SARDIS

SARDIS

VOLUME VI

LYDIAN INSCRIPTIONS

PART II

BY

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A COLLECTION OF THE TEXTS IN LYDIAN SCRIPT

FOUND AT SARDIS AND ELSEWHERE

WITH CONTRIBUTIONS BY

A. E. COWLEY   B. HAUSSOULLIER   A. H. SAYCE
A. H. SMITH

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CONTENTS OF PART II

The eighteen Plates are kept unbound, for ease of reference, in the envelope attached to the binding, where the Hand-list gives particulars as to what they represent.

In order that the photographs, squeezes and casts on which the texts are based may be accessible to students, the Keeper of the Department of Antiquities at the Ashmolean Museum has kindly allowed them to be deposited in that Museum at Oxford.

PREFACE.

Scholars will regret that this Second Part of Volume VI has not been prepared by the editor of Part I. But for his energy in issuing that first instalment, notwithstanding the many obstacles of the years 1915–1916, the delay in the publication of these documents would be even longer than it has been. When Professor LITTMANN found that owing to other work he could not edit the rest of the Sardian texts, he handed over to me in September 1920 all his notes and copies. He had examined and discussed with me at Sardis most of the originals, and I had made copies, for comparison with his own, of all the inscriptions there discovered.

Here I have endeavoured only to establish the Lydian text as accurately as is now possible, and to describe doubtful readings in such a way as to indicate the limits of emendation. Except in a few instances I have avoided all questions of interpretation, but proper names, so far as recognizable, are noted and indexed. Dr COWLEY has kindly annotated the Aramaic text of no. 1.

In order that complete material for the study of Lydian may be available in one volume, the fourteen inscriptions of Part I and all those discovered elsewhere than at Sardis are here republished. Mr A. H. SMITH edits the British Museum fragment from Ephesus, Professor SAYCE the rock-inscription from Silsilis, and the others have been revised either from the originals or from squeezes lent by Dr M. SCHEDE and Professor JOSEF KEIL. M. B. HAUSSOULLIER contributes two new texts, one of which he presented to the Louvre, and also the unpublished cast serving as tailpiece on p. 72.

This small *corpus* thus comprises 51 inscriptions [1]: (a) 24 inscriptions previously published, namely the 14 from Sardis edited by THUMB and LITTMANN, and the 10 from various other places edited by FRÄNKEL, KEIL and VON PREMERSTEIN, NEWTON and SAYCE; (b) 27 unpublished inscriptions, namely 25 found at Sardis and the 2 edited by HAUSSOULLIER.

I have added indices (1) of the Lydian words occurring in these texts, (2) of the word-endings, (3) of Lydian glosses, (4) of words possibly Lydian — this list suggested by Professor SAYCE — and (5) of non-Greek proper names found in Lydia.

In the transcriptions I have changed the values of the Lydian letters 𐤮, +, 𐤳,

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[1] The inscriptions on the coin (*B. M. Cat. Lydia*, p. 3, Pl. I, 7) referred to in Part I, p. IX (C) and on other coins discussed in *Num. Chron.* 3d Ser., X 1890 pp. 202—204, are omitted here because of their uncertainty.

ᴣ, ꭲ, ꭓ, from *ñ*, *h*, *ũ*, *ć*, *q*, *ə* (as given in I, 1), to *τ*, *ϸ*, * λ*, *ν*, ꭲ, *ɀ* (see pp. xii, xiii), and have written all words, even those known to be proper names, without capitals.

The following pages will show how much I owe to Professor Littmann's difficult pioneer work, and to the advice as well as to the contributions of Dr Cowley, M. B. Haussoullier, Professor Sayce and Mr A. H. Smith. A vast debt of gratitude is due to Mr W. G. Arkwright, whose kindness in giving counsel and in revising every one of these texts has been inexhaustible. Without the squeezes furnished by Dr M. Schede and by Professor Keil I could not have edited nos. **40, 41, 45** and **47**. The authorities of the Museum at Constantinople facilitated in every way the revision of nos. **42, 43, 44, 46,** allowing me to photograph **42** and to take plaster-casts of the three others. For all the help thus generously given I am indeed grateful.

I wish also to thank Professor Fraser, M. Haussoullier, and Professor Littmann for much valuable assistance and criticism, and M. Haussoullier for having included in this volume so important a document as no. **50**.

As I was finishing these pages for the press, I heard of the sudden death in Paris on August 13 of my colleague Howard Crosby Butler, Director of the excavations at Sardis, and I cannot refrain from recording here the loss which this represents, not only to archaeology in general, but particularly to Lydian studies. He took the keenest interest in the discovery and publication of these inscriptions, and in the recent campaign at Sardis (March–June 1922) hoped, though in vain, that more might be found. It is a deep regret to me that he did not see this book in print.

Baltimore, June 30, 1923.   W. H. Buckler

LIST OF THE INSCRIPTIONS AND PLATES.

The Inscriptions are arranged in the following groups, according to the places where they were found. The bilingual and dated texts come first and the fragments last in any group. The Sardis Inventory Numbers are also given. (P) denotes previous publication.

I. Inscriptions found at Sardis

(*a*) on stones from the Nekropolis :

1 = L.	17	(P)	p.	1,	Pl.	I.	**11** = L.	12	(P)	p. 23,	Pl. V.
2 = L.	11	(P)	"	4,	"	"	**12** = L.	27		" 25,	" "
3 = L.	26	(P)	"	7,	"	II.	**13** = L.	19		" 27,	" VI.
4 = L.	1	(P)	"	8,	"	"	**14** = L.	29		" 29,	" "
5 = L.	13	(P)	"	11,	"	III.	**15** = L.	34		" 33,	" VII.
6 = L.	15	(P)	"	12,	"	"	**16** = L.	3	(P)	" 35,	" "
7 = L.	6	(P)	"	13,	"	"	**17** = L.	20		" 36,	" "
8 = L.	9	(P)	"	15,	"	IV.	**18** = L.	14	(P)	" 36,	" VIII.
9 = L.	8	(P)	"	16,	"	"	**19** = L.	10		" 37,	" "
10 = L.	16		"	17,	"	"					

(*b*) on stones from the Temple and district :

20 = L.	25	(P)	p.	38,	Pl.	VIII.	**25** = L.	28	p.	48,	Pl. XI.
21 = L.	18		"	39,	"	IX.	**26** = L.	5	"	49,	" "
22 = L.	4		"	40,	"	"	**27** = L.	23	"	51,	" "
23 = L.	7		"	42,	"	X.	**28** = L.	22	"	52,	" XII.
24 = L.	30		"	45,	"	XI.	**29** = L.	35	"	52	

(*c*) on earthenware :

30 = L.	24	(P)	p.	52,	Pl. XII.	**32** = L.	33	p.	54,	Pl. XII.
31 = L.	32		"	54,	" "	**33** = L.	31	"	55	

(*d*) on building-stones in or near the Temple :

34 = L.	2	. . . .	p. 55		**37** = L.	37	.	. . .	p. 56
35 = L.	21	. . . .	" 55		**38** = L.	38	. . . .	" 56
36 = L.	36	. . . .	" 55		**39** = L.	39	. . .	" 56

II. Inscriptions found elsewhere than at Sardis

40 Pergamon (P)	p. 57, Pl. XIII.	**44** Tschoban-Isa (P)	p. 61, Pl. XVI.
41 Falaka (P)	" 58, " XIV.	**45** Arably Hadjili (P)	" 63, " "
42 Emre (P)	" 59, " XV.	**46** Hamidie (P)	" 64, " XVII.
43 Egri-kiöi (P)	" 60, " "	**47** Tire (P)	" 64

48 (A. H. Smith) Ephesus (P) p. 65, Pl. XVII.

49 (A. H. Sayce) Silsilis (P) " 66.

50 (B. Haussoullier) Megalais Katefches " 68, Pl. XVIII.

51 (" ") Lydia " 72, " "

CONCORDANCE

between Old and New Numbers designating the Sardis Inscriptions.

Since several of the inscriptions from Sardis are referred to in Part I and elsewhere by their Inventory Numbers, the following concordance gives these in the first column, and the New Numbers in the second column.

Inv.	New	Inv.	New	Inv.	New	Inv.	New
L. 1 = 4		L. 11 = 2		L. 21 = 35		L. 31 = 33	
" 2 = 34		" 12 = 11		" 22 = 28		" 32 = 31	
" 3 = 16		" 13 = 5		" 23 = 27		" 33 = 32	
" 4 = 22		" 14 = 18		" 24 = 30		" 34 = 15	
" 5 = 26		" 15 = 6		" 25 = 20		" 35 = 29	
" 6 = 7		" 16 = 10		" 26 = 3		" 36 = 36	
" 7 = 23		" 17 = 1		" 27 = 12		" 37 = 37	
" 8 = 9		" 18 = 21		" 28 = 25		" 38 = 38	
" 9 = 8		" 19 = 13		" 29 = 14		" 39 = 39	
" 10 = 19		" 20 = 17		" 30 = 24			

REFERENCES TO *SARDIS* VI, Part I.

Part I of this volume (VI), by Professor LITTMANN, is referred to below as "I"; e. g. "I, 25" means page 25 of LITTMANN's Volume VI, Part I.

That work is discussed in the following publications:

F. BILABEL, *Zeitschrift für Assyriologie* xxxiii 1921 148–156.

S. A. COOK, *Journal of Hellenic Studies* xxxvii 1917 77–87, 219–231.

A. E. COWLEY, *Comptes rendus de l'Académie des Inscriptions et Belles-Lettres* 1921 7–14.

A. CUNY, *Revue des Études Anciennes* xxii 1920 259–297, xxiii 1921 1–27, xxv 1923 97–112.

O. A. DANIELSSON, *Zu den lydischen Inschriften* 1917 (Skrifter utgifna af K Humanistiska Vetenskaps-Samfundet i Uppsala 20 2).

J. FRASER, *Anatolian Studies presented to Sir W. M. Ramsay*, 1923 139–150.

P. GILES, *Cambridge University Reporter* 27 February 1917.

G. HERBIG, *Orientalistische Literaturzeitung* xxiv 1921 Sp. 317–320.

F. HROZNÝ, *Die Sprache der Hethiter* 1917 191–193.

TH. KLUGE, *Literarisches Zentralblatt* 1918 Nr. 6 Sp. 124–126.

M. LIDZBARSKI, *Zeitschrift für Assyriologie* xxxi 1917–1918 122–130.

C. J. S. MARSTRANDER, *Caractère indo-européen de la langue hittite* 1919 4–6 (Christiania: Videnskapsselskapets Skrifter. II Hist.-filos. Klasse 1918 No. 2).

A. MENTZ, *Orientalistische Literaturzeitung* xxv 1922 Sp. 489–492.

H. PEDERSEN, *Philologica* i 1921 48–54.

A. H. SAYCE, *Journal of Hellenic Studies* xxxix 1919 204–205.

E. SCHWYTZER, *Neue Zürcher Zeitung* 1917 2 Mai Nr. 780.

C. C. TORREY, *American Journal of Semitic Languages and Literature* xxxiv 1918 185–198.

R. THURNEYSEN, *Zeitschrift für vergleichende Spra-hforschung* l 1922 38–40.

Brief references also in A. E. COWLEY, *The Hittites* 1920 39.

M. HAMMARSTRÖM, *Acta Soc. Sc. Fenn.* xlix 1920 2 4–5.

CH. PICARD, *Éphèse et Claros* 1922 xviii, etc.

LYDIAN ALPHABET.

The alphabet here used differs from that in I, 1, 17, both in the order of the Lydian letters and in the values assigned to some of them. It is as follows:

A = a	ꓩ = m	+ = p (h in I, 1, 13)
ꓭ = b (see p. XIII)	ꓩ = n	ꓟ = $\tilde{a}$
⅃ = d	o = o	Ɪ = τ ($\tilde{n}$ in I, 1, 8)
⅃ = e	ꟼ = r	Ⴑ = $\tilde{e}$
⅃ = v (see p. XIII)	Ⅎ = s	Ⴕ = λ ($\tilde{u}$ in I, 1, 15)
I = i	ꓹ = $\acute{s}$	ꮓ = v ($\acute{e}$ (?) in I, 1, 16)
ꓷ = $\underset{.}{z}$ (∂ in I, 1, 19)	T = t	↑ = ↑ (g (?) in I, 1, 17)
⅄ = k	ꓼ = u	ꓷ = ꓷ (g (?) in I, 1, 4 [1])
1 = l	8 = f (see p. XIII)	

Where no change is noted, the value is that proposed by LITTMANN. The values of Ɪ and ꮓ were recognized and communicated to me by ARKWRIGHT.

No transcription of the last two letters, ↑ and ꓷ, which LITTMANN only tentatively identified, is here attempted, because definite evidence [2] is lacking; the five other instances in which his values have been altered may be thus explained:

$$\text{ꓷ} = \underset{.}{z}.$$

That ꓷ and i must be very closely related is pointed out in I, 19, and therefore $\underset{.}{z}$ seems a transcription preferable to ∂.

$$+ = p.$$

DANIELSSON (op. cit. pp. 19 f.) was the first to transliterate ꓨꓼꓕꓩꓕAᐩ as $haLmLuL$ and to connect it with πάλμυς "king", but he assumed a phonetic change from p- to h- and did not actually identify + with p. This was done by SAYCE (op. cit. p. 205). Since πάλμυς is the best attested of the Lydian glosses [3], and the equation + = h was a tentative assumption (I, 13), the value + = p would seem reasonably certain. Neither as to + nor as to Ɪ can we obtain guidance from the Lycian alphabet, which, so far as we can judge, had values entirely different from those of the Lydian letters; e. g. in Lycian ꓕ = k and ꓕ = t, while ↑ was a vowel.

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[1] This value is accepted by SAYCE: see notes to **49**.

[2] ↑ is however not a vowel, as it is in Lycian (cf. I, 18). FRASER, op. cit. p. 144, suggests that ↑ = $\acute{s}$; cf. *esv* ta↑ꮓ (**43**) and *esv* $ta\acute{s}e$ꮓ (**40**), a parallel of which he was not aware.

[3] See Index III, 41.

ꟾ = τ.

That ꟾ represents a sound like that of *d* or *t* may be inferred from ꟾAꟾꟁꟁꟃ (4[a].[3]), doubtless the equivalent of *Sandas* (as recognized by LITTMANN, I, 43), and from the fact that the name *Sandanis* and the ethnic *Sandaineites* point to the non-assimilation of the *d*. We find the analogies *fakiꟾ*, *akit*; *fakꟾin*, *aktin*; *ꟾeśaś*, *teśaśtid*; *kotiś*, *koꟾꟾiś*, *kotꟾin*; and in *aλiksãntrus* the Greek *-nd-* is represented by *-nt-*; hence it seems better to transcribe ꟾ by τ, rather than by δ.

The value ꟾ = *ñ* may be rejected for these reasons: (1) Since the nasals are often immediately preceded by a nasalized vowel, we should expect to find, among the 38 words in which ꟾ occurs, the combination -ꟾꟁ- or -ꟾꟆ-; but in no case does either ꟁ or Ᶎ ever precede ꟾ. The apparent exception, TꟃAꟾꟁꟃ (cited in I, 8), is erroneous: the word is TꟃAꟾꟁꟃ. (2) Nothing in the context shows that *vãn-* and *vãnꟾ-* are variants of equivalent meaning,[1] nor that *-kaꟾaλ-* has any connection with *kãnaλ* (5.[2, 6]) or *ninin* with *niꟾin*.

Ᶎ = λ.

The recognition of Ᶎ as representing an *l*-sound, different from that of ꟁ and perhaps sonant or vocalic, was made in 1917 by ARKWRIGHT (cf. COOK, pp. 82 and 221[3]) and independently by DANIELSSON (pp. 14 f.). It is based on the equation of *aꟆiksãntru(ś)* with Ἀλέξανδρος, and seems to be now generally accepted; cf. CUNY, 1921 p. 9, and FRASER, p. 142.

ꙅ = ν.

In 1917 ARKWRIGHT had identified ꙅ as the symbol of an *n*-sound different from that of ꟁ and possibly more sonant[2] (cf. COOK, *op. cit.* pp. 82 and 221[3]). The presumption suggested by comparison of *asꙅil* with Ἀθηναίηι (40.[1]) is now strengthened by the occurrence of *esꙅ taꟆn* (41.[5]) and *esn taaꟆn* (50.[3]) as equivalent to *esꙅ taꟆꙅ* (43.[3]).

In **10** (ll. 11, 15) the triangular sign ◿ may be a numeral or a punctuation mark. In **42**.[4, 5, 7] and **50**.[3] the ꚃ is doubtless a variant form of ꟁ. In earlier script it seems that ꝺ (**30, 37**) = 8; ⧼ (**30, 31**) and ꙅ (**49**) = ꟃ; I (**48, 49**) = Ϝ.

The equivalent (*f*) given for 8 is a mere approximation to the Lydian value; 8 may interchange with ꟁ (p. 3, note on l. 6) or with ꟃ (p. 8, note on l. 4), and ꟁ may be rendered in Greek by π (40.[2]) though -ꟃꟃAꟁ appears to represent Βακχο- (**20**).

The precise differences between the sounds denoted by ꟁ, ꟃ, 8, are at present difficult to determine.

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[1] ·ꟾa- is probably a formative suffix, and *vãn-ꟾa-* a derivative from the same stem as that of *vãn-aś*; cf. *tarb-ꟾad*, *tarb-λaś* and *arm-ꟾak*, *arm-ãvlis*.

[2] ARKWRIGHT noticed that while ꟁ|- is common, we never find ꙅ|-, and that before ꙅ or ꟁ the nasalized vowel Ᶎ seems always to be used instead of ꙛ. On the other hand ꙅ A- and ꙅ ꟁ- are both extremely common.

EXPLANATION OF THE CONVENTIONAL SIGNS.

In Lydian texts the *underscoring* of a letter shows that the original has some imperfection, which the type in certain cases (e. g. $2.^9$) fails to reproduce.

In transcription plain type within *square* brackets represents a letter partly or wholly missing, italic type within *round* brackets a letter corrected because of the imperfect engraving of the original.

The *minus-plus* symbol ($\mp$) marks uncertainty in the division of words; it indicates that the words directly below this sign are joined when perhaps they should be separate (e. g. $2.^3$), or are separate when perhaps they should be joined (e. g. $10.^7$).

The *point* below a letter means that this letter is doubtful.

Section I. — INSCRIPTIONS FOUND AT SARDIS.

1.

(PLATE I).

MARBLE STELE in two pieces found on May 20 and 24, 1912. The upper piece, broken only at the bottom, is 0.80 h., 0.53 w., 0.165 th.; the sculptured anthemion being 0.63 h. while the shaft below is 0.17 h. The lower piece, broken across the top, in left upper corner and at bottom, is 0.83 h., 0.46 w. at top, 0.15 th. It now consists of a chipped portion 0.028 h., below this a smooth surface 0.375 h. bearing the Lydian and Aramaic texts, and at bottom an uninscribed surface 0.42 h. The Lydian letters are 1.8 to 0.6 cm. h., the Aramaic 2.1 to 0.8 cm. h.; the letters added between the lines are about half size.

Both pieces were discovered in a thick low wall on the northern slope of the Nekropolis hill west of the Paktolos, about 40 m. above the ravine on which faced the "Stele tomb" (see I, 25 and Vol. I, 1 p. 116) and about 15 m. above that tomb. In the same wall were also embedded our **2, 5, 6, 8, 9, 10, 11, 13, 17, 18** and **19** (in all twelve inscriptions), the flat slabs having been used to strengthen the sides and corners. This structure, built without cement and mainly of rounded boulders such are found in the Paktolos — its ground-plan roughly as in this sketch — stood on a terrace cut in the hill-side. The removal of its stones lasted from May 17 to 28, 1912. See Vol. I, 1 pp. 117–118, ills. 123, 179.

Date: 455 B. C., or 394 or 349 B. C.; TORREY (p. 192) believes in 455, COOK (p. 81) in one of the later years.

Inventory number L. 17; published I, 23–38, with photograph, transcription and translation; also in the following articles:

S. A. COOK, *J. of Hellenic Studies* xxxvii 1917 77–87, 219–231.

M. LIDZBARSKI, *Z. für Assyriologie* xxxi 1917–1918 122–130.

C. C. TORREY, *Am. J. of Semitic L. and Lit.* xxxiv 1918 185–198.

A. CUNY, *R. des Études Anciennes* xxii 1920 259–297, xxiii 1921 1–27, xxv 1923 97–112.

A. E. COWLEY, *C. r. de l'Acad. des Inscr. et B.-L.* 1921 7–14.

Sardis Expedition VI, 2.
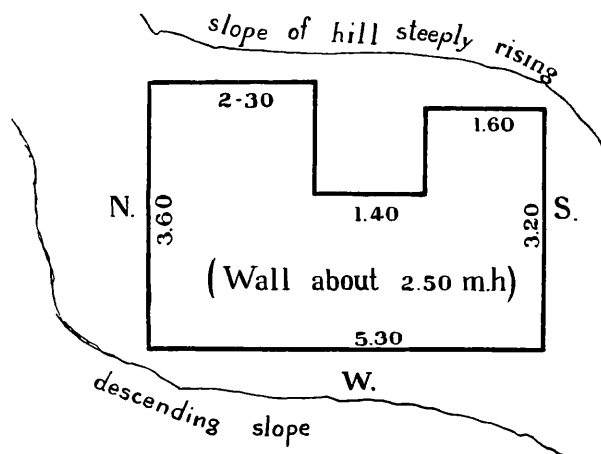
(1)

No. 1: general view.

(Lydian inscription, 8 lines)

(Aramaic inscription, 8 lines)

1   בוווו למרחשון שנת ₅ ארתחשסש מלכא
2   בספרד בירתא זנה סתונא ומערתא דרחת[א]
3   אתרתא ופרבר זי על סגוב זנה פרברה אחד
        סבוכנא
4   זי מני בר כמלי ומן זי על סתונא זנה או
5   מערתא או לדרחתא לקבל זי פרבר למערתא
6   זנה אחר מן זי יחבל או יפרך מנדעם אחר
7   ארתמו זי כלו ואפששי תרבצה ביתה
8   קנינה טין ומין ומנדעמתה יבדרונה ויפתה

1   or]aλ isλλ bakillλ es[t] mrud eśśk [vãnaś
2   laprisak pelak kudkit ist esλ vã[naλ
3   bλtarvod akad manelid kumlilid | silukalid | akit [nãpis
4   esλ mruλ buk esλ vãnaλ buk esvav
5   lapirisav bukit kud ist esλ vãnaλ bλtarv|o[d
6   aktin nãpis pelλk fẽnsλifid fakmλ artimuś
7   ibśimsis artimuk kulumsis aaraλ biraλk
8   kλidaλ kofuλk piraλ pelλk bilλ vɩbapẽnt

Lydian Text.

One line only appears to be lost (I, 38), and this missing part of the date-formula may have been: [borlλ x artakśassaλ palmλuλ dãv]; cf. **41.**[1-2].

L. 1: The restoration T A[ᖟ ᴏ seems certain, the loop of the ᖟ being clear, since that word appears elsewere (**2.**[1], **41.**[3], **42.**[1], **50.**[1]) in the date-formula.

The view that *bakillλ* is the equivalent of the month Marḥeswān (cf. I, 38) is accepted by COOK, p. 222, and by COWLEY, p. 14. Cf. below p. 8, note 1, and p. 58, note 1.

The T in [T]Ŧᖝ, of which the vertical bar only is clear, can be restored from **22.**[1].

[ᖝAᖝΜᖝ] is supplied, as in I, 30, from the sequence of the three nouns repeated in ll. 4—5. The addition [ᖝŦᖝ] suggested by LITTMANN (I, 31) could owing to lack

of space only have been engraved above the line — as were the final letters of l. 5; **(1)**
but such an extra word seems superfluous. The demonstrative ꓕꓥꓥꓕ suffices for both
[vānas] and *laprisak*, since we find (2.²) *eśś vānaś mruk* and (9.¹⁻⁵) *eśś vānaś ... laprisak*.

L. 2: For [ꓕΛꓩ]ꓨꓕ, as restored in I, 30, 32, cf. l. 5.

L. 3: Evidently *silukalid*, "the Seleucid"¹ (?), was intended to follow immediately
after *kumlilid* (cf. I, 30, 32), but whether it contains the name of a place, gens,
office or person is uncertain. COWLEY reads ꓕ∣ꓕΛꓩꓕꓠꓕ, but to ARKWRIGHT and to me
ꓕ∣ꓕΛꓩꓕꓕꓕꓕ (as in I, 30, 84) is clear. In *kumli-* TORREY, p. 187, recognizes Καμβλης.
For names thus grouped cf. 5.¹, 9.³⁻⁴, 16.¹⁻² and possibly 2.⁴. [ꓕ∣+ꓨꓩ], as in I, 30,
33 — where the brackets are omitted —, is supplied from 7.³, 8.⁶ and 9.⁵.

L. 5: The spelling ꓼΛꓕ∣ꓩ∣+Λꓕ is the only instance (see Index I, 369–374) in which
∣ appears after -+Λꓕ.² This was doubtless a "short vowel" (cf. I, 59); we may
compare ꓕꓕꓩ **23.**¹¹ with ꓕꓩ **24.**¹³, and Τοβαλμουρα with Τβαλμουροις (*A. J. A.* xvi
1912 pp. 12–13).

The last letter of *ḃltarvo*[d should in I, 30 be bracketed. Part of the o is
preserved above the ꓕꓩ, but the ꓕ, which was also engraved above the line, is lost.

L. 6: In ꓕ∣8∣ꓕꓕꓕꓕ8 the ending ꓕ∣8- is not, as regarded in I, 35, 63, an error,
but, like ꓕꓕꓩ°8, **50.**¹, by the side of ꓕꓕꓩ°8, **41.**¹, is evidence that 8 could inter-
change with 8; cf. COOK, p. 229.

L. 7: LITTMANN's view (I, 36) that the words *aaraλ* and *biraλ* were often used
together is borne out by the similar phrase *nak aarav nak birak*, **24.**¹⁹; cf. COOK, p. 224.

L. 8: With the last four words compare 5.⁵ (I, 51): *piraλ pelλk vꓕbapĕnt*.

Aramaic Text.

(Notes by A. E. COWLEY)

L. 2: [א]דרחת. The א is not visible on the facsimile, but since it is printed
as certain by LITTMANN, there must be a trace of it on the original. As in l. 5.

L. 3: ופרבר. LITTMANN reads a final ך in this word throughout. There is
no clear distinction between ך and ר in this alphabet. The ר is retained here because
it is the traditional reading in the O. T., and because the proposed ך rests on an
etymology which is not convincing.

סגוב. LITTMANN סברב which he corrected into סברך. The engraver would hardly
make a mistake in the name of his own town, and the correction gives no satisfactory
sense. The 2nd letter might be a פ, but it may equally well be a ג, which does
not occur again in this inscription. It has the same form as the ג in the Moabite
alphabet, which this closely resembles. The 3rd letter, however, has a projection at

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¹ CUNY, 1921 pp. 2, 14; cf. *Su-ul-lu-qu*, A. T. CLAY, *Personal Names from Cun. Texts* (1912) p. 133. PEDERSEN,
p. 48, regards the word as an official title.
² This ∣ should be inserted in I, 30, 31 (twice) and 34 (transliteration).

(1) the top which distinguishes ר (or ך) from ו. This would make an impossible word, and if it is really on the stone it must be a mistake. The correction is small, and סגוב 'an upright monument' gives a good sense.

אחד gives a better sense than אחר, if it can represent the Lydian *akad*.

L. 4: סבוכנא. Littmann סרוכ(י)א. The foot of the ב coincides almost entirely with the head of the ו below, but seems to project slightly beyond it, so that ב is more probable than ר. The נ is badly made and doubtful. The tail of it is unfinished, perhaps from fear of complication with the adjacent letters. It cannot however be a י which is a large letter in this hand. On the whole נ is the most likely, and the formative ־כנ־ is known as gentilic, 'the man of Sbw (or Srw)'.

L. 6: אחר is no doubt to be read, not אחד. The first אחר is used as in the Elephantine papyri often. The second is probably 'other'.

L. 8: ויפתה. The פ is almost certain (not ר, as Littmann), but the explanation is difficult.

The Lydian text has been translated by Cowley, p. 14, Cuny, 1921 pp. 9–27, and Lidzbarski, p. 126.

The Aramaic text has been translated by Cook, pp. 82–83, Cowley, p. 13, Cuny, 1920 p. 261, Lidzbarski, p. 130, and Torrey, p. 190.

2.

(PLATE I).

Marble stele found near **1** in the wall above described; broken at the bottom and right side; 0.72 h., 0.545 w., 0.12 th. On the left side the smooth original surface is preserved; that of the right side is broken away at top and bottom, but survives to a height of 0.16 on a level with ll. 5–11. Above the text is a space 0.12 h., the upper $^2/_8$ of which is chipped, while the lower $^1/_8$ shows the remains of sculptured volutes and centre-piece. The space filled by the text is 0.30 h.; the blank surface below it is 0.40 h. Height of letters 2.4 to .08 cm.

Date: 450 B. C., or 389 B. C. or 344 B. C.; see the introductory note to **1**. It is uncertain whether the Artaxerxes whose fifteenth year is here mentioned was the first, the second or the third.

Inventory number L. 11; published I, 48–51, with photograph, transcription and partial translation.

(2)

ꟼΤΑϜϜΑꟼꟼΑΤꟼΑ ꟙ11ꟼꟼ1Τ � ||||~ ꟙ1ꟼ°//   I

ΞIꟼ°ϜΑΤꟼ ꟼ1ꟼꟽ ꟼΑꟙꟽꟼ ꟼꟼꟼ ꞁꟽꟼ ꟙ1ꟙꟙΤΑ//   2

ꟼΑꟼΑ ꟼꟙꟼ°ΤꟙΤ _||+ ꟙꟼꟼΑϜꟼꟼ+Α1 1ꞁꞁꞁ-ΑΤΑꟼ ꟼ1+   3

ꟙIΤꟼΑ ꟼ11ꟙΤꟼꟼꟼΤꟼꟼ ꟼ11ΑꟙꟼΑϜ ꟼ11°ꟼΑꟼ   4

ꟙ°ꟼ+1 ꞁΛꟼꟙꟙꟼΤꟙ ꞁΑꞁϜꟼ ꟼ1ꟼ1ΤϜꟙꟙꟼ8 Ϝ1+ꟽꟙ   5

ꟼꟙꟼ ꟙ1ꟼꟙ ꟼ1ꞁꟼ ꟙϜꟼ ꟙΑꟙꟽꟼ ꟼ1ꟼ ꞁꟙΑΤ Αꟼꟼ+   6

ꞁꟙꟙΑ ꟙꟼꟼꟼꟼ ꞁΑϜꟼ9+Α1 ꟼ1ꟼ ꟙϜꟼ ꟙ°ϜΑΤꟼ   7

ꟙ1°9Αꟼ ꓮꟙ-ꟼꟽ1 ꟙϜꟼ ΤϜI ꟼ1ꟼΤꟼ ꟼϜI+ ꞁꟽꟙꟼΑ   8

ꓮꓮꟼΑ 1°ꟼꟼΑ ꞁΑꟼꟙꟙꟼ8ꟼ ꟼΑ1°ꟼΑꟼ ꓮ1ΑΤꟼΑϜ   9

ꟙꟙꓮΑꟼꟼ1Ϝ ꟼΑꞁꟙꟙꟼꟼꟼ ꞁΛꞁꟙꟼ8ꟼ ꞁꟙꟙIΤꟼΑ   10

ꟼΑ8ꟼ ꞁΑΤΑꟼΑ8 ꟼ1ꟼ1ΤϜꟙꟙꟼ8 Ϝ1+ꟽꟙ ꟙIΤꟼΑ ꟙꟙꟽꟼ//   11

ꟙI.ꞁ.ꟙꟼΑꟼꟙꟙꟼ8ꟼ ꟼꟼ°ꟼꟼꟼ1Ϝ ꞁΑꟙΑ+ΑΤ ꞁΑΤϜ1ꟼ Αꟼꓮ// 12

ꟼ1+ꟼꟼꟙΤ////   13

I	bo]*rlλ* X III II *ora(λ)* ꟙ*uvellλ artakśassalś*
2	p]*aλmλuλ dãv eśś vãnaś mruk bλasokiꞁ*
3	*pid katavil laprisakin pi(d) ĕtośrś akad*
4	*karolid sabλalid iśtubeλmlid aktin*
5	*nãpis fĕnsλibid esva(v) mλvĕnd(a)v i(s)kon*
6	*pida tamv buk vãnaλ esλ b(u)k mruλ buk*
7	*bλasoλ esλ buk laprisav bukin aλĕv*
8	*avλãv pisk dꟙtdid ist esλ (v)ãna(λ) karolλ*
9	*sabλal(λ) karolaś śfĕndav arvol ak(mλ)*
10	*artimuv ibśimv(a)v kulumvak sivra(λ)mn*
11	.. *ãnu aktin nãpis fĕnsλibid fakatav ebad*
12	.. *ra bistav tapaλav sisirorś śfĕndavm(λ)in*
13	.. ꟙ*bupid*

L. 1: In [bo]*rlλ* the 8 is restored, as in **41.**[1] and **42.**[1], but **50.**[1] has 8. The left side of the o is clear.

The numeral next to *borlλ*, recurring in **41, 42, 50**, is presumably "10", since it resembles the Aramaic notation, and up to "6" (**41.**[1]) the Lydians counted by strokes.

The ꟙ of *oraλ* is drawn incorrectly, as in **10.**[15], **42.**[4], **50.**[7]; for list of such imperfect letters see below. That *oraλ* means "month" is probable; cf. p. 58, note 1, and p. 71. The meaning "king" suggested for ꟙ*uvellλ* (I, 18, 50) is uncertain.

For the ending of *artakśassalś* (I, 50) cf. *mitridastalś*, **24.**[17].

L. 2: The + of p]*aλmλuλ* is supplied from **41.**[2], **42.**[2], where *dãv* also follows, as here and in **16.**[2], **50.**[3].

In *bλasokiꞁ* the final Ɨ is clear.

(2)   **L. 3**: Of the initial ☨ more than half is preserved.

The spacing between *katav* and *il* — taken as separate words in I, 48 — is narrower than, e. g., between the ꓤ○ of *bɫasokiⳆ* above or the ꓤꟼ of *mruɫ*, l. 6, so that it seems safer to unite them as one word; cf. *katvvĕl*, **22.**[4].

pi(d), not *pi(s)*, is corrected, as in I, 49, owing to the likelihood of a repetition of the previous *pid*.

L. 4: *karolid*, *karolɫ*, l. 8, and *karolaś*, l. 9, have been derived from a name **karoś* (I, 33, 49, 83), but in **4a.**[3], **10.**[1,2] *karo-* may be a thing, not a person.

sabɫalid and *sabɫalɫ*, l. 9, may, as DANIELSSON suggests, be connected with the name Ζ]αβϡλος (L. B.-W. 667),[1] and *iśtubeɫ-mlid* with Αστυπαλ-αια (FRASER).

L. 5: The last three words have each one imperfect letter, from which one stroke is missing in each case; the true readings seem obvious, as in I, 49. The second letter of *i(s)kon* has its cross-bar placed like that of a ☨ having no upper bar, and does not look like ☨, since elsewhere in our text that letter always has its cross-bar in the middle of its vertical shaft. *mɫvĕndav*: cf. *mɫvĕsis*, **12.**[3].

L. 6: The correction *b(u)k* seems certain.

L. 8: In *dↄtdid* the second letter is not changed from ↑ to ↑, as in I, 18, 50, 75, because that emendation is conjectural. But we find *pisk dĕt*, **24.**[22].

In *(v)ãna(ɫ)* the ꓤ and ↑ are each incomplete; the correction is obvious (I, 49, 50). On *karolɫ* cf. note, l. 4.

L. 9: The last ↑ of *sabɫalɫ* (cf. l. 4) is imperfectly drawn, like that in *oraɫ*, l. 1; there the left "wing" of ↑ has, instead of the correct v-shape, only a single bar, whereas here, as in *akmɫ*, **42.**[4], the right wing shows that defect.

The last two letters of *akmɫ* are inaccurately engraved.

L. 10: The ᴀ can be restored in *ibśimv(a)v* as confidently as in *mɫvĕnd(a)v*, l. 5.

sivra(ɫ)mn, like *sivraɫmis*, **22.**[9,11,12], has been considered an epithet of Artemis derived from a place-name (I, 15, 49, 84), but this is uncertain; see note on **22.**[9]. The ↑ is imperfect.

L. 11: Two letters are missing; the fragment of the second has at the top on its left side a small stroke suggesting the top curve of ꓤ, as restored in I, 49, but the letter may have been ↺.

Notwithstanding the scratch across the word *ebad* the lower bar of its ꓤ and the cross-bar of its ᴀ are clearly visible.

L. 12: The second of the two missing letters must have been ꓤ or ꓤ or ꓤ.

In view of the inaccuracy with which ↑ is often engraved in this text, the ninth letter of *śfĕndavm(ɫ)in* seems to be a ↑ not much more carelessly engraved than it is in *oraɫ* (l. 1), *(v)ãnaɫ* (l. 8), *akmɫ* (l. 9) and *sivraɫmn* (l. 10); see below.

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[1] Cf. DANIELSSON, p. 19, note 1. Σαβυς (I, 15) seems less probable.

L. 13. Two letters only seem to be missing, not four letters as indicated in I, 49. (2) The restoration . v]↑ὸυπίά (I, 49, 51) is doubtful.

The engraving of this text is so negligent that the following summary of its imperfect letters may be useful:

l. 1, ṬAᐤ○ for ᐱAᐤ○
„ 3, ⌊⌊⊦ for ᐤⅠ⊦
„ 5, ᐤ○ᐤ⊥Ⅰ ᐌᐱᐤᐱᐱᐌᐱᐤ ᶜAᐌᐱᐤ for ᐤᐤᐱⅠ ᐌAᐤᐱᐱᐱᐤᐤ ᐌAᐌᐱᐤ
„ 6, ᐤⅠᴚ for ᐤᐤᴚ
„ 8, ṬAᐤⴰᐤ for ᐤAᐤⴰᐤ
„ 9, ṬⅠAᐤᴚAⴹ for ᐤⅠAᐤᴚAⴹ; ṬᐤᐤA for ᐤᐤᐤA
„ 10, ᐌ∧ᐌᐤⅠᐤᴚⅠ for ᐌAᐌᐤⅠᴚᴚⅠ; ᐤᐤṬAᐤᐤⅠⴹ for ᐤᐤᐤAᐤᐤⅠⴹ
„ 12, ᐤⅠⵀ⌊ᵀᐤᐤAᐤᐤᐤⴹᴚ for ᐤⅠᐤᐤᐤAᐤᐤᐤⴹᴚ

It may also be noted that the letter ᐌ in most instances here has a loop, and that in ll. 7, 8 the loop is open, whereas in l. 12 the form ᐌ, more usual in our inscriptions, has been used.

3.

(PLATE II).

Marble stele found on May 26, 1913, in the roughly built wall closing the doorway of a single-chamber tomb, on the northern slope of the main Nekropolis hill west of the Paktolos, about 20 m. above the ravine on which faced the "Stele tomb" (see I, 25). That tomb lies about 8 m. west of ours in the row directly above. In the entrance wall of the chamber-tomb adjoining ours on the west was 12, also mutilated and re-used; when their respective tombs were refilled, our stele and 12 were each probably built into the walls of the burial-places for which they had been originally designed. H. 0.61, w. at top 0.56, at bottom 0.57, th. — not including the relief or the moulding — 0.13. Along the top runs a moulding 0.10 h., now projecting 0.04, and more prior to its mutilation. Its upper surface, as highly finished as the lower, apparently bore no cap-stone and formed the original top of the stele. Letters 2.1 to 0.6 cm. h.

Only at bottom is the stele broken. From the break, up to the lower edge of the inscription (a space of 0.34), extend remains of a much damaged relief representing a man reclining on a couch, at the left end of which sits a woman turned towards him. His left elbow is propped on a cushion, while his right hand resting upon his right knee holds some small object, perhaps a flower.

Date: 330/329 B. C.

Inventory number L. 26; published I, 54–55, with photograph and transcription.

(3)

ᒧᕀᒣᕀ ᕼᒣᕀ ᕀᐱᒣᒧᕀ ᕀᕀᕀ ᒧᒣᕀ ᕀᕀᕀᕀᒣᒣᒧᒣᕀᕀᕀᕀ ᕀᕀᕀᕀ ᒧᒣᕀᕀᕀ I

ᕀᕀᕀᕀᕀ ᕀᐤᕀᕀᕀ ᕀᒣᕀᕀᕀᕀ ᕀᕀᕀᕀᕀ ᕀᕀᕀᕀᒣᒣᕀᕀ ᕀᕀᕀᕀᕀᕀᕀᕀᕀ 2

ᒣᕀᕀ ᕀᕀᕀᕀᕀᕀᕀᕀᕀ ᕀᕀᕀ ᕀᕀᕀ ᕀᕀᕀᕀᕀᕀᕀ ᕀᕀᕀᕀᕀ ᕀᕀᕀᕀᕀᕀ ᕀᕀᕀ ᕀᕀ 3

ᕀᕀᒣᒣᕀ ᕀᕀᕀ ᕀᕀᕀᕀᕀᕀᕀᕀᕀ ᕀᕀᕀᕀᕀ ᕀᕀᕀᕀᕀᕀᕀ ᕀᕀᕀᕀ 4

ᕀᕀᕀᕀᕀᕀᕀᕀ ᕀᕀᕀᕀ ᕀᕀᕀᕀᕀ ᕀᕀᕀᕀ ᕀᕀᕀᕀ ᕀᕀᕀ 5

1   *brvãν* ΙΙΙΙΙ *aλiksãntruλ dãν esś vãnas esk mrud*
2   *atrastalid timlelid ardẽτ alarmś fadol vstas*
3   *ak pis pisred fakas silavad fat nid ẽnsλibid akm|λ*
4   *levś saretas pisit fẽnsλibid esλ vãnaλ*
5   *buk e[sλ] mruλ fakmλ levś vτbapẽnt*

L. 1: With *brvãν*[1] compare **23.**⁴⁻⁵: *brvãs* ΙΙΙΙΙ *dãν*, and **43.**¹. While the identity of ARTAXERXES in **1** (Aramaic text), **2** and **41** is uncertain, there seems to be no doubt that *aλiksãntru(s)* represents ALEXANDER the Great. This inscription and **50** are thus the only Lydian texts securely dated. Cf. HAUSSOULLIER's note, p. 71.

From ᕀᕀᕀᕀᕀᒣᒣᕀᕀᕀᕀ (cf. the variant ᕀᕀᕀᕀᕀᕀᕀᕀᕀᕀ, **50.**²) we infer the approximate phonetic values of ᕀ and ᒣ; cf. pp. XII, XIII.

L. 2: *atrasta(s)* — the name of the recumbent man in the relief — is probably the Lydian equivalent of Ἄδραστος (cf. I, 55), but that his father's name *timleś* (**50.**⁴) represents the Greek Τιμόλαος (I, 55, 65) seems doubtful. The Τιμέλης was a tributary of the Maeander on the Lydian border (*B. M. Cat. Caria*, p. 29), so that *timleś*, as noted by BILABEL (p. 153), may well be an Asianic name.

alarmś appears in two other texts (**12.**⁶, **16.**⁴) as well as in the variant forms *alarmaś* **13.**¹, *ararmś* **14.**¹¹, and in *alarmn* **10.**¹⁷, *ararmλ* **12.**². *vstaś* = *vstaas*, **13.**².

L. 3: *ẽnsλibid* perhaps occurs in **4ª.**⁵, as here, along with *fẽnsλibid*.

The last letter of *akmλ* is added above the line owing to lack of space; cf. **1.**⁵.

L. 4: *levś* (cf. I, 55), probably a divine name or epithet, is spelt *lefś* in **50.**⁵,⁶ where our phrase *akmλ l. saretas* recurs.

ᕀᕀᕀᕀᕀ is found here only, whereas ᕀᕀᕀ with *fẽnsλibid* is as common as ᕀᕀᕀᒣᕀ; cf. **4ª.**¹, **b.**³, **6.**², **10.**²³, **17.**¹, **23.**². On the particle ᕀᕀ- see I, 34, 43.

L. 5: In *e[sλ]* the tops of the missing letters are preserved.

4.

(PLATE II).

LIMESTONE SLAB carved in imitation of a panelled wooden door, complete at top and sides, broken at bottom, 0.59 h., 0.715 w., 0.19 th. The flat outer "plank" has in its middle a convex moulding. The four panels, sunk 1 cm., are separated

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[1] The forms *bor-lλ* ("anno"): *b(o)r-vãs* seem to match *baki-llλ* ("Bacchico"): *baki-va(s)* = "honour of Bakis" (cf. **20**). Thus *brvãs* may mean "honour-year", i. e. "official year", and, if so, *paλmλuλ* may here (unlike **50.**¹⁻³, which begins with *borlλ*) be omitted after ALEXANDER's name because his royal "office" is implied in *brvãν*. But cf. CUNY, 1923 p. 100.

by vertical and horizontal braces sunk $^1/_2$ cm. below the surface of the outer "plank". (4) Inscription **a** runs over the bevelled borders surrounding the panels, whereas **b** does not. The stone has many small natural cavities occasionally confusing to the reader, and the piece chipped out of the upper right-hand panel has destroyed several letters of inscription **a**. The surface accretions of lime, which had obliterated several letters and spoilt the original copy published by THUMB, have been removed. H. of letters (**a**) 1.7 to 1 cm. (**b**) 3 to 1.7 cm. See Vol. I, 1, pp. 56, 57, ill. 49.

The slab was found on April, 1910, in the loosely built wall closing the dromos of a single-chamber tomb in the north-east face of the Nekropolis hill, fronting on the deep ravine which opens into the west side of the Paktolos almost opposite to the temple. This and other tombs in that accessible situation had evidently been re-used. That our door had served in this tomb prior to its re-use seems likely; cf. **3** and **12**.

Inventory number L. 1; published by THUMB, *A. J. A.* xv 1911, pp. 151—153, n. 1; by LITTMANN in I, 41—44, with photograph, drawing, transcription and translation.

(a)

1 ꟼ|8|ꓩ₸ꟻꓩꓬ8 ₸|+ ꓕꓬꟿꓺ₳ ₸|ꓬꓬ₳ ₸|ꓬꟿꓬ₳ꟿ ꓚ₳ꟿ⊔ꓚ₳ ꓚꓚ

2 ꓚꓬ8 ꓜ₳₁∘ꓬꟿ₳ ꓜ₳ꓜ₸ꓚ ꓚꓬ8

3 ꓚ₳ꓱꟿꟿꓚ ꓹꟿꓚ₳8 ꓕ₁∘ꟿ₳ꓚ ꓕ₸ꓚ

4 ꓚ₳ꓚꓚꟿ₳ꟿ ////ꓚꓚ₳⊔ꓚꓚ

5 ////8|ꓕ₸ꟿꓬ

(b)

1 ₸|ꓬꓚꟿ₳ꟿ ꓚ₳ꟿꟿꓚ ꓚꓚ

2 ꓕꓬꟿꓚ₳ ₸|ꓬꟿꓬ₳

3 ꟼ|8|ꓩ₸ꟻꓬꓬ8 ₸|+

4 ꓚꟿꟿꓚꓬ₸+ ꓕꓬꟿꓚ₳8

5 ꓕꓬꓬ+₳8ꓕꓚ ꓚꓬꟿꓘꓕꟿ₳

(a)

1 *eś a(ã)naś manelis alulis akmλt pis fēnsλibid*

2 *buk esᵥaᵥ anlolaᵥ buk*

3 *esλ karolλ fakm(λ) śãnτaś*

4 *ku[f]adk [. . .[1]] marivdak*

5 *ēnsλib[. .*

(b)

1 *eś vãnaś manelis*

2 *alulis akmλt*

3 *piś fēnsλibid*

4 *fakmλt pλdãnś*

5 *artımuk vτbapēnt*

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[1] Two or three letters may be missing, or the engraver may purposely have avoided the dented surface.

(4)   This inscription is in several particulars similar to **23**: (1) Both are engraved on hard limestone, the natural roughness of which makes some letters difficult to read.[1] (2) They are the only texts except one (**13.**[3]) in which appears the letter ꝙ. (3) In both the shape of ꝺ and of ꞁ is unusual. (4) They are the only inscriptions mentioning *pλdãns*. Since limestone as a building material is found at Sardis only in structures of early date (cf. Vol. I, 1, p. 170), these two would seem to be our oldest inscriptions on stone.

Of these texts **a** appears the more recent. It is much less conspicuous and less deeply engraved than **b**, to which it may have been added in order to invoke further divine protection and to include appurtenances of the tomb. When the door had, as seems probable, its full height of about 1.75 m.[2], both parts of the inscription were level with the spectator's eye.

<p align="center">**a.**</p>

The letters of this part were coloured bluish-black, many traces of which colour remain in the top line.

L. 1: The plain reading ꞁAꞋꞀꞋA (cf. LITTMANN's drawing, I, 42) is an engraver's error for ꞁAꞋⱮA. But the initial A is perhaps not a badly drawn ꞁ, for if ꞁAꞋⱮꞁ was pronounced *oo-ah-nash* (*oo-* English, or *ou-* French), the form *a-ah-nash* may be an alternative spelling. Cf. *aśfãv*, **22.**[12,13] (possibly spelt *aśvãv*) and *aśaãv*, **50.**[6].

The name *maneś* occurs in **43.**[4]; cf. also **1.**[3] and **25.**[2]. The other Lydian name *aluś*, found in **49.**[2], is known also in its Greek form Ἄλυς, gen. Ἄλυος; *I. v. Perg.* 274, *B. M. Cat. Lydia*, p. 350.

L. 2: *anlolav* is perhaps not an error, but an alternative form of *antolav* (**6.**[3], **17.**[2]); cf. I, 43, and below, p. 58, note 1.

L. 3: *karolλ* is practically certain. Its difficulties mentioned by LITTMANN are that the upper side-stroke of its *k* does not join the vertical stroke, and that a curved line — due perhaps to a scratch or flaw — connects the left side of the ꞁ with the right side of the ꞇ. The fifth letter does not look like ꞁ; that it should be Ꞌꞁ is improbable because the engraver drew that letter quite differently four times in ll. 1–3, and in no other instance do any of his adjacent letters run together. In **2.**[8] *karolλ* occurs with *(v)ãnaλ*. Cf. **2.**[4] and **10.**[2]

From the context we can infer (cf. I, 43) that the ꞇ is a mistake for ꞇ, and that we should read *fakm(λ)*.

While admitting that ꞁAꞁⱮꞁ stands for Sandas, LITTMANN does not draw the inference that the letter ꞁ represents *ð* or *t*; cf. p. XIII above. For the classical references to that god cf. ROSCHER, *Lex.* IV, 319.

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[1] The only other limestone bearing a Lydian inscription (**7**) is of soft and even texture.

[2] This is the average height of the tomb doorways, just as their average width is that of this limestone "door".

L. 4: The first word is restored as *ku[f]adk* because the conjunction of three (4) vowels (*kuoadk*; I, 43) appears uncertain, and because the third letter, which is not a complete *o* but has its top unfinished, looks like the lower loop of 8. The upper loop of such a 8 may have been painted in dark blue but not engraved (note on 10.[23-24]) and, notwithstanding the largeness of the 8 in ll. 1 and 3, the smallness of this third 8 would not be surprising in a text where the size of letters varies so much. This word, whether *kuoadk* or *ku[f]adk*, if engraved before the dent in the stone was made, may have been followed by a word of two or three letters. Cf. the Kassite *Kubati*, *Kubuti*,[1] and Κοατα, Κυητος, Κουαδης (I, 43–44); *A. J. A.* xvii 1913 p. 366.

marivda- may be, not the Assyrian god *Marduk* (cf. I, 85, and BILABEL, p. 152), but the Kassite god *Maruttaś*.[2]

L. 5: The restoration *ẽnsλib*[id] is not certain (cf. I, 43) and the word is therefore left as it stands; in **3.**[3] *ẽnsλibid* is in the protasis, but here in the apodosis the ending may have been different. The mark which in the photograph seems to be ๅ or ๅ, following the 8 in the hollow dented patch, is perhaps not part of the original inscription.

b.

The letters here are deeply cut, and were filled with red, of which many traces remain. The ๅ is of normal shape, not "cursively" drawn as in **a**. In l. 1 the ꟻ has the earlier form **I**, as in **48, 49**; in ll. 2, 3 its shape is ꭓ, as in **6**; in l. 3 it is normal.

L. 4: As noted in I, 43, we here have *fakmλt*, not, as in **a**, *fakm(λ)*. We also find *fakmλit* **24.**[12], *fakmλitin* **23.**[3,10].

pλdãnś, identified by DANIELSSON (p. 25) with Ἀπόλλων, recurs thrice in **23**, where the name is coupled with that of *tavśaś* (Ζευσις, Index III, 17; cf. Ζηνοποσείδων at Mylasa).

L. 5: This is the only instance of ᴅ in the goddess' name. In **23**, where it appears four times, *artimuś* is spelt as usual, though ᴅ occurs there six times in other words where ᴵ might have been expected.

5.

(PLATE III).

MARBLE STELE found near **1** in the wall above described, on May 24, 1912; broken only at bottom, top and sides smoothly tooled and well preserved; 1.01 h., 0.365 w., 0.095 th. The space filled by the inscription is 0.135 high, above it is a blank surface of 0.12, and below it one of 0.755 in height. Letters, well cut and perfectly preserved, 2 to 0.4 cm. high. Next to **11** and **20** this is our most finished specimen of Lydian script.

Inventory number L. 13; published I, 51–53, with photograph and transcription.

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[1] A. T. CLAY, *op. cit.*, pp. 38, 100.
[2] *ibid.* pp. 38, 111, 112; HALL in *Anatolian Stud. pr. to Ramsay* (1923) p. 175. FRASER compares the Pisidian Μαροδδης (SUNDWALL, *Klio*, Beiheft XI (1913), p. 143); but σουμμαοουδηc = Latin *summarudis*.

(5)

ᖷI11AƷꟼ9AT ᖷI1AꟼꟼIT ᖷI1ATA ꟼAꟼMꟼ ꟼꟼꟼ   1

ꟼIꟼꟼMꟼIᖷ ꟼITꟼAꟼꟼT ꟼA ᖷꟼꟼTAƷAꟼꟼꟼ ꟼIꟼA   2

ᖷI+Mꟼ ꟼA A1°Tꟼ ꟼI1ATꟼꟼ ꟼITꟼA8ꟼꟼ A1°Tꟼ   3

ꟼA1ATIT ꟼAꟼꟼ ꟼAꟼꟼꟼꟼ ꟼI8 Tꟼ1Iꟼ ꟼAꟼMꟼ ꟼꟼꟼ   4

Tꟼꟼ+A8Tꟼ ꟼTꟼꟼ+ ꟼAꟼI+ ꟼꟼꟼITꟼA ꟼꟼꟼA8 Tꟼ1ꟼA8   5

1   *eśś vãnaś atalis tivdalis tarvτallis*
2   *akin kudkaτaλres ak teśaśtid sivãmlid*
3   *mλola śrfaśtid mēλalid mλola ak nãpis*
4   *ĕmλ kãnaλ kileλ buk ĕminav eśav ϙitalad*
5   *fadint fakmλ artimus piraλ pelλk vϙbapĕnt*

L. 1: On the names **ataś* and **tivdaś* see I, 52; the former seems to be found in 26.[2] and 30.[2], and the latter occurs in 16.[1], 25.[3]. That *tarvτallis* is derived from a name appears certain, but whether local, tribal or personal we do not know (cf. *silukalid,* 1.[3]). The stem possibly recurs in 13.[9] as *tarbτad*.[1]

L. 2: As stated in I, 52, *sivãmlid* must represent a person;[2] cf. 6.[1] and 12.[1]. But whether *teśaśtid* and *śrfaśtid* do so, as printed in I, 51, is not certain.

L. 3: *mēλalid* probably contains a name, because like *sivãmlid* it is followed by *mλola.* Its Greek equivalent may be Μελας, the name of Gyges' kinsman.

L. 5: With the last three words cf. 1.[8]

6.

(PLATE III).

MARBLE STELE found on May 25, 1912, built into the wall near **1**; sides and two-thirds of top well preserved, bottom broken. 0.725 h., 0.36 w., 0.095 th. The blank space above the text is 0.12 h., and the space filled by the text 0.17 h. The front surface is not smoothly finished and the letters, although quite clear, are roughly cut; their height is 1.8 to 0.7 cm.

Inventory number L. 15; published I, 53—54, with photograph, transcription and translation.

Mꟼ9A ᖷI1ꟼMꟼIᖷ ꟼAꟼMꟼ ꟼꟼꟼ   1

ꟼAꟼMꟼ ꟼᖷꟼ ᖷI+ TIꟼA ᖷI1ꟼ   2

ꟼᖷꟼ ꟼ18 ꟼA1°TꟼA ꟼAꟼᖷꟼ ꟼ18   3

ꟼI8ITᖷꟼꟼ8 ꟼAᖷIꟼ+A1 ꟼA   4

ꟼTꟼꟼIꟼIꟼ ᖷIꟼꟼIꟼ ꟼAꟼA8   5

ꟼIꟼ°T8ꟼAꟼ   6

¹ Cf. Τρεβενδαι; SUNDWALL, *op. cit.,* p. 213.   Cf. Ζοραμυς, Σουειμος; *ibid.,* p. 253.

1 *eśś vã(n)aś sivãmlis armã·*   (6)
2 *vlis akit pis esλ vãnaλ*
3 *buk esνaν antolaν buk esν-*
4 *aν laprisaν fẽnsλibid*
5 *fakaν viśśis niviśśᴛν*
6 *varbtokid.*

L. 1: In *vã(n)aś* the ⅂ is corrected from ⅂, an obvious error. For the name *sivãm-* cf. **5.²**, **12.¹**, and with *armãv-*[1] compare Αρμανανδης, *A. J. A.* xvi 1912 p. 30, and names there cited, as well as Άρομα, the Lydian place-name, Strabo 650.

L. 3: Here, as in **17.²**, the spelling is plainly *antolaν*, not *anlolaν*, as in **4ª.²**.

The dividing of words between two lines, as in ll. 1—2, 3—4, is found only in two other funerary inscriptions, **8.⁵⁻⁶,⁸⁻⁹**, **9.²⁻³,⁴⁻⁵**. Cf. however **24.¹³**.

7.

(PLATE III).

LIMESTONE PILLAR, almost square in section, found on March 18, 1912, standing erect 4.30 m. from the door-way of a single-chamber tomb (no. 411) on the southwestern slope of the Nekropolis hill. From the fact that the inscribed surface (see plan) faced outward parallel with the front of the tomb, while the side of the pillar was aligned with that of the dromos and its base was on the same level as the tomb floor, we inferred that the pillar was in situ. The flat top, chipped in a few places, is smoothly finished, as are also the front and sides; the bottom of each side is cut away, to a depth of 0.06—0.08, so as form a square tongue 0.10 h.

(hard earth)

(Tomb 411)   dromos — 4.50 m. long   (inscr.)

'(hard earth)
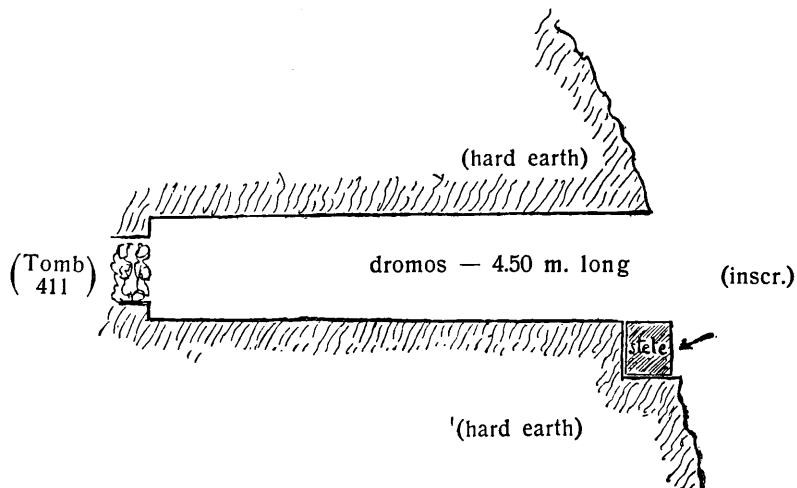
H. (including tongue) 0.965, w. 0.335, th. 0.27. Above the text is a blank space 0.07 h., the space filled by the text is 0.23 h., and 0.03 below that is a large letter, apparently *ɀ*, 0.04 h. The letters of the text, well drawn between guiding-lines and 0.023 to 0.013 h., are not deeply cut, and owing to the softness of the stone have become in several instances difficult to read or illegible.

Inventory number L. 6; published I, 44—46, with photograph, transcription and translation; mentioned in Vol. I, 1, p. 160.

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[1] FRASER compares Αρμοασις, Ερμοας; SUNDWALL, *op. cit.*, p. 75.

(7)

. AꟻⲒꟼᛏAꟗ Ⲗꟻꟼ ꟗAꟗMꟻ ꟗꟗꟗ 1

ꙅꟼⲒꟗꟗ8AꟻA8 ꟻAꟗꟻᛏ ꟻꟻꟻ 2

///Ɫ8 ꟶAꟗMꟻ ꟶꟻꟻ ꟻⲒᛏMꟗ ꟶⲒꟻA 3

ꟶAꟻꟻᛏ ꟻꟗ8 ꙅAꟻⲒꟼᛏAꟗ 4

ꟻⲖꟗⲖꟻ ꙅAꟻA8 ꟻⲖ8ꟶꟻꟗꟶ8 5

ꟻⲖꟻ°ꟷ8ꟼAꟻ ꙅꟶꟗⲖꟻⲖꟗ 6

[tailpiece] [1]

1   *eśś vănaś es*[ḳ] *laprisa* [2]
2   *esk pelad bavafu̯nidν*
3   *akit năpis esλ vănaλ b*[uk
4   *laprisaν buk pelaλ*
5   *fĕnsλbid fakaν viśis*
6   *nivisꟷν varbtokid*

L. 1: The ꟗ in ꟗꟗꟗ is clear, the ꟗ following it is faintly seen on the squeeze, but of the second ꟗ a mere shadow is visible. The existence of this second ꟗ, not shown in I, 44, is rendered probable by the width (0.025 m.) of the interval between the shafts of the first ꟗ and of ꟻ in *vănaś*, a width unprecedented between any two words in this inscription. If, as is here done, we admit the second ꟗ, the interval between *eśś* and *vănaś* is normal: 0.015.

In the last letter of *es*[k] the upright shaft is clear, but the cross-bar of what seems to be ꟶ may be due to the upper guiding line, and [k] has been restored on the analogy of *esk* in l. 2 (cf. I, 44).

An outline faintly visible after *laprisa* may have been ꙅ; but it is doubtful whether any letter was ever there. To restore *laprisa*[k], as in I, 44, does not appear justified by the squeeze nor by the passages (1.[2], 9.[4]) where that word occurs.

L. 2: The first and second letters of *esk* are plain in the squeeze.

In *bavafu̯nidν* the ꟻ has a horizontal cross-bar suggesting ꟻ, but as ꟻ in this text is well drawn, that bar may safely be regarded as accidental. The next two letters, Ⲗꟗ, while almost touching and thus resembling ꟶ (cf. I, 44) are seen in the squeeze to be separate, and the final ꙅꟻ are distinct in the squeeze though not noticeable on the stone.

L. 3: The 8 and the shaft of the ꟗ are plain, but the rest has vanished. The restoration *b*[uk], as in I, 44, is certain.

L. 4: Although stone and squeeze show traces resembling a small ꙅ immediately following ꟶAꟻꟻᛏ (cf. I, 44), that letter is omitted because the marks seem accidental; none have sharpness of outline, and the letter which they seem to compose is much smaller than the other examples in this text.

L. 5: The first two letters are faint but distinct. The spellings *viśis*, *fĕnsλbid*, instead of the usual *viśśis*, *fĕnsλibid*, are unique.

---

[1] Found only here and in **8**.   [2] The former existence of an additional letter is uncertain.

8.

(PLATE IV).

MARBLE STELE in two pieces fitting perfectly together, found on May 24–25, 1912, (8) in the wall described under 1. H. 1.79; w. of decorated upper part 0.39, of straight shaft 0.32; th. of upper part 0.185, of shaft 0.175. The anthemion carved on the upper part is 0.51 high and projects 1 cm. in front of the shaft. The inscription begins 5 cm. below the lower edge of the anthemion and covers a space 0.50 high. At a distance of 3 cm. below it is an ornament engraved in outline 0.08 h., and below that a blank surface 0.62 h. Here, as in 7, the full original length of the stele seems to be preserved. H. of letters 2.8 to 0.8 cm. The break has destroyed the fourth line of lettering, and at the end of the first line a letter may have been partly chipped away. The lateral projection of the anthemion was probably next to the dromos, whereas the straight side and the back of the stele lay against the hard earth into which the dromos had been cut. The stele would thus have stood, like the pillar in 7, adjacent to the dromos, on the left hand of anyone approaching the tomb.

Inventory number L. 9; published I, 47–48 with photograph, transcription and translation.

No. 8: general view.

//ᛏ⅃ ⅃⅃9ᛉ ⅃ᚠ⅃ ⅃A⅃M⅃ ⅃⅃⅃	1
ᛎᚠ⅃ T⅃⅃⅃⅃ ⅃ᚠ⅃9+A⅃	2
⅃A⅃A ⅃°⅃9ATᛎ8 ᵚAᛉ⅃///	3
- - - - - - - - - -	4
⅃A⅃°TA⅃ ⅃⅃⅃Aᛉⅿ8AT9A	5
I⅁ⅿᛉ T⅃⅃A ⅃⅃⅃A⅃A9TA ⅃⅃	6
TAᛉⅿ⅃ ᛎᚠ⅃ ⅃⅃8⅃Tᚠᛉᛎ8	7
ᵚᚠ⅃ ⅃⅃8 Tᛉ�⅀ᛉ ᛎᚠ⅃ ⅃⅃8	8
T⅃⅃⅃⅃⅃ ᵚAᚠ⅃9+A⅃ ᵚA	9
⅃°⅃9ATᛎ8 TAᛉⅿ⅃ ᛎᚠ⅃	10
ᵚᛏ⅃⅃⅃ᛉ ᚠ⅃⅃⅃⅃⅃ ᵚA⅃A8	11
⅃⅃⅃°T89A⅃	12

[tailpiece]

1 *eśś vãnaś esk mrud e*[s [1]
2 l]*aprisk kudkit es*λ
3 [*vãna*λ] *b*λ*tarvod aka*[d
4 . . . .
5 *artabãnalid katoval-*
6 *ik atraśalid akit nãpi̦s*
7 *f̃ens*λ*ibid es*λ *vãna*λ

[1] The former existence of an additional letter is uncertain.

(8)

8   *buk esλ mruλ buk esv-*

9   *av laprisav kudkit*

10   *esλ vãnaλ bλtarvod*

11   *fakav viśśis niviśↄv*

12   *varbtokid*

L. 1: The last word is puzzling, because next to the cross-bar of the second letter — which can safely be restored as ⊦ — there is a small vertical mark which may be the top of a ↄ, as restored in I, 47, or may have been accidentally made when the surface was chipped. The only certain reading is *e*[s, or it may turn out to be *e*[s-, if *eslaprisk*, like *eśvãnav* in **18.**[1], should prove to have been a single word.

L. 3: The restoration [vãnaλ] is guaranteed by the surviving remains of four letters, and *aka*[d] by those of its last letter, as well as by the use of the word in **1.**[3] and **2.**[3]. As to the probable contents of l. 4, cf. BILABEL, p. 150.

L. 5: *artabãnalid* is from Ἀρτάβανος (Herod. iv 83). The last letter in *katoval*- is complete on the squeeze. **katovaś* must have been a common name at Sardis, since we find it again in **10.**[1, 2, 9], **11.**[7], and twice as Καδοας in the mortgage engraved on the temple wall: *A. J. A.* xvi 1912, p. 13, lines 17 and 18; pp. 33–35.

L. 6: The fifth letter of *nãpis* is carved above the line for lack of room; cf. **1.**[5].

9.

(PLATE IV).

MARBLE STELE, in two fragments, found on May 24 and 27 in the wall described under **1**. The smaller fragment is a thin flake sliced off from the larger one, to which it fits perfectly. H. 0.415, w. at top 0.325, at bottom 0.285, th. 0.04. Top and bottom broken, but sides well preserved. Height of letters 4.8 to 2 cm.

Inventory number L. 8; published I, 46–47, with photograph, transcription and translation.

⊦⊦⊦	1
⊦⊦↑⊦⊦ↄ ↄA↑M⊦ ↄↄↄ	2
↑Aↄ ⊦⊦⊦ↄTA ⊦⊦	3
⊦⊦⊦⊦A↑ ⊦⊦⊦⊦////	4
⊦⊦⊦M↑ //⊦ↄA ↄA	5
//// //////↑⊦↑↑↑8	6
//////↑৪ ↑A↑M⊦	7
////// A⊦⊦⊦⊦⊦A↑	8
/////↑ ⊦⊦////////	9

·1 | | |

2   *ešš vãnaš kumlil-*

3   *is atelis šam-*

4   [. .] *llis lapris-*

5   *ak aki*[t] *nãpis*

6   *fĕns*λ[ibid esλ   (9)

7   *vãna*λ *ó*[uk esνaν

8   *laprisa*[ν fakaν

9   viśś]*is* ν[iviś↑ν

[varbtokid]

L. 1: The numeral, of which the upper part is broken away, perhaps indicates the number of the tomb in a given row; cf. KEIL–VON PREMERSTEIN *2ᵗᵉ Reise*, 83.

L. 2: The name *kumli-* occurs in **1**.³.

L. 3: Since *timlelid*, **3**.², is derived from *timleš*, **50**.⁴, *atelis* would seem to be derived from a name **ateš*. *šam . . llis* may be a personal, a tribal or a place name; cf. *samlis*, **51**. For such a grouping of three proper names cf. **1**.³ and **5**.¹.

L. 4: The straight shaft of the first letter, of which the lower extremity is preserved on the edge of the smaller fragment, lay directly below the | of Ⴕ|, l. 3, and above the apex of the Λ in ᛃΛ, l. 5. What letter this was we cannot tell. No certain trace of the second letter is to be seen on the smaller fragment, but on the larger fragment, just above the broken edge, and below a point midway between Ⴕ| and Ⴕ|1ᛃⴕΛ, l. 3, is a v-shaped mark resembling the left "wing" of a Ⴈ. That letter cannot safely be restored, because in this uneven script that "wing" of Ⴈ is not always distinguishable from the top of ᛃ (for instance cf. these letters in ⴈΛᛃⴔ1, l. 7), but it seems highly probable that the second letter was either Ⴈ or ᛃ. That two letters are here missing — not one letter only, as shown in I, 46 ¹ — is in any case certain.

L. 5: The restoration of *aki*[t] and of the four fragmentary lines below, as made in I, 46 and here, is based on **6**, **7** and **8**, the phrasing of which exactly fits the spaces here left by missing words.

10.

(PLATE IV).

MARBLE STELE in two fragments fitting perfectly together, found on May 20 and 25, 1912, in the wall described under **1**. H. 0.865, w. of pediment 0.38, of shaft at top 0.36 and at bottom 0.40, th. of pediment 0.08, of shaft at top 0.065 and at bottom 0.09.

The pediment is 0.155, the shaft 0.71 high. The preservation is perfect, except in ll. 1–3, where the break has destroyed a few letters and two others have been bruised.

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¹ LITTMANN says (I, 46) "the *two* letters in l. 3 cannot be restored", but his transcription shows only one letter restored in *Šam*[ü]*llis*.

(10)   The style and size of the letters differs in the various lines, their height is as follows: (a) in lines   1–3 : 2 to 0.5 cm.

     (b) „   „   4 :   do.

     (c) „   „   5–7 : 1.5 to 0.7 cm.

     (d) „   „   8–20 : 2.5 to 0.5 cm.

     (e) „   „   21 : 1.5 to 0.7 cm.

     (f) „   „   22 : 2.1 to 1 cm.

     (g) „   „   23–24 : 1.2 to 0.5 cm.

The lettering of a, b, d and f is different from that of the other lines not only in size but also in depth of groove. The lines in c, e and g have letters smaller and less evenly cut than the rest. In c the upward slant of the lines and their closeness to one another is noticeable.

Inventory number L. 16; unpublished.

(Lines 1–24 of an inscription in an ancient Anatolian script, not reproducible in Latin characters, numbered 1 through 24; lines 22–24 marked as "on right margin.")

(10)

1 e[s .] *mrud ḳaroḳ katovalis bilλ*

2 *vora[. . . . t]rol katovaλ karokλ*

3 *voraλ bo̧[. . . .] iskubtoλ dummλis sellis*

4 *veśfak voraś da↑al*

5 *estit pid trodν sēsvad pistoridν kaśtãν*

6 *mruλit trodν fĕllakin tamν trfãν*

7 *faś katul⁺fakit mruλk ĕṇsarbtat*

8 *ak ↑ĕnal nãrś pλ⁺serś ↑ivνalis kaττad|mĕś*

9 *fakmit ĕnud ist katovaλ sadmĕλ*

10 *fakmśad⁺amu kov ↑ivard kot*

11 *sλĕ↑ad laλĕnś ᴸ ↑ivν fadofid|ν*

12 *tavśĕν akum nãpid kol fakmit*

13 *el eds vaśtνunlis pasaaś*

14 *nãm pid kot⁺aλtokad akmλad*

15 *s(λ)ĕ↑ad pirad ᴸ iśpkụm pardoλ↑|ν*

16 *f(a)↑asidν fakum ãn islodaλ*

17 *alarmn kaśtaλ↑ν kud nak*

18 *ĕnaś amãś pedm bis ĕtamν⁺una|dν*

19 *ak ebad inãnidν śfarvad*

20 *ak ↑ĕnu ĕnak taadak sivetτis sant|oλ*
   t

21 *faśisa¹ malãν nak kim ãs*

on right margin {
22 *ĕnaλt bakivaλλ mrud bsl*

23 *esλit ṃr   pis fĕnsλibid akaν viśśis*

24 *niviś↑ν varbtok*
}

This text is as it were a connecting link between nos. **1–9**, which are entirely in prose, and nos. **11–15**, which are in verse. An unique feature is that it contains both prose and poetry. The three first and the four last lines appear to announce in prose the ownership of the tomb and the penalty for violating it. L. 4 seems to be a short heading or title. Ll. 5–7 are discussed below. Ll. 8–20 are apparently a poem² of thirteen lines, the assonant rhymes of which are thus arranged:

two lines	(8–9)		with final syllable in	-ĕ-		
one „	(10)	„	„	„	„	- - - - - -o-
two „	(11–12)	„	„	„	„	-i-
two „	(13–14)	„	„	„	„	-a-
one „	(15)	„	„	„	„	- - - -o-
four „	(16–19)	„	„	„	„	-a-
one „	(20)	„	„	„	„	- - - -o-

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¹ *faśisaν* is possible, but the trace of ᴙ seems too faint.   ² This was first noticed by ARKWRIGHT.

(10)   L. 21, the lettering of which is unlike that of ll. 8–20 but resembles that of ll. 23–24, may have been engraved later than ll. 8–20, from which it is separated by the letter ⊤ carved between the first letters of ll. 20 and 21. The smoothly tooled surface, just sufficient to accommodate ll. 8–20, ends above l. 21, and the difficulty of reading this line is due to the roughness of the stele at its lower end. Ll. 21–24 seem to be in prose.

Ll. 5–7 are in smaller and shallower script than that of ll. 1–4 and 8–20; they slant upward and are not parallel with ll. 4 and 6; they are engraved on a surface less smoothly finished than that which bears ll. 8–20. That their contents may be poetry seems probable from the shortness of ll. 6–7, which do not run to the left edge of the stele, but leave blank spaces like those to the left of the verses in ll. 10, 13, 14 and 19. If ll. 4–7 be taken together, their endings rhyme thus:

first and fourth lines (4 and 7) having final -*a* -

second and third „   (5 and 6)   „   „   -*ã* -

It seems possible that ll. 5–7 were engraved subsequently to l. 4 in order to make four more rhyming verses.

L. 1: In ·ꟻꟼ the lower bar of ꟻ is preserved, but the next letter is completely destroyed. To restore *es*[t], as in 1.[1], would not be safe, for there and in 22.[1] it refers to *mrud* only, whereas here "*mrud* and *karo*-" seem to be in question, so that this demonstrative (cf. I, 67) may have had a different ending.

mrud is certain. On *karo*- cf. note, 2.[4].

The last letter of *karok* is obscure on the stone, where LITTMANN read ꟼ, and I formerly read ꟼ owing to a mark (which I now believe to be a mere scratch) visible in the photograph. But the lower diagonal bar of this ꟼ and half its upper diagonal bar show plainly in the squeeze, so that the letter is scarcely doubtful.

As to the name **katovaś*, which recurs in ll. 2, 9, see the note on 8.[5].

L. 2: The letter following *vora*- has preserved only the bottom of its upright shaft. If the word ended with that letter, then the next word would seem to have had 7 letters, five of which survive whole or in fragments. The first of these five was ꟼ or ꟼ or ꟼ, the second ⊤ or ꟻ, probably ⊤ because the ending -*trol* is known.

In *karokϑ* the fifth letter has been bruised, so that ꟼ is not certain, although highly probable. The squeeze shows faintly the two diagonal bars of ꟼ in proper position,[1] yet the letter may have been ꟼ, or ꟼ, giving *karolϑ* as in 2.[8], 4a.[3].

L. 3: The second word seems to begin with ◦ꟼ, not ⊤ꟼ The loop next to ꟼ is unlike the right "wing" of a ⊤, because its base is not angular and its right side is convex. The third letter was probably ꟼ, ꟼ or ꟼ, of which the diagonal bar shows faintly parallel to the line of the break. The fourth letter preserves only the lower end of its shaft. After that two letters seem to have been destroyed.

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[1] ARKWRIGHT confirms this, but from the stone LITTMANN and I copied only an upright stroke.

*iskubto*λ begins with ꟾ, for the blank surface to the right of the ꟾ is broad enough **(10)** to show that no other letter preceded.

L. 4: The lower bar of ꟼ in *vešfak*, though well below the vertical shaft, is firmly carved. In *voraš* the ᴀ is clear; so also is the first ᴀ in *daꞆal*.

L. 5: The Ꞇ and ꟼ in *sĕsvad* and ꞃᴍ in *kaštãv* are distinct. With *pistoridv* cf. *fistrodv*, **15.**[7]

L. 6: The lower diagonal bar of ꟼ in *fĕllakin* is plainly seen in the squeeze.

The third letter of *trfãv* has its right side straight like that of �, but its dissimilarity from the � just below it and the shape of its upper loop point to its being 8.

L. 7: The ꟼ of *katul* stands midway between *katu* and *fakit*, so that possibly there should be no division, and *katulfakit* may be the correct reading. Since however *fak* is a Lydian word and is also the first syllable of twenty other words (see Index I), it seems safer to regard *fakit* as separate from *katul*.

A clearly cut ꟺ is the second letter of *ĕnsarbtat*, but its left side is connected by a short downward stroke with the upper cross-bar of the ꟻ, thus producing the appearance of ꟺ instead of ꟺ. This is probably deceptive, because in our text (e. g. in ll. 8, 9, 10) the fourth stroke of ꟺ slopes downward more steeply than in the present case, and the ligature of ꟻꟺ may well be due to slovenly engraving, as in *sĕsvad* (l. 5) and *sλĕꞆad* (l. 15) where two adjacent letters (Ꞇꟻ and Ꞇꟻ) touch one another. Therefore here it seems preferable to read ꟺ.

L. 8: In Ꞇĕnal the Ꞇ is distinct.

The spacing of letters and words in this text being irregular, we probably should read, not *pλserš*, but two words: *pλ serš*.

The first letter in Ꞇivvalis has its right-hand sloping bar much elongated, but such a slip of the engraver's tool is not unusual; cf. the length of the third stroke in the ꟺ carved above the end of this line.

The added syllable *mĕš* may be a separate word, but seems better treated as part of the word below, since similar additions to ll. 11, 15, 18, 20, are not separable from the words beneath them.

L. 9: With *sadmĕλ* cf. **26.**[1,3]

L. 10: The last letter of *fakmšad* (cf. *akmšad*, **22.**[8]) looks at first sight somewhat like ꟼ, but its supposed upper diagonal stroke, though visible in the squeeze as in the photograph, is fainter than the lower stroke of the ꟼ in *fĕllakin*, l. 6, and has far too steep a slope. Possibly *fakmšadamu* is a single word, though *amu* occurs alone, **23.**[8], **24.**[2, 4, 5].

L. 11: The triangular sign used here and in l. 15 may be a numeral or a punctuation mark. In both lines it stands in the middle of a verse, with four syllables preceding and four following it. Each of these lines begins with *sλĕꞆad*.

In *sλĕꞆad*, the last letter was copied from the stone by Littmann and myself as ꟼ;

(10) the upper diagonal stroke (producing the appearance of ꟼ), though plain on the squeeze, does not look as if engraved, and the top of the letter is sharply pointed, whereas the other examples of ꟼ in this text have a rounded top.

L. 13: In *vastʋunlis* (cf. **22**.⁷) the shaft of the ⊤ projects above the cross-bar as in *kot* just below, the ꟼ has the form ५ (cf. **42**), and the upper bar of the ꓞ is very short.

L. 14: Two words: *kot aλtokad*, but though *kot* appears in l. 10, the spacing here makes separation doubtful.

L. 15: The ꓔ of *sλĕ†ad* is drawn even more incorrectly than that of *oraλ*, **2**.¹, since its right "wing" does not touch its upright shaft, but the clearness of the corresponding letter in *sλĕ†ad*, l. 11, justifies this reading.

The ✝ in *pirad* and *pardoλ†ʋ* has a horizontal bar projecting only 2 mm. on the left of the vertical bar.

The fifth letter of *išpkʋm* has a straight upright shaft, midway between which and the shaft of ꟼ is a bar 3 mm. long sloping upward. The blank space on each side of this bar is 3 mm. wide, but the fact that the bar is neatly incised and does not look accidental makes our reading ꟼ more probable than ı. The last letter in the line, ⊤, and the one above it, ꝣ, are clear.

L. 16: The first ʌ in *fa†asidʋ* lacks a cross-bar, precisely as do the same letters in **2**.⁵, ¹⁰, but as the left-hand stroke is too long for a ꟼ, the identity of this ʌ seems fairly certain.

L. 17: The ⊤ of *kaštaλ†ʋ* has its horizontal bar only barely projecting to the left of the vertical bar; cf. *kaštäʋ*, l. 5. The final ꝣ is unique in having *two* projecting bars.

In *kud* an upward sloping line gives the misleading appearance of ꟼꟼꟼ; but this line, running from the shaft of ꟼ through that of ꟼ without a break, must be accidental.

L. 18: *ĕtamʋ unadʋ* are perhaps a single word, but have not been so printed, because two separate words would in any case have been crowded together here, and *ĕtamʋ* is known; **11**.⁵, **23**.¹⁹. The upward curve of the ꝣ in *unadʋ* is plain in the squeeze, its side stroke is faint.

L. 19: *šfarvad*, which recurs in **11**.¹, has elsewhere been written with capital initial on account of its alleged connexion with the name of Sardis (cf. I, 11, 60, 62, 71), but such connexion is not yet proved; cf. *sfarλ* (**22**.⁵,¹⁰) and note on **22**.¹

L. 20: Owing to unevenness of surface or to a bruise, the third letter of *siʋeťɿis* remains uncertain as between ꟼ and ꟼ, the former being the more probable. The squeeze shows an upper diagonal bar, less clearly cut than the lower, curving towards the apex of the shaft with which it does not completely connect. Such a bar can scarcely be due to accident. But *siɿĕnit*, **13**.¹⁰, points to the reading *sideťɿis*.

The fourth letter of *santoλ* is certainly ⊤.

The letter below the beginning of this line is a ⊤ of which the horizontal bar is faintly marked on its left side; should we read, in l. 21, *tfašisa*? Cf. *tfil*, **15**.³

L. 21 is not straight, but slopes slightly upward at the beginning; its lettering **(10)** is clear notwithstanding the roughness of the surface. The shadowy outline of a ⟨ visible at the end of *faśisa* seems a mere chance effect of the tooling.

L. 22: In *bakivaλ* — for this name cf. **20, 21, 51** — both bars of the ⟨ touch the ⟨, and the right "wing" of the ⟨ extends under the top of the ⟨ without touching that letter (cf. I, 66).

The word or abbreviation ⟨⟨⟨ is given as ⟨⟨⟨ in I, 65; its second letter is a ⟨ of the shape peculiar to the taller script in this text, i. e. with short horizontal bar at right angles to its vertical shaft, as in the examples in ll. 8, 13. The fact that in this ⟨ the horizontal bar is longer than usual seems due to the large scale of the letter.

L. 23-24: The text printed in I, 65 is inaccurate in two points: it fails to indicate that the space to the left of *mr* is very wide, and it gives the last syllable of *varbtok* as -*tod*. All the letters in these lines are clear, the only one as to which doubt is possible being the ⟨ of *mr*, resembling as it does the ⟨ of *ãs*, l. 21. That ⟨ however has both its upright strokes of equal length, whereas in our ⟨ the left-hand stroke is the shorter of the two; it thus seems fairly certain that this was intended to be *m*.

The inscription originally drawn on the stone for the guidance of the engraver may have contained the words *mr[uλ]* and *varbtok[id]*, the final letters of which may by mistake never have been engraved. Such omissions on the engraver's part were not uncommon, and this theory would well account for the width of the blank space following *mr*.

The ⟨ in *varbtok* is certain; both diagonal bars are clear on the squeeze.

11.

(PLATE V).

MARBLE STELE found on May 27, 1912, built into the wall described under **1**; perfectly preserved except for the top moulding, which is broken away on the right and chipped on the left side. H. 1.095, w. at top 0.355, at bottom 0.385; th. at top 0.13, at bottom 0.14. The moulding at the top is 0.07 h., 0.155 th., and projects 2.5 in front and to the right of the stele; its upper surface is flat and smoothly finished; below it is a blank space 0.035 h., then the inscription 0.325 h., and under that a blank space 0.665 h. The letters, from 1.6 to 0.4 cm. high, have two peculiarities unique in Lydian epigraphy so far as known: their slender shafts have a cross-section not v-shaped but semi-circular, and broaden at the tips into apices about twice as wide as the body of the shaft. To these features as much as to its evenness is due the elegance of the lettering. The marble is whiter and of finer grain and has a more highly finished surface than that of any other stele in our collection.

Inventory number L. 12; published I, 58–62, with photograph and transcription.

(11)

1   est⁺mruvaad saristrośλ śfarvad aśtrkoλ
2   vãnτaś viτↄ areλ kaτaredkmś iskoś
3   aↄiś pidad saↄↄ vratuλ arśτãnsrś kasnod
4   kśbλtaλkś atrↄolλ tafaaλ fabaλkol
5   aↄkaↄ ĕtamↄ uvedmaś varedtaλ śfatoś
6   kotaś τat pedkτad τfiśad isaaλal umↄod
7   saristrośλ srkastuś katovalis śuλoś
8   datrośis paλmλad pis labtãnal atrokl
9   śfardak artimuλ dãↄ τaprlaλ aśtrkoλ
10   fakiτ est inal adalλ akśaakmλ iskod
11   vãnτakt esↄaↄ ifrol pis fakorfid katofn
12   buk mruvaaλ fakmλataↄ viśśis vaarś nid kantrod

That this is a poem in assonant rhyme has been shown by LITTMANN, but his statement that "five inscriptions written in poetry have been found at Sardis" (I, 58) should be corrected to "six inscriptions, etc ....."; for to the five (nos. **11–15**) counted by him must now be added **10**, in which ll. 8—20 have been recognized by ARKWRIGHT to be poetry. See also **44**.

L. 1: Here as in ll. 5, 6, 10, the words are so crowded together that it is at first sight doubtful how they should be divided. One might take *estmruvaad* as a single word, but for the fact that *mruvaaλ* appears in l. 12, and *saristrośλ* might be written *saris trośλ* but for its repetition in l. 7. This latter has been regarded as a proper name (cf. I, 58, 60, 61, 84), because its position resembles that of *sivãmlλ*, **12**.¹, and it recurs with other names in l. 7. But cf. Ξυριστ‹α›υρα, Index III, 40.

śfarvad, as in **10**.¹⁹, has been printed with capital initial (I, 11, 58–62, 71); for its supposed connexion with Sardis, cf. Ξυαρις (Index III, 39) and DANIELSSON, pp. 31, 32.

L. 2: *vãnτaś* is regarded in I, 8, as an "orthographic variant" of *vãnaś* and, **(11)** like it, as meaning "tomb" (I, 62), but of that we have no proof; cf. p. XIII, note 1.

L. 4: The fourth letter of *atrʲolλ* is taken by LITTMANN (I, 4, 58) and by SAYCE, in his note on **49**, as probably equivalent to *g*; the only other inscriptions containing ꓕ are **34** and **49**.

L. 5: *ẽtamvuvedmaś* is perhaps a single word, as in I, 58, but is here taken as two: *ẽtamv uvedmaś*. The former of these is known as a separate word (**10.**[18], **23.**[19]; cf. also *ẽtamś*, **23.**[21]), and the position of the ꓱ here midway between ꓵ and ꓮ, just like that of the ꓵ in *mruvaad* (l. 1) midway between τ and ꓭ, does not necessarily show that *ẽtamv* and *uvedmaś* were joined together.

L. 6: *umvod* is another doubtful case; perhaps it should be written *um vod*, but as the 3 mm. separating the ꓵ and ꓱ are a space no wider that, e. g., between the ꓵ and ꓱ of *ẽtamv*, l. 5, while the space preceding *umvod* is 6 mm. wide, the spelling as one word seems safer.

L. 7: The τ of *saristrosλ* is slightly bruised, but quite clear.

srkastuś is probably a personal name, because of its being followed by a name ending in -*liś*, and because among the words in -*uś* known from our texts are the names *aluś*, *artimuś*, *aliksãntru[ś]*, *lamẽtruś*.

L. 9: *śfardak* seems to be a derivative of the Lydian name for Sardis; see I, 11, 58, 62, 69, 84, and DANIELSSON, p. 31 (cf. **22.**[1], **27.**[3]).[1]

L. 10: With *fakτi* compare *fakτin*, **13.**[7].

aksaakmλ is here, as in I, 58, taken to be a single word, but possibly *ak* should be separate. The space after *ak*, $3^1/_2$ mm., is wider than that between any letters of the word other than the ꓮ and ꓞ, yet exactly equal to that between the ꓞ and ꓮ of *iskod*.

L. 11: *vãnτakt* is in I, 8, misprinted τꓮAꓞꓜꓮ without the ꓵ.

12.

(PLATE V).

MARBLE STELE found on May 27, 1913, in the rough wall closing the doorway of a single-chamber tomb, on the northern slope of the main Nekropolis hill west of the Paktolos, about 5 m. due west of the tomb in which **3** was discovered. This stele was broken, probably when its tomb was re-used, and may originally have been erected in front of that tomb. H. 0.42, including the top moulding, which is 0.16 h.; w. 0.56; th. at top 0.14, at bottom 0.12. The moulding now has a projection of 2 cm., which before the breaking may have been much greater; its top is flat and smooth, while its lower surface has a slight upward curve. H. of letters 1.6 to 0.6 cm.

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[1] There is a resemblance, so distinct that it can scarcely be accidental, between the titles *Śfardak Artimuλ* and Σαρδιανή ᾽Άρτεμις, *C. I. G.* 3459.

(12)   The right side is well preserved, the left side and bottom are broken. About 0.03 from the left side and extending 0.045 above the broken bottom edge, a battered surface curved like the top of a human head projects in relief to a width of 0.15. The end of l. 9 in the text bends upward to avoid this projection, and next to it is carved below l. 10 the (now scarcely legible) last word of the poem. The head of a man or woman, as on the stele of Lemnos (*B. C. H.* x 1886 1) and in **14**, seems to have stood out in relief on the left side of our stele. The lettering is clear and legible, except for the five letters below and at the end of l. 10.

Inventory number L. 27; unpublished.

est mru sivãmlλ saroλ ĕntarfλod	1
dumλis nid paλslλ vesƒaś ararmλ †avλoś	2
akav mλvẽsis vvisλ lẽv savkarbloś	3
†inaλ pis piraλ fĕtvintat tutrloλ	4
ninin nid paaslis vãnaλ akτaλ favkufot	5
iśaś il alarmś τeśaś kudãk islukol	6
nirat nãv sirmaλ ẽn ãn ismẽnlis śfatoś	7
bilik eśś śfatτaś vroλt laaf†v tulod	8
kot lumbaaś dummλitko†vid nipasllλ tatrot	9
nin linẽd vvisλ lẽv fĕntasẽnav	10
laƒod	

This poem has the same rhyme in -*o*- and approximately the same metre as has **11**.

L. 1: For *sivãmlλ* as a name, presumably masculine, cf. **5.**², **6.**¹.

saroλ is not known to be a name, but may prove to be so; cf. *armãv-* (**6.**¹⁻²) Ἀρμανανδης, and *saro-*, Σαριανδης (Index V); or, if it be a place name, cf. Σαλον, Σαλα.

The third letter of *ĕntarfλod* has a diagonal stroke somewhat like the loop of

ꟼ combined with the distinct cross-bar of т. Since the ligature of two letters is without **(12)**
precedent in Lydian, so far as we know, and in this text the lower part of the loop
in ꟼ looks quite unlike that stroke, our letter may safely be regarded as т.

L. 2: With *ararmλ*, where the first ꟼ is clear, though its top is pointed like that
of ꟼ, cf. *alarmś*, l. 6, and *ararmś*, **14.**[11]; the former is the commoner spelling, as in
3.[2] and **16.**[4].

L. 4: The second letter of *tutrloλ* is certainly ꟾ.

L. 5: In *paaslis* the cross-bar of the first A is partly preserved, and that of the
second A is distinct. The ᛜ in *akτaλ* is certain.

L. 7: *sirmaλ*; cf. **23.**[1, 2] *ismēnlis*; FRASER compares Ισμηνη, Ισεμενδας (SUNDWALL,
op. cit. 91). With *sfatoś* cf. **11.**[5]

L. 8: The space between *bilik* and *eśś* is about twice as wide as that between
any other two words in the text.

L. 9: *dummλitkoτvid* is plainly engraved as a single word; but cf. *dummλis*, **10.**[3]
and *koτvid*, **13.**[10], **15.**[3] With *nipaslλ* cf. *nipaaslad*, **14.**[6]

L. 10: *nin* is clear, though the letters have lost about a quarter of their shafts.
The second word is certainly ꟾ�history, not ꟾꟾꞀ|ꟾ.

Owing to lack of space the rhyming word of this line is engraved below the five
last letters of *fēntasĕnav*, but the traces of its letters, apparently five in number, are
almost illegible; the ending ꟾ ᴏ - is fairly certain, whereas the beginning - 8 A ꟾ, or - 8 A ꟾ,
is extremely doubtful.

The width of the blank margin still remaining below l. 10 indicates that this is
the last line of the poem.

13.

(PLATE VI).

MARBLE SLAB found on May 25, 1912, in the wall mentioned under **1**; top and
sides smoothly finished, bottom broken in such a way as to destroy the beginnings
of the last four lines. H. 0.31, w. 0.51, th. 0.06. The letters, which are well cut,
are from 2 cm. to 0.9 cm. h. At each upper corner is a small boss projecting about
1 cm.; this feature and the fact that the slab is very thin, considering its size, seem
to indicate that it was not a stele standing in front of a tomb, but may have been
a panel in some monument. Since the stone and its inscription were found in the
Nekropolis and in a wall containing many tomb-stelae, their connexion with some
funerary structure may provisionally be assumed. This must however remain a mere
assumption until the meaning of the text is known.

Inventory number L. 19; unpublished.

(13)

1 *ilim ãnas iśaś kudmãk τensidν alarmaś*
2 *amuk nãsik ēmis istaminlis vśtaaś*
3 *datrośisk sarις nãν ispasãnvν piraad*
4 *kotςin aśfãk τesvν aśtrkot midaτad*
5 *kudτin atvãν nak fasivν afaλaλk*
6 *nikτaś bitat ulτin koττiś tarblaś*
7 *fakτin daviτ il istaminlaν piraaλ*
8 *ēnat faśfēnvν lēmk ταλalaν aνatν*
9 *akad vratoś aśēmλ votlλ tarbτad*
10 [. .]ēν siτēnit kotτin koτvid kanτat
11 [. . . . .] ãn τēnvν niτin vratoś sikimλaν
12 [. . . . . . . śt]ολν pednak volν kibτad
13 [. . . . . a . a]śēmις eλoś iślaa[ν

This poem, with rhyme in -a-, has a metre apparently somewhat different from that found in 11 and 12.

L. 3: *sarις* is the only instance of the use of the letter ᗡ except in 4 and 23.

L. 6: The last letter of *ulτin* has its left side bruised, but is certainly ٦.

L. 9: That *tarbτad* is derived from a personal or place name seems probable, owing to the position of *tarvταllis* in 5.[1]. Cf. Τρεβενδαι, Ταρβασσος; SUNDWALL, *op. cit.* 213.

L. 10: The first word ending in -ēν appears to have lost three letters at the beginning.

L. 11: Before *ãn* the space is wide enough to show that it is a separate word. At the beginning five or six letters are missing.

In *sikimλaν* the final letter is clearly ᔓ.

L. 12: About seven letters are completely destroyed; then comes a small hook **(14)** which seems to be the top of ꜣ, then the upper part of ꓞ or ꓔ — probably ꓔ —, and then a loop resembling ₀, cf. the ₀ in *votlλ*, l. 9. This loop may however be the top of a ꝗ or of a 8. At the end of the word the two letters ꜣ ꜣ- are certain.

pednak looks more like a single word than like two words, but may be intended for two; *ped* and *nak* are found elsewhere, and each seems here to have the spacing between its letters narrower than the space between ꜣ and ꜣ.

L. 13: Below the ꓨ in l. 12 is seen a hook which may be the top of ᴀ or of ꜣ, after which one letter is probably missing, and after that is a space.

Next comes the first letter of *asẽmis*, certainly recognizable as ᴀ even with its cross-bar missing; cf. *asẽmλ*, l. 9. The last letter is probably ꓞ but might be ꜣ.

In *eλoſ* the first and third letters are plain, despite the break; the lower bar of the ꜣ is visible above the broken edge and the ₀ has no lower attachment.

The five letters *iſlaa-* are certain, the two ᴀ's showing part of their cross-bars. Next comes a hook which might be the top of either ꜣ or ꜣ; in view of its distance from the ᴀ it is almost certainly part of ꜣ.

14.

(PLATE VI).

MARBLE STELE, six fragments of which were found on March 10, 1914, in the rough wall closing the entrance to a single-chamber tomb on the north-eastern face of the Nekropolis hill about 300 m. west of the Paktolos. The large piece missing in the middle of the stele probably bore a bas-relief of a human figure, of which a narrow slice, 4.5 cm. long, projects about 0.5 cm. along the inner edge of the lowest right-hand fragment.

H. of the portion on the right 0.25, of that on the left 0.43. Th. of the stele 0.12. Its exact original width, 0.52, is known from the fact that part of the upper left portion slanting to the right fits exactly on to the broken rear surface of the right portion, but this connexion is now hidden by the cement, 8 cm. th., which has been poured into the wooden frame surrounding the fragments. The five fragments thus joined together are coherent, each being in close contact with the piece or pieces adjacent to it. The sixth fragment, which would exactly have filled the triangular gap on the left-hand border of the stele, was overlooked when the five others were put into their frame, and is now reproduced separately; its h. is 0.105, w. 0.04 on the inscribed surface, and th. 0.12. The letters are from 1.7 to 0.5 cm. h.

Inventory number L. 29; unpublished.

Texts from the Nekropolis.

(14)

[Inscription in epigraphic script, lines numbered 1–19, with note:]

space originally occupied by bas-relief

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19

1 *mrumit baal dumis p[λ......]ś faꞇtot*

2 *aśtrkotak savtaarś eλfk[....λ]ak taśok*

3 *nãm baλɩaś ist savkorfλ[......t]aarλk arktoλ*

4 *fakmat ɩeλɩmdaν śvãλaν [ẽ.....] śakoś*

5 *ꞇaprlãν akum adēnν [a.......]larmlν ĕtolt*

6 *faśpν nipaaslad akm* *ꞇiraλad iskod*

7 *istaν pλaśtãnu nik* *mrslaś sitarfλoś*

8 *dãkum est sip[......]* *saralλ taktod*

9 *kotiś famrasidν[.....]* *piraλ ĕnννatoλk*

10 *lĕmśum taa[da......]* *eśt kaɩfλads pλ śatrot*

11 *ãnś pλ nś[a.......]* *ararmś faꞇato[.*

12 *kibɩama[..........]* *ankãν [...ś]trol*[1]

13 *paλmk ꞇ[.........]* *fampiraλ [....]trol*

14 *dumνit[..........]* *otraν a[d]alλ fartol*

15 *[...] ś [..........]* *tartaś fakmiś ꞇol*

16 *[............]* *famλad taadaś ĕntrol*

17 *[............]* *faꞇatil kukok*

18 *[............]* *ş]id fabad ĕnɩavλoλ*

19 *[............]* *..s sivraλaλ karftoś*

---

[1] One letter may be missing.

The spacing between the words is wide, except at the beginning of ll. 9–12, **(14)** where it becomes so narrow that there is no certainty as to how the words should be divided. The crowding together of the letters in the right-hand portions of these lines suggests that a projection of the bas-relief, similar to the hand of the woman in **17**, forced the engraver to compress the script in the space, 6 cm. high, extending from the top of l. 9 to the bottom of l. 12. The rhyme-endings in *-o-* are found in all the nineteen lines, and if these were complete it seems that we should have the entire original poem, since the smooth horizontal surface preserved to right and left, 1.5 cm. above l. 1, appears to be the original top of the monument. This stele was probably, like **17**, a marble parallelogram, but its inscription, instead of being at the bottom, as in **17**, was engraved on both sides of the relief — an arrangement unique in our collection.

L. 1: The fourth word begins with ┼ and the next letter is probably ⲧ, for its upright shaft is so far to the left that no other letter would fill the gap. Between that fragmentary shaft and the ⸜ (not ⸝), of which the top is clearly preserved on the edge of the left-hand stone, there is room for six letters if we assume that *pλ* . . . . . . *ś* was a single word; but cf. **10**.[8]

L. 2: *eλfk* is probably a complete word, but the space to the left of the ⸸ is not wide enough to make this certain. *savtaarś*; cf. *savtarid*, **23**.[7]

The v-shaped mark preceding *ak* is rather narrow and looks more like the left side of ⲧ than like the top of ⸝. To the right of this ⲧ there seem to have been four letters, now lost.

L. 3: It is doubtful whether the fourth word ended with ⲧ, and the similarity of *savkarblos*, **12**.[3], suggests that two final letters may here be lost, and that *savkorfλ*[o.] is a graphic variant of that word.

To the right of *-aarλk* the cross-bar of ⲧ is clear, so that the restoration [savt]*aarλk* (cf. *savtaarś*, l. 2) is tempting. If we allow for a space between words, five letters are missing, and a conjectural restoration such as *savkorfλ*[oś savt]*aarλk* would make the line complete.

L. 4: The fifth and sixth letters of *śvãλav* are certain, the cross-bar of ⋏ and the lower curve of ⸝ being plain on the squeeze; the space following this word is well defined by the diagonal stroke preserved on the edge of the stone.

This stroke belonged to a missing ┤, for the only other letter of which it could have been part, namely ⲧ, never appears as an initial. After the ┤ came five letters, all now destroyed, and then the space separating the lost word from *śakoś*.

L. 5: The fourth word, now missing, certainly began with ⋏, the outline of which in great part remains. After this, if one division between words is allowed for, there is room for seven letters, and should a]*larmlv* be correct, then the fourth word had seven letters. With ┤*aprlãv* cf. ┤*aprlaλ*, **11**.[9], ┤*ẽpraλ*., **22**.[12]

(14)   **L. 6**: The preceding lines must have been continuous when the stele was unbroken, whereas this and the thirteen other lines were engraved on both sides of the bas-relief now destroyed. The width of the blank spaces to right and left of the gap shows that this line and the next have no letters missing.

L. 7: The last letter of *nik* is certain. *mrslaś*; compare Μυρσίλος (I, 85).

L. 8: In the third word traces of two letters following *sip-* are visible; they were perhaps *ra*, but cannot be positively identified. After them, judging from the lines above, we should not expect more than three or four letters to be missing.

L. 9: As pointed out above, the crowding of the letters on the right side here becomes so marked, owing probably to some feature of the bas-relief, that the spaces between words disappear. Instead of the division here adopted, it ought perhaps to be: *kot iśfamrasidʋ*. Whether there was a third word on this side of the stele may be known when the prosody of this poem is thoroughly understood.

L 10: Again the dividing of the words is uncertain, but the space seems to be after *lĕmśum*. The second word is almost certainly *taa*[da-; cf. *taadaś*, l. 16. That there was ever a third word on this part of the stone is doubtful.

L. 11: The crowding diminishes; there seem to be divisions between *ãnś* and *pλ*, and between *pλ* and *nś-*; the third letter of this latter word is indicated by a loop suggestive of ʌ.

ararmś is clear; cf. *alarmś*, 3.², 12.⁶, 16.⁴, but *ararmλ*, 12.².

The seventh letter of *faꞇato-* is represented by a mere upright stroke and may have been ⸢, 1, ⟙, ⟩ or ⟙.

L. 12: How many letters came after *kibꞇama-* is not ascertainable, nor is it known whether the correct reading is not *kibꞇam a-*.

The last two letters of *ankãʋ* are recognizable from their extant strokes, so sloped and so spaced that they can belong only to ⸲ ⋔. If, as seems likely, this word had only five letters, then the next word has lost three or four letters before its ending -ś]*trol*. Perhaps there was another letter, now lost, after the final 1, which is clear though broken.

L. 13: The second word certainly began with ꞇ, after which about ten letters are missing.

We cannot be sure that *fampiraλ* should not be taken as two words: *fam piraλ*. After this came a word of eight letters, the first half of which is almost entirely lost, while the second half, -*trol*, is seen at the top of the detached fragment. Of that first half only two upright strokes survive; the one following the ꞇ is close to the fractured edge, the other appears just in front of -*trol*.

L. 14: *dumʋit* seems to be separate, but the break leaves this uncertain.

otraʋ is preceded by a sloping mark resembling at first sight a badly drawn ⟩, but the shallowness of its incision and its wavering outline prove it to be a mere scratch.

The second letter of *a*[d]*aλ* may be ⸲ or ⸳, for only the tips of an upright and

a diagonal stroke are preserved, but as that word occurs in **11**.[10], whereas *akal*λ is **(14)** unknown, our restoration seems justified.

fartol is plainly legible despite the break; the ꟼ has retained its upright shaft on the larger stone and its loop on the small fragment.

L. 15: Traces of two letters — the top of ꟾ and a vertical bar which may have belonged to ı, — remain on the lower edge of the right-hand stone. On the left side only the ⊤ is imperfect; but both sloping bars of its top show plainly in the squeeze of the small fragment. Owing however to the break, we cannot be sure that *fakmis*⊤*ol* is not a single word, though the space after *-is* seems to indicate a division.

L. 16: *ĕntrol* is certain, the shaft of the ⊤ being clear on the larger stone and its cross-bar on the smaller. Cf. *fĕntrol*, **45**.[2].

L. 18: The letter missing before *-id* was ꟻ or ⊤; a lower cross-bar indicating ꟻ is too faint in the squeeze to be regarded as certain. The final �People⊤ of *ĕntavlo*λ has its left side preserved on the small fragment.

L. 19: The ꟻ close to the edge is clear. With *sivra*λ*a*λ cf. *sivra*λ*mn*, **2**.[10], and *sivra*λ*mis*, **22**.[8, 11, 12].

15.

(PLATE VII).

MARBLE STELE, of which the left-hand upper corner was found on June 6, 1914, in the wall closing the doorway of a single-chamber tomb in a foothill of the Akropolis east of the Paktolos. The right side and bottom are broken off, and along the top and left side a strip, 6 to 8 cm. wide, of the front surface has been chiselled away. Several dents make parts of the text difficult to read. H. 0.38, w. 0.42, th. 0.08· H. of letters 1.6 to 0.7 cm. The first line of the inscription is 0.15 below the upper edge of the stele, which, like the left-hand edge, still retains much of its original smooth surface.

Inventory number L. 34; unpublished.

These lines may be incomplete. {	1ıꟼA8 ꜱⲦꝨ°8Aꟼ ꟼıꟼ ꟼ~ıꝨ^//// 1
	1ıꟼAꟼꝨ8 ꟼAıꟼꟼAⲦ ꟻıⲦı°ꟼ//// 2
	1ı8Ⲧ ꟻı+ ꟼıꟼⲦ°ꟼ ꟼꟼΜ 1ıⲦꟼ./// 3
	(vacant) ꜱꟼıꝨꟼıꟻA8 ꟼΜꟼꟼ>//// 4
	////ıꟼAꟼ 1ıⲦAıꟼꟼAⲦ ꟼAꟼ//// 5
	(vacant) 1ıꟼAꟻ ꜱꟼꝨꟼı ꟻ!˙//// 6
	////A ˅ꟼ°ꟼⲦꟻıͦⱼⱼⱼ ꜱⲦ~//// 7
	ꟼıꟼıꟻ 1ıꟼꟼꟼⱼ//// 8
	////^�q ꝨAꟼΜⱼ//// 9
	////�q+AⲦ//// 10

(15)

1	. . m]*λiλś nid* (*k*)*afoλτν fadil*
2	. . *kolτis tarblaś fĕnanil*
3	. . *ś]til ãnś koτvid pis tfil*
4	. . k]*udãk fasivλidν* (vacant)
5	. . ś]*ad tarblatil marı*[. .
6	. . i]*s irĕnν sanil* (vacant)
7	. .]*mtν fistroḍν* [a . .
8	p]*elpil siviś*
9	. .] *vãnaλ* [bạ . .
10	. .]τ*ap*[ṛ . .

These lines may
be incomplete.

This is almost certainly a poem with rhymes in -*i*-; ll. 4 and 6, both ending thus, are evidently verses, since they are shorter than the other lines. At the end of ll. 1, 2, 3, the last word in each is perhaps complete and, as it ends in -*i*-, may be taken to be the rhyming word of its verse. Such also is probably *siviś* in l. 8 and *mari*. in l. 5, though l. 8 may have had after *siviś* one additional word now cut away.

L. 1: The first letter, of which two strokes remain, was probably ᚱ, and the four letters following it are certain, notwithstanding the indentation.

The third word probably began with ᛋ; this now looks like ᛀ, but its sloping diagonal bar is curved, whereas the ᛀ's in our text have that bar quite straight. The injury to the surface doubtless destroyed the upper bar of this ᛋ and the lower loop of the ᛟ. Between these letters the ᚨ is certain.

L. 2: The ᛋ in the first word and the ᛩ in the second are plain.

L. 3: On the edge is the upper curve of ᛃ; at the opposite end the ᛁ is clear, but may possibly not be the final letter of its word.

L. 4: In k]*udãk* the first ᛋ has both diagonal bars well preserved; cf. **12.**[6].

L. 5: The top of ᛃ is seen in front of -*ad*.

In *tarblatil* the τ has received a scratch producing the false impression of a ᚠ. The ᛩᚨ are plainly legible; not so the ᛁ in *mari*-. Cf. *tarblaś*, l. 2, and *tarbτad* **13.**[9].

L. 6: The vertical stroke on the broken edge seems to be the top of ᛁ, and to the right of it is a sloping bar which may have been part of a ᛏ.

L. 7: Notwithstanding the injured surface there is little doubt as to the reading *fistroḍν*; cf. *pistoridν*, **10.**[5]. The first letter is too short for ᛟ, which in this text is particularly tall; the seventh letter may have been ᛀ or ᛋ, but its traces on the squeeze distinctly suggest ᛀ; and the final ᚲ is assured by the remains of its bottom curve.

The letter beginning the third, now missing, word was almost surely ᚨ.

L. 8: The first and fourth letters are certainly ᚦ and the third seems to be a ᛁ with large loop like that in l. 6.

L. 9: Both diagonal bars of the ꓵ are plain.   The two fragmentary letters were **(15)** probably - ꓮꓱ .

L. 10: The blank space to the right of ꓔ shows that this begins a word; the fourth letter was ꓱ or ꓱ .

Two small strokes below the ꓮ in this line mark the end of a word in the 11th line.

16.

(PLATE VII).

MARBLE STELE, of which a piece of the upper portion was found in May, 1910, lying at the bottom of a gully on the west side of the Akropolis, north of the temple excavations.   H. 0.27, w. 0.29, th. at top (including the moulding) 0.85, at bottom 0.87. Letters 2.7 to 1 cm. h.   The surface is worn in front by the action of water, and in the rear by scratching apparently from stones or sand.   This has produced on the reverse side the misleading appearance of inscribed letters, as shown in *A. J. A.* xv 1911 p. 153, text (b).

This and **15** are the only funerary Lydian inscriptions found on the east side of the Paktolos.

Inventory number L. 3; published by THUMB in *A. J. A.* xv 1911 p. 153, n. 2.

////ı ꓞꘌꓮꓷꓷꘌꓔ ꓷꓮꓵꓴ ////	1
.////ꓷ ꓔꓵꓱºꓱ ꓞꘌꓵꓵꓔ /////ꓵ//	2
꜀ꓴꓷ ꓔꓵꓔꓵꓔ ////////	3
/// ꓴꓷꘌꓞ ꓷꓵꓱꓮꓵꓞ ////////	4
///ꓵꓔ /////////////	5

1   eśś v]ãnaś *tivdalis* [. .

2   . . . . .]λmlis *borl*λ *ś*[. .

3   ,. . . pa]λmλuλ *dãv*

4   . . . . . .] *alarmś* sidλ[. .

5   . . . .]ĕl[. .

L. 1: As this must have been the first line of the inscription, its restoration follows obviously the beginning of **5, 6** and **9**.   On the name **tivdaś* cf. 5.[1] and 25.[3].

L. 2: The fifth letter is ꓞ, though its two cross-bars are barely visible.   Like *manelid*, 1.[3], *tivdalis* seems to have been followed by two proper name derivatives in *-lis*, of which the first appeared in l. 1 and the second partly survives as *-λmlis*.

On *borl*λ see 2.[1], 41.[1], 42.[1], 50.[1]; there it is followed by numerals, but here by a name (?) *ś*. .   Perhaps *ś* is the initial of the name Xerxes[1]; cf. DANIELSSON, p. 32, note 1.

L. 3: For *paλmλuλ* cf. 2.[2], 41.[2], 42.[2], 50.[3], where as here it precedes *dãv*.

L. 4: The first letter, ꓮ, and the last one, ꓔ, are clear,

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[1] Professor LITTMANN regards *ś*[kaarśaλ] or *ś*[kaiarsλ] as a possible form.

17.

(PLATE VII).

(17)   MARBLE STELE, found on May 27, 1912, in the wall described under **1**, where it was used as a flat slab to strengthen one of the outer faces. Broken only at the base, where half the inscribed surface is missing, and in the upper part of the bas-relief, where the head, shoulder and arm have been chiselled away. H. 0.91 ; w. at top 0.38, at bottom 0.40; th. of upper part: at edges 0.09, at centre, including thickness of relief, 0.12. The base on which the text is engraved is now in its broken condition 0.08 h., 0.19 w. and 0.12 th. H. of letters 1.4 to 0.7 cm.

The relief seems to represent a woman, the outline of the head being apparently that of a person with long hair, but it may be the effigy of a man.

Inventory L. 20; unpublished.

$$\mathsf{F1+ \ T13A \ F117\Gamma \mathbin{/\mkern-4mu/}} \qquad 1$$
$$\mathsf{\mathbin{/\mkern-4mu/\mkern-4mu/} \ ^{o}1TF1Y8 \ \ \mathord{<}A1^{o}T1A \ \mathord{<}\mathbin{/\mkern-4mu/\mkern-4mu/}} \qquad 2$$
$$\mathsf{\mathbin{/\mkern-4mu/\mkern-4mu/} \ '13A1Y \ \ J1J^{o}1^{q}\mathbin{/\mkern-4mu/\mkern-4mu/\mkern-4mu/\mkern-4mu/}} \qquad 3$$

1   [eśś vãnaś . . . .]ãmlis akit pis
2   [esλ vãnaλ buk esva]ν antolav fẽnsλi[bid
3   . . . . katsa]rlokid ẽnakm[λ . .

L. 1: As this line and the next must have resembled the beginning of **6**, it is evident that the first word was a personal name, e. g. siv]ãmlis; whether it was preceded by another personal name is uncertain.

L. 2: On antolav cf. **4ª**.[2], **6**.[3].

L. 3: We should here expect some phrase such as fakmλit artimuś katsarlokid: **23**.[4], **24**.[13].

After the ˥, which is plain, the small stroke sloping downward from right to left is the right side of either � or Υ, presumably the latter.

18.

(PLATE VIII).

MARBLE STELE, the lower part of which was found on May 26, 1912, in the wall described under **1**; broken at top and bottom and chipped to right and left, so that the end of l. 1 and the beginning of l. 2 are injured. H. 0.75, w. 0.345 at top to 0.355 at bottom, th. 0.15. The inscription occupies a space 0.065 h. just below the upper broken edge. H. of letters 2 to 0.7 cm.

Inventory number L. 14; published I, 53, with drawing and transcription.

//ııＦꟼＹ8 ＴＩꟼＩꟼ ꙅꝯꙅꟼＦＩ+ ꙅＡꟼＭꙅꙅ   I

8°ꙅ ꟼＩꙅꟼꙁ́ꞌ   2

1   *eśvãnav pisredv nimit fĕns*[λib ˙..
2   a]*kmśin śof*

L. 1: Above this there may have been several lines of text, but the topmost strip of the original surface is so narrow that no traces of the base of any letter can be found on its fractured edge.

The beginning of *eśvãnav* seems intact and no letter is lost. The word is plainly thus written, and does not make two words, as in I, 53. Cf. *pisred*, 3.³.

fĕns[λib ..] is a probable restoration, as the two strokes representing λ*i* are in just the proper position; but the ending is not certain; cf. **4ª**.⁵ and the note.

L. 2: A small sloping mark, visible below the ꙅ of l. 1 on a level with the top of the ꙅ in this line, justifies the restoring of Ａ in a]*kmśin*. *śof* is the final word of the inscription.

The letter ꙅ has here the same form as in **2**.³,¹⁰.

19.

(PLATE VIII).

MARBLE FRAGMENT, presumably of a stele, found on May 26, 1912, in the wall described under 1; 0.085 h., 0.16 w., 0.055 th.; broken on all sides except the right, where the vertical edge has its original surface on front and side. H. of letters 1.5 to 1 cm.

Inventory number L. 10; unpublished.

/////1ꙅ ꙅＩꙅＩＩ+ＩＩ○   I
////ᐱＩꙛ ꙅＭＴꟼＹ8   2
////ᐱꙺＡ8   3

1   *fĕns*λ]*ibid bi*[...
2   *fĕn*ⓣ*ãv bi*[].
3   *fa*[ḳav ...

L. 1: The remains of letters show *fĕns*λ]*ibid* to be certain. At the end of the line one may read Ｉ or ꟼ.

L. 3: After the probable ꙅ there is plainly seen the top of Ａ, so that *fa*[kav is a likely restoration.

20.

(PLATE VIII).

(20)   MARBLE PEDESTAL, apparently in situ, found on May 22, 1913, about 50 m. north of the centre of the temple and about 3 m. above the level of its platform. The inscribed front faces toward, and parallel to, the north side of the temple. H. 0.44, w. 0.79, th. 0.68. The pedestal rests on a plain plinth 0.44 h., 0.98 w. and 0.87 th. On the top of the pedestal are two shallow incisions (see below) shaped to receive the feet of a statue. The upper moulding, 0.05 h., projects 0.04 beyond the surface of the panel, 0.30 h. by 0.71 w., on which the text is engraved. The base moulding,

Top of pedestal

— inscription
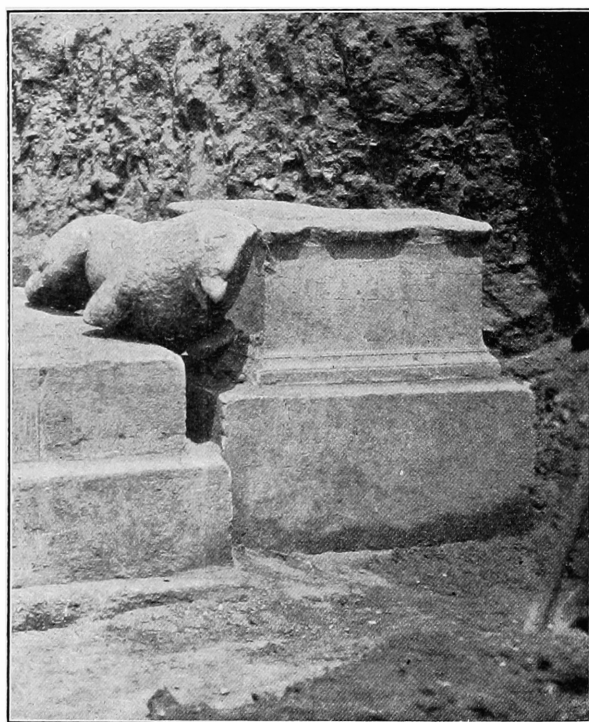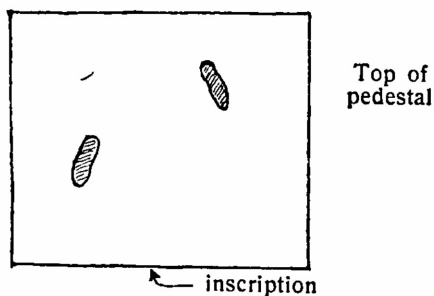
0.09 h., projects 0.07 and is well preserved. The lettering of both lines is admirably cut; the Lydian letters are 1.8 cm., the Greek 1.6 to 0.8 cm. in height. See Vol. I, 1, pp. 126–127, ill. 138.

About a metre to the westward and aligned with this pedestal stands an exact duplicate, on which a 2-line inscription has been carefully erased. Both pedestals must have been deliberately set in this position, with their inscriptions and statues

No. 20:   front view.

facing the temple, but it is uncertain whether they were originally erected there.[1]

Inventory number L. 25; published in I, 38–39, with photograph, transcription and translation.

ᛏᛀᛐᛁᛏᛇᚨ ᚠᛁᛀᚨᛀᛁᛀᚨᛚ ᛚᚨᛀᛀᚨᛀ	*nannaś bakivalis artimuλ*
NANNAΣΔIONYΣIKΛEOΣAPTEMIΔI	Νάννας Διονυσικλέος ᾽Αρτέμιδι

The perfect condition of these lines makes comment unnecessary. The genitive -κλέος and the shape of the Greek letters indicate that they were engraved in the latter half of the fourth century B. C.

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[1] In Vol. I, 1, p. 130, BUTLER states the reasons for believing that "the sculptures (i. e. the lions) were assembled and set up with the pedestals at a date very much later than that of their execution."

21.

(PLATE IX).

IONIC COLUMN on rectangular pedestal in the east portico of the temple, with a (21) fragmentary text inscribed on the concave surface of the apophyge below the fluting. This is the southern column of the pair, standing on pedestals 2.16 m. h., in front of the east doorway between it and the outer columns of the east façade.[1] The plinth and torus are 0.58 in height, so that the inscription is over 2.74 above the temple platform. The first word of the text as we now see it seems to have been effaced by the dripping of water from the top of the column, whereas the damage to the latter portion of the text is mainly due to the fall of the architrave which formerly rested on this pair of columns. A large fragment of that architrave was found propped against the north side of this pedestal; the end of the fragment, as it fell, evidently caused the gaps in the text, since these lie on the north side of the shaft exactly under the spot, over 5 m. above them, where the architrave block originally rested. The letters are 2.3 cm. h.; the blank space above them (i. e. between the fluting and the text) and below them (i. e. between the text and the upper edge of the fillet) is in each case 0.8 cm. h.

Inventory number L. 18; unpublished.
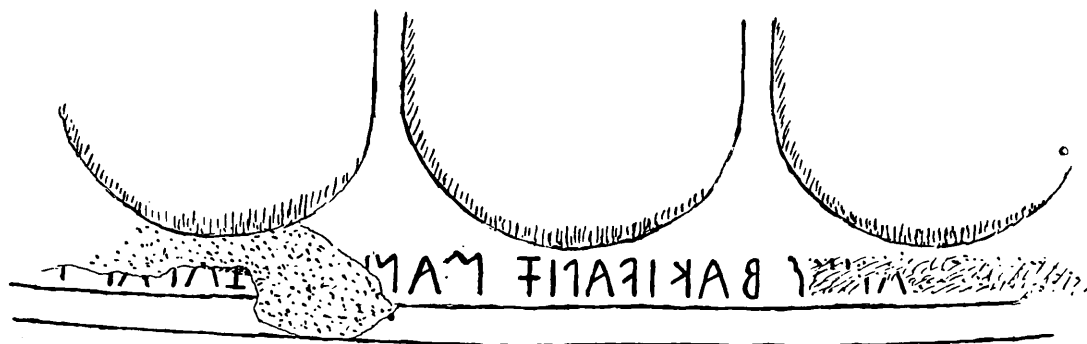
.]a[ne]ś *bakivalis man*[. . . .] τ[a . a .

The first discernible letter is A, of which the top alone has completely vanished. Between this and the ↑ there is room for two letters, the first one probably ↑, the second probably ↑, or ↓. Of the first letter there remain an upright stroke and the topmost tip of a stroke situated exactly where that of the third bar of ↑ might have been. Of the second letter there are but two traces; the one on the right looks like the top of the vertical shaft of ↑, while to the left and slightly lower is a mark resembling the tip of the diagonal bar common to ↑, ↓ and ↓. It is thus probable that the original reading was -*anuś* or -*aneś*, but the extreme faintness of the traces renders any restoration — e. g.: m]a[ne]ś *bakivalis man*[elis] τ[a . a . — doubtful.

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[1] For a fuller description, see Vol. I, 1, pp. 106–107, ill. 114. The possibility, suggested on p. 126, that the *nannaś* of **20** was mentioned here also, cannot be accepted.

(21)   After *man-* there is a gap with space for four letters, the [first of which is represented by the upper part of an apparently vertical stroke. On the left of the gap is the base of a Ƨ, and next to it the traces of what were[probably four other

letters : (1) and (3), the lower ends of two strokes in each case resembling the bottom of A; (2) and (4), the base of an upright shaft, e. g. of T or Ƭ. Next to the trace of that fourth missing letter there was apparently a division between words, beyond which is the bottom of a single vertical stroke; after that the stone is entirely broken away.

The measurement along the curve of the column from the A on the right to the last trace visible on the left is 0.46 m.

22.

(PLATE IX).

MARBLE STELE found on April 22, 1911, at the west end of the temple near the north end of the Lydian Building, lying face downward in front of the marble base, still in situ, which originally supported it. For further particulars see Vol. I, 1, p. 66. It is well finished on all sides, with tongue at bottom, and its preservation is practically perfect. H. (including tongue) 1.68; w. at top 0.575, at bottom 0.615; th. at top 0.13, at bottom 0.165. The tongue, 0.09 h. by 0.30 w., exactly fitted the broken socket of the base near which the lower end of the stele lay. The first line of the inscription is 0.068 below the top of the slab, and the space occupied by the text is 0.40 h. Letters 1.7 to 0.9 cm. h.

Inventory number L. 4; unpublished, but depicted in Vol. I, 1, ill. 60.

No. 22 in 1911, just after its excavation.

ᒷ𐊗ᒷ𐊛 𐊬𐊠𐊢ᒷ𐊨𐊗ᒷ 𐊒𐊨𐊨ᒷᒷ𐊗𐊠8 𐊛ᒷ𐊗ᒷ𐊬𐊠8𐊬 𐊬𐊬𐊬ᒷ 𐊗𐊒𐊬	1
𐊗°𐊬𐊬𐊗𐊬𐊠 𐊗𐊗𐊗𐊬𐊬𐊠8𐊬 𐊬𐊗ᒷ𐊠 𐊒𐊬𐊗ᒷᒷ𐊠8 𐊬𐊠8𐊬 ᒷᒷ𐊗𐊬𐊬	2
𐊬𐊨𐊒𐊒𐊠𐊬 𐊬𐊬𐊬𐊗𐊬 𐊬𐊠𐊬𐊗𐊠 ᒷᒷᒷ𐊒𐊗ᒷ 𐊬𐊠𐊗𐊠𐊗𐊠ᒷ	3
ᒷ𐊠ᒷᒷ𐊒𐊠𐊗ᒷᒷ8 𐊬𐊠ᒷᒷ 𐊗ᒷᒷ𐊗𐊠𐊬 ᒷᒷ 𐊬𐊠𐊗ᒷ𐊬𐊠8𐊬 𐊬𐊠8	4
𐊬𐊠𐊬𐊗𐊠 𐊬ᒷᒷ𐊠 𐊗𐊗𐊬𐊬 𐊗𐊬𐊠8𐊬 𐊗𐊒𐊬 𐊬ᒷᒷ𐊒𐊗ᒷ 𐊠𐊬𐊛ᒷᒷ	5
𐊗𐊠𐊗𐊠ᒷᒷ𐊗 ᒷ𐊠𐊬ᒷ𐊗𐊠𐊬𐊗 𐊗𐊒𐊗°𐊨 ᒷᒷ𐊒𐊒𐊠𐊬 𐊬𐊬𐊬𐊗𐊬	6
𐊒𐊬𐊬𐊬𐊗 𐊬ᒷᒷ𐊬°𐊬𐊗𐊠𐊬 𐊗𐊗𐊬 𐊬𐊬𐊬𐊗ᒷᒷᒷ 𐊬ᒷᒷᒷᒷᒷ𐊗𐊬𐊠𐊬	7
𐊬𐊠𐊬ᒷ𐊠 ᒷ𐊠𐊗ᒷᒷ𐊨𐊠8𐊬 ᒷᒷ𐊠𐊒 ᒷ𐊠ᒷᒷᒷ𐊗ᒷ 𐊗𐊗ᒷᒷ𐊗	8
𐊒𐊬𐊬𐊬𐊬𐊠8 𐊬𐊬𐊬𐊠ᒷ 𐊬𐊨𐊒𐊒𐊠𐊬 𐊬𐊬ᒷᒷ𐊗𐊬𐊠 𐊒𐊬ᒷᒷ𐊗𐊠𐊬𐊬𐊒𐊒	9
𐊬ᒷᒷ𐊠 𐊗𐊬𐊠8𐊬 𐊗𐊒𐊬 𐊬ᒷᒷᒷ𐊗ᒷ 𐊗𐊗𐊬𐊬 𐊠𐊬𐊬𐊗 𐊬𐊠𐊒ᒷᒷ𐊠	10
𐊬𐊠𐊬𐊠 𐊬𐊨𐊒𐊒𐊠𐊬 𐊬𐊬ᒷᒷ𐊗𐊬𐊠 𐊒𐊬ᒷᒷ𐊗𐊠𐊬𐊬𐊒𐊒 ᒷᒷ𐊬𐊬𐊒	11
𐊗𐊠𐊬𐊒𐊬 𐊗𐊠𐊬𐊬𐊗𐊗 ᒷ𐊬8𐊬𐊠 𐊬𐊬ᒷᒷ𐊗𐊬𐊠 𐊒𐊬ᒷᒷ𐊗𐊠𐊬𐊬𐊒𐊒	12
𐊬𐊬𐊗ᒷᒷ𐊬𐊠8𐊬 ᒷᒷ𐊬ᒷ8𐊗𐊬 ᒷ𐊬8𐊬𐊠 𐊬𐊬ᒷᒷ𐊠 𐊗𐊬ᒷᒷ𐊗𐊒𐊠𐊗	13
𐊬𐊬𐊒 ᒷ𐊠 𐊬𐊬ᒷᒷᒷ𐊗𐊠𐊬𐊠8 𐊬°ᒷᒷ𐊬ᒷᒷ 𐊗𐊬ᒷᒷ𐊗ᒷ 𐊬°𐊬𐊬𐊗𐊠	14
𐊗ᒷᒷᒷᒷ 𐊬𐊠𐊗ᒷᒷ𐊠 𐊬°𐊠𐊗 𐊬𐊠𐊬𐊬𐊗𐊠	15

1. *est mrud śfardēnτ faτνiris mλimnaś viτν*
2. *dummś ebad favnēris amēd śfardēτλ aśtrkoλ*
3. *mλatalad mλimnś aλidad viśvid kaττirs*
4. *fak śfardētak ãn katννēl ãnad fēntasēναν*
5. *nãpida mλimnś ist śfarλ iitλ akmś aλidad*
6. *viśvid kaττivν kotit τidaλmdaν ēnvaλaλ*
7. *vaśtνunkmś nipeśik dēt datrośkmś peśis*
8. *τēntλ mλimnaν savν śfardētaν akmśad*
9. *sivraλmis artimul kaττirś kavek bakillis*
10. *armτak pida iitλ mλimnś ist śfarλ akmś*
11. *irduν sivraλmis artimul kaττirś akad*
12. *sivraλmis artimul aśfãν τēpraλ piraλ*
13. *taptulãt akmśaś aśfãν vτbinνν śfardētik*
14. *aśtrkoś mλimlλ nãkukod fakatvãmid ak ped*
15. *aλidad taśod akmλad inãnt*

The excellence of the preservation makes textual explanation unnecessary, and the engraving was done with such care that the division of words is in no case doubtful.

L. 1: *mλimnaś*, (ll. 3, 5, 8, 10, 14) may be Μερμνας (Index V), and *dummś* may be δουμος (Index IV).

śfardē- with various endings recurs in ll. 2, 4, 8, 13, and as *śfarda-* in **11.**⁹, **27.**³. These probably mean "Sardian", as shown in I, 11–12, 69, and the connexion with Sardis of *śfarλ*, ll. 5, 10, *śfarvad*, **10.**¹⁹, **11.**¹ (cf. note, p. 24), seems no less clear.

L. 3: On *mλatalad* cf. SAYCE, p. 68 below; FRASER suggests Μλητο-λαδ. On *kaττirś* cf. p. 86, note 2.

(22)   **L. 9**: *sivraλmis* has been regarded as a local epithet of Artemis (I, 15, 49, 84) because, like *sivraλmn* in 2.[10], it is here and in ll. 11, 12, connected with the goddess' name (Σιπυληνή? cf. *J. H. S.* xxxvii 1917 p. 113). Cf. *sivraλaλ*, **14**.[19].

On *bakillis* cf. I, 38, 83, and *bakillλ*, **1**.[1]. The expression *kavek bakillis*, for which the meaning "and priest of *Bakis*" (I, 39) seems probable, reminds one of *Syll.*[3] 273, in which is mentioned Ἄττις Παγτύω ὁ ἱερεὺς τοῦ Διονύσο, an important personage at Sardis in the 4th century B. C.

23.

(PLATE X).

LIMESTONE BLOCK, found on April 18, 1912, about 15 m. south of the western end of the temple at a level slightly lower than that of the temple platform. For further particulars see Volume I, 1, p. 94. The top, right side and upper left side are roughly finished and more or less in their original state; from the lower left side a large triangular piece is broken away. H. 0.79, w. 0.56, th. 0.29.

Inventory number L. 7; unpublished, but depicted in Vol. I, 1, ill. 95.

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Tᴚۨᴚ᱾ᴚᴚᵀAᴚ  ᴚᵀᴚᴚᴙᵀᴚᴀ  ᴚᴚᴹᴚᵀᵻ  ᴚAᴚᴚᴀᴵᵻ  ᴚᴚᴚ        1
ᴚᴵᴀᴵᵀᵻᴚᵞ8  ᵻᴀᵻ  ᵀAᴚᴚᴵᵻ  ᵀᵻᴚ  ᵀᴵᴚA  ᴚAᵀᴚᴵᴚ        2
ᴚAᴚᴚAᵀ  ᴚᴚᴹᴚᵀᵻ  ᴚᴵᵀᴵᵀᴚᴚA8  ᵻᵀᴚᴵᴚᴵᴚ             3
ᴚᴹᴚᴚ8  ᴚᴵᴚ°ᴚᴚAᵻᵀAᴚ  ᵻᴵᵻᴹᴵᴚᴵ  ᴚᴚᴹᴵᵀᴚA           4
ᵻᴵᴵAᵀAᴚᵀᴵᴚ  ᴚAᵀᵻAᴵᴵᴚᵀᴵᴚ  ᵀᵞᴚᴹ  ᵻᴹᴚ  ᴵᴵᴵᴵ       5
ᵻᴹᴚᴚᴚA  ᵀᵞᴚ  ᵀᵻ  ᴚᴵᴚA8A  ᴚᴵᴚ  ᴚᵀ°ᵀᴵᵀ  ᴚᴚᴚAᴚ       6
ᴚᴚᴚA8  ᴚᴵᴚAᵀᴚAᵻ  ᵀᴵᴚ8Aᴚᴵ  ᵻᴵᵻᴚ8Aᴚᴵ  ᵻAᴚᴚA         7
ᴵ°ᴚᵀᴚAᴚA8  ᵀᵻ  ᵀAᴚA  ᴚᴚᵞ8ᴵA8  ᴚᵻᵻ  ᵀᴵᴚA  ᵻᴚ°ᴚᴚA   8
ᴚAᵀᴵ8  ᴚAᴵᴵ°ᵀᴵᵀ  ᵻᴵᵻ  ᵻᴵᵀᴚA                         9
ᴚᴵᴚ°ᴚᴚAᵻᵀAᴚ  ᴚᴚᴹᴵᵀᴚA  ᴚᴚᴹᴚᵀᵻ  ᴚᴵᵀᴵᵀᴚᴚA8          10
ᴚᴵᴚᴚᴚᴚᵀᵞ  ᵀAᴚᵻᵻ  ᵀᴵᴵᴚᴵᴚA  ᴚᵞᴵ8  ᵀᴵᴚ               11
ᴚᵞᴚᴚᴚᴵᴚ  ᵻAᴚᴵᵀ  ᵻAᵻᵻᴚ  ᴚAᴚ°ᴚAᵻ                    12
ᵻᴵᴵᴵᴚᴵᴚA  ᵻᴵᴵᴵ8  ᴚᴵᴚ  ᵻᴵ8  ᴚᴵᴚ  ᵀᴚᵞᴚAᵻ          13
ᵀAᴚA  ᴚᴚᵞ8ᴚA8  ᴚᴚᵻ  ᵀᴵᴚᴚᴚA  ᴚᵻᴚᵻ                  14
ᴚᴵᴚ  ᵀAᵀA  ᴚᴚ°ᵀᴚAᴚ  ᴚᵀᴚᴚᵻ  ᵀᴵ8AᴚA8              15
ᴚAᵀA  ᴚAA8Aᵀᵞᴚ  ᴚAᵻᴚᵀ8  ᴚᵀᵻ                        16
ᴚᴚA  ᴚAᵀ°ᴚ  ᴚAᵀAᴚᵻᵀᵞ  ᴚ°ᴚᴚ  ᵀᴵᴚA                 17
ᵻᴵᵻ  ᴚᴚA  ᵻᴚᴵᵻᴚAᵀᵞ8  ᴚAᵀᵻAᴵᴵᴚᵀᴵᴚ                  18
ᴚᴵ  ᴚᴵ8  ᴚ°ᴚAᵻᵀᴚAᴵᴵᵻ  ᵻᴚ  ᵻᴚAᵀᵞ  ᵻᴚᵞ            19
ᵀᴚᴚA  ᵀᴚᴵ  ᴚᴵᵻ  ᵻᵞᴚᴵ8  ᴚᴵ8  ᴚᴵᴚᵀᵞᴚ              20
ᴚᴚᴹᴵᵀᴚA  ᴚAᴚA  ᵻᴚ  ᴚᴚAᵀᵞ  ᴚᴚᴚᵞ  ᴚᴚᵻ             21
                             Tᴚᴚᴚ8ᴵ8            22
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1   *eśś sırmaś pλdãnl artimuλk da↑uverśt*   (23)

2   *vintad̦ akit esλ sirmaλ pıs fĕnsλibid*

3   . *niviś↑ɔ fakmλitin pλdãnś tavśaś*

4   *artimuk ibśimsis katsarlokid brvãś*

5   ‖‖ ‖ *dãɔ ãnↄĕt mitridastaś mitratalis*

6   *kaveś ↑itoλś buk afariś pλ dĕt amudãɔ*

7   *akmaɔ brafrsis brafrlλ savtarid fakud*

8   *amu̅ ovɔ akit ped faśfĕnu akat pλ fakantrov*

9   *akmλis pis ↑itollad bitad*

10   *fakmλitin pλdãnk artimuk katsarlokid*

11   *buλ bilλk arlıllλ pıraλ ĕtverśkin*

12   *sarokak esɔaɔ ↑ivaɔ nikumĕk*

13   *savĕnt nik bis nik bilis arlıllis*

14   *pısk amukit pıd faśfĕnu akat*

15   *baɔafuλ selλk kantoru aλaλ nid*

16   *pλk bλĕsak dĕt tafaaś aλaś*

17   *akit edkok ĕtpratad kotad̦ amu*

18   *mitridastaś. fĕtamɔidɔ akś pis*

19   *ĕmɔ ĕtamɔ uɔ b̦av↑ɔaśod̦ buk in*

20   *mĕtr̦id buk bidĕɔ pik int akmλ*

21   *ped ĕnud ĕtamś uɔ akad artimuś*

22   *biferśt.*

A shallow rectangular panel, 0.41 h. by 0.35 w., contains the text which, as engraved originally, seems to have fitted well within the left-hand border, but owing presumably to later corrections the ends of ll. 1, 2, 8, 10 and 11 now overlap that border. The letters, 1.1 to 0.9 cm. h., are well preserved, but holes in the stone and erasures make a few of them doubtful.

Above the inscribed panel is roughly cut a slightly sunken pediment, 0.35 w. and 0.16 h., within which are carved in outline a crescent and an object like a carpenter's square.[1] Over the upper right corner of the panel is a hole, 8 cm. square by 4 cm. deep, probably made on some occasion when the block was re-used.

The text should be compared with that of 24, which was found near by.

As to the points of likeness between this and 4, see the top of p. 10.

L. 1: The reading *da↑uverśt* is certain, though in I, 13 two letters are omitted;

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[1] The R. P. SCHEIL and HAUSSOULLIER suggest that this is an axe. On the crescent as a symbol, cf. RAMSAY, *J. R. S.* viii 1918, pp. 143–145.

(23) the ending -*crst*, which overlaps the edge of the panel, was doubtless added when the same four letters were erased at the beginning of l. 2.

L. 2: The tops of ⊤⌐⚘⚘ are still visible despite the erasure.

The last letter of *vintad* may be either ⚘ or ⚘, as a hole makes the top stroke doubtful, but ⚘ seems the more probable; the ending -*tad* is common, whereas -*tav* would be unique.

L. 3: The blank space at the beginning was originally filled by the letters ⚘|⚘|, two of which are still partly legible.

On *p̣dãṣ́* cf. 4^b.^4, and on *tavśaṣ́* cf. p. 11 above and I, 13. The phrase *fakṃḷitin ...... katsarlokid* recurs in l. 10, but without the epithets *tavśaṣ́* and *ibśimsis*, and again in **24.**^12–13^ without *p̣dãṣ́ tavśaṣ́*.

L. 4: With *brvãṣ́ ... dãv* cf. **3.**^1 and **43.**^1.

L. 5: *ãnẓ̇et mitridastaṣ́ mitratalis kaveṣ́* is repeated in **24.**^1–2^.

L. 6: On *kaveṣ́* cf. I, 66, 76, and *A. J. A.* xvii 1913 pp. 362–363. The upper bar of the ⚘ is faint but certain. See also **22.**^9 and **24.**^2, 21^.

In *afariṣ́* the cross-bar of each A is dim, but the reading does not seem doubtful; cf. **2.**^5, 10^.

The ⚘ in *amudãv* is clear.

L. 7: The last two letters of *fakud* are plain on the squeeze.

L. 8: *amu ovv* are here taken as two words, but the division is not certain.

In *ped* the ⚘ seems to be a correction of ⚘

L. 9: The erasure probably wiped out the letters *antrov* which have been added to the end of l. 8. As it stands the wording is the same as in **24.**^7, except for the spelling *bitad* instead of *bitaad*.

The ⚘ of *akṃḷis* is plain on the squeeze.

L. 10: From the beginning of this line to the end of l. 13 the phrasing resembles that of **24.**^12–16^. This line is quoted in I, 13.

L. 11: In the blank space there originally stood the syllable *kid* — part of its ⚘ having escaped erasure —, which was afterwards added at the end of l. 10. Similarly *kin* has been added to this line, and, as in ll. 1, 2, 8 and 10, the addition oversteps the margin of the inscribed panel.

The spelling of *buḷ .... arḷḷḷ. p̣raḷ.* should be compared with that in **24.**^13–14^.

L. 12: The ⚘ of the effaced *kin* is still to be seen.

The final ⚘ of *sarokak* is certain. With ⊤*ivav* cf. ⊤*ivv* **10.**^11^.

In *csvav* the ⚘, which is clear on the squeeze, seems to have been engraved over a 8 imperfectly erased.

L. 13: ⊤⚘⊤⚘A⚘, which recurs in **24.**^15^, is erroneously cited in I, 15 as ⊤⚘⊤⚘A⚘.

L. 15: In *bavafuḷ* the upper cross-bar of the ⚘ is almost horizontal and touches the vertical shaft 2 mm. below its summit, but it is as firmly cut as the lower bar and does not resemble an accidental mark. Cf. *bavafuṇidv*, **7.**^2^.

The lower cross-bar of the ͳ in *selλk* is plain. But this may be an error for (23) ͺ Τ ͱ ͱ ͳ ; cf. 1.[6,8], 24.[10].

L. 16: Just above the ͱ of *pλk* is a vertical stroke which appears to be the accidental prolongation of the shaft of ͽ in l. 15.

L. 17: The ͺ in *kotaḍ* is uncertain, for the hole may hide the upper cross-bar of ͱ, but ͺ seems the more probable because of the erectness and straightness of the shaft.

The ͱ in *aṃu* looks like ͱ, but its fourth stroke, although faintly marked, shows clearly on the squeeze.

L. 18: But for its recurrence in **24.**[6] we could not know that *fĕtamvidv* as here engraved is a single word. In I, 17, ͱ ͱ ͺ ͱ Α Τ ͱ Υ 8 should be corrected to ͱ ͺ ͱ ͱ ͺ ͱ Α Τ Υ 8.

L. 19: *ĕmv ĕtamv* ought possibly to be a single word, but as *ĕtamv* occurs in **10** and **11**, it is here taken to be separate from *ĕmv*. The division between *uv* and *bavͳvasod* is also far from plain.

The first and last letters of *bavͳvasoḍ* are not certain; the ͽ may perhaps be 8, and the ͺ may be ͱ, but ͽ and ͺ seem the more probable. This ͺ resembles those of ll. 3 and 18 in being very like ͱ. In **2.**[7] *buk in* are written as one word.

The passage from *buk* to *int* in l. 20 is almost exactly repeated in **24.**[10-11].

L. 20: In *mĕtrid* the loop of the ͱ is not closed, so that the engraver may have intended it for ͱ, as in *mĕtlid*, **24.**[11].

To the left of *akmλ* are two vertical lines which do not seem to be letters, but they may represent the ͳͱ of *akmλis* as in l. 9 above.

L. 21: Notwithstanding surface holes the ͺ of *ped* is clear.

In *ĕṇud* the ͱ is not certain, but highly probable since that word appears in **10.**[9].

The ͳ of *ĕtamś* is clear, and the upper strokes of the ͳ and ͱ though faint are reasonably certain.

In *uv* the first letter, which seems to be cut over an erased 8, may be ͱ, ͺ or ͱ; ͱ is here preferred because found in l. 19.

The shaft of the ͱ in *artimuś* is faint but plain on the squeeze. The three last letters are carelessly engraved, but the top of the ͱ shows no curve and cannot be taken for ͱ.

24.

(PLATE XI).

MARBLE STELE found on April 11, 1914, about 50 m. south of the western end of the temple, where it had been built into the side of a Byzantine grave; smoothly finished at the top and on both sides; broken at the bottom and in several places along the edges. H. 0.44, w. 0.23, th. 0.07. The letters, which below l. 12 become smaller and less deeply cut, are in ll. 1–12 from 1.3 to 0.5 cm., in ll. 13–23 from 1 to 0.4 cm. h.

Inventory number L. 30; unpublished; mentioned in Vol. I, 1, p. 146

(24)

1 ãnɹ̃et mitridastaś mitra[talis
2 kaveś nak amu katosɟ faov
3 akit nãpid serlis srmlis
4 amu fadifil bukɹad amudãɟ
5 fa .. ṇal bukmλad amu bitoɭɟ
6 bidɟ pedkmλ aλad fẽtamvidɟ
7 akmλis pis ɭitollad bitaad
8 bukmλis fakarsed pik bukmλa[d
9 fabuverftaλ bukmλit basɟśak
10 vãkid niviśλλ pelλk buk
11 mẽtlid buk bidẽɟ pik int
12 fakmλiṭ artimuś ibśimsis
13 katsarlokid ƀλ bilλk arlilλ
14 piraλ artimuλkin ẽtversn
15 sarokak nikumẽk savẽnt nik

16 *bis nik bil śfĕnis serlik srmli*[s   **(24)**

17 *ănʒĕt nak amu mitridasta*)*ś*

18 *katos*) *faov akit amu năpid*

19 *faśfĕnu nak aarav nak birak*

20 n]*ak dĕtn̄ ĕmv akat amu mitridas*[ta .

21 ka]*vel kantoru savvaśʒal akm*[λ

22 . . . .]*nid pisk dĕt if*|*r*|*lis mitridasta*[.

23 . . . . *iṭaḍ*] *mitridastaś*

L. 1: The first four words recur in **23.**[5–6], so that *mitra*|talis seems an obvious reading on the assumption that the -*lis* was engraved above the line (cf. **10.**[8,18]). The Μ of *ănʒĕt* is clear on the squeeze. With *ănʒĕt* . . . . *faov* cf. ll. 17–18 below.

L. 3: The ۹ of *serlis* has a small and tightly curled loop like that in *mitra* above.

L. 4: The final ۲ is almost entirely preserved.

L. 5: After *fa-* the squeeze shows what appears to be the upper half of ٦, next to which there is room for one broad letter, or for a blank space and one narrow letter; after this comes the ٩, which because of its erect third stroke is probably not part of a ۲. A possible restoration would be *fa*[k ĕ]*nal*, but this is too conjectural to be inserted in the text.

The final ۲ is no less certain than the one just above; its upper and lower curves are both preserved in part.

L. 6: The third, fourth and fifth letters of *fĕtamvidv* are plain despite the indentation; cf. **23.**[18].

L. 8: *bukmλa*[d is restored from the same word in l. 5.

L. 9: Owing to the uniqueness of a word beginning with ۲, such as *văkid*, one would feel bound to take *basvśakvăkid* as a unit (cf. *faśaknakil*, **44.**[16]) if other instances of word-division were found in this text, as e. g. in **6** and **8**; here the separation into two words remains for the present uncertain.

L. 12: The last letter of *fakmλiṭ* might be ٢ or ۴, the top bar only being clear, but in view of *fakmλt*, **4**[b].[4], and *fakmλitin*, **23.**[10], the ٢ seems a safe reading.

The top curve of the ۹ in *artimuś* is visible.

L. 16: The ۴ in *bis* is plain.

In *srmli*[s the ۴ is certain, the tips of both the cross-bars being preserved.

L. 17: The ٩ of *nak* is clear.

L. 19: Cf. *aaraλ biraλk*, **1.**[7].

L. 20: The traces on the edge of the stone make n]*ak* almost sure.

Assuming that the lost letters were crowded together, we may restore *mitridas*[taś or -[taλ, the latter being probable on account of ka]*veλ*.

(24)   **L. 21**: That the restoration ka]*ve*). is plausible may be seen from ll. 1–2.

The last two words ought perhaps to be one, or possibly even three, e. g. *savvaś*
ṭal akm[λ; the top of the final ϒ is more than half preserved.

L. 22: After a space sufficient for four letters comes *nid*, of which the upper
two thirds are clear.

pisk dĕt were perhaps a single word.

The ꟼ added above *iflis* was doubtless meant as a correction reading *ifrlis*;
cf. *ifrol*, **11**.[11].

When the stele was new there was room for a final letter such as ꟾ or ϒ after
mitridasta-.

L. 23: Following a gap large enough to have held 14 letters, there are visible
the tops of what was probably *-itad*.

The ꟾ at the end of *mitridastaś* is plain on the squeeze.

25.

(PLATE XI).

MARBLE SLAB found on February 28, 1914, about 0.50 m. below the present
surface of the hillside, on the slope of the Akropolis about 170 m. to the east of the
excavation house.   H. 0.15, w. 0.18, th. 0.09; h. of letters 1.5 to 0.6 cm.   The slab
is broken on all sides and the inscription is much weathered.   Whether it was built
into a wall or was originally part of a stele is not clear.

Inventory number L. 28; unpublished.

```
        //:/ ι ⋏ ι   † Ι ///       1
   //// ꟼ A ꟼ   ꟊ Ι ꟼ A ꟼ ° ///    2
   //// ꟼ ꟼ Ι T   ꟊ Ι ꟼ ° ꟼ A ///  3
    //// A ꟼ   ꟊ Ι ꟼ ° ꟼ A ///     4
        //// ꟊ Ι ꟼ ꟼ ꟼ Ι T ///    5
            //// ꟼ   ꟊ ///         6
```

1   .]*is* [ṭa . .
2   kat]*ovalis man*[eś (?)
3   .]*arolis tivd*[aś (?)
4   .]*arolis ma*[. .
5   ar]*timulis* [. .
6   . . i]*s m*[. .

This appears to be a list of personal names, but few of them can be restored
with any approach to certainty.

L. 2: kat]*ovalis* is highly probable, because two marks which may well have

belonged to the bases of ΤΑ are seen to the right of the ○; cf. 8.[5–6], 10.[1], 11.[7]. *man*[eś (25) seems a likely restoration because the name was common at Sardis; cf. 1.[3], 4a.[1], 43.[4].

L. 3: The first name, which is apparently repeated in l. 4, cannot be restored, but *tivd*[aś was probably the second name.

L. 4: The letter of which a small fragment remains on the edge of the stone may have been ꓭ, but cannot be positively identified.

L. 5: ar]*timulis* is a possible restoration, if *artimuś* was a woman's name in Lydian as *Artemis* was in Greek; cf. Index V.

L. 6: The letter beginning the second name is probably ꓶ.

26.

(PLATE XI).

MARBLE STELE found by a peasant in a field near Mersindere, a village on the south side of the Hermos valley 3 kil. west of Sardis; brought to the excavation house in April, 1912.

H. 0.54, w. 0.55, th. 0.16. The upper portion is decorated in relief, and below the decoration a plain panel 0.08 h. bears the inscription of four lines. Since the fourth line of the text fitted perfectly into the space above the lower edge of the stone, and since the base of the stone is horizontal and smoothly finished, there seems little doubt that this bottom surface is original. It is possible that the text was not continued on any lower block and that it is complete in these four lines. In its present chipped condition the greatest length of the inscribed surface is 0.50. H. of letters 1.7 to 0.7 cm.

Inventory number L. 5; unpublished.

```
////ꟼᛏꟾAꟼTA  ꓭIꟾAꟾꟼA  ꟾ//ꟾꟶᛞꟼAꓭ  ꟾꟾꟼꟾꓭꟼꟾꟾA  ꟾꟾꟼꓶ  ꓭᚨꓭ  ꟾᛉꓶꟾAᚨ  ꓭꓭ      1
/////ꟾA  ꟾꟾATA  ᚨꟾꟾAꓭꓭꟾꟾ  ᚨꟾꟾꓭ  ꓭꟶᛞꓶAꓭꟾꟾA  ᚨꟾᛉ  ᚨꟾꟾꟾꟼᛏꟶꓶAꟾ  ꟾꓭꟾAꟶ     2
///⁻ꟾᛏᛞ  ᚨꟾᛉ  ꟵꓶᛏꟼAꓶ  ꟵAꟵᚨꟾ  ꟾꟾꓭ  ᛏꟾꟼꓶ  ᛏᚨᚨ  ꟾꟾꓭ  ᛏᛉꓶꟾAᛏ ///////  3
///ꟾꟼꟾꟼ  ꟶꟼꟼꟾꟼꟼꓭA   ꟼᛉꓶꟾᛏꟼA  ᛞ//////Aᚨ  ꟾᛉ  ꟾ  ꟼꟾꟼᛏᛉ  ꟾAᛉ/////////  4
```

1   *eś sadm̃eś esk mrud alikrelid karol . l̥ andalik atra*[śtaś

2   k]*aveś lam̃etrulis pis al̥ikamśok bilis* [ṭi]*vḍalis atalid a*[kit

3   *esλ s*]*adm̃eλ buk esλ mruλ buk esvav maśtãv pis fẽn*[sλibid

4   *fakav* l]*a*[m]*ẽtruś ẹ. ạ. sa . . . λ* [a]*rtimuk aṣḥluvaś viś*[. . . . . .

The many scratches and indentations on the surface have made several readings doubtful, and only the excellent engraving enables so much to be read.

L. 1: The ᚨ in *esk* is certain.

In *alikreḷid* the seventh letter may be ꟼ and the eighth may be ꓭ, but the marks

(26) which give that impression seem not quite regular or definite and are presumably scratched.

In *karol . l* the ꟼ is a mere shadow and should perhaps be ꟷ or ꟾ; the o is fairly distinct; after the ꟷ there may have been two narrow letters or a broad one such as ꟷ; the final ꟷ is probably correct, but its top only is visible.

atra[štaš seems a reasonably sure restoration because after *atra-* are plainly seen the tops of *-šta-*; cf. **3.**[2].

L. 2: In k]*aveš* the upper half of the ꟷ and the cross-bar of the ꟷ are clear on the squeeze.

The third letter of *lametrulis* must be ꟷ or ꟷ, the former being the more probable on account of the width of the space occupied by it; the two diagonal strokes of the ꟙ are plain on the squeeze. Can the divinity *lametruš* be Λαβραυνδος?[1]

The first and third letters of *alikamsok* are uncertain; the ꟾ is probable, but the top of the ꟷ looks in some ways like that of ꟷ.

In [ti]*vdalis* the first two marks, here restored as separate letters, may be the sides of a single letter ꟷ; the ꟷ is fairly certain, for the faint stroke suggesting ꟷ seems to be accidental. *atalid*, not *atalis* as in I, 83.

L. 3: The supplement at the beginning is obvious, and the Ꟍ of *sadmel* has part of its top line preserved.

The ꟷ of *fen*[s]ibid] shows on the squeeze the upper half of its third stroke, and just beyond this is seen the top bar of Ꟍ, so that this restoration seems almost certain. Hence *akit* l. 2, and *fakav* l. 4 are probable; cf. **6**[2-5], **7**[3-5].

L. 4: The likelihood noted above that this has always been the last line of the inscription is increased by the fact that its lettering is smaller and more crowded than that of ll. 1–3, as though the text was squeezed into a space too narrow for it.

Of l]*a*[m]*etruš* the ꟷ has retained part of its hook, and the ꟷ, whose upright shaft is clear, is recognizable, as in l. 2, from its width; the ꟷ has kept its cross-bar and the tops of the other letters are plainly marked on the squeeze.

After those comes a word of four letters, such as *e*[š]*a*[λ or *e*[s]*a*[λ; its first letter is ꟷ or ꟷ, the next is lost, the third was almost surely ꟷ, and the fourth seems to have had a vertical shaft like that of ꟷ, but it might be ꟷ or ꟙ.

The fourth word was of six letters (*sadmel*?), the two first being ꟷꟌ and the last ꟙ; the top of this last is seen on the squeeze directly below the ꟙ of *mrul*, l. 3.

Just before [a]*rtimuk* and again over its ꟷ there is seen a curved mark which appears to be accidental; the top of the ꟷ and both shaft and cross-bar of the ꟙ are preserved.

ašbluvaš should perhaps be *avrluvav*; the top of each ꟷ may belong to a ꟍ. The third letter may be ꟷ or ꟼ.

The restoration *viš*[šis varbtokid] has been suggested by ARKWRIGHT as the probable ending to this line and to the whole text; cf. **6.**[6], **7.**[6].

---

[1] Cf. Λαβραυνδης (Index V) and G. RADET, *La Lydie et le Monde grec*, p. 134, note 1.

In deciphering and restoring this, the most difficult of all the Sardian (26) texts, the help of ARKWRIGHT has been invaluable. The occurrence of the words *mruλ* and *sadmẽλ* (**10.**⁹), both of which are found in tomb inscriptions, and of the imprecation in l. 4, tend to show that this was a tomb-stele.

27.

(PLATE XI).

MARBLE BASE found in February, 1913, on the south side of the temple about 25 m. from the southern row of column foundations and about 2 m. above the platform level; broken at the top, in which a rectangular cavity has been cut; the sides and the bottom apparently original. H. 0.09, w. 0.375, th. 0.365. The letters, which are much obscured by incrustations of lime, are from 1.4 to 0.4 cm. h. Next to the right-hand edge a piece of the surface 4 cm. w. has been broken away.

Inventory number L. 23; unpublished.

ͳ ˥ I ͳ ° 1 �branch ˥ ͳ ////	1
ͳ ˥ I 1 8 I ˩ ˥ ͳ ͳ I ˥ ° ˥ A ˥ 1 I ////	2
˥ A ˩ ˥ A 8 ˥ ˥ ˥ I ˥ I 8 ˀ A ˩ ͳ Δ A ͳ ͳ ͳ 1 A ˩ ͳ I ͳ ˀ Δ ˥ I ᴦ ˀ ͳ ᶜ //	3

1   . . . . *ẽrbloτimλ*

2   . . . . *il karokit ẽndiblint*

3   . . . . *oτν ir(a)ν τuλdalẽλ ta(a)τdaν bimirš šfardak*

L. 1: Traces of letters above this line show that a previous line originally existed, but none of its letters can be made out.

The first and sixth letters of *ẽrboτimλ* are not clear; the ͳ may have been I and the ͳ may have been ˥, their present appearance being perhaps due to accidental marks.

L. 2: The letter preceding *karokit* is almost certainly ˥. It is possible that the third letter of *ẽndiblint* was intended for ˥, but the fact that it is unlike the sixth letter (an undoubted ˥) and that the ˩ in *τuλdalẽλ*, l. 3, has its diagonal bar near the top of the shaft, makes ˩ in this case probable.

L. 3: The letter on the edge of the fracture is almost surely °. The A in *iraν* and the second A in *taaτdaν* have no visible cross-bars, but the identity of these letters does not seem doubtful. *-oτνiraν* is perhaps one word; cf. **22.**¹, *faτνiris*.

The ͳ of *taaτdan* looks as if it had been put in after the first engraving of the text.

28.

(PLATE XII).

(28)   MARBLE BOWL, a piece from the edge of which was found in May, 1912, in the earth covering the east portico of the temple about 1 m. above the level of the platform. The bowl, presumably shallow — if we assume that, as seems likely, the highly finished surface bearing the inscription was originally horizontal —, appears to have been large, for its curved edge is an arc of a large circle; it may however have been not round, but oval. Length of the inscribed surface 0.25, and w. 0.045. Of this width the lettering takes up 2.5 cm., while above and below the letters is a blank strip 1 cm. w. The breadth of the fragment, measured from the outer border of the inscribed surface to the line of fracture roughly parallel with it, is 0.14. Between the end of the inscription and the left-hand edge of the surface on which it is carved there is a blank space 5 cm. long.

Inventory number L. 22; published I, 66, without photograph or transcription.

١٦١   ١٦٦١٨٨   ٦١١١٦٦٦٤ . . . .

.. *ftellis kaveš inl*

It is uncertain whether the first letter was **ß** or **8**, and whether it was part of the word to which *-tellis* belonged. Since however we know of no word ending in **ß**, and of one word only ending in **8** (*šof*, 18.³), the letters *-ftellis* should probably be transcribed as above. *inl* recurs in **48**; cf. *inal*, 11.¹⁰, 45.⁴.

As pointed out by LITTMANN (I, 66), the only text similar to this is the fragmentary inscription from Ephesus, republished below as **48**.

29.

FRAGMENT from the left upper corner of a stele, found on the east face of the Nekropolis hill in March, 1914. H. 0.06, w. 0.048, th. 0.05. Letters 1.2 cm. h.

Inventory number L. 35; unpublished.

L. 1: [mr]*ud*; **l. 2**: -*γe*-.

30.

(PLATE XII).

CANOE-SHAPED VASE of reddish terra-cotta, the pieces of which were found between April 29 and May 10, 1913, in a square chamber-tomb crushed in and filled with

earth on the eastern slope of the Nekropolis hill.   All the rest of the pottery deposited **(30)**
in this tomb appears to be of early date, not later than the 6th century B. C.   This
vase, like the others, was broken into many pieces, all of which were ultimately
recovered; one small fragment, bearing part of the *ꜧ* in *ĕmv*, was found on May 10
after four days' sifting.

Length of the canoe 0.33, h. in middle 0.078, w. across top measured in the
middle 0.096.   A spout forming a handle projects from the middle of the side on
which the text is written, and the upper line runs from a point distant 1.5 cm. from
the spout to the tip of the vase, whence the second line runs back towards the spout.
H. of letters 0.8 to 1.9 cm.

Inventory L. 24; published I, 56–57, with photographs, drawing and transcription.

> 1   T̲ⲦⲒ⧣ⲒⲄ : ⲨⲄⵝ · ⲦⲒ⧣Ⰻ⊸ⵝ : ⵖＡⴺⲒⲄ
>
> 2   ⲨＡ⊸Ⲧ⊓ · ⲨＡⲦＡ

> 1   *titišin : ĕmv · tišardv : fabil*
>
> 2   *ataλ · kitvaλ*

This is the only Lydian inscription written *boustrophedon*, but in **31**, **32** and **49**,
as in the first line here, the writing runs from left to right.   These four are doubtless
our oldest texts.

L. 1: My drawing reproduced in I, 57, has two defects: it omits the point after
ĕmv, and it renders incorrectly the sixth letter of *tišardv* which seems to be ↄ, not ⲓ.
This letter was apparently squeezed into the gap between ⲕ and ⵝ, where there was
scarcely room enough for its diagonal bar,[1] but this bar, 2 mm. long, is plainly
visible sloping downward towards the ⵝ.

The second letter is probably ⲓ, but as its lower half has vanished, it must be
marked as doubtful.[2]

The letter ⧣, which recurs in *tišardv* and in **31**, is presumably an early form
of ⲥ (I, 10); for another form cf. **49**.[2].

There seems to have been only one point separating *ĕmv* and *tišardv*; it is clearly
to be seen in both photographs in I, 56.   Possibly the second point may have been
destroyed by the break, which runs across the narrow space between the lower parts
of ⵝ and Ⲧ.

The ⲕ in *tišardv*, like the ⴺ in *fabil*, is not turned as one would expect it to be;
both letters are written as if the script ran from right to left.   The ↄ appears to be

---

[1] I find this bar marked in the first sketch made at Sardis before the fragments were put together, and do not
understand how I came to overlook it when making the published drawing.

[2] It might be ↄ, but a group of three consonants is not probable.

(30) an afterthought, which probably accounts for the fact that its diagonal bar so easily escapes notice.

The first letter of *fabil* occurs in **37**, where its meaning in unknown; here as in I, 57, it is assumed to be an early from of **8**.

L. 2: The right-hand stroke of the first A in *ataλ* has been destroyed by chipping, and the last four letters of *kitvaλ*, though more or less injured by the flaking of the surface, are none the less quite readable; the T, A and ϒ are clear in their main lines, while the shaft of the ꟼ is plain, and both its diagonal bars are recognizable.

For *ata-* as a man's name cf. **5.**[1], **26.**[2], and for *kitva-* cf. Κιδυς, Κοτοβης (Index V), Κυατβης (*Syll.*[3] 46a); the doubt expressed in I, 57 as to whether these persons were divine or human should probably be resolved in favour of the latter hypothesis.

31.

(PLATE XII).

SHERD from earthenware vase, which was evidently large, as the curve of this fragment is slight; found in April, 1914, in the earth filling a tomb on the south side of the Nekropolis hill. H. 6.5 cm., w. 11.5 cm., th. 0.3 cm. Letters, 4 cm. h., scratched on the clay after the baking.

Inventory number L. 32; unpublished.

<div align="center">ⳎA ⳎA   śaśa</div>

The form of ꟼ here used is the same as in **30**.

32.

(PLATE XII).

SMALL VASE of terra-cotta, two closely fitting fragments of which were found in May, 1914, in the earth filling a tomb near the wall described under **1**. H. 3.5 cm., w. 6.5 cm., th. 0.2 cm. Letters, 0.5 cm. h., scratched on the vase after the baking.

Inventory number L. 33; unpublished.

<div align="center">ᛙPAꟼꟼIᛐᐧ ꟶAPꟶAꟼ

. ralulis̩ kardal</div>

The stroke seen in front of the P probably belonged to a ʍ, a ꟼ or a ꟶ. The last letter on the left-hand fragment may have been ꟻ, T or Ʒ; the mark seen next to it on the edge of the break may have been a point or part of a letter.

It is noticeable that P in this text, unlike that in **30**, is turned as it should be in a line written from left to right.
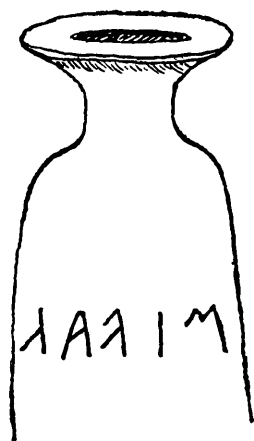
33.

SMALL JAR found in April, 1913, in a tomb on the northern **(33)**
slope of the Nekropolis hill. H. 14.2 cm., diameter at top 3 cm.,
at thickest part of base 4 cm. Letters, 0.7 cm. h., scratched on
the side 3.3 cm. below the top.

Inventory number L. 31 ; unpublished.

mivad

34–39.

SIX MARBLE BLOCKS of the temple foundations excavated in 1911–1912, on which
are carved large letters, presumably masons' marks. The sizes and shapes of these
blocks and of their letters are shown by the drawings, which are made on the scale of
1 : 20; the thickness of the blocks could not be measured because all were built into
the foundations. **39** was the corner-stone of a small rectangular building near the
north-west angle of the temple. The letters are deeply cut and from 0.16 to 0.34 high.

Inventory numbers L. 2, L. 21, L. 36, L. 37, L. 38, L. 39; unpublished.

34   *eɬ*
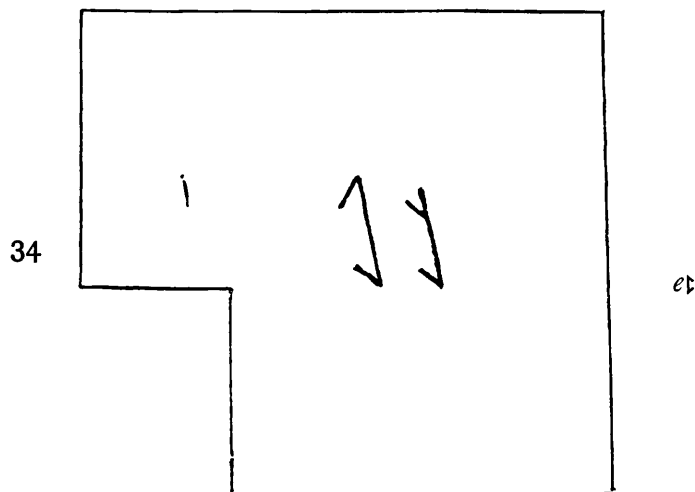
The second letter occurs only in **11.**[4], **49.**[1] and here.

35   *ʈm*   36   . *ru*
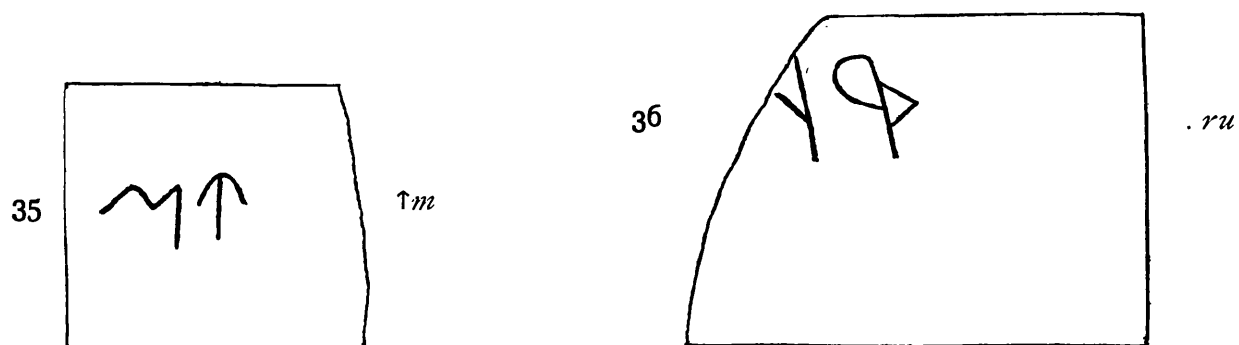
(37)   The triangle perhaps represents a badly drawn A, joined to the ۹.

37
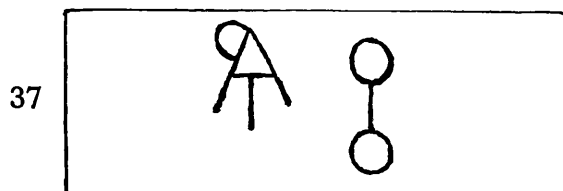
The monogram seems to stand for Art(imuś); the single letter, probably repre-senting 8, appears only here and in 30. M. Haussoullier points out that in Caria, about 450 B. C., this symbol was used as a figure denoting "10" (*Syll.*³ 46*c*).

38   *li*

39   *tiv*
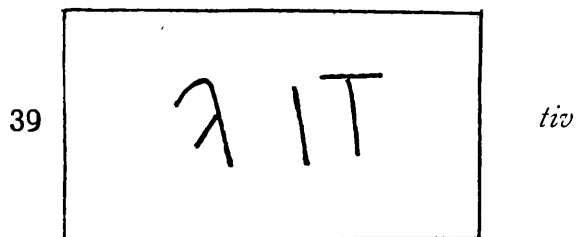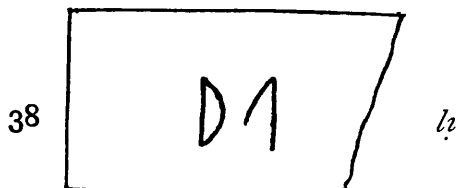
Section II. — INSCRIPTIONS NOT FOUND AT SARDIS.

40.

Pergamon. — (PLATE XIII[1]).

COLUMN-DRUM from the Temple of Athena at Pergamon, now in the Altes Museum at Berlin; found in 1883. H. 1.11, upper diameter 0.535, lower diameter 0.575. Letters 3 cm. h. The inscription, which is near the bottom of the drum, was originally almost 4 m. above the ground. Revised by me from the stone in September, 1920.

Published in I, 39, with drawing[2] based on the photograph of a squeeze reproduced by BOHN, *Altertümer von Pergamon*, II, p. 15 (= FRÄNKEL, *Inschriften von Pergamon*, I, 1), and with tentative transcription and translation.

<div align="center">

1|<FA <Y3AT <F4 1

TITA↑ 3A9AT9A8 2

ΓΑΡΤΑΡΑΣ

AΘHNAIHI

1 *esv taśẽv asvil*

2 *bartaraś ↑atit*

Παρταρας

Ἀθηναίηι

</div>

The reading of the Lydian is more difficult than that of the Greek, because the Lydian letters, being slender, have been more distorted by the many dents and knocks from which the drum has suffered. The decipherment, greatly facilitated by the squeeze kindly sent by Dr. M. SCHEDE of the Berlin Museum, is in part due to ARKWRIGHT.

L. 1: A hole near the top of the 4 accounts for the hook shown in *I. v. P.* 1.

In *taśẽv* the 3 is a curved line similar in shape to some examples in **23**; both side-strokes of the Y are plain; so also are the three strokes of the <. A scratch has extended upwards the top of the 3, and a hole disfigures the inner side of the <.

The A of *asvil* is preceded by a roundish figure, partly shown in *I. v. P.* 1, somewhat like a reversed <; this must be regarded as an accidental incision because there is no such Lydian letter. The two cross-bars of the F are clear on the squeeze, though somewhat obscured by a more deeply cut sloping mark, doubtless a mere scratch, shown in *I. v. P.* 1. The last three letters are well preserved.

---

[1] Two squeezes are shown: *a* (W. H. B.), of the whole inscription, reversed; *b* (SCHEDE), of the Lydian text, as it appears on the stone.

[2] This drawing, made with knowledge of the Lydian alphabet, is much more accurate than FRÄNKEL's.

(40)   **L. 2:** *bartaraś* is plain except for its ⱶ, which is prolonged by a dent into the semblance of a large ꟼ; this dent has produced a rounded loop connecting the ⱶ with the Τ.

The first letter of ͅ*atit* seems reasonably clear. Both its sloping lines are to my eye well marked, but are, so to speak, overlaid by two deep strokes giving it the appearance of a reversed Γ. The first Τ has suffered in the same way; over its cross-bar, which is distinctly seen, two strokes, one vertical, the other sloping, have somehow been added. Another mark of the same kind, also evidently accidental, has injured the right-hand bar of the second Τ.

41.
Falaka in the Kaystros Valley. — (PLATE XIV).

MARBLE SLAB, perhaps a stele, built into a wall at Falaka; top and part of bottom broken, but the sides apparently original; bottom cut off in a straight horizontal line. H. 0.33, w. 0.292; Lydian letters 1 to 2.2 cm. h. Text copied from a squeeze kindly furnished by Professor JOSEF KEIL.

Published by J. KEIL and A. v. PREMERSTEIN, *Denkschr. Wien. Akad., phil.-hist. Kl.*, 57, 1914, I, n. 132. Abb. 56, 57.

(line of Aramaic)

/////ІАΤꟼА ІІІ ІІІ⁓ Τꟼ∘8	1
ⱭΜꝸ ΤꝸΤꝸΤА�K ΤА	2
//∘ꟼАꝸ ΤА1А1ꝸАꝸ ΤАꟼ∘	2
ΤꝸꝸꝸΤꟼА ΤꝸАꟼꝸ Τ1∘ꟼΤ	4
//АꝸАꝸАΤꝸА8 ꝸΤАΤ Ɑꟻꝸ	5
//ꝸ18 ꝸАꝸΜꝸ ꝼІ1Аꝸꝸ8А	6
//⁓ꝸΤАK ⱭАꝸА ꝸΤꝸꟼ//	7

1   *borlⱶ* X ІІІ ІІІ *arta*[*kśass-*
2   *aⱶ paⱶmⱶuⱶ dãv*
3   *oraⱶ kanlalaⱶ karo*[..
4   *trolⱶ vrauⱶ artimulⱶ*
5   *esv taͅn bantakaśa*[.
6   *abrnalis kãnak bi*[.
7   .]*retk aşav paⱶem*

This seems to have been a bilingual inscription like **1**, for above the Lydian text was a line of Aramaic, two letters of which are plain.

L. 1: The restoration *arta*[kśass]*aⱶ*, which exactly fits the space, seems certain; cf. *aⱶiksãntruⱶ*, **3.**[1] and **50.**[2] As to the date cf. pp. 1 and 8.

L. 3: The ∘ in *oraⱶ* is clear, but that in *karo-* is not, for the small semicircle on the squeeze may be produced by the chipping. With *kanlalaⱶ*[1] cf. **43.**[2] and **50.**[1].

---

[1] If we assume *nda*>*nla* (cf. *antolan*>*anlolan*, **4**[n.2]), we may translate *oraⱶ kanlalaⱶ*: "in Kanda's month"; cf. *bakillⱶ*, **1.**[1]. Could we be certain that Τ = *q* (I, 1, 17—19), *oraⱶ* ͅ*uvellⱶ* would probably mean "in Kybele's month", but see FRASER's view. p. XII, note 2. On Kanda cf. p. 86, note 1; OLMSTEAD, *Anat. Stud. pr. to Ramsay*, p. 292.

L. 4: In *trol*λ the τ shows plainly both its shaft and its horizontal bar.   **(41)**

The τ of *artimul*λ[1] is complete, and this line, like line 2, appears to have preserved every letter legible.

L. 5: The ᴈ in *esv* is faint but certain. *ta↑n*, instead of *ta↑v*, is noteworthy; cf. **43**.[3] and **50**.[3]. Is *ta↑v* a variant of *tašẽv*, **40**.[1]? Cf. p. xii, note 2.

The last letter in the line was probably ᴝ, the upper part of which seems to show on the squeeze, but is not certain. Had it been so, we could have regarded this as the monument of *bantakašaš*, son of *abrnaš*.

L. 6: After *bi-* is seen a vertical stroke, but the letter cannot be identified.

L. 7: The uncertain letters in this line could perhaps be recognized on the stone, but on the squeeze one cannot be sure of them.

42.

Emre in Maeonia. — (PLATE XV).

Marble slab, presumably part of a stele, found in a wall at Emre; now in the Museum at Constantinople. Top and right side apparently original; left side and bottom broken away. H. 0.31, w. 0.24, th. 0.06. Letters 4 to 1 cm. h. Text copied from a squeeze made by Professor J. Keil and a photograph taken in Constantinople by Professor A. J. Toynbee; revised by me from the stone in July, 1922.

Published by J. Keil and A. v. Premerstein, *Denkschr. Wien. Akad., phil.-hist. Kl.*, 54, 1911, ii, pp. 90–91, n. 182 Abb. 52.

```
////Aꟼ°  I⁓ ↑ꟼꟼ°ᴚ   1
////ꟻᴝ ᴈꟺᴝ ↑I↑ᴝ↑↑Aᴝ'   2
////ᴝAᴝ₁↑ꟼA ᴝ°ꟼ/////   3
    ⋮⁄⁄I ↑ᴝꟼA ᴝA�semᴝ₁₁   4
⋰⁄⁄ᴝ ᴈAᴝ↑ᴚᴝ ᴝIIᴚ ᴝ↑Iᴚ   5
////I↑ᴚ ꟻI⊦ A↑ᴚAᴝ ᴝIᴝꟻᴝ   6
⋮⁄⁄⁄ ᴦAᴝ↑ ᴝA ᴝAᴝ'⁄⁄⁄⁄⁄⁄⁄⁄⁄⁄⁄⁄⁄   7
```

1 *borl*λ Χ I *ora*[λ (month; name of king)
2 *pa*λ*m*λ*u*λ *dãv es*[*v* . . . .
3 . .]*roš artimal*[. . . .
4 .]*ãnak akm*λ [. . .
5 *bu*λ*k bilk sfẽnav* [. .
6 *eskiš labta pis fẽ*[ṇ . .
7 . . . . .]*vad ak ẽna*λ . . .

[1] The date-formula ends here. If *brvã*- means "year" (**3**.[1], **23**.[4], **43**.[1]), it is possible to take *vra-u*λ = *br(v)ã-u*λ — assuming omission of the *v* by dissimilation — and to translate *vrau*λ *artimul*λ: "in Artemis' year." Cf. p. 8, note 1, and for *artimuš*, **25**.[5]. *trol*λ, like *trala*λ, **50**.[2], or *vartralu*λ, **43**.[3], might be a word (e. g. ἱσταμένου) qualifying *ora*λ, "month".

(42)   **L. 1**: The upper loop of the ꝃ and the small o are visible on the squeeze and very faintly in the photograph; all the other letters are clear. The month, following *oraλ*, and the king's name are lost.

L. 2: The ꝼ of *paλmλuλ* is drawn like that of *artẹmuk*, 4ᵇ.⁵.

L. 3: Before *-roš* two letters are completely destroyed. The ꝼ in *artimal-*, precisely resembling that in *akmλ* below, is slightly better drawn than that in l. 2.

L. 4: The first letter has only its base preserved; perhaps we should read k]*ãnak*, as in **41.**⁶. The Ϻ is recognizable, though its top is missing. The letter ꝯ is regarded, no doubt correctly, by the first editors (*op. cit.* p. 91) as a variant of ꝼ; see also ll. 5, 7, and **50.**³.

In *akmλ* the Ʇ is incorrectly drawn like that at the end of *sabλalλ*, **2.**⁹.

L. 5: In *buλk* the left wing of the Ʇ is an obtuse angle.

The lower half of the ꝃ in *šfēnav* is damaged, but not doubtful. At the end of this line, as of l. 4, the shaft of a letter is seen on the edge of the break.

L. 6: We cannot be sure that *eskišlabta* is not a single word. The Ʇ of *labta* is clear.

The third letter of *fē*[n- is so restored because of the shortness of its upright shaft; it appears to have a curved side stroke like that of the letter ꝯ in ll. 4, 5, 7.

L. 7: The traces of letters before *-vad* seem to be the top curves of ꝼ or ꝯ or A; the ꝺ of *-vad* has next to it a mark giving it the look of ꞩ, but this is doubtless accidental.

43.

Egri-kiöi in Aeolis. — (PLATE XV).

Limestone stele found on a mountain near Egri-kiöi, a few miles north of the river Hermos, now in the Museum at Constantinople; 0.44 h., 0.41 w., 0.09 th. Each of the well-finished sides is preserved to a height of about 0.25. The top and bottom are broken. Letters 3 to 4.5 cm. h. Text from a plaster-cast and squeezes taken in Constantinople; revised by me in July, 1922.

Published by J. Keil and A. v. Premerstein, *Denkschr. Wien. Akad., phil.-hist. Kl.*, 53, 1908, ii, p. 99, n. 208, Abb. 101.

```
              ꝲϺꝺ  ‖  ꝲϺꝺꝯꝃ   1
         ꞱAꝺꝺꝼꝼAꝺ  ꞱAꝯo   2
    ꝲꞱAꞱ  ꝲꟻꝺ  ꞱꝺꝺAꝯꞱꝯAꝺ   3
         ꟻꝺꝺoꞱꞱꝃ  ꝺꝺꝼAꝼ   4
         ꝺAꝯ†ꞱꞱ  ꝺꝼꝼꞱꞱAꝅ   5
            ꝯAꝃ  ꝺꝼꞱꝺꝺꞱAꦥ   6
```

1 *brvãv* || *dãv*
2 *oraλ. kanlelaλ.*
3 *vartraḷuλ. esv taτv*
4 *maneś bẽtǫvlis*
5 *faτunil τẽprad*
6 *. aλidẽnl bar . .*

The dark grey colour of the stone and the many scratchés on the surface render the reading difficult in a few places.

L. 1: All the letters are plain, but the two upright numerals may originally have had between them a third stroke, now erased. On *brvãv* cf. p. 8, note 1.

L. 2: *kanlelaλ* is spelt as in **50.**[1], not *kanlalaλ* as in **41.**[3]; the upper diagonal bar of the *k* is not quite clear.

L. 3: In a revision of this from an excellent squeeze with the help of SAYCE and ARKWRIGHT, we agreed as to *vartralu* or *vartraśk*, while the final λ was considered doubtful.[1] This last letter appears fairly plain on the squeeze, but is less deeply cut than those preceding it. If accepted, as I believe it should be, it renders the space before *esv* no narrower than the spaces in ll. 4 and 5. The projecting bar of the ζ in *taτv* has been broken off, but the rest of the letter is clear.

L. 4: The ο in *bẽtǫvlis* is a mere shadow, but the narrowness of the space makes that letter almost certain.

L. 5: The 8 of *faτunil* has preserved its lower loop entire. The final letter of *τẽprad* may have been a *k*, instead of *d*.

L. 6: One letter is lost at the beginning, and the last letter is uncertain; as to the rest there is no doubt.

44.

Tschoban-Isa in the Hermos Valley. — (PLATE XVI).

MARBLE SLAB in three pieces, found in a house at Tschoban-Isa, now in the Museum at Constantinople. The right side is original, with raised border 0.075 wide; the other sides broken, and the whole surface badly worn or burnt away. H. 0.58, w. 0.77, th. 0.13. Letters 3 to 0.8 cm. h. Text from a plaster-cast and squeezes taken in Constantinople; revised by me in July, 1922.

Published by J. KEIL and A. v. PREMERSTEIN, *Denkschr. Wien. Akad., phil.-hist. Kl.*, 53, 1908, ii p. 99 n. 11 Abb. 100; 54, 1911, ii p. 91 Abb. 53.

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[1] HAUSSOULLIER confirms this, and admits that *vartraḷuλ* is a possible reading (cf. p. 70).

(44)

[Anatolian/Lydian script text, 18 numbered lines, with a left-hand column of script fragments:]

Left-hand column:
```
.. ꞁoꞞ
.. oꝗl†
.. ꞁ1oꞁ
.. †l†
.. Aꞁl†
.. ꞌ8Aꝗ8
.. 1oꝗTA8
```

Right-hand / main script column, lines 1–18 *(Anatolian script, not transliterable glyph-for-glyph here)*.

Transliteration:

#		
1	....ẽtsa	
2	trismꝟ adẽnꝟ satiś ꭒm ꞁak trfnod	
3	lavl arśmavad .... ꭤsnãntol	sok ..
4	irẽl k..arl ....pλ ḍakroɟ	piro ..
5	ꞁifad armird ......tid fatros	volk ..
6	es....... ...s ....seds fedtroś	pis ..
7	ẽminas ....ꞇol	siva ..
8	fara -	brafr ..
9	le.. ....nod	fatrol ..
10	a - -	
11	ed.. ....lokꞇ	
12	etla). ....f[ẽt]vinteλ aśturkoś	
13	edsin sub[. t]aꝟ i[s]tamin nid fatrod	
14	edtin kumlo[l]λ b[.]rsfantuś fasꝟo .	
15	ẽnꝟ batnẽds fatinẽd ẽtr ..	
16	pis faśaknakil bukt aλẽ.	
17	edλtin niviśva ꞁivs f.	
18	dumꝟum arś ..	

The right-hand column is a poem, with rhyme-endings in *-o-*, of which l. 18 appears to be the last line. The poem may, however, have continued in the second

column, which begins on the left side of the slab, and the last line of which seems (**44**)
to have been l. 9.

This slab must at some time have served as a hearth-stone, for many letters in
ll. 13 and 14, though not appearing on a squeeze, are legible because burnt into the
surface. The words at the end of ll. 3–9 and those in ll. 13–18 can easily be verified
from the plaster cast as reproduced in Pl. XVI. The original is particularly difficult
to read, because it faces the light, so that the letters throw no shadow. In ll. 1–12
most of the words can be read only from faint traces, and as the copy of these
depends entirely on my readings, a minute description seems superfluous. As to
ll. 13–14 however, where the burnt outlines are plain, these points may be noted:

L. 13: The second letter of *i*[s]*tamin* seems certain, for the ends of its two cross-
bars are preserved next to the ι.

L. 14: The missing letter of *kumlo*[l]λ cannot be positively identified; all that
remains is the lower part of its upright shaft. The third word begins with 8, of
which the tips of both top and bottom loops are clearly seen. Then comes space
for one letter, and then a letter which at first looks like ο, but which I take to be
۹ because the upright stroke appears, burnt black, on the broken edge of the stone.

It may be hoped that so important a text will be revised by others, since only
repeated inspection by different observers can solve its many difficulties.

45.

Arably Hadjili. — (PLATE XVI).

MARBLE SLAB, broken at top, but with bottom and sides fairly well preserved,
built into a house at Arably Hadjili Mahallesi, a village north of the Hermos about
25 kil. from Sardis; h. 0.26, w. 0.37, th. more than 0.08. Text from a squeeze
made by Professor J. KEIL.

Published by J. KEIL and A. v. PREMERSTEIN, *Denkschr. Wien. Akad., phil.-hist.
Kl.*, 57, 1914, i p. 14 n. 16 Abb. 6.

(traces of letters)	I
1ο۹T۱Ƴ8 ᴣ/////	2
₹AƗ∧8 Ƴ1οᴣ八/////	3
1A۱I ₹Ƴ۱Aᴣ Ƴ۱ᴣA8 1Aᴣ⅄//	4
ᴣI8IƳƑ۱Ƴ8 ƑI╀ ƳƬAAT ƳƑᴣ TIᴣA	5

1 . - - -
2 . . . . *š fēntrol*
3 . . . . a]*šol*λ *f(a)-a*ν
4 . a]*val fakm*λ *šanē*ν *inal*
5 *akit es*λ *taa*Ƭλ *pis fēns*λ*ibid*

(45)   **L. 3**: As in 2.⁵,¹⁰, the first A in *faτaν* has no cross-bar.   The word recurs in **50.⁵**.

L. 4: Cf. **50.⁵**, which points to ra]*val* as the probable restoration.

46.

Hamidie. — (PLATE XVII).

MARBLE STELE found at the village of Hamidie near Manissa, now in the Museum at Constantinople; broken at top and bottom, sides well preserved; h. 0.66, w. 0.335, th. 0.125.   Text from a plaster-cast taken in Constantinople; revised by me in July, 1922.

Published by J. KEIL and A. v. PREMERSTEIN, *Denkschr. Wien. Akad., phil.-hist. Kl.*, 53, 1908, ii p. 99 n. 9 Abb. 99.

```
ᛑ𝘐ᛉTᛉᛑ  ᛑAᛉ  · · · · ᛑAᛑ  ᛑAᛩ𝗜ᛒ  ᛑ · ·     1
ᛑ𝗜ᛉ𝗜TAᛩ8  ᛧᛉᛑ𝗜8  · 𝗜ᛩ  ᛑ𝗜8AᛓA8          2
ᛧAᛩᛓA  ᛉ𝗜ᛤᛑA  Tᛓ·  ᛑ𝗜8ᛓ𝗜8  ᛑAᛩ𝗜8         3
· · · · · · · AᛑAᛓ  ᛑᛉᛉ𝗜TᛩA                 4
· · · · · · 8  ᛉAᛑᛉAT                        5
· · · · · · · · · T·ᛑᛑ8                       6
· · AᛑA  ᛑᛩAᛑ𝗜·                              7
· · · · · · · · · · · · 𝗜ᛓ𝗜ᛑ                   8
```

1 . . *k sibad śak* . . . . *λad dẽtnid*

2 *fasabid pi . bidẽν fratinid*

3 *buvaś fisfid . st akτin asraν*

4 *artimuk sava* . . .   . .

5 *tanlaλ b* . . . . .

6 *buk . t* . . . . .˙. . .

7 . *ivard aka* . . . .

8 *visi*   . . . .

As in the case of 44, many of the letters have been read by me from traces on the stone which scarcely show in the cast, and until verified by other students this copy must be regarded as provisional, except where the cast confirms it.

In l. 3 the word *fisfid*, a variant of *viśvid* (22.³,⁶) seems certain, whereas *akτin* is not so, because the bottom cross-bar of the Ⅰ is very faint.

47.

Tire. — (PLATE XVII).

MARBLE SLAB broken at the top, found in the court of a church at Tire; h. 0.225, w. 0.71, th. 0.66.   H. of letters 0.032.   Text copied from (1) the squeeze made by Professor J. KEIL for the publication mentioned below; (2) a squeeze made by E. S. JORDANIDIS

in 1900, when the left side of the stone was more complete, and sent to me by (47) HAUSSOULLIER. The condition of both squeezes renders photographic reproduction useless. The greater part of the first line is so faint that no words can be made out

Published by J. KEIL and A. v. PREMERSTEIN, *Denkschr. Wien. Akad., phil.-hist. Kl.* 57, 1914, i p. 92 n. 126 Abb. 52.

A · A · · · · · · · · · · · · · · · · A + · · · · ·   1
//A٩٦ATI∓A8 ٦AⲦAΣ ₹//⳾IT ₹↑T⳾I↑⳾I ٦A٦⳾⳾A٦ ₹A٩8A٩8   2

1 · · · · · *pa* · · · · · · · · · · · *a* · · · · · · · · · · · · · *a* · · ·

2 *brafraʋ laḍuvad inṭisᵗṭʋ tin . ʋ ταλαḍ fasitamra..*

L. 2: the first and last words are plain, but the others are in part doubtful, and the stone itself needs to be re-examined. The last word, which in 1900 was *fasitamra///*, was shortened by breakage till it appeared in KEIL's copy as *fasital.*

48.

Ephesus. — (PLATE XVII)

(by A. H. SMITH)

INSCRIBED MARBLE FRAGMENT in the British Museum. (Dept. of Greek and Roman Antiquities, 1874, 7–10, 121.) Excavated by J. T. WOOD, probably with the other remains of the archaic CROESUS temple. H. 11.6 cm., w. 32.5 cm. Published by C. T. NEWTON, as an unknown script, *Trans. of the Society of Biblical Archaeology* IV, 1876, p. 334. Identified as Lydian by Prof. SAYCE, in SCHLIEMANN's *Ilios* (1880), p. 698, and *Trans. of the Society of Biblical Archaeology* VII, 1882, p. 279, n. 2 KRETSCHMER, *Denkschr. d. K. Akad. der Wissensch., phil.-hist. Kl.* 1908, ii, p. 100.

The face of the fragment is an arc of a large circle, and in its present state suggests a radius of about 104.1 cm. (3 ft. 5 in.) This is somewhat larger than the lower moulding of the restored base in the Ephesus Room, but the circle appears to have been flattened (see below), and the true radius may be rather less.

The upper surface is slightly inclined, and on it are traces of a human left foot, consisting of the great and second toes, and the curve round the ball of the great toe, towards the instep. The scale appears to be somewhat larger than life, being about 7 : 6, and if so the sculpture also is larger than that of the restored column, which is about life size. The figure must have been standing to our right. That the fragment belongs to one of the archaic sculptured columns of the Artemision cannot be doubted. The seeming discrepancies in its dimensions are not greater than might be expected in such a building.

The surface in the neighbourhood of the second letter from the left, I, appears to have been considerably rubbed down, as if to obliterate an older inscription. Two vertical strokes which remain below the I appear once to have been continued above

(48) the lower cross-bar. They must have been erased after the incision of the I, and were left below the bar, where they were misunderstood by KRETSCHMER, l. c. Another stroke has been erased to the right of the third letter I, and there are traces of slight erasures between the fourth and fifth letters. The erasures are however so irregularly placed in relation to each other, that they can hardly be regarded as part of a formal inscription. ↑ retrograde is lightly scratched.

The Lydian lettering runs

↑↑I II////

and Prof. LITTMANN (I, 66) reads

. . . . . . *is· inl.*

On the supposition that the inscription was analogous to the Greek CROESUS inscriptions, he regards *inl* as equal to ἀνέθηκε, "dedicated", and . . . . *is* as the termination of the style of CROESUS. Cf. 28.

49.

Silsilis in Upper Egypt
(by A. H. SAYCE)

This inscription was discovered by me about a mile north of Gebel es-Silsila in Upper Egypt in the winter of 1892–3, and published two years later in the *Proceedings of the Society of Biblical Archaeology* (Jan. 1895, XVII, 1, pp. 41 sq.) It was on the edge of a sandstone quarry and was somewhat difficult to copy, as for one who stood on the edge of the excavated rock it looked the wrong way, a proof, it may be noted, that it had been cut before any of the stone had been quarried. The letters of the second line however are deeply incised and several inches in length, so that my first copy of them needed no revision. Those of the first line were shorter, not more than three inches long in fact, and less well engraved. The copy I gave of them in the *Proceedings*, accordingly, was a revised one which I made during a second visit to the spot. Subsequently I paid a third visit, which enabled me to make a few slight improvements in the copy (same *Proceedings*, XXVII, 1905, pp. 123 sq.) I was there again in 1907, but could no longer find the place where I had seen the inscriptions, and I concluded therefore that they must have been destroyed in the quarrying operations which had taken place in the neighbourhood during the construction of the Esna barrage.

From the first I ascribed the inscription to a Lydian author, on account partly of the names in it, partly of the forms of the characters which resemble the five found on the fragment of a column from the Temple of Artemis at Ephesus (48), and partly of the fact that Lydians as well as Karians had been employed as mercenaries by the Pharaoh Psammetichus, and thus far only Karian *graffiti* had been found in Egypt. My inference was accepted by KRETSCHMER, *Einleitung in die Geschichte der griechischen Sprache* p. 387.

The inscription was one among many which had been incised on the surface of (49)
the rock, a portion of which, as I have said, had been quarried away. Most of them
were the records of Egyptian travellers in the cursive script of the XI–XIIIth dynasties
and contained typical names like Anher, Mentu-hotep and Sebek-hotep. There was
also an Aramaic *graffito*, the larger part of which had been destroyed by the Ptolemaic
quarrymen, as well as some Greek and Coptic inscriptions of later date. One of the
Greek inscriptions with the name of "Ammônios son of Kallidromos" had been written
across the first line of the Lydian inscription, but in the inverse direction, showing
that it was of later date than both the Lydian inscription and the quarry. The quarry
belonged to the Ptolemaic period.

ᚱᚤᚲᚻᚤᚳ ᛁ
ᚪᚱᚱᛋᛙᛈᚠᛏᚱᛁᛉᚤᚱ

As the perpendicular stroke at the end of the first line is separated by a slight
space from the preceding letters, I assumed that it was merely a "word-divider". We
now know that this was not the case, and that it represents the letter *i*.

I now read the two lines:

1   *l-ẽ-k p-u-g-i*
2   *A-l-u-s M-r-e-t-l i-z-u-l*

The alphabet belongs to an older period than that of the Sardis texts; a distinction
is still made between $\leq = s$ and $I = z$; the sonant λ is not employed; $\mathfrak{z}$ (*ś, sh*) is
not found; the words are not separated from one another; and the letter to which I
give the value of *g* is used.

My reasons for assigning this value to the last-named character are the following.
(1) It resembles the *g* of the Lycian and Corinthian alphabets. (2) Unless it is *g*,
this sound would have no representative in the Lydian alphabet. And (3) more
especially because it occurs in one of the Sardian texts (**11.**[4]), along with other examples
of archaism (e. g. *mruvaad*), in the word *atr-gol* (**11.**[4]), which takes the place of the
usual *aśtr-koλ* (**11.**[1]) and is written *atro-kl* in the same inscription (**11.**[8]). *aśtr-koλ*, or
aśtro-kλ(-il), is a compound of *aśtro-* and the verbal root *ko-*, and is twice found in
what I regard as a verbal form *aśtr-kotat* and *aśtr-kot* (**14.**[2], **13.**[4]). *aśtro-kol* is an
epithet, the signification of which I believe is furnished by a gloss in the *Lexicon* of
HESYCHIUS. Here we are told that the Lydians (i. e. probably HIPPONAX) called a
Thracian mercenary ἀστραλίαν [1] and that τράλλεις was the name given to the Thracian
mercenaries "who executed the murderous requirements of the "(Asiatic) kings".[2] In
agreement with this in a Pergamene inscription[3] τράλεις is used in the sense of "mercenaries".
Τράλεις corresponds with *atro-kl* as ἀστραλίαν does with *aśtro-koλ*, which probably means

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[1] See Index III, 5.   [2] W. M. RAMSAY: *Historical Geography of Asia Minor*, p. 112.   [3] *I. v. Perg.* **13.**[23, 59].

(49) "slaughterers", since *ko-* seems to signify "to do", "make", in the Sardian texts, and HESYCHIUS indicates that *astr-* had the sense of "murder". The institution was an old one in Asia Minor; the cuneiform tablets of Boghaz Keui show that the Hittite Kings had a body-guard of mercenaries termed Khabiriyas, from the Semitic Khabiri, which is interpreted "Slaughterers".

The majority of the Greek *graffiti* in Egypt employ the formula "I, A. B., am come here", and consequently we may assume that the Lydian *graffito* has much the same meaning. The word *lĕ-k* is not found at Sardis, but we find *lĕv* (**12.**[8,10]), *lĕ-m-k* (**13.**[8]), and *lĕm-śu-m* (**14.**[10]).

In this case *pugi* would be "I am come", the first person singular being denoted by either *-i* or *-gi*. *izul* may have been written *isλ* (or *izλ*) at Sardis where we find the form in *-t*, *is-t* "this (is)". *izul* would thus be the Greek ὧδε, *lĕ-k pugi* being προσ-ήκω.

As for *M(a)re-t-l*, we have *M-a-r-i* . . . at Sardis (**15.**[5]), while *-l* is the patronymic suffix as in *Myrsi-los*, "the son of Myrsos". The suffix *-t* seems to denote a family name; cp. *M-λ-a-t-a-l-a-d* "attached-to-the-son-of-the-family-of-Meles" (**22.**[3]), *S-f-a-r-d-ĕ-t-l* "the Sardian" (**22.**[2]). BUCKLER, however, believes *Mretlizus* to be a name, *Mretlizul* signifying "(son) of Mretlizus"; cf. DANIELSSON, p. 18, HERBIG, Sp. 319.

50.

Megalais Katefches — (PL. XVIII)

(by BERNARD HAUSSOULLIER)

PLAQUE DE MARBRE BLANCHÂTRE acquise à Smyrne en 1896, dans les circonstances suivantes. Étant en visite chez un négociant français tout dévoué à la France et à l'archéologie, ARISTOTE FONTRIER (mort en 1907), j'avisai sur sa table deux estampages d'une même inscription qui n'était ni grecque, ni romaine et avait été découverte en Lydie. Sur le meilleur des deux estampages un fidèle correspondant de FONTRIER, le Dr. EUSTRATIOS S. JORDANIDIS de Theira (Teira) avait inscrit la note que voici: κάτωθεν τοῦ φρουρίου ἐν Μεγάλαις Κατέρχες ἔκ τινος ἀγροῦ ἐξαχθὲν μάρμαρον. Μῆκος: 0.70; πλάτος: 0.46; πάχος: 0.23 τοῦ γαλλικοῦ. Le marbre a donc été découvert dans la vallée du Caystre, dans la région de la Messogide, au S. W. et à une faible distance de Theira.

FONTRIER me fit aussitôt présent des deux estampages, et je le priai instamment de m'acquérir la pierre. Grande fut ma surprise quand, revenant à Smyrne quelques mois plus tard, je me trouvai en présence de trois morceaux! La pierre, complète au moment où JORDANIDIS avait pris les estampages et les mesures, était trop grande pour être transportée dans un sac de vallonée. L'envoyeur de Theira avait pris le parti héroïque et dangereux de l'étonner comme un maçon fait d'une brique, et j'avais trois pierres pour une!

L'inscription a peu souffert de ce traitement brutal. Trois lettres seulement, sur **(50)** les cent vingt et un signes que compte le texte, ont entièrement disparu : les deux premières de la l. 2 et la cinquième de la l. 4. Retenons donc avec reconnaissance les noms d'A. Fontrier et de E. S. Jordanidis : c'est à leur zèle que nous devons l'inscription lydienne de Megalais Katefches, que je donnerai au Musée du Louvre dès que le présent volume aura paru. Elle a été déjà citée dans plusieurs articles sous le nom d'Inscription du Louvre.

L'inscription qui compte sept lignes est complète : un grand blanc en haut et en bas, une marge uniformément large de 0.095 à droite et de largeur variable à gauche puisque les lignes sont de longueur inégale nous prouvent suffisamment qu'il n'y manque rien. L'inégale longueur des lignes suffit également à nous apprendre que chaque ligne finit avec un mot complet.

Dans chaque ligne les mots ou chiffres sont nettement séparés les uns des autres par un blanc. Il n'y a qu'une exception à la l. 1 où le chiffre II semble ne former qu'un mot avec les quatre lettres qui suivent, mais je proposerai plus loin une explication de cette apparente irrégularité.

Pour établir le texte, j'ai disposé : 1° des trois fragments de la pierre, dont le calque ci-dessus montre les raccords et les vides ; 2° des deux estampages dont le meilleur a été reproduit à la Pl. XVIII.[1]

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          ΥΑ1Ꙩ1ꙖΑꙖ  ΥΑꝘo ΙΙ˜  Υꝙꝙo8    1
          ΥꝙꝘΥꙖΑꟻꙖΙΥΑ  ΥΑ1ΑꝘΥ  ΥΓ     2
          ꝘΥΑΑΥ  ꝘꟻꙖ  ꤕΜꙖ  ΥꝙΥꝙΥΑ·     3
          1ΑΥꙖΥ8  ꟻΙꝙꝙꙖꝘ8  ꙖꙖꝙꙖΙΥ    4
      ΥꙖꙖΑ  1ΑꙖΑꝘ  ꤕΑꟼΑ8  ΥΥ  Ꙗ8Ꙗ1    5
      Ꙗ8Ꙗ1  ΥꙖꙖΑ  ꝙΙꙖ8  ꤕΜΑꙖΑ/./·    6
  Vac.                    ꙖΑΥΥꝘΑꟻ      7
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L. 1: Le premier mot s'est déjà rencontré trois fois sous la forme ΥꝙꝘo8 (**41** Falaka ; **42** Emre ; **2** Sardes où la première lettre manque et a été restituée). Dans le n° **50** il ne me semble pas que le Ꝙ ait été achevé : la barre verticale est légèrement arrondie, mais ne rejoint pas la petite barre horizontale ; la boucle n'est pas fermée. J'admets en effet que le Ꝙ est nécessaire. Voy. la note de Littmann à la p. 55.

Viennent trois chiffres : II˜ dont le dernier est trop peu séparé du mot qui suit.

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(50) Il semble que le lapicide se soit corrigé lui-même en ajoutant une seconde barre, c'est à dire une seconde unité. De fait la seconde barre est plus profondément gravée que la première.

Pour ↑ A ꟼ °, voy. les nᵒˢ 2; 41; 42; 43.

Le nom ↑ A ꟼ ꟼ ꟼ A ꟼ, dont la lecture a été laborieuse, est certain; on le retrouve aux nᵒˢ 43: *oraλ Kanlelaλ* et 41: *Kanlalaλ*.

L. 2: Les deux premières lettres, aujourd'hui détruites, sont les plus embarrassantes de toute l'inscription   D'abord on ne peut affirmer ni qu'elles forment un mot, ni qu'elles se rattachent aux six lettres qui suivent:... *tralaλ*. Or le nᵒ 43, dont Mr. Buckler m'a envoyé de Constantinople un estampage, porte: *oraλ Kanlelaλ vartraluλ* (ou *vartraśkλ*). Le rapprochement s'imposait donc entre les nᵒˢ 43 et 50, mais, comme il arrive, il n'a pas favorisé la lecture des deux lettres douteuses où l'on s'est ingénié à retrouver les lettres complaisamment fournies par le nᵒ 43. Il m'est impossible de lire: *artralaλ*. Je verrais plutôt: ↑ ↑ ou ꟼ ↑, mais l'incertitude subsiste.

Pour *Aλiksantruλ*, cf. le nᵒ 3 de Sardes où l'on note la variante: *Aλiksãntruλ*. Les Lydiens disaient *Aλiksantruλ* comme ils disaient *Artimuλ*. Le nom de femme Ἀρτιμείς s'est rencontré dans une inscription grecque de Miletopolis, *Ath. Mitt.* xxix 1904, p. 308. Cf. le Phrygien que Timothéos introduit dans ses *Perses* et qui invoque: Ἄρτιμις, ἐμὸς μέγας θεός (v. 172). Pareillement, dans les *Femmes aux Thesmophories* l'archer scythe écorche le nom d'Ἀρτεμισία en Ἀρταμουξία (v. 1201).

L. 3: Il ne reste rien de la lettre qui précédait l'A, mais l'A n'étant pas à l'alignement n'était pas la première lettre de la ligne. Il faut restituer un +. Le mot *paλmλuλ* est connu par les nᵒˢ 41, 42.

Les trois mots qui suivent sont également connus et il me suffira de renvoyer à l'Index I. Il faut noter la forme particulière de la lettre *n* dans les mots *esn taa↑n*: ꟼ et non ꟼ. On l'a rencontrée trois fois dans une inscription provenant non de Sardes, mais d'Emre (42.[4, 5, 7]). Ce n'est pas une lettre nouvelle, mais une forme simplifiée, empruntée à l'écriture cursive.

L. 4: Le nom de *Timleś* est déjà connu à Sardes nᵒ 3.[2], où il a formé l'adjectif *Timlelid*.

Du verbe *8en↑al* on peut rapprocher *8en↑ãv* (19) et la terminaison *da↑al* (10[4]).

L. 5: ꟼ 8 ꟼ ꟼ se rencontre encore sous la même forme à la l. 6. Le nom est déjà connu à Sardes où il se présente également deux fois dans le même texte sous la forme: ꟼ ꟼ ꟼ ꟼ (nᵒ 3[4, 5]).

Pour ↑ ↑ cf. *iitλ* (22[5, 10]).

Le mot ꟼ A ꟼ A 8 s'est rencontré, hors de Sardes, dans une inscription d'Arably-Hadjili, 45[3]. Le même nᵒ 45 fournit le rapprochement suivant:

| 50 | *8aɪav raval akmλ.* | | 45 | *8aɪav ..... aval 8akmλ.* |

Pour *akmλ* et *8akmλ* voir l'Index I.

L. 6: L' ᴀ qui ouvre la ligne n'est pas à l'alignement, mais cela tient, semble-t-il, (50)
à un trou de la pierre qui a forcé le lapicide à reculer la première lettre. L'alignement
redevient régulier à la l. 7.

11Iꟼ est connu, mais sous la forme *biλ* (n° 1.[8] et n° 10.[1]) et *bil* (n° 24.[16]).

L. 7: Le mot ꟼᴀᴛᴝꟼᴀꟻ s'est rencontré sous la même forme au n° **3**, qui nous
a fourni tant de rapprochements; mais dans l'Inscription du Louvre l' *ẽ* n'est pas
aussi net.

Le texte se trouve donc établi ainsi qu'il suit:

1   *8or͜λ* Χ|| *oraλ Kan͜lelaλ.*

2   *↑λ tralaλ Aλiksantruλ.*

3   *p]aλm]uλ dãv esn taa↑n*

4   *Timleŝ Brdunlis 8ẽnkal*

5   *Le8ŝ tλ 8aɪav raval akmλ.*

6   *Aŝaãv bill akmλ Le8ŝ*

7   *sarẽtaŝ*   Vac.

L'interprétation du texte est grandement facilitée par les inscriptions de même
série publiées plus haut. Pour quiconque a manié le recueil de Littmann ou étudiera
le recueil de Buckler, l'Inscription du Louvre est une inscription funéraire du type
complet, renfermant: *A* une date; *B* le nom de celui qui a fait graver la pierre;
C l'appel au dieu ou aux divinités chargés à la fois de châtier celui qui violerait le
monument et de protéger celui qui le respecterait. Le rapprochement s'impose aussitôt
entre le n° **50** et le n° **3**.

A (Lignes 1–3). — La date est plus complète que dans le n° **3**. On y trouve
l'année régnale d'Alexandre et le nom du mois. Le n° **3** date de la cinquième année
d'Alexandre, le n° **50** de la douzième, c'est à dire, si nous faisons commencer l'ère
d'Alexandre à l'établissement de sa domination en Asie Mineure (334/3), de 330/29
et de 323/2. Nous avons vu que le lapicide avait hésité entre 11e et la 12e année,
mais peu importe qu'Alexandre fût mort au moment où était gravé le n° **50**: car
nous avons la preuve qu'en Babylonie même l'ère d'Alexandre fut encore usitée après
la mort du roi. (Voy. J. Oppert, dans les *Comptes rendus de l'Académie des Inscriptions
et Belles-Lettres*, 1898, p. 418, note 1).

B (deux derniers mots de la l. 3 et l. 4). — *Cette pierre, Timleŝ fils de Brdun l'a* ..
Sur le nom de Timles, voy. Littmann, I, 55.

C (L. 5–7). — Le n° **3**, dont la traduction a été donnée plus haut, est ici beaucoup
plus détaillé et plus net que le n° **50**. A l'inverse du n° **50**, le n° **3** fait d'abord appel
à la protection d'un dieu ou du dieu, si l'on adopte l'explication de Mr. Sayce, en
faveur de celui, quel qu'il soit, qui respecte ce monument et ne l'endommage pas[1];

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[1] *Levŝ sarẽtaŝ.* On peut donner à ce dernier mot le sens de *servator*. Cf. dans le discours du Phrygien cité plus haut
le verbe φυλάξει: Ἄρτιμις, ἐμὸς μέγας θεός, παρ᾽ Ἔφεσον φυλάξει.

(50) puis au châtiment divin contre celui qui l'endommagerait. L'ordre est interverti dans le n° **50**, mais l'interprétation de détail nous échappe presque complètement, malgré le rapprochement signalé plus haut entre la l. 5 du n° **50** et les l. 3–4 du n° **45**. Sachons attendre la lumière qui nous viendra peut-être de la reprise tant souhaitée des fouilles.

51.

Lydia — (PL. XVIII)

(by BERNARD HAUSSOULLIER.)

PIERRE GRAVÉE (calcédoine), rapportée de Sardes par P. GAUDIN et entrée au Musée du Louvre en 1899 (Inv. C A 1312). Elle a la forme d'une petite pyramide à pans et est percée de part en part. Sur le plat est gravé un objet où le P. SCHEIL me propose de reconnaître un arc. L'extrémité de droite forme une boucle qui servait à la fois à assujettir la corde et à accrocher l'arme. Quant aux trois lanières de cuir (?) qui pendent au milieu, elles aidaient les doigts de la main gauche à tenir solidement l'arc. Sur la photographie reproduite à la Pl. XVIII, la pierre est grossie quatre fois.

L'inscription, gravée au-dessus et au dessous de l'arc, se lit :

⊣ | | A ⊣ | ⅄ A ꟻ   *Bakivalid*

⊣ | ꓶ ꓶ A ꓞ   *Samlid*

Le premier de ces noms s'est rencontré deux fois à Sardes, d'abord dans une dédicace bilingue lydo-grecque (n° **20**) où *Bakivalid* est traduit par Διονυσικλέος, fils de Dionysiklès, puis dans le n° **10**, sous la forme : Υ ⅂ A ⊣ | ⅄ A ꟻ (*Bakival*λ). La pierre gravée du Louvre est donc le sceau d'un Lydien nommé *Bakivas*.

Du second nom il faut rapprocher l'inscription funéraire n° **9**.[3,4], où se lit : ꟻ | ꓶ ꓶ //// ꓶ A ꓜ (*Sam*[. .]*llis*) qui est un patronymique renfermant le nom du grand-père du mort, bien plutôt qu'un ethnique.
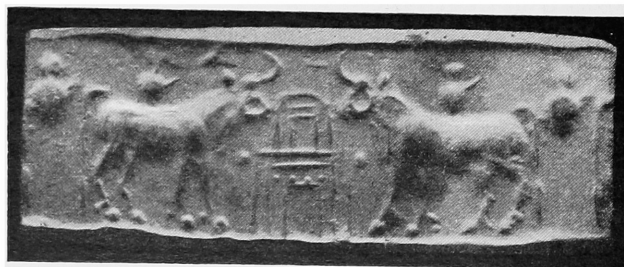
Cylindre en pâte de verre provenant de la vallée du Caystre.
(Haut.: 0.026. Diam.: 0.c21.)

INDICES.

LIST OF ABBREVIATIONS.

A. J. A.	*American Journal of Archaeology.*
A. M.	*Mitteilungen des k. deutschen archäologischen Instituts, athenische Abteilung.*
Aus Lyd.	K. BURESCH, *Aus Lydien*, 1898.
B. C. H.	*Bulletin de Correspondance hellénique.*
B. Beitr.	A. BEZZENBERGER, *Beiträge zur Kunde der indogerm. Sprachen.*
B. M. C.	*Catalogue of Greek Coins in the British Museum.*
B. S. A.	*Annual of the British School at Athens.*
C. B. P.	W. M. RAMSAY, *The Cities and Bishoprics of Phrygia*, 1895—1897.
C. I. G.	*Corpus Inscriptionum Graecarum.*
Forsch. Eph.	*Forschungen in Ephesos*, 1906—1923.
F. H. G.	*Fragmenta Historicorum Graecorum*, ed. DIDOT.
H. N.	B. V. HEAD, *Historia Numorum*, 2d ed. 1911.
I. C. A. M.	H. GRÉGOIRE, *Recueil des Inscriptions grecques chrétiennes d'Asie Mineure.*
I. Bur.	A. KÖRTE, *Inscriptiones Bureschianae*, 1902.
I. Hier.	*Altertümer von Hierapolis*, 1898 *(Jahrbuch des k. deutschen archäologischen Instituts:* Ergänzungsheft IV).
I. Magn.	O. KERN, *Die Inschriften von Magnesia am Maeander*, 1900.
I. Perg.	M. FRÄNKEL, *Die Inschriften von Pergamon*, 1890—1895.
I. Priene	F. Frhr. HILLER VON GÄRTRINGEN, *Inschriften von Priene*, 1906.
I. G. R. P.	*Inscriptiones Graecae ad res Romanas pertinentes.*
J. B.	*Jahrbuch des k. deutschen archäologischen Instituts.*
J. O. A. I.	*Jahreshefte des österreichischen archäologischen Institutes.*
J. H. S.	*Journal of Hellenic Studies.*
Kl. Münzen.	F. IMHOOF-BLUMER, *Kleinasiatische Münzen*, 1901.
K. P.	J. KEIL & A. VON PREMERSTEIN, *Bericht über eine 1te (2te, 3te) Reise in Lydien: Denkschriften der k. Akademie der Wissenschaften*, Wien, 1908—1914.
L. B. W.	LeBAS-WADDINGTON, *Voyage archéologique en Asie Mineure.*
Lyd. St.	F. IMHOOF-BLUMER, *Lydische Stadtmünzen*, 1897.
Mous.	Μουσεῖον κ. Βιβλιοθήκη τῆς Εὐαγγελικῆς Σχολῆς, 1873—1886.
P. B.	PAPE-BENSELER, *Wörterbuch der griechischen Eigennamen*, 3d Ed. 1875.
P. W.	PAULY-WISSOWA, *Real-Encyclopädie der klass. Altertumswissenschaft.*
Pauli	C. PAULI, *Eine vorgriechische Inschrift von Lemnos*, 1886.
S. B.	STEPHANUS BYZANTINUS, *Ethnica;* ed. MEINEKE, 1849.
Syll.[3]	W. DITTENBERGER, *Sylloge Inscriptionum Graecarum*, ed. 3. 1915-1923.

Index I: LYDIAN WORDS.[1]

(FOR CONVENIENCE OF CITATION IN INDEX II EACH WORD IS NUMBERED,
AND WORDS BELIEVED TO CONTAIN PROPER NAMES ARE UNDERSCORED).

No.	Citation	Word	No.	Citation	Word	No.	Citation	Word
1.	1.7	ΤΑꟼΑΑ	30.	46.3	ꟼΙＦꟼΑ	63.	11.3	ꟼꟼＦꟼΜＦꟼꟼΑ
2.	24.19	ꮆΑꟼΑΑ	31.	13.1	ꟼΑꟼꟼΑꟼΑ	64.	8.5	ꟼꟼΑꟼΜ8ΑΤꟼΑ
3.	41.6	ＦꟼꟼΑꟼꟼ8Α	32.	10.17	ꟼꟼꟼΑꟼΑ	65.	41.2	ΤΑ[ＦＦΑꟼꟼ]ΑΤꟼΑ
4.	11.10, 14.14	ΤꟼΑꟼΑ	33.	3.2, 12.6, 16.4	ꟼΜꟼΑꟼΑ	66.	2.1	ꟼΤΑＦＦΑꟼꟼΑΤꟼΑ
5.	14.5, 44.2	ꮆꟼΥꟼΑ	34.	12.2	ΤꟼꟼΑꟼΑ	67.	42.3	-ꟼΑꟼꟼΤꟼΑ
6.	11.5	ꮆΑꟼꟼΑ	35.	26.2	ꟼ°ꟼꟼΑꟼꟼꟼΑ	68.	1.7, 23.4, 10, 26.4 (?) 46.4	ꟼꟼꟼꟼΤꟼΑ
7.	2.8	ꮆΜΤꟼΑ	36.	26.1	ꟼꟼꟼꟼꟼꟼꟼꟼΑ	69.	22.9, 11, 12	ꟼꟼꟼꟼΤꟼΑ
8.	3.3, 5.2, 10.8, 19, 20, 22.14, 42.7	ꟼΑ	37.	4a.1, b2	ＦꟼꟼꟼꟼΑ	70.	1.6, 5.5, 23.21, 24.12	ꟼꟼꟼꟼΤꟼΑ
9.	46.7	-ΑꟼΑ	38.	49.2	ꟼꟼꟼΑ	71.	41.4	ΤꟼꟼꟼꟼΤꟼΑ
10.	1.3, 2.3, 8.3, 13.9, 22.11, 23.21	ꟼΑꟼΑ	39.	10.10, 23.8, 24.2, 4, 5, 18, 20	ꟼꟼΑ	72.	11.9, 20₁	ΤꟼꟼꟼΤꟼΑ
11.	23.8, 14, 24.20	ΤΑꟼΑ	40.	23.6, 24.4	ꮆΜꟼꟼꟼΑ	73.	23.1	ꟼΤꟼꟼꟼΤꟼΑ
12.	10.23, 12.3	ꮆΑꟼΑ	41.	13.2	ꟼꟼꟼΑ	74.	24.14	ꟼꟼΤꟼꟼꟼΤꟼΑ
13.	5.2	ꟼꟼꟼΑ	42.	23.14	ΤꟼꟼꟼΑ	75.	2.10	ꮆꟼꟼΤꟼΑ
14.	1.3, 6.2, 7.3, 8.6, 9.5, 17.1, 23.2, 8, 17, 24.3, 18, 44.5	ΤꟼꟼΑ	43.	10.18	ꟼΜꟼΑ	76.	4b.5	ꟼꟼꟼꓷΤꟼΑ
15.	14.6	ꟼꟼΑ	44.	22.2	ꟼΥꟼΑ	77.	44.3	ꟼ°ΤꟼΜꟼＦΑ
16.	23.7	ꮆΑꟼꟼΑ	45.	26.1	ꟼꟼꟼΑꟼꟼΑ	78.	46.3	ꮆΑꟼＦΑ
17.	22.5, 10	ꟼꟼꟼΑ	46.	14.12	ꮆΜꟼꟼΑ	80.	40.1	ꟼꟼꮆＦΑ
18.	22.8	ꟼΑꟼꟼꟼΑ	47.	4a.2	ꮆΑꟼ°ꟼꟼΑ	81.	50.6	ꮆΜΑꟼΑ
19.	22.13	ꟼΑꟼꟼꟼΑ	48.	6.3, 17.2	ꮆΑꟼ°ΤꟼΑ	81a.	41.7	ꮆΑꟼΑ
20.	18.2	ꟼꟼꟼꟼꟼ[Α	49.	23.17	ꟼꟼΑ	82.	26.4	ꟼΑꟼꟼꟼ8ꟼΑ
21.	2.9, 3.3, 24.21, 42.4, 50.5	ΤꟼꟼΑ	50.	14.11	ꟼΜꟼΑꟼΑ	83.	22.14	ꟼ°ꟼꟼΤꟼΑ
22.	10.14, 22.15	ꟼΑΤꟼꟼΑ	51.	12.2	ΤꟼꟼΑꟼΑ	84.	13.4	Τ°ꟼꟼΤꟼΑ
23.	23.9, 24.7	ＦꟼΤꟼꟼΑ	52.	3.2	ΤΥꟼꟼΑ	85.	14.2	ΤΑΤ°ꟼꟼΤꟼΑ
24.	4a.1, b2	ΤΤꟼꟼΑ	53.	11.2	ΤꟼꟼΑ	86.	11.1, 9, 22.2	Τ°ꟼꟼΤꟼΑ
25.	11.10	ΤꟼꟼΑΑＦꟼΑ	54.	2.9	ꟼ°ꟼꟼΑ	87.	44.12	ꟼ°ꟼꟼꟼΤꟼΑ
26.	23.18	ꟼꟼΑ	55.	14.3	Τ°ΤꟼꟼΑ	88.	13.4	ꟼΜ8ꟼΑ
27.	1.6, 2.4, 11	ꟼꟼΤꟼΑ	56.	24.13	ΤꟼꟼꟼΑ	89.	22.12, 13	ꮆΜ8ꟼΑ
28.	10.12, 14.5	ꟼꟼꟼΑ	57.	23.13	ＦꟼꟼꓷꟼΑ	90.	13.13	ＦꟼꟼΥꟼ[Α
29.	12.5	ΤΑＦꟼΑ	58.	23.11	ΤꟼꟼꓷꟼΑ	91.	13.9	ΤꟼΥꟼΑ
			59.	44.5	ꟼꟼꟼꟼꟼΑ	92.	26.2	ꟼꟼꟼΑΤΑ
			60.	6.1-2	ＦꟼꟼꟼΜꟼꟼΑ	93.	5.1	ＦꟼꟼΑΤΑ
			61.	22.10	ꟼΑＦꟼꟼΑ	94.	30.2	ΤΑΤΑ
			62.	44.3	ꟼΑꟼΑꟼꟼꟼΑ			

[1] The alphabetical order is that adopted on p. XII.

No.	Ref.	No.	Ref.	No.	Ref.
652.	19.₂	690.	23.8,14	731.	14.₁₆
653.	23.₁₈, 24.₆	691.	23.₁₁	732.	10.₉, 23.₂₁
654.	12.₄	692.	23.₂	733.	14.₁₈
655.	44.₁₂	693.	23.₁₄	734.	44.₁₅
		695.	49.₁	735.	27.₁
656.	12.₅	696.	10.₈, 14.10,11, 23.6,8	736.	23.₂₁
657.	12.₂	697.	14.₇	737.	10.₁₈, 11.₅, 23.₁₀
658.	10.₁₅	698.	23.₁₀	738.	24.₁₄
659.	10.₁₃	699.	23.₁	739.	23.₁₁
660.	41.₇	700.	4b.₄, 23.₃	740.	14.₅
661.	14.₁₃	701.	23.₁₆	741.	2.₃
662.	11.₈			742.	23.₁₇
663.	2.₂, 16.₃, 41.₂, 42.₂, 50.₃	703.	10.₁₆, 12.₇, 13.₁₁, 22.₄	743.	24.₁₀
664.	13.₁₂, 22.₁₄	704.	22.₄	744.	12.₂
665.	24.₆	705.	13.₁	745.	44.₂
666.	11.₆	706.	14.₁₁, 15.₃	746.	11.₆
667.	10.₁₈	707.	23.₅, 24.1,17	747.	40.₂
668.	13.₁₂	708.	10.₂₁	748.	15.₁₀
669.	7.₂			749.	11.₉
670.	1.₂	708a.	47.₂	750.	14.₅
671.	7.₄	709.	13.₈	751.	13.₄
672.	1.6,8, 5.₅, 24.₁₀	710.	12.₆	752.	22.₆
673.	22.₇	711.	14.₄	753.	44.₅
674.	2.₃ (bis), 10.5,14	712.	13.₁₁	754.	10.₁₀
675.	2.₆, 22.₁₀			755.	23.₁₂
676.	11.₃	713.	44.₇	756.	44.₁₇
677.	16.₄	714.	5.₄	757.	10.₁₁
678.	23.₂₀, 24.8,11	715.	13.₂	758.	10.₈
679.	13.₃	716.	5.₄	759.	12.₄
680.	13.₇	717.	23.₁₉, 24.₂₀, 30.₁	760.	14.₆
681.	10.₁₅	718.	12.₇	761.	5.₄
682.	1.₈, 5.₅, 12.₄, 14.₉, 22.₁₂, 24.₁₄	719.	10.₂₀	762.	23.₉, 24.₇
683.	44.₄	720.	17.₃	763.	23.₆
684.	3.₃, 4a.₁, b.₃, 6.₂ 10.5,23, 11.8,11, 12.₄, 15.₃, 17.₁, 23.9,18, 26.2,3, 42.₆, 44.6,16, 45.₅	721.	10.₁₈	764.	2.₁
		722.	13.₈	765.	27.₃
685.	3.₄	723.	42.₇	766.	11.₆
686.	2.₈, 24.₂₂	724.	10.₂₂	767.	10.₈
687.	3.₃	725.	27.₂	768.	13.₁
688.	18.₁	726.	22.₆	769.	22.₈
689.	10.₅	727.	14.₉	770.	10.₂₀
		728.	10.₇	771.	43.₅
		729.	3.₃, 4a.₅	771a.	22.₁₂
		730.	12.₁		

Note: In the revision of this Index the following numbers, representing cancelled words, have been omitted: 79, 119, 168, 267, 450, 551, 599, 694, 702.

WORDS OF WHICH THE BEGINNINGS ARE OR MAY BE MISSING.

772.	14.3	-AA9T⅃	784.	44.11	-1°⅃Ⅎ
773.	42.7	-A⅃	785.	15.7	-⌐T2
774.	14.2	-A⅃	786.	44 9	-⌐°⅃
775.	25.3,4	-A9°1Iⅎ	787.	25.2	-°⅃AIIℲ
776.	43.6	-ATⅠ⅃Y⌐1	788.	13.12	-°1⅃2
777.	42.7	-⅃A⅃	789.	27.3	-°↑2⅃9A2
778.	45.4	-⅃A1	790.	2.12	-9A
778a.	46.7	-⅃⅃A9⅃	791.	32	-9A11⅃1Ⅎ
779.	27.2	-⅃1	791a.	41.7	-9⅃T⅃
780.	15.6, 25.1,6, 48	-⅃Ⅎ	792.	42.3	-9°⅃
781.	15.2	-⅃°1↑1Ⅎ	793.	15.5	-⅃A⅃
782.	15.4	-⅃⅃1M⅃	794.	45.3	-⅃°1TY
783.	12.5	-1A9⅃12	795.	15.3	-⅃T11
796.	14.12	-⅃T9°1			
797.	25.5	TⅠM⅃1IⅎⅎⅢ			
798.	10.2, 14.13	T9°1			
799.	28	-8T⅃111Ⅎ			
800.	15.8	-+⅃1+11			
801.	17.2	-MM⅃1Ⅎ			
802.	2.11	-MM⌐			
803.	44.7	-Ⅎ°1			
804.	46.1	-YA⅃			
805.	15.1	-YITⅠ			
806.	16.2	-YM⌐1Ⅎ			
807.	13.10	-Y2			
808.	2.13	-↑8⅃+11			

Index II: WORD-ENDINGS.

(THE NUMBERS REFER TO THE WORDS IN INDEX I.)

Index III: LYDIAN GLOSSES. [1]

1. αγνεων = *lupanar*. Athen. xii. 11 (citing Klearchos, the pupil of Aristotle): Λυδοὶ .... τὰς τῶν ἄλλων γυναῖκας καὶ παρθένους εἰς τὸν τόπον τὸν διὰ τὴν πρᾶξιν ἀγνεῶνα κληθέντα συνάγοντες ὕβριζον.

   Eustath. ad Homer. 1082 knows the reading ἀγκών or ἀγών.

2. Αδραμυς (or Ἀδραμων) = *Hermon*. Steph. Byz. s. v. Ἀδραμύτειον: τὸν γὰρ Ἕρμωνα Λυδοὶ Ἄδραμυν καλοῦσι Φρυγιστί. Hesych.: Ἀδραμάν· ὁ Ἕρμων παρὰ Λυδοῖς. καὶ Ἀδραμύτιον Ἕρμωνος.

3. ακυλλον = *pudenda*. Hesych.: ἀκυλλόν· τὸ αἰδοῖον Λυδοί. Etym. M.: ἄκυλον..... οἱ δὲ τὸ αἰδοῖον ὑπὸ Λυδῶν.

4. αρφυταινον = *discus*. Hesych.: ἀρφύταινον· ὁ δίσκος ὑπὸ Λυδῶν.

5. αστραλιαν = *Thracem*. Hesych.: Ἀστραλίαν· τὸν Θρᾶκα Λυδοί. (see p. 67).

6. ατταλος = *cessatio* vel *requies*. Tzetzes, *Chil.* 5. 79:
   . . . . παῦσιν ὁ Νῶε λέγει,
   ὡς τοῖς Λυδοῖς ὁ Ἄτταλος παῦσιν ὁμοίως λέγει.

7. αττις = *scitulos*. Arnob. 5, 6: attis.... Lydia scitulos sic vocat.

8. Βαθυμηδαι = *gentis nomen*. Hesych.: Βαθυμῆδαι· γένος ἐπὶ Λυδοῖς.

9. βχθυρρηγαλη = *milvus*. Hesych.: βαθυρρηγάλη· ἰκτῖνος ὑπὸ Λυδῶν. (Musurus em.: βαθύρρη γαλῆ).

10. βχκκαρις = *unguenti genus*. Hesych.: βάκκαρις· μύρον ... ἄλλοι δὲ μύρον Λύδιον. (cf. Hipponax fr. 41).

11. βασανιτης λίθος = *petrae genus*. Hesych.: βασανίτης λίθος· οὕτω λέγεται Λυδικοῦ λίθου γένος.

12. βασαρα = *tunica* [2]. Pollux, 6, 59: Λυδῶν χιτών τις βασάρα διονυσιακὸς ποδήρης.

13. βχσκε πικρολεα = *citius accedas*. Hesych.: Βασκε πικρολεα· πλησίαζε θᾶσσον (cod. πλησιον ἐξεθοαζε)· Λυδιστί.

14. βχστιζακρολεα = *citius adsis*. Hesych.: βαττιζακρολέα· θᾶσσον ἔρχου, Λυδιστί.

15. βρενθιον = *unguenti genus*. Pollux 6, 104: μύρον βρένθιον ἐκ Λυδίας.

16. βριγα = *liberum hominem*. Hesych.: Βρίγες· .... Ἰόβας δὲ ὑπὸ Λυδῶν [ἀπο]φαίνεται βρίγα λέγεσθαι τὸν ἐλεύθερον.

17. Ζευσις = *Juppiter*. Hesych.: μηδινεύς· .... παρὰ δὲ Λυδοῖς ὁ Ζεὺς Ζεῦσις.

18. ιβυ (cod. ιβρι). Hesych.: ἰβύ· τινὲς τὸ βοᾶν· οἱ δὲ τὸ πολύ. ἔστι δὲ Λυδῶν.

19. ιμμους (cod. ιμβους) = *bos*. Hesych.: ἰμμούς· βοῦς. Λυδοί.

20. ιωπι = *huc*. Hesych.: ἴωπι· δεῦρο. Λυδοί.

21. Κανδαυλης = *Mercurius* vel *Hercules*. Tzetzes, *Chil.* 482 (Cramer, *Anecd. Oxon.* iii, 351): τὸ δὲ κανδαύλης Λυδικῶς τὸν σκυλλοπνίκτην λέγει, ὥσπερ Ἱππῶναξ δείκνυσι γράφων ἰάμβῳ πρώτῳ (Hipponax fr. 1).

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[1] From the list compiled by PAUL DE LAGARDE (afterwards BOETTICHER). *Gesam. Abhandlungen*, 1866, pp. 271–274, with additions. Lydian glosses are also listed by P. E. JABLONSKI, *Opuscula* (Leyden, 1809) iii, pp. 79—93, and by TH. MENKE, *Lydiaca* (Berlin, 1843) pp. 55, 56. Lydian names and glosses are discussed by G. CURTIUS, *Zschrft f. Wissenschaft der Sprache* ii, 1847, pp. 220—222; W. HUPFELD, *Exercit. Herodotearum Specimen* III, 1851, pp. 5—28; CHR. LASSEN, *Zschrft d. deutschen morgenländ. Ges.* x, 1856, pp. 380—384; C. PAULI, *Eine vorgriechische Inschrift von Lemnos*, 1886, pp. 67-73.

[2] On the meaning *vulpes* cf. STEPHANUS, *Thes.* s. v. Βασσάρα, and RADET, *La Lydie*, p. 161.

" Ἑρμῆ κυνάγχα, Μηονιστὶ Κανδαῦλα,
Φωρῶν ἑταῖρε, δεῦρό μοι σκαπαρδεῦσαι."

Hesych.: Κανδαύλας· Ἑρμῆς ἢ Ἡρακλῆς. [1]

22. κανδαυλος = condimentum. Athen. xii, 12: κάνδαυλον δέ τινα ἔλεγον οἱ Λυδοί, οὐχ ἕνα ἀλλὰ τρεῖς·
οὕτως ἐξήσκηντο πρὸς τὰς ἡδυπαθείας, [Hesych. spells it κανδυλος.]

23. καρυκη = edulii genus. Hesych.: καρύκη· περίεργος ζωμός· βρῶμα Λύδιον ἐξ αἵματος καὶ ἄλλων
ἡδυσμάτων συγκείμενον.... Suidas: καρύκη· ἔδεσμα ἐκ πολλῶν συγκείμενον, βρῶμα Λύδιον....
καὶ παροιμία· μήτε Λυδῶν καρύκας, μήτε μαστίγων ψόφους. Athen. xii, 12: πρῶτοι Λυδοὶ καὶ
τὴν καρύκην ἐξεῦρον.

24. Καττωλος = Doricus. Steph. Byz.: Καττωλοῦ πεδίον·.... ἐκλήθη δὲ ὅτι Καττωλοὺς τοὺς Δωριεῖς
οἱ Λυδοί φασιν.

25. καυης = sacerdos. Hipponax fr. 2: ἄμμορος καυης; cf. in Index I: ꟿꟿAꟿ; A. J. A. xvii,
1913, p. 362.

26. κοαλδδειν = regem. Hesych.: κοαλδδειν· Λυδοὶ τὸν βασιλέα.

27. Κοδδαροι = Sardianorum ordo. See Ξυρισιταυροι.

28. Κυβηβη (or Κυβηκη) = Venus. Herod. v, 102: ἐπιχωρίης θεοῦ Κυβήβης. Photius: κύβηβος· ...Χάρων
δὲ ὁ Λαμψακηνὸς ἐν τῇ πρώτῃ τὴν Ἀφροδίτην ὑπὸ Λυδῶν καὶ Φρυγῶν Κυβήβην λέγεσθαι. But
Hipponax fr. 120 (from Hesych.) uses Κυβήκη.

29. λαβρυς = bipennis. Plutarch, Quaest. gr. 45: Λυδοὶ λάβρυν τὸν πέλεκυν ὀνομάζουσι.

30. λαιλας = tyrannus. Hesych.: λαίλας· ὁ τύραννος ὑπὸ Λυδῶν.

31. μαγαδις = cithara vel tibia. Athen. xiv, 36: ἡ γὰρ μάγαδις ὄργανόν ἐστι ψαλτικόν,.... Λυδῶν
τε εὕρημα. — But there is dispute as to whether it is αὐλός or κιθάρα; Pollux iv, 61,
attributes the invention to the Thracians.

32. μαυλιστηριον = nummus (?). Hesych.: μαυλιστήριον· παρ' Ἱππώνακτι Λύδιον νόμισμα (cod. λέμισμα),
λεπτόν τι. (Hipp. fr. 126).

33. Μερμναδαι = gentis nomen (cf. Index V). Herod. i, 7: ἡ ἡγεμονίη περιῆλθε εἰς τὸ γένος τὸ Κροίσου,
καλεομένους δὲ Μερμνάδας.

34. μουσα = nympha. Photios: νύμφαι· ... αἱ Μοῦσαι δὲ ὑπὸ Λυδῶν νύμφαι. Steph. Byz. s. v. Τόρ-
ρηβος: Νυμφῶν... ἃς καὶ Μούσας Λυδοὶ καλοῦσι. (probably from the historian Xanthos:
Fr. Hist. Gr. p. 36).

35. μυση (vel μυσος) = fagus. Strabo xii, 8. 3, c. 572: Ξάνθος ὁ Λυδὸς γράφει καὶ Μενεκράτης ὁ
Ἐλαΐτης, ἐτυμολογοῦντες καὶ τὸ ὄνομα τὸ τῶν Μυσῶν·, ὅτι τὴν ὀξύην οὕτως ὀνομάζουσι Λυδοί.
Stephanus Byz. s. v. Μυσία: Λυδοὶ τὴν ὀξύην μυσόν φασι. Eustath. ad Dionys. 322:
Μυσοὶ ὀνομάζονται... ἢ ἀπὸ τοῦ φυτοῦ τῆς μυσῆς ἢ τοῦ μυσοῦ (ἀμφοτέρως γὰρ λέγεται) ὅπερ
τὴν ὀξύην δηλοῖ κατὰ τὴν γλῶσσαν τῶν Λυδῶν, ὡς καὶ ὁ γεωγράφος φησίν.

36. μωλαξ = vini genus. Hesych.: μῶλαξ· εἶδος οἴνου· ... ἀπὸ τοῦ μώλου ὥς τινες. Λυδοὶ τὸν οἶνον.

37. μωυς = terra. Hesych.: μωυς· ἡ γῆ. Λυδ⟨ι⟩οί.

38. νυχμα = fumus. Hesych.: νύχμα· ὄνειδος· Λυδοὶ ψολός.

39. Ξυαρις = Sardes. Io. Laurentius Lydus, de mens. iii, 20: ὅτι δὲ τὸν ἐνιαυτὸν ὡς θεὸν ἐτίμησαν,
δῆλον ἐξ αὐτῆς τῆς Λυδῶν βασιλίδος πόλεως. Σάρδιν γὰρ αὐτὴν καὶ Ξυάριν ὁ Ξάνθος καλεῖ,....

40. Ξυρισιταυροι [2] = Sardianorum ordo. Philostratus, Apollonii Tyan. Epist.: λθ'. τοῖς αὐτοῖς (i. e.
τοῖς ἐν Σάρδεσιν). αἰσχρὰ καὶ τὰ ὀνόματα τῶν ταγμάτων ὑμῶν· Κόδδαροι, Ξυρισίταυροι. ταῦτα
τοῖς τέκνοις τίθεσθε τὰ πρῶτα, καὶ εὐτυχεῖτε γενέσθαι τούτων ἄξιοι.
    μ'. τοῖς αὐτοῖς. Κόδδαροι καὶ Ξυρισίταυροι. τὰς δὲ θυγατέρας ὑμῶν καὶ τὰς γυναῖκας πῶς ἂν
προσαγορεύοιτε; τῶν γὰρ αὐτῶν ταγμάτων εἰσὶ καὶ αὐταὶ καὶ θρασύτεραι.

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[1] *Note by* SAYCE: This god — "Hermes or Herakles" according to Hesychius, "the dog-strangler" according to Tzetzes —
was doubtless represented in art, like the Babylonian Gilgames, holding a strangled lion or similar animal in either hand.
Kandâ (from a deity Kanda) was the name of a Cilician prince: Knudtzon, *Assyrische Gebete an den Sonnengott*, p. 168.

[2] SAYCE suggests that this word means "Sardis-citizens" (cf. *τυρα in Index IV) and probably denoted the naturalized
townsfolk, equivalent to the *plebs* of Roman history, whereas the κοδδαροι were probably the original townsmen or patricians.
He compares ꟿꟿꟿAꟿ (Index I, 328): κοδδαρας. For Κοδαρας as a Carian name, cf. SUNDWALL, *op. cit.* p. 260.

41. παλμυς = *rex*. Tzetzes, *Chil.* 5. 455: τοῖς δὲ Λυδοῖς καὶ ῎Ιωσι τοῖς ἐν Ἐφέσου τόποις πρὶν πάλμυς βασιλεὺς ὁ σύμπας ἐκαλεῖτο.

         In Hipponax *(Poetae Lyrici Graeci*, 4th ed., 1915, pp. 460 f.) the word is found five times: fr. 1: Κυλλήνης πάλμυν: fr. 15: μνήματ' (῎Ατυος Ἀττάλυδα) πάλμυδος; fr. 30 A: θεῶν Ὀλυμπίων πάλμυ; fr. 30 B: ἀργύρου πάλμυ; fr. 42: Ρῆσος, Αἰνειῶν πάλμυς.

42. παραμηνη = *fatum* (?). Hesych.: Παραμήνη· ἡ τῶν θεῶν μοῖρα (cod. μήρα). Λυδοί.

     [πηκτις] = *lyra* (cf. Photius: Πηκτίς· πανδούριον ἤτοι Λύδιον ὄργανον; Athen. iv, 82: Λυδῆς . . . πηκτίδος) is usually included among the Lydian glosses; but the *word* is not described as Lydian, and a connexion with πήγνυμι is possible (FRASER).

43. *Pisas* = *portum*. Serv. *ad Aen.* 10, 179: alii incolas eius oppidi Teutas fuisse et ipsum op-pidum Teutam nominatum, quod postea Pisas Lydi lingua sua lunarem (? singularem) portum significare dixerunt.

44. σαρδιν = *annum*. Io. Laur. Lydus, *de mens.* iii, 20: νέον δὲ σάρδιν τὸ νέον ἔτος ἔτι καὶ νῦν λέγεσθαι συνομολογεῖται· εἰσὶ δὲ οἵ φασι τῇ Λυδῶν ἀρχαίᾳ φωνῇ τὸν ἐνιαυτὸν καλεῖσθαι σάρδιν.

45. ταργανον = *acetum*. Hesych.: τάργανον· ὄξος (cod. ὄζος) Λυδοί.

46. τεγουν = *latronem*. Hesych.: τεγοῦν· Λυδοὶ τὸν λῃστήν.

Index IV: WORDS POSSIBLY LYDIAN.

1. ᾳβδης = a scourge. Hipponax fr. 98 (Hesych.): ἄβδης· μάστιξ παρ' Ἱππώνακτι.

2. ἀλιβας = acid wine (*vin du pays*). Hipponax fr. 102 (Orion 30, 14): Ἀλίβας· ὁ νεκρός....
   ἔστι παρὰ Ἱππώνακτι καὶ ἐπὶ τοῦ ὄξους.
   Cf. Ἀλιβαλις (Index V), the name of a Sardian tribe.

3. ασκερα (dim. ασκερισκον) = a kind of shoe. Hipponax, frs. 18, 19; fr. 19: οὔτ ἀσκέρῃσι τοὺς πόδας
   δασείῃσιν | ἔκρυψας, ...

4. βαλις = a medicinal plant. Plin. *nat. hist.* xxv, 14: Xanthus ... tradit occisum draconis
   catulum revocatum ad vitam a parente herba quam balim nominat, eademque Tylonem
   quem draco occiderat restitutum saluti.

5. βασανικορος (cod. βασαγικορος): meaning uncertain; Hipponax fr. 107.

6. δουμος = an association. L. B.-W. 668; Buresch, *Aus Lyd.*, p. 58, n. 34.

7. ζακυνθις = a turnip (?). Bekker, *Anecdota Graeca*, p. 261, 17: ζακυνθίδες κολοκύνθαι· αἱ γογγυ-
   λίδες παρὰ Λυδοῖς.
   [Menke, *Lydiaca*, p. 55, includes this among the Lydian glosses.]

8. κονισκε: text and meaning uncertain; Hipponax fr. 64.

9. κυπασσις (dim. κυπασσισκον) = a kind of shoe. Harpocrat. 117, 8: κύπασσις ... μέμνηται δ'αὐτοῦ
   Ἱππῶναξ τε καὶ Ἑκαταῖος.
   Hipponax fr. 18: δὸς χλαῖναν Ἱππώνακτι καὶ κυπασσίσκον ....

10. μοιμυλλειν = to eat. Hipponax fr. 80: μηδὲ μοιμύλλειν Λεβεδίην ἰσχάδ' ἐκ Καμανδωλοῦ.
    Hesych.: μοιμύλλειν· ... ἐσθίειν.

11. νικυρτας = a born slave. Hesych.: νικύρτας· δουλέκδουλος. Hipponax fr. 49:
    αὕτη γάρ ἐστι συμφορή τε καὶ κληδὼν
    νικύρτα καὶ Σάβαυνι τῷ κυβερνήτῃ.

12. πασπαλη = millet.
    Photius, *Bibl.* 401, 9: Πασπάλη τὸ τυχόν, οἱ δὲ κέγχρον.
    Hipponax fr. 69: πασπαληφάγον γρόμφιν.

13. σανδυξ = a thin woman's garment. Io. Laur. Lydus *de mag.* iii, 64: ... τοὺς καλουμένους
    σάνδυκας· χιτῶνες δὲ ἦσαν ὑπ' αὐτῶν (sc. Λυδῶν) εὑρημένοι ... σάνδυκος δὲ χυλῷ τῆς βοτάνης
    κατέβαπτον αὐτούς.

14. *τυρα (or θυρα, ταυρα, τειρα, τρα) = a city. cf. Ramsay, *Hist. Geogr. A. M.*, p. 114; *Ath. Mitt.* iii,
    1878, p. 58.
    cf. Γριμενο-θυρα, Τημενο-θυρα, Μασ-ταυρα, Θυα-τειρα, Απα-τειρα, Περιασασωσ-τρα, Σασο-τρα,
    Σωσαν-δρα (Index V), and Ξυρισι-ταυροι (Index III, 40).

15. τυραννος = a ruler. *Etym. Gudianum* (Sturz) p. 537: Τύραννος· ἀπὸ Γύγου, ὅς ἐστιν ἀπὸ Τύρρας
    πόλεως Λυδιακῆς, τυραννίσαντος ἐν αὐτῇ πρῶτον.
    Steph. Byz., s. v. Τυρρηνία: ἀπὸ Τυρρηνοῦ τύραννος ἐκλήθη.
    τυραννος may have signified "*the* citizen", hence "the one ruler of the city", and
    Τυρρηνοι "the city-folk" as distinct from the native rustics. But cf. Cuny, *R. Ét. Anc.*
    xxiv, 1922, p. 39 f.

Index V: NAMES, apparently not Greek,[1] occurring in Lydia.[2]

(FROM CLASSICAL AUTHORS, COINS OR INSCRIPTIONS.[3])

(Place)			
	Ἀββου κώμη	AM. 35, 1910, 426.	
s	Αγρη	SB.	
	Αγροειρα	SB., 'Ατταλεια.	
s	Αδαι	Strab. 622.	
	Αδιασσπουλου (Μήτηρ)	KP. 1, 176.	
	Αδουρος (R.)	PW. 2, 1795.	
s	Αδρꝗττα	SB.	
s	Αδρουτα	KP. 3, 46.	
s	Αδρυη	I. Magn. 116.	
s	Αζαφυτα	KP. 2, 18.	
	Αζιτα (or -ιτια)	unpubl. Maeonian inscr.	
s	Αθυμβρα	SB.	
s	Αθυμβριανος	JB. Ergh. 10, 64.	
	Αιγαι	BCH. 11, 1887. 395.	
	Αιγαιευς	HN. 552.	
	Αιγαρα	Ptol. 5, 2, 16.	
	Αιγιροεσσα	Herod. 1. 149.	
	Αιγωτεος (tr.)	IBM. 3, 2, 70.	
	Αιθοπιον	SB.	
	Αιραι	JOAI, 15, 1912, B. 62.	
s	Ακαδαμις	Skyl. 98.	
s	Ακαρα[κα	BCH. 14, 1890, 233.	
	= Αχαρακα:	Strab. 649.	
s	Ακελης	SB.	
s	Ακρασος	BCH. 11, 1887, 176.	
s	Ακρασιωτης	HN. 647.	
	Αλαινειτης	REA. 7, 1905, 410.	
	(Ethn. of *Αλαινα).		
	Αλγιζα	Hierokl. 660.	
	Αλεων (R.)	HN. 579.	
	Αλης (R.)	Paus. 7, 5, 10.	
	Αλιανη (θεά)	LBW. 699a.	
	(Ethn. of *Αλια).		
	Αλιβαλις (tr.)	AJA. 18, 1914. 52.	
	Αλ]ινδηνος	AM. 21, 1896, 376.	
	(Ethn. of *Αλινδα).		
s	Αλισαρνα	Alt. v. Perg. 1, 117.	
	Αλιταια	Paus. 7, 5, 10.	
s	[Αλκεανος 4]		
	Αλλοειρα	SB. 'Ατταλεια.	
s	Αλμουρα	AM. 22, 1897, 360.	
s	Αλμουρηνος	KP. 3, 142.	
s	Αλωνα	I. Magn. 116.	
	Αλοπη	Plin. 5, 115.	
	Αμαια	I. Magn. 122a.	
	Αμανθιος	I. Magn. 17.	
	Αμοργη	Plin. 5, 115.	
	Ανινετα	I. Hier. 659.	
	Ανινησιος	HN. 548.	
s	Ανκια	Thuc. 3, 32.	
	Ανακιτης	Thuc. 3, 19.	
s	Ανωλος	SB.	
	Αξιευς	AM. 33, 1908, 401.	
s	Αξιοττηνος (or -εττηνος)	KP. 1, 25; 2, 185.	
	(Ethn. of *Αξιοττα or *Αξιεττα).		
s	Αξος (R.)	HN. 579.	
	Απατειρηνος	KP. 3, 116.	
	(Ethn. of *Απατειρα).		
	Απιασιωνος κώμη	AM. 35, 1910, 426.	
	Απτυρχθειτης	BCH. 19, 1895, 560.	
	(Ethn. of *Απτυρχθα).		
s	Αραρα	BCH. 4, 1880, 337.	
	Αργαδευς (tr.)	IBM. 3, 2, 69.	
	Αργεννον	Strab. 645.	
	Αρηνος	CIG. 3488.	
	Αριανδος	Class. R. 19, 1905, 370.	

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[1] Names listed by SUNDWALL, *Klio*, Beiheft XI (1913), have *s* prefixed.

[2] "Lydia" here includes places somewhat beyond its strict limits as laid down by KEIL in *Anatolian Studies pr. to Ramsay* (1923) pp. 241 (note), 242; names have been gathered in Ionia and Aeolis, as far north as Pergamon, as far south as the Maeander and as far east as Dionysopolis.

[3] R. stands for *River*; tr. for *tribal*.

[4] Now corrected to Π]αλκεανος, KP. 3, p. 78.

s	Αρομα	Strab. 650.
s	Αρομευς	Strab. 650.
	Αστις	Strab. 633.
	Ασια	SB.
	Ασιας (tr.)	Herod. 4, 45.
	Ασιος λειμων	Strab. 650.
	Ασκανιος (A. portus)	Plin. 5, 121.
s	Ασκηνος (Μήν)	HN. 657.
	Ασπορδηνος	Strab. 619.
	(Ethn. of *Ασπορδα).	
s	Αστελεβη	SB.
	Αστελης	PW. 2, 1780.
	Αστερια	Xanthus, fr. 22.
	Αστηεις (R.)	Strab. 634, PW. 2, 1780.
	Αστραιος (R.)	HN. 584.
s	Αστυρα	Paus. 4, 35, 10.
s	Αταρνευς	Herod. 8, 106.
s	Αταρνιτης	I. Perg. 245 c.
	Ατταιτης	I. Perg. 245 c.
	(Ethn. of *Ατταια).	
s	Ατταλυδα	SB.
s	Αττουδδα	AJA. 16, 1912, 41.
	Ατυος λοφος	Aristid. 1, 499 Dind.
	Ατυοχωρειτης	CBP. n. 34.
	(Ethn. of *Ατυοχωριον).	
	Αυγαζα = Αλγιζα.	
	Αυθειτης (Ζευς)	AM. 23, 1898, 366.
	Αυτοκανα	HN. 552.

(Personal)

	Αβρω (f.)	Phot. Bibl. 150 b.
	Αγγδιστις (goddess)	KP. 3, 18.
s	Αγγη (f.)	Dion. 1, 27.
s	Αγρων (m.)	Herod. 1, 7.
s	Αδραμυς (m.)	SB. Index III, 2.
s	Αδραμυτης (m.)	SB.
	Αδραστος (m.)	AJA. 16, 1912, 29.
	Αιρεων (m.)	CBP. n. 31.
s	Ακακις (m.)	AM. 14, 1893, 95.
s	Ακελης (m.)	SB.
s	Ακιαμος (m.)	JHS. 37, 1917, 93.
s	Ακκα (f.)	BCH. 18, 1894, 327.
s	Αλυαττης (m.)	Herod. 1, 73.
	Αλυς (m.)	I. Perg. 274.
s	Αμια, or Αμμια (f.)	Kretschmer, p. 339.
s	Αμμιανος (m.)	AM. 12, 1887, 254.
s	Αμμιας (f.)	KP. 3, 97.
s	Αμμιον (f.)	AJA. 18, 1914, 24.
	Αναις (m.)	AJA. 3, 1887, 350.
	Αναιτις (or -ειτις)	KP. 1, 32.
	(goddess)	

s	Αναλος (m.)	SB.
	Απολλων (god)	HN. 551, 650, 661.
	Απολλωνιος (m.) and	
	similar derivatives	KP. 2, Index 1.
s	Αππας (m.)	CBP. n. 30.
s	Απφια (f.)	Kretschmer, p. 339.
s	Απφιανος (m.)	BMC. Lyd. p. 136.
s	Απφιας (f.)	LBW. 692.
s	Απφιον (f.)	CIG. 3295.
s	Απφυς (m.)	LBW. 662.
s	Αρδυς (m.)	PW. 1, 617.
	Αριαστις (f.)	IG. ii, 2892
s	Αρμανανδης (m.)	AJA. 16, 1912, 30.
	Αρτεμας (m.)	BMC. Lyd. p. 153.
	Αρτεμις (goddess; f.)	AJA. 18, 1914, 35 f.
	Αρτεμεις (f.)	KP. 2, 145.
s	Αρτιμας (m.)	Xen. Anab. 7, 8, 25.
	Αρτιμης (m.)	Milet 3, 135.
	Αρτιμις (goddess)	Timoth. Pers. 172.
	Αρτοιμας (m.)	BMC. Lyd. p. 111.
s	Αρυηνις (f.)	Herod. 1, 74.
	Ασβολος (m.)	Hipponax fr. 105.
	Ασιας (m.)	Herod. 4, 45.
	Ασιων (m.)	KP. 1, 96.
	Ασκαλος (m.)	SB. Ασκάλων.
	Ασσκων (m.)	Parthen. 33.
	Αταρκνατεις (goddess)	Mous. 1886, p. 77.
	Ατταικουνα (m.)	Kontoleon, An. Ep. 93.
s	Ατταλης (m.)	Nik. Dam. fr. 63.
s	Ατταλος (m.)	Strab. 624.
	Αττινας (m.)	KP. 1, 158.
	Αττις (god)?	Mous. 1876–78, p. 25.
	Αττις (m.)	Milet 3, 135,
s	Ατυαχας (m.)	Kretschmer, p. 351.
s	Ατυς (m.)	Herod. 1, 34; 94.
s	Αφφη (f.)	CIG. 3390.

(Place).

	Βαβειν	I. Magn. 122 d.
	Βαβρας	SB.
s	Βαγεις	HN. 648.
s	Βαγηνος	KP. 2, 231.
	Βαιας	I. Magn. 122 e.
	Βαρβαλλας	I. Magn. 122 e.
	Βαρεττα	Hierokl. 660.
s	Βαρις	I. Magn. 122 d.
s	Βατινητος	I. Priene 37.
	Βεμβιναιος (or -νης) (tr.)	IBM. 3, 2, 70.
	Βεννα	SB.
	Βενναιος	SB. Βέννα.
s	Βλαυνδευς or Βλαουνδευς	KP. 3, 59. HN. 649.
	(Ethn. of *Βλαυνδος).	

s Βοζηνος (θεός) Arch. Ztg. 38, 1880, 37.
 (Ethn. of *Βοζα).
Βοιδης (tr.) CIG. 3064.
Βοιωνιτικος HN. 552.
Βολισσος SB.
Βορειτηνη (Ἄρτεμις) BMC. Lyd. 321.
 (Ethn. of *Βορειτα).
Βρεαλλωνιδης (tr.) CIG. 3064.
Βρησευς (Διόνυσος) CIG. 3160.
Βριουλα Strab. 650.
 Βριουλειτης BMC. Lyd. 58.
Βρυζια (θεά) Anat. Studies pr. to Ram-
  say, p. 261.
Βρυσκιδης (tr.) CIG. 3064.
Βωνειτης IGRP. iv, 1675. KP. 3,
 (Ethn. of *Βωνα). [p. 97.
Βωνιτω I. Magn. 122 e.
Βωπαιων I. Magn. 122 e.
Βωρευς (tr.) IBM. 3, 2, 69.

(Personal.)

Βαγας (m.) I. Priene 313.
Βαγωας (m.) KP. 2, 10.
Βαθυμηδαι (m. pl.) Index III, 8.
Βαλακρος (m.) I. Perg. 201.
s Βατακος (m.) BMC. Ionia, 131.
s Βελετρας (m.) AJA. 16, 1912, 31.
Βελλων (m.) I. Perg. 487.
Βηλος (m.) Herod. 1, 7.
Βιλλας (m.) I. Priene 371.
Βισθων (m.) I. Priene 140.
Βιτος (m.) I. Perg. 247.
Βιτω (f.) I. Perg. 223.
Βοα (f.) AM. 35, 1910, 437.
Βοας (m.) I. Hier. 40.
Βοιος (m.) CIG. 3064.
s Βολεας (m.) JOAI. 14, 46.
Βουβας (m.) AM. 32, 1907, 319.
Βουλομαγα (f.) JOAI. 14. B. 136.
Βροτεας (m.) Paus. 3, 22, 4.
Βωζης (m.) I. Perg. 208.
Βωρος (m.) Hom. Il. 5, 44.

(Place.)

Γαβαλα Not. Ep. 537.
Γαισων (R.) Herod. 9, 97.
Γαισωνις λίμνη Athen. 7, 311 e.
Γαλαισιδης (tr.) CIG. 3064.
Γαλλησια (Μήτηρ) KP. 3, 154.
Γαλλησιον ὄρος Strab. 642.
Γαμβρειον SB.
Γελεων (tr.) JOAI. 16, 1913, 248.

Γεργιθιου Strab. 610.
Γερμη HN. 651.
 Γερμηνος Kl. Münzen. 171.
Γερραιιδαι Strab. 644. JOAI. 15,
  1912, B. 61.
s Γορδος HN. 651.
s Γορδηνος HN. 651.
Γριμενοθυρευς Kl. Münzen 232.
Γριμενοθυριτης Ptol. 5, 2, 15.
 (Ethn. of *Γριμενοθυρα)
Γρυλλιη I. Magn. 116.
Γρυνεια Herod. 1, 149.
 Γρυνευς SB, Καρήνη.
Γυγαια λίμνη Strab. 626.

(Personal.)

Γαλαισος (m.) CIG. 3064.
Γαλεστης (m.) I. Perg. 566.
Γοργιων (m.) CBP. n. 30.
Γοργος (m.) IGRP. iv, 1655.
Γριμων (m.) IBM. 602, g.
s Γυγης (m.) Herod. I, 8.

(Place.)

s Δαδαλευς Ptol. 5, 2, 21.
 (Ethn. of *Δαδαλα)
Δαδδειος (tr.) CIG. 3064.
Δαιτις Etym. M. 252.
s Δαλδις Suid.
s Δαλδευς CBP. p. 177.
 Δαλδιανος HN. 650.
s Δαρεδδηνος (Ζεύς) KP. 3, 77.
 (Ethn. of *Δαρεδδα)
Δαρειου κώμη PW. 4, 2212.
s Δασκυλιου, in Aiolis SB.
Δευσιον I. Laur. Lyd., de mens.
  4, 71,
Διγινδηνος (Ζεύς) Aus Lyd. 125, n. 63.
 (Ethn. of *Διγινδα)
Διδασσαι I. Magn. 122. g.
Διδειφυτα KP. 3, 87.
 Διδειφυτηνος KP. 3, 110.
Δινδυμηνη (Μήτηρ) Strab. 647.
Δοιδυη AM. 13, 1888, 15.
Δορηνος Aus Lyd. 77, n. 38.
Δοριου Plin. 5, 117.
s Δορου κώμη KP. 2, 204.
Δυνει I. Magn. 122 d.

(Personal.)

Δαδδος (m.) CIG. 3064.

	Αχδεχς (m.)	*IGRP.* iv, 1586.
	Αχδεις (f.)	*I. Perg.* 208.
	Αχμχννω (f.)	Nik. Dam. fr. 48 Dind.
	Αχμχτην (giant)	Nonn. 25, 453.
	Αχχιος (m.)	*BMC. Lyd.* 257—258.
s	Αχσκυλος (m.)	Herod. 1, 8.
	Διδχς (m.)	BCH. 8, 1884, 382.
	Δοδδους (f.)	KP. 1, 166.
	Δραβχν (m.)	*Mous.* 1884/85, 57.
	Δραλχς (m.)	*Mous.* 1876/78, 162.
	Δραυχος (m.)	*Mous.* 1884/85, 57.

(Place.)

	Εκαδια	*I. Magn.* 122 d.
	Ελχιχ	SB.
	Ελχιτης	HN. 555.
s	Ελγος	SB.
	Ελος	Plin. 5, 117; PW. 8, 200.
	Εραι (see Αιραι)	Strab. 644.
	Ερμεστα	Plin. 5, 117.
	Ερμοκαπηλειτης	HN. 651.
	(Ethn. of *Ερμοκαπηλεια)	
	Ερμος (R.)	HN. 594.
	Ευαζα	Hierokl. 660.
s	Ευδωνος (R.)	*Etym. M.*
	Εφεσος	Herod. 1, 142.
	Εφεσευς (tr.)	*IBM.* 3, 2, p. 69.
	Εφεσιος	HN. 577.

(Personal.)

	Εβενος (m.)	*IBM.* 672.
	Ειλχμχς m.)	*Mous.* 1876/78, 93.
	Ειλος (m.)	*BMC. Lyd.* 24.
	Εκαδιος (m.)	CIG. 3064.
	Εκατη (goddess)	KP. 2, 267.
	Εκατωνυμος (m.)	KP. 3, 129.
	Ελατηλις (f.)	R. Arch. 1885, 2, 112.
	Ελλχης (m.)	KP. 1, 113.
s	Ενα (f.)	KP. 3, 39.
	Ερμολχδχς (m.)	*BMC. Lyd.* 225.
	Εσσην (m. title)	*IBM.* 3, 2, p. 85.
	Εφεσος (m.)	AJA. 16, 1912, 33; 18, 1914, 35.

(Place.)

	Ζελειτης	LBW. 1534.
	(Ethn. of *Ζελεια)	
	Ζμυρχ, etc., see Σμυρνα.	

(Personal.)

s	Ζ]αβηλος (m.), see Σαβηλος.	

(Place.)

	Ητιονιχ	SB.

(Place.)

	Θηβαιτις (R.)	Plin. 5, 108.
	Θιουντευς	CBP. n. 30—31.
	Θιουντηνος	*I. Hier.* 113, 178.
	(Ethn. of *Θιουντα)	
	Θυαιρηνος	REA. 4, 1902, 264.
	(Ethn. of *Θυαιρα)	
	Θυατειρα	CIG. 3982.
	Θυατειρηνος	HN. 658.
s	Θυβαρυχι	Diod. 14, 80.
s	Θυεσσος	SB.
	Θυεττηνος	*I. Perg.* 355.
s	Θυμβραρα	Xen. *Cyr.* 6, 12, 11.
s	Θυμβρια κωμη	Strab. 636.

(Personal.)

	Θηλυμιθρης (m.)	*Aus Lyd.* 57, n. 32.
	Θιουλος (m.)	AM. 17, 1892, 198.
s	Θουχς (m.)	*I. Magn.* 352.
	Θυαιριος (m.)	AM. 3, 1878, 57.
s	Θυεσσος (m.)	Nik. Dam. fr. 48.
	Θυνειτης (or -νιτης)	*I. Bur.* 20, KP. 1, 159.
	(Ethn. of *Θυνα)	

(Place.)

	Ιχονιτης	SB. Ἰβαῖοι.
	(Ethn. of *Ιαφονια)	
	Ιαρδανος (R.)	SB.
	Ιβηνος	SB. Ἰβαῖοι.
s	Ιδειφυτηνος	*Mous.* 1886, 87.
	(Ethn. of *Ιδειφυτα)	
s	Ιλου κωμη	AJA. 16, 1912, 42.
s	Ιλου ορος	AJA. 16, 1912, 42.
	Ινδειπεδιον	AM. 32, 1907, 446; 35, 1910, 424.
	Ινδιπεδιατης	*BMC. Lyd.* CXVI.
s	Ινδει στρατονεικευς	HN. 657.
s	Ιουδα	Diod. 14, 99.
s	Ιος	SB.
s	Ιουδδηνος	*Aus Lyd.* 108.
	(Ethn. of *Ιουδδα)	
	Ιππουριος (R.)	HN. 649.
	Ιτωνη	Nonn. 13, 426.

(Personal.)

	Ιαζημις (m.)	*I. Magn.* 137.
s	Ιαρδανος (m.)	Herod. 1, 7.
s	Ιασσος (m.)	*I. Hier.* 298.
s	Ινδη (f.)	BCH. 10, 1886, 521.
	Ιολη (f.)	KP. 1, 72.
	Ιολλας (or Ειολλας) (m.)	AJA. 17, 1913, 34.
	Ιολλατιος (m.)	*BMC. Lyd.* XLVI.

Λυγδαμον — Pauli, p. 72.

Λυγωνιον — *I. Magn.* 122 e.

s Λυδια — Dion. H. 1, 27.

s Λυδιος — HN. 659.

Λυκαψος — SB.

Λυκεττα — AM. 35, 1910, 426.

Λυκκιδης (tr.) — CIG. 3064.

s Λυκος (R.) — HN. 648, 658.

Λυκοσθενη — Nik. Dam. fr. 18.

(Personal.)

s Λαβραντιδης (m.) — BCH. 11, 1887, 84.

Λαγετας (m.) — *BMC. Lyd.* 198.

Λαικνος (m.) — *Nysa a. M.* p. 89.

Λαμος (m.) — Diod. 4, 31.

Λαπισας (m.) — CBP. n. 31.

Λαρεισαιος (m.) — AM. 3, 1878, 57.

s Λατωρεια (amazon) — Athen. 1, 31 d.

Λειτης (m.) — KP. 1, 167.

Λεπιδας (m.) — KP. 2, 43.

Λεχιτας (m.) — AJA. 17, 1913, 360.

Λητω (goddess) — CBP. n. 31.

s Λιξος (m.) — Nik. Dam. fr. 48.

Λυδος (m.) — Dion. H. 1, 28. *BMC. Lyd.* LV.

(Place.)

Μαγνολα — AM. 22, 1897, 360.

Μαιανδρος (R.) — CIG. 2910.

Μαιανδριδαι (tr.) — CIG. 3064.

Μαιλουις (tr.) — *I. Hier.* 70.

Μαιονια (or Μηονια) — Strab. 576.

Μαιων (or Μηων) — Strab. 572.

Μαλιαδης (tr.) — CIG. 3064.

Μαμαγκια — Hesych.

Μαμουζηνος (Ζεύς) — KP. 1, 21.

(Ethn. of *Μαμουζα)

Μαμωλης — *I. Hier.* 81.

s Μαρνας (R.) — HN. 577.

Μασδυη (or Μαζυη) — AM. 35, 1910, 422–3.

Μασδυηνος — *I. Perg.* 249.

Μασδυις (tr.) — AJA. 18, 19, 1449.

s Μασταυρα — Strab. 650.

s Μασταυρειτης — HN. 653.

s Μαστουσια — Plin. 5, 31.

Μασφακωμευς — *Not. Ep.* p. 536.

Μασφλατηνος (Ζεύς) — LBW. 667.

(Ethn. of *Μασφαλατα)

Ματιον — Plin. 5, 115, 116.

s Ματυηνη (θεά) — REA. 8, 1906, 181.

(Ethn. of *Ματυα)

Μελης (R.) — HN. 594.

s Μελια — SB.

s Μελιευς — *I. Priene* 37, 47.

Μερμνας (tr.) — unpubl. Sardian text. [1]

s Μερνουφυτα — KP. 2, 51.

s Μεσσωγις (or Μεσωγις) — SB.

Μεσωγιτης — Strab. 657.

s Μηλης (R.) — PB.

s Μηλουκωμητης — *Aus Lyd.* p. 133.

Μιδαπεδιον — AM. 35, 1910, 441.

Μιδαπεδειτης — *I. Perg.* 319.

s Μιμας — Strab. 645.

Μιμνιδος — SB.

Μισυκηνος (Ζεύς) — *Aus Lyd.* p. 28.

(Ethn. of *Μισυνα)

Μλαυνδευς, see Βλ...

Μοκαδδηνη — KP. 2, 122.

Μοκαρα — B. Beitr. 10, 1886, 183.

Μουναρα — BCH. 4, 1880, 337.

s Μορμονδα — AM. 14, 1889, 93.

s Μοσσυνευς — CBP. n. 33.

(Ethn. of *Μοσσυνα)

s Μορστου ὕδωρ — AJA. 16, 1912, 45.

s Μοστηνη — KP. 1, 10.

s Μοστηνος — HN. 653.

s Μοταλις — *I. Hier.* 344.

s Μοτελληνος — CBP. n. 59—61.

(Ethn. of *Μοτελλα)

s Μοτυλειτης (Μήν) — *Aus Lyd.* 79.

(Ethn. of *Μοτυλα)

Μουνυχια (Ἄρτεμις) — Strab. 639.

s Μυκαλη — SB.

s Μυκαλησσος — SB.

s Μυρεινα (or -ρινα) — Herod. 1, 149. HN. 556.

s Μυρειναιος — AM. 33, 1908, 394.

s Μυρσιλεια — *I. Magn.* 116.

Μυσιος (R.) — Strab. 616.

Μυσος — Polyb. 5, 77, 7. cf. *Hermes* 32, 1897, 536, n. 1.

Μυσοτυμωλος — *Not. Ep.* V, 167.

Μυσοτιμωλιτης — Plin. 5, 111.

(Personal.)

s Μα (goddess) — KP. 1, 122.

s Μαγας — CBP. n. 64.

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[1] Funerary inscription mentioning Μούκιος Ὀρέστου Μερμνάδος; the last word is a tribal designation, like Μασδυίδος, Ἀλιβαλίδος, Διονυσιάδος; *A.J.A.* xviii, 1914, pp. 49—56.

	Πεσης (m.)	KP. 3, 160.
	Πεσσις (m.)	Athen. 7, 296 d.
	Πετης (m.)	*Milet* 3, 135.
	Πρυσς (m.)	CIG. 3064.
	Πυθεος (m.)	AJA. 16, 1912, 38.
	Πυθης (m.)	Plut. *mor.* 263 f.
	Πυθιος (m.)	Herod. 7, 27.

(Place.)

	Σκιδηνη	SB.
s	Σκιττηνος	HN. 655.
	(Ethn. of *Σκιττα)	
	Σαλα (gen. -λων)	*Not. Ep.* v, 156.
	Σαλληνος	*BCM. Lyd.* 227.
s	Σα[λ]ινδηνος	*Aus Lyd.* pp. 121, 215.
	(Ethn. of *Σαλινδα)	
	Σαλοη	Paus. 7, 24.
s	Σαλουδευς	CBP. n. 64.
s	Σαλουδηνη (Μητηρ)	CBP. n. 65.
	(Ethn. of *Σαλουδα)	
s	Σαμορνα (or Σαμορινια)	SB.
	Σαμορνιος	Hesych.
s	Σανδαινειτης	AM. 24, 1899, 153.
	(Ethn. of *Σανδαινα)	
s	Σανδιος λοφος	Thucyd. 3, 19.
s	Σανιδεια	*I. Priene* 37, 159.
s	Σαρδεις (or Σαρδις)	Strab. 625. Ind. III, 39.
s	Σαρδιανος	HN. 657.
	Σαρδιετ...	AM. 35, 1910, 448.
	Σασοτρευς	*Aus Lyd.* p. 98.
	(Ethn. of *Σασοτρα)	
s	Σαταλα	KP. 2, p. 92.
	Σαυενδηνος	AM. 23. 1898, 366.
	(Ethn. of *Σαυενδα)	
s	Σελινδηνος	KP. 1, 20.
	(Ethn. of *Σελινδα)	
	Σελινους (R.)	Xen. *An.* 5, 3, 8.
	Σελινουσια λιμνη	Strab. 642.
	Σεμιραμις	SB. Θυατειρα.
	Σηταχνεις¹ (Διονυσος)	LBW. 106.
	Σιχνα	BCH. 4, 1880, 336.
	Σιδουσα	SB.
	Σιευς (tr.)	*IBM.* 3, 2, p. 69.
s	Σιλινδος	KP. 1, p. 121.
s	Σιλινδευς	HN. 657.
s	Σιλινδηνη (Μητηρ)	KP. 3, 45.
	(Ethn. of *Σιλινδα)	
	Σιλλυος	SB.
	Σιπυλος	HN. 652.

	Σιπυληνη (Μητηρ)	JHS. 37, 1917, 113.
s	Σισυρβα	SB.
s	Σισυρβιτης	Strab. 633.
	Σκηβηιδης (tr.)	CIG. 3064.
	Σκολοπσεις	Herod. 9, 97.
	Σκολοπουσιος	*I. Priene* 361.
	Σκυππιον	Paus. 7, 3, 8.
	Σκυφια	SB.
	Σμαρδος (R.)	HN. 590.
	Σμυρνα	HN. 595.
	Σμυρναιος	HN. 593.
	Σμυρναειτης	CIG. 3408.
s	Σολμισσος	Strab. 640.
	Σπαδ(ηνος ?)	*Aus Lyd.* 5.
s	Σπαλωξος (Ζευς)	*Anz. Wien. Ak.* 1893, p. 93.
	Σταταλα	Nonn. 13, 435.
	Στρογωλα	SB.
	Σωσανδρα	KP. 1, 133.

(Personal.)

	Σαβαζιος (Ζευς)	*Mous.* 1876—78, p. 111.
	Σαβαθικος (god)	KP. 2, p. 117.
	Σαβαιθις (f.)	AM. 25, 1900, 125.
	Σαβαυνις (m.)	Hipponax fr. 49, Index IV, 11.
	Σαβηλος (m.)	LBW. 667.
	Σαβυς (m.)	CBP. n. 30.
	Σαγαριος (m.)	AJA. 16, 1912. 39.
s	Σαδαλας (m.)	KP. 1, 96.
s	Σαδυαττης (m.)	Herod. 1, 16.
	Σαλαμων (m.)	*BMC. Lyd.* 232.
	Σαμβαθιος (m.)	KP. 3, 119.
s	Σανδανις (m.)	Herod. 1, 71.
s	Σανδας (god)	Roscher *Lex.* 4, 319.
	Σανδης (m.)	BCH. 33, 1909, 117.
	Σαρβαλαεις (m.)	CBP. n. 64.
	Σαρδιον (f.)	AJA. 18, 1914, 32.
	Σαριανδης (m.)	*I. Perg.* 2c6.
s	Σεδδις (f.)	AJA. 18, 1914, 35.
s	Σεικιλος (m.)	BCH. 7, 1883, 277,
	Σεπευθης (m.)	CIG. 3266.
	Σιαλλας (m.)	*I. Priene* 313.
	Σιγγευς (m.)	HN. 649.
	Σιδηρις (m.)	CIG. 3064.
	Σιννναρος (m.)	*BMC. Lyd.* 240.
	Σιντυς (m.)	CIG. 3064.
s	Σισυρβη (amazon)	SB.
	Σκαμων (m.)	*I. Perg.* 245 A.

¹ Possibly not a place-epithet; PICARD, *Éphèse et Claros*, p. 406⁵.

Σκαπις (m.) — KP. 3, 159.
Σκολλος (m.) — BSA. 21, 1916, 177.
Σκορδας (m.) — AM. 21, 1896, 96.
Σκυταλας (m.) — AM. 12, 1887, 252.
Σμυρνη (f.) — *IBM.* 634.
Σπαρος (m.) — Syll.³ 996.
Σπερμης (m.) — Nik. Dam. fr. 48.
Στογανεικη (f.) — AM. 24, 1899, 360.
Συτεας (m.) — KP. 3, 10.
Σωκυλος (m.) — *Mous.* 1884—85, n. υλζ.

(Place.)

s Ταβαλευς — HN. 657.
  (Ethn. of *Ταβαλα)
s Ταβαρνις (dat. -νει) — *I. Magn.* 251.
s Ταβειρηνος — KP. 2, 52.
  (Ethn. of *Ταβειρα)
s Ταζηνη or Τασζηνη (Μήτηρ) — AM. 6, 1881, 273.
  (Ethn. of *Ταζα)
  Ταλαζα — Hierokl. 670.
s Ταμασις (dat. -σει) — BCH. 5, 1881, 326.
s Τανδου κωμη — AJA. 16, 1912, 48.
  Τανταλις — Plin. 5, 117.
s Ταργυηνος or Ταριγυηνος
                (Ζευς) — KP. 1, 37: 3, 78.
  (Ethn. of *Ταργυα)
s Ταρνη — *Schol.* Iliad. 5, 44, Strab. 413.
  Ταρνις (R.) — Plin. 5, 110.
s Ταρρα — SB.
  Ταρσευς (Ἀπολλων) — Arch. Ztg. 1885, p. 38.
  Ταρσιος (Ἀπολλων) — *Mous.* 1878—80, p. 162.
  Ταρσηνη (θεά) — *Mous.* 1878—80, p. 162.
  (Ethn. of *Ταρσα)
s Τασηνη (Μήτηρ) — *BMC. Lyd.* 688.
  Τατανος — AM. 35, 1910, 423.
s Τατεικωμητης — *Aus Lyd.* p. 5.
s Τερμαιος (Ζευς) — *Aus Lyd.* p. 73.
s Τερμερη — Ptol. 5, 2, 16.
  Τευθαδευς (tr.) — CIG. 3415.
  Τευθρανια — *Alt. v. Perg.* 1, p. 115.
  Τευθρας — Ps. Plut, *fluv.* 21, 4.
  Τεως — Strab. 644.
  Τηιος (tr.) — *IBM.* 3, 2, p. 70.
  Τηλωνεια — *I. Priene* p. 184.
  Τημενοθυρευς — HN. 687.
  (Ethn. of *Τημενοθυρα)
  Τημνος — Herod. 1, 149.
  Τημνειτης — HN. 557.

s Τιαμου (Μήν) — KP. 2, p. 104.
  Τιαρηνος — AM. 35, 1910, 422.
  (Ethn. of *Τιαρα)
  Τιμνοα — AM. 35, 1910, 427.
  Τισναιος — HN. 557.
  (Ethn. of *Τισνα)
s Τιτακαζηνος — HN. 659.
  (Ethn. of *Τιτακαζα)
  Τιτειφυτηνος — KP. 3, 113.
  (Ethn. of *Τιτειφυτα)
  Τιτναιος (R.) — HN. 552.
s Τμωλος (or Τυμωλος) — HN. 657. KP. 1, 14 b.
  Τμωλειτης — HN. 659.
s Τοβαλμουρα (or Τβαλμουρα) — AJA. 16, 1912, 13.
s Τομαρηνος — HN. 659.
  (Ethn. of *Τομαρα)
s Τορρηβια (or *Τορρηβις) — Nik. Dam. fr. 17.
s Τορρηβος — SB.
  Τραλλα — *ICAM.* 347 bis
  Τραλλεις¹ — Strab. 649.
  Τραλλιανος — HN.
  Τραλλικων — BCH. 4, 1880, 337.
  Τραρα — BCH. 4, 1880, 337.
s Τροκεττα — KP. 1, 16 b.
  Τρωγιλια (or -λιον) — SB. Τρώγιλος.
  Τρωγιλιδης (tr.) — CIG. 3064.
  Τρωγιλιος ακρα — Strab. 636.
s Τυανωλλειτης — *Aus Lyd.* 37.
  (Ethn. of *Τυανωλλα)
s Τυμωλις — CIG. 3451.
  Τυρειν — Hesych.
  Τυρρα — *Etym. Gud.*, 537 (Index IV, 15). KP. 3, p. 83.

(Personal.)

  Ταετας (m.) — *BMC. Lyd.* 118.
  Ταιτις (f.) · — *I. Perg.* 205.
  Ταλαρις (m.) — *Mous.* 1886, p. 40.
  Τανταλος (m.) — Paus. 5, 13, 7.
  Ταορεας (m.) — *BMC. Ionia* 126.
  Ταος (m.) — AM. 12, 256.
  Ταπυρος (m.) — *I. Priene* 148.
  Ταρβους (m.) — KP. 3, 113.
s Τατα (f.) — BCH. 8, 1884, 381.
s Τατας (m.) — Kretschmer, 348.
s Τατευα (f.) — KP. 1, 141.
s Τατιας (f.) — LBW. 640.
s Τατιον (f.) — LBW. 709.

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¹ Are the Τραλεις of *I. v. Pergamon*, 13.²³, ⁵⁹, named from their place of origin or from their occupation? See above, p. 67.

Τεττασς (m.)	JOAI. 14, 1911, Beibl. 137.
s Τευθςχς (m.)	PB.
s Τευταμος (m.)	Stob. *Flor.* 3, 7.
Τηιχδης (m.)	*BMC. Ionia* 27.
s Τηλεφος (m.)	Dion. H. 1, 28.
Τηλων (hero)	*Priene* p. 184.
Τημενιδης (m.)	*Aus Lyd.* 164.
s Τληπχς (m.)	*I. Hier.* 130.
s Τορρηβια (f.)	SB. Τορρηβος.
s Τορρηβος (m.)	Nik. Dam. fr. 17.
s Τουδω (f.)	Nik. Dam. fr. 48.
Τραγιλος (m.)	CIG. 3064
s Τυιος (m.)	AJA. 16, 1912, 40.
Τυλλος (m.)	Dion. 1, 27.
s Τυλος (hero)	HN. 657.
s Τυλων (hero)	Nik. Dam. fr. 49.
s Τυρχυνις (or -ανις) (f.)	KP. 2, 237.
s Τυρχννος (m.)	LBW. 667, Index IV, 15.
s Τυριμνος (god)	HN. 658.
Τυριμναιος	KP. 2, 115.
Τυρρηνος (m.)	Herod. 1, 94.
s Τυρσηνος (m.)	Plut. *praec. ger. reip.* 32.
s Τυτειδης (m.)	*Aus Lyd.* p. 7.

(Place.)

s Υδη	Strab. 626.
s Υδρηλα	Strab. 650.
Υελευς	CBP. 1, p. 177.
s Υλλος (R.)	Herod. 1, 80.
s Υλλουαλα	CBP. p. 195.
Υπαιπα	HN. 652.
Υπαιπηνος	*ibid.*
s Υργαλευς	CBP. n. 29.
s Υρχανιος	Strab. 629.

s Υρχανος	*BMC. Lyd.* LXIV.
(Ethn. of *Υρχανις)	
s Υσβη	SB.

(Place.)

Φιλαιδης (tr.)	CIG. 3064.
Φιλεις (Μητηρ)	KP. 1, 34.
Φρικωνις	Herod. 1, 149.
Φρικωνιτις	SB. Φρίκιον.
Φρυγιος (R.)	Strab. 626.
Φυγελα	*I. Priene* 37.
Φυγελευς	HN. 590.
Φυριτης (R.)	*Mous.* 1876—78, p. 71; Plin. 5, 115.
Φωκαια	Herod. 1, 142.
Φωκαιευς	HN. 587.

(Place.)

Χλιαρα	HGAM. p. 117.
Χλυαροι	B. Beitr. 10, 1886, 183.
s Χονδριανος	KP. 3, 172.
(Ethn. of *Χονδρια)	
Χυτρον (or -ριον)	Strab. 645.

(Personal.)

Χαβδαλας (m.)	*I. Priene* 313.
s Χανδρων (m.)	KP. 3, 19.
Χονδρος (gen. -ρου) (m.)	unpubl. Sardian text.
Ψαφαρος	CBP. n. 31.

(Place.)

Ωλασηα	*I. Magn.* 116.

(Personal.)

s Ωπις (goddess)	Macrob. *Sat.* 5, 22, 5; JHS. 37, 1917, 102.

HAND-LIST OF PLATES

(*SARDIS* VI, II)

(to be kept with the Plates in their envelope).

	Plate	Text	Description	No. of Lines		Plate	Text	Description	No. of Lines
s	I	1	Bilingual epitaph	16		IX	22	Inscr. on stele	15
s	„	2	Dated „	13	s	X	23	Priest's inscription	22
s	II	3	„ „	5	s	XI	24	„ „	23
	„	4	Epitaph	10	s	„	25	List (fragm.)	6
s	III	5	„	5	s	„	26	Inscr. on stele	4
s	„	6	„	6		„	27	Fragment	3
s	„	7	„	6		XII	28	Inscr. on bowl	1
s	IV	8	„	12	c*	„	30	„ „ vase	2
s	„	9	„	9		„	31	„ „ „	1
s	„	10	Poetical epitaph	23		„	32	„ „ „	1
s	V	11	„ „	12	s*	XIII	40a	Pergamon bilingual	4
s	„	12	„ „	10	s*	„	40b	same, reversed	
s	VI	13	Poem	13	s*	XIV	41	Falaka dated text	7
s	„	14	„ (fragm.)	19	s	XV	42	Emre „ „	7
s	VII	15	„ „	10	c*	„	43	Egri-kiöi „ „	6
	„	16	Epitaph „	5	c*	XVI	44	Tschoban-Isa poem	18
s	„	17	„ „	3	s*	„	45	Arably Hadjili fragm.	5
s*	VIII	18	Fragment	2	c*	XVII	46	Hamidie „	8
	„	19	„	3		„	48	Ephesus „	1
	„	20	Bilingual dedication	2	s*	XVIII	50	Louvre inscr., dated	7
s*	IX	21	Inscr. on column	1	c*	„	51	„ gem	2

The "s" indicates that there is a squeeze, the "c" that there is cast, the asterisk that the photograph reproduced is from one of these. Unless thus noted, each print is from a photograph of the original inscription.

The squeezes of **41, 42, 45,** (KEIL) are in Vienna, that of **50** (HAUSSOULLIER) in Paris; all the other squeezes and casts are at the Ashmolean Museum in Oxford.
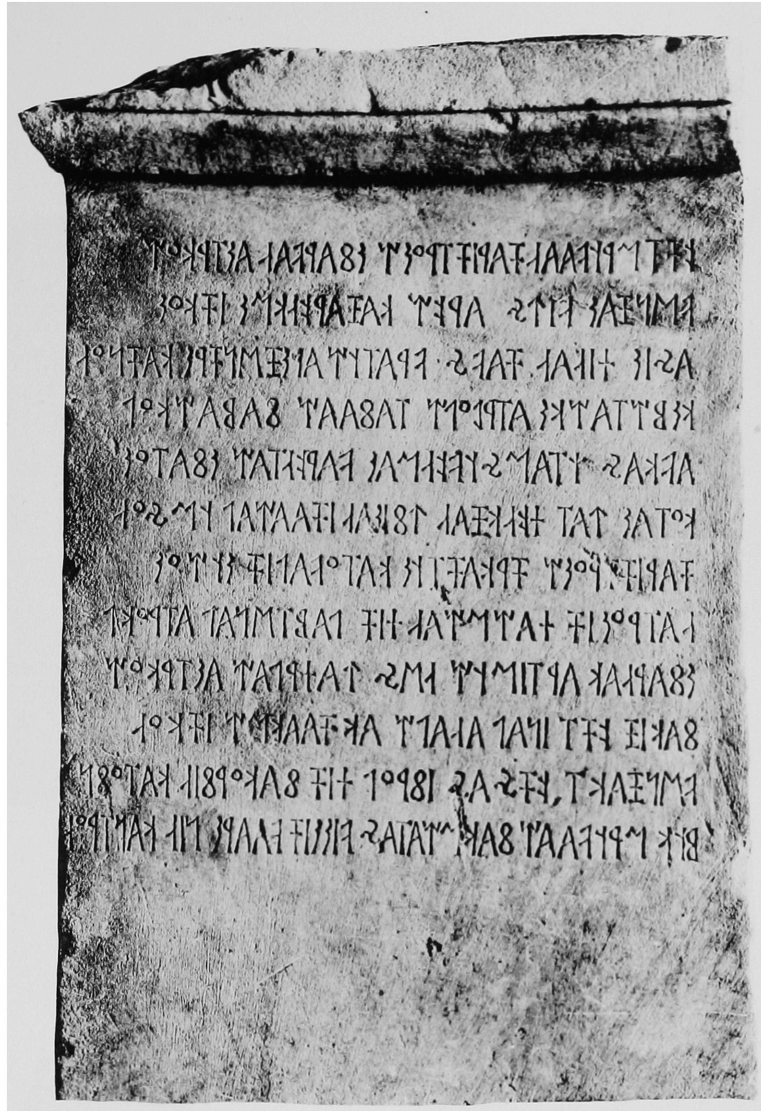
Plate I.

1

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Plate II.

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Plate IV.

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Plate V.

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Plate VI.

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Plate VII.

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Plate VIII.

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Plate IX.

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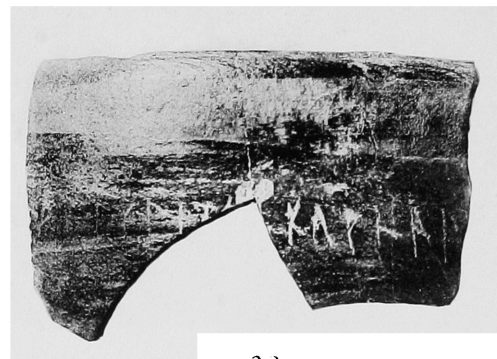Plate X.
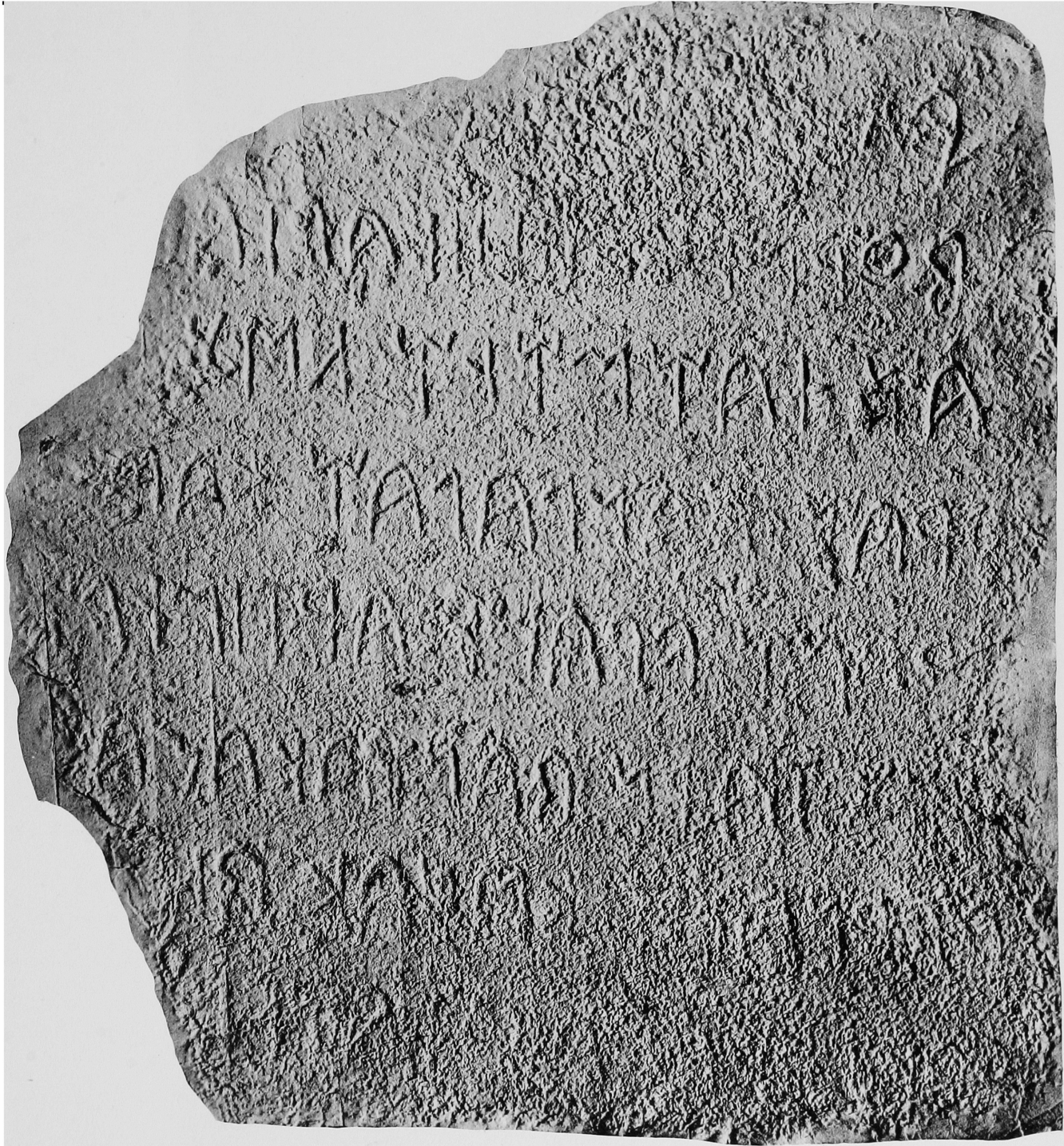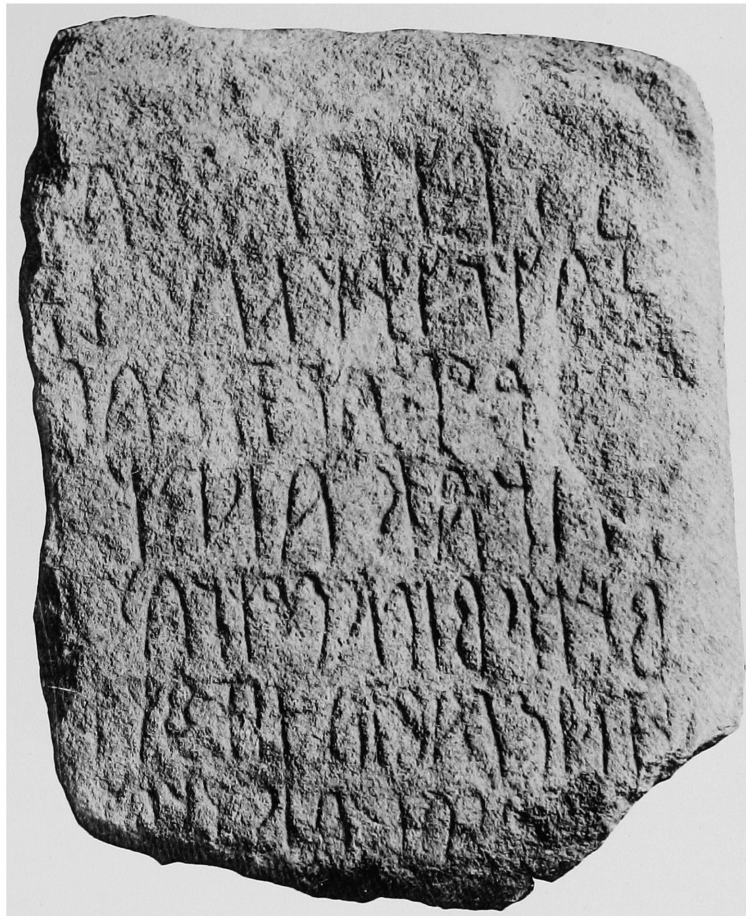
Plate XI.

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Plate XII.

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Plate XIII
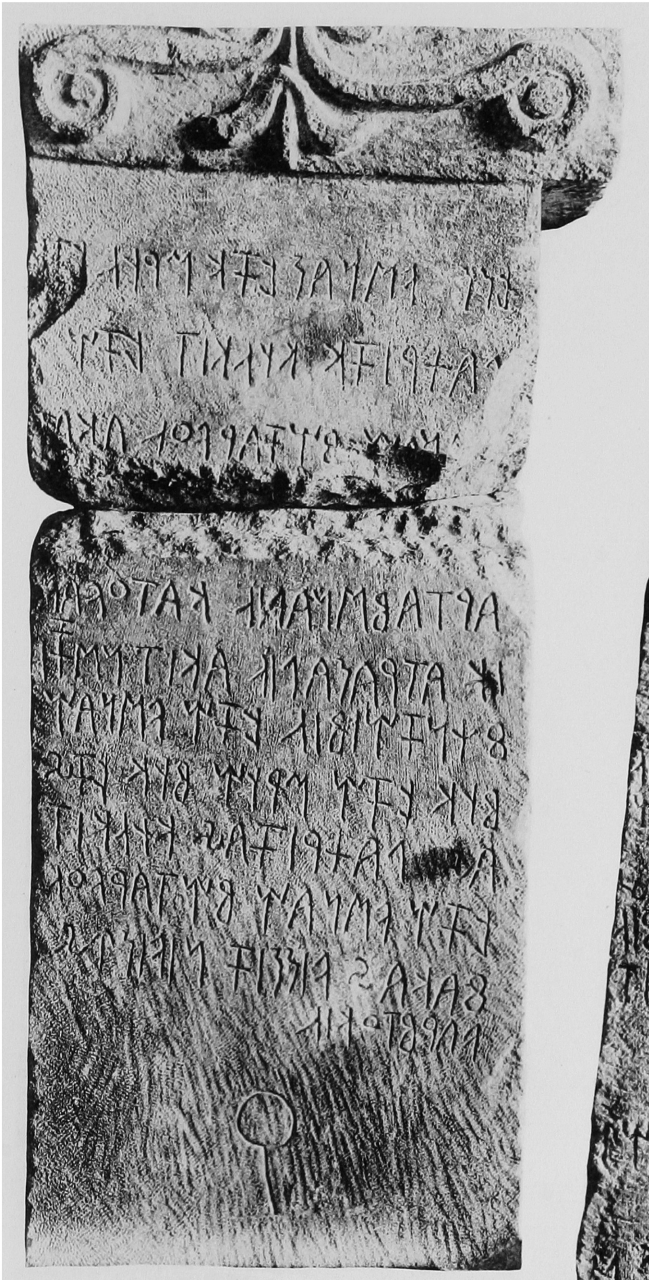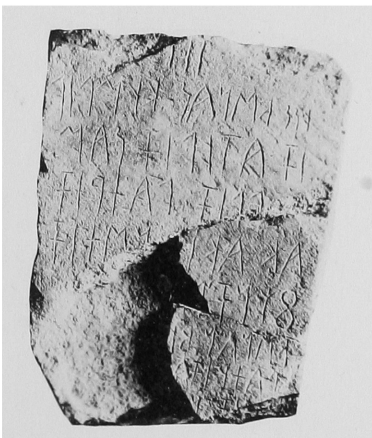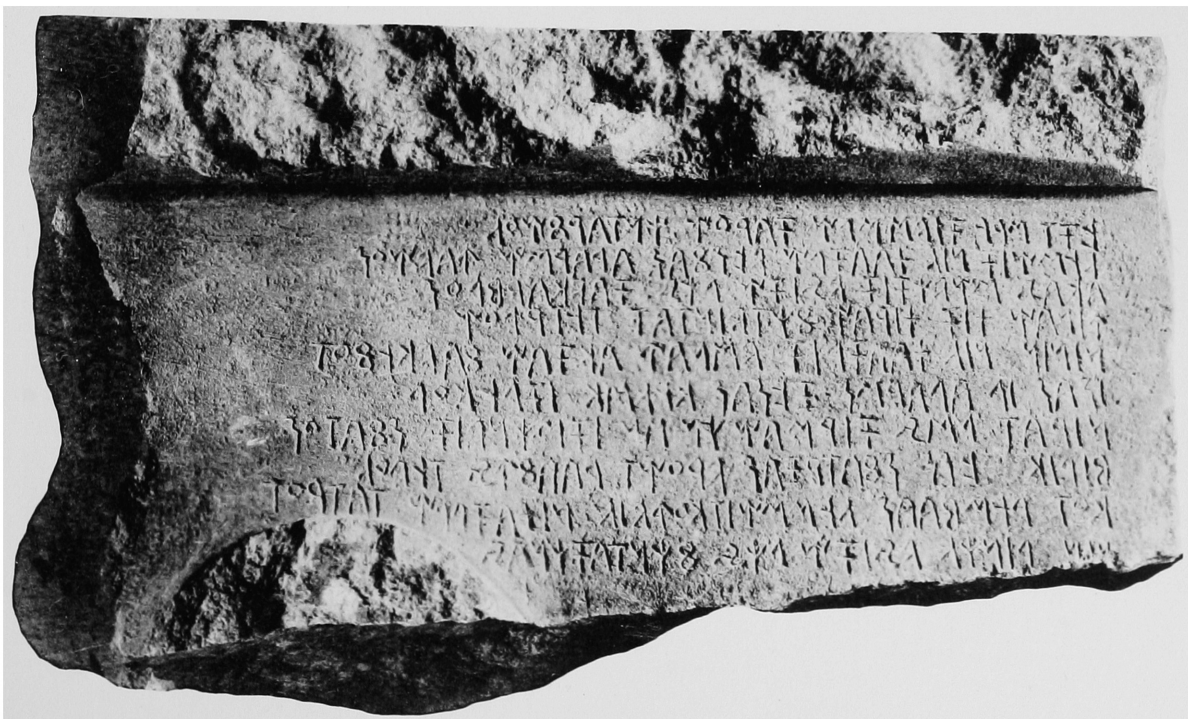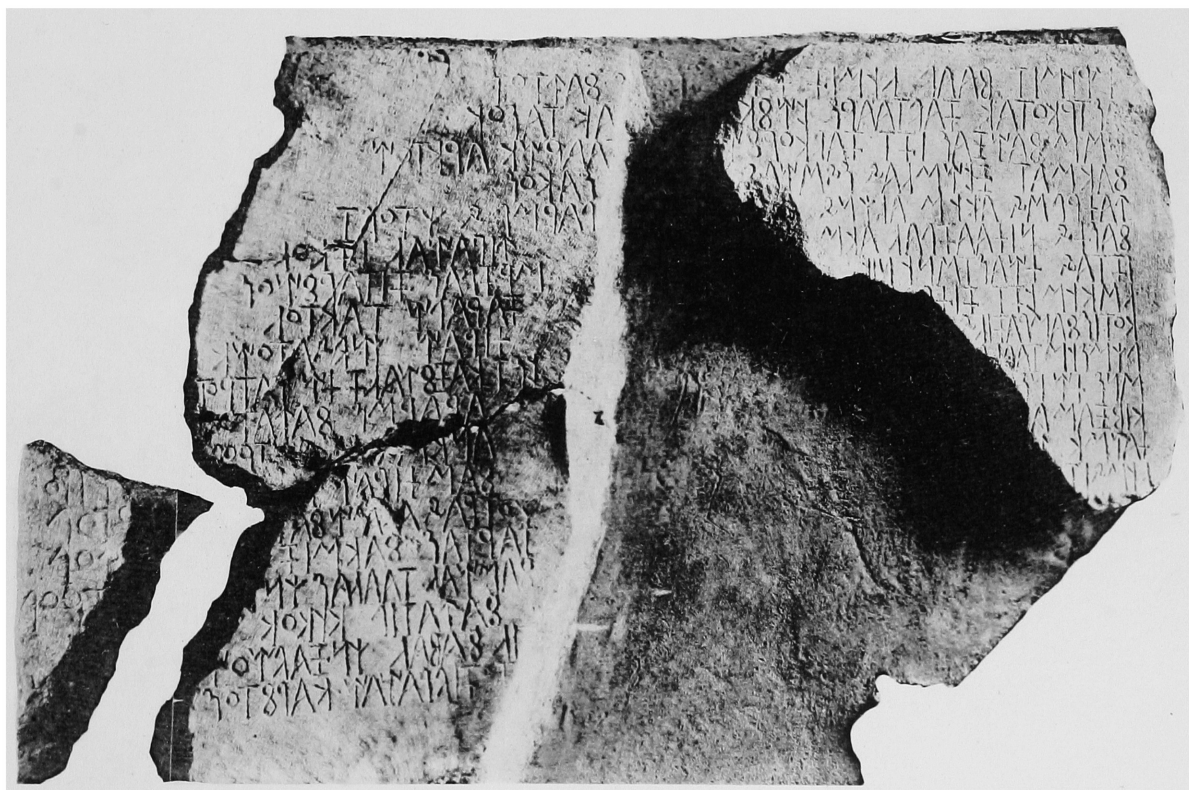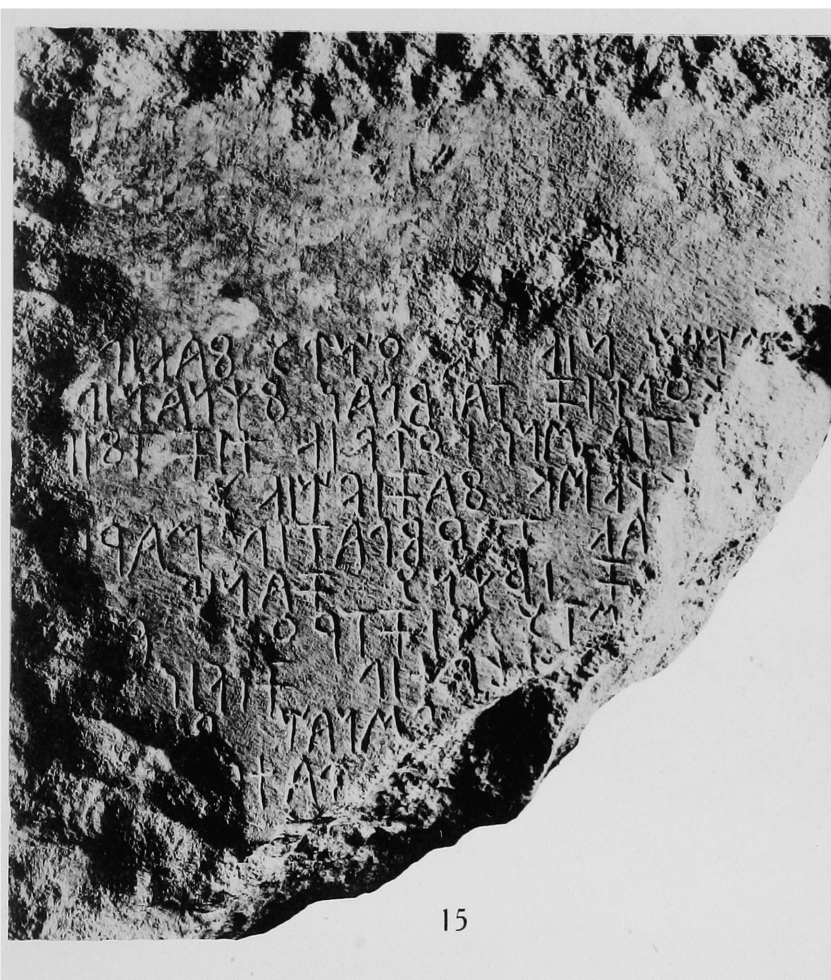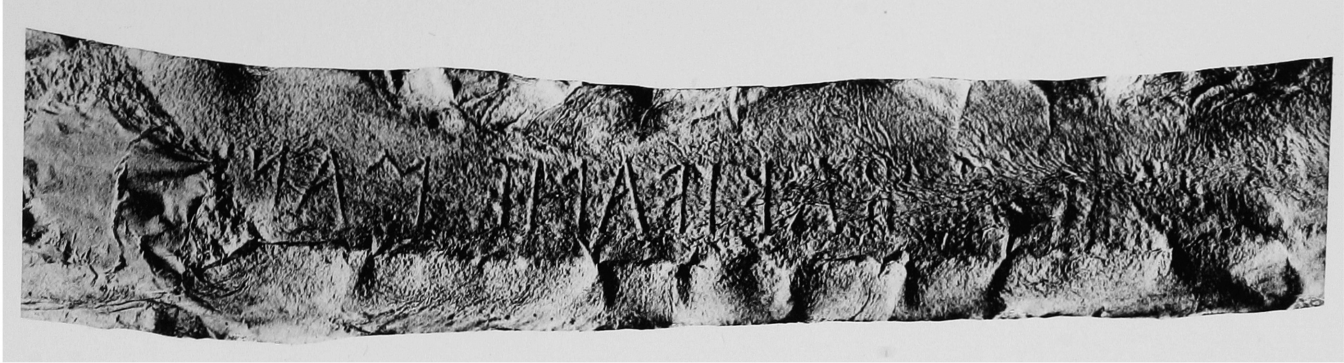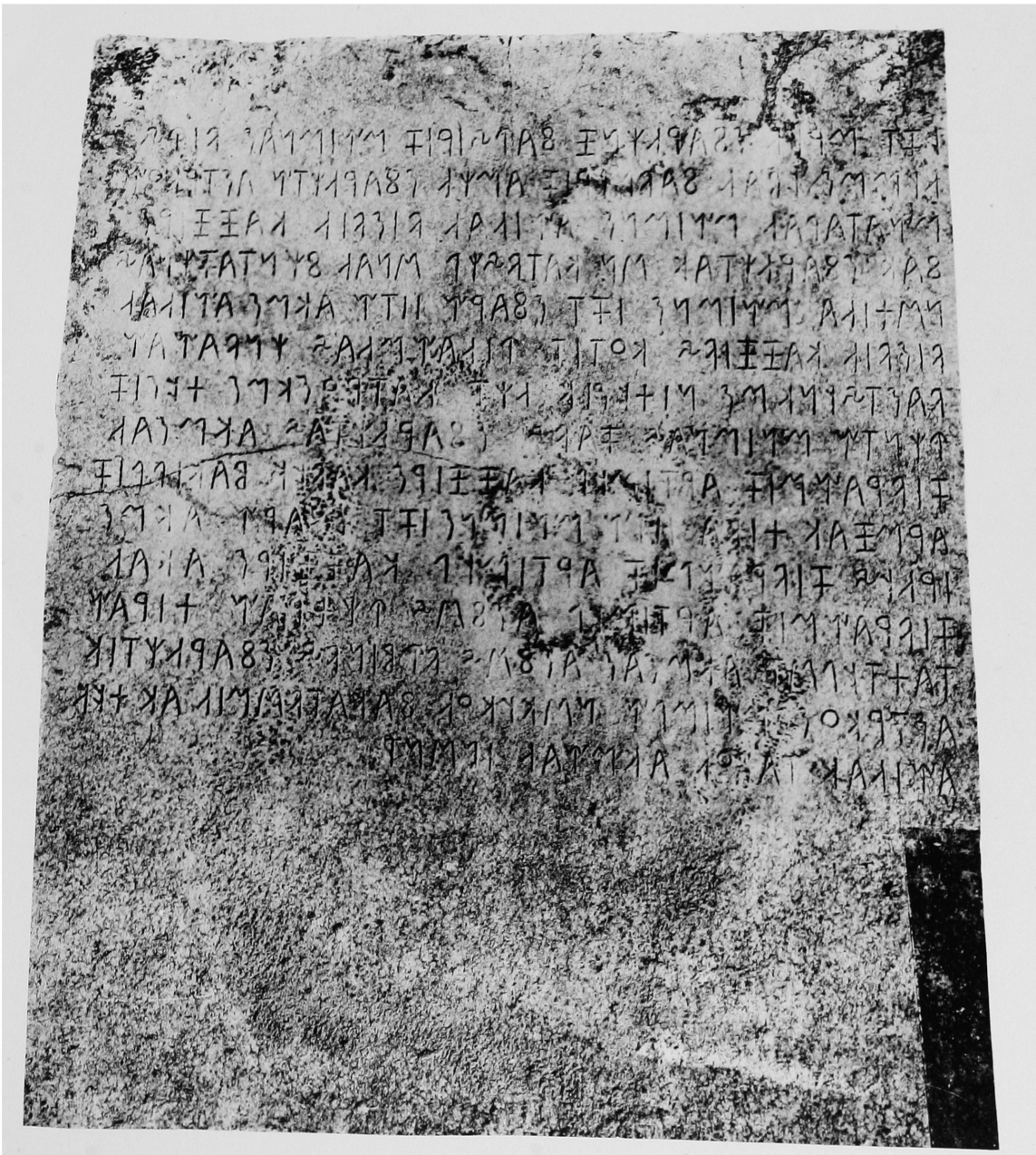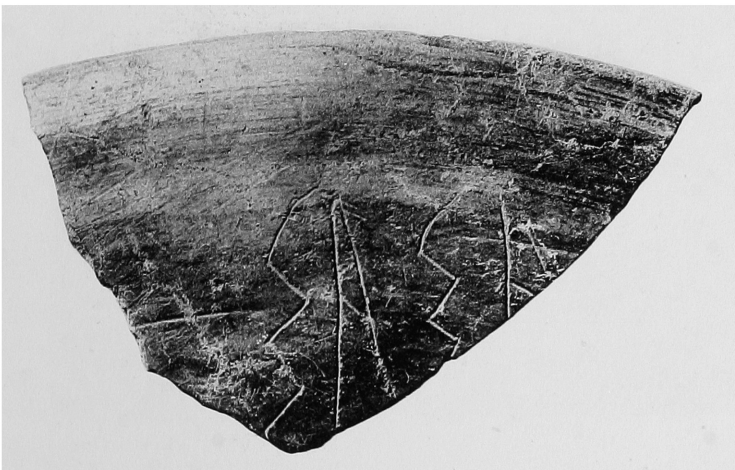
40a
ENTIRE TEXT.
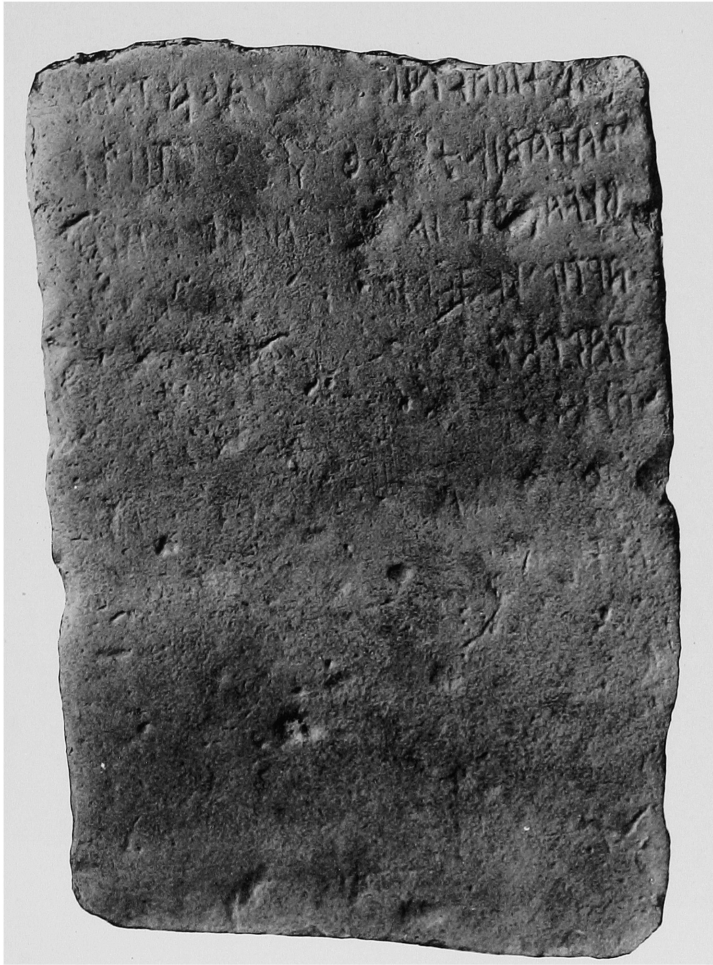

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FROM DIFFERENT SQUEEZE.

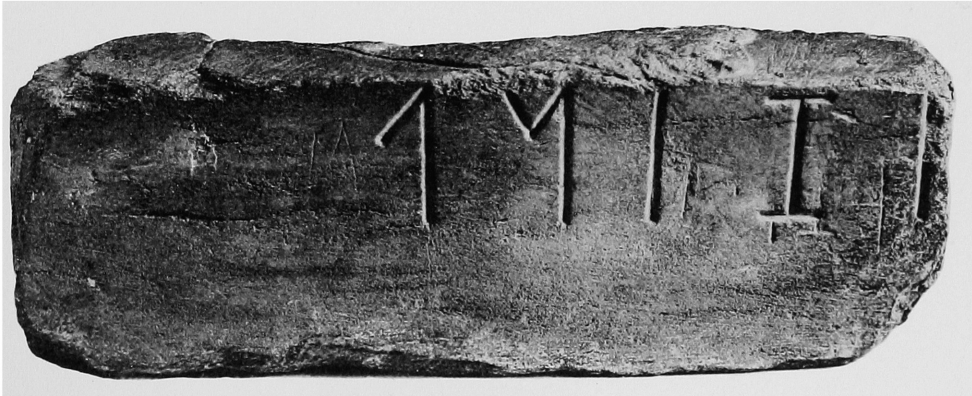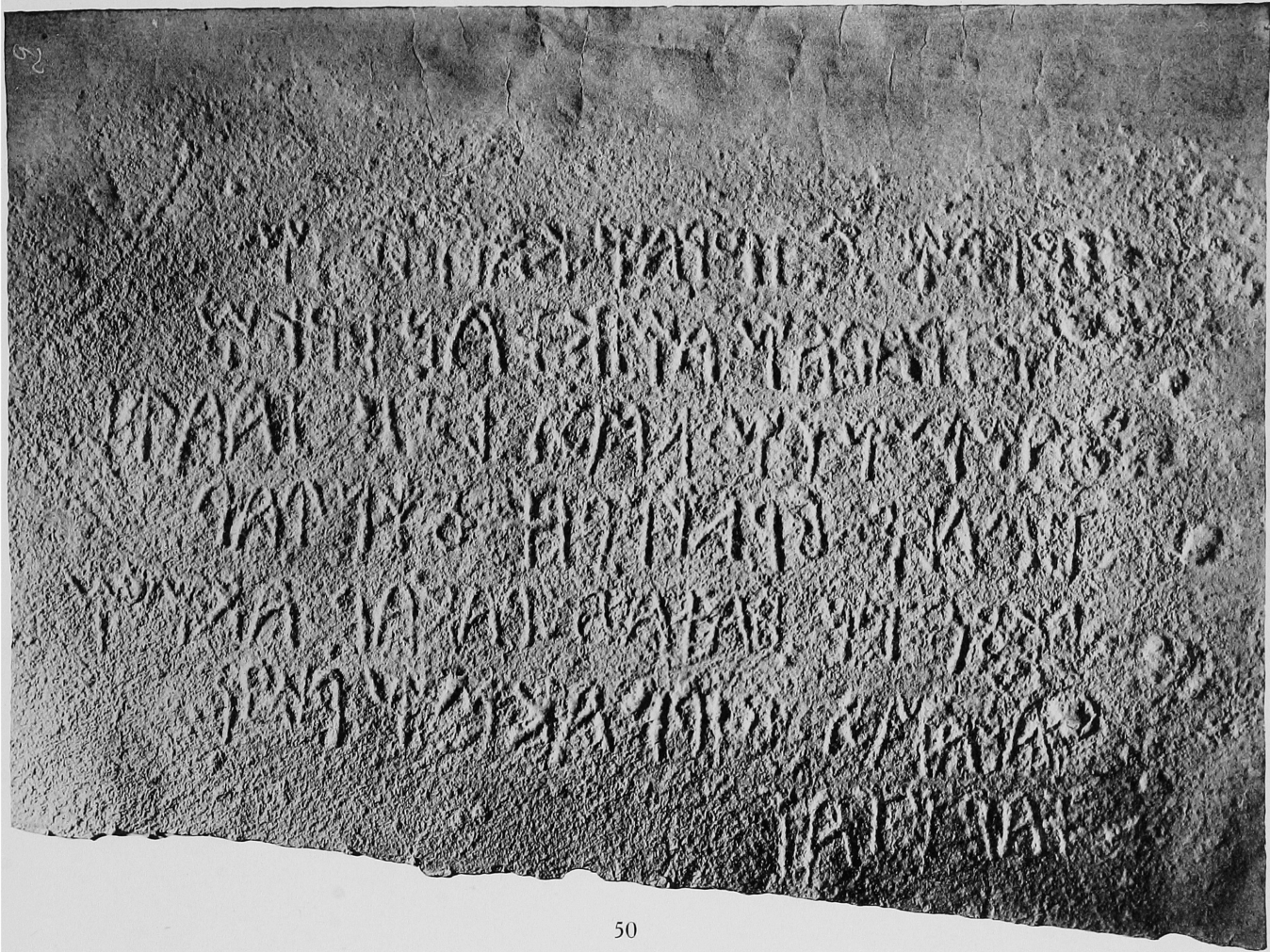Plate XIV.

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Plate XV.

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Plate XVI.

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Plate XVII.

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Plate XVIII.

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