

SUMMARIES OF THE CHARACTERISTICS OF THE SEVERAL GROUPS AND DIALECTS

180. The following summaries, while not exhaustive, are intended to call attention to the most important characteristics of each group and dialect. These are indicated in the briefest manner, sometimes by a mere example, sufficient to identify, but not always to define, the phenomenon in question, and these brief indications are always to be interpreted in the light of the sections to which reference is made in each case. Of peculiarities in vocabulary only some few of the most striking are mentioned.¹

To avoid needless repetition, many phenomena which are peculiar from the standpoint of Attic or Attic-Ionic, but are common to all or most of the other dialects, are usually omitted, e.g.

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| 1. Original $\bar{a}$ unchanged. 8 | 11. $\acute{\epsilon}\acute{\omega}\nu = \acute{\omega}\nu$. 163.9 |
| 2. $\bar{a}$ from $\bar{a}\omega$, $\bar{a}\omega$. 41.4 | 12. $a\acute{\iota} = \epsilon\acute{\iota}$. 134.1 |
| 3. η from $a\epsilon$. 41.1 | 13. $\acute{\alpha}\tau\epsilon\rho\omicron\varsigma = \acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$. 13 <i>a</i> |
| 4. Absence of ν -movable. 102 | 14. $\acute{\iota}\sigma\tau\acute{\iota}\alpha = \acute{\epsilon}\sigma\tau\acute{\iota}\alpha$. 11 |
| 5. Apocope of prepositions. 95 | 15. $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota = \gamma\acute{\iota}\gamma\omicron\mu\alpha\iota$. 86.7 |
| 6. $\pi\acute{\omicron}\lambda\iota\varsigma$, $\pi\acute{\omicron}\lambda\iota\omicron\varsigma$, etc. 109.1 | 16. $\delta\acute{\epsilon}\kappa\omicron\mu\alpha\iota = \delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$. 66 |
| 7. $\acute{\alpha}\mu\acute{\epsilon}\varsigma$, $\acute{\upsilon}\mu\acute{\epsilon}\varsigma$, acc. $\acute{\alpha}\mu\acute{\epsilon}$, $\acute{\upsilon}\mu\acute{\epsilon}$ =
$\acute{\eta}\mu\acute{\epsilon}\iota\varsigma$ etc. 119.2,5 | 17. $\acute{\omicron}\nu\upsilon\mu\alpha = \acute{\omicron}\nu\omicron\mu\alpha$. 22 <i>b</i> |
| 8. Infin. $-\mu\epsilon\nu$. 154.3 | 18. $\delta\alpha\mu\omicron\iota\omicron\rho\gamma\acute{\omicron}\varsigma = \delta\eta\mu\omicron\iota\omicron\rho\gamma\acute{\omicron}\varsigma$. 44.4 |
| 9. 3 pl. $\acute{\epsilon}\theta\epsilon\nu$, $\acute{\epsilon}\delta\omicron\nu$, etc. 138.5 | 19. $\acute{\eta}\nu\epsilon\iota\kappa\alpha$, $\acute{\eta}\nu\iota\kappa\alpha = \acute{\eta}\nu\epsilon\gamma\kappa\alpha$. 144 <i>a</i> |
| 10. $\acute{\eta}\varsigma = \acute{\eta}\nu$. 163.3 | 20. $\pi\hat{\alpha}\mu\alpha = \kappa\tau\acute{\eta}\mu\alpha$. 49.5 <i>a</i> |
| | 21. $\acute{\iota}\kappa\omega = \acute{\eta}\kappa\omega$. Glossary |

EAST GREEK

ATTIC-IONIC

181. Important characteristics of Attic-Ionic (1-7 specific Att.-Ion., 8-9 in common with Arc., 10 with Arc.-Cypr.):

¹ An exhaustive list of peculiarities would also include proper names which are peculiar to, or especially frequent in, a given dialect.

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|---|---|
| 1. η from $\bar{a}$. 8 | 6. $\epsilon\theta\epsilon\sigma\alpha\nu$, $\epsilon\delta\omicron\sigma\alpha\nu$, etc. 138.5 |
| 2. Quantitative metathesis ($\lambda\epsilon\acute{\omega}\varsigma$ etc.). 41.4, 43 | 7. $\eta\nu$ 3 sg. imperf. of $\epsilon\iota\mu\acute{\iota}$. 163.3 |
| 3. ν -movable. 102 | 8. Conjunction $\epsilon\acute{\iota}$. 134.1 |
| 4. $\eta\mu\epsilon\acute{\iota}\varsigma$, acc. $-\acute{\epsilon}\alpha\varsigma$, $-\acute{\alpha}\varsigma$. 119.2,5 | 9. Particle $\acute{\alpha}\nu$. 134.2 |
| 5. $\pi\omicron\upsilon$, $\delta\pi\omicron\upsilon$, etc. 132.1 | 10. Infin. $-\nu\alpha\iota$. 154.1 |
| | 11. Very early loss of ς . 50 |

Ionic

182. The chief characteristics of Ionic, as compared with Attic, are as follows. Some few of these are Ionic only (notably 1, also 8, 9, 14, 20, 22), but most are common to various other dialects, some indeed to all except Attic, being repeated here from 180 to bring out the contrast with Attic more fully. A few peculiarities which are not general Ionic, but are common to all branches except West Ionic, are included.

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|--|---|
| 1. η from $\bar{a}$ even after ϵ , ι , ρ . 8 | 14. 3 pl. $\tau\iota\theta\acute{\epsilon}\alpha\tau\alpha\iota$ etc. 139.2 |
| 2. $\epsilon\alpha$, $\epsilon\omicron$, $\epsilon\omega$, $\epsilon\omicron\iota$ usually uncontracted. 42.1,5,6 | 15. $\acute{\epsilon}\acute{\omega}\nu$ = Att. $\acute{\omega}\nu$. 163.8 |
| 3. $\epsilon\nu$ = $\epsilon\omicron$, from IV cent. on. 42.5 | 16. Suffix $-\eta\iota\omicron\varsigma$ = Att. $-\epsilon\iota\omicron\varsigma$. 164.1 |
| 4. Crasis of $\omicron$, $\bar{\omicron}$ ($\omicron\upsilon$), ω , + α = ω , as $\tau\acute{\omega}\gamma\acute{\omega}\nu\omicron\varsigma$ = Att. $\tau\acute{\alpha}\gamma\acute{\omega}\nu\omicron\varsigma$. 94.1 | 17. $\beta\acute{\omicron}\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. 75 <i>b</i> |
| 5. $\xi\epsilon\acute{\iota}\lambda\nu\omicron\varsigma$, $\kappa\omicron\upsilon\acute{\rho}\eta$, etc. 54 with α | 18. $\acute{\iota}\rho\acute{\omicron}\varsigma$ ($\acute{\iota}\rho\acute{\omicron}\varsigma$) beside $\acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$. 13.1 |
| 6. $\sigma\sigma$ = Att. $\tau\tau$. 81 | 19. $\mu\acute{\epsilon}\zeta\omega\nu$ = Att. $\mu\epsilon\acute{\iota}\zeta\omega\nu$. 113.1 |
| 7. $\rho\sigma$ = Att. $\rho\rho$. 80 | 20. $\delta\acute{\epsilon}\kappa\nu\nu\mu\iota$ = Att. $\delta\epsilon\acute{\iota}\kappa\nu\nu\mu\iota$. 49.1 |
| 8. $\eta\nu$ = Att. $\acute{\epsilon}\acute{\alpha}\nu$, $\acute{\alpha}\nu$. 134.1 <i>b</i> | 21. $\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$ = Att. $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$. 125.1 |
| 9. $\bar{a}$ -stems, gen. sg. m. $-\epsilon\omega$, $-\omega$, gen. pl. $-\epsilon\omega\nu$, $-\acute{\omega}\nu$, dat. pl. $-\eta\iota\varsigma\iota(\nu)$. 41.4, 104.7 | 22. $\xi\nu\nu\acute{\omicron}\varsigma$ = Att. $\kappa\omicron\iota\nu\acute{\omicron}\varsigma$. 135.7 |
| 10. $\pi\acute{\omicron}\lambda\iota\varsigma$, $\pi\acute{\omicron}\lambda\iota\omicron\varsigma$, etc. 109.1,2 | 23. $\kappa\alpha\rho\tau\epsilon\rho\acute{\omicron}\varsigma$ = Att. $\kappa\rho\alpha\tau\epsilon\rho\acute{\omicron}\varsigma$, in meaning = $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$. 49.2 <i>a</i> , Glossary |
| 11. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\varsigma$, $-\acute{\epsilon}\omicron\varsigma$, etc. 111.3 | 24. $\delta\eta\mu\iota\omicron\rho\gamma\acute{\omicron}\varsigma$ = Att. $-\omicron\upsilon\rho\gamma\acute{\omicron}\varsigma$. 44.4 |
| 12. $-\kappa\lambda\acute{\eta}\varsigma$, $-\kappa\lambda\acute{\epsilon}\omicron\varsigma$. 108.1 <i>a</i> | 25. $\acute{\iota}\sigma\tau\acute{\iota}\alpha$ ($\acute{\iota}\sigma\tau\acute{\iota}\alpha$) = Att. $\acute{\epsilon}\sigma\tau\acute{\iota}\alpha$. 11 |
| 13. $\mu\iota$ -verbs inflected like contracts, as $\tau\iota\theta\epsilon\acute{\iota}$, $\tau\iota\theta\epsilon\acute{\iota}\nu$. 160 | 26. $\eta\nu\epsilon\iota\kappa\alpha$, $\eta\nu\iota\kappa\alpha$ = Att. $\eta\nu\epsilon\gamma\kappa\alpha$. 144 <i>a</i> |
| | 27. $\acute{\iota}\theta\acute{\upsilon}\varsigma$ = Att. $\epsilon\upsilon\theta\acute{\upsilon}\varsigma$. Glossary |

183. East Ionic is further characterized by:

1. Psilosis. **57.**
2. *ao, eo = av, ev* from fourth century on. **33.**
3. Short-vowel subj. of σ -aorist. **150.**

184. Chian. The dialect of Chios contains a few special characteristics, which are of Aeolic origin:

1. 3 pl. *λάβωισιν, πρήξοισιν*, etc., with *ισ* from *νσ*. **77.3.**
2. Inflected cardinals, *δέκων, πεντηκόντων*, etc. **116.**

Note also *γεγωνέω* *call aloud*, as in Homer.

a. The Aeolic doubling of nasals (**73 ff.**) is seen in the names of the mountain *Πελινναῖον* in Chios and the promontory *Ἄργεινον* opposite Chios, also in the personal name *Φαννόθεμις* in an inscription of Erythrae. Likewise Aeolic is the Phocaeen *Ζιονύ(σιος)*, **19.1.** All these features are relics of a time when the line between the Aeolic and the Ionic colonies was farther south than in the historical period.

185. Central Ionic differs from East Ionic in the absence of psilosis, etc. (**183**). Note also the restricted use of *Η*, i.e. only = *η* from *ᾱ*, in the early inscriptions of some of the islands. **4.6.**

186. West Ionic, or Euboean, differs from the other divisions of Ionic as follows:

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|--|--|
| 1. <i>ττ</i> as in Attic, not <i>σσ</i> . 81 | 5. <i>τοῦτα, τούτῃ, ἐντοῦθα = ταῦτα, ταύτῃ, ἐνταῦθα</i> . 124 |
| 2. <i>ρρ</i> as in Attic, not <i>ρσ</i> . 80 | 6. <i>-κλέης</i> , gen. <i>-κλέω</i> . 108.1 a |
| 3. <i>ξένος</i> etc. as in Attic, not <i>ξεῖνος</i> . 54 | 7. Proper names in <i>-ις</i> , gen. <i>-ιδος</i> , as often in Attic (East and Central Ion. <i>-ιος</i>). 109.5 |
| 4. <i>-ει, -οι</i> from <i>-ηι, -ωι</i> (in Eretria about 400 B.C.). 39 a | 8. <i>εἶν</i> beside <i>εἶναι</i> . 160 |

187. Eretrian. In addition to the other Euboean peculiarities, the dialect of Eretria, seen in inscriptions of Eretria and Oropus, is specifically characterized by the rhotacism of intervocalic *σ*, as *ἔχουριν = ἔχουσιν*, **60.3.** The use of *ᾗν* (Oropus), *ἑάν* (Eretria) is due to Attic influence.

188. Attic influence. Ionic was the first of all dialects to yield to Attic influence, and after the fifth century there are few inscriptions that are wholly free from Attic forms. See **277.**

ARCADO-CYPRIAN ¹189. Special characteristics of Arcado-Cyprian :²

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|--|--|
| 1. <i>ιν</i> = <i>έν</i> . 10 | 5. <i>σις</i> , <i>σις</i> = <i>τις</i> (but Arc. usually <i>τις</i>). 68.3 |
| 2. Gen. sg. - <i>αν</i> . 22 | 6. <i>δνν</i> = <i>δδε</i> . 123 |
| 3. <i>πός</i> = <i>πρός</i> . 135.6 | 7. Dat. with <i>ἀπό</i> , <i>ἐξ</i> , etc. 136 |
| 4. <i>κάς</i> = <i>καί</i> (but Arc. usually <i>καί</i>). 134.3 | 8. - <i>κρέτης</i> = - <i>κράτης</i> . 49.2 |

190. Characteristics common to Arcado-Cyprian and various other dialects (1 Att.-Ion., 2 Ion., 3-6 Aeol., 7 N.W.Grsk.):¹

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|--|---|
| 1. Infin. in - <i>ναι</i> . 154.1 | 9. <i>ἐς</i> = <i>ἐξ</i> before cons. (but Cypr. also <i>ἐξ</i>). 100 |
| 2. <i>βόλομαι</i> = <i>βούλομαι</i> . 75 b | 10. Masc. <i>σ</i> -stems, acc. sg. - <i>ην</i> (Arc. also voc. sg. - <i>η</i>). 108.2 |
| 3. <i>ἀπύ</i> = <i>ἀπό</i> . 22 | 11. <i>ιερής</i> = <i>ιερεύς</i> , etc. (but usual only in Arc.). 111.4 |
| 4. <i>όν</i> (<i>ύν</i>) = <i>ανά</i> . 6, 22 | 12. Subj. - <i>ης</i> , - <i>η</i> . 149 |
| 5. <i>ορ</i> = <i>αρ</i> . 5 | 13. Article as relative. 126 |
| 6. <i>μι</i> -inflect. of contract vbs. 157 | |
| 7. <i>έν</i> (<i>ιν</i>) = <i>εις</i> . 135.4 | |
| 8. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> . 25 | |

191. Noteworthy is the considerable number of words or meanings which are otherwise known only, or with rare exceptions, as poetical, mainly Homeric. Some of the most striking examples are:

1) In Arcadian and Cyprian. *αἷσα* *share* (also Lac.), *οἷ(ς)ος* *alone*, *εὐχολά* *prayer* or *imprecation*.

2) In Arcadian. *δέαμαι*, *ἀπύω* *summon*, *κέλευθος* *road*, *δῶμα* *temple*, *ἄμαρ* (but see no. 16.21, note).

3) In Cyprian. *φάναξ*, *ἀνώγω*, *αὐτάρ*, *ἔλος* *meadow*, *ἰγατήρ*, *κασίγνητος* (also Lesb.; possibly Thess. *κατίγν[ειτος]*), *χραύομαι* *border on* (Hom. *χραύω graze*), *ἰδέ*, *νν* (also Boeot. 134.5).

¹ Several of the characteristics cited below under the head of Arcadian or of Cyprian, for which corresponding forms are lacking or ambiguous in the other dialect, probably are also Arcado-Cyprian. See also 199.

² In this and similar captions "special" is not to be taken too rigorously. Some few peculiarities of which occasional examples are found elsewhere are included, e. g., in this section, *ιν* = *έν*, which is regularly found only in Arcado-Cyprian, but of which there are a few examples elsewhere.

Arcadian

192. Arcado-Cyprian characteristics. See 189–191.

193. In common with various other dialects (1, 2 Att.-Ion., 3, 4 Lesb., 5 Aeol., 6, 14, 15 West Greek):

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|---|---|
| 1. Conjunction <i>εἰ</i> . 134.1 | 12. Infin. <i>-εν</i> . 153.2 |
| 2. Particle <i>ἄν</i> . 134.2 | 13. 3 pl. imv. <i>-ντω</i> . 140.3 <i>a</i> |
| 3. <i>δέκοτος</i> = <i>δέκατος</i> . 6 | 14. <i>ἡμισσος</i> = <i>ἡμισυς</i> (but also the latter). 61.6 |
| 4. Pass. infin. <i>-ην</i> . 155.2 | 15. <i>ὀδελός</i> = <i>ὀβολός</i> . 49.3 |
| 5. <i>πεδά</i> (<i>πέ</i>) = <i>μετά</i> . 135.5 | 16. <i>μέστ'</i> <i>until</i> . 132.9 |
| 6. <i>παρετάξωνσι</i> etc. 142 | 17. Peculiarities in the use of the spiritus asper. 58 <i>a, d</i> |
| 7. <i>ρρ</i> = <i>ρσ</i> . 80 | 18. <i>ϝ</i> in early inscr. initially and after cons., but lost between vowels; initially till about 300 B.C. 52, 53, 54 |
| 8. <i>πάνσα</i> etc. 77.3 | |
| 9. Acc. pl. <i>-ος</i> , nom. sg. part. <i>ἱεροθυτές</i> . 78 | |
| 10. Dat. sg. <i>-οι</i> . 106.2 | |
| 11. Subj. <i>δέᾱτοι</i> etc. 151.1 | |

194. Special Arcadian:

- | | |
|--|--|
| 1. Gen. sg. fem. <i>-ᾶν</i> (Tegea). 104.2 | 7. <i>κατύ</i> = <i>κατά</i> . 22, 95 |
| 2. 3 pl. <i>-νσι</i> . 77.3 | 8. <i>πλός</i> = <i>πλέον</i> . 113.2 |
| 3. 3 sg. mid. <i>-τοι</i> = <i>-ται</i> . 139.1 | 9. <i>εἰκ ἄν</i> . 134.2 <i>a</i> |
| 4. <i>δέκο</i> , <i>ἑκοτόν</i> = <i>δέκα</i> , <i>ἑκατόν</i> . 6 | 10. <i>ἀπυδόας</i> = <i>ἀποδούς</i> . 144 |
| 5. Numerals in <i>-κάσιοι</i> = <i>-κόσιοι</i> . 117.2 | 11. <i>δέλλω</i> = <i>βάλλω</i> . 68.1 |
| 6. <i>ὀνί</i> = <i>ὄδε</i> . 123 | 12. <i>Ποσοιδάν</i> = <i>Ποσειδών</i> . 49.1, 61.5 |

195. External influence in the dialect. The fact that *κᾶς* and *σις*, agreeing with Cyprian, are found only in one early inscription (no. 16), while all others have *καί* and *τις*, is probably due to external influence, though not specifically Attic. See 275. The Tegean building inscription (no. 18) of the third century shows some few Attic *κοινή* forms, as *πλέον* instead of *πλός*, once gen. sg. *-ου*, etc. From the latter part of the third century on, when the chief Arcadian cities belonged to the Achaean, and for a time to the Aetolian, League, the language employed in most of the inscriptions is neither

Arcadian nor Attic *κοινή*, but the Doric, or in part Northwest Greek, *κοινή*. See 279. But the decree of Megalopolis (Ditt. Syll. 258) of about 200 B.C., though showing a remarkable mixture of forms, is mainly in the native dialect.

Cyprian

196. Arcado-Cyprian characteristics. See 189–191.

197. In common with various other dialects:

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|--|---|
| 1. <i>ι</i> from <i>ε</i> before vowels. 9.3 | 7. Dat. sg. <i>-ō, -ā</i> beside <i>-ōι, -āι</i> . 38 |
| 2. Glide sound after <i>ι</i> expressed,
as <i>ἰατῆραν</i> . 56 | 8. Acc. sg. <i>ἰατῆραν</i> etc. 107.1 |
| 3. <i>αἶλος</i> = <i>ἄλλος</i> . 74 b | 9. <i>βασιλεύς, -ῆρος</i> . 111.1 |
| 4. Psilosis. 57 | 10. 3 pl. <i>κατέθιαν</i> . 138.5 |
| 5. <i>πέισει</i> ¹ = <i>τείσει</i> . 68.1,2 | 11. <i>κε</i> = <i>ᾗν</i> . 134.2 |
| 6. Occasional omission of intervoc. and final <i>σ</i> . 59.4 | 12. <i>φ</i> in all positions. 52–55 |

198. Special Cyprian:

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|--|---|
| 1. Gen. sg. <i>-ōν</i> . 106.1 | 6. <i>παι</i> <i>indeed</i> . 132.5 |
| 2. <i>πτόλιφι</i> etc. 109.4 | 7. <i>ē</i> = <i>εί</i> . 134.1 |
| 3. 3 sg. mid. <i>-τυ</i> = <i>-το</i> . 22 | 8. <i>δυφάνω, δώκω</i> = <i>δίδωμι</i> . 162.11 |
| 4. <i>ζā</i> = <i>γā</i> , etc. 62.4 | 9. <i>φρέτα, φρετάω</i> . 55 |
| 5. <i>ύ</i> = <i>έπί</i> . 135.8 | |

199. It is uncertain whether the infinitive should be transcribed with *-εν* or *-έν*, the accusative plural with *-ος*, *-ōς*, or *-ο(ν)ς*. In the absence of any evidence to the contrary, we assume *-εν* and *-ος* in agreement with Arcadian. But the dative singular is to be transcribed *-ōι*, in spite of Arc. *-οι*, on account of the frequent omission of the final *ι* (38); and the third plural ending is transcribed with *-σι*, not *-(ν)σι*, in spite of Arc. *-νσι*, on account of *φρονέοι* (59.4).

200. All dialectic inscriptions are in the Cyprian syllabary. The inscriptions in the Greek alphabet, beginning with the Macedonian period, are all in the *κοινή*.

¹ Given under this head because of the agreement with Thessalian and Boeotian, although this agreement is accidental, Cyprian not sharing in the general phenomenon to which the Thessalian and Boeotian forms belong.

AEOLIC

201. Aeolic characteristics, common to Lesbian, Thessalian,¹ and Boeotian (6 also Delph. etc., 7 also Arc.-Cypr., 8 also Arc.):

- | | |
|---|---------------------------------------|
| 1. Labial instead of dental in
<i>πέμπε</i> = <i>πέντε</i> , etc. 68.2 | 4. <i>ῖα</i> = <i>μία</i> . 114.1 |
| 2. Perf. act. part. -ων, -οντος. 147.3 | 5. <i>ρε</i> = <i>ρι</i> . 18 |
| 3. Patron. adj. instead of gen. sg.
of father's name. 168 | 6. Dat. pl. <i>πόδεσσι</i> etc. 107.3 |
| | 7. <i>ρο</i> = <i>ρα</i> , etc. 5 |
| | 8. <i>Θερσ-</i> = <i>Θαρσ-</i> . 49.2 |

202. Aeolic characteristics, common to Lesbian and Thessalian¹ (4-7 also Arc.-Cypr.):

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|--|--|
| 1. Double liquids and nasals in
<i>ἐμμί</i> , <i>στάλλα</i> , etc. 74-76,
77.1, 79 | 4. <i>μι</i> -inflection of contract verbs.
157 |
| 2. <i>ἀγρέω</i> (<i>ἀνγρέω</i>) = <i>αἰρέω</i> . Glossary | 5. <i>ὄν</i> = <i>ἀνά</i> . 6 |
| | 6. <i>ἀπύ</i> = <i>ἀπό</i> . 22 |
| | 7. <i>κε</i> = <i>ᾗν</i> . 134.2 |
| 3. <i>ι</i> from <i>ι</i> before vowels. 19 | |

203. Aeolic characteristics, common to Lesbian and Boeotian (2 also Arc., Cret., etc.):

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|------------------------------|--------------------------------------|
| 1. <i>ἐκάλε-σσα</i> etc. 143 | 2. <i>πεδά</i> = <i>μετά</i> . 135.5 |
|------------------------------|--------------------------------------|

204. Characteristics common to Thessalian¹ and Boeotian only (of which, however, only 1, which is Homeric, belongs to the Aeolic elements of these dialects):

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|--|---|
| 1. Infin. <i>φέρμεν</i> etc. 155.1 | 5. <i>Θεόζοτος</i> . 166.2 |
| 2. 3 pl. -νθι etc. 139.2 | 6. <i>ἔλεξε</i> = <i>εἶπε</i> in the official
language of decrees. |
| 3. <i>ει</i> = <i>η</i> . 16 | |
| 4. <i>γίννυμαι</i> = <i>γίγνομαι</i> . 162.5 | |

Lesbian

205. Aeolic characteristics in common with one or both of the other Aeolic dialects. See 201-203.

¹ In some cases only East Thessalian (Pelagiotis). See 214.

206. In common with various other dialects (8, 9 with Arcadian):

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|---|---|
| 1. η, ω = spurious $\epsilon\iota, \omicron\upsilon$. 25 | 7. Article as relative. 126 |
| 2. Final $-\bar{\alpha}, -\eta, -\omega$ = $-\bar{\alpha}\iota, -\eta\iota, -\omega\iota$,
from end IV cent. on. 38 | 8. Infin. $-\eta\nu$. 153.1 |
| 3. Psilosis. 57 | 9. Perf. infin. $-\eta\nu$. 147.2 |
| 4. Dat. pl. $-\alpha\iota\sigma\iota, -\omicron\iota\sigma\iota$. 104.7, 106.4 | 10. Pass. infin. $-\eta\nu$. 155.2 |
| 5. $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\upsilon\varsigma, -\eta\omicron\varsigma$, etc. 111.1 | 11. $\delta\acute{\epsilon}\kappa\omicron\tau\omicron\varsigma$ = $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$. 6 |
| 6. Masc. σ -stems, acc. sg. $-\eta\nu$, gen. sg. $-\eta$, etc. 108.2 | 12. Early loss of ρ . 50 |

207. Special Lesbian (1 in part Elean):

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|---|--|
| 1. $\iota\sigma$ from $\nu\varsigma$, as acc. pl. $\tau\alpha\acute{\iota}\varsigma$,
$\tau\omicron\acute{\iota}\varsigma$, 3 pl. $\phi\acute{\epsilon}\rho\omicron\iota\sigma\iota$. 77.3, 78 | 6. Infin. $\acute{\epsilon}\mu\mu\epsilon\nu\alpha\iota$ etc. 154.2 |
| 2. $\alpha\acute{\iota}\mu\iota\sigma\upsilon\varsigma$ = $\acute{\eta}\mu\iota\sigma\acute{\upsilon}\varsigma$, etc. 17 | 7. Infin. $\delta\acute{\iota}\delta\omega\nu, \acute{\kappa}\acute{\epsilon}\rho\nu\acute{\alpha}\nu$, etc. 155.3 |
| 3. $\alpha\acute{\upsilon}\omega\varsigma, \nu\acute{\alpha}\upsilon\omicron\varsigma$, etc. 35 | 8. 3 pl. imv. $-\nu\tau\omicron\nu, -\sigma\theta\omicron\nu$. 140.5 |
| 4. $\acute{\omicron}\tau\alpha$ = $\acute{\omicron}\tau\epsilon$. 132.9 | 9. Recessive accent. 103 |
| 5. $\acute{\omicron}\tau\tau\iota, \acute{\omicron}\pi\pi\omega\varsigma$, etc. 129.2 | 10. $\pi\rho\acute{\omicron}\tau\alpha\nu\iota\varsigma$ (rarely Att.) = $\pi\rho\acute{\upsilon}\tau\alpha\nu\iota\varsigma$. Glossary |

208. External influence in the dialect. From the Macedonian period on — and very few of the inscriptions are earlier — there is usually some admixture of *κοινή* forms, as $\acute{\alpha}\nu\acute{\alpha}$ beside $\acute{\omicron}\nu$, $\mu\epsilon\tau\acute{\alpha}$ beside $\pi\epsilon\delta\acute{\alpha}$, $\acute{\omicron}\tau\epsilon$ beside $\acute{\omicron}\tau\alpha$, etc. But in the main the dialect is employed in inscriptions till about the middle of the second century B.C. Its use in inscriptions of Roman imperial times (cf. no. 24) represents an artificial revival. See 280.

Thessalian

209. Aeolic characteristics in common with one or both of the other Aeolic dialects. See 201, 202.

210. West Greek and Northwest Greek characteristics (cf. 223.1,2,4,6, and 226.1,4,8):

- | | |
|--|--|
| 1. Retention of τ in $\delta\acute{\iota}\delta\omega\tau\iota$ etc.
($-\tau\iota$ not quotable, but $-\nu\theta\iota$
from $-\nu\tau\iota$), $\acute{\iota}\kappa\alpha\tau\iota, \pi\acute{\omicron}\tau, \Pi\omicron$ -
$\tau\epsilon\iota\delta\omicron\upsilon\nu$. 61 | 3. $\psi\alpha\phi\acute{\iota}\xi\alpha\sigma\theta\epsilon\iota\nu$ etc. 142 |
| 2. $\acute{\iota}\kappa\alpha\tau\iota$ = $\acute{\epsilon}\acute{\iota}\kappa\omicron\sigma\iota$, 116 | 4. $\acute{\iota}\alpha\rho\acute{\omicron}\varsigma$ beside $\acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$. 13.1 |
| | 5. $\acute{\epsilon}\nu$ = $\acute{\epsilon}\iota\varsigma$. 135.4 |
| | 6. $\sigma\tau$ = $\sigma\theta$ (rare). 85.1 |
| | 7. $\pi\alpha\rho\acute{\alpha}$ at, with with acc. 136.2 |

211. In common with various other dialects :

- | | |
|---|---|
| 1. ι from ϵ before vowels (but oftener ϵ). 9.7 | 9. Psilosis in article. 58 a |
| 2. Final $-\bar{a}$, $-\omega$ (from $-\omega$), $-\epsilon$ (from η) = $-\bar{a}$, $-\omega$, $-\eta$. 38 | 10. φ init. till about 400 B.C. |
| 3. $\epsilon\varsigma$ = $\epsilon\xi$ before cons. 100 | 11. Gen. sg. $-\bar{a}\omega$, usually $\bar{a}$. 41.4 |
| 4. $\pi\acute{\alpha}\nu\sigma\alpha$ etc. 77.3 | 12. Gen. pl. $-\acute{\alpha}\omega\nu$, usually $-\hat{a}\nu$. 41.4 |
| 5. Acc. pl. $-\omega\varsigma$. 78 | 13. $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\upsilon\varsigma$, $-\epsilon\acute{\iota}\omega\varsigma$, etc. 111.1 |
| 6. $\tau\tau$ = $\pi\tau$. 86.2 | 14. Plural inflection of $\delta\acute{\upsilon}\omega$, as $\delta\acute{\upsilon}\alpha\varsigma$. 114.2 |
| 7. $\pi\tau\acute{o}\lambda\iota\varsigma$ beside $\pi\acute{o}\lambda\iota\varsigma$. 67 | 15. Νικοκλέας etc. 166.1 |
| 8. $\delta\delta$ = ζ . 84 | 16. Article as relative. 126 |

212. In common with Boeotian only. See 204.

213. Special Thessalian :

- | | |
|---|--|
| 1. ω = ω . 23 | 11. $\delta\acute{\nu}\epsilon$ ($\tau\acute{o}\nu\epsilon$, $\tau\acute{o}\acute{\iota}\nu\epsilon\omega\varsigma$, etc.) = $\delta\acute{\delta}\epsilon$. 123 |
| 2. Gen. sg. $-\omega\iota$ (but see 214). 106.1 | 12. Relative use of $\kappa\acute{\iota}\varsigma$, $\pi\acute{o}\acute{\iota}\omega\varsigma$. 131 |
| 3. $\kappa\acute{\iota}\varsigma$ = $\tau\acute{\iota}\varsigma$ (but see 214). 68.4 | 13. $\mu\acute{\alpha}$ = $\delta\acute{\epsilon}$. 134.4 |
| 4. More extensive apocope than in any other dialect, namely in $\kappa\acute{\alpha}\tau$, $\pi\acute{o}\tau$, $\pi\acute{\alpha}\rho$, $\pi\acute{\epsilon}\rho$, $\acute{o}\nu$, $\acute{\alpha}\pi$, $\acute{\epsilon}\pi$, $\acute{\iota}\pi$. 95 | 14. $\mu\acute{\epsilon}\sigma\pi\omicron\delta\iota$ = $\acute{\epsilon}\omega\varsigma$. 132.9 a |
| 5. Consonant-doubling in $\pi\acute{o}\lambda\lambda\iota\omega\varsigma$, $\acute{\iota}\delta\delta\acute{\iota}\alpha\nu$, $\kappa\acute{\upsilon}\rho\rho\omicron\nu$ = $\kappa\acute{\upsilon}\rho\iota\omicron\nu$, etc. 19.3 | 15. Ἀπλουν = Ἀπόλλων . 49.3 |
| 6. $\delta\acute{\iota}\epsilon$ = $\delta\acute{\iota}\acute{\alpha}$. 7 | 16. Πετθαλός = Θεσσαλός . 65, 68.2 |
| 7. 3 pl. $\acute{\epsilon}\nu\epsilon\phi\alpha\nu\acute{\iota}\sigma\sigma\omicron\epsilon\nu$, $\acute{\epsilon}\delta\omicron\upsilon\kappa\alpha\epsilon\mu$, etc. 138.5 | 17. $\beta\acute{\epsilon}\lambda\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. 75 |
| 8. 3 sg. mid. $\acute{\epsilon}\psi\acute{\alpha}\phi\iota\sigma\tau\epsilon\iota$ etc. Larissa only. 27 | 18. $\lambda\acute{\iota}\theta\iota\omega\varsigma$ = $\lambda\acute{\iota}\theta\iota\nu\omicron\varsigma$. 164.6,9 |
| 9. 3 pl. mid. $\acute{\epsilon}\phi\acute{\alpha}\nu\gamma\rho\epsilon\nu\theta\epsilon\iota\nu$ etc. Larissa only. 27, 139.2 | 19. $\delta\acute{\alpha}\upsilon\chi\nu\alpha$ = $\delta\acute{\alpha}\phi\nu\eta$. 68.4 a |
| 10. Infin. $\delta\epsilon\delta\acute{o}\sigma\theta\epsilon\iota\nu$ etc. Larissa only. 27, 156 | 20. $\acute{o}\nu\acute{\alpha}\lambda\alpha$ = $\acute{\alpha}\nu\acute{\alpha}\lambda\omega\mu\alpha$. 164.9 |
| | 21. $\lambda\iota\mu\acute{\eta}\nu$ = $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}$ market-place ($\acute{\alpha}\gamma\omicron\rho\acute{\alpha}$ being = $\acute{\epsilon}\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$) |
| | 22. $\kappa\acute{\iota}\omega\nu$ often used in place of $\sigma\tau\acute{\alpha}\lambda\lambda\alpha$ ($\sigma\tau\acute{\eta}\lambda\eta$) |
| | 23. $\tau\alpha\gamma\acute{o}\varsigma$ as title of a state or municipal official |

214. Differences within Thessalian. The form of Thessalian which is best known is that of Pelasgiotis, represented mainly by inscriptions of Larissa, which show some special local peculiarities (213.8-10), Crannon, and Phalanna.¹ The dialect of Thessaliotis, represented mainly by inscriptions of Pharsalus and Cierium, differs from that of Thessaliotis in two important respects, 1) gen. sg. of *o*-stems in *-ō*, *-ου*, not *-οι*, 2) pres. infin. of thematic verbs in *-έν*, *-ειν*, not *-εμεν*. The early inscription, no. 33, from Thetonium in the neighborhood of Cierium, shows, in addition to these two points of difference, *τις* not *κίς*, dat. pl. of consonant stems in *-σιν* (*χρέμασιν*) not *-εσσι* (as at Pharsalus as well as in Pelasgiotis), *ὕλδρέοντος* not *-έντος*, uncontracted gen. sg. in *-αο*, gen. sg. of father's name instead of patronymic adjective (? see no. 33.11, note). Late inscriptions of Cierium have dat. sg. *-οι*, *-αι*, though at Pharsalus we find *-ου*, *-α*, just as in Pelasgiotis, and in no. 33 *έν ταγα̃* beside *έν ἀταγίαι* points to *-α̃ι*, *-ο̃ι*. On *δδ = ζ* in *ἐξξανακά(δ)δέν*, no. 33, see 84; on *ττ* beside *σσ*, see 81 b.

From Histiaeotis and Perrhaebia the material is very scanty. From Magnesia there are a few fragmentary archaic inscriptions, but most are late and in the Attic *κοινή*. An early inscription of Phthiotis (*Μεθίστας Πιθούνιος Ἀπλουσι* IG. IX.ii.199) shows conclusively, what was only natural to expect, that its dialect was also Thessalian. But nearly all the inscriptions date from the period of Aetolian domination and are in the Northwest Greek *κοινή* (279).

Many of the characteristics cited in the preceding sections are as yet attested only in the inscriptions of Pelasgiotis, but, except where there is evidence to the contrary as stated, it is to be assumed provisionally that they are general Thessalian. For the points of agreement are more pronounced than the differences.

215. External influence in the dialect. Occasional *κοινή* forms appear in the inscriptions of the third and second centuries B.C., especially *ἀνά*, *ἀπό*, *περί*, *κατά*, *δέ*, gen. sg. instead of patronymic

¹ Really in Perrhaebia, so far as this was recognized as a distinct division of Thessaly, but in the part near Pelasgiotis.

adjective, *η* (not *ει*), *γίνομαι* (not *γίνυμαι*), etc. But the dialect as a whole is employed in inscriptions until about the end of the second century B.C. and occasionally later.

Boeotian

216. Aeolic characteristics in common with one or both of the other Aeolic dialects. See **201**, **203**.

217. West Greek and Northwest Greek characteristics (cf. **223.1-10**, and **226.1,2,8**):

- | | |
|---|---|
| 1. <i>δίδωτι</i> , <i>φίκατι</i> , etc. 61 | 7. * <i>Ἀρταμης</i> = * <i>Ἀρτεμης</i> . 13.2 |
| 2. <i>φίκατι</i> = <i>εἴκοσι</i> . 116 with <i>α</i> | 8. <i>κα</i> = <i>κε</i> , <i>ἄν</i> . 13.3 |
| 3. <i>πεντακάτιοι</i> etc. 116 α , 117 | 9. <i>πρᾶτος</i> = <i>πρῶτος</i> . 114.1 |
| 4. <i>ἐπεσκεύαξε</i> etc. (but oftener <i>ττ</i>). 142 | 10. <i>αὐτῖ</i> , i.e. <i>αὐτεῖ</i> = <i>αὐτοῦ</i> . 132.2 |
| 5. <i>τοί</i> , <i>ταί</i> = <i>οί</i> , <i>αί</i> . 122 | 11. <i>έν</i> = <i>εἰς</i> . 135.4 |
| 6. <i>ἱαρός</i> = <i>ιέρως</i> . 13.1 | 12. <i>δείμενος</i> = <i>δεόμενος</i> . 158 |
| | 13. <i>παρά at</i> , with w. acc. 136.2 |

218. In common with various other dialects (**20**, **21** mainly Boeotian):

- | | |
|---|--|
| 1. <i>ι</i> from <i>ε</i> before vowels. 9.2 | 11. Dat. sg. <i>-αι</i> (<i>-η</i>), <i>-οι</i> (<i>-υ</i>). 104.3 , 106.2 |
| 2. <i>ω</i> = spurious <i>ου</i> . 25 | 12. <i>βασιλεύς</i> , <i>-εἶος</i> , etc. 111.1 |
| 3. <i>ττ</i> in <i>θάλαττα</i> etc. 81 | 13. <i>αὐτοσαντός</i> , <i>αὐσαντός</i> , etc. 121.4 |
| 4. <i>ττ</i> in <i>μέττος</i> , <i>ἐψαφίττατο</i> , etc. 82 | 14. <i>ταν-ί</i> etc. 122 |
| 5. <i>δδ</i> , initial <i>δ</i> = <i>ζ</i> . 84 | 15. 3 pl. <i>ἀνέθειαν</i> , <i>ἀνέθιαν</i> , etc. 138.5 |
| 6. <i>ές</i> = <i>έξ</i> before cons. (see also 220.1). 100 | 16. 3 pl. impv. <i>-ντω</i> (<i>-νθω</i>). 140.3 α |
| 7. <i>πρισγέως</i> = <i>πρεσβέως</i> . 68.1 | 17. Perf. <i>ἀποδεδόανθι</i> etc., without <i>κ</i> . 146.1 |
| 8. <i>φ</i> between vowels till about 450 B.C.; initial till about 200 B.C. 50 , 53 | 18. <i>έντω</i> (<i>ένθω</i>) = <i>όντων</i> . 163.6 |
| 9. Nom. sg. m. <i>-ᾱ</i> beside <i>-ᾱς</i> . 105.1 α | 19. <i>Διοκλέας</i> etc. 166.1 |
| 10. Gen. sg. m. and gen. pl. in <i>-ᾱο</i> , <i>-ᾱων</i> (but <i>τᾱν</i>). 41.4 | 20. Consonant-doubling in hypocoristics. 89.5 |
| | 21. Patronymics in <i>-ώνδας</i> . 164.8 |

219. In common with Thessalian only. See **204**.

220. Special Boeotian. Most of the peculiarities of the vowel-system (221) also belong here :

- | | |
|---|--|
| 1. $\epsilon\sigma = \acute{\epsilon}\xi$ before vowels. 100 | 4. $\epsilon\lambda\nu\iota\xi\alpha\nu = \eta\nu\epsilon\gamma\kappa\alpha\nu$. 144 α |
| 2. $\epsilon\pi\pi\alpha\sigma\iota\varsigma = \epsilon\mu\pi\alpha\sigma\iota\varsigma$. 69.4 | 5. $\beta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\acute{\iota} = \beta\acute{\omicron}\acute{\upsilon}\lambda\omicron\mu\alpha\acute{\iota}$. 75 |
| 3. $\omicron\upsilon\tau\omicron\varsigma, \omicron\upsilon\tau\alpha$, etc. 124 | 6. Hypocoristics in $-\epsilon\iota$. 108.2 |

221. The Boeotian vowel-system. The most striking and obvious characteristic of Boeotian lies in its vowel-system. One peculiarity consists merely in the retention of the original sound, namely that of υ as u . But even this led to a change in spelling to $\omicron\upsilon$, while on the other hand the υ with its Attic value of $\ddot{u}$ as a basis was used to indicate approximately the sound, probably δ , which the diphthong $\omicron\iota$ had come to have. See 24, 30. The other peculiarities consist in changes of diphthongs to monophthongs and of more open to closer vowels, such as eventually prevailed everywhere and led to the Modern Greek pronunciation.

The chief orthographical peculiarities, with the approximate date of their introduction, are as follows :

- | | |
|--|---|
| $\iota = \epsilon$ before vowels. 9.2. | V cent. B.C. (in the epichoric alphabet $\iota, \epsilon, \epsilon\iota, \vdash$) |
| $\iota = \epsilon\iota$. 29. | V cent. B.C. (in the epichoric alphabet $\iota, \epsilon\iota, \vdash$) |
| $\eta = \alpha\iota$. 26. | About 400 B.C. |
| $\epsilon\iota = \eta$. 16. | " " " |
| $\omicron\upsilon = \upsilon$. 24. | " 350 " (but great inconsistency in the spelling. $\upsilon = \upsilon$ and $\omicron\iota = \omicron\iota$ also frequent till near end of III cent.) |
| $\iota\omicron\upsilon = \upsilon$. 24. | " 300 " |
| $\upsilon = \omicron\iota$. 30. | " 250 " |
| $\epsilon\iota = \omicron\iota$. 30. | II cent. " (rare) |

222. External influence. Although Boeotia was for a short time in the Aetolian League, there are no Boeotian inscriptions in the Northwest Greek $\kappa\omicron\iota\nu\eta$. But there are some scattered examples of the dative plural of consonant stems in $-\omicron\iota\varsigma$, as $\eta\gamma\upsilon\varsigma$ ($\alpha\acute{\iota}\gamma\omicron\iota\varsigma$) etc., and the appearance of $\sigma\tau = \sigma\theta$ (85.1) and $\delta\alpha\mu\iota\omega\acute{\epsilon}\mu\epsilon\nu, \delta\alpha\mu\iota\omega\acute{\omicron}\nu\tau\epsilon\varsigma$ (159) in some late inscriptions of Orchomenos is also probably due to Aetolian influence. The influence of the Attic $\kappa\omicron\iota\nu\eta$ becomes considerable toward the end of the third century B.C., and some inscriptions or portions of inscriptions are wholly in $\kappa\omicron\iota\nu\eta$, e.g. the formal

contract in the Nicareta inscription (no. 43.VI). But most of the inscriptions are substantially dialectic until the second half of the second century B.C.

WEST GREEK

223. General West Greek characteristics:

1. δίδω^{τι} etc. Retention of τ in the verb-endings -^{τι}, -^{ντι}, in ^{φι}-^{κατι} and the hundreds in -^{κάτιοι}, in ^{ποτί} (Cret. ^{πορτί}), ^{Ποτει}-^{δάν}, ^{τύ}, and some other words which show the change to σ in the East Greek dialects. 61
2. (φ)ίκα^{τι} = εἴκοσι. 116 with α
3. τριακά^{τιοι} etc. = -κόσιοι. 116α, 117.2
4. ἐδίκα^{ξα} etc. But restricted in Argolic. 142
5. τοί, ^{ταί} = οἱ, αἱ. But Cretan οἱ, αἱ. 122
6. ἱαρός (^{ιαρός}) = ἱερός. 13.1
7. Ἄρτα^{μις} = Ἄρτε^{μις}. But Cretan Ἄρτε^{μις}. 13.2
8. κα, τόκα, πόκα, ὄκα, γα. 13.3
9. ^{πρᾶτος} = ^{πρῶτος}. 114.1
10. ὅπει = ὅπου, etc. 132.2
11. ὅπη etc. 132.6
12. ὅπω = ὀπόθεν, etc. 132.7
13. φέρο^{μες} etc. 138.3
14. Fut. -σέω. But restricted in Heracleian. 141
15. Fut. pass. with act. endings. 145
16. τέτορες = τέτταρες. 114.4
17. τετρώκοντα = τετταράκοντα. 116
18. ἐμίν = ἐμοί, etc. 118.4 b
19. ἐμέος = ἐμοῦ; etc. 118.3 b
20. ἥμισσος = ἥμισυς. 61.6
21. ὀδελός = ὀβολός. 49.3
22. Word-order αἶ τίς κα. 179

a. Although only a part of these characteristics are actually quotable from every one of the West Greek dialects, some indeed from only a few, it is probable that, except for the divergence of Cretan in 5 and 7, they were common to all, and that the absence of examples in any dialect is accidental. Thus, forms like φέρο^{μες} are attested for Phocian and most of the Doric dialects, but there is no occurrence of a first plural form in Locrian and Elean, and in Rhodian only from the time when -μεν had been introduced from the κοινή, just as it was at Delphi before the end of the fourth century B. C. The early substitution of the κοινή forms of the numerals and the rare occurrence of the personal pronouns in inscriptions, account for the incomplete representation of 2, 3, 16-19.

b. The first ten of these characteristics are also Boeotian (217), several also Thessalian (210), and a few also Arcadian.

224. There are various other phenomena which are common to the West Greek dialects, but are not confined to them even in the widest application of the term. Several of those mentioned in 180 are often

casually referred to as "Doric," e.g. $\alpha\acute{\iota} = \epsilon\acute{\iota}$, $\eta\varsigma = \eta\nu$, $\acute{\alpha}\mu\acute{\epsilon}\varsigma$, $\acute{\epsilon}\theta\epsilon\nu$, $\pi\hat{\alpha}\mu\alpha$, $\acute{\iota}\kappa\omega$, but none of them has any claim to be regarded as specifically West Greek, with the possible exception of η from $\alpha\epsilon$ (41.1 with α).

a. Even of the peculiarities cited in 223 some consist merely in the retention of the original forms which must have been universal at one time; and that $\tau\omicron\acute{\iota}$, $\tau\acute{\alpha}\iota$ or pron. datives like $\acute{\epsilon}\mu\acute{\iota}\nu$ still existed in East Greek in the historical period is shown by their appearance in Homer. Some others also may prove to be of wider scope, e.g. $\acute{\omicron}\pi\epsilon\iota$, since $\acute{\omicron}\pi\omicron\nu$ is, so far as we know, only Attic-Ionic. But so far as the present evidence of inscriptions goes, the peculiarities given in 223 are distinctly characteristic of West Greek.

225. The declension of nouns in $-\acute{\epsilon}\upsilon\varsigma$ with gen. sg. $-\acute{\epsilon}\omicron\varsigma$ acc. sg. $-\eta$ is common to Delphian and the majority, but not all, of the Doric dialects. See 113.3. The 3 pl. inv. $-\nu\tau\omega$ is common to all the Doric dialects except Cretan, but the distribution of $-\nu\tau\omega$ and $-\nu\tau\omega\nu$ does not coincide at all with the East and West Greek divisions. See 140.3,4. There are various peculiarities which are West Greek in a limited sense, but demonstrably not general West Greek, e.g. $\tau\eta\nu\omicron\varsigma = \acute{\epsilon}\kappa\acute{\epsilon}\iota\nu\omicron\varsigma$ (125.1), $\alpha\upsilon\tau\omicron\sigma\alpha\nu\tau\omicron\varsigma$ (121.4), $\pi\rho\acute{\omicron}\sigma\theta\alpha = \pi\rho\acute{\omicron}\sigma\theta\epsilon$ (133.1), $\text{'}\Lambda\pi\acute{\epsilon}\lambda\lambda\omega\nu$ (49.3), $\lambda\hat{\omega} = \theta\acute{\epsilon}\lambda\omega$ (Glossary), $\nu\tau$, $\nu\theta = \lambda\tau$, $\lambda\theta$ (72). The use of $-\acute{\iota}\zeta\omega = -\acute{\omicron}\omega$ in certain verbs (162.1), of $\sigma\kappa\epsilon\nu\acute{\omicron}\omega = \sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$, and of $\gamma\acute{\epsilon}\lambda\alpha\mu\iota$, $\acute{\epsilon}\lambda\alpha\mu\iota$ (162.1,3,4) is West Greek, but how wide-spread is not yet clear.

NORTHWEST GREEK

226. The chief characteristics of Northwest Greek as distinguished from Doric, including however some which are not common to all the dialects of this group and some which are not strictly confined to them, are:

- | | |
|--|--|
| 1. $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$. Also Thess., Boeot., and Arc.-Cypr. ($\acute{\iota}\nu$). 135.4 | 6. $\pi\acute{\alpha}\nu\tau\omicron\iota\varsigma$ etc., dat. pl. But in Delph. only late and due to the N.W.Gr.k. $\kappa\omicron\iota\nu\eta$. 107.3 |
| 2. $\kappa\alpha\lambda\acute{\epsilon}\iota\mu\epsilon\nu\omicron\varsigma$ etc. (El. $-\eta\mu\epsilon\nu\omicron\varsigma$). Also Boeot. 158 | 7. $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma$ etc., acc. pl. El., Ach., but not Locr., and rare in Delph. 107.4 |
| 3. $\phi\acute{\alpha}\rho\omega$ etc. But rare in Delph. 12 | 8. $\pi\alpha\rho\acute{\alpha}$ at, with w. acc. Also Boeot., Thess., Meg., Lac. 136.2 |
| 4. $\sigma\tau = \sigma\theta$. 85.1 | |
| 5. $\acute{\epsilon}\nu\tau\epsilon$, Delph. $\acute{\eta}\nu\tau\epsilon = \acute{\epsilon}\sigma\tau\epsilon$. No example in El. 135.4 | |

a. There are various other peculiarities the scope of which coincides even less definitely with the Northwest Greek dialects proper, but the spread of which in the northern part of Greece is noticeable, e. g. masc. $\bar{a}$ -stems with nom. sg. $-\bar{a}$, gen. sg. $-\bar{a}s$ (105.1 *a*, 2*b*), patronymics in $-\acute{\omega}νδας$ or $-\acute{\omicron}νδας$ (164.8), proper names in $-\kappaλέας$ (166.1). Note also the peculiarities common to Boeotian and Thessalian only (204), most of which are not Aeolic.

Phocian (Delphian)

227. West Greek characteristics. See 223–225.

228. Northwest Greek characteristics. See 226.

229. Aeolic elements: $\pi\acute{\alpha}\nu\tau\epsilon\sigma\sigma\iota$ in all the earlier inscriptions. 107.3. Here also, perhaps, the words $\tauαγός$ (also Thess., Cyp., and poetical), $\kappaεραίω$ (also Hom.) = $\kappaεράννυμι$, $δίδημι$ (also Boeot. and Hom.) = $\deltaέω$.

230. Other characteristics, mostly in common with various other dialects:

- | | |
|---|---|
| 1. φ initial till about 400 B.C.;
intervocalic only in a VI
cent. inscr. 52, 53 | 11. $\tau\eta\acute{\nu}\omicron\varsigma$ ($\tau\eta\nu\epsilon\acute{\iota}$) = $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$. 125.1 |
| 2. Peculiarities in use of spir.
asper. 58 <i>a, c</i> | 12. $\varphiοί\kappa\omega$ = $\omicron\acute{\iota}\kappaο\theta\epsilon\nu$. 132.7 |
| 3. $\tau\acute{\omega}\lambda$ $\Lambdaαβυαδ\acute{\alpha}\nu$, $\tauο\acute{\upsilon}\nu$ $\nu\acute{o}\mu\omicron\upsilon\varsigma$,
etc. 96, 97 | 13. $\acute{\epsilon}\chi\theta\acute{o}\varsigma$, $\acute{\epsilon}\chi\theta\omega$. 133.3 |
| 4. $\acute{\alpha}\mu\phi\iota\lambda\lambda\acute{\epsilon}\gamma\omega$. 89.3 | 14. $\acute{\epsilon}\nu\delta\acute{o}\varsigma$, $\acute{\epsilon}\nu\delta\omega$, $\acute{\epsilon}\nu\delta\upsilon\varsigma$. 133.4 |
| 5. $\deltaείλομαι$ = $\betaούλομαι$. 75 | 15. $\piοί$ (beside $\piότ$) = $\piρός$.
135.6 <i>b</i> |
| 6. $\acute{\iota}\alpha\rho\acute{\eta}\iota\omicron\nu$ etc. 164.1 | 16. 3 pl. perf. in $-\alpha\tau\iota$. 138.4 |
| 7. $\acute{\epsilon}\nu\nu\eta$ = $\acute{\epsilon}\nu\nu\acute{\epsilon}\alpha$. 42.1 | 17. Infin. $-\epsilon\nu$. 153.2 |
| 8. $\heta\beta\delta\epsilon\mu\omicron\varsigma$ = $\acute{\epsilon}\beta\delta\omicron\mu\omicron\varsigma$. 114.7 | 18. $\sigmaυλέω$ = $\sigmaυλάω$. 161.2 |
| 9. $\alpha\upsilon\tau\omicron\sigma\alpha\upsilon\tau\acute{o}\varsigma$, $\alpha\upsilon\sigma\alpha\upsilon\tau\acute{o}\varsigma$. 121.4 | 19. $\sigma\tau\epsilon\phi\alpha\nu\acute{\omega}\omega$ = $\sigma\tau\epsilon\phi\alpha\nu\acute{\omicron}\omega$. 159 |
| 10. $\tauο\acute{\upsilon}\tau\alpha$ = $\tau\alpha\acute{\upsilon}\tau\alpha$. 124 | 20. $\piοί\omega\nu\tau\iota$, $\piοιό\nu\tau\omega\nu$. 42.5 <i>d</i> , 6 |
| | 21. $\piοιεί\nu\tau\alpha\iota$. 158 |
| | 22. $\eta\acute{\iota}\tau\alpha\iota$ (late). 163.9 |

231. External influence in the dialect. The temple accounts of 353–325 B.C. show plain evidences of Attic influence. With the Aetolian domination (278–178 B.C.) a new element is added, that of the Northwest Greek $\kappaοινη$ (see 279), resulting in the striking mixture (e.g. dat. pl. $\pi\acute{\alpha}\nu\tau\epsilon\sigma\sigma\iota$, $\pi\acute{\alpha}\nu\tauοις$, $\pi\acute{\alpha}\sigma\iota$) seen in the numerous

proxeny and manumission decrees, some of them as late as the first and second centuries A.D. There are even some few traces of Boeotian influence, as in *ίστάνθω, θέλωνθι, κλαρωσί* (*î = εî*) from Stiris, near the Boeotian boundary, and the spellings *κή* (= *καί*), *ἄσουλον* in a decree of the Phocians. The Amphictionic decrees immediately following the Aetolian conquest are in the pure Attic *κοινή*, but the dialect was gradually resumed, in the mixed form which it shows in the other classes of inscriptions.

Locrian

232. West Greek characteristics. See **223–225**.

233. Northwest Greek characteristics. See **226**.

234. In common with various other dialects :

- | | |
|---|---|
| 1. <i>κοθαρός</i> (<i>Περροθαριᾶν</i>). 6 | 5. <i>κα(τ) τόν, πò(τ) τόν</i> , etc. 95 <i>a</i> |
| 2. <i>Ὀπόεντι, Ὀποντίους</i> . 44.4 | 6. <i>ἐχθός = ἐκτός</i> . 133.3 |
| 3. <i>φ</i> initial and sometimes inter-vocalic. 52, 53 | 7. <i>ποί = πρós</i> , once. 135.6 <i>b</i> |
| | 8. <i>δείλομαι = βούλομαι</i> . 75 |
| 4. Peculiarities in use of spiritus asper. 58 <i>a, d</i> | |

235. Special Locrian :

- | | |
|--|---|
| 1. Assim. of <i>ἐκ</i> in <i>ἐ(τ) τᾶς, ἐ(λ) λιμένος</i> , etc. 100 | 3. <i>ἡρέσται = ἐλέσθαι</i> . 12 |
| 2. <i>φρίν = πρίν</i> . 66 | 4. <i>κατά</i> according to w. gen. 136.5 |
| | 5. <i>φότι</i> beside <i>ὅτι</i> . 129.2 <i>a</i> |

236. The only inscriptions in the pure dialect (nos. 55, 56) are both from the early fifth century and from western Locris. All other material is from a much later period, when the Northwest Greek *κοινή* was used, at least in western Locris. See **279**. In the few inscriptions from eastern Locris the appearance of datives like *χρημάτεσσι* (107.3) is noteworthy.

Elean

237. West Greek characteristics. See **223–225**.

238. Northwest Greek characteristics. See **226**.

239. In common with various other dialects :

1. η, ω = spurious $\epsilon\iota, \omicron\upsilon$. 25
2. Psilosis. 57
3. $\delta\delta$ (also $\tau\tau$) = ζ . 84
4. $\rho\rho$ = $\rho\sigma$. 80
5. Rhotacism of final ς . 60.1
6. Loss of intervocalic σ (late). 59.3
7. ς init. even before consonants, rarely intervoc.; late $\beta\omicron\iota\kappa\acute{\iota}\alpha\rho$ = $\omicron\iota\kappa\acute{\iota}\alpha\varsigma$. 51-55
8. $\alpha\iota\lambda\acute{o}\tau\rho\iota\alpha$ = $\acute{\alpha}\lambda\lambda\acute{o}\tau\rho\iota\alpha$. 74 b
9. Omission of ι in $\acute{\epsilon}\alpha$ = $\acute{\epsilon}\iota\eta$, etc. 31
10. $\gamma\rho\omicron\phi\acute{\epsilon}\upsilon\varsigma$ = $\gamma\rho\alpha\phi\acute{\epsilon}\upsilon\varsigma$. 5
11. $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. 75
12. Nom. sg. $\tau\epsilon\lambda\epsilon\sigma\tau\acute{\alpha}$. 105.1 a
13. Dat. sg. $-\omicron\iota$. 106.2
14. Acc. pl. $-\alpha\iota\varsigma, -\alpha\iota\rho, -\omicron\iota\rho$. 78
15. Dat. pl. $\phi\upsilon\gamma\acute{\alpha}\delta\epsilon\sigma\sigma\iota$ (but usually $-\omicron\iota\varsigma$). 107.3
16. $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\upsilon\varsigma, -\acute{\eta}\omicron\varsigma$. 111.1
17. $\acute{\alpha}\sigma\sigma\iota\sigma\tau\alpha$ = $\acute{\alpha}\gamma\chi\iota\sigma\tau\alpha$. 113.3
18. $\tau\omicron\iota\acute{\iota}, \tau\alpha\acute{\iota}$ = $\tau\acute{o}\delta\epsilon, \tau\acute{\alpha}\delta\epsilon$. 122
19. $\acute{\upsilon}\sigma\tau\alpha\rho\iota\nu$ = $\acute{\upsilon}\sigma\tau\epsilon\rho\omicron\nu$. 133.6
20. $\acute{\upsilon}\pi\acute{\alpha}$ = $\acute{\upsilon}\pi\acute{o}$. 135.3
21. Infin. $-\eta\nu$. 153
22. 3 sg. subj. $-\eta$ ($\acute{\epsilon}\kappa\pi\acute{\epsilon}\mu\mu\alpha$). 149
23. Aor. subj. in $\bar{\alpha}$ ($\phi\upsilon\gamma\alpha\delta\acute{\epsilon}\upsilon\alpha\nu\tau\iota, \pi\omicron\iota\acute{\eta}\alpha\tau\alpha\iota$). 151.1
24. 3 sg. opt. $-\sigma\epsilon\iota\epsilon$ ($-h\alpha\iota\epsilon$). 152.4
25. $\mu\iota$ -forms $\sigma\upsilon\lambda\alpha\acute{\iota}\epsilon, \delta\alpha\mu\omicron\sigma\iota\omicron\acute{\iota}\alpha, \delta\alpha\mu\omicron\sigma\iota\omega\mu\epsilon\nu$. 157 b
26. $\acute{\epsilon}\gamma\rho\alpha(\mu)\acute{\mu}\acute{\epsilon}\nu\omicron\varsigma$ = $\gamma\epsilon\gamma\rho\alpha\mu\mu\epsilon\nu\omicron\varsigma$. 137

240. Special Elean :

1. $\bar{\alpha}$ = η . 15
2. α = ϵ , not only before ρ , but after ρ , before final ν , etc. 12 with α
3. $\pi\acute{o}\lambda\epsilon\rho$ = $\pi\acute{o}\lambda\iota\varsigma$. 18 b
4. ζ = δ (only in earliest inscr.). 62.2
5. $\sigma\sigma$ = $\sigma\theta$ (late). 85.2
6. $\mu\acute{\epsilon}\upsilon\varsigma$ = $\mu\acute{\eta}\nu$. 112.3
7. Dual $\delta\upsilon\omicron\iota\omicron\iota\varsigma, \alpha\upsilon\tau\omicron\iota\omicron\iota\rho$. 106.6
8. Verbs in $-\epsilon\iota\omega$ ($-\alpha\iota\omega$) = $-\epsilon\nu\omega$. 161.1
9. $\acute{\eta}\sigma\tau\omega$ = $\acute{\epsilon}\sigma\tau\omega$. 163.5
10. $\pi\acute{\alpha}\sigma\kappa\omega$ = $\pi\acute{\alpha}\sigma\chi\omega$. 66
11. $\tau\acute{\iota}\alpha\rho\acute{\omicron}, \tau\acute{\epsilon}\pi\iota\acute{\alpha}\rho\omicron\iota$, etc. 94.9
12. $\acute{\alpha}\nu\epsilon\upsilon\varsigma$ = $\acute{\alpha}\nu\epsilon\nu$, and used w. acc. 133.6, 136.4
13. Opt. w. $\kappa\alpha$ in commands; also subj. (late). 175
14. Opt. regularly in fut. conditions etc. 176
15. For peculiar words and meanings, see, in Glossary, $\gamma\rho\acute{\alpha}\phi\omicron\varsigma, \delta\acute{\iota}\kappa\alpha\iota\alpha, \delta\acute{\iota}\phi\upsilon\iota\omicron\varsigma, \phi\acute{\epsilon}\rho\rho\omega, \kappa\alpha\tau\iota\alpha\rho\alpha\acute{\iota}\omega, \acute{\iota}\mu\acute{\alpha}\sigma\kappa\omega, \theta\eta\lambda\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma, \acute{\epsilon}\rho\sigma\epsilon\nu\alpha\acute{\iota}\tau\epsilon\rho\omicron\varsigma$.

241. *κοινή* influence. In the amnesty decree (no. 60), from the second half of the fourth century B.C., $\alpha\rho$ from $\epsilon\rho$ is, with one exception ($\acute{\upsilon}\sigma\tau\alpha\rho\iota\nu$), given up, as in $\theta\eta\lambda\upsilon\tau\acute{\epsilon}\rho\alpha\nu, \acute{\epsilon}\rho\sigma\epsilon\nu\alpha\acute{\iota}\tau\epsilon\rho\alpha\nu$ (note also

έρσεν- = earlier *φαρρεν-*), and *περί* (earlier *πάρ*, with apocope), though *ρα* from *ρε* is seen in *κατιαραίων*; *πάσχω* has its usual form (earlier *πάσκω*); the characteristic Elean words *φέρρω* = *φεύγω* in its technical sense, *δίφυιον* (*ζίφυιον*), and *γράφος* have given place to the usual *φεύγω*, *διπλάσιον*, and *γράμμα*. The Damocrates decree (no. 61), from the first half of the third century B.C., has *ερ*, never *αρ*, *ὑπό* not *ὑπά*, and shows considerable *κοινή* influence in the vocabulary, e.g. *καθώρ* (*καθώς*), *ἔγκτησις*.

On the other hand most of the characteristics of the dialect persist, and, in contrast to earlier inscriptions, the rhotacism of final *ς* is uniformly observed. Some of the differences between these two inscriptions and the earlier ones are due to chronological and local variation within the dialect, e.g. in both *σσ*, not *στ*, = *σθ*, loss of intervocalic *σ*; in no. 60 *ττ*, not *δδ*, = *ζ*, dat. pl. *φυγάδεσσι* (not *-οις*); in no. 61 subj. in prescriptions. Even in the earlier inscriptions there are some indications of local differences, but it is impossible with the present material to define their scope.

The definite substitution of the Attic *κοινή* in public inscriptions of Elis belongs to the end of the third century B.C.

DORIC

Laconian

242. West Greek characteristics. See **223–225**.

243. Other characteristics, mostly in common with various other dialects :

- | | |
|--|--|
| 1. <i>η, ω</i> = spurious <i>ει, ου</i> . 25 | 9. <i>αὐτός</i> reflex. 121.3 |
| 2. <i>ι</i> from <i>ε</i> before vowels. 9.5 | 10. <i>τετράκιν</i> etc. 133.6 |
| 3. <i>h</i> from intervoc. <i>σ</i> . 59.1 | 11. Adv. <i>ταυτᾶ, hât', πέποκα</i> .
132.5a,6 |
| 4. Rhotacism of finals <i>ς</i> (late). 60.2 | 12. <i>ᾄσσιστα</i> = <i>ᾄγχιστα</i> . 113.3 |
| 5. <i>σ</i> = <i>θ</i> (late in inscr.). 164 | 13. Infin. <i>-ην</i> . 153 |
| 6. <i>Ποιοιδάν</i> = <i>Ποσειδών</i> . 49.1, 61.5 | 14. 3 pl. inv. <i>-ντω</i> . 140.3a |
| 7. <i>Ἀπέλλων</i> = <i>Ἀπόλλων</i> . 49.3 | |
| 8. <i>φ</i> initial till about 400 B.C.; intervocalic in early inscriptions; later sometimes <i>β</i> . 50–53 | |

244. *κοινή* influence. Inscriptions from the second century B.C. (from the fourth and third there is very little material) and later are not even in the Doric *κοινή* (278), but substantially in the Attic *κοινή*, with but slight dialectic coloring. On the revival of the use of the dialect in some inscriptions of the second century A.D., probably representing crudely what still survived as a patois, see notes to nos. 70–73.

Heracleian

245. West Greek characteristics. See 223–225.

246. In common with various other dialects:

- | | |
|--|--|
| 1. η, ω = spurious $\epsilon\iota, \omicron\upsilon$. 25 | 8. $\delta\eta\lambdaο\mu\alpha\iota = \betaο\acute{\upsilon}\lambdaο\mu\alpha\iota$. 75 |
| 2. ι from ϵ before vowels. 9.6 | 9. $\tau\rho\acute{\iota}\varsigma$ nom. pl. 114.3 |
| 3. $\acute{\alpha}\nu\epsilon\pi\acute{\iota}\gamma\rho\omicron\phi\omicron\varsigma$. 5 | 10. $\tau\eta\acute{\nu}\omicron\varsigma = \acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$. 125.1 |
| 4. $\kappa\omicron\theta\alpha\rho\acute{\omicron}\varsigma, \tau\omicron\phi\iota\acute{\omega}\nu$. 6 | 11. $\acute{\alpha}\nu\omega\theta\alpha, \acute{\epsilon}\mu\pi\rho\omicron\sigma\theta\alpha$. 133.1 |
| 5. $\tau\acute{\alpha}\mu\nu\omega = \tau\acute{\epsilon}\mu\nu\omega$. 49.4 | 12. Infin. $-\epsilon\nu$. 153.2 |
| 6. ς initial, but with many irregularities. 50 <i>b</i> | 13. 3 pl. imv. $-\nu\tau\omega$. 140.3 <i>a</i> |
| 7. Peculiarities in use of spiritus asper. 58 <i>c, d</i> | 14. $\acute{\epsilon}\nu\tau\epsilon\varsigma = \acute{\omicron}\nu\tau\epsilon\varsigma$. 163.8 |
| | 15. $\acute{\alpha}\nu\eta\epsilon\acute{\omega}\sigma\theta\alpha\iota$. 146.4 |
| | 16. Article as relative. 126 |

247. Special Heracleian:

- | | |
|--|---|
| 1. $\acute{\epsilon}\nu\tau\alpha\sigma\sigma\iota, \pi\omicron\iota\omicron\acute{\nu}\tau\alpha\sigma\sigma\iota$. 107.3 | 5. $\acute{\epsilon}\rho\rho\eta\gamma\epsilon\acute{\iota}\alpha = \acute{\epsilon}\rho\rho\omega\gamma\upsilon\acute{\iota}\alpha$. 146.4, 148 |
| 2. $\gamma\epsilon\gamma\rho\acute{\alpha}\psi\alpha\tau\alpha\iota, \mu\epsilon\mu\iota\sigma\theta\acute{\omega}\sigma\omega\nu\tau\alpha\iota$. 146.3 | 6. $\kappa\lambda\alpha\acute{\iota}\gamma\omega = \kappa\lambda\epsilon\acute{\iota}\omega$. 142 <i>a</i> |
| 3. $\acute{\epsilon}\mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\varsigma, \mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\nu\alpha\iota$. 42.5 <i>b</i> | 7. $\pi\omicron\lambda\iota\sigma\tau\acute{\omicron}\varsigma = \pi\lambda\epsilon\acute{\iota}\sigma\tau\omicron\varsigma$. 113.2 |
| 4. $\pi\epsilon\phi\upsilon\tau\epsilon\upsilon\kappa\eta\mu\epsilon\nu$. 147.2 | |

248. *κοινή* influence. *κοινή* forms appear now and then in the Heracleian Tables, especially in the numerals. Thus $\tau\rho\epsilon\acute{\iota}\varsigma$ beside $\tau\rho\acute{\iota}\varsigma$ — $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma, \tau\epsilon\sigma\sigma\alpha\rho\acute{\alpha}\kappa\omicron\nu\tau\alpha$ beside $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma, \tau\epsilon\tau\rho\acute{\omega}\kappa\omicron\nu\tau\alpha$ — $\kappa\acute{\omicron}\sigma\iota\omicron\iota$ beside $\kappa\acute{\alpha}\tau\iota\omicron\iota$ — $\chi\acute{\iota}\lambda\iota\omicron\iota$ for $\chi\eta\acute{\lambda}\iota\omicron\iota$ — $\phi\epsilon\acute{\iota}\kappa\alpha\tau\iota$, with $\epsilon\iota$ from $\epsilon\acute{\iota}\kappa\omicron\sigma\iota$, beside $\phi\acute{\iota}\kappa\alpha\tau\iota$ — $\epsilon\acute{\iota}$ beside $\alpha\acute{\iota}$ — $\hbar\omicron\iota$ beside $\tau\omicron\acute{\iota}$.

Argolic

249. West Greek characteristics. See 223–225. But *δικάσσαι*, not *δικάξαι*, 142.

250. Other characteristics, mostly in common with various other dialects :

- | | |
|---|--|
| 1. Intervoc. <i>σ</i> to <i>h</i> , and lost. 59.2 | 11. <i>τύ</i> acc. sg. 118.5 |
| 2. <i>πάνσα</i> , <i>ένς</i> , <i>τόνς</i> , etc. 77.3, 78 | 12. <i>νιν</i> acc. sg. 3 pers. pron. 118.5 |
| 3. <i>ιαρός</i> with lenis. 58 <i>b</i> | 13. <i>τῆνος</i> = <i>έκείνος</i> . 125.1 |
| 4. <i>ποί</i> = <i>πρός</i> , before dentals. 135.6 <i>b</i> | 14. <i>έχθοι</i> , <i>ένδοι</i> . 133.3, 4 |
| 5. <i>άλλασσις</i> etc. 164.3 | 15. <i>άνευν</i> = <i>άνευ</i> . 133.6 |
| 6. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> , sometimes. 25 <i>a</i> | 16. <i>συντίθησι</i> . 138.1 |
| 7. <i>ι</i> from <i>ε</i> before vowels, sometimes. 9.7 | 17. Infin. <i>-εν</i> . 153.2 |
| 8. <i>γροφείς</i> etc. 5 | 18. 3 pl. inv. <i>-ντω</i> . 140.3 <i>a</i> |
| 9. <i>πεδά</i> = <i>μετά</i> . 135.5 | 19. <i>έσσα</i> , <i>έασσα</i> = <i>ούσα</i> . 163.8 |
| 10. <i>φ</i> in all positions in earliest inscriptions; initial till about 400 B.C. 52–55 | 20. <i>γράσσημα</i> = <i>γράμμα</i> . 164.4 |
| | 21. <i>ά(φ)ρητεύω</i> <i>preside</i> . 55 |
| | 22. <i>τρέω</i> = <i>φεύγω</i> <i>be banished</i> . No. 78.5, note |
| | 23. <i>άρτύναι</i> , official title. No. 78.2, note |

251. There are some differences between the dialect of Argos and that which appears in most of the inscriptions of Epidaurus and other cities of the Acte. But these are mainly, if not wholly, due to the fact that Attic influence was earlier and stronger in the east. Thus the loss of intervocalic *σ* and the retention of *νσ* are characteristics which persist in Argive inscriptions till within the second century B.C., but of which there are only a few examples from Epidaurus. In general, Attic forms are frequent in Epidaurian inscriptions of the fourth century B.C., and later.

Early inscriptions of Mycenae have *ές* and *τός* (less probably *τόςς*) in contrast to Arg. *ένς*, *τόνς*. Cf. Cret. *τός* beside *τόνς*, 78. From Hermione are also found genitive singular and accusative plural in *-ω*, *-ως*.

Corinthian

252. West Greek characteristics. See 223–225.

253. In common with various other dialects:

- | | |
|---|--|
| 1. ἐνθεῖν = ἐλθεῖν. 72 | 7. ἐνδός, ἔνδοι, ἔξοι. Syrac. 133.4,5 |
| 2. λῶ = θέλω. Glossary | 8. 3 pl. impv. -ντω. 140.3 α |
| 3. Ἀπέλλων = Ἀπόλλων. 49.3 | 9. ϝ in early inscr. in all positions; init. till about 400 B.C.; sometimes β. 51–55 |
| 4. μείς = μήν. 112.3 | |
| 5. Hypocoristics in -ην. 165.7 | |
| 6. πόδεσσι etc., in various colonies. 107.3 | |

254. Special Corinthian. Very early monophthongization of *ει* and *ου*. 28, 34

255. After the early but brief inscriptions in the epichoric alphabet, there is but scanty material until the third and second centuries B.C., when the admixture of *κοινή* forms is considerable.

Megarian

256. West Greek characteristics. See 223–225.

257. In common with various other dialects:

- | | |
|---|------------------------------------|
| 1. ἀμφιλλέγω. 89.3 | 4. Gen. sg. m. Φάγα̃ς etc. 105.2 b |
| 2. ευ = εο, late. 42.5 | 5. μείς = μήν. 112.3 |
| 3. ϝ initial in V cent., but lost between vowels. | 6. λῶ = θέλω. Glossary |
| | 7. λάζομαι = λαμβάνω. Glossary |

258. Special Megarian:

- | | |
|---|-------------------|
| 1. Θέδωρος, Θοκλείδας, etc. 42.5 d | 2. σά = τίνα. 128 |
| 3. αἰσιμνάτας, αἰσιμνάω = αἰσυμνήτης, αἰσυμνάω. 20. Apart from the difference of vowel, the words are peculiar to Megarian and Ionic. | |

259. Except for the early inscriptions of Selinus and a few others, the material is from the end of the fourth century or later, and shows *κοινή* influence.

Rhodian

260. West Greek characteristics. See 223–225.

261. In common with various other dialects :

- | | |
|---|--|
| 1. $\epsilon\nu = \epsilon o$. 42.5 | 6. $\acute{\epsilon}\xi\hat{a}\nu = \acute{\epsilon}\xi\hat{\eta}\varsigma$. 133.6 |
| 2. $\eta, \omega =$ spurious $\epsilon i, o u$, in some words. 25 <i>a</i> | 7. 3 pl. imv. $-\nu\tau\omega$. 140.3 <i>a</i> |
| 3. $\acute{\iota}\epsilon\rho\acute{o}\varsigma$ with lenis. 58 <i>b</i> | 8. $\tau\acute{\iota}\mu\acute{\epsilon}\omega = \tau\acute{\iota}\mu\acute{\alpha}\omega$. 161.2 |
| 4. $\acute{o}\pi\upsilon\varsigma, \upsilon\acute{\iota}\varsigma$. 132.4 | 9. $\tau\acute{\iota}\mu\bar{\alpha}\kappa\rho\acute{\alpha}\tau\eta\varsigma$ etc. 167 |
| 5. $\acute{o}\kappa\kappa\alpha = \acute{o}\kappa\alpha \kappa\alpha$. 132.9 | 10. $\chi\rho\acute{\eta}\iota\zeta\omega = \theta\acute{\epsilon}\lambda\omega$. Glossary |

262. Special Rhodian : Infinitive in $-\mu\epsilon\iota\nu$. 154.5. $\kappa\tau\omicron\acute{\iota}\nu\alpha$, denoting a territorial division like the Attic deme, is found only in Rhodes and Carpathus. $\mu\alpha\sigma\tau\rho\acute{o}\iota$ as the highest officers of the state are peculiar to Rhodes.

263. $\kappa\omicron\iota\nu\acute{\eta}$ influence shows itself to a slight extent in the fourth century B.C. Most of the material is from the third century or later, and is in the Doric $\kappa\omicron\iota\nu\acute{\eta}$ (278), though with frequent retention of the characteristic infinitive in $-\mu\epsilon\iota\nu$. In this mixed form the dialect is one of the longest to survive, many peculiarities still appearing in inscriptions of the first and second centuries A.D.

Coan

264. West Greek characteristics. See 223–225.

265. In common with various other dialects :

- | | |
|---|---|
| 1. $\epsilon\nu = \epsilon o$. 42.5 | 7. $\acute{\epsilon}\xi\hat{a}\nu = \acute{\epsilon}\xi\hat{\eta}\varsigma$. 133.6 |
| 2. $\eta, \omega =$ spurious $\epsilon i, o u$, in some words. 25 <i>a</i> | 8. Aor. subj. $\acute{\upsilon}\pi\omicron\kappa\acute{\upsilon}\psi\epsilon\iota$. 150 |
| 3. $\tau\acute{\alpha}\mu\nu\omega = \tau\acute{\epsilon}\mu\nu\omega$. 49.4 | 9. Infin. $-\epsilon\nu$; also in contract verbs. 153.2,3 |
| 4. $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota = \beta\omicron\acute{\upsilon}\lambda\omicron\mu\alpha\iota$. 75 | 10. 3 pl. imv. $-\nu\tau\omega$. 140.3 <i>a</i> |
| 5. Acc. pl. $-\omicron\varsigma$ beside $-\omicron\upsilon\varsigma$. 78 | 11. $\chi\rho\acute{\eta}\iota\zeta\omega = \theta\acute{\epsilon}\lambda\omega$. Glossary |
| 6. $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\upsilon\varsigma, -\acute{\epsilon}\omicron\varsigma, -\acute{\eta}$, but early $-\acute{\eta}\iota, -\acute{\eta}\varsigma$. 113.3 | |

266. There are no very early inscriptions, and only a few even from the fourth century B.C. The most important of these, the

sacrificial calendar (nos. 101–103), already shows some *κοινή* forms, as *ἱερεύς* beside *ἱαρεύς*, *εἰκάς* beside *ἰκάς*, acc. pl. *τρεις*, *ἑστία* beside *ἰστία*, etc., but preserves some forms which are never found later as *ἱερῇ*, *τεταρτῇ* (later always *-ει*, *-εις*, etc.). There are also some specific Ionic forms in use in Cos, as *τέλεως*, *ἀποδεξάντω*. Most of the material is of the third and second centuries, and in the Doric *κοινή* as described in 278.

Theran

267. West Greek characteristics. See 223–225.

268. In common with various other dialects :

- | | |
|--|---|
| 1. <i>ευ</i> = <i>εο</i> . 42.5 | 7. Acc. pl. <i>-ος</i> . 78 |
| 2. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> , in some words. 25 <i>α</i> | 8. <i>πεδά</i> = <i>μετά</i> . 135.5 |
| 3. <i>οὔρος</i> from <i>ὄρφος</i> . 54 | 9. <i>ἐξᾶν</i> = <i>ἐξῆς</i> . 133.6 |
| 4. <i>ϝ</i> lost in the earliest times. 50 | 10. Subj. <i>πέπρᾱται</i> etc. 151.1 |
| 5. <i>ρρ</i> = <i>ρσ</i> . 80 | 11. Infin. <i>-εν</i> ; also in contract verbs. 153.2,3 |
| 6. <i>δήλομαι</i> = <i>βούλομαι</i> . 75 | |

269. Except for the numerous, but brief, archaic inscriptions, the material is all from the period of *κοινή* influence. The longest inscription, the Will of Epicteta (SGDI. 4706), exhibits most of the characteristics of the dialect, but also many *κοινή* forms.

The inscriptions of Cyrene, though late, have regularly *η*, *ω* = spurious *ει*, *ου*, and show some special peculiarities, as *ἱαρές* nom. and acc. pl. of *ἱαρεύς* (111.3), *τελεσφορέντες* (157).

Cretan

270. West Greek characteristics. See 223–225. But *οἱ*, *αἱ*, not *τοί*, *ταί*, and *Ἄρτεμις* not *Ἄρταμις*.

271. In common with various other dialects :

- | | |
|--|---|
| 1. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> . 25 | 6. Psilosis. 57 |
| 2. <i>ξῆνος</i> from <i>ξένφος</i> , etc. 54 | 7. <i>ϝ</i> init. till III cent. B.C.; sometimes <i>β</i> ; <i>φίσφος</i> ; intervoc. only in cpds. 50–54 |
| 3. <i>ι</i> from <i>ε</i> before vowel. 9.4 | |
| 4. <i>τράπω</i> , <i>τράφω</i> . 49.2 | |
| 5. <i>Ἀπέλλων</i> = <i>Ἀπόλλων</i> . 49.3 | 8. <i>πάνσα</i> etc. 77.3 |

9. *τόνς* beside *τός*, etc. 78
10. *ττ* in *πράττω* etc. 81
11. *ττ* in *ὀπόττος* etc. 82
12. *δδ*, *δ* (sometimes *ττ*, *τ*) = *ζ*. 84
13. *ττ* = *πτ*. 86.2
14. *ττ* = *στ* (rare). 86.4
15. *ἐς* = *ἐξ* before cons. 100
16. *αὐτόν* neut. = *αὐτό*. 125.2
17. *ὅπυι* = *ὅποι*, etc. 132.4
18. *πρόθθα* = *πρόσθε*. 133.1
19. *ἐνδός*, *ἐξοι*. 133.4,5
20. *αὐτιν*, *αὐταμέριν*. 133.6
21. *πεδά* = *μετά*. 135.5
22. *ἀντί* in presence of, *ἀμφί* concerning. 136.7,8
23. Aor. subj. *λαγάσει* etc. 150
24. Subj. *πέπᾱται* etc. 151.1
25. Infin. *-εν*; also in contract verbs. 153.2,3
26. Verb-forms in *-εω* (*-ιω*) = *-αω*. 161.2
27. *ἱαττα* = *οὔσα*. 163.8
28. *λῶ* (*λείω*) = *θέλω*. Glossary
29. *πόλις* = *δήμος*. Glossary
30. *καρτερός* = *κρατερός*, in meaning = *κύριος*. 49.2 α, Glossary

272. Special Cretan :

1. *υ* = *λ* before cons., sometimes. 71
2. *θθ* (rarely *τθ*) = *σθ*. 85.3
3. *θθ* = *σσ*, late. 81 α
4. *ττ* = *κτ*. 86.1
5. *νν* = *ρν*. 86.5
6. *μμ* = *μν*. 86.6
7. *πρεῖγυς*, *πρείγων*, *πρείγι-στος*, etc. = *πρέσβυς* etc. 86.3
8. *μαίτυρ-* = *μάρτυρ-*. 71 α
9. Assimilation in sentence combination more extensive than elsewhere. 97.4,5, 98 *
10. Acc. pl. of cons. stems in *-αυς*. 107.4
11. Acc. pl. *τρίνς*. 114.3
12. *φὶν αὐτῶι*, *τὰ φὰ αὐτᾶς* = *ἐαυτῶι*, *τὰ ἐαυτῆς*. 121.1
13. *ὅτις*, gen. sg. *ὅτι*, acc. pl. neut. *ᾄτι*, dat. sg. *ὅτιμι*. 129.3, 128
14. *ὄτειος* = *ὄποιος*. 130
15. *ὄτερος* = *ὀπότερος*. 127
16. *ὅπαι* as final conj. 132.5,8 α
17. *πορτί* = *πρός*. 70.1, 135.6
18. *αἰλέω* = *αἰρέω*. 12
19. Infin. *-μην* beside *-μεν*. 154.4
20. *θῖνος* = *θεῖος*. 164.9
21. *τέλομαι* = *ἔσομαι*. 163.10
22. *ὠνέω*, *πεύθω*, *ἐλευσέω*. 162.9
23. *λαγαίω* release. 162.8
24. *κόσμος*, official title. Glossary

273. Cretan, as commonly understood and as described above, is the dialect of the inscriptions of Gortyna (which is by far the most fully represented) Cnossos, Lyttos, Vaxos, and the other cities of the great central portion of Crete. This is also known more specifically as Central Cretan. Eastward, at Olus, Dreros, Latos, etc., the dialect is much less uniform; and in the inscriptions of cities of the eastern extremity of the island, as Hierapytna, Praesos, and Itanos, and again in those from the cities of the western extremity, as Aptera, Cydonia, etc., many of the most striking Cretan characteristics are wholly lacking. Hence the terms East Cretan, usually reckoned from Hierapytna eastward, and West Cretan, from Lappa westward, are sometimes employed. But there is no sufficient ground for the belief that the East, West, and Central Cretan are fundamental divisions of the dialect, or that they reflect to any degree the various constituent elements in the population. The East and West Cretan inscriptions, the latter very meager, are comparatively late, and show a large degree of obvious *κοινή* influence, partly Attic, partly the Doric *κοινή* of the other islands. The absence of many of the Cretan characteristics may well be, and probably is, due to external influence, which was felt earlier and more strongly than in Central Crete, where, especially at Gortyna, most of the peculiarities persisted until Roman times. However, an actual divergence of development, for which external causes are at least not apparent, is to be recognized in the treatment of *εο*, which, instead of becoming *ιο*, appears as *ο* in close, *ω* in open, syllables (42.5 c, d), e.g. *κοσμώντες*, *ἐπαινῶμεν*, at Hierapytna, Allaria, Cydonia (*κοσμώντες* also at Aptera, Oleros). There are also a few other local variations. But, if we had ample material from the early period, it is highly probable that we should find that in the main the characteristics of Central Cretan were also general Cretan.

SURVIVAL OF THE DIALECTS. GROWTH OF VARIOUS FORMS OF *KOINH*

274. Not only in earlier times, but also, in most parts of Greece, long after Attic had become the norm of literary prose, each state employed its own dialect, both in private and public monuments of internal concern, and in those of a more external or interstate character, such as decrees in honor of foreigners, decisions of interstate arbitration, treaties, and, in general, communications between different states. Thus, for example, an honorary decree of a Boeotian city is in the Boeotian dialect, no matter whether the recipient is a citizen of Athens, Delphi, Alexandria, or Tarentum. If the Eleans honor Damocrates of Tenedos, the decree is in the Elean of the time (no. 61). If Mytilene honors Erythrae, the decree is in Lesbian and a copy in this form is set up at Erythrae. Such is the usual practice, examples of which could be cited by the hundred, and any departure from which is the exception.

A decision of the Argives in a dispute between Melos and Cimo-lus is in the Argive dialect (no. 81). And so in general such decisions were regularly rendered in the dialect of the arbitrators, and inscribed in this form by the states involved in the dispute, usually at home, but sometimes also in one of the great religious centers, as Delos or Olympia. The extant texts of treaties are, as a rule, in the dialect of that party in whose territory the text was found, and it is to be assumed that the version inscribed by the other party in its home was likewise in its dialect. Thus, for example, the monetary agreement between Mytilene and Phocaea in the Lesbian version found at Mytilene (no. 21), the treaty of alliance between Elis and Heraea (in Arcadia) in the Elean version found at Olympia (no. 58).

In communications between states using different dialects each party employs its own. For example, when Philip V of Macedon

sends certain recommendations to the city of Larissa, he writes in the Attic *κοινή*, which had long been the language of the Macedonian court, but the decrees which the city passes in response are in the Thessalian dialect (no. 28). An inscription of Mytilene contains the text of a decree of the Aetolian league in favor of Mytilene, in its original Aetolian (Northwest Greek *κοινή*) form, a copy of which had been brought back by the Mytilenaeans envoys, followed by a decree of Mytilene in Lesbian, quoting from the former decree and ordering the inscription of both. The regulations of the religious sanctuaries of Greece are drawn up in the dialect of the state which has direct charge of them, no less in the great Hellenic centers than in those of local fame. So, for example, an Amphictionic decree which is known to us only in the copy set up at Athens is in the Delphian dialect.

275. In the period before the rise of Attic as the language of literary prose, no one dialect was in a position even to influence other dialects except within narrow geographical limits. Yet it is probable that even then external influence was not wholly absent. There was no lack of intercourse to awaken consciousness of the peculiarities of one's own dialect as compared with those of others. Some of these peculiarities, especially such as were at variance with the practice of all or nearly all other dialects, might come to be regarded with disfavor as provincialisms, and be avoided in writing, and even in speech, or at least less consistently observed.

For example, the Laconians and the Argives, who were well aware that under certain conditions they omitted, or pronounced as a mere breathing, what was a σ in the speech of most other Greeks, may have felt that this, unlike some of their other peculiarities, was a sort of weakness, which did not deserve to be exploited in writing. This would explain the inconsistency in the treatment of intervocalic σ (h or σ) which is to be observed even in the early inscriptions of Laconia and Argolis, before any specific Attic influence is possible. See 59.1.2. The fact that Arcadian $\sigma\iota\varsigma$ and $\kappa\acute{\alpha}\varsigma$, agreeing with Cyprian $\sigma\iota\varsigma$ and $\kappa\acute{\alpha}\varsigma$, are found only in one early

inscription (no. 16), while all others have *τὺς* and *καί*, may also be ascribed to the combined influence of the other dialects, just as in a later period, when specific Attic influence is more probable, *πλός* was replaced by the usual *πλέον*, in spite of the fact that other equally marked peculiarities like *ἶν* = *ἐν* were unaffected. The Eleans gave up even in the sixth century their use of ζ for the δ of other dialects, and if, as is likely, this was a concession in spelling only, it is none the less in point.

276. Traces of Ionic influence are seen in the Doric islands, though the earliest evidence of this belongs rather to the history of the alphabet, namely the spread of the Ionic Η = η (4.6). It is not accidental that *ευ* for *εο*, though occasionally found in continental Greece, is mainly found, outside of Ionic, in Rhodes, Cos, Thera, etc. In Cos occur such specific Ionic forms as *τέλεως* and *ἀποδεξάντω*. Even in the fifth century the coins of the Rhodian Ialysus show *Ἰελυσίου* beside *Ἰαλυσίου*. Through the medium of the Doric *κοινή* of the other islands (278), some Ionic peculiarities have even spread to Crete, e.g. at Itanos *ευ* = *εο*, *εο* = *ευ*, and *χρεώμεθα*.

277. The Attic *κοινή*. The foundation of the ultimate supremacy of Attic is to be sought in the political conditions of the fifth century B.C. In this we refer to something more than the fact, important as it is, that in this period Athens became the intellectual center of Greece and Attic the recognized language of literary prose. It is within the sphere of influence represented by the confederacy of Delos and the Athenian empire that Attic made its first advance as an ordinary medium of communication. Of all dialects it is Ionic which shows the first signs of Attic influence and is the first to lose its identity as a distinct dialect. Some traces of this influence are seen even in the Ionic inscriptions of the fifth century, especially in the islands, and in the fourth century the majority of inscriptions show at least a mixture of Attic forms, and some, even from the early part of the century, are substantially Attic. After this, Ionic practically ceased to exist as a distinct dialect, though some Ionic peculiarities are occasionally found in much later times,

mostly in proper names and certain conventional words or phrases. It is this Attic, already well-nigh established in Ionic territory, and in some respects modified by Ionic, that the Macedonians took up and spread, and which is henceforth termed the *κοινή*, or, more specifically, the Attic *κοινή*.

The Macedonian period, indeed, forms the principal landmark in the evolution of a standard language in Greece. For in it the Attic *κοινή* was spread over a vast territory and permanently established in places which were to become leading centers of Greek life. Yet this is only a stage, marking neither the beginning, as we have seen, nor, still less, the end. Excepting Ionic, and Cyprian, of which we have no later record, the other dialects, though showing more or less *κοινή* influence, remained in common use in inscriptions from one to upwards of three centuries later. But eventually the *κοινή* attained complete supremacy both as the written and the spoken language, and from it is descended Modern Greek. The only important exception is the present Tsakonian dialect, spoken in a small portion of Laconia, which is in part the offspring of the ancient Laconian.

278. The Doric *κοινή*. In most of the Doric dialects Attic influence shows itself, to some extent, even in the fourth century B.C., and there was gradually evolved a type of modified Doric which prevails in the inscriptions of the last three centuries B.C., and is conveniently known as the Doric *κοινή*. This is substantially Doric, retaining a majority of the general West Greek characteristics, but with a tendency to eliminate local peculiarities, and with a strong admixture of forms from the Attic *κοινή*. In spite of some variety in the degree of mixture, and the retention of some local peculiarities, e.g. the infinitive in *-μειν* at Rhodes, there is yet a very considerable unity, amply sufficient to justify us in speaking of a distinct type of *κοινή*.

That the mixture is not a haphazard one is shown, for example, in the fact that the substitution of *εἰ* for *αἰ*, side by side with the retention of *κα*, resulting in the hybrid *εἷ κα*, is very general, while the

opposite, *αἱ ἄν*, is unknown. *ἰαρός* is replaced by *ἱερός*. The numerals show the forms of the Attic *κοινή*, e.g. acc. pl. *τρῆς* for *τρῖς*, *τέσσερες* (or *τέσσαρες*, *τέτταρες*) not *τέτορες*, *εἴκοσι* for *ἑκατι*, *τεσσεράκοντα* (*τεσσαράκοντα*, *τετταράκοντα*) for *τετρώκοντα*, *διακόσιοι* etc. for *-κάτιοι*. In *ι*-stems we usually find *πόλιος*, *πόλιες* retained, but *πόλει*, *πόλεσι*, acc. pl. *πόλεις*. Nouns in *-εύς* follow the Attic type except in the accusative singular, e.g. *βασιλέως*, nom.-acc. pl. *βασιλείς*, but acc. sg. *βασιλῇ*. So Att. *βασιλέως* is usual, but Att. *πόλεως* rare. The substitution of *οἶ*, *αἶ* for *τοί*, *ταί* is frequent, but there is great variation in this respect, *τοί* and *οἶ* occurring not infrequently even in the same inscription. Attic *ου* from *εο* is frequent, especially in verbs in *-εω*. In some places, as far apart as Rhodes and Corcyra, we find inscriptions which have the verb-forms uniformly in *ου*, but the genitive singular of *σ*-stems in *-εος* or *-εως*, e.g. Rhod. *ἐγκαλοῦντας* etc. but *Ἰσοκράτους* etc. (SGDI. 3758), Corc. *ποιοῦντες* etc. but *Ἀριστομένεος* etc. (SGDI. 3206). Attic *ω* from *εω* is also more common in verbs than in nouns. In dialects which have *ξῆνος* or *ξεῖνος* etc. (54), such forms are often replaced by the Attic, especially in the case of *πρόξενος*. The first plural ending *-μες* is generally replaced by *-μεν*, though it persists in some places.

There are various other Attic forms which are not infrequent, but much less common than the dialect forms, e.g. *ᾶν* beside *ἑών*, imperative ending *-ντων* beside *-ντω*, *πρῶτος* beside *πρᾶτος*, *πρός* beside *ποτί*. Many of the dialectic peculiarities persist with scarcely any intrusion of the corresponding Attic forms, e.g. *ā* = Att.-Ion. *η*, *κα*, verb forms like *δίδωτι*, *φέρουντι*, Doric future, future and aorist in *ξ* (142), *άμές* etc. Att. *η*, *ᾶν*, and verb-forms like *δίδωσι*, *φέρουσι* are almost unknown except in the very last stages when the Attic *κοινή* as a whole is practically established. *ā* is sometimes found as late as the third century A.D., but only as a bit of local color, perhaps artificial, in what is otherwise the Attic *κοινή*.

279. The Northwest Greek *κοινή*. This is very similar to the Doric *κοινή*, showing about the same mixture of Attic with West

Greek forms. But it differs from it in that it retains two of the most characteristic features of the Northwest Greek dialects as compared with Doric, namely $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$, and the dative plural of consonant stems in *-οις*. The use of this type is closely connected with the political power of the Aetolian league. We find it employed, in the third century B.C. and later, in Aetolia and in all decrees of the Aetolian league, in Western Locris (Naupactus was incorporated in the league in 338 B.C., the rest of Western Locris somewhat later), Phocis (Delphi was in the hands of the Aetolians by at least 290 B.C.), the land of the Aenianes, Malis and Phthiotis, all of which became Aetolian in the course of the third century B.C. Without doubt it was also used in Doris, from which we have no material, and in Eastern Locris. In Boeotia, which was in the Aetolian league but a short time (245–234 B.C.), it was never employed, though there are some few traces of its influence (222). The only extant decrees of Cephallenia and Ithaca, of about 200 B.C., are in this same Northwest Greek *κοινή*, reminding us that Cephallenia, of which Ithaca was a dependency, was allied with the Aetolians (Polyb. 4.6). Parts of the Peloponnesus were also for a time under Aetolian domination, and the characteristic dative plural in *-οις* is found in Arcadia, Messenia (also $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$), and Laconia. There is one example even as far away as Crete (*λιμένοις* SGDI.4942 b; 159–138 B.C.), but clearly an importation. Aetolians had taken part in the internal wars of Crete, and Cretans had served in the armies of both the Aetolian and the Achaean leagues (Polyb. 4.53).

The inscriptions of this period from Acarnania, Epirus, and Achaea, including decrees of the Acarnanian, Epirotan, and Achaean leagues, are not in the Northwest Greek *κοινή* as defined above (they do not have $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$, or the dative plural of consonant stems in *-οις*), but in the Doric *κοινή*. At this time at least the speech of Acarnania and Epirus was not essentially different from that of Corcyra, nor that of Achaea from that of Corinth and Sicyon.

In the Arcadian inscriptions of this period the native Arcadian forms are wholly or in part replaced by West Greek forms, and this is probably due in large part to the influence of the Doric *κοινή* of the Achaean league. But the Aetolians also held parts of Arcadia for a time, and, as noted above, there are some examples of the dative plural in *-οις* borrowed from the Northwest Greek *κοινή*.

280. Some more detailed observations upon the time and extent of *κοινή* influence in the various dialects have been made in connection with the Summaries of Characteristics (180–273), and in the notes to some of the late inscriptions.

What has just been noted in the case of the Doric *κοινή* is true in all dialects, namely, that of the dialectic peculiarities some are given up much earlier than others. Furthermore it is nothing unusual to find hybrid forms, part dialectic, part *κοινή*, e.g. Doric future with Attic *ου*, as *ποιησοῦντι* etc. frequently,—Boeot. *ἄως*, a contamination of *ᾶς* and *ἔως*,—Heracl. *φέικατι*, a contamination of *φίκατι* and *εἴκοσι*,—Boeot. *ζῶωνθι* with dialectic present stem and personal ending, but Attic *ζ* (pure Boeot. *δῶωνθι*),—Boeot. *ἐκγόνως* with dialectic case-ending, but Attic *ἐκ-* (pure Boeot. *ἐσγόνως*),—Thess. acc. pl. *γινομένος* with dialectic case-ending, but Attic stem (pure Thess. *γινυμένος*),—Epid. *ἑώρη* with Doric ending *-η* from *-αε*, but Attic stem *ἑώρ-* from **ῥόρ-*.

Besides such hybrids, hyper-Doric or hyper-Aeolic forms are occasionally met with in late inscriptions, though less often than in our literary texts. Thus the Attic term *ἔφηβος* (with original *η*, cf. Dor. *ῥβα*), when adopted in other dialects, was sometimes given the pseudo-dialectic form *ἔφαβος*, e.g. in some late Doric and Lesbian inscriptions, in imitation of the frequent equivalence of dialectic *ā* to Attic *η*. Conversely the Attic form was sometimes retained in opposition to what would be its true dialectic equivalent, as in Boeotian usually *ἔφηβος*, rarely *ἔφειβος*. Similarly the Doric *Ἡρακλῆς* and its derivatives keep *η* in Boeotian. Cf. also on Cret. *Πύτιος*, 63.

In Roman imperial times the antiquarian interest in local dialects is reflected in the revival of their use in parts of Greece where for some two centuries previously the Attic *κοινή* had been in general use, at least in inscriptions. So, for example, in the case of Lesbian (cf. no. 24), Laconian (cf. nos. 70–73), and to some extent in Elean, where examples of rhotacism reappear in the first and second centuries A.D. It is impossible to determine in every case whether this was a wholly artificial revival of a dialect which had long ceased to be spoken, or was an artificial elevation to written use of a dialect which had survived throughout the interval as a patois. The latter is true of Laconian (see 277, end, and note to nos. 70–73). But for most dialects we have no adequate evidence as to the length of their survival in spoken form.

PART II: SELECTED INSCRIPTIONS

The brief introductory statement to each inscription gives its provenance and approximate date, with references to several of the most important collections. The extensive bibliographies in these collections make it unnecessary to cite the numerous special discussions in periodicals etc., except in the case of a few recently discovered inscriptions. For the abbreviations employed, see pp. 281 ff. References to the collections are by the numbers of the inscriptions, unless otherwise stated, while those to periodicals are by pages.

It has seemed unnecessary to state in the case of every inscription whether the alphabet is the epichoric or the ordinary Ionic, since this is generally obvious from the date given, as well as from the transcription. It may be taken for granted, unless otherwise stated, that inscriptions of the fifth century B.C. or earlier are in the epichoric alphabet, those of the fourth century B.C. or later in the Ionic. Hence comments on the form of the alphabet employed are added only in special cases.

The transcription of texts in the older alphabet is such as to give the student some assistance, without confusing what is in the original and what is a matter of editing. The signs E and O, when representing long vowels, no matter whether the later spelling is η , ω or ϵ , ov , are transcribed simply $\bar{\epsilon}$, $\bar{o}$. The spiritus asper, when expressed in the original, is transcribed h , leaving the use of ' as a matter of editing. See p. 49, footnote. The use of the following signs is to be noted.

[] for restorations of letters no longer legible.

< > for letters inscribed by mistake, and to be ignored by the reader.

() for 1) expansion of abbreviations, 2) letters omitted by mistake, 3) corrected letters. Obvious corrections are given thus, without adding the original reading. Less certain corrections are sometimes commented on in the notes, with citation of the original reading, as are also obscure readings due to the mutilation of the letters. But often this is not done, it being thought unnecessary in a work of this kind to repeat the full critical apparatus of other collections.

- - - for a lacuna, where no restoration is attempted.

.... for a similar lacuna where it is desired to show, at least approximately, the number of missing letters, each dot standing for a letter. In general, these are employed only for short lacunae.

| for the beginning of each new line in the original.

|| for the beginning of every fifth line in the original.

||| for the division between the obverse and reverse sides, or between columns. Used only where the text is printed continuously.

Ionic

East Ionic

1. Sigeum. Early VI cent. B.C. SGDI. 5531. Hicks 8. Hoffmann III. 130. Michel 1313. Roberts 42 and pp. 334 ff. The second version (B) is in Attic.

A
5 Φανοδίκῳ | ἐμὶ τὸρμοκ|ράτεος τῷ | Προκοννη||σίῳ · κρητῆρ|α δὲ καὶ
10 ὑποκ|ρητήριον κ|αὶ ἡθμὸν ἐς π|ρυτανήιον || ἔδωκεν Σ[ιγε|εὔσι]ν.

B Φανοδίκῳ εἰμὶ τῷ Η|ερμοκράτῳ τῷ Προκο(ν)|νῆσίῳ · καὶ γὰρ κρα-
5 τῆρα | καπίστατον καὶ ἡῆθ||μὸν ἐς πρυτανεῖον ἔ|δοκα μνῆμα Σι-
10 γε(ι)|εὔσι, ἐὰν δέ τι πάσχ|ῳ, μελεδαίνῃν με, ὃ | Σιγείῃς. καὶ μ' ἐπο|(ίῃ)-
σεν Χαίσῳπος καὶ ἡαδελφοί.

1. Monument of Phanodicus of Proconnesus, recording his gift of a mixing bowl, a stand for it, and a wine-strainer, to the Sigeian prytaneum. The pillar was prepared and furnished with its Ionic inscription at Proconnesus, which was a colony of Miletus. The Attic version was added at Sigeum, which was already at this time occupied by Athenians.

The divergence between A and the corresponding portion of B is partly due to the normal differences of dialect, e. g. Ion. κρητῆρα with η after ρ, πρυτανήιον = Att. πρυτανεῖον, and τὸρμοκράτεος with psilosis and consequent crasis and uncontracted -eos in contrast to Att. τῷ Ἡερμοκράτῳ. So ὑποκρητήριον, in contrast to Att. ἐπίστατον, is an Ionic form found elsewhere. Other differ-

ences are due merely to the absence of signs for η and ω in the Attic alphabet, or are accidental, as ἐμὶ in A, εἰμὶ in B, where the spelling εἰ at such an early date is as exceptional in Attic as it would be in Ionic, or dat. pl. -εὔσιν in A, -εὔσι in B, where the use of ν movable is variable in both dialects.

2. Decree of the council of Halicarnassians and Salmacitians and Lygdamis regarding disputes over real estate. Lygdamis is the tyrant who drove Herodotus into exile and whom a revolution eventually expelled from the city. It is probable that this inscription dates from a period when the citizens had arisen and restored the exiles, but had come to terms temporarily with Lygdamis. The disputes would then be concerning the property of the former

2. Halicarnassus. Before 454 B.C. SGDI.5726. Ditt.Syll.10. Greek Inscr.Brit.Mus.IV.I.886. Hicks 27. Hoffmann III.171. Inscr.Jurid.I, pp. 1 ff. Michel 451. Roberts 145 and pp. 339 ff. Solmsen 45. For the character Τ, see 4.4. Letters which, though now lacking, are found in Lord Charlemont's copy, are printed without the marks of restoration.

Τάδε ὁ σύλλο[γ]ος ἐβδλεύσατο | ὁ Ἀλικαρνατ[έω]ν καὶ Σαλμα-
κιτέων καὶ Λύγδαμις ἐν τῇ ἱερῇ[ι] | ἀγορῇ, μηνὸς Ἑρμαιῶνος
πέμ[π]τηι ἰσταμένῳ, ἐπὶ Λέοντος πρυ[ταν]εύον[τος] τοῦ Ὀατάτιος 5
κα[ὶ] Σαρ[υτ]ώλλῳ τοῦ Θεκυίλῳ νε[ωπ]οί[ω]. τ]ὸς μνήμονας μὴ
παραδιδό[ναι] μήτε γῆν μήτε οἰκ[ί]α τοῖς μνήμοσιν ἐπὶ Ἀπολ- 10
λῳνίδεω τοῦ Λυγδάμιος μνημονεύοντος καὶ Παναμύῳ τοῦ Κασβώλ-
λιος καὶ Σαλμακιτέων μνημονευόντων Μεγαβάτεω τοῦ Ἀφνάσιος 15
καὶ Φορμίωνος τοῦ Π[α]ννάτιος. ἣν δέ τις θέλῃ δικάζε[σθαι] περὶ
γῆς ἢ οἰκίων, ἐπικαλ[έ]τω ἐν ὀκτωκαίδεκα μηνσὶν ἀπ' ὅτ[εο] | ὁ
ἄδος ἐγένετο· νόμῳ δὲ κατὰ π[ε]ρὶ νῦν ὀρκῶ[ς] σ(α)ι τοῖς δικαστάς· 20
ὅτ[ι] | ἂν οἱ μνήμονες εἰδέωσιν, τοῦτο | καρτερόν ἐστιν. ἣν δέ τις
ὑστερον | ἐπικαλῇ τούτῳ τοῦ χρόνῳ τῶν ὀκτωκαίδεκα μηνῶν, ὅρκον
ἔστιν· τ]ῷ νεμομένῳ τῇ γῇ ἢ τὰ οἰκ[ί]α, ὀρκῶν δὲ τοῖς δικαστάς 25

exiles (cf. no. 22), although this is nowhere stated. Salmacis was a town partially merged with Halicarnassus, and represented with it by a common council, though still retaining its own officials. Halicarnassus was originally Doric, but had already become Ionic in speech. Many of the proper names are of Carian origin.

8 ff. 'The mnemones or commissioners are not to transfer lands or houses to the incoming board consisting of Apollonides and his colleagues.' That is, apparently, property which had been in the hands of the commissioners for settlement, or perhaps in sequestration, was now to be turned over to the presumptive owners instead of to the new board, in order to secure an immediate disposal of these matters, even though this might in many cases

be only tentative and subject to further litigation. The phrase used in l. 30 'when A. and P. were commissioners' has reference to future suits, and is not inconsistent with the view that these men constituted the incoming board at the time of the decree. — 16 ff. 'Any one wishing to bring suit must prefer his claim within eighteen months of the time of the decree. The dicasts shall administer the oath (to the one bringing suit) in accordance with the present law. Whatever the commissioners have knowledge of (e.g. through their records) shall be valid.' — 22 ff. 'If one prefers a claim after the prescribed period, the one in possession of the property shall take the oath (that is, he shall have the preference in taking the oath; cf. the use of ὀρκιώτερος in the Gortynian Law-Code),

ἡμί[ε]κτον δεξαμένως · τὸν δὲ ὄρκον εἶ[ν]αι παρεόντος τῷ ἐνεστη-
 30 κότης · καρτερὸς δ' εἶναι γῆς καὶ οἰκίων οἵτινες || τότε εἶχον ὅτε
 Ἀπολλωνίδης καὶ Παναμύης ἐμνημόνευον, εἰ μὴ ὕστερο|ν ἀπεπέ-
 ρασαν. τὸν νόμον τοῦτον | ἦν τις θέλησι συγχέαι ἡ προθῆτα[ι]
 35 ψῆφον ὥστε μὴ εἶναι τὸν νόμο||ν τοῦτον, τὰ ἐόντα αὐτῷ πεπρή-
 σθω | καὶ τῷπόλλωνος εἶναι ἱερὰ καὶ αὐτὸν φεύγεω αἰεὶ · ἦν δὲ μὴ
 ἦι αὐτῷ ἄξια δέκα στατήρων, αὐτὸν [π]|επρήσθαι ἐπ' ἐξαγωγῇ
 40 καὶ μη[δ]|αμὰ κάθοδον εἶναι ἐς Ἀλικαρνησσόν. Ἀλικαρνασσέων
 δὲ τῶσ συμπτάντων τούτῳ ἐλεύθερον εἶναι, ὅς ἂν ταῦτα μὴ παρα-
 45 βαίνει, κατόπερ τὰ ὄρκια ἔταμον καὶ ὡς γέγραπται ἐν τῷ Ἀπολ-
 λωνίῳ ἐπικαλῆν

3. Teos. About 475 B.C. SGDI.5632. Hicks 23. Hoffmann III.105. Michel 1318. Roberts 142 and pp.336 ff. Solmsen 42.

A Ὅστις φάρμακα δηλητήρια ποιοῖ ἐπὶ Τηίοισι|ν τὸ ξυνὸν ἡ
 5 ἐπ' ἰδιώτῃ, κῆνον ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κένω. | ὅστις
 ἐς γῆν τὴν Τηίην κωλύει σῖτον ἐσάγεσθαι | ἡ τέχνη ἡ μηχανῇ ἡ
 10 κατὰ θάλασσαν ἡ κατ' ἡπειρο||ν ἡ ἐσαχθέντα ἀνωθεοίη, κῆνον
 ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κένω.

B [1, 2 fragmentary] ὅστις Τηίων ἐ[ὕθ]ύνωι | ἡ αἰσυ[μ]νήτῃ [ἀπει-
 5 θεο](ίη) ἡ || ἐπανισταίτο (ἡ αἰσυμνήτῃ), ἀπόλλυσθαι καὶ | αὐτὸν

The dicasts shall administer the oath, receiving a twelfth of a stater as fee, and the oath shall be taken in the presence of the plaintiff. Those who held the property when Apollonides and Panamyas were commissioners shall be the legal possessors, unless they have disposed of it later.'—ἀπεπέρασαν: ἀποπιπράσκω, not found elsewhere. —32 ff. 'If any one wishes to annul this law or proposes a vote to this effect, his property shall be sold and dedicated to Apollo, and he himself shall be an exile forever. If his property is not worth ten staters, he himself shall be sold for transportation and never be

allowed to return.'—41 ff. 'Of all the Halicarnassians any one who does not transgress these things such as they have sworn to and as is recorded in the temple of Apollo, shall be at liberty to prefer claims.'—τῶσ συμπτάντων: τῶν συμπτάντων. 96.2.

3. Imprecations against evil-doers.

A 1 ff. Against those who manufacture poisons.—τὸ ξυνόν: adv. acc., as a community.—6 ff. Against those who interfere with the importation of grain.—ἀνωθεοίη: contrasted with ποιοῖ l. 2. See 42.6, 157 b.

B 3 ff. Against those who resist the authority of the magistrates. The εὐθυνος

καὶ γένος τὸ κείνῳ. ὅστις τῷ λοιπῷ αἰσυνμῶν ἐν Τέῳ ἢ γῇ τῇ
 Τη|ίηι [ἀδίκ](ω)ς ἄν(δρ)[α]ς ἀ[ποκ]τ[έ]νει[ε] . . . αρον να [εἰδ]|ὼς 10
 προδο[ίη . . .] τῇ[ν] πόλ[ιν] καὶ γῆν| τὴν Τηί|ων ἢ το[ύς] ἄνδρας
 [ἐν ν]|ήσωι ἢ θα[λάσσηι] το | μετε ἐν | ἀρό[ρ]ηι περὶ 15
 πό[λιν] . . .] | λοινο προδο[ίη ἢ κιξα]|λλεύοι ἢ κιξάλλας ὑπο|δέ- 20
 χοιτο ἢ ληίζοιτο ἢ ληιστὰς ὑποδέχοιτο εἰδὼς ἐκ γῆς τῆς Τηίης
 ἢ [θ]|αλάττης φέροντας ἢ [τι κ]|ακὸν βουλεύοι περὶ Τ[ηί]|ων τῷ 25
 ξυνῷ εἰδὼς ἢ π[ρὸς] | Ἑλληνας ἢ πρὸς βαρβάρους, ἀπόλλυσθαι
 καὶ αὐτὸν καὶ γένος τὸ κέενῳ. | οἵτινες τιμῶχέοντες || τὴν ἐπαρῆν μὴ 30
 ποιήσεα|ν ἐπὶ δυνάμει καθημένῳ τῷ γῶνος Ἀνθεστηρίοι|σιν καὶ Ἡρα-
 κλέοισιν | καὶ Δίοισιν, ἐν τῇπαρῇ|ι ἔχεσθαι. ὅς ἂν τὰ(ς) στήλ|ας, 35
 ἐν ἡισιν ἡπαρὴ γέγραπται, ἢ κατάξει ἢ φοινικία ἐκκόψει ἢ ἀφα-
 νέ|ας ποιήσει, κέενον ἀπόλ|λυσθαι καὶ αὐτὸν καὶ γένος [τὸ κέενῳ]. 40

4. Chios. V cent. B.C. SGDI.5653. Hoffmann III.80. Michel 1383. Roberts 149 and pp.343 ff. Solmsen 41.

-ος · ἀπὸ τούτῳ μέχρι [τῆς] | τριόδῳ, ἢ ᾧ Ἑρμῶνοσσαν [φ]|έρει, Α
 τρεῖς · ἀπὸ τῆς τριόδῳ ἄ[χ]|ρι Ἑρμωνόσσης ἐς τὴν τριόδ|ον ἕξ · 5
 ἀπὸ τούτῳ μέχρι τῷ | Δηλῷ τρεῖς · σύνπαντες ὅροι ἐβδομήκοντα
 πέντε. | ὅση τῶν ὄρων τούτων ἔ|σω, πᾶσα Λοφίτις. ἣν τίς τι|νὰ 10
 τῶν ὄρων τούτων | ἢ ἐξέληι ἢ μεθέληι ἢ ἀ|φανέα ποιήσει ἐπ' ἀδι-
 κί|ηι τῆς πόλεως, ἐκατὸν σ|τατηῆρας ὀφειλέτω κᾶτι||μος ἔστω, πρη- 15
 ξάντων δ' ὁ|ροφύλακες · ἣν δὲ μὴ πρήξοισιν, αὐτοὶ ὀφειλόντων,

must have been a superior official to the ordinary εὔθυνοι or auditors. The αἰσυνμῆτης is often an extraordinary official like the Roman dictator, but possibly a regular magistrate at Teos. — 8 ff. Against unfaithful and treasonable magistrates. The restoration of ll. 8–18 is uncertain. — 29 ff. Against magistrates who fail to pronounce the imprecations. — The τιμοῦχοι are probably the regular annual magistrates, like the archons elsewhere. — ποιήσε-αν: ποιήσαιαν. 31.—δυνάμει: see 109.2. — καθημένῳ τῷ γῶνος κτλ. ‘during the

assembly at the Anthesteria, etc.’— 35 ff. Against those who damage the stele.—κατάξει etc.: aor. subj. 150, 176.2.

4. Decree fixing the boundaries of a district called Lophitis, followed by provisions for its sale and a list of the purchasers.

For the Lesbian elements in the Chian dialect, see 184 with references. For πρήξοισιν, short-vowel subj. like ποιήσει, see also 150. For πόλεως, see 109.2. βασιλεός (C 8) is the earliest example of εο = ευ (33).

20 *πρηξάντων δ' οἱ πεντεκαίδεκα τὸς ὀροφύλακας · ἥν δὲ μὴ πρήξουσιν, ἐν ἐπαρῇ ἔστων.*

B
1 [οἱ π[ε]ντεκα[ίδεκα] α ἐς βῶλῃ[ν ἐν] εικάντων' [ἐν] | πέντ' ἡμέ-
5 ρη[ι]σιν· τὸς δὲ κήρυκας διαπέμψαντες ἐς τὰς χώρας κη[ρ]υσ-
10 σόντων καὶ διὰ τῆς πόλεως ἀδηνέως | γεγωνέοντες, ἀποδεκνύντες
15 τὴν ἡμέρῃην, ἥν ἂν λάβωσιν, καὶ τὸ πρῆγμα προσκηρυσσόντων, |
20 ὅτι ἂμ μέλλη[ι] πρήξεσθαι· | κἀγδικασάντων τριηκοσίων μὴ ἴσ-
25 σοιες ἀνηρίθειυτοι εἶντες.

C [ἥν δέ τις τὸς πριαμένως ἀποκλή[ι]η] ἡ δικά[ζεται, τὸς ἀποκλ[η]ι-
ομένως ἢ π[ό]λις δεξαμ[έν]η δικάζέσθω κἀν ὄφληι, [ὕ]περαποδότω·
E τῷ δὲ πρια[μ]ένωι πρῆγμα ἔστω μηδέν. [ὅ]ς ἂν τὰς πρήσις ἀκρα-
τέα[ς] | ποιῇ, ἐπαράσθω κατ' αὐτ[ῶ] | ὁ βασιλεύς, ἐπὴν τὰς νο-
μ[α]ίας ἐπαρὰς ποιῇται. ||

10 τὰς γέας καὶ τὰς οἰκί[ε]α[ς] | ἐπρίαντο· τῶν Ἀννικῶ πα[ί]-
δων Ἰκέσιος Ἡγεπόλιος πεντακισχειλίων τριηκ[ο]σίων τεσσ[ε]ρα-
15 κόντων, Ἀθ[η]ναγ[ό]ρ[η]ς Ἡ[ροδό]τῳ χειλί[ω]ν ἐπτακοσίων·
Θαργελέ[ω]ς | Φιλοκλῆς Ζηνοδότῳ τὰν [Ε]ὐάδησιν δισχειλίων
20 ἐ[π]τακοσίων, Θεόπροπος κο[ί]νοπίδης τὰν Καμιμήνι χ[ε]ιλίων
καὶ ὀκτακοσίων ἐπ[ι]τά· Κήφι[ος] τὰ ἐμ Μελάνη[ι] | Ἀκτῇ τρις-
25 χε[ι]λίων ἐπτακοσίων ἐνενηκόντων Βία[ς] || Ἀσιῶ.

D
5 | [χ]ειλίων ἐνακοσίων· Λεύκ[ι]ππος Πυθῶ τ[ὴν] οἰκίην
10 τ[ὴν] Ἀνδρέος π[ε]ντακοσίων πεντηκόντων | δυῶν· Ἀσμιος || Θεό-
15 πομπος Ἀγυαῖδ τὰν Οἴ[ω]ι χειλίων τριηκοσίων δέκων δυῶν· Ἰ[κ]ε-
σίδ τῷ Φίλ[ω]νος Στράτ[ι]ος Λυσῶ τοῖκ[ο]πεδον διηκ[ο]σίων ἐνός.

B 'In the case of a lawsuit (πρῆγμα), the Fifteen are to bring it before the council within five days and make public announcement of it in the villages and in the city.'

C 1-8. If any one excludes the purchasers from possession or brings suit against them, the city, taking up the cause of those that are excluded, shall sustain the suit, and, if it loses, reimburse them. The purchaser shall be free

from litigation. Whoever makes the sales invalid, him shall the βασιλεύς curse, when he makes the customary imprecations.— 10 ff. There purchased lands and houses: from the sons of Annices, Hicesius, son of Hegopolis, for 5340 (staters), Athenagoras, son of Herodotus, for 1700; from Thargeleus, Philocles, son of Zenodotus, the property in Eua-dae for 2700; etc.— 19, 20. κοῖνοπι-δης: καὶ Οἰνοπίδης.

5. Erythrae. About 357 B.C. SGDI.5687. Ditt.Syll.107. Hicks 134. Hoffmann III.96. Michel 501.

[Ἐδοξεν] τῇ βουλῇ καὶ τῶι | δῆμῳ Μ]αύσσωλλο[ν Ἐ]κατ[ό-
μνω | Μολασ]έα, ἐπεὶ ἀνὴρ ἀγαθὸς [ἐγένετο π]ερὶ τὴν πόλιν τὴν
Ἐρυ[[θραί]ων, εἶναι ἐοεργέτην τῆς | [πόλ]εως καὶ πρόξενον καὶ 5
πολί[[την]· καὶ ἔσπλουν καὶ ἔκπλουν | [καὶ] πολέμῳ καὶ εἰρήνης
ἀσυλε[ῖ | καὶ] ἀσπονδεῖ, καὶ ἀτέλειαν κα[ὶ || πρ]οεδρίην· ταῦτα δὲ 10
εἶναι ἀδ[ι]τῶι καὶ ἐκγόνοις. στήσαι δὲ α[δ]ιτῶ κ]αὶ εἰκόνα χαλκῇν
ἐν τῇ ἀ[[γορῇ] καὶ Ἀρτεμισίης εἰκόνα | [λιθί]νην ἐν τῶι Ἀθη-
ναίῳ, καὶ || [στεφ]ανῶσαι Μαύσσωλλον μὲν | [ἐκ δαρ]εικῶν πεντή- 15
κοντα, Ἀρτε[μισίην] δὲ ἐκ τριήκοντα δαρ[εικῶν. γράψ]αι ταῦτα
ἐ(ς) στήλην | καὶ στήσαι ἐς τὸ Ἀθήναιον, || [ἐπιμεληθ]ῆναι [δὲ 20
τοὺς ἐξεταστάς].

Central Ionic

6. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5423. Hoffmann III.30. Michel 1150. Roberts 25. Solmsen 46.

Νικάνδρῃ μ' ἀνέθεκεν ἡεκηβόλῳι ἰοχεαίρῃ,
Ῥόρῃ Δεινο|δίκηῳ τῷ Νησιῷ, ἔσσοχος ἀ(λ)λήῳν,
Δεινομένεος δὲ κασιγνέτῃ, | Φηράῃσῳ δ' ἄλοχός ν[ῦν].

7. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5421. Hoffmann III.33. Roberts 27.

[τ]ῷ ἀφντῷ λίθῳ ἐμὶ ἀνδριάς καὶ τὸ σφέλας.

5. Decree in honor of Maussolus, the satrap of Caria, to whose memory the famous Mausoleum was erected by his widow Artemisia. — 15 ff. See 136.9.

6. Inscribed on an archaic statue of Artemis found at Delos. Η is used as *h* and *he*, and for *η* from *ā*, but not for original *η*. See 4.6, 8 a. In Δεινοδίκη and ἀ(λ)λήῳν the endings, as the meter shows, have the value of one syllable, like *ew* in Homer. See 41.4. The character which appears before *σ* in Νησιῷ etc. is □, probably only a differentiated form of Η, though some take it

as a sign for *ξ* and transcribe Νησιῷ etc.

7. On the base of a colossal statue of Apollo at Delos, dedicated by Naxians. *I am of the same stone, statue and pedestal.* For ἀφντῷ see 32.

8. Burial law directed against extravagance in the funeral rites, like those enacted at Athens under Solon, and at Sparta under Lycurgus.

With two exceptions (θάνῃ, διαφανῇ) Η is used only for the *η* from *ā* (or from *ea*, as ἐπῆν, θύη). See 4.6, 8 a.

8. Iulis in Ceos. Last quarter V cent. B.C. IG.XII.v.i.593. SGDI. 5398. Ditt.Syll.877. Hoffmann III.42. Inscr.Jurid.I,pp.10 ff. Michel 398. Solmsen 47. Ziehen, Leges Sacrae 93.

Οἶδε νό[μ]οι περὶ τῶγ καταφθιμ[έ]νω[ν. κατὰ | τ]άδε θά[πτ]εν
τὸν θανόντα· ἐν ἑματίο[ις τρι]σὶ λευκοῖς, στρώματι καὶ ἐνδύματι
5 [καὶ | ἐ]πιβλέματι, ἐξῆναι δὲ καὶ ἐν ἐλάσ[σ]οσ[ι, μ]ῆ[ε] πλέονος ἀξί-
οις τοῖς τρισὶ ἑκατὸν δρα[χ]μέων. ἐχφέρῃν δὲ ἐγ κλίνῃ σφηνό-
πο[δ]ι [κ]αὶ μὲ καλύπτῃν, τὰ δ' ὀλ[ο]σχερ[έ]α τοῖς ἑματ[ί]οις.
φέρῃν δὲ οἶνον ἐπὶ τὸ σῆμα [μ]ῆ[ε] [πλέον] | τριῶν χῶν καὶ ἔλαιον
10 μὲ πλέο[ν] ἐνό[ς, τὰ δὲ || ἀ]γγεῖα ἀποφέρεσθαι. τὸν θανό[ν]τα
[φέρῃν | κ]ατακεκαλυμμένον σιωπῇ μέχρι [ἐπὶ τὸ | σ]ῆμα. προ-
σφαγίωι [χ]ρῆσθαι κατὰ τὰ π[ά]τρι[α. τ]ῇγ κλίνῃ ἀπὸ το[ῦ] σῆ-
[μ]ατο[ς] καὶ τ[ὰ] σ[τρώ]ματα ἐσφέρῃν ἐνδόσε. τῇ δὲ ὑστεραί[ῃ
15 ἀ]π[ο]ραίνειν τὴν οἰκίην ἐλεύθερον θαλά[σση]ι πρῶτον, ἔπειτα δ[ὲ]
ὑσώπωι ο[ἱ]κέτη[ν ἐμ]β[ά]ντα· ἐπὴν δὲ διαρανθῇ, καθαρὴν εἶναι τὴν
οἰκίην καὶ θύῃ θύῃν ἐφί[στι]α. τὰς γυναῖκας τὰς [ἰ]ούσ[α]ς [ἐ]πὶ
20 τὸ κῆδ[ος] | ἀπιέναι προτέρας τῶν ἀνδρῶν ἀπὸ [τοῦ] || σήματος.
ἐπὶ τῷ θανόντι τριηκόστ[ια μὲ | π]οιῆν. μὲ ὑποτιθέναι κύλικα ὑπὸ
τῇγ [κλί]νῃ μὲ δὲ τὸ ὕδωρ ἐκχεῖν μὲ δὲ τὰ καλλύ[σ]μα[τα] φέρῃν
ἐπὶ τὸ σῆμα. ὅπου ἂν θάνῃ, ἐπὴν [ν ἐ]ξενιχθῇ, μὲ ἵεναι γυναῖκας
25 π[ρὸ]ς τ[ὴν οἰ]κίην ἄλλας ἢ τὰς μαινομένας· μια[ίνεσθ]αι δὲ μη-
τέρα καὶ γυναῖκα καὶ ἀδε[λφεὰς κ]αὶ θυγατέρας· πρὸς δὲ ταύταις
μὲ π[λέον π]έντε γυναικῶν, παῖδας δὲ τ[ῶν θ]υγατρῶν κ[αὶ] νεψιῶν,

3. στρώματι κτλ.: 'a cloth under-
neath the corpse, one wrapped about
it, and one over it.'—7. με καλύπτῃν
κτλ.: they are not to use a special cov-
ering for the bier, but cover all, the
bier and the corpse, with the cloths
before mentioned.—9. χῶν: see 112.6.
—12. προσφαγίωι κτλ.: 'they are to
perform the sacrifice according to the
ancestral custom.' By the law of Solon
the sacrifice of an ox was forbidden.
—13 f. The bier and the coverings,
like the vessels (l. 10), are to be brought

home, instead of being left at the tomb.
—15 f. 'The house is to be purified
first with sea-water by a free man, then
with hyssop by a slave.' But the resto-
ration ὁ[ἱ]κέτη[ν ἐμ]β[ά]ντα is uncertain.
—20. At Athens ceremonies in honor
of the dead were performed on the
third, ninth, and thirtieth days. The
last are expressly forbidden here.—
21. Directed against certain supersti-
tious practices, the significance of which
is not clear.—27. ταύταις: dat. in -ais
due to Attic influence.

ἄλλον δὲ μ[ε̄]δένα. τοὺς μια[ινομέ||νους] λουσαμένου[ς] - - - - - 30
 - - - - - - - - | [ῥδατ]ος [χ]ύσι κα[θαρ]οὺς ἔναι εω - - - .

West Ionic (Euboean)

9. VII cent. B.C. SGDI.5292. Rev.Arch.1902 I,41 ff.

Πύ(ρ)ρος μ' ἐποίεσεν Ἀγασιλῆ̄φ̄.

10. Cumae in Italy. VI cent. B.C. IG.XIV.865. SGDI.5267. Hoffmann III.6. Roberts 173.

Ταταίῃς ἐμὶ λέρυθος · ἡὸς δ' ἄν με κλέφσ|ει, θυφλὸς ἔσται.

11. Cumae in Italy. VI cent. B.C. IG.XIV.871. SGDI.5269. Hoffmann III.4. Roberts 177 a. Solmsen 48.

ἡνπὺ τέ̄ι κλίνει τούτ̄ει Λένος ἡύπυ.

12. Amphipolis. 357 B.C. SGDI.5282. Ditt.Syll.113. Hicks 125. Hoffmann III.14. Michel 324. Solmsen 49.

Ἔδοξεν τῶι δήμῳι · Φί|λωνα καὶ Στρατοκλέ|α φεόγειν Ἀμφίπο-
 λι|ν καὶ τήγ γῆν τήν Ἀμφ|ιπολιτέων ἀειφυγί|ην καὶ αὐτὸς καὶ τὸς | 5
 παῖδας, καὶ ἡμ πὼ ἀλί|σκωνται, πάσχειν αὐ|τὸς ὡς πολεμίδος καὶ ||
 νηποινεὶ τεθνάναι, | τὰ δὲ χρήματ' αὐτῶν δημόσια εἶναι, τὸ δ' ἐπιδέ- 10
 κατον ἱρὸν τῷ Ἀ|πόλλωνος καὶ τῷ Στρ|υμόνος. τὸς δὲ προστ|άτας 15
 ἀναγράψαι αὐτὸς ἐ(ς) στήλην λιθίνην. | ἥν δέ τις τὸ ψήφισμα | ἀνα-
 ψηφίζει ἢ καταδ|έχεται τούτῳς τέχνη|ι ἢ μηχανῇ ὀτειλῶν, τὰ χρή- 20
 ματ' αὐτῷ δημόσια ἔστω καὶ αὐτὸς φεογέτω Ἀμφίπολιν | ἀειφυγίην.

9. On a lecythus, now in the Boston Museum of Fine Arts, the provenance of which is not stated. Probably manufactured in Boeotia by a Chalcidian potter, or at least inscribed in the Chalcidian dialect. Note the retention of intervocalic *φ* in the proper name Ἀγασιλῆ̄φ̄ (which later became Ἀγασίλεω), though not in ἐποίεσεν.

11. In this niche of the tomb rests Lenos. — τούτ̄ει: see 124. — ἡύπυ: ὑπεστι.

12. When Philip captured Amphipolis in 347 B.C., he caused the banish-

ment of his opponents. Cf. Diod.16.8. Among this number were the two men against whom this decree was enacted, one of them, Stratocles, being known as one of the two envoys who were sent to Athens for aid. Cf. Dem.Olynth. 1.8. Amphipolis was a colony of Athens, but the population was mixed. Cf. Thuc.4.102 ff. At this time evidently the Chalcidian element predominated.

3. φεόγειν: cf. φεογέτω, l.24. These are the only West Ion. examples of εο = ευ(33).—19. ἀναψηφίζει: εἰ for ηι, 39 a.

13. Eretria. (A) End of V cent. B.C., (B) middle of IV cent. B.C. SGDI.5308. Ditt.Syll.47,48. Hoffmann III.19. Michel 341.

A Θεοί. | "Εδοξεν τεῖ βουλῇ Ἡγέλοχον | τὸν Ταραντῖνον πρόξενον
5 εἶναι καὶ εὐεργέτην καὶ αὐτὸν || κ[α]ὶ παῖδας καὶ σίτηριν εἶνα | καὶ
αὐτῶι καὶ παιρῖν, ὅταν ἐ[π]ιδημέωριν, καὶ ἀτελέην καὶ | προεδρίην
10 ἐς τοὺς ἀγῶνας ὡς σ|υνελευθερώραντι τῇμ πόλιν || ἀπ' Ἀθηνάων.

B "Εδοξεν τεῖ βουλεῖ καὶ τοῖ δήμοι | Ἡράκλειτον τὸν Ταραντῖνον |
5 πρόξενον εἶναι Ἐρετριῶν αὐτὸν καὶ ἐκγόνους, εἶναι δὲ αὐτοῖ || προ-
εδρίην καὶ σίτηριν καὶ αὐτοῖ καὶ παιρῖν, ὅσον ἂν χρόνον | ἐπιδημέω-
ριν, καὶ τὰ ἄλλα, καθάπερ τοῖς ἄλλοις προξένοις.

14. Oropus. 411-402, or 386-377 B.C. IG.VII.235. SGDI.5339. Ditt. Syll.589. Hoffmann III.25. Michel 698. Solmsen 50. Ziehen, Leges Sacrae 65.

Θεοί. | Τὸν ἱερέα τοῦ Ἀμφιαράου φοιτᾶν εἰς τὸ ἱερόν, ἐπειδὰν
χειμῶν παρέλθει, μέχρι ἀρότου ὥρης μὴ πλέον διαλείποντα ἢ τρεῖς
5 ἡμέρας καὶ || μένειν ἐν τοῖ ἱεροῖ μὴ ἔλαττον ἢ δέκα ἡμέρας τοῦ
μηνὸς ἐκ[ά]στῳ. καὶ ἐπαναγκάζειν τὸν νεωκόρον τοῦ τε ἱεροῦ ἐπι-
μελεῖσθαι κατὰ τὸν νόμον καὶ τῶν ἀφικνε(ο)μένων εἰς τὸ ἱερόν. |
10 ἂν δέ τις ἀδικεῖ ἐν τοῖ ἱεροῖ ἢ ξένος ἢ δημότης, ζημιούτω ὁ ἱερεὺς

13. This and no. 14 are in the Eretrian variety of Euboean, for which see 187 (60.3).

A. Ships of Tarentum formed part of the Peloponnesian fleet which defeated the Athenians off Eretria in 411 B.C. and so led to the Athenian loss of Eretria. Cf. Thuc.8.91,95. It is in gratitude for this that Hegelochus of Tarentum and his sons are honored in this decree.

B. This decree is later than A, but was inscribed on the same stone, because both recipients of honor are from Tarentum, and possibly relatives.

14. Regulations of the temple of Amphiaras at Oropus. Oropus seems to have been an Eretrian possession before it passed into the hands of the Thebans in the sixth century, and preserved the Eretrian dialect throughout

the Boeotian and the subsequent Athenian domination. But from the end of the fourth century the inscriptions are in Attic.

1 ff. The priest evidently passed the winters in the town, leaving the temple entirely in the charge of the custodian. But with the end of winter, when visitors became more frequent, he was expected to go to the temple regularly, never missing more than three days at a time and remaining there at least ten days each month. He was to see to it that the custodian took proper care of the temple and its visitors.—9 ff. 'If any one commits sacrilege in the temple, the priest shall have the right to impose a fine up to the sum of five drachmas and take pledges of the one penalized. If such a one offers the

μέχρι πέντε δραχμέων | κυρίως καὶ ἐνέχυρα λαμβανέτω τοῦ ἐζημιω-
 μένου· ἂν δ' ἐκτίνει τὸ ἀργύριον, παρεόντος τοῦ | ἱερέος ἐμβα(λ)λέτω
 εἰς τὸν θῆσαυρόν. δικάζειν δὲ τὸν ἱερέα, ἂν τις ἰδίει ἀδικηθεῖ ἢ τῶν
 ξέων ἢ τῶν δημοτέων ἐν τοῖ ἱεροῖ, μέχρι τριῶν | δραχμέων, τὰ δὲ 15
 μέζονα, ἥχοι ἐκάστοις αἱ δίκαι ἐν τοῖς νόμοις εἰρήται, ἐντῶθα γινέ-
 σθων. | προσκαλείσθαι δὲ καὶ αὐθημερὸν περὶ τῶν ἐν τοῖ ἱεροῖ ἀδι-
 κίων· ἂν δὲ ὁ ἀντίδικος μὴ συνχωρεῖ, εἰς τὴν ὑστέρην ἢ δίκη 20
 τελείσθω. ἐπαρχὴν δὲ διδοῦν τὸ μὲλλοντα θεραπεύεσθαι ὑπὸ
 τοῦ θεοῦ μὴ ἔλαττον ἐννεοβόλου δοκίμου ἀργυρίου καὶ ἐμβάλλειν
 εἰς τὸν θῆσαυρόν παρεόντος τοῦ νεωκόρου - - - - - ||
 - κατεύχεσθαι δὲ τῶν ἱερῶν καὶ ἐπὶ τὸν βωμὸν ἐπιτιθεῖν, 25
 ὅταν παρῇ, τὸν ἱερέα, | ὅταν δὲ μὴ παρῇ, τὸν θύοντα, καὶ τεῖ θυσίει
 αὐτὸν ἑαυτοῖ κατεύχεσθαι ἕκαστον, τῶν δὲ δημορίων τὸν ἱερέα, τῶν
 δὲ θυομένων ἐν τοῖ ἱεροῖ πάντων τὸ δέρμα [λαμβάνειν]. θύειν δὲ 30
 ἐξεῖν ἅπαν ὅτι ἂν βόληται ἕκαστος· τῶν δὲ κρεῶν μὴ εἶναι ἐκφο-
 ρὴν ἔξω τοῦ τεμένους. τοῖ δὲ | ἱερεῖ διδοῦν τὸς θύοντας ἀπὸ τοῦ

money, he must deposit it in the treasury in the presence of the priest. If any one suffers a private wrong in the temple, the priest shall decide matters of no more than three drachmas, but the more important cases shall be tried before the proper courts. The summons for wrongs done in the temple shall be made on the same day, but if the opponent does not agree, the case may go over till the next day.'—16. ἐκάστοις: for the several offenses.—17. εἰρήται: see 43.—ἐντῶθα: see 34a, 134.—19. ἀδικίων: ἀδικιον = ἀδικημα.—21 ff. 'The one who is to be treated by the god shall pay a fee of not less than nine obols of current money (no bad coin was to be palmed off) and put it in the treasury in the presence of the custodian.'—ἐννεοβόλου is crowded into a space where a shorter word had been erased, presumably δραχμῆς. Since the law was first

inscribed, the amount of the fee had been raised, and at the same time another provision, which followed after νεωκόρου in l. 24, had been abrogated and erased.—25 ff. 'The priest shall make the prayers and place the victims on the altar, if he is present, but, if he is not present, the one who gives the offering. At the festival each shall make his own prayer, but the priest shall make the prayers for the sacrifices in behalf of the state, and he shall receive the skin of all the victims.'—30 ff. θύειν δὲ ἐξεῖν κτλ.: there was no restriction as to the kind of victims to be offered, such as is often made in temple regulations, but in any case the flesh was not to be carried off.—31. βόληται: so, not βόληται (βούληται), for an Eretrian inscription of later date, which never has ο = ου, reads βόληται, βολόμενον.—32 ff. τοῖ δὲ ἱερεῖ κτλ.: 'the priest is to have the shoulder of each

35 *ιερήου ἐκ|άστῳ τὸν ὄμον, πλὴν ὅταν ἡ ἑορτὴ εἴ· τότε δὲ ἀπ||ὸ τῶν
 δημορίων λαμβανέτω ὄμον ἀφ' ἐκάστου | τοῦ ἱερήου. ἐγκαθεύδειν
 δὲ τὸν δειόμενον|ν - - - - - | ναυ - -
 - - - - - πειθόμενον τοῖς νόμοις. τὸ ὄνομα τοῦ
 40 ἐγκαθεύδον||τος, ὅταν ἐμβάλλει τὸ ἀργύριον, γράφεσθαι τ|ὸν νεωκό-
 ρον καὶ αὐτοῦ καὶ τῆς πόλεως καὶ ἐκ|τιθεῖν ἐν τοῖ ἱεροῖ γράφοντα ἐν
 πετεῦροι σ|κοπεῖν τοῖ βολομένοι. ἐν δὲ τοῖ κοιμητηρίοι|ι καθεύδειν
 45 χωρὶς μὲν τῶς ἀνδρας, χωρὶς || δὲ τὰς γυναῖκας, τοὺς μὲν ἀνδρας ἐν
 τοῖ πρὸ ἡ|ὸς τοῦ βωμοῦ, τὰς δὲ γυναῖκας ἐν τοῖ πρὸ ἡσπέ|[ρης . . .
 τὸ κοιμ]ητήριον τοὺς ἐν|[καθεύδοντας
 . . . λ]όγον |*

Arcadian

15. VI or early V cent. B.C. SGDI.373. Ditt.Syll.625. Roberts 237a. A.M. XXI,240 ff.; XXX,65.

Καμὸ ὑνέθυσε ταῖ Κόρραι.

16. Mantinea. V cent. B.C. Fougères, B.C.H. XVI, 568 ff. Homolle, *ibid.* 580 ff. Baunack, *Ber.Sächs.Ges.* 1893, 93 ff. Keil, *Gött.Nachr.* 1895, 349 ff. Danielsson, *Eranos* II, 8 ff. Fougères, *Mantinée*, 523 ff. For *ν*, which is transcribed *σ*, see 4.4.

[*φο*]φλέασι οἶδε ἰν 'Αλέαν [ll. 2-12 proper names]. Φ[*έμα*]ν-
 15 *δρος* | [*φο*]φλέοι ἂν χρῆστέριον κακρίνῃ. || ἐ[*ι ᾄ*]ν ὁσίαι κακριθέῃ

victim, except when there is a festival, and then only from the victims offered for the state.'—33. *ιερήου*: *ιερήιον*. 37, 38.—36. *δειόμενον*: *δεόμενον*. 9.1.—39 ff. 'The custodian is to inscribe the name of each one who consults the oracle, when he has paid his money, and place it on a tablet in the shrine so that any one who wishes may see it.'—*ἐγκαθεύδοντος*: as elsewhere, those wishing to consult the oracle went to sleep in a room of the temple assigned for this purpose (see following), and received the oracle in a dream.—43 ff. *ἐν δὲ τοῖ κοιμητηρίοι* κτλ.: 'the men and women are to lie in separate places, the men to the east of the altar,

the women to the west.'—46. *ἡὸς*: see 41.4 b.—*ἡσπέ[ρης]*: *ἡε* designated by *Η*, as in no. 6.

15. Dedication inscribed on a bronze cymbal, which, according to the more probable of two varying reports, was found near the modern Dimitzana in Arcadia. Formerly read *Κάμουν ἔθυσε* κτλ. and ascribed to Thessalian, later as *Καμὸ ὑν ἔθυσε*. But the use of *ὑνέθυσε* = *ἀνέθηκε* is confirmed by a later dedication reading *Φαυλέας ἀνέθυσε* τοῖ Πανί, in which the earlier *ὑν* (6, 22) is replaced by *ἀνά*.

16. Judgment against certain persons guilty of sacrilege toward Athena Alea, whose temple had been made the

τῶν χρῆμάτων, | πὲ τοῖς φοικιάται(ς) τᾶς θεῆς εἶναι, | καὶ φοικίας δά-
 σασσθαι τὰς ἀνὸδ' ἐά(σ)σας. | [ἐπ]εὶ τοῖς φοφλῆκόσι ἐπὶ τοῖδ' ἐδικά-
 σαμεν, | ἅ τε θεὸς καὶ οἱ δικασσται, ἀπυ[δ]εδομίν[ος] || τῶν χρῆμάτων 20
 τὸ λάχος, ἀπεχομίνος | κατ' ὁρρέντερον γένος εἶναι | ἅματα πάντα ἀπὸ
 τοῖ ἱεροῖ, ἴλαον εἶναι. | εἰ δ' ἄλλ[λο] σις [ἐ]άτοι κατ' ὀννυ, ἰνμενφές
 εἶναι. | Εὐχὼλὰ [δ'] ἄδε ἔ[ψ]ετοι τοῖ ἀ[λιτῆριοι] · || εἰ σις ἰν το(ῖ) 25
 ἱεροῖ τῶν τότε ἀπυθανόντων | φονέες ἐσσι, εἴσ' αὐτός εἴσε [τῶν ἐσγόν-
 νων] | σις κατ' ὁρρέντερον, εἴσε τ[ὸν ἀνδρῶν] | εἴσε τᾶς φαρθένῃ, ἰνμεν-
 φ[ἐς εἶναι κα]τὸ χρῆστέριον · εἰ δὲ μὲ, ἴλαον εἶναι. || εἰ Φέμανδρος 30
 φονέες ἐσσι[ι εἴσε] | τῶν ἀνδρῶν εἴσε τᾶς φαρθέν[ῃ] | τῶν τότε ἀπυ-
 θανόντων ἰν [τοῖ ἱεροῖ] | καὶ μὲ προσσθαγενές τὸ φέ[ργον τοῦ] || το

scene of a bloody fray. Most of the difficulties in the reading and interpretation have been cleared up, but some points are still uncertain.

1. *The following are adjudged guilty towards Alea.* —[φο]φλέασι: ὠφλήκασι. 146.1. Cf., with the more usual aorist, ὠφλέν ἰν δᾶμον, no. 17.4, and for the whole episode, Att. οἷδε ὠφλον Δηλίων ἀσεβείας — — — —, τὸ τίμημα τὸ ἐπιγεγραμμένον καὶ ἀειφυγία, ὅτι ἐκ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος τοῦ Δηλίου ἦγον τοὺς Ἀμφικτύονας καὶ ἔτυπτον. IG.II.814, p. 281. — 13 f. Φήμανδρος, as the form of the name shows (cf. l. 30), was a foreigner from Attic or Ionic territory. As such, and because his guilt was in question, his case is treated separately, and his penalty depends upon the decision of the oracle. — ἄν: ἄ ἄν. 58 a. — κακρίνῃ: κατὰ κρίνη aor. subj. 95, 149. — 15 ff. *If he is condemned by divine judgment to forfeit his property, this together with the slaves shall belong to the goddess, and one shall divide* (between the goddess and the state?) *the houses which he possesses* (on the heights, referring to country houses in the mountains?). — ἐ[ι] ἄν: uncertain, but more likely than

ἐάν. We should expect *εἰκ ἄν* (134.2 a). — κακρίθῃ: aor. subj. pass. 151.2. — 18 ff. *Inasmuch as we, the goddess and the judges, have passed judgment upon the guilty parties as follows, namely that, having given up their inheritance, they shall forever be excluded from the temple, in the male line, it shall be well* (propitious). *But if any one permits anything else, contrary to these things, it shall be impious.* — ἀπυ[δ]εδομίν[ος], ἀπεχομίνος: see 10. — 22. κατ' ὁρρέντερον: κατὰ τὸ ὁρρέντερον. 94.1. — 22. ἅματα πάντα: a formulaic expression, Hom. ἥματα πάντα, retained here in the imprecation, although ἀμέρα is the ordinary prose word for *day* in Arcadian as elsewhere (cf. no. 17). Similarly νόμος ἱερὸς ἰν ἅματα πάντα in a Tegean inscription. — 24. *The following imprecation shall pursue the sinner.* Or, instead of ἔ[ψ]ετοι from ἔπομαι, read ἔ[σ]ετοι shall be? — 30 ff. *If Phemander is a murderer of either the men or the maiden who perished at that time in the temple, and the deed of that time was not of prior date, in that case he shall be punished as an impious person.* Apparently Phemander had set up an alibi

35 τότε $\hat{\epsilon}(s)$, οὐτως ἵνμονφον θε[μίζεσθαι]. || εἰ δὲ προσθαγενὲς τὸ
φέργ[ον τοῦτο], | καὶ μὲ φονῆς, ἵλαον εἶναι.

17. Tegea. Early IV cent. B.C. Hoffmann I.29. Michel 695. Solmsen 1. Ziehen, *Leges Sacrae* 62. Alphabet transitional; E = ϵ , O = $\bar{o}$, Θ = h ; Ion. Ξ = ξ ; Χ = χ .

Τὸν *hierēn*. πέντε καὶ εἴκοσι οἷς νέμεν καὶ ζεύγοις καὶ αἶγα· εἰ
δ' ἂν καταλλάσσῃ, ἰνφορβισμόν εἶναι· τὸν *hieromnāmona* ἰνφορβίεν·
εἰ δ' ἂν λευτον μὲ ἰνφ|ορβίῃ, ἡεκοτὸν δαρχμὰς ὀφλὲν ἰν δᾶμον καὶ
κᾶταρ||φον εἶναι.— Τὸν *hierothytan* νέμεν ἰν Ἀλέαι ὅτι ἂν ἀ|σκῆθῃς

to the effect that the deed of violence took place before he entered the temple.—34. τότε $\hat{\epsilon}(s)$: the reading is TOTEE, which some transcribe τὸτ' ἦε. But ἦε = Hom. ἦεν is impossible. The form to be expected is ἦs, though unfortunately we can get this only by assuming that σ has been omitted by mistake.

17. Regulations of the temple of Athena Alea. The first five paragraphs, ll. 1–20, deal with the rights of pasturage in Alea, the district in which the temple was situated and which was included in the temple property. The temple officials mentioned are the *hieromnemon*, the chief administrator of the affairs of the temple (also, in the plural, the board of administrators), the *priest*, and the *hierothytes*, a minor official charged with the technical details of the sacrifice, though in some places this title came to be one of high rank. The Fifty and the Three Hundred were, doubtless, civic bodies.

The critical and difficult words are ἰνφορβίεν, ἰνφορβισμόν, plainly connected with φέρβω *feed*, φορβή *fodder*, φορβεία *halter*. Starting from the derived meaning seen in φορβεία, one

may translate *tie up, seize*, but in ll. 14–15 the *seizure* of small animals, contrasted with a tax of a drachma for large animals, seems extreme, especially in connection with ll. 18–19. The interpretation *impose a pasture tax* is on the whole more satisfactory, though by this too the expression in ll. 14–15 is strange, by apparent lack of contrast. One must assume that the pasture tax was a fixed and merely nominal sum, and that the tax of one drachma for the larger animals was in excess of this. Hesychius has ἐμφόρβιον· τελώνημα, which is parallel to ἐνοίκιον *house-rent*, ἐλλιμένιον *harbor-dues*, etc. From this would be derived ἰνφορβίεν *impose a pasture tax*, and from this again, as if from -ίω, ἰνφορβισμός *the imposition of a pasture tax*. Cf. Solmsen, *K.Z.* XXXIV, 437 ff.

2. εἰ δ' ἂν καταλλάσσῃ: if he acts otherwise (καταλλάσσω intrans.), that is goes beyond the number allowed.—3. λευτον: probably an adv. λευτον, or a part. λεύτῳ, meaning *wittingly, intentionally*, but there is no certain etymon.—5 ff. τὸν *hierothytan* κτλ.: the *hierothytes* may pasture in Alea animals without blemish (and so suitable for the sacrifice), but

ἔ· τὰ δ' ἀνασκῆθέα ἰνφορβίεν· μεδ' ἐσπεράσα|ι παρ ἄν λέγῃ ἱερο-
 θυτές· εἰ δ' ἄν ἐσπεράσῃ, δυόδεκ|ο δαρχμὰς ὀφλὲν ἰν δᾶμον.—Τᾶς
 τριπαναγόρσιος τ|ὰς ὑστέρας τρὶς ἀμέρας νέμεν ὅτι ἡὰν βόλῃτοι ὄς ||
 μὲ ἰν τοῖ περιχόροι· εἰ δ' ἄν ἰν τοῖ περιχόροι, ἰνφο|ρβίεν.—'Ἰν 10
 'Αλέαι μὲ νέμεν μέτε ξένον μέτε φαστὸν | εἰ μὲ ἐπὶ θοίαναν ἡίκοντα·
 τοῖ δὲ ξένοι καταγομέν|οι ἐξῆναι ἀμέραν καὶ νύκτα νέμεν ἐπιζύγιον·
 εἰ δ' | ἄν παρ τάνυ νέμῃ, τὸ μὲν μέζον πρόβατον δαρχμὰν ὀ|φλὲν, 15
 τὸ δὲ μείον ἰνφορβίεν.—Τὰ ἱερὰ πρόβατα μὲ | νέμεν ἰν 'Αλέαι
 πλὸς ἀμέρας καὶ νυκτός, εἰκ ἄν διε|λαυνόμενα τύχῃ· εἰ δ' ἄν νέμῃ,
 δαρχμὰν ὀφλὲν τὸ πρό|βατον φέκαστον τὸ μέζον, τὸν δὲ μειόνων
 προβάτῳ|ν ὀδελὸν φέκαστον, τᾶν συνὸν δαρχμὰν φεκάσταν, ε[ἰ] || μὲ 20
 παρῆταξαμένος τὸς πεντέκοντα ἔ τὸς τριακα|σίος.—Εἰκ ἐπὶ δῶμα
 πῦρ ἐποίησῃ, δυόδεκο δαρχμὰς | ὀφλὲν, τὸ μὲν ἕμισυ ταῖ θεοῖ, τὸ
 δ' ἕμισυ τοῖς ἱερο|μνάμονσι.—Εἰκ ἄν παραμαξεύῃ θύσθῃν τᾶς
 κελε[ύθ]|ῳ τᾶς κακειμέναν κατ 'Αλέαν, τρὶς ὀδελὸς ὀφλὲ[ν ἄν]||τὶ 25
 φεκάσταν, τὸ μὲν ἕμισυ ταῖ θεοῖ, τὸ δ' ἕμισυ[ν τοῖ]|ς ἱερομνάμονσι.
 —Ταῖ παναγόρσι τὸς ἱερ[ομνάμ]|ονας ἀρτύεν τὰ ἰν ταῖς ἰνπολαῖς
 πάντα [. τ]|ὸς δαμιοργό[ς].—Τὸν κόπρον τὸν ἀπυδόσμ[ιον
] ταῖ ἡεβδόμαι τῷ Λεσχανασιῷ μῆνός· [εἰ δὲ μέ, δαρχ|μὰ]ν 30
 ὀφλὲν.—Τὸν Παναγόρσιον μῆνα [31–35 only a few words left.]

for those not unblemished (and so suitable only for personal use) one shall impose a pasture tax. He shall not go beyond what he declares in his function of hierothytes. That is, his official statement as to the condition of the animals is final. — 7. παρ ἄν: παρ ἄ (ᾶ) ἄν. 58 a. — ἱεροθυτές: ἱεροθυτέων. 78, 157. 9. ἡάν: ἄν. 58 d. — ὄς μέ: used like ὅσον μή. — 20. Unless the Fifty or the Three Hundred approve. Acc. abs. construction. 173. — 21. δῶμα: temple. — ἐποίησῃ: aor. subj. to fut. οἴσω, cf. Hom. οἰσέμεναι, Hdt. ἀνοῖσαι. For absence of ἄν see 174. — 23 ff. Meaning

uncertain, but probably *If one drives in a wagon to the sacrifice off the high road leading through Alea, one shall pay a fine of three obols for each (wagon), etc.* — θύσθῃν: aor. infin. pass. with middle force, *to offer sacrifice*. — κακειμέναν: κατακειμένης. 95. — 26 ff. The officials are to make all arrangements for the market, which was held at ancient festivals as at our modern fairs. Cf. Ditt. Syll. 653.99 ff. — 28. ἀπυδόσμ[ιον]: probably to be restored thus, and taken as an adjective agreeing with κόπρον, but the meaning is uncertain (saleable?).

18. Tegea. III cent. B.C. SGDI.1222. Hoffmann I.30. Michel 585. Solmsen 2.

πε - - - - - φι . λο . | εἰκ ἄν τι γίνηται τοῖς ἐργόνοις
τοῖς ἰν τοῖ αὐτοῖ | ἔργοι, ὅσα περὶ τὸ ἔργον· ἀπυέσθω δὲ ὁ ἀδική-
5 μενος | τὸν ἀδικέντα ἰν ἀμέραις τρισὶ ἀπὸ ταῖ ἄν τὸ ἀδί||κημα γένη-
ται, ὕστερον δὲ μή· καὶ ὅτι ἀγ κρίνωνσι | οἱ ἐσδοτήρες, κύριον ἔστω.
— Εἰ δὲ πόλεμος δια|κωλύσει τι τῶν ἔργων τῶν ἐσδοθέντων ἢ τῶν |
ἡργασμένων τι φθέραι, οἱ τριακάσιοι διαγνόντω | τί δεῖ γίνεσθαι·
10 οἱ δὲ στραταγοὶ πόσοδομ ποέντω, || εἰκ ἄν δέατοί σφεις πόλεμος
ἦναι ὁ κωλύων ἢ ἐ|φθορκῶς τὰ ἔργα, λαφυροπωλίου ἐόντος κατὸ
τῆς | πόλιος. εἰ δὲ τι(ς) ἐργωνήσας μὴ ἰγκεχηρήκοι τοῖς | ἔργοις, ὁ
δὲ πόλεμος διακωλύοι, ἀπυδόας [τ]ὸ ἀργύριον, | τὸ ἄν λελαβηκῶς
15 τυγχάνη, ἀφεώσθω τῷ ἔργῳ, || εἰκ ἄν κελεύωνσι οἱ ἐσδοτήρες.—
Εἰ δ' ἄ[ν] τις ἐπι|συνίσταται ταῖς ἐσδόσεσι τῶν ἔργων ἢ λυμαίνη|ται
κατ εἰ δὲ τινα τρόπον φθέρων, ζαμιόντω | οἱ ἐσδοτήρες, ὅσαι ἄν
δέατοί σφεις ζαμίαι, καὶ | ἀγκαρυσ[σόν]τω ἰν ἐπίκρισιν καὶ ἰνα-
20 γόντω || ἰν δικαστήριον τὸ γινόμενον τοῖ πλήθει τῆς | ζαμίαν.—
Μὴ ἐξέστω δὲ μηδὲ κοινᾶνας γενέσθαι | πλεόν ἢ δύο ἐπὶ μη-
δενὶ τῶν ἔργων· εἰ δὲ μή, ὀφλέτω | ἕκαστος πεντήκοντα δαρχμάς,

18. Regulations governing building-contracts.

1 ff. —, *if any trouble arises between the contractors on the same work, as regards the work.* —4. ἀπὸ ταῖ: *from the time when*, relative use of the article, as in l. 14 etc. See 126. —6 ff. *If war shall interrupt any of the works contracted for, or should destroy any of those completed.* Note the change of mood. For φθέραι see 80. —9. πόσοδομ ποέντω: *introduce the matter*, Att. πρόσδομον ποι-εῖσθαι. —11. λαφυροπωλίου: Att. form of gen. Instead of *sale of plunder* the word must mean here simply *plundering*, 'the city being subjected to plunder.' —12 ff. *But if any one who has made a contract has not begun on the works and war interrupts, he shall return*

whatever money he may have received and withdraw from the work, if those giving out the contracts so order. —15 ff. *If any one makes opposition to the allotments of the works or does an injury in any way, etc.* —κατ εἰ δὲ τινα: *εἰ δὲ τις*, detached from verbal phrases, has come to be used independently in the sense of a simple indefinite, as is sometimes εἰ τις in Attic (e.g. Thuc. 7.21.5). Cf. κατ εἰ δὲ τι l. 32. —18. ὅσαι κτλ.: *with whatever penalty seems best to them.* —20. *to the court which is constituted to suit the amount of the penalty.* —πλήθει: this, not πλήθει, has recently been shown to be the correct reading. —21 ff. 'No more than two partners for any one piece of work, and no contractor to have more than two

ἐπελασάσθων | δὲ οἱ ἀλιασταί· ἰμφαίνεν δὲ τὸμ βολόμενον ἐπὶ τοῖ ||
 ἡμίσσοι τᾶς ζαμίου. κατὰ αὐτὰ δὲ καὶ εἴ κ' ἄν [τ]ις | πλέον ἢ δύο 25
 ἔργα ἔχη τῶν ἱερῶν ἢ τῶν δαμ[ο]σίων | κατ εἰ δέ τινα τρόπον,
 ὅτινι ἂμ μὴ οἱ ἀλιαστα[ὶ] | παρετάξωνσι ὁμοθυμαδὸν πάντες, ζαμι-
 ῶ[σ]θω | καθ' ἕκαστον τῶν πλεόνων ἔργων κατὸ μῆνα || πεντήκοντα 30
 δαρχμαῖς, μέστ' ἂν ἀφῆ[τοι] | τὰ ἔργα τὰ πλέονα.— Εἰ [δ'] ἂν τι[ς
 . . .] ἰκητοῖ τῶν | περὶ τὰ ἔργα συ - - - κατ εἰ δέ τι, μὴ |
 - - - υ· εἰ δὲ μή, μή οἱ ἔστω ἰνδικον | μηδέποθι ἀλλ' ἢ
 ἰν Τεγέαι· εἰ δ' ἂν ἰνδικάζητοῖ, || ἀπυτεισάτω τὸ χρέος διπλάσιον 35
 τὸ ἂν δικάζητοῖ· | ἔστω δὲ καὶ τωνὶ τῷ ἐπιζαμίῳ ὁ αὐτὸς ἱγγυος
 ὅπερ | καὶ τῷ ἔργῳ ἧς ἰν ἔστεισιν.— Εἰ δ' ἂν τις ἐργωνήσας | ἔργον
 τι προσκατυβλάβῃ τι ἄλλυ τῶν ὑπαρχόντων | ἔργων εἴτε ἱερὸν εἴτε
 δαμόσιον εἴτε ἰδίον || πὰρ τὰν σύγγραφον τᾶς ἐσδοκαῦ, ἀπυκαθι- 40
 στάτω | τὸ κατυβλαφθὲν τοῖς ἰδίοις ἀναλώμασιν μὴ ἦσσον | ἢ
 ὑπάρχει ἰν τοῖ χρόνοι τᾶς ἐργωνίαυ· εἰ δ' ἂμ μὴ | κατυστάση, τὰ
 ἐπιζάμια ἀπυτειέτω, κατάπερ· | ἐπὶ τοῖς ἄλλοις ἔργοις τοῖς ὑπερα-
 μέροις τέτακτοῖ. || — Εἰ δ' ἂν τις τῶν ἐργωνᾶν ἢ τῶν ἐργαζομέ- 45
 νων | ἐπηρειάζεν δέατοῖ ἰν τὰ ἔργα ἢ ἀπειθῆναι τοῖς | ἐπιμελομένοις

pieces of work without the unanimous consent of the heliasts.' — 24. ἰμφαίνεν κτλ.: *any one who wishes may be informer, receiving half the fine as a reward.* — 25. κατὰ αὐτά: κατὰ τὰ αὐτά. So κατάπερ (ll. 43, 50) for κατὰ τάπερ, Att. καθάπερ. — 28. ζαμιώ[σ]θω: the fourth letter from the end is uncertain, but probably ω not ο. See 157. — 33 ff. Owing to the preceding lacuna, the occasion and intent of this prescription is not clear. *Otherwise he (the contractor) shall not be liable to suit anywhere else than in Tegea. But if he is subjected to suit, he shall pay double the amount for which the suit is brought. And the same person who was (the surety) for the work, shall be surety for this fine, for its payment. ἰν ἔστεισιν refers back to ἐπιζαμίῳ, not to ἔργῳ.*

ἰνδικος, like Cret. ἐνδικος, is used impersonally with the dative of the person who is liable to suit. For ἰνδικάζητοῖ, cf. Aenian. τοῖς ἐνδικαζόμενοις *the litigants* SGDI.1432 a, and Delph. ἐνδικαζόμενοι *if subjected to suit* SGDI.1795. — 37 ff. 'If a contractor injures any of the existing works contrary to the terms of the contract, he must at his own expense put it in as good condition as it was at the time of the contract. Otherwise he must pay the same penalties that are fixed for other pieces of work overdue.' — 45 ff. 'If a contractor or workman seems to be abusing the works, or disobedient to those in charge, or disregarding of the established fines, the workman may be expelled from the work, and the contractor brought to trial and fined in the same way as is

ἡ καταφρονῆναι τῶν ἐπιζαμίῳν | τῶν τεταγμένων, κύριοι ἐόντω οἱ
 50 ἐσδοτῆρες | τὸμ μὲν ἐργάταν ἐσδέλλοντες ἐς τοῖ ἔργοι, || τὸν δὲ ἐργώ-
 ναν ζαμιόντες ἰν ἐπίκρισιγ κατάπερ | τὸς ἐπισυνισταμένος ταῖς
 ἐσδοκαῖς γέγραπ[τ]οι. | — "Οτι δ' ἂν ἐσδοθῇ ἔργον εἴτε ἱερὸν εἴτε
 δαμόσι[ον], | ὑπάρχεν τὰγ κοινὰν σύγγραφον ταν[ν]ὶ κυρί[αν] | πὸς
 ταῖ ἐπὲς τοῖ ἔργοι γεγραμμέν[αι συ]γγράφ[οι].

prescribed for those who make oppo-
 sition to the allotments.' — 50. ζαμιόν-
 τες ἰν ἐπίκρισιγ: condensed expression
 for ζαμιόντες καὶ ἀγκαρύσσοντες κτλ. Cf.
 ll. 17–19. — 51. τὸς ἐπισταμένος: acc.
 abs. 173. — ἐσδοκαῖς: ἐσδόσει in l. 16.

The giving out of the contracts and ac-
 ceptance of proposals is the same thing.
 — 53 ff. 'This general contract shall be
 in force in addition to the special con-
 tract for the particular piece of work.'

Cyprian

The Cyprian Syllabary

Nearly all the Cyprian inscriptions are written in a special syllabary. This consists of signs for each of the five vowels — these being used where no consonant immediately precedes, that is initially and for the second element of diphthongs — and signs for each combination of consonant and following vowel, as *ma*, *me*, etc. But there is no distinction between long and short vowels, nor, in the case of mutes, between surd, sonant, and aspirate. Hence the sign *te* (the transcription with *t* is a matter of convention) may stand for *τε*, *τη*, *δε*, *δη*, *θε*, or *θη*. Nasals before consonants are not written, e.g. *ati* = *ἀ(ν)τί*.¹

For a final consonant the sign containing the vowel *e* is used, e.g. *ka se* = *κάς*. For groups of consonants the first is indicated by the sign containing the vowel of the syllable to which this consonant belongs. That is, its vowel is determined by the following in the case of initial groups and consonant + liquid; by the preceding in the case of liquid + consonant, and also *σ* + consonant (cf. 89.1). Thus *po to li ne* = *πτόλιν*, *pa ti ri* = *πατρί*, *eu ve re ta sa tu* = *εὐφρετάσατν*, *ara ku ro* = *ἀργύρῳ*, *e se ta se* = *ἔστασε*. Examples of other groups are rare.²

¹ In the Greek transcription the mutes are distinguished and the nasal before consonants is supplied in parentheses. But *ē* and *ō*, not *η*, *ω*, are used, in accordance with the practice adopted for other inscriptions where the signs *η* and *ω* are not in use. For some uncertainties in regard to the proper transcription, see 199.

² We find *me ma na me no i* = *μεμναμένοι*, *ka si ke ne to i se* = *κασιγνέτοις* but *i ki ma me no se* = *ικμαμένος*, *te re ki ni ja* = *τέρχινια*, *ti pe te ra-* = *διφθερα-*, *-va na ko to se* = *-φάνακτος*.

Words are separated by a special sign, but this is commonly, though not uniformly, omitted after the article, and sometimes in other groups of words. In such groups a final consonant is often treated as medial, hence *ta po to li ne* = τὰ(ν) πτόλιν, etc.

19. Idalium. Probably V cent. B.C. SGDI.60. Hoffmann I.135. Solmsen 3. The first five lines only are given in the more exact syllabic transcription. In this | denotes the word separator, not the line division, which is indicated by numerals.

1 o te | ta po to li ne e ta li o ne | ka te vo ro ko ne ma to i | ka se ke
ti e ve se | i to i | pi lo ku po ro ne ve te i to o na sa ko 2 rau | pa si le
u se | sa ta si ku po ro se | ka se a po to li se | e ta li e ve se | a no ko ne
o na si lo ne | to no na si ku po 3 ro ne to ni ja te ra ne | ka se | to se |
ka si ke ne to se | i ja sa tai | to se | a to ro po se | to se | i tai | ma
kai | i ki 4 ma me no se | a ne u | mi si to ne | ka sa pai | e u ve re ta
sa tu | pa si le u se | ka se | a po to li se | o na si 5 loi | ka se | to i
se | ka si ke ne to i se | a ti to mi si to ne | ka a ti | ta u ke ro ne | to
ve nai | e xe to i | etc.

Ὅτε τὰ(ν) πτόλιν Ἐδάλιον κατέφοργον Μᾶδοι καὶ Κετιῆες
ἰ(ν) τοῖ Φιλοκύπρων φέτει τὸ Ὀνασαγόραυ, βασιλεὺς Στασίκυπρος 2
καὶ ἁ πτόλις Ἐδαλιῆες ἄνδρον Ὀνάσιλον τὸν Ὀνασικύπρων
τὸν ἰατῆραν καὶ τὸς κασιγνέτους ἰγασθαι τὸς ἁ(ν)θρώπος τὸς ἰ(ν) τᾷ
μάχαι ἱκμαμένος ἄνευ μισθῶν. καὶ παι εὐφρετάσατυ βασιλεὺς 4
καὶ ἁ πτόλις Ὀνασίλλοι καὶ τοῖς κασιγνέτοις ἁ(ν)τὶ τῷ μισθῶν καὶ
ἁ(ν)τὶ τᾷ ὑχέρων δοφέναι ἐξ τοῖ | φοίκῳ τοῖ βασιλῆος καὶ ἐξ τᾷ 6
πτόλιφι ἀργύρῳ τά(λαντον) ἀ' τά(λαντον). ἔ' δυφάνοι νυ ἁ(ν)τὶ τῷ |
ἀργύρων τυῶδε, τῷ ταλά(ν)των, βασιλεὺς καὶ ἁ πτόλις Ὀνασίλλοι καὶ
τοῖς κασιγνέτοις ἀπὸ τᾷ ζᾷ τᾷ βασιλῆος τᾷ ἰ(ν) τῷ ἱρῶνι τοῖ 8
'Αλα(μ)πριζάται τὸ(ν) χῶρον | τὸν ἰ(ν) τοῖ ἔλει τὸ(ν) χρανόμενον
'Ο(γ)κα(ν)τος ἄλφῳ καὶ τὰ τέρχνιζα τὰ ἐπιό(ν)τα || πά(ν)τα ἔχεν 10

19. Agreement of the king and city of Idalium with the physician Onasilus and his brothers for the care of the wounded during the siege of the city by the Persians and the inhabitants of the Phoenician city of Citium.

This siege is to be placed somewhere

between the withdrawal of the Athenian expedition of 449 B.C. and the union of Idalium and Citium under the Phoenician king Melekyathon, about 391 B.C.

9. ἄλφῳ: cf. Hesych. ἀλουα· κῆποι. But ἄλφον here is not identical with

πανόνιον ὑφαῖς ζαν ἀτελεν. ἔ κε σις Ὀνάσιλον ἔ τὸς | κασιγνέτος
 12 ἔ τὸς παῖδας τὸ(ν) παῖδων τὸν Ὀνασικύπρῳν ἐξ τοῖ χόρῳι τοῖδε | ἐξ
 ὀρύξῃ, ἰδέ παι ὁ ἐξ ὀρύξῃ πείσει Ὀνασίλῳι κὰς τοῖς κασιγνέτοις ἔ
 τοῖς παισὶ τὸν ἄργυρον τό(ν)δε, ἀργύρῳ τά(λαντον) ἀ τά(λαντον). |
 14 κὰς Ὀνασίλῳι οἴρῳι ἄνευ τὸ(ν) κασιγνέτῳν τὸν αἰλῶν ἐφρῆτάσατυ
 βασιλεὺς κὰς ἀ πτόλις δοφέναι ἀ(ν)τὶ τῷ ὑχέρῳν τῷ μισθῶν ἀργύρῳ
 16 πε(λέκεφας) δ' πε(λέκεφας) | β' δι(μναῖα) Ἐ(δάλια). ἔ δόκοι νῦ
 βασιλεὺς κὰς ἀ πτόλις Ὀνασίλῳι ἀ(ν)τὶ τῷ ἀργύρῳ τῷδε ἀπὺ τῷ
 18 ζῷ τῷ βασιλῆφους τῷ ἰ(ν) Μαλανίῃα | τῷ πεδίῃα τὸ(ν) χόρῳν τὸ(ν)
 χραυζόμενον Ἀμενίῃα ἄλφῳ κὰς τὰ τέρχνῃα τὰ ἐπιό(ν)τα πά(ν)τα,
 20 τὸ(ν) ποεχόμενον πὸς τὸ(ν) ρόφο(ν) τὸ(ν) Δρύμιον κὰς πὸς τὰν ἱερῆ-
 ρῃαν τῶς Ἀθάνας, κὰς τὸ(ν) κᾶπον τὸν ἰ(ν) Σίμιδος ἀρούρα |, τό(ν)
 Διφειθέμις ὁ Ἀρμανεὺς ἔχε ἄλφο(ν), τὸν ποεχόμενον πὸς Πασαγό-
 22 ρα | τὸν Ὀνασαγόραυ κὰς τὰ τέρχνῃα τὰ ἐπιό(ν)τα πά(ν)τα ἔχεν
 πανωνίος ὑφαῖς ζαν ἀτελίῃα ἰό(ν)τα. ἔ κε σις Ὀνάσιλον ἔ τὸς παῖ-
 24 δας τὸς Ὀνασίλῳν ἐξ τῷ ζῷ τῷδε ἰ ἐξ τοῖ κάπῳι τοῖδε ἐξ ὀρύξῃ,
 ἰδὲ ὁ ἐξ ὀρύξῃ πείσει Ὀνασίλῳι ἔ τοῖς παισὶ τὸν ἄργυρον τό(ν)δε,
 26 ἀργύρῳ πε(λέκεφας) δ' πε(λέκεφας) β' δι(μναῖα) Ἐ(δάλια). ἰδὲ
 τὰ(ν) δάλτον τά(ν)δε, τὰ φέπῃα τάδε ἰναλαλισμένα, | βασιλεὺς κὰς
 28 ἀ πτόλις κατέθῃαν ἰ(ν) τὰ(ν) θιὸν τὰν Ἀθάναν τὰν περ' Ἐδάλιον
 σὺν ὄρκοις μὲ λῦσαι τὰς φρέτας τάσδε ὑφαῖς ζαν. | ὅπι σίς κε τὰς
 30 φρέτας τάσδε λύσῃ, ἀνοσίῃα φοι γένοιτυ. τὰς γε || ζῶς τάσδε καὶ
 τὸς κάπος τόσδε οἱ Ὀνασικύπρῳν παῖδες κὰς τὸ(ν) παῖδων οἱ παῖ-
 δες ἔξῳσι αἰφεί, ο(ἰ) ἰ(ν) τῷ ἰρῶνι τοῖ Ἐδαλιῆφι ἰῳσι.

κᾶπος (cf. ll. 20, 21) and is probably
plantation or *orchard*. — 10. πανόνιον:
with all salable products (ῶνος), adj.
 agreeing with τὸ(ν) χόρῳν, the interven-
 ing τὰ τέρχνῃα being disregarded, as
 not coördinate. So in l. 22 πανωνίος is
 acc. pl. agreeing with τὸ(ν) χόρῳν and
 τὸ(ν) κᾶπον (ll. 18, 20). — ὑφαῖς ζαν: *eis*
ἀεὶ διὰ βίου(?). ὑφαῖς *forever*, 133.6. ζαν
 is possibly connected with ζῆω and ζῶω,
live, on the basis of a third by-form

ζᾶ-, but this is very uncertain. —
 29. *Whoever violates these agreements,*
may impiety rest upon him, that is he
 shall be held guilty of an impious act.
 For the force of ὅπι, the formation of
 which is wholly obscure, see 131. But
 it may also be taken as a conjunction
 (ὅφι?).

20. Monument to Stheneias, son of
 Nicias and grandson of Gaucus. See
 168 d, and 38.

Lesbian

20. Cebrene. V cent. B.C. SGDI.307. Hoffmann II.132. Roberts p.324. Solmsen 4.

Σ[τάλλ]α 'πὶ Σθενείαι ἔμμι τῷ Νικιαίῳ τῷ Γαυκίῳ.

21. Mytilene. First half of IV cent. IG.XII.ii.1. SGDI.213. Hicks 94. Hoffmann II.32. Michel 8. Solmsen 5.

- - - ε - [ὅττι | δέ κε αἱ] πόλεις
[ἀ]μφοτέραι | - -] γράφωσι εἰς τὰν [στάλ-
λαν ἣ ἐκκ[ολάπ]τωσι, κύ[ρ]ιον ἔστω. τ[ὸν δὲ κέρναν]τα τὸ χρύ- 5
σιον ὑπόδικον ἔ[μμεναι ἀμφοτέρ]αῖσι ταῖς πολίεσσι, δικ[άσταις
δὲ | ἔμ]μεναι τῷ μὲν ἐμ Μυτιλήναι [κέρναν]τι ταῖς ἄρχαις παῖσαις
ταῖς ἐμ Μ[υτιλ]ήναι πλέας τῶν αἰμισέων, ἐμ Φώκαι δὲ [τ]αῖς 10
ἄρχαις παῖσαις ταῖς ἐμ Φώκαι πλ[έ]ας τῶν αἰμισέων. τὰν δὲ
δίκαν ἔμμεναι, | ἐπεὶ κε ὠνίαυτος ἐξέλθῃ, ἐν ἑξ μῆννε(σ)σι. αἱ δέ
κε καταγ[ρ]έθῃ τὸ χρύσιον κέρναν ὑδαρέστε[ρ]ο[ν] θέλων, θανά-
τῳ ζαμιώσθω. αἱ δέ κε ἀπυφ[ύ]γῃ μ[ὴ] θέλων ἀμβρ[ό]την, 15
τιμάτω τ[ὸ] δικαστήριον ὅττι χρῆ αἰτ(ο)ν πάθῃν ἣ καθέ[μ]εναι, ἀ

21. Monetary agreement between Mytilene and Phocaea. Coins of electrum, a compound of gold and silver, were issued by Mytilene and Phocaea, down to about 350 B.C., and it is to these that the inscription refers, though the term used of them is χρύσιον.

'Any one debasing the coinage is responsible to both cities. If at Mytilene, the magistrates of Mytilene are to constitute the majority of the judges. Similarly at Phocaea. The trial falls within six months of the expiration of the year. If one is convicted of intentional adulteration, he is to be punished with death. But if he is acquitted of intentional wrong-doing, the court shall decide the penalty or fine. The city is not liable.

The Mytilenians are to issue the coins first (the cities alternating each year). The agreement goes into effect under the prytanis succeeding Colonus at Mytilene and Aristarchus at Phocaea.'

4-5. τ[ὸν δὲ κέρναντα]: κέρναμι, if correctly supplied here and in ll. 7-8, has the same meaning which is more forcibly expressed by κέρναν ὑδαρέστερον in ll. 13-14. Another restoration is τ[ὸν ἐφθάρκοντα] here and [κόπτοντι] in ll. 7-8. The arrangements for trial immediately following show that the meaning required here is *debase*, not *make the alloy*, i.e. simply *coin*, as often taken. Moreover the electrum coinage of this time and place was based upon a natural, not an artificial, alloy.

δὲ πόλις ἀναί|τιος καὶ ἀζάμιος [ἔσ]τω. ἔλαχον Μυτιλή|ναοι πρό-
 20 σθε κόπτην. ἄρχει πρότανις ὁ || πεδὰ Κόλωνον, ἐ[μ Φ]ώκαι δὲ ὁ
 πεδὰ Ἀρίσ[τ]αρχον.

22. Mytilene. Soon after 324 B.C. IG.XII.ii.6. SGDI.214. Ditt.Orient.2. Hicks 164. Hoffmann II.83. Inscr.Jurid.II, pp.344 ff. Michel 356. Solmsen 6.

..... [καὶ οἱ β]ασί[λῃ]ες προστί|θησ[θον τῶι κατεληλύ-
 θον|τι ὡς τέχναυ τεχνα]μέν[ω] τῶ ἐ[ν τῇ] πόλι πρόσθε [ἔοντος. αἱ
 δὲ κέ τις | τῶν κατεληλυθόν]των μὴ ἐμμένῃ ἐν ταῖς διαλυσί[εσ]σι
 ταύτ[αισι, | μὴ]εξεσθῶ παρ τῆς πόλιος κτήματος μήδε-
 5 νος μὴ [δὲ στ|ειχέτω ἐπὶ μῇ]δεν τῶμ παρεχώρησαν αὐτῶι οἱ ἐν τῇ
 πόλι πρό[σθε | ἔοντες, ἀλλὰ σ]τείχοντον ἐπὶ ταῦτα τὰ κτήματα οἱ
 παρχωρήσαν[τες αὐτῶι ἐκ τῶν] ἐν τῇ πόλι πρόσθε ἔοντων, καὶ οἱ
 στρόταγοι εἰς | [αὐθις ἀποφέρου]τον ἐπὶ τὸν ἐν τῇ πόλι πρόσθε
 ἔοντα τὰ κτήματα | [ὡς μὴ συναλλαγ]μένω τῶ κατεληλύθοντος.
 10 καὶ οἱ βασίλῃες προστί|[θησθον τῶι ἐν τ]ῇ πόλι πρόσθε ἔοντι
 ὡς τέχναυ τεχναμένω τῶ κα[τεληλύθοντος.] μὴδ' αἱ κέ τις δίκαν
 γράφηται περὶ τ[ο]ύτων, μὴ εἰσά[γουτον οἱ περί]δρομοι καὶ οἱ
 δικάσκοποι μὴδὲ ἄ[λλ]α ἄρχα μὴδεῖα. | [ἐπιμέλεσθᾶι δὲ] τοῖς
 στροτάγοις καὶ τοῖς β[ασίλ]ῃας καὶ τοῖς πε[ριδρόμοις καὶ τ]οῖς

22. Measures taken for the settlement of disputes arising between the exiles who returned under Alexander's edict of 324 B.C. and the remaining citizens of Mytilene.

Most of the restorations adopted are those preferred by Dittenberger l.c. But in many cases others are equally possible.

1 ff. 'The βασίλῃες shall favor the returned exile on the ground that the one who remained in residence has been guilty of fraud. But if any one of the returned exiles does not abide by these terms of settlement, he shall not receive any property from the city, nor shall he enter into possession of

any of the property which those who remained in the city have surrendered to him, but rather those who surrendered it shall enter into possession of it, and the generals shall return the property to the one who remained in residence, on the ground that the returned exile has not conformed to the agreement. And the βασίλῃες shall favor the one who remained in residence on the ground that the returned exile has been guilty of fraud. Nor, if any one brings suit, shall the clerks of the court and inspectors of justice, or any other magistrate, introduce it.'—13 ff. 'The officials are to intervene if all things prescribed in the decree are not carried

δικασκόποις καὶ ταῖς [ἄλλα]ῖς ἄρχαις αἵ κε || [μὴ γίνηται ἅπαν]τα 15
 ὡς ἐν τῷ ψ[αφίσματι γέγραπτ]αι, κατὰγρεντον | [δὲ τὸν ἀθέτεντά
 τι τῶν ἐν τῷ ψαφίσματι γεγρα]μμένων, ὥς κε μῆδ[εν διάφορον
 εἶη τοῖς κατεληλυθόντεσσι π]ρὸς τοῖς ἐν τῇ πόλει | [πρόσθε ἔον-
 τας, ἀλλὰ διάγοιεν οἱ διαλε]λύμενοι πάντες πρὸς ἀλ[λάλοισι ἀνυ-
 πόπτως καὶ ἀνεπιβουλεύ]τως καὶ ἐμμένοιεν ἐν τῇ ἀ[[πυκρίσι τῇ 20
 τῷ βασίλῃ καὶ ἐν τῇ] διαλύσει τῇ ἐν τούτῳ τῷ ψα[φίσματι.
 διαλλάκταις δ' ἔλεσθ]αι τὸν δᾶμον ἄνδρας εἴκοσι, δέκα | [μὲν ἐκ
 τῶν κατελθόντων, δέκα] δὲ ἐκ τῶν ἐν τῇ πόλει πρόσθε ἑόντων. |
 [οὗτοι δὲ πρῶτον μὲν φυλάσσ]οντον καὶ ἐπιμέλεσθον ὡς μῆδεν
 ἔσ[[σεται διάφορον τοῖς κατ]ελθόντεσσι καὶ τοῖς ἐν τῇ πόλει πρό-
 σ[[θε ἑόντεσσι. πράξοισι δὲ] καὶ περὶ τῶν ἀμφισβητημένων κτημά- 25
 των | [ὡς οἳ τε κατέλθοντες κ]αὶ πρὸς τοῖς ἐν τῇ πόλει ἑόντας καὶ
 πρὸς | [ἀλλάλοισι μάλιστα μ]ὲν διαλυθήσονται, αἱ δὲ μῆ, ἔσσονται
 ὡς δικ[[αιότατοι, καὶ ἐν τα]ῖς διαλυσίεσσι, ταῖς ὁ βασίλευς ἐπέ-
 κρινε, | [καὶ ἐν τῇ συναλλάγ]αι ἐμμενέοισι πάντες καὶ οἰκήσοισι
 τὰμ πό[[λιν καὶ τὰ γύρω]μονόεντες πρὸς ἀλλάλοισι · καὶ περὶ 30
 χρημάτων | [πεδὰ τὸ παραδέδεχ]θαι ταῖς διαλύσεσι ὡς πλείστα καὶ
 περὶ ὅρκῳ | [τόν κε ἀπομόσσωσι οἱ] | πόλιται, περὶ τούτων πάν-
 των ὅσα κε ὁμο[[λογέωσι πρὸς ἀλλάλο]ις, οἱ ἀγρέθεντες ἄνδρες
 φέρουντον ἐπὶ τ[ὸν δᾶμον, ὁ δὲ δᾶμος ἀκο]ύσαις αἱ κε ἄγεται συμ-
 φέρην βολλευέτω. || [αἱ δὲ κε ὁ δᾶμος ἄγεται τὰ] ὁμολογήμενα πρὸς 35
 ἀλλάλοισι συμφέρον[τα, ψαφίσασθαι καὶ τοῖς κα]τελθόντεσσι ἐπὶ
 Σμιθίνα προτάνιος | [ὅσα κε τοῖς λοιποῖσι ψαφ]ίσθη. αἱ δὲ κέ τι

out, and condemn any one who dis-
 regards them, so that there may be
 no disagreement between the two par-
 ties and they may live amicably and
 abide by the decision of the king and
 the settlement reached in this decree.'
 —21 ff. 'Twenty men are to be chosen
 as mediators, ten from each party.
 They are to see to it that no disagree-
 ment arises, and in the case of dis-
 puted property they are to bring it
 about that the parties shall be recon-

ciled, or, if not, that they shall be as
 just as possible, and abide by the terms
 of settlement which the king decided
 upon and the agreement, and dwell
 in harmony.' — 30–31 ff. 'Regarding
 questions of money, after the terms of
 settlement have been accepted as far
 as possible, and regarding the oath and
 other matters, the men selected shall
 report to the people, who shall take
 such measures as seem advantageous.
 If the people approve the matters agreed

ἐνδεύη τῷ ψαφίσματος, | [περὶ τούτῳ ἂ κρίσις ἔστω ἐπ]ὶ τῇ βόλ-
 λαι. κυρώθεντος δὲ τῷ ψαφίσ[ματος ὑπὸ τῷ δάμῳ, σύμπαντα] τὸν
 40 δᾶμον ἐν τῇ εἰκοίσται τῷ μῆννος || [πεδὰ τὰν θυσίαν εὐξασθαι] τοῖς
 θεοῖσι ἐπὶ σωτηρία καὶ εὐδαι[μονίαι τῷμ πολίταν πάντων] γένε-
 σθαι τὰν διάλυσιν τοῖς κατελ[θόντεσσι καὶ τοῖς πρόσθε] ἐν τῇ πόλι
 εὐντεσσι· τοί[ς δ] ἐῖρηας τ[οῖς δαμοσίοις ἅπαντας καὶ] ταῖς ἱρεῖαις
 δείγην τ[οῖς] ναύοις καὶ | [τὸν δᾶμον πρὸς εὐχὰν συνέλ]θην. τὰ δὲ
 45 ἱρα τὰ ὁ δᾶμος [ε]ὔξατο, ὅτε ἐξ[[έπεμψε τοῖς ἀγγέλοις πρὸς] τὸν
 βασίλῃα, ἀπυδόμεναι τοῖς βασί[[λῃος γενηθλίοις κατ' ἐνίαυ]τον·
 παρέμμεναι δὲ τῇ θυσίαι καὶ [τ[οῖς] εἴκοσι ἄνδρας καὶ τοῖς ἀ]γγέ-
 λοις τοῖς πρὸς τὸν βασίλῃα πέ[μφ]θεντας τοῖς ἀπὸ τῶν πρόσθε] ἐν
 τῇ πόλι εὐντων καὶ τοῖς ἀ[πὸ τῶν | κατελθόντων. τὸ δὲ ψάφισμα
 τ]οῦτο ἀναγράφαντας τοῖς τ[αμίαις]

23. Nesos. Between 319 and 317 B.C. IG.XII.ii.645. SGDI.304. Ditt.Orient.4. Hicks¹ 138. Hoffmann II.129. Michel 363. Solmsen 7. Only the text of side A is given here, the more fragmentary B being omitted.

..... κα]ὶ Ἀλέξανδρ[ος | χ]ώρας
 τῇ πόλι καὶ | [..... ὅτα δὲ] Ἀλέξανδρος διάλ[λαξε τὸμ
 5 πὰρ ἀνθρώ]πων βίον, Φίλιππος δὲ [ὁ || Φιλίππῳ καὶ] Ἀλέξανδρος
 ὁ Ἀλεξάνδρῳ τ[ὰ]μ βασιλεί]αν παρέλαβον, Θέρσιππος ἔων | [τοῖς
 βασ]ιλῆεσσι φίλος καὶ τοῖς στροτ[ά]γοις καὶ τοῖς ἄλλοις Μακε-
 10 δόνεσσι μ[ε]γάλ]ων ἀγάθων αἴτιος γέγονε τῇ πόλι. Ἀ[ν]τιπ[ά]τρω
 γὰρ ἐπιτάξαντος χρήματα εἰς | τὸμ πόλεμον εἰσφέρειν πάντων τῶν
 ἄλλων | εἰσφερόντων Θέρσιππος παργενόμενος | πρὸς τοῖς βασιλῆας
 καὶ Ἀντίπατρον ἐκ[ού]φισσε τὰμ πόλιν, ἔπραξε δὲ καὶ πρὸς Κλε[ί-||
 15 τ]ον περὶ τᾶς εἰς Κύπρον στρατείας καὶ ἐ[γ] μεγάλας δαπάνας εἰς

upon, they may decree the same privileges for the exiles returning in the prytany of Smithinas as for the others.' — 38–39 ff. 'When the decree has been confirmed, the people are to pray that the settlement may be for the general welfare. The priests and priestesses are to throw open the temples. The sacrifices which were promised when the messengers were sent to the king are to

be made annually on the anniversary of the king's birthday in the presence of the twenty men and the messengers.'

23. Decree in honor of Thersippus for using his influence with the Macedonians in behalf of the city. For the historical references see Hicks and Dittenberger, l.c. There are some κοινή forms, as μετὰ for πεδὰ, ἀνάγραφαι beside ὀγκαρυσσέτω.

μικρον συνάγαγε. | [ἐγένετ]ο δὲ καὶ περὶ τὰν σιτοδείαν ἄνη[ρ | ἄγα-
 θος] καὶ παρ τῶν σαδράπαν εἰσαγωγή[ν | σίτω κα]τεσκεύασσε, .
 ἔδωκε δὲ καὶ τῇ πόλι || [χρήματ]α εἰς σωτηρίαν καὶ τόκοις ἐλάσ- 20
 [σο]νας αἵτ]ησε τῶγ κατεστακόντων, ἐβαθόη | [δὲ χρη]μάτεσσι καὶ
 τοῖς πολίταισι εἰς [σι]τωνία]ν. καὶ Πολυπέρχοντος εἰς τὰν Ἀσί[αν |
 στάλε]ντος διώικησε φίλον αὐτον τῇ πό[[λι ὑπά]ρχην, παρε- 25
 σκεύασσε δὲ καὶ Ἀρράβαι[ον καὶ] τοῖς ἄλλοις τοῖς ἐπὶ τινων τε-
 τα[γμένο]ις ὑπὸ τῶν βασιλῆων φίλοις τῇ π[ό]λι κα]ὶ τὰλλα
 πράσσει μετ' εὐνοίας πρὸς | [τὸν δ]ᾶμον πάντα· δέδοσθαι αὐτῷ
 ἀτέλει[αν || πάντῳ]ν τὸμ πάντα χρόνον καὶ αὐτῷ καὶ [ἐκ]γόν]οις, 30
 στᾶσαι δὲ αὐτῷ καὶ εἰκόνα χαλ[κί]αν, δέδοσθαι δὲ καὶ σίτησιν ἐμ
 προτανη[ί]ω, κ]αὶ ὅτα κε ἂ πόλις ἱεροπόηται, μέρος δι[ιδώ]σθω Θερ-
 σίππῳ καὶ τῶν ἐκγόνων αἱ τῷ γ[ε]ραι]τάτῳ, κάλησθαι δὲ καὶ εἰς 35
 προεδρίαν· | [στε]φανώτῳ δὲ αὐτον ὁ χοροστάτας αἱ ὁ ἐν[έ]ων ἐ]ν
 τῷ ἄγωνι καὶ ὀγκαρυσσέτω ἀνδραγ[α]θί]ας ἔνεκα καὶ εὐνοίας τᾶς
 πρὸς τὸν δᾶ[μον], ἵνα γινώσκωσι πάντες ὅτι ὁ δᾶμος ὁ || [Να]σιώ- 40
 ταν τοῖς ἀγάθοις ἀνδρας [κ]αὶ εὐε[ρ]γέ]ταις τί[μαι] καὶ σώθεντος
 αὐτῷ ἐστεφα[να]φόρησεν ἀμέραις τρῖς καὶ εὐαγγέλια | καὶ σωτήρια
 ἔ[θ]υσε καὶ παν[άγυρ]ιν συνάγαγε δαμοτέ[λ]ην καὶ νῦν τίμαι
 δικάως. ἀ[νά]γραφαι δὲ τοῖς ταμίαις τοῖς μετ' Ἡρα[κλείτῳ τὸ ψά]- 45
 φισμα εἰς στάλλαν λιθίναν | τῷ ἐκ Θέρμας λίθῳ καὶ στᾶσαι ὅππα
 κε Θε[ρ]σίππῳ συνα[ρ]έσκη μέχρι Πορνοπίας· ἐξέ[σ]τω δὲ Θερ-
 σί[π]πῳ καὶ ἄλλα ὅππα κε θέλη τῷ || ἱ]ρων στᾶσα[ι] τὸ ψά- 50
 φισμα, καὶ κέ τι θέλη π[ρ]οσγράφη, ἔμμεναι αὐτῷ, τῶγ κεν
 εὐεργέ[τ]η τὰμ πόλιν.

47. ἐκ Θέρμας λίθῳ: of marble from *Therma*, a place in Lesbos near Mytilene. — μέχρι Πορνοπίας: site of the temple of Apollo Parnopius, the epithet being derived from *πάρνοψ*, Lesb. Boeot. *πόρνοψ* (5). — 48 ff.: 'Thersippus may also have the decree set up elsewhere in any sanctuary that he chooses and add to it a statement of any of his other benefactions.'

24. Decree in honor of L. Vaccius

Labeo. This is a characteristic example of the artificial revival of the dialect in Roman imperial times (cf. 280). With the genuine dialect forms are interspersed κοινή forms as *παρητήσατο*, *πρύτανις*, *ἀνα-*, *μετά*, *λερέως*, *καθά*, *ἐφ' οἷσιν*, etc.; hyper-Aeolic forms as *ἐφάβων*, *πλάθεος* (words with original *η*, not *ᾱ*); and examples of latespelling as *τείμαις*, *κατείρων* with *ει* = *ι* (21), *ἐπισκεάσαντα* (36), *κοραγίαν*, *ὑπάρκοισαν* with *κ* = *χ*

24. Cyme. Between 2 B.C. and 19 A.D. SGDI.311. Hoffmann II.173.

[δαμ]οσίαι[ς] - ταῖς ὑπαρκοί]σαις αὐτῷ κτῆ[σας ἐν τῷ
 Ζμαραγῇ] - - - ἡ τούτοις τῷ δά[μω] | - - - οῖα πασσυδιά-
 5 σαντος καὶ || [μεγαλο]πρεπεσ(τά)ταις τείμαις δογματίζοντος καὶ
 ναύῳ ἐν τῷ γυμ(ν)ασίῳ κατείρων προαγρημμένῳ, ἐν ᾧ ταῖς τεί-
 μαις αὐτῷ κατιδρύσει, κτίσταν τε καὶ εὐεργέταν προσονυ|μάσδεσθαι,
 εἰκονάς τε χρυσίαις ὀντέθην, καθὰ τοῖς τὰ μέ|γιστα τὸν δᾶμον εὐερ-
 10 γετήσαντεσσι νόμιμόν ἐστι, με|τά τε τὰν ἐξ ἀνθρώπων αὐτῷ μετὰ-
 στασιν καὶ τὰν ἐν|τάφην καὶ θέσιν τῷ σώματος ἐν τῷ γυμνασίῳ
 γενήθην, | ἀποδεξάμενος ὑπερθύμως τὰν κρίσιν τᾶς πόλιος Λα|βέων,
 στοίχεις τοῖς προυπαργμένοις αὐτῷ καὶ προσμέ|τρεις τὰν ἑαυτό
 15 τύχαν τοῖς ἐφίκτοισιν ἀνθρώπῳ, τὰν || μὲν ὑπερβάρεα καὶ θεοῖσι
 καὶ τοῖς ἰσσοθέοις ἀρμόζοι|σαν τᾶς τε τῷ ναύῳ κατειρώσιος τᾶς
 τε τῷ κτίστα | προσονυμασίας τείμαν παρητήσατο, ἀρκέην νομί-
 ζων τὰν κρίσιν τῷ πλάθεος καὶ τὰν εὐνόαν ἐπιτεθε|ωρήκην, ταῖς δὲ
 20 τοῖς ἀγάθοις τῶν ἀνδρῶν πρεποί||σαις ἀσμενιζοῖσα χάρα συνεπέ-
 νευσε τείμαις · ἐφ' οἷ|σιν πρεπωδέστατόν ἐστι τῶν ἐννόμων ἐόντων |
 χρόνων τὰν παντέλεα τῶν εἰς ἀμοίβαν ἀνηκόντων | ἐπαίνων τε
 καὶ τειμίων περὶ τᾶς καλοκάγαθίας αὐτῷ | μαρτυρίαν ἀπυδέδοσθαι ·
 25 δι' αὐτὴν καὶ τύχα ἀγάθα δέδοχθαι || τᾷ βόλλᾳ καὶ τῷ δάμῳ · ἐπαίνην Λα-
 βέωνα παίσας ἔοντα τεί|μας ἄξιον καὶ διὰ τὰν λοίπᾳ μὲν περὶ τὸν
 βίον σεμνότατα | καὶ διὰ τὰν φιλοδοξίαν δὲ καὶ τὰν μεγαλοδᾶπανον

(66 a). ἀρκέην (infin.), συντελέη beside the normal μι-forms κάλην, στεφάνων, etc. (155.3) are probably artificial. ναύῳ (l. 5), if correct, is a contamination of ναῦον with Att. νεώ. ἐπεγράφην (l. 36-37) is an aor. infin. pass., like ὀντέθην, with ε carried over from the indicative (perhaps only by the engraver). With regard to psilosis, we find κατείρων, κατιδρύσει, but ἐφίκτοισιν. The forms of the relative, being borrowed from the κοινή (126), are transcribed with ε throughout (cf. also ἐφ' οἷσιν etc.); and one might also prefer ἱερέως and ἑαυτὸν (instead of ἕαντον

with ε and Lesbian accent). But it is impossible to determine whether in such cases the κοινή form was adopted as a whole or only in part (cf. 280), and moreover by this time little, if anything, was left of the sound of the spiritus asper even in the κοινή. So the transcription chosen is of small consequence.

15 ff. *He deprecated the excessive honor, suitable only to gods and demi-gods, of dedicating a temple and naming him founder, thinking it to be enough to have observed the judgment and good will of the people, but the honors suitable*

εἰς | τὰν πόλιν διάθουσιν, καὶ ἔχην ἐν τῇ καλλίστῃ διαλάμψει τε
 καὶ | ἀπυδόχα, καὶ κάλῃν εἰς προεδρίαν, καὶ στεφάνων ἐν πάν-||
 τεσσι τοῖς ἀγώνεσσιν, οἷς κεν ἡ πόλις συντελέῃ, ἐν τῇ τῶν | κατεύ- 30
 χαν ἡμέρᾳ ἐπὶ τῶν σπόνδων κατὰ τὰδε· ὁ δᾶμος στεφάνοι Λεύκιον
 Οὐάκκιον Λευκίῳ υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμαιον εὐεργέταν,
 στεφάνῳ χρυσίῳ ἀρέτας ἕνεκα | καὶ φιλαγαθίας τῆς εἰς ἑαυτον· ὁ-
 τέθην δὲ αὐτῷ καὶ εἰκονας, γράπταν τε ἐν ὄπλῳ ἐγχρύσω καὶ 35
 χαλκίαν, κατὰ τὰ αὐτὰ δὲ καὶ μαρμαρίαν καὶ χρυσίαν ἐν τῷ γυμνα-
 σίῳ, ἐφ' ἃν ἐπεγράφην· ὁ δᾶμος ἐτείμασεν Λεύκιον Οὐάκκιον
 Λευκίῳ | υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμαιον εὐεργέταν, γυμνα-
 σι|αρχήσαντα κάλως καὶ μεγαλοδόξως, ὄνθεντα δὲ || καὶ τὸ βαλά- 40
 νηον τοῖς νέοισι καὶ πρὸς τὴν εἰς αὐτὸ κοράγι|αν ταῖς ὑπαρκοίσι
 αὐτῷ κτήσιας ἐν Ζμαραγῇ, καὶ ἐπισκεάσαντα τὸ γυμνάσιον,
 καὶ ἕκαστα ἐπιτελέσαντα | λάμπρως καὶ μεγαλοψύχως, ἀρέτας
 ἕνεκα καὶ εὐνόας | τῆς εἰς ἑαυτον. καὶ ἐπεὶ κε δὲ τελευτάσῃ, κατε-
 νέχθεν||τα αὐτὸν ὑπὸ τῶν ἐφάβων καὶ τῶν νέων εἰς τὴν ἀγορὰν | 45
 στεφανώθην διὰ τῷ τῆς πόλις κάρυκος κατὰ τὰδε· ὁ δᾶμος στεφά-
 νοι Λεύκιον Οὐάκκιον Λευκίῳ υἱὸν Αἰμιλία Λα|βέωνα, φιλοκύμαιον
 εὐεργέταν, στεφάνῳ χρυσίῳ ἀρέ|τας ἕνεκα καὶ εὐνόας τῆς εἰς ἑαυ-
 τον· εἰσενέχθην δὲ || αὐτὸν εἰς τὸ γυμνάσιον ὑπὸ τε τῶν ἐφάβων 50
 καὶ τῶν | νέων, καὶ ἐντάφην ἐν ᾧ κ' ἂν εὐθετον ἔμμεναι φαίνεται
 τό|πῳ. τὸ δὲ ψάφισμα τόδε ἀνάγραψαι εἰς στάλαν λίθῳ λεύκῳ καὶ
 ὀνθέμεναι εἰς τὸ γυμνάσιον παρὰ ταῖς δεδο|γματισμέναις αὐτῷ τεί-
 μαις. μῆνος Φρατρίῳ δεκάτα || ἀπίοντος ἐπὶ ἱερέως τῆς Ῥώμας καὶ 55
 Αὐτοκράτορος | Καίσαρος, θεῷ νῦν, θεῷ Σεβάστω, ἀρχιέρεος μεγί-
 στῳ καὶ πατρίῳ τῆς πατρίδος Πολέμωνος τῷ Ζήνωνος Λαοδί|κεος,
 πρυτάνιος δὲ Λευκίῳ Οὐάκκιῳ Λευκίῳ υἱῷ Αἰμιλί|ᾳ Λαβέωνος, φι-
 λοκυμαίῳ εὐεργέτᾳ, στεφαναφόρῳ δὲ || Στράτωνος τῷ Ἡρακλείδᾳ. 60

to good men he accepted with gratifica-
 tion. — 47. Αἰμιλία : name of the tribe
 in the nom. sg., as in Latin inscrip-

tions. — 56 f. 'when Polemon was priest
 of Rome and Augustus.'

Thessalian

Pelasgiotis

25. Larissa. V cent. B.C. IG.IX.ii.662-663. SGDI.343-344. Hoffmann II.42. Roberts 240.

a. Πολυξεναία ἐμμί.

b. Φεκέδαμος.

26. Site of unknown identity, southeast of Larissa. V cent. B.C. IG.IX.ii.1027.

a. Ἀπλῶνι Λεσχα[ί]ῶ[ι].

b. Ἀριστῖδων ὀνέθεκε κοῖ συνδανχναφόροι.

c. Πρόνος ἐργάξατο.

27. Phalanna. V cent. B.C. IG.IX.ii.1226. Hoffmann 5.

5 Νόμος. | Αἴ κε τῶν | φασσ τῶν | κισ φαλί||σσκετα[ι] | κοινὰ χ[ρ]||έ-
10 ματα ἔ[χ]||ῶν καὶ μ[ε] | δυνάετ[α]||ι ἀππε[ί]σ[αι] το - - -

28. Larissa. About 214 B.C. IG.IX.ii.517. SGDI.345. Ditt.Syll.238-239 (only the letters of Philip). Hoffmann II.16. Michel 41. Solmsen 9.

[Ταγ]ευόντουν Ἀναγκίπποι Πετθαλείοι, Ἀριστονόοι Εὐνομεῖοι,
2 Ἐπιγένης Ἰασονεῖοι, Εὐδίκο[ι] Ἀδα]μαντεῖοι, Ἀλεξία Κλεαρχείοι,
γυμνασιάρχεντος Ἀλεύα Δαμοσθενεῖοι. Φιλίπποι τοῖ βασιλεῖος
ἐπιστολὰν ἀ[π]υστέλλαντος πὸτ τὸς ταγὸς καὶ τὰν πόλιν τὰν
ὑπογεγραμμέναν.

4 “Βασιλεὺς Φίλιππος Λαρισαί[ων] τοῖς ταγοῖς καὶ τῇ πόλει
χαίρειν. Πετραῖος καὶ Ἀνάγκιππος καὶ Ἀριστόνους ὡς ἀπὸ τῆς
πρεσβείας ἐγένοντο, || ἐνεφάνιζόν μοι ὅτι καὶ ἡ ὑμετέρα πόλις διὰ

25. Πολυξεναία: sc. στάλλα. See 168 c. — Φεκέδαμος: see 46, 52 b.

26. Aristion and his fellow δαφνηφόροι set up to Apollo of the Λέσχη. A late inscription of Phalanna (IG.IX.ii.1234) reads Ἀπλουνι Κερδ[ο]λου Σουσίπα-τρος | Πολεμαρχίδαιος ὁ θύτας | ὀνέθεικε ιε-ροναμονεῖ|σας καὶ ἀρχιδανχναφορεῖσας. — Λεσχα[ι]ῶ[ι]: or Λεσχα[ι]ῶ (cf. 38)?

Λεσχηνόριος, an epithet of Apollo, occurs in Plutarch, and Λεσχανόριος is the name of a month in Thessalian and Cretan.

28. Decrees of Larissa made in accordance with recommendations of the Macedonian king Philip V, whose letters, dated 219 and 214 B.C. and written in the κοινή, are included. The

τοὺς πολέμους προσδεῖται πλεόνων οἰκητῶν· ἕως ἂν οὖν καὶ ἐτέ-
 ρους ἐπινοήσωμεν ἀξίους τοῦ παρ' ὑμῖν πολιτεύματος, ἐπὶ τοῦ πα- 6
 ρόντος κρίνω ψηφίσασθαι ὑμᾶς ὅπως τοῖς κατοικοῦσιν παρ' ὑμῖν
 Θεσσαλῶν ἢ τῶν ἄλλων Ἑλλήνων δοθῇ πολιτεία. τούτου γὰρ
 συντελεσθέντος καὶ συνμεινάντων πάντων διὰ τὰ φιλάνθρωπα 8
 πέπεισμαι ἕτερά τε πο[λ]λὰ τῶν χρησίμων ἔσσεσθαι καὶ ἐμοὶ καὶ
 τῇ πόλει καὶ τὴν | χώραν μᾶλλον ἐξεργασθήσεσθαι. ἔτους β'
 Ὑπερβερεταίου κα'."

ψαφίξαμένας τὰς πόλεις ψάφισμα || τὸ ὑπογεγραμμένον· "Πα- 10
 νάμμοι τὰ ἕκτα ἐπ' ἑκάδῃ συνκλείτος γενομένας, ἀγορανομένουν
 τοῦν ταγοῦν πάν|τουν· Φιλίπποι τοῖ βασιλεῖος γράμματα πέμψαν-
 τος πὸτ τὸς ταγὸς καὶ τὰν πόλιν δι(ἐ) κί Πέτραῖος καὶ Ἀνάγκιπ-
 πος καὶ | Ἀριστόνοος, οὓς ἂτ τὰς πρεισβείας ἐγένονθο, ἐνεφανίσσοεν 12
 αὐτοῦ, πὸκ κί καὶ ἂ ἀμμέουν πόλεις διὲ τὸς πολέμος πο|τεδέετο
 πλειόνουν τοῦν κατοικεῖσόντουν· μέσποδί κε οὖν καὶ ἐτέρος ἐπι-
 νοείσουμεν ἀξίος τοῖ παρ' ἀμμέ | πολιτεύματος, ἐτ τοῖ παρεόντος 14
 κρεννέμεν ψαφίξασθαι ἀμμέ ο(ῦ)ς κε τοῖς κατοικέντεσσι παρ' ἀμμέ
 Πετθ[α]||λοῦν καὶ τοῦν ἄλλουν Ἑλλάνουν δοθεῖ ἂ πολιτεία· τοῖνεος
 γὰρ συντελεσθέντος καὶ συνμεινάντουν πάν|τουν διὲ τὰ φιλάνθρωπα 16
 πεπείστειν ἄλλα τε πολλὰ τοῦν χρεῖσίμουν ἔσσεσθαι καὶ εὐτοῦ καὶ
 τὰ πόλι καὶ | τὰν χούραν μᾶλλον ἐξεργασθείσεσθαι· ἐψάφισται τὰ
 πολιτεία πρᾶσσέμεν πὲρ τοῦννεουν κατ' τὰ ὁ βα|σιλεὺς ἔγραψε, καὶ 18
 τοῖς κατοικέντεσσι παρ' ἀμμέ Πετθαλοῦν καὶ τοῦν ἄλλουν Ἑλλά-
 νουν δεδόσθαι τὰν πολι|τείαν καὶ αὐτοῖς καὶ ἐσγόνοις καὶ τὰ λοιπὰ
 τίμια ὑπαρχέμεν αὐτοῖς πάντα ὅσσαπερ Λασαίοις, φυλᾶς ἐλομέ-||
 νοις ἐκάστου ποίας κε βέλλειται· τὸ μὰ ψάφισμα τότε κῦρρον 20
 ἔμμεν καπ παντὸς χρόνοι καὶ τὸς ταμίας ἐσδό|μεν ὀνγράψειν αὐτὸ

Thessalians at this time were nominally independent, but actually subject to Macedonia. Cf. Polyb. 4.76.2.

10. **συνκλείτος**: *συνκλείς* (167.9) is used, like Att. *σύγκλητος ἐκκλησία*, of a specially summoned assembly.—16. **εὐ-τοῦ**: *ἐαυτοῦ*. So also *εὐτοῖ*, *εὐτῆς* in two other inscriptions of Larissa. — 19. **Λα-**

σαίοις: *Λαρισαίοις*. Cf. Hesych. *Λάσαν· τὴν Λάρισαν*. But in other inscriptions only *Λάρισα* or (later) *Λάρισσα*.—19f. **φυ-λᾶς** κτλ.: *choosing each the tribe to which he wishes to belong*. *ποίας* gen. sg. with *ἔμμεν* understood, *φυλᾶς* gen. sg. by attraction to *ποίας*. Cf. Att. *ἐλέσθαι δὲ αὐτοὺς φυλὴν καὶ δῆμον καὶ φρατρίαν*, ἧς

ἐν στάλλας λιθίας δύας καὶ τὰ ὀνύματα τοῦν πολιτογραφειθέντων
 22 καὶ κατθέμεν | τὰμ μὲν ἴαν ἐν τὸ ἱερὸν τοῖ Ἀπλουνος τοῖ Κερδοίοι,
 τὰμ μὰ ἄλλαν ἐν τὰν ἀκρόπολιν, καὶ τὰν ὀνάλαν, κίς κε γινύειται
 ἐν τάνε, δόμεν.” καὶ ὕστερον Φιλίπποι τοῖ βασιλείος ἐπιστολὰν
 24 ἄλλαν ἀπυστέλλαντος πὸτ | τὸς ταγὸς καὶ τὰν πόλιν, ταγεύοντων
 Ἀριστονόοι Εὐνομεῖοι, Εὐδίοι Ἀδαμαντεῖοι, Ἀλεξίπποι Ἰππολο-
 χεῖοι, || Ἐπιγένης Ἰασουεῖοι, Νυμεινοί Μνασιαῖοι, γυμνασιαρχέν-
 τος Τιμουνίδα Τιμουνιδαῖοι, τὰν ὑπογεγραμμέναν · |

26 “Βασιλεὺς Φίλιππος Λαρισαίων τοῖς ταγοῖς καὶ τῇ πόλει χαί-
 ρειν. πυνθάνομαι τοὺς πολιτογραφηθέντας κατὰ | τὴν παρ’ ἐμοῦ
 ἐπιστολὴν καὶ τὸ ψήφισμα τὸ ὑμέτερον καὶ ἀναγραφέντας εἰς τὰς
 28 στήλας ἐκκεκολλάσθαι. εἴπερ οὖν ἐγεγόνει τοῦτο, ἡστοχήκεισαν οἱ
 συνβουλευσάντες ὑμῖν καὶ τοῦ συμφέροντος τῇ πατρίδι | καὶ τῆς
 ἐμῆς κρίσεως. ὅτι γὰρ πάντων κάλλιστόν ἐστιν ὡς πλείστων μετε-
 30 χόντων τοῦ πολιτεύματος || τὴν τε πόλιν ἰσχύειν καὶ τὴν χώραν μὴ
 ὥσπερ νῦν αἰσχυρῶς χερσεύεσθαι, νομίζω μὲν οὐδ’ ὑμῶν οὐθένα ἂν
 ἀν|τειπεῖν, ἔξεστι δὲ καὶ τοὺς λοιποὺς τοὺς ταῖς ὁμοίαις πολιτο-
 32 γραφίαις χρωμένους θεωρεῖν, ὧν καὶ οἱ Ῥωμαῖοί εἰσιν, οἱ καὶ τοὺς
 οἰκέτας, ὅταν ἐλευθερώσωσιν, προσδεχόμενοι εἰς τὸ πολίτευμα καὶ
 τῶν ἀρχείων με|[ταδι]δόντες καὶ διὰ τοῦ τοιούτου τρόπου οὐ μόνον
 34 τὴν ἰδίαν πατρίδα ἐπηυξήκασιν, ἀλλὰ καὶ ἀποικίας (σ)χεδὸν | [εἰς
 ἐβ]δομήκοντα τόπους ἐκπεπόμφασιν. πλ[ή]ν ἔτι δε καὶ νῦν παρα-
 καλῶ ὑμᾶς ἀφιλοτίμως προσελθεῖν || [πρὸς τὸ] πρᾶγμα καὶ τοὺς
 μὲν κεκριμένους ὑπὸ τῶν πολιτῶν ἀποκαταστήσαι εἰς τὴν πολι-
 36 τείαν, εἰ δέ | [τινες ἀ]νήκεστόν τι πεπράχασιν εἰς τὴν βασιλείαν
 ἢ τὴν πόλιν ἢ δι’ ἄλλην τινὰ αἰτίαν μὴ ἀξιοί εἰσιν | [μετέχ]ειν
 τῆς στήλης ταύτης, περὶ τούτων τὴν ὑπέρθεσιν ποιήσασθαι, ἕως
 38 ἂν ἐγὼ ἐπιστρέψας ἀπὸ τῆς | [στρα]τείας διακούσω. τοῖς μέντων
 κατηγορεῖν τούτων μέλλουσιν προείπατε ὅπως μὴ φανῶσιν διὰ
 φ[ιλο]τιμίαν τοῦτο ποιοῦντες. ἔτους ζ’ Γορπιαίου ιγ’.”

ἀν βούλωνται εἶναι. — 28. ἡστοχήκεισαν :
 3 pl. plpf. of ἀστοχέω, miss the mark,
 fail. Both word and ending are post-
 classical. — 38. μέντων : μέντοι. This is

now attested from some half dozen κοινή
 sources. It is probably due to the anal-
 ogy of adverbs like πρῶτον, λοιπόν, etc. —
 40. πρὲρ ἱεροῦν : apparently equivalent,

ψαφιξαμένας τᾶς πόλιος ψάφισμα τὸ ὑπογε[[γ]ραμμένον· “Θε- 40
μιστίοι τᾷ ὑστερομειννία ἀγορανομέντος Ἀλεξίπποι πέρ ἱεροῦν,
Ἀλεξίπποι λέξα[ν]||τος ἐψάφισται τᾷ πολιτεία, ὅσσουν μὲν ἐφάν-
γρενθεῖν κινεσ τοῦν πεπολιτογραφειμένουν, τὸς ταγὸς ἐγγρά[ψαν]-|
τας ἐν λεύκουμα ἐσθέμεν αὐτὸς ἐν τὸν λιμένα, τοῦ[ν μ]ὰ λοιποῦν 42
τοῦν πεπολιτογραφειμένουν κατ τὰν ἐπιστ[ο]||λὰν τοῖ βασιλείος τὰ
ὀνύματα καὶ τὰς ἐπιστολὰς τοῖ βασιλείος καὶ τὰ ψαφίσματα τό
τε ὑππρὸ [τ]ᾶς γενόμενον | καὶ τὸ τᾶμον ὀγγράψαντας ἐν στάλλας 44
λιθίας δύας κατθέμεν τὰν μὲν ἴαν ἐν τὸν ναὸν τοῖ Ἀπλουνοσ τοῖ
Κερδοῖοι, || τὰν δὲ ἄλλαν ἐν τὰν ἀκρόπολιν ἐν τὸν ναὸν τᾶς Ἀθάνας,
καὶ τὰν ὀνάλαν τὰν ἐν τάνε γινυμέναν τὸς | <τὸς> ταμίας δόμεν ἀτ 46
τὰν κοινᾶν ποθόδουν· τὸ μὰ ψάφισμα τότε κῦρρον ἔμμεν καπ
παντὸς χρόνοι·” οἱ πεπολιτο|γραφειμένοι κατ τε τὰς ἐπιστολὰς τοῖ
βασιλείος καὶ κατ τὰ ψαφίσματα τᾶς πόλιος· |

Σαμόθρακες· Ἀρχιππος Καλλιφούντειος.

48

Κραννούνιοι· Ἀγείσινοος Λυκίνειος, Φάλα|κρος Σιμίαιος, [κτλ.
49–78].

Γυρτούνιοι· Εὐθόινος Λεττίναιος, Φιλόδαμος Λεττίναιος, Βοῦ- 79
σκος Δαμμάτρειος, [κτλ. 79–92].

29. Larissa. II cent. B.C. IG.IX.ii.553. Hoffmann II.18.

Στρύμουν Μολότοι [ὁ] φάμενος ἀπειλευθ(ε)ροῦσθαι ἀπὸ | Μο- 20
λότοι τοῖ Φοίνικος τὸς γινομένος τᾷ πόλι κατ τὸν νόμον ἀργυ-
ρίοι | στατεῖρας δεκάπεμπε. Ἀλιόδουρος Πολυξένειος ὁ φάμενος
ἀ|πειλευθεροῦσθαι ἀπὸ Πολυξένοι Ἀρμοξενεῖοι τὸς γινομένος | τᾷ 24
πόλι κατ τὸν νόμον ἀργυρίοι στατεῖρας δεκάπεμπε.

in the language of adulation, to πέρ βασιλικῶν. — 41. ὅσσουν κτλ.: *whom-
ever of those that have been enrolled any
persons accuse*. ἐφάνγρενθειν in mean-
ing not ἐφαιροῦνται, but κατηγοροῦνται
(cf. l. 38). — 43. καὶ τὰ ψαφίσματα κτλ.:
*and the decrees, both the one just previ-
ously passed and the present one*. ὑππρὸ
τᾶς, sc. ἀμέρας. Cf. Boeot. προτηνί,

136.1. Similarly τοῖ ὑππρὸ τᾶς γενομέ-
νοι πέρ αὐτῶν ψαφίσματος in another in-
scription of Larissa (IG.IX.ii.512.30).

29. The whole inscription of 44 lines
contains a list of manumissions, all in
the same phraseology.

20. φάμενος ἀπειλευθεροῦσθαι: perf.
infin. = ἀπηλευθερώσθαι, with φάμενος,
declared free.

30. Larissa. Late II or early I cent. B.C. IG.IX.ii.536.

[Νικο]κλέα[ς Α]ὐτοβο[ύ]λειο[ς]. | λειτορεύοντος Ἀγει[σ]ία Ξε-
 5 νουνεῖοι οἱ | τὸν ταῦρον πεφειρά[κ]οντες · | Νικοκλέας Αὐτοβούλειος, |
 Ἀριστίουν Παρμενίσκειος, | Πραξίας Εἰρακλείδαιος, | Δαμέας Θρα-
 σίππειος, || [κτλ. 10–19].

31. Crannon. II cent. B.C. IG.IX.ii.461. SGDI.361 B. Hoffmann II.54. Michel 302.

[Στρατα]γέντος τοῦν Πε[τ]θαλοῦν | Λίοντος] Πausανιαῖοι Μα-
 τροπολ[ί]τα, | ταγεύ[ον]τουν Σιλάνοι Ἀστο[μα]χείοι, | Φίλ]ουνος
 5 Ἀντιγενεῖοι, Γεν[νά]οι Ἀσ[σ]τον]οεῖοι, Γεννάοι Αἰσχυλ[εῖ]οι, - |
 - - Κ]αλλισθενεῖοι, ταμιε[ύ]οντουν - | Ἀ]ντιγονεῖοι, Φείδουνος
 Εὐ[δο]ξεῖοι, | - τ]ος Ἀντιγενεῖοι λέξαντο[ς] · ἐπει[δ]εὶ Λί]ουν Πau-
 10 σανίαιο[ς] Ματροπ[ολί]τας || διετέ]λει εὐεργετὲς τὸ κοινὸν [τᾶς {
 πόλι]ος ἔν τε τοῖς πρότερο[ν] χρόνοις | καὶ ἐ]ν τᾷ ἀρχᾷ τᾷ ἑαυτοῖ
 καὶ κ[οινᾷ] τᾷ | πόλι κ]αὶ καθ' ἰδδίαν ἀν τοῦ χρεῖαν [ἔ]χοντι, ἔδο]ξε
 15 τοῦ κοινού τᾶς πόλιος [ἐ]παι[ν]έσαι] Λίοντα ἐτ τᾷ προανγρέ[σι
 τὰν | ἔ]χει καὶ π]ὸτ τὰν πόλιν καὶ πὸ[θ'] ἑκάστον | τοῦν] πολιτάουν
 καὶ δεδόσ[θαι καὶ αὐ]τοῦ] κα(ὶ) τοῖς ἐσγόνοις ἀτ[έ]λειαν πάντουν |
 20 καὶ] ἀσυλίαν καὶ ἰσοτιμίαν καὶ [πάντα || τὰ λοι]πὰ αὐτοῦ ὑπαρχέ-
 μεν τίμια [ὅ]σσα | καὶ] τοῖς λοιποῖς προξένοις, καὶ [φροντίσαι | τὸν]
 ταμ[ί]αν Φείδουνα Εὐδόξει[ον οὗς κε | ἀτ τᾶς] τοῦν ταγοῦν γνού-
 25 μας [τόνε τὸ | ψάφισμ]α ὀνγραφεῖ ἐν κίονα λιθίν[αν || καὶ τ]ε[θεῖ]
 ἄκρουν ἐν τοῖς ἱαρουτοῖς, [τὸ | μὰ ὀ]νάλουμα τὸ γενόμενον [ἐν
 τάνε | ἐγγραφέ]μεν ἐν τοῖς λόγοις τᾶ[ς πόλιος].

32. Phalanna. III cent. IG.IX.ii.1233. SGDI.1330. Hoffmann II.11. Michel 1126.

[Ἀ]θάνα Πολιάδι οἱ πτολιάρχοι ὀνέ[θ]εικαν ἀρχιπτολιάρχεντος |
 5 Ἀσκληπιοδούροι Αἰσχυνιαῖοι · | Πολύγνουτος Σιμμίαιος, || Ἀσκλη-
 πιδούρος Ξενολάοι, | Εὐβίωτος Ἐπιγόνου, Ἐπίνικος Πausανίαιος.

30. Refers to the Thessalian bullfight, the ταυροκαθάψια, or ταυροθηρία as it is called in another inscription of Larissa, Ditt.Syll.671.

31. Decree in honor of Leon of Matropolis. — 24. ἄκρουν κτλ. in the consecrated places of the heights (?). But in ἀκρουν one suspects some error of the engraver.

Thessaliois

33. Thetonium, not far from Cierium. V cent. B.C. IG. XII. ii. 257. Solmsen 10.

-ες *ἡλυδῶρέοντος Φιλονίκῳ ἡνίος.* |

Θετόνιοι ἔδωκαν Σῶταίρῳ τῷ Κορινθίῳ καὶ γένει καὶ
φοικιάταις καὶ χρέμασιν ἀσυλίαν κατέλειαν κεῦφεργέταν ἐποίε- 5
σαν κέν ταγά κέν ἀταγίαι. αἱ τις παρβαίνοι, τὸν ταγὸν τὸν ἐπε-
στάκοντα ἐξξανακά(δ)δέν. τὰ χρυσία καὶ τὰ ἄργύρια τῆς Βελφαίῳ 10
ἀπολόμενα ἔσῳσε Ὀρέσταο Φερεκράτ-

33. Decree of the Thetonians in honor of Sotaerus the Corinthian, who had recovered the gold and silver objects that had been lost from the temple of Apollo. For the special dialectic peculiarities, see 214.

5. *κεῦφεργέταν*: or *κεύφεργέταν*? See 94.7. — 6. *κέν ταγά κέν ἀταγίαι*: *in war and peace*. The phrase is plainly the equivalent of the usual *καὶ πολέμου καὶ εἰρήνης* (or *ἐν πολέμῳ κτλ.*), and is explained by the fact that in early times, as also later in the time of Jason of Pherae, the *ταγός* was the military head of the united Thessalians, appointed only in time of war. Jason of Pherae, in boasting of the military strength of the Thessalians on a war footing, express this last by *δταν ταγεύηται Θετταλία, δταν ταγὸς ἐνθάδε καταστή, δταν ταγεύηται τὰ κατὰ Θετταλίαν* (Xen. Hell. 6.1.8, 9, 12). So *ταγά* (one would expect *ταγία*) and *ἀταγία* (cf. *ἀκοσμία time when, no κόσμος was in office*) were times of war and peace respectively. But the use of the phrase does not necessarily show that the institution under which it originated was in vogue at the time of this inscription; and, in any case, the *ταγός* of l. 8 is the municipal official, like the *ταγός* of no. 28.

1, 10. It is obvious that the text as it stands is incomplete both at the beginning and the end, although the bronze tablet on which it is inscribed is intact. A horizontal line was cut in the bronze to indicate that l. 1 did not belong with the following. Either this is one of a connected series of tablets, in which case l. 1 forms the conclusion of a decree given on a preceding tablet, while the present decree was concluded on the following tablet; or, as seems on the whole more likely, l. 1 is the conclusion of the present decree, and was added at the top when it was found that no space was left at the bottom. In this case we read *Ὀρέσταο Φερεκράτῆς* (cf. 108.2) or, with correction, *Φερεκράτε(ο)ς ἡλυδῶρέοντος Φιλονίκῳ ἡνίος*, *when Orestes, son of Pherecrates son of Philonicus, was ὑλωρός*. The use of the gen. instead of the patronymic adjective would be only another instance (see 214) of divergence from the usual Thessalian. The addition of the grandfather's name is unusual, but not unprecedented (cf. e.g. no. 20), likewise the use of *νίος* instead of the gen. alone (cf. e.g. SGDI. 1183, Arc.; Ditt. Syll. 478, Stratus; *παῖς* often so used in Lesbian and Cyprian). *ὑλωρός* occurs in Arist.

34. Pharsalus. III cent. B.C. IG.IX.ii.234. SGDI.326. Hoffmann II.65.

Ἀ[γαθὰ τύχα·] ἃ πόλις Φαρσαλίουν τοῖς καὶ οὖς ἐξ ἀρχᾶς
 συμπολιτευομένοις καὶ συμπολ[εμισάντε]σσι πάντα προθυμία
 ἔδουκε τὰν πολιτείαν καττάπερ Φαρσαλίοις τοῖς | ἐ[ξ ἀρχᾶς πο-
 λ]ιτευομένοις, ἐδούκαεμ μὰ ἐμ Μακουνίαις τᾶς ἐχομένας τοῦ Λου-
 ἔρχου | (γ)ᾶ[ς μόραν πλέ]θρα ἐξείκοντα ἐκάστου εἰβάτα ἔχειν
 5 πατρονέαν τὸμ πάντα χρόνον. || τ[αγεύοντου]ν Εὐμειλίδα Νικασι-
 αίου, Λύκου Δρουπακείου, Ὀιολύκου Μνασιππείου, Λύκου | Φερε-
 κρατείου, Ἀντιόχου Δυνατείου. (Four columns of names follow.)

Boeotian

35. Temple of Apollo Ptous, near Acraephia. VI cent. B.C. Bréal, M.S.L.VII, 448. Holleaux, *ibid.* VIII, 180. Buck, *Class. Phil.* IV, 76 ff., 437.

Καλφὸν ἄγαλμα φάνακτι ρ[εκαβόλοι Ἀπό(λ)λῶνι
 ?Δαμ]οσίδης ποίφῃσε μ' Ἐχέστροτος. αὐτὰρ ἔπεμψαν

Pol.6.8.6 as the title of an official similar to the *ἀγρονόμος*, but nowhere else than in this inscription as an eponymous officer.

34. Pharsalus grants citizenship to those who have assisted it, and gives land to each youth.

1 ff. τοῖς καὶ οὖς κτλ.: 'to those who have already from the beginning been politically associated (non-technical use of *συμπολιτευομένοις*, not *those who have already enjoyed citizenship*), and to those who have zealously assisted in war, just as to those who have been citizens of Pharsalus from the beginning.' — καὶ οὖς: *even as it is, already*. Cf. SGDI.2160 δουλεύων καθὼς καὶ ὥς *serving just as at present*, SGDI.1832.11. μετὰ τῶν καὶ ὥς *συννηρημένων with those already chosen*. — 3. ἐμ Μακουνίαις: 'in the district known as the Poppy (μήκων) Fields.'

35. An epigram of four hexameter verses inscribed βουστροφηδόν on a small tile, broken at the bottom.

Vs. 1. ἄγαλμα: not *statue*, but used in its earlier and more general sense of *ornament, pleasing gift*, about = *ἀνάθημα*. Cf. CIG.I, p.7, SGDI.5507. — ρ[εκαβόλοι]: or ρ[εκαβόλοι], cf. ρεκαδάμοε, no. 38 (52b).

Vs. 2. It is possible that the second letter is not σ but ρ, in which case we should read some such name as Νεστ]ορίδης (Wilamowitz). In either case various restorations of the first syllable are of course equally possible. The form is in agreement with Ἐχέστροτος, and is either an epic patronymic or a designation of the gens or phratry to which Ἐχέστροτος (a Boeotian; note -στροτος, 5) belonged.

[- - - - -]ον Πτοῖε̂φι.
 τὸς τὸ, φάναχς, φεφύλαχσο, δίδοι δ' ἀρ(ε)τάν [τε καὶ ὄλβον.]

36. Vase probably from Tanagra, VI cent. B.C. 'Εφ.'Αρχ.1900,107.

Δε̂μοθέ(ρ)ρῆς ἱαρὸν 'Από(λ)λῶνος Καρυκε̂φιδ̄.

37. Vase from Thebes. VI cent. B.C. 'Εφ.'Αρχ.1900,107.

Ἱαρὸν τῷ Πυθιδ̄ Φισφόδικος ἀνέθεκε.

38-39. Tanagra. VI cent. B.C. IG.VII.593,606. SGDI.876,885.

38. 'Επὶ Φεκαδάμοε ε̂μί. 39. 'Επὶ 'Οκίβαε.

40. Vase of uncertain origin. Probably V cent. B.C. IG.VII.3467. SGDI.1133.

Μογέα δίδῶτι ταῖ γυναικὶ δῶρον Εὐχάρι τεϋτρε̂τιφάντῳ κότυλον,
 ὅς χ' ἄδαν πιέ.

41. Thebes. Middle IV cent. B.C. IG.VII.2418. SGDI.705. Ditt. Syll.120. Hicks 135. Michel 617.

[Τοιὶ χρεῖ]ματα 'συνεβ[άλονθο ἐν τὸν πόλεμον | τὸν] ἐπο[λέ-
 μιον] Βοιωτοὶ πε[ρὶ τῷ ἱαρῷ τῷ ἐμ Βελφοῖς | π]ὸτ τῶς ἀσεβίοντας
 τὸ ἱαρὸν [ν τῷ 'Απόλλωνος τῷ | Π]ουθίῳ. ||

Vs. 3. Here stood the subject of *ἔπεμψαν*, the names of the donors. The form of which the final *ον* is preserved may be an adjective in agreement with, or a noun in apposition with, *ἀγαλμα* understood.

Vs. 4. *φεφύλαχσο*: Hom. *πεφύλαξο*, cf. 65. — *δίδοι*: a rare imperative form which occurs in Pindar, and in another Boeotian and a Corinthian inscription, and is formed, like *ἀγει*, *πίει*, by the addition of a particle (cf. *οὔτοσί* etc.). For the whole verse ending, compare h.Hom.15 and 20, and Callim.1.96.

36. Cf. Paus.9.20.3 *ἔστιν . . . ἐν Τανάγρα, καὶ ὁρος Κηρύκιον, ἔνθα 'Ερμῆν τεχθῆναι λέγουσι*. But here the epithet *Καρύκειος* is applied to Apollo. *Δε̂μοθέ(ρ)ρῆς* is the same as *Δαμοθέρης* found

elsewhere, and, if the *Ε* is correctly read, the dedicator was an Athenian or Euboean.

38-39. Examples of the early spelling *οε* and *αε*, 26, 30. For *φεκα-* see 52*b*. For *ἐπί* with dat. see 136.6.

40. *Μογέα*: masc. in *-ᾱ*. 105.1*a*. — *τεϋτρε̂τιφάντῳ* (or *τεῦ-*? See 94.7): *ταῖ Εὐ-*, daughter of *Εὐτρητιφάντος*. The first part of the name is identical with that of the Boeotian town which appears in Homer as *Εὐτρησις*. Cf. *Εὐτρεϊτιδε̂ες* in a later Boeotian inscription. See 61.3. — *ὅς*: *ῶς*. 58*a*.

41. List of contributions for the sacred war (355-346 B.C.). Byzantium was at this time allied with the Boeotians (cf. Dem.9.34). Note the retention of the older spelling *ε* beside *ει*,

- 5 Ἀριστίωνος ἄρχοντος · Ἀλυζῆοι - - - - - | πρισγῆες Χάροψ
 Δάδωνος, Ἀριστο - - - - - | Ἀνακτοριῆες τριάκοντα μνᾶς ·
 πρι[σγῆες] - | Φόρμω, Ἄρκος Τερῆος. | Βυζάντιοι χρουσίω
 10 Λαμψακανῶ στ[ατεῖρας] || ὀγδοῦντα πέτταρας, ἀργυρίω Ἀτ[τι-
 κῶ δρα]χμὰς δεκαῖξ · σύνεδροι Βυζαντίων [εἵνιξαν] | τὸ χρυσίον
 Κερκῖνος Εἰροτίμω, Ἀγ - | Δημοπτίχω, Διονύσιος Εἰ-
 15 ραίωνος. | Ἀθανόδωρος Διωνυσίω Τενέ[διος], || πρόξενος Βοιωτῶν,
 χει[λ]ίας δ[ραχμὰς]. |
 Νικολάω ἄρχοντος · Ἀλυζ[ῆοι] - - - - - | ἄλλας τριάκοντα
 μνᾶς εἵ[νιξαν] · | πρισγεῖες Ἀλυζαίων Θεο - | [Ἀ]λεξάν-
 δρου, Δίων Πολυλ[άου]. ||
 20 [Ἀ]γεισινίκω ἄρχοντος · Βυζάντιοι [συνεβάλ]ονθο ἄλλως πεν-
 τακατίως στατεῖρα[ς χρυ|σ]ίως Λαμψακανῶς ἐν τὸν πόλεμον τὸν
 ὑ[πὲρ τῶ] | ἰαρῶ τῶ ἐμ Βελφοῖς ἐπολέμιον Βοιωτ[οί] · | σύνεδροι
 25 εἵνιξαν Σῶσις Καρα[ι]ίχω, || [Π]αρμενίσκος Πυράμου.

42. Temple of Apollo Ptous, near Acraephia. Between 312 and 304 B.C. IG.VII.2723. SGDI.570. Michel 1105. Solmsen 13.

Βοιωτοὶ Ἀπόλλωνι Πτωῖοι ἀνέθιαν ἄρχοντος Βοιωτοῖς Φιλο-
 κώμω Ἀ[ντ]ιγ[ενε]ϊίω Θεισπιε[ῖος], | ἀφεδριατευόντων Ἐμπεδο-
 [κ]λείος Ἀθανοκριτίω Ταναγρήω, Πούθωνος Α[ν]τομειδε[ί]ω
 Ἐρχομενίω, | Ἱπποτίωνος Φαστυμειδοντίω Κορωνεῖος, Ἐπίφά[λ-
 τ]ιος Μαχωνίω Θειβήω, Νικίωνος Γ[ρ]υλ[ί]ωνος Πλαταεῖος, |
 Ἀριστοκλείος Ἀγασιήω Ἀνθαδονίω, Σάωνος Θιο[τ]ιμίω Θεισπι-
 εῖος, μαντευομένω Ὀνυμάστω Νικολαίω Θεισπιεῖος.

as πρισγῆες beside πρισγεῖες, Attic αἰ in Ἀλυζαίων beside Ἀλυζῆοι, and Attic gen. sg. in -ου beside -ω.

22. τὸν ὑπὲρ κτλ.: relative use of the article, unknown in the later Boeotian inscriptions. See 126.

42. Dedication of a tripod to Apollo Ptous by the Boeotian league. This is one of a series of four belonging to the same period (IG.VII.2723-2724b).

ἀφεδριατευόντων: those who serve as *ἀφεδριάται or official representatives at

the dedication. From ἐδριάω used like Att. ἰδρύω. Cf. Att. ἀφίδρυμα used of a shrine made after the model of another, as that of Asclepius modeled after the one at Epidaurus (cf. Roberts II.66.13). Observe that in the case of the representative of Plataea the gen. sg. of the father's name is used, not the patron. adj. as in the case of the others. The same holds true in the other three dedications, and it is probable that this is not accidental, but that the Plataeans,

43. Orchomenos. Between 222 and 200 B.C. IG.VII.3172. SGDI. 488. Inscr.Jurid.I, pp.276 ff., 509 f. Solmsen 15. The sections of the text are given in the order in which they were inscribed (cf. ll. 30 ff.), but the numbering of the original publication is added in parentheses.

Τοὶ πολέμαρχοι τοὶ ἐπὶ Πολυκράτιος | ἄρχοντος Φιλόμειλος^I_(D)
 Φίλωνος, | Καφισόδωρος Διωνυσίω, Ἀθανόδωρος Ἴππωνος ἀνέ-
 γραψαν καθὼς || ἐποείσανθο τὰν ἀπόδοσιν τῶν δανείων τῶν Νικα-⁵
 ρέτας κατ τὸ ψάφισμα τῷ δάμῳ.₍₁₀₆₎

(Μει)ν(ὸ)ς Ἀλαλκομενίῳ | ρικαστῇ κῆ ἕκτη, ἐπεψάφιδδε | Φιλό-^{II}_(E)
 μείλος Φίλωνος, Καφισόδωρος || Διωνουσίῳ ἔλεξε· προβεβωλευμέ-¹⁰
 νον | εἶμεν αὐτῷ ποτὶ δάμον, ἐπιδεὶ ἐπεψαφίττατο ὁ δάμος ἀποδόμεν₍₁₁₁₎
 Νικαρέτη(ι) | Θίωνος τὸν ταμίαν τὸν προάρχοντα | τὰν τρίταν
 πετράμεινον ἀπὸ [τ]ᾶν ὑπερ|αμεριάων τᾶν ἰωσάων κατ τᾶς πόλιος,¹⁵
₍₁₁₆₎

so long associated politically with the Athenians, adopted the Attic usage at an early date.

43. The Nicaretā inscription. Nicaretā, daughter of Theon, of Thespieae, had lent various sums of money to the city of Orchomenus, for which she held against it certain notes, generally referred to as οὐπεραμερίαι (once, l. 55 f., as τὰς ἐμπράξις). These are recorded in IV. When Nicaretā appeared at Orchomenus to collect these (ll. 44 ff.), the city was unable to meet them, and an agreement was entered into according to which the city was to pay her the sum of 18,833 drachmas within a certain time and the polemarchs were to give her a personal contract for the payment. The text of the agreement (ὁμολογία) is given in VII, and of the contract (σούγγραφος), written in the κοινή, in VI. The sum of 18,833 drachmas is more than the total of the notes recorded in IV (17,585 dr., 2 obols), but probably less than they amounted to with the normal penalties for delayed payment. For the phrase ὃ ἐπίθωσαν

(l. 135, cf. l. 16), *which they persuaded her to accept*, implies some concession on her part. Finally the city passed a vote (III) to pay the amount and take up the notes and the contract. When this had been accomplished it passed a further vote (II) ordering all the documents to be inscribed in a specified order. This was done as stated in I, which serves as a heading to the whole inscription.

10 ff. προβεβωλευμένον κτλ.: *that he had a probouleuma to present to the people, Whereas the people had voted that the treasurer in charge for the third period of four months should pay to Nicaretā, in settlement of the notes which she held against the city, the sum which the city persuaded her (to accept), 18,833 drachmas, and that the polemarchs should take up the contract they gave for the money against themselves, they and the treasurer and the ten whom Nicaretā selected, and cancel the notes against the city (maturing) in the archonship of Xenocritus, and since the polemarchs had arranged these matters and the*

ὁ ἐπίθωσε αὐτὰν ἃ πόλις, ἀργουρίῳ δραχμὰς | μούριᾱς ὀκτακισχι-
 λίας ὀκτακατίας τριάκοντα τρίς, κῆ τὼς πολεμάρχως ἀνελέσθη τὰν
²⁰ (121) τε σύγγραφον, ἃν ἔδωκαν οὐπὲρ || [ο] ὕτων τῶν χρεϊμάτων κατ' α[ὕ]τὸ
 αὐτῶ[ν] | κῆ ὁ ταμίας κῆ ὦν ποθείλετο Νικαρέτα δέκ[α], | κῆ τὰς
 ὑπεραμερίας διαγράψασθαι τὰς [κατ] | τὰς πόλιος τὰς ἐπὶ Ξενο-
²⁵ (126) κρίτω ἄρχοντος | ἐν Θεισπιῆς, κῆ οὗτα ρεφυκονομειόντων || τῶν
 πολεμάρχων κῆ τῶ ταμίαο. ἀποδόσιμος τὰ χρεϊματα κατ τὸ ὁμόλο-
 γον τὸ παρ | Θιοφέστον Θιοδῶρῳ Θεισπιείᾳ τεθέν, | δεδόχθαι τῷ
 δάμν· τὼς πολεμάρχως, | ἐπὶ κα τὸ ψάφισμα κούριον γένειται,
³⁰ (131) ἀγγράψῃ ἐν στάλαν λιθίναν τό τε ψάφισμα οὗτο (II) | κῆ τὸ
 οὐπὲρ τὰς ἀποδόσιος (III), κα(τ) ταῦτα δὲ κῆ | τὰς ὑπεραμερίας
 τὰ(ς) κατ τὰς πόλιος τὰς Νικαρέτας (IV) κῆ τὸ ὅ[ν]ιουμα τῷ γραμ-
³⁵ (136) ματεῖος τῷ δ[ι]αγράψαντος αὐτὰς (V) κῆ τὰν σύγγραφον τὰν || τε-
 θέσαν παρ Φιφιάδαν (VI) κῆ τὸ ἀντίγραφον κῆ | τὸ ἀντίγραφον
 τῷ ὁμολόγῳ τῷ τεθέντος παρ Θιοφέστον (VII) κῆ τὰν διαγραφὰν
 τῶν χρεϊμάτων ὦν | ἔγραψαν αὐτῇ διὰ τρεπέδδας (VIII), κῆ τὸ
⁴⁰ (141) ἄλωμα | ἀπολογίτταστη ποτὶ κατόπ[τ]α[ς, π]όρον δ' εἶμεν || ἀπὸ
 τῶν πολιτικῶν.

III
 (F) Δαματρίῳ νιουμεινίῃ | πετράτῃ, ἐπεψάφιδδε Κ[α]φισόδωρος Δι-
 ωνουςίῳ, Ἀθανόδωρος Ἴππωνος ἔλεξε· προβε[β]ωλευμένον εἶ-
 μεν αὐτῷ ποτὶ δάμον, ἐπιδεῖ, | παργενομένας Νικαρέτας Θίωνος
⁴⁵ (146) Θεισπικᾶς || [κ]ῆ πραττώσας τὸ δάνειον τὰν πόλιν κατ τὰς οὐ-
 πε[ρ]αμερία[ς] τὰς ἰώσας αὐτῇ, [ἀνα]γκάσ[θε]ν τὸν πολέμαρχον κῆ
 ὁ ταμίας σουγχωρείσαντος τῷ δάμῳ δόμεν | [κ]ᾶτ αὐ[τὸν] αὐ-
 [τῶν] σούγγραφον πὸτ τῇ οὐπαρχώσῃ οὐπε[ρ]αμερίῃ, ἐ[ν τ]ᾶν κα

treasurer had paid the money according to the agreement deposited with Theophestus, be it voted by the people, etc.

40–41. νιουμεινίῃ πετράτῃ: τετάρτῃ ἱσταμένου. — On νιου- from νεο-, see 42.5a. — 46 ff. *The polemarchs and the treasurer were obliged, with the assent of the people, to give a contract against themselves in addition to the existing οὐπεραμερία, until the levy for this purpose should be made and the amount agreed*

upon provided. This is the only satisfactory interpretation of the most troublesome passage in the inscription, though one difficulty remains, the use of the singular οὐπεραμερίῃ where we should expect the plural. — 49. ἐ[ν τ]ᾶν: until, originating in ἐν τὰν ἀμέραν. Cf. 136.1 and note on 28.43. — ἐν οὗτο: for this purpose. Cf. πόρον ἐν οὗτο ll. 59, 60. — ἐνεπιχθελεῖ, not ἐνεπιχθεῖ, is declared certain by Baunack, Philol. XLVIII,

ἐνεπιχθείει ἃ ἀνφορὰ ἐν οὗτο, κ[ῆ] || κομίττ[ειτη] τὰ συνχωρεθέντα ⁵⁰
 χρείματα, | δεδόχθη τῷ δάμν· τὸν ταμίαν τὸν [π]ροάρχοντα | [τὰν] ⁽¹⁵¹⁾
 τρίτα[ν] πετράμεινον ἀποδόμεν πεδὰ τῶν | πολεμάρχων Νικαρέτη
 ἀργ[υ]ρίῳ δραχμὰς μυρίας | [ὀκ]τακισχειλίας ὀκτακατία[ς] τριά-
 κ[ο]ντα τρεῖς Πολυ|κράτιος ἄρχοντος ἐν τῷ Δαματρίῳ μινὲ κῆ τὰς ⁵⁵
 ἐ[μ]|πράξις τὰς ἰώσας Νικα[ρέτη κατ] τὰς πόλιος Ξεν[ο]|κρίτω ⁽¹⁵⁶⁾
 ἄρχοντος ἐν Θεισπιῆς πάσας διαλιάνασ[θη] | τῶς πολεμάρχως, κῆ
 τὰν σουνγραφὰν, ἃν ἔχι κατ τ[ῶν] | πολεμάρχων κῆ τῷ ταμίαο,
 ἀνελέσθη, πόρον [δ' εἶ]||μεν ἐν οὗτο ἀπὸ τῶν τὰς πόλιος ποθοδω- ⁶⁰
 μάτων πάντ[ων]. | ⁽¹⁶¹⁾

Ξενοκρίτω, Ἀλαλκομενίῳ. — Νικαρέτα Θέωνος τὰς π[ό]λιος ^{IV}
 Ἐρχομενίων κῆ τῷ ἐγγύῳ Θίῳνος Σουννόμῳ· τὰ π[π]άματα μούριη ^(G)
 ὀγδοεῖκοντα πέντε διού[ο] ὀβολίῳ· | κῆ τῷ τεθμίῳ φίστῳρ Ἀριστό-
 νικος Πραξιτέλιος· || Λιουκίσκῳ, Θιουίῳ, τὸ συνάλλαγμα. — Νι- ⁶⁵
 καρέτα Θίῳνος τὰς πόλιος Ἐρχομενίων κῆ τῷ ἐγγούῳ Θίῳνος | ⁽¹⁶⁶⁾
 Σουννόμῳ· τὰ π[π]άματα δισχειλίη πεντακάτι[η]· | κῆ τῷ τεθμίῳ
 φίστῳρ ὁ αὐτός· Λιουκίσκῳ, Ὁμολωίῳ, | [τ]ὸ συνάλλαγμα. —
 Νικαρέτα Θίῳνος τὰς πόλι[ος] || Ἐρχομενίων κῆ τῷ ἐγγούῳ Θίῳ- ⁷⁰
 νος Σουννόμῳ· τὰ π[π]άματα πετρακισχειλίη· κῆ τῷ τεθμίῳ ⁽¹⁷¹⁾
 φίστῳρ | ὁ αὐτός· χρόνος ὁ αὐτός. — Νικαρέτα Θίῳνος τὰς πόλιος |
 Ἐρχομενίων κῆ τῷ ἐγγούῳ Θίῳνος Σουννόμῳ· τὰ π[π]άματα χεί-
 λιη· κῆ τῷ τεθμίῳ φίστῳρ ὁ αὐτός· Λιουκίσκ[ω], || Θε]ιλουθίῳ, τὸ ⁷⁵
 συνάλλαγμα. ⁽¹⁷⁶⁾

Διαγράψη τὰς οὐπερ[α|μ]ερίας τὰς Νικαρέτας ἐν Θεισπιῆς τὰς ^V
 κατ τὰς | [π]όλιος· τῶν τεθμοφουλάκων γραμματεὺς Σα | ^(H)

Ἐδάνεισεν Νικαρέτα Θέωνος | Θεσπική, παρόντος αὐτῇ κυ|ρίου ^{VI}
 τοῦ ἀνδρὸς Δεξιππου Ε[ὐ]|νομίδου, Καφισοδώρῳ Δι[ο]|νυσίου, ⁸⁰
^(A 3)

413, and agrees with uncontracted forms found elsewhere, as *κουρωθείει* (151.2). — 50. *κομίττ[ειτη]*, not *κομίττ[η]*, also after Baunack l.c.

61 ff. The first date, archonship of Xenocritus, month of Alalcomenius, applies to all the following notes (cf. ll. 23, 56, 136, 151) and is probably the time at which they fell due, while the

date given at the end of each is the time of the loan (τὸ συνάλλαγμα). Cf. Thalmheim, Berl. Phil. Woch. 1893, 267. The expression throughout is condensed. Ξενοκρίτω (ἄρχοντος), (μεινὸς) Ἀλαλκομενίῳ, Νικαρέτα Θέωνος (κατὰ) τὰς πόλιος.

78 ff. The text of the contract is in the κοινή, though dialect forms are retained in some of the proper names.

Φιλομήλῳ Φίλωνος, | Ἀθανοδώρῳ Ἰππωνος, Πο[λυ]κρίτῳ Θά-
 85 ροπος καὶ ἐγγύοις || εἰς ἔκτεισιν τοῦ δανείου | Μνάσων Μέκγαο,
 (8) Τελεσίας | Μέκγαο, Λασίππῳ Ξενοτίμου, Εὐάρει Εὐχώρου, Πε-
 90 ρι[λά]ῳ Ἀναξίωνος, Διονυσοδῶρῳ Καφισοδώρου, Κωμί[ναι] Τελε-
 (13) σίππου, Ὀνασίμῳ | Θεογείτονος, Καφισοδώρῳ | Δαματρίχου,
 95 Νικοκλεῖ Ἀθανοδώρου Ὀρχομενίοις ἀργυρίου δραχμὰς μυρίας
 (18) ὀκτακισχειλίας ὀκτακοσίας τριάκοντα τρεῖς ἄτοκον ἐχ Θεσπιῶν
 100 εἰς τὰ Παμβοιώτια τὰ ἐπ' Ὀνασίμου ἄρχοντος Βοιωτοῖ[s]. || ἀπο-
 (23) δότωσαν δὲ τὸ δάνειον | οἱ δανεισάμενοι ἢ οἱ ἐγγυοὶ Νικαρέται ἐν
 τοῖς Πανβοιώτιοις πρὸ τῆς θυσίας ἐν ἡμέραις τρισίν. ἐὰν δὲ μὴ
 105 ἀποδώσ[ι], || πραχθήσονται κατὰ τὸν νόμον· [ἡ] δὲ πρᾶξις ἔστω ἐκ
 (28) τε | αὐτῶν τῶν δανεισαμένων | καὶ ἐκ τῶν ἐγγύων, καὶ ἐξ ἐνὸ[s] |
 110 καὶ ἐκ πλειόνων καὶ ἐκ πάντων καὶ ἐκ τῶν ὑπαρχόντων | αὐτοῖς,
 (33) πραττούσῃ ὃν ἂν τρόπον βούληται. ἡ δὲ συγγραφὴ | κυρία ἔστω,
 115 καὶ ἄλλος ἐπιφέρῃ ὑπὲρ Νικαρέτας. Μάρτυρες Ἀριστογείτων
 (38) Ἀρμοξένου, Ἰθιούδικος Ἀθανίαο, | Φιφιάδας Τιμοκλείος, Φαρσά-
 120 λιος Εὐδίκου, Καλλέας Λυσιφάντου, Θεόφεστος Θεοδώρου, Εὐ-
 (43) ξενίδας Φιλώνδου | Θεσπιεῖς. ἁ σούγγραφος | παρ Φιφιάδαν
 Τιμοκλείος. |
 VII Ὀνασίμῳ ἄρχοντος Βοιωτοῖ[s], | μεινὸς Πανάμῳ, ὁμολογὰ ||
 (B) Νικαρέτῃ Θίωνος Θεισπικῇ, | παριόντος Νικαρέτῃ Δεξιππῳ Εὐ-
 125 νομίδαο τῷ ἀνδρὸς Θε[ι]σπικίῳ, κῇ τῇ πόλιν Ἐρχομεν[ί]ων·
 (48) παρεῖαν οὐπὲρ τᾶς πόλ[ι]ος πολέμαρχοι Καφισόδωρος Διονου-
 130 σίῳ, Φιλόμειλος | Φίλωνος, Ἀθανόδωρος Ἰππωνος· ἀποδόμεν τὰν
 (53) πόλιν Ἐρχομενίων Νικαρέτῃ Θίωνος, || ὃ ἐπίθωσαν οὐπὲρ τᾶν
 135 οὐπεραμεριάων τᾶν ἐπὶ Ξενοκρίτῳ ἄρχοντος ἐν Θεισπιῆς, ἀργου-
 (58) ρίῳ δραχμὰς μυρίας ὀκτ[α]κισχειλίας ὀκτακατίας τρι[ι]άκοντα
 140 τρις, ἑσχατον Ὀνασ[ί]μῳ ἄρχοντος ἐν τῷ Ἀλαλ[κο]μενίῳ μινί·
 (63) σούγγραφον δὲ | γράψασθαι τῷ ἀργουρίῳ τῶς | (τῶς) πολεμάρχως
 145 Ἐρχομενίων || κῇ ἐγγούως, ὥς κα δοκιμάδδ[ει] | Νικαρέτα, κῇ
 (68) θέσθαι μεσέγγ[υ]ον παρ Φιφιάδαν Τιμοκλείος | Θεισπιεῖα. ἐπὶ δέ
 150 κα κομίττε[ι]τη Νικαρέτα τὸ ἀργούριον || παρ τᾶς πόλιος, ἐσλια-
 (73)

The names of the first two sureties are but with the third the error is recti-
 given by mistake in the nominative, . fied. — 113–114. ἐπιφέρῃ: presents it.

νάτω Νικαρέτα τὰς οὐπερ|αμερίας, ἃς ἔχει κατ τὰς πόλιος, τὰς ἐπὶ
 Ξενοκρίτω | ἄρχοντος ἐν Θεισπιῆς πάσας, κὴ τὰν σούγγραφον ἀπο-
 δότω Φιφιάδας τοῖς πολεμάρχους κὴ τοῖ ταμίῃ κὴ το[ῖς] | ἐγγούοις.
 ἡ δέ κα μὲι ἀποδώει ἅ πόλις Νικαρέτῃ τὸ ἀρ|γούριον ἐν τῷ γεγραμ-
 μένῳ χρόνῳ, τὰς μουρίας κὴ ὀκτ[α]|κισχειλίας ὀκτακατίας τριά-
 κοντα τρεῖς, ἀποδότω | τὰν σούγγραφον κὴ τὰς οὐπεραμερίας τὰς
 κατ τὰς | πόλιος, ἅπαν τὸ ἀργούριον τὸ ἐν τῷ ὁμολό[γ]ῳ γεγραμ|μέ-
 νον· (ἡ δέ κα) ἐν τῷ χρόνῳ τῷ γεγραμμένῳ μὲι ἐθέλει κ[ομ]ίδδ[ε]-||
 σθη Νικαρέ[τ]α τὸ ἀργούριον, ἀποδότω Φιφιάδας τὰν | σούγγραφον
 τοῖς πολεμάρχοις κὴ τοῖ ταμίῃ κὴ τοῖς | ἐγγούοις, κὴ ποταποπι-
 σάτω Νικαρέτα τῇ πόλι Ἐρχο|μενίων κὴ τοῖς πολεμάρχοις κὴ τοῖ
 ταμίῃ κὴ τοῖς ἐγγούοις ἀργουρίῳ δραχμὰς πεντακισμουρίας, κὴ
 τῇ || οὐπεραμερίῃ ἄκουρύ νῦ ἐνθω. ρίστορες Ἀριστογί|των Ἀρμο-
 ξένῳ, Ἰθούδικος Ἀθανίαο, Φιφιάδας Τιμο[κλεῖ]ο[ς], Φαρσάλιος Εὐ-
 δίκῳ, Καλλέας Λιουσιφάντῳ, Θιόφεισ|τος Θιοδώρῳ, Εὐξενίδας
 Φιλώνδαο Θεισπιεῖ|ς. τὸ ὁμό|λογον παρ Θιόφειστον Θιοδώρῳ
 Θεισπιεῖα.

155
(78)160
(83)165
(88)

Διαγραφὰ || Νικαρέτῃ διὰ τραπέδδας τὰς Πιστοκλείος ἐν Θει-
 σπιῆς· Ἐπιτέλιος ἄρχοντος ἐν Θεισπιῆς, μινὸς Ἀλαλκομε|νίῳ
 δευτέρῳ ἀμέρη ἐνακηδεκάτῃ, ἐπὶ τὰς Πιστοκλείος | τραπέδδας Νι-
 καρέτῃ παρεγράφει παρ Πολιουκρίτῳ Θάρο|πος Ἐρχομενίῳ ταμίαο
 οὐπὲρ τὰς πόλιος τὸ σουνχωρεῖ||θὲν τὰν οὐπεραμεριάων τὰν ἐπὶ
 Ξενοκρίτῳ ἄρχοντος, | παριόντος πολεμάρχῳ Ἀθανοδώρῳ Ἴππω-
 νος Ἐρχομενί[ω], | ἀργουρίῳ δραχμὴ μούριη ὀκτακισχείλιη ὀκτα-
 κάτῃ τριά|κοντα τρεῖς.

170
(93)175
(98)

154 ff. If the city fails to pay Nica-reta in the time specified, it will have to pay the amount stated in the contract and the sum of the notes besides, that is substantially double the amount loaned. But if Nicaeta refuses to accept the amount named in the contract, as she might do in order to secure the exorbitant penalty for delay, she forfeits both contract and notes and pays a heavy penalty.

169-170. διαγραφὰ Νικαρέτῃ κτλ.: memorandum of payment to Nicaeta (adnom. dat. 172) through the bank of Pistocles. διαγραφὰ cancellation (cf. διαγράφασθη l. 22), and so payment. So ll. 172 ff., at the bank of Pistocles there was paid over to Nicaeta by Polycritus the treasurer in behalf of the city the sum agreed upon of the notes (part. gen.; cf. ἀπὸ τὰν ὑπεραμεριάων ll. 14-15).

44. Lebadea. III cent. B.C. IG.VII.3083. SGDI.425. Inscr.Jurid.II, p.238. Michel 1392.

Θιὸς τούχα ἀγαθά. | Φαστίαο ἄρχοντος | Βοιωτῆς, ἐν δὲ Λεβα-
 5 δείῃ Δόρκωνος, Δωίλος | Ἰρανήω ἀντίθεται τὸν | φίδιον θεράποντα
 10 Ἀνδρικὸν τῷ Δι τῷ Βασιλεῖ | κὴ τῷ Τρεφωνίῳ ἰαρὸν εἶμεν, παρ-
 μέναντα παρ | τὰν ματέρα Ἀθανοδώραν φέτια δέκα, καθὼς ὁ |
 πατεῖρ ποτέταξε· ἡ δέ κα | ἔτι δώσει Ἀθανοδώρα, [τ]ίσι [αὐτῇ] ||
 15 Ἀνδρικὸς φόρον τὸν ἐν τῇ | θείκῃ γεγραμμένον· ἡ δέ τί | κα πάθει
 Ἀθανοδώρα, παρμενί Ἀνδρώνικος τὸν περιττὸν | χρόνον παρ Δωί-
 20 λον· [ἔ]πιτα ἰα||ρὸς ἔστω με[ι] ποθ[ί]κων με|θενι μειθέν· με|
 ἑσσεῖμεν δὲ καταδουλίττασθη | Ἀνδρικὸν μειθενί· Ἀνδρικὸν δὲ
 25 λειτωργίμεν || ἐν τῇς θοσίης τῶν θιῶν | ζων) οὔτων.

45. Lebadea. II cent. B.C. IG.VII.3080. SGDI.430.

[Σάων - - - - ἀντίθεται τὸ φίδιον | πη]δάριον Ἀθάνωνα τῷ Δι
 τεῖ Βασιλεῖ κὴ τεῖ Τρεφωνίῳ ἰαρὸν εἶμεν τὸν πᾶν[τα | χρό]νον ἀπὸ
 τᾶσδε τᾶς ἡμέρας, μεῖ προθίκοντα μεῖτε αὐτεῖ Σάωνι μεῖτε ἄλλει |
 [μ]ειθενι κατὰ μειθένα τρόπον. ἡ δέ κά τις ἀντιποιεῖται Ἀθάνωνος
 5 εἰ ἄλλο τι ἀδικῇ || [κ]αθ' ὄντινα ὦν τρόπον, οὐπερδικιόνθω κὴ προῖ-
 στάνθω τύ τε ἰαρεῖες κὴ τε[ι] | ἰαρ]άρχη τὸ ἡὲ ἀντιτιουνχάνοντες
 κὴ τῶν ἄλλων ὁ βειλόμενος. φίστορε[ς] | λεις Σάωνος, Εὐβω-
 λος Σωκράτιος, Νίκαργος κὴ Κράτων Εὐνοστίδ[αο].

46. Chaeronea. II cent. B.C. IG.VII.3303. SGDI.385. Michel 1394.

Καλλίκωνος ἀρχῶ μεινὸς Δαματρίῳ πεντεκηδεκάτῃ | Πούριππος
 Προξένω ἀντίθεται ἰαράν τὰν φιδίαν θεράπη[να]ν Ἀφροδιτίαν τῷ

44-48. Manumission decrees, of which there are over one hundred examples from Chaeronea alone, all of about the same period. Even from the same year some are in dialect, some in the κοινή, and some in a mixture of both. In those given here κοινή influence shows itself in ἀγαθήν no. 46, in the ζ of ζώωνθι, ζώνθι nos. 46, 47 (cf. δώσει no. 44, δαμιώντες no. 48), κατὰ τὸν

νόμον no. 47 (cf. κατ τὸν νόμον no. 46), παραμείναντες nos. 46, 47 (cf. παρμείναντα no. 44), in προθίκοντα no. 45 (cf. ποθίκων no. 44), in ποιούμεναι no. 47 (cf. ποιόμενος no. 46 = ποιούμενος), ἐξεῖμεν no. 48 (ἐσσεῖμεν no. 44).

Note ει for usual υ from οι in nos. 45, 47 (see 30). For θοσίης no. 44, see 24. For στ=σθ and δαμιώντες, in no. 48, see 22.2.

Σαράπι, παραμείνασαν ἄσαντῷ κῆ τῇ γου[νη]κὶ αὐτῷ ἀγαθὴν ἄς
κα ζῶωνθι, τὰν ἀνάθεσιν ποιοῦμε[[νος] διὰ τῷ συνεδρίῳ κατὰ τὸν 5
νόμον· κῆ κατέβαλε τῷ ταμίῃ | [ἐ]πὶ τῶν ἱαρῶν τὸ γινιούμενον
δραχμὰς φίκати παρ᾽αχρε[ί]μα.

47. Chaeronea. II cent. B.C. IG.VII.3352. SGDI.395.

Ἀρχεῖνω ἀρχῷ μινδὸς Θουίῳ | πεντεκηδεκάτῃ Διουκλείς κῆ Κω-
τίλα ἀντίθεντι τὰν φιδίαν θρε[πτάν], ἥ ὄνιυμα Ζωπουρίνα, ἱαρ[άν] ||
τεῖ Σεράπει, παραμείνασαν αὐτεῖς ἄς κα ζῶνθι ἀνεκλείτως, τὰν | 5
ἀνάθεσιν ποιούμεναι διὰ τῷ σ[ο]υνεδρίῳ κατὰ τὸν νόμον.

48. Orchomenus. II cent. B.C. IG.VII.3200. SGDI.497. Inscr.Jurid.
II.p.237. Michel 1393.

Ἀπολλωνίδαο ἄρχον|τος, ἱαρειάδδοντος Ἀντι|γένιος Σωκράτιος,
ἱαραρχιόν|των Ἀγαισινίκῳ Σουκράτιος, || Σωσιβίῳ Πουθίλλιος, | 5
ἀντίθειτι Θίῳν Δαματρίχ|[ω] τὸν φίδιον φυκέταν Ἀκρίσιον | ἱαρὸν
εἶμεν τῷ Σαράπιος κῆ τᾶ[s] | Ἰσιος, κῆ μεὶ ἐξεῖμεν μει||θενὶ ἐφά- 10
πτεστη μειδὲ κα|ταδουλίτταστη· ἥ δέ κά τις ἐφά|πτειτη, κούριος
ἔστω ὁ ἱαρεύς κῆ τὸ | ἱαράρχη κῆ τὸ σούνεδρυ σουλῶντες κῆ δα-
μιῶντες.

Phocian

Delphian

49. Delphi. Early V cent. B.C. SGDI.1683 (with II,p.722). Roberts
229.

Τοὶ πεντεκαίδεκα[a] | τῶν Λαβυαδᾶν, τοὶ [πέρ] | Θ[ρ]ασύμαχον
καὶ Ι...|ι...α, ἐπὶ Τριχᾶ ἄρχ[ον]||τος, ἀπέδειξαν [μνᾶ]|ς δεκατέ- 5
τορες [καὶ] | ἡμίμναϊον [κα]|ὶ δραχμὰς πεν[τέ]|κεντα καὶ φέξ.

As in similar decrees from other parts of Greece, the act of manumission takes the form of a dedication or sale (ἀπέδοτο at Delphi, e.g. no. 53) to the divinity of the local shrine, thus securing religious sanction and protection of the rights of the slave who has purchased his freedom. Often the manumission does not go into immedi-

ate effect, but is subject to various conditions, such as remaining in service during the lifetime of the master (nos. 46, 47) or for a term of years (no. 44), payment of an annuity, etc. Cf. no. 53.

49. Statement of the disbursement of funds by the officials of the phratry of the Labyadae, whose proceedings form the subject of no. 51.

50. Delphi. V cent. B.C. B.C.H.XXIII.611. Ziehen, *Leges Sacrae* 73.

Τὸν φοῖνον μὲ φάρεν ἐς τὸ [Ε]ὐδρο|όμενον· αἱ δὲ κα φάρῃ, ἡιλαξά-
στο | τὸν θεὸν ἡοῖ κα κεραίεται καὶ | μεταθυσάτῳ κάποτεισάτῳ
5 πέν||τε δραχμάς· τούτου δὲ τῷ κατα|γορέσαντι τὸ ἡέμισσον.

51. Delphi. About 400 B.C. SGDI.2561. Ditt.Syll.438 (with II, pp. 819f.). Inscr.Jurid.II, pp.180ff. Michel 995. Solmsen 36. Ziehen, *Leges Sacrae* 74 (c and d). Ionic alphabet, but with F, and Θ = h (in contrast to H = η); lengthened o usually ΟΥ, but sometimes Ο.

A

[ὁ δὲ ἡόρκος] | ἔστω· “ταγε[υ]σέω δι[καίως κ]|ατὰ τοὺν νόμους
τᾶς [π]ό[λι]|ος καὶ τοὺς τῶν Λαβυαδ[ᾶν] | πέρ τῶν ἀπελλαίων καὶ
5 τᾶ||ν δαρατᾶν· καὶ τὰ χρήματα | συμπραξέω κάποδειξέω [δι]καίως
τοῖς Λαβυάδαις [κ]|οὔτε κλεψέω οὔτε [β]λα[ψ]έω | οὔτε τέχναι
10 οὔτε μαχαν[ᾶ]| τῶν τῶλ Λαβυαδᾶν χρημ[ά]|των· καὶ τὸς ταγού[ς]
ἐπ[ι]αξέ[ω] τὸν ἡόρκον τοὺς [ἐν ν]έω[τ]|α κατ τὰ γεγραμμένα. ἡόρκ[ος]·
15 ἡυπίσχομαι ποῖ τοῦ Δι||ὸς τοῦ πατρώιου· εὐορκέο|ντι μέμ μοι ἀγαθὰ
εἴη, αἱ δ' | ἐφιορκέοιμι, [ἡά]|παντα κα|κὰ ἀντὶ τῶν ἀγαθῶν.” |

50. The inscription is on a wall connected with the stadium, and Eudromus, though otherwise unknown, was probably a sort of guardian hero of athletes. Hence the interdiction of wine. Note φάρεν (12), ἐς τό where we expect ἐν τό (135.4), and κεραίω (κεραίεται) = κεράννυμι, as in Homer.—μεταθυσάτῳ: *begin the sacrifice again*.

51. Regulations of the phratry of the Labyadae. The Labyadae have already appeared in no. 49.

A 3. τοὺν νόμους: τοὺς νόμους. So τὸν νόμους B 16, but usually s unassimilated. 97.1. — 4. ἀπελλαίων: *victims for the Ἀπέλλαι*. Cf. ll. 44–46 where ἄγεν is used with ἀπελλαῖα, in contrast to φέρεν with δαράτας. Ἀπέλλαι is the name of the Delphian festival corresponding to the Attic Ἀπατούρια, at which children were introduced

into the phratries and offerings for the occasion were made by the parents. —

5. δαρατᾶν: *cakes*. Ath.3.110d, 114b cites a δάρατον meaning *unleavened bread* and says the word was used by the Thessalians. The δαράται at the Delphian festival were of two kinds (cf. l. 25), the γάμελα or cakes offered in behalf of the newly married wives that were introduced into the phratry by their husbands, and the παιδῆια offered for the children that were introduced into the phratry by their parents. — 6. συμπραξέω κάποδειξέω: *I will collect and disburse*. ἀποδείκνυμι, like Att. ἀποφαίνω, *render account for, disburse*. Cf. ἀπέδειξαν no. 49. — 10. τῶλ Λαβυαδᾶν: τῶν λαβ-, elsewhere unassimilated, as l. 3. 96.3. — 11. *I will impose the oath upon the ταγοί for the next year*. Cf. B.27.

Ἔδοξε Λαβυάδαις Βουκατῖου μηνὸς δεκάται ἐπὶ Κ[ά]μπου ἐν 20
 ταῖ ἀλῖαι σὺμ ψάφ|οις ἑκατὸν ὀγδοήκοντα | δυοῖν· τοὺς ταγοὺς
 μὴ δέ|εσθαι μήτε δαρατᾶν γάμε||λα μήτε παιδῆια μήτ' ἀπελ|λαῖα, 25
 αἰ μὴ τᾶς πατριᾶς ἐπ|αινεούσας καὶ πληθυόσα|ς ᾧς κα ἦι. αἰ δέ
 τί κα παρ νόμον κελεύσωντι, τῶν κελε|υσάντων ὁ κίνδυνος ἔστω. | 30
 τὰ δὲ ἀπελλαῖα ἄγεν Ἀπέλ|λαις καὶ μὴ ἄλλαι ἀμέραι | μήτε ἄγεν
 τοὺς ἄγοντας μ|ήτε τοὺς ταγοὺς δέκεσθα||ι· αἰ δέ κα [δ]έξωνται 35
 ἄλλαι | ἀμέραι ἢ Ἀπέλλαις, ἀποτε|ισάτω φέκαστος δέκα δρα|χμᾶς·
 ὁ δὲ χρήζων καταγορ|εῖν τῶν δεξαμένων ἐπὶ τῶ||ν ἡστέρων ταγῶν 40
 καταγορ|εῖτω ἐν ταῖ ἀλῖαι ταῖ μετὰ Βουκάτια, αἶ κ' ἀμφιλλέ|γωντι
 τοῖ ταγοὶ τοῖ δεξά|μενοι. ἄγεν δὲ τὰπελλαῖα || ἀντὶ φέτεος καὶ τὰς 45
 δαρά|τας φέρειν. ὅστις δέ κα μὴ | ἄγῃ τὰπελλαῖα ἢ τὰν δαρ|άταν
 μὴ φέρῃ, ἀμμόνιον κ|ατθέτω στατῆρα ἐπὶ ρεκα||τέρωι, τῶι δὲ ἡστέ- 50
 ρωι φέ|τει ἀγέτω τὰπελλαῖα καὶ | τὰν δαράταν φερέτω· αἰ δέ | κα
 μὴ ἄγῃ, μηκέτι δεκέσθ|ων ἀμμόνια, ἀλλ' ἢ ἀγέτω ἀπ||ελλαῖα ἢ 55
 ἀποτεισάτω ρί|κατι δραχμᾶς ἢ ἡυπογραφο|μενος τόκιον φερέτω·
 καὶ | τὰν δαράταν τῶι ἡστέρωι φέτει φερέτω ἢ ἀποτεισ||[άτω - - . 60

B

[1—4 fragmentary. τ]οῖ Λαβυάδα[ι Εὐκλείοι]|ς περὶ τᾶν δα[ρα- 5
 τᾶν ἐπι]|κρινόντων καὶ [Ἀπέλλα]|ις περὶ τῶν ἀπελ[λαίων, | π]α-
 ρεόντες μὴ μείδ[ς ἡε||ν]ὸς καὶ ἑκατόν· τὰ[ν δὲ] | ψᾶφον φερόντων 10
 ἀνδ[εξ]|όμενοι ποῖ τῷ Ἀπόλλω[ν]|ος καὶ τοῦ Ποτειδᾶνος | τοῦ φρα-
 τρίου καὶ τοῦ Δ||ῖος πατρώιου δικαίως | οἴσειν κατ τὸν νόμους | τῶν 15
 Δελφῶν· κῆπευχέσθ|ω δικαίως τὰν ψᾶφον φέ|ρουντι πόλλ' ἀγαθὰ

23 ff. The ταγοί are to receive neither, in the case of the cakes (lit. of the cakes), the γάμελα or the παιδῆια, nor the ἀπελλαῖα, unless the gens to which one belongs approves in full session. The approval of the gens (πατριά, as in Elis; πάτρα in most Doric dialects) was a prerequisite to the introduction into the phratry, which was the larger body including several gentes.—30. ὁ: without h, as also A 38, C 19, but ho (demonst.) B 53, ἡοδε C 19. Cf. ᾧς A 28

beside ἡδ B 55, ὅστις A 46, B 30, C 19. See 58 a.—38 ff. 'Any one who wishes to accuse the ταγοί of having received the offering at other than the stated times shall bring the charge when their successors are in office.'—45. ἀντὶ φέτεος: during the year, in the same year. See 136.8.2).—56. Or let him sign a note (for the twenty drachmas) and pay interest.

B 11—12. ἀνδεξάμενοι: undertaking, promising. They swear by the gods of

20 τοῦ[ς || θ]εοὺς διδόμεν, αἱ δὲ ἀ[δ]ίκως, τὰ κακά. τοῦτα δὲ τοῖ ταγοῖ
 25 ἐπιτελεόντων καὶ τῶι δεομένωι συναγόντων τοὺς Λαβυάδα[ς]· αἱ
 δέ κα μὴ ποιῶντι κα[τ]ὰ τὰ γεγραμμένα ἢ μὴ το[υ]ς ταγοὺς τὸν
 30 ἡόρκον ἐπαγάγωντι, ἀποτεισάτ[ω]ν φέκαστος ἐπὶ φεκατέ[[ρ]ωι δέκα
 δραχμάς. ἡόστ[ι]ς δέ κα μὴ ὁμόσηι, μὴ τα[γ]ευέτω· αἱ δέ κ' ἀνώ-
 35 μοτο[ς] ταγεύηι, πεντήκοντα | δραχμάς ἀποτεισάτω. || αἱ δέ κα δέξων-
 ται τοῖ [τ]αγοῖ ἢ γάμελα ἢ παιδῆ[ι]α παρ τὰ γράμματα, ἀποτεισάτω
 40 πεντήκοντα δραχμάς φέκαστος τῶν δε[[ξ]αμένων· αἱ δέ κα μὴ ἀπο-
 τείσηι, ἄτιμος ἔστω ἐγ | Λαβυαδᾶν καὶ ἐπὶ τούτ[ω]ι καὶ ἐπὶ ταῖς
 45 ἄλλαις | ζαμίαις, ἥεντε κ' ἀποτε[[ί]σηι. καὶ ἡὸ κα δέξωντα[ι] ἢ δαρά-
 ταν ἢ ἀπελλαῖα | παρ τὰ γράμματα, μὴ ἔστ[ω] Λαβυάδας μηδὲ
 50 κοινα[ν]εύτω τῶν κοινῶν χρημ[ά]των μηδὲ τῶν θεμάτων. | αἱ δέ τίς
 κα τῶν ταγῶν καταγορήι ποιῆσαί τι παρ τὰ γράμματα, ἡὸ δὲ
 55 ἀντι[φ]ᾶι, τοῖ ταγοῖ ἐν ταῖ || - - - - -

C

[ὁμνύτω ποῖ τοῦ Ἀπόλλωνος καὶ Ποτειδᾶνος τοῦ φρ]ατρ[ίου]
 καὶ Διός, καὶ δικ]άζο[ν]τι μὲν δικαίως ἐπ[ε]υχέσ[θ]ω πόλλ' ἀγαθὰ
 5 τ]οὺς θεοὺς [δ]ιδόμεν, αἱ δ' ἐ[φ]ιορκέοι, κα[τ]ὰ· αἱ δέ κα μ]ὴ δικά-
 ζηι καὶ [ρεθείς, ἀπ]οτεισάτω πέντ[ε] δραχμάς], ἄλλον δ' ἀνθελό[με]-
 10 νοι τ]ὰν δίκαν τελεόντ[ων]. ἡόστ]ις δέ κα παρ νόμον | [τι] ποιέοντα
 τᾶι δίκαι ἡέληι, τὸ ἡήμισσον ἐχέτω. τοῖ δὲ ταγοῖ τῶι καταγορέ-
 15 οντι τὰν δίκαν ἐπιτελεόντ[ων]· αἱ δὲ μή, τὸ διπλῶν φέκ[αστος] ἀπο-
 τεισάτω. ἡόστι[ς] δέ κα ζαμίαν ὀφείληι, ἄτ[ι]μος ἔστω, ἥεντε
 20 κ' ἀποτε[[ί]σηι.— Ἡὸδ' ὁ τεθμός πέρ τῶ[ν] ἐντοφῆων. μὴ πλέον
 πέντε καὶ τριάκοντα δραχμ[ᾶ]ν ἐνθέμεν μήτε πριάμενο[ν] μήτε

the city, phratry, and gens. — 50. θεμά-
 των: probably established rites, institu-
 tions, though this meaning of θέμα is
 not quotable. Cf. τεθμός = θεσμός, law,
 ordinance, C 19.

C 1 ff. Oath of the person appointed
 to act as judge. The missing conclusion
 of B must have been the provision for
 such an appointment. — 6 ff. If the one
 chosen fails to serve as judge, he shall

pay five drachmas, and (the ταγοί) shall
 bring the case to issue by appointing
 another in his place. Whoever convicts
 one guilty of an unlawful action shall
 receive half the fine (cf. no. 18.24-25,50).

— 19 ff. Law concerning funeral rites.
 Like the law of Iulis in Ceos (no. 8),
 this is directed against extravagance.

— 20 ff. One shall not expend more than
 thirty-five drachmas, either by purchase

φοίκω · τὰν δὲ παχεῖ[α]ν χλαῖναν φαωτὰν εἶμεν. || αἱ δέ τι τούτων 25
 παρβάλλοιτο, ἀποτεισάτω πεντήκο[ν]τα δραχμάς, αἱ κα μὴ ἐξομ[ό]-
 σῃ ἐπὶ τῷ σάματι μὴ πλ[έ]ον ἐνθέμεν. στρώμα δὲ ἡ[ν] ὑποβαλέ- 30
 τω καὶ ποικεφ[ά]λαιον ἥεν ποτθέτω · τὸν δὲ νεκρὸν κεκαλυμμένον
 φερέτω σιγᾷ, κῆν ταῖς στρ[ο]φαῖς μὴ καττιθέντων μῆ[[δ]αμει, 35
 μῆδ' ὁτοτυζόντων ἐ[[χ]θὸς τᾶς φοικίας, πρίγ κ' ἐπὶ τὸ σᾶμα ἡ-
 κωντι, τηνεῖ | δ' ἑναγος ἔστω, ἥεντε κα ἡα | θιγᾶνα ποτθεθῇ. τῶν
 δὲ π[ρ]όστα τεθνακόντων ἐν τοῖς | σαμάτεσσι μὴ θρηνεῖν μῆδ' ὁτοτύ- 40
 ζεν, ἀλλ' ἀπίμεν φοίκαδε ἕκαστον ἔχθω ἡομε[σ]τίων καὶ πατραδελ-
 φεῶν || καὶ πενθερῶν κῆγγόνων [κ]αὶ γαμβρῶν. μῆδὲ τᾷ ἡυσ[τ]ε- 45
 ραία(ι) μῆδ' ἐν ταῖς δεκάτ[α]ις μῆδ' ἐν τοῖς ἐνιαυτοῖ[ς] | μ[ὴ]τ' οἰμῶζεν
 μήτ' ὁτοτύ[ζε]ν. αἱ δέ τι τούτων παρβάλλοιτο τῶν γεγραμ[μέ]- 50
 νων - - -

D

..... αχα ... δ ... | θοῖναι δὲ ταῖδ[ε] νόμιμοι · Ἀπέλ-
 λαι καὶ Β[ουκά]τια, Ἡραῖα, Δαιδαφ[ό]ρια, Ποιτρόπια, Βυσίου | 5
 [μην]ὸς τὰν ἡεβδέμαν καὶ | [τ]ὰν ἡενάταν, κῆϋκλει[α] κ[αὶ] ἄρταμίτια

or (in articles taken) from the home. — 23–24. *The shroud shall be thick and of a light gray color.* For φαωτός = *φαιωτός, see 31, and, as used of mourning apparel, cf. φαῖα ἱμάτια Polyb. 30.4.5, and φαῖα ἐσθῆς Ditt. Syll. 879.5. — 25 ff. *If one transgresses (παρβάλλω = παραβαίνω) any of these things, he shall pay fifty drachmas, unless he denies under oath at the tomb that he has spent more.* — 29 ff. στρώμα δὲ κτλ.: cf. no. 8.3–4. — 31 ff. τὸν δὲ νεκρὸν κτλ.: cf. no. 8.10–11. — 33 ff. κῆν ταῖς στρ[ο]φαῖς κτλ.: *they shall not set the corpse down anywhere at the turns in the road (but carry it straight on to the tomb without interruption), nor shall they make lamentations outside the house until they arrive at the tomb, but there there shall be a ceremony for the dead (? cf. ἐναγίζω) until the lid (?) is closed (cf. προστίθῃμι τὰς θύρας, etc.).* But the last part, from τηνεῖ

on, is variously read and interpreted. — 39 ff. ‘There shall be no mourning for the former dead, but every one shall go home, except the near relatives.’ — 45. κῆγγόνων: or κησγόνων? The reading is uncertain. See 100. — 46 ff. *There shall be no wailing or lamentation on the following day, nor on the tenth day, nor on the anniversary.* — ἐνιαυτοῖς: See Glossary, and cf. τὰ ἐνιαύσια in the same sense at Ceos.

D 1 ff. Enumeration of the regular feasts. These are given in the order of their occurrence, as appears from the correspondence between many of them and the names of the months (Ἀπελλαῖος, Βουκάτιος, Ἡραῖος, etc.). For the identification of these festivals, see Ditt. l.c., notes. — 5–7. ‘Those which occur on the seventh and the ninth of the month Βύσιος.’ — 7–8. κῆϋκλεια κάρταμίτια: καὶ Εϋκλεια καὶ Ἀρταμίτια. —

10 καὶ Λάφρι[α κ]|αὶ Θεοξένια καὶ Τραχίν||ια καὶ Διοσκουρήια, Μεγ|α-
 λάρτια καὶ Ηηράκλει[α], | καὶ κ' αὐτὸς θύηι ἡιαρῇ[ι]|ον καὶ κα
 15 λεκχοῖ παρῇι [κ]|αὶ κα ξένοι φοι παρέωντ||ι ἡιαρῇια θύοντες καὶ
 κ|α πενταμαριτεύων τύχη|ι· αὶ δέ τι τούτων παρβάλ|λοιτο τῶν γε-
 20 γραμμένων, | θωεόντων τοί τε δαμιορ||γοὶ καὶ τοὶ ἄλλοι πάντε|ς
 Λαβυάδαι, πρασσόντων | δὲ τοὶ πεντεκαίδεκα. α[ι] | δέ κα ἀμφιλ-
 25 λέγηι τᾶς θω|ιάσιος, ἐξομόσας τὸν νο|[μιμ]ον ἡόρκον λελύσθω. α|[ι
 δ' ἀ]λίαν ποιόντων ἄρχω|[ν ἀ]πείη, ἀποτεισάτω ὁδε|λόν, καὶ συγ-
 30 χέοι, ἀποτει|σάτω ὁδελόν. τοιάδε κῆν || Φανατεῖ γέγραπται ἐν
 [τ]|ᾱι πέτραι ἐνδω· “[τ]άδε Φά|[ν]|οτος ἐπέδωκε τᾷ θυγατ|ρὶ Βου-
 35 ζύγαι, τὰ ἡῆμιρρ[ή]|νια κῆκ τᾶς δυωδεκαῖδο|ς χίμαιραν καὶ τῆμι-
 ρ[η]ν|αιᾶν δάρματα καὶ τὰ τῶι | Λυκείωι δάρματα καὶ τὰ|ν ἀγαίαν
 40 μόσχον.” πάντων | καὶ φιδίων καὶ δαμοσίω||ν τὸμ προθύοντα καὶ
 προ|μαντευόμενον παρέχεν | τὰ γεγραμμένα Λαβυάδα|ις· τᾷ δὲ
 45 θυσῖαι Λαβυαδ|ᾶν τῶπελλαίου μηνὸς τῶ||ι Διονύσωι, Βουκατίοις |
 τῶι Δὶ πατρῶϊωι καὶ τῶπ|όλλωνι τὰν ἀκρόθινα κα|ὶ συμπιπίσκειν

12 ff. Feasts are also held *if one sacrifices a victim for himself, if one assists (in the sacrifices for the purification of) a woman recently delivered of child, if there are strangers with him sacrificing victims, and if one is serving as πενταμαρίτας*. πενταμαρίτας is the name of some official appointed to serve five days (ἀμάρα, see 12), but nothing more is known about this office. — 22. τοὶ πεντεκαίδεκα: cf. no. 49. — 26–27. *If, when they hold an assembly, any official is absent*. ἄρχων nom. sg. part. one holding office. — 29 ff. *These things are written at Phanoteus on the inner side of the rock*. The ancient city of Phanoteus (Panopeus) was perhaps the original seat of the phratry of the Labyadae. — 30. Φανατεῖ: cf. Φάνοτος ll. 30–31. Both Φανατεῦς and Φανοτεῦς occur in other inscriptions. See 46. — 31 ff. τάδε Φάνοτος . . . μόσχον: quotation from the ancient rock inscription, stating what

the eponymous herogave to his daughter Buzyga. This mythical heroine is mentioned elsewhere (Schol. Ap. Rhod. 1. 185) as a daughter of Lycus, whose name is to be recognized in Λυκείωι l. 37 (shrine of Lycus?). — 38. τὰν ἀγαίαν μόσχον: apparently *the admirable or wonderful calf* (a sort of wonder-calf?), but the allusion is of course obscure. — 38 ff. πάντων κτλ. . . ‘in the case of all undertakings, both private and public, for which one offers sacrifice or consults the oracle in advance, the one doing so shall furnish to the Labyadae the victims mentioned (i.e. in the rock inscription just quoted).’ πάντων depends upon προθύοντα and προμαντευόμενον, *sacrificing etc. in advance of*. — 47. τὰν ἀκρόθινα (or τὰ ἡακρόθινα, the reading being uncertain): sc. ταγούς παρέχεν, *the tagoi shall furnish the first-fruits*. — 48 f. συμπιπίσκειν κτλ.: *invite the Labyadae to drink together*. —

ἡμεῖ τοῖς Λαβυάδας· τὰς δ' ἄλλας || θοίνας κατ[τ] τὰν ἡώραν 50
ἀπ'ἀγέσθαι.

52. Delphi. Between 240 and 200 B.C. SGDI.2653. Michel 274.

Ἀγαθῶν τύχαι. Δελφοὶ ἔδωκαν Νικάνδρῳ | Ἀναξαγόρου Κολο-
φωνίῳ, ἐπέων ποιητῇ, αὐτῷ καὶ ἐγγόνοις προξενίαν, προμαντείαν, |
ἄστυλιαν, προδικίαν, ἀτέλειαν πάντων, προεδρίαν ἐν πάντε(σ)σι τοῖς 5
ἁγώνοις οἷς ἡ πόλις τίθητι καὶ τᾶλλα ὅσα καὶ τοῖς ἄλλοις προξέ-
νοις καὶ | εὐεργέταις τῆς πόλιος τῶν Δελφῶν· ἄρχοντος | Νικοδά-
μου, βουλευόντων Ἀρίστωνος, Νικοδάμου, Πλείστωνος, Ξένωνος,
Ἐπιχαρίδα.

53. Delphi. 186 B.C. SGDI.2034.

Ἀρχοντος [Ν]ικοβούλου μηνὸς Βουκατίου, ἐπὶ τοῖσδε ἀπέδοτο
Νεοπάτρα Ὀρθαίου | Δελφὶς τῷ Ἀπόλλωνι τῷ Πυθίῳ σώματα
γυναικεῖα δύο αἷς ὀνόματα Ζωπύρα, Σωσίχα, τιμᾶς ἀργυρίου μνᾶν
ἕξ, καθὼς ἐπίστευσαν Ζωπύρα, Σωσίχα τῷ | θεῷ τὰν ὠνάν,
ἐφ' ὧτε ἐλευθέρως εἶμεν καὶ ἀνεφάπτους ἀπὸ πάντων τὸμ || πάντα 5
βίον. βεβαιωτῆρ κατὰ τὸν νόμον· Δαμένης Ὀρέστα Δελφός. πα-
ραμε[ι]νάντων δὲ Ζωπύρα, Σωσίχα παρὰ Νεοπάτραν ἄχρι καὶ ζῶντι
Νεοπάτρα ποέουσιν | τὸ ποτιτασσόμενον πᾶν τὸ δυνατόν ἀνεγκλή-
τως· εἰ δέ τί κα μὴ ποιέωντι | Ζωπύρα ἢ Σωσίχα τῶν ποτιτασσο-
μένων ὑπὸ Νεοπάτρας καθὼς | γέγραπται δυνατὰ οὔσαι, ἐξέστω
Νεοπάτραι κολλάζειν καθὼς || κα αὐτὰ δέληται καὶ ἄλλῳ ὑπὲρ 10

49 ff. τὰς δ' ἄλλας κτλ.. *the other feasts one shall carry out in accordance with the season.*

52. Proxeny decree in honor of the poet Nicander of Colophon, whose writings included a prose work on Aetolia. At this time the Aetolians were dominant in Delphi, and this shows itself in the language of the inscriptions. See 279. Note in l. 5 the combination of Delph. πάντε(σ)σι with Aetol. ἁγώνοις.

53. A typical Delphian manumission decree, of which there are more than 1600. See note to nos. 44–48. They show all varieties of mixture of Delphian, Northwest Greek κοινή, and Attic elements, e.g. in this inscription, 3 pl. impv. ἐόντω, ἐόντων, ἔστων. Nearly always at this time, the older αἰ, ἱερὸς are replaced by εἰ, ἱερός, and τοί by οἱ, though τοί is frequently retained in the formal τοῖ ἱερεῖς beginning the list of witnesses.

Νεοπάτραν ἀζαμίους ὄντοισ καὶ ἀνυποδίοις πάσας δίκας καὶ
 ζαμίας. εἰ δέ τί κα πάθῃ Νεοπάτρα, ἐλεύθεραι | ἔστων Ζωπύρα
 καὶ Σωσίχα κυριέουσai αὐτοσαντᾶν καὶ ποέουσai ὃ κα θέλων|τι,
 καθὼς ἐπίστευσαν τῶι θεῶι τὰν ὦνάν. εἰ δέ τίς κα ἄπτηται Ζω-
 πύρας | ἡ Σωσίχας ἐπεὶ κα τέλευτάσῃ Νεοπάτρα, βέβαιον παρε-
 15 ψέτω ὁ βεβαιωτὴρ τῶι || θεῶι τὰν ὦνάν κατὰ τὸν νόμον. ὁμοίως δὲ
 καὶ οἱ παρατυγχάνοντες κύριοι ἐόν|των συλέοντες ὡς ἐλευθέρας οὖ-
 σας ἀζάμιοι ὄντες καὶ ἀνυπόδιοι | πάσας δίκας καὶ ζαμίας. εἰ δέ
 τί κα ἀξετωθέωντι περὶ Νεοπάτραν πεπο|νηρευμένοι ἡ τῶν Νεοπά-
 τρας ὑπαρχόντων τι, κύριοι ἐόντω οἱ ἐπίνομοι κολά|ζοντες αὐτὰς
 20 καθ' ὅτι κα αὐτοῖς δοκῇ ἀζάμιοι ὄντες καὶ ἀνυπόδιοι || πάσας
 δίκας. μάρτυρες · τοὶ ἱερεῖς Ξένων, Ἀθαμβος, τῶν ἀρχόντων Εὐ-
 κλείδας, | ἰδιῶται Ἱεροκλῆς, Χαρίξενος, Βάγχιος. .

Exclusive of Delphi

54. Stiris. About 180 B.C. IG.IX.i.32. SGDI.1539. Ditt.Syll.426.
 Michel 24. Solmsen 37.

A

[Θ]εὸς τύχαν ἀγα|[θ]άν. στραταγέοντος | [τ]ῶν Φωκέων Ζευ-
 5 ξίου, | [μ]ηνὸς ἐβδόμου, ὁμολο|[γ|ί]α τᾶ πόλει Στειρίων καὶ | [τᾶ]
 πόλει Μεδεωνίων · συ|[ν|ε]πολίτευσαν Στεῖριοι κα|[ι] | Μ]εδεώνιοι
 10 ἔχοντες ἱερά, πό|[λι]ν, χώραν, λιμένας, πάντα || [ἐ]λεύθερα, ἐπὶ τοῖσδε.
 εἴμεν | [τ]οὺς Μεδεωνίους πάντας | [Σ]τιρίους ἴσους καὶ ὁμοίους, |
 15 καὶ συνεκλησιάζειν καὶ συ|ναρχοστατεῖσθαι μετὰ τᾶς || [πό]λιος
 τᾶς Στιρίων, καὶ δικά|[ζ]ειν τὰς δίκας τὰς ἐπὶ πόλι|[ο]ς πάσας τοὺς
 ἐνικομένους | [τ]αῖς ἀλικίαις. ἰστάνθω δὲ κα|[ι] | ἰ]εροταμίαν ἐκ

17. ἀξετωθέωντι κτλ.: are convicted of having done any wrong to Neopatra or her possessions. Cf. ἐξελεγχθεῖν(ι)σαν in another of the manumission decrees. The derivation of ἀξετώ from *ἀνξετώ (cf. 77.2) and connection with ἀναζητέω is most attractive, though ζητέω has original ā, of which the weak grade would be a not ε. Others compare Hesych. ἀξετον· ἀπιστον, Σικελοί, the origin of which is obscure.

54. Agreement establishing a συμπολιτεία or joint-citizenship between the Stirians and Medeonians.

10. ἐλεύθερα: free, open to all (of both towns). — 11 ff. τοὺς κτλ.: all the Medeonians shall be Stirians with equal rights, and shall join with the city of the Stirians in the assembly and in appointing magistrates, and those who have arrived at proper age shall try all cases which come before the state. — 18. ἰστάνθω: Boeotian

τῶν Μεδεω[ν]ίων ἓνα τὸν θυσέοντα τὰς | θυσίας τὰς πατρίους 20
 Μεδεω[ν]ίοις, ὅσαι ἐντὶ ἐν τῷ πολιτικῷ νόμ[ω], | μ]ετὰ τῶν ἀρχόν-
 των τῶν στα[θ]έντων ἐν Στίρι· λαμβανέτω || [δ]ὲ ὁ ἱεροταμίας 25
 ἀρέσμιον, ὃ τ[οῖ] | ᾗ]ρχοντες ἐλάμβανον, ἡμι[μ]ναῖον καὶ τῶν χοῶν
 τὸ ἐπ[ι]β[α]λὸν τῷ ἱεροταμίᾳ. συνδι[κ]αξεί δὲ ὁ ἱεροταμίας μετὰ ||
 [τ]ῶν ἀρχόντων τὰς δίκας, ᾗς | [τ]οῖ ᾗ]ρχοντες δικάζοντι, καὶ | 30
 [κ]λαρωσὶ τὰ δικαστήρια, ᾗ κα | δέη κλαρώειν, μετὰ τῶν ἀ[ρ]χόν-
 των. μὴ ἔστω δὲ ἐπάναγ[[κ]ες λειτουργεῖν τοὺς Μεδεωνίους ἐν 35
 Στίρι τὰς ἀρχάς, ὅσοι | γεγέννηται ἐν Μεδεῶνι ᾗ]ρχοντες, ξενοδί-
 και, πρακτῆρες, | δαμιουργοί, ἱερεῖς, ἱεράρχαι, καὶ || τῶν γυναικῶν 40
 ὅσαι ἱερητεύκατι, εἰ μὴ τις ἐκὼν ὑπομένοι· | ἰστάνθων δὲ ἐκ τῶν
 ἀλειτου|ργήτων τῶν Μεδεωνίων καὶ ἐκ τῶν Στιρίων· δαμιουρ[[γ]ε- 45
 όντων δὲ καὶ τὰ ἐν Μεδε[ῶνι] ἱ]ερὰ καθὼς ὁ πολιτικὸς νόμος κε-
 λεύει. καὶ τὰν χ[ώ]ραν τὰν Μεδεωνίαν εἶμεν | [π]ᾶσαν Στιρίαν
 καὶ τὰν Στι|ρίαν Μεδεωνίαν κοινὰν π[ᾶ]σαν. κοινωνεόντω δὲ οἱ 50
 Μεδε[ῶ]νιοι τῶν θυσιῶν τῶν ἐν Στί[[ρι] πασᾶν καὶ τοῖς <τοῖς> Στίριοι
 τῶν ἐν Μεδεῶνι πασᾶν. μὴ ἐξέστω δ[ὲ] ἀποπολιτεύσασται τοῦ[ς] | 55
 Μεδεωνίους ἀπὸ τῶν Στιρί[ω]ν μηδὲ τοὺς Στιρίους ἀπὸ | [τ]ῶν
 Μεδε[ωνί]ων. ὁπότεροι | [δ]έ κα μὴ ἐμμείνωντι ἐν τοῖ[[ς] γεγραμ- 60
 μένοις, ἀποτεῖ|σάντων τοῖς ἐμμεινά[ν]τοις ἀργυρίου τάλαντα δέκα.

B

[.....π]οιεόντων· | [γ]ραψάντων δὲ τὰν ὁμ[ο]λογίαν ἐν
 στάλαν καὶ ἀν[αθέ]ντων ἐν τὸ ἱερὸν τῆς Ἀ[θάν]||ας, θέστων δὲ 5
 τὰν ὁμο[λογί]αν καὶ παρὰ ἰδιώταν ἐσ[φρα]γισμέναν. ἡ ὁμολογία
 π[αρά] | Θράσωνα Λιλαιέα. μάρ[τυ]ρες Θράσων Δαματρίου Ἐ||λα- 10
 τεύς, Εὐπαλίδας Θρά|σωνος Λιλαιεύς, Τιμοκράτης Ἐπινίκου Τι-
 θορρεύς. δόντων δὲ τοῖς Στίριοι | τῇ φατρίᾳ τῶν Μεδεωνί[ω]ν ἐν 15
 ἐτέοις τεττάροις | ἀργυρίου μνᾶς πέντε κα[ὶ] | τ]όπον τὰν καλειμέ-
 ναν | . α . . τρειαν.

for ἰστάνθων. So ἰστάνθων l. 42 and θέ-
 λωνθι in another Stirian inscription. Cf.
 also κλαρωσὶ l. 32 with Boeot. ε for ει.
 See 231. — 34 ff. μὴ ἔστω κτλ.: 'those
 who have been officials in Medeon shall
 be exempt from compulsory office hold-

ing in Stiris.'—40–41. ἱερητεύκατι: see
 138.4. — 55. ἀποπολιτεύσασται: στ =
 σθ as in θέστων B 5. 85.1.

B 13 ff. The phratry of the Medeo-
 nians, in distinction from the state, re-
 tained its own organization, and was

Locrian

55. Oeanthea (Galaxidi). First half V cent. B.C. IG.IX.i.334. SGDI. 1478. Hicks 25. Inscr.Jurid.I, pp.180 ff. Michel 285. Roberts 231 and pp. 346 ff. Solmsen 34.

Ἐν Ναύπακτον κα(τ) τῶνδε ἡπιφοικία. Λογρὸν τὸν Ἑποκναμίδιον, ἐπεί κα Ναυπάκτιος γένεται, Ναυπάκτιον ἐόντα, ἡπό(ς)

to receive a subsidy of money and land from the Stirians.

55. Law governing the relations between the Eastern Locrian colonists at Naupactus and the mother country. This does not refer to the founding of Naupactus, which was much earlier. Colonists are called ἄποικοι from the point of view of the mother country, but ἑποικοι as here (ἐπιφοικοι) from the point of view of their new home. The Eastern Locrians are referred to ethnically as Hypocnemidians (of which Epicnemidians is an equivalent), politically as Opuntians, since Opus was the seat of government, the two terms standing in the same relation as Boeotian and Theban.

It is probable that one copy was set up at Opus, with another at Naupactus, and that the present tablet is still another copy, which with the addition of the last sentence, stating that similar relations are to subsist between colonists from Chaleion and the mother city, was set up at Chaleion, from which place it may easily have found its way to Galaxidi.

In both this and the following inscription a single letter is used for double consonants, not only in the interior of a word, as θαλά(σ)σας, but often in sentence combination, as κα(τ) τῶνδε. So ἐ(δ) δάμο, ἐ(λ) λιμένος, etc., with assimilation of ἐκ (100); similarly

ἐ(ν) Ναυπάκτῳ (once ἐγ Ναυπάκτῳ), in contrast to which ἐν Ναύπακτον, ἐν Ναυπάκτῳ with original ἐν are always written out. Cf. also (in no. 56) τι(ς) συλῶι, ἀνάτῳ(ς) συλῶν, ἀδελκῳ(ς) συλῶι, in view of which the reading ἡπό(ς) ξένον (no. 55.2), which is generally though not universally adopted, is not a violent correction. No other Greek inscription has so many examples of ρ as no. 55, where it is uniformly employed before ο or ρο. In no. 56 it is no longer used. In no. 55 lengthened ε is expressed by ΕΙ, lengthened ι by Ο in the genitive singular, ΟΥ in the accusative plural. But in no. 56 always Ε and Ο. See 25 d. No. 55, beginning in l. 11, is divided into paragraphs by the letters Α-Θ.

No. 55 exhibits many instances of repetition (see l. 3, note), and some of omission of what is essential to clearness (e.g. the subject of ἀποθάνει l. 30), and in general the style of both inscriptions is crude and obscure.

1. *The colony to Naupactus on the following terms.* — ἡπιφοικία: ἡ ἐπιφοικία. 94.5. — κα(τ) τῶνδε: see 136.5. — Λογρὸν τὸν Ἑποκναμίδιον κτλ.: *A Hypocnemidian Locrian, when he becomes a Naupactian, being a Naupactian, may as a ξένος share in the social and religious privileges (i.e. in the mother country) when he happens to be present, if he wishes. If he wishes,*

ξένον ὅσια λανχάνειν καὶ θύειν ἐξεῖμεν ἐπιτυχόντα, αἷ κα δειλῆ-
ται· αἷ κα δειλῆται, θύειν καὶ λανχάνειν κῆ(δ) δάμω κῆ(ρ) ροινάνων
αὐτὸν καὶ τὸ γένος καταιφεῖ. τέλος τοῖς ἐπιφοίρους Λορρόν τῶν 5
Ἡυποκναμιδίων μὲ φάρειν ἐν Λορροῖς τοῖς Ἡυποκναμιδίοις, φρίν
κ' αὖ τις Λορρὸς γένεται τῶν Ἡυποκναμιδίων. αἷ | δειλῆτ' ἀνχῶ-
ρεῖν, καταλείποντα ἐν τῇ ἰστίαι παῖδα ἡῆβατὰν ἔ' δελφεὸν ἐξεί-
μεν ἄνευ ἐνετερίων· αἷ κα ἡυπ' ἀνάνκας ἀπελάδονται ἐ(ν) Ναυπάκτῳ
Λορροὶ τοὶ Ἡυποκναμίδιοι, ἐξεῖμεν ἀνχῶρεῖν, ἡόπῳ φέκαστος ἔν,
ἄνευ ἐνετερίων. τέλος μὲ φάρειν μεδὲν ἡότι μὲ μετὰ Λορρόν τῶν 10
Φεσπαρίων.— A — Ἐνορρον τοῖς ἐπιφοίροις ἐν Ναύπακτον μὲ πο-
στᾶμεν ἀ(π') Ὀποντίων | τέκναι καὶ μαχανᾷ μεδεμιᾷ φερόντας. τὸν
ἡόρρον ἐξεῖμεν, αἷ κα δειλῶνται, ἐπάγειν μετὰ τριάροντα φέτεα ἀπὸ
τῷ ἡόρρῳ ἡεκατὸν ἄνδρας Ὀποντίοις Ναυπακτίων καὶ Ναυπακτίοις
Ὀποντίους.— B — Ἡόσστις κα λιποτελέει ἐν Ναυπάκτῳ τῶν ἐπι- 15
φοίρων, ἀπὸ Λορρόν εἶμεν, ἔντε κ' ἀποτεῖσει τὰ νόμια Ναυπακτίοις.

he may share in these privileges, both those of the people and those of the members of the societies, himself and his descendants forever. The colonists of the H. Locrians are not to pay taxes among the H. Locrians, until one becomes a H. Locrian again. In ὅσια λανχάνειν καὶ θύειν there is probably the same contrast as in ἱερὰ καὶ ὅσια or Cretan θέινα καὶ ἀνθρώπινα, though it is possible that both terms refer to religious privileges. — 3. αἷ κα δειλῆται: for the repetition -cf. also ἔν 11. 16 f., δόμεν 11. 41 f., καρῦξαι ἐν τὰγορᾷ 11. 20 ff. — 4. κῆ(δ) δάμω κῆ(ρ) ροινάνων: καὶ ἐκ δήμου καὶ ἐκ κοινῶν. 94.6, 100. — 7 ff. If a colonist wishes to return, he may do so without taxes of admission (to citizenship), provided he leaves behind in his house an adult son or brother. If the H. Locrians are driven from Naupactus by force, they may return without admission taxes to the town from which they each came. They are to pay no taxes except

in common with the Western Locrians, i. e. they are not to be subject to any special taxes as colonists. — αἷ δειλῆτ': for subj. without κα (also in l. 26), see 174. — 9. ἡόπῳ φέκαστος ἔν: a 3 sg. ἦν is otherwise known only in Attic-Ionic, other dialects retaining the original ἦς. See 163.3. Hence this is the 3 pl. ἦν agreeing with the logical subject they (cf. the preceding). Cf. Hom. ἔβαν οἰκόνδε ἕκαστος, etc. Kühner-Gerth I, p. 286. — 11 ff. Oath for the colonists to Naupactus, not to forsake the alliance with the Opuntians willingly by any device. If they wish they may impose the oath thirty years after this oath, one hundred Naupactians upon the Opuntians and the Opuntians upon the Naupactians. — 11. ἀποντίων: for ἀπ' Ὀποντίων. Probably here only a graphic omission, similar to haplogogy (88 a). — 14 ff. Whoever of the colonists departs from Naupactus with unpaid taxes shall lose his rights as a Locrian until he pays

- Γ — Αἱ κα μὲ γένος ἐν τᾷ ἰστίαι εἰ εἰ ἑπαμόν τῶν ἐπιφοί-
 ρων εἰ ἐν Ναυπάκτῳ, Λορρόν τῶν Ὑποκναμιδίων τὸν ἐπάνχιστον
 κρατεῖν, Λορρόν ἡπό κ' εἰ, αὐτὸν ἰόντα, αἱ κ' ἀνὲρ εἰ εἰ παῖς, τριῶν
 μῆνῶν· αἱ δὲ μέ, τοῖς Ναυπακτίοις νομίῳις χρεῖσται. — Δ — Ἑ(ν)
 20 Ναυπάκτῳ ἀνχῶρέοντα ἐν Λορροῦς τοὺς Ὑποκναμιδίους ἐν Ναυ-
 πάκτῳ καρῦξαι ἐν τὰγοράι, κέν Λορροῖς τοῖς(ς) Ὑποκναμιδίῳις ἐν
 τᾷ πόλι, ἡδ κ' εἰ, καρῦξαι ἐν | τὰγοράι. — Ε — Περροθαρῖαν καὶ
 Μυσαχέων ἐπεὶ κα Ναυπάκτι(ός τι)ς γένεταῖ αὐτός; καὶ τὰ χρέ-
 ματα τέν Ναυπάκτῳ τοῖς ἐν Ναυπάκτῳ χρεῖσται, | τὰ δ' ἐν Λορροῖς
 25 τοῖς Ὑποκναμιδίῳις χρέματα τοῖς Ὑποκναμιδίῳις ||| νομίῳις χρεῖ-
 σται, ἡπός ἂ πόλις φεκάστῶν νομίζει Λορρόν τῶν Ὑποκναμιδίων.
 αἱ τις ὑπὸ τῶν νομίῳν τῶν ἐπιφοίρων ἀνχῶρέει Περροθαρῖαν καὶ
 Μυσαχέων, τοῖς αὐτῶν νομίῳις χρεῖσται κατὰ πόλιν φεκάστους. | —
 F — Αἱ κ' ἀδελφεοὶ ἔδντι τῷ ἑ Νάυπακτον φοικέοντος, ἡπός καὶ
 30 Λορρόν τῶν Ὑποκναμιδίων φεκάστῶν νόμος ἐστί, αἱ κ' ἀποθάνει,
 τῶν χρεμάτων κρατεῖν τὸν ἐπίφορον, τὸ κατιρόμενον κρατεῖν. —
 Ζ — | Τοὺς ἐπιφοίρους ἐν Νάυπακτον τὰν δίκαν πρόδιρον ἡρέσται

the Naupactians his lawful dues. —
 16 ff. If there is no family in the home,
 or heir to the property among the colo-
 nists in Naupactus, the next of kin
 among the H. Locrians shall inherit,
 from whatever place among the Lo-
 crians he comes, and, if a man or boy,
 he shall go himself within three months.
 Otherwise the laws of Naupactus shall
 be followed. — 19 ff. If one returns from
 Naupactus to the H. Locrians, he must
 have it announced in Naupactus in the
 market-place, and among the H. Locrians
 in the city whence he comes. — 22 ff. When-
 ever any of the Περροθάρῃαι and the Μυ-
 σαχέῃς (probably the names of two noble
 or priestly families, the first obviously
 containing καθαρός = καθάρῳς) becomes a
 Naupactian himself, his property in
 Naupactus shall also be subject to the
 laws in Naupactus, but his property
 among the H. Locrians to the H. laws,

as the law may be in the several cities
 of the H. Locrians. If any of them,
 under the laws of the colonists, return,
 they shall be subject to their own laws,
 each according to the city of his origin.
 — 29 ff. If there are brothers of the one
 who goes as a colonist to Naupactus,
 then, according to what the law of the
 H. Locrians severally (i.e. in each city)
 is, if (one of them) dies, the colonist
 shall inherit his share of the property,
 shall inherit what belongs to him. Note
 the double construction with κρατεῖν
 according as the sense is partitive or
 not. But many take ΤΟ as gen. sg.
 τῷ in relative sense, though this use is
 not otherwise attested in Locrian, and
 understand ἐστί with κατιρόμενον, trans-
 lating which it is proper for him to in-
 herit. — 32 f. The colonists may bring
 suit before the judges with right of prece-
 dence, they may bring suit and submit

πὸ(τ) τοὺς δικαστέρας, *haréstai* καὶ δόμεν ἐν Ὀπόεντι κατὰ φέος
 αὐταμαρόν. Λορ|ρῶν τῶν *Hypoknamidiōn* προστάταν καταστᾶσαι
 τῶν Λορρῶν τὸπιρ|οίρῳι καὶ τῶν ἐπιφοίρῳν τῷ Λορρῳι, *hoítines* κα 35
 'πιατὲς ἔντιμοι <ες> (ἔῶντι). — H — *Hóss|tis* κ' ἀπολίπῃ πατάρᾱ
 καὶ τὸ μέρος τῶν *chrēmátōn* τῷ πατρί, ἐπεὶ κ' | ἀπογένῃται, ἐξείμην
 ἀπολαχεῖν τὸν ἐπίφοιρον ἐν *Naúpaktou*. | — Θ — *Hóss|tis* κα τὰ
 φεραδῆρότα διαφθείρῃ τέχναι καὶ *machanāi* κα|ὶ μιᾷ, *hóti* κα μὲ
 ἀνφοτάρῳις δοκέει, *Hopontíōn* τε *chilíōn* πλέθ|αι καὶ *Nafpaktíōn* 40
 τῶν ἐπιφοίρῳν πλέθαι, ἄτιμον εἶμεν καὶ *chrē|mata* παματοφαγεῖ-
 σται. τὸνκαλειμένῳι τὰν δίκαν δόμεν τὸν ἀρ|χόν, ἐν τριάρουτ' ἀμά-
 ραις δόμεν, αἷ κα τριάκοντ' ἀμάραι λείποντ|αι τᾶς ἀρχᾶς· αἷ κα

to suits against themselves in Opus on the same day. This provision is intended to secure for the colonists the greatest expedition in their litigation at Opus. *haréstai* (i.e. *élesthai*) καὶ δόμεν = λαβεῖν καὶ δοῦναι (cf. Hdt. 5.83). *díkēn* λαβεῖν is usually to bring suit, as here, though sometimes the opposite, while *díkēn* δοῦναι is usually to submit to suit (e.g. Thuc. 1.28), as here, though sometimes used of a magistrate, to grant trial, as below, l. 41 f. — 34 f. Whoever are in office for the year shall appoint from among the H. Locrians a προστάτης, one of the Locrians for the colonist, one of the colonists for the Locrian. τῶν Λορρῶν *Hypoknamidiōn* applies properly only to the appointment of the *próstatēs* for the colonist, this being the important provision in continuation of the preceding paragraph. Making the provision mutual was an afterthought. — *καπιατες* without correction is to be read κα' *πιατές*, with hyphaeresis where we expect elision, from κα and *ἐπιατές*, an adv. cpd. of *fétos* for which we should expect *ἐπιφετές* or *ἐπιετές* (intervocalic *φ* is not always written, cf. Ὀπόεντι, *δαμουρ-*

γούς). Some correct to *πι(φε)τές*, but a by-form with (*φ*)*ατ* is possible. ΕΞ after *ἐντιμοι* is due to dittography (cf. the ending of the preceding *hoítines*, *πιατές*). The omission of *ἔῶντι* may be the engraver's error, or simply ellipsis, such as is not infrequent in a clause of this kind (Kühner-Gerth I, p. 41, n. 2 c). — 36 f. A colonist to Naupactus who has left behind a father and his portion of the property with the father, shall inherit his share when (the father) dies. — 38 ff. Whoever violates these statutes by any device in any point which is not agreed to by both parties, the majority of the Thousand in Opus and the majority of the colonists in Naupactus, shall be deprived of civil rights and shall have his property confiscated. For the spelling *Nafpaktíōn* see 32. — 41 ff. To the one who brings suit the magistrate shall grant trial within thirty days, if thirty days of his magistracy remain. If he does not grant trial to the one bringing suit he shall be deprived of civil rights and have his property confiscated, his real estate together with his servants. The customary oath shall be taken. The voting shall be by ballot. For *μέρος* real

μὲ διδοῖ τῷ ἐνκαλειμένῳ τὰν δίκαν, ἄτιμον εἶμεν καὶ χρῆματα παμα-
 45 τοφαγεῖσται, τὸ μέρος μετὰ φοικιατῶν. διομόσαι ἡόρρον τὸν νόμιον.
 ἐν ὑδρίαν τὰν ψάφιξιξιν εἶμεν. καὶ τὸ θέθμιον τοῖς Ἠυποκναμιδίῳις
 Λορροῖς ταῦτᾱ τέλεον εἶμεν Χαλειέῳις τοῖς σὺν Ἀντιφάται φοικεταῖς.

56. Oeanthea. Second half V cent. B.C. IG.IX.iii.333. SGDI.1479. Hicks 44. Michel 3. Roberts 232 and pp.354 ff. Solmsen 35.

Τὸν ξένον μὲ χάγην ἐ(τ) τᾶς Χαλείδος τὸν Οἶανθέα, μῆδὲ τὸν
 Χαλειέα ἐ(τ) τᾶς Οἶανθίδος, μῆδὲ χρῆματα αἷ τι(ς) συλῶι· τὸν δὲ
 συλῶντα ἀνάτῳ(ς) συλῆν. τὰ ξενικὰ ἐ(θ) θαλά(σ)σας χάγην | ἄσυ-
 5 λον πλὰν ἐ(λ) λιμένος τῷ κατὰ πόλιν. αἷ κ' ἀδίκῳ(ς) συλῶι, τέ||το-
 ρες δραχμαί· αἷ δὲ πλέον δέκ' ἀμαρᾶν ἔχοι τὸ σῦλον, ἡῆμιόλοιν
 ὀφλέτῳ φότι συλάσαι. αἷ μεταφοικέοι πλέον μῆνὸς ἔ | ὁ Χαλειεύς
 ἐν Οἶανθέα ἔ Ὀϊανθεὺς ἐν Χαλειῳι, τᾷ ἐπιδαμίαι δίκαι χ|ρέστῳ.
 10 τὸν πρόξενον, αἷ ψευδέα προξενέοι, διπλ|εῖῳι θοιέστῳ. ||| αἷ κ' ἀνδι-
 χάζονται τοῖ ξενοδίκαι, ἐπῳμότας ἡελέσ|τῳ ὁ ξένος ὀπάγῳν τὰν δίκαν

estate, cf. the similar use of κλήρος. —
 46 f. And this compact for the H. Lo-
 crians shall hold good in the same terms
 for the colonists from Chaleion under
 Antiphates. See introductory note.

56. The tablet consists of two docu-
 ments inscribed by different hands, as
 appears from the forms of the letters,
 which also show, together with the ab-
 sence of Ϝ, that both are later than
 no. 55. The first, ending with χρέστῳ
 l. 8, is a treaty between Oeanthea and
 Chaleion of the kind known as σύμβο-
 λον or συμβολά (the latter in l. 15). It
 is for the protection of foreigners, that
 is citizens of other Greek states, visit-
 ing either city from reprisal at the
 hands of citizens of the other. Such
 reprisal or seizure in enforcement of
 claims was freely employed, so far as
 it was not specifically regulated by
 treaty. For graphic peculiarities see
 no. 55, introductory note.

1 ff. An Oeanthean shall not carry

off a foreigner from Chaleian territory,
 nor a Chaleian from Oeanthean terri-
 tory, nor his property, in case one makes
 a seizure. But him who makes a seiz-
 ure himself one may seize with impunity.
 The property of a foreigner one may
 carry off from the sea without being sub-
 ject to reprisal, except from the harbor
 of each city. If one makes a seizure
 unlawfully, four drachmas (is the pen-
 alty); and if he holds what has been
 seized for more than ten days, he shall
 owe half as much again as the amount
 he seized. If a Chaleian sojourns more
 than a month in Oeanthea or an Oean-
 thean in Chaleion, he shall be subject to
 the local court.

The second document, ll. 8-18, con-
 sists of regulations of one of the two
 cities, presumably Oeanthea, regarding
 the legal rights of foreigners.

8 ff. The proxenus who is false to his
 duty one shall fine double (the amount
 involved in each particular case). If

ἐχθὸς προξένῳ | καὶ φιδίῳ ξένῳ ἀριστίνδαν, ἐπὶ μὲν ταῖς μναια|ίαις
καὶ πλέον πεντεκαίδεκ' ἄνδρας, ἐπὶ ταῖς | μειόνοις ἐννέ' ἄνδρας. αἱ
κ' ὁ φασσὸς ποὶ τὸν φ||αστὸν δικάζεται κα(τ) τᾶς συνβολᾶς, δαμιορ- 15
γὸς ἡελέσται τὸς ἡορκῶμότας ἀριστίνδαν τὰν πε|ντορκίαν ὁμόσαν-
τας. τὸς ἡορκῶμότας τὸν αὐτὸν ἡόρκον ὁμνύεν, πλεθὺν δὲ νικῆν.

Elean

57. Olympia. Before 580 B.C. SGDI.1152. *Inscr.v.Olympia* 2. Michel 195. Roberts 292 and pp.364 ff. Solmsen 38. Danielsson, *Eranos* III, 80 ff. Keil, *Gött.Nachr.* 1899, 154 ff. Glotz, *Solidarité de la famille en Grèce*, pp.248 ff.

Ἄ φράτρα τοῖς Φαλείοις. πατριὰν θαρρῆν καὶ γενεὰν καὶ ταὐτῷ. |

the *ξενόδικαι* (the judges in cases involving the rights of foreigners) are divided in opinion, the foreigner who is plaintiff (ὁπάγων = ὁ ἐπάγων) shall choose jurors from the best citizens, but exclusive of his proxenus and private host (who would be prejudiced in his favor), fifteen men in cases involving a mina or more, nine men in cases involving less. If citizen proceeds against citizen under the terms of the treaty, the magistrates shall choose the jurors from the best citizens, after having sworn the quintuple oath (i.e. oath by five gods). The jurors shall take the same oath, and the majority shall decide.

57. This covenant for the Eleans. (An accused man's) gens and family and his property shall be immune. If any one brings a charge against a male citizen of Elis, if he who holds the highest office and the βασιλεῖς do not impose the fines, let each of those who fail to impose them pay a penalty of ten minae dedicated to Olympian Zeus. - Let the Hellanodica enforce this, and let the body of demiurgi enforce the other fines (which they had neglected to impose). If he (the Hellanodica) does not enforce this, let him pay double the penalty in his

accounting (or in the body of the *μαστροί*?). If any one maltreats one who is accused in a matter involving fines, let him be held to a fine of ten minae, if he does so wittingly. And let the scribe of the gens suffer the same penalty if he wrongs any one. This tablet sacred at Olympia.

The numerous interpretations of this inscription have differed fundamentally. According to that preferred here the object of the decree is to do away with the liability which under primitive conditions, such as survived longer in Elis than elsewhere, had attached to the whole gens and family of an accused person, also to prevent confiscation of his property and personal violence, and to prescribe the manner in which penalties were to be imposed.

1. ἄ : this, the following, see Kuhner-Gerth I, p. 597. — πατριάν : like Delph. πατριά, Dor. πάτρα = γένος, while γενεά is the immediate family. — θαρρῆν : be of good cheer, without fear, hence, as a technical term in Elean, be secure, immune, just as the Attic ἀδεια is in origin freedom from fear (δέος). It is used of persons and things. Cf. θ[άππος] αὐτοῖ καὶ χρῆμάτοις in another inscription. — αὐτῷ : refers to φάρρεν Φαλεῖο of the

αἱ ζέ τις κατιαραύσειε φάρρενορ Φαλείῳ, αἱ ζέ μὲ ἑπιθεΐαν τὰ ζί|καῖα
 ὁρ μέγιστον τέλος ἔχοι καὶ τοὶ βασιλᾶες, ζέκα μναῖς κα | ἀποτίνοι
 5 φέκαστος τῶν μὲ ἑπιποεόντων κα(θ)θυταῖς τοῖ Ζὶ Ὀλυ||πίοι. ἐπέν-
 πῶι ζέ κ' Εἰλλανοζίκας καὶ τᾶλλα ζίκαῖα ἐπενπ|έτῳ ᾧ ζαμιοργία· αἱ
 ζέ μὲ ἑνπῶι, ζίφυιον ἀποτινέτῳ ἐν μαστρά|αι. αἱ ζέ τις τὸν αἰτια-
 θέντα ζικαῖον ἱμάσκοι, ἐν ταῖ ζεκαμναῖαι κ' ἐ|νέχο[ιτ]ο, αἱ φειζῶς
 ἱμάσκοι. καὶ πατριᾶς ὁ γροφεὺς ταῦ[τ]ά κα πάσκοι, | [αἴ τ]ιν' [ᾗζ]ι-
 κέο[ι]. ὁ π[ί]ναξ ἱαρὸς Ὀλυμπίαι.

58. Olympia. VI cent. B.C. SGDI.1149. Inschr.v.Olympia 9. Hicks 9. Michel 1. Roberts 291 and pp.362 ff. Solmsen 39.

Ἄ φράτρα τοῖρ Φαλείοις καὶ τοῖς Ἑρ|φαδίοις. συμμαχία κ' ἑα
 ἑκατὸν φέτεα, | ἄρχοι δέ κα τοῖ. αἱ δέ τι δέοι αἴτε φέπος αἴτε φ|άρ-
 5 γον, συνέαν κ' ᾗ(λ)λάλοις τὰ τ' ᾗ(λ)λ(α) καὶ πᾶ||ρ πολέμῳ. αἱ δέ
 μὰ συνέαν, τάλαντόν κ' | ἀργύρῳ ἀποτίνοῖαν τοῖ Δὶ Ὀλυμπίοι τοῖ
 κα|(δ)δαλέμενοι λατρεῖόμενον. αἱ δέ τιρ τὰ γ|ράφεα ταῖ κα(δ)δα-
 10 λείτο αἴτε φέτας αἴτε τελεστὰ αἴτε δᾶμος, ἐν τέπιαροι κ' ἐνέχ||οῖτο
 τοῖ ἑνταῦτ' ἐγγρα(μ)μένοι.

59. Olympia. VI cent. B.C. SGDI.1156. Inschr.v.Olympia 7. Michel 196. Roberts 296 and pp.369 ff. Ziehen, Leges Sacrae 61.

κα θεαρὸς εἴῃ. αἱ δέ βενέοι ἐν τῖαροῖ, βοῖ κα θῶά(δ)δοι καὶ κο-
 θάρσι τελείαι, καὶ τὸν θεαρὸν ἐν τ|α[(ὕ)]ταῖ. αἱ δέ τις πᾶρ τὸ

following clause, which logically goes with the preceding as well as the following. — 2. *κατιαραύσειε*: *καθιερεύω*, but meaning first to *utter an imprecation against some one* (cf. *κατεύχομαι*), and then, since this was, or had been, the manner of introducing a charge, simply *κατηγορέω*. See also no. 60. Like various other expressions in Elean, this reflects the essentially religious character of the legal procedure. — *αἱ ζέ μὲ κτλ.*: cf. no. 51 C 13-16. For *ἐπενπῶι*, *μαστράαι*, *ἱμάσκω*, etc., see the Glossary.

58. This covenant between the Eleans and the Heraeans (of Arcadia). There shall be an alliance for one hundred

years, beginning with the present year. If there shall be any need of word or deed, they shall combine with one another both in other matters and in war. If they do not combine, let those who violate (the agreement) pay a talent of silver consecrated to Olympian Zeus. If any one violates these writings, whether private citizen, official, or the state, let him be held in the penalty here written.

59. This is the conclusion of an inscription which was begun on another tablet not preserved.

If he (some one previously mentioned) commits fornication (?) in the sacred precinct, one shall make him expiate it by

γράφος δικά(δ)δοι, ἀτελέες κ' εἴῃ ἀ δίκη, ἀ δέ κα φράτρα ἀ δαμοσία
τελεία εἴ|ῃ δικά(δ)δόσα. τῶν δέ κα γραφέων ὅτι δοκέοι κα(λ)λιτέρως
ἔχεν πὸ(τ) τὸν θ(ε)όν, ἐξαγρέων καὶ ἐνποιοῶν σὺν βῶλαϊ (π)εντακα-
τίων ἀφλανέως καὶ δάμοι πλεθύνοντι δινάκοι· (δινά)κοι δέ κα (ἐ)ν
τρίτ|ον, αἷ τι ἐνποιοῖ αἷτ' ἐξαγρέοι.

5

60. Olympia. Second half IV cent. B.C. Szanto, Oest.Jhrb.I, 197 ff. Danielsson, Eranos III, 129 ff. Meister, Ber.Sächs.Ges. 1898, 218 ff. Keil, Gött. Nachr. 1899, 136 ff. Reinach, Rev. Ét. Gr. XVI, 187 ff. Solmsen 40.

Θεός· τύχα. ταίρ δὲ γενεαίρ μὰ φυγαδείημ μαδὲ κ|ὰτ ὁποῖον
τρόπον, μάτε ἐρσεναιτέραν μάτε θηλυτ|έραν, μάτε τὰ χρήματα

the sacrifice of an ox and by complete purification, and the *θεαρός* in the same way. If any one pronounces judgment contrary to the regulation, this judgment shall be void, but the decree of the people shall be final in deciding. One may make any change in the regulations which seems desirable in the sight of the god (136.3), withdrawing or adding with the approval of the whole council of the Five Hundred and the people in full assembly. One may make changes three times, adding and withdrawing. — The restoration and interpretation of the last sentence, (δινά)κοι κτλ., is uncertain. In l. 4 the adverb ἀφλανέως (see 55) is used loosely where we should expect an adjective in agreement with βῶλαϊ or πεντακατίων.

60. But one shall not exile the children (of an exile) either male or female, under any circumstances, nor confiscate the property. If any one exiles them or confiscates the property, he shall be subject to trial before (in the name of) Olympian Zeus on a capital charge, and any one who wishes may bring the charge against him with impunity. And it shall be permitted, even in case they have exiled any, to any one who wishes to return

and be free from punishment so far as concerns matters happening later than the time of the demiurgi under Pyrrhon. Those next of kin shall not sell or send off the property of the exiles, and if one does any of these things contrary to the regulation, he shall pay double the amount sent off and sold. If any one defaces the stele, he shall be punished like one guilty of sacrilege.

Several times during the fourth century B.C. the oligarchy and democracy alternated in power in Elis, with resulting banishment and recall of exiles. It is probable that this decree belongs to the Macedonian period and perhaps refers to the exiles of 336 B.C. who were recalled in 335 B.C. Cf. Arrian l. 10.1 Ἡλείοι δὲ τοὺς φυγάδας σφῶν κατεδέξαντο, ὅτι ἐπιτήδευοι Ἀλεξάνδρῳ ἦσαν. It is a supplementary decree to another on the same subject, as is shown by δέ in the first sentence after the introductory formula, and the use of *γενεαίρ* without modifier, which must be understood from the preceding. On the dialect as compared with that of the earlier inscriptions, see 241.

1. *γενεαίρ*: the singular is often used collectively in the sense of *offspring*,

δαμοσιῶμεν· αἱ δέ τιρ φυγαδεῖοι αἵτε τὰ χρήματα δαμοσιοῖα, φευ-
 5 γέτω πὸτ τῷ Δῖορ τῷλυμπίῳ αἵματορ, καὶ κατταραίων ὁ δηλομήρ |
 ἀνάατορ ἦστω. ἐξήστω δέ, καὶ κα φυγαδεύαντι, τοῖ δηλομένοι νο-
 στίττην· καὶ ἀττάμιον ἦμεν, ὅσσα κα ὕσταριν γένωνται τῶν περὶ
 Πύρρωνα δαμιοργῶν. τοῖρ δέ ἐπ' ἄ(σ)σιστα μὰ ἀποδόσσαι μάτε
 10 ἐκπέμψαι τὰ χρῆματα τοῖρ φυγάδεσσι· αἱ δέ τι ταύτων πὰρ τὸ
 γράμ|μα ποιέοι, ἀποτινέτω διπλ[ά]σιον τῷ κα ἐκπέμπα κα|ὶ τῷ κα
 ἀποδῶται. αἱ δέ τιρ ἀδεαλτώηαιε τὰ στάλαν, | ὥρ ἀγαλματοφῶραν
 ἐόντα πάσχην.

61. Olympia. First half of III cent. B.C. SGDI.1172. Inschr.v.Olympia
 39. Michel 197.

Θεόρ. Τύχα. | Ὑπὸ Ἑλλανοδικᾶν τῶν περὶ | Αἰσχύλον, Θυῖω. |
 5 ὅπωρ, ἐπεὶ Δαμοκράτηρ Ἀγήτορορ || Τενέδιορ, πεπολιτευκῶρ
 παρ' ἀμέ | αὐτόρ τε καὶ ὁ πατάρ, καὶ ἐστεφανωμέ|νορ τόν τε τῶν

descendants, e.g. Epir. αὐτῷ καὶ γενεᾷ καὶ γένει ἐκ γενεᾶς (SGDI.1334), Arc. αὐτοὶ καὶ γενεά (Oest.Jhrb.IV,79), both = usual αὐτῷ καὶ ἐκγόνοις. For the plural cf. Mess. τὰν γυναικᾶ τε καὶ τὰς γενεάς αὐτοῦ (SGDI.4689.97). Some take *γενεαίρ* here as *members of the γενεαί*, understanding these as noble families, but this is less likely. — 4–5. *φευγέτω πὸτ τῷ Δῖορ* κτλ. see 136.3 and no. 57.2, note. — 5. *δηλομήρ*: we expect *δηλόμενορ*. Probably an error, for which the existence of some such form as *δηλοντήρ* (cf. *ἐθέλοντήρ*) may be responsible. — 6. *φυγαδεύαντι*: aor. subj. 151.1.— 9–10. It is uncertain whether this is a provision in favor of the exiles, preventing their property being disposed of by relatives, or one directed against them, preventing the relatives from selling the property for them or sending it to them. In the former case *ἀποδόσσαι* may refer to the sale of real estate, and *ἐκπέμψαι* to the sending off

of movable property for sale abroad. *φυγάδεσσι* is dative of advantage or of disadvantage, according to the interpretation preferred. — 12–13. *αἱ δέ τιρ ἀδεαλτώηαιε* κτλ.: cf. *ἦν δέ τις [τὴν στήλην] ἀφαν[ίζηι ἢ τὰ γράμματα]*, *πασχέτω ὡς ἱερόσυλος* in an inscription of Iasus, SGDI.5517. *ἀδεαλτώ* = *ἀδηλόω*, *ἀφανίζω*, is probably from **δεαλος* (cf. *δέαμαι*, *δηλος*), whence — perhaps through the medium of a verb *δεάλλω* — **δεαλτός*, **δεαλτώω*. According to another view, from *δέλτος* *tablet* (cf. Cyp. *δάλτος*), so that the meaning would be *make the stele ἀδελτος*, i.e. remove the tablet from the stele. For *τὰ στάλαν* see 96.2.

61. Proxeny decree in honor of Damocrates of Tenedos, who is mentioned as one of the Olympian victors by Pausanias (6.17.1). On the dialect as compared with that of the earlier inscriptions, see 241. With *ὑπὸ Ἑλλανοδικᾶν* 1.2 for usual *ἐπὶ* with gen., compare Lac. *ὑπὸ* with acc. in no. 66.66.

Ὀλυμπίων ἀγῶνα καὶ | ἄλλοιρ καὶ πλείονερ, ἐπανιτακῶρ ἐν τὰν |
 ἰδίαν τὰν τε τῷ πατρὸρ θεαροδοκίαν δια||δέδεκται καὶ ὑποδέχεται 10
 τοῖρ θεαροῖρ, | ὁμοίωρ δὲ καὶ τοῖρ λοιποῖρ τοῖρ παρ' ἀμέων | τὰν
 πᾶσαν χρεῖαν ἐκτενέωρ καὶ ἀπρο|φασίστωρ παρέχεται, φανεράν
 ποιέων | τὰν ἔχει εὖνοιαν ποτὶ τὰν πόλιν, καθὼρ || πλείονερ ἀπε- 15
 μαρτύρεον τῷμ πολιτᾶν · | ὅπωρ δὲ καὶ ἀ πόλερ καταξίαιρ φαίνα-
 ται | χάριτερ ἀνταποδιδῶσσα τοῖρ αὐτᾶρ | εὐεργέταιρ, ὑπάρχην
 Δαμοκράτη πρό|ξενον, καὶ εὐεργέταν δ' ἦ||μεν τᾶρ πόλιον αὐτὸν καὶ 20
 γένορ, καὶ τὰ | λοιπὰ τίμια ἦμεν αὐτοῖ ὅσσα καὶ τοῖρ ἄλ|λοιρ προ-
 ξένοιρ καὶ εὐεργέταιρ ὑπάρχει παρὰ | τᾶρ πόλιον. ἦμεν δὲ καὶ
 ἀσφάλειαν καὶ πολέμω | καὶ εἰράναρ, καὶ γᾶρ καὶ βοικίαιρ ἔγκτη-
 σιν, καὶ || ἀτέλειαν, καὶ προεδρίαν ἐν τοῖρ Διονυσιακοῖρ | ἀγῶνοιρ, 25
 τὰν τε θυσιᾶν καὶ τιμᾶν πασᾶν | μετέχην, καθὼρ καὶ τοῖ λοιποῖ
 θεαροδόκοι | καὶ εὐεργέταιρ μετέχοντι. δόμεν δὲ αὐτοῖ | καὶ Δαμο-
 κράτη τὸν ταμίαν ξένια τὰ || μέγιστα ἐκ τῶν νόμων. τὸ δὲ ψάφι- 30
 σμα | τὸ γεγονὸρ ἀπὸ τᾶρ βωλᾶρ γραφὲν ἐγ χάλκω|μα ἀνατεθᾶι
 ἐν τὸ ἱερὸν τῷ Διὸρ τῷ Ὀλυμπίῳ. | τὰν δὲ ἐπιμέλειαν τᾶρ ἀναθέ-
 σιορ ποιήασσαι | Αἰσχίναν τὸν ἐπιμελητὰν τᾶν ἵππων. || περὶ δὲ 35
 τῷ ἀποσταλᾶμεν τοῖρ Τενεδίοιρ | τὸ γεγονὸρ ψάφισμα ἐπιμέλειαν
 ποιήαται | Νικόδρομον ὁ βωλογράφορ, ὅπωρ δοθᾶι τοῖρ | θεαροῖρ
 τοῖρ ἐμ Μίλητον ἀποστελλομέ|νοιρ ποτὶ τὰν θυσίαν καὶ τὸν
 ἀγῶνα || τῶν Διδυμείων. 40

Northwest Greek κοινή

62. Thermum. About 275 B.C. Ἐφ. Ἀρχ. 1905, 55 ff.

ΣΥΝΘΗΚΑ ΚΑΙ ΣΥΜΜΑΧΙΑ Αἰτωλοῖς καὶ Ἀκαρνανοῖς

Ἀγαθᾶι τύχαι. Συνθήκα Αἰτωλοῖς καὶ Ἀκαρνανοῖς ὁμόλογος.
 εἰρήναν | εἶμεν καὶ φιλίαν ποτ' ἀλλάλους, φίλους ἐόντας καὶ συμ-
 μάχους ἅμα|τα τὸμ πάντα χρόνον, ὅρια ἔχοντας τᾶς χώρας τὸν

62. Treaty of alliance between the Aetolians and Acarnanians. This is an example of the mixed dialect current at this time in various parts of North-west Greece, which we call the North-

west Greek κοινή. See 279. Note e.g. the retention of original *ā*, κα, ποτὶ, infin. in -μεν, 3 pl. imv. in -ντω, ξ in aor. (τερμαξάντω), but Att. εἰ for αἰ, ου beside εο (e.g. ἀντιποιοῦνται but στραταγέοντος),

Ἀχελῷον ποταμὸν ἄχρι εἰς θάλασσαν. τὰ μὲν ποτ' ἀὐ τοῦ Ἀχε-
 5 λῷου ποταμοῦ Αἰτωλῶν εἶμεν, τὰ δὲ || ποθ' ἐσπέραν Ἀκαρνάνων
 πλὰν τοῦ Πραντὸς καὶ τᾶς Δέμφιδος· ταύτας δὲ Ἀκαρνᾶνες
 οὐκ ἀντιποιοῦνται. ὑπὲρ δὲ τῶν τερμόνων τοῦ Πραντὸς, εἰ μέγ κα
 Στράτιοι καὶ Ἀγραῖοι συγχωρέωντι αὐτοὶ ποτ' αὐτούς, τοῦτο κύ-
 ριον ἔστω, εἰ δὲ μή, Ἀκαρνᾶνες καὶ Αἰτωλοὶ | τερμαζάντω τὰμ
 Πραντίδα χώραν, αἰρεθέντας ἑκατέρων δέκα πλὰν Στρατίων καὶ
 Ἀγραίων· καθὼς δὲ κα τερμάζωντι, τέλειον ἔστω. εἶμεν δὲ καὶ
 10 ἐπιγαμίαν ποτ' ἀλλήλους καὶ γ||ᾶς ἔγκτησιν τῷ τε Αἰτωλῷ ἐν
 Ἀκαρνανίαι καὶ τῷ Ἀκαρνᾶνι ἐν Αἰτωλῖαι καὶ πολίταν εἶμεν τὸν
 Αἰτωλὸν ἐν Ἀκαρνανίαι καὶ τὸν Ἀκαρνᾶνα ἐν Αἰτωλῖαι ἴσ' οἱ καὶ
 ὅμοιον. ἀναγραφάν|τω δὲ ταῦτα ἐν στάλαις χαλκείαις ἐπ' Ἀκτίω
 μὲν οἱ ἄρχοντες τῶν Ἀκαρνάνων, ἐν δὲ Θέρμῳ τοὶ ἄρχοντες τῶν
 Αἰτωλῶν, ἐν Ὀλυμπίαι δὲ καὶ ἐν Δελφοῖς καὶ ἐν Δω(δ)ῶναι κοι-
 νᾶι ἐκάτ'εροι. ἐπὶ ἀρχόντων ἐμ μὲν Αἰτωλῖαι στραταγέοντος Πολυ-
 15 κρίτου Καλλιέος τὸ δεύτε||ρον, ἵππαρχέοντος Φίλωνος Πλευρωνίου,
 γραμματεύοντος Νεοπτολέμου Ναυπακτίου, | ἐπιλεκταρχέοντων
 Λαμέδωνος Καλυδωνίου, Ἀριστάρχου Ἐρταίου, Λέωνος Κα|φρέος,
 Καλλία Καλλιέος, Τιμολόχου Ποτειδανιέος, Παμφαίδα Φυσκέος,
 Σίμου | Φυταιέος, ταμιευόντων Κυδρίωνος Λυσιμαχέος, Δωριμάχου
 Τριχονίου, Ἀρίστ|ωνος Δαιᾶνος, Ἀριστέα Ἰστωρίου, Ἀγήσωνος
 20 Δεξιέος, Τιμάνδρου Ἐριναῖος, || Ἀγρίου Σωσθενέος· ἐν δὲ Ἀκαρνα-
 νῖαι στραταγῶν Βυνθάρου Οἰνιάδα, Ἐπι[λ]|άου Δηριέος, Ἀγήσωνος
 Στρατίου, Ἀλκέτα Φοιτιᾶνος, Ἀλκίνου Θυρρείου, Θέων|ος Ἀνακτο-
 ριέος, Πολυκλέος Λευκαδίου, ἵππαρχέοντος Ἰππολάου Οἰνιάδα, |
 γραμματεύοντος Περικλέος Οἰνιάδα, ταμία Ἀγελάου Στρατικοῦ. |
 — Συμμαχία Αἰτωλοῖς καὶ Ἀκαρνάνοις ἄματα τὸμ πάντα χρόνον. ||
 25 εἴ τις κα ἐμβάλλῃ εἰς τὰν Αἰτωλίαν ἐπὶ πολέμῳ, βοαθοεῖν

eis beside ἐν with acc. (*eis* τὰν Αἰτωλίαν but ἐν Ἀκαρνανίαν), ἵππεῦσι beside ἵπ-
 πέοις.

16. ἐπιλεκταρχέοντων: this is the first reference to ἐπιλεκτάρχαι as mili-
 tary officials in the Aetolian league. For the Achaean league, cf. ἐπίλεκτοι,

used of the citizen levies in contrast to the mercenaries, Polyb.2.65, 5.91,95, and ἐπιλεκτάρχης Plut.Arat.32. — 24. ἄματα: probably connected with μάτην, Dor. μάταν, and so having the same force as the frequent ἀπλῶς καὶ ἀδδ-
 λως, e.g. no. 112.22.

τοὺς | Ἀκαρνᾶνας πεζοῖς μὲν χιλίοις, ἵππεῦσι δὲ ἑκατόν, οὓς κα
 τοὶ ἄρχοντες πέμπωντι, ἐν ἡμέραις ἕξ. καὶ εἴ τις ἐν Ἀκαρνανίαν
 ἐμβάλλοι ἐπὶ πολέμῳ, | βοαθοεῖν Αἰτωλοὺς πεζοῖς μὲν χιλίοις,
 ἵππέοις δὲ ἑκατόν, ἐν ἡμέραις ἕξ, οὓς | κα τοὶ ἄρχοντες πέμπωντι.
 εἰ δὲ πλειόνων χρεῖαν ἔχοιεν ἄτεροι πότεροι, || βοαθοοῦντω τρισχι- 30
 λίοις ἑκάτεροι ἑκατέροις, ἐν ἡμέραις δέκα. τὰς δὲ βοαθοίας τῆς
 ἀποστελλομένης ἔστω τὸ τρίτομ μέρος ὀπλῖται. πεμπόντω δὲ τὰμ
 βοάθοιαν | ἐγ μὲν Ἀκαρνανίας οἱ στραταγοὶ τῶν Ἀκαρνάνων καὶ
 οἱ σύνηδροι, ἐγ δὲ Αἰτωλίας | οἱ ἄρχοντες τῶν Αἰτωλῶν. σιταρ-
 χούντω δὲ τοὺς ἀποστελλομένους στρατιώτ|ας ἑκάτεροι τοὺς αὐ-
 τῶν ἡμερᾶν τριάκοντα· εἰ δὲ πλείονα χρόνον ἔχοιεν τὰς βοα||θοίας 35
 χρεῖαν οἱ μεταπεμψάμενοι τὰμ βοάθοιαν, διδόντω τὰς σιταρχίας
 ἔστε κα | ἐν οἴκον ἀποστείλωντι τοὺς στρατιώτας. σιταρχία δ' ἔστω
 τοῦ πλείονος χρόν|ου τῷ [ι μὲν ἵππεϊ στα]τῆρ Κορίνθιος τὰς ἡμέ-
 ρας ἑκάστας, τῷ [δὲ] τὰμ πανοπλίαν ἔχο||ντι], τῷ
 δὲ τὸ ἡμιθωράκιον ἐννέ' ὀβολοί, ψιλῷ ἑπτ' ὀβολοί. ἀγείσθων |
 [39-42 fragmentary].

Laconian

63. Olympia. VI cent. B.C. SGDI.4405. Inschr.v.Olympia 252. Roberts 261.

[Δέξ]ο, φάν[αξ] Κρονίδα [Ζ]εῦ Ὀλύμπιε, καλὸν ἄ[γ]αλμα
 ἡλέφθ[ι θυ]μῶι τοῖ(λ) Λακεδαιμονίο[ις].

64. Delphi. Soon after 479 B.C. SGDI.4406. Ditt.Syll.7. Hicks 19. Michel 1118. Roberts 259. Solmsen 16.

[Τ]ο[ίδε τὸν] | πόλεμον [ἐ]πολ[έ]μεον· | Λακ[εδ]α[ι]μόν[ιοι], ||
 Ἀθ[α]ν[α]ί[οι], | Κορίνθιοι, | Τεγεᾶτ[αι], | Σικυῶνιοι, | Αἰγινᾶται, || 5

63. This is the inscription mentioned by Paus. 5.24.3, who reproduces it, eliminating the dialectic peculiarities, as follows:

Δέξο, ἀναξ Κρονίδα Ζεῦ Ὀλύμπιε, καλὸν
 ἄγαλμα
 ἡλάφ θυμῷ τοῖς Λακεδαιμόνιοις.

64. The famous bronze serpent-column which once supported the gold

tripod set up at Delphi after the battle of Plataea. The tripod was destroyed by the Phocians in the Sacred War, but the column remained until it was carried by Constantine to Constantinople, where it still remains. According to Thucydides (1.132.3) and others, the Lacedaemonians, after erasing the boastful epigram of Pausanias, inscribed simply the names of the cities

10 Μεγαρῆς, | Ἐπιδαύριοι, | Ἐρχομένοι, | Φλειάσιοι, | Τροζάνιοι, ||
 15 Ἑρμιονῆς, | Τιρύνθιοι, | Πλαταιῆς, | Θεσπιῆς, | Μυκανῆς, || Κεῖιοι, |
 20 Μάλιοι, | Τένιοι, | Νάξιοι, | Ἐρετριῆς, || Χαλκιδῆς, | Στυρῆς, | Fa-
 30 λείοι, | Ποτειδιᾶται, | Λευκάδιοι, || Φανακτοριῆς, | Κύθνιοι, | Σίφνιοι, |
 Ἀμπρακιῶται, | Λεπρεᾶται.

65. Found at Tegea. V cent. B.C. SGDI.4598. Inscr.Jurid.II, pp.60 ff. Michel 1343. Roberts 257 and pp.357 ff. Solmsen 26.

- A Ξουθίαι τῷ Φιλαχαίῳ διακάτι|αι μναῖ. αἱ κ' αὐτὸς εἶ, ἵτῳ ἀνε-
 λές|θῶ· αἱ δέ κ' ἀποθάνει, τῶν τέκνων | ἐμεν, ἐπεὶ κα πέντε ρέτεα ||
 5 ἡῆβῶντι· αἱ δέ κα μὲ γένετα|ι τέκνα, τῶν ἐπιδικατῶν ἐμεν· | διαγνῶ-
 μεν δὲ τὸς Τεγεάτα[ς] | κα(τ) τὸν θεθμόν.
- B Ξουθίαι παρκα(θ)θέκα τῷ Φιλαχαίῳ τ(ζ)ετρακάτιαι μναῖ ἀργυ-
 ρίῳ. εἰ μ|έν κα ζόε, αὐτὸς ἀνελέσθῳ· αἱ δέ κ|α μὲ ζόε, τοὶ υἱοὶ ἀνε-
 5 λόσθῳ τοὶ γνέ|σσιοι, ἐπεὶ κα ἐβάσῳντι πέντε ρέτε|α· εἰ δέ κα μὲ

which had taken part in the war and had set up the tripod. On the retention of σ in Φλειάσιοι, see 59.1. Note also [ἐ]πολ[έ]μεον, for which the true Laconian form would be ἐπολέμιον.

65. Statements of two deposits of money made by a certain Xuthias, son of Philachaeus, and the conditions for their future disbursement. The place of deposit was without doubt the temple of Athena Alea in Tegea, the Greek temples often being used for such purposes. But the dialect is not Arcadian, and must therefore represent that of a foreign depositor. The most natural assumption is that Xuthias was from the neighboring Laconia, and we are expressly informed (cf. Athen.6.233) that the Spartans used to deposit money with the Arcadians to evade the law against holding private property. It has been suggested, partly on account of the names (Xuthias, Philachaeus), but mainly because of the retention of

intervocalic σ (γνέσσιοι, ἐβάσῳντι), that Xuthias was not a Spartan proper, but an Achaean perioecus. But there is no good evidence that the perioeci differed in speech from the Spartans at this time, and the retention of intervocalic σ and of antevocalic ε (ρέτεα) is sufficiently explained by the fact that the document was intended for use outside of Laconia. See 59.1, 275.

A. For Xuthias the son of Philachaeus (are deposited) two hundred minae. If he lives, let him come and take it, but if he dies, it shall belong to his children five years after they reach the age of puberty. If there are no children, it shall belong to those designated by law as heirs. The Tegeans shall decide according to the law.

B. This was inscribed later than A, which was thereupon canceled, as shown by its mutilation. The Tegean engraver is responsible for the use of εἰ instead of αἱ, the subj. ζόε (cf. 149)

ζῶντι, ταὶ θυγατέρες | ἀνελόςθῳ ταὶ γνέσται· εἰ δέ κα μὲ | ζῶντι, τοὶ
νόθοι ἀνελόςθῳ· εἰ δέ κα | μὲ νόθοι ζῶντι, τοὶ 'ς ἄ(σ)σιστα πόθικ||ες 10
ἀνελόςθῳ· εἰ δέ κ' ἀνφι(λ)λέγοντ|(ι, τ)οὶ Τεγεᾶται διαγνόντῳ κα(τ)
τὸν θεθμόν.

66. Sparta. V cent. B.C. SGDI.4416. Michel 946. Roberts 264. Solmsen 17. Annual British School XIII, 174 ff.

Δαμόνδων | ἀνέθεκε 'Αθαναία[ι] | Πολιάχῳ

νικάῃας | ταυτᾶ ἡᾶτ' οὐδὲς || πέποκα τῶν νῦν. |

5

Τάδε ἐνίκαθε Δαμ[όνδων] | τῷ αὐτῷ τεθρίππῳ[ι] | αὐτὸς ἀνιοχίδων· |
ἐν Γαῖαφύχῳ τετράκι[ν] || καὶ 'Αθάναια τετ[ράκιν] | κέλευθύνια τε- 10
τ[ράκιν.] | καὶ Ποιοΐδαια Δαμόνδ[ων] | ἐνίκῃ Ἡέλει, καὶ ἡο κέλ[εξ] |
ἡαμ]ᾶ, αὐτὸς ἀνιοχίδων || ἐν ἡῆβόῃαις ἡίπποις | ἑπτάκιν ἐκ τᾶν αὐτῷ | 15
ἡίππων κέκ τῷ αὐ[τ]ῷ [ἡίππῳ.] | καὶ Ποιοΐδαια Δαμόνδων | [ἐ]νίκῃ
Θευρίαι ὀκτά[κ]ι[ν] || αὐτὸς ἀνιοχίδων ἐν ἡῆβόῃαις ἡίπποις | ἐκ τᾶν 20
αὐτῷ ἡίππων | κέκ τῷ αὐτῷ ἡίππῳ. | κέν 'Αριοντίας ἐνίκῃ || Δαμόνδων 25
ὀκτάκιν | αὐτὸς ἀνιοχίδων | ἐν ἡῆβόῃαις ἡίπποις | ἐκ τᾶν αὐτῷ ἡίπ-
πων | κέκ τῷ αὐτῷ ἡίππῳ, καὶ || ἡο κέλ[εξ] ἐνίκῃ ἡ[αμᾶ]. | καὶ 'Ελευ- 30
θύνια Δαμ[όνδων] | ἐνίκῃ αὐτὸς ἀνιοχίδων | ἐν ἡῆβόῃαις ἡίπποις |

in contrast to ἀποθάνει of A, the omission of *h* in νιόι, ἐβάσδοντι (cf. 58 d); and his blunder in writing τετρακάται was perhaps due to the Arcadian pronunciation (cf. 68.3). It is also possible that in ll. 10–11 we should read, without correction, ἀνφι(λ)λέγονται, with Arc. -ται = -ται (139.1). But the passive with *μναῖ* understood as subject is less natural than the corrected reading usually adopted. For the reading ἀνφι(λ)λεγ-, rather than ἀνφιλεγ-, cf. the *λλ* attested in other dialects (89.3). For ἀνελόςθῳ see 140.3b.

66. Record of the victories of Damon and his son. The portion of the stone containing ll. 42–94 was only recently discovered.

3 ff. νικάῃας κτλ.: *Having won victo-*

ries in such a manner as never any one of those now living.—7. *With his own four-horse chariot*, αὐτῷ reflexive as in ll. 16, 17, etc.—9. *In the games of Poseidon*, with elliptical genitive as in εἰν 'Αἶδαο etc. So ἐν 'Αριοντίας l. 24. Γαῖαφοχος = Hom. γαίφοχος.—11, 31. κέλευθύνια: καὶ 'Ελευσίνια (20, 59.1), games in honor of the Eleusinian Demeter.—12, 18. Ποιοΐδαια: Ποσειδώνια (49.1, 59.1, 61.5) celebrated at Helos in Laconia and Thuria in Messenia.—15 ff. *Seven times with colts (bred) from his own mares and his own stallion.*—ἐν ἡῆβόῃαις ἡίπποις: ἐνηβώσαις being in ἦβη, young mares.—19. Θευρίαι: the usual form of the name is Θευρία.—24. 'Αριοντία: the name of some goddess or heroine otherwise unknown.—

35 τετράκιν. || τάδε ἐνίκαθε Ἐνυμα[κρατίδ]ας πρᾶτ[ος π]αι(δ)ῶν.
 δο[λιχὸν | Λιθέ]hia καὶ κέλεξ μι[ᾱς | ἀμέρ]ας ha[μᾱ] ἐν[ίκων. | - - - ||
 40 - - - - | - -] | δολιχὸν[υ καὶ ho κέλεξ μιᾱς] | ἀμέρας haμᾱ ἐνίκων. |
 45 καὶ Παρπαρόνια ἐνίκε || Ἐνυμακρατίδας παῖδας | στάδιον καὶ δίαυ-
 λον | καὶ δολιχὸν καὶ ho κέ[λεξ] | μιᾱς ἀμέρας haμᾱ | ἐνίκε. καὶ
 50 Δαμόνῳ || ἐνίκε παῖς ἰὸν ἐν | Γαιαφόχῳ στάδιον καὶ | [δί]αυλον. |
 55 [κ]αὶ Δαμόνῳ ἐνίκε | παῖς ἰὸν Λιθέhia || στάδιον καὶ δίαυλον. |
 καὶ Δαμόνῳ ἐνίκε | παῖς ἰὸν Μαλεάτεια | στάδιον καὶ δίαυλον. |
 60 καὶ Δαμόνῳ ἐνίκε || παῖς ἰὸν Λιθέhia | στάδιον καὶ δίαυλον. | καὶ
 65 Δαμόνῳ ἐνίκε | παῖς ἰὸν Παρπαρόνια | στάδιον καὶ δίαυλον, || καὶ
 Ἀθάναια στάδιον. | ὑπὸ δὲ Ἐχεμένε ἔφορο[ν] | τάδε ἐνίκε Δαμό-
 70 νῳ, | Ἀθάναια ἐνῆεβόῃς | ἵπποις αὐτὸς ἀνιοχίῳ || καὶ ho κέλεξ
 μιᾱς | ἀμέρας haμᾱ ἐνίκε, καὶ | ho ἡνιὸς στάδιον haμᾱ | ἐνίκε. ὑπὸ
 75 δὲ | Εὐίππον ἔφορον τάδε || ἐνίκε Δαμόνῳ, Ἀθάναια | ἐνῆεβόῃς
 ἵπποις | αὐτὸς ἀνιοχίῳ καὶ | ho κέλεξ μιᾱς ἀμέρας | haμᾱ ἐνίκε,
 80 καὶ ho ἡνιὸς || στάδιον haμᾱ ἐνίκε. | ὑπὸ δὲ Ἀριστῇ ἔφορον | τάδε
 ἐνίκε Δαμόνῳ, | ἐν Γαιαφόχῳ ἐνῆεβόῃς | [h]ίπποις αὐτὸς ἀνιοχίῳ ||
 85 [κ]αὶ ho κέλεξ μιᾱς ἀμέρας | [h]aμᾱ ἐνίκε, καὶ ho ἡνιὸς | στάδιον
 90 καὶ δίαυλον καὶ | δολιχὸν μιᾱς ἀμέρας | ἐνίκων πάντες haμᾱ. || ὑπὸ
 δὲ Ἐχεμένε ἔφορον | τάδε ἐνίκε Δαμόνῳ, | ἐν Γαιαφόχῳ ἐνῆεβό-
 ῃς | ἵπποις αὐτὸς ἀνιοχίῳ, | [κ]αὶ ho ἡνιὸς στάδιον κ[αὶ] - -

67. Taenarum. IV cent. B.C. SGDI.4591. Michel 1076. Roberts 265c. Inscr. Jurid. II, p. 235. Transitional alphabet. H = h and once η.

5 Ἀνέθεκε | τοῖ Πόχοιδᾶνι | Νίκῳ | Νικαφορίδα || καὶ Λύῃππον |
 10 καὶ Νικαρχίδα | καὶ ταύτας πάντα. | ἔφορος | Εὐδαμίδας. || ἐπά-
 κοε | Μενεχαρίδας | Ἀνδρομέδης.

35 ff. Victories won by Ἐνυμακρατίδας (cf. l. 45), evidently Damonon's son (cf. ll. 72, 79, etc.). The name (cf. Ὀνομάκριτος) points to an ἔνυμα = δνυμα, δνομα, with an inherited e-grade in the first syllable, which is seen in some of the cognate forms of other languages, e.g. Old Prussian *emmens*, but was hitherto unknown in Greek. Probably the o of

the usual form is due to assimilation to the vowel of the second syllable. — 44, 63. Παρπαρόνια: Πάρπαρος is the name of a mountain in Argolis where games were held. — 49 ff. Victories won by Damonon as a boy. — 54, 60. Λιθέhia: games in honor of Apollo Lithe-sius. — 57. Μαλεάτεια: games in honor of Apollo Maleates. Cf. Paus. 3.12.8.

68. Taenarum. IV cent. B.C. SGDI.4592. Michel 1077. Roberts 265*d*. Transitional alphabet. H = *h* and *η*.

Ἀνέθηκε | Αἰσχυρίῳ | Ἀπειρότας | τοῖ Πόχοιδᾶνι Ἡρακλήδαν | 5
αὐτὸν καὶ | ταῦτῳ. ἔφορος | Ἡαγηλίστρατος. | ἐπάκῳ Πρυαῖος, || Ἐπι- 10
κύδη[ς].

69. Thalamae. IV cent. B.C. Annual British School X, 188. Meister, Ber.Sächs.Ges. 1905, 277 ff. Ionic alphabet, but H = *h* as well as *η*.

Νικοσθενίδας τᾷ Πασιφᾷ | γεροντεύων ἀνέσηκε, | αὐτὸς τε καὶ
ἡ τῷ πατρὸς πατὴρ Νικοσθενίδας, προβειπάδας τᾷ(ς) σιῶ 5
ποτ' Ἀνδρίαν συλφεορεύοντα ἀνιστάμεν | Νικοσθενίδαν ἐ[ν] τῷ
ἰ[ε]ρῷ, ἡδὸν καὶ σὺν καλῷ χρήσται.

70. Sparta. II cent. A.D. SGDI.4498. Annual British School XII, 356.

- - | ος καὶ Νεικηφόρος οἱ Νεικήφορου, | νεικάαντερ κασση-
ρατόριν μῶαν (καὶ) καιλ[ῆ]αν, Ἀρτέμιδι Βωρθέα ἀνέθηκαν ἐπὶ 5

—66 ff. Victories won by Damonon and his son at the same games.—66, 73, 81, 90. *ὑπό* with acc. for usual *ἐπὶ* with gen., as El. *ὑπό* with gen. in no. 61.2.

67, 68. Manumissions of slaves in the form of dedications to Poseidon.

ἐπάκοε, ἐπάκῳ: dual forms of ἐπάκοος = ἐπήκοος *witness*. ἐπάκῳ is the contracted form, of which the uncontracted ἐπακῶ occurs in another inscription of the same class. ἐπάκοε is due to the analogy of consonant stems, to which nouns in -οος are not infrequently subject, e.g. Att. *χοῦς* (112.6), late *νοῦς* gen. sg. *νοός*, nom. pl. *νόες* (after *βοῦς*, *βόες*).

69. From the shrine of Pasiphae at Thalamae, an oracle often consulted by the Spartan officials. Cf. Cic. de divin. 1.43.96, Plut. Agis 9 and Cleom. 7. The name of the goddess was Πασιφᾶα (Att. Πασιφάη), whence the contracted Πασιφᾶ, like Ἀθηνᾶ, and here, with Lac. *h* for intervocalic *σ*, Πασιφᾶ. Since Nico-

sthenidas the dedicator was a member of the Council of Elders, his grandfather of the same name could not have been living at the time. He was carrying out an injunction previously laid upon the grandfather by the goddess, which for some reason had been unfulfilled.

4 ff. προβειπάδας κτλ.: *since the goddess had declared that Nicosthenidas should set up in the shrine a statue in honor of Andreas his fellow-ephor, and that he would then consult the oracle with success.* The construction ποτ' Ἀνδρίαν. . . ἀνιστάμεν is unusual, but other possible interpretations are equally difficult in this respect. — ἡδὸν κτλ.: *infin. clause depending on προβειπάδας, ἡθὼ would = and that he would.* For χρήσται = χρήσθαι see 85.1.

70-73. These belong to a series, now fifty-odd in number, of dedications to Artemis Orthia by the victors in certain juvenile contests. The object

πατρονόμου Μάρ(κου) Αὐρ(ηλίου) Σωσινείκου | τοῦ Νεικάρωνος,
 φ[ιλ]οκαίσαρορ καὶ φιλοπάτριδορ.]

71. Sparta. II cent. A.D. Annual British School XII,368.

5 Κλέανδρορ | ὁ καὶ Μῆνιρ | Καλλιστράτω | βουαγὸρ ἐπὶ || πατρο-
 νόμω | Γοργίππω τῷ (Γοργίππω) | νικάρ μῶαν Ἀρτέμιτι Βωρ-
 σέα ἀνέσηκε.

72. Sparta. II cent. A.D. SGDI.4500. Annual British School XII,355.

5 Ἀγαθὴ τύ]χη. | Φίλητορ | Φιλήτω | ἐπὶ πατρο||νόμω Γορ|γίππω
 τῷ (Γοργίππω) | νεικάρ κελῶαν | Ἀρτέμιτι Βωρσέα | ἀνέσηκε.

73. Sparta. II cent. A.D. Annual British School XII,372.

Εὐδόκιμορ (Εὐδοκίμω) κε|λοία καὶ Εὐδόκιμορ Δαμοκράτεορ | ὁ
 5 καὶ Ἀριστείδαρ κασ||σηρατοριοὶ νεικάντερ ἐπὶ Ἀλκάστω βουα-
 γοὶ | μικιγιδδομένων Φωρθέα.

dedicated, the prize itself, was an iron sickle, which was let into a socket, with which each of the stone slabs is provided, some with two (as nos. 70, 73), or even three. Of the contests, one is called *κασσηρατόριν*, *καθηρατόριν*, *καθηρατόριον*, etc., i.e. *καταθηρατόριον*, not an actual chase of wild beasts, but some athletic game called *the hunt*. The *μῶα*, i.e. *μουσα*, was of course a musical contest. The word which is variously spelled *καιλ[ῆ]αν*, *κελῶαν*, *κελῆα*, *κελοῖαν*, *κελέαν*, probably from the root seen in *κέλαδος*, *κελαδέω*, also denotes a musical contest. That the contests were between boys is shown by the use of *παιδικόν* in many of the dedications, e.g. *νεικάρ τὸ παιδικόν μῶα winning the boys' contest in music* (*μῶα* dat. sg.), and by the appearance of the *βουαγὸρ* leader of the *βοῦαι*, the bands in which the Spartan boys were trained, or *βουαγὸρ μικκιχιδδομένων*, leader of boys in their tenth year. According to a gloss

to Herodotus, the Spartan boy in the third year of his training was called *μικζόμενος*. This is from Dor. *μικκός* = *μικρός*, while *μικκιχιδδομένος* is from a diminutive in *-ιχος* (original or for *-ικος*? Cf. *παιδιχόν* beside *παιδικόν*).

A few of the dedications are in the *κοινή*, and a few show Doric forms without the specific Laconian coloring, e.g. *νικάσας*. But most of them, like those given here, represent an artificial revival of the local dialect, that is, artificial as regards its use in inscriptions, but probably reflecting, though only crudely and with great inconsistency in spelling (e.g. in the use of *σ* = *θ*), the form of speech which still survived as a patois among the Laconian peasants. Some of the peculiarities in spelling are not characteristic of Laconian especially, but of the late period, e.g. *ει* = *ī* in *νεικάντερ* etc., *ω* for *ο* in *Βωρθέα*, final *α* for *ᾱ* in *Βωρθέα* etc.

Heraclean

74. The Heraclean Tables. End of IV cent. B.C. IG.XIV.645. SGDI. 4629. Inscr. Jurid. I, p. 194 ff. Solmsen 18. Ionic alphabet, but with φ , and $\vdash = h$. Only Table I is given.

I

Ἐφορος Ἀρίσταρχος Ηηρακλείδα· μῆς | Ἀπελλαῖος· ἡ πό-
 λης καὶ τοὶ ὀρισταί, | $\overline{\varphi\epsilon}$ τρίπους Φιλώνυμος Ζωπυρίσκω, | $\overline{\pi\epsilon}$ καρ-
 κείον Ἀπολλώνιος Ηηρακλήτω, || $\overline{\alpha\iota}$ πέλτα Δάξιμος Πύρρω, $\overline{\kappa\nu}$ 5
 θρίναξ | Φιλώτας Ηιστιεῖω, $\overline{\mu\epsilon}$ ἐπιστύλιον | Ηηρακλείδας Ζωπύρω,
 Διονύσωι. |

Ἀνέγραψαν τοὶ ὀρισταὶ τοὶ ἡαιρεθέντες ἐπὶ τῷ χώρῳ τῷ
 ἡιαρῷ τῷ Διονύσωι, | Φιλώνυμος Ζωπυρίσκω, Ἀπολλώνιος
 Ηηρακλήτω, Δάξιμος Πύρρω, Φιλώτας Ηιστιεῖω, || Ηηρακλείδας 10
 Ζωπύρω, καθὰ [ὄρ]ιξαν καὶ ἐτέρμαξαν καὶ συνεμέτρησαν καὶ
 ἐμέριξαν τῶν Ηηρακλείων διακνόντων ἐν κατακλήτῳ ἀλλίαι.

Συνεμετρήσαμεν δὲ ἀρξάμενοι ἀπὸ τῷ ἀντόμῳ τῷ ὑπὲρ Πανδο-
 σίας ἄγοντος τῷ διατάμνοντος τῷ τε ἡιαρῷ χώρῳ καὶ τὰν φιδίαν
 γὰν ἐπὶ τὸν ἀντομον τὸν ὀρίζοντα τῷ τε τῷ Διονύσωι χώρῳ καὶ |
 τὸν Κωνέας ἡο Δίωνος ἐπαμώχη. κατετάμομεν δὲ μερίδας τέτο-
 ρας· || τὰν μὲν πράταν μερίδα ἀπὸ τῷ ἀντόμῳ τῷ παρὰ τὰ Ηηρώι- 15
 δεια ἄγοντος, | εὖρος ποτὶ τὰν τριακοντάπεδον τὰν διὰ τῶν ἡιαρῶν
 χώρων ἄγωσαν, | μᾶκος δὲ ἄνωθα ἀπὸ τὰν ἀποροᾶν ἄχρι ἐς ποτα-
 μὸν τὸν Ἀκιριν, καὶ | ἐγένοντο μετριώμεναι ἐν ταύταις ταῖς μερεῖαις
 ἐρρηγείας μὲν διὰκάτιαι μία σχοῖνοι, σκίρω δὲ καὶ ἀρρήκτω καὶ

74. The lands which were the prop-
 erty of the temples of Dionysus and
 Athena Polias having been encroached
 upon by private parties, with a conse-
 quent diminution of their revenue, two
 commissions were appointed to define
 and mark their boundaries, survey
 them, and divide them into lots. Ta-
 ble I contains the report of the commis-
 sion dealing with the lands of Dionysus
 (ll. 1-94), a statement of the regula-
 tions under which the lands were of-
 fered for rental (ll. 95-179), and a list

of those who took leases, with their
 sureties and the amount of the rental
 (ll. 179-187). Table II, which is not
 given here, contains a report of the com-
 mission on the lands of Athena Polias.

1-7. The groups of letters $\varphi\epsilon$, $\pi\epsilon$,
 etc., and the names of objects which
 served as emblems *τρίπους*, *καρυκείον*,
 etc., are used as symbols to denote the
 tribe and family of the person named.

—11. *διακνόντων*: *διαγνόντων* II. 9. 66.

—18 ff. *ἐρρηγείας* κτλ.: 201 *σχοῖνοι* of
 arable land, 646 $\frac{1}{2}$ of brushwood, barren,

- 20 *δρυμῷ φεξακάτιαι* || *τετρώκοντα φέξ σχοῖνοι ηημίσχοινον* · τὰν δὲ
 δευτέραν μερίδα, εὖρος ἀπὸ | τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον
 τὸν πρῶτον, μᾶκος δὲ ἀπὸ τᾶν | ἀποροᾶν ἄχρι ἐς ποταμόν, καὶ ἐγέν-
 νοντο μετριώμεναι ἐν ταύται τᾷ μερείαι ἐρρηγείας μὲν διακάτιαι
ἑβδεμήκοντα τρὶς σχοῖνοι, σκίρω δὲ | καὶ ἀρρήκτω καὶ δρυμῷ
 25 *πεντακάτιαι* σχοῖνοι · || τὰν δὲ τρίταν μερίδα, εὖρος ἀπὸ τῷ ἀντόμῳ
 τῷ πρῶτῳ τῷ παρ τὰν τριακοντάπεδον ἄγοντος ἐπὶ τὸν ἄντομον
 τὸν δεύτερον ἀπὸ τᾶς τριακονταπέδω, μᾶκος ἀπὸ τᾶν ἀποροᾶν ἄχρι
 ἐς ποταμόν, καὶ ἐγένοντο μετριώμεναι ἐν ταύται τᾷ μερείαι ἐρρη-
 γείας μὲν τριακάτιαι | δέκα δύο σχοῖνοι ηημίσχοινον, σκίρω δὲ καὶ
 30 ἀρρήκτω καὶ δρυμῷ *πεντακάτιαι* τριάκοντα *ἑπτά* ηημίσχοινον ·
 τὰν δὲ τετάρταν μερίδα, εὖρος ἀπὸ | τῷ ἀντόμῳ τῷ δευτέρῳ ἀπὸ
 τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον τὸν | ὀρίζοντα τὰν τε *ἱαρὰν*
 καὶ τὰν *φιδίαν* γᾶν, μᾶκος δὲ ἀπὸ τᾶν ἀποροᾶν | ἄχρι ἐς ποταμόν,
 καὶ ἐγένοντο μετριώμεναι ἐν ταύται τᾷ μερείαι ἐρρηγείας μὲν τρια-
 35 *κάτιαι* *ἡοκτὼ* σχοῖνοι ηημίσχοινον, σκίρω δὲ καὶ ἀρρήκτω || καὶ
δρυμῷ *πεντακάτιαι* *τετρώκοντα* *μία* ηημίσχοινον. |

Κεφαλὰ πάσας ἐρρηγείας χίλιαι *ἑνευήκοντα* πέντε σχοῖνοι,
 σκίρω δὲ καὶ ἀρρήκτω καὶ δρυμῷ *δισχίλιαι* διακάτιαι *φίκατι*
πέντε · | τὰν δὲ νᾶσον τὰν ποτιγεγενημέναν ἐς τὰν ἄρρηκτον γᾶν
 συνεμετρήσαμεν. ἀπὸ ταύτας τᾶς γᾶς ἀπολώλη ἐρρηγείας μὲν
 40 *τριακάτιαι* || τρὶς σχοῖνοι ηημίσχοινον, σκίρω δὲ καὶ ἀρρήκτω καὶ
δρυμῷ *τετρακόσιαι* τριάκοντα πέντε σχοῖνοι, ἐμ μὲν τᾷ πρᾶται
 μερείαι τᾷ | παρ τὰ *Ἡρωίδεια* ἐρρηγείας μὲν *ἑβδεμήκοντα* *φέξ*
 σχοῖνοι, σκίρω δὲ καὶ ἀρρήκτω καὶ δρυμῷ *ἑκατὸν* *ἡογδοήκοντα*
 πέντε σχοῖνοι, ἐν δὲ τᾷ τετάρται μερείαι τᾷ παρ τὰ *Φιντία* ἐρρη-
 45 γείας μὲν || διακάτιαι *φίκατι* *ἑπτά* σχοῖνοι ηημίσχοινον, σκίρω δὲ
 καὶ ἀρρήκτω καὶ δρυμῷ διακάτιαι *πεντήκοντα* σχοῖνοι. Κεφαλὰ
πάσας γᾶς *ἡᾶς* κατεσώσαμεν τῷ *Διονύσῳ* *ἑπτακάτιαι* *τριά-*
κοντα *ἡοκτὼ* σχοῖνοι ηημίσχοινον · ταύταν τὰν γᾶν κατεσώσαμεν
 50 *ἐγδικαζάμενοι* *δίκας* *τριακοस्ताίς* τοῖς τὰν *ἱαρὰν* γᾶν *φιδίαν*
 and wooded, land. — 39. ἀπολώλη: had
 been lost, i.e. by private encroachment.
 This land the commissioners restored to
 Dionysus, bringing suits against those
 who had appropriated it to private
 use (ll. 47 ff.). — 49. *δίκας τριακοσταί-*
ας: suits which had to be tried within
 thirty days, Cf. no. 55.42 and the Attic

ποιόντασιν. *χαύτα ἐμισθώθη [χα γὰ] κατὰ βίω | [νόσσα]ν η[α]-*
μὲς κατεσώσαμες τριακατίων μεδίμνων τὸ φέτος ἑκάστον, | χα δὲ
πάσα γὰ χα τῷ Διονύσω τετρακατίων δέκα μεδίμνων κάδ|διχος τὸ
φέτος ἑκάστον.

Ἐστάσαμες δὲ καὶ ὄρων ἐπὶ μὲν τᾶς | πλευριάδος ἄνω, *ἑνα μὲν*
ἐπὶ τῷ ἀντόμῳ τῷ παρ Πανδοσίαν || τῷ παρ τὰ Ηηρώιδεια τῷ ὀρί- 55
ζοντος τὰν τε ἱαρὰν γὰν καὶ τὰν φιδίαν | ἀνχωρίζαντες ἀπὸ τὰν
ἀποροῶν ἐς τὰν φιδίαν γὰν, ἥως μὴ καταλυ|μακωθῆς ἀδηλωθείη
καθὼς τοὶ ἔμπροσθα ὄροι, ἄλλον δὲ ἐπὶ τῷ ἀν|τόμῳ τῷ παρ τὰ
Φιντία ἄγοντος ἐστάσαμες παρ τὰν βυβλίαν καὶ | τὰν διώρυγα
ἀνχωρίζαντες ἥωσαύτως ἐς τὰν φιδίαν γὰν (ταν). ἄλ||ως δὲ ἀντό- 60
ρως τούτοις ἐστάσαμες ἐπὶ τᾶς ἀμαξιτῷ τᾶς διὰ τῷ χα|ράδεος ἀγώ-
σας τᾶς παρ τὸν δρυμόν, τὰς μὲν στάλας ἐς τὰν ἱαρὰν | γὰν, τὼς
δὲ ἀντόρως ἐς τὰν φιδίαν γὰν, καταλιπόντες φικατίπεδον | ἄντομον.
ἐστάσαμες δὲ καὶ μεσσόρως, δύο μὲν ἐπὶ τᾶς ἡοδῷ τᾶς | ἀγώσας ἔκ
τε πόλιος καὶ ἐκ Πανδοσίας διὰ τῶν ἱαρῶν χώρων, δύο || δὲ ἐν ταῖς 65
ἡακροσκιρίαις · τούτως πάντας ἀν εὐθυωρείαν ἡομολό|γως ἀλλά-
λοις, τὰς μὲν ἐς τὸ ἱαρὸν πλάγος τῷ ἀντόμῳ ἐπιγε|γραμμένως
“ἱαρῶς Διονύσω χώρων,” τὼς δὲ ἐν τῇ φιδίᾳ γὰν ἐπι|γεγραμμένως
“ἀντόρως.” ἥωσαύτως δὲ καὶ ἐπὶ τῷ ἀντόμῳ τῷ | παρ τὰ Φιντία
ἄγοντος ἐστάσαμες μεσσόρως, δύο μὲν ἐπὶ || τᾶς ἡοδῷ τᾶς ἐκ πόλιος 70
καὶ ἐκ Πανδοσίας ἀγώσας διὰ τῶν | ἱαρῶν χώρων, δύο δὲ ἐπὶ τὰν
ἡακροσκιριᾶν παρ τὰς τυρείας · | τούτως πάντας ἡομολόγως ἀν
εὐθυωρείαν τοῖς ἐπὶ τᾶς ἡοδῷ | τᾶς διὰ τῷ χαράδεος ἀγώσας παρ
τὸν δρυμόν, τὼς μὲν ἐς τὸ ἱαρὸν | πλάγος ἐπιγεγραμμένως “ἱαρῶς
Διονύσω χώρων,” τὼς δὲ ἐς τὰν φιδί||αν γὰν ἐπιγεγραμμένως “ἀντό- 75
ρως,” ἀπέχοντας ἀπ’ ἀλλάλων ἥως ἡ|μεν φικατίπεδον ἄντομον. ἐπὶ
δὲ τᾶς τριακονταπέδῳ τᾶς διὰ τῶν ἡι|αρῶν χώρων ἀγώσας ἐπὶ μὲν
τᾶς πλευριάδος ἄνω δύο ἀπέχοντας ἀπ’ ἀλλάλων τριάκοντα πό-
δας, ἄλλως δὲ ἀντόρως τούτοις ἐπάξαμες παρ | τὰν ἡοδὸν τὰν παρ
τὸν δρυμόν ἄγωσαν δύο ἀπέχοντας ἀπ’ ἀλλάλων || τριάκοντα πό- 80
δας · ἐν δὲ μέσσωι τῷ χώρῳ ἐπὶ τᾶς τριακονταπέδῳ τέ|τορας

δικαι ἔμμηνοι. — 56. Setting it (the bound-
 ary) back from the springs onto the pri-

vate land, so that it should not be covered
 over with stones (which were washed

ἀπέχοντας ἀπ' ἀλλάλων ἡαὶ μὲν τριάκοντα πόδας, ἡαὶ δὲ φίκατι·
ἐπὶ δὲ τῷ ἀντόμῳ τῷ παρ τὰν τριακοντάπεδον δύο ἀπέχοντας
ἀπ' ἀλ|λάλων φίκατι πόδας καὶ ἄλλως ἐπὶ τῷ δευτέρῳ ἀντόμῳ
ἀπέχοντας | ἀπ' ἀλλάλων φίκατι πόδας· τούτως πάντας ἀνεπιγρό-
85 φως ὀρίζοντας || τὰς μερείας τὰς ποτ' ἀλλάλως τοῖς μεμισθωμένοις
τὼς ἡιαρὼς χώρως. τὼς δὲ πάντας χώρως τὼς τῷ Διονύσῳ τερμά-
ζοντι τοί τε ἄντομοι | ἡό τε παρ τὰ Ηηρώϊδεια ἄγων καὶ ἡο παρ
τὰ Φιντία ἀπὸ τὰν ἀποροᾶν ἄνω|θα ἄχρι ἐς ποταμὸν τὸν Ἄκιριν.
ἀριθμὸς ὄρων τῶν ἐστάσαμεν τῶν μὲν | ἐπὶ τῷ ἀντόμῳ τῷ παρ τὰ
90 Ηηρώϊδεια ἑπτὰ σὺν τῷ ἐπὶ τᾶς πλευριάδος, || ἐπὶ δὲ τᾶς τρια-
κονταπέδῳ ἡοκτὼ σὺν τῷ τετρώζι|ρωι, ἐπὶ δὲ τῷ ἀντόμῳ | τῷ τε
παρ τὰν τριακοντάπεδον καὶ τῷ ἐχομένῳ δύο ἐφ' ἑκατέρῳ, ἐπὶ δὲ
τῷ | παρ τὰ Φιντία ἑπτὰ σὺν τῷ παρ τὰν βυβλίναν μασχάλαν
καὶ παρ τὰν δι|ώρυγα. |

Συνθήκα Διονύσῳ χώρων. ||

95 Ἐπὶ ἐφόρῳ Ἀριστίωνος, μηνὸς Ἀπελλαίῳ, ἡα πόλις καὶ τοὶ
πολιανόμοι, ᾱσ βότρυς Τίμαρ|χος Νίκωνος, ῑε ἄνθεμον Ἀπολλώ-
νιος Ἀπολλωνίῳ, καὶ τοὶ ὀρισταὶ ῑε τρίπους Φιλώνυ|μος Ζωπυρί-
σκῳ, ᾱε καρυκεῖον Ἀπολλώνιος Ηηρακλήτῳ, ᾱι πέλτα Δάξιμος
Πύρρῳ, | ῑν θρίναξ Φιλώτας Ηιστιεῖῳ, ᾱε ἐπιστύλιον Ηηρακλεί-
δας Ζωπύρῳ, μισθῶντι τὼς ἡι|αρὼς χώρως τὼς τῷ Διονύσῳ ἔχοντας
100 ἡως ἔχοντι κατὰ βίῳ, καθὰ τοὶ Ηηρακλείοι διέ|γνον. τοὶ δὲ μισθω-
σάμενοι καρπεύσονται τὸν ἀεὶ χρόνον, ἡας κα πρῳγγύως ποτά-
γων|τι καὶ τὸ μίσθωμα ἀποδιδῶντι παρ φέτος ἀεὶ Πανάμῳ μηνὸς
προτερεῖαι· καὶ κ' ἔμπροσθα | ἀποδίνωντι, ἀπάξοντι ἐς τὸν δαμό-
σιον ῥογὸν καὶ παρμετρήσονται τοῖς σιταγέρταις τοῖς | ἐπὶ τῶν
φετέων τῷ δαμοσίῳ χοῖ μισθῶς τὼς χοῦς κριθᾶς κοθαράς δοκί-
μας, ἡοίας κα ἡα γᾶ | φέρει· ποτάξοντι δὲ πρῳγγύως τοῖς πολιανό-
105 μοις τοῖς ἀεὶ ἐπὶ τῶν φετέων ἔντασιν παρ || πενταἡετηρίδα, ἡὼς
κα ἐθέλοντες τοὶ πολιανόμοι δέκονται. καὶ αἴ τινί κα ἄλλῳ |

down by the current) and made invisible, like the former boundaries. — 102. ἀποδίνωντι: thresh. But some correct to ἀποδιδῶντι. — 104. φέρει; for φέρη.

39. So usually, but also ἐπιβῆι, κόπτῃ, θραύῃ ll. 138–139, and ἀμμισθῳθῇ l. 111. — 105 ff. καὶ αἴ τινί κα ἄλλῳ κτλ.: if they assign to another the land which they

παρδῶντι τὰν γᾶν, ἥν κα αὐτοὶ μεμισθώσωνται, ἢ ἀρτύσωντι ἢ ἀποδῶνται τὰν ἐπικαρπίαν, ἂν αὐτὰ τὰ παρῆξονται πρωγγύως ἡοι παρλαβόντες ἢ ἡοῖς κ' ἀρτύσει ἢ ἡοι πρι|άμενοι τὰν ἐπικαρπίαν, ἂν ἡὰ καὶ ἡο ἐξ ἀρχᾶς μεμισθωμένος. ἡόστις δέ κα μὴ ποτάγει πρωγγύ|ως ἢ μὴ τὸ μίσθωμα ἀποδιδῶι κατ τὰ γεγραμμένα, τό τε μίσθωμα διπλεῖ ἀποτεισεῖ τὸ ἐπὶ τῷ φέ||τεος καὶ τὸ ἀμπώλημα 110 τοῖς τε πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς ἀεὶ ἐπὶ τῷ φέτεος, ἡόσσωι κα | μείονος ἀμμισθωθῇ πὰρ πέντε φέτη τὰ πρᾶτα, ἡότι κα τελέθει ψαφισθὲν ἡάμα πᾶν τῷι πρᾶτῳ | μισθώματι, καὶ τὰ ἐν τᾷι γᾷι πεφυτευμένα καὶ οἰκοδομημένα πάντα τᾶς πόλιος ἔσσονται.

Ἐργάξον|ται δὲ κατ τάδε· ἡο μὲν τὸν πρᾶτον χῶρον μισθωσάμενος τὸν πὰρ τὸν ἄντομον τὸν ἡυπὲρ Πανδοσί|ας ἄγοντα τὸν πὰρ τὰ Ἡηρώιδα ἄχρι τᾶς τριακονταπέδῳ ἀμπέλων μὲν φυτευσεῖ μὴ μείον ἢ δέκα || σχοίνως, ἐλαιᾶν δὲ φυτὰ ἐμβαλεῖ ἐς τὰν σχοῖνον 115 ἡεκάσταν μὴ μείον ἢ τέτορα ἐς τὰν | δυνατὰν γᾶν ἐλαίας ἔχεν· αἰ δέ κα μὴ φᾶντι τοῖ μεμισθωμένοι δυνατὰν ἡμὲν ἐλαίας ἔ|χεν, τοῖ πολιανόμοι τοῖ ἀεὶ ἐπὶ τῶν φετέων ἔντες καὶ αἰ τινὰς κα ἄλλως τοῖ πολιανόμοι ποθέ|λονται ἀπὸ τῷ δάμῳ, ὁμόσαντες δοκιμάξοντι καὶ ἀνανγελίοντι ἐν ἀλῖαι θασάμενοι τὰν | γᾶν πὸτ τὰν τῶν ἐπιχωρίων. ἐπιμελήσονται δὲ καὶ τῶν ἡυπαρχόντων δεινδρέων· αἰ δέ τινά κα || γήραι ἢ ἀνέμῳι ἐκπέτωντι, αὐτοὶ ἡέξοντι. ταῦτα δὲ πάντα 120

have leased, or devise it by will, or sell the harvest rights, those who take it over or those to whom it has been willed, or those who purchase the harvest rights, shall furnish sureties in the same manner as the one who leased it in the beginning. — 108. ἡόστις δέ κα μὴ ποτάγει κτλ.: 'whoever fails to fulfill his obligations shall pay not only double the rental for the year, but also, all together with the first rental, whatever rebate, namely the decrease allowed in releasing for the first five years, is determined by decree.' To insure leasing the land again it was generally necessary to offer it at a rental less than that

originally fixed. The ἀμπώλημα is the re-bargaining, hence concretely the amount involved in it, the rebate. Cf. also ll. 155 ff. be surety for the rentals, fines, rebates, and judgments. ἡάμα l. 111 seems from its position to go with πᾶν as well as with τῷι πρᾶτῳ μισθώματι. For the whole situation, cf. from a Delian inscription, B.C.H. XIV, 432 ἀνεμισθώσαμεν δὲ καὶ τῆς Χαριτείας τὸ μέρος, ὃ ἐμισθωτο Μνησίμαχος, οὐ καθιστάντος τοὺς ἐγγύους Μνησιμάχου, - - - τὸ δὲ λοιπὸν, ὅσῳ ἔλαττον ἡῦρεν ἢ γῇ ἀναμισθωθείσα, ὀφείλει Μνησίμαχος κτλ. — 120. ἐκπέτωντι: ἔπετον, aor. of πίπτω, occurs also in Pindar and Alcaeus and

πεφυτευμένα παρθέξοντι καὶ ἐνδε|διωκότα, ἡόσσα ἐν τῇ συνθήκαι
 γεγράψαται, ἐν τῷ πέμπτῳ καὶ δεκάτῳ φέτει ἀπὸ τῷ ποτεχεῖ
 φέ|τεος ἢ Ἀριστίων ἐφορεύει· αἱ δὲ κα μὴ πεφυτεύκωντι κατ τὰ
 γεγραμμένα, κατεδικάσθεν παρ μὲν τὰν | ἐλαίαν δέκα νόμῳ ἀργυ-
 ρίῳ παρ τὸ φυτὸν ἑκάστον, παρ δὲ τὰς ἀμπέλῳ δύο μῶς ἀρ-
 γυρίῳ παρ τὰν | σχοῖνον ἑκάσταν. τῶς δὲ πολιανόμῳ τῶς ἐπὶ τῷ
 125 φέτεος ποθελομένῳ μετ' αὐτοσαυτῶν ἀπὸ τῷ || δάμῳ μὴ μείον ἢ
 δέκα ἄνδρας ἀμφίστασθαι, ἢ κα πεφυτεύκωντι πάντα κατ τὰν συν-
 θήκαν, | καὶ τῶς πεφυτευκότας ἀγγράψαι ἐς δόγμα· ἀνγράφεν δὲ
 ἡόσσα κα πεφυτεύκωντι· ἂν αὐτὰ δὲ τὰ | καὶ εἴ τινὲς κα μὴ πεφυ-
 τεύκωντι κατ τὰν συνθήκαν, ἀνγραφάντω καὶ ἐπελάσθω τὰ ἐπιζά-
 μι|α τὰ γεγραμμένα πὸτ τῷ ἄλλῳ μισθώματι. αἱ δὲ τίς κα ἐπιβῇ
 ἢ νέμει ἢ φέρει τι τῶν ἐν τῇ ἱαρᾷ | γᾷ ἢ τῶν δενδρέων τι κόπτῃ
 130 ἢ θραύῃ ἢ πριῶι ἢ ἄλλο τι σίνῃται, ἡ μεμισθωμένος ἐγδικαξῇ||ται
 ἡὼς πολίστων καὶ ἡότι κα λάβει αὐτὸς ἡεξεί.

Τὰς δὲ τράφῳ τὰς διὰ τῶν χώρων ρέῳσας καὶ | τῶς ῥόῳς οὐ
 κατασκάψοντι οὐδὲ διασκάψοντι τῷ ἡύδατι οὐδὲ ἐφέρξοντι τὸ ἡύ-
 δωρ οὐδ' ἀφέρξον|τι· ἀνκοθαρίοντι δὲ ἡοσσάκῃς κα δέωνται τὰ παρ
 τὰ αὐτῶν χωρία ῥέοντα· οὐδὲ τὰς ἡοδῶς τὰς ἀπο|δεδειγμένας ἀρά-
 σοντι οὐδὲ συνῡέρξοντι οὐδὲ κωλύσοντι πορεύεσθαι· ἡότι δὲ κα
 τούτων τι ποιῶντι παρ τὰν συνθήκαν, τοὶ πολιανόμοι τοὶ ἀὲς ἐπὶ τῷ
 135 φέτεος ἐπικαταβα(λί)οντι καὶ ζαμιώσονται, || ἄχρῃ ἡῶ κα ἀφομοιώ-
 σονται κατ τὰν συνθήκαν. οὐ κοψεί δὲ τῶν δενδρέων οὐδὲ θραυσεί
 οὐδὲ πριωσει | οὐδὲ ἡῆς οὐδὲ ἡὲν οὐδὲ ἄλλος τῇνωι. οὐδὲ γαιῶνας
 θῃσει παρ τῶς ἡυπάρχοντας οὐδὲ σαρμευσει, | αἱ μὴ ἡόσσα κα ἐν

is probably the form of all dialects ex-
 cept Attic-Ionic, where ἔπεσον shows
 a change of τ to σ which does not fall
 under the usual conditions (61) and is
 not certainly explained. — 122. κατεδι-
 κάσθεν: have been condemned, i.e. are
 hereby condemned in advance. Cf.
 προκαδεδικάσθω l. 171. — 128. ἐπιβῇ:
 trespasses, from ἐπιβάω = ἐπιβαίνω. —
 130 ff. τὰς δὲ τράφῳ κτλ.; the ditches

and canals which run through the lands
 they shall not dig deeper nor make a
 breach in for the water, nor shall they
 dam in or dam off the water. — ἐφέρ-
 ξοντι, ἀφέρξοντι, συνῡέρξοντι: these be-
 long with Ion. ἀπέργω (Hom. also ἀπο-
 έργω), συνέργω, etc. from φέργω, while
 Att. ἀπείργω etc. are from *ἐφέργω
 with prothetic ε. The spiritus asper is
 found mainly, as here, with the forms

αὐταὶ τᾷ γαῖ ἡαὶ μεμίσθωται οἰκοδόμηται· οὐδὲ τοφιῶνας ἐν τᾷ
 ἡαρᾷ γαῖ ποιησεῖ | οὐδὲ ἄλλον ἑασεῖ· αἱ δὲ μή, ἡυπόλογος ἑσση-
 ται ἥως τὰν ἡαρὰν γὰν ἀδικίων. οἰκοδομησῆται δὲ καὶ οἰκίαν ἐν
 τοῖς χώροις τούτοις, βοῶνα, μυχόν, ἀχύριον, τὸν μὲν βοῶνα τὸ μὲν
 μᾶκος *φίκατι* καὶ δυὼν πο||δῶν, τὸ δὲ εὖρος *χοκτῶ* καὶ δέκα ποδῶν, 140
 τὸν δὲ ἀχύριον μὴ μείον τὸ μὲν μᾶκος *χοκτῶ* καὶ δέκα ποδῶν, | τὸ
 δὲ εὖρος πέντε καὶ δέκα ποδῶν, τὸν δὲ μυχόν πέντε καὶ δέκα πο-
 δῶν παντᾷ. ταῦτα δὲ παρέξουντι οἰκο|δομημένα καὶ στεγόμενα καὶ
 τεθυρωμένα ἐν τοῖς χρόνοις ἐν *χοῖς* καὶ τὰ δένδρεα δεῖ πεφυτευκῆ-
 μεν· αἱ | δὲ μή, κατεδικάσθεν παρ μὲν τὸν βοῶνα *φῆξ* μνᾶς ἀργυ-
 ρίω, παρ δὲ τὸν ἀχύριον τέτορας μνᾶς ἀργυρίω, | παρ δὲ τὸν μυχόν
 τρεῖς μνᾶς ἀργυρίω. τῶν δὲ ξύλων τῶν ἐν τοῖς δρυμοῖς οὐδὲ τῶν ἐν
 τοῖς σκίροις οὐ πωλη|σονται οὐδὲ κόψονται οὐδὲ ἐμπρήσονται οὐδὲ 145
 ἄλλον ἑάσονται· αἱ δὲ μή, ἡυπολόγοι ἑσσονται κατ τὰς ῥήτρας | καὶ
 κατ τὰν συνθήκαν. ἐς δὲ τὰ ἐποίκια χρήσονται ξύλοις ἐς τὰν οἰκο-
 δομὰν *χοῖς* κα δῆλωνται, καὶ ἐς τὰς | ἀμπέλως· τῶν δὲ ξηρῶν κό-
 ψονται *χοῖς* αὐτοῖς ποτ' οἰκίαν ἐς χρεῖαν· τοῖς δὲ σκίροις καὶ τοῖς
 δρυμοῖς *χοῖς* τὰ μισθωσάμενοι ἂν τὰν αὐτῶ μερίδα *ἡέκαστος*.
χοῖς αὐτοῖς κα τὰν ἀμπέλων ἢ τῶν δενδρέων ἀπο|γηράσωντι, ἀποκα-
 ταστάσονται τοὶ καρπιζόμενοι ἥως ἡμεν τὸν ἴσον ἀριθμὸν αἱ.

Οὐχ ὑπογράψονται || δὲ τῶς χώρως τούτως *χοῖ* μισθωσάμενοι 150
 οὐδὲ τίμαμα *χοῖς* οὔτε τῶν χώρων οὔτε τὰς ἐπι~~ο~~ικοδο|μᾶς· αἱ
 δὲ μή, ἡυπόλογος ἑσσηται κατ τὰς ῥήτρας. αἱ δὲ τίς κα τῶν καρ-
 πιζομένων ἄτεκνος ἄφωνος ἀπο|θάνει, τὰς πόλιος πάσαν τὰν ἐπι-
 καρπίαν ἡμεν. αἱ δὲ χ' ὑπὸ πολέμῳ ἐγφηληθίωντι ἥως τε μὴ
 ἐξῆμεν | τῶς μεμισθωμένως καρπεύεσθαι, ἀν~~η~~εῶσθαι τὰν μίσθωσιν

in ξ, e.g. Att. *καθεῖρξα* beside *κατείργω*.
 — 137. *οἰκοδόμηται*: perf. subj. of the
 same type as Cret. *πέπαται* (151). For
 lack of reduplication, as also in *οἰκοδο-*
μημένα ll. 112, 141, cf. *οἰκῆμαι* etc. in
 Ionic (Hdt.) and later Attic. — 146. *ἐς*
δὲ τὰ ἐποίκια κτλ.: *But they shall use*
what wood they wish for the construction
of the farm buildings, i.e. the βοῶν,

μυχός, etc. — 149 ff. *οὐχ ὑπογράψονται*:
the lessees shall not mortgage the lands
or make a payment (perhaps pay a fine)
out of either the lands or the buildings
thereon. Note that when a mute is
changed to an aspirate by a follow-
ing h the latter is not written. So also
αἱ δὲ χ' ὑπὸ l. 152.

καθά κα τοι Ηηρακλείοι διαγνῶντι, καὶ μὴ | ἤμεν ὑπολόγως μήτε
αὐτῶς μήτε τὼς πρωγγύως τῶν ἐν ταῖ συνθήκαι γεγραμμένων. τὼς
155 δὲ πρωγγύ|ως τὼς αἰὲ γενομένως πεπρωγγευκῆμεν τῶν τε μισθωμά-
των καὶ τῶν ἐπιζαμιωμάτων καὶ τῶν ἀμ|πωλημάτων καὶ τῶν κατα-
δικῶν καὶ αὐτῶς καὶ τὰ χρήματα ἡά κα ἐπιμαρτυρήσωντι, καὶ μὴ
ἤμεν μήτε ἡάρ|νησιν μήτε παλινδικίαν μηδὲ κατ' ἄλλον μηδὲ ἑένα
τρόπον τῇ πόλι πράγματα παρέχεν μηδὲ τοῖς ὑ|πὲρ τῆς πόλιος
πρασσόντασσι· αἱ δὲ μή, ἀτελὲς ἤμεν.

Δεύτερος. Ὁ δὲ τὸν δεύτερον μισθωσάμενος | καρπευσῆται
ἀπὸ τῆς τριακονταπέδω τῆς διὰ τῶν τετρώρων ἀγώσας ἐπὶ τὸν
160 ἄντομον τὸν πρῶτον ἡόσ||σος κ' εἴ καὶ πραξεί πάντα κατ τὰν συνθή-
καν καὶ ὑπόλογος ἐσσηται καὶ αὐτὸς καὶ τοὶ πρωγγυοί, ἥτι κα |
μὴ πράξει κατ τὰν συνθήκαν.

Τρίτος. Ὁ δὲ τὸν τρίτον χῶρον μισθωσάμενος καρπευσῆται
ἀπὸ τῷ ἀν|τόμῳ τῷ ἀνώτερον τῆς τριακονταπέδω πὸτ τὸν ἄντομον
τὸν δεύτερον ἀπὸ τῆς τριακονταπέδω καὶ | πραξεί πάντα κατ τὰν
συνθήκαν καὶ ὑπόλογος ἐσσηται καὶ αὐτὸς καὶ τοὶ πρωγγυοί, ἥτι
κα· μὴ πράξει κατ τὰν συνθήκαν.

Τέταρτος. Ὁ δὲ τὸν τέταρτον χῶρον μισθωσάμενος πᾶρ τε
165 τῶν πολιανό|μων τῶν ἐπὶ Ἀριστίωνος ἐφόρῳ καὶ τῶν ὀριστῶν καὶ
πᾶρ τῶν πολιανόμων τῶν ἐπὶ Ἀριστάρχῳ τῷ Ηηρα|κλείδα ἐφόρῳ
ἡα ἄνθεμα Φιλωνύμῳ τῷ Φιλωνύμῳ, ἡα ἔμβολος Ηηρακλείδα τῷ
Τιμοκράτιος καρπευ|σῆται ἀπὸ τῷ ἀντόμῳ τῷ τρίτῳ ἀπὸ τῆς τρια-
κονταπέδω ἐπὶ τὸν ἄντομον τὸν ὀρίζοντα τῶς τε τῷ Διο|νύσῳ χῶ-
ρως καὶ τὰ Φιντίας ἡο Κρατίνῳ παμωχεῖ. ἡο δὲ ἀνελόμενος
ἐργαξῆται τὰ μὲν ἄλλα κατ τὰν | συνθήκαν, καθὼς καὶ τὼς λοιπὼς
γέγραπται, τὰς δὲ ἀμπέλως τὰς ὑπαρχώσας ἐργαξῆται ἡως βέλ-
170 τι||στα· ἡόσαι δὲ κα τὰν ἀμπέλων ἀπογηράσκωντι, ποτιφυτευσεῖ
ἥσπε αἰὲ ὑπάρχεν τὸν ἴσον ἀριθμὸν τῶν | σχοίνων τὸν νῦν ὑπάρ-
χοντα, φίκατι τέτορας σχοίνως· αἱ δὲ μή, προκαδδεδικάσθω δύο
μνᾶς ἀργυρίῳ | πᾶρ τὰν σχοῖνον ἡεκάσταν. τὰς δὲ ἐλαίας καὶ τὰς
συκίας καὶ τὰ ἄλλα δένδρεα τὰ ἡμέρα τὰ ὑπάρχον|τα πάντα ἐν
τῇ μερίδι ταῦται περισκαψεῖ καὶ ποτισκαψεῖ καὶ περικοψεῖ τὰ
δεόμενα, καὶ αἱ τινά κα γήραι ἢ | ἀνέμῳ ἐκπέτῳντι, ἀποκαταστασεῖ

μὴ μείω τὸν ἀριθμὸν τῶν ὑπαρχόντων· ποτιφυτευσεῖ δὲ καὶ
ἐλαίας || ἐν τῇ ψιλᾷ ἁπολόγως ποιῶν τοῖς ὑπαρχόντασσι δυν- 175
δρέοις καὶ τὸν ἀριθμὸν τὸν ἴσον καθὼς καὶ ἐν τῇ | ἄλλαι συνθή-
και γέγραπται. ὅτι δέ κα μὴ πράξει ὁ ἀνελόμενος κατὰ τὴν
συνθήκαν ἢ μὴ ἐν τοῖς χρόνοις τοῖς γεγραμμένοις, ὑπόλογος ἐσση-
ται τοῖς πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς ἐπὶ τῷ φέτεος | κα-
θὼς καὶ ἐν τῇ ἄλλαι συνθήκαι γέγραπται. αἱ δέ κα τοὶ πολιανόμοι
τοὶ αἰεὶ ἐπὶ τῶν φετέων ἔντες μὴ πράξουντι πάντα κατὰ τὴν συνθή-
καν, αὐτοὶ ὑπολόγοι ἐσσουνται κατὰ τὴν συνθήκαν.

Ἐπὶ τούτοις ἐμισθώσαντο τὴν μὲν πρᾶταν μίσθωσιν ἀπὸ τῶν 180
τῷ Ἡρώϊδα μὲ κιβώτιον Βορμίων Φιλῶτα πεντήκοντα ἑπτὰ
μεδίμνων κάδδιχος· πρῶγγυος τῷ σώματος μὲ κιβώτιον Ἀρκὰς
Φιλῶτα. τὴν δὲ δευτέραν μίσθωσιν ἡα | ἔμβολος Δάμαρχος Φιλω-
νύμῳ τετρώκοντα μεδίμνων· πρῶγγυος τῷ σώματος Θεόδωρος
Θεοδώρῳ. τὴν δὲ τρίταν μίσθωσιν ῥε γυῖον Πεισίας Λεοντίσκῳ
τριάκοντα πέντε μεδίμνων· πρῶγγυος | τῷ σώματος κν σφαιρωτή-
ρες Ἀριστόδαμος τὴν δὲ τετάρταν μίσθωσιν αλ λωτήριον ||
Φίλιππος Φιλίππῳ διακατίων ἑβδεμήκοντα ἡοκτὼ μεδίμνων· 185
πρῶγγυος τῷ σώματος πε καρυκεῖον | Ἀπολλώνιος Ἡρακλήτῳ. |

Γραμματεὺς ῥε γυῖον Ἀριστόδαμος Συμμάχῳ· γαμέτρας Χαι-
ρέας Δάμωνος Νεαπολίτας.

Argolic

75. Mycenae. Probably VI cent. B.C. IG.IV.492.

Φρασιαρίδας Μυ|κανέαθεν παρ' Ἀ|θαναίας ἐς πόλιος | ἱκέτας
ἔγεντο || ἐπ' Ἀντία καὶ Πυρ|ρία. "εἶεν δὲ Ἀντί|ας καὶ Κίθιος 5
καῖσχροῦν."

75. *Phrasiaridas of Mycene was sent by Athena to the suppliants of the city in the magistracy (or priesthood) of Antias and Pyrrhias. Let Antias and Cithius and Aeschron be (judges?). Certain citizens had sent to the shrine of Athena petitioning aid, and Phrasiaridas returned to them with the reply of the*

goddess. As the nature of the request is unknown, the meaning of the reply is obscure. — ἐς πόλιος ἱκέτας: ἐς with acc. of persons, as in Homer, and elsewhere; cf. Locr. ἀνχῶρέοντα ἐν Λογρούς, no. 55.20. Fränkel, IG.IV.492, interprets otherwise, namely was sent as a suppliant from the citadel.

76. Mycenae. Early V cent. B.C. IG.IV.493. Solmsen 22.

Αἰ μὲ δαμιοργία εἴῃ, τὸς ἱερομνάμονας τὸς ἐς Περσεῖ τοῖς γο-
νεῦσι κριτέρας ἔμεν κα(τ) τὰ φεφρέμένα.

77. Argive Heraeum. Early V cent. B.C. IG.IV.517. Michel 861. Solmsen 21. The Argive Heraeum I, 197 ff.

[H]α στάλα καὶ ἡο τελαμῶ(ν) | [ἰ]αρά τὰς Ηέρας τὰς Ἀργε[ἰ]ας.
5 ἱερομνάμονες τοῖδε· | Πυρφαλίῳν Δυμᾶνς ἀφρέτευε, || Ἀλκαμένῃς
Ηυλλεύς, | Ἀριστόδαμος Ηυρνάθιος, | Ἀμφίκριτος Πανφύλ[λ]ας.

76. If there is no body of *demiurgi*, the *hieromnemones* (appointed) to (the heroum) of Perseus shall judge between the parents according to what has been decreed. This is only the conclusion of an inscription which must have been on the stone which once rested upon the base containing this line. Pausanias reports a heroum of Perseus on the road from Mycenae to Argos. It is probable that boys were employed in the cult and that disputes arose among the parents with regard to their appointment. For τοῖς the stone has τ ο σ ι.

77. On the face of the stone, just below the inscription, is a rectangular cutting, with dowel holes, evidently intended for the reception of a tablet. This was the στάλα, while the τελαμῶν (probably only an error for τελαμῶν), properly *support*, *pedestal*, refers to the whole stone in which the στάλα was set, and which would itself be called a στήλη in Attic. In several inscriptions from the region of the Euxine τελαμῶν is actually used as the equivalent of στήλη, e.g. ἀναγράψαντα τὸ ψάφισμα τοῦτο εἰς τελαμῶνα λευκοῦ λίθου ἀναθέμεν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος (SGDI.3078, Mesembria). This use is doubtless of Megarian origin, and is closely allied to that seen here at Argos, though with complete loss of the original notion of

support. For the collocation of στάλα and τελαμῶ here, cf. ἀνδρίας καὶ τὸ σφέλας, no. 7.

The hieromnemones consist of a representative of each of four tribes, of which the Δυμᾶνες, whose representative presides, the Ὑλλεῖς, and the Πάμφυλοι, are the three tribes common to all Doric states, while the Ὑρνάθιοι are attested only for Argolis. Cf. Steph. Byz. s.v. Δυμᾶνες· φυλὴ Δωριέων. ἦσαν δὲ τρεῖς, Ὑλλεῖς καὶ Πάμφυλοι καὶ Δυμᾶνες ἐξ Ἡρακλέους. καὶ προσετέθη ἡ Ὑρνηθία, ὡς Ἐφωρος α'.

78. An act of indemnity for the management of the treasury of Athena, probably with reference to some specific irregularity which had occurred. Without such an act, persons who proposed or put to vote a proposition to use sacred funds for public purposes were liable to punishment. Cf. Thuc. 2.24, 8.15, Ditt.Syll.21, Hicks 49.45 ff.

In the matter of the treasures of Athena, if any magistrate calls to account the council under the presidency of Ariston or the body of ἀρτῦναι or any treasurer, or if any one entertains or brings suit on account of the submission (to the assembly) of the proposals or on account of the action of the assembly, he shall be banished and his property be confiscated to the treasury of Athena.

78. Argos. VI or early V cent. B.C. IG.IV.554. Michel 583. Solmsen 19.

[Θ]ῆσαυρὸν [τῶν] τᾶς Ἀθαναίας αἵ τις <τις> | [ἔ τὰ]ν βῶλὰν
τ[ὰν] ἀνφ' Ἀρίστωνα ἔ τὸν(ς) συναρτύοντας | [ἔ ἄ]λλον τινὰ τα-
μίαν εὐθύνοι τέλος ἔχον ἔ δικάσ[[ζοι] ἔ δικάσζοιτο τῶν γρασσμᾶ-
τῶν ἕνεκα τᾶς καταθέσιος ἔ τᾶς ἀλιάσσιος, τρέτῳ καὶ δαμενέσθῳ
ἐνς | Ἀθαναίαν. ἡ δὲ βῶλὰ ποτελάτῳ ἡαντιτυχόνσα· αἱ | δέ κα
μέ, αὐτοὶ ἐνόχοι ἐντῷ ἐνς Ἀθαναίαν.

79. Olympia. VI or early V cent. B.C. SGDI.3271. Inschr.v.Olympia 631. Roberts 81. Solmsen 20.

Ἀτότος ἐποίφε Ἀργεῖος | κἀργειάδας Ἡαγελαίδα τἀργεῖῳ.

80. Olympia. Early V cent. B.C. SGDI.3263. Inschr.v.Olympia 250. Michel 1087. Roberts 75.

Τὰ(ρ)γ[εῖ]οι ἀνέθεν τῷ Διφί τῶν Ὀρινθόθεν.

81. Cimolos. IV cent. B.C. IG.XII.iii.1259. SGDI.3277. Hicks 150. Michel 14. Ionic alphabet, but twice O = ω.

Θεός. | Ἐκρινε ὁ δᾶμος ὁ τῶν | Ἀργείων κατὰ τὸ δόκη|μα τοῦ συνε-
δρίου τῶν || Ἑλλάνων, ὁμολογη|σάντων Μα[λ]ίων καὶ | Κιμωλίων

The council which is in office shall enforce (the confiscation), otherwise they (the members of the council) shall themselves be liable to Athena.

1. Until the existence of a *τιστις* (cf. L. *quisquis*) is corroborated, it is better to assume simple dittography. — 2. *συναρτύοντας*: the *ἀρτυναί* as a body of Argive officials are mentioned by Thuc.5.47.11. — 3. *ἄλλον*: *besides, else*. Goodwin 966.2. — *τέλος ἔχον*: cf. El. ὁρ μέγιστον τέλος ἔχοι, no. 57. — 4 ff. *τῶν γρασσμᾶτῶν ἕνεκα καταθέσιος κτλ.*: *on account of the deposition of written proposals*, i.e. the formal introduction of a measure before the assembly, *or the* (consequent) *act of the assembly*. This refers to some measure sanctioning the irregular use of the treasure. Those responsible for the introduction or passage of such a measure are to be

immune from prosecution. For the order of words cf. Thuc.1.57 τῆς Ποτιδαίας ἕνεκα ἀποστάσεως. For *γράφσμα* = *γράμμα*, see 164.4.

79. *Atotus made this, an Argive and an Argead, son of Hagelaidas the Argive*. Apparently the father of Atotus was of the Macedonian Argeadae but had moved to Argos, and his son proudly joined both titles to his own name. See Roberts l.c. Quite otherwise Dittenberger (Inscr.v.Olympia) and others, who take *Ἀργειάδας* as the name of another sculptor. For the crasis in this and the following inscription, see 94.1.

80. Inscribed on a helmet. *The Argives dedicated to Zeus from the spoils of Corinth*. It is not known to what war this refers.

81. Decision of the Argives in a dispute between Melos and Cimolos.

- 10 ἐμμενέν | αἱ κα δικάσσαιεν τοὶ | Ἀργεῖοι π[ε]ρὶ τᾶν || [ν]άσων,
 Κιμωλίων | ἤμεν Πολύαιγαν, Ἐτηρεῖαν, Λιβείαν. ἐδί|κασσαν νικῆν
 15 Κιμωλί|[ο]υς. ἀρήτευε Λέων || [β]ωλᾶς σευτέρας, Ποσιδά|δων γρο-
 [φ]εὺς βωλᾶς, Πέριλ|λος πεδιόν.

82. Argos. III cent. B.C. B.C.H. XXVII, 270 ff.; XXXIII, 171 ff.

- Θεός. Προμάντιες ἀνέθεν | Ἀπόλλωνι Ἀρισ[τ]εὺς Σφυρή|δας,
 5 Φιλοκράτης Νατελιά|δας, γροφέ[ες] Αἰσχύλος Ἀραχνα|δας, Τρυ-
 γῆς Αἰθωνίδας, καὶ κα|τεσκεύασσαν καὶ [ῆ]σαντο [θείας] | ἐκ μαν-
 τῆας γᾶς ὀμφαλὸν καὶ τ[ὰ]|ν περιστῶν καὶ τὸ φάργμα καὶ τὸν |
 10 βωμὸν προ....ον ποτα.ω καὶ πέτ|τρινον ῥόον καὶ τὰν ἀ....ραν |
 ὑπὲρ αὐτοῦ, καὶ θαυρὸν ἐν τῷ μαν|τήϊ κατεσκεύασσαν τοῖς πε-
 λα|νοῖς κλαικτόν, καὶ τὰν ὁδὸν ἡργάσ|σαντο ἅπανσαν καὶ ὀφρύαν
 15 πεδ' ἰα||ρὸν καὶ τὰν ἐπιπολάν, καὶ τὸν βω|μὸν ἐν τᾷ τάξιν πεδάγα-
 γον καὶ τ[ὸν]|ς κολοσσόν, καὶ τὰν ἐπιπολάν ὡ[μά]|λιξαν, καὶ τοῖ-
 χον [π]έτρινον παρ τὸ[ν] | ἔθεν καὶ τὰν θ[ύρα]ν τοῦ ναοῦ ||
 20 ὡχύρωαν, [καὶ] λο[π]ίδας καὶ ἐπιχύ|τ|αν ἀργυρέα ἔθεν καὶ θαυ-
 ρὸν ενσε | [ll. 22–25 fragmentary].

83. Epidaurus. End of V cent. B.C. IG.IV.914. Ditt.Syll.938. Solmsen 23. Ziehen, *Leges Sacrae* 54. Alphabet transitional (form of the letters mostly Ionic, but Θ = h, never η, no Ω, gen. sg. Ο and ΟΥ).

- [Τῷ Ἀπόλλωνι θύεν βῶν ἔρσενα καὶ ἡμονάοις βῶν ἔρσενα ·
 5 ἐπὶ τῷ βῶμοῦ τῷ] | Ἀπόλλωνος τα[ῦτα] θ[ύεν κ]|αὶ καλαῖδα τᾷ
 Λατοῖ κα|ὶ τὰρτάμιτι ἄλλαν, φερν|ὰν τῷ θιῷ κριθᾶν μέδι|μνον,

15. σευτέρας: δευτέρας. See 97.4.

82. From the temple of the Pythian Apollo mentioned by Paus.2.24.

2 ff. Σφυρήδας, Νατελιάδας, etc.: designation of the phratry or gens. — 6 ff. *Have had made and put in place, in accordance with the divine oracle, the Omphalus of the Earth, the colonnade, the enclosing wall, the altar . . . , a stone conduit, and the . . . above it; have had made in the oracle chamber a treasury, which can be locked, for the offerings; have constructed all the road,*

the ramp leading to the shrine, and the area; have rearranged the altars and the colossi, have leveled the area, built a stone wall by the . . . , strengthened the doors of the temple, and dedicated cups and a silver beaker. — 9. The restoration of the words following βωμὸν is uncertain.

83. Regulations for sacrifices in the Asclepieum. For the frequent doubling of consonants see 89.4, 101.2. For φέρσθω see 140.3 b. For other comments see the Glossary.

σπυρῶν *hē*μίδιμνον, οἴνου *hē*μίτειαν καὶ τὸ σκέλος τοῦ βοῦς 10
τοῦ πράτου, τὸ δ' ἄτερον σκέλος τοῖ ἱερομνήμενες | φερόσθῳ · τοῦ
δευτέρου βοῦς τοῖς ἀοιδοῖς δόντῳ || τὸ σκέλος, τὸ δ' ἄτερον σκέλος 15
τοῖς φρουροῖς δόντῳ καὶ τένδοσθίδια. |

Τῷ Ἀσκληπιῷ θύεν βῶν ἔρσενα καὶ ἡμοναοῖς || βῶν ἔρσενα 20
καὶ ἡμοναοῖς βῶν θελειαν · ἐπὶ τοῦ βῶμου τοῦ Ἀσκληπιοῦ θύειν
ταῦτα καὶ καλαῖδα. ἀνθέντῳ τῷ Ἀσκληπιῷ φερῶν κριθᾶν μέ- 25
διμνον, σπυρῶν *hē*μίδιμνον, οἴνου *hē*μίτειαν · σκέλος τῷ | πράτου
βοῦς παρθέντῳ τ[ῷ] θιῷ, τὸ δ' ἄτερον τοῖ ἱ[ερο]μνήμενες φ[ε]ρό- 30
σθῳ · τ[οῦ] δευτέρῳ τοῖς ἀοιδοῖς δόντῳ, τὸ δ' ἄτερον τοῖς | φρου-
ροῖς δόντῳ καὶ τένδοσθίδια.]

84. Epidaurus. Late IV cent. B.C. IG.IV.951. SGDI.3339. Ditt.Syll.
802. Michel 1069.

Θεός. Τύχα [ἀγ]αθά. | [Ἱά]ματα τοῦ Ἀπόλλωνος καὶ τοῦ Ἀσκλη-
πιοῦ. |

[Κλ]εὼ πένθ' ἔτη ἐκύησε. αὐτὰ πέντ' ἐνιαυτοὺς ἤδη κυοῦσα ποῖ
τὸν | [θε]ὸν ἰκέτις ἀφίκετο καὶ ἐνεκάθευδε ἐν τῷ ἀβάτῳ. ὥς δὲ
τάχισ[τα] ἐξῆλθε ἐξ αὐτοῦ καὶ ἐκ τοῦ ἱεροῦ ἐγένετο, κόρον ἔτεκε, 5
ὃς εὐ[θ]ὺς γενόμενος αὐτὸς ἀπὸ τῆς κράνας ἐλούτο καὶ ἅμα τῇ
ματρὶ | [π]εριῆρπε. τυχοῦσα δὲ τούτων ἐπὶ τὸ ἄνθεμα [ἐ]πεγρά-
ψατο · “οὐ μέγε[θε]ς πίνακος θαυμαστέον, ἀλλὰ τὸ θεῖον, πένθ' ἔτη
ὥς ἐκύησε ἐγ γασ[τρ]ὶ Κλεὼ βάρος, ἔστε | ἐγκατεκοιμάθη, καί μιν
ἔθηκε ὑγιή.” — Τριετὴς || [κό]ρα. Ἱθμονίκα Πελλανὶς ἀφίκετο εἰς 10
τὸ ἱερόν ὑπὲρ γενεᾶς. ἐγ[κοι]μαθεῖσα δὲ ὄψιν εἶδε · ἐδόκει αἰτεῖ-
σθαι τὸν θεὸν κυῆσαι κό[ραν], τὸν δ' Ἀσκληπιὸν φάμεν ἔγκυνον

84. One of several stelae found in the Asclepieum recording the cures effected. Cf. Paus. 2.27.3 *στήλαι δὲ εἰστήκεσαν ἐντὸς τοῦ περιβόλου, τὸ μὲν ἀρχαῖον καὶ πλείονες, ἐπ' ἐμοῦ δὲ ἐξ λοιπαί. ταύταις ἐγγεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν ἐστὶν ὀνόματα ἀκεσθέντων ὑπὸ τοῦ Ἀσκληπιοῦ, προσέτι δὲ καὶ νόσημα ὅτι ἕκαστος ἐνόσησε καὶ ὅπως ἰάθη · γέγραπται δὲ φωνῇ τῇ Δωρίδι.*

The dialect shows considerable At-

tic influence, e.g. usually *εἰ* rarely *αἰ*, contraction in *ἔτη, ποιησοῦντος*, etc., acc. pl. *ἀκρατεῖς* etc. Lengthened *ō* is always *ου*, and *ē* usually *ει*, but we find *χηρός* beside *χειρός*, and *ἀφήλετο* (25 a, b). — 3. *πενθ' ἔτη*: see 58 c. — 5. Cf. Paus. 2.27.1 *οὐδὲ ἀποθνήσκουσιν οὐδὲ τίκτουσιν αἱ γυναῖκες σφισιν ἐντὸς τοῦ περιβόλου*. — 6. *περιῆρπε*: *ἔρπω* = *εἶμι*, see Glossary. — 7 ff. The words on the votive offering form a rude epigram, hence the

ἐσσεῖσθαι νιν καί, εἴ τι ἄλλο | α[ίτ]οῖτο, καὶ τοῦτό οἱ ἐπιτελεῖν,
 αὐτὰ δ' οὐθενὸς φάμεν ἔτι ποι[δ[εῖ]σθαι· ἔγκυος δὲ γενομένα ἐγ
 15 γαστρὶ ἐφόρει τρία ἔτη, ἔστε πα||ρέβαλε ποὶ τὸν θεὸν ἰκέτις ὑπὲρ τοῦ
 τόκου. ἐγκατακοιμαθεῖσα | δὲ ὄψ[ι]ν εἶδε· ἐδόκει ἐπερωτῆν νιν τὸν
 θεὸν, εἰ οὐ γένοιτο αὐταῖ | πάντ[α] ὅσσα αἰτήσαιτο καὶ ἔγκυος εἶη,
 ὑπὲρ δὲ τόκου ποιθέμεν | νιν οὐθέν, καὶ ταῦτα πυνθανομένου αὐτοῦ,
 εἴ τινος καὶ ἄλλου δέ[οιτ[ο]; λέγειν, ὥς ποιησοῦντος καὶ τοῦτο·
 20 ἐπεὶ δὲ νῦν ὑπὲρ τούτου || παρείη ποτ' αὐτὸν ἰκέτις, καὶ τοῦτό οἱ
 φάμεν ἐπιτελεῖν. μετὰ δὲ | τοῦτο σπουδαῖ ἐκ τοῦ ἀβάτου ἐξελ-
 θούσα, ὥς ἔξω τοῦ ἱαροῦ ἦς, ἔτε|κε κό[ρ]αν.—'Ανὴρ τοὺς τᾶς χηρὸς
 δακτύλους ἀκρατεῖς ἔχων πλὰν | ἐνὸς ἀ[φ]ίκετο ποὶ τὸν θεὸν ἰκέ-
 τας. θεωρῶν δὲ τοὺς ἐν τῷ ἱαρῷ | [π]ίνακας ἀπίσκει τοῖς ἰάμα-
 25 σιν καὶ ὑποδιέσυρε τὰ ἐπιγράμμα||[τ]α. ἐγκαθεύδων δὲ ὄψιν εἶδε·
 ἐδόκει ὑπὸ τῷ ναῷ ἀστραγαλίζου||[τ]ος αὐτοῦ καὶ μέλλοντος βάλ-
 λειν τῷ ἀστραγάλῳ ἐπιφανέντα | [τ]ὸν θεὸν ἐφαλέσθαι ἐπὶ τὰν
 χῆρα καὶ ἐκτεῖναί οὐ τοὺς δακτύλ|λους, ὥς δ' ἀποβαίη, δοκεῖν συγ-
 κάμψας τὰν χῆρα καθ' ἓνα ἐκτείνειν | [τ]ῶν δακτύλων, ἐπεὶ δὲ
 30 πάντας ἐξεκθύναι, ἐπερωτῆν νιν τὸν θεὸν || [ε]ἰ ἔτι ἀπιστησοῖ τοῖς
 ἐπιγράμμασι τοῖς ἐπὶ τῷμ πινάκων τῶν | [κ]ατὰ τὸ [ί]ερόν, αὐτὸς
 δ' οὐ φάμεν· “ὅτι τοίνυν ἔμπροσθεν ἀπίσταις | [α]ὐτο[ί]ς ο[ὐκ]
 εἰσὶν ἀπίστοις, τὸ λοιπὸν ἔστω τοῖ” φάμεν “Ἀπιστος | ὁ[νομα].”
 ἀμέρας δὲ γενομένας ὑγιῆς ἐξῆλθε.—'Αμβροσία ἐξ 'Αθανᾶν | [ἀτε-
 ρό]πτ[ι]λλος. αὐτὰ ἰκέτ[ις] ἦλθε ποὶ τὸν θεὸν. περιέρπουσα δὲ ||
 35 [κατὰ τ]ὸ [ία]ρὸν τῶν ἱαμάτων τινὰ διεγέλα ὥς ἀπίθανα καὶ ἀδύ-
 να||[τα εὐ]τα χωλοὺς καὶ τυφλοὺς ὑγιεῖς γίνεσθαι ἐνύπνιον ἰδόν-
 [τας μό]νον. ἐγκαθεύδουσα δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θεὸς ἐπιστὰς |
 [εἰπεῖν] ὅτ[ι] ὑγιῇ μὲν νιν ποιησοῖ, μισθὸν μάντοι νιν δεησοῖ ἀν[θέ-
 40 μεν ε]ἰς τὸ ἱαρόν ὑν ἀργύρεον, ὑπόμναμα τᾶς ἀμαθίας· εἶπαν||[τα
 δὲ ταῦτα] ἀνσχίσσαι οὐ τὸν ὀπτίλλον τὸν νοσοῦντα καὶ φάρμ[ακόν]
 τι ἐγχέ]αι. ἀμέρας δὲ γενομένας [ύ]γιῆς ἐξῆλθε.—Παῖς ἄφωνος. |
 [οὔτος ἀφίκ]ετο εἰς τὸ ἱαρόν ὑ[πέ]ρ φωνᾶς. ὥς δὲ προεθύσατο καὶ |
 [ἐπόησε τὰ] νομιζόμενα, μετὰ τοῦτο ὁ παῖς ὁ τῷ θεῷ πυρφορῶν |

poetical μιν, for which elsewhere νιν.

—27, 28. δακτύλλους: cf. 89.3. — 43 ff.

Then the boy who acted as torch-bearer

for the god, looking at the boy's father,
bade him promise that he (the boy),
if he obtained what he was there for,

[ἐκέλετο, πο]ῖ τὸμ πατέρα τὸν τοῦ παιδὸς ποτιβλέψας, ὑποδέκεσ-||
[σθαι αὐτὸν ἐ]νιαυτοῦ, τυχόντα ἐφ' ᾧ πάρεστι, ἀποθυσεῖν τὰ ἱα- 45
τρα· | [ὁ δὲ παῖς ἐξ]απίνας “ὑποδέκομαι” ἔφα. ὁ δὲ πατήρ ἐκπλα-
γείς πάλιν | [ἐκέλετο αὐτ]ὸν εἰπεῖν. ὁ δ' ἔλεγε πάλιν καὶ ἐκ τούτου
ὑγιῆς ἐγέ[νετο. — Πάνδαρ]ος Θεσσαλὸς στίγματα ἔχων ἐν τῷ
μετώπῳ. οὗτος | [ἐγκαθεύδων ὄψ]ιν εἶδε· ἐδόκει αὐτοῦ τ[αι]νία
καταδῆσαι τὰ στί[[γματα ὁ θεὸς κα]ὶ κέλεσθαι νιν, ἐπεὶ [κα ἔξω] 50
γένηται τοῦ ἀβάτου, | [ἀφελόμενον τὰν] ταινίαν ἀνθέμ[εν εἰς τ]ὸν
ναόν. ἀμέρας δὲ γενο[μένας, ἐξανέστα] καὶ ἀφήλετο τὰ[ν ται]-
νίαν καὶ τὸ μὲν πρόσωπον | [ἐκεκάθαρτο τῷ]ν στιγματ[ων, τ]ὰν δ[ὲ
τ]αινίαν ἀνέθηκε εἰς τὸν να[ὸν ἔχουσιν τὰ γρ]άμματ[α] τὰ ἐκ τοῦ
μετώπου. — Ἐχέδωρος τὰ Πανδάρ[ου στίγματα ἔλ]αβε ποῖ τοῖς 55
ὑπάρχουσιν. οὗτος λαβὼν παρ [Πανδάρου χρήματα], ὥστ' ἀνθέ-
μεν τῷ θεῷ εἰς Ἐπίδαυρον ὑπὲρ αὐ[τοῦ, | οὐκ] ἀπεδίδου ταῦτα.
ἐγκαθεύδων δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θε[ὸς] | ἐπιστὰς ἐπερωτῆν νιν,
εἰ ἔχοι τινὰ χρήματα παρ Πανδάρου ἐ[ξ Ἀ]θηνῶν ἀνθεμα εἰς τὸ
ἱερόν, αὐτὸς δ' οὐ φάμεν λελαβήκειν οὐθ[ὲν] || τοιοῦτον παρ αὐτοῦ, 60
ἀλλ' αἶ κα ὑγιῇ νιν ποιήσαι, ἀνθησεῖν οἱ εἰκόνα γραψάμενος· μετὰ
δὲ τοῦτο τὸν θεὸν τὰν τοῦ Πανδάρου ταινίαν περιδῆσαι περὶ τὰ
στίγματά οὐ καὶ κέλεσθαί νιν, ἐπεὶ κα ἐξ[έλθ]η ἐκ τοῦ ἀβάτου,
ἀφελόμενον τὰν ταινίαν ἀπονίσσασθαι τὸ | πρόσωπον ἀπὸ τῆς κράνας
καὶ ἐγκατοπτρίξασθαι εἰς τὸ ὕδωρ. αἰ[μέρας δὲ γενομένας ἐξελθὼν] 65
ἐκ τοῦ ἀβάτου τὰν ταινίαν ἀφήλετο | τὰ γρά(μ)ματα οὐκ ἔχουσιν,
ἐγκαθιδὼν δὲ εἰς τὸ ὕδωρ ἑώρη τὸ αὐτοῦ | πρόσωπον ποῖ τοῖς ἰδίοις
στίγμασιν καὶ τὰ τοῦ Πανδάρου γρά(μ)ματα λελαβηκός. — Εὐφά-
νης Ἐπιδαύριος παῖς. οὗτος λιθίων ἐνε[κά]θευδε· ἔδοξε δὲ αὐτῷ
ὁ θεὸς ἐπιστὰς εἰπεῖν· “τί μοι δωσεῖς, αἶ τ[ύ]κα ὑγιῇ ποιήσω;” 70
αὐτὸς δὲ φάμεν “δέκ' ἀστραγάλους,” τὸν δὲ θεὸν γελάσαντα φάμεν
νιν παυσεῖν. ἀμέρας δὲ γενομένας ὑγιῆς ἐξῆλθε. — | Ἄνὴρ ἀφίκετο
ποῖ τὸν θεὸν ἰκέτας ἀτερόπτιλος οὕτως, ὥστε τὰ | βλέφαρα μόνον
ἔχειν, ἐνεῖμεν δ' ἐν αὐτοῖς μηθέν, ἀλλὰ κενεὰ εἶ[μεν] ὅλως. ἔλεγον δὲ
τινες τῶν ἐν τῷ ἱερῷ τὰν εὐηθίαν αὐτοῦ τὸ || νομίζειν βλεψείσθαι 75
ὅλως μηδεμίαν ὑπαρχὰν ἔχοντος ὀπτίλ[λου, ἀλλ' ἢ] χώραμ μόνον.

would within a year make the thank-
offerings for his cure. — 60. ποιῆσαι:

see 177. — 66. ἑώρη: see 280. — 75.
When he had not even any rudiment of an

- ἐγκαθ[εύδον]τι οὖν αὐτῶι ὄψις ἐφάνη· ἐδόκει τὸν θεὸν ἐψῆσαι τι
 φά[ρμακον, ἔπει]τα διαγαίγοντα τὰ βλέφα[ρα] ἐγχείαι εἰς αὐτά. ἀμέ-
 ρ[ας δὲ γενομέν]ας β(λ)έπων ἀμφοῖν ἐξῆλθε.— | Κώθων. σκευο-
 80 φόρος εἰ[ς τὸ] ἱαρ[ὸν ἀνιών], ἐπεὶ ἐγένετο περὶ τὸ δε||καστάδιον,
 κατέπ[ε]τε. [ὥς δ' ἀ]νέστα, ἀνῶιξε τὸν γυλιὸν κα[ὶ ἐ]πεσκό|πει τὰ
 συντετριμμένα σ[κε]ύη. ὥς δ' εἶδε τὸν κώθωνα κατε[αγ]ότα, | ἐξ οὗ
 ὁ δεσπότης εἴθιστ[ο π]ίνειν, ἐλυπείτο καὶ συνετίθει [τὰ] ὀστρακα
 καθιζόμενος. ὁδοιπόρος οὖν τις ἰδὼν αὐτόν, “τί, ὦ ἄθλι’,” εἶ|φα, “συν-
 85 τίθησι τὸν κώθωνα [μά]ταν; τοῦτον γὰρ οὐδέ κα ὁ ἐν Ἐπιδαύ|ρωι
 Ἀσκλαπιὸς ὑγιῇ ποιῆσαι δύναίτο.” ἀκούσας ταῦτα ὁ παῖς, συν|θείς
 τὰ ὀστρακα εἰς τὸν γυλιόν, ἦρπε εἰς τὸ ἱερόν. ἐπεὶ δ' ἀφίκε|το, ἀνῶι-
 ξε τὸν γυλιὸν καὶ ἐξᾶιρεν ὑγιῇ τὸν κώθωνα γεγεννημέ|νον, καὶ τῶι
 δεσπότηι ἡρμάνευσε τὰ πραχθέντα καὶ λεχθέντα. ὥς δὲ ἄκουσ', ἀνέ-
 90 θηκε τῶι θεῶι τὸν κώθωνα.— || Αἰσχίνας ἐγκεκοιμισμένων ἤδη τῶν
 ἱκετᾶν ἐπὶ δένδρεόν τι ἀμ|βὰς ὑπερέκυπτε εἰς τὸ ἄβατον. καταπε-
 τῶν οὖν ἀπὸ τοῦ δένδρεος | περὶ σκόλοπας τινας τοὺς ὀπτίλλους
 ἀμφέπαισε. κακῶς δὲ δια|κείμενος καὶ τυφλὸς γεγεννημένος καθικε-
 95 τεύσας τὸν θεὸν ἐν|εκάθευδε· καὶ ὑγιῆς ἐγένετο.— || Εὐῖππος λόγ-
 χαν ἔτη ἐφόρησε ἕξ ἐν ταῖ γνάθωι. ἐγκοιτασθέντος | δ' αὐτοῦ ἐξελὼν
 τὰν λόγχαν ὁ θεὸς εἰς τὰς χῆράς οἱ ἔδωκε. ἀμέρας | δὲ γενομένας
 ὑγιῆς ἐξῆρπε τὰν λόγχαν ἐν ταῖς χερσὶν ἔχων.— | Ἀνὴρ Τορωναῖος
 δεμελέας. οὗτος ἐγκαθεύδων ἐνύπνιον εἶδε· | ἔδοξέ οἱ τὸν θεὸν τὰ
 100 στέρνα μαχαίραι ἀνσχίσσαντα τὰς δεμε||λέας ἐξελεῖν καὶ δόμεν οἱ ἐς
 τὰς χεῖρας καὶ συνράψαι τὰ στή|θη. ἀμέρας δὲ γενομένας ἐξῆλθε
 τὰ θηρία ἐν ταῖς χερσὶν ἔχων | καὶ ὑγιῆς ἐγένετο. κατέπ[ε] δ' αὐτὰ
 δολωθεὶς ὑπὸ ματρυῖας ἐγ κυ|κᾶνι ἐμβεβλημένας ἐκπιών.— | Ἀνὴρ
 105 ἐν αἰδοίωι λίθον. οὗτος ἐνύπνιον εἶδε· ἐδόκει παιδὶ καλῶι || συγγί-
 νεσθαι. ἐξονειρώσσω δὲ τὸλ λίθον ἐγβάλλει καὶ ἀνελόμε|νος ἐξῆλ-
 θεν ταῖς χερσὶν ἔχων.— | Ἑρμόδικος Λαμψακηνὸς ἀκρατὴς τοῦ
 σώματος. τοῦτον ἐγκαθεύ|δοντα ἰάσατο καὶ ἐκελήσατο ἐξελθόντα
 λίθον ἐνεγκεῖν εἰς τὸ | ἱαρὸν ὁπόσσον δύναίτο μέγισ[τ]ον. ὁ δὲ τὸμ

eye, but only the place for it, i.e. the empty eye-socket. — 102. αὐτά refers to θηρία, while with ἐμβεβλημένας we

must understand δεμελέας. Or read αὐτὰ(δ) δολωθεῖς (cf. 97.4).

πρὸ τοῦ ἀβάτου κείμενον ἦνικε.— | Νικάνωρ χωλός. τούτου καθη- 110
 μένου παῖς [τ]ις ὕπαρ τὸν σκίπωνα ἀρ|πάξας ἔφευγε. ὁ δὲ ἀστὰς
 ἐδίωκε καὶ ἐκ τούτου ὑγιῆς ἐγένετο.— | Ἀνὴρ δάκτυλον ἰάθη ὑπὸ
 ὄφιος. οὗτος τὸν τοῦ ποδὸς δάκτυλον ὑ|πὸ τοῦ ἀγρίου ἔλκεος δει-
 νῶς διακείμενος μεθάμερα ὑπὸ τῶν θε|ραπόντων ἐξενειχθεὶς ἐπὶ 115
 ἐδράματός τινος καθίζε. ὕπνου δέ νιν | λαβόντος ἐν τούτῳ δράκων
 ἐκ τοῦ ἀβάτου ἐξελθὼν τὸν δάκτυλον | ἰάσατο τῇ γλώσσῃ καὶ
 τοῦτο ποιήσας εἰς τὸ ἀβατον ἀνεχώρησε | πάλιν. ἐξεγερθεὶς δέ, ὡς
 ἦς ὑγιῆς, ἔφα ὄψιν ἰδεῖν, δοκεῖν νεανίσ|κον εὐπρεπῆ τὰ μ μορφὰν
 ἐπὶ τὸν δάκτυλον ἐπιπῆν φάρμακον.— || Ἀλκέτας Ἀλικός. οὗτος 120
 τυφλὸς ἐὼν ἐνύπνιον εἶδε· ἐδόκει ὁ θεὸς ποτελθὼν τοῖς δα|κτύλοις
 διάγειν τὰ ὄμματα, καὶ ἰδεῖν τὰ δένδρη πρᾶτον τὰ ἐν τῷ ἰαρώι.
 ἀμέρας δὲ γενομένης ὑγιῆς ἐξῆλθε.— Ἡραιεὺς Μυτιληναῖος. οὗτος
 οὐκ εἶχεν ἐν τῇ κεφαλῇ | τρίχας, ἐν δὲ τῷ γενεῖῳ παμπόλλας.
 αἰσχυρόμενος δὲ [ἄτε] καταγελάμενος ὑπ[ὸ] | τῶν ἄλλων ἐνεκά-
 θευδε. τὸν δὲ ὁ θεὸς χρίσας φαρμάκῳ τὰν κεφαλὰν ἐπόησε || τρί- 125
 χας ἔχειν.— Θύσων Ἑρμιονεὺς παῖς αἰδής. οὗ[τος] ὕπαρ ὑπὸ
 κυνὸς τῶν | κατὰ τὸ ἰαρὸν θ[εραπ]ευόμενος τοὺς ὀπτίλλους ὑ[γιή]ς
 ἀπῆλθε.

Corinthian

85. Corinth. Early VI cent. B.C. IG.IV.358. SGDI.3114. Roberts 85.

Δφῆνία τόδε [σᾶμα], τὸν ὄλεσε πόντος ἀναί[δῆς].

86. Corinth. Early VI cent. B.C. IG.IV.211,217,329. SGDI.3119.

a. Σιμίῳ μ' ἀνέθεκε Ποτεῖδαφῶν[ι φάνακτι].

Ποτεῖδ[άν].

b. [Ποτ]εῖδαφῶνι φάνακτι.

c. Περαιόθεν ἡρόμες.

85. This and the following illustrate the Corinthian differentiation of $\mathfrak{B}$ = open ϵ or $\bar{\epsilon}$ (η) and $\mathfrak{E}$ (transcribed $\bar{\epsilon}$) = close $\bar{\epsilon}$ corresponding to Attic spurious or genuine ϵ . See 28. The epitaph forms a single hexameter. Cf. nos. 87–90.

86. From a large collection of pottery fragments found near Corinth.

They are mostly votive offerings to Poseidon, and contain the name in both uncontracted and contracted forms, as Ποτεδαφῶνι and Ποτεδᾶνι, but in the nominative only the uncontracted Ποτεδᾶν. See 41.4. For Περαιόθεν (c), cf. Πείραιον Xen.Hellen.4.5.1 ff. Probably $\mathfrak{B}$ in the first syllable is an error.

87. Coreyra. Early VI cent. B.C. IG.IX.i.867. SGDI.3188. Roberts 98. Solmsen 25.1.

Ηνιοῦ Τλασίαφο Μενεκράτεος τόδε σᾶμα,
 Οἰανθέος γενεάν· τόδε δ' αὐτῷ δᾶμος ἐποίει·
 ἔς γὰρ πρόξενφος δάμου φίλος· ἀλλ' ἐνὶ πόντῳ
 ὄλετο, δαμόσιον δὲ καρὸν πένθησαν ἅπαντες.]
 5 Πραξιμένῃς δ' αὐτῷ γ[αία]ς ἀπὸ πατρίδος ἐνθὸν
 σὺν δάμ[ῳ]ι τόδε σᾶμα κασιγνέτιοι πονέθῃ.

88. Coreyra. Early VI cent. B.C. IG.IX.i.868. SGDI.3189. Roberts 99. Solmsen 25.2.

Σᾶμα τόδε Ἀρνιαδά Χάροπος· τὸν δ' ὄλεσεν Ἀρεῖς
 βαρνώμενον παρὰ ναυσὶν ἐπ' Ἀράθθιοι ροφαῖσι
 πολλὰν ἀριστεύ(φ)οντα κατὰ στονόφε(σ)σαν ἀφυτάν.

89. Coreyra. VI cent. B.C. IG.IX.i.869. SGDI.3190. Roberts 100. Solmsen 25.3.

Στάλα Ξενφάρεος τοῦ Μελίξιός εἰμ' ἐπὶ τύμῳι.

90. Northern Acarnania (exact provenance unknown). V cent. B.C. IG.IX.i.521. SGDI.3175. Roberts 106.

Προκλείδας (τ)ό(δ)ε σᾶμα κεκλῆσεται ἐν γῆς ὁδοῖο,
 ἧς περὶ τᾶς αὐτοῦ γᾶς | θάνε βαρνώμενος.

87. Monument of Menecrates. This and the three following are examples of metrical inscriptions composed in the epic style and with retention of several epic words, i.e. ἐνί, κασιγνέτιοι, στονόφε(σ)σαν, ἀφυτάν = ἀντήν, and inflectional forms, e.g. gen. sg. in -οιο and -ᾶφο = -ᾶο (105.2a), dat. pl. in -αῖσι, augmentless verb forms.

4. The restoration is that suggested by Dittenberger, IG. l.c., but is of course uncertain.—6. πονέθῃ: transitive sense as in Homer.

88. ροφαῖσι: cf. also Μελίξιος, no. 89. See 76 b.—3. ἀριστεύ(φ)οντα: corrected from ἀριστεύτοντα. See 32.

89. τύμῳι: τύμβῳ. But, since assimilation of μβ to μμ (cf. Germ. *Lamm*, Eng. *lamb* as pronounced) is not otherwise attested in Greek, this is probably formed with another suffix (τύμ-ο- beside τύμ-βο-; cf. Lat. *tumulus* with a *lo*-suffix).

90. Προκλείδας: gen. sg. masc. in -ας. 105.2b.

Megarian

91. Selinus. V cent. B.C. IG.XIV.268. SGDI.3046. Ditt.Syll.751. Michel 1240. Roberts 117. Solmsen 24.

[Δι]ὰ τὸς θεὸς τὸ[σ]δε νικῶντι τοὶ Σελινόν[τιοι· | δι]ὰ τὸν Δία νικῶμες καὶ διὰ τὸν Φόβον [καὶ] | δ[ιὰ] Ηῤακλέα καὶ δι' Ἀπόλλωνα καὶ διὰ Π[οτ]ε[ιδά]να καὶ διὰ Τυνδαρίδας καὶ δι' Ἀθ[α]-|| ν[ά]αν καὶ διὰ Μαλοφόρον καὶ διὰ Πασικ[ρά]τειαν καὶ δι[ὰ] τὸς 5 ἄλλος θεός, [δ]ιὰ δ[ὲ] Δία | μάλιστ[α]. φιλί[ας] δὲ γενομένας ἐν χρυσ[έῳ] ἐλά[σα]ντα[ς, τὰ δ'] ὀνύματα ταῦτα κολ[ά]ψαντ[ας ἐς] τὸ Ἀ[π]ολλ[λ]όνιον καθθέμε[ν, τὸ Διὸ[ς προ]γρά[ψα]ντες· τὸ δὲ χρυ- 10 σίον | ἐξέκ[οντα τ]αλάντων ἔμεν.

92. Decision of the Megarians. Epidaurus. Between 242 and 234 B.C. IG.IV.926. SGDI.3025. Ditt.Syll.452. Inscr.Jurid.I,p.342. Michel 20.

[Ἐ]πὶ στραταγ[οῦ τῶν Ἀ]χαιῶν Αἰγιαλεῦς, ἐν δ' Ἐπιδαύρῳ ἐπ' ἱαρεῦς | [το]ῦ Ἀσκληπι[οῦ Δι]ονυσίου. κατὰ τὰδε ἐκρίναν τοὶ Μεγαρεῖς τοῖς | [Ἐπ]ιδαυρίοις καὶ Κορινθίοις περὶ τῆς χώρας ἃς ἀμφέλλεγον καὶ | [περ]ὶ τοῦ Σελλανύου[ν] καὶ τοῦ Σπιραίου, κατὰ τὸν αἶνον τὸν τῶν Ἀ[χαι]ῶν δικαστήριον ἀποστείλαντες ἄνδρας 5 ἑκατὸν πεντήκοντα | [ἕνα]· καὶ ἐπελθόντων ἐπ' αὐτὰν τὴν χώραν

91. The Selinuntians promise golden statues to the gods who shall help them to victory. Instead of an express condition, there is an enumeration of the gods who usually assist them, the implication being that they will continue to do so.

1. *Through the help of the following gods do the Selinuntians win victory. Through Zeus we conquer, etc.*—2. Φόβον: Ares.—5. Μαλοφόρον: Demeter. Cf. Paus.1.44.3 ἱερὸν Δήμητρος Μαλοφόρον.—Πασικράτεια: Persephone. Cf. Δέσποινα.—7 ff. *And when there is peace, making statues in gold and engraving these names, we shall set them up in the temple of Apollo, writing the name of*

Zeus first.—προγράψαντες: nominative carelessly used for accusative.

92. Decision of the Megarians, appointed by the Achaean league to arbitrate in a territorial dispute between Epidaurus and Corinth. The date must fall in the period between 243 B.C., when the Corinthians joined the Achaean league, and 223 B.C. when the Megarians abandoned it for the Boeotian league, and is still further limited by the name of the strategus.

1. Αἰγιαλεῦς, ἱαρεῦς: gen. sg. in -εῦς from -έος. 111.3.—For the psilosis in ἐπ' ἱαρεῦς, see 58 b.—3. ἀμφέλλεγον: see 89.3.—4. Σπιραίου: name of a harbor and promontory north of Epidaurus,

τῶν δικαστῶν καὶ κρινάν[των] Ἐπιδαυρίων εἶμεν τὰν χώραν, ἀντι-
 λεγόντων δὲ τῶν Κορινθί[ων τῶ]ι τερμονισμῶι, πάλιν ἀπέστειλαν
 τοὶ Μεγαρεῖς τοὺς τερμον[ιξ]οῦ[ν]τας ἐκ τῶν αὐτῶν δικαστῶν
 10 ἄνδρας τριάκοντα καὶ ἓνα κα[τὰ τ]ὸν αἶνον τὸν τῶν Ἀχαιῶν, οὗτοι
 δὲ ἐπελθόντες ἐπὶ τὰν χώραν | ἐτερμόνιξαν κατὰ τάδε· ἀπὸ τῆς
 κορυφᾶς τοῦ Κορδυλείου ἐπὶ | [τ]ὰν κορυφὰν τοῦ Ἀλιείου· ἀπὸ τοῦ
 Ἀλιείου ἐπὶ τὰν κορυφὰν τοῦ | [Κ]εραυνίου· ἀπὸ τοῦ Κεραυνίου
 ἐπὶ τὰν κορυφὰν τοῦ Κορνιάτα· | ἀπὸ τῆς κορυφᾶς τοῦ Κορνιάτα
 15 ἐπὶ τὰν ὁδὸν ἐπὶ τὸν ῥάχιν τὸν τοῦ || Κορνιάτα· ἀπὸ τοῦ ῥάχιος
 τοῦ Κορνιάτα ἐπὶ τὸν ῥάχιν τὸν ἐπὶ ταῖς Ἀνείαις ὑπὲρ τὰν Σκολ-
 λείαν· ἀπὸ τοῦ ῥάχιος τοῦ ὑπὲρ τὰν Σκολ|λείαν ὑπὸ τῆς Ἀνείας
 ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τῆς ὁδοῦ τῆς ἀμα|ξιτοῦ [τῆς κα]ταγού-
 σας ἐπὶ τὸ Σπίαιον· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τῆς [ὁδοῦ] τῆς
 20 ἀμαξιτοῦ ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Φάγας· ἀπὸ || τοῦ κορυφοῦ
 τοῦ ἐπὶ τοῦ Φάγας ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Αἰγι|πύρας[ς]· ἀπὸ
 τοῦ κορυφοῦ τοῦ ἐπὶ τῆς Αἰγιπύρας ἐπὶ τὸν κορυφὸν | τὸν τ[οῦ
 Ἀρα]ίας· ἀπὸ τοῦ Ἀραίας ἐπὶ τὸν κορυφὸν τὸν ὑπὸ τῇ Πέτραι·
 ἀπ[ὸ το]ῦ ὑπὸ τῇ Πέτραι ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Σχοινοῦν-
 τος· ἀ[πὸ τ]οῦ κορυφοῦ τοῦ ὑπὲρ τοῦ Σχοινοῦντος ἐπὶ τὸν κορυ-
 25 φὸν || τὸν κ[ατὰ τ]ὰν Εὐόργαν· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τῆς
 Εὐόργας [ἐπὶ] | τὸν ῥάχιν τὸν ὑπὲρ τῆς Συκουσίας· ἀπὸ τοῦ ῥά-
 χιος τοῦ ὑπὲρ τῆς | Συ[κουσί]ας ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τῆς
 Πελλερίτιος· ἀπὸ τοῦ | κορυφοῦ τοῦ ὑπὲρ τῆς Πελλερίτιος ἐπὶ
 τὸν κορυφὸν τὸν τοῦ Π[αν]ίου· ἀπὸ τοῦ Πανίου ἐπὶ τὸν ῥάχιν τὸν
 30 ὑπὲρ τοῦ Ὀλ[κοῦ]· ἀπὸ τοῦ ῥά[χιο]ς τ[οῦ] ὑπὲρ τοῦ Ὀλκοῦ ἐπὶ
 τὸν ῥάχιν τὸν (ὑπὲρ) τοῦ Ἀπ[ολλ]ωνίου· ἀπὸ | τ[οῦ] ῥάχιος τοῦ
 ὑπὲρ τοῦ Ἀπολλωνίου ἐπὶ τὸ Ἀπολλωνίου. δικασ[ταὶ τ]οὶ κρί-
 ναντες τοῖδε. [There follow, ll. 32–96, the names of the arbitrators
 and of those appointed to lay out the boundaries for them.]

referred to by Thuc. 8.10.3 (correcting Πειραιόν to Σπέραιον) and Pliny, Nat. Hist. 4.18 (Spiraeum). — 19. Φάγας: gen. sg. masc. in -ās. 105.2 b. So Ἀπας l. 22, but also the usual form in Κορνιάτα ll. 13 ff. The confusion caused by the iden-

tity with the feminine form is shown by τῆς Αἰγιπύρας l. 21 beside τοῦ Αἰγιπύρας l. 20. — 32 ff. The list of names, arranged according to the three Doric tribes, contains the characteristic forms Θέδωρος, Θοκρίνης, etc. See 42.5 d.

Rhodian

93. Camirus. VI cent. B.C. IG.XII.i.737. SGDI.4140.

Σᾶμα τόζ' Ἰδα|μενεὺς ποιή|σα ἥνα κλέος | εἴη · ||
 Ζεὺ(δ) δέ νιν ὅστις | πημαῖνοι λειό|λη θείη.

5

94. Camirus. VI cent. B.C. IG.XII.i.707. SGDI.4127.

Εὐθυ[τ]ίδα | ἡμὶ λέσχα | τῷ Πραξσιόδῳ | τοῦ φύλῳ || τοῦ φυλίδᾳ.

95. Camirus. IV (or III) cent. B.C. IG.XII.i.694. SGDI.4118. Ditt. Syll.449. Michel 433. Solmsen 32.

*Εδοξε Καμιρεῦσι τὰς κτοίνας τὰς Καμιρέων τὰς | ἐν τῇ νάσῳ
 καὶ τὰς ἐν τῇ ἀπείρῳ ἀναγράψαι πάσας | καὶ ἐχθέμειν ἐς τὸ ἱερὸν
 τῆς Ἀθαναίας ἐστάλαι | λιθίνοι χωρὶς Χαλκῆς · ἐξήμειν δὲ καὶ
 Χαλκήταις || ἀναγραφῆμειν, αἱ καὶ χρήζοντι. ἐλέσθαι δὲ ἄνδρας | 5
 τρεῖς αὐτίκα μάλα, οἵτινες ἐπιμεληθησεῦντι ταύτας τῆς πράξις
 ὡς τάχιστα καὶ ἀποδωσεῦνται | τῷ χρήζοντι ἐλαχίστου παρα-
 σχεῖν τὴν στάλαν | καὶ τὰς κτοίνας ἀναγράψαι καὶ ἐγκολάψαι ἐν
 τῇ σταλῇ καὶ στάσαι ἐν τῷ ἱερῷ τῆς Ἀθάνης καὶ περιβολι- 10
 βῶσαι ὡς ἔχῃ ὡς ἰσχυρότατα καὶ κάλλιστα. τὰ δὲ τελευτέμενα ἐς
 ταῦτα πάντα τὸν ταμίαν παρέχειν. | ἐγὼ δὲ ταυτῶν τῶν κτοινῶν ἀπο-
 δεικνύειν τοὺς | κτοινάτας μαστρὸν ἐν τῷ ἱερῷ τῷ ἁγιωτάτῳ || ἐν 15
 τῇ κτοίνειν κατὰ τὸν νόμον τὸν τῶν Ῥοδίων · | τοῦτοι δὲ συνλεγέ-
 σθων ἐν Καμίρῳ εἰς τὸ | ἱερὸν τῆς Ἀθαναίας, ὅκκα τοὶ ἱεροποιοὶ

93. τόζ': τὸδε. 62.2. — Ζεὺ(δ) δέ: Ζεὺς δέ. 97.4. — λειόλη: *accursed*. Cf. Hesych. λεώλης · τελείως ἐξώλης, and, for the first part of the compound, λείως in Archilochus.

94. λέσχα: *grave*. The original meaning of the word (from *λεχσκᾶ, cf. λέχος) was *resting place*, whence either *grave* or the usual *place of recreation, club*. — The last words are to be read, with resolution of the crasis, τῷ Εὐ-φύλῳ, τῷ Εὐφυλίδᾳ.

95. 1 ff. The names of the κτοῖναι or demes of Camirus are to be inscribed,

both those on the island and those on the mainland. For the latter cf., from the *Periplus of Scylax*, Χώρα ἡ Ῥοδί-ων ἢ ἐν τῇ ἡπείρῳ. — The neighboring island of Χαλκῆ (see 42.2) was under the control of Camirus at this time, yet evidently sustained a relation to it different from that of the other demes. — 6. ἐπιμεληθησεῦντι: see 160. ἐπιμεληθήσομαι is used by late writers, but not in classical Attic. — 8 ff. ἀποδω-σεῦνται κτλ.: *shall give out the contract to the one who is willing to furnish the stele at the lowest figure*.

παραγγ[έλ|λ]ωντι, καὶ ἀθρεόντω τὰ ἱερὰ τὰ Καμιρέων [τὰ δα|μο]-
τελῇ πάντα, αἶ τι - - -

96. Ialysus. IV (or III) cent. B.C. IG.XII.i.677. SGDI.4110. Ditt. Syll.560. Michel 434.

Ἔδοξε τοῖς μαστροῖς καὶ Ἰαλυσίοις, | Στράτης Ἀλκιμέδοντος
εἶπε· | ὅπως τὸ ἱερὸν καὶ τὸ τέμενος | τὰς Ἀλεκτρώνας εὐαγῆται
■ κα||τὰ τὰ πάτρια, ἐπιμεληθήμειν | τοὺς ἱεροταμίας ὅπως στᾶλαι |
ἐργασθέωντι τρεῖς λίθου Λαρτ[ί]|ου καὶ ἀναγραφῇ ἐς τὰς στάλας
10 τὸ τε ψάφισμα τόδε καὶ ἃ οὐχ ὅ||σιόν ἐντι ἐκ τῶν νόμων ἐσφέ|ρειν
οὐδὲ ἐσοδοιπορεῖν ἐς τὸ τέ|μενος, καὶ τὰ ἐπιτίμια τῶ[ι] πράσ|σονται
15 παρὰ τὸν νόμον· θέμειν δὲ | τὰς στάλας μίαν μὲν ἐπὶ τὰς ἐσφ|δου
τὰς ἐκ πόλιος ποτιπορευομέ|νοις, μίαν δὲ ὑπὲρ τὸ ἰστιατόριον, |
ἄλλαν δὲ ἐπὶ τὰς καταβάσιος τᾶ[ς] | ἐξ Ἀχαίας πόλιος. |
20 Νόμος ἃ οὐχ ὅσιον ἐσίμειν οὐδὲ || ἐσφέρειν ἐς τὸ ἱερὸν καὶ τὸ
τέ|μενος τὰς Ἀλεκτρώνας. μὴ ἐσί|τω ἵππος, ὄνος, ἡμίονος, γῆνος |
25 μὴδὲ ἄλλο λόφουρον μὴθέν, μὴδὲ ἐσαγέτω ἐς τὸ τέμενος μὴ||θεις
τούτων μὴθέν, μὴδὲ ὑποδή|ματα ἐσφερέτω μὴδὲ ὕειον μὴ|θέν· ὅτι δέ
κά τις παρὰ τὸν νόμον | ποιήσῃ, τό τε ἱερὸν καὶ τὸ τέμενος | καθαι-
30 ρέτω καὶ ἐπιρεζέτω, ἢ ἐνο||χος ἔστω τᾷ ἀσεβείῃ· εἰ δέ κα | πρό-
βατα ἐσβάλλῃ, ἀποτεισάτω ὑ|πὲρ ἐκάστου προβάτου ὀβολὸν | ὁ
35 ἐσβαλὼν· ποταγγελλέτω δὲ | τὸν τούτων τι ποιεῦντα ὁ χρήμ||ζων ἐς
τοὺς μαστρούς.

97. Rhodian (?) inscription from Abu-Symbel in Egypt. VII or VI cent. B.C. SGDI.5261. Hicks 3. Roberts 130. Ionic alphabet, but without Ω = ω. Θ = η in a, b, = h and η in c (and probably in i), = h in f (E = η).

a. Βασιλέος ἐλθόντος ἐς Ἐλεφαντίαν Ψα(μ)ματίχῳ | ταῦτα
ἔγραψαν, τοὶ σὺν Ψαμματίχῳ Θεοκλ(έ)ος | ἔπλεον. ἦλθον δὲ

96. 4. Ἀλεκτρώνας: a daughter of Helios and the nymph Rhodos, who was worshiped with divine honors by the Rhodians. Cf. Diod. 5.56, where the name appears as Ἡλεκτρούνη.—

7. λίθου Λαρτίου: also πέτρας Λαρτίας on another inscription, marble from Lartus, a place in the neighborhood of

Lindus.—10. ἐντι: pl. for sg.—18. Ἀχαίας πόλιος: the name given to the acropolis of Ialysus. Cf. Ath. 8.360 ἐν τῇ Ἰαλυσῷ πόλιν ἰσχυροτάτην τὴν Ἀχαίαν καλουμένην.

97. Inscribed on the legs of one of the colossal statues at Abu-Symbel by Greek mercenaries who had taken part

Κέρκιος κατύπερθε, υἱς ὁ ποταμὸς | ἀνίη. ἀ(λ)λογλῶ(σ)σὸς δ' ἦχε
Ποτασιμπτό, Αἰγυπτίως δὲ Ἀμασις. || ἔγραφε δ' ἀμὲ Ἀρχὸν Ἀμοι- 5
βίχῳ καὶ Πέλερος Οὐδάμῳ. b. Ἐλεσίβ[ιο]ς ὁ Τήιος.

c. Τήλεφός μ' ἔγραφε ἡο Ἰαλύσιο(ς) -

d. Πύθων Ἀμοιβίχ[ῳ].

e. Πάβις ὁ Ξολοφῶνιος - - σὺν Ψαμματ[ίχῳ].

f. Χαγέσερμος[ς].

g. Πασι(φ)ῶν ὁ Ἴππο -

h. Κρίθις ἔγρα(φε)ν.

i. Ὀμγυσοβ ἡόκα βασιλε|ὺς ἤελασε τὸν στρατὸν [τ]ὸ πρᾶτο[ν
- - - ἡάμ]α Ψα(μ)ματίχῳ[ι

98. Gela. VI cent. B.C. SGDI.4247.

Πασιάδαφο τὸ | σᾶμα, Κράτῆς ἐ|ποίει.

99. Agrigentum. Second half III cent. B.C. (before 210). IG.XIV.952.
SGDI.4254. Michel 553.

Ἐπὶ ἱεροθύτα | Νυμφοδώρου τοῦ Φίλωνος | παραπροστά(τα) τᾶς
βουλᾶς, | προεδρευούσας τᾶς φυλᾶς || τῶν Ἑλλέων, προαγοροῦντος | 5

in an expedition up the Nile under Psammetichus I (654-617 B.C.) or Psammetichus II (594-589 B.C.), probably the latter. These mercenaries were from Asia Minor and the adjacent islands (cf. Hdt. 2.154 τοῖσι δὲ Ἴωσι καὶ τοῖσι Καρσί τοῖσι συγκατεργασαμένοισι αὐτῷ ὁ Ψαμμήτιχος διδοῖ χώρους ἐνοικῆσαι ἀντίους ἀλλήλων, --- οἱ δὲ Ἴωνες τε καὶ Κᾶρες τοὺτους τοὺς χώρους οἰκησαν χρόνον ἐπὶ πολλόν. --- πρῶτοι γὰρ οὗτοι ἐν Αἰγύπτῳ ἀλλόγλωσσοι κατοικίσθησαν). Among those whose names are inscribed below, there are two Ionians, from Teos and Colophon (b and e), and one Rhodian, from Ialysus (c); f is also Doric, and h Ionic (on account of the ν movable). The main part of the inscription (a), as well as i, is clearly in Doric and may well have been written by one of the Rhodian mercenaries, though there is nothing to prove this.

a 3. Κέρκιος: stands for the Egyptian *Kerti*, which is applied to the stretch of water between the first cataract and Elephantine. — υἱς ὁ ποταμὸς ἀνίη: as far as the river let them go up. For υἱς see 132.4. — 5. Ἀμοιβίχῳ, Οὐδάμῳ: ὁ Ἀμοιβίχου, ὁ Εὐδάμου. 94.1,7.

i. No complete restoration is possible. — ἤελασε: ἤλασε aor. of ἐλαύνω. The peculiar spelling ΘΕ is perhaps due to a confusion between the two systems of writing known to those who wrote these inscriptions, 1) Θ = η, 2) Θ = h, and Ε = η. Similarly ΘΕμι, i.e. ἡμι, in a Thera inscription.

98. Beginning of a hexameter. For Πασιάδαφο see 105.2 a.

99. Proxeny decree of Agrigentum in honor of Demetrius of Syracuse. In view of l. 11 and of the fact that this inscription was found at Rome, being evidently the copy given to Demetrius

Διοκλέος τοῦ Διοκλέος, | γραμματεύοντος Ἀδρανίωνος Ἀλεξάνδρου, | ἀλίσμα ἕκτας διμήνου, Καρνείου ἐξήκο[ντ]ος παντᾶι, | ὑπὲρ προξενίας Δημητρῷ Διοδότου Συρακοσίωι. ||

- 10 Ἔδοξε τᾷ ἀλῖαι καθὰ καὶ τᾷ συ(ν)κλήτῳ ρί. ἐπειδὴ ἀνάγ|γελ-
 λον οἱ πρεσβέες οἱ ἐς Ῥώμαν πορευθέντες, Πασίων | Πασίωνος
 Κόττητος καὶ Θεόδωρος Θεοδώρου Ξηνιάδα, | Δημήτριον Διοδότου
 Συρακόσιον πολλὰς καὶ μεγάλας χρείας | παρειαχῆσθαι τῷ ἀμῶι
 15 δάμῳ καὶ μεγάλων ἀγαθῶν παραίτιο(ν) || γηγόνειν, τοῖς δὲ Ἀκρα-
 γαντίνοις πατρίον ἐστι καὶ ἐκ προγόνων | παραδεδομένον τιμῆν τοὺς
 ἀγαθοὺς ἄνδρας καὶ προῖσταμέ|νους τοῦ ἀμοῦ δάμου ταῖς καταξίαις
 τιμαῖς · | δεδόχθαι ἐπὶ ἀγαθᾷ τύχαι καὶ σωτηρίαι τοῦ δάμου τῶν
 Ἀκραγαντίνων · | εἶμιν πρόξενον καὶ εὐεργέταν Δημήτριον Διοδό-
 20 του Συρακόσι||ον, ὅπῳ(ς) πᾶσι φανερόν ἦ ὅτι ὁ δᾶμος τῶν Ἀκρα-
 γαντίνων ἐπί|σταται χάριτας ἀπονέμειν καταξίας τοῖς εὐεργετῆιν
 προαι|ρουμένοις αὐτόν. τὸ δὲ δόγμα τόδε κολάψαντας ἐς χαλκῶ-
 ματα δύο τὸ μὲν ἐν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ | ἄλλο
 25 ἀποδόμειν Δημητρῷ Διοδότου Συρακοσίωι ὑπό||μναμα τᾶς ποτὶ
 τὸν δᾶμον εὐνοίας · τοὺς δὲ ταμίας | ἐξοδιάξαι ἐς τὰ προγεγραμμένα
 ὅσον κα χρεία ἦ, καὶ φέ|ρειν τὰν ἔξοδον διὰ τῶν ἀπολόγων. | ὁμο-
 γνώμονες τοῦ συνεδρίου πάντες.

100. Rhegium. I cent. B.C. IG.XIV.612. SGDI.4258. Ditt.Syll.323. Michel 555.

Ἐπὶ πρυτάνιος Νικάνδρου τοῦ Νικοδάμου, βουλᾶς προστατέον-
 τος Σωσιπόλιος τοῦ Δαματρίου, χίωι Ἰππίου δυοδεκάται, ἔδοξε

(l. 24), it appears that he was resident in Rome, and his services probably consisted in some dealings with the Roman senate in behalf of Agrigentum.

8. ἀλίσμα κτλ.: *decree of the alia in the sixth period of two months, at the very end of the month* Καρνείος. — 10. συ(ν)κλήτῳ: *the council*, for which βουλὰ is employed in l. 3. The significance of the following numeral is not clear. — 14. παρειαχῆσθαι: *εισχηκα, εἰσχημαι*, for *ἔσχηκα, ἔσχημαι*, with ei

after the analogy of *εἴληφα* etc. (76 b), occur in several κοινή inscriptions. — 15. γηγόνειν: see 147.2.

100. Rhegium was a Chalcidian colony, and in the few early inscriptions the Ionic element predominates. But after its destruction by Dionysius of Syracuse in 387 B.C. and its subsequent restoration, there were continual changes in its population. Some of its new inhabitants must have been furnished by Gela or Agrigentum, if

τᾷ ἀλία | καθάπερ τᾷ ἐσκλήτῳ καὶ τᾷ βουλᾷ· ἐπεὶ ὁ στρατα-
 γὸς τῶν Ῥωμαίων Γναῖος Αὐφίδιος Τίτου υἱὸς εὖνους ὑπάρχει τᾷ
 ἀμᾷ πόλει, ἄξιός φαινόμενος | τᾷς αὐτοῦ καλοκαγαθίας, δεδόχθαι
 Γναῖον Αὐφίδιον Τίτου υἱὸν στραταγὸν Ῥωμαίων στεφανῶσαι ἐν
 τῷ ἀγῶνι τοῖς πρώτοις Ἀθανίοις ἐλαίας στεφάνῳ καὶ πρόξενον
 καὶ εὐεργέταν ποιῆσαι τοῦ δάμ(ο)υ τῶν Ῥηγίνων καὶ ἐγγόνους αὐ-
 τοῦ, εὐνοίας ἔνεκεν ἃς ἔχων διατελεῖ εἰς τὸν δᾶμον τῶν Ῥηγί|νων. 5
 τὰν δὲ βουλὰν τὸ ἀλίσμα κολαψαμέναν εἰς χαλκώματα δισσὰ
 τὸ μὲν ἀναθέμειν· εἰς τὸ βουλευτήριον, τὸ δὲ ἀποστεῖλαι Γναίῳ
 Αὐφιδίῳ.

Coan

101-103. Cos. Late IV or early III cent. B.C. SGDI.3636-3638. Ditt.
 Syll. 616-618. Michel 716-718. Paton-Hicks, Inscr. of Cos 37-39. Solm-
 sen 33.

101. [The first six lines and most of the seventh are so badly muti-
 lated that only a small part can be restored.] ἐς δὲ [τ]|ὰν [ἀγο-
 ρ]|ὰν ἐλάντω Πάμφυλοι πρᾶτοι, ἐν ἀγορᾷ δὲ σ[υ]μμί[σγ|ον]τι, ὁ δὲ
 ἱερεὺς κα[θ]|ήσθω [πὰρ] τ[ὰν] τράπεζαν ἔχων τὰ[ν] || φιά|λ[α]ν τὰν 10
 ἱεράν, τοῖ δὲ ἱερ[ο]ποιοῖ ἐκατ]έρῳ τᾷς τραπέζας. Π[άμ|φυλοι] δὲ
 ἐπελάντω βού[ς] τρεῖς τοῦ]ς [κ]αλλί[σ]τους, αἱ μ[έ]γ κα | το]ύτωγ

we may judge by the language of this inscription, which is not merely Doric, but contains the Rhodian infin. -μεν and the word ἀλίσμα, otherwise known only from inscriptions of Gela and Agrigentum. The Rhodian influence in Sicilian Doric seems to have been considerable. Cf. ἀγορασθήμεν at Tauromenium, SGDI.5228.13.

1. χίωι: unexplained and probably an error of some kind. — 2. ἐσκλήτῳ: refers to a small select body, probably mediating between the council and the assembly. Cf. Hesych. ἐσκλητος· ἡ τῶν ἐξόχων συνάθροισις ἐν Συρακούσαις.

101-103. Portions of a sacrificial calendar, in which were enumerated

the rites and ceremonies appropriate to each day of the year.

101. Selection of the ox and other preparations for the sacrifice to Zeus Polieus, which occurs on the following day, the twentieth of the month Batromius (cf. l. 47, and no. 102.11).

8-19. After the tribes had each selected nine oxen in a manner prescribed in the preceding lines (apparently one from each ἐνάτα or ninth part of the tribe), they were to drive them to the agora, the Pamphyli having the precedence, and there unite them in one herd. When the priest and the ἱεροποιοί had taken their places at a table, the Pamphyli drove up to it the three

κριθῆι τις· αἶ [δὲ μή, Ὑλλεῖς τρ]εῖς ἐλάντω, αἶ μέγ [κα τ|ο]ύτωγ
κριθῆι τις· αἶ δὲ [μή, Δυμᾶνες τρε]ῖς τοὺς [λ]οιπούς, α[ἶ μέ|γ] κα
15 τούτωγ κριθῆι τις· α[ἶ δὲ μή, ἀτέρους] ἐλάντω ἐς τὰν ἀγ[ορ]||ὰν
καὶ ἐπελάντω κατὰ τα[ύτά, αἶ μέ]γ κα τούτωγ κριθῆι τ[ις· | α]ἶ
δὲ μή, τρίτον ἐπελάντω καὶ ἀτ[έρους]· αἶ δὲ κα τούτωγ κρι[θῆι] |
μηδεῖς, ἐπικρίνονται βοὺν ἐκ χι[λιασ]τύος ἐκάστας· ἐλά[σα]||ντες
δὲ τούτους συμμίσγον[τι τοῖ]ς ἄλλοις· καὶ εὐθύ[ς κρίν]||οντι καὶ
20 εὖχονται καὶ ἀποκαρύ[σσου]ντι. ἔπειτα ἐπελάντ[ω αὖ]||τις κατὰ
ταῦτά. θύεται δέ, αἶ μέγ κα ὑποκ[ύψ]ει, τῇ Ἰστίαι· θύ[ει | δὲ γ]ε-
ρεαφόρος βασιλέων καὶ ἱερὰ παρέχει καὶ ἐπιθύει ἱερὰ ἐξ [ῆ|μ]ι-
έκτου, γέρη δὲ λαμβάνει τὸ δέρμα καὶ τὸ σκέλος, ἱεροποι[οῖ | δ] ἐ
[σ]κέλος, τὰ δὲ ἄλλα κρέα τᾶς πόλιος. τὸν δὲ κριθέντα τ[ῶι] |
25 Ζηνὶ κάρυκες ἄγοντι ἐς ἀγοράν· ἐπεὶ δὲ κα ἐν τῇ ἀγορᾷ ἔω[ν|τι],
ἀγορεύει οὐ κα ἦι ὁ βοῦς ἢ ἄλλος ὑπὲρ κήνου ἐνδέξιο[ς· “Κ|ώ]ι-
[ο]ις παρέχω τὸ[μ] βοῦν, Κῶιοι δὲ τιμὰν ἀποδόντω <το> τῇ
Ἰστία[ι].” | τιμώντω δὲ προστάται ὁμόσαντες παραχρῆμα· ἐπεὶ δὲ
κα τι[μαθῆ]ι, ἀναγορευέτω ὁ κάρυξ ὁπόσ[ου κα τιμαθῆ]ι· τουτῶ
· δὲ ἐ[λ]άντ[ω πα|ρ]ὰ τὰν Ἰστίαν· τὰν Ταμίαν, καὶ ὁ [τοῦ Ζηνὸς
30 ἱ]ερεὺς στέ(π)τει καὶ [ἐκ]||σπένδει κύλικά οἴνου κεκραμένου [π]ρὸ
τοῦ [βοό]ς· ἔπειτα ἄγοντι τὸ[μ βο]ὺν καὶ τὸν καυτὸν καὶ [φ]θοῖας

finest oxen for selection. If none of these was chosen, the Hylleis drove up three more, then the Dymanes, then the Pamphyli again and so on in rotation until all twenty-seven oxen had been presented. If still no choice has been made, they select an additional ox from each χιλιαστύς, the third part of a tribe, and unite these with the others. Then the choice is effected, followed by vows and a proclamation of the choice. — 19 ff. ἔπειτα κτλ.: the choice of the ox to be sacrificed to Zeus Polieus having been disposed of, a similar procedure is to be repeated for the choice of an ox to be sacrificed to Histia; and, as this sacrifice takes place imme-

diately, it is described at this point, before the narration returns, in l. 23, to the ox chosen for Zeus. — ὑποκ[ύψ]ει: *submits tamely*. Aor. subj. 150. — γερεαφόρος βασιλέων: *γερεαφόρος*, the title of a priestly official, occurs only here, and, in the form *γερεαφόρος*, in the small island of Pserimos, between Cos and Calymna. The βασιλεῖς were here, as elsewhere, a body of officials in charge of religious matters. — ἐπιθύει ἱερὰ κτλ.: *offers in addition the sacrificial cakes (prepared) from a half-έκτεὺς*. Cf. ἀρτοι δύο ἐξ ἡμιέκτου l. 48. — 29. στέπτει: corrected from στέγει. στέπτω = στέφω, as ἐρέπτω = ἐρέφω. — 31. καυτόν: *a whole burnt-offering*, in this case, a pig.

ἐπτά καὶ μέλι καὶ στέμμα· ἐξάγ[οντ|ε]ς δὲ καρύσσονται εὐφάμιαν,
 κην[εῖ δὲ . . .]ίσαντες τὸμ βοῦν κα[θαίρ]ονται θαλλῶι καὶ [κλ]αδί·
 τοὶ δὲ [βασιλῆς κ]αρπῶντι τὸμ μέγ χοῖ[ρον] καὶ τὰ σπλάγχνα
 ἐπὶ τοῦ βομοῦ ἐπι[σπένδ]οντες μελίκρατον, ἔ[ντε||ρα δ]ὲ [ἐ]κπλύ- 35
 ναντες παρὰ τὸμ βωμόν καρπ[ῶντι]· ἐπεὶ δέ κα καρπω[θῆι, | να]-
 π[οίας] ἐπισπενδέτω μελίκ[ρατον, κάρυξ δ]ὲ καρυσσέτω ἐορτάζ[εν |
 Ζηνὸς Π]ο[λιῆ]ο[ς] ἐνιαύτια ὥραῖα ἐ[ορτάν]· ἱερεὺς δὲ τοῖς ἐντέ-
 ροις ἐπιθυέ[τω | θ]ύῃ καὶ [τοὺς] φθοῖας καὶ σπονδὰ[ν ἄοινο]ν καὶ
 κεκραμέναν καὶ στέ[μμα. με|τ]ὰ τοῦτο δὲ ἰόντω παρ τοὺς ἱεροποι-
 [οὺς ἐς] τὸ οἶκημα τὸ δαμόσιον ἱα[ρε||ν]ς καὶ κάρυκες, ἱεροποιοὶ δὲ 40
 ξενιζό[ντω τὸν ἱ]ερῇ καὶ τὸς κάρυκας τ[αύτ|α]ν τὰν νύκτα· ἐπεὶ
 δέ κα σπονδὰς ποιήσ[ο]νται, αἰρέσθω ὁ ἱαρεὺς[ς] | .ι.η τῶν ἱερο-
 ποιῶν βοὸς τοῦ θυομένου τῶι Ζηνὶ τῶι Πολιῇ, καὶ προ[αγορ|ευ]-
 έτω ἀγνεύεσθαι γυναικὸς καὶ ἀ[νδρὸ]ς ἀντὶ νυκτός· τοὶ δὲ κάρυ[κες |
 αἶρ]εῖσθω σφαγῇ τοῦ βοὸς ὃγ κα χρήζωντι ἡνῶν, καὶ προαγορευ-
 έ[τω || τῶι αὖ]λητῇ τῶι αἰρεθέντι κατὰ ταῦτά. τῇ αὐτῇ ἀμέραι 45
 Διονύσῳ [Σκ|υλλίτ]αι χοῖρος καὶ ἔριφος· τοῦ χοίρου οὐκ ἀπο-
 φορά· θύει δὲ ἱερεὺς κ[αὶ ἱε|ρ]ὰ παρέχει· γέρη φέρει δέρμα, σκέλος.

Ἰκάδι βοῦς ὁ κριθεὶς θύεται Ζηνὶ [Πο|λιῇ]ι καὶ ἔνδορα ἐνδέρε-
 ται· ἐφ' ἐστίαν θύεται ἀλφίτων ἡμῖεκτον, ἄρτο[ι δ|ύ]ο ἐξ ἡμῖεκτου,
 ὁ ἄτερος τυ[ρ]ώδης, καὶ τὰ ἔνδορα· καὶ ἐπισπένδει ὁ ἱε[ρ||εὺς] τού- 50
 τοις οἴνου κρατῆρας τρεῖς· γέρη τοῦ βοὸς τῶι ἱερῇ δέρμα κ[αὶ
 σκ|έ]λος· ἱερὰ ἱαρεὺς παρέχει [τ]ε καὶ ἥπατος ἥμισυ καὶ κοιλίας
 ἥμ[ισυ,] | θυαφόρῳ δὲ τοῦ σκέλεος τοῦ τῶν ἱεροποιῶν [δίδ]οται
 ἀκρίσχιον, [ν]ώτου δίκρεας, ὑπώμια, αἱματίου ὀβελὸς τρικῶλιος,
 Νεστορίδαι[ς] | ν[ώτ]ου δίκρεας, ἱατροῖς κρέας, αὖλητῇ κρέας, χαλ-
 κέων καὶ κερα[μέ||ω]ν ἑκατέροις τὸ κεφάλαιο[ν, τὰ δὲ ἄλλα κρέα 55
 τᾶς πόλιος. ταῦτα δὲ πάντα] | ἀπ[οφέ]ρεται ἐκτὸς το[ῦ τεμένους].

Cf. no. 102.12 χοῖρος προκαυτεύεται.—43.
 ἀντὶ νυκτός: *during the night*. 136.8.
 —44. αἰρέσθω: 3 pl. 140.1.—προα-
 γορευέτω: sc. ὁ ἱαρεὺς.—46. ἀποφορά:
 here in literal sense, *carrying off*. Cf.
 ll. 55–56, and no. 102.10 τούτων οὐκ ἐκ-
 φορὰ ἐκ τοῦ ναοῦ.—48. ἔνδορα ἐνδέρε-

ται: *the ἔνδορα are wrapped in the skin*.
 The reference is to certain parts of the
 victim which after slaughter are
 wrapped up in the skin and made a
 special offering. Cf. Hesych. ἔνδρατα·
 τὰ ἐνδερόμενα σὺν τῇ κεφαλῇ καὶ τοῖς πο-
 σίν.—49. τυρώδης: *cheese-shaped*, that

τᾱι] αὐτᾱι ἀμέραι Ἀθαναίαι Πο[λιά]δι οἷς κυεῶσα· θύει δὲ ἱε[ρεὺς καὶ] ἱερά παρέχει· γέρη λαμβάνει δ[έρμ]α καὶ σκέλος.

Ἐνάται Με[λάν]ια Διονύσῳ Σκυλλίται χοῖρος [καὶ ἔρ]ιφος· τοῦ χοίρου οὐκ ἀποφορά· θύει ἱερεὺς καὶ ἱερά παρέχει· γέρη
60 [λα]μβάνει δέρμα καὶ σκέλος.

Ἐβδόμαι ἀνομέν[ου] ἔς Ἀλκήιδας Δ[άμα]τρι οἷς τέλεως καὶ τελέα κυεῶσα· τούτων οὐκ ἀποφορά· κύλικες [καίνα] δύο δίδονται· θύει ἱερεὺς καὶ ἱερά παρέχει· γέρη δὲ οὔατα.

Ἐκχτα[ι | Διονύσῳ] Σκυλλίτα[ι χοῖρος καὶ ἔριφος]. τοῦ χοίρου οὐκ ἀποφορά· θύει | ἱε[ρε]ὺς κ[αὶ ἱερά παρέχει] - -

102. [θύει ἱαρεὺς | καὶ ἱερά παρέ]χει· γέρη λαμβάνει δέρμα καὶ σκέλη. τ[ᾱι αὐτ]ᾱι ἀμέραι Ῥεαί οἷς κυεῶσα καὶ ἱερά, ὅσσα περ τοῦ Πεδαιγαιτν[ί]ον γέγραπται· τούτων οὐκ ἀποφορά· θύει ἱαρεὺς
5 καὶ ἱερά παρέχει· γ[έ]ρη λαμβάνει δέρμα.

Δεκάται Ἡραι Ἀργεῖαι Ἐλείαι Βασιλείαι δάμ[α]λις κριτά, κρινέσθω δὲ μὴ ἐλάσσονος ἐωνημένα πεν[τ]ήκοντα δραχμᾶν· θύει ἱαρεὺς καὶ ἱερά παρέχει· γέρ[η] λαμβά[νει] | δέρμα καὶ σκέλος· ταύτας ἀποφορά· ἔνδορα ἐνδέρεται, καὶ θύ[εται] | ἐπὶ τᾱι ἱστίαι ἐν
10 τῷ ναῷ τὰ ἔνδορα καὶ ἐλατὴρ ἐξ ἡμῖεκτου [σπ]υρῶν· τούτων οὐκ ἐκφορά ἐκ τοῦ ναοῦ.

Ἐνδεκάται Ζηνὶ Μαχανῇ βοὺς κρίνεται τὸ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντ[ι] Κ[α]ρνεῖαι, κα[θάπ]ερ τοῦ Βατρομίου τῷ Ζηνὶ τῷ Πολιῇ κρίνεται, κα[ὶ] χο[ί]ρος προ[καυ]τεύεται καὶ προκαρύσσεται καθάπερ τῷ Πολιῇ.

Δωδε[κ]άται Ζηνὶ Μαχανῇ οἷς τρεῖς τέλεωι καὶ βοὺς ὁ κρινέει τὸ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντι Καρνεῖαι, τὸ δὲ ἄτερον ἔτος οἷς [τ]ρεῖς τέλεωι· ταῦτα θύει ἱαρεὺς ὁ τῶν δώδεκα θεῶν καὶ ἱερά πα[ρέ]χει· τούτοις προθύεται παρ τὸν κο[ιν]ὸν ἅ φέρωντι Φυλεομ[α]χ[ί]δαι ἀλφίτων ἡμῖεκτον, οἶνου τετάρταν· γέρη δὲ Φυλεομ[α]-
20 χίδαις δίδονται τοῦ βοὸς ὀπλά, ταρσός, τῶν δὲ οἰῶν τὸ ὠμόν || ἐξ

is, as cheeses are now made in Cos, in the shape of a slender cylinder. — 60. ἀνομένον: φθίνοντος. — 61. κυεῶσα: κυεῶσα in no. 102.3 etc., from κύνουσα (cf.

λαλεῶσα etc. in other Coan inscriptions). The spelling εο is due to the co-existence of the spellings εο and ευ in the case of original εο (e.g. gen. sg. -εος and -εως).

οὐ ἂ θεομοιρία τάμνεται κα]λὶ τὸ στ]ῆθος· γέρη λαμβάνει ὁ ἰα|ρεὺς
 σκέλη καὶ δέρματα. τῇ αὐτῇ ἀμέραι Ἀθαναί[αι] Μαχα[νί]δι
 δάμαλις κριτὰ τὸ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντι Καρνεῖα[ι, τ]ο δὲ
 ἄτερον ἔτος οἷς τελέα· θύει ἰαρεὺς καὶ ἀπορραίνεται θαλ|άσσαι·
 τούτων οὐκ ἀποφορά· [θύ]στρα δίδοται τῇ θεῷ ἐλαί[ο|υ] τέτορες 25
 κοτυλέαι, οἶνου τετάρτα, πρόχοι καιναὶ δύο καὶ κύλ[ικες] καιναὶ
 τρεῖς· [τ]ο[ῖς] ο[ῖς] τὰμ πόλιν ὠνεῖσθαι δάμ[αλιν] | - - -
 - - - [δρ]αχμ...υ...τα....

103. Τε[τράδι ἐξ] εἰκάδος | [τοῖς ἥρω]σιν οἷ[ες] τρεῖς] <οιε> τέ-
 λεωι [θύ]νται κατὰ φυλ[άς, ὅ] μὲν τῶν Ἑλλέων παρὰ τὸ Ἡρα-
 κλείον, ὁ δὲ τῶν Δυμάων παρὰ τὰ Ἀναξίλεα, ὁ δὲ τῶν Παμφυλέων
 ἐν Σιτέαι || παρὰ τὸ Δαμάτριον· [ἐπὶ] τούτων ἐκάστωι ἱερά, οὐλο- 5
 μέτ[ριο]ν, ἡμίεκτον ἐκατέρων, καὶ κύλικες καιναὶ τρεῖς ἐ[κ]άστωι
 καὶ πῖναξ ἐκάστωι· ταῦτα παρέχοντι τοῖ ἰα|[ρῆς] καὶ θύοντι.

Τρίται ἀνομένου Ἡρακλεῖ ἐς Κο[νίσσαλον]ν ἀ(ρ)ὴν καυτός. τῇ
 αὐτῇ ἀμέραι Ἡρακλεῖ || [ἐς Κονί]σαλον βοῦς· τοῦτον θύει ὁ ἰα- 10
 ρεύς, τῷ δὲ | [θεῷ ἱ]ερά δίδοται κριθᾶν τρία ἡμέδιμνα καὶ σπυ-
 [ρ]ῶν τρεῖς τεταρτῆς καὶ μέλιτος τέτορες κοτυλέαι καὶ τυροὶ οἶοι
 δυνώδεκα καὶ ἵπνους καινὸς καὶ φρ[υγά]νων ἄχθος καὶ ξυλέων ἄχθος
 καὶ οἶνου τρία || ἡμίχοα.

15

Theran

104. Thera. VII cent. B.C. IG.XII.iii.762. SGDI.4808. Roberts 2.

- a. Ῥεξάνορ, Ἀρκαγαέτας, Προκλῆς, Κλεαγόρας,
 Πειραιεύς.
- b. Ἀγλὼν, Περίλας, Μάληρος.
- c. Λεοντίδας.
- d. Ὀρθοκλῆς.

102. 17. παρ τὸν κοινόν: sc. βωμόν.

104-106. Nos. 104 and 105 are epitaphs, while no. 106 belongs to a series of inscriptions cut in the solid rock and mostly of obscene content. They be-

long to the oldest period of the alphabet, when there were no signs for φ and χ, which were indicated by πh and κh or ρh, in consequence of which even θ was sometimes indicated by θh (as in

105. Thera. VII cent. B.C. IG.XII.iii.753. SGDI.4809. Roberts 1 n.
Πραξίλαι με Θη(ρ)ρύμαρχος ἐποίε.

106. Thera. VII cent. B.C. IG.XII.iii.536. SGDI.4787. Solmsen 27.

a. Πηιδι(π)πίδας ὀιπῆε. b. Τιμαγόρας καὶ Ἐνπῆρης καὶ ἐγὼιπῆ[ομες]. c. Ἐνπυλος τάδε — πόρνος. d. Ἐνπεδοκλῆς ἐνερόπτετο τάδε. e. Ὡρκέτο μὰ τὸν Ἀπό(λ)λῶ.

107. Thera. IV or early V cent. B.C. IG.XII.iii.Suppl.1324. Solmsen 28.

Ἀγλῶτέλης πράτισ|τος Ἀγορᾶν ἡκάδι |
Κα[ρ]νῆια θεὸν δει|πν[ι]ξεν ἡὼνιπαντίδα ||
καὶ Λακαρτῶς.

108. Thera. IV cent. B.C. IG.XII.iii.452. SGDI.4772. Ziehen, Leges Sacrae 127.

Ἀρταμιτιῶ τετάρται | πεδ' ἡκάδα θυσέοντι | ἱαρόν, Ἀγορήϊοις δὲ |
[δ]εῖπνογ καὶ ἱα[ρ]ὰ πρὸ τῷ σαμηιῶ.

109. Thera. IV cent. B.C. IG.XVI.iii.436. SGDI.4765. Ditt.Syll.630. Michel 715. Solmsen 29. Ziehen, Leges Sacrae 128.

5 Οὔροι γὰς | Θεῶν Ματρί. | Θεὸς ἀγαθῶι τῦχαι ἀγαθοῦ δ||αίμονος
θυσία | Ἀρχίνου· τῶι ἔτ|ει τῶι πρατίστ|ωι θύσοντι βοῦν καὶ πυ-
10 ρῶν ἐγ || μεδίμνου καὶ | κριθᾶν ἐγ δύο μεδίμνων καὶ οἶνο|ν μετρητὰν

no. 105). Even at this early time *ρ* was completely lost, cf. Κλεαγόρας, Ὀρ-
θοκλῆς, Λεοντίδας, ἐποίε.

107. Agloteles, son of Enipantidas and Lacarto, was the first to honor with a Carnean banquet the god (Apollo Carneus) on the twentieth of the month in which the Ἀγοραί were celebrated (cf. Ἀγορήϊοις no. 108). But the words from πράτιστος to δειπνιξεν are variously interpreted. The inscription, up to the last two words, is metrical (two iambic trimeters), hence δειπνιξεν without augment and with the Att.-Ion. *ν* movable. For *hikádi* see 58 c, 116.

108. On the twenty-fourth of the

month Artemisius they shall offer a sacrifice, and at the Agoreia (name of a festival) a banquet and sacrifices in front of the image.

109. 1 f. Boundaries of the land for, the Mother of the Gods. This was, doubtless, land dedicated to her service by Archimus, who also promises a sacrifice. — 6 ff. In the very first year (as well as thereafter) they shall offer an ox, a medimnus of wheat, etc. — θύσοντι: instead of θυσέοντι (cf. no. 108), but with retention of the Doric ending, while φέρουσιν l. 15 is completely Attic, likewise Ἀρτεμισίου (cf. Ἀρταμιτίου no. 108). — ἐγ μεδίμνου. See 136.9.

καὶ ἄλλα | ἐπάργματα ὧν αἱ ὥρ||αι φέρουσιν, μηνὸς Ἀρτε|μισίου 15
πέμπται ἰσταμ|ένου καὶ μηνὸς Ὑακινθίου|ν πέμπται ἰσταμένου.

Cretan

110. Gortyna. V cent. B.C. SGDI.4991. Hicks 35 (only I). Inscr. Jurid. I, pp. 352 ff. Michel 1333. Solmsen 30. Comparetti, Mon. Antichi III, pp. 93 ff. Merriam, Am. J. Arch. 1885, 324 ff., 1886, 24 ff.

Θιοί. | Ὅς κ' ἐλευθέρῳι ἔ δόλῳι μέλλῃι ἀν|πιμῶλέν, πρὸ δίκας μὲ I
ἄγεν. αἱ δ' ἐ κ' ἄγῃι, καταδικακσάτῳ τῳ ἐλευθέρῳ δέκα στατῆρανς,

110. The famous Gortynian Law-Code. Although conveniently so designated, it is not of course a complete code of laws, but a series of regulations on various subjects, complete in itself, as shown by the *θιοί* at the beginning and the unused space at the end of the last column. The state of the alphabet (there are no signs for *φ* and *χ*, which are not distinguished from *π* and *κ*. See 4.1), the forms of the letters, and the direction of the writing (*βουστροφη-δόν*), are such as are usually characteristic of the sixth century B.C., but the general style of the writing, precise and regular, points to a later date. It is now generally believed that the development of the alphabet was slower in Crete than elsewhere, and that the Code is of the fifth century B.C., probably about the middle of it. There are also other inscriptions from Gortyna containing regulations of a similar character but on different subjects, one series of seven columns being known sometimes as the Second Code (SGDI. 4998).

Although a sign for *η* is lacking in the Law-Code, the *Θ* had already been used with this value in an earlier period, and *Η* is regularly so used in the inscriptions of the "North Wall," which

are not much later than the Law-Code. The proper transcription of *Ε* in the Law-Code is in certain classes of forms uncertain, since there is evidence of both *ε* and *η* from inscriptions which contain a sign for *η*. Such are the infinitives of contract verbs in *-ΕΝ* (*-έν* or *-ἔν*?), and the infinitives in *-ΜΕΝ* (*-μεν* or *-μῑν*?). The earlier inscriptions with *Θ* have *ἐνφοικέν*, *ἤμεν*, while the later ones with *Η* have *μῶλην*, *ἤμην*. The transcription followed in our text is that which accords with the forms of the earlier inscriptions. The prohibitive *ΜΕ* has been transcribed uniformly *μέ*, although the inscriptions which have *Η* often have *μέ* beside *μή* before words beginning with a vowel (93). The same inscriptions show that aor. subj. *λαγάσει* etc. should be so transcribed, not *λαγάσει* etc. See 150.

I.1-II.2. Disputes over the ownership of a slave or one alleged to be a slave.

I.1 ff. *Whoever is about to bring suit in relation to a free man or a slave, shall not make seizure before the trial. If he makes the seizure, (the judge) shall condemn him to a fine of ten staters in the case of a free man, five in case of a slave, because he seizes him, and shall decree that he release him within three*

■ τῷ δόλῳ πέντ||ε, ὅτι ἄγει, καὶ δικακσάτῳ λαγάσαι | ἐν ταῖς τρισὶ ἀμέ-
 ραις. αἱ [δέ] κα | μὲ [λαγ]άσει, καταδικαδδέτῳ τῷ μὲν | ἐλευθέρῳ
 10 στατῆρα, τῷ δόλῳ [δα]ρκυ|ὰν τᾶς ἀμέρας φεκάστας, πρίν κα λα||γά-
 σει· τῷ δὲ κρόνῳ τὸν δι[κ]αστ|ὰν ὁμνύντα κρίνεν. αἱ δ' ἀννίοιτο | μὲ
 ἄγεν, τὸν δικαστὰν ὁμνύντ|α κρ[ί]νεν, αἱ μὲ ἀποπῶνίοι μαίτυς. | αἱ
 15 δέ κα μῶλῃ ὁ μὲν ἐλεύθε[ρ]ον, || ὁ δ[ὲ] δ[ό]λον, κάρτονας ἔμεν | [ὅτε-
 ρο]ί κ' ἐλεύθερον ἀποπῶνίδῳ|τι. αἱ δέ κ' ἀνπὶ δόλῳι μῶλίδῳντι | πῶνι-
 20 οντες φὸν φεκάτερος ἔμ|εν, αἱ μὲν κα μαίτυς ἀποπῶνῆι, κ||ατὰ τὸν
 μαίτυρα δικάδδεν, αἱ | δέ κ' ἔ ἀνποτέροις ἀποπῶνίδῳντι | ἔ μεδατέ-
 ροι, τὸν δικαστὰν ὁμνύντα κρίνεν. ἔ δέ κα νικαθῆι ὁ | ἔκῳν, [τ]ὸ μ
 25 μὲν ἐλεύθερον λαγ||άσαι τᾶν πέ[ν]τ' ἀμερᾶν, τὸν δὲ δόλ[ον] ἐς κῆ-
 ρανς ἀποδόμεν. αἱ δέ | κα μὲ λαγάσει ἔ μὲ ἀποδοῖ, δικακ|σάτῳ
 30 νικὲν τῷ μὲν ἐλευθέρῳ | πεντέκοντα στατῆρανς καὶ σ||τατῆρα τᾶς

days. But if he does not release him, (the judge) shall condemn him to a fine of a stater in the case of a free man, a drachma in the case of a slave, for each day until he releases him; and as to the time, the judge shall decide under oath. — For the use of the genitive in τῷ ἐλευθέρῳ, τῷ δόλῳ, see 171. Similarly τῷ πεντέκονταστατῆρῳ II.38. Observe the clear distinction in use, here and elsewhere, between δικάδδεν and κρίνεν. The former is used where the judge pronounces formal judgment according to the law and the evidence, the latter where he acts directly as arbiter. Cf. especially XI.26 ff. — 11 ff. But if one denies making a seizure, the judge shall decide under oath, unless a witness testifies. If one party contends that a man is a free man, the other that he is a slave, those who testify that he is a free man shall be preferred. If they contend about a slave, each declaring that he is his, if a witness testifies, (the judge) shall declare judgment according to the witness, but if they testify for both or for neither, the judge shall decide under oath. When

the one in possession has been defeated, he shall release the free man within five days, and he shall surrender the slave. If he does not release (the free man) or surrender (the slave), (the judge) shall decree that (the plaintiff) have judgment (νικὲν = Att. νικᾶν) against him, in the case of the free man for fifty staters and a stater, for each day until he releases him, in the case of the slave ten staters and a drachma for each day until he surrenders him. But at the end of a year after the judge has pronounced judgment, one may exact three times the amount (i.e. three times the original fines, instead of the accumulated fines for delay) or less, but not more. As to the time the judge shall decide under oath. — The purpose of this last provision seems to be to prevent the accumulation of fines out of all proportion to the value of the slave. Some take τρίτῃ as a third (i.e. of the accumulated fines). The word occurs in another Cretan inscription (SGDI.5000 I), where its meaning is equally disputed. — 25. τᾶν πέντ' ἀμερᾶν: gen. of time, 170, —

ἀμέρας φεκάστ|ας, πρίν κα λαγάσει, τῷ δὲ δούλῳ | δέκα στατῆρας
καὶ δαρκνὰν | τὰς ἀμέρας φεκάστας, πρίν κ' ἀποδοῖ ἐς κῆραν. ἔ δὲ
κα καταδι||κάκει οἱ δικαστάς, ἐνιαυτοῖ π|ράδδεθθαι τὰ τρίτρα ἔ 35
μεῖον, | πλίον δὲ μέ· τῷ δὲ κρόνῳ τὸν δι|καστὰν ὁμνύντα κρίνεν. αἰ
δέ | κα ναεύει οἱ δῶλος ὁ κα νικαθῆ||ι, καλίῳν ἀντὶ μαιτύρων δυῶν 40
δ|ρομέων ἐλευθέρων ἀποδεικσάτ|ῳ ἐπὶ τοῖ ναοῖ ὅπῃ κα ναεύει ἔ αὐ-
τὸς ἔ ἄ(λ)λος πρὸ τούτῳ· αἰ δέ | κα μὲ καλῆι ἔ μὲ δείκει, κατι-
σ||[τάτ]ῳ τὰ ἐ[γρα](μ)μένα. αἰ δέ κα μεδ' | αὐτὸν ἀποδοῖ ἐν τοῖ ἐνι- 45
αυτοῖ, | τὰς ἀπλόους τ[ι]μὰς ἐπικατ|αστασεῖ. αἰ δέ κ' ἀποθάνει
μῶλιομένας τὰδ δί[κα]ς, τὰν ἀπλ||όον τιμὰν κατ(α)στασεῖ. αἰ δέ 50
κα κοσ[μ]ίῳν ἄγει ἔ κοσμίουτο|ς ἄλλος, ἔ κ' ἀποστᾶι, μῶλέν, καὶ κ|α
νικαθῆι, κατιστάμεν ἀπ' [ᾶ]ς | [ἀμέρα]ς ἄγαγε τὰ ἐγρα(μ)μένα. || [τὸ]ν 55
δὲ νενικαμένον[ν] κα[ὶ τὸν κα]||τακείμενον ἄγουντι ἄπατον | ἔμεν. II

Αἰ κα τὸν ἐλεύθερον ἔ | τὰν ἐλευθέραν κάρτει οἴπῃ, ἐκα|τὸν
στατῆρας καταστασεῖ· α||ὶ δέ κ' ἀπεταίρῳ, δέκα· αἰ δέ κ' ὁ δῶλος 5
τὸν ἐλεύθερον ἔ τὰν ἐλευθέραν, διπλεῖ καταστασεῖ· αἰ δέ κ' ἐλεύ-
θερος φοικέα ἔ φοικέαν, πέντε | δαρκνάς· αἰ δέ κα Ϝ[ο]ικεὺς φοικέα ||

35. ἐνιαυτοῖ: not year, but anniversary. See Glossary.—38 ff. If the slave on whose account one is defeated takes refuge in a temple, (the defeated party), summoning (the successful party) in the presence of two witnesses of age and free, shall point out (the slave) at the temple where he takes refuge, either himself or another for him; but if he does not make the summons or point him out, he shall pay what is written. If he does not even (referring back to ll. 34 ff.) surrender him (the slave) at the end of a year, he shall pay the simple fines in addition (to what is stated in ll. 34 ff.). If (the slave) dies while the suit is being tried, he shall pay the simple fine (i.e. without any additional fines for delay). If a member of the κόσμος (see Glossary) makes a seizure, or another (seizes the

slave) of a member of the κόσμος, the case shall be tried after he (the official) has gone out of office, and, if defeated he shall pay what is written from the time when he made the seizure. But there shall be no penalty for seizing one condemned for debt or one who has mortgaged his person. —The penalties fixed in ll. 47–50 and their relation to the provision in l. 36 are variously understood. Many take τιμὰς and τιμάν as referring to the value of the slave.

II.2–45. Rape and adultery.

II.2 ff. If one commits rape upon a free man or woman, he shall pay one hundred staters; but if upon (the son or daughter) of an ἀπέταιρος, ten. The ἀπέταιρος, one who was not a member of a ἐταιρεία (ἐταιρεῖα) or society made up of citizens, occupied a social position

10 ^ε φοικέαν, π[έν]τε στατῆρανς. | ἐνδοθιδίαν δόλαν αἰ κάρτει δαμ|ά-
 σαιτο, δύο στατῆρανς κατασ|τασεῖ. αἰ δέ κα δεδαμν[α]μέναν
 15 πε|δ' ἀμέραν, [ὀ]δελόν, αἰ δέ κ' ἐν νυτ|τί, δύ' ὀδελόνας. ὀркиωτέραν
 δ' ^εμεν τὰν δόλαν. αἰ κα τὰν ἐλευθέραν ἐπιπῆρεται οἷπεν ἀκεύον-
 20 τος καδεστᾶ, δέκα στατῆρανς καταστασεῖ, αἰ ἀποπῶνίοι|ι μαίτυς.
 αἰ κα τὰν ἐλευθέραν | μοικίον αἰλεθεῖ ἐν πατρὸς ^ε ἐν ἀ|δελπιῶ ^ε ἐν
 τῷ ἀνδρός, ἑκατὸν | στατῆρανς καταστασεῖ. αἰ δέ κ' ἐν ἄ(λ)λῶ,
 25 πεντέκοντα. αἰ δέ κα τὰν || τῷ ἀπεταίρῳ, δέκα. αἰ δέ κ' ὁ δῶλος
 [τὰ]|ν ἐλευθέραν, διπλεῖ καταστασεῖ. αἰ δέ κα δῶλος δόλῳ, πέν|τε.
 30 προφειπάτῳ δὲ ἀντὶ μαιτ|ύρῳν τριῶν τοῖς καδεσταῖ|ς τῷ ἐναιλεθέντος
 ἀλλύεθ|θαι ἐν ταῖς πέντ' ἀμέραις. | τῷ δὲ δόλῳ τῷ πάσται ἀντὶ |
 35 μαιτύρῳν δυῶν. αἰ δέ κα μ' ^ε ἀλλύσεται, ἐπὶ τοῖς ἐλόν|σι ^εμεν κρέθ-
 θαι ὅπαι κα λε|ῖοντι. αἰ δέ κα πῶν ^ει δολό|σαθθαι, ὁμόςαι τὸν ἐλό|ντα
 40 τῷ πεντέκονταστατέ|ρῳ καὶ πλίονος πέντον αὐ|τὸν φῖν αὐτῷι φέκα-
 στον ἐπ|αριόμενον, τῷ δ' ἀπεταίρῳ | τρίτον αὐτόν, τῷ δὲ φοικέ|ος τὸν
 45 πάσταν ἄτερον αὐτ|ὸν μοικίοντ' ἐλέν, δολόσαθ|θαι δὲ μέ.

Αἰ κ' ἀνὲρ [κα]ὶ [γυ]νὰ διακρ[ί]νον[τ]αι, τὰ φὰ αὐτᾶς ἔκεν, ἄτι
 ἔκονσ' ^ειε π|ὰρ τὸν ἄνδρα, καὶ τῷ καρπῷ τ|ὰνν ^εμίναν, αἰ κ' ^ει ἐς

midway between the ἐλεύθερος and the φοικεύς. Possibly the ξένοι are meant.— 11 ff. If one violates a household slave by force, he shall pay two staters, but if one that has already been violated, by day one obol, but if in the night two obols; and the slave shall have the preference in the oath.— 16 ff. If one attempts to have intercourse with a free woman to the distress of her relative, he shall pay ten staters if a witness testifies.—ἐπιπῆρεται: πειράω.—ἀκεύοντος: ἀχεύω.— 28 ff. One shall announce before three witnesses to the relatives of the one caught (literally caught in, i.e. in the house of the father etc.) that they are to ransom him within five days; but to the master of a slave before two witnesses. But if he is not ransomed, it shall be in the power of the captors to do with

him as they wish.—36 ff. If one declares that he has been the victim of a plot, then the one who caught him shall swear, in a case involving a fine of fifty staters or more, with four others (literally himself as a fifth), each calling down curses upon himself (if he testifies falsely), but in the case of an ἀπείραιος with two others, in a case of a serf the master and one other, that he took him in adultery and did not lay a plot.

II.45–III.44. Rights of the wife in the case of divorce or death of husband.

II.45 ff. If a man and wife are divorced, (the wife) shall have her own property with which she came to her husband, and the half of the produce, if there is any from her own property, and the half of whatever she has woven within (the house), whatever there is, and five

τῶν ⁵⁰φῶν αὐτᾶς κρεμάτων, κῶτι | κ' ἐνυπάνει τὰν [ἐμίνα]ν ἄτι | κ' ⁵⁵ἔι, 50
 καὶ πέντε στατῆραν, αἱ κ' ὁ ἀνὲρ αἴτιος ^{III}ἔι τᾶς κῆ[ρ]εύσι|ος · α[ἱ]
 δὲ πῶνιοι ὁ ἀνὲρ [αἴτι|ος μὲ ^{III}ἔ]μεν, τὸν δικαστὰν ||| ὁμνύντα κρίνειν. 55
 αἱ δέ τι ἄλλ|ο πέροι τῶ ἀνδρός, πέντε στατῆραν καταστασεῖ κῶτι |
 κα πέρεῖ αὐτόν, κῶτι κα παρ||έλει ἀποδοτῶ αὐτόν. ὃν δέ κ' | ἐκσαν- 5
 νέσεται δικάσαι τ|ὰν γυναῖκ' ἀπομόσαι τὰν Ἀρ|τεμιν παρ Ἀμυ-
 κλαίου παρ τὰν | Τοκσίαν. ὅτι δέ τίς κ' ἀπομο||σάνσαι παρέλει, 10
 πέντε στατῆραν καταστασεῖ καὶ τὸ κρέ|ος αὐτόν. αἱ δέ κ' ἀλλότ-
 τρι|ος συνε(σ)σάδδῃ, δέκα στα[ατ]ῆ|ραν καταστασεῖ, τῶ δὲ κρέ||ιος 15
 διπλεῖ ὅτι κ' ὁ δικαστὰς | ὁμόσει συνεσάδσαι. | αἱ ἀνὲρ ἀποθάνοι
 τέκνα κατ|αλιπόν, αἱ κα λῆι ἀ γυνά, τὰ φὰ | αὐτᾶς ἔκουνσαν ὀπύιεθ-
 θα|| κατὶ κ' ὁ ἀνὲρ δῶι κατὰ τὰ ἐγ|ραμμένα ἀντὶ μαιτύρων τρι|ῶν 20
 δρομέων ἐλευθέρων · αἱ | δέ τι τῶν τέκνων πέροι, ἔνδι|κον ἔμεν. αἱ δέ
 κα ἄτεκνον || καταλίπῃ, τά τε φὰ αὐτᾶς ἔκε|ν κῶτι κ' ἐν[υ]πάνει 25
 [τ]ὰν ἐμ[ί]ν|αν κα[ἱ τ]ῶ καρπ[ῶ] τῶ ἐνδ[ο]θεν πεδὰ τῶν ἐπιβαλλόν-
 τ[ῶν] μοίρα|ν λακὲ[ν] καὶ τί κ' ὁ ἀνὲρ δῶι αἱ ἔγ||ρατται · αἱ δέ τι 30
 ἄλλο πέροι, ἔνδικον ἔμεν. αἱ δὲ γυνὰ ἄτεκ|νος ἀποθάνοι, τά τε φὰ |
 αὐτᾶς τοῖς ἐπιβάλλονσι ἀπ|οδόμεν κῶτι ἐνύπανε τὰν ἐ||μίναν καὶ τῶ 35
 καρπῶ, αἱ κ' ^{III}ἔι ἐς | τῶν φῶν αὐτᾶς, τὰν ἐμίνα|ν. κόμιστρα αἱ κα λῆι

stateres, if the husband is the cause of the divorce. But if the husband declares he is not the cause, the judge shall decide under oath. But if she carries off anything else belonging to the husband, she shall pay five stateres, and whatever she carries off and whatever she purloins this she shall return. But as regards matters which she denies, (the judge) shall decree that she take the oath of denial by Artemis, (proceeding?) to the Amycleium to the archer-goddess. If any one takes anything away from her after she has taken the oath of denial, he shall pay five stateres and the thing itself. If a stranger helps her carry things off, he shall pay ten stateres and half the amount which the judge swears he helped carry off. — 49. τὰν

ἐμίναν: see 101.1. — 50. κῶτι: here and III.26, 34 = καὶ ὅτι, i.e. καὶ οὕτως, gen. by attraction. — III.14–15. κρέιος: χρήιος from χρήεος, gen. sg. with διπλεῖ. — 17 ff. If a man dies leaving children, if the wife wishes, she may marry again holding her own property and whatever her husband may have given her, according to what is written, in the presence of three witnesses of age and free. But if she takes anything belonging to the children, it shall be a matter for trial. — 27 ff. And of the produce in the house she shall share with the lawful heirs. — τῶν ἐπιβαλλόντων: ὁ ἐπιβάλλων, the heir at law, a short expression for ὃς ἐπιβάλλει (τὰ χρήματα); cf. V.21–22 οἱς κ' ἐπιβάλλῃ. — 37 ff. If man or wife wishes to make gifts, (it is permitted),

40 δόμεν | ἀνὲρ ἔ γυνά, ἔ φῆμα ἔ δυόδεκα|α στατῆρανς ἔ δυόδεκα στατῆ-
 ρων κρέος, πλίον δὲ μέ. αἴ κ|α φοικέος φοικέα κριθῇ δῶ | ἔ ἀποθα-
 νόντος, τὰ φὰ αὐτᾶς ἔκεν· ἄλλο δ' αἴ τι πέροι, ἔνδ|ικον ἔμεν.

45 Αἱ τέκοι γυνὰ κ|ῆ[ρ]ε[ύο]νσα, ἐπελεύσαι τῷ ἀνδρὶ ἐπὶ στέγαν
 ἀντὶ μαιτῦρῶν τριῶν. αἱ δὲ μὲ δέκσαι|το, ἐπὶ τῇ ματρὶ ἔμεν τὸ
 50 τέκνον ἔ τράπεν ἔ ἀποθέμεν· ὀρκ|ιῶτέρωδ δ' ἔμεν τὸς καδεστ|ανς
 καὶ τὸς μαίτυρανς, αἱ | ἐπῆλεύσαν. αἱ δὲ φοικέα τέ|κοι κῆρεύονσα,
 55 ἐπελεύσαι | τῷ πάσαι τῷ ἀνδρός, ὃς ὅ|πνιε, ἀντὶ μαιτῦρῶν [δυ]ῶν. ||
 IV αἱ δέ κα μὲ δέκσεται, ἐπὶ τῷ | πάσαι ἔμεν τὸ τέκνον τῷ τ|ᾶς φοι-
 5 κέας. αἱ δὲ τῷ αὐτῷ αὐ|τιν ὀπυίοιτο πρὸ τῷ ἐνιαυτ|ῷ, τὸ παιδίον
 ἐπὶ τῷ πάσαι | ἔμεν τῷ τῷ φοικέος. κῶρκιῶ|τερον ἔμεν τὸν ἐπελεύ-
 10 σαν|τα καὶ τὸς μαίτυρανς. γυνὰ κῆρεύονσ' αἱ ἀποβάλοι || παιδίον
 πρὶν ἐπελεύσαι κα[τ]|ὰ τὰ ἐγραμμένα, ἐλευθέρῳ μ|έν καταστασεῖ
 πεντέκοντα | στατῆρανς, δολῶ πέντε καὶ φ|ίκατι, αἴ κα νικαθῇ. ὅι
 15 δέ κα μ' || εἴ[ε] τι(ς) στέγα ὅπνι ἐπελευσε|ι, ἔ αὐτὸν μὲ ὀρεῖ, αἱ (αι)
 ἀποθ|είε τὸ παιδίον, ἄπατον ἔμεν. | αἱ κύσαιτο καὶ τέκοι φοικ|έα μὲ
 20 ὀπυιομένα, ἐπὶ τῷ τ[ῷ] || πατρός πάσαι ἔμεν τὸ τέκνον· αἱ δ' ὁ
 πατὲρ μὲ δόοι, ἐπὶ τοῖς τῶν ἀδελπιῶν πάσ|ταις ἔμεν.

25 Τὸν πατέρα τῶν | τέκνων καὶ τῶν κρεμάτων κ|αρτερὸν ἔμεν τᾶδ
 δαίσιος | καὶ τὰν ματέρα τῶν φῶν αὐτᾶς κρεμάτων. ᾶς κα δόδυντι, |

*either clothing or twelve staters or some-
 thing of the value of twelve staters, but
 not more. — κόμιστρα: perhaps a tech-
 nical term for certain kinds of gifts.*

III.44–IV.23. Disposition of chil-
 dren born after divorce.

III.44 ff. *If a divorced wife bears a
 child, she shall bring it to her husband
 at his house in the presence of three wit-
 nesses. If he does not receive it, the child
 shall be in the power of the mother either
 to bring up or to expose; and the relatives
 and witnesses shall have preference in
 the oath, as to whether they brought it.*

— στέγαν: this is the regular word for
 house in this inscription, φοικία being
 household (V.26) and φοῖκος not occur-
 ring.—IV.14 ff. *If the man has no house
 to which she shall bring (the child), or she
 does not see him, if she exposes the child,
 there shall be no penalty. — ὅι δέ κα
 μ' εἴ[ε] κτλ.: this conforms to the read-
 ing of the stone, though the elision of
 the ε of μέ is difficult (or read μὲ' εἴ[ε]
 with aphaeresis?). For κα with the op-
 tative see 177.*

IV.23–VI.2. Partition of property
 among children and heirs-at-law,

μὲ ἐπάνανκον ἔμεν δατέθθαι· αἱ δέ τις ἀταθείῃ, ἀποδ||άτταθθαι 30
 τῷ ἀταμένῳ αἱ ἔγρατται. ἔ δέ κ' ἀποθάνει τι(ς), | στέγανς μὲν
 τὰνς ἐν πόλι κα|τι κ' ἐν ταῖ(ς) στέγαις ἐνέει, αἱς κα μὲ φοικεὺς ἐνφοι-
 κέει ἐπ||ὶ κόραι φοικίῳν, καὶ τὰ πρόβατα κα|λ καρτα[ί]ποδα, ἃ κα μὲ 35
 φοικέος ἐί, | ἐπὶ τοῖς υἰάσι ἔμεν, τὰ δ' ἄλ|λα κρέματα πάντα δατέθ-
 θα|ι καλῶς, καὶ λανκάνεν τὸς μὲν || υἱὺς ὁπόττοι κ' ἰὼντι δύ|ο μοίρανς 40
 φέκαστον, τὰδ δ' ἐ θυγατέρανς ὁπότται κ' ἰὼν|τι μίαν μοῖραν φεκά-
 σταν. δ|ατέθ[θ]αι δὲ καὶ τὰ ματρ[ῶ]ια, ἔ || κ' ἀποθά[ν]ει, αἱπε[ρ] 45
 τὰ [πατρῶι'] | ἔ[γραττ]αι. αἱ δὲ κρέματα με εἰ|ῃ, στέγα δέ, λακὲν
 τὰθ θ[υ]γατέ|ρας αἱ ἔγρατται. αἱ δὲ κα λῃ|ο πατέρ δῶς ἰὼν δόμην
 τᾷ|ο ὀπνιομένοι, δότῳ κατὰ τ|ὰ ἐγραμμένα, πλίουνα δὲ μέ. | ὁτείαι δὲ 50
 πρόθθ' ἔδῳκε ἔ ἐπέσ|πενσε, ταὐτ' ἔκεν, ἄλλα δὲ μὲ || ἀπολαν[κά]- V
 νεν. γυνὰ ὁ[τ]εία κ|ρέματα μὲ ἔκει ἔ [πα]τρὸδ δό|ντος ἔ ἀ[δ]ελπιῶ
 ἔ ἐπισπέν|σαντος ἔ ἀπολα[κ]όνσα αἱ|ο ὅκ' ὁ Αἰθ[α]λεὺς(ς) σταρτὸς 5
 ἐκοσ|μίον οἱ σὺν Κύ[λ]λῳι, ταύτ|ας μὲν ἀπολανκάνεν, ταῖδ δὲ πρόθθα
 μὲ ἔ[ν]δικον ἔμεν.

*Ε κ' ἀπ[ο]θάνει ἀνὲρ ἔ γυν|ά, αἱ μὲν κ' ἐί τέκνα ἔ ἐς τέκνῳν 10
 τέκνα ἔ ἐς τούτῳν τέ|κνα, τούτος ἔκε[ν] τὰ κρέμα|τα. αἱ δὲ κα μέτις
 ἐί τούτῳν, ἀ(α)δελπιοὶ δὲ τῷ ἀποθανόν|τος κέκς ἀδε[λ]πιῶν τέκν|α 15
 ἔ ἐς τούτῳν τέκνα, τούτ|ος ἔκεν τὰ κρέματα. αἱ δὲ κα | μέτις ἐί τού-
 τῳν, ἀδευπιαὶ δ' ἐ τῷ ἀποθανόντος κές ταυτ|ᾶν τέκνα ἔ ἐς τῳν τέκνῳν 20
 τέ|κνα, τούτος ἔκεν τὰ κρέμα|τα. αἱ δὲ κα μέτις ἐί τούτῳν, | οἷς
 κ' ἐπιβάλλει ὅπῳ κ' ἐί τὰ κρ|έματα, τούτος ἀναιλῆθθα||ι. αἱ δὲ μὲ 25

IV. 29 ff. But if any one (of the chil-
 dren) should be condemned to pay a fine,
 the one who has been fined shall have his
 portion taken out and given him as is
 written. — 33 ff. αἱς κα κτλ. which are
 not occupied by a serf residing in the
 country. — 44 ff. And the property of
 the mother shall be divided, when she
 dies, in the same way as is prescribed
 for the property of the father. — V. 1 ff.
 Whatever woman has no property either
 by gift of father or brother or by prom-
 ise or by inheritance, as (was written)

when Cyllus and his colleagues of the
 σταρτός (subdivision of the tribe) of the
 Aethalians composed the κόσμος, these
 women shall share in the inheritance,
 but against those (who received gifts)
 previously no action shall be brought. —
 22 ff. If there is none of these, those to
 whom it falls according to the source of
 the property shall receive it. But if
 there are no heirs-at-law, those of the
 household who compose the κλᾶρος (i.e.
 the body of κλαρῶται or serfs attached
 to the estate) shall have the money. —

εἰεν ἐπιβάλλοντες, τᾶς φοικίας οἴτινές κ' | ἴουντι ὁ κλᾶρος, τούτους
ἐκεν τὰ κρέματα.

- 30 Αἱ δέ κ' οἱ | ἐπιβάλλοντες οἱ μὲν λείδονται δατέθθαι τὰ κρέματ|α,
οἱ δὲ μέ, δικάσαι τὸν δι|καστὰν ἐπὶ τοῖλ λείονσι δ|ατέθθαι ἔμεν
35 τὰ κρέματα π|άντα, πρίν κα δάττονται. || αἱ δέ κα δικάσαντος τῶ
δικαστᾶ κάρτει ἐνσείει ἔ ἄ|γῆι ἔ πέρει, δέκα στατέραν|ς καταστα-
40 σεί καὶ τῶ κρέ|ιος διπλεῖ. τνατῶν δὲ καὶ καρ||πῶ καὶ φέμας κὰνπι-
δέμας κ|ἐπιπολαῖον κρεμάτων, αἳ κα μ|ὲ λείδονται δατέ[θθαι - - τὸν
45 δικαστ]ὰν ὁμνύντα κρίνα|ι πορτὶ τὰ μολιόμενα. [α]ἱ [δ]|έ κα κρέ-
ματα δατιομένοι | μὲ συγγιγνόςκονται ἀν|πὶ τὰν δαῖσιν, ὄνεν τὰ κρέ-
50 μ|ατα κῶς κα πλείστον διδ|ῶι ἀποδόμενοι τὰν τιμᾶν || δια[λ]ακόντων
τὰν ἐπαβο|λάν φέκαστος. δατιομέ|νοιδ δὲ κρέματα μαίτυρα|νς πα-
VI ρῆμεν δρομέανς ἐλε|υθέρους τρίνς ἔ πλίανς. ||| θυγατρὶ ἔ διδῶι, κατὰ
τὰ αἰ|τά.

- Ἄς κ' ὁ πατέδ δόει, τῶν τῶ πατρός κρεμάτων παρ υἱέος | μὲ
B ὄνέθθαι μεδὲ καταθίθ|εθθαι. ἄτι δέ κ' αὐτὸς πάσεται ἔ ἀπολάκει
ἀποδιδόθθω, | αἳ κα λῆι. μεδὲ τὸν πατέρα τὰ τῶν τέκνων ἄτι κ' αὐ-
10 τοὶ πάσου|ται ἔ ἀπολάκονται. μεδὲ τὰ τ|ᾶς γυναικὸς τὸν ἄνδρα
ἀπο|δό(θ)θαι μεδ' ἐπισπένσαι, μεδ' | υἷν τὰ τᾶς ματρός. αἱ δ|έ τις
15 πρίαιτο ἔ καταθείτο ἔ ἐ|πισπένσαιτο, ἀλλᾶι δ' ἔγρατ||[τα]ι, αἱ τᾶδε

28 ff. If some of the heirs-at-law wish to divide the property, and others not, the judge shall decree that all the property belong to those wishing to divide, until they divide it. If any one, after the decision of the judge, enters in by force or drives or carries off anything, he shall pay ten staters and double the value of the object. In the matter of live stock, produce, clothing, ornaments, and furniture, if they do not wish to make a division, the judge shall decide with reference to the pleadings. If, when dividing the property, they do not agree as to the division, they shall sell the property, and, disposing of it to whoever offers the most, they shall receive each his share

of the price.—34. δάττονται: aor. subj., cf. ἀποδάτταθθαι. 82. —36. ἐνσείει: taken by some as ἐν-σεῖει (σεῖω), but more probably ἐνσ-εῖει (εῖμι) with εἰ instead of ι from the indicative.—39. τνατῶν: θνητῶν = ζώων, as in Hdt.2. 68. —VI.1. διδῶι: subj. without κα. 174.

VI.2-46. Sale and mortgage of family property.

VI.2 ff. As long as the father lives, one shall not purchase any of the father's property from the son, nor take a mortgage on it. But whatever (the son) himself has acquired or inherited, he may dispose of, if he wishes. —14 f. ἀλλᾶι δ' ἔγρατται: and it is written

τὰ γράμματα ἔγ[ρατται, τὰ] μ[ἐ]ν | κρέματα ἐπὶ τᾷ ματρὶ ἔμ|εν
 κέπ|ι τᾷ γυναικί, ὁ δ' ἀπο|δόμενος ἔ καταθὲνς ἔ ἐπ|ισπένσανς τῷ 20
 πριαμένῳ | ἔ καταθεμένῳ ἔ ἐπισπεν|σαμένῳ διπλεῖ καταστα|σεῖ
 καὶ τί κ' ἄλλ' ἄτας ἔι, τὸ ἀπ|λόον· τὸν δὲ πρόθθα μὲ ἐν||δικον ἔμεν. 25
 αἱ δὲ κ' ὁ ἀντίμ|ῶλος ἀπομῶλῃ ἀνπὶ τὸ κρέος ὅι κ' ἀνπιμῶλίδοντι μ|ἐ
 ἔμεν τᾶς ματ[ρ]ὸς ἔ τᾶς γυναικός, μῶλὲν ὅπῃ κ' ἐπ||βάλλῃ, παρ 30
 τῷ δικαστᾷ | ἔ φεκάστῳ ἔγρατται. αἱ δὲ κ' ἀ|ποθάνῃ μάτῆρ τέκνα
 καταλιπό|νσα, τὸν πατέρα καρτερὸν ἔμεν | τὸν ματρώιδον, ἀποδό(θ)θαι
 δὲ μὲ || μῶδὲ καταθέμεν, αἱ κα μὲ τὰ τέκνα ἐπαινέσει δρομέες ἰόν- 35
 τες. | [α]ἱ δὲ τις ἀλλᾷ πρίαιτο ἔ κατα|θειτο, τὰ μὲν κρέματα ἐπὶ
 τοῖς τέκνοις ἔμεν, τῷ δὲ πριαμ|ένῳ ἔ καταθεμένῳ τὸν ἀποδ|όμενον 40
 ἔ τὸν καταθέντα τὰν | διπλείαν καταστάσαι τᾶς τιμᾶς, καὶ τί
 κ' ἄλλ' ἄτας ἔι, τὸ ἀπ|λόον. αἱ δὲ κ' ἄλλαν ὀπυῖει, τὰ τ|έκνα [τῷ]ν 45
 [μ]ατροῖον καρτερὸνς ἔμεν.

Αἱ κ' ἐδ̄ δυσ[μενίανς] πε|ρα[θῇ κ]ῆκς ἀλλοπολίας-ὑπ' ἀν|άνκας
 ἐκόμενος κελο[μ]ένῳ τις λύσεται, ἐπὶ τῷ ἀλλυσαμέν||ῳ ἔμεν, πρίν 50
 κ' ἀποδοῖ τὸ ἐπιβά|λλον. αἱ δὲ κα μὲ ὁμολογίδοντι ἀμπὶ τὰν πλῆ-
 θύν ἔ μὲ [κ]ελομέ|[ν]ῳ αὐτῷ [λ]ύσαθθαι, τὸν δικασ|τὰν ὁμνύντα
 κρίνεν πορτὶ τὰ || μῶλιόμενα. [τ]ῷ ἐλευθέρῳ τὸν | δε - - - . [αἱ 55
 κ' ὁ δῶλος] || ἐπὶ τὰν ἐλευθέραν ἐλθὼν ὀπυῖει, | ἐλεύθερ' ἔμεν τὰ VII

otherwise = otherwise than is written. Cf. l. 37 and VIII.54. — αἱ τὰδε τὰ γράμματα ἔγρατται: since the inscription of this law, contrasted with τὸν δὲ πρόθθα, l. 24, in matters of previous date. So in IX.15 and XI.19. — 25 ff. But if the opponent denies, with reference to the matter about which they are disputing, that it belongs to the mother or the wife, action shall be brought where it belongs, before the judge where it is prescribed for each case.

VI.46-VII.15. Repayment of ransom. Children of mixed marriages. Responsibility for the acts of a slave.

VI.46 ff. 'A ransomed person shall belong to the ransomer, until he pays

what is proper.' The general sense is clear, but the restoration and precise interpretation is uncertain. Perhaps, with the reading of the text, if one is sold into hostile hands and some one, forced (to do so) upon his demanding it, ransoms him from his exile. — 51 ff. But if they do not agree about the amount, or on the ground that he did not demand to be ransomed, etc. — 55 ff. Something is certainly missing between the end of VI and the beginning of VII, either overlooked by the stonecutter in copying, or possibly added on the original substructure, which is not extant. — VII.1 ff. In the case of marriage between a male slave and a free woman,

τέκνα. αἱ δέ κ' | ἂ ἐλευθέρα ἐπὶ τὸν δῶλον, δῶλ' ἔμ|εν τὰ τέκνα. αἱ
 5 δέ κ' ἐς τᾶς αὐτ|ᾶς ματρὸς ἐλεύθερα καὶ δῶλα | τέκνα γένεται, ἔ
 κ' ἀποθάνει ἂ | μάτερ, αἱ κ' εἰ κρέματα, τὸνς ἐλε|υθέρους ἔκεν. αἱ
 10 δ' ἐλευθέροι | μὲ ἐκσεῖεν, τὸνς ἐπιβάλλον|τανς ἀναιλῆ(θ)θαι. α[ἴ]
 κ' ἐκς ἀγ|ορᾶς πρ[ι]άμενος δῶλον μὲ π|εραιῶσει τᾶν φεκσέκοντ' ἀμ|ε-
 15 ρᾶν, αἱ τινά κα πρό(θ)θ' ἀδικῆ|κεῖ ἔ ὕστερον, τῷ πεπαμέν|ῳ ἐνδικον
 ἔμ|εν.

Τὰ μ πα|[τ]ροῖ[ὸ]κον ὀπυῖε(θ)θαι ἀδελπι|ῳ τῷ πατρὸς τῶν ἰόντων
 τῷ | πρειγ[ί]στῳ. αἱ δέ κα πλῖες πατ|ροῖδοι ἰόντι κἀδελπι[ο]ῖ
 20 τῷ πα|τρός, [τ]ῷ ἐπιπρειγίστῳ ὀπυῖε(θ)θαι. αἱ δέ κα μὲ ἰόντι
 ἀδελπι|ῳ τῷ πατρός, υἱέδ δέ ἐκς ἀδελ|πιῶν, ὀπυῖε(θ)θαι ἰῳ τῷ [έ]ς
 25 τῷ π|ρειγίστῳ. αἱ δέ κα πλῖες ἰόντ|ι πατροῖδοι κυῖες ἐκς ἀδε|λ-
 πιῶν, ἄλλοι ὀπυῖε(θ)θαι τῷ ἐπ|ὶ τῷ ἐς [τ]ῷ πρει[γί]στῳ. μίαν
 δ' | ἔκεν πατροῖ[ὸ]κον τὸν ἐπιβάλ|λοντα, πλῖαδ δέ [μ]έ.

the status of the children depended on whether the slave went to live with the free woman, thus raising himself in a measure to her condition, or whether the woman went to live with the slave. — 9. ἐκσεῖεν: εἶεν ἐξ αὐτᾶς. — 10 ff. *If one having purchased a slave from the market-place has not repudiated the purchase within the sixty days, if the slave has wronged any one before or after, the one who has acquired him shall be liable.* The purchaser of a slave was allowed a certain time within which, upon discovering any faults, physical or otherwise, which had been concealed, he might repudiate the purchase. Not until the expiration of this period was the purchase binding, and the purchaser liable for the acts of the slave. For the use of περαιῶ, cf. also SGDI. 4998. VII αἱ κα μὴ περαιῶσει ἢ κα πρίταται ἐν ταῖς τριάκοντ' ἀμέραις. But some take the meaning in both passages to be *dis-
 pose of abroad*.

VII.15–IX.24. The heiress. Regulations for her marriage and the disposition of her property.

When, in default of sons, a daughter becomes the heiress (πατροῖδοκος, cf. πατροῦχος παρθένος Hdt. 6.57 with Stein's note, Att. ἐπίκληρος), the choice of a husband, who becomes the virtual head of the family, is determined by fixed rules. The person so determined, the groom-elect, is known as ὁ ἐπιβάλλων ὀπυῖεν (= ὁ ἐπιβάλλει ὀπυῖεν *the one to whom it falls to marry*) or simply ὁ ἐπιβάλλων.

VII.15 ff. *The heiress shall marry her father's brother, the oldest of those living. If there are several heiresses and father's brothers, they shall marry (the second) the next oldest (and so on in succession). If there are no father's brothers, but sons of the brothers, she shall marry that one (who is the son) of the oldest. If there are several heiresses and sons of brothers, they shall marry (the*

*Αδ δέ κ' ἄν|ῥος ἔι ὁ ἐπιβάλλων ὀπυίεν ἔ | ἁ πατροῖδκος, [σ]τέ- 30
 γαν μέν, αἴ | κ' ἔι, ἔκεν τὰν πατροῖδκον, τὰδ | δ' ἐπικαρπίας παν-
 τὸς τὰν ἐμ|ίαν ἀπολανκάνεν τὸν ἐπιβ|άλλοντα ὀπυίεν. αἴ δέ 35
 κ' ἀπό|δρομος ἰὸν ὁ ἐπιβάλλων ὀπυ|ίεν ἐβίον ἐβίονσαν μὲ λῆι
 ὀπ|υίεν, ἐπὶ τῇ πατροῖδκῷ ἔμε|ν τὰ κρέματα πάντα καὶ τὸν κ|αρ- 40
 πόν, πρεῖν κ' ὀπυίει. αἴ δέ κα | δρομεὺς ἰὸν ὁ ἐπιβάλλων ἐ|βίονσαν
 λείονσαν ὀπυίε|(θ)θαι μὲ λῆι ὀπυίεν, μῶλὲν τὸς | καδεστὰνς τὸς τῆς
 πατροῖ|δκῷ, ὁ δὲ [δ]ικα[σ]τ[ὰς] δικ[ακσά]|τῷ ὀπυίεν ἐν τοῖς δ[υ]οῖς 45
 μῆ|νσί. αἴ δέ κα μὲ ὀπυίει αἴ ἔγρα|(τ)ται, τὰ κρέματα πάντ' ἔκον-
 σα|ν, αἴ κ' ἔι ἄλλος, τῷ ἐπιβάλλοντ|ι. αἴ δ' ἐπιβάλλων μὲ εἴῃ, τῆς | 50
 πυλᾶς τῶν αἰτιόντων ὅτιμ|ί κα λῆι ὀπυίε(θ)θαι. αἴ δέ κα τῷ ἐπι-
 βάλλοντι ἐβίονσα μὲ λῆι ὀπυίε(θ)θαι ἔ ἄνῳρος ἔι ὁ ἐπιβ|άλ[λ]ων 55
 [κα]ὶ μ[ὲ] λ[ῆ]ι ἔ[ι] μέν|εν ||| ἁ πατροῖδκος, στέγαμ μέν, | αἴ κ' ἔι ἐν VIII
 πόλι, τὰμ πατροῖδκο|ν ἔκεν κᾶτι κ' ἐνῆι ἐν τῇ στέγ|αι, τῶν δ' ἄλλων
 τὰν ἐμ|ίαν δ|ιαλακόνσαν ἄλλῳ ὀπυίε(θ)θαι τῆς πυλᾶς τῶν αἰτιόν- 5
 τῶν | ὅτιμ|ί κα λῆι. ἀποδατῆ(θ)θαι δ|ὲ τῶν κρεμάτων ἰῶι. αἴ δέ μὲ |
 εἶεν ἐπιβάλλοντες τῇ <παι> π|ατροῖδκῷ ἁ[ι] ἔ|γρατται, τὰ κρε|ματα 10
 πάντ' ἔκ[ον]σαν τῆς πυλᾶς ὀπυίε(θ)θ[α]ι ὅτιμ|ί κα λῆι. | αἴ δέ τῆς
 πυλ[ᾶ]ς μέτις λείοι ὀ[π]υίεν, τὸς καδεστὰνς || τὸς τῆς πατροῖδκῷ 15
 φείπαι κ|ατὰ [τὰν πυλ]ὰν ὅτι οὐ λ[ῆ]ι ὀ[π]υ|ίεν τις; καὶ μέν τίς
 [κ' ὀ]πυίει, ἐν ταῖς τριάκοντα ἔ κα φείπον|τι. αἴ δέ μ(ῆ), ἄλλῳ
 ὀπυίε(θ)θαι ὅτιμ|ί κα νύναται. αἴ δέ κα πατρός δόντος ἔ ἀδελ- 20
 πιδ πατροῖδκος γένεται, αἴ λείοντος ὀπ|υίεν οἱ ἔδοκαν μὲ λείοι
 ὀπυ|ίε(θ)θαι, αἴ κ' ἐστετέκνῳται, δια|λακόνσαν τῶν κρεμάτων αἴ 25

second) the second (in order) after the son of the eldest (and so on). — 35 ff. If the groom-elect, being a minor, does not wish to marry (the heiress), though both are of marriageable age, all the property and the income shall belong to the heiress until he marries her. — 47 ff. If he does not marry her, as is written, she with all the property shall marry the next in succession, if there is another. But if there is no groom-elect, she may marry any one of the tribe she wishes, of those

who ask for her hand. — VIII.7-8. But they shall give to him (the rejected groom-elect) his proper share of the property. — 20 ff. If one becomes an heiress after her father or brother has given her (in marriage), if she does not wish to remain married to the one to whom they gave her, although he is willing, then, in case she has borne children, she may, dividing the property as is written, marry another of the tribe. — 24. ἐστέτεκνῳται: perf. subj. like πέπᾱται etc., 151.1.

ἔγγραπται [ἄλλ]οι ὀπυίε(θ)θ[αι τᾶ]ς [π]υ[λ]ᾶ[ς]. αἱ δὲ τέκνα μὲ
 εἴῃ, πάντ' | ἔκονσαν τῷ ἐπιβάλλον[τ]ι ὀπυίε(θ)θαι, αἱ κ' εἴ, αἱ δὲ μὲ,
 30 αἱ ἔγγραπται. ἀνὲρ αἱ ἀποθάνοι πατρὸς|ὄκοι τέκνα καταλιπον, αἱ
 κα [λ]εῖ, | ὀπυιέ(θ)θῶ τᾶς πυλᾶς ὅτιμί κα νύναται, ἀνάνκαι δὲ μὲ.
 35 αἱ δὲ τέκνα μὲ καταλίποι ὁ ἀποθανόν, || ὀπυιέ(θ)θαι τῷ ἐπιβάλ-
 λοντι αἱ ἔγγραπται. αἱ δ' ὁ ἐπιβάλλων τὰν πατρὸς|ὄκον ὀπυιέν μὲ
 40 ἐπ|ίδαμος εἴῃ, ἂ δὲ πατρὸς|ὄκος | ὀρίμα εἴῃ, τῷ ἐπιβάλλοντι ὀπυι-
 ε(θ)θαι αἱ ἔγγραπται.

Πατρὸς|ὄκον δ' ἔμεν, αἱ κα πατέρ μὲ εἴ εἰ ἀδελπιδὸς ἐς τῷ αὐ[τῷ]
 πατρός. τῶν | δὲ κρεμάτῳ[ν κα]ρτερὸνς ἔμεν τᾶς φεργα[σ]ία[ς τὸς]
 45 πάτρωνς, || [τ]ᾶς [δ' ἐπικαρ]πίας δια[λ]α[νκά]νεν [τ]ὰν ἐμίναν, ἂς
 κ' ἄ[ν]ῶρ[ο]ς εἴ. | αἱ δ' ἀν[ὸ]ρῶι ἰάτται μὲ εἴῃ ἐπ|ιβάλλων, τὰν πα-
 50 τρὸς|ὄκον καρτερὰν ἔμεν τῶν τε κρεμάτῳν κ|αὶ τῷ καρπῷ, κᾶς
 κ' ἄν[ῶ]ρος εἴ, τράπε(θ)θαι [π]ὰρ τᾷ ματρί. αἱ δὲ μᾶτερ μὲ εἴῃ,
 πὰρ τοῖς [μ]άτρῳσι | τράπε(θ)θα[ι]. αἱ δὲ τις ὀπυίοι τὰν πατρὸς|
 55 κον, ἀλλᾷ δ' [ἔγ]ραπται, || πεύθεν [πορ]τὶ κόσμ[ο]ν || τὸνς ἐπιβά[λ-
 IX λοντανς.

Ἀνὲρ αἱ | κ' ἀποθανόν πατρὸς|ὄκον κατ|αλίπει, εἰ αὐ[τὸν] εἰ πρὸ
 5 αὐτᾶς τὸνς πάτρωνς εἰ τὸνς μᾶτρωνς|ς καταθέμεν [εἰ ἀποδό(θ)θαι
 τῶν | κρεμάτῳν καὶ] δικαίαν ἔμεν τὰν ὄναν καὶ τὰν κατ[άθεσιν. αἱ |
 δ' ἀλλᾷ πρί]αιτό τις κρέματα εἰ | καταθεῖτο τῶν τᾶς πα[τρὸς|ὄκῳ,
 10 τ||ὰ [μ]έν [κρ]έματα ἐπὶ τᾷ πατρὸς|ὄκοι ἔμεν, ὁ δ' ἀποδόμενος εἰ
 κατ|αθὲνς τῷ πριαμένῳ εἰ καταθε|μένῳ, αἱ κα νικαθεῖ, διπλεῖ κα-
 15 ταστασεῖ καὶ τί κ' ἄλλ' ἄτας εἴ, τ||ὸ ἀπλόον ἐπικαταστασεῖ, αἱ
 [τά]δε τὰ γ[ράμμ]ατ[α] ἔγγραπται, τ||ὸ[ν δ]ὲ πρό(θ)θα μ[ε] ἔνδικον
 ἔμεν. | αἱ δ' ὁ ἀντίμῳλος ἀπομ[ῶλ]οι ἀνπ|ὶ τὸ κρέος ὅι κ' ἀνπιμῶ-
 20 λ|ὶόντι μὲ τᾶς πατρὸς|ὄκῳ [ε]μ[ε]ν, | ὁ δ[ικ]αστὰς ὁμνὺς κρινέτῳ. αἱ |
 δὲ νικάσαι μὲ τᾶς πατρ[ὸς|ὄκῳ] εἰμ[ε]ν, μῶλὲν ὅπε κ' ἐπιβάλλει, εἰ
 φεκάστῳ ἔγγραπται.

25 Αἱ ἀν[δ]εκσ|άμ[ε]νος εἰ νενικαμένο[ς] εἰ ἐνκ|οιῶτανς ὀπέλῳν εἰ δια-
 βαλόμενος εἰ διαφειπάμενος ἀπο[θ]ά|νοι εἰ τούτῳ ἄλλος, ἐπιμῶλ|ένν

IX.24–X.32. Various subjects.

IX.24 ff. If one dies who has gone
 surety or has lost a suit or owes money

given as security or has been guilty of
 fraud (?) or conspiracy (?), or another
 (stands in such relations) to him, one

ἰὼ πρὸ τῷ ἐνιαυτῷ · ὁ δὲ δικαστὰς δικαδδέτῳ πορτὶ τὰ [ἀ]ποπ[ωνιό- 30
 μενα · αἱ μὲν κα νίκας ἐπιμολῇ, ὁ δικαστὰς κο μνάμῳν, | αἱ κα δόει
 καὶ πολιατεύει, οἱ δὲ μαίτυρες οἱ ἐπιβάλλοντες, ἀνδοκ[ᾶδ] (δ) ἐ κέν- 35
 κοιῶτᾶν καὶ διαβολᾶς καὶ διρέσιος μαίτυρες οἱ ἐπιβάλλοντες ἀπο-
 πωνιόντων. ἔ δέ κ' ἀποφείποντι, δικαδδέτῳ ὁμόσ[αντα] αὐτὸν καὶ
 τὸν μαίτυρ[αν]ς νικέν τὸ ἀπλόον. νύς αἱ κ' ἀνδέκεται, ἄς κ' ὁ 40
 πατέ(δ) δόει, | αὐτὸν ἀτέ(θ)θαι καὶ τὰ κρέματα | ἄτι κα πέπαται.
 αἱ τίς κα πέρα | συναλ[λάκ]σει ἔ ἐς πέρ[α]ν ἐπιθέντι μὲ ἀποδιδοῖ, 45
 αἱ μὲν κ' ἀποπωνιόντι μαίτυρες ἐβίοντες τῷ ἑκατονστατέρῳ καὶ
 πλίο[νος] τρέες, τῷ μείονος μέτ' ἐς τὸ δεκαστάτερον δύο, τῷ μεί[ονος] 50
 ἔνδ, δικαδδέτῳ πορ[τ]ὶ τὰ | ἀποπῶ[ν]ιόμενα. αἱ δὲ μαίτυρε[ς] μὲ
 ἀποπωνίοιεν, ἔ κ' ἔ[λ]θῃ ὁ συναλλάκσανς, ὅτερόν κ[α] κέλε[τ]αι
 ὁ | μενπόμενος, ἔ ἀπομόσαι ἔ συν || [ll. 1-9, and most of 10-14, X
 lacking] ματρὶ || δ' νύν [ἔ ἄνδρα γυναικὶ δόμεν ἐ] κατὸν στα[τ]ῆ- 15
 ρα[νς] ἔ μείον, πλίου δὲ μέ. αἱ δὲ πλία δοίῃ, αἱ | κα λείωντ' οἱ ἐπι-
 βάλλοντες, τὸν ἄργυρον ἀποδόντες τὰ κρ[έ]ματ' ἐκόντων. αἱ δέ τις 20
 ὁπέλῳν ἄργυρον ἔ ἀταμένος ἔ μολιόμενας δίκας δοίῃ, αἱ | μὲ εἴῃ τὰ ·
 λοιπὰ ἄκσια τᾶς ἄ[τ]ας, μεδὲν ἐς κρέος ἔμεν τὰν || δόσιν. 25

shall bring suit against said person be-
 fore the end of the year. The judge shall
 render his decision according to the tes-
 timony. If the suit is with reference to
 a judgment won, the judge and the re-
 corder, if he is alive and a citizen, and
 the heirs as witnesses, (shall give testi-
 mony), but in the case of surety and
 pledges and fraud (?) and conspiracy
 (?), the heirs as witnesses shall give tes-
 timony. After they have testified, (the
 judge) shall decree that (the plaintiff),
 when he has taken oath himself and
 likewise the witnesses, has judgment for
 the simple amount. If a son has gone
 surety, while his father is living, he and
 the property which he possesses shall be
 subject to fine. — 26-27. The precise
 meaning of διαβαλόμενος and διαφειπάμε-
 νος (cf. in ll. 35-36 διαβολᾶς, διρέσιος, the

latter with δι-, probably only an error,
 for δια-) is uncertain. — 28-29. The third
 letter in l. 29 is obscure, but the most
 probable reading is ἐπιμολένν ἰὼ, with
 νν as in τάνν ἐμίναν II.48, and with ἰός
 used like ἐκείνος as in VIII.8. — 43 ff.
 If one has formed a partnership with
 another for a mercantile venture (and
 does not pay him his share), or does not
 pay back the one who has contributed to
 a venture, etc. — 50. ἔνδ : for ἐνς (= εἰς)
 before following δ (97.4). — 53. ὅτερόν
 κα κτλ. : whichever course the complain-
 ant demands, either to take oath of denial
 or —. X.15 ff. 'Special legacies are
 not to exceed the value of 100 staters.
 If one makes a gift of greater value, the
 heirs, if they choose, may pay the 100
 staters and keep the property.' — 24.
 μεδὲν ἐς κρέος : to no purpose, invalid.

Αντρῶ[π]ον μὲ ὀνέ(θ)θα[ι] κατακείμενον, πρίν κ' ἀλλύσεται ὁ
καταθένης, μῆδ' ἀμπίμῳλον, μῆδὲ δέκσα(θ)θαι μῆδ' ἐπισπένσα(θ)θαι
30 μῆδὲ καταθέ(θ)θαι. αἰ || δέ τις τουτῶν τι φέρκσαι, μῆδ' ἐν κρέος
ἔμεν, αἰ ἀποπῶνίοιεν δύο μαίτυρε(ς). |

Ἄνπανσιν ἔμεν ὅπῳ κά τιλ λῆι. ἀμπαίνε(θ)θαι δὲ κατ' ἀγορὰν ||
35 καταφελμένῳ τῷμ πολιατᾶν ἀπὸ τῷ λάῳ ὃ ἀπαγορεύοντι. | ὁ δ' ἀμ-
πανάμενος δότῳ τᾶι ἐταιρῆλαι τᾶι ρᾶι αὐτῷ ἰαρῆιον καὶ πρόκοον
40 φοίνῳ. καὶ || μὲν κ' ἀνέλεται πάντα τὰ κρέματα καὶ μὲ συννῆι ἡγέ-
σια τέκνα, τέλλεμ μὲν τὰ θίνα καὶ | τὰ ἀντρόπινα τὰ τῷ ἀνπανᾶ-
45 μένῳ κᾶναιλέ(θ)θαι, ἀπερ τοῖς γῳνῆσι οἰς ἔγρατται. αἰ [δ]έ κα μὲ |
λῆι τέλλεν αἰ ἔγρατται, τὰ κ[ρ]έματα τὸν ἐπιβάλλονταν ἔκεν.
50 αἰ δέ κ' εἰ γνέσ[ι]α τέκνα τῷ ἀνπαναμένῳ, πεδὰ μὲν τῶν ἐρσῶν
τὸν ἀμπαντόν, ἀπερ αἰ θῆ[λε]λαὶ ἀπὸ τῶν ἀδελπιῶν λαυκάβουντι.
XI αἰ δέ κ' ἔρσενες μὲ ἰῶντι, θῆλεια δέ, [φ]ισφόμοιρον ἔ[[μεν] τὸν ἀν-
παντόν καὶ μὲ ἐπάνανκον ἔμεν τέλλεν τ[ὰ] τῷ ἀν]παναμένῳ καὶ τὰ
5 κρέματ' ἀναιλ(ῆ)(θ)θαι ἅτι κα κατα[λίπε]ι ὁ ἀν]πανάμενος. πλίνι
δὲ τὸν | ἀνπαντόμ μὲ ἐπικῶρέν. [αἰ δ' | ἀπο]θάνοι ὁ ἀνπαντός γνέσια |
10 τέκνα μὲ καταλιπόν, παρ τὸν τῷ ἀν]παναμένῳ ἐπιβάλλονταν ||
ἀνκῶρέν τὰ κρέματα. αἰ δ[έ] κα | λῆι ὁ ἀνπανάμενος, ἀποφειπ[ά]θθῳ
κατ' ἀγορὰν ἀπὸ τῷ λά[ῳ] ὃ | ἀπα]γορεύοντι καταφελμένῳ τῶν πο-
15 λιατᾶν. ἀνθέμε[ν] δὲ || δέκ]α [σ]τατῆραν ἐδ δικαστῆριον, ὁ δὲ μνά-
μῳν ὁ τῷ κσενίῳ ἀποδότῳ τῷ ἀπορρῆθέντι. | γυνὰ δὲ μὲ ἀμπαινέθθῳ
20 μῆδ' | ἀνέβος. κρέ(θ)θαι δὲ τοῖδδε αἰ τάδε τὰ γράμματ' ἔγραψε, |
τῶν δὲ πρόθθα ὅπαι τις ἔκει ἔ ἀμπαντύι ἔ παρ ἀμπαντῷ μὲ ἔτ' ἔν-
δικον ἔμεν.

X.33–XI.23. Adoption.

X.33 ff. Adoption may be made from whatever source any one wishes. The adoption shall be announced in the market-place, when the citizens are assembled, from the stone whence they make proclamations.—41. συνν-ῆι: see 101.1. — 42 ff. He shall perform the religious and social obligations of the one who adopted him. — XI.10 ff. If the adopter wishes, he may renounce (the adopted

son) in the market-place, etc. — 16. ὁ τῷ κσενίῳ: sc. κόσμοντος, the clerk of the official who looks after the interests of strangers. — 19 ff. These regulations (τοῖδδε) shall be followed from the time of the inscription of this law, but as regards matters of a previous date, in whatever way one holds (property), whether by virtue of adoption (i.e. of being the adopted son) or from the adopted son, there shall be no liability.

*Αντροπον ὅς κ' ἄγῃ πρὸ δίκας, || αἰεὶ ἐπιδέκε(θ)θαι. | 25

Τὸν δικαστάν, ὅτι μὲν κατὰ | μαίτυρανς ἔγρατται δικάδδ|εν ἔ
ἀπόμοτον, δικάδδεν αἰ ἔ|γρατται, τῶν δ' ἄλλων ὁμνύντ||α κρίνεν πορτὶ 30
τὰ μῶλιόμεν|α.

Αἷ κ' ἀποθάνει ἄργυρον | ὁπέλῶν ἔ νενικαμένος, αἰ μέ|ν κα λεί- 35
ῶντι, οἷς κ' ἐπιβάλλει | ἀναιλέ(θ)θαι τὰ κρέματα, τὰν ἄ||ταν ὑπερ-
κατιστάμεν καὶ τὸ | ἀργύριον οἷς κ' ὁπέλει, ἐκόντ|ῶν τὰ κρέματα·
αἰ δέ κα μὲ λεί|ῶντι, τὰ μὲν κρέματα ἐπὶ τοῖς νικάσανσι ἔμεν ἔ οἷς
κ' ὁ||πέλει τὸ ἀργύριον, ἄλλαν δὲ | μεδεμίαν ἄταν ἔμεν τοῖς ἐπιβάλ- 40
λονσι. ἀ[τ]έ(θ)θαι δὲ ὑ|πὲρ μ[έ]ν τῷ [πα]τρὸς τὰ πατρῷ|α, ὑπέ(δ)
δὲ τὰς ματρὸς τὰ μα||τρῷα. | 45

Γυνὰ ἀνδρὸς ἃ κα κρίνεται, | ὁ δικαστὰς ὄρκον αἷ κα δικά|σει,
ἐν ταῖς φίκατι ἀμέραις ἀ|πομοσάτῳ παριόντος τῷ δικα||στῷ ὅτι 50
κ' ἐπικαλεῖ. Προφ[ε]ιπάτ|ῳ δὲ ὁ ἄρκῶν τῷ(δ) δίκας τῷ γυναι|κὶ καὶ
τῷ δικαστῷ καὶ [τ]ῷ | μ[ν]ά|μονι προτέταρτον ἀντὶ μ||[αιτύρῳν XII
II. 1–15 lacking] ματρὶ νύ|ζις ἔ ἀ[ν]ῆρ γυναικὶ | κρέματα αἰ ἔδωκε,
αἰ ἔγρατ|το πρὸ τῶνδε τῶν γραμμάτων, | μὲ ἔνδικον ἔμεν· τὸ δ' ὕστε-||
ρον διδόμεν αἰ ἔγρατται. | 20

Ταῖς πατρῷόκοις αἷ κα μὲ | ἴῶντι ὀρπανοδικασταί, αἷς κ' ἀνῶροι
ἴῶντι, κρέ(θ)θαι κατὰ | τὰ ἐγραμμένα. ὅπῃ .. δέ κ' ἀ || πατρ[ῶι]ῶκος 25

XI.24–XII.35. Various supplementary regulations.

XI.24 f. *If one seizes a man before the trial, any one may receive him* (i.e. may offer the man an asylum). — 26 ff. *The judge shall decide as is written whatever it is written that he shall decide according to witnesses or by oath of denial, but other matters he shall decide under oath according to the pleadings.* See note to I.11 ff. — 31 ff. *If one dies owing money or having lost a suit, those to whom it falls to receive the property may hold the property, if they wish to pay the fine in his behalf and the money to those to whom he owes it. But if not, the property shall belong to those who won the suit or those to whom he owes money, but the heirs shall*

not be subject to any further fine. The father's property shall pay the fine for the father, the mother's property for the mother. — 46 ff. *When a woman is divorced from her husband, if the judge has decreed an oath, she shall take the oath of denial of whatever one charges within twenty days, in the presence of the judge.* — ὅτι : οὐτινος as in II.50. — XII.21 ff. *The heiresses, if there are no ὀρπανοδικασταί, so long as they are under marriageable age, shall be treated according to what is written. In case the heiress, in default of a groom-elect or ὀρπανοδικασταί, is brought up with her mother, the father's brother and the mother's brother, those designated (above), shall manage the property and the income as best they*

μὲ ἰόντος ἐπι|βάλλοντος μεδ' ὀρπανοδικ|αστᾶν παρ τᾷ ματρὶ τρά-
 30 πῆ|ται, τὸν πάτρῶα καὶ τὸμ μάτ|ρῶα τὸνς ἐγραμμένονς τ||ὰ κρέματα
 καὶ τὰν ἐπικαρπί|αν ἀρτύεν ὅπαι κα (νύ)νανται κά|λλιστα, πρίν
 κ' ὀπυῖεται. ὀπυί|ε(θ)θαι δὲ δυῶδεκαφετία ἔ πρεί|γωνα.

111. Gortyna. III cent. B.C. SGDI. 5011. Inscr. Jurid. II, pp. 329 ff. Halbherr, Am. J. Arch. 1897, 191 ff.

[Θιοί. | Τάδ' ἔφαδε τ]αῖ [πόλι] ψαφίδδουσι τρια|[κατίων πα]ριόν-
 των · νομίσματι χρητ|θαι τῶι καυχῶι τῶι ἔθηκαν ἃ πόλις · τὸδ ||
 5 δ' ὀδελὸνς μὴ δέκετθαι τὸνς ἀργυρίος. | αἱ δέ τις δέκοιτο ἡ τὸ νόμι-
 σμα μὴ λείοι | δέκετθαι ἡ καρπῶ ὠνίοι, ἀποτείσει ἀρ|γύρω πέντε
 10 στατήρας. πεύθεν δὲ | πορτὶ τὰν νεότα, τᾶς δὲ νεότας ὀμυ||ύντες
 κρινόντων οἱ ἐπτὰ κατ' ἀγοράν, | οἱ κα λάχωντι κλαρώμενοι. νικῆν
 δ' ὅτε|ρά κ' οἱ πλίες ὀμόσουντι, καὶ πράξαντες | τὸν νικαθέντα τὰν
 μὲν ἡμίαναν [τῶι νι|κάσ]αντι δόντων, τὰν δ' ἡμίαναν [τᾷ πόλι].

112. Hierapytna. III or II cent. B.C. SGDI. 5041. Michel 29.

....[ἐρπό]ντων δὲ οἱ Ἱεραπύτνιοι τοῖς Λυττίοις ἐς τὰ - - |
 [οἱ δὲ] Λύττιοι τοῖς Ἱεραπυτνίοις ἐς τὰν εὐάμερον τὰν [τῶν Θευ-
 δαισιῶν. ὁ δὲ κόσμος τῶν | Ἱεραπυτνί]ων ἐρπέτω Λυττοῖ ἐς τὸ
 ἀρχεῖον · κατὰ ταῦτὰ δὲ καὶ ὁ τῶ[ν Λυττίων κόσμος ἐρπέτω ἐν
 Ἱεραπύτναι ἐς] | τὸ ἀρχ[εῖον.] αἱ δὲ οἱ κόσμοι ἐλλίποιν τὰν θυ-
 5 των ὁ κόσμος ἕκαστος ἀργυρίῳ στατήρας ἑκατόν, οἱ μὲν Ἱεραπύ-
 τνιοι τοῖς Λυττίοις τᾷ πόλει, [οἱ δὲ Λύττιοι τοῖς] | Ἱεραπυτνίοις τᾷ

can until she marries. She shall be married when twelve years of age or older.

111. Decree of Gortyna regarding the use of bronze coinage.

3 ff. One shall make use of the bronze coin which the state has established, and not accept the silver obols. If one accepts them, or is unwilling to accept the (bronze) coin, or sells for produce (i.e. trades by barter), he shall pay a fine of five silver staters. Report shall be made

to the body of young men, and of this body the seven who are chosen by lot as supervisors of the market shall decide under oath.

112. Treaty between Hierapytna and Lyttos. This illustrates the mixed dialect sometimes known as East Cretan. See 273, 278.

1. Λυττίοις: note the interchange of assimilated and unassimilated forms, e.g. Λυκτῶν l. 13. See 86 with 1.—

πόλει. ὅτι δὲ κα δόξει ταῖς πόλεσιν ἐξελεῖν ἢ ἐνθέμεν, ὅτι μὲν ἐξε-
 λοιμεν μήτε ἐνθινον μήτε ἐνορκον ἡμεν, ὅτι δὲ ἐγγράψαιμεν ἐνθινόν
 τε ἡμεν καὶ ἐνορκον. εἰ δέ τί κα θεῶν ἰλέων ὄντων λάβωμεν ἀπὸ
 τῶν πολεμίων, λαγχανόντων κατὰ τὸ τέλος ἐκάτεροι. μὴ ἐξέστω
 δὲ ἰδίαί μήτε πόλεμον ἐχφέρεσθαι χωρὶς μήτε εἰρήναν τίθεσθαι, αἱ
 κα μὴ ἀμφοτέροις δόξει. αἱ δέ τινές κα ἰδίαί ἐξενέγκωνται, || αὐτοὶ 10
 καὶ διαπολεμόντων, καὶ μὴ ἐνορκοὶ ἔστων οἱ μὴ συμπολεμόντες.
 στασάντων δὲ τὰς στάλας ἐκάτεροι ἐν τοῖς ἰδίοις ἱεροῖς, οἱ μὲν
 Ἱεραπύτνιοι Ὠλεροῖ ἐν τῷ ἱερῷ, τὰν δὲ ἐν Ἀπόλλωνι, οἱ δὲ Λύτ-
 τιοι ἐν τῷ [ἱ]ερῷ τ[ῷ Ἀπό]λλωνος καὶ ἐμ πόλει ἐν Ἀθαναίαι.
 στασάντων δὲ καὶ κοινὰν στάλαν ἐν Γόρτυνι ἐν | τῷ ἱερῷ τῷ
ι. Ὁρκος Λυκτίων. “ὁμνύω τὰν Ἑστίαν καὶ Ζῆνα Ὁρά-
 τριον καὶ τὰν Ἀθαναίαν Ὠλερίαν καὶ Ζῆνα | Μο[ννίτιον καὶ Ἡρ]αν
 καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον καὶ Λατὼ καὶ
 Ἄρεα καὶ Ἀφροδίταν καὶ Κωρήτας καὶ Νύμφας καὶ θεὸς πάντας 15
 καὶ πάσας· ἢ μὰν ἐγὼ συμμαχισῶ τοῖς Ἱεραπυτνίοις τὸν πάντα
 χρόνον ἀπλ[όως] καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον καὶ ἐχθρὸν ἐξῶ,
 καὶ πολεμισῶ ἀπὸ χώρας, υἱ κα καὶ ὁ Ἱεραπύτνιος, | καὶ τὸ δίκαιον
 δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόντων καὶ τῶν Ἱερά-
 πυτνίων. ἐπιорκόντι μὲν | ἡμεν τὸς θεὸς ἐμμανίας καὶ γίνεσθαι
 πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θεὸς ἰλέος ἡμεν καὶ γίνεσθαι
 πολλὰ καὶ ἀγαθὰ.” Ὁρκος Ἱεραπυτνίων. “ὁμνύω τὰν Ἑστίαν
 καὶ Ζῆνα Ὁράτριον καὶ Ἀθαναίαν Ὠλερίαν κα[[ἱ] Ζῆνα Μοννί- 20
 τιον καὶ Ἡραν καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον
 καὶ Λατὼ καὶ Ἄρεα καὶ Ἀφροδίταν καὶ Κωρήτας καὶ Νύμφας
 καὶ θεὸς πάντας καὶ πάσας· ἢ μὰν ἐγὼ συμμαχισῶ τοῖς Λυκτί-
 οῖς τὸν | πάντα χρόνον ἀπλόως καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον
 καὶ ἐχθρὸν ἐξῶ, καὶ πολεμισῶ ἀπὸ χώρας, υἱ | κα καὶ ὁ Λύττιος,
 καὶ τὸ δίκαιον δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόν-
 των καὶ Λυκτίων. ἐ[[π]ιορκόντι τὸς θεὸς ἐμμανίας ἡμεν καὶ

13. Ὁράτριον: occurs as an epithet of Zeus in two other Cretan inscriptions. It is generally explained as standing for φράτριος with o for f as in Ὁαξος

(51 a). The epithet would then be of Elean source (cf. El. φράτρα = ῥήτρα, 15), or else contain hyper-Doric ā. — 17. ἐπιорκόντι: see 42.5 d.

25 γίνεσθαι πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τοὺς θεῶ[ς] ἰλέος ἦμεν
καὶ γίνεσθαι πολλὰ κάγαθά.”

113. Dreros. III or II cent. B.C., but copied from an earlier version. SGDI.4952. Ditt.Syll.463. Michel 23. Solmsen 31.

Θεός Τύχα. | Ἀγαθᾶι τύχαι. | Ἐπὶ τῶν Αἰθαλέων κοσμιόντων ||
5 τῶν σὺν Κυίαι καὶ | Κεφάλωι Πυρω|πίωι Βισίωνος, | γραμματέος |
10 δὲ Φιλίππου, || τάδε ὥμοσαν | ἀγελαῖοι παν|άζωστοι ἑκα|τὸν ὀγδοή-
15 κοντα· “Ὀμνύω || τὰν Ἑστίαν τὰν | ἐμ πρυτανείωι | καὶ τὸν Δῆνα
20 τὸν | Ἀγοραῖον καὶ τὸν Δῆ|να τὸν Ταλλαῖον || καὶ τὸν Ἀπέλλωνα |
τὸν Δελφίνιον καὶ | τὰν Ἀθαναίαν τὰν | Πολιοῦχον καὶ τὸν | Ἀπέλ-
25 λωνα τὸμ Ποίτιον || καὶ τὰν Λατοῦν καὶ τὰν | Ἀρτεμιν καὶ τὸν
Ἄρεα | καὶ τὰν Ἀφορδίταν καὶ | τὸν Ἑρμᾶν καὶ τὸν Ἄλιον | καὶ
30 τὰν Βριτόμαρτιν || καὶ τὸμ Φοίνικα καὶ τὰν | Ἀμφι[ώ]ναν καὶ τὰν
Γᾶν | καὶ τὸν Οὐρανὸν καὶ | ἥρωας καὶ ἡρώσσας | καὶ κράνας καὶ
35 ποτα|μοὺς καὶ θεοὺς πάντας | καὶ πάσας· μὴ μὰν ἐγὼ | ποκα τοῖς
40 Λυττίοις | καλῶς φρονησεῖν | μήτε τέχναι μήτε μα|χανᾶι μήτε ἐν
νυκτὶ | μήτε πεδ’ ἀμέραν. καὶ | σπενσίω ὅτι κα δύναμαι | κακὸν τᾶι
45 πόλει τᾶι τῶν Λυττίων. || δικᾶν, δὲ καὶ πρ[αξί]ων μῆθεν ἔνορκον |
ἡμην. καὶ τέλομαι | φιλοδρήριος καὶ | φιλοκνώσιος | καὶ μήτε τὰμ
50 πό|λιν προδωσεῖν | τὰν τῶν Δρηρίων | μήτε οὔρεια τὰ | τῶν Δρη-
55 ρίων | μῆδὲ τὰ τῶγ Κν[ω]σίων, μῆδὲ ἄνδρας τοῖς πο|λεμίοις προ-
60 δω|σεῖν μήτε Δρη|ρίους μήτε Κνω|σίους, μῆδὲ στά|σιος ἀρξεῖν καὶ |
65 τῶι στασίζουσι | ἀντίος τέλομαι, | μῆδὲ συνωμοσί|ας συναξεῖν | μήτε
70 ἐμ πόλει | μήτε ἔξοι τᾶς | πόλεως μήτε | ἄλλωι συντέλε|σθαι· εἰ δέ
τινάς | κα πύθωμαι συνομνύοντας, | ἐξαγγελίω τοῦ | κόσμου τοῖς
75 πλῆ|ασιν. εἰ δὲ τάδε | μὴ κατέχοιμι, | τοὺς (τ)έ μοι θεοὺς, | τοὺς
80 ὥμοσα, ἐμ|μανίας ἡμη(ι)ν || πάντας τε καὶ πά|σας, καὶ κακίστω(ι) |

113. Oath taken by the Drerian ephebi, promising loyalty to Dreros and the allied Cnossos, but enmity to Lyttos. The dialect shows a strong admixture of κοινή forms, but also retains many of the Cretan characteristics.

3. Αἰθαλέων: cf. Law-Code V.5. — 6-7. Πυρωπίωι: obscure. — 11. ἀγε-

λαῖοι: for ἀγελαῖοι (see 31), ephebi, members of the ἀγέλαι or bands in which the Cretan youth were trained. — 11-12. πανάζωστοι: cf. ἀζώστοις ll. 140-141. Whether or not meaning exactly *un-girded*, the epithet probably refers to some characteristic feature of the ephebes' dress. — 45. δικᾶν δέ κτλ.: but

ὀλέθρῳ ἐξόλλυσθαι αὐτός τε | καὶ χρήια τὰμά, || καὶ μήτε μοι 85
 γὰν | καρπὸν φέρειν || [μήτε γ]υναῖκας | [τίκτει]ν κατὰ φύ[σιν] μήτ]ε
 πάματα · || [εὐορκί]οντι δέ μοι | [τοὺς] θεούς, τοὺς | [ᾧ]μοσα,] ἰλέους 90
 ἦμεν | [καὶ πολ]λὰ κἀγαθὰ | δι[δό]μ[ε]ν. ὁμνύω δὲ || τὸς αὐτὸς 95
 θεούς · | ἥ μὰν ἐγὼ τὸν κόσ|μον, αἶ κα μὴ ἐξορ|κίξωντι τὰν ἀγέ|λαν
 τοὺς τόκα ἐ|γδυομένους τὸν | αὐτὸν ὄρκον, τόν|περ ἄμες ὁμωμό|καμες, 100
 ἐμβαλεῖν | ἐς τὰν βωλάν, αἶ || κα ἀποστᾶντι, | τοῦ μηνὸς τοῦ Κο|μνο- 105
 καρίου ἢ τοῦ | Ἀλιαίου · ἃ δὲ β[ω]λὰ | πραξάντων ἕκα||στον τὸν 110
 κοσμί|οντα στατήρας | πεντακοσίους | ἀφ' ἧς κα ἐμβά|λῃ | ἀμέρας
 ἐν τριμήνῳ · || αἶ δὲ λισσὸς εἴη(ι), | ἀγγραψάντων | ἐς Δελφίνιον, | 115
 ὅσσα κα μὴ πρά|ξωντι χρήματα, || τοῦνομα ἐπὶ πατρός | καὶ τὸ πλῆ- 120
 θος τοῦ ἀρ|γυρίου ἐξονομαίνον|τες · ὅτι δέ κα πράξων|τι, ταῖς ἐται-
 ρείαισιν || δασσάσθωσαν ταῖς | ἐμ πόλει καὶ αἶ πεί | τινεν οὐρεύωντι 125
 Δρήριοι. || αἶ δὲ μὴ πρά[ξαι]|εν ἃ βωλά, α[ὕτοι] || τὰ διπλόα ἀ[πο- 130
 τει]|σάντων · πρα[ξάν]|των δὲ οἱ ἐρευταί | οἱ τῶν ἀνθρωπίνων | καὶ
 δασσάσθωσαν || ταῖς ἐταιρεῖαισιν | κατὰ ταῦτά.” | 135

Τάδε ὑπομνάμα|τα τᾶς Δρηρίας χώρας | τᾶς ἀρχαίας τοῖς || ἐπι- 140
 γινομένοις ἀζώ|στοις · τόν τε ὄρ|κον ὁμνύμεν | καὶ κατέχειν. | καὶ οἱ
 Μιλάτιοι || ἐπεβώλευσαν | ἐν τᾷ νέαι νε|μονηῖαι τᾷ πό|λει τᾷ τῶν 145
 Δρηρίων ἔνεκα τᾶς | χώρας τᾶς ἀ|μᾶς, τᾶς ἀμφι|μαχόμεθα. | Νι- 150
 κᾶτῆρ | τᾶς ἀγέλας | || καὶ ἐλαίαν ἔ|καστον φυτεύ|ειν καὶ 155
 τεθραμ|μέναν ἀποδεί|ξαι · ὅς δέ κα μὴ || [φ]υτεύσει, ἀπ[ο]τεισεῖ 160
 στα|τήρας πεν|τήκοντα.

nothing of lawsuits and executions shall be included in the oath. — 97 ff. αἶ κα μὴ ἐξορκίξωντι κτλ.: unless they impose the same oath upon the ἀγέλα, upon those who are passing out from it (?). It is generally assumed that the oath was imposed upon those entering the ἀγέλα, but it is difficult to reconcile ἐγδυομένους with such an interpretation. — 103. ἐμβαλεῖν: εἰσαγγελεῖν impeach. — 104–105. αἶ κα ἀποστᾶντι: after they have gone out of office. — 115. λισσός: metaphorical use, perhaps insolvent. — 127.

τινεν: τινες. 119.2a. — 132–133. ἐ[ρ]ευταί οἱ τῶν ἀνθρωπίνων: the collectors of public (in contrast to sacred) funds. ἐρευταί = ζητηταί, πράκτορες. Cf. ἐρεῦω = ἐρευνάω Eustath. on H 127. — 137. τάδε ὑπομνάματα: if this inscription is a copy of an earlier one, we may assume that the early boundaries of Deros were actually described in the original, but omitted here. — 146–147. νεμονηῖαι: for νεομηνῖαι, with remarkable metathesis, seen also in Νεμονήιος = Νεομήνιος of another inscription.

APPENDIX

SELECTED BIBLIOGRAPHY OF WORKS OF REFERENCE WITH THE ABBREVIATIONS EMPLOYED

PERIODICALS

A.M. = Mitteilungen des deutschen archäologischen Instituts. Athenische Abteilung.

Am.J.Arch. = American Journal of Archaeology.

Am.J.Phil. = American Journal of Philology.

Annual British School = Annual of the British School at Athens.

'Αθηνᾶ = 'Αθηνᾶ. Σύγγραμμα περιοδικὸν τῆς ἐν 'Αθήναις ἐπιστημονικῆς ἐταιρείας.

B.C.H. = Bulletin de correspondance hellénique.

Ber.Berl.Akad. = Sitzungsberichte der königlichen preussischen Akademie der Wissenschaften zu Berlin.

Ber.Sächs.Ges. = Berichte über die Verhandlungen der königlichen sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Classe.

Ber.Wien.Akad. = Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien. Philologisch-historische Classe.

Berl.Phil.Woch. = Berliner philologische Wochenschrift.

Bz.B. = Bezzenberger's Beiträge zur Kunde der indogermanischen Sprachen.

Class.Journ. = Classical Journal.

Class.Phil. = Classical Philology.

Class.Quart. = Classical Quarterly.

Class.Rev. = Classical Review.

Diss.Argent. = Dissertationes philologicae Argentoratenses selectae. Strassburg.

Diss.Hal. = Dissertationes philologicae Halenses. Halle.

Eranos = Eranos. Acta philologica Suecana.

'Εφ.'Αρχ. = 'Εφημερίς ἀρχαιολογική.

Glotta = Glotta. Zeitschrift für griechische und lateinische Sprache.

Gött.Gel.Anz. = Göttingische gelehrte Anzeigen.

Gött.Nachr. = Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen.

Greek Inscr.Brit.Mus. = The Collection of Ancient Greek Inscriptions in the British Museum.

Hermes = Hermes. Zeitschrift für classische Philologie.

I.F. = Indogermanische Forschungen.

I.F.Anz. = Anzeiger für indogermanische Sprach- und Altertumskunde.

J.H.S. = Journal of Hellenic Studies.

Jb.arch.Inst. = Jahrbuch des deutschen archäologischen Instituts.

Jb.f.Ph. = Jahrbücher für klassische Philologie.

K.Z. = Zeitschrift für vergleichende Sprachwissenschaft, begründet von A. Kuhn.

M.S.L. = Mémoires de la Société de linguistique.

Mon.Antichi = Monumenti antichi pubblicati per cura della reale accademia dei Lincei.

Mus.Ital. = Museo italiano di antichità classica.

NeueJb. = Neue Jahrbücher für das klassische Altertum, Geschichte und deutsche Literatur und für Pädagogik.

Oest.Jhrh. = Jahreshefte des oesterreichischen archäologischen Instituts in Wien.

Philol. = Philologus. Zeitschrift für das klassische Altertum.

Rev.Arch. = Revue archéologique.

Rev.de Phil. = Revue de philologie.

Rev.Ét.Gr. = Revue des études grecques.

Rh.M. = Rheinisches Museum für Philologie.

Trans.Am.Phil.Ass. = Transactions of the American Philological Association.

Wiener Stud. = Wiener Studien. Zeitschrift für klassische Philologie.

Woch.f.klass.Phil. = Wochenschrift für klassische Philologie.

Zt.oest.Gymn. = Zeitschrift für die oesterreichischen Gymnasien.

TEXTS AND COMMENTARIES

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Cf. also the brief statements in the histories of Busolt, I², 192 ff.; E. Meyer, II, 74 ff., 264, 284 ff.; Bury, 47 ff., 53 ff.; also Wilamowitz, Herakles² I.6 ff. Beloch's extreme skepticism toward the tradition, and particularly his denial of the Doric migration, has fortunately found few adherents among

¹ These are arranged to correspond with the sections of the Grammar. The references are mostly to discussions outside of the Greek Grammars and the grammars of special dialects, as listed above, systematic citation of which would seem superfluous. And even for this scattered literature completeness has not been sought, and perhaps no consistent principle of selection will be evident. But in the main preference is given to the more recent articles in which the material is quoted with some fullness and the dialectic scope of a given peculiarity defined.

In the notes some details are added which were intentionally omitted from the text, but also some few important forms which were omitted through oversight or became accessible too late to be incorporated in the text; these last including some forms from the new fragments of Corinna, Berliner Klassikertexte V.ii, 32 ff., which failed to reach me until recently.

The references, except those to the present work which are mostly by section numbers and in **Clarendon** type as usual, are by pages, or, for collections of inscriptions, by the numbers of the latter. In a case like Hoffmann's *Griechische Dialekte*, I.135 would refer to no. 135, but I, 135 to p. 135.

the historians and none among students of the dialects. See Buck, *Am.J. Phil.* XXI, 319.

P. 2, note 2. The "much more problematical" view referred to is that of Kretschmer in the article cited above. Skepticism is now expressed also by Solmsen, *Beiträge zu griech. Wortforschung* I, 93, note 2.

Pp. 6, 7. As a general term covering the Aeolic and the Arcado-Cyprian or Achaeian group, and corresponding to the use by some scholars of either Aeolic or Achaeian in a wider sense, "Central Greek" has been proposed by Thumb in the article cited above, but has not met with favor. We prefer to differentiate the Aeolic of the north and the Achaeian of the south, while recognizing their striking affinities, and, when a term covering both is desired, to speak simply of Aeolic-Achaeian.

P. 6, note. The view referred to is that which is elaborated from the archaeological standpoint by Ridgeway, *Early Age of Greece*, and from the linguistic standpoint by Meister, *Dorer und Achäer*. Against this cf. Ed. Meyer II, 72 "Von archäologischer Seite hat man mehrfach eine 'vor-achaeische' Bevölkerung und Cultur des Peloponnes und eine achaeische Einwanderung Jahrhunderte vor der dorischen construiert. Das sind reine Luftgebilde, über die eine Discussion unmöglich ist, da ihnen jede historische Grundlage fehlt"; and, on the linguistic side, Fick, *Woch.f. Klass. Phil.* 1905, 593 ff.; Thumb, *Neue Jb.* 1905, 385 ff.; Schwyzer, *I. F. Anz.* XVIII, 46 ff.; Buck, *Class. Phil.* II, 245, note.

Pp. 8 ff. No mention is made of Macedonian, which, so far as we can judge from the scanty remains, is a form of Greek, but detached at such an early period that it is best not classed as one of the Greek dialects in the ordinary sense. Yet it shows some notable points of agreement with the neighboring Thessalian. Cf. Hoffmann, *Die Makedonen*.

3. Kühner-Blass I, 26 ff. and the literature cited.

4. Kirchhoff, *Studien zu Geschichte des griechischen Alphabets*, 4th ed. Roberts, *Introduction to Greek Epigraphy*. Larfeld, *Handbuch der griechischen Epigraphik*, 316 ff. Fr. Wiedemann, *Zt. oest. Gymn.* LVIII, 222 ff., LIX, 673 ff.; *Klio* VIII, 523 ff.

4.4. On $\tau = \sigma$ see Foat, *J.H.S.* XXV, 338 ff., XXVI, 286 ff. $\tau\acute{\epsilon}\tau\alpha(\rho)\rho\epsilon\varsigma$ etc. in the sixth-century inscription of Ephesus (Hogarth, *Excavations at Ephesus*, 122 ff.) removes all suspicion from the reading $[\theta]\alpha\lambda\acute{\alpha}\tau\eta\varsigma$ at Teos (no. 3 B 22-23).

5. Buck, *Class. Phil.* II, 275 ff., and, for further Lesbian examples, Hoffmann II, 355 ff.

8. Brugmann *Gr.Gr.* 29, 32. Hatzidakis, *K.Z.* XXXVI, 589.

9. Solmsen, K.Z. XXXII, 513 ff.; Rh. M. LVII, 600 ff. *θιαρός* occurs in two late decrees of Corcyra and Epidamnus (Inscr. v. Magnesia, nos. 44, 46).

9.2a. Sadée, De Boeot. tit. dial., 80.

10. The change of *έν* to *ιν* has nothing to do with the position before vowel or consonant, as was once thought, but is probably due to the proclitic character of the word. Once established, *ιν* passed over to the compounds regardless of their accent. With regard to *ἀπεχομίνος* etc., the *ε* was unaccented in the nom., and possibly in these acc. forms (our accentuation of them as *-μίνος* is merely for convenience, see 103a). But other examples of *ι* are lacking even for unaccented syllables (cf. *ἐδικάσαμεν* also in no. 16), and without further material it is useless to attempt any more precise formulation of the conditions. Cf. Solmsen, Bz. B. XVII, 335; K. Z. XXXIV, 451. Baunack, Ber. Sächs. Ges. 1893, 118. Buck, Class. Phil. II, 268.

It is not accidental that Pamphylian, which agrees with Arcado-Cyprian in several important features (see p. 8, note), has not only *ι πόλις* = *έν πόλις*, but also regularly *ις* = *ές*, *εις*, and that *ις* also occurs several times at Vaxos, but rarely elsewhere. Cf. Meister, Ber. Sächs. Ges. 1904, 23.

11. Kretschmer, K. Z. XXXI, 375 ff. For *ιστία* cf. also Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 191 ff., 213 ff.; Sommer, Griech. Lautstudien, 94 ff.; Ehrlich, K. Z. XLI, 289 ff.; Buck, I. F. XXV, 257 ff.

For Att. *χίλιοι* (cf. also 76, 117) the assumed **χίσλιοι* may be dispensed with, if we adopt the view of Wackernagel, I. F. XXV, 329, that *ε̄* in *ε̄λι* gives Att. *ιλι* by assimilation, for which he cites also Att. *Μιλίχιος* for *Μελίχιος*, *Μηλίχιος*, *μέλλιχος* of the other dialects. Wackernagel also discusses the change of *ε̄* to *ῑ* in *ιμάτιον*, which is the regular spelling in Attic, while elsewhere we find the spelling to be expected (cf. *εἶμα*), namely *ε̄μάτιον* (our no. 8.2), *εἶμάτιον*, *εἶματισμός* (cf. Ditt. Syll. 653 passim, 939).

12. Cf. also the ethnicon *Παρόχθεος*, SGDI. 2524 = *Περόχθεος*, A. M. XXXII, 65.

A similar change before *λ* appears in *Δαλφικόν* of the earliest Delphian coins and *Δαλφοί* of an unedited Delphian inscription. Cf. Perdrizet, Rev. Ét. Grec. XI, 422.

13. Buck, Class. Phil. II, 253 ff.

13.3. Boeot. *ποκα*, *οὔποκα* occur in the new fragments of Corinna.

17. Schulze, Gött. Gel. Anz. 1897, 904.

19. Solmsen, K. Z. XXXIV, 554 ff.; Rh. M. LVIII, 612, LIX, 493 ff. Buck, Class. Phil. II, 270.

20. For *Ἀμφικτίονες*, *Ἀμφικτύονες*, see Kretschmer, K. Z. XXXI, 429, 669. For *αἰσιμνάτας*, *αἰσυμνήτης*, see Solmsen, Beiträge zur griech. Wortforschung

I,58 ff., where *μόλυβδος* beside *μόλιβος* and some other similar cases are discussed.

28. Until there is other evidence that Meg. *Ē* is used for the genuine diphthong *ει*, the forms *τεδε* and *αλε* of the early Megarian inscription (Wilhelm, A.M. XXXI, 89 ff.; cf. Solmsen *ibid.* 342 ff.; Baunack, *Philologus* LV, 474; Keil, *Gött.Nachr.* 1906, 231 ff.; Schwartz, *ibid.* 240 ff.), though taken as *τειδε* and *αλλει* by Keil, are best understood, with Solmsen, *Beiträge zur griech. Wortforschung* I, 96, as *τηδε*, which occurs IG. VII.52, and *αλλη*. Cf. 132.6, where they are so cited.

28*a*. The lexicons give *εκτίσις*, doubtless because of *τίσις*. But there is no evidence that the penult was short, and, while the word seems not to occur in the Attic inscriptions, the spelling *εκτεισις* is decidedly the more usual in the papyri (Mayser, *Gram.d.Papyri*, 91), thus agreeing with Ion. *εκτεισις* (SGDI.5532.17) and Arc. *εστεισις* (no.18.32). The introduction of the strong grade of the root is due to the influence of the verbal forms.

34*a*. For *τῶτο* = *τοῦτο*, cf. Kretschmer, *K.Z.* XXXIX, 553 ff.

35*a*. Cf. Schulze, *Quaestiones Epicae*, 52 ff.; *Gött.Gel.Anz.* 1897, 904. Hoffmann II, 430 ff. Solmsen, *Untersuchungen zur griech. Laut- und Verslehre*, 169 ff.

38. For Attic cf. Meisterhans 67 ff.

39. For Attic cf. Meisterhans 36 ff.

41.1*a* and 94.6. Cf. Buck, *Class. Phil.* II, 263 ff., where Arc. *κεπί*, A.M. XXXI, 229, was overlooked; and most recently, on the situation in Lesbian and Boeotian, Nachmanson, *Glotta* II, 135 ff. But further inscriptional evidence is wanted before the question can be regarded as settled.

41.2. For *ω* from *ao* in all dialects, not West Greek *ā*, cf. Buck, *Am.J. Phil.* XXI, 321; Ehrlich, *K.Z.* XL, 355 ff. Otherwise Jacobsohn, *Philologus* LXVII, 35. For Boeot. *Σαυκράτεις* etc. cf. also Buck, *I.F.* XXV, 262 ff.

41.4. It is the prevailing view that original *āfo* or *āfω* gives Att. *εω*, never *ω*, and that e.g. Att. *τιμωρός*, *κοινών* must be from **τιμᾶ-φορός* or **τιμᾶ-φωρός*, **κοινᾶφών*. Cf. Wackernagel, *K.Z.* XXVII, 263; Johansson, *Bz. B.* XV, 169; Eulenberg, *I.F.* XV, 138. Against this rightly Ehrlich, *K.Z.* XL, 354 ff., although the conditions governing the distribution of Att. *εω* and *ω* are still in part obscure.

41.4*a*. Hoffmann III, 281, 522; Smyth 343 ff.; SGDI.5278, 5311.

41.4*c*. Buck, *Glotta* I, 131 ff.

42.1. For Dor. *η* even from *εφα*, cf. also Ahrens II, 193; Kühner-Blass I, 203; Thumb, *Griech. Sprache im Zeitalter des Hellenismus*, 93 ff.; Zupitza, *K.Z.* XLII, 75. The change is not merely late Doric. Aside from *ῆρ*, *βλήρ* in Alcman, *κρῆς* in Aristophanes, etc., some of the inscriptional examples

are very early, e.g. Ther. Κληγόρας IG.XII.iii.1461. Delph. ἐννῆ, not previously quoted, occurs B.C.II.XXVII,22,26.

Like Rhod. Ἀγῆναξ also Ion. Ἡγῆναξ SGDI.5616.13.(Smyrna), Ἀρχῆναξ ibid.5471b (Thasos) in contrast to Ἀρχεάνακτος ibid.5691 (Erythrae).

42.2. For Dor. *η* from *ε̄α* cf. also Kühner-Blass I,203; Bechtel, Bz.B. XXI,231; Björkegren, De sonis dial. Rhod., 50; Solmsen, Berl.Phil.Woch. 1904,662; Wilhelm, Oest.Jhrb.IV,80 (Arc. Πανῆς = Meg. Πανέας). Note also Arg. Τρυγῆς, our no. 82.

42.5*a*. Sadée, De Boeot. tit. dial., 84 ff.

42.5*b*. For *ω* in Tarentine writers, e.g. τῶς = τέος, quoted from Rhinthon, cf. Solmsen, K.Z.XXXII,544.

42.5*d*. J. Schmidt, K.Z.XXXVIII, 39 ff. Cret. κοσμόντες etc., Solmsen, K.Z.XXXII, 532 ff. Delph. ποιόντων, Heracl. ποιόντασι, Buck, Glotta I, 130. Mess. ποιόντι occurs Inschr.v.Magnesia 43.29.

42.6. Delph., Heracl. ποιῶντι, Buck, Glotta I, 129.

44.1. It is commonly held that *οα* gives West Greek *ā*. But cf. Buck, Class.Phil.II,255 ff.

46. J. Schmidt, K.Z.XXXII,321 ff.

49.1. Π]στοίδανι, A.M.XXXII,304.

49.3. ὀδελός is also attested for Achaean, Ἐφ. Ἀρχ.1908,97. It was doubtless common to all the West Greek dialects.

50-55. Thumb, Zur Geschichte des griechischen Digamma, I.F.IX, 294 ff.

51. Meister, Dorer und Achäer I, 38 ff., 58, 87 ff.

52*a*. J. Schmidt, K.Z.XXXIII, 455 ff. Solmsen, K.Z.XXXII, 273 ff.; Untersuchungen zur griech. Laut- und Verslehre, 186 ff.

52*b, c*. Thumb, I.F.IX, 336 ff.; I.F.Anz.XIV, 9, XIX, 19. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 187 ff. Sommer, Griech. Lautstudien, 90 ff.

54. Wackernagel, K. Z. XXV, 260 ff. Kretschmer, K. Z. XXI, 440 ff. Schulze, Quaestiones Epicae, 6 ff., 84 ff., 352 ff. Hoffmann III, 372, 391 ff., 407 ff. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 181 ff., 302 ff.

The history of *σϕ* in *φίσφος* etc. is so nearly parallel to that of *νϕ* etc. that it has been included in the same tabular representation. But it is not wholly identical. In Cretan the *ϕ* of *σϕ* survives longer than that of *νϕ* etc., e.g. in the Law-Code *φισφόμοιρον* beside *κσενίῳ* and *καλῶς*; and perhaps also in the case of Hom. *ἴσος* and *νοῦσος*, on which most recently Jacobsohn, Hermes XLIV, 79 ff.

55. *βρ* = *ϕρ*. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 175 ff.

57, 58. Thumb, Untersuchungen über den Spiritus Asper. Sommer, Griech. Lautstudien.

58b. In connection with Argol. *ἰαρός* mention should have been made of *ἰκέτας*, no. 75. Cf. Sommer l.c., 24.

59.1. Meister, Dorer und Achäer I, 7 ff. Meister's view that the change was restricted to Sparta is untenable. A new exception is our no. 69. See also p. 288.

59.2. Meister *ibid.* 55 ff.

60. Weisschuh, De rhotacismo linguae Graecae.

60.1. Meister II, 49 ff.

60.3. Hoffmann III, 576 ff.

61. Kretschmer, K.Z. XXXII, 513 ff. Buck, Class. Phil. II, 247 ff.

61.6. *ἥμισος* (τὸ *ἥμισον*) in Phocis, Rhodes, and Astypalaea is probably a contamination of *ἥμισσος* with *ἥμισυς* of the *κοινή*.

63. On Cret. *Πύτιος*, Meister, Dorer und Achäer I, 78 ff.

64. Meister, Dorer und Achäer I, 25 ff.

67. Kretschmer, K.Z. XXII, 426 ff. Jacobsohn, K.Z. XLII, 264 ff.

68. Brugmann, Gr. Gr. 112 ff., with literature cited.

68.2. In calling the *γ* of *γέφυρα* unexplained I had overlooked for the moment the probable explanation that it is due to dissimilation from the *φ*. So also Dor. *γλέπω* (Alcman), *γλέφαρον* (Alcman, Pindar, etc.) = *βλέπω*, *βλέφαρον*. Cf. Solmsen, Ueber dissimilations- und assimilationserscheinungen bei den altgriechischen gutturalen, 5; Mansion, Les gutturales grecques, 60.

68.4a. *δαύχνα* is now attested for Cyprian also. Cf. *Δαυχναφορίῳ*, Meister, Ber. Sächs. Ges. 1908, 2 ff.

69.3. Schulze, K.Z. XXXIII, 318 ff. Kretschmer, K.Z. XXXV, 608.

69.4. Like *ἑππασις* is *ἄππασάμενος*, from **ἀν-ππᾶ-*, in the new fragments of Corinna.

71a. Brugmann, Gr. Gr. 80. Jacobsohn, K.Z. XLII, 274.

72. Solmsen, A. M. 1906, 347 ff.; Beiträge zur griechischen Wortforschung I, 106 ff.

73 ff. On relics of Aeolic *νν* etc. in Chios and other once Aeolic, later Ionic, territory in Asia Minor, see **184a**; at Eleusis (*Ἰμμάραδος*), Solmsen, Rh. M. LVIII, 623; in Macedonian, Solmsen, I. F. VII, 48, Hoffmann, Die Makedonen, 125 ff.

76. On the difficult question whether in the intermediate stage of the development of *σμ* etc. *σ* became *z* or *h*, cf. Sommer, Griech. Lautstudien, 25 ff. and the literature cited.

77.2. $\nu\sigma$ + consonant may arise in new formations and undergo the same development as secondary intervocalic $\nu\sigma$. Cf. Lesb. *εἴκοιστος*, 116*a*, and Corcyr. *ἐκλογιζούσθω*, 140.3*b*.

77.3. *ἀνήκουσαν* etc. in a late inscription of Cyrene I suspect of being an artificial, not an inherited, Aeolism. Cf. *Class. Phil.* II.272.

80. For $\rho\rho$, especially in Boeotian, cf. Solmsen, *Rh. M.* LIX, 486 ff. But in just what dialects, besides Attic, West Ionic, Arcadian, Elean, and Theran, $\rho\rho$ is to be recognized as normal, cannot be determined with any certainty from the existing evidence. In some dialects where we find a few examples both of $\rho\rho$ and of $\rho\sigma$, or even of $\rho\sigma$ only, the latter may be so late as to be easily attributable to *κοινή* influence. But it is also possible that in some dialects $\rho\rho$ was only an occasional colloquialism and that $\rho\sigma$ was preserved, even without external influence, in careful speech. Cf. 86, p. 68. The isolated *κάρρων* (also in Tim. Locr. and Plut. *Instit. Lac.*) is especially significant. But we do not feel warranted as yet in assuming that $\rho\rho$ was common to the West Greek dialects in general.

81. For $\tau = \sigma\sigma$ in Ionic, cf. 4.4.

81*a*. On late Cretan *θάλαθθα* etc., cf. Thumb, *Neue Jb.* 1905, 391; Meister, Dorer und Achäer I, 68 ff. But against the latter's understanding of *εγραπσε* of the Law-Code as *ἐγράψε = ἐγράφθη*, cf. Jacobsthal, *I. F.* XXI, Beiheft, 18 ff.

81*b*. Schulze, *Gött. Gel. Anz.* 1897, 900 ff.

82. Lagercrantz, *Zur griech. Lautgeschichte*, 19 ff. For $\sigma\sigma$ add Coan *ὄσσος*, Calymn. *δικασσέω*.

84. On the question of Megarian $\delta\delta$ or ζ , cf. Lagercrantz, *Zur griech. Lautgeschichte*, 27. Meister, Dorer und Achäer I, 160. Earlier inscrip-tional evidence is needed to settle the matter.

The Rhodian vase with the inscription containing *Δεύς* is now published by T. L. Spear in *Am. J. Phil.* XXIX, 461 ff. There seems to be no reason to doubt its Rhodian provenance.

84*a*. Note also Boeot. *φράττω* (Corinna) = *φράζω*.

85.1. Buck, *Class. Phil.* II, 266, with literature cited.

86 and 96. Mucke, *De consonarum in Graeca lingua praeter Asiaticorum dialectum Aeolicam geminatione*.

87. On *δάκτυλος*, cf. Brugmann, *I. F.* XI, 284 ff.

88. Kretschmer, *K. Z.* XXXIII, 603 ff.

89.1. G. Meyer, 304 f. A sixth-century inscription of Ephesus (Hogarth, *Excavations at Ephesus*, 122 ff.) shows a doubling of dentals after a consonant, e.g. *ὀκττώ*, *ἐκττη*, *ἡνείχθησαν*, and, in sentence combination, *ἐκ ττῶ*, *ἐκ ττῶγ*,

89.3. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 165 ff.

89.5. Brugmann, Grundriss II.i, 44 ff., with literature cited.

91. Allen, Greek Versification in Inscriptions, 126 ff.

94. Lucius, De crasi et aphaeresi, Diss. Arg. IX, 351 ff. Kühner-Blass I, 218 ff. Meister, Herodas, 778 ff.

94.1. The type of crasis seen in *τάριστερόν*, that is really elision as we believe, is the usual one in Argolic. Another instance is seen in *Πολυμέδης ἐποίεε ἡαργείος* (ὁ Ἀργείος), B.C.H. XXIV, 448. Epid. *ταῖσκληπιῇ* (τῶι Αἰσ-) is disputed, cf. IG. IV. 1203. Cf. also Rhod. Ἀμοιβίχῳ (ὁ Ἀμ-), no. 97; Arc. *τὰπόλλωνι* (τοῖ Ἀπ-), Ἐφ. Ἀρχ. 1903, 178.

94.6. See above, p. 290.

94.7, end. In view of the frequent elision in Argolic (above, note to 94.1), Aegin. *hoĩkos* is more probable than *hōĩkos*.

95. Günther, Die Präpositionen in den griechischen Dialektinschriften, I.F. XX, 37 ff. Solmsen, Rh. M. LXII, 329 ff. Kretschmer, Die Apokope in den griechischen Dialekten, Glotta I, 34 ff.

πέρ before vowels, as in Delph. *πέροδος*, occurs also in Thess. *πέρ ἱεροῦν*, no. 28.40, Cypr. *περ' Ἐδάλιον*, no. 19.27, in Boeot. *περάγῃς* = *περιαγῃς*, in the new Corinna fragments, and in the Locrian or Aetolian ethnicon *Περόχθεος* A.M. XXXIII, 30.

With Thess. *ἀπ*, *ὑπ*, cf. *ἀππέμψει* and *ὑββάλλειν*, once each in Homer.

102. Sommer, Zum inschriftlichen *νῦ ἐφελευστικόν*, Festschrift zur 49. Versammlung deutscher Philologen und Schulmänner, Basel 1907.

105.1 a, 2 b. Solmsen, Rh. M. LIX, 494 ff.

106.1 a. Thess. -οι from -οιο, Ahrens I, 222; Hoffmann II, 533; J. Schmidt, K. Z. XXXVIII, 29 ff.; as original locative, Brugmann, Gr. Gr. 225; as original genitive in -οι and cognate with Lat. -i, etc., Kretschmer, Glotta I, 57 ff. I am convinced of the correctness of the first-named view, as preferred in the text. -οιο occurs IG. IX. ii. 458, 459, 511, 1036.

On Cypr. -όν, E. Hermann, I.F. XX, 354 ff., but the explanation is not convincing to me.

106.2. On distribution of -οι, Buck, Class. Phil. II, 266.

107.1. Keil, Gött. Nachr. 1899, 151 ff.

107.3. On -εσσι, Buck, Class. Rev. XIX, 249 ff.; Class. Phil. II, 273 ff. On -οις (cf. also 226, 279), G. Meyer 475, and most recently Sommer, I.F. XXV, 289 ff.

107.4. Buck, Class. Phil. II, 266 ff., with literature cited.

Cret. *θυγατέρας* etc. It is of course not accidental that the analogical introduction of -ας beside -ας (*θυγατέρας* also occurs) is found in just that dialect in which the *ā*-stems show by-forms in -ας and -ας (104.8).

108.2. On the question of Thess. Ἰπποκράτης etc., cf. Hoffmann, Philologus LXI, 245, LXII, 155 ff.; Bechtel, Hermes XXXVII, 631 ff.

Boeot. Μένει etc. (full material in Sadée, De Boeot. tit. dial., 50 ff.) are generally taken as τ-stem forms, either vocatives or nominatives without σ. Cf. Kretschmer, K.Z. XXXVI, 268 ff.; Meister, Ber. Sächs. Ges. 1904, 32. But as forms in -η are not found in the dialects which keep the τ-inflection, while vocatives in -η from σ-stems are known and Boeotian shows the σ-inflection in other case-forms, we prefer to assume that these forms too belong to the adopted σ-stem type. Still different views, but too general and vague to carry conviction, are expressed by Sadée l.c., and Solmsen, Berl. Phil. Woch. 1906, 181.

111.4. -ῆς is probably not from -ηvs, like βῶς beside βούς from *βωνς (37.1), but owes its η to the analogy of -ηος etc. Dat. pl. Μαντινέσι in an Elean decree (SGDI. 1151.17) shows a similar extension of η at the expense of ευ, and is perhaps the Arcadian, rather than a true Elean, form.

112.6. Cf. Lac. dual ἐπάκοε beside ἐπακόο, no. 67, note.

114.1. The new fragments of Corinna bring the first evidence of ἰα in Boeotian. On the use of Cret. ἰός, Buck, Class. Phil. I, 409 ff. On πρῶτος, πῶτος, Buck, Class. Phil. II, 255 ff.

114.3. With τρῖς as nom., and τέτορες as acc. (107.4), cf. τέτορας as nom. in inscriptions of Tauromenium, SGDI. 5223 ff.

114.5. πεντός is attested also for Amorgos (IG. XII. vii. 301.5), but here it is due to the analogy of πέντε, not to assimilation of πτ to ττ as in Crete.

116. On Lesb. εἴκοιστος etc., Buck, Class. Rev. XIX, 242 ff. Thess. ἱκοιστος occurs IG. IX. ii. 506.47.

119.2a. J. Schmidt, K.Z. XXXVI, 400 ff.

122. On the distribution of τοί and οἱ, cf. Solmsen, Rh. M. LX, 148 ff.; Buck, Class. Phil. II, 253. But the West Thess. τοί there mentioned is to be taken as dat. sg. τῶι as read IG. IX. ii. 241.

123. Cf. also Thess. οὔνε, IG. IX. ii. 460.5.

125.1. Buck, Class. Phil. II, 259 ff.

126. Elean should have been mentioned among the dialects which show the relative use of the article. Cf. no. 60.11, 12.

129.2a. On Locr. φότι, cf. Wackernagel, Rh. M. XLVIII, 301 ff.; J. Schmidt, K.Z. XXXIII, 455 ff.

129.3. Buck, Class. Rev. XIX, 247.

132.2. Buck, Class. Phil. II, 256. While it would be not at all surprising to find ὅπει etc. in other dialects than West Greek and Boeotian (cf. 224a), we know no certain examples as yet. Arc. τ[ε]ιδενί, as read by Wilhelm, A.M. XXXI, 228, is very doubtful.

132.4. J. Schmidt, K.Z. XXXII, 412 ff.

132.9. Buck, Class. Phil. II, 255. Boeot. *ποκα*, *οὔποκα* are now attested in the new fragments of Corinna. Lac. *δokka*, 'Εφ. 'Αρχ. 1900, 159.

132.9*a*. Cret. *ās* always means *so long as*, never *until*. Cf. Jacobsthal, I.F. XXI, Beiheft, 118. So in Heracleian (Heracl. Tab. I. 100), *until* being expressed by *ἄχρι ὧ*.

133.5. Delph. *ἔξος* (not in Wendel's Index) B.C.H. XXII, 321.

135, 136. Ivy Kellermann, On the Syntax of some Prepositions in the Greek Dialects (Chicago dissertation). Günther, Die Präpositionen in den griechischen Dialekten, I.F. XX, 1 ff.

135.4. Buck, Class. Phil. II, 264, with literature cited.

135.6*a*. Of the numerous discussions of the relation of *πρός* to *πρόςτί* the most recent is that of Jacobsohn, K.Z. XLII, 279 ff.

135.6*b*. J. Schmidt, K.Z. XXXVIII, 17 ff. Thumb, Neue Jb. 1905, 396. Zubatý, I.F. Anz. XXII, 59 ff. Kretschmer, Glotta I, 41 ff.

136.2. In addition to Miss Kellermann l.c., 75, and Günther l.c., 132, cf. Solmsen, Rh.M. LXI, 495 ff.

136.8. On Delph. *ἀντὶ φέτεος*, Buck, I.F. XXV, 259 ff.

136.11 (addition). *ὑπό* instead of usual *ἐπί* with gen. in expressions of dating occurs with gen. in Elean (no. 61.2), and with acc. in Laconian (no. 66.66).

138.3. Buck, Class. Phil. II, 256 ff.

139.2. For *-νθο* etc. we prefer the older explanation, as given in the text, to Schulze's suggestion quoted by Sadée, De Boeot. tit. dial., 23.

141. Buck, Class. Phil. II, 257 ff., with literature quoted.

142. Buck, Class. Phil. II, 251 ff.

143. Schulze, K.Z. XXXIII, 126 ff.

144*a*. For Ion. *ἦνεια*, add *ἦνείχθησαν* from Ephesus (see above, to 89.1).

146.1. *λελάβηκα* is also Arcadian, cf. no. 18.14.

147.3*a*. Solmsen, K.Z. XXXIX, 215.

148. G. Meyer, 203, 413. Meisterhans 169. Hatzidakis, 'Αθηνά VIII, 458 ff.

150. Schulze, Hermes XX, 491 ff. Solmsen, Rh.M. LIX, 161 ff. Until recently all the known East Ionic examples were from Chios, Teos, or Erythrae. Now also from Miletus *ἐξαμόσει* SGDI. 5496, *κατακτείνουσιν* Jb. Arch. Inst. 1906, Anz., 16.

151.1. On aor. subj. *σᾶ* cf. Solmsen, Rh.M. LXI, 164 ff. That Arc. *βωλεύσανται*, Inschr. v. Magnesia 38.46, wrongly corrected to *βωλεύσ(ω)νται* by Kern, belongs here, is pointed out by Meister, Ber. Sächs. Ges. 1904, 10, and had also been recognized independently by me. But Epid. *ποιήσαι*, reckoned here by Solmsen, I prefer to regard as an optative (177).

151.2. There is no certainty that Thess. *δυνάε̃ται* (no. 27) and Arc. *κακριθέ̃ε* (no. 16.15) are to be so understood, rather than as *δυνᾶεται*, *κακριθέ̃ε*, though we regard the former as more probable. The Arcadian form is also taken by some as *κακριθέ̃ε̃*, and the contracted *ἐσδοθῆ* occurs in the later no. 18.52.

152.4. A still different type, with the optative sign added directly to *σ*, is seen in Cret. *φέρκσιεν* SGDI.4982, and also in *διαλύσιαν* *ibid.* 5004, if the latter is really an optative.

157. Hoffmann I, 263 ff., II, 574 ff. Buck, *Class. Phil.* II, 274 ff.

158. Buck, *Class. Phil.* II, 265.

159. In Delphian there are several other examples of *-ώω* (see Wendel's Index 190 ff.) but none certain of *-ήω*. For *συλῆοντες*, which occurs twice among over two hundred instances of *συλέοντες*, is perhaps only a graphic variant. Cf. J. Schmidt, *Pluralbildung d. idg. Neutra*, 329. For Boeotian add *στεφανώμεν* from Thespieae, B.C.H. XXV, 361. *στεφανῶι* occurs also at Eleusis, but here only as the result of the confusion between *οι* and *ωι* (Meisterhans 66). It is not clear whether the late Lesb. *τίμαι*, *στεφάνοι* are from *-ᾱει*, *-ωει* or from *-αι*, *-οι* (in either case we should expect *στεφανῶι*), or are simply the Attic forms and to be accented *τιμᾶι*, *στεφανοῖ*.

161.1. J. Schmidt, *Ber. Berl. Akad.* 1899, 302 ff.

161.2. J. Schmidt, *Pluralbildung der idg. Neutra*, 326 ff. For Dor. *μοιχάω* (Cret. *μοικίῶν*) = usual *μοιχεύω*, cf. Wackernagel, *Hellenistica*, 7 ff.

164.3. For *-σσις* cf. Buck, *Class. Rev.* XIX, 244 ff.

164.7. Solmsen, *Beiträge zur griech. Wortforschung* I, 116 ff.

164.8. Buck, *Class. Phil.* II, 267. Jacobsohn, *Philologus* LXVII, 29. Solmsen, *Beiträge zur griech. Wortforschung* I, 98 ff.

165.4. The origin of this class, which is of course to be distinguished from that of the agent-nouns in Att. *-εών*, Ion. *-ών*, but Dor. *-άν*, from *-άφων* (41.4), is obscure. Cf. Brugmann, *Grundriss* II, 301.

166.1. Buck, *Class. Phil.* II, 267. Solmsen, *Beiträge zur griech. Wortforschung* I, 98.

166.2. Solmsen, *Rh. M.* LIX, 498 ff.

168 a-d. Sadée, *De Boeot. tit. dial.* 17 ff. Solmsen, *Rh. M.* LVIII, 603 ff., LIX, 596 ff.

169-178. Among the few special studies of dialectic syntax, beside those on the use of prepositions already cited (p. 296), may be mentioned: K. Meister, *Der syntaktische Gebrauch des Genetivs in den kretischen Dialektinschriften*, I.F. XVIII, 133 ff.; Rüttgers, *De accusativi, genetivi, accusativi usu in inscriptionibus archaicis Cretensibus*, Bonn 1905; Jacobsthal, *Der Gebrauch der Tempora und Modi in den kretischen Dialektinschriften*, I.F.

XXI, Beiheft; Edith Frances Claplin, *The Syntax of the Boeotian Dialect* (Bryn Mawr dissertation).

174. Jacobsthal, l.c., 87 ff., whose Arcadian examples, however, should be replaced by those given in our text.

176. Jacobsthal, l.c., 93 ff.

177. Jacobsthal, l.c., 90 ff.

178. Jacobsthal, l.c., 83 ff.

179. Buck, *Class. Phil.* II, 258 ff., with literature cited. Jacobsthal, I.F. XXI, Beiheft, 143 ff. Jacobsohn, *K.Z.* XLII, 153.

182. Among the important Ionic characteristics should have been mentioned: Contraction of *οη* to *ω*. 44.2.

274-280. Thumb, *Die griechische Sprache im Zeitalter des Hellenismus*. Buck, *The General Linguistic Conditions in Ancient Italy and Greece*, *Class. Journ.* I, 99 ff.¹ Wahrmann, *Prolegomena zu einer Geschichte der griechischen Dialekte im Zeitalter des Hellenismus*.

279. More commonly known as the Achaean-Doric *κοινή*, after Meister II, 81 ff. See Buck, *The Source of the so-called Achaean-Doric κοινή*, *A.J. Ph.* XXI, 193 ff.

¹ The portion of this article which deals with Greece, and also the statements in the text, are condensed from a more comprehensive but unpublished study of this subject.

GLOSSARY AND INDEX

In the alphabetical arrangement the presence of *ϕ* is ignored, in order to obviate the separation of the many forms which occur with and without it. Thus (ϕ)ἵκατι, i.e. *ῥίκατι* or *ἵκατι*, stands in the position of ἵκατι, and να(ϕ)ός in the position of ναός. ρ stands in the position of κ.

For inflectional forms the conventional captions (nom. sg., 1 sg. pres. indic.) are sometimes substituted, and in these the transcription which we have employed for forms occurring in the epichoric alphabets is frequently replaced by the more familiar spelling, e.g. *ē, ō, h*, by *η, ω, ε*, or Cret. *π, κ*, by *φ, χ*. But the precise form occurring is sometimes retained as a caption, or added, or given separately with a cross-reference. Brevity and convenience in each case have been preferred to consistency.

The references are: numbers in Clarendon type, to the sections of the Grammar, or, where App. is added, to the corresponding sections of the Appendix; otherwise, to the numbers of the inscriptions. The Heracleian Tables (no. 74) and the Cretan Law-Code (no. 110) are cited by name.

ἄ = *ā*. 58 *a*

ἄράταται Lac. 53

ἄβελιος Cret. = ἥλιος. 41.3

ἄβλοπία Cret. = ἀβλαβία. 5

ἄγαῖος Delph., *admirable, wonderful* (?). Cf. Etym. Mag. ἀγαῖος· ἐπίφθορον ἢ θαυμαστόν. No. 51 D 38, note

ἄγαλμα = ἀνάθημα. No. 35, note

ἄγαλματοφώρ El. = ἱερόσυλος. 107.1, no. 60.13, note

ἄγαρρις West Ion., *assembly*. 5, 49.2, 80 with *a*

Ἀγασιλέρō Eub. = Ἀγασίλω. 41.4, 53

ἄγέλαι Cret., *bands* in which the Cretan youth were trained

ἄγελάοι Cret., *ephebi*, members of the ἀγέλαι. 31, no. 113.11, note

ἄγερσις East Ion., *assembly*. 49.2

Ἀγλαω-, Ἀγλω-. 41.2

ἄγνέω = ἄγω. 162.6. ἀχνηκότας, 66

Ἀγόλαος Meg. = Ἀγέλαος. 167

ἄγορά Delph., Thess. = ἐκκλησία

ἀγορανομέω Thess., *preside over the assembly*, like Att. ἐπιστατέω. See preceding. In other states the ἀγορανόμοι were officers in charge of the *market* etc.

ἀγόρασσις Boeot. 164.3

ἄγρέω Lesb., El., ἀνγρέω Thess. = ἀλρέω. Lesb. ἀγρέθεντες, καταγ[ρέ]θηι, κατάγρεντον, προαγρημμένω. El. ἐξαγρέων. Thess. ἐφάνγρενθιν. So also Lesb. ἀγρεσις, Thess. ἀνγρεσις = ἀλρεσις. Cf. Hom. παλινάγρετος, αὐτάγρετος. Akin to ἀγρα

ἀδεαλτώχαιε El., from ἀδεαλτώ = ἀδηλώω, ἀφανίζω. 59.3, 152.4, no. 61.12, note

ἀδελφεός = ἀδελφός. 164.9

ἀδευπία Cret. = ἀδελφαί. 71, 164.9

ἀδηλόω Heracl., *make invisible*

ἀδηνέως *without fraud, plainly*. Chian ἀδηνέως γεγωνέοντες, *calling out plainly*, no. 4 B. Cf. Hesych. ἀδηνέως· ἀδόλως, ἀπλῶς, χωρὶς βουλῆς

ἄδος ὁ Ion., *decree*. See ἀνδάνω

ἄελιος = ἥλιος. 41.3

ἄζαθός Cypr. = ἀγαθός. 62.4

ἄζετώ Delph., *convict*. 77.2, no. 53.17, note

Ἀθαββος Delph. = Ἀθαμβος. 69.3

αἰ West Greek, Aeol. = εἰ. 134.1, 2 *c*

ἄι Dor. etc. = ἦ adv. Cret. ἄι also final and temporal. 132.5, 8 *a*, 9 *a*

ἄι Lesb., αἰ Ion., ἄιν Thess. = ἀεί, 133.6

ἀῖδασμος Ion., *under perpetual lease*. 133.6

αἰφαί Cypr., Phoc. = αἰεί. 53, 133.6

αἰλέω Cret. = αἰρέω. 12

αἶλος Cypr. = ἄλλος. 74 b

αἰλότριά El. = ἀλλότριά. 74 b

αἰμάτιον Coan, *coagulated blood and meat, sausage-meat*. Cf. Hesych. αἰμάτια· ἀλλάντια

αἰμίλονος Lesb. = ἡμίλονος. 17

αἰμισυς Lesb. = ἡμισυς. 17, 61.6

αἶν Thess. = αἰεί. 133.6

αἶνος Delph., Meg., *decree*. Cf. Et. Mag. αἶνος· ψήφισμα and Hesych. s.v.

αἰρεθές Ther. = αἰρεθείς. 78

αἶσα, *share*. 191

αἰσιμνάτας, αἰσιμνῶντες Meg. = αἰσινμνήτης etc. 20 with App., 258

Αἰσιόδοτος Lesb. = Ἡσιόδοτος. 17

ἀκεύω Cret. = ἀχεύω

ἀκρατής Ion. = ἀκυρος. Cf. καρτερός

ἡακρόθινα τά Delph. = ἀκρόθινα (or ἀκρόθις, reading τὰν ἀκρόθινα). 58 c, no. 51 D 47, note

ἡάκρος Corcyr. = ἀκρος. 58 c

ἡακροσκιρίαί Heracl., *heights covered with brushwood*. 58 c

ἡαλανέος El., *wholly, in full*. 55, no. 59.4, note

ἡλία assembly. (1) Delph. (no. 51), used of the meeting of the phratry; (2) Acarn., Corcyr., Heracl., Gela, Agrig., Rheg. = ἐκκλησία

ἡλιαία Arg., Mycen. = ἐκκλησία

ἡλιασμα. (1) Gela, Agrig., *assembly* (not in technical sense, cf. βουλᾶς ἡλιασμα); (2) Rheg., *decree of the ἡλία*

ἡλιασσις Arg., *act of the ἡλιαία*. 164.3

ἡλιασταί Arc., in form = Att. ἡλιασταί, but title of Tegean officials who enforced penalties, etc. (no. 18)

ἡάλιος Arg. 56

ἡλινσις Epid., *stuccoing*. 77.3 a

ἡλιος Dor., ἡλιος Lesb. = ἥλιος. 41.3

ἡαλίσσκομαι Thess. = ἀλίσκομαι. 52 c, 89.1

ἡλλα Lesb., *elsewhere*. 132.5

ἡλλᾶι Cret., Corcyr., *otherwise*. 132.5

ἡλλεῖ Meg., Delph., *elsewhere*. 132.2

ἡλλοπολία Cret. = ἀλλοδημία. Cf. Cret. πόλις = δῆμος

ἡλλότερος Lesb. = ἀλλότριος. 19.2

ἡλλόττριος Cret. 89.4

ἡλλυ Arc. = ἄλλο, 22

ἡλλυι Lesb., *elsewhere*. 132.4

ἡλφον Cypr., *plantation*. No. 19.9, note

ἡλοργός Ion. = ἡλουργός. 44.4

ἡλωμα Boeot. = ἀνάλωμα. Not an original uncompound form, but abstracted from ἀνάλωμα. Hence the absence of ρ

ἡμάρα Locr. = ἡμέρα. 12, 58 b

ἡμάριος Ach. 12

ἡματα Aetol. = ἀδόλως? No. 62.2, note

ἡμβρ[ό]την Lesb. = ἡμαρτεῖν. 5, 49.2 a

ἡμεῖ Delph. = ὁμοῦ. 132.2

ἡμέν late Cret. = ἡμεῖς. 119.2 a

ἡμέρα with lenis. 58 b

ἡμές, ἡμές. 57, 58 b, 76, 119

ἡμιθρέω Ion. = ἀριθμέω. 88

ἡμμες, ἡμμε Lesb., ἡμμέ Thess. = ἡμεῖς, ἡμέας. 76, 119

ἡμόνιον Delph., *penalty for delay*.

From ἀναμένω. Cf. Hom. καμμονίη = καταμονή

ἡμοιρά Corinth. = ἀμοιβή. 51 a

ἡμπ- in early Cretan words, see under ἡμφ-

ἡμπελωργικός Heracl. = -ουργικός. 44.4

ἡμπώλημα Heracl., *rebate*. Heracl. Tab. I.108 ff., note

ἡμφαίνομαι Cret. (e.g. ἡμπαίνει(θ)θαι, ἡμπανάμενος, ἀνπανάμενος, ἡμπαντος, ἀνπαντος), *adopt*

ἡμφανσις Cret. (ἀνπανσιν), *adoption* (act of). 77.3 a

ἡμφαντός Cret. (ἀνπαντύι), *adoption* (condition of, i.e. state of being an adopted son)

ἡμφί. 136.7

ἡμφίδημα Cret., *ornament*, gen. sg. ἀν-πιδέμας. 112.5

ἡμφικτίονες, -κτύονες. 20

ἡμφιλλέγω = ἀμφιλέγω. 89.3

ἡμφιμωλέω Cret. (e.g. ἡμφιμωλέν), *contend about* (in law), *litigate*. See μωλέω

ἡμφίμωλος Cret. (ἀμφιμωλον), *subject to lawsuit*

ἡμφίσταμαι Heracl., *investigate*. Cf. Hesych. ἡμφίστασθαι· ἐξετάζειν

ἡν = ἀνά. 95

ἡν Arc. = ἀ ἡν. 58 a

ἡάν Arc. = ἀν. 58 d

ἡνάατορ El., see ἀνατος

ἡνάαξ = ἀναξ. 52

ἡνασκηθής Arc., see ἀσκηθής

ἡνατος immune from punishment. El.

ἡνάατορ, Locr. adv. ἀνάτῳ(s). 53

- ἀνδάνω** = *δοκέω* *be approved, voted*, as in Hdt. Cret. *ἔφαδε*, Ion. *ἔαδε* = *ἔδοξε*, Locr. *φεραδεκότα* (146.1) = *δεδογμένα*, *ψηφισμένα*. Cf. Ion. *ἄδος* = *δόγμα*
ἀνδιχάω Locr., *be of divided opinion*. Cf. Hdt. 6.109 *δίχα γίγνονται αἱ γνώμαι*
ἀνέθειαν, ἀνέθειαν, ἀνέθειαν Boeot. = *ἀνέθεσαν*. 9.2, 138.5
ἀνεθείκαιν Thess. = *ἀνέθηκαν*. 138.5
ἀνέθεικε Boeot., Thess. = *ἀνέθηκε*. 16
ἀνεκκλήτως Delph. = *ἀνεγκλήτως*. 69.3
ἀνελόσθω Lac. = *ἀνελέσθων*. 140.3b
ἀνεπίγραφος Heracl. = *-γραφος*. 5
ἀνέσηκε Lac. = *ἀνέθηκε*. 64
ἄνευν Epid. = *ἄνευ*. 133.6
ἄνευς El. = *ἄνευ*. 133.6, 136.4
ἀνθεῶσθαι Heracl., from *ἀνθήμι*. 146.4
ἀνηρίθεντος Ion. = *ἀνερίθεντος* *not venal*. 167a
ἀνιοχίω Lac. = *ἡνιοχέω*. 9.5
ἀννίσμαι Cret. = *ἀρνέομαι*. 86.5
ἀνοσίγᾱ Cypr., *impiety*. No. 19.29, note. But neut. pl. *ἀνόσιγα* also possible; cf. SGDI.3538, 3544
ἀνπ- in early Cretan words, see under *ἄμφ-*
ἀνταποδιδῶσσα El. = *-διδούσα*. 89.3
ἀντί. 136.8
ἀντίμολος Cret., *opponent, defendant*. See *μωλέω*
ἀντιτυγχάνω Arg., Boeot., Delph., Lac. = *παρτυγχάνω* *happen to be present, or in office* (so nos. 45, 78)
ἄντομος Heracl., *road, path*
ἄντορος Heracl., *a counter-boundary*
ἀντρήιον Cret. = *ἀνδρεῖον*. 66
ἄντροπος Cret. = *ἀνθρωπος*. 66
ἀνφόταρος Locr. = *ἀμφότερος*. 12
ἀνώγω Cypr. 191
ἄνωδ' Arc., probably *ἄνωδα* = *ἄνωθεν*. 133.2
ἄνωθα Heracl. = *ἄνωθεν*. 133.1
ἄνωρος Cret., *not of marriageable age*
ἄξιόω Lesb. (*ἀξιάσει*) = *ἀξιόω*. 162.2
αὐτός East Ion. = *αὐτός*. 33
ἄπ Thess. = *ἀπό*. 95
ἄπαγορεύω Cret., *proclaim*
ἄπατος Cret. = *ἀνατος*, used impersonally, e.g. *ἄγοντι ἄπατον ἔμεν*, *there shall be no fine for the one who seizes*. 53
ἀπελάδονται Locr. = *ἀπελαύνωνται*. 162.4
ἀπελευθερίζω Delph., Thess. = *ἀπελευθερόω*. 162.1. Thess. *ἀπελευθερεσθένσα*, 18, 77.3
ἀπέλλαι Lac. = *ἐκκλησίαι*. Cf. *Ἀπελλαῖος*, name of a month. *Ἀπέλλαι* Delph., name of a festival corresponding to the Attic *Ἀπατούρια*
ἀπελλαῖα Delph., *victims for the Ἀπέλλαι*
ἀπέλλω Lesb. = *ἀπειλέω*. 75
Ἀπέλλων = *Ἀπόλλων*. 49.3
ἀπέταιρος Cret., *one who is not a member of a εἰσπρασία*. Law-Code II.5, note
ἀπεχομῖνος Arc. = *-μένους*. 10
Ἀπλουν Thess. = *Ἀπόλλων*. 49.3
ἀπόγραφον Cret. = *ἀπόγραφον*. 5
ἀποδεδόανθι Boeot. = *-δεδώκασι*. 139.2, 146
ἀποδείγνυσθαι Eretr. = *-δείκνυσθαι*. 66
ἀποδόσσαι El. = *ἀποδόσθαι*. 85.2
ἀπόδρομος Cret., *a minor*. See *δρομεύς*
ἀπορηλέω El. = *ἀπειλέω*. 75
ἀπολογίτταστη Boeot. = *ἀπολογισασθαι*. 82, 85.1, 142
ἀπομωλέω Cret., *contend in denial, deny*. See *μωλέω*
ἀποπῶνιοι etc. Cret., see *ἀποφωνέω*
ἀποροαί Heracl., *springs or torrents*
ἀποστράψαι Delph. = *ἀποστρέψαι*. 49.2
ἀποτίνοιαν El. = *ἀποτίνοιεν*. 12a
ἀποφορά Coan, *carrying off*
ἀποφωνέω Cret. (*ἀποπῶνιοι* etc.), *bear witness*. See *φωνέω*
ἀπασσάμενος Boeot. = *ἀνακτησάμενος*. App. 69.4
ἀππεισάτου Thess. = *ἀποτεισάτω*. 68.2
ἀπύ Arc., Cypr., Lesb., Thess. = *ἀπό*. 22
ἀπυδεδομῖν[ος] Arc. = *ἀποδεδομένους*. 10
ἀπυδόας Arc. = *ἀποδούς*. 144
ἀπυδόσμ[ιον] Arc., meaning uncertain. No. 17.28, note
ἀπυτεῖω Arc. = *ἀποτίνω*. 162.12
ἀπύω Arc., *summon* = poet. *ἡπύω*, *ἀπύω*. 191
ἀπώμοτος Cret., *under oath of denial*
ἄρατρον Cret. = *δροτρον*. 162.2
ἄράω Heracl. (*ἄράσσοντι*) = *ἄρόω*. 162.2
ἄργον El. = *ἔργον*. 12
ἄργύριος Lesb. = *ἀργύρεος*. 164.6. *ἄργυρα*, 19.4
ἄργυρρον Thess. = *ἀργύριον*. 19.3
ἄρεσμιον Phoc., *fee, perquisite*. From *ἄρεσκω*
ἡρέσται Locr. = *ἐλέσθαι*. 12, 85.1
ἡρήν Cret. = *ἄρην* (Att. inscr.), nom. of *ἄρνος*. 52
ἡρέτενε, ἡρήτενε Arg., *presided*. 55

Ἄρισταιχνος Coan. 69a
 ἡάρνησις Heracl. = ἄρνησις. 58d
 ἄρρέντερος Arc. = ἄρρην. 80, 165.1
 ἄρρην Att., φάρρην El. 49.2, 80
 ἄρσην Ther. etc., ἄρσης Lac. = ἄρρην. 49.2, 80
 Ἄρταμις = Ἄρτεμις. 13.2
 Ἄρταμίτιος = Ἄρτέμισιος. 61.3
 Ἄρτεμίρια Eretr. = Ἄρτεμισία. 60.3
 ἀρτύω Heracl., *devise by will*. Cf. Hesych. ἀρτυμα· διαθήκη, and ἀρτύναι· διαθεῖναι. In Cretan (Law-Code XII. 32) *manage* (property). In Arcadian simply *prepare, provide*. Cf. the official titles Arg. ἀρτύναι (no. 78.2, note), Epid. ἀρτῦνοι, Ther. ἀρτυτήρ
 ἀρχιδουχναφορέω Thess., see δαύχνα
 ἀρχιπτολιάρχέω Thess., *be the first pto-liarch*. See πτολιάρχαι
 Ἀρχοκράτης Rhod. = Ἀρχεκράτης. 167
 ἀρχός Boeot., Cret., Ion., Locr. = ἀρχων *magistrate*
 ᾧς = ἔως. 41.4, 45.4, 132.9a
 ἄσαντός reflex. pron. 121.4
 Ἀσκαλαπιός Thess. = Ἀσκληπιός. 48
 ἀσκηθής Arc., used of animals *without blemish*
 ἄ(σ)σιστα El., Lac. = ἀγχιστα. 113.3.
 Lac. τοῖς ἄ(σ)σιστα πόθικες, El. τοῖς ἐπ' ἄ(σ)σιστα, *those next of kin*. Cf. Cret. οἱ ἐπ' ἀνχιστα (or ἐπάνχιστα) πεπαμένοι *the nearest owners*, Locr. ἐπάνχιστος *next of kin*
 ἀστάς Epid. = ἀναστάς. 77.2
 φαστός = ἀστός. 52
 ἄτα Cret., *penalty, fine*. 53
 ἀταγία Thess., *time when there is no τας*, hence *time of peace*. No. 33, note
 ἀτάω Cret. (ἀταμένοι, ἀταθείε), *fine*. 53
 ἄτε Lac. (ἡτ') = ἦτε *as*. 132.5a
 ἀτελέν Cyp. = ἀτελή. 108.2
 ἀτερόπτιλος (and -ίλλος) Epid., see ὀπτίλος
 ἄτερος = ἔτερος. 13.3
 Ἀτθόνειος Thess. = Ἀφθόνητος. 86.2
 ἄτι Cret. = ἀτινα. 129.3
 ἀττάμιος El. = ἀζήμιος. 84
 αὔατα Lesb. = ἀτη. 53
 αὔθιν Rhag. = αὔτις. 133.6
 αὔρηκτος Lesb. = ἀρρηκτος. 55a
 αὔσαντός, reflex. pron. 121.4
 αὔσος Cret. = ἄλσος. 71
 αὔσωτός Delph., reflex. pron. 33a, 121.4

αὔταμαρόν Locr. = αὔθημερόν. 12, 58b
 αὔταμέριν Cret. = αὔθημερόν. 133.6
 ἄφυτάν Corcyr. = αὔτην. 32
 ἄφυτάρ Att. = αὔτάρ. 32, 50
 αὔταυτός reflex. pron. 121.4
 αὔτει W. Grk., αὔτι Boeot. = αὔτου. 132.2
 αὔτεις Boeot. = αὔτοις. 30
 αὔτιν Cret. = αὔτις. 133.6
 αὔτός. 121.3, 4, 125.2
 αὔτοσαντός reflex. pron. 121.4
 αὔτούτα Sicil. = εἰαντοῦ. 121.4
 αὔτώντα Sicil. = εἰαντών. 121.4
 αὔως Lesb. = ἔως. 35
 ἀφεδριατεύω Boeot., *serve as ἀφεδριά-τας or official dedicator*. No. 42, note
 ἀφέρξοντι Heracl., *shut off* (water by damming). Heracl. Tab. I. 130ff., note
 ἀφεώσθω Arc., from ἀφίημι. 146.4
 Ἀφορδίτα Cret. = Ἀφροδίτη. 70.1
 ἀφφάνω Cret. = ἀμφάνω. 69.3
 ἄφωνος Heracl., *intestate*
 ἄχι Dor., *where*. 132.5a
 ἀχύριος *building to hold chaff*. Cf. Hesych. ἀχυρος· ὁ ἀχυρών. ἀχυροδόκη· ἀποθήκη τῶν ἀχύρων
 ἄ(φ)ώς Dor. etc. = ἔως. 35, 41.4
 Βαδρόμιος Coan, Rhod. = Βοηδρομιών. 44.2
 βαθοέω Lesb. = βοηθέω. 44.2
 βανά Boeot. = γυνή. 68.1
 βάρναμαι = μάρναμαι. 88
 βασιλᾶες El. = βασιλῆες. 15
 βασιλεύς, official title in many states. In some the chief magistrate; in others restricted to religious functions, like the ἀρχων βασιλεύς at Athens, e.g. at Chios (no. 4C) and Miletus; βασιλεῖς an official body, e.g. in Mytilene (no. 22) and Elis (no. 57)
 βάω Dor. = βαίνω. Heracl. ἐπιβῆι, Cret. ἐμβέηι (cf. 161.2), also ἐκβώντας Thuc. 5.77, ἔμβη Ar. Lysist. 1303, etc.
 βεβαιωτήρ Delph. = -τής. 164.5
 βείλομαι Boeot. = βούλομαι. 49.3, 68.2, 75
 βέλλομαι Thess. = βούλομαι. 49.3, 68.2, 75. 3 pl. subj. βέλλουνθαι, 27, 139.2
 Βέλφαιον Thess. = *Δέλφαιον, Δελφίνιον. 68.2
 Βελφοί Lesb., Boeot. = Δελφοί. 68.2
 βενέω El. = βινέω. 18b
 βέντιστος Dor. = βέλτιστος. 72
 βεττόν Lac. = *ρεστόν. 86.4

βέφυρα Boeot. = γέφυρα. 68.2
βίδεοι, βίδυοι Lac., title of officials. 51
βιετος Cret. = βιοτος. 167
βοαθοέω, βοαθέω = βοηθέω. 44.2 with α
βοιηθέω = βοηθέω. 31 α
βοικίαι El. = οίκιας. 51
βόλιμος Delph., Epid. = μόλιβος. 88
βόλλα Lesb. = βουλή. 75
βολλεύω Lesb. = βουλεύω
Βολοέντα Cret. 44.4, 51
βόλομαι Arc., Cypr., Ion. = βούλομαι. 75 b
Βόρθιος Cret. = *Ορθιος. 51
βουαγόρ Lac., leader of the βουαι, the bands in which Spartan boys were trained. Nos. 70-73, note
βοών Heracl., cow-shed. 165.4
βροχός Boeot., Thess. = βραχός. 5
βυβλία Heracl., papyrus marsh. τὰν βυβλίαν Heracl. Tab. I.58 = τὰν βυβλίαν μασχάλαν I.92. See μασχάλα
βύβλινος Heracl., see μασχάλα
βυβλίον = βιβλίον. 20
βωθέω Ion. = βοηθέω. 44.2
βωλά Boeot., Cret., Arg., etc. = βουλή. 25 with α, 75
Βωρθέα Lac. = *Ορθία. 51
Βωρσέα Lac. = *Ορθία. 64
βώς Dor. = βούς. 37.1

γά W.Gr.k., Boeot. = γέ. 13.3
Γαίαφοχος Lac. = γαιήοχος. 53
γαιών Heracl., heap of earth, mound. 165.4
γάμελα Delph. = γαμήλια, wedding cakes. 164.9
γεγράφαται Heracl. = γεγράφεται. 146.3
γεγωνέω Chian, call aloud. 184
γέλαιμι Lesb. = γελάω. 47
γέλαμι = γελάω. 162.4
γενεά family, offspring, also in plural descendants. No. 60.1, note
γερειφόρος Coan, title of a priestly official. γερηφόρος occurs also in Pserimos near Calymna
γίνομαι = γίγνομαι. 86.7
γινος Rhod. = γίννος
γίνυμαι Boeot., Thess. = γίγνομαι. 86.7, 162.5
γινώσκω = γιγνώσκω. 86.7
γνῶμαν El. = γνῶμεν. 12 α
γραμματίδω Boeot. = γραμματεύω. 84. So γραμματιστάς = γραμματεύς in Boeot., Ach., Delph., Epir. as in Hdt.

γράσσμα Arg. = γράμμα. 164.4
γραφής Arc. = γραφεύς. 111.4
γράφος El. = γράμμα. 241
γροφεύς El., Argol., Sicyon. = γραφεύς. 5
γροφεύω Argol. = *γραφεύω. 5
Γρόφων Mel. 5
γυμνάδομαι Lac. γυμνάζομαι. 84
Γυνόπαστος Boeot. 69.4

δαίσις Cret., division
δακκύλιος Boeot. = δακτύλιος. 87
δάλτος Cypr. = δέλτος. 49.3
δαμέτας Carpath. = δημότης. 167
δαμιεργός Astyp., Nisyr. = δημιουργός. 44.4
δαμιουργός = δημιουργός. 44.4
δαμιώμεν, δαμιώντες Boeot. = ζημιούν etc. 159 with App.
Δαμοκρέτω Lesb. = Δημοκρίτον. 18
δαμοσιόα El. = δημοσιολή. 15, 157 b
δαμοσιῶμεν El. = δημοσιούν. 157 b
δαμοτέλην Lesb. = -τελή. 108.2
δαράτα Delph., a ceremonial cake. No. 51 A 5, note
δαρκνά Cret., see δαρχνά
δάρμα Delph. = δέρμα. 12
δαρχμά = δραχμή. Arc., Cypr., El., Corcyr. 49.2 α
δαρχνά Cret. (δαρκνά) = δραχμή. 49.2 α, 69 α
δάτταθθαι, δάττωνται Cret. = δάσασθαι, δάσωνται. 82
δαύχνα Thess., Cypr. = δάφνη. ἀρχι-δανχναφορείσας, συνδανχναφόροι, Δανχναί[ου]. 68.4 α with App.
δέατοι Arc. = δοκῇ. 139.1, 151.1, 191
δείλομαι Delph., Locr. = βούλομαι. 49.3, 68.1, 75
δέκεθαι Cret. = δέχεσθαι. 66, 85.3
δέκνυμι Ion. = δεικνύμι. 49.1
δέκο Arc. = δέκα. 6, 114.10, 116 α
δέκομαι = δέχομαι. 66
δέκοτος Arc., Lesb. = δέκατος. 6, 114.10, 116 α
δέκων Lesb., Chian = gen. pl. of δέκα. 116
δέλλω Arc. = βάλλω. 49.3, 68.1
δεμελείς Epid., leeches. Cf. Hesych. δεμβλείς· βδέλλαι
Δρενίας Corinth. = Δεινίας. 28, 54 d
δέρεθρον Arc. = βάραθρον. 68.3
Δεύς Boeot., Lac., Rhod. = Ζεύς. 84 with App.
δεύω Lesb. = δέω want. 35

δέφυρα Cret. = γέφυρα. 68.2
 δήλομαι = βούλομαι. 25 with α, 49.3, 68.1, 75. El. δηλομήρ, no. 60.5, note
 δημορίων Orop. = δημοσίων. 60.3
 Δήνα Cret. = Ζήνα. 84, 112.1
 διακνόντων Heracl. = διαγνόντων. 66
 διάλαμψις = διάληψις *distinction*, in late Lesb., Cret., etc. Cf. And., Thess.
 λάμφομαι = λήφομαι, as also in Hdt.
 διαλινάω Boeot., see -λινάω
 διέ Thess. = διά. 7
 διεγέλα Epid. 162.4
 Διεί = Διί. 112.1
 Διφείθεμις Cypr. 112.1
 διέ κι Thess. = διότι. 131
 διηκόσιοι Ion. = διακόσιοι. 117.2
 δικάδδω Cret., El. = δικάζω. 84
 δίκαια El., *legal penalties, fines*. ζίκαια, 62.2
 δικάσζω Arg. = δικάζω. 89.1
 δικάσκοποι officials at Mytilene, *inspectors of justice*
 δικαστήρ Locr., Pamph. = -τής. 164.5
 δικάως Lesb. = δικαίως. 31
 δίκνυμι Cret. = δεικνυμι. 49.1
 δίκρεας Cos, Chios, *double portion of flesh, a double cut*
 δινάκω El., *change, amend.* Cf. δίνω
 Διόζωτος Boeot., Thess. = Διόδοτος. 166.2
 δίωμαι Cret. = διώκω. 162.10
 διορθωτήρ Corcyr. = -τής. 164.5
 διόο Boeot. = δύο. 24
 διπλεῖ Cret., Heracl. = διπλή. Cf. 132.2
 διπλεῖος Locr. = διπλός
 δῖρεσις Cret. = διάρρησις in form. Law-Code IX.26, note
 δῖφυις El. = διπλάσιος. 241. ζῖφυις, 62.2
 δοφέναι Cypr. = δοῦναι. 154.1
 δόκημα Arg. = δόγμα. No. 81
 δοκιμάδδω Boeot. = δοκιμάζω. 84
 δουλίζω Boeot., Phoc. = δουλόω. 162.1
 δρίφος Syrac. = δρίφος. 70.2
 δρομεύς Cret., *one who is of age*. Boys under seventeen were not allowed to enter the gymnasium, which the Cretans called δρόμοι, and so were termed ἀπρόδρομοι
 δυφάνω Cypr. = δίδωμι. Cf. Lat. *duim*
 δυέ Lac. = δύο. 114.2
 δυεῖν = δυοῖν. 114.2
 δύο, plural forms δυῶν, δυοῖς, δύας. 114.2

δυόδεκα = δώδεκα. 115
 δυώδεκα = δώδεκα. 115
 δυωδεκαῖς, δωδεκαῖς Delph. = Ion. δωδεκῆς *sacrifice consisting of twelve victims*
 δώκω Cypr. = δίδωμι. 162.11
 δῶλα, δῶλος Dor. = δούλη, δούλος. 25 c
 δῶς Cret. = ζῶς. 84
 δῶω Boeot., Cret. = ζῶω. 84.1, 162.7
 ἐ Locr. = ἐκ. 100
 ἔα El. = εἴη. 15, 31
 ρεφαδεκότα Locr., see ἀνδάνω
 ἔασσα Arc., Arg., Mess. = οὔσα. 163.8
 ἐβδεμαῖος Epid. = ἐβδομαῖος. 114.7
 ἐβδεμήκοντα Delph., Heracl. = ἐβδομήκοντα. 114.7
 ἔβδεμος Delph. = ἔβδομος. 48, 114.7
 ἔγγραφον Cret. = ἔγγραφον. 5
 ἐγρηληθῶντι Heracl., to ἐξείλεω *prevent*. 75, 151.2
 ἔγκτασις = ἔγκτησις. 49.5
 ἔγραμμαι Cret. = γέγραμμαι. 137
 ἔγρασφεν = ἔγραψεν. 87
 ἔγραπται Cret. = γέγραπται. 86.2, 137
 ἐδούκαεμ Thess., ἐδῶκαιν Delph. = ἐδῶκαν. 138.5
 ἔδραμα Epid. = ἔδρα. Cf. the rare ἔδρασμα
 ἔθεν Epid. = οὐ gen. 3 pers. pron. 118.3
 εἰ W. Grk. = οὐ adv. 132.2
 φειζός El. = εἰδώς. 62.2
 εἰκ Arc. = εἰ. 134.2 a
 φείκατι Heracl. = εἰκοσι. 116
 εἰκοιστος Lesb. = εἰκοστός. 116 with α
 εἰλω, εἰλέω. 75
 εἰμάτιον = ἱμάτιον. App. 11
 εἰματισμός = ἱματισμός. See preceding
 εἰμειν Rhod. = εἶναι. 163.7
 εἰμεν = εἶναι. 163.7
 εἶν Eub. = εἶναι. 160
 εἵνατος Ion. = ἕνατος. 54
 εἵνεκα Ion. = ἕνεκα. 54
 εἵνιξαν Boeot. = ἤνεγκαν. 144 a
 φειπ- (Cret. φείπῶντι etc.) = εἰπ-. 52
 εἰρήται Ion. = εἰρέαται. 43, 139.2
 εἰσχημαι = ἔσχημαι. No. 19.14, note
 ἑκαδάμοι Boeot. 30, 46, 52 b
 φέκαθα Cret. = ἐκούσα. 163.8 a
 φέκαστος, ἑκαστος. 52 b
 ἑκατέρω Coan, adv. *on each side of*. 132.7 a
 ἑκέδαμος Thess. 46, 52 b
 ἑκεχηρία = ἐκεχειρία. 25 b
 φερόντας Locr. = ἐκόντας. 52

- ἑκοτόν Arc. = ἑκατόν. 6, 116 a, 117
 ἑκπέτωντι Heracl. = ἑκπέσωσι. Heracl.
 Tab.I.120, note
 ἔκτεισις, not ἔκτισις. 28 a with App.
 ἔλαμι = ἑλάω, ἑλαύνω. 162.4
 ἔλεξε = εἶπε. So regularly in Boeotian
 and Thessalian decrees, where Attic
 and most dialects have εἶπε. Some-
 times also in decrees of Oropus
 ἡλέσται Locr. = ἑλέσθαι. 85.1
 ἑλέστειν Thess. = ἑλέσθαι. 85.1, 156
 Ἑλευθενναῖος Cret. = Ἑλευθερναῖος. 86.5
 Ἑλευθύνια Lac. = Ἑλευσίνη. 20, 59.1
 ἑλουθερός Cret. = ἑλευθερός. 33 a
 ἑμέθεν Dor. = ἐμοῦ. 118.3
 ἑμέος Dor. = ἐμοῦ. 118.3
 ἑμετρίωμες Heracl. = ἑμετροῦμεν. 9.6,
 42.5 b
 ἑμὶν W. Grk. = ἐμοί. 118.4
 ἑμμεν Thess. = εἶναι. 163.7
 ἑμμεναι Lesb. = εἶναι. 154.2, 163.7
 ἑμμι Lesb., ἑμμί Thess. = εἰμί. 76
 ἑμπαν Dor. = ἑμπης. 133.6
 ἑμπασις Corcyr., Meg. = ἑγκτησις. 49.5
 ἑμπάω El., see ἐπενπάω
 ἑμπροσθα Heracl. = ἑμπροσθεν. 133.1
 ἑμφανίσσω Thess. = ἑμφανίζω. 84 a
 ἐν = εἰς. 135.4
 ? ἑναγος Delph., *ceremony for the dead*.
 Cf. ἐναγίζω. No. 51 C38, note
 ἑνατός Delph., Ther. = ἐνατός. 58 c,
 114.9
 ἐνδεδιωκότα Heracl. = ἐμβεβιωκότα *alive*.
 68.1
 ἐνδειγνύμενος Ther. = ἐνδεικνύμενος. 66
 ἐνδέρω Coan, see no. 101.38, note
 ἐνδεύω Lesb. = ἐνδέω *want*. 35
 ἐνδικάζομαι, Arc. *ινδικάζομαι* (10), *be*
subjected to suit. No. 18.34, note
 ἐνδικος Cret., *ινδικος* Arc. (10) = ὑπόδι-
 kos, ἐπίδικος, but used impersonally
 with dative of the person who is *lia-*
ble to suit. No. 18.34, note
 ἐνδοθεν Att.-Ion., Cret., *within*. 133.
 1.4
 ἐνδοθίδιος Cret., *belonging within*. 165.2
 ἐνδοι Lesb., Epid., Syrac., *within*.
 133.4
 ἑνδορα Coan, see no. 101.48, note
 ἐνδός Cret., Delph., Syrac., *within*.
 133.4
 ἐνδόσε Ceos = εἶσω. 133.4
 ἐνδοσθίδια Epid., *entrails*. 165.2
 ἐνδυσ Delph., *within*. 132.4, 133.4
 ἐνδω Delph., *within*. 132.7 a, 133.4
 ἐνενηχθεῖ Boeot. = εἰσενεγχθῆ. 144 a,
 151.2, no. 43.49, note
 ἐνετέρια Locr., *taxes of admission* (to
 citizenship). From ἐνίημι, like Att.
 εἰσιτήρια from εἰσειμι
 ἐνεφανίσσοεν Thess. = ἐνεφάνιζον. 84 a,
 138.5
 ἐνηβόηαις Lac. from ἐνηβάω. 41.2, 59.1
 ἐνθαῦθα Att. (inscr.) = ἐνταῦθα. 65
 ἐνθαῦτα Ion. = ἐνταῦθα. 65
 ἐνθεῖν Arc., Dor. = ἐλθεῖν. 72
 ἐνθινος Cret. = ἐνθεος. 164.9
 ἐνθω Boeot. = ἔστων. 139.2, 163.6
 ἐνιαύτιος Coan, Delph. = ἐνιαύσιος. 61.3
 ἐνιαυτός (1) *end of the year, anniversary*,
 (2) *year*. For the former and more
 original meaning, which the word
 sometimes has in Homer, cf. Delph.
 no. 51 C47, Cret. Law-Code I.35, IV.4
 ἐνκοιῶται Cret., sc. *δαρκναί, money given*
as security. Cf. Hesych. *κοῖον· ἐνέχυ-*
ρον, κοιάζει· ἐνεχυράζει. Deriv. of
κεῖμαι
 ἑννέα Heracl. = ἐννέα. 58 c, 114.9
 ἑννεκα Lesb. = ἐνεκα. 54 b
 ἐννή Delph. = ἐννέα. 42.2, with App.,
 114.9
 ἐνοτος Lesb. = ἐνατος. 6, 114.9, 116.9
 ἐνπῶι El., see ἐπεμπάω
 ἐνς Cret. = εἰς. 114.1
 ἐν τάν Boeot., *until*. 136.1, no. 43.49,
 note
 ἑντασις Thess. = ἑγκτησις. 49.5
 ἑντασσιν Heracl. = οὔσιν. 107.3
 ἐνταῦτα El. = ἐνταῦθα. 65
 ἐντε Locr., ἑντε Delph. = ἔστε, *εως*.
 58 c, 132.9 a, 135.4
 ἑντες Dor. = οντες. 163.8
 ἐντί W. Grk. = εἰσί. 163.2
 ἐντιμος Locr., *in office*. Cf. Plat. Rep.
 528 c
 ἐντῶθα Orop. = ἐνταῦθα. 34 a, 65
 ἐντοῦθα Cumae = ἐνταῦθα. 65, 124. ἐν-
 τῶθα Orop., 34 a
 ἐντοφήια Delph. = ἐντάφια, *funeral*
rites. Cf. Hesych. *ταφήια· ἐντάφια,*
εἰς ταφήν ἐνθέντα ἱμάτια. 6
 ἑντω = ἔστων. 163.6
 Ἑνυμακρατίδας Lac. = Ὀνυμα-. No. 66.
 35, note
 ἐνυφαίνω Cret. (ἐνυπάνει), *weave within*
 (the house)
 ἐξ = ἔξ. 50 b, 52 b, 114.6
 ἐξαγρέω El. = ἐξαίρῶ. See ἀγρέω
 ἐξάν Coan, Rhod., Ther. = ἐξῆς. 133.6

ἐξαρχιδιος Cret. 165.2
 ἔξει Lac. = ἔξω. 133.5
 ἐξήκοιστος Lesb. = ἐξηκοστός. 116
 ἐξανακά(δ)δεν Thess. = ἐξαναγκάζειν. 69.3, 84, 89.1
 ἔξοι Cret., Syrac. = ἔξω. 133.5
 ἐξόμενον Thess. ἐξάμηνον. 6
 ἐξ ὀρύξῃ Cypr., *expropriate*. Probably from an ἐξορύσσω used in a figurative sense (cf. Eng. *root out*). But many assume ἐξορύξω as a by-form of ἐξορ(φ)ίζω
 ἔξος Dor., Delph. = ἔξω. 133.5
 ῥέος Locr. = εἰς τοῦ. 118.3
 ἐπ Thess., Boeot. = ἐπί. 95
 ἐπαβολά Cret., *share*. 167a
 ἐπάκοε Lac., dual of ἐπάκοος. No. 67, note
 ἐπάνακκον = ἐπάναγκες. 69.3
 ἐπανιτάω El., *return*. Cf. *ιτητέον* = *ιτέον*, and Hesych. *εἰτακεῖν* ἐληλυθέναι
 ἐπάνχιστος Locr., *next of kin*. See ἀ(σ)σιστα
 ἔπαργμα Thera = ἀπαργμα *offering*. Cf. Att. (inscr.) ἐπαρχή beside ἀπαρχή
 ἐπειδέ Meg. = ἐπειδή. 93
 ἔπειτε Ion. = ἔπειτα. 132.9
 ἐπέλαμι = ἐπελαύνω. 162.4. Coan ἐπελάντω *drive up*, but Heracl. ἐπελάσθω and Arc. ἐπελασάσθων mean *collect, enforce* (fines). Cf. also Arg. ποτελάτῳ *enforce*, Ion. ἐνηλάσιον *rental*
 ἐπελευσεῖ (fut.), ἐπέλευσαν (aor.) Cret., *bring*. 162.9
 ἐπεμπάω El. (ἐπενπῶι, ἐπενπέτω) *enforce or declare*. Also ἐνπῶι from simplex ἐμπάω. Probably related to ἐμπάζω
 ἐπές Arc., *just for*. 136.10
 ἐπεστάκοντα Thess. = ἐφεστηκότα. 58b, 147.3
 ἔπετον Dor. etc. = ἔπεσον, aor. of πίπτω. See no. 74.120, note
 ἐπεχει Delph. = ἐφεξῆς. 132.2
 ἔπε El. = ἐπεῖ
 ἐπηρειάζω = ἐπηρεάζω. This spelling with *ει*, as in no. 18.46 and also in papyri (ἐπηρειάσαντος, Berlin Aeg. Urk. II. 589.9), is the etymological one (cf. ἐπήρεια), while ἐπηρεάζω of our texts is like δωρεά beside δωρεῖα (31)
 ἐπί Boeot. = ἐπεῖ. 29
 ῥέπια Cypr. = ἔπεα. 9.3
 ἐπίαρων El. = *ἐφίερων *sacred penalty*
 ἐπιατές (πιατές) Locr., *for the year*. No. 55.35, note

ἐπιβάλλον Cret., short expression for ὦι ἐπιβάλλει. Sometimes = ὦι ἐπιβάλλει (τὰ χρήματα), i.e. *heir-at-law*; sometimes = ὦι ἐπιβάλλει (ὀπύειν), i.e. *groom-elect*
 ἐπιδεί Boeot. = ἐπειδή. 29
 ἐπιδημέωριν Eretr. = ἐπιδημῶσιν. 60.3
 ἐπιδικατοί Lac. = οἷς ἐπιδικάζεται *those to whom property is adjudged by law, heirs-at-law*. For -ατός cf. θαυματός beside θαυμαστός
 ἐπιζημίωμα Heracl. = ἐπιζήμιον *penalty*
 ἐπιζύγιον Arc. = ὑποζύγιον
 ἐπιθείαν El. = ἐπιθεῖεν. 12a
 ἐπιθιανῆ Arc. = ἐπιθιγγάνη. 62.3
 ἐπικαταβάλλω Heracl. = ἐπιβάλλω *impose upon*.
 ἐπιλεκταρχέω Aetol. No. 62.16, note
 ἐπιφοικία Locr. = ἐποικία
 ἐπιφοικος Locr. = ἐποικος
 ἐποικοδομά Heracl., collective, used of the buildings belonging to the land. No. 74.150, note
 ἐπιπῆν Epid. = καταπάσσειν. Cf. Hesych. πῆ καὶ πῆν ἐπὶ τοῦ κατάπασσε καὶ καταπάσσειν
 ἐπιπηράω Cret. (ἐπιπεῖρεται) = *πειράω*
 ἐπιπόλαια χρήματα Cret., *movable property*. Cf. Harpocration ἐπιπλα· τὴν οἶον ἐπιπόλαιον κτήσιν καὶ μετακομίζεσθαι δυναμένην
 ἐπιπρεῖγιστος Cret., *the next oldest*. See πρεῖγιστος
 ἐπισκεάζειν Corcyr. = ἐπισκευάζειν. 36
 ἐπισπένδω Cret., *solemnly promise*. Cf. Lat. *spondeo*. ἐπέσπενσε, 77.3.
 ἐπιχύτας Arg. = ἐπίχυσις *beaker*. No. 82
 ἐποίφεε Arg. 53, 59.2
 ἐποίφεσε Boeot. 53
 ἐποικία τά Heracl. *farm buildings*
 ἐποίσῃ Arc., aor. subj. to fut. οἶσω. No. 17.21, note
 ῥέπος = ἔπος. 52
 ἔπασις Boeot. = ἔγκτησις. 49.5, 69.4
 ἡπτάκιν Lac. = ἑπτάκις. 133.6
 ἐπόμοται Locr., *jurors*
 ῥέργον = ἔργον. 52
 ἔρευταί Cret. = ζητηταί *collectors*. No. 113.132, note
 ῥεῤῥεμένα Arg. = εἰρημένα. 55
 ἔρετάσατο Cypr., see ῥετάω
 Ἑρμόνοσσα Chian = -ασσα. Cf. 46
 ἔροτός Boeot., Thess. = ἐρατός. 5
 ἔρω = εἶμι. Sometimes in tragedians, Theocr., etc., but also a regular

- prose use in many dialects, as Arc., Argol., Astyp., Cret., Cypr., Delph., Mess.
- ἔρρηγεία Heracl. = ἔρρωγυῖα. 49.5, 146.4, 148
- ἔρρω El. = ἔρρω = φεύγω. 52, 241
- ἔρσεναιτέρος El. = ἄρρην. 49.2, 80, 165.1
- ἔρσην = ἄρρην. 49.2, 80
- ἔρχομενός Arc., Boeot. = ὄρχομενός. 46
- ἐς = ἐκ. 100
- ἔσγονος = ἔκγονος. 100
- ἔσδέλλω Arc. = ἐκβάλλω. 49.3, 68.1, 100
- ἔσδοκά Arc. = ἐκδοχή. Cf. 66, 100
- ἔσδοτήρες Arc. = *ἐκδοτήρες *those who give out the contracts*
- ἔσκηδεκάτη Boeot. = ἐκκαιδεκάτη. 100
- ἔσκλητος Sicil., title of a select official body. 100 a, no. 100.2, note
- ἔσλαινώ Boeot., see λαινώ
- ἔσπαριος Locr. = ἐσπέριος. 12, 52 c
- ἔσπεράω Arc. = ἐκπεράω *transgress*
- ἔσπρεμμίττω Cret. = ἐκπρεμνίζω. 84, 86.6
- ἔσς Boeot. = ἐξ. 100
- ἔσσα Lesb., Epid. = οὔσα. 163.8
- ἔσσομαι = ἔσομαι. 83
- ἔστε *until*. 132.9 a, 135.4
- ἔστεισις Arc. = ἐκτεισις. 28 a with App.
- ἔστειλλα Lesb., Thess. = ἔστειλα. 79
- ἔταλον Lesb., ἔτελον Coan, *yearling*. Cf. Lat. *vitulus*. 49.3
- ἐτάξαι Thess. = ἔταξαν. 138.5
- ῥέτας El. = ἔτης *private citizen*
- ῥέτος El. = ἔτος. 52. Cret. ῥέτεθθι, 81 a
- ἔτος = ἔτος. 58 c
- ἔττε Boeot. = ἔστε. 86.4
- εὐάμερος a Cret. = ἐορτή
- Εὐβάλκης Lac. 36
- εὐεργετές Thess. = εὐεργετέων. 78, 157
- εὐιδε Lesb. εἶδε. 35 a
- ῥεφυκονομειόντων Boeot. = ὥκονομηκότων. 146.1, 147.3
- ῥευμένας Cret. = ῥελμένας, *assembled*, to εἰλέω. 71, 75
- εὐνόα = εὐνόα. 31
- εὐῤῥετάσατν Cypr., see ῥεῤῥάω
- εὐσαβέοι El. = εὐσεβέοι. 12 a
- εὐσχάμενος = εὐξάμενος. 87
- εὐτοῦ Thess. = εἰντῶ. 121.2, no. 28.16, note
- Εὐτρηγίς Boeot. = Εὐτρησις. 61.3
- εὐχολά Arc.-Cypr., *prayer or imprecation*. 191
- ἔφαβος pseudo-dial. = ἔφηβος. 280
- ἔφακέομαι Delph., *repair*. 58 c
- ἔφάνγρενθιν Thess. = ἐφαιροῦνται, κατηγοροῦνται. 27, 58 c, 139.2, 157, no. 28.41, note, see also ἀγρέω
- ἐφέρξοντι Heracl., *shut in* (water by damming). Heracl. Tab. I. 130 ff., note
- ἐφθορκώς Arc. = ἐφθαρκώς. 5
- ἐφιορκέω = ἐπιιορκέω. 58 c
- ἔχεπάμῶν Locr., *heir*. 49.5 a
- ἔχθός Delph., Locr., ἔχθω Epid., Delph., ἔχθοι Epid. = ἐκτός. 66, 133.3
- ἐψαφίττατο Boeot. = ἐψηφίστατο. 82, 142
- ἔωκα = εἵκα. 49.5, 146.4
- ζά Lesb. = διά. 19.1
- ζᾷ Cypr. = γῆ. 62.4
- ζαμιουργία El. *the body of demiurgi*. 44.4, 62.2
- ζαν Cypr., see no. 19.10, note
- ζέλλω Arc. = βάλλω. 68.3
- ζέρεθρον Arc. = βάραθρον. 68.3
- Ζήνα, Ζηνός, etc. 37.1, 112.1
- ζίκαια El., see δίκαια
- ζίφυιον El., see δίφυιος
- Ζόννυσος Lesb. = Διόννυσος. 19.1
- ζώω = ζῶ. 162.7
- ἦ Boeot. = αἶ. 134.1
- ἦ *whether*, ἦ Cypr. = εἰ. 132.6, 134.1 with a
- ἦ Cret. *where, when*. 132.6, 134.1 a
- ἦγραμμαι Cret. = γέγραμμαι. 137
- ῥῆμα Cret. = εἶμα. Gen. sg. ῥῆμας. 112.5
- ἦμεν = εἶναι. 163.7
- ἦμην Cret. = εἶναι. 154.4, 163.7
- ἦμην 1 sg. imperf. mid. of εἶμι. 163.9
- ἦμι = εἶμι. 25, 163.1
- ἡμῖδιμνον Epid. = ἡμέδιμνον. 88 a, 89.4
- ἦμίνα Cret. *the half*. 164.9
- ἡμῖρηναία Delph., fem. deriv. of following. 55 a
- ἡμῖρρῆνιον Delph., probably *half-grown sheep*, i.e. such as are midway between lambs and full-grown sheep. 55 a
- ἦμισος = ἦμισος. App. 61.6
- ἦμισσος = ἦμισος. 61.6, 81 a
- ἡμίτεια Epid. = ἡμίσεια in sense of ἡμιέκτον. 61.6, 164.9

ἡμιτυέκτο Cret. = ἡμιέκτου. 61.6
 ἡμυσυ = ἡμισυ. 20
 ἦν Ion. = ἑάν. 134.2b
 ἦν = ἦσαν. 163.4
 ἦναι Arc. = εἶναι. 154.1, 163.7
 ἦνατος Cret. = ἕνατος. 54, 114.9
 ἦνεκα = ἦνεγκα. 49.1, 144a
 ἦνείχθησαν Ephes. App. 89.1, 144a
 ἦνικα = ἦνεγκα. 49.1, 144
 ἦνται Mess. = ὦσι. 151.1, 163.8
 ἦς Heracl. = εἰς. 114.1
 ἦς = ἦν. 163.3
 ἦστω El. = ἔστω. 163.5
 ἦται Delph. = ἦ. 151.1, 163.8
 ἦτω = ἔστω. 163.5
 ἦτύων Coan = εαυτῶν. 121.2
 ἦχοι Orop. = ὄπου. 132.3
 ἦώς Ion. = ἔως. 41.4b

θάλαθθα Cret. = θάλαττα. 81a
 θάλαττα. 81
 θαρρέω El. = θαρσέω, θαρρέω, but in technical sense of be secure, immune. So θάρρος security, immunity. 80, no. 57.1, note
 Θα(ρ)ρῆς Ther. 42.2, 80
 Θε- Meg. etc. = Θεο-. 42.5d
 θαρός = θεωρός. 41.4
 θέμιον Locr., Elean = θέμιον. 65, 164.4
 θεμός Epid., Lac. = θεσμός. 65, 164.4
 Θεισπιά, Θεισπιεύς Boeot. = Θεσπιά, Θεσπιεύς. 9.2a
 Θεόζωτος Boeot., Thess. = Θεόδοτος. 165.2
 θεομοιρία Coan = θεοῦ μοῖρα the part consecrated to the god
 Θεόρδοτος Thess. = Θεόσδοτος. 60.4
 θερός, θευρός = θεωρός. 41.4a
 θέρσος = θάρσος. 49.2
 θέστων Phoc. (Stiris) = θέσθων. 85
 θαυρός Arg. = θησαυρός. 59.2
 θηλύτερος El. = θήλυς. 165.1
 θιαωρία Boeot. = θεωρία. 44.4
 θιγάνα Delph., lid, cover (?). Cf. Hesych. θιγωνος· κιβωτοῦ. See no. 51 C 38 ff., note
 θιθέμενος Cret. = τιθέμενος. 65
 θίνος Cret. = θεῖος. 164.9
 Θιόππαστος Boeot. 69.4
 θιός = θεός. 9
 Θιόφειστος Boeot. = *Θεόφειστος. 9.2a, 68.2
 Θο- Meg. etc. = Θεο-. 42.5d
 θοσία Boeot. = θυσία. 24

θύρδα Arc. = θύραζε. 133.2
 θύρωτον Epid. = *θύρωτρον. 70.3
 θύσθεν Arc. = τυθῆναι. 65, 155.2
 θυφλός Cumae = τυφλός. 65
 θύχα Cret. = τύχη. 65
 θωάδδω El. (θῶά(δ)δοι) impose a fine. See following
 θω(ι)άω impose a fine. Locr. θωῖέστο, Att. θῶαν, Delph. θωέοντων. 161.2. Cf. Att. θω(ι)ά, Ion. θωιή (37), Delph. θωλasis

Υ Cypr. = ἦ. 93
 ΰa Lesb., Thess., Boeot. = μla. 114.1 with App.
 ΰαθθα Cret. = οὔσα. 81a, 163.8
 ΰαριάδδω Boeot., serve as priest. 84
 ΰαρές Cyren. = ΰερεῖς. 111.3
 ΰαρο(μ)μνάμονες, see ΰερομνήμων
 ΰαρός, ΰαρός = ΰερός. 13.1, 49.2, 58b
 ΰασσα = ΰούσα. 163.8a
 ΰατήρ Cypr. = ΰατρός. 56, 164.5
 ΰατρα τά Epid., perquisites for healing. 165.3
 ΰαττα Cret. = οὔσα. 81, 163.8
 ΰγγυος Arc. = ΰγγυος. 10
 ΰγκεχηρήκοι Arc., from ΰγχειρέω. 10, 25b
 ΰδδιος Thess. = ΰδιος. 19.3, 58c
 ΰδέ Cypr., then, and. 134.6
 ρίδιος = ΰδιος. 52
 ΰερεως Mil. = ΰερεύς. 43, 111.5
 ΰέρηα = ΰερεία. 28b
 ΰέρηια Ion. 37.2
 ΰέρης Arc., ΰερές Cypr. = ΰερεύς. 111.4
 ΰερητεύω = ΰερατεύω. 167. ΰερητεύατι Phoc., 138.4
 ΰεριτεύω, ΰαριτεύω = ΰερατεύω. 167
 ΰεροθυτέω Arc., Phoc., Rhod., etc., be ΰεροθύτης. Arc. ΰεροθυτές, 78, 157
 ΰεροθύτης (-as), official title. Sometimes applied to priestly attendants, sometimes to priestly officials of high rank, who were even, in some places, the eponymous officers
 ΰερομνήμων, -μνάμων, title of certain superior officials, primarily in charge of religious matters, sacred commissioners, ministers of religion, but in some states the chief magistrates. Arc. ΰερομνάμονσι, 77.1a. Arg., Epid. ΰαρο(μ)μνάμονες, 58b, 89.4
 ΰεροποιός, title of officials in charge of religious matters, sometimes regular magistrates, sometimes extraordinary commissioners

ἱερός, ἱερός. 58b

ἱερωτεύω = ἱερατεύω. 167

ἰθαάντες Cret. = ἰστάντες. 81a

ἰθύς Ion., Boeot. = εὐθύς. As in lit. Ion., so also inscriptional ἰθύς (Ephesus), ἰθυνα (Chios), though εὐθυνος, εὐθύνω also occur. Proper names in Ἰθυ- are Ionic and Boeotian

ἱκάς = εἰκάς. 116. Ther. *ἡκάδι*, 58c

(φ)ικαστός Boeot. = εἰκοστός. 116 with α

(φ)ἱκατι = εἰκοσι. 52, 61.2, 116

φικατίδειος ὁ Heracl., name of a particular (twenty-foot) road

φικατίπεδος Heracl., *twenty feet wide*, used with ἀντομος

ἱκέτας Arg. = ἱκέτης. App. 58b

ἱκμαμένος Cypr., *stricken* (in battle), *hit*. Denom. from *ἱκμά. Cf. ἱκταρ *at one blow, at once*, Hesych. *ἱκτέα· ἀκόντιον*, Lat. *icō*

ἱκοστός Thess. = εἰκοστός. 116 with App.

ἱκω = ἦκω. As in Hom. and lit. Dor., so also in Arc., Delph., Locr., Corinth., Epid., Lac. Cf. also Delian ἱκο[ν] = ἀνήκον, and Ion. (Paros) perf. part. τὰ παρικέτα, *the past*

ἱλαος, ἱλεος, ἱληος (Lac. *ἡλῆφος*) = ἱλεως. 49.5, 53, 58d

ἡλαξάστω Delph., from ἡλάσκομαι. 85.1

ἡλῆφος Lac., see ἱλαος

ἡμάσκω El., probably *maltreat*, related to ἡμάς, ἡμάσσω

ἡν Arc.-Cypr. = ἐν. 10, 135.4

ἦν = οἱ dat. 3 pers. pron. 118.4

ἦν αὐτοῖ Cret. = εαυτῶ. 121.1

ἡνάγω Arc. = εἰσάγω. 10.

ἡναλίνω Cypr., *write upon*. 10. Cf. Hesych. ἀλίνειν· ἀλείφειν, and ἀλειπτῆριον· γραφεῖον. Κύπριοι

ἡνδικάζομαι Arc., see ἐνδικάζομαι

ἡνδικος Arc., see ἐνδικος

ἡνμενφής, ἡνμονφός Arc., *blameworthy, imptious*. 10

ἡνπασίς Arc. = ἔμπασις. 10, 49.5

ἡνπολά Arc. = ἐμπολή. 10

ἡνφαίνω Arc. = μηνύω *inform* in legal sense. Cf. εἰσφαίνω Ath. 75A

ἡνφορβίω, ἡνφορβισμός Arc., *impose a pasture tax, the imposition of a pasture tax*. No. 17, note

ἰός Cret. = ἐκεῖνος. 114.1

ἰουῶ Boeot. = υἱοῦ. 24

Ἰππέδαμος Rhod. = Ἰππόδαμος. 167

ἰρεία Lesb. = ἰέρεια *priestess*. 13.1

ἰρεὺς Lesb. = ἱερεὺς. 13.1

ἰρητεύω Lesb. = ἱερατεύω. 13.1, 167

ἰρος Lesb., ἰρός, ἰρός Ion. = ἱερός. 13.1, 76a

ἰρών Cypr. (ἰρῶνι) *district*

ἰρίσος, ἰρίσος, ἰρίσος = ἰρίος. 52, 54, 50b. Lesb. ἰρσοθέοισι, 54c

ἰστία, ἰστία = ἐστία. 11

ἰστιατόριον Rhod. = ἐστιατόριον *dining-hall*. Cf. Hesych. ἰστιατόρια· δειπνητήριον. 11

ἰρίτωρ Boeot., *witness*. 52c

ἰττω Boeot. = ἰστω. 86.4

ἰών = ἐών. 9

ἰών Boeot. = ἐγών. 62.3, 118.2

κα W. Grk., Boeot. = κε, ἀν. 13.3, 134.2

κά = κατά. 95 with α

κά Arc.-Cypr. = καί. 97.2, 134.3

κα(δ)δαλέομαι El. = καταδηλέομαι *injure, violate*

κάδιξι, gen. κάδιξιχος, Heracl., Mess., a measure. Cf. Hesych. κάδιξιχον· ἡμεκτον, and Lac. κάδιξιχος ὠρη (Plut. Lyc. 12)

καδίκκορ Lac. = καδίσκος. 86.3

καθεστάκατι Delph., 3 pl. perf. 138.4

κακριθέε Arc. = κατακριθῆ. 151.2

καλαῖς Epid., probably *hen*. From *καλαῖς to καλέω as Eng. *hen* to Lat. *canō*

καλλύ[σμα]τα Ceos, *sweepings*. Cf. Hesych. σάρματα· καλλύσματα

καλρός Boeot. = καλός. 54

κάρζα Lesb. = καρδιά. 19.1

καρπώω *offer*, especially *a burnt offering*, in late inscr. of Cos, Smyrna, Thera, Athens, as often in the Septuagint. Cf. Hesych. καρπωθέντα· τὰ ἐπὶ βωμοῦ καθαγισθέντα. — κάρπωμα· θυσία. Coan καρπῶντι, 25a

κάρρων = κρείττων. 80, 113.1

καρταῖπος, pl. καρταῖποδα, Cret. *large cattle*, in contrast to πρόβατα used of sheep and goats. Cf. καρταῖπους *bull*, in Pindar. 49.2a

καρτερός Ion., Cret. = κρατερός, in meaning often = κύριος *valid*. Cf. also Ion. ἀκρατής *invalid*, κρατεῖν *be valid*, Cret. κάρτων q.v. 49.2a

κάρτος = κράτος. 49.2a

κάρτων Cret. (κάρτονας) = κρείττων, in meaning = κυριώτερος, as κάρτονας ἔμεν, *shall prevail, be of greater*

- authority*. Cf. *καρτερός*. 49.2 a, 81, 113.1
- Καρυκεῖο* Boeot. = *Κηρυκείου*. 53, 164.1
- κάς* Arc.-Cypr. = *καί*. 134.3
- κασίγνητος* Arc., Lesb. 191
- κάσιοι* Arc. = *-κόσιοι*. 116 a, 117.2
- κασσηρατόριν, καθηρατόριν, καθηρατόριον* Lac., *the hunt*, name of an athletic game. 64. Nos. 70-73, note. Nouns in *-is, -ιν*, for earlier *-ιος, -ιον*, are frequent in late inscriptions, and originated in the reproduction of Roman proper names like *Cornelius*, colloquial *Cornelis*
- κάτ* = *κατά*. 95
- κατ'* Cypr. = *καί*. 134.3
- καταγελάμενος* Epid. 162.4
- καταγρέω* Lesb. = *καθαιρέω* *convict, condemn*. See *ἀγρέω*
- καταδουλίτταστη* Boeot. = *-δουλίσασθαι*. Cf. 82, 85.1, 142
- καταφελμένον* Cret., *assembled*, to *κατελέω*. 75
- καταθένης* Cret. = *καταθεις*. 78
- καταιφεί* Locr. 53
- κατάκλητος* Heracl., *summoned*. *κατάκλητος ἄλλια* = Att. *σύγκλητος ἐκκλησία*
- καταλλάσσω* Arc., intrans., *act otherwise*
- καταλοβεύς* Epid. = **καταλαβεύς support*. 5
- καταλυμακώ* Heracl., *cover over with stones*. Cf. Hesych. *λύμακες πέτραι*. *-λυμακωθής*, 78
- κατάπερ* = *καθάπερ*. 57 a. Also for *καττάπερ*, cf. 95 a, 126
- κάταρρος* Arc. = *κατάρατος*. 54
- κατατίθημι* Cret., Mess. = *ὑποτίθημι mortgage*, mid. *take a mortgage*
- κατέθιαν* Cypr. = *κατέθεσαν*. 138.5
- κατέρων* Lesb. = *καθιεροῦν*. 13.1, 155.3
- κατέφοργον* Cypr., aor. of *κατέργω*. 5
- κατιαραίω* El. (*κατιαραίων, κατιαραύσειε*) = *καθιερεύω* in form, but in meaning = *κατηγορέω*. 12 a, 161.1, no. 57.2, note
- κατίγν[ειτος]*? Thess. = *κασίγνητος*. 191
- κάτιοι* W. Grk. = *-κόσιοι*. 61.2, 116 a, 117.2
- κατιστάμεν* Cret. 57 a
- κατοικέουνθι* Thess. = *κατοικῶσι*. 139.2, 159
- κατόπερ* Ion. beside *κατάπερ* = *καθάπερ*
- κατόρρεντερον* Arc., see *ἀρρέντερος*
- κατύ* Arc. = *κατά*. 22, 95
- καυχός* Cret. = *χαλκός*. 65, 71
- κε* Lesb., Thess., Cypr. = *άν*. 13.3, 134.2
- κείνος* = *ἐκείνος*. 125.1
- κέλεξ* Lac. = *κέλης*. 142 a
- κέλευθος* Arc., *road*. 191
- κέντο* Dor. = *κέλτο*. 72
- κεραίω* Delph. = *κεράννυμι*. 162.8, 229
- κέρναν* Lesb. = *κιρνάναι*. 18 a, 155.3
- κή* Boeot. = *καί*. 26
- κῆνος* = *ἐκείνος*. 25 with a, 125.1
- κέρεισις* Cret. = *χήρεισις divorce*
- κιξαλλεύω* Ion., *act as highwayman*
- κιξάλλης* Ion., *highwayman*. Used with *ληιστής* in no. 3 B 19, as in Democr. fr. 260 ed. Diels. Probably of Carian or Lycian origin
- κίς* Thess. = *τίς*. 68.4, 128, 131
- Κιτιτής* Eub. 81
- κίων ᾧ* Thess., often used instead of *στάλλα* = *στήλη*
- κλαικτός* Argol., Mess. = *κλειστός*. 142 a
- κλαίξ* Argol., Mess. = *κλεις*. 142 a
- κλᾶρος* Cret., *the body of κλαρώται or serfs attached to the estate*
- κλέας*, proper names in. 166.1
- κλεφές, -κλέης, -κλής*, proper names in. 108.1 a
- κλέφος* Phoc. 53
- Κλεύας* Thess. etc. 35 a
- κλίνη* Naples, Cumae, *tomb or niche in a tomb*
- κοθαρός* Heracl. etc. = *καθαρός*. 6
- κόθαρις* El. = *κάθαρις*. 6
- κοινάν, κοινανέω* = *κοινών, κοινωνέω*. 41.4
- κοινάω* Thess., Dor. = *κοινῶ*. 162.2
- κόμιστρα τά* Cret., *gifts*. 165.3
- κομιττάμενοι* Boeot. = *κομισάμενοι*. 142
- κόρφα* Arc. = *κόρη*. 54
- κορζία* Cypr. = *καρδία*. 5, 19.1
- κοσμέω (-ίω)* Cret., *be a member of the κόσμος*. See following. *κοσμόντες*, 42. 5d
- κόσμος* Cret., *the body of chief magistrates* (collective; a single member was called *κοσμίων*, see preceding); later used of a single member of this body, with pl. *κόσμοι*
- κότερος* Ion. = *πότερος*. 68.4
- κοτυλέα* Coan = *κοτύλη*
- κούρη* Ion. = *κόρη*. 54
- κραμάσαι* Epid. = *κρεμάσαι*. 12 b

κρέννω Thess. = κρίνω. 18, 74
 κρέτος = κράτος. 49.2
 κρίννω Lesb. = κρίνω. 74. Aor. ἔκρινα, 77.1
 κτέννω Lesb. = κτείνω. 74
 κτοίνα Rhod., a territorial division similar to the Attic deme. Cf. κτίζω, κτίσις
 κτοινάτας Rhod., member of the κτοίνα.
 κυκάν Epid. = κυκεών. 41.4
 Ούρνυς Chalcid. 22c, 24a
 κυμερῆναι Cypr. = κυβερνᾶν. 88, 157
 κύρρος Thess. = κύριος. 19.3
 κώρα Cret. = κόρη. 25, 54
 κῶς Ion. = πῶς. 68.4

Λᾱ- from Λᾱο-. 41.4, 45.3
 λάβωσιν Chian = λάβωσιν. 77.3
 λαβών Aegin. = λαβών. 76b
 λαγαίω Cret. (λαγαίεν), release; aor. λαγάσαι. 162.8
 λάξομαι, λάξυμαι Ion., Meg., Boeot. (λάδδουσθη) = λαμβάνω
 Λαππαίων Cret. 69.3
 λᾱs, gen. Cret. λᾱῶ. 112.4
 Λασαῖος Thess., Λαρισαῖος. No. 28.19, note
 λατραι[όμενον], λατρεόμενον El. = λατρεύμενον consecrated. 12a, 161.1
 λαφυροπώλιον Arc., plundering. No. 18.11, note
 λειτορεύω Thess. = ιερατεύω. Cf. Hesych. λείτορες· ἱέρειαι, and λητήρες· ἱεροὶ στεφανοφόροι. Ἀθαμᾶνες. Thess. εἰ = ηἰ (16, 38). Probably related to Att. λειτουργέω (39)
 λειτωργός Boeot. = λειτουργός. 44.4
 λείω, see λέω
 λειόλης Rhod., accursed. No. 93, note
 λεκχοῖ Delph., dat. sg. of λεχώ. 63
 λελάβηκα Arc., Ion., Epid. 137, 146.1 with App.
 λésχα Rhod., grave. No. 94, note
 Λεσχαῖος Thess., epithet of Apollo. No. 26, note
 Δεπτίναιος Thess. = Δεπτίναιος. 86.2
 λεύτον or λεύτῶν Arc., wittingly (?). No. 17.3, note
 λέω, Cret. λείω = θέλω. Doric (Cret., Lac., Meg., Corcyr., Coan, also in Epicharmus and Theocritus) and Elean. Cret. λείω (but subj. λῆι), El. λελόταν, elsewhere only contracted forms as λῆι, λῶμες, λῶντι, etc.
 -λαιίνω Boeot. = -λαίνω, but in sense

(act.) canceling, giving a receipt for, (mid.) having canceled, taking a receipt for. Cpds. with ἀπύ, διά, ἐς
 λίθιος Thess. = λίθινος. 164.6,9
 λιμήν Thess. = ἀγορά market-place (Thess. ἀγορά = ἐκκλησία)
 λιποτελέω Locr., leave taxes unpaid. Cf. λιποστρατία etc.
 λισσός Cret., insolvent (?). No. 113. 115, note
 λοπίς Arg., some kind of shallow vessel. Cf. λοπάς and λεπίς
 Λύττος Cret. = Λύκτος. 86.1
 λωτήριον Heracl. = λουτήριον. 44.4

μά El. = μή. 15
 μά Thess. = δέ. 134.4
 μαῖτυς Cret. = μάρτυς. 71a
 μάν El. = μέν. 12a
 μάντοι Epid. = μέντοι. 12b
 μαστράα El., accounting, or body of μαστροί. Cf. Hesych. μαστρίαι· αἱ τῶν ἀρχόντων εὐθυναί. 12a, 31
 μαστροί title of (1) officers with special function, (2) at Rhodes the highest officials of the state. Cf. nos. 95, 96
 μασχάλα Heracl., hollow, marsh. βυβλίνα μασχάλα papyrus marsh
 μέ Cret. = μή. 93
 μέδιμνον Epid. 89.4
 μέζων Arc., Ion. = μεῖζων. 113.1
 μεθάμερα Epid. = μεθ' ἡμέραν. Adverb formed like ὑπερκέφαλα from ὑπὲρ κεφαλάν
 μεῖ Boeot., Thess. = μή. 16
 μειάλα[αν] Pamph. = μεγάλην. 62.3
 μεινός, μεινός Thess. = μηνός. 77.1, 112.3
 Μηελῖος Corcyr. 76b
 μεῖς Ion., Corcyr., Meg. = μήν. 112.3
 μεμισθώσωνται Heracl. 146.3
 Μένναι Boeot. = Μένης. 89.5, 108.2
 Μενοκράτης Cret. = Μενεκράτης. 167
 μέντον = μέντοι. No. 28.38, note
 μέρεια Heracl. = μερίς
 μέρος Locr., real estate. No. 55.44, note
 μεσέγγυος Boeot., adj. with a third party. Cf. μεσεγγυάω L.&S.
 μεσόμνη Att. = μεσόδη. 87
 μέσποδι Thess., until. 132.9a
 μέσσορος Heracl., intermediate boundary
 μέστα Arc., Cret. until. 86.4, 132.9a
 μεταφοικέω Locr. = μετοικέω. 53
 μέτερρος Lesb. = μέτριος. 19.2

μετριώμεναι Heracl. = μετριοῦμεναι. 42.
5b

μέττ' ἐς Cret., *until*. 86.4, 132.9a

μέττος Boeot., Cret. = μέσος. 82

μεύς El. = μήν. 112.3

μηδαμεί Delph. = μηδαμοῦ. 132.2

μηδεῖα Lesb. = μηδεμία. Cf. 114.1

μηθείς = μηδεῖς. 66

μήννος Lesb. = μηνός. 77.1, 112.3

μήs Heracl. = μήν. 112.3

μικκιδδόμενος Lac. = μικιζόμενος, a term applied to Spartan boys in the third year of their public training. 84, nos. 70-73, note

Μίντων Arg. = Μίλτων. 72

Μίργος Eretr. = Μίσργος. 60.4

μιστός Cret. = μισθός. 85.1

μναμμεῖον Thess. = μνημεῖον. 89.3

Μνασσᾶ Thess. = Μνασία. 19.3

μοῖσα Lesb. = μοῦσα. 77.3

μοιχέω Cret. (μοικίδω etc.) = Dor. μοι-
χάω = μοιχεύω. 161.2 with App.

μούνος Ion. = μόνος. 54

μυχός Heracl., *storehouse, granary*

μῶα Lac. = μοῦσα. Cf. 59.1, 77.3

μωλέω Cret. (μωλέν, μωλέν, etc.), *contend* (in law). So also Cret. ἀμφιμωλέω, ἀμφίμωλος, ἀντίμωλος, ἀπομωλέω, adv. ἀμωλεῖ. Cf. Hesych. μωλήσεται· μα-
χήσεται. Related to Hom. μῶλος *contest*. Cf. ἀγωνίζομαι as a law-term in Attic

μῶσα = μοῦσα. 77.3

ναεύω Cret., *take refuge in a temple*

νακόρος, see νεωκόρος

να(φ)ός = νεώς. 41.4, 53, 54f

ναποῖαι, see νεωποῖης

ναῦος Lesb. = νεώς. 35, 54f

νεμονηία Cret. = νεομηνία. No. 113.146, note

νεότας Cret., *an official body of young men*, gen. νεότας, acc. νεότα. 88a

νεωκόρος Ion., Delph. ναοκόρος, Delph., Epid., Coan νακόρος (41.4, 45.3), *custodian of the temple, sacristan*. In some places the office became one of considerable rank and honor

νεωποῖης Ion., Coan ναποῖαι. 31, 41.4. Cf. also Ion. νεωποῖός, Boeot. ναποῖός. Title of officials in general charge of the affairs of the temple

νικάhas, νικάap Lac. = νικάσας. 59.1, 60.2

νίν = ξ. 118.5

νιουμενία, νιυμείνιος Boeot. = νουμηνία, νουμήνιος. 42.5a

νόμαιος Ion. = νόμιμος. 164.9

νόμιος Locr. = νόμιμος. 164.9

νόμος Heracl., a coin. Cf. Lat. *nummus*

νοσσός Ion. νεοσσός. 42.5d

νοστίττω El. = *νοστίζω, νοστέω. 84

νυ Cypr., Boeot. 134.5

νύναμαι Cret. = δύναμαι. 88

νυττί Cret. = νυκτί. 86.1

ξεῖνος Ion. = ξένος. 54

Ξενφάρης Corcyr., El. 54

ξέννος Lesb. = ξένος. 54b

ξενοδίκαι Locr., Phoc., title of judges in cases involving the rights of ξένοι. ξε-
νοδίκης is used by a late writer to trans-
late the Latin *praetor peregrinus*

ξύν = σύν. 135.7

ξυνός Ion. = κοινός. 135.7

ὀ = ὁ. 58a

Ὀαξος = Φάξος. 51a

ὀβελός Boeot., ὀβελλός Thess. = ὀβολός. 49.3, 68.1, 89.2

ὀγδοίης, ὀγδοιήκοντα. 31a

ὀγδῶι Ion. = ὀγδόη. 44.2

ὀγδώκοντα Ion. = ὀγδοήκοντα. 44.2

ὀδελός = ὀβολός. 49.3 with App., 68.1

ὀείγω Lesb. = οἶγω. 49.1

ὄξος Cret. = ὄσος. 82

ὀθθάκιν Cret. = ὀσάκισ. 81a, 133.6

φοι = οἱ dat. 3 pers. pron. 118.4

φοικάτας = οἰκέτης. 167

φοικεύς Cret. = οἰκέτης. 167

φοῖκος = οἶκος. 52

φοῖκω Delph. = οἰκόθεν. 132.7

φοῖνος = οἶνος. 52

οἶφος Cypr. = οἶος *alone*. 53, 191

οἶπεν, οἶπη, see οἶφω

οἶς Delph. = οἶ. 132.3

οἶσοντι Heracl. = οἶσονται. 58d

οἶφω Cret. (οἶπεν, οἶπῃ), Ther. (οἶπῃ etc.), Lac. (Hesych.), *have sexual intercourse*

ὄκα W.Gr.k. = ὄτε. 13.3, 132.9

ὄκαι Lesb. = ὄπη. 68.4

ὄκκα for ὄκα κα = ὄταν. 132.9

οκτακάτιοι Heracl. = οκτακόσιοι. 58c

ὀκτάκιν Lac. = οκτάκισ. 133.6

ὀκτό Lesb. = οκτώ. 114.8

ὀκττώ Ephes. App. 89.1

οκτώ Heracl., Ther. = οκτώ. 58c, 114.8

ὀκτωκόσιοι Lesb. = ὀκτακόσιοι. 117.2
 ὀλλος = ὀλλίγος. 62.3
 Ὀλυππίχην = Ὀλυμπίχην. 69.3
 ὁμολογὰ α, ὁμόλογον τό, Boeot. = ὁμο-
 λογία
 ὁμονόεντες Lesb. = ὁμονοοῦντες. 44.4, 157
 ὄν Lesb., Thess., Cypr. = ἀνά. 6
 ὀνάλα, ὀνάλουμα Thess. = ἀνάλωμα.
 164.9
 ὀνγράψειν Thess. = ἀναγράψαι. 27, 156
 ὄνε Thess. = ὄδε. 123
 ὀνεθείκαεν Thess. = ἀνέθηκαν. 138.5
 ὀνί Arc. = ὄδε. 123
 ὄνιουμα Boeot. = ὄνομα. 22b, 24
 ὄννιθα Cret. = ὄρνιθα. 86.5
 ὄνυ Arc.-Cypr. = ὄδε. 123
 ὄνυμα = ὄνομα. 22b
 ὅπαι = ὄπη. Cret. ὅπαι also final. 132.
 5, 8a
 ὅπει W.Gr.k. = ὄπου
 ὀπέρ Boeot. = ὀπέρ. 24
 ὀπῆ Cret., *where, when*, Lac. *hópē as*.
 132.6
 ὀπι Cypr. in ὀπισις = ὄστις? 131, no.
 19.29, note
 ὀπιδδόμενος Lac. = ὀπιζόμενος. 84
 Ὀπέντι, Ὀποντίους, Ὀποντιῶν Locr.
 = Ὀποῦντι, Ὀπουντίους, etc. 44.4,
 45.4, 53, 58d
 ὀπόταρος El. = ὀπότερος. 12
 ὀπόττος Boeot., ὀπόττος Cret. = ὀπόσος.
 82
 ὀππα Lesb. = ὄπη. 129.2, 132.5
 ὀππως Lesb. = ὄπως. 129.2
 ὀπτίλος Dor. = ὀφθαλμός. Occurs in
 Epidaurian (-ίλος and -ίλλος, no. 92
 passim), as Laconian in Plut.Lyc.
 11, and in the writings of Archytas
 and Phintias. ὀπ-τ-ίλος (cf. ὀπ-τ-ήρ
 etc.) like ναυ-τ-ίλος beside ναύ-της
 ὀπτό El. = ὀκτώ. 114.8
 ὀπυι Cret. = ὄποι. 132.4
 ὄπυς Rhod. = ὄποι. 132.4
 ὀπω Dor. (Cret. ὄπῶ, Lac. *hópō*) = ὀπό-
 θεν. 132.7
 ὀπωρ Eretr., ὄπωρ El. = ὄπως. 60.1, 3,
 97a
 ὀράτριος Cret. = *ρήτριος? No. 112.13,
 note
 ὀρβος Corcyr. = ὄρος. 51
 ὀρκίζω = ὀρκόω. 162.1
 ὀρκιότερος Cret., *having preference in*
the oath
 ὀρκῶματα Locr., *jurors*
 ὀρνιξ = ὄρνις. 142a

ἡρβος Corcyr., ὄρος Heracl. = ὄρος.
 54, 58d
 ὀρτή Ion. = ἑορτή. 42.5d
 ὀρύξῃ Cypr., see ἐξ ὀρύξῃ
 ὀρφανοδικασταί Cret. (ὄρπανοδικασταί),
officers appointed to look after the af-
fairs of orphans or minors. Cf. Att.
 ὀρφανοφύλακες
 ὄς Cret. = ὄς. 120.2, 121.1
 ὄσια Arc., Locr. = ὄσια. 58d
 ὄτα Lesb. = ὄτε. 13.3, 132.9
 ὄτειος Cret. = ὄποιος, ὄστις. 68.1, 130
 ὄτερος Cret. = ὄποτερος. 127
 ὄτι Locr. = ὄτι. 129.2a
 ὄτιμι Cret. = ὄτιμι. 128, 129.2
 ὄττι, ὄττινες Lesb. = ὄτι etc. 129.2
 ὄττος Cret. = ὄσος. 82
 οὐδές Lac. = οὐδείς. 114.1
 οὐθαμεῖ Epid. = οὐδαμοῦ. 132.2
 οὐθείς = οὐδείς. 66
 οὐλομέτ[ριον]? Coan, *barley measure*.
 Cf. Hesych. οὐλοχόιον· ἀγγεῖον εἰς ὃ
 αἱ οὐλαὶ ἐμβάλλονται πρὸς ἀπαρχὰς τῶν
 θυσιῶν
 οὐλος Ion. = ὄλος. 54
 οὐρειον, ὠρειον Cret., *guard-house*. From
 οὐρος *watcher*, like Att. φρούριον from
 φρουρός
 οὐρεύω Cret., *watch*
 οὐρος Ion. = ὄρος. 54
 οὐτο, οὐτα, etc. Boeot. = τοῦτο, ταῦτα,
 etc. 124
 ὀφείλω in aorist and perfect, *be con-*
demned to pay, be adjudged guilty.
 So Arc. aor. infin. ὀφλέν, perf. [φο]-
 φλέασι, [φο]φλέοι, φοφλεκόσι. 52a,
 138.4, 146.1
 ὀφρύς Arg., *ramp*. No. 82. Cf. L.&S.
 s.v. II
 παῖ, παι = πῆ, πη. 132.5
 παιρίν Eretr. = παιρίν. 60.3
 παῖς = υἱός, or, sometimes, *θυγάτηρ*.
 Frequent in Lesbian and Cyprian,
 occasionally elsewhere
 παῖσα Lesb. = πᾶσα. 77.3
 πᾶμα = κτήμα. 49.5a, 69.4
 παματοφαγέομαι Locr. = δημοσιεύομαι.
 49.5a
 παμωχέω Heracl., *possess*. Cf. Hesych.
 παμῶχος· ὁ κύριος. Ἱταλοί, and παμω-
 χίων· κεκτημένος. 41.2
 Παναγόρσιος Arc., *name of a month*
 πανάγορσις Arc. = πανήγυρις. 5, 49.2,
 80a

πανάζωστοι Cret., *ungirded*? No. 113.
11, note
Πάναμμος Thess. = Πάνημος, name of
a month
πάνσα Arc., Arg., Cret., Thess. =
πάσα. 77.3
πανταί Heracl. = πάντη. 132.5
πανόνιος Cypr., *with all salable prod-
ucts* (cf. ὄνος). No. 19.9, note
πάρ El. = περί. 12, 95
πάρ = παρά. 95
παρά with acc. for dat. 136.2
παραμαξεύω Arc., *drive in a wagon off
(the highroad)*. Cf. ἐπαμαξεύω, καθα-
μαξεύω. No. 17.23, note
παραπροστάτας Agrig., *an adjunct προ-
στάτας or presiding officer of the coun-
cil*. Cf. παραπρυτάνεις in Teos
παρβάλλω Delph. = παραβαίνω *trans-
gress*
πάρδειγμα Epid. = παράδειγμα. 66
παρείαν Boeot. = παρήσαν. 138.5
παρείς Boeot. = παρήν. 163.3
παρετάζω Arc., *examine into* (cf. ἐξε-
τάζω), and so *approve*. παρετάζωνσι
(no. 19.29), 142. παρηταξαμένος (no.
17.20), 173
παρίς Boeot. = παρήν. 16a
παρκα(θ)θέκα Lac. = παρακαταθήκη
Παρόχθεος, see Περύχθεος
Πασιάδαφο Gela. 105.2a
πάσχω El. = πάσχω. 66
πασσυνδιάζω Lesb., *assemble*. 96.2
πασσυνδίηι Ion. = πανσυνδίηι. 96.2
πάστας Cret., *owner*. 49.5a
πατάρα Locr. = πατέρα. 12
πάτρα Arc., Dor. = γένος gens. Ion.
πάτρη also, rarely, in this sense
πατριά Delph., Elean = γένος gens, as
in Hdt. 1.200
πατριῶϊκος Cret. = ἐπικληρος *heiress*.
Law-Code VII.15, note (p. 270)
πέ Arc. = πεδά, μετά. 95, 135.5
πεδά = μετά. 135.5
Πεδαγείνιος = Μετα-. 135.5
πεδάφοικοι Arg. = μέτοικοι. 53, 135.5
πεδίηα Cypr. = πεδίον
πεδιόν Arg. = μετεών. 9.7, 135.5
πεί, πει W. Grk. = πού, πού. 132.2
Πειλεστροτίδας Boeot. 68.2
πείσαι Thess. = τείσαι. 68.2
πέισει Cypr. = τείσει. 68.1
πελανός, originally a cake offered to
the gods, but also applied to an offer-
ing of money. So in no. 82, as in

some inscriptions of Delphi and
Amorgos
πέλεθρον = πλέθρον. 48
πέλεκυς (or πέλεκυ) Cypr., used of a
sum of money equal to 10 minae.
Cf. Hesych. ἡμιπέλεκκον . . . τὸ γὰρ
δεκάμουν πέλεκυ καλεῖται παρὰ Παφί-
οις. Used elsewhere with other val-
ues; cf. Hesych. s.v. πέλεκυς
πελτοφόρας Boeot. = πελταστής
πέμπε Lesb., Thess. = πέντε. 68.2,
114.5
πενταητηρίς Heracl. = πενταετηρίς. 58c
πενταμαριτεύω Delph., *serve as πεντα-
μαρίτας*. 12, no. 51D16, note
πεντηκόντων Chian = gen. pl. of πεντή-
κοντα. 116
πεντορκία Locr., *quintuple oath, oath
sworn by five gods*. 58d
πέντος Cret., Amorg. = πέμπτος. 86.2,
114.5 with App.
πεπείσταιν Thess. = πεπεῖσθαι. 85.1,
156
πεποιόντεισσι Boeot. = πεποιηκόσι. 9.
2a, 146
πέποκα Lac. = πώποτε. 132.6,9
περ = περί. 95 with App.
περαιώω Cret., *set aside, repudiate* (the
purchase of a slave). Law-Code
VII.10, note
περιβολιβόω Rhod., *fasten round with
lead*. 88
περίδρομοι, officials at Mytilene, *clerks
of the court*
Περροθαρίαι Locr. 6, 95
πέροδος Delph. = περίοδος. 95
Περόχθεος, Παρόχθεος, Locr. or Aetol.
ethnicon. App. 12, 95
Πέρραμος Lesb. = Πρίαμος. 19.2
πέσσυρες Lesb. = τέτταρες. 68.2, 114.4
Πεταγείνιος = Μετα-. 135.5
πέτευρον Orop. = σανίς *wooden tablet*.
Same word as πέταυρον *springboard*
and *perch for fowls*
Πετθαλός Thess. = Θεσσαλός. 65, 68.2,
81b
πετράμεινον Boeot. = τετράμηνον. Cf.
68.2
πέτρατος Boeot. = τέταρτος. 49.2a,
68.2, 114.4
πέτταρες, πετταράκοντα Boeot. = τέττα-
ρες, τετταράκοντα. 68.2, 114.4, 116
πεύθω Cret. (πεύθεν), *inform*. 162.9
πεφειράκοντες Thess. = τεθηρακότες. 68.
2, 147.3

- πεφυτευκῆμεν Heracl. 147.2
 πήλυι Lesb. = τῆλε. 68.2, 132.4
 πιθόω Boeot. = πείθω. 162.3
 πίσυρες Hom. = τέτταρες. 11, 68.2
 πλάγος Heracl., *side*
 πλαθύνοντα El. = πληθύνοντα. 15
 πλάν Dor. etc. = πλήν
 πλέες Lesb. = πλέονες. 113.2
 πλευριάς, -άδος Heracl. = πλευρά
 πλέθα ᾧ Locr. = πλήθος *majority*
 πληθύς = πλήθος, as in Homer. Cret.
the amount, Locr. *the majority*
 πλίες Cret. = πλέες = πλέονες. 9.4, 42.
 3, 113.2
 πλινι Cret. = πλέον. 113.2, 132.4
 πλός Arc. = πλέον. 42.5d, 113.2
 ποεί, πότησω, etc. = ποιεί etc. 31
 ποεχόμενον Cypr. = προσεχόμενον *adja-*
cent to. Cf. προσεχής. 59.4
 πόθικες Lac. = προσήκοντες. For stem
 πόθικ- to ποθίκω, cf. προίξ, προικός
 ποθίκω Boeot. = προσήκω. Cf. ἴκω
 πόθοδος = πρόσοδος. Cf. ποτί = πρόσ
 πόθοδωμα Boeot., Epir. = πρόσοδος.
 164.9
 ποί Argol. etc. = πρόσ. 135.6b
 ποιούνται Phoc. = ποιούνται. 158
 ποίενσι Arc. = ποιούσι. 77.3, 157
 ποιφέω Arg., Boeot., El. = ποιέω. 53
 ποιήασσαι El. = ποιήσασθαι. 59.3, 85.2
 ποιήαται El. = ποιήσεται. 59.3, 151.1
 ποικεφάλαιον Delph. = προσκεφάλαιον.
 Cf. ποί = πρόσ, 135.6b
 ποιόντων Delph. = ποιούντων. 42.5d
 Ποίτιος Cret. = Πύθιος. 63
 πόκα W. Grk., Boeot. = πότε. 13.3
 with App., 132.9
 πόκ κί Thess. = ὅτι. 131
 πόλερ El. = πόλις. 18b
 πολιανόμοι Heracl., title of municipal
 magistrates in charge of public build-
 ings, streets, etc., like the Roman
 aediles. Called ἀστυνόμοι at Athens,
 Rhodes, etc.
 πολιάτας Cret., Epid. = πολίτης. 167
 πολιᾶχος Lac. = πολιοῦχος. 167
 πόλις = δῆμος. Especially frequent in
 decrees of Phocis, Locris, Thessaly,
 and other parts of Northwest Greece,
 and notably in Crete, where it is al-
 most constant
 πόλις Lesb. nom. pl. 109.3
 πόλιστος Heracl. = πλείστος. 113.2.
ἥως πολιστων = ὡς πλείστων
 πολιτήα = πολιτεία. 28a
 πόλλιος Thess. = πόλιος (πόλεως). 19.3
 πῶνῃ, πῶνιοι, etc. Cret., see φωνέω
 Ποιοιδάν, Ποιοίδαια Lac. = Ποσειδών,
 Ποσειδώνια. 41.4, 49.1, 59.1, 61.5
 ποππάν Cret. = πομπήν. 69.3
 πόρνοψ Boeot., Lesb. = πάρνοψ. 5
 πορτί Cret. = πρόσ. 61.4, 70.1
 πός Arc.-Cypr. = πρόσ. 61.4
 Ποσειδαν Lesb., Ποσειδάν late Dor. =
 Ποσειδών. 41.4, 49.1, 61.5
 Ποσειδέων Ion. = Ποσειδών. 41.4, 49.1
 Ποσιδίειος, Ion. Ποσιδήιος. 49.1
 Ποσοιδάν Arc. = Ποσειδών. 41.4, 49.1,
 61.5
 πότη = ποτί, πρόσ. 95
 ποταποπισάτω Boeot. = προσαποτεισά-
 τω. 68.2
 Ποτειδά(ρ)ων, Ποτειδάν = Ποσειδών. 41.
 4, 49.1, 53, 61.5
 Ποτειδουν Thess. = Ποσειδών. 41.4c
 ποτειχει Heracl. = προσεχώς. 132.2
 ποτελάτῳ Arg. *enforce*. See ἐπέλαμι.
 162.4
 ποτί = πρόσ. 61.4, 135.6
 Ποτίδαιον Carpath. 49.1
 ποτικκλίγω Heracl., *be close to, adja-*
cent to. 142a
 ποτισκάπτω Heracl. = *προσσκάπτω *dig*
up to, heap earth upon
 Ποτοίδανι Lesb.(?). 49.1
 ππάματα Boeot. = πάματα. 69.4
 πράδδω Cret. = πράττω. 84a
 πρασσόντασι Heracl. 107.3
 πῤατος W. Grk., Boeot. = πῤωτος. 114.1
 πρέιγυς, πρειγευτάς, πρεγγευτάς, πρέι-
 γων, πρέιγιστος Cret. = πρέσβυς, πρεσ-
 βευτής, πρεσβύτερος, πρεσβύτατος. 68.
 1, 86.3 with a
 πρέιν Cret. = πρίν. 86.3a
 πρεισβεία Thess. = πρεσβεία. 86.3a
 πρήγιστος Cret., πρηγιστεύω Coan. 86.3
 πρήξοισιν Chian = πρήξωσιν. 77.3, 150
 πρήσσω Ion. = πράττω. Cf. 8, 81
 πρήττω Eub. = πράττω. 81
 πρήγμα Chian = πρήγμα, πῤαγμα. 66
 πριόω Heracl. = πρίω. 162.3
 πρισγείες Boeot. = πρέσβεις. 68.1, 86.3
 προαγορέω Agrig., *be προάγορος*, presid-
 ing officer of the ἀλία
 προαγρημένω Lesb. = προαιρουμένου.
 89.3, 157a. See ἀγρέω
 προάνγρεσις Thess. = προαίρεσις. See
 ἀγρέω
 προβειπάhas Lac. = προειπάσας. 51,
 59.1

πρόθθα Cret. = *πρόσθεν*. 133.1
προξεννιούν Thess. = *προξενιών*. 19.3, 41.4c
πρόξενος Corcyr. = *πρόξενος*. 54
πρόξηνος Cret. = *πρόξενος*. 54
πρόσθα Dor. = *πρόσθεν*. 133.1
προσθαγενής Arc. (*προσσταγενές*) of prior date. Cf. *ἐπιγενής*, *μεταγενής*, etc. 133.1, no. 16.30 ff., note
προσθίδιος (*προστιζίδον*) El. 165.2
προσμέτρεις Lesb. = *προσμετρέων*. Cf. 78, 157
πρόστα Delph. = *πρόσθεν*. 85.1, 133.1
προστάτης. (1) As at Athens, one who looks after the rights of aliens. So in no. 55.34. (2) The chief magistrate of a city or state. (3) *προστάται* = Att. *πρύτανεις*. So in Cos, Calymna, Cnidus, etc.
[προστ(ι)θησ(θον)] Lesb. = *προστιθέσθων*. 157a
προσφάγιον Ceos = *πρόσφαγμα* sacrifice
πρότανις Lesb. (rarely Att.) = *πρύτανις*. The more usual prefix *προ-* replaces here the related but uncommon *πρυ-*.
προτερεία Heracl. = *προτεραια* the day before
προτηνί Boeot., formerly. 123, 136.1
πρυτανήιον = *πρυτανείον*. 164.1
πρωγγυεύω Heracl., be surety
πρώγγυος Heracl. = **προέγγυος* surety. 44.4
πτόλεμος = *πόλεμος*. 67
πτόλις Cypr. etc. = *πόλις*. 67
πύας ὁ Boeot. = *ποία*. 30
Πύρρος, Πυρρίας, Πυρφαλίων = *Πύρρος* etc. 54c
πῦς Dor. = *ποῖ*. 132.4
Πύτιος Cret. = *Πύθιος*. 63
πῶ Dor. etc. = *πόθεν*. 132.7
φράτρα El., see *ρήτρα*
φρέτα, φρετάω Cypr., see *ρήτρα*
ρήτρα, originally *speech* or *verbal agreement*, but in dialects other than Attic-Ionic also used of a *formal agreement, compact, decree, law*. Cf. Heracl. *κατ τὰς ρήτρας καὶ κατ τὰν συνθήκην* according to the laws and the contract, Photius *ρήτραι* Ταπαντῖνοι δὲ νόμους καὶ οἶον ψηφίσματα, and L.&S.s.v.II. So El. *φράτρα* compact, decree, Cypr. *φρέτα* compact, promise, *φρετάω* promise. 15, 55, 70.3
ρφοφαῖσι Corcyr. 53, 76b

ρογός Heracl., *granary*. Cf. Hesych. *ρογοί*· *σιροὶ σιτικοί, σιτοβολῶνες*, and Pollux IX.45 *σιτοβόλια*· ταῦτα δὲ *ρογούς* Σικελιῶται ὠνόμαζον
ρόφος Cypr. 53
ρόπτον Epid. = *ρόπτρον*. 70.3
σά Meg. = *τίνα*. 128
σαδράπας = *σατράπης*. Still other variations in the transcription of the Persian word (*χῆαθ'arānā*) are seen in *ἐξαιθραπεύοντος, ἐξασατραπεύοντος, ἐξασατράπης*
Σακρέτης Arc. 41.2
Σαλαμόνα El. = *Σαλμώνη*. 48
σαρμεύω Heracl., *make mounds or pits* (?). Cf. Hesych. *σαρμός*· *σῶρος γῆς καὶ κάλλυσμα*, but Etym.Mag. *σάρμα*· *χάσμα*
Σαυγένεις, Σαυκράτεις Boeot. 41.2
σελάνα Dor. etc., *σελάννα* Lesb. = *σελήνη*. 76
Σελινόνεντι, Σελινόντιοι. 44.4
σιός Lac. = *θεός*. 64
σις Cypr., *σις* Arc. = *τις*. 68.3, 128
σιταγέρται Heracl., *receivers and inspectors of grain*. So *ἀγέρται οἱ ἀπὸ σιτωνίας* at Tauromenium, *σιτοφύλακες* at Athens, Tauromenium, etc., *σιτώναι* at Athens, Delos, etc.
σίτηριν Eretr. = *σίτησιν*. 60.3
σκευᾶδων El. = *σκευέων*. 12a
σκευῶ = *σκευάζω*. 162.3
σποφδδάν Cret. = *σπουδήν*. 32, 89.3
σπυρός Coan, Epid., Syrac., Ther. = *πυρός*
στάλα Dor. etc., *στάλλα* Lesb., Thess. = *στήλη*. 75
σταρτός Cret., a subdivision of the tribe. 49.2a
στέγα Cret., *house*. Law-Code III.46, note
στέγασσις Epid. = *στέγασις*. 164.3
στέπτω Coan = *στέφω*. No. 101.29, note
στεφανίζω = *-δω*. 162.1
στεφάνοι Lesb. App. 159
στεφανῶ = *-δω*. 159 with App.
στεφών Ion., *ridge*. 165.4
στοίχεις Lesb. = *στοιχέων*. 78, 157.1
στονόφε(σ)σαν Corcyr. 164.2
στορπά, στορπάος Arc. = *αστραπή, αστραπαῖος*. 5, 31
στρόταγος Lesb. = *στρατηγός*. 5
στροτεύομαι Boeot. = *στρατεύομαι*. 5
στροτιώτας Boeot. = *στρατιώτης*. 5

- στρότος** Lesb., **στροτός** Boeot. = *στρατός*. 5
στροφά Delph., *turn of the road*(?). See no. 51 C33, note
σύγγραφος Arc., Boeot., Argol. = *συγγραφή contract*
συγχέαι Ion. 144
συλαίε El. 157b
συμπιπίσκω Delph., *invite to drink together*
συναρτύω Arg., *belong to the body of* *ἀρτύναι*. No. 78.2, note
συναρχοστατέω Phoc., *join in appointing magistrates*
συνδανχναφόροι Thess., *fellow δαφνηφόροι*. See *δαύχνα*
συνηέρξοντι Heracl., *enclose, cut off* (the roads). Heracl. Tab. I. 130 ff., note
συνεσάδδω Cret. = *συν-εκ-σάττω assist in carrying off*. Cf. *χρήματα ἐκσκευάζειν* Strabo. 84a
συνκλείς, -εῖτος Thess. = *σύγκλητος ἐκκλησία*. 164.9
συντέλεισθαι Cret. (Dreeros) = *συνέσεσθαι*. 163.10
σφάδδω Boeot., **σφάζω** Ion. = *σφάττω*. 84a
σφείς Arc. = *σφίσι*. 119.4
σφηνόπους Ceos, *having wedge-shaped feet*
σφυχή = *ψυχή*. 87
σῶς, σω-, Σω-. 41.2

ταγά Thess., *time when there is a ταγός, hence time of war*. No. 33, note
ταγεύω Delph., Thess., *hold the office of ταγός*
ταγός, official title, Cypr., Delph., Thess. In Thessaly applied to (1) a military leader of the united Thes-salians appointed only in time of war (cf. no. 33, note), (2) city officials like the *ἀρχοντες* of many places. At Delphi, officials of the phratry of the Labyadae (no. 51)
ταί = *αι*. 122
ταῖ El. = *τάδε*. 122
ταῖς Lesb., El. = *τάς*. 78
τάμνω = *τέμνω*. 49.4
τᾶμος Thess., *of the present time* (*τὸ τᾶ-μον the present one*, no. 28.44). Cf. *τῆ-μος to-day*, Apoll. Rh. 4.252
τάνε Thess. = *τάδε*. 123
τανί Boeot. = *τῆνδε*. 122
τάννυν Arc. = *τῆνδε*. 123

τάνς = *τάς*. 78
τάνυ Arc. = *τάδε*. 123
ταῶτα East Ion. = *ταῦτα*. 33
τᾶς = *τάς*. 78
ταυτᾶ Lac. = *ταύτη thus*. 132.5a
ταῦται = *αὐται*. 124
ταύτῃ El. = *ταύτη here*. 132.6
ταύτων El. = *τούτων*. 124
τέθμιος Dor. = *θέσμιος*. 164.4
τεθμός Dor. = *θεσμός*. 164.4
τεῖδε W. Grk. = *τῆδε here*. 132.2
τειμά, τειμή = *τιμή*. 21
τείω Arc. = *τίνω*. 162.12
τέκνα Locr. = *τέχνη*. 66
τελαμό(ν) Arg., *support*. No. 77, note
τελεστά El. *official*. Cf. *τέλος office*. 105.1a
τέλεστρα τά Ion., Coan, *expenses of inauguration*
τελεσφορέντες Cyren. 157
τέλεως Coan = *τέλειος*. 43, 276
τέλομαι Cret. = *ἔσομαι*. 163.10
τέος Dor. = *σοῦ*. 118.3
τεός Dor., Lesb., **τιός** Boeot. = *σός*. 120.2
τέρτος Lesb. = *τρίτος*. 18
τέρχνια (or *τρέχνια*) Cypr., *shrubs, trees*. Cf. Hesych. *τέρχνεα· φυτὰ νέα* and *τρέχνος· στέλεχος, κλάδος, φυτόν, βλάστημα*
τέσσαρες, τέσσερες. 54e, 81, 114.4
τεσσερακόντων Chian, gen. pl. of *τεσσεράκοντα*. 116
τεταρτεύς Coan, a measure, like *ἐκτεύς*
τέταρτος, τέτρατος. 49.2a, 114.4
τέτορες W. Grk. = *τέτταρες*. 54e, 114.4. Acc. pl., 107.4
τετράκιν Lac. = *τετράκισ*. 133.6
τετρώκοντα W. Grk. = *τετταράκοντα*. 116
τέτρωρον Heracl., *group of four bound-ary stones*. 41.2
τῆδε El. = *τῆδε here*. 132.6
Τήμιοι Ion. 37
Τήνα, Τῆνα Cret. = *Ζῆνα*. 84, 112.1
τηνεῖ = *ἐκεῖνη there*. 125.1, 132.2
τῆνος = *ἐκείνος*. 125.1
τίθηντι Mess. = *τιθῶσι*. 151.1
τίμαι Lesb. App. 159
Τιμακλῆς, Τιμακράτης, Τιμᾶναξ = *Τιμοκλῆς* etc. 167
τίν Dor. = *σολ*. 118.4
τίνω, fut. *τείσω*, aor. *ἔτεισα* (not *τίσω, ἔτισα*) in Attic and elsewhere, 28a. *πείσω, ἔπεισα*, 68.1, 2. Arc. pres. *τείω*, 162.12

- τιούχα** Boeot. = *τύχη*. 24
τιρ El. = *τις*. 60.1
Τλασίαφο Corcyr. 105.2a
τνατός Cret. = *θνητός*. 66
τόζ' Rhod. = *τόδε*. 62.2
τοί = *οί*. 122
τοῖ El. = *τόδε*. 122
τοῖτ Boeot. = *οἷδε*. 122
τοῖνεος Thess. = *τοῦδε*. 123
τοινί Arc. = *τῶδε*. 123
τόκα W. Grk. = *τότε*. 13.3, 132.9
τόκιος or **τόκιον** Delph. = *τόκος interest*
τόνε Thess. = *τόδε*. 123
τόνς = *τούς*. 78
τός = *τούς*. 78
τόσνυν Arc. = *τούσδε*. 123
τότο = *τούτο*. 34 a
τού Boeot. = *σύ*. 61.6
τοῦννεουν Thess. = *τῶνδε*. 123
τούτα Eub., Delph. = *ταῦτα*. 124
τούτας Delph. = *ταύτας*. 124
τουτεῖ W. Grk. = *ταύτη here*. 132.2
τούτῃ Eub. = *ταύτη*. 124
τούτοι = *οὔτοι*. 124
τουτῶ Dor., *thence*. 132.7
τοφιῶν Heracl. = *ταφεῶν burial-place*.
6, 165.4
τρακάδι Thess. = *τριακάδι*. 19.4
τράφη Amorg. = *τάφρη*. 70.2
τράφος Heracl. = *τάφρος*. 70.2
τρέες Cret. = *τρεῖς*. 42.3
τρέπεδδα = *τράπεζα*. 18, 84
τρέω Arg. = *φεύγω* in technical sense.
No. 78, note
τρῆς Ther. = *τρεῖς*. 25, 114.3
τριάκοιστος Lesb. = *τριακοστός*. 116
τριακοντάπεδος (sc. ὁδός) Heracl., *a road*
thirty feet wide
τριηκόσιοι Ion. 117.2
τρίνς Cret. = *τρεῖς*. 114.3
τρικῶλιος Coan = *τρίκωλος*. ὀβελὸς *τρι-*
κῶλιος three-pronged fork
τριπανάγορσις Arc. See *πανάγορσις*
τρίς = *τρεῖς*. 114.3
τρίτρα *τά* Cret., *the threefold amount*.
165.3, Law-Code I.36, note (p. 262)
πτολιάρχιοι Thess. (Phalanna), for *πτο-*
λαρχοι. 67, 86.2. City officials (like
the *ταγοί* of other Thessalian cities,
also sometimes *ταγοί* at Phalanna).
Cf. the *πολιτάρχαι* of Thessalonica
(Acts 17.6) and other Macedonian
towns (Ditt.Syll.318)
τύ Dor. = *σύ*, *σέ*. 61.6, 118.2, 5
τύ, τῆς Boeot. = *τοί, τοῖς*. 30
τυῖ Boeot. = *τοῖδε*. 122
τυῖδε Lesb. = *τῇδε here*. 132.4
τύμος Corcyr. = *τύμβος*. No. 89, note
τυρεία Heracl., *cheese-press*
τωνί Arc. = *τοῦδε*
τῶς = *τούς*. 78
ὕ Cypr. = *ἐπί*. 135.8
ὕφαῖς Cypr., *forever*. 133.6
ὕβρεστας Thess. = *ἔβριστας*. 18
ὕδαρέστερον Lesb., *less pure*. Used with
κερνάν of mixing water and wine, and
so applied also to the debasement of
coinage. No. 21, note
ὕδρια Locr. 58d
ὕλ Cret. = *οἷ*. 132.4
ὕς Rhod. = *οἷ*. 132.4
υῖς = *υῖός*. 112.2
φυκία Boeot. = *οἰκία*. 30
ηυλοῤέοντος Thess., from *ὕλωρ* *be ὕλω-*
ρός, the official in charge of the public
forests (cf. Arist.Pol.6.8.6). 41.4c,
53, 157, 167
ὕμέν late Cret. = *ὕμεῖς*. 119.2a
ὕμές, ὕμέ = *ὕμεῖς, ὕμέας*. 119.2, 5
ὕμμες etc. Lesb. = *ὕμεῖς* etc. 119
ὕμοῖως, ὕμολογία Lesb. = *ὁμοίως* etc.
22 a
ὕνέθεκε Cypr. = *ἀνέθηκε*. 22
ὕνέθυσσε Arc. = *ἀνέθηκε*. 22, no. 15, note
ὕός, ὕς = *υῖός, υῖός*. 31
ὕπ Thess. = *ὕπό*. 95
ὕπά El., Lesb. = *ὕπό*. 135.3
ὕπαρ Pamph. = *ὑπερ*. 12
ὕπό El., Lac. = *ἐπί* with gen. in expres-
sions of dating. App. 136.11
ὕποδιασύρω Epid. = *διασύρω* *ridicule*
ὕπόθεμα = *ὑποθήκη security*. No. 109,
note
ὕππρὸ τᾶς Thess., *just, previously*. 136.
1, 10. No. 28.43, note
ηυπύ Cumae = *ὕπό*. 22 c
ὕς Arg. = *οἷ*. 132.4
ὕσταριν El. = *ὑστερον*. 12, 133.6
ὕστερομειννία Thess., *οὐστερομειννία* Boe-
ot., *the last day of the month*
ὕστερος Arc. 58d
ὕσωπος Ceos = *ὑσσωπος*. Semitic loan-
word, hence variation in spelling
ὕχερος ἡ Cypr. = *ἐπίχειρον*. 25 b, 135.8
φαῖμι Lesb. = *φημι*. 47
Φανατεύς, Φανοτεύς Delph. 46
φάος. 41.2
φαρθένος Arc. = *παρθένος*. 65

- φάρξ** Epid. = *φράξ. 49.2a
φάρμα Epid. = φράγμα. 49.2a, 66
φάρω Locr., El., Delph. = φέρω. 12
φατρία = φρατρία. 70.3
φαωτός Delph., *light-gray*. 31, no. 51 C6, note
φέρνα Epid. = φέρνη, but meaning *portion* (for the god)
φερόσθω Epid. = φερέσθων. 140.3b
Φετταλός Boeot. = Θεσσαλός. 68.2
φεῶν Dodona = θεῶν. 68.5
φήρ Lesb. = θήρ. 68.2
φθέραι Arc. = φθείραι. 80
φθέρρω Lesb. = φθείρω. 74
φθήρω Arc. = φθείρω. 25, 74
φίντατος Dor. = φίλτατος. 72
Φίντων, Φιντίας = Φίλτων, Φιλτίας. 72
φοινικῆια Ion. = ἑγράμματα. Cf. Hdt.5. 58. 164.1
φονές Arc. = φονεύς. 111.4
φράττω Boeot. = φράζω. App. 84a
φρήταρχος Naples = φρατρίαρχος. 70.3
φρίν Locr. = πρίν. 66
φρονέοι Cypr. = φρονέωσι. 59.4
φροντίδω, φροντίττω Cret. = φροντίζω. 84
φυγαδεῖω El. = φυγαδεύω. 161.1. Aor. subj. φυγαδεύαντι, 151.1
φύοντες Dodona = θύοντες. 68.5
φωνέω Cret. (πῶνῃ etc.) *declare, bear witness*. Cf. ἀποφωνέω
χάλκιος Lesb. = χάλκεος. 164.6
χάραδος Heracl. = χαράδρα *ravine*. Cf. Hom. χέραδος
χαρίετταν Boeot. = χαρίεσαν. 53, 164.2
χελίοι Ion. etc. = χίλιοι. 76, 117.3
χέλλιοι Lesb., Thess. = χίλιοι. 76, 117.3
χερρ- Lesb. = χειρ-. 79
χήλιοι Lac. = χίλιοι. 25, 76, 117.3
χηρ- = χειρ-. 25b, 79
χίλιοι Att. 11 with App., 76, 117
χρα(δ)δω El. = χρῆζω. 84
χραύζομαι Cypr. = following
χραύομαι Cypr., *border on*. 191
χρηδω Meg. = χρῆζω. 84
χρεῖσται El. = χρῆσθαι. 85.1, 161.2a
χρηζω (or *χρή(ι)ζω*, 37) = θέλω, βούλομαι. Especially frequent in insular Doric
χρύσιος Lesb. = χρύσεος. 164.6
ψάφιγμα, ψάφιμμα Cret. = ψήφισμα. 142a
ψαφίδω Boeot., Cret. = ψηφίζω. 84
ψάφιξις Aetol., **ψάφιξις** Locr. = *ψήφισις *act of voting*. Locr. ἐν ὑδρίαν τὰν ψάφιξιν εἶμεν (no. 55.45) = Att. ψηφίζεσθαι ἐς ὑδρίαν. 89.1, 142a
ψηφίγμα = ψήφισμα. 60.4
ῶ Dor. etc. = ὄθεν. 132.7
ῶβά Lac. 51
ῶν = οὖν. 25c
ῶνέω Cret. (ὄνέν, ὠνιοί) = πωλέω. 162.9
ῶραια Coan, *festivals celebrated at a fixed date*. Cf. Hesych. ῶραια . . . τάσσεται . . . ἐπὶ τῶν καθ' ὥραν συντελουμένων ἱερῶν. — ὠραία ἡμέρα ἡ ἑορτή
ῶρος Cret. = ὄρος. 54
ῶς Boeot. = ὥς. 58a
ὄτι Cret. = οὐτινος. 129.3
ὠτῶ Lac. = αὐτοῦ. 33a