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THE
INSCRIPTIONS OF COS

PATON AND HICKS

London
HENRY FROWDE



OXFORD UNIVERSITY PRESS WAREHOUSE
AMEN CORNER, E.C.

THE
INSCRIPTIONS OF COS

BY

W. R. PATON AND E. L. HICKS

WITH A MAP

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P R E F A C E



I SPENT some time at Cos in 1888, hunting for inscriptions ; and, as I found a good many new ones, and convinced myself that others had been inaccurately edited, I thought that the publication of a *Corpus* of the Coan Inscriptions would be desirable. They are here—

σποράδες ποκά, νῦν δ' ἅμα πᾶσαι
ἐντὶ μιᾶς μάνδρας, ἐντὶ μιᾶς ἀγέλας.

It is much to be wished that the inscriptions of the more important Greek islands should be published in separate form, as the islands were always, and still are, very distinct communities, most retentive of their peculiarities. I shall consider myself rewarded for any labour expended on the present work, if some one caps it with a *Corpus* of the Rhodian Inscriptions—really a most necessary thing.

I give all the Coan Inscriptions known to me : no doubt some already published have escaped me, but, I hope, nothing important. In inscription-hunting, Mr. John Kalesperis, of Calymnos, was of immense service to me. I spent much time, and some money, in trying to gain access to the fortress, which contains a good many inscribed stones, but in vain : the story of my endeavours is instructive, but is too old to tell. There are probably a good many inscriptions, still unpublished, in Turkish houses in the town, and others built into ruined cisterns and old wells ; but I think that I nearly exhausted the accessible material.

I am responsible for the uncial texts, and for the Appendices and Indices; and in the commentaries to the inscriptions 'I' means myself, except in the case of No. 26, the commentary to which was written by Mr. Hicks; but the cursive texts and the commentaries may be regarded as our joint work, in the sense that they are sometimes his and sometimes mine, and have been always discussed or approved by both of us. Mr. Hicks contributes the Introduction.

I am indebted to my friends, Mr. W. M. Ramsay, who looked over most of the proofs before they went to press, and Mr. Cecil Smith, who has done everything I asked him (which was too much) in the way of hunting up references and consulting inscriptions. The relative completeness of the list of coins is owing to the kindness of Mr. Head, M. Babelon, Dr. von Sallet, Dr. Imhoof-Blumer, and Dr. Young.

W. R. PATON.

GRANDHOME, ABERDEEN,

April 13th, 1891.

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INTRODUCTION

THE HISTORY OF COS.

THE island of Cos¹, which looks upon the map like a huge dolphin about to swim into the Ceramic Gulf between the promontories of Myndus and Cnidus, was, next to Rhodes, the greatest of the Dorian Sporades. Carpathus indeed equals it in area, but cannot compare with it in situation or importance. Its circumference is estimated

¹ See the following :—

K. O. Müller, *De rebus Coorum*.

Zander, *Beiträge z. Kunde der Insel Kos* ; Hamb. 1831.

Küster, *de Co Insula* ; Halle, 1833.

Ross, *Reisen nach Kos, Halikarnassos, u. s. w.* ; Halle, 1852.

— *Reisen auf den Griech. Inseln*, ii. pp. 86 foll.

Clarke's *Travels*, ii. pt. 1, pp. 196 foll. ; pt. 2, pp. 321 foll.

Leake, *Transactions of the Royal Soc. of Lit.* vol. i. (2nd ser. 1843), pp. 1 foll.

H. Lauvergne, *Description de l'île de Cos*, in *Bulletin des sciences géogr.* xi. 133 fol.

Newton, *History of discoveries at Cnidus, Halicarnassus, and Branchidas*, 1862, ii. 632 foll. (R. P. Pullan's account of Cos).

Rayet, *Mémoire sur l'île de Kos*, in *Extr. des archives des missions scientif.*, iii. 3 (1876).

Pantélides, *Sur la topographie de l'île de Cos*, in *Bull. Hell.* v. 196-199.

Dubois, *De Co insula*, Paris, 1884.

C. Torr, *Rhodes in ancient and in modern times*, 1885, 1887.

Of these the first three and also the paper of M. Lauvergne, I have been unable to consult.

by Strabo¹ as 550 stades, and by Pliny² as 100 Roman miles. The island falls naturally into three divisions. First, there is the eastern district, bounded on the south by the high range of mountains which run sheer down into the southern sea; upon these mountains are the healing springs, still renowned for their efficacy. It is possible that beneath these springs, on one of the spurs of the range, stood the temple of Asclepius (see p. 137). The growing celebrity of the Coan Asclepius and his ministers may have been one of the causes which led to the removal of the capital from the western to the eastern end of the island. Secondly, there is the district from Antimachia to the Isthmus,—a plateau of a different geological formation, deeply furrowed by watercourses, and for the most part desolate and barren, though comprising the more fertile plain of Halasarna on its south-east. Lastly, there is the mountainous western district (Kephalos), with a distinct range of its own, but with no plain³. The highest peak in the island was Ὠρομέδων⁴ in the eastern range. This range was apparently called Prion⁵: it slopes down on the north to a fertile plain, which abounds in vineyards. Here are abundant streams, one of which bore the name Ἄλεις⁶. Most of the island is remarkably fertile, and noted for its wines: even at Kephalos, which is joined to the rest of the island by a sandy and barren isthmus, there is good pasturage for flocks. The chief corn-growing district is that portion of the plain which belongs to the ancient deme of Haleis, the scene of the Thalysia of Theocritus. Nowhere, perhaps, in classical

¹ P. 657: τῆς δὲ νήσου τὸ μέγεθος ὅσον πεντακοσίων σταδίων καὶ πενήκοντα εὐκαρπος δὲ πᾶσα, οἷον δὲ καὶ ἀρίστη, καθάπερ Χίος καὶ Λέσβος· ἔχει δὲ πρὸς νότον μὲν ἄκραν τὸν Λακητήρα (ἀφ' οὗ ἐξήκοντα εἰς Νίσυρον), πρὸς δὲ τῷ Λακητήρι χωρίον Ἀλλισαρνα, ἀπὸ δὴ δὴ δὲ τὸ Δρέκανον καὶ κώμην καλουμένην Στομαλίμνην· τοῦτο μὲν οὖν ὅσον διακοσίου τῆς πόλεως διέχει σταδίου· ὁ δὲ Λακητήρ προσλαμβάνει πέντε καὶ τριάκοντα τῷ μήκει τοῦ πλοῦ. Leake warns us not to trust these measures of distance: but Strabo's estimate of the circumference of Cos (about 90 miles) is not far wrong.

² Pliny, *N. H.* v. 134: Nobilissima autem in eo sinu Coos ab Halicarnaso quindecim milia passuum distans, circuitu C.

³ The memoir of M. Rayet contains an excellent account of the geography of Cos.

⁴ Theocritus, *Id.* vii. 45:

ὣς μοι καὶ τέκτων μέγ' ἀπέχθεται ὅστις ἐρευνῇ
Ἴσον ὄρευσ κορυφῆ τέλεσαι δόμον Ὠρομέδοντος.

The Scholiast notes: ἐν τῇ Κῷ φασὶν εἶναι τοῦτο τὸ ὄρος.

⁵ Pliny, *N. H.* v. 134: Mons ibi Prion, et Nisyron abruptam illi (i. e. from the island) putant.

⁶ Moschus, iii. 99: ποταμῶ παρ' Ἄλεντι Φιληγᾶς. For another supposed river Κυπάρισσος, see p. 99.

literature are the rich beauty and comforts of country life more glowingly described than in that poem. The island is badly supplied with harbours. Perhaps this is one reason why Cos, which seemed marked out for a distinguished place in Greek history, remained long withdrawn from the main current of events. Its people developed some of the best features that are supposed to mark the Dorian character. They were steady and self-controlled, rarely giving way to faction. They were famous, as youths, for their beauty¹. They clung with tenacious reverence to ancient custom and ritual². Their island was the home of the worship of the healing god. And if Cos had little share in making the outer history of Greece, she contributed not a little to Hellenic thought and culture. Early in the fifth century the genius of Hippocrates, by study of the recorded cases treated at the temple of Asclepius, laid the foundation of medical science³. After him the medical school of Cos never ceased to be famous. In later days, the names of Philetas, of Meleager, and above all of Theocritus, give the island a lasting claim on our regard, so closely is it linked with the history of Alexandrian letters⁴.

¹ Athen. i. 15 B : ἐφρόντιζον δὲ εὐρυθμίας οἱ σφαιρίζοντες. Δαμόξενος γοῶν φησὶ
 . . . νεανίας τις ἐσφαιρίζεν εἰς
 ἐτῶν ἴσως [ἐκκαίδεκα ἢ] ἑπτακαίδεκα,
 Κῆρος θεοῦ γὰρ φαίνειθ' ἢ κῆρος φέρειν.
 δι' ἐπεὶ ποτ' ἐμβλέψαι τοῖς καθημένοις,
 ἢ λαμβάνων τὴν σφαῖραν ἢ διδοῦς, ἕμα
 πάντες ἐβοῶμεν, κτλ.

So Horace, *Epod.* xii. 18 : Cum mihi Cos adesset Amyntas. Compare Meleager xi, on the Coan youth Praxiteles *Anth. Gr.* Jacobs, vol. i. p. 6, and the head of a Coan erpheus published by Reinach (*Bull. Hell.* vi. 1882, p. 467).

² I refer to the remarkable series of ritual calendars included in this volume.

³ Strabo, p. 657 : φασὶ δ' Ἰπποκράτην μάλιστα ἐκ τῶν ἐνταῦθα ἀνακειμένων θεραπειῶν γυμνάσασθαι τὰ περὶ τὰς διαίτας· οὗτόν τε δὴ ἐστὶ τῶν ἐνδόξων Κῆρος ἀνὴρ. Comp. *ibid.* p. 374 (of Epidaurus) : Καὶ αὐτὴ δ' οὐκ ἥσυχος ἢ πόλις καὶ μάλιστα διὰ τὴν ἐπιφάνειαν τοῦ Ἀσκληπιοῦ θεραπεύειν νόσους παντοδαπὰς πεπιστευμένου, καὶ τὸ ἱερὸν πλήρες ἔχοντος ἀεὶ τῶν τε καμνόντων καὶ τῶν ἀνακειμένων πινάκων, ἐν οἷς ἀναγεγραμμένα τυχάνουσιν αἱ θερακεῖαι, καθάπερ ἐν Κῷ τε καὶ Τρίκκῃ (this has been verified at Epidaurus by recent excavations). Pliney, *N. H.* xx. 264 : Sed discussuri ab hortensius unam compositionem ex his clarissimam subteximus adversus venenata animalia incisam in lapide versibus Cui in aede Aesculapii then follows prescription). Hæc theonice Magnus Antichus rex adversus omnia venenata usus traditur aspidæ excepta. So *ibid.* xxix. 4 : Sequentia ejus (Medicine . mirum de tu, in nocte densissima latuere usq. te ad Peloponnesium bellum, tunc tam revocavit in lucem Hippocrates genitus in insula Coo in primis clara ac valida et Aesculapio dicata. Is, cum fuisset mæs liberatos morbis scribere in talibus (jus dei quid auxilium esset, ut postea similitudo proficeret, exseripsisse ea traditur, atque, ut Varro apud nos credit, templo cremato instituisse medicinam hanc quæ clara vocatur.

Cos appears as an island of some distinction as early as the Homeric Catalogue (*Il.* ii. 676 foll.), being named next after Rhodes and Syme, and last among the Aegean allies of Achaia:

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν Εὐρυπόλιο πόλιω νήσους τε Καλύδνας,
τῶν αὖ Φεῖδιππός τε καὶ Ἄντιφος ἠγησάσθην,
Θεσσαλοῦ νῆε δὴν Ἡρακλείδαο ἀνακτος·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

This passage is full of interest. In the first place Cos is brought into the closest connexion with the Calydnian group, the largest island of which was commonly known as Calymna. Now we know that subsequently Calymna was virtually a Coan deme¹. Nisyros too², from the way it is named in the wake of Cos as belonging to the domain of Artemisia (Herod. vii. 99), seems to have been for a time under Coan sovereignty. But it gained its independence, at least in the fourth century, being then rather under Rhodian than Coan influence (Head, *Hist. Num.* p. 537). Carpathos also, and probably Casos, were incorporated with Rhodes in the third century or earlier; the only coins of Carpathos are of the fifth century. More important is the evidence which these lines afford respecting the early date of a Greek settlement at Cos. It is true that the Greece of the Catalogue exhibits a geography more advanced than the rest of the Homeric poems. But yet the Catalogue is undoubtedly older than the two great movements with which Greek history begins, the Dorian occupation of Peloponnese and the Ionian colonization of Asia Minor (see Monro on *Iliad* ii). It is therefore remarkable that among the allies of Greece against Troy should be mentioned, alone among the cities of the Aegean, Crete, Rhodes, Syme, and Cos with its dependent islands (*Il.* ii. 645-680). We know that Crete was one of the very earliest of the Dorian settlements,

¹ Appendix H.

² Nisyros was of volcanic origin, and is still an active volcano, thus justifying the words of Strabo, p. 489: φασὶ δὲ τὴν Νίσυρον ἀποθραύσμα εἶναι τῆς Κῶ, προσθέντες καὶ μῦθον, ὅτι Ποσειδῶν διώκων ἓνα τῶν γιγάντων Πολυβῶτην ἀποθραύσας τῇ τριακτῇ τρύφος τῆς Κῶ ἐπ' αὐτὸν βάλοι, καὶ γένοιτο νῆσος τὸ βληθὲν ἢ Νίσυρος ὑποκείμενον ἔχουσα ἐν αὐτῇ τὸν γίγαντα· τινὲς δὲ αὐτὸν ὑποκείσθαι τῇ Κῶ φασιν. So Pausan. i. 2. § 4: Τοῦ ναοῦ δὲ οὐ πόρρω Ποσειδῶν ἐστὶν ἐφ' Ἰππου, δόρυ ἀφίεις ἐπι γίγαντα Πολυβῶτην, ἐς δὲ Κῶϊς ὁ μῦθος περὶ τῆς ἑκρας ἔχει τῆς Χελώνης. Chelone was the promontory of Cos nearest to Nisyros, and north-east of Laketer. Cos itself suffered terribly from earthquakes, as we shall presently see. Compare also Diod. Sic. v. 54.

and when Crete was once reached the Dorian adventurers would have no difficulty in finding their way to the Sporades. It has indeed been suggested that some portions of this passage were interpolated at a later date, after the Dorians had reached the Peloponnese, and when Peloponnesian colonies had come to the south-west of Asia Minor. But this hypothesis is a violent one in the case even of Rhodes (lines 653 foll.); in the case of Cos (lines 676 foll.) it is hardly a possible one. For the principal ground for dating the lines later is the marked honour shown to Heracleid heroes, Tlepolemus at Rhodes, Pheidippus and Antiphus at Cos: for the chieftains being Heracleids, the colonies must be Dorian. But already in the *Iliad* elsewhere Heracles is said to have landed at Cos (*Il.* xiv. 255; xv. 28), being carried thither by contrary winds, through the anger of Hera, on his way from the sack of Troy. We can therefore hardly doubt that to the writer of *Il.* xiv, xv, as well as to the author of the Catalogue, some form of the familiar legend was known, which made Heracles to be attacked by the natives of Cos, and thereupon to slay king Eurypylus, marry his daughter Chalciopse, and beget Thessalus¹.

If then this passage is an original part of the Catalogue, we must allow of a Dorian settlement in Crete, Rhodes, and the Sporades antecedent to the Dorian migration and the colonization of Ionia. The very form of the legend in *Il.* ii favours this supposition, at

¹ Eustath. in *Hom.* 983, 35: of (the inhabitants of Cos) καὶ Ἀρσπὴν, φασί, τὸν Ἡρακλέα νομισάντες θηπέρασαν, θηπνίκα ἐπ' ἀνέμῳν ἐξέσθη ἐκεῖ χόλην Ἥρας . . . ὁ δὲ πολέμῳ περιγέγονεν αὐτῶν. Cp. Apollod. ii. 7. § 1. So the fragment of Pindar quoted by Strabo, vii. p. 331, fr. 58: εἴπερ, ὅς φησιν ἐν τοῖς ὕμνοις Πίνδαρος, οἱ μεθ' Ἡρακλέους ἐκ Τροίας πλείοντες διὰ παρθένιον Ἑλλάσι πορθμόν, ἐπεὶ τῶν Μυρτῶν συνήσαν, εἰς Κῶν Ἰταλινδρόμησαν (εὐφύρου ἀντιπνεύσαντος. So also *C. I. G.* 5984 B, line 31 foll. (=Berlin *Cosrus*, Sicily and Italy, 1293), where the labours of Heracles are tabulated: Ἰλαβη [Κῶ τῶν Μερσ]πίδα φανεύσας [Εὐρύπυλον], καὶ [(Chalciopse nomen) ἐξ] αὐτῶν [filium progenuit] Θεσσαλόν. See also Plutarch, *Qu. Gr.* 58: Διὰ τί παρὰ Κῶν ὁ τοῦ Ἡρακλέους ἱερεὺς ἐν Ἀντιμαχίᾳ γυναικίαν ἐνδεδυμένος ἐσθῆτα, καὶ τὴν κεφαλὴν ἀναδύμενος μίτρη κατάρχεται τῆς θυσίας; Ἡρακλῆς ταῖς ἐξ ναυσίν ἀπὸ Τροίας ἀναχθεὶς ἐχειμάσθη, καὶ τῶν νεῶν διεφθαρειῶν μίξ' ἄλλῃ πρὸς τὴν Κῶν ὑπὸ τοῦ πνεύματος ἰλαυνόμενος, ἐξέπασε κατὰ τὸν Λακητύηρα καλούμενον κτλ. We need not consider the reasons he alleges. The costume probably only seemed feminine because it was primitive and semi-oriental. We might as well ask why in Greek art harp-players and characters, and on the Greek stage the tragic actors, wore 'feminine' costume. But by some the deme Phyxia was connected with Heracles (see p. 213). According to Ovid (*Met.* vii. 363), certain women of Cos were turned into kine for their ill will to Heracles:

Eurypylīque urbem qua Coae cornua matres
Gesserunt tunc cum discederet Herculis agmen.

least in the case of Cos. It is true that the Coan chiefs, Pheidippus and Antiphus, who are said to lead a contingent of thirty ships against Troy, are mere names. The subsequent poem knows nothing of them. But when they are called Θεσσαλοῦ νιε δῶω Ἡρακλείδαο ἔνακτος, we cannot mistake a direct reference to Thessaly. These Dorians who had come to Cos had either come direct from Thessaly—which is a most improbable supposition—or else had come to Cos from Argolis before the Peloponnesus had become completely Dorian, and before they had at all let drop their Thessalian memories. In other words the first Greek colony of these parts was Achæan, but with a considerable infusion of Dorians who were already settled in Argolis. There is no mistaking the Thessalian connexion of Cos. Eurypylus, who is called in line 677 the founder of the colony (Κῶν Εὐρυπύλοιο πόλιω), bears the name of a famous Thessalian hero (*Il.* ii. 736). Πέλη, a Thessalian city which Stephanus *s. v.* mentions as belonging to Eurypylus, repeats itself in the Coan town of the name (see p. 213). Other coincidences¹ will be found worked out in Appendix F. On the whole, therefore, we may accept the Catalogue as evidence of the very earliest movement of the Dorians across the sea. Already, when they had but recently left their Thessalian home and were settling in Peloponnese, they found their way south-east to Crete and Rhodes and Cos and Syme. It is perhaps worth noting that Triopas, the legendary founder of Cnidus who gave his name to the Triopian promontory, was called the father of Pelasgus (Pausanias, ii. 22. § 1), as if pointing to a fusion of Achæan and Dorian elements in the primitive colony. It is of less moment that the Aleuadae of Thessaly traced their descent from Aleuas, the son of Thessalus, the Heracleid of Cos, thus reversing the order of things.

¹ Dr. Bechtel in one of his *Kleine Aufsätze* (*Nachrichten von der Königl. Gesellschaft der Wissenschaften*, Göttingen, 1890, p. 34) finds another link between Thessaly and Cos in the selection and sacrifice of the bull to Zeus Machaneus described in the ritual calendar (No. 37), in which he sees a reminiscence of the Thessalian Taurocathapsia. Perhaps there is more ground for connecting the Coan ritual of bull-slaying with the curious passage of Euripides, *Electra* 780 foll., where Orestes and Pylades, entering as Thessalian pilgrims on their way to sacrifice to Zeus at Olympia, are invited by Aegisthus, as being experts in the art of sacrificing bulls, to take the axe and slay for him the victim:

ἐκ τῶν καλῶν κομποῦσι τοῖσι Θεσσαλοῖσι
εἶναι τὸδ' ἔστιν ταῦρον ἀρταμὶ καλῶς
ἴππους ἢ ὄχμαζαι. λαβὲ σίδηρον, ᾧ ξίφος,
δειξόν τε φήμην ἔτυμον ἀμφὶ Θεσσαλῶν—(815-18.)

But the early presence of Greek colonists from Thessaly in the south-west of Asia Minor is assumed by Callimachus, *Hymn. in Dem.* 25 :

οὐπω τὰν Κνιδίαν, ἔτι Δώτιον ἱρὸν ἔναιον,
τὴν δ' αὐτῆ καλὸν ἄλσος ἐποιήσαντο Πελασγοὶ
δένδρεσιν ἀμφιλαφές κτλ.

This passage is cited by Steph. Byz. s.v. Δώτιον πόλις Θεσσαλίας, ὅπου μετώκησαν οἱ Κνίδιοι, ὧν ἡ χώρα Κνιδία. Καλλιμαχος ἐν τοῖς ἕμνοις κτλ. And Strabo, too (xiv. p. 653), argues, in his own way, that the Homeric passage, properly understood, implies a pre-Dorian colony in Cos and its neighbourhood. Οὐδαμῶ δὴ ἐνταῦθα (at Rhodes) Δωριέας ὀνομάζει, ἀλλ' εἰ ἄρα Αἰολέας ἐμφαίνει καὶ Βοιωτούς, εἴπερ ἐκεῖ ἡ κατοικία τοῦ Ἑρακλέους καὶ τοῦ Λικυμνίου· εἰ δ' ὥσπερ καὶ ἄλλοι φασίν, ἐξ Ἄργους καὶ Τίρυνθος ἀπῆρεν ὁ Τληπόλεμος, οὐδ' οὐτω Δωρικὴ γίνεται ἢ ἐκεῖθεν ἀποικία· πρὸ γὰρ τῆς Ἑρακλειδῶν καθόδου γεγένηται. καὶ τῶν Κφῶν δὲ “Φεῖδιππός τε καὶ Ἄντιφος ἡγησάσθη, Θεσσαλοῦ νῆε δὴ Ἑρακλειδαο ἄνακτος,” καὶ οὗτοι τὸ Αἰολικὸν μᾶλλον ἢ τὸ Δωρικὸν γένος ἐμφαίνοντες.

Leaving the quicksands of fable, we reach surer ground in the assertion of Herodotus (vii. 99), that Cos and her adjacent islands were colonized from Epidaurus. This statement is verified by the analogous place of Asclepius both at Cos and in the mother-city¹. Moreover, Pausanias (iii. 23. § 4) preserves a legend respecting the foundation of Epidaurus Limera on the Laconian coast, how that certain Epidaurians from Argolis were sailing on their way to Cos to convey a sacred serpent to Asclepius, and were only persuaded by supernatural signs to settle in Laconia and to go no further. We understand, then, that the old Achæo-Dorian settlements in the

¹ The worship of Asclepius is to be traced back to Tricca in west Thessaly. It is best to suppose that it was carried by the Dorians to Epidaurus, and thence to Cnidus and Cos. See *Il.* ii. 729 foll. :

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθάμην κλωμακέεσσαν,
οἱ τ' εἶχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος,
τῶν ἀδ' ἠγείσθη Ἄσκληπιοῦ δύο παῖδε,
Ἰητῆρ' ἀγαθῶ, Ποδαλείριος ἠδὲ Μαχάων·
τοῖς δὲ τριήκοντα γλαφυραὶ νῆεσσι τιχόμεντο.

So Strabo (ix. p. 437) : ἔστι δ' ἡ μὲν Τρίκκη, ὅπου τὸ ἱερὸν τοῦ Ἄσκληπιοῦ τὸ ἀρχαῖότατον καὶ ἐπιφανέστατον, ἕμωρος τοῖς τε Δόλοψιν καὶ τοῖς περὶ Πίνδον τόποις. And xiv. p. 647 : ὁ περὶ Τρίκκην (sc. ποταμὸς Ληθαῖος), ἐφ' ᾧ δ' Ἄσκληπιὸς γεννηθῆναι λέγεται. Observe that nowhere in the Homeric poems is Asclepius more than a human hero. Compare also Appendix F, p. 348.

Sporades were reinforced by a fresh influx from the Peloponnese. Strabo (p. 653) declares that the colony to Cos was connected with the expedition of Althæmenes the Argive to Crete¹; but when he argues that the Homeric Cos must have been Pelasgian or Aeolian, but not Dorian, he merely means that it first received Greek colonists before the Dorian or Heracleid migration to the Peloponnese, and he ignores the strongly Dorian and Heracleid colouring of the Homeric account of Rhodes and Cos².

The island then, as thus re-colonized from Epidaurus, reproduced the features of the old Dorian character. We find indeed no trace of that peculiar discipline of education and of life which belonged to Sparta and to Crete. For the life of the Coans was not military, but agricultural. Their island, which owed some of its fertility to its volcanic origin, was cultivated to excellent purpose; but they made no effort to command the sea. They sent forth no colonies³. Something of Ionian softness perhaps tempered the Doric nature of

¹ Δωριεῖς δ' εἰσὶν ὅσπερ καὶ Ἀλικαρνασεῖς καὶ Κνίδιοι καὶ Κῆφοι. οἱ γὰρ Δωριεῖς οἱ τὰ Μέγαρον κτίσαντες μετὰ τὴν Κόδρου τελευτήν οἱ μὲν ἔμειναν αὐτόθι, οἱ δὲ σὺν Ἀλθαίμηνει τῷ Ἀργεῖφ τῆς εἰς Κρήτην ἀποικίας ἐκοινώνησαν, οἱ δ' εἰς τὴν Ῥόδον καὶ τὰς λεχθείσας ἀργίως πόλεις ἐμερίσθησαν. ταῦτα δὲ νεώτερα τῶν ὄφ' Ὀμήρου λεγομένων ἐστὶ. Κνίδος μὲν γὰρ καὶ Ἀλικαρνασὸς οὐδ' ἦν πω, Ῥόδος δ' ἦν καὶ Κῶς, ἀλλ' ἕκείτο ὄφ' Ἡρακλειδῶν (then he cites *Il. ii. 676*).

² After all our discussion we must, I fear, come to the same conclusion as Holm, *Gr. Gesch.* i. p. 187: 'dass über die sogen. dorische Wanderung und die Gründung der Kolonien in Asien die Alten im 5. Jahrh. nichts Sicheres mehr wussten, und dass die uns und von uns mitgetheilte Geschichte nichts ist als die beliebteste der Versionen über eine dunkle Sache.' The essay by Dr. J. Beloch, *Die Dorische Wanderung*, in *Rhein. Mus.* 1890, p. 555 foll. is wholesome reading. He would have us clear our minds altogether of the tradition of the Dorian migration, and trust wholly to the evidence of the Homeric poems, and of pre-historic archaeology. His destructive criticisms seem to be of much more value than his reconstructions; his is not the last word, by any means, that has to be said upon the 'Mycenean period,' and its ethnic significance. Perhaps we should do well to fix our eyes on Crete as the great stepping-stone between the Sporades and Peloponnese, and an early and main centre of the Dorian race: Cyprus, on the other side, afforded the link to connect Crete and the Sporades with Egypt.

³ The only trace of a Coan colony is the statement of Strabo, that Coans joined with the Rhodians in founding Elpiae (Salapia) in Apulia (Strabo, p. 654; Vitruvius, i. 4. § 12, mentions only the Rhodians). The same statement may now be read in Apollodorus, of whose *Bibliotheca* an important fragment has recently been discovered in the Patriarchal Library at Jerusalem. See A. Papadopulos-Kerameus in *Rhein. Mus.* xlvi (1891), pp. 161 foll.; after describing the Trojan War and the Nostoi the author goes on (p. 174): τῶν δὲ ναυαγησάντων περὶ τὸν Καφηρέα ἕλλος ἀλλαχῇ φέρεται, Γουνεὸς μὲν εἰς Λιβύην, Ἀντιφῶς δὲ ὁ Θεσσαλοῦ εἰς Πελασγοῦς καὶ χώραν κατασχόν Θεσσαλῶν ἐκάλεσεν, ὁ δὲ Φιλοκλήτης πρὸς Ἰταλίαν εἰς Καμπανοῦς, Φειδιππος μετὰ τῶν Κῆφω ἐν Ἄνδρφ κατέφησεν, Ἀγαπήνωρ ἐν Κύπρῳ καὶ ἕλλος ἀλλαχοῦ κτλ. Here for ἐν Ἄνδρφ we must read ἐν Ἀδρίῳ κόλπῳ or something of the kind, and compare Tzetzes on Lycophron 911. The whole story is pure myth.

these islanders, and some traces of Ionicism are found even in their language¹. But none the less was the population of Cos purely Dorian in blood. They were divided into the three Dorian tribes, Dymanes, Hylleis, Pamphyli (see Appendix E, and Nos. 37, 65). They kept the Carneian festival (No. 38). Their Calendar is thoroughly Dorian (see Appendix B); and though the worship of Asclepius which they brought from Epidaurus speedily grew to be the central glory of the island, yet the minute prescriptions of the ritual calendars prove with what conservative tenacity they held by the ancient Dorian Cults. Six of the cities in this region early formed a Dorian religious league, a 'Doris' beyond the sea (Ptolemy, v. 2. § 10; *οἱ ἐν τῇ Ἀσίῃ, ἐκ τῆς Ἀσίης Δωριεῖς*, Herod. i. 6; vii. 93), viz. Lindus, Ialysus, Cameirus, Cos, Cnidus, and Halicarnassus. These met, probably every year, at the temple of Apollo on the Triopian promontory for worship and for games. The league seems to have had but little political importance, but we cannot mistake its intense exclusiveness: the associated cities formed an inner circle of purest Dorian blood². It is probable that the type of the earliest Coan coins is to be explained by reference to the Triopian festival: a naked athlete is preparing to hurl the discus, with the prize tripod in the background³. The Hexapolis soon became a Pentapolis, through the excommunication of Halicarnassus, the occasion assigned by Herodotus being the impiety of a Halicarnassian victor, who refused to dedicate his tripod to Apollo. But the exclusion doubtless followed the disappearance of Dorianism at Halicarnassus under Ionian and Carian influences⁴.

¹ See Bechtel, *Kleine Aufsätze*, l. c. p. 31, *Ionismen auf Kos*. He cites especially the forms ΚΥΕΟΣΑ, ΤΕΛΕΟΣΑ, ΑΜΦΙΑΦΗΙΣ from No. 37.

² See Holm, *Griech. Geschichte*, i. p. 178.

³ Head, *Hist. Num.* p. 535. The reference of the crab on the reverse, is obscure: the crab appears on the coins of Telos, of Phacstus in Crete, of Agrigentum and other Greek cities of Sicily and South Italy, and at Aenus and Amphipolis in Thrace. Mr. Paton, in Appendix E, connects the Coan crab with Heracles. No connexion can be traced between the Coan tripod and the strange tripod-story told by Diogenes Laertius in his life of Thales (32, 33), and by Plutarch (*Solon*, 4); the war between Miletus and Cos, however, may not be wholly mythical. Some form of collision between the Dorian and Ionian leagues was only too likely to occur.

⁴ The Dorian excommunication of Halicarnassus was thus analogous to the Ionian excommunication of Ephesus (Herod. i. 147), which followed doubtless upon the orientalizing of the Ephesian cultus of Artemis. On the Triopian festival see Schol. on Theocr. xvii. 69: Ἡ τῶν Δωριέων πεντάπολις, Λίνδος, Ἰάλυσος, Κάμειρος, Κῶς, Ἴβηται δὲ κοινῇ ὑπὸ τῶν Δωριέων ἀγὼν ἐν Τριόπιῳ, Νύμφαις, Ἀπόλλωνι, Ποσειδῶνι.

Of the history even of the Ionian colonies down to the beginning of the fifth century we know extremely little, although they early developed a vigorous historical literature. But the Dorian colonies in these parts had no literature at all, and of them our ignorance is fairly complete. We infer that the old monarchy of Cos passed away in some such manner as in other Greek cities: the title *μόναρχος*, ever afterwards borne by the eponymous magistrate, sufficiently attests the fact. The name of one of the old kings survived in a legend told of the Vourina spring, which still supplies the city with water¹. We may assume this period of Coan history to have been one of quiet prosperity. Strabo indeed speaks of the south-west regions of Asia Minor as exposed to frequent incursions in early times by reason of their fertility². But this was not true of Cos, so far as we can trace. Her island position was in part a protection, and there was probably good reason why in earlier centuries no city grew up near the only decent harbour, where the later city of Cos was built³. The island had virtually no capital. It was divided

δὲ Δώριος ὁ ἀγών, ὡς Ἀριστείδης φησί. On the evanescent Dorism of Halicarnassus see Busolt, *Griech. Geschichte*, i. p. 204 foll. For the worship of the Nymphs at Cos, see No. 44. The account of Herod. i. 144 is as follows: Κατὰ περ οἱ ἐκ τῆς Πενταπόλιος νῦν χώρας Δωριεῖς, πρότερον δὲ Ἐξαπόλιος τῆς αὐτῆς ταύτης καλεομένης, φυλάσσονται ὅν μηδαμῶς ἐσθῆξασθαι τῶν προσοίκων Δωριέων ἐς τὸ Τρισπικὸν ἶρόν· ἀλλὰ καὶ σφέων αὐτῶν τοὺς περὶ τὸ ἶρόν ἀνομήσαντας ἐξεκλήρισαν τῆς μετοχῆς. ἐν γὰρ τῷ ἀγῶνι τοῦ Τρισπίου Ἀπόλλωνος ἐτίθεσαν τὸ πάλαι τρίποδας χαλκίους τοῖσι νικῶσι· καὶ τούτους χρῆν τοὺς λαμβάνοντας ἐκ τοῦ ἱροῦ μὴ ἐκφέρειν (comp. the phrase in No. 38: τοῦτων οὐκ ἐκφορά ἐκ τοῦ ναοῦ), ἀλλ' αὐτοῦ ἀνατιθεῖναι τῷ θεῷ. ἀνὴρ δὲ Ἀλικαρνησεύς, τῷ ὄνομα ἦν Ἀγασικλῆς, νικήσας τὸν νόμον κατηλόγησε· φέρον δὲ πρὸς τὰ ἑωντοῦ οἰκία προσεπασάλευσε τὸν τρίποδα. διὰ ταύτην τὴν αἰτίην αἱ πέντε πόλεις, Λίνδος καὶ Ἰήλυσός τε καὶ Κάμειρος, καὶ Κῶς τε καὶ Κνίδος, ἐξεκλήρισαν τῆς μετοχῆς τὴν ἕκτην πόλιν Ἀλικαρνησσόν. τοῦτοι αἱ μὲν νῦν οὐτοὶ ταύτην τὴν ζημίην ἐπέθηκαν. This exclusiveness was resented bitterly: see Steph. B. s. v. Ἀραΐαι· νῆσοι τρεῖς οὕτω λεγόμεναι διὰ τὰς ἀρὰς ἃς Δωριεῖς ἐποίησαντο πρὸς τοὺς Πενταπολίτας, ὡς Ἀριστείδης. They lay between Syme and Cnidus (Athen. p. 26A E).

¹ Theocr. *Id.* vii. 6: King Chaleon made a way for it out of the earth by a mighty kick of his foot (the poet is saying that his friend is of old Coan blood):

εἰ τί περ ἔσθλόν

Χαῶν τῶν ἐπάνωθεν, ἀπὸ Κλυτίας τε καὶ αὐτῷ

Χάλκωνος, Βούρινναν δὲ ἐκ ποδὸς ἔνυε κρῶναν,

εὖ γ' ἐνερείσμενος πέτρᾳ γόνυ.

The title *μόναρχος* seems peculiar to Cos. The general associations of the word are interesting to note; see Herod. vi. 23, 24; Thucyd. i. 122. Epicharmus too used it as equivalent to *τύραννος*: Hesych. s. v. Λυκόστρατος· ὁ *μόναρχος* παρὰ Ἐπιχάρμῳ (= Lorenz, *Epich. Frag.* 112). Chaleon is called *Χαλκῶδων* by Apollodorus, *Bibl.* 2. 7. § 1.

² Strabo, 573: Ἀλλὰ τό γε ἄθλον προκείσθαι κοινὸν τὴν ἀρετὴν τῆς χώρας ἧς λέγω τοῖς ἰσχύουσιν ἐκ πολλῶν βεβαιούται [καὶ πρὸ τῶν Τρωικῶν] καὶ μετὰ τὰ Τρωικά . . . καὶ αἱ ἐγγυὲς δὲ νῆσοι ταῦτ' ἔπαθον διὰ τὴν ἀρετὴν, ὧν Ῥόδος καὶ Κῶς κτλ.

³ Thucyd. i. 7: αἱ δὲ παλαιαὶ διὰ τὴν ληστείαν ἐπὶ πολὺ ἀντίχουσαν ἀπὸ θαλάσσης μᾶλλον

into several townships, each with its own territory; in Greek political phrase, *ὠκείτο κατὰ κώμας*. We may assume that the division into demes dates from the later *συνοικισμός* in the fourth century, of which more anon. We find a township Πέλη in the interior (p. 213); Strabo speaks of Halasarna to the south-west, and Stomalimne on the north coast¹, and, according to the Hippocratean *Epistles* (27; vol. ix. p. 414 in Littré) there were four fortified towns in the island at the time of the Persian Wars (*τεσσάρων ἐόντων τειχέων ἐν τῇ νήσῳ*): see also *prost*, p. 212². In particular there was a town named by Strabo (p. 657) Ἄστυπάλαια, which was probably situated at the isthmus to the west, near cape Drekanon. Its name in full was probably Κῶς ἢ Ἄστυπάλαια³, and until the fourth century it served as the chief town. This is a singular fact: for the island by nature faces eastward, and for it thus to turn its back on Asia was to forego all share in general history. The island lay on the high-road of all maritime traffic between the Dardanelles and Cyprus. It is true, this traffic was nothing to compare with what followed upon the founding of Alexandria; but it was considerable. Clearly it was no accident, but the fear of unfriendly intruders, which withheld the islanders from welcoming the traffic which passed by their eastern coast. Here indeed there stood a town, but at some distance from the sea, and making no claim to prominence. Its name was Κῶς ἢ Μεροπὶς⁴, to distinguish it at once from the island as a whole, and from the more important town, Κῶς ἢ Ἄστυπάλαια, at the west. Of course the epithet Μεροπὶς⁴ was referred to an eponymous Μέροψ, father of Eumelus, a legendary king of Cos. But the town is certainly so called from Μέροπες, the name by which the inhabitants of the east⁵ of the island were commonly

ἐκίσθησαν, αἳ τε ἐν ταῖς νήσοις καὶ ἐν ταῖς ἡπείροις (ἔφερον γὰρ ἀλλήλους τε καὶ τῶν ἀλλῶν ὄσοι ὄντες οὐ θαλάσσιοι κάτω φέκουν), καὶ μέχρι τοῦδε ἐτι ἀνφικισμένοι εἰσι.

¹ Strabo, p. 657: Ἐχει δὲ πρὸς νότον μὲν ἄκραν τὸν Λακκητῆρα (ἀφ' οὗ ἐξήκοντα εἰς Νίσυρον), πρὸς δὲ τῷ Λακκητῆρι χωρίον Ἀλίσαρνα, ἀπὸ δύσεως δὲ τὸ Δρέκανον καὶ κώμην καλουμένην Στομαλίμνην. He has just before mentioned the north-east cape opposite Myndus: τῆς Κῶας ἄκρα Σκανδαρία διέχουσα τῆς ἡπείρου σταδίου τετταράκοντα.

² Steph. Byz. s. v. names a town Ἐρμούπολις also in Cos.

³ See note at the end of this Introduction.

⁴ Steph. Byz. s. v. Κῶς πόλις καὶ νῆσος. καὶ Ὀμηρος· Καὶ Κῶν Εὐρυπίλοιο. ἢ Μεροπὶς ἐκαλεῖτο ἀπὸ γηγενοῦς Μέροπος. Κῶς δὲ ἀπὸ Κῶ τῆς Μέροπος θυγατρὸς. See also id. s. v. Μέροψ.

⁵ For a probable derivation of the name Μέροπες see Pape-Benseler, s. v. and Appendix K. Μερόπη, by the way, was an old name for Siphnos (Steph. Byz. s. v. Σίφνος), and it is worth noting that the old town of Siphnos stood on the east of the island.

known among mariners frequenting these seas. Nothing else can explain the early and wide-spread use of *Μέροπες* as a name for *οἱ Κῶφοι*, and of *Μεροπίς*, *Μεροπηίς*, *Μερόπη* for *Cos*¹.

It does not make against this view that *Cos* was styled *Καρίς* (Steph. Byz. *s. v.* *Καρία*: *Καρίς δὲ ἐλέγετο ἡ Κῶς, ὡς Ἑλλάνικος*). This name would be geographical, and not ethnographical; so used, it is perfectly accurate. Strabo in fact (p. 488) prefers to speak of *Cos* and *Rhodes* not as among the *Sporades*, but as *ἐν τῇ τῆς Ἀσίας περιοδείᾳ*; *Cos* goes with *Caria*, as *Samos*, *Chios*, *Lesbos*, *Tenedos* go with their respective mainland (so *ibid.* p. 124). And moreover, even the religious centre of the 'Doris' of these parts was at *Triopion*.

But though *Cos* shut herself off from the world there is no doubt of her internal prosperity. The sailors and merchants who traded in these waters classed *Cos* along with the other great islands of the coast—*Lesbos*, *Chios*, *Samos*, *Rhodes*—in point of opulence, and applied to them all the old mythical name of *Μακάρων νῆσοι*².

Cos remained long undisturbed. Though it offered a tempting bait

¹ In addition to passages already cited, see Steph. Byz. *s. v.* *Μέροψ*: *Τριόπα παῖς, ἀφ' οὗ Μέροπες οἱ Κῶφοι, καὶ ἡ νῆσος Μεροπίς*; Hom. *Hymn to Ap. Del.* 43: *Κῶς τε πόλις Μερόπων ἀνθρώπων*; Pindar, *Nem.* iv. 40: *σὺν δ' ὅποτε Τρωῶν κραταῖς Τελέμων | πόρθησε καὶ Μέροπας* (i. e. with *Heracles*); similarly *Isth.* v. 45: *εἶλε δὲ Περργαμίαν, πέφνεν δὲ σὺν κείνῳ Μερόπων | ἔθνεα*; Eust. in Hom. 97. 40: *οἱ Κῶφοι, Μέροπες Ἰθίως καλούμενοι*; Plutarch, *Qu. Gr.* 58 (in a passage already cited) of the visit of *Heracles*, *οἱ Μέροπες*; id. *de Musica*, 14: *οὕτω δὲ παλαιὸν ἔστι τὸ ἀφιθρυμα τοῦτο, ὅστε τοὺς ἐργασαμένους αὐτὸ τῶν καθ' Ἑρακλέα Μερόπων φασὶν εἶναι* (perhaps the word has here a wider meaning); also the oracles in *Diog. L. Life of Thales*, 33. *Μεροπηίς* is found in *Callim. Hymn to Delos*, 160 (*ἄγγυλῆν δ' ἤπειτα Κῶων Μεροπηίδα νῆσον | Ἰκετο, Χαλκιοπίης ἱερὸν μυχὸν ἡρώϊνης*) and *Nonnus, Dionys.* xiii. 278 (*οὐκω γὰρ προτέρη Μεροπηίδι νάσσατο νῆσφ*). *Merope* and *Meropis* are both given by *Pliny, N. H.* v. 134: *Coos . . . Merope vocata, Cea ut Staphylus, Meropis ut Dionysius, dein Nymphaea*. Of the name *Cea* I can find no other trace; *Nymphaea* reminds us of the worship of the *Nymphs* at the *Triopion* (*Schol. on Theocr.* xvii. 69, cited above), and at *Cos* (No. 44); in *Hyginus (Astron.* 16) the wife of *Merops*, *Echemela*, is genere *Nympharum procreata*.

² This is how I interpret *Diod. Sic.* v. 81, 82: *διὸ καὶ Μακάρων ἀνομάσθησαν Νῆσοι, τῆς εὐπορίας τῶν ἀγαθῶν αἰτίας γενομένης τῆς προσηγορίας. Ἐνιοὶ δὲ φασὶν αὐτὰς Μακάρων Νήσους ἀνομάσθαι ἀπὸ τῶν Μακαρέως καὶ Ἴωνος παιδῶν, τῶν δυναστευσάτων αὐτῶν. Καθόλου δὲ αἱ προειρημένα νῆσοι διήνεγκαν εὐδαιμονία μάλιστα τῶν σύγγενος κειμένων, οὐ μόνον κατὰ τοὺς ἀρχαίους χρόνους, ἀλλὰ καὶ κατὰ τὴν ἡμετέραν ἡλικίαν. Ἀρετῇ γὰρ χάρας καὶ τόπων εὐκαιρία, ἔτι δ' ἀέρον κράσει καλλιστεύουσαι, κατὰ λόγον καλοῦνται καὶ πρὸς ἀλθείαν εἶσιν εὐδαιμόνες*. The prominence given in this account to *Rhodes*, is explained by the source (*ib. ch.* 56): *περὶ μὲν οὖν τῶν ἀρχαιολογουμένων παρὰ Ῥοδίοις οὕτω τινὲς μυθολογοῦσιν ἐν οἷς ἰστῆν καὶ Ζήνων, ὃ περὶ ταύτης συνταξάμενος*. I know not if this legend of the connexion of the *Heliadae* of *Rhodes* with *Cos* lends any support to the derivation of *Μέροψ* suggested in *Appendix K*. Nor will I pronounce upon the probability of *Μάκαρ* or *Μακαρέως* being identical with the *Phoenician Melkarth*, as some have suggested.

to Lydian aggression in the sixth century, Croesus wisely forbore to jeopard his conquests on the land, by venturing on the sea (Herod. i. 27). More serious was the menace to Cos, when in B.C. 546 the Lydian Empire passed into Persian hands, and the Carian cities yielded to Harpagus almost without a blow¹. It seems, however, likely that the Hippocratean *Epistles* (3-9) embody a genuine tradition, that Cos did not follow the example of the Ionian islanders in yielding at once to Persia, and was not at present absorbed in the Carian Satrapy.

The lurid light of the Ionic revolt affords a momentary glimpse of Coan affairs; these are suddenly brought into relation with the great events which were stirring all the western world. After the miserable defeat at Lade many Ionian spirits were moved to leave their homes and seek freedom and fortune in the west. The Ionian admiral, Dionysius of Phocaea, led the way. Turning freebooter at once, he sought the Sicilian seas, sparing none but Greek vessels, and boarding every Phoenician, Carthaginian, or Etruscan ship he met with (Herod. vi. 17). By him, no doubt, was prompted the invitation of Scythes tyrant of Zancle to the Samians, to come and settle at Kalè Aktè. How they came, and occupied Zancle itself, and how the ousted Scythes fled to the court of Darius, we know from the lively narrative of Herodotus (vi. 22-24)². All this took place as early as B.C. 497, according to Busolt (*Gr. Gesch.* ii. 42, 251), or not long after. I incline to adopt the view of K. O. Müller, Curtius, and others³, that

¹ Herod. i. 174: Cnidus made hardly any resistance. The islanders of Ionia yielded at once (ch. 169): ὡς δὲ τοὺς ἐν τῇ ἡπείρῳ Ἴωνας ἐχειρώσατο Ἄρπαγος, οἱ τὰς νήσους ἐχόντες Ἴωνες καταρωθήσαντες τὰντα σφέας αὐτοὺς ἔδοσαν Κύρῳ. Cos may have been a noble contrast to Ionian cowardice. Unfortunately the narrative of Herodotus is very scanty at this point.

² As I write this, the first two vols. of Mr. E. A. Freeman's elaborate *History of Sicily* have reached me. In vol. ii. pp. 108 foll. will be found a vigorous narrative of these events.

³ Müller, *Dorians* (E. Tr.), i. p. 193; E. Curtius, *Gr. Gesch.* ii.³ p. 864, note 81; Busolt, *Gr. Gesch.* ii. 252. Holm doubts the identification, and Lorenz covers it with ridicule (*Epicharmos*, p. 62). Mr. Freeman hesitatingly rejects it. The chief objections to it are: (1) it does violence to the words of Herod. vii. 164: εἰθα μετὰ Σαμίων ἔσχε τε καὶ κατοίκησε πόλιν Ζάγκλην. This implies that Cadmus accompanied the Samian colonists. But we must suppose him to have followed them after some years' interval. There is however a variant παρά for μετά, which might evade this difficulty. (2) There is no evidence that Cos was so early subject to Persia; the Hippocratean *Epistles* rather tend the other way. On the other hand, the name Scythes is uncommon, and it is startling to have to understand two of the name within the compass of this episode.

this Scythes is the same man whom Herodotus speaks of elsewhere (vi. 163, 164) as a tyrant of Cos, who left his son a flourishing throne. We have, it is true, to do a little violence to the statements of Herodotus, if we accept the identification. We must assume that Scythes had been made by Darius the Satrap of Cos, and that Cos was by this time under the Persian yoke. Cadmus succeeded his father in the tyranny; but he could not be happy in it. Without any constraint, and from simple love of justice, he voluntarily restored free government to the Coans, and followed the Samian adventurers to his own native land. Here he was for a while the ruler, under Gelo, of Zancle-Messana. Presently, being driven out (as it would seem) by Anaxilas of Rhegium, he was employed by Gelo in 480 B.C. in a confidential errand to Delphi, to watch the course of Xerxes' invasion, and if it succeeded, to make the best terms he could with the conqueror. It appears that Cadmus had not gone westward alone: he took with him others who, like the Phocaeans and Samians, preferred exile to slavery and the Persian tax-gatherer¹. Among these was the father of Epicharmus, the future poet being at that time a child in arms². Meanwhile the abdication of Cadmus made little change to the fortunes of Cos. The Carian dynasts, now represented by Artemisia, were permitted to include in their satrapy not only the Greek cities of Caria, but the adjacent islands. In Herodotus' review of the fleet of Xerxes we read of 'the Halicarnasians and Nisyrians and Coans and Calydnians' as belonging to Artemisia; their contingent was five ships³.

If Cadmus came from Sicily to Persia and to Cos with his father Scythes, we can quite understand his yearning to return, and the commanding position which he seems to have held among the Samians of Zancle.

¹ Herod. vii. 163-164: 'Ἐπεὶ τε γὰρ τάχιστα ἐπέθετο τὸν Πέρσῃ διαβεβηκότα τὸν Ἑλλησποντον, πέμπει πεντηκοντέροισι τρισὶ Κάδμον τὸν Σκύθειω ἄνδρα Κῶνον ἐς Δελφοῦς ἔχοντα χρήματα πολλὰ καὶ φιλοῦς λόγους, παραδοκῆσοντα τὴν μάχην ἢ πεσέεται' καὶ ἦν μὲν ὁ βάρβαρος νικῶν, τὰ τε χρήματα αὐτῷ δίδοναι, καὶ γῆν τε καὶ ὕδωρ τῶν ἄρχει ὁ Γέλων' ἦν δὲ οἱ Ἕλληνες, ὀπίσω ἀπάγειν. Ὁ δὲ Κάδμος οὗτος, πρότερον τούτων παραδεξάμενος παρὰ πατρὸς τὴν τυραννίδα Κῶνον εἰς Βεβηκκίαν, ἐκὼν τε εἶναι καὶ δεινοῦ ἐπιόντος οὐδενός, ἀλλὰ ἀπὸ δικαιοσύνης, ἐς μέσον Κῶνοισι καταβείβει τὴν ἀρχὴν οἴχεται ἐς Σικελίην. ἔνθα μετὰ (οἱ παρὰ) Σαμίων ἔσχε τε καὶ κατοίκησε πόλιν Ζάγκλην, τὴν ἐς Μιαισσηνὴν μεταβαλοῦσαν τὸ ὄνομα, κτλ. His honourable character was sustained to the last, says Herodotus.

² Suidas, s. r.: 'Ἐπίχαμος' . . . τινὲς δὲ αὐτὸν Κῶνον ἀνέγραψαν, τῶν μετὰ Κάδμου εἰς Σικελίαν μετοικησάντων. See Bergk, *Griech. Literaturg.* iv. (1877), pp. 23 foll.; also Hippocrates, *Ep.* 7.

³ Herod. vii. 99: ἡγεμόνευε δὲ Ἀλικαρνησέων τε καὶ Κῶνων καὶ Νισυρίων τε καὶ Καλυδνίων, πάντε νείας παρεχομένη. The grouping of these names is suggestive. It is possible that

Beyond this bare mention of Cos among the Persian forces we know nothing of its history during the Persian war. But on the battle-field of Plataea an incident occurred which shows what Persian rule had meant for the Greek islands. When the fight was over, and the victors were pursuing and slaughtering the fugitives, there came a woman from the Persian quarters and gave herself up. She was beautifully apparelled, both herself and her attendants wearing abundance of gold: she was the concubine of one of the Persian magnates, Pharandates, son of Teaspis. Stepping from her car, she threw herself at the feet of the Spartan commander, praying for deliverance from the horrid slavery of Persia. It turned out that she was a native of Cos, daughter of Agetoridas, son of Antagoras; the Persian had forcibly seized her at Cos, and placed her in his harem. Pausanias assured her of safety, not only as a suppliant, but also as being the daughter of the best friend he had living in those regions. She was consigned to the care of the Ephors present, and was afterwards, at her own desire, conveyed to Aegina¹.

After the battle of Mycale, Rhodes and Cos were among the islands which threw off the Persian yoke. In the year 477 B.C., Cos no doubt concurred in the request made by the Ionians that the Athenians should head a confederation against Persia. But we have no specific record of the fact. We only know that the Athenian Tribute-lists include the name of the Coans, who are set down as paying from 3½ to 5 talents. The amount indicates decided prosperity. The agonistic coin already referred to (Head, *H. N.* p. 535) belongs to this period; it is a tetradrachm of the Attic standard².

the coin of Cos which Mr. Head (*H. N.* p. 535) assigns to a date 'before circ. v. c. 480,' may have been struck during the brief period of autonomy which followed the abdication of Cadmus.

¹ Herod. ix. 76, 77: "Ἐγὼ τε τὸν Πausanίην καὶ λαβομένην τῶν γυνάτων ἔλεγε τάδε· "Ὁ βασιλεὺς Σπάρτης, ῥῦσαι με τὴν ἰκέτιν αἰχμαλώτου δουλοσύνης. σὺ γὰρ καὶ ἐς τόδε ὤνησας, τοῖσδε ἀπολέσας, τοὺς οὐτε δαιμόνων οὐτε θεῶν ἔπιν ἔχοντας. εἰμὶ δὲ γένος μὲν Κῶν, θυγάτηρ δὲ Ἡγητορίδου τοῦ Ἀνταγόρου. βίη δὲ με λαβὼν ἐν Κῶ εἶχε ὁ Πέρσης." Ὁ δὲ ἀμείβεται τοῖσδε· "Γύναι, θάρσει, καὶ ὡς ἰκέτις, καὶ εἰ δὴ πρὸς τούτῳ τυγχάνεις ἀληθέα λέγουσα, καὶ εἰς θυγάτηρ Ἡγητορίδου τοῦ Κῶου, ὃς ἐμοὶ ξείνος μάλιστα τυγχάνει ἐὼν τῶν περὶ κείνου τοὺς χώρους οἰκημένων." Ταῦτα εἶπας, τότε μὲν ἐπέτρεψε τῶν ἐφόρων τοῖσι παροῦσι, ὄστερον δὲ ἀπέπεμψε εἰς Ἀίγιαν, εἰς τὴν αὐτὴν ἤθελε ἀπικέσθαι. The words αἰχμαλώτου δουλοσύνης and βίη λαβὼν do not here imply capture in war, but merely a forcible seizure. The personal connexion of Pausanias with Cos is interesting. Why the lady went to Aegina, we cannot tell: she probably had friends there, who would help her back to Cos.

² The existing lists of the Athenian tributaries are, of course, very fragmentary

The choice of Delos as the treasury of the confederation (Thucyd. i. 96: ταμειῶν τε Δῆλος ἦν αὐτοῖς καὶ αἱ ξύνοδοι ἐς τὸ ἱερὸν ἐγίγνοντο) is usually accounted for by the fact of the old Delian festival having been a great Ionian gathering. This is true enough. But it has not been sufficiently observed that among the Dorian islanders also the Delian worship had early won distinct recognition. There was a month Δάλιος in the Calendar of Rhodes, of Cos, and of Calymna; in the latter island the principal temple was dedicated to the Delian Apollo (*Greek Inscr. in B. M.* ii. Nos. 131 foll.). Moreover, in the centuries following Alexander's death, we find Rhodes and Cos named in the Delian inventories as sending theoriai to the festival, and making periodical dedications to the god. The Confederation of the Islanders in the third century, with its centre at Delos, was a revival of old associations not only so far as concerned the Ionians, but also in respect of the Dorian Sporades (see Homolle, *Les Archives de l'Intendance sacrée à Delos*, 315-166 av. J.-C., pp. 44 foll.; id. in *Bull. Hell.* xv. 1891, pp. 121-126, 142). When therefore Delos was made the centre of the Athenian Confederation, it appealed to the sympathies not only of the Ionian but of the Dorian islanders also, and they were the more ready to join the alliance.

The Coans remained loyal to Athens throughout the Fifty Years. At the opening of the Peloponnesian War, Thucydides reckons them among the Athenian allies¹. Beyond the regular payment of their tribute, the Coans appear to have taken no part in the struggle until the last decade of the war, when they were visited at once with earthquake and invasion. The legend of the giant Polybotes would

state. The name of the Coans may still be read in the following years (*C. I. A.* i. 226 foll.):

- (1) Ol. 82, 2, B.C. 451: the name Κῶοι, cypher lost.
- (2) Ol. 82, 3, B.C. 450: Κῶοι, cypher 356 dr. (= 3 *tal.*, 3360 dr. † See Böckh-Fränkel, *Staatsh.* ii. 404 foll.).
- (3) Ol. 82, 4, B.C. 449: Κῶοι, cypher lost.
- (4) Ol. 83, 2, B.C. 447: Κῶοι, and two cyphers, the first as in (2), the second ΔΔΔΓ†, which evidently represents a balance.
- (5) Ol. 84, 2, B.C. 443: name only, cypher lost.
- (6) Ol. 84, 4, B.C. 441: Κῶοι, [†] = 5 *tal.* tribute.
- (7) Ol. 86, 1, B.C. 436: name only.
- (8) Date unknown, *C. I. A.* 264: name only.

¹ ii. 9: πόλεις αὐτοτελεῖς ἐν ἔθνεσι τοσοῦδε' Καρία ἢ ἐπὶ θαλάσῃ, Δωριῆς Κασοὶ πρόσκοι, Ἴωνία, Ἑλλησποντος κτλ. So in the Tribute-lists the Καρικὸς φόρος was, until B.C. 437, kept separate from the Ἴωνικὸς φόρος: after that date the two are united.

not have been localised at Cos, had shocks been uncommon; but the earthquake in the winter of B.C. 413-412 was more terrible than any before it¹. Soon after this disaster, which had desolated the east of the island, Astyochus, the Spartan admiral, landed there (B.C. 412), and plundered all that the earthquake had spared². Later in the same year the revolt of Rhodes sealed the fate of Athenian influence in these waters. The Spartan fleet was stationed at Rhodes; the Athenians had their headquarters at Samos. Nearly all their Ionian allies were in revolt, and they were trying to recover Chios. At the same time, unwilling to abandon all hope in the south, they make Cos and Chalce their advanced posts for operations against Rhodes³. This continued during the next year (Thucyd. viii. 55). Suddenly at this moment the scene shifted to the Dardanelles; here the Athenians are endeavouring to secure the safety of their corn-supplies, and hither the Spartan fleet comes to oppose them. Meanwhile the Coans, perhaps thinking the Athenian cause hopeless, followed the Rhodian example and went over to Sparta⁴. A speedy end of war seemed inevitable; the Coan farmers returned to their plundered homesteads, and the ruined city of Κῶς ἢ Μερῶν was perhaps already rebuilding, when the Athenian victory at Cynossema changed the whole situation. Alcibiades now hastened from Caunus and Phaselis with thirteen ships, to join his countrymen at Samos. On his way he lands at Cos, plunders all he can, and fortifies the ruined city, leaving therein a garrison to serve at once as a check upon the Coans and as an ἐπιτελεῖσμα against Rhodes⁵.

Rhodes, however, remained Lacedaemonian (Diod. xiii. 38, 45), and Alcibiades in 408 B.C., being short of pay, repeated his former raid upon Rhodes and Cos (*ibid.* 69). It seems likely that there was a

¹ Thucyd. viii. 41: ὑπὸ σεισμοῦ δὲ αὐτοῖς ἔτυχε μέγιστός γε δὴ ὄν μεμνημένα γενόμενος συμπεπτακυῖαν. For mention of earthquakes at Cos see Nos. 33, 144; they are still very common. Similar earthquakes befell the island B.C. 6, in the time of Antoninus Pius, in the year 554 A.D., and Oct. 8, 1493; these will be mentioned later on.

² Thucyd. viii. 41; and *note* at the end of this Introduction.

³ Thucyd. viii. 44; and *note* at the end of this Introduction.

⁴ See Diod. xiii. 42; and *note*, where I have endeavoured to make out the sequence of these events, as given by Thucydides and Diodorus.

⁵ See Thucyd. viii. 108, combined with Diod. xiii. 42, and *note* at the end of this Introduction. This is the only date to which No. 148, if it is Coan, can possibly be assigned; it points to an intended κληρουχία. The employment of post-Euclidean lettering is not an insuperable objection to this date for the monument.

plan to send a cleruchy to Cos (No. 148); but nothing came of it. Indeed, it is clear, from the way in which Cos is named along with Rhodes, Miletus and Ephesus, as visited by Lysander early in 407 B. C.¹, that it had again joined the Lacedaemonian side. This final defection on the part of his native island is supposed to have caused Hippocrates, the famous physician, to end his stay at Athens and retire to Thessaly².

To Cos, therefore, the fall of Athens brought no change. But after the victory of Conon at Cnidus, B. C. 394, the Coans were the first to leave the Spartan alliance³. For, in truth, the experiences of the last twenty years had not been lost upon them. They had been brought into close relations with the great contending powers; the war had proved the importance of their eastern coast; above all, the years of alliance with Athens had been years of democratical government, and the party which had been suppressed since the ascendancy of Sparta now exulted in the change of affairs. The name of Cos does not indeed appear in the famous decree of B. C. 378 (Ἐπὶ Ναυσικου ἄρχοντος) reconstituting the Athenian alliance; nor is Cos known to have issued federal coinage at this juncture⁴, like that of Rhodes, Cnidus, Iasus, and other cities (Head, *Hist. Num.* p. 495). But none the less Cos, during this period (B. C. 394 onwards), was

¹ Xenophon, *Hell.* i. 5. § 1: Οἱ δὲ Λακεδαιμόνιοι πρότερον τούτων οὐ πολλῶ χρόνῳ Κρατησιππίδα τῆς ναυαρχίας παρεληλυθίας Λύσανδρον ἐξέπεμψαν ναύαρχον. ὁ δὲ ἀφικόμενος εἰς Ῥόδον καὶ ναῦς ἐκείθεν λαβών, εἰς Κῶ καὶ Μίλητον ἐπλευσεν, ἐκείθεν δ' εἰς Ἐφέσον, καὶ ἐκεῖ ἔμεινε ναῦς ἔχων ἐβδομήκορτα μέχρι οὐ Κύρος εἰς Σάρδεϊς ἀφίκετο.

² It is disappointing that the life and works of Hippocrates should afford little or nothing to illustrate the history of his birthplace. The truth is, he was a wanderer, sojourning in various cities of Greece; and, moreover, his personality is lost in his influence and in his work. There is no trustworthy biography of the man; all is confused and legendary. This is largely due to the fact that Cos had as yet no literature, which might have supplied a *vates sacer* to commemorate her greatest son. Thus much, however, may be said: Hippocrates made the Aesclepiadae of Cos well-known throughout Greece. Henceforward Cos, superseding Cnidus, came to be regarded as the chief home of Greek medicine, just as Crotona and Cyrene had been in the sixth and early fifth centuries B. C. (Herod. iii. 131, of Democedes): Καὶ ἀπὸ τούτου τοῦ ἀνδρὸς οὐκ ἤκιστα Κροτωνιῆται Ἱητροὶ εὐδοκίμησαν· ἐγένετο γὰρ ἂν τούτο ὅτε πρῶτοι μὲν Κροτωνιῆται Ἱητροὶ ἐλέγοντο ἀπὸ τῆν Ἑλλάδα εἶναι· δεύτεροι δὲ, Κυρηναῖοι.

³ Diod. Sic. xiv. 84: Φαρνάβατος δὲ καὶ Κόνων μετὰ τὴν ναυμαχίαν ἀνήχθησαν ἀπὸ πάσαις ταῖς ναυσὶν ἐπὶ τοὺς τῶν Λακεδαιμονίων συμμάχους. καὶ πρῶτον μὲν Κόριους ἀπέστησαν, εἶτα Νισυρίους καὶ Τηῖους· μετὰ δὲ ταῦτα Χίοι τὴν φρουρὰν ἐκβαλόντες προσέθεντο τοῖς περὶ Κόνωνα· παραπλησίως δὲ μετέβαλον καὶ Μιτυληναῖοι καὶ Ἐφέσιοι καὶ Ἐρυθραῖοι. Compare Xen. *Hell.* iv. 8. §§ 1-2, though he mentions no names.

⁴ These federal coins are so rare, that some Coan specimens may yet be found.

democratic and pro-Athenian: she followed the lead of Rhodes, and her present coinage was of the Rhodian standard. The truth is, the political life of Cos was still very backward and undeveloped. The island as yet *ῥκεῖτο κατὰ κόμας*, and there was a compact oligarchical party only waiting for an opportunity to assert itself. Matters came to a crisis in B.C. 366. The democratic party throughout the island on the one hand, and the reactionaries on the other, came to an open trial of strength. There was a *στάσις*, says Strabo, i. e. politics came to a deadlock, and bloodshed was imminent, or had begun. The end was a compromise, which while it satisfied both parties, was in effect a triumph for the forward movement. It was agreed that all the Coans of the several townships should be constituted citizens of one city, to be named simply Cos—*δμώνυμος τῇ νήσῳ*: the various townships were to be merely ‘demes’ (p. 212) in relation to this ‘city,’ which was to be built at the harbour on the eastern shore, and to form henceforward the capital of the island. The old town of *Ἀστυπάλαια* still survived, and was not without some importance: this accounts for the employment of the epithet *ἡ Μεροπίς*, to distinguish the new capital from the old even in the third century, and also the influential standing held by the men of Isthmus (Nos. 406 foll.). But the future was entirely with the new city¹. It occupied an important strategical position, as Alcibiades had been quick to perceive, guarding the narrows through which all the trade from Egypt, Rhodes, Syria, passed northward. Its harbour also, although not comparable with that of Myndus², was yet the best in the island, and was doubtless improved by art. In a word the Coans now, for the first time, launched themselves on the main current of events, and trimmed their sails for the breeze³.

¹ See note at the end of Introduction. Compare the observation of Mr. Tozer, in his *Islands of the Aegean*, pp. 197-8: ‘The remark which has been made with regard to Lesbos, that the site of its capital was chosen with a view to its facing the mainland, is true also of all the larger islands off this coast—of Chios, Samos, Leros, Cos, and Rhodes.’ The striking fact however is, that the Coans were slow to avail themselves of this advantage.

² Where Ptolemy Soter stationed his fleet during the winter of 309 B. C., while his wife crossed to Cos, and there gave birth to Ptolemy Philadelphus.

³ I have made the best I could of the brief statements of Strabo (p. 657: ‘*Ἡ δὲ τῶν Κῶων πόλις ἐκαλεῖτο τὸ παλαιὸν Ἀστυπάλαια, καὶ ῥκεῖτο ἐν ἑλλῶ τόπῳ ὁμοίως ἐπὶ θαλάττῃ*’ ἔπειτα διὰ στάσιν μετέβησαν εἰς τὴν νῦν πόλιν περὶ τὸ Σκανδάριον, καὶ μετωνόμασαν Κῶν δμώνυμος τῇ νήσῳ) and Diodorus, who gives the date (xv. 76: *ἔμα δὲ τούτοις πραττομένοις Κῶοι μετέβησαν εἰς τὴν νῦν οἰκουμένην πόλιν καὶ κατεσκεύασαν αὐτὴν ἀξιόλογον. πληθὸς τε*

had captured Halicarnassus, but its citadel was still held by a Persian garrison. Leaving Ptolemy to keep it in check, he marched inland. In the summer of 333 B.C., at Soli in Cilicia, he hears of its capture by Ptolemy, and of the accession of all the cities of the region, Cos being one of them¹. A year later, while Alexander is besieging Tyre, his admirals Hegelochus and Amphoterus are cruising in the Aegean, and recover all the places of importance (including Cos) which Memnon had recently won over to the Persian cause². Henceforward it continued Macedonian, until it passed under the mild sway of the Ptolemies. A physician of Cos, Critodemus, saved Alexander's life in the Indian campaign (Arrian, vi. 11. § 1). That there was a statue of Alexander at Cos, we happen to know, because of a curious story which was told of it³. It was doubtless a bronze figure, in the manner of Lysippus, the hair having a certain dishevelled wildness: in one of its furrows, it seems, a seedling lily had found soil enough to grow in.

The fourth century had been full of stirring events for Cos; but they have left little trace in the extant inscriptions. Two or three decrees (*e.g.* Nos. 1 and 2) belong to about B.C. 300, and exemplify the widening relations of the island. The records of the sale of priesthoods (Nos. 27-31) are somewhat later in date, but are perhaps connected with the growth of democracy. At a period when public offices tended to become more and more a tax upon rich individuals (*λειτουργία*), and when more money was required in payment for civic duties (*ἐκκλησιαστικόν, δικαστικόν*), it was natural for democratic economists to turn their attention to the public priesthoods. These were, to all intents and purposes, civic offices; only, unlike other offices, they were endowed with considerable perquisites (*γέρα, ιερώσυνα*). It was an obvious and not unfair expedient, to sell the office

¹ Arrian, *Anab.* ii. 5. § 7: *καὶ ἐνταῦθα μαθάνει Πτολεμαῖον καὶ Ἀσάνδρον ὅτι ἐκράτησαν Ὀροτοβάτου τοῦ Πέρσου, ὃς τὴν τε ἄκραν τῆς Ἀλικαρνασσοῦ ἐφύλασσε, καὶ Μύνον καὶ Καῦνον καὶ Θήραν καὶ Καλλιπόλιν κατεῖχε· προσήκτο δὲ καὶ Κῶ καὶ Τρίσιον κτλ.*

² Arrian, *ib.* iii. 2. §§ 6, 7: *Ἀμφοτέρων δὲ ξὺν ἐξήκοντα ναυσὶν ἐπὶ Κῶ ἐπεμψεν· ἐπικαλεῖσθαι γὰρ σφᾶς τοὺς Κόϊους· καὶ αὐτὸς καταπλεύσας ὅτι εὔρε τὴν Κῶ πρὸς Ἀμφοτεροῦ ἦδη ἐχομένην.*

³ Athenaeus (684 E) quotes Carystius as quoting Nicander concerning it: *καὶ ἀμβροσίαν δὲ ἄνθος τι ἀναγράφει ὁ Καρύστιος ἐν ἱστορικοῖς ὑπομνήμασι λέγων οὕτως· "Νίκανδρος φησὶν ἐξ ἀνδριάντος τῆς κεφαλῆς Ἀλεξάνδρου τὴν καλουμένην ἀμβροσίαν φύεσθαι ἐν Κῶ." προεῖρηται δ' ἔνω περὶ αὐτῆς ὅτι τὸ κρίνον οὕτω λέγουσιν.*

to the highest bidder¹: this plan was followed in a number of cities of Asia Minor, and the islands, from about 280 B. C. onwards.

For the valuation of a priesthood, it was necessary to define exactly the prescribed state-sacrifices, and the perquisites of the priest on each occasion. This is one very probable origin of Calendars like Nos. 37-41. But at a much earlier period we find documents dealing with the duties and emoluments of priests: in a matter which touched so closely the life of the community, it would be necessary from time to time to lay down rules and guard against abuses. Hence such a document as No. 440 in *Greek Inscriptions in the B. M.* Pt. iii, respecting the priesthood of Zeus Megistos at Iasos, the date of which is early in the fifth century. Similarly our Calendar No. 37, which evidently belongs to the close of the fourth century, may be due to the *συνοικισμός* of Cos. Some confusion, no doubt, was found to follow the change of site; there was a clashing of dates of sacrifices, and disputes about the vested interests of the priesthoods. It became necessary to codify the sacrificial law of the state, once for all.

Some few, however, of the most interesting documents in this volume relating to *res sacrae* belong, not to the city of Cos, but to the demes. Nos. 367-8 from Halasarna are analogous to Nos. 382, 386 from Antimachia; the former refer to the registration of persons duly qualified by birth to partake in certain worships. It is quite possible that the demes made up for their political eclipse after the founding of Cos, by fencing more exclusively their local cults against any but members of the old Coan families².

There is no mistaking the evident religiousness of the Coan people. This element in their character may have helped to balance that tendency to democratic extremes which Aristotle deplored. No further oligarchic reaction ever took place. At the close of the fourth century, Cos enjoyed the reputation of a thriving, well-ordered, democratic state. Nothing less than this is implied by Antigonus, when, in his scheme for transplanting the Lebedians to Teos (B. C. 306-301), he orders, with the approval of both populations, that the laws of Cos are to be the law of the new city, pending the drafting

¹ See Herbrecht, *De Sacerdotii apud Graecos emptione venditione* (Strassburg, 1885), p. 36; Lehmann, *Quaestiones Sacerdotales* (Königsberg, 1888), p. 53.

² This must be what Dubois means, *De Co Insula*, pp. 24 foll., though his account is far from clear.

of a new code: Ολίμεθα δὲ [δεῖν ὑμᾶς ἀποδεικνύ]ναι τρεῖς ἄνδρας εὐθὺς ὅταν [ἡ] ἀπόκ[ρι]σις ἀναγνωσθῆ, καὶ ἀποστ[εῖλαι ἐς Κῶν ἐν ἡμέρα]ις τρισὶν ἐκγράψασθαι τοὺς νόμους, τοὺς δὲ ἀποσταλέντας ἐ[π]α[νακομίσαι? τοὺς νό]μους ἐσφραγισμένους τῇ Κῶν σφραγίδι ἐν ἡμέραις τρι[άκοντα]. Antigonus would not have suggested the name of any city not democratic, and the choice of Cos by all parties is the best proof of its repute as a well-governed city (Hicks, *Historical Inscriptions*, No. 149). There is another inscription, not included in this collection, which connects the Coans with the same monarch. It is a duplicate of a Coan decree inscribed at Calymna (*Gk. Inscr. in the B. M.* Pt. ii. No. 247), and we may safely understand the Antigonus it mentions to be Antigonus I. Honours are voted by the Coans to a Calymnian for various services, and in particular for advancing them money (either as a loan or as a gift) at a moment of difficulty:—

καὶ ἐν τοῖς καθεστακόσι καιροῖς ἐσ[ευπόρηκε τῷ δά-
μ]φ χρήματα ἐς τε τὸν ψαφι[σθέντα στόλον? τῷ
β]ασιλεῖ Ἀντιγόνῳ καὶ ἐς τὰν [παρασκευὰν? τῶν
στρατιωτῶν.

Sir C. Newton restores *στέφανον* and *μισθοφορὰν* where I have suggested *στόλον* and *παρασκευὰν*: perhaps we have neither hit the mark. But one thing is pretty certain. It was under constraint that Cos joined the side of Antigonus against Seleucus and Ptolemy, and only after the defeat of Ptolemy at Cyprus, B.C. 306. Before that time Rhodes, and Cos with her, had maintained neutrality between the contending powers, with evident sympathy for the Egyptian cause (Droysen, *Hellenismus*, ii. 2. p. 155). In B.C. 315 Cos is mentioned as opposed to the cause of Antigonus¹. So again in 309 B.C. it is still Egyptian (Diod. xx. 27). But after the victory of Demetrius at Cyprus, though Rhodes succeeded in repelling his terrible siege, it is not likely that Cos would venture to visit him. The battle of Ipsus, however (B.C. 301), restored the fortunes of Ptolemy, and Cos reverted to the Egyptian alliance. It was now that Cos, as the humble ally of the Lagidae, was to enter upon the most brilliant period of her history.

In the year 309 B.C. Ptolemy Lagi wintered in the island. Leaving his fleet in the excellent harbour of Myndus, he brought his queen

¹ Diod. xix. 68: μετὰ δὲ ταῦτα Σέλευκος μὲν ἀπέπλευσεν εἰς Κῶν κτλ. This is in the war of Ptolemy and Seleucus against Antigonus.

Berenice to Cos, where she would enjoy delightful retirement, and have the best of medical advice. Here she gave birth to Philadelphus. This event is celebrated by Theocritus, the Coan poet¹, in his seventeenth Idyll, and henceforward under the Ptolemies the island stood high in the royal favour. It enjoyed its own right of coinage (Head, *H. N.* p. 536), and it became a distinguished literary centre (see Appendix I). It was the birthplace and home of Philetas, the founder of the Alexandrine elegy. It was the chosen home of his greater follower, Theocritus. Here the historian Berosus, the first-fruit of Hellenism, made his home early in the century, and exchanged his historical studies for the dubious subject of astrology². Still earlier, in Alexander's time, the painter Apelles seems to have come hither to spend his last days. Cos certainly possessed his greatest work, the Venus Anadyomene, and another Venus which was to surpass the other was left unfinished when he died³. One reason which attracted residents to Cos was its accessibleness. In those days, there must have been daily communication between the town of Cos and Alexandria. All ships coming from the Dardanelles and the west coast of Asia Minor and bound to Egypt or Syria must pass

¹ Lines 58 foll. :

Καί σε Κόως ἀτίταλλε, βρέφος νεογίλων ἐόντα
 Δεξαμένα παρὰ μητρός ὅτε πρώταν ἴδες ἄω.
 Ἔνθα γὰρ Ἑλλησίθιαν ἐβόσατο λυσίζωνον
 Ἀντιγόνας θυγάτηρ βεβαρημένα ὠδίνεσσιν.
 Ἄ δέ οἱ εὐμένεοισα παρίστατο, κὰδ δ' ἕρα πάντων
 Νυδυνίαν κατέχευε μελῶν ὃ δὲ πατρὶ ἰοικῶς
 Παιῖς ἀγαπατὸς ἔγεντο. Κόως δ' ὀλόλυξεν ἰδοῖσα,
 Φᾶ δὲ καθαπτομένα βρέφους χεῖρεσσι φίλαισιν'
 Ὅλβιε κῶρε γένειο, τοῖσι δὲ με τόσσον ὅσον περ
 Δῆλον ἐτίμασεν κυανόμυκα φοῖβος Ἀπόλλων.

See Schol. *ad loc.*, and Callimachus, *H. to Delos*, 163 foll.

² Vitruvius, ix. 7: Eorum autem inventiones reliquerunt inque sollertia acuminibusque fuerunt magnis qui ab ipsa natione Chaldaeorum profluxerunt, primusque Berosus in insula et civitate Coe consedit ibique aperuit disciplinam, post ei studens Antipater iterumque Athenodorus, qui etiam non e nascentia sed ex conceptione genethialogiae rationes explicatas reliquit. Compare *ibid.* 2 and 9.

³ Strabo, xiv. p. 657: ἐν δὲ τῷ προαστείῳ (of Cos) τὸ Ἀσκληπιεῖόν ἐστι, σφόδρα ἔνδοξον καὶ πολλῶν ἀναθημάτων μεστόν, ἐν οἷς ἐστὶ καὶ ὁ Ἀπελλοῦ Ἀντιγόνας ἦν δὲ καὶ ἡ Ἀναδυομένη Ἀφροδίτη, ἣ νῦν ἀνάκειται τῷ θεῷ Καίσαρι ἐν Ῥώμῃ, τοῦ Σεβαστοῦ ἀναθέντος τῷ πατρὶ τὴν ἀρχηγέτιν τοῦ γένους αὐτοῦ· φασὶ δὲ τοῖς Κόωσις ἀπὸ τῆς γραφῆς ἕκατον ταλάντων ἔφεσιν γενέσθαι τοῦ προσταχθέντος φόρου. Pliny, *N. H.* xxxv. 92: Apelles inchoaverat et aliam Venerem Coi superaturus fama illam suam priorem; invidit mors peracta parte, nec qui succederet operi ad praescripta lineamenta inventus est. See Overbeck's *Schriftquellen*, 1864 foll. For his Coan sojourn, see Brunn *Gesch. der Gr. Künstler*, ii. 203.

within about half a mile of the town, and could therefore easily communicate with the shore. There was no need for them to enter the harbour for this purpose, as (except when very high northerly winds are blowing) there is good anchorage in the roadstead. Thus Meleager (who settled at Cos after B.C. 50), in some beautiful lines perhaps written at the Hellespont, bids the big ships that are coming down the Dardanelles with the 'miltém,' to take a message to his mistress in Cos:

Ἐϋφορτοὶ νᾶες πελαγίτιδες, αἱ πόρον Ἑλλῆς
 πλείτε, καλὸν κόλποις δεξάμεναι βορέαν,
 ἦν που ἐπ' ἠϊόνων Κώαν κατὰ νᾶσον ἴδητε
 Φάνιον ἐς χαροπὸν δερκομέναν πέλαγος
 τοῦτ' ἔπος ἀγγείλασθε κτλ.¹

Once however, if not oftener, the Egyptian connexion involved the Coans in serious war. In B.C. 266 the Cremonidean War broke out, in which Ptolemy Philadelphus assisted Athens, together with other states, in opposing the Macedonian power. The decisive event of the war was the defeat of the alliance in a sea-fight off Cos. I had thought this to be the probable occasion of No. 10 (see notes *ad loc.*). But if the later date suggested on p. 336 is inevitable, we may connect the document with the outbreak of king Philip's war against Egypt (B.C. 206-5): this would suit the expressions of the decree, τὰς κοινᾶς [ἀσ]φαλείας,—ἐς τὰν σω[τηρί]αν τὰν τὰς πατρίδος [καὶ] τῶν συμμάχων (lines 6 f., 19 ff.). There was yet another crisis during this period which must have embarrassed the Coans, when Rhodes took advantage of the struggle between Macedon and Egypt (B.C. 246-239) to strike in against the maritime aggressions of Ptolemy, and assert her own influence in the Aegean. Very little is known of these events (Droysen, *Hellenismus*, iii. 1. p. 407): we may assume that Cos was neither able nor willing to desert the cause of Egypt, so that Cos and Rhodes must, for the moment, have taken different sides. As a

¹ This observation is due to Mr. Paton. The usual route of the ships is vividly described by Lucan in Pompey's flight from Pharsalus (viii. 243):

Ephesumque relinquens
 Et placidi Colophona maris spumantia parvae
 Radit saxa Sami; spirat de litore Coe
 Aura fluens, Cnidon inde fugit, claramque relinquit
 Sole Rhodon, magnosque sinus Telmissidos undae
 Compensat medio pelagi.

Similarly Livy, xxxvii. 16; *Acts of the Apostles*, xxi. 1.

rule, however, this period was one of comfort and prosperity for Cos. She had extended her territory by absorbing Calymna (Appendix H). Coan good fortune became proverbial. There was a saying current, 'Ὀν οὐ θρέψει Κῶς ἐκείνον οὐδὲ Αἴγυπτος¹. Similarly, the highest or six-throw with the knucklebone was called ὁ Κῶος.

It may be well at this point, which marks the fullest development of Coan political life, to summarize the chief constitutional features. This can be soon done, as Cos differed little from other democratic states, and the detailed references to the inscriptions will be found under each word in Index III.

The body politic consisted of members of the three Dorian Tribes. Each tribe appears to have comprised nine *χιλιαστούς* (p. 84), three of which made up an *ἐνάτα*, i. e. one-ninth of the whole body of citizens, and one-third of a tribe. Each tribe had its *ταμίαι*, and (at least in Roman times) its *φύλαρχος*. The *στρατηγοί* of Cos were also selected one from each tribe. The *ἀμάτα* or *ἀμάτα* appears also to be a division of the tribe (No. 367, line 44).

After the Synoikismos of B. C. 366 the demes of Cos have the same relation to the *πόλις* and to the *σύμπας δᾶμος* and to the tribes as the corresponding divisions have in Attica. Each *δᾶμος* comprised members of each tribe. It had its own *δάμαρχος*, and *ταμίαι*. Perhaps at Isthmus the deme had also its own *μόναρχοι* (No. 406).

In point of age the citizens were grouped in the eye of the law as *πολίται*, *νέοι*, *ἐφηβοί*, and *παῖδες*. The *νέοι* and *ἐφηβοί* had their gymnasia, and the *παῖδες* their *παιδονόμος*.

The assemblies of the state were the *βουλά* and *δᾶμος* (*ἐκκλησία*). The number of the *βουλά* is nowhere indicated, but it would be a multiple of three. In Roman times there appears a *γερουσία* or *σύσταμα τῶν πρεσβυτέρων*.

The eponymous magistrate is ὁ *μόναρχος*, a relic of the ancient kingship. But the title of king survived also in the priestly officer *γεραφόρος βασιλέων*. The generic term for the boards of magistrates

¹ Eustath. in *Il.* xiv. 255: Κῶων . . . εἰ ναιομένην καλεῖ διὰ τὸ τῆς νῆσου εὐδαιμον' οὐ χάριν ἐπιπολάζει παροιμία [οὐ] παλαιὰ τὸ ὄν οὐ θρέψει κτλ. So Callimachus, *H.* 10 *Delos*, 163:

οὐτ' οὖν ἐπιμέμφομαι οὔτε μεγάρω
νῆσον, ἐπεὶ λιπαρὴ τε καὶ εὐβοτος, εἰ νύ τις ἄλλη·
ἀλλὰ οἱ ἐκ μοιρέων τις ὀφειλόμενος θεὸς ἄλλος
ἐστί, σωτήρων ἔπατον γένος (i. e. Philadelphus).

was ἄρχοντες. The board of προστάται corresponded to the Athenian πρυτάνεις¹: their number is unknown, but would be a multiple of three. They met in a πρυτανεῖον. The στραταγοί were three in number, one from each tribe; as in other cities, they soon came to be an important civic executive board. The πωληταί were concerned with state contracts. But the στραταγοί appear as offering the priesthoods for sale. The ταμίαι were, I think, officers of the tribes and demes only. The ἀγορανόμοι, though only mentioned in documents of the imperial time, probably existed long before. The phrase σειτωνεῖν only occurs in late Roman documents; the οἰκονόμος was (as elsewhere) a public slave, and his duties quite subordinate. The ναποῖαι at Cos appear to be officers of the deme, and not (as in other cities) of the state. The word στεφαναφορεῖν in No. 61 refers probably to a priesthood.

In the wars of the second century Cos, as a satellite of Rhodes, held fast to the Roman side. Already in the second Macedonian War the two states are found together. When the Rhodian fleet is defeated by the fleet of Philip at Lade (B.C. 201), it falls back upon Cos². We may be sure that a Coan contingent formed part of the Rhodian fleet serving under Flamininus and his brother in the campaign which ended with Cynoscephalae and the proclamation of Grecian liberty at Corinth (Livy xxxii. 16, 19, 32). It is possible that the proconsul gave the Coans some special mark of favour in return. In this way we might best account for the statue of Flamininus, upon the base of which was the inscription happily recognised by Mr. Paton (No. 128). Again in the war against Antiochus, the ships of Cos form part of the Rhodian fleet; they share the disaster in the harbour of Samos (B.C. 190)³, and the town of Cos is spoken of as strongly loyal to

¹ The title πρύτανις does not occur at Cos. The article in Hesychius s.v. Κέρκω (sic) refers to Κερκυραία μάλιστα, as is shewn by the epithets διπλῆ καὶ δικέλαδος καὶ διθύσατος. When he adds ἐχρήτο δὲ αὐτῇ μᾶλλον ὃ ἐν Κῶ πρύτανις, he wishes to give a reason why it was called Κερκυραία, and we should (I think) read: ὃ ἐν Κῶ (= Κερκύρα): πρύτανις. This was the eponymus at Corcyra (C. I. G. 1845).

² Polyb. xvi. 15: τέλος δὲ μετ' ἄλλων καταλειφθέντα τὸν ναύαρχον ἀναγκασθῆναι ταῦτ' οἰσὶ προειρημένοις πράττειν, καὶ τότε μὲν εἰς τὴν Μυρδίαν ἀπουρώσαντας καθορμισθῆναι, τῇ δὲ ἐπαύριον ἀναχθέντας εἰς Κῶν διαῖραι. See Mommsen, *History of R.* ii. 227-8 (Eng. Tr.).

³ Livy, xxxvii. 11: navium reliquarum ante portum aliae, aliae in portu deprehensae, quaedam a Nicandro, dum moliantur a terra, captae. Quinque tantum Rhodiae naves cum duabus Cois effugerunt.

Rome¹. This policy it pursued, in company with Rhodes, in the third Macedonian War (B.C. 171-170), although there was a small but important minority in Cos, as elsewhere, who went strongly for king Perseus². The names of his two chief partisans are given by Polybius, Hippocritus and Diomedon; we may probably identify them with two of the Coan architheori mentioned at Delos as making dedications to Apollo³.

The part taken by the Coans in the Mithridatic War was very characteristic. They declined to join in the massacre of B.C. 88, retaining so far their loyalty to Rome⁴. Indeed both Rhodes and Cos declared against the king; but while Rhodes was able to withstand a vigorous siege⁵, serving as the refuge and rallying-place of the Roman provincials, Cos had no help for it but to surrender promptly at the king's approach.

Here important spoils awaited him⁶. In the first place the young Alexander, son of Ptolemy IX (or Alexander I), had been placed at Cos in B.C. 102, when a little child, by his grandmother Cleopatra. She doubtless felt that while intrigue and bloodshed, such as she had done much to foster, plagued the royal house, the throne of the

¹ Livy, *ib.* 16: Civitates quas praeter vectus est [C. Livius], Miletus, Myndus, Halicarnassus, Cos, Cnidus, imperata enixe fecerunt.

² Polyb. xxx. 7. §§ 9-10: καὶ μὴν ἐν Ῥόδῳ καὶ Κῶ καὶ πλείοσιν ἑτέροις πόλεσιν ἐγένοντο τινες οἱ φρονούντες τὰ Περσέως, οἱ καὶ λέγειν ἐθάρρουν περὶ Μακεδόνων ἐν τοῖς ἰδίοις πολιτεύμασι καὶ κατηγορεῖν μὲν Ῥωμαίων καὶ καθόλου συνίστασθαι πρὸς τὸν Περσέα κοινοπραγίαν, οὐ δυναθέντες δὲ μεταρρίψαι τὰ πολιτεύματα πρὸς τὴν τοῦ βασιλέως συμμαχίαν· τούτων δ' ἦσαν ἐπιφανέστατοι παρὰ μὲν τοῖς Κῶσις Ἰππόκριτος καὶ Διομέδων ἀδελφοί, παρὰ δὲ Ῥοδίοις Δείων καὶ Πολύφατος. Polybius adds that their correspondence with the king was intercepted. See Mommsen, *ibid.* p. 291.

³ See Appendix A, *s. v.*, and the Delian inventory given in Dittenberger, *Sylloge*, No. 367 (after Homolle), lines 38, 109.

⁴ Tacit. *Ann.* iv. 14: neque dispar apud Coos antiquitas, et accedebat meritum ex loco: nam cives Romanos templo Aesculapii induxerant, cum jussu regis Mithridatis apud cunctas Asiae insulas et urbes trucidarentur.

⁵ Appian, *Mithr.* 24: Ἐν δὲ τούτῳ Ῥοδίοι τὰ τε τείχη σφῶν καὶ τοὺς λιμένας ἐκρατύναντο, καὶ μηχανὰς ἔπασιν ἐφίστανον· καὶ τινες αὐτοῖς Τελμισίων τε καὶ Λυκίων συνεμάχουν. ὅσοι τε ἐξ Ἀσίας Ἴταλοι διεπεφεύγασαν, ἐς Ῥόδον ἔπαντες ἐχώρουν, καὶ σὺν αὐτοῖς Λεύκιος Κίσιος ὁ τῆς Ἀσίας ἀνθύπατος. ἐπιπλέοντος δὲ τοῦ Μιθριδάτου τὰ προδότεια καθήρουν, ἵνα μὴδὲν εἴη χρέσιμα τοῖς πολεμίοις κτλ.

⁶ *Ibid.* 23: Μιθριδάτης δὲ ἐς μὲν Κῶν κατέπλευσε, Κῶν αὐτὸν ἀσμένως δεχομένων, καὶ τὸν Ἀλεξάνδρου παῖδα τοῦ βασιλεύοντος Αἰγύπτου, σὺν χρήμασι πολλοῖς ὑπὸ τῆς μάμης Κλεοπάτρας ἐν Κῶ καταλειμμένον, παραλαβὼν ἔτρεφε βασιλικῶς, ἕκ τε τῶν Κλεοπάτρας θησαυρῶν γάζαν πολλὴν καὶ τέχνην καὶ λίθους καὶ κόσμους γυναικείους καὶ χρήματα πολλὰ ἐς τὸν Πόντον ἐπέμψεν.

Lagidae might presently want an heir¹. Alexander was now a youth of about fifteen: Mithridates entertained him with royal courtesy, but the lad made his escape to Sulla. Cleopatra's choice of Cos marks its continued connexion with Egypt. Together with her grandson, she had deposited at Cos all her private possessions, for she knew that she carried her life in her hand². Rayet was of opinion that Cleopatra's treasure was not deposited in a temple (that of Asclepius, for example), but with the Jewish bankers of Cos³. This is possible; but there is no evidence for his conjecture. Certain it is, that the treasure found by Mithridates at Cos was both varied and precious⁴; it was said to include a splendid chlamys that once belonged to Alexander the Great, and had been an heir-loom of the Egyptian royal family. This was carried to Rome by Pompey after the Pirate War, and worn by him in his triumph⁵. Besides the treasure of Cleopatra, Mithridates seized 800 talents (£192,000) which

¹ As it turned out, see Appian, *B. C. i.* 102: Σύλλας δὲ καὶ Ἀλέξανδρον τὸν Ἀλεξάνδρου τοῦ ἐν Αἰγύπτῳ βασιλεύσαντος υἱόν, ἀνατραφέντα μὲν ἐν Κῶν καὶ ὑπὸ Κῶν ἐκδοθέντα Μιθριδάτῃ, διαφυγόντα δὲ πρὸς Σύλλαν ἐκ Μιθριδάτου καὶ συνήθη (οἱ) γενόμενον, ἐψηφίσαστο βασιλεύειν Ἀλεξανδρέων, ἐρήμου τῆς ἀρχῆς ἀνδρὸς οὐσης κτλ. The story of young Alexander reminds one of Polydorus (*Aeneid*, iii. 49 foll.), only his miserable end was due not to the perfidy of his hosts, but his own self-will:

Hunc Polydorum auri quondam cum pondore magno
 Infelix Priamus furtim mandarat alendum
 Threicio regi, cum jam diffideret armis
 Dardaniae, &c.

² She was engaged in civil war between her two sons at the very time (B. C. 102) according to Josephus, *Antiq.* xiii. 13. § 1, who speaks of more than one grandson: Κλεοπάτρα δ' ὄρωσα τὸν υἱὸν αὐξανόμενον καὶ τὴν τε Ἰουδαίαν ἀδελφὴν πορθοῦντα καὶ τὴν Γαζαίων πόλιν ὑπήκοον ἔχοντα, περιθύνει οὐκ ἔγνω τούτον ἐπὶ ταῖς πύλαις ὄντα καὶ ποθοῦντα τὴν τῶν Αἰγυπτίων ἀρχὴν μείζω γενόμενον, ἀλλὰ παραχρῆμα μετὰ ναυτικῆς καὶ πεζῆς δυνάμεως ἐπ' αὐτὸν ἐξέβησεν, ἡγεμόνας τῆς δλης στρατιᾶς ἀποδείξασα Χελκίαν καὶ Ἀνανίαν τοὺς Ἰουδαίους. τὰ δὲ πολλὰ τοῦ πλοῦτου αὐτῆς καὶ τοὺς υἱωνοὺς καὶ διαθήκας πέμψασα Κῶν παρεθέτο. See No. 73.

³ *Mémoire*, pp. 80, 81.

⁴ Appian, *Mithr.* 115: ἐν δὲ Ταλαύροις, ἦν τινα πόλιν ὃ Μιθριδάτης εἶχε ταμειῖον τῆς κατασκευῆς, δισχιλία μὲν ἐκτόματα λίθου τῆς ὀνυχίτιδος λεγομένης ἠρέθη χρυσοκόλλητα, καὶ φιάλαι καὶ ψυκτήρες πολλοὶ καὶ βυτὰ καὶ κλῖναι καὶ θρόνοι κατὰ κομμοί, καὶ ἵππων χαλιννοὶ καὶ προστερνίδια καὶ ἐπωμῖδια, πάντα ὁμοίως διάλιθα καὶ κατάχρυσα, ὧν ἡ παράδοσις διὰ τὸ πλῆθος ἐς τριάκοντα ἡμέρας παρέτεινεν. καὶ ἦν τὰ μὲν ἐκ Δαρείου τοῦ Ὑστάσπου, τὰ δὲ ἐκ τῆς Πτολεμαίων ἀρχῆς, ὅσα Κλεοπάτρα Κῶν παρεθέτο καὶ Κῶν Μιθριδάτῃ ἐδεδώκεσαν· τὰ δὲ καὶ ὑπ' αὐτοῦ Μιθριδάτου κατασκευάστο καὶ συνείλεκτο, φιλοκόλου καὶ περὶ κατασκευῆν γενομένου. It was part of the barbaric tastes of this 'Sultan.'

⁵ Appian, *ibid.* 117: αὐτὸς δὲ ὃ Πομπήσιος ἐπὶ ἄρματος ἦν, καὶ τοῦδε λιθοκολλήτου, χλαμύδα ἔχων, ὡς φασιν, Ἀλεξάνδρου τοῦ Μακεδόνα, εἴ τῃ πιστόν ἐστιν· ἔοικε δ' αὐτῆν εὐρεῖν ἐν Μιθριδάτου, Κῶν παρὰ Κλεοπάτρας λαβόντων.

the Jews of Asia Minor had deposited at Cos for greater safety during the recent disturbances¹. It is clear therefore that there was already here an important settlement of Jewish bankers, who were in correspondence with their brethren in the towns of the coast and Egypt. In a well-known epigram, Meleager, who lived at Cos about this time, complains of his mistress leaving him for a Jewish lover². Already in 86 B.C. Caius Fannius had written to the Coan authorities enclosing a senatus consultum, to secure safe convoy for Jewish pilgrims to Jerusalem. All this points to the wealth and influence of the Jewish colony³. After Mithridates had left them, the Coans shared in the general reaction which set in against the king. Presently, B.C. 82, L. Lucullus, Sulla's admiral, who was straining every nerve to raise a fleet, visited Cos. He had been politely refused all help at Alexandria, and had with difficulty made his way to Rhodes. But the Rhodians placed all their ships at his disposal, and Cos at once did the same; this conduct of the Coans, at the very crisis of the Mithridatic War, was never forgotten at Rome⁴. In the reorganization of the Greek cities by Sulla in 82 B.C., it does

¹ Josephus, *Antiq.* xiv. 7. § 2: πολλοί τε ἄλλοι τῶν συγγραφέων ἡμῖν μαρτυροῦσι καὶ Στράβων ὁ Καππάδοξ οὕτω λέγων· “πέμψας δὲ Μιθριδάτης εἰς Κῶ ἔλαβε τὰ χρήματα ἃ ἔθετο ἐκεῖ Κλεοπάτρα ἡ βασίλισσα, καὶ τὰ τῶν Ἰουδαίων ἑκατόκισια τάλαντα.” ἡμῖν δὲ δημόσια χρήματα οὐκ ἔστιν ἢ τὰ τοῦ θεοῦ μόνα, καὶ δῆλον ὅτι ταῦτα μετήνεγκαν εἰς Κῶ τὰ χρήματα οἱ ἐν τῇ Ἀσίᾳ Ἰουδαῖοι διὰ τὸν ἐκ Μιθριδάτου φόβον· οὐ γὰρ εἰκὸς τοὺς ἐν τῇ Ἰουδαίᾳ πόλιν τε ὀχυρὰν ἔχοντας καὶ τὸν ναὸν πέμψειν χρήματα εἰς Κῶ· ἀλλ’ οὐδὲ τοὺς ἐν Ἀλεξανδρείᾳ κατοικοῦντας Ἰουδαίους πιθάνον τοῦτ’ ἐστὶ ποιῆσαι, μηδὲν Μιθριδάτην δεδιότας.

² *Anthologia*, i. (Jacobs), No. 83:

Δημῶ λευκοπάρειέ, σε μὲν τις ἔχων ὑπὸ χρῶτα
τέρπεται· ἃ δ’ ἐν ἐμοὶ νῦν στενάχει κραδία.
εἰ δέ σε σαββατικὸς κατέχει πόθος, οὐ μέγα θαῦμα·
ἐστὶ καὶ ἐν ψυχροῖς σάββασι θερμὸς Ἔρως.

³ *Antiq.* xiv. 10. § 15: Γάϊος Φάνιος Γαίου υἱός, στρατηγὸς ἑπατος, Κῶν ἔρχουσι χαιρεῖν βούλομαι ὑμᾶς γινῶναι ὅτι πρέσβεις Ἰουδαίων μοι προσῆλθον, ἀξιούντες λαβεῖν τὰ ὑπὸ τῆς συγκλήτου δόγματα περὶ αὐτῶν γεγονότα. ὑποτέτακται δὲ τὰ δεδογμένα. ὑμᾶς θέλω φροντίσαι καὶ προνοῆσαι τῶν ἀνθρώπων κατὰ τὸ τῆς συγκλήτου δόγμα, ὅπως διὰ τῆς ὑμετέρας χώρας εἰς τὴν οἰκίαν ἀσφαλῶς ἀνακομισθῶσι. For the date, see Waddington, *Fastes*, pp. 64 foll. It may be noted here that Herod the Great was a benefactor of Cos (Joseph. *B. J.* i. 21. § 11): γυμνασιάρχιας δὲ ἄλλας ἐπετησίους τε καὶ διηνεκέσιν ἐδωρήσατο προσόδοις κατατάξας, ὅσπερ Κῶις, ἵνα μηδέποτε ἐκλείπῃ τὸ γέρας. His son, Herod the Tetrarch, had a statue at Cos (No. 75). We may surely connect this munificence in part with the existence of a Jewish settlement at Cos.

⁴ Plutarch, *Lucull.* 3: Ῥοδίων δὲ ναῦς αὐτῷ προσπαρασχόντων Κῶιους ἔπεισε καὶ Κνιδίους τῶν βασιλικῶν ἀπαλλαγέντας ἐπὶ Σαμίους συστρατεῦν. Compare Tacit. *Ann.* xii. 61: neque dubium habetur multa eorundem in populum Romanum merita sociasque victorias potuisse tradi, sed Claudius, facilitate solita quod uni concesserat, nullis extrinsecus adjuventis velavit.

not appear what was the fate of the island. We know that it was made *immunis* by Claudius, A. D. 53, chiefly through the influence of Xenophon of Cos, the Emperor's physician¹. Tacitus complains that Claudius followed his foolish bent by dwelling upon the legends and antiquities of Cos, rather than upon the historical services rendered by the island to Rome². A generation earlier, the recollection of these services had secured from the Senate a confirmation of the right of asylum claimed by the temple of Asclepius³. If then, Cos received *immunitas* in 53 A. D., it was already *libera*: it was doubtless one of the many cities which Pompey left, after the Pirate War, in this condition of modified autonomy⁴. If so, it is possible that after the Mithradatic War, Cos was made both *libera* and *immunis*, and that it was shorn of the latter more important privilege by Pompey. Confirmation of this view may be derived from the coinage, which 'from the time of the Mithradatic War to the middle of the first century (*circa* 88–50 B. C.), resembles the contemporary Federal money of Lycia' (Head, *H. N.* p. 536).

Of the tyranny of Nicias, in the time of Augustus, nothing is known beyond what is stated on No. 76. His precise date is uncertain; perhaps he took advantage of the confusion which preceded the battle of Actium⁵. After that time Cos quietly took its place as a

¹ See Nos. 84–94, and note on No. 345. The words of Tacitus (*l. c.*) are: Rettulit dein de immunitate Cois tribuenda multaque eorum antiquitate eorum memoravit: Argivos vel Coeum, Latonae parentem, vetustissimos insulae cultores; mox adventu Aesculapii artem medendi illatam maximeque inter posteros ejus celebrem fuisse, nomina singulorum referens, et quibus quisque aetatibus viguissent. quin etiam dixit Xenophontem, cujus scientia ipso uteretur, eadem familia ortum, precibusque ejus dandum ut omni tributo vacui in posterum Coi sacrum et tantum dei ministrum insulam colerent. Xenophon (*ibid.* 67) helped Agrippina to poison Claudius.

² See p. xxxvii, note 4.

³ Tacitus, *Ann.* iv. 14: is quoque annus legationes Graecarum civitatum habuit, Samis Junonis, Cois Aesculapii delubro vetustum asyli jus ut firmaretur potentibus, &c.

⁴ Mommsen, *Staatsrecht*, iii. 684; Smith's *Dict. of Antiq.* s. v. Immunitas.

⁵ Strabo, xiv. p. 658: καὶ καθ' ἡμᾶς Νικίας ὁ καὶ τυραννίσσας Κόρων, . . . ἦν δὲ καὶ Θεόμηστος ὁ ψιλῆτης ἐν δυνάμει, ὃς καὶ ἀντεπολιτεύσατο τῷ Νικίᾳ. Aelian, *V. H.* i. 29: λέγουσι Κόρων παῖδες ἐν Κῷ τεκεῖν ἐν τινὶ πόλει Νικίου τοῦ τυράννου οἷν τεκεῖν δὲ οὐκ ἔργα ἀλλὰ λέοντα. καὶ οὖν καὶ τὸ σημεῖον τοῦτο τῷ Νικίᾳ τὴν τυραννίδα τὴν μέλλουσαν αὐτῷ μαρτυρῆσαι ἰδιότης ἐστὶ ὄντι. *Anthol. Pal.* ii. 149 (Crinagoras, xxxiv):

Μὴ εἴπῃς θάνατον βίβτου δρον' εἰσι καμοῦσιν,
ὡς ζωῆς, ἀρχαὶ συμφορῶν ἐτέρων.
ἄθρει Νικιέω Κόρων μόρον' ἤδη ἔκειτο
εἰν Ἄϊδῳ' νεκρὸς δ' ἦλθεν ὑπ' ἡέλιον.
ἄπτοι γὰρ τύμβοιο μεταχλίσσαντες ὄχθας,
εἴρυσαν ἐς ποινὰς τλήμονα δυσθανεία.

city of the province of Asia (No. 26). In B.C. 6 Eusebius records its partial destruction by earthquake (*Chron.* apud Hieron., and Mai's *Fragments*). Under Antoninus Pius it suffered again from earthquake, in common with Rhodes and certain cities on the adjacent coast, and was assisted by that Emperor's bounty¹. From the time of Diocletian it became a member of the *Provincia Insularum*².

Henceforward the notices of Cos are very scarce. In 431 its Bishop is mentioned at the Council of Ephesus³. In 554 it was again desolated by an earthquake, of which the historian Agathias, happening to land there directly afterwards, has left a vivid description⁴.

¹ Pausan. viii. 43. § 3: *Λυκίων δὲ καὶ Καρῶν τὰς πόλεις κῶν τε καὶ Ῥόδον ἀνέτρεψε μὲν βίαιος ἐς αὐτὰς κατασκήψας σεισμός· βασιλεὺς δὲ Ἀντωνίνος καὶ ταύτας ἀνεσώσατο δαπανήματων τε ὑπερβολῇ καὶ ἐς τὸν ἀνοικισμὸν προθυμίᾳ.*

² Kuhn, *Städtische Verfassung des Röm. Reichs*, ii. p. 278. Compare the Latin inscription copied by Newton in Cos (*C. I. L.* iii. 460):

PROVIN[C] · INS · NYM · [MAI]EST · Q · EOR · DIC.

³ *Ibid.* p. 281.

⁴ Agathias (in Niebuhr's *Hist. Byz.*), pp. 98 foll. : *Κατ' ἐκεῖνον γὰρ τοῦ καιροῦ καὶ ἡ Κῶς ἡ νῆσος, ἡ πρὸς τῷ τέρματι τοῦ Αἰγαίου κειμένη (i. e. the extreme south of the course taken by ships along the Asiatic shore from Constantinople), [ἐσεισθη καὶ] ἐλάχιστον τε μέρος αὐτῆς ἐσώσατο, ἡ δὲ ἕλλα ἅπασα ἐπεπτώκει, ποικίλα τε αὐτῇ καὶ ἀνέκυστα προσεγένετο πάθη. ἦ τε γὰρ θάλαττα ἐπιπλείστον ἀρθεῖσα κατέκλυσεν τὰ παράκτια τῶν οἰκημάτων, καὶ διέφθειρεν αὐτοῖς χρήμασι καὶ ἀνθρώποις· τὸ τε μέγεθος τοῦ βρασμοῦ ἐξάισιον ὅλον γεγενημένων τὰ νῆα οὐκ ἐνῆν ἀναρριχᾶσθαι τὸ ῥόδιον ἅπαντα ἔρριψε καὶ κατέβαλεν. ἀπολώλασι δὲ χυδῆν σχεδόν τι ἅπαντες οἱ ἄστοι, εἴτε ἐν ἱεροῖς ἐτύγχανον κευφυγότες, εἴτε καὶ οἰκοὶ διαϊώμενοι, εἴτε καὶ ἄλλοσέ ποι ξυνειλημμένοι. ἐμοὶ γοῦν ἐκ τῆς Ἀλεξάνδρου ὑπὸ τὸν αὐτὸν χρόνον κατὰ τὸ Βυζάντιον ἀνακομζομένη καὶ ἐν τῆδε τῇ νήσῳ, οὕτω παρασχόν (ἐν παράπλῳ γὰρ κείται) κατάραντι (observe that the great high-road between Egypt and the Dardanelles, viā Cos, is unchanged, the foundation of Constantinople only enhancing its importance), οἰκτρὸν τι πέφηνεν θέαμα, καὶ ὁποῖον οὐκ ἂν ἀποχρώντως ὑπογράψοι ὁ λόγος. ἅπαν μὲν γὰρ τὸ ἔστυ σχεδόν που χῶμά γε ἦν ἐπὶ μέγα ἡμέρον, καὶ λίθοι κείμενοι σκορᾶδην, κινῶν τε τρύφη καὶ ξύλων κατεαγῆτων καὶ κόνις πολλῇ ὑπερθεν φερομένη καὶ ἐπηλυγᾶ(ουσα τὸν ἀέρα, ὡς μὴδὲ αὐτὰ που τὰ τῶν λεωφόρων χωρὶα βιβλίω διαγινώσκεσθαι, πλὴν ὅσον ὑπονοῆσαι. ὀλίγα δὲ ἔττα δομάτια εἰσθήκεσαν ἀπαθῆ, καὶ ταῦτα οὐχ ὅσα τιτάνῳ τυχόν καὶ λίθῳ καὶ ταύτῃ δὴ τῇ στερεμνωτέρῳ καὶ μᾶλλον μονίμῳ κατὰ τὸ εἰκὸς ὕλη ἐξείργαστο, μόνα δὲ τὰ ἐκ πλίνθου ἀπέφθου καὶ πηλοῦ ἀγροικότερον πεκοιμημένα. ἄνδρες δὲ σκορᾶδην ὀλίγιστοι ἀνεφαίνοντο σκυθρωποὶ τε ἦσαν καὶ κατηφέις, καὶ ὥσπερ τελεώτατα τῷ σφετέρῳ βίῳ ἀπειρηκότες. πρὸς γὰρ τοῖς ἕλλοις δεινοῖς καὶ ἅπαν τὸ ἐπιχώριον ὕδωρ, τὴν τοῦ ἀρκαφινῶς καὶ ποτίμου φύσιν ἄθρον ἀφρημένον, ἐς τὸ ἄλυρον ἡρέμα καὶ ἔποτον μετεβέβλητο (if this refers to the Burinna spring, the mischief was only temporary). Καὶ ἦν τὰ τῆδε φευκτὰ καὶ ἀναετραμμένα, ὡς μὴδὲ ἕτερον ὑπολελείφθαι τῇ πόλει πρὸς εὐκοσμίαν, ἢ μόνον τὸ κλεινὸν τῶν Ἀσκληπιαδῶν δρομα καὶ τὴν ἐφ' Ἴπποκράτει μεγαλαυχίαν. οἰκτερεῖν μὲν οὖν τὰ τοιαῦτα οὐ πόρρω τοῦ ἀνθρωπείου τρόπου εἶναι δοκεῖ, θαυμάζειν δὲ ἀτεχνῶς καὶ καταπεπληχθαι ἀνδρῶν ἂν εἴη οὐ μάλ' αὐτὰ παλαιὰ ἐπισταμένων, οὐδὲ ὅτι ἐσαεὶ τοῦτο δὴ τὸ τῆς ὕλης χωρίον ποικίλα παθήματα ὑποδέχεσθαι πέφυκε. πολλὰκις γὰρ ἦδη καὶ πρῶτον πόλεις γε ὕλαι σεισμῷ διεφθάρησαν, ὡς τοὺς ἀρχαίους οἰκῆτορας ἀποβαλοῦσαι ὑφ' ἑτέροις αὐθις οἰκισταῖς ἀνορθωθῆναι. Agathias' Greek is degenerate, but his description helps us to realize what the other earthquakes at Cos were like, and the reference to Hippocrates reminds us that the memory of the great physician is green in his birthplace to this day.*

Down to 1204 Cos, like Rhodes and its neighbouring islands, formed (except during the Saracen invasion of the seventh century) part of the dominions of the Eastern Empire. The Latin conquest of Constantinople in 1204, rudely shook the old order of things. Leon Gabalas¹, the imperial governor of the islands of the archipelago, took advantage of the existing chaos, and declared himself independent at Rhodes: he claimed the lordship of all the Cyclades. In 1224 John Ducas Vatatses, second Emperor of Nicaea, deprived him of Cos², and forced him to recognize his sovereignty. This submission was but temporary; Leon Gabalas speedily recovered his independence, securing the alliance of the Venetians (1234). Next, in 1304³, Cos, together with Samos, was taken possession of by the brave Genoese Zaccharia, to whom the Emperor Andronicus (unable himself to protect his dominions against the infidels) had given the lordship of Chios. The last of the Lords of Chios was Martin, whom the Turks dispossessed in 1329, in spite of his vaunting title as 'King of Asia Minor, despot and lord of Oenussa, Marmora, Tenedos, Samothrace, Lesbos, Chios, Samos, Nicosia, and Cos⁴.' In the meantime the Knights of St. John had quitted Cyprus for Rhodes, and in 1315 they wrested the whole of the island of Cos from Vignolo, the Genoese governor, who had held both it and Leros formerly under the Emperor, and, more recently, Leros and one-third of Cos, as a vicar of the Order⁵. Cos now once again played its ancient part as the satellite of Rhodes, sharing the glories, and the downfall, of its greater neighbour. Upon the capture of Constantinople in 1453, the Turks concentrated their attacks upon Rhodes, and when repelled from Rhodes we hear of their repeatedly ravaging the plains of Cos⁶. We recall the eighth book of Thucydides, with the ineffectual attempts of Athens to reduce Rhodes, and the repeated devastation of the Coan lands. The parallel was more complete than this. The troubles of war were aggravated by natural disaster, and on October 8, 1493 (as in 412 B. C.), the island was desolated by a frightful earthquake⁷. The end came on January 1, 1523, when the Knights of Rhodes had at last to surrender⁸; henceforth Rhodes and Cos and the other *μακάρων νήσοι*: passed under the sway of the Crescent. The change of masters

¹ I derive these particulars from the great work of Schlumberger, *Numismatique de l'Orient Latin*, p. 214. Compare also Mr. Torr's *Rhodes*. ² *Ibid.* p. 215.

³ *Ibid.* p. 408.

⁴ *Ibid.* p. 409.

⁵ *Ibid.* pp. 222, 223.

⁶ *Ibid.* pp. 233, 234.

⁷ Rayet, *Mémoire*, p. 40.

⁸ Schlumberger, *l. c.* p. 239.

only exposed the islanders, for a time, to the attacks of Christian foes, the western states making a war of retaliation upon the Turks, which had much the character of piracy. We hear of Cos being ravaged repeatedly by the Spaniards, in 1601, 1603, and 1610 (Finlay's *Hist. of Greece*, ed. Tozer, v. 105). In 1824 the roadstead between Cos and Cnidus witnessed one of the battles in the War of Greek Independence (*ibid.* vi. 352).

Some remarks upon the industries and trade of ancient Cos will bring this study to a close. In the first place, the island was famous for its unguents. Athenaeus (xv. 688 *e-f*) quotes Apollonius, who wrote a medical treatise 'On Unguents' (Περὶ μύρων) about the first century A.D., as follows: 'Απολλώνιος φησιν ὁ Ἡροφίλειος ἐν τῷ Περὶ μύρων γράφων οὕτως Ἴρις μὲν ἐν Ἡλίδι χρηστοτάτη καὶ ἐν Κυζίκῳ, ῥόδινον δὲ κράτιστον ἐν Φασηλίδι . . . ἀμαράκινον Κῶνον καὶ μήλινον¹. These last were compounds of olive oil scented respectively with marjoram and apple, and coloured by artificial means: their preparation is described by Theophrastus, *De Odoribus*, ch. 5-6.

More important were its wines. These were of two kinds. One was a dark, dry wine, chiefly valued for its medicinal qualities; it was prescribed as a tonic². It is from this wine, probably, that one of the condiments was prepared which were placed on the table of the profuse millionaire in Horace (*Sat.* ii. 8. 8-9):

qualia lassum

Pervellunt stomachum, siser, allec, faecula Coa.

The other wine was light-coloured, but sweet to the taste. This sweetness was due to imperfect fermentation, and therefore it would not keep. To prevent its turning, it was usually doctored with seawater. This wine was apparently a popular beverage, though not a choice one: it had also its medicinal qualities³. The raisins also of

¹ So Pliny, *N. H.* xiii. 5 (evidently drawing from the same source): Amaricinum in Coo, postea eodem loco praelatum est melinum.

² Rayet, *Mémoire*, p. 105; Littré, *Hippocr.* vii. 233 (*De morbis internis*, 25): καὶ πινέτω οἶνον αὐστηρὸν Κῶνον ὡς μελάντατον. *Ibid.* 247: πινέτω δὲ οἶνον Κῶνον ὑπόστρυφνον ὡς μελάντατον. So Marquardt, *Practicalleben*, p. 439.

³ Athenaeus, i. 32 *d-e*: οἱ δ' ἐπιμελέστερον τεθαλαττωμένοι οἶνοι ἀκράταλοι τέ εἰσι καὶ κοιλίας λύουσιν ἐπιδάκνουσί τε τὸν στόμαχον ἐμφυσῆσεις τε ἐνεργάζονται καὶ συνεργάζονται τὴν τροφήν τοιοῦτος δ' ἐστὶν ὁ τε Μύνδιος καὶ ὁ ἀπὸ Ἀλικαρνασσοῦ. ὁ γοῦν κυνικὸς Μένιππος ἀλμοπότιν τὴν Μύνδον φησίν. ἰκανῶς δὲ καὶ ὁ Κῶνος τεθαλάττωται. Rayet, *ibid.* 106. So Pliny, *N. H.* xxiii. 19: radix decocta in aqua pota in vini Coi cyathis duobus umorem alvi ciet; ideo hydropicis datur (repeated *ibid.* xxvii. 44); so Celsus, *De Medicina*, iii. 24: vinum bibero Graecum salsum, ut resolutio ventris maneat; Pliny, *l. c.* xiv. 78-79: Coi

Cos are highly praised by Pliny¹. It is clear from all accounts that the wine-trade of Cos was considerable. Why then, among the many hundreds of stamped jar-handles, which have been collected of late years in Athens, Alexandria, the Crimea and elsewhere, do none bear the name of Cos? With a very few exceptions, all the stamped handles bear the name of Thasos, or of Cnidus, or of Rhodes. The answer given by M. Dumont² was, that the Coan wine was sent across the strait and shipped in Cnidian jars. But there is simply no evidence of this, and when he goes on to say that the district of Cnidus can never have been a wine-producing country, but only an emporium of the trade, he forgets the statement of Strabo (xiv. p. 637): *ἔστι δ' οὐκ εὖοιως (Samos), καίπερ εὖοιουσῶν τῶν κύκλω νήσων, οἶον Χίου καὶ Λέσβου καὶ Κῶ, καὶ τῆς ἠπείρου σχεδόν τι τῆς προσεχοῦς πάσης τοῦς ἀρίστους ἐκφερούσης οἶνους· καὶ μὴν ὁ Ἐφεσος καὶ Μητροπολίτης ἀγαθοί, ἢ τε Μεσσηνίης καὶ ὁ Τρῳῆος καὶ ἡ Κατακεκαυμένη καὶ Κνίδος καὶ Σμύρνα καὶ ἄλλοι ἀσημότεροι τόποι διαφόρως χρηστοινοῦσιν ἢ πρὸς ἀπόλαυσιν ἢ πρὸς διαίτας ἰατρικάς.* The truth seems to be that far too many inferences have been drawn from the stamped handles: they are good evidence for their own cities, but not further. The stamp again had nothing to do with the vintage. It was an official certificate of the capacity of the jar, and little more. It points to a duty payable by the wine-merchant to the city of export: the duty was charged upon quantity, and the simplest mode of collecting it was to forbid the wine to be exported in other than government jars. We may assume that the unstamped handles all over Greece far outnumber the stamped. We may also infer from so few cities stamping their

marinam aquam largiorem miscent a servi furto origine orta sic mensuram explentis, idque translatum in album mustum leucocoum appellatur . . . Rhodium Coo simile est, Phorineum salsius Coo. All this explains Horace, *Sat.* ii. 4, 28 29:

Mitulus et viles pollent obstantia conchæ

Et lapathi brevis herba, sed albo non sine Coo.

¹ N. H. xv. 17. § 66: Liguria maritima Alpibus proxuma uvas sole siccatis junci fasciis involvit cadisque conditas gypso includit. hoc idem Graeci platani foliis aut vitis ipsius aut fici uno die in umbra siccatis atque in cado vinaceis interpositis. quo genere Coa uva et Berytia servantur, nullius suavitati postferendae. Pliny tells us, moreover, that Cos was peculiar in planting its vine during the monsoon, i. e. during the time of the dog-star (*ibid.* xvii. 133): sub etesiarum flatu . . . Coos insula et vites tunc serit, ceteri apud Graecos inoculare et inserere non dubitant, sed arbores non serunt. All this points to the importance of the Coan vineyards. At the present day the chief trade of Cos is in raisins.

² *Inscriptions Céramiques de Grèce*, pp. 41 51.

jars, that either such export-duty on wine was confined to a few ports, or (what is more probable) that most cities adopted some means of imposing it other than by having a state-monopoly of wine-jars¹. The Rhodian jars are, indeed, stamped with the name of the month (Appendix B) as well as that of the eponymus; but this may be merely a means of checking the turn-out of the government potteries month by month. The only evidence we have of the Coan wine-trade comes from the speech of Demosthenes, *In Lacritum*. We hear of the Athenian merchants making the round of the Aegean and shipping wine from all regions on this side of the Dardanelles,—ἐκ τῶν τόπων τῶν περὶ ἡμᾶς (a curious phrase, but it is in contrast with S. Russia) ἐκ Πεπαρήθου καὶ Κῶ καὶ Θάσιος καὶ Μενδαῖος καὶ ἐξ ἄλλων τινῶν πόλεων παντοδαπός,—and carrying it to the Crimea; there they exchanged their freight for corn, and hastened home to Athens². This mention of Cos in the same breath with Peparethus in connexion with the wine-trade may explain a curious passage in Philostratus, where the scene is laid in the Troad. Hymnaeus, a wine-grower of Peparethus, is described as sending to consult the oracle of Protesilaus in the Thracian Chersonese concerning some gigantic bones³ which

¹ On this subject consult Mr. Percy Gardner, *Thasian Manubria*, in the *Numismatic Chronicle*, xiv. 1874, pp. 168 foll.; Grundmann, *Henkelinschriften* (Trübner, 1889); Mr. Cecil Smith, art. *Fictile*, in Smith's *Dict. of Ant.* (new ed.).

² *In Lacritum*, 936: ὑμεῖς δ', ὦ ἄνδρες δικασταί, ἐνθυμείσθε πρὸς ὑμᾶς αὐτοὺς εἴ τινας πάποι' ἴστε ἢ ἠκούσατε οἶνον Ἀθήναζε ἐκ τοῦ Πόντου κατ' ἐμπορίαν εἰσάγοντας, ἕλλως τε καὶ Κῶν. πᾶν γὰρ δῆπου τοῦναντίον, εἰς τὸν Πόντον δ' οἶνος εἰσάγεται ἐκ τῶν τόπων τῶν περὶ ἡμᾶς κτλ. Comp. *ibid.* 933: Ἀδάκριτος δ' οὐτοσί ναυαγήσαι ἔφη τὸ πλοῖον παρακλῆον ἐκ Παντικαπαίου εἰς Θεοδοσίαν, ναυαγήσαντος δὲ τοῦ πλοῖου ἀπολωλέναι τὰ χρήματα. . . ἂ ἔτυχεν ἐν τῷ πλοίῳ ἐνόητα' ἐρεῖναι δὲ τάριχος τε καὶ οἶνον Κῶν καὶ ἕλλ' ἄλλα. . . τό τε οἰνᾶριον τὸ Κῶν οὐδοήκοντα στάμνοι ἐξεστηκότες οἶνου (this illustrates what we have already said of this Coan wine) καὶ τὸ τάριχος ἀνθρώπῳ τιμῆ γεωργῶ παρεκομίζετο ἐν τῷ πλοίῳ ἐκ Παντικαπαίου εἰς Θεοδοσίαν, τοῖς ἐργάταις τοῖς περὶ τὴν γεωργίαν χρῆσθαι (O dura messorum ilia!).

³ *Heroicus*, 288-289: these bones, found at Cos, like those of Orestes at Tegea (Herod. i. 68), and the shoulder-blade of Pelops (Pausan. v. 13. §§ 3-4), may have belonged to some extinct monsters. Mr. Paton found some teeth of a mastodon in the neighbourhood of Antimachia, and similar fossils have been recently found in Samos. The discovery of such remains in ancient Samos gave rise to the wonderful story of the *Nηῆδες*, monsters whose roaring shook and split the earth (*Euphorion*, as cited by Aelian, *H. A.* xvii. 28; see Meineke, *Euphorion*, in his *Analecta Alexandrina*, p. 60'. Plutarch, *Qu. Gr.* 56, alludes to this Samian story, but attributes the big bones to a battle between Heracles and his friends and the Amazons, in which many were slain; it was they, said some, who by their shouting had split the ground. More startling is the statement that this wine-grower of Peparethus 'owned the whole of Cos' (κέκτηται δὲ αὐτὴν μόνος): this may merely mean that Hymnaeus owned, or leased, all the vineyards then cultivated at Cos.

he had dug up in his vineyards at Cos: ἐν Κῶ γὰρ τῇ νήσῳ, κέκτηται δὲ αὐτὴν μόνος, ἔτυχε μὲν ὀρύττων ἀμπέλους, ἡ γῆ δὲ ὑπήχησε τοῖς ὀρύττουσιν οἶον κενὴ· διανοίξαντος οὖν δωδεκάπηχος μὲν ὁ νεκρὸς ἔκειτο, τὸ δὲ γὰρ κράνιον φέκει δράκων.

We can the more believe that the wine of Cos was exported in native jars, since Pliny praises its pottery (*N. H.* xxxv. 161: *Cois laus maxima*).

From the fourth century B.C. until the end of the first century A.D., the most interesting, and perhaps the most valuable, of the industries of Cos, was its silk. This is first mentioned by Aristotle, in his *History of Animals* (v. 19) where, after describing the silkworm, he says: ἐκ δὲ τούτου τοῦ ζῴου καὶ τὰ βομβύκια ἀναλύουσι τῶν γυναικῶν τινες ἀναπηριζόμεναι, κἀπειτα ὑφαίνουσιν· πρώτη δὲ λέγεται ὑφῆναι ἐν Κῶ Παμφίλῃ Πλάτῳ θυγάτηρ. Most readers would understand this to mean that the women in Cos¹ unwound the cocoons (ἀναλύουσι), and reeled them (ἀναπηριζόμεναι), and afterwards wove the silk into stuffs. The close connexion of Cos with the East², makes it quite possible that silkworms were thus early introduced. They must have been an inferior kind, and not the true *bombyx mori*, or mulberry-eating worm, which produced the finest Chinese silk. Pliny, who seems to have had before him more than one authority, distinctly asserts, what Aristotle implies, that the cocoons were grown in Cos (*N. H.* xi. 22-23 §§ 76-77): prima eas redordiri rursusque texere invenit in Coe mulier Pamphile, Plateae filia, non fraudanda gloria excogitatae rationis ut denudet feminas vestis. [Thus much is from Aristotle; then he goes on] Bombycas et in Coe insula nasci tradunt, cupressi, terebinthi, fraxini, quercus florem imbribus decussum terrae halitu animante. His natural history in this chapter is absurd, but he probably refers to the food of the Coan silkworms. Altogether therefore, I prefer to suppose that the silk of Cos was produced on the spot from inferior kinds of worms, and not merely woven from imported skeins³. We

¹ This is not explicitly asserted by Aristotle, and the inference has been often questioned: see Smith's note on Gibbon's famous passage in ch. 40 of his *History* (Smith's ed. 1862, vol. v. p. 57).

² It suffices to name Berosus, who left Assyria to settle at Cos: he was born in the time of Alexander the Great. Through Egypt, also, the island was in easy connexion with the East: see also No. 1.

³ Here I have Rayet with me, who knew the island well (*Mémoire*, pp. 85, 86); Blümner (*Technologie und Terminologie der Gewerbe und Künste*, i. 191) argues that the fabrics of Cos were *galette*, woven from carded raw silk obtained from wild cocoons; Marquardt

have, however, no information of the direction of this trade, nor where the Coan silk found its market, until the Augustan age. Then it became the fashion among Roman ladies. The Augustan love-poets¹ are perpetually mentioning it. Its transparency shocked the moralists when worn by women²; it shocked them still more as worn by effeminate men³. It was dyed purple⁴, and inwoven with golden threads⁵; it was admired the more for its costliness⁶. After Pliny it is never again mentioned, except by Juvenal as part of the hoards of the past⁷. Possibly the earthquake in the reign of Antoninus Pius destroyed the silkworms. Silk reappeared in Europe in the time of

(*Röm. Alt.* vii. 475 foll.) concedes that there were silkworms in Cos (p. 479) of an inferior kind.

¹ See Propertius, i. 2. 2:

Quid juvat ornato procedere, vita, capillo,
Et tenues Coa veste movere sinus?

So *id.* ii. 1. 5; Ovid, *A. A.* ii. 298. I understand Persius' *lubrica Coa* (v. 135) to refer to glossy silks and not to wine.

² Hor. *Sat.* i. 2. 101:

Cois tibi paene videre est
Ut nudam, ne crure malo ne sit pede turpi;
Metiri possis oculo latus.

Seneca, *De beneficiis*, vii. 9. § 5: video sericas vestes, si vestes vocandae sunt, in quibus nihil est quo defendi aut corpus aut denique pudor possit, quibus sumptis parum liquido nudam se non esse jurabit.

³ Pliny, *N. H.* xi. 78: Nec puduit has vestes usurpare etiam viros levitatem propter aetivam. in tantum a lorica gerenda discessere mores ut oneri sit etiam vestia. Assyria tamen bombyce adhuc feminis cedimus.

⁴ Horace, *Od.* iv. 13. 13:

Nec Coae referunt jam tibi purpurae
Nec clari lapides tempora quae semel
Notis condita fastis
Inclusit volueris dies.

This probably explains *πορφύρεως* in No. 309, and the relatively large number of Phoenician residents; perhaps Meleager's emigration to Cos may be thus accounted for.

⁵ Tibullus, ii. 3. 56:

Illa gerat vestes tenues quas femina Coa
Texuit, auratas disposuitque vias.

⁶ Tibullus, ii. 4. 29:

Hic dat avaritiae causas et Coa puellis
Vestis et e rubro lucida concha mari.

Propert. v. 2. 23: Indue me Cois: fiam non dura puella: *Id.* v. 5. 55: qui versus, Coae dederit nec munera vestis, &c.

⁷ Juvenal, viii. 98 foll.:

Non idem gemitus olim nec vulnus erat par
Damnorum sociis florentibus et modo victis:
Plena domus tunc omnis, et ingens stabat acervus
Numorum, Spartana chlamys, conchylija Coa, &c.

Justinian, but it was imported from the East¹; even Pliny, in the passage already cited, prefers the silk of Assyria.

The *Mémoire* by Rayet gives the best account of the present condition of the island, with careful statistics of its trade. Raisins for Trieste and fresh grapes for Alexandria, form its chief exports. The feature best known to travellers is the enormous plane-tree which all but wholly fills the square called after Hippocrates²: it is not far from the harbour, and is the favourite resort of the inhabitants. The tree has been often described, as by Clarke (amongst others), early in the century (*Travels*, Part ii, Sect. 1, p. 198), and recently by Benndorf and Niemann, *Reisen in Lykien und Karien*, p. 12 (Vienna, 1884), who engrave a photograph of a part of it. Clarke's account (1812) will bear quoting: 'A plane-tree, supposed, and perhaps with reason, the largest in the world, is yet standing within the market-place. It was described as the famous plantain-tree, half a century ago, by Egmont and Heyman (*Travels*, 1759). It once covered with its branches upwards of forty shops; and enough is still remaining to astonish all beholders. An enormous branch, extending from the trunk almost to the sea, supported by ancient columns of granite, gave way and fell. This has considerably diminished the effect produced by its beauty and prodigious size. Its branches still exhibit a very remarkable appearance, extending horizontally, to a surprising distance; supported, at the same time, by granite and marble pillars found upon the island.' I do not know how old the tree may be; but there was a well-known plane-tree in ancient Cos, perhaps on this very spot, under the shadow of which there stood a statue of Philetas. So we learn from the poem of Hermesianax, quoted by Athenaeus (p. 598):

οἶσθα δὲ καὶ τὸν αἰοιδόν, ὃν Εὐρυπύλου πολιῆται
 Κῶοι χάλκειον στήσαν ὑπὸ πλατάνῳ
 Βαττίδα μολπάζοντα θοήν, περὶ πάντα Φιλιγῶν
 ῥήματα καὶ πᾶσαν τρυόμενον λαλιήν.

¹ Gibbon, *History*, ch. 40. § 3 (vol. v. p. 56, Smith's ed.).

² Oriental legend made much of Hippocrates and so perpetuated his name at Cos. See Sir John Mandeville, ch. ii: 'Some say that in the yle of Lango (i. e. Cos) is Ipcoras daughter in maner of a dragon which is a hundred foot long as men saye, for I have not seene it,' &c.

NOTE ON THE PHRASE ΚΩΣ Η ΜΕΡΟΠΙΣ AND ON
THE OLDER CITY NAMED COS,

I HAVE given in the text what seems the most probable account of the matter. At present it has received little or no light from excavation, and the literary evidence has been obscured and overlaid through the prominence of the later city of Cos. The facts are briefly these. Thucydides (viii. 41) speaks of Astyochoi landing on the island in B.C. 412, on his way from Chios to Caunus. His words are: 'Εν τούτῳ δὲ ἐκ τῆς Καύνου παραγίγνεται ἀγγελία (Astyochoi was then at Miletus) ὅτι αἱ ἐπτὰ καὶ εἴκοσι νῆες καὶ οἱ τῶν Λακεδαιμονίων ξύμβουλοι πάρεσι· καὶ νομίσας πάντα ὕστερα εἶναι τάλλα πρὸς τὸ ναῦς τε ὅπως θαλασσοκρατοῖεν μᾶλλον τοσαύτας ξυμπαροκομίσαι, καὶ τοὺς Λακεδαιμονίους οἱ ἦγον κατασκόποι αὐτοῦ ἀσφαλῶς περαιωθῆναι, εὐθὺς ἀφίεις τὸ ἐς τὴν Χίον ἐπλεῖ ἐς τὴν Καῦνον. καὶ ἐς Κῶν τὴν Μεροπίδα ἐν τῷ παράπλῳ ἀποβὰς τὴν τε πόλιν ἀτείχιστον οὖσαν καὶ ὑπὸ σεισμοῦ ὃς αὐτοῖς ἐτυχε μέγιστός γε δὴ ὦν μεμνήμεθα γενόμενος ξυμπεπτωκυῖαν ἐκπορθεῖ, τῶν ἀνθρώπων ἐς τὰ ὄρη πεφευγόντων, καὶ τὴν χώραν καταδρομαῖς λείαν ἐποιεῖτο πλὴν τῶν ἐλευθέρων· τούτους δὲ ἀφίει. ἐκ δὲ τῆς Κῶ ἀφικόμενος ἐς τὴν Κνίδον νυκτὸς κτλ. Why does Thucydides add the epithet ἡ Μεροπίς? If anyone has dreamt of cutting it out as a gloss, other passages presently to be cited forbid the excision. The scholiast remarks: τὴν Μεροπίδα περιτῶς προσέθηκεν· ἄλλη γὰρ οὐκ ἔστι Κῶς, which is absurd. Thucydides' words, carefully weighed, suffice to prove that the eastern portion of the island was called Κῶς ἡ Μεροπίς, and that there was a city of the same name somewhere near the eastern shore. It is obvious that Astyochoi landed on the eastern coast: no Greek sailor would have rounded Cape Laketer without a cause. The city was certainly not close to the sea, for no town existed at the harbour until B.C. 366 (see Strabo, p. 657). The older city was probably in the same neighbourhood as the later one, but withdrawn at some distance from the shore (Thucyd. i. 7). It was certainly called Κῶς, as the following passages of Thucydides, taken together, prove. In Thucydides, viii. 44, Rhodes revolts from Athens later in the same year (B.C. 412); whereupon—οἱ δὲ Ἀθηναῖοι κατὰ τὸν καιρὸν τοῦτον ταῖς

ἐκ τῆς Σάμου ναυσὶν αἰσθόμενοι ἐπλευσαν μὲν βυυλόμενοι φθάσαι, καὶ ἐφάνησαν πελάγιοι, ὑστερήσαντες δὲ οὐ πολλῶ τὸ μὲν παραχρήμα ἀπέπλευσαν ἐς Χάλκην, ἐντεῦθεν δ' ἐς Σάμον, ὑστερον δὲ ἐκ τῆς Χάλκης· καὶ ἐκ τῆς Κῶ καὶ ἐκ τῆς Σάμου τοὺς ἐπίπλους ποιοῦμενοι ἐπὶ τὴν Ῥόδον ἐπολέμουν. The aim of the Athenian fleet was now to reduce Chios, and prevent the Peloponnesian fleet from relieving it, and also to recover Rhodes (Thucyd. viii. 55, in the winter of 412–11 B.C.): ὁ δὲ Λέων καὶ Διομέδων ἐν τῷ αὐτῷ χειμῶνι ἀφικόμενοι ἤδη ἐπὶ τὰς τῶν Ἀθηναίων ναῦς ἐπίπλουν τῇ Ῥόδῳ ἐποίησαντο. καὶ τὰς μὲν ναῦς καταλαμβάνουσι ἀνεῖλκυσμένας τῶν Πελοποννησίων, ἐς δὲ τὴν γῆν ἀπόβασίν τινα ποιησάμενοι καὶ τοὺς προσβοηθήσαντας Ῥοδίων νικήσαντες μάχῃ ἀπεχώρησαν ἐς τὴν Χάλκην, καὶ τὸν πόλεμον ἐντεῦθεν μᾶλλον ἢ ἐκ τῆς Κῶ ἐποιοῦντο· εὐφυλακτότερα γὰρ αὐτοῖς ἐγγίγνεται, εἰ ποὶ ἀπαίροι τὸ τῶν Πελοποννησίων ναυτικόν. At Chalke, of course, they could keep better outlook upon the movements of the enemy. But at this point the scene of the struggle is changed to the Hellespont, where the Athenians have to make sure of their allies and so secure the safety of their corn-supplies. The centre of war is thus shifted for the time; but upon the victory of Cynossema, we hear of Rhodes again (*ibid.* 108, B.C. 411): κατέπλευσε δὲ ὑπὸ τοὺς αὐτοὺς χρόνους τούτους καὶ ὁ Ἀλκιβιάδης ταῖς τρισὶ καὶ δέκα ναυσὶν ἀπὸ τῆς Κάννου καὶ Φασηλίδος ἐς τὴν Σάμον . . . καὶ πληρώσας ναῦς ἐννέα πρὸς αἰς εἶχεν Ἀλικαρνασέας τε πολλὰ χρήματα ἐξέπραξε καὶ Κῶν ἐτείχισεν. ταῦτα δὲ πράξας καὶ ἄρχοντα ἐν τῇ Κῷ καταστήσας πρὸς τὸ μετόπωρον ἤδη ἐς τὴν Σάμον κατέπλευσεν. In other words, the island of Cos is made the base of operations against Rhodes, and the *ruined city Cos* is fortified for this purpose. The great need of the Athenian commanders at this moment was money to pay their men. Hence the enforced contribution made at Halicarnassus; to which Diodorus (xiii. 42) adds (probably copying Ephorus, see ch. 41) that Alcibiades 'plundered Meropis': μετὰ ταῦτα τὴν Μεροπίδα πορθήσας μετὰ πολλῆς λείας ἀπέπλευσεν εἰς Σάμον. πολλῶν δὲ συναχθέντων λαφύρων, τοῖς τ' ἐν Σάμῳ στρατιώταις καὶ τοῖς μεθ' ἑαυτοῦ διελόμενος τὰς ὠφελείας, ταχὺ τοὺς εὐπαθόντας εὖνους ἑαυτῷ κατεσκεύασε. Either Ephorus (?) or Diodorus has confounded two different events, the sack of Κῶς ἢ Μεροπίς by Astyocheus in B.C. 412, and the fortifying of the ruined town by Alcibiades in 410; or else we must suppose that just before Cynossema, when the Athenian fleet followed the Spartan to Hellespontine waters, and the game of Athens seemed desperate, Cos left the Athenian alliance. Nothing could be more likely; Cos would

naturally, in the absence of external influence, gravitate towards Rhodes. If this be the case, we must fill up the scanty record of events by remembering what changes would have been going on throughout the island in these two years. Oligarchical exiles would be everywhere returning, and false hopes of independence kindled. The damage done by the earthquake would have begun to be repaired, farmers would be restoring their homesteads, and perhaps the ruined city of Κῶς ἢ Μεροπῖς was already rebuilding, when the Athenian victory off Cynossema suddenly changed the situation; Alcibiades swoops down to punish the revolt, plundering all he can lay hands on, for the support of the troops, and leaving a garrison in the island to be at once a hold upon Cos and a menace to Rhodes. Once again, in 408 B.C., three years later, he makes a similar raid upon Cos and Rhodes (Diod. xiii. 69): αὐτὸς δ' ὁ Ἀλκιβιάδης προσβολὰς ποιησάμενος τῇ πόλει (Andros), ἐν μὲν τῷ πεφρουρημένῳ τείχει τὴν ἱκανὴν φυλακὴν κατέλιπε, καὶ Θρασύβουλον ἡγεμόνα κατέστησεν, αὐτὸς δὲ μετὰ τῆς δυνάμεως ἐκπλεύσας τὴν τε Κῶ καὶ Ῥόδον ἐδήλωσε καὶ συχνὰς ὠφελείας ἤθροισε πρὸς τὰς τῶν στρατιωτῶν διατροφάς¹.

The phrase Κῶς ἢ Μεροπῖς is also quoted by Pausanias (vi. 14. § 12) from an inscription at Olympia: παῖδα δὲ ἐφ' ἵππου καθήμενον, καὶ ἐστηκότα ἄνδρα παρὰ τὸν ἵππον φησὶ τὸ ἐπίγραμμα εἶναι Ξερόμβροτον ἐκ Κῶ τῆς Μεροπίδος, ἐπὶ ἵππου νίκη κεκηρυγμένον, Ξερόδικον δὲ ἐπὶ πυγμῇ παίδων ἀναγορευθέντα· τὸν μὲν Παντίας αὐτῶν, Ξερόμβροτον δὲ Φιλότημος Αἰγινήτης ἐποίησε. Pantias flourished about B.C. 380 (Brunn, *Gesch. der Griech. Künstler*, i. 81). This accords very well with all that has been said; but it might be doubted whether Κῶς ἢ Μεροπῖς in the inscription referred to the town or the district.

Thucydides, however, and Ephorus (?) are not the only writers of credit who speak of the city as Κῶς ἢ Μεροπῖς. Apollodorus of Artemita (first century B.C.) is quoted by Strabo (xiv. 686 and 701) as saying of the old Bactrian Kings and their territory: πόλεις τε σχεῖν πεντακισχιλίας, ὧν μηδεμίαν εἶναι Κῶ τῆς Μεροπίδος ἐλάττω. We are able however to trace this statement and comparison farther back than Apollodorus. Pliny (*N. H.* vi. 59) says 'Alexandri Magni comites in eo tractu Indiae quem is subegerit scripserunt v milia oppidorum fuisse, nullum Coo minus, gentium viiii,' &c. It is highly probable that the passage comes from Onesicritus, of the island Astypalaea, who

¹ Here, instead of Thrasybulus, Conon should be named: see Grote, ch. lxiv, and Xenophon, *Hell.* i. 4. § 10.

was a *comes Alexandri* (see Strabo, p. 701, φησὶ δ' Ὀνησίκριτος). Some of his statements were exaggerated, and this one may be an example. But the comparison with Cos would be natural in the mouth of a neighbouring islander. He refers, of course, to the new city of Cos, built B.C. 366, which rose so rapidly in wealth and standing during the first half century of its existence (Diod. xv. 76). But if the statement dates from Onesicritus, why does he add ἡ Μεροπίς in speaking of the new city? Was there any other city of the name?

Pliny (*N. H.* iv. 71) has been supposed to speak of a town called Cos in Calymna: but the reading is doubtful, and the reference is probably to the little island of Alimia close to Chalki¹. Again, Steph. Byz. (*s. v.* Κῶς) remarks: ἔστι καὶ ἐν Αἰγύπτῳ πόλις Κῶς. But this town is hardly likely to have been conspicuous enough to make a distinguishing epithet necessary for the well-known Cos. It is more natural to suppose that the full designation of the older capital of the island was Κῶς ἡ Ἀστυπάλαια (Strabo, xiv. 657), as that of the eastern town was Κῶς ἡ Μεροπίς, and that even after the foundation of the new city on the eastern shore with the name of Κῶς, the old city of Κῶς ἡ Ἀστυπάλαια still retained sufficient importance during the fourth century to make it desirable to add the distinguishing epithet ἡ Μεροπίς when the newer city was meant².

¹ This suggestion is due to Mr. Paton.

² As these sheets are passing through the press, Mr. Kenyon has very kindly permitted me to see his first proofs of the newly-found mimiambi of Herodas. Their date I certainly place in the third century B.C., and the author evidently belonged to some island or city lying upon the same route as Cos. The scene of the second poem is actually laid in Cos. It is a pleading in a court of law; the speaker lays stress on the *αὐτονομία* of Cos (line 27), and he mentions the *προστάται* (line 40). There are also allusions to the usual Coan legends. The fourth poem describes a group of women bringing a thank-offering to a temple of Asclepius, possibly that of Cos.

ADDENDA AND CORRIGENDA.

IN Nos. 1, 2, 3, 4, 6, 8, 10, 12, 14, 16, 18, 19, 21, 22, 24, 27, 28, 29, 34, the form of epsilon should be E. E is right in the calendar fragments Nos. 37-42, and here tells in favour of an early date.

No. 5, line 7: read *δαμοσ[ιεύόν]των*.

No. 10 a, line 2: read *νουμνηία*. Line 43: restore *Φιλιππου του [Δ]α[μο]φώντος*. Line 54: in the uncial text (p. 10) dele the two dots between Λ and ΟΙ: the letters on the stone are written very closely, and there is, I think, room for the restoration given in the cursive text. c, line 14: at the end read 'Αδύ-.

P. 21: for the military year cp. now *Inscripfen von Pergamon* No. 13. The editors should, at least, have referred to this inscription and Sir C. Newton's comments on it. *Ibid.* foot-note: see Appendix C. (p. 354).

P. 28, foot-note: *ρό[πον]* is confirmed by Mr. Cecil Smith's examination of the stone. The significance of the form *ἀποδεξάντω* is not affected by the change.

No. 16: Sakkellion's copy, not previously accessible to me, includes a few more letters on the left, since chipped off the stone. They confirm the restorations proposed.

No. 27, line 4: for *δα[μος]* read *δα[μος]*. Line 10: read *ιερασ[είν]αι*.

No. 29: for the last lines, see p. 331.

No. 36: Several passages from the wills of Theophrastus and Epicurus preserved by Diogenes should have been cited in illustration of this inscription.

P. 85, note on line 21: the inscription from Pserimos, here referred to, is of late imperial times, when both Pserimos and Calymna had for long been incorporated with Cos. See Appendix H.

P. 90: note on *κλέωντι Καρνεΐαι*. See p. 334.

No. 39, line 1: the *τετράς ἐξ εικάδος* must be the same as the *τετάρτα ἀνομένου*. Cp. the Rhodian Calendar, *BM.* 344.

P. 94, line 12: for 'calendar at all,' read 'a calendar at all.'

No. 42 b, line 4: read *τέταρτα[ι]*.

No. 86, heading: for No. 4 read No. 10.

No. 106, heading: for No. 3 read No. 2.

No. 129, line 2: read *τραγωδοῦ*.

P. 157: the phrase *φαμίλια μονομάχων καὶ ὑπόμνημα κνηγεσιῶν* (No. 141 and elsewhere) has not been satisfactorily explained. *ὑπομνήμα*, if it means 'monument,' cannot be coordinated with *φαμίλια*. It is perhaps a translation of 'commem-tarium,' and some other explanation than Mommsen's must be sought for.

No. 141: read *Καστρικίου*.

Two tombstones published by Ross (*Inscr. In.* Nos. 300, 301), have been omitted by an oversight. Both have now disappeared.

325 bis.

ΗΠΥΑΛΟΣΙ ΥΛΠΙΚΙΟΥΙΑ . .
 ΡΟΥΦΟΥΚΑΙΦΛΑ . ΥΙΑΣΑΘΗΝΟΚΛΕΟ
 ΘΥΓΑΤΡΟΣΣΩΣΤ . . - ΗΣΣΖΗΤΑΣΓΥΝΑ
 ΣΣΙΑΓΕΤΑΚΤΑΝ

'Η πύαλος[- - - Σο]υλπικίου, [Γ]α[ίου ? υίου,
 'Ρούφου, καὶ Φλα[ο]υίας, 'Αθηνοκλέους
 θυγατρὸς, Σωστ[ράτ]ης—Ζῆ(ι)—τῆς γυνα[ι-
 κὸς αὐτοῦ - - -]ς (δ)ια(τ)έτακτα(ι)

325 ter.

ΕΡΩΤΟΣ
 crown
 . . ΦΑΛΑΝΑ
 ΕΠΙΤΡΟΠΟΥ

No. 345, line 17 : possibly we should read *Σουλπικίου* here. In that case the man is he whose epitaph we have in No. 325 bis.

No. 384, line 16: at the end read [. . . . ῆ

No. 415, heading: for left read right.

P. 321 : for the name *Αιφικιανός*, see now Galen, *Scripta Minora* (ed. Marquardt), vol. ii. p. lxiv.

THE INSCRIPTIONS OF COS



INSCRIPTIONS FROM THE CITY OF COS.

I.

COAN DECREES.

1.

Stele in the house of George Thymanakis. Height 35 cm., width 38 cm.
Correctly published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 206, No. 2.
=Cauer, *Delectus*, No. 160.

Ἔδοξε τῇ βουλῇ καὶ τῷ δάμῳ Δια-
γώρας Κλευχίου εἶπε· ἐπειδὴ Θήρων
Βουδαστράτου Τύριος ἀνὴρ ἀγαθὸς
ἐστὶ περὶ τὸν δᾶμον τὸν Κῶων καὶ
5 ἐμ πᾶσι τοῖς καιροῖς χρείας διατελεῖ
παρεχόμενος πᾶσι Κῶοις, δεδῶχθαι
τῷ δάμῳ ἐπαινέσαι τε αὐτὸν καὶ ἡ-
μεν πρόξενον τᾶς πόλιος τᾶς Κῶ-
ων καὶ ἐγγόνους ἡμεν δὲ αὐτοῖς
10 ἔσπλουν καὶ ἔκπλουν καὶ ἐμ πολέμῳ
καὶ ἐν εἰρήνῃ ἀσυλεῖ καὶ ἀσπονδεῖ
καὶ αὐτοῖς καὶ χρήμασι τοῖς δὲ π[ωλη]-
ταῖς μισθωσάντων ἀναγρ[άψαι] τε τὰν
προξενίαν ἐς τὰν στ[άλαν] καὶ σταῶσαι
15 ἐ]ν τῷ ἱερῷ τῶν Δ[υώδεκα Θεῶν.

Decree conferring proxeny on Thero, a Tyrian.

2.

In the garden of Constantine Tzakanoglou. Stele, imperfect at the top, the lower part effaced, both edges complete. Published by Pantelidis, *Bull. Hell.* xi. p. 71.

ΙϞ
 ΞΕΝΟΚΡΙΤΟΞΕΙΠΕΡΡΩΤΟΜΑΧΟΝ
 ΕΡΙΝΙΚΟΥΚΙΑΝΟΝΠΡΟΞΕΝΟΝ
 ΗΜΕΝΤΑΣΠΟΛΙΟΣΤΑΣΚΩΙΩΝΚΑ
 5 ΕΚΓΟΝΟΣΗΜΕΝΔΕΑΥΤΟΙΣΕΞΠΛΟΥΝ
 ΚΑΙΕΚΠΛΟΥΝΚΑΙΕΜΠΟΛΕΜΩΙΚΑΙ
 ΕΝΕΙΡΑΝΑΙΑΣΥΛΕΙΚΑΙΑΣΠΟΝΔΕΙ
 ΚΑΙΑΥΤΟΙΣΚΑΙΧΡΗΜΑΣΙΕΔΟΞΕ
 ΤΑΙΒΟΥΛΑΙΚΑΙΤΑΙΕΚΚΛΗΣΙΑΙΓΝΩ
 10 ΜΑΠΡΟΣΤΑΤΑΝ ΨΘΑΙΤΑΙ
 ΞΕ Ω

 Ξενόκριτος εἶπε Πρωτόμαχον
 Ἐπινίκου Κιανὸν πρόξενον
 ἤμεν τᾶς πόλιος τᾶς Κώων καὶ
 5 ἐγόνος· ἤμεν δὲ αὐτοῖς ἔσπλουν
 καὶ ἔκπλουν καὶ ἐμ πολέμῳ καὶ
 ἐν εἰράνῃ ἀσυλεῖ καὶ ἀσπονδεῖ
 καὶ αὐτοῖς καὶ χρήμασι· ἔδοξε
 τᾷ βουλᾷ καὶ τᾷ ἐκκλησίᾳ γνῶ-
 10 μα προστατᾶν (χ)[ρ]ῆσθαι? τᾷ
 Ξε[νοκρίτου γν]ώ[μα]?

Decree conferring proxeny on Protomachus a native of Cius.

There seems to be no other possible restoration of line 10. The phrasing is unusual: see S. Reinach, *Traité de l' Epigr. Gr.* p. 355.

3.

Fragment; the left edge complete; in the house of Mr. Pantelidis. Published by him, *Bull. Hell.* xi. p. 72; and previously by Hauvette-Besnault and Dubois, *Ibid.* v. p. 108.

The letters resemble those of No. 2. Μ and Σ are slightly sloped: Υ has here curved arms, and Ω has slight apices.

- - - πᾶσι Κῶ[οις, δεδ-
 χθαι τῷ δάμῳ ἐπα[ινέσαι
 τε αὐτὸν καὶ ἡμεν [πρόξε-
 νον τᾶς πόλιος τᾶς [Κῶων
 5 καὶ ἐγγόνος, ἡμεν δ' αὐ[τοῖς
 ἔσπλουν καὶ ἔκπλουν [καὶ ἐμ
 πολέμῳ καὶ ἐν εἰράνῃ
 ἀσυλεῖ καὶ ἀσπονδεῖ [καὶ
 αὐτοῖς καὶ χρήμασι.
 10 Ἔδοξε τῇ βουλῇ καὶ τῇ
 [ἐκκλησίᾳ γνώμα προστατᾶν]

- - - - -

Fragment of a decree conferring proxeny on an unknown person.

It is doubtful whether lines 10-11 are the beginning of another decree, or belong to this one, like the last lines of No. 2. A fragment of a similar Coan decree in honour of a native of Olbia is published by Latyshev, *Inscr. Ponti Euxini*, No. 49.

4.

In a wall near the theatre.—Fragment broken on all sides.

	Α	
	Ξ	
	ΞΟΙ	- - - - -
	ΡΟΞ	π]ρόξ[ενος
5	ΚΑΙΕΥΕ	καὶ εὐε[ργέτας,
	ΙΥΤΟΞ	αὐτὸς
	ΑΙΕΚΓ	καὶ ἐγγ[ονοι·
	ΔΑΜΑΤ	Δαμάτ[ριος
	ΙΑΛΗΘ	- - - - -
10	ΡΟΞΕΝC	π]ρόξεν[ος
	ΑΙΕΥΕΡΓ	κ]αὶ εὐεργ[έτας,
	ΑΙΕΚΓΟΝ	κ]αὶ ἐγγου[οι·
	ΙΠΟΛΕΙ	Ε]ὐπόλε[μος
	ΑΙΑΡΙΞ	καὶ Ἀρισ[το-
15	ΛΗΞΜΗ	κ]λήης Μη - - -
	ΞΘΕΑΓ	ς Θεαγ[γελεῖς
	ΡΙΞΙ	Ἀ]ρισ[τ - - -

The last letter of line 9 may be P.

This appears to be a fragment not of a decree, but of a list of πρόξενοι. The lines are evidently of unequal length, so restoration is very uncertain. Line 9 probably contains an ethnic.

5.

Near the church of the 'Παναγία τοῦ φόρου.' Height 60 cm., width 30cm. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 201, No. 1, and Dittenberger, *Sylloge*, No. 330. The upper part especially is much corroded, and a hole in the stone has destroyed portions of lines 10-15.

ΠΡΑΞΙΜΕΝΗΞΕΙΠΕΡΕΙΔΗ ΜΟΞΕ
 ΝΟΥΕΝΤΕΤΟΙΣΠΡΟΤΕΡΟΝΧΡΟΝΟΙΞΕ ΕΙΑΝ
 ΕΡΟΙΕΙΤΟΤΩΝΠΟΛΙΤΑΝΚΑΤΑΤΑΝΤΕ · ΝΑΝΤΑΝ
 ΙΑΤΡΙΚΑΝΠΑΡΕΧΩΝΑΥΤΟΞΑΥ·ΝΠ·Ο . . . ΟΝΕΙΞ
 5 ΤΑΝΞΩΤΗΡΙΑΝΤΩΝΝΟΞΕΥΝΤ· . . ΛΙ . . ΝΕΝΙ'ΕΤΟ
 ΤΩΝΠΟΛΛΩΝΑΓ Ο·ΩΝ/ . . . ΞΤ· ΑΤΩΝ
 ΚΑΙΤΩΝΙΑΤΡΩΝΤΩΝ . . . ΟΞ . . . ΤΩΝΕΝΤΑΙΠΟ
 ΛΕΙΑΡΡΩΞΤΗΞΑΝΤΩΝ . . . ΤΑΞ·Α . . ΠΑΘΙΑΞΤΑΞ
 ΓΕΝΟΜΕΝΑΞΠΕΡΙΑΥΤΟΥΞΛ . . ΤΑΝΕΠΙΜΕΛΕΙΑΝΑΝ
 10 · ΡΟΙΕΥ . . ΤΩΝΚΑΜΝ· . . . ΞΕΝΟΤΙΜΟΞΑΥΤΕ
 · Α ΑΕΙΤΟΙΞΔΕΟΜΕΝΟΙΞΠΑΡΕΙΧΕΤΟΤΑΝ
 ΒΟ ΙΓ·ΕΙΝΠΡΟΑΙΡΕΥΜΕΝ·ΤΟΙΞΑΡΡΩΞ
 - ΑΚΙ ΝΟΥΔΕΜΙΑΝΑ ΝΑΞΙΝ
 ΡΟ ΑΛΛΟΜΟΙΩΞΠΕΡΙΠΑΝΤΑ . . . ΞΡΟΛΙ
 15 ΑΞ ΑΓΩΝΔΙΕΞΩΙΞΕΡΟΛΛΟΥΞ . . ΟΧΘΑΙ
 ΤΩΙΔΑΜΩΙΕΡΑΙΝΕΞΑΙΞΕΝΟΤΙΜΟΝΤΙΜΟΞΕΝΟΥΚΑΙ
 ΞΤΕΦΑΝΩΞΑΙΧΡΥΞΩΙΞΤΕΦΑΝΩΙΕΥΝΟΙΑΞΕΝΕΚΕΝ
 ΚΑΙΕΠΙΜΕΛΕΙΑΞΑΜΡΟΙΕΥΜΕΝΟΞΔΙΑΤΕΛΕΙΤΩΝΡΟ
 ΛΙΤΑΝΟΔΕΙΕΡΟΚΑΡΥΞΤΟΙΞΔΙΟΝΥΞΙΟΙΞΑΝΑΓΓΕΙ
 20 ΑΑΤ·ΟΤΙΟΔΑΜΟΞΞΤΕΦΑΝΟΙΞΕΝΟΤΙΜΟΝΤΙΜΟΞΕ
 ΝΟΥΑΡΓΥΡΙΟΥΟΥΕΚΤΩΝΝΟΜΩΝΠΛΕΙΞΤΟΥ
 ΥΡ!·ΕΞΤΙΛΕΚΚΛΗΞΙΑΧΕΙΡΟΤΟΝΙΑΙΜΕΓΙΞΤΑΝ
 ΩΡ·ΑΝΔΟΜΕΝΕΥΝΟΙΑΞΕΝΕΚΕΝΚΑΙΕΠΙΜΕΛΕΙΑΞ
 - ΤΟΙΕΙ . . ΑΤ ΤΡΙ·ΝΤΕΧΝΑΝΤΩΝΕΝ
 25 Ο ΑΞΙ Ω ΩΝΟΡΩΞΕΙΔΩΝΤΙ
 /ΟΞ·ΥΞΧΡΗΣΙΜΟΥΞΟΝΤΑΞΚ/
 Ω ΞΤ

Πραξιμένης εἶπε· ἐπειδὴ [Ξενότιμος Τι]μοξέ-
 νου ἐν τε τοῖς πρότερον χρόνοις ἐπιμέλειαν
 ἐποιεῖτο τῶν πολιτῶν κατὰ τὴν τέχνην τὴν
 ἰατρικὴν παρέχων αὐτὸς αὐτῶν π[ρ]ο[β]ου[σ]τον εἰς
 5 τὴν σωτηρίαν τῶν νοσούντων, καὶ [νῦν] ἐν[π]ε[σ]θ[ε]-
 των πολλῶν ἀγ[αν] ὀλεθρίων [ἀρρω]στ[η]μάτων,
 καὶ τῶν ἰατρῶν τῶν [δαμ]οσι[εύ]των ἐν τῇ πρό-
 λει ἀρρωστησάντων [διὰ] τὰς [κ]α[κο]παθίας τὰς
 γενομένας περὶ αὐτοὺς διὰ τὴν ἐπιμέλειαν ἃν
 10 ἐποιεῖντο τῶν καμνόντων, Ξενότιμος αὐτε-
 π[α]γγελτος ἀεὶ τοῖς δεομένοις παρέχετο τὴν
 βλάβειαν φέρειν προαιρέμε[ος] τοῖς ἀρρωσ-
 τοῦσι πᾶσι τὴν ἀκ[ε]σι[ν], οὐδεμίαν [δὲ] προτί[μα]σιν
 ποιούμενος, ἀλλ' ὁμοίως περὶ πάντα[ς] τῶν πολ-
 15 τῶν [σπουδ]άζων διέσφουσε πολλοὺς, [δεδ]όχθαι
 τῷ δάμῳ ἐπαιέσαι Ξενότιμον Τιμοξένου καὶ
 στεφανῶσαι χρυσῷ στεφάνῳ εὐνοίας ἕνεκεν
 καὶ ἐπιμελείας ἃμ ποιούμενος διατελεῖ τῶν πο-
 λιτῶν, ὁ δὲ ἱεροκάρυξ τοῖς Διονυσίοις ἀναγγει-
 20 λάτ[ω], ὅτι ὁ δάμος στεφανοῖ Ξενότιμον Τιμοξέ-
 νου ἀπὸ ἀργυρίου οὐ ἐκ τῶν νόμων πλείστου
 κ[υρ]α[α] ἐστὶ ἡ ἐκκλησία χειροτονία μεγίστην
 δωρ[ε]ῶν δόμεν εὐνοίας ἕνεκεν καὶ ἐπιμελείας
 ἃν ἐποιεῖτο κατὰ τὴν ἰατρικῆν τέχνην τῶν ἐν
 25 τῇ π[ρ]ο[β]ου[σ]των, ὅπως εἰδῶντι
 πάντες ὅτι ὁ δάμος [το]ῦς χρησίμοις ὄντας καὶ
 εὐνοῦς τῶν π[ο]λιτῶν καταξίω[ς] τ - - - -

Decree conferring a gold crown on a physician, Xenotimus, for his services during an epidemic.

Compare the analogous decree from Carpathos (Dittenberger, *Sylloge*, No. 331), and the Laconian decree (B. M. No. 143).

Lines 7 and 8: the conjecture of the first editors, *δαμοσιεύτων*, and Dittenberger's *κακοπαθίας* are confirmed.

Line 13: in the first half only K can be read with certainty. The first editors restore τῶν οἰκ[ε]ίων οὐδεμίαν [ἐπαύξ]ασιν; Dittenberger substitutes [ἐπίτ]ασιν for [ἐπαύξ]ασιν. The evidence of the stone is favourable to neither of these restorations. I am almost convinced that the letters before K are not OI, and between οὐδεμίαν and ασιν

there is room for at least seven letters. It appears to me that strictly a new clause introduced by *καί* or *δέ* is required between *παρέχετο* in line 11 and *διέσφσε* in line 15. If the whole be restored on the plan I have adopted, this clause must begin with *οὐδεμίαν*. The restoration *προτί]μασιν*, which has occurred independently to more than one critic, assumes that the N of the uncial copy should be M.

Line 22: ΕΣΤΙ is certain. Mr. Hicks who read P on the impression suggests *κυρία*, which certainly makes the sentence complete in sense and grammar.

Line 25: I am very uncertain of the letters I give in the middle of the line, as the impression is here useless.

6.

Outside the church of St. John.—Fragment; the left edge partially complete.

	ΙΙΣ	
	ΛΟΙΣΟΙΔΕΔΙΑ	- - - - -
	ΕΠΤΙΔΑΜΙΑΝΕ-	τὰν] ἐπιδαμίαν ἐ[ποιεῦντο
	ΜΟΣΦΑΝΕΡΑ	ὁ δᾶ]μος φανερά[ν
5	ΜΑΝΓΓΟΗ	τι]μὰν ποη[σ - - -
	-ΑΝΤΩ	

Fragment of a decree, perhaps in honour of foreign dicasts, who are often praised for their orderly conduct in the city they visited (*ἐπιδαμία*).

7.

British Museum, No. 336 (right edge nearly perfect).

	Ι . ΙΑΖΙΑ ΛΙΖ
	- - - αγε ἀφικομένου τε
	- - - πδλισ(μ)α τὸ ἐν Ἀλασάρνα
	- - - μ]ετὰ τῶν ἀνδρῶν τῶν
5	- - - τας τὰ μὲν ὑπὲρ τοῦ δάμου
	- - - κατ]ίσχειν τὰν καθαίρεσιν
τῶν τειχέων?	- - - π]ρεσβείαν ποτὶ βασιλῆ
	- - - τ]ε διαλεξείσθαι τῷ βασιλεῖ
	- - - ιοντα ἐν Ἀθάναις
10	- - - ὄπ[ω]ς τὸ πδλισμα μῆ
	- - - ἐν ἀσφαλεῖ οἰκίῳντι

'Perhaps part of an honorary decree rewarding envoys for their services in the embassy to a king.' (NEWTON.)

The king may well have been Ptolemy Philadelphus II, who was not only born in Cos, as Sir C. Newton remarks, but also reckoned the island among the Egyptian dominions (Droysen, *Hellenismus*, iii. 1, p. 380). The form βασιλῆ (see Meisterhans, *Grammatik*, p. 109) can hardly be earlier than his reign. If, as Newton argues, there was a fort at Halasarna, the king may have wished to dismantle it (line 6), and the envoy may have been sent to deprecate this. The mention of Athens in this connexion is not out of place (line 9); for Philadelphus sent a force to Athens to help against Antigonos Gonatas in the Chremonidean War (Droysen, iii. 1, pp. 225 foll.).

8.

The following fragment, published by Gardner (*Hellenic Journal*, vi. p. 256, No. 12), is now at Syri. The owner told me it was not from Cos, but he gave no account of its 'provenance.' The dialect and the mention of the Asclapeion induce me to think that it may belong to Cos, and I think it better to give it here. I did not devote the same care to its revision as I should have done, had I known that it came from Cos.

ΛΟΣΑΝΕΙΙ
ΜΕΝΟΥΥΓΓΟΤΩΝ
ΝΙ ΛΙ ΑΓΓΛΗΣΙΩΣΤΟΙΣΤΟ
ΝΘΕΩΝΟΙΚΟΝ · ΕΤΑΒΕΒΗΚΕΝΕΙ
5 ΒΕΒΗΚΕΝΜΕΤΑΜΩΝΧΡΟΝΟΙΧΑΡ
ΥΤΟΥΧΑΛΚΗΝΜΕΝΕΙΚΟΝΑΕΦΙΙ
ΤΩΙΑΣΚΛΑΓΓΕΙΩΙΑΓΓΑΛΜΑΔΕΕΝ Ι
ΤΕΙΔΕΘΥΜΕΛΙΚΟΥΣΑΓΩΝΑΣΑΥΤΩ
ΕΝΤΩΙΓΥΜΝΑΣΙΩΙΤΩΝΝΕΩΝΕΝΑ
10 ΑΣΤΕΘΗΘΡΟΝΟΝΕΠΤΙΧΡΥΣΟΝΕΠΤΑΥ
ΟΝΧΩΡΟΝΑΒΑΤΟΝΚΑΘΙΕΡΩ

- - - - -
- - μενον ὑπὸ τῶν
- - ν [π]α[ρ]απλησίως τοῖς το - -
τῶ]ν θεῶν οἶκον [μ]εταβέβηκεν ε - -
5 βέβηκεν μετ' ἀμῶν χρόνον χαρ - -
α]ὑτοῦ χαλκὴν μὲν εἰκόνα ἐφι[ππον - -

ἐν] τῷ Ἀσκλαπέῳ, ἀγαλμα δὲ ἐν τ[ῷ - - -
 ἐν ἀσ]τει? δὲ θυμελικοὺς ἀγῶνας αὐτῶ[ι - - -
 ἐν τῷ γυμνασίῳ τῶν νέων ἐν Α - - -
 10 - - as τεθῆ(ι) θρόνον ἐπίχρυσον ἐπ' αὐ[τ - -
 τ]ὸν χῶρον ἀβατον καθιερω[σαι - -

Fragment of an honorary decree to some very eminent person, perhaps a king. Line 9: possibly ἐν Ἀ[λασάρῃ or Ἀ[ντιμαχίῃ. For ἀμῶν see Wilamowitz, *Igyllos von Erythraios*, p. 28.

θ.

British Museum, No. 337 (the right edge nearly complete).

ΙΑΔΑΜ

- - - - - διαφυλας - - -
 - - - - - υ Νικίου Εὐημέ[ρ - -
 - - - - - τοι τ]αμίαι ἐγδόντω σ[τάλαν
 5 ἐργάσασθαι καὶ ἀναγραφάντω τῷδε τὸ ψάφισμα καὶ τ[ὰ
 - - - - - -ωαν καὶ ἀναθέντω ἐν τ[ῷ
 ἐπιφανεστάτῳ τῆς ἀγορᾶς τ]όπῳ ἵνα δὲ καὶ ὁ σύνπας
 δᾶμος εἰδῆ πάντα παθεῖν τ]ὰ τίμια Νικίαν (Ν)ικίου ὑπὸ το[ῦ
 δάμου τῶν, ὁ δά]μαρχος ἀνδρας ἐλέσθω τῶν
 10 δαμοτῶν τοι δὲ αἰρεθέν]τες ἀναδόντω τότε τὸ ψάφισ-
 μα τοῖς προστάταις? καὶ ἐπ]ελθόντες ἐπὶ τὰν βουλὰν καὶ ἔ[πι
 τὸν δᾶμον παρακαλεσάντω τ]ὸς πολίτας ποιήσασθαι τὰν ἀν[α-
 γόρευσιν τῶν τιμῶν ἐν τοῖς κ]αθήκουσι καιροῖ[s. ἀ]νδρες
 α(ι)ρεθέν-
 τες ἐπὶ τὰν πρεσβείαν Ἀπολ]λόδωρος Νικο[μάχ]ου, Νικο[μά]χος
 15 τοῦ δεῖνος, ὁ δεῖνα - - - -νακ]τος Β, καὶ τοι τα[μί]αι τοῦ δάμου
 ὁ δεῖνα τοῦ δεῖνος, Ἀ]νταγόρας Φιλίστου, Μίκων Γεν-
 οκλεῦς Γ]νάθωνος, Ζώπυρος Ἀρίστωνος.
 - - - - - -αν Κώμαρχος Β, Τειμαγόρας Ἐκ[ατ-
 - - - - -, ὁ δεῖνα Ἀρ]ιστοφάνου, Πυ[θ]οκλῆς Β, Χαρίδα[s
 20 τοῦ δεῖνος, - - - -]ας Ἀριστοκλείδα.

Line 1: possibly ΛΙ at the end instead of Μ. Line 4: at the end I read -Ι/. Line 15: at the beginning read \ΤΟΣ. Line 18: at the end read ΕΚ/.

The restoration of this document, given above, differs slightly from Sir Charles Newton's. I regard it as a decree of a Coan deme: it is impossible to tell which deme, but 'Αλασαρινῶν in line 9 would suit the space. The Νικίας Νικίον here honoured, is probably not the tyrant of Cos, as the name of the latter's father is not mentioned in documents referring to him (see Nos. 76-80).

Line 7: for the expression δ σύνπας δᾶμος see the Carpathian decree (*British Museum*, No. 364), and Newton's note.

Line 10: the number is probably τρεῖς. τεσσαράς would make the line too long.

10.

British Museum, No. 343. Formerly in the Church of St. John at Rhodes, where part of it was copied by Ross (*Inscr. In.* No. 274). It has been conclusively shewn to belong to Cos by Dittenberger, *de Sacris Rhodiorum*, II. p. x. If any confirmation were necessary it would be supplied by the following fragment of one of the duplicate copies of the stele, which was found in Cos and is now at Symi. This fragment has been already published by Gardner (*Hellenic Journal*, vi. No. 4).

On two faces of a fragment of bluish marble, height 20 cm.

a. Broken on left: width 9 cm.

b. Broken on right: width 18 cm.

- I
Y X
ΞΑΝΔΡΟΣ
Υ·ΗΚ
ΑΜΑΣΝ
ΟΣ·ΗΗ
ΩΝΥΙΩΝΙ
ΥΤΟΣ
ΝΙΚΗ
ΥΓΕ

Ν·Π·Ε
ΚΑΙΥΓΓΕΡ
ΣΙΚΛΗΣΣΙΜΑ/
ΝΙΣΚΟΥΚΑΙΥΓΓΕΙ
ΙΜΟΥΚΑΙΥΓΓΕΡΤ
ΑΡΙΣΤΟΒΟΥΛΟΥΓ
ΣΑΝΘΙΔΑΗΕΥ
ΑΙΥΓΓΕΡΤΩΝΓΓΑΙΖ
ΑΝΔΡΟΥΡ ΙΜΙ
ΟΝΤΟΣΚΑΙΥΓΓΕΡ
ΕΙΤΟΣΑΡΕΤΩΙ
Α ΡΟΣΕΝ

a = col. c of the Museum stele, lines 14-22.

b = col. d of the Museum stele, lines 5-17.

There are a good many mistakes in the British Museum stele, such as omission of letters, Α substituted for Λ and vice versa. As two of these errors are corrected by this fragment, it appears that the whole to which it belonged was a more careful copy, than that which has reached us.

The following are the results of my re-examination of the stele.
Col. a. The beginnings of lines 6-12 should be thus printed.

N
-Σ
ΑΓΓΕ
ΜΕΝΟΣ
ΪΟΛΙΤΙ
ΟΙΚΩΝ
ΓΕΙΛΑΜ

Smaller letters begin with line 36.

Line 41: for ΔΙΠΡΟΥ read ΛΙΠΡΟΥ. Line 45: the letters at the beginning are very uncertain, possibly ΚΑΥΒΑΣ instead of ΠΑΧΡΑΣ. My own reading of lines 49-60, which are in parts much corroded, is as follows.

	ΤΡΟΣΗΓΑΘΟΚΛΗΣΣΤ	ΛΕΥΣΕΥΕΡΓΕ-
50	ΤΙΜΟΚΛΕΙΔΑΣΑΡΙΣΤΟΙΣ	ΪΗΕΦΑΝΤΙΔΑΣΕ
	ΤΟΥΗΪΙΑΙΑ ΠΙΚΡΑΤ	ΠΡΟΚΡΑΤΗΣΘ
	ΛΟΥΗ ΔΑ	ΑΙΥΠΕΡΤΑΣΓ
	ΚΟΣΡΑ ΥΛΟΥ	-ΤΕΥΣΑΡΙ
	ΗΜΙΝΝΙΩΝΚΛΙΑ . . ΟΙ	ΥΠΕΡΤΩ ΙΧ
55	ΜΟΥΣΑΙΟΣΕ ΔΑΜΟΥΑΝ	ΠΡΥΘ ΔΟΤΟΣ
	ΠΡΟΚΡΑΤΙ ΞΚΑΙΥΠΕΡΤ	ΝΗΠΑΡΜΕΝΙΣΚΟΣ
	ΩΝΙΔ . . ΚΑ Ο	ΔΑΜΟΚΡ ΤΗΣΦΙΑ
	ΡΑ ΕΥΣΟ . . . ΪΗΔΑΡΔΑΝΟΣΟΡΟ/	
	ΪΚΑΙΥΠΕ ΥΙΩΝΧΡΑΙΖ	ΙΩΠΥ ΙΩΝΟΣΩΝΕ
60	ΠΟΛΑΜΟ . ΤΙΜΩΝΑΚΤΙ κ.τ.λ.	

I only propose these readings, where they differ from Sir Charles Newton's, as alternatives; more might be made of this part by repeated study with a favourable light.

Line 62: ad fin. possibly ΗΪΑΙΔΙΟ. Line 63: ad in. I read ΛΕΥ- . . Ι . . . ΙΤΟΣ. Line 66: ad in. possibly ΔΡΟΥ. Line 69: ad in. Α . ΙΔΪ.

Col. *b*. Lines 19–25 should be printed thus:—

ΛΑΝΤΑΨΒΟΤΩΝΘΕΥΔΩΡΟΥΚΑΙΥ
 20 ΤΟΝΥΙΩΝΗΓΟΡΓΟΣΙΩΙΛΟΥΨ
 ΙΗΗΚΑΙΜΙΣΟΟ·ΛΑΝΕΝΙΑ
 ΨΝΟΣΑΡΑΤΙΔΑΚΑΙΥΠΕΙ
 ΠΟΝΑΣΙΚΛΗΣΦΑΙΝΙΠΡΟΥΗΤΕ
 ΡΟΣΝΙΚΑΡΧΟΥΚΑΙΥΠΕΡΤΩΝΥΙΩΝΨ
 25 ΑΓΗΣΙΑΣ κ.τ.λ.

Line 45: ad fin. read ΑΨ. Line 47: ad fin. read ΑΣ. Line 54: ad fin. ΡΙΨ. Line 55: ad in. ΨΣ. Line 62: ΨΚΡΑΤΗΣ. Line 75: ad fin. ΣΨ.

Col. *c*. Line 7: perhaps ΔΑΡΔΩΠΙΔ. Line 9: ΘΕΥΔΟΡΟΣ. Line 34: ΛΑΜΑΓΟΡΑ. Line 50: ΑΓΑΛΟΥ. Lines 82–84: ad fin. thus:—

ΘΙ Δ
 ΗΣΦΙΛΙΝΟΥ
 Χ Α Δ

Line 88: read ΨΟΣ not ΨΟΣ. Line 93: Α·ΨΝΟΣ.

Col. *d*. Lines 2–5 should be thus printed:—

ΟΣΝΙΚ Ω
 ΓΡΟΣΗΨΚΑΛΛΙΓ
 ΡΙΣΤΑΓΟΡΑΣ Σ Ψ Ψ
 ΑΙΝΙΩΝΟΣΚΑΙΥΠΕΡΤΩ

Line 16: two letters have been erased. Line 19: ΝΙΚΟΜ. Line 22: ad fin. ΠΨ. Line 42: the 1 at the beginning is doubtful. I see only ι. Line 43: ΨΙΔΑ. Line 44: ad fin. Π. Line 45: ΨΑΙΓ. Line 50: ad fin. ΨΨΑ. Line 57: ΑΡΙΣ - - ΨΞ. Line 63: ΣΩΣΙΤ.

a.

Ἐπὶ μὲν ἀρχοῦ Νικομήδους
 οἱ νουμηνία. Διοκλῆς
 Λεωδᾶμαντος εἶπε ὅπως

- 30 ράτου $\tau\alpha$ Νικά α [νω]ρ Εύτηρίδα καὶ ὑπὲρ
 τῶν υἱῶν καὶ τὰς γυναικὸς ἀντὶ τοῦ
 οἴνου ΧΗΗΗΗ. Νικόμαχος Πολυμνάστου
 καὶ ὑπὲρ τοῦ υἱοῦ ($\tau\alpha$). Τελέσανδρος
 35 Φίλωνος Η. Θεσσαλὸς Κλην(α)γώρα
 καὶ ὑπὲρ τῶν παιδίων καὶ τὰς γυναικὸς
 ἀντὶ τοῦ οἴνου $\chi\tau\alpha$. Ἐκαταῖος Ἐκαταί-
 ου τοῦ Ἐκατοδώρου $\tau\alpha$. Δίων Κλείνου κα α [ι
 ὑπὲρ τῶν υἱῶν $\tau\alpha$. (Δ)αμαγόρας Νικαγώ-
 40 ρα Η. Εὐτελίδας Νικαγόρα ΗΗ. Δέλφης
 Φιλίνου Η. Ἀριστίων Λαμπία καὶ ὑπὲρ
 τὰς γυναικὸς Η. Ἡράκλε α [ιτ]ος Πασία $\tau\alpha$
 Μοιραγένης Διογένης $\tau\alpha$. Πυθάρatos
 45 Γλαυκίππου $\tau\alpha$. Διαγόρας Ἡρακλείτου Χ.
 Μενεκράτης Μενεκράτους $\tau\alpha$. Πλά-
 των Ἐκατοδώρου καὶ ὑπὲρ τῶν υἱῶν ΗΗ.
 Νίκαρχος Πολυκλείτου καὶ ὑπὲρ τῶν
 υἱῶν ΗΗΗ. Ἰέρων Στρατίππου καὶ ὑπὲρ
 τῶν υἱῶν $\tau\alpha$. Ἄριστος Κλευμβρότου $\tau\alpha$. Κα α [λ-
 50 λιάναξ Τημένου Η. Νικόμαχος Σατύ-
 ρου Η. Σωσίστρατος Ἀγαθοκλεῦς
 καὶ ὑπὲρ τῶν υἱῶν ΗΗ. Κλέυμαχος Φα-
 νομάχου καὶ Φανόμαχος Φανομά-
 χου ΧΧΧ. Χαρμύλος Χαιρύλου ΗΗΗ. Ἐπί α [ι-
 55 κος Ἀρισταγόρα ΗΗΗ. Θεκλῆς Ἀγ(λα)οῦ Η
 Νικαγόρας Πυθοκλεῦς Χ. Νάννακος Πυ-
 θοκλεῦς Χ. Χαιρέας Χαιρύλου καὶ ὑπὲρ
 τὰς γυναικὸς [$\kappa\alpha\iota$] τῶν παιδίων Η, καὶ ὑ-
 πὲρ παιδίου Φαι α [ομά]χου ΗΗ. Κυδίας Νικο-
 60 μῆδους καὶ ὑπέ α [ρ] τῶν υ α [ι]ῶν Η $\tau\alpha$. Εἰραναί-
 ος Ἰάσονος Η. Εὐέλθων Σωφίλου καὶ ὑ-
 πὲρ τὰς θυγατρὸς Η. Λεοντίσκος Κλευ-
 φάντου Η. Ἄρατος Κλευφάντου Η. Φιλί-
 στης Νικόλα Η. Ἀριστομένης Ἀριστω-
 νύμου Η. Χαιρέας(ς) Ἀριστοκλείδα κα α [ι
 ὑπὲρ τοῦ υἱοῦ Η. Διοκλῆς Ἀναξικλεῦς [κ -
 65 αἰ Καλλίμαχος Δ α [ι]ογένης Η. Ζωῖλος καὶ

- Καλλίστρατος τοῖ Καλλιστράτου ΗΗ. Τιμ[β]-
 θεος καὶ Νικόμαχος τοῖ Νικομήθευς καὶ ὑπ[ἐρ]
 65 τῶν παιδίων ΗΗΗ. Ἀγίας Δορκύλου Η. Χαίρ[ιπ]-
 πος Νικομάχου Η. Βίτταρος Βιττάρου [καὶ
 ὑπὲρ τοῦ ἀδελφοῦ Καλλισθένευς ΗΗ. Ἀρ[ι]-
 στόπολις Βοήθου Χ. παιδίον Ἀρχέλα ΧΧΧ.
 70 Θευκράτης Διοστ[ί]μ[ο]ν καὶ ὑπὲρ τῶν υἱῶν Η.
 Βίτον καὶ Φιλίνος [τοῖ Κ]ρατίδα ΗΗ. Βότρι-
 χος Διονυσίου Η[-. Λ]α[μ]πίας Θαρσύνου-
 τος καὶ ὑπὲρ τᾶς γυ[ναι]κὸς Χ. Ἡράκλε[ι]-
 τος Νικοστράτου ΗΗΗ. Λιμναῖος Θευ-
 ξενίδα καὶ ὑπὲρ τοῦ παιδίου καὶ τᾶς
 75 γυναικὸς Η. Φιλίνος Εὐτηρίδα Η. Πλε[ί]-
 σταρχος Ῥοδοκλεῦς καὶ ὑπὲρ τοῦ [υἱοῦ - -.
 Ἀναξίβιος Νικομήθευς καὶ ὑπὲρ [τᾶς θυγα-
 τρὸς ΗΗ. Ἐτεοκλῆς Ἰέρωνος κα[ὶ] ὑπὲρ τοῦ
 υἱοῦ Η. Ἡρακλείδας Ἀπολλωνίου [- - - - α-
 80 γόρας Τιμογένευς ΗΗΗ. Ἀριστ
 Καλλιάν(α)κτος Η. Ἄρατος Μακα[ρ]ίνου - -.
 Σωσίστρατος Πυθονίκου Η. Θε[υ]φίλη-
 τος Καλλισθένευς Η. Σωσθένης Φιλίνου Η.
 Κλεύμαχος Καλλιάνακτος Χ. Ἄδο - - -
 85 κητος Ἀγέα Η. Φίλιππος Ἀχαιοῦ ΗΗ. Γα[ρ]-
 γίας καὶ Ἰπποκράτης τοῖ Τιμ[ω]νος καὶ ὑ-
 πὲρ τῶ[ν υἱῶ]ν Η. Ἀριστόλας Δαμαγόρα -.
 Κ[α]λλί[στρα]τος Καλλισθένευς καὶ ὑπὲρ
 90 τῶν π[αιδίων] Η. Εὐτελιστράτη Ἀρχέ-
 λα ΧΧΧ. Φίλιππος Ἀριστολόχου καὶ ὑπὲρ
 τῶν υἱῶν ΗΗΗ. Πάμφιλος Δίωνος ΗΗ. Εὐκ-
 - - - - - οκρίτου καὶ [ὑ]πὲρ τοῦ υἱοῦ
 - - - - - δί]ωνος ΧΧΧ. - - - -

d.

- ς - ς

ος Νικοφῶ[ν]τος καὶ ὑπὲρ - - - -
 τρὸς Η[τ]α) Καλλι[ππ] - - - -

- 5 'Α]ρισταγόρας Σ[ίμ]ο[υ] - - - - -
 Αίνωνος καὶ ὑπὲρ τῶν υἱῶν ΗΠ. 'Ε[κα-
 τ]όδωρος Χαιρεστράτου καὶ ὑπὲρ
 τᾶς γυναικὸς ΗΗ. Πεισικλῆς Σιμά-
 λου Η. Αἰσχυλῖνος Παρμενίσκου καὶ
 ὑπὲρ τοῦ υἱοῦ ΙΑΙ. 'Επικράτης Σίμου
 10 καὶ ὑπὲρ τῶν παιδίων Η. Νίκανδ[ρος]
 'Αριστοβούλου ΗΠ. Διοσκουρίδας Κλ[ει-
 σανθίδα Η. Εὐφίλητος Γλαυκίππο[υ]
 καὶ ὑπὲρ τῶν παιδίων Η. 'Ονασικλ[ῆ]ς
 15 'Ονυμάνδρου ΙΑΙ. Ζμένδρων Διομ[έ-
 δοντος καὶ ὑπὲρ τῶν παιδίων - - .
 'Ηράκλειτος 'Αρετῶνος κ[αὶ] ὑπὲρ
 τοῦ υἱοῦ ΗΗ. 'Εκα[τόδω]ρος Εὐ - - - -
 νου Η. Σύμμαχ[ος] Νι-
 20 καγόρας Νικομ [- - - - -
 Ζωῖλου Η. Μο[σχίων] καὶ
 ὑπὲρ τᾶς γυν[αικὸς] - - - - -
 δωνος ΗΠ. Πυ - - - - -
 25 τευς καὶ ὑπέ[ρ] - - - - -
 Φιλωνίδας Πυ - - - - -
 καὶ ὑπὲρ τῶν - - - - -
 30 δας 'Επιστράτ[ου] καὶ ὑπὲρ τῶν υἱ-
 ῶν ΗΠ. Νικόμαχος [- - - - - καὶ
 ὑπ]ὲρ τῶν υἱῶν Η. - - - - - α καὶ [ὑ-
 πὲρ τῶν υἱῶν ΗΗΗ. 'Α[ρτέ]μων 'Επιγ[ή-
 35 ριος ΗΠ. 'Αριστος Θευγένευσ Η. Λυ-
 σανίας Χαρμένου καὶ ὑπὲρ τῶν π[αι-
 δίων Η. Στρατόνικος Καλλισθέ[ν]-
 40 ευσ ΙΑΙ. Θεύμναστος 'Αριστοδί[κου]
 κα[ὶ] ὑπὲρ τῶν παιδίων Η. 'Επίχαρμ[ος]
 35 'Αρχ[ε]πόλιος Η. Θεσσαλὸς καὶ 'Α[ρι-
 δείκης τοὶ Θεσσαλοῦ Η. παιδίον
 'Αναξα[ν]δρίδα ΗΠ. Χάρμιππος Χαρ-
 μύλου κα[ὶ] ὑπ]ὲρ τῶν υἱῶν καὶ τᾶς γυ-
 ν[αικὸς] ΗΠ. [Νι]κόμαχος Παρμενίσκου
 40 ὑπὲρ τοῦ πα[τ]ρός ΗΠ. 'Επίχαρμος 'Επι-

- γήριος καὶ ὑπὲρ τῶν υἱῶν ΗΗ. Κράτης [Ε-
 ὑ]άνορος καὶ ὑπέ[ρ] τοῦ υἱοῦ Η. Ἐκαταί-
 ος Θευδότου Η. Κ[ρατ]ίδα[ς] Ἐκατοδ[ώ]-
 ρου ΗΗΗ. Εὐδωρίδας Ε[ύδω]ρίδα Η.
 45 Θεύδωρος Τελευτία Η. Γύλιππος
 Φιλίσκου ΗΗ. Αἴσχος Πυ[ρ]ρίχου [-. Νι-
 κόμαχος Φαινίων[ς] ΗΗ. Νικασίων Ἀ[λ-
 κιδάμου ΗΗ. Λύκων [Φι]λίππου ΗΗ. Ἀ[ρι-
 στόβουλος Ἀρίστα[ν] τοῦ Νόσσω[νος
 50 καὶ ὑπὲρ τῶν υἱῶν ται. [Μ]αδύλος [Μ]αδύ-
 λου καὶ ὑπὲρ τῶν υἱῶν ΗΠ. Τιμο
 Εὐκλείτου ΗΗ. Ἀνδροτέλης [Παρμενί-
 σκου καὶ ὑπὲρ τῶν υἱῶ[ν] ΗΗΗ. Τι
 55 Διδυμάρχου καὶ ὑπὲρ τοῦ υἱοῦ[υ] καὶ τῆς
 γυναικὸς Χ. Φιλίων Λαμπία [καὶ ὑπὲρ
 τῶν παιδίων καὶ τῆς γυναικ[ὸς] - -. Νι-
 κόμαχος Πύλωνος Η. Ἀριστο . . .
 κύλου Η. Ἀνθαγορίς Ἀνθαγ[ό]ρα ΗΠ. Α-
 [Ἰ]νησίας Λυκαίθου καὶ ὑπέ[ρ] τ[οῦ] υἱ-
 οῦ[υ] Λυκαίθου ΗΗΗ. Δαμάτρι[ς] Δαμα[τ]-
 60 ρί[ου] καὶ ὑπὲρ τῶν υἱῶν καὶ τῆς [γ]υναι-
 κ[ὸς] ΗΗ. παιδία Πραξία ΗΗ. Ἀ[ρ]ιστομ-
 εἴνης Εὐτιρίδα ται. Σώσ[ι]τρατος Ἀρι-
 σταγόρα καὶ ὑπὲρ τοῦ υἱοῦ[υ] ται. οἱ ἐ-
 65 πηγγελεγμένοι τὰς μισθοφορᾶ[ς] Στα-
 σαγορίνος Τιμοξένου τοῦ [σι]τηρεσί-
 ου ἐνιαυτὸν ΗΠ[Π]. Τείσαρχ[ος] Γερά-
 στιος τοῦ σιτηρεσίου ἐν[ι]αυ[τ]ὸν ΗΠ[Π].
 Ἀρίστων Ἀριστοκλείδα τ[οῦ] σιτηρε-
 70 σίου ἐνιαυτὸν ΗΠ[Π]. Ἀλθαιμείνης
 σθένευς καὶ ὑπὲρ τῶν υἱῶν σι[τ]ηρέσιον
 ἐτῶν δύο ΗΗΗΠ. Χρυσάντα[ς]
 σιτηρέσιον ἑξαμήνου ταιΔ[- - - - - Ἀγα-
 θόστρατος Μέμνονος σιτ[- - - - - ε-
 75 ξαμήνου ταιΔΔΔΠΠΠΠΠΠΠΠΠΠΠΠΠΠ - - - - -
 Νικία σιτηρέσιον ἑξαμήνου - - - - -
 χ]ος Νικάνδρου σιτηρέσιον[ν] - - - - - μή-

ν]ου ΗΗΓΑΔΤΤΤΤΤΤΤΤΤΤ. Κλειῖνος, Κράτ[ης, ὁ δεῖνα,
 'Ε]κατόδωρος, ἕκαστος σιτ[- - - - -
 80 μ]ήνου ΧΓΑΔΤΤ. Ζμένδρ[ων - - - - -
 σιτηρέσιον ἐνιαυτοῦ ΗΓΑΤ και ὑπὲρ τῶν νί-
 ῶν και ὑπὲρ τᾶς γυν[αικὸς - - - - -
 - - - - - ονος σιτ[ηρέσιον - - - - -

List of citizens and inhabitants of Cos¹ who contributed for military expenses at a time of national emergency. The date may well be the third century, and it is perhaps worth while to suggest a connexion with the Chremonidean War, in which Ptolemy Philadelphus II seems to have been defeated by Antigonus Gonatas in a sea-fight off Cos (Droysen, *Hellenismus*, iii. 1, p. 241). This date is confirmed by another indication. Among the donors of dedications in the temple of Apollo at Delos, mention is made of a number of citizens of Cos (see M. Homolle, *Les Archives de l'intendance sacrée à Délos*), whose gifts can be assigned to particular dates. M. Homolle has very kindly furnished us with written memoranda of these entries, some of which give the father's name also. Among those who must be placed 'before B.C. 180,' are Diomedon son of Zmendron and Chaerestratus son of Hecatodorus. They are probably the grandsons of Ζμένδρων Διομ[έ]-δουτος (*d.* 14), and 'Ε[κατ]όδωρος Χαιρεστράτου (*d.* 4). Our list then belongs to the preceding generation, *i. e.* the third century B.C. Another of the dedicators at Delos is Nicagoras, son of Theodorus; Theodorus may perhaps be identified with the son of Nicarchus (*a.* 68).

a. line 7, the σ of ἀσφαλείας seems to have been doubled.

a. line 49, εὐεργέτης is a title like πρόξενος (*b.* 69).

With regard to the amounts for σιτηρέσιον, Sir Charles Newton's explanation is that the military year consisted of nine months. The daily ration would then be about $3\frac{2}{3}$ obols. If the payments were monthly, and were calculated on this basis, the payment for a month of thirty days is 102 obols ($30 \times 3\frac{2}{3}$): for a month of twenty-nine days 99 obols ($(29 \times 3\frac{2}{3}) + \frac{2}{3}$). The sum for five long months and four short is then 906 obols or 151 drachmæ.

In line 75, 99 dr. 4 ob. is given as the amount for six months. This is just one drachma less than the amount we require.

¹ The νόθοι (*a.* line 10) are entered as παῖδια τοῦ δεινός; the ξένοι have their ethnics added (*b.* line 56); the πάροικοι are indistinguishable from Coan citizens; at least five names to which no ethnic is added are those of Calymnians (see Newton's note, *B. M.* p. 114).

The 265 drachmae 3 obols of line 78 must then be for sixteen months, and this is just the sum we require if we reckon from the 99 dr. 4 ob. for six months.

This explanation is then doubtless correct, the only objections to it being, (1) the slight discrepancy of a drachma between the six-months and nine-months allowance, (2) the fact that the spaces in lines 77 and 79 will not admit *σιτηρέσιον ἐκκαϊδεκαμήνου*.

11.

Fragment, broken on all sides; height 35 cm. Found near the theatre; now in the Konak.

	ΟΥΧΑΙΡΕΣΤ
	ΟΙΝΟΥΔΔΓΓΣΜΕΙ
	ΞΙΦΑΝΗΣΠΤΟΛΕ
	ΔΙΜΗΝΟΥΠΑΡΜΕΝ
5	ΕΡΜΙΠΠΟΥΕΞΑΜ
	ΜΑΔΙΜΗΝΟΥΠΑΙΔΙΟ
	ΟΣΑΡΧΙΔΑΜΟΥΔΡΑ
	ΟΣΚΑΙΑΙΝΗΣΙΔΗΜ
	ΑΙ·ΠΕΡΤΩΝΥΙΩΝ
10	ΜΕΤΡΗΜΑΔΙΜ
	ΜΕΤΡ
	ΟΥΔΑΜ
	ΟΥΚΛΗΝΑΓΟΡ
	ΟΥΑ·ΑΣΑΝΔΡΟΣΛ
15	Ε ΗΝΟΥΘΕ
	ΙΙΣΟΙΟΥ
	Ε ΟΥΜΕΛ
	Σ

The letters have slight apices: the forms of Σ and Π are not constant.

	----μήνου. Χαιρέστ[ρατος] ----
	ἀντὶ τοῦ] οἴνου ΔΔΓ. Σμέ[νδρων] --
	---- ξιφάνης Πτολε[μαίου] ----
	μέτρημα] διμήνου. Παρμεν -----
5	---'Ερμίππου ἐξαμ[ήνου]. ----
	μέτρη]μα διμήνου. παιδίον -----

----- os Ἀρχιδάμου δρα[χμὰς - -
 ----- os καὶ Αἰνησιδην[ος -----
 --- κ]αὶ [ὑ]πὲρ τῶν υἰῶν-----
 10 ----- μέτρημα διμ[ήνου-----
 ----- μέτρ[ημα -----
 ----- μήν]ου. Δαμ-----
 -- μήν]ου. Κληναγόρ[ας-----
 ----- μήν]ου. Ἀ[γ]άσανδρος -----
 15 μέτρημα] ἐ[ξαμ]ήνου. Θε -----

 ἐ[ξαμήν]ου. Μελ -----

This fragment, coming from the theatre, where one of the copies of No. 10 was erected, is a portion of a similar and almost contemporary list. μέτρημα is here used instead of σιτηρέσιον. μέτρημα means the allowance of corn for one soldier (cp. Polyb. vi. 38, § 3); σιτηρέσιον is ration-money. Not improbably the μέτρημα is for a naval, the σιτηρέσιον for a military expedition.

12.

Platanista collection. Fragment of a stele engraved on two sides: height 53 cm. Published, *Pandora*, xix. p. 44 and xvii. p. 451. Letters of the decree, 11 mill. high; of the catalogue, 8 mill.

α.

The right edge nearly complete.

, Ν Ι
) Υ Ο Ε Ο
 Ο Ε Ν Δ Ι Ε Λ
 Ξ Μ Ι Σ Θ Ω Σ
 5 \ Τ Ε Λ Ε Υ Ν Τ
 Η Τ Α Ι Υ Π Α Ρ Χ Ε
 Α Τ Ο Υ Π Α Ρ Α Δ Ε
 Ψ Μ Ι Σ Θ Ω Σ Α Ν Τ Ω
 Α Γ Ρ Α Φ Α Ν Θ Ο Η Σ Α Σ
 10) Τ Ι Δ Ε Η Π Ε Ρ Ι Τ Ω Ν
 \ Φ Ε Σ Θ Ω Ν Α Ι Ρ Ε Θ Ε Ν Ε

- ΟΝ ΛΙΑΤΙΔΑΣ ΧΑΡΜΙΝΟ
 ΑΙΥΠΕΡΤΩΝΥΩΝΑΡΙΣΤΟ
 ΥΑΡΧΙΔΑΜΑΝΤΟΣ ΧΙΛΙΑ
 15 ΓΙΟΥΓΕΝΤΗΚΟΝΤΑ
 ΞΤΙΜΟΞΕΝΟΥΓΕΝΤΗΚΟΝΤΑ
 ΞΝΗΞΔΟΡΚΩΝΟΣ ΕΚΑΤΟΝ
 ΟΛΟΧΟΣ ΞΜΕΝΔΡΩΝΟΣ
 ΙΑΚΟΣΙΑΣ ΑΙΣΧΥΛΟΣ
 20 ΚΟΣΙ· ΑΛΕΞΑΝΔΡΟΣ ΗΡΑΚΛΕΙ
 ΧΙΛΙΑΣ ΑΡΕΔΕΙΚΗΣ ΞΕΝΟΔΙ
 ΤΡΙΑΚΟΣΙΑΣ ΑΓΗΤΩΡ
 ΙΑΤΡΟΣ ΕΚΑΤΟΝ ΑΡΙΣΤΑΓΟΡ
 ΑΙΡΕΑΚΑΙ ΥΠΕΡΤΩΝΥΩΝΤΡΙΑΚΟΣΙ
 25 ΛΟΥ· ΟΙΠΤΟΛΕΜΑΙΟΣ ΛΕΟΝΤΙΟΣ
 ΤΗΚΟΝΤΑ ΑΡΧΙΩΝΙΔΑΣ
 ΤΗΚΟΝΤΑ ΑΡΙΣΤΩΝ ΑΡΙΣΤΩΝΟΣ
 Ξ· ΑΡΙΣΤΟΦΙΛΟΣ ΛΥΚΑΙΘΟΥΓΕΝΤΗΚΟ
 ΥΞΚΑΙ ΥΠΕΡΤΩΝΥΩΝΕΡΙΚΛΕΥΣ

 30 ΛΟΥΓΕΝΤΗΚΟΝΤΑ ΔΙΟΦΑΝΤ
 ΑΤΡΙΟΣ ΑΛΕΞΙΑ ΕΚΑΤΟΝ ΔΡΑΚΩ
 ΙΚΑΙ ΑΡΧΟΥ ΚΑΛΥΜΝΙΟΣ ΕΚΑΤΟΝ
 ΟΣΙΑΣ
 ΑΚΛΕΙΤΟΥ ΥΠΕΡΑΥΤΟΥ ΚΑΙ
 35 ΤΕΤΡ· ΟΞ

The Ξ in the decree, which is carefully cut, has the arms very nearly but not quite parallel.

In lines 22 and 26 there are, it seems, erasures at the end.

b.

Left edge complete. Height of inscribed portion, 16 cm. The space below is vacant.

· ΑΤ
 ΜΥΝΔΙΟΣΙ
 ΑΡΙΣΤΟΚΡΑΤ
 Α Π Λ Λ Ω

5 ΑΡΟΛΛΟΔ
 ΜΥΝΔΙΟΣΓΡΕΙ
 Ε\ 'ΚΑΙΞ
 Υ \ΤΟΝ ΜΕ
 Υ ΜΑΤΡΙΟΥ
 10 Λ ΡΙΟΥΕΚΑΤΟ
 ΜΟΥΡΡΙΑΝΙ
 ΛΥ ΟΥΠΕΝΤΗΚΟ
 ΦΙ/ ΟΣΑΓΗΞΙΓΡΟ

According to my copy which gives M and Ξ the letters are later than those of α. I have unfortunately no impressions of β.

α.

- - - - -
 - - - - - τ]οῦ (θ)εα[ῦ - - -
 - - - - - (θ)εν διελ - - - - -
 - - - - - μισθωσ[α - - -
 5 - - - - - τελειντ - - - -
 - - - - - ηται ὑπαρχε - - - -
 - - - - - ατου παραδε - - - -
 - - - - - στάλα]ν μισθωσάντω
 - - - - - τὰν ἀν]αγραφὰν ποιήσασ[θαι
 10 - - - - - ὅτι δέη περι τῶν
 ἀναγρ]αφέσθων. αἰρέθεν Ε- - - -
 - - - - -
 - - - - - ἑκατ]όν. Αἰατίδας Χαρμίνου
 - - - - - κ]αὶ ὑπὲρ τῶν ὑῶν Ἀριστο - - -
 - - - - - ο]ν Ἀρχιδάμαντος χιλία[s].
 15 - - - - - καὶ ὑπὲρ τοῦ] υἱοῦ πεντήκοντα.
 - - - - - s Τιμοξένου πεντήκοντα.
 - - - - - ἑνης Δόρκωνος ἑκατὸν
 - - - - - ὄλοχος Σμένδρωνος
 - - - - - δ]ιακοσίας. Αἰσχύλος
 20 - - - - - α]κοσί[ας]. Ἀλέξανδρος Ἡρακλεί - -
 - - - - - χιλίας. Ἀρεδείκης Ξενοδί[κου

- - - - - τριακοσίας. Ἀγήτωρ
 - - καὶ ὑπὲρ τᾶς μ]ατρὸς ἑκατόν. Ἀρισταγόρ[ας
 - - - - - Χ]αιρέα καὶ ὑπὲρ τῶν ὕων τριακοσί[ας
 25 - - - - - λου [ὑ]οὶ Πτολεμαῖος, Λεόντιος
 - - - πεν]τήκοντα. Ἀρχιωνίδα
 - - - πεν]τήκοντα. Ἀρίστων Ἀρίστωνος
 - - - - - ἰα]ς. Ἀριστόφιλος Λυκαίθου πεντήκο[ντα
 - - - - - ε]ς καὶ ὑπὲρ τῶν ὕων Ἐπικλεῦς
 30 - - - - - λου πεντήκοντα. Διόφαν[τος
 - - - Δαμ]άτριος Ἀλεξία ἑκατόν. Δράκω[ν
 - - - - Δ]καιάρχου Καλύμνιος ἑκατόν.
 - - - - - κ]οσίας
 - - - - - Ἡρ]ακλείτου ὑπὲρ αὐτοῦ καὶ
 35 - - - - - τετρ[ακ]οσί[ας].

b.

- - - - -
 Μύνδιος - - - - -
 Ἀριστοκράτ - - - - -
 Ἀπολλω[νι - - - - -
 5 Ἀπολλοδ[ωρο - - - - -
 Μύνδιος πε[ντήκοντα - - - - -
 ε[ν · ου] καὶ Ξ - - - - -
 ε]ς ἑκα]τόν. Με[- - - καὶ ὑπὲρ τοῦ
 ὑ[οῦ Δα]ματρίου - - - - -
 10 - - - - - ρίου ἑκατῶ[ν - - - - -
 - - - - - μου Πριαν[εύς - - - - -
 Λυ . . . ου πεντήκο[ντα - - -
 Φιλ[ίν]ος Ἀγησίππο[ν - - - - .

This fragment contains the end of a decree and part of the attached subscription list. There is no indication that the subscriptions were for military purposes. Nothing as to their object can be gathered from the remains of the decree. In line 11, αἰρέθην is a Doric form for ἡρέθησαν. The persons chosen were perhaps collectors. It is evident that a good deal is missing. *b*, which comprises the names of foreigners, seems to be the end of the list.

13.

In the house of Alexios Thymanakis. Height 60 cm., width 40 cm. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 211, No. 6.

[εὐ-
 ν]οίας τῆς εἰς τὸν δῆμον καὶ ἀναγγεῖλαι
 τ]ὸν στέφανον ἐν τῷ θεάτρῳ ὅταν ἡ πόλις
 πρῶτον ἀγῆ χορικοὺς ἀγῶνας τῇ δεύτερον
 ἡμέρᾳ τῶν κυκλίων, τοὺς δὲ πρυτάνεις ἐφ' ὧν
 5 ἀν ὁ ἀγὼν συντελεῖται ἐπιμεληθῆναι μετὰ
 τοῦ ἀγωνοθέτου ὅπως ἀν ἡ ἀναγγελία γένη-
 ται τοῦ στεφάνου ἐν τῷ θεάτρῳ, ἀναγράψαι
 δὲ τότε τὸ ψήφισμα τοὺς ἐξεταστὰς τοὺς
 ἐ]πὶ Τιμοθέου εἰς στήλην λιθίνην, ἔγδοσιν
 10 π]οιησαμένους μετὰ τοῦ πωλητοῦ ἐμ μηνὶ
 Ἐ]λευθεριῶνι, καὶ στήσαι ἐν τῷ ἱερῷ τοῦ Ἀπόλ-
 λωνος, ἐλέσθαι δὲ καὶ πρεσβευτὴν ὅστις ἀφ-
 ικόμενος εἰς Κῶ τότε τὸ ψήφισμα ἀποδώσει,
 κ]αὶ παρακαλέσει αὐτοὺς ἐπιμέλειαν ποιήσα-
 15 σ]θαι ἵνα ἀναγγελῆ καὶ παρ' αὐτοῖς ὁ στέφανος
 ἐ]ν τῷ θεάτρῳ Διονυσίοις τοῖς πρώτοις καὶ
 τ]οῖς Ἀσκληπείοις γινομένοις κατὰ πανηγυ-
 ρι]ν, καὶ ὅπως ἀν τόπον ἀποδείξωσιν τῇ ἀναγρα-
 φ]ῇ τοῦ ψηφίσματος ἐν τῷ Ἀσκληπείῳ, ἵνα φα-
 20 νε]ρὰ πᾶσιν ᾗ ἡ τοῦ δήμου εὐχαριστία. Ὑῆφοι ἐγέ-
 νο]ντο ἐν τῇ βουλῇ ἑκατόν, αἱ δ' ἐν τῷ δήμῳ τε-
 τρ]ακισχίλια. Ἡρέθη Σαμιάδης Μενεκράτου.

Ἐδ]οξεν τῇ βουλῇ καὶ τῷ δάμῳ, γνώμα προστα-
 τᾶ]ν· περὶ ὧν Ἀλικαρνασσεῖς, φίλοι καὶ σύμμαχοι
 25 ὑπ]άρχοντες τοῦ δάμου, ψάφισμα καὶ πρεσβευ-
 τᾶ]ν ἀποστείλαντες Σαμιάδην Μενεκράτου
 ἀξ]ιοῦντι δοῦναι αὐτοῖς ἀναγόμενους καὶ ἀνα-
 γρα]φὰν στεφάνῳ φ' τετιμάκαντι Ἐρμίαν Ἐμμε-
 νίδα], δεδῶχθαι ἀποκρίνασθαι αὐτοῖς ὅτι ὁ δᾶ-
 30 μος πρότ]ερὸν τε πάντα τὰ δυνατὰ καὶ καλῶς

ἐχ]οντα πράσσων διετέλει καὶ νῦν τὰν αὐτὰν
 διάθ]εσιν ἔχων δίδωσι αὐτοῖς τὰν ἀναγ[όρ]ευσιν
 το]ῦ στεφάνου καὶ τὰν ἀναγραφὰν καθ' ἃ ἀξιοῦν-
 τι, τ]ὸν δὲ πρεσβευτὰν καλέσαι ἐπὶ ξένια εἰς

35 τὸ] πρυτανεῖον.

The shapes of the letters are Α Κ Μ Ο (not always quite circular) Π Ξ Φ Ω. The Ο and Ω are not quite as large as the other letters. All have slight apices.

A portion of a decree of Halicarnassus in honour of Hermias a Coan, and the Coan reply to the embassy sent to demand the publication of the honours in Cos.

Other Coan decrees from Calymna will be found in the *Inscriptions of the British Museum* (Nos. 247, 260¹, 267, 299 b.).

¹ In this inscription (line 9) I should conjecture τὸ[πον for τοῖ[ον, in which case ἀπο]δεξάντω (line 8) is not the word we require. For this form, supposing it to be correct, see Bechtel's note in the *GM. Nachrichten*, 1890, p. 31.

II.

FOREIGN DECREES AND LETTERS.

14.

In a disused tank to the N.W. of the town, near the garden of Anastasiades. Stele of fine white marble. Width 30 cm., height of the preserved portion of the inscription, 18 cm.

P/

ΑΦΙΣΜΕΝΑΙΤΙΜΑΙΕΛΕΣΘΑΙΑΓΓΕΛΟ
 ΟΣΤΙΣΠΛΕΥΣΑΣΕΛΚΩΤΟΤΕΥΑΦΙΣΜ
 ΑΞΕΙΚΑ·ΠΑΡΑΚΑΛΕΣΕΙΚΩΙΟΥΣΔΟΜΙ
 5 ΑΝΑΓΓΕΛΙΑΝΤΑΙΡΟΛΕΙΤΟΥΣΤΕΦΑΝΟ
 ΕΝΤΕΤΩΙΑΓΩΝΙΤΩΝΔΙΟ·ΥΞΙΩΝ
 ΚΑΙΤΩΜΜΕΓΑΛΩΝΑΣΚ·ΑΡΙΕΙΩΝ
 ΚΑΙΤΟΡΟΝΑΙΤΗΣΙΤΑΙΟΡΩΣΑΝΑΓΡΑ
 ΦΗΙΕΞΣΤΑΛΑΝΚΑΙΤΕΘ·ΕΞΤΟΙΕΡΟΝ
 10 ΤΟΥΑΣΚΛΑΠΙΟΥΟΡΩΞΕΙΔΩ·ΤΙΚΩΙΟ
 ΟΤΙΟΔΑΜΟΣΤΙΜΗΤΟΥΣΑΥΤΟΝΕΥΕ
 ΓΕΤΕΥΝΤΑΣΑΝΑΓΡΑΥΑΙΔΕΚΑΙΑΥΤΑ
 ΤΟΥΑΦΙΣΜΑΕΞΣΤΑΛΑΝΚΑΙΘΕΜΕΝ
 ΣΤΟΙΕΡΟΝΤΟΥΑΣΚΛΑΠΙΟΥ
 15 ΓΕΛΟΣΑΙΡΕΘΗ
 ΙΣΤΡΑΤΟΣΑΙΝΗΣΙΩΝΟΣ

The letters have very slight apices.

- 10 καλούμενοι πο]λλάκις ἐφ' αὐτοὺς διέλυον συμφ-
 ερόντως τοὺς] δὲ διέκρινομ μετὰ πάσης δικαι[ο-
 σύνης, πλεί]ονος δὲ αὐτοῖς τοῦ χρόνου γινομένο[υ
 διὰ τὸ πλῆθος] τῶν κρίσεων, καὶ βουλομένων τῶν δ[ι-
 καστῶν αὐθις ἀναστρέψ]αι πρὸς τὰ ἴδια, ὁ δῆμος
 15 παρεκάλεσε τοὺς δικαστὰς] τοὺς μετὰ Βάκχωνος
 - - - - - αὐτόθι] μείναντας καὶ τὰ λο-
 ιπὰ - - - - -]s ἐξα(γ)αγόντας με-
 χρὶ τέλους συμπαραγίγνε]σθαι Ναξ[ί]οις, οἱ δὲ κα-
 - - - - - πείθε]σθαι βουλόμενοι . . .
 20 - - - - - πᾶσαν σπου]δὴν ἐποιήσαν[το
 - - - - - Να]ξιο - - - - -

A decree of the Naxians in honour of dicasts sent from Cos.

There is no doubt about the general sense, and some lines can be restored with tolerable certainty. We find here one of the Ptolemies, during the period when Egypt was paramount in the Archipelago, playing the same part as King Antiochus in Asia Minor. (See the similar decrees *B. M.* No. 423, and Lebas-Waddington, *Asie Mineure*, No. 87. See also *B. M.* No. 261.)

Line 17. cf. Polybius, ix. 33, 11 τὴν ἐξαγωγήν ποιήσασθαι περὶ τῶν ἀμφισβητουμένων, and διεξαγόντων in a Cretan inscription (*Hicks, Greek Hist. Inscr.* No. 172, line 70). I am not sure of Ξ at the beginning of this line.

17.

Built into the house of Sherif-Bey. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 208, No. 4. The M is somewhat sloped.

Part of an Athenian decree in honour of a Coan whose father's name is Aristandrus. The restoration of lines 8-10, which is in the main certain, is that of the first editors. It is probable that this decree is part of a series in honour of the same person to which the two following also belong. (It is impossible to ascertain now whether they were found together or not, but the circumstances of their being all in Sherif-Bey's possession favours this supposition.) He was evidently a person who had rendered important political services to Athens and other states. The name must be a short one. There is not space for Νικομήδη, which is perhaps suggested by No. 19.

Hauvette-Besnault and Dubois restore the inscription as on the opposite page.

- - - - - ο]ν Θριάσιος εἶπεν, ἔπειδῃ ὁ δεῖνα Ἀριστάνδρου Κῶος - - - - -
 - - - - - λέγων καὶ πράττων τὰ συμφέροντα τῷ δήμῳ - - - - -
 - - - - - κοινῇ καὶ ἰδίᾳ χρήσιμον αὐτὸν παρέσχεν - - - - -
 - - - - - ντων ὑπὲρ τῆς δημοκρατίας - - - - -
 - - - - - νος ἐνδέδεικται δε - - - - -
 - - - - - πο]νηρῶν τετίμηται τ - - - - -
 - - - - - ας τιμῶν καὶ τοὺς α - - - - -
 ἀγαθῇ τύχῃ δεδόχθαι τῇ βουλῇ τοὺς προέδρους οἱ [ἀν λάχῃσι προεδρεύειν ἐν τῷ δήμῳ εἰς τὴν ἐπιού-
 σαν ἐκκλησίαν χρηματῖσαι περὶ τούτων, γνώμην [δὲ συμβάλλεσθαι τῆς βουλῆς εἰς τὸν δῆμον, ὅτι
 10 δοκεῖ τῇ βουλῇ ἐπαινεῖσαι -] Ἀριστάνδρου Κῶου ἐνόλιας ἔνεκα καὶ φιλοτιμίας τῆς εἰς τὸν δῆμον τὸν
 Ἀθηναίων καὶ στεφανώσαι αὐτὸν χρυσῷ στεφάνῳ κ.τ.λ.

5

υ

18 and 19.

In the same place as the preceding, and published *Ibid.* No. 5. When seen by the French editors, the two fragments were engraved on opposite sides of the same stone. They are now separately built into the wall of the house. Sherif-Bey, by whose enlightened care many documents were thus preserved, is now dead. I presume that he had the marble sawn in half, in order to be able to exhibit both sides. My own copy accords perfectly with that of the first editors. I give it in uncials, to show the correct position of the letters. It exhibits some difference between Nos. 18 and 19 as regards the character of the letters.

18.

ΟΥΚΩΙΣ ΗΡΚ[ΑΛΟ
 ΕΛΛΟΜΕΝΑΣΠΡΟΣΑΝΤΙΓ
 ΝΟΙΣΚΑΙΑΝΑΓΡΑΨΑΙΟΡΟΥΚ[Α
 Τ]ΑΣΑΡΓΟΔΙΔΟΝΑΙΤΟΙΣΚΑΛΟ
 5 ΚΑΙΧΙΛΙΑΣΤΥΝ
 ΝΑΤ ΙΟΤ ΑΤΡΙΒΩ.

19.

ΙΕΓΡΕ[Σ
 ΗΙ]ΓΟΛΕΙΔΕΔΟΧΘΑΙ
 ΕΥΡΟΜΕΝΗΝΕΙΣΤΟΝΔΗΜΟΝ[Ε
 ΔΕΤΟΔΕΤΟΥΗΦΙΣΜΑΕΝΣΤΗΛΗΛΙ
 5 ΟΥΝΑΙΤΟΥΣΤΑΜΙΑΣ ΕΔΟΞΕΤΩΙ
 ΑΙΤΗΣΕΙΚΟΝΟΣΤΗΣΝΙΚΟΜΗΔΟΥΣ
 ΤΕΜΙΣΙΩΝΟΣΕΠΙΣΤΕΦΑΝΗΦΟΡ
 Ρ]ΡΥΤΑΝΕΥΟΝΤΟΣΑΝΤΙΓΑΤΙ
 ΗΡΑΓΑΘΟΣΚΑΙΕΥΝΟΥΣ[Σ
 10 ΑΦΕΡΟΝΤΑΤΗΓΟΛΕΙ[Ε
 ΟΥΣΙΑΜΡΑΝΤ

Line 3 ad in. E seems certain.

Lines 1-5 of No. 18 contained the whole or nearly the whole of one decree. This decree is certainly Ephesian, and may be partially restored as follows:—

Ἐδοξε τῇ βουλῇ καὶ τῷ δήμῳ, ὁ δεῖνα εἶπεν ἐπειδὴ ὁ δεῖνα ---] οὐ Κῶφ[ς ἀν]ήρ καλῶ[ς καὶ ἀγαθὸς ἐστίν] ---
 --- τὰς στ]ελλομένας πρὸς Ἀντί[ατρον, δεδόχθαι τῇ βουλῇ καὶ
 τῷ δήμῳ δοῦναι --- πολιτείαν ἐφ' ἴση καὶ ὁμοίᾳ αὐτῷ καὶ ἐκγ[όνοις, καὶ ἀναγράψαι ὅπου κα]ἰ αἱ λοιπαὶ πολιτεῖαι ἀναγε-
 ραμμέναί εἰσίν, ὅπως ἅπαντες εἰδῶσιν, ὅτι ὁ δῆμος ἐπίσταται χάρ[ι]τας ἀποδιόναί τοῖς καλῶ[ς καὶ ἀγαθοῖς ἀνδράσι]ν
 Ὡ 5 ἐπικληρῶσαι δὲ αὐτὸν τοὺς νεωποίας εἰς φυλ[ήγ] καὶ χιλιαστῶν.

If we adhere to the model of the Ephesian decrees, no shorter restoration is possible, and this gives nearly 100 letters in a line.

Line 6 contains the commencement of another decree—

--- ἐπειδὴ ὁ δεῖνα Ἀριστ[ά]νδ[ρου Κῶ]φ[ς δι]κατρίβω[ν παρὰ] ---

The restoration Ἀριστάνδρου suits the space and the observable traces of letters.

No. 19 contains portions of two decrees, both, like the last. of Ionic cities. If it was really engraved on the same stone as No. 18, a complete restoration is of course impossible. I give a few supplements chiefly taken from the first editors.

Decree A, lines 1-6.

----- ἐπρέσ[βευσε] -----
 ----- τ]ῆ πόλει· δεδόχθαι [τῆ βουλῆ -----
 ----- ευρομένην εἰς τὸν δῆμον ε[-----
 ἀναγράψαι] δὲ τῶδε τὸ ψήφισμα ἐν στήλῃ λι[θίνῃ, καὶ στήσαι - -
 5 τὸ δ' ἀνάλωμα δ]οῦναι τοὺς ταμίαις. *Ἐδοξε τῷ [δήμῳ· τὰ μὲν ἄλλα
 καθάπερ τῆ βουλῆ, στήσαι δὲ τὴν
 εἰκόνα ἐν δεξι]ᾷ τῆς εἰκόνης τῆς Νικομήδους

Decree B, lines 7-11.

Μηνὸς Ἀρ]τεμισίωνος, ἐπὶ στεφανηφόρ[ου] -----
 ----- πρυτανεύοντος Ἀντιπάτ[ρου] ----- ἐπειδὴ
 ὁ δεῖνα Κῶος ἀν]ήρ ἀγαθὸς καὶ εὖνους ᾧ[ν] διατελεῖ --- ἀεὶ λέγων
 10 καὶ πράττων τὰ συ]μφέροντα τῆ πόλει ε -----
 ----- παρ]ουσίαμ παντ -----

20.

Fragment, complete at the top with moulding; broken on the left, and chipped on the right. Height of the preserved portion of the inscription, 21 cm.; height of moulding, 13 cm.

ΕΠΤΑΜΕΙΝΟΝΟΣ
 ΙΘΞΩΡΟΥΣΑΠΕΣΤ-
 ΘΞ·ΚΡΙΤΟΥΚΑΙΑΙ
 ΙΑΓΚΑΙΤΟΝΑ
 5 ΡΙΔΟΣΚΑΙΑ
 ΙΞΑΣΥΛΟΝ/ ΛΟ
 ΙΔΗΜΩΙΔΞ
 ΜΦΟΤΕΡΩΝ
 ΓΑΡΑΒΑΙ
 10 ΣΑΙΙ
 ΟΙΞΕΠ
 -

Line 4. The first letter is I. All the lines are complete at the end except lines 2-5.

'Επί - - - - -] 'Επαμείνους
 - - - - - ἐπειδὴ Κῶ]ι θεωροῦς ἀπέστ[ε-
 ιλαν - - - - - τὸν δεῖνα] Θεοκρίτου καὶ Α - - -
 - - - - - ἐπαγγέλλοντας τὴν θυσ]ία καὶ τὸν ἀ[γῶνα
 5 - - - - - ὑπὲρ τῆς αὐτῶν πατ]ρίδος καὶ ἀ[ξιού-
 τας εἶναι τὸ τέμενος - - - - - αὐτο]ῖς ἄσυλον - - -
 - - - - - δεδόχθαι τῶ]ι δῆμῳ δέ-
 χεσθαι μὲν τὴν ἐπαγγελίαν - - - ἀ]μφοτέρων
 - - - - - παραβα[ν-
 10 τ - - - - -]σαι - - -

Fragment of a decree of some city in answer to an embassy of the Coans announcing the foundation of games (?), and demanding a right of asylum. We cannot be at all sure that it relates to the Asclepieia, and the sanctuary of Asclepius. Compare the Chian decree relative to the Σωτήρια (*Bull. Hell.* v. p. 305). I can find no key to the length of the lines, but the general sense is evident.

21.

In a Jew's house; from an impression. The letters are beautifully cut, and well preserved.

ΜΗΝΟΣΠΟΣΙΔΕΩ
 ΓΟΡΓΟΥΤΟΥΘΕΟΔΟ
 ΘΕΟΔΟΤΟΣΔΗΜΗΤ
 ΑΡΧΟΝΤΩΝΓΝΩ
 5 ΑΡΤΕΜΙΔΩΡΟΥΔ
 ΙΑΤΡΟΚΛΕΟΞΑΠΟ
 ΞΑΝΝΑΙΟΥΠΑΝΤ
 ΑΡΙΣΤΟΚΡΑΤΕΩ

Μηνὸς Ποσιδεῶ[νος τῇ δεῖνι ἡμέρᾳ·
 Γόργου τοῦ Θεοδό[του πρυτανεύοντος· ?
 Θεόδωτος Δημητ[ρίου ἐγραμμάτευε· ?
 ἀρχόντων γνώ[μη· τοῦ δέινος τοῦ
 5 'Αρτεμιδώρου, Δ[- - - - - τοῦ
 'Ιατροκλέος, 'Απο[- - - - - τοῦ
 Ξανναίου, Παντ[- - - - - τοῦ
 'Αριστοκράτεω[s - - - - -

Fragment of a decree of some Ionian city. Lines 5-8 seem to contain only portions of names. The name *Σανναῖος* is unknown to me, but *Σάννος* is known at Miletus and elsewhere. The suggested restorations are merely *verbi gratiâ*.

22.

Fragment; the left edge complete.

1

ΑΤΗΣ ΜΕΝΙ
ΙΜΜΑΤΕΥΕ
ΘΕΟΚΛΗΣ/
5 ΣΤΙΝ ΠΕΡΙ
ΙΗΙ ΠΕΡΙΓ
ΤΗΣ ΕΝΕΚ
Ν Π Ρ Ο
Λ

[- - - - - κρ-
άτης Μενι[- - - - - ο δείνα έγρ-
αμμάτευε [- - - - - έπειδή
Θεοκλής [του δείνος Κῶος άνηρ καλός και άγαθός έ-
5 στιν περι [τον δήμον - - - - - κοι-
ν]ή περι πάντας - - - - - άρε-
τ]ής ένεκ[α και εύνοίας - - - - -
ν προ - - - - -

23.

Fragment in a wall, broken on all sides; small apices.

ΝΙΟΣΑΥΤΗΝΚΑ - - - νος αύτην κα - - -
ΙΔΗΜΟΓΟΙΝΙΑΣ - - - δημοθουρίας - - -
ΕΙΣ ΤΟΛΙΝ - - - είς [την] πόλιν - - -

24.

Portion of a stele, broken at the bottom; height 36 cm., width 40 cm. The upper portion is uninscribed; height of inscribed part, 13 cm. The stone is built into the steps of a house in the village of Kermeti (the first house on the right as we approach the village from Cos). The inscription was only partially visible; the exposed part, the right half, is much effaced. I was enabled to take the stone out for a few hours, and examine it. I have no impression.

ΠΟΣΕΙΔΩΝ · ΟΥ
 ΩΝΕΞΞ Ι
 ΠΟΤ Ν ΤΩ
 ΝΔΙΟΝΥΣΟΝΤΕΧ ΧΡΕΙΑΣ
 5 ΕΧ·ΕΝ·Σ ΟΙΣ ΧΛ ΙΔΙΑΤΕΛΕ
 ΕΔΟΧΘΑΙΤΩΙΚΟΙΝΩΙΤΩΝΤΕΧΝΙΤΩΝΕΠΑΙΝΕ
 ΙΛΕΤΤ'ΚΛΕΝΟΞΥΔ ΩΙΟΝΚΑΙΣΤΕΦΑΝΩ
 ΑΙΑΥΤΟΝΣΤΕΦΑΝΩΙΤΩΙΕΚΤΟΥΝΟΜΟΥΑΡ
 ΗΣΕΝΕΚΕΝΚΑΙΕΥΝΟΙΑΣΤΗΣΕΙΣΤΟΥΣΤΕΧΝΙΤΑ
 10 ΛΕΧΘΑΙΔΕ· · · · · ΣΒΕ· · · · · ΩΝΤΩΝΤΕΙ
 ΩΝΔΥΟΟΙ·ΝΙ· · · · ΑΓΕΝΟΜΕΝΟΙΕΙΣΚΩΤΟΤΕ
 ΦΙΣΙΑΤΟΔΕΑΡΘΩΣΟΥΣΙΚΑΙΓΑΡ· · ΛΕΣΟΥ
 ΙΝΚΩΙΟ·ΣΟΝΤΑΣ·ΙΛΟΥΣΤΩ
 ΓΓΙ

 Ποσειδων[ί]ου -----
 · ων ε -----
 · ποτ · · · ν · · · · τῷ κοινῷ] τῶν περι
 τῶν Διόνυσον τεχνιτῶν, ἰδίᾳ τε] χρείας [παρ-
 5 εχθ[μ]ε[ο]ς [τ]οῖς [ἀεὶ ἐντυγ]χά[νουσ]ι διατελε[ί],
 δ]εδόχθαι τῷ κοινῷ τῶν τεχνιτῶν ἐπαινε[σα-
 ι - - - (Θε)υδ[. . ου Κ]ῶν καὶ στεφανῶ[σ-
 αι αὐτὸν στεφάνῳ τῷ ἐκ τοῦ νόμου ἀρετ-
 ῆς ἔνεκεν καὶ εὐνοίας τῆς εἰς τοὺς τεχνίτας· εἰ-
 10 λέχθαι δὲ [καὶ πρε]σβε[υτὰ]ς [ἐξ αὐτ]ῶν τῶν τε[χνι-
 τ]ῶν δύο, οἱ[τι]ν[ε]ς παρ]αγεγόμενοι εἰς Κῶ τὸ τε
 ψῆ]φισ(μ)α τῶδε ἀποδώσουσι καὶ παρ[ακα]λέσου[σ-
 ιν Κῶ]υ]ς ὄντας [φ]ίλους τῷ [κοινῷ] - - - - -

A decree of the Dionysian artists in honour of a Coan.

I have not in line 7 restored ἐπαινεσαι Ἐπικλήν, as it is too much at variance with the traces of letters which I read. I have only introduced such restorations as appear to be certain. The straight stroke at the end of line 10 is probably my own mistake. There must have been at least one more line at the beginning, but nothing can now be read.

25.

Platanista collection. Imperfect below. Height 18 cm., width 29 cm. Very carelessly engraved. Published *Pandora*, xvii. p. 428; xix. p. 42.

ΤΙΒΕΡΙΟΣΚΑΙΣΑΡΘΛ· · · · ΒΑΣ
 ΥΙΟΣΣΕΒΑΣΤΟΣΔΗΛ· · · · ΗΣΕ
 ΞΟΥΣΙΑ· ΤΟΕΠΤΑΚΑΙ/ · · · ΟΝΑΥΤ
 ΚΡΑΤΩΡΤΟΞΚΩΙΩΝΑΡΧ· · · ΟΥΛΗ
 5 ΜΟΙΧΑΙΡΕΙΝΑΠΟΔΟΝΤΩΝΜΟΙΤΩΝΥ
 ΜΕΤΕΡΩΝΠΡΕΣΒΕΩΝΤΟΤΕΨΗΦΙΣΜ· Υ
 ΜΩΝΚΑΙΑΣΥΠΕΘΕΣΘΕΑΥ· ΟΙΣΙΠΡΟ
 ΜΕΕΝΤΟΛΑΣΤΗΣΜΕΝΔΙΑΘΕΣΕΩ
 ΜΑΣΤΗΣΠΡΟΣΕΜΑΥΤΟΝΕΠΑΙΝ
 10 ΕΚΓΙΜΗΙΙΔΕΚΑΙΠΡΟΤΕΡΟΝ
 ΤΗΝΥΜΓ

Τιβέριος Καίσαρ, Θε[εού Σε]βασ[του]
 υίος, Σεβαστός, δημ[αρχικ]ῆς ἐ-
 ξουσία[ς] τὸ ἐπτακαὶ[δέκατ]ον, αὐτο-
 κράτωρ τὸ ζ', Κώων ἀρχ[ουσι β]ουλῆ [δῆ-
 5 μω χαίρειν ἀποδόντων μοι τῶν ὑ-
 μετέρων πρεσβέων τό τε ψήφισμ[α] ὑ-
 μῶν, καὶ ἄς ὑπέθεσθε αὐ[τ]οῖς (π)ρὸ[ς] ἐ-
 μὲ ἐντολάς, τῆς μὲν διαθέσεω[ς] ὑ-
 μᾶς τῆς πρὸς ἑμαυτὸν ἐπαι[ν]ῶ·
 10 δι]εκ(ε)ίμη(ν) δὲ καὶ πρότερον [πρὸς
 τε τὴν πόλιν] τὴν ὑμ[ετέραν] - - -
 - - - - -

Letter of Tiberius to the Coans.

The date is 15 A. D., the year after his accession.

26.

In the same place as No. 5. Height 45 cm., width 40 cm. Line 10 is destroyed by a cross subsequently engraved on the stone. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. No. 23.

ΕΡΟΥΥΗΦΙΣΜΑ
ΛΗΣΙΝΕΘΕΤΟΕΠΙ
ΘΟΜΗΝΕΠΗΡΕΙΑΣ
ΑΥΤΟΝ ΥΤΟΠΕΠΟΙΗΚΕΝΑΙΔΕ
5 ΟΙΝΥΝΕΙΜΕΝΕΠΙΤΟΝΣΕΒΑΣΤΟΝ
ΛΗΣΙΣΓΕΙΝΕΤΑΙΠΡΟΙ·ΡΟΝΕΜΕ
ΑΣΑΙΤΗΝΑΙΤΙΑΝΕΙΔΕΕΠΕΜΕΤΟ
ΝΑΞΙΟΧΡΕΩΣΛΑΒΕΙΝΤΟΥΣΑΡ
ΑΣΔΗΝΑΡΙΩΝΔΙΣΧΕΙΛΙΩΝΠ·Ν
10 - ΠΙΠ ΠΙΠΠ·ΤΕ·ΕΝΙΠΠ·Ο·Σ
ΜΑΔΙΑΤΟΥΣΦΥΓΟΔ·ΚΟΥΝΤΑΣ
ΕΠΡΟΣΤΑΥΤΑΜΗΓ

An impression of this fragment was forwarded, through Mr. Ramsay, to Professor Mommsen, who at once recognized its important bearing upon the right of appeal, and has most kindly communicated to the editors his views respecting it. He has made it the subject of a paper in the *Zeitschrift der Savigny-Stiftung für Rechtsgeschichte*, 1890. The following is Professor Mommsen's restoration of the text:—

φανερὸν δ' ἐκ τοῦ ὑμετέρου ψηφίσματος, ὅτι ὁ δεῖνα τὴν ἔκκλησιν ἔθετο ἐπὶ τὸν δεῖνα, εἰ καὶ ἦσθόμην ἐπηρείας χάριν] αὐτὸν [τοιοῦτο πεποιηκέναι. Δε-
5 ἦσει τ]οῖνον, εἰ μὲν ἐπὶ τὸν Σεβαστὸν ἢ ἔκκλησις γέινεται, πρότ[ε]ρον ἐμὲ ἐξετάσαι τὴν αἰτίαν, εἰ δὲ ἐπ' ἐμέ, τὸ παρδ]ν ἀξιώχρεως λαβεῖν τοὺς ἀρχοντ]ας δειναρίων δισχειλίων π[ε]ν-
10 τακοσίων κατὰ] τὸ προτεθὲν ὑπ' ἐ[μ]οῦ δι-
άταγμα διὰ τοὺς φυγοδικούντας
. . . s πρὸς ταῦτα μὴ γ - - - - -
- - - - -

The substance of Professor Mommsen's Commentary is as follows:—

'The fragment is, no doubt, part of a letter of the proconsul of the province of Asia to the *libera civitas* of Cos. It relates apparently to an appeal, of which the proconsul disapproves; *ἐπηρτας* [χάριν] can only mean *injuria, non juste*. The appellant, the *αἰτός* of line 4, must be the representative of the civic authorities, their *ἐκδικος* or *σύνδικος*, for (1) the proconsul is informed of the appeal by a decree of the Coans, and (2) the archons have to guarantee the sum forfeited in the event of its failure. [Were it admissible to take *ἀξιώχρεως* as a substantive, and translate "The archons must take sureties to the amount of 2500 denarii," the matter would be much simplified. In that case the action would be one between two private persons before the civic tribunal: the proconsul instructs the court to demand sureties. But such a use of *ἀξιώχρεως* is impossible. The following remarks are equally applicable on this assumption.] We cannot tell what was the object of the suit, or why the governor objects to the appeal at this early stage. The appeal had merely been lodged; the two alternatives open to the appellant were those exhibited in Hadrian's order respecting the recovery of oil-dues by the *libera civitas* of Athens (*C. I. A.* iii. 38): the suit is decided either by the Boule alone, or by the Boule and Demos; the appeal is either to the emperor or to the proconsul (*ἐὰν δὲ ἐκκαλέσῃται τις ἢ ἐμὲ ἢ τὸν ἀνθύπατον, χειροτονεῖτω συνδίκους ὁ δῆμος*). In the first case the governor reserves the right of deciding, after enquiry, whether he shall forward the appeal or not. In the second case, he demands that before any further steps are taken, the archons shall be made responsible for the sum due in case of the appeal being dismissed, and that they shall therefore guarantee this sum, as is prescribed in the proconsul's edict already issued on account of (*διδά*) vexatious appellants: for this must be the meaning. This answers to the general procedure described by Paulus, *Sent.* 5. 33: the sum may be deposited, but a guarantee is, as a rule, sufficient. The designation of defeat on appeal by the word *φυγοδικεῖν* is appropriate, in so far as the sum deposited or guaranteed is regarded as escheated if the reasons justifying the appeal are insufficient or nil. In the same sense Diocletian (*Cod. Just.* 7. 62. 6, 6) calls these recognizances *Cautiones de exercenda provocazione*, and the *moratorias cautiones* (Paulus, *Sent.* 5. 35. 2) may be nothing but special clauses expressly directed against the abuse of appeal. This document therefore is worth the careful attention of students of procedure.

'But it also bears on political jurisprudence. To begin with, the

position to be assigned to *liberae civitates* is affected by the fact that from Athens and from Cos appeals may be made not only to the emperor, but even to the proconsul, although the Emperor Trajan does not assume the right of annulling by powers legally confided to him a decree of the *libera civitas* Amisus (*Staatsrecht*, iii. 688). Not less remarkable is the inference rightly drawn by Ramsay from this inscription, that the proconsul was authorized, but not bound, to give effect to an appeal to the emperor or to any other demand for the emperor's interference coming from his province.* I had formerly assumed this in the case of subject communities (*Staatsrecht*, iii. 742); here the same rule is found to apply to the free communities also. It is evident, on the other hand, that the refusal of such a request by the governor might be misconstrued.'

To these masterly comments of Professor Mommsen upon the general bearing of the document, it is superfluous to add anything. A word or two will, however, be desirable respecting the text. A careful inspection of the impression proves the reading in line 9 to be certainly $\Lambda\Sigma\Delta\text{HN}$, not $\Lambda\Sigma\Delta\text{EIN}$: we are thus relieved of the strange form $\delta\epsilon\iota\nu\alpha\rho\acute{\iota}\omega\nu$. In line 4 there is hardly room for the restoration $[\rho\omicron\iota\omicron]\upsilon\rho\omicron$. In line 8 Mr. Paton notes, in his copy from the original stone, that after AP at the end there is an illegible letter, and he fancies it to be a second P. He suggests $\acute{\alpha}\rho\rho[\alpha\beta\acute{\omega}\nu]as$, of which more anon. At the end of line 10 Professor Mommsen notes: 'ΥΠΕΙ·Ο·Ζ Kaibel from the squeeze; the last sign looks quite different from the rest of the writing, and is probably not a letter at all.' Mr. Paton, however, and I feel pretty sure of Σ , which is formed in this document with long intersecting tongue-strokes, one of which only is visible in the impression in this particular letter. In view of these differences of reading, I venture to propose a slightly different restoration of the document.

The explanation given by Professor Mommsen of $\phi\nu\gamma\omicron\delta\iota\kappa\epsilon\acute{\iota}\nu$ is at once ingenious and satisfactory. His account of $\epsilon\pi\eta\rho\epsilon\acute{\iota}\alpha\varsigma$ [$\chi\acute{\alpha}\rho\iota\nu$] and of $\acute{\alpha}\xi\acute{\iota}\omega\chi\rho\epsilon\omega\varsigma$ followed by a genitive is perhaps less convincing. It is clear that this is the answer of the proconsul to the authorities of Cos, who had forwarded to him their $\psi\acute{\eta}\phi\iota\sigma\mu\alpha$ (line 1); but it does not follow that we need restore $\acute{\alpha}\rho[\chi\omicron\nu\tau]as$ at the end of line 8. Mr. Paton's suggestion $\acute{\alpha}\rho\rho[\alpha\beta\acute{\omega}\nu]as$ in the sense of 'securities' yields a better sense, going well with $\acute{\alpha}\xi\acute{\iota}\omega\chi\rho\epsilon\omega\varsigma$ and explaining the genitive $\delta\eta\nu\alpha\rho\acute{\iota}\omega\nu$. If we no longer restore $\acute{\alpha}\rho[\chi\omicron\nu\tau]as$, we are free to conjecture at our pleasure who were the parties to the suit which gave rise to the appeal. I venture to suggest that the appellant was a man against whom the authorities of Cos had some claim, or who had been con-

demned by the native courts. From these he appeals to the emperor (line 3). Upon this the authorities of Cos pass a psephisma on the subject, and communicate it to the proconsul: their messengers doubtless informed him of the strength of their case, and complained that the appeal was a merely vexatious one, intended only to secure delay and defeat justice. The proconsul replies that the appeal was made evidently 'out of bravado,' ἐπηρείας [χάρην] = *per contumeliam*. He therefore reassures them by asserting his own rights in the matter. The appeal, if the appellant really wishes to carry it to Rome, must first come before the proconsul's notice. He claims a discretionary power to send or not to send it on to Caesar. Also, if the appellant, upon consideration, is content to carry his appeal before the proconsul, he must first give security for the usual *cautiones*. The letter might be turned into Latin somewhat as follows: [*Certior equidem factus*] *decreto vestro* [*nescio quem*] *appellationem fecisse ad* [*Augustum satis*] *intellexi contumelias* [*causa*] *eum id ita fecisse. Necessae autem, siquidem ad Augustum appellatio fit, prius a me causam cognosci; sin ad me, in praesentiam satis accipere cautiones denariorum MMD secundum constitutionem a me prolatam propter eos qui temere appellent. Quod si ad haec minus . . .*

The text would run thus:—

πυθόμενος ἐκ τοῦ ὑμετ]έρου ψηφίσμα-
 τος ὅτι ὁ δεῖνα τὴν ἐκκ]λησιν ἔθετο ἐπὶ
 τὸν Σεβαστόν, ἰκανῶς ἤσ]θόμην ἐπηρείας
 χάρι]ν αὐτὸν [το]ῦτο πεποιηκέναί. δέ-
 5 ον τ]οίνυν, εἰ μὲν ἐπὶ τὸν Σεβαστόν
 ἢ ἐκ]κλησις γαίνεται, πρότ[ε]ρον ἐμὲ
 ἐξετ]άσαι τὴν αἰτίαν.—εἰ δὲ ἐπ' ἐμέ, τὸ
 παρδ]ν ἀξιώχρεως λαβε[ί]ν τοὺς ἀρ[ρ]-
 αβῶν]ας δηναρίων διοχειλίων πεν-
 10 τακο][σίων] [κατὰ] τὸ προτε[θ]ῆν ὑπ' ἐ[μ]ο[ῦ] σ[ίν]-
 ταγ]μα διὰ τοὺς φυγοδ[ι]κοῦντας.
 'Εὰν δ]ὲ πρὸς ταῦτα μὴ γ - - -

III.

ORDINANCES RELATING TO WORSHIP AND
RITUAL, AND CALENDARS.

27. = 516³ 1612

LARGE marble built into the house of the late Sherif-Bey. Width at top 35½ cm., at bottom 38 cm. The upper portion imperfectly published by Dubois, *Bull. Hell.* vii. p. 478, No. 1 = *De Co Insula*, No. 37. All the centre of the stone is much corroded, and scarcely anything is visible on the impression. I have consulted the original repeatedly, and with care. The traces of letters in the centre of lines 1-30 are often sufficient to verify conjectures, but it is difficult to be sure of single letters where whole words cannot be read. I have printed in the uncial text the most doubtful letters in broken lines, but no doubt some of the others also are wrong. Towards the end the lines are much more closely written than at the beginning, with at least forty letters to one line instead of about thirty-five.

ΑΡΧΟΥΝ ······ Η·ΣΒΑΤΡΟΜΙΟΥ
 ΔΕΚΑΤΑΛΓ ······ ΞΣΥΝΕΓΡΑΨΑΝ
 ΤΑΓΟ[Σ]ΝΙΚΑΝ ······ Υ/ Ι ΙΙΣΙΣΕΤΤΙ
 ΓΡΟΥ···ΤΔΛΛ ΟΥΕΥ/ ΓΟΣΕΥΚΑΡ
 5 ΤΟΥΦΟ····· ΕΥΔΑ·Ο······· ΜΜΑΤΕΥ
 ΕΥΑΡΑΤΟΣΔΙΟΚΛΕΥΣΤΟΙ·Α·Α·ΠΟΔΟΣΘΩ
 ΤΑΝΙΕΡΩΣΥΝΑΝΤΟΥΔΙΟΝΥΣ···ΟΥ·ΥΛΛΟΦΟΡΟ
 ΜΗΝΟΣΒΑΤΡΟΜΙΟΥΕΚΚΑΙΔΕΚΑΤΑΙΑΔΕΤΡΙΑΜΕΝΑ
 ΕΣΤΩΙΥΓΙΗΣΚΑΙΟΛ·ΚΛΑ···ΑΙ·ΗΝΕΩΤΕΡΑ
 10 ΕΤΩΝΔΕΚΑΙΕΡΑΣ·ΑΙΔΕ····· ΙΟΥΚΑΤΑΒΟΛΑΣ
 ΔΕΠΟΙΗΣΕΤΑΙΤΟΥΕΥ·ΕΜΑΤΟΣ·ΥΟΤΑΝΜΕΝ
 ΠΡΑΤΑΝΕΝΜΗΝΙΒΑΤΡΟ··Ω····· ΠΙΤΟΥΕΝ··
 ΤΩΤΟΣΜΟΝΑΡΧΟΥΜΕΧΡΙΤΑΣΤΡΙΑΚΑΔΟΣΤΑ·

- ΔΕΔΕΥΤΕΡΑΝΜΕΧΡΙΤΑΣ· ΣΤΑΙΣΚΑΙΔΕΚΑΤ·
 15 ΤΟΥΓΕΡΑΣΤΙΟΥΜΗΝΟΣ····· ΕΠΙΤΟΥΕΝΕΣΤΩΤΟΣ
 ΜΟΝΑΡΧΟΥΕΠΙΤΕΤ····· ΣΤΑΙΖΑΜΙΑΣΑ[Ι]
 ΑΜΗΚΑΤΑΒΑΛΗΤΑΗΚΑΤΑ····· ΑΝ····· ΤΩΙ·ΡΟΝΩΙ
 ΤΩΙΓΕΓΡΑΜΜΕΝΩΙΑΤ····· Α·Τ·Ζ····· ΛΗΤΟΙ
 ΠΡΟΣΤΑΤΑΙΚΑΙΤΟΙΤΑΜΙΑΙ·/····· ΑΝΤΑΞΑ·
 20 ΙΑΙΔΙΠΛΑΣΙΑΝΤΑΝΔΕΙΕΡΕΙΑΝ····· ΞΙΑΠΟ·
 ΤΟΔΑΝΑΛΩΜΑΤΕΛΕΣΑ····· ΟΠΩΣΔ
 ΤΕΛΕΣΘΗΑΙΕΡΕΙΑ····· ΤΑΤΑΝΟΜΙΖ·ΜΕΝΑΤΟΙΠΩΛ
 ΤΑΙΑΠΟΜΙΣΘΩΣΑΝΤΩ ΤΕ····· ΙΔΕΤΑΙΕΡΕΙΑΙΥΦΙΕ
 ΕΙΑΝΑΠΤΟΔΕΙΞΑΙΠΟΛΙΤ····· ΕΣΤΩΙΔΕΑΛΛΑ
 25 ΕΡΑΣΘΑΙΜΗΔΕΤΕΛ····· ΩΙΔΙΟΝΥΣΩΙ
 ΤΑΝΗΑΝΚΑΙΕ
 ΑΙΔΕΤΙΣΚΑΠΤΑΡΑ
 ΩΙΚΥΡΙΩΙΤΑΣΙΕΡΕΙ
 ΙΕΣΑΓΓΕΛΛΕΙΝΕΣΤΑΝ····· Α····· ΤΑΝΤΕΛ····· ΣΑΝ·
 30 ΔΙΚΕΥΣΑΝΤΑ[Ε
 ΙΔΙΚΕΙΝΤΕΛΕΥΣΑ
 ΚΦΤΟΥΤΟΔΕ····· Υ ΜΕ
 ΙΑΝΤΟΣΤΟΔΕΛΜ
 ΛΟΥΣΑΝΤΟΙΤ····· ΙΑ
 35 ΙΗΑΠΟ····· Α
 ΕΝΕΧΟΥΜΑΤ
 ΤΟΝΔΙΟΝΥ
 ΑΠΟΛΙΣΤ
 ΚΤΑΙΑΤ
 40 ΤΑ·ΑΓΗΙΤ
 ΞΕΣΤΩΙΑΥ····· Λ
 ΠΑΡΧΕ
 ΠΡΟΤΕΡΑΣ
 ΤΩΙΕ
 45 Μ
 ΔΕ
 ΙΔΕΤΑΙ
 ΧΡΗΖΗΙΥΤ
 ΤΑΙΙΕΡΑ
 50 ΣΑΥ
 ΤΑΓ Α·ΟΥ
 ΣΑΤ
 ΓΑΝΟΙ
 ΑΝΟΦ
 Λ ΕΝ
 ΕΙ
 Λ····· ΙΕ/
 Λ
 Ζ Ω
 ΛΕΚ/
 ΑΝ·Σ
 Ι
 ΜΕΝ

	ΩΙΤ	
	ΟΣ	
	Π·ΑΙΣΑΡΗ	
	ΣΙΑΠ·Α-	
55	ΣΙΑ	ΝΓΕΓΓ
	ΛΕΚΑΙΤΗ	ΝΑΣ
	ΑΙ	ΕΙΣΑ
	Λ C ΙΤΩ	ΗΜΙΣΣΩ
	ΤΑΝΛ·ΤΕΛΡ	ΕΣΤΡΑΣ·
60	ΕΡΕΙΑΙΔΕΤΑΔΕ	ΙΣΤΕΛΕΖΟ
	ΝΑΙΣΤΤΑΝΤΑΤΡΑΡΕ	ΝΤΩΙΟΥ
	ΛΟΦΟΡΩΔΙΟΥΝΥΣΩ	ΤΩΝΜΕΝΜ
	Λ·ΩΝΙΕΡΕΙΩΝΚΑΙ	ΤΡΙΩC
	ΙΕ·ΕΙΩΝΚΕΦΑΛΑΝ·	ΑΙΔΡΑΧΜΑΣΕ
65	ΑΙΩ·ΚΑΤΙΣΤΑ	ΩΘΩΓΑ
	ΙΕΡΕ ΤΑΙΔΕ	ΡΑΠΤΑΥΤΑ
	ΤΑΕΣΤΩΕΤΙΔΕΤC	ΙΝΓΑΤΑΙC
	ΦΙΕΡΕΙΑΑΝΚΑ	ΟΔΕ
	ΝΙΕΡΩΣΥΝΑΝΕ	ΠΟΥ
70	ΑΥΤΟΝΕΣΕΠΙΣΚΕ	ΚΑ
	ΕΚΑΜΗΚΑΤΑΒΑ	ΙC
	C·ΑΝΤΩΑΝΑ	-
	ΑΘΕ·ΕΝΕ	
	ΤΕΛΕΤΑ	

The M is usually thus, but sometimes a little sloped. The number of letters missing in line 64 is calculated from measurements made on the stone.

Ἐπὶ μὸν]άρχου Ν[· μ]η[νὸς Βατρομίου [ἐ-
 κκαὶ]δεκάτα(ι) [- - - -] συνέγραψαν
 στρα]ταγὸς Νίκαν[δρος ο]ν, (Ἄγη)σις Ἐπι[κ-
 ο]ύρου, δά[μος]ου, Εὐ[άρα]τος Εὐκάρ-
 5 που, Φο[ρμίων] Εὐδά[μ]ου, οἷς ἐγρα]μμάτευ[εν
 Εὐάρατος Διοκλεῦς. Τοὶ [τ]α[μ]ε[α]ι ἀ]ποδόσθω[ν
 τὰν ἱερῶσύναν τοῦ Διονύσου τ]οῦ [Θ]υλλοφόρου[ν
 μηνὸς Βατρομίου ἐκκαδεκάτα· ἀ δὲ πριαμένα
 ἔστω ὑγιῆς καὶ ὀλ[ύ]κλα[ρος κ]αὶ [μ]ῆ νεωτέρα
 10 ἐτῶν δέκα· ἱεράσ[ε]ται δὲ [διὰ β]ίου καταβολὰς

- δέ ποιησε(ι)ται του εϋ[ρ]έματος [δ]ύο, τὰν μὲν
 πράταν ἐν μηνὶ Βατρο[μί]ω[ι τῷ ἐ]πὶ τοῦ ἐ[ε]σ-
 τῶτος μονάρχου μεχρὶ τᾶς τριακάδος, τὰν
 δὲ δευτέραν μεχρὶ τᾶς [τε]σ[σ]α[ρε]σκαιδεκάτ[ας
 15 τοῦ Γεραστίου μηνὸς [τοῦ] ἐπὶ τοῦ ἐνεστῶτος
 μονάρχου· ἐπι - - - - - στα ζαμίας αἶ
 κ]α μὴ καταβάλη τὰν κατα[βολ]ὰν [ἐν] τῷ [χ]ρόνῳ
 τῷ γεγραμμένῳ - - - - - τοὶ
 προστάται καὶ τοὶ ταμίαι - - - - - τάξαι
 20 κ]αὶ διπλασίαν· τὰν δὲ ἰέρειαν [τελεσε]ῖ ἅ πᾶσις,
 τὸ δ' ἀνάλωμα τελεσά[ν]τω τοὶ ταμίαι· ὅπως δὲ
 τελεσθῆ ἡ ἰέρεια [κα]τὰ τὰ νομι[σ]μένα τοὶ πωλ[η]-
 ται ἀπομισθωσάντων· [ἐξ]έ[στω] δὲ τᾶ ἰερέα ὑφίε[ρ]-
 εϊαν ἀποδείξαι πολίτ[ιν]· μὴ ἐξ]έστω δὲ ἀλλ[αν] ἰ-
 25 ἐρᾶσθαι μηδὲ τελ[ε]ῖσθαι ἰέρειαν τ[ῷ] Διονύσῳ
 π[λᾶν] ἢ ἂν κα ἰε[ρ] - - - - -
 αἱ δὲ τίς κα παρα[· τὰν ἰέρειαν] ἐξέστω [τ-
 ῶ] κυρίῳ τᾶς ἰερέι[ας, αἱ δὲ μὴ, ἀλλ[ω] τῷ [χ]ρόν[ῳ]
 τ]ι ἐσαγγέλλειν ἐς τὰν [βου]λ[ᾶν] τὸν τὰν τελ[ε]ῦσαν . . .
 30 ἀ]δικεύσαντα. - - - - -
 ἀδικεῖν τελευσά[ν] - - - - - ἀποτει]σάτω.
 (δραχμὰς) φ. τοῦτο δὲ - - - - -

Up to this the general sense of this interesting document can be recovered. It contains directions for the sale of the priesthood of Dionysus Θυλλοφόρος, and for the consecration of the priestess. Not many similar documents from other parts of the Greek world are preserved. The two most instructive examples (from Chalcedon and Halicarnassus) are given in Dittenberger's *Sylloge*, Nos. 369, 371. The first has many analogies with this inscription. The latter half, now practically lost to us, related, in part at least, to the duties and perquisites of the priestess. I have not introduced into the text any restorations but those which the spaces and traces of letters render quite probable.

Line 2. There is certainly no Ι after ΚΑΤΑ, but the iota mutum is omitted elsewhere in this inscription. The next letter is Λ not Α.

Line 3. ΟΣΝ. Dubois. There is space for Σ, but I could not read it. We cannot restore *συνέγραψαν στρατηγοί*, for there were only three 'generals' at Cos, and here we have five names. No restoration

of line 2, which gave the name of the board, can be attempted. The president was a *στραταγός*, and there were four other members, and a secretary. It is possible that the board consisted of members of one tribe only, and that the *στραταγός* of this tribe acted as president. In the case of another priesthood (No. 32) all the *στραταγοί* acted as salesmen. The actual sale is here ordered to be effected by the *ταμίαι*. At the end of this line ΕΠΙΙ is very doubtful: it is my original reading, and the impression seems to confirm it, but on another occasion I read on the stone ΙΣ·ΤΑΙ.

Line 4 ad in. Possibly Ο instead of Γ. 'Επικούρου is exceedingly doubtful.

Line 8. Θυλλοφόρου is confirmed by line 61, where the name recurs. It is probably derived from *θύλλα*: *κλάδους ἢ φύλλα* (Hesych). Cp. Dionysus Skyllites (No. 37). For the lines which follow, cp. the analogous document from Chalcedon (Dittenberger, *Sylloge*, 369)—*ἠνεύσθω ὅς καὶ ἡ δολόκλαρος—ἐξέστω δὲ καὶ παιδὶ ἠνεύσθαι*. In No. 30 fourteen seems to be fixed as the limit of age in the case of a priest¹.

Line 11. τοῦ εὐρέματος. Cp. No. 29, line 16. *εὔρεμα* means the sum which the priesthood fetches. The sum is here paid in two instalments, as in the Chalcedonian inscription, while in No. 29 we have at least three instalments. At Chalcedon the instalments are monthly, here possibly fortnightly. Ibid. ΠΟΙΗΣΕΙΤΑ Dubois.

Lines 16-20 deal with the fines to be exacted if the instalments are not paid punctually. The letters in the middle of the lines are so doubtful, that I have not ventured upon any restoration. Only line 17 seems fairly certain. I do not think it likely that ΔΕ is missing at the end of line 16, as it would make the line somewhat longer than others near it: *ἐπιτετ - - - στα ζαμίας αἱ κα μὴ καταβάλη κ.τ.λ.*, is then one sentence. We may with probability restore *ἐκά]στα* i. e. *ἐκάστα καταβολῆ*. An indication of the amount of the fine is required; this was probably expressed in numerals. We thus arrive at some such restoration as the following; *ἐπιτετ[άχθαι δὲ δ(ραχμῶς) . . ἐκά]στα ζαμίας, αἱ [κ]α μὴ καταβάλη τὰν κατα[βολ]ῶν [ἐν] τῷ [χ]ρόνῳ τῷ γεγραμμένῳ*. At the end of line 19 ΤΑΞΑ is probably right. I tried without success to find traces of ΠΡΑΞΑ on the stone. After ΑΞΑ there is perhaps a perpendicular stroke, certainly not Σ. The letter at the beginning of line 20 is probably Κ; I noted on my last examination of the stone that Ο was possible, but the impression does not confirm this. On the whole, the evidence is against *τάξασθαι* or *πράξασθαι*, and in favour of *τάξαι καὶ*. If this is right, then a separate clause begins

¹ For the age ten, cp. Harpocrat. s. v. *δεκαετίαν*.

after ταμίαι. We may restore in lines 18, 19 εἰσπραξ[δ]ν[τ]ω [ταύτ]αν τοὶ προστάται καὶ τοὶ ταμίαι, or something similar. If the sense of the last clause is that, in addition to the fine, the price is to be doubled in case of delay —τὰν δὲ τιμ]ὰν τάξαι[ι κ]αὶ διπλασίου—, the καὶ would be explained, but the word τάξαι would not be appropriate. If, on the other hand, the meaning is that under certain circumstances the fine is to be doubled —μὴ ἀποδοῦσα δὲ] τάξαι[ι κ]αὶ διπλασίου—, the καὶ is not required.

Line 20. At Chalcedon the priest is to bear the expenses of his own induction. Here they fall upon the city: the πωληταί are to invite contracts for the expenses of the ceremony.

Line 23: the ὑφιέρεια is mentioned again in line 68.

After line 32 any consecutive restoration is impossible; a few words only can be recovered.

Lines 33, 34: τ]ὰν ὀφ|λοῦσαν τοὶ τ[αμ]ία[ι - - -

Line 36: ἐχθύματ[α - - -

Line 37: τὸν Διδύμ[ου - - -

Line 38: ἡ πόλις - - -

Line 41: ἐ]ξέστῳ αὐ[τ]ῶ[ι - - -

Line 59 ad fin.: τέλ]εστρα? σ - -

Lines 60, 61: τα]ῖς τελε(σ)ο[μέ]ναις πάντα παρε[χ - - -

Lines 61, 62: τῶ] Θυ[λ]|λοφόρω(ι) Διονύσω(ι) - - -

Lines 62, 63: τῶν μὲν μ[ε]γ(ά)[λ]ων ἱερέων καὶ - - -

Line 64: ἐ[ρ]είων κεφαλὰν [. κ]αὶ δραχμὰς ἐ[κατὸν - - -

Line 65: α(τ)ω αἱ κά τις πα[- - - - - τ]ῶ(ι) θεῶ(ι) - - -

Lines 68, 69: ὑ]φιέρειαν κα - - - - - ὁ δὲ [πριήμενος | τὰν] ἱερωσύναν ε-

Line 71: αὶ δ]έ κα μὴ καταβά[λη - - -

Line 73: - α θέ[μ]εν ἐ[ς - - -

28.

Church of Haghia-Marina. Broken on all sides. Letters similar to those of No. 27.

Α

. ΑΙΤΤΡΟΔΙΑΙΡ

. ΡΟΣΤΑΤΑΙΣΕΞΤΑΝΕΤΤΙΤΑΙΓ

. ΣΥΝΑΣΘΥΣΙΑΝΛΤΝΑΚΟΡΟΝΛ

5 ΓΝΙΟΤΤΡΙΑΜΕΝΟΣΤΑΝΙΕΡΩΣΥΝΑΝC

. ΗΛΗΤΑΙΤΟΝΔΕΙΕΡΗΤΕΛΕΣΑΤΩΑΠΟ

. ΟΜΙΖΟΜΕΝΑΤΟΙΔΕΤΩΛΗΤΑΙΜΙΣΘC

. Τ/ΝΟΜΙΖΟΜΕΝΑ Γ . . .

. ΟΑΙ/

Lines 6, 7 must be restored τὸν δὲ ἱερῇ τελεσάτω ἅ πρό[λις κατὰ τὰ νομιζόμενα. This, it will be found, gives thirty-seven letters in one line, about the same number that we have in No. 27. This, taken together with the exact similarity of the characters, and the subject-matter, would seem to show that the two documents belong to a series. Knowing the number of letters in each line, we may restore this fragment somewhat as follows :—

----- προδια(γ)ρ[αψάντω
 τοῖς π]ροστάταις ἐς τὰν ἐπὶ τῆ [τελετῆ τῆς
 ἱερ]ωσύνας θυσίαν Ἐτ̄ νακόρον δ[ὲ ἀποδειξάτω
 5 αὐτ]ῷ ὁ πριάμενος τὰν ἱερωσύναν δ[ὲ γ κα τῶν ἀστῶν
 δ]ήληται τὸν δὲ ἱερῇ (τ)ελεσάτω ἅ πρό[λις κατὰ τὰ νο-
 μιζόμενα τοὶ δὲ πωληταὶ μισθω[σάντω τέλεστ-
 ρα] τ(ὰ) νομιζόμενα -----

The νακόρος corresponds to the ὑφιέρεια of No. 27. This is one of the rare allusions to any religious ceremony on the appointment of a priest or priestess: see Schömann, *Gr. Alterthümer*, ii. p. 412.

I take the word τέλεστρα from an unpublished inscription of Amorgos: cp. No. 27, line 59.

29.

Platanista collection. Fragment, broken on all sides; height 20 cm. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 222, No. 11.

ΟΔΕΙΚ

ΣΚΑΘΙΖΟΝΤΕΣ-

ΝΤΕΝΤΗΚΟΝΤΑΚΑΙ

ΘΥΕΤΩΚΑΙΤΩΝΕΛΕΥΘΕ

5

ΚΑΙΤΟΙΤΑΜΙΑΙΚΑΙΔΕΛΤΟ

ΠΕΛΕΥΘΕΡΩΣΙΝΜΗΔΕΠΟΙΙ

ΑΣΑΠΤΟΥΤΡΩΣΙΟΣΑΙΚΑΜΗΟΙΕΡ

ΥΣΙΑΝΕΠΙΤΕΤΕΛΕΣΘΑΙΗΟΦΕΙΑΣ

ΙΕΡΑΣΑΔΡΑΣΤΕΙΑΣΚΑΙΝΕΜΕΣΙΟ

10

ΛΙΤΟΝΙΕΡΗΚΑΤΑΤΑΝΟΜΙΖΟΜΕ

ΤΑΣΚΕΥΑΞΑΙΚΑΙΑΝΑΓΡΑΨΑ

ΤΟΝΑΠΟΔΕΙΧΘΗΣΟΜΕΝΟΝ

ΤΑΝΤΕΛΕΤΑΝΤΟΥΙΕΡΕΩ

15 ΑΓΡΑΦΑΣΤΟΙΤΑΜΙΑΙΕ
 ΛΑΣΔΑΓΓΑΝΑΣΟΔΕ
 ΙΤΟΥΕΥΡΕΜΑΤΟΣΓ
 ΑΛΣΕΙΩΙΤΩΙΕ
 ΗΝΙΒΑΔΡΟ
 ΗΝΙΓΓΑΙ

The letters have slight apices.

With line 14, which is separated from line 13 by a somewhat broader interval than usual, a fresh paragraph begins.

- - - - - ἀπ]οδείκ[νυσθαι· θυόντω δὲ καὶ τοὶ
 τοὺς δούλου]ς καθίζοντες [ἕκαστος αὐτῶν ἱερείον
 ἀπὸ δραχμᾶ]ν πενήκοντα καὶ [ἱερὰ ἐπὶ τούτῳ· παρα-
 πλησίως δὲ] θυέτω καὶ τῶν ἐλευθε[ρουμένων ἕκαστος·
 5 - - - - δὲ] καὶ τοὶ ταμίαι καὶ δέλτο[ν δόντω τοῖς ποι-
 οῦσι τὰν ἀ]πελευθέρωσιν, μηδὲ ποι[εύντω τὰν ἀναγρ-
 αφὰν τ]ᾶς ἀπολυτρώσιος αἴ κα μὴ ὁ ἱερ[εὺς ἀπαγγέ-
 λη τὰν θ]υσίαν ἐπιτετελέσθαι, ἢ ὀφειλῆ]ντω - - - -
 δραχμᾶς] ἱερὰς Ἄδραστείας καὶ Νεμέσιω]ς· τὰν δὲ πῶ-
 10 λιν τελέσ]αι τὸν ἱερῆ κατὰ τὰ νομιζόμε]να· στάλαν
 δὲ λιθίναν κα]τασκευάζαι καὶ ἀναγράψα]ι τὰ συγγε-
 γραμμένα πάντα] τὸν ἀποδειχθησόμενον [- - - - -
 - - - - - ἐπὶ] τὰν τελετὰν τοῦ ἱερέω]ς.
 τὸ δ' ἀνάλωμα τᾶς ἀν]αγραφᾶς τοὶ ταμίαι(ε)]· καὶ
 15 λογισάσθω μετὰ τᾶς ἄλ]λας δαπάνας· ὁ δὲ [πριάμενος
 καταβολὰς ποιησεῖτα]ι τοῦ εὐρέματος [πέντε? τὰν μὲν
 πράταν ἐν τῷ μηνὶ τῷ] Ἄλσειῳ τῷ ἑ]πὶ τοῦ ἐνεστῶτος
 μονάρχου ἐμ μ]ηνὶ Βαδρα]μίῳ - - - - -
 - - - - - ἐμ μ]ηνὶ Πα]νάμῳ - - - - -

Fragment relating, like the preceding, to the sale of a priesthood.

The restorations are based upon lines 15, 16, but we might equally well have ὁ δὲ ἱερεύς, or ὁ δὲ πριάμενος τὸν ἱερωσύναν. A restoration of lines 8, 9 with, say, πεντακοσίας δραχμᾶς, coincides with the number of letters which I give. It will be found that in no case can we restore the last lines strictly in accordance with No. 27. We do not know in how many instalments the price is to be paid. The letter after ΟΣ in line 16 looks like Γ or Ε; I do not think it can be Τ (τρεῖς). If the lines have the length which I give them—about forty letters—there is

not room in line 18 for τὰν δὲ δευτέραν. A possible restoration of lines 18, 19 would be ἄλλαν δὲ ἐμ μ]ηνὶ Βαδρο[μίῳ τῷ ἐπὶ τοῦ νέ|ου μονάρχου, ἄλλαν δὲ ἐμ μ]ηνὶ Πα[νάμῳ.

30.

Now at Symi. Height 28 cm., width 20 cm. Complete at the top and on the right. Published by Gardner, *Hellenic Journal*, vi. p. 252, No. 3a.

Δ Λ Λ Ι Ο Υ
 Ι Ν Π Ρ Ο Σ Τ Α Τ Α Ι
 Ι Κ Ι Α Ξ Ε Ν Ο Φ Ω Ν Π Α Ρ
 Ω Ν Ο Σ Δ Ι Ο Φ Α Ν Τ Ο Ὑ
 5 Ὑ Ο Ι Α Ι Ρ Η Μ Ε Ν Ο Ι Σ Ὑ Ν
 Υ Α Σ Κ Λ Α Π Ι Ο Υ Κ Α Ι
 Ὑ Ι Α Σ Θ Ε Υ Δ Ω Ρ Ο Υ Ν Ι Κ
 Α Ρ Ι Σ Τ Ε Υ Σ Α Ρ Ι Σ Τ Ε
 Α Ι Π Ρ Α Σ Ε Ι Τ Α Σ Ι Ε Ρ Ω
 10 Κ Α Ι Η Π Ι Ο Ν Α Ι Η Ρ Ε Ι Α
 Ὑ Ο Ι Δ Ε Ρ Ω Λ Η Τ Α Ι Α
 Α Π Ι Ο Υ Κ Α Ι Τ Α Σ Υ Γ
 Ὑ Ρ Ω Σ Υ Ν Α Ν Ε Σ Τ Ω
 Ω Ν Δ Ε Κ Α Τ Ὶ ᾽

'Επὶ μονάρχου - - - - -] Δαλίου - - - - -
 - - - - - συνέγραψ]αν προστάται . . .
 - - - - - Ν]ικία, Ξενοφῶν Παρ-
 μενίσκου - - - - -]ωνος, Διόφαντος
 5 - - - - - τοὶ αἰρημένοι σὺν
 - - - - - το]ῦ Ἄσκληπιοῦ καὶ
 τῆς Ὑγιείας - - - - - Τελευτ]ίας Θευδώρου, Νικ-
 - - - - - Ἄριστεὺς Ἄριστε-
 ως - - - - - τ]ᾶ πράσει τῆς ἱερω-
 10 σύνας - - - - - κ]αὶ Ἡπίονα ἱερεῖα]ν
 - - - - - τοὶ δὲ πωληταὶ ἀ-
 ποδόσθω τὰν ἱερωσύναν τοῦ Ἄσκλη]πιοῦ καὶ τῆς Ὑγ-
 ιείας ὁ δὲ πριάμενος τὰν ἱερωσύναν ἔστω
 ὑγιῆς καὶ ὀλόκληρος καὶ μὴ νεώτερος ἐτ]ῶν δεκατεσ[σ-
 ἄρων - - - - -]

32.

Fragment inscribed on both sides. Thickness 7 cm., width 29.5 cm. Found near the cemetery. Line 2 is complete.

a.

Ζ Ι Α Γ Ο Ι Α Η Ο Δ Ο Ζ Ξ
 Τ Α Ν Ι Ε Ρ Ω Σ Υ Ν Α Ν Ο Δ Ε Π Ρ Ι Α
 Ε Ν Ο Σ Α Λ Ε Ι Τ Ο Υ Ρ Γ Η Τ Ο Σ Γ
 Γ Ο Υ Ρ Γ Ι Α Σ Γ

b.

At the top.

Ι Τ Α Σ Α Ι

a.

[τοί
 (στ)[ρατ]αγοί ἀ(π)οδό(σθ)[ων
 τὰν ἱερωσύναν· ὁ δὲ πριά-
 μ]ενος ἀλειτούργητος (ἐ)[στω
 πάσας λει](τ)ουργίας - -

Fragment, of a later date than the preceding, relating to the sale of a priesthood.

Line 4: cp. an inscription from Priene (*B. M.* No. 426, line 8).

33.

Platanista collection. Height 30 cm. Broken on all sides. Published, somewhat inaccurately, by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 222, No. 10.

- Ε Ο Ρ Ω
 Ι Α Σ Α Μ Ε Ρ Α Ι Σ Α Ι Σ
 Η Ε Ρ Ω Ι Π Ο Ι Η Σ Ω Ν Τ Α Γ
 Σ Ε Σ Κ Ι Β Ω Τ Ο Ν Ι Α Τ Α
 5 Ο Ι · Κ Α Π Α Ρ Α Λ Α Ι · Α Ν Α
 Ρ Ο Σ Η Σ Ε Ι Σ Μ Ο Υ Η Γ Α Γ
 Ε Ι · Ε Ψ Σ · Ο Ν Ξ Ξ Η Ι
 - Ν
 Α Ξ Ε Ι Μ Ι Ο
 10 Ο Φ Ε Ι Ι

ΟΥΤΟΥΠΡΟΤΕΡΟΝΙ
ΓΚΙΒΩΤΟΝΚΑΤΑΒΑ/
ΝΚΑΤΑΤΑΝΔΕΤΑΝ
ΙΑΝΑΓΟΡΕΥΕΝΜΗ
15 ΙΓΑΝΗΜΕΡΟΣΤΙ/
ΤΑΓΕΓΡΑΜΜΕΝ
ΙΕΡΑΣ -
ΑΡΧΕ

Line 2 : ΑΜΕΡΑΙΣ. The Ι is very doubtful.

ad fin. ΑΓΑ, H.-B. D.

Line 7 : ad fin. ΕΣΗΙΩ, H.-B. D. I see no traces of Ω.

This fragment is so mutilated that we can scarcely guess at the context. The inscription was divided into paragraphs. Paragraphs 2 and 3 each contain at the commencement directions for depositing a sum of money in a box. The general sense of paragraph 2 may be as follows. Some one, who has bound himself, or who intends, to perform some ceremony, or to execute some repairs, in the temple, *ὁ ἐν τῷ*] *ἱερῷ ποιήσων τά*—(line 3), is to deposit a certain sum as security for damage. On departure he is to leave certain things as he found them, *οἱ[ά] κα παραλά[βη]*, but he is not to be responsible for damage occasioned by exceptional causes, *ἢ ὑπὸ πρηστῆ]ρος ἢ σεισμοῦ ἢ πα[ραδόξου*—. If he inflicts damage, or in certain other cases, part or whole of his caution-money is to be confiscated, *ὀφειλίτω* (line 10).

In the latter portion we can only recover a few words (lines 11 foll.) :—

- - τ]ούτου πρότερον - - -
- - ἐς τὰ]γ κιβωτὸν καταβαλ - - -
- - ν κατὰ τάνδε τὰν - - -
- - μαν ἀγορεύεν μη - - -
15 - - ι πᾶν ἢ μέρος τι - - -
- - τὰ γεγραμμέν[α
- - ἱερὰς - - -
- - ἀρχε - -

34.

In a house near the hospital. Height 92 cm., width 19 cm. The stone has been cut to form a door-post. It has not been cut at right angles with the lines; the lower lines are therefore somewhat to the left of the upper.

ΚΑΧΡΗΜΑΤΑΑΔΙΔΙ
 ΣΑ·ΛΔΗΛΗΤΑΙΑΠΟ
 ΝΑΡΧΟΥΦΙΛΙΣΚΟΥΤΟ
 ΔΕΚΑΙΕΡΑΤΩΙΤΕΔΗΙΤΩΙ
 5 ΖΛΙΕΡΟΙΑΡΧΟΝΤΟΣΜ
 ΟΛΙΝ ΓΩΑΛΕΞΑΝΔΡΓ
 ΑΓΕΝΕΥΣΚΑΘΑΙΤ
 ΜΕΝΔΙΟΣΤΟΝΤΟΥΥΙΣ
 ΟΝΧΡΟΝΟΝΤΟΝΠΡΕΣΒΨ
 10 ΑΧΡΟΝΟΝΑΕΙΤΩΝΕΓΓΟ
 ΔΕΗΣΕΙΑΡΙΘΜΕΙΣΘΑΙΤΣ
 ΑΙΚΑΤΕΝΙΑΥΤΟΝΟΜΟΙΩΣ
 ΦΙΛΙΣΚΟΝΤΟΝΝΙΚΟΜΑΧ
 ΞΑΜΗΝΟΝΑΠΤΟΤΑΝΠΤΟΘ
 15 ΤΩΝΧΡΗΜΑΤΩΝΚΑΙΚΑ΄
 ΙΔΛΑΠΤΟΔΙΔΟΝΤΩΕΚΑΣ
 ΕΙΛΟΝΤΩΙΔΙΠΛΑΣΙΑΙΕ
 ΘΥΣΙΑΣΓΙΝΕΣΘΑΙΚΑΤΑ΄
 ΓΑΣΤΑΣΠΟΛΙΟΣΜΗΝΟΣΑΡ΄
 20 ΖΚΑΙΤΑΣΑΘΑΝΑΣΚΑΙΑΓΣ
 ΓΥΜΝΑΣΙΑΡΧΟΥΚΑΙΥΠΤΟΓΨ
 ΤΕΤΙΜΑΜΕΝΩΝΚΑΙΤΩΝΜΕΝ
 ΙΣΚΑΙΤΩΝΑΠΤΟΓΟΝΩΝΤ
 ΔΡΕΑΝΔΡΑΧΜΑΝΕΚΑΤΟ
 25 ΑΜΑΛΙΝΜΗΕΛΑΣΣΟΝΟΣ
 ΕΝΤΕΛΑΜΒΑΝΟΝΤΑΣΕΣ
 ΔΙΔΟΜΕΝΕΣΤΟΝΤΟΚΟΝΤΟ
 ΝΤΩΤΟΕΠΙΧΩΡΙΟΝΑΕΙΕΓ
 ΥΣΑΣΙΑΦΑΙΡΕΘΕΝΤΩΝ
 30 ΑΥΤΟΝΤΟΥΑΡΤΑΜΙΤΙΟ
 ΙΛΕΞΑΝΔΡΕΑΝΔΡΑΧΨ
 ΕΚΑΙΟΙΝΑΛΕΞΑΝΔΡΕ
 ΠΟΓΟΝΟΙΤΟΙΠΥΘΟΚΛ
 ΝΛΑΜΒΑΝΟΝΤΕΣΤΟΙ
 35 ΑΧΜΑΣΔΙΑΚΟΣΙΑΣΤΑΡ/
 ΄ΤΟΙΣΘΥΟΝΤΩΔΕΚΑΙΤ
 ΙΑΛΕΞΑΝΔΡΕΙΑΝΔΡΑΧΨ

ΚΟΝΤΑΘΥΟΝΤΩΔΕΚΑ
 40 ΛΙΤΑΙΑΘΑΝΑΙΟΙΝΑΛΕΞΑ
 ΕΙΑΣΔΡΑΧΜΑΣΤΡΙΑΚΟΝ
 ΘΥΕΝΔΕΑΥΤΟΝΤΩΙΔΙΙΟΙΝ
 ΚΑΙΑΓΩΝΑΓΥΜΝΙΚΟΝΤΑΡ
 ΉΕΤΑΣΘΥΣΙΑΣΚΑΙΕΣΤΟΣΑΓ
 45 ΝΙΚΩΝΤΑΣΘΑΛΛΟΥΣΤΕΦΑ
 ΣΚΑΙΟΤΑΣΑΘΑΝΑΣΚΑΙΟΝ
 ΞΙΣΤΟΙΔΑΜΟΤΕΛΕΙΣΚΑΙΓΥΡ
 ΞΝΑΣΚΑΙΤΟΙΕΠΤΑΡΕΤΑΙΤΕΤ
 ΠΟΛΙΟΣΚΑΙΤΟΙΑΠΠΟΓΟΝΟΙΤ
 50 ΙΟΙΩΣΔΙΑΝΕΙΜΑΤΩΤΟΙΣΣ
 ΛΕΠΤΙΤΕΤΑΚΤΑΙΘΥΕΝΑΥΉ
 ΝΟΝΑΥΤΟΙΣΚΑΤΕΝΙΑΥΤΟΙ
 ΣΜΟΝΑΛΕΞΑΝΔΡΕΙΑΙΔ
 ΧΝΙΑΔΑΙΚΑΤ·ΚΟΙΝΟΝΤΩ
 55 ΑΝΔΡΕΙΑΝΔΡΑΧΜΑΝΤΡΙ/
 ΕΞΑΝΔΡΕΙΑΝΔΡΑΧΜΑΝΔΙΑ
 ΡΑΧΜΑΝΤΕΝΤΗΚΟΝΤΑΔΙ
 ΑΝΔΡΕΙΑΣΔΡΑΧΜΑΣΧΙΛΙ/
 ΑΣΙΟΙΤΩΙΜΕΝΔΙΙΒΟΥΣΔΥΟ
 60 ΪΧΜΑΝΤΡΙΑΚΟΝΤΑΚΑΙΥΣΔ
 ΪΧΜΑΝΔΙΑΚΟΣΙΑΝΚΑΙΟΙΑΣ
 ΤΑΔΙΔΟΣΘΑΙΔΕΑΥΤΟΙΣ
 ΑΣΧΙΛΙΑΣΕΚΑΤΟΝΕΒΔΟΝ
 ΑΡΑΚΟΝΤΑΚΑΙΟΙΝΑΛΕΞΑ
 65 ΞΑΝΑΒΟΥΝΑΛΕΞΑΝΔΡΕΙ
 ΝΔΡΑΧΜΑΝΕΙΚΟΣΙΤΕΝΤΕ
 ΞΑΝΔΡΕΙΑΣΔΡΑΧΜΑΣΤΕΝ
 ΝΕΚΑΤΟΝΤΕΣΣΑΡΑΚΟΝΤ
 ΣΙΤΕΝΤΕΤΑΙΔΕΑΘΑΝΑ
 70 ΝΤΕΚΑΙΥΝΑΛΕΞΑΝΔΡΕ
 ΜΟΝΚΑΙΤΑΝΔΑΜΟΘΟΙΝΙ
 ΒΟΥΝΑΛΕΞΑΝΔΡΕΙΑΝ
 ΉΙΑΝΔΡΑΧΜΑΝΕΙΚΟ
 ΠΕΝΤΉ

The O is sometimes circular.

- - - - - χρήματα ἃ διδ- - - - -
 - - - - - δ]σά [κ]α δ(η)λῆται ἀπο - - - - -
 - - - - - ἐπὶ μο]νάρχου Φιλίσκου τοῦ Νικομάχου - - - - -
 - - - - - τάλαντα] δέκα ἱερά τῷ τε Διὶ τῷ [Σωτῆρι καὶ τῷ Ἀθάνῃ τῷ Σωτείρῃ
 5 - - - - - (α) ἱεροὶ ἄρχοντος μ - - - - -
 - - - - - τὰν π]όλιν ἕως Ἀλεξανδρ]εῖαν δραχμῶν - - - - - ἱεῖσθαι
 - - - - - α(γ)ένευσ καθὰ αἰ τ] - - - - -
 - - - - - δὲ τοῦ] μὲν Διὸς τὸν τοῦ νιό]υ - - - - -
 - - - - -]ον χρόνον τὸν πρεσβ]ύτερον - - - - - τὰς δὲ Ἀθάνας - - - - - τὸν δὲ
 10 μέλλου]τα χρόνον αἰετῶν ἐγγό]νων τοῦ Πυθοκλεῦς τὸν πρεσβύτερον - - - - -
 - - - - - δεήσει ἀριθμεῖσθαι το - - - - -
 - - - - - αι κατ' ἐνιαυτὸν ὁμοίως - - - - -
 - - - - - Φιλίσκον τὸν Νικομάχ]ου - - - - - τὸν μὲν
 - - - - - πρῶτον ἐ]λάμηνον ἀπὸ τῶν ποβ]ῶδων - - - - - τὸν δὲ δεύτερον ἀπὸ τοῦ
 15 τόκου] τῶν χρημάτων καὶ κατ]αθέντες ἐς κιβωτὸν - - - - - τὰν ἐπιβάλλου-
 - - - - - σαν μερ]ῶ(α) ἀποδιδόντω ἐκάστ]οις - - - - - αἰ δέ κα μὴ ἀποδ-
 - - - - - ὠντι ὀφ]ειλόντω διπλασά ε - - - - -
 - - - - - θυσίας γίνεσθαι κατὰ [τὰ πάτρια - - - - -
 - - - - - ας τὰς πόλιος μηνὸς Ἀρ]αμίτιου - - - - - συντελεῖσθαι τὰς θυσίας? ὑπὸ τῶν ἱερέων
 20 τοῦ Διὸς] καὶ τὰς Ἀθάνας καὶ ἀγα]νοθέτου καὶ - - - - - ἱερέων τῶν δαιμοντελ-
 - - - - - ἔων καὶ] γυμνασιάρχου καὶ ἵπογυ]μνασιάρχου καὶ τῶν - - - - - τὸς ἀγῶνας καὶ τῶν ἐπ'
 - - - - - ἀρετῶ]ν τετιμημένων καὶ τῶν μεμ]ισθωμένων - - - - - τὰς πόλιος καὶ τοῦ μ
 - - - - -]ς καὶ τῶν ἀπογόνων τῶν Πυθοκλεῦς - - - - - θύεν βούν
 - - - - - Ἀλεξαν]δρεῶν δραχμῶν ἐκατῶ]ν - - - - -

α.

ἀνέθηκε μὲν τὸ] (τέ)[με]νος
 Ἑρακλ[εῖ Διομέδ]οντείφ, ἀνέθηκε [δὲ
 καὶ τοὺς ξενῶνας τοὺς ἐν τῷ κάμφ
 καὶ τὰ δνημάξια καὶ Λίβυν καὶ τὰ ἔγγο-
 5 να αὐτοῦ· ἐόντων δὲ ἔ[λ]εύθερ[οι] ποιούντε-
 s τ[ὰ] συντεταγμένα· ἐπί[μ]ελέσθων [δ]ὲ α-
 ὑτῶν τ[οῖ] τῶ]ν ἱερῶν κοινωνεῦντες ὑπα[ς
 ἐ]λεύθεροι ὄντες διατελέωντι καὶ μηθε[ῖ]ς
 αὐτοὺς ἀδικῆ· θυόντων δὲ τὰ ἱερά τοι ἔ[κ Δι-
 10 ο]μέδοτος καὶ αἰεὶ τοι ἐξ αὐτῶν γ[ε-
 νό]μενοι· ἐχέτω δὲ Λίβυς καὶ τοι ἐγ Λίβυ-
 s] δι[ὰ βί]ου [τὸν κ]ᾶπον

 ----- α ἀποδιδόντω Θεοδ[αισ]-
 15 ίου, ὥστε ἀργύριον ὑ]πάρχειν εἰς τὴν θυ[σί-
 αν Πεταγειτν]ύ(ο)υ ἐκκαϊδεκάτα.
 ----- ἀναλ]ώματα δὲ παρε-
 χόντω εἰς τὴν θυσίαν τῷ Ἑρακλεί καὶ τὰ[ν
 ----- τὴν τελευμένηαν ταῖς] νευμηναίαις.

After this the sense cannot be recovered.

20 ἐ]κόντας τὰς
 Διομέδ]οντος καὶ σ - -
 ἐπ(ε)ί κα παν[άγυρις ἦ
 Ἑρακλ[ε]ῦς νυ - - -
 αἰεὶ [δ] (π)ρεσ(β)ύ[τερος] ?
 25 θυόντων δὲ
 θύον]τι μόσ[χ]ον
 - - - σφ αἶγα ἢ [χοῖρον
 χοῖρο]ν ἢ αἶγα τοῖς
 ἐπὶ τῷ] βωμ(ῶ) ἐν [τῷ να]ῶ
 30 τ]ᾶ δὲ Ἀφροδί[τα

 ἢ χοῖρο]ν τῶ[ι

 τ]ῷ Ἑρακλ[εῖ

b.

Letters 10 mill. in height.

ΑΙΞΥΛΑΡΟΤΙΤΑΝΘΥΣΙΑΝ,
 ·· ΗΔΕΛΑΜΒΑΝΕΤΩΤΟΥΙΕΡΕΙΣ
 ΕΚΑΣΤΟΥΣΚΕΛΟΣΚΑΙΤΟΔΕΡΜ/
 ΡΟΙΕΙΝΔΕΚΑΙΤΑΝΑΡΟΠΥΡΙΔ/
 5 ΑΤΑΤΑΠΑΤΡΙΑΜΗΞΗΜΕΝ
 ΜΗΘΕΝΙΤΑΟΙΚΗΜΑΤΑΤΑΠΟΤ
 ΩΙΤΕΜΕΝΕΙΜΗΔΕΤΟΤΕΜΕ
 ΟΣΞ ΙΔΙΑΣΕΣΘΑΙΜΗΔΕΡΩΛ
 ΝΜΗΔΕΥΠΟΤΙΘΕΜΕΝΑΙΔΕΚΑ
 10 ΔΕΗΙΤΩΝΟΙΚΗΜΑΤΩΝΗΤΟΥ
 ΕΜΕΝΕΥΣΘΕΡΑΡΕΙΑΣΕΡΙΣΚ
 ΥΑΙΟΝΤΩΝΕΚΤΑΣΠΡΟΘΟΔΟ
 ΕΚΑΣΤΑΕΙΣΑΓΩΓΙΟΝΔΕΔΙΔΟ
 ΤΩΩΙΚΑΓΕΝΗΤΑΙΡΑΙΔΙΟΝΟΙ
 15 ΜΕΤΕΣΤΙΤΩΝ ΙΕΡΩΝΧΟ
 ΡΟΝΙΕΡΑΛΙΒΑΝΩΤΟΝΣΠΟΝΔ
 ΙΝΣΤΕΦΑΝΟΝ
 ΑΔΕΑΓΑΛΜΑΤΑΚΑΙΤΑΑΝΑ
 ΘΗΜΑΤΑΕΣΤΩΕΝΤΑΙΟΙΚΙΑ
 20 ΑΤΑΧΩΡΑΝΩΣΠΕΡΚΑΙΝΥ
 Ϊ ΧΕΙΘΥΕΝΔΕΕΚΚΑΙΔΕΚΑΤΑΙ
 ΗΝΟΣΠΕΤΑΓΕΙΤΝΥΟΥΚΑ
 ΤΟΝΞΕΝΙΣΜΟΝΡΟΙΕΙΝΤΩ
 ΡΑΚΛΕΙΤΑΝΔΑΡΟΠΥΡΙΔΑ
 25 ΕΡΤΑΚΑΙΔΕΚΑΤΑΙΕΡΙΜΗΝΙ
 ΟΥΣΔΑΙΡΕΙΣΟΑΙΤΡΕΙΣΚΑΤΕ
 ΝΙΑΥΤΟΝΟΙΤΙΝΕΣΕΧΟΥΣΕΥ
 ΤΑΙΤΑΙΕΡΑΜΕΤΑΤΟΥΙΕΡΕΩΣΕΡΙ
 ΜΕΛΕΣΘΩΝΔΕΤΟΙΕΡΙΜΗΝΙΟΙ
 30 ΩΓΚΑΔΕΗΙΡΟΤΙΤΑΝΔΞ
 ΙΝΔΕΤΙΔΕΗΙΕΡΙΣΚΕΥ
 ΤΕΜΕΝΟΣΗΟΚΗΡ
 ΕΝΩΝΕΣΗΤΟ
 ΝΗΟΙΚΙΑΗ

b.

- [παρεχέτω ὁ ἱερεὺς τὰ ἱερὰ vel similia
 κ]αὶ ξύλα ποτὶ τὰν θυσίαν, [γ-
 ἐρ]ῆ δὲ λαμβανέτω τοῦ ἱερείῳ[υ
 ἐκάστου σκέλος καὶ τὸ δέρμα·
 ποιεῖν δὲ καὶ τὰν ἀποπυρίδα
 5 κ]ατὰ τὰ πάτρια. Μὴ ἐξῆμην [δὲ
 μηθενὶ τὰ οἰκήματα τὰ ποτ[ι
 τ]ῷ τεμένει μηδὲ τὸ τέμε[υ-
 ος ἐξειδιάζεσθαι μηδὲ πωλ-
 εῖ]ν μηδὲ ὑποτιθέμεν· αἱ δὲ κά [τι
 10 δέη τῶν οἰκημάτων ἢ τοῦ [τ-
 εμένους θεραπείας, ἐπισκ[ε-
 υαζόντων ἐκ τῆς ποθόδο[υ
 ἕκαστα. Εἰσαγώγιον δὲ διδδ-
 τω ᾧ κα γένηται παιδίον, οἷ[ς
 15 μέτεστι τῶν ἱερῶν, χο[ῖ-
 ρον, ἱερά, λιβανωτόν, σπονδ-
 άν, στέφανον.
 Τ]ὰ δὲ ἀγάλματα καὶ τὰ ἀνα-
 θήματα ἔστω ἐν τῷ οἰκίᾳ[ι
 20 κ]ατὰ χώραν ὡσπερ καὶ νῦ[ν
 ἔ]χει. Θύεν δὲ ἑκκαίδεκάτῃ
 μ]ηνὸς Πεταγειτνύου κα[ῖ
 τὸν ξενισμὸν ποιεῖν τῷ[ι
 'Η]ρακλεῖ, τὰν δ' ἀποπυρίδα
 25 ἐπτακαίδεκάτῃ. Ἐπιμηνί-
 ουσ δ' αἰρεῖσθαι τρεῖς κατ' ἐ-
 νιαυτὸν οἷτινες ἐχθυσεῖ[υ-
 ται τὰ ἱερὰ μετὰ τοῦ ἱερέως· ἐπι-
 μελέσθων δὲ τοὶ ἐπιμήνιοι
 30 ὧγ κα δέη ποτὶ τὰν δεξιῶσιν.
 Ἄν δέ τι δέη ἐπισκευ[ᾶς . . .
 τὸ] τέμενος ἢ ὁ κῆπ[ος ἢ τ-
 οὶ ξ]ενῶνες ἢ το
 . . . ν ἢ οἰκία ἢ - - -

c.

Imperfect at the bottom. Letters 8 mill. high.

ΑΓΕ

Α ΓΥΡΙΟΝΑΡΟΤΩΝΠΡΟΣΟΛ
 ΝΑΡΟΤΟΥΤΕΜΕΝΙ
 ΤΩΝΞΕΝΩΝΩΝΟΤ
 5 ΚΑΝΟΝΕΙΝΑΙΤΟΔΕΚΑΤΑ
 Ο ΚΑΙΤΑΕΞΑΙΡΗΜΑΤΑΔ
 ΑΜΛΡΗΕΙΣΕ ΑΤΤΑ ΙΔΕΘΥΣΙ
 ΡΙΒΑΛΛΟΝΤΙΜΕΡΕΙ ΑΣΟΑΙΜΗΞΕ
 ΣΤΩΔΕΤΟΙΣΚΟΙΝΩΝΟΥΣΙΤΩΝΙΕΡΩ
 10 ΡΓΕΙΝΤΑΤΕΜΕΝΗΜΗΔΕΝΤΟΙΣΞ
 ΤΝΟΙΚΕΙΝΜΗΔΕΝΤΗΙΟΙΚΙΑΙΤΗΙΕΡΙ
 ΛΕΝΕΥΣΜΗΔΑΡΟΘΗΚΗΧΡΑΣΘΑΙΤ
 ΗΙΤΗΙΕΝΤΩΙΙΕΡΩΙΜΗΔΕΝΤΩΙΠΕΡΙΓΑΤΩ
 ΜΜΗΡΟΛΕΜΟΣΗΙΑΝΔΕ ΩΝ ΤΑ
 15 ΔΡΟΓΕΝΕΙΑΝΔΟΞΗΙΤΟΙ [Ω]ΝΓ
 ΕΡΩΝΕΝΔΕΙΗΣΕΙΝΑΙΤΟΙ Δ ΕΓ
 ΝΤΕΛΗΤΑΙΡΟΕΙΤΩΤΟΥ Ο
 ΤΑΓΕΙΤΝΥΟΥΕΚΚΑΙΔΕΚΑΤΗ
 ΝΓΛΙΑΝΕΡΤΑΚΑΙΔΕΚΑΤΗΔΕΔΙΑ
 20 ΙΝΑΗΘΥΣΙΑΤΩΙΗΡΑΚΛΕΙΣΥΝΤΕΑ
 ΤΑΤΑΡΑΤΡΙΑΟΚΤΩΚΑΙΔΕΚΑΤΗΔ
 ΤΩΓΗΚΑΙΕΝΤΑΙΣΛΟΙΠΑΙΣΗΜΕΡ
 ΛΕΙΣΘΩΟΓΑΜΟΣΗΔΕΣΤΡΩ/
 ΓΑΛΜΑΤΑΤΩΙΗΡΑΚΛΕΙΕΣΤΩ
 25 ΝΥΡΑΡΧΟΝΤΑΕΣΤΑΝΟΓΑΜ
 ΤΘΙΑΦΑΙΡΕΙΝΔΕΑΡΟΤΩΝΙΕΡ
 ΗΙΚΑΛΩΣΕΧΕΙΝΕΡΙΤΗΝΤΡΑΠΕ
 ΤΟΙΣΔΕΛΟΙΡΟΙΣΓΡΑΣΙΟΣΑΕΣΤΛ
 ΖΙΩΝΧΡΑΣΘΩΟΤΟΝΓΑΜΟΝΠΟΙΩΝ
 30 ΑΙΟΙΕΡΕΥΣΕΙΣΤΟΥΣΓΑΜΟΥΣΤΑΓΕΡ
 ΝΓΑΜΟΝΠΟΙΟΥΝΤΙΛΑΒΩΝΟΚΤΩΔΡΑΧ
 ΚΤΗΣΠΡΟΣΟΔΟΥΚΑΙΟΙΤΑΣΟΙΚΙΑΣΕΚΙ
 ΛΕΝΟΙΤΗΝΤΕΑΝΔΡΕΙΑΝΚΑΙΤΗΝΓΥΝΑΙΚ
 ΑΝΡΑΡΕΧΟΝΤΩΕΙΣΤΟΥΣΓΑΜΟΥΣΤΑΣΟΙ

35 ΑΣΠΑΡΕΞΕΛΟΜΕΝΟΙ ΟΙΚΗΜΑΤΑ ΕΙΣ ΑΓΟ
 ΞΙΝΤΩΝ ΣΚΕΥΩΝ Ο ΔΕ ΤΗΝ ΑΝΔΡΕΙΑΝ ΕΧ
 ΑΡΕΧΕΤΩ ΤΗΝ ΟΙΚΙΑΝ ΚΑΙ ΕΙΣ ΤΗΝ ΘΥΣΙ
 ΙΤΟΝ ΞΕΝΙΣ ΜΟΝΤΟΥ ΗΡΑΚΛ
 ΤΡΑΣΤΟΥ ΤΩΝ ΔΕ

c.

δεκ]απῆντε? ἐξαιρείσθαι
 δε] ἀ[ρ]γύριον ἀπὸ τῶν προσόδ[ων τῶν
 πιπτουσῶν ἀπὸ τοῦ τεμέν[ους καὶ τοῦ
 κήπου καὶ] τῶν ξενῶνων δσα[ν ἂν δοκ-
 5 ἦ ἰ]κανὸν εἶναι· τὸ δὲ κατα[κεχωρ-
 ισμέν]ο[ν] καὶ τὰ ἐξαιρήματα δ[ι]ελεῖν
 κατ]ὰ μέρη, εἰς ε[κ](άσ)τ(αν) δὲ θυσί[αν τῶ
 ἐ]πιβάλλοντι μέρει [χρ]ᾶσ(θ)αι. Μὴ ἐξέ-
 στω δὲ τοῖς κοινωνοῦσι τῶν ἱερῶ[ν γε-
 10 ω]ργεῖν τὰ τεμένη, μηδ' ἐν τοῖς ξενῶσ-
 ι ἐ]νοικεῖν μηδ' ἐν τῇ οἰκίᾳ τῇ ἐπὶ [τοῦ τε-
 μένευς, μηδ' ἀποθήκη χρᾶσθαι τ[ῆ] αὐ-
 λ]ῆ τῇ ἐν τῷ ἱερῷ μηδ' ἐν τῷ περιπάτω[ι
 ἀ]μ μὴ πόλεμος ἦ. Ἄν δέ [τις τ]ῶν [κα]τ' ἀ[ν-
 15 δρογένειαν δόξῃ τοῖς [κοινω]ν[ε]ῦσι τῶν
 ἱερῶν ἐνδειῆς εἶναι, τοῖς [ξενῶσιν, ἔστ' ἂν
 συ]ντελήται, ποείτω τῶ[ν γάμ]ο[ν] μὴδὲ
 Πε]ταγειτνίου ἐκκαιδεκάτη [μὲν κατὰ προ-
 (α)ιγλίαν, ἐπτακαιδεκάτη δὲ διὰ [νυκτός,
 20 ἵνα ἡ θυσία τῷ Ἡρακλεῖ συντελ[ῆται κα-
 τὰ τὰ πάτρια, ὀκτωκαιδεκάτη δὲ ἡ συνα-
 γωγή, καὶ ἐν ταῖς λοιπαῖς ἡμέρ[αις] συντε-
 λείσθω ὁ γάμος ἡ δὲ στρα[μνῆ] ἡ παρὰ τ-
 ἀ ἀ]γάλματα τῷ Ἡρακλεῖ ἔστω
 25 . . . ν ὑπάρχοντα ἔστ' ἂν ὁ γάμ[ος] συντε-
 λεσ]θῆ· ἀφαιρεῖν δὲ ἀπὸ τῶν ἱερ[είων] δσον ἀ-
 ν δοκ]ῆ καλῶς ἔχειν ἐπὶ τὴν τράπε[ζαν] τὴν τοῦ
 θεοῦ], τοῖς δὲ λοιποῖς πᾶσι δσα ἔστ[ι] ἐκφορα τῶν
 ἱερε]ίων χρᾶσθω ὁ τὸν γάμον ποιῶν· [διδότω
 30 δὲ κ]αὶ ὁ ἱερεὺς εἰς τοὺς γάμους τὰ γέρ[η] τῷ

τὸν γάμον ποιοῦντι, λαβὼν ὀκτὼ δραχμὰς
 ἐκ τῆς προσόδου, καὶ οἱ τὰς οἰκίας ἐκτε-
 μένοι τὴν τε ἀνδρείαν καὶ τὴν γυναικ[ε-
 35 ἴαν παρεχόντων εἰς τοὺς γάμους τὰς οἰκ-
 ἴας παρεξελόμενοι οἰκήματα εἰς ἀπῆθε-
 σιν τῶν σκευῶν, ὁ δὲ τὴν ἀνδρείαν ἔχ[ων
 π]αρεχέτω τὴν οἰκίαν καὶ εἰς τὴν θυσί[αν,
 καὶ ἐπὶ τὸν ξενισμὸν τοῦ Ἑρακλ[εὺς παρεχό-
 ντων ἀμφοτέρωσ'· τούτων δὲ - - - - -
 - - - - -

d.

Letters similar to those of c.

ΙΣΤΕΚΝΟΙΣ ΠΑΝΤΑΤΑ ΔΕ ΟΝ
 Ἰ ΠΑΡΑΣΚΕΥΑΤΕ ΤΟΙΣ ΔΕ ΕΠΙ
 Ἰ Ἰ ΛΟΜΕΝΟΙΣ ΟΡΩΣ ΕΚΑΣΤΑΣΥ
 5 ΛΗΤΑΙΚΑ ΘΑΔΙΑ ΓΕΓΡΑΠΤΑΙ
 Σ ΔΥΝΑΜΙΝ ΕΙΝΑΙ ΕΥΕΙΗ ΚΑΙ ΑΥ
 ΟΙΣ ΚΑΙ ΤΟΙΣ ΕΓΓΟΝΟΙΣ ΑΥΤΩΝ
 Ἰ ΝΕΘΗΚΑ ΔΕ ΚΑΙ ΛΥΧΝΙΑ Σ ΔΥΟ ΚΑ
 ΛΥΧΝΟΥΣ ΧΑΛΚΟΥΣ ΕΠΤΑ ΠΥ
 10 ΡΟΥΣ ΔΥΟ ΚΑΙ ΕΣΧΑΡΑΝ ΤΕΤΡΑ
 ΟΝ ΚΑΙ ΚΡΑΤΗΡΑ ΚΑΙ ΤΑ ΠΗΤΑ
 ΑΙ ΤΡΑΠΕΣΙΑΝ ΚΑΙ ΣΤΕΦΑΝΙΣ ΚΟΥ
 ΕΝ ΤΕΤΟΙΣ ΑΓΑΛΜΑΣΙΝ ΧΡΥΣΟΥ
 ΚΑΙ ΡΟΠΑΛΑ ΔΥΟ ΚΑΙ ΘΥΜΙΑΤΗΡΙ
 15 ΤΡΙΑ ΚΑΤΑ ΧΡΥΣΑ ΚΑΙ ΚΛΙΝΗΝ ΩΣ
 ΤΕ ΠΑΝΤΑ ΤΑΥΤΑ ΙΕΡΑ ΕΙΝΑΙ ΤΟΥ
 ΗΡΑΚΛΕΥΣ ΚΑΙ ΒΑΘΡΟΝ ΤΗΣ ΚΛΙ
 ΝΗΣ ΚΑΙ ΚΥΚΛΟΝ ΧΑΛΚΟΥ ΝΕΙΑ
 Ἰ ΕΤΙΣ ΤΟ ΛΜΗΣΗ ΚΑΤΑΛΥΕΙΝ Τ
 ΝΥΡΟΔΙΟ ΜΕΔΟΝΤΟΣ ΣΥΝ
 20 ΤΑ ΓΜΕΝΩΝ ΑΔΙΚΩΝ ΤΑ ΙΕΡΑ
 ΤΟΥΣ ΠΡΟΓΟΝΟΥΣ ΥΠΕΡΩ
 ΓΡΑΠΤΑΙ ΕΝ ΤΩ ΙΒΩΜΩ ΚΑΙ Ε
 ΙΣΤΗΛΗ ΜΗ ΕΠΙ ΤΡΕΠΕΙΝ ΤΟΥ
 ΔΙΟΜΕΔΟΝΤΟΣ

25 ΕΓΕΝΗΜΕΝΟΥΣΚΑΙΤΟΥΣΕΠΙ
 ΟΥΣΑΥΤΩΝΑΛΛΑΒΟΗΘΕΙΝ
 ΟΙΣΙΕΡΟΙΣΚΑΙΤΟΙΣΠΡΟΓΟΝΟΙ
 ΝΑΓΕΙΝΔΕΤΟΥΣΕΠΙΜΗΝ
 ΣΚΑΙΕΙΣΤΗΝΑΥΡΙΟΝΠΑΡΑ
 30 ΝΒΑΝΟΝΤΑΣΟΥΣΑΝΑΥ
 ΙΣΔΟΚΗΕΠΙΜΗΝΙΟΥΣΔΕΑΙΡΕΙΣΘ
 ΕΓΔΙΟΜΕΔΟΝΤΟΣΚΑΙΤΟΥΣΕΓΓ
 ΟΥΣΑΥΤΩΝΑΝΔΕΤΙΣΝΟΘΟΣΩΝΚΡ
 ΕΙΣΓΝΩΣΘΗΜΕΤΕΧΕΙΝΤΩΝΙΕΡΩ
 35 ΙΗΞΕΣΤΩΑΥΤΩΙΜΕΤΕΧΕΙΝΤΩΝ
 ΡΩΣΥΝΩΝΛΑΜΒΑΝΕΤΕΔΕΑΡ
 ΗΣΠΡΟΣΟΔΟΥΩΣΤΕΤΩΙΡΑΣΙΩ
 ΙΣΟΥΣΙΑΝΔΡΑΧΜΑΣΠΕΝΤΗΚΟ
 ΤΑΤΑΙΣΔΕΜΟΙΡΑΙΣΤΕΣΣΑΡΑΚΟ
 40 ΤΑΘΥΟΝΤΩΔΕΤΩΙΡΑΣΙΩΙ
 ΤΑΙΣΜΟΙΡΑΙΣΟΙΚΑΤΑΝΔΡΟΓΕΝΕ
 ΙΑΝΕΘΗΚΑΔΕΚΑΙΥΑΛΙΝΑ
 ΛΑΣΤΕΣΣΑΡΑΣΚΑΙΧΛΑΝΙΔ
 ΡΓΑΝΔΙΔΟΝΑΙΔΕΤΟΙΣΗ
 45 [=]ΟΙΣΜΕΡΙΔΑΣΤΟΙΣΣΥ
 ΟΥΣΙ

d.

1 τοῖς τέκνοις πάντα τὰ δέου[τ-
 α] παρασκευάτε· τοῖς δὲ ἐπι-
 με]λομένοις ὅπως ἕκαστα συ-
 ντε]λήται καθὰ διαγέγραπται
 5 εἰ]ς δύναμιν εἶναι εὖ εἶη καὶ αὐ-
 τ]οῖς καὶ τοῖς ἐγγόνοις αὐτῶν.
 Ἄ]νέθηκα δὲ καὶ λυχνίας δύο, κα[ι
 λύχνους χαλκοὺς ἑπταπύ-
 ρους δύο, καὶ ἐσχάραν τετράπ[ε-
 10 δ]ον, καὶ κρατῆρα καὶ τάπητα
 κ]αὶ τράπεζαν καὶ στεφανίσκου[ς
 π]έντε τοῖς ἀγάλμασιν χρυσοῦ[ς,
 καὶ ῥόπαλα δύο καὶ θυμιατήρι[α

- τρία κατάχρῳσα καὶ κλίνην, ὥσ-
 15 τε πάντα ταῦτα ἱερά εἶναι τοῦ
 Ἑρακλεῦς, καὶ βάθρον τῆς κλί-
 νης καὶ κύκλον χαλκοῦν· εἰά[ν
 δ]έ τις τολμήσῃ καταλύειν τ[ι
 τῶ]ν ὑπὸ Διομέδοντος συν-
 20 τε]ταγμένων, ἀδικῶν τὰ ἱερά
 καὶ] τοὺς προγόνους ὑπὲρ ὧ[ν
 γέ]γραπται ἐν τῷ βωμῷ καὶ ἐ-
 ν τῇ] στήλῃ, μὴ ἐπιτρέπειν τοῦ-
 ς ἐγ] Διομέδοντος
 25 γ]εγεννημένους καὶ τοὺς ἐπι-
 γόν]ους αὐτῶν, ἀλλὰ βοη(θ)εῖν
 τ]οῖς ἱεροῖς καὶ τοῖς προγόνοι[ς.
 Συ]νάγειν δὲ τοὺς ἐπιμνη[ί-
 ου]ς καὶ εἰς τὴν αὐριον παρα-
 30 λα]νθάνοντας οὗς ἂν αὐ-
 το]ῖς δοκῇ· ἐπιμνησίους δὲ αἰρεῖσθ[αι
 τοὺς] ἐγ Διομέδοντος καὶ τοὺς ἐγγ[ύ-
 ν]ους αὐτῶν. *Ἄν δέ τις νόθος ὦν κρ[ι-
 θ]εῖς γνωσθῇ μετέχειν τῶν ἱερῶ[ν
 35 μ]ῇ ἐξέστω αὐτῷ μετέχειν τῶν
 ἱε]ρωσυνῶν. Λαμβάνετε δὲ ἀπ[ὸ
 τ]ῆς προσόδου ὥστε τῷ Πασίω[ι
 ε]ῖς θυσίαν δραχμὰς πενήκον-
 40 τα, ταῖς δὲ Μοίραις τεσσαράκον-
 τα· θύοντω δὲ τῷ Πασίῳ [καὶ
 ταῖς Μοίραις οἱ κατ' ἀνδρογένε[ι-
 αν.] Ἀνέθηκα δὲ καὶ ὑαλίνα[ς
 φιά]λας τέσσαρας καὶ χλανίδ[α
 ἀλου]ργάν. Διδόναι δὲ τοῖς ἡ-
 45 μετέρ]οις μερίδας τοῖς συ-
 νελθ]οῦσι.

The form of the kappa in all four columns, where the letters are not crowded, is Κ. The arms of the sigma are, as a rule, not quite parallel.

We have here portions of

engraved on one

stone, and all relating to a society, originally instituted, as it seems, by a certain Diomedon, the chief object of which was the worship of Heracles, and of the heroised founder or founders. An analogous inscription is the well-known testament of Epicteta, from Thera. We do not in this case however possess the original testament or deed executed by Diomedon. The archives of the society were engraved on an altar, and on a stele (col. *d*, line 22). We have here, probably, only the lower half of the stele, and the inscription on the altar may have been the more extensive.

Col. *d* is certainly the end of the whole; it contains in its last lines a series of unconnected codicils. Cols. *a* and *b* are written in Doric. (In a supplementary clause at the end of *b* we find κῆπος). The letters of both, which are similar, but differ slightly in size, are of a somewhat earlier date than those of *c* and *d* (the forms are not very different, but the letters of *c* and *d* have slight apices.) Cols. *c* and *d* are written in the κοινή, but both have occasional Doric forms. The letters of both are similar in size and shape. It seems, therefore, that the four columns form parts of four documents, engraved at different, but not very distant times. As col. *d* is the latest, col. *a* must be the earliest. It refers to Diomedon in the third person, but may be a document drawn up by his executors giving the substance of his testamentary grant. Col. *b* seems to contain supplementary provisions added shortly afterwards. Col. *c* must form part of a document drawn up by some reorganiser of the society a good many years later, and col. *d* enumerates objects presented by him, or by some one else, and contains at the end miscellaneous additional clauses.

a.

Line 4: the word δνημάξιον, 'donkey-carriage,' is not in the dictionaries. For the characteristic order in which Libys and the donkeys are mentioned, cp. Lysias IV. ad in. τὸ μὲν ζεύγος καὶ τὰ ἀνδράποδα. Note also the neuter ἔγγονα.

Line 12: διὰ βίου does not quite correspond with what I read on the marble, but the traces of letters here are very faint, and nothing is visible on the impression.

Line 13: the reading is doubtful; ΣΟΥΚΑΔΟ, Ross.

Lines 14-17: the sense is pretty clear. A sum of money is to be paid in the month Θεοδαίσιος, in order to provide funds for the annual sacrifice, which took place on the 16th of the next month, Περγαίηνος (see col. *b*, 21). Thus, in the testament of Epicteta,

the 210 drachmae are to be paid in the month Eleusinius, and the annual festival takes place in the next month, Delphinus.

Line 16: ΥΣΥ which Ross read, probably represents ΥΟΥ of the original.

Line 19: *νεμνηύαις* is quite certain, and suggests a monthly ceremony, unless indeed Σ be the first letter of another word.

Line 24: certainly K not B. The O is probable, but only a circular depression is visible on the marble. Ross's restoration is doubtful.

Line 27: ad in. possibly ΕΩΙ i.e. θ]εφ.

Line 29: apparently ΟΙ, but as the stone is damaged it is impossible to be sure that the letter is Ο; if it is Ω it is fitted into a very small space.

Line 31: the stroke before Ε is not Ι, but part of Γ Π or Ν.

b.

Line 8: the Ξ was repeated and erased.

Lines 9-12: similar provisions recur in lines 31-34. Possibly the latter part of the column, from line 17 onwards, contains supplementary matter; it was found necessary to give more explicit directions for procuring the money for repairs.

Line 13: children of members are to be received into the society immediately after birth.

Line 15: ΤΩΝ repeated and erased.

Line 24: τὰν ἀποπυρίδα. ἀποπυρίς means anything plucked off the coals and eaten at once (ἀποπυρίζων: ἀπὸ πυρὸς ἐσθίων. Hesych.). The word, like ἀποτηγανίσειν, was especially used of small fish thus cooked and eaten. See Epicharmus (*ap. Athen. p. 277 F*) ἀφνὰς ἀποπυρίζομεσ: and Teles (*ap. Stob. 97. 31*) τῶν μαινίδων ἀποπυρὶν ποιήσας. There can be little doubt that it here means a sacrifice to the dead consisting of fish. In the testament of Epicteta (col. vi. 12) three fish, δψάρια τ[ρ]ί[α], are offered to the heroes (see Keil, *Hermes*, xxiii. p. 299). This sense exactly suits the use of the word in the story from Hegeandrus, quoted by Athenaeus, p. 334 E. On the banks of the river Olynthiacus, a feeder of Lake Bolbe, was the tomb of the hero Olynthus, a son of the nymph Bolbe. In the months of Anthesterion and Elaphebolion large shoals of fish passed up the river as far as the tomb, but never beyond it. The people of the country used to say, that at these seasons Bolbe sent the ἀποπυρίς to her son, conforming thus to their own custom, for it was in these two months that they sacrificed to the spirits of the dead. Although we find offerings of

fish to the dead called ἀποπυρίδες in two places so remote from each other as Cos and Olynthus, neither the custom nor this use of the word can have been familiar to Clearchus when he cited the flute-player Charmus among the φιλίχθνες in his treatise, Περὶ βίων, and alleged, in support of his charge of gourmandise, the ἀποπυρίδες offered on his tomb by a fellow-craftsman (Ath. viii. p. 344 C).

Line 25: three epimenii here, as in the testament of Epicteta. Why they are three in this case we cannot tell. There one officiates on each day of the celebration, and no priest is mentioned.

Line 30: δεξιωσις is either the same as the ξεισιμός of Heracles, or means the reception of the members.

C.

Line 6: the word ξειρήματα, the sense of which is quite clear, seems not to occur elsewhere.

Lines 15 ff. The general restoration of these lines must depend on the view we take of the γάμος. Is it, as Ross conjectured, a ἱερός γάμος, or is it simply the wedding of one of the members, which, under certain conditions, he is allowed to celebrate in the sanctuary? I think it is the latter¹. We learn from the testament of Epicteta (ii. 20) that it was usual to celebrate family weddings in the ἡρώων. There is nothing in this inscription which need imply that Heracles himself was the bridegroom. The sense of lines 23-25 may be, 'The couch prepared for Heracles on the day of his ξεισιμός is to be left in its place until the wedding is over,' i.e. Heracles is to be a guest at the wedding. The sense of lines 17-21 is, that on the two days mentioned the wedding-feast is to be celebrated at hours which will secure its not intruding upon the regular annual sacrifices to Heracles. I conjecture that -αιγλιαν in line 19 may be the end of some unknown word, προ]αιγλιαν or μετ]αιγλιαν, meaning the hour before or after dawn. We might restore τὸν συν]αιγλιαν, and suppose that συναιγλία is a dialectic variety of συναικλία. In this case the context would be different.

Line 28: Ross read ΕΣΤΟ. The L which I give is doubtful, but there certainly seem to be traces of a perpendicular stroke after ΕΣΤ.

Line 38: Ross's restoration, κα]ἰ τὸν ξεισιμόν, will not fill the space.

¹ ΕΙΝΑΙ in line 16, read by Mr. Hicks on the impression, confirms this view.

d.

Line 2: *παρασκευάτε* is a contracted future: see Dittenberger, *Hermes* xvi. p. 172.

Line 5: for the phrase *εἰς δύναμιν εἶναι* = *κατὰ τὸ δυνατόν*, see *C. I. G.* No. 3137, line 39, and Boeckh's note.

Lines 7, 8: 'two stands for lamps, and two lamps with seven wicks.' The word *ἐπτάπυρος* is not known, but its equivalent *ἐπτάμυζος* occurs elsewhere. I conclude that *λυχνία* means a stand for a lamp, and not a candlestick, from the fact that there is one *λυχνία* to each *λύχνος*. Numbers of these stands have been found at Pompeii.

Line 9: *ἔσχάραν τετράπεδον*; see Schol. ad Eur. *Phoenissas* 274 (ed. Schwartz) *ἔσχάρα ἢ ἐν τετραγώνῳ ἐπὶ γῆς βάσις κ.τ.λ.*, and the passages from grammarians quoted in the note there.

Line 17: *κύκλον*, apparently not part of the bed, but a tray.

Line 28: *συνάγειν*, possibly in the sense of *μετ' ἀλλήλων πίνειν*. ἡ *αὔριον* is no doubt the 18th of *Petageitnyos*. Cp. col. c, line 21, *ὀκτωκαίδεκάτη ἢ συναγωγή*. We may conclude that the *συναγωγή* there is not part of the wedding ceremonies, but a banquet or meeting which always took place on the day after the sacrifices.

Line 36: not *ιερωσύνων*, for *ιερώσυνα* in the sense of *γέρη* is unknown at Cos.

Line 37: *Πάσιος* is perhaps *Ζεὺς Πάσιος*, a Dorian form of *Ζεὺς Κτήσιος*.

Lines 44-47 are carelessly written, and were added afterwards.

37.

In the house of Mr. Nicolaides. Height 119 cm., width 60 cm. The marble was formerly placed, face downwards, in a tank near the hospital. It has three holes bored in it, destroying parts of lines 9-19 and lines 55-58. A considerable portion in the centre is almost entirely effaced (lines 28-40). The upper part (lines 1-8) is much worn and illegible. The left-hand edge has also been worn. This is the state in which the marble was when Mr. Nicolaides' workmen extracted it from the tank. In order to embellish it, they rounded off the right-hand side, thus destroying about three letters in each line, and by some accident a piece was chipped off the lower left-hand corner. Some of these missing letters I was able to read from the impression left by the marble in the mortar of the tank whence it was taken. Published from my copy by Mr. Hicks, *Hellenic Journal*, ix. p. 332. Since then I have re-examined the original.

- ΑΓ
 ΙΕΥΗΟ Ν Ο Η - Α Ν Ε Λ - Α
 Ι ΕΙ Ο Α Ρ Ε Ρ Τ Α Λ Λ Ξ Ε Ι / Ξ Ο Ι
 Ε Ρ Ε Υ Ξ Μ Ε Ν Κ / Ι / Ι Ο Ν Α Ρ Χ Ο Υ
- 5 Γ Ι Ο Ν Τ Ω Ι Ε Ρ Ο Ρ Ο Ι Ο Ι Δ Ε Κ Α Ι Τ Ο Ι Κ Α Ρ Υ Κ Ε Ζ Ι Ο Ν Τ Ω Κ
 Χ Τ Υ Α Ι Ο Υ Ξ Τ Ι Ν Α Ι Β - Υ Ν Ε Ξ Ε Ν Α Τ Α Ξ . Κ Α -
 Ε Ε Ω Ν Κ Α Ι Ρ Α Ξ Ο Ε Μ Ι Λ Ι Α Ι Γ Ρ Α Τ Ω Ν Κ Α Ι Ι Τ Α Ι Ν Ε Ξ Δ Γ
 Α Ν Α Ν Ε Λ Α Ν Τ Ω Γ Α Μ Φ Υ Λ Ο Ι Ρ Ρ Α Τ Ο Ι Ε Ν Α Γ Ο Ρ Α Ι Δ Ε Ξ . Μ Μ Ι
 Ι Ι Ο Δ Ε Ι Ε Ρ Ε Υ Ξ Κ Α Η Ξ Θ Ω Τ - Ρ Α Ρ Ε Ι Α Ν Ε Χ Ω Ν Τ Α
 10 Α Ν Τ Α Ν Ι Ε Ρ Α Ν Τ Ο Ι Δ Ε Ι Ε Ρ - Ρ Ω Τ Α Ξ Τ Ρ Α Ρ Ε Ι Α Ξ Ι
 Δ Ε Ε Ρ Ε Λ Α Ν Τ Ω Β Ο -
 Υ Τ Ω Γ Κ Ρ Ι Θ Η Τ Ι Ξ Α Ι
 Υ Τ Ω Γ Κ Ρ Ι Θ Η Τ Ι Ξ Α Ι Δ Ε
 Κ Α Τ Ο Υ Τ Ω Γ Κ Ρ Ι Θ Η Τ Ι Ξ Α
 15 Α Ν Κ Α Ι Ε Ρ Ε Λ Α Ν Τ Ω Κ Α Τ Α Τ /
 Ι Δ Ε Μ Η Τ Ρ Ι Τ Ο Ν Ε Ρ Ε Λ Α Ν Τ Ω Κ Α Ι Α Τ
 Ι Η Δ Ε Ξ Ε Ρ Ι Κ Ρ Ι Ν Ο Ν Τ Α Ι Β Ο Υ Ν Ε Κ Χ Ι
 Ν Τ Ε Ξ Δ Ε Τ Ο Υ Τ Ο Υ Ξ Ξ Υ Μ Μ Ι Ξ Γ Ο Ν
 Ο Ν Τ Ι Κ Α Ι Ε Υ Χ Ο Ν Τ Α Ι Κ Α Ι Α Π Ο Κ Α Ρ Υ
 20 - Ξ Κ Α Τ Α Τ Α Υ Τ Α Θ Υ Ε Τ Α Ι Δ Ε Ι Α Μ Ε Γ Κ Α Υ Ρ Ο Κ Ε Ι Τ Α Ι Ξ Τ Ι Α Ι Ο -
 Ε Ρ Ε Α Φ Ο Ρ Ο Ξ Β Α Ξ Ι Ε Ω Ν Κ Α Ι Ε Ρ Α Ρ Α Ρ Ε Χ Ε Ι Κ Α Ι Ε Π Ι Θ Υ Ε Ι Ι Ε Ρ Α Ξ Ξ
 Ι Ε Κ Τ Ο Υ Γ Ε Ρ Η Δ Ε Λ Α Μ Β Α Ν Ε Ι Τ Ο Δ Ε Ρ Μ Α Κ Α Ι Τ Ο Ξ Κ Ε Λ Ο Ξ Ι Ε Ρ Ο Ρ Ο Ι

25 Ε·ΚΕΛΟΣΤΑΔΕΑΛΛΑΚΡΕΑΤΑΣΠΟΛΙΟΣΤΟΝΔΕΚΡΙΘΕΝΤΑΤ
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 ΤΙΜΩΝΤΩΔΕΡΡΟΣΤΑΤΑΙΟΜΟΣΑΝΤΕΣΠΑΡΑΧΡΗΜΑΕΡΕΙΔΕΚΑΤΙ
 ΙΑΝΑΓΟΡΕΥΕΤΩΚΑΡΥΞΟΡΟΣ ΗΙΤΟΥΤΩΔΕΓ ΑΝΤ
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 ΞΕΡΝΔΕΙΚΥΛΙΚΑΙΝΟΥΚΕΚΡΑΜΕΝΟΥΡΟΤΟΥ ΞΕΡΕΙΤΑΛΑΓΟΝΤΙΤΟ
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 ΞΔΕΚΑΡΥΞΟΝΤΙΕΥΦΑΜΙΑΝΚΗΝ ΞΑΝΤΕΣΤΟΜΒΟΥΝΚ/
 ΟΝΤΑΙΘΑΛΛΩΙΚΑΙΑ ΜΑΙΤΟΙΔΕ ΑΡΡΩΝΤΙΤΟΜΜΕΓΧΟΙ
 ΚΑΙΤΑΣΡΑΛΑΓΧΝΑΕΡΙΤΟΥΒΩΜΟΥΕΡΙ ΟΝΤΕΣΜΕΛΙΚΡΑΤΟΝΕ
 30 Ε·ΚΡΛΥΝΑΝΤΕΣΓΑΡΑΤΟ ΞΝΤΙΕΡΕΙΔΕΚΑΚΑΡΡΩ
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 40 ΞΚΑΙΚΑΡΥΚΕΣΙΑΡΟΡΟΙΔΕΞΕΝΙΣΙΟ ΕΡΗΚΑΙΤΟΣΕΚΑΡΥΚΑΣΤ
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- 45 ΑΗΤΑΙΤΩΙΑΙΡΕΘΕΝΤΙΚΑΤΑΤΑΥΤΑΤΑΙΑΥΤΑΙΑΜΕΡΑΙΔΙΟΝΥΣΩΙ
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 50 ΤΟΥΤΟΙΣΟΙΝΟΥΚΡΑΤΗΡΑΣΤΡΕΙΣΓΕΡΗΤΟΥΒΟΟΣΤΩΙΠΕΡΗΙΔΕΡΜΑΚ
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 ΘΥΛΑΦΟΡΩΙΔΕΤΟΥΣΚΕΛΕΟΣΤΟΥΤΩΝΙΕΡΟΡΟΙΩΝ ΟΤΑΙΑΚΡΙΣΧΙΟΝ
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 Ν ΟΥΔΙΚΡΕΑΣΙΑΤΡΟΙΣΚΡΕΑΣΥΛΗΤΑΙΚΡΕΑΣΧΑΛΚΕΩΝΚΑΙΚΕΡΑ
 55 ΝΕΚΑΤΕΡΟΙΣΤΟΚΕΦΑΛΛΑΙΟ
 ΑΓ ΙΕΤΑΙΕΚΤΟΣΤΟ ΑΥΤΑΙΑΜΕΡΑΙΑΘΑΝΑΙΑΙΓΟ
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 60 ΜΒΑΝΕΙΔΕΡΜΑΚΑΙΣΚΕΛΟΣ ΙΕΒΔΟΜΑΙΑΝΟΜΕΝ ΕΞΑΛΚΗΙΔΑΣΔ
 ΤΡΙΟΙΣΤΕΛΕΩΣΚΑΙΤΕΛΕΑΚΥΕΟΣΑΤΟΥΤΩΝΟΥΚΑΡΟΦΟΡΑΚΥΛΙΚΕΣ
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ΣΚΥΛΛΙΤΑ ΤΟΥΧΟΙΡΟ
 Ε ΥΣΚ

- τ]άν σεσα[μασ-
 μέναν -----] ἔ[ν]θαπερ τ[οὺς] ἀλλ[ου]ς [θ]ἔ[μεν]οι - -
 -----]ιερεὺς μὲν κ[αὶ] φυλὰ(?) τοῦ] μονάρχου . . .
 5 ἰόντω, ἱεροποιοὶ δὲ καὶ τοὶ κάρυκες ἰόντω κ[ατὰ]
 χ[ιλιασ]τύα[ς], (β)οὺς [δὲ ἔ]λ[άντ]ι, β[οῦν] ἐξ ἐνάτας [ἐ]κάσ[τας]
 ὀ] ε εων καὶ πᾶς ὀ ων καὶ ν' ἐς δ(ἐ) [τ-
 ἀν [ἀγορ]ὰν ἐλάντω Πάμφυλοι πρᾶτοι, ἐν ἀγορᾷ δὲ σ[υ]μμί[σ]-
 γοντ]ι, ὁ δὲ ἱερεὺς κα[θ]ήσθω [ἐπι] τ[άν] τράπεζαν ἔχων τὰ[ν
 10 φιά]λ[α]ν τὰν ἱεράν, τοὶ δὲ ἱερ[οποιοὶ] ἕκατ]έρω τᾶς τραπέζας. [Πάμ-
 φυλοι] φῆ ἐπελάντω βοῦ[ς] τρεῖς τοῦ] (ς) [κ]αλλι[σ]τους αἰ μ[έγ] κα
 τοῦ]τώγ κριθῆ τις· αἰ [δὲ μή, Ὑλλεῖς τρ]εῖς ἐλάντω αἰ μ[έγ] [κα τ-
 οῦ]τώγ κριθῆ τις· αἰ δὲ [μή, Δυμᾶνες τρε]ῖς τοὺς [λ]οιποὺς αἰ μ-
 ἔγ] κα τούτωγ κριθῆ τις· αἰ [δὲ μή, ἀτέρους] ἐλάντω ἐς τὰν ἀγ[ορ-
 15 ἀν] καὶ ἐπελάντω κατὰ τ[αὐτά, αἰ μ[έγ] κα τούτωγ κριθῆ τ[ις].
 αἰ [δὲ μή, τρίτον ἐπελάντω καὶ ἀτ]έρους]: αἰ δὲ κα τούτωγ κρι[θῆ]
 (μ)ηδεῖς, ἐπικρίνονται βοῦν ἐκ χι[λιασ]τύος ἐκάστας· ἐλά[σ]-
 α]ντες δὲ τούτους συμμίσγον[τι τοῖ]ς ἄλλοις, καὶ εὐθὺ[ς]
 ἴ]οντι καὶ εὔχονται καὶ ἀποκαρῦ[σσουν]τι· ἔπειτα ἐπελάντ[ω
 20 αὐτ]ις κατὰ ταῦτά· θύεται δέ, αἰ μ[έγ] κα ὑποκ[ύψ]ει, τᾷ Ἰστιά· θύ-
 ει δὲ γ]εραφῆρος βασιλέων καὶ ἱερά παρέχει καὶ ἐπιθύει ἱερά ἐξ [ἡ-
 μ]ιέκτου, γέρη δὲ λαμβάνει τὸ δέρμα καὶ τὸ σκέλος, ἱεροποιοὶ
 δ]ὲ [σ]κέλος, τὰ δὲ ἄλλα κρέα τᾶς πόλιος. Τὸν δὲ κριθέντα τ[ῶ]
 Ζηνὶ κάρυκες ἄγοντι ἐς ἀγοράν· ἐπεὶ δὲ κα ἐν τᾷ ἀγορᾷ ἔα[ν]-
 25 τι ἀγορεύει οὐ κα ἦ ὁ βοῦς ἢ ἄλλος ὑπὲρ κήνου ἐνδέξι[ς],
 “Κώ[ο]ις παρέχω τῶ[μ] βοῦν, Κῶοι δὲ τιμὰν ἀποδόντω (τὸ) τᾷ Ἰστιά.”
 τιμώντω δὲ προστάται ὁμόσαντες παραχρῆμα. Ἐπεὶ δὲ κα τ[ιμῶ-
 ντ]ι, ἀναγορευέτω ὁ κάρυξ ὀπόσ[ου] κα τιμηθῆ· τούτω δὲ [ἐλ]άντ[ω π-
 αρ]ὰ τὰν Ἰστίαν τὰν Ταμίαν, καὶ ὁ [Πολιῆος] ἱερεὺς στε(π)τεῖ καὶ
 30 ἐκ]σπένδει κύλικα οἴνου κεκραμένου [π]ρὸ τοῦ [β]ό[υ]ς· ἔπειτα ἄγοντι τῶ[μ]
 β[οῦν] καὶ τὸν καυτὸν καὶ [φ]θοῖας ἑπτὰ καὶ μέλι καὶ στέμμα· ἐξάγ[ον-
 τε]ς δὲ καρῦσσοντι εὐφάμιαν, κῆν [σίτοις? δῆ]σαντες τὸμ βοῦν κα-
 λλύν[ονται] θαλλῶ καὶ . . . μα· τοὶ δὲ [ἱερεῖς? κ]αρπῶντι τὸμ μ[έγ] χοῖ-
 ρον] καὶ τὰ σπλάγχνα ἐπὶ τοῦ βωμοῦ ἐπι[σπένδ]οντες μελίκρατον, ἔ[ν]-
 35 τερα δ]ὲ [ἐ]κπλύναντες παρὰ τῶ[μ] βωμὸν καρπ[ῶν]τι· ἐπεὶ δὲ κα καρπω[θῆ]
 να]π[οιδ]ς? ἐπισπενδέτω μελίκ[ρατον, κᾶρυξ δ]ὲ καρυσσέτω ἐορτάζ[εν]
 ----- ἐνιαύτια ὥραῖα ἐορτάν ἱερεῦς] δὲ 1 · ἐπιθυῖτω
 θύ]η καὶ [τοὺς] φθοῖας καὶ σπονδὰ[ν] ἄκρατοι καὶ στῆ[αρ].

μετ]ὰ τοῦτο δὲ ἰόντω παρ τοὺς ἱεροποιο[οὺς ἐς] τὸ οἶκημα τὸ δαμόσιον [ἄρ-
 40 εὺ]ς καὶ κάρυκες, ἱεροποιοὶ δὲ ξενιζ[όντω τὸν ἰ]ερῆ καὶ τὸς κάρυκας τ[αύ-
 τα]ν τὰν νύκτα· ἐπεὶ δὲ κα σπονδὰς ποιήσ[ω]νται, αἰρέσθω ὁ ἱαρεὺς
 η τῶν ἱεροποιοῶν βοδὸς τοῦ θυομένου τῷ Ζηνὶ τῷ Πολιῆϊ, καὶ προ[αγ-
 ορευ]έτω ἀγνεύεσθαι γυναικὸς καὶ ἀ[μίδο]ς? ἀντὶ νυκτός· τοὶ δὲ κάρυκε-
 ς αἶρ[ε]θω (εἰσ)θω σφαγῆ τοῦ βοδὸς ὅγ κα χρήζωντι ἠύτων, καὶ προαγορευέ[τω
 45 τῷ αὐ]λητῷ τῷ αἰρεθέντι κατὰ ταῦτά. Τῷ αὐτῷ ἀμέρα· Διονύσφ [Σκ-
 υλλίτ]α χοῖρος καὶ ἔριφος· τοῦ χοίρου οὐκ ἀποφορά· θύει δὲ ἱερεὺς κ[αὶ ἱε-
 ρ]ὰ παρέχει· γέρη φέρει δέρμα, σκέλος.

Ἴκαδι· βοὺς ὁ κριθεὶς θύεται Ζηνὶ [Πο-
 λιῆ]ϊ καὶ ἔνδορα ἐνδέρεται· ἐφ' ἐστίαν θύεται ἀλφίτων ἡμίεκτον, ἄρτα[ι δ-
 ὕ]ο ἐξ ἡμίεκτου—ὁ ἄτερος τυ[ρ]ώδης—καὶ τὰ ἔνδορα· καὶ ἐπισπένδει ὁ ἱε[ρ-
 50 εὺς] τούτοις οἴνου κρατῆρας τρεῖς· γέρη τοῦ βοδὸς τῷ ἱερῆϊ δέρμα κ[αὶ
 σκέ]λος· ἱερὰ ἱαρεὺς παρέχει· - - - ἥπατος ἡμισυ καὶ κοιλίας ἡμισυ,
 θναφόρφ δὲ τοῦ σκέλεος τοῦ τῶν ἱεροποιοῶν [δίδ]οται ἀκρισχίον, [ν-
 ώ]πτου δίκρεας, ὑπώμαια, αἱματίου ὀβελδὸς τρικώλιος, Νεστοριδαί[ς
 ν[ώ]τ]ου δίκρεας, ἱατροῖς κρέας, αὐλητῷ κρέας, χαλκῶν καὶ κερα[μέ-
 55 ω]ν ἑκατέροις τὸ κεφάλαιον - - - - -
 - - - - - Τῷ αὐτῷ ἀμέρα· Ἀθαναία Πο[λι-
 α]δι δις κνέουσα· θύει δὲ ἱε[ρ]εὺς καὶ ἱερὰ παρέχει· γέρη λαμβάνει δ[έρ-
 μ]α καὶ σκέλος.

Ἐνάτα με ια· Διονύσφ Σκυλλίτα χοῖρος [καὶ
 ἔρ]ιφος· τοῦ χοίρου οὐκ ἀποφορά· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη [λα-
 60 μ]βάνει δέρμα καὶ σκέλος.

Ἐβδόμα ἀνομέν[ου]· ἐς(ς) Ἀλκηίδας Δ[άμ-
 α]τρι δις τέλεως καὶ τελέα κνέουσα· τούτων οὐκ ἀποφορά· κύλικες
 οἴνου] δύο δίδονται· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη δὲ οὐατα

Ἐκχτα[ι·

Διονύσφ] Σκυλλίτα[ι χοῖρος καὶ ἔριφος·] τοῦ χοίρου οὐκ ἀποφορά· θύει
 64 ἱ[ε]ρεὺς κ[αὶ ἱερὰ παρέχει κ.τ.λ.]

The following letters I read on the mortar of the tank from which the marble was taken. Line 22 ad fin. : I. Line 23 : T. Line 24 : Ω. Line 32 : KA. Line 33 : OI. Line 34 : E. Line 57 ad in. : Δ. Line 58 : A. Line 59 : I. Line 60 : M. Line 61 : TPI. Line 62 : Δ.

Nos. 37, 38, 39 certainly belong to one very extensive document, a sacrificial calendar for the whole year. Nos. 40 and 41 may, or may not, be parts of the same calendar.

We know that this (No. 37), the largest fragment, forms part of the calendar for the month Batromios, as it is clearly the portion to which we are referred in No. 38, line 11. It extends from the 19th to the 25th day. The 19th day is imperfect; the portion preserved (lines 1-47) deals almost entirely with the ceremonies to be observed on the vigil of the sacrifice to Zeus Polieus, the selection of the ox, the purificatory whole burnt-offering of a pig, the appointment of a slaughterer and another celebrant. On the 20th day (lines 47-58) the selected ox is sacrificed to Zeus Polieus, and a ewe to Athene Polias. On three days, the 19th, 22nd, and 25th, identical sacrifices of a kid and pig are made to Dionysus Skyllites. On the 24th a ewe and wether are offered to Demeter. No sacrifices are made on the 21st and 23rd.

Line 3: I am doubtful about *θέμενοι*, which I thought I could trace on the marble. The impression seems to show traces of E before OI.

Line 4: *φολά* is probably wrong; I could not read it on the marble; the letter before I appeared to have a straight upright stroke; there is not room for *κα[ι χιλ]ια[στὺς] μονάρχου*, but *κα[ι τρ]ια[κὰς ἄ] μονάρχου* would suit the space.

Line 5 ad in.: possibly *μετὰ Π[αμφύλων] ἰόντω*. Ibid., *ιεροποιοὶ καὶ τοὶ κάρυκες ἰόντω κ[ατὰ] χ[ιλιασ]τύας*; each *χιλιαστὺς* had then its *ιεροποιός* and its herald.

Line 6: I think from study of the stone and impression that *ἐ]λ[ἀντι] β[ο]ῦν ἐξ ἐνάτας [ἐ]κάσ[τας]* is probably right; there is certainly a letter between ΤΑΞ and κ.

Line 7: ΠΑΞΟΕΜ. The O is distinct, and I do not think it can be Θ. The M is very doubtful. On the impression I seemed to read ΗΟΥ instead of ΕΜ. Ibid. ad fin.: instead of ΙΤΑ·Ν possibly ΤΙΔΑΝ.

Lines 4-7 appear to relate to the order of the procession which conducts the oxen to the *ἀγορά*. It is possible that the restoration of lines 11-13, for which I am originally responsible, is not right. It suits the space pretty well, and ΕΙΞ and ΙΞ in lines 12 and 13 are certain. If it is right, then the whole process must have been as follows. Twenty-seven oxen were first selected, nine from each tribe; then each of the three tribes separately drove to the *ἀγορά* three of their selected oxen, the Pamphyli having precedence. When they had all reached the *ἀγορά* the three lots of oxen were combined into one (*ἐν ἀγορῇ συμμίσγοντι*). The priest of Zeus, and the *ιεροποιοί*, sat at a table in, or near, the *ἀγορά*, and to this table the three tribes, the Pamphyli again having precedence, drove up the nine oxen in sets of three, beginning with the finest, in order that the ox for sacrifice might be there selected by some special test, as to the nature of which we have no information. It was perhaps similar to the test

employed for selecting the ox to be sacrificed to Zeus Polieus at Athens (Porphyr. *de Abst.* ii. 30 Θέντες ἐπὶ τῆς χαλκῆς τραπέζης πέλαρον καὶ ψαιστὰ περιελάνουσι τοὺς καταμεμηθέντας βόας ὧν ὁ γενεσάμενος κόπτεται). We must suppose that the nine oxen first driven to the ἀγορά were the three best from each tribe. Line 7, if the marble were in better condition, might enlighten us on this point. The reason for combining into one herd the oxen from each tribe, and then selecting the best of the nine to be driven up first, was evidently that the three finest oxen might thus be judged first. If the Pamphyli had driven up their own three, and one of these had been selected, a better ox belonging to one of the other tribes would not have had his chance of being sacrificed. Confidence in the judgment of God was not complete. If none of the nine oxen, which in human judgment were the best, were selected, then each tribe drove down three others to the ἀγορά, and the process was repeated until the whole twenty-seven were exhausted. If the lot fell upon none of these twenty-seven, then other oxen were selected, one from each χιλιαστὺς. The original twenty-seven were not discarded, but the others were mixed with them (line 18) and the whole lot were submitted to judgment, the original twenty-seven thus having a second chance, another proof that the test was not regarded as quite infallible. It is much to be regretted that the beginning of the inscription is so illegible. We might have derived important information from it about a very obscure point, the divisions of the tribes in Cos. In line 6 we have, if my reading is right, the phrase βόων ἐξ ἐνάτας ἐκάστας, 'one ox from each ninth.' This must refer to the first nine oxen which were driven to the ἀγορά. Why were the twenty-seven oxen thus divided into sets of three? There must have been a division of the tribe—one-third—to which three oxen belonged. If the first lot of twenty-seven consisted, like the second lot (line 17), of one ox from each χιλιαστὺς, then each tribe was divided into thirds, each third again containing three χιλιαστῦες. I think it is at least probable that this tribal fraction of one-third, or one-ninth of the whole body-politic, was called ἐνάτα. Supposing Dubois' reading of an inscription from Antimachia (No. 385) to be correct, the ἐνάτα is there again referred to and possibly it is also mentioned in the Halasarna decree, col. ii. line 19. Of course if βόων ἐξ ἐνάτας ἐκάστας refers to the whole twenty-seven, which is, in my opinion, improbable, ἐνάτα is a ninth of the tribe, and in this case we must suppose that, after the rejection of the twenty-seven, only nine more were chosen. There would then be three χιλιαστῦες in the tribe, and three ἐνάται in each χιλιαστὺς.

Line 9: ἐπί seems to suit the space better than παρά.

Line 10: some word meaning the dish containing the consecrated meal is required; cp. the Athenian custom quoted above: Mr. Hicks now suggests *φιάλ[α]ν*. I think that his *ἐκατέρω* must be right, as the traces of letters correspond with it.

Lines 18, 19: *θύονται*, Hicks; but we would expect in a document of this kind more explicit directions for a sacrifice of any kind; *ἀπιόντι*, or *ἀνιόντι*, are possible. What is the precise meaning of *ἀποκαρύσσοντι*? Probably that, before the oxen were driven up to the table for the divine selection to take place, proclamation was made by the herald that the herd of oxen, or any one of them, would now be offered publicly for the choice and purchase of the god; this would suit the proper sense of *ἀποκαρύσσειν*, and as a matter of fact the selected ox was made over by a form of sale and purchase (line 26).

Line 20: the first letter cannot be E. My original suggestion *ἀνὰ τρεῖς* is not therefore right. Ibid.: there is no doubt about the E, thirteen letters from the right. Mr. Hicks first suggested *αὶ μέγ κα ὑπὸ κ[ρίσ]ει*: but he now believes that the impression affords traces of *ΚΥΨΕΙ*. This gives a satisfactory sense: *αὶ μέγ κα ὑποκ[ύψ]ει*, i. e. if the ox selected (according to the divine sign, whatever it was) submits its neck tamely to the halter, it is sacrificed to Hestia, and not to Zeus, and another ox is chosen. The form of the conjunctive in *-ει* for *-η* was so common in the third century B.C. that it hardly needs mention here.

Line 21: the *γεραφόρος βασιλέων* performs the sacrifice as the representative of the community. Cp. Aristotle, *Politics*, vi. 5. 11 (= 1322B) 'Ἐχομένη δὲ ταύτης (τῆς ἐπιμελείας) ἢ πρὸς τὰς θεσίας ἀφωρισμένη τὰς κοινὰς πάσας, ὅσας μὴ τοῖς ἱερεῦσιν ἀποδίδωσιν ὁ νόμος, ἀλλ' ἀπὸ τῆς κοινῆς ἐστίας ἔχουσι τὴν τιμὴν. καλοῦσι δ' οἱ μὲν ἄρχοντας τούτους, οἱ δὲ βασιλεῖς, οἱ δὲ πρυτάνεις. The *βασιλεῖς* may correspond to the *φυλοβασιλεῖς* at Athens. The sacrifice is not performed by them collectively, because the act of sacrifice—burning parts of the victim on the altar—was always accomplished by one person. Or were the *βασιλεῖς* extinct, the *γεραφόρος* their surviving representative? A *γεραφόρος* is mentioned in an inscription from the island of Pserimos, between Calymna and Cos (*Bull. Hell.* xii. p. 282). This island most probably belonged then, as now, to Calymna but may have belonged to Cos.

Line 24: *ἀγοῦντι ἐς ἀγοράν*. Evidently, either the meaning of lines 18–23 is not as I have suggested, or the place where the oxen were chosen was not actually in the *ἀγορά*.

Line 28: *ὁ κἄρυξ*. Perhaps the herald of the *χλιαστός* to which the ox belonged. *ταύτω* is quite certain, 'the owner of the ox and the herald.'

Line 29: the stone certainly has *στεγγει*, not *στεππει*.

Line 31: τὸν καντόν. καντός is here a whole burnt-offering of a pig. Cp. No. 38, line 12: καὶ χοῖρος προκαντεύεται. In No. 39, line 9, we have a similar sacrifice of a lamb. In both cases they are purificatory offerings before other sacrifices. A pig was commonly used for purification: cp. the phrase καθαίρεται χοίρω (No. 40 b), and for references to similar ceremonies at Eleusis and Delos, see Foucart, *Bull. Hell.* xiii. p. 165. Another form of the word καντός is κήυος or κείος. Cp. *C. I. A.* ii. 545, line 34, τρικτεύαν κηῦαν 'a whole burnt-offering of three animals,' with Hesychius κεία καθάρματα. Ibid. φθότας ἐπτὰ. Cp. Hesychius δλοοίτροπα' παρὰ Ῥοδίοις ἐπτὰ πλάσματα εἰς θυσίαν.

Line 32: κῆν [Ζηνός, Mr. Hicks' first suggestion, will not quite fill the space: he thinks the impression shows signs of some word ending in -οις and not of more than six letters.

Line 33: the Μ of ΜΑΙ is not certain. Possibly δάφν]α. There is not room for a longer word than ἱερείς, but who are these priests?

Line 37: ὥραία must mean a festival held in the ὥρα ἔτους, i. e. late in the summer.

Line 39: τὸ οἶκημα τὸ δαμόσιον must be a guest-house in the precincts of the temple of Zeus, unless it be another name for the πρυτανεῖον (No. 13, line 35). Consult Foucart, *Inscr. de Rhodes*, p. 71.

Line 42: σφαγ]ῆ, Hicks; but we require some word corresponding to the Athenian βοντύπος.

Lines 43, 44: the σφαγείς is a herald. So at Athens the κεντριάδαι and the δαιτροί belonged to the γένος of the Κήρυκες (Töpffer, *Attische Geneal.* p. 151).

Line 43: ἀντὶ νυκτός must mean 'for this night.' Cp. the Laconian ἀντέτους = τοῦ αὐτοῦ ἔτους (Hesych.): ἀγνεύεσθαι 'to abstain from contact with¹.' The conjecture ἀμίδος is suggested by Athenaeus, iv. p. 150 A. At Naucratis women were forbidden to enter the πρυτανεῖον; the introduction of vessels, which might have been defiled by women, was also forbidden.

Lines 45, 58, 63: Διονύσω Σκυλλίτα. The name is derived from σκυλλίς = κληματίς (Hesych.). Cp. Διόνυσος Θυλλοφόρος in No. 27.

Line 48: ἔνδορα ἐνδέρεται. The phrase recurs in No. 38, line 8, and No. 40 b, line 7. The word is explained by Hesychius, s. v. ἔνδορα. The gloss, as restored by Mr. Hicks, is as follows: ἔνδορα: τὰ ἐνδερόμενα σὺν τῇ κεφαλῇ καὶ τοῖς ποσί. I had suggested that the ἔνδορα, which are at once burnt within the temple, are the parts of the animal which are usually eaten first. These are now, in the case of sheep

¹ In Antiphon, vi. 4, I think that for ἀγνεύει τε εαυτόν καὶ ἀφέξεται ὧν εἴρηται κ.τ.λ., we should restore ἀγνεύσεται ὧν εἴρηται.

and goats at least, the head, feet, stomach and entrails. But the stomach is evidently not included in the *ἐνδώρα*, as half of it is to be given away (line 51). τὸ κεφάλαιον is also among the perquisites (line 55), but this may mean 'the parts next to the head,' not 'a portion of the head.' The meaning of ἐν- in *ἐνδώρα* and *ἐνδέρειν* must be the same as in the kindred words *ἐντομα* and *ἐντέμνειν*, which are especially used of chthonic sacrifices. In the case of animals sacrificed to heavenly deities the head was thrown back and the throat cut over an altar. In sacrifices to heroes and the *di inferi* the throat was cut over either a trench or an *ἐσχάρα* (see Stengel, *Zeitschrift für Gymnasialwesen*, 1880, p. 737, who accepts the explanation given by Schol. A, ad Hom. *Il. A.* 459). The exact significance of the ἐν remains, however, doubtful.

Line 49: *τυρώδης* means, I suppose, 'shaped like a cheese.' It may be worth while mentioning that cheeses in Cos are made in the shape of narrow cylinders about six inches long and less than an inch in diameter. This shape is quite peculiar to Cos. .

Line 51: the latter part is much damaged and almost illegible. There cannot be an erasure, as part of *παρέχει* is involved: the injury must be due to chance. There may be a vacant space after *παρέχει*: the only letter which is quite certain here is the A. *κοιλίας ἡμισυ* at the end is certainly right: *ἥπατος ἡμισυ* is less certain but probable. These lines (51-54) are repeated, almost word for word, in No. 40 b (lines 11-15). Here after *παρέχει* we ought to have the name of the recipient, and the leg, which the *ιεροποιοί* receive (line 52), should also be mentioned. It almost seems as if a line had been omitted.

Line 53: *δίκreas*. The word occurs in a similar inscription from Chios (*Ath. Mitth.* xiii. p. 166); it means, perhaps, a portion of both cuts of the sirloin. Cp. *δεισιὰς κρέων* (*C. I. A.* ii. 631, line 6), and Hesychius *δεισιάδα τὴν μοίραν. οἱ δὲ διμοίραν. αἱμάτιον* cannot mean 'black pudding, *Blutwurst*,' but is simply the coagulated blood. *ὑπόματα*, 'the plate.' Possibly after *ἀκρίσχιον* the name of another recipient has been omitted. The amount seems large for the *θαφóρος* alone, and in the parallel passage in No. 40 there appears to be room for another word of about six letters: see the note there.

Lines 55, 56: a portion of these lines is so much damaged as to be quite illegible, and this may be an intentional erasure. The letters given in line 56 are only probable.

Line 58: the traces of letters do not seem to suit *μετ' ἰκάδα*.

Line 61: as the spelling *τέλεως* occurs repeatedly in these documents, I have not corrected it. See, for this form, Dr. Bechtel's note in the *Gött. Nachrichten*, 1890, p. 33. I accentuate it as if it were *τέλεος*.

37 a.

α.

On the left side of the same stone, opposite line 9 f.

Ι Ω Ν Θ Υ Ο Μ Ε Ν Ω Ν	(τ)ῶν θυομένων
Γ Α Ι Λ Ε Υ Κ Ο Θ Ι Η	(τ)ῆ Λευκοθ(έη)
Α Π Ο Φ Ο Ρ Α Ε Ξ Ι Ω	ἀποφορὰ ἐς . ω
Ε Α Ν	εαν.

β.

Opposite to line 21.

Τ Ρ Ε Ι Σ Κ Α Ι Χ Υ Τ Ρ Α	τρεις καὶ χύτρα.
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These seem to be marginal additions to another portion of the calendar placed at right angles to this one. In *a*, line 2, I could not read *Λευκοθέη*, and in line 3 I do not think, from study of the impression, that ΕΞΤΩ, which I read on the stone, is correct. Possibly ἐς [δ]ω[ρ]εάν. Leucothea was worshipped in Rhodes.

38.

In the old church of St. John, which stands in the Greek cemetery. The lower part has been much worn. Published by Mr. Hicks, *Hellenic Journal*, ix. p. 327, from my copy and an impression. I have nothing to add to the text, but some traces of letters at the beginning and end.

Α ι ι

Λ Ε Ι Ι Λ Ι Ι Λ Α Μ Β Α Ν Ε Ι Δ Ε Ρ Μ Α Κ Α Ι Ξ Κ Ε Λ Η : Τ
 Α Ι Α Μ Ε Ρ Α Ι Ρ Ε Α Ι Ο Ι Ξ Κ Υ Ε Υ Ξ Α Κ Α Ι Η Ρ Α Θ Ε Ξ Α Π Ε Ρ Τ Ο Υ Π Ε Δ Α Γ Ε Ι Τ Ι
 Υ Γ Ε Γ Ρ Α Π Τ Α Ι Τ Ο Υ Τ Ω Ν Ο Υ Κ Α Π Ο Φ Ο Ρ Α Θ Υ Ε Ι Ι Α Ρ Ε Υ Ξ Κ Α Ι Η Ρ Α Γ Α Ρ Ε Χ Ε
 5 Ε Ρ Η Λ Α Μ Β Α Ν Ε Ι Δ Ε Ρ Μ Α Δ Ε Κ Α Τ Α Ι Η Ρ Α Ι Α Ρ Γ Ε Ι Α Ι Ε Λ Ε Ι Α Ι Β Α Ξ Ι Λ Ε Ι Α Ι Δ Α Α
 Α Λ Ι Ξ Κ Ρ Ι Τ Α Κ Ρ Ι Ν Ε Ξ Θ Ω Δ Ε Μ Η Λ Α Ξ Ε Θ Ν Ο Ξ Λ Ω Ν Η Μ Ε Ν Α Π Ε Ν
 Η Κ Ο Ν Τ Α Δ Ρ Α Λ Μ Α Ν Θ Υ Ε Ι Ι Α Ρ Ε Υ Ξ Κ Α Ι Η Ρ Α Γ Α Ρ Ε Χ Ε Ι Γ Ε Ρ Λ Α Μ Β Α
 Δ Ε Ρ Μ Α Κ Α Ι Ξ Κ Ε Λ Ο Ξ Τ Α Υ Τ Α Ξ Α Π Ο Φ Ο Ρ Α Ε Ν Δ Ο Ρ Α Ε Ν Δ Ε Ρ Ε Τ Α Ι Κ Α Ι Θ Υ
 Ε Π Ι Τ Α Ι Ξ Τ Ι Α Ι Ε Ν Τ Ω Ι Ν Α Ω Ι Τ Α Ε Ν Δ Ο Ρ Α Κ Α Ι Ε Λ Α Θ Ρ Ε Ξ Η Μ Ι Ε Κ Τ Ο Υ
 10 Γ Ρ Ω Ν Τ Ο Υ Τ Ω Ν Ο Υ Κ Ε Κ Φ Ο Ρ Α Ε Κ Τ Ο Υ Ν Α Θ Υ Ξ Ε Ν Δ Ε Κ Α Τ Α Ι Ξ Η Ν Ι Μ Α Χ /
 Ι Η Ι Β Ο Υ Ξ Κ Ρ Ι Ν Ε Τ Α Ι Τ Ο Α Τ Ε Ρ Ο Ν Ε Τ Ο Ξ Ε Φ Ο Υ Κ Λ Ε Ω Ν · ρ · Ρ Ν Ε Ι Α Ι Κ Α
 Ε Ρ Τ Ο Υ Β Α Τ Ρ Ο Μ Ι Ο Υ Τ Ω Ι Ξ Η Ν Ι Τ Ω Ι Π Ο Λ Ι Η Κ Ρ Ι Ν Ε Τ Α Ι < / > Λ Ο Ρ Ο Ξ Π Ρ Ο
 < Α Υ Τ Ε Υ Ε Τ Α Ι Κ Α Ι Π Ρ Ο Κ Α Ρ Υ Ξ Ε Τ Α Ι Κ Α Θ Α Π Ε Ρ Τ Ω Ι Π Ο Λ Ι Η Ξ Δ Υ Ω Δ Ε
 Α Τ Α Ι Ξ Η Ν Ι Μ Α Χ Α Ν Η Ι Ο Ι Ξ Τ Ρ Ε Ι Σ Τ Ε Λ Ε Ω Ι Κ Α Ι Β Ο Υ Ξ Ο Κ Ρ Ι Θ Ε Ι Ξ Τ Ο
 15 Α Τ Ε Ρ Ο Ν Ε Τ Ο Ξ Ε Φ Ο Υ Κ Λ Ε Ω Ν Τ Ι Κ Α Ρ Ν Ε Ι Α Ι Τ Ο Δ Ε Α Τ Ε Ρ Ο Ν Ε Τ Ο Ξ Ο Ι Ε Ξ
 Ρ Ε Ι Ξ Τ Ε Λ Ε Ω Ι Τ Α Υ Τ Λ Θ Υ Ε Ι Ι Α Ρ Ε Υ Ξ Ο Τ Ω Ν Δ Ω Δ Ε Κ Α Θ Ε Ω Ν Κ Α Ι Η Ρ Α Ι

ΑΡΕΧΕΙΤΟΥΤΟΙΣΠΡΟΘΥΕΤΑΙΠΑΡΤΟΓΚΟ ΟΝΑΦΕΡΟΝΤΙΦΥΛΕΟΛ
 Α ΙΔΑΙΛΛΦΙΤΩΝΗΜΙΕΚΤΟΝΟΙΝΟΥΤΕΤΑΡΤΑΝΓΕΡΗΔΕΦΥΛΕΟΛ
 ΑΧΙΔΑΙΣΔΙΔΟΤΑΙΤΟΥΒΟΟΣΟΠΛΛΛΙ<ΟΣΤΩΝΔΕΟΙΩΝΤΟΩΜΟΝ
 20 ΕΞΟΥΑΘΕΟΜΟΙΡΙΑΤΑΜΝΕΤΑΙΚΛ ΙΙΟΟΣΓΕΡΗΛΑΜΒΑΝΕΙΟΙ/
 ΡΕΥΞΕΚΕΛΗΚΑΙΔΕΡΜΑΤΑ:ΤΑΙΥΤΑΙΑΜΕΡΑΙΑΘΑΝΛΙ ΜΑΧΑ
 ΔΙΔΑΜΑΛΙΣΚΡΙΤΑΤΟΑΤΕΡΟΝΕΤΟΣΕΦΟΥΚΛΕΩΝΤΙΚΑΡΝΕΙΑ
 ΟΔΕΑΤΕΡΟΝΕΤΟΣΟΙΣΤΕΛΕΑΘΥΕΙΙΑΡΕΥΞΚΑΙΑΠΟΡΡΑΙΝΕΤΑΙΘΛ/
 ΑΣΞΑΙΤΟΥΤΩΝΟΥΚΑΠΟΦΟΡΑ ΣΤΡΑΔΙΔΟΤΑΙΤΑΙΘΕΩΙΕΛΛΑΙ
 25 ΤΕΤΟΡΕΣΚΟΤΥΛΕΑΙΟΙΝΟΥΤΕΤΑΡΤΑΠΡΟΧΟΙΚΑΙΝΑΙΔΥΟΚΑΙΚΥ/
 ΥΑΙΝΑΙΤΡΕΙ<Υ ΙΣΤΑΜΠΟΛΙΝΩΝΕΙΣΘΑΙΔΛ/
 ΛΧΜ Υ -/

[θύει ιαρεύς

καὶ ἱερὰ παρέχει· [γέρη] λαμβάνει δέρμα καὶ σκέλη. Τῆ αὐτ-
 ῆ ἡμέρᾳ ῥέξ δις κνεύσα καὶ ἱερὰ δσσαπερ τοῦ Πεδαγεῖτ[νί-
 ο]υ γέγραπται· τούτων οὐκ ἀποφορά· θύει ἱαρεύς καὶ ἱερὰ παρέχει· γ-
 5 ἔρη λαμβάνει δέρμα.

Δεκάτα· Ἡρα Ῥαργεία Ἐλεία Βασιλεία δά(μ)-
 αλις κριτά, κρινέσθω δὲ μὴ ἐλάσσοнос ἐωνημένα πευ[τ-
 ῆ]κοντα δραχμῶν· θύει ἱαρεύς καὶ ἱερὰ παρέχει· γέρ[η] λαμβάνει
 δέρμα καὶ σκέλος· ταύτας ἀποφορά· ἐνδορα ἐνδέρεται, καὶ θύεται
 ἐπὶ τῆ ἰστίᾳ ἐν τῷ ναφ τὰ ἐνδορα καὶ ἐλατήρ ἐξ ἡμέκτου [σπ-
 10 υρῶν· τούτων οὐκ ἐκφορά ἐκ τοῦ ναοῦ.

Ἐνδεκάτα· Ζηνὶ Μαχ[α-
 ν]ῆϊ βοῦς κρίνεται τὸ ἄτερον ἔτος ἐφ' οὗ κλέων[τι] Κ[α]ρνεῖαι, κα[θά-
 π]ερ τοῦ Βατρομίου τῷ Ζηνὶ τῷ Πολιῆϊ κρίνεται, κα[ι] χ[ο]ῖ[ρος] προ-
 καυτεύεται, καὶ προκαρύσσεται καθάπερ τῷ Πολιῆϊ.

Δυωδε[κ-

ἀτα· Ζηνὶ Μαχανῆϊ δῖες τρεῖς τέλειω καὶ βοῦς ὁ κριθεὶς τὸ
 15 ἄτερον ἔτος ἐφ' οὗ κλέωντι Καρνεῖαι, τὸ δὲ ἄτερον ἔτος δῖες [τ-
 ρεῖς τέλειω· ταῦτα θύει ἱαρεύς ὁ τῶν Δώδεκα Θεῶν, καὶ ἱερὰ [π-
 ἀ]ρέχει· τούτοις προθύεται πᾶρ τὸν κο[ιν]ὸν ἃ φέροντι Φυλεομ-
 α[χ]ίδαϊ ἀλφίτων ἡμίεκτον οἴνου τετάρταν· γέρη δὲ Φυλεομ-
 αχίδαϊς δίδοται τοῦ βοῦς ὄπλά, τα[ρ]σός, τῶν δὲ οἴων τὸ ὠμόν
 20 ἐξ οὗ ἃ θεομοιρία τάμνεται κα[ὶ] τὸ στ[ι](ῆ)θος· γέρη λαμβάνει ὁ ἱ[α]-
 ρεύς σκέλη καὶ δέρματα· Τῆ αὐτῆ ἡμέρᾳ Ἀθαναί[α] Μαχα[νί]-
 δι δάμαλις κριτά τὸ ἄτερον ἔτος ἐφ' οὗ κλέωντι Καρνεῖαι, τ-

ὃ δὲ ἄτερον ἔτος δις τελέα· θύει ἱαρεὺς καὶ ἀπορραίνεται θα[λ-
 25 ἄσσα· τούτων οὐκ ἀποφορά· [θύ]στρα δίδοται τῶ θεῶ ἐλα[ο-
 ν] τέτορες κοτυλάει, οἴνου τετάρτα, πρόχοι καιναὶ δύο καὶ κύλ[ι-
 κες] καιναὶ τρεῖς ἰς τὰ μ πόλιν ὠνεῖσθαι δ[άμαλιν
 - - - - - δρ]αχμ - - - - -

I have little to add to Mr. Hicks' commentary. The first day in this fragment is certainly the ninth, which was sacred to Rhea. (Schoemann, *Gr. Alterth.* II.³ p. 442.)

Line 6: a letter has certainly been erased, so there is no necessity for suggesting ἐ[π]ωνημένα.

Line 19: τὸ ὠμὸν ἐξ οὗ ἂ θεομοιρία τάμνεται, 'the raw meat from which the god's portion is cut.' The θεομοιρία must, I think, mean the portion actually sacrificed, i. e. burnt on the altar. The Homeric ὠμοθετεῖν means to cut pieces for the god from all parts of the victim, while it is still uncooked, and place these on the altar. In Cos the god's portion was cut from one part of the victim only. The rest of the joint in this case was given raw to the Phyleomachidae. For γέρη, due to particular γένη or phratry, see the Delian temple inventories (*Bull. Hell.* vi. p. 41, line 108).

Line 23: ἀπορραίνεται θαλάσσα: for the lustral use of sea-water, see Verrall's *Agamemnon*, *App.* O.

Lines 11, 15, 22: ἔτος ἐφ' οὗ κλέωντι Καρνείαι, sc. ἡμέραι. Perhaps 'the year in which the Carnean festival enjoins observance.' A different explanation is suggested in the *Appendix* on the Calendar.

39.

Platanista collection. Height 30 cm., width 45 cm. Published by Sakkelion, *Pandora*, xix. p. 45; Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 216, No. 7; Hicks, *Hellenic Journal*, ix. p. 324. All the lines are complete on the right.

|ΤΙ ΕΙΚΑΔΟΣΞ
 ΛΙΝΟΙ ΟΙΕΤΕΛΕΩΙ ΟΝΤΑΙΚΑΤΑΦΥΛ
 ΛΕΝΤΩΝΥΛΛΕΩΝΠΑΡΑΤΟΗΡΑΚΛΕΙΟΝΟΔΕΤΩΝΔΥΜΑ
 ΝΩΝΠΑΡΑΤΑΑΝΑΞΙΛΕΑΟΔΕΤΩΝΠΑΜΦΥΛΕΩΝΕΝΕΙΤΕΑΙ
 5 ΠΑΡΑΤΟΔΑΜΑΤΡΙΟΝ· ΤΟΥΤΩΝΕΚΑΞΕΤΩΙΙΕΡΑΟΥΛΟΜΕΤ
 ΙΗΜΙΕΚΤΟΝΕΚΑΤΕΡΩΝΚΑΙΚΥΛΙΚΕΣΚΑΙΝΑΙΤΡΕΙΣΕ
 ΞΩΙΚΑΙΡΙΝΑΞΕΚΑΞΤΩΙΤΑΥΤΑΠΑΡΕΧΟΝΤΙΤΟΙΙΑ
 ΚΑΙΘΥΟΝΤΙ|ΤΡΙΤΑΙΑΝΟΜΕΝΟΥΗΡΑΚΛΕΙΕΣΚΟ
 ΝΑΨΗΝΚΑΥΤΟΣΙΤΑΙΑΥΤΑΙΑΜΕΡΑΙΗΡΑΚΛΕΙ

10 ΣΑΛΟΝΒΟΥΞΤΟΥΤΟΝΘΥΕΙΟΙΑΡΕΥΞΤΩΙΔΕ
 ΕΡΑΔΙΔΟΤΑΙΚΡΙΘΑΝΤΡΙΑΗΜΕΔΙΜΝΑΚΑΙΕΠΥ
 ΩΝΤΡΕΙΞΤΕΤΑΡΤΗΣΚΑΙΜΕΛΙΤΟΞΕΤΕΤΟΡΕΞΟΤΥΛ
 ΤΑΙΚΑΙΤΥΡΟΙΟΙΕΟΙΔΥΩΔΕΚΑΚΑΙΙΠΝΟΣΚΑΙΝΟΣΚΑΙΦΡ
 ΝΩΝΑΧΘΟΣΚΑΙΞΥΛΕΩΝΑΧΘΟΣΚΑΙΟΙΝΟΥΤΡΙΑ
 15 ΗΜΙΧΘΑ

Τ[ετράδι ἐξ] εἰκάδος·

τοῖς ἡρω] (σ)ιν οἱ [ιαρεῖς] διε τελέω . . . ονται κατὰ φυλ-
 άς, ὁ μ] ἐν τῶν Ἑλλέων παρὰ τὸ Ἡράκλειον, ὁ δὲ τῶν Δυμά-
 νων παρὰ τὰ Ἀναξίλεια, ὁ δὲ τῶν Παμφυλέων ἐν Σιτέα
 5 παρὰ τὸ Δαμάτριον· [ἐπι] τούτων ἐκάστῳ ἱερά, οὐλομέτ-
 ριον]—ἡμίεκτον ἐκατέρων—, καὶ κύλικες καιναὶ τρεῖς ἐ-
 κάστῳ, καὶ πίναξ ἐκάστῳ· ταῦτα παρέχοντι τοὶ ἱα-
 ρεῖς] καὶ θύοντι.

Τρίτη ἀνομένον· Ἡρακλεῖ ἐς Κο-
 νίσαλον] ἀ(ρ)ὴν καινός. Τῇ αὐτῇ ἀμέρα· Ἡρακλεῖ
 10 ἐς Κονί]σαλον βοῦς· τοῦτον θύει ὁ ἱαρεύς, τῷ δὲ
 ἱαρεῖ [ἱερά δίδεται κριθᾶν τρία ἡμέδιμνα, καὶ σπυ-
 ρ]ῶν τρεῖς τεταρτῆς, καὶ μέλιτος τέτορες κοτυλ-
 ε]λαι, καὶ τύροι οἵτιοι δώδεκα, καὶ ἱπνὸς καινός, καὶ φρ-
 υγᾶ]νων ἄχθος, καὶ ξύλων ἄχθος, καὶ οἴνου τρία
 15 ἡμίχθα.

Lines 1–8. *Twenty-fourth? day*: sacrifices by the three tribes to their eponymous heroes.

Lines 8 ff. *Twenty-eighth day*: a preliminary whole burnt-offering of a lamb, and subsequent sacrifice of an ox to Heracles.

Line 1: apparently the remains of a stop] .

Line 2: there is certainly not room for θινῶ]νται, and there are traces of a perpendicular stroke after ΤΕΛΕΩ. There is scarcely room for νέμ]ονται. Perhaps τελέω[(<ι>) ἄγ]ονται.

Line 5: I do not think from an examination of the stone that καὶ can be right: it is certainly not required. As the priests are to provide the ἱερά, ἐκάστῳ cannot mean 'to each priest,' but must refer to the sheep. Mr. Hicks adopted my suggestion οὐλομετ[ρείται, but I find that there is not room for -ρείται at the beginning of line 6, unless the letters are engraved very closely. ΟΥΛΟΜΕΤ, the first part of the doubtful word in line 5, is not at all cramped. If ἐκάστῳ means for each sheep, then ἡμίεκτον ἐκατέρων must mean a

gallon of each kind: οὐλομέτ[ριον]—ἡμίεκτον ἑκατέρων—, which Mr. Hicks now suggests, means 'a measure of meal—a gallon both of wheat and barley.'

Line 9: Ψ, which I seemed to see on the marble, was given also by the first editor, Sakkelion. I think now that what seems to be an arm on the left is an accidental mark, and that the arm on the right is part of the half circle of P, and therefore read ἀρήν. Cp. *C. I. A.* i. 4, line 22 [Ἐρμ]ῆ ἀρήν κριτῶς. The nominative of ἀρνός is rarely employed, ἀμνός or some other word being used instead. Here it is used in its strict sense: ἀρήν was a young lamb less than a year old, ἀμνός a yearling, and ἀρνειός a ram of three years old. See Eustathius *ad Odys.* p. 1627. 12, who quotes the Ἀττικαὶ λέξεις of Istrus for the distinction. The form ἀρήν is attested by Eustathius not only here (φασὶ γοῦν οἱ παλαιοί, ὅτι οὐ μόνον τρεῖς ἡλικίαι, ἀρήν, ἀμνός, ἀρνειός), but in two other places (*Ad Il.* p. 49. 28, and p. 799. 38). Pollux (7. 184) seems to identify ἀρνειός with ἀρήν, which he cites as a poetical form, but his text appears to be corrupt here. The form ῥήν is used only by Alexandrian poets: it is probably to this that Pollux refers. I think that the supposed reference to Θεσσαλός here must be abandoned. From analogy we must conclude that the purificatory whole burnt-offering of a lamb was made to the same Heracles, to whom the ox was afterwards sacrificed, although in this case the two sacrifices are performed on the same day. The word to be restored in lines 9 and 10 is the same, and it must be the name of a place. There are only two, or at most three, letters missing between κο- and -σαλον. Κο[νί]-σαλον may not be right, but I think it possible that some locality may have been thus named.

Line 13: a letter is wanting at the beginning, and I have restored κοτυλέαι from No. 38, line 25.

40.

Platanista collection. Height 30 cm., width 15 cm. Inscribed on both sides. Letters quite similar to those of the preceding. Published by Hauvette-Besnault and Dubois, *ibid.* No. 8, and Hicks, *ibid.* p. 326; side *a.* alone by Sakkelion, *Pandora*, xix. p. 43.

α.

Right edge complete.

----- σκ]έλη κεφαλὰ
 ----- οὐκ ἐξαγ]ωγὰ ἐκ Κῶ, ἀπάγειν δὲ
 ἐξῆμεν τῷ δηλομένῳ Κ]ῶων ἢ ξένων τῷ Ἀπόλλ-
 ωνι -----]ως ἄλλο ἢ τῷ διχομηνία[ι

5 - - - - - διν] ἐπιρρεζέτω τέλεων
 - - - - - μη ξενικὸν στρατευλ-
 - - - - - α φέρεν ἐπ' Ἀμφιαρητῖδ-
 α - - - - -]ν ἀμνὰν καὶ ἀμνὸν καὶ
 - - - - - ἱερ[?]ὰ δ[ε] Ἰσθμιάταις δίδ-
 10 οται - - - - - θύον[?]τι ὑπὲρ τᾶς πόλιος α-
 - - - - - τὰ]ν ἱερ(ε)ωσύναν τ-
 - - - - - αὶ δὲ τίς κα μετ-
 - - - - - τ]ὰμ πόλιν ἐξ ὧμ μ-
 - - - - - θαι ζαμιούντω
 15 - - - - - τῶν ἱα]ρέων ἢ τῶν ἱαρε-
 ἰᾶν - - - - -] ΙΝΟΗ γυναικὸς
 - - - - - τ]ριάκοντα ἀμέ-
 ρας - - - - - τᾶς ἱερ]ωσύνας τ-
 - - - - - τριακ-

b.

Left edge complete.

In line 13 read ΑΚΡΙΞΧ.

[- - - - - ἀ ἱερ-
 ωσύνα τριακαδ - - - - -
 λέξεται ὁ ἱαρεὺς [- - - - - κ-
 αθαίρεται χοίρω [- - - - - Ἀθαναί-
 α Πολιάδι δὴν τε]λεων καὶ τελέαν - - - - - ἱερὰ τοῦ-
 5 τοις ἱαρεὺς παρ[έχει· διδόνθω δὲ τῷ ἱερῇ ὑπὸ τᾶς πόλιος τὸ ἀναλωμ-
 ἐνον ἀργύριον ἐς [ταῦτα. Τῇ αὐτῇ ἀμέρα· Ζηνὶ βοῦς θύεται καὶ ἔνδ-
 ορα ἐνδέρεται· [ἐφ' ἐστίαν θύεται καὶ ἀλφίτων ἡμ-
 ἰεκτον, καὶ ἄρτος [ἐξ ἡμῖεκτου καὶ τὰ ἔνδορα· ταῦτα θύει ἱαρεὺς-
 ς καὶ ἐπισπένδε[ι - - - - - θύ-
 10 στρα ἀ πόλις πα[ρέχει· γέρη λαμβάνει ὁ ἱαρεὺς δέρμα, σκέλος, ἱαρο-
 ποιὸς καὶ κᾶ]ρυξ ἐκάτερος σκέλος· δὲ δίδονται ἡπατος ἡμισυ
 καὶ κοιλίας ἡμ[ισυ· θυαφόρω δὲ τοῦ σκέλεος τοῦ τοῦ ἱεροποιου δίδ-
 οται ἀκρίσχιον νότου δίκρεας, ὑπώμια, αἱματίου ὀβελδ-
 ς τρικάλιος [. νότου δίκρεας, ἱατροῖς κρέας, αὐλητῆ κρ-
 15 έας, χα[λκέων καὶ κεραμέων ἐκατέροις τὸ κεφάλαιον· τὰ δὲ ἄλλα κρέα
 τ]ᾶς πόλιος[ς - - - - -
 - - - - - αὶ μὴ δε - - - - -
 - - - - - σατ - - - - -

This fragment and the following belong to the same document. I copied another somewhat more extensive fragment when I first visited Cos in 1886. My copy has since been lost, and the marble has disappeared. As it is said to have been sold to some people who came to Cos in a yacht in 1887, it will probably come to light again. Its loss at present is to be regretted. It contained a reference to the ἀγρεταί (τὰς ἀγρετὰς ἐρπούσας ἐς τὸν βωμόν—I quote from memory). The ἀγρεταί, as we know from Hesychius, were nine maidens at Cos dedicated to the service of Athene. It also contained references to the Delian Theoria. We might have been able to decide, with the help of this additional fragment, whether this document forms part of the great calendar or not, if, indeed, it be calendar at all. It is certainly contemporary with the calendar, and comes probably from the same site. No. 41, and the lost fragment, were found in the immediate neighbourhood of the church of St. John, into the floor of which No. 38 is built. From the repeated mention in this fragment of *ιερωσύνα*, which at Cos invariably means priesthood, one might be inclined to class it with documents relating to the sale of priesthoods or appointment of priests. On the other hand, the *ιερωσύνα* here may be annual. (The priesthood of Athene Polias at Rhodes was annual, Dittenberger, *de Sacr. Rhod.* ii. p. 5.) The days on which annual priests were installed would find a place in the calendar, and *b* certainly contains directions for successive sacrifices, although there is no trace of initial dates: there is certainly no stop before *τριακάδ* in *b*, line 1. Lines 11–15 of *b* are evidently almost identical with lines 51–55 of No. 37. We can thus calculate that each line of this document contained about fifty-two letters: the restoration of line 15 in particular seems almost certain. The reconstruction of lines 5–10 is of course only meant to give an idea of what the context should be. A mention of a sacrifice of an ox is clearly required in line 6, as the gifts below cannot be parts of the two sheep, and *θύστρα ἅ πόλις παρέχει* in line 10, after *ιερὰ τοῦτοις ἱερεὺς παρέχει* in line 5, shows that we have to do with two sacrifices.

Line 5: the priest is to provide the sacrificial utensils, &c., but his expenses are to be refunded.

Line 12: *τοῦ ἱεροποιοῦ* here, because only one is mentioned in the preceding line.

Line 13: either some part of the animal, in addition to those mentioned in No. 37, line 53, is given to the *θναφόρος*, or the name of a recipient has been there omitted at the end of the line.

Line 14: *Νεστορίδαις* would suit the space, but it is scarcely probable that they are again mentioned here.

41.

In a garden near the cemetery. Fragment, inscribed on both sides. Letters similar to those of the preceding. Thickness, 0.081. Height of letters, 7 mill. Complete at the top.

α.

Broken on the right and below.

10ΙΞΔΕΙΕ/
 ΕΡΞΕΝΙΕΡΙΘΑ/
 ΑΙΕΡΙΘΥΕΙΑΛ
 ΝΗΜΙΕΚΤΟΝ/
 5 ΙΞΤΟΥΤΩΝΟ
 ΙΑΧΑΙΩΙΤΑΥ
 ΩΝΟΥΚΑΓ
 ΞΟΥΗΚ/

β.

Broken on the left and below.

ΑΡΕ Γ
 ΕΧΩΝΓΙΑ
 ΤΑΣΜΙΑΞΔΕ
 ΤΚΠΡΑΞΕΞΕ
 5 ΡΕΧΕΞΘΑΙΞ
 ΞΝΕΜΟΜ
 ΛΟΞΞ

ΑΧ

This, no doubt, forms part of the same document as the preceding.

α.

- Line 2: *ἔρσενι ἐπὶ θάλασσαν*
 Line 3: *καὶ ἐπιθύει ἀλφίτων*
 Line 4: *ἡμίεκτον*
 Line 5: *ἰς τούτων οὐκ ἀποφορά.*
 Line 6: *Ζην]ι Ἀχαιῶν ταυ[τ*
 Line 7: *τούτ]ων οὐκ ἀπ[οφορά.*

b.

Line 4: ἐκπράσσεισθαι

Line 5: πα]ρέχεσθαι

Line 6: τοὺς δ]ἔ νεμομ[ένους?

Line 7: no traces of letters before Λ: below this line a vacant space slightly grooved.

42.

Now at Symi. Brought from Cos, possibly from one of the demes. Portions of two of the faces of an octagonal? column. Height 10 cm. Letters similar to those of the preceding.

a.

Complete on right.

5 < Α Τ Ε Ρ
 Δ Χ Μ Α Ι
 Γ Ε Ξ Ο Ι Τ Ο
 Ι Π Ο Ν Τ Α Ι Κ Ω
 Ρ Υ Ξ Ε Ο Ν Τ
 Δ Ι Ε Ρ Α Ν

b.

Complete on left.

5 - Β Ι Λ Ι Ε Ι
 Ι Ε Ρ Η Κ Ρ Ι Θ Α Ν
 Ε Υ Ξ Μ Ε Λ Ι Ο
 Ξ Τ Ε Τ Α Ρ Τ /
 Α Ρ Υ Ξ Ε Τ Η Ρ Κ
 Τ Ε Λ Ε Ω Ι Ξ
 Ο Υ Ν Α Ρ Χ

a.

Line 2: ΑΧΜΑΙ is written in letters nearly twice as large as the rest.

Line 5: κα]ρύσσουτ[ι

Line 6: τ](ὰ)[ν] ἱερὰν

b.

[ἱερὰ δίδοται τῷ *vel similia.*

ἱερῆι, κριθᾶν [έκτ-?

εύς, μέλι, σ[ίνου ξ-

ξ τετάρτα[ι - - - -

5 ἀρυστήρ κ[αινός - -

τέλεωι - - - - β-

οὖν ἀρχ - - - -

Seemingly not very much is missing in each line, as lines 1-5 appear to contain the list of the ἱερὰ.

43.

Platanista collection. Height 28 cm., width of middle column 12 cm. Published, *Pandora*, xvii. p. 430, and xix. p. 42. Referred to by Rayet, *Mémoire sur l'Île de Cos*, ad fin.

	a.	b.	c.
	ΙΟΥ	ΜΙΤΙΟΥ	
	ΔΗΚΑΙ	ΔΙ . . . ΕΙΔ / ΝΙΑ	
	ΑΙΠΟ	ΕΑΓΩΝΑΡΙΟΝ	Ζ
	ΝΙΚΑΙ	ΗΒΩΝΤΩΝ	ΣΙ /
5	ΔΕΣ	ΕΠΟΜΠΗΕΥΜΕΝΕΙ	Ε
	ΥΟΥΣΙΝ	ΖΕΙΣΚΥΤΑΡΙΣΣΟΝ.	
	ΝΑΡΙΟΝ	ΚΑΙΕΙΣΤΟΔΩΔΕ	Ζ
	ΛΕΙΑ	ΚΑΘΕΟΝΟΥΣΙΑ	
	ΝΤΩΝ	ΚΑΙΑΓΩΝΑΡΙΟΝ	ΙΒΓ
10	ΣΚΥΤΑ	ΑΝΗΒΩΝ	Ν
	ΣΣΟΝ	ΙΠΥΘΟΚΛΕΙΑΔΙ	
	ΜΠΗ	ΣΩΤΗΡΙ	
	ΛΕΙ	ΙΑΑΓΩΝΑΡΙΟΝΗΒ	
	ΑΙΩ	ΙΒΠΑΡΑΔΙΟΝΥΣΟ	
15	ΟΜΑ	ΙΕΕΠΙΔΑΛΙΟΝ	
	ΔΟ	ΙΟΠΟΜΠΗ	
	ΣΝ	ΜΟΥΣΩΝ	
	ΑΙΣΙΤΟΙΣ	ΚΕΠΟΜΠΗΒΑ	
	ΙΤΑΙΣ	ΣΙΛΕΙΑΤΤ·ΑΩ	
20	ΙΔΑΛΙΟΝΚΑΙ	ΚΕΑΓΩΝΑΡΙΟΝΗΒ	
	ΥΠΑΡΙΣΣΟΝ	ΠΑΡΟΔΕΙΞΙ	
	ΒΟΥΛΗ	ΔΙΔΑΣΚΑΛΩΝ	
		ΚΑΙΚΕΦΑΛΛΙΓ	

	col. a.	col. b.
	Δαλ?]ίου.	'Αρτα]μιτίου.
(day-)	Θυσία] Διτ και	δ. [Ποσ]ειδάνια.
	'Αθάν]α Πο-	ε. 'Αγωνάριον
	λιάδι] Νίκα.	ήβώντων.
5 (day-)	- - - -δες	ε. Πομπή Εύμένει.
	- - - λ]ουσιν.	ζ. Είς Κυπάρισσον

<p>(day-) Ἀγωνάριον - - - λεια ἡβώ]ντων. 10 (day-) Εἰς Κυπά- ρι]σσον. (day-) Πο]μπή βασι]λεῖ Πτολεμ]αίω(ι). 15 (day-) Διαν]ομά ἐπι]δό- σε]ων π]αισὶ τοῖς μαθη]ταῖς. 20 (day-) Ἐπ]ὶ Δάλιον καὶ εἰς Κ]υπάρισσον. (day-) Βουλή.</p>	<p>καὶ εἰς τὸ Δωδε- κάθεον θυσία, καὶ ἀγωνάριον ἀνήβων. ι. Πυθόκλεια Δι Σωτήρι. ια. Ἀγωνάριον ἡβώ(ντων). ιβ. Παρὰ Διόνυσου). ιε. Ἐπὶ Δάλιον. ιθ. Πομπή Μουσῶν. κζ. Πομπή βα- σιλεῖ Ἀττ[ά]λω(ι). κε. Ἀγωνάριον ἡβώ(ντων). (προτριάκαδι). Ἀπὸδειξι[s διδασκάλων καὶ κεφαλαὶ γ̄.</p>
---	---

col. c. lines 2 and 3 probably

(δ) [Πομπή βα-
σιλ[εῖ

All the lines of col. *a* are complete at the end. Rayet (*Mémoire etc.*) says that col. *a* is the calendar for the month Δάλιος. The name is a short one, as it does not extend to the end of the line; Δαλιου would suit, but there is room for Ἀλσειου or Πανάμου. Δαλιου is not therefore certain. As we do not possess the whole document, we cannot be sure that the three months in this fragment are in their calendar order. But as the stone is perfect at the top and bottom, it is at least probable that the twelve months were in twelve parallel columns, of which we have portions of three. This is, in my opinion, not a supplementary state calendar, but a special calendar of some college, such as the Gymnasium of Cos (compare the Ephebic Inscriptions of Athens).

Col. *a*, line 7: the word ἀγωνάριον, a diminutive of ἀγών, which occurs here frequently, is not found in dictionaries. It probably means here a kind of college-examination or competition among the members.

Line 8: -λεια, followed by ἡβώντων, cannot be the end of the name of a festival.

Line 12: we must not conclude from the mention of processions in honour of kings, that there were public festivals, *Πτολέμια*, &c., at Cos. The processions may have been state ceremonies, but were, more probably, organised by members of this Society in honour of certain kings, its benefactors. I have suggested a restoration of lines 15-19 in accordance with this conception of the general character of the document.

Βουλή in line 22 cannot mean an ordinary meeting of the senate. The senate must have met oftener than once in two months. Something may be missing in this line before *βουλή*, or *βουλή* may mean a meeting of the senate which members of the college were required to attend.

Col. *b*, line 2: *Ποσειδάνια* had been suggested by Sakkelion.

Line 6: *εἰς Κυπάρισσον*: cf. Pseud-Hippocrates, *Letter 11* (*ἔτυχε τότε εἶδουσα τῆς ῥάβδου ἢ ἀνάληψις ἐν ἐκείνῃ τῇ ἡμέρῃ καὶ ἐτήσιος ἑορτή, ὡς ἴστε, πανήγυρις ἡμῖν καὶ πομπὴ πολυτελὴς ἐς Κυπάρισσον, ἣν ἔθος ἀνάγειν τοῖς τῷ θεῷ προσήκουσιν*) quoted by Rayet, who supposes *Κυπάρισσος* to be a river near Antimachia, which now bears this name. I could not hear of any river called *Κυπάρισσος*, and it is exceedingly improbable that the frequent processions mentioned here were directed to such a distant place. The *Δωδεκάθεον* was certainly in, or near, the town.

Line 10: *Πυθόκλεια Διὶ Σωτήρι*, a festival of Zeus Soter instituted by a certain Pythocles. Cp. the festival founded by Alkesippos at Delphi (Wescher-Foucart, *Inscr. de Delphes*, No. 436: *ὥστε θυσίαν καὶ δαμοθουλίαν συντελεῖν τῇ πόλει τῶν Δελφῶν τῷ Ἀπόλλωνι τῷ Πυθίῳ κατ' ἐνιαυτόν, ποτονομάζοντας Ἀλκεσίππεια*). For similar eponymous festivals at Delos, see *Bull. Hell.* xiv. p. 495. In No. 34 we have part of the original charter instituting this festival.

Lines 18-20: $\kappa\bar{\epsilon}$ = the 25th, $\bar{\kappa}\epsilon$ = the 26th. Cp. the Rhodian Calendar, *B. M.* No. 344.

Line 21: I give the siglum as I read it on the stone. It is probably $\pi\rho$ = *προτριακάδι*. Cp. *B. M.* No. 344.

Line 23: the word cannot be *κεφαλαίων* or *κεφαλαίου*. The last letter is Γ or Γ , and there seem to be no more letters.

The character of the letters will not allow us to place the date of this inscription later than the death of Attalus II, 138 B.C. The Eumenes mentioned in col. *b*, line 5, must be Eumenes I, as he has not the title of King. *Βασιλεὺς Ἀτταλος* (*b*, line 19) is then probably Attalus I.

IV.
CATALOGUES.

44.

In the house of Mr. Joannidis. Complete; height 60 cm., width 35 cm. The uncial text correctly published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 225, No. 14, and previously, less correctly, by Sakkelion, *Pandora*, xix. p. 45.

Τοῖδε ἔστεφανώθην ἀρχεύσαν-
τες καὶ τὰ ἱερά ἐχθύσαντες κατὰ τ-
ὰ πάτρια ταῖς Νύμφαις καὶ δεξά-
μενοι τὸς φυλέτας ἀξίως τῶν
5 Θεῶν. Χάρμιππος Χαρμοκλεῦς,
Διοκλῆς Ἐπινίκου,
Νικήρατος Νικοστράτου,
Διογένης Νικοστράτου,
Χαρμίδας Αἰνησία,
10 Διοκλῆς Ἀρχεδάμαντος,
Λύκαιθος Αἰνησία,
Τελέσιππος Παρμενίσκου,
Διοκλῆς Ἀπολλοδώρου,
Παρμενίσκος Χαριδάμου,
15 Νικήρατος Νικηράτου,
Δράκων Θράσωνος,
Ἄρισταγόρας Σίμου,

- 20 *Λύκαιθος Παρμενίσκου,
 Ἄρισταγώρας Διοκλεῦς,
 Ἐπίνικος Ἄρισταγώρα,
 Πυθίων Ἄρκεσθα,
 Παναμίας Μαιδάτα,
 Τίμαρχος Ἄριστογένου,
 Τελέσιππος Ἄριστίππου,*
 25 *Νικήφορος Νικηράτου,
 Χάρμιππος Παρμενίσκου[υ,
 Ἀρχίδαμος Ἀρίστωνος[ς,
 Φιλοκλῆς Τεισάρχου] τῶ[υ
 Ἡρακλείτου, Χαρμοκλῆς
 30 *Χαρμίππου, Θεύδοτος
 Παναμίας.**

This document seems to be contemporary with No. 10, as the same people are mentioned in both. See Dittenberger, *de Sacr. Rhod.* II. p. xv. The ἀρχεῖοντες certainly belonged to one tribe, and this appears to be tribe α of the Halasarna Catalogue (cp. Διοκλῆς Ἀπολλοδώρου here with Ἀπολλώωρος Διοκλεῦς there), i. e. probably, the Dymanes, whose tutelary god Apollo is especially connected with the Nymphs. The number twenty-six is curious. It is probable that the three tribes at Cos were each divided into sections of one-third and one-ninth: if we had twenty-seven names here, we should conclude that the ninth of the tribe was again subdivided by three, and that each of these subsections provided one ἀρχεῖων. Possibly the twenty-seventh to which the priest of the Nymphs belonged was exempted; the number twenty-six would be thus accounted for. We cannot tell whether these twenty-six people had filled the office of ἀρχεῖων successively, or all at once.

45.

On two sides of a marble found near the theatre: the other sides are broken away.

α.

Ρ Λ Ι
 Ι Μ Ο Ν Α Ρ Χ Ο Υ Α Λ Θ Α Ι Ν
 Θ Ε Ν Ε Υ Σ Κ Α Ι Η Ε Ρ Ε Ω Σ Δ Ι Ο
 Δ Α Μ Α Ν Τ Ο Σ Κ Α Ι Α Γ Ω Ν Ο

5 ΤΟΥΧΑΡΜΥΛΟΥΤΟΥΠΑ
 ΝΙΚΩΝΤΑΔΙΟΝΥΣΙΑΧΟΡΑΓ
 ΤΑΙΠΟΜΠΑΙΦΥΛΑΣΥΛΛΕΩΝΥ
 ΚΑΛΛΙΑΝΑΚΤΟΣΧΟΡΑΓΟΣΚΥΡ
 Υ ΦΥΛΑΣΠΑΜΦΥΛΕΩΝΦΙΛΙΝ
 10 ΙΛΩΝΟΣΕΠΙΜΕΛΗΤΑΣΚΩΜ
 ΝΩΝΝΙΚΑΝΔΡΟΣΑΡΙΣΤΟΙ
 ΚΩΜΩΙΔΙΑΣΠΡΩΤΑΡΧ
 ΟΜΕΝΙΤΗΣ
 ΥΑΡΙΣΤΩΝΟΣΤΟ
 15 Ϛ ΣΤΟΥΑ
 ΚΕΨΤ

b.

ΛΝ
 ΟΡΑΓΟΣ
 ΝΚΛΥΜΕΝΟΣ
 ΔΙΟΝΥΣΙΟΣΞΕΝΟ
 5 ΗΤΑΣΚΩΜΩΙΔΩΝ
 ΛΕΩΝΔΙΩΝΔΙΟΚΛΕΥΣ

a.

 'Επ]ι μονάρχου 'Αλθαιμ[ένευσ του
 σ]θένευσ και ιερέως Διο[κλεῦς του 'Αρχ- νελ Λε-
^ε_ω]δάμαντος και άγωνο[θέτου
 5 του Χαρμύλου του Πα[. τοίδε
 έ]νίκων τὰ Διονύσια. Χοραγ[ός παιδῶν έν
 τῆ πομπῆ φυλᾶς 'Υλλέων Κ[αλλιάναξ
 Καλλιάνακτος· χοραγός κυκ[λικού χορ-
 ο](ῦ) . . φυλᾶς Παμφυλέων Φιλί[ος του
 10 Φ]ίλωνος· έπιμελητᾶς κομ[φῶδῶν φυλᾶς
 Δυμά]νων Νίκανδρος 'Αριστο[βούλου· ύποκρι-
 τᾶς] κομφοδίας Πρώταρχ[ος
 Ταυρ]ομενίτης. ['Επὶ μο-
 νάρχο]ν 'Αρίστωνος το[ῦ - - - και ιερ-
 15 έως - - -] (ε)[υ]ς του Α[- - - και άγωνοθέ-
 του - - -]κε(υ)ς τ[οῦ - - - - -

b.

 - - - - - χ]οραγὸς [παιδῶν φυλᾶς
 Παμφυλέω]ν Κλύμενος [Εὐκλεῦς· ἀ-
 νδρῶν] Διονύσιος Ξενο
 5 ἐπιμελ]ητὰς κωμφοδῶν [φυλᾶς
 ‘Υλ]λέων Δίων Διοκλεῦς.

List of victors at the Dionysia, probably nearly contemporary with No. 10.

I have lost my notes as to the present condition of the stone, but *b* is considerably narrower than *a*. It cannot be restored exactly on the same model, supposing its lines to be of equal lengths. In *a*, line 3, I had thought of *ιερέως Διο[νύσου]*, but it is probably wrong, and will not suit the restoration of lines 14, 15.

If the restoration of *b* is correct, the *χοραγοί* of the boys and of the men (*ἀνδρῶν* seems to be equivalent to *κυκλικοῦ χοροῦ* in *a*) belong to the same tribe. The only alternative is to substitute *Δυμάνων* for *ἀνδρῶν*. Under the circumstances I cannot decide whether the three tribes competed for each event or not.

46.

British Museum, No. 340. The left side nearly perfect.

I read in lines 1, 2

Λ Α Ο Ι
 Τ Ο Δ Ε Υ Τ Ε Ρ Ο Ν Ο Ι Δ Γ

In the lower lines the letters are smaller and more closely packed. The letters at the right edges of the stone are thus placed :

	Δ Γ
	Ε C
	Φ
5	Φ Ι
	Β Φ
	Δ Ι
	Μ C
	Ι Γ /
10	Ρ Ι Ω
	Ω
	Ο C

- - - - (εχ) · ο - - - - -
 · · τὸ δεύτερον οἶδε · · · · ·
 λ]όγον κατ' εὐεργεσ[σαν. Γάϊος Στερτίνιος, Ἡρ-
 ακλείτου υἱός, Ξενοφ[ῶν, φιλόκαισαρ, φιλοσέβα-
 5 στος, φιλοκλαύδιος, φι[λόπατρις, εὐσεβῆς, εὐεργέ-
 τας τᾶς πατρίδος. Τιβε. [Κλαύδιος, Ξενοφῶντος υἱός,
 Φιλεῖνος. Τιβε. Κλαύδι[ος. · · · · Τιβερίου Κλαυδίου
 Νικαγόρα υἱός, Ἀλκίδαμο[ς Ἰουλιανός. · · · · Ἀ-
 λκιδάμω ΓΑΒΕΤΑΙΓ/ · · · · ·
 10 Χαρμύλου υἱός, Φιλοφρίω[ν · · · · ·
 οἶδε(ει) εἰσηλθον εἰς ἀγῶ[να - - - - -
 ·]ς, Λεῦ. υἱός, Ἡράκλειτο[ς - - - - -
 · ς. Πῶ. Γαλέριος Πῶ. [- - - - - υί-
 ός, Ἀπολλοδ[ῶρος - - - - -
 15 υς - - - - -

46 a.

On the left side of the preceding, in characters of a much later date. *Ibid.*
 No. 340 a.

ε
 εμ.
 Μ]άρκου
 Ἐντέρω-
 ς Ἐντέρω-
 τος
 Ἐρούφου
 Εὐτυχίδα
 Ἐρούφου
 Ἐρούφου
 -ης Φιλο(σ)τόρ(γ)ου
 Ἐγαθοκλ - - -
 Φίλη Ἐθ - - -
 Φιλοστο(ρ)γο - - -
 Πόπλιος Ἐνα - -
 Ἐριος Μαρ - -
 ιος

The letters, especially at the end, are so badly cut that they are very uncertain.

47.

Platanista collection. Height 35 cm., width 20 cm.

ΜΥΩ ΔΟΜΒΡΟΤ
 _ΣΙΦΙΛΟΣΚΑΛΛΙΣΤΡΑ
 ΛΕΙΤΩΝΚΛΕ
 ΤΟΥΦΙΛ
 5 ΑΛΛΙΑΣΔΑΙΟΛΟ
 ΡΙΣΤΙΩΝΚΡΑΤΗ

ΟΝΗΣΙΜΟΣ
 ΚΟΣΜΟΣ
 10 ΖΩΠΥΡΙΩΝ
 ΦΙΛΟΓΕΝΗΣ
 ΥΤΥΧΟΣΔΑΜΑΤΡΙΣ
 ΛΕΟΝΤΙΣΚΛΕΥΔΑ
 ΛΕΟΝΤΙΣΦΙΛΤΑΤΟ
 15 ΦΙΛΙΤΙΣΕΤΕΥΚΛΕ
 ΔΥΓ ΠΙΣΙΑ

After line 6 there is a hole in the stone.

Μύω[ν Φει?]δομβρότ[ου.
 · · σίφιλος Καλλιστρά[του.
 Κ]λείτων Κλέ - - -
 του Φιλ - - - .
 5 Κ]αλλίας Δα(μ)ολόχου.
 'Α]ριστίων Κράτη[τος.

 'Ονήσιμος.
 Κόσμος.
 10 Ζωπυρίων.
 Φιλογένης.
 Ε]ύτυχος Δαματρί[α].
 (Λ)έοντις Κλευδά[μου.
 (Λ)έου[τι]ς Φιλτάτο[α].
 15 Φίλιτις 'Ετευκλέ[υς.
 Δ(ρ)ύα[ψ]? Πισί(α).

48.

From Benndorf, *Reisen in Lykien*, &c., p. 16. I presume that it is now in Vienna.

δου . Πλουτογένης Ἀπ[- - - - -
 ομάχου . Παρμενίσκος[- - - - -
 ης Ἀπολλωνίου . Πολυ[- - - - Θε-
 μιστοκλεῦς . Στρατον- - - - -
 5 ος Θευδώρου . Στράτων - - - - -
 ις β. Στράτων β. ν. Τισ(α)- - - - -
 σθένης Τιμοθέου . Τ(ρ)- - - - -
 τοῦ Τιμα[- - - - - σ-
 τράτου - - - - -
 10 (Ἐ)πινίκου - - - - -
 /

49.

In a wall near the cemetery. On two faces of a large block of marble, much broken. Diameter 69 cm.

a.

Letters 24 mill. in height. Complete on right.

5 ΤΕΛΕΣΙΦΡΩΝ
 ΤΕΛΕΣΑΝΔΡΙΔΑ
 ΚΝΙΔΙΟΣ
 ΑΓΗΝΑΞ
 ΔΑΜΟΚΟΙΜΟΥ
 ΡΟΔΙΟΣ
 ΜΑΣΑΝΔΡΟΣ
 ΔΟΚΟΙΜΟΥ
 ΟΣ

b.

Letters 15 mill. high.

ΝΥΣΟΔΩΡΟΣ ΙΙΝΛ
 ΣΕΛΕΙ ΕΥΣ
 ΞΑΝΔΡΟΣ ΔΑΜΕΑ

5 ΑΡΓΥ...ΩΤΑΣ
 ΝΟΚΡΙΤΟΣ ΣΙΜΑΛΙΩΝΟ
 \ ΑΡΝΑΣΣΕΥΣ
 ΜΗΤΡΟΔΩΡΟ...Η...Σ
 ΟΣ ΜΗ...

a.

Τελεσίφρων
 Τελεσανδρίδα
 Κνίδιος.
 'Αγῆναξ
 5 Δαμοκόζμου
 'Ρόδιος.
 Δα]μάσανδρος
 Δα]μοκόζμου
 'Ρόδι]ος.

b.

Διο]νυσόδωρος ν . .
 Σελε[υκ]εύς.
 . . . ξανδρος Δαμέα
 Β]αργυ[λι]ώτας.
 Ξε]νόκριτος Σιμαλίωνο[s]
 'Αλικ]αρνασσεύς.
 - - - Μητρόδωρο[s] Τ]ήϊος.
 - - - ος Μ(ητ) - - -

Possibly a list of proxeni.

a, lines 5 and 8: Δαμόκοσμος occurs in a Cyrenaean Inscription (Smith and Porcher, No. 18).

b, line 14: Βαργυλήτης is the commoner form of the ethnic. I have seen an autonomous bronze coin with ΒΑΡΓΥΛΙΩΤΩΝ.

50.

Near the preceding, built into a well. Letters about 30 mill. in height.

5 Κ Ν Ω Σ Ι ~
 Α Λ Ι Ο Δ Ω Ρ Ο Σ
 Α Σ Κ Λ Α Π Ι Α Δ Α
 Σ Α Μ Ι Ο Σ
 Ι ~ ~ ~ Λ

- - - - -
 Κνώσια[s].
 'Αλιόδωρος
 'Ασκλαπιάδα
 Σάμιος.
 - - -

Part of a similar list.

51.

House of Zeigian. Height 38 cm. Broken on the right.

	XYI		Αἰσ]χολ[ου.
	IN TIOX		Ἄ]ντιοχ[ος ---- φύσει?
	ΔΕ		δὲ [τοῦ δεινός.
	ΕΠΙΓΟΝΟΖ		Ἐπίγονος ----
5	ΔΗΜΗΤΡΙ		Δημήτρι[ος ---
	ΤΟΥΔ		τοῦ Δ ---
	ΜΗΤΡΟΦΑ		Μητροφά[νης ---
	ΤΟΥΝ		τοῦ Ν ---
	ΔΡΑΚΩΝ		Δράκων ---

52.

In a house in Aspa. I could not find it. Published in cursive by Sakkelion, *Pandora*, xix. p. 46, No. 14. 'Letters of Roman times.'

	Ἄ]ρχοντος τοῦ Πλ - - -
	Δαμ[α]σίλα τοῦ Ο - - -
	Σώσου τοῦ Τη[μένου νε] λέφου
	Χαροκλέους τ[α]θ - - -
5	Μηδείου τοῦ Καρ - - -
	Β]ασιλέννου τοῦ - - -
	. . . δονος τοῦ Φ - - -
	Θρα]σμάχο[υ τοῦ - - -

Line 1: Ἄρχων is probably a proper name.

V.

*DEDICATIONS AND INSCRIPTIONS
OF STATUES.*

53-73. Dedications to Divinities, not in honour of persons.

74-103. Anathemata and Statues erected by, or in honour of, historical personages and Roman officials.

104-123. Other Statues erected by the State and by Corporations¹.

124-141. Statues erected by private individuals.

142-147. Fragments apparently dedicatory.

53.

Beneath the plane-tree. Rectangular altar. Published by Rayet, *Inscr. de Cos*, No. 1.

ΦΙΛΗΡΑΤΟΣ ΑΡΙΣΤΕΙΔΑ ΒΑΣΙΛΕΩΣ ΚΑΨΝΟΥ
ΤΟΥ ΘΕΟΥ ΠΡΟΣΤΑΞΑΝΤΟΣ ΤΟΙΕΡΟΝ ΙΔΡΥΣΑΤΟ

*Φιλήρατος Ἀριστείδα, βασιλέως ΚαΨνου,
τοῦ θεοῦ προστάξαντος, τὸ ἱερὸν ἰδρύσατο.*

Rayet conjectures that the god is Asclepius, and the notorious insalubrity of Caunus favours this view. We may suppose Aristeidas to be one of the many petty kings or tyrants who flourished in the cities of the Aegean during the latter part of the fourth century B.C. Sauppe, in an instructive memoir (*Commentatio de duabus inscr. Lesbicis*), has collected the names of a number of this later brood of tyrants; Aristeidas is not among them.

¹ No. 114 falls out of this order, but is put with the other inscriptions from the gymnasium. No. 128 should come after No. 73.

54.

In the garden of Mr. Nicolaidis' new house. Left edge nearly complete; broken on the right; perfect below. The apices are not large. The descending stroke of Γ comes less than half way down; Π is thus shaped in at least one instance; Υ sometimes has curved arms; Φ in line 6 is thus shaped; Ω, sometimes has the circle completed: it is too small in the text.

ΕΙ Σ Υ Ν Ο Δ Ο Σ Ο Σ Ε Ι Ρ Ι Ξ Ι Α Ι Ω Ν Σ Ν Α Λ
 2 Ν Β Ω Λ Ι Χ Ο Υ Ι Σ Ι Δ Ο Τ Ο Σ Α Π Ο Λ Λ Ω Ν Ι Ο Υ Κ Α Φ Ι Λ
 2 Ρ Ι Ω Ν Δ Ω Ρ Ι Ω Ν Ο Σ Α Π Ο Λ Λ Ω Ν Ι Ο Σ Δ Ω Ρ Ι Ω Ν Ο Σ Α Θ Α Ν Υ Λ Σ
 Δ Α Μ Α Σ Μ Η Ν Ο Δ Ω Ρ Ο Υ Κ Α Λ Λ Ι Κ Ρ Α Τ Η Σ Π Α Τ Ρ Ω Ν Ο Σ Ε Λ Ε Ν Ο Σ Α Σ Κ
 Π Ρ Ε Π Ω Ν Α Ν Τ Ι Ο Χ Ο Υ Α Ρ Χ Ε Β Ι Ο Σ Θ Ε Υ Δ Ω Ρ Ο Υ Β Α Κ Χ Ι Ο Σ Φ
 Α Π Ο Λ Λ Ω Ν Ι Ο Σ Α Π Ο Λ Λ Ω Ν Ι Ο Υ Ε Π Ι Δ Α Υ Ρ Ο Σ Α Ρ Ι Σ Ξ Ε Ω Σ Ν Ι Κ Η Φ Ο Ρ Ο Σ /
 Ν Ι Κ Η Φ Ο Ρ Ο Σ Χ Α Ρ Η Ξ Κ Ρ Ι Τ Σ Β Ο Υ Λ Ο Σ

- - - - ει [ά] σύνοδος Ὁσειρι(α)σ(τ)ᾱ(ν) [τ]ῶν σ[ῶ]ν [Π]α(σ)[ῖ]ωνι
 Πασ[ῖ]ων Βωλίχου, Ἰσίδωτος Ἀπολλωνίου, Καφίσ[ῖ]ος - - - -
 Δ]ωρίων Δωρίωνος, Ἀπολλώνιος Δωρίωνος, Ἀθανύλ[ῖ]ς - - - -
 Δάμας Μηνοδώρου, Καλλικράτης Πάτρωνος, Ἐλενος, Ασκ[ῖ]λαπι - - -
 5 Ἐμ[ῖ]τρέπων Ἀντιόχου, Ἀρχέβιος Θευδώρου, Βάκχιος Φ - - - -
 Ἀπολλώνιος Ἀπολλωνίου, Ἐπίδαυρος Ἀρισ(τ)έως, Νικήφορος - - - -
 Νικήφορος Χάρη(το)[ς], (Ἐύ)πορος Δαρδάνου, Κριτ[ῖ]βουλος - - - -

A dedication, possibly to Osiris, by a guild of Osiriastæ. It dates probably from the second century B.C. It apparently contains a complete list of the members of the guild. They number eighteen, and several of them are related.

55.

Church of St. Anne. Left edge broken.

ΠΥΛΟΣ ΝΙΚΟΜΑΧΟΥ ΝΕ
 ΙΟΜΩΝΥΠΕΡΤΑΣΤΩΝ
 ΥΓΕΙΑΣ ΚΑΙ ΕΥΤΑΞΙΑΣ
 ΖΙΚΑΙΑΘΑΝΑΑΛΣΕΙΑ

The ω in line 2 *ad fin.* is somewhat damaged, and I am not sure of its exact form. I read at the beginning of this line ΟΜΟΝ on the stone. I have satisfied myself by an examination of the impression that the second Ο is ω , with a complete circle, while the first is Ο. The last line is rather carelessly engraved, the letters being crowded without any apparent necessity. The stone however is broken shortly to the right of the end of line 4, and before the break I observe a line on the impression which may or may not be part of a letter: it is possible that some such word as *εὐχήν* was added at the end. If there was a word it must have been a short one, as there are no traces of a fifth line under the commencement of line 4.

Και](ρ)ύλος Νικομάχου νε(ώτερος)
 παιδων]ομῶν ὑπὲρ τὰς τῶν
 παιδῶν] ὑγείας καὶ εὐταξίας
 - - φ καὶ Ἀθάνᾳ(ι) Ἀλσειᾳ(ι).

Cp. *Gr. Dialekt-Inscripfen*, No. 3480 (from Astypalaea), where *εὐταξίας* should be restored. The name Ἀθάνᾳ Ἀλσειᾳ is important, as it gives us the key to the name of the month Ἀλσειος peculiar to Calymna and Cos. It is quite possible that we should restore $\Delta\iota$ Ἀλσει[φ καὶ Ἀθάνᾳ Ἀλσειᾳ: in all other instances we find in Cos Athena inseparable from a homonymous Zeus.

56.

In a vaulted passage to the left of the main street leading west from the market. Broken at the top and on both edges.

ΛΕΙΤΟΣΑΓΗΤΟΡ
 ΡΟΓΟΙΩΙΣΥΤΗΡΙΔ/
 ΞΙΛΣΛΕΩΝΙΔΑΑΓΗΤΩ
 ΞΙΣΧΥΛΟΣΗΡΑΚΛΕΙΤΟΥΖ
 ΤΑΝΕΥΕΤΗΡΙΑΝ

5

Line 5 is complete on the left.

[Ἱερὺς]
 Κ]λεῖτος Ἀγήτορ[ος,
 καὶ ἰε]ροποιοί, Εὐτηρίδ[ας
 Νι](κία)ς Λεωνίδα, Ἀγήτω[ρ
 Αἰσχύλος Ἡρακλείτου, Δ[άματρι ?
 5 τὰν εὐετηρίαν.

The restoration of the whole is based on the analogy of Nos. 370, 388, and 406, and on the assumption that the restoration of line 1 and the commencement of line 2 is correct, that the whole is symmetrically engraved, and that lines 2, 3 and 4 are nearly of equal length. The restoration is therefore uncertain.

57.

Built into the wall of a house in a street west of the market. Published, *C. I. G.* No. 2510.

ΙΛΙΠΠΟΣ ΑΥΤΟΦΟΝΤΟ
 ΤΟ ΩΡΟΛΟΓΙΟΝ ΤΥΧΑΙ
 ΑΓΑΘΑΙΚΑΙ [ΑΓ]ΑΘΩΙ
 ΔΑΙΜΟΝΙΚΑΙ ΤΩ ΔΑΜΩ

Φ]ίλιππος Αὐτοφόντο[ς
 τὸ ὠρολόγιον Τύχα
 Ἀγαθῶ καὶ Ἀγαθῶ
 Δαίμονι καὶ τῶ(ι) δάμω(ι).

Line 1: certainly -φοντος, not -φῶντος as Boeckh naturally corrects, cp. No. 86: Ξενοφόντος. The letters being somewhat crowded in the last line, the *iota mutum* is omitted. Rayet (*Mémoire sur l'Île de Cos*) laments that the first editor did not examine the upper surface of the stone. This is now, and was perhaps then, impossible.

58.

Built into the wall of an old Turkish house (*πύργος*) in the neighbourhood of the theatre. Published by Pantelidis, *Bull. Hell.* xi. p. 75. I found his text correct, with the following exceptions:—

Line 5: read ΑΝΦΟΤΕΡΗΣΟΦΙ[Η]ΒΟΣΙΗΣ. The stone is a little damaged where I put the brackets: possibly EI instead of H.

Line 8: ΑΝΤΙΔΙΟΣΚΟΤΙΝΩΝ.

Line 9: ad fin. ΕΛΛΙΟΥ.

Line 14: I cannot verify the conjecture (δ)ύσαθ' in the last line, as my impression of these lines is lost.

On the right hand face of the basis in larger letters. ΘΕΟΙ.

Φοίβῳ καὶ Βάκχῳ μ' ἐπινίκιον Ἴλαον αὐλοῖς,
 οὖνομα καὶ τέχνην πατρὸς ἐνευκαμένον,
 δῆμος ἐπέγραψεν Κῶων Διόνυσον, Ἀρίστων,
 μάρτυρά σοι στεφάνων Ἑλλάδος εὐρυχόρου.

- 5 Ἄνφοτέρης ὀφρηβοσίης αὐλοῖσιν Ἀρίστων
 Πυθοῖ κῆν Νεμέη κλῶνας ἐρεψάμενος,
 καὶ πίτυν ἐξ Ἴσθμοῖο Παλαίμου πυκνὰ λαλεῦσαν,
 ἀσπίδα τε ἐξ Ἄργους ἀντὶ Διὸς κοτίνων,
 καὶ τὸν ἀπ' οὐκ ἀγρίου Παναθηναίοισιν ἐλαίου
 10 νειφόμενον δάροις κρωσσὸν ἐνευκάμενος,
 χάλκεον ἀβροχίτωνα Θυώνης παιδὰ με Βάκχον,
 Δωρίδος ἐκ πάτρης ἀνθεμα δημοσίῃ
 Φοίβῳ κάμαυτῷ κεχαρισμένον εἶσατο τέχνης
 ἦν πατρὸς ἐκ φιλῆς (δ)ύσαθ' ὁμωνυμῆς.

Ariston, a flute-player, son of another flute-player of the same name, dedicates a statue of Bacchus to Bacchus and Apollo. The expense was, no doubt, met by himself, or his relations. He calls it a public offering, "Δωρίδος ἐκ πάτρης ἀνθεμα δημοσίῃ," inasmuch as the state was pleased to allow its ἐπιγραφὴ to be added in the shape of the four lines prefixed to his own dedication, and evidently produced by the same poet.

The verses are simply a rendering of a prose inscription. Twice (in the second and last lines) the poet has had to find expression for the fact that Ariston's father Ariston was also a flute-player, and the last couplet especially must have cost him many pangs. The first four verses are quite clear. In line 5 we encounter the extraordinary word ὀφρηβοσίη, which applies both to the Pythian laurel and the Nemean celery. That the word is meant to signify 'food of serpents' is clear. What allusion or reference this very learned poet had in his mind, one cannot tell. If we could ascertain that sacred serpents were kept and fed at these sanctuaries, the meaning would be plain (see Rühl,

Inscr. Antiq. 162). Failing this, it is worth while to recall the prominence of the Python-legend at Delphi and the Archemorus-legend at Nemea, and the following statement from Aelian (*De Animal.* xii. 34): λέγει δὲ Κλέαρχος ὁ ἐκ τοῦ περιπάτου μόνους Πελοποννησίων Ἀργείους ὄφιν μὴ ἀποκτείνειν. Both laurel and celery were, it may be remarked, used as cures for snake-bites. The meaning of line 8 is simply 'Had Ariston been, for example, a pugilist, or had flute-playing been included in the Olympian programme, he would have been an Ὀλυμπιονίκης. As it is, his record is as good as it can be, including, as it does, the Argive shield.' We should not conclude that the victor at Argos in flute-playing had the prestige of an Ὀλυμπιονίκης.

Line 10: *νειφόμενον*, see Suidas, *s. v.* *νείφω* τὸ βρέχω διὰ διφθόγγου, *νειφόμενος δὲ χιονιζόμενος*, and *Schol. Ven. ad Hom. Il. A.* 420.

Line 13: I suppose that *τέχνης* depends on *ἄνθεμα* 'an offering made because he is a successful artist.'

59.

In the garden of Achmet; a basis, built into the house; the upper surface concealed. Height 78 cm., width 35 cm. The inscription occupies the upper portion of the stone; the letters have slight apices.

ΥΒΩΛΙΧΟΥ ΧΑΙΡΤΛ
 ΑΡΜΥΛΟΥ ΝΙΚΑΣΑ
 ΔΙΑΚΙΘΑΡΙΣΜΩ ΙΠΤΑΙΔ/
 ΤΟΣΝΕΩΤΕΡΟΣ ΤΟΤΕΘΕΝΑΘ
 5 ΑΠΟΛΛΩΝΙΚΑΙ ΜΟΥΣΑΙ

· · · ν Βωλίχου Χαιρ(ύ)λ[ος
 Χ]αρμύλου, νικάσα[s · · · (*nomen festi*)
 -δια κιθαρισμῶ παιδ(α)[s
 τὸς νεωτέρος, τὸ τεθὲν ἀθ[λον
 5 Ἀπόλλωνι καὶ Μούσαι[s.

A Χαιρῦλος Χαρμύλου is named also in No. 10. The basis perhaps supported a tripod (line 4).

60.

Now built into the house of Sherit-Bey. Base, with moulding above. Height 75 cm., width 50 cm., thickness 40 cm. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. No. 16. Forms of letters, Α Μ Ω. The stone, according to the French editors, was dug up in Cos. It is not necessary to suppose that it comes from Calymna.

Ἀπόλλωνι [Δα]λίῳ Καλύμνας
 μεδέοντι, κ[ατ]ὰ χρησζμόν
 Διδυμέως, Λόχου Λόχου φύσει
 δὲ Ξενοκράτ[ο]υ, μετὰ τῶν
 5 τέκνων, Νικομήδους, Ὀλυμ-
 πίχου τοῦ καὶ Κλευσθένους, Ξε-
 νοκράτους τοῦ καὶ Βωλίου,
 καὶ τῆς γυναικὸς Πώλλης
 τῆς Ἀλεξάνδρου, καὶ . . .
 10 ΗΙΣΤΩΠΟΥ τοῦ Λο[- - - ου
 το]ῦ Λόχου.

In line 8 the first editors read Πώμης mistaking ΛΛ for Μ. The last two lines, more carelessly written than the rest, may have been added by a different hand, but the letters are similar in form; the reading here is uncertain.

The second names of the sons of Λόχος were probably assumed on account of his adoption.

61.

High up in the outer wall of a new house opposite the Greek hospital; read by help of a glass. The stone is well preserved, and the letters appear very clearly in a favourable light. Some uncertainty must attach to the readings of all stones which one cannot handle, but this appeared to me to be so very certain that I did not think it necessary to get a ladder.

Μ Φ Ι Λ Ο Σ Π Α Ρ Μ Ε Ν Ι Σ
 Ψ Δ Ε Π Υ Θ Ω Ν Α Π Ο Λ Λ
 Ο Υ Σ Τ Ε Φ Α Ν Α Φ Ο Ρ Ω Ν
 Ν Α Ο Ν Κ Α Ι Τ Ο Α Γ Α Λ Μ Α
 Υ Ι Α Ι Κ Α Ι Τ Ω Ι Δ Α Μ Ω

Πάμφιλος Παρμενί-
 κου] φύσει) δὲ Πύθων Ἀπολλ[ο-
 δώ]ρου στεφαναφορῶν
 τὸν] ναδὸν καὶ τὸ ἄγαλμα
 Ὀμον]οῖα καὶ τῆ δάμω(ι).

The siglum for φύσει is tolerably certain: we have here the only instance I know in Cos of a change of name on adoption, but compare the preceding, where the father, Λόχος, as well as the sons may have changed his name. If so his original name is not given there.

73—102.

They relate to the following :—

73. Ptolemy Euergetes II.
 74. Ptolemy XI.
 75. Herod the Tetrarch.
 76-80. Nicias.
 81-83. Augustus.
 84-93. C. Stertinius Xenophon.
 94. Tib. Cl. Cleonymus.
 95-97. M. Ae. Sabinianus.
 98. Man. Spedius Rufinus Phaedrus.
 99. Geta.
 100. Caracalla.
 101. Marcus Aurelius and Lucius Verus.
 102. P. Sallustius Sempronius Victor.

No. 128, which relates to T. Quinticius Flamininus, should have been placed here before No. 73.

73.

In the wall of a house near the Greek cemetery; probably from the theatre.
 Height 37 cm., length 70 cm. Published in the *Όμηρος*, 1874.

ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ ΚΑΙ ΒΑΣΙΛΙΣΣΑ
 ΚΛΕΟΠΑΤΡΑ Η ΑΔΕΛΦΗ ΚΑΙ ΒΑΣΙΛΙΣΣΑ
 ΚΛΕΟΠΑΤΡΑ Η ΓΥΝΗ ΘΕΟΙ ΕΥΕΡΓΕΤΑΙ
 ΙΕΡΩΝΑΣΙΜΟΥ ΤΩΝ ΠΡΩΤΩΝ ΦΙΛΩΝ
 5 ΕΠΙΤΡΟΠΕΥΣΑΝ ΤΑ ΤΩΝ ΤΕΚΝΩΝ ΗΜΩΝ
 ΕΤΕΙΜΗΣΑΝ ΣΤΕΦΑΝΩ ΧΡΥΣΕΩ ΚΑΙ ΙΚΟ
 ΝΙ ΧΡΥΣΕΗ ΑΡΕΤΗΣ ΕΝΕΚΑ ΚΑΙ ΕΥΝΟΙΑΣ
 ΤΗΣ ΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΤΑ ΤΕΚΝΑ

*Βασιλεὺς Πτολεμαῖος, καὶ βασίλισσα
 Κλεοπάτρα ἡ ἀδελφή, καὶ βασίλισσα
 Κλεοπάτρα ἡ γυνή, Θεοὶ Εὐεργέται,
 Ἱέρωνα Σίμον, τῶν πρώτων φίλων,
 5 ἐπιτροπέυσαντα τῶν τέκνων ἡμῶν,
 ἐτείμησαν στεφάνῳ χρυσέῳ καὶ ἰκό-
 νι χρυσέῃ ἀρετῆς ἔνεκα καὶ εὐνοίας
 τῆς εἰς αὐτοὺς καὶ τὰ τέκνα.*

The king is Ptolemy Euergetes II. The inscription may be dated between B.C. 127 and 117: see Franz, *C. I. G.* vol. iii. p. 285, and Nos. 4895, 4896. The second of the Cleopatras mentioned here, niece and second wife of the king, many years afterwards (circ. B.C. 102), sent her grandson Ptolemy Alexander to Cos to be educated. He remained there until B.C. 88, when the island was taken by Mithradates. These ornamental characters were not generally used in Cos or Rhodes at this early date. The inscription may have been cut by the king's own mason. In line 6 $\bar{\iota}$ for $\bar{\epsilon}$ is noteworthy at this date: see Meisterhans, *Grammatik*², p. 38.

74.

In the house of the late Mr. Christophilis. Black marble. Published by Hauvette-Besnault and Dubois, No. 15.

ΒΑΣΙΛΕΑ ΜΕΓΑΝ ΠΤΟΛΕΜΑΙΟΝ ΤΟ
ΦΙΛΟΠΑΤΟΡΑ ΚΑΙ ΦΙΛΑΔΕΛΦΟΝ ΑΤ
ΑΠΟΛΛΟΦΑΝΗΣ ΚΑΙ ΙΛΙΑ[Δ]ΗΣ
ΑΡΞΑΝΤΕΣ ΚΑΙ ΞΗΝΟΔΩΡΟΣ
ΥΠΕΡ ΤΟΥ ΠΟΛΙΤΕΥΜΑΤΟΣ.

ΤΟ at the end of line 1, and ΑΤ of line 2, are not given by the first editors.

Line 3: my copy gives ΙΛΙΑΚΗΣ; they read ΔΗΣ. I had no opportunity of revising my readings.

Βασιλέα μέγαν Πτολεμαίων τῶν
Φιλοπάτορα καὶ Φιλάδελφον (ΑΤ)
'Απολλοφάνης καὶ 'Ιλιάδης
ἄρξαντες, καὶ Ξηνόδωρος
ὑπὲρ τοῦ πολιτεύματος.

The king is Ptolemy XI. The word *πολίτευμα* points to Africa and Egypt (*C. I. G.* 5361, 5362, 5866c); the names are not Coan, and perhaps this small stone may have been imported.

75.

From *C. I. G.* 2502. Possibly in the fortress, and unknown to me.

'Ηρώδην
'Ηρώδου τοῦ βασιλέως υἱόν,
τετράρχην,
Φίλων 'Αγλαοῦ φύσει δὲ Νίκωνος
5 τὸν αὐτοῦ ξένον καὶ φίλον.

Boeckh remarks, 'De Cois bene meruerat Herodes Magnus: ἐπετησίους τε καὶ διηνεκέσιω ἐδωρήσατο προσόδοις, κατατάξας ἵνα μηδέποτε ἐκλείπη τὸ γέρας' (*Bell. Jud.* i. 21, § 11).

76.

Small basis built into a wall. Height 58 cm., width 20 cm. Published by Hauvette-Besnault and Dubois, No. 18.

	ΡΩΟΙΣ	Θεοῖς πατ]ρώοις
	ΠΕΡΤΑΣ	ὑ]πὲρ τὰς
	ΙΚΙΑΤΟΥΔ	Ν]ικία τοῦ δ-
	ΑΜΟΥΥΙΟΥ	άμου υἱοῦ,
5	ΙΛΟΠΑΤΡΙ	φ]ιλοπάτρι-
	ΟΣΗΡΩΟΣ	δ]ος, ἥρωος,
	ΥΕΡΓΕΤΑ	ε]ύεργέτα
	ΔΕΤΑΣΠΟ	δὲ τὰς πό-
	ΙΟΣΣΩΤΗ	λ]ιος σωτη-
10	ΡΙΑΣ	ρίας.

77.

In the house of Tsinias. Broken above and on the left.

	ΟΙΣΠΑΤΡΩΙΟΙ	Θε]οῖς πατρῶοι[ς
	ΙΤΑΣΝΙΚΙΑΤΟΥ	περ]ὶ τὰς Νικία τοῦ
	ΜΟΥΥΙΟΥΦΙΛΟ	δά]μου υἱοῦ, φιλο-
	ΤΡΙΔΟΣΗΡΩΟΣ	πά]τριδος, ἥρωος,
5	ΕΡΓΕΤΑΔΕ	εὐ]εργέτα δὲ
	ΣΠΟΛΙΟΣΣΩ	τᾶ]ς πόλιος σω-
	ΡΙΑΣ	τη]ρίας.

78.

At Symi. Published by Gardner, No. 8. Small stele with aedicula. Dimensions 27 x 27 cms. Left edge chipped.

Θ	Ε	Ο	Ι	Σ	Θεοῖς				
\	Τ	Ρ	Ω	Ι	Σ	Π	Ε	Ι	π]ατρῶοις πε[ρ]
Α	Σ	Ν	Ι	Κ	ΙΑ	Τ	ΟΥ	Δ	τ]ὰς Νικία τοῦ δά-

	ΙΟΥΥΙΟΥΦΙΛΟΠΑ	μου υιού, φιλοπά-
5	ΤΡΙΔΟΣΗΡΩΟΣ	τριδος, ἥρωος,
	ΕΥΕΡΓΕΤΑΔΕ	εὐεργέτα δὲ
	ΤΑΣΠΟΛΙΟΣ	τᾶς πόλιος
	ΣΩΤΗΡΙΑΣ	σωτηρίας.

79.

In a wall on the road to Lampe. Height 41 cm., width 24 cm. Imperfect above; left edge chipped.

	ΕΟΙΣ	Θ]εοῖς
	ΡΩΟΙΣ	πατ]ρώοις
	ΙΤΑΣΝΙ	περ]ὶ τᾶς Νι-
	ΟΥΔΑΜΟΥ	κία τ]οῦ δάμου
5	ΦΙΛΟΠΑΤΡΙ	υιού], φιλοπάτρι-
	ΗΡΩΟΣΕΥ	δος], ἥρωος, εὐ-
	ΑΔΕΤΑΣΠΟ	εργέτ]α δὲ τᾶς πό-
	ΛΙΟΣΣΩΤΗΡΙΑΣ	λιος σωτηρίας.

80.

Near the cemetery. Copied by me in 1886; since lost.

	ΘΕΟΙΣ	Θεοῖς
	ΠΑΤΡΩΙΟΙΣΥΠ	πατρώοις ὑπ[έρ
	ΤΑΣΝΙΚΙΑΤΣ	τᾶς Νικία τοῦ
	ΔΑΜΟΥΥΙΟΥ	δάμου υιού, [φι-
5	ΛΟΠΑΤΡΙΔΟ	λοπάτριδα]ς,
	ΗΡΩΟΣΕΥΕΡ	ἥρωος, εὐερ[γέ-
	ΤΑΔΕΤΑΣΠ	τα δὲ τᾶς π[όλι-
	ΟΣΣΩΤΗΡΙΑ	ος σωτηρία]ς.

These stones all bear identical inscriptions. Θεοῖς πατρώοις περὶ τᾶς Νικία, τοῦ δάμου υιού, φιλοπάτριδος, ἥρωος, εὐεργέτα δὲ τᾶς πόλιος σωτηρίας. Nos. 77 and 80 have πατρώοις, Nos. 76 and 80 ὑπέρ. Their frequency alone shows that they relate to the Nicias, who was tyrant of Cos in Strabo's time. His father's name is not mentioned; τοῦ δάμου υιού takes its place. τοῦ δάμου υιός thus immediately following the name does not, I think, mean quite the same as the honorary title

δάμου υἱός added, after other titles, in the case of Xenophon. We may be sure that there were good reasons for not mentioning the name of Nicias' father. The Νικίας Νικίου of No. 9 is probably a different person. All we know of the life of Nicias, beyond Strabo's and Aelian's (*V. H. L.* 29) references to him, is that he was supreme in Cos for at least seven years. Seven names of annual magistrates occur on his coins. He had evidently made himself intensely unpopular, for from an epigram of Crinagoras (*Anth. Pal.* ix. 81), upon which, as contemporary testimony, we may rely, we learn that not long after his death his corpse was dragged from its tomb. In view of this circumstance it is somewhat remarkable that so many stones with his name intact have come down to us¹.

Are the Θεοὶ πατρῶοι here Asclepios and Hygieia? This was the opinion of Rayet (*Inscr. de Cos*, pp. 9 and 15). He and I have published two inscriptions from Myndus (*Inscr. de Cos*, No. 4, and *Bull. Hell.* xii. p. 281). They are identical dedications to the Θεοὶ πατρῶοι and Apollo Archegetes in honour of M. Ulpius Trajanus, the proconsul of Asia: the names of the dedicators are in both cases added. Apollo Archegetes is the patron god of Myndus; that Asclepios and Hygieia should there have been called Θεοὶ πατρῶοι is improbable. On these Coan stones, Nos. 76-80, 84-91, 95-98, the dedicator's name is not added; hence I think it probable that they did not all stand together in a public place, but were set up inside or outside private houses, where the addition of the name was superfluous. In this case the Θεοὶ πατρῶοι were the family gods of the dedicators.

81.

In a tank, not far from the theatre.

Ο Δ Α Μ Ο Σ Υ Π Ε Ρ Ι Α Σ Α Υ Τ Ο Κ Ρ Α Τ Ο Ρ Ο Σ
Κ Α Ι Σ Α Ρ Ο Σ
Θ Ε Ο Υ Υ Ι Ο Υ Σ Ε Β Α Σ Τ Ο Υ Σ Ω Τ Η Ρ Ι Α Σ
Θ Ε Ο Ι Σ Ι Λ Α Σ Τ Η Ρ Ι Ο Ν

Ὁ δᾶμος ὑπὲρ (τ)ᾶς Αὐτοκράτορος

Καίσαρος,

Θεοῦ υἱοῦ, Σεβαστοῦ, σωτηρίας

Θεοῖς ἰλαστήριον.

¹ Eurycles of Sparta (see *Mith.* vi. p. 10) may perhaps be cited as a contemporary parallel.

82.

Church of the 'Παναγία τοῦ Χρυσοχόου.' Large letters.

Αὐτ]ΟΚΡΑΤΟΡΑΚ[αίσαρα - - -

83.

On part of a column. Height of letters 30 mill.

ΥΤΟΚΡ/
ΣΑΡΙΘΕΟΥ
ΣΕΒΑΣΤΩΙ

Α]ὐτοκρ[άτορι Καί]σαρι, Θεοῦ [υἱῶ], Σεβαστῶ.

84.

Under the plane tree. Published by Rayet, No. 3. Stele surmounted by an aedicula, within which is a snake. Cp. No. 78. Very slight apices.

ΘΕΟΙΣΠΑΤΡΩΟΙΣΥΠΕΡΥΓΕΙΑΣ
ΓΑΙΟΥΣΤΕΡΤΙΝΙΟΥΗΡΑΚΛΕΙΤΟΥ
ΥΙΟΥΞΕΝΟΦΩΝΤΟΣΦΙΛΟ
5 ΚΑΙΣΑΡΟΣΦΙΛΟΣΕΒΑΣΤΟΥ
ΦΙΛΟΚΛΑΥΔΙΟΥΔΑΜΟΥΥΙΟΥ
ΦΙΛΟΠΑΤΡΙΔΟΣΕΥΣΕΒΟΥΣ
ΕΥΕΡΓΕΤΑΤΑΣΠΑΤΡΙΔΟΣ.

85.

At Symi. Height 43 cm., width 28 cm.

Θ	ΕΟΙΣΠΑΤΡ	Θεοῖς πατρά[οις
	ΠΕΡΥΣΙΕΙΑΣΓΑ	ὑπὲρ ὑ(γ)ειίας Γα[ι-
	ΟΥΣΤΕΡΤΙΝΙΟΥΗ	ου Στερτινίου Ἡ[ρα-
	ΛΕΙΤΟΥΞΕΝΟ	κλείτου Ξενα[φ-
5	ΟΝΤΟΣΦΙΛΟΚΑΙ	όντος, φιλοκαί-

Σ	ΑΡΟΣΦΙΛΟΚΛΑΥ	σαρος, φιλοκλαυ[δί-
Ο	ΥΦΙΛΟΣΕΒΑΣΤΟΥ	ου, φιλοσεβάστου,
Δ	ΑΜΟΥΥΙΟΥΦΙΛΟΠΑ	δάμου υιού, φιλοπά-
Τ	ΡΙΔΟΣΕΥΣΕΒΟΥΣΕΙ	τριδος, εύσεβους, [ύ-
10	ΕΡΓΕΤΑΤΑΣΠΑΤΡΙ	εργέτα τās πατρι-
Δ	ΟΣ	δος.

86.

At Symi. Published by Gardner, *Hellenic Journal*, vi. No. 4. Height 45 cm., width 27 cm.

Ι	Ζ	Ι	Ι	Ι	Ω	Ι	Ο	Ι	Ζ	
	Ε	Ρ	Τ	Α	Σ	Γ	Α	Ι	Ο	Χ
	Τ	Ε	Ρ	Τ	Ι	Ν	Ι	Ο	Χ	Η
	Κ	Λ	Ε	Ι	Τ	Ο	Χ	Χ	Ι	Ο
5	Ν	Ο	Φ	Ω	Ν	Τ	Ο	Σ	Φ	
	Κ	Α	Ι	Σ	Α	Ρ	Ο	Σ	Φ	Ι
	Κ	Λ	Α	Χ	Δ	Ι	Ο	Χ	Φ	Ι
	Β	Α	Σ	Τ	Ο	Χ	Δ	Α	Μ	Ο
	Ο	Χ	Φ	Ι	Λ	Ο	Π	Α	Τ	ΡΙ
10	Ε	Χ	Σ	Ε	Β	Ο	Χ	Σ	Ε	
	Γ	Ε	Τ	Α	Τ	Α	Σ	Π	Α	Τ
	Δ	Ο	Σ	Σ	Ω	Τ	Η	Ρ	ΙΑ	

Θεοῖς πατρώοις
ὑπ]ὲρ τās Γαῖου
Στερτινίου Ἡρα-
κλείτου υἱοῦ [Ξε-
νοφώντος, φ[ιλο-
καίσαρος, φιλο-
κλαυδίου, φιλοσε-
βάστου, δάμου υἱ-
οῦ, φιλοπάτριδος,
εύσεβους, [ύερ-
γέτα τās πατρ[ί-
δος σωτηρία[s.

87.

In the house of the painter, Theodoros. Broken on the right. Height 30 cm., width 24 cm. Published by Dubois, *Bull. Hell.* v. p. 471. He does not give line 2 correctly.

Θ	Ε	Ο	Ι	Σ	Π	Λ	Τ	Ρ	Ω	Ο	Ι
	Υ	Γ	Ε	Ι	Τ	Λ	Γ	Α			
	Σ	Τ	Ε	Ρ	Τ	Ι	Ν	Ι	Ο	Υ	Η
	Υ	Ι	Ο	Υ	Ξ	Ι	Ν	Ο	Ω	Ν	
5	Φ	Ι	Λ	Ο	Κ	Α	Ι	Σ	Α	Ρ	Ο
	Δ	[Ι	Ο	Υ	Φ]	Ι	Λ	[Ο	Σ]	Ε	Β
	Δ	Α	Μ	Ο	Υ	Υ	Ι	Ο	Υ	Φ	Ι
	Δ	Ο	Σ	Ε	Υ	Σ	Ε	Β	Ο	Υ	
	Τ	Α	Τ	Α	Σ	Π	Α	Τ	ΡΙ	Δ	Σ

Θεοῖς πατρώοις ὑπὲρ
ὑγείας τ(ās) Γαῖου
Στερτινίου Ἡρα[κλείτου
υἱοῦ Ξενοφ]ώντος,
φιλοκαίσαρος, φ[ιλοκλαυ-
δίου, φιλοσεβάστου,
δάμου υἱοῦ, φιλοπάτρι-
δος, εὔσεβοῦ[s, εὐεργέ-
τα τās πατρίδο[s.

In the last line Σ has been engraved instead of Τ, and subsequently corrected.

88.

In the garden of Sherif-Bey. Broken on all sides. Width about 33 cm.

ΟΣΦΙΛΟΚΛΑΥΔΙΟ
ΙΛΟΣΕΒΑΣΤΟΥΔΑΜΟΥ
ΥΙΟΥΦΙΛΟΠΑΤΡΙΔΟΣΕ
ΓΕΤΑΤΑΣΠΑΤΡΙΔΟΣ

89.

In a wall near the theatre. Broken below. Height 33 cm., width 30 cm.

ΘΕΟΙΣΠΑΤΡΩΙΟΙΣ
ΥΠΕΡΥΓΕΙΑΣΓΑΙΟΥ
ΣΤΕΡΤΙΝΙΟΥΗΡΑ
ΚΛΙΤΟΥΥΙΟΥΞΕΝΟΦ
5 ΤΟΣΦΙΛΟΚΑΙΣΑΡΟΣΦΙΛΟ
ΣΕ
ΑΣΤΟΥΦΙΛΟΚΛΑΥ
ΔΙΟΥΔΑΜΟΥΥΙΟΥ
ΠΑΤΡΙΔΟΣΕΥ

Possibly something erased in line 6.

90.

Corpus Inscr. Gr. vol. iv. No. 6844.

These seven inscriptions (Nos. 84-90) are all nearly identical. Θεοῖς πατράσις ὑπὲρ ὑγείας Γαίου Στερτινίου, Ἡρακλείτου υἱοῦ, Ξενοφώντος, φιλοκαίσαρος, φιλοκλαυδίου, φιλοσεβάστου, δάμου υἱοῦ, φιλοπάτριδος, εὐσεβοῦς, εὐεργέτα τῆς πατρίδος. No. 86 has ὑπὲρ τῆς Γαίου κ.τ.λ. σωτηρίας. The variations of the others are unimportant. πατράσις, 84, 87, 90; ὑ(γ)μείας, 85; ὑγείας τ(ᾶς), 87; Ἡρακλείτου, 89, 90; om. υἱοῦ, 85; Ξενοφώντος, 85; φιλοσεβάστου φιλοκλαυδίου, 84, 89; om. εὐσεβοῦς, 88; τῆς, 90, if the copy is right.

I have seen other small fragments of similar stones, e.g. the following.

91.

Ξενοφῶντ]ΟΣ
 φιλοκαίσαρ]ΟΣΦΙ
 λοκλαυδίου φ]ΙΛΟ
 σεβάστων δά]ΜΟΥ ΚΤΛ.

92.

Built into the staircase of a small Turkish house. Height 61 cm., width 48 cm.
 Height of letters 4 cm.

— ΟΣΣΤΕΡΤΙΝΙ
 ΟΣΞΕΝΟΦ
 ΕΡΓΕΤΑΣΤΑΣΠΑ
 ΤΡΙΔΟΣΚΑΙΠΕΡΕΥΣ
 5 ΔΙΑΒΙΟΥΑΣΚΛΑΠΙ
 ΩΚΑΙΣΑΡΙΑΓΛΑΘΩ
 ΘΕΩΑΝΕΘΗΚΕ

Γ[άϊ]ος Στερτίνι-
 ος Ξενοφ[ῶν, εὐ-
 εργέτας τᾶς πα-
 τρίδος καὶ ἱερέως
 5 διὰ βίου, Ἄσκληπι-
 ῶ(ι) Καίσαρι Ἀγαθῶ(ι)
 Θεῶ(ι) ἀνέθηκε.

For Ἄσκληπιὸς Καίσαρ cp. No. 130. In No. 345, Xenophon is called ἱερέως διὰ βίου τῶν Σεβαστῶν, καὶ Ἄσκληπιού, Ἰγίας, καὶ Ἡπιόνης. It was probably on his initiative that the emperor was identified with Asclepius.

93.

On the site of the theatre. Portion of an architrave. Height 30 cm., depth 60 cm. The total length cannot be measured, as the left end, with the beginning of the inscription, is still concealed; but, supposing perfect symmetry in the arrangement of the three lines, the total length is 3 m. 35 cm. The letters are highly ornamental. Height of line 1, 8 cm.; line 2, 7 cm.; line 3, 5 cm. Published by Dubois, *Bull. Hell.* v. p. 476. Since then the stone has been partially disengaged.

ΤΑΝΕΞΕΔΡΑΝΓΑΙΩΣΤΕΡΤΙΝΙΩΗΡΑΚΛΕΙΤΟΥ
 ΔΡΗΛΙΑΞΕΝΟΦΩΝΤΙΗΡΩΙΤΩΤΑΣΠΑΤΡΙΔΟΣΕΥΕΡ
 ΓΕΤΑΕΥΧΑΡ ΧΑΡΙΝ

All the lines are complete on the right.

Line 3 is complete also on the left; it is, no doubt, exactly in the middle. About twelve letters are therefore missing in lines 1 and 2.

. τὰν ἐξέδραν Γαίω(ι) Στερτινίω(ι), Ἡρακλείτου
 υἱῷ, Κ]ορηλία, Ξενοφῶντι, ἦρωι, τῶ(ι) τὰς πατρίδος εὐε-
 γέτα(ι) εὐχαρ[ιστίας] χάριν.

‘Α βουλὰ καὶ ὁ δάμος in line 1 gives too many letters: { ‘Α πάλις ἂ Κφῶν would suit, but the stone is not likely to be destroyed, and will some day reveal the secret, if it be a secret.

In line 2 something is missing before υἱῷ, or before Κορηλία. φουλὰς, for which I can find no analogy, gives less than the required number of letters.

If it is not necessary to suppose that line 3 is engraved exactly in the middle, ὁ δάμος may be restored in line 1, and in this case the difficulty in line 2 disappears.

94.

From Rayet, *Inscr. de Cos*, p. 9. Previously published by Fontrier, *Ἰωνία*, 1st Jan. 1874, and Sakkelion, *Ὀμηρος*, 1st Oct. 1874. In a house near the old harbour. I was unable to see the marble, which still exists.

Τιβέριον Κλαύδιον, Ἡρακλείτου
 υἱόν, Κυρ(εῖνα), Κλεώνυμον, τὸν ἀ-
 δελφὸν Γαίου Στερτινίου
 Ξενοφώντος, χειλιαρχή-
 5 σαντα ἐν Γερμανία λεγεῶ-
 νος κβ. Πριμιγενίας, δις μο-
 ναρχήσαντα καὶ πρεσβεύ-
 σαντα πολλάκις ὑπὲρ τῆς
 πατρίδος πρὸς τοὺς Σεβασ-
 10 τοὺς, Κλαυδία Φοίβη
 τὸν ἑαυτῆς ἄνδρα καὶ εὐεργέ-
 την ἀρετῆς ἔνεκα καὶ εὐνοίας.

Gaius Stertinius Xenophon, to whom Nos. 84-93 refer, is the well-known physician of the Emperor Claudius (*Tac. Ann.* xii. 61, 67). For his career see No. 345, and Dubois, *Bull. Hell.* v. p. 408. He is also mentioned along with others in No. 46.

95.

In the house of Antonios Stamatiades.

ΘΕΟΙΣΠΑΤΡΩ
 ΟΙΣΥΠΠΕΡΥΓΕΙ
 ΑΣΜΑΡΚΟΥΑΙ
 ΛΙΟΥΣΑΒΕΙΝΙ
 5 ΑΝΟΥΥΙΟΥΠΤΟ
 ΛΕΩΣΚΑΙΓΕΡΟΥ
 ΣΙΑΣΕΥΕΡΤΕΤΑ
 ΤΑΣΠΑΤΡΙΔΟΣ

96.

Now at Symi. Blue marble. Height 20 cm., width 15 cm. Published by Gardner, *Hellenic Journal*, vi. No. 6.

	ΘΕΟΙΣΠΑΤΡΩ
	ΟΙΣΥΠΕΡΥ
	ΓΕΙΑΣΜΑΡ
5	ΚΟΥΑΙΛΙΟΥ
	ΣΑΒΕΙΝΙΑΝΟΥ
	ΥΙΟΥΠΤΟΛΕ
	ΩΣΚΑΙΓΕΡΟΥ
	ΣΙΑΣΕΥΕΡ
	ΓΕΤΑΤΑΣ
10	ΠΑΤΡΙΔΟΣ

97.

In Oxford — *C. I. G.* 6843. The same inscription, and, like No. 95, in eight lines.

The three are exactly similar:

Θεοῖς πατράοις ὑπὲρ ὑγείας Μάρκου Αἰλίου Σαβεινιανοῦ, υἱοῦ πόλεως καὶ γερουσίας, εὐεργέτα τῆς πατρίδος.

98.

Outside the house of Sherif-Bey. Height 60 cm., width 30 cm. One Υ is thus formed: Υ. Published by Hauvette-Besnault and Dubois, No. 17.

	Α Τ Ρ Ω Ο Ι
	Ι Γ Ε Ι Α Σ Μ Α Ν
	Ζ Π Ε Δ Ι Ο Υ Ρ Ο Υ Φ Ε Ι
5	Ν Ο Υ Φ Α Ι Δ Ρ Ο Υ Π Τ Ο Λ Ε
	Ο Σ Κ Α Ι Γ Ε Ρ Ο Υ Σ Ι Α Σ
	Υ Ι Ο Υ Ε Υ Ε Ρ Γ Ε Τ Α Τ Α Σ
	Π Α Τ Ρ Ι Δ Ο Σ

Θεοῖς π]ατρῶα[ς
 ὑπὲρ] ὑγείας Μαν.
 (Σ)πεδίου 'Ρουφεί-
 νου Φαίδρου, πόλε-
 5 ος καὶ γερουσίας
 νιού, εὐεργέτα τᾶς
 πατρίδος.

99.

Window of house of Kefalá. Cut at the top. Width 69 cm.

Α Ι Η Λ Ι Ο Ι Α Ν Τ Ω Ν Ε Ι Ν Ο Υ Ε Υ
 Σ Ε Β Ο Υ Σ Σ Ε Β Α Σ Τ Ο Υ Β Ρ Ε Τ Α Ν
 Ν Ι Κ Ο Υ Μ Ε Γ Ι Σ Τ Ο Υ Α Δ Ε Λ Φ Ο Ν

 Α(ὕρ)ηλί(ο)υ 'Αντωνείνου Εὐ-
 σεβοῦς Σεβαστοῦ Βρεταν-
 νικοῦ μεγίστου ἀδελφόν.

In honour of Geta.

100.

Under the plane tree. Published by Rayet, No. 5. The form of the Θ should be Θ

Αὐτοκράτορα Καίσαρα, θεοῦ]
 Σεουήρ]ου Εὐσεβοῦς, 'Αραβικο[ῦ
 μεγίστο]υ, Παρθικοῦ μεγίστου,
 'Αδιαβηνικο]ῦ μεγίστου υἱόν, θεοῦ
 5 Μάρκου 'Αν]τωνείνου Εὐσεβοῦς
 Γερμανικο]ῦ Σαρματικοῦ υἱωνόν,
 θεοῦ 'Αντωνέ]ίνου Εὐσ[ε]βοῦς ἔκγονον,
 θεοῦ 'Αδριαν]οῦ καὶ θεοῦ Τραϊανοῦ
 Παρθικοῦ καὶ] θεοῦ Νερούα ἀπό-
 10 γονον, Μάρκον Αὐ]ρήλιον ['Αντωνεῖνον
 Εὐσεβ]ῆ Σεβαστόν.

In honour of Caracalla.

101.

\ ΔΕΙΑΣΓΕΡΟ[υσίας
 Μ. Αύρηλιου 'Α]ΝΤΩΝΕΙΝΟ[υ, και
 Λ. Αύρηλιου Ο]ΥΗΡΟΥΣΕ[βαστῶν
 ΗΡΙΟΝΤΗ
 ΨΑΤΟΠΡ
 ΙΚΟΣΑ
 Ω Ο

I had assigned this to Caracalla, but the names of M. Aurelius and Lucius Verus may be restored with more probability.

102.

From *C. I. G.* 2509 a. Formerly in the sea gate. The marble was destroyed by the governor of Cos, who is familiar to readers of Ross' *Inselreisen*. It is also published by Texier, vol. ii. p. 309, and Leake-Helpman, *Trans. of R. S. of Lit.* N. S. vol. 2, No. 1. Forms of letters: Α (Boeckh's authorities and Helpman), Ζ (Beaufort), Θ (Helpman), Ψ (Boeckh's authorities), Ω (Helpman).

'Α βουλὰ καὶ ὁ δᾶμος
 τῆς λαμπροτάτης
 Κῶων πόλεως ἐτεί-
 μασεν κατὰ τὰ πο-
 5 λειτευθέντα ὑπὸ
 ἄρχοντος Μάρκου
 Αὐρ. Ἀριστίωνος, Κόσ-
 μου υἱοῦ,
 Πο. Σαλλούστιον
 10 Σεμπρόνιον Οὐί-
 κτορα, τὸν κράτι-
 στον ἑπαρχον βει-
 κούλων, ἡγεμόνα καὶ
 δουκηνάριον Σαρδο-
 15 νίας, τῆς ἐπὶ πᾶσαν
 θάλασσαν ἡγησάμε-
 νον εἰρήνης μετ' ἔξου-
 σίας σιδήρου, δουκηνά-
 ριον τοῦ Σεβαστοῦ
 20 Πόντου καὶ Βειθυνίας.

In honour of P. Sallustius Sempronius Victor, *praefectus vehiculorum*, or commissioner of the public posts. He had also been *procurator Augusti et praeses provinciae Sardiniae* (Marquardt, *Staatsverwaltung*, i. 249); *ducenarius* meaning procurator of the first rank (Mommsen, *Staatsrecht*, iii. 564). He had further held a special commission for the suppression of piracy *cum jure gladii* (Mommsen, *ibid.* ii. 270), and the office of *procurator Augusti Provinciae Ponti et Bithyniae*. The statue is voted him upon the proposal (κατὰ τὰ πολιτευθέντα) of M. Aur. Ariston. The date is later than Commodus (Marquardt, *Staatsverwaltung*, i. 249).

103.

Near the Παναγία τῆς Τάρσου (see below). On three faces of a hexagonal column, immediately underneath the capital; the other three faces are un-inscribed. Diameter of each face 18 cm. Broken below.

	ΑΓΑΘΗΤΥΧΗΙ	
ΕΠΙΙΕ	ΡΕΩΣΚΑΤ	ΘΕΙΑΝ
ΚΕΛΕΥ	ΣΙΝΑΠΟΓ	ΕΝΟΥΣ
ΜΑΡΚΟΥ	ΣΠΕΔΙΟΥ	ΒΗΡΥΛΛΟΥ
5	ΑΛΛΙΑΝΟΥ	ΙΟΥΛΙΑΝΟΥ
ΙΙ	ΥΙΙ	ΥΙ

'Αγαθῇ τύχῃ'
'Ἐπὶ ἱερέως κατὰ θείαν
κέλευσιν ἀπὸ γένους
Μάρκου Σπεδίου Βηρύλλου
5 'Ἀλλιανοῦ 'Ιουλιανοῦ - - -
- - - - -

Cp. No. 135, also on a hexagonal column, and probably from the same site.

The Παναγία τῆς Τάρσου is a very large ruined church on one of the spurs of the hills, about half a mile west of the village of Kermeti. It is now the property of the monastery of Patmos. This stone, as well as Nos. 137 and 151, are in a field beneath the church. Above the church on a plateau are many marbles, among them the stone No. 128, and a drum of a very large fluted column, about four feet in diameter (diameter of each fluting eight inches). In the plain immediately beneath are several other drums of similar columns evidently brought from this site. No fragments of such large columns exist in or near

the town of Cos. Unfortunately the few inscriptions from this site (with the possible exception of No. 128, q. v.) are of no value for the identification of the temple. All the inscriptions from the neighbouring village of Kermeti are sepulchral. I am almost tempted to suppose that this is the site of the Asclepieion. The distance from the town, about half an hour's walk, is not very great. Immediately above the temple, high up in the hills, are the red-water (*κοκκινόνερον*) and other healing springs. The Asclepieion was *ἐν προαστείῳ*. There is no evidence that it was quite near the town. Temples of Asclepius were, as a rule, on high grounds (*Plut. Qu. Rom.* 94). The two stones from the Asclepieion (Nos. 13 and 14), which are now in the town, are so small, that they might easily have been brought from a distance.

The appointment of this priest was made from among the members of a certain gens by divine intimation, i. e. probably by lot (see Schömann, *Gr. Alt.* ii. pp. 404 foll.).

104.

Found in the garden of Yousouf, and now in his house. Published by Hauvette-Besnault and Dubois, No. 20, and Dittenberger, *Sylogé*, No. 399. Letters: Α Δ Θ Μ Π Ρ Υ Ω.

 νικ]άσαντα Νέμ[εια] ἄνδρας
 πένταθλον

- *Ακ]τια τὰ μεγάλα Καισάρηα ἀγενεῖ[ο-
 υ]ς πένταθλον πρῶτον Κῶων
 5 'Ρ]ωμαῖα Σεβαστὰ τὰ τιθέμενα ὑπὸ
 τοῦ κοινοῦ τῆς Ἀσίας ἐν Περγάμφ
 παῖδας Πυθικοὺς πένταθλον
 Ἀσκλάπεια τὰ μεγάλα παῖδας
 Ἴσθμικοὺς πένταθλον· Και-
 10 σάρηα τὰ τιθέμενα. Γαῖφ Καί-
 σαρὶ παῖδας Ἴσθμικοὺς στάδι-
 ον καὶ πένταθλον τᾶ αὐτᾶ ἀμέ-
 ρα· Ἀγρίππηα Ἴσθμικοὺς πέντα-
 θλον· Ἀπολλώνεια τὰ ἐν Μύνδφ παῖ-
 15 δας Ἴσθμικοὺς στάδιον· Δώρεια τὰ
 ἐν Κνίδφ παῖδας Πυθικοὺς
 πανκράτιον· Καισάρηα τὰ ἐν Ἀλι-

- καρνασσῶ παῖδας ἴσθμικούς
 πένταθλον Ἡράκλεια τὰ ἐν Ἰασῶ
 20 παῖδας ἴσθμικούς πένταθλον
 Διονύσεια τὰ ἐν Τέφω Πυθικὸς πέν-
 ταθλον Καισάρεια τὰ ἐν Σάρδεσσι
 παῖδας ἴσθμικούς πένταθλον.

Nos. 103-114 are from the gymnasium, and most of them were found in excavations made in his garden by Yousouf Sarara. This garden is immediately above the old harbour. Nos. 104, 105, 106, date from early in the first century A.D. The series of inscriptions from the statues of gymnasiarchs belong to the end of the second, or beginning of the third century A.D.

105.

In the house of Yousouf. Published by Fontrier. *Museion τῆς Εὐστυλίου Σχολῆς*, A. p. 140, No. 65; and, without a revision of the text, by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 231, and Dittenberger, *Sylloge*, No. 400.

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ΟΛΥΜΠΙΚΟΥΣΣΤΑΔΙΟΝΚΑΙΣΑΡΗΑΕΝΜΗΤΡΟΠΟΛΕΙ
 ΑΙΔΑΣΣΤΑΔΙΟΝΡΩΜΑΙΑΤΑΤΙΘΕΜΕΝΑΥΠΟΤΟΥ
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 ΠΕΝΤΑΘΛΟΝΤΑΑΥΤΑΑΜΕΡΑΕΚΑΤΗΣΙΑΕΝ
 ΤΡΑΤΟΝΙΚΗΑΠΑΙΔΑΣΙΣΘΜΙΚΟΥΣΠΕΝ
 ΑΘΛΟΝΘΕΟΓΑ[Μ]ΙΑΕΝΝΥΣΗΠΑΙΔΑΣΙΣΘΜΙ
 ΟΥΣΠΕΝΤΑΘΛΟΝΚΛΑΡΙΑΕΝΚΟΛΟΦΩΝΙ

10

ΙΖ ΣΘΜΙΚΟΥΣΠΕΝΤΑΘΛΟΝΑΡΧΗΓΕ
 ΕΝΑΛΙΚΑΡΝΑΣΣΩΙΠΑΙΔΑΣΙΣΘΜΙΚΟΥΣ
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 ΡΝΑΣΣΩΙΑΓΕΝΕΙΟΥΣΠΕΝΤΑΘΛΟΝΕΛΕΥ
 ΛΤΑΚΑΙΚΑΙΣΑΡΗΑΑΝΔΡΑΣΠΕΝΤΑ
 ΚΑΙΣΑΡΗΑΤΑΤΙΘΕΜΕΝΑΥΠΟΤΟΥΔΑΜΟΥ

15

ΝΔΡΑΣΠΕΝΤΑΘΛΟΝ
 ΛΛΩΝΙΕΙΑΕΝΜΥΝΔΩΙΠΕΝΤΑΘΛΟΝ
 ΙΛΙΚΑΡΝΑΣΩΙΠΕΝΤΑΘΛΟΝΕΠΙΣΤΑΤΕΥΝΤΟΣ
 ΟΥΤΟΥΠΥΘΩΔΩΡΟΥ

20

- - - - το[ν . . .]οδώρου
νικάσαντα
- Ἴσ]θμια ἀνδρας πένταθλον
Ἐλε]υσίνια τὰ μεγάλα ἀνδρας πένταθλον
- 5 Ῥω]μαῖα τὰ τιθέμενα ὑπὸ τοῦ δάμου παῖδας
Ὀλυμπικούς στάδιον· Καισάρηα ἐν Μητροπόλει
παῖδας στάδιον· Ῥωμαῖα τὰ τιθέμενα ὑπὸ τοῦ
δάμου παῖδας Ἴσθμικούς στάδιον, δίαυλον,
πένταθλον τᾶ(ι) αὐτᾶ(ι) ἀμέρα(ι)· Ἐκατήσια ἐν
- 10 Σ]τρατονικήα(ι) παῖδας Ἴσθμικούς πέν-
τ]αθλον· Θεογάμια ἐν Νύση(ι) παῖδας Ἴσθμι-
κ]οὺς πένταθλον· Κλάρια ἐν Κολοφῶνι
παῖδ]ς(as) [Ἴσθμικούς πένταθλον· Ἀρχηγέ-
σια] ἐν Ἀλικαρνασσῶ παῖδας Ἴσθμικούς
- 15 πῆ]νταθλον· Ἐκατήσια ἐν Στρατονικήα(ι)
ἀγ]γενείους πένταθλον· Ἀρχηγέσια ἐν Ἀλι[κ-
α]ρνασσῶ ἀγενείους πένταθλον· Ἐλευ[σ-
ί]νι]α τὰ καὶ Καισάρηα ἀνδρας πέντα-
θλον]· Καισάρηα τὰ τιθέμενα ὑπὸ τοῦ δάμου
- 20 ἀ]νδρας πένταθλον.
Ἀπο]λλωνία ἐν Μύνδῳ πένταθλον·
. . . ἐν] Ἀλικαρνασσῶ πένταθλον· ἐπιστατεῦντος
- - - ου τοῦ Πυθοδώρου.

The inscription originally terminated with line 20, which is written in the centre of the space. The three last lines were added subsequently. Lines 22, 23 are much more closely written than the rest, and the letters are smaller. I cannot understand how, in line 17, πόλει has been introduced into the published texts.

Line 22: there is not room for Ἀρχηγέσια.

106.

In a garden near the old harbour; perhaps from the gymnasium. No. 110 is near it. The stone is broken, and evidently imperfect below. Width at the top 58 cm.; at the level of lines 3-4, 48 cm. Published, not quite accurately, by Dubois, *Bull. Hell.* vii. p. 480, No. 3.

ΑΒΟΥΛΑΚΑΙΟΔΑΜΟΣΕΤΕΙΜΑΣΑΝΤΙΒ
ΚΛΑΥΔΙΟΝΤΙΒΕΡΙΟΥΚΛΑΥΔΙΟΥ

ΝΙΚΑΓΟΡΑ ΥΙΟΝ ΑΛΚΙΔΑΜΟΝ
ΙΟΥΛΙΑΝΟΝ ΗΡΩΑ ΞΡΞΑ. ΞΝΕΦΗΒ

Dubois read ΤΩΝ ΕΦΗΒΩΝ at the end.

'Α βουλὰ καὶ ὁ δᾶμος ἐτείμασαν Τιβ.
Κλαύδιον, Τιβερίου Κλαυδίου
Νικαγόρα υἱόν, Ἀλκίδαμον
'Ιουλιανόν, ἥρωα, [ιέ]ρ[έ]α [τ]ὸν ἐφηβ-

Tib. Cl., Tib. Cl. Nicagorae f., Alcidas Julianus is mentioned also in No. 46, and other members of the same family in Nos. 103 and 135.

107.

Stele found near the gate τοῦ Στανροῦ. Now under the plane tree. Height 1 m. 15 cm., width 57 cm., height of letters circ. 35 mill. Published by Rayet, No. 6. Forms of letters Α Δ Θ Μ Ο Ρ Ω.

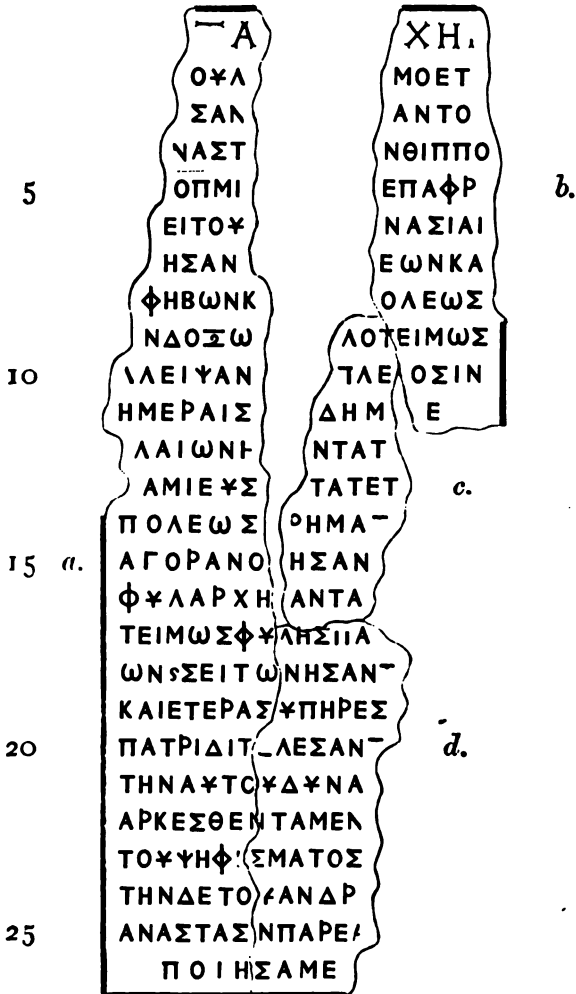
'Αγαθᾶ(ι) Τύχα(ι)
'Α βουλὰ καὶ ὁ δᾶμος
ἐτείμασαν Αὐρή-
λιον Πόπλιον, γυ-
5 μνασιαρχικοῦ, γυμνα-
σιαρχήσαντα τῶν ἐ-
φήβων ἐνθά[ξ]ως καὶ
ἐπιφανῶ[ς, ἀ]λείψαντά
τε φιλοτε[ίμ]ως πλείο-
10 σιν ἀμέρ[αις] τὰν πατρί-
δα καὶ ἱερ[οπ]οιήσαν-
τα ἐπιφαν[ῶ]ς, ἀρκε-
σθέντα [μὲν] τᾶ(ι) διὰ τοῦ
ψαφίσματος τειμᾶ(ι),

τοῦ ἀνδριάντος
ἐκ τῶν ἰδίων ποιη-
σάμενον. ͵ϛ

This and the six following are inscriptions from the statues of gymnasiarchs.

108.

Recently dug up in the garden of Yousof Sarara. Height 1 m. 5 cm., letters 25 mill. high. Fragment *a.* published by Pantelidis, *Bull. Hell.* xi. p. 73. No. 3. The three other fragments have been discovered since. They have not been joined together, but are now separately built into a wall in Yousof's courtyard.



'Α(γ)α[θῆ Τύ]χη[ι·

- 'Η β]ουλ[ῆ καὶ ὁ δῆ]μο(ς) ἐτ[εί-
μη]σαν [ἀνδρ]ιάντο[ς
ἀ]ναστ[άσει Ξά]νθιππο[ν,
5 Π]οπ(λίου) Μι 'Επαφρ[ο-
δ]είτου υἱόν, γυμ]νασια[ρ-
χ]ήσαν[τα τῶν ν]έων κα[ὶ
ἐ]φήβων κ[αὶ τῆς π]όλεως
10 ἐ]νδόξω[ς καὶ φι]λοτείμω[ς,
ἀλείψαν[τά τε (π)λε]ί[ο]σιν
ἡμέραι[ς τὸν] δῆμ[ον] ἐ-
λαιωνή[σαν]τά τε
τ]αμιεύ[σαν]τά τε τ[ῶν τῆς
πόλεως [χ]ι[ρ]ο[ρ]ημά[των . . .
15 ἀγορανο[μ]ήσαν[τά τε δίς, ?
φυλαρχή[σ]αντά [τε φιλο-
τείμω[ς φυλῆς (Π)α]μφυλέ-
ων, σειτωνή[σαν]τά τε
καὶ ἐτέρας ὑπηρεσ[ίας τῆ
20 πατρίδι τε]λέσαν[τα κατὰ
τὴν αὐτοῦ δύνα[μιν,
ἀρκεσθέντα μὲν [τῆ] διὰ
τοῦ ψηφίσματος [τιμῆ,
τὴν δὲ τοῦ ἀνδρ]ιάντος
25 ἀνάστασ[ι]ν παρ' ἐα[υτοῦ
ποιησάμε[νον].

Frag. *a.* line 19 is omitted in the *Bulletin*, probably by a printer's error. In line 2, frag. *b.* the omission of the Σ may be the fault of my copy. Frag. *a.* line 6: Pantelidis reads ΕΙΤΟΥΥ

The letters of Nos. 107-113 are tall and narrow, with apices, which it has been impossible to reproduce in the uncial text. For the chronological value of the form ✧, see Benndorf, *Reisen in Lykien*, p. 71.

· Ὁ δείνα - - - ε]υς γυμνασιαρχῶν καὶ Νικάνωρ
 Ἄγησία ὑπογυμνασιαρχῶν
 τοῖς] νέοις καὶ τῷ δάμφ.

115.

From C. I. G. No. 2503. In the fortress.

Ἄ δᾶμος ἀνέθηκε | Ἀναξίκληαν Εὐαί(ω)νος, | γυναῖκα δὲ Χαρμύλου
 τοῦ | Χαρμύλου, ἀρετᾶς ἔνεκα καὶ | σῶφροσύνας καὶ τᾶς ποτὶ | τὸν
 ἄνδρα αὐτᾶς εὐνοίας.

116.

From C. I. G. No. 2504. In the fortress.

Ἄ βουλὰ καὶ ὁ δᾶμος | ἐτείμασαν Σουητω|νίαν, Γαίου θυγατέρα, |
 Πρεῖμαν, ζήσασαν | σωφρόνως καὶ κοσ|μίως, διὰ τε τὰν αὐτᾶς | ἀρετὰν
 καὶ διὰ τὰν ἐς | τὸν πατέρα αὐτᾶς | Σουητώνιον Ἑρμί|αν εὖνοϊαν,
 τειμᾶς χάριν.

117.

From C. I. G. No. 2506. In the same place as the preceding.

ΟΔΑΜΟΣ
 ΥΠΟΜΠΟΥΣ

Ἄ δᾶμος
 Ε]ὑπόμπου σ - - -

118.

From C. I. G. No. 2505 (after Villoison).

Ἄγαθῆ(ι) Τύχη(ι). Ἄ βουλὰ τῶν Κ(φ)ων τὸν ἀνδριάντα.

Villoison gives Κείων. The expression Ἄ βουλὰ τῶν Κφῶν does not occur elsewhere, and I am inclined to doubt it.

line 1. Several preceding lines are evidently missing. Line 1 probably contains the name, and father's name, of the person honoured. I can think of nothing to suit the *ductus litterarum* except 'Εσπέρου. Σεβαστή 'Ρέα is possibly Agrippina the wife of Claudius: see Eckhel, *Pierres gravées du musée de Vienne*. pl. vii. For the σύστημα τῶν πρεσβυτέρων or γερουσία, see Benndorf, *Lykia*, p. 72.

120.

In the floor of the church of 'Αγία Παρασκευή. Height 54 cm., width 55 cm. Apparently imperfect below. Letters deeply engraved, but much worn; no trace of apices. Published, *C. I. G.* No. 2507 (after Galland), and *Pandora*, xix. p. 46.

Η]ΓΕΡΟΥΣΙΑΕΤΕΙ
 ΜΗ]ΣΕΝΓΑΙΟΝΟΥΑ
 ΛΕΡΙ]ΟΝΟΥΑΤΤΙΑΝΟ[Ν
 Α]ΝΔΡΙΑΝΤΟΣΑΝΑ
 5 ΣΤ]ΑΣΙΠΟΙΗΣΑ
 Μ]ΕΝΗΣΤΗΝΑΝΑ
 ΘΕΣΙΝΤΟΥΑΝΔΡ[Ι
 Α]ΝΤΟΣΤΗΣΑΔΕ[Λ
 ΦΗ]ΣΛΥΤ··ΟΥ

I bracket in the Uncial text the letters which are no longer visible. The copy of the *Corpus* does not give the lines correctly. In line 5 Galland read ΣΤΑΣΕΙ, in line 9 ΑΥΤΟΥ.

'Η γερουσία ἐτεί-
 μησεν Γάϊον Οὐα-
 λέριον Οὐλπιανὸν
 ἀνδριάντος ἀνα-
 5 στάσ(ε)ι, ποιησα-
 μένης τὴν ἀνά-
 θεσιν τοῦ ἀνδρι-
 άντος τῆς ἀδελ-
 φῆς (α)ύτ[οῦ] Οὐ - -
 - - - - -

121.

In the house of the painter. Fragment measuring 19 × 26 cm.

ΗΓΕΡΟΥΣ
ΑΝΔΡΙΑΝΤΟ
ΗΔΕΙΑΝΖΗ
ΓΑΤΕΡΑΦΑΥ

Ἡ γεροῦ[α ἐτίμησεν
ἀνδριάντο[ς ἀναστάσει
Ἡδεΐαν Ζη[ν θυ-
γατέρα, Φαυ[στ - - -

122.

Fragment.

ΤΕΛΟΥΜ
ΜΕΝΑΡΧΙΠ
ΕΡΤΙΝΙΟ
ΤΑΣΤΑΘΕΝ
ΙΟΝΤ

5

Line 2: μὲν Ἀρχι[πο - - -
Line 3: Στ]ερτίνιος
Line 4: κα]τασταθέν[τ - - -
Line 5: γυμνά]σιον τ - - -

123.

Broken on all sides. Letters 3½ cm. in height.

Ι Δ ΕΝ
Ο Ν Ω Ν
Ο Τ Ι Τ Ο Σ
Ν Σ Υ Ν Κ Λ Η
5 Ο Σ Δ Ω Ρ Ε Α Ν
Ο Σ Ε Ν Α Σ

- - - ονων
- - - - Τίτος
τῆ]ν σύνκλη[τον
- - ος δωρεάν
- - ος ἐν ἀσ[τει?

124.

In a street of the suburb Aspa; partly buried. Length 57 cm. Very well engraved: the letters have small apices: Π is thus shaped.

ΓΓΕΝΕΙΣΤΟΙΑΠΟΟΝΑΣΙΚΛΕΥΣ
ΟΥΧΑΡΙΚΛΕΙΤΟΥΚΥΝΝΙΔΑΕΥΚΛΕΙΤΟΥ
ΤΑ' ΕΥΣΓΥΝΑΙΚΑΘΕΟΙΣ

*Ἐγγενεῖς τοὶ ἀπὸ Ὀνασικλεῦς
τ]οῦ Χαρικλείου Κυννίδα Εὐκλείτου
(τὰν) [Ὀνασικλ]εῦς γυναῖκα, Θεοῖς.*

Ἐγγενεῖς = οἱ ἐντὸς τοῦ γένους, the descendants of Onasicles in the male line.

125.

Under the plane tree. Length 77 cm., height 20 cm. Published by Rayet, No. 2. Letters: Α Μ Π. No space before ΘΕΟΙΣ.

*Εἰρηναῖος Εὐαράτου Εὐάρατον Ἀχελώϋ
ιερατεύσαντα Ἀπόλλωνος Δαλίου καὶ Διὸς
Πολιέως καὶ Ἀθάνας καὶ Διώδεκα Θεῶν καὶ
μοναρχήσαντα, Θεοῖς.*

Are the different priesthoods cited in order of precedence, or in chronological order?

126.

In the house of George Joannides. Broken above, right and left. Height 10 cm., width 22 cm. Published by Hauvette-Besnault and Dubois, No. 22.

ΙΛΤ]ΙΑΔΗΝΛ
ΥΠΟΦΟΙΝΙΚΗΣ[/
ΑΙΛΤΙΑΔΟΥΤΟΝ
ΤΗΝΚΑΙΣΩΤΗΡ/

The letters in brackets are taken from the first editors.

Μ]ιλτιάδην Ζ[ήν-
ωνος Τριπολίτην] (ἀ)πὸ Φοινίκης [ἀ-
πελεύθεροι οἱ] Μιλτιάδου τὸν
ἑαυτῶν εὐεργέ]την καὶ σωτήρ(α).

In line 2 possibly Λαοδικέα.

127.

In the same tower as No. 58. Half basis. Height 27 cm., length 72 cm.

ΦΙΛΩΝΙΔΑΣ
ΘΥΓΑΤΡΙΔΗΝΚΛΗ
○ Ε

Φιλωνίδας [τοῦ δείνος τὴν
θυγατριδὴν Κλη - - - - -
Θεοῖς.

128.

Church of Παναγία τῆς Τάρσου (see No. 103). Large block of marble. Height 95 cm., width 72 cm. The inscribed side has been recently destroyed. All that remains of the inscription is—

ΥΜΙ
ΛΛΛ

Below in smaller letters.

ΙΛΧΟΣ ΠΑΡΙ

When I first visited Cos in 1886 some one gave me a paper with a few copies of inscriptions. Among them is No. 103, and, immediately below it, what is evidently a copy from this marble when it was less damaged. It is as follows:

ΤΙΤΟΝΤΙΤΟΥΚΟΙΙΜ · ΓΟΝ
ΑΓΟΝΥΠΑΤΟΝ
ΝΑΡΕΤΑΣΕΝΕΚΑ
ΠΑΘΙΑΣΤΑΣΕΙΣΑΥΤΟΝ
ΥΜΜΑΧΟΣΚΑΙΤΟΣ
ΑΑΑΝΑΣ

5

ΙΛΧΟΣ ΠΑΡΙ
ΝΑ

Ὁ δᾶμος ὁ Κῶων] Τίτον Τίτου Κοῖ[γκτι]ον,
 στρατ]αγὸν ὑπατον
 Ῥωμαίω]ν, ἀρετᾶς ἔνεκα
 καὶ καλοκα]ν(γ)αθίας τᾶς εἰς αὐτὸν
 5 καὶ τὸς σ]υμμάχος καὶ τὸς
 Ἑ]λλανας.
 - - - μαχος Πάρι]ος
 [ἐποίησεν].

Base of a statue of T. Quinctius Flaminius, erected by the Coans.
 Cp. *C. I. G.* 1325.

129.

Now in Syml; brought from Coa. Published by Gardner, No. 14. Stone (not marble). Height 27 cm., width 35 cm. The stone has been, at some time, chiselled with a view of effacing the inscription; this makes it difficult to read.

ΕΚΓΟΝΟΣ ΔΕΜΛΙΛΕ / ΕΙΙΙ, ΙΙΙ
 ΑΛΕΞΑΝΔΡΟΥ ΤΡΑΓΩΔΟΥ ΠΑΡΑΔΟ
 ΖΟΥ ΠΕΡΙΟΔΟΝΕΙΚΟΥ ΜΟΝΑΡΧΗΣΑΣ
 ΤΟΥ ΤΕΣΤΟΛΟ ΙΤΩΝΝΑΥΡΗ
 5 ΓΩΝΤΩΑΥΤΩ ΕΙΕΙΕΠΙΦΑΝΩΣ ΔΙΑ
 ΤΕ ΟΙΝΩΝ ΘΕΣΕΩΝ ΚΑΙ ΔΙΑ ΕΠΙΛΟΣΕ
 ΑΥΡΓΑΡΙ· ΙΙΑΝΙΕΡΩΣΙΝ ΠΟΙΗ
 ΣΑΝΤΟΣ ΤΟΥ ΘΕΙΟΥ ΑΥΤΟΥ ΑΥΡ
 ΕΥΦΡΟΣΥΝΟΥ ΒΥΧΕΙΛΙΩΝΑΤ
 10 ΝΑΗΤΙΟΜΗΣΑΝΤΟ ΠΑΡΑΧΡΗΜΑ
 ΓΩΣΙΛΙΑΓΩ / ΑΥΤΟΥ ΕΠΙΜΓΛΗ
 Τ ΟΥ ΠΡΟΣΤΥΓΡΙ

ἔκγονος δὲ Μ. (Αὐ.) - - - - -
 Ἀλεξάνδρου τραγώδου παρ(α)δὸ-
 (ξ)ου περιοδονείκου, μοναρχήσας
 τοῦ τε στόλ[ου κα]ὶ τῶν ναυπη-
 5 γῶν τῶ(ι) αὐτῶ(ι) ἔ(τ)ει ἐπιφανῶς διὰ
 τε οἴνων θέσε(ω)ν καὶ διὰ ἐπιδόσε-
 (ος ἀ)ργυρί[ων] ἀνιέρωσιν ποιή-
 σαντος τοῦ θείου αὐτοῦ Αὐρ.

Εὐφροσύνου β. (θηναρίων) χειλίων, ἀτ[ι-
 10 να ἡ(ρ)ι(θ)μήσαντο παραχρήμα
 τῶ (φ)ιλ(τ)ά(τ)ω (α)ὐτοῦ ἐπιμ(ε)λη-
 τ[ά] (Ζώ)πυρος (Ε)ὕ(με)ρι - - -

I do not think there is any doubt that *μοναρχήσας* in line 3 is right but it is quite inexplicable to me.

Line 7: we might restore ἀργυρί[ου, τ]ὰν ἰέρωσιν.

Line 11: τῶ φιλάτῳ κ.τ.λ. may be either dual or dative singular. I think very probably the former.

130.

Built into the outer wall of the house of Hadji Manola, in one of the streets of the town; seemingly imperfect at the top. Beneath there is a considerable vacant space. Width 54 cm., height of inscribed portion 36½ cm.

Ι Α Ν Μ Α Τ Ε Ρ Α Λ Ε Υ Κ Ι Ο Υ Ι Ο Υ
 Ν Ι Ο Υ Λ Ε Υ Κ Ι Ο Υ Υ Ι Ο Υ Β Α Σ Σ Ο
 Ο Υ Λ Ε Ρ Ι Α Ν Ο Υ Δ Α Μ Ο Υ Υ Ι Ο Υ
 Φ Ι Λ Ο Κ Α Ι Σ Α Ρ Ο Σ Ι Ε Ρ Ε Ω Σ Α Σ Κ Λ Λ
 5 Π Ι Ο Υ Κ Α Ι Σ Α Ρ Ο Σ Λ Ε Υ Κ Ι Ο Σ Κ Ο Σ
 Σ Ι Ν Ι Ο Σ Γ Ν Ω Ρ Ι Μ Ο Σ Φ Ι Λ Ο Κ Α Ι
 Σ Α Ρ Τ Α Ν Ε Α Υ Τ Ο . Ο Ρ Ε Ψ Α Σ Α Ν
 Μ Ν Α Μ Α Σ Κ Α Ι Ε Υ Χ Α Ρ Ι Σ Τ Ι Α Σ
 Τ Α Σ Ε Σ Α Υ Τ Α Ν

 (ι)αν, ματέρα Λευκίου (Κοσ)[σι-
 νίου, Λευκίου υιοῦ, Βάσσο]υ
 Οὐ(α)λεριανοῦ, δάμου υιοῦ,
 φιλοκαίσαρος, ἱερέως Ἴσκλη(α)-
 5 πιοῦ Καίσαρος, Λεύκιος Κοσ-
 σίνιος Γνώριμος, φιλόκαι-
 σαρ, τὰν ἑαυτοῦ] (θ)ρέψασαν
 μνάμας καὶ εὐχαριστίας
 τὰς ἐς αὐτάν.

In line 3 ΟΥΛΗ for ΟΥΑΛΗ may be my own mistake. For Ἴσκληπιδὸς Καίσαρ, see No. 92.

131.

From Dubois, *Bull. Hell.* vii. p. 480, No. 3. I could not find it. Round altar.

Αῦλον Σήιον, Αῦλου υἷον, Οὐᾶρον
 οἱ θρεπτοὶ καὶ αἱ θρεπταὶ καὶ
 οἱ λοιποὶ πάντες ἀγωνο-
 θετήσαντα ἐπιφανέστατα Ἰ,
 5 δειπνήσαντα τὴν πόλιν, τὸ(ν) ἑαυ-
 τῶν κοινὸν πάντων ἡμῶν θρέψαντα,
 εὐχαριστίας ἔνεκεν.

Either there is some mistake in Dubois' reading, or the last clause is very awkwardly expressed, either ἑαυτῶν or πάντων ἡμῶν being superfluous.

132.

Garden of Mr. Nicolaidēs. Basis, broken at the top, complete at the bottom. Height 83 cm., width 48 cm., height of letters 4 cm.

	ΙΟ	----- ἐτ-
	ΛΝΙΚ	ίμασ]αν ἰκ[όνι
	ΑΝΕΑΙ	χαλκᾶ(ι)] τὰν ἑα[υτῶν
	ΡΓΕΤΙΝ	εὐε]ργέτιν.
5	ΓΑΙΔΙΑΒ	· · · · · ται διὰ β[ίου
	ΛΤΙΑΜΟΔΕΛ	· · · · · ατια Μοδέσ-
	ΤΑ	τα
	ΚΕΝΙΕΡΩΣΥ	· · · · · κεν ἱερωσύ-
	ΛΑΚΑΙΟΔΑ	ναν ἃ βου]λὰ καὶ ὁ δᾶ-
10	ΟΣ	μ]ος.

As lines 7 and 10 (and probably line 4) are complete on the right, the whole must be restored according to the scheme given above. It is evidently not an honorary inscription of the ordinary type. I am tempted to suggest ἱεράσε]ται διὰ βίου in line 5, and ἀπέδω]κεν ἱερωσύ]ναν in lines 8-9: in this case the document would perhaps relate to the deification of some empress.

133.

In a well ; at some depth, and difficult to read.

	ΗΝΚΛΕΙΝΟΥ	- - - ην Κλείνου
	ΙΚΟΜΗΔΟΥ	ἢ δεῖνα Ν]ικομήδου[s
	ΕΙ ΚΟΤΑΕΑΥ	εὐεργ]ε[τη]κότα έαυ[τ-
	ΖΚΛΙΕΙΪΙΘΙΟ	άν - - - ω]s, και έ[πι]θ·ο
5	ΦΙΛΟΣΤΟΡΓΩΣ	- - - φιλοστόργως,
	ΕΝΚΑΙΕΥΝΟ	ἀρετᾶs ένεκ]εν και εύνο[ί-
	ΕΣΑΥΤΑΙΙ	as τᾶs] έs αὐτάν.

Line 4 : my first copy gave ΘΡΟ.

134.

From the paper referred to under No. 128.

	ΕΙΡΗΝΑΙΟΨ	Είρηναῖο[s - - - -
	ΑΙΟΝΙΟΥΛΙΟΝ	Γ]άιον 'Ιούλιον, [του δεινός
	ΥΙΟΝ ΘΕΨ	υῖόν, Θευ - - - - ,
	ΤΟΝΕΑΥ	τὸν έαυ[τοῦ - - - - ,
5	ΕΥΧΑΡΙΣΤ.	εύχαριστ[ίas ένεκεν.

135.

From Ross, *Hellenika*, p. 97, No. 22. On one side of a hexagonal column. Letters A ¥ Ω. It is also published in the *Corpus* (No. 2045) under Constantinople.

	Τιβέριον
	Κλαύδιον
	'Αλκιδάμου
	Τύλλον
5	'Ιουλιανόν
	Σπεδιανόν
	'Αλλιανόν
	Βαιβία
	Σεβήρα
10	Ματρῶνα
	τὸν
	γλυκύτατον
	άνδρα.

Line 3: the *Corpus* copy gives ΑΛΚΙΔΑΜΟΥ, Ross ΑΛΚΙΔΑΜΟΝ.

Line 7: 'perhaps Ἀμιανόν' (R). For the names cp. No. 103, which is also on a hexagonal column. This comes probably from the same site.

136.

House of the painter. Fragment.

$\frac{\begin{array}{c} \Lambda \Delta \Upsilon \Pi \Theta \\ \text{---} \\ \text{ΑΓΩΝΟΘ} \\ \text{---} \\ \text{ΤΟΥ} \end{array}}{\text{---}}$	- - - -
	ἀγωνοθ[έ- του.

The second line is written in a groove. Possibly Ἀ(λ)ύπου in line 1.

137.

Near the church of Παναγία τῆς Τάρσου. Basis. Dimensions, 78 x 40 cm. The inscribed side is much worn.

ΟΥΜΟΝΟΝ	ΟΝΑΣΩΧΡΥΣΕΑΚΩ
Υ·ΙΝΟ·Κ·	ΜΟΣΟΙΚΟΣΕΧΕΙ
ΑΛΛΙΔΕΚΑΙΘ·	ΟΙΔΙΜΟΣΑΛΕΑΝΕΤΕΙΛΕ
Δ·ΛΦΙΣΕΠΕΙΜΟΥ·ΑΝ· . .	Α·ΟΟΛΥΜΠΙΑΔΩΝ
5 ΚΑΙΟ <	ΣΚΡΑΤΕΤΕΥΚΕ
P	

The condition of the stone does not enable me to say if line 1 is complete at the end, but I think so.

Οὐ μόνον [ἀθλητῆρας ἀμύμ]ονας, ὦ χρυσέα Κῶ,
 ὑ[μ]ῖν ο[ύ]κ [· φαίδι]μος οἶκος ἔχει,
 (ἀ)λλ' ἴδε καὶ θ[· ἀ]οίδιμος ἄ(δ)ε ἀνέτειλε,
 Δ[έ]λφισ ἐπεὶ Μου[σ]ᾶν [ἦψ]α[τ]ο Ὀλυμπιάδων
 5 καὶ - - - - - σκρα τέτευ(χ)ε

Only line 4 can be restored with any certainty. Delphis is a poet; he may be the Δέλφισ Φιλίνου of No. 10: in this case line 1 may refer to the athletic successes of Philinus of Cos. With ὦ χρυσέα Κῶ, ὑμῖν, cp. Call. *Lav. Pall.* 45 σήμερον, Ἄργος, πίνετε. With line 4, cp. *A. P.* xvi. 7 ἀειζῶων ἀψάμενος Χαρίτων. Possibly, in line 1, we should restore τὰς κί[ονας]; the ἄδε of line 3 would then be ἄδε ἀ κίων.

Nos. 138-141 are possibly all tomb-stones of gladiators, and should rather have been classed with the sepulchral inscriptions. Cp. No. 312. See *Addenda*.

138.

Relief from Cos; formerly at Symi, but now sold¹. Thus described, from a sketch, by Gardner, *Hellenic Journal*, vi. p. 259:—

'It represents two gladiators; one of them stands upon a basis on which is inscribed:

ΑΠΕΛΥΘΗ	ἀπελύθη
- ΕΞΩ	ἔξω
ΛΟΥΔΟΥ	λούδου

i. e. 'donatus rude.'

He is clad in a close-fitting jerkin, and in his left hand holds a trident and rudis (?); his right is raised and apparently holds a round object; between his feet is an object which may be a net, as he seems to be a retiarius. To the right of his head, which has long hair, is the name . . . ΚΡΙΤΟΣ. The other man (probably a *secutor*), armed with sword, shield, and helmet, charges up a slope towards the first, from the right. Over his head is inscribed ΜΑΡΙΣΚΟΣ.'

139.

At Symi. Described by Gardner, *ibid.*

A gladiator, armed with a short sword and helmet, and large shield, turned to the right. On each side of his head:

ΔΡΟΣ	(Head.)	ΙΝΟΣ	Δροσίνος.
------	---------	------	-----------

140.

At Cos, in the garden of Anast. Platanista. An almost exactly similar relief. Dimensions, 52 × 34 cm.

On each side of the gladiator's head:

ΗΡΑΚΛΕΙ	(Head.)	ΔΗΣ	Ἡρακλείδης.
---------	---------	-----	-------------

These two gladiators seem to be *Samnites*.

¹ Now at Trieste; figured and described *Athen. Mitth.* xv. p. 162. The first gladiator holds a trident, and dagger, not rudis.

141.

Outside the church of the Παναγία Γοργοπέτη. Published *C. I. G.* 2511. The inscription is complete.

Φ Α Μ Ι Λ Ι Α Μ Ο Ν Ο
 Μ Α Χ Ω Ν Κ Α Ι Υ Π Ο
 Μ Η Η Μ Α Κ Υ Ν Η Γ Ε
 Σ Ι Ω Ν Ν Ε Μ Ε Ρ Ι Ο Υ
 5 Κ Α Σ Τ Ρ Ι Κ Ι Ο Υ Θ
 Λ Ε Υ Κ Ι Ο Υ Π Α Κ Ω
 Ν Ι Α Ν Ο Υ Α Σ Ι Α Ρ Χ Ο Υ
 Κ Α Ι Α Υ Ρ Η Λ Ι Α Σ Θ
 Σ Α Π Φ Ο Υ Σ Π Λ Α
 10 Τ Ω Ν Ο Σ Λ Ι Κ Ι Ν Ν Ι Α
 Ν Η Σ Α Ρ Χ Ι Ε Ρ Ε Ι Η Σ
 Γ Υ Ν Α Ι Κ Ο Σ Α Υ Τ Ο Υ

Φαμίλια μονομάχων καὶ ὑπὸ μνημα κυνηγεσίων Νεμερίου | Κ σ-
 τρικού, | Λευκίου, Πακω|νιανού, Ἀσιάρχου, | καὶ Αὐρηλίας | Σαφφούς,
 Πλάτωνος, Λικιννια|νῆς, ἀρχιερείης, | γυναικὸς αὐτοῦ.

Compare the similar inscriptions *C. I. G.* No. 3213 (Smyrna), No. 3677 (Cyzicus), and *Add.* II. p. 1028 (Mytilene).

This inscription is quoted by Friedländer, *Sittengeschichte Roms*, ii. p. 557, who agrees with Biagi in thinking that it is from a common tomb of these gladiators, and compares *C. I. G.* No. 3942. But see Mommsen, *Eph. Epigr.* vii, p. 404.

142.

In a wind-mill. From Pantelidis, *Pandora*, xvii. p. 451. I could not find it.

ΤΙΒΕΡΙΟΣ	Τιβέριος
ΚΛΑΥΔΙΟΣ	Κλαύδιος
ΟΚΤΑΙΣ	Ὀκταίϊος
ΒΙΒΕΙ	Βιβεί-
ΝΟC	νος.

143.

Small fragment, broken on all sides.

ΥΖ
ΑΝΤΩ
ΠΟΛΛΩΝΙ

'Α]πολλωνι is in smaller letters: possibly part of a name, 'Α]πολλώνι[ος, and perhaps an artist's signature.

144.

On a stone built into a wall near the cemetery.

ΣΕΙΣΜΟΥ

145.

Small fragment, in a wall near the last.

ΝΤΘ
ΙΘΙΑ
Ν

146.

Fragment in a wall in the town.

ΚΡΙ
εὐχ]ΑΡΙ> [τήριον
ΑΘΑ[νά-
ΤΟΙΣ

147.

Fragment of blue marble. Thickness $9\frac{1}{2}$ cm. The letters of line 2 are much larger than those of line 1.

ΦΡΟ[δίτη
ΣΤΙ

VI.

TERMINI, &c.

148.

Built into a well on the lower road to Haleis, about a mile west of the parallel of the village of Kermeti, and about ten minutes' walk from the sea. Marble boundary-stone. Height 90 cm., width 32 cm., height of inscription 22 cm. The lower part of the stone left rough, and intended to be sunk in the ground.

ΗΟΡΟΣΙΛΜ	Ἔπος (τε)μ-
ΗΝΟΣΑΘΗΝ	ένος Ἀθην-
ΑΣΑΘΗΝΩΝ	ἄς Ἀθηνῶν
ΜΕΔΕΟΣΗΣ	μεδέουσης.

It is remarkable that the oldest inscription from Cos should be Athenian. Mr. Foucart, to whom I communicated this, calls my attention to an almost similar stone from Samos: *C. I. G.* 2246. The designation of Athena Ἀθηνῶν μεδεούσα is not in common use at Athens. Plutarch (*Themist.* x) says that the Athenians, by the advice of Themistocles, consecrated their town to Ἀθηνῆ τῇ Ἀθηναίων or Ἀθηνῶν μεδεούση. Mr. Foucart is of opinion that this stone may have been brought from Samos, and assigns it to the end of the fifth century. If it belongs to Cos it must be of a date after the battle of Cnidus.

The double use of the Η is especially common at Athens in the case of termini, and may have been continued after the end of the fifth century. Mr. Foucart (*Bull. Hell.* xii. p. 153) has published an Athenian decree from the island of Carpathus, in which the Eteocarpithii are thanked for giving a cypress tree for use in the construction of the temple of Athena τῆς Ἀθηνῶν μεδέουσης. He assigns this

decree to one of the years immediately following the battle of Cnidus and supposes the temple to be that of Athena Polias at Athens. If there were any certainty that our boundary-stone belonged to Cos, I should be inclined to think that the temple mentioned in the Carpathian decree was one built or designed to be built in Carpathos or Rhodes by the Athenians at this date. In any case the cypress was probably never used for the purpose for which it was destined. I think that the clause added at the end of the decree must be restored in the sense that the cypress was ceded by the Athenian to the Lindian Athena, τὴν Ἀθηναῖαν δὲ τὴν Λυδ[ίαν, διδόσης] τῆς ἐν Ἀθηναίο[ις θεᾶς, κτᾶσθα]ι τὴν κ[υ]πάριτ[τον, or something similar.

149.

In the old church of St. John in the garden of Anastasios Platanista. Height 65 cm., width 25 cm. Published, *Pandora*, xix. p. 46, No. 13, and subsequently by Hauvette-Besnault and Dubois, No. 12.

ΔΙΟΣΚΕΣΙΟΥ
ΣΙΜΩΝΙΔΑΝ

Διὸς Ἰκεσίου Σιμωνιδᾶν.

150.

In the same place. Height 35 cm., width 35 cm. Published, *Pandora*, *ibid.* No. 11; Hauvette-Besnault and Dubois, *ibid.* No. 13; Cauer, *Delectus*, No. 159.

ΙΟΣΦΑΤΡΙΟ
ΑΘΑΝΑΙΑΣ
ΕΥΡΥΑΝΑΚΤ
ΔΑΝ

Διὸς Φατρί[ου καὶ] Ἀθανάιας Εὐρυνακτ[ιδᾶν.

We learn from No. 384 that the altars of the different *γένη* or *phratriæ* belonging to one tribe (*βωμοὶ πατριοί*) stood near each other, and this is confirmed by the present juxtaposition of these two stones.

For the *Εὐρυνακτιδαί* cp. Rangabé, *Ant. Hell.* No. 1194 (Melos). *Εὐρυνακτιδᾶν* is there engraved on a large black stone, probably similar to the following.

151.

Near the *Παναγία τῆς Τάρσου*, on the visible face of a large dark-coloured stone. The stone is partially buried, but the inscription is complete.

ΑΝΔΡΟΜΝΗ ΚΑΡΙΝ
ΣΤΟΡΙΔΑΝ ΔΑΝ

Ἀνδρομνη-
στοριδᾶν

Καριν-
δᾶν.

Evidently the names of two *γένη*. The stone may be part of an altar. It is scarcely probable that *Καρινδᾶν* is a mistake for *Καρνιδᾶν*.

152.

At Symi. Height 34 cm., width 17 cm. Published by Gardner, No. 11. Slight apices.

ΕΤΕΡ/
ΘΗΝΑΙΔΟ
ΤΑΣΕΡΙΤΥ
ΧΑΝΟΝΤΟΣ
5 ΑΛΕΞΑΝΔΡΙ
ΔΟΣΑΣΚΥΡΙ
ΟΣΟΥΙΟΣΔΙΟ
ΝΥΣΙΟΣΕΥΦ
ΡΟΣΥΝΟΣΚ
10 ΟΛΟΦΩΝΙΟΣ
ΠΛΑΤΟΣΠΟΔ
ΑΣΙΔΤΟ/
ΕΜΑΚΟΣΜΛ
ΧΡΙΤΑΣΧΑ
15 ΡΑΔΡΑΣ.

- - - - ετερ[α
· Ἀ](θ)ηναῖδο-
ς] τᾶς Ἐπιτυ-
γ]χάνουτος
5 Ἀλεξανδρί-
δος, ᾧς κύρι-
ος ὁ υἱὸς Διο-

νύσιος Εύφ-
 ρόσυνος Κ-
 10 ολοφώνιος·
 πλάτος πῶδ-
 ας ἰδ̄, τὸ δ-
 ἐ μᾶκος μέ-
 χρι τᾶς χα-
 15 ράδρας.

Boundary-stone of a small piece of land: in line 1 probably not *ἐτέρα* (we should expect *ἀτέρα*), but *ἀμετέρ[α | σ* or *σφ]ετέρ[α | σ*.

153.

On a large block of marble (94 × 51 cm.) in a tank near the church of St. John. Height of letters 10 cm.

ΟΡΟΣ

154.

On a stone in a tank, on the road to Lampe.

ΟΡΟΣ
 ΟΔΟΥ

VII.

SEPULCHRAL.

Nos. 155-161 are the boundary-stones of private burial-places: Nos. 162 and 163 belong to the doors of tombs: then follow the tomb-stones arranged according to their forms, in six classes:—

CLASS A. Nos. 164-191.

CLASS B. Nos. 192-197.

CLASS C. Nos. 198-204.

CLASS D. Nos. 205-229.

CLASS E. Nos. 230-249.

CLASS F. Nos. 250-325.

A reference to similar forms from the demes is given under each class.

I regret to say that, in copying the inscriptions, I did not bear this principle in mind, so that I have not in my notes the materials for a more accurate and detailed classification.

It will be seen that most of the tomb-stones from the city of Cos are of a late period. The earliest necropolis was probably situated on the spurs of the hills to the south of the town. I saw in 1886 a tall stele found there, which is now built into Mr. Nicolaidis' house, so that the inscription is concealed. The letters struck me at the time as being of the third or fourth century B.C. In a tomb cut in the rock in this neighbourhood, and recently cleared out, were found portions of a panathenaic amphora and other pottery, probably of the third century. The metrical epitaph No. 218, and the stele No. 277, which are not later than the first half of the second century, come from this region. It is impossible to tell from what place the

epitaphs of foreigners engraved on large square blocks (Nos. 209-215), which seem to date from the third century, have been brought, and the same is the case with regard to two stelae of relatively early date now existing in the town (Nos. 291, 298):

The great mass of the sepulchral inscriptions, including Classes A, B, and E, and the boundary-stones Nos. 155-161, belong to the later necropolis on the west of the town, a large proportion coming from the village of Kermeti. Nearly all the stones from Kermeti are of late date (the first century B.C., and imperial times). No. 225 (third or fourth century B.C.), No. 262, and No. 267 are the only exceptions. The round altars of Class A were probably used extensively as tomb-stones as early at least as the beginning of the second century B.C.: such was the case in Rhodes and Delos (Rheneia). Here at Cos on the earlier and more ornate examples (see Nos. 164, 185) the original inscriptions have almost always been erased.

Although the majority of the tomb-stones from the demes are also of late date, there are one or two which are earlier than any from the town. Nos. 379, 420, and 431 seem to belong to the fourth century B.C., Nos. 342, 354, and 375 to the third.

155.

Village of Kermeti. In the outer wall of a house, at some height. Boundary stone, the lower part left rough.

ΡΟΣΘΗΚΑΙΩΙ
ΘΙΑΣΟΥΑΦΡΟ
ΔΙΣΙΑΣΤΑΝ
ΤΩΝΣΥΝΕΥ
ΤΥΧΩΙ

Ἵ]ρος θηκαίω(ν) θιάσου Ἀφροδισιαστᾶν τῶν σὺν Εὐτύχῳ.

This and the four following inscriptions, with the exception of No. 159, were all found in the village of Kermeti, which occupies part of the site of the later necropolis of the ancient city. We have two similar boundary-stones from the burial grounds of individuals (Nos. 160, 161). The general use of the word *θηκαῖον* seems to be peculiar to Cos. *Θηκίον* occurs in a Christian inscription from Melos, *C. I. G.* 9288. *Ἵρος θήκης* is common at Athens.

We already knew that these guilds in some cases met the expenses of the burial of members. See Foucart, *Ass. Rel.* p. 46, and Martha,

Bull. Hell. iv. p. 140 ff. Mr. Martha has there published a Rhodian inscription which mentions the donation to a society of eranists of a piece of ground ἐς τάφια. He understands this, I do not quite know for what reason, to mean that the annual rent of the ground is to go towards burial expenses. Whether his interpretation of the phrase is right or wrong, the general distinction which he draws between Greek θίασοι and the Roman burial societies—the *cultores Jovis*, *cultores Herculis*, &c.—cannot be maintained. The Roman societies either provided a grave, or money for the purchase of one. The same was the case in Greece: the form of the epitaphs from Tanagra, of which Martha quotes one (*ibid.* p. 141), shews that there money was provided: here at Cos we have a number of small clubs, each owning a piece of ground for the interment of members. This was probably their most important, if not their only, purpose. Did the large Rhodian guilds possess common burial-grounds? In the decree of the Haliastae in honour of Dionysodorus (*C. I. G.* 2525 *b*) it is ordered that after his death his tomb is to be annually crowned. The passage runs thus—τὸ ἐξαιρούμενον . . . καταχρείσθων τοὶ ἄρχοντες εἰς τὸν στέφανον τὸν ἀναγορευόμενον ἐπὶ τάφοις . . . καὶ στεφανούντω αὐτοῦ τὸ μναμεῖον: above we have—τὰν ἀναγόρευσιν καὶ στεφάνωσιν ἐπὶ τῶν τάφων. Here the plural οἱ τάφοι, as distinguished from τὸ μναμεῖον αὐτοῦ, may mean the family vault of Dionysodorus, but it more probably means the common burying-place of the members of the society.

These five inscriptions may date from the first century B. C., to the second A. D. No. 157 is apparently the latest. No. 158 is so badly written that it is impossible to date it.

156.

At Kermeti. In the courtyard of a house at the west end of the village. Similar boundary stone. Height 57 cm., width 38 cm.

ΟΙΟΣΘΗΚΑΙΩΙ
ΘΙΑΣΟΥΕΡΜΑΙΣΤ
ΤΩΝΣΥΝΝΙΚΗΦΟΡ
ΤΩΕΡΜΑΙΟΥΛΑΟΔΙ
ΚΕΩΣ

*Ο(ρ)ος θηκαίω(ν) θιάσου 'Ερμαῖστ[ἄν] τῶν σὺν Νικηφόρ[ω(ι)] τῶ(ι)
'Ερμαίου Λαοδικέως.

157.

Brought from Kermeti. The upper part only of a similar stone. Height 27 cm., width 40 cm.

ΟΡΟΣΘΗΚΑΙ
ΩΝΑΪΘΗΝΑ
ΙΣΤΑΝΤΩΝ
ΣΥΝΑΡΛΥΟ

"Ορος θηκαίων 'Αθηναϊστᾶν τῶν σὺν (Δ)ρ(άκ)σ[ντι.

The mixed form 'Αθηναϊστᾶν shows that -ᾶν in the genitive plural is a real survival, and not a conventional Dorism.

158.

In a house at Kermeti. Very irregularly engraved.

ΟΣΘΗΚΑΙΩΝ
ΑΣΟΥΑΘΑΝΑ
ΣΤΑΝΤΩΝ
ΥΝΑΣΚΛΗ
ΙΑΔΕΙ

"Ορος θηκαίων [θι]άσου 'Αθανα[ι]στᾶν τῶν [σ]ὺν 'Ασκλη[π]ιάδει.

159.

In the town of Cos. On the upper left-hand corner of a slab, from the rest of which all traces of letters have disappeared. Height 67 cm.

ΟΡΟΣC . . Λ
ΣΥΝΝ
\ΟΛ

"Ορος (θ)[ηκ](α)[ίων - - - - - στᾶν τῶν
σὺν Ν - - - - -
- - - - -

160.

In a field to the south of the town. Width 19 cm. Broken below.

	ΟΡΟΣΘΗ	Ὀρος θη-
	ΚΑΙΩΝΝΑΝ	καίων Ναν-
	ΝΑΚΟΥΤΟΥ	νάκου τοῦ
	ΚΑΙΕΠΑΦΡΟ	καὶ Ἐπαφρο-
5	ΔΙΤΟΥΤΟΥ	δίτου τοῦ
	ΑΝΝΑΥ	Ν]αννάκ[ου.

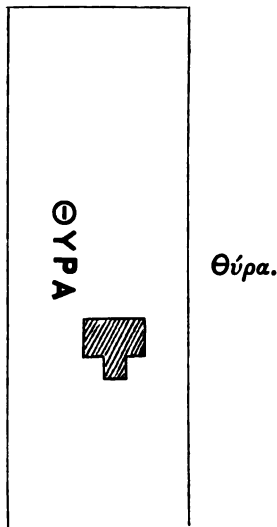
161.

From the paper referred to under No. 128.

Θ Ρ Ο Σ	(Ῥ)ρος
ΗΠΚ · ΑΙΩΝ	(θη)καίων
- ΣΤΟΚΑΣΥΣ	Ἄρι]στοκ(λε)ῦς
- ΑΡΙΣΤΟ · ΕΥΣ.	τοῦ] Ἄριστο[κλ]εῦς.

162.

Kermeti. On a door post. Width 35 cm. As all the other inscribed stones in this village are from tombs, this is no doubt the door of a tomb.



See Ramsay's study of similar Phrygian inscriptions (*Hellenic Journal*, v. p. 251). For a similar representation of a keyhole, cp. an Ephesian sarcophagus, *B. M.* pt. iii. No. 640.

163.

On a large marble which originally formed the upper portion of a door. Length 1 m. 25 cm., height 22 cm. Copied by me, in 1886, in a ruined house. It has since, seemingly, been destroyed. Published, *C. I. G.* No. 2523. Tall and narrow letters.

ΤΟΥΜΝΗΜΕΙΟΥΤΟΥΤΟΥΗΓΕ
ΡΟΥΣΙΑΚΗΔΕΤΑΙ

Τοῦ μνημείου τούτου ἡ γερουσία κήδεται.

CLASS A. (Nos. 164–191 and Nos. 327, 340, 341, 356, 358, 376, 398, 406, 425, 427, 430.) Circular altars usually ornamented with *bucrania* and garlands, sometimes with garlands only.

Compare the decoration of the hearse which conveyed the body of Alexander the Great (Diod. xviii. 26). Ὑπὸ δὲ τὴν ὑπωροφίαν παρ' ὄλου τὸ ἔργον θρόνος χρυσοῦς τῷ σχήματι τετράγωνος, ἔχων τραγελάφων προτομὰς ἐκτύπους, ἐξ ὧν ἤρτηντο κρίκοι χρυσοὶ διπάλαιστοι, δι' ὧν κατακεκρέμαστο στέμμα πομπικόν.

164.

Large altar, elaborately ornamented with bulls' heads, cornucopiae, garlands and fillets. Found on the road to Kermeti. Inscribed on one side. The inscription has been effaced with the exception of those letters which are engraved on the fillets, and the destruction of which would have injured the latter.

Μ Υ

Μ[. ο]ν

[τοῦ]

Α C Ρ Α

'Αθ[αναγό]ρα.

165.

On the lower road, between Kermeti and the sea. Altar, ornamented with bulls' heads and garlands. Three inscriptions.

a. On one side, below the garlands.

Δ Α Μ C Κ Η

Δαμο[νί]κη

ΝΙΚΑΝΔ Ι Ω Ι

Νικάνδ[ρ]φ

Τ Υ Ρ Ι Ω

Τυρίω(ι)

ΚΑΙΝΙΚΑΝΔΡΩΙ

καὶ Νικάνδρω

ΤΩΙΥΙΩΙ

τῷ υἱῷ

ΧΡΗΣΤΟΙΚΑΙ

χρηστοὶ καὶ

Α Λ Υ Π Ο Ι Χ Α Ι Ρ Ε Τ Ε

ἄλυποι χαίρετε.

b. On the other side, below the garlands.

ΓΝ/			- - - -
ΣΗΘ		ΙΚΑ	- - - - -
ΟΦΕΛΛΙΑ	Ζ	ΩΣΑΡΙΟΥ	'Οφέλλιας (Σ)ωσαρίου.
	Ι Η		Ζῆ(ι).

c. Above b.

ΜΑΡΙΛ		
ΛΑΜΠΑ		Μαρίας Λαμπάδος.
ΔΟΓ		Ζῆ(ι).
Ζ Η		

166.

Garden of Peridis. Similar altar. Lines 1 and 2 effaced on the left.

Η Σ Μ Ο Υ Ν Α Κ Ι Α Σ	- -	ης Μονακίας,
Ο Υ Θ Υ Γ Α Τ Ρ Ο Σ		- - ου θυγατρός,
Π Ω Λ Ι Τ Τ Η Σ Ζ Η		Πωλλίττης. Ζῆ(ι).

167.

In the same garden. Similar altar. Published by Leake, No. 5 = Ross, No. 170.

ΕΙΡΗΝΑΙ
 ΟΥΤΟΥ
 ΜΑΚΑΡΙΝΟΥ
 ΞΗΝΩΝΟΣ ΤΟΥ ΣΩΠΑΤΡΟΥ
 ΚΑΙ ΕΥΨΥΧΙΑΣ ΤΑΣ ΞΗΝΩΝΟΣ
 ΑΛΕΞΑΝΔΡΕΩΝ

*Είρηναίου τοῦ Μακαρίνου,
 Ζήνωνος τοῦ Σωπάτρου
 καὶ Εὐψυχίας τῆς Ζήνωνος
 Ἀλεξανδρέων.*

168.

In the same garden. Similar altar. Published by Leake, No. 8 = Ross, No 178 g.

ΑΠΟΛΛΩΝΙΟΥΤΟΥ	'Απολλωνίου του
ΦΙΛΩΝΙΔΟΥ	Φιλωνίδου.

169.

In the same garden. From Leake, No. 7. I could not find it. Form of α, Α. Similar altar.

Εὐχαρίσ(σ)του
του Εὐχαρίστου. Ζῆ(ι).

170.

In the same garden. Similar altar. Published by Leake, No. 9 = Ross, No. 178 e. Now built into a wall, so that the ends of the lines are concealed. The letters in brackets are those read by Helpman.

ΠΟΠΛΙΟΥΑ[ΟΥΙΑΝΙΟΥ	Ποπλίου 'Αουιανίου,
ΜΑΡΚΟΥΥΙΟ[ΥΡΟΥΦΟΥ	Μάρκου υίου, 'Ρούφου.

171.

In the same garden. Similar altar. Published by Leake, No. 6 = Ross, No. 178 c. The inscription is between two fillets. The X and P of χαίρει are engraved on the fillets.

ΑΠΙΩΝ	
ΑΠΟΛΛ	'Απίων 'Απολλοδώρου
ΟΔΩΡΟΥ	'Αλεξανδρεῦ
ΑΛΕΞΑ	χαίρ[ε.
ΝΔΡΕΥ	
X ΑΙ P	

CLASS C. (Nos. 198–204, and Nos. 416, 419, 423.) Columns and round Stelæ of different forms.

198.

Part of a column: the flutings begin above the inscription. Diameter 25 cm. Imperfect below: chipped on the right. Letters carelessly cut.

ΤΑΝΔΕΛΑΧΟΝΦΘΙΜ
 ΚΟΥΦΗΝΚΟΝΙΝΑΝΔ
 ΑΥΔΩΔΑΚΡΥΟΕΝΓΕ
 ΠΡΑΡΙΣΙΝ ΑΡΡΑΙ
 5 ΔΟΜΟΥΣΕΠΕΡΑΣΑΙ
 ΚΛΩΔΙ ΝΘΑΛΛΑΝ

Τάνδ' ἔλαχον φθιμ[ένη] | κούφην κόνιν ἀν δ[ὲ] θανόντας |
 αὐδῶ δακρύνειν π[ε]νθος ἐν[ι] πραπίσιν |
 ἀρπα[κτὴ δ' Ἀίδαο] | δόμους ἐπέρασα τ[ὸν] ἔσθλόν |
 Κλώδι[ον ἐ]ν θαλάμ[οις] ἀνδρα λιποῦσα φίλον.

199.

In a tank, in the garden of Christis. Round column, with no ornaments; not approachable.

ΑΝΓΕΛΟΥ	Ἄνγελου
ΤΟΥ	τοῦ
ΔΡΑΚΟΝΤΟ	Δράκοντο[s].

200.

At Symi. Small altar or basis, in form of the upper part of a Doric column. Height 16 cm. Above the flutings, and below the capital.

ΛΑΙΛΙΟΣ	Λαίλιος
ΠΑΤΡΙΚΟΣ	Πατρικός.

201.

British Museum, No. 341. 'On a round stele of white marble, which tapers upward from a fluted base.'

ΓΑΙΟΥ
ΠΕΤΙΚΙΟΥ
ΣΑΤΩΝΙΛΟΥ

Γαίου Πετικίου Σατωνίλου.

202.

At Symi (said to be from Cos). Small round stele.

ΕΚΗΑΥΡΗΛΙΟΙCΙΝΦΟΡΟΥ
ΜΥΔΙΩΝΟC

Probably to be decyphered thus:—

Θ(εοῖς) Κ(αταχθονίοις) Μ. Αύρηλίου Σινφόρου Μυδίωνος.

203.

In Cos. Similar stele.

ΙΣΙΦΟΡΟΝ	Ίσιφόρον
ΑΙΡΕΙΝ	χ]αίρειν.

204.

In Cos. Similar stele.

ΚΛΩΔΙΑΣ	Κλωδίας
ΝΙΓΡΑΣ	Νίγρας.

CLASS D. (Nos. 205-229, and Nos. 330, 363, 375, 377, 379, 417, 428.) Rectangular blocks of marble. Nos. 205-220 are nearly square. The height of Nos. 221-228 is much less than the other dimensions.

205.

Near the church of 'Αγ. Βασίλειος. Height 55 cm., width 50 cm., thickness 36 cm. Inscribed at the top.

ΧΑΙΡΕΧΡΗΣΤΕ
ΗΦΑΙΣΤΙΩΝ

Χαίρε χρηστὲ Ἐφαιστίων.

206.

From Hauvette-Besnault and Dubois, No. 25. 'Marble, hollowed out to form a cistern.' I could not find it.

ΙΟΥΝΙΑΔΕΚΜΟΥΟΥΓΑΤΗΡ	Υ	Ἰουνία Δέκμου θυγάτηρ
ΓΥΝΗΔΕΡΟΓΑ		γυνή δὲ Ποπλ[ίου . . . ο]υ.

207.

In the house of George Joannidia. Published. *ibid.* No. 24. Square block, as to the dimensions of which I have no note.

ΜΕΡΟΥΑΣΚΛΗΡΙΑ	Μέρου Ἀσκληπιᾶ[δου
ΣΤΡΑΤΟΝΙΚΕΥΣ	Στρατονικεύς.

208.

In the house of Sherif-Bey. Height 66 cm., width 64 cm., thickness 48 cm.

ΟΙΚΟΝΟΜΙΑΣ	Οικονομίας τᾶς Περιγένε[υς
ΤΑΣΠΕΡΙΓΕΝΟ	Λαοδικίσσας.
ΛΛΟΔΙΚΙΣΣΑΣ.	

209.

Block of blue marble. Height 60 cm., width 48 cm., thickness 30 cm.

ΜΥΣΤΑ	Μύστα
ΜΕΝΕΚΡΑΤΟΥ	Μενεκράτου
ΑΛΙΚΑΡΝΑΣΣΙΣ	Ἀλικαρνασσίς.

Nos. 210-214. Five blocks of blue marble, similar to the preceding, built into the outer wall of the castle at a considerable height. All close together, and all upside down. Read by help of a glass.

210.

Λ Ω Ν Ι Ο Σ	Α . . . Τ Ι Σ Κ
Ο Ν Τ Ο Σ	Α . . . Λ Ω Ν Ι
Α Ν Δ Ε Υ Σ	Α . Α . Α Ν Δ Ε
Ἀπολ]λώνιος	Λ[έον]τις κ[αὶ
Λέ]οντος	Ἀ[πολ]λών[ι]ος
Ἀλαβ]ανδεύς.	Ἀ[λ]α[β]ανδε[ί]ς.

Below.

ΑΘΗΝΑ
ΛΕΩΝΙΔΑ
ΜΥΛ

Ἄθηνα - - -
Λεωνίδα
Μυλ[ασεύς.

211.

ΦΙΛΟΚΡΑΤΗΣ ΝΥΣΙΩΝ
ΑΜΒΡΑΚΙΩΤΗΣ

Φιλοκράτης Νυσίων[ος
Ἀμβρακιώτης.

212.

ΔΙΟΓΕΝΗΣ ΠΛΑΤΩΝ
ΑΠΟΛΛΩΝΙΟΥ

Διογένης, Πλάτων
Ἀπολλωνίου.

213.

ΑΡΙΣΤΟΚΡΑΤΗΣ
ΔΩΡΙΩΝΟΣ
ΑΛΕΞΑΝΔΡΕΥΣ

Ἄριστοκράτης
Δωρίωνος
Ἀλεξανδρεύς.

214.

ΛΑ
ΕΟΓΕΝΟΥΣ
ΙΔΙΟΣ

. . . λα - - -
Θ]εογένους
Κν]ίδιος.

215.

Garden of Hadjantoni. Published, *Pandora*, xix. p. 47. Similar block.

ΛΑΜΠΩΝ
ΕΡΜΩΝΟΣ
ΑΛΙΚΑΡΝΑΣΣΕΥ

Λάμπων
Ἑρμωνος
Ἀλικαρνασσεύς.

216.

From *C. I. G.* No. 2514 (conjecturally classed with the preceding).

Ἀντιγόνης
Φίλωνος
Ἀλικαρνασείας.

217.

From *C. I. G.* No. 2517. In the wall of the fortress and therefore classed here with the preceding.

Μικυλίης[ς] ?
Νικομήδους.

Or possibly Νικομηδούς.

218.

On the hill above the town, close to a tank on the right bank of the 'Broad River.' Block of blue marble (my notes of its dimensions are lost). Very difficult to read, as the stone is much corroded, and covered with a slimy deposit difficult to remove. I have failed to decypher lines 1, 2, and 4. The first line is chipped.

· ΡΙΝ · ΝΟΜΗΡΕΙΟ · · · · ΔΕΣΦΙΛ · · · · ΟΙΙΗΟ <
ΕΥΜΑΙΟΥΧΡΥΣΕΙ ΚΑΛ ΟΝΕΛ_ ΝΙΣΙΝ
ΣΕΥΔΕΚΑΙΕΙΝΑΙΔΑΟΣ ΑΟΦΡΟΝΑΜΗΤΙΝΑΕΙΣΕΙ
Ι · Α < ΑΕΙΜΝΗΣΤΟΣΓΡΑΜ ΑΛΛΛΕΥ ΑΡ ΤΡΗ
5 ΚΑΙΣΕΠΡΟΣΕΥΣΕΒΕΩΝΔΟΜΟΝΑΞΕΤΑΙΕΣΘΑΦΙΛΙΣΚΟΣ
ΔΩΡΑΚΑΙΕΝΖΩΟΙΣΚΑΜΦΘΙΜΕΝΟΙΣΙΤΙΝΩ
ΣΗΝΤΑΛΟΧΟΝΚΛΕΙΟΥΝΤΑΥΤΟΝΣΟΙΠΑΙΔΑΤΙΟΥΣΑΝ
ΡΗΓΗΣΗΣΜΑΣΤΩΝΕΙΛΚΥΣΕΝΗΡΙΑΧΟΣ
· ΔΥΣΑΛΙΚΤΑΙΔΑΤΙΤΟΤΗΛΙΚΟΝΕΣΣΧΕΣΟΝΕΙΑΡ
10 ΚΛΕΙΝΟΝΚΛΕΥΜΑΧΙΔΟΣΚΟΥΡΟΝΑΕΙΡΑΜΕΝΟΣ

In the middle of line 4 for ΛΕΥ perhaps read ΛΟΥ. The Λ is certain.

Perhaps we may restore the sense as follows :—

Π]ρὶν [μέ]ν 'Ομήρειο[ι γλυφί]δες φιλ[οδέσποτ]ο(ν) ἦ(θ)[ο]ς
 Εὐμαίου χρυσέαι[ς ἐ]κλα[γ]ον ἐν [σελι]σιν,
 σεῦ δὲ καὶ εἰν 'Αἶδαο σαβφρονα μῆτιν αἰεῖσει
 "Ι[ν]α(χ)' αἰμίμηστος γράμ[μ]α λαλει[σ]α π[έ]τρη
 5 καί σε πρὸς εὐσεβέων δόμον ἄξεται ἐσθλὰ Φιλίσκος
 δῶρα καὶ ἐν ζώοις κὰμ φθιμένοισι τίνω[ν]
 σὴν τ' ἄλοχον κλείουντ' αὐτόν σοι παῖδα τίουσαν
 πηγῆς ἧς μαστῶν εἴλκυσε νηπίαχός.
 ὦ] δυσάλ(υ)κτ' 'Αἶδα, τί τὸ τηλίκον ἔσχες δυειαρ
 10 κλεινὸν Κλευμαχίδος κοῦρον αἰεράμενος ;

The beginning of this epitaph must be missing. It commemorates Philiscus, son of Cleumachis, and his slave Inachus, who probably died at the same time as his master. The wife of Inachus had nursed Philiscus, for lines 7–8 must be rendered 'they praise thy wife for her dutiful service to him as a child, (thy wife) from which fount of suckling (ἧς πηγῆς μαστῶν) he drew milk when a baby.' The restoration of the first couplet is somewhat uncertain, as the penultimate letter of line 1 does not appear to be ο. For line 4 cp. *Anth. Pal.* vii. 651, line 2.

219.

In a street near the harbour. Height 30 cm., width 60 cm. Published, *Pandora*, xvii. p. 451, No. 9.

ΠΟΠΛΙΟΥΣΕΞΤΙΛΙΟΥ
 ΠΟΠΛΙΟΥΥΙΟΥΕΥΣΕΒΟΥΣ
 ΡΟΠΙΛΙΑΣΠΟΠΛΙΟΥΘΥΓΑ
 ΤΡΟΣΦΛΥ Τ' Α' \ ΠΟΠΛΙΟΥ
 5 ΣΕΞΤΙΛΙΟΥΠΟΠΛΙΟΥ
 ΥΙΟΥΠΩ / \ Ι' ΟΣ

Ποπλίου Σεξιτίλιου,
 Ποπλίου υἱοῦ, Εὐσεβοῦς.
 Ῥοπιλίας, Ποπλίου θυγα-
 τρός, Φαύ(σ)[τας]. Ποπλίου
 5 Σεξιτίλιου, Ποπλίου
 υἱοῦ, Πωλ - - - .

In Line 4, Sakkellion read ΟΛΥ.

220.

Kermeti. Rectangular block, half buried.

ΣΤΕΡΤΙ
ΝΙΑΣ
ΚΥΝΕΤΗΣ

Στερτινίας Συνέτης.

221.

In a tower near the cemetery. Block of marble. Height 20 cm., width 103 cm., thickness 75 cm.

ΝΙΚΟΜΗΔΑΣ
ΑΡΙΣΤΑΝΔΡΟΥ

Νικομήδης
'Αριστ[ά]νδρου.

222.

Under the plane tree. Width 70 cm. Broken on left at the level of the inscription. Four or five letters may be missing in both lines.

ΜΟΥΚΛΩΔΙΟΥ μου Κλωδίου
ΑΡΧΟΥ ΖΗ αρχου. Ζή(ι).

223.

Church of 'Αγ. Δημήτριος. Height 9 cm., width 98 cm., depth 80 cm.

ΛΥΚΟΥΡΓΙΣ
ΑΛΕΞΑΝΔΡΟΥ

Λυκουργίς
'Αλεξάνδρου.

224.

Village of Kermeti. Width 45 cm.

ΕΡΩΤΙΩΝΕΥΤΥΧΟΥ
ΑΝΤΙΟΧΕΥΣ.
effaced. ΑΑΓΓΟΛΛΩΝΙ
ΡΑΙΣΣΑΧΑΙΡΕΤΕ

'Ερωτίων Ευτόχου
'Αντιοχεύς
. α 'Απολλωνί[ου]
Θραΐσσα· χαίρετε.

225.

Kermeti. Blue marble. Height 18 cm., width 68 cm.

ΜΝΗΜΑ ΠΟΛΥΝΙΚΟ ΗΡΑΚΛΕΙΔΗΣ ΕΠΕΣΤΗΣΕΝ
ΤΟ ΔΕ ΜΗΤΗΡ ΕΟΤΥΧΙΣ ΑΕΝΑΟΝ
ΚΟΣΜΟΝ ΑΠΟΦΘΙΜΕΝΟΥ

*Μνήμα Πολυνίκο(υ) 'Ηρακλείδης' επέστησεν | τότε μήτηρ
'Εοτυχίς άέναον | κόσμον άποφθιμένου.*

After 'Ηρακλείδης understand *έστησε*.

226.

Garden of Mr. Mylona. Thin slab of marble, length 109 cm. Inscribed on the edge.

ΕΡΜΟΚΡΑΤΟΥΣ ΚΑΙ ΜΑΡΚΙΑΝΗΤΗΣ ΚΑΙ ΠΩΛΛΗΣ ΖΩΣΙΝ

'Ερμοκράτους και Μαρκιανής, τής και Πώλλης. Ζώσιν.

227.

At Symi. Length 25 cm., height 14 cm. Published by Gardner, *Hellenic Journal*, vi. No. 7.

ΟΛΥΜ··ΑΣ
ΑΝΙΚΟΜΗΔΕΥΣ
ΚΑΙ ΚΛΕΥΜΑΧΟΥ

*'Ολυμ[πι]άς
ά Νικομήδους
και Κλευμάχου.
(μάτηρ ?)*

228.

At Symi. Height 18 cm., width 29 cm. Published, *ibid.* No. 5.

ΕΥΚΛΕΙΑΣ ΤΑΣ
ΝΙΚΟΚΛΕΥΣ ΓΥ
ΝΑΙΚΟΣ ΝΙΚΑΝ
ΘΕΥΣ ΜΑΤΡΟΣ

*Εύκλείας τās
Νικοκλεύς γυ-
ναικός, Νικάν-
θευς ματρός.*

229.

From Leake, No. 25 = Ross, No. 178 b. 'On a square block of marble, inside an old church near the town of Cos.' Unknown to me.

ΔΑΜΟΦΩΝΤΟΣ
ΤΟΥ
ΦΙΛΙΠΠΟΥ

Δαμοφώντος τοῦ Φιλίππου.

CLASS E. (Nos. 230-249, and Nos. 334, 337, 339, 365.) Stele with aedicula, which frequently has a rosette or lozenge in the centre.

230.

Garden of Achmet. Thin slab, 36 × 36 cm. Right edge broken.

ΛΟΥΚΛΑΥΔΙΟ	<i>Λου. Κλαύδι[ς]</i>
ΑΝΤΙΟΧΟΣ	<i>'Αντίοχος</i>
ΔΗΜΗΤΡΙΟΣ	<i>Δημήτριος</i>
ΣΕΙΛΙΑΝΟΣ	<i>Σειλιανός</i>
ΓΥΡΩ	<i>(εὐεργ[έτης].</i>

231.

At Symi. Similar stele, 21 × 20 cm. Broken below.

ΤΙΒΕΡΙΟΣ.	<i>Τιβέριος</i>
ΚΛΑΥΔΙΟΙ	<i>Κλαύδι[ς]</i>
ΔΙΑΔΟΧΟ	<i>Διάδοχο[ς]</i>
ΙΤΤΙ	- - -

232.

At Symi. Similar. Broken below. Width 21 cm.

ΕΥΘΙΑ	<i>Εὐοδία</i>
ΕΛΠΙΔΟΣ	<i>'Ελπίδος.</i>

233.

In the village of Kermeti. Similar stele. Tall narrow letters.

ΜΑΡΚΟΥΤΙΙΙ
 ΟΥΚΑΙΟΕΜΙ
 ρ
 Η Τ Ο Ι

- - - Μάρκου Τι - - -
 - - τ]οῦ καὶ Θεμι[στ - -
 - - - - - - - - - - - - - - -

234.

Near Lampe. Similar stele. Height 58 cm., width 26 cm.

ΕΥΡΕΣΙΣ	<i>Εύρεσις</i>
ΔΙΟΝΥΣΙΟΥ	<i>Διονυσίου.</i>

235.

Fragment, with remains of aedicula.

ΛΟΥΚΙΟΥΚΟC	<i>Λουκίου Κοσ[σ]εινίου,</i>
ΕΙΝΙΟΥΑΝΘ	<i>Ἄνθ[έμ]ιος Ἴγνα[τ] - -.</i>
ΙΟCΙΓΝΑ	

236.

In the house of the painter. Stele of the same form.

ΑΥΡΗΛΙ	
ΟCΑΤΤΙ	<i>Αύρηλιος Ἀττικός.</i>
ΚΟC	

237.

House opposite that of Peridis. Similar stele. Height 70 cm.

ΦΙΛΕΤΑΙΡΟΣ
ΑΣΚΛΗΠΙΟΔΩΡΟΥ
ΧΑΙΡΕ

Φιλέταιρος 'Ασκληπιοδώρου' χαίρει.

238.

House of Alexios Thymanakis. Similar stele.

ΠΟΚΛΩΔΙΟΣ
ΡΟΥΦΟΣΑΝΑ
ΓΝΩΣΤΗΣ
ΓΕΡΟΥΣΙΑΣ

*Πο. Κλώδιος
'Ρούφος ἀνα-
γνώστης
γερουσίας.*

239.

Similar stele.

ΠΟΠΙΛΛΙ
ΑΕΛΟΥΚΙ
ΑΣ

Ποπιλλίας Λουκίας.

240.

Similar stele.

ΚΡΙΣΠΕΙΝΟΥ
ΑΓΑΘΟΥ

Κρισπείνου ἀγαθοῦ.

241.

In the bishop's house. Similar stele.

ΚΛΑΥΔΙΑΣΙΟΥ
ΛΙΑΣΛΑΧΝΙ
ΔΟΣ

*Κλαυδίας 'Ιουλίας
Λυχνίδος.*

242.

Garden of Peridis. Similar stele.

ΚΑΡΓΟ	
ΦΟΡΟΝ	<i>Καρποφόρον.</i>

243.

Similar stele. Height 17 cm., width 13 cm.

ΤΥΧΗ	<i>Τύχη</i>
ΜΕΝΑΝ	<i>Μενάνδρου.</i>
ΔΡΟΥ	

244.

Platanista collection. Thin slab, with aedicula, 30 × 13 × 1½ cm.

ΑΥΡΗΛΙ	
ΟΣΧΑΡΙ	<i>Αύρηλιος Χάριτος</i>
ΤΟΣΧΑ	<i>Χαρίτου.</i>
ΡΙΤΟΥ	
Β	

245.

High up in a tower (read with a glass). Similar stele.

ΙΡΑΚΛΑΣ	
ΙΘΥΜΗ	<i>Ἰρακλᾶς [Ἐπι]θυμήτου.</i>
ΓΟΥ	
Β	

246.

Stele of similar form.

ΕΡΜΑΔΙ	<i>Ἐρμαδίωνος</i>
ΩΝΟΕ	<i>Περγαίου.</i>
ΠΕΡΓΑΙΟΥ	

247.

In a garden in Aspa. Similar stele. Width 30 cm.

ΣΤΡΑΤΟΝΙΚΗ	Στρατονίκη
ΚΡΑΤΙΝΟΥ	Κρατίνου
ΣΑΛΑΜΙΝΙΑ	Σαλαμινία
ΧΡΗΣΤΗΧΑΙΡΕ	χρηστή χαίρε.

248.

In the hospital. Similar stele. Height 50 cm., width 25 cm.

ΜΗΝΟΦΙΛΟΣ	Μηνόφιλος
ΜΗΝΟΔΟΤΟΥ	Μηνοδότου
ΑΛΙΚΑΡΝΑΣΕΥΣ	Ἀλικαρνασεύς.

249.

In the garden of Achmet. Similar stele.

ΑΥΡΗΛΙΟΣ	Αὐρήλιος
ΠΡΕΪΜΟΣ	Πρεΐμος.

CLASS F. Stelæ of various forms, and stones of unknown form.

250.

From C. I. G. No. 2520. Unknown to me. Form not mentioned.

Γαῖου Σηῖου Ἀντίχου
καὶ γυναικὸς καὶ τέκνων.
Ποπλίου Ὀφελ(λ)ίου Μαλχίωνος
καὶ γυναικὸς καὶ τέκνων.
5 Τε(ι)βερίου Γρανίου Φιλέρωτος
καὶ γυναικὸς καὶ τέκνων.
Λευκίου Γρανίου Ἀγαθοκλέους
καὶ γυναικὸς καὶ τέκνων. Ζῆ(ι).

Κοί(ν)του Κλ(ω)δίου Κλησίππου
 10 καὶ γυναικὸς καὶ τέκνων. Ζῆ(ι).
 Γαῖου Ἰουλίου Ἡλιδος αὐ-
 τοῦ καὶ γυναικὸς καὶ τέκνων.
 Γαῖου Κλ(ω)δίου Ἀντιόχου
 καὶ γυναικὸς καὶ τέκνων. Ζῆ(ι).

251.

Kermeti. Stele. Width 26 cm.

ΙΣΙΓΕΝΕΙΑ
 ΠΤΟΛΕΜΑΙΟΥ
 ΜΗΤΡΟΣ
 ΕΚΑΤΑΙΑΣ

Ἰσιγένεια Πτολεμαίου,
 μητρὸς Ἐκαταίας.

252.

Kermeti. Small stele.

Τρύφαινα Φιλόφρονος.

253.

Built into a tank, face upwards. Large stele. Height 85 cm., width 52 cm.

ΑΙΦΙΚΙΑΣ
 ΖΗ

Αίφικίας.
 Ζῆ(ι).

254.

Kermeti. Small stone.

ΠΟΛΛΑ
 ΙΟΣΑΠΟ/
 ΛΩΝΙΟΥ

Ἄπολλ[ών]ιος Ἀπολλωνίου.

255.

Kermeti. Small stele. Badly engraved.

ΛΕΞΙΚ	'Α]λέξια[ν?
ΕΙCΙΑΔ · Ρ · Υ	Εἰσιδ[ώ]ρ[ο]ν
ΑΝΤΙΧΙΓ	'Αντι(δ)χι[σσα]
ΧΑΙΡΕ	χαίρε.

256.

Kermeti. Fragment, with bilingual inscription.

ΙΟΦΙΛΛΙΥΛ	(P.) Ofilli(ve) - -
ΡΟΓΛΙΟΥΟΦΕΛ \	Ποπλίου 'Οφελ[λίου] - - - .

257.

Kermeti. Small stele.

ΚΤΗΣΙΑΣ	Κτησίας Φιλονίκου
ΦΙΛΟΝΙΚΟΥ	Μιλήσιος.
ΜΙΛΗΣΙΟΣ	

258.

Kermeti. Broken stele, with moulding above. Width 27 cm.

ΝΕΑΡΧΙ	Νεαρχ[is] Ζηνοφάνου
ΖΗΝΟΦΑΝΟΥ	'Ασπενδία
ΑΣΠΕΝΔΙΑ	χρηστή χαίρε.
ΧΡΗΣΤΗ	
ΧΑΙΡΕ	

259.

Kermeti. Fragment.

ΕΥΙΟΣ	Εὔιος
ΙΟΥ	Εύ[ίου].

260.

Kermeti. Stele, with moulding above and below. Height circ. 65 cm., width 38 cm.

ΛΟΥΙΛΛΙΑΣΑΠ
ΛΩΝΙΑΣ

Λ. Ούλλίας Ἀπ[ολ-
λωνίας.

261.

Kermeti. From Benndorf, *Lycia*, p. 15.

ΑΙΛΙΟC
ΕΩΤΕΑC
ΕΤΩΝ
Κ Η

Αἴλιος Σωτέας ἐτῶν κη.

262.

Kermeti. (Nos. 262-270 are in the cemetery.) Large stele.

Μ Ε Ν Ε Κ Ρ Α Τ Η

Μενεκράτη.

263.

Stele. Height 60 cm., width 26 cm.

ΕΥΟΔΙΟ
ΝΑΛΥΠΤΕ
ΧΑΙΡΕ

Εὐόδιον ἄλυπε χαίρε.

264.

Stele. Width 29 cm.

ΛΙΒΥΣΣΑΧΑΙΡΕ

Λίβυσσα χαίρε.

265.

Stele. Width 30 cm.

ΠΕΡΙΓΕΝΗΣ
ΕΥΔΑΜΟΥ*Περγένης Ευδάμου.*

266.

Fragment.

ΣΕΞ̄ΙΓΝΑ
ΤΙ□ΥΠΡΕΙ
Μ□Υ*Σεξ. Ἴγνατίου Πρέιμου.*

267.

Stele. Width 26 cm.

ΜΙΝΝΙΟΝ
ΜΕΛΑΝΤΑ*Μίννιον Μελάντα.*

268.

Stele. Right half broken away.

ΜΕΛΙ
ΗΡΑΚΛ

269.

Stele. Height 65 cm., width 21 cm.

ΙΦΙΣ
ΑΠΟΛΛΩΝΙΟΥ*Ἴφισ Ἀπολλωνίου.*

270.

Small stele.

ΕΥΠΟΡΙΑ
ΧΑΙΡΕ*Εὐπορία χαίρε.*

271.

In a cemetery in the town. From a copy, communicated to me.

ΕΥΘΥΜΙΑ
ΚΡΑΤΗΤΟΣ
ΑΙΝΙΑ*Εὐθυμία Κράτητος
Αἰνία.*

272.

Church of Παναγία, in the town. Stele.

ΠΟΠΛΙ
ΧΡΗΣΙΜΕ
ΧΑΙΡΕ*Πόπλι[ε] χρήσιμε χαίρε.*

273.

Garden of Peridis. Fragment.

ΧΡΥΣΩ
ΔΟΣ

274.

Church of Ἁγ. Βασίλειος. Large stele. Height 72 cm., width 30 cm., but narrower at the top. The arms of Υ are a little curved.

ΑΤΑΘΥΜΙΟΥ

Καταθυμίου.

There seem to be no more letters.

Εὐγενίης | βλάστημα καὶ | συγγενεία(ς) δι|(ἀ)δημα
 Αὐρήλιε | Γάιε 'Ρούφου πολ|λὰ νόσω(ι) σὺ καμὸν |
 ἐνθάδε κείσαι. |
 Χαίροις Γάιε 'Ρούφου.
 Χαίρε καὶ σ(ὺ) | γλυκύτατε φίλε.
 Μν(είας) χάρι(ιν).

324.

In a church to the east of the town. Width 36 cm. From an impression. All the lines are complete.

Δ Α Μ Α
 Χ Ρ Η Σ Τ Ε
 Χ Α Ι Ρ Ε
 Ο Ι Μ Ε Υ Ρ Ε Ρ Ι Δ Ο Ν Τ Ε Σ
 5 Ο Μ Ο Τ Ε Χ Ν Ο Ι Τ Ω Ν Α Υ Τ Ω Ν
 Σ Ε Υ Ρ Α Τ Ε Ρ Α Ν Τ Ι Τ Υ Χ Ο Ι Σ Α Ν
 Ο Ι Δ Υ Ρ Ο Γ Η Ν Θ Ε Ν Τ Ε Σ
 Ο Ν Α Ι Ν Τ Ο Β Ι Ο Υ

Δάμα χρηστὲ χαίρε
 Οἱ μὲ(ν) ὑπεριδόντες ὁμότεχνοὶ τῶν αὐτῶν σεῦ, πάτερ, ἀντι-
 τύχοισαν (sic),
 οἱ δ' ὑπὸ γῆν θέντες ὄναιτο βίου.

Epitaph upon a father's grave, adapted from *Anth. Pal.* vii. 516
 (= Brunck, *Anal.* i. p. 137):—

Οἱ μὲν ἐμὲ κτείναντες ὁμοίων ἀντιτύχοιεν,
 Ζεῦ ξένι', οἱ δ' ὑπὸ γᾶν θέντες ὄναιτο βίου.

It is implied that the members of the same trade-guild are to be the trustees of the tomb (κῆδεσθαι τοῦ μνημείου).

325.

Kermeti. Height 65 cm., width 27 cm., height of inscription 37 cm. Rough at each end. My impression was unfortunately destroyed, and I give it from a somewhat hasty copy.

Κ Ο Θ Α Ι Ν Α Σ Τ Α Σ Π Υ Θ Ι Ω Ν Ο
 Η Ρ Α Κ Λ Ε Ω Τ Ι Δ Ο Σ Σ Ε Τ Α Ν Π Ο
 Θ Ε Ι Ν Α Ν Ω Κ Ο Θ Α Ι Ν Α Ο Σ Υ Μ Β Ι Ο Σ
 Ι Λ Ω Ν Ι Δ Α Σ Ε Θ Η Κ Ε Ν Ε Σ Γ Α Ι Α Ν Τ Ο
 5 Ο Π Α Ν Ι Κ Η Λ Θ Ε Ν Ο Α Π Α Ρ Α Ι Τ Η Τ Ο Σ Χ Ρ Ο Ν Ο
 Μ Ο Ι Ρ Α Ν Ο Κ Ρ Α Ν Θ Ε Ι Σ Η Μ Ε Ρ Α Τ Ε Ε Π Ω Ν Υ Μ Ο
 Ε Τ Η Τ Ε Σ Υ Ν Ε Β Ι Ω Σ Ε Τ Ε Τ Ρ Α Κ Ι Σ Δ Ε Κ Α
 Δ Υ Ε Ι Ν Τ Ε Ε Π Α Υ Τ Ο Ι Σ Α Μ Α Χ Ο Σ Α Ϊ Η Λ Ο Σ
 Χ Ρ Ο Ν Ο Σ Π Α Σ Η Ν Ο Ν Ε Ι Π Ο Ν Ο Υ Δ Ε Χ Ω
 10 Ι Σ Θ Η Μ Ε Ν Π Ο Τ Ε Β Ω Μ Ο Ν Τ Ε Ε Θ Η Κ Ε
 Κ Α Ι Ε Χ Α Ρ Α Ξ Ε Γ Ρ Α Μ Μ Α Σ Ι Ν Σ Η Μ Ε Ι
 Λ Ι Α Σ Η Ν Α Λ Υ Π Ο Ν Ε Ι Χ Ο Μ Ε Ν Σ Υ
 Ι Ω Ν Τ Ε Σ Α Υ Τ Ο Ι Σ Π Α Ν Τ Ε Κ Ε Ι
 Ο Ν Τ Ο Ν Χ Ρ Ο Ν Ο Ν .

*Kοθαίνας τᾶς Πυθίωνο[s] | 'Ηρακλεωτίδος
 Σὲ τὰν ποθεινὰν ὦ Κόθαινα ὁ σύμβιος
 Φιλωνίδας ἔθηκεν ἐς γαίαν τῆτε
 5 ὄπανικ' ἦλθεν ὁ ἀπαραίτητος χρόνο[s]
 Μοιρᾶν ὁ κρανθεὶς ἡμέρα τε ἐπάνυμο[s]
 ἔτη τε συνεβίωσε τετράκις δέκα
 δευῖν τε ἐπ' αὐτοῖς· ἀμαχος ἀζηλος | χρόνος
 10 πᾶς ἦν ὃν εἶπον, οὐδ' ἐχω[ρ]ίσθημεν ποτέ·
 βωμόν τε ἔθηκε | καὶ ἐχάραξε γράμμασιν
 σημεῖ[α | φι]λίαν ἦν ἄλυπον εἶχομεν
 συζῶντες αὐτοῖς πάντ' ἐκεῖ[ν]ον τὸν χρόνον.*

325^{bis} and 325^{ter}.

See Addenda to this page.

INSCRIPTIONS FROM THE DEMES.

I HAVE roughly indicated in the map the boundaries of the six demes of Cos mentioned in inscriptions. A seventh deme *Δαφνοῦς* is known to us only from Stephanus—*ἔστι καὶ δῆμος πλησίον τῆς Κῶ, ὁ Δαφνοῦς λεγόμενος, καὶ δημότης Δαφνούσιος*—: it is evident that it must be placed either between Phyxa and the city, or east of the city. Of the six others, the Hippiotae, Halasarnitae, Isthmiotae, and the united deme of the Antimachidae, Aegellii, and Archiadae were already known. The positions of Haleis and Phyxa had been approximately determined by the data afforded by the seventh Idyll of Theocritus, but it was not known that they were demes. Mr. Rayet even said (*Inscr. de Cos*, p. 23) 'Jamais les localités citées dans l'Idylle vii de Théocrite n'ont été des demes.' The place where the two tomb-stones erected by the Phyxiotae now stand is near a ruined church of St. Paul, just where the main road to Pyli (*Haleis*) crosses the second river to the east of the Aliké or salt-marsh. The numerous marbles which now exist there, were probably brought to their present site for the purpose of building a bridge or causeway, but the necropolis of Phyxa, which furnished them all, must have been in the immediate neighbourhood. Simichidas and his two friends were walking to Haleis. They had not gone half way when they met Lycidas, who accompanied them for a short way, and then turned to the left, and went on to Phyxa. The village of Phyxa lay therefore to the south of the direct road to Haleis, and may be placed on the hill in the neighbourhood of Asphendiu. Mr. Rayet placed it

at Kaihoutais, which is perhaps a little too far to the east. I have included the inscriptions now existing in and near the village of Asphendiu, among those of this deme. The text of Theocritus (vii. 130) gives ἐπὶ Πύξας, but Nicanor of Cos evidently read Φύξας, for to him we must owe the local legend explaining the name. (Φ)ύξα δῆμος τῆς Κῶ, ἡ τόπος οὕτως ὀνομαζόμενος, παρὰ τὴν φύξιν τοῦ Ἡρακλέους τὴν ὑπὸ τῶν Κῶων γενομένην. The note of another scholiast is ἤγουν Φύξα τις ὧν ἐκεῖθεν γὰρ ἔφυγεν Ἡρακλῆς. The other scholia to the line, which explain Πύξα by reference to Ἀπόλλων Πύξιος and mention a temple of Apollo there, are, obviously, quite unreliable.

The existence and site of a deme of Haleis is certified by Inscription No. 344, formerly built into an old tower in the village of Pyli. The name Haleis primarily belongs to the salt-marsh near the sea, now called Aliké. The old name of Pyli was Πέλη (although the form surprises us the reading is quite certain)¹. The stream which runs into the salt-lake may have been also called Haleis. The scholiast to Theocritus, vii. 1, does not mention a river. His note is, Ἀλεύς· ἡ δῆμος τῆς Κῶ οὕτω καλούμενος ἀπὸ τινος Ἀλέντος, ἡ τόπος ἐν Κῶ οὕτως ὀνομαζόμενος ἀπὸ Ἀλεντίου τινὸς βασιλέως. The analogy of the note on Phyxa shows that Nicanor's comment, or the original abstract of it, stood thus: Ἀλεύς ἡ δῆμος τῆς Κῶ, ἡ τόπος οὕτως ὀνομαζόμενος, ἀπὸ Ἀλεντίου τινὸς βασιλέως. He did not decide in either case whether the reference was to the deme, or to the locality which gave its name to the deme. Moschus (*Id.* iii. 99) talks of a river Haleis. The question is of no importance. A number of marbles, among them a dedication by the deme of the Hippiotæ, have been found near the church of Ἁγ. Γεώργιος Λήζος at the western extremity of the large and fertile plain on the north side of the island. The territory of the Hippiotæ comprised, it would seem, the part of this plain lying to the west of the village of Pyli. There is no doubt about the position of Halasarna, Isthmus, and Antimachia. The territory of the Antimachidæ, Aegeliæ, and Archiadæ probably included about half of the uninhabited and barren district lying between Antimachia and Isthmus. The boundary of the two demes would thus correspond with the present boundary of the possessions of the Ἀντιμαχίται and Κεφαλιανοί.

¹ As πελία is an Epidaurian (and therefore probably a Coan) form of πελέα (*Dialekt-Inscr.* 3325, line 44), may we connect the Πελεατικός οἶνος of Theocritus (*Id.* vii. 65) with Πέλη?

P H Y X A.

326.

Asphendiu. In the church of the *Κοίμησις τῆς Παναγίας*, underneath the door, and partly visible when the door is shut. The priest would not allow me to open the door, so I have not seen lines 1 and 2, which are from a copy communicated to me. The right hand side of the three lines is much worn. On the lower part of the stone all traces of letters have disappeared.

ΕΠΙΜΞΕΝΟΚΡΑΤΟΥ
 ΜΑΡΚΑΥΡΗΛΙΟΣ Ρ
 ΤΙ-Κ·ΙΙΣΤΩΝΙΣΙ /

'Επί μ(ονάρχου) Ξενοκράτου[s]
 Μαρκ. Αὐρήλιος - - - - -
 Τι. Κ. [Αρ]ίστων - - - - -

327.

Zipari. On the south side of the road. Large circular altar, with bucrania and garlands. Recently published (*Bull. Hell.* xiv. p. 296) by Mr. Pantelidis, to whom I had communicated it.

a.

Ο Δ Α Μ Ο Σ Ο Φ Υ Ξ Ι Ω
 Τ Α Ν Τ Ο Σ Α Μ Α Π Ο Λ
 Λ Ο Φ Α Ν Ι Κ Α Π Ι Τ Ω Ν Ο Σ
 Κ Α Ι Ε Λ Π Ι Δ Ι Ε Κ Α Τ Α Ι Ο Υ
 5 Τ Ι Μ Α Σ Κ Α Ι Μ Ν Α Μ Α Σ
 Χ Α Ρ Ι Ν

Ὁ δᾶμος ὁ Φυξιο-
 τᾶν τὸ σᾶμα Ἀπολλ-
 οφάνι Καπίτωνος
 καὶ Ἐλπίδι Ἐκαταίου
 5 τιμᾶς καὶ μνάμας
 χάριν.

b.

Above the foregoing (from Pantelidis).

Καλλιππίδας.

Καλλιππίδα.

328.

In the same place. Stele, half-buried. Complete on left; only a few letters missing on right. Width 54 cm.

ΟΔΑΜΟΣΟΦΥΞΙΩΤΑ
 ΤΟΣΑΜΑΦΑΙΝΙΠΠ
 ΤΟΥΤΕΙΜΟΓΕΝΟΥ
 ΦΙΛΕΙΝΟΥΕΣΜΝΑ
 5 ΜΕΝΑΥΤΟΥΠΑΡΑΜ
 ΘΙΑΝΔΕΤΟΥΠΑΤΡΟ
 ΑΥΤΟΥΑΓΗΣΑΝΔΡΟ

Ὁ δᾶμος ὁ Φυξιοτᾶ[ν
 τὸ σᾶμα Φαινιππ - - -
 τοῦ Τειμογένου[ς τοῦ
 Φιλείνου ἐς μνά[μαν
 5 μὲν αὐτοῦ παραμ[ν-
 θίαν δὲ τοῦ πατρὸ[ς
 αὐτοῦ Ἀγησάνδρου.

I did not notice any traces of letters below, but, if lines 1-4 are correctly restored, Ἀγησάνδρος cannot be the father's name.

I have already alluded to these two stones in a note inserted in the *Classical Review*, vol. ii. p. 265.

329.

Same site. Large block of marble, partly buried. Published by Leake, No. 24 = Ross, 178 a.

ΙΣΙΣΤΡΑΤΟΥ
 ΤΟΥ ΕΥΘΔΟΥ
 ΕΥΘΔΟΥ ΤΟΥ
 ΠΕΙΣΙΣΤΡΑΤΟΥ

*Πε]μιστράτου τοῦ Εὐόδου·
 Εὐόδου τοῦ Πεισιστράτου.*

330.

Same place. Large block of marble. In a circle (diameter 40 cm.). Letters 4 cm. in height, with apices.

Η Ζ Κ Α Ι
 Λ Ο Υ Τ Ω
 Ν Ο Σ Π Ε Δ Ι Α Σ
 Τ Ε Ρ Τ Ι Α Σ

- - (η)ς και [Π]λούτωνος Πεδίας Τερτίας.

331.

Same site. Letters 3 cm. in height.

Μ
 Φ Ι Λ Ο Φ ρ ο
 Ν ο Σ

Δ -
 Ν Ω Ν

Φιλόφρονος.

- - -

332.

Same site. Fragment.

Λ Α Ρ Μ Ο Υ

- - - *χάρμου.*

333.

Zipari. Church of Ἅγιος Παῦλος. From an impression. Mr. Pullan in his *Report on Cos* (Newton, *Halicarnassus*, &c. ii. p. 635) mentions this stone.

ΑΝΤΙΓΟΝΟΥ	
ΤΟΥ	Ἄντιγόνου τοῦ Ἀπολλοφάνου,
ΑΠΟΛΛΟΦΑΝΟΥ	(Θ)ευδαρίδος τᾶς Χαιρέα·
ΟΕΥΔΩΡΙΔΟΣ	χαίρετε.
ΤΑΣ	
ΧΑΙΡΕΑΧΑΙΡΕΤΕ	

334.

Drokalama, near Asphendiu. Stele, with aedicula. Beneath the inscription is a relief of a vase. Height of marble 60 cm., width 38 cm. Complete on the left.

ΕΥΝΟΥΤ(
ΑΡΑΤΟΓΕΝΟΙ	
ΑΡΜΕΝΙΟΥ	ΚΟΥ
	ΑΝΤΙΟ

*Εὔνου τοῦ Ἄρατογένου Ἀρμενίου.
Τοῦ δαίνοσ - -]κου Ἀντιοχέωσ.*

335.

Church of Ἅγ. Γεώργιος τοῦ Μπέι, near Asphendiu. Narrow stele, with moulding above. Height 67 cm., width 26 cm.

	ΤΗΝΑΓΑΘΗΝΚΑΤΑ·ΑΝ
	ΑΠΟΣΕΙΤΕΚΝΟΙΣΤΕ
	ΟΘΕΙΝΗΝ ΑΡΤΕΜΙ
	ΩΡΟΥ
5	ΤΡΟΠΟΛΙΣΔΕΠΑΤΡ
	ΛΙΡΩΝ ΑΒΛΑΒΕΩΣ
	ΟΝΔΕΠΑΡΕΛΘΕΤΑΦΟΝ

There appear to be no more letters in line 4.

Τὴν ἀγαθὴν κατὰ [π]άν | [τ]α πόσει τέκνοις τε | [Π]οθεινὴν
 Ἄρτεμι[δ] | ὄρου | [μη]τρόπολις δὲ Πάτρ[αι]. |
 Χα]ίρων ἀβλαβέως [τ] | ὄνθε παρέλθε τάφον.

We must understand Ὁ δῆμος or the like. We might restore as an alternative:—

[Μη]τρόπολις δὲ πάτρ[α].

336.

Same church. Length 81 cm., height of letters 4 cm.

ΦΙΛΙΝΝΑΣ
 ΤΑΣ ΣΩΣΙΚΛΕΥΣ

Φιλίννας τᾶς Σωσικλεὺς.

337.

Same church. Stele, with aedicula and rosette. Height 60 cm., width 34 cm., height of letters 3 cm.

ΛΟΣΠΑΚΩΝΙΟΣ,
 ΛΟΥΥΙΟΣΦΛΑΡ ΣΕΤΩ
 ≡ Ε
 5 ΛΥΛΟΣΠΑΚΩΝΙΟΣΑΥΛΟΥ
 ΥΙΟΣΦΛΑ ΜΑΣΗΡΩΣΕΤΩΝ
 /// ///
 ΛΟΥ·ΙΟΣΙΛΙ ΟΣΑΥΛΟΥ
 ΥΙΟΣΧΕΙΛΩ ΡΩΣΕΤΩΝ
 Κ Β
 10 ΜΑΡΚΟΣΠΑΚΩΝΙΟΣΑΥΛΟΥ
 ΥΟΣΠΛΥΛΛΕΙΝΟΣΗΡΩΣΕΤΩΝ
 I =
 ΟΥΗΔΙΑΠΟΠΛΙΟΥΘΥ
 ΓΑΤΗΡΠΑΥΛΛΑΕΤΩΝ
 15 II Η

*Αὐ]λος Πακόνιος, (Α)[ὀ]λου υἱός, Φλά(μ)[μα]s ἐτῶ[ν] ξ̄ε.
 (Α)ὐλος Πακόνιος, Αὐλου υἱός, Φλά[μ]μαs ἡρωs ἐτῶν - - .
 Λοῦ[κ]ιος [Πακόνι]ος, Αὐλου υἱός, Χελω[ν] ἡ]ρωs ἐτῶν κ̄β̄.
 Μάρκος Πακόνιος, Αὐλου υἱός, Παυλλεῖνος ἡρωs ἐτῶν [κζ̄].
 Οὐηδία, Ποπλίου θυγάτηρ, Παύλλα ἐτῶν ῆ̄.*

338.

Church of Stavros. Small stele.

ΔΥΚ
 ΟΣΣΕΙΝ
 ΚΑΣΤΟΡΟ
 ΝΟΜΙΚΟ
 ΕΤΩΝ

*Λ]ουκ[ίου Κ]ορσειν[ίου] Κάζτορο[s
 νομικο[ῦ] ἐτῶν - - .*

339.

Same church. Small stele, with aedicula, in the centre of which is a cross within a circle.

ΜΑΡΩΝΟΣ
 ΕΤ Κ

Μάρωνος ἐτ(ῶν) κ̄.

340.

Kuimeria (Koniano), near Asphendiu. Round altar.

ΠΕΡΙΓΕΝΗΣ
 ΘΡΑΣΥΛΛΟΥ

*Περιγένης
 Θρασύλλου.*

341.

Asphendiu. Circular altar. Beneath the garlands.

ΑΝΔΡΙΚΟΣΑΠΟΛΛΩΝΙΟΥ
 ΚΙΒΥΡΑΤΗΣ
 ΤΑΣΑΥΤΟΥΓΥΝΑΙΚΟΣ
 ΙΣΙΔΩΡΑΣΤΑΣΙΣΙΔΩΡΟΥ
 ΤΥΡΙΑΣ

Ἄνδρικὸς Ἀπολλωνίου Κιβυράτης
τῆς αὐτοῦ γυναικὸς Ἰσιδώρας τῆς Ἰσιδώρου Τυρίας.

My copy gives KIBYRAPATHES which I conclude to be my own error.

342.

In a ruined church at Kuimeria (Koniano), between Asphendiu and Pyli. Rectangular block of blue marble. Width 46 cm.

ΗΡΑΚΛΕΙΤΟΣ
ΚΛΕΥΚΡΙΤΟΥ

Ἡράκλειτος
Κλευκρίτου.

343.

In the village of Asphendiu. Stele, with base, and moulding above. From an impression.

ΕΙΣΙΩΝΧΡΗΣΤΕ
ΧΑΙΡΕΚΑΙΣΥΓΕ
ΩΠΑΡΟΔΕΙΤΑ
ΑΡΤΙΦΥΗΣΓΑΡΕΩΝ
5 ΛΕΙΠΩΦΑΟΣΗΛΙΟΙΟ
ΘΗΗΣΚΩΔΕΕΚΠΛΗΣΑΣ
ΤΕΣΣΑΡΑΚΑΙΔΕΧΕΤΗ

Εἰσίων χρηστὲ χαίρε. Καὶ σύ γε ὦ παροδεῖτα.
Ἄρτιφυῆς γὰρ ἔων λείπω φάος ἡλίου,
θνήσκω δὲ ἐκπλήσας τέσσαρα καὶ δέχ' ἔτη(ι).

For the aspiration before ἔτη, compare the classical phrase τὸν καθ' ἔτος ἐνιαυτόν and the modern ἐφέτος. The first line perhaps had the ring of a hexameter for the author.

HALEIS.

344.

In the tower of Hadji Jacomi, village of Pyli. Marble stele. Width 43 cm. The marble was recently found close to the tower. The letters have apices. Recently published (*Bull. Hell.* xiv. p. 297) by Mr. Pantelidis, to whom I had communicated it. There are several mistakes in his text.

ΕΠΙΜ^Ο ΑΝΤΑΝΟΡΟΣΙΕΡΕΩΣΔΕΑΥ
ΤΟΚΡΑΤΟΡΟΣΚΑΙΣΑΡΟΣΘΕΟΥΥΙΟ
ΣΕΒΑΣΤΟΥΝΕΙΚΑΓΟΡΑΤΟΥΔΑΛΙΟ
ΚΛΕΟΥΣΜ^ΑΤ^ΑΙΤΟΙΚΑΤΟΙΚΕΥΝΤΕΣ
5 ΕΝΤΩΙΔΑΜΩΙΤΩΝΑΛΕΝΤΙΩΝΚΑΙΤΟ
ΕΝΕΚΤΗΜΕΝΟΙΚΑΙΤΟΙΓΕΛΡΓΕΥΝΤΕ
ΕΝΑΛΕΝΤΙΚΑΙΠΕΛΗΤΩΝΤΕΠΟΛΕΙΤΑΝ
ΚΑΙΡΩΜΑΙΩΝΚΑΙΜΕΤΟΙΚΩΝΕΤΕΙΜΑΣΑΝ
ΣΤΕΦΑΝΩΧΡΥΣΕΩΙΙΣΙΔΩΡΟΝΝΕΙΚΑΡΧΟ
10 ΙΑΤΡΟΝΔΑΜΟΣΙΕΥΟΝΤΑΑΡΕΤΑΣΕΝΕΚΑΤΑΣ
ΠΕΡΙΤΑΝΤΕΧΝΑΝΚΑΙΤΟΝΑΛΛΟΝΑΥΤΟΥΒΙΟ
ΚΑΙΕΥΝΟΙΑΣΤΑΣΕΣΑΥΤΟΣΑΝΔΡΑΠΑΣΑΝ
ΕΝΔΕΔΕΙΓΜΕΝΟΝΠΟΤΙΠΑΝΤΑΣΕΥΝΟΙΑΝ
ΚΑΙΣΠΟΥΔΑΝ ΚΑΘΕΙΕΡΩΣΑΝΔΕΤΑ
15 ΣΤΑΛΑΝΠΑΡΑΤΑΝΚΑΘΕΙΔΡΥΜΕΝΑΝ
ΚΟΝΑΤΟΥΣΕΒΑΣΤΟΥ ΔΑΜΑΡΧΕΥΝ
ΤΟΣΝΕΙΚΟΜΑΧΟΥΤΟΥΑΝΘΙΠΠΟΥ
ΤΟΥΒ

*Ἐπὶ μο(νάρχου) Ἀνάνορος, ἱερέως δὲ Αὐ-
τοκράτορος Καίσαρος Θεοῦ υἱοῦ*

Σεβαστοῦ Νεικαγύρα τοῦ Δαλιο-
 κλέους, μη(νός) Ἀ(ρ)τ(αμιτίου) δ' ἰ(σταμένου), τοὶ κατοικεῦντες
 5 ἐν τῷ δάμφ τῶν Ἀλεντίων καὶ τῶ
 ἐνεκτημένοι καὶ τοὶ γεωργεῦντε[s]
 ἐν Ἀλεντι καὶ Πέλη(ι), τῶν τε πολιειτῶν
 καὶ Ῥωμαίων καὶ μετοίκων, ἐτείμασαν
 στεφάνω(ι) χρυσέφ' Ἰσίδωρον Νεικάρχο[υ
 10 ἱατρὸν δαμοσιεύοντα ἀρετᾶς ἕνεκα τᾶς
 περὶ τὰν τέχνην καὶ τὸν ἄλλον αὐτοῦ βίω[υ
 καὶ εὐνοίας τᾶς ἐς αὐτόν, ἀνδρα πᾶσαν
 ἐνδεδειγμένον ποτὶ πάντας εὐνοίαν
 καὶ σπουδάν. Καθειέρωσαν δὲ τὰ[υ
 15 στάλαν παρὰ τὰν καθειδρυσμένην [εἰ-
 κὼνα τοῦ Σεβαστοῦ. Δαμαρχεῦν-
 τος Νεικομάχου τοῦ Ἀνθίππου
 τοῦ β.

Decree in honour of a physician. This and the fragment No. 326, are the latest Coan documents we possess dated by the monarch. It would seem from lines 14-16 that the priest is the priest of Augustus in Haleis.

Line 4: the small letter over τ is not \circ , but shaped like the loop of ρ . No down-stroke is visible, but the stone is unfortunately chipped here. The horizontal bar is between the Δ and ι as I give it. ι cannot well stand for anything but ι (σταμένου), the old Coan reckoning had been abandoned at this period.

Line 7: the reading is certain, and Πέλη must be the ancient name of the modern Pyli. In the printed life of St. Christodule who built a monastery here, which he afterwards exchanged for Patmos, it is called Πήλιον. I do not, however, know if this spelling is found in MS. charters of his time. The legends of the death of Peleus in Cos, have in modern times favoured this manner of writing the name. The name is in any case another link between Cos and Thessaly. See Steph. Byz. s. v. Πέλη. πόλις Θεσσαλικῆ διπλή, μία μὲν ὑπὸ Εὐρυπύλφ, ἑτέρα δὲ ὑπὸ Ἀχιλλεῖ. See also p. 213.

345.

Between Pyli and the sea. Published by Dubois, *Bull. Hell.* v. p. 473. I was not able to see the stone, but afterwards procured an impression. Lines 1 and 2 are on a projecting cornice. Form of Λ very much sloped; ω varies between Ω and ω .

ΙΡΑΚΛ[ΕΙΤ]ΟΥΥΙΟΝΚΟΡΝ[Η
ΙΑΞΕΝΟΦΩΝΤΑΤΟΝ

ΑΡΧΙΑΤΡΟΝΤΩΝΘΕΩΝΣΕ
ΒΑΣΤΩΝΚΑΙΕΠΙΤΩΝΕΛΛΗ
5 ΝΙΚΩΝΑΠΟΚΡΙΜΑΤΩΝΧΕΙ
ΛΙΑΡΧΗΣΑΝΤΑΚΑΙΕΠΑΡΧΟΝ
ΓΕΓΟΝΟΤΑΤΩΝΑΡΧΙΤΕΚΤΟ
ΥΩΝΚΑΙΤΙΜΑΘΕΝΤΑΕΝΤΩΙ Ι
ΒΡΕΤΑΝΝΩΝΘΡΙΑΜΒΩΙΣΤΕΦΑΝ
10 ΧΡΥΣΕΩΙΚΑΙΔΟΡΑΤΙΔΑΜΟΥ·ΙΟ
[Α]ΦΙΛΟΚΑΙΣΑΡΑ
ΕΒΑΣΤΟΝΦΙΛΟΡΩΜΑΙΟΝΦΙ[Λ
ΟΠΑΤΡΙΝΕΥΕΡΓΕΤΗΝΤΗΣΠΑΤΡΙ
ΟΣΑΡΧΙΕΡΕΑΤΩΝΘΕΩΝΚΑΙΙΕΡΕΑΔΙ
15 ΤΥΤΩΝΣΕΒΑΣΤΩΝΚΑΙΑΣΚΛΑΠΙΟΥ
ΥΓΙΑΣΚΑΙΗΠΙΟΝΗΣΙΕΡΟΤΑΜΙΕΥ
ΟΝ]ΤΟΣΜΑΡΚΟΥΣΕΠΙΤΙΙΚΙΟΥΜΑΡΚΟΥ
ΤΥΡΟΥΦΟΥΚΑΙΑΡΙΣΤΩΝΟΣΤΟΥ
ΦΙΛΟΚΛΕΟΥΣΦΙΛΟΚΑΙΣΑΡΩΝ

Letters read by Dubois only are bracketed.

Line 11: no letters of the erased word are visible to me. Dubois saw traces of Φ at the beginning.

In line 17: six down strokes are visible on the impression between Ξ and κ .

[- - - Γάϊον Στερτίγιον]

Ἡρακλείτου υἱὸν Κορη-
λ]ία(ι) Ξενοφῶντα τὸν

ἀρχίατρον τῶν θεῶν Σε-

- βαστῶν καὶ ἐπὶ τῶν Ἑλλη-
 5 νικῶν ἀποκριμάτων, χει-
 λιαρχήσαντα, καὶ ἑπαρχον
 γεγυότα τῶν ἀρχιτεκτό-
 νων, καὶ τιμαθέντα ἐν τῷ [τῶν
 Βρεταννῶν θριάμβῳ στεφάν[φ
 10 χρυσέφ καὶ δόρατι, δάμου [υ]λό[ν,
 [φιλονέρων]α, φιλοκαίσαρα, [φιλο-
 σ]έβαστον, φιλορώμαιον, φιλο-
 πάτριον, εὐεργέτην τῆς πατρί-
 15 δ]ος, ἀρχιερέα τῶν Θεῶν, καὶ ἱερέα δι[ὰ
 βί]ου τῶν Σεβαστῶν, καὶ Ἀσκληπιού,
 καὶ] Ἰγίας, καὶ Ἡπιόνης. Ἱεροταμεύ-
 οντος Μάρκου Σεπ(τ)ικίου, Μάρκου
 υἱοῦ, Ῥούφου, καὶ Ἀρίστωνος τοῦ
 Φιλοκλέους φιλοκαισάρων.

For Xenophon see the numerous inscriptions from the town in his honour, Nos. 84–93, and for the explanation of the terms in his *cursus honorum*, see Dubois' notes here. This document is dated by the *ἱεροταμίας*, which possibly does not imply that the honours were paid to Xenophon by a religious body, but only that the statue was erected in some temple. For *ἱεροταμίαι*, compare No. 383.

Line 11: something has been erased. Dubois conjectures [φιλο-
νέρων]α. The ordinary sequence of titles is *φιλοκαίσαρ*, *φιλοσέβαστος*,
φιλοκλαύδιος, *δάμου υἱός*, *φιλόπατρις*, *εὐσεβής*, *εὐεργέτας τῆς πατρίδος*,
 which is logical, municipal titles following imperial. Here *δάμου*
υἱός is misplaced. It should, if it did not occupy its usual position,
 have immediately followed the name (see note to No. 80). Again
φιλοκλαύδιος is missing, *φιλορώμαιος*, which does not occur elsewhere
 in Cos, occupying its place, but, as far as I can judge from the
 impression, there are no signs that *φιλορώμαιον* has been substituted
 for *φιλοκλαύδιον*, and I think that Dubois' suggestion must be accepted.
 The text originally ran thus—*δάμου υἱὸν φιλοκλαύδιον φιλοκαίσαρα, κ.τ.λ.*
φιλοκλαύδιον was erased after the death of Claudius, and replaced by
φιλονέριον, which in its turn was erased after Nero's end. That
φιλοκλαύδιον, not *φιλονέριον*, originally stood here is shewn by the
 space, which suits the former better than the latter. The inscription
 was engraved during the reign of Claudius.

Line 14: ἀρχιερέα τῶν Θεῶν = *sacerdos Divorum* (Dubois).

346.

Pyli. At the fountain. Height 60 cm., length 103 cm., height of letters 4 cm. Published by Leake, No. 10 = Ross, No. 173. Leake's transcript from Helpman is the most accurate.

ΥΚΛΕΙΤΟΣΦΙΛΩΝΟΣ
 ΞΕΝΟΚΛΗΣΠΑΤΑΡΕΩΣ
 ΣΙΕΙΜΑΚΗΣΞΕΝΟΚΡΑΤΕΟΣ
 \ ρΙΣΤΟΘΕΜΙΣΧΑΡΙΦΩΝΤΟΣ
 5 ΙΕΛΑΝΘΟΣΑΝΔΡΟΜΕΝΕΟΣ
 Ι[Κ]ΩΝΝΙΚΑΡΧΙΔΑΙ
 ΞΕΡΟΝΤΙΦΑΝΗΣΦΙΛΩΝΟΣ

Letters read by Helpman only are bracketed.

Ε]ύκλειτος Φίλωνος.
Ξ]ενοκλής Παταρέως.
Σειμάκης Ξενοκράτεος.
'Α]ριστόθεμις Χαριφώντος.
 5 *Μ]έλανθος 'Ανδρομένεος.*
Ν]ίκων Νικαρχίδα(ι).
Γ]εροντιφάνης Φίλωνος.

The assumption made in the cursive text that the [at the end of line 6 is a lapidary's mistake is perhaps unjustifiable. The nature of this catalogue is quite unknown to us, and the *Νικαρχίδαι* might conceivably be a *γένος*.

347.

Vineyard of Antonios Casotes, at Voukoliá, near Pyli. Fragment of a column.

ΔΑ
 ΣΙΩΙΔΙΙΖΙΡΑΤΙΩΙΙΛΑΣ
 ΤΗΡΙΟΝΔΑΜΑΡΧΕΥΝ
 ΤΟΣΓΑΙΟΥΝΩΡ
 5 ΒΑΝΟΥΜΟΣΧΙΩ
 ΝΟΞ ΛΟΚΑΙΣΑ
 ΡΟΣ

[Ο δᾶμος ὁ Ἀλεντίων]
 - - - - - Σε]βα-
 σ[τ]ῆ Διὶ Σ[τ]ρατίῳ ἰλασ-
 τήριον, δαμαρχεύν-
 τος Γαίου Νωρ-
 βανοῦ Μοσχίω-
 νο[ς φι]λοκαίσα-
 ρος.

348.

Formerly at Old Pyli; now in the Anagnosterion at Symi. Published by Ross, No. 172 (and lithographic plate) = Leake, No. 33, and by Löwy, *Arch.-Ep. Mitth.* vii. p. 124. Beneath the relief of an eagle. Tall narrow letters.

ΛΚΑΤΑΙΟΣ
 ΚΑΤΟΝΕΙΡΟ

Ἐκαταῖος
 κατ' ὄνειρο[ν].

Löwy read ΚΑΤΟΝΕΙΡΟΣ.

349.

Pyli. Church of ὁ Σταυρός, near the Χαρμύλειον. Published by Ross, No. 309, and *Arch. Aufs.* ii. p. 392 = Cauet, *Delectus*, No. 158.

Ι Ε Ρ Α Α Γ Α Κ Α Ι Α Ο Ι Κ Ι Α
 Α Ε Π Ι Τ Α Ι Γ Α Ι Κ Α Ι Τ Ο Ι Κ Α
 Ρ Ο Ι Κ Α Ι Τ Α Ι Ο Ι Κ Ι Α Ι Τ Α Ι
 Ε Π Ι Τ Ω Ν Κ Α Π Ω Ν Θ Ε Ω Ν
 5 Δ Υ Ω Δ Ε Κ Α Κ Α Ι Χ Α Ρ Μ Υ Λ Ο Υ
 Η Ρ Ω Ο Σ Τ Ω Ν Χ Α Ρ Μ Υ Λ Ε Ω Ν

Ἴερά ἀ γᾶ καὶ ἀ οἰκία
 ἀ ἐπὶ τῆ γῆ καὶ τοὶ κᾶ-
 ποι καὶ ταὶ οἰκίαι ταὶ
 ἐπὶ τῶν κάπων Θεῶν
 5 Δωδέκα καὶ Χαρμύλου
 ἤρωος τῶν Χαρμυλέων.

For the subject of this document compare No. 36. Ἄ γᾶ, as distinguished from οἱ κᾶποι, must here be equivalent to ὁ ἀγρός, and probably refers to a piece of land not enclosed by stone-walls, but by a hedge.

350.

Pyli. Church of St. George. Height 50 cm., length 112 cm., height of letters 4 cm.

ΖΘΗΡΩΑΣΣΕΒΕΤΑΙΠΑΤΡΙΣ/
 ΑΝΝΑΣΩΚΟΣΜΟΝΕΛΕΥΘΕ
 ΝΑΙΩΝΠΟΛΥΑΣΠΙΔΑΚΑΙΠΟ
 ΑΝΕΞΕΥΞΑΝΤΑΣΔΕΑΠΟΓΑΣΤ

**Ανδρας] ἔθ' ἡρωας σέβεται πατρίς, ἀ[θάνατον γὰρ
 ἀμφέθεσ]αν νάσω(ι) κόσμον ἐλευθε[ρίας,
 ἀνίκ' Ἴθα]ναίων πολυάσπιδα καὶ π[λύκωπον
 ὕβριν] ἀνέξευξαν τᾶσδε ἀπὸ γᾶς π[ρόμαχοι.*

The style of the letters and the omission of the iota adscript point to early imperial times, but the epigram apparently belongs to a heroön of the Coan citizens who fell in the Social war, or perhaps in the Peloponnesian war.

351.

In the church of the Panagia at Linopoti, below Pyli. Rectangular altar. Published by Ross, *Hellenika*, No. 20b. Height 55 cm., width 27 cm.

ΕΠΙΤΥΝΧΑ
 ΝΟΥΣΗΕ
 ΤΑΣ
 ΦΙΛΕΤΑΙΡΟΥ
 ΙΕΡΕΙΑΣ

*Ἐπιτυνχανούσης
 τᾶς Φιλεταίρου,
 ἱερείας.*

352.

Pyli. Church of Ἁγ. Νικόλαος. Stele. Published imperfectly by Dubois, *Bull. Hell.* vii. p. 483, No. 6.

ΑΣΚΛΗΠΙΑΔΗΣΒΤ
 ΙΔΙΟΝΠΑΤΕΡΑΑΣΚΛΗ

*Ἄσκληπιάδης β̄ τ̄δον
 ἴδιον πατέρα Ἄσκλη-*

ΠΙΑΔΗΝΒΤΕΛ Τ Η	πιάδην β̄ τελ[ευ]τή-
ΣΑΝΤΑ ΕΠΙΤΗΣΞΕ	σαντα ἐπὶ τῆς ξέ-
5 ΝΗΣΕΚΟΜΙΣΕΝΕΝΤΟΙ	νης ἐκόμισεν ἐν τοῖς
ΙΔΙΟΙΣΔΙΑΤΟΥΑΠΠΑ	ιδίοις διὰ τοῦ ἀππα
ΚΑΙΕΠΙΤΡΟΠΟΥΜΟ	καὶ ἐπιτρόπου μου
ΚΡΑΤΕΡΟΥΤΟΥΑΠΕΛ	Κρατεροῦ τοῦ Ἀπελ-
ΛΑΜΕΤΑΚΑΙΤΟΥΦΙΛ	λά, μετὰ καὶ τοῦ φίλ[ου]
10 ΤΟΥΠΑΤΡΟΣΜΟΥΤΟΥ	τοῦ πατρός μου τοῦ
ΕΠΙΤΡΟΠΟΥΑΥΤΟ	ἐπιτρόπου αὐτοῦ
Γ Α	- - - - -

In lines 2 and 8 my copy gives the rectangular E.

Line 6: ἀππας means 'foster-father' (see Hesychius, s. v.); ἀμμὰς means 'foster-mother' (*British Museum*, No. 306 f.).

353.

From Leake, No. 32 = Ross, No. 178 h. Unknown to me.

ΒΕΡΕΝΙΚΗ	Βερενίκη
ΖΚΟΠΑ	Ζκόπα.

The forms of the letters are given from Leake.

354.

In the church of ὁ Σταυρός. Published by Ross, No. 310.

ΙΩΙΛΟΣ	Ζώϊλος
ΝΕΥΦΡΑΣΤΟΥ	Νευφράστου.

Now very illegible. In the second line I read on the stone ΝΕΥΦΡΑΜΤ: perhaps Νευφράντου.

355.

From Leake, No. 35. 'In a ruined church in the village of Pyli.' I could not find it.

ΔΗΜΩΚΟΤΤΙ	Δημὸ Κοττίας ἐτών ιε̄ (?).
ΑΣ:ΕΤΩΝΓΙΕ	

356.

In the village of Pyli. Round altar. Published by Ross, *Hellenika*, No. 20 a.

ΑΜΜΩ
ΝΙΟΥΤΟΥ
ΔΑΜΑ
ΞΗΙ

Ἀμμωνίου τοῦ Δάμα. Ζῆ.

357.

Pyli. Church of Panagia Tabachala.

a.

ΑΡΤΗΜΙΣ
ΜΗΤΡΟΦΑΝΗΖ

Ἀρτημις.
Μητροφάνης.

On the same stone, written the other way.

b.

ΕΜΜΑ†ΝΟΥΗΛ

Ἐμμανουήλ.

358.

Pyli. Round altar. Published inaccurately by Dubois, *Bull. Hell.* vii. p. 483, No. 7.

ΣΕΞΣΤΟΥΠΟΡ
ΑΡΚΟΥΥΙΟΥ
ΑΙΜΙΛΙΑΝΟΥ

Σέξστου Πορ(κ)ίου, Μ]άρκου υἱοῦ, Αἰμιλιανοῦ.

359.

Church of Tabachala.

ΛΗΣΔΕΙΝΙΩΝΟΣ

- - - κ]λῆς Δεινίωτος.

360.

From Leake, No. 34. 'On a slab of marble, inside a ruined church in the village of Pylis.' I could not find it.

	ΚΛΑΥΕΥΦΜΟ	<i>Κλαυ. Εύφ(ρ)ο-</i>
	ΕΥΝΗΗΚΑΛΙ.	<i>σύνη ἢ καλ[ῶς</i>
	ΕΝΟΙΚΝΕ	<i>σ[υ]νοικ(ῆ)σ-</i>
	ΑΣΑΕΤΗ	<i>ασα ἔτη λ</i>
5	ΤΩΑΓΑΘΩ	<i>τῶ(ι) ἀγαθῶ(ι)</i>
	ΓΑΙΩΠΟΠΙ	<i>Γαίω(ι) Ποπι[λλίφ</i>
	ΟΥΤΩΔΕΕ	<i>'Ρ]ού(φ)ω(ι) δε(σ)-</i>
	ΠΟΤΗΤΟΥ	<i>πότη(ι) τοῦ</i>
	ΕΝΡΑΘΡΙΚΟ	<i>'Εν(β)αθρικο-</i>
10	ΥΧΩΡΙΟΥΡΕ	<i>ὑ χωρίου ἔ[ν-</i>
	ΘΑΔΕΚΕΙ	<i>θάδε κεῖ-</i>
	⚭ΑΙ	<i>(+ τ)αι.</i>

The restoration is Leake's, with the exception of lines 6 and 7. There is not indeed room for Ποπι[λλίφ] in line 6, but it is just possible that Leake omitted a line, and that the name should be Γαίφ Ποπι[λλίφ, Γαίω, 'Ρ]ού(φ)ω. Cp. No. 391.

360 bis.

From Leake, No. 12. Unknown to me.

ΙΗΝΟΦΙΛΓ
ΧΕΗΣ - ΦΜΑΙΓ

*Μ]ηνόφιλ[ε
χ(ρ)ησ(τὲ χ)αῖ[ρε.*

The restoration is Leake's.

HIPPIA.

361.

Church of Ἁγ. Γεώργιος Ληΐος. Marble basis. Published by Pantelidis, *Bull. Hell.* v. p. 199, No. 4.

ΓΝΑΤΙΑΣΕΚΟΝΔΑΤΟΝΠΑΝΑ
ΤΩΔΗΜΩΤΩΙΠΠΙΟΤΩΝΑΝΕΘΗΚΕ

Ἐγνατία Σεκόνδα τὸν Πᾶνα
τῶ(ι) δῆμω(ι) τῶ(ι) Ἴππιωῶν ἀνέθηκε.

362.

In the same place. Published, *ibid.* No. 3.

ΦΙΛΟΣΕΒΑΣΤΟΥ ΔΑΜΟΥ

ΚΩΙΩΝΟΙΕΡΕΥΣΣΩΣΙΚΛΗΣ
ΕΝΙΠΠΙΔΟΥΦΙΛΟΚΑΙΣΑΡ
ΚΑΘΙΕΡΩΣΕΝ

Φιλοσεβάστου δάμου

Κάων ὁ ἱερεὺς Σωσικλῆς
Μ]ενιππίδου φιλόκαισαρ
καθιέρωσεν.

363.

In the same place. On the side of a rectangular block of white marble. Length 57 cm., height 8 cm. Published by Leake, No. 4.

ΑΥΡΗΛΙΑ ΕΙΡΗΝΗ ΑΝΕΘΗΚΕ

Αύρηλία Ειρήνη ανέθηκε.

364.

In the same place. Published by Leake, No. 3.

ΑΦΡΟΔΙΣΙΑ
ΙΣΤΡΙΑΝΑ

Ἀφροδισία Ἴστριανά.

365.

In the same place. Stele, with aedicula and rosette.

ΑΠΟΛΛΩΝΙΟΥ
ΤΟΥ
ΕΙΡΗΝΑΙΟΥ

*Ἀπολλωνίου
τοῦ Εἰρηναίου.*

366.

Same site. Fragment of stele.

ΤΕΧΝΗ
ΧΑΙΡΕ

Τέχνη χαίρει.

HALASARNA.

367 and 368.

367 published by Dubois, *Bull. Hell.* vi. p. 249 ff. = Cauet, *Delectus*, No. 161.

368 published by Rayet, No. 10.

That these two form parts of the same document cannot, I think, any longer be disputed. I give the reasons for their connection in treating of 368.

367.

On the eight faces of the capital of a column (each face 18 cm. broad, letters 7 to 8 mill. high).

It was found, I believe, not in the same place as 368, that is in the church of 'Αγ. Ἀσώματος, as stated by Dubois, but in the ruins of the Castron of Old Antimachia, situated immediately above Halasarna. It is now in the large church of Antimachia. I give a few corrections of Dubois' readings from examination of the marble (my impression is unfortunately lost), and then the corrected text in cursive.

Lines 1 and 2: Dubois reads

ΕΠΙΜΟΝΑΡΧ · ΥΠΡΑΞ
ΕΥΣΜΗΝΟΣΥΑΚΙΝΘΙΟΥ

I read

ΜΟΝΑΡΧ · · ΓΡΑ · · · |
· ΕΥΣΜΗΝΟΣΥΑΚΙΝΘ |

End of Col. III: read

42 | ΘΩΝΔΕΚΑΙΤΑΝΠΑΤΡΙΔΑ |
| ΚΑΙΤΙΝΟΣΕ ΤΗΣΚΑΙ |
| ΑΜΑΤΗ ΕΟΠΩΣ |

The E read by Dubois, in line 43 is possible, but not certain. I was almost satisfied that the letter, which he reads Γ is T: the break comes quite close to the upright stroke, but the cross bar seems to continue, although it is nearly all lost.

Col. VII. line 96: read

| Ο Π Ω Σ Δ Ε Κ Α Ι Ε Υ Σ Α Μ Ο Ι . |

End of Col. VII: read

98 | Ν Α Π Ο Ι Α Ι Α Ν Γ Ρ Α Ψ Α Ν Τ Ω
| · · Ν Τ Ο Δ Ε Τ Ο Ψ Α Φ Ι Σ Μ Α Ε Σ
| · · Α Λ Α Ν Κ Α Ι Τ Ο Σ · Τ Ο Τ · ·

I note that the second O in line 100 is probably part of Ω.

Col. VIII lines 102-103: read

| Α Υ Τ Ο Ι Σ Κ Α Ι Ε Σ Τ Ο Λ Ε Υ Κ Ω Μ Α ·
| / Ρ Ι Ε Ν Ε Π Ι Τ Ε Τ Α Κ Τ Α Ι

Col. VIII. line 106: I read Τ Ο Ι Ν Α Π Τ Ο Α Ι Α Π Τ Ο

Lines 107-10: read

Μ Ε Τ Α Τ Α Σ Α Λ Λ Α Σ Δ
Σ Α Ι Δ Ε

'Επί μονάρχου ('Ε)ρα[σικ- vel Πρα[ξικ-
λη]εὺς, μηνὸς 'Υακινθ(ίου).

I.

Εδο[ξ]ε ταῖς φυλαῖς αἷς
μέτεστι τῶν ἱερῶν 'Α-
5 πύλωνος καὶ 'Ηρακλεὺς
ἐν 'Αλασάρνα· Εὐφίλη-
τος Παρμενίσκου τοῦ
Φιλόφρονος εἶπε· ἐπει-
δὴ συμβαίνει δυσεπι-

10 γνώστος ἦμεν τὸς ἀ-
ναγεγραμμένοι τῷ Θε-
ῷ διὰ τὸν χρόνον, δι-
πως οὖν ἐπιγνωσθῶν-
τι τοῖς τε ὑποδεχομέ-
15 νοις εὐπαρακολούθη-
τον ὑπάρχη τὸ π[λήθος

II.

τῶν μετεχόντων τοῦ ἱε-
 ροῦ, δεδύχθαι, κυρω-
 θέντος τοῦδε τοῦ ψα-
 20 φίσματος, ἀπογράφεσ-
 θαι τὸς μετέχοντας
 τοῦ ἱεροῦ, τὸς μὲν ἐνδά-
 μος ἀρξαμένοι ἀπὸ τῆς
 τρίτας τοῦ Ἰακινθίου
 25 ἔστε καὶ τὴν τριακά-
 दा τοῦ Ἀλσειοῦ, τὸς δὲ ἀ-
 ποδάμος ἀπογραφόν-
 τω τοὶ ἐπίτροποι, εἰ δὲ
 μή, ἀπογραφέσθων αὐ-
 30 τοὶ ἐπεὶ κα παραγένων-

III.

ται ἐν τριμήνῳ τὸ ὄνο-
 μα πατριαστί ποτὶ τὸς
 ναποίας, ἐξαγευμέ-
 νος καὶ τὴν φυλὰν καὶ
 35 τῆς μητρὸς τὸ ὄνομα
 καὶ τίνος τῶν πολιτῶν
 θυγάτηρ ὑπάρχει· οἷς
 (δὲ) δέδοται ἡ πολιτεία, κα-
 τὰ τὴν νόμον ἢ δόγμα
 40 κοινὸν τοῦ παντὸς δά-
 μου, ποταπογραφέσ-
 θων δὲ καὶ τὴν πατρίδα
 καὶ τίνος (ἐ)[νά]της καὶ
 ἀμάτη[ς ἔλαχ ?]ε. "Ὅπως

IV.

45 δὲ μηθένα λάθη(ι) ἢ ἀπο-
 γραφά, τοὶ ναποῖαι τοῖς
 Ἡρακλείοις ἐπεὶ κα μέλ-
 λωντι κλείνεσθαι τοὶ
 φυλέται προκαρυσσόν-
 50 τω ἀπογράφεσθαι κα-
 τὰ τὰ προγεγραμμένα,
 καὶ ἐν τῷ συλλόγῳ τὸ
 αὐτὸ ποιούντων· κα-
 τὰ ταῦτα δὲ καὶ ἐν
 55 τῷ Δαλίῳ μηνὶ ἀρξά-
 μενοι ἀπὸ τῆς τετρά-
 δος ἐς δ κα συντελεσ-
 [θ]ῶντ[ι τ]αὶ παναγῆ[ρει]ς

V.

προκαρυσσόντων καὶ
 60 ἀπογραφόντων· ἐχόν-
 τω δὲ καὶ ἐμ πῶλει ἐκ-
 χθέματα κατὰ τὴν ἀ-
 γορὰν ὑπεὶ κα αὐτοῖς
 δοκῆ(ι) ἐπιτάδειον ἡ-
 65 μεν· ἐν δὲ τῷ δάμῳ
 τὸ ψάφισμα τὸδε ἀνα-
 γράψαντες εἰς λεύκω-
 μα ἐκτιθέντων πᾶσαν
 ἀμέραν φανερόν σκο-
 70 πεῖν τῷ χρήζοντι δμ-
 περ χρόνον καὶ ἢ ἀπο-
 γραφά ὑπάρχει· καὶ τὸς

VI.

ἀπογραψαμένοις κα-
ταχρηματιζόντων
75 καθῆτι καὶ τἄλλα
γράμματα χρηματί-
ζοντι· ἔχοντων δὲ
καὶ παρ' αὐτοῖς ἐν λευ-
κώματι κατὰ γράμμα
80 ἀναγεγραμμένοις ἐ-
ξὰν ἀπὸ τοῦ ἄλφα
καὶ παραδιδόντων
τοῖς μεθ' αὐτῶν γ]ε]νο-
μένοις, καὶ τῶν ἀπο-
85 γραφομένων ἀεὶ π[στα-
ναγραφόντων. Τ[οὶ δὲ

VII.

ἀρχεῦοντες καὶ τοὶ ἐπι-
μήνιοι διδόντων τὰς με-
ρίδας ἀντεφορῶντες
90 ἐκ τοῦ λευκώματος,
καὶ τοὶ ναποῖαι τὸς ἐπ[ι-
βαλλομένοις ἐς τὴν [ι-
ρ]ατείαν τὸν κλᾶρον ἐ-
χόντων ἀντεφορῶντες
95 ἐκ τοῦ λευκώματος.
Ὅπως δὲ καὶ εὔσαμε[τέρ-
α ὑπάρχη(ι) ἀ ἀναγραφά, τοὶ
ναποῖαι ἀναγραψάντων
μὲ]ν τὸδε τὸ ψάφισμα ἔ]σ
100 στ]ᾶλαν καὶ (τ)δς [τ](έως) [πο-

VIII.

ταναγραφομένοις, καθότ[ι
αὐτοῖς καὶ ἐς τὸ λεύκωμα ἀ-
ναγ]ρ[άφ]εν ἐπιτέτακται.
Τὰν δὲ γ]ε]νομένην δαπά-
105 ναν ἐς] τὴν ἀναγραφὰν τ[ε-
ισάντων] τοὶ ναποῖαι ἀπὸ
τῶν ὑπα]ρχόντων τοῖς Θε-

οῖς χρημ]άτων καὶ ἀπολογ-
ισάσθων] μετὰ τὰς ἄλλας δ[α-
110 πάνα]ς. Αἱ δὲ κά τις τῶν ἀ[ρχ-
εὸν]των ἀπειθῆ(ι) τοῦδε τοῦ
ψαφίσματος, πεντακατίας
δραχμὰς ἀποτεισάτω ἰε-
ρὰς τοῦ Ἄ]πύλλωνος.

368.

Octagonal column 1½ met. in height, width of each face 18 cm., letters 7 to 8 mill. high, exactly resembling those of 367. Mr. Pantelidis who discovered it, and recognised that it belonged to 367, proposed that the column should be taken up to Antimachia and erected, together with the capital, in the church. The priest in whose property the column had been found, in order to prevent its removal, buried it, and asserted, in answer to all enquiries, that it had been stolen. I was therefore unable to see it, but, knowing well, from information

received, that it was concealed, I succeeded at length in having it disinterred and an impression taken. It was, I am told, at once re-buried. My impression is evidently better than that employed by Mr. Rayet, who unfortunately did not copy the then accessible original, and—what is most important—I am enabled to give the columns in their correct order. There is not, as Mr. Rayet supposed, one alphabetical list with a supplement, but there are three separate lists. Mr. Dubois, who recognised that the tribes of the decree were the three Doric tribes (they are perhaps only two out of the three, as we shall see), naturally expected to find an indication of the tribe after each name, as the terms of the decree seem to enjoin (line 33). As there is nothing of the kind, he was induced to conclude that the catalogue is not the one which the decree prescribes. The *ναποῖαι*, however, adopted the simpler expedient of drawing up a separate list for each tribe, and there is nothing in the words of the decree incompatible with this procedure, if we consider lines 77–81 to be instructions addressed to three or two *ναποῖαι*, one belonging to each tribe. The names of the tribes must have stood at the head of each list; we have only half the catalogue, and the commencement of none of the three lists is preserved.

○ and ⊙ are not quite so small, relatively to the other letters, as those in the text. The ○ is occasionally oval.

I.

Ι Ο Υ . . Σ - / Π
 Ρ Α Τ Ο Υ Ι Μ Ν Α Σ
 Τ Ο Σ Κ Α Λ Λ Ι Σ Τ Ρ Α Τ Ο Υ
 Μ Α Τ Ρ Ο Σ Δ Ε Α Γ Η Σ Ι Δ Ο Σ
 5 Τ Α Σ Α Ρ Ι Μ Ν Α Σ Τ Ο Υ
 Α Ρ Ι Σ Τ Ο Κ Λ Η Σ Λ Υ Σ Ι Ο Σ
 Μ Α Τ Ρ Ο Σ Δ Ε Τ Ι Μ Ο Υ Σ
 Τ Α Σ Φ Ι Λ Ω Ν Ι Δ Α Α Ρ Ι
 Σ Τ Ι Ν Φ Ι Λ Ι Π Ι Δ Α Μ Α
 10 Τ Ρ Ο Σ Δ Ε Τ Ε Ι Σ Ι Ο Υ Τ Α Σ
 Α Ρ Ι Σ Ι Ω Ν Ο Σ Α Ρ Χ Ι Α Σ
 Θ Ε Υ Δ Ω Ρ Ο Υ Μ Α Τ Ρ Ο Σ Δ Ε

[- - - - - ματρὸς
 δὲ - - -]ίου [τᾶ]ς [Δαμοσ-
 τ]ράτου. [Ἄρ]ίμνασ-
 τος Καλλιστράτου
 ματρὸς δὲ Ἀγησίδος
 τᾶς Ἀριμνάστου.
 Ἄριστοκλῆς Λύσιος
 ματρὸς δὲ Τιμοῦς
 τᾶς Φιλωνίδα. Ἄρι-
 στί[ω]ν Φιλί[π]πίδα μα-
 τρὸς δὲ Τεισίου τᾶς
 Ἄρισ[τ]ίωνος. Ἀρχίας
 Θευδώρου ματρὸς δὲ

ΑΡΙΣΤΙΟΥΤΑΣΑΡΧΙΑ
 ΕΤΕΣΤΙΔΕΜΟΙΑΠΟ
 15 ΥΙΚΛΕΥΣΤΟΥΥΨΩ
 ΝΟΣ ΑΓΗΤΩΡΘΕΥ
 ΓΕΝΕΥΣΜΑΤΡΟΣΔΕ
 ΜΕΝΙΣΚ[Η]ΣΤΑΣΜΙΚΩΝΟΣ
 ΑΓΙ ΚΛΗΣΓΛΑΥΚΙΠ
 20 ΠΟΥ·ΑΤΡΟΣΔΕΦΙΛΙΝ
 ΝΑΣΤΑΣΝΙΚΗΡΑΤΟΥ
 ΑΡΙΣΤΟΒΟΥΛΟΣΑΡΙΣΤΟ
 ΟΥ[Λ]ΟΥΜΑΤΡΟΣΔΕ
 Ν]ΑΞΙΠΟΛΗΣΤΑΣΣΑ
 25 ΤΥΡΟΥΜΕΤΕΣΤΙΔΕΜΟΙ
 ΑΠΟΤΑΣΜΑΙΑΣΑΣΚΛ
 ΠΙΑΔΟΣΤΑΣΝΙΚΑΓΟΡΑ
 ΤΟ·ΝΙΚΟΣΤΡΑΤΟΥ ΑΡΙ
 ΣΤΟΣΑΡΙΣΤΟΥΜΑΤΡΟΣΔΕ
 30 ΔΗΜΟΥΣΤΑΣΔΑΜΟΦΩΝ
 ΤΟΣ ΑΡΙΣΤΑΙΧΜΟΣ
 ΑΡΙΣΤΑΙΧΜΟΥΜΑΤΡΟΣ
 ΔΕΘΕΜΙΣΤΙΟΥΤΑΣΝΙ
 ΚΑΝΔΡΟΥΑΙΙΠΟΛΙΣΑΡΙ
 35 ΣΤΑΙΧΜΟΥΜΑΤΡΟΣΔΕ[Φ
 ΛΙΑΔΟΣΤΑΣΑΓΕΠΟΛΙ
 ΟΣ ΑΠΟΛΛΟΔΩΡΟΣ
 ΑΠΟΛΛΟΔΩΡΟΥΜΑ
 ΤΡΟΣΔΕΦΙΛΙΑΔΟΣ
 40 ΤΑΣΜΟΣΧΙΩΝΟΣ
 ΑΡΙΣΤΟΣΘΕΥΓΕΝΕΥΣ
 ΜΑΤΡΟΣΔΕΜΕΝΙΣ
 ΚΗΣΤΑΣΜΙΚΩΝΟΣ
 ΑΓΗΣΙΑΣΑΓΗΣΙΑΜΑ
 45 ΤΡΟΣΔΕΦΙΛΙΑΔΟΣΤΑΣΘΡΑ
 ΣΥΑΝΔΡΟΥ ΑΠΟΛΛΟ··
 ΡΟΣΔΙΟΚΛΕΥΣΜΑΤΡΟΣ
 ΔΕΚΛΥΜΕΝΗΣΤΑΣΘΡΑ
 ΣΥΑΝΔΡΟΥ ΑΠΟΛΛΟ

'Αριστίου τὰς 'Αρχία·
 μ]έτεστι δέ μοι ἀπὸ
 'Υ]ψικλεὺς τοῦ 'Υψω-
 νος. 'Αγήτωρ Θευ-
 γένευσ ματρὸς δὲ
 Μενίσκης τὰς Μίκωνος.
 'Αγ[ησ]ικλῆς Γλαυκίπ-
 που [μ]ατρὸς δὲ Φιλίν-
 νας τὰς Νικηράτου.
 'Αριστόβουλος 'Αριστο-
 βούλου ματρὸς δὲ [Ἀ-
 ναξιπόλης τὰς Σα-
 τύρου· μέτεστι δέ μοι
 ἀπὸ τὰς μαίας 'Ασκλ[α-
 πιάδος τὰς Νικαγόρα
 το[ῦ] Νικοστράτου. 'Αρι-
 στος 'Αρίστου ματρὸς δὲ
 Δημοῦς τὰς Δαμοφών-
 τος. 'Αρίσταιχος
 'Αρισταίχμου ματρὸς
 δὲ Θεμιστίου τὰς Νι-
 κάνδρου. 'Α(γέ)πολις 'Αρι-
 σταίχμου ματρὸς δὲ Φ[ι-
 λιάδος τὰς 'Αγεπέλι-
 ος. 'Απολλόδωρος
 'Απολλοδώρου μα-
 τρὸς δὲ Φιλιάδος
 τὰς Μοσχίωνος.
 'Αριστος Θευγένευσ
 ματρὸς δὲ Μενί-
 σκης τὰς Μίκωνος.
 'Αγησίας 'Αγησία μα-
 τρὸς δὲ Φιλιάδος τὰς Θρα-
 συάνδρου. 'Απολλῶ[δω]-
 ρος Διοκλεὺς ματρὸς
 δὲ Κλυμένης τὰς Θρα-
 συάνδρου. 'Απολλῶ-

- 50 ΔΩΡΟΣ ΕΚΑΤΩΝΥΜΟΥ ΜΑ
 ΤΡΟΣ ΔΕ ΚΛΕΙΤΟΥ Σ
 ΑΡΙΣΤΙΠΠΟΥ Α ΟΦΩΝ
 ΦΙΛΙΠΠΟΥ ΜΑΤΡΟΣ ΔΕ
 ΓΝΑΘΙΟΥ ΤΑΣΑΓΟ ΑΚΡΙ
 55 ΤΟΥ ΑΙΝΗΣΙΔΗΜΟΣ Σ
 ΜΟΥ ΜΑΤΡΟΣ ΔΕ ΝΙΚΟΤΕ
 ΡΗΣ ΤΑΣ ΣΙ I Empty.
 ΓΟΡΓΟΣ ΜΕΛΑΓΚΡΙΔΑ
 ΜΑΤΡΟΣ ΔΕ ΛΥΚΟΥ Ρ
 60 ΓΙΔΟΣ ΤΑΣ ΓΟΡΓΟΥ
 ΓΟΡΓΟΣ ΙΕΡΟΚΛΕΥΣ ΜΑ
 ΤΡΟΣ ΔΕ ΑΡΑΤΙΟΥ ΤΑΣ
 ΓΟΡΓΟΥ ΓΕΡΑΣΤΙΦΑ
 ΝΗΣ ΓΕΡΑΣΤΙΦΑΝΕΥΣ
 65 ΜΑΤΡΟΣ ΔΕ ΙΩΠΥΡΙΔΟΣ
 ΤΑΣ ΘΕΥΓΕΝΕΥΣ ΓΕΡΑΣ
 ΤΙΦΑΝΗΣ ΧΑΡΜΥΛΟΥ
 ΜΑΤΡΟΣ ΔΕ · · Τ ΓΟ
 ΛΣ ΤΑΣ ΓΕΡΑΣΤΙΦΑ
 70 ΝΕΥΣ ΔΙΟΚΛΗΣ ΑΠΟΛ
 ΛΟΔΩΡΟΥ ΜΑΤΡΟΣ ΔΕ ΦΙ
 ΛΙΝΙ ΣΤΑΣ ΝΙΚΗΡΑΤΟΥ
 ΔΙΑΓΩΡΑΣ ΧΑΡΜΙΠ
 ΠΟΥ ΜΑΤΡΟΣ ΔΕ ΑΛΙ
 75 ΗΣ ΤΑΣ ΔΑΜΟΧΑΡΙΟΣ
 ΔΑΜΟΧΑΡ· · ΧΑΡΜΙΠ
 ΠΟΥ ΜΑΤΡΟΣ ΔΕ ΑΛΙ
 ΗΣ ΤΑΣ ΔΑΜΟΧΑΡΙΟΣ
 ΔΑΜΟΚΡΑΤΗΣ ΔΑΜΟ
 80 ΡΑΤΕΥΣ ΜΑΤΡΟΣ ΔΕ
 ΦΑΝΟΥΣ ΤΑΣ ΧΑΡΜΙΠ
 ΠΟΥ ΔΑΜΟΚΡΑΤΗΣ
 ΔΑΜΟΚΡΑΤΕΥΣ ΜΑΤΡΟΣ
 ΔΕ ΑΙΝΗΣΙΔΟΣ ΤΑΣ ΘΕΥ
 85 ' ο
- δωρος Ἐκατωνύμου μα-
 τρὸς δὲ Κλειτοῦ[ς τᾶ]ς
 Ἀριστίππου. Ἀ[γλα]οφῶν
 Φιλίππου ματρὸς δὲ
 Γναθίου τᾶς Ἀγο[ρ]ακρί-
 του. Αἰνησίδημος Σ[ί-
 μου ματρὸς δὲ Νικοτέ-
 ρης τᾶς Σί[μ]ί[α].
 Γόργος Μελαγκρίδα
 ματρὸς δὲ Λυκουρ-
 γίδος τᾶς Γόργου.
 Γόργος Ἱεροκλεῖς μα-
 τρὸς δὲ Ἀρατίου τᾶς
 Γόργου. Γερασιφά-
 νης Γερασιφάνεως
 ματρὸς δὲ Ζωπυρίδος
 τᾶς Θευγένεως. Γερα-
 σιφάνης Χαρμύλου
 ματρὸς δὲ - - - - - γο-
 · [ί]ας τᾶς Γερασιφά-
 νεως. Διοκλῆς Ἀπολ-
 λοδώρου ματρὸς δὲ Φι-
 λινί[δο]ς τᾶς Νικηράτου.
 Διαγώρας Χαρμίπ-
 που ματρὸς δὲ Ἀλί-
 ης τᾶς Δαμοχάριος.
 Δαμβχαρ[ις] Χαρμίπ-
 που ματρὸς δὲ Ἀλί-
 ης τᾶς Δαμοχάριος.
 Δαμοκράτης Δαμο-
 κ]ράτεως ματρὸς δὲ
 Φανοῦς τᾶς Χαρμίπ-
 που. Δαμοκράτης
 Δαμοκράτεως ματρὸς
 δὲ Αἰνησίδος τᾶς Θευ-
 δώρ]ου.

II.

(= Rayet iv.)

Ο Σ Ο Ν
 Ο Σ Τ Α Σ Ι Ω Π Υ Ρ Ο Υ
 Ι Ω Π Υ Ρ Ο Σ Ν Ι Κ Α Ν
 Δ Ρ Ο Υ Μ Α Τ Ρ Ο Σ Δ Ε Ν Ο Σ
 5 Σ Ι Δ Ο Σ Τ Α Σ Σ Α Τ Υ Ρ Ο Υ
 Ε Π Ι Κ Λ Η Σ Φ Ι Λ Ι Ν Ο Σ
 Π Λ Α Τ Ω Ν Μ Α Τ Ρ Ο Σ
 Ι Γ Π Ι Χ Η Σ Τ Α Σ Ε Π Ι Κ Λ Ε Υ Σ
 Η Ρ Α Κ Λ Ε Ι Τ Ο Σ Ι Ω Π Υ
 10 Ρ Ο Υ Μ Α Τ Ρ Ο Σ Δ Ε Π Α Ρ Θ Ε
 Ν Ι Δ Ο Σ Τ Α Σ Ν Ι Κ Α Ρ Χ Ο Υ
 Η Ρ Ο Π Υ Θ Ο Σ Π Υ Θ Ο Ν Ι Κ Ο Υ
 Μ Α Τ Ρ Ο Σ Δ Ε Κ Α Λ Λ Ι Σ Τ Ρ Α
 Τ Η Σ Τ Α Σ Τ Ι Μ Ο Ξ Ε Ν Ο Υ
 15 Η Ρ Α Κ Λ Ε Ι Τ Ο Σ Η Ρ Ο Δ Ο Τ Ο Υ
 Ν Ε Ω Τ Ε Ρ Ο Σ Μ Α Τ Ρ Ο Σ Δ
 Α Ν Α Ξ Ε Ρ Ε Τ Α Σ Τ Α Σ Φ Ι
 Λ Ι Ν Ν Ε Α Η Ρ Α Κ Λ Ε Ι
 Τ Ο Σ Α Γ Ι Α Μ Α Τ Ρ Ο Σ Δ Ε
 20 Κ Λ Ε Ι Τ Ο Θ Ε Η Σ Τ Α Σ Τ Ι
 Μ Α Σ Ι Κ Λ Ε Υ Σ Σ Τ Ρ Α
 Τ Ι Π Π Ο Σ Ι Ε Ρ Ω Ν Ο Σ Μ Α
 Τ Ρ Ο Σ Δ Ε Α Ρ Ι Σ Τ Ι Ο Υ Τ Α Σ
 Κ Λ Ε Υ Ξ Ε Ν Ο Υ
 25 Θ Ε Υ Δ Ω Ρ Ο Σ Λ Υ Κ Ο Υ Ρ Γ Ο Υ
 Κ Α Θ Υ Θ Ο Ε Σ Ι Α Ν Δ Ε Ε Ρ
 Μ Ι Α Μ Α Τ Ρ Ο Σ Δ Ε Θ Ε Υ Δ
 Ρ Ι Δ Ο Σ Τ Α Σ Υ Θ Υ Δ Ι Κ Ο Υ
 Α Φ Α Σ Κ Α Ι Μ Ε Τ Ε Σ Τ Ι Μ Ο Ι
 30 Θ Ε Υ Γ Ε Ν Η Σ Γ Ε Ρ Α Σ Τ Ι Φ Α
 Ν Ε Υ Σ Μ Α Τ Ρ Ο Σ Δ Ε Ξ Ω Π
 Ρ Ι Δ Ο Σ Τ Α Σ Θ Ε Υ Γ Ε Ν Ε Υ Σ

[Ζώπυρος Νικομάχου]
 ματρ]ός [δὲ Ἀγεμ]ο[ί-
 δ]ος τᾶς Ζωπύρου.
 Ζώπυρος Νικάν-
 δρου ματρὸς δὲ Νοσ-
 σίδος τᾶς Σατύρου.
 Ἐπικλῆς, Φιλίνος,
 Πλάτων ματρὸς
 Ἰ(π)πίχης τᾶς Ἐπικλεῦς.
 Ἡράκλειτος Ζωπύ-
 ρου ματρὸς δὲ Παρθε-
 νίδος τᾶς Νικάρχου.
 Ἡρόπυθος Πυθονίου
 ματρὸς δὲ Καλλιστρά-
 τῆς τᾶς Τιμοξένου.
 Ἡράκλειτος Ἡροδότου
 νεώτερος ματρὸς δ[ὲ
 Ἀναξέρετας τᾶς Φι-
 λιννέα. Ἡράκλει-
 τος Ἀγία ματρὸς δὲ
 Κλειτοθῆς τᾶς Τι-
 μαικλεῦς. Στρά-
 τιππος Ἰέρωνος μα-
 τρὸς δὲ Ἀριστίου τᾶς
 Κλευξένου.
 Θεόδωρος Λυκούργου
 καθ' ὕθεσίαν δὲ Ἐρ-
 μία ματρὸς δὲ Θεοδ[ω-
 ρίδος τᾶς [Ε]ύθυδικού,
 ἀφ' ἧς καὶ μετεστὶ μοι.
 Θευγένης Γερασιφά-
 νευς ματρὸς δὲ (Ζ)ωπ[υ-
 ρίδος τᾶς Θευγένεως,

ΑΦΑΣΚΑΙΜΕΤΕΣΤΙΜΟΙ
 ΘΕΥΓΕΝΗΣΘΕΥΓΕΝΕΥΣ
 35 Empty. ΚΑΘΥΘΘΕ
 ΣΙΑΝΔΕΧΡΗΣΤΙ · · ΟΣ
 ΜΑΤΡΟΣΔΕΙΩΠΥΡΙ
 ΔΟΣΤΑΣΘΑΥΜΙΝΟΥ
 ΘΕΜΙΣΤΟΚΛΗΣΔΙΟ
 40 ΚΛΕΥΣΚΑΤΑ·ΥΣΙΝΔΕ
 ΧΑΙΡΕΔΑΜΟΥΜΑΤΡΟΣ
 ΔΕΚΟΙΙΤΤΑΔΟΣΤΑΣ
 ΑΡΙΣΤΟΒΟΥΛΟΥΘΕΥ
 ΔΩΡΟΣΔΑΜΟΚΡΑ
 45 ΤΕΥΣΜΑΤΡΟΣΔΕΛΙ
 ΝΗΣΙΔΟΣΤΑΣΘΕΥΔΩ
 ΡΟΥ Θ·Υ·ΕΝΗΣΑΓ·
 ΤΟ·ΟΣΜΑΤΡΟΣΔΕ
 ΚΛΗΝΟΥΣΤΑΣΕΚ·ΤΟ
 50 ΔΩΡΟΥΘΕΥΓΕΝΗΣ
 ΑΡΙΣΤΟΥΜΑΤΡΟΣΔΕ
 ΙΩΠΥΡΙΔΟΣΤΑΣΝΙΚΑ
 ΔΑΘΕΜΙΣΤΟΚΛΗΣ
 ΝΙΚΑΡΧΟΥΜΑΤΡΟΣΔΕ
 55 ΑΓΗΣΙΔΟΣΤΑΣΕΥΤΥ
 ΧΙΔΑΘΡΑΣΥΑΝ
 ΔΡΟΣΑΓΗΣΙΑΜΑ
 ΤΟΣΔΕΦΙΛΙΑΔΟΣΤΑΣ
 ΘΡΑΣΥΑΝΔΡΟΥ
 60 ΙΕΡΟΚΛΗΣΓΟΡΓΟΥΜΑ
 ΤΡΟΣΔΕΒΙΤΙΑΔΟΣ
 ΤΑΣΛΑΜΠΙΑΙΕΡΟ
 ΚΛΗΣΑΡΙΣΤΑΡΧΟΥΜΑ
 ΤΡΟΣΔΕΠΙΣΙΟΥΤΑΣ
 65 ΣΙΜΙΑΚΑΛΛΙΣ
 ΤΡΑΤΟΣΕΥΦΙΛΗΤΟΥ
 ΜΑΤΡΟΣΔΕΜΙΚΗΣΤΑΣ
 ΚΑΛΛΙΣΤΡΑΤΟΥ
 ΚΛΕΙΤΟΣΧΑΡΜΙΠΠΟΥ

ἀφ' ἧς καὶ μέτεστί μοι.
 Θευγένης Θευγένευσ
 καθ' ἴθε-
 σίαν δὲ Χρηστί[ων]ος
 ματρὸς δὲ Ζωπυρί-
 δος τᾶς Θανμίνου.
 Θεμιστοκλῆς Διο-
 κλεῦς κατὰ [φ]ύσιν δὲ
 Χαιρεδάμου ματρὸς
 δὲ Κο(ρ)ιττάδος τᾶς
 Ἀριστοβούλου. Θεύ-
 δωρος Δαμοκρά-
 τευς ματρὸς δὲ Αἰ-
 νησίδος τᾶς Θευδά-
 ρου. Θ[ε]μ[γ]ένης Ἀγ[ή]-
 τ[α]ρος ματρὸς δὲ
 Κληνοῦς τᾶς Ἐκ[α]το-
 δώρου. Θευγένης
 Ἀρίστου ματρὸς δὲ
 Ζωπυρίδος τᾶς Νικά-
 दा. Θεμιστοκλῆς
 Νικάρχου ματρὸς δὲ
 Ἀγησίδος τᾶς Εὐτυ-
 χίδα. Θρασύαν-
 δρος Ἀγησία μα-
 τ(ρ)ὸς δὲ Φιλιάδος τᾶς
 Θρασύανδρου.
 Ἱεροκλῆς Γόργου μα-
 τρὸς δὲ Βιτιάδος
 τᾶς Λαμπία. Ἱερο-
 κλῆς Ἀριστάρχου μα-
 τρὸς δὲ Πισίου τᾶς
 Σιμία. Καλλίσ-
 τρατος Εὐφιλήτου
 ματρὸς δὲ Μίκης τᾶς
 Καλλιστράτου.
 Κλεῖτος Χαρμίππου

II.

(= Rayet iv.)

Ο Σ Ο Ν
 Ο Σ Τ Α Σ Ι Ω Π Υ Ρ Ο Υ
 Ι Ω Π Υ Ρ Ο Σ Ν Ι Κ Α Ν
 Δ Ρ Ο Υ Μ Α Τ Ρ Ο Σ Δ Ε Ν Ο Σ
 5 Σ Ι Δ Ο Σ Τ Α Σ Σ Α Τ Υ Ρ Ο Υ
 Ε Π Ι Κ Λ Η Σ Φ Ι Λ Ι Ν Ο Σ
 Π Λ Α Τ Ω Ν Μ Α Τ Ρ Ο Σ
 Ι Γ Π Ι Χ Η Σ Τ Α Σ Ε Π Ι Κ Λ Ε Υ Σ
 Η Ρ Α Κ Λ Ε Ι Τ Ο Σ Ι Ω Π Υ
 10 Ρ Ο Υ Μ Α Τ Ρ Ο Σ Δ Ε Π Α Ρ Θ Ε
 Ν Ι Δ Ο Σ Τ Α Σ Ν Ι Κ Α Ρ Χ Ο Υ
 Η Ρ Ο Π Υ Θ Ο Σ Π Υ Θ Ο Ν Ι Κ Ο Υ
 Μ Α Τ Ρ Ο Σ Δ Ε Κ Α Λ Λ Ι Σ Τ Ρ Α
 Τ Η Σ Τ Α Σ Τ Ι Μ Ο Ξ Ε Ν Ο Υ
 15 Η Ρ Α Κ Λ Ε Ι Τ Ο Σ Η Ρ Ο Δ Ο Τ Ο Υ
 Ν Ε Ω Τ Ε Ρ Ο Σ Μ Α Τ Ρ Ο Σ Δ
 Α Ν Α Ξ Ε Ρ Ε Τ Α Σ Τ Α Σ Φ Ι
 Λ Ι Ν Ν Ε Α Η Ρ Α Κ Λ Ε Ι
 Τ Ο Σ Α Γ Ι Α Μ Α Τ Ρ Ο Σ Δ Ε
 20 Κ Λ Ε Ι Τ Ο Θ Ε Η Σ Τ Α Σ Τ Ι
 Μ Α Σ Ι Κ Λ Ε Υ Σ Σ Τ Ρ Α
 Τ Ι Π Π Ο Σ Ι Ε Ρ Ω Ν Ο Σ Μ Α
 Τ Ρ Ο Σ Δ Ε Α Ρ Ι Σ Τ Ι Ο Υ Τ Α Σ
 Κ Λ Ε Υ Ξ Ε Ν Ο Υ
 25 Θ Ε Υ Δ Ω Ρ Ο Σ Λ Υ Κ Ο Υ Ρ Γ Ο Υ
 Κ Α Θ Υ Θ Ο Ε Σ Ι Α Ν Δ Ε Ε Ρ
 Μ Ι Α Μ Α Τ Ρ Ο Σ Δ Ε Θ Ε Υ Δ
 Ρ Ι Δ Ο Σ Τ Α Σ Υ Θ Υ Δ Ι Κ Ο Υ
 Α Φ Α Σ Κ Α Ι Μ Ε Τ Ε Σ Τ Ι Μ Ο Ι
 30 Θ Ε Υ Γ Ε Ν Η Σ Γ Ε Ρ Α Σ Τ Ι Φ Α
 Ν Ε Υ Σ Μ Α Τ Ρ Ο Σ Δ Ε Ξ Ω Π
 Ρ Ι Δ Ο Σ Τ Α Σ Θ Ε Υ Γ Ε Ν Ε Υ Σ

[Ζώπυρος Νικομάχου]
 ματρ]ος [δὲ Ἀγεμ]ον[ί-
 δ]ος τᾶς Ζωπύρου.
 Ζώπυρος Νικάν-
 δρου ματρὸς δὲ Νοσ-
 σίδος τᾶς Σατύρου.
 Ἐπικλῆς, Φιλίνος,
 Πλάτων ματρὸς
 Ἰ(π)πίχης τᾶς Ἐπικλεῦς.
 Ἡράκλειτος Ζωπύ-
 ρου ματρὸς δὲ Παρθε-
 νίδος τᾶς Νικάρχου.
 Ἡρόπυθος Πυθονίκου
 ματρὸς δὲ Καλλιστρά-
 τῆς τᾶς Τιμοξένου.
 Ἡράκλειτος Ἡροδότου
 νεώτερος ματρὸς δὲ
 Ἀναξερέτας τᾶς Φι-
 λιννέα. Ἡράκλει-
 τος Ἀγία ματρὸς δὲ
 Κλειτοθέης τᾶς Τι-
 μασικλεῦς. Στρά-
 τιππος Ἰέρωνος μα-
 τρὸς δὲ Ἀριστίου τᾶς
 Κλευξένου.
 Θεύδωρος Λυκούργου
 καθ' ὑποθεσίαν δὲ Ἐρ-
 μία ματρὸς δὲ Θευδ[ω-
 ρίδος τᾶς [Ε]ϋθυδικού,
 ἀφ' ἧς καὶ μετεστὶ μοι.
 Θευγένης Γερασιφά-
 νους ματρὸς δὲ (Ζ)ωπ[υ-
 ρίδος τᾶς Θευγένους,

ΑΦΑΣΚΑΙΜΕΤΕΣΤΙΜΟΙ
 ΘΕΥΓΕΝΗΣΘΕΥΓΕΝΕΥΣ
 35 Empty. ΚΑΘΥΟΘΕ
 ΣΙΑΝΔΕΧΡΗΣΤΙ · · ΟΣ
 ΜΑΤΡΟΣΔΕΙΩΠΥΡΙ
 ΔΟΣΤΑΣΘΑΥΜΙΝΟΥ
 ΘΕΜΙΣΤΟΚΛΗΣΔΙΟ
 40 ΚΛΕΥΣΚΑΤΑ·ΥΣΙΝΔΕ
 ΧΑΙΡΕΔΑΜΟΥΜΑΤΡΟΣ
 ΔΕΚΟΙΙΤΤΑΔΟΣΤΑΣ
 ΑΡΙΣΤΟΒΟΥΛΟΥΘΕΥ
 ΔΩΡΟΣΔΑΜΟΚΡΑ
 45 ΤΕΥΣΜΑΤΡΟΣΔΕΑΙ
 ΝΗΣΙΔΟΣΤΑΣΘΕΥΔΩ
 ΡΟΥ Θ·Υ·ΕΝΗΣΑΓ·
 ΤΟ·ΟΣΜΑΤΡΟΣΔΕ
 ΚΛΗΝΟΥΣΤΑΣΕΚ·ΤΟ
 50 ΔΩΡΟΥΘΕΥΓΕΝΗΣ
 ΑΡΙΣΤΟΥΜΑΤΡΟΣΔΕ
 ΙΩΠΥΡΙΔΟΣΤΑΣΝΙΚΑ
 ΔΑΘΕΜΙΣΤΟΚΛΗΣ
 ΝΙΚΑΡΧΟΥΜΑΤΡΟΣΔΕ
 55 ΑΓΗΣΙΔΟΣΤΑΣΕΥΤΥ
 ΧΙΔΑΘΡΑΣΥΑΝ
 ΔΡΟΣΑΓΗΣΙΑΜΑ
 ΤΟΣΔΕΦΙΛΙΑΔΟΣΤΑΣ
 ΘΡΑΣΥΑΝΔΡΟΥ
 60 ΙΕΡΟΚΛΗΣΓΟΡΓΟΥΜΑ
 ΤΡΟΣΔΕΒΙΤΙΑΔΟΣ
 ΤΑΣΛΑΜΠΙΑΙΕΡΟ
 ΚΛΗΣΑΡΙΣΤΑΡΧΟΥΜΑ
 ΤΡΟΣΔΕΠΙΣΙΟΥΤΑΣ
 65 ΣΙΜΙΑΚΑΛΛΙΣ
 ΤΡΑΤΟΣΕΥΦΙΛΗΤΟΥ
 ΜΑΤΡΟΣΔΕΜΙΚΗΣΤΑΣ
 ΚΑΛΛΙΣΤΡΑΤΟΥ
 ΚΛΕΙΤΟΣΧΑΡΜΙΠΠΟΥ

ἀφ' ἧς καὶ μέτεστί μοι.
 Θευγένης Θευγένεως
 καθ' ὕθε-
 σίαν δὲ Χρηστί[ων]ος
 ματρὸς δὲ Ζωπυρί-
 δος τᾶς Θαυμίνου.
 Θεμιστοκλῆς Διο-
 κλεῦς κατὰ [φ]ύσιν δὲ
 Χαιρεδάμου ματρὸς
 δὲ Κο(ρ)ιττάδος τᾶς
 Ἀριστοβούλου. Θεύ-
 δωρος Δαμοκρά-
 τεως ματρὸς δὲ Αἰ-
 νησίδος τᾶς Θευδά-
 ρου. Θ[ε]μ[γ]ένης Ἀγ[ή]-
 τ[α]ρος ματρὸς δὲ
 Κληνοῦς τᾶς Ἐκ[α]το-
 δώρου. Θευγένης
 Ἀρίστου ματρὸς δὲ
 Ζωπυρίδος τᾶς Νικά-
 दा. Θεμιστοκλῆς
 Νικάρχου ματρὸς δὲ
 Ἀγησίδος τᾶς Εὐτυ-
 χίδα. Θρασύαν-
 δρος Ἀγησία μα-
 τ(ρ)ὸς δὲ Φιλιάδος τᾶς
 Θρασυάνδρου.
 Ἰεροκλῆς Γόργου μα-
 τρὸς δὲ Βιτιάδος
 τᾶς Λαμπία. Ἰερο-
 κλῆς Ἀριστάρχου μα-
 τρὸς δὲ Πισίου τᾶς
 Σιμία. Καλλισ-
 τρατος Εὐφιλῆτου
 ματρὸς δὲ Μίκης τᾶς
 Καλλιστράτου.
 Κλεῖτος Χαρμίππου

	ΝΙΚΟΣ ΤΙΜΟΚΛΕΥΣΜ·	<i>νικος Τιμοκλεῦς</i> μ[α-
	ΤΡΟΣ ΔΕ ΝΙΚΟΜΑΧΗΣ	<i>τρὸς δὲ Νικομάχης</i>
	ΤΑΣ ΠΥΘΟΝΙΚΟΥ ΠΑΡ	<i>τῆς Πυθονίκου. Παρ-</i>
55	ΜΕΝΙΣΚΟΣ ΓΥΟΙΚΟΥ	<i>μενίσκος (Ε)ύ(θ) . . . ου</i>
	ΜΑΤΡΟΣ ΔΕ ΝΙ ΤΑΣ	<i>ματρὸς δὲ (Μ)ί[κης] τῆς</i>
	ΣΤΡΑΤΙΠΠΟΥ ΠΑΡ	<i>Στρατίππου. Παρ-</i>
	ΜΕΝΙΣΚΟΣ ΚΑΛΛΙΣ	<i>μενίσκος Καλλισ-</i>
	ΤΡΑΤΟΥ ΜΑΤΡΟΣ ΔΕ ΙΙ	<i>τράτου ματρὸς δὲ (Φ)ι-</i>
60	ΛΑΙΝΙΔΟΣ ΤΑΣ ΠΥΘΟΝ[Ι	<i>λαινίδος τῆς Πυθονί-</i>
	ΚΟΥ ΠΟΛΥ- ΟΣ	<i>κου. Πολυ ος</i>
	ΑΡΙΣΤΟΙΕ· ΕΥΣΜΑΤΡΟΣ	<i>Ἀριστο[μ]ε[ν]ε[υ]ς ματρὸς</i>
	ΔΕ ΜΕΝΙΣΚΗΣ ΤΑΣ ΧΑΡΙ	<i>δὲ Μενίσκης τῆς Χαρι-</i>
	ΔΑΜΟΥ ΠΑΡΜΕΝΙΣ	<i>δάμου. Παρμενίσι-</i>
65	ΚΟΣ ΦΙΛΟΦΡΟΝΟΣ ΜΑ	<i>κος Φιλόφρονος μα-</i>
	ΤΡΟΣ ΔΕ ΑΓΕΜΟΝΙΔΟΣ	<i>τρὸς δὲ Ἀγεμονίδος</i>
	ΤΑΣ ΠΑΡΜΕΝΙΣΚΟΥ	<i>τῆς Παρμενίσκου.</i>
	ΠΑΡΜΕΝΙΩΝ ΑΡΙΣΤΑΡΕ	<i>Παρμενίων Ἀρισταρέ-</i>
	ΤΟΥ ΜΑΤΡΟΣ ΔΕ ΚΛ· ΙΤ	<i>του ματρὸς δὲ Κλ[ε]ιτ-</i>
70	ΤΟΥ ΣΤΑΤΑΣ ΠΑΡΜΕ	<i>τοῦς (τα) τῆς Παρμε-</i>
	ΩΝΟΣ ΠΟΛΥ	<i>νί]ωνος. Πολύ-</i>
	ΝΑΣΤΟΣ ΝΟΣ ΣΥ	<i>μ]ναστος Νοσσύ-</i>
	ΥΜΑΤΡΟΣ ΔΕ ΣΩ	<i>λο]ν ματρὸς δὲ Σω-</i>
	ΤΡΑΣ ΤΑΣ ΣΩΠΑ	<i>πάτ]ρας τῆς Σωπά-</i>
75	Υ ΠΑΡΜΕΝΙΣ	<i>τρο]ν. Παρμενίσι-</i>
	ΛΟΦΡΟΝΟΣ ΜΑΤΡΟΣ	<i>κος Φι]λόφρονος ματρὸς</i>
	ΕΙΑΣ ΤΑΣ ΠΡ	<i>δὲ . .]είας τῆς (Η)ρ[- - -</i>
	Υ ΠΟΛΙΑΡ	<i>- - - ο]ν. Πολίαρ[χος</i>
	ΑΚΛΕΙΤΟΥ ΜΑ	<i>Ἡρ]ακλείτου μα-</i>
80	ΕΠΑΡΘΕΝΙΔΟΣ	<i>τρὸς δ]ὲ Παρθενίδος</i>
	ΙΑΡΧΟΥ ΕΠΙ	<i>τῆς Πολ]ιάρχου ἐπ(ι)-</i>
	ΜΟΙΑ ΠΟΣΑΤ	<i>- - - - - μοι ἀπὸ Σατ-</i>
	ΟΤΟΥ ΑΙ	<i>ύρου - - - -]ο τὸ ψά[φι-</i>
	ΥΓΑΙ	<i>[σμά- - - - -</i>

The lower left hand corner is broken away.

Line 81 possibly ΕΠΤ.

Line 83, the middle stroke of Ψ appears clearly, but it may be an accidental mark, in which case we should read ΟΤΟΥ.

IV.

(= Rayet III.)

As there were no traces of letters on the greater part of this column, an impression was only taken of a small part. I cannot tell the exact position of this portion relatively to the lines of cols. III. and V., but it was said to be from the lower part. It contains part of the end of list A, but only a few letters can be read. Probably good results could be obtained from examination of the original.

	ΟΙΙ	ΧΑΙΡΕΔΑ		----- Χαιρέδα[μ-
	Ο	ΤΟ	Μ	α[ς Εύπ]α[λιος?] μ[α-
	ΤΡΟΣΔΕΜΕΝΙ			τρὸς δὲ Μενί[τούς
	ΤΑΣΧΑΙΡΕ ΑΜ			τᾶς Χαιρε[δ]έμ[ου.
5	ΧΑΡΜΥΛΟΣΠΥΟΤ			Χαρμύλος Πυ(θ) ---
	ΣΜΑΤΡΟΣ			-- s ματρὸς [δὲ --
	ΙΑΣΤΑΣ			ίας τᾶς -----
	ΙΕΥΣ			(ν)ευσ. [Χαιρέδα-
	ΜΟΣΘΕΜΙΣΤΟΚ			μος Θεμιστοκ[λεὺς
10	ΜΑΤΡΟΣΔΕ ·· ΕΙΝ ··			ματρὸς δὲ [Κλ]ει(ν) ··
	Α ΤΙΑ ΠΥΟ			τ]α[ς ·· ·]τία. Πυθ[ο-
	ΗΣΚΑΛΛΙΡΑΤΟΥ			κλ]ῆς Καλλ[κ]ράτου
	ΜΑΤ	Ν ΙΙ		ματ[ρὸς δὲ -----
	ΤΑΣ		Λ	τᾶς [- ----. Κα]λ-
15	ΛΙΚΡ		ΟΥ	λικρ[άτης -----]ου

V.

(= Rayet II.)

	ΙΑΜΟ			-----
	ΣΛ		ΟΛΙΖ	----- 'Αγέπ]ολις --
	ΙΟΔ ·· ΟΥ ΜΑΤΡΟΣ			· οδ[··]ου ματρὸς [δὲ
	ΦΙΛΙΑΔΟΣΤΑΣΑΠΟ			Φιλιάδος τᾶς 'Απο[λλο-
5	ΔΩΡΟΥ ΑΠΟΛΛΟ			δώρου. 'Απολλ[α]δω-
	ΡΟΣΚΑΛΙΣΧΡΟΣΤΟΙ			ρος κα[ι] (Α)ἰσχυρος τοῖ ['Αγε-
	ΠΟΛΙΟΣΜΑΤΡΟΣΔ			πόλιος ματρὸς δ[ὲ
	ΠΛΕΝΙΔΟΣΤΑΣΔ			Π(α)[ρθ]ενίδος τᾶς Δ[ι-
	ΟΔΟΤΟΥ ΑΠΟΛΛΟ			οδότου, 'Απολλ[α]-
10	ΔΩΡΟΣΑ ΛΟΔΩΡΟΥ			δώρος 'Α[πολ]λοδώρου
	ΜΑΤΡΟΣΔΕΜΕΝΙΤΟΥΣ			ματρὸς δὲ Μενιτούς
	ΤΑΣΜΥΡΜΑΚΟΣ		Α	τᾶς Μύρμακος. 'Α-

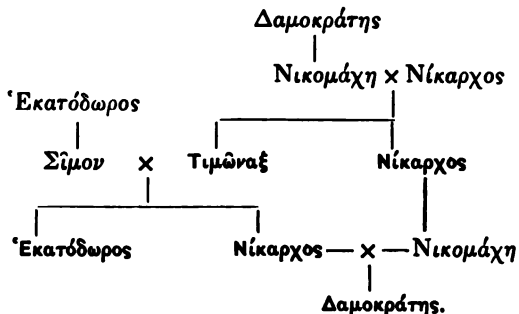
This scheme is intended to illustrate intermarriages between persons of different tribes. It is not *necessary* to suppose that Tisias the father of one Nicopolis is the same as the grandson of another. This would give five generations of people entered on the list: in any case there are three.

Mr. Rayet, in his commentary on this catalogue, drew conclusions as to the existence of matriarchal institutions in Cos, which have been rather widely accepted (*e.g.* quite recently by Toepffer, *Attische Genealogie*, p. 193). I do not think that any conclusion of the kind is justifiable. The name of the mother is added, as it would have been in a similar document drawn up in Attica, to show that the son is *γνήσιος ἐκ γαμετῆς* (cp. the Deceleian phratry-inscription); the son belongs to the tribe of his father and derives his right from him¹ (see Scheme II). This is the general rule throughout. In one case (col. II. line 6) three sons do not mention their father's name at all. I suppose that he had been visited by some sentence of *ἀτιμία*, which did not involve his family. There were, however, exceptional cases where the right was derived from the mother, no doubt when she was the sole representative of her family, and in this connection there are certain peculiarities in alphabet *C* which must be considered.

Alphabet *C* is much shorter than *A* and *B*. Whereas in *A* and *B* relationships can only be occasionally traced, in *C*, out of seventeen names, thirteen belong to two related groups.

Group 1 consists of *Δαμοκράτης*, the brothers *Ἐκατόδωρος* and *Νίκαρχος*, the brothers *Νίκαρχος* and *Τιμῶναξ*: they are possibly related thus:—

SCHEME III.



This is the only scheme I can think of which gives only three people named *Νίκαρχος*.

¹ This cannot be questioned. *Ἀναξερῆτα Φιλωνῆα* (col. II. line 17) is a Calymnian lady (*B. M.* 298, line 45).

Group 2 is composed of—

1. Δορκύλος son of Θεουκλήης.
2. Θεουκλήης son of Δορκύλος.
3. Μιννίων and Φιλίνος sons of Δάρδανος.
4. Φωκίων son of Φιλίνος.
5. Φιλίνος son of Φωκίων.
6. Φιλίσκος son of Φιλίνος.
7. Φιλίνος son of Φιλίσκος.

Of these people, Nos. 1–2 and 3–7, each form a related group (see scheme IV). That the two groups are related together is shown by the fact that both Δορκύλος and the brothers Μιννίων and Φιλίνος add *μέτεστι δέ μοι ἀπὸ Ἀριστομβρότου τοῦ Ἀριστομβρότου*.

This statement of title is much commoner in alphabet *C* than in *A* and *B*. The brothers Ἐκατόδωρος and Νικάρχος in group 1 both add *μέτεστι δέ μοι ἀπὸ Τιμώνακτος τοῦ Νικάρχου*. Φιλίνος the son of Φωκίων in group 2 adds *μέτεστι δέ μοι καὶ ἀπὸ Δαμοφῶντος τοῦ Πυθίωνος*.

The peculiarities of alphabet *C* which have to be explained are then the following—

- (1) Tribe *C* is more poorly represented than *A* and *B*.
- (2) Participation in the *sacra* extends to only a few families in it.
- (3) The addition *μέτεστι δέ μοι ἀπὸ τοῦ δείου* is more frequent.

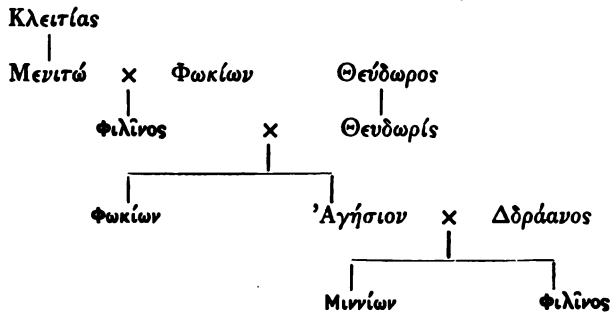
What is the reason of this special statement of title? Of course this is perfectly evident in the case of those οἷς δέδοται ἡ πολιτεία, viz. Νικόμαχος (col. VIII. line 39) and Δαμοκλήης (col. VIII. ad fin.). Again, in all cases where *καὶ* is added, there cannot be much doubt as to the significance of the clause. We may take as an instance, Θευγένης Γεραστιφάνευσ ματρὸς δὲ Ζωπυρίδος τῆς Θευγένευσ, ἀφ' ἧς καὶ μέτεστὶ μοι (col. II. line 30). Here the maternal grandfather belongs to the same tribe (see scheme I): the other son of Gerastiphanes and Zopyris, Gerastiphanes (col. I. line 63), derives no rights from his mother. Zopyris had probably no brothers: her father's right to participate in the *sacra* passed, along with the inheritance, to the son who bore his name (a similar custom still exists in the Greek islands). It is very probable that the extra right of participation derived from the mother, in this and other cases (e. g. col. II. line 25), was not quite identical with that derived from the father, but carried with it certain privileges peculiar to her family. When, in col. VI. line 38, we find the addition *μέτεστι δέ μοι καὶ Νισυριαδᾶν*, we at once call to mind the provision in the decree (lines 86 f.) *τοὶ δὲ ἀρχεῖοντες καὶ τοὶ ἐπιμήνιοι διδόντω τὰς μερίδας ἀντεφορῶντες ἐκ τοῦ λευκώματος*, and the special portions assigned to certain γένη or phratries in the Calendars (see p. 90). The simple

μέτεστί μοι without καί occurs in the first two alphabets twice only, col. I. line 11 Ἀρχίας Θευδώρου ματρὸς δὲ Ἀριστίου τᾶς Ἀρχία· μέτεστι δέ μοι ἀπὸ Ὑψικλεῦς τοῦ Ὑψωνος, and col. I. line 22 Ἀριστόβουλος Ἀριστοβούλου ματρὸς δὲ Ἀναξιπόλης τᾶς Σατύρου, μέτεστι δέ μοι ἀπὸ τᾶς μαίας Ἀσκαπιάδος τᾶς Νικαγόρα. In these cases the meaning must be 'I derive my right *not from my father*, but from the source mentioned.'

In at least one instance of its use in alphabet C, the clause cannot have this significance. Ἐκατόδωρος and Νίκαρχος the sons of Τιμῶναξ, both add μέτεστι δέ μοι ἀπὸ Τιμῶνακτος τοῦ Νικάρχου. Τιμῶναξ (see scheme III) must be either their father or one of his ancestors, in which case the right could only have been transmitted through the father. Here then the meaning must be 'I derive not from my mother but from my father,' and this would imply that in alphabet C the right is normally derived from the mother. We must therefore suppose that tribe C was not one of the tribes which participated in the *sacra*, but that certain members of it had, by intermarriage with heiresses of the other tribes, acquired rights of participation. If this be the case, and if scheme III is correct, the rights of this family were derived from Νικομάχη the daughter of Δαμοκράτης, but *both her sons* inherited them. Δαμοκράτης son of Νίκαρχος, who states no special title, may have derived through his mother as well as his father. It is of course possible that the Τιμῶναξ Νικάρχου from whom Νίκαρχος and Ἐκατόδωρος derive their right, is not their father, but a remoter ancestor on the father's side, either the father or son of the original heiress; but in this case why do they, and not their father Τιμῶναξ, add the statement of title?

There is at least some probability that, when Φιλῖνος the son of Φωκίων adds μέτεστι δέ μοι καὶ ἀπὸ Δαμοφῶντος τοῦ Πυθλῖνος, he refers to a right derived through his father. The following scheme shows the probable relationship in this family:

SCHEME IV.



(It serves no purpose to introduce in this scheme the other Φιλῖνος and Φιλίσκος.)

The name of the daughter of Φιλῖνος is Ἀγήσιον, and an Ἀγησίας Δαμοφῶντος is mentioned in No. 10. Perhaps this is the Δαμοφῶν from whom Φιλῖνος derives his right, and he was probably an ancestor of Φωκίων and not of Μενιτώ. Φωκίων is one of the Delphian names prevalent in the family (cp. Δέλφης Φιλῖνου, Πυθίας Φιλῖνου, in No. 10), and these names are all indirectly derived from Πυθίων the father of Δαμοφῶν. Μιννίων and Φιλῖνος derive their title from Ἀριστόμβροτος Ἀριστομβρότου alone. As their mother Ἀγήσιον had a brother, he is probably also one of their paternal ancestors.

This explanation does not solve all difficulties; my chief object has been to call attention to them. It seems natural that Φωκίων, the son of Φιλῖνος, who certainly derives his title from his father, should add no statement of title, as that of his father had been already explained, and the same may apply to Δαμοκράτης, and to either Φιλίσκος Φιλῖνου or Φιλῖνος Φιλίσκου, where the father's title had, in the one case, been stated, and, in the other, may have been normal, but what were the special circumstances which compelled Ἐκατόδωρος and Νίκαρχος to state that they derived from their father, who is himself registered?

Another peculiarity must be noticed. Ἀπολλόδωρος, the son of Ἀπολλόδωρος and of Φιλιάς daughter of Μοσχίων, is entered in both alphabets *A* and *B* (col. I. line 37 and col. V. line 12). Either it is an error, or the two Apollodori are distinct.

Is it possible to identify the three tribes? The priest and ἱεροποιός of Apollo in No. 370 belong to tribe *A*. We may then assume that Apollo was the patron of this tribe, and this accords with the precedence given him in the decree (line 4): Heracles must therefore have been the patron of tribe *B*. In the Calymnian catalogue (*Bull. Hell.* viii. p. 29), relating to the sacra of Apollo, the Dymanes have precedence; their connection with Apollo is illustrated also by the legend of the foundation of Halicarnassus, where Apollo was the Ἀρχηγέτης. Ἄνθης ἐκ Τροίης μετόκησε λαβὼν τὴν Δυμάνων φυλὴν (*Steph. Byz. s. v.* Ἄλικαρνασσός). In the Coan calendar (No. 39), it is the Hylleis who sacrifice at the Heracleion, and we can thus with fair probability determine the order here as Dymanes, Hylleis, Pamphyli.

One other question remains. In col. III. lines 43-44 of the decree there seem to be no letters missing between ΚΑΙ and ΑΜΑΤΗ. The ε at the end of the sentence indicates a singular verb such as ἔλαχε; we therefore get καὶ τινὸς ἐ[νά]της καὶ ἀμάτη[ς] ἔλαχ[ε]. The vulgar forms in this case are remarkable in a document written throughout in Doric. It is, however, noticeable that many of the feminine names in

the catalogue have η , not α . For the *ἐνάτα* see p. 84, but what is *ἀμάτη*? Unfortunately no instances in the catalogue have been preserved where it was necessary to comply with these provisions. *Νικόμαχος* in col. VIII. line 39 and *Δαμοκλῆς* in col. VIII. line 72, derive their right from decrees. From the omission of the mother's name in both cases it is certain that citizenship was conferred by the decree, but, as the original nationality of neither is mentioned, it would appear that both were Coan *νόθοι*. In this case I presume that, when they were made citizens, they belonged *ipso facto* to their father's *γένος* and tribe. The last lines of col. III are unfortunately destroyed. It is evident that the case of Poliarchus differed from the others, as his mother's name is mentioned.

The date of this inscription is about one generation later than that of No. 10. We find *Ἀναξέρεια Φιλιννέα* (col. II. line 17) in a Calymnian list which is contemporary with No. 10 (*B. M.* No. 298). She was at that time, probably, unmarried. Other indications point to the same conclusion. With regard to the actual dates to which the present inscription, No. 10, and No. 387 should be assigned, something is said in Appendix C.

369.

Cardamina. In a potter's house. Broken above and below. Width, 36 cm. Letters 9 mill. high: small apices.

Λ ΣΤΟΥΑΠΟΛΛΩΝΟΣΕΝΤΩΙΜ
 ΜΩ ΕΒΔΟΜΑΙΑΙΓΑΤΑΙΑΦΡΟΔΙΤ
 ΧΜΑΝΕΙΚΟΣΙΚΑΙΤΑΙΕΝΑΤΑΙΤΟΥ/
 ΑΙΓΑΑΠΟΤΟΥΙΣΟΥΚΑΙΣΑΛΛΑΙΔΙΑΤ
 5 ΔΙΑΓΡΑΦΟΝΤΩΔΕΤΟΙΝΑΠΟΙΑΙΤΩ
 ΑΜΕΝΩΙΤΑΝΙΕΡΩΣΥΝΑΝΕΝΤΩΙΜΗΝ
 ΟΙΚΑΙΑΛΛΑΣΔΡΑΧΜΑΣΕΙΚΟΣΙΩΣΤΕΟΥ
 ΦΡΟΔΙΤΑΙΑΙΓΑΟΥΕΤΩΔΕΚΑΙΟΙΕΡΕΥΣΤΟ
 ΛΩΝΟΣΤΑΙΕΙΚΑΔΙΑΙΓΑΑΠΟΔΡΑΧΜΑΝΕΙ
 10 ΟΥΟΝΤΩΔΕΚΑΙΤΟΙΜΕΜΙΣΘΩΜΕΝΟΙΤΟΣΙΕΡΟ
 ΠΟΣΚΑΙΤΟΒΑΛΛΑΝΕΙΟΝΕΚΑΣΤΟΣΑΥΤΩΝΕΡΙΦ
 ΠΟΔΡΑΧΜΑΝΔΕΚΑΠΕΝΤΕΙΓ
 ΑΣΕΝΑΚΡΟΠΟΛΕΙΑΟΙΓ
 /ΙΕΤΩΟΜΟΙΩΣΛΙΔΙΙΙ
 15 ΟΥΛΙΩΝΓΕΡ/

- [----- θυέτω ὁ
 ἱερεὺς τοῦ Ἀπόλλωνος ἐν τῷ μῆνι τῷ Πανά-
 μω[ι τᾶ] ἑβδόμα αἶγα τᾶ Ἀφροδίτ[α ἀπὸ δρα-
 χμᾶν εἴκοσι καὶ τᾶ ἐνάτα τοῦ [αὐτοῦ μηνὸς
 αἶγα ἀπὸ τοῦ ἴσου καὶ ΣΑΛΛΑΙΔΙΑΤ -----
 5 διαγραφόντω δὲ τοὶ ναποῖαι τῶ[ι ἀεὶ πρι-
 αμένφ τὰν ἱερωσύναν ἐν τῷ μην[ι τῷ Δαλί-?
 φ καὶ ἄλλας δράχμας εἴκοσι ὥστε θυ[ε]ν τᾶ Ἀ-
 φροδίτ[α αἶγα· θυέτω δὲ καὶ ὁ ἱερεὺς τοῦ Ἀπόλ-
 λωνος τᾶ εἰκάδι αἶγα ἀπὸ δραχμᾶν εἴ[κοσι·
 10 θυόντω δὲ καὶ τοὶ μεμισθωμένοι τὸς ἱερῶ[ς κά-
 πος καὶ τὸ βαλανεῖον, ἕκαστος αὐτῶν ἕριφ[ον
 ἀ]πὸ δραχμᾶν δεκαπέντε· -----
 τ]ᾶς ἐν Ἀκροπόλει -----
 ----- ετω ὁμοίως. -----
 15 -----

The fragment contains directions for successive sacrifices, seemingly all to Aphrodite, by (1) the priest of Apollo; (2) the purchaser of the priesthood (of Apollo for the ensuing year?); (3) the tenants of a garden and bath, which were probably situated in the *τέμενος* of the goddess. The priest of Apollo seems to have been the chief priest at Halasarna (cp. Nos. 367 and 370). For *διαγραφόντω* in line 5, cp. No. 28.

The lines are evidently so irregular in length, that we cannot be guided in restoration by the number of letters missing. Of three lines (9-11), where the restoration is certain, line 11 is one letter longer than line 10, and line 10 is one letter longer than line 9. In line 5 τῷ πρι- alone would make a very short line. I consulted the stone more than once for the reading of line 4, but always with the same result. Can ΣΑΛΛΑΙΔΙΑ be an error for ΣΙΑΛΙΔΙΑ, little pigs?

370.

In the church of Ἅγιοι Ἀνάργυροι. Published by Rayet, No. 9. Letters similar to those of Nos. 367-368.

ΚΛΕΥΣΟΕΝΗΣΙΕΡΩΝΟΣ
 ΕΡΕΥΣΑΠΟΛΛΩΝΟΣ
 ΚΑΙΙΕΡΟΠΟΙΟΙ

These are three separate inscriptions, but they probably do not much differ in date. The writing of *a.* is very careless. It seemed to me that the *sigma* in line 4 had the lunar form. *b.* and *c.* may, I think, be contemporary, notwithstanding the difference of form in the M.

372.

Cardamina. In an old church. Read first by Helpman = Leake 43, and Spratt = Babington 16. Refound and republished by Pantelidis, *Bull. Hell.* v. 198. I could not find it.

Ο Α Λ Α Σ Α Ρ Ν Ι Τ Α Ν
[BE] Α Ρ Τ Ε Μ Ι Ν

Two lines erased, and empty space.

Σ Π Υ Θ Ο Κ Λ Ε Ο Υ Σ Α Π Ο Λ Λ Ω Ν Ι
Δ Α Μ Ω Ι.

Form of letter A from Helpman.

Line 1: ΑΣΣ Spratt.

Line 2: BE is read only by Spratt.

Line 4: ΛΙΟΝΩΣ Spratt.

‘Ο δάμος] ὁ Ἀλασαρνιτᾶν [τὰν] Ἄρτεμιν.

----- s Πυθοκλέους Ἀπόλλωνι [καὶ τῷ] δάμῳ.

373.

Recently discovered at Cardamina. From an impression.

Ο Δ Α Μ Ο Σ Ο Α Λ Σ Α Ρ
Ν Ι Τ Α Ν Ε Τ Ι Μ Α Σ

Κ Λ Α Υ Δ Ι Ο
Κ Α Ι Σ Α Ρ Α Δ Ρ Ο Υ Σ Ο Ν
5 Γ Ε Ρ Μ Α Ν Ι Κ Ο Ν
Δ Ι Α Ν Α Π Ο Α Ν
Ν Σ Υ Ν Α Τ Τ Α Λ Ο Υ
Τ Ο Υ Ε Υ Ρ Ι Π Ι Δ Ο Υ

seemingly something erased before Κλαύδιον in line 3, doubtless ΝΕΡΩΝΑ.

‘Ο δᾶμος ὁ Ἀλ[α]σαρ-
νιτᾶν ἐτίμασ[ε]

[Νέρωνα] Κλαύδιον
Καίσαρα Δρούσον
5 Γερμανικόν,
διὰ ναποᾶν
τ](ῶ)ν σὺν Ἀττάλου
τοῦ Εὐριπίδου.

In honour of Nero.

The writer apparently intended to give the names of the ναποᾶι in full. For some reason he could not do so; he then added τῶν σὺν in smaller letters, but neglected to substitute the dative for Ἀττάλου.

374.

From Pantelidis, *Bull. Hell.* v. p. 199, No. 2. I could not find it. ‘Stele. Height 38 cm., width 30 cm.’

Ο Δ Α Μ Ο Σ
Ο Α Λ Α Σ Α Ρ Ν Ι Τ Α Ν
Τ Ο Σ Α Μ Α
Μ Ο Υ Σ Τ Α Σ Π Α Μ Φ Ι Λ Ι Σ

‘Ο δᾶμος ὁ Ἀλασαρνιτᾶν τὸ σᾶμα [Δη]μοῦς τᾶς Παμφίλω[υ.

375.

Cardamina. Church of Asomatos. Rectangular block. Height 48 cm., width 53 cm.

ΝΙΚΟΠΟΛΙΣ
ΚΛΕΥΚΡΙΤΟΥ
ΓΥΝΑ

Νικόπολις Κλευκρίτου γυνά.

376.

Cardamina. Round altar.

ΚΛΕΙΝΙΑ
ΑΓΗΣΙΚΛΕΥΣ

Κλεινία Ἀγησικλεῦς.

377.

From Leake, No. 42 = Ross, No. 178 k. Unknown to me. 'On a large block of marble at Cardamina.'

ΠΛΑΘΑΙΝΙΣ
ΛΕΩΝΙΔΑ

*Πλαθαίνις
Λεωνίδα.*

ΦΙΛΙΣΤΟΣ
ΕΚΑΤΩΝΥΜΟΥ

*Φίλιστος
Ἐκατωνύμου.*

378.

From Leake, No. 21 = Ross, No. 178 m. Unknown to me. 'On a large block of marble.'

ΛΙΕΜΟΝΙΣ
ΑΓΕΓΩΛΙΟΣ

*Ἰ(γ)εμονίς
Ἰγε(π)ώλιος.*

379.

On a hill above Cardamina. Large rectangular block of white marble. Height 43 cm., width 68 cm., thickness 55 cm. The inscription is at the top.

ΦΙΛΙΣΤΟΣ ΣΙΜΑΛΟΥ
Φίλιστος Σιμάλου.

380.

Cardamina. Small fragment.

ΑΛΙΗΔΗΜΗ
(Α)λίη Δημ(η)τρίου.

381.

In a church on the road from Cardamina to Pyli.

Μ Α Ρ Κ Ω Κ Ο Ι Λ Ι Ω Π Ρ Ω Τ Ο Ν
 Π Ρ Ω Ι Τ Ο Κ Τ Η Τ Ω Ι Κ Α Ι Τ Ο Ι Ζ
 Κ Α Ι Τ Ο Ι Σ Α Ι Ε Ι Γ Ε Ν Ν Η Θ Η Σ
 Κ Τ Η Τ Ο Υ Γ Ε Ν Ε Α Σ Ε Φ Ω Ο Υ Δ
 5 Ν Α Ι Δ Ι Χ Α Τ Ω Ν Π Ρ Ο Γ Ε Γ Ρ Α Μ Ε Ν
 Λ Ν Η Μ Α Τ Ο Υ Τ Ο Ο Υ Δ Ε Τ Α Π Ρ Ο Γ Ε,
 Ε Ρ Ο Ι Σ Δ Α Ι Μ Ο Σ Ι Ν Ο Υ Τ Ε Π Ω Λ Η Σ Α Ι Ο Ι
 Α Τ Α Ο Υ Δ Ε Ν Α Τ Ρ Ο Π Ο Ν Ε Ξ Α Λ Λ Ο Τ Ρ Ι Ω Σ
 Δ Ε Τ Η Ν Ε Π Ι Β Α Λ Λ Ο Υ Σ Α Ν Υ Π Ε Ρ Α Υ Τ Ω Ν
 10 Β Α Λ Λ Ο Ν Δ Ι Α Δ Ε Ξ Α Μ Ε Ν Ο Ι Δ Ε Τ Ι Σ Π Α Ρ Α
 Ρ Α Τ Ο Σ Ε Σ Τ Ω Ι Κ Α Ι Ο Ι Ε Ξ Α Υ Τ Ο Υ

The upper part of the stone and the left edge are concealed. There are no letters before ΡΑΤΟΣ in line 11. Most of the lines seem to be complete on the left.

My reading of line 1 is from the stone alone, my impression does not include it. The upper part of the letters in this line is concealed. The Ν, which I read, must represent ΚΤ.

It is probable that a line, which bisects line 11, bisects the stone. The restoration is based upon this supposition.

[- - - - - Πρωτόκτητος κατεσκευάσσε
 τοῦτο τὸ μνήμα ἑαυτῷ καὶ τοῖς υἱοῖς αὐτοῦ]
 Μάρκω(ι) Κοιλίω(ι) Πρωτο(κτ)[ήτῳ καὶ
 Πρω(ι)τοκτῆτῳ καὶ τοῖς [υἱοῖς καὶ ἐγγόνοις αὐτῶν
 καὶ τοῖς αἰεὶ γεννηθησ[ομένοις ἐκ τῆς Πρωτο-
 κτήτου γενεᾶς, ἐφ' ᾧ(ι) οὐδένα ἄλλον αὐτοῖς ἐξεῖ-
 5 ναι δίχα τῶν προγεγραμμέν[ων ἐγκηδεῦσαι εἰς τὸ
 μνήμα τοῦτο, οὐδὲ τὰ προγε[γραμμένα τοῖς νερετ-
 έροις δαίμοσιν οὔτε πωλῆσαι οὔτε ὑποθεῖναι οὔτε
 κ]ατὰ οὐδένα τρόπον ἐξαλλοτριῶσ[αι· ποιησάσθων
 δὲ τὴν ἐπιβάλλουσαν ὑπὲρ αὐτῶν [δαπάναν οἱ τὸ
 10 ἐπι]βαλλον διαδεξάμενοι· (ε)ἰ δέ τις παρα[βαίῃ, ἐπά-
 ρατος ἔστω(ι) καὶ οἱ ἐξ αὐτοῦ.

For the expression τὰ προγεγραμμένα τοῖς νερετέροις δαίμοσιν, compare No. 319 (lines 15 ff.) ἀσεβήσαντα εἰς τοὺς καταχθονίους θεοὺς τῆς στήλης. Lines 8-10: we expect αἰεὶ οἱ τὸ ἐπιβάλλον διαδ. but there is not room for it. The sense is 'The descendants of Protoctetus, as they succeed to the rights in the tomb assigned to them, are in their own interest to be liable for such expenses (of maintenance, opening and closing the chamber, &c.), as are necessary during their lifetime.'

ANTIMACHIA.

382.

Antimachia. In the old church. Published by Rayet, No. 7; Ross, No. 175; Leake, No. 44; Cauer, *Delectus*, No. 162 = Lüders, *Dionysische Künstler*, No. 45.

ΕΠΙΜ ΑΡΧΟΥΝΙΚΟΦΡΟΝΟΣΜΗΝΟ
ΑΡΤΑΜΙΤΙΟΥΕΔΟΞΕΤΩΙΚΟΙΝΩ
ΤΩΝΣΥΜΠΟΡΕΥΟΜΕΝΩΝΠΑΡΑΔ
ΕΤΙΟΝΧΑΡΜΙΠΠΟΣΠΑΡΜΕΝΙΣ
5 ΔΙΦΙΛΙΣΤΟΣΦΙΛΙΣΤΟΥΚΑΙΛΥΚ/
ΘΟΣΠΑΡΜΕΝΙΣΚΟΥΕΙΠΑΝΕΠΕ
ΔΗΝΙΚΑΓΟΡΑΣΘΕΥΔΩΡΟΥΚΑ
ΛΥΚΑΙΘΟΣΛΕΥΚΙΠΠΟΥΓΕΝΟΝ
ΝΟΙΕΠΙΜΗΝΙΟΙΑΥΤΕΠΑΓΓΕΛ
10 ΤΟΙΤΑΤΕΙΕΡΑΕΞΕΘΥΣΑΝΤΩ
ΔΙΙΚΑΙΑΝΕΝΕΩΣΑΝΤΟΤΑΝΘΥ
ΣΙΑΝΤΟΥΔΙΟΣΚΑΙΤΑΝΥΠΟΔΟΧΑ
ΠΟΗΣΑΝΤΟΤΩΝΔΑΜΟΤΑΝΚΑΙ
ΩΝΑΛΛΩΝΠΑΝΤΩΝΑΞΙΩΣΤΩ
15 ΕΩΝΣΠΟΥΔΑΣΚΑΙΠΡΟΘΥΜΙΑΣ
ΥΘΕΝΕΛΛΕΙΠΟΝΤΕΣΟΠΩΣΟΥΝΚΑ
ΙΜΕΤΑΤΑΥΘΑΙΡΟΥΜΕΝΟΙΕΠΙΜΗΝΙΟΙ
ΥΠΡΟΘΥΜΟΤΕΡΟΣΑΥΤΟΣΠΑΡΕΧ
ΔΙΕΙΔΟΤΕΣΤΑΝΤΩΝΔΑΜΟΤΑΝΕ
20 ΟΙΑΝ ΔΕΔΟΧΘΑΙΝΙΚΑΓΟΡΑΝΜΕ
ΔΙΛΥΚΑΙΘΟΝΕΠΑΙΝΕΣΔΙΕΠΙΤ

The following readings of Dubois are incorrect—

Line 4: ΦΙΛΙΣΤΟΣΦΙΛΙΣΤΟΥ.

Line 16: ΙΕΡΕΑΙΣ.

Line 17: ΑΓΓΕΔΩ.

Both forms Α and Α occur. I print all these as Α of which I am certain from examination of the impression. The ο is as a rule circular and somewhat smaller than the other letters, but its size and shape vary throughout.

----- ε - (α)νδι - -
 τὸ ψάφισμ](α) τὸ κυρωθὲν ἐπ' Ἀριστοφάνευσ
 δε]κάτα· Κλείνος Κληναγόρα, Μικίω[ν
 δάμου εἶπαν· ἐπειδὴ Φίλιππος Φιλίστευ[ς
 5 καὶ Ν]ικίας Ἀριστοκλείδα γενόμενοι ἱεροταμί[αι
 π]ολλὰς καὶ μεγάλ(α)ς παρέσχηνται χρείας
 τ]ῷ δάμῳ, τῶν τε χρημάτων ὧν ὄφειλε ἀ πῶλι[ς
 ἀποδοθέντων ἐπὶ τῆς αὐτῶν ἀρχῆς προενοή[θη-
 σαν ὅπως δανεισθῆ(ι) ἐπὶ ὑποθέμασιν ἀξιοχρεοί[ς,
 10 χρήματά τε ἐκ τῶν ἰδίων προεισηνεγκαν ὅπως
 ταὶ πόθοδοι ἐπαυξηθῶντι τῷ δάμῳ καὶ ταὶ θ(υ)-
 σίαι συντελῶνται τοῖς θεοῖς, καὶ τῆ ὑποδοχῆ[ι
 τῶν δαμοτῶν τῆ γινομένα κατ' ἐνιαυτὸν
 ὅ] τε ἱερεὺς καὶ τοὶ ἱεροποιοὶ συντελῶντι τ(ὰ)[ς
 15 θυσίας κατὰ τὴν ἱερὰν διαγραφάν, τοῖς τε [ἀλ-
 λοῖς ἱερεῦσι καὶ ἱερέα τοῖ ἐντι δαμοτε[λείς
 καὶ ἐς τα[ῦ](τ)[α] αὐτοὺς ἐπέδωκαν ὅπως - - -

This is, no doubt, a decree of a deme.

The city of Cos had owed certain sums to the deme, which were repaid in the year of these two treasurers. They had not only invested this money well, but had (previous to its repayment) given largely to the funds of the deme to meet the cost of sacrifices and of the annual festival (ὑποδοχά) of the deme, and to provide perquisites (?) for such public priests of Cos as voluntarily joined in the demotic festival: for δημοτελή in contrast with δημοτικά ἱερά see Hesych. s. v. δημοτελή ἱερά.

384.

In the wall of a house in the village of Antimachia. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 238, No. 26, and Cauer, *Delectus*, No. 163. The form of pi is π.

Μ ΝΑΡΧΟΥ·Λ·ΝΙΓ Μ ΣΡΑΝΑΜΟΥΑΜΦΕΙΚΑΔΙ
 ΟΞΕΤΟΙΣΦΥΛΕΤΑΙ ΠΙ ΠΕΡΙΚΛΗΣΝΙΚΑΡΧΟΥΑΥ
 Π ΕΙΝΑΣΑΡΧΕΥΕΙΝΤΑΣΤΕΘΥΣΙΑΣΕΞΕΘΥΣΕΤΟΙΣΘΕΟ
 ΜΕΓΑΛΟΜΕΡΩΣΚΑΙΑΞΙΩΣΑΥΤΟΥΤΕΚΑΙΤ·ΝΦΥΛΕΤΑΝ
 5 ΣΑ ΟΣΑΥΤΩΝΚΑΙΤΑΝΥΠΟΔΟΧΑΝΦΙΛΟΔΟΞΩΣΚΑΙΕ
 ΩΣΒΟΥΛΟΜΕΝΟΣΕΝΑΡΟΔ·ΙΚ·ΥΣΘΑΙΤΑΝΠΟΤΑΥΤΟΣΕΥ
 ΝΟ ΟΡΩΣΟΥΝΚΑΙΤΟΙΦΥΛΕΤΑΙΦΑΙΝΩΝΤΑΙΕΡΙΣΑΜ Ο
 ΕΝΟΙΚΑΙΤΙΜΩΝΤΕΣΤΟΣΑΓΑΘΟΣΤΩΝΑΝΔΡΩΝΕΡΙΤΕΤ
 ΙΤΟΣΘΕΟΣΕΥΣΕΒΕΙΑΙΚΑΙΤΑΙΠΟΤΑΥΤΟΣΕΥΝΟΙΑΙΤΕΚΑ
 10 ΟΔΟΞΙΑΙΤΟΙΤΕΛΟΙΠΟΙΤΟΙ·ΕΤΑΤΑΥΤΑΑΙΡΕΥΜΕΝΟΙ
 ΕΥΟΝΤΕΣΘΕΡΕΥΝΤΕΣΤΑΝΠΑΡΑΤΩΝΦΥΛΕΤΑΝΕΠ ΜΑ
 ΝΤΕΚΑΙΕΥΝΟΙΑΝΠΟΛΥΠΡΟΘΥΜΟΤΕΡΟΙΓΙΝΩΝΤΑΙ ΟΥ
 ΥΡΩΘΕΝΤΟΣΤΟ·ΕΤΟΥΨΑΦΙΣΜΑΤΟΣΕΡΓΑΙΝΕΣΑΙΚΑΙΣΤΕΦ
 ΩΣΑΙΑΥΤΟΝΣΤΕΦΑΝΩΙΧΡΥΣΕΩΙΑΠΟΧΡΥΣΩΝ Δ
 15 ΝΕΚΑΚΑΙΕΥΝΟΙΑΣΤΑΣΕΙΣΑΥΤΟΥΣΑΡΟΔΟΤΩΔΕ ΙΟ
 ΤΑΜΙΑΣΚΑΙΤΟΝΣΤΕΦ····ΤΟΝΚΑΤΑΤΟΝΝΟΜΟΝΤ Ι
 ΙΕΝΔΕΛΥΤΩΙΚΑΙΕΙΚΑ·ΗΛΗΤΑΓΑΝΑΓΡΑΨΑΝΤΑΤΟΔΕΤΟ
 ΜΑΕΣΣΤΑΛΑΝΛΙΘΙΝΑΝΑΘΕΜΕΝΠΑΡΑΤΟΣ·ΩΜΟΣ
 ΟΣΠΑΤΡΙΟΣΨΑΦΟΙΕΡΙΔΙΔΟΥΣΑΙΤΟΝΣΤΕΦΑΝΟΝ Δ
 20 ΝΑΙ ΛΟΥΔΕΜΙΑ

The following readings of the first editors are incorrect—

Line 1: ΤΑΜΙΤΙΟΥ.

Line 3: ΑΡΧΕΥΣΑΣ.

Line 6: ΠΟΤΙΑΥΤΟΣ.

Line 15: ΠΟΤΑΥΤΟΥΣ.

Line 18: ΝΟΜΟΣ.

Line 20: ΝΑΙΔΕ.

The Υ at the end of line 2 is very uncertain.

- Ἐπὶ μ[ο]νάρχου [Φ](α)[ι]νί(π)[που], μ[η]νός Πανάμου ἀμφεικάδι-
 ἕδ]οξε τοῖς φυλέται[ς· ἐπέ]ι[δῆ] Περικλῆς Νικάρχου αἰ[τ]ὸς
 ὕ]π[ο]μ]είνας ἀρχεύειν τὰς τε θυσίας ἐξέθυσσε τοῖς θεα[ῖ]ς
 5 μέγαλομερῶς καὶ ἀξίως αὐτοῦ τε καὶ τῶ]ν φυλετᾶν, [ποη-
 σά]μεν]ος αὐτῶν καὶ τὰν ὑποδοχὰν φιλοδόξως καὶ εἰ[ν]ό-
 ως, βουλόμενος ἐναποδ[ε]ί[κ]ν[υ]σθαι τὰν ποτ' αὐτὸς εἰ-
 νο[ῖ]αν]· ὅπως οὖν καὶ τοὶ φυλέται φαίνωνται ἐπισαμ[α]ιν]δ-
 μ]ενοι καὶ τιμῶντες τὸς ἀγαθὸς τῶν ἀνδρῶν ἐπὶ τε τῶ
 10 ποτ]ὶ τὸς θεὸς εὐσεβείᾳ καὶ τῶ ποτ' αὐτὸς εὐνοίᾳ τε καὶ
 φιλ]οδοξίᾳ, τοῖ τε λοιποὶ τοῖ [μ]ετὰ ταῦτα αἰρεύμενοι [ἀρχ-
 εύοντες θεωρεῖντες τὰν παρὰ τῶν φυλετᾶν ἐπ[ισα]μα[σία]-
 ν τε καὶ εὐνοίαν πολλὸ προθυμότεροι γίνωνται, [δεδ]ό[χθ]αι κ-
 υρωθέντος τοῦδε τοῦ ψαφίσματος ἐπαινέσαι καὶ στεφ[αν]-
 ῶσαι αὐτὸν στεφάνῳ χρυσέῳ ἀπὸ χρυσῶν δ. [ἀρετᾶς
 15 ἔ]νεκα καὶ εὐνοίας τᾶς εἰς αὐτοῦ· ἀποδότην δὲ [αὐτῶ]ι δ
 ταμίας καὶ τὸν στέφ[ανον] τὸν κατὰ τὸν νόμον - - - ἡ-
 (μ)εν δὲ αὐτῷ καὶ εἴ κα [δ]ήληται ἀναγράφαντα τότε τὸ [ψά-
 φισ]μα ἐς στάλαν λιθίναν ἀναθέμεν παρὰ τὸς [β]ωμοῦς
 τ]ὸς πατρίος. Ὡσφοὶ ἐπιδιδούσαι τὸν στέφανον · · Δ · · ,
 20 ἔ]να[ντία] οὐδεμία.

Decree of a tribe in honour of one of its members, who had held the office of ἀρχεῦων.

In line 3, the letters before ΑΣ were thus read on the impression by Mr. Hicks, who restores ὕ]π[ο]μ]είνας. The stone is much corroded here, and, as he says, the only letter which is quite certain is the ι. I think his reading of the other letters is very probable. Nothing can be derived from Τ / · ΠΙΚ, which I read on the stone. We expect ἐπαγγείλας: cp. No. 382.

Line 15: ἀποδότην κ.τ.λ. In addition to the special crown, the treasurer is to give him the crown bestowed by law on all the ἀρχεῦοντες (cf. No. 44, τοῖδε ἐστεφανώθην ἀρχεῦσαντες). In the next line some word is missing after νόμον.

Line 17: δῆληται had been suggested by Cauer.

Line 18: for the βωμοὶ πατριοί, see No. 150.

In line 20 the number seems to have been given in figures: there is room for two figures between the Ν of στέφανον and what appears to be a Δ; neither of these seems to be a Δ; perhaps ΗΗ]Δ · · .

385.

From Dubois, *Bull. Hell.* vii. p. 482, No. 5. The stone is built, face upwards, into the steps leading up to the church. Since Dubois saw it, the letters have been almost entirely effaced, and no revision of the text is possible. It is evident, from the present state of the stone, that the latter lines were very indistinct, even when Dubois copied them, so that I should regard his reading of lines 8 and 9 as doubtful.

[ἀναγραφάντω ἐς στά-]
 λα]ν λιθίαν τοῖ ἐκλογεῖς
 τοὶ αἰρεθέντες ἐπὶ τὰν
 συναγωγὰν τῶν χρημά-
 των καὶ ἀναθέντω ἐς τὰν
 5 προστάδα τοῦ ναοῦ, τὸ δὲ
 ἀνάλωμα τὸ γενόμενον
 ἐς τε τὰν στάλ[αν] καὶ τὰν
 ἀναγραφὰν ΕΣΤΩ
 ΤΑΝΕΝΑΤΑΝΓΟΣΩΝΤΟΥ
 10 ΘΕΟΥΧΡΗΜΑΤΩΝ

I have a strong suspicion that lines 8 and 9 are misread, and that we should restore—

τ]ε[ι]σ[άν]τω [τοὶ
 ν]α[ποῖ]α[ἰ]πὸ (τ)ῶν τοῦ
 θεοῦ χρημάτων.

(compare No. 367, line 105 ff.), or something similar. If ΕΣΤΩ and ΤΑΝΕΝΑΤΑΝ are right, we must seemingly restore ἔστω [ἀν' ἐκάσ]ταν ἐνάταν (ἀ)πὸ (τ)ῶν, κ.τ.λ., but, even if we were certain that the ἐνάτα was a tribal division (see p. 84), we could not explain its mention here. The inscription seems to be part of a decree of a deme or tribe, relating to a compulsory or voluntary subscription by members, and was probably followed by a list of the subscribers. We might suppose that there was a separate list for each ἐνάτα, but, as the whole expense of engraving was to be met from the funds of the temple, it would serve no purpose to add that each ἐνάτα was to provide from these funds the money for engraving its own list.

386.

At Antimachia. Broken below. Width 41 cm. The letters much resemble those of the calendars (Nos. 37-42), but E here has not the three bars of equal length, and Ω is of the ordinary form.

ΙΤΑΤΑΔΕΤΑΙΙΕ ΛΙΙΕΡΩΞΘΩΤΑΙΔΑΜΑΤΡΙΕΞ
 ΕΝΔΕΤΟΙΞΚΥΡΙΟΙΞΚΑΙΤΑΝΜΗΠΑΡΕΥΞΑΝΓΥΝΑΙΚΩ
 ΤΩΙΧΡΗΣΙΟΝΤΙΕΜΒΑΛΛΕΞΘΑΙΑΙΚΑΕΝΤΑΙΧΩΡΑΙ
 ΕΩΝΤΙΤΑΣΔΕΛΑΧΟΥΣΑΞΟΜΟΞΑΞΑΞΙΕΡΩΞΘΑΙΤΑΙΞ
 5 ΔΕΤΕΛΕΥΜΕΝΑΙΞΚΑΙΤΑΙΞΕΡΙΝΥΜΦΕΥΟΜΕΝΑΙΞΗΜΕΝ
 ΤΑΙΔΗΛΟΜΕΝΑΙΚΑΘΑΠΕΡΚΑΙΠΡΙΝΠΩΛΗΤΑΝΓΕΝΕΞΘΑ
 ΤΑΝΙΕΡΩΞΥΝΑΝΞΥΝΕΤΑΧΘΗΓΕΝΤΟΒΟΛΟΞΛΙΛΟΥΞΑΙΞ
 ΑΠΟΛΕΛΥΞΘΑΙΤΩΝΑΛΛΩΝΑΝΑΛΩΜΑΤΩΝΠΑΝΤΩΝ
 ΠΑΡΑΞΚΕΥΑΞΑΙΔΕΤΑΙΞΤΕΛΕΥΜΕΝΑΙΞΤΑΞΙΕΡΗΞΕΤΑΝΟΜΙ
 10 ΙΟΜΕΝΑΗΜΕΝΔΕΚΑΙΤΩΝΓΕΡΩΝΤΩΝΟΥΟΜΕΝΩΝΤΑΙΞΧΡΗΣΙΟ
 ΞΑΙΞΑΠΟΔΟΜΕΝΤΟΥΜΕΝΕΤΕΛΟΥΗΜΙΩΒΕΛΙΟΝΤΟΥΔΕΤΕΛΕΙΟ
 - ΛΕΛΓΕΡΜΟΥΚΑ Γ ΝΚΑΙΓΕΡΩΝΠΑΝΤΩ
 - ΑΙΙΕΡΑΤΑΙΞ

Κα]τὰ τὰδε ταὶ ἱ[ῆ]ρει](α)ι ἱερώσθω τῇ Δάματρι· ἐξ[ῆ]-
 μ]εν δὲ τοῖς κυρίοις καὶ τῶν μὴ παρεουσῶν γυναικῶν
 τῆ χρήζοντι ἐμβάλλεσθαι, αἱ κα ἐν τῇ χώρᾳ
 ἔωντι· τὰς δὲ λαχούσας ὁμοσάσας ἱερώσθαι ταῖς
 5 δὲ τελευμέναις καὶ ταῖς ἐπινυμφενομέναις ἡμεν
 τῇ δηλομένα, καθάπερ καὶ πρὶν πωλητὰν γενέσθαι
 τὰν ἱερωσύναν συνετάχθη, πεντοβόλος (δ)ι(δ)ούσαις
 ἀπολεύσθαι τῶν ἄλλων ἀναλωμάτων πάντων·
 παρασκευάσαι δὲ ταῖς τελευμέναις τὰς ἱερῆς τὰ νομι-
 10 ζόμενα· ἡμεν δὲ καὶ τῶν γέρων τῶν θυομένων ταῖς χρηζά-
 σαις ἀποδόμεν τοῦ μὲν ἐτέλου (sic) ἡμιωβέλιον, τοῦ δὲ τελείου
 ὀβελδόν] (τ)[οῦ] (δ)ὲ (ἀ)γερμου κα[ὶ τῶν - - ω]ν καὶ γέρων πάντων
 ----- τὰ δὲ λοιπὰ ἔστα]ι ἱερά ταῖς - -

The stone is complete at the top, but of course we have here only the supplement of a long document, prescribing the method of election and consecration of the priestesses of Demeter. The priestess was chosen by lot, as in the case of the priest of Apollo and Heracles at

Halasarna. How can we reconcile this with line 5, *καθάπερ καὶ πρὶν πωλητὰν γενέσθαι τὰν ἱερωσύναν συνετάχθη*? An auction being out of the question, we must suppose that the price to be paid was fixed beforehand, and that from those who were ready to purchase at this price one was selected by lot.

Line 5: *ταῖς τελευμέναις*, 'women on their marriage,' initiation being part of the wedding ceremony. The priestess of Demeter officiated at weddings in Boeotia, or Attica (Plut. *Conj. Praec.* ad in.). *ταῖς ἐπινυμφομέναις*, 'women on their second marriage.'

Line 10: *θυομένων* does not agree with *τῶν γέρων*; the full phrase would be *τῶν γέρων τῶν θυομένων ἱερείων*. *ταῖς χρηζούσαις* refers to the priestesses, not to the sacrificants.

Line 11: *ἔτελου*, which is certainly on the stone, requires some correction. I prefer *ἔτειου* to *ἔτερου*, while *ἀτελοῦς* is out of the question.

In line 12, I had thought of *τὰ] (δ)ἔ (ἀτ)ερ(α) οὐκ ἀ[ποδορέα*, but Γ seems to be certain, and I think I see traces of M.

387.

Now in the central museum at Athens. From Antimachia. Published by Pittakis, *Eph. Arch.* No. 3863. I give it from a copy and impression kindly sent me by Mr. E. A. Gardner. 'Stele, .76 x .35 x .08 m., with moulding at the top.'

Τ Ο Ι Δ Ε Ε Π Τ Α Γ Γ Ε Ι Λ Α Ν Τ Ο Ε Ι Σ Τ Α Ν Κ Α Τ Α
 Σ Κ Ε Υ Α Ν Τ Ο Υ Α Φ Ρ Ο Δ Ι Σ Ι Ο Υ Κ Α Τ Α Τ Ο Υ Α Φ Ι Σ Μ Α
 Τ Ο Κ Υ Ρ Λ Θ Ε Ν Υ Π Ο Δ Α Μ Ο Κ Ρ Ι Τ Ο Υ Τ Ο Υ Δ Α Μ Ο
 Κ Λ Ε Υ Σ Δ Α Μ Ο Κ Ρ Ι Τ Ο Σ Δ Α Μ Ο Κ Λ Ε Υ Σ Ξ
 5 Ν Ι Κ Α Ρ Χ Ο Σ Δ Α Μ Ο Κ Λ Ε Υ Σ Ξ Ν Ο Σ Σ Υ Λ Ο Σ
 Ν Ο Σ Σ Υ Λ Ο Υ Ξ Α Π Ο Λ Λ Ο Δ Ρ Ο Σ Τ Ι Μ Ο Κ Λ Ε Υ Σ Ξ
 Α Ρ Ι Σ Τ Ο Σ Δ Α Μ Ο Κ Λ Ε Υ Σ Ξ Δ Α Μ Ο Σ Θ Ε Ν Η Σ
 Δ Α Μ Ο Σ Θ Ε Ν Ο Υ Σ Ξ Α Ρ Ι Σ Τ Ο Σ Α Ρ Ι Σ Τ Ο Υ Ξ
 Α Ρ Ι Σ Τ Ι Λ Η Α Ρ Ι Σ Τ Ι Λ Η Ν Ο Σ Ξ Κ Α Ι Υ Π Ε Ρ Τ Α Σ
 10 Γ Υ Ν Α Ι Κ Ο Σ Π Α Α Τ Θ Ι Ο Υ Ξ Κ Α Ι Υ Π Ε Ρ Τ Ο Υ Υ Ι Ο Υ
 Λ Α Ι Σ Τ Ρ Α Τ Ο Υ Ξ Κ Α Ι Υ Π Ε Ρ Τ Α Σ Θ Υ Γ Α Τ Ρ Ο Σ Κ Λ Ε Ι
 Τ Ι Ο Υ Ξ Δ Ο Ρ Κ Υ Λ Ο Σ Θ Ε Υ Κ Λ Ε Υ Σ Ξ Α Γ Η Σ Ι Α Σ Ν Ι
 Κ Ο Σ Τ Ρ Α Τ Ο Υ Ξ Τ Ε Λ Ε Υ Τ Ι Α Σ Η Ρ Ο Δ Ο Τ Ο Υ Ξ
 Α Ρ Ι Σ Τ Ο Δ Α Μ Ο Σ Α Ρ Ι Σ Τ Ο Δ Α Μ Ο Υ Ξ Ε Π Τ Ι Γ Η Ρ Ξ
 15 Ε Π Τ Ι Χ Α Ρ Μ Ο Υ Ξ Α Ν Τ Ι Δ Α Μ Α Σ Ε Π Τ Ι Χ Α Ρ Μ Ο Υ Ξ

ΜΟΣΧΙΛΝΛΥΚΑΙΘΟΥΦΑΝΔΡΙΑΣΝΙΚΑΡΧΟΥΦΤ
 ΚΑΛΛΙΚΡΑΤΗΣΠΥΘΟΚΛΕΥΣΦΧΑΡΜΥΛΟΣ
 ΛΕΠΤΙΝΑΦΜΟΣΧΙΛΝΦΙΛΙΣΤΟΥΦΦΙΛΙΣΤΟΣ
 ΦΙΛΙΣΤΟΥΦΠΑΡΜΕΝΙΣΚΟΣΑΙΣΧΥΛΙΝΟΥΦΤ
 20 ΝΙΚΑΡΧΟΣΠΥΘΟΚΛΕΥΣΣΙΜΙΑΣΕΚΑΤΑΙΟΥΦΤ
 ΑΡΙΣΤΛΝΥΜΟΣΑΡΙΣΤΑΙΧΜΟΥΦΛΑΜΠΙΑΣ
 ΝΚΟΣΤΡΑΤΟΥΦΚΑΙΥΠΕΡΤΟΥΥΙΟΥΝΙΚΟΣΤΡΑΤΟΥΦΤ
 ΛΕΥΚΙΠΠΟΣΛΥΚΑΙΘΟΥΦΛΕΠΤΙΝΑΣΣΥΜΜΑ
 ΧΟΥΦΤΕΙΣΑΡΧΟΣΓΕΡΑΣΤΙΟΣΦΦΥΛΑΟΤΙΜΟΣ
 25 ΒΙΤΛΝΟΣΦΑΓΙΑΣΔΟΡΚΥΛΟΥΦΝΙΚΑΓΟΡΑΣ
 ΘΕΥΔΛΡΟΥΦΚΑΙΥΠΕΡΤΟΥΥΙΟΥΔΑΜΑΤΡΙΟΥΦΤ
 ΝΕΒΡΟΣΝΕΒΡΟΥΦΤΙΜΑΡΧΟΣΑΘΗΝΑΓΟΡΑΦ
 ΠΡΑΞΙΑΣΝΙΚΑΡΧΟΥΦΑΡΙΣΤΙΠΠΟΣΦΙΛΙΓ
 ΠΙΔΑΦΚΛΕΙΤΙΑΣΟΝΑΣΙΚΛΕΥΣΦΤ
 30 ΑΡΙΣΤΟΒΟΥΛΟΣΑΡΙΣΤΟΥ

The only place where the stone is damaged is at the end of line 28 where part of a Γ has been broken off.

As the figures are the same in each case (Φ has been omitted in line 20 and at the end), in the cursive text I give the names only.

Τοῖδε ἐπαγγείλαντο εἰς τὴν κατα-
 σκευὴν τοῦ Ἀφροδισίου κατὰ τὸ ψάφισμα
 τὸ κυρωθὲν ὑπὸ Δαμοκρίτου τοῦ Δαμο-
 κλεῦς. Δαμόκριτος Δαμοκλεῦς.

5 Νίκαρχος Δαμοκλεῦς. Νοσσύλος
 Νοσσύλου. Ἀπολλόδωρος Τιμοκλεῦς.

Ἄριστος Δαμοκλεῦς. Δαμοσθένης
 Δαμοσθένου. Ἄριστος Ἄριστου.

Ἄριστίων Ἄριστίωνος, καὶ ὑπὲρ τῆς
 10 γυναικὸς Πλαθίου, καὶ ὑπὲρ τοῦ υἱοῦ
 Λαϊστράτου, καὶ ὑπὲρ τῆς θυγατρὸς Κλει-
 τίου. Δορκύλος Θεοκλεῦς. Ἀγησίας Νι-
 κοστράτου. Τελευτιάς Ἡροδότου.

Ἄριστόδαμος Ἄριστοδάμου. Ἐπίγηρις
 15 Ἐπιχάρμου. Ἀντιδάμας Ἐπιχάρμου.

- Μοσχίων Λυκαίθου. Ἄνθρίας Νικάρχου.
 Καλλικράτης Πυθοκλεῦς. Χαρμύλος
 Λεπτίνα. Μοσχίων Φιλίστου. Φίλιστος
 Φιλίστου. Παρμενίσκος Αἰσχυλίνου,
 20 Νίκαρχος Πυθοκλεῦς. Σιμίας Ἐκαταίου.
 Ἄριστῶννος Ἄρισταίχμου. Λαμπίας
 Ν(ι)κοστράτου, καὶ ὑπὲρ τοῦ υἱοῦ Νικοστράτου.
 Λεύκιππος Λυκαίθου. Λεπτίνας Συμμά-
 χου. Τείσαρχος Γεράστιος. Φυλότημος
 25 Βίτωνος. Ἄγίας Δορκύλου. Νικαγόρας
 Θευδῶρου, καὶ ὑπὲρ τοῦ υἱοῦ Δαματρίου.
 Νέβρος Νέβρου. Τίμαρχος Ἄθηναγόρα.
 Πραξίας Νικάρχου. Ἄριστιππος Φιλιπ-
 πίδα. Κλειτίας Ὀνασικλεῦς.
 30 Ἄριστόβουλος Ἄριστου.

List of contributors to a fund for the construction of a temple dedicated to Aphrodite.

For the number of names—forty-two—see No. 401 and the note there. For the date, see Appendix C.

388.

From Ross, *Hellenika*, No. 18. I could not find it.

Ι Ε Ρ Ε Υ Σ
 ΕΚΑΤΑΙΟΣΕΚΑΤΟΔΩΡΟΥ
 · Μ Ε Ρ Ο Γ Ω Ν Ο ·
 ΟΣΣΥΛΟΣ ΠΟΛΥΜΙ ΑΣΤΟ ·
 ΛΙΣΤΟΣΑΡΙΣΤΟΚΛΕΙΔ ·
 · ΕΡΑΣΤΙΣΑΓΗΣΙΝΙΚΟΥ
 ΕΚΑΤΟΔΩΡΟΣΕΚΑΤΑΙΟΥ
 ΑΡΙΣΤΑΙΧΜΟΣΓΟΡΓΙΟ ·
 · ΥΚΡΑΤΗΣ ΑΡΚΕ Σ ·
 · ΚΡΑΤΑΙ
 ΣΤΡΑΤΙΑΙ.

The whole has been, no doubt correctly, restored as follows by Rayet, *Inscr. de Cos*, p. 29.

Ἱερεὺς
 Ἐκαταῖος Ἐκατοδώρου
 κ)(αῖ) [Ἱεροπ(οιο)χί,
 Νηρσύλος Πολυμνάστ(α)ν,
 Φίλιππος Ἀριστοκλείδα,
 Γέραστις Ἀγησινίκου,
 Ἐκατόδωρος Ἐκαταίου,
 Ἀρίσταιχμος Γοργιάδ(α)ν,
 Εὐκράτης Ἀρκεσ(ί)λα,
 Ἐκάτα
 Στρατία.

This dedication, like the similar one, No. 370, may belong to Halasarna.

We find the father or son of Νηρσύλος, Πολύμναστος Νηρσύλου in alphabet *A* of No. 368. Γέραστις Ἀγησινίκου occurs in alphabet *B*. While in No. 370 the priest and Ἱεροποιοί of Apollo seem to belong all to tribe *A* of No. 368, in the present case we may suppose that there are two Ἱεροποιοί from each tribe, and that the tribes are in the same order as in the catalogue.

389.

Antimachia. House of Kephalianos. Cut at the top. Height 16 cm., width 42 cm.

ΦΡΟΝΗΣΙΣΑΓΑΘΟΚΛΕΥΣ
 ΖΩΠΥΡΙΣ ΖΩΠΥΡΟΥ
 ΘΑΛΛΟΥΣΑΕΠΑΦΡΟΔΕΙΤΟΥ
 ΟΝΟΜΑΣΤΗ ΖΗΝΩΝΟΣ
 5 ΣΩΖΟΜΕΝΗΑΡΙΣΤΩΝΟΣ
 ΤΥΧΗΑΡΙΣΤΩΝΟΣ
 ΜΑΚΑΡΙΑΑΡΙΣΤΩΝΟΣ

Φρόνησις Ἀγαθοκλεῦς.
 Ζωπυρίς Ζωπύρου.
 Θάλλουσα Ἐπαφροδείτου.
 Ὀνομάστη Ζήνωνος.
 5 Σωζομένη Ἀρίστωνος.
 Τύχη Ἀρίστωνος.
 Μακαρία Ἀρίστωνος.

390.

Antimachia. Ruined church of St. George. Broken on all sides.

Ν Η Σ Θ Ε Ν Η
 Ϊ Ν Ε Ρ Α Ν Η Θ Ε
 Τ Ο Τ Ο Ν Π Ρ Ο Σ
 Σ Π Ο Ν Η Ρ Ο Υ
 5 Ο Π Α Ρ Α Ν Γ Ι
 Λ Τ Ο Ι Κ Α Ι

391.

From Ross, *Hellenika*, No. 14. Now lost.

'Ε]γιαυτοῦ πρώτου τᾶς
 Γαί]ου Καίσαρος, Γερμανικ-
 οῦ υἱοῦ, Γερμανικοῦ Σεβα-
 στοῦ ἐπιφανείας, δαμα-
 5 ρχευντος Σέξτου Ποπιλλιά[υ,
 - - - υἱοῦ, 'Ρούφου, φιλο-
 καίσαρος - - - -]μου.

The restorations are Ross's with the exception of Γαίου in line 2. The emperor is Caligula and the praenomen may have been erased. His accession is called an 'epiphany,' because he wished to be regarded as an incarnate god. The same idea is more fully, and more fulsomenly, expressed in two inscriptions, Dittenberger, *Sylloge*, No. 279 (Cyzicus), and *Papers of American Institute*, i. p. 133 (Assos).

392.

Antimachia. In a church. Published by Rayet, No. 8. The first line on a projecting cornice. The letters Α Ρ Ω as given by Rayet, ✕ with a cross-bar. In line 2 Α ✕ Ρ Α Ρ Ι Σ in line 5 Α ✕ Ρ in line 7 Α ✕ Ρ. The form of the stone and of the letters so closely resemble those of the honorary inscriptions from the gymnasium in the town, that, were its present situation not so far distant, I should suppose that it came from thence.

- - - - -
 [- - - ἐτείμασεν κατ' ἀνδριάν-]
 I -τος ἀνάστασιν, καὶ ταῖς λοιπαῖς

- τειμαῖς πάσαις Αὐρ. Ἀρισταίχνου
 Νικομάχου, γυμνασιαρχή-
 σαντος αὐτοῦ ἐξάκις ἐκ τῶν
 5 ἰδίων, μετὰ καὶ τῶν υἱῶν αὐτοῦ
 Αὐρ. Ἀρισταίχνου τοῦ Ἀρισταί-
 χνου καὶ Αὐρ. Τροφίμου τοῦ Ἀρι-
 ταίχνου καὶ Αὐρ. Νεικομάχου
 τοῦ Ἀρισταίχνου καὶ Αὐρ. Ἡρα-
 10 κλείτου τοῦ Ἀρισταίχνου καὶ
 Αὐρ. Εὐόδου τοῦ Ἀρισταίχνου,
 καὶ ταῖς λοιπαῖς τειμαῖς,
 —τὸν ἀνδριάντα ἀνέστησεν
 ἐκ τῶν ἰδίων—ἀρετᾶς ἕνεκα
 15 καὶ εὐνοίας τᾶς ἐς αὐτόν.

In honour of a gymnasiarch. Cp. Nos. 107-113. We may, probably, conclude that the office was filled first by the father, and then by the five sons in succession, the father meeting the expenses.

393.

From Ross, who published it, *Inscr. In.* No. 308, imperfectly; and afterwards *Hellenika*, No. 15, from his own copy.

Ὁ δᾶμος ὁ Ἀντιμαχιδᾶν
 καὶ Αἰγηλίων καὶ Ἀρχιαδᾶν
 καθιέρωσεν Τιβέριον Κλαύδιον
 Γερ]μανικὸν Καίσαρα Σεβαστόν.

In honour of Claudius.

394.

From Ross, No. 307.

Ὁ δᾶμος ὁ Ἀντιμαχιδᾶν καὶ Αἰγηλίων κ[αὶ
 Ἀρχ[α]δᾶν ἐτίμησε ἀνδριάντος ἀναστά-
 σει καὶ ταῖς λοιπαῖς τειμαῖς Αὐρήλιον Ῥοῦφον.

395.

From Ross, *Hellenika*, No. 17. Now lost. 'Fragment of a stele.'

Τ Ε Φ Α Ν	Σ]τεφαν[η-
Ο Ρ Ο Υ Κ /	φ]δρου κ[α]
Ρ Χ Ε Ρ Ε Υ	ἀ]ρχ(ι)ερέω[ς
Ι Ο Π Λ Ι Ο Ὑ	(Π)οπλι(υ)
Ρ Ε Β Ι Ο Υ Φ	Τ]ρεβλου Φ[ι-
Ρ Ω Τ Ο	λέ]ρωτο[ς.

The restoration is Ross's.

396.

Church of Christos, near Antimachia. Height 7½ cm., length 50 cm.

Ο]ΕΟΙΣΣΕΒΑΣΤΟΙΣΚ[αι - - -

397.

From Ross, *Hellenika*, No. 16. Now lost.

ΑΥΡΗΛΙΟ ·	Αύρηλιό[υ
ΣΩΣΙΜΟΥ	(Ζ)ωσίμου
ΤΟΥ ΑΡΙΣΤΕ	τοῦ Ἄρισσ-
ΤΕ Α	τέα.

398.

Circular altar. Published by Leake, No. 22 = Ross, No. 178 d. A former inscription has been erased.

Α Γ Α Θ Ω Ν	Ἄγαθων
ΕΛΛΑΝΙΚΟΥ	Ἐλλανίκου
ΕΚΑΤΑΙΑΣ	Ἐκαταίας
ΕΚΑΤΟΔΩΡΟΥ	Ἐκατοδώρου
ΚΛΕΟΝΙΚΗΣ	Κλεονίκης
ΑΝΤΙΔΗΜΟΥ	Ἄντιδήμου.

399.

Antimachia. Fragment of stele.

ΑΘΗΝΙΩΝ
ΑΘΗΝΙΩΝΟΣ*'Αθηνίαν 'Αθηνίανος.*

400.

From *Leake*, No. 23. 'Built into the walls of a church near the castle of Antimachia.' Unknown to me.Λ Α · · Ν Ω
Α Ρ Χ Ι Δ Α Μ Ο Υ*Αα[μπ]ώ
('Α) ρ χ ι δ ά μ ο υ .*Ο Ε Υ Δ Ω Ρ Ο Σ
Σ Ω Σ Τ Α Α Τ Ο Υ*(Θ) εύδαρος
Σωστ[ρ]άτου.*Cp. *Λάμπιον 'Αρχιδάμου* (368, III. 9).

I S T H M U S.

Large numbers of inscribed marbles have been and still continue to be found at Kephalos, but they usually go to the lime-kiln. Almost all the inscriptions seen and copied by earlier visitors have disappeared. Probably some of them are built into the walls of the new church: the architect of this building made, as I hear, copies of thirty or forty inscriptions, before utilising the marbles. I do not know where he or his copies are now to be found. The inhabitants of this isolated village are distinguished from the other Coans by their strength, industry, independence and virtue, but they are all exceedingly illiterate, and there is no one who respects or protects the memorials of their past.

401.

British Museum, No. 338. From Kephalos. Part of a stele of blue marble; the right side nearly perfect.

Line 5 ad in.: possibly ΑΤΑΙ; the stone is chipped.

Line 17 ad in.: \ΑΙ

Line 19: I read ΝΤΑΙ · ΚΑ, but I assume this to be wrong.

	- - - - - ω
	- - - - - 'Ασ]κλαπιῶ[ι
	- - - - Τῆ αὐτῆ ἀμ]έρᾳ· 'Υγιε-
	ία 'Ο]μονοία διν
5 'Εκ]άτα ἐμ πόλει
 διν] ἐπίσκοπον τέλε[ον vel τελέ[αν
 'Α]σκλαπιῶ ἐν 'Ισθμῶ[ι
 Πα]νάμου νευμηνία· 'Α-
 καὶ 'Ιστία Ταμία πλ(α)-
10	κούντα?, ἀλφί]των ἡμίεκτον κα[ι
 ταῦτα θύε]ται ἐπὶ τᾶς ἰστίας.

. . . α· Ἀφροδι]τα Πανδάμφ ἔρι-
 φον θήλειαν·] ταύταν θύει ἱερε-
 'ὺς·]. Δεκάτα· Ποτει-
 15 δᾶνι ἔριφον] ἄρσενα. Τῇ αὐ[τῇ
 ἀμέρα· ἔρ]ιφον ἄρσενα
]καιδεκάτα· Γ
 μῆ ἐλά]σσονος
 ----- καιδεκ]άτα· [Ε]κά-
 20 [τα -----

This, and the two following, are fragments of a Ritual Calendar. We have here portions of the calendar for Πάναμος and the preceding month, which was Ἰακίνθιος.

The scheme of restoration given above is derived from line 13.

Lines 2-3: seemingly a sacrifice to a triad of goddesses of whom Ἰγλία and Ὀμόνοια are two, for Ὀμόνοια, cp. No. 61.

Line 6: ἐπίποκον. The word, in the form ἔποκον, is still used by the shepherds in Cos.

Lines 12-14. On the analogy of No. 363, we might restore ἐνάτ]α and ἱερε[ὺς Ἀπόλλωνος, but it would be dangerous to assume that the cultus of Isthmus was related to that of Halasarna.

402.

British Museum, No. 339. From Κεφαλος. Stele of blue marble, inscribed on two sides.

a. Right edge partially complete.

Lines 1-3: read

ΝΥΙ
 ΣΘΗΛΕΙΑΤΑΥΙ
 ΜΟΝΑΡΧΟΣΤΩΙΑ· . . . ΩΙ

Line 8: I cannot see τ at the beginning.

----- ω -----
 ----- ου -----
 - - - ἔριφο]ς θήλεια· ταῖ]ταν θύει
 - - - - μόναρχος τῷ Ἀ[πόλλ]ω[νι ?
 5 - - - - πνον ὡς λα[μ]πρότατον

- - - μον]άρχου. 'Ικάδι· Θεῶν Μα-
 τρι δις κνέουσα] τελέα· ταύταν θύ-
 ει - - - - -]ς· φερέτω δὲ δ
 - - - - - πέλαι]ρον? ἐγ δύο
 10 ἡμικέτων - - - - -]εων - -
 - - - - -

b. The left edge nearly complete. The stone is in very bad condition. My readings differ slightly from Sir Charles Newton's.

	ΑΕ	- - -
	εΓ/	- - - - -
	Ι Ω	- - - - -
	ΑΗΛΟ ·· Ξ Ι Γ /	- - - - -
5	ΩΔΕΙ · ΤΑΙΡ	Δυ]ωδε[κά]τα· - -
	ΗΕΛΛ ε	μη] ἐλ(άσ)[σνος - -
	ΙΓΕΤΩ, ·· Κ /	θύετα]ί (τ)ε τ(φ) [Ασ]κλ[απιφ
	ΙΡΣ ·· Α	ἐ]ρσ[εν]α α - - - - -
	ΑΗ ·· ΙΟΙΛ ε Ι	- - - - -
10	ΔΙΞ Τ · /	- - - - -
	ΟΙΣΛ	- - - - -
	ΕΝΑΤΑΙ	- - 'Ενάτ(α)· -
	Ρ	

408.

Copied by Sir C. Newton in a church at Kephalos, and quoted by him (*Inscr. Br. Mus.* No. 339).

- - - - - εσεν - - - - -
 - - - - - ε]στώτας - - - - -
 Τῆ αὐτ]ῆ ἀμέρα· - - - - -
 - - - - - δειπνὲν (sic) - - - - -
 5 - - - - - κα]ρύκων νε - - - - -
 - - - - - ἐκά]στα φυλά - - - - -
 - - - - - ἐ]πιβαλλε - - - - -
 - - - - - δ]ε τὰν στ - - - - -
 - - - - - ας μὴ φρα - - - - -
 10 ἐλευ]θέραις αι - - - - -

404.

Recently found near the church of Panagia Palatiané. On two sides of a large marble basin. Height 47 cm. The inscription is at the top, and the marble has seemingly been sawn above, after the inscription had been engraved. It may not, therefore, be complete. In the centre of the upper surface is a hole, 50 x 31 cm., and 12 cm. in depth. The length of the front of the marble, where *a.* is engraved, is 87 cm., the height of the inscription 19 cm. The length of the sides is 52 cm. *b.* is engraved on the left-hand side, the height of the inscription 10 cm. *M* slopes slightly, *Υ* is very much curved. Slight apices.

a.

ΑΓΗΣΙΚΛΗΣΘΕΥΔΩΡΟΥΔΔΗΤΤ ΕΥΤΕΛΙΑΔΑΣ ΑΡΙΣΤΙΠΠΙΔΑΔΔΗΤΤ
 ΓΑΡΜΕΝΙΣΚΟΣΑΡΙΣΤΟΓΕΙΘΟΥΣΔΔΗΤΤ ΑΡΧΙΚΛΗΣΤΕΛΕΥΤΙΑ ΔΔΗΤΤ
 ΕΚΑΤΟΔΩΡΟΣ ΑΜΦΙΚΛΟΥΣΔΔΗΤΤ ΔΑΜΟΦΩΝΤΙΜΟΔΑΜΟΥΔΔΗΤΤ
 ΧΑΡΙΚΛΗΣ ΚΑΛ·ΙΚΑ·ΥΣΔΔΗΤΤ ΔΙΟΓΕΝΗΣ ΔΔΙΟΚΛΕΥΣΔΔΗΤΤ
 5 ΑΡΧΙΠΠΟΣ ΔΟΡΚΥΛΙΑΔΑΔΔΗΤΤ ΑΡΙΣΤΟΔΑΜΟΣΑΡΙΣΤΟΚΡΙΤΟΥΔΔΗΤΤ
 ΑΡΙΣΤΟΓΕΝΗΣΜΜΕΝΙΑΔΑΔΔΗΤΤ ΜΕΛΑΝΘΟΣΘΡΑΣΥΚΡΙΤΟΥΔΔΗΤΤ
 ΧΑΡΜΙΠΠΟΣ ΕΠΙΓΗΡΙΟΣΔΔΗΤΤ ΒΟΗΘΟΣ ΘΡΑΣΥΚΛΕΙΑΔΑΔΔΗΤΤ
 ΤΙΜΟΞΕΝΟΣΘΡΑΣΥΚΛΕΙΑΔΑΔΔΗΤΤ ΑΡΙΣΤΟΓΕΝΗΣΠΥΡΡΙΧΟΥ ΔΔΗΤΤ
 ΤΕΛΕΣΙΠΠΟΣΤΕΛΕΣΑΝΔΡΟΥΔΔΗΤΤ ΚΑΛΛΙΜΑΧΟΣΙΣΤΙΑΙΟΥ ΔΔΗΤΤ
 ΙΟΙΣΤΙΑΙΟΣ ΤΕΙΣΑΡΧΟΥ ΔΔΗΤΤ ΙΩΠΥΡΟΣ ΤΕΙΣΑΡΧΟΥ ΔΔΗΤΤ
 ΑΡΙΣΤΟΣΑΡΙΣΤΟΜΑΧΟΥΔΔΗΤΤ ΠΤΑΡΜΕΝΙΣΚΟΣΑΡΧΙΑΜΟΥΤΟΥΧΑΡΜΙΠΠΟΥΔΔΗΤΤ ΗΤ
 ΔΑΜΟΦΩΝΧΑΡΙΝΟΥΔΔΗΤΤΕΥΔΙΚΟΣΕΥΔΙΚΟΥΤΟΥΦΙΛΙΣΚΟΥ ΔΔΗΤΤ ΙΩΠΥΡΙΩΝΑΡΙΣΤΩΝΟΣΔΔΗΤ
 ΑΥΚΑΙΘΟΣΑΥΚΑΙΘΟΥΔΔΗΤΤΑΡΙΣΤΩΝΥΜΟΣΑΛΕΞΑΝΔΡΟΥΔΔΗΤΤΑΡΧΙΑΔΑΜΟΣΑΡΙΣΤΟΦΑΝΕΥΣΔΔΗΤΤ |

At the end of line 12, a slight chip in the side of the stone, caused by his chisel, has obliged the lapidary to place the two strokes above.

b.

ΘΕΥΔΩΡΟΣΧΑΡΙΣΘΕΝΕΥΣ ΔΔΗΗΓΟΡΓΟΣΤΙΜΑΙΘΟΥΔΔΗ
 ΜΑΚΑΡΙΝΟΣΣΩΣΑΝΔΡΙΔΑ ΔΔΗΗΗΧΑΙΡΕΔΑΜΟΣΧΑΡΜΥΛΟΥΔΔΗ
 ΑΡΧΙΔΑΜΟΣΕΠΙΚΡΑΤΟΥΣΔΔΗΗΕΡΜΙΑΣΕΜΜΕΝΙΔΑΔΔΗΗΗ
 ΘΕΥΔΩΡΟΣΕΜΕΝΙΔΑΔΔΗΗΘΡΑΣΩΝΚΛΕΙΝΟΥΔΔΗΗΗ
 5 ΔΙΟΜΕΔΩΝΓΟΡΓΟΥΔΔΗΗΗΚΑΛΛΙΚΛΗΣΠΥΘΟΚΛΕΥΣΔΔΗΗΗ
 ΦΙΛΟΚΛΗΣΤΕΙΣΑΡΧΟΥΔΔΗΗΗΦΑΙΔΡΟΣΘΕΥΦΑΝΤΟΥΔΔΗΗΗ
 ΘΕΥΔΩΡΟΣΤΑΧΙΠΠΟΥΔΔΗΗΗΘΡΑΣΩΝΝΙΚΟΣΤΡΑΤΟΥΔΔΗΗΗ

The figures ΔΔΗΗ are the same after each name (lines 1 and 2 of b are chipped at the end). I give only the names in the cursive text.

α.

- 'Αγησικλῆς Θεόδωρου. *Εὐτελίδας 'Αριστιπίδα.*
- Παρμενίσκος 'Αριστοπέθους. 'Αρχικλῆς Τελευταία.*
- 'Εκατόδωρος 'Αμφικλοῦς. *Δαμοφῶν Τιμοδάμου.*
- Χαρικλῆς Καλ[λ]ικλ[ε]ῦς. Διογένης (Δ) Διοκλεῖδς.*
- 5 'Αρχίππος Δορκυλῖδα. 'Αριστάδαμος 'Αριστοκρίτου.
- 'Αριστογένης 'Εμμενίδα. *Μέλανθος Θρασυκρίτου.*
- Χάρμιππος 'Επιγῆριος. Βόθλος Θρασυκλείδα.*
- Τιμόξενος Θρασυκλείδα. 'Αριστογένης Πυρρίχου.*
- Τελείσιππος Τελεσάνδρου. Καλλίμαχος 'Ιστιαίου.*
- 10 'Ιστιαῖος Τεισάρχου. *Ζώπυρος Τεισάρχου.*
- 'Αριστος 'Αριστομάχου. *Παρμενίσκος 'Αρχιδάμου τοῦ Χαρμίππου.*
- Δαμοφῶν Χαρίνου. Εὐδίκος Εὐδίκου τοῦ Φιλίσκου. Ζωπυρίων 'Αρίστωνος.*
- Λύκαιθος Λυκαίθου. 'Αριστώνυμος Αλεξάνδρου. 'Αρχίδαμος 'Αριστοφάνευσ.*

b.

- Θεόδωρος Χαρισθένης. Γόργος Τιμαίθου.
 Μακαρίνος Σωσανδρίδα. Χαιρέδαμος Χαρμύλου.
 Ἀρχίδαμος Ἐπικράτους. Ἐρμίας Ἐμμενίδα.
 Θεόδωρος Ἐμ(μ)ενίδα. Θράσων Κλείνου.
 5 Διομέδων Γόργου. Καλλικλῆς Πυθοκλεῦς.
 Φιλοκλῆς Τεισάρχου. Φαῖδρος Θευφάντου.
 Θεόδωρος Ταχίππου. Θράσων Νικοστράτου.

It is at least a curious coincidence, that here, as in the list from Antimachia (No. 387), we have in all forty-two subscribers. Here all are, it seems, independent householders, while there in several cases a father subscribes for his son also, and Ἀριστίων (line 9) for his wife, son and daughter; but, supposing this list to be complete, the whole amount required has in each case been divided into forty-two equal parts. There are certain little peculiarities in the two lists which make me think that this is not accidental.

Col. *b.* of the present inscription contains fourteen names. There seems to have been some reason which prevented the lapidary from using the space below *a*, and the crowding in the last three lines of *a* seems to indicate that he was obliged to get twenty-eight names into the space at his disposal.

In No. 387 the twenty-eighth name is Λαμπίας Νικοστράτου (line 22). The name of his son Νικόστρατος follows, but the *καὶ ὑπὲρ τοῦ υἱοῦ Νικοστράτου* is written very closely, as if there were some special reason that it should not intrude upon the next line. It would seem that the original *intention* there was that the forty-two equal contributions should be divided into two groups of twenty-eight and fourteen respectively, as in the present case. One of the contributions in the second and smaller group was not forthcoming, and Λαμπίας Νικοστράτου, who belonged to the first and larger group, added his son's name to make up the amount. I can suggest no reason for this division, and it is impossible in the present case to break up *a* into two unrelated groups of fourteen each, as in that case the division comes between the two brothers Βόηθος and Τιμόξειος (lines 7-8). We may, however, conjecture that the subscriptions here were, like those of No. 387, intended to serve some religious purpose. It is just possible that

in both cases those called upon to contribute were the priests and *ιεροποιοί* of six successive years. In Nos. 370 and 388 we found a priest and six *ιεροποιοί*. Some such hypothesis would account for the fact that many of the contributors here and in No. 387 are nearly related.

405.

Now built into the new church. Partly published by Rayet, p. 51. 'More completely, but somewhat inaccurately, by Dubois, *Bull. Hell.* vii. p. 484, No. 9.

ΙΟΒΟΥΛΟΣΑ
 ΟΒΟΥΛΟΥΜΑΤΡΟ
 ΕΔΙΑΓΟΡΙΔΟΣΤΑ
 ΔΙΑΠΑΡΑΓΙΝΟΜ
 5 ΟΣΔΕΑΠΟΠΛΑΤ
 ΑΣΤΑΣΠΑΣΙΑ
 ΝΘΙΠΠΟΣΑΡΙΣΤΟ
 ΥΛΟΥΜΑΤΡΟΣΔΕ
 ΙΑΓΟΡΙΔΟΣΤΑΣ
 10 ΙΑΠΑΡΑΓΙΝΟΜΕ
 ΣΑΠΟΠΛΑΤΙΝΝ
 ΑΣΠΑΣΙΑ Α
 ΟΒΟΥΛΟΣΑΡΙΣΤΟ
 ΛΟΥΜΑΤΡΟΣΔΕΑΝ
 15 ΠΟΛΗΣΤΑΣΣΑΤΥΡΟ
 ΑΡΑΓΙΝΟΜΕΝΟΣΑΠ
 ΛΑΤΙΝΝΑΣΤΑΣΠΑ
 Ι ΕΥΞΙΦΑΝΗ
 ΚΛΕΥΣΜΑΤΡΟΣΔ
 20 ΚΥΛΛΑΣΤΑΣΕΥΞ
 ΕΥΣΜΑΡΑΓΙΝΟΜ
 ΑΠΟΙΩΒΙΗΣΤΑ
 ΙΑΙΠΠΟΥ Κ
 ΣΑΡΙΣΤΟΒΟΥΛΟ
 25 ΙΤΡΟΣΔΕΔΙΑΓ
 ΟΣΤΑΣΚΥΔΙ

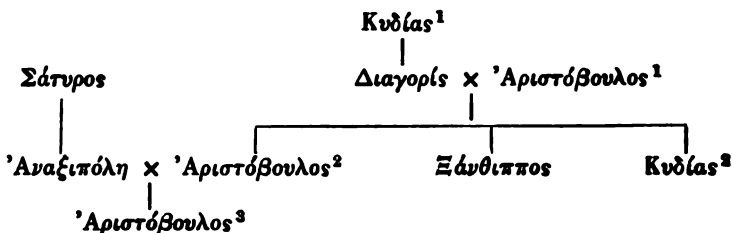
Ἀριστ]όβουλος Ἀ[ρι-
 στ]οβούλου ματρῶ[ς
 δ]ὲ Διαγορίδος τᾶ[ς
 Κ](υ)δία, παραγινόμε-
 ν]ος δὲ ἀπὸ Πλατ-
 ίνν]ας τᾶς Πασία.
 Ξά]νθιππος Ἀριστο-
 βο]ύλου ματρὸς δὲ
 Δ]ιαγορίδος τᾶς
 Κυδ]ία, παραγινόμε-
 νο]ς ἀπὸ Πλατίνν-
 ας τ]ᾶς Πασία. Ἀ[ρ-
 ιστ]όβουλος Ἀριστο-
 βού]λου ματρὸς δὲ Ἀν-
 αξί]πιδος τᾶς Σατύρα[ν,
 π]αραγινόμενος ἀπ[ὸ
 Π]λατίννας τᾶς Πα-
 σί](α). Εὐξίφάνη[ς
 - - κλεῦς ματρὸς δὲ
 Δερ]κύλλας τᾶς Εὐξί-
 φάν]εως, (π)αραγινόμε-
 νος] ἀπὸ Ζωβίης τᾶ[ς
 Ἀγ](λ)αίππου. Κ(υ)-
 διά]ς Ἀριστοβούλου
 μ](α)τρὸς δὲ Διαγ-
 ορίδ]ος τᾶς Κυδ[ί]α,

	ΡΑΓΙΝΟΜΕΝΟ	πα]ραγινόμεν[ος ἀπὸ
	ΑΤΙΝΝΑΣΤ/	Πλ]ατίνας τ[ῆς
	ΛΙΑ ΚΑ	Πασ]ία. Κα[λ-
30	ΙΝΑΞ Δ Α Μ Α Τ Ρ Ι	λι] (ἀ)ναξ Δαματρί]ου
	ΤΡΟΣΔΕΝΙΚΟ	μα]τρός δὲ Νικη[πό-
	ΟΣΤΑΣΚΑΛ	λι]ος τῆς Καλ[λιά-
	ΚΤΟΣΠΑΡ	να]κτος, παρ[αγινόμε-
	ΝΟΣΔΕ	με]ρος δὲ [ἀπὸ - - - -

Fragment of a list of names.

The letters are similar to those of the Halasarna catalogue (No. 368), and, as Mr. Rayet remarked, Aristoboulos, son of Aristoboulos and of Anaxipole daughter of Satyros, is mentioned there also (col. I. line 22).

Can *παραγινόμενος ἀπὸ* mean 'descended from' as Mr. Rayet assumed? I can find in the dictionaries no such use of the word, although *παράδοσις*, *παραγωγή*, *παραδοχή*, may seem to favour it. It is evident that in this case those who add *παραγινόμενος ἀπὸ Πλατίνας τῆς Πασία*, refer to a female ancestor on their father's side, perhaps his mother, e. g. :—



'Αριστόβουλος³ may be the son of 'Αριστόβουλος¹ by a second marriage, but in either case his right to appear in this list is derived through his father.

Probably *παραγινόμενος ἀπὸ Πλατίνας* simply means 'having a right to present himself at the sacrifice or feast of the *γένος* through descent from Platinna.' This answers to the regular use of *παραγ.* e. g. *Od.* xvii. 173: *καὶ σφιν παραγίγνεται δαιτί.*

Mr. Rayet had only a part of the catalogue, and he supposed that it comprised descendants of Πλάτινα only. There is no evidence that she is related to Ζωβίη, and consequently no evidence that all the people in the catalogue belong to a common stock.

406.

From Rayet, No. 11. Round altar. Now lost. Letters, Α Γ.

Μόναρχος Ἐκατῶδωρος
καὶ ἱεροποιοί,
Τιμόξενος Τιμοξένου,
Λύκαιθος Διοφάντου,
5 Θεωδωρίδας Μελάνθου,
Μελανκρίδας Μελάνθου,
Ἐκατόδωρος Κλεαγύρου,
Ἀριστιππίδας Τιμαγύρα,
Μέλανθος Τιμοξένου,
10 Καλλικράτης Τιμαγύρα,
Ἀσκληπιῶ καὶ Ὑγείᾳ[ι].

As Mr. Rayet has remarked, the *ἱεροποιοί* seem to belong all to one family and, as in the inscription of Cardamina, the *μόναρχος* who here takes the place of the priest may be a member of the same family. The phrase *κατὰ πόλιν μοναρχεύοντος* in No. 417 would indicate that he is not the Coan *εponυγμῆς*, but an Isthmian functionary with the same title. The number of *ἱεροποιοί* here, eight, is curious. Perhaps together with the *μόναρχος* they formed a college of nine. If this is so, the number nine must originally have had reference to tribal divisions, although here they all belong to one tribe. We cannot be certain that the *μόναρχος* or *ἱεροποιοί* were specially occupied in the service of Asclepius, for in No. 370 a dedication to Hecate is made by the priest of *Ἀρρολλο* and six *ἱεροποιοί*.

407.

Now at Symi. Published by Rayet, No. 12 = Foucart, *Ass. Rel.* No. 54.

Θιασεΐται
οἱ σὺν Παρμενίσκῳ,
Ἀγαθοστράτων
Μιννίανος
5 Τραλλιανός.

c.	Head of bearded Heracles with lion's scalp, to right.		Veiled head of Demeter to left, and name. ΚΛΙΟΝ
9.	Α	Paris.	} Rhodian Didrachms.
10.	ΑΓ	Leake.	
11.	ΒΙΤΩΝ	BM. Paris.	
12.	ΛΕ?	BM.	
13.	ΜΑ	Im. P.	
14.	ΦΙ	BM. Berlin.	
15.	ΦΙΑ	BM. Im.	

c ² .	Id.		Id.
15 ^b .	ΙΦ	Löbbecke (<i>Zeitschr. für Num.</i> xiv. p. 155).	} Rhodian Drachm.

PERIOD II.

Circ. B.C. 300-200.

d.	Head of young Heracles with lion's scalp, to right.		Crab, bow in case, and name. ΚΛΙΟΝ.
16.	ΓΝΛΣΙΔΙΚΟΣ	Berlin.	} Rhodian Tetradrachms.
17.	ΚΛΕΙΝΟΣ	Paris. Hunter.	
18.	ΛΕΛΔΑΜΑΣ	P.	
19.	ΜΟΣΧΙΛΝ	BM.	
20.	ΜΙΚΛΝ	Berlin. P.	
21.	ΝΙΚΑΓΟΡΑΣ	Hunter.	
22.	ΞΑΝΘΙΠΡΟΣ	Paris. Im.	
23.	ΤΙΜΟΛΥΚΟΣ	BM.	

e. Head of young Heracles with lion's scalp, to right.	Crab, club, and name. ΚΛΙΟΝ
24. ΑΝΑΞΑΝΔΡΟΣ	Im.
25. ΑΡΙΣΤΙΛΩΝ	BM. Paris. P.
25 ^b . ΑΡΙΣΤΙΛΩΝ	BM. Paris.
26. ΑΡΧΙΔΑΜΟΣ	BM. Im.
27. ΒΙΩΝ	P.
28. ΔΗΜΗΤΡΙΟΣ	BM. P.
29. ΕΜΠΡΕΠΩΝ	BM. Paris. Hunter. Im. P.
30. ΙΛΙΛΟΣ	BM. Berlin. P.
31. ΚΑΛΛΙΣΤΡΑΤΟΣ	BM.
32. ΚΛΕΙΝΟΣ	BM. Paris. Hunter. Im.
33. ΚΟΔΡΟΣ	Pantelidis (<i>Bull. Hell.</i> xi. p. 78).
34. Μ]ΕΝΩΝ	Hunter.
(snail between claws of crab. Cp. Nos. 8, 68, 69.)	
35. ΝΙΚΩΝ	BM. Paris. P.
36. ΞΕΝΟΜΒΡΟΤΟΣ	BM. Paris.
37. ΠΟΛΥΑΡΧΟΣ	BM. Paris. P.
38. ΠΟΛΥΑΧΟΣ	Berlin.
39. ΣΤΕΦΑΝΟΣ	BM.
40. ΤΗΛΕΦΟΣ	Berlin. Lambros.
41. ΦΙΛΙΣΤΟΣ	BM. P.
42. ΦΙΛΩΝ	BM. Lambros.
43. Χ]ΑΡΙΔΑΜΟΣ?	Berlin.
f. Id.	Crab, bow in case, and name. ΚΛΙΟΝ
44. ΧΑΡΜΙΓΓΩΞ	Berlin.
g. Head of young Heracles, facing.	Crab, club, and name. ΚΛΙΟΝ
45. ΒΡΥΑΞΙΣ	P.
46. ΔΑΜΟΞΕΝΟΣ	BM. Berlin. P.
47. ΕΥΔΗΡΟΣ	BM.
48. ΙΛΙΛΟΣ	BM.
49. ΜΙΚΩΝ	BM. Im.

Rhodian Didrachms.

<i>h.</i>	Head of bearded Heracles, to right.		Crab, club, and name. ΚΩΙΟΝ	
50.	ΑΝΑΞΑΝΔΡΟΣ	BM.	Berlin.	Hunter. P.
51.	ΑΡΧΙΔΑΜΟΣ	BM.		
52.	ΑΣΤΥΝΟΜ[ος	Im.		
53.	ΒΑΤΙΩΝ	BM.	Berlin.	
54.	ΕΜΠΡΕΠΩΝ	BM.	Hunter.	P.
55.	ΙΑΤΡΟΚΛΗΣ	BM.		
56.	ΙΔΟΜΕΝΕΥΣ	BM.	Im.	
57.	ΙΠΠΟΛΟΧΟΣ	Paris.		
58.	ΚΡΙΤΟΒΟ[υλος	Karlsruhe (Im).		
59.	ΛΑΕΡΤΑΣ	BM.		
60.	ΛΥΚΩΝ	BM.	Lambros.	
61.	ΜΝΑΣΙΜΑΧΟΣ	Berlin.	Im.	
62.	ΜΟΣΧΙΩΝ	Berlin.		
63.	ΞΑΙΓΡΕΤΟΣ	BM.	P.	
64.	ΠΟΛΥΑΡΧΟΣ	BM.	Hunter.	
65.	ΠΥΘΙΩΝ	BM.		
66.	ΠΥΘΩ	Market (Im).		
67.	ΦΙΛΙΝΟ[ς	BM.		
} Rhodian Drachms.				
<i>i.</i>	Id.		Crab, above it a snail, beneath it name (cp. Nos. 8, 34.) ΚΩΙΟΝ	
68.	ΑΜΦΙΔΑΜΑΣ	Berlin.	Im.	
69.	ΣΩΣΙΣΤΡΑΤΟΣ	BM.	P.	
<i>j.</i>	Head of young Heracles, to right.		Crab, club, and name. ΚΩΙΟΝ	
70.	ΑΡΙΣΤΩΝ	Hunter.		} Rhodian ¾ drachm. (21 grs.)

k. Head of youthful Heracles, facing. | Club, bow in case, and name.
ΚΛΙΟΝ

Usually countermarked with a crab.

71. ΑΝΑΞΑΝ[δρος	BM.			
72. ΑΡΙΣΤΙΟΝ	BM.			
73. ΑΡΧΟΝ	BM.	P.		
74. ΔΙΑΓΟ[ρας	(Mi. S. 93.)			
75. Δ]ΙΟΜΕΔΩΝ	P.			
76. Έκα]ΤΑΙ[ος?	P.			
77. ΗΡΟΔΟΤΟΣ	BM.			
78. ΘΕΥΔΟΤΟΣ	BM.	Berlin.	Im.	P.
79. ΘΕΥΦΙΑΗΤΟΣ	BM.	Berlin.	P.	
80. ΛΑΜΠΙΑΣ	BM.	Berlin.	P.	
81. ΠΑΡΜΕΝΙΣ[κος	BM.	P.		
82. ΠΡΑΞΙΑΝΑΞ	P.			
83. Πρ]ΑΤΑΓΟΡΑΣ	P.			
84. ΠΡΛΤΑΓΟΡΑΣ	Market (Im).			
85. ΤΕΛΕΣΦΟΡΟ[ς	P.			
86. ΦΙΛΙΝΟΣ	BM.	Berlin.	Im.	P.

Bronze, diam. 17-16 mill.

l. Head of young Heracles, to left. | Crab, club, and name.
ΚΛΙΟΝ

87. ΑΓΟΡΑΚΡΙ[τος	P.			
88. ΒΙΣΧΡΙΟΝ	P.			
89. ΑΝΑΞΑΝ[δρος	Paris.			
90. ΑΡΑΤΟΣ	Paris.			
91. Α]ΡΙΣΤΟΓΕΝ[ης	Berlin.			
92. ΑΡΧΕΠΟΛ[ις	Paris.	Berlin.	P.	
93. ΕΛΛΑΝΙΚΟΣ	Berlin.	P.		
94. ΗΡΟΔΟΤΟ[ς	P.			

Bronze, diam.
15-13 mill.

<i>l.</i> (continued). Head of young Heracles, to left.		Crab, club, and name. ΚΛΙΟΝ
95. ΙΠΠΑΡΧΟΣ		Market (Im).
96. ΜΙΚΥΘΟΣ		Im.
97. ΠΑΡΜΕΝΙΣΤ[os]		Im. P.
98. ΠΑΥΣΙΜΑΧ[os]		Berlin.
99. ΣΑΤΥΡΟΣ		P.
100. Σ]ΙΜΟΣ		P.
100 ^b . Τ]ΕΙΣΙ[as]		Berlin.
101. ΤΡΙΣΙΛΟΣ		Paris.
102. Φ]ΙΛΙΣΚΟΣ		P.
103. ΦΙΛΟΚΛΗ[s]		P.
104. Χ]ΙΡΙΠΡΟΣ		P.
} Bronze, diam. 15-13 mill.		
<i>m.</i> Id.		Crab and name. ΚΛΙΟΝ
105. ΘΑΥΜ[inos]		(Mi. S. 92.)
106. ΚΑΦΙΣΙ[os]		Berlin.
107. Παρ]ΜΕΝΙΣΚο[s]		Berlin.
<i>n.</i> Veiled head of Demeter, to right.		Crab (with or without club), and name. ΚΛΙΟΝ
108. ΑΝΑΞΑΝ[δρος]		(Mi. 37.)
109. ΔΑΜΛΝ		Im.
110. ΔΡΑΚΛΝ		Berlin.
111. Ξ]ΑΙΓΡΕ[τος]		P.
112. Μ](α)ΥΣΙΜΑΧο(s)		(Mi. S. 85.)
(club)		
113. ΦΙΛΟΚΛΗ[s]		P.
(club)		
114. ΦΙΛΟΝΙΔΑΣ		Im.
115. ΦΡΑΣΙΜΗΔ[ης]		P.
} Bronze, diam. 13-12 mill.		

<p>o. Head of young Heracles, to right.</p> <p>116. ΔΑΜΛΝ</p> <p>117. Διο]ΜΕΔΛ[ν</p> <p>118. ΗΡΟΔ[στος (crab and fish)</p> <p>119. ΘΕ]ΥΤΙΜΙΔΑ[ς?</p> <p>120. ΜΕΝΕΣ - - -</p> <p>121. Ο]ΝΑΣΙ[κλῆς</p> <p>122. Π]ΟΛΥΜ[ναστος</p> <p>123. ΠΥΡΡΙ[χος (crab and club)</p>	<p> </p> <p>BM.</p> <p>Im.</p> <p>Paris.</p> <p>Berlin.</p> <p>P.</p> <p>P.</p> <p>BM.</p> <p>Paris.</p>	<p>Crab and name.</p> <p>ΚΛΙ</p>
<p>p. Head of Apollo (or Medusa), facing.</p> <p>124. Ἀρ]ΧΙΔΑΜΟΣ</p> <p>125. ΔΙΑΓΟ[ρας</p> <p>126. ΕΠΙΔΑΥΡ[ος</p> <p>127. ΘΕΥΓΕΝΗΣ</p>	<p> </p> <p>Berlin.</p> <p>Im.</p> <p>Paris. P.</p> <p>Berlin. P.</p>	<p>Club, bow in case, and name.</p> <p>ΚΛΙΟΝ</p>

Bronze, diam. 11-12 mill.

The smaller bronze issues of the older periods have no names. The types in my own collection are:—

(1) (Cp. Mi. 36.) Veiled head of Demeter, to right. | Crab and Club.
ΚΛΙ

Diam. 10-11 mill.

(2) Bearded head of Heracles, to right. | Crab.
ΚΛΙ

Diam. 9 mill.

PERIOD III.

Circ. B.C. 200-88.

q. Tetradrachms of Alexander's type, with crab, club, and name in front of Zeus.

127^a. ΣΩΣΤΡΑΤΟΣ BM.

127^b. Χ = Χαρ. (*Num. Chron.* 1883, p. 5.)

127^c. - - - ΔΗΣ? (Müller, No. 1153.)

There is a half-drachm of Alexander's type, with a crab in front of Zeus, and ΛΑ under the seat, at Marischal College, Aberdeen. It may not be Coan. Cp. Müller, No. 829.

- | | | | | |
|------------------|---|----------------------------------|---------------------------------------|--|
| q ³ . | Head of Aphrodite, to right. | | Asclepius standing and name.
ΚΛΙΩΝ | |
| 128. | ΝΙΚΟΣΤΡΑΤΟΣ | Hunter. | } | Attic Tetra-
drachm. |
| 7. | Crowned head of Asclepius,
to right. | | | Coiled serpent, star, and name.
ΚΛΙΩΝ |
| 129. | ΑΙΣΧΥΛΟΣ | Berlin. | } | Attic
3 Drachms. |
| 130. | ΝΙΚΑΡΧΟΣ | (Mi. S. 50.) | | |
| 131. | ΡΥΘΟΚΛΗΣ | BM. Venice (Im). | | |
| 132. | ΕΥΚΑΡΠΟΣ Α | Im. | | |
| | | | Id.
ΚΛΙΩΝ | |
| 8. | Id. | | Serpent-staff, and name.
ΚΛΙ | |
| 133. | ΑΓΗΣΙΑΣ Κ | BM. Im. | } | Attic
Tetrobols. |
| 134. | ΔΙ[ο]ΓΕΝΗΣ Κ | Im. (<i>Monn. Gr.</i> No. 105). | | |
| t. | Veiled female head,
to right. | | Crab, star, and name.
ΚΛΙΩΝ | |
| 135. | ΧΑΡΜΥΛΟΣ | P. | } | Silver, diam.
12 mill.,
wt. 17.5 gr. |

<p>u. Head of young Heracles, to right.</p>	<p> </p>	<p>Club, bow in case, and name. ΚΛΙΟΝ</p>
<p>136. ΘΕΣΣΑ[λός (star below)</p>	<p>Im.</p>	<p>} Id. ΚΛΙΟΝ Silver, diam. 11 mill. wt. of No. 138, 11.5 gr.</p>
<p>137. ΑΓΗΣΙΑΣ Κ</p>	<p>Market (Im).</p>	
<p>138. ΕΚΛΤΟΔΛ[ροος (serpent below)</p>	<p>P.</p>	
<p>v. Id.</p>	<p> </p>	<p>Crab, club, and name, in shallow incuse square. ΚΛΙΟΝ</p>
<p>139. ΑΡΑΤΟΣ Δ</p>	<p>Im.</p>	<p>} Attic Tetrobols, diam. 15 mill.</p>
<p>140. ΑΡΙΣΤΑΙΣ</p>	<p>Paris. Hunter.</p>	
<p>141. ΑΡΧΙΑΣ Κ</p>	<p>BM. Paris.</p>	
<p>142. ΔΙΟΤΙΜΟΣ</p>	<p>Im.</p>	
<p>143. ΕΥΔΑΜΟΣ</p>	<p>Paris.</p>	
<p>144. Α]ΕΥΚΙΡΡΟΥ vel ΣΥΚΙΡΡΟΥ</p>	<p>Berlin.</p>	
<p>v¹. Id.</p>	<p> </p>	<p>Id. ΚΛΙΟΝ</p>
<p>145. ΦΙΛΙΡΡΟΣ</p>	<p>Im.</p>	<p>} Club and name in incuse square. ΚΛΙΟΝ Silver, diam. 11 mill.</p>
<p>w. Id.</p>	<p> </p>	
<p>146. ΔΟΥΟΣ</p>	<p>Im.</p>	
<p>z. Id.</p>	<p> </p>	
<p>147. Φ]ΙΛΙΝ[ος?</p>	<p>Berlin.</p>	<p>} Crab and name in incuse square. ΚΛΙ Silver, diam. 11 mill.</p>
<p>148. ΑΑΠ?</p>	<p>Berlin.</p>	

3. Head of Asclepius, to right.

Serpent coiled and name in
incuse square.

ΚΛΙΩΝ

149. ΑΝΘΕΣ Α

BM. Im. Paris.

2.

Id.

with Δ or P

Id.

With Δ or P outside the square.

ΚΛΝ ΚΛΙ or ΚΛ

150. ΑΓΗΣΙ
ΑΡΙΖΙΟ

} Berlin.

151. ΑΓΗΣΙΑ
ΘΕΥΦΑΜ

} BM. Berlin.

152. ΑΛΚΙΔΑ
ΑΣΙΝΙΟΣ

} Paris.

153. ΑΝΔΡΟΣ
(star)

} BM. Berlin.

154. ΑΡΙΣΤΟΜ
ΛΟΧΟΣ

} BM.

155. ΑΡΙΣΤΟ
ΓΕΝΟΚ

(Mi. S. 25.)

156. ΠΑΡΙΕΟ

} P.

157. ΔΕΙΝΙΑΣ
ΝΙΚΟΣΤ

} BM.

158. ΕΚΑΤΑΙ
ΤΙΜΟΞ
(star)

} BM.

159. ΕΥΑΡΑΤ
ΗΛΙΟΔΛ

} BM. H on reverse side, outside square.
Im.

160. ΗΛΙΟΔΛ
ΕΥΑΡΑΤ

} BM. Paris. P.

161. ΙΛΗ
ΘΕΥΦ vel
ΑΜ
ΑΓΗΣΙΑ

} BM. Berlin.

Attic 4 Drachms.

162.	ΚΛΕΛ ΠΡΟΣ	} BM.
163.	ΛΟΧΟΣ ΠΑΡΜΕ	} Paris.
164.	ΝΙΚΑΡΧΟΣ ΑΣΚΛΗΠ	} BM.
165.	ΝΙΚΟΔΗ ΘΕΥΦΑΜΙ	} Paris.
166.	ΝΙΚΟΜΗ ΑΡΙΣΤΟ	} BM. Berlin.
167.	ΝΙΚΟΜΗ ΘΕΥΦΑΝ	} BM.
168.	ΝΙΚΟΣΤΡ ΑΚΙΝΙΑΣ	} BM. Paris.
169.	ΝΙΚΛΝ	BM.
170.	ΠΑΡΜ ΑΓΗΣΙ	} Paris.
171.	ΠΑΡΜΕ ΓΕΝΟΚ	} BM. Paris. Berlin.
171 ^b .	ΠΑΡΜΕ ΛΟΧΟΣ	} Aberdeen.
172.	ΠΡΟΣΤ ΕΥΔΑΜ	} BM.
173.	ΠΡΟΣΤΑ ΕΥΔΟΥ	} BM. Berlin.
174.	ΠΡΟΣΤ ΝΙΚΙΑΣ	} BM. Paris.
175.	ΤΙΜΟΞΑΝ ΕΚΑΤΑΙΟΥ	} BM.
176.	ΤΙΜΟΞΕΝ ΕΚΑΤΑΙΟΣ	} Paris.
177.	ΤΙΜΟΞ ΕΚΑΙΤ	} Im.
178.	ΤΙΜΟΞ ΕΚΑΤΑΙ (star)	} Berlin.

Attic † Drachms.

179.	ΤΙΣΑΧ ΑΛΚΙΔΑ	}	BM.	}	Attic $\frac{1}{4}$ Drachms.
180.	ΤΙΣΥΑΣ ΥΙΗΣΑΣ				
181.	ΦΙΛΙΛΝ ΠΡΟΣΤ	}	BM.		
182.	ΦΙΛΟΦΡ ΜΕΝΛΝ				

αα. Head of Asclepius, to right.

Serpent-staff and name.

ΚΩΙΩΝ

183.	ΑΓΗΣΙΑΣ	BM. Paris. Im. P.	}	Bronze, diam. 20-22 mill.
184.	ΑΓΛΑΟΣ	BM. Paris. Berlin. Im. P.		
185.	ΑΜΜΗ	Paris.		
186.	ΔΙΟΦΑΝ(τος)	Paris. P.		
187.	ΚΛΕΥΜΑ(χος)	BM. Paris. Berlin. P.		
188.	ΚΛΕΥΦ	Paris.		
189.	ΝΙΚΑ[ρχος	Paris. Leake.		
190.	ΝΙΚΙΑΣ ?	(Mi. S. 80.)		
191.	ΝΙΚΟΜΗ(δης)	Paris. Berlin. P.		
192.	ΠΟΛΥΔΑ(μος)	BM.		
193.	ΠΟΛΥΚΑ	Paris.		
194.	ΠΟΛΥΧΑ(ρμος)	BM. Hunter. P.		
195.	ΣΑΤΥΡΟΣ	BM. Berlin.		
196.	ΣΩΠΑΤΡΟΣ	Paris.		
197.	ΦΙΛΙΝΟΣ	Paris.		
198.	ΧΑΡΙΔΑ(μος)	BM. Paris. P.		

αβ. Crowned head of Asclepius, to right.

Coiled Serpent and name.

ΚΩΙΩΝ

199.	ΕΥΑΡΑΤΟΣ ΔΙ	BM. Paris. Berlin. P.	}	Bronze, diam. 22 mill.
	Id. ΕΙ	Im.		
200.	ΠΥΘΟΚΛΗΣ	BM. Paris. Berlin. P.		

ac. Veiled female head. | Crab and name.
ΚΩΙΩΝ

201. ΠΡΟΞΕΝΟΣ (Mi. S. 86.)

} Bronze.
Size 6.

ad. Head of young Heracles. | Veiled female head and name.
ΚΩΙΩΝ

202. ΠΥΘΥΩ (Mi. 44, S. 88.)

} Bronze.
Size 4.

Others of the same type with ΚΩΙΩΝ have no names.

ae. Head of young Heracles, facing. | Club, bow in case, and name.
ΚΩΙΩΝ

Resembling type *k* but later letters.

- | | |
|--------------------|------------------------|
| 203. √[γ]ΗΣ[ίας | P. |
| 204. ΑΓΛΑΟΣ | BM. Berlin. Im. P. |
| 205. ΑΡΙΣΤΟ[βουλος | Paris. |
| 206. ΔΙΟΜΕ — — | BM. Paris. Berlin. |
| 207. ΕΥΚΡΑ[της | BM. Berlin. |
| 208. ΕΥΚΡΑ[της | Hunter. |
| 209. ΕΥΦΙΛΗ[τος | P. |
| 210. ΚΛΕΙΝ/ | Berlin. |
| 211. Μην]ΟΦΑΝ[τος | BM. |
| 212. Μ]ΙΚΟΜΗ[δης | Berlin. Hunter. |
| 213. ΤΕΙΣΑΡΧΟΣ | Im. |
| 214. ΣΩΠΑΤΡΟΣ | BM. Paris. Berlin. Im. |

} Bronze, diam. 17-16 mill.

af. Id. and name. | Id. with ΑΛΕΞΑΝ.
ΚΩΙΩΝ

215. ΜΗΝΟΦΑΝΤΟΥ (Mi. S. 105.)

<i>ag.</i>	Head of young Heracles, to right.		Bow in case, and name. ΚΩΙΩΝ	
216.	ΑΓΛΑΟΣ		Berlin.	} Bronze, diam. 11 mill.
217.	ΕΥΚΡΑ[της		Im.	
218.	ΠΟΛΥΚΑ		P.	

PERIOD IV.

Circ. B.C. 88-50.

<i>ah.</i>	Head of Apollo, to right.		Lyre, and name. ΚΩΙΩΝ	
219.	ΑΡΑΤΟΣ		(Mi. 23.)	} Silver, diam. 12 mill.
220.	ΑΡΙΣΤΑΙΟΣ		Paris.	
221.	ΑΡΙΣΤΟΒΟΥΛΟΣ		Paris.	
222.	ΘΡΑΣΥΑΝΔΡΟΣ		Karlsruhe (Im).	
223.	Α]ΕΥΚΙΠΠΟ[ς		Berlin.	
224.	ΝΙΚΩ		Paris. P.	
225.	ΣΑΡΜΕΝ		Paris.	
226.	- - - ΚΡΩΝ		Im.	
227.	- ΥΗΛΩ -		(Mi. S. 53.)	

<i>ai.</i>	Head of Apollo, to right.		Lyre in crown, and name. ΚΩΙΩΝ	
228.	ΑΛΚΙΔΑ(μος)		BM. Paris. Berlin. Im. P.	} Bronze, diam. 24-25 mill.
229.	ΑΡΙCTO(βουλος)		Berlin. Im. P.	
230.	ΕΜΜΕΝ(ιδας)		Paris. BM. P.	
231.	ΕΥΚΡΑΤ(ης)		BM. Paris. Berlin. Im. P.	
232.	ΙΗΝΩΝ.		(Mi. S. 96.)	

<i>aj.</i>	Id.		Id.	
233.	ΑΙΤΗΣΙΑ		(Mi. S. 67.)	} Size 3.

NICIAS.

<i>ak.</i>	Head of Nicias. ΝΙΚΙΑΣ		Head of Asclepius and name of magistrate. ΚΩΙΩΝ
234.	ΑΝΤΙΟΧΟΣ		Paris. P.
235.	ΔΙΟΦΑΝΤΟΣ		Paris. Berlin.
236.	ΕΙΡΗΝΑΙΟΣ		Berlin. Aberdeen.
237.	ΕΥΚΑΡΠΟΣ		BM. Berlin.
238.	ΚΑΛΛΙΠΠΙΔΗΣ		BM. Paris. Berlin. Im.
239.	ΠΟΛΥΧΑΡΗΣ		Paris.
240.	ΧΑΡΜΥΛΟΣ		BM. Im.

}
 Diam. 30 mill.

AUGUSTUS.

<i>al.</i>	Head of Augustus. ΣΕΒΑΣΤΟΣ		Temple, and name. ΚΩΙΩΝ
241.	ΑΙΝΕΙΑΣ	(Mi. S. 121.)	

}
 Size 6.

<i>am.</i>	Id.		Head of Asclepius, and name. ΚΩΙΩΝ
242.	ΝΙΚΑΓΟΡΑΣ ΔΑ		BM. Paris. Berlin. Im. P.
243.	ΧΑΡΜΥΛΟΣ Β		BM. Paris. Berlin. Im. P.

<i>an.</i>	Id.		Female head, to right, and name. ΚΩΙΩΝ
244.	ΣΟΦΟΚΛΗΣ ΤΙΜΟΞΕΝΟΥ ΕΙΡΑΝΑ		BM. Par. Berl Im. P.

<i>ao.</i>	Id.		Serpent-staff, and name. ΚΩΙΩΝ
245.	ΠΥΘΟΝΙΚΟΣ ΤΙΜΟΞΕΝΟΥ		BM. Berlin. P.

}
 Diam. 20 mill.

- Ἄντιφος, Coan leader in the Iliad.
- Ἀπελλῆς, the painter, probably not a native of Cos.
- Ἀπολλωνίδης, a physician at the court of Artaxerxes I (Ctesias).
- Ἀπολλώνιος, a pupil of Hippocrates II (Galen).
- Ἄρατος, architheorus before 279 B.C. (xix. 66).
- Ἄριστεύς, possibly a Coan (Ross, *Inscr. In.* No. 182).
- Ἄριστόδαμος Ἀγλαοστράτου, possibly a Coan (*ibid.*).
- Ἄρίστων. (1) A contemporary of Strabo, pupil and heir of Ariston of Alexandria the peripatetic philosopher (Strabo 14, p. 658). (2) A physician (Galen).
- Ἄριστωνυμίδας, victor in the pentathlon at Olympia in the 177th Olympiad (Phleg. Trall. *fr.* 12).
- Ἄρχε - - -, at Delos before 240 B.C. (xlix. 19).
- Βαϊκύλος (*C. I. A.* ii. No. 3124).
- Βιττίς, the mistress of Philetas.
- Βιττώ (Kaibel, *Ep. Gr.* 232).
- Βρασίλας (Theocr. vii. 11).
- Γνωσιδικός, ancestor of Hippocrates.
- Γοργίας. (1) Son of Thessalus, grandson of Hippocrates (Suidas *s. v.* Θεσσαλός). (2) A physician who practised at Alexandria.
- Δαμοκράτης Τιμοκλέους (*B. M.* No. 162).
- Δαμόχαρις (*Anth. Pal.* vii. 588).
- Δάρδανος, ancestor of Hippocrates (Tzetzes).
- Δέξιππος or Διώξιππος, physician, scholar of Hippocrates, and contemporary of Hecatomnus (Suidas).
- Δημήτριος Μενεκράτου (*C. I. G.* 2919 b).
- Διαγόρας (*B. M.* No. 299).
- Διδύμαρχος. (1) (Hippocr. *Prorrh.* 34). (2) Architheorus before 250 B.C. (xlvi. 43).
- Διόδωρος (*B. M.* No. 260).
- Διοκλῆς. (1) At Delos before 279 B.C. (xix. 69). (2) (*B. M.* No. 299). (3) (*C. I. A.* ii. No. 963).
- Διομέδων. (1) A partisan of Perseus (Polyb. xxx. 7. 10). (2) Son of Σμένδρων, architheorus before 180 B.C. (lxxxvii. 109).
- Διώξιππος, see Δέξιππος.
- Δράκων, descendant of Hippocrates.
- Δρομέας (Clearchus ap. Ath. x. p. 452 f.).
- Ethemea (*sic*) (Hyginus Astr. 2. 16): probably Ἐχεμήλα. (See App. K.)
- Εἰρηναῖος (Kaibel, *Ep. Gr.* 273).
- Ἐκατόδωρος, father of Χαϊρέστρατος, q. v.
- Ἐλαφος, ancestor of Hippocrates.
- Ἐπαίνετος, (Ross, *Inscr. In.* No. 94).

'Επικλῆς, author of a glossary to Hippocrates; perhaps a Coan (Erotian).

'Επίχαρμος, the poet.

'Ερασίστρατος, the physician, according to Stephanus (*s. v.* Κῶς) a Coan.

'Ερμῶναξ, monarch (*B. M.* No. 299).

Εὐάρατος (Josephus, *Bell. Jud.* i. 26. 5).

Εὐβουλος (Theocr. ii. 66).

Εὐδαμος, victor at Olympia in the stadion in the 172nd Olympiad (Eusebius).

Εὐέλθων, architheorus before 180 B.C. (lxxxvii. 31).

Εὐήμερος, the rationalist (Athen. xiv. p. 658 e).

Εὐκλείδας, at Delos before 250 B.C. (xlvi. 44).

Εὔκριτος (Theocr. vii. 1).

Εὐρύπυλος.

'Εχεμήλα, see Ethemea.

Ζωπυρίων, architheorus before 250 B.C. (xlvi. 43).

'Ηλοθάλης, father of Epicharmus.

'Ηρακλείδης, father of Hippocrates.

Θεόκριτος, the poet.

Θεόμνηστος, a musician, contemporary of Strabo and opponent of Nicias (Strabo, xiv. p. 658).

Θεσσαλός. (1) A king of Cos (Homer). (2) A physician, son of Hippocrates. (3) Tib. Cl. Thessalus, author of an epigram (*Arch. Zeit.* xxxvi. p. 90).

Θεόδωρος. (1) Ancestor of Hippocrates (Tzetzes). (2) Father of Νικαγόρας, q. v.

Θευχαρίδας or Θευμαρίδας (Theocr. ii. 69).

Θευφαμίδας, father of Χαρμίνος, q. v.

Θρασύκριτος, father of Τελευτίας, q. v.

Θυμβραῖος, descendant of Hippocrates (Suidas *s. v.* 'Ιπποκράτης).

'Ιππαρχος, at Delos before 250 B.C. (xlvi. 45).

'Ιπποκράτης, physician.

'Ιππόκριτος. (1) A partisan of Perseus (Polyb. xxx. 7. 10). (2) At Delos before 180 B.C. (lxxxvii. 38).

'Ιππόλοχος, ancestor of Hippocrates (Tzetzes, *Hipp. Epist.* 27).

Κάδμος (Herodot. vii. 163).

Καλλίγνωτος, a physician (*Anth. Pal.* xi. 382).

Κάνδαλος, founder of Cos (Diod. v. 57).

Κλεαρίστα (Theocr. ii. 73).

Κλεινίας, a Coan in the Egyptian service, B.C. 350 (Diod. xvi. 48).

Κλεομυττάδης, ancestor of Hippocrates (Tzetzes).

Κλευμήδης (*B. M.* No. 299).

- Κλεύφαντος (*B. M.* No. 299).
 Κλυτία (*Theocr.* vii. 5).
 Κρίσαμης. (1) A Coan, of whom a strange story is told by Hesychius and Photius. (2) Ancestor of Hippocrates (*Tzetzes*).
 Κριτόβουλος Πλάτωνος (*Arrian, Ind.* 18. 7).
 Κριτόδαμος, a physician who attended Alexander (*Arrian, Anab.* vi. 11).
 Κυδροκλήης (*C. I. A.* ii. 3124).
 Λαέρτας, architheorus before 250 B.C. (xlvi. 42).
 Λυκόστρατος, ὁ μόναρχος παρὰ Ἐπιχάρμῳ (*Hesychius*: see *Lorenz, Epicharmus*, p. 289).
 Λυκοπεύς (*Theocr.* vii. 1).
 Λυσίμαχος, a physician (*Erotian*).
 Μακαρεύς. (1) Historian, author of 'Coaca.' (2) Architheorus before 180 B.C. (lxxvii. 35).
 Μελιξίω (*Theocr.* ii. 145).
 Μενεκράτης (*C. I. G.* 2919 b).
 Μέροψ.
 Νεάνδρος, king of Cos (*Diod.* v. 81).
 Νέβρος, ancestor of Hippocrates.
 Νικαγόρας Θεωδώρου, architheorus in 189 B.C. (lxxxvii. 38).
 Νικάδας Νικάδα (*C. I. A.* iii. 2536).
 Νικάνωρ, commentator on Theocritus' seventh Idyll.
 Νίκαρχος, father of Praxagoras.
 Νικίας, grammarian, friend of Cicero.
 Νικομήδης. (1) A Coan in the service of Antiochus (*Polyb.* x. 29. 6).
 (2) Νεικομήδης, a rhapsodist, buried at Athens (*C. I. A.* iii. 1349 = *Kaibel, Ep. Gr.* 101).
 Ξενόδικος, victor at Olympia in 4th century B.C. (*Paus.* vi. 14. 12).
 Ξενόκριτος, a physician (*Erotian*).
 Ξενόμβροτος, victor at Olympia (*Paus.* vi. 14. 12).
 Ξενοφῶν. (1) A physician, pupil of Praxagoras. (2) Pupil of Erasistratus.
 Ὀνασικλήης (*C. I. A.* ii. 967).
 Παμφίλη, inventress of silk at Cos (*Arist. H. A.* v. 19, *Plin. N. H.* xi. 76).
 Παυσίμαχος (*B. M.* No. 299).
 Περικλήης, father of Simichidas, q. v.
 Πλατέας, father of Παμφίλη, q. v.
 Πλάτων, father of Κριτόβουλος (*Arrian, Ind.* 18. 7).
 Πλειστίας, naval commander in the service of Demetrius Poliorcetes, B.C. 307 (*Diod.* xx. 50).
 Πλειστόνικος, a physician, pupil of Praxagoras.

- Ποδαλείριος, brother of Hippocrates I (Steph. Byz. s. v. Κῶς).
 Πόλυβος, son-in-law and scholar of Hippocrates (Galen).
 Πολύκλειτος, architheorus before 279 B.C. (xix. 15).
 Πόμπις, architheorus before 180 B.C. (lxxxvii. 162).
 Πραξαγόρας. (1) Son of Nicarchus, a celebrated physician.
 (2) Father of Theocritus.
 Πραξιάναξ, father of Hippocrates VII (Suidas).
 Πραξιθέα, mother of Hippocrates.
 Πραξιτέλης (*Anth. Pal.* xii. 56).
 Πρωτος Πυθίωνος (*Bull. Hell.* vi. p. 331).
 Πυθίων, *ibid.*
 Σάτυρος, a physician, teacher of Galen.
 Σιμαίθα (Theocritus ii).
 Σμιχίδας, an Orchomenian, who settled in Cos (Theocr. vii. 21).
 Σίμος. (1) A physician (Strabo, p. 657). (2) Architheorus before
 279 B.C. (xix. 14).
 Σίσυφος, historian (Joan. Antioch. *fr.* 24).
 Σκύθης, father of Cadmus (Herodot. vii. 163).
 Σμένδρων, father of Διομέδων, *q. v.*
 Στέφανος Κυδροκλέους (*C. I. A.* ii. 3124).
 Σωκράτης, author of Θεῶν ἐπικλήσεις.
 Σωρανός, a physician (see Littré's *Hippocrates*, i. p. 33).
 Σώσανδρος, brother of Hippocrates.
 Σώστρατος. (1) Ancestors of Hippocrates (Tzetzes). (2) A phy-
 sician who practised in Alexandria.
 Τεισίας. (1) Architheorus before 250 B.C. (xlvi. 36). (2) Perhaps a
 Coan (Ross, *Inscr. In.* No. 182).
 Τελυτίας Θρασκευκρίτου, architheorus in 250 B.C. (xlvi. 45).
 Τήλεφος, father of Philetas, the poet.
 Τιμάγητος (Theocr. ii. 8).
 Τιμοκλής (*B. M.* No. 162).
 Ὑπέρφας. (See App. K.)
 Φαιναρέτη, mother of Hippocrates.
 Φαινίς (Kaibel, *Ep. Gr.* No. 232).
 Φάνιον, the mistress of Meleager.
 Φανταγόρας Φανταγόρα (Foucart, *Inscr. de Delphes*, No. 18).
 Φάων, a physician (Galen).
 Φείδιππος, Coan leader in the Iliad.
 Φιλητᾶς. (1) The poet. (2) A physician (Galen).
 Φίλινα, mother of Theocritus.
 Φιλίνος. (1) Son of Agepolis, victor at Olympia in Olympiads 129
 and 130. (2) A physician. (3) Son of a Diocles (*B. M.* No. 299).

Φιλίστα (Theocr. ii. 145).

Φίλων, architheorus before 250 B.C. (xli. 39).

Φρασίδαμος (Theocr. vii. 3, 131).

Χαιρέστρατος Ἐκατοδώρου, architheorus before 180 B.C. (lxxxvii. 95).

Χαλκίωπη, mother of Thessalus by Heracles.

Χαλκώδων } mythical king of Cos.
Χάλκων }

Χαρμίνος Θευφαμίδα, on a vase (Heydemann, *Vasensammlung zu Neapel*, No. 1212, and pl. iv).

Χρυσός, ancestor of Hippocrates (Hipp. *Epist.* 27).

APPENDIX B.

THE COAN CALENDAR.

See—

Bischoff, *Leipziger Studien*, vii. p. 381.

Robert, *Hermes*, xxi. p. 170.

Aug. Mommsen, *Bursian's Jahresbericht*, lx. p. 425. (I only saw this after my essay had been written. I am happy to find that the evidence, upon which I rely for the Rhodian Calendar, is the same as that upon which Dr. Mommsen bases his reconstruction.)

It is impossible to reconstruct the Calendar from the materials furnished by Coan inscriptions. The names of eleven months occur on the stones, and to these the month *Καρνεῖος*, from a Calymnian catalogue, the dates of which are Coan (see Appendix H), must be added. The evidences for the order of the months are as follows :

(1) It has been concluded, no doubt rightly, from the fact that in a certain year the Calymnian *Βατρόμιος* corresponded to the Coan *Καφίστιος* (*B. M.* No. 299 *a*, line 26), that these two months stood next each other in the Calendar; either the Calymnian year was, at this particular date, one month behind the Coan year, or *vice versa*, owing to a divergency in the system of intercalation.

(2) From No. 27, we learn that *Βατρόμιος* was earlier in the year than *Γεράστιος*: the priesthood there is sold on the 16th of *Βατρόμιος*; the price is to be paid in two instalments, the first of which is due on the 30th of *Βατρόμιος*, the second on the 14th of *Γεράστιος*. This looks as if *Γεράστιος* came immediately after *Βατρόμιος*, but of this we cannot be at all certain.

(3) From No. 29, we may conclude, with some approach to certainty, that the months *Ἄλσειος*, *Βατρόμιος*, *Πάναμος*, followed each other in this order, and it may be conjectured that the interval separating *Βατρόμιος* from *Ἄλσειος* was equal to that separating it from *Πάναμος*; but the three months here need not necessarily be placed in the same year.

groups separated in point of time by the four months the percentages of which are intermediate. The only other evidence for the placing of a Rhodian month is that of an otherwise unknown writer, Theognis. In his treatise "Περὶ τῶν ἐν Ῥόδῳ θυσιῶν," he said that the swallow-song was sung in the month *Βοηδρομιῶν* (Athen. viii. 360 B). The swallow-song must have been sung when the swallow came, late in February or in March; and *Βοηδρομιῶν* cannot be the Attic month. We should therefore, if other conditions will allow it, place the Rhodian *Βαδρόμιος* at this season.

The analogy of other Dorian Calendars should be used as sparingly as possible: it is very likely to deceive, *e.g.* the month *Ἀρτεμίσιος* in the Calendars of Corinth and Megara (or rather of their colonies) given on p. 332 certainly came two months earlier than the Rhodian *Ἀρταμίτιος*, the latter corresponding however to the Spartan *Ἀρταμίτιος*. In the following tentative scheme of the Coan and Rhodian Calendars the analogy of other Calendars is employed only in the following instances. *Καρνείος* is placed in the twelfth not the eleventh position, because, in the Calendar of Tauromenium (see below), it is separated from *Πάναμος* by two other months. *Καρνείος* is assumed to correspond to the Attic *Μεταγειτνιών*. This was certainly the case in the Peloponnesus and at Syracuse, and there is no evidence that it was not so elsewhere (*e.g.* Byzantium, see below). *Γεράστιος* is assumed to occupy the same place as at Sparta, *i.e.* adjacent, and in one year corresponding, to the Attic *Ελαφεβόλιον* (Thuc. iv. 119). The Rhodian *Θεσμοφόριος* is placed as near the Attic *Πυανοψιών*, in which month the Attic *Θεσμοφόρια* were held, as is possible.

If we now submit ourselves to the evidence from Cos and Rhodes given above, we necessarily get the following order:—

<i>Athens.</i>	<i>Rhodes.</i>	<i>Cos.</i>
<i>Βοηδρομιῶν</i>	1. <i>Θεσμοφόριος</i>	1. <i>Ἄλσειος</i>
<i>Πυανοψιών</i>	2. <i>Θευδαίσιος</i>	2. <i>Θευδαίσιος</i>
<i>Μαιμακτηριῶν</i>	3. <i>Πεταγείτνιος</i>	3. <i>Πεταγείτνιος</i>
<i>Ποσειδεῶν</i>	4. <i>Διόσθιος</i>	4. <i>Καφίσιος</i>
<i>Γαμηλιῶν</i>	5. <i>Βαδρόμιος</i>	5. <i>Βατρόμιος</i>
<i>Ἀνθεστηριῶν</i>	6. <i>Σμίνθιος</i>	6. <i>Γεράστιος</i>
<i>Ἐλαφηβολιών</i>	7. <i>Ἀρταμίτιος</i>	7. <i>Ἀρταμίτιος</i>
<i>Μουνιχιῶν</i>	8. <i>Ἀγριάνιος</i>	8. <i>Ἀγριάνιος</i>
<i>Θαργηλιῶν</i>	9. <i>Ἰακίνθιος</i>	9. <i>Ἰακίνθιος</i>
<i>Σκροφοριῶν</i>	10. <i>Πάναμος</i>	10. <i>Πάναμος</i>
<i>Ἐκατομβαιῶν</i>	11. <i>Δάλιος</i>	11. <i>Δάλιος</i>
<i>Μεταγειτνιών</i>	12. <i>Καρνείος</i>	12. <i>Καρνείος</i>
	13. <i>Πάναμος β.</i>	13. <i>Πάναμος β.</i>

This order agrees well with the amphora-percentages. It accords with the evidence of No. 27, and of No. 367. From the latter an additional item of support may be derived. The registration commences on the 3rd of Ἰακίνθιος, and the list is closed on the 30th of Ἄλσειος. Two proclamations, enjoining registration, are to be made, the first at the Ἡράκλεια—presumably in Ἰακίνθιος—, the second at the festival of Apollo in the month Δάλιος. If the above scheme is correct, a period of three months intervened between the last proclamation in Δάλιος and the closing of the lists in Ἄλσειος. Consistently with this, it is enacted (line 28) that absentees may register themselves within three months of their arrival in Cos, but not later.

The order does not seem to correspond accurately with the requirements of No. 29, but I now believe that the last lines of this inscription should be restored as follows—

16 καταβολὰς ποιησεῖται] τοῦ εὐρέματος [πέντε?, τὰν μὲν
πράταν ἐν τῷ μηνὶ τῷ] Ἄλσειῳ τῷ ἐ[πὶ τοῦ ἐνεστῶτος
μονάρχου, ἄλλαν δὲ ἐμ μ]ηνὶ Βαδρο[μίῳ, ἄλλαν δὲ ἐμ μηνὶ
Ἰακινθίῳ, ἄλλαν δὲ ἐμ μ]ηνὶ Πα[νάμῳ δευτέρῳ κ.τ.λ.

the payments are made at intervals of four months. I suspect that I am wrong about the last letter in line 16, and that τεσσάρας should be substituted for πέντε, all the payments thus falling in one year.

The place of Βατρόμιος (= Attic Gamelion) is one month too early for the swallow. This can only be remedied, either by transposing Καρνείος and Δάλιος, or by making Καρνείος correspond with Attic Boëdromion. I give below, in discussing No. 38, additional reasons for supposing Καρνείος to be the last month, while the place here given to Δάλιος suits the amphora-percentages best, and, although not corresponding to any of the months in which the great Delian festivals of Apollo are supposed to have been celebrated, it at least coincides with the Delphian Ἀπελλαῖος, and with the Tauromenian Ἀπελλαῖος in so far as it follows Πάναμος. The latter alternative should not I think be adopted, as the correspondence of Carneius and Metageitnion is too well attested. Either of the two changes would have the additional advantage of making Θεσμοφόριος correspond with Attic Pyanopsion. I can think of no other reason which makes the suggested order less than probable.

As illustrating some points in the above and in what follows, and as perhaps useful to readers, I here give a table showing the Calendars of Corinth (Tauromenium—Coreyra) and Megara (Byzantium), revised by the light of the new information contained in the recently published

Inscriptiones Graecae Siciliae et Italiae. To these I add the Cretan Calendar from the *Florentine Hemerologion* (Höckh, *Kreta*, iii. p. 444).

Athens.	Tauromenium.	Corcyra.	Byzantium ⁴ .	Crete ⁷ .
Γαμηλιών	1. Ἀρτεμίσιος	1. Ἀρτεμίσιος	4. Ἀρτεμίσιος	Θευδαίσιος ⁸
Ἀνθεστηριών	2. Διονύσιος		5. Λύκειος	Πόντος (sic)
Ἐλαφθβολιών	3. Ἐλάφριος ¹		6.	Ἰακίνθιος ⁹
Μουνηχιών	4.		7. Ἰακίνθιος ? ? ⁵	Ἰακίνθιος ⁹
Θαργηλιών	5. Πάναμος		8. Ἀγριάνιος	Νεκύσιος
Σκιροφοριών	6. Ἀπελλαίος		9. Μαλοφόριος	Βασίλιος
Ἐκατομβαιών	7. Ἰγώνιος		10.	Θεσμοφόριος
Μεταγειτηνιών	8. Καρνείος		11. Καρνείος	Ἐρμαίος
Βοηδρομιών	9. Δάνοτρος (sic)	9. Μαχανεύς ²	12. Μαχανεύς	Ἰμάλιος ¹⁰
Πυανοψιών	10. Ἀπολλώνιος		1. Πεταγεῖτνος ? ⁶	Μεταγεῖτμος ¹¹
Μαιμακτηριών	11. Δωδεκάτης	11. Δωδεκάτος	2. Διονύσιος	Ἄγιος
Ποσειδεών	12. Εὔκλειος	12. Εὔκλειος ³	3. Εὔκλειος	Διόσθους ¹²

The place of Πάναμος in the Tauromenian Calendar is of some interest. If Δωδεκάτης were really the 12th month, Πάναμος would be the 6th. It must originally have been so, and, no doubt, in an earlier form of the Rhodian and Coan Calendar it occupied either the 6th or the last place, as it indeed continued to do at Heraclea: hence its use as intercalary month. At Tauromenium Ἀπελλαίος is the intercalary month. The

¹ Ε[λλ]ῶ[κιος] *Inscr. Gr. Sic. &c.*, p. 103. The uncial text gives ε . . ο only. I assume that ο should be φ. The month Ἐλάφριος is found at Cnidus (*B. M.* 299 b, line 33), and probably at Sparta (*B. M.* 143, line 28).

² I think that *C. I. G.* 1845 allows us to place Μαχανεύς in this place, and not immediately before Δωδεκάτος.

³ Probably not derived from Artemis Εὔκλεια, but from a Zeus Εὔκλειος common to Corinth and Megara. I should thus restore the gloss of Hesychius εἴηλος, which stands out of its alphabetical order after εὐκλῆς. Εὔκλειον: Διὸς ἱερὸν ἐν Μεγάροις καὶ ἐν Κορίνθῳ.

⁴ The Byzantine months are taken from the list of Papas, known to me only from Bischoff's references. It is necessary to suppose that the Julian months with which Papas identifies the Byzantine must be taken as representing the places in the Calendar of the latter, not the seasons in which they are severally to be placed.

⁵ Iatheus (Papas).

⁶ Taken from the Calendar of Chalcedon. (See Dittenberger, *Sylloge*, No. 369.)

⁷ The Julian months with which the Cretan are identified here again only indicate the places in the Calendar of the latter. As Καρνείος does not occur in this Calendar, it is impossible to decide with any certainty at what date the year opened.

⁸ ΘΕΟΔΟCΙ

⁹ ΡΑΒΙΝΘΙΟC

¹⁰ ΕΙΜΑΝ

¹¹ ΜΕΤΑΡΧΙΟC

¹² ΔΙΟCΚΟΥΡΟC

system of intercalation, and the order of those months which are common to the two Calendars, must, I think, have been the same at Corinth and Rhodes. I find in the identification of the Corinthian Panamus with Boedromion, in the letter quoted by Demosthenes, *De Corona*, 157, both a proof of this, and of the genuineness of the document (of course one cannot get two good things at once without arguing in a circle). The Πάναμος of this letter is evidently Πάναμος β., which *does* correspond to Boedromion.

Something must be said, in conclusion, with regard to the Calendar Fragment, No. 38. At Cos we find a solemn sacrifice to Zeus Machaneus on the twelfth day of an unknown month. Argive tradition placed the fall of Troy on the 12th day of the Argive month corresponding to the Attic Thargelion (Dinias Argivus, *fr.* 10). It was, according to the poet Lyseas of Argos (Paus. ii. 22. 2), by the shrine of Zeus Machaneus that the Argive leaders met before leaving, and swore that they would not return until they had taken Troy. It is at least probable that the day on which the capture of the city released them from their vow was the festival-day of this very Zeus Machaneus. The Nemean games were celebrated on the 12th day of Panamus (Schol. Pind. *Nem.* p. 426. I assume that it is the *Argive* Panamus). The death of Archemorus, in whose memory these games were said to have been founded, must have occurred, according to tradition, on the very day which saw the Argive army leave for Thebes. May we conjecture that the Trojan expedition and the Theban expedition were said to have left on the same day of the year, and that this day was the festival of Zeus Machaneus, the 12th of Panamus? This month at Argos must then have corresponded more or less with the Macedonian Panemus—the place it occupies at Tauromenium. The Argive historians, Agias and Dercylus, who placed the fall of Troy μηνὸς Πανήμου ὀγδόῃ φθίνοντος (see Müller, *F. H. G.*, i. p. 569), may have had either the Argive or the Macedonian month in mind. As regards the day, they are in accord with *Attic* (not *Argive*) tradition¹. There is a reason which makes me think that the Coan month in which the sacrifice to Zeus Machaneus takes place is Panamus—the intercalary month. The sacrifice is fully performed only in the year, ἐφ' οὗ κλέωντι Καρνεῖαι: in other years the festival is shorn of its solemnity; only three sheep being sacrificed without any special

¹ I have not overlooked the evidence for placing the Nemea in or near August (see Droysen, *Hermes*, xiv. p. 1). That an Argive or Corinthian Panamus always fell at this season I cannot believe. The date of this trieteric festival may have been connected with the system of intercalation in some way which we cannot detect.

ceremony. It is difficult to believe that the Carneia were celebrated only in alternate years, and I much doubt if the phrase can bear this sense. Can it mean 'The year in which the Carneian days (the month Carneius) come at the end of the year?' If any tolerable reason could be found for interpreting it so, and if the Calendar is that of the month Panamus, the explanation of the whole is simple. In ordinary years, when the last month of the year is Carneius, the sacrifice is celebrated with full honours in Panamus; in years of thirteen months it is transferred to Πάναμος β., a compendious sacrifice of three sheep taking its place in Panamus. It is true that only by the most violent means can such an interpretation be justified. We should have to suppose a hybrid ionic-doric form κλέωντι¹ = κλήφοντι = doric κλάοντι = attic κλείουσι; and, to account for its use in this sense, we must postulate the original existence in Cos of some custom akin to the Italian 'clavum pangere,' to indicate the end of a year. Such conjectures are highly improper, but the fact remains that the other interpretation is also very doubtful, as κλέωντι, if from κλέω in the sense of 'announce' or 'summon,' must be a subjunctive, while the indicative is here required. One would, of course, prefer, were it possible, to make the month in which the sacrifice is made to Zeus Machaneus correspond to the month Μαχανεύς, which follows Καρνείος at Corcyra and Byzantium. On the above hypothesis this would only be the case in years of thirteen months.

¹ Compare, perhaps, the enigmatical Coan form τελέως, possibly (as Dr. Bechtel suggests) derived from τέληφος. May Epidaurian έώρη (*Dial.—Inscr.* iii. p. 156) be, after all, derived from ήώρη?

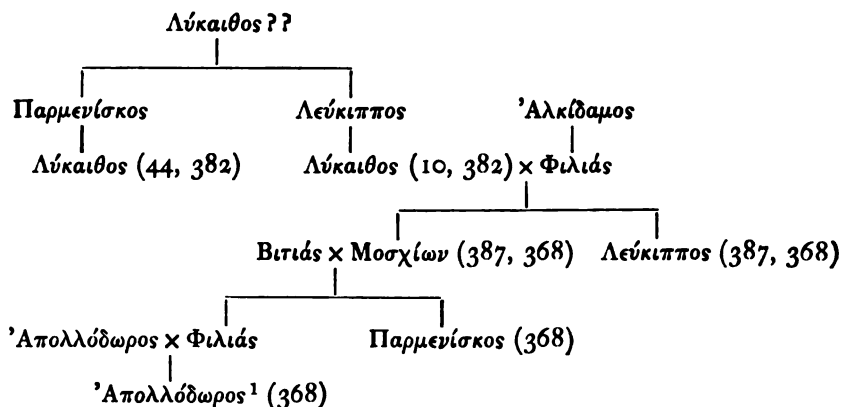
APPENDIX C.

DATES OF NOS. 10, 44, 368, 382, 387.

THE long subscription-list, No. 10, is certainly contemporary with No. 44. This is shown by the coincidence of the names *Λύκαιθος Αινησία*, *Ἀρισταγόρας Σίμου*, *Ἀρισταγόρας Διοκλεῦς*, *Ἐπίδικος Ἀρισταγόρα*, *Παναμύας Μαιδάτα*. It is also quite certain that No. 368 is about one generation later than No. 10 (see p. 260). No. 10 has been conjecturally referred to the date of the Chremonidean War, B.C. 260–263 (p. 21). Some additional support for this date may perhaps be derived from the following considerations: (1) A decree from Calymna contemporary with No. 10 has been preserved (*B. M.* No. 259. See *App. H.* p. 353), in which mention is made of a naval expedition of the Hierapytnians against Cos. We know that the Hierapytnians were, at one time, in alliance with Antigonus Gonatas (see the treaty published in *Bull. Hell.* xiii. p. 51, and *Mus. Ital.* iii. p. 603). This alliance must date from the Chremonidean War, or from the period of Macedonian naval supremacy which followed the battle of Cos. (2) One of the Coan *architheori* who were at Delos 'before 250 B.C.' is named Laertas. As the name is an uncommon one, he is probably the Laertas during whose monarchy the *πολιτεία* was granted to *Νικόμαχος Νικομάχου* of No. 368 (col. VIII line 43). If we suppose that Laertas was monarch about 250 B.C., this will suit the date of about 230 B.C. to be assigned to No. 368.

The question of the dating of Nos. 382 and 387 is difficult. The characters of No. 387 are quite different both from those of No. 10, and from those of No. 368. No. 387 has the small λ above the line, and Ξ . Notwithstanding the Ξ , the characters suggest a date later than No. 10, but little reliance can be placed on palaeography, where we are dealing with a possible difference of less than half a century. The only name which is common to Nos. 387 and 10 is *Τείσαρχος Γεράσιος*; the names *Ἐπίγηρις Ἐπιχάρμου*, *Μοσχίων Φιλίστου*, *Παρμενίσκος Αἰσχυλίνου* of 387, compared with *Ἐπιχάρμος Ἐπιγήριος*, *Φίλιστος Μοσχίωνος*, *Αἰσχυλίνος Παρμενίσκου* of 10, indicate a different generation. We do not expect to find many coincidences between Nos. 368 and 387, as they come from

different demes, but Μοσχίων Λυκαίθου and Δορκύλος Θεουκλεῦς occur in both, and the Ἀπολλόδωρος Τιμοκλεῦς of 387 is very probably a brother of the Τιμῶναξ Τιμοκλεῦς μητρός δὲ Θεοδοσίας τῆς Ἀπολλοδώρου of 368. As the above-mentioned Δορκύλος Θεουκλεῦς derives his name from his maternal grandfather (368, VIII. 5), Θεουκλῆς Δορκύλου (*ibid.* VIII. 15) is his son. Δορκύλος was, therefore, at the date of No. 368, a man of mature age. This looks as if No. 387, in which he is also mentioned, were at all events not much later than 368, and we may conjecturally place it a little earlier, or, say, 240 B.C. No. 382 seems to be contemporary with the generations both of No. 387 (Νικαγόρας Θεωδώρου, and Φίλιστος Φιλίστου occurring in both) and of Nos. 10 and 44. Χάρμιππος Παρμενίσκου and Λύκαιθος Παρμενίσκου occur in 382 and 44, Λύκαιθος Λευκίππου in 382 and 10. We thus get the sequence, 10 and 44, 382, 387, 368; all lying within a period of not more than forty years—say 265–225 B.C. The following scheme of genealogy for one group of related persons will suit this dating. None giving a closer relationship between Παρμενίσκος Μοσχίωνος and Παρμενίσκος the father of Λύκαιθος occurs to me.



A Coan *architheorus* Νικαγόρας Θεωδώρου was at Delos in the year 189 B.C. If he is the same as the Νικαγόρας Θεωδώρου of Nos. 387, 382, and if we adhere to the relative dates of the inscriptions as above determined, No. 10 cannot be as early as the Chremonidean War, but must be about half-a-century later. In this case the Ἀλθαιμένης who was *architheorus* in 203 B.C. is the Ἀλθαιμένης whom we find as monarch in No. 45.

¹ I do not here add Φιλιάς Ἀπολλοδώρου and her son Ἀγέπολις (368, V. 2). It would give five generations in No. 368, which is too many. Her father must be the other Ἀπολλόδωρος Ἀπολλοδώρου μητρός δὲ Φιλιάδος τῆς Μοσχίωνος (368, I. 37 or V. 12), her great-grandfather Μοσχίων being related, we cannot tell how, to Ἀλκίδαμος.

APPENDIX D.

SEPULCHRAL INSCRIPTIONS WITH FINES.

THE Greek tomb-stones which ordain penalties for the violation, or illegal use, of tombs have recently been studied by Hirschfeld (*Königsberger Studien*, I) and Treuber (*Beiträge zur Gesch. der Lykier*). Hirschfeld gives a complete list of those known to him. In the following remarks, which are merely intended to call attention to certain points with which his article does not immediately deal, I quote his numbers.

Our No. 319 is the only example from Cos, and they are very rare in Greece and the islands. Nearly all those known come from Lycia, Western Asia Minor and Thrace. Their unequal distribution is of course owing, not to differences in the law, but to differences in sepulchral usage. In countries, such as Lycia, where religion prescribed burial in elaborately constructed house-tombs (cut in the rock or built), the sudden death of a person who had not prepared for himself a tomb had peculiar consequences. His relations or representatives were compelled by their sense of piety to the dead either to buy a tomb, or to beg permission for burial in one belonging to some one else, their choice being limited to a small area; for, if a man were buried far away from his own people, the due sacrifices could not be offered at the tomb. If they could neither buy, nor obtain by request, they would be tempted, if not obliged, to bury their dead, either by force or stealth, in a tomb to which they had no right. Such emergencies must have been not unfrequent, and in these countries tombs required special protection. The penalties in these inscriptions are not directed against violation for purposes of robbery or insult (although they are often applicable to such cases), but against the unauthorised use or alienation of tombs. In many cases (of which No. 319 is one) they are aimed at the heir, as succeeding to the *jus sepulcri*, or at the future owner of the land in which

the tomb is situated; he is forbidden to sell or alienate it, or to give permission for its use. In other cases it is the actual intruder who is threatened, but it is always the same danger which is foreseen and guarded against. The reality of this danger is shewn by the fact, that, notwithstanding the high penalties, the contravention of the penal clauses, with consequent exaction of the fine, was in some cases regarded as a not improbable event. The sum to be exacted is occasionally assigned for a specific purpose, e.g. 'Αφροδίτῃ εἰς κόσμον αὐτῆς (H. 180); τῷ θεῷ ἡμῶν Κυμνισεῖ Ἀπόλλωνι εἰς κατασκευὴν φιάλης ἀργυρέας (*Bull. Hell.* xi. p. 279). The necessity which might enjoin such a contravention must have been recognised and respected, for, when we find, in some cases only, clauses which direct that any sale is invalid¹, or that the offender shall, in addition to the fine, be liable to criminal prosecution², or, on every repetition of the offence, to the same penalty as in the first instance³, or that the body which has been illegally deposited in the tomb shall be removed⁴, we must conclude that, where such clauses are not added, the intruder was allowed to remain. In Greece, where different ideas as to a future state prevailed, and where architectural tombs were not a religious necessity, this danger did not exist in the same degree.

These inscriptions should not be regarded as memorial: they may in most cases have served this purpose, as they contained the name of the constructor or owner of the tomb, and of those whom he wished to be buried in it, but in themselves they are rather notices that 'Trespassers will be prosecuted' which it was necessary to put up outside tombs, in order that a trespasser might not plead ignorance. Hirschfeld and Treuber have shewn that one or two of the Lycian examples are anterior to the period of Roman rule, and there appears to have been an old Lycian law which punished by a fixed penalty of a talent the unauthorised use of private tombs. The great majority of these documents are however drawn up under a uniform, i.e. Roman law. This is shewn by the amounts of the penalties, which vary throughout on a fixed scale (500 *denarii* or multiples of 500 *denarii*)⁵. Proceedings for violation of

¹ E.g. καὶ τὸ πρῶτον ἔστω ἄκυρον (H. 110). The sale was not necessarily void, because a *locus religiosus*, although separately unsaleable, could be included in the sale of a property of which it formed an integral part. See Daniel-Lacombe, *Droit Funéraire à Rome*. p. 86.

² See Hirschfeld, p. 121.

³ E.g. οὐδὲν ἦπτον μενεὶ τὰ προηλούμενα εἰς τὰ καθωσιωμένα (H. 198).

⁴ E.g. τὸ θεῖον πνεῦμα βοίλομαι ἐξενεχθῆναι (cp. also H. 202).

⁵ The exceptions to this rule are so few that they need scarcely be considered. See the list given by Hirschfeld (p. 139).

sepulchre were taken by the *Actio praetoria de sepulcro violato*. If the owner of the *jus sepulchri* in a tomb (*ad quem pertinet*) did not proceed, or if, as must always have eventually been the case¹, there were no such person, the action became a popular one; that is to say, any individual or any corporation could sue for the recovery of the penalty. Such a procedure, especially if the amount of the penalty could be fixed by the owner, was obviously far the most efficacious method of protecting tombs, but its practice would have led to grave abuses, and many limitations are imposed by the actual procedure founded on it. As we have seen the fines are in almost all cases 500, 1000, 1500, 2000, etc. *denarii*. In each case the fine, if meant to be preventive, must have been the maximum allowed by law. The quanta to which these maxima were proportionate can only have been tariffs paid by the owners of tombs in order to ensure legal protection. The whole procedure must then have been somewhat as follows:—Anyone constructing or acquiring a tomb, and wishing it to be protected by law, registered it, paying a registration-fee in proportion to which the sum recoverable from the violator was fixed. He had to state: (1) for whom the tomb was intended, and what acts would constitute a violation of it; (2) the name of the individual (or corporation) whom he empowered to sue for the recovery of the penalty. His choice in this matter may have been limited by considerations of which we are ignorant, but it is obvious that, supposing it to have been free, he would have selected the most permanent corporations known to him, as he was guarding his eternal rest: as a fact, the fines, in most cases, are made payable to the *fiscus*, or to the native city of the owner. (3) It was also in his power either to exempt the transgressor from criminal proceedings in addition to the exaction of the penalty, or to make him liable to them. From the phraseology of the inscriptions, we gather that such criminal proceedings were of two kinds. A violator of a tomb might be prosecuted for *τυμβωρυσία* = *sepulchri violatio*: anyone who illegally alienated a tomb, or gave permission for burial to unauthorised persons, might be prosecuted for *ἀσεβεία*; at least the latter class of offender is never threatened with *criminal* proceedings for *τυμβωρυσία*². I presume that *ἀσεβεία* is equivalent to *laesa religio*.

A notice that the tomb was registered, and therefore protected, had to be affixed to it. In many cases a duplicate of the actual deed of registration was engraved at the entrance, but a simple notification, such as

¹ The right to the use of the tomb seldom extends beyond two generations.

² *Ἐπιτὴ ἀσεβείῃ καὶ τυμβωρυσίῃ*, as applied to the future owner in some of the inscriptions from Aphrodisias, need not, I think, imply the contrary.

Podalirius, according to Apollodorus (*excerpt. ap. Immisch. Klaros*, p. 167, cp. Steph. Byz. *s. v. Σύρνα*), coming from Colophon founded Syrna in this Chersonese. Machaon in the *Posthomerica* of Quintus Smyrnaeus (vi. 390) occurs in juxta-position with Nireus of Syme, an island lying close to the Chersonese and immediately accessible from its most flourishing district. They are both killed by Eurypylus (here, of course, the Mysian hero, but this, as Wilamowitz points out, is immaterial). This, although, as I have said, it may be a friendly one, is the only relation of Machaon with Cos. The house of the Nebridae, to which Hippocrates belonged, derive their descent from Podalirius, and it is quite possible that they were immigrants from Cnidus. The Cnidian school of medicine is of greater antiquity than that of Cos, and the Nebridae may have been seceders from it. This, of course, is pure conjecture. It may be the result of chance that we have so few references to Asclepius in the inscriptions dealing with ritual; but it is worthy of remark that the only festival of the god of which we have any account (*Hipp. Ep. 11*) is not stated to have been a public one, but was celebrated by *οἱ τῶ θεῶ προσήκουτες*.

(III.) In the ceremony of selecting the ox for Zeus Polieus (No. 37) the tribe of the Pamphyli have precedence: in the division of the carcass certain special portions are assigned to the Nestoridae. The ceremony of selecting the ox for Zeus Machaneus was identical (No. 38): therefore the Pamphyli had precedence in that case also. There certain special privileges are enjoyed by the Phyleomachidae. The Nestoridae certainly considered themselves descendants of Nestor son of Neleus, and it cannot be a mere coincidence that the Phyleomachidae bear the name of Phylomache the wife of Pelias brother of Neleus. The names of these two kindred families or phratriae both stamp them as non-Dorian, and connect them with the very region to which other Thessalian survivals in Cos have been traced back. We might conjecture that they, along with other noble Thessalian houses, were enrolled in the tribe of the Pamphyli by the Dorian conquerors of Cos, but we cannot, on this hypothesis, explain the fact that they have unique privileges in the cultus of Zeus Polieus and Zeus Machaneus, two gods of whom the latter at least was certainly brought by the Dorians from Argolis. This seems to me to be a sufficiently weighty fact.

APPENDIX E.

THE DORIC TRIBES IN COS.

THE Coan tribes were the three Doric tribes, the Hylleis, Dymanes, Pamphyli or, as otherwise written, Pamphyleis. This is their official order (see Nos. 39 and 65). There is no evidence of the existence of other tribes at any period covered by our inscribed texts. We find these three tribes competing, like the Athenian tribes, at the *Dionysia*, in the third century B.C. (No. 45); we find them still existing, with their *φύλαρχοι*, in the second century A.D. (No. 108). That they formed an important element in the constitution, is shewn by the fact that, in early imperial times, one *στρατηγός* from each tribe was elected every year (No. 65). It is possible that in earlier times, either as a result of numerical superiority, or of special privilege, the Hylleis had a larger share of political power than the Dymanes, the Dymanes a larger share than the Pamphyli.

The patron-god of the Hylleis was (of course) Heracles (No. 39), of the Dymanes, Apollo (see p. 259), of the Pamphyli, Demeter (No. 39). There must, I think, be some connection between these three tribal gods and the Coan coin-types, which, until the appearance of Asclepius, relate exclusively to Heracles, Apollo and Demeter. The types connected with Heracles are far the most common. Either the head of Heracles, or the club, or both, occur on all the types of Periods I and II, and on types *u, v, w, x, ad, ae, ag*. The crab, the peculiar symbol of Cos, which is found on the archaic coins as well, must also be connected with Heracles. It played a part—a hostile part certainly—in the Argive legend of Heracles and the Hydra. The version of the story which makes it an ally of the hydra is very old (the crab on the hydra-relief from the Athenian acropolis is of enormous proportions); but the manner in which it is introduced on a Coan coin of imperial times shews that at Cos it

was not the enemy of Heracles. I describe this coin from my own specimen. Cp. Mionnet, iii. p. 407, No. 67.

ΟΔΑΜΟΣ Bearded head to right.

ΚΩΙΩΝ Heracles standing with head inclined to his left, his right hand resting on his hip; in the hollow of his left hand, which is enveloped in the lion's skin, sits a little winged child, and stretches out its arm as if to clutch his shoulder; near his right foot, the crab.

Now, whether the child here be Eros (as the wings indicate), or Thessalos (as has been conjectured), we may be sure that the crab would not have come to bite Heracles while he was minding the baby. The types connected with Apollo are less numerous; we find a head of Apollo on type *p*, the bow in case on types *d, f, k, p, u, as*. The head of Demeter occurs only on types *c, u, ac*, and the early small bronze mentioned on p. 311. The comparative frequency of types connected with the three gods thus corresponds with the official order of the three tribes.

There is, perhaps, evidence that, in some of the Cretan towns, one or two of the three tribes had a preponderating position, and enjoyed more than a third share of political power. Aristotle (*Politics*, ii. 7) tells us that the *κόσμοι*, the governing body in Crete, were chosen *ἐκ τῶν γενῶν*. We learn from the inscriptions that the privilege of providing these chief magistrates was enjoyed in rotation by certain bodies. These bodies are in some cases the Doric tribes—*ἐπὶ τῶν Παμφύλων κοσμιόντων* (Cnossus, *Mon. Ant.* i. p. 49; Oleros, *Mus. Ital.* iii. p. 641), *ἐπὶ τῶν Δυμῶων* (Gortyna, *Mon. Ant.* i. p. 49), *ἐπὶ τῶν Ὑλλέων* (Latus, *Mus. Ital.* iii. p. 647). Elsewhere in place of the tribes we find other bodies—*ἐπὶ τῶν Αἰθαλέων* (Malla, *Mus. Ital.* iii. p. 630; Dreros, *Cauer*, No. 121 Δ), *ἐπὶ τῶν Ἐχανορέων* (Latus, *Mus. Ital.* iii. p. 645), *ἐπὶ τῶν - - - σχέων* (Latus, *ibid.* p. 650), *ἐπὶ τῶν Δεκ - - -* (Gortyna, *ibid.* p. 691). These other bodies were not additional tribes, but were called *σπαρτοί*; for *ἕκ' ὁ Αἰθαλεὺς σπαρτὸς ἐκόσμιον οἱ σὺν Κύλλῳ* in the Gortyna Code (v. 2) is equivalent to *ἐπὶ τῶν Αἰθαλέων κοσμιόντων*. The *σπαρτοί* or *στρατοί* must be regarded as sections of tribes formed originally for military purposes, just as the *κόσμοι* were, no doubt, originally military officers. It will be observed that at Gortyna the inscriptions give us the name of one tribe, the *Δυμῶνες*, and of two *σπαρτοί*, the *Αἰθαλεῖς* and *Δεκ - - εἰς*. It is reasonable to suppose that the *σπαρτοί* were constitutionally equivalent in power to the tribe. Probably the political organization of the Cretan cities rested originally on the three Doric tribes: each tribe was divided into a certain number of *σπαρτοί*, the *σπαρτοί* being subdivided into smaller bodies, each of which was under the command of a *κόσμος*. The numerical strength of the three tribes was originally equal; afterwards

the balance was lost, and, when one tribe had attained such a numerical superiority that each of its *σπαροί* was equal to one of the other tribes, a reform in the constitution, giving this tribe a share in political power proportionate to its numbers, was required. We may therefore suppose that at Gortyna the Dymanes were one of the weaker tribes; the *Αἰθαλείς* and the *Δεκ - - - εῖς* being *σπαροί* of one of the stronger tribes. It remains to be seen if further epigraphical evidence will confirm this.

Some similar conditions may have existed in Cos.

APPENDIX F.

CONNECTION OF COS WITH SOUTHERN THESSALY.

THE evidences of this connection are as follows:—

1. *Asclepius-worship*: see below.

2. *Eurypylos*. (Κῶν Εὐρυπόλιο πόλιω Il. B. 677.) It is difficult to localise precisely the Thessalian Eurypylos. In the Homeric catalogue (l. 734 ff.) his dominions are thus described—

Οἳ τ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
Οἳ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα,
Τῶν ἦρχ' Εὐρύπυλος Εὐαίμονος ἀγαθὸς υἱός.

Ormenium, afterwards called Orminium, is stated by Strabo (p. 438) to be near Lake Boeboeis at a distance of a few miles from Iolcus; the fountain Hypereia is in the city of Pherae. On the other hand, Asterion and Mt. Titarus seem to be in quite a different part of Thessaly—northern Thessalotis (Strabo, *ibid.*, and Leake, *Northern Greece*, iv. p. 323), while Pherae, and the region about Lake Boeboeis are given in the catalogue (l. 711) to Eumelus the son of Admetus. It is indeed difficult to understand how the author of the catalogue could have given to Eurypylos a fountain in Pherae, and the town itself to Eumelus, but it is scarcely allowable to dispute, with Leake, the position assigned by Strabo to the Homeric Ormenium and Hypereia; for Eurypylos and Ormenium are connected with Pherae by the genealogy of the Rhodian Tlepolemidæ given by an old historian, probably Acusilaus (Müller, iv. p. 286), Ὑπερόχου Εὐρύπυλος· οὗ Ὀρμενος· οὗ Φέρης; and we find Eurypylos and Eumelus coexisting, if not confused, both in Cos (see below, p. 346), and also at Patrae. Here Eurypylos was worshipped in conjunction with Artemis (Paus. vii. 19). Eumelus is the founder of the town (Paus. vii. 18). It is at least probable that Eumelus is a mythical counterpart

of Eurypylus the οιοπόλος δαίμων (Pindar, *Pyth.* iv. 50); and it is worthy of remark that Eumelus introduces at Patrae the worship of Demeter, while at Cos the same is told of Eurypylus (Schol. Theocr. vii. 5). The proximity to Patrae of the Achæan town of Pharæ (=Pheræ) is significant. Other references place Eurypylus a little southward of the region of Iolcus and Pheræ. Lycophron (l. 895 ff. see Maas, *G. G. A.* 1890, p. 343) calls him

τὸν δυνάστην τοῦ πετρωθέντος λύκου
ἀπουοδόρπου καὶ πάγου Τυμφρηστῶν

Mt. Tymphrestus is the range north of the Spercheios, and the petrified ransom-eating wolf must be placed either in Pthia or near Iolcus, as it was petrified by Thetis because it ate the property of Acastus. In the list of cities which follows occur several Malian towns, Trachis, Irus, Aegoneia, which we must suppose to be included in the dominions of Eurypylus; and elsewhere (Steph. Byz. *s.v.* Δρυόπη) Dryope is called his daughter.

3. *Thessalus*: in the Homeric catalogue (l. 679) he is son of Heracles, and father of the two Coan leaders Antiphus and Pheidippus: according to Pherecydes, Heracles, when he had killed Eurypylus, took his daughter Chalcioppe to wife, and Thessalus was their son. Thessalus is the name of several members of the Coan Asclepiadae.

4. *Peleus*—*The Abantes*. Peleus is said to have come to Cos in his old age: he was received by an Abant named Molon (Schol. Eur. *Tr.* 1128), and perished miserably (Callimachus *ap.* Schol. Pindar, *Pyth.* iii. 167). Other representatives of the Abantes in Cos are Chaleon, Chalcodon and Chalcioppe. Chaleon is an old King of Cos (Theocr. vii. 5); the Scholiast there calls him son of Eurypylus: Chalcodon is a Coan who wounds Heracles in his battle with Eurypylus: Chalcioppe is the daughter of Eurypylus (cp. Callimachus, *Hymn. in Del.* 161 Χαλκιδίπης ἱερὸν μύχον ἠρωίνας). It would seem that Chaleon and Chalcodon are two forms of the eponymus of Chalcis; for Chalcodon is King of the Eubœan Abantes in the Homeric catalogue, and in the genealogy given, from an Attic or Eubœan source, by the Scholiast to *H. B.* 536, Chaleon is father of Abas, whose son is Chalcodon. Chalcodon, no doubt in his capacity of a Eubœan ancestor of the Metionidae, had a heroon at Athens (Plut. *Thes.* 27), and his daughter Chalcioppe is there the second wife of Aegæus (see Töpffer, *Attische Genealogie*, p. 163). In spite of these undoubted evidences of a connection of the names with Eubœa, we must bear in mind the existence at Pheræ of a Χαλκιδόριον ὄρος, which can scarcely owe its name to the eponymus of the Eubœan Chalcis. Triopas, for whose more particular connection with Cos see Theocritus, xvii. 69,

is said by the Scholiast there to be, according to a Cnidian source, son of Abas.

5. *Eumelus*. He is, as we have seen, closely linked with Eurypylos in Thessaly, and possibly at Patrae. The Thessalian Eumelus is King of Pherae and son of Admetus and Alcestis. That the Coan Eumelus is the same person there can be no doubt. His story, as told by Antoninus Liberalis (15) after Boeus, has indeed nothing very characteristic. Eumelus and his children, Byssa, Meropis and Agron, are changed into birds for their impiety to Hermes, Athena and Artemis. Hyginus, however, gives (*Astron.* 16) another remarkable version, in which the name of Merops has been substituted for that of Eumelus. 'Nonnulli etiam dixerunt Meropem quendam fuisse, qui Coon insulam tenuerit regno, et a filiae nomine Coon, et homines ipsos a se Meropas adpellaret. Hunc autem habuisse uxorem quendam nomine Echemelam¹ genere Nympharum procreatam, quae, cum desierit colere Dianam, ab ea sagittis figi coepit, tandemque a Proserpina viva ad inferos abrepta est.' Here we have the essential features of the Admetus legend—neglect of Artemis, vengeance by her, descent alive into hell.

To these testimonies of legend may be added the name Πέλη (*Inscr.* No. 344), which was also the name of a Thessalian city belonging to Eurypylos; and the phratriae or families of the Nestoridae and Phyleomachidae of whom I will speak below. The traces of a connection with Thessaly are unmistakable, and, if we follow these traces backwards, they converge in the district on the shores of the Pagasaeon Gulf, the majority leading to Pherae (Eurypylos, Eumelus, perhaps Chalcodon). The question which must be put, if not answered, is 'Have we here survivals of a pre-Dorian colonization, or did the Dorian settlers bring these non-Doric elements with them?' The first view is both more prevalent, and more consonant with historical probability. 'The history of the Ionian Colonies, with their successive settlements of different races on the same spots, speaks against the notion that the Dorian Colonies were originally founded by the race which subsequently became dominant in them, but was the last to migrate into Greece.' These are Dr. Studniczka's words. In his very interesting book, *Kyrene*, he has discussed the legends of the foundation of Thera, where the Thessalian element is also represented. He concludes that the story given by Herodotus, according to which the Minyae came from Sparta, is to be rejected as a figment which originated after the arrival of the Dorians. The Minyae were there before the Dorians, and came by a different and more direct route. In the case of Cos the position of those who hold this view is still

¹ See p. 362.

stronger. The hostile relations of Heracles and Eurypylus seem to reflect a preexisting Thessalian settlement and a subsequent Dorian conquest. Thessalus, the son of Heracles, is easily disposed of as a very transparent Dorian fiction. Asclepius, the chief god of Cos, and the Asclepiadae, to whom the island owed its renown, came directly from their Thessalian home with the first settlers. The route by which the Thessalians reached Cos would seem to be indicated by the presence here of Euboean Abantes.

This is certainly a view of history for which it would be satisfactory to find confirmation, but there seem to be evidences pointing the other way, which I will try to state clearly.

(I.) It is probable that the apparently significant legend of Heracles' battle with Eurypylus did not originate in Cos, and therefore has no value for the early history of the island. The story is analogous to that of the taking of Oechalia. One Oechalia at least is in the neighbourhood of the Thessalian Kingdom of Eurypylus, and Eurytus, the King of Oechalia who was killed by Heracles, was identified with Eurypylus by Phylarchus (fr. 14 Müller). I desire as far as possible to keep clear of the whirlpool of mythical names; but Clytius (cp. Clytie at Cos) was a son of Eurytus, and a Eurytus was, according to Quintus Smyrnaeus, killed by Eurypylus at Troy (see Roseher's *Lexikon*). Recent research has shewn that at Troy people usually killed their near neighbours and bosom friends, and frequently themselves.

(II.) With regard to the worship of Asclepius: (1) There is of course no evidence that it came *direct* from Thessaly. (2) It is at least as probable that it was brought by the Epidaurian Colonists. That there were relations between the two sanctuaries is shewn by a statement of Pausanias (iii. 23. 6). Epidaurus Limera was founded by Epidaurians of Argolis who were "πλέοντες ἐς Κῶν παρὰ τὸν Ἀσκληπιῶν ἀπὸ τοῦ κοιωῦ." (3) What evidence we have rather tends to shew that the worship of Asclepius at Cos was not of great antiquity, and that it was imported from Cnidus. Types connected with Asclepius only appear on coins of a late date (second century B. C.), while on coins of the Thessalian Cierion and of Epidaurus Asclepius appears at least as early as the fourth century. Names compounded with Ἀσκληπιός are rare. The Asclepiadae are called κτίσται of Cos only in an oration of Aristides (p. 74, Dind.). Hepione, according to the Scholiast to the Iliad (Δ. 195 and Ξ. 2), is said by some people to be a daughter of Merops. Such are the slender evidences upon which it has been conjectured that the Asclepiadae found their way into the Homeric poems as representatives of Cos. Legend connects Podalirius and Machaon not with Cos at all, but with the Carian Chersonese, which must be kept quite distinct from Cos.

We further learn from Suidas that, according to some authorities, Theocritus was a Syracusan, according to others, a Coan. We cannot tell whether the *μετώκησε δὲ ἐν Συρακούσαις* is cited from the authority who originally stated that Theocritus was a Coan, or whether it is an attempt on the part of the lexicographer, or someone else, to reconcile the two conflicting statements. I should incline to the former alternative. Was Theocritus then a Syracusan or a Coan? As several long lists of Coan names of the latter part of the third century have been preserved, I have been disappointed in not finding anything which tells decisively for his Coan origin. The name *Θεόκριτος* or *Θεύκριτος* is by no means common at Cos, as I gather from the epigram above cited that it was in Syracuse (*εἷς ἀπὸ τῶν πολλῶν Συρακοσίων* meaning, if it means anything, 'one of the many Syracusan Theocriti'). The name of Theocritus' father, Praxagoras, is not found on the stones at all, so that the only Coan Praxagoras known is the celebrated physician of that name, whom some have identified with Theocritus' father, his date allowing this. The name of Theocritus' mother, *Φίλινα*, does however occur more than once, and I therefore assume that she was a Coan¹. We have valuable testimony to the effect that her second husband, Theocritus' step-father, was also a Coan. The Scholiast to Idyll vii. 21 has the following note in explanation of the name *Σιμιχίδας*: *φασὶ δὲ αὐτὸν τοιούτως² ἀπὸ πατρῶου³ κληθῆναι, Σιμιχίδου τοῦ Περικλέους τῶν Ὀρχομενίων, οἵτινες πολιτείας παρὰ Κόφους τετυχάσιν*. This note is probably to be referred to Nicanor of Cos, who wrote a commentary on this Idyll, to which we doubtless owe all the specifically Coan information which the Scholia contain⁴. It is at least

¹ It is merely an assumption: the name is not peculiar to Cos.

² *Τὸν τοιοῦτον* Codd.

³ The Ambrosian MS., and others, have *πατρίον*. *Πατρῶου* is a conjecture of Hauler's.

⁴ It must be noted that the Scholion, as it stands, *οἱ δὲ ἕτερόν τινα τῶν σὺν αὐτῷ, καὶ οὐ Θεόκριτον διὰ τὸ 'Σιμιχίδα μὲν Ἔρωτες ἐπέπταρον'* φασὶ δὲ κ.τ.λ., implies that Nicanor had identified the Simichidas of the poem with some other person, not Theocritus himself; but, in this case, if Nicanor knew the name of this other person's step-father, why did he not know the name of the other person himself? We must suppose that Nicanor knew Theocritus to be a Syracusan, but regarded the Simichidas of the poem as a Coan: in the Coan archives he had found a childless Simichidas, whose date would not suit that of the poem. To explain the Simichidas of the poem, he gave this Simichidas an imaginary step-son, who bore his name—all which is possible, but most unlikely; for Theocritus himself testifies to his connection with Orchomenus in Idyll xvi. I may, supposing, as I do, that the note refers to Theocritus, hazard a conjecture that Nicanor read not *Σιμιχίδας* but *Σιμιχίδας*, and that this is right. (*Σάμχος* is a common Orchomenian name.) The name *Σικελίδας*, which Theocritus gave to Asclepiades of Samos, might then be explained. Theocritus was the stepson of *Σαμιχίδας* or of *Σάμχος*. Asclepiades

a justifiable surmise, that the Orchomenians, of whom Pericles was one, were received at Cos after the first destruction of Orchomenus by the Thebans (B.C. 364, according to Diodorus), that is to say, very shortly after the foundation of the new city of Cos which Diodorus places in B.C. 366. It is therefore highly improbable that the son of Pericles, Simichidas, married Philinna at a later date than 300 B.C., an earlier date being preferable. We must suppose that this marriage took place in Cos, that Theocritus was with his mother at the time, and that he was still young. Therefore Theocritus was in Cos at some date earlier than 300 B.C. This would allow us to accept as true the statement that he was a pupil of Philetas, a statement which is made, however, on the slenderest authority¹. We learn from Suidas that Philetas existed at least before Alexander's time, and we are expressly told that he died of

had punned upon this name, and interpreted it as signifying that he was himself the author of 'Theocritus' existence as a poet. Theocritus, who regarded himself as a Sicilian, retaliated by dubbing Asclepiades Σικελίδας. There is, of course, no MS. authority, either here or elsewhere, for Σαμικήδης.

¹ *Vita Theocriti, ἀκοιστής δὲ γέγονε Φιλητᾶ καὶ Ἀσκληπιαδοῦ, ὡν μνημονεύει (i. e. in Idyll vii. 40).* Supposing that Philetas was the master of Theocritus, may I venture to surmise that the *Thyrsis* (1) alludes to his death? This poem must have been written in Cos after Theocritus' return from Sicily. The poet here, in the disguise of a Sicilian shepherd, Thyrsis, sings, at the request of a Coan goatherd, the Δάφνιδος ἄλγεα, the favourite theme of the Sicilian Βουκολιάσται. Daphnis wasted away for love (ἐτακετο—ἔθα ῥύον). There is a strange story of the death of Philetas in Athenaeus ix. 401 e, ζητῶν τὸν καλούμενον ψευδίλογον τῶν λόγων διελύθη, and it is a remarkable coincidence that Hermes first comes to console Daphnis (line 77, excluded by Ahrens), and that the Hermes was the most famous poem of Philetas. We are told, indeed, by later authorities that Hermes was the father of Daphnis, but nothing shows that this was part of the original Sicilian legend. The scholiast's note to Theocritus here, ἢ ὡς υἱοῦ Δάφνιδος ἢ ὡς ἐραστῆς, shows that its writer knew nothing of any such relationship. The passage in Aelian (*Var. Hist.* x. 18) certainly would not prove that Stesichorus made Daphnis a son of Hermes, even if it proved that Stesichorus ever spoke of Daphnis. Stesichorus in his *Calyca* dealt with a similar legend, that of Euathlus (*Athen.* xiv. 619 D), and the Euathlus story lent itself to comparison and confusion with that of Daphnis (Calyca should be restored for Lyca in Philarg. ad Verg. *Ecl.* v. 20). Aelian's words, καὶ Στησίχορον πρῶτον τῆς τοιαύτης μελοποιίας ἐπέδειξαν, imply no more than this. If the idyll were written soon after Theocritus' second arrival in Cos, we may suppose the memories thus aroused rekindled his regret for the master who had been dead for many years. A grave objection to this hypothesis is the mention of Philetas by name in the *Thalysia* (line 40), which scarcely allows us to suppose that the ὡς ποτα τὸς Ξενίας ἠράσαστο Δάφνις ὁ Σοῖτας (line 73) again refers to him. That the scene of Daphnis' death is in Sicily does not tell for, or against, this notion, for Philetas, whose Hermes dealt with western legends, may just as well have died in Sicily as in Cos.

a wasting disease. He lived long enough to act as tutor to Ptolemy Philadelphus, but it is not probable that he was alive after B.C. 290.

The chronological data to be derived from those poems the scenes of which are laid in Cos point to a different and much later date. These are: (1) the *Thalysia* (vii). This is the only idyll which was localised in Cos by the ancient critics. We have been able, by help of inscriptions, to identify some of the places mentioned in it. (See Nos. 327, 328, 345 and the remarks on p. 213.) Ptolemy Philadelphus is here alluded to as Zeus (line 93). It has been pointed out that in lines 45 f. there is probably a criticism of the *Argonautica* of Apollonius, and in line 103 certainly an allusion to Aratus' hymn to Pan, which was written after the victory gained by Antigonos Gonatas over the Gauls in B.C. 277. (2) The *Pharmaceutriae* (ii). As Simaetha's lover Delphis is a Myndian, the scene must be laid in Cos, a few hours' sail from Myndus. In line 114 Delphis says

ἦ ῥά με Σιμαίθα τόσον ἔφθασας, ὅσσον ἐγὼ θην
πρᾶν ποκα τὸν χαρίεντα τρέχων ἔφθασσα Φιλίνου.

Wilamowitz has identified this Philinus with the Coan runner who in two successive Olympiads (129-130) won the stadion. Although the name is a common one at Cos, this identification has much in its favour. (3) The *Thyrsis* (i). As Wilamowitz points out, and as Hampel (*Quaest. Theocr.* p. 11) has remarked, we must in line 57 read πορθμηῖ Καλυδνίῳ¹ i. e. a Calymnian boatman who plied between Calymna and Cos. Αἴγυλος in line 147 may, Wilamowitz thinks, be connected with the Αἰγίλοι, one of the demes which united to form the joint deme of which Antimachia was the centre. No indication of date is afforded by this Idyll.

In these Coan idylls (with the exception of *Pharmaceutriae*) and in the *Adoniazusae*, written either at Alexandria, or after a visit to Alexandria, we find undoubted traces of a previous intimate acquaintance with Sicily. Theocritus therefore had spent a long time in the west, before he returned to Cos. The date of his residence in Syracuse, and of all the purely Sicilian and Italian poems, must fall in the interval between *circa* B.C. 300 when he was in Cos, and *circa* B.C. 275 when he reappears in Cos, after having been in Sicily. If his parents were Coans, we must try to find some reason for his going to Syracuse and becoming Sicilised, and some justification for the common opinion of antiquity that he was, in all things, a Syracusan (this was the accepted account; see Kaibel's Index to Athenaeus). The following is chiefly conjectural, but suits the

¹ The substitution of Καλυδνίῳ for Καλυδωνίῳ is also required in Hippocrates, *Epist.* 27 *passim*.

dates arrived at. Theocritus' father, Praxagoras, was a Coan, who emigrated to Syracuse in the time of Timoleon (*circa* B.C. 340), when the Corinthians advertised their ἀποικία, not only in Greece, but in the Asiatic coast-towns and islands (Plut. *Timoleon*, 23: cp. Diod. xvi. 82). He perished during the tyranny of Agathocles; his wife returned to Cos with her family, Theocritus being then a small boy. Here she remarried, her second husband being Simichidas, a Coan citizen of Orchomenian extraction. Either at the death of Agathocles (B.C. 288), or at an earlier date, Theocritus returned to Syracuse to look after his father's property, now restored to himself. He settled in Syracuse, being of course by right of birth a Syracusan citizen, and remained there until the Carthaginian inroads devastated his property and made life impossible. He then returned to his mother, who, with her husband, was now at Orchomenus. But soon things in Sicily began to look brighter, and it seemed probable that Hiero would expel the Carthaginians and restore order (B.C. 274-270). From Orchomenus Theocritus addressed the *Charites* (xvi) to Hiero, suggesting that he would return, if assured of Hiero's patronage¹. Hiero, we must assume, declined the offer², and Theocritus now went to Cos, where he remained among his relatives. There is no reason to suppose that he ever settled permanently in Alexandria. We should not forget that Cos must have been always in daily communication with Alexandria (see Introduction), and that, at this time, it was under the special protection of Philadelphus, whose birth-place it was. Therefore we must not be told that the *Lucomium Ptolemaei* (xvii) or the *Adoniazusae* (xv) must have been written in Alexandria: they may equally well have been written in Cos. The evidence of the *Thalysa* distinctly shows that Cos was, at this time, in some sense a literary centre. If we may trust the testimony of Vitruvius (x. 7, 9), Berosus in his latter years established a school of astrology here, and the presence of Aratus in Cos, at the time when he was engaged in writing the *Phaenomena*, may thus be explained. We might conjecture that it was the aim of Philadelphus to found a kind

¹ For the date of this Idyll see Vahlen, *Beil. Sitzungsber.* 1884, p. 823, and the divergent view of Gercke, *Rhein. Mus.* xlii. p. 267. The poem must have been written at Orchomenus: the καλλείψω δ' οὐδ' ἔμμε in line 108 shows this. If Theocritus had, as I have suggested, a country estate near Syracuse, which had been devastated by the Carthaginians, lines 88-97 perhaps acquire fresh force.

² What are we to make of the lines of Ovid's *Ibis*, 547 f.—

'Utique Symcosio praestrieta fauce poetae,
Sic animae laqueo sit via clausa tuae'?

If the couplet refers to Theocritus at all (as the Scholast says it does), and if it is borrowed from the *Ibis* of Callimachus, it can only be a jocular allusion to some outrage inflicted on Theocritus, but not by Hiero.

of university at Cos, having as its nucleus the Coan School of Medicine, but comprising other faculties. The importance of the medical school of Cos at this time and its close connection with Alexandria are shown by the following facts, to which Professor von Wilamowitz has called my attention (for the lives of physicians I need only refer to Dr. Greenhill's very excellent articles in Smith's *Biographical Dictionary*). Herophilus, pupil of the Coan Praxagoras, lived and practised at Alexandria; Philinus of Cos is a pupil of Herophilus. Serapion, who practised at Alexandria, is a pupil of Philinus; Gorgias of Cos (a Hippocratid, cp. Γοργίας Τίμωνος and Ἰπποκράτης Τίμωνος in No. 10, an inscription of the third century, and see the list of Coan names), practised at Alexandria in the third century.

Theocritus may therefore have found Cos a congenial enough residence, and there was no need for him to go to Alexandria in order to enjoy the patronage of Philadelphus.

APPENDIX K.

MEROPS.

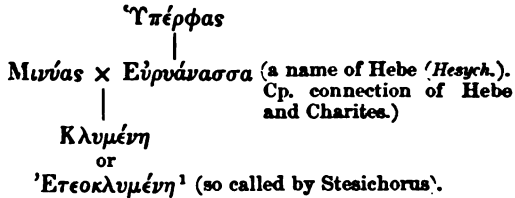
SEE note at end of Introduction.

In Coan inscriptions we find no traces of Merops: Merops, the Coan, is unknown to Homer and plays no great part in Coan legend. I believe that Merops is the Sun, and that the eastern district of Cos, with its town, was called 'Meropis' because it was the *eastern* district. *Μέροπες ἄνθρωποι* or *βροτοί* in Homer (*Iliad* A. 250, B. 285, Γ. 402) are 'living men'—men who have their eyes open. Cp. Hesychius *μέρα*: *ἄμμα* and *ἀμέρης*: *τυφλός* (quoted in Pape's *Wörterbuch der Eigennamen*). This suits the context in the three passages. The word, like many other Homeric words, was misunderstood, wrongly derived, and applied to human beings in general. The Sun was called *Μέροψ*, because his eye never closes in death. He must have been, at some time and place, worshipped under this name, and was familiarly known by it to those who called after him the district of Cos which is nearest to his eastern home. Another and a better known name for the Sun was *Ἐπερίων*. Almost identical with *Ἐπερίων* is the name *Ἐπέρφας*. Now Merops is, according to some, the son of *Ἐπέρφας* (Hesychius *s.v.* *μέροπες*: *ἀπὸ Μέρωπος τοῦ Ἐπέρφαντος Κόου*. *Schol. ad Hom. A. 250* *μέροπες ἀπὸ Μέρωπος τοῦ Ἐπέρφαντος, ὃς μετὰ τὸν κατακλυσμὸν πρῶτος συνήγαγε τοὺς ἀνθρώπους*)¹. This is the Coan Merops. Hesychius expressly says so; the Scholiast to Homer is here explaining *μέροπες* as equivalent to humanity in general; hence his reference to the flood, and his silence as to Cos. *Ἐπέρφας*, however, appears to be a specifically Orchomenian name of the Sun, connected by

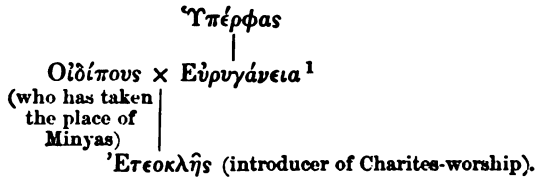
¹ The first passage stands—*ἀπὸ Μέρωπος τοῦ Πρόφθαντος Κῶ υιοῦ*, which Wilamowitz (*Hermes*, xviii. p. 431) corrects to *Μέρωπος τοῦ πατρὸς Φαίθοντος Κόου*. In the second passage, the MSS. give *Μέρωπος τοῦ Ἰαντος*. My corrections are, I think, palaeographically possible.

the following mythical genealogies with the Orchomenian worship of the Charites, who were daughters of the Sun.

(1) (*Schol. Hom. Od.* λ. 325)



(2) (Analogous Orchomenian genealogy transferred to Thebes by the author of the *Oedipodea*, because of the Theban Eteoclea. See Paus. ix. 5, 11)



The name Κλυμένη, connected as it is with Ἴετροκλῆς, certainly belongs to the original Orchomenian genealogy. We might be tempted to conjecture that we owe the connection of the Coan Sun-god Merops with the Orchomenian Clymene and Hyperphas to the Orchomenian immigrants who came to Cos in the fourth century B.C.; but Clymene is familiar to us from Euripides (*Phaethon*) as the mother of Phaethon by the Sun, and wife of Merops; and there is evidence that both Clymene, and her male counterpart, Eteocles, existed at Argos too, and that the Argive Clymene was connected both with the Sun and with the Coan Merops. Iphis, King of Argos, is a son of Alector, who is certainly a Doric form of Ἵπερίων Ἡλέκτωρ—the Sun; and Clymene and Eteocles are both children of Iphis (*Apollod.* iii. 6, 3, Eust. *ad Od.* 1688, 64). A certain Ἐχεμήλα, who was, as the Scholiast to *Hom. Od.* θ. 10 tells us, the wife of Megapenthes son of Menelaus, is, like Iphis, a daughter of Alector. Echemela recurs as the wife of Merops in a Coan story (*Hyg. Astr.* ii. 16)². There seems to be, therefore, through Argolis, a far older connection between the Coan Merops and the Orchomenian legends. In any case everything speaks for his relation to or identity with the Sun.

¹ With Εὐρύνασσα and Εὐρυγάνεια, compare the names given by Cornutus (xv) to the mother of the Charites—Εὐρυνόμη, Εὐρυδόμη, Εὐρυμίδουσα.

² The text gives Ethemea, which I correct.

INDEX I.

NOMINA PROPRIA :

Hoc in indice distincta sunt

(1) *Litteris majusculis*, nomina eorum, quorum memoriam nobis tradunt auctores antiqui ;

(2) *Litteris nigrioribus*, nomina eponymorum, nomina magistratuum nummari-
orum ;

(3) *Litteris minoribus*, nomina peregrinorum.

N = Catalogus Nummorum.

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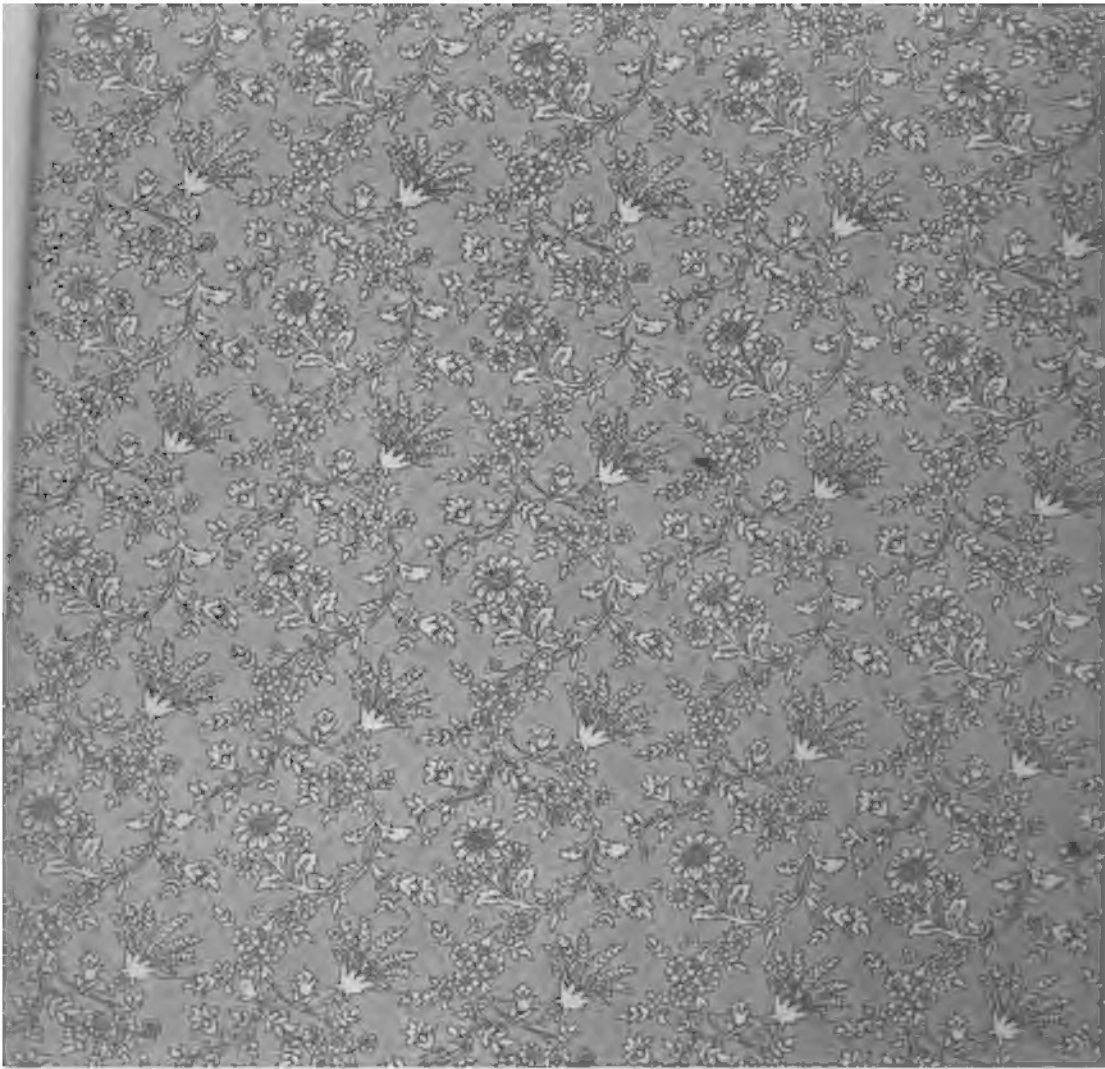
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