentary decree concerning the cult of Aphrodite	III/II B.C.
4	<i>SEG</i> XLIII 710	Euromus	Regulations for entry into the temple of Zeus ⁵	I A.D.
5	<i>SEG</i> XVI 1225	Halicarnassus	Boundary stone of a sanctuary of Apollo restricting entry to the <i>akra</i>	Hellenistic period
6	<i>SEG</i> XL 956	Heraclea under Latmus	An oracle concerning the priesthood of Athena Latmia with a list of priests ⁶	ca. 100– 75 B.C.-early I A.D.

¹ Geographical order as in *SEG*. An asterisk (*) denotes particularly doubtful or fragmentary cases.

² Including this document in the corpus might be found objectionable. See Part I p. 54 n. 270.

³ See Part I p. 100, 107.

⁴ A. Chaniotis, EBGR 1992 no. 25 (*Kernos* 9, 1996) suggests that *I.Knidos* 173 could be a fragment of a sacred law rather than a dedication.

⁵ See Part I pp. 17–18.

⁶ See Part I p. 47.

	<i>SEG</i> vel sim.	Provenance	Contents	Date
7	<i>IIasos</i> 219	Iasus	Fragmentary decree mentioning priests and the restoration of temples ⁷	
8	<i>II Labraunda</i> 46	Labraunda	Letter of Zeuxis regarding the protection of the sanctuary	203 B.C.
9	Ibid. 53, 54, 54 A	Ibid.	Roman Imperial period copies of IV B.C. festival regulations ⁸	
10*	Ibid. 58	Ibid.	Decree of Mylasa on preservation of order in the sanctuary	II A.D.
11	Ibid. 59	Ibid.	Decree of Mylasa on services to be performed by cult personnel	II A.D.
12	Ibid. 60	Ibid.	Decree of Mylasa containing sanctuary prohibitions ⁹	II A.D.
13*	<i>IMylasa</i> 344	Mylasa	Fragment mentioning sacrifice	
14	<i>SEG</i> XXXIX 1135–1137	Olymus	Decrees on building activities and sacrifices in the temple of Leto ¹⁰	ca. 150–100 B.C.
15	<i>EpigAnat</i> 34, 2002, 1–2 no. 1	Stratonicea	Decree for the priest Leros	2nd half of IV B.C.
16	<i>SEG</i> XXIX 1088	Theangela	Sale of a priesthood of Zeus Nemeios ¹¹	III B.C.
17	<i>SEG</i> XXX 1283	Didyma	Fragmentary sacrificial regulations	2nd half of VI B.C.

⁷ See Part I pp. 38–39.

⁸ See Part I p. 110.

⁹ See Part I p. 20.

¹⁰ See Part I p. 38.

¹¹ See Part I p. 51.

	<i>SEG</i> vel sim.	Provenance	Contents	Date
18	<i>I.Ephesos</i> 1263	Ephesus	Fragmentary priesthood regulations ¹²	
19	<i>SEG</i> XXXVI 1039	Erythrae	Decree on building a temple of Aphrodite	ca. 400 B.C.
20	<i>SEG</i> XXXVII 921	Ibid.	Fragmentary list of sales of priesthoods ¹³	IV B.C.
21	<i>IG</i> XII 6, 1197	Ibid.(?)	Sale of the priesthood of the Corybantes	II B.C.
22	<i>I.Ephesos</i> 3418A (<i>SEG</i> XXXII 1167)	Metropolis	Fragmentary regulations concerning cult of Ares	
23	G. Kleiner, P. Hommel, and W. Müller-Wiener, <i>Panionion und Melie</i> (<i>JdI</i> , Ergänzungsheft 23), Berlin 1967, 45–63.	Panionium	Regulations for cult at the Panionium ¹⁴	Mid IV B.C.
24*	<i>TAM</i> V 590	Emre (Maeonia)	Fragmentary prohibition against harming trees (possibly in a sanctuary)	Roman Imperial period
25*	<i>I. Manisa</i> 24	(Manisa)	Fragmentary sanctuary regulations ¹⁵	Roman Imperial period
26*	<i>SEG</i> XXXIX 1290	Sardis	Boundary stone of the sanctuary of Artemis with a decree of Caesar confirming the right of asylum ¹⁶	March 4, 44 B.C.

¹² Line 3 reads λήψεται[ι]. The verb is most likely to govern items due to the priest (cf. comm. ad loc.; L. Robert *BCH* 59, 1935, 433 (= *Opera Minora Selecta* I, 190)); the use of the future is characteristic of sales of priesthoods (see Part I p. 49).

¹³ See Part I p. 53. For 19 see 37.

¹⁴ D.F. McCabe et al., *Priene Inscriptions: Texts and List*, Princeton, 1987, no. 11. Ed. pr. and F. Sokolowski ('Règlement relatif à la célébration des Panionia,' *BCH* 94, 1970 109–116) suggest regulations for the Panionia; J. and L. Robert (*BE* 1968 no. 469, 1970 no. 582) are more cautious.

¹⁵ See Part I p. 16.

¹⁶ See Part I p. 21.

	<i>SEG</i> vel sim.	Provenance	Contents	Date
27	<i>SEG</i> XXIX 1205	Ibid.	Edict of Artaxerxes II Memnon concerning the cult of Zeus Baradates	ca. A.D. 150
28	<i>SEG</i> XLVI 1547 (<i>I.Alexandria Troas</i> 9)	Alexandria Troas	Sale of a priesthood	Late Hellenistic/Early Roman
29*	<i>SEG</i> XXXVIII 1251	Assos	Sacrificial regulations(?)	ca. 530–500
30	<i>SEG</i> XXVI 1334	Skepsis	Sale of a priesthood of Dionysus Bambyleius	II B.C.(?)
31	<i>IKyz.</i> II 1	Miletupolis	Fragmentary sacrificial calendar	Late IV-early III B.C.
32	<i>I.Perg</i> III 161	Pergamum	Incubation at the Asclepieum ¹⁷	II A.D.
33	<i>SEG</i> XLVII 1806	Dereköy	Regulations concerning the cult of Zeus (sacrifices; festivals)	A.D. 138 or shortly after
34*	<i>SEG</i> XXVII 930	Oenoanda	Part of temple regulations	Not later than early II B.C
35	<i>SEG</i> XXXVIII 1462 C	Ibid.	Regulations for the Demosthenia ¹⁸	July 5, A.D. 125
36	<i>SEG</i> XXVII 942	Xanthus	Decree of the Xanthians and the <i>perioikoi</i> on the foundation of a cult for Basileus Kaunios and Arkesimas ¹⁹	337 (or 358) B.C.
37	<i>SEG</i> XXXVI 1221	Ibid.	Regulations for entry into the Letoon ²⁰	Late III-early II B.C.
38	<i>IMylasa</i> 931	Unknown	Fragment of a decree regulating sacrifices	

¹⁷ See Part I pp. 61–63.

¹⁸ See Part I p. 101.

¹⁹ See Part I pp. 82–83.

²⁰ See Part I p. 16.

2. *New Documents from Cos.*²¹

	Ed. pr or <i>SEG</i>	Provenance	Contents	Date
1	Parker and Obbink 2001, 233–237 no. 3	Cos	Sale of a priesthood (of Asclepius?)	ca. 275 B.C.
2	<i>Ischr.Cos</i> ED 15		Sale of a priesthood	Early III B.C.
3	ED 211		Fragment mentioning purification	Early III B.C.
4*	ED 92		Fragment mentioning depositing money in a <i>thesauros</i> ²²	III B.C.
5*	ED 99		Doubtful fragment	III B.C.
6*	ED 164		Fragment of sacrificial regulations	III B.C.
7*	ED 175		Priesthood regulations(?)	III B.C.
8*	ED 261		Sale of a priesthood(?)	III B.C.
9*	ED 262		Sale of a priesthood(?)	III B.C.
10	ED 216		Sale of the priesthood of Dionysus Thyllophorus	ca. 225 (or ca. 175) B.C. ²³
11	Parker and Obbink 2001, 229–233 no. 2		Sale of a priesthood of the Symmachidai	ca. 225 (or ca. 175) B.C.
12	<i>Ischr.Cos</i> ED 177		Sale of the priesthood of the Kyrbanthes	Late III B.C.
13	ED 238		Sale of the priesthood of Heracles Kallinikos	Late III B.C. ²⁴
14*	ED 112, ED 60		Financial measures relating to a sanctuary(?)	ca. 200 B.C.
15	ED 16		Regulations for the Hermaia	III–II B.C.
16*	ED 219		Fragment of a testamentary(?) foundation	III–II

²¹ An asterisk (*) denotes particularly doubtful or fragmentary cases. For a general review of the documents included in *Ischr.Cos* see A. Chaniotis EBGR 1993–1994 no. 219 (*Kernos* 10, 1997).

²² See above Part I p. 59; commentary on 9.6.

²³ Parker and Obbink 2000, 422; 2001, 230–232.

²⁴ Parker and Obbink 2000, 422.

	Ed. pr or <i>SEG</i>	Provenance	Contents	Date
17	ED 178		Sale of the priesthood of Aphrodite Pandamos and Pontia	Shortly after 198 B.C. ²⁵
18	ED 3		Sale of a Priesthood	First half of II B.C.
19	ED 145 + Parker and Obbink 2001, 245–246 no. 6		Sale of the priesthood of Hermes Enagonios	ca. 180/70 (or mid III) B.C. ²⁶
21	<i>Iscr.Cos</i> ED 25		Regulations for a festival of Artemis ²⁷	II B.C.
22	ED 85		Sale of a priesthood	II B.C.
23	ED 86		Foundation: commemorative: sacrifice to Hermes ²⁸	II B.C.
24	ED 109		Sale of a priesthood	II B.C.
25	ED 146		Foundation of Phanomachos ²⁹	II B.C.
26*	ED 166		Fragment mentioning construction and altar	II B.C.
27	ED 237		Sale of a priesthood	II B.C.
28*	ED 239		Decree concerning the sanctuary of Aphrodite ³⁰	II B.C.
29	Parker and Obbink 2001, 245 no. 5		Sale of a priesthood	II B.C.
30	Parker and Obbink 2001a 266–271 no. 3		Foundation of Teleutias ³¹	II B.C.

²⁵ Parker and Obbink 2000, 422.

²⁶ Parker and Obbink 2000, 422.

²⁷ Lines 15–17 ([- - - τὰ δὲ] | λοιπὰ κρ[έατα - - -] | τοῖς π[- -]) evidently deal with meat distribution of a victim led along in a procession (see Part I p. 98). The restoration [- - - τὰ δὲ] | λοιπὰ κρ[έατα διανεμῶντω (vel sim.)] | τοῖς π[ολίταις - - -] therefore comes to mind (for the verb cf. ED 145.60). Τοῖς π[ομπεύσας - - -] is attractive considering the procession, but one may rather expect συμπομπεύω (as in *LSAM* 32.55 quoted in Part I p. 98; *LSCG* 177.158–159).

²⁸ See Part I p. 85 n. 449.

²⁹ See Part I p. 86.

³⁰ See Segre's note.

³¹ See Part I p. 86.

	Ed. pr or <i>SEG</i>	Provenance	Contents	Date
31	Parker and Obbink 2000 no. 1		Sale of the priesthood of Aphrodite Pandamos and Pontia	ca. 125 B.C.?
32	<i>Ischr.Cos</i> ED 32		Sale of a priesthood	II/I B.C.
33	ED 180		Sale of the priesthood of Heracles Kallinikos	II/I B.C. ³²
34	ED 165		Sale of a priesthood	I B.C.
35	ED 215		Sale of the priesthood of Zeus Alseios	I B.C.
36	ED 236		Sale of a priesthood (perhaps of Artemis)	I B.C.
37	Parker and Obbink 2001, 237–243 no. 4A		Sale of the priesthood of Asclepius	I B.C.
38	Parker and Obbink 2001, 237–243 no. 4B		Sale of the priesthood of Asclepius	II/I B.C.
39*	ED 121		Doubtful fragment ³³	Roman Imperial period
40*	<i>SEG</i> XXVIII 700	Cephalus	Fragmentary decree concerning offerings(?)	2nd half of III B.C.
41	Parker and Obbink 2001a, 253–256 no. 1	Halasarna	Decree concerning the completion of the construction of the temple of Apollo ³⁴	ca. 200 B.C.
42*	Parker and Obbink 2001a, 265–266 no. 2		Decree concerning the sanctuary of Apollo	175–100 B.C.

³² Parker and Obbink 2000, 423.

³³ One wonders whether [- - - ἰ]ερεῖον could be restored in lines 2–3.

³⁴ See Part I p. 38.

3. *Some significantly expanded or improved texts of inscriptions included in Sokolowski's corpus.*³⁵

	Sokolowski	SEG	Other
1	LSCG 28	XLVI 173	
2	38	XLIV 42	
3	90	XLV 914	<i>I.Kallatis</i> 47
4	103 A 1–9		<i>IG XII Suppl.</i> p. 144 (245 + 237)
5	LSS 10	XLVII 71	All the published fragments have now been reedited by S.D. Lambert, 'The Sacrificial Calendar of Athens,' <i>BSA</i> 97, 2002, 353–399.
6	12	XXX 61	Agora XVI 56
7	18		<i>IG I³</i> 250
8	22		W. Peek, <i>Inchriften aus dem Asklepieion von Epidauros</i> (<i>AbhLeip</i> , 60.2) 1969, no. 336
9	51	XLVIII 1037	(Text: Part I pp. 22–24)
10	162		<i>Iscr.Cos</i> 2
11	LSAM 23	SEG XLVII 1628 ³⁶	
12	26	XXX 1327	

³⁵ NB The following list includes mainly inscriptions of which new fragments have been published; in no. 3 the fragments have been rearranged; no. 7 includes significant new and improved readings. For other *IG I³* inscriptions see concordances.

³⁶ See Dignas 2002.

CONCORDANCES

- 1** *LSCG* → *LGS* → Standard Corpora
- 2** *LGS* I → *LSCG*
- 3** *LGS* II → *LSCG*
- 4** *LSS* → Standard Corpora
- 5** *LSAM* → Standard Corpora
- 6** Sokolowski → *CID* I
- 7** *CID* I → Sokolowski
- 8** NGSL → *SEG* → Varia
- 9** *SEG* → NGSL
- 10** Varia → NGSL

I

<i>LSCG</i>	<i>LGS</i>	Standard Corpora ¹
1	I 1	<i>IG</i> I ³ 234
2	I 2	<i>IG</i> I ³ 246
3	II 1	<i>IG</i> I ³ 4B
4	II 2	<i>IG</i> I ³ 5
5	II 4	<i>IG</i> I ³ 78
6	II 5	<i>IG</i> I ³ 251
7	II 6	<i>IG</i> II ² 1363
8	II 7	<i>IG</i> II ² 1078
9	II 8	<i>IG</i> I ³ 982
10	II 9	<i>IG</i> I ³ 244
11	II 10	<i>IG</i> I ³ 255
12 A	II 11 A	<i>IG</i> I ³ 35
12 B	II 11 B	<i>IG</i> I ³ 36
13	II 12	<i>IG</i> I ³ 82
14	II 13	<i>IG</i> I ³ 84
15	II 14	<i>IG</i> I ³ 7
—	II 15 A	<i>IG</i> I ³ 238
16	II 15 B	<i>IG</i> I ² 845
17 A	II 16 A	<i>IG</i> I ³ 241
17 B	II 16 B	<i>IG</i> II ² 1357a
17 C	II 16a	<i>IG</i> II ² 1357b
18	—	<i>SEG</i> XXI 541

¹ Multiple corpus references are given only when one of the works cited is relatively rare or new.

<i>LSCG</i>	<i>LGS</i>	Standard Corpora
19	II 17	<i>IG</i> II ² 1237
20	I 26	<i>IG</i> II ² 1358
21	II 18	<i>IG</i> II ² 4962
22	II 19	<i>IG</i> II ² 4971
23	II 20	<i>IG</i> II ² 4970
24	II 21	<i>IG</i> II ² 4986
25	II 22	<i>IG</i> II ² 4962
26	—	<i>SEG XXI</i> 786
27	II 23	<i>IG</i> II ² 4988
28	II 24	<i>IG</i> II ² 1356
29	II 25	<i>IG</i> II ² 1359
30	II 26	<i>IG</i> II ² 1360
31	II 27	<i>IG</i> II ² 1146
32	II 28	<i>IG</i> II ² 204
33	II 29 (B only)	<i>Agora XIX L7</i> ²
34	II 30	<i>IG</i> II ² 337
35	II 32	<i>IG</i> II ² 403
36	II 33	<i>IG</i> II ² 1177
37	II 34	<i>IG</i> II ² 1362; <i>SEG XLIV</i> 42
38	II 35	<i>IG</i> II ² 1195
39	II 36	<i>IG</i> II ² 659
40	II 37	<i>IG</i> II ² 772
41	II 38a	<i>IG</i> II ² 839
42	II 38b	<i>IG</i> II ² 840
43	II 39	<i>IG</i> II ² 995
44	II 40	<i>IG</i> II ² 1046
45	II 41	<i>IG</i> II ² 1361
46	II 42	<i>IG</i> II ² 1283
47	II 43	<i>IG</i> II ² 2499
48 A	II 44 A	<i>IG</i> II ² 1328
49	II 45	<i>IG</i> II ² 1326
50	—	<i>SEG XXII</i> 114
51	II 46	<i>IG</i> II ² 1368
52	I 3	<i>IG</i> II ² 1367
53	II 47	<i>IG</i> II ² 1369
54	II 48	<i>IG</i> II ² 1364
55	II 49	<i>IG</i> II ² 1366
56	II 50	<i>IG IV</i> 1607
57	II 51	<i>IG IV</i> 557
58	II 52	<i>IG IV</i> 840
59	II 53	<i>IG IV</i> 841
60	II 54	<i>IG IV</i> 1 ² 40
61	II 56	<i>IG V</i> 1, 1144

² *LSCG* 33 A = *SEG XVIII* 13; *LSCG* 33 B = *LGS* II 29 = *IG* II² 334.

<i>LSCG</i>	<i>LGS</i>	Standard Corpora
62	I 14	<i>IG</i> V 1, 363
63	II 57	<i>IG</i> V 1, 364
64	I 15	<i>IG</i> V 1, 1447
65	II 58	<i>IG</i> V 1, 1390
66	II 59	<i>IG</i> V 1, 1498
67	II 62	<i>IG</i> V 2, 3
68	II 63	<i>IG</i> V 2, 514
69	II 65	<i>IG</i> VII 235; <i>I.Oropos</i> 277
70	II 67	<i>IG</i> VII 303; <i>I.Oropos</i> 324
71	II 68	<i>IG</i> VII 351; <i>I.Oropos</i> 304
72	II 69	<i>Syll</i> ³ 1185
73	II 70	<i>IG</i> VII 4135; <i>CID</i> IV 76
74	II 71	<i>IG</i> VII 3055
75	II 72	<i>IG</i> VII 3169
76	II 73	<i>CID</i> I 3
77	II 74	<i>CID</i> I 9
78	II 75	<i>CID</i> I 10; <i>CID</i> IV 1
79	II 76	<i>CID</i> IV 108
80	II 77	<i>Syll</i> ³ 672
81	II 78	<i>Syll</i> ³ 631
82	II 79	<i>IG</i> IX 1, 129
83	II 80	<i>IG</i> IX 2, 1109 I
84	II 81	<i>IG</i> IX 2, 1109 II
85	II 82	<i>IG</i> IX 2, 1110
86	II 83	<i>IG</i> IX 1, 654; <i>IG</i> IX 1 ² IV 1700
87	II 84	<i>I.Tomis</i> 1
88	II 85	<i>IOSPE</i> I ² 76
89	II 86	<i>CIRB</i> 1005
90	I 22	<i>SEG</i> XLV 914; <i>I.Kallatis</i> 47
91	II 87	<i>IG</i> XII 9, 90
92	II 88	<i>IG</i> XII 9, 189
93	II 89	<i>IG</i> XII 9, 194
94	II 90	<i>IG</i> XI 4, 1300
95	II 92	<i>I.Délos</i> 2367
96	I 4	<i>Syll</i> ³ 1024
97	II 93	<i>IG</i> XII 5, 593
98	II 94	<i>IG</i> XII 5, 647
99	—	<i>IG</i> XII 5, 646
100	II 95	<i>IG</i> XII 7, 1
101	II 96	<i>IG</i> XII 7, 2
102	II 97	<i>IG</i> XII 7, 4
103	II 98	<i>IG</i> XII 7, 237
104	II 99	<i>IG</i> XII 5, 1
105	II 100	<i>IG</i> XII 5, 52 A
106	II 101	<i>IG</i> XII 5, 1008 A

<i>LSCG</i>	<i>LGS</i>	Standard Corpora
107	II 102	<i>IG</i> XII 5, 1012
108	II 104	<i>IG</i> XII 5, 107
109	II 105	<i>IG</i> XII 5, 183
110	II 106	<i>IG</i> XII 5, 225
111	II 107	<i>IG</i> XII 5, 108
112	II 108	<i>IG</i> XII 5, 126
113	—	<i>LSAG</i> ² p. 466 K
114	II 109	<i>IG</i> XII 8, 358
115	II 110	<i>IG</i> XII 8, 265
116	II 111	<i>Syll</i> ³ 986
117	—	<i>SEG</i> XXII 497
118	II 112	<i>Syll</i> ³ 987
119	II 113	<i>Syll</i> ³ 1013
120	II 114	<i>SGDI</i> 5564
121	—	<i>SEG</i> XVII 394
122	II 115	<i>IG</i> XII 6, 168
123	II 116	<i>IG</i> XII 6, 3
124	II 117	<i>IG</i> XII Suppl. 126
125	II 118	<i>IG</i> XII 2, 72
126	II 119	<i>IG</i> XII 2, 73
127	II 121	<i>IG</i> XII 2, 499
128	I 18	<i>CIG</i> 6850 A
129	II 122	<i>IG</i> XII 3, 248
130	II 123	<i>IG</i> XII 3, 183
131	II 124	<i>IG</i> XII 3 Suppl. 1369
132	II 125	<i>IG</i> XII 3, 378
133	II 127	<i>IG</i> XII 3, 452
134	II 128	<i>IG</i> XII 3, 436
135	II 129	<i>IG</i> XII 3, 330
136	II 145	<i>IG</i> XII 1, 677
137	II 146	<i>IG</i> XII 1, 762
138	II 147	<i>Syll</i> ³ 723
139	II 148	<i>IG</i> XII 1, 789
140	I 23	<i>IG</i> XII 1, 905
141	I 24	<i>IG</i> XII 1, 906
142	II 149	<i>IG</i> XII 1, 892
143	II 150	<i>I.Rhod.Per.</i> 501
144	II 152	<i>IC</i> I xvii 2
145	—	<i>SEG</i> XXIII 566 ³
146	I 20	<i>IC</i> IV 3
147	II 151	<i>IC</i> IV 65
148	II 153	<i>IC</i> IV 186 A

³ One doubts very much that this is a sacred law; both readings and interpretation are doubtful: P. Roesch *AntCl* 40, 1971, 207; van Effenterre 1989, 5-7.

<i>LSCG</i>	<i>LGS</i>	Standard Corpora
149	—	<i>SEG</i> XX 256
150 A	—	Herzog, <i>Die heilige Gesetze von Cos</i> 11
150 B	—	Ibid. 12; (12-end: <i>Iscr.Cos.</i> ED 181)
151 A	I 5	Herzog ibid. 1; <i>Syll</i> ³ 1025
151 B	I 6	Herzog ibid. 2; <i>Syll</i> ³ 1026; <i>Iscr.Cos.</i> ED 241
151 C	I 7	Herzog ibid. 3; <i>Syll</i> ³ 1027; <i>Iscr.Cos.</i> ED 140
151 D	—	Herzog ibid. 4
152	—	
153	—	
154	—	Ibid. 8
155	—	Ibid. 14
156	I 8	Ibid. 5; <i>Iscr.Cos</i> ED 55 (A 16-end; B12-end only)
157	I 9	Paton—Hicks, <i>I.Cos</i> 41
158	—	Herzog ibid. 13
159	—	Herzog ibid. 15
160	II 139	Paton—Hicks, <i>I.Cos</i> 29; <i>Iscr.Cos</i> ED 144
161	II 140–141	<i>Iscr.Cos</i> ED 62
162	II 135	Paton—Hicks, <i>I.Cos</i> 30; <i>Iscr.Cos</i> ED 2
163	—	Maiuri, <i>Nuova Silloge</i> 441; <i>Iscr.Cos</i> ED 89
164	—	Maiuri, <i>Nuova Silloge</i> 442; <i>Iscr.Cos</i> ED 58
165	I 13	<i>Syll</i> ³ 1028; <i>Iscr.Cos</i> ED 45
166	II 133	<i>Syll</i> ³ 1012
167	II 134	Paton—Hicks, <i>I.Cos</i> 28
168	II 137	<i>Syll</i> ³ 1000
169	I 10–12	Paton—Hicks, <i>I.Cos</i> 401–403
170	—	<i>SEG</i> XVIII 328
171	—	<i>SEG</i> XIV 529
172	II 138	Paton—Hicks, <i>I.Cos</i> 369
173	II 130	<i>Syll</i> ³ 1023
174	II 143	<i>Syll</i> ³ 793
175	II 132	<i>Syll</i> ³ 1006
176	I 21	Paton—Hicks, <i>I.Cos</i> 42; Herzog. ibid. 7
177	II 144	<i>Syll</i> ³ 1106; <i>Iscr.Cos</i> ED 149
178	—	<i>IG</i> I ³ 256
179	—	<i>Agora</i> XVI 67
180	—	
181	—	<i>IG</i> IX 1 ² 670

2

<i>LGS</i> I	<i>LSCG</i>	Standard Corpora ⁴
1	1	
2	2	
3	52	
4	96	
5	151 A	
6	151 B	
7	151 C	
8	156	
9	157	
10	169 A	
11	169 B	
12	169 C	
13	165	
14	62	
15	64	
16	—	<i>IG</i> V 2, 5
17	—	<i>I.Perg.</i> I 247
18	128	
19	—	<i>IG</i> XII 3, 450
20	146	
21	176	Paton—Hicks, <i>I.Cos</i> 42
22	90	
23	140	
24	141	
25	—	<i>SEG</i> VII 1233
26	20	
27	—	<i>I.Perg.</i> II 374
28	<i>LSAM</i> 27	

3

<i>LGS</i> II	<i>LSCG</i>	Standard Corpora ⁵
1	3	
2	4	
3	<i>LSS</i> 3	
4	5	
5	6	
6	7	

⁴ Cited only for inscriptions not included in Sokolowski's corpus; otherwise use Concordance **1**.

⁵ Cited only for inscriptions not included in Sokolowski's corpus; otherwise use Concordance **1**.

<i>LGS</i> II	<i>LSCG</i>	Standard Corpora
7	8	
8	9	
9	10	
10	11	
11	12	
12	13	
13	14	
14	15	
15 A	—	<i>IG</i> I ³ 238
15 B	16	
16	17	
17	19	
18	21	
19	22	
20	23	
21	24	
22	25 A	
22b	25 B	
23	27	
24	28	
25	29	
26	30	
27	31	
28	32	
29	33 B	
30	34	
31	—	<i>IG</i> VII 4252; <i>I.Oropos</i> 296
32	35	
33	36	
34	37	
35	38	
36	39	
37	40	
38a	41	
38b	42	
39	43	
40	44	
41	45	
42	46	
43	47	
44	48	
45	49	
46	51	
47	53	
48	54	

<i>LGS</i> II	<i>LSCG</i>	Standard Corpora
49	55	
50	56	
51	57	
52	58	
53	59	
54	60	
55	—	<i>IG</i> V 1, 1155
56	61	
57	63	
58	65	
59	66	
60	—	<i>I^{VO}</i> 5
61	—	<i>I^{VO}</i> 6
62	67	
63	68	
64	—	<i>IG</i> VII 43
65	69	
66	—	<i>IG</i> VII 422; <i>I.Oropos</i> 284
67	70	
68	71	
69	72	
70	73	
71	74	
72	75	
73	76	
74	77	
75	78	
76	79	
77	80	
78	81	
79	82	
80	83	
81	84	
82	85	
83	86	
84	87	
85	88	
86	89	
87	91	
88	92	
89	93	
90	94	
91	<i>LSS</i> 59	
92	95	
93	97	

<i>LGS</i> II	<i>LSCG</i>	Standard Corpora
94	98	
95	100	
96	101	
97	102	
98	103	
99	104	
100	105	
101	106	
102	107	
103	—	<i>IG</i> XII 5, 150
104	108	
105	109	
106	110	
107	111	
108	112	
109	114	
110	115	
111	116	
112	118	
113	119	
114	120	
115	122	
116	123	
117	124	
118	125	
119	126	
120	—	<i>IG</i> XII 2, 7
121	127	
122	129	
123	130	
124	131	
125	132	
126	—	<i>IG</i> XII 3 Suppl. 377
127	133	
128	134	
129	135	
130	173	
131	—	<i>Iscr.Cos</i> 82
132	175	
133	166	
134	167	
135	162	
136	—	Paton—Hicks, <i>I.Cos</i> 32
137	168	
138	172	

<i>LGS</i> II	<i>LSCG</i>	Standard Corpora
139	160	
140	161 A	
141	161 B	
142	—	Herzog, <i>Koische Forschungen</i> 134 no. 211
143	174	
144	177	
145	136	
146	137	
147	138	
148	139	
149	142	
150	143	
151	147	
152	144	
153	148	

4

<i>LSS</i>	Standard Corpora
1	<i>IG</i> I ³ 231
2	<i>IG</i> I ³ 232
3	<i>IG</i> I ³ 6
4	<i>IG</i> I ³ 257
5	<i>IG</i> I ³ 1382a
6	<i>IG</i> I ³ 136
7	<i>IG</i> I ³ 129
8	<i>IG</i> I ³ 137
9	<i>IG</i> I ³ 240
10	cf. <i>SEG</i> X 348; XXI 540; XL 146
11	<i>IG</i> II ² 47
12	<i>SEG</i> XXX 61; <i>Agora</i> XVI 56
13	<i>IG</i> II ² 140
14	<i>SEG</i> XXI 469C
15	<i>SEG</i> XXI 494
16	<i>IG</i> II ² 4997
17	<i>IG</i> II ² 4547–4548
18	<i>IG</i> I ³ 250
19	<i>Agora</i> XIX L4a
20	<i>Agora</i> XVI 161
21	<i>SEG</i> XXI 813
22	<i>SEG</i> XI Addenda 419
23	<i>IG</i> IV 1 ² 73
24	<i>IG</i> IV 1 ² 45
25	<i>IG</i> IV 1 ² 742
26	<i>SEG</i> XI 369

<i>LSS</i>	Standard Corpora
27	<i>SEG XI</i> 314
28	<i>IG V</i> 1, 77 ²
29	<i>IG V</i> 1, 151 ¹
30	<i>IG V</i> 1, 131 ⁶
31	<i>IG V</i> 2, 4
32	<i>SEG XI</i> 111 ²
33	<i>DGE</i> 429
34	<i>Corinth VIII</i> 1, 22
35	<i>I.Oropos</i> 276
36	<i>SEG II</i> 185
37	<i>CID I</i> 2
38	<i>CID I</i> 7
39	<i>CID I</i> 8
40 A	<i>CID I</i> 6
40 B	<i>CID I</i> 5
40 C	<i>CID I</i> 4
41	<i>CID I</i> 13
42	<i>CID I</i> 12
43	<i>Syll</i> ³ 523; <i>CID IV</i> 85
44	<i>Syll</i> ³ 671 A; <i>F.Delphes III</i> 3, 238
45	<i>IG IX</i> 1 ² II 538
46	<i>IG XII</i> 9, 19 ²
47	<i>IG XII</i> 5, 72 ¹
48	<i>IG XII Supl.</i> 303
49	<i>I.Délos</i> 68
50	<i>I.Délos</i> 69
51	<i>IG XI</i> 4, 1030; <i>SEG XLVIII</i> 51
52	<i>IG XI</i> 4, 103 ²
53	
54	<i>I.Délos</i> 2530
55	<i>I.Délos</i> 2305
56	<i>I.Délos</i> 2180
57	<i>I.Délos</i> 2308
58	<i>I.Délos</i> 1720
59	<i>I.Délos</i> 2529
60	<i>IG XII</i> 7, 220
61	<i>IG XII</i> 7, 515
62	<i>IG XII</i> 5, 1027
63	<i>IG XII Supl.</i> 414
64	<i>Nouveau Choix</i> 19
65	<i>Recherches—(Thasos)</i> I 82–85 no. 10
66	<i>SEG XVIII</i> 340
67	<i>IG XII Supl.</i> 398
68	<i>IG XII Supl.</i> 378
69	<i>SEG XVII</i> 415

LSS	Standard Corpora
70	<i>Recherches—(Thasos)</i> I 344 no. 129
71	<i>IG XII Suppl.</i> 365
72	cf. <i>SEG XXIX</i> 774
73	<i>IG XII Suppl.</i> 394
74	<i>IG XII Suppl.</i> 409
75	<i>SEG XII</i> 395; <i>I.Samothrake</i> 62
75a	<i>I.Samothrake</i> 63
76	<i>SEG XXII</i> 501
77	<i>DGE</i> 694
78	<i>DGE</i> 692
79	<i>DGE</i> 696
80	<i>IG XII</i> 6, 260
81	<i>IG XII</i> 6, 171
82	<i>IG XII Suppl.</i> 23
83	<i>IG XII Suppl.</i> 150
84	<i>GIBM II</i> 300
85	<i>I.Rhod.Per.</i> 251
86	<i>I.Lindos</i> 484
87	<i>I.Lindos</i> 181–182
88	Suppl.Epigr.Rh. II no. 20
89	<i>I.Lindos</i> 26
90	<i>I.Lindos</i> 419
91	<i>I.Lindos</i> 487
92	<i>I.Lindos</i> 680
93	Suppl.Epigr.Rh. II no. 14
94	Tit.Cam. no. 153
95	<i>I.Lindos</i> 671
96	Tit.Cam. no. 148
97	Tit.Cam. no. 152
98	Tit.Cam. no. 146
99	Tit.Cam. no. 149
100	Tit.Cam. no. 150
101	Tit.Cam. no. 151
102	Tit.Cam. no. 155
103	Tit.Cam. no. 154
104	Tit.Cam. no. 156
105	Tit.Cam. no. 112
106	Suppl.Epigr.Rh. I no. 112b
107	Suppl.Epigr.Rh. I no. 1
108	
109	<i>I.Rhod.Per.</i> 1
110	<i>I.Rhod.Per.</i> 292
111	<i>I.Rhod.Per.</i> 201
112	<i>IC I</i> xvi 6
113	<i>IC II</i> v 9

LSS Standard Corpora

- 114 *IC* IV 214 no. 146
- 115 *SEG* IX 72
- 116 *SEG* XX 719
- 117 *SEG* IX 73
- 118 *SEG* IX 347
- 119 *SB* 3451; cf. *SEG* VIII 639
- 120 *SEG* IV 92
- 121 *I.Ephesos* 10
- 122 *SEG* XVI 715
- 123 *Milet* I 3, 32
- 124 *IG* II² 1184
- 125 *IG* II² 1242
- 126 *IG* II² 1275
- 127 *IG* II² 1346
- 128 *SEG* XVI 368
- 129 *SEG* XVII 377
- 130 *SEG* XVII 378
- 131 *SEG* XVII 379
- 132 *SEG* XX 542
- 133 *SEG* XX 718

5*LSAM* Standard Corpora

- 1 *Syll*³ 1017
- 2 *I.Kalch* 13
- 3 *I.Kalch* 10
- 4 *I.Kalch* 11
- 5 *I.Kalch* 12
- 6 *I.Kios* 19
- 7 *I.Kyz.* 195
- 8 *I.Lampsakos* 9
- 9 *I.Ilion* 52
- 10 *I.Ilion* 10
- 11 *I.Perg* 40
- 12 *I.Perg* 255
- 13 *I.Perg* 251
- 14 *I.Perg* 264
- 15 *Syll*³ 694
- 16 *Syll*³ 1219
- 17 *I.Smyrna* 735
- 18 *TAM* V 1, 530
- 19 *TAM* V 1, 536
- 20 *Syll*³ 985
- 21 *I.Erythrai* 203

LSAM Standard Corpora

22	<i>I.Erythrai</i> 204
23	<i>I.Erythrai</i> 206
24	<i>I.Erythrai</i> 205
25	<i>I.Erythrai</i> 201
26	<i>I.Erythrai</i> 207
27	<i>I.Erythrai</i> 208
28	<i>CIG</i> 3062
29	<i>I.Ephesos</i> 3401
30	<i>I.Ephesos</i> 1678
31	<i>I.Ephesos</i> 24B
32	<i>I.Magnesia</i> 98
33	<i>I.Magnesia</i> 100
34	<i>I.Magnesia</i> 99
35	<i>I.Priene</i> 205
36	<i>I.Priene</i> 195
37	<i>I.Priene</i> 174
38 A	<i>I.Priene</i> 201
38 B	<i>I.Priene</i> 202
39	<i>I.Priene</i> 362
40	<i>I.Priene</i> 364
41	<i>Milet</i> I 3, 31a; <i>DGE</i> 725
42	<i>Milet</i> I 3, 132; <i>LSAG</i> ² 414 no. 39
43	<i>SEG</i> XV 675
44	<i>Syll</i> ³ 1002
45	<i>SGDI</i> 5496
46	<i>Milet</i> I 3, 133; <i>Syll</i> ³ 1037
47	<i>Milet</i> I 3, 117; <i>SGDI</i> 5498
48	cf. <i>SEG</i> XV 679
49	<i>Milet</i> VI 1, 203
50	<i>Milet</i> I 3, 133; <i>Syll</i> ³ 57
51	<i>Milet</i> VI 1, 202
52	<i>Milet</i> VI 1, 204
53	<i>Milet</i> I 3, 134; cf. <i>SEG</i> XV 685
54	<i>I.Didyma</i> 482
55	<i>I.Knidos</i> 160
56	<i>I.Rhod.Per.</i> Appendix no. V
57	cf. <i>SEG</i> XV 644
58	<i>I.Mylasa</i> 861
59	<i>I.Iasos</i> 220
60 A	<i>I.Iasos</i> 245
60 B	<i>I.Iasos</i> 246
61	<i>I.Mylasa</i> 303
62	<i>I.Mylasa</i> 301
63	<i>I.Mylasa</i> 304
64	<i>I.Mylasa</i> 309

LSAM Standard Corpora

65	<i>I.Mylasa</i> 305
66	<i>I.Mylasa</i> 302
67	<i>I.Stratonikeia</i> 1+39a
68	<i>I.Stratonikeia</i> 2
69	<i>I.Stratonikeia</i> 1101
70	<i>I.Mylasa</i> 914
71	<i>I.Mylasa</i> 942
72	<i>Syll</i> ³ 1044
73	<i>Syll</i> ³ 1015
74	<i>I.Rhod.Per.</i> 3
75	<i>I.Tralleis</i> 3
76	<i>TAM</i> I 65
77	<i>SEG</i> VI 775
78	<i>TAM</i> II 548
79	<i>SEG</i> II 710
80	<i>OGIS</i> 573
81	<i>SEG</i> XII 511
82	cf. <i>SEG</i> XV 783
83	<i>I.Heraclea Pontica</i> 70
84	<i>I.Smyrna</i> 728
85	<i>I.Ephesos</i> 1520
86	<i>MAMA</i> VIII 411
87	cf. <i>SEG</i> XII 478
88	<i>I.Laodikeia am Lykos</i> 64

6Sokolowski *CID* I

<i>LSCG</i> 76	3
<i>LSCG</i> 77	9
<i>LSCG</i> 78	10
<i>LSCG</i> 79	—
<i>LSCG</i> 80	—
<i>LSCG</i> 81	—
<i>LSS</i> 37	2
<i>LSS</i> 38	7
<i>LSS</i> 39	8
<i>LSS</i> 40 A	6
<i>LSS</i> 40 B	5
<i>LSS</i> 40 C	4
<i>LSS</i> 41	13
<i>LSS</i> 42	12
<i>LSS</i> 43	—
<i>LSS</i> 44	—

7

CID I Sokolowski

1	—
2	<i>LSS</i> 37
3	<i>LSCG</i> 76
4	<i>LSS</i> 40 C
5	<i>LSS</i> 40 B
6	<i>LSS</i> 40 A
7	<i>LSS</i> 38
8	<i>LSS</i> 39
9	<i>LSCG</i> 77 (C 19–52 and D only)
10	<i>LSCG</i> 78
11	—
12	<i>LSS</i> 42
13	<i>LSS</i> 41

8

NGSL

SEG

Varia

1	XXXIII 147	
2	XXVIII 103	
3	XXXV 113	
4	XXXVI 267	
5	XXXI 122	
6	XXX 380	Koerner, <i>Gesetzestexte</i> 31 <i>Nomima</i> I 78 <i>New Docs.</i> IV pp. 110–111
7	XXVIII 421	
8	XXXVI 376	
9	XLVII 488	<i>I.Oropos</i> 278
10	XLVII 497	<i>I.Oropos</i> 279
11	XXXII 456	
12	XXVI 524	
13	XLIV 505	
14	XXVII 261	<i>I.Beroia</i> 1
15	XLVI 923	
16	XXXVIII 786	
17	XXXIX 729	Kontorini, 1989, 17–29 no. 1
18	XXVII 545	<i>IG</i> XII 6, 169 D.F. McCabe et al., <i>Samos Inscriptions: Texts and List</i> , Princeton, 1986, no. 123
19	<i>IG</i> XII 6, 170	
20	XXXV 923	
21	XXXVIII 835	
22	XLI 739	<i>Eleutherna</i> II 1, 1 <i>Nomima</i> II 98
23	XLI 744	<i>Eleutherna</i> II 1, 5α, 5β, 5γ, 5δ

NGSL	SEG	Varia
24	XXVIII 750	Bile 1988, 56 no. 56
25	XXVI 1084	Arena, <i>Iscrizioni</i> I ² 13 <i>IGDS</i> 20 Koerner, <i>Gesetzestexte</i> 85
26	XXX 1119	<i>IGDS</i> 206
27	XLIII 630	Arena, <i>Iscrizioni</i> I ² 53 <i>bis</i>
Appendix A	CIS I 165	<i>KAI</i> 69

9

SEG	NGSL
XXVI 524	12
XXVI 1084	25
XXVII 261	14
XXVII 545	18
XXVIII 103 (XXVI 134)	2
XXVIII 421	7
XXVIII 750	24
XXX 380	6
XXX 1119	26
XXXI 122	5
XXXII 456	11
XXXIII 147	1
XXXV 113	3
XXXV 923	20
XXXVI 267	4
XXXVI 376	8
XXXVIII 786	16
XXXVIII 835	21
XXXIX 729	17
XLI 739	22
XLI 744	23
XLIII 630	27
XLIV 505	13
XLVI 923	15
XLVII 488	9
XLVII 497	10

10

Varia	NGSL
Arena, <i>Iscrizioni</i> I ²	
13	25
53 <i>bis</i>	27

Varia	NGSL
Bile 1988	
56 no. 56	24
<i>CIS</i>	
I 165	Appendix A
<i>Eleutherna</i> II 1	
I	22
5α, 5β, 5γ, 5δ	23
<i>I.Beroia</i>	
I	14
<i>IG XII</i> 6	
169	18
170	19
<i>IGDS</i>	
20	25
206	26
<i>I.Oropos</i>	
278	9
279	10
<i>KAI</i>	
69	Appendix A
Koerner, <i>Gesetzestexte</i>	
31	6
85	25
Kontorini, 1989	
17–29 no. 1	17
D.F. McCabe et al., <i>Samos Inscriptions:</i> <i>Texts and List</i> , Princeton, 1986	
123	18
<i>New Docs.</i>	
IV pp. 110–111	7
<i>Nomina</i>	
I 78	6
II 98	22

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INDICES

GREEK INDEX

Page numbers are given in bold type. Square brackets and sublinear dots have been avoided when possible. Restorations in the texts are cited within square brackets; restorations in the Restoration sections cited in the index are marked Rest. (e.g. 1.2–3 Rest.).

1. *Gods and Heroes*

- Ἄγλαυρος
[Ἀγλ.] αὐρῶι οἶν 1.53–54
- Ἀθήνα
Ἀθηναίαι 1.5 Rest., 23 (οἶν πρα-
τόν), 53 (οἶν κριτόν), 54 (ἄρνα κρι-
τόν); ὀφλ' ἐν ἐν[ς Δί]φ' ἀθαναίαν
6.2A4–3A1; ἐν τῷ Ἀθανᾶς Ἰτωνίας
κὴ Διὸς Καραῖω τεμένει 11.8–9
- Ἀλκμήνη
Ἀλκμήνηι τέλεον 1.37
- Ἀνακτες
Ἀνάκοιν τ[έλεον] 1.37
- Ἄνουβις
ἱερὸν ἄγιον Ἰσιος Σαράπιος
Ἀνούβιος 7.2–3
- Ἀπόλλων
Ἀπόλλωνι 1.20 (χίμαρον κριτόν),
24 (χοῖρον), Lat. Sin. 31 Rest.
(τέλεον); ἐς Πυθίῳ Ἀπόλλωνος
(the snactuary of) 1.41; ὀμνύναι
Δία, Ἀπόλλ[ω, Δήμητρ]α 1.60–61;
ὀμνύω Δία, Γῆν, Ἥλιον, Ἀπόλλω,
Ἡρακλῆν, Ἐρμῆν 14 A 26, [55–
56]; Ἀπόλλωνι (Ἐνὸρδ[ίωι]/
Ἐνὸρδ[μίωι] Rest.) χίμαρος 16.1–2
- Ἄρτεμις
Ἀρτέμιδι Μονυχ[ίαι τέλε] {ε}ον
1.40–41; Ἀ[ρτέμιδι] αἶγα 1.42–43;
[ἐς τ]ὰ ἄδυστα <τά> Ἀρτέ[μιδος]
23 A 22; [- - - Ἀρτέμιδι] Ἀγρο-
- [τέραι - - -] 23 D 6
- Ἀσκληπιός
Ἀσκληπιῶι θυ[- - -] 13.16; τῶι
Ἀσκληπιῶι 13.17; Θυμῖλος ἴσαστο
τόνδ' Ἀσκληπιόν 24.1
- Γῆ
ὀμνύω Δία, Γῆν, Ἥλιον, Ἀπόλλω,
Ἡρακλῆν, Ἐρμῆν 14 A 26, [55–
56]
- Δαῖρα
[Δαίρ]αι 1.5 Rest.
- Δέσποινα
[Δεσπ]οίνα 8.1–2
- Δημήτηρ
Δήμητρι 1.21–22 (τέλ[εον]), 38–39
(τὴν χλο[ῖαν, οἶν κρ]ιτὴν κυῶσαν),
43–44 (οἶν κυῶσαν ἄνθειαν);
ὀμνύναι Δία, Ἀπόλλ[ω, Δήμητρ]α
1.60–61; [Δήμητρ]ι Θεσμο[φόρ]ωι
ῆν 3.1–2; θυόντωνσαν τῇι Δῆ[μητρ]ι
3.12; ὀμνύειν Ἡρακλῆν, Δήμητρα,
Κόρην 5.30–31
- Διόνυσος
Διονύσῳ 1.33 (αἶγα), 45 ([τράγον])
- Εἰλείθυια
[ἐ]ρέ[αι Ἐλειθί]ς 20.1–2; [τ]ῇ
ἱερέα τῆς Ἐλειθίης 20.15–16

Ἑκάτη

Ἑκάτη 1.7

Ἑλένη

[Ἑλέ]νη τέλεον 1.37–38

Ἐποχος

Ἐ[πόχῳ] 1.26 Rest.

Ἐρμῆς

ὀμνύω Δία, Γῆν, Ἥλιον, Ἀπόλλω,
Ἡρακλῆν, Ἐρμῆν 14 A 26, [55–
56]; θυέτω (ὁ γυμνασίαρχος) τῷ
Ἐρμεῖ 14 B 46; ὀρκισάτω τὸν
Ἐρμῆν δικαίως κρινεῖν 14 B 49–
50; ὀμόσας ὁ γυμνασίαρχος τὸν
Ἐρμῆν κρινάτω 14 B 54–55;
(ἀναδεικνύτωσαν ἑτέρους) οἵτινες
... ἱεροποιήσουσιν Ἐρμεῖ 14 B 63–
64; συντελείτωσαν δὲ τὴν θυσίαν
τῷ Ἐρμεῖ καὶ οἱ παιδοτρῖβα
14 B 64; θεῶ Ἐρμ[ῆ] 15.6

Εὐθυδάμος

τῷ ἐν Εὐθυδάμῳ Μιλιχίοι κριὸν
θ[υ]όντο 27 A 17–18

Εὐμενίδες

τῷ Διὶ τῷ Εὐμενεῖ θύ[ε]ν [καί]
ταῖς Εὐμενίδεσι τέλεον 27 A 8–9

Ζεύς

Διὶ Καταιβάτῃ 1.10, 25 (τέλεον
πρατόν); Διὶ Πολιεῖ 1.13 (κριτὸν
οἶν κτλ); Διὶ Ἐρκεῖω 1.22 (τέ-
λεον), Lat. Sin. 42, Lat. Dex.
44 (οἶν); Διὶ Μιλιχίοι 1.35 (οἶν)
Δί 1.39 (ἄρνα κριτόν); Διὶ 1.47;
ὀμνύνα Δία, Ἀπόλλ[ω, Δήμητρ]α
1.60–61; ὀφλῆν ἐν[ς Δί]φα κἄθα-
ναίαν 6.2A4–3A1; ἐν τῷ Ἀθα-
ναῖς Ἰτωνίας κῆ Διὸς Καραιῶ
τεμένει 11.8–9; ὀμνύω Δία, Γῆν,
Ἥλιον, Ἀπόλλω, Ἡρακλῆν Ἐρμῆν
14 A 26, [55–56]; [τῷ] Ζηνὶ Πολι-
αό[χῳ] 23 A 9; [θύ]εν τῷ Ζηνὶ
τέλεον τ[αῦρον] 23 A 17; Ζηγ[-
 -] 23 D 2; [Ζ]ηνὶ Μα[χανῆ] 23
D 5; ἐς τὸ πρόναον τοῦ Διὸς
[τοῦ] Ὀλυμπίου 26.34; τῷ Διὶ
τῷ Εὐμενεῖ θύ[ε]ν [καί] ταῖς Εὐ-
μενίδεσι τέλεον 27 A 8–9; τῷ

Διὶ τῷ Μιλιχίοι τῷ ἐν Μύσοφῳ τέ-
λεον 27 A 9; θύσας τῷ Διὶ χοῖρον
27 B 5

Ἥλιος

ὀμνύω Δία, Γῆν, Ἥλιον, Ἀπόλλω,
Ἡρακλῆν, Ἐρμῆν 14 A 26, [55–
56]

Ἡρα

Ἡραι 1.5 Rest., 32; [ἐν τῷ] τῆς
Ἡρας ἱερῶν 18.4–5; [ἐν] (τ)ῷ τῆς
Ἡρας τέσσαρα 18.6

Ἡρακλείδα

Ἡρακλείδα[ις τέλεον] 1.36

Ἡρακλῆς

Ἡρακλεῖ 1.36 Rest.; τῷ Ἡρακλεῖ
τῷ ἐν Ἀκριδὶ 2.19; (αἱ λιθοτομί-
αι) εἰσὶν ἱεραὶ τοῦ Ἡρακλέως τοῦ
ἐν Ἀκριδὶ 2.22; τὴν ἑορτὴν τοῦ
Ἡρακλέως τοῦ ἐν Ἀκριδὶ 2.32–
33; τὴν θυσίαν τοῦ Ἡρακλέως
2.38; ἐν τῷ ἱερῶν τοῦ Ἡρακλέ-
ως τοῦ ἐν Ἀκριδὶ 2.45; τὸν ἱερέα
τοῦ Ἡρακλέως Ἀντιφάνην 2.48–
49; ὀμνύειν Ἡρακλῆν, Δήμητρα,
Κόρην 5.30–31; ὀμνύω Δία, Γῆν,
Ἥλιον, Ἀπόλλω, Ἡρακλῆν, Ἐρ-
μῆν 14 A 26, [55–56]

Ἡρωῖναι Θεορίκου

Ἡρωῖνῃσι Θεορίκο τράπεζαν 1.18,
30

Ἡρωῖναι Κορωνέων

-οῦνῃσιν Κορωνέων οἶν 1 Lat. Sin.
58

Ἡρωῖναι Πυλουχίδες

Ἡρωῖνῃσι Πυλοχίοι τρά[πεζαν]
1.51

Ἡρωῖναι Ὑπερπεδίου

Ἡρωῖνῃσι[ν Ὑπερ]πεδίῳ τράπεζαν
1.48–49

Θόρικος

Θορίκῳ 1.18 (κριτὸν οἶν), 28
(βοῦν)

Θρασ[- -]

Θρασ([υκλεῖ] or Θρασ[ύλλω]
Rest.) οἶν 1.49–50

- Ἰακχος
τοῦ Ἰάκχου 3.26
- Ἰσις
στάλα Ἰσιος Σαράπιος 7.1; ἱερὸν
ἅγιον Ἰσιος Σαράπιος Ἀνούβιος
7.2–3
- Κέφαλος
Κεφάλωι 1.16–17 (οἶν κριτόν), 54–
55 (βοῦν)
- Κόρη
τῇ Κόρηι βοῦμ ἄρρενα 3.13;
ὀμνύειν Ἑρακλῆν, Δήμητρα,
Κόρην 5.30–31
- Κουροτρόφος
Κοροτρόφωι 1.20–21 (χοῖρον
κριτήν), 22, 41–42 (χοῖρον)
- Λητώ
Λητοῖ αἶγα 1.42
- Μελίχιος. *See also* Ζεύς
τῷ ἐν Εὐθυδάμῳ Μελιχίῳ κριὸν
θ[υ]όντο 27 A 17–18
- Μητέρες
Ματέρσι 23 A 18
- Μύσχος
τῷ Διὶ τῷ Μελιχίῳ τῷ ἐν Μύσφῳ
τέλεον 27 A 9
- Νεανίας 1.27
Νεανίαι τέλεον
- Νίσος
Νίσωι οἶν 1.49
- Νύμφαι
Πανὶ καὶ Νύνφαις (ἀνατίθημι)
4.5–6
- Ὀμόνοια
θυόντω ... τοῖς γενετόρεσσι καὶ
ταῖ Ὀμονο(ί)αι 26.30–31
- Πάν
Πανὶ καὶ Νύνφαις (ἀνέθηκαν) 4.5–
6
- Πάνδροσος
Π[ανδρόσωι] 1.56 Rest.
- Πανδώρα
Π[ανδώρῳ] 1.56 Rest.
- Πλούτος
Πλούτωνι θυόντωσαν κρ(ιό)[ν]
3.7; [τῷ τ]οῦ Πλούτωνος βομῶι
3.19
- Ποσειδῶν
Ποσειδῶνι 1.19 (ἄμνον κριτόν),
23 (τέλεον), 56 Rest., Lat. Sin. 31
Rest.
- Πρόκρις
Πρόκριδι 1.17 (τράπεζαν), 56 (οἶν)
- Πυλοῦχος
Πυ[λόχῳ] χοῖρον 1.50–51
- Ῥόγιος
Ῥογίωι οἶν 1.50
- Σάραπις
στάλα Ἰσιος Σαράπιος 7.1; ἱερὸν
ἅγιον Ἰσιος Σαράπιος Ἀνούβιος
7.2–3
- Σωσίνεως
Σωσινέωι οἶν 1.50
- Τριτοπάτορες
τοῖς Τριτοπατρεῦσι τοῖς μαροῖς
27 A 9–10
- Ὑπερπέδιος
Ὑπερπεδίωι οἶν 1.48
- Φιλωνίς
Φιλ[ωνίδι τρ]άπεζαν 1.44–45
- Φοῖνιξ
Φοίνικι τέλ[εον] 1 Lat. Dex. 12

2. Festivals

- Διάσια
Διασίσις 1.34–35
- Διονύσια
1.31
Ἑρμαῖα
περὶ Ἑρμαίων 14 B 45; ποιείτω ὁ

- γυμνασίαρχος τὰ Ἑρμαῖα 14 B 45–46; ποιεῖτω δὲ καὶ λαμπάδα ἐν τοῖς Ἑρμαίοις 14 B 59; ἀγέτωσαν δὲ τὰ Ἑρμαῖα καὶ οἱ ἱεροποιοὶ 14 B 60–61; ἐν τε τῇ λαμπάδι τῶν Ἑρμαίων ... 14 B 85; [ἐν τῷ γυμνα]σίῳ τοῖς Ἑρμαίο[ις ἀγῶνας τίθεσθαι] 15.2–3
 Ἱερὸς Γάμος
 Ἱερῷ Γάμῳ 1.32
 Κοτύτια
 πρὸ φοτυτίον καὶ τὰς ἐχεχερίας 27 A 7
 Μουσεῖα
 τὰ Μωσεῖα 11.20
- Ὀλυμπιάς
 πέν[π]τοι[ι] φέτει ἡδιπερ ἡόκα ἡα Ὀλυνπιάς ποτεῖε 27 A 7–8
 Πλυντήρια
 Πλυντηριοῖς 1.52–53
 Πρηρόσια 1.13
 Πτώια
 πεμπέμεν ἱπ[π]έ[α]ς [ἐν τὸν] ἀ[γῶ]ν[α] τὸν ἀπὸ τελέων ἐν τῷ Πτωίων ἀ[γ]ῶνι 11.10–11
 Πυανόψια
 Πυανοψίοις 1.27, Lat. Sin. 31

3. Months

- Ἀδώνιος
 Ἀδωνίου τετάρται ἱσταμένου 26.2; τοῦ Ἀδωνίου τῇ τετάρται ἱσταμένου 26.9
 Ἀνθεστηριών
 Ἀνθεστηριῶνος 1.33
 Ἀπελλαῖος
 Ἀπελλαίου ΙΘ 14 A 2
 Ἀρτεμισιὼν
 [Ἀρτεμισ]ιῶνος ἐνδεκάτη[ι] 18.1 Rest.
 Βοηδρομιών
 Βοηδρομιῶνος 1.13
 Γαμηλιών
 Γαμηλιῶνος 1.32
 Γορπιαῖος
 ἐν τῷ Γορπιαῖῳ μηνί 14 B 72–73
 Δαμάτριος
 [μηνὸς Δ]αματρίῳ 23 A 7 (cf. Rest.)
 Δῖος
 τ[οῦ] Δίου μηνὸς τῇ νομηνίαι 14 A 35; τῇ ὑστέρα τοῦ Δίου 14 A 41; ἐν μηνὶ Δίῳ τοῦ εἰσιόντος ἔτους 14 B 91
 Ἑκατομβαιών
 Ἑκατομβαιῶνος 1.1–2
 Ἐλαφηβολιών
 Ἐλαφηβολιῶνος 1.36
- Ἡράκλειος
 6.15 A Rest. (ἡερακλειου)
 Θαργηλιών
 Θαργηλιῶνος 1.47
 Κρονιών
 [Κρον]ιῶνος ἐνδεκάτη[ι] 18.1 Rest.
 Λευκαθεών
 Λε[υ]καθεῶνος ὀγδό[η] 20.13–14
 Μαιμακτηριών
 Μαιμακτηριῶνος 1.28
 Μεταγειτνιών
 [Μεταγειτνιῶνος] 1.10; εἰς τὸν Μεταγειτνίῳνα μῆνα 2.27
 Μουνυχιών
 Μουνυχιῶνος 1.40; Μουνυχιῶνος ὀκτὼ καὶ δεκάτη 5.2–3
 Περίτιος
 ἐκυρώθη Περιτίου νομηνίαι 14 A 21–22
 Ποσειδεών
 Ποσιδειῶνος 1.31
 Πυανοψιών
 Πυανοψιῶνος 1.25
 Σκιροφοριών
 Σκιροφοριῶνος 1.52
 Ὑπερβερεταῖος
 ποιεῖτω ... τὰ Ἑρμαῖα τοῦ Ὑπερβερεταίου μηνὸς 14 B 45–46

4. *Geographical Names*

- Ἀθῆναι
[μ]ηνὸς Ἀθῆν[ησιν] 1.8 Rest.
Ἄκρως (Eleusis) **156–158**
π[ερὶ τ]ῆς Ἄκριδος 2.4; τῷ Ἡρα-
κλεῖ τῷ ἐν Ἄκριδι 2.19; (αἱ λιθο-
τομῖαι) εἰσὶν ἱερὰ τοῦ Ἡρακλέως
τοῦ ἐν Ἄκριδι 2.22; τὴν ἑορτὴν
τοῦ Ἡρακλέως τοῦ ἐν Ἄκριδι
2.32–33; ἐν τῷ ἱερῷ τοῦ Ἡρα-
κλέως τοῦ ἐν Ἄκριδι 2.45
Ἄργος
Ἀργόφην 6.16 A Rest.
Αὐτομεναι (Attica; doubtful) **132–**
133
ἐπ' Αὐτομένας/ἐπ' Ἀυτομένας
1.14, 47 Rest.
Δῖον Ἄκρον (Crete) **324**
ἰ)ς Δῖον Ἄκρον 22.2–3
Ἐλευσίς
τὰς λιθοτομίας τὰς Ἐλευσῖνι 2.21
Λίμναι (Attica)
(σύννοδος) τῶν Ἡρακλιαστῶν τῶν
ἐν Λίμναις 5.4–5
Μυκηνην/ς (Attica)
ἐπὶ Μυκηνην 1.45, Lat. Dex. 4
Σούνιον (Attica)
ἐπὶ Σούνιον 1.19

5. *Tribes, Demes, Clans, Associations, etc. (including demotics etc.)*

- Ἀκραϊφιεῖς
ἃ πόλιν Ἀκρηφιέων 11.4
Ἀλιάρτιοι
παρακαλῖ τὰν πόλιν Ἀρια[ρτίων]
11.7
Ἐγεσταῖοι
πρέσβεις Ἐγεσταίων παραγενανθέν-
τες ... 26.6–7
Ἐλευσίνιος
Φιλόκωμος Φαλανθίδου Ἐλευσί-
νιος 2.18; δεδόχθαι Ἐλευσινίοις
2.9
Ἡρακλιασταί
(σύννοδος) τῶν Ἡρακλιαστῶν τῶν
ἐν Λίμναις 5.4–5
Νακωναῖοι
τὰ χο[ινά] τῶν Νακωναίων 26.4–5
Παιανεύς
ἔδοξεν τῷ ἀρχεραμιστῇ Μάρκῳ
Αἰμιλίῳ Εὐχαρίστῳ Παιαν(ι)εῖ
5.3–4
Φιλομηλίδαι
ἐμ [Φιλομ]η(λ)ιδῶν 1.25–26
Φρεάρριοι
Φρεαρρίων 3.12
Ὠρόπιοι
Ὠροπί[ους/ων] 10.15 Rest. (Ὠρο-
πι[- - -])

6. *Personal Names*

- Ἀντίοχος 21.13
Ἀντιφάνης 2.48–49
Ἀπέλλιχος Ἀλείδα 26.7
Ἀπολλώνιος 11.6
Ἀσκληπιάδης Ἡρᾶ 14 A 4, 18
Ἀττικὸς Πίστωνος 26.7
Δαμοκλῆς 11.16
Δαμόφιλος Ἀλεξίαο 11.5
Δευξίλαος Θάλλω 11.6
Διονύσιος Δεκίου 26.7–8
Δροῦσος (brother of Tiberius) 5.2
Ἐμπεδιώνδας 11.1
Ἐπιγένης 2.2
Ἐρμαῖος Ἐπιτέλεος 11.2
Ζώπυρος Ἀμύντου 14 A 3, 17
Θαρσύτας 24.2
Θεόφημος 4.1–2
Θυμῖλος 24.1
Ἴπποκράτης Νικοκράτου 14 A 1–2
Κάλλιππος Ἴπποστράτου 14 A 4–5, 18

Λεύκιος Καισίον 26.1
 Λύσανδρος 4.4
 Μάρκος Αἰμίλιος Εὐχάριστος Παι-
 νεύς 5.3–4
 Μοιροκλῆς Εὐθυδήμου 2.6–7, 14, 15;
63 n. 318, 156
 Νικήτης 2.25, 26–27, 49, 52
 Νίκος Νικ[- -] ([Νίκου] Rest.) 19.10

Περικλῆς 20.13
 Πυθαγόρας 4.3
 Σωσιγράτης 4.3–4
 Τίτος Φλάβιος Κόνων 5.1; **182–183**
 Φιλόκωμος Φαλανθίδου Ἐλευσίνιος
 2.3, 10, 13, 18
 Φιλωνίδας Φιλ[- -] 26.1

7. Significant Words and Phrases

ἄβατον **20–21, 130–131, 246, 333**

ἀγαθός

τύχηι ἀγαθῇ τῶν δημοτῶν 2.2,
 18–19; ἀγαθὴ τύχη 4.1; 5.1; Θεός·
 τύχα ἀγαθὰ 7.2; εὐορκοῦντι μέν
 μοι εἴη πολλὰ καὶ ἀγαθὰ 14 A 32–
 33, cf. 61–62

ἄγαλμα

σφαζόντο βό[ν] περὶ ἄγαλμάτων
 27 A 21

ἀγερμός **81**

ἄγερσις **81**

ἄγιος

ἱερὸν ἄγιον Ἴσιος Σαράπιος
 Ἀνούβιος 7.2–3
 τὸ ἄγιον **19**

ἀγνίζω

[ἦ] μὴ ἀγνίζω]ντι (τοὺς ἱκέτας) 17.8
 Rest.

ἀγνός

ἡγνον 6.2B1

ἀγορά

ἐν τῇ ἀγορᾷ τῶν δημοτῶν 2.23;
 ἀγορᾶς γενομένης 5.29–30

ἀγοράζω

ὅταν οἱ δημόται ἀγοράζωσιν
 2.28; περὶ ἱερεωσυνῶν ὧν ἄν τις
 ἀγοράσῃ 5.16–17; ὁ τὴν τοῦ γλοιοῦ
 πρόσδοτον ἀγοράσας 14 B 97; οὐδὲ
 ἀγορῶσι[ν] 18.17

ἀγοραῖος

(μὴ ἐγδυέσθω ...) μὴδὲ τῶν ἀγο-
 ραῖαι τέχνη κεχρημένων 14 B 28–29

ἀγχιστεία

ἔξω τᾶν ἀγχιστεϊᾶν ἄν ὁ νόμος ...
 κέλεται 26.18–19; μὴ συγκαλῶν-

τες τὰς ἀγχιστείας 26.24–25

ἄγω

ἄ[γειν εἰς τὴν θυσίαν] βοῦν 10.7–8;
 [ἀγαγών] τ[οῦ] Δίου μηνὸς τῇ
 νομηνίαι ἐκκλησίαν 14 A 35;
 ἀγέ τωσαν δέ τὰ Ἑρμαῖα καὶ οἱ
 ἱεροποιοὶ 14 B 60–61; οἱ ἄγον]τες
 ([θύον(?)]τες Text) τὰ [ἱε]ρ[ε]ῖ[α]
 20.22–23 Rest.; [ἄ]χσεται 21.10–11
 Rest.

ἀγωγός

γί[ν]εσθ[αι] παρὰ τὸ ἀγωγ[ὸ] ...
 20.2–3

ἀγών

πεμπέμεν ἱπ[έ]ας [ἐν τὸν] ἀ[γῶ]-
 ν[α] τὸν ἀπὸ τελέων ἐν τῷ Πτωίῳ
 ἀ[γ]ῶνι 11.10–11; τοὺς μὴ δικαίως
 ἀγωνιζομένους τοὺς ἀγῶνας
 14 B 69–70; ἐν τοῖς λοιποῖς ἀγῶσιν
 14 B 85–86; [ἐν τῷ γυμνα]σίῳ
 τοῖς Ἑρμαῖο[ι]ς ἀγῶνας τίθεσθαι]
 15.2–3

ἀγωνίζομαι

τοὺς μὴ δικαίως ἀγωνιζομένους
 τοὺς ἀγῶνας 14 B 69–70; ὅσοις
 ... ὑπὲρ τῶν κοινῶν ἀγωνιζομένοις
 26.10–11

ἀδελφοθετία

ἐορταζόντω ... κατὰ τὰς (ἀ)δελ-
 φοθετίας 26.32–33

ἀδελφός

ἐάν τις ἀντιλέγῃ ... ἢ ἀδελφοί
 14 B 75–76; ἀδελφοὶ αἵρετοὶ ὁμο-
 νοῦντες ἀλλήλοις 26.20; ...ἀδελ-
 φοὶ καὶ οὗτοι ... συνλελογχότες
 26.26–27

ἀδικέω

φάσκων ἡδικῆσθαι ὑπό τινος
14 B 86–87; [ἀδι]μοῦντες οὐθέν
18.36 Rest.

ἄδικος

ἐάν δοκῇ ἀδίκως παραγεγράφθαι
ὁ γυμνασίαρχος 14 B 35–36

ἀδύνατος

ἐάν οἱ λαχόντες ... μηδὲ ἐξομώ-
σονται ἀδύνατοι εἶναι 14 B 51–52

ἄδυτον **130, 246, 333**

[ἐς τ]ᾶ ἄδυττα (τά) Ἀρτέ[μιδος]
23 A 22

αἰέρω

ἐπεὶ δέ κα οἱ ... κλᾶροι ἀερθεώντι
26.21–22

ἀθάνατος

θύεν ὅσπερ τοῖς ἀθανάτοις
27 B 12–13

ἄθλον

τὰ ἄθλα ἃ ἂν λαμβάνωσιν οἱ
νικῶντες, ἀνατιθέτωσαν ...
14 B 67–68

αἶγες

ἀπὸ αἰγέου καὶ προβατέου τρι-
ταῖον 7.10–11

αἶψ

αἶψα 1.6, 7 Rest., 42 (Λητοῖ), 43
(Ἀρτέμιδι); αἶψα λειπεγνώμονα
πυρρὸν ἢ [μέλανα] (Διονύσῳ)
1.34; αἶψα λειπογνώμονα (Ἀπόλ-
λωνι) 1.43; ταῖ θυσαίαι θυόντω
αἶ(γ)α λευκάν 26.27–28

αἶρεσις

ἀκόλουθα πράττωσα τῇ ἡρέσει
11.13–14; λαμπαδαρχῶν αἶρεσις
14 B 71

αἶρετός

ἄδελφοὶ αἶρετοὶ ὁμονοοῦντες
ἀλλήλοισι 26.20

αἰρέω

ὅσαι δ' ἂν ἀρχαὶ αἰρεθῶ[vacat]σιν
1.64–65; αἰρεῖσθω ὁ ἀρχερاني-
στής οὗς ἂν βούληται ἀνθρῶ-
πους 5.34–36; τῶν αἰρουμένων
ἀεὶ γυμνασιάρχων 14 A 14–15;
ἢ πόλις αἰρεῖσθω γυμνασίαρχον

14 A 22–23; ὁ αἰρεθεὶς γυμνασίαρ-
χος ἀρχέτω 14 A 24–25; ὁ αἰρεθεὶς
γυμνασίαρχος ὅταν εἰσπορεύηται
εἰς τὴν ἀρχὴν ... προβαλεῖται ...
14 A 34–36, cf. 62–63; αἰρεῖσθω
ὁ γυμνασίαρχος ... λαμπαδάρ-
χας τρεῖς 14 B 72; οἱ αἰρεθέντες
παρεχέτωσαν ἔλαιον 14 B 73–74,
74–75; αἰρεῖσθω δὲ καὶ τῶν παι-
δων λαμπαδάρχας τρεῖς 14 B 74;
τις τῶν αἰρεθέντων 14 B 75; ἐν
ἡμέραις πέντε ἀφ' ἧς ἂν αἰρεθῇ
14 B 76–77; ἀποτινέτω ὁ αἰρεθεὶς
δραχμὰς πεντήκοντα 14 B 77–78;
οἶτον haiρεσθο 27 B 6

αἶρω

ὅταν δὲ τὸ σημεῖον ἀρθῇ 14 B 3

αἰσχύνω

οἱ νεώτεροι μᾶλλον αἰσχυνηθήσον-
ται 14 A 12–13

αἰτία

ταῖς ζημίαις ἀπάσαις ἐπιγραφέτω
τὴν αἰτίαν 14 B 101

ἀκολουθέω

τοῖ[ς] ἀκολουθοῖς αὐτὸ πᾶσι ἄ[ρι]-
στομ παρέχεν 1.2–3 Rest.; [τῶν
ἀκολ]οῦθωμ ἱεροποιὸς ἀφιέτω
3.10; [τ]ῶι γυμ[ν]ασί[αρχῶι] ἀ[κο]-
λουθήσουσιν 14 A 39

ἀκόλουθος

ἀκόλουθα πράττωσα τῇ ἡρέσει
11.13–14; [ἀκολουθῶς τοῖς τε
νόμοις καὶ τοῖς τοῦ δ[ά]μου ψαφί-
[σμασιν] 15.1–2

ἀκοντίζω

ἀκοντίζειν καὶ τοξεύειν μελετάτω-
σαν 14 B 10

ἀκρατίζομαι

κᾶκρατίξασθαι (δότο) 27 B 4

ἀκρόαμα

ἀκρόαμα μὴτὲν παραγέτωσαν εἰς
τὸν πότον 14 B 66–67

ἄλειμμα

ἐν αἷς πόλεσιν ... ἄλειμμα συν-
έστηκεν 14 A 6–7; εἰς τὸ ἄλειμμα
14 A 45; τιθέναι τὸ ἄλειμμα
14 B 81

ἀλείφω

μηδὲ ἐν ἄλλῃ παλαιστοῖσι ἀλει-
φέσθω μηθεὶς ... 14 B 4; ὅταν οἱ
παῖδες ἀλείψωνται 14 B 11–12;
ἐὰν δέ τινα ὁ γυμνασίαρχος ἐάσῃ
ἀλείφεσθαι 14 B 29–30; κωλύε-
τωσαν ... τοὺς δοκοῦντας παρὰ
τὸν νόμον ἀλείφεσθαι 14 B 37–38;
ὅς ἂν αὐτῷ δοκῇ φιλοπονώτατα
ἀλείφθαι 14 B 56–57; καὶ ὁμοί-
ως ἀλειφέτω καὶ λαμπαδαρχεῖτω
14 B 78

ἀλή

ἐφ' ἀλήμ 1.23

ἄλια

[ἀλκυαῖαι vel ἀλκυαῖαν](?) 6.3A4
Rest.; (ῥόπνι κα δοκεῖ τῷ δάμοι)
ἀλκυαῖαν θεν (θέμ(ε)ν vel θέ(σ)-
θ(αι) Rest.) 6.4.1; ἀλκυαι 6.5;
ἔδοξε τῷ ἀλῖαι καθὰ καὶ τῷ
βουλαῖ 26.2–3; δεδόχθαι ... ἄλῖαν
τῶν πολιτῶν συναγαγεῖν 26.9–10;
ἀνακληθέντας ἐς τὰν ἄλιαν 26.11–
12

ἄλιασμα

τὸ ἄλιασμα ... κολασφάμενοι ... ἐς
χάλκωμα ... 26.33–34

ἄλλος

ἄλλο τι 13.7; [τοῖς δημ]όταις μετὰ
τῶν ἄλλων 3.7–8; ἐὰν τι ἄλλο
βούλωνται 3.14; ἦ[ν τι] ἄ[λλ]ο
λάβημι 20.21–22

ἄλλοτριος

ἄλλοτρίοι 8.4

ἄλς

ἡάλα (δότο) 27 B 4; διορίζας ἡάλι
καὶ χρυσοῖ 27 B 11

ἄλσος

μὴ ἐξεῖστω τῶν ἐν τῷ ἄλσι ξύλων
ἄπτεσθαι 5.45

ἄλφιτον

ἀλφίτων ἡμυσυκτέως 20.3–4

ἄλωμα

πό[ρ]ον εἴμ[εν] ἐν οὗτο τὸ ἄλωμα
ἀπὸ τᾶς ἐμπορᾶς 11.25–27

ἅμα

κωλέαις ἅμα τε[- -] 13.10

ἄμνός

ἄμνὸν κριτόν 1.19–20 (Ποσειδῶν)

ἄμφω

[ἀπὸ ἀμφ]οῖν τῶν βωμῶν 3.19–20
Rest.

ἀναγκάζω

καὶ ὁμοίως ἀναγκαζέσθω τιθέναι
τὸ ἄλειμμα ... 14 B 80–81

ἀναγκαῖος

ἐὰν ἔτερόν τι ἀναγκαῖον φαίνεται
τῶν μαθημάτων 14 B 12–13; ἄλλη
τις ἀναγκαῖα ἀσχολία γένηται
14 B 18

ἀναγραφή

εἰς τὴν ἀναγραφὴν τῆς στήλης
δοῦναι ... δραχμὰς 2.49–50

ἀναγράφω

ἀναγράψαι [τὸν ὄρκο]ν ἐστήλην
1.62–63; ἀναγράψαι τὸ ψήφισμα
ἐν στήλει 2.43–44; (νόμον) ἀνα-
γραφέντα εἰς στήλην 14 A 10–11,
21; ἀναγράψας εἰς σανίδα 14 B 90;
τὸ ψάφισμα τόδε[ε] ἀναγράψαι]
ἐστάλαν λιθίναν 17.12–13

ἀναδείκνυμι

ἀναδεικνύωσαν ἀνθ' αὐτῶν
ἐτέρους 14 B 62–63

ἀνακαλέω

ἀνακληθέντας ἐς τὰν ἄλιαν 26.11–
12

ἀνακηρύσσω

ἀνακηρυσσέτω ἐν τῷ γυμνασίῳ
14 B 102

ἀναλίσκω **274–275**

ἀπὸ τούτων ἀναλίσκétω 14 B 88;
τὸ ἀπὸ τούτων ἀναλωθέν 14 B 90;
τάδε ἀναλ[ί]σκεσθαι αὐτὸ 20.8

ἀνάλωμα

δόμην ἀνάλ[ωμ]α [τὼς τα]μίας
11.18–19

ἀνατίθημι **83**

ἀνέθηκαν (Πανὶ καὶ Νύνφαις)
4.6; ἀν[έ]θεγ 6.15B Rest.; (οἱ
συνέφερβοι) [ἀνα]θήνεν[ον] 6.17
Rest.; ἀνέθηξε 10.17; τὰ ἄθλα
... ἀνατιθέτωσαν ... 14 B 67–
68; Ἀντίοχος ἀνέθηκεν 21.13;

- Θαρσύτας ... τόνδ' ἀνέθηκε
θεῶν 24.2; τὸ ἀλίαστημα ... ἐς τὸ
πρόναον τοῦ Διὸς [τοῦ] Ὀλυμπίου
ἀναθέντω 26.33–35
- ἄνδρακάς
23 A 21
- ἄνθεια
οἷν κυῶσαν ἄνθειαν (offering?)
1.44
- ἄνθρωπος
κληροῦσθαι ἐπὶ τὰ κρέα ἀνθρώ-
πους δύο 5.31–32; (κληροῦσθαι)
ἐπὶ τοὺς στρεπτοὺς ἀνθρώπους
δύο 5.32–33; αἰρείσθω ὁ ἀρχε-
ραμιστὴς οὗς ἂν βούληται ἀν-
θρώπους 5.34–36; ἀνθρώπος
[αὐτορέκ]τα[ς] 27 B 1
- ἀνήρ
ἐγγυητάς δὲ καταστησάτω ... δύο
ἄνδρας 2.29; προβαλεῖται ἄνδρας
τρεῖς οἵτινες ... 14 A 36; τῶν ἐκ
τοῦ τόπου ἄνδρας ἑπτὰ 14 B 48–49
- ἀνίμμι
Ὁ ἀνεῖς ἐπίτω μαντεῖω 12
- ἀντεῖπον
ἐξέστω αὐτῷ ἀντεῖπαντι ...
διακριθῆναι 14 B 36–37, 104–
105; (ἐάν ...) [καὶ οἱ ζη]μιωθέντες
ἀντεῖπωσιν 18.33
- ἀντιδικέω
[ἀντιδ]μοῦντες οὐθέν 18.36 Rest.
- ἀντιλέγω
ἐάν τις ἀντιλέγῃ 14 B 75
- ἀντίος
ἐφιορκοῦντι δὲ τᾶναντία 14 A 33–
34, cf. 62
- ἀντιτυγχάνω
τάς θουσίας συντελέ[μεν τὼς
ἀντι]τουνχάνοντας ... ἐνά[ρχως]
11.15–16
- ἀξιόω
ἀξι[οῖ] πεμπέμεν ἱπ[έα]ς 11.9–10
- ἀπαγορεύω
ἀπαγορεύει ὁ θεός 4.7; τῶν ἀπει-
ρημένων 18.24 (cf. Rest.); περὶ
τινος τῶν ἐν τῷ ἱερῷ ἀπ[ειρη]-
μένων] 18.32–33
- ἀπάλαιστρος
(μὴ ἐγδυέσθω ...) μηδὲ ἀπάλαι-
στρος 14 B 28
- ἀπαντάω
ἀπαντάωσαν οἱ παιδοτρίβαι ...
εἰς τὸ γυμνάσιον 14 B 15–16
- ἄπαργμα
τὰπὸ τᾶς τραπέζας ἀπάργματα
(κατακάαι) 27 A 19
- ἀπάροχομαι
κάπαρξάμενοι κατακαάντο ...
27 A 15–16
- ἀπειθέω
ζημιῶν τὸν ἀπειθοῦντα δραχμαῖς
δέκα 14 B 52–53
- ἄπεμι
ἀπίτο 27 B 11
- ἀπελεύθερος
(μὴ ἐγδυέσθω ...) μηδὲ ἀπελεύθε-
ρος 14 27–28
- ἄπεργος
(παρκαπηλ[ε]ύσει ...) οὔτε ἄπερ-
γος 18.9; (οὐ παραδώσου[σιν])
[ἀπέ]ργωι 18.13; οὐχ ὑποδέξονται
... οὐθέν ... οὐδὲ παρὰ ἀπέργου
18.16–17, cf. 12–13 Rest.
- ἀπό
ἀπὸ λέχους 7.5–6; ἀπὸ διαφθέρμα-
τος 7.6–7; ἀπὸ τῶν φυσικῶν 7.8–9;
ἀπὸ φό[ν]ου(?) 7.9; ἀπὸ αἰγέου
καὶ προβατέου 7.10–11; ἀπὸ τῶν
λοιπῶν βρωμάτων 7.11–13; ἀπὸ
ἀφροδισίων 7.13–14; ἀπὸ ΠΑΘΙΝ
7.15
- ἀπογραφὴ
δότω ὁ προσαγγέλλων ἀπογραφὴν
... 14 B 32
- ἀπογράφω
τοὺς κρινοῦντας ... ἀπογραφέτω ὁ
γυμνασίαρχος 14 B 48
- ἀποδείκνυμι
τὴν ὥραν ἣν ἂν ὁ γυμνασίαρχος
ἀποδείξῃ 14 B 17; ἄλλον ἀποδει-
κνύτω ὁ γυμνασίαρχος 14 B 82
- ἀπόδειξις
ποιεῖσθαι ἀπόδειξιν τῶν παιδῶν
14 B 24

ἀποδίδωμι

ἀποδόσθαι τὴν λιθοτομίαν 2.4–5;
τὸν μισθωσάμενον ἀποδιδόναι τὴν
μίσθωσιν 2.24–25; [ῥμουμέν]ους
ἀποδώσειν τὴν μίσθωσιν 2.30; ἐὰν
ὁ ταμίας ἀποδιδῷ λόγον 5.29;
ὅταν οἱ ἐγλογιστῶν ... ἀποδώσι ...
τὸν λόγον 5.40–41; [ἀ]ποδόμεν
τῷ ἱερομνάμονι τὸν πρᾶ[- -
] 6.3A3; (δεδόχθῃ) ἀποδόσθῃ
βοῦν ... 11.17; τοῖς ἐξετασταῖς τῆς
πόλεως ... ἀποδιδότω 14 B 91–
92; τὸ δὲ περιὸν ... ἀποδιδότω
14 B 93; ἐὰν μὴ ἀποδῶι τοὺς
λόγους ἢ τὰ περιόντα 14 B 94–
95; τὸν λόγον ἀποδότω καὶ τὰ
περιόντα 14 B 96–97; ἀποδόσ[θων
τοῖ πωλη]ταῖ 17.13–14; ἀπὸ [τ]οῦ
ἱερῆ[ο]ν [ἀ]ποδ[ό]σ[θ]αι [κ]εφαλὴν
20.18–19

ἄποθι

[γυναικί] λεχοῖ ἄποθι ἔμεν 8.2–3

ἀποκαθαίρω

[ἐλ]αστέρον ἀποκα[θαίρεσθαι]
27 B 1–2; ἐπεὶ κ' ἐλαστέρο ἀποκα-
θάρεται 27 B 9

ἀποκαθίστημι

οἱ ἐργολαβήσαντες ... μὴ ἀποκα-
ταστήσαντες 5.20–21; (ὁ πρᾶκτωρ)
ἀποκ[ατ]αστήσάτω τῷ ... γυμνα-
σιάρχῳ 14 B 103–104

ἀποκληρόω

ἐκ τῶν λοιπῶν ... ἀποκληρωσάτω
14 B 53–54

ἀπολύω

ἐκ τῆς ἀρχῆς ἀπολυθῆμι 14 B 94

ἀπομισθόω

[ἀπο]μισθοῦν κατηλεῖα ἐν] (τ)ῷ
τῆς Ἡρας τέσσαρα 18.5–6

ἀπονέμω

[ἀπον]εμέτ[ω] 21.6–7; ἰρὰ ἀπονέμει
21.12–13

ἀπονίζω

ἀπονίψασθαι δότο 27 B 4

ἀπορραίνω

ἀπορραίνεσθαι 27 B 11

ἀποστελλω

ἀ πόλιν Ἀκρηφιείων πρισιγείας

ἀποστείλασα 11.4–5

ἀποτίνω

ἀποτινέτω προστείμου δραχμὰς
δέκα ... δραχμὰς πέντε 5.6; ἀπο-
τεινέτω προστείμου τὸ τριπλοῦν
5.14–15; ἀποτινέτω τὸ τριπλοῦν
5.16; ἀποτινέτωσαν τὸ διπλοῦν
5.21–22; ἀποτινέτω προστείμου
δραχμὰς ἑκατόν 5.26–27; ἀποτι-
νέτω δραχμὰς εἴκοσι 5.34; ἀποτι-
νέτω τὸ διπλοῦν 5.44; ἀποτινέτω
δραχμὰς χιλίας 14 B 31–32, 95;
ἀποτινέτωσαν τὸ ἴσον ἐπίτιμον
14 B 34–35; ἀποτινέτω δραχμὰς
πεντήκοντα 14 B 77–78, 80; ἀπο-
τινέτω ... τὸ ἡμόλιον τῷ νικη-
σαντι 14 B 106; χιλίας δραχμὰς
ἀποτεισ[άτω] 17.6; ἀποτεισεί τοῖς
μισθω[σαμένοις] δραχμὰς - *numerus*
- ζη[μ]ίαν 18.11–12; ἀποτεισεί τῇ
θεῷ δραχμὰς[ς] ἱερὰς - *numerus* -]
18.14; ὀγδόαν ἀποτεισάτο 25.4–8;
δέκα λιτρὰς ἀποτεισάτο 25.10–
12

ἀποφορά 275–276

οὐκ ἀποφορά 23 A [5], 11, B 8;
κρεῶν οὐκ ἀποφορά 24.4;

ἄπτω

μηθεις ἀπτέσθω (τῆς ἐνθήκης
πλείω τοῦ τόκου) 5.11–12; ἐάν
τι πλείωνος ἄψηται 5.13–14; μὴ
ἐξέστω τῶν ἐν τῷ ἄλσι ξύλων
ἄπτεσθαι 5.45

ἄρα 22, 344

ἄρα τὸ [θε]ῶ 25.1–2

ἄργματα 167–168

ἀργύριον

τὸ ἀργύριον δοῦναι 2.12–13;
λαβόντα τοῦτο τὸ ἀργύριον 2.31–
32; — τρέψαι 2.37; αὐτῶν κατα-
γιγνωσκόντων — 2.42–43; [ἐμ-
βά]λλειν τ[ὸ ἀργύριον?] 9.6 Rest.;
— ΕΠΙΤ[- -] 13.11

ἄρετι

ἐπαινέσαι ... ἀρετῆς ἕνεκα καὶ
εὐνοίας ... 2.9–11

ἀρήν
 ἄρνα κριτόν 1.39 (Δύ), 47–48 (Δύ),
 54 (Ἀθηναίαι); φάννα 23 A 20
 ἄριστον
 ἄριστον παρέχεν 1.3–4, 16
 ἄριστος
 ἄριστα τὸ σῶμα διακεῖσθαι
 14 B 50
 ἀρρωστέω
 ἐὰν μὴ τις ἀρρωστήσῃ 14 B 17
 ἄρσιν
 βοῦμ ἄρρενα (τῇ Κόρῃ) 3.13
 Ἀρτεμίσιον
 Ἀρτεμίσιον χί[μαρον] 23 A 14
 ἄρτος
 [- - -] σπλάνχνων καὶ ἄρτ[ον/ς]
 21.9
 ἀρχαῖος
 ἀρχαῖόν ἐστι 22.9–10
 ἀρχαιρεσία
 (ἀποδιδόναι τὴν μίσθωσιν) ταῖς
 ἀρχαιρεσίαις 2.27–28; [τῷ]ν ἀρχαι-
 ρεσιῶν 18.2
 ἀρχεῖον
 διακριθῆναι ἐπὶ τῶν καθηκόντων
 ἀρχεῖων 14 B 105
 ἀρχερανιστής
 ἔδοξεν τῷ ἀρχερανιστῇ 5.3; τῆς
 ἐνθήκης τῆς θεθείσης ὑπὸ τοῦ
 ἀρχερανιστοῦ 5.9–10; κατατιθέστω
 αὐτῷ τῷ ἀρχερανιστῇ 5.17–18;
 λαμβανέτω πρόσγραφον παρὰ τοῦ
 ἀρχερανιστοῦ 5.18–19; ἐγγυητάς
 παρατιθέτωσαν τῷ ταμίᾳ καὶ τῷ
 ἀρχερανιστῇ 5.22–23; αἰρείσθω
 ὁ ἀρχερανιστής οὓς ἂν βούληται
 ἀνθρῶπους 5.34–36
 ἀρχή
 εὐθυνοῦ τὴν ἀρχήν 1.58; ἐ[γκα-
 θέστ]ηκεν ἡ ἀρχή 1.59–60; ὅσαι δ'
 ἂν ἀρχαὶ ... 1.64; ἐπεὶ καὶ αἱ ἄλλαι
 ἀρχαὶ πᾶσαι κατὰ νόμον ἄρχουσιν
 14 A 5–6; ἡ πόλις αἰρείσθω γυμνα-
 σίαρχον ὅταν καὶ τὰς ἄλλας ἀρχάς
 14 A 22–23; (ὁ γυμνασίαρχος)
 ὅταν εἰσπορεύηται εἰς τὴν ἀρχήν
 14 A 34–35; ὅταν ἐξέλθῃ ἐκ τῆς

ἀρχῆς 14 B 88–89; ἐκ τῆς ἀρχῆς
 ἀπολυθῇ 14 B 94; αἱ κατὰ πόδας
 ἀρχαὶ πᾶσαι 26.29–30
 ἀρχιτέκτων
 καθά κα ὁ ἀρχιτέκτων [συγγρά-
 ψῃ] 17.14
 ἀρχόμαος
 ἡὸς κα(τ) τὸ ἀρχομάο θύε 25.2–4
 ἄρχω
 [ἦρχ]εν/[ἦρξ]εν 1.58–59 Rest.;
 ἀποτινέτω προστεῖμιον ὁ μὲν ἀρξά-
 μενος (μάχης) ... 5.6–7; ἐπεὶ καὶ
 αἱ ἄλλαι ἀρχαὶ πᾶσαι κατὰ νόμον
 ἄρχουσιν 14 A 5–6; τῶν αἰρουμέ-
 νων αἱ γυμνασίαρχων κατὰ τὸν
 νόμον ἀρχόντων 14 A 14–15; ὁ αἰ-
 ρεθεὶς γυμνασίαρχος ἀρχέτω ...
 14 A 24–25
 ἄρχων
 ἐπὶ Νικίτου ἄρχοντος 2.25; 49;
 μετὰ Νικήτην ἄρχοντα 2.26–
 27; ἀπὸ Νικήτου ἄρχοντος 2.52;
 ἐπὶ Θεοφίμου ἄρχοντος 4.1–
 2; ἐπὶ Τίτου Φλαβίου Κόνω-
 νος ἄρχοντος καὶ ἱερέως Δροῦ-
 σου ὑπάτου 5.1–2; ἀρχ[ο]ντος
 [Ἐμ]πεδιώνδα[ο] 11.1 τὸν ἄρχοντα
 κῆ τὼς [τεψ]μοφούλακας παρεῖ-
 μεν ... 11.20–22; διδόσθῃ τῷ ἀρχῷ
 κῆ ... τὰ οὐπέρπουρα πάντα κῆ
 τὰν κωλίαν 11.23–25; οἱ ἄρχοντες
 ... κλαρώντων 26.14–16; τὸ ἅλια-
 σμα ... οἱ ἄρχοντ(ε)ς ... ἀναθέντω
 26.33–35
 ἀσχολία
 ἐὰν μὴ ἄλλη τις ἀναγκαῖα ἀσχολία
 γένηται 14 B 18
 ἀτακτέω
 τῶν παιδων τοὺς ἀτακτοῦντας
 μαστιγῶν 14 B 21–22; ἐὰν μὴ
 πειθαρχῇ ἡ ἀτακτῇ τι 14 B 99
 ἀτέλεια
 [κ]αὶ τιμὰς ἔξει καὶ ἀτ[έλειαν] 19.3
 ἀτελής
 ἀτελεῖς ἔσονται 18.37
 αὐθημερί
 ἀπὸ τῶν λοιπῶν βρωμάτων ἐκ

κεφαλᾶς λουσάμενον αὐθημερὶ
7.11–13; ἀπὸ ἀφροδισίων αὐθημερὶ
λουσάμενον 7.13–15; αὐθημερὶ
λουσάμενον 7.16

αὐλή

[ἐν τῇ] αὐλῇ τοῦ Ἐλευσινίου
3.22–23

αὐτοκράτωρ

[αὐτο]κράτορος 10.1–2

αὐτορέκτας

ἀνθρώπος [αὐτορέκ]τα[ς] 27 B 1;
[ho hu]ποδεκόμενος ... δότο ...
τῷ αὐ[τορέκται] 27 B 3–4 (cf.
Rest.); (τὸν αὐτὸν τρόπον) ἰόντες
αὐτορέκτας ... 27 B 9

ἀφηγέομαι

ἐάν μὴ ὁ ἀφηγούμενος συνχωρήσῃ
14 B 2, 3–4; ὃν ἂν δὲ καταστήσῃ ὁ
γυμνασίαρχος ἀφηγεῖσθαι 14 B 6–7

ἀφίημι

[τῶν ἀκολο]υθήσῃ ἱεροποιοὺς ἀφι-
έτω 3.10

ἀφικετεύω

ἀφικετεύων ἡ δεκόμενος τοὺς
ἱκέτας] 17.5

ἀφίστημι

[ἀ]ποστάντων (πλατιφειναρχον)
6.3A2 Rest.

ἀφροδίσια

ἀπὸ ἀφροδισίων αὐθημερὶ λουσά-
μενον 7.13–15

βαπτός

μηδὲ βαπτὸν (εἰσφέρειν) 4.9

βασιλεύς

βασιλέων ψῆφον θε[μ]έν[ω]ν
20.14–15

βλάπτω

οὔτε φίλοι χαριζόμενος οὔτε
ἐχθρὸν βλάπτων 14 A 29–30, cf.
60–61

βοηθέω

ὅς ἂν ... μὴ βοηθήσῃ δυνατὸς ὦν
14 B 44

βουλή

[ἡ] βουλή ἔγν[ω] 20.14; ἔδοξε τῷ
ἀλκίᾳ καθὰ καὶ τῷ βουλᾷ 26.2–3

βούλομαι

ἐάν τι ἄλλο βούλωνται 3.14;
αἰρεῖσθω ὁ ἀρχεραιστής οὗς ἂν
βούληται 5.34–35; εἰσπορεύεσθαι
εἰς τὸ ἱερὸν τὸν βουλούμενον θύειν
7.3–5; τὸν βου[λούμενον] (θύειν
Rest.)] 13.5; ἐξέστω ταινιοῦν τὸν
βουλούμενον 14 B 58; ἐάν τις
βούλωνται (ἐξέστω ...) 14 B 92;
εὐθυνέτω τὸν γυμνασίαρχον ὁ
βουλούμενος 14 B 107; θύειν τὸν
βουλούμενον 24.3

βοῦς

Θορῖκοι βοῦν μῆλαττον ἢ τετταρά-
κοντα δραχμῶν μέχρι πενήτηκοντα
1.28–30; [Κεφά]λοι βοῦν μῆλατ-
τονος ἢ τετταράκοντα δραχμῶν
μέχρι πενήτηκοντα 1.54–56; καὶ
τῇ Κόρῃ βοῦν ἄρρενα 3.13; βοός
9.9; ἄ[γειν] εἰς τὴν θυσίαν] βοῦν
10.7–8; (δεδόχθη) ἀποδόσθη βοῦν
ὅστις παρεσχέ[θη] π[ό]τῃ τὼς κατό-
πτας 11.17–18; [θυέτ]ω [β]ῶν 21.3;
βῶν 23 A 8; σφαζόντο βῶ[ν] ...
27 A 21

βουτροφία 99–100

βραβεύτης

ὑπὲρ βραβευτῶν 14 B 84; καθι-
στάτω ὁ γυμνασίαρχος βραβευτάς
14 B 84; ἐάν τις ἐνκαλῇ τινὶ τῶν
βραβευτῶν 14 B 86

βρωμα

ἀπὸ τῶν λοιπῶν βρωμάτων ἐκ
κεφαλᾶς λουσάμενον αὐθημερὶ
7.11–13

βωμός

τὸν ἐν τῷ Ἐλευσινίῳ βωμόν 3.9;
ἐπὶ τοὺς βωμούς 3.15; ἐπὶ τοῦ
βωμοῦ ἐν τῷ Ἐλευσινίῳ 3.18;
[τῷ τ]οῦ Πλούτωνος βωμῷ 3.19;
τῶν βωμῶν 3.20 ([ἀπὸ ἀμ]φοῖν
τῶν βωμῶν Rest.); τὸν βωμόν
3.29; τὸν βωμόν τα[ῖς] - - ἡμέρ[αις]
στεφανώσε[ι] 19.5–6; ἱιερεῖον
τέλεον ἐπὶ τῷ βομῷ τῷ δαμοσίοι
θύσας 27 B 10

γενέτωρ

θυόντω ... τοῖς γενετόρεσσι καὶ
ταῖ Ὀμόνο(ι)αι ἱερεῖον 26.30–31

γένος

γένος 6.12.2 Rest.

γεοῦχος

ἐάν τινες τῶν γεούχων ... πωλῶσιν
... 18.19–20 (cf. Rest.)

γεραῖός

θυέτ[ω] τῶν φυλετᾶ[ν] ὁ γεραί-
τατ[ος] 16.2–4

γέρας

(δίδοσθαι ἀπὸ τοῦ ἱερ[ῶ]) μοῖραν
καὶ γέρας καὶ γλῶσσαν 20.7

γῆ

σφαζέτο δ' ἐξ γᾶν 27 B 13

γίγνομαι

ὅπως ἂν γίγνηται ἡ θυσία ὡς καλ-
λίστη 2.5–6; ἀγορᾶς γενομένης
5.29–30; γενομ[- -] 6.12.2; τούτου
γὰρ γενομένου 14 A 11–12; γινέ-
σθω 14 A 47; ἄλλη τις ἀναγκαῖα
ἀσχολία γένηται 14 B 18; ἡ δαπάνη
γινέσθω ἀπὸ ... 14 B 59–60; αἱ
περὶ τούτων κρίσεις γινέσθωσαν
... 14 B 108; [τ]ῆς χώρας γινομέ-
νων 8.18 (cf. Rest.); γίνεσθαι δὲ ἐκ
τοῦ ἡσοπηθέντος 18.31; γί[ν]εσθ[αι]
παρὰ τοῦ ἄγωγ[ῶ] ... 20.2–3; γίνε-
σθαι τὰ ἐν τῇ στήλῃ γεγραμμένα
20.16–18, 20–21; ὅσοις ἂ διαφο-
ρὰ τῶν πολιτᾶν γέγονε 26.10–11;
οἱ ὑπεναντίοι γεγονότες 26.13

γιγνώσκω

[ῆ] βουλὴ ἔγν[ω] 20.14

γλοιός

ὁ τὴν τοῦ γλοιοῦ πρόσδοτον ἀγορά-
σας 14 B 97

γλῶσσα

(δίδοσθαι ἀπὸ τοῦ ἱερ[ῶ]) μοῖραν
καὶ γέρας καὶ γλῶσσαν 20.7

γνώμη

γνώμη τῇ [ἐ]μαυτοῦ χρώμενος
14 A 28, cf. 57; [γν]ώμη ([πρυτά-
νεων γν]ώμη Rest.) 20.1

γράμμα

γράμματα 6.2B2

γράφω

ὅσα δὲ μὴ ἐν τῷ νόμῳ γέγρα-
πται 14 A 27–28; καθάπερ καὶ τῷ
γυμνασίαρχῳ γέγραπται 14 B 8;
ἐὰν μὴ ἀποδῶι ... καθ' ἃ γέ-
γραπται 14 B 94–95; κατὰ τὰ
[γεγραμμένα] ([δεδογμένα] Rest.)
17.9; γραφέσθω ὁ χρητῆς[ων] αὐ-
τοὺς κατὰ τὸν νόμον 17.11–
12; [γραφ]έσθωσαν τὰς δί[κας]
18.26; τὰς γρα[φείσας] δί[κας]
εἰσαγέ[τωσαν] 18.27; ἀφ' ἧς ἂν
ἡμέρας γραφῶσιν 18.28; εἰσα-
γεσθαι τὰς γραφείσας [παρα-
γραφάς] ... 18.33–34; γίνεσθαι
τὰ ἐν τῇ στήλῃ γεγραμμένα
20.16–18, 20–21; καθὰ γέγραπται
26.25

γυμνασιαρχέω

ὀμνύω ... γυμνασιαρχήσω κατὰ
τὸν νόμον 14 A 26–27

γυμνασίαρχος. *See* γυμνασίαρχος

γυμνασιαρχικός

οἱ γυμνασιαρχικοὶ νόμοι κεῖνται
ἐν τοῖς δημοσίοις 14 A 7–8; τὸν
γυμνασιαρχικὸν νόμον ... κύριον
εἶναι 14 A 16–19; νόμος γυμνα-
σιαρχικός 14 A 22; ὀμνύω ...
γυμνασιαρχήσω κατὰ τὸν νόμον
τὸν γυμνασιαρχικόν 14 A 26–
27

γυμνασίαρχος/γυμνασίαρχης

Ζώπυρος Ἀμύντου, ὁ γυμνασί-
αρχος 14 A 3–4, 17–18; τῶν αἰ-
ρουμένων ἀεὶ γυμνασάρχων ...
14 A 14–15; χρῆσθαι τοὺς γυμνασι-
άρχους τούτῳ 14 A 19–20; ἡ πόλις
αἰρεῖσθω γυμνασίαρχον ... μὴ νεώ-
τερον ... 14 A 22–23; ὁ αἰρεθεὶς
γυμνασίαρχος ἀρχέτω ... 14 A 24–
25; ὁ αἰρεθεὶς γυμνασίαρχος ...
προβαλεῖται ... 14 A 34–36, cf.
62–63; [τ]ῶι γυμ[ν]ασί[αρχῳ]
ἀ[κο]λουθήσουσιν 14 A 39; τοῦ
γυμνασάρχου μεθ' ὧν δεήσει
14 A 40; κωλυέτω ὁ γυμνασίαρ-
χος καὶ ζημιούτω 14 B 5; ὃν ἂν

δὲ καταστήσῃ ὁ γυμνασίαρχος ἀφηγεῖσθαι 14 B 6–7; καθάπερ καὶ τῷ γυμνασίᾳρχῃ γέγραπται 14 B 8; μαστιγοῦτόν ὁ γυμνασίαρχος 14 B 9; ὁ γυμνασίαρχος ζημιούτω καὶ κωλυέτω ... 14 B 14–15; τὴν ὥραν ἣν ἂν ὁ γυμνασίαρχος ἀποδείξῃ 14 B 17; ἐμφανισάτω τῷ γυμνασίᾳρχῃ 14 B 18–19; κύριος ἔστω ὁ γυμνασίαρχος ... 14 B 21, 52, 70; ἐάν τις ὁ γυμνασίαρχος ἔασι ἀλείφεισθαι 14 B 29–30; ἐάν δοκῇ ἀδίκως παραγεγράφθαι ὁ γυμνασίαρχος 14 B 35–36; κωλυέτωσαν οἱ ἐπιγινόμενοι γυμνασίαρχοι τοὺς ... 14 B 37–38; μὴ ἐξέστω τὸν γυμνασίαρχον ... κακῶς εἰπεῖν μηθενί 14 B 39–40; ἐάν τις τύπτῃ τὸν γυμνασίαρχον 14 B 41; ποιεῖτω ὁ γυμνασίαρχος τὰ Ἑρμαῖα 14 B 45–46; τοὺς κρινούντας ... ἀπογραφέτω ὁ γυμνασίαρχος 14 B 48; ὁμόσας ὁ γυμνασίαρχος τὸν Ἑρμῆν κρινάτω 14 B 54–55; οἱ ἱεροποιοὶ καὶ ὁ γυμνασίαρχος ἀκρόαμα μηθὲν παραγέτωσαν ... 14 B 66–67; ἐπὶ τοῦ εἰσιόντος γυμνασίᾳρχου 14 B 68; ζεμούτω αὐτοὺς ὁ γυμνασίαρχος 14 B 68–69; αἰρεῖσθω ὁ γυμνασίαρχος ... λαμπαδάρχας τρεῖς 14 B 72; ἐλεγχθεῖς ὑπὸ τοῦ γυμνασίᾳρχου ... 14 B 79–80; ἄλλον ἀποδεικνύτω ὁ γυμνασίαρχος 14 B 82; καθιστάτω ὁ γυμνασίαρχος βραβευτάς 14 B 84; κυριευέτω δὲ ὁ γυμνασίαρχος τῶν προσόδων ... 14 B 87–88; τὸ δὲ περιὸν ... ἀποδίδωτω τῷ μεθ' αὐτὸν γυμνασίᾳρχῃ 14 B 93; τὰ προστασσόμενα ὑπὸ τοῦ γυμνασίᾳρχου 14 B 98; μαστιγοῦσθω ὑπὸ τοῦ γυμνασίᾳρχου 14 B 99; ταῖς ζημίαις ... ἐπιγραφέτω τὴν αἰτίαν ὁ γυμνασίαρχος 14 B 101; (ὁ πράκτωρ) ἀποχ[ατ]αστησάτω τῷ ἐνεστῶτι γυμνασίᾳρχῳ 14 B 103–104; ἀποτινέτω ὁ γυμνασίαρχος τὸ

ἡμόλιον ... 14 B 106; εὐθυνέτω τὸν γυμνασίαρχον ὁ βουλούμενος 14 B 107

γυμνάσιον
ἐν αἷς πόλεσιν γυμνάσιά ἐστιν 14 A 6–7; ἐν τῷ γυμνασίῳ 14 A 10, 20–21, 39–40, B 40, 41, 62, 90–91, 98–99, 102; εἰς τὸ γυμνάσιον 14 B 7–8, 27, 62; οἷς οὐ δεῖ μετεῖναι τοῦ γυμνασίου 14 B 26–27; ἐάν τις κλέψῃ τι τῶν ἐκ τοῦ γυμνασίου 14 B 99–100; [ἐν τῷ γυμνα]σίῳ τοῖς Ἑρμαίο[ις] ἀγῶνας τίθεσθαι 15.2–3

γυνή
[γυναικί] λεχοῖ ἀποθι ἔμεν 8.2–3; μ[ε]τὰ τῶν γυναικῶν τῶν π[ο]ι[η]-σασέ[ων] τὰ ἱρὰ 20.8–10

δαίνυμι 274–275

[οἱ ἱεροποιοί]οι καὶ ὁ κῆρυξ δαινύσθωσ[αν] 3.5–6

δαῖς
δαῖδα 3.24 ([περιχρ]ύσ[η]ν Rest.), 25

δαῖς
δαῖτα 23 A 24

δάμαλις
δ[ά]μαλιν 1.7 Rest.; δά[μαλιν οἶν] 1.36 Rest.

δαπανάω
μὴ πλέω δαπανάτω ὁ ταμίας 5.12–13

δαπάνη
ἡ δὲ εἰς τὰ ὄπλα δαπάνη γινέσθω ἀπὸ ... 14 B 59–60

δεῖ
μὴ ἐξέστω εἰπεῖν ... τὸ ἀργύριον ὥς δεῖ ἄλλοθι ποῦ τρέψαι 2.36–37; μεθ' ὧν δεήσει 14 A 40; οἷς οὐ δεῖ μετεῖναι τοῦ γυμνασίου 14 B 26–27

δειπνέω
οἱ ἐργολαβήσαντες ὑίκον ἢ οἶνικὸν μὴ ἀποκαταστήσαντες ἐν ᾧ δειπνοῦσιν ἐνιαυτῷ 5.20–21

Δελφίνιον
[Δελ]φίνιον αἶγ[α] 1.6; ἐν τῷ

σηκῶι π[αρ]ὰ τὸ [Δελφίνι]ον 1.10–11; π[αρ]ὰ τὸ Δελ(φί)νιον 1.63–64

δεξιός

τὴν δεξι[άν κωλῆν] 9.3

δεόντως

ἐὰν ὁ ἐξομοσάμενος φανῇ μὴ
δεόντως ὁμωμοκέναι 14 B 79

δέρμα

τὸ δέρμα τῷ θεῷ 24.5

δέχομαι

ἀφικετεύων ἢ δεκόμε[ενος τοῦς
ἰκέτας] 17.5; [δέ]χσεται 21.10–11
Rest.

δήμαρχος

(τὰς λιθοτομίας) μ[ισ]θοῦν τὸν
τὸν δήμαρχον 2.23, 35–36; τὸν δὲ
δήμαρχον λαβόντα ... τὸ ἀργύριον
παρέχειν ... 2.31–32; μὴ ἐξέστω
δὲ εἰπεῖν ... μὴδὲ τῷ δημάρχῳ
(ἐπιψηφίσαι) 2.36–39; ἀναγράφαι
τόδε τὸ ψήφισμα τὸν δήμαρχον
2.43–44; εἰς τὴν ἀναγραφὴν ...
δοῦναι τὸν δήμαρχον ... 2.49–50

δήμος

δαμοί 6.2A3 Rest.; ὁπῶι κα δοκεῖ
τοῖ δάμοι 6.4.1; προβεβουλευμένον
[πὸτ τ]ὸν δάμον 11.2–4; δεδόχθῃ
τῷ δάμῳ 11.14–15; [ἀκολούθως
τοῖς τε νόμοις καὶ τοῖς τοῦ δ]άμου
ψαφί[σματος] 15.1–2; ὁ δῆμος
ἐκύρωσ[εν] 18.5

δημόσιος

διδότωσαν τὴν σμίδαλιν τῇ δημο-
σίᾳ χοίνικι 5.36; τὰ δαμόσια
6.3A5–3B; οἱ γυμνασιαρχικοὶ
νόμοι κεῖνται ἐν τοῖς δημοσίοις
14 A 7–8; ὁμοίως δὲ καὶ εἰς τὸ
δημόσιον 14 A 11; (τὸν γυμνασιαρ-
χικὸν νόμον) τεθῆναι εἰς τὰ δημό-
σια 14 A 19; τὰ διαρὰ τὰ δαμόσια
27 A 18; ἐπὶ τοῖ βομδι τοῖ δαμοσίοι
27 B 10

δημότης

ὅταν οἱ δημόται ἀγοράζωσιν 2.28;
ἀφ' ἧς ἂν ἡμέρας — ψηφίσωνται
2.52–53; ἐναντίον τῶν δημοτῶν
2.13–14; ἐν τῇ ἀγορᾷ — 2.23

παρὰ — (ὦνεῖσθαι) 2.6; τύχη
ἀγαθῇ — 2.2, 2.18–19; τὰ ἐψηφι-
σμένα ὑπὸ — 2.45–46; εἰσηγγέσθαι
τοῖς δημόταις 2.3, — ἐπιμελεῖται
2.15–16, — ἐψηφίσθαι 2.20–21;
ἀρετῆς ἕνεκα καὶ εὐνοίας τῆς εἰς
τοὺς δημότας 2.11–12; ἐν ᾧ ἂν
χρόνῳ — πείθει 2.25–26; δια-
χειροτονησαί — 2.33–34; [τοῖς
δημ]όταις μετὰ τῶν ἄλλων 3.7–8

διαγραφὴ 50, 301

[διορθωσά]μενοι τὴν διαγραφὴν
τῶν καπ[ή]λων 18.4; [κ]αθότι
ἐν τῇ κοινῇ [διαγραφῇ διαγέ-
γραπ]ται 19.4–5; κοινῇ διαγραφῇ
19.11

διαγράφω

[κ]αθότι ἐν τῇ κοινῇ [διαγραφῇ
διαγέγραπ]ται 19.4–5

διάκειμαι

διακείμενα τὰ πὸτ τὼς θεῶς εὐσ[ε]-
β[ῶς] 11.12; ἄριστα τὸ σῶμα
διακεῖσθαι 14 B 50

διακρίνω

διακριθῆναι ἐπὶ τοῦ καθήκοντος
δικαστηρίου 14 B 37; διακριθῆναι
ἐπὶ τῶν καθηκόντων ἀρχείων
14 B 105

διάλυσις

διάλυσιν ποιήσασθαι 26.12

διασαφένω

τινα ... τῶν διασαφουμένων
14 B 30

διάφθερμα

ἀπὸ διαφθέρματος τεσσαράκοντα
καὶ τέσσαρας ἀμέρας 7.6–8

διαφορὰ

ὅσοις ἂ διαφορὰ τῶν πολιτῶν
γέγονε 26.10–11

διαχειροτονέω

διαχειροτονησαί ... τοὺς δημότας
(ἐὰν δοκεῖ) 2.33–34

δίδωμι

(τὰς λιθοτομίας μισθοῦν) τῷ τὸ
π[λείσ]τον διδόντι 2.23–24; εἰς
τὴν ἀναγραφὴν τῆς στήλης δοῦναι
2.49–50; διδόντωσαν (δαῖδα) 3.25;

- διδότησαν τὴν σιμίδαλιν πάντες
 5.36; διδότην ὕμνοῦ ... 5.39; ὁ
 μὴ δοῦς τὸ κάθολον 5.44; δόμεν
 ἀνάλωμα [τῶς τα]μίας 11.18–19;
 διδότην τὰ οὐπέρπουρα πάντα ...
 11.23–25; ὄν (νόμον) δεδώκαμεν
 τοῖς ἐξετασταῖς 14 A 9–10; δότω
 ὁ προσαγγέλλων ἀπογραφὴν
 ... 14 B 32; τῷ ἐγδικασαμένῳ
 διδότην τὸ τρίτον μέρος 14 B 35;
 διδοῦσθαι ἀπὸ τοῦ ἐξ[ῶ] 20.5–6; [ho
 δὲ hu]ποδεκόμενος ... δότο ...
 27 B 3–4
- δίκαιος
 [ὁ]σι(ῶ)τατα καὶ δικαιοτάτα
 14 A 29, cf. 58; παρὰ τὸ δίκαιον
 14 A 30, cf. 61; δικαίως κρινεῖν
 14 B 50; τοὺς μὴ δικαίως ἀγωνιζο-
 μένους τοὺς ἀγῶνας 14 B 69–70;
 ἀντὶ τοῦ δικαίως ἐξομοσαμένου
 14 B 81–82; μὴ δικαίως ἐξημῶ-
 σθαι 14 B 104; ἐάν τις μὴ δικαί-
 ως] ... ζημώσωσιν 18.31–32
- δικαιοῦτης
 μετὰ πάσας δικαιοτάτος καὶ φιλίας
 26.20–21
- δικαστήριον
 διακριθῆναι ἐπὶ τοῦ καθήκοντος
 δικαστηρίου 14 B 37; νικηθεὶς
 ἐπὶ τοῦ καθήκοντος δικαστη-
 ρίου 14 B 100–101; αἱ ... κρίσεις
 γινέσθωσαν ἐπὶ τῶν καθήκον-
 των δικαστηρίων 14 B 108–109;
 εἰσαγέ[τωσαν εἰς τὸ πολιτικὸν/ἐρο-
 ν/καθῆκον δικαστ]ήριον 18.27–28
 Rest.; μισθὸν τῷ δικαστηρίῳ φέ-
 ρειν 18.30; εἰσάγεσθαι ... εἰς τὸ
 πολιτικὸν δικαστήριον 18.33–34;
 ὁ νόμος ἐκ τῶν δικαστηρίων μεθί-
 στασθαι κέλεται 26.18–19
- δίκη
 [δί]κη κρίνων 14 A 54; ἔνοχος
 ἔστω ἱεροσυλίας δίκη 14 B 100;
 [γραφ]έσθωσαν τὰς δι[κας] 18.26;
 τὰς γρα[φείας] δι[κας] εἰσαγέ[τω-
 σαν] 18.27; τὴν δίκην 18.31 (cf.
 Rest.)
- διορθόω
 [διορθωσά]μενοι τὴν διαγραφὴν
 18.4; ἐπειδὴ ... διώρθωται τὰ
 χο[ινὰ] τῶν Νακωναίων 26.4–5
- διορίζω
 διορίζας ἡαλί καὶ χρυσοὶ 27 B 11
- διπλάσιος
 ὀφειλέτω τῷ θεῷ τὸ διπλά-
 σιον 2.40–41; αἱ[- - - διπλ]άσιον
 6.2A6 (cf. Rest.)
- διπλεία
 πλατιφεινάρχοντες διπλεεαν ὀφ[λεν]
 6.11.1
- διπλός
 λαγβάνων τὰ διπλᾶ μέρη 5.19–20;
 ἀποτίνω τὸ διπλοῦν 5.21–22, 44;
 τῷ θεῷ διπλᾶς 13.13
- δογματίζω
 (ἔδοξεν τῷ ἀρχεραμιστῇ) τάδε
 δογματίσαι 5.5
- δοκέω
 δεδόχθαι Ἑλευσινίοις 2.9; ἐὰν
 δοκεῖ μισθοῦν 2.34; ὁπότερα δ'
 ἂν δοκεῖ 2.35; ἔδοξεν τῷ ἀρχερα-
 μιστῇ 5.3; ἔδοξε 5.13; ὁππυ κα
 δοκεῖ τοῖς δάμοι 6.4.1; δεδόχθαι τῷ
 δάμῳ 11.14–15; ἔδοξεν τῇ πόλει
 14 A 16; ἐὰν τις δοκῇ ὀλιγωρεῖν
 τῶν παιδοτριβῶν 14 B 19; ἐὰν
 δοκῇ ἀδίκως παραγεγράφθαι ὁ
 γυμνασίαρχος 14 B 35–36; τοὺς
 δοκοῦντας παρὰ τὸν νόμον ἀλεί-
 φεσθαι 14 B 38; ὅς ἂν αὐτῷ δοκῇ
 ... 14 B 50, 55, 56; οἱ ἂν αὐτῷ
 δοκῶσιν ἐπιτήδαιοι εἶναι 14 B 83,
 84–85; κατὰ τὰ [δεδογμένα] 17.9
 Rest.; ἔδοξε τῇ ἀλίᾳ καθὰ καὶ
 τῇ βουλῇ 26.2–3; δεδόχθαι ...
 ἄλλαν τῶν πολιτῶν συναγαγεῖν
 26.9–10
- δοκιμάζω
 (ἱερεῖον) ὃ κα δοκιμάζωντι 26.31
- δοκιμασία **99–100**
- δόλποι
 δόλπ[ας] 23 B 3
- δοῦλος
 οὐχ ὑποδέχονται παρὰ δούλου

οὐθέν 18.16, cf. 8–9 Rest., 9–10 Rest., 12–13 Rest.

δραχμή
 δραχμὴν ἑκατερ[ο/ω] 1.4–5 (cf. Rest.); βοῦν μῆλαπτον/μῆλάττονος ἢ τετταράκοντα δραχμῶν μέχρι πενήκοντα 1.28–30, 55–56; ἕκα-
 τὸν δραχμὰς ἐπέδωκεν 2.8; (τὸ ἀργύριον δοῦναι) ἑκατὸν δρα-
 χμὰς 2.14; δοῦναι τὸν δήμαρχον δέκα δραχμὰς 2.50–51; ἀποτι-
 νέτω προστείμου δραχμὰς δέκα ... δραχμὰς πέντε 5.6–8; μὴ πλέω δὲ δαπανάτω ὁ ταμίας δραχμῶν ... 5.12–13; ἀποτινέτω προστείμου δραχμὰς ἑκατὸν 5.26–27; ἀποτι-
 νέτω δραχμὰς εἴκοσι 5.34; δόμεν ἀνάλωμα ... δραχμῶν ἑκατὸν πεντήκοντα 11.18–20; δραχμὴν τε[λείν(?)] 13.4; ζημιούτω δρα-
 χμαῖς πενήκοντα 14 B 5–6, 40–41, 44–45; ζημιούτω ... καθ' ἡμέραν δραχμαῖς πέντε 14 B 20–21; ἀπο-
 τινέτω δραχμὰς χιλίας 14 B 31–32, 95; ζημιούτω ... δραχμαῖς ἑκα-
 τὸν 14 B 42–43, 68–69; ζημιῶν ... δραχμαῖς δέκα 14 B 52–53; λανβάνοντες ... μὴ πλείον δρα-
 χμῶν δύο 14 B 61–62; λανβάνον-
 τες ... μὴ πλείον δραχμῆς 14 B 65; ἀποτινέτω δραχμὰς πενήκοντα 14 B 77–78, 80; πράσσεσθαι πλέ-
 ονα δο[ραχμῶν] 17.3; χιλίας δρα-
 χμὰς ἀποτεισ[άτω ἱερὰς τὰι θε]ῶι 17.6–7; ἀποτείσει ... [δραχμὰς -
numerus - ζη]μίαν 18.11–12; ἀπο-
 τείσει τῇ θεῶι δραχμὰς [ἱερὰς -
numerus -] 18.14, cf. 24–25 Rest.; [δραχ]μὰς δύο ἑκάστου μην[ός] 19.9

δρομεύς
 δρομέα ... συνινπίνοντα πίνεν 22.2–5

δρόμος
 ἔν τε ... καὶ τῷ μακρῷ δρόμῳ 14 B 85

δρύφακτος 19–20

δύναμαι
 καταστάνεσθαι ... παννυχιστὰς τοὺς δυναμένους 5.23–24; γνώμη τῇ [ἐ]μιαυτοῦ χρώμενος ὥς ἂν δύνωμαι 14 A 28–29, cf. 57–58

δυνατός
 ὅς ἂν ... μὴ βοηθήσῃ δυνατὸς ὢν 14 B 44; (ἐάν τις ἀντιλέγῃ) ὥς οὐ δυνατὸς ἐστὶν λαμπαδαρχεῖν 14 B 76

ἐάω
 ἐάν δέ τινα ... ἐάσῃ ἀλείφεσθαι 14 B 29–30

ἐβδομαῖος
 ἀπὸ τῶν φυσικῶν ἐβδομαῖαν 7.8–9

ἐγγυητής
 ἐγγυητὰς καταστησάτω ... 2.29; ἐγγυητὰς παρατιθέτωσαν 5.22–23

ἐγκαθεύδω
 μ[η]δ' ἐγκαθεύ[δειν] 13.3; ἐγκαθεύ-
 δειν 13.8

ἐγκαθίστημι
 κατὰ τὰ ψηφίσματα ἐφ' οἷς ἐ[γκα-
 θέστ]ηκεν ἡ ἀρχή 1.59–60

ἐγκαλέω
 ἐάν τις ἐνκαλῇ τινὶ τῶν βραβευτῶν 14 B 86; [ἐά]ν τι ἐ[γ]καλῇ ὁ ἰδιώτης τῷ καπῆλῳ ... 18.25

ἐγκάρπιος
 ἐάν τινες ... πωλῶσιν τινα τῶν ἐγκαρπίων 18.19–20 (cf. Rest.)

ἐγκοιμητήριον 246

ἐθέλω
 ἐάν μὴ θέλωσιν (παννυχιστὰς εἶναι) 5.24; ἐάν μὴ ὑπομένη ἢ μὴ θέλῃ παννυχιστὴς εἶναι 5.25–26; ἐάν τινες μὴ θέλωσιν πράττορες ὑπομένειν 5.28; ἐάν τις τῶν ἐκ τοῦ ἐράνου τέκνον θέλῃ ἰσάγειν 5.38; ἐάν τις ἐμβῆναι θέλῃ 5.39

ἔθος
 λανβάνων ἐξ ἔθους τὰ διπλᾶ μέρη 5.19–20

εἰδώς. See οἶδα

εἰμί
 ὅσαι δ' ἂν ἀρχαὶ ... ὑπευθύνοσ

ἔναι 1.64–65; ὅπως ἂν ἡ πρόσοδος ὡς πλείστη 2.16, 19–20; (αἱ λιθοτομίαι) εἰσὶν ἱερὰ τοῦ Ἑρακλέως 2.22; κύριος εἰμι 2.35, 46, 51; 14 A 18–19, B 21, 52, 70; [νό]μ(μ)ὸν ἔστιν 3.14–15; ἐὰν μὴ ὑπομένη ἢ μὴ θέλῃ παννυχιστὴς εἶναι 5.25–26; ἐξέρανός ἔστω 5.42; ἔνστε 6.13A (cf. 6.14.4–45); [γυναικί] λεχοῖ ἄποθι ἔμεν 8.2–3; ἔλεξε προβεβωλευμένον εἶμεν αὐτῷ 11.2–3; πό[ρ]ον εἶμ[εν] ἐν οὗτο τὸ ἄλωμα ... 11.25–26; ἐν αἷς πόλεσιν γυμνάσιά ἔστιν 14 A 6–7; τῶν αἰρουμένων ἀεὶ γυμνασιάρχων ... ὑπευθύνων ὄντων 14 A 14–16; εὐδοκοῦντι μέν μοι εἴη πολλά καὶ ἀγαθὰ 14 A 32–33, cf. 61–62; τῶν παιδαγωγῶν, ὅσοι ἂν μὴ ἐλεύθεροι ᾖσιν 14 B 22–23; ἔνοχός εἰμι 14 B 39, 100, 17.9–10; ὑπόδικος ἔστω 14 B 43; 18.24; δυνατός εἰμι 14 B 44, 76; ἐὰν ... μὴδὲ ἐξομῶσονται ἀδύνατοι εἶναι 14 B 51–52; ὅς ἂν αὐτῷ δοκῇ εὐτακτότατος εἶναι 14 B 55; οἱ ἂν αὐτῷ δοκῶσιν ἐπιτήδαιοι εἶναι 14 B 83, 84–85; οὐκ ἐξουσία ἔσται 18.6–7; ἀτελεῖς ἔσονται 18.37; μὴ ἐξουσία ἔστω 18.38; εἶναι ταῦτα ταῦτα 20.10–11; τὰ ποτὶ τὰν θυσίαν ὅσων χρεία ἔστι ... 26.28; ἔστο ... πεδὰ φέτος θύεν 27 A 18, 20–21; καθαρὸς ἔστο 27 10–11

εἶμι

ἐξ αὐτὸ ἴτο 27 B 5

εἶπον

(ὁ δεῖνα) εἶπεν 2.18; μὴ ἐξέστω εἰπεῖν μηθένα ... 2.36–37; ἐὰν τις ἢ εἴπει ἢ ἐπιψηφίσει παρὰ τὸδε τὸ ψήφισμα 2.39–40; ὅσον ἂν εἴπει ἢ ἐπιψηφίσει (ὀφειλέτω τῷ θεῷ) 2.41; θύην καθὼς ἂν ὁ ἱερεὺς [εἴπη] 8.6; Ζώπυρος Ἀμύντου, Ἀσκληπιάδης Ἡρά, Κάλλιππος Ἰπποστράτου εἶπαν 14 A 3–5

εἶρω

ἐν τῷ χρόνῳ τῷ εἰρημένῳ 2.31

εἰς

ἐς (to the sanctuary of) Πυθίῳ Ἀπόλλωνος 1.41; ἐνς 6.2A2; ἐν[ς] Δί[φ]α κἀθαναίαν (ὀφλῆν) 6.2A4–3A1; εἰς τὸ ἱερόν (εἰσπορεύεσθαι) 7.3–4; [εἰς τὴν θυσίαν] (βοῦν ἄ[γειν]) 10.7

εἰσάγω

ἐὰν τις τῶν ἐκ τοῦ ἐράνου τέκνον θέλῃ ἰσάγειν 5.38; [οἱ] νεωποῖται τὰς γρα[φείας] δι[κ]ας εἰσαγέ[τωσαν] 18.27; εἰσαγεσθαι τὰς γραφείας [παραγραφὰς] ... 18.33–34

εἰσαγωγή

περὶ τὴν εἰσαγωγὴν ποιείτωσαν κατὰ τὸν [ἐρὸν(?) νόμον] 18.29

εἵσεμι

ἐπὶ τοῦ εἰσιόντος γυμνασιάρχου 14 B 68; ἐν μηνὶ Δίῳ τοῦ εἰσιόντος ἔτους 14 B 91

εἰσηγέομαι

εἰσηγήσατο τοῖς δημόταις περὶ τῆς Ἀκριδος ... 2.3–4

εἰσπορεύω **175, 213**

εἰσπ[ορεύεσθαι] 4.10 Rest.; εἰσπορεύεσθαι εἰς τὸ ἱερόν τὸν βουλόμενον θύειν 7.3–5; [μὴδὲ εἰσπορεύεσθαι μὴδέγ[α- -]] 5.17 Rest.; εἰσπορεύεσθαι[ι] 7.18; ὅταν εἰσπορεύηται εἰς τὴν ἀρχὴν 14 A 34–35; εἰς τοὺς παῖδας μὴ εἰσπορεύεσθω τῶν νεανίσκων μὴθείς 14 B 13–14

εἰσπράσσω

ἵνα δὲ καὶ εἰσπραχθῇ 14 B 32; εἴ τι ἐκ τῶν ζευγῶν ἢ εὐθυνῶν εἰ[σ]περάχθη[ι] 14 B 89–90; ὁ πράκτωρ εἰσπράξας ἀποχ[α]στησάτω ... 14 B 103–104; [ἡ] ζημία εἰσπρά[σ]σεται ([εἰσπραχθῇ]σεται Rest.) ὑπὸ τῶν νεωποίων ... 18.15

εἰσφέρω **174**

μὴ εἰσφέρειν χρωμάτινον ... 4.7–8; τὸν γυμνασιαρχικὸν νόμον ὃν εἰσηνέγκατο Ζώπυρος Ἀμύντου

... 14 A 16–17; τάδε εισηνεγαν
οἱ νεω[ποῖαι περὶ τῶν κατηλειῶν]
18.3–4
ἐκ
ἐκ κεφαλᾶς (λουσάμενον) 7.12
ἐκβιβάζω
πραττέσθω ἐκβιβάσαι 5.8–9
ἐκδίδωμι
ἐγδίδοσθαι θῦμα τῷ θεῷ κάπρον
5.37–38; ξύλα ἐγδίδοσθαι 5.42;
189
ἐκδικάζω
τῷ ἐγδικασαμένῳ διδόσθω τὸ
τρίτον μέρος 14 B 35
ἐκδοσις
τάς φορὰς καταφέρειν τῷ ταμίᾳ ἰς
τάς ἐγδόσις 5.42–43
ἐκδύω
μὴ ἐγδυέσθω εἰς τὸ γυμνάσιον
δ[ο]ῦ[λ]ος ... 14 B 27
ἐκχειρία **94–96**
πρὸ φοτυτίον καὶ τὰς ἐκχειρίας
27 A 7
ἐκκλησία
συναχθείσης ἐκκλησίας 14 A 3;
[ἐκκλησίας] 18.1 (cf. Rest.)
ἐκλογιστής
καταστάνεσθαι ἐγλογιστὰς τρεῖς
5.30; τοὺς ἐγλογιστὰς ὀμνύειν
5.30–31; ὅταν οἱ ἐγλογισταὶ ὁμό-
σαντες ... 5.40–41
ἐκστρέφω
[hoπο]κα (or [αἰ] κα) ἐξστράφεται
6.6 Rest.
ἐκτίθημι
ἀναγράψας εἰς σανίδα ἐκθέτω
ἐν τῷ γυμνασίῳ 14 B 90–91;
ἐκτιθέτω τοὺς ἐξημωμένους
π[άντα]ς ἐν λευκώματι 14 B 102–
103
ἐκτρέφω
[hoπο]κα (or [αἰ] κα) ἐξστράφεται
6.6 Rest.
ἐκφέρω
τὰ κρᾶ μέμφερέτω 27 A 20
ἐλαία
καὶ στεφάνος ἐλαίας ... 27 A 14–15

ἔλαιον
παρεχέτωσαν ἔλαιον 14 B 73, 74–
75
ἐλάστερος
[ἐλ]αστέρον ἀποκα[θαίρεσθαι]
27 B 1–2; ἐπεὶ κ' ἐλαστέρο ἀποκα-
θάρεται 27 B 9; ἡόκα τοῖ ἐλαστέ-
ροι χρέξει θύεν 27 B 12
ἐλατρον
19.7 Rest.
ἐλέγχω
ἐλεγχθεῖς ὑπὸ τοῦ γυμνασιάρχου
καὶ τῶν νέων 14 B 79–80
ἐλεύθερος
ὅσοι ἂν μὴ ἐλεύθεροι ᾦσιν 14 B 23;
τοὺς ἐλευθέρους ζημιῶν 14 B 23
Ἐλευσίνιον
τὸν ἐν τῷ Ἐλευσινίῳ βωμόν 3.9;
ἐπὶ τοῦ βωμοῦ ἐν τῷ Ἐλευσινίῳ
3.18; [ἐν τῇ] αὐλῇ τοῦ Ἐλευσινίου
3.22–23
ἐλλείπω
ἐκ τῶν λοιπῶν ἀντὶ τοῦ ἐνλείπον-
τος ἀποκληρωσάτω 14 B 53–54
ἐμβαίνω
ἐάν τις ἐμβῆναι θέλῃ 5.39
ἐμβάλλω **222**
[ἐμβά]λλειν (τ[ὸ ἀργύριον?]) Rest.)
9.6; ἐμβαλόντες ἐς ὕδριας δυὼ
26.16; κένβαλέτω καθαρὸν ἡἕμα
27 A 14
ἐμπίνω
μὴ ἱνπίνεν 22.1
ἐμφανίζω
ἐμφανισάτω τῷ γυμνασίῳ
14 B 18–19; ἐμφανίζοντός τινος
αὐτῷ 14 B 31
ἐμφορά
πό[ρ]ον εἶμ[εν] ... ἀπὸ τὰς ἐμ-
φορᾶς τὰς ἐψαφισμένας 11.25–
27
ἐν
ἐν = εἰς 11.10, 20, 26; τοῖ Διὶ τοῖ
Μιλιχίοι τοῖ ἐν (in the sanctuary
of?) Μύσο 27 A 9; τοῖ ἐν (in the
sanctuary of?) Εὐθυδάμο Μιλιχίοι
27 A 17

ἐναρχος

[τὼς ἀντι]τουνηγάνοντας ἐπὶ Δα-
[μο]κλ[ε]ῖος ἐνά[ρχως] 11.15–
16

ἐναταῖος

ἀπὸ λέχους ἐναταῖαν 7.5–6

ἐνατεῦω **373–374**

ἐνατος

τᾶν μοιρᾶν τᾶν ἐνάταν κατακαίεν
μίαν 27 A 11–12

ἐνθήκη

τῆς ἐνθήκης τῆς τεθείσης ὑπὸ
τοῦ ἀρχερατιστοῦ καὶ ὅση ἂν
ἄλλη ἐνθήκη ἐπισυναχθῇ (μηθεῖς
ἀπτεσθῶ) 5.9–11; ἐάν τι πλείωνος
ἄψηται ἢ ἐκ τῆς ἐνθήκης ἢ ἐκ τοῦ
τόκου 5.13–14; τὸ συνεγδανίσαι
τὴν ἐνθήκην 5.35

ἐνιαυτός

ἐώνηται εἰς πέντε ἔτη τριῶν ἡμι-
μαίων τοῦ ἐνιαυτοῦ 2.7–8; δια-
χειροτονῆσαι ἐάν τε εἰς ἐνιαυ-
τὸν δοκεῖ μισθοῦν ... 2.33–35;
κατατιθέστω ἐν τῷ ἐχομένῳ ἐνι-
αυτῷ 5.17–18; ἐγδίδοσθαι καθ’
ἕκαστον ἐνιαυτὸν θῦμα 5.37;
[τοῦ ἐνιαυ]τοῦ 10.3–4; ποιείσθαι
ἀπόδειξιν ... τρεῖς ἐν τῷ ἐνιαυ-
τῷ 14 B 24–25; ἐν τῷ ἐνεστώτι
ἐνιαυτῷ 14 B 57; ὅταν ἐξέλ-
θῃ αὐτῷ ὁ ἐνιαυτός 14 B 107–
108; ἐπ’ οἰκῇσιν ... [μενῶσιν
πάντ]α τὸν ἐνιαυτὸν 18.7–8;
θυόντω καθ’ ἕκαστον ἐνιαυτὸν
... 26.30

ἐνίστημι

ἐν τῷ ἐνεστώτι ἐνιαυτῷ 14 B 57;
ἀποχ[ατ]ασησάτω τῷ ἐνεστώτι
γυμνασιάρχῳ 14 B 103–104

ἐνορχος

ἐνορχ[ος]/ἐνόρχ[χας] (χίμαρος) 16.1
Rest.; [ἐνόρχ]ια 23 A 5 Rest.

ἐνοχος

ἐνοχοι ἔστωσαν τοῖς αὐτοῖς ἐπιτί-
μοις 14 B 39; ἐνοχος ἔστω ἱεροσυ-
λίας δίκη 14 B 100; [ἐ]νοχοι ἐόντω
τῷ νόμῳ 17.9–10

ἐντεμένιος

θῦμὶ θεῶν ἐντεμ[ενίῳ ἐτέρῳ] 13.14
Rest.

ἐντίθημι

ὥστε ἐς [τὸ] λ[ί]κνον ἐνθεῖ[ν]αι
20.6; τὰς ποτερίδας ἐνθέντες
27 A 16

ἐξαιρέω

τὰ ἡιαρὰ τὰ δαμόσια ἐξh(α)ιρέτο
27 A 18

ἐξακολουθεῶ

ὁ μὲν ἀρξάμενος (μάχης) ... ὁ δὲ
ἐξακολουθήσας ... 5.7

ἐξάνανκα

ἐξάνανκα προαπτεσθῶ ἐκβιβάσαι
5.8–9

ἐξεῖμι. *See* ἐξέρχομαι

ἐξέρανος

ὁ μὴ δοὺς ... ἐξέρανος ἔστω 5.44

ἐξέρχομαι

Ὅ μανεῖς ἐξίτω μαντείῳ 12 Com-
mentary; ὅταν ἐξέλθῃ ἐκ τῆς ἀρ-
χῆς 14 B 88–89; ὅταν ἐξέλθῃ αὐ-
τῷ ὁ ἐνιαυτός 14 B 107–108

ἐξεσι

μὴ ἐξέστω εἰπεῖν μηθέν 2.36–37;
μὴ ἐξέστω τῶν ξύλων ἄπτεσθαι
5.45; ἐπεγδύεσθαι δὲ μηθενὶ ἐξέ-
στω 14 B 1; ἐξέστω αὐτῷ ἀντεί-
παντι ... διακριθῆναι 14 B 36–37,
104–105; μὴ ἐξέστω τὸν γυμνα-
σίαρχον ... κακῶς εἰπεῖν μηθενὶ
14 B 39–40; ἐξέστω ταινιοῦν τὸν
βουλόμενον 14 B 58; ἐξέστω (συνε-
γλογίζεσθαι) 14 B 92

ἐξεταστής

(τὸν νόμον) ὄν δεδώκαμεν τοῖς ἐξ-
ετασταῖς 14 A 9–10; πολιτάρχας
καὶ ἐξεταστάς 14 A 42 (cf. 48); τοῖς
ἐξετασταῖς τῆς πόλεως 14 B 32–33
(δότω), 91 (ἀποδιδότω); παραγρα-
ψάντων τῶν ἐξεταστών 14 B 96;
τὰς γραφείσας [παραγραφάς ὑπὸ
τ]ῶν ἐξεταστών ... 18.33–34

ἐξομνύω

ἐάν οἱ λαχόντες ... μὴδὲ ἐξομό-
σωνται ἀδύνατοι εἶναι 14 B 51–52;

- ἐξομοσάσθω ἐν ἡμέραις πέντε ...
 14 B 76–77; ἐάν μὴ λαμπαδαρχῇ ἢ
 μὴ ἐξομώσῃται 14 B 77; ἐάν ὁ ἐξο-
 μοσάμενος φανῇ μὴ δεόντως ὁμο-
 μοκέναι 14 B 79; ἀντὶ τοῦ δικαίως
 ἐξομοσαμένου 14 B 81–82
- ἐξουσία
 οὐκ ἐξου[σία] ἔσται πλείονα ἔχειν
 κ[α]πηλείου ἑνός 18.6–7; μὴ ἐξου-
 σία ἔστω τῶν ἱερῶν παίδων καπη-
 λεύειν 18.38
- ἐξορθάσαμεν Aor. opt. from ἐξσθω-
 άω or ἐξσθωάζω (= ἐκθωάω/άζω)
 6.2A4 Rest.
- ἐξώλεια
 ἐξώλειαν ἐπαρώμενον 1.61
- ἐορτάζω
 οἱ πολῖται ... ἐορταζόντω ... 26.32
- ἐορτή
 παρέχειν (τὸ ἀργύριον) εἰς τὴν
 ἐορτὴν τοῦ Ἡρακλέως τοῦ ἐν
 Ἄκρῳ 2.32–33
- ἐπαινέω
 ἐπαινέσαι Φιλόκωμον καὶ στεφα-
 νῶ(σα)ι χρυσῶι στεφάνωι 2.9–11;
 ἐπαινέσαι Μοιροκλέα ... 2.14–15
- ἐπακουστός
 ἔ'πακουστόν ἔ'φορατόν 27 B 7
- ἐπαναγκάζω
 ἐπαναγκαζέτω τοὺς παιδοτρίβας
 ποιεῖσθαι ἀπόδειξιν 14 B 23–24
- ἐπάναναγες
 ἐπάναναγες αὐτῶν καταγιγνωσκόν-
 των τοῦτο τὸ ἀργύριον 2.42–43;
 καταστάνεσθαι ἐπάναναγες ... πρά-
 κτορες ... 5.27–28; τὰς φορὰς
 καταφέρειν ἐπάναναγες 5.42–43
- ἐπαράομαι
 ἐξώλειαν ἐπαρώμενον 1.61
- ἐπαυτέω
 ἐπαυτομένης 1.14, 47 Rest.
- ἐπειμι
 Ὁ ἀνεῖς ἐπίτω μαντιῶ 12; εἰς
 τοῦπιόν 14 B 63
- ἐπεκδύω
 ἐπεγδύεσθαι δὲ μηθὲν ἐξέστω
 14 B 1
- ἐπελαύνω
 ὁ ἐπιγνώμον ἐπελ[ά]στο τοῦ
 οἴλου 6.7.2
- ἐπευθύνω
 ἐπευθύνεν 6.3A5 Rest., 15A Rest.
- ἐπί
With gen. ἐπ' αὐτὸ μένας 1.14,
 47 Rest.; ἐπὶ τοῦ βωμοῦ ἐν τῷ
 Ἐλευσινίῳ 3.18; *With dat.* ἐφ'
 ἁλῇ 1.23; *With acc.* ἐπ' Αὐτομέ-
 νας/Ἀυτομένης 1.14, 47 Rest.; ἐπὶ
 Σούνιον 1.19; ἐπὶ Μυκηθον 1.45
 (cf. Lat. Dex. 4 Rest.); ἐπὶ τοὺς
 βωμούς 3.15; ἐπὶ τὸν χύτρον (ξύ-
 λα) 3.22 [ἐπὶ δὲ τὴν] τράπεζ[αν]
 9.2 Rest.
- ἐπιγίγνομαι
 κωλυέτωσαν οἱ ἐπιγινόμενοι
 γυμνασίαρχοι τοὺς ... 14 B 37–
 38
- ἐπιγινώσκω
 [ἐ]πιγνό[ν?]_ς 6.9A
- ἐπιγνώμων
 ὁ ἐπιγνώμον ἐπελ[ά]στο τοῦ
 οἴλου 6.7.2
- ἐπιδείκνυμι
 ἂν ταμεύσας τις ἐπιδειχθῇ νενο-
 σφισμένος 5.15; ὅταν οἱ ἐγγλογισται
 ... ἐπιδίξωσι εἴ τι θύβις ὁ ταμίας
 5.40–42
- ἐπιδέκατον
 προσαποτινέτω τὸ ἐπίπεμπτον καὶ
 ἐπιδέκατον 14 B 106–107
- ἐπιδίδωμι
 ἑκάτον δραχμὰς ἐπέ[δωκ]εν 2.8
- ἐπιμελέομαι
 ἐπαινέσαι Μοιροκλέα, ὅτι τοῖς
 δημόταις ἐπιμελεῖται 2.14–16;
 ἐπιμελεῖσθαι [το]ῦ[ς] ἱε[ρ]οποιοῦς
 20.25–26
- ἐπιορκέω
 ἐφιορκοῦντι δὲ τὰναντία 14 A 33–
 34, cf. 62
- ἐπίπεμπτον
 προσαποτινέτω τὸ ἐπίπεμπτον καὶ
 ἐπιδέκατον 14 B 106–107
- ἐπισκοπέω 355

ἐπιστατέω

[ἐπιστατοῦντος] 18.2–3

ἐπιτάσσω

[αἱ κά τι ἐπι]τάσσωσι παρὰ τὰ
ἐψαφι[σμένα] 17.7–8

ἐπιτήδειος

οἱ ἂν αὐτῷ δοκῶσιν ἐπιτήδαιοι
εἶναι 14 B 83, 84–85

ἐπίτιμον

ἀποτινέτωσαν τὸ ἴσον ἐπίτιμον
14 B 34–35; ἔνοχοι ἔστωσαν τοῖς
αὐτοῖς ἐπιτίμοις 14 B 39

ἐπιτρέπω

οὔτε ἄλλωι ἐπιτρέψω εἰδώς
14 A 31–32; μὴ ἐπιτρεπέτωσαν
14 B 42

ἐπιηφιζώ

ἐάν τις ἢ εἴπει ἢ ἐπιηφιήσει 2.39–
40; ὅσον ἂν εἴπει ἢ ἐπιηφιήσει
ὀφειλέτω τῷ θεῷ 2.40–41

ἐρανίζω

ἐραν[ίζειν] 6.8.2

ἔρανος

ἐάν τις τῶν ἐκ τοῦ ἐράνου τέκνον
θέλῃ ἰσάγιν 5.38; ἐρά(ν)οις 6.6
Rest.; ἔραν[ος] 6.8.2

ἐργολαβέω

οἱ ἐργολαβήσαντες ὕκον ἢ οἰνικόν
5.20; οἱ ἐργολαβοῦντες ἐνγυητάς
παρατιθέτωσαν 5.22–23

ἔργον

οἷ δὲ παρέξουσιν οὔτε ἔργα οἷ ὅτε
σῖτα 18.21–22

ἐστιάω

ἰστιώντων ἐν τῷ γυμνασίῳ
14 B 62

ἐταιρεύω

(μὴ ἐγδυέσθω ...) μηδὲ ἡταιρευνῶς
14 B 28

ἔτος

ἐώνηται εἰς πέντε ἔτη 2.6–9; τοῦ
καθ' ἔτος ταμίου 5.42; φετέον
6.2A1; γυμνασίαρχον ... μὴ νεώτε-
ρον ἐτῶν ... μηδὲ πρεσβύτερον ...
14 A 23–24; τῶν ὑπὸ τὰ τριάκοντα
ἔτη 14 B 1; οἱ ὑπὸ τὰ δύο καὶ εἴ-
κοσιν ἔτη (μελετάτωσαν) 14 B 11;

(προτιθέτω ὄπλον) τοῖς ἕως τριά-
κοντα ἐτῶν 14 B 47; (ὃς ἂν αὐτῷ
δοκῇ) τῶν ἕως τριάκοντα ἐτῶν
14 B 56, 57; ἐν μηνὶ Δίῳ τοῦ εἰσι-
όντος ἔτους 14 B 91; κατ' [ἔτος(?)]
- - -] 18.35; τρίτῳ φέ[τους] 23 B 7;
πέν[τοι] φέτει ἡδιπερ ἡόκα ἡα
Ὀλυνπιὰς ποτεῖε 27 A 7–8; ἔστο
... πεδὰ φέτος θύεν 27 A 18,
19–20; τρίτοι φέ[τει] 27 A 23; τὸ
φέ[τι]ρος ἡόπο κα λει 27 B 2

εὐεξία

προτιθέτω ὄπλον ... εὐεξίας
καὶ εὐταξίας καὶ φιλοπονίας ...
14 B 46–47; τοὺς κρινούστας
τὴν (εὐεξίαν) (εὐταξίαν lapris)
ἀπογραφέτω ὁ γυμνασίαρχος
14 B 48

εὐθύνα

ὀρκωμόσιον παρέχεν ἐς εὐθύνας
1.12; εἴ τι ἐκ τῶν ζεμιῶν ἢ εὐθυνῶν
εἰ[σ]επράχθη[ι] 14 B 89–90

εὐθυνο

τὸν εὐθυνον ὁμόσαι 1.57; ὁ εὐθυ-
νος καὶ ὁ συνήγορος καταγινω-
σκόντων 2.41–42

εὐθύνω

εὐθυνῶ τὴν ἀρχὴν ἣν ἔλαχ[ον]
εὐθύ[ν]εν 1.58–59; εὐθυνέτω αὐτὸν
κατὰ τοὺς κοινούς νόμους 14 B 87;
εὐθυνέτω τὸν γυμνασίαρχον ὁ
βουλόμενος 14 B 107

εὐνοία

ἐπαινέσαι Φιλόκωμον ἀρετῆς
ἐνεκα καὶ εὐνοίας ... 2.9–12

εὐορκέω

εὐορκοῦντι μὲν μοι εἴη πολλὰ καὶ
ἀγαθὰ 14 A 32–33, cf. 61–62

εὐρίσκω

ἐάν τις εὐρεθῇ ῥυπαρόν τι πεποι-
κώς 5.33–34

εὐσεβής

διακείμενα τὰ πὸτ τὼς θεῶς εὐσε[β]-
β[ῶς] 11.12; cf. εὐσεβ[- -] 10.13

εὐτακτος

ὃς ἂν αὐτῷ δοκῇ εὐτακτότατος
εἶναι 14 B 55

εὐταξία

προτιθέτω ὄπλον ... εὐεξίας
καὶ εὐταξίας καὶ φιλοπονίας ...
14 B 46–47; εὐταξίαν 14 B 48
Rest.; τῆς εὐταξίας καὶ φιλοπονίας
... ὁ γυμνασίαρχος ... κρινάτω τῆς
εὐταξίας ... τῆς δὲ φιλοπονίας ...
14 B 54–56

ἔφηβος

οἱ ἔφηβοι (μελετάτωσαν) 14 B 10–
11; [τοὺς ἐφήβους] παραπέμπ[ον-
τα]ς [τὰ ἱερά] 15.9–10

ἐφίστημι

ἐάν τινες τῶν ἐπεστηκότων 18.23
(cf. Rest.)

ἐφορατός

ἐ ᾠκουστὸν ἐ ᾠφορατόν 27 B 7

ἔχθρα

οὔτε χάριτος ἔνεκεν οὔτε ἔχθρας
οὐδεμιᾶς 14 B 50–51

ἔχθρός

οὔτε φίλοι χαρίζομενος οὔτε
ἔχθρὸν βλάπτων 14 A 29–30, cf.
60–61

ἔχω

τῇ ἐχομένῃ ἡμέρᾳ (ἀποτινέτω) 5.6;
ἐν τῷ ἐχομένῳ ἐνιαυτῷ (κατατι-
θέστω) 5.17–18; καλῶς ἔχει καὶ
παρὸ ἡμῶν τὸ αὐτὸ συντελεσθῆναι
14 A 8–9; οὐκ ἔξου[σία] ἔσται πλεί-
ονα ἔχειν κ]απηλείου ἐνός 18.6–7

ζημία

[τὰ]ν ζημίαν παρέχε[ν] 6.7A2;
ζαμ[ία]/ζαμ[ιδόν] 6.12.3 Rest.;
[ζ]αμιας 6.13A; εἴ τι ἐκ τῶν
ζεμιῶν ἢ εὐθυνῶν εἰ[σ]επράχθη{ι}
14 B 89–90; ταῖς ζημίαις ἀπάσαις
ἐπιγραφέτω τὴν αἰτίαν 14 B 101;
ἀποτεῖσει τοῖς μισθω[σαμένοις]
δραχμαῖς - *numerus* - ζη[μ]ίαν 18.11–
12; [ἡ] ζημία εἰσπράσ[σ]εται ὑπὸ
τῶν νεωποίων ... 18.15

ζημιῶν

⟨ζ⟩αμιῶν ([τὸν]ς πλατιφοίνους)
6.2A3 Rest.; κωλύετω ... καὶ
ζημιούτω δραγμαῖς πεντήκοντα

14 B 5–6; (τὸν μὲν ...) τοὺς δὲ
ἄλλους ζημιούτω 14 B 9–10;
ζημιούτω ... τὸν ποιούντά τι
τούτων 14 B 15; ζημιούτω αὐτὸν
καθ' ἡμέραν δραγμαῖς πέντε
14 B 20–21; τοὺς δὲ ἐλευθέρους
ζημιῶν 14 B 23; ζημιούτω αὐτὸν
δραγμαῖς πεντήκοντα 14 B 40–41;
ζημιούτω τὸν τύπτοντα δραγμαῖς
ἐκατόν 14 B 42–43; ζημιούσθω
δραγμαῖς πεντήκοντα 14 B 44–45;
ζημιῶν τὸν ἀπειθοῦντα δραγμαῖς
δέκα 14 B 52–53; ζεμιούτω αὐτοῦς
... δραγμαῖς ἐκατόν 14 B 68–
69; κύριος ἔστω ὁ γυμνασίαρχος
μαστιγῶν καὶ ζημιῶν 14 B 70–71;
(ἐπιγραφέτω τὴν αἰτίαν) δι [ἦν
ἐξ]ημιώσεν 14 B 101–102; ἐκτιθέτω
τοὺς ἐζημιωμένους π[άντα]ς ἐν
λευκώματι 14 B 102–103; ἐάν
τις φήσῃ μὴ δικαίως ἐζημιώσθαι
14 B 104; ἐάν νικήσῃ τῇ κρίσει
ὁ ζημιωθείς 14 B 105–106; ἐάν
τ[ιν]ας μὴ δικαίως οἱ νεωποῖαι
ζημιώσωσιν 18.31–32; (ἐάν ...) [καὶ
οἱ ζ]ημιωθέντες ἀντεῖπωσιν
18.33; (ἦν ...) [ζ]ημιούσθ[α]ι
20.22

ἡγέομαι

(οἱ νεώτεροι) πειθαρχήσουσι τῷ
ἡγούμενῳ 14 A 13

ἡμα

κένβαλέτω καθαρὸν ἡμα 27 A 14

ἡμέρα

ἀφ' ἧς ἂν ἡμέρας οἱ δημόται ψηφί-
σωνται 2.52–53; τῇ ἐχομένῃ ἡμέρᾳ
(ἀποτινέτω) 5.6; κληροῦσθαι τῆς
ἡμέρας ἐκάστης 5.31–32; ἀπὸ δια-
φθέρματος τεσσαράκοντα καὶ τέσ-
σaras ἀμέρας 7.6–8; δέκα ἀμέρας
8.2, 4; [πέν]τε ἀμέρας 8.4–5; καθ'
ἡμέραν 14 A 39, B 20–21; καθ'
ἐκάστην ἡμέραν 14 B 11; ἀπαν-
τάτωσαν οἱ παιδοτριβαὶ ἐκάστης
ἡμέρας δις ... 14 B 15–16; ἐν ἡμέ-
ραις δέκα 14 B 36–37; ἐκείνην

τὴν ἡμέραν στεφανηφορεῖωσαν
14 B 58; (παρεχέτωσαν ἔλαιον)
ἕκαστος ἡμέρας δέκα 14 B 73–74;
(παρεχέτωσαν ἔλαιον) τὰς ἴσας
ἡμέρας 14 B 75; ἐξομοσάσθω ἐν
ἡμέραις πέντε ... 14 B 76–77; ἀπο-
διδότω ... ἐν ἡμέραις τριάκοντα,
ἀφ' ἧς ἂν ἡμέρας ἐκ τῆς ἀρχῆς
ἀπολυθῇ 14 B 93–94; ἀφ' ἧς ἂν
ἡμέρας γραφῶσιν, ἐν ἡμέραις -
numerus -] 18.28; τὸν βωμὸν τα[ῖς
- - - ἡμέρ]αις στεφανώσε[ι] 19.5–
6; θυόντων ... ταῦται ταῖς ἡμέραις
26.30; <ταῖς> ἡμέραις ἡσπεῖαι κα λῆι
27 B 3

ἡμίεκτον

[σ][ι][τ]ο ἡμίεκτον 20.4

ἡμίκραρα

μηροὺς μασχαλίσματα ἡμίκραραν
3.16, 17

ἡμίμναϊον

ἐώνηται εἰς πέντε ἔτη τριῶν ἡμι-
μαίων τοῦ ἐνιαυτοῦ 2.7–8

ἡμιόλιον

ἀποτινέτω ... τὸ ἡμιόλιον τῷ
νικήσαντι 14 B 106

ἡμυσυκτεύς

ἀλφίτων ἡμυσυκτέως 20.3–4

Ἡραῖον

[παρὰ τῷ Ἡ]ραῖῳ 20.24–25

Ἡράκλειον

15 A Rest. (ἡρακλειο lapis)

ἥρω

ἥρωτι τέλ[εον?] 23 A 6; τοῖς
Τριτοπατρεῦσι ... ὡςπερ τοῖς
ἡρώεσι 27 A 9–10

ἡσάομαι

γίνεσθαι δὲ ἐκ τοῦ ἡσσηθέντος
18.31

θαλλός

θαλλοῦ στεφάνῳ στεφανῶσαι
2.17; τὸν νικῶντα στεφανοῦτω
θαλλοῦ στεφάνῳ 14 B 26

θέατρον

ἐν τῷ [θεάτρῳ] 18.2; cf. θαυεα-
τρα 6.4.2

θέλω. *See* ἐθέλω

θεμιτός

[θε]μι(τ)όν ἐστιν 3.14–15 Rest.

θεός

Θ[εο]ί 2.1; τῷ θεῷ ἀποδοσθαι τὴν
λιθ[οτομ]ίαν 2.4–5; τῷ θεῷ ὀφει-
λέτω τὸ διπλάσιον 2.40–41; [τοῖν
θε]οῖν 3.19–20 Rest.; ἀπαγορεύει
ὁ θεός 4.7; ἐγδίδοσθαι θῦμα τῷ
θεῷ κάπρον 5.37–38; στέφανον
φέρειν τῷ θεῷ ἕκαστον 5.45–46;
Θεός· τύχα ἀγαθὰ 7.2; διακιμένα
τὰ πὸτ τὼς θεῶς εὐσ[ε]β[ῶς] 11.12;
[θ]ύειν τοῖς θε[οῖς] 13.6; τῷ θεῷ
διπλὰς 13.13; θύῃ θεῷ ENTEM[-
-] (ἐν τεμ[ένει]/ἐντεμ[ένει] ἐτέρῳ)
Rest. 13.14; κατὰ τὰ[ν] μαντεῖαν
τοῦ θεοῦ 15.4; θεῷ Ἑρμ[ῆ]ι 15.6;
χιλίας δραχμὰς ἀποτεισάτω ἱερὰς
ταῖς θε[οῖς] 17.6–7; ἀποτεῖσει τῇ
θεῷ δραχμὰς ἱερὰς - *numerus* -]
18.14, cf. [24–25]; αἱ δ' ἱερῶς
τοῖς θεοῖς 22.6–8; Θαρσύντας ...
τόνδ' ἀνέθηκε θεῷ 24.2; τὸ δέσμα
τῷ θεῷ 24.5; ἀρὰ τῷ [θε]ῷ 25.1–
2; θυόντο ὡςπερ τοῖς θεοῖς ...
27 A 17

θεσμοφύλακες

τὸν ἄρχοντα καὶ τὼς [τεθ]μοφύ-
λακας παρεῖμεν ... 11.21–23; διδό-
σθη ... καὶ τῷς τεθμοφουλάκεσσι
τὰ οὐπέροπουρα πάντα καὶ τὰν
κωλίαν 11.23–25

θηλὺς

[θη]λ[υ]ς χοῖρος 23 B 4

Θησεῖον

ὅταν οἱ δημόται ἀγοράζωσιν ἐν τῷ
Θησεῖῳ 2.28

θυηλαί 167–168

θῦμα 301–302, 373

ἐγδιδόσθαι θῦμα τῷ θεῷ κάπρον
5.37–38; [εἰ]ς τὰ θύματα 19.8;
θύμα[τα] 23 D 4; θυόντο θῦμα
... ὡς ἡσίοι 27 A 12; ἔστο
δὲ καὶ θῦμα πεδὰ φέτος θύνει
27 A 18; θῦμα ὅτι κα προχορεῖ
τὰ πατροῖα] 27 A 22

θυσία

ὅπως ἂν ἡ θυσία γίγνηται ὡς καλλίστη 2.5–6; ὅπως ἂν ἡ θυσία θύηται ὡς καλλίστη 2.19–20; πρὸ τῆς θυσίας τῆς ἐπὶ Νικίητου ἄρχοντος 2.49; τὴν θυσίαν τοῦ Ἑρακλέως 2.38; ἀ[γειν εἰς τὴν θυσίαν] βοῦν 10.7–8; παρακαλῇ [ὅπ]ως θουσίαν σουντέλει 11.7–8; δεδόχθῃ τὰς θουσίας σουντελέ[μεν] 11.14–15; συντελείωσαν τὴν θυσίαν 14 B 64; θεῶ Ἑρμ[ῆ] θυσίαν συντελλεῖν 15.6; ταῖ θυσίαι θυόντω αἰ(γ)α λευκάν 26.27–28; τὰ ποτὶ τὰν θυσίαν ὅσων χρεία ἐστὶ ... 26.28; τὸν ἡιερὸν ἡα θυσία 27 A 7

θύω **263, 353, 384 n. 115**

[τάδε θύεται Θεοικίοις] 1.1 Rest.; ὅπως ἂν ἡ θυσία θύηται ὡς καλλίστη 2.19–20; θυόντωσαν (κρίον Πλούτωνι) 3.7; — (τῇ Δή[μητρι]) 3.12; εἰσπορεύεσθαι εἰς τὸ ἱερὸν τὸν βουλόμενον θύειν 7.3–5; θύην καθὼς ἂν ὁ ἱερεὺς [εἴπῃ] 8.6; τὸμ βου[λόμενον θύειν] 13.5 Rest.; [θ]ύειν τοῖς θε[οῖς] 13.6; θύειγ καὶ τιθέγ[αι] 13.9; θύῃ θεῶι ENTEM[- -] (ἐν τεμ[ένει]/ἐντεμ[ένιω ἐτέρω] Rest.) 13.14; Ἀσκληπιῶι θυ[- -] 13.16; θυέτω (ὁ γυμνασίαρχος) τῶι Ἑρμῇ 14 B 46; ποιέιτωσαν μερίδας τῶν θυθέντων τὰ κρέα ὡμά 14 B 65–66; θυέτ[ω] τῶν φυλετᾶ[ν] ὁ γεραίτα[ος] 16.2–4; τὰ θυθέντ[α αὐτεῖ] καταχρη[σθαι] 16.5–7; οἱ θυόν(?)τες ([ἄγον]τες Rest.) τὰ [ιε]ρ[ε]ῖ[α] 20.22–23; [θυέτ]ω [β]όν 21.3; [θ]ύ[εν] τῶι Ζηνὶ τέλεον τ[ᾶ]υρον 23 A 17; [αἰ] δὲ κα[ὶ] μὴ θύῃ 23 A 21; θύην τὸν βωλόμενον 24.3; ἡδὸς κα(τ) τὸ ἀρχομάο θύε 25.2–4; ταῖ θυσίαι θυόντω αἰ(γ)α λευκάν 26.27–28; θυόντω ... τοῖς γενετόρεσσι καὶ ταῖ Ὀμφο(ι)αι ἱερεῖον 26.30–31; τοῖ Διὶ τοῖ Εὐμενεῖ θύ[ε]γ

... τέλεον 27 A 8–9; θυόντο θῦμα ... ἡοῖς ἡοσία 27 A 12; τοῖς κ(α)θαροῖς τέλεον θυόντο 27 A 13; θυόντο ... τὰ πατρώια 27 A 17; τοῖ ἐν Εὐθυδάμο Μιλιχίῳ κρίον θ[ύ]οντο 27 A 17; ἔστο ... πεδά φέτος θύεν 27 A 18, 19–20; θύσας τῶι Διὶ χοῖρον 27 B 5; ἡιερῖον τέλεον ... θύσας 27 B 10; ἡόκα τοῖ ἐλαστέροι χρεῖζει θύεν 27 B 12; θύεν ἡόσπερ τοῖς ἀθανάτοισι 27 B 12–13

ἴδιος

ἴδιοι μὲν δέκα ἡμέρας] 8.2

ιδιώτης

[ἐὰ]ν τι ἐ[γ]καλῇ ὁ ιδιώτης τῶι καπήλῳ ἢ [ὁ κάπηλος] τῶι ιδιώτῃ 18.25–26; ἢν ιδιώτης ποιῇ 20.4–5, 19–20 (ποιῇ)

ἱεράζω

ἱεράζειν 10.3

ἱέρεια

ἐπειδὰν αἱ ἱέρεια ποιήσωσι 3.11; τῇ ἱερείᾳ 3.20; ἱ[ε]ρ[ε]ῖ[α] Ἑλειθίῃ 20.1–2; [τ]ῇ ἱερείᾳ τῆς Ἑλειθίης 20.15–16

ἱερεῖον **83, 353, 371, 386**

πλευρὸν ἰσχίον III τοῦ ἱερείου 3.20–21; ἀπὸ [τ]οῦ ἱερέ[ο]υ [ἀ]πο-δ[ό]σ[θ]αι [κ]εφαλὴν 20.18–19; οἱ θυόν(?)τες ([ἄγον]τες Rest.) τὰ [ιε]ρ[ε]ῖ[α] 20.22–23; θυόντω ... τοῖς γενετόρεσσι καὶ ταῖ Ὀμφο(ι)αι ἱερεῖον 26.30–31; ἡιερῖον τέλεον ... θύσας 27 B 10

ἱερεὺς

τὸν ἱερέα (ἄριστον παρέχεν) 1.16, 4 Rest.; συνεπιμεληθῆναι τῆς στήλης ... τὸν ἱερέα 2.47–48; ἐπὶ Τίτου Φλαβίου Κόνωνος ἄρχοντος καὶ ἱερέως Δρούσου ὑπάτου 5.1–2; θύην καθὼς ἂν ὁ ἱερεὺς [εἴπῃ] 8.6; τοῖ ἱερεῖς ... [αἰ] καὶ τι ἐπιτάσσωντι παρὰ τὰ ἐψαφ[ισμένα] 17.7–8; [ὁ] ἱερεὺς παρῆξει 19.2; ἱαρέα δὲ μὴ 22.6

ἱερεύω

αἱ δ' ἱερόφροι τῷ θιῶι 22.6–8

ἱερεῶσυνος **164–165**, cf. **52, 185**

ἱερεῶσυνα κωλῆν πλευρὸν ἰσχίον
3.5; ἱερεῶσυνα 3.19;

ἱερομηνία **94–96**

ἱερομνήμων

μὴ ἐξέστω δὲ εἰπεῖν μνηθένα ...

μηδὲ τοῖς ἱερομνήμοσιν ἐπιψηφίσαι
2.36–39; [ἄ]ποδόμεν τῷ ἱερομνή-
μονι τὸνς πρᾶ[- -] 6.3A3; τὸν δ'
ἱαρομνήμονα 6.3A4, 6.5; οἱ ἱερο-
μνήμονες τῷ θυσίαι θυόντω ...
26.27–28

ἱεροποιέω

(ἀναδεικνύτωσαν ἑτέρους) οἵτινες
... ἱεροποιήσουσιν Ἑρμεί 14 B 63–
64

ἱεροποιός **265–266**

[τῶν ἱε]ροποιῶν 3.1; [οἱ ἱεροποι]οὶ
καὶ ὁ κῆρυξ δαινύσθωσ[αν] 3.5–
6; [τῶν ἀκολ]ούθωμι ἱεροποιός
ἀφιέτω 3.10; ἀγέτωσαν δὲ τὰ
Ἑρμαῖα καὶ οἱ ἱεροποιοὶ 14 B 60–
61; ὅταν καὶ οἱ ἱεροποιοὶ 14 B 64;
οἱ ἱεροποιοὶ ... ἀκρόαμα μνητὲν
παραγέτωσαν ... 14 B 66–67;
ἐπιμεληθῆναι [το]ῦ[ς] ἱε]ροποιοῦς
20.25–26

ἱερός

Adjective τὰς λιθοτομίας τὰς Ἑλευσῖνι,
[- -] εἰσὶν ἱεραὶ τοῦ Ἡρακλέως
2.21–22; ἱαρά τράπ[εζα(?)] 6.14.3;
χιλίας δραχμὰς ἀποτείσ[α]τω ἱερός
τῷ θε]ῶι 17.6–7; ἀποτεῖσει τῇ
θεῶι δραχμὰ[ς] ἱερός - *numerus* -]
18.14; εἰσαγέ[τω]σαν εἰς τὸ ἱερὸν
δικαστ[ή]ριον 18.27–28 Rest.;
ποιεῖτωσαν κατὰ τὸν [ἱε]ρόν(?)
νόμον] 18.29; μὴ ἐξουσία ἔστω
τῶν ἱερῶν παίδων καπηλεύειν
18.38

Substantive ἐν τῷ ἱερῶι (τοῦ Ἡρακλέ-
ως τοῦ ἐν Ἀκριδι στήσαι τὴν στή-
λην) 2.45; 48; ἱερὸν ἅγιον Ἴσιος
Σαράπιος Ἀνούβιος 7.2–3; εἰσπο-
ρεῦσθαι εἰς τὸ ἱερὸν τὸν βουλόμε-

νον θύειν 7.3–5; [ἱ]ερὸν 13.5; [τοὺς
ἐφήβους] παραπέμπ[οντα]ς [τὰ
ἱερά] 15.9–10; [ἐν τῷ τῆς Ἥρας
ἱερῶι] 18.4–5 (cf. Rest); ὁ ταμί-
ας τῶν ἱερῶν 18.15–16, 35, 37;
τοὺς καθίζοντας οἰκέτας εἰς τὸ
ἱερὸν 18.20–21; περὶ τινος τῶν ἐν
τῷ ἱερῶι ἀπ[ειρημένων] 18.32–
33; ἐν τῷ ἱερῶι 18.38; δίδοσθαι
ἀπὸ τοῦ ἱερ[οῦ] 20.5–6; τῶν γυναι-
κῶν τῶν π[ο]ι[η]σασέ[ων] τὰ ἱερά
20.9–10; ὅταν ἱρὸν καθαιρέωσιν
20.11; ἱερά ἀπονέμει 21.12–13; τὸν
ἱιαρὸν ἡα θυσία 27 A 7; τὰ ἱιαρὰ
τὰ δαμόσια ἐξῆ[α]ι[ε]ρότο 27 A 18;
τὰ ἱερά **37, 265 n. 28, 308, 311,**
320–321, 369, 378

ἱεροσυλία

ἐνοχος ἔστω ἱεροσυλίας δίκη
14 B 100; [ἐ]νοχοι ἐόντω τῷ νόμωι
τ[ῶι τὰς ἱεροσυλί?]ας 17.9–11
Rest.

ἱερωσύνη

περὶ ἱερωσυνῶν ὧν ἂν τις ἀγορά-
σῃ 5.16–17; [(ὁ) πριάμενος vel ἐπρί-
ατο Rest.] τῇ]ν ἱερωσύνην 19.10

ἱζω

Θυμίλος ἴσατο τόνδ' Ἀσκληπιόν
24.1

ἱκετεία

[ἐ]νοχοι ἐόντω τῷ νόμωι τ[ῶι τὰς
ἱκετεί?]ας 17.9–11

ἱκέτης

ἀφικετεύων ἢ δεκόμε[νος] τοὺς
ἱκέτας] 17.5; (παρακαπηλ[ε]ύσει
...) οὔτε ἱκέτης 18.9; (οὐ παρα-
δώσου[σιν]) οὔτε ἱκέτη 18.13; οὐχ
ὑποδέξονται ... οὐθὲν ... [οὐδὲ
παρὰ ἱκέτου] 18.16–17

ἱλάσκομαι

[Δία Κτήσ]ιον καὶ Καθυπερ[δέξ]ιον
ἱλάσασθαι] 15.4–5

ἱππεύς

πεμπέμεν ἀπὸ πόλιος ἱπ[πέ]ας 11.9

ἴσος

ἀποτινέτωσαν τὸ ἴσον ἐπίτιμον
14 B 34–35

ἴστημι

ἀναγράφαι τὸ ψήφισμα ... καὶ
στῆσαι ἐν τῷ ἱερῷ 2.43–45;
συνεπιμεληθῆναι τῆς στήλης ὅπως
ἂν σταθεῖ ἐν τῷ ἱερῷ ... 2.47–48

ἰστιάω *See* ἐστιάω

ἰσχίον

ἱερεῶσυνα κωλῆν πλευρὸν ἰσχίον
3.5 (πλευρὸν ἰ(σ)χ[ιο/ου] Rest.);
πλευρὸν ἰσχίον 20–21; [ἰ(?)]σχίον
10.10–11

καθαγίζω

κατῆαιγίξεν τὸς ἠομοσεπύος
27 A 3; ... καταγίζοντο ἡοῖς ἡοσία
27 A 12

καθαίρω

ὅταν ἱρὸν καθαίρῳσιν 20.11

καθαίρω

[ἦ μὴ καθαίρω]ντι (τοὺς ἱκέτας)
17.8–9 Rest.; καθαίρεσθῃ 27 B 3;
αἱ τίς κα λῆι ... καθαίρεσθαι
27 B 7–8; τὸν αὐτὸν τρόπον
καθαίρεσθῃ ... 27 B 8

καθαρίζω

εἰσπορεύεσθαι εἰς τὸ ἱερὸν ...
καθαρίζοντα ἀπὸ μὲν ... δὲ ...
7.3–6

καθαρός

τοῖς κ(α)θαροῖς τέλεον θυόντο
27 A 13; κένβαλέτο καθαρὸν
ἡῆμα 27 A 14; (ἡαρεῖον θύσας)
καθαρός ἔστο 27 B 10–11

καθεύδω

καθευδέτο ἡόπε χα λῆι 27 B 6–7

καθήκω

ἐπὶ τοῦ καθήκοντος δικαστηρίου
14 B 37 (διακριθῆναι), 100–101 (νικη-
θεῖς); (αἱ κρίσεις γινέσθωσαν) ἐπὶ
τῶν καθηκόντων δικαστηρίων 14 B
108–109; τὰ προστασόμενα ... ὅσα
καθήκεν ἐν τῷ γυμνασίῳ 14 B 98–
99; εἰσαγέ[τωσαν εἰς τὸ καθήκον
δικαστ]ήριον 18.27–28 Rest.

καθίζω

οὐχ ὑπ[οδέχονται] ... τοὺς καθί-
ζοντας οἰκέτας εἰς τὸ ἱερόν 18.20–21

καθίστημι

ἀναγράφαι ... ἐστήλην καὶ κατα-
θεῖναι ... 1.62–63; ἐγγυητάς κατα-
στησάτω 2.29; καταστάνεσθαι
παννυχιστάς 5.23–24; κατα-
στάνεσθ[ωσαν] αἱ πρῶκτορες
5.27–28; καταστάνεσθαι ἐγλογι-
στάς τρεῖς 5.30; ὃν ἂν δὲ κατα-
στήσῃ ὁ γυμνασίαρχος ἀφη-
γεῖσθαι 14 B 6–7; καθιστάτω
αὐτοῖς κριτάς 14 B 25; καθι-
στάτω ὁ γυμνασίαρχος βραβευτάς
14 B 84; [καθι]στάντνας ἱμ πό[λι]
23 A 13

κάθολον

ὁ μὴ δοὺς τὸ κάθολον 5.43

καινός

καὶ μελίκρατα ἐν καιναῖς ποτερί-
δε[σ]ι ... 27 A 15

κακός

κακῶς εἰπεῖν 14 B 40

καλέω

καλέτο [h]όντινα λῆι 27 A 20

καλός

ὅπως ἂν ἡ θυσία γίγνηται ὥς
καλλίστη 2.5–6; καλῶς ἔχει καὶ
παρ' ἡμῖν 14 A 8–9; τὰς τύχας
καλῶς προαγνημένας 26.3–4

κανοῦν **309**

καπηλεῖον

τάδε εἰσῆνεγκαν οἱ νεω[ποῖται
περὶ τῶν καπηλείων] 18.3–4;
[ἀπομισθοῦν καπηλεῖα ἐν] (τ)ῷ
τῆς Ἡρας τέσσαρα 18.5–6; οὐκ
ἐξου[σία ἔσται πλείονα ἔχειν
κ]απηλείου ενός 18.6–7; οὐχ
ὑπ[οδέχονται ἐν τοῖς κα]πηλείοις
... 18.20–21

καπηλεύω

μὴ ἐξουσία ἔστω τῶν ἱερῶν παίδων
καπηλεύειν 18.38

κάπηλος

τὴν διαγραφὴν τῶν καπ[ήλων]
18.4–5; [ἐὰν τι ἐ[γ]καλήῃ ὁ ἰδι-
ώτης τῷ καπήλῳ ἢ [ὁ κάπηλος
τῷ ἰδιώτῃ] 18.25–26; cf. 18.9–10
Rest.

κάπρος

ἐγδιδόσθαι θῦμα τῷ θεῷ κάπρον
5.37–38

καταβάλλω

καταβάλλεσθαι τὸν λόγον 5.40;
[τὸν μισθὸν] καταβαλοῦσιν οἱ
μισθωσάμενοι 18.34–35

καταγιγνώσκω

καταγιγνώσκοντων αὐτῶν τὸ
ἀργύριον 2.42–43

καταγράφω

ἢ καταγ[έγρατται] 23 A 23

κατακαίω

τὰν μοιρᾶν τὰν ἐνάταν κατα-
καίεν μίαν 27 A 11–12; κἀπαρξά-
μενοι κατακαάντο ... 27 A 15–
16; φολέαν καὶ ... κα[τα]κάαι
27 A 19–20

καταλείπω

καταλ[ε]ίποντας 27 A 3

καταλίνω

περιράναντες καταλινάντο
27 A 12–13; καὶ καταλινάντο
27 A 16

κατατίθημι

κατατιθέστω αὐτῷ τῷ ἀρχεραμιστῇ
5.18

καταφέρω

τὰς φορὰς καταφέρειν τῷ ταμίᾳ
5.42–43; ὁ μὴ κατενένκας ἀποτι-
νέτω 5.43–44

καταφθείρω

αἱ πρόσοδοι οὐ καταφθαρήσονται
14 A 13–14

καταχράομαι

τὰ θυθέντ[α αὐτεῖ] καταχρῆ[σθαι]
16.5–7

κατόπτης

ἀποδόσθαι βοῦν ὅστις παρεσχέ[θ]ει
π[ὸ]τ[ι] τὼς κατόπτας 11.17–18

κεῖμαι

οἱ γυμνασιαρχικοὶ νόμοι κεῖνται
ἐν τοῖς δημοσίοις 14 A 7–8; τοῦ
σημείου κεμμένου 14 B 2

κέλωμαι

ὁ νόμος ἐκ τῶν δικαστηρίων
μεθίστασθαι κέλεται 26.18–19

κεφαλή

ἀπὸ τῶν λοιπῶν βρωμάτων ἐκ
κεφαλᾶς λουσάμενον αὐθημε-
ρί 7.11–13; ἀπὸ [τ]οῦ ἱερ[έ]ο[υ]
[ἀ]ποδ[ό]σ[θ]αι [κ]εφαλῇν 20.18–
19

κῆρυξ

[οἱ ἱεροποιοὶ]οὶ καὶ ὁ κῆρυξ δαινύ-
σθωσ[αν] 3.5–6; ... τοὶ κάρ[υ]κες
αἷ καὶ τι ἐπι[τά]σσωντι παρὰ τὰ
ἐψαφι[σμένα] 17.7–8

κλέπτω

ἐάν τις κλέψῃ τι τῶν ἐκ τοῦ γυμνα-
σίου 14 B 99–100

κληρογραφέω

τὰ δνόματα κλαρογραφήσαντες
26.15

κληῖρος

ἐπεὶ δέ κα οἱ ... κλᾶροι ἀεθθέντων
26.21–22

κληρόω

ἐκ πάντων κληρούσθωσαν 5.24–
25; κλερούσθωσαν ἐκ τοῦ πλήθους
δέκα 5.28–29; κληροῦσθαι ἐπὶ τὰ
κρέα ἀνθρώπους δύο 5.31–32;
τούτους κληρώσάτω 14 B 49; οἱ
ἄρχοντες ... κλαρώντων 26.14–16

κλίνη

καὶ (⟨προσέτο⟩ Rest.) τράπεζαν
καὶ κλιναν 27 A 14

κοῖλος

φοι[λ]ησ[ον] (κοίλων) 6.71A Rest.

κοινός

τοσόνφο[ι]νον 6.7.2; ὑπόδικος
ἔστω αὐτῷ κατὰ τοὺς κοινούς
νόμους 14 B 43–44; εὐθυνέτω
αὐτὸν κατὰ τοὺς κοινούς νόμους
14 B 87; [κ]αθότι ἐν τῇ κοινῇ
[διαγραφῇ διαγράφαι]ται 19.4–5;
κοινῇ διαγραφῇ 19.11; τὰ κο[ιν]ὰ
τῶν Νακωνάων 26.4–5; ὑπὲρ τῶν
κοινῶν συμφερόντων 26.8; ὅσοις
... ὑπὲρ τῶν κοινῶν ἀγωνιζομένοις
26.10–11

κολάπτω

τὸ ἄλίσμα ... κολαφάμενοι ... ἐς
χάλκωμα ... 26.33–34

κρεανομία 100**κρέας**

κληροῦσθαι ἐπὶ τὰ κρέα ἀνθρώ-
πους δύο 5.31–32; ποιείτωσαν
μερίδας τῶν θυθέντων τὰ κρέα
ὥμά 14 B 65–66; κρεῶν οὐκ ἀπο-
φορά 24.4; καὶ πλάσματα καὶ
κρᾶ 27 A 15; τὰ κρᾶ μέμφερέτο
27 A 20

κρίνω 355–356

[δί]κη κρίνων 14 A 54; τοὺς κρι-
νοῦντας τὴν (εὐεξίαν) ἀπογρα-
φέτω 14 B 48; δικαίως κρίνειν
14 B 50; ἐὰν οἱ λαχόντες μὴ κρίνω-
σιν 14 B 51; κρίνάτω τῆς εὐταξίας
... 14 B 55

κριός

θυόντωσαν Πλούτωνι κριόν 3.7;
κριόν 23 A 5; [κριὸ]ν τέλεον
λευκόν 23 A 15; τοῖ ἐν Εὐθυδάμο
Μιλιχίοι κριὸν θ[υ]όντο 27 A 17

κρίσις

ἐὰν νικήσῃ τῇ κρίσει ὁ ζημιωθείς
14 B 105–106; αἱ περὶ τούτων
κρίσεις γινέσθωσαν ... 14 B 108

κριτής

καθιστάτω αὐτοῖς κριτάς 14 B 25

κριτός

ἄμινον κριτόν (Ποσειδῶνι) 1.19–20;
ἄρνα κριτόν 1.39, [47–48] (Δί),
54 (Ἀθηναίαι); οἷν κριτόν 1.13–14
(Δί), 17 (Κεφάλωι), 18 (Θορίκωι),
53 (Ἀθηναίαι); [οἷν (ῥν Rest.)]
κριτὴν κυδσαν (Δήμητρι) 1.38–
39; χίμαρον κριτόν (Ἀπόλλωνι)
1.20; χοῖρον κριτόν (Δί Πολιεῖ)
1.14; χοῖρον κριτὴν (Κοροτρόφωι)
1.21

κυριεύω

κυριευέτω ὁ γυμνασίαρχος τῶν
προσόδων ... 14 B 87–88

κύριος

ταῦτα κύρια εἶναι 2.35; ὅπως
ἂν τὰ ἐψηφισμένα κύρια εἴη εἰς
τὸν αἰεὶ χρόνον 2.45–46; κύριον
εἶναι τὸ ψήφισμα 2.51–52; τὸν
γυμνασιαρχικὸν νόμον ... κύριον

εἶναι 14 A 16–19; κύριος ἔστω ὁ
γυμνασίαρχος ... 14 B 21, 52

κυρόω

ἐκυρώθη Περιτίου νουμηνία
14 A 21–22; ὁ δῆμος ἐκύρωσ[εν]
18.5

κύω

[οῖν] ([ῥν Rest.]) κριτὴν κυδσαν
(Δήμητρι) 1.38–39; οῖν κυδσαν
ἄνθειαν (Δήμητρι) 1.44

κωλῆ

ἰερεῶσυνα κωλῆν πλευρὸν ἰσχίον
3.5; τὴν δεξι[αν] κωλῆν 9.3; διδό-
σθαι τῷ ἀρχῷ ... τὰ οὐτέρπουρα
πάντα κῆ τὰν κωλίαν 11.23–25;
κωλέαις ἅμα τε[- -] 13.10; [κωλ]ῆν
καὶ πλευριο[v] 21.8; φολέαν καὶ ...
κα[τα]κάαι 27 A 19–20

κωλύω

κωλυέτω ὁ γυμνασίαρχος καὶ
ζημιούτω 14 B 5; ζημιούτω καὶ
κωλυέτω τὸν ποιούντά τι τούτων
14 B 15; κωλυέτωσαν οἱ ἐπιγινό-
μενοι γυμνασίαρχοι 14 B 37–38;
κωλυέτωσαν οἱ παρόντες 14 B 42

λαγχάνω

εὐθυνώ τὴν ἀρχὴν ἣν ἔλαχ[ον] εὐ-
θύνην 1.58–59; ὁ λαχὼν ὑπομε-
νέτω 5.25; ἐὰν μὴ ὑπομένη ἢ μὴ
θέλῃ παννυχιστὴς εἶναι λαχὼν
5.25–26; τοὺς λαχόντας τρεῖς ὅρκι-
σάτω 14 B 49; ἐὰν οἱ λαχόντες μὴ
κρίνωσιν 14 B 51

λαλέω

μηδὲ λαλείτω τοῖς παισίν 14 B 14

λαμβάνω 300

τὸν δῆμαρχον λαβόντα τοῦτο
τὸ ἀργύριον ... 2.31–32; τῶν
συνεραριστῶν ψήφον λαβόντων
5.8–9; λαμβανέτω πρόσγραφον
παρὰ τοῦ ἀρχεραριστοῦ 5.18–19;
λανβάνων τὰ διπλᾶ μέρη 5.19–
20; λανβάνοντες παρ' ἐκάστου ...
μὴ πλεῖον δραχμῶν δύο/δραχμῆς
14 B 61–62, 65; τὰ ἄθλα ἃ ἂν
λαμβάνωσιν οἱ νικῶντες 14 B 67;

- ἦ[ν δέ τ]ι ἄ[λλ]ο λάβῃ 20.21–22;
[θυέτ]ω [β]ῶν καὶ λαμ[βανέτω] 21.3
λαμπαδαρχέω
(ἐάν τις ἀντιλέγῃ) ὥς οὐ δυνατός
ἐστὶν λαμπαδαρχεῖν 14 B 76; ἐάν
μὴ λαμπαδαρχῇ ἢ μὴ ἐξομώσῃται
14 B 77; καὶ ὁμοίως ἀλειφέτω
καὶ λαμπαδαρχεῖτω 14 B 78; καὶ
ὁμοίως ἀναγκαζέσθω ... καὶ
λαμπαδαρχεῖν 14 B 80–81
λαμπαδάρχης
λαμπαδαρχῶν αἵρεσις 14 B 71;
αἵρεῖσθω ... λαμπαδάρχας τρεῖς
14 B 72; αἵρεῖσθω δὲ καὶ τῶν
παίδων λαμπαδάρχας τρεῖς 14 B 74
λαμπαδεῖον
τῷ λαμπαδεῖ[ω] 3.4
λαμπάς
[λαμ]βάδος 3.4 Rest.; ποιεῖτω δὲ
καὶ λαμπάδα ἐν τοῖς Ἑρμαίοις
14 B 59; ποιεῖτω τὴν τῶν παίδων
λαμπάδα 14 B 82–83; ἐν τε τῇ
λαμπάδι τῶν Ἑρμαίων ... 14 B 85
λεγνωτός
μηδὲ λ[εγνωτόν] (εἰσφέρειν) 4.9–10
Rest.
λέγω
Ἑρμαῖος ἔλεξε ... 11.2
λειπογνώμων
αἶγα λειπεγνώμονα πυρρὸν ἢ
[μέλανα] (Διονύσῳ) 1.34 αἶγα
λειπογνώμονα (Ἀπόλλωνι) 1.43
λευκός
[κρυό]ν τέλεον λευκόν 23 A 15;
ταῖ θυσαίαι θυόντω αἰ[γ]α λευκάν
26.27–28
λεῦκωμα
ἐκτιθέτω τοὺς ἐξημιωμένους
π[άντα]ς ἐν λευκώματι 14 B 102–
103
λέχος
ἀπὸ λέχους ἐναταίαν 7.5–6
λεχώ
[γυναικί] λεχοῖ ἄποθι ἔμεν 8.2–8
λίθινος
ἀναγράψαι τὸ ψήφισμα ἐν στήλει
λίθινῃ 2.43–44; τὸ ψάφισμα τόδε[
ἀναγράψαι] ἐστάλαν λιθίναν
17.12–13
λιθοτομία
(Φιλόκωμος εἰσηγήσατο) ἀποδό-
σθαι τὴν λιθοτομίαν 2.4–5; τὰς
λιθοτομίας τὰς Ἑλευσίνι (μισθοῦν)
2.21
λίκνον
ὥστε ἐς [τὸ] λ[ί]κνον ἐνθεῖ[ν]αι
20.6
λίτρα
δέκα λίτρας ἀποτεισάτω 25.10–12
λογεία **81**
λόγος
ἐάν ὁ ταμίας ἀποδιδοῖ λόγον
5.29; καταβάλλεσθαι τὸν λόγον
5.40; ὅταν οἱ ἐγλογισταὶ ἀποδώσι
... τὸν λόγον 5.40–41; ἐάν μὴ
ἀποδῶι τοὺς λόγους ἢ τὰ περιόντα
14 B 94–95; τὸν λόγον ἀποδότω
καὶ τὰ περιόντα 14 B 96–97
λοιπός
ἀπὸ τῶν λοιπῶν βρωμάτων 7.11–
12; τὰ λοιπά 8.5; ὅπως κῆ ἐν τὸν
λυπὸν χρόνον διαμεῖνει 11.12–13;
ἐκ τῶν λοιπῶν ἀντὶ τοῦ ἐνλείπον-
τος ἀποκληρωσάτω 14 B 53–54; ἐν
τοῖς λοιποῖς ἀγῶσιν 14 B 85–86;
ἐς τὸν λοιπὸν χρόνον 26.5; ἐκ τῶν
λοιπῶν πολιτῶν ποτιπλαρῶντω ...
26.17; τοὺς λοιποὺς πολίτας ...
συγκλαρῶντω 26.23–24
λούω
ἀπὸ τῶν λοιπῶν βρωμάτων ἐκ
κεφαλᾶς λουσάμενον αὐθημερὶ
7.11–13; ἀπὸ ἀφροδισίων αὐθημερὶ
λουσάμενον 7.13–15; αὐθημερὶ
λουσάμενον 7.16
λυμαγωνέω
τοὺς λυμαγωνοῦντας ... μαστιγῶν
καὶ ζημιῶν 14 B 69–71
λύμφα. *See* νύμφη
λῶ
καλέτω [h]όντινα λῆι 27 A 20;
ἡόπο/ἡοπεῖο/ἡοπεῖαι/ἡόπου/ἡόπε
κα λῆι 27 B 2–3, 6–7; αἶ τις κα λῆι
... καθαίρεσθαι 27 B 7–8

μάθημα
ἐὰν ἔτερόν τι ἀναγκαῖον φαίνεται
τῶν μαθημάτων 14 B 12–13
μαίνομαι
Ὁ μανεῖς ἐξίτω μαντεῖω 12 Com-
mentary; (μὴ ἐγδυέσθω ...) μὴδὲ
μαινόμενος 14 B 29
μακρός
ἐν τε ... καὶ τῷ μακρῷ δρόμῳ
14 B 85
μαντεία
κατὰ τὰ[ν μαντείαν] 15.4
μαντεῖον
Ὁ ἀνεῖς ἐπίτω μαντεῖω 12
μαστιγῶν
τὸν μὲν ὑπὸ τὴν ῥάβδον μαστι-
γούτω 14 B 9; τοὺς ἀτακτοῦντας
μαστιγῶν 14 B 22; κύριος ἔστω ὁ
γυμνασίαρχος μαστιγῶν καὶ ζημι-
ῶν 14 B 70–71; ἐὰν μὴ πειθαρχῇ
... μαστιγούσθω 14 B 99
μασχαλίσματα
μηρούς μασχαλίσματα ἡμίκραιραν
3.16, 17
μάχη
ἐὰν τις ἐν τῇ συνόδῳ μάχην ποιήσῃ
5.5–6
μέδιμνος
ὄφλιν τρααάφοντα μεδίμνονος
6.2A4–2A5
μεθίστημι
ὁ νόμος ἐκ τῶν δικαστηρίων
μεθίστασθαι κέλεται 26.18–19
μεθύω
(μὴ ἐγδυέσθω ...) μὴδὲ μεθύων
14 B 29
μεῖς
[μ]ηνὸς Ἀθή[νησιν] 1.8 Rest.; εἰς
τὸν Μεταγεινῶνα μῆνα 2.27;
τὰ ἄθλα ... ἀνατιθέτωσαν ... ἐμ
μησὶν ὀκτώ 14 B 67–68; ἐν τῷ
Γορπιαίῳ μηνί 14 B 72–73; ἐμ
μησὶν εἴκοσι τέσσαρσιν 14 B 108;
[δοραχ]μάς δύο ἐκάστου μην[ός]
19.9; [μηνὸς Δ]αματρίῳ 23 A 7 (cf.
Rest.); [τὸ μενὸς] ἡοπείῳ κα λει
27 B 2–3

μέλας
αἶγα λειπεγνώμονα πυρρὸν ἢ
[μέλανα] (Διονύσῳ) 1.34; [τράγον]
πυρρὸν ἢ μέλανα (Διονύσῳ) 1.45–
46; [μ]έλانا 23 A 16
μελετάω
ἀκοντίζειν καὶ τοξεύειν μελετάτω-
σαν ... 14 B 10
μελίσκρατον
μελίσκρατα ὑπολείβον 27 A 13–
14; καὶ μελίσκρατα ἐν καιναῖς
ποτερίδε[σιν] ... 27 A 15
μένω
ἐπ' αὐτὸ μένας 1.14, 47 Rest.; ἐπ'
οἰκῇσιν ... [μενῶσιν πάντ]α τὸν
ἐνιαυτόν 18.7–8
μερίς
[τ]ὰς με[ρίδας?] 9.1 Rest.; ποιεί-
τωσαν μερίδας τῶν θυθέντων τὰ
κρέα ὡμά 14 B 65–66
μέρος
λανβάνων τὰ διπλᾶ μέρος 5.19–20;
τῷ ἐγδικασσάμενῳ διδόσθω τὸ
τρίτον μέρος 14 B 35; cf. 21.8 Rest.
μέτεμι
οἷς οὐ δεῖ μετεῖναι τοῦ γυμνασίου
14 B 26–27
μηρός
μηρούς μασχαλίσματα ἡμίκραιραν
3.16, 17
μιαρός
τοῖς Τριτοπατρεῦσι τοῖς μιαροῖς
27 A 9–10
μισθός
μισθὸν τῷ δικαστηρίῳ φέρειν ...
18.30; [τὸν μισθὸν] καταβαλοῦσιν
οἱ μισθωσάμενοι 18.34–35
μισθώω
μισθοῦν (τὰς λιθοτομίας) 2.23,
34, 35–36; τὸν μισθωσάμενον
ἀποδιδόναι τὴν μίσθωσιν 2.24–
25; ἐγγυητάς καταστησάτω ὁ
μισθωσάμενος 2.29; ἐπ' οἰκῇσιν οἱ
μ[ισθωσάμενοι μενῶσιν] ... 18.7–8;
πλή[ν τῶν][μισθωσάμενων] 18.10–
11; ἀποτεῖσει τοῖς μισθω[σάμενοις]
... 18.11; οἱ μισθωσάμενοι οὐ

παραδώσου[σιν] 18.12; [οἱ μισθω-
σάμε]γοι οὐχ ὑποδέξονται παρὰ
δούλου οὐθέν ... 18.16; [τὸν
μισθὸν] καταβαλοῦσιν οἱ μισθω-
σάμενοι 18.34–35; οἱ μισθωσάμενοι
Ε[- -]ήσουσιν 18.36–37 (cf. Rest.);
cf. μισθωμ 9.11

μίσθωμα. Cf. μισθωμ 9.11

μίσθωσιν

ἀποδιδόναι τὴν μίσθωσιν 2.24–25,

30

μοῖρα **310, 320**

(δίδοσθαι ἀπὸ τοῦ ἱερ[ῶ]) μοῖραν

καὶ γέρας καὶ γλώσσαν 20.7;

μοῖραν 21.4; μοῖραν τιθ[έτω] 21.7;

τὰν μοιρᾶν τὰν ἐνάταν κατακαίεν

μίαν 27 Α 11–12

μουσική

τῆς μουσικῆς 3.28

νεανίσκος

εἰς τοὺς παῖδας μὴ εἰσπορευέσθω

τῶν νεανίσκων μηθεὶς 14 Β 13–14;

ποιεῖτω λαμπάδα ... τῶν παίδων

καὶ τῶν νεανίσκων 14 Β 59; οἱ

αἰρεθέντες παρεχέτωσαν ἔλαιον

τοῖς νεανίσκοις 14 Β 73; ὁμοίως δὲ

καὶ τῶν νεανίσκων 14 Β 83–84

νέος

τῶν ὑπαρχουσῶν τοῖς νέοις προσ-

όδων 14 Α 30–31, cf. 59–60, Β 88;

ἔλεγχθεις ὑπὸ τοῦ γυμνασιάρχου

καὶ τῶν νέων 14 Β 79–80; ἀπο-

τινέτω τοῖς νέοις δραχμὰς χιλίας

14 Β 95

νεωποιῆς

τάδε εἰσήνεγκαν οἱ νεω[ποιῆι]

18.3–4; [ἡ] ζημία εἰσπράσσεται

ὑπὸ τῶν νεωποιῶν ... 18.15; [γρα-

φ]έσθωσαν τὰς δι[κας] ἐπὶ τῶν

νεωποιῶν 18.26; [οἱ] νεωποῖται τὰς

γρα[φείας] δι[κας] εἰσαγέ[τωσαν]

18.27; ἐὰν τ[ινας] μὴ δικαίως οἱ]

νεωποῖται ζημώσωσιν 18.31–32

νεώτερος

οἱ νεώτεροι μᾶλλον αἰσχυνηθόν-

ται 14 Α 12–13; γυμνασιάρχον ...

μὴ νεώτερον ἐτῶν ... μηδὲ πρε-

σβύτερον ... 14 Α 23–24; συνε-

πιβλέπονται τοὺς [νεωτέρ]ους ...

14 Α 37–38

νικάω

τὸν νικῶντα στεφανοῦτω θαλλοῦ

στεφάνω 14 Β 26; οἱ νικήσαντες

ἐκείνην τὴν ἡμέραν στεφανηφορεί-

τωςαν 14 Β 57–58; τὰ ἄθλα ἃ ἂν

λαμβάνωσιν οἱ νικῶντες 14 Β 67;

νικηθεὶς ἐπὶ τοῦ καθήκοντος δικα-

στηρίου 14 Β 100–101; ἐὰν νικήσῃ

τῇ κρίσει ὁ ζημιωθείς 14 Β 105–

106; ἀποτινέτω ... τῷ νικήσαντι

14 Β 106

νίκη

ἐὰν τις νίκην ἐτέρωι παραδῶι

14 Β 71

νομίζω

τελείτω τὰ νομ[ιζόμενα] 13.15; τὰ

νομιζόμενα **111**

νόμιμος

[νό]μι[μ]όν ἐστιν 3.14–15

νόμος **5, 10, 11, 46, 51, 76**

ἐπεὶ καὶ αἱ ἄλλαι ἀρχαὶ πᾶσαι

κατὰ νόμον ἀρχοῦσιν 14 Α 5–6;

οἱ γυμνασιαρχικοὶ νόμοι κείν-

ται ἐν τοῖς δημοσίοις 14 Α 7–8;

τῶν αἰρουμένων ἀεὶ γυμνασιάρ-

χων κατὰ τὸν νόμον ἀρχόντων

14 Α 14–15; τὸν γυμνασιαρχικὸν

νόμον ... κύριον εἶναι 14 Α 16–19;

νόμος γυμνασιαρχικός 14 Α 22;

γυμνασιαρχήσω κατὰ τὸν νόμον

τὸν γυμνασιαρχικὸν 14 Α 26–27;

ὅσα δὲ μὴ ἐν τῷ νόμῳ γέγραπται

14 Α 27–28; τοὺς δοκοῦντας παρὰ

τὸν νόμον ἀλείφεισθαι 14 Β 38;

ὑπόδικος ἔστω αὐτῷ κατὰ τοὺς

κοινούς νόμους 14 Β 43–44; εὐ-

θυνέτω αὐτὸν κατὰ τοὺς κοινούς

νόμους 14 Β 87; [ἀκολούθως τοῖς

τε νόμοις καὶ τοῖς τοῦ δ]άμου

ψαφί[σματος] 15.1–2; [ἐ]νοχοι

ἐόντω τῷ νόμῳ τ[ῶι τὰς ἱκετεῖς?]ας

([ἱεροσυλίς?])|ας Rest.) 17.9–11; γρα-

φρέσθω ὁ χρήζ[ων αὐτοὺς κατὰ

τὸν] νόμον 17.11–12; ποιείτωσαν
κατὰ τὸν [ἐρὸν(?) νόμον] 18.29;
μισθὸν ... τὸν ἐκ τοῦ γ[όμου]
18.30; ἱερὸς νόμος **22, 42, 65 n.**
325, 92–93, 295
νοσφίζομαι
ἂν ταμιεύσας τις ἐπιδειχθῇ νενο-
σφισμένος 5.15–16; τῶν ὑπαρχου-
σῶν ... προσόδων οὕτε νοσφιοῦ-
μαι ... 14 A 30–31, cf. 59–60
νουμηνία
ἐκυρώθη Περίτιον νουμηνία
14 A 21–22; τ[οῦ] Δίου μηνὸς τῇ
νουμηνία 14 A 35
νύμφη
ταὶ λύμφα(ι) 23 A 10

ξενικός
ξενικὸν ἔ πατρῷον 27 B 7
ξύλον
ξύλα ἐπὶ τὸν χύτρον παρε[χ- -]
3.21–22; ξύλα ἐγιδιδόσθαι 5.42;
μὴ ἐξέστω τῶν ἐν τῷ ἄλσι ξύλων
ἄπτεσθαι 5.45; ξύλων παρασκευῇ
14 A 50

ὀβολός
[ὄρ]νιθος ὀβ[ολόν] 9.7; δύο ὀβ[ο-
λούς/ώ] 9.8
ὀγδοος
ὀγδόαν ἀποτεισάτο 25.4–8
ὀδός
hodo (όδοῦ) 6.7.1 Rest.
οἶδα
οὔτε ἄλλωι ἐπιτρέψω εἰδώς
14 A 31–32; ἔαν ... ἐάσῃ ἀλεί-
φεσθαι ... εἰδώς 14 B 29–30
οἰκέτης
οὐχ ὑπ[οδέξονται] ... τοὺς καθί-
ζοντας οἰκέτας εἰς τὸ ἱερὸν 18.20–
21
οἰκησις
ἐπ' οἰκῇσι οἱ μ[ισθωσάμενοι
μενῶσιν] ... 18.7–8
οἴκοθεν
αἱ δὲ μὲ ὑπερπαρσχ[ο]μεν φοί-
ροθεν 6.7.2

οἴκοι
ἔστο δὲ καὶ πεδὰ φέ[τος φ]οίροι
θύεν 27 A 20–21
οἰνικός
οἱ ἐργολαβήσαντες ὑϊκὸν ἢ οἰνικόν
5.20
οἶνος
λανβάνων τὰ διπλᾶ μέρη ἐκτὸς τοῦ
οἶνου 5.19–20; φοῖνον ὑπολῃ-
ψας δι' ὀρόφο 27 A 10–11
οἷς
οἷν 1.48 (Ῥεπεδίω), 49 (Νίσωι),
50 (Θρασ[. . . .], Σωσινένωι, Ῥο-
γίωι), 54 (Αγλαύρωι), 57 (Π[ρό-
κριδι]), Lat. Sin. 42 (Διὶ Ἑρκείωι),
58 (Ἡρωίνωι Κορωνένωι), Lat.
Dex. 5, 44 (Διὶ Ἑρκείωι); 23 A 23;
οἷν κριτὸν 1.13–14 (Διὶ Πολιεῖ),
17 (Κεφάλωι), 18 (Θορίκωι), 53
(Αθηναίωι); [οἷν] κριτὴν κυδσαν
(Δήμητρι) 1.38–39; οἷν κυδσαν ἄν-
θειαν (Δήμητρι) 1.44; οἷν πρᾶτὸν
1.23 (Αθηναίωι), 35 (Διὶ Μιλιχίωι)
ὀλιγωρέω
ἔαν τις δοκῇ ὀλιγωρεῖν τῶν παιδο-
τριβῶν ... 14 B 19
ὀλόκαυτος
χοῖρον ὠνητὸν ὀλόκαυτον (Διὶ
Πολιεῖ) 1.15
ὄμνυμι
τὸν εὐθυνον ὁμόσαι καὶ τ[ὸς]
παρέδ[ω]ρος 1.57–58; ὀμνύναι Δία,
Ἀπόλλ[ω, Δήμητρι]α 1.60–61;
[ὀμνουμέν]ους ἀποδώσειν τὴν μί-
σθωσιν 2.30; ὀμνύνει Ἡρακλῆν,
Δήμητρα, Κόρην 5.30–31; ὅταν οἱ
ἐγλογισταὶ ὁμόσαντες ἀποδώσι τὸν
λόγον 5.40–41; ἀρχέτω ὁμόσας τὸν
ὑπογεγραμμένον ὄρκον 14 A 25;
ὀμνύω Δία, Γῆν, Ἥλιον, Ἀπόλλω,
Ἡρακλῆν, Ἑρμῆν 14 A 26 (cf. 55–
56); ὁμόσαντες τὸν ὑπογεγραμ-
μένον ὄρκον 14 A 37; ὁμόσας ὁ
γυμνασιάρχος τὸν Ἑρμῆν κρινάτω
14 B 54–55; ἔαν ὁ ἐξομοσάμενος
φανῇ μὴ δεόντως ὁμωμοκέναι
14 B 79

- ὁμονοέω
 συμφέρει ... ὁμονοοῦντας πολι-
 τεύεσθαι 26.5–6; ἀδελφοὶ αἵρετοὶ
 ὁμονοοῦντες ἀλλήλοις 26.20
 ὁμοσίπυος
 κατῆταιγίζεν τὸς ἁμοσεπύος
 27 A 3
 ὄνομα
 τὰ ὀνόματα κλαρογραφήσαντες
 26.15
 ὄπλον
 προτιθέτω ὄπλον ... εὐεξίας ...
 14 B 46–47; ἡ δὲ εἰς τὰ ὄπλα
 δαπάνη 14 B 59–60
 ὀρχίζω
 ὀρχισάτω τὸν Ἑρμῆν δικαίως
 κρινεῖν 14 B 49–50
 ὄρκος
 ἀναγράψαι [τὸν ὄρκο]ν ἐστήλην
 1.62–63; ἀρχέτω ὁμόςας τὸν
 ὑπογεγραμμένον ὄρκον 14 A 25;
 ὁμόσαντες τὸν ὑπογεγραμμένον
 ὄρκον 14 A 37
 ὀρκωμόσιον
 ὀρκωμόσιον παρέχεν ἐς εὐθύνας
 1.12; ὀρκωμόσιον <π>αρ[έχεν] 1.52
 ὄρνις
 [ὄρ]νιθος ὀβ[ολόν] 9.7
 ὄρφορ
 φοῖνον ἡυπολθείας δι' ὄρφορ
 27 A 10–11
 ὄρφανοφύλαξ
 ἐάν τις ἀντιλέγη ... ἡ ὄρφανοφύ-
 λακες 14 B 75–76
 ὁσία
 θυόντο θῦμα ... ἡοῖς ἡοσία
 27 A 12
 ὁσιος
 [ὁ]σι(ώ)τατα καὶ δικαιοτάτα
 14 A 29, cf. 58
 ὀστέον
 τὸστέα (κατακαῖαι) 27 A 19
 οὐλαί **308**
 ὀφείλω
 ὀφειλέτω τῷ θεῷ τὸ διπλάσιον
 2.40–41; καταγινωσκόντων ...
 τὸ ἀργύριον ἢ αὐτοὶ ὀφειλόντω-
 σαν 2.42–43; ὅταν οἱ ἐγλογισταὶ
 ἐπιδίξωσι εἰ τι ὀφίλι ὁ ταμίας
 5.40–42; ὀφλὲν ἐν[ς Δί]φρα καὶθα-
 ναίαν ... 6.2A4–3A1; ἀ[ντὸνς
 ὀφλὲν διπλ]άσιον 6.2A5–6 Rest.;
 πλατιφοινάρχονς διπλεεαν οφ[λεν]
 6.11.1
 ὄχλος
 ἡο ἐπιγνόμον ἐπελ[ά]στο τογ
 οφλον 6.7.2
 παιδαγωγός
 τῶν παιδαγωγῶν, ὅσοι ἂν μὴ
 ἐλεύθεροι ὦσιν 14 B 22–23
 παιδοτρίβης
 ἀπαντάτωσαν οἱ παιδοτρίβαι ...
 εἰς τὸ γυμνάσιον 14 B 15–16; ἐάν
 τις δοκῇ ὀλιγωρεῖν τῶν παιδοτρι-
 βῶν ... 14 B 19; ἐπαναγκαζέτω
 τοὺς παιδοτρίβας ποιεῖσθαι ἀπό-
 δεῖξιν 14 B 23–24; συντελείτωσαν
 δὲ τὴν θυσίαν ... καὶ οἱ παιδοτρί-
 βαι 14 B 64
 παῖς
 παίδων 14 A 62; ὅταν οἱ παῖδες
 ἀλείψωνται 14 B 11–12; περὶ παί-
 δων 14 B 13; εἰς τοὺς παῖδας μὴ
 εἰσπορευέσθω τῶν νεανίσκων
 μηθεῖς 14 B 13–14; μὴδὲ λαλείτω
 τοῖς παισὶν 14 B 13–14; παραγίνε-
 σθαι ... ἐπὶ τοὺς παῖδας 14 B 19–
 20; τῶν παίδων τοὺς ἀτακτοῦντας
 μαστιγῶν 14 B 21–22; ποιεῖσθαι
 ἀπόδειξιν τῶν παίδων 14 B 24;
 ποιεῖτω λαμπάδα ... τῶν παίδων
 καὶ τῶν νεανίσκων 14 B 59; λαμ-
 βάνοντες παρὰ τῶν παίδων ...
 14 B 65; αἵρεῖσθω δὲ καὶ τῶν παί-
 δων λαμπαδάρχας τρεῖς 14 B 74; μὴ
 ἐξουσία ἔστω τῶν ἱερῶν παίδων
 καπηλεύειν 18.38
 παλαιόστρα
 μὴδὲ ἐν ἄλλῃ παλαιόστραι ἀλειφέ-
 σθω μηθεῖς ... 14 B 4
 παλαιοτροφύλαξ
 παρεχέσθω τὴν τοῦ παλαιοτροφύ-
 λακος χρεῖαν 14 B 97–98

παννυχιστής

καταστάνεσθαι ... παννυχιστάς
τοὺς δυναμένους 5.23–24; ἐάν ...
μὴ θέλῃ παννυχιστής εἶναι 5.25–
26

παραγίγνομαι

ἐάν τις δοκῇ ... μὴ παραγίνεσθαι
... ἐπὶ τοὺς παῖδας 14 B 19–20;
πρέσβεις Ἐγεσταίων παραγενάθεν-
τες ... 26.6–7

παραγραφή

εἰσάγεσθαι τὰς γραφείσας [παρα-
γραφάς] ... 18.33–34

παραγράφω

οὔτοι παραγραψάτωσαν τῷ πολι-
τικῷ πράκτορι 14 B 33; ἐάν μὴ
παραγράψωσιν 14 B 33–34; ἐάν
δοκῇ ἀδίκως παραγεγράφθαι
ὁ γυμνασίαρχος 14 B 35–36;
παραγραφάντων τῶν ἔξεταστῶν
14 B 96; παραγραφέτω τῷ πολιτι-
κῷ πράκτορι 14 B 103

παράγω

ἀκρόαμα μὴτὲν παραγέτωσαν εἰς
τὸν πότον 14 B 66–67

παραδείκνυμι

ἐμφανίζοντός τινος αὐτῷ καὶ
παραδείξαντος 14 B 31

παραδίδωμι

ἐάν τις νίκην ἐτέρῳ παραδῶ
14 B 71; οἱ μισθωσάμενοι οὐ
παραδώσου[σιν] 18.12

παρακαλέω

παρακαλῖ τὰν πόλιν ... [ὅπ]ως
θουσίαν συντέλει 11.7–8

παρακαπηλεύω

παρακαπηλ[ε]ύσει 18.8; [ὁ] παρα-
καπηλεύων ἀποτεῖσει ... 18.11

παραλύω

ὅπως ἂν (τὰ ἐψηφισμένα) μὴ
παραλύηται 2.45–47

παραπέμπω

παραπέμπε(ι) τοὺς 15.10 (οἱ [τοὺς
ἐφήβους] παραπέμπ[οντα]ς [τὰ
ἱερά] 9–10)

παρασκευή

ξύλων παρασκευή 14 A 50

παραστρατιώτης

[οὔτε παρασ]τρατιώτης 18.8–9
Rest; [οὔδὲ παρὰ παρασ]τρατιώ-
του 18.17 Rest.

παρατίθημι

ἐγγυητάς παρατιθέτωσαν τῷ ταμίᾳ
... 5.22–23

παραχρῆμα

5.17

πάρεδρος

τὸς παρέδρος ὁμόσαι 1.57–58, 61–
62

πάρεμι

τὸν ἄρχοντα καὶ τὼς [τεθ]μοφού-
λακας παρῆμεν 11.21–22; κωλυ-
έτωσαν οἱ παρόντες 14 B 42; ὅς
ἂν τῶν παρόντων μὴ βοηθήσῃ ...
14 B 44

παρεύρεσις

τρόπῳ οὐδὲ παρευρέσει οὐδεμιᾷ
14 A 32, [61]; 18.10, 13–14, 18–19,
22–23

παρέχω 300

ἄριστομ παρέχεν 1.3–4, 16; ὁρ-
κωμόσιον παρέχεν 1.12, 52; παρέ-
χειν (τὸ ἀργύριον) εἰς τὴν ἐορ-
τὴν 2.31–32; παρε[χ - -] 3.22
(παρε[χόντωνσαν] Rest.); [τὰ]ν
ζαμίαν παρσχέ[ν] 6.7A2; ἀποδό-
σθη βοῦν ὅστις παρσχέ[θ]ει π[ότ]ῃ
τὼς κατόπτας 11.17–18; παρεχέτω-
σαν ἔλαιον 14 B 73, 74–75; παρ-
σχέσθω τὴν τοῦ παλαιστοτροφύλακος
χρεῖαν 14 B 97–98; οἳ οὐδὲ παρεξουσιν
οὔτε ἔργα οἳ οὔτε σῖτα 18.21–22;
[ὁ ἱ]ερεὺς παρέξει 19.2

πατήρ

ἐάν τις ἀντιλέγῃ ... ἡ πατήρ αὐτοῦ
14 B 75–76

πάτριον

(κατὰ) τὰ πάτρια **11, 68, 87, 90,**
102, 111

πατρῶς

θυόντο ... τὰ πατρῶδια 27 A 17;
θυῖμα ἵοτι κα προχορεῖ τὰ πα-
τρῶδια 27 A 22; ξενικὸν ἔ πα-
τρῶδιον 27 B 7

πειθαρχέω

(οἱ νεώτεροι) πειθαρχήσουσι
τῷ ἡγουμένῳ 14 A 13; τούτοι
πειθαρχεῖτωσαν πάντες ... 14 B 7;
τὸν δὲ μὴ πειθαρχοῦντα, τὸν μὲν
... τοὺς δὲ ... 14 B 8–10; ἐὰν μὴ
πειθαρχῇ ἢ ἀτακτῇ τι 14 B 99

πεῖθω

ἐν ᾧ ἄν χρόνῳ τοὺς δημότας
πεῖθει 2.25–26

πέμπω

ἄξι[οῖ] πεμπέμεν ἀπὸ πόλιος
ἱπ[έ]α 11.9–10; (τὸν ἄρχοντα
κὴ τὼς [τεθ]μοφούλακας) συν-
πομπάν [πεμ]πέμεν 11.21–23

περιέμμι

τὸ περιὸν τῆς προσόδου 14 B 93;
ἐὰν μὴ ἀποδῶι τοὺς λόγους ἢ τὰ
περιόντα 14 B 94–95; τὸν λόγον
ἀποδότω καὶ τὰ περιόντα 14 B 95–
96

περιρραίνω

περιράναντες καταλινάντο
27 A 12–13

περιστρέφω

περιστ[ι]ραφέσθω 27 B 5

περίχρυσος

[περιχρ]ύσ[η]ν (δαῖδα) 3.23–24
Rest.

πίνω

δρομέα ... συνινπίνοντα πίνεν
22.2–5

πίπτω

τοῦ τόκου τοῦ πεσομένου 5.12

πιστεύω

ἐάν τις τῶν πεπιστευμένων εὐρεθῇ
... 5.33

πλάσμα

καὶ πλάσματα καὶ κρᾶ 27 A 15

πλατιφεινάρχος

τὸν πλατιφεινάρχον 6.2A2, 7A2;
[. .]ποσταντον ([hu]/[ā]ποσταντῶν
Rest.); πλατιφειναρχον 6.3A2;
πλατιφεινάρχος 6.6; πλατιφεινά-
ρχος διπλεαν οφ[λεν] 6.11.1; for
partially preserved and restored
forms see 6.12.1, 14.1 Rest.

πλατιφεινοί

(⟨ξ⟩αμδον) [τὸν]ς πλατιφεινόν
6.1.3 (cf. Rest.); πλατιφεινόν
[6.8.1, 11.2 Rest.]

πλευρίον

[πλευρ]ίον? 10.11–12 Rest.;
[κωλ.]ῆν καὶ πλευρίο[ν] 21.8

πλευρόν

ἱερεώσυνα κωλῆν πλευρόν ἰσχίον
3.5 (πλευρόν ἰ(σ)χ[ιο/ου] Rest.);
πλευρόν ἰσχίον 3.20–21

πλήθος

κλερούσθωσαν ἐκ τοῦ πλήθους
δέκα 5.28–29; τὸ πλήθος τῆς
προσόδου 14 B 89

ποιέω

ἐπειδὰν αἱ ἱέρειαι ποιήσωσι 3.11;
ἐάν τις ἐν τῇ συνόδῳ μάχην ποιή-
σῃ 5.5–6; ἐάν τις εὐρεθῇ ἑυπαρόν
τι πεποιηκώς 5.33–34; ζημιούτω
καὶ κωλύετω τὸν ποιούντᾳ τι τού-
των 14 B 15; ποιείσθαι ἀπόδειξιν
τῶν παίδων 14 B 24; ποιεῖτω ὁ
γυμνασίαρχος τὰ Ἑρμαῖα 14 B 45–
46; ποιεῖτω δὲ καὶ λαμπάδα ἐν
τοῖς Ἑρμαῖοις 14 B 59; ποιεῖτω-
σαν μερίδας τῶν θυθέντων τὰ
κρέα ὡμά 14 B 65–66; ποιεῖτω
τὴν ... λαμπάδα ... 14 B 82–83;
ποιῶν τὰ προστασσόμενα ὑπὸ τοῦ
γυμνασιάρχου 14 B 98; [ποιῆσαι]
τε ταῦτα κατὰ τὰ[ν] μαντείαν τοῦ
θεοῦ] 15.3–4; ὃ τι δὲ κά τις παρὰ
τόδε [τὸ ψάφισμα ποιή]σῃ 17.4–5;
ποιεῖτωσαν κατὰ τὸν [ἱερὸν(?) νό-
μον] 18.29; ἐπὶ ἢ πόλις ποιῇ 20.2,
16 (ὅταν — ποιῇ); ἢν ιδιώτης ποιῇ
20.4–5, 19–20 (ποιῇ); τῶν γυναι-
κῶν τῶν π[ο]ι[η]σασ[έ]ων τὰ ἱρά
20.8–10; ὅταν ... καὶ σπ[ον]δ[ὰς]
πρ[ι]έωνται(?) (πρ[ι]έωσιν. Rest.)
20.11–12; διάλυσιν ποιήσασθαι
26.12

πολέμαρχος

διδόσθῃ ... κὴ τῆς πολέμα[ρχ]ους
... τὰ οὐτέρπουρα πάντα κὴ τὰν
κωλίαν 11.23–25

πόλις

ἡ πόλις Ἀκρηφειῶν 11.4; παρα-
καλῖ τὰν πόλιν Ἀρια[ρτίων] 11.7;
ἄξι[οι] πεμπέμεν ἀπὸ πόλιος
ἱπ[έ]α[ς] 11.9–10; τὸν ἄρ[χ]οντὰ
τ' ἀπὸ τᾶς πόλιος κῆ τῶς [τεθ]μο-
φούλακας παρῆμεν 11.20–23;
ἐν αἷς πόλεσιν γυμνάσια ἐστὶν
... 14 A 6–7; ἔδοξεν τῇ πό-
λει 14 A 16; ἡ πόλις αἰρείσθω
γυμνασίαρχον ... 14 A 22–23;
μηδὲ ἐν ἄλλῃ παλαισται ἀλει-
φείσθω μηθὲς ἐν τῇ αὐτῇ πόλει
14 B 4–5; τοῖς ἐξετασταῖς τῆς
πόλεως 14 B 32–33 (δότω), 92
(ἀποδιδότω); [πό]λει 19.11; ἐπὶν ἡ
πόλις ποιῇ 20.2, 16 (δταν —); ἱμ
[πό]λι 23 A 7; [καθι]στάντανς ἱμ
πό[λι] 23 A 13

πολιτάρχης

πολιτάρχας καὶ ἐξεταστάς 14 A 42;
παρὰ τὼν πολιταρχῶν 14 B 110

πολιτεύω

συμφέρει ... ὁμονοοῦντας πολιτεύ-
εσθαι 26.5–6

πολίτης

τοῖς πολίταις συνεβούλευσαν 26.8–
9; δεδόχθαι ... ἄλλαν τὼν πολιτᾶν
συναγαγεῖν 26.9–10; ὅσοις ἡ δια-
φορὰ τὼν πολιτᾶν γέγονε 26.10–
11; ἐκ τὼν λοιπῶν πολιτᾶν ποτι-
κλαρώντω ... 26.17; τοὺς λοιποὺς
πολίτας ... συγκλαρώντω 26.23–
24; οἱ πολῖται ... ἐορταζόντω ...
26.32

πολιτικός

οὗτοι παραγραφάτωσαν τῷ πολι-
τικῷ πράκτορι 14 B 33; πραξάτω
αὐτὸν ὁ [π]ολιτικός πρά(κ)τορ
14 B 95–96; παραγραφέτω τῷ
πολιτικῷ πράκτορι 14 B 103;
εἰσαγέ[τ]ωσαν εἰς τὸ πολιτικὸν
δικαστ[ή]ριον 18.27–28 Rest.; εἰς-
άγεσθαι ... εἰς τὸ πολιτικὸν δικα-
στήριον 18.33–34

πόρος

πό[ρ]ον εἶμ[εν] ἐν οὗτο τὸ ἄλωμα

... 11.25–26

ποτηρίς

καὶ μελίκρατα ἐν καιναῖς ποτερί-
δε[σ]ι ... 27 A 15; τὰς ποτερίδας
ἐνθέντες 27 A 16

πότος

ἀκρόαμα μηθὲν παραγέτωσαν εἰς
τὸν πότον 14 B 66–67

πούς

αἱ κατὰ πόδας ἀρχαί 26.29

πρα[- -] 6.3A3 see Rest.

πράκτωρ

καταστάνεσθαι ἐπ'ἀνανγκες πρά-
κτορες δέκα 5.27–28; ἐάν τινες
μὴ θέλωσιν πράκτορες ὑπομένειν
5.28; οὗτοι παραγραφάτωσαν τῷ
πολιτικῷ πράκτορι 14 B 33; (ἐάν)
ὁ πράκτωρ μὴ πράξῃ 14 B 34;
πραξάτω αὐτὸν ὁ [π]ολιτικός
πρά(κ)τορ 14 B 95–96; παρα-
γραφέτω τῷ πολιτικῷ πράκτορι
14 B 103

πράσσω

πραττέσθω ἐκβιβάσαι 5.8–9;
ἀκόλουθα πράττωσα τῇ ἡρέσι
11.13–14; (ἐάν) ὁ πράκτωρ μὴ
πράξῃ 14 B 34; πραξάτω αὐτὸν
ὁ [π]ολιτικός πρά(κ)τορ 14 B 95–
96; πράσσεσθαι πλέονα δρ[α]χμῶν
17.2

πρατός

π[ρατόν] 1.27 Rest.; οἷν πρατόν
1.23 (Ἀθηναῖαι), 35 (Διὶ Μιλιχίω);
τέλεομ/ν πρατόν 1.9, 11–12 (Διὶ
Καταιβήτη), 26 (Διὶ Καταιβήτη)

πρέσβυς

ἡ πόλις Ἀκρηφειῶν πρισγείας
ἀποστείλασα 11.4–5; γυμνασίαρ-
χον ... μὴ νεώτερον ἐτῶν ...μηδὲ
πρεσβύτερον ... 14 A 22–24; πρέ-
σβεις Ἐγεσταίων παργεναθέντες
... 26.6–7

πρηροσία ἢ (offering)

πρηροσίαν 1.5–6 (cf. Rest.)

*πρίαιμα

[ὁ πρίαιμος vel ἐπρίαιτο τῇ]ν
ἱερωσύνην 19.10 Rest.

προάγω

τὰς τύχας καλῶς προαγημένας

26.3-4

προβάλλω

προβαλεῖται ἄνδρας τρεῖς 14 A 36

προβάτειος

ἀπὸ αἰγέου καὶ προβατέου τρι-

ταῖον 7.10-11

προβουλεύω

προβεβωλευμένον [πὸτ τ]ὸν δᾶμον

11.2-4

πρόγονος

τὰς λιθοτομίας, ἐπ[εῖ ἐκπρογό]γῳν

εἰσὶν ἱεραὶ 2.21-22 Rest.

πρόγραμμα **18**

προγραφή **18**

προγράφω

προγραφέντας ἑκατέρων τριά-

κοντα 26.12-13; ἑκάτεροι ἑκατέ-

ρων προγραψάντω 26.14

προεῖπον

προεῖπὸν ἡόπο κα λῆι 27 B 2;

π{ο}ροεῖπὸν ἡόπυι κα λῆι 27 B 3

προθύω

πρ[οθυόν]τωσαν] (ῥν) 3.2 Rest.

προίστημι

[πρ]οιστάντωσαν 3.3

πρόναος

τὸ ἀλίαστημα ... ἐς τὸ πρόναον

τοῦ Διὸς [τοῦ] Ὀλυμπίου ἀνα-

θέντω 26.33-35

προσαγγέλλω

δότω ὁ προσαγγέλλων ἀπογραφὴν

... 14 B 32

προσαγορεύω

ποταγορέσθω 27 B 6

προσαποτίνω

προσαποτινέτω τὸ ἐπίλεμπτον καὶ

ἐπιδέκατον 14 B 106-107

πρόσγραφον

λαμβάνετω πρόσγραφον 5.18-19

προσγράφω

ταῦτα [προσ]γ[ρ]άψαι πρὸς τῇ[v]

στήλῃν 20.23-24

πρόσειμι

πένπ[τοι] φέτει ἡδιπερ ἡόκα ἡα

Ὀλυνπιάς ποτεῖε 27 A 7-8

προσκληρῶ

ἐκ τῶν λοιπῶν πολιτῶν ποτικλα-

ρώντω ... 26.17

πρόσοδος

ὅπως ἂν ᾗι πρόσοδος ὡς πλεί-

στη 2.16, 19-20; δοῦναι δέκα

δραχμὰς ἐκ τῆς τοῦ θεοῦ προσ-

όδου 2.50-51; αἱ πρόσοδοι οὐ

καταφθαρήσονται 14 A 13-14;

τῶν ὑπαρχουσῶν προσόδων

(οὔτε νοσφιῶμαι ...) 14 A 30-

31, cf. 59-60; ἡ δαπάνη γινέσθω

ἀπὸ τῶν ὑπαρχουσῶν προσό-

δων 14 B 59-60; (κυριενέτω)

τῶν προσόδων τῶν ὑπαρχουσῶν

τοῖς νέοις 14 B 88; τὸ πλῆθος

τῆς προσόδου 14 B 89; τὸ περι-

ὸν τῆς προσόδου 14 B 93; ὁ τὴν

τοῦ γλοιοῦ πρόσδοτον ἀγοράσας

14 B 97

προστάσσω

τὰ προστασσόμενα ... ὅσα καθῆ-

κεν ἐν τῷ γυμνασίῳ 14 B 98-99

πρόστιμον

ἀποτινέτω προστείμου δραχμὰς

δέκα ... δραχμὰς πέντε 5.6-8;

ἀποτινέτω προτείμου τὸ τριπλοῦν

5.14-15; ἀποτινέτω προστείμου

δραχμὰς ἑκατόν 5.26-27

προτίθημι

προτιθέτω ὅπλον ... εὐεξίας

... 14 B 46-47; καὶ <προθέτο>

τράπεζαν καὶ κλίναν 27 A 14

Rest.; τρά[πεζα]ν προθέμεν ...

27 A 18-19

προχωρέω

θῆμα ἡότι κα προχωρεῖ τὰ πα-

τρῶ[ια] 27 A 22

πρύτανις

[πρυτάνεων γν]ώμη 20.1 Rest

πρωτοτόκος

πρ[ωτοτόκον] (ῥν) 3.2 Rest.

πῦρ

ἐπὶ τὸ πῦρ 21.11

πυρρός

αἶγα λειπεγνώμονα πυρρὸν ἢ [μέ-

λανα] (Διονύσωι) 1.34; [τράγον]

πυρρὸν ἢ μέλανα (Διονύσῳ)
 1.45–46
 πωλέω
 ἐάν τινες ... πωλῶσιν τινα τῶν
 ἐγκαρπίων 18.19–20 (cf. Rest.)
 πωλητῆς
 ἀποδόσ[θων τοὶ πωλη]ταί 17.13–14
 ῥάβδος
 τὸν μὲν ὑπὸ τὴν ῥάβδον μαστι-
 γούτω 14 B 9
 ῥήν 6.1.2 Rest.
 ῥύγχος 21.2 Epigraphical Commen-
 tary
 ῥυπαρός
 ἐάν τις εὐρεθῇ ῥυπαρόν τι πεποιη-
 κώς 5.33–34
 σανίς
 ἀναγράψας εἰς σανίδα 14 B 90
 σεμίδαλις
 διδότησαν τὴν σμίδαλιν ... 5.36
 σηκός
 ἐν τῷ σηκῷ π[αρ]ὰ τὸ [Δελφίνι]ον
 1.10–11
 σημεῖον
 τοῦ σημείου κειμένου 14 B 2; ὅταν
 δὲ τὸ σημεῖον ἀρθῇ 14 B 3
 οἶτος
 οὔδὲ παρέξουσιν οὔτε ἔργα οὔτε
 οἶτα 18.21–22; [σ]ί[τ]ο ἡμέκτον
 20.4; οἶτον ἡαιρέσθο 27 B 6
 σπένδω
 σπεσάτ[ω] τὸν τρίτον 21.6; [σ]πεν-
 δ[- -] τὸ τρίτον 21.9–10; τὸ τρίτον
 σπέγδει 21.12
 σπλάγχνον
 σπλάνχνον καὶ ἄρτ[ον/ς] 21.9 (cf. 8
 Rest.); σπλάγχνα **236–237**
 σπονδή
 ὅταν ... καὶ σπ[ον]δ[ὰς] (σπ[ον]-
 δ[ῆν] Rest.) πο[ι]έωνται(?) 20.11–
 12; σπονδαί **94–96**
 στεφανηφορέω
 οἱ νικήσαντες ἐκείνην τὴν ἡμέραν
 στεφανηφορεῖτωσαν 14 B 57–
 58

στέφανος
 χρυσῷ στεφάνῳ στεφανῶσαι
 2.10–11; θαλλοῦ στεφάνῳ στε-
 φανῶσαι 2.17; στέφανον φέριν τῷ
 θεῷ ἑκαστον 5.45–46; τὸν νικῶντα
 στεφανοῦτω θαλλοῦ στεφάνῳ
 14 B 26; καὶ στέφανος ἐλαίας ...
 27 A 14–15
 στεφανόω
 στεφανῶσαι χρυσῷ στεφάνῳ
 2.10–11; — θαλλοῦ στεφάνῳ 2.17;
 τὸν νικῶντα στεφανοῦτω θαλλοῦ
 στεφάνῳ 14 B 26; τὸν βωμόν τα[ῖς]
 - - ἡμέρ[αις] στεφανώσε[ι] 19.5–6
 στήλη
 ἀναγράψαι [τὸν ὄρχο]ν ἐστήλῃ
 1.62–63; ἀναγράψαι τὸ ψήφι-
 σμα ἐν στήλῃ λιθίνει 2.43–44; εἰς
 τὴν ἀναγραφὴν τῆς στήλης δοῦ-
 ναι ... δέκα δραχμίας 2.50–51;
 συνεπιμεληθῆναι τῆς στήλης ...
 τὸν ἱερέα 2.47–48; στάλα Ἴσιος
 Σαράπιος 7.1 ἀναγραφέντα εἰς στή-
 λην 14 A 10–11, 21; τὸ ψάφιαμα
 τόδ[ε ἀναγράψαι] ἐστάλαν λιθίναν
 17.12–13; γίνεσθαι τὰ ἐν τῇ στή-
 λῃ γεγραμμένα 20.16–18, 20–21;
 τὰ πάντα [προσ]γ[ρ]άψαι πρὸς τῇ[ν]
 στήλῃν 20.23–24
 στρατηγέω
 ἐπὶ στρατηγούντος Ἰπποκράτου
 τοῦ Νικοκράτου 14 A 1–2
 στρατιώτης
 (παρκαπηλ[ε]ύσει ... [οὔτε]) [στρα-
 τιώτης 18.9; οὐχ ὑποδέξονται ...
 οὐθὲν ... [οὐδὲ παρὰ σ]τρατιώτου
 18.16–17, cf. 12–13 Rest.
 στρεπτός
 (κλιροῦσθαι) ἐπὶ τοὺς στρεπτοὺς
 ἀνθρώπους δύω 5.32–33
 συγγράφω
 καθὰ καὶ ὁ ἀρχιτέκτων [συγγρά-
 ψη] 17.14
 συγκληρόω
 τοὺς λοιποὺς πολίτας ... συγκα-
 ρώντω 26.23–24; μὴ συγκαρῶντες
 τὰς ἀγχιστείας 26.24–25

συγχωρέω

ἐάν μὴ ὁ ἀφηγούμενος συγχωρήσῃ
14 B 2, 3-4 (συγχωρήσῃ)

συλλάγχανω

ἐς τὸν αὐτῶντα οἱ συλλαχόντες
26.19-20; οἱ ποτὶ τούτους συλλα-
χόντες 26.22-23; ... ἀδελφοὶ καὶ
οὗτοι ... συνλελογχότες 26.26-
27

συλλογίζομαι

μετὰ τούτων συνελογίζεσθαι
αὐτόν 14 B 92-93

συμβουλεύω

τοῖς πολίταις συνεβούλευσαν 26.8-
9

συμπομπή

(τὸν ἄρχοντα κὴ τὼς [τεθ]μοφού-
λακας) σουνπομπάν [πεμ]πέμεν
11.22-23

συμφέρω

συμφέρεῖ ... ὁμονοοῦντας πολιτεύ-
εσθαι 26.5-6

συνάγω

συναχθείσης ἐκκλησίας 14 A 3;
δεδοχθαι ... ἁλίαν τῶν πολιτῶν
συναγαγεῖν 26.9-10

συνεκδανείζω

εἰς τὸ συνεγδανείσαι τὴν ἐνθήκην
(αἰρεῖσθω ἀνθρώπους) 5.35

συνεμπίνω

δρομέα ... συνινπίνοντα πίνεν
22.2-5

συνεπιβλέπω

συνεπιβλέπονται τοὺς [νεωτέρ]ους
14 A 37-38

συνεπιμελέομαι

συνεπιμεληθῆναι τῆς στήλης ... τὸν
ἱερέα 2.47-48

συνερανισταί

τῶν συνερανιστῶν ψῆφον λαβόν-
των 5.8-9

συνέφηβος

οἱ συνέφηβοι Πανὶ καὶ Νύνφαις
ἀνέθηκαν 4.5-6

συνήγορος

ὁ εὐθυνος καὶ ὁ συνήγορος ...
2.41-42

σύνοδος

(ἄρχερανιστῆς) συνόδου τῆς τῶν
Ἡρακλιαστῶν τῶν ἐν Λίμναις
4-5.3; καταστάνεσθαι ... ἐκ τῆς
συνόδου πράκτορες ... 5.27-28;
αἰρεῖσθω ... οὗς ἂν βούληται ἐκ
τῆς συνόδου 5.34-35

συντελέω **233**

παρακαλῖ [ὅπ]ως θουσίαν σουντέ-
λει 11.7-8; δεδοχθῃ τὰς θουσίας
συντελέ[μεν] 11.14-15; καλῶς
ἔχει καὶ παρ' ἡμῖν τὸ αὐτὸ συντελε-
σθῆναι 14 A 8-9; συντελείτωσαν
τὴν θυσίαν 14 B 64; θεῷ Ἐρμ[ῆ]
θυσίαν συντελλεῖν] 15.6

σφάζω

σφαζόντο βδ[ν] πρ[ὸ] ἀγαλμάτων
27 A 21; σφαζέτο δ' ἐς γὰν 27 B 13

σχίζα

σχιζῶ[ν] 9.12

σῶμα

ἄριστα τὸ σῶμα διακεῖσθαι
14 B 50

ταινώω

ἐξέστω ταινιοῦν τὸν βουλόμενον
14 B 58

ταμίας

μὴ πλέω δαπανάτω ὁ ταμίας 5.12-
13; ἐγγυητὰς παρατιθέτωσαν τῷ
ταμίᾳ καὶ τῷ ἀρχερανιστῇ 5.22-23;
ἐάν ὁ ταμίας ἀποδιδῷ λόγον 5.29;
ἐγδίδοσθαι ὑπὸ τοῦ ταμίου θῦμα
τῷ θεῷ 5.37; ὅταν οἱ ἐλγογισταὶ
ἐπιδίξωσι εἴ τι ὀφίλι ὁ ταμίας
5.40-42; ξύλα ἐγδίδοσθαι ὑπὸ
τοῦ καθ' ἔτος ταμίου 5.42; τὰς
φορὰς καταφέρειν τῷ ταμίᾳ ἰς τὰς
ἐγδόσεις 5.42-43; δόμεν ἀνάλωμα
[τὼς τα]μίας 11.18-19; [ἡ] ξημία
εἰσπράσ]σεται ὑπὸ τῶν νεωποίων
καὶ τοῦ ταμίου [τῶν ἱερῶν] 18.15-
16; [τὸν μισθὸν] καταβαλοῦσιν ...
τῷ ταμίᾳ τῶν ἱερῶν 18.34-35; [-
]-]ισουσιν τῷ ταμίᾳ τῶν ἱερῶν
18.37; τὰ ποτὶ τὰν θυσίαν ... ὁ
ταμίας παρεχέτω 26.28-29

ταμειύω

ἂν ταμειύσας τις ἐπιδειχθῇ νενο-
σφισμένος 5.15

τάσσω

συνεπιβλέπονται τοὺς [νεωτέρ]ους
καθὼς ἂν πρὸς αὐτοὺς τάξων-
ται 14 A 38–39; παραγίνεσθαι
τὴν τεταγμένην ὥραν 14 B 19–
20

ταῦρος

[θύ]εν τῷ Ζηνὶ τέλεον τ[αῦρον]
23 A 17

τέκνον

ἐάν τις τῶν ἐκ τοῦ ἐράνου τέκνον
θέλῃ ἰσάγιν 5.38

τεκν[ό]φστεν

22.8–9

τέλειος **129, 371**

τέλεον 1.21–22 (Δήμητρι), 22 (Διὶ
Ἑρκαίῳ), 24 (Ποσειδῶνι), 27
(Νεανίαι), [36] (Ἑρακλείδα[ις]), 37
(Ἀλκμήνῃ, Ἀνάκον), 38 (Ἑλέ-
νῃ), 40–41 (Ἀρτέμιδι Μονυ-
χίαι), Lat. Sin. 31, Lat. Dex. 12
(Φοίνικι); 23 B 2; τέλεον/ν πρατόν
1.9, 11–12 (Διὶ Καταιβάτῃ), 26 (Διὶ
Καταιβάτῃ); [κρυό]ν τέλεον λευκόν
23 A 15; [θύ]εν τῷ Ζηνὶ τέλεον
τ[αῦρον] 23 A 17; τῷ Διὶ τῷ Εὐ-
μενεῖ θύ[ε]ν [καί] ταῖς Εὐμενίδεσι
τέλεον 27 A 8–9; τῷ Διὶ τῷ Μιλι-
χίοι τῷ ἐν Μύσφο τέλεον 27 A 9;
τοῖς κ(α)θαροῖς τέλεον θυόντο
27 A 13; ἡιερεῖον τέλεον ... θύσας
27 B 10

τελετή **309 n. 36**

τελέω

τελείτω τὰ νομ[ιζόμενα] 13.15

τέλος

πεμπέμεν ἱππ[έα]ς [ἐν τὸν] ἀ[γῶ]-
ν[α] τὸν ἀπὸ τελῶν 11.10–11

τέμενος

ἐν τῷ Ἀθανᾶς Ἰωνίας κῆ Διὸς
Καραῶ τέμενει 11.8–9; θύμῃ θεῶι
ἐν τεμ[ένει] 13.14 Rest.

τετράμηνος

τρις ἐν τῷ ἐνιαυτῷ κατὰ τετρά-

μηνον 14 B 25; κατὰ τετράμηνον
ἀποδιδότω ... 14 B 91–92

τέχνη

(μὴ ἐγδυνέσθω ...) μὴδὲ τῶν ἀγο-
ραῖαι τέχνη κεχρημένων 14 B 28–
29

τίθημι

τῆς ἐνθήκης τῆς θεθείσης ὑπὸ τοῦ
ἀρχεραμιστοῦ 5.9–10; ἀλυσαίαν
θέμ(ε)ν vel θέ(σ)θ(αι) 6.4.1 Rest.;
[τι]θήνεν[ον] 6.17 Rest.; θύειν καὶ
τιθέν[αι] 13.9; τεθῆναι (τὸν νόμον)
ἐν τῷ γυμνασίῳ 14 A 9–10, 20;
(τὸν γυμνασιαρχικὸν νόμον)
τεθῆναι εἰς τὰ δημόσια 14 A 19;
τιθέναι τὸ ἄλειμμα 14 B 81; [ἐν τῷ
γυμνα]σίῳ τοῖς Ἑρμαίο[ις] ἀγῶνας
τίθεσθαι 15.2–3; καὶ θέμειν (τὸ
ψάφιαμα) 17.15; βασιλέων ψήφον
θε[μ]έν[ω]ν 20.14–15; μοῖραν
τιθ[έτω] 21.7

τιμή

[κ]αὶ τιμὰς ἔξει καὶ ἀτ[έλειαν] 19.3

τόκος

τοῦ τόκου τοῦ πεσομένου 5.12;
ἐάν τι πλείωνος ἀνηται ἢ ἐκ τῆς
ἐνθήκης ἢ ἐκ τοῦ τόκου 5.13–14

τοξεύω

ἀκοντίζειν καὶ τοξεύειν μελετάτω-
σαν 14 B 10

τόπος

τῶν ἐκ τοῦ τόπου 14 B 48–49, 72

τράγος **273**

[τράγον] πυρρὸν ἢ μέλανα (Διονύ-
σῳ) 1.45–46

τράπεζα **133**

Πρόκριδι τράπεζαν 1.17; Ἡρωῖνῃσι
Θορίκο — 1.18–19, 30; Ἡρωῖνῃσι
Πυλοχίοι — 1.51; Ἡρωῖνῃσιν
Ἑπερπεδίο — 1.48–49; Φιλωνίδι
— 1.44–45; ἡαρά τράπ[εζα(?)]
6.14.3; [ἐπὶ δὲ τὴν] τράπεζ[αν]
9.2 Rest.; καὶ ((προθέτο) Rest.)
τράπεζαν καὶ κλίναν 27 A 14;
τρά[πεζα]ν προθέμεν ... 27 A 18–
19; τὰπὸ τᾶς τραπέζας ἀπαργματα
(κατακάαι) 27 A 19

τρέπω

μὴ ἐξέστω εἰπεῖν ... τὸ ἀργύριον
ὥς δεῖ ἄλλοθι πού τρέψαι 2.36–
37

τριπλός

τὸ τριπλοῦν ἀποτίνω 5.14–15, 16

τρίπους

[τρ]ίποδι 9.4

τριταῖος

ἀπὸ αἰγέου καὶ προβατέου τρι-
ταῖον 7.10–11

τρίτος

τῶι ἐγδικασαμένῳ διδόσθω τὸ
τρίτον μέρος 14 B 35; σπεσάτ[ω]
τὸν τρίτον 21.10; [σ]πενδ[- -] τὸ
τρίτον 21.10; τῷ τρίτον σπένδει
21.12; τρίτῳ φέ[τους] 23 B 7; τρίτοι
φέτ[ει] 27 A 23

τρίττοια

ἐς Πυθίῳ Ἀπόλλωνος τρίττοια 1.41

τρόπος

κατὰ μῆδενά τρόπον 5.11; τρόπῳ
οὐδὲ παρευρέσει οὐδεμῶι 14 A 32,
[61]; 18.10, 13–14, 18–19, 22–23;
τὸν αὐτὸν τρόπον χαθαιρέσθω ...
27 B 8

τρούφακτος. *See* δρύφακτος

τύπτω

ἐάν τις τύπτῃ τὸν γυμνασάρχον
14 B 41; ζημιούτω τὸν τύπτοντα
... 14 B 42–43

τύχη

τύχη ἀγαθῇ τῶν δημοτῶν 2.2,
18–19; ἀγαθὴ τύχη 4.1; 5.1; Θεός·
τύχα ἀγαθὰ 7.2; τᾶς τύχας καλῶς
προαγημένας 26.3–4

ὕδρια

ἐμβαλόντες ἐς ὕδριας δυὼ 26.16

ὕϊός

οἱ ἐργολαβήσαντες ὕϊκον ἢ οἰνικόν
5.20; διδότην ὕϊκοῦ ... 5.39

υἱός

(μὴ ἐγδυέσθω ...) δ[ο]ϋλ[ος] μῆδὲ
ἀπε[λ]εύθερος, μῆδὲ οἱ τούτων υἱοί
14 B 27–28; Θαρσύτας δ' υἱὸς ...
ἀνέθηκε 24.2

ὑπάρχω

τῶν ὑπαρχουσῶν προσόδων
14 A 30–31, 59, B 88; [ὑ]πάρ-
χουσαν 17.2

ὑπατος

ἐπὶ Τίτου Φλαβίου Κόνωνος
ἄρχοντος καὶ ἱερῶς Δρούσου
ὑπάτου 5.1–2

ὑπεναντίος

οἱ ὑπεναντίοι γεγονότες 26.13

ὑπερπαρέχω

αἱ δὲ μὲ ὑπερπαρσχ[ο]μεν φοίρο-
θεν 6.7.2

ὑτέρπυρα

διδόσθῃ τῷ ἀρχῷ ... τὰ οὐτέρ-
πυρα πάντα κῆ τὰν κωλίαν
11.23–25

ὑπεύθυνος **260, cf. 23**

ὅσαι δ' ἂν ἀρχαὶ ... ὑπευθύνος
ἔναι 1.64–65; τῶν αἰρουμένων
ἀεὶ γυμνασιάρχων ... ὑπευθύνων
δόντων 14 A 14–16

ὑπογράφω

ὁμόσας τὸν ὑπογεγραμμένον
ὄρκον 14 A 25; ὁμόσαντες τὸν
ὑπογεγραμμένον ὄρκον 14 A 37

ὑποδέχομαι

[οἱ μισθωσάμε]νοι οὐχ ὑποδέ-
ξονται παρὰ δούλου οὐθέν ...
18.16; οὐχ ὑπ[οδέ]ξονται ἐν τοῖς
κα]πηλείοις ... 18.20–21; οὐδ' ὑπο-
δέξονται παρ' αὐτῶν οὐδέν 18.22;
[ho δὲ hy]ποδεκόμενος ... δότο ...
27 B 3–4

ὑπόδικος

ὑπόδικος ἔστω 14 B 43–44; 18.24

ὑπολείβω

φοῖνον ὑποληείψας δι' ὀρόφο
27 A 10–11; μελίκρατα ὑπολείβον
27 A 13–14

ὑπόλογος

οὐδ' ὑπόλογον φέροντες 18.36

ὑπομένω

ὁ λαχὼν ὑπομένετω· ἐάν δὲ μὴ
ὑπομένῃ 5.25; ἐάν τινες μὴ θέλω-
σιν πράκτορες ὑπομένειν
5.28

- ὕς, σῦς
 [ὕν κρ]ιτήν κυῶσαν (Δήμητρι)
 1.38–39 Rest.; [Δήμητρι Θεσμο]-
 φόρῳ ὕν 3.1–2 (ὕν πρ[ωτοτόκον]
 Rest.)
 ὕστερος
 τῇ ὑστέρῃ τοῦ Δίου 14 A 41
 ὑφίστημι
 [ἡ]ποστάντων (πλατιφοιναρχον)
 6.3A2 Rest.
 φαίνω
 ἐὰν ἔτερόν τι ἀναγκαῖον φαίνεται
 τῶν μαθημάτων 14 B 12–13; ἐὰν
 ... φανῇ μὴ δεόντως ὁμωμοκέναι
 14 B 79
 φάσκω
 φάσκων ἡδικῆσθαι ὑπό τινος
 14 B 86–87
 φέρω
 στέφανον φέριν τῷ θεῷ ἕκαστον
 5.45–46; μισθὸν τῷ δικαστηρίῳ
 φέρειν 18.30; οὐδ' ὑπόλογον
 φέροντες 18.36
 φημί
 ἐὰν τις φήσῃ μὴ δικαίως ἐξημιῶ-
 σθαι 14 B 104
 φιλία
 μετὰ πάσας δικαιοτάτος καὶ φιλίας
 26.20–21
 φιλοπονία
 προτιθέτω ὄπλον ... εὐεξίας
 καὶ εὐταξίας καὶ φιλοπονίας ...
 14 B 46–47; τῆς εὐταξίας καὶ
 φιλοπονίας ... ὁ γυμνασίαρχος
 ... κρινάτω τῆς εὐταξίας ... τῆς δὲ
 φιλοπονίας ... 14 B 54–56
 φιλόπονος
 ὃς ἂν αὐτῷ δοκῇ φιλοπονώτατα
 ἀλεῖσθαι 14 B 56–57
 φίλος
 οὔτε φίλῳ χαριζόμενος οὔτε
 ἐχθρὸν βλάπτων 14 A 29–30, cf.
 60–61
 φοιτῶ
 πάντες οἱ φοιτῶντες εἰς τὸ γυμνά-
 σιον 14 B 7–8; τῶν φοιτῶντων εἰς
 τὸ γυμνάσιον 14 B 61–62; ποιεῖτω
 τὴν ... λαμπράδα ἐκ τῶν φοιτῶντων
 14 B 82–83
 φόνος
 ἀπὸ φό[ν]ου(?) ἑπτὰ ἡμέρας 7.9–10
 φορά
 τὰς φορὰς καταφέρειν τῷ ταμίᾳ ...
 5.42–43
 φύλαξ
 [τῷ φύλ]ακι 1.2 Rest.
 φυλέτης
 θυετ[ω] τῶν φυλετᾶ[ν] ὁ γεραί-
 τατ[ος] 16.2–4
 φυσικός
 ἀπὸ τῶν φυσικῶν ἑβδομαίαν 7.7–8
 χάλκωμα
 τὸ ἀλίσμα ... κολαψάμενοι ... ἐς
 χάλκωμα ... 26.33–34
 χαρίζομαι
 οὔτε φίλῳ χαριζόμενος οὔτε
 ἐχθρὸν βλάπτων 14 A 29–30, cf.
 60–61
 χάρις
 οὔτε χάριτος ἔνεκεν οὔτε ἐχθρας
 οὐδεμιᾶς 14 B 50–51
 χειροτονέω
 ἄνδρας τρεῖς οἵτινες χειροτονηθέν-
 τες ... 14 A 36–37
 χίμαρος **273**
 χίμαρον κριτόν (Ἀπόλλωνι) 1.20;
 χίμαρος (Ἀπόλλωνι) 16.2
 χλοῖα, ἡ (offering)
 Δήμητρι, τὴν χλοῖαν, (χλοαίαν
 Rest.) οἶν (ὕν Rest.) κρ]ιτήν κυῶ-
 σαν 1.38–39
 χοῖνιξ
 διδότησαν τὴν σμιδάλιν τῇ δη-
 μοσίᾳ χοίνικι 5.36; ἐκ χοίνικος
 19.7
 χοῖρος
 χοῖρον 1.22 (Κοροτρόφῳ), 24
 (Ἀπόλλωνι), 42 (Κοροτρόφῳ),
 51 (Πυ[λόχῳ]); χοῖρον κριτόν
 (Διὶ Πολιεῖ) 1.14; χοῖρον ὠνητόν
 ὁλόκαυτον (Διὶ Πολιεῖ) 1.15;
 χοῖρον κριτήν (Κοροτρόφῳ) 1.21;

[θῆλυ]ς χοῖρος 23 B 4; θύσας τοῖ
Δι χοῖρον 27 B 5

χράω

χρησθαι τοὺς γυμνασιάρχους
τούτῳ 14 A 19–20; γνώμη τῇ
[ἐ]μαυτοῦ χρώμενος 14 A 28,
cf. 57; (μὴ ἐγδυέσθω ...) μὴδὲ
τῶν ἀγοραῖαι τέχνη κεχημένων
14 B 28–29

χρεῖα

[- -]ων χρεῖα 9.10; τὴν τοῦ παλαι-
στροφύλακος χρεῖαν 14 B 97–98;
τὰ ποτὶ τὰν θυσίαν ὄσων χρεῖα
ἐστὶ ... 26.28

χρηζω

γραφέσθω ὁ χρηζ[ων] αὐτοὺς
κατὰ τὸν νόμον 17.11–12; ἡόκα
τοῖ ἐλαστέροι χρεῖζει θύεν 27 B 12

χρόνος

ἐν ᾧ ἂν χρόνῳ τοὺς δημότας
πέθει 2.25–26; ἐν τῷ χρόνῳ
τῷ εἰρημένῳ 2.31; ἔαν τε εἰς
ἐνιαυτὸν δοκεῖ μισθοῦν, ἔαν τε
εἰς πλέω χρόνον 2.34–35; ὅπως ἂν
τὰ ἐψηφισμένα κύρια εἰ εἰς τὸν ἀεὶ
χρόνον 2.45–46; ὅπως κῆ ἐν τὸν
λυπὸν χρόνον διαμείνει 11.12–13;
ἐς τὸν λοιπὸν χρόνον 26.5; ἐν τοῖς
ἐμπροσθεν χρόνοις 26.13–14

χρυσός

χρυσῶι στεφάνῳι στεφανῶσαι
2.10–11; διορίζας χαλκὶ καὶ χρυσῶι
27 B 11

χρωμάτινος

μὴ εἰσφέρειν χρωμάτινον 4.7–8

χώρα

[τ]ῆς χώρας γινομένων 8.18 (cf.
Rest.)

ψηφίζω

ἐψηφίσθαι τοῖς δημόταις 2.20–21;
ὅπως ἂν τὰ ἐψηφισμένα κύρια
εἰ εἰς τὸν ἀεὶ χρόνον 2.45–46;

ἂφ' ἧς ἂν ἡμέρας οἱ δημόται
ψηφίσωνται 2.52–53; τὰς ἐμφορᾶς
τὰς ἐψαφισμένας 11.26–27; τοὶ
ἱερεῖς ... [αἱ] καὶ τι ἐπιτάσσωνται
παρὰ τὰ ἐψαφισμένα] 17.7–8

ψηφισμα

τὰ ψηφίσματα ἐφ' οἷς ἐ[γκαθέστ]η-
ξεν ἡ ἀρχή 1.59–60; ἔαν τις ἡ εἴπει
ἡ ἐπιψηφίσει παρὰ τὸ ψήφισμα
2.39–40; ἀναγράψαι τὸ ψήφισμα
ἐν στήλῃ 2.43–44; κύριον εἶναι τὸ
ψηφισμα 2.52; τοῦ ψηφίσματος
'οὐ' εἰς 14 B 110; [ἀκολούθως τοῖς
τε νόμοις καὶ τοῖς τοῦ δ[ι]άμου
ψαφίσμασιν] 15.1–2; ὅ τι δέ
κά τις παρὰ τὸδε [τὸ ψάφισμα
ποιή]σῃ 17.4–5; τὸ ψάφισμα τόδε[ε
ἀναγράψαι] ἐστάλαν λιθίναν
17.12–13; [διορθωσά]μενοι τὴν
διαγραφὴν ... [κατ]ὰ τὸ ψήφισμα
18.4–5

ψηφος

τῶν συνερανιστῶν ψηφον λαβόν-
των 5.8–9; β[ασιλέων] ψηφον
θε[μ]έν[ων] 20.14–15

ὠμοσθετέω **166–168**

ὠμός

ποιεῖτωσαν μερίδας τῶν θυθέντων
τὰ κρέα ὠμά 14 B 65–66

ὠνέομαι

[ἐώ]νηται παρὰ τῶν δημοτῶν 2.6

ὠνή

ἀτελεῖς ἔσσονται ὧν ἂν ὠνῶν(?)
18.37, cf. 20 Rest.

ὠνητός

χοῖρον ὠνητὸν ὀλόκαυτον (Διὶ
Πολιῇ) 1.15

ῶρα

τὴν ῶραν ἦν ἂν ὁ γυμνασιάρχος
ἀποδείξῃ 14 B 17; παραγίνεσθαι
τὴν τεταγμένην ῶραν 14 B 19–20

SOURCE INDEX

1. *Literary Sources*

- Aeschines
Scholia 1.23: 380 n. 92
- Aeschylus
Eum. 280–283: 281
448–450: 281, 385
Supp. 676–677: 306 n. 13
- Amipsias
Connus fr. 7 (*PCG*) 164
- Apollonius Rhodius
Argon. 4.703–709: 281, 383
- Aristides
Schol. 55.24–56.5, 340.31–341.2
(D): 127
- Aristophanes
Ach. 784–785: 356 n. 56
792–795: 58 n. 291
Av. 1704–1705: 313
Plut. 653–747: 246 n. 18
676–681: 64 n. 322, 314 n. 65,
334
1136–1138: 275
1173–1175: 43 n. 206
Schol. *Eq.* 725: 127
Schol. *Nub.* 408: 141 n. 131
Schol. *Plut.* 1054: 127
Schol. *Ran.* 479: 170 n. 42
- Aristotle
Ath. Pol. 55.3: 135
Pol. 1252b 14: 66
1319b 24: 67
Eth. Nic. 1160a 20: 182
- Arnobius
Adv. Nat. 7.19: 140 n. 129
- Artemidorus 2.9: 130
- Athenaeus 2. 65f–66c: 313
3.94c: 313 n. 61
4.147d: 313
9.410a–b (*FGrHist* 356 F 1): 383
- Callimachus
Hymn 2 (*Ap.*) 59–64: 33
- Cato
Agr. 83: 275 n. 16
- Clearchus
Fr. 48 (Wehrli): 131
Codex Iustinianus 6.24.7: 357 n. 60
- Conon
FGrHist 26 F 1.7: 144–145
- Demosthenes
De Cor.: 309 n. 36
Schol. 21.171: 355
ΔΙΚΩΝ ΟΝΟΜΑΤΑ
Bekker, *Anecdota Graeca*, I 190.26–
27: 186 n. 28
- Diodorus Siculus 4.10.1–2: 204
4.25.1: 157 n. 20
4.80.1–2: 332
5.57.4: 236 n. 42
- Dionysius of Halicarnassus
Ant. Rom. 2.31, 6.14: 236
- Epicharmus
Fr. 10 (*PCG*): 344
Etymologicum Magnum
s.v. ἐνολμῖς: 273
s.v. ἱερεῖον: 386
s.v. Μαγνήτις: 241 n. 6
s.v. τριπύαν: 144 n. 145
- Euripides
El. 1142–1143: 311
Ion 309–311: 295–296
IT 970–971: 383
1155: 333
1193: 387
- Eustathius 134.35: 167
1668.23–25: 375
1676.30: 144 n. 145
- Harpocration
s.v. Ἐρκεῖος Ζεύς: 135
s.v. λιγνοφόρος: 309 n. 36
s.v. Πυανόψια: 148 n. 169
s.v. στρεπτούς: 187 n. 31
s.v. Τριτοπάτορες: 371
s.v. Χόες: 139

Herodotus 1.35: 281, 381

1.50: 356 n. 56

2.38: 355

2.39: 313–314 n. 63

2.42: 211 n. 43

2.44: 372 n. 57

2.47: 141 n. 130

3.11: 380 n. 95

6.76: 380 n. 94

6.105: 173

7.13: 380 n. 93

Hesychius

s.v. ἀλίνειν: 374

s.v. Γαμηλιών: 138–139

s.v. Εἰλειθυίας: 315

s.v. ἔφρυγον κακόν, εὔρυον ἄμεινον:

309 n. 34

s.v. Ἡρακλεία λίθος: 251 n. 6

s.v. ἱερεῖον: 386

s.v. ἱερόμαος: 344

s.v. ἱερώσυνα: 164 n. 20

s.v. Ἱερὸς γάμος: 138 n. 116

s.v. Ἰτωνία: 234 n. 35

s.v. λίκνον: 309 n. 36

s.v. μύσκος: 368 n. 30

s.v. ὁμοσίπυοι: 368

s.v. Πλυντήρια: 147

Hippocrates

Morb. Sacr. VI 364 Littré:

207

Homer

Il. 3.103–104: 140

9.219: 167–168

18.558–560: 307 n. 22

19.266–268: 131

24.480–483: 280–281

Od. 3.6: 141

11.35–36: 380 n. 92

11.534: 310 n. 46

12.340–402: 29

14.427–428: 167–168

14.429: 307

14.449: 377

Homeric Hymns

Ap. 33

Cer. 126: 134

Merc. 150: 309 n. 35

Iamblichus

VP 153: 387

Josephus

Bḡ 5.193–194: 19

ΛΕΞΕΙΣ ΠΗΤΟΠΙΚΑΙ

Bekker, *Anecdota Graeca* I 270.2:

147

266.7: 164 n. 20

Lexicon Rhetoricum Cantabrigiense

s.v. Ἱερὸς γάμος: 138 n. 116

Lucian

Sacr. 13: 18

Schol. 80, 2.1: 333, 376

Lycophron

Alex. 134–135 (and Schol.): 383 n.

110

Menander

Dys. 36–37: 173

Mishnah

Sukkah 5.7–8: 335

Menaḥot 6.1–2: 334

Hulin 2.9: 380

Tamid: 74 n. 382

Midot 3.4: 375

Kelim 1.8: 19 n. 88

Old Testament

Ex. 12:5: 129 n. 61

Lev. 2:3, 10: 334

4:28: 129 n. 61

6:7–11: 334

7:5–6: 276 n. 28

7:9–10: 334

7:31–32: 315 n. 71

24:5–10: 335

Num. 7:1, 10: 374–375

1 Sam. 2:12–13, 4:11: 314–315

Neh. 10:35: 169

1 Chr. 28:9: 12 n. 45

Pausanias 1.32.1: 188

1.34.5: 221 n. 4

2.27.1: 275

3.24.7: 261–262

4.33.5: 105
 5.14.10: 130–131
 5.24.9–11: 131
 8.37.8–9: 217
 8.38.8: 275
 9.24.3: 240–241
 9.31.3: 235 n. 39
 10.4.10: 372
 Phanodemus
FGrHist 325 F 6: 371
 Pherecydes
FGrHist 3 F 120: 144–145
 Philo Judaeus
Legum Allegoriae 1.3: 210 n. 35
 Philochorus
FGrHist 328 F 64: 236 n. 45
 Photius
Lexicon s.v. προτήνιον: 273 n. 8
 s.v. σφαγείον: 379 n. 89
 Phrynichus
PS 77.5 (von Borries): 164 n. 21
 Pindar
Pyth. 4.205: 141
 Plato
Leg. 784a: 307
 799a–b: 170
Prt. 347c–d: 267
 Pliny the Elder
HN 34.81: 236 n. 48
 Plutarch
Mor. 349F: 143 n. 141
 659A: 306 n. 13
Thes. 27.5: 131
 [Plutarch]
Prov. 178: 369
 Porphyry
Abst. 2.19.5: 17
 2.543–55.1: 147 n. 159
*De philosophia ex oraculis hau-
 rienda* fr. 314.27 (Smith) 140
 n. 129

Poxy XXXVI 2797: 57 n. 283
 Ptolemy
Geog. 3.15.15: 324, 331
Septuagint
 Ex. 12:5: 129 n. 61
 Lev. 4:28: 129 n. 61
 1 Chr. 28:9: 12 n. 45
 Sextus Empiricus
Pyr. 3.220: 211 n. 43
 Sophocles
 Fr. 1044: 272–273
 Stephanus Byzantius 468.3: 351
 502.4: 331
 Strabo 9.1.6: 145
 10.3.16369
Suda
 s.v. εἰρεσιώνη: 127
 s.v. ἱερεῖον: 386
 s.v. Κουροτρόφος γῆ: 134
 s.v. μασχαλίσματα: 166–168
 s.v. στρεπτούς: 187 n. 31

Tacitus
Ann. 3.60: 293
 Theophrastus
Char. 16.12–13: 212
 Theopompus
 Fr. 70 (*PCG*): 275–276
 Thucydides 1.126.6: 141 n. 130
 Varro
Ling. 7.87: 331

Xenophon
An. 5.3.7–13: 83
 2.2.9: 380 n. 95
 Zenobius 3.38: 309 n. 34
 3.63: 273 n. 2

2. Inscriptions

Agora XVI
 56: 95, 104
 57: xii n. 3, 104, 109

Amyzon
 2: 54
 27: 248 n. 34

- CID* I
 9: 76, 90
CIL I²
 366: 27 n. 123
 2872: 27 n. 123
CIL VI
 576: 276 n. 25
 820: 60
CIS I
 166: 110
COMIK
 705: 306
Corinth VIII
 I, 1: 65–66

DGE 688c: 312

EpigAnat 32, 2000, 89–93: 99, 107,
 355 n. 41, 356. Cf. *SEG* XLV
 1508

I.Iasos
 219: 39
 244–245: 85 n. 449
I.Beroia
 4: 260
 16: 222 n. 9
 18: 246 n. 21
IC
 III iii 3 a 97: 283 n. 25
 iv 9: 22
I.Didyma
 40–41: 296
I.Ephesos
 24: 95–96
 1263: 399 n. 12
I.Erythrai
 15: 305 n. 5
IG I³
 138: 80 n. 420
 230: xi n. 2
 644: 20 n. 91
IG II²
 1365: 11, 210 n. 36, 211, 212
 2501: 40 n. 191
 2600: 135
 4964: 20–21, 130
 4969: 35 n. 162
IG IV
 493: 202–203 n. 34
IG IV 1²
 121–122: 246 n. 17
 126: 246 n. 18
IG VII
 2808: 241 n. 7
IG X 2 I
 38: 248 n. 34
 84: 248 n. 34
 109: 248 n. 34
 116: 248 n. 34
IG XI 2
 161: 291
IG XI 4
 1215: 248 n. 34
 1239: 248 n. 34
IG XII 3
 330 (*LSCG* 135): 45, 86–87, 110,
 319, 321
IG XII 3 Suppl.
 1360: 131
IG XII 5
 227: 165
IG XII 6
 14: 295
 261: 296
 292: 293, 294
 1197: 300
IG XII 7
 515: 85
IG XII Suppl.
 353: 373
IGDS
 71: 367
I.Kallatis
 48B: 35 n. 162
I.Knidos
 173: 397 n. 4
I.Labraunda
 1: 43 n. 208, 310 n. 41
 46: 24 n. 107
 53–54: 110
 60: 20
I.Lampsakos
 9: 85

I.Mylasa

502: 20 n. 91

862: 296

I.Oropos

284: 21–22

290: 6–7, 291, 224 n. 17

IOSPE I²

352: 270

I.Perg. III

161: 17, 61–63, 211, 247, 334

I.Priene

123: 248 n. 36

I.Italiae

XIII, II 48: 69

*Iscr.Cos*ED 2: *See* *LSCG* 162

ED 5: 7

ED 25: 402 n. 27

ED 82: 45, 84

ED 86: 85 n. 449

ED 121: 403 n. 33

ED 145: 263–264

ED 146: 86

ED 246: 86

ED 216: 394

ED 236: 75, 321 n. 15

ED 257: 31 n. 148,

85 n. 449

ED 263: 85 n. 449

EV 134: 84–85 n. 447

KAI

76: 110

LGS

I 16: 65 n. 325

I 17: 69

I 25: 93–94

I 27: 69 n. 349

II 15 A: 124–125

II 61: 212 n. 52

II 64: 81 n. 428

II 66: 21–22

II 91: *See* *LSS* 59II 131: *See* *Iscr.Cos* ED 82*LSAG²*

150 n. 9: 203

LSAM

2: 89

5: 28, 75

6: 307

8: 85, 95

9: 85–86, 109

10: 109

11: 30, 47–48

12: 72, 212, 366 n. 22

13: 45, 131, 296

14: 17

15: 8

16: 76–77

17: 29–30

20: 89, 174

21: 43 n. 209, 320, 321

24: 64–65, 320 n. 11

25: 53

26: 68 n. 341, 80

27: 68 n. 341, 80

28: 74

29: 212

30: 74, 366

31: 95–96, 108 n. 569, 110 n. 582

32: 97–99, 106, 310 n. 41, 356, 376

33: 107–108, 357

34: 51 n. 257, 275

35: 15–16

36: 47 n. 227

37: 41, 50, 301 n. 10

39: 65

40: 42, 320 n. 11

44: 52, 320 n. 11

45: 43, 310 n. 42

46: 43, 248 n. 34

47: 35 n. 162, 81

48: 320 n. 11

49: 310 n. 42

50: 102, 301 n. 10

51: 209

52: 51, 248 n. 34

54: 72

55: 26

58: 73

59: 42, 43 n. 207, 314, 320

60: 85 n. 449

61: 307

- 62: 31–32
 66: 51 n. 254
 67: 223 n. 15
 69: 74–75, 108
 70: 314
 72: 45, 86–87
 73: 51–52
 74: 31
 75: 21, 282 n. 22
 78: 46–47
 79: 48, 321 n. 16
 80: 89
 81: 7, 8 n. 22, 106, 351
 83: 22
 84: 17
 85: 21
 86: 29
 87: 35 n. 162
 88: 73–74
LSCG
 1: 139
 3: 24, 25
 4: 104
 5: 36, 104, 366 n. 22
 7: 124, 169
 8: 69, 104
 10: 71, 130, 148
 11 B: 43
 12: 36 n. 168, 47
 13: 109–110, 267 n. 36
 14: 39
 15: 44–45
 16: 124–125
 18: 66–68, 124, 132, 138, 141, 276, 332, 375
 19: 89–90, 142
 20: 66–68, 124, 375 n. 74
 21: 63–64
 22–24: 64
 25: 64, 334
 26–27: 64
 28: 43–44, 165
 29: 44
 32: 39
 33: 99, 100, 104, 108–109, 224 n. 18, 266 n. 35, 354 n. 30, 355
 34: 34
 35: 38
 36: 11, 12, 26
 37: 25, 26–27
 39: 39, 374
 40: 71
 41: 32
 42: 32
 43: 31
 44: 38, 265
 45: 88, 394
 46: 34 n. 160, 88
 47: 40, 88
 48: 53–54, 89
 49: 45–46, 89
 50: 31 n. 148
 51: 89, 181, 185 n. 25, 188, 223 n. 15
 52: 65, 88, 89, 333
 53: 25, 183–184
 54: 13, 56–57, 276, 339
 55: 11–13, 174, 210 n. 36, 212, 222 n. 6, 275
 56: 78 n. 56, 79
 57: 28 n. 130
 58: 83–84
 59: 84
 60: 71, 223 n. 15, 237
 61: 46
 62: 30
 65: 4, 13, 14, 26, 99, 105–106, 111, 189, 201, 290, 355, 356
 67: 25, 27–28
 68: 17, 216, 217, 218
 69: 9–10, 12–13, 221, 275, 321
 70: 32
 71: 101, 230
 72: 37–38
 73: 94–95, 101
 74: 60
 75: 6–7, 38
 77: *See CID* I 9
 78: 28, 39, 94, 104, 355
 79: 28, 325
 80: 84
 81: 84
 82: 58, 275
 83: 10–11, 27, 73

84: 25, 27
 85: 72
 86: 83
 88: 59 n. 297, 386
 91: 27
 92: 96, 101, 290–292
 93: 96 n. 505
 94: 324
 96: 66–67, 141, 142–143, 221 n. 4,
 356, 373
 97: 75–76, 77
 98: 100, 101–102, 267, 355, 378
 100: 25, 26
 101: 26
 102: 26
 103: 46, 85, 109
 105: 25
 106: 8 n. 26
 107: 314
 108: 28 n. 130
 110: 19
 112: 25
 113: 70
 114: 57, 60 n. 301, 211
 115: 40
 116: 25, 28, 312
 118: 37, 379
 119: 90, 301 n. 10, 310 n. 46
 120: 301, 310 n. 39, 321 n. 15
 121: 21
 123: 44
 124: 18
 125: 59, 320–321
 126: 57
 127: 89
 128: 68–69, 88
 129: 36–37
 130: 16
 133: 70
 134: 83
 135: 110, 319, 321. *See also IG XII*
 3, 330
 136: 5. n. 13, 14–15
 137: 108
 139: 17, 211, 212, 213
 140–142: 70
 143: 81

144: 30
 145: 408 nn. 3
 151: 6 n. 17, 66–67, 275, 301 n. 10,
 311–312, 313, 319–320 n. 9, 320
 n. 28, 331, 355–356, 376
 152: 29
 154: 42, 77, 79 n. 411, 387
 155: 38
 156: 42, 321 n. 18
 161: 310 n. 42
 165: 69, 84–85 n. 447
 168: 71
 170: 57
 171: 35
 173: 72–73
 174: 53
 175: 50
 177: 45, 86–87, 111 n. 588, 376
 178: 80
 181: 89

LSS

1: 104
 2: 80
 3: 95, 104, 109
 4: 29
 5: 93–94
 7: 60 n. 305
 9: 124–125
 10: 124–125
 11: 64, 110
 12: *See Agora XVI* 56
 14: 104, 108
 16: 70–71
 17: 35, 57
 18: 68–69 n. 344, 128
 19: 65, 67–68, 90, 321 n. 16
 20: 88–89
 22: 60, 169 n. 41, 247
 25: 74
 27: 30
 28: 102 n. 535
 30: 70, 131
 34: 21
 38: 13
 39: 13
 40: 71
 41: 13

- 42: 13
 44: 84
 45: 90–93; cf. 96
 46: 96, 110
 47: 48 n. 236, 49 n. 242, 51 n. 257
 48: 90
 49: 19
 50: 29
 51: *See* SEG XLVIII 1037
 52: 53
 53: 28
 55: 58
 56: 18–19
 57: 58
 59: 5 n. 13, 17, 18
 61: 85, 100
 62: 73, 382
 63: 58, 373
 64: 77
 65: 79
 67: 57, 221 n. 4
 68: 73
 69: 95
 70: 319
 71: 48 n. 236, 51 n. 257
 72: 59
 73: 58
 74: 58
 75: 19
 75a: 19
 76: 310 n. 46
 77: 310 n. 46, 311
 79: 324–325
 80: 71, 333
 81: 27 n. 123, 29
 82: 17
 83: 99–100, 355 n. 41
 85: 80
 86: 36 n. 168, 59
 87: 70
 88: 69–70, 274
 89: 69–70
 90: 33
 91: 211, 212
 92: 70
 93: 43 n. 409, 313
 94: 70, 275
 95–96: 70
 97: 70, 141
 98–103: 70
 104: 70, 273 n. 8
 107: 31
 108: 17–18, 59
 112: 78 n. 409
 113: 314
 115: 55, 77–79, 174, 213, 279–284
 passim, 380–381, 383, 384 n. 116
 116: 71
 117: 30
 119: 209, 311
 120: 22 n. 99
 121: 54
 123: 31
 125: 144
 127: 30, 44
 128: 21
 129: 310 n. 46
 130: 310 n. 46
 132: 124
 133: 73

 Meiggs-Lewis, *GHI*
 8: 312
 42: 302, 335
 Milet I 3
 129: 128
 1592: 248 n. 34
 Milet VI 2
 944: 69 n. 349

Nouveau Choix
 27: 40 n. 191

 OGIS
 598: 6, 19–20
 ÖjhBeibl 18, 1915, 23–32: 46 n. 225

 Parker and Obbink 2000
 no. 1: 314, 394; cf. 43 n. 205
 Parker and Obbink 2001
 237–238 no. 4A: 27 n. 124
 Parker and Obbink 2001a
 253–265 no. 1: 38
 266–277 no. 3: 86

Paton-Hicks, *I.Cos* 368: 72–73

SEG

II 260, 6: 231 n. 19
 VIII 169: 6, 19–20
 IX 73: 30
 XI 244: 202 n. 30
 XII 390: 306
 XV 427: 270
 XXIV 1031: 35 n. 162
 XXVI 137: xi n. 2
 392: 66 n. 331
 XXVII 631: 49 n. 241
 XXIX 806: 265–266
 1088: 51, 320
 1130 bis: 352 n. 20
 XXX 1037: 25 n. 110
 1327: 68 n. 341, 80
 XXXII 86: x–xii n. 2
 359: 66 n. 331
 XXXIII 675: 7
 XXXVI 1039: 37
 1221: 16, 26
 XXXVII 921: 53
 XXXVIII 681: 26 n. 114
 XXXIX 1135: 38, 310 n. 41

1136–1137: 38
 1290: 21
 1462: 85 n. 447, 97, 101
 XL 123: xii n. 2
 624 (XXXVI 703): xiv n. 2
 956: 47, 49, 53
 XLIII 212: 38
 710: 17–18
 XLIV 678: 19 n. 86
 XLV 911–912: 35 n. 162
 1508: 99, 100, 107, 310 n. 41, 356.
Cf. EpigAnat 32, 2000, 89–93
 1876: xii n. 2
 XLVI 173: *See LSCG* 28
 XLVII 196: 313
 XLVIII 1037: 22–24
*Syll.*³
 398: 7, 8 n. 22
 457: 235 n. 38
 672: 84
 735: 35 n. 162, 106

TAM II

636–637: 75 n. 388
 Tit.Cam.
 12: 131

GENERAL INDEX

abaton, 20–21, 130–131, 333
 abortion
 polluting, 209–210
 Acarnanian confederacy, 90–93
 accountability
 cult performance and, 68
 Acropolis, Athens, 24, 33
 Actias, 90–93
adyton, 59, 333; cf. 130, 246
 Agathe Tyche, 73, 86–87
 Agathos Daimon, 73, 86–87
 Aglauros, 146–147
 Elektrona
 sanctuary at Ialysus, 14–15
 Alkesippeia, 84, 96
 altar
 anointment of, 39, 374–375; cf. 377

house, 131
 placed near statues, 83–84, 379
 regulating sacrifice and, 42–43; cf.
 342–343
 torch race and, 265
 Amphiaras
 sanctuary at Oropus, 6–7, 9–10,
 13, 32, 221, 233
 Anakes, 58, 142
 Anaktoron, 90–93
 ancestors
 cult of, 368; cf. 371–372
 at Nakone, 354–355
 Andania
 mysteries 105–106, 111
 regulations 4, 13, 14, 26, 99, 111,
 189, 201, 290, 355, 356

- animals
 polluting, 15
 pasturing, 27–28
 sacred, 29–30
 sacrifice prohibited, 57–58
- Antheia, 128
- Anthesia, 139
- Aphrodite
 Ourania, 34 (Piraeus), 58 (Delos)
 Pandemos, 39 (Athens); 37 (Erythrae)
 Peitho, 57
 pigs and, 58 n. 291
 sacred pigeons (Aphrodisias), 29
- Apollo
 Asgelatas (Anaphe), 36–37
 birth of, 315
 at Cyrene, 77–78
 Dalios, priesthood at Cos, 42
 Delphinios, sanctuary at Miletus, 31, 128
 at Eleutherna, 330
 Enodios, 273
 Enolmios, 272–273
 Erithyaseus, sanctuary of, 27
 festivities for (Cos), 7
 goats and, 273
 at Halasarna, 38, 72–73
 nymphs and, 57
 Patroos at Athens, 135
 priesthood at Gytheum, 46
 Ptoan, sanctuary of, 94–95, 101, 230–233
 Pythian, 84, 127, 143–144 (sanctuaries in Attica)
 relations with Athens, 108
 sanctuary at Actium, 90–93
 sanctuary at Delos. *See* Delos
 sanctuary at Delphi. *See* Delphi
 sanctuary at Dreros, 273
 sanctuary at Korope, 10–11, 27
 Telmessian, 86–87
- Archilochus
 cult on Paros, 34
 aresterion, 6–7, 32, 38
- Artemis
 Agrotera, 334
 Artemis-Hecate, 306
 birth, of 315
 at Eleutherna, 330, 333
 at Ephesus, 95–96, 108 n. 569
 Kindyas (Bargylia), 99–100, 107
 Lochaia (Gambreion), 76
 at Magnesia on the Maeander, 107–108
 Mounichia, 143
 Pergaia (Halicarnassus), 51–52
 sanctuary at Sardis, 21
 Skiris, 81
 Xenophon and, 83
- Artemisia
 at Ephesus, 95–96
 at Eretria, 96, 101
 ʾašam (אֲשָׁם), 276 n. 28
- Asclepius
 cult of, 60–65
 fellow deities and, 61–64, 71, 247–248
 festival at Lampsacus, 85, 95
 festival at Cos, 86
 festival at the Piraeus, 110
 Hygieia and, 13, 56–57, 70–71
 in Macedonia, 247–248
 priesthood at Pergamum, 45
 sanctuary at Amphipolis, 60–61, 245
 sanctuary at Athens, 38, 64
 sanctuary at Calchedon, 28, 74
 sanctuary at Erythrae 64–65
 sanctuary at Epidauros, 17, 60, 71, 74
 sanctuary at Lissos, 338–339
 sanctuary at Pergamum, 17, 61–63
 sanctuary at the Piraeus, 62–64
 sanctuary at Rhodes, 31
- associations. *See* cult associations
- Astarte Palaestina, 58
- asylum, 21, 293–294
- Attaleia, 84, 96
- Athena
 festivals at Ilium, 86–87, 109
 Homonocea and, festival at Antiochia ad Pyramum, 7, 106, 351
 Itonia, 235

- Latmia, 47
- Lindia, 33, 59 (sanctuary), 281
- Nike (Athens), 20 n. 91, 35, 47, 83
- Nikephoros, 72
- peplos* of, 44–45
- Patroia, 70
- sanctuary at Tegea, 25, 27–28
- Soteira, 84
- Zeus and, at Tiryns, 203
- augury, 74
- banquet. *See also* dining
 - public, 84, 85, 100, 266–267
 - entertainment at, 267–268
- basileus*
 - Athens, 36, 39
 - Chios, 312
- Basileus Kaunios and Arkesimas, 46, 82–83
- baskets
 - sacrificial, 307–308
- barley
 - in sacrifice, 307–308
- battle
 - fallen in, 77
 - sacrifice before, 379–380
- Bendis
 - in Athens, 82
 - orgeones*, of 34 n. 160, 88
- Bible
 - and Greek sacred law, 12
- birds. *See also* chickens
 - sacrifice, 57, 223, 395
- blood
 - libation, of 201
 - in purification, 281
 - in *sphagia*, 379–380
- boars
 - as oath victims, 74, 131
 - sacrifice, 188
- body
 - as source of pollution, 208
- books
 - sacred, 111; cf. 105
- bread, 321, 333–334. *See also* cakes
- cakes 71, 301, 334–335
 - to Asclepius and fellow deities, 61–62
 - to Nymphs, 29
 - to Trophonius, 60
- calendar
 - Athenian state, 67, 124–125
 - Attic demes, 67–68, 124–125
 - commemorative, 69
 - extracts, 69–70, 93–94, 272
 - festival, 68–69; cf. 354
 - informative vs. uninformative, 66–68
 - publication, of 67–68, 80
 - sacrificial, 65–68; cf. 123–124, 330
- catalogs
 - of priests, 53
- Cephisus, 35
- ceremonies, 102
- Charites, 57
- Chersonesus, 270
- chickens. *See also* birds
 - sacrifice, 59 (rooster), 71 n. 359, 223
- childbirth 306–307
 - polluting, 78, 209; cf. 216
- Choes, 139
- chthonian deities
 - consumption of meat and, 274–275 n. 10
 - destruction of meat and, 168
 - vs. Olympian, 140–141
 - sacrifice to, 368
- clothing
 - entry into sanctuaries and, 16; cf. 172
- collections, 81; cf. 44
- color
 - of clothing, 16, 174 (entry into sanctuaries)
 - in funerary laws, 76
 - of victims, 140–141, 354; 353
- communion
 - sacrifice, 276 n. 68
- contracts
 - future tense in, 49
- Cos
 - Asclepieum, 29, 38

- calendar of, 66–67. *See also Source Index under LSCG 151*
- eviction of Gauls from Delphi and, 7
- informative documents from, 52
- priesthoods, 42
- sales of priesthoods, 49–51, 52
- cows
- sacrifice prohibited, 58
- cult
- ancestral, 86
- associations. *See* cult associations
- divine vs. human, 7–8, 84, 86; cf. 85
- expenses, 80
- finances, 79–81
- funerary, 85 n. 449
- officials, 40–54
- participation in, 18 n. 82 (restricted), 72–73
- performance, 54–90; cf. 4–5, 54 (and sacred law); 54–55 (nature of documents)
- personnel, 54, 71 (prerogatives); 72 (remuneration)
- practice and tradition, 111
- recurrent by nature, 5 n. 14
- consolidation of, 67
- taxes. *See* tax
- cult associations, 88–90
- documents concerning, 88
- finances and religion in, 182
- sanctuaries in Attica, 189–190 n. 43
- cult foundations, 81–87; cf. 226, 319
- commemorative, 8, 83–85 *passim*
- corpus of sacred laws and, 8, 75, 81
- documents concerning, 81–82, 319
- of Agasigratis (Calauria), 83–84, 379
- of Agasikles and Nikagora (Calauria), 84, 379
- of Alkesippos (Delphi), 84, 96
- of Archinos (Thera), 83
- of Attalos (Delphi), 84, 96
- of C. Iulius Demosthenes (Oenanda), 85 n. 447, 97 n. 511, 101
- of Diomedon (Cos), 45, 86–87, 111 n. 588, 376
- of Epicteta (Thera), 45, 86–87, 110
- of Eumenes (Delphi), 84, 96
- of Hegesarete (Minoa) 85, 109
- of Hermias (Ilium), 85–86, 109
- of Hierokles (Iasus), 85 n. 449
- of Kritolaos (Aigiale), 85, 100, 379
- of Phainippos (Iasus), 85 n. 449
- of Phanomachos (Cos), 86
- of Posidonius (Halicarnassus), 45, 86–87
- of Pythokles (Cos), 45, 84
- of Teleutias (Cos), 86
- of Xenophon (Skillous), 83
- private, 83–86 (public cult), 86–87 (family cult)
- priesthoods in, 45
- state, 82–83
- daily service, 74–75
- Damophon of Messene, 217–218
- dead, cult of, 372–373, 379. *See also* cult, funerary
- corpus of sacred law and, xii, 8, 75
- death
- polluting, 76, 208; cf. 216 n. 6
- decrees
- cult associations and, 88
- festivals and, 94
- as law, 43
- priesthood regulations and, 41
- sales of priesthoods and, 49–52
- sanctuary management and, 14
- dedications, 31–33; cf. 89, 91
- compulsory, 31–32
- damage to, 32
- of documents, 173 n. 12
- of miniature wheels, 232–233
- placement of, 31
- protection of, 31
- reuse of, 32–33
- deer

- sacrifice, 395
- statue of, 99 n. 517
- Delos, sanctuary of Apollo, 22–24;
 - cf. 58
 - altar of Dionysus, 28–29
 - horn altar, 33, 273
- Delphi, sanctuary of Apollo, 13, 28,
 - 33, 39
 - eviction of Gauls from, 7
 - festival foundation at, 84, 96
 - Pythian games, 94, 104; cf. 39
- Demeter
 - Coan priestesses of, 42
 - Kore and, 7–8, 106–107; (at Elaea); 38–39 (at Tanagra); 163–164 (torches); 165 (and Plouton); 332 (as the Mothers); 333 (sacrificial pits)
 - pigs and, 163
 - pregnant victims and, 142–143
 - Prerosia and, 126–127
 - Thesmophoros, 162–163
 - at Thorikos, 134
- demiourgos*, 292; cf. 202 n. 34
- Demosthenia, 85 n. 447, 97 n. 511, 101
- Despoina
 - sanctuary at Lycosura, 16–17, 217–218
- diagramma*, 105, 111
- diagraphé*, 50, 291, 391
- Diasia, 141–142
- dining. *See also* banquet; *hestiatorion*
 - at sanctuaries, 25 n. 110, 30
- Dionysia
 - rural, 137–138
- Dionysiastai, 87
- Dionysus
 - Bacchus, sanctuary at Cnidus, 26
 - festival at Eretria, 96, 110
 - goats and, 139–140; cf. 57
 - Lindus and, 108
 - sanctuary at Tralles, 21
- doctor
 - Hero. *See* Hero Doctor
 - public, 71
- dogs
 - birth of, 209
 - miscarriage of, 210
 - sacrifice, 80
- donkeys
 - miscarriage of, 210
- doves. *See* pigeons
- drought
 - sacrifice during, 70
- dream
 - regulations revealed in, 89
 - incubation and, 246
- ears. *See* victim
- Echelos and Heroines
 - orgeones* of, 89
- Egretes
 - sanctuary and *orgeones* of, 40, 88
- Eileithyia, 306–307, 309, 315
- eiresione*, 369
- Eisiteria, 107–108, 357
- elasteroi*, 380–383, 385, 386, 387
- Eleusis
 - cult of Heracles at, 156–158
 - mysteries, 95 (truce); 96 (procession); 103–104, 109 (dossier)
 - Sacred Orgas, 39
- Eleutherna
 - pantheon of, 330
- Entella
 - bronze tablets of, 315
- Enyalios, 80
- ephebes
 - battle of Marathon and, 173
- Epidauria, 163
- Epidauros. *See* Asclepius, sanctuary at Epidauros
- epiphany
 - of Artemis, 107
- eponymic title
 - sale of, 48 n. 236, 51 n. 257
- eranistai*, 89, 181–182
- eranos*, 181–182, 187
- Erinyes, 370, 381, 383
- Eros
 - festival of, 93
- Eumeneia 84, 96
- Eumenides, 370

- Euthydamos (Selinus), 367
 Euthydemos of Eleusis (priest of Asclepius), 63–64
 family of 156
euthynai, 124, 147–148
exegetai, 42 (Cos), 111 n. 589 (Athens)
exetastai, 260, 295
- fees
 sacrificial, 72. *See also* tariffs
- festivals, 90–111
 agonistic, 84–85, 91–93, 101–102
 Athenian, 104–105
 attestations, 103 nn. 538–540
 calendars. *See* calendar
 commemorative, 106–107
 documents, 93–94, 106–110 (publication)
 modifications to, 109–110
 new, 106, 351
 Panhellenic, 104
 refinancing of, 108–109
 "religious" vs. "non-religious," 8 n. 22
 revival, 107–108
 sacrificial calendars and, 68
- fines. *See* penalties
- first fruits
 offerings, 83, 166–168, 377
- fish
 sacred, 29–30
 sacrifice, 87; cf. 111 n. 588
- food
 hospitality and, 383
 polluting, 211
 in purification of homicides, 383–384
- Flavii of Sounion, 183
- foreigners
 excluded from sanctuaries, 19
 excluded from cult performance, 66
- foundations. *See* cult foundations
- fountain houses. *See* sanctuaries
- funerals. *See also* law, funerary
 of members of a *thiasos*, 89
- future tense
 in contracts and leases, 49
 in sacred laws, 5–6
 in sales of priesthoods, 49
- Galatho, 48
- GAL.GEŠTIN, 201
- gene*, 89–90; cf. 44–45, 67–68
- goat
 Apollo and, 273
 Dionysus and, 139–140; cf. 57
 kid sacrifice, 80
 polluting, 211
 sacrifice, 57–58 (prohibited); cf. 223
 trees and, 27 n. 121
 white, 353, 354
- groves. *See* trees and vegetation
- gymnasium
 calendar, 69
 foundations benefiting, 85 n. 449
 religion, 261–263, 264–268 *passim*; cf. 270
- Hades. *See* Plouton
- hare
 sacrifice, 59; cf. 223
- ḥaṭṭat* (חטאת), 276 n. 28
- Hauronas, 58
- Hecate
 Artemis-Hecate, 306
 in Attica, 129
 aversion to incense, 73
 sacrificial pits and, 333 n. 14
 at Stratonicea, 74–75, 108
 torches and, 163–164
- Hephaestia, 109–110
- Hera
 at Argos, 202–203; cf. 315
 Eileithyia and, 306–307, 309, 315
 Epilimnia, 58
 Hieros Gamos and, 138–139
 sanctuary at Arkesine, 25, 26
 sanctuary at Samos. *See* Samos
 at Tiryns, 202–203
- Heracles
 in the Argolid, 204

- boar sacrifice to, 188
- at Cynosarges, 157; cf. 200
- Diomedonteios, 86
- at Eleusis, 156–158
- festivals in Attica, 157–158
- gymnasia and, 261
- at Halasarna, 72–73
- of Iamnia, 58
- oracle at Hyettus, 240–241
- priesthood of (Chios), 90
- sanctuary near Ilissus (Athens), 29
- Thasian, 58, 373
- theoxenia* and, 204 n. 40
- women and, 58
- Heraclistai 89
 - in the Marshes, 183–184
- Hermaia 261–262
 - at Beroia, 263–268
 - at Chersonesus, 270
- Hermes, 57, 309 n. 33
 - gymnasia and, 261–263
- Hero Doctor
 - orgeones* of, 40 n. 191
 - sanctuary of, 32
- heroes, 87 (foundation of Epicteta)
 - ritual and, 372–374, 375, 379
- heroization, 85; cf. 87
- hestiatorion*, 13, 15
- hetaira*, 212
- hieromnemes*
 - in the Argolid, 202–203
 - at Nakone, 353
- hieropoioi*, 265–266
- Hieros Gamos, 138–139
- hikesioi*, 78, 79, 279–280, 283–284, 380–381, 383–384
- homicide
 - barred from sanctuaries, 210–211, 386 n. 129
 - purification of, 79, 279–282, 283–284, 380–387
- Homonoea, 354–355
 - at Antiochia ad Pyramum, 11, 106, 351
 - at Nakone, 354–355
- honey,
 - libations of, 375, 382
- hospitality, 383–384
- house
 - sacred, 37, 80, 90, 379
- Hygieia. *See* Asclepius
- hymns, 74–75
- Iacchus, 169–170
- Ilieia, 86
- imperative mood, 5–6, 49
- impiety, 77
- imprecations, 22, 24, 30, 76, 100, 344
- incense, 73, 74
- incubation, 10, 16–17, 245, 246–247;
 - cf. 339
 - at Oropus, 221 n. 4
 - payment for, 247
 - preliminary sacrifices, 60–64
 - thanksgiving sacrifice after, 63 n. 312, 64–65
- infinitive mood, 6–5, 49
- inspection. *See* victims
- inventories. *See* temples
- Iobacchi, 89, 181, 184
- Isis
 - in Arcadia, 208
 - ritual begging for, 44
- Isthmian games, 104
- Jerusalem
 - temple, 6, 19–20, 169, 276 n. 28, 375; cf. 333–334
- jewelry
 - banned in sanctuaries, 16, 172
- Kalamaia, 128
- Kodros, Neleus, and Basile 39
- Kore. *See* Demeter
- kosmoi*, 102
- Kotyto, 369
- Kotyttia, 369–370
- Kourotrophos, 134; cf. 80
- lamentations, 76
- law 10, 11
 - ancestral, 54
 - ancient, 11
 - codes, 78, 283–284 (arrangement of)

- decree with force, of 43
 funerary, 75–77
 sacred. *See* sacred law
- leases
 as sacred laws, 39, 40
 future tense in, 49
- leasing
 of sacred property, 39–40, 290; cf. 189–190
 of a priesthood, 48 n. 236
- leg. *See* victim
- lehem hapanim* (לֶחֶם הַפָּנִים), 334
- Leto
 in Attica, 144
 at Olymus, 38
 sanctuary at Xanthus, 16, 26; 46, 82–83 (trilingual stele)
- Leucophryena, 107
- libation, 73, 311–312, 319, 321 n. 20, 372–373, 375; cf. 201
 banquet, 320 n. 9
- loans
 in cult associations, 183; cf. 184–185, 186
- Lycosura. *See* Despoina
- magistrates
 in processions, 96, 98
 sacrificial prerogatives, 237
- Magnesia on the Maeander
 festivals of Artemis, 107–108
 festival of Zeus Sosipolis, 97–99, 106
- magnet, 240–241
- makeup
 entry into sanctuaries and, 16; cf. 172
- manure, 28, 40
- Marathon
 battle and ephebes, 173
 cave of Pan at, 172–173
- marriage, 138–139, 306–307, 309; cf. 87 n. 461, 371
- meat of sacrificial victims
 consumption of, 100, 266–267; 274–276, 310–311 (on-the-spot)
 cooking of, 169, 222, 236–237, 267
- destruction of, 168, 236–237, 313
 distribution of, 71, 72–73, 100, 266–267; cf. 185, 354
 division of, 266–267, 310
 entitlement to, 72
 sale of, 71–72, 129–130
- Meilichios. *See* Zeus
- Men, 11–13
- menstruation
 polluting, 210
- Metroia, 85
- minḥah* (מִנְחָה), 334
- miscarriage
 polluting, 209–210
- Moirai, 73, 86
- molpoi*, 102
- Mother, 83, 85, 86
 orgeones of, 53–54, 89
- Mothers, 332
- Mounichia, 143
- mourning, 76
- Mouseia, 235
- mouseion*, 87
- Muses, 87
- music
 at sacrifices, 170
- Myconos
 calendar of, 66–67. *See also* *Source Index under LSCG 96*
- Myskos, 367
- Mysteries. *See also* Andania; Eleusis; Despoina; Samothrace
 attestations, 103 n. 539
 regulations concerning, 16–17; cf. 22 n. n. 99
- Nakone, 351, 352–353, 354–355
- Neanias, 137
- Nemean games, 104
- neokoros*, 53
- neopoiai*, 292–293
- Nisus, 145–146
- Nymphs, 29, 80; cf. 331
- oath, 73–74
 victims, 131
- Oinisteria, 157

- Olympian gods
 - chthonian deities and, 140–141
 - heroes and, 372, 375
- Olympic games, 104
 - torch race (modern), 265 n. 25
 - truce, 369–370
- oracles
 - as sacred laws, 35 n. 162; cf. 47, 70, 77–78, 81, 87
 - temple construction and, 36–38

passim
- Orgas. *See* Eleusis, Sacred Orgas
- orgeones*, 40, 53–54, 88–89. *See also* Bendis; Mother; Ergetes; Hero Doctor; Echelos and Heroines
- paian*, 57 n. 284, 65
- Pamboecotia, 232, 234
- Pan
 - cave at Marathon, 172–173
 - cult in Attica, 172–173
- parasitoi*, 157, 200
- Panathenaea 104
 - Lesser, 99, 100, 108–109
- panegyris*, 109
- Passover
 - sacrifice, 164 n. 16 (Samaritan), 276 n. 28
- pasture
 - sanctuaries and, 27–28
- Peitho, 58–59
- Pelargikon, 36, 39
- penalties, 22–30 *passim*, 40, 76, 77; cf. 342–343
- peplos. *See* Athena
- perirrhanteria*
 - sanctuaries and, 207; cf. 27
- Perseus
 - heroon* at Mycenae, 202–203 n. 34
- Philonis, 144–145
- phratries, 89–90
 - Demotionidai (Athens), 89–90
 - Klytidai (Chios), 37, 90
 - Labiadai (Delphi), 76, 90
- Phrearrhioi, 162–163
- pigs
 - Demeter and, 163
 - piglet sacrifice *en masse*, 66; cf. 134
 - polluting, 211; cf. 15
 - pregnant sow, 142–143
 - purification and piglets, 281, 380 n. 92, 384
 - sacrifice, 57–58 (prohibited), 133
- pigeons
 - sacred to Aphrodite, 29
 - sacrifice, 39
- piglets. *See* pigs
- Plouton, 165
- Plynteria, 146; cf. 263 n. 45
- poletai*, 282–283
- pollution, 76, 77–79. *See also* purification; purity
- popanon*, 61–64, 334
- Poseidon
 - of Ascalon, 58
 - at Calauria, 83–84
- praktor*, 186–187, 260
- Praxiergidai, 44–45
- present indicative, 5–6
- priesthoods, 40–53. *See also* priests
 - allotted, 47–48
 - changes in mode of acquisition, 46, 47, 50–51
 - comprehensive regulations, 41–42
 - of consul Drusus, 182–183
 - elected, 46–47
 - entitlement to, 72–73
 - lease of, 48 n. 236
 - hereditary, 44–46
 - publication of regulations, 42–43, 44–45, 46
 - sale of. *See* sale of priestships
 - specific regulations, 42–44
 - term of office, 46, 49
 - types of, 40–42
- priests. *See also* priestships
 - apparel, 45, 48
 - cakes and, 334–335
 - catalogs of, 53
 - death of, 48
 - exemptions, 41, 45, 48, 301
 - expert, 47
 - purification of a homicide and, 281–282, 387

- purity and (Cos), 42; cf. 78
 rights and duties, 41, 45, 48, 300;
 cf. 11
 salary, 47; cf. 52–53, 82, 302
 sacrificial prerogatives, 42–44,
 45, 52, 185, 305, 308, 309–
 310, 312–313, 320–321; cf. 89
 (Greek); 164 n. 16 (Samaritan);
 314–315 (Israelite)
 prizes, 101–102; cf. 263–264
 procession, 84, 91–92, 96–98, 99–
 100, 226
 Proerosia, 126–128
 Psythyros, 59
 Ptoia, 94–95, 101, 230–233
 Ptoios (hero), 230–233
 purification, 77–79
 after death, 76
 entry into sanctuaries and, 76,
 207–211
 of a homicide. *See* homicide
 sanctuaries and, 16, 42, 77, 79
 use of blood in, 281; cf. 380 n. 92,
 384
 See also pollution; purity
 purity. *See also* pollution; purification
 moral conduct and, 89
 priests and, 42
 sanctuaries and, 14–16, 207–208
 spiritual, 17–18
 Pyanopsia, 136, 148, 369
 Pythian games. *See* Delphi
 Pythokleia, 84

 Rab-shakeh (רַב־שָׁקֶה), 201
 Rhodes
 calendar extracts, 69–70, 272
 synoecism, 69–70, 274
 tribes, 274
 ritual begging. *See* collections
 rituals
 prescriptions for. *See* sacred law,
 prescribing rituals
 Roma, 106–107; cf. 7–8
 ruler cult
 corpus of sacred law and, xii, 8,
 84 n. 444
 sales of priesthoods in, 48 n. 236
 Sabbatistai, 89
 sacred law (Greek)
 common practice and, 55–56, 73,
 75, 79, 99, 111, 364, 373–374
 corpus of, 3–4
 defined, 4–9
 exclusions from corpus, of xii,
 7–8
 formation of, 61, 63
 hieros nomos, 4, 22, 42, 92, 295
 laconicity of, 54, 68, 79
 leases as. *See* leases
 limitation of, 56, 68, 92–93, 103–
 106, 110–112
 nature of, 54–56, 111; cf. 12
 oracles as. *See* oracles
 prescribing rituals, 54, 66–67, 364
 prohibitive, 58
 publications of, 43, 68
 retroactive, 32, 33, 37
 sources for, 111, 173; cf. 174
 verbal moods and tenses used in,
 5–6
 in verse, 17–18; cf. 70 n. 357
 sacrifice, 55–73; cf. 12, 307, 320–321,
 339, 342–343, 353, 354, 368, 379–
 380, 384 *See also* banquet; cakes;
 dining; meat; *sphagia*; victim
 absence of a priest, 340
 accessories to, 321, 354
 barley in, 307–308
 baskets used in, 307–308
 classification of, 5
 communion, 276 n. 28
 compulsory, 71
 divine share in, 166–168, 222 n.
 6, 265 (n. 28), 320 n. 11, 321 n.
 21, 374–375
 dependent, 60–65
 during drought, 70
 eaten vs. destroyed, 66
 exclusion from, 76–77
 extraordinary, 7–8
 at festivals, 98–100
 heroic, 85, 373–374

- Homeric vs. Classical, 236–237 n. 49
- Israelite, 276 n. 28, 314–315, 334–335, 394–395
- joint, 233
- libation accessory to, 73
- lists of, 68 n. 341, 80
- officiants in, 274, 374
- partaking in, 378
- periodic, 65–71
- in pits, 333
- preliminary, 60–64
- prerogatives from: civic officials
 - 237; cult personnel: 54, 71, 72; priests: 42–44, 52–53, 57, 164–165, 315; cf. 89, 221–222, 266–267, 305, 308, 309–310, 312–313, 320–321
- cf. 307, 320–321, 339, 342–343, 353, 354, 368, 379–380, 384
- Punic, 393–396
- regulations for, 55–56
- Samaritan, 164 n. 16
- statues and, 83, 84, 85, 379
- table offerings. *See* table
- thanksgiving, 63 n. 312, 64–65
- unacceptable, 12
- uncustomary, 78–79
- undated, 56–65
- sacrilege, 208, 268; cf. 58
- sale of priesthoods, 48–53, 135, 300
 - attestations, 48 n. 236
 - diagraphai*, 50
 - documents associated with, 49–51
 - future tense in, 49
 - lists of, 53
 - transition to and from, 47, 49, 50–51
- salt
 - token of hospitality, 383
 - purification and, 387
- Samaritans
 - Passover sacrifice, 164 n. 16
- Samos
 - calendar, 292
 - Heraion, 13, 29, 40, 291–292
- Samothrace, 19
- sanctuaries, 9–40
 - accommodation of visitors, 13
 - asylum and. *See* asylum
 - boundaries of, 22–23, 36, 39
 - burial in, 22
 - construction and, 33, 36–39, 86
 - dedications in, 31–32
 - dining in, 25 n. 110
 - dumping and, 28
 - documents associated with, 9–10, 13–14
 - entry into, 14–21, 172
 - fire and, 25
 - founding of, 33, 34–36
 - fountain houses at, 6–7, 38
 - implements belonging to, 30
 - items forbidden in, 16–17; cf. 172
 - leasing of, 39–40; cf. 189–190
 - lodging in, 26
 - maintenance of, 39
 - management of, 9–13, 291
 - pasture and, 27–28
 - protection of, 21–30
 - purification of, 79. *See also* purification, sanctuaries and
 - purity rules for entry, 14–18, 207–208; cf. 216
 - relocation (Tanagra), 37–38
 - repair, 38–39; cf. 46
 - retail trade in, 290–291
 - treasury boxes. *See thesauros*
 - trees in, 26–27
 - water sources, 29
- šlamim (שְׁלָמִים), 276 n. 28, 315 n. 71
- sexual intercourse
 - polluting, 212–213
 - in sanctuaries, 212 n. 52
- sheep
 - polluting, 211; cf. 15
 - sacrifice prohibited, 57
 - trees and, 27 n. 121
- Shiloh, 314
- shower
 - purification and, 212
- skin. *See* victim
- slaves
 - refuge at sanctuaries, 293–294

- dedication of, 35, 86
- emancipation, 82–83; cf. 11
- sacred, 295–296; cf. 45
- snakes
 - and Zeus Meilichios, 370
- snout. *See* victim
- Soadeni, 93
- soldiers
 - taxation of, 80
- sow. *See* pigs
- space
 - sacred. *See* sanctuaries
- sphagia*, 379–380; cf. 74
- sprinkling
 - lustral, 207, 212; cf. 387
- splanchna*, 236–237, 320–321
- splanchnoptes*, 236
- statues. *See also xoana*
 - construction, 37; cf. 38
 - cult, 37
 - cult foundations and, 83–84, 85, 86–87
 - deer, 99 n. 517
 - group at Lycosura, 217–218
 - repair of (Athena Nike), 38
 - reuse, of 33
 - seated, 39
 - sacrifice in front of, 83–84, 85, 379
- stoas
 - protection of, 25 n. 110
- subscriptions, 38
- suppliants, 279–281, 281–282, 283–284, 293–294. *See also hikesioi*
- synoecism
 - calendars and, 67
 - of Cos, 67
 - of Myconos, 67
 - of Rhodes, 69–70, 274
- table
 - cult, 133, 204, 221, 320, 373
- tamim* (תמים), 129
- tariffs
 - Greek sacrificial, 59–60, 222, 393–394
 - pelanos*, 59 n. 297
 - Punic sacrificial, 60, 391, 393–394
 - Roman sacrificial, 60
- tax
 - cultic, 13, 80
 - emancipations and, 81–82
 - exemption for priests, 41, 45, 48, 301
- temples
 - construction of, 33, 36–37; cf. 47
 - inventories, 30
 - opening of, 21, 28, 74
- Thargelia, 104, 369
- Theogenes, 59
- theoroi*, 13
 - Passage of the (Thasos), 57
- theoxenia*, 97, 204 n. 40, 375–376
- thesauros*, 6–7, 59, 222, 393–394
 - construction of, 38; cf. 52
- Thesmophoria, 76 (Gambreion); 102, 104, 162–163, 333 (Athens)
- Thesmophorion, 11, 12 (Piraeus); 163 n. 11 (Thasos)
- thiasos*, 89; cf. 182
- thiasotai*, 89
- thigh. *See* victim
- Tiryns, 200, 202–203
- Thorikos (deme), 124, 133; cf. 134–135, 138
- thymelic competitions, 235 n. 38
- tongue. *See* victim
- torches, 163–164
- torch race, 84, 265
- trees. *See also* wood
 - sanctuaries and, 26–27, 78, 189; cf. 11, 22
- tripod, 222
- Tritopatores, 371–372
- Trophonius, 60
- Truce
 - sacred, 94–96; cf. 369–370
- Twelve Tables, 78 n. 406
- vegetation. *See* trees
- victim (sacrificial). *See also* meat; sacrifice
 - age of, 129, 140, 371, 395
 - attributes of, 56, 66, 123, 356–357

- brain of, 313
 branding, 99–100, 355 n. 41
 cheekbones of, 313
 choice of, 56, 57–58
 color of. *See* color
 cooked whole, 85 n. 448
 divided into nine parts, 373–374
 ears of, 164
 head of, 312–313; cf. 72; 165
 inner organs of. *See* *splanchna*
 inspection of, 99, 234, 355–356
 killing of, 308, 380
 legs of, 43 n. 209, 164, 221–222, 310; cf. 320
 meat of. *See* meat
 nourishment of, 97, 99–100
 pregnant, 142–143 cf. 163
 provision of, 99
 skin of, 71–72 (sale), 164 (priestly prerogative); cf. 29, 340
 shoulders of, 166–168
 slaughtering of, 379–380
 snout of, 313; cf. 72; 318
 thighs of, 164, 221–222, 310, 320
 tongue of, 43 n. 209, 310, 312–313
 uncastrated, 273
 uncusomary, 78–79
 Cf. 301–302, 308, 355, 386
- water
 healing sanctuaries and, 338
 sanctuaries and, 29, 80
- weapons
 barred from sanctuaries, 16
- wine. *See also* libation
 regulations concerning, 73, 324–325
 official titles and, 201
- women. *See also* abortion; childbirth; *hetaira*; menstruation; sexual intercourse
 barred from sanctuaries, 18–19
 cult performers, 102, 307; cf. 11, 51–52, 53–54
 excluded from sacrifice, 58, 70
 funerary laws and, 76–77
 participation in sacrifice, 70; cf. 311
- pollution and, 78, 208; cf. 16 n. 65
 at Tanagra, 38
- wood. *See also* trees
 for sacrifice, 60, 169; cf. 13, 224
- worshippers
 priestly prerogatives and, 43; cf. 396
 status in sacred laws, 43, 68, 79
- Xanthus (slave). *See* Men
- xoana*, 97–98, 376, 378
- zakoros*, 53–54
- Zeus
 Athena and (Tiryns), 203
 Chthonios, 165
 Dictaian, 22
 Elasteros, 73, 382
 at Eleutherna, 330
 Eubuleus, 165
 Eumenes, 370
 Hecate and (Stratonicea), 74–75, 108
 Herkeios, 135
 Hikesios and Theoi Patrooi, 35
 household god, 135; cf. 130–131
 of the Hyarbesytai, 31–32
 Hyetios 70
 Hyperdexios 270
 Karaios, 234
 Kataibates, 21, 70, 130–131
 Kathyperdexios, 270
 leader of the Moirai, 73
 Machaneus, 335
 Meilichios, 370–371 cf. 5, 141–142, 367
 Nemeios, 51
 Ourios, 58
 Patroos, 86
 priesthood at Tlos, 46–47
 Polieus, 42, 80, 132
 Poliouchos, 331
 sanctuary at Labraunda, 20
 Sosipolis, 97–99, 106
 Soter, 83–84 (Calauria; Cos)



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Photo: I. Ioannidou and L. Bartziotou.



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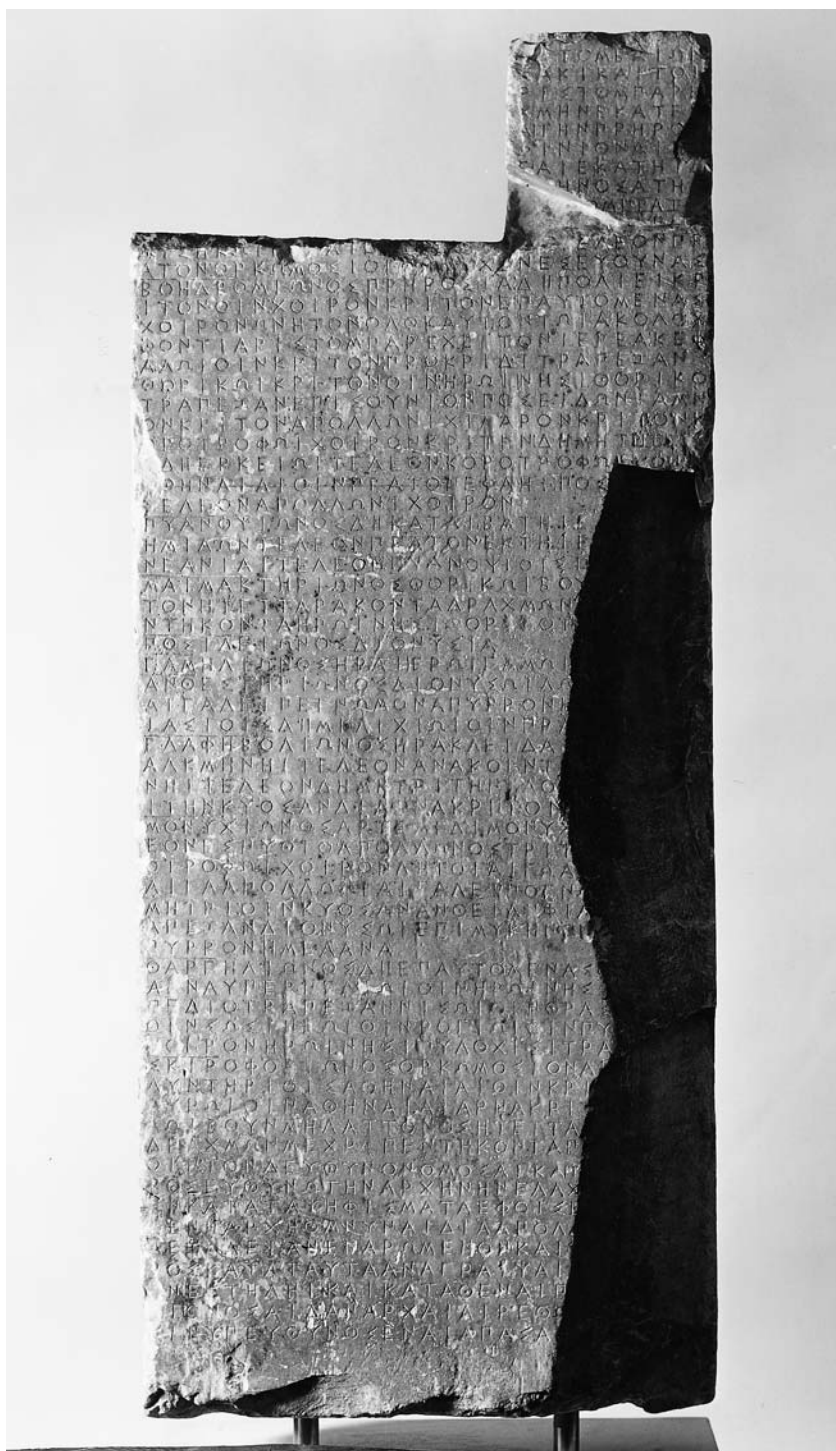


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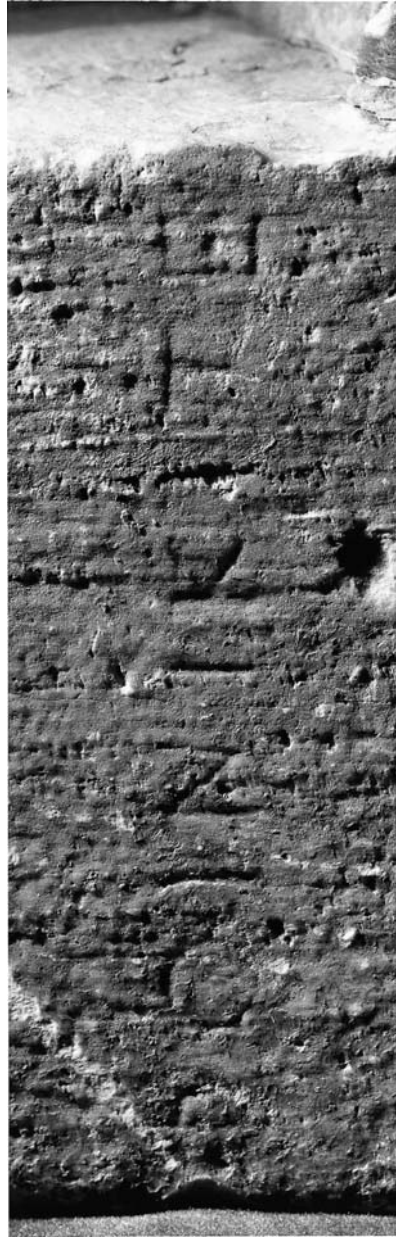


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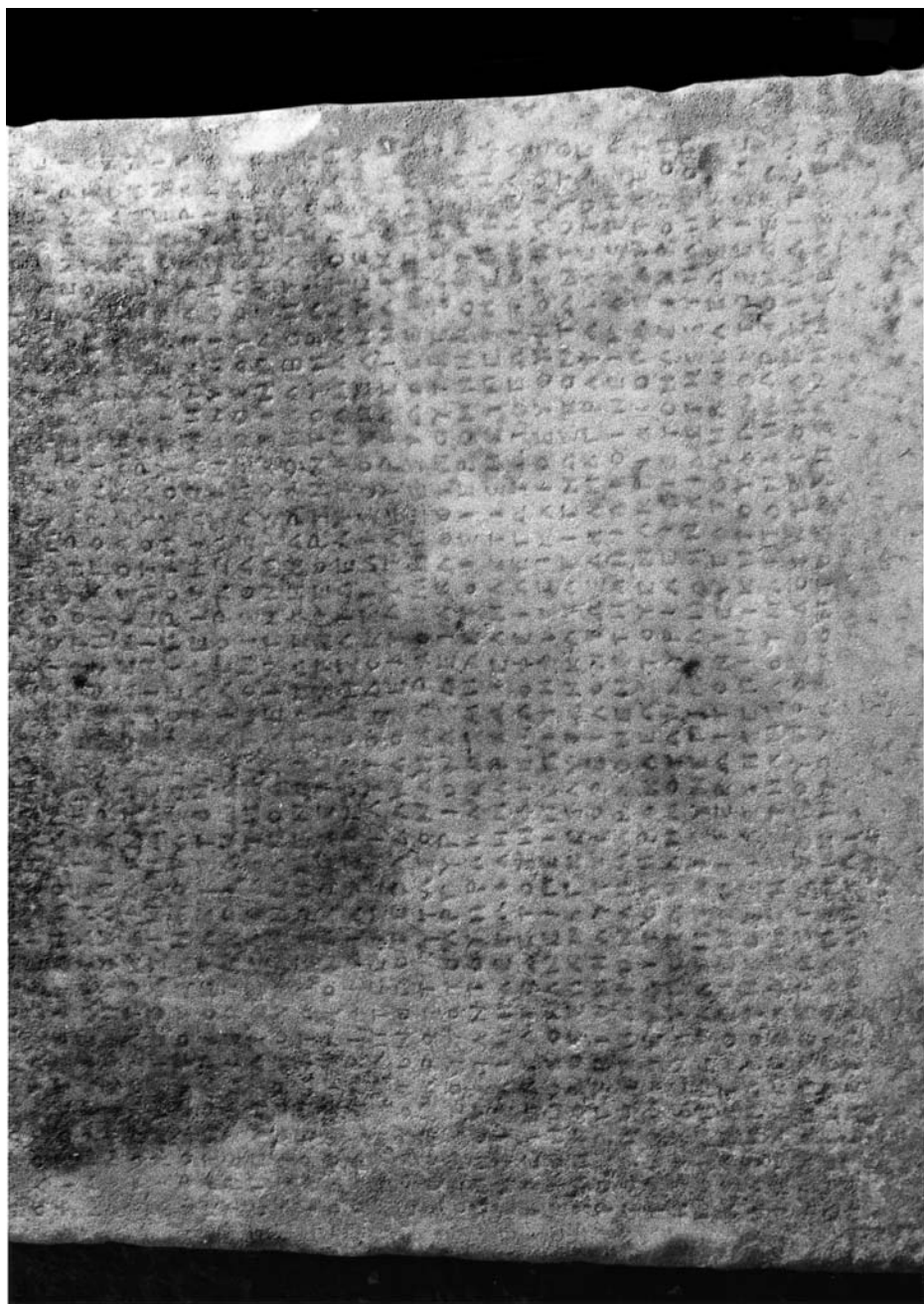


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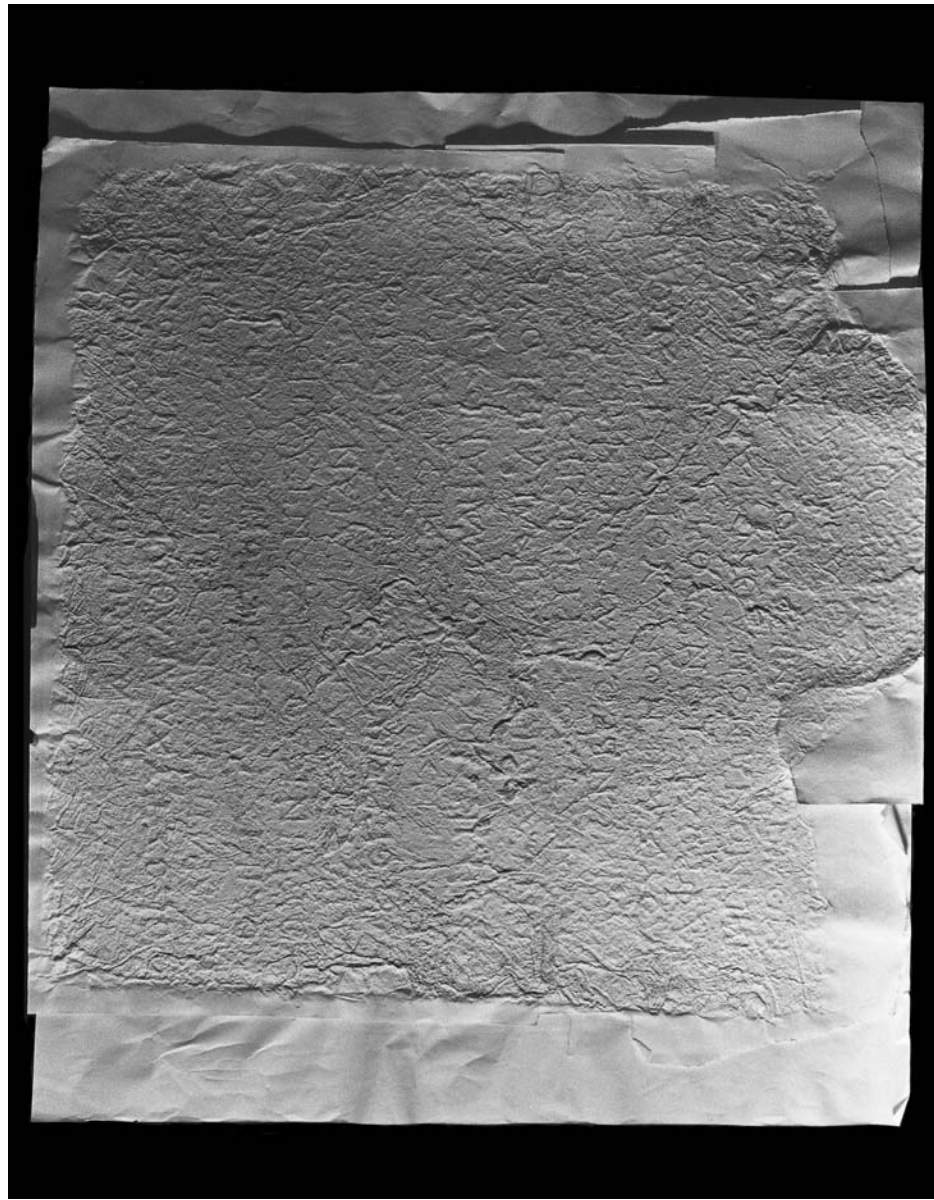


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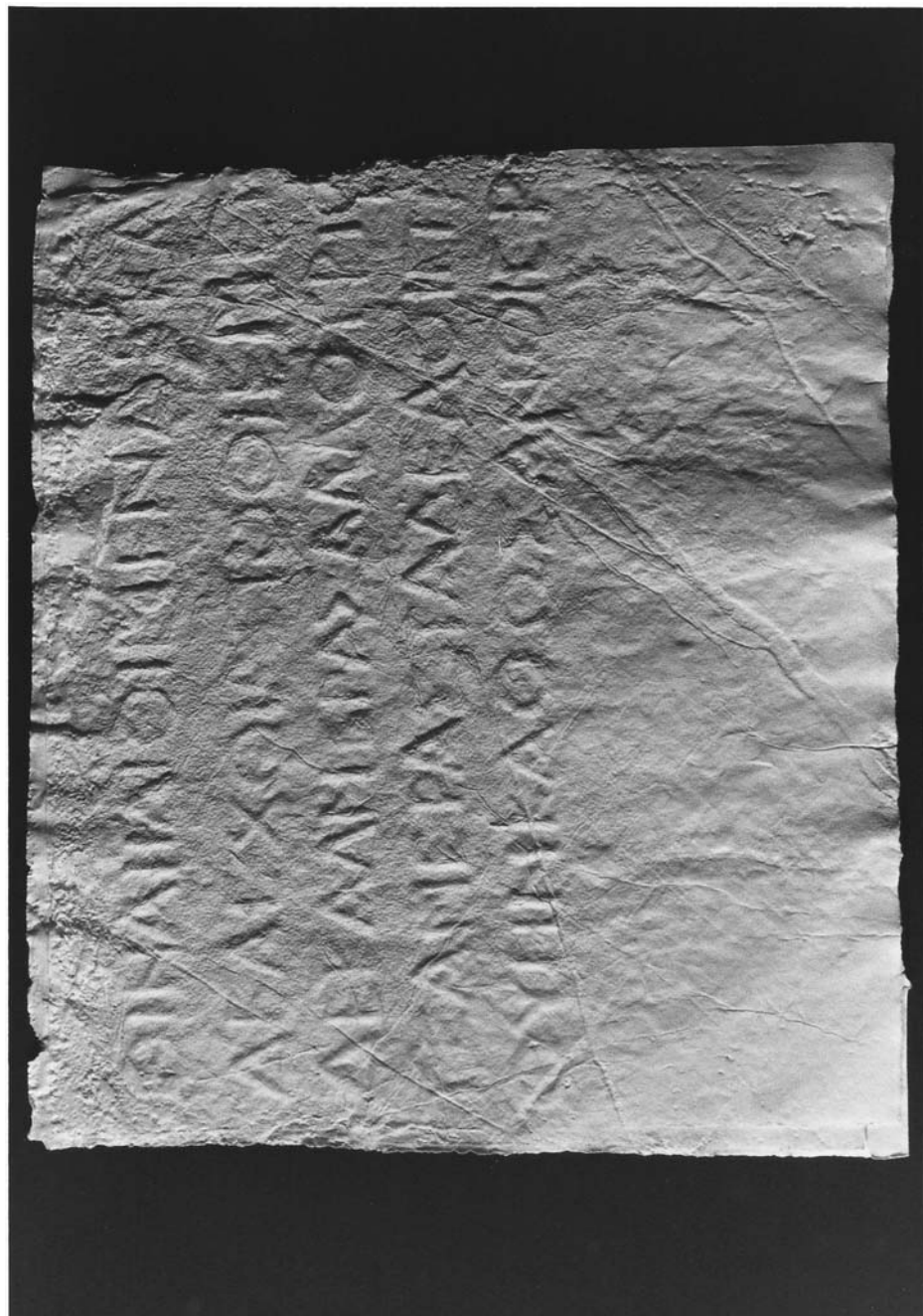


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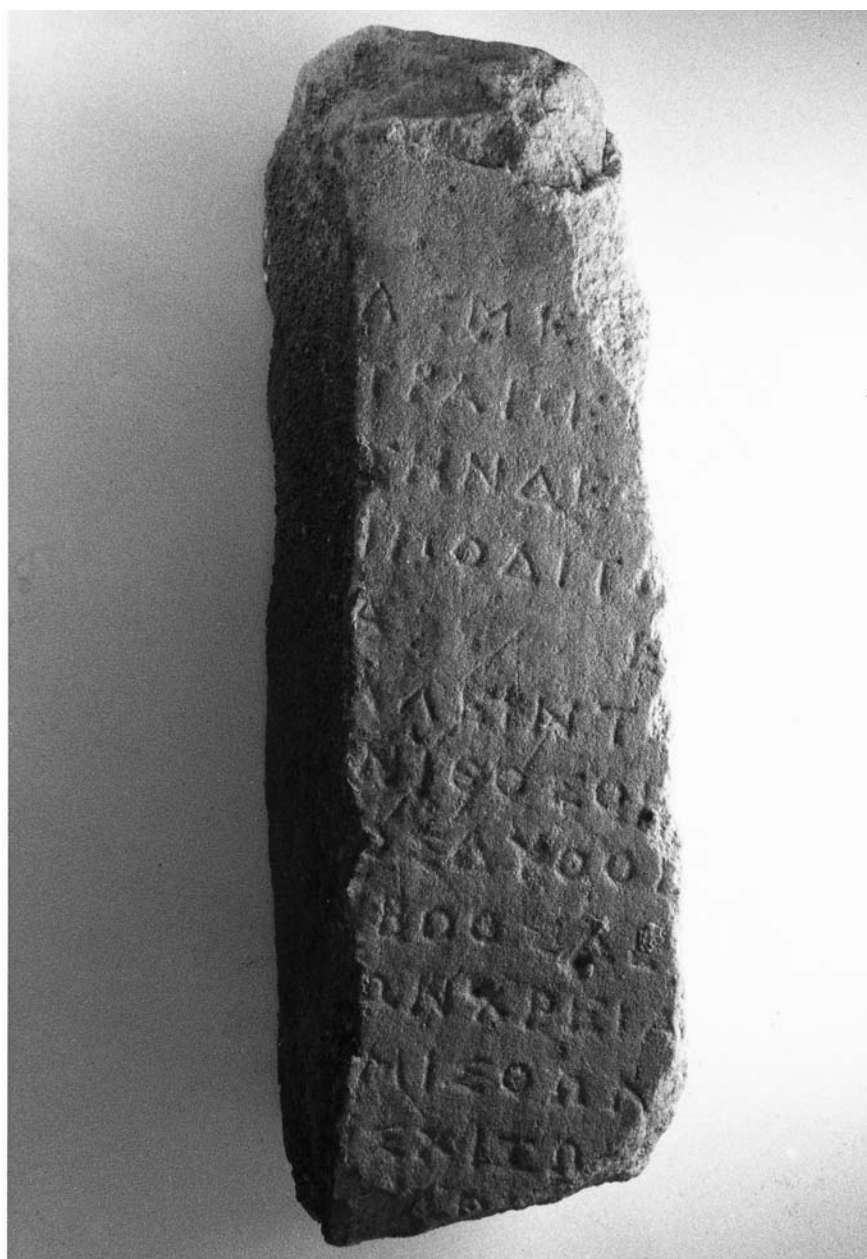


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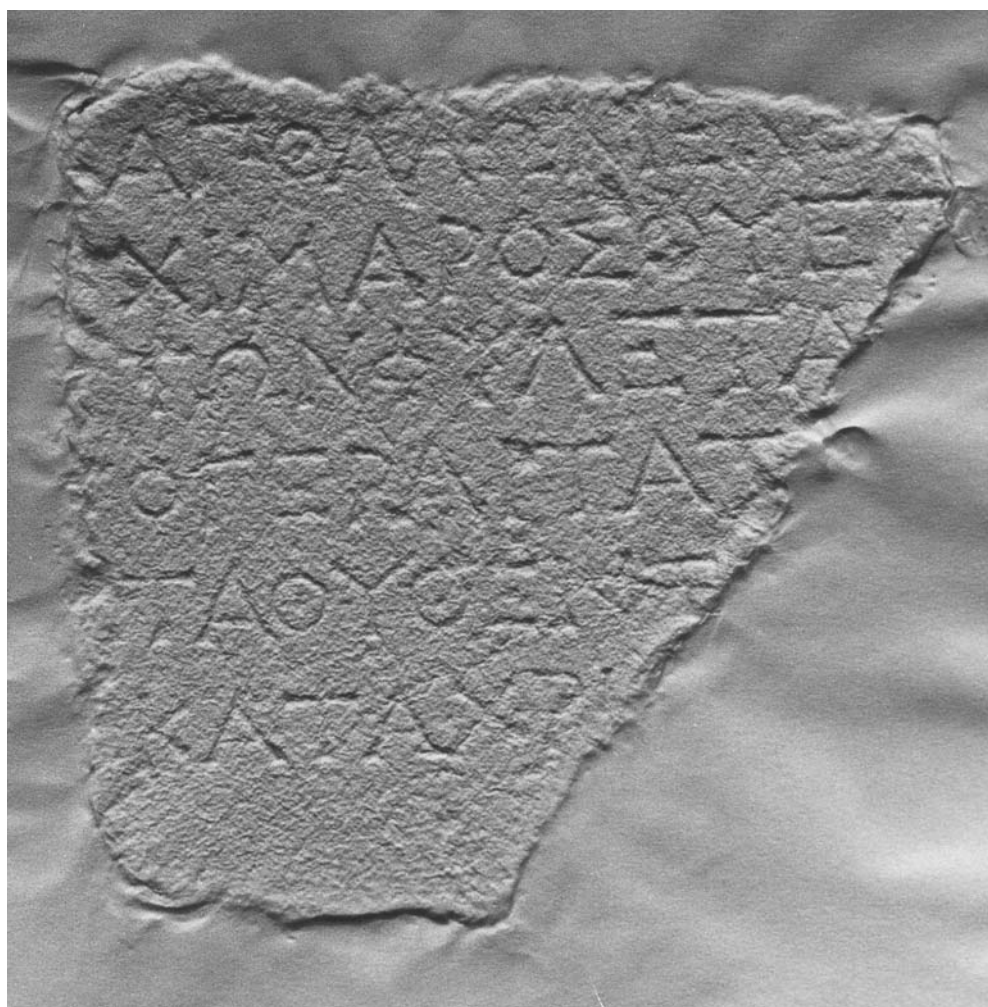


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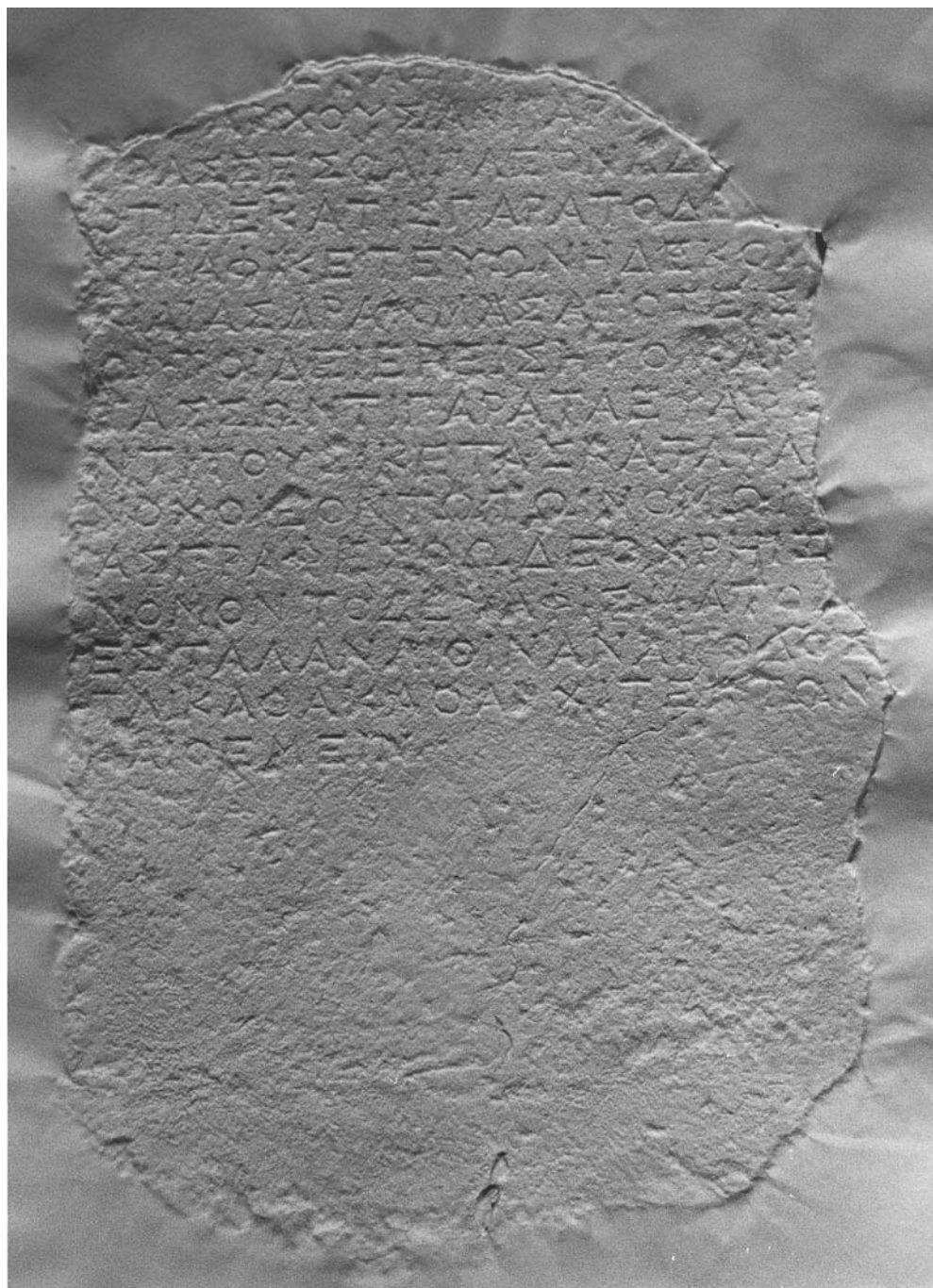


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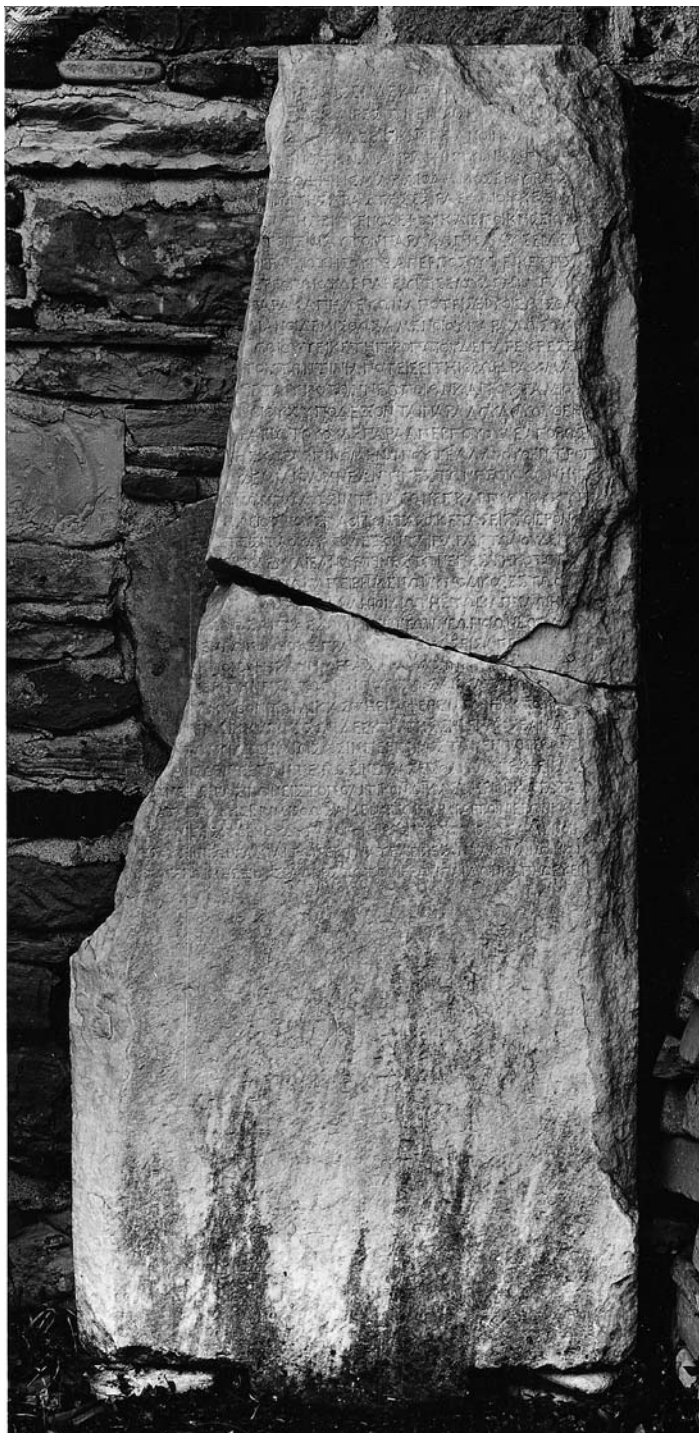


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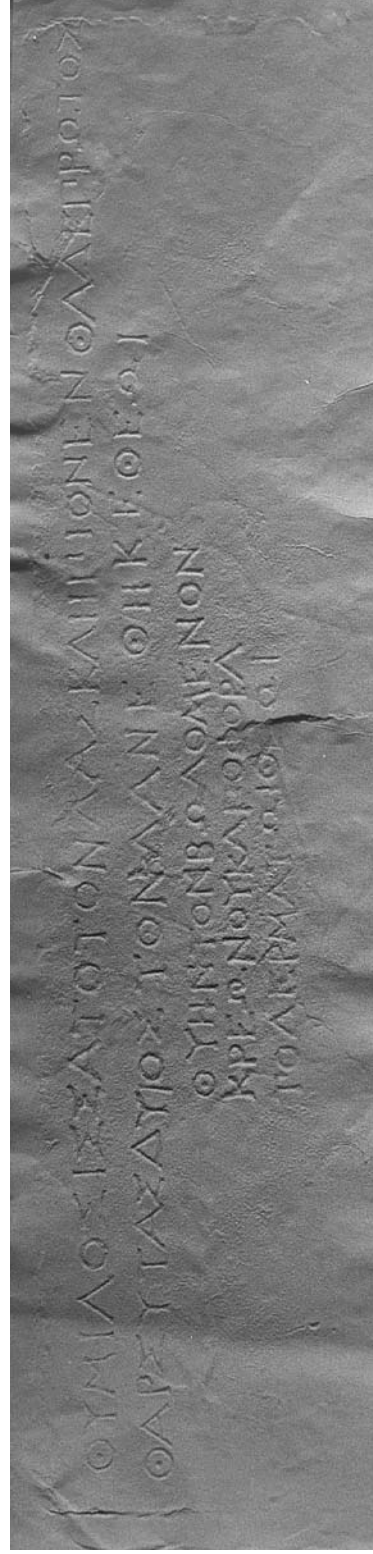


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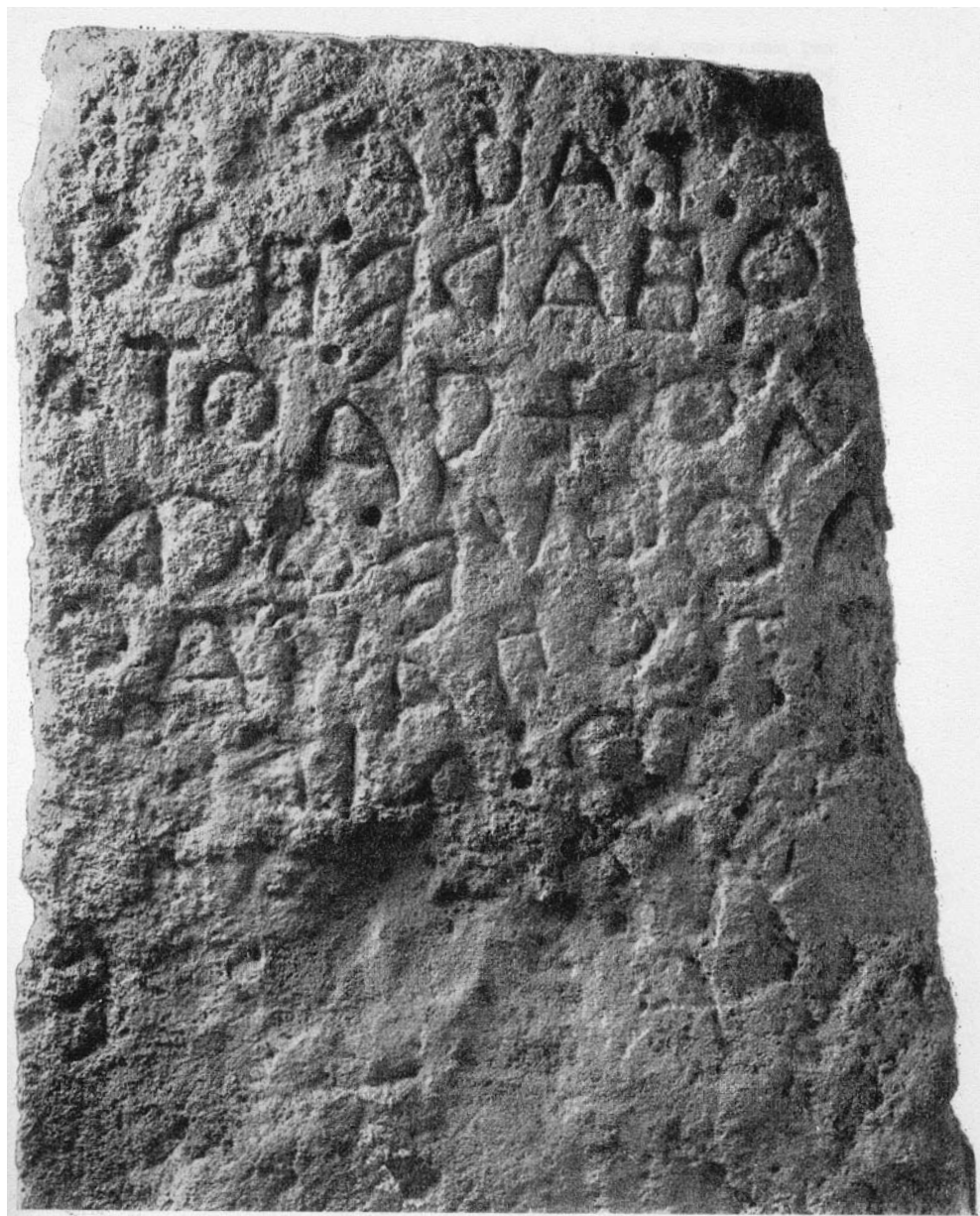


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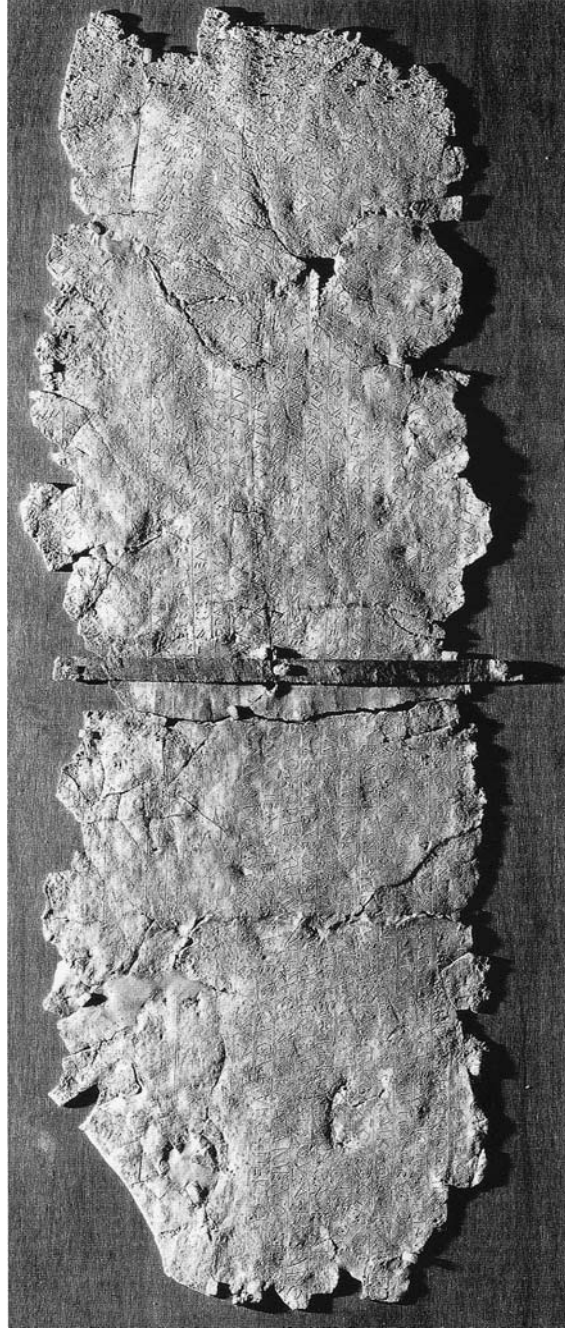


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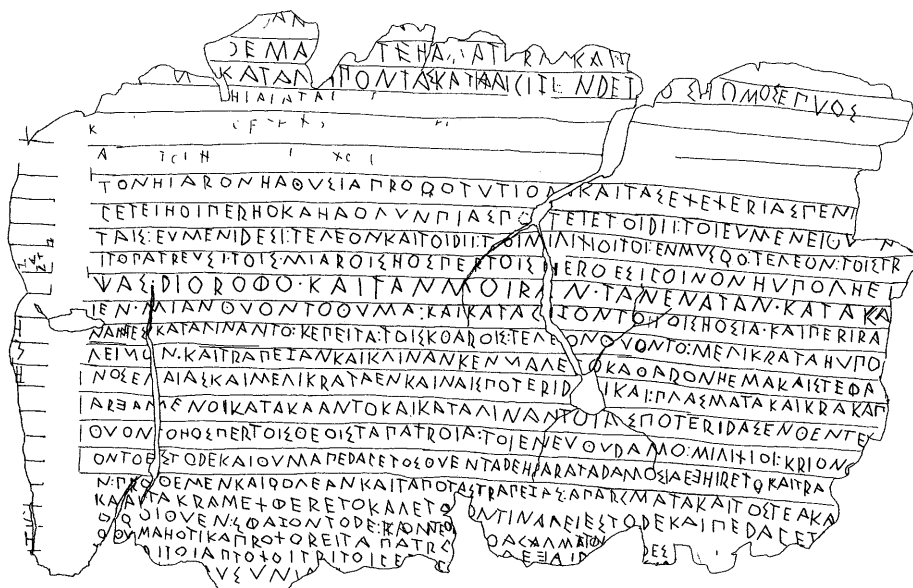


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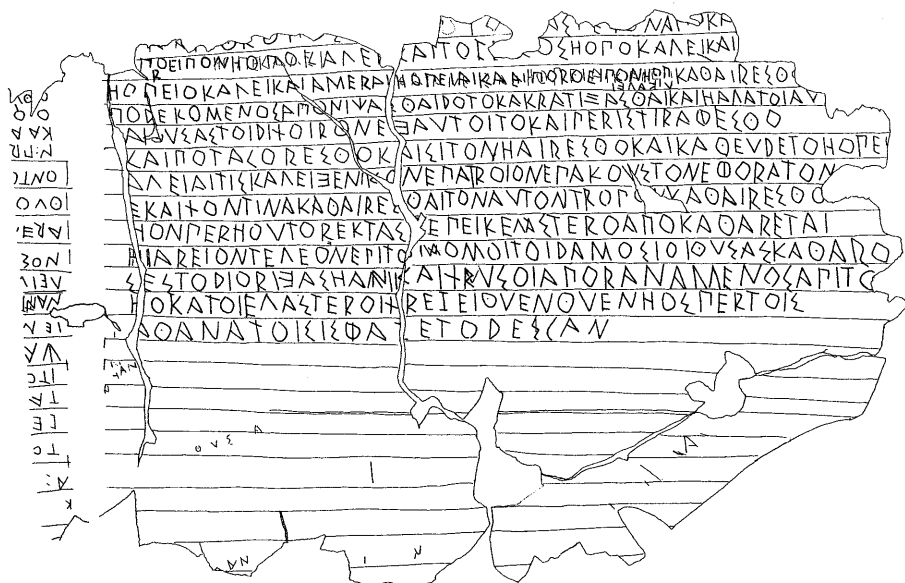


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