

SARDIS

SARDIS

PUBLICATIONS OF THE AMERICAN SOCIETY FOR THE EXCAVATION OF SARDIS

VOLUME VII

GREEK AND LATIN INSCRIPTIONS

PART I

BY

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AND

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INTRODUCTION

In preparing this volume for the press — a much longer task than we had expected — we found that its bulk would have become inconveniently large had we included not only the text of the *Diaries of Robert Wood and his friends* but also the plates necessary to illustrate them fully. These *Diaries* are therefore omitted here and will be issued in Part II along with the *testimonia* relative to Sardis.

For unpublished material we are deeply indebted to the Austrian Archaeological Institute, to the late BERNARD HAUSSOULLIER, to Professor T. LESLIE SHEAR, to the Museum of Antiquities of Izmir, to the Ashmolean Museum and to Professor GEORGE H. CHASE as well to the Bodleian Library, the British Museum, the Metropolitan Museum of New York, the State Museums of Berlin, Mrs HENRY NOEL and Sir W. M. RAMSAY.

Among those whom we would thank for information or criticism are Professor J. G. C. ANDERSON, Mr H. IDRIS BELL, Professor W. M. CALDER, Professor S. A. COOK, the late Professor H. DESSAU, Professor TENNEY FRANK, Professor J. FRASER, M. HENRI GRÉGOIRE, Dr W. HAHLAND, Dr G. F. HILL, Professor JOSEF KEIL, M. M.-A. KUGENER, Professor D. MAGIE, Professor A. D. NOCK, Professor A. von PREMERSTEIN, Professor W. K. PRENTICE, M. LOUIS ROBERT, Principal H. STUART JONES and Mr M. N. TOD. We gratefully acknowledge a grant toward expenses of publication from the American Council of Learned Societies.

Of the 231 documents described below nearly half (i. e. 106) have already been published;¹ but six of these² now appear in a more complete form, while twenty-five others³ are based on fresh copies, so that the number of *inedita* is larger than it seems.

Many of the inscriptions kept in the 'store house' or 'museum' (cf. *Sardis* i i pp. 33—34, 58, 60) were destroyed or taken away during the military operations of 1920—1922⁴; it has therefore not been possible to revise our texts and these are published from the photographs, squeezes and drawings made in the course of the expedition's work.

It has seemed best to translate the inscriptions whenever possible, but elaborate annotation has been avoided except in cases of special interest.

July 1932

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¹ The numbers previously published are 1, 3, 4, 8—10, 14—20, 25, 27, 31, 34—36, 39—42, 44—48, 50—55, 58—61, 63—64, 71, 73—86, 89, 96, 99—101, 101b, 102, 104—106, 110—113, 116—120, 123, 125—128, 136, 137, 139, 142, 143, 148—152, 156, 161—166, 184, 189—192, 197, 215, 226—228.

² 4, 14, 78, 82, 86, 101b.

³ 9, 10, 15, 17, 19, 25, 34, 39, 40, 44, 45, 48, 50, 58, 60, 61, 63, 64, 74, 75, 78, 81, 101b, 152, 164.

⁴ There were similar losses at Ephesos; *Forsch. in Eph.* iv 1 p. 79.

PREFATORY NOTE.

The Sardis excavations of 1910—1914 within and about the temple precinct¹ yielded few inscriptions in proportion to their extent; this scarcity is doubtless due to the length of time during which the area remained uncovered and to the strong local demand for stone and marble. The short campaign of 1922 produced several new texts; but since the date at which excavation can be renewed is uncertain, it has seemed best to publish without further delay a *corpus* of the Greek and Latin texts, including those copied by earlier travellers and those found in 1922. The inscriptions are in five groups: I. Documents and Public Records; II. Honorific Texts; III. Religious Texts and Dedications; IV. Sepulchral Inscriptions; V. Miscellaneous Texts and Fragments. The inscriptions of each group are arranged in approximate chronological order.

After the inscriptions come the *Diaries of ROBERT WOOD and his friends: notes taken at Sardis in 1750*, published with the generous permission of the Society for the Promotion of Hellenic Studies, to which the original manuscript has been given by WOOD's great-grandson, Mr. M. H. WOOD.²

I. DOCUMENTS AND PUBLIC RECORDS.

1.

Temple Mortgage securing a Loan made to MNESIMACHOS.

WHITE MARBLE BLOCK excavated in July 1910, forming part of the south face of the north wall of the western chamber — treasury or opisthodomos — in the temple of Artemis. As far up as this block the wall remains intact, but the masonry has disappeared above and behind it and on its west side; its east end abuts with a very fine joint against a similar block, 0.88 high and 1.10 wide, extending to the northeast corner of the chamber. At the top of both blocks their surface has been made rough by careful chiselling; the tooled strip, 0.29 high, runs evenly across the south face of each block. On our inscribed stone the text is in two columns, each complete at the bottom, but effaced at the top by that chiselling; it was presumably done, not when the mortgage was cancelled (*AJA* xvi 1912 pp. 531 f.), but when the cella of the temple was turned into a reservoir, probably in the 7th century (*Sardis* i 1 pp. 63, 69). The upper face of the wall was then roughened so as to enable it to hold a lining of cement, while the lower face escaped the chiselling because protected by the thick layer of rubble which underlay the cement flooring of the reservoir.

H. of block 0.88, w. 2.745, th. 0.82 at bottom, 0.95 at top. H. of inscribed surface 0.36; lowest lines 1.36 above original floor level. Letters 0.008 to 0.012.

Published *AJA* xvi 1912 pp. 11—82; cf. also pp. 533—534 note 1; for reprints and discussions of the text, see below, pp. 4 and 7. (Plate I—II).

¹ Described by H. C. BUTLER, *Sardis* i 1 pp. 43, 52, 110, etc.

² Cf. Miss C. A. HUTTON's paper, *JHS* xlvii 1927 pp. 105—109.

Sardis Expedition VII, 1.

(COLUMN I)

- (1) [- - - - - c. 36 l. - - - - -] ἐπερωτήσαντος Χαιρέου[υ..]ε[.....]ω[.....]εσε[c. 2 l.]
 [.....]ς και ὕστερον ἐπέκρινέ μοι τὸν οἶκον Ἀρτέμιδος· ἐπειδὴ νῦν οἱ νεωποῖται τὸ χρυσίον τῆς
 [παρακαταθή]κης τὸ τῆς Ἀρτέμιδος ἀπαιτοῦσιν παρ' ἐμοῦ, ἐγὼ δὲ οὐκ ἔχω πόθεν ἀποδώσω αὐτοῖς, ἔστι οὖν
 [τὸ καθ' ἐν τοῦ οἴκου κῶμαι αἶδε (αἰ)] καλοῦνται Τοβαλμουρα κώμη ἐν Σαρδιανῶι πεδίω ἐν Ἰλου ὄρει· προσκύρουσιν δὲ
 5 [πρὸς τὴν κώ]μην ταύτην και ἄλλαι κῶμαι ἢ καλεῖται Τανδου και Κομβδιλιπια, φόρος τῶν κωμῶν εἰς τὴν Πυθίου
 [.....]χιλιαρχίαν τοῦ ἐνιαυτοῦ χρυσοῖ πεντήκοντα· ἔστι δὲ και κλήρος ἐν Κιναροα πλησίον Τοβαλμουρα,
 [φόρος τοῦ ἐνιαυτοῦ χρυσοῖ τρεῖς· ἔστι δὲ και ἄλλη κώμη Περιασασωστρα ἐν Μορστου ὕδατι, φόρος εἰς τὴν
 [.....]αρίου χιλιαρχίαν τοῦ ἐνιαυτοῦ χρυσοῖ πεντήκοντα ἐπτά· ἔστι δὲ και (ἐν) Μορστου ὕδατι κλήρος
 ἐν Ναγριοα, φόρος εἰς τὴν Σαγαρίου Κορειδος χιλιαρχίαν χρυσοῖ τρεῖς ὀβολοὶ χρυσίου τέσσαρες· ἔστι δὲ
 10 και ἄλλη κώμη ἐν Ἀττούδοις ἢ καλεῖται Ἰλου κώμη, φόρος τοῦ ἐνιαυτοῦ χρυσοῖ τρεῖς ὀβολοὶ χρυσίου τρεῖς·
 ἐκ πασῶν οὖν τῶν κωμῶν και ἐκ τῶν κλήρων και τῶν οἰκοπέδων προσκυρόντων και τῶν λαῶν πανοικίων
 σὺν τοῖς ὑπάρχουσιν και τῶν ἀγγείων τῶν οἰνηρῶν και τοῦ φόρου τοῦ ἀργυρικοῦ και τοῦ λητουργικοῦ και τῶν
 ἄλλων τῶν γινομένων ἐκ τῶν κωμῶν και χωρὶς τούτων ἔτι πλέον, τῆς διαιρέσεως γενομένης,
 ἐξαίρημα ἔλαβεν Πύθιος και Ἀδραστος ἐν Τβαλμουροις αὐλήν, και ἔξω τῆς αὐλῆς εἰσιν οἰκίαι τῶν
 15 λαῶν και τῶν οἰκετῶν και παράδεισοι δύο σπόρου ἀρταβῶν δεκαπέντε, και ἐν Περιασασωστροις
 οἰκόπεδα σπόρου ἀρταβῶν τριῶν και παράδεισοι σπόρου ἀρτα(β)ῶν¹ τριῶν και οἰκέται οἱ κατοικοῦντες
 ἐν τούτῳ τῷ τόπῳ, ἐν Τβαλμουροις Ἐφεσος Ἀδράστου, Καδοας Ἀδράστου, Ἡρακλείδης Βελετρού,
 Τυιος Μανέου Καῖκου, ἐν Περιασασωστροις οἱ κατοικοῦντες Καδοας Αρμανανδου, Ἀδραστος Μανέου

(COLUMN II)

- [- - - - c. 16 l. - - - - μνηθ]ἐ[ν ἐξέστω μή]τε ἐμοὶ μήτε [τοῖς ἐμοῖς ἐγγόνις μή]τε [- c. 10 l. -]
 μήτε ἄλ(λ)ω² μνηθὲν μνηκέτι ἀπολύσασθαι· και εἰάν τις ἐμποιῆται ὑπὲρ τινος τῶν κωμῶν ἢ τῶν κλήρων
 ἢ ὑπὲρ τῶν ἄλλων τῶν ὧδε γεγραμμένων ἐγὼ και οἱ ἐμοὶ ἔκγονοι βεβαιώσομεν και τὸν ἀντιποιοῦμενον
 ἐξαλλάξ(ο)μεν,³ εἰάν δὲ μὴ βεβαιώσωμεν ἢ παρὰ τὴν συγγραφὴν παραβαίνωμεν τήνδε γεγραμμένην
 5 ἐπ[ι] τὰς κώμας και τοὺς κλήρους και τὰ χωρία και τοὺς οἰκέτας ἅπαντας εἰς τὰ Ἀρτέμιδος ἐχέτωσαν,
 και οἱ νεωποιοὶ ὑπὲρ τούτων ἐκδικαιοῦσθωσαν και κρινέσθωσαν πρὸς τοὺς ἀντιποιοῦμενους
 ὡς ἂν βούλωνται, και ἐγὼ Μνησίμαχος και οἱ ἐμοὶ ἔκγονοι ἀποτείσομεν εἰς τ(ὰ)⁴ Ἀρτέμιδος
 χρυσοῦς δισχιλίους ἑξακοσίους πεντήκοντα, και ὑπὲρ τῶν γεννημάτων και τῶν καρπῶν
 ἐάν μὴ καρπεύσωνται ἐν ἐκείνῳ τῷ ἔτει εἰς τὰ Ἀρτέμιδος ὀπόσου οὖν χρυσίου ἄξια ἦι και ταῦτα
 10 ἀποδώσομεν, και τῶν οἰκοδομη(μά)των και φυτευμάτων τῶν τῆς Ἀρτέμιδος ἢ ἄλλο τι ὅ τι ἂν ποιήσωσιν
 ὄσου χρυσίου ἄξια ἦι τὴν ἀξίαν ἀποδώσομεν, μέχρι δὲ ὄσου μὴ ἀποδῶμεν ἔστω ἡμῖν ἐν παρακαταθήκῃ
 τέως ἂν ἅπαν ἀποδῶμεν· εἰάν δὲ τὰς κώμας ἢ τοὺς κλήρους ἢ τῶν ἄλλων τι τῶν ὑποκειμένων
 ἐάν ὁ βασιλεὺς ἀφέληται τῆι Ἀρτέμιδι διὰ Μνησίμαχον, τὸ χρυσίον οὖν τὸ ἀρχαῖον τὴν παρακαταθήκην
 τοὺς χιλίους τριακοσίους εἰκοσιπέντε χρυσοῦς αὐτοὶ παραχρῆμα ἀποδώσομεν εἰς τὰ Ἀρτέμιδος
 15 ἐγὼ Μνησίμαχος και οἱ ἐμοὶ ἔκγονοι, και τῶν οἰκοδομημάτων και φυτευμάτων τῆς Ἀρτέμιδος
 ὄσου ἂν ἄξια ἦι τὴν ἀξίαν ἀποδώσομεν παραχρῆμα, και ὑπὲρ τῶν γεννημάτων και τῶν καρπῶν
 ἐάν μὴ καρπεύσωνται ἐν ἐκείνῳ τῷ ἔτει εἰς τὰ Ἀρτέμιδος ὀπόσου ἂν χρυσίου ἄξια ἦι και ταῦτα
 ἀποδώσομεν, μέχρι δὲ ὄσου μὴ ἀποδῶμεν ἔστω ἐν ἐμοὶ ἐν παρα(κα)ταθήκῃ και ἐν τοῖς ἐμοῖς ἐγγόνις
 ἕως ἂν ἅπαν ἀποδῶμεν εἰς τὰ Ἀρτέμιδος· και ἡ πρᾶξις τέως ἂν ἐξ ἡμῶν μήπω γένηται ἐξεῖναι.

¹ αρτακων.² αλωι.³ εξαλλαξωμεν.⁴ το

(COLUMN I)

(The bracketed letters mark the clauses analysed on p. 5.)

“(B) Chaireas having made inquiry. . . . and afterwards Antigonos awarded the estate (1) to me. (C 1) Since now the temple-wardens are demanding from me the gold lent on deposit and belonging to Artemis, but I have no funds wherewith to pay it to them, these are then the items of which the estate consists; to wit, the villages named as follows: Tobalmoura, a village in the Sardinian plain on the Hill of Ilos, and as appurtenances thereto other villages also: Tandos’, as it is called, and Kombdilipia; the dues payable by the said villages to the chiliarchy of Pytheos are 50 gold staters a year. There is also an allotment at Kinaroa near Tobalmoura; its dues are 3 gold staters a year. There is also another village, Periasasostra, in the Water of Morstas; its dues, payable to the chiliarchy of . . . -arios, are 57 gold staters a year. There is also in the Water of Morstas an allotment at Nagria; its dues, payable to the chiliarchy of Sagarios son of Koreis, are 3 gold staters and 4 gold obols. There is also another village in Attoudda called Village of Ilos; its dues are 3 gold staters and 3 gold obols. (C 2) Now from all the villages, and from the allotments and the dwelling-plots thereto appertaining, and from the serfs with all their households and belongings, and from the wine-vessels and the dues rendered in money and in labour, and from the revenues of other kinds accruing from the villages and still more besides these, when the division took place, Pytheos and Adrastos received as separate property a farmstead at Tbalmoura; and apart from the farmstead are the houses of the serfs and slaves, and two gardens requiring fifteen artabas of seed, and at Periasasostra dwelling-plots requiring three artabas of seed, and gardens requiring three artabas of seed, as well as the slaves dwelling at that place: at Tbalmoura, Ephesos son of Adrastos, Kadoas son of Adrastos, Herakleides son of Beletras, Tuios son of Maneas Kaikos; those dwelling at Periasasostra, Kadoas son of Armanandes, Adrastos son of Maneas.”

(COLUMN II)

“(D) it shall no longer *be permissible* either for me or for *my descendants, or for* or for anyone else to redeem anything. (E) Should any person lay claim to any of the villages or of the allotments or to the other things here specified in writing, I and my descendants will act as warrantors and will get rid of the claimant; if, however, we should fail so to act, or if we should commit any breach of this written contract in respect of the villages and the allotments and the lands and all the slaves, these shall pass to the treasury of Artemis, and the temple-wardens shall on account of the same conduct legal proceedings and obtain judgment against the claimants in any way that they may see fit, and I Mnesimachos and my heirs will pay to the treasury of Artemis 2650 gold staters; and on account of the produce and of the fruits, should the temple-wardens receive no fruits in that year, we will further pay to the treasury of Artemis such sum in gold as the same may be worth; and the value of the building and of the planting done by Artemis, or of such other things as the temple-wardens may do, whatever the same may be worth in gold, we will pay their value; and so long as we shall not have paid, the debt shall constitute a deposit-loan owing by us until we shall have paid the whole. (F) Should the king because of Mnesimachos take away from Artemis the villages or the allotments or any of the other things mortgaged, then the principal in gold of the deposit-loan, namely the 1325 gold staters, we ourselves — I Mnesimachos and my descendants — will forthwith pay to the treasury of Artemis, and the value of the building and of the planting done by Artemis, whatever they may be worth, we will pay forthwith; and on account of the produce and the fruits, should they receive no fruits in that year, we will further pay to the treasury of Artemis such sum in gold as the same may be worth; and so long as we shall not have paid, the debt shall constitute a deposit-loan owing by me and by my descendants until we shall have paid the whole to the treasury of Artemis; (G) and the recovery *of the loan*, so long as it is not yet had from us, is to be enforceable.”

COLUMN I.

- (1) Ll. 1—2: the reading may be *ἐπερωτήσαντος Χαιρέου ὑπὲρ τούτων [διαίρ]έσε[ως] [γεγεννημένη]ς καὶ ὕστερον...*; the traces preserved are consistent with this, but the two last words restored are uncertain.
- L. 3: the restoration [*παρακαταθή*]κης is beyond doubt; the tips of the upright and lower diagonal strokes of the *K* are preserved.
- L. 4: restoration suggested by the late Professor L. MITTEIS. The word *αἷ* seems to have been omitted by the engraver.
- L. 5: the right half of the *M* in [*κώ*]μην is clear.
- L. 6: the lower tip of one diagonal stroke of the *X* in [*χ*]ιλιαρχίαν is preserved.
- L. 7: so also is the base of the *Y* in [*το*]ῦ.
- L. 8: seven or eight letters are lost; there were doubtless two names, as in ll. 5—6 and 9. The omission of *ἐν* is probably an error.
- L. 9: *Ναγριοα*; the upright stroke of the third letter can only be that of a *I*.
- Ll. 14, 17: the variants *Τβαλμουρα* and *Τοβαλμουρα* (l. 6) were probably both correct, as are *νεωποῖαι* (col. I, 2) and *νεωποιοί* (col. II, 6).

COLUMN II.

- L. 1: the base of *E* is seen above the *Π* of *ἀπολύσασθαι*, then space for nine or ten letters, then sigla probably to be read as *τε ἐμοὶ μήτε*, then space for about twenty letters, then the base of *E* and two upright sigla, then space for about ten letters.
- L. 2: *ἄλωι* may be a variant spelling or an error.
- L. 7: since *τὰ Ἀρτέμιδος* occurs in ll. 5, 9, 14, 17, 19, *τό* is here doubtless an engraver's mistake for *τά*.
- Ll. 10, 18: in *οἰκοδομη(μά)των* and *παρα(κα)ταθήκηι* the bracketed syllables were left out by the engraver.

CHARACTER OF THE DOCUMENT.

These are the middle and final clauses of the deed of "sale subject to redemption" (*πρᾶσις ἐπὶ λύσει*), or in modern terms the mortgage, whereby a certain MNESIMACHOS conveys to the goddess Artemis the lands here specified with their appurtenances (col. I, 4—18) in return for a loan of 1325 staters (col. II, 14) previously made to him by the treasury of her temple. The lands are charged with annual dues (*φόροι*) payable to the king's officers (col. I, 5, 7, 9, 10); their ownership was awarded by one ANTIGONOS directly to MNESIMACHOS (col. I, 2; see below).

The legal features of the document are discussed in *AJA* xvi 1912 pp. 16—22, 60—65 (B.-R.), 526—531 (PRENTICE); *Z. Sav. St. rom. Abt.* xxxv 1914 pp. 332—33 (WEISS); *Cl. Phil.* xvi 1921 pp. 16—19 (WESTERMANN), E. WEISS, *Gr. Privatrecht* i 1923 pp. 242, 440. Since 1910 two more specimens of mortgage by *πρᾶσις ἐπὶ λύσει* have come to light: (1) of the first century B. C. in Sicily, *Ann. Sc. Arch. di Atene* i 1914 p. 113 f. (COMPARETTI), V. ARANGIO-RUIZ et A. OLIVIERI, *Inscr. Gr. Sic. et Inf. Ital. ad ius pert.* 1925 pp. 139—142, *Z. Sav. St. rom. Abt.* xlvii 1927 p. 494 (GRADENWITZ); (2) of 195 B. C. in Mesopotamia, *R. de phil.* xlviii 1924 p. 97 f. (CUMONT), *Z. Sav. St. rom. Abt.* xlvii 1926 p. 339 (MEYER), CUMONT, *Fouilles de Doura-Europos* 1926 pp. 286—296. These are only brief records of the respective mortgages and throw no light on the elaborate verbiage of ours.

ANALYSIS OF THE CONTENTS.

The copy is in two columns, from the upper parts of which about ten lines have been erased: *AJA* l. c. p. 22; the bases of both columns are preserved and the document ends in col. II. Its clauses are marked in the translation (p. 3) with letters as below.

The lost beginning of col. I probably contained (A) the date and the names of the (1) parties; (B) particulars of the making of the loan (*παρακαταθήκη*) to MNESIMACHOS by the Board of Temple-wardens (*οἱ νεωπόδῳιαι*); with a statement of how he acquired title to the estate (*οἶκος*) which he was conveying to the goddess.

Col. I, 1—2, contains the end of that statement; in col. I, 2—18, is a schedule (C 1) of the lands conveyed (ll. 4—10) and (C 2) of certain items of property situated on those lands but exempted from conveyance (ll. 11—18); this schedule may have continued in col. II.

The lost beginning of col. II contained (D) the granting clause, with provision for reconveyance to M. or his heirs on their paying off the loan within a fixed period; after that period, in case of default, neither they nor anyone should have the right to redeem the land, which would thus pass into the absolute ownership of Artemis.

Col. II, 1—2 gives us the end of clause D; then in ll. 2—12 comes (E) the clause of warranty (*βεβαίωσις*) whereby in the event of her eviction the goddess is to receive double the amount of the loan, i. e. 2650 staters (l. 8), while M. and his heirs also agree to indemnify her for loss of income and of improvements. In ll. 12—18 is (F) a clause requiring M. to repay the 1325 staters with similar indemnities, if owing to any act of his the lands should be confiscated by the king, and a stipulation, found also in l. 11, that the debt shall be a deposit-loan due to the goddess — who thus became entitled to a *poena dupli* in case of default by M. or his heirs.¹ Lastly in l. 19 comes (G) a provision that 'so long as the loan is not yet had from us' — *τέως ἂν ἐξ ἡμῶν μῆπω γένηται* — its recovery is to be enforceable (*ἢ προᾶξις ἐξεῖναι*: a confusion of *ἢ προᾶξις ἐξέσται* with *τὴν προᾶξιν ἐξεῖναι*).²

DATE OF THE DOCUMENT.

The date of about 300 B. C., attributed to this inscription and to the document which it embodies, has been shown, so far as the inscription is concerned, to be far too early; the present text cannot have been engraved till about 200 B. C.³ But the transaction thus recorded need not be of the same date; the deed may have been inscribed on the temple wall long after it took effect and may be much older than its surviving copy. Our belief that this copy is of much later date than the original deed is based on the probability, which seems to us strong, that ANTIGONOS who is named in col. I, 2, was the king who died in 301 B. C.; if that identification be accepted the deed cannot have been made later than about 250 B. C., i. e. half a century before the making of this copy, for if that king was donor of the estate, MNESIMACHOS to whom he gave it can scarcely have survived him more than about fifty years.

¹ The inference that at the date of our document failure to refund a *παρακαταθήκη* entailed this severe penalty was drawn by the late Professor MITTEIS; *AJA* xvi 1912 p. 61 note 2. We know that this was the rule in the first and second centuries A. D.; *ibid.* p. 61 note 1, and authorities cited by ZINGERLE, *JOAI* xxiii 1926 Beibl. 36, and by CUMONT, *Fouilles de Doura-Europos* p. 292, note 2. That the rule existed three centuries earlier seems clear from ll. 11 and 18.

² We owe to Professor W. K. PRENTICE the translation here given of this clause. Professor WEISS says: "persönliche Haftung . . . wird ausdrücklich wegbedungen" (*Z. Sav. St. rom. Abt.* 1914 p. 332), but that interpretation we cannot accept. It misses the point of *μῆπω* and conflicts with the object of the stipulation in ll. 11 and 18 which, as shown above, enabled the temple-wardens to exact the *duplum* penalty. With that end in view our clause expressly authorized execution; to forbid it would have nullified the effect of ll. 11 and 18.

On this passage, which is vital to the understanding of the document, the late M. BERNARD HAUSSOULIER expressed to us the following opinion in a note dated January 21, 1926:

"L. 19; il me semble bien difficile de donner un autre sens que celui que vous avez donné dans *AJA* 1912 p. 14. La phrase est aussi mal venue que possible, mais le mot *μῆπω* me semble condamner l'interprétation de E. WEISS: *μῆπω* = 'pas encore' et se rapporte au paiement. Je sais bien qu'on dit *προᾶξις ἐκ* avec le génitif, mais ici le sens et tout particulièrement *μῆπω* obligent à sous-entendre *τέως ἂν ἐξ ἡμῶν μῆπω γένηται* (*ἢ ἀπόδοσις*). Cf. MITTEIS, *Reichsrecht u. Volksrecht* p. 448. L'abus des clauses de style joint à la gaucherie de la rédaction arrive à la phrase *καὶ ἢ προᾶξις ἐξεῖναι*; la phrase est incorrecte mais le sens reste certain: 'il est permis d'en poursuivre le recouvrement.' Le rédacteur (ou le copiste) a pu s'embrouiller dans des clauses de style, mais il emploie correctement *μῆπω* comme à la l. 2 il a employé correctement *μηκέτι*."

³ In *AJA* xvi 1912 pp. 22—25 the earlier date is mentioned; for corrections see WILAMOWITZ, *GGA* 1914 p. 89 note 1; WILHELM, *JOAI* xvii 1914 p. 78; ROUSSEL, *REG* xxvii 1914 p. 463; *Sardis* i 1 p. 52 note 2.

- (1) The reasons for regarding ANTIGONOS as king and not as a mere official¹ are these:
- (a) Grants from the royal domain are made by the king himself in each of the three cases known to us from Seleukid times; the procedure begins with an order issued by the king to the governor of the satrapy;² the king acquaints him with the royal decision (*ἐκρίθη συγχωρηθῆναι . . . OGI 262*), and instructs him to carry it out.³ MNESIMACHOS here holds this estate as grantee of the king, who may if he sees fit resume possession (col. II, 13); thus, quite apart from the statement in col. I, 2 (*ἐπέκρινέ μοι τὸν οἶκον Ἀντίγονος*), a royal grant to MNESIMACHOS must be presupposed.⁴ Since the king is the source of title, it is to his grant that our document should refer and *ἐπέκρινε* seems inapplicable to anyone other than him.
- (b) That a mere official can have assigned this estate is all the more improbable because of its extent and value. Where *κλήροι* were allotted under general instructions, the man charged with their distribution might perhaps have been said to "award" them; but not so here. Among these lands which paid annual dues of 116 staters the two *κλήροι* of Kinaroa and Nagria, together liable only for 6¹/₃ staters, were but a small fraction; this is just the kind of big fief which the king, as we have seen, granted in person and by special order.⁵ Nevertheless the identification of our ANTIGONOS with the king, although highly probable, is uncertain; and while it is so, the question whether this deed should be dated between 306 and 250, or else about 200 B. C., must remain open.

THE PROPERTY CONVEYED.

The lack of certainty as to its date somewhat impairs the historical value of our document; we do not know whether the chiliarchies (I, 6—9)⁶ were subdivisions of the Lysimachean, of the Seleukid or — if the document be dated in or after 190 B. C. — of the Attalid kingdom. The variety and the value of the lands conveyed are however noteworthy even though we cannot tell the precise location of any one plot.⁷

The conveyance embraces lands in three different places: (a) in the *Sardian plain*, the villages (*κῶμαι*) of Tobalmoura, Tandou and Kombdilipia, charged with annual dues of 50 gold staters; an allotment (*κλήρος*) at Kinaroa near Tobalmoura charged with 3 staters; (b) in the *Water of Morstas*, the village of Periasasostra charged with 57 staters; an allotment at Nagria charged with 3 staters 4 obols; (c) in *Attoudda*, the Village of Ilos charged with 3 staters 3 obols. From these lands the following items belonging to PYTHEOS and ADRASTOS are reserved and excepted (col. I, 11—18):⁸ from a, a certain farmstead, houses of serfs and slaves, two gardens, four slaves named EPHEOS, KADOAS, HERAKLEIDES and TUIOS; from b, certain dwelling-plots, gardens and two slaves named KADOAS and ADRASTOS (more were perhaps mentioned at the top of col. II). The total annual charge payable by MNESIMACHOS on these lands, less the excepted items, was 116 gold staters and 7 gold obols.

¹ As WILAMOWITZ and WILHELM have pointed out, the text does not preclude our regarding him as an official.

² *OGI 221*; *OGI 225* supplemented by WIEGAND, 6^{ter} Bericht p. 36, *Berl. Abhandl.* 1908; *OGI 262*.

³ *κρίνειν* or, as in col. I, 2, *ἐπικρίνειν* may have been the technical term describing such a decision by the king.

⁴ MINNS, *JHS* xxxv 1915 p. 52 note 89.

⁵ If *ἐπέκρινε* referred to the rendering of a judicial or arbitral award, as in *OGI 2* where the verb is used (l. 29) to describe such decisions by ALEXANDER THE GREAT, the points here mentioned would have no less weight; it would still be hard to believe that a mere underling would have been permitted by the king to make decisions affecting the disposal of valuable estates in 'royal land'; cf. *AJA* l. c. p. 52.

⁶ A summary of what little is known about these has been given in *AJA* l. c. p. 66 f. Their character still remains obscure.

⁷ The locations, so far as ascertainable, are discussed in *AJA* l. c. pp. 41—51.

⁸ Professor PRENTICE pointed this out (*AJA* l. c. pp. 527—528) and showed that none of the items in col. i, 11—18, belong to MNESIMACHOS, so that our comments attributing their ownership to him (*ibid.* pp. 20, 53, 55) were erroneous. It is thus quite intelligible that Tobalmoura and Periasasostra, the estates mentioned in ll. 4—7, should again be referred to in ll. 14—18: had every part of these estates been the property of M. no further reference would have been necessary; it was the fact of M.'s not owning certain parts that compelled the detailed enumeration of these plots, buildings, slaves, etc., which were to be exempted from conveyance.

REFERENCES.

Comments on the legal features and on the date are cited above. The principal articles (1) discussing the inscription are by LARFELD, *Woch. kl. Phil.* xxix 1912 pp. 997—999 (review); BONNER, *Cl. Phil.* vii 1912 p. 498 (review); ANDERSON, *Engl. Hist. Rev.* xxvii 1912 pp. 802—803 (review); S. REINACH, *R. arch.* xx 1912 p. 179 (review); A. REINACH, *R. épigr.* i 1913 pp. 334—339 (text of col. II, translation and commentary); ROUSSEL, *REG* xxvi 1913 pp. 476—477 (review); *R. crit.* lxxvii 1914 p. 367. The Lydian proper names are discussed by CUNY, *REA* xv 1913 pp. 399—404. The inscription is cited by FERGUSON, *Greek Imperialism* 1913 pp. 201—202; TARN, *Antigonos Gonatas* 1913 pp. 190—193, notes; PICARD, *Éphèse et Claros* 1922 pp. 63, 69, 81, 85, 157, 614; KEIL, *RE* xiii 2190; SWOBODA, *ibid.* Supp. iv 963. Points relating to the cult of Artemis are noticed in *R. hist. rel.* lxxv 1912 pp. 408—409. Further references by BUTLER, *Sardis* i 1 pp. 52, 63, 110, 149 and ills. 56, 166 (showing the inscribed block); REHM, *Milet* iii p. 288 note 6. Translation and notes by WESTERMANN in BOTSFORD-SIHLER, *Hellenic Civilization* 1915 pp. 571—574 no. 176; translation and discussion of economic points by CAVAIGNAC, *Population et capital* 1923 pp. 122—128.

2.

Royal Rescript (?).

MARBLE SLAB, presumably part of a stele, found on May 12, 1912, near the Sart railway station, where it was serving as cover to a drain situated a few metres north of the railway line. Prior to this use — which probably dates from about 1885, when the line was being built — the slab must have served as a step or paving-stone, for the inscribed surface was so much worn that some of the lettering had vanished, and all was so faint that a squeeze was of no use in decipherment. The text is from a drawing to scale by B. revised in June 1914 by Professor JOSEF KEIL. The slab was taken to Smyrna in order to be read by him, and was left by him at the Consulate of the United States, where it is believed to have been destroyed in the fire of September 13, 1922.

H. 0.47, w. 0.42 to 0.40, th. 0.085. Letters 0.006 to 0.009, spacing 0.009. The left side had preserved most of its smooth original edge; the top, bottom and right side were broken. The traces of the lines below l. 21 were read by KEIL, whose help has been invaluable. (Fig. 1).

(Facsimile and transcription on p. 8).

L. 2: the restoration should probably be *Ἀντιδ[χῶι καὶ Σελεύκῶι]* or possibly [- καὶ Φιλίππῶι]; see p. 9. The number of letters to a line is about 36 to 42.

L. 4: the use of *συνχωρεῖν* here, as in l. 13, suggests that the man making the concession was in this case also mentioned by name; if so, we should read here not an official title such as *[χιλι]άρχου* but a name such as *[Δημ]άρχου*.

Ll. 4—7 are restored so as to give what seems to be their purport.

Ll. 7—8: the missing name may be *T[ημνεῖ][τα]ι* or *T[μωλεῖ][τα]ι*.

L. 10: For *διαφωνεῖν* 'to perish' and its opposite *σώζεσθαι*, cf. *Syll.* 521.25.

L. 11: on *ὀλλύουσ* cf. MAYSER, *Gr. d. gr. Pap.* i p. 163. For the restoration, cf. *Syll.* 495. 167, 186: *ἀφέσεις ἐποιήσατο τῶν χρημάτων . . . ἀφεισιμ ποιήσασ[θαι τοῖς χρ]ήσταις. [χρ]ημάτων* recurs in l. 23; on *ἀξιώω* cf. *OGI* 266, note 1.

Ll. 14—15: for *[διορθοῦ]σθαι* in this sense, cf. *Syll.* 306.39 and 344.101.

L. 16: for exemption up to the eighth year, cf. *OGI* 90.29; for payment in three instalments, *OGI* 225.17.

L. 17: *πα[ρ] ἑκαστον] ἐνιαυτόν*; cf. *Syll.* 193.14.

L. 18: on such payment of a fixed annual tax, cf. HOLLEAUX, *BCH* xlvi 1924 p. 40 f.

(2)

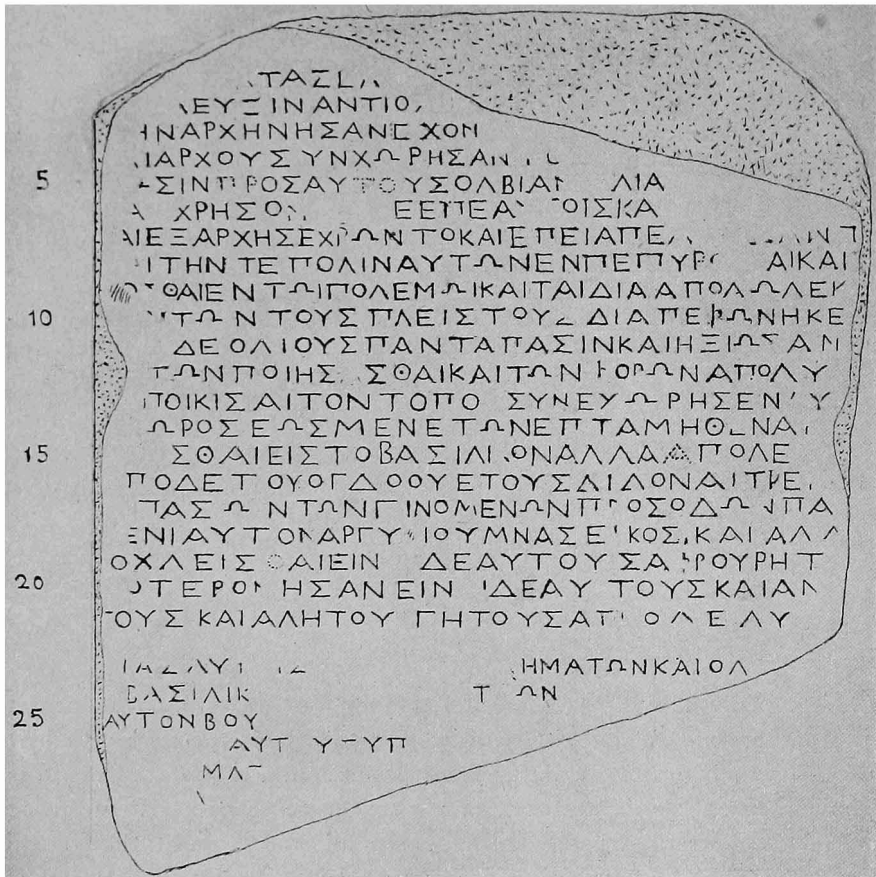


Fig. 1.

[.]τας ε[- - - - - c. 30 l. - - - - - βα-]
 [σι]λεῦσιν Ἀντιό[χῳ] καὶ - - - - - c. 25 l. - - - - -]
 [τ]ὴν ἀρχὴν ἧς ἀνέχον[το - - - - - c. 22 l. - - - - -]
 [...]άρχου συνχωρήσαντο[ς ἐπιμελεῖσθαι ὅπως ἀνά-]
 5 [γ]ῶσιν πρὸς αὐτοὺς ὀλβία[ν] καὶ ἄ[φ]ρονον εὐδαιμο-
 [νί]α[ν], χρῆσον[ται] δὲ ἐπ' εαυ[τ]οῖς κα[ὶ] νόμοις πᾶσιν οἷς]
 [καὶ] ἐξ ἀρχῆς ἐχρῶντο· καὶ ἐπεὶ ἀπέ[δειξ]αν T[- c. 5 l.]
 [. .]ι τὴν τε πόλιν αὐτῶν ἐνπεπερω[σθ]αι καὶ [ἐξ]ηρη-
 [μ]ῶσθαι ἐν τῷ πολέμῳ καὶ τὰ ἴδια ἀπολωλεκ[ότας] τῶν]
 10 [πολι]τῶν τοὺς πλείστους διαπεφωρηκέ[ναι], [σεσῶι-]
 [σθαι] δὲ ὀλίους πανταπᾶσιν, καὶ ἠξίωσαν [ἄ]φεισιν χρη-
 [μά]των ποιήσ[α]σθαι καὶ τῶν [φ]όρων ἀπολύ[σαι] καὶ]
 [ἐ]ποικίσαι τὸν τόπο[ν], συνεχώρησεν [α]ὖ[τοῖς] - c. 6 l.]
 [δ]ωρος ἕως μὲν ἐτῶν ἐπτὰ μῆθ' ἐν αὐτοῖς διορ-
 15 [θ]οῦσθαι εἰς τὸ βασιλι[κ]ὸν ἀλλὰ ἀπολε[λύσθαι],
 [ἀ]πὸ δὲ τοῦ ὀγδόου ἔτους διδόναι τρε[ῖς] ἀναφορὰς]
 [ἐκ] πασῶν τῶν γινομένων προσόδων πα[ρ'] ἑκαστον]
 ἐνιαυτοῦ ἀργυ[ρ]ίου μνᾶς εἴκοσι καὶ ἄλλ[ως] μὴ ἐν-
 οχλεισθαι· εἶν[αι] δὲ αὐτοῖς ἀ[φ]ρουρήτ[ους] ὡς καὶ]
 20 [πρ]ότερον ἦσαν· εἶν[αι] δὲ αὐτοῖς καὶ ἀν[ε]νοχλή-
 τους καὶ ἀλητοῦ[ρ]γῆτους· ἀπολελύ[σθαι] δὲ - - c. 8 l. - -]

(l. 22 is effaced and ll. 23—27 are unintelligible)

“to the kings Antiochos and the rule which they endured archos (2) having granted them leave to take measures for restoring to themselves happy and abundant prosperity, they shall enjoy for their own use all the laws enjoyed by them from the beginning. And since the T— pointed out that their city had been burnt and laid waste in the war, that most of the citizens had lost their property and had perished and that altogether but few of them still survived, and also petitioned him to grant remission of debts, to release them from their dues and to bring settlers to the site, —doros made to them this concession: that for seven years they should pay nothing to the royal treasury but be released; that from the eighth year they should pay in three instalments, out of all revenues received, twenty minae every year and be subject to no other impost; that they should be free from a garrison as they formerly were; that they should be unmolested and free from obligation to perform public services; that they should be released from”

This seems to be part of a royal rescript similar in form to that of ANTIGONOS addressed to the people of Teos. Like that rescript (*Syll.* 344. 56—61), our fragment deals with city laws (l. 6) and mentions a petition (l. 11); in both documents the verbs embodying decisions are in the infinitive; both documents grant exemptions (ll. 19—21, *Syll.* 344.70); in ours the king appears to confirm certain concessions made by officials whose names end in —ARCHOS and in —[D]OROS (ll. 4, 13—14).

Among his objects are the liberating of one city (ll. 1—7) and the refounding of another (ll. 7—21); both had suffered in a ‘war’ (l. 9) that cannot be identified with certainty. This may be the king’s reply to a group of these and other cities which had sent embassies requesting relief.

The city of ll. 7—8 may have been T[emnos] or T[molos]; we assume that while ‘they’ (*αὐτοί*, ll. 8, 13, 19, 20) are its citizens, the persons receiving this rescript were addressed as *ὑμεῖς* in the portion now lost. In any case it is inconceivable that ‘their city’ (l. 8) was Sardis; the Seleukid capital of Western Asia was too important to have ever been ‘free from a garrison’ (l. 19), and probably too large to have suffered such depopulation (ll. 10—11). As to the origin of the stone no information is deducible from its discovery at the Sart station; so portable a slab may have come from any one of the many ancient sites in communication with the Smyrna-Cassaba railway.

The date is about 225—175 B. C., to judge from the script. The Attalid territories were devastated by ANTIOCHOS III in 201—199 with PHILIP V, and again in 191—190 (*RE* ii 2165 f., vi 1093 f.); the reference (l. 2) may be to either of these invasions. If earlier than 197, our rescript was probably issued by ATTALOS I, if later than 197, almost certainly by EUMENES II. The most likely occasion for it is perhaps soon after the Peace of Apameia (188 B. C.); till then the Attalid kings held no durable control, such as is here implied, of lands outside their Pergamene dominions (E. MEYER, *Grenzen d. hell. St.* pp. 105—106), and the twelve years (201—190 B. C.) of almost continuous warfare would account for the extreme exhaustion referred to in ll. 8—10. The name-endings —ARCHOS and —[D]OROS are too common to give trustworthy guidance.¹

3.

List of Families (fragment).

Block of bluish white marble, probably from one of the temple walls, found in May 1910 among the foundations at the west end of the temple of Artemis. Broken on all sides except the right, where the original finely tooled surface remains.

H. 0.18, w. 0.32, th. 0.25; letters 0.01 to 0.012. Depth of smooth surface on right 0.12; of rough part behind it, 0.13 m.

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(Fig. 2).

¹ It may be noted however that about 190 B. C. there was a high Pergamene official named DEMARCHOS (*J. v. Perg.* 158.22, explained by HOLLEAUX, *BCH* xlvi 1924 p. 44 note 1) and that DIONYSODOROS, whose name would fit well in ll. 13—14, served as commander in the battle of Chios (201 B. C.) and as ambassador (198/197 B. C.); cf. *POLYB.* xvi 3 7—12, 6 11, 8 4; xviii 1 3, 2 2.

Sardis Expedition VII, 1.

(3)



Fig. 2.

[- - - γ]υνή.

[- - -]ς

Ἐφεσος μάγειρος,
 ἀδελφή Σεδδιδις κιθαρίστρια,
 γυνή Ἐφέσου Νινίς,
 υἱὸς Ἄτταλος,
 θυγάτηρ Ἀρτεμῖς.

"- - - wife.

- - - -

Ephesos, cook;
 his sister Seddis, player on the lyre;
 the wife of Ephesos, Ninis;
 his son Attalos;
 his daughter Artemis."

The *γυνή* of l. 1 and the base of the sigma which stood at the end of l. 2 show that there was formerly a column, doubtless containing a list of names, to the left of this list. The persons here named were probably connected with the temple staff as hired employees paid by the *νεωποῖται*; cf., in the accounts at Delphi, *μαγίροις τῶν ἱερείων μισθός* (*Syll.* 244 ii. 20) and the *προκιθαριστής* employed at Miletos (*Milet* i 3 p. 409). In the temple of Athena at Pergamon the woman who played the flute and the woman who intoned the chants (*αὐλητρίς καὶ ὀλολύκτρια*) seem to have been members of the regular personnel; *I. v. Perg.* 255 p. 190, *Syll.* 982 note 19.

The inscription probably dates from the first half of the second century B. C.

4.

Decree in honour of TIMARCHOS.

MARBLE STELE found April 14, 1913 at a depth of 1.50 in the northwestern angle of the excavations, near the flight of six steps at the northwest end of the temple of Artemis; cf.

Sardis i 1 pp. 128, 129, ill. 140. On the upper face of the stele in low relief within a sunken (4) panel is carved an olive-wreath above the inscription; above that panel are a dentil course, corona and cymatium. An acroterium had probably fitted on the tongue projecting at the top. The stele was found broken in two pieces near its moulded base shown in the illustration above cited.

H. 1.88, of top mouldings 0.16; w. below the pediment 0.50, at the bottom 0.57; th. below moulding 0.15, at bottom 0.21. The moulding projects on three sides 0.07. Tongue at the bottom 0.12 h., 0.21 w. H. of inscription 0.54; from lowest line to bottom of stele 0.77. H. of letters 0.009 to 0.015. (Plate III).

ἔδοξεν τῆι βουλῆι καὶ τῶι δήμῳι στρατηγῶν
 γνώμη· ἐπεὶ Τίμαρχος Μενεδήμου, τεταγμένος πρό-
 τερον ὑπὸ τοῦ θεοῦ βασιλέως ἑσκοφύλαξ ἐν Περγᾶμῳι
 καὶ πίστεως οὐ μικρᾶς ἤξιωμένος, ἐν τε τοῖς κατὰ τὴν
 5 χρεῖαν διεγενήθη ἀκολούθῳς τῆι τοῦ ἐγχειρίσαντος
 προαιρέσει καὶ ἐν τοῖς ἄλλοις ἀνεστράφη ἀμέμπτως,
 διόπερ ὁ βασιλεὺς ἐπιγνούς τὴν περὶ αὐτὸν ὑπάρχουσαν
 καθαρειότητα καὶ τὴν κατὰ τὸν βίον εὐταξίαν τε
 καὶ μετριότητα, καὶ νομίζων εὐθετον εἶναι πρὸς τὴν
 10 θεραπείαν καὶ εὐκοσμίαν τῶν κατὰ τὸ ἱερὸν τῆς
 παρ' ἡμῖν Ἀρτέμιδος κατέστησεν νεωκόρον τῆς θεοῦ,
 γινόμενός τε πρὸς τοῖς ἐγνεχειρισμένοις καὶ ἀμέμ-
 πτως ἀναστρεφόμενος συντηρεῖ τὴν ὑπάρχουσαν
 αὐτῶι παρὰ πᾶσιν εὐφημίαν, εὐσεβῶς δὲ διακείμενος
 15 καὶ πρὸς τὸ θεῖον καὶ φιλαγάθῳς πειρᾶται κατὰ τὴν ἑαυτοῦ
 δύναμιν καὶ ἐν τούτοις μηδενὸς λείπεσθαι μερίζων
 παρ' ἑαυτοῦ καὶ εἰς τὰ τῆι θεῶι χρήσιμα· ἵνα οὖν καὶ ὁ δῆμος
 φαίνεται τιμῶν τοὺς ἀγαθοὺς καὶ πολλοὶ ζηλωταὶ
 γίνωνται τῶν ὁμοίων, δεδόχθαι τῆι βουλῆι καὶ τῶι δήμῳι
 20 ἐπαινεῖσαι Τίμαρχον ἐπὶ τε τῆι πρὸς τὸ θεῖον εὐσεβείαι
 καὶ τῆι πρὸς τὴν πόλιν αἰρέσει, καὶ στεφανῶσαι αὐτὸν
 ἐν τῶι θεάτρῳι θαλλοῦ στεφάνῳι ἐν τοῖς ἀχθησομένοις
 Διονυσίοις προνοηθέντων τῆς ἀναγγελίας τοῦ τε
 ἀγωνοθέτου καὶ τοῦ γραμματέως τοῦ δήμου, ἀναγράψαι
 25 δὲ καὶ τὸ ψήφισμα εἰς στήλην καὶ ἀναθεῖναι
 ἐν τῶι ἱερῶι, ὅπως οὐτός τε πολλῶι μᾶλλον ἐγκαλεῖται
 πρὸς εὐεργεσίαν τῆς πόλεως καὶ οἱ ἄλλοι βλέπον-
 τες τὴν ἀπαντωμένην τοῖς ἀξίοις τῶν ἀνδρῶν
 30 εὐφημίαν πολὺ προθυμότερον διατιθῶνται τῆι
 πρὸς τὰ κοινὰ φιλαγαθία.

“Decree adopted by the Council and People on motion of the strategi: Whereas Timarchos son of Menedemos, who was heretofore installed by the deified king as keeper of the treasury at Pergamon and thus honoured with a post of no small trust, performed his duties to the satisfaction of him who had conferred it and in all else was free from blame; wherefore the king, noting his integrity and the steadfastness and sobriety of his life and considering him well fitted to care for and properly to administer the sanctuary of Artemis who dwells among us, appointed him temple-keeper of the goddess; and whereas by the discharge of his trust and by a blameless career he maintains that high repute in which he is held by all, and full of religious devotion and benevolence endeavours in this office, so far as in him lies, to be surpassed by none in personal gifts for the service of the goddess; in order therefore to let it be seen that the People honours good men and that many may emulate such actions, resolved by Council and People that Timarchos be commended for his devout piety and his loyalty to

- (4) the city, and that he be crowned in the theatre with an olive-wreath at the festivals of Dionysos that shall hereafter be celebrated — public proclamation *of the honour* to be made by the director of the games and by the clerk of the People —, and that this decree be engraved on a stele and set up within the sanctuary, in order that he may have still greater incentives to civic benefaction and that others, seeing good repute accrue to the deserving, may become all the more zealous in benevolent action for the common weal.”

L. 1: *στρατηγῶν*: under the Attalid monarchy the *strategi* of Pergamon were royal nominees (cf. *I. v. Perg.* 18 = *OGI* 267); since the king appointed our *neokoros* (l. 11) we may assume that here, as at Pergamon, he also chose the *strategi*; cf. CORRADI, *Atti d. R. Accad. di Torino* xlviii 1912—13 pp. 719—721, LAQUEUR, *Épigr. Untersuch. z. d. gr. Volksbeschl.* 1927 p. 18 note 1, ROSTOVITZEFF (see below) p. 387.

L. 3: *ῥισκοφύλαξ* is the title, as ROSTOVITZEFF has shown, of the Attalid official who kept the king's own treasury (*ῥίσκος*) at Pergamon, whereas the Seleukid kings seem to have called their treasurer *γαζοφύλαξ*: *OGI* 225.16; CUMONT, *Fouilles de Doura-Europos* 1926 p. 406 note 2.

L. 4: *πίστεως*: POLYBIOS, writing not long after the date of this decree, uses *πίστις* in the sense which it has here of “an office of trust”: *Σελεύκου . . . ταύτην αὐτῷ τὴν πίστιν ἐγγχειρίσαντος* (v 41 2); cf. *OGI* 339.53: *τὰς ἐνχειριζομένας αὐτῷ πίστεις*.

L. 22: *θεάτρῳ*: on the theatre at Sardis cf. POLYB. vii 18 3, ADLER, *Deutsche Bauzeitung* 1872 p. 43 f., CURTIUS, *Gesch. d. Topogr. Kleinasiens* p. 86, pl. v, g; according to CURTIUS the masonry of the lower courses suggests that the original building was of Attalid construction. The theatre has not yet been excavated; cf. *Sardis* i 1 pp. 16, 31, ill. 4.

θαλλοῦ στεφάνῳ: the fine relief above the text shows two olive shoots (*θαλλός* = ‘shoot’, *ἔλαιας* being understood) tied together so as to form a wreath such as is here mentioned.

L. 23: *τοῖς Διονυσίοις*: the first evidence of the celebration of Dionysia at Sardis, though the existence of a local cult of Dionysos was known from the fact that there was a *Dionysias* tribe; nos. 12 and 126 below; cf. *AFA* xvii 1913 p. 37. Many of the inscriptions cited by QUANDT, *de Baccho ab Alex. aet. in A. M. culto* (1912), relative to Dionysia in Asia Minor refer to the crowning of some man with a wreath *ἐν τοῖς Διονυσίοις*; this was the usual occasion for conferring that honour.

The probable date of this text has been fixed and its historical significance explained by Professor M. ROSTOVITZEFF, *Anatolian Studies pr. to Ramsay* 1923 pp. 385—388. The date is about 155 B. C., the ‘deified king’ of l. 3 being presumably EUMENES II (who died in 159 B. C.) and ‘the king’ of l. 7 his brother and successor ATTALOS II. This dating suits the script, which resembles that of the Eumenean decree *I. v. Perg.* 163 and of the Attalid stele from Pessinus, *OGI* 315, of about 159—156 B. C. TIMARCHOS the *neokoros* is known from his dedication, *AFA* xviii 1914 pp. 40—41 = no. 89 below.

5.

List of Names.

MARBLE BLOCK found in 1922 due north of Sardis on the south shore of the Mermere-göl (Gygæan Lake) near the supposed site of Koloë; broken on all sides except the left where the original margin, 0.02 w., is preserved. Ll. 1—16, which were buried, are less worn than the rest; the weathering of the bottom may have effaced two more lines from the space 0.03 w. below l. 27. From copy by H. C. BUTLER.

H. 0.49, w. 0.395, th. 0.225; letters 0.007 to 0.013 h.

(Plate III).

(5)

- [. . Μη]γρόδωρος Ἄρτε[- - -
 [ο]υ, Μ[ε]νεκράτης Μενε[- - -
 [Δ]έκμος Νασείκο[υ], Ποσειδώνιος [- - -
 [Α]ρτεμιδώρου, Μ[ι]θροδάτης Μητρο[- - -
 5 Ἀπολλωνίου, Μητρόδορος Ἀλεξα[- - -
 Παμφίλου, Πλούτας Κυμαῆς Ζη[- - -
 ου, Μητρόδωρος Κοντος Ἀλεξα[- - -
 Ἀλέξανδρος Μηνοφίλου, Χάρης [- - -
 νης Διογένου, Ἐρμογένης Ἄρτε[- - -
 10 ρος Ἀπολλωνίου, Ἀπολλώνιος Μη[- - -
 ρος Ἀρτεμιδώρου, Τρύφων Δέκμ[ου,- - -
 σίου, Ἐρμιππος Ἐρμίππου, Ἐὐνα[- - -
 [ο]ς Βορων, Ἐρμιππος Δαμίωνος, Δα[- - -
 άδης Ἀσκληπιάδου, Ἀπολλωνίδ[ης - - - Πο-]
 15 σειδωνίου, Ἀρτεμιδώρος Ἄρτε[- - -
 μας, Θράσων Μοκαπολεως, Ἄττα[- - -
 μαχος Κοντου, Μηνόδοτος Ἀλεξ[- - -
 που, Ἡρακλείδης Μενάνδρου, Μη[- - - - Με-]
 νεσθεὺς Μενεκράτου, Ἀπολλώ[νιος - - -
 20 ρος Ἀπολλωνίου, Κόνων Κοντου, [- - -
 [. .]ότειμος Ποπλίου Πλουτίω[ν - - -
 [. .], Ἀπολλωνίδης Ἀπολλωνίδ[ου, - - - .
 [. . .] Μηνοφίλου, Μηνόφιλος Κο[- - -
 [. . .]τωνος, Ἀπολλώνιος Μηνο[- - -
 25 [. . . ο]υ, Νεικομήδης Ἀπολλωνίο[υ, - - -
 [. . . ο]υ, Μίθρης Διδυμᾶς Κο . ο[- - -
 [. . . .]ρα ιου εσίου [- - -

(translation omitted)

This list seems to date from the end of the second or the early part of the first century B. C., so far as can be judged from the style of the lettering; for what purpose it was made does not appear. Some of the men have double names, e. g. Πλούτας Κυμαῆς (6) — ος Βορων (13) and Μίθρης Διδυμᾶς (26). The occurrence of Latin names such as Δέκμος (3, 11), Νασείκας (3), Πόπλιος (21), suggests that the unusual Κοντος (7, 17, 20) may be a local version of Κόιντος, but since it figures in the double name Μητρόδωρος Κοντος (7) it is probably of Lydian origin. The spelling Μιθροδάτης (4) is noteworthy. Μοκαπολις (16) = Thracian Μοκαπορις; TOMASCHEK, *Wiener Sber.* cxxxix I p. 25 f. Ἐρμιππος Ἐρμίππου is the name of a Sardinian who lived under CALIGULA (WIEGAND, 7^{ter} Bericht, *Berl. Abhandl.* 1911 p. 65) and may have been a descendant of this Ἐρμιππος (12).

6.

Treaty with Ephesos (fragment).

FRAGMENT of local marble broken on all sides, found in March 1922 in the first ravine north of the temple of Artemis near the so-called Roman building. From copy by T. L. SHEAR. H. 0.23, w. 0.36, th. 0.20; letters 0.012. (Fig. 3).

(6)

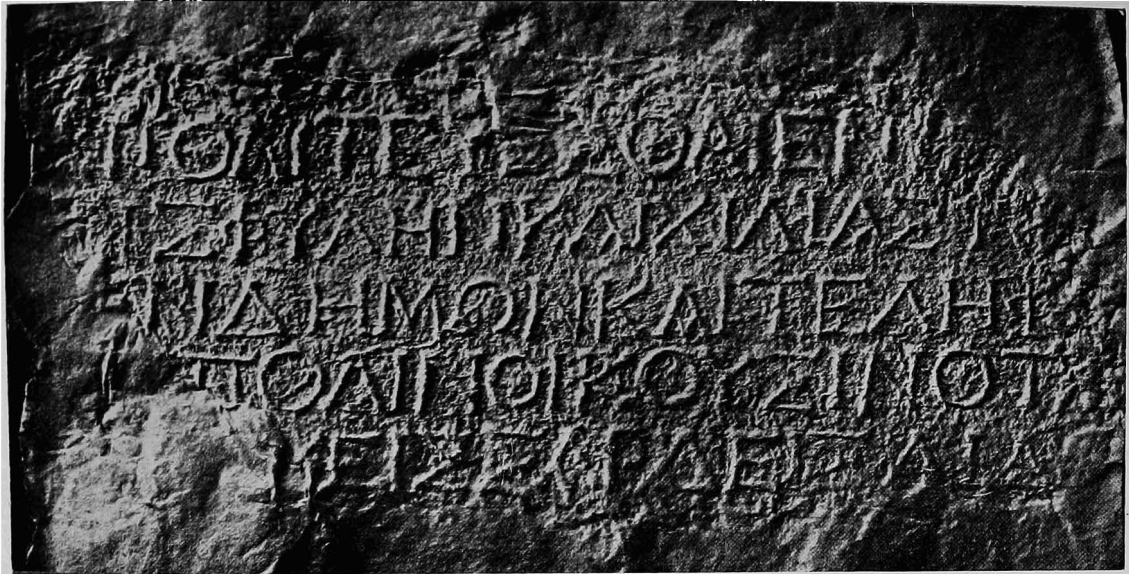


Fig. 3.

[. ἐὰν δέ τις Σαρδιανῶν βούληται] πολιτεύεσθαι ἐν [Ἐφέσῳ,
 [ἐπικληρώσαι αὐτὸν τοὺς ἐσσηνας εἰς φυλὴν καὶ χιλιαστὴν καὶ εἰ-]
 [ναὶ αὐτῷ ἔφοδον ἐπὶ τὴν βουλὴν καὶ τὸν δῆμον καὶ τέλη φέρειν]
 [αὐτὸν ἴσα καὶ ὅμοια τοῖς ἄλλοις τοῖς τὴν] πόλιν οἰκοῦσιν· ὁ τ[ὶ δὲ ἂν δι-]
 5 [ἀγῆτι τις διὰ Σάρδεων εἰς Ἐφεσον ἢ διὰ Ἐφέσου] εἰς Σάρδεας δια[γωγὴν]
 [τούτου εἶναι αὐτῷ ἀτελεῖ - - -

" . . . should any of the Sardians wish to become a citizen of Ephesos, the essenes shall assign him by lot to a tribe and to a thousand-roll, and he shall have access to the Council and to the People's assembly and shall pay taxes precisely similar to those of the other inhabitants of the city. For anything that a man may transport through Sardis to Ephesos or through Ephesos to Sardis he shall have right of transit free from tax . . ."

L. 1: the second *E* of *πολιτεύεσθαι* is effaced, except for its lowest bar.

L. 2: the last letter shows plainly only the vertical, not the horizontal, bar.

L. 5: the first trace of a letter is the r. sloping bar of *Y*.

It is plain that the document to which this fragment belongs dealt with admission to citizenship at Ephesos, since the phrases restored in ll. 2-3 are Ephesian formulae regularly employed in that connexion.¹ And the mention of Sardis (l. 5) shows that this was part of an agreement between Ephesos and Sardis fixing the conditions under which citizens of either city might acquire citizenship in the other. The section relative to this subject in the treaty between Keos and Histiaia (*Syll.* 172) begins: *ἐὰν ὁ Ἰστιαί[εὺς βούληται ἐν Κέῳ] πολιτεύεσθαι*, whereupon follows a statement of the requisite formalities;² this gives the key to the approximate original wording of our l. 1. Just as the Keos treaty dealt with various questions other than that of citizenship, so also did the treaty of 98 B.C. between Ephesos and Sardis (*I. v. Perg.* 268 = *OGI* 437); both these documents were evidently meant to settle all points likely to cause misunderstanding between the respective cities; of both documents the final clauses only have survived. The scope and style of our fragment would fit well into the treaty between Ephesos and Sardis, and the

¹ Cf. *IBM* 453 and iii 2 p. 85; *ἸΟΑΙ* xvi 1913 pp. 236, 237. At Samos the formula was much longer, mentioning the *ἐκατοστὸς* and the *γένος* as well as the *χιλιαστὸς* (*Syll.* 312.30, 333.28 and *SEG* i 350-361).

² Cf. *Syll.* 633.53: *Μιλησίων τοῖς βουλευμένοις ἐν Ἡρακλείαι πολιτεύεσθαι*, which immediately precedes the directions that would-be citizens must follow.

script dates it in the period of that treaty, i. e. about 100 B. C. Since the existence of two (6) agreements similar in date and purpose between the same cities is far from probable, our text may well reproduce several of the lines lost from that treaty; ¹ and, should this be the case, our stone would almost certainly be a fragment of the stele set up "at Sardis within the sanctuary of Zeus" (*OGI* 437.87).

Our restoration of the text, while probably conveying the substance of the clauses, cannot pretend to verbal accuracy, though the length of the lines is fairly certain. ² Ll. 1-4, which embody provisions for the admission of Sardians to *πολιτεία* in Ephesos, were doubtless preceded by a corresponding clause for the benefit of Ephesians in Sardis. At the end of l. 4 begins a clause dealing with a different subject; this we take to be the reciprocal granting by Ephesos and Sardis of *διαγωγή*, namely the right of citizens of either city to transport goods through the other city to their own. This right and that of exportation (*ἐξαγωγή*) are dealt with together in the treaty between king Amyntas and Chalkis (*Syll.* 135); in what order the clause came in that treaty we do not know.

The order of topics is clear, however, in the Keos treaty (*Syll.* 172); reciprocity in the rights of exportation and of importation (*ἔσαγωγή*) enjoyed by the citizens of Keos and Histiaia is regulated in a clause immediately following that concerning *πολιτεία*. And a similar sequence of subjects is found in the treaty between Miletos and Herakleia (*Syll.* 633); nothing is there said as to exportation or importation, but the free right in certain circumstances to transport goods through the cities (*διάγειν*) is mutually stipulated (clauses viii-ix) immediately after the provision for the granting of *πολιτεία* (clause vii). These examples suggest that the topics of *πολιτεία* and *διαγωγή* were treated here also in the same order and that in l. 5 we should read: [διὰ Ἐφέσο]ν εἰς Σάρδεϊς διά[γειν] or δια[γωγήν]; the gist of this second clause thus appears to be clear though its wording must remain conjectural.

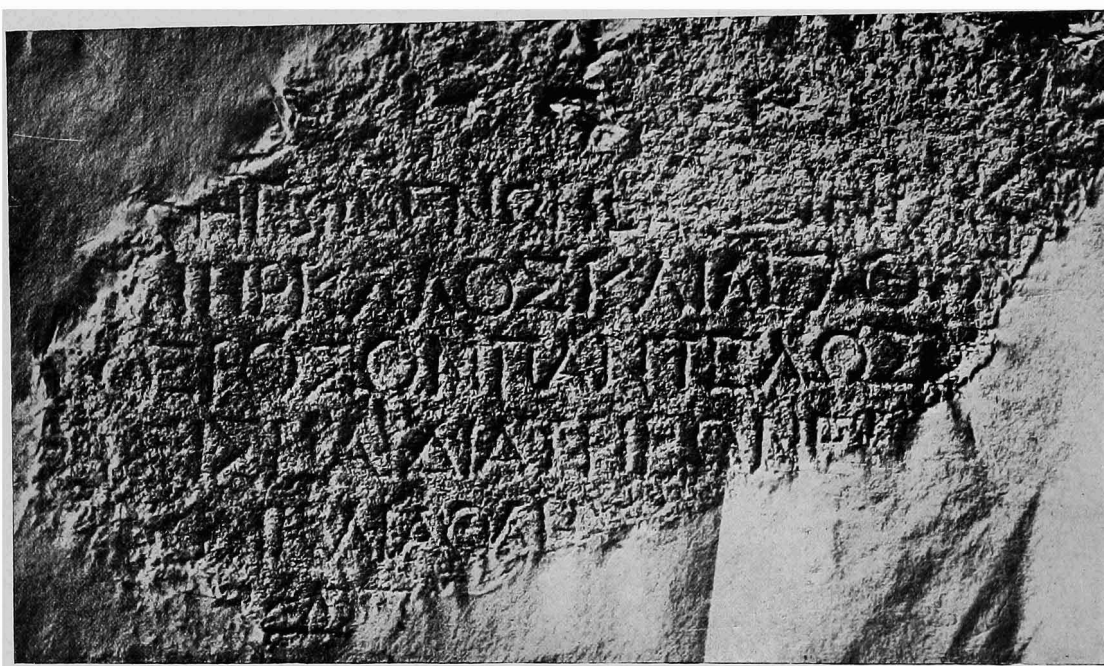


Fig. 4.

¹ Cf. *I. v. Perg.* 268 p. 197; how many of those forty lines belonged to the treaty and how many to the proconsul's letter is uncertain, but even if we allow only twenty lines to the treaty, this still implies that several of its original clauses are lost. In the Pergamon fragment E the lower letters are, as in our text, 0.012 high.

² If we may judge from the usual length of the formulae obviously used in ll. 2-3, the full lines of our inscription had about 52-54 letters, but one cannot always be sure that a formula has not been abbreviated.

(7)

7.

Decree in honour of HERAKON (fragment).

MARBLE FRAGMENT, apparently from a stele, found in May 1914 in the excavations on the northwest side of the temple area; broken on the four sides but not at the back.

H. 0.22, w. 0.28, th. 0.12; letters 0.011 h.

(Fig. 4).

[ἔδοξεν τῆι βουλῆι καὶ τῶι δήμῳι στρατ]ηγῶν γνώμη· ἐ[π]εὶ Ἡράκω[ν - - -]
 [- - - - - c. 26 l. - - - - - - - - -] ἀνῆρ καλὸς καὶ ἀγαθὸς [καὶ πρόθυμος διατελεῖ]
 [περὶ τὸν δῆμον τὸν Σαρδιανῶν, φαν]ερὸς ὢν παντελῶς χ[ρ]ήσιμον ἑαυτὸν παρεχόμενος]
 [- - - c. 25 letters - - - - - - - - -]σις καὶ διατρέβων ἐ[ν - - - - - - -]
 5 [- - - c. 25 letters - - - - - - - - -]ον καὶ ἀθλη[μάτων] ἀθλα τιθεῖς - - - -

(translation omitted)

Part of a decree of the Council and People of Sardis in honour of a certain HERAKON who had probably been gymnasiarch; this is suggested by l. 5, which apparently mentioned ἀθλήματα, of which that official had the control and often bore the burden; cf. *OGI* 339.79 (of the gymnasiarch MENAS): *τιθεῖς ἀθλα πάντων τῶν ἀθλημάτων τοῖς τε νέοις καὶ τοῖς ἐφήβοις.*

Since the script would appear to date about 100 to 50 B. C., this man may be father or grandfather of the HERAKON, described in no. 8 (ll. 52—53) as Ἡράκων Ἡράκωντος ὁ γυμνασι-
 αρχος τῶν γερόντων, who held that post in 5 B. C. Ll. 2—3 are restored *exempli gratia* in order to show the approximate length of the original lines.

8.

Collection of Documents concerning MENOGENES.

STELE OF BLUISH MARBLE, found in June 1912 ten metres east of the northeast corner column of the temple of Artemis, one metre above the level of the temple platform, and ten metres below that of the soil. There is a break across the face near the bottom, and a small piece is gone near the middle of the right side.

H. 2.24, of the pediment 0.23, of inscribed part in the pediment 0.07, of inscribed part below the pediment 1.38; w. of pediment 0.64, of stele at first line below pediment 0.55, at last line of inscription 0.60; th. 0.11. Letters in pediment 0.01 high, omicron sometimes slightly smaller. In the main text, letters vary from 0.005 to 0.01; most of them about 0.007. Largest letters in l. 21 and in the first three lines of AUGUSTUS' letter (ll. 22—24).

Published *AJA* xviii 1914 pp. 322—362 = *IGR* iv 1756.

(Plate IV).

τὸ κοινὸν
 τῶν ἐπὶ τῆς Ἀσίας
 Ἑλλήνων καὶ ὁ δῆμος ὁ Σαρδι-
 ανῶν καὶ ἡ γεροῦσία ἐτίμησαν Μηνογέ-
 5 νην Ἰσιδώρου τοῦ Μηνογένους τοῖς ὑπογεγραμμένοις·

(I)

εἰσανγειλάντων Μητροδώρου Κόνωνος καὶ Κλεινίου καὶ Μουσαίου καὶ Διονυσίου στρατηγῶν·

ἐπεὶ Γάϊος Ἰούλιος Καῖσαρ ὁ πρεσβύτατος τῶν τοῦ Σεβαστοῦ παίδων τὴν εὐκταισιτάτην
 ἐκ περιπορφύρου λαμπρὰν τῶ παντὶ κό(σ)μῳ ἀνείληφε τήβεννον, ἠδονταί τε πάντες
 10 ἄνθρωποι συνδιεγειρομένας ὀρῶντες τῷ Σεβαστῷ τὰς ὑπὲρ τῶν παίδων εὐχάς, ἧ τε ἡ-
 μετέρα πόλις ἐπὶ τῇ τοσαύτῃ εὐτυχίᾳ τὴν ἡμέραν τὴν ἐκ παιδὸς ἄνδρα τελοῦσα[ν]

αὐτὸν ἱερὰν ἔκρινεν εἶναι, ἐν ἧ κατ' ἐνιαυτὸν ἐν λαμπραῖς (ἐ)σθῆσιν στεφανηφορεῖν ἅπαντας, θ[υ-]
 σίας τε παριστάν(αι) τοῖς θεοῖς τοὺς κατ' ἐνιαυτὸν στρατηγούς καὶ κατευχὰς ποιεῖσθαι διὰ τῶν

15 *ἱεροκηρύκων ὑπὲρ τῆς σωτηρίας αὐτοῦ, συναθιερωσαί τε ἄγαλμα αὐτοῦ τῷ τοῦ πατρὸς ἐν-
ιδρύοντος ναῶι, ἐν ἧ τε εὐαγγελισθῆ ἢ πόλις ἡμέρα καὶ τὸ ψήφισμα ἐκυρώθη καὶ ταύτην στε-
φ(αν)ηφορησαί τὴν ἡμέραν καὶ θυσίας τοῖς θεοῖς ἐκπρεπεστάτας ἐπιτελέσαι, πρεσβῆαν τε
20 ὑπὲρ τούτων στείλαι τὴν ἀφιξιμένην εἰς Ῥώμην καὶ συναρρησομένην αὐτῷ τε καὶ τῷ Σε-
[β]αστῷ· δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ ἐξαποσταλῆναι πρέσβεις ἐκ τῶν ἀρίστων ἀν-
δρῶν τοὺς ἀσπασομένους τε παρὰ τῆς πόλεως καὶ ἀναδώσοντας αὐτῷ τοῦδε τοῦ δό-
γματος τὸ ἀντίγραφον ἐσφραγισμένον τῇ δημοσίᾳ σφραγίδι, διαλεξομένους τε τῷ Σε-
25 βαστῷ περὶ τῶν κοινῆ συμφερόντων τῇ τε Ἀσίᾳ καὶ τῇ πόλει. καὶ ἠρέθησαν πρέσβεις Ἰόλλας Μητροδώρο[υ]
καὶ Μηνογένη(ς) Ἰσιδώρου τοῦ Μηνογ(έ)νους.*

(II)

*Ἀντοκράτωρ Καῖσαρ θεοῦ υἱὸς(ς) Σεβα(σ)τός, ἀρχιερέυς, δημαρχικῆς ἐκξουσίας ἰθ',
Σαρδιανῶν ἀρχουσι βουλῇ δήμῳ χαίρειν· οἱ πρέσβεις ὑμῶν Ἰόλλας τε Μητροδώρου καὶ
Μηνογένης Ἰσιδώρου τοῦ Μηνογένους συνέντευχον ἐν Ῥώμῃ μοι καὶ τὸ παρ' ὑμῶν
25 ψήφισμα ἀπέδοσαν δι' οὗ τὰ τε δόξαντα ὑμεῖν περὶ ὑμῶν δηλοῦντες καὶ συνήδεσθε ἐπὶ τῇ τε-
λειώσει τοῦ πρεσβυτέρου μου τῶν παιδῶν· ἐπαινῶ οὖν ὑμᾶς φιλοτειμουμένους ἀνθ' ὧν εὐεργε-
τήσθε ὑπ' ἐμοῦ εὐχαρίστους ἀτοὺς εἶς τε ἐμὲ καὶ τοὺς ἐμοὺς πάντας ἐνδείκνυσθαι· ἔρρωσθε.*

(III)

*εἰσανγελιάντων τῶν στρατηγῶν· ἐπεὶ Μηνογένης Ἰσιδώρου τοῦ Μηνογένους ὁ ἐν τῷ ἐξιόντι ἔτει
ἐκλογιστῆς, ἀνὴρ καλὸς καὶ ἀγαθὸς ἐκ προγόνων καὶ ἀνεστραμμένος ἐν τῇ ἀρχῇ ἐπιμελῶς καὶ
30 εὐτόνως, πεμφθεὶς πρεσβευτῆς εἰς Ῥώμην πρὸς τε τὸν Σεβαστὸν Καῖσαρα καὶ πρὸς Γάϊον Καῖσαρα
τὸν πρεσβύτατον τῶν παιδῶν αὐτοῦ καὶ τοὺς λοιποὺς ἀνδρας πρὸς οὓς ἀπεκόμισεν τὰ ψηφισμα-
τα ὑπὲρ τε τῆς πόλεως καὶ τοῦ κοινοῦ τῶν Ἑλλήνων, ἐτέλεσε τὴν πρεσβῆαν εὐπρεπέστατα ἀξί-
ως τῆς πόλεως, καὶ συντυχὼν τῷ Σεβαστῷ ἐδήλωσεν τὴν τῆς πόλεως ἐπὶ τῷ Γαίῳ χαρὰν καὶ
περὶ ὅλον τὸν οἶκον αὐτοῦ εὐνοίαν, παραγενόμενός τε ἐν τῇ συναχθείσῃ δημοτελεῖ ἐκ(κ)λησίαι
35 τὴν ἀποπρεσβείαν ἐποιεῖτο, ὁ δὲ δῆμος ἀποδεξάμενος αὐτὸν καὶ ἐξ ὧν ἐκόμισεν ἀποκριμάτων
τὸ σπουδαῖον αὐτοῦ καὶ ἐπιμελὲς καταμαθῶν ἐπηνέχθη τιμᾶν αὐτόν· δεδ(ό)χθαι τῇ βουλῇ τὰς μὲν
τειμ(ά)ς αὐτοῦ εἰς τοὺς ἐννόμους ὑπερτεθεῖσθαι χρόνους, τὴν δὲ τοῦ δήμου εἰς αὐτόν μα(ρ)τυρίαν
δεδηλωσθαι διὰ τοῦδε τοῦ ψηφίσματος, εἶναι τε αὐτόν ἐν τῇ καλλίστῃ καὶ ἐν τούτοις ἀποδοχῇ.*

(IV)

*εἰσανγελιάντων τῶν στρατηγῶν· ἐπεὶ Μηνογένης Ἰσιδώρου τοῦ Μηνογένους, ὁ βουλευτῆς καὶ ἐν τῷ
40 ἐξιόντι ἔτει ἀποδιχθεὶς ἐκδικος ὑπὸ τοῦ κοινοῦ τῶν ἐπὶ τῆς Ἀσίας Ἑλλήνων, ἀνὴρ σπουδαῖος περὶ τῇ[ν]
πατρίδα καὶ ἐν παντὶ παρεχόμενος ἑαυτὸν εὐνοῦν εἰς τὰ χρήσιμα τῷ δήμῳ, πρεσβεύων καὶ ἐκδικῶ[ν]
καὶ ἀναλῶν εἰς τὰ συμφέροντα, πρὸς τε τὸν Σεβαστὸν θεὸν Καῖσαρα εἰς Ῥώμην ἀφικόμενος καὶ
πρὸς Γάϊον Καῖσαρα τὸν υἱὸν αὐτοῦ ὑπὲρ τε τῶν Ἑλλήνων καὶ τοῦ δήμου καὶ τῆς γερουσίας ἡμῶ[ν]
ὡς μάλιστα κοσμήσαι τοὺς ἐκπέμψαντας δι' ὧν ἐκόμισεν παρὰ τοῦ Σεβαστοῦ ἀποκριμάτων, ἐν [τε]
45 ταῖς ὑπὸ τῆς πατρίδος δεδομέναις αὐτῷ ἀρχαῖς καὶ λειτουργίαις ἀνεστρα(μ)μένος ἀγνώως καὶ πιστ[ῶς]
καὶ ἐπαξίως τοῦ γένους, ἐστὶν ἐν τῇ καλλίστῃ ἀποδοχῇ, ἐφ' οἷς ὁ δῆμος καὶ διὰ τὴν λοιπὴν (ἀν)αστροφή[ν]
καὶ ἐν πᾶσιν σεμνότητα αὐτοῦ ἐπηνέχθη τιμᾶν αὐτόν· νῦν δὲ ὄντων τῶν ἐννόμων χρόνων δεδό-
χθαι τῇ βουλῇ καὶ τῷ δήμῳ ἐπηνῆσθαι τε αὐτόν τετεμιῆσθαι δὲ καὶ εἰκόνη γραπτῇ ἐνόπλιω ἐπιχρῦσω καὶ
ἀγάλματι μαρμαρινῷ, ἃ καὶ ἀνατεθῆναι ἐν τῇ ἀγορᾷ γενομένης ἐπιγραφῆς· ὁ δῆμος ἐτείμησεν
50 Μηνογένην Ἰσιδώρου τοῦ Μηνογένους πρεσβεύσαντα εἰς Ῥώμην πρὸς τὸν Σ(ε)βαστὸν Καῖσαρα
καὶ Γάϊον Καῖσαρα τὸν υἱὸν αὐτοῦ, γενόμενον ἐκδικικὸν τῶν Ἑλλήνων καὶ ἀναστραφέντα ἀγνώως καὶ πιστῶ[ς].*

(V)

*Ἡράκων Ἡράκωντος ὁ γυμνασιάρχος τῶν γερόντων καὶ Ἀπολλώνιος Διοδώρου (τοῦ) Ἐρμ(ί)που Παταγας λογιστῆς εἰπ[ον·]
ἐπ(ε)ι, τῆς ἀποπρεσβείας γενηθείσης ὑπὸ Μηνογένους τοῦ Ἰσιδώρου τοῦ Μηνογένους τοῦ ἐν τῷ ἐξιό[ν]-
τι ἔτει ἐκλογιστοῦ τῆς πόλεως ἡμῶν, ἀνδρὸς ἀγαθοῦ κατὰ πᾶσαν ἀρετὴν καὶ διὰ τῶν ἐνεκχιρισμένων αὐ-
55 τῷ ἀρχῶν ὑπὸ τῆς πατρίδος ἀνεστρα(μ)μένου ἐπιμελῶς καὶ πιστῶς καὶ καθαρῶς, ἐν τε τούτοις κα(ι) τῇ λ[οι-]
πῇ τοῦ βίου σώφρονι καὶ κοσμίῳ ἀγωγῇ τῆς πρεπούσης ἀποδοχῆς καὶ παρὰ τῷ δήμῳ καὶ τῇ γερουσία [τυν-]*

- (8) χάνοντος περι ὧν ἐπρέσβευσεν πρὸς τε τὸν Σεβαστὸν καὶ Γάϊον τὸν πρεσβύτατον αὐτοῦ τῶν παίδων καὶ τοῦ[ς] λοιποὺς ἡγεμόνας ὑπὲρ τε τῆς πόλεως καὶ τοῦ κοινοῦ τῶν Ἑλλήνων, καὶ ἀποδεδωκότος τὰ ἀποκριμάτα ἄξια τῆς γερουσίας ἡμῶν, σπουδῆν εἰσηγηγεγμένο(ν) φιλοφρόνως τοῦ καὶ ἐκ τῶν ἡγεμόνων τὸ ἀξίωμα αὐτῆς [δι-]
 60 ἀφυλάσσειν, ἡ γερουσία ἀποδεξαμένη αὐτὸν ἔκριεν νῦν μὲν τὸν ἀληθῆ καὶ καθήκ(ο)ντα αὐτῷ ἔπαινον διὰ τοῦ ψηφίσματος μαρτυρησάι περί τε τιμῶν αὐτῷ τῶν πρεπουσῶν γενέσθαι πρόνοιαν ἐν τοῖς κ[αθή-]
 κουσιν χρόνοις· δεδόχθαι γενέσθαι καθ' ὅ τι προεγράφται.

(VI)

- Ἡράκων Ἡράκωντος ὁ γυμνασιάρχος καὶ Ἀπολλώνιος Διοδώρου (τοῦ) Ἐρμίππου Παταγας λογιστῆς [εἶπον·] ἐπεὶ Μηνογένης Ἰσιδώρου τοῦ Μηνογένους ὁ ἐν τῷ ἐξιόντι (ἔτει) ἐκλογιστῆς τῆς πόλεως ἡμ[ῶν, ἀνῆρ]
 65 καλὸς καὶ ἀγαθὸς καὶ πατρὸς ἐκ προγόνων τιμίον, ἀπὸ τῆς ἐκ παιδὸς ἡλικίας ἡγμένος εὐτάκτως [καὶ δικαί- (?)]
 ως περὶ τε τὸ ἦθος καὶ τὴν λοιπὴν τοῦ βίου σφρόνα καταστολήν, γεγονὼς ἀνῆρ βέλτιστος ἐν [πᾶσιν καὶ]
 τῆ πατρίδι, εἰρέθῃ καὶ πρεσβευτῆς εἰς Ῥώμην ὑπὲρ τε τοῦ κοινοῦ τῶν Ἑλλήνων καὶ τῆς πατρίδος πρὸς τε Αὐ-
 70 τοκράτορα Καίσαρα Σεβαστὸν καὶ Γάϊον τὸν υἱὸν αὐτοῦ, καὶ ἐτέλεσεν τὴν πρεσβήαν καὶ ὑπὲρ τῶ[ν γερόντων]
 ἐπιτυχῶς, οἱ δὲ γέροντες καὶ πρότερον μὲν αὐτὸν ἐπήγεσαν καὶ νῦν ἔκριαν, τῶν ἐννόμων ἐ[λθόντων]
 χρόνων, καὶ τιμῆσαι αὐτόν· δεδόχθαι τιμηθῆσθαι αὐτὸν ἰκόνι γραπτῆ ἐνόπλω ἐπιχρῦσω, ἧς γενομ[ένης τῆς]
 ἀναθέσεως ἐν τῷ πρεσβυτικῷ ἐπι(γ)ραφῆναι· ἡ γερουσία ἐτίμησεν Μηνογένην Ἰσιδώρου τοῦ Μη[νογένους]
 ἄνδρα καλὸν καὶ ἀγαθόν, πρεσβέυσαντα δὲ καὶ ἰς Ῥώμην πρὸς τὸν Σεβαστὸν καὶ Γάϊον τὸν υἱὸν αὐτ[οῦ καὶ πρὸς]
 τοὺς λοιποὺς ἡ(γ)εμόνας καὶ ὑπὲρ τῆς γερουσίας ἐπιτυχῶς, ἀρετῆς ἕνεκα καὶ εὐνοίας τῆς εἰς ἑατ[ήν.]

(VII)

- Χαρῖνος Χαρῖνου Περγαμηνός, ὁ ἀρχιερεὺς θεᾶς Ῥώμης καὶ Αὐτοκράτορος Καίσαρος θεοῦ υἱοῦ Σεβαστο[ῦ, Σαρδιανῶν]
 76 ἄρχουσι βουλῆ δῆμω χαίρειν· ἐ(κ)κλησίας ἀρχαιρετικῆς συναχθείσης καὶ συνελθόντων τῶν ἀπὸ τῶν [πόλεων ἐ-]
 κατὸν κ(αι) ν' ἀνδρῶν τιμᾶν ἐπηνέχθησαν ἄθροισι τὸν καθ' ἕτος ἔκδικον τοῦ κοινοῦ τῶν ἐπὶ τῆς Ἀσί[ας Ἑλ-]
 λήνων Μηνογένην Ἰσιδώρου τοῦ Μηνογένους τὸν πολείτην (ὕ)μῶν, διὰ τὴν ἐξ αὐτοῦ ἰς τὴν Ἀσίαν [εὐδῆ-]
 80 λον εὐνοίαν καὶ διὰ τὸ τὴν ἀρχὴν αὐτὸν τετελεκέναι καθαρῶς καὶ συμφερόντως, ἰκόνι γραπτῆ ἐνόπλω (ἐ)πιχρ[ύσω]
 ἦν καὶ ἀνατεθῆναι ἐν ἧ ἂν βούληται πόλει τῆς Ἀσίας, ἐφ' ἧς καὶ ἐπιγραφῆναι· οἱ ἐπὶ τῆς Ἀσίας Ἑλ(λ)ηνες ἐτίμησ[αν]
 Μηνογένην Ἰσιδώρου τοῦ Μηνογένους Σαρδιανόν, ἔκδικον, τελέσαντα τὴν ἀρχὴν κα(θ)αρῶς καὶ σ[υν-]
 φερόντως τῆ Ἀσία· δι' ὃ καὶ γεγράφαμεν ὑμῖν περὶ τῶν τιμῶν αὐτοῦ ἵνα ἰδῆτε.

(VIII)

- Δημήτριος Ἡρακλείδου Μασταυρείτης, ὁ ἀρχιερεὺς θεᾶς Ῥώμης καὶ Αὐτοκράτορος [Καίσαρος θεοῦ υἱοῦ Σεβα[σ-]
 τοῦ, Σαρδιανῶν ἄρχουσι βουλῆ δῆμω χαίρειν· Μηνογένην Ἰσιδώρου τοῦ Μηνογένους τὸν πολείτην ὑμῶν
 85 ἐπηνέχθησαν ἐπὶ τῶν ἀρχαιρεσιῶν οἱ ἐπὶ τῆς Ἀσίας Ἑλληνες διὰ τὴν ἀρετὴν καὶ περὶ πάντα σεμν(ό-)
 τητα τιμῆσαι ἰκόνι γραπτῆ ἐνόπλω ἐπιχρῦσω, ἦν καὶ ἐξεῖναι ἀναθεῖναι τῷ Μηνογένῃ ἐν ᾧ ἂν βούλη-
 90 ται τῶν τῆς Ἀσίας τόπων γενομένης ἐπιγραφῆς· οἱ ἐπὶ τῆς Ἀσίας Ἑλληνες ἐτίμησαν Μηνογένην
 Ἰσιδώρου τοῦ Μηνογένους Σαρδιανόν, ἄνδρα ἀγαθόν καὶ τίμιον τῆ Ἀσία.

(IX)

- ἔδοξεν τοῖς ἐπὶ τῆς Ἀσ(ί)ας Ἑλλήσιν γνώμη τοῦ ἀρχιερέως θεᾶς Ῥώμης καὶ Αὐτοκράτορος Καίσαρος
 90 θεοῦ υἱοῦ Σεβαστοῦ Φιλιστήους τοῦ Ἀπολλοδώρου τοῦ Ἀπολλοδώρου φιλοπάτριδος Συμυρναίου· ἐπεὶ
 Μηνογένης Ἰσιδώρου τοῦ Μηνογένους(ς) Σαρδιανός ἀνῆρ ἀγαθός καὶ ἐν τῇ πατρίδι πλείστης
 ἀποδοχῆς τυγχάνει ἐπὶ τε καλοκάγαθία καὶ σεμνότητι καὶ πρεσβείαις ταῖς πρὸς τὸν Σεβαστὸν καὶ τῆ
 τῶν ἐνπεπιστευμένων ἀρχῶν πίστει, χειροτονηθεὶς καὶ ἔκδικος τὸ δεύτερον ἀγνώως καὶ ἐπιμε-
 95 λῶς τοῖς τῆς Ἀσίας πράγμασιν προσήδρευσεν, οὐδένα καιρὸν πρὸς τὸ συμφέρον τῶν Ἑλ(λ)ήνων παριεῖς
 πάσῃ δὲ χρώμενος σπουδῆ, ἐφ' οἷς δίκαιός ἐστιν τετιμηθῆσθαι ἰκόνι γραπτῆ ἐνόπλω ἐπιχρῦσω, ἦν
 καὶ ἀνατεθῆναι ἐν ἧ ἂν πόλει βούληται τῆς Ἀσίας γενομένης ἐπιγραφῆς· οἱ ἐπὶ τῆς Ἀσίας ἐτίμησαν
 Ἑλληνας Μηνογένην Ἰσιδώρου τοῦ Μηνογένους Σαρδιανόν, τὸ δεύτερον ἔκδικον καὶ ἀνα-
 στραφέντα ἀγνώως καὶ συμφερόντως τῆ Ἀσία, ἀρετῆς ἕνεκα πάσης.

(X)

ἔδοξεν τοῖς ἐπὶ τῆς Ἀσίας Ἑλλησιν γνώμη Μάρκου Ἀντωνίου Δεπίδου Θυατιρηνοῦ, τοῦ ἀρχιερέως καὶ
 100 ἀγωνοθέτου διὰ βίου τῶν μεγάλων Σεβαστῶν Καισαρῶν θεᾶς Ῥώμης καὶ Αὐτοκράτορος Καίσαρος
 θεοῦ υἱοῦ Σεβαστοῦ, ἀρχιερέως μεγίστου καὶ πατὴρ τῆς πατρίδος καὶ τοῦ σύνπαντος τῶν ἀνθρώπων
 γένους· ἐπεὶ Μηνογένης Ἰσιδώρου τοῦ Μηνογένους Σαρδιανός, ἀνὴρ γένους ἐνδοξοτάτου
 καὶ πολλὰ παρὰ τῆ πατρίδι ἠνδραγαθηκότος διὰ τε ὧν ἐπιστεύθη ἀρχῶν καὶ ἱερωσυνῶν, πρεσβεύ-
 105 <καὶ πάντα> κατορθώσάμενος προσηκόντως καθὼς τὰ ἀποκρίματα περιέχει, γενόμενος δὲ καὶ τῆς
 Ἀσίας τὸ τρίτον ἔκδικος, καὶ ἀναστραφεὶς ἀγνώως καὶ συμφερόντως τοῖς τῆς Ἀσίας πράγμασιν ὡς
 μάλιστα ἐπηνῆσθαι καὶ τετιμῆσθαι αὐτὸν παρ' ὄλον ἐν ταῖς ἀρχαιρεσίαις, δίκαιον δὲ ἔστιν καὶ νῦν
 μαρτυρῆσαι τῷ ἀνδρὶ ὅτι οὐδέποτε ἐνλίπει τοῖς κοινοῖς τῆς Ἀσίας πράγμασιν, αἰεὶ ποτε δὲ αἴτιος παν-
 110 ἐπιχρῦσω, ἦν καὶ ἀνατεθῆναι ἐν ἧ ἂν πόλει βούληται τῆς Ἀσίας γενομένης ἐπιγραφῆς· οἱ ἐπὶ τῆς Ἀσί-
 ας Ἑλληγες ἐτίμησαν Μηνογένην Ἰσιδώρου τοῦ Μηνογένους Σαρδιανόν, γενόμενον τρις ἔ[κ]-
 δικον καὶ ἀναστραφέντα πιστῶς καὶ ἀξίως τοῦ γένους, ἀρετῆς ἕνεκα πάσης· τετιμῆσθαι δὲ καὶ
 Ἰσιδώρον Μηνογένους τοῦ Ἰσιδώρου Ἀσιανόν, τὸν υἱὸν αὐτοῦ γεγεννημένον ἐπὶ ταῖς καλλίσταις
 115 ἐλπίσιν, καὶ ἀνατεθῆναι αὐτοῦ ἰκόναν ἔνοπλον ἐπίχρυσον ἐν ἧ ἂν πόλει βούληται τῆς Ἀσίας Μηνο-
 γένης ὁ πατήρ αὐτοῦ γενομένης ἐπιγραφῆς· οἱ ἐπὶ τῆς Ἀσίας Ἑλληγες ἐτίμησαν Ἰσιδώρον Μηνογέ-
 νους τοῦ Ἰσιδώρου Ἀσιανόν τὸν Μηνογένους υἱόν, διὰ τὴν τοῦ πατρὸς αὐτοῦ πρὸς τὴν Ἀσίαν σπουδὴν
 τε καὶ εὐνοίαν, ἀρετῆς ἕνεκα πάσης· ἔξιναι τε τῷ Μηνογένῃ τὰ ἴδια τίμια καὶ τὰ τῶν προγόνων ἐν
 στήλῃ μαρμαρινῇ ἐνχαράξαι ἦν καὶ ἐπιτεράφθαι αὐτῷ ἐν ἧ ἂν βουλῆθῃ τῆς Ἀσίας πόλι<ς> ἢ ἱερῷ ἀναστή-
 σαι, πεμφθῆναι δὲ τοῦδε τοῦ ψηφίσματος τὸ ἀντίγραφον πρὸς Σαρδιανούς ἐσφραγισμένον τῇ ἱερᾷ σφ(ρ)αγίδι.

(XI)

ἔδοξ(ε)ν τῇ βουλῇ περὶ ὧν εἰσὴν(γ)ειλαν οἱ στρατηγοὶ Ποσιδώνιος Νικομάχου ὁ καὶ Νεικόμαχος καὶ Μωγέτης
 121 καὶ Παρδαλας καὶ Μοσχίων· ἐπειδὴ Μηνογένης Ἰσιδώρου τοῦ Μηνογένους, ὁ ἔκδικος τὸ τρίτον τῆς Ἀσίας,
 ἀνὴρ ἀγαθὸς καὶ εὐγενής, ἀπὸ τῆς πρώτης ἡλικίας σπουδάσας περὶ ἀρετῆν, τέλειος ἀνὴρ γέγονεν, πισ-
 τευθεὶς τε παρὰ τῆς πατρίδος ἀρχὰς τιμιωτάτας ἐν πάσαις ἀνέστραπται ἀγνώως καὶ ἐπιμελῶς καὶ
 125 πιστῶς, πρεσβεύσας τε πρὸς τε τὸν Σεβαστὸν καὶ τοὺς ἄλλους ἡγεμόνας ἐπιτυχῶς καλλίστοις
 ἀποκρίμασιν τὴν πατρίδα ὑπὲρ τῶν συμφερόντων κεκόσμηκε, τῇ τε παρὰ τοῖς Ἑλλησι διαπρέπων
 γνώσει ἠξίωται τρις τῆς αὐτῆς ἀρχῆς διὰ βίον πιστὸν καὶ ἠθῆ ἀγαθὰ καὶ ἀνδρῆαν, ἐφ' οἷς ἅπασιν ἡ βου-
 λῇ ἐπαινέσασα αὐτὸν καὶ ἐπὶ τῷ ἱεροπρεπῶς τὴν Περγαμηνῶν ἱερωσύνην ἄρξαι ἔκρινε τιμῆσαι· δε-
 130 δόχθαι τετιμῆσθαι αὐτὸν ἰκόνι χαλκῇ, ἧς ἀνατεθείσης ἐν τῇ ἀγορᾷ γενέσθαι τὴν ἀρμόζουσαν ἐ[πι-]
 γραφῆν, τετιμῆσθαι δὲ αὐτοῦ καὶ τὸν υἱὸν Ἰσιδώρον ἰκόνι γραπτῇ ἐνόπλιω ἐπιχρῦσω, ἧς ἀνατεθείσης ἐν
 τῷ παιδικῷ τυχῖν τῆς προσηκούσης τοῖς ἐψηφισμένοις ἐπιγραφῆς. ἐπετεράπη τε αὐτῷ τὸ ψηφίσμα
 ἐνχαράξαι εἰστήλῃν καθὼς καὶ οἱ Ἑλληγες ἐψηφίσαντο.

(XII)

ἔδοξεν τῇ βουλῇ περὶ ὧν εἰσὴν(γ)ειλεν Χρυσόγονος Χρυσογόνου νεώτερος Οπινας, ὁ γραμ(μ)ατεὺς τοῦ δήμου
 τὸ δεύτερον καὶ ἀντάρχων τῶν στρατηγῶν· ἐπειδὴ ἐπελθόντες οἱ ἐν τῷ ἱερῷ τοῦ τε Πολιεύς Διδὸς
 καὶ τῆς Ἀρτέμιδος οἰκοῦντες ἠτήσαντο εὐχαριστίας ἕνεκαν καὶ ὧν πεπόνθασιν εὖ ἐκ Μηνογένου[ς]
 135 τοῦ Ἰσιδώρου τοῦ Μηνογένους, ἀνδρὸς ἀγαθοῦ καὶ παρὰ τε τῆ πατρίδι τῆς καλλίστης τυγχάνοντος ἀπ[ο-]
 δοχῆς τε καὶ μαρτυρίας καὶ παρὰ τοῖς Ἑλλησιν τιμῆς, οἱ τρις ἤδη ἔκδικον αὐτὸν πεποίηται ἐατῶν, ἰκόναν
 γραπτὴν ἔνοπλον ἐπίχρυσον τοῦ υἱοῦ αὐτοῦ ἀναθῆναι ἐπιτεράφθαι αὐτοῖς Ἰσιδώρου τοῦ Μηνογένους τοῦ
 Ἰσιδώρου Ἀσ[ια]νοῦ, καὶ ἡ βουλῇ διὰ τε τὸν πατέρα αὐτοῦ Μηνογένην καὶ διὰ τοὺς αἰτουμένους ἐπέτρεψεν· δε-
 δόχθαι ἀνατεθῆναι τὴν ἰκόναν αὐτοῦ ἐν τῷ ἱερῷ τῆς Ἀρτέμιδος, ἐφ' ἧς καὶ γενέσθαι τὴν οἰκειαν ἐπιγραφῆν.

- (8) "The Commonalty of the Hellenes in Asia, the People of the Sardians and the Chamber of Elders honoured Menogenes son of Isidoros the son of Menogenes as hereunder written:

(I. *Decree of the Council and People of Sardis*; about April, 5 B. C.)

On the motion of Metrodoros son of Konon, Kleinias, Mousaios and Dionysios, strategi: whereas Gaius Iulius Caesar the eldest of the sons of Augustus has, as was ardently desired, assumed in its full splendor the pure white toga in lieu of that with the purple border, and all people rejoice to see the united prayers ascending to Augustus on behalf of his sons: and whereas our city in view of so happy an event has decided: that the day which raised him from a boy to the completeness of manhood shall be a sacred day, on which annually everyone shall wear wreaths and festal apparel, when the strategi of the year shall perform sacrifices to the gods, shall through the sacred heralds make supplications for his welfare, and shall unite in consecrating an image of him which they shall instal in his father's temple; that on the day when the city received the good news and when the decree was adopted, on that day, too, wreaths be worn and sumptuous sacrifices be offered to the gods; and that an embassy respecting these matters be sent to Rome to congratulate him and Augustus; resolved by the Council and the People: that ambassadors chosen among the most eminent men be despatched to bear salutations from the city, to present to him the copy of this decree sealed with the People's seal, and to make an address to Augustus respecting the common interests of Asia and of the city.

The ambassadors chosen were Iollas son of Metrodoros and Menogenes son of Isidoros the son of Menogenes.

(II. *Letter of Augustus to the Sardians*; about July 1, 5 B. C.)

Imperator Caesar Augustus son of the god, supreme pontiff, vested with tribunician authority for the 19th year, to the Magistrates, Council and People of the Sardians, greeting: Your ambassadors, Iollas son of Metrodoros and Menogenes son of Isidoros the son of Menogenes, had audience of me in Rome and presented the decree sent by you, wherein you make known your resolutions in respect to yourselves and congratulate me on the coming to full manhood of the elder of my sons. I commend your earnest endeavor to demonstrate to me and to all mine your gratitude for the benefits conferred on you by me. Farewell.

(III. *Decree of the Council of Sardis*; about September 1, 5 B. C.)

On the motion of the strategi: whereas Menogenes son of Isidoros the son of Menogenes, controller of finance for the year now ending, a gentleman by birth, discharged his official duties with care and energy, and was sent to Rome as ambassador to Augustus Caesar, to Gaius Caesar the eldest of his sons and to the other personages to whom he conveyed the decrees on behalf of the city and of the Commonalty of the Hellenes; and whereas he performed this embassy with great dignity in a fashion worthy of the city, and at his audience with Augustus expressed the city's joy on Gaius' account and its loyalty to all his house; and whereas he appeared before the duly convened assembly of the People and reported upon his embassy, and the People having esteemed him and from the replies that he brought back having learned his diligence and care were moved to honour him: resolved by the Council: that his honours be postponed till the legal time, but that the People's testimony to him be declared by this decree and that for these things also he be held in the highest esteem.

(IV. *Decree of the Council and People of Sardis*; about October, 5 B. C.)

On the motion of the strategi: whereas Menogenes son of Isidoros the son of Menogenes, member of the Council, and designated in the year now ending by the League of the Hellenes in Asia as its advocate, a man full of zeal for his native city, has in everything

shown his loyalty to the interests of the People by serving as ambassador and advocate and (8) by spending money for its advantage; and whereas, on behalf of the Hellenes, the People and our Chamber of Elders he proceeded to Rome, to the god Augustus Caesar and to his son Gaius Caesar, and by the replies that he brought back from Augustus shed great distinction on those who sent him out; and whereas for upright and faithful conduct, worthy of his family, in the offices and public burdens conferred upon him by his native city he is held in the highest esteem, for which reason as well as for his general conduct and for his loftiness of character in all things the People were moved to honour him now that it is the legal time, resolved by the Council and the People: that he be commended, that he be honoured with a painted portrait on a gilt shield and with a marble portrait-image, and that these be set up in the market-place and inscribed as follows: "The People honoured Menogenes son of Isidoros the son of Menogenes, who went to Rome as ambassador to Augustus Caesar and to his son Gaius Caesar, who was advocate of the Hellenes and whose conduct was upright and faithful."

(V. *Resolution of the Elders of Sardis*; about September 1, 5 B. C.)

Herakon son of Herakon, gymnasiarch of the Elders, and Apollonios Patagas son of Diodoros the son of Hermippos, auditor, made this motion: whereas the report upon his embassy has been made by Menogenes son of Isidoros the son of Menogenes, controller of finance of our city for the year now ending, a man rich in all noble qualities, who in the offices entrusted to him by his native city has acted with care, faithfulness and integrity; whereas for these things and because of the general dignity and uprightness of his life he has received from the People and the Chamber of Elders the esteem that is his due, for his embassy on behalf of the city and of the Commonalty of the Hellenes to Augustus, to Gaius the eldest of his sons and to the other leading men; whereas also he has delivered replies which are worthy of our Chamber and has shown much kindly zeal in upholding its prestige in the eyes of the leading men; and whereas the Chamber of Elders, because of its esteem for him has now decided to testify by resolution its genuine and fitting commendation and to take steps at the proper time to pay him the honours which are his due; resolved: that it be done as above written.

(VI. *Resolution of the Elders of Sardis*; about October, 5 B. C.)

Herakon son of Herakon gymnasiarch, and Apollonios Patagas son of Diodoros the son of Hermippos, auditor, made this motion: whereas Menogenes son of Isidoros the son of Menogenes, controller of finance of our city for the year now ending, a gentleman and son of a father honored for his lineage, has from childhood displayed decorum and justice (?) in his character and by the general dignity of his life, has proved in all respects an excellent man, has received that esteem which is his due, and through his official acts has shown zeal and loyalty to his native city; and whereas, when chosen to go to Rome on behalf of the Commonalty of the Hellenes and of his native city as ambassador to Emperor Caesar Augustus and to Gaius his son, he successfully performed his mission on behalf also of the Elders; and whereas on a former occasion the Elders commended him and, now that the legal time has come, have decided also to honour him; resolved: that he be honoured with a painted portrait on a gilt shield to be placed in the Hall of the Elders and to be thus inscribed: "The Chamber of Elders honoured Menogenes son of Isidoros the son of Menogenes, a gentleman, who went with success to Rome on behalf also of the Chamber of Elders as ambassador to Augustus, to Gaius his son and to the other leading men; in recognition of his noble qualities and of his loyalty to the Chamber."

(VII. *Letter of the High-priest CHARINOS to the Sardians*; early in August, 4 B. C.)

Charinos son of Charinos, citizen of Pergamon, high-priest of the goddess Rome and of Emperor Caesar Augustus son of the god, to the Magistrates, Council and People of the

- (8) Sardians, greeting: A meeting for the election of officials having been convened, and the hundred and fifty men from the cities having assembled, they were unanimously moved to honour Menogenes son of Isidoros the son of Menogenes, your fellow-citizen, advocate for the current year of the Commonalty of the Hellenes in Asia, for his conspicuous loyalty to Asia and for having discharged his official duties with integrity and to the public advantage, with a painted portrait on a gilt shield to be placed in any city of Asia that he may wish and to bear this inscription: "The Hellenes in Asia honoured Menogenes son of Isidoros the son of Menogenes, citizen of Sardis, the advocate, who discharged his official duties with integrity and to the advantage of Asia." We have therefore written to you about his honours for your information.

(VIII. *Letter of the High-priest DEMETRIOS to the Sardians*; about August—September, 3 B. C.)

Demetrios son of Herakleides, citizen of Mastaura, high-priest of the goddess Rome and of Emperor Caesar Augustus son of the god, to the Magistrates, Council and People of the Sardians, greeting: At their meeting for the election of officials, the Hellenes in Asia were moved to honour Menogenes son of Isidoros the son of Menogenes, your fellow-citizen, for his noble qualities and for the loftiness of his character in all respects, with a painted portrait on a gilt shield, which Menogenes may place in any spot in Asia that he may wish, inscribed as follows: "The Hellenes in Asia honoured Menogenes son of Isidoros the son of Menogenes, citizen of Sardis, a good man who does honour to Asia."

(IX. *Decree of the Commonalty of Asia*; at the end of 3 B. C. or before April, 2 B. C.)

It was resolved by the Hellenes in Asia, on motion of the high-priest of the goddess Rome and of Emperor Caesar Augustus son of the god, Philistes son of Apollodoros the son of Apollodoros, lover of his city, citizen of Smyrna: whereas Menogenes son of Isidoros the son of Menogenes, citizen of Sardis, a good man, is in his native city held in the greatest esteem for his gentlemanly qualities, his loftiness of character, his embassies to Augustus and the faithfulness shown in the offices entrusted to him; and whereas, having been elected advocate for a second term, he has honestly and carefully watched over the interests of Asia, neglecting no opportunity but displaying all zeal for the advantage of the Hellenes; now therefore he deserves to be honoured with a painted portrait on a gilt shield, to be placed in any city of Asia that he may wish and to bear this inscription: "The Hellenes in Asia honoured Menogenes son of Isidoros the son of Menogenes, citizen of Sardis, advocate for a second term, who conducted himself honestly and to the advantage of Asia; in recognition of his noble qualities."

(X. *Decree of the Commonalty of Asia*; about October—December, 2 B. C.)

It was resolved by the Hellenes in Asia, on motion of Marcus Antonius Lepidus, citizen of Thyatira, high-priest and president for life of the great Augustan Caesarean games of the goddess Rome and of Emperor Caesar Augustus son of the god, supreme pontiff, father of his country and of the whole human race: whereas Menogenes son of Isidoros the son of Menogenes, citizen of Sardis, member of a most illustrious family which has done many good deeds for its native city in the offices and priesthoods entrusted to it, served as ambassador to Augustus Caesar on behalf of the Commonalty of the Hellenes and of his native city, and fulfilled all his tasks well and in fitting manner as shown by the tenor of the replies: and whereas he became for a third term advocate of Asia, acquitted himself uprightly and with advantage to the interests of Asia, and has in consequence been especially commended and exceptionally honoured in the assemblies for the election of officials; and whereas now again it is fitting to bear this man witness that he never fails in his duty to the common interests of Asia but is always a prime mover in all good; therefore resolved by the Commonalty of the Hellenes: that he be honoured with a painted portrait on a gilt shield, to be placed in any city of Asia which he may wish and to bear this inscription: "The Hellenes in Asia honoured Menogenes son of

Isidoros the son of Menogenes, citizen of Sardis, who was advocate three times, and who (8) acquitted himself faithfully and in a manner worthy of his lineage; in recognition of all his noble qualities;" that Isidoros son of Menogenes the son of Isidoros, citizen of Asia, his son born with the fairest hopes, be also honoured; that a portrait of him on a gilt shield be placed in any city of Asia that his father Menogenes may wish, inscribed as follows: "The Hellenes in Asia honoured Isidoros son of Menogenes the son of Isidoros, citizen of Asia, the son of Menogenes, on account of his father's zeal and loyalty toward Asia; in recognition of all his noble qualities;" that Menogenes be authorized to engrave on a marble stele his own honours and those of his ancestors; that he be permitted to set up that stele in any city or sacred precinct of Asia that he may wish; and that the copy of this decree, sealed with the sacred seal, be sent to the Sardians.

(XI. *Decree of the Council of Sardis*; about August—September, 1 B. C.)

It was resolved by the Council on the motion of the strategi, Posidonios called also Neikomachos son of Nikomachos, Mogetes, Pardalas and Moschion: whereas Menogenes son of Isidoros the son of Menogenes, advocate of Asia for a third term, a good man of noble birth, has from his earliest years been zealous in good deeds; has shown himself a perfect man; has been entrusted by his native city with the most honourable offices, in all of which he has acquitted himself uprightly, carefully and faithfully; has served with success as ambassador to Augustus and to the other leading men; by their excellent replies has shed credit on his city to its advantage; and has been of such high repute among the Hellenes that he has thrice been considered worthy of the same office on account of his faithful conduct, high character and manliness; for all of which reasons the Council has commended him and has also decided to honour him for having discharged with proper devotion the duties of the priesthood of the Pergamenes; resolved: that he be honoured with a bronze portrait-effigy to be set up in the market place and suitably inscribed; and that his son Isidoros be also honoured with a painted portrait on a gilt shield to be placed in the Hall of the Boys and to bear an inscription corresponding with the terms of this decree.

Permission was also given him to engrave the decree on a stele, as the Hellenes in their decree provided.

(XII. *Decree of the Council of Sardis*; about August—September, 1 B. C.)

It was resolved by the Council on the motion of Chrysogonos Opinas the younger, son of Chrysogonos, clerk of the People for a second term and vice-gerent of the strategi: whereas the Residents in the sacred precinct of Zeus Polieus and of Artemis applied to us, and because of their gratitude for the benefits received by them from Menogenes son of Isidoros the son of Menogenes, a good man, possessing the highest esteem and testimonials from his native city, as well as honours from the Hellenes who have now thrice made him their advocate, petitioned that leave be given them to set up a painted portrait on a gilt shield of his son Isidoros son of Menogenes the son of Isidoros, citizen of Asia; and whereas the Council for the sake of his father Menogenes and of the petitioners granted this leave; resolved: that his portrait be set up in the sacred precinct of Artemis and that it also bear its own inscription."

Notwithstanding the neatness and regularity of the script, the engraver's mistakes are fairly numerous.

L. 5: *ὑπογεγραμμένοις*, small *M* added above the *ME*.

L. 6: *στρατηγῶν*, *ΩΝ* carved above the *ΗΓ*.

L. 8: *κό(σ)μω*, *Σ* omitted; *τε*, *T* cut over *Δ*.

L. 11: *(ἐ)σθῆσιν*, written *αἰσθ*.. by mistake, owing to repetition of the preceding *ΑΙΣ*.

L. 12: *παριστάν(αι)*, *ΑΙ* left out.

L. 15: *στεφ(αν)ηφορήσαι*, part of the *Φ* can still be seen; *ΑΝ* is omitted.

(8) L. 20: *ΔΩΡΟΥ* added with hyphen below *ΜΗΤΡΟ*; an early example of the hyphen between syllables.

L. 21: *Μηνογένη(ς)*, *N* for *Σ*; *Μηνογ(έ)νους*, *H* for *E*.

L. 22: *Σ* omitted in *νιό(ς)* and in *Σεβα(σ)τός*; *ἐκξουσίας* for *ἐξουσίας*.

L. 24: *Μηνογένη(ς)*, *Σ* corrected over *N*.

L. 34: *ἐκκλησίαι*, one *K* omitted.

L. 36: *δεδ(ό)χθαι*, *Θ* for *O*; cf. l. 109.

L. 37: *τειμ(ά)ς*, *A* left out; and in *μα(ρ)τυρίαν* the first *P*.

Ll. 41, 48: *καί*, *I* added above.

L. 45: *ἀνεστρα(μ)μένος*, one *M* omitted.

L. 46: *(ἀν)αστροφήν*, *AN* left out.

L. 50: *Σ(ε)βαστόν*, *E* omitted.

L. 52: *τοῦ* is a monogram Υ as in l. 63; *Ἐρμ(ίπ)που*, *III* omitted.

L. 53: *ἐπί* = *επει*; *I* unusually tall.

L. 55: *ἀνεστραμ(μ)ένου*, one *M* omitted (cf. l. 45) and in *καί* the *I*; the left bar of *Δ* in *λ[οι]πῆ* remains.

L. 59: *εἰσενηγεμένο(ν)*, *Σ* for *Υ*.

L. 60: *καθήκ(ο)ντα*, *Ω* is for *O*.

L. 63: monogram for *τοῦ* as in l. 52.

L. 64: *ἔτει* omitted.

L. 67: *κα(ί)*, *I* omitted; cf. l. 55.

Ll. 69—75: the restorations at the ends seem certain.

L. 72: *ἐπι(γ)ραφήναι*, *E* for *Γ*.

L. 74: *ἡ(γ)εμόνας*, a similar slip.

L. 76: *ἐκ(κ)λησίας*, one *K* omitted.

L. 77: *KATONKIAN*, *IA* probably for *AI*, since by that change the reading becomes *[ἐ]κατόν κ(αί) ν' ἀνδρῶν*, and this gives satisfactory sense; the number of cities in the province of Asia seems to have been about 144; cf. *RE* ii 1545, *AJA* xviii 1914 p. 356.

L. 78: *(ὕ)μῶν*, *H* for *Υ*.

L. 79: *(ἐ)πιχρῦσω*, *E* omitted.

L. 80: *Ἐλ(λ)ηνες*, one *Δ* omitted.

L. 81: *κα(θ)αρῶς*, *O* for *Θ*.

L. 85: *σεμν(ό)τητα*, *O* omitted.

L. 89: *Ἀσ(ί)ας*, *I* left out.

L. 91: *Μηνογένου(ς)*, *Σ* omitted.

L. 94: *Ἐλ(λ)ήνων*, one *Δ* omitted.

L. 109: *δεδ(ό)χθαι*, *Θ* for *O*.

L. 118: *πόλι(ς)*, *Σ* added by mistake.

L. 119: *σφ(ρ)αγῖδι*, *P* omitted.

L. 120: *ἔδοξ(ε)ν*, second *E* left out; *εἰσῆν(γ)ειλαν*, *E* for *Γ*.

L. 132: *γραμ(μ)ατεύς*, one *M* omitted.

This stele bears copies of twelve separate documents relative to the career of the Sardinian citizen MENOGENES: a letter from AUGUSTUS to the Sardians (II); two letters from the president of the *κοινὸν Ἀσίας* to the Sardians (VII, VIII); two decrees of that *κοινὸν* (IX, X); two decrees of the Sardinian *βουλή καὶ δῆμος* (I, IV); three decrees of the Sardinian *βουλή* (III, XI, XII); two resolutions of the Sardinian *γερούσια* (V, VI).

These documents can be dated fairly accurately from internal evidence as follows:

September 23, 6 B. C., to September 22, 5 B. C. = the year in which MENOGENES was *ἐκλογιστής* of Sardis and went to Rome, and in which METRODOROS, KLEINIAS, etc. were *strategi* of Sardis (this is probable, though it is not known when that city's official year began).

I. Dated just after receipt of the news (*i. e.*, about April 1, 5 B. C.) of GAIUS' (8) *deductio in forum* which took place about January 1, 5 B. C.; cf. GARDTHAUSEN, *Augustus und seine Zeit*, i p. 1120.

II. Dated about July 1, 5 B. C., just after AUGUSTUS was vested with tribunician power for the nineteenth time. The "cos. XII" may be omitted, because AUGUSTUS resigned the consulate soon after GAIUS came of age (SUET. *Aug.* 26, MOMMSEN, *Res Gestae D. Augusti*.² p. 52); but cf. ANDERSON, *Engl. Hist. Rev.* xxx 1915 p. 99.

III and V. Dated about September 1, 5 B. C., just when MENOGENES had got home from his embassy; sixty days are an ample allowance for each of his journeys to and from Rome, cf. FRIEDLÄNDER, *Darstellungen aus der Sittengeschichte Roms*⁸ ii, pp. 31—2; *CIL.* xi 1421.25; RIEPL, *Das Nachrichtenwesen des Altertums mit besonderer Rücksicht auf die Römer* 1913 pp. 217 ff.

September 23, 5 B. C., to September 22, 4 B. C. = the year in which MENOGENES was *ἔκδικος* for the first time and CHARINOS high-priest of the *κοινὸν Ἀσίας*.

IV and VI. Probably dated soon after the beginning of the Asian year, *i. e.* about October—November, 5 B. C., for the *τιμαί*, formerly delayed, would probably have been awarded as soon as it was legal to award them.

VII. Probably dated early in August, 4 B. C., while MENOGENES was still *ἔκδικος* (*τὸν καθ' ἔτος ἔκδικον*, l. 77), and the *ἐκκλησία ἀρχαιρετική* (l. 76) would be that of August, 4 B. C.

September 23, 4 B. C., to September 22, 3 B. C. = the year in which MENOGENES was *ἔκδικος* for the second time and DEMETRIOS high-priest of the *κοινὸν Ἀσίας*.

VIII. Probably dated in August or September, 3 B. C., for the *ἀρχαιρεσίαι* (l. 85) seem to be those of August, 3 B. C.

September 23, 3 B. C., to September 22, 2 B. C. = the year in which MENOGENES was *ἔκδικος* for the third time and PHILISTES high-priest of the *κοινὸν Ἀσίας*.

IX. Probably dated late in 3 B. C. or early in 2 B. C., after MENOGENES had completed his second term as *ἔκδικος*, but before the *κοινόν* had received news of AUGUSTUS' having been being named *pater patriae* in February, 2 B. C.

September 23, 2 B. C., to September 22, 1 B. C. = the year in which MENOGENES was priest of the imperial cult at Pergamon, and MARCUS ANTONIUS LEPIDUS high-priest of the *κοινὸν Ἀσίας*.

X. Probably dated late in 2 B. C., after MENOGENES had completed his third term as *ἔκδικος*, and the *ἀρχαιρεσίαι* (l. 107) are probably those of August, 2 B. C. No. X would thus be the first of our documents in which the title *pater patriae* could have been mentioned.

XI and XII were probably passed at the end of this year, for *ὁ ἔκδικος τὸ τρίτον* (l. 121) need not mean more than *γενόμενος τρις ἔκδικος* (ll. 111—112), and does not seem necessarily to imply that MENOGENES was actually serving his third term when XI was passed. Probably POSIDONIOS, etc., were *strategi* and CHRYSOGONOS clerk in this year, though of course it is possible that the official year of Sardis did not correspond with that of Asia.

The detailed comment in *AFA* xviii 1914 pp. 339—362 and in *IGR* iv 1756 renders unnecessary any further explanation here; we will however attempt to summarize the information furnished by this text as to the *κοινόν* of Asia. What light do our documents throw on the constitution, the officials and the functions of that body?

Constitution of the κοινόν.

- (8) The body officially known as τὸ κοινόν τῶν ἐπὶ τῆς Ἀσίας Ἑλλήνων (ll. 1-3, 40, 77), or οἱ ἐπὶ τῆς Ἀσίας Ἑλληνες (ll. 80, 87, 89, 96, 99, 115), bore also the shorter title of τὸ κοινόν τῶν Ἑλλήνων (ll. 32, 58, 68, 104, 109) or οἱ Ἑλληνες (ll. 43, 51, 94, 125, 130, 136) or even ἡ Ἀσία, in phrases such as ἄνδρα τίμιον τῆ Ἀ. (l. 88), ὁ ἔκδικος τῆς Ἀ. (l. 121), where the context shows that the corporate 'commonalty' of Asia, not the province as a geographical area, is meant.

If our reading of ll. 76-77 is correct, the cities of the province of Asia which were members of the κοινόν sent in all 150 representatives to the 'meeting for the election of officials' (ἐκκλησία ἀρχαιρετική); how many cities belonged to the κοινόν and how many representatives the larger cities were entitled to send is not known; this is the only document mentioning the number of the delegates present at a κοινόν meeting. That the election-meeting took place once a year only may be inferred from the phrases τὸν καθ' ἔτος ἔκδικον (l. 77), χειροτονηθεὶς ἔκδικος τὸ δεύτερον (l. 93); and since honorific decrees were voted at that meeting (cf. ἐπὶ τῶν ἀρχαιρεσιῶν, l. 85, ἐν ταῖς ἀρχαιρεσίαις, l. 107) it seems likely that as a rule the κοινόν assembled not more than once a year. Whether in emergencies it held special meetings does not appear; the statement that MENOGENES went as envoy ὑπὲρ τε τοῦ κοινοῦ τῶν Ἑλλήνων καὶ τῆς πατρίδος (l. 104) and was thanked by the κοινόν for the success of his mission (πάντα κατορθώσασμενος . . καθὼς τὰ ἀποκρίματα περιέχει, l. 105) might suggest that a special κοινόν assembly had convened in order to give him its instructions. But the Sardian decree authorising the embassy instructs him to speak on concerns of the province as well as on those of the city (τῆ τε Ἀσίου καὶ τῆ πόλει, l. 20), and the urgency of his starting promptly, so as to be among the first bearers of congratulations, is shown by the haste with which *strategi* and *demos* acted; they met and passed the first decree on the very day when the news arrived (l. 14). The delay involved by the summoning of a special κοινόν gathering would have been intolerable at such a time, and we must suppose that, when MENOGENES spoke on behalf of the κοινόν (ll. 57, 58, 68), he was guided by resolutions of its last annual assembly prior to his journey.

Officials of the κοινόν.

1. ἀρχιερεὺς. We do not know how the chief of the κοινόν was styled before 27 A. D., but after that date, when the name AUGUSTUS had been conferred, the high-priest of the κοινόν temple at Pergamon, who also presided at its meetings, was presumably known as ἀρχιερεὺς θεᾶς Ῥώμης καὶ Αὐτοκράτορος Καίσαρος θεοῦ υἱοῦ Σεβαστοῦ, which was his title in 5-3 B. C. (ll. 75, 83, 89). In every fourth year, when the festival of the Ῥωμαῖα Σεβαστά took place at Pergamon (*OGI* 458.64), the title became ὁ ἀρχιερεὺς καὶ ἀγωνοθέτης διὰ βίου θεᾶς Ῥώμης καὶ Αὐτοκράτορος κτλ (*OGI* 470.12); in our text this is expanded by adding τῶν μεγάλων Σεβαστῶν Καισαρῶν (l. 100), the special name given to the festival of 1 B. C., doubtless as a compliment to GAIUS CAESAR who visited Asia in the spring or summer of that year. Immediately after the bestowal on AUGUSTUS of the title *pater patriae* (2 B. C.) the style of the ἀρχιερεὺς was further enlarged by the addition after Σεβαστοῦ of ἀρχιερεὺς μεγίστου καὶ πατρὸς τῆς πατρίδος καὶ τοῦ σύμπαντος τῶν ἀνθρώπων γένους (l. 101; *OGI* 470.14); this formula continued in use under TIBERIUS (*IGR* iv 1608c) and under NERO (*IGR* iv 1410). We here learn that official communications from the κοινόν were made by the ἀρχιερεὺς (ll. 75-88) and that official copies of its proceedings were certified with his seal (ἱερὰ σφραγίς, l. 119). No other specimens of his letters have yet been found. This high-priesthood of the κοινόν temple at Pergamon must not be confused with the Pergamene priesthood of the temple of Rome and AUGUSTUS (τὴν Περγαμηνῶν ἱερωσύνην, l. 127); MENOGENES appears to have held the latter post in the year when PHILISTES of Smyrna held the former.

This inscription is the first to supply the names of high-priests of the *κοινόν* contemporary (8) with AUGUSTUS whose years of office can be dated with certainty; the list of high-priests officiating under him and of their dates of service is as follows:

About 15 to 10 B. C.: L. VOLCACIUS TULLUS, *OGI* 458.42; *Class. Rev.* xli 1927 p. 120;
 about 9 B. C.: APOLLONIOS son of MENOPHILOS, of Aizani, *OGI* 458.31;
 5/4 B. C.: CHARINOS son of CHARINOS, of Pergamon, l. 75;
 4/3 B. C.: DEMETRIOS son of HERAKLEIDES, of Mastaura, l. 83;
 3/2 B. C.: PHILISTES son of APOLLODOROS the son of APOLLODOROS, of Smyrna, l. 90;
 2/1 B. C.: M. ANTONIUS LEPIDUS, of Thyatira, agonothete of the *Σεβαστὰ Καισάρεια*, l. 99;
 about 1 to 14 A. D.: GAIUS IULIUS M[.....],¹ *IBM* 894.42-43;
 4 or 8 or 12 A. D.: GAIUS IULIUS PARDALAS, of Sardis, agonothete of the *Ῥωμαῖα Σεβαστὰ*,
OGI 470.10 = *IGR* iv 1611; cf. *AJA* xviii 1914 p. 359.

Between 27 and 5 B. C. it is probable that GAIUS IULIUS XENON, of Thyatira, was high-priest of the *κοινόν*, though the line recording his title is effaced, KP ii 74 = *IGR* iv 1276.

2. *ἔκδικος*. This post was held by MENOGENES through election (l. 93) for three successive years, September 5 B. C. to September 2 B. C. (ll. 77, 93, 106); the title *τὸν καθ' ἔτος ἔ.* (l. 77) implies that he served alone, but about 9 B. C. (*OGI* 458.64) the duty of erecting stelae in various cities of Asia is committed to *τοὺς καθ' ἔτος ἔκδικους*, so that in certain years the *κοινόν* may have chosen two or more *ἔκδικοι*. The office (*ἀρχή*, l. 79) seems to have had for its main object the defence of *κοινόν* interests (*πράγματα*, ll. 94, 106, 108); its holder doubtless represented the *κοινόν* as IOLLAS did Sardis (no. 27.8) and as the *ecdici* whom CICERO mentions did other Asian cities (*OGI* 458 note 40); his importance must have been considerable, since he spoke not for a city but *ὑπὲρ τῆς Ἀσίας ὅμῳ πάσης* (PHILOSTR. *V. soph.* i 21 p. 222).²

Functions of the κοινόν.

As to what these were we gain but little light from these documents. How far the *κοινόν* of Asia and the *κοινά* of other Eastern provinces tried to promote economic interests or to redress fiscal and other grievances is a question on which authorities differ (cf. KORNEMANN, *RE* Supp. iv 938) and on which there is scant information; we know however that our *κοινόν* must have sent to DOMITIAN that embassy which saved all the vineyards of Asia (BOULANGER, *Ael. Aristide* p. 84 note 1, p. 87). The thanks thrice expressed to MENOGENES describe him as having acted 'with advantage to' (*συνφερόντως*, ll. 79, 98, 106) 'the interests of Asia' (l. 106) and as 'never failing in his duty to the common interests of Asia' (l. 108); had he had no important provincial business to care for, such praise could hardly have been bestowed. But though our text suggests that the *κοινόν* sometimes debated public questions of real importance, it tells us nothing as to their nature.

9.

Record of the Votes of City Delegates.

BLOCK of bluish marble built into the south wall of the acropolis on the west side of the present entrance; the smooth surfaces on the four sides appear to be those of the original joints; though hacked with a tool, the text is legible and was drawn by B.

¹ An examination of the stele in the British Museum shows that 9 or 10 letters are missing at the end of l. 42 and 5 to 6 at the beginning of l. 43; this man must have been high-priest at some time between September, 1 B. C. and August, 14 A. D., for AUGUSTUS, who apparently was then living, is called *πατὴρ πατρίδος*; *IBM* 894.5.

² That the *κοινόν* had a secretary (*γραμματεὺς*) is known from *OGI* 458.42; *Forsch. in Eph.* iii p. 127 no. 40. As to its treasurer (*ἀργυροταμίης*) see *CIG* 2982; *BCH* xi 1887 p. 348 no. 5. Neither of these officials is mentioned here.

- (9) H. 0.29, w. 1.35, th. 0.59; letters 0.02. Drafted border, 0.017 w. and apparently original, at the top, the bottom and on the l. side; on this side is a blank space, 0.095 w., between the r. edge of the border and the text. Intervals between lines are 0.013 h., while the blank space between lower edge of top border and first line is 0.02 h.; hence it is evident that not more than the five lines were here engraved. Below the fifth line a blank surface 0.05 h. The missing portions of ll. 1-4 were on a block, now lost, which adjoined ours to the r.

Published *CIG* 3450; *LBW* 620; *IGR* iv 1514.

(Fig. 5).

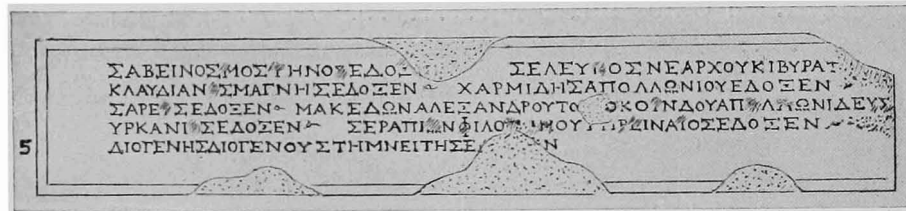


Fig. 5.

- Σαβεῖνος Μοστηνός**· ἔδοξε[εν]. (*leaf*) **Σέλευκος Νεάρχου Κιβυράτ[ης]**· ἔδοξεν. ὁ δεῖνα **Αἰγαιεύς** (?)· ἔδοξεν.]
Κλαυδιαν[ὸ]ς Μάγνης· ἔδοξεν. (*leaf*) **Χαρμίδης Ἀπολλωνίου**· ἔδοξεν. (*leaf*) [ὁ δεῖνα **Φιλαδελφεύς** (?)· ἔδοξεν. ὁ δεῖνα **Ἱεροκαί-**
σαρεύς· ἔδοξεν. (*leaf*) **Μακεδών Ἀλεξάνδρου τοῦ Ἰουκούνδου Ἀπ[ο]λλωνιδεύς**· [ἔδοξεν. ὁ δεῖνα **Κυμαῖος** (?)· ἔδοξεν. ὁ δεῖνα]
Ἵρκάνι[ο]ς· ἔδοξεν. (*leaf*) **Σεραπίων Φίλο[δ]ήμου Μυριναῖος**· ἔδοξεν. (*leaf*) [ὁ δεῖνα **Τμωλείτης** (?)· ἔδοξεν.]
Διογένης Διογένους Τημνεῖτης· ἔ[δοξε]ν.

"Sabinus, citizen of Mostene: voted 'aye'. Seleukos son of Nearchos, citizen of Kibyra: voted 'aye'. X, citizen of Aigai (?): voted 'aye'. Claudianus, citizen of Magnesia: voted 'aye'. Charmides son of Apollonios: voted 'aye'. X, citizen of Philadelphia (?): voted 'aye'. X, citizen of Hierokaisareia: voted 'aye'. Makedon son of Alexandros the son of Iucundus, citizen of Apollonis: voted 'aye'. X, citizen of Kyme (?): voted 'aye'. X, citizen of Hyrkanis: voted 'aye'. Serapion son of Philodemos, citizen of Myrina: voted 'aye'. X, citizen of Tmolos (?): voted 'aye'. Diogenes son of Diogenes, citizen of Temnos: voted 'aye'."

We know from TACITUS¹ that in A. D. 17 and 23 Sardis and twelve other cities of Asia were ruined by earthquakes; since eight of these cities are here mentioned, we may safely infer, as did BOECKH, that our text was appended to a resolution passed by the delegates above named relative to those calamities. Sardis, though not mentioned, was doubtless represented by CHARMIDES (l. 2), the only delegate without an ethnic; as the most important city and the worst sufferer,² it is the most likely place for a meeting on such a subject and, in a document drawn up there, the epithet **Σαρδιανός** would have been superfluous.³ Nine of the cities are thus accounted for in our list; the signatures representing the four cities not mentioned — Philadelphia, Aigai, Kyme, Tmolos — may be assumed to have figured in the missing parts of ll. 1-4; our restoration is based on that assumption, the order in which the cities are named being of course conjectural. Each man when signing added a record of his vote: **ἔδοξεν** (*scil. ἐμολ*) = I voted 'aye'; cf. A. WILHELM, *AEMO* xx 1897 p. 81, and the document from Daulis cited by him: *IG* ix 61.86-95; also *Syll.* 898.21, 28. The resolution, of which a copy must have been engraved above these signatures on the monument to which our block belonged, probably

¹ *Ann.* ii 47: Sardis, Magnesia a. S., Temnos, Philadelphia, Aigai, Apollonis, Mostene, Hyrkanis, Hierokaisareia, Myrina, Kyme, Tmolos (17 A. D.); *ibid.* iv 13: Kibyra (23 A. D.).

² 'asperrima in Sardibus lues' (TAC. l. c.)

³ So, in the case of Artemis, her epithet **Σαρδιανή** was not in use at Sardis, nor was **Ἐφεσία** usual at Ephesos; *R. de phil.* 1 1926 pp. 7-8. For a man the ethnic, though correct (cf. no. 13.4), was not essential.

conveyed to TIBERIUS about 25 A.D. the thanks of the thirteen cities for his gifts. The (9) beautiful monument from Puteoli now in the Naples museum (*CIL* x 1624), seems to be a copy on a smaller scale of that erected in Rome by these cities and by Ephesos as a testimonial of their gratitude.¹

10.

Record of the Completion of an Aqueduct by CLAUDIUS.

BLOCK, apparently of marble, built into the north face of the northeast bastion of the acropolis; the spot has become inaccessible owing to erosion and is now the summit of a precipice facing the Hermeros valley. Text read through telescope by R. and B. and drawn by B.

Approximate dimensions: about 1.00 h., 3.50 w.

Published *CIL* iii 409; *IGR* iv 1505.

(Fig. 6).

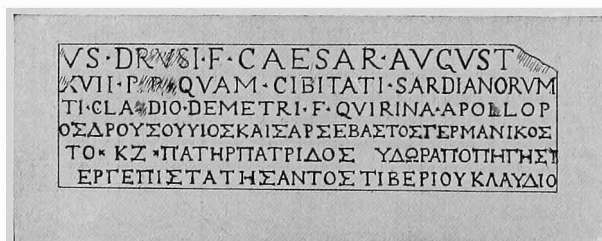


Fig. 6.

[Ti. Claudi]us Drusi f. Caesar August[us Germanicus, pont. max., trib. pot...]

[cos. V, imp. X]XVII, p. p., [a]quam cibitati Sardianorum [ex fonte perduxit]

Ti. Cla[ui]dio Demetri f. Quirina Apollor[hane opera curante.]

[Ti. Κλαύδι]ος Δρούσου υἱὸς Καῖσαρ Σεβαστὸς Γερμανικὸς, [ἀρχιερεὺς, δημαρχικῆς ἐξουσίας τὸ ..., ὑπατος τὸ ε',] ⁵ [αὐτοκράτωρ] τὸ κζ', πατὴρ πατρίδος, ὕδωρ ἀπὸ πηγῆς π[ρὸς τὴν Σαρδιανῶν πόλιν διήγαγεν] ἐργεπιστὰτήσαντος Τιβερίου Κλαυδίου [v Δημητρίου υἱοῦ Κυρεῖνα Ἀπολλοφάνους.]

(*Lat. and Gr.*) "Tiberius Claudius Caesar Augustus Germanicus, son of Drusus, *supreme pontiff*, vested with tribunician authority for the year, consul for the fifth time, imperator for the twenty-seventh time, father of his country, brought water from a spring to the city of the Sardians. The work was superintended by Tiberius Claudius Apollophanes son of Demetrios, of the tribe Quirina."

The work thus referred to in 53 or 54 A. D. was in all probability the building of the 'great aqueduct' described by BUTLER (*Sardis* i 1 pp. 35-36 and map 1);² its remains, traceable as far as the gorge of the Dabbagh Tchai, show that its construction may have covered a good many years, perhaps more than eighteen;³ for this reason we have preferred to restore 'perduxit' (l. 2), *διήγαγεν* (l. 4), which imply merely that the emperor CLAUDIUS completed the work.

¹ See also STRABO xii 8 18.579; xiii 4 8.627, as to the *εὐεργεσία* of TIBERIUS, and the inscr. from near Mostene (*OGI* 471 = *IGR* iv 1351) which hails him as *κτίστης ἐνὶ καιρῷ δώδεκα πόλεων*. On the Puteoli pedestal fourteen cities are represented, namely our thirteen and Ephesos, which was damaged about 29 A. D.; if the above restoration is correct there was no room in our text for the name of a delegate from Ephesos, and our monument was therefore probably about five years older than that of Puteoli; cf. RUESCH, *Guida ill. d. Museo Naz. di Napoli* no. 82 (6780).

² Cf. WEBER, *Jahrb.* xiv 1899 p. 4 ff.; *RE* iii 2832.

³ If the building of this aqueduct is the work referred to in no. 11, it probably continued through the principates of GAIUS and CLAUDIUS and may even have been begun under TIBERIUS.

(11)

11.

Record of Construction carried out under CLAUDIUS.

TWO BLOCKS of the local bluish marble found in June 1910: (1) in a field on the site of the Byzantine city, north of the acropolis; (2) in the ravine immediately south of the temple of Artemis; this block has a piece cut away on the l. side, part of its front surface chiselled away and the rest much worn by water; on the r. side the mason's mark **MA** in letters 0.07 h. The similarity in height and thickness and in the script makes the former connexion of the blocks certain; clamp-holes cut in top of each.

(1) H. 0.71, w. 0.80, th. 0.33; letters 0.045, spaced 0.03.

(2) H. 0.71, w. 0.90, th. 0.33; letters 0.045, spaced 0.03.

(Fig. 7).



Fig. 7.

[- - - c. 18 l. - - -] ν [- - - c. 19 l. - - - Γαίου]
 [Γερμα] γικου Κα[ίσαρ]ος Σεβα[στού] - - - c. 19 l. - - -]
 [. . .] Τιβερί[ου Κ]λαυδίου [ν Καίσαρος Σεβαστοῦ Γερμα-]
 [νικο] ὁ τοῦ ἀντ[οκρά]τορος [- - - - c. 22 l. - - - -]
 5 [- - - - = line erased - - -]
 ἐργεπιστατ[ήσαντο]ς Τιβε[ρίου Κλαυδίου Δημητρίου υἱ-]
 οῦ Κυρέινα Ἀπ[ολλοφά]νους.

" - of *Gaius Germanicus* Caesar Augustus - - - of *Tiberius Claudius*
Caesar Augustus Germanicus, the Emperor - -

The work was superintended by *Tiberius Claudius Apollophanes son of Demetrios*,
 of the tribe *Quirina*."

The mention of the emperor CLAUDIUS and of the superintendent APOLLOPHANES suggests that this monumental inscription may have been engraved, at the same time as no. 10, on some part of the water-works to which no. 10 refers; in that case it may have mentioned the emperors GAIUS (ll. 1-2) and CLAUDIUS (ll. 3-4) as having supported the undertaking. If, on the analogy of LBW 856 (Aizani), we complete ll. 4-5 thus:

4 [νικο] ὁ τοῦ ἀντ[οκρά]τορος [καὶ Τιβερίου Κλαυδίου Καί-]
 5 [σαρὸς Βρεταννικοῦ πατρός.]

such a reference to BRITANNICUS, who was about twelve years old in 53 A. D., would account for the erasure of l. 5 under NERO. These are however mere conjectures; the text cannot, it would seem, be restored with certainty.

12.

(12)

Record of the Construction of a Portico.

BLOCK of local marble found on March 10, 1922, built into a house in the second village; its shape indicates original use in a wall; inscription within a sunk panel. As there is an *ansa* on the r., but none on the l., it is probable that there was originally another inscribed panel in the block which adjoined this on the l. From copy by T. L. SHEAR.

H. 0.66, w. 1.32, th. 0.23; letters 0.035; panel 0.44 h., 0.94 w.

(Plate V).

ἡ Διονυσιάς φυλή τὴν
στοὰν καὶ τὴν ἐξέδραν
σὺν τῇ ἐν αὐτῇ ἀποθήκῃ
διστέγω καὶ ἑτέρα ἀποθή-
5 κῃ καταγείω τῇ οὖσῃ ἐν τῷ
προσεχεῖ ἰδίω τῆς φυλῆς κή-
πω ἐν τῶν ἰδίων ἑαυτῇ κάτεσκεύ-
ασεν. (*leaf*)

"The tribe Dionysias built for itself out of its own funds the portico and the sitting-place with the two-story storage room therein and with another underground storage room which is in the adjoining garden belonging to the tribe."

On this tribe at Sardis, cf. *AFA* xviii 1914 pp. 56-57 = no. 126 below; for honorific monuments erected by Sardinian tribes cf. nos. 34 and 56 below. A two-story building is mentioned in no. 17.9. Evidence such as this as to the ownership by a tribe of valuable property is rare. The date suggested by the script is about A. D. 150.

13.

Resolution of the Hadrianic Stage Guild.

MARBLE SLAB found in May 1910 embedded in the south wall of the acropolis about 1.50 below the top; disengaged by ROBINSON, its discoverer, after four days' work; owing to the break, the r. side only of the inscription is preserved; the l. side — i. e. about half the text — is lost.

H. 0.61, w. at top 0.60, at bottom 0.87, th. 0.23; letters 0.02 in ll. 1-5, 0.018 in ll. 6-15. The drafted border, apparently original, is 0.025 w. along the top, 0.02 w. along the side and bottom.

(Plate V).

[ψήφισμα τῆς ἱερᾶς συνόδου. ἔδοξεν τοῖς ἀπὸ τῆς οἴκουμ]ένης περὶ τὸν Διόν[υσον καὶ]
[Ἀυτοκράτορα Καίσαρα Τραϊανὸν Ἀδριανὸν Σεβαστόν, νέον Δι]όνυσσον, τεχνεῖταις [ἱερονεύκταις]
[στεφανεῖταις καὶ τοῖς τούτων συναγωνισταῖς, εἰσηγησαμένου Α]αβεῶνος τοῦ Δωροθέ[ου .]οἰ[.]
[- - - - - c. 35 l. - - - - - ἐπιψηφισαμένου Ἀλε]ξάνδρου Σαρδιανοῦ, ἀρχιερέως τὸ γ'
5 [ἐπειδὴ - - - - - c. 47 l. - - - - - φιλ]όξενον Σαρδιανῶν δῆμον ἄνωθεν γ-
[- - - - - c. 50 l. - - - - -]τω δύο ἀγώνων ταλαντιαίων ἀνάθεσιν
[- - - - - c. 45 l. - - - - - ἐπι]τελεσθῆσόμενον ὑφ' ἡμῶν προῖκα ὑποσχό-
[μενος? - - - - - c. 33 l. - - - - - κατ' ἀνθρ]ωπίνην συμφορὰν ἀπονεύσαντος τοῦ βίου
[- - - - - c. 45 l. - - - - -]θη, νῦν τε κατὰ τὸ ὠφελιμώτατον τῆς συνόδου
10 [- - - - - c. 44 l. - - - - -]τια[.]νον, καὶ τὸν ὑπὸ τῶν ἐν Σάρδεσι τῆς τοπ-
[- - - - - c. 43 l. - - - - -]ες ὑπομνησθῆναι τῆς προεψηφισμένης θάτ-
[έρα - - - - - c. 30 l. - - - - - τῇ αὐτ]όχθονι καὶ πρεσβίστῃ Σαρδιανῶν πόλει τὸν ἐπι-
[- - - - - c. 38 l. - - - - -]τον κατὰ πᾶν ἀγώνισμα ἀγωνίσμασιν πᾶσιν τοῖς ἐ-
[- - - - - c. 30 l. - - - - - ἐπιτελ]ομένους ἐπὶ στεφάνῳ καὶ δόξῃ προῖκα [κα]τὰ τὸ τῆς συν-
15 [όδου ψήφισμα - c. 25 l. - - - -]νου τε διὰ γένους ἀγωνοθέτου ὑπὸ τ[ῆς συν]όδου.

- (13) "Resolution of the sacred Guild. Resolved by the Artists gathered out of the inhabited world, winners of prizes in sacred games and of crowns, whose chiefs are Dionysos and Imperator Caesar Traianus Hadrianus Augustus, the New Dionysos, and by their artist assistants: on motion of Labeo son of Dorotheos, citizen of —, seconded by Alexandros, citizen of Sardis, high-priest for the third time: . . ."

(ll. 5–15 refer to the establishment of ἀγῶνες, but cannot be translated consecutively.)

Ll. 1–3 can be restored with reasonable certainty, since we know the title of the Guild; under HADRIAN it ran as above (cf. *FRS* xvi 1926 p. 245) and this fits in our case; ll. 1–5 seem to have had about seventy-five letters each, whereas in ll. 6–15, the smaller letters were probably about eighty to the line. A longer title, e.g. with the name of ANTONINUS PIUS (cf. *BCH.* ix 1885 pp. 124–131 with corrections in *Arch. Δελτ.* 7 1921–1922 pp. 84–85), would not fit here. In l. 3 the ethnic of LABEO may have been [Κ]ολ[οσ]|[σηνοῦ] or [Κ]ολ[ο]|[φωνίου].

L. 4: The high-priest of the Guild is probably the same "ALEXANDROS son of SOPATROS, thrice high-priest" who appears as its secretary in the resolution cited above (cf. *FRS.* l. c. p. 246, ll. 50–52). Our text is thus probably earlier than 128 A. D., for in that document ALEXANDROS is also citizen of Laodikeia, a distinction not mentioned here.

Ll. 7–8: It would appear that a benefactor, who had promised (ὑποσχόμενος, as in *CIG* 6829.12 = *IGR* iv 468) to found some ἀγῶνες, had died; this intended benefaction, — ἀνάθεσιν (l. 6) — is apparently recalled and here actually instituted in favour of Sardis, the competitions to be celebrated there by the Guild προῖκα (ll. 7, 14), i. e. without cost to the city.

L. 12: [αὐτ]όχθονι: this title, by which Sardis boasted of her antiquity, became later on one of her official titles; cf. nos. 63–67 below.

L. 10: The restoration ἀ[με]νον is possible.

Ll. 12–13: The restoration may be τὸν ἐπι|[τελεσθησόμενον . . .]; cf. l. 7.

14.

Fragments of a similar Resolution.

TEXT, now lost, of what seems to have been a resolution of the Stage Guild similar to no. 13; from the original at Sardis THOMAS SMITH about 1670 copied the following excerpts, of which his autograph transcript here reproduced is in the Bodleian.

This note, with others in SMITH'S handwriting, is glued into his own copy of his *Septem Asiae Ecclesiarum Notitia* (London 1676) and was printed with errata and omissions on p. 30 of his enlarged work, *Septem Asiae Ecclesiarum et Constantinopoleos Notitia* (Utrecht 1694), which is the source of *CIG* 3455.

Published (in part) *CIG* 3455; *IGR* iv 1517.

(Fig. 8).

(SMITH ms.): "— monimentorum maxima pars erat mutilata, humique jacens: in quorum uno exstabat decretum Imperatoris Trajani de quinquennialibus agonibus in ista urbe (scil. Sardibus) instituendis ad instantiam Auli Julii Lafuriani (= Αἰλίου Ἰόλλα Φουριανοῦ?) Sardensis, ἀρχοντος καὶ γυμνασιάρχου",

(a) . . . ἐψηφισάμεθα τάχειον
ἀγῶνα πενταετη[ρικόν] . . .

inque eodem reperi

(b) . . . Ἀδριανῶ Καί-
σαρι, νέω Διονύσω . . .

(marginal note:) ¹

Hadrianus
appellatur νέος
Διόνυσος. Sed

¹ That the words "Hadrianus . . Διόνυσος" were marginal comment—not, as in the 1694 edition, a part of the text—is shown by (1) their position; (2) the final *Sed*, after writing which SMITH began afresh in the main text: '*Sed mihi maxime etc.*' The lines drawn through Ἀδριανῶ . . Διονύσω do not resemble SMITH'S erasures, all of which are heavily scribbled, as in the word preceding *reperi*; probably those lines were drawn by the editor of the text of 1694.

Sed mihi maxime dolebat nobilem hanc epigraphen non potuisse exscribi".¹

(14)

(a) "... we voted at first² to establish a quadrennial competition. ..."

(b) "... to Hadrianus Caesar, the New Dionysos ..."

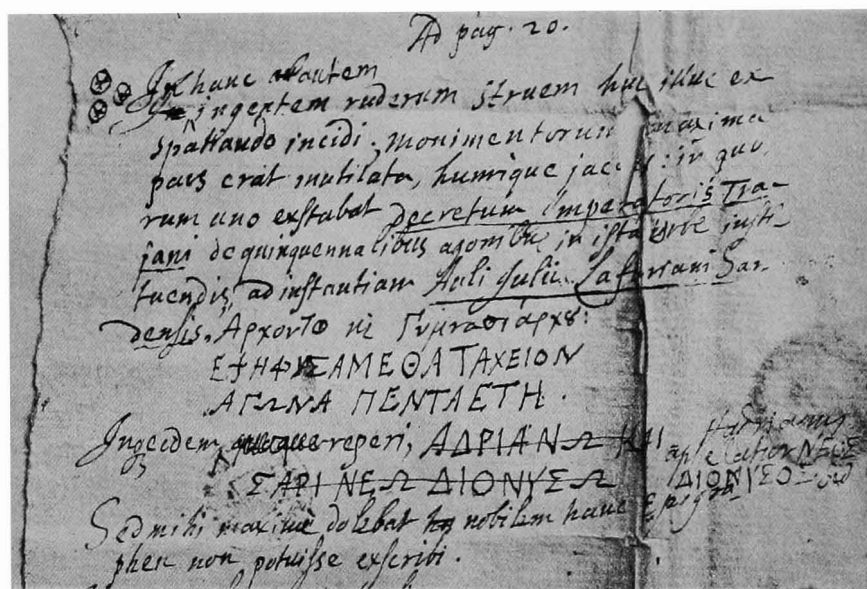


Fig. 8.

In the Bodleian transcript the Utrecht **ΕΨΗΦΙΣΑΜΕΝΑ** is correctly written . . . **ΜΕΘΑ**.

The verb in *a* and the form of the emperor's name in *b* cannot have figured in an imperial decree, but may well have occurred in a resolution of the Guild. Possibly a rescript of HADRIAN — not of TRAJAN, as was pointed out by BOECKH — was engraved above that document.³

The Greek equivalent of the name given by SMITH in Latin was probably **Αιλίου Ἰόλλα Φουριανοῦ**⁴ **Σαρδιανού, ἀρχοντος καὶ γυμνασιάρχου**; *Lafuriani* is distinctly written, not *Lafariani* as in the Utrecht text and in *CIG*. The titles were inserted as in no. 13.4, the *archon* being the chief official of the Guild; *IGR* iv 468.16; *JRS* xvi 1926 p. 246.49.

15.

Letter of a Proconsul.

MARBLE PANEL, with border in relief, built into the furthest bastion at the west end of the south wall of the acropolis; inaccessible; read through telescope by both B. and R. and drawn by B.

Published LBW 621 = *IGR* iv 1513; cf. *AM* vi 1881 p. 150.

(Fig. 9).

¹ In the Utrecht edition of 1694, p. 30, the words misspelt are: *Lafariani*, *ἐψηφισάμενα*; the words omitted are *reperi* . . . *Διονύσω*. SMITH's autograph transcript is in the Bodleian volume 'Rawl. 4° 145'.

² *τάχειον* = "at first" or "previously"; cf. [ἔδω]κέν μοι *τάχειον*, *IGR* iv 584, and the texts (including ours) cited by WILHELM, *Hermes* 63 1928 p. 227.

³ PEYSSONNEL (*Observations hist. et géogr.* 1765 pp. 310—311) searched for it in vain during his visit in September 1750.

⁴ Read by SMITH as *Αἰλ. Ἰουλιανῶν Λαφουριανῶν*; the name *Αἰλος* is seldom found in Asia Minor and, in the absence of good evidence, such a name as *Λαφουριανός* cannot be accepted. The suggested form *Αἰλίου Ἰόλλας Φουριανός* is analogous to *Αἰλίου Ἀπολλινάριος Ἰουλιανός* (*IGR* iv 829), etc. For the cognomen 'Furianus' see *ILS* index.

(15)

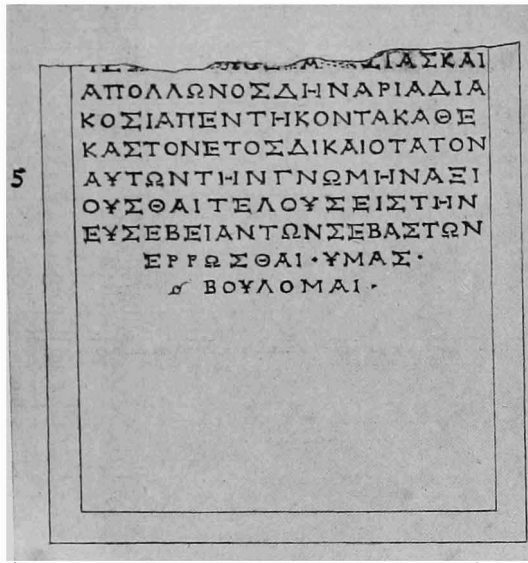


Fig. 9.

Letter from the proconsul of Asia ratifying a subsidy voted to certain persons (= *αὐτῶν*) by the Sardinian *boule* and *demos* (= *ὑμᾶς*). The position of a similar document from Ephesus (*Forsch. in Eph.* ii 19 = *OGI* 493) suggests that the text of the ratified Sardinian decree was engraved above this letter; cf. MOMMSEN, *FOAI* iii 1900 pp. 3—5, and the letters in *IGR* iii 739. The persons of loyal ‘sentiment’ (= *γνώμη*; cf. *OGI* 493.47) were probably the ‘Hellenes’ of the Asian *koinon*, or an association such as the *καισαριασταί* (BURESCH, *Aus Lydien* no. 6), the *ὑνωδοί* (*I. v. Perg.* 374; cf. POLAND, *Gesch. d. gr. Vereinsw.* p. 233 f.), or the *φιλοσέβαστοι* (WIEGAND, 7^{ter} Bericht, *Berl. Abh.* 1911 pp. 65—66). If the sums mentioned in ll. 1—4 are subsidies granted to local cults, the proconsul’s argument may have been: “Since you pay for Apollo 250 d. a year, you ought certainly to vote this money for the Augusti.” Date about the middle of the 2^d century A. D.

16.

Imperial Oratio reducing the cost of Gladiatorial Shows.

BLOCK and three fragments of marble brought from the northern village (I) in 1910, (II) in 1912, the others in 1914; their original connexion is evident from the script and from their reddish surface.

(I) H. 0.31; w. 0.665; th. 0.30; letters 0.016 to 0.024; space between the two columns 0.06 to 0.10; broken above and at base, on r. and l. side a vertical joint.

(II) H. 0.10; w. 0.28, th. 0.24; letters 0.018, on r. a vertical joint.

(III) H. 0.14; w. 0.235; th. 0.21; letters as in II.

(IV) H. 0.09; w. 0.13; th. 0.06; letters as in II.

Published (I) KP i 26, *Ann. épigr.* 1909 no. 184, *ILS* 9340.

(III) *Eph. ep.* v 146, *CIL* iii suppl. 7106, KP i p. 18, iii p. 8. (Fig. 10)

(I COLUMN I)

[- - - - - iis etiam] proc(uratoribus) qui provin-
[ciis praesidebunt. Trans Padum autem perque omnes Italiae regio]nes, ut cuiusq(ue) of-
[ficium erit, arbitrium habebunt praefecti alimentorum, si aderunt, ite]m viae curator aut
[si nec is praesens erit, iuridicus vel, si is non aderit, tu]m classis praetori-
5 [ae praefectus. Porro de exceptis ita observandum, ut praecipuu]m mercedis gladi-
[ator sibi quisque paciscatur, liber vero eius pecu]niae quae ob hanc
[causam excipiebatur quartam portionem, servus] autem quintam
[accipiat - - - - - a]dimi istam

[- - - - -]
[-8 l. -]o[.]a[κο]σίας και
‘Απόλλωνος δηνάρια δια-
κόσια πενήκοντα καθ’ ἑ-
καστον ἔτος, δικαιοτάτον
5 αὐτῶν τὴν γνώμην ἀξι-
οῦσθαι τέλους εἰς τὴν
εὐσέβειαν τῶν Σεβαστῶν.
ἔρρωσθαι ὑμᾶς
(leaf) βούλομαι.

“ - - - hundred, and of Apollo two hundred and fifty denarii in each year, it is most just that their sentiment should receive the recognition of a subsidy toward their loyalty to the Augusti. I bid you farewell.”

(I COLUMN 2)

(16)

ser[.....]am agunt annuu[m — c. 14 l. — cum placuerit per procuratores]
 pretia cohibuisse, nos senos his ce[nsemus aureos pro damnato solvendos. Certum]
 genus digladiantium — trincos eos [nuncupant — iudicio nostro inhumanitatis conde-]
 mnatur, verum uti aliut aput alios [sancitur, si quo sacro die aput Gallos sollemne est]
 5 trincos dimicare, is dies religioni [condonetur dum ne quid contra rescripta nostra]
 commit(t)atur. Pretia quantum volu[erint qui trincos muneri praebituri sunt non]
 facient, nam procurator noster p[plus sex aureis et nisi iuret praebendi auctor ne]
 fiat, lanista autem pro trinquo n[e accipiat plus - - milibus nec quaestui curet]
 plus adque vitae. Nunc uti prin[cip - - - - -]

(I col. 1)

(I col. 2)

(II)

fr]audis n(ec) vita neq(ue) materie [-
 -]a nihil quod ad pretium at[tinet
 - - 3 or 4 l. -

(III)

sace]rdos ipse posside[bit -
 - n]on adest, ipsi autem [-
]tas domi suae qui[-

(IV)

- a] poscun[t
 - r]va et e[-



5

5

(II)

(III)

(IV)

Fig. 10.

(I COLUMN 1)

“- - also to those procurators who shall be governors of provinces. Beyond the Po, however, and throughout all districts of Italy, according to the functions of the official in charge, the prefects of food-supply shall have authority, if present, likewise the superintendent of the highway or, if he is not there, the chief-justice or, if he is away, then the prefect of the praetorian fleet. Further, with regard to the sums set aside, this rule must be observed: that each gladiator may stipulate to have part of his wage paid to himself in advance, the free man receiving one-fourth of the money that used to be set aside for this purpose, and the slave one-fifth. - - -”

(I COLUMN 2)

“- - - since it has been resolved to control prices through the procurators, it is our will that six aurei be paid to them for each sentenced man. A certain kind of gladiators — ‘trinci’ they call them — is in our judgment guilty of inhumanity, but inasmuch as different things are permitted among different people, if on some sacred day it is a custom among the Gauls that trinci should fight, let that day be made a concession to religious observance provided that nothing be done contrary to our rescripts. Those intending to supply trinci for a show shall not fix prices at whatever they please, for our procurator must authorize no supplying at over six aurei and without his sworn declaration, while the lanista must not receive for a trincus more than - - - thousand sesterces nor set greater store on gain than on a livelihood. Now as - - -”

(16)

(translations of II, III and IV are omitted)

In I col. 2.9 the reading [e]IVS should be corrected to PLVS; in other respects our text agrees with that of KP.

The first editors of this inscription, J. KEIL and A. VON PREMERSTEIN, made clear its relation to the fine bronze panel from Italice *CIL* ii 6278 (= *ILS* 5163 = *Eph. ep.* vii p. 385 f. = *Font.* 63); the latter contains part of the speech (*sententia*) of the senator who moved the adoption by the Senate of the law, proposed between 177 and 180 A. D. by MARCUS AURELIUS and COMMODUS, reducing the cost of gladiatorial shows in the provinces.¹ Our text on the other hand consists of fragments from the imperial address (*oratio*) by which the draft of the law was submitted to the Senate. These can be restored as above with reasonable accuracy, because they are obviously paraphrased in ll. 42-46 and 56-58 of the *sententia* from Italice.

I col. 1.

In the following transcript of ll. 42-46 of the *sententia* the words common to it and to our text are underscored: "- - iniungendum (42) - - - is etiam procurator(ibus) qui provinciis praesidebunt. Trans Padum autem perque omnes Italiae (43) regiones arbitrium iniungendum praefectis alimentorum, <dandis> si aderunt, vel viae curatorum aut si nec is praesens erit, iuridico vel (44) tum classis praetoriae praefecto. - - - (45) Item censeo de exceptis ita observandum ut praecipuum mercedis gladiator sibi quisqu(e) paciscatur eius pecuniae quae ob hanc causam excipi(46)ebatur, quartam portionem liber, ser(v)us autem quintam accipiat. De pretis autem gladiatorum etc.

On this paraphrase of our *oratio* is based the above tentative restoration.²

I col. 2.

A restoration *exempli gratia* can be given because A. PIGANIOL has shown³ that in l. 56 of the Italice speech *princeps* is an error for *trincos*, and that in ll. 56-58 the senator was discussing the passage to which our fragment belongs. Thus we learn the gist, though not the wording, of our part of the *oratio* from those ll. 56-58, which may be read as follows: (56) "*Ad Galli assede(n)t: (t)rinc(o)s,*⁴ *qui in civitatibus splendidissimarum Galliarum veteri more et sacro ritu expectantur, ne ampliore pretio (57) lanistae praebeant quam binis milibus, cum maximi principes oratione sua praedixerint fore ut damnatum ad gladium (58) procurator eorum n(e)get plure quam sex aureis et nisi iuraverit.*"

The emendation of *nisi* to *n(e)get* makes l. 58 intelligible;⁵ from this passage and from our fragment we infer that the *trincus* (a term probably peculiar to Gaul) was among the gladiators whose cost bore so heavily on the provincial high-priest that the emperors felt moved to control the prices charged for them. Some *trinci* were supplied by *lanistae*, others

¹ Cf. K. SCHNEIDER on *Lanista*, *RE* xii 690, and on *Gladiatores*, *RE* Suppbd. iii 770.

² We adopt the restoration of the original editors.

³ *REA* xxii 1920 pp. 284 f.; *Recherches sur les jeux romains* 1923 pp. 63-65.

⁴ The text is: AD GALLIAS SEDET PRINCEPS . . . ; but on this bronze the points separating words are frequently misplaced and a letter is here and there omitted; cf. the list of errors in the notes to *CIL* ii 6278. We may therefore emend: AD GALLI ASSEDE(N)T, and translate: "But the Gauls are our advisers." For *assedere* in this sense, cf. *CIL* xi 3943.5, xiii 3162, 1.23; similar short sentences occur in ll. 5, 10 of this speech. On 'ad' for *at*, cf. 'it', 'aput' (ll. 54, 62) and 'adque' in our fragment. A. VON PREMERSTEIN (in a letter) considers this an allusion, like that of CLAUDIUS ("tot ecce insignes iuvenes quot intueor"; *ILS* 212 ii. 23), to members of the Senate present who were Gauls by descent; cf. P. FABIA, *La Table Claudienne de Lyon* 1929 p. 122.

The reasons for emending PRINCEPS to TRINCOS are (1) that ll. 56-58 must have discussed *trincos*, as does our fragment, because the parallelism between those lines and ours is evident from our words *pretia cohibuisse* (cf. *ne ampliore pretio*, 56), *senos* (cf. *sex*, 58), *religioni* (cf. *sacro ritu*, 56), *procurator noster* (cf. *procurator eorum*, 58), *lanista* (cf. *lanistae*, 57); (2) that the error of *princeps* for *trincos* is slight compared with some of the blunders in the Italice text; e. g.: 'patrocinium' for 'patrimonium' (l. 9), 'dandis' wrongly inserted (l. 43), 'provinciae' for *viae* (l. 50), 'edito erunt' for *editorum* (l. 52).

⁵ The engraved text of l. 58 is admittedly corrupt; the error *nisi* for *neget* might have been caused by the engraver's misunderstanding of an abbreviation in his original, such as probably led him to miscopy *quisque* as *quisquis* (l. 45) and *procuratoribus* as *procurator* (l. 42). The phrase '*n(e)get plure quam . . .*' need not imply that more than six *aurei* would actually be offered and refused; it implies that what had previously been usual, namely the purchase of *damnati* at prices higher than six *aurei*, would no longer be allowed. The words '*nisi iuraverit*' are explained under ll. 5-7.

by the imperial procurator from the ranks of the *damnati ad gladium*; prior to our law, the (17) high-priest had doubtless bought *trinci* at whatever prices could be exacted by the *lanista* for his own profit or by the procurator for that of the *fiscus*.¹ Such exactions are guarded against in our ll. 2 and 7 (paraphrased above in l. 58) by fixing at six *aurei* the procurator's charge for each *damnatus*, and in our l. 8 the price to be charged by the *lanista* seems also to have been limited.

L. 3: Our supplements differ much from those of PIGANIOL (*REA* xxii p. 286) except in this line, where we add *inhumanitatis*; this seems justified by *opsequium humanitatis* in l. 11 (Italica) and by the well known attitude of M. AURELIUS;² the extant words suggest that he objected to the use of *trinci*, who were gladiators fighting to the death (*REA* l. c. p. 289), but that in deference to the Gauls he allowed such use on special occasions.

Ll. 5-7: We restore *contra rescripta nostra* and *et nisi iuret* (corresponding to the *nisi iuraverit* of l. 58) as referring to the rescript of M. AURELIUS and L. VERUS under which the *damnatus ad gladium* had the choice of how he should die; *Dig.* xviii 19 8.1; MOMMSEN, *Strafrecht* p. 934 note 3. This privilege, regarded as mitigating the death penalty, entitled the *damnatus* to refuse death in the arena and, in order to safeguard his right of choice, the procurator was probably required to declare on oath that he had duly exercised it.³ The Gauls were not to violate that rescript (l. 5), and no sale of a *damnatus* for gladiatorial use was to be made *nisi iuraverit*, i. e. "unless the procurator took the oath (concerning the culprit's free choice of the mode of execution)."

L. 8: We cannot restore '*plus binis milibus*', for this is the price proposed by the senator (l. 57), evidently as an amendment to that specified in this line of the *oratio*. His argument (ll. 57-58) seems to be that since (*cum*) a *trincus* can be had from the procurator for 600 sesterces, the *lanista* ought to be satisfied if he receives for each of his *trinci* as much as 2000.⁴

Ll. 8-9: For the supplement, cf. '*lanistas . . . promovendos vili studio qu(a)estus*' (l. 57, Italica).

The supplements to col. 2 and, in part, those to col. 1, are merely tentative; col. 2 is assumed to have had, like col. 1 ll. 3-4, about 70 letters to the line.

17.

List of Fountains.

SLAB seen by O. RAYET in 1874 'près de l'agora', and said to have been brought thence to Smyrna in 1876-1878 by the late Emperor of Brazil, Dom PEDRO II. It was also seen at Sardis in 1874 by G. HIRSCHFELD, whose copy (*Notizbuch* i no. 7) is here reproduced by kind leave of the Österreichisches Archäologisches Institut (Fig. 11); our enquiries have failed to ascertain whether the stone still exists. RAYET's notebook (see Fig. 12), placed at our disposal by the kindness of the late BERNARD HAUSSOULLIER, is now deposited in the library of the Institut de France; it shows the slab complete at top, at base and on l., broken on r.

H. 1.10, w. 0.65, th. 0.14.

Published in minuscule by A. FONTRIER, *Mouseion k. Bibl.* 1876-1878 p. 25; P. PERDRIZET, *BCH* xx 1896 p. 71 note 1, states that he verified the text from an impression. (Figs. 11, 12).

¹ In comparison with the taxes levied on *lanistae's* profits (ll. 3-10, Italica) the receipts from sales of *damnati* must have been unimportant; though these are nowhere specifically mentioned, the limitation of the price of the *damnatus* proves that the charges previously made by the procurator were considered excessive.

² Cf. P. v. ROHDEN, *RE* i 2307, and K. SCHNEIDER, *ibid.* Suppbd. iii 767.

³ The *damnatus*, being in penal slavery, could not validly be interrogated *in iure* (*Dig.* xi 1 9.2; BUCKLAND, *R. Law of Slavery* pp. 84, 404); his evidence was considered worthless. In order to establish the fact of his having exercised *liberam mortis facultatem*, an oath by the imperial procurator may well have been prescribed in the rescript of the *divi fratres*.

⁴ That the senator proposed amendments to the *oratio* is illustrated by this plea for fixing the price at 2000 sesterces; cf. PIGANIOL, *REA* l. c. pp. 287-288. The freedom with which amendment is here allowed may be due to the fact that questions concerning gladiators were regarded by senators as trivial; *TAC. Ann.* xiii 49, *PLIN. Paneg.* 54. In the interpretation of I col. 2, we are indebted to Professors J. G. C. ANDERSON, T. FRANK and A. VON PREMERSTEIN.

(17)

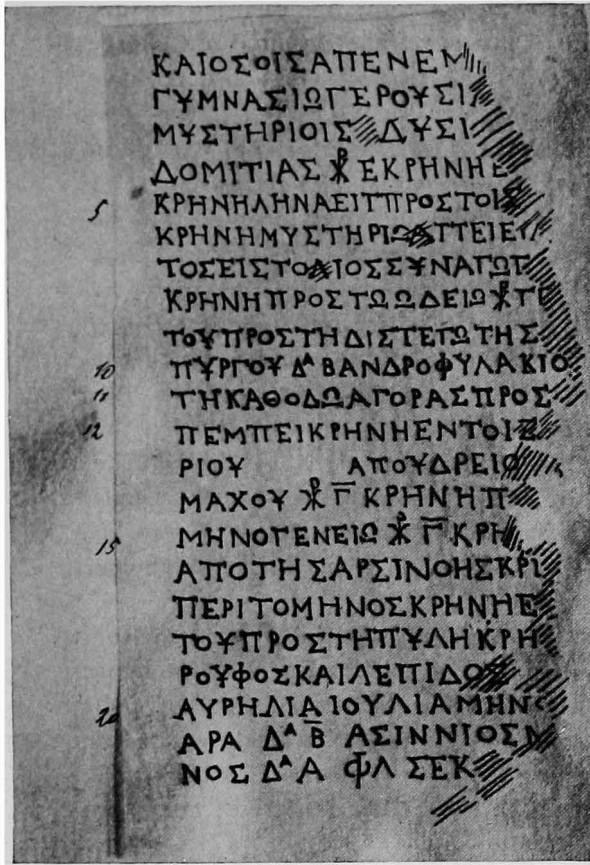


Fig. 11. (HIRSCHFELD).

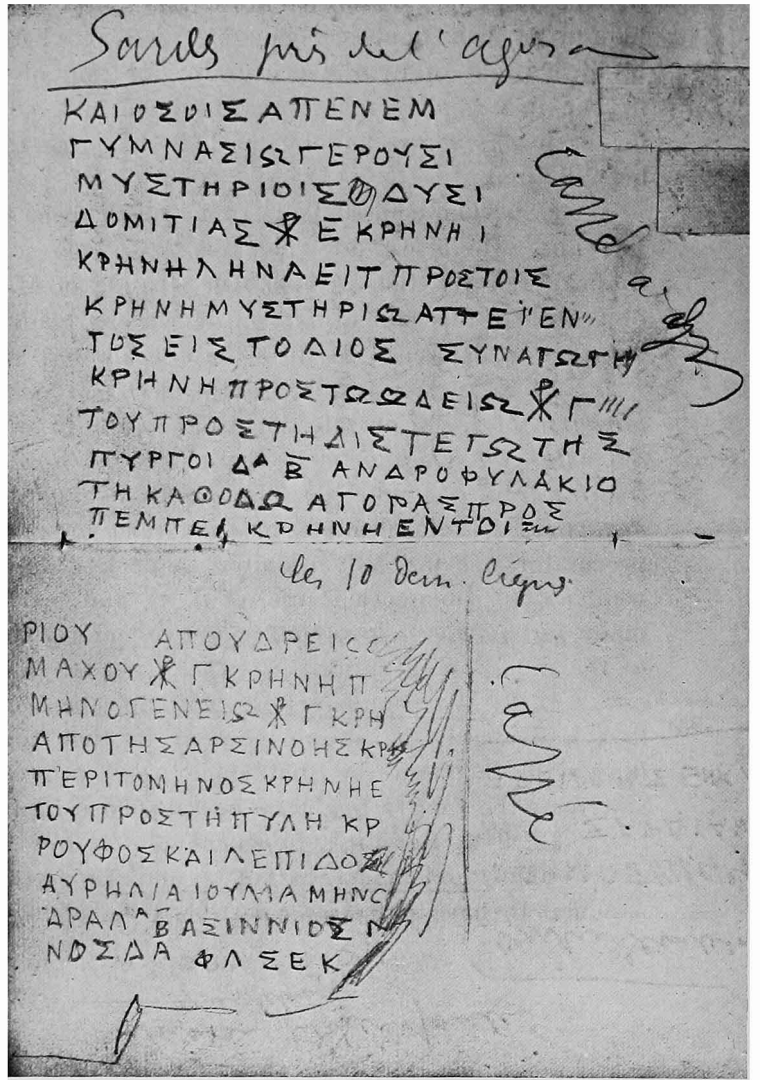


Fig. 12. (RAYET).

[- - - - -]
 και ὄσοις ἀπενεμ[ήθη ὕδωρ· κρήνη]
 γυμνασίω γεροῦσι[ακῶ ἐναντία· κρήνη]
 μυστηρίοις δυσί[ν ἐναντία -· κρήνη]
 Δομιτίας, (ἐκατοντά)χ(ους) ε'· κρήνη E[name - c. 12 l. -·]
 5 κρήνη Διναεῖτ(ις) πρὸς τοῖς [- c. 10 l. -·]
 κρήνη μυστηρίω Ἄττει ἐνα[ντία ἀπόρρου-]
 τος εἰς τὸ Διός· συναγωγῆ[ς κρήνη -·]
 κρήνη πρὸς τῷ Ὠδεῖω, (ἐκατοντά)χ(ους) γ'· <γ> [κρήνη - name]
 του πρὸς τῇ διστέγῳ τῆς [- c. 6 l. - οὐ καὶ]
 10 πύργοι, (τετρ)ά(μφορα) β'· ἀνδροφυλακί[ο]ν κρήνη ἢ ἐπὶ
 τῇ καθόδῳ ἀγορᾶς πρὸς τ[- c. 8 l. - ὕδωρ]
 πέμπει· κρήνη ἐν τοῖς [- 13 l. - name]
 ρίου· ἀπὸ ὕδρειο[ν κρήνη -· κρήνη Δυσι-(?)]
 μάχου, (ἐκατοντά)χ(ους) γ'· κρήνη Π[name c. 10 l. - πρὸς τῷ]
 15 Μηνογενεῖω, (ἐκατοντά)χ(ους) γ'· κρή[νη Ἀρσινόης(?)] -·
 ἀπὸ τῆς Ἀρσινόης κρήνη ἀπόρρουτος]
 περὶ τὸ Μηρός· κρήνη ἐ[ν - c. 12 l. name]

του πρὸς τῇ πύλῃ· κρ[ῆναι ὅς κατεσκευάσαν] (17)
 'Ροῦφος καὶ Δέπιδος[ς, - - c. 14 l. name, - -]
 20 Αὐρηλία Ἰουλία Μηνο[-, - - c. 13 l. name]
 δρα, (τετρα)ά(μφορα) β'· Ἀσίννιος Μ[- c. 15 l. - -]
 νος, (τετρα)ά(μφορον) α'· Φλ. Σεκ[- - c. 18 l. -]

"- - and persons to whom *water* was apportioned: *The fountain opposite* to the gymnasium of the Elders - -; *the fountain opposite* to the two confraternity-halls -; *the fountain* of Domitia: 5 hundred-chous; the fountain E- -; the fountain Lenaeitis near the - - -; the fountain opposite to the 'Attis' confraternity-hall *flowing* into the precinct of Zeus; *the fountain* of the synagogue -; the fountain near the Odeion: 3 hundred-chous; *the fountain* of —tos near the two-story building of the - - *where also are* the towers: 2 tetramphora; *the fountain* of the men's guardhouse, *which on* the descending road of the agora sends *water* to - -; the fountain in the - - - of - - rios; *the fountain* flowing from the reservoir -; *the fountain of Lysimachos*: 3 hundred-chous; the fountain P - - near the Menogeneion, 3 hundred-chous; the fountain of *Arsinoë* (?) -; the fountain *flowing from* that of *Arsinoë* round about the precinct of Mén; the fountain in - - of —tos near the gate; the fountains *which these persons built*: Rufus and Lepidus, - - ; X, - - ; Aurelia Iulia Meno—, - - ; —dra, 2 tetramphora; Asinnius M- - - —nos, 1 tetramphoron; Flavius Sec- - - ."

RAYET's epigraphic copy, on which our text is based, differs from FONTRIER's minuscule transcript in these particulars: it fails to show one letter at the end of each of the lines 4, 6, 8, 11, 12 (those letters are dotted in our copy); it shows only in part the final letter in line 21; it gives in l. 20 **ΙΟΥΛΙΑ** instead of *Ιουλγα* and in l. 22 **ΣΕΚ**, not **Σε**. HIRSCHFELD's copy agrees on the whole, but reads *πύργου* (l. 10) and *-αρα* (l. 21).

This is an inventory of city fountains. The repetition of the word *κρήνη*, the fact that several *κρήναι* are described as being *πρὸς* some place or building (ll. 5, 8, 9, 14, 18) — an ordinary method of identifying fountains elsewhere¹ — and the succinctness of the one complete description (l. 8) show that they were either named or 'placed' by some local feature. The *κρήναι* of ll. 18–22 had been provided by individuals.² Our list was possibly connected with regulations like those of Pergamon (*OGI* 483. 159–189). About 30 letters to the line are assumed *exempli gratia*.

This clearly cannot be a general tariff of fees for use of the fountains mentioned,³ since in several instances — ll. 7, 12, 13, 17, 18 — no abbreviations appear. The rationing of water in certain cases was characteristic of Roman systems of supply,⁴ so that these abbreviations probably indicate the amounts of water daily obtainable at the outlets specified; χ seems to stand for *ἑκατοντάχους*, as χ for *ἑκατοντάρχος* (*OGI* 678 note 9; *JRS* xviii 1928 p. 171 no. 38), and Δ^A for *τετράμφορον*; so ΔMH = ἡ *τετράμηνος*; *P. Lips.* 97 i. 11; *Arch. f. Pap.* v 1913 p. 446. In $\Pi\Pi$ for *π(ρειμι)π(ιλάριος)* (*OGI* 612.12) and KX for *κ(ατα)χ(θονίους)* (*IG* xiv 1359; NACHMANSON, *Éranos* x 1910 p. 135) the first letters do not as here represent digits; in the case of $\frac{B}{X}$ on coins (*BMC Seleucid Kings* no. 23 f.) or $\chi\beta$ on ostraca (J. G. TAIT, *Gr. Ostraca* p. ix) the probable reading was not *(δι)χ(αλκον)*, but *δύο χαλκοῖ*. The decipherment here adopted finds support in the apparent reasonableness of the rations as thus interpreted; some public fountains could daily give out 1640 litres (l. 4) or, in three instances (ll. 8, 14, 15), 984 litres each, while the private ones could give only 209.6 or 104.8 litres (ll. 21, 22); the fountain (ll. 8–10) with an allowance of 209.6 litres may also have been private.⁵ From five fountains, and possibly from others, water was not rationed.

¹ Cf. *IG* vii 3499: τὴν πρὸς τῷ Ἀμμωνος ἱερῷ κρήνην; xi 2 159. 47: τῆς κρηνίδος τῆς πρὸς τῷ ἱερῷ.

² Namely those (l. 1) ὅσοις ἀπενεμ[ήθη ὕδωρ].

³ Similar, for instance, to the list of charges of the Ephesos record office (KEIL, *JGAI* xviii 1915 Beibl. 286) or to the Palmyrene tariff of import fees (*OGI* 629). That municipal rates were levied for the use of *κρήναι* is known from *P. Lond.* 1177; cf. MÉAUTIS, *Hermoupolis* 1918 p. 155 ff.

⁴ DAREMBERG-SAGLIO, *calix* and *fistula*; H. S. JONES, *Companion R. St.* p. 148; *CIL* vi 1261 with note.

⁵ HULTSCH (*RE* i 1976, iii 2527); the 'tetramphoron' would have contained 104.8 litres, the 'hundred-chous' 328 litres. The probability that our text refers to such rations was suggested by Professors H. GRÉGOIRE and M. A. KUGENER.

(17) Of the places named two only are mentioned elsewhere: the gymnasium of the Elders (l. 2) in 8.72, and the precinct of Zeus (l. 7) in 8.133; cf. *AJA* xviii 1914 pp. 354, 362. The presence of the name 'Aurelia' (l. 20), and the fact that the other individuals mentioned do not have 'Aur.' as a first name, indicate that the date of the document is about 200 A. D.

L. 4: *Δομυτίας*: this may have commemorated DOMITIA, wife of DOMITIAN, who was honoured at Sardis (*BMC Lydia* p. 255) and in Asia; *IGR* iv 1152.

L. 5: The reading *ΔΗΝΑΕΙΤ* being certain, we may assume that the engraver omitted the last two letters of *Δηναεῖτ(ις)*, a suitable epithet in a city where Dionysos was worshipped.¹

L. 6: *μυστήριον* here, as in l. 3, must denote a 'confraternity-hall' of *μύσται* (there is a like connexion between *βουλευτήριον*, *τελεστήριον* and *βουλευταί*, *τελεσταί*), who named this building 'Attis' after their patron god. As the description 'opposite to the X hall or building' would have been a convenient way of showing where a street fountain was to be found, we have suggested the supplement *ἐνα[γρία]*, which here, as in ll. 2 and 3, agrees well with the dative cases of the two preceding words. On Attis, cf. J. KEIL, *Anatolian Studies* p. 253 no. xi.

L. 7: *συναγωγῆ[ς]*. There was a large Jewish community in Sardis; cf. JOSEPH., *Ant.* xiv 10 14, xvi 6 6; V. SCHULTZE, *Altchr. Städte* ii 2 p. 151.

L. 8: The second gamma, which appears only in FONTRIER's copy, is here omitted. At the end there was probably a name such as [*Μηνοδό*]του, whereas in ll. 12—13 and 17—18 the words - - - ρίου, - - του, may have been names either of persons or of places, buildings, etc.

L. 15: The place here named may be connected with the MENOGENES of no. 8; cf. *AJA* xviii 1914 p. 341.

L. 13—17: These fountains were perhaps called after LYSIMACHOS and after ARSINOË, his wife; she may have resided in Sardis as queen prior to 281 B. C.

L. 17: On the cult of Mên at Sardis, cf. no. 96 below; ROSCHER, *Lex.* ii 2707; *Ber. sächs. G. d. Wiss., ph.-h. Kl.* xlii 1891 p. 145; PERDRIZET, *BCH* xx 1896 p. 70 ff.

18.

Declaration by the Union of Building Artisans.

BLOCK of bluish marble, lying in a field within the area occupied by Sardis in Roman and Byzantine days, near the fork in the Ahmetly-Salihly road. The exact position is shown by H. C. BUTLER, *Sardis* i pt. 1, *ill.* 18, F.

On its front are two inscriptions: (1) a partly erased Latin dedication to SEPTIMIUS SEVERUS — of whose statue this appears originally to have been the pedestal — in deeply cut lettering = no. 71; (2) the beginning of an address by a 6th century governor, engraved over the earlier text = no. 20. The left side bearing our inscription has at the top almost its full width of 0.83 m., but lower down is narrowed by the splitting off before the year 1750 of a large slice from the back of the block. The faintness of the letters and the blackness of this side, due to heavy weathering, coupled with the situation of the stone practically on the surface of the soil, seem to indicate that it has never been buried. It appears always to have stood or lain on its present site, for its finely moulded marble base, which was seen in 1826, lies directly below it, and had either of these stones been removed from its original position, they would probably not thus be found together.

Height of block, 2.09 m.; width 0.95; th. 0.83; letters, 0.024 to 0.018, are larger in the upper lines and not evenly spaced; the drawing made from the stone by B. in 1914 has been revised from a squeeze made by T. L. SHEAR and from photographs. Letters now destroyed, but shown in any of the earlier copies, are underscored in our transcript.

Published by PEYSSONNEL and others, as cited in *CIG* 3467; LBW 628; *IGC* 322; *Anatolian Studies pr. to Ramsay* 1923 p. 36 ff. (Plate VI).

¹ Cf. the similar names of certain canals in Egypt: *Ἀργαίτις* and *Ψευλίτις*; PREISIGKE, *WGP* s. v. *διώρηξ*.

- (18)
- [ἐξομοσί]α [τῶν τε οἰκοδόμων καὶ τεχνιτῶν τῶν τῆς]
 [λ]αμ(προτάτης) Σαρδ(ιανῶν) μητρο[πόλεως].
 [ὑ]πατίας Φλ(αβίου) Πατρικίου τοῦ λαμ(προτάτου) καὶ τοῦ δηλοθη-
 σομένου, πρὸ πέν[τ]ε καλανδῶ(ν) Μαίων ἐν τῇ λαμ(προτάτη)
 5 καὶ δις νεοκόρω <ν> Σαρδ(ιανῶν) μητροπ(όλει) ἰνδ(ικτιῶνος) ἰβ' εὐτυχεστά-
 τῆς καὶ μηνὸς Δεσίο[υ] τετάρτη, ὁμολογοῦμεν
 Ἀύριλιανῶ τῶ θανυμασιωτάτω καὶ καθοσιωμ(ένω)
 μαγιστριανῶ καὶ ἐκδ(ίκω) τῆς αὐτῆς περιφανοῦς
 [μ]ητροπ(όλεως) τὰ ὑποτεταγμένα· κατηγορίας διαφόρους
 10 [δ]εξαμένη ἢ σῆ θανυμασιότης κατὰ διαφορῶν τινῶ[ν]
 [τῆ]ν ἡμετέρ[α]ν μετιόντων τέχνην ὡς ἐνχειριζο-
 [μέν]ων ἔργα οἰκοδομικὰ κα[ὶ] ἀτελῆ ταῦτα καταλιμπα-
 [νόντ]ω[ν] καὶ ἐμποδιζόντων τοῖς ἐργοδοτέσ, ἀναστίλε
 [τῆ]ν τοι[αύτη]ν κατὰ τῶ[ν] ἐργοδοτῶν γιγνομένη[ν]
 15 [ἀδικίαν] περὶ πολλοῦ πο[ι]ουμένη <ν> ἐπεξήτησ[εν]
 [πρὸς ἡμ]ᾶς τῆ[ν] ὁμολογίαν τε καὶ ἐξομοσίαν
 [τῆ]ν ἐπὶ τῶ ἐξῆ[ς]· ὁ[μ]ολογοῦ[μεν] καὶ ἐξομ[ν]ύμεθα τῆν
 [ἀγίαν καὶ ζω]οπ[ο]ιδὸν Τ[ριάδα] καὶ τῆν σω[τ]ηρίαν κα[ὶ]
 [νίκη]ν τοῦ δεσπό[του] τῆς οἴκου[μένης] Φλ(αβίου) [Δ]έοντο[ς]
 20 [τοῦ αἰωνίου Ἀγού]στου [Ἀύτ]οκράτο[ρ]ος πάντα τὰ ἔ[ργα]
 [ἔσων ἡμῖν ἐκδοσις γ]ίνετ[ε] παρὰ οἰουδήποτε τῶν
 [ἐργοδοτῶν ἀναπλη]ρο[ῦ]ν, ἐτοίμου ὄντος τοῦ ἐργοδότου
 [ἡμῖν διδόναι τοῖς] συ[ν]αρέσαντας [μ]ισθοῦς· εἰ δὲ οἶα-
 [δήποτε παραίτησις] πα[ρα]γένητε τ[ῶ] ἐργολαβήσαντι
 25 [ἐπὶ προφάσει αὐτοῦ] εἴτ[ε] ἰδιωτικῆ[ν] εἴτε δημοσία,
 [ὑπερ αὐτοῦ] ἐξ ἡμῶν ὑπεισιέν[αι] ἕτερον τεχνίτην τό
 [τε κτιζόμενον ἔργον παντ]ε[λ]ῶς ἀν[απ]ληροῦν, δηλονότι
 [ἡμῶν ὄντος τοῦ τοῦτο πα]ρα[ι]τουμέν[ου], ἥτοι τοῦ ἐναρξ-
 [αμένου τούτου τεχ]νίτου ἢ[τ]οι τοῦ ἀ[ν]τ' αὐτοῦ ὑπεισιόντο[ς],
 30 [μηδὲ ἐπισχούσης τὸ] ἔ[ργον] μηδεμίας ἡμ[ῶ]ν προφάσεω[ς]
 [εἰ δὲ ὁ ἐργολαβήσας] ἄπαξ οἰωδήποτε τ[ρὸ]πω τὸν ἐρ[γο-]
 [δότην κωλύη] κτιζ[ο]μένου καθὼς ἔφημ[εν] τοῦ ἔργου, ἡμ-
 [ῶν ὄντος εἴτε τοῦ] ἐξ ἀρχῆς ἀρξαμένου εἴτ[ε] τοῦ ὑπὲρ οἴου-
 [δήποτε τεχν]ίτου ὑπεισιόντος, το[ι]αύτ[ης] κωλύσεως
 35 [διδόναι ἡμᾶ]ς μισθοῦς κατὰ τὸ γενόμε[ν]ο[ν] μετα[ξὺ]
 [αὐτοῦ τε τοῦ] ἐργοδότου καὶ αὐτοῦ τοῦ τεχνίτου σύμφω-
 [ρον· τοῦ δὲ ἐργο]δότου ἀνεξικακοῦντος, εἴτ[ε] π[οτ'] ἐ[φ'] ἔ[πι]τὰ ἡμέραι[ς]
 [κωλύθη] τοῦ ἔ[ργου], τῶ τεχνίτη <ν> τῶ ἐργολαβήσαντι τὸ
 [ἔργον ὑπῆναι· εἰ] δὲ συμβῆ καὶ ἀρρωστία περιπεσ[τ]ῆν τὸν τε-
 40 [χνίτην, εἴκοσι] ἡμέρας περιμένειν τὸν ἐργοδότ[η]ν, με(τ)ὰ δὲ
 [τῆ]ν ἀνεξικα[κίαν] τῶν εἴκοσι ἡμερῶν, εἰ μὲν ὑ[γι]άνη
 [ἀμελῆ] δὲ τοῦ ἐργά[ξ]θαι ἐπὶ τὸ τ[η]ν[ι]καῦτα, ὑπεισιένα[ι] ἔ[τε]ρον
 [ὡς τοῦ παραιτησαμ]ένου ποιούμ[εθα] τὸν λόγον· καὶ πα[ρα]ιτουμένου
 [τοῦ ἐργολαβήσαντος, εἰ] μ[η]δὲν κατὰ τὰ προγεγραμμέ[ν]α εὐρεθίη
 45 [μῆτε πρᾶττων μῆτε ἐργα]ζόμενός τις ἐξ ἡμῶν, συν[τ]ιθέμεθα
 [καὶ ὁμολογοῦμεν] ἐκτ[ί]σιν λόγῳ προστίμου εἰς ἔργα τῆς πόλ[ε]ως,
 [καὶ παραντίκα] εἰσπ[ρα]ξόμενον χρυσᾶ νομίσματα ὀκτῶ
 [τὸν ἔκδικον ἐγκαλέσι]ν τῶ τῆς [ἀδ]ικίας ἐγκλήματι κατὰ τὰς

- (18) [θείας διατάξεις οὐ]δὲν ἤττον καὶ μετὰ τὴν τοῦ προστίμο[υ]
 50 [εἰσπραξίν· βεβαί]ας καὶ ἀρραγοῦς καὶ ἀσαλεύτου μενο[ύ-]
 [σης τῆς παρούσης ὁ]μολογίας εἰς τὸ διηγεκέες, καὶ ἀναπ[ο-]
 [τρέπτως τελουμένης] πάντοθεν ἀκόλουθον πᾶσιν τοῖς προ-
 [διορισθεῖσιν καὶ ὁμ]ολογηθεῖσιν παρ' [ἡ]μῶν· καὶ ὑπεθέμεθα
 [εἰς τὴν ἔκτισιν τοῦ προ]στίμο[υ], ἐνεχύρου λόγῳ τῷ γενικῷ
 55 [καὶ ἰδικῷ, πάντα ἡμῶ]ν τὰ ὑπάρχοντα καὶ [ὑ]πάρχοντα
 [ἐν παντὶ εἶδει καὶ γέ]νι. καὶ πρὸς τὰ προγεγ[ρα]μμένα
 [πάντα ἐπερωτηθέντες] παρὰ τῆς σῆς θαυμασιότητος ὁμ-
 [ολογήσαμεν τῆδε τῆ ὁ]μολογία καὶ ἐξομοσία, ἡμέρα
 [καὶ ὑπατία τῆ προγε]γραμμένη.

“Declaration under oath by the Builders and Artisans of the most distinguished metropolis of the Sardians (= ‘cautio iuratoria’ given to the ‘defensor’ of Sardis by the local corporation of Building Artisans).”

In the consulship of the most distinguished Flavius Patrikios and of the consul who shall have been proclaimed, on the fifth before the calends of May (= April 27, A.D. 459), in the most distinguished metropolis of the Sardians twice honoured with an emperor's temple, in the twelfth most happy indiction and on the fourth of the month Daisios, we agree with the most excellent Aurelianus, devoted commissioner and defensor of the said renowned metropolis, as hereinafter set forth:

Whereas your excellency has received divers accusations against divers persons practising our craft, to the effect that they take in hand pieces of building work, leave these unfinished and obstruct the employers, and deeming it highly important to abolish an injustice so detrimental to the employers, has requested from us this agreement and declaration under oath *in the following terms*:

We do agree and make oath by the *holy and* life-giving *Trinity* and by the safe preservation and victory of the lord of the inhabited world, Flavius Leon, *everlasting* Augustus and Emperor,

(1) That we will *complete* all pieces of work *given out to us* by any one of the *employers*, provided the employer is prepared to *pay us* the wages mutually agreed upon;

(2) Should the man undertaking the work have any *plea on which he declines it* for some *reason of his own* either private or public, another artisan *from among us* shall take his place and shall entirely complete the *work under construction*, on the distinct understanding that *the man declining it*, whether he be the artisan *who began it* or the man who shall have taken his place, *is one of ourselves* and that no reason of our own *stands in the way* of the work;

(3) *Should the man undertaking the work* once *hinder* the employer in any way while it is, as we said, under construction, if he *who either* began it from the beginning or shall have taken the place of any artisan *is one of ourselves*, *we* shall for such *hindrance pay* indemnities according to the contract between the individual employer and the individual artisan;

(4) Should the employer show indulgence, if he be for seven days *hindered from working*, the *work shall be left* to the artisan undertaking it;

(5) Should the artisan fall ill, the employer shall wait twenty days, and if after *such indulgence* for twenty days the man should get well, but *show no disposition* to work at that time, another shall take his place *on the terms* stipulated by us as to *the man who declines*;

(6) If, when *the man undertaking the work* declines it, some one of us be found *neither doing anything nor performing work* in accordance with the provisions herein written, we promise and agree that *we will make payment* by way of fine to be used for the city's public works, and that the defensor shall *forthwith* exact eight pieces of gold, and notwithstanding and even after *exaction* of the fine, shall *prosecute* under the *divine edicts* on the charge of wrong-doing; the *present*

agreement remaining *firm*, unbroken and undisturbed in perpetuity, and being irrevocably *carried* (18) *out* in strict conformity with all things above *determined and* promised by us;

(7) And *for the full discharging* of the fine we pledge, under a lien both general and *individual*, all our property present and future of *every kind and sort*.

And when as to all things above written *the question was put to us* by your excellency, we gave our *assent to this* agreement and declaration under oath on the day *and in the consulship* above written."

Our only emendations of the text as printed in *Anatolian Studies* are the supplements to ll. 46-48. The beginnings of ll. 46, 47, are supplied from WADDINGTON's notes. The participle [εἰσπ]ραξόμενον, being in the middle voice, must relate to the magistrate (probably the ἔνδικος), and the fine must have been payable by the union, not by the artisan.¹ See M. ROSTOVITZ, *Soc. Econ. Hist. of R. E.* 1926 p. 540 note 44; *Ges. u. Wirtsch. i. röm. K.* 1931 i p. 317. Text cited in R. v. PÖHLMANN, *Gesch. d. sozialen Frage* (3d ed. 1925) ii pp. 564-565.

19.

List of Persons punished for Paganism.

MARBLE SLAB with raised borders, in the south face of the bastion of the acropolis wall to l. of the present entrance, about 2.50 from the ground; top and sides original, bottom broken.

H. 0.41; w. 1.17; letters 0.035 to 0.05.

Published LBW 638; *CIG* 8645; *IGC* 324.

(Plate VII).

(cross) γνῶ(σις) τῶν διατυπωθ(έντων) ἦτοι κ- ἐξωρισ-
θέντων ἀνοσίων κ- μυσερῶν Ἑλλή-
νων παρὰ Ὑπερεχίου τοῦ ἐνδοξωτάτου
ἑφερε(νδάρου) κ- θί(ου) δικαστοῦ.
5 [name -]ιπος εἰς τὸν τῶν ἀρρώστων ξενῶ[ν]α
[ἐξωρίσθη] ἐπὶ ἔτη ι'.

"Statement of the decisions rendered and furthermore of the unholy and abominable pagans interned by the most honourable Hyperechios, referendary and imperial judge:

.....pos was *interned* for ten years in the hospital for the sick."

L. 1: After the cross, ΓΝ with small ω above = γνῶ(σις); cf. *OGI* 521.17, *Nov.* 8 *Notitia P. Oxy.* 1925, 2056, *PSI* 791; for the phrase τῶν διατυπωθέντων παρὰ .. cf. *Cod.* i 5 18.9: τὰ παρ' ἡμῶν διατυπωθέντα.

Ll. 2-3: As often pointed out, the phrasing shows that the penalties here mentioned were inflicted under the rescript, *Cod.* i 11 10, which is probably of the 6th century.

L. 4: On ἑφερενδάριος and θεῖος δικαστής, see GRÉGOIRE's notes in *IGC*; HANTON, *Byzantion* iv p. 93. Our text, probably dating after 539, seems to be a record of the persecution, under JOHN of Ephesos as grand-inquisitor, which began in Lydia between 531 and 534; GELZER, *Pergamon unter Byz. u. s. w.*, *Berl. Abh.* 1903 p. 31.

L. 5: As the list is of persons, the first word of 9 or 10 letters, ending in -ιπος or -ηπος, was the name of the man committed for ten years to a hospital (ξενῶν). This *xenon* was a home for the sick poor, like that in *Cod.* i 3 48.3, where monies were expended *per xenodochum in aegrotantes*: cf. MASPERO, *P. Cair.* 67151.183, 191: τοῦ ξενεῶνος τῶν ἀρρώστων ἐπιμέλειαν. On these institutions cf. R. SALEILLES, *Mélanges Gérardin* 1907 p. 530 f.; P. W. DUFF, *Camb. Legal Essays* 1926 pp. 89-95. The names of other persons sentenced to confinement or internment must have been inscribed on the blocks which originally lay below this stone.

¹ This follows, as pointed out by M. HENRI GRÉGOIRE, from the fact that the *cautio* bound the Building Artisans as a corporation; it did not bind the individual artisan.

(19) L. 6: [ἐξωρίσθη] seems the obvious supplement; internment in (εἰς) a place or a building was one of the forms of *exilium* (*Dig.* xlviii 22 5¹) and might be for a period of one to ten years (MOMMSEN, *Strafr.* p. 976 note 3); cf. *Cod.* ix 47 26 pr.: ἐξορίζεσθαι τινα εἰς τὸ φρούριον . . ἢ εἰς ἑτέρας φυλακάς. This sentence was thus the legal maximum.

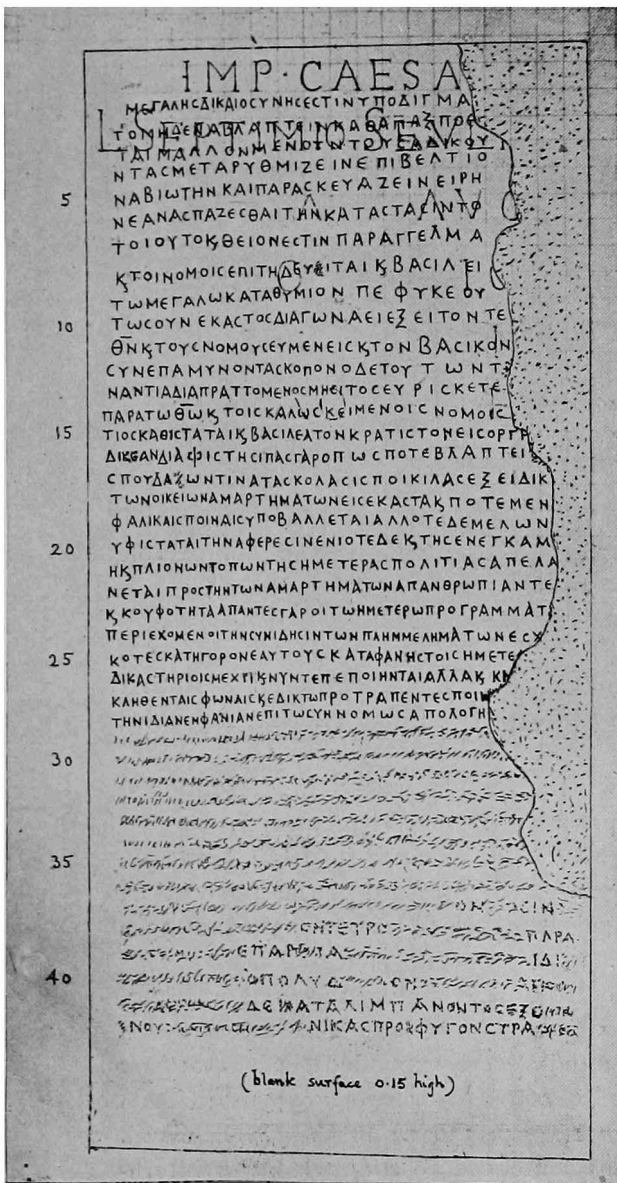
20.

Speech of a Governor.

BLOCK of marble described under no. 18; the inscription is engraved over the partly effaced remains of the original Latin text: see no. 71. Text drawn by B. from photographs and squeezes and compared with KP's copy preserved in Vienna; cf. *Eph. epigr.* v 145.

Letters 0.02 to 0.04.

Published *Mous. k. Bibl.* 1878-1880 p. 183; *Byzantion* vi 1931 p. 365 f. (Plate VIII, Fig. 13).



μεγάλης δικαιοσύνης ἐστὶν ὑπόδιγμα
 τὸ μηδένα βλάπτειν καθάπαξ· ποῦδ[εῖ-]
 ται μᾶλλον μὲν οὖν τοὺς ἀδικοῦ-
 ντας μεταρρυθμίζειν ἐπὶ βελτίο-
 5 να βιωτὴν καὶ παρασκευάζειν εἰρη-
 νέαν ἀσπάζεσθαι τὴν κατάστασιν· τὸ
 τοιοῦτο κ- θεῖόν ἐστὶν παράγγελμα
 κ- τοῦ(ς) νόμοις ἐπιτηδεύεται κ- βασιλεῖ
 τῷ μεγάλῳ καταθύμιον πέφυκε. οὐ-
 10 τως οὖν ἕκαστος διάγων ἀεὶ ἔξει τὸν τε
 Θ(ε)ὸν κ- τοὺς νόμους εὐμενεῖς κ- τὸν βασι(λι)κὸν
 συνεπαμύνοντα σκοπόν, ὃ δὲ τούτων τ[ᾶ-]
 ναντία διαπραττόμενος μησιτὸς εὐρίσκειτε
 παρὰ τῷ Θ(ε)ῷ κ- τοῖς καλῶς κειμένοις νόμοις [ἐναν-]
 15 τίος καθίσταται κ- βασιλέα τὸν κράτιστον εἰς ὀργή[ν]
 δικεᾶν διαφρίστησι· πᾶς γὰρ ὁ πῶσποτε βλάπτει[ν]
 σπουδάζων τινὰ τὰς κολάσεις ποικίλας ἔξει δικ[έως]
 τῶν οἰκείων ἀμαρτημάτων εἰς ἕκαστα, κ- ποτὲ μὲν [κε-]
 φαλκαῖς ποιναῖς ὑποβάλλεται, ἄλλοτε δὲ μελῶν
 20 ὑφίσταται τὴν ἀφέρεσιν, ἐνίοτε δὲ κ- τῆς ἐνεγκαμ[ένης]
 ἢ κ- πλιόνων τόπων τῆς ἡμετέρας πολιτίας ἀπελα[ύ-]
 νεται, πρὸς τὴν τῶν ἀμαρτημάτων ἀπανθρωπίαν τε
 κ- κουφότητα. ἅπαντες γὰρ οἱ τῷ ἡμετέρῳ προγράμματ[ι]
 25 περιεχόμενοι τὴν συνίδησιν τῶν πλημμελημάτων ἐσχ[η-]
 κότες κατήγορον ἑαυτοὺς καταφανῆς τοῖς ἡμετέ[ροις]
 δικαστηρίοις μέχρι κ- νῦν τε πεποιήνται, ἀλλὰ κ- κη[ρῶκων]
 κληθένταις φωναῖς κ- ἐδίκτω προτραπέντες ποιη[σασθαι]
 τὴν ἰδίαν ἐμφάνειαν ἐπὶ τῷ συννόμῳ ἀπολογή[σασθαι]
 [σπεύδουσιν (?) - - - - - - - - - - -]
 (lines 29-42 erased)

Fig 13.

¹ *exilium triplex est: aut ... aut .. ut omnium locorum interdicitur praeter certum locum, aut ..*

"It is an example of great righteousness never to injure any man; still more to be desired (20) however are the conversion of wrong-doers to a better life and training them to welcome a state of peace; this is commanded by God, is aimed at by the laws and is well pleasing to the great Emperor. Every man therefore who continues in that course will always have the favour of God and of the laws and the protection of the Emperor's will, but he who constantly acts in contrary fashion is detested by God, is hostile to the well ordained laws and provokes the most mighty Emperor to righteous anger. For everyone who in any manner whatsoever injures a man with intent shall justly be chastised in various ways for his own offences in each case — either he is subjected to capital punishment, or he undergoes amputation of limbs, or else he is driven forth from his native city or even from most of the places in our commonwealth — according to how atrocious or how slight the offences are. For all who are within the scope of our public notice, having been accused of their misdeeds by their conscience, have not only kept themselves till now within view of our tribunals, but being summoned by proclamations and exhorted by edict *are hastening* also to make their appearance individually in order to defend themselves as required by law"

This is a speech accompanying a public notice (*πρόγραμμα*, l. 23) of the *consularis* of Lydia, who made it to explain certain *νόμοι* (ll. 8, 11, 14). Its content and phrasing demonstrate its close connexion with JUSTINIAN's *Novels* viii and xvii, virtually one continuous law (cf. *Nov.* xvii pref.) promulgated on 15 April, 535.¹ Publication is enjoined by *Nov.* viii *Ed.* and *Nov.* xvii 16; this latter chapter directs the governor, on arriving at the provincial capital, to enter the law on the public records, to post up a copy and to announce it to the leading citizens. The governor of Lydia, besides proclaiming those laws in the way prescribed, evidently delivered this speech in order to point out their purpose (ll. 1—9), to emphasize the grave consequences of disobeying them (ll. 9—23) and to explain certain methods of enforcement (ll. 23—28). Clearly this must have been done fairly soon after the promulgation of the novels, an inference confirmed by the stress laid on *νῦν* (l. 26) and on the *κηρύκων φωναί* (= proclamations) as being recent. The date is therefore presumably 535 or at latest 536.

That our text refers to the novels is shown by a comparison of its language with theirs; e. g. (many more examples might be cited):

Ll. 5—6; compare *Nov.* xvii 2: *μη . . . στασιάζειν, ἀλλὰ πᾶσαν εἰρήνην εἶναι ταῖς πόλεσιν.*

Ll. 7—9; compare *Nov.* xvii 17: *ταῦτά σε θεῶ καὶ τοῖς νόμοις καὶ ἡμῖν προσφιλή καταστήσει.*

L. 8: Between *ΕΠΙΤΗΔΕΥ* and *ΙΤΑΙ* there is a hole or flaw in the stone.

L. 12; compare *Nov.* viii 12: *τὸν ἡμέτερον σκοπὸν ἅπασι γενέσθαι φανερόν.*

Ll. 17—18; cf. *Nov.* xvii 5: *φόνους . . . καὶ ἀδικίας μετελεύση, κολάζων τοὺς ἀμαρτάνοντας.*

Ll. 19—20; compare *Nov.* xvii 8: *ἀπειλῶν αὐτοῖς . . . χειρὸς ἀφαίρειν.*

L. 20: *ἐνεγκαμ[ένης]*: the text is certain; for *ἐνεγκοῦσα* in the same sense of "native city", cf. *Anatolian Studies*, p. 34, note 1; this aor. middle, meaning 'having produced (a man)', is found in *OGI* 458. 34: *ἡ πρόνοια . . . ἐνεγκαμένη τὸν Σεβαστόν.*

Ll. 21—23; compare *Nov.* viii 8: *ἐξορίαν ὑποστήσεται καὶ τὴν εἰς τὸ σῶμα . . τιμωρίαν.*

Ll. 26—27: Read *κληθέντες φωναῖς*; KP's reading² at the end of l. 26 is preferable to that given in *Byzantion* l. c. because *κη[ρύκων] φωναί* = *κηρύγματα*, a term often used for 'proclamations'; *Cod.* i 5 20.2; *Nov.* 54 epil.

Ll. 27—28: *H* or *N* at the end of 27, the *H* our copy, the *N* KP's; *ποιν[ῆ]* might be the *poena* for non-appearance of *Dig.* ii 5 3, but *ποιή[σασθαι]* gives a satisfactory sense.

In ll. 37—42 some letters have escaped complete erasure but do not supply trustworthy readings; [*κ*]αταλιμπάνοντες (41) and προ[*ϋ*]φυγον (42) seem fairly probable. No part of ll. 29—42 is clear enough to be included in our printed text.

¹ In ZACHARIAE VON LINGENTHAL's edition (TEUBNER 1881) these novels are *Const.* xvi and xxi; on their dating, see his notes, i pp. 110—111, 147.

² KP's revised text shows in ll. 8, 16, 24, 26, a few differences not affecting the sense and more letters in 36—42; at the end of 26 *κη-* (see above), of 41 *ἐξ ὄλων*, of 42 *τὸν στρατόρα*.

II. HONORIFIC TEXTS.

21.

Honour to DIONYSIOS.

STELE of marble found in May 1914 built into a Byzantine wall in the excavated area northeast of the temple; broken on both sides and at the base.

H. 0.62, w. 0.28, th. 0.12; letters 0.008 to 0.012.

(Fig. 14).



Fig. 14.

[ἐ]πι στεφανηφόρου Χονδρο[υ].
 [δ] ἄνθρωπος ἐτίμησεν
 [Διον]ύσιον Μηνᾶ τὸν καὶ Ξάνθιον [γυμνα-]
 [σίαρχο]ν τῶν παίδων, Ἑρ[μεί] καὶ
 5 [Ἡρακλεῖ] τ[οῖς] κατὰ παλα[ίστραν]
 [θεοῖς] τ[ὰ] τε μυστή[ρια] ἐπι-
 [τελέσαν]τα πολυτελ[ῶς] καὶ ἔπ-
 [αθλα] θέ[ν]τα δ' εἰς [τοὺς] ἐν τῶ
 [γυμνασίω] δρόμους, τι[θόμενον]
 10 [δὲ] καὶ ἄγαλμ[α] τῆς Νεικη[φόρ-]
 [ρον] Ἀθην[ᾶς] καὶ (ἐ)πι τὰς τελε-
 [τὰς] τῆς θε[οῦ] χρυσαῖς εἰκό[νας].
 [ἀρετῆς] ἔ[νεκα] πάσης.

"In the year when Chondros was stephanephorus, the People honoured Dionysios also called Xanthios son of Menas, *director* of the Boys' *gymnasium*, because in honour of *Hermes and Herakles*, the gods of the palaestra, *he performed* the mysteries with lavish expense, and four times gave *prizes* for the running competitions *in the gymnasium*, and is now contributing a *statue of Athena Neikephoros* and, for the *festivals of the goddess*, — gilded images; a tribute to his excellence."

This is, so far as we know,¹ the only text of this category dating from the period of (21) the Attalid monarchy, when the eponymous magistrate was the *stephanephoros*; it was probably soon after 133 B. C. that the Sardian year began to be dated by the priest of Rome, but the exact time of the change is not known; see nos. 27, 93, 112. Our stele dates about 150 B. C.

L. 1: The name *Χονδρος* is found at Kadoi: *Χονδρω και Ἀσκληπιάδη* (CIG 3850b), copied by BAILIE but emended into *(γα)ν(β)ρῶ και Ἀ*. For the place *Χονδρια*, cf. *RE* iii 2372, xiii 2153.

Ll. 3-7: There can be no doubt as to the reading; the text is evidently in honour of a gymnasiarch, and the phrase *οἱ κατὰ παλαιστραν θεοί* is found in use about the year 127 B. C. at Pergamon; cf. *AM* xxxii 1907 p. 268 note on ll. 44-45, xxxv 1910 p. 410 no. 3.10.

Ll. 8-9: For *δρόμοι* in the gymnasia, cf. *Syll.* 717. 12, and for *διαδρομὰς τῶν παιδων* *OGI* 339. 36; 764. 34. The text may have been: *[τοὺς τῶν παιδων] δρόμους*.

Ll. 10-12: The restoration is uncertain, though it is fairly plain that these lines record some tribute or gift to the Athena of Pergamon in whose honour the biennial *Nikephoria* were founded there by EUMENES II (*OGI* 299, *Syll.* 629) and the *Panathenaia* at Sardis; see no. 27 below. *[ἀγαλμ]α* is the supplement suggested by *εἰκό[νας]*.

22.

Honour to SOKRATES PARDALAS.

STELE of bluish marble found in 1914 northeast of the temple of Artemis at a depth of three metres and at a distance from the temple of about 35 metres; broken at top and base; sides original. The representation in low relief of a wreath is partly preserved.

H. 0.62, w. 0.63, th. 0.12; letters 0.022.

(Fig. 15).

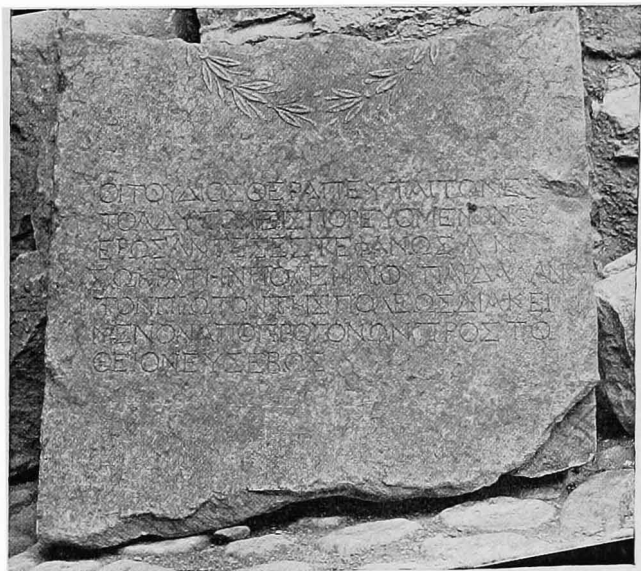


Fig. 15.

οἱ τοῦ Διὸς θεραπευταὶ τῶν εἰ[ς]
τὸ ἄδυτον εἰσπορευομένων καθι-
ερῶσαντες ἐστεφάνωσαν
Σωκράτην Πολεμαίου Παρδαλαν,
5 τὸν πρῶτον τῆς πόλεως, διακεί-
μενον ἐκ προγόνων πρὸς τὸ
θεῖον εὐσεβῶς.

“The Worshippers of Zeus among the Enterers into the Shrine have consecrated and crowned Sokrates Pardalas son of Polemaios, chief man of the city, on account of his inherited reverence for the godhead.”

The discovery of this stele encouraged the search for the temple of Zeus, begun in 1913 and continued in 1914, which proved to be fruitless; cf. BUTLER, *Sardis* i 1 pp. 124, 147.²

¹ No. 25 may be of this period.

² By a slight anachronism our text is mentioned on p. 124 as if it had been known in 1913

(22) L. 5: On the title *πρῶτος τῆς πόλεως*, see *OGI* 563 note 3 and *KP* ii no. 231. That this man held at some time the priesthood of Rome is shown by no. 91; cf. also no. 122.

Since our stele dates about 100 B. C., the identity of this SOKRATES with the Sardinian *ιερεὺς τῆς Ῥώμης* of about 98 B. C. (*OGI* 437 = *IGR* iv 297) is not improbable.

The association *οἱ τοῦ Διὸς θεραπευταί* who make the dedication are members of the larger group *οἱ εἰς τὸ ἄδντον εἰσπορευόμενοι*; cf. the similar title in Egypt, *OGI* 56.4; 90.6. This use of the genitive occurs in Delos, where *οἱ συμβαλλόμενοι τῶν θεραπευτῶν* means 'those among the Worshippers who became contributors'; cf. ROUSSEL, *Cultes égyptiens à Délos* pp. 85, 142, 169, 246, 253, where *θεραπευταί* are a special class of persons taking part in the cult; cf. *Syll.* 663.6; 1136.5, and PATON and HICKS, *Inscr. of Cos* 382: *τὸ κοινὸν τῶν συμπορευομένων παρὰ Δία Ἰέτιον*. On these 'worshippers' cf. ZIEBARTH, *Jahresber. über Fortschr. d. kl. Altertumswiss.* 1922 iii pp. 71-73; on Zeus' precinct, cf. nos. 8.133, 17.7.

23.

Honour to METROPHANES.

PEDESTAL in form of a marble cylinder found in 1914 in a late Byzantine wall on the high level east of the temple; at the back about a third is broken away. The moulding at the top, 0.19 in height, projects 0.09 beyond the shaft; the moulded base is missing.

H. 0.95, th. at top 0.56, at bottom 0.34; original diam. of top about 0.60; letters 0.02. (Fig. 16).



ὁ δῆμος
Μητροφάνην Μητροφάνους
ἄνδρα ἀγαθὸν γενόμενον
περὶ τὴν πολιτείαν.

"The People (erected this statue of) Metrophanes son of Metrophanes, who was a good man touching the commonwealth."

Fig. 16.

Either of these men may be the grandfather METROPHANES named in no. 24.

24.

(24)

Honour to ARTEMIDOROS.

PEDESTAL like that described under no. 23, found in 1914 among the ruins of what may have been a stoa on the north side of the temple; mentioned as 'statue-base' in *Sardis* i 1 p. 153. The capstone is missing.

H. 0.99, of moulded base 0.22; diam. 0.58; letters 0.023.

(Fig. 17).

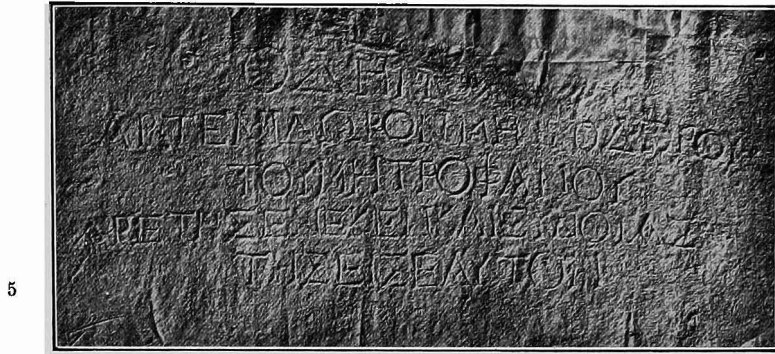


Fig. 17.

ὁ δῆμο[ς]
Ἄρτεμίδωρον Μητροδώρου
τοῦ Μητροφάνου
ἀρετῆς ἔνεκεν καὶ εὐνοίας
5 τῆς εἰς ἑαυτόν.

"The People (erected this statue of) Artemidoros son of Metrodoros the son of Metrophanes on account of his excellence and of his benevolence toward them."

The script suggests the latter half of the 2d or the beginning of the 1st century B. C. The METRODOROS here mentioned may have been brother or son of the second METROPHANES named in no. 23; see also no. 29.

25.

Honour to HEGESANDROS and others.

TEXT copied early in the 18th century and now lost. Epigraphic copy in a notebook of EDMUND CHISHULL's, *B. M. MS Add.* 10,102 fo. 58 r.

Published *CIG* 3460.

(Fig. 18).

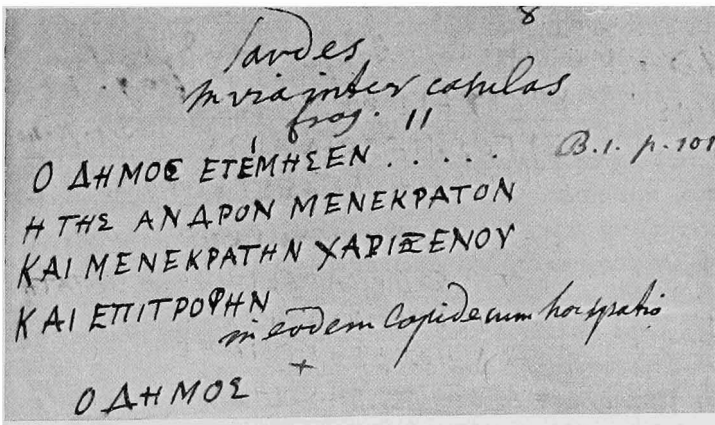


Fig. 18.

ὁ δῆμος ἐτίμησεν
Ἠγήσανδρον Μενεκράτο(υ)
καὶ Μενεκράτην Χαριξένου
καὶ Ἐπιτρόφην - -

5 ὁ δῆμος.

"The People honoured Hegesandros son of Menekrates and Menekrates son of Charixenos and Epitrophes - ."

"The People".

The brevity of the text suggests as its date the 1st or even the 2nd century B. C. The form Ἐπιτρόφης is not found elsewhere, though -τρέφης and -τρόφων occur; FICK-BECHTEL, *Gr. Personennamen* p. 111; the patronymic must have been effaced or broken. L. 5, which is omitted in *CIG*, was probably inscribed within the usual wreath.

(26)

26.

Honour to DIOMEDES.

FRAGMENT of marble slab formerly built into a house which had served as the shop of the village situated in the ruins of the Roman city; top and l. side original; broken on r. and at bottom. In 1910 the fragment was taken from that house, which was being pulled down, and transferred to a wall in the court of the new excavation-house. Copied by G. HIRSCHFELD (cf. his *Notizbuch* ii no. 327) and by O. RAYET in 1874; the latter describes it as 'chez le bakkal Dimitri dans le mur'.

H. 0.12, w. 0.42, th. 0.15; letters 0.032.

(Fig. 19).



ὁ δῆμος Διομή[δην - c. 8 l.]
ἄνδρα τε ἀγαθὸν γευ[όμενον]
[κα]ὶ ἄξιον τῶν προγό[νων].

"The People (*honoured*)
Diomedes (*son of -*), who
was a good man and worthy
of his forefathers."

Fig. 19.

RAYET copies plainly the *H* at the end of l. 1. The tops of almost all the letters in l. 3 are well enough preserved to make the reading certain; that was probably the last line.

27.

Pedestal of IOLLAS.

PEDESTAL in the form of a bluish marble cylinder found in April, 1910, a little lower than the steps of the so-called stoa (cf. *Sardis* i 1 p. 43). It must have had on the top a moulded slab bearing a statue and at the bottom a moulded base. In centre of the bottom a round hole 0.045 deep and 0.04 in diameter. Bottom rough, except for smooth bearing margin 0.14 wide. Similar margin at top about 0.18 wide. On top a round hole in centre 0.04 deep, 0.07 in diameter, and running thence a narrow channel 0.38 long.

Height 1.00; diameter at top 0.81, at bottom 0.83. Letters 0.015 to 0.02 high, the larger letters in lines 2-4.

Published *AJA* xvii 1913 pp. 29-52.

(Plate IX).

ὁ δῆμος ἐτίμησεν

Ἴόλλαν Ἴόλλου χρυσοῖς στεφάνοις ἀριστή-
οις δυσὶν καὶ ἰόνι χρυσοῦ καὶ ἄλλη χρυσοῦ κολοσ-
σικῆ καὶ ἄλλη χρυσοῦ ἐφίππῳ καὶ ἄλλαις χαλκαῖς δ'
5 καὶ ἀγάλμασιν μαρμαρίνοις τρισὶν καὶ ἄλλαις
γραπταῖς δ'· ἄνδρα ἀγαθὸν καὶ φιλόπατριν ὄντα
καὶ πολλὰς πρεσβείας τελέσαντα ἐπιτυχῶς, καὶ πολ-
λοὺς κινδύνους καὶ ἀγῶνας καὶ ἐγδικασίας ὑπὲρ τοῦ
δήμου ἀναδεξάμενον καὶ κατορθώσαντα, καὶ στρα-
10 τηγήσαντα ε' κάλλιστα, καὶ πολλὰ καὶ μεγάλα τῶν συν-
φερόντων περιποήσαντ(α) τῇ πατρίδι, καὶ γυμνασιαρχήσαν-
τα ἐκ τοῦ ἰδίου βίου ἐπιφανέστατα, καὶ ἀγωνοθετή-
σαντα Παναθήναια καὶ Εὐμένηα παρ' ἑατοῦ, καὶ γενό-
15 (σί)ας τοῖς θεοῖς πολλάκις ὑπὲρ τῆς τοῦ δήμου σωτη-
ρίας, καὶ τὰ ἀπὸ τῶν θνησῶν πάντα διανίμαντα
πᾶσι τοῖς πολίταις καὶ ξένοις ἐν τῇ ἰδίᾳ οἰκίᾳ καὶ
ἐν τῷ γυμνασίῳ, καὶ τὰς ἄλλας ἄρξαντα ἀρχὰς
τὰς μεγίστας καὶ ἐν πάσαις ἀναστραφέντα ἀνδρῶς
20 καὶ καθαρῶς καὶ δικαίως, καὶ πολλὰς ἐν παντὶ τῷ
βίῳ ποιησάμενον ἐπιδόσεις τῇ πατρίδι, πάσης
ἀρετῆς ἕνεκεν καὶ εὐεργεσίας τῆς εἰς ἑαυτόν.

“The People honoured Iollas son of Iollas with two gilded wreaths, rewards of merit; (27) with a gilded portrait-effigy, a gilded colossal portrait-effigy and a gilded equestrian portrait-effigy; with four bronze portrait-effigies, three marble portrait-images and four painted portraits. He is a good man and a lover of his city; he served successfully many times as ambassador; on behalf of the people he took upon himself and brought to a happy ending many dangers, many controversies and many affairs in which he acted as ecclisus. He served five times with distinction as strategus, and conferred on his city many great benefits; he most brilliantly performed at his personal expense the duties of gymnasiarch; he conducted at his own cost the Panathenaic and Eumeneian games. He was appointed priest of Rome; on many occasions he offered to the gods sumptuous sacrifices for the people’s welfare, and distributed all the remains of the sacrifices among all the citizens at his own house and in the gymnasium. He filled the other principal offices, and in all of them displayed vigour, integrity, and justice; many were the gifts which in the course of his life he bestowed upon his city. A tribute to his excellence and his services to the people.”

The monument probably dates from the second quarter of the 1st century B. C. These Eumeneian games (l. 13) appear to be not only pre-Augustan but earlier also than the decade of the civil wars (42–31 B. C.), since a festival of the sort can scarcely have been celebrated in so disturbed a period (cf. *ASA* l. c. p. 43); on the other hand the peculiarities of spelling *ἐατοῦ*, *ἀριστήοις*, etc. are characteristic of the epigraphy of the latter half of that century (*ibid.* pp. 35, 44). It seems therefore likely that the career of IOLLAS, which was evidently long, included the time of the second Mithridatic war and ended about 50 B. C.

L. 13: *Παναθήναια καὶ Εὐμένεια*. The institution of these quadrennial games at Sardis is recorded in *OGI* 305 (= *SGDI* 2643; cf. ROBERT, *REG* xlii 1929 p. 430 no. vii), where in l. 9 the reading should be [*Παναθάν*]αία καὶ *Εὐ*]μέν[ε]ια]. They were founded about 166 B. C. in honour of the patron goddess of Pergamon and of EUMENES II; cf. no. 21.10 above.

L. 14: *ἱερέα τῆς Ῥώμης*. The priest of Rome was the eponymous dignitary of Sardis until about the end of the first century B. C.; cf. notes on nos. 21, 93, 112, 116.

28.

Fragment of Stele.

UPPER PART of a marble stele with pediment, brought in by peasants in 1911.

H. 0.24, w. 0.29, th. 0.08; letters 0.013.

(Fig. 20).

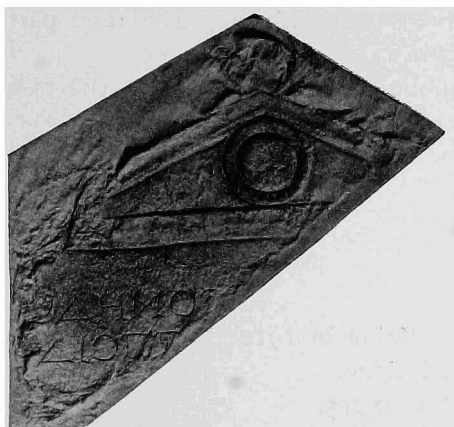


Fig. 20.

ὁ δῆμος [ἐτέλει]σεν
Διογέ[νη] - 8 l. -].

“The People *honoured*
Diogenes (*son of -*).”

This text, which seems to date from the 2d or the 1st century B. C., consisted of two lines only.

(29)

29.

Stele of DIOGENES.

MARBLE STELE, with pediment and tenon, found on March 16, 1911, during the excavation of the hillside west of the Paktolos, in the single-chamber tomb no. 37; it was standing there at the foot of the r. couch propped against the earthen wall. In the space of 0.38 between the upper and lower texts, the surface is slightly roughened and seems originally to have been covered with a white coating (*λευκωμα*) adapted for paint.

H. 0.68, w. 0.42, th. 0.13; letters 0.014.

(Fig. 21).

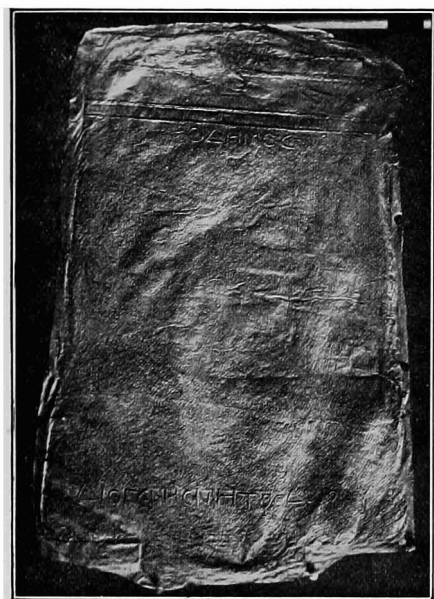


Fig. 21.

at top: *ὁ δῆμος.*

“The People”.

at bottom: *Διογένης Μητροδώρου.*

“Diogenes son of Metrodoros”.

The date may be 2d or 1st century B. C., probably the latter.

A decree of the *demos* would appear to have authorized DIOGENES to set up a portrait (*ἰκῶν γραπτή*) of himself; it was painted on the now vanished *leukoma*¹ and his name engraved below it. This theory accounts for the nominative case — after *ὁ δῆμος* we should expect the accusative *Διογένη* — and is more reasonable than to suppose that the *leukoma* bore an inscription, for there is no reason why the lettering should have been partly engraved and partly painted. For a similar case, cf. *Stud. Pont.* iii p. 117 no. 95a.

It is interesting to find a monument intended for public display deposited in the tomb, presumably with other possessions of the occupant.²

30.

Fragment of a Stele.

UPPER PART of marble stele excavated near the Sart station in 1912; lower part broken away. Two wreaths in low relief, above which are the inscriptions.

H. 0.39, w. 0.33 at top 0.35 at bottom, th. 0.06; letters 0.015.

(Fig. 22).

¹ On the use of *leukoma*, cf. A. WILHELM, *Beitr. z. gr. Inschriftenk.* p. 246 ff.

² No valuables were found in this tomb, but they may originally have been put there, since most of the Sardis tombs had been robbed.



Fig. 22.

ἡ γεροῦσια.
(wreath)

ὁ δῆμος.
(wreath)

“The Elders.”

“The People.”

The name of the person honoured was doubtless inscribed on the surface now missing below the wreaths. This monument, which may date from about 150 to 50 B. C., contains the earliest epigraphic mention of the Sardinian *gerousia*.

31.

Pedestal of CELSUS.

BLOCK of marble, now lost, formerly “in the castle wall” at Sardis (SHERARD, 1705), and in a cemetery between Ahmetly and Dereköi (PEYSSONNEL, 1750¹); both indications probably correct, for the block may have been moved in that interval of forty-five years. Epigraphic copy in W. SHERARD’s notebook, *B. M. MS Add.* 10,101 fo. 183 r.

Published *CIG* 3463.

(Fig. 23).

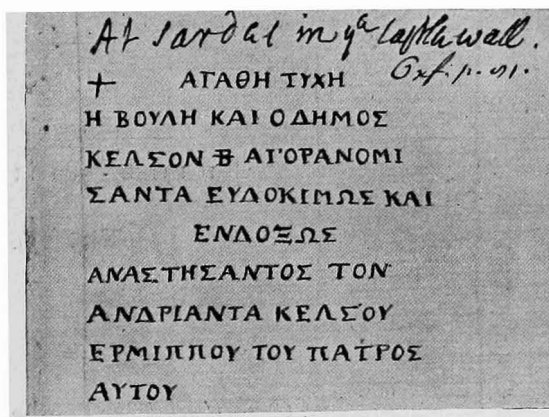


Fig. 23.

ἀγαθῆ τύχῃ·
ἡ βουλή καὶ ὁ δῆμος
Κέλσον β' ἀγορανόμ[η-]
σαντα εὐδοκίμως καὶ
ἐνδόξως·
ἀναστήσαντος τὸν
ἀνδριάντα Κέλσου
Ἑρμιπποῦ τοῦ πατρὸς
αὐτοῦ.

“To good fortune;
the Council and the
People (*honoured*) Cel-
sus son of Celsus for
having served as ago-
ranomus with credit
and distinction; his
father Hermippos son of
Hermippos erected the
statue.”

The date may be the 1st century B. C. or A. D.

This CELSUS may have been an ancestor of TI. IULIUS CELSUS POLEMAEANUS (no. 45) or a kinsman of the HERMIPPOS son of HERMIPPOS who joined in honouring the Emperor GAIUS at Miletos (WIEGAND, 7ter Bericht, *Berl. Abh.* 1911, p. 65).

¹ *Observations hist. et géogr. sur les Peuples barbares* 1765 p. 352.

(32)

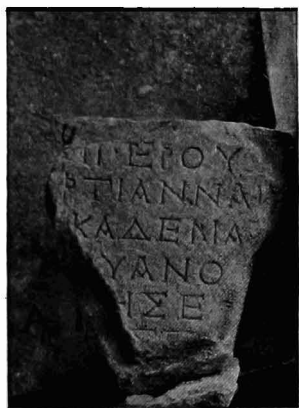
32.

Honour to LARTIA, wife of M. PLAUTIUS SILVANUS.

FRAGMENT of marble brought in by a peasant boy in 1913; broken on all sides except the top, which retains its smooth original edge.

H. 0.30, w. 0.28, th. 0.06; letters 0.025.

(Fig. 24).



5

ἡ γεροσ[ία ἐτείμησεν]
 [Λα]ρτίαν Ναί[ου θυγατέρα; γυ-]
 [ναῖ]κα δὲ Μά[ρκου Πλαυτίου Σιλ-]
 [βαν]οῦ ἀν(θ)[υπάτου· τὴν τεμῆν]
 5 [ἀνέστ]ησε[ν - - - - - - - - - -]
 [- -]σε[- - - - - - - - - -]

"The Elders *honoured* Lartia daughter of Cnaeus, wife of Marcus *Plautius Silvanus* the proconsul; *X* erected the monument - - -"

Fig. 24.

L. 2: For this spelling of the father's name, cf. *Τερεντίαν Ναίου θυγατέρα*, *IG* iii 619b, also 585, 1436. *Ναῖος* = Cnaeus in the *Monumentum Ancyrae*, capp. 6, 16, 18.

L. 4: The last letter preserved is *O*, not *Θ*; this may be due to the worn condition of the surface or may be a fairly common error.

The fragment fits so perfectly into the text outlined above that the correctness of the restoration scarcely admits of doubt. M. PLAUTIUS SILVANUS was proconsul of Asia about 5 B. C.; GROAG, *FOAI* xxi-xxii 1924 Beibl. 467-8 note 81. On his wife LARTIA cf. *CIL* xiv 3605, 3606; *PIR* ii p. 265 no. 69. Our text probably dates from the year of his proconsulship.

33.

Honour to a Benefactor.

FRAGMENT of marble slab or of a pedestal found by peasants in April 1913; broken at back, at base and on l.; r. edge and top original.

H. 0.24, w. 0.18, th. 0.11; letters 0.032.

(Fig. 25).



[ἡ βουλὴ καὶ ὁ] δῆ-
 [μος ἐτείμη]σεν
 [τὸν ἑαυτῶ]ν σωτῆ-
 [ρα καὶ κτίστη]ν Γαῖ-
 [ον - - - - - - - - - -]
 - - - - -

"The Council and the People
 honoured their saviour and
 founder Gaius - -"

Fig. 25.

The script suggests that the man honoured was some Roman of the 1st century A. D. such as C. ASINIUS POLLIO, proconsul of Asia about A. D. 37; cf. *BMC Lydia* p. cviii.

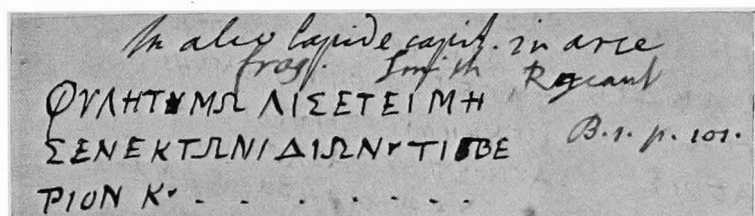
34.

(34)

Honour to the Emperor TIBERIUS.

CAPSTONE of a cylindrical pedestal ('capitulus columnae'), now lost; formerly within the acropolis enclosure. Text printed by THOMAS SMITH; epigraphic copy in a notebook of EDMUND CHISHULL's *B. M. MS Add.* 10,102 fo. 58 r.; SMITH's additional letters are underscored.

Published by SMITH (1672, 1676, 1694); *CIG* 3451 = *IGR* iv 1503. (Fig. 26).



φυλή Τυμωλῖς ἐτείμη-
σεν ἐκ τῶν ἰδίων Τιβε-
ριον Κ[αῖσαρα Σεβαστόν.]

"The tribe Tymolis honoured out of its own funds Tiberius Caesar Augustus."

Fig. 26.

The copy made from the original in 1671 by THOMAS SMITH first published in his *Epistulae quatuor*, Oxford 1672, shows (l. 3) **ΠΙΟΝΚΑΙΣ**; he admitted that his copy **ΦΙΑΗ** might be in error.¹ When a gift was from a tribe, the words *ἐκ τῶν ἰδίων* were essential (cf. no. 12 above) to mark it as made by the whole body and not by a few rich members. The reading **φυλή** was accepted by E. SZANTO, *Ausgew. Abh.* 1906 p. 279.

In view of the special gratitude of the Sardians to TIBERIUS (see note to no. 9 above), it is by no means improbable that each of the city's tribes erected to him its own special monument. For joint honours paid by the tribes of Ankyra and of Prousius-ad-Hyprium, cf. MORDTMANN, *Marm. Ancyrae* p. 16 no. 5, *AM* xxiv 1899 p. 435 no. 26, *BCH* xxv 1900 p. 65.

The non-Greek name of this Sardian tribe is paralleled by those of other tribes, *Mermnas*, *Masduis*, *Alibalis* (nos. 124, 125, 127).

35.

Monument of DRUSUS, son of GERMANICUS.

TEXT, now lost, seen at Kasaba in 1750 by PEYSSONNEL, whose printed copy we reproduce. The stone may have been carried from Sardis 35 kilometres westward to Durgutly-kasaba — known as Kasaba for short — which afforded in the 17th and 18th centuries a readily accessible market for the fragments from Sardian ruins. E. CHISHULL saw there in 1699 "a piece of *basso rilievo* brought as they said from Sardis" (*Travels in Turkey* 1747 p. 14); J. A. VAN EGMONT and J. HEYMAN, who describe Durgutly as a flourishing town, rode thither from Sardis in five hours: *Travels through part of Europe &c* 1759 i p. 150.

Published by CH. DE PEYSSONNEL, *Observations hist. et géogr. sur les peuples barbares* 1765 p. 353; *CIG* 3452 = *IGR* iv 1504; cf. *REG* xxxviii 1925 p. 70 f.; *SEG* iv 637. (Fig. 27).

ΔΡΟΥΣΟΝ ΚΑΙΣ.....
.....ΚΟΥ ΚΑΙΣΑΡΟΣ Υ.....
..... ΓΕ.....

Δροῦσον Καῖσ[αρα, Γερ-]
[μανι]κοῦ Καῖσαρος υ[ἱόν]
[Σεβαστοῦ ἔγγονον,] Γε[ρ-]
[μανικόν - - - - -]

Fig. 27.

"Drusus Caesar Germanicus, son of Germanicus Caesar, *great-grandson of Augustus* - - - "

¹ *Septem Asiae Eccl. et Const. notitia*, 1694, p. 29 note: 'Forte ΦΙΑΗ, Tribus Timolensis, sed credo me recte exscripsisse.' SMITH's autograph note in the Bodleian (see p. 33 note 1) 'credo me recte transcripsisse e marmore', proves that he had seen the stone.

- (35) Cf. *PIR* ii p. 177 no. 145, *RE* x 434 no. 137. The cognomen 'Germanicus' (cf. *ILS* 107, 6747, 7160) and the Greek equivalent of 'Aug. pronep.' (*ILS* 107) are supplements conforming to the length of the lines. As he was honoured in Lesbos at least four years after his death along with the Emperor GAIUS (*IG* xii 2 172b = *IGR* iv 78b = *ILS* 8789) our inscription may have been a posthumous tribute; this is true also of the inscription found near Ilion, *CIL* iii 380 = *ILS* 185. It is possible that our text was engraved on a memorial like that at Ilion (*IGR* iv 209) to the Emperor CLAUDIUS — whose nephew our DRUSUS was — and to his family; if so, this inscription may be from the same monument as that to which no. 37 apparently belonged.

36.

Honour to M. AURELIUS COTTA MAXIMUS MESSALINUS.

TEXT, now lost, copied at Kasaba by the travellers cited in *CIG* 3465; restored by J. KEIL, *Forsch. in Eph.* iii p. 112 note 1.

Published by VAN EGMONT-HEYMAN, *Travels* 1759 i p. 150, and others; *CIG* 3465 = *IGR* iv 1508 and 'Errata'; *SEG* iv 637.

[M.] Ἀυρηλίω Κόττα [Μαξι]μ[ω]
 [Μεσ]σαλλεῖνω ου
 [. . .]ω ἐκ τῆς διαταγῆς
 [Ἐπι](χ)άρμου τῷ ἰδίῳ φίλῳ
 5 [καὶ] εὐεργέτη.

"To *M. Aurelius Cotta Maximus*
Messalinus; - - - by direction of
Epicharmos, to his own friend and
 benefactor."

The personage here mentioned was proconsul of Asia about 30 and perhaps also consul in 20 A. D.; *Forsch. in Eph.* iii no. 22; *PIR* i p. 203 no. 1236; *RE* ii 2490 nos. 110, 111 and Suppl. 230; GELZER, *Hermes* l 1915 p. 400.

37.

Monument of ANTONIA.

MARBLE SLAB found in May 1910 on the north side of the temple; broken to r. and at bottom; l. side and top smoothly finished; clamp-hole in top to r.; on l., round hole 0.03 in diam. The bevelled rear edge on the l. side shows that this formed part of one of the corners of the structure to which the slab was attached.

H. 0.48, w. 0.78, th. 0.10; letters 0.065.

(Fig. 28).



5

[ὁ δῆμος ἐτελείησεν (?)]

Ἀνω[νίαν Τι-]
 βερίου [Κλαυδι-]
 ου Καί[σαρος Σε-]
 βαστο[ῦ Γερμα-]
 5 νικ[οῦ ἀυτοκρά-]
 [τορος μητέρα or θυγατέρα.]

"The People honoured (?) Antonia, mother (or daughter) of Tiberius Claudius Caesar Augustus Germanicus the Emperor."

Fig. 28.

On ANTONIA, the mother of CLAUDIUS, cf. *FOAI* xiv 1911 Beiblatt p. 55; *PIR* i p. 106 no. 707; *RE* i 2640 no. 114. On his daughter of the same name, cf. *PIR* i p. 107 no. 708;

RE i 2641 no. 115. Since the slab was evidently part of the facing of a big monument, this (37) inscription with its large lettering was probably one of several on a memorial to CLAUDIUS and his family.

38.

Fragment of a Pedestal.

MARBLE FRAGMENT of pedestal seen at Sardis in 1874 by O. RAYET; epigraphic copy from his notebook, reproduced by HAUSSOULLIER's kind permission; see no. 17 above. (Fig. 29).

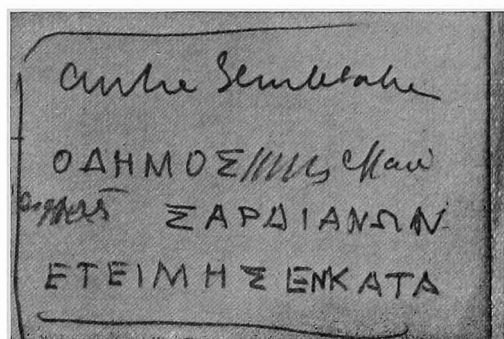


Fig. 29.

ὁ δῆμος [ὁ Καισα-]
[ρέων] Σαρδιανῶν
ἔτελειμῆσεν κατὰ

(translation omitted).

The epithet 'Caesarean', which the Sardians adopted under TIBERIUS until the time of CLAUDIUS (cf. no. 39), seems to have been effaced, presumably after it had become obsolete; cf. IMHOOF-BLUMER, *Lyd. Stadtm.* p. 136 f., *BMC Lydia* p. cvii, notes to nos. 9 and 34 above.

39.

Pedestal of the Emperor CLAUDIUS.

TEXT, now lost, seen in 1709 by W. SHERARD at Kasaba, and in 1811 by C. R. COCKERELL who places its copy among those from Sardis; it was apparently inscribed on the base of a statue which had stood at Sardis or on Sardian territory. Epigraphic copies in SHERARD's notebook, *B. M. MS Add.* 10,101 fo. 186 r. (4-line copy), and in COCKERELL's collection, ii no. 78 (6-line copy); cf. *FHS* vi 1885 p. 344; the latter, here reproduced, seems the more accurate.

Published *CIG* 3453 = *IGR* iv 1502 and 'Errata'; *SEG* iv 637. (Fig. 30).

Ο ΔΗΜΟΣ
Ο ΚΑΙΣΑΡΕΩΝ ΣΑΡΔΙ
ΑΝΕΩΝ ΤΙΒΕΡΙΩΝ
ΚΛΑΥΔΙΩΝ ΚΑΙΣΑΡΑ
5 ΣΕΒΑΣΤΩΝ ΓΕΡΜΑΝΙ
ΚΟΝΑΥΤΟΚΡΑΤΟΡΑ

ὁ δῆμος
ὁ Καισαρέων Σαρδι-
αν(ε)ῶν Τιβέριον
Κλαύδιον Καισάρα
5 Σεβαστὸν Γερμανι-
κὸν αὐτοκράτορα

"The People of the Caesa-
rean Sardians (set up the
statue of) Tiberius Claudius
Caesar Augustus Germanicus
the Emperor -"

Fig. 30.

COCKERELL's reading *Καισαρέων* (not *-ρέων*, as in SHERARD's) shows that *Καισαρεύς*, not *-ρηος* or *-ρειος*, was the normal nominative of the ethnic (cf. *BMC Lydia* pp. 250—252); he shows also that the stone was broken below l. 6, so that the text may have been longer.

(40)

40.

Pedestal of the Athenian Demos.

MARBLE fragment brought in by peasants in 1912; broken on all sides; evidently part of the [text copied in one of EDMUND CHISHULL's notebooks, *B. M. MS Add.* 10,102 fo. 59 r.; letters there shown are underscored.

H. 0.31; w. 0.26; th. 0.11; letters 0.025—0.027.

Published *CIG* 3456 = *IGR* iv 1515.

(Figs. 31 and 32).

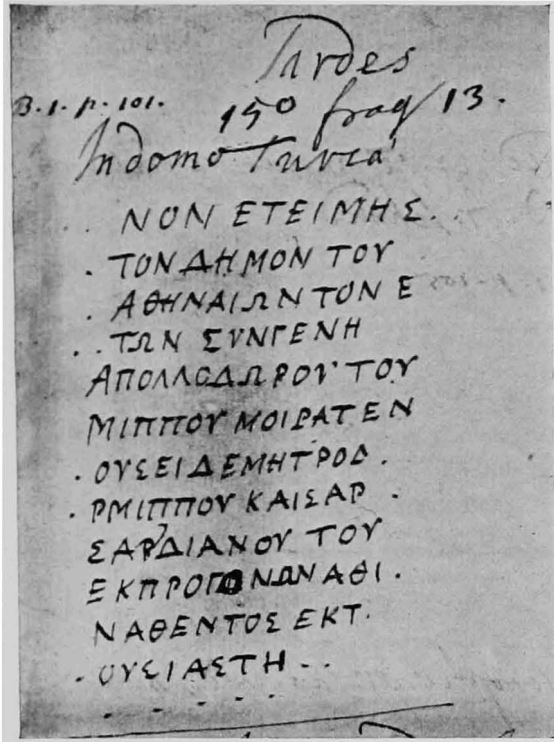


Fig. 31. (CHISHULL).



Fig. 32.

[ἡ βουλὴ καὶ ὁ δῆμος]

[ὁ Καισαρέων Σαρ-]

[διανῶν ἐ]τείμησ[εν]

[τὸν δῆ]μον τὸ[ν]

[Ἀθηναί]ων τὸν ἐ[αυ-]

[τῶν συ]γγενῆ·

5 [Ἀπολλοδ]ώρου τοῦ [Ἐρ-]

[μίππου Μοι]ραγέ[ου],

[(φ)ύσει δὲ Μητρ]οδ[ώρου]

[Ἐρμίππου Καισαρέως]

[Σαρδιανοῦ τοῦ καὶ]

[ἐκ προγόνων Ἀθηναίου, ἀ-]

[ναθέντος ἐκ τῆς ἰδίας]

[οὔσιας τῆ πατρίδι.]

"The Council and People of the Caesarean Sardians honoured the People of the Athenians their kinsmen; Apollodoros son of Hermippos the son of Moiragenes, but by birth son of Metrodoros the son of Hermippos, citizen of Caesarea Sardis and also of Athens by ancestry, erected the statue to his native city at his own expense."

Date, between 17 and about 50 A. D.; cf. no. 39. This fragment confirms the accuracy of the old copy which we follow in the restoration. In the last line *πατρίδι* is restored by BOECKH.

41*—42*.

(* Not from Sardis).

These two texts from Philadelpheia are included here because their attribution to Sardis in *CIG* and *IGR* challenges inquiry. They are preserved by (1) CYRIAC of Ancona; see O. RIEMANN, *BCH* i 1877 p. 84 no. 15; (2) an unknown copyist in a ms. of the Laurentian Library: see A. M. BANDINI, *Cat. cod. Graecorum Bibl. Laur.* ii 1768 p. 579 no. iii; (3) LUCAS LANGERMANN: see T. REINESIUS, *Syntagma inscr. ant.* 1682 p. 508; (4) PAUL RYCAUT: see J. SPON, *Miscellanea erud. antiquitatis* 1685 p. 357. All four copyists locate both inscriptions in one place. According to CYRIAC, this place was Philadelpheia, and the location is confirmed by a text found on that site recording honours paid by *Τιβ. Κλ. Κρίσπος, ἱερεὺς τῆς ἀγιωτάτης Ἀρτέμιδος*, to his wife *Οὐλπία Τατία Ῥόδη*¹; *LBW* 646 = *BCH* i 1877 p. 86 no. 24. Since names in

¹ Read: *Οὐλπίαν Τατίαν Ῥόδη(η)ν, ἡθ(ει) καὶ εὐτεκνία ἐπαινουμένην*; *BCH* i p. 86 no. 24 (note on l. 2).

-ιανός were often derived from a mother's or grandmother's name¹, it is clear that the **Τιβ. (41*) Κλ. Κρίσπος Τατιανός** of no. 42* was a descendant, probably son or grandson, of that couple and that his services were rendered to Philadelpheia. Hence nos. 41* and 42* cannot be Sardian, and this explains the occurrence in no. 41* of the formula *ἡ β. καὶ ὁ δ. καὶ ἡ γερουσία*, which was used at Philadelpheia (*CIG* 3417) but is found in no text of undisputed Sardian origin.

The evidence for the placing of our texts at Sardis consists of three titles: (1) *ἐν τῇ αὐτῇ πόλει*, above the Laurentian copy (BANDINI, l. c. no. iii), referring to the inscription immediately preceding (i. e. our no. 58) which is placed *ἐν τῇ πόλει Σάρδεων*; (2) "*Sardibus, antiquissima Lydiae urbe, repertum Decretum*", above LANGERMANN's copy (REINESIUS, l. c.); (3) "*Ibidem*" above RYCAUT's copy (SPON, l. c.), referring to "*Sardibus*", the preceding title (p. 356). Now LANGERMANN's text was copied by him in Italy, not in Asia Minor, and its identity with that of the Laurentian ms. points to a common origin; both are probably derived from one and the same archetype copy². RYCAUT, who lived at Smyrna as consul from 1667 to 1679 (*Dict. Nat. Biogr.*), may himself have copied his text from the ancient stones, but their location may have been transmitted erroneously³ to SPON, or SPON may have adopted that given by LANGERMANN⁴. Thus the above titles may represent, not three independent notes of origin, but one only, namely that of the Laurentian ms. This evidence for Sardian *provenance* is too indefinite to outweigh the arguments stated above for attributing the texts to Philadelpheia.

In the three latest copies, those printed by BANDINI, REINESIUS and SPON (see above), both texts are united as though they had been parts of a single inscription; here they are printed separately according to CYRIAC's copies, *BCH* i 1877 p. 84 no. 15.

Published by BANDINI, REINESIUS and SPON, as stated; *CIG* 3462; corrections in *BCH* l. c.; *IGR* iv 1525 and 'Errata' at end; cf. *REG* xxxvii 1925 p. 70 f.; *SEG* iv 637.

41*.

ἡ βουλὴ καὶ ὁ δῆμος καὶ ἡ γερουσία
 ἐτείμησαν Τιβέριον Κλαύδιον Τιβερίου υἱὸν
 Κυρίνα Ἰουλιανὸν πατέρα καὶ τοὺς υἱοὺς αὐτοῦ
 Κλαύδιον Διομήδην ἥρωα, Τιβέριον Κλαύδιον
 5 Χαιρέα(ν) ἥρωα, πατρὸς καλοῦ καὶ ἀγαθοῦ, στρατηγοῦ
 δῖς καὶ στεφανηφόρου καὶ γυμνασιάρχου, καὶ τὰς
 μεγίστας ἀρχὰς καὶ τὰς λοιπὰς λειτουργίας τῇ
 πατρίδι φιλοτίμως καὶ αὐθαιρέτως ἐκτέλεσαντος
 υἱοὺς καλοὺς καὶ ἀγαθοὺς, αἰδήμονας, σεμνοὺς,
 10 μετρίους, πεπαιδευμένους, φιλοπάτριδας καὶ
 φιλοπάτορας.

42* CYRIAC gives this after no. 41* under the *lemma* 'ibidem in alio lapide'.

[ὁ δῆμος ἐτείμησεν ?]
 Τιβέριον Κλαύδιον Κρίσπον Τατιανόν, ἄρξαντα τὰς
 πλείστας ἀρχὰς καὶ λειτουργίας ἐνδόξως καὶ ἐπιφανῶς,
 καὶ γραμματεύσαντα φιλοτίμως, καὶ πανηγύρ(εις) εἰσελαστικῶν
 [ἀγώνων ἐκτέλεσαντα, - - - -]

¹ E. g.: *Τιβ. Ἰούλ. Σιάνθη* and *Κλαυδία Λαφάντα* had a son *Τιβ. Ἰούλ. Κλαυδιανός*: *IG* iv² 1 p. xxv; *Ἀριστόδημος* and *Φλάβιλλα* had a son *Φλαβιλλιανός*: *IGR* iii 500. iii. 67—70; *Τιβ. Κλ. Σωκράτης* and *Ἀντωνία Καικιλία* had a grandson *Τιβ. Κλ. Μηνογένης Καικιλιανός*: *R. de phil.* xxxvii 1913 p. 302. Many other instances could be cited.

² LANGERMANN travelled in Italy only, not in Asia Minor: *Allgem. deutsche Biogr.* 1883 xvii p. 683. The mistake of TH. PREGER (*de epigr. Gr. meletemata sel.* 1889 p. 43) in suggesting that the Laurentian copyist followed CYRIAC is evident if one compares their two copies; the links between the Laurentian and that of LANGERMANN are not only identity of text but remarkable similarity in the division of lines and words. Cf. p. 63 note 2.

³ SHERARD's autograph note describes no. 99 below, which is still at Sardis, as "at Derrekoï two hours on this side Sardes"; *MS. Add.* 10,101, fo. 183 r.; cf. *CIG* 3946. CYRIAC's "ibidem" is wrong in *BCH* i p. 85 no. 21.

⁴ SPON knew the *Syntagma* (1682), for in the preface to his *Miscellanea* (1685) he mentions REINESIUS among the modern authorities on *epigrammatographia*.

(43)

43.

Honours to SILANIUS and HORAI.

INSCRIPTION, now lost, copied by G. HIRSCHFELD (*Notizbuch* i no. 16), April 3, 1874, on the west wall of the acropolis in a dangerous place; copy in Vienna. (Fig. 33).

ΤΙΒΕΡΙΟΝ ΚΛΑΥΔΙΟΝ ΣΙΛΑΝΙΟΝ ΗΡΩΑΣΤΕΦΑ	ΚΛΑΥΔΙΑΝ
ΝΗΦΦΡΟΝ ΦΙΛΟΠΑΤΡΙΝ ΚΑΤΑΛΙΠΟΝΤΑ ΚΑΤΑ	ΩΡΑΙΑΝ ΓΥ
ΔΙΑΘΗΚΗΝ ΕΙΣ ΔΙΑΝΟΜΗΝ ΕΤΗΣΙΟΝ Τῆ ΜὲΝ Πό-	ΝΑΙΚΑ ΚΛΑΥΔΙΟΥ
ΛΕΙ	ΣΤΛΑΚΚΙΟΥ ΤΗ

Fig. 33.

[ὁ δῆμος ἐτείμησεν]

(col. 1) Τιβέριον Κλαύδιον Σιλάνιον ἥρωα, στεφανηφόρον φιλόπατριν, καταλιπόντα κατὰ διαθήκην εἰς διανομὴν ἐτήσιον τῆ μὲν πό-
[λεϊ - - - -]

(col. 2) Κλαυδίαν
Ὡραίαν, γυναῖκα Κλαυδίου
Στλακκίου, τῆ
- - - - -

"The People honoured (col. 1) Tiberius Claudius Silanius deceased, stephanephorus, lover of his native city, who left by will for annual distribution to the city - - - - (col. 2) Claudia Horaia, wife of Claudius Stlaccius" - - -

This inscription apparently dates from the 1st or from the early 2d century A.D.

44.

Honour to the Wife of CLAUDIUS MENOGENES.

MARBLE PEDESTAL built into the southeast wall of the acropolis close to the ground; broken at the top; at the bottom the moulding is broken away.

H. 0.63; w. 0.515; letters 0.12 to 0.15.

Published HAMILTON 46; *LBW* 626 = *IGR* iv 1524.

(Fig. 34).

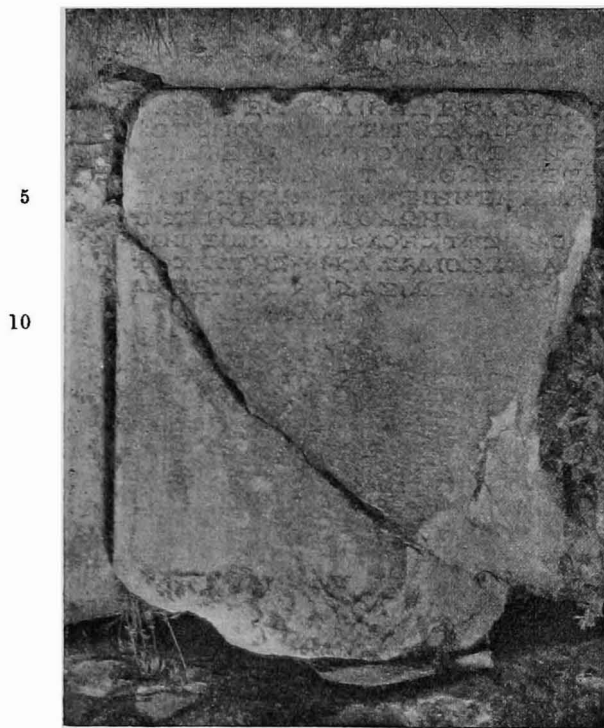


Fig. 34.

[ὁ δῆμος ἐτείμησεν τὴν δεῖνα, τοῦ δεῖνος]
[θυγατέρα, διενέγκασαν σωφροσύνη τε]
[κ]αὶ κάλ[λ]ει, γυναῖκα δὲ Κλαυδί[ου Μη-]
νογένους τοῦ ἱερέως καὶ στρατ[ηγοῦ]
καὶ στεφανηφόρου, διὰ τε τὴν τ[οῦ γέ-]
νου ἀξίαν καὶ τῶν ἡθῶν ἣν ἐπ[εδεί-]
5 ξατο ἐν τῷ βίῳ φύσιν μὲν ἕαν[τῆς]
πίστιν δὲ προγόνων.
τὴν τείμην ἀποκαθέστησεν ὁ ἀ[δελ-]
φὸς αὐτῆς Τι(βέριος) Κλαύδιος Μειλ[ητος]
ἀρχιερεὺς τῆς Ἀσίας ναοῦ το[ῦ ἐν]
10 Ζμύρνη.

The following letters are clear: *N* at the beginning of l. 2; at the end of l. 8, *A* and a vertical bar which may be the l. side of *H*; in l. 10 the *Z*. Thus *LBW*'s readings *Ἐρ*μογένους (l. 2) and *Μειδί[ας]* (l. 8) are erroneous.

"The People honoured M daughter of N, distinguished for her virtue and beauty, wife of (44) Claudius Menogenes the priest and strategus and stephanephorus, on account of her noble lineage and of the qualities displayed during her life, which were individual to herself as well as a token of her ancestry. Her brother Tiberius Claudius Meiletos, high-priest of Asia of the temple at Smyrna, restored the monument."

Smyrna was *neokoros* by 26 A.D.; cf. TAC. *Ann.* iv 55-56; CHAPOT, *Prov. rom. d'Asie*, p. 440; this text dates before about 130 A.D., when she became 'twice *neokoros*' under HADRIAN; *ibid.* p. 452. On l. 2, cf. the *Μηνογένης* of no. 8; on l. 8, the *Τι. Κλ. Μίλατος* of *I. v. Perg.* 523.

From l. 7 it appears that the monument had been destroyed, possibly by earthquake, and that our lady's brother restored it. For such renovation of statues or inscriptions, cf. *JOAI* i 1898 Beibl. 76; viii 1905 p. 235 note 7; *AM* xxxiii 1908 p. 405 no. 34.

45.

Pedestal of CELSUS POLEMAEANUS.

BLOCK of marble on the east side of the south wall of the acropolis, built in near the eastern end; broken at top and to l., the bottom and r. side original; a chiselled strip on the r. H. 0.68, w. 0.47; letters 0.04.

Published HAMILTON 47; LBW 627; J. SCHMIDT, *AM* vi 1881 p. 147 no. 29 (cf. vii 1882 p. 39); E. RITTERLING, *JOAI* x 1907 p. 299 f.; *IGR* iv 1509. (Pl. IX, Fig. 35).

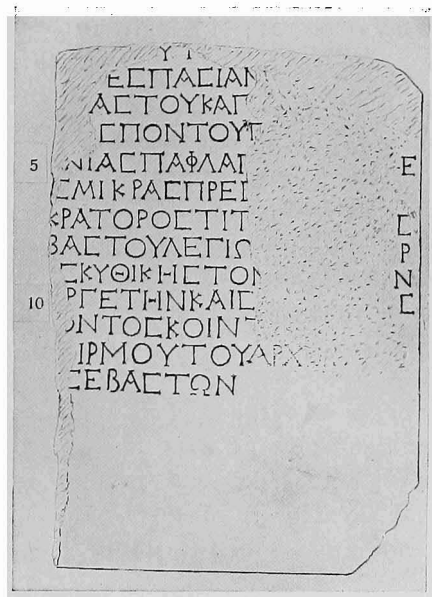


Fig. 35.

[ἡ βουλὴ καὶ ὁ δῆμος ἐτέλειμασεν]
 [Τι. Ἰούλιον Τι. υἱὸν Κορνηλία]
 [Κέλσον Πολεμειανόν, πρεσ-]
 [βευτὴν Α]ὐτ[οκρατόρων θε-]
 [οὔ Οὐ]εσπασίαν[οὔ καὶ Τίτου]
 [Σεβ]αστοῦ Καπ[παδοκίας Γα-]
 [λατία]ς Πόντου Π[ισιδίας Λυ-]
 5 [κασ]ονίας Παφλαγ[ονίας Ἀρμ]ε-
 [νία]ς μικρᾶς, πρεσ[βευτὴν Αὐ-]
 [το]κράτορος Τίτ[ου Καίσαρος]ς
 [Σε]βαστοῦ λεγιῶ[νος τετάρ]-
 [της] Σκνθικῆς, τὸ[ν ἐαυτῶ]ν
 10 [εὐε]ργέτην καὶ σ[ωτήρα]· λογι[σ]-
 [τεύ]οντος Κοίντ[ου Σουλπικί-]
 [ου Φ]ίρμου τοῦ ἀρχ[ιερέως]
 [τῶν] Σεβαστῶν.

"The Council and the People honoured Tiberius Iulius Celsus Polemaeanus son of Tiberius, of the tribe Cornelia, legate of the Emperors the god Vespasian and Titus Augustus over Cappadocia, Galatia, Pontus, Pisidia, Lycaonia, Paphlagonia, Lesser Armenia, legate of the Emperor Titus Caesar Augustus over the Fourth Legion Scythica, their benefactor and saviour; in the curatorship of Quintus Sulpicius (?) Firmus, high-priest of the Augusti."

Ll. 10-11: At the end of 10 the □ is well preserved; so is also the base of O at the beginning of 11; [λογι]σ[τεύ]οντος seems the obvious restoration. We suggest [Σουλπικίου Φ]ίρμου as a possible name of the *curator*, who was of course not a Sardinian; at Smyrna about 80 A. D. Δ. Σουλπίκιος Φίρμος, presumably a citizen of that town, may have been a kinsman of our official; *IGR* iv 1393.

- (45) The attribution to POLEMAEANUS by RITTERLING is universally accepted, and the dating by the *curator* (λογιστής) of Sardis shows that the honour was officially paid by *boule* and *demos*, referred to as [ἐαυτῶ]ν (l. 9); the restoration of the first three lines in thus certain. TI. IULIUS CELSUS POLEMAEANUS was the first native of Asia to attain the consulship (L. HAHN, Röm. Beamte gr. u. orient. Abstammung, *Festgabe d. a. Gymn. Nürnberg* 1926 pp. 32, 42); he was consul suffectus in A. D. 92 and proconsul of Asia in 106 (DESSAU, *Hermes* xlv 1910 p. 16, *ILS* 8971). This monument in his honour must have been erected about ten years before he became consul and twenty-five years before he governed the province; that he was here hailed as 'saviour' so early in his career makes it probable that he was a citizen of Sardis, and this suggestion of RITTERLING's receives support from the occurrence of the name POLEMAIOS among the earlier Sardian officials (cf. nos. 22, 91, 92, 116), one of whom may well have been an ancestor of POLEMAEANUS; cf. GROAG, *RE* x 544-545, *PIR* ii p. 186 no. 176, WALTON, *JRS* xix 1929 pp. 40-47. The statue of POLEMAEANUS from Ephesos is now in Constantinople; *Cat. d. sculpt.* iii 1373. For CELSUS, cf. no. 31.

46.

Pedestal of IULIUS LEPIDUS.

MARBLE fragment rediscovered in 1910 in the village of Sart and brought to the museum; broken on all sides.

H. 0.31; w. 0.32; th. 0.28; letters 0.03 in first line, 0.026 in others.

Published by PERROT, *RA* 1875 ii p. 54; *AM* xxv 1900 p. 121; *AJA* xiv 1910 p. 414; xviii 1914 p. 358, note. (Fig. 36).

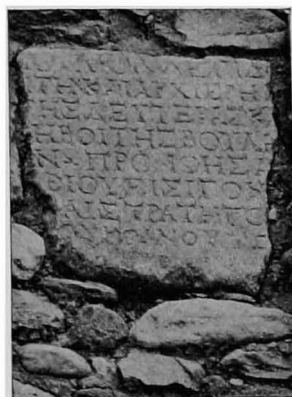


Fig. 36.

[? Γ.] Ἰούλιον Λέπιδον [ν, τὸν ἡμέτερον (?)]
 [πολε]ίτην καὶ ἀρχιερεῖ τ[ῆς Ἀσίας καὶ ἀγωνο-]
 [θέτην] τῆς δευτέρας καὶ λ' πενταετηρίδος]
 [οἱ ἔφ]ηβοι, τῆς βουλῆ[ς ἀξιωσάσης, ἐτεί-]
 5 [μῆσα]ν· προνοησα[μένου τῆς ἀναστάσεως]
 [Φλα]βίου Εἰσιγόν[ου τοῦ γυμνασιάρχ- ?]
 [χου καὶ στρατηγοῦ καὶ γραμματέ- ?]
 [ως τοῦ κοινῶ τῶν Ἑλλήνων.]

"The Ephebi, with the approval of the Council, honoured G. (?) Iulius Lepidus, our citizen, high-priest of Asia and agonothete of its thirty-second quadrennial festival; Flavius Isigonos, gymnasiarch (?) and strategus and secretary (?) of the Commonalty of the Hellenes, provided for the erection (of the statue)."

Date about 96 A. D. The restorations in ll. 6-7 are conjectural, those of ll. 2-5 reasonably certain. *δευτέρας* requires *πενταετηρίδος* (cf. *CIG* 2987b; *IBM* 604.13). Since FLAVIUS ISIGONOS is known from a coin (*BMC Lydia* p. 244) to have been a Sardian official, probably *strategus*, under VESPASIAN (A. D. 79-81), the quadrennial period of the *κοινόν* games (*Ῥωμαῖα Σεβαστά*) can only be the thirty-second (96 A. D.); the twelfth (16 A. D.)¹ or the twenty-second (56 A. D.) would not agree with the other data. This IULIUS LEPIDUS was probably descended from the man of the same name who was ἀρχιερεὺς Ἀσίας about 25 A. D. (*R. de phil.* xxxvii 1913 p. 294) and perhaps also from M. ANTONIUS LEPIDUS, ἀρχιερεὺς and agonothete in 1 B. C. (no. 8 above).

¹ Cf. *AM* xxxii 1907 p. 323, no. 50.

Monument to L. IULIUS LIBONIANUS.

TEXT, now lost, seen by CYRIAC of Ancona 'in marmorea basi'; Dr. PICKERING's¹ copy printed by J. SPON (1685) is shown in Fig. 37. Corrections of this from the copy of CYRIAC preserved in a Florentine ms.² are indicated below by underscoring.

Published by J. SPON, *Miscell. erud. antiquitatis* 1685 p. 356 no. xcix; A. M. BANDINI, *Cat. cod. Gr. Bibl. Laur.* ii 1768 p. 580 no. iv; *CIG* 3461; corrections from CYRIAC's copy: O. RIEMANN, *BCH* i 1877 p. 84 no. 13; *IGR* iv 1523 and 'Errata'; *SEG* iv 637. (Figs. 37 and 38).

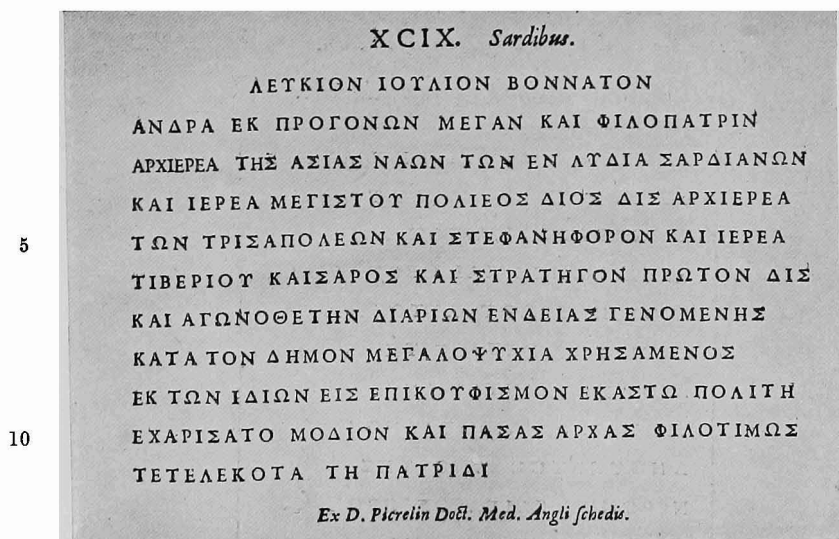


Fig. 37.

Λεύκιον Ἰούλ. (*leaf*) (Δι)β(ω)ν(ι)α(ν)ὸν
 ἄνδρα ἐκ προγόνων μέγαν καὶ φιλόπατριν,
 ἀρχιερεὰ τῆς Ἀσίας ναῶν τῶν ἐν Λυδία Σαρδιανῶν
 καὶ ἱερέα μεγίστου Πολιέος Διὸς δις, ἀρχιερέα
 5 τῶν τρισ(α-ι') πόλεων καὶ στεφανηφόρον καὶ ἱερέα
 Τιβερίου Καίσαρος καὶ στρατηγὸν πρῶτον δις
 καὶ ἀγωνοθέτην διὰ (β)ίου· ἐνδείας δὲ γενομένης
 κατὰ τὸν δῆμον μεγαλοψυχία χρησάμενος
 ἐκ τῶν ἰδίων εἰς ἐπικουφισμὸν ἐκάστω πολίτη
 10 ἐχαρίσατο μῶδιον· καὶ πάσας τὰς ἀρχὰς φιλοτίμως
 τετελεκότα τῇ πατρίδι.

L. 1: HEAD's suggestion, *BMC Lydia* p. ciii note 2, is convincing; the leaf after *ΙΟΥΛ.* (cf. *CIG* 3385, 4515) was copied as *ΙΟ*, the *ΔΙ* as *Ν* (= Ἰούλιον), and *ΒΩΝΙΑΝΟΝ* as *Βοννατον* (BANDINI: *Βωννατον*). The rarity in Asia Minor of 'Lucius Iulius' suggests that the strange 'Βοννατος' must have been Δούκιος Ἰούλιος Λιβωνιανός, *strategus* under TRAJAN; *BMC Lydia* p. 246 no. 75, IMHOOF-BLUMER, *Lyd. Stadtm.* pp. 139—140.

¹ J. SPON, *Voyage d'Italie, de Dalmatie, etc.* 1678 pp. 273, 295, 310, calls the doctor of the English factory at Smyrna, who supplied this text, 'Docteur PICRELIN'. From SPON's companion, G. WHEELER (*A Journey into Greece* 1682 pp. 260, 261), we learn that he was 'Dr. PICKERING'. He travelled with them in October 1675.

² This text is no. 13 in the Riccardi ms. 996. The conjecture of TH. PREGER, *de epigr. Gr. meletemata sel.* 1889 p. 46 that BANDINI's text, which is out of a Laurentian ms., was borrowed from CYRIAC is unacceptable. The Laurentian ms. reads here *διαριων* (l. 7), its text of 41*—42* differs from that of CYRIAC (cf. above), and of its twelve inscriptions nos. 1, 10, 12, which PREGER edits, are unknown to CYRIAC. Cf. above p. 59 note 2.

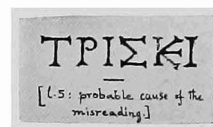


Fig. 38.

„Lucius Iulius Libonianus, a man eminent by birth and lover of his city high-priest of Asia of the temples of the Sardians in Lydia and priest for two terms of the most mighty Zeus Polieus, high-priest of the Thirteen Cities, stephanephorus, priest of Tiberius Caesar, chief strategus for two terms and agonothete for life; when want came among the people, he nobly contributed toward its alleviation out of his private means a modius for each citizen, and he munificently discharged all the public offices for his native city.”

- (47) L. 3: The plural *ναῶν* shows that Sardis had become *δῖς νεωκόρος*. Under HADRIAN she had only one neocorate (*BCM Lydia* p. cvii), and her second is as yet undated; that its bestowal came under ANTONINUS PIUS and that our text dates about 150 A.D. seems probable; the colossal heads found in the temple (*Sardis* i 1 ill. 2,57) are presumably from cult-statues of ANTONINUS PIUS and FAUSTINA. Cf. no. 58 below.

L. 4: *Πολιέος*: BANDINI's text gives *-έως*.

L. 5: The number was evidently abbreviated as *ΤΡΙΣΚ-Ι* and the last two letters when partly effaced would naturally have been read as *Α* (Fig. 38). The *koinon* of the 13 Ionian cities survived, because of its historical prestige, till the 3d century A.D. with a cult and a high-priest of its own; cf. *BMC Ionia* p. 16, *HN²* p. 566, *JHS* xxxv 1915 p. 187 f., *Forsch. in Eph.* iii nos. 69, 72.

L. 7: The greatest improvement due to CYRIAC is *διαριου*, replacing the puzzling *ΔΙΑΡΙΩΝ*; *διὰ (β)ιου* is clearly right; cf. 48. 2—3. The inference drawn from the old reading *ΔΙΑ(Σ)ΙΩΝ* that Sardis had a festival called *Διάσια* in honour of Zeus (cf. *Anatolian Studies* p. 260 no. 21; *IGR* iv p. 724) henceforth disappears.

L. 11: In CYRIAC's text *πατρίδι* is followed by *η ετειμ*, doubtless representing [*ἡ βουλῆ ἐτεμ[ησεν]*], i.e. the top line of a separate inscription engraved below ours but merged with it in the copying.

48.

Monument similar to No. 47.

TWO PIECES of bluish marble, brought in 1912 to the museum from a café at Ahmetly station. H. o. 98; w. o. 22; th. 0.12; letters 0.02—0.028.

Published by A. PAPAPOULOS KERAMEUS, *AM* vi 1881 p. 269 no. 11. (Fig. 39).

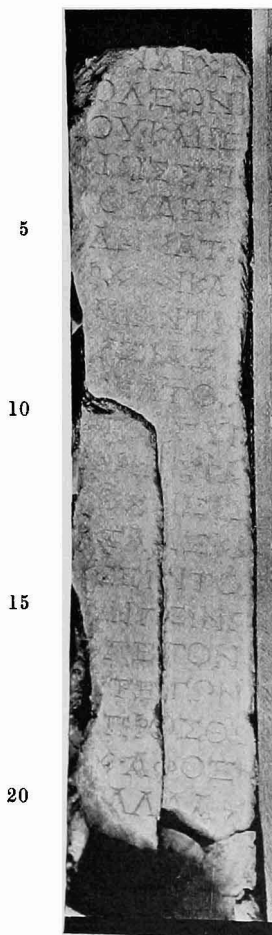


Fig. 39.

[..]ν, ἀρχιε[ρέα τῶν τρισαίδεκα]
 [π]όλεων [καὶ ἀγωνοθέτην διὰ]
 [βι]ου καὶ ἐε[ρέα Πολιέως Διὸς]
 [κ]αὶ δῖς στρ[ατηγὸν πρῶτον, καὶ]
 5 [τ]οῦ δῆμ[ου γενόμενον τρις?]
 [γρ]αμματέ[α καὶ δῖς? γυμνασί-]
 [α]ρχ[ο]ν καὶ [πολλάκις? ἀργυρο-]
 [τα]μίαν τῆ[ς φιλοσεβάστου γε-]
 [ρο]υσίας, [— c. 15 l. — —]
 10 [δ]έκατος [— — — —]
 [τ]ε ἀ[ρ]γύρ[ιον — — — ἐπι-]
 [φα]νέστα[τα — — — —]
 [ἀ]ρχῆ[εἰς [— — — —]
 [..]τα δέκα [— — — —]
 15 [..]ς ἐπὶ τὸ [— — — —]
 [χο]ρηγεῖν ε[— — — —]
 [πρ]ογεγονό[τα — — — —]
 [..] τε τῶν [— — — —]
 [..] προσδέ[ντα — — — —]
 20 [..] (δηνάρια) ἀποε' [— —]
 [..] ἄλλα (δηνάρια) [— —]
 - - -

“ — —, high-priest of the Thirteen Cities and *agonothete* for life and priest of Zeus Polieus and for two terms *chief* strategus; and he was for three (?) terms clerk of the People and for two (?) gymnasiarch and for several (?) treasurer to the *emperor-loving* Elders, — —”

The resemblance of ll. 1—4 to no. 47. 4—7 makes it highly probable that this text is (48) in honour of the same LIBONIANUS; our ll. 5—9, which are restored *exempli gratia*, mention most of the ἀρχαί of 47.10, and ll. 10—21 appear to have specified his gifts in detail, including one of 1575 denarii (l. 20).

49.

Monument to CICERO.

BLOCK of marble found in May 1914, at a depth of about 4 m., in the excavations north-west of the temple of Artemis; all the sides seem to be original.

H. o. 22; w. 0.70; th. 0.33; letters 0.03.

(Fig. 40).



Fig. 40.

σὴν ἱερὴν κεφαλὴν, Κικέρων,
εὐρῶν ἀνέθηκα
Ἕλλην Πολύβιος
Ῥωμαϊκῶν προκρίτου.

“Thy sacred head, Cicero, I procured
and set up, I Polybios a Greek that of a
chief among Latins.”

L. 1: On the formula, cf. *JHS* xxii 1902 p. 373 no. 148; PREGER, *Inscr. Gr. metr.* no. 29; GEFFCKEN, *Neue Jahrb.* xx 1917 p. 114. For busts of CICERO, cf. HEKLER, *Gr. & Rom. Portraits*, pl. 159, 160, 161b, *Münch. Jb. d. bild. Kunst* 1911 p. 10; to him has been attributed a head on coins of Magnesia-a.-S. (cf. MOMMSEN, *Hermes* iii 1869 p. 269, BERNOULLI, *Röm. Ikon.* i p. 134, pl. ii 49). Our block was evidently the plinth of a herm or bust portraying him; cf. the Ὀμηρεὶν κεφαλὴ of *IG* xiv 1183 = KAIBEL 1085. For a dedication to him at Samos, cf. *AM* xliv 1919 p. 34 no. 19; *Berl. Abh.* 1929 3 p. 13. On a famous bust of ARISTEIDES, see NORDEN, *Antike Kunstprosa*² i p. 402.

L. 4: For Ῥωμαϊκός meaning ‘Latin’, cf. *IG* xiv 1085, 2434, *CIG* 2758.B, 3513; *Ed. Diocl.* 7 70, *Anth. Pal.* ix 502. προκρίτου; cf. the πρόκριτον Ἀσσονίων of HADRIAN, *IBM* 539.11.

The date appears to be about the middle of the 2^d century A.D. The emphasis laid on εὐρῶν and on veneration for the orator suggests that POLYBIOS may have paid for this statue out of earnings from the exercise of CICERO’s art, rhetoric. A treatise *περὶ βαρβαρισμῶν καὶ σολουκισμῶν* was written by a Πολύβιος Σαρδιανός of unknown date (BOISSONADE, *Anecd. Gr.* iii pp. 229, 237); he may have belonged to the 2^d century, in which many rhetoricians flourished in Asia (cf. no. 74), and if so, may have been the author of our epigram.

50—54.

Monuments to Priestesses of Artemis.

50. PLINTH below the marble statue of a woman draped and shod with sandals, found in 1929 in a house situated near the north side of the temple area; now in the Smyrna museum. The youthful looking figure turned slightly to l. rests on the l. foot, the r. foot having the toes bent and heel lifted. The r. arm, originally free from the body and apparently held out, is broken

(50) off 0.20 below the top of the r. shoulder; the l. arm, bent and held close to the l. side, is broken off 0.18 from the elbow; head missing and breasts broken. The plinth is bruised and chipped at both ends.

H. 0.11, w. 0.62, th. 0.51; the letters 0.015 high begin 0.06 from l. edge. H. of statue including plinth 1.42; th. at waist 0.28, at feet 0.43; th. of sandal soles 0.03.

Published by A. D. NOCK, *Harvard Theol. Rev.* xxiii 1930 p. 256. (Pl. X, Fig. 41).



Fig. 41.

Ἄρτεμι, Σάρδεις σῶξε διηνε[νὲς] εἰς δμόν[οιαν]
Μοσχίνης εὐχαῖς Διφίλεω θυγατρὸς[ς].

“O Artemis, do thou ever preserve
Sardis in concord through the prayers of
Moschine daughter of Diphilos.”

The two letters in the fourth word, restored by A. D. NOCK and by J. KEIL independently, exactly fill the space available; next comes a letter that looks Σ (as here read) but might be Ε. The statue obviously represents MOSCHINE; and that she was priestess of Artemis is evident, since it was that priestess' duty to sacrifice on the city's behalf; cf. no. 52, col. 1.8—10.

This must therefore have been one of the statues set up in honour of such priestesses; cf. nos. 51—54. The style resembles that of the statue of MEGISTE dating about 25 B. C.; GRAINDOR,¹ *Album d'inscr. attiques* pl. ii no. 3, places her earlier than do ARNDT-AMELUNG, iii, p. 27 no. 724. Our script seems to be of the 1st century B. C., and the stress laid on 'concord' suggests the period about 41 to 31 B. C. when Sardis was violently disturbed by civil strife; cf. note to no. 127; *AJA* xviii 1914 p. 53.

51. BLOCK of bluish marble, finished smoothly at top and to r., more roughly to l. and at bottom; r. side, fine bearing edge; found in March, 1911, about 4 metres below the surface, near the bottom of a short flight of marble steps extending parallel to the northwest anta westward, within the north peristyle, and about 10 metres east of the west front of the temple of Artemis.

H. 0.56, w. 0.80, th. 0.29; letters (col. 1), 0.011 to 0.024; (col. 2), 0.023 to 0.033.

Published *AJA* xvii 1913 pp. 353—354 no. 4; *Sardis* ii 1 p. 106 ill. 106. (Fig. 42).

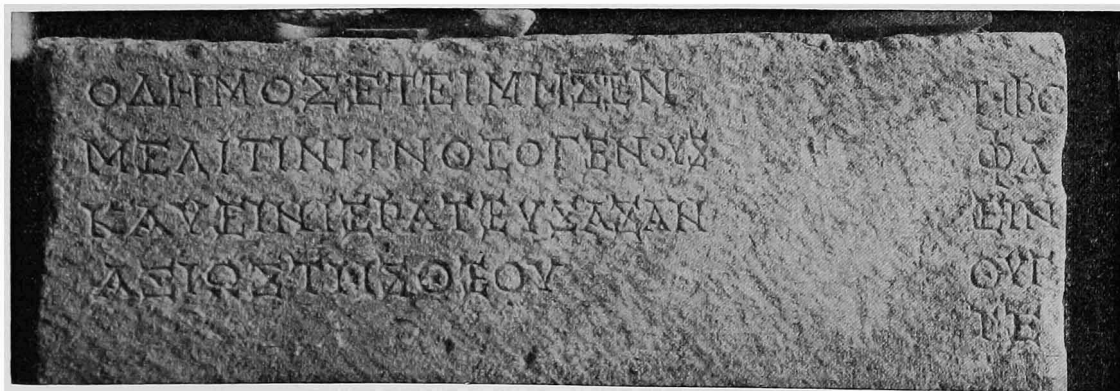


Fig. 42.

¹ His date for the archon ΕΠΙΚΡΑΤΗΣ named in her dedication (*IG* iii 136) is accepted by KIRCHNER, *IG* ii/iii² 2 p. 791.

(COLUMN 1)
 ὁ δῆμος ἐτείμησεν
 Μελιτίνην Θεογένους,
 καυεῖν, ἱερατεύσασαν
 ἀξίως τῆς θεοῦ.

(COLUMN 2)
 ἡ βο[υλή] καὶ ὁ δῆμος ἐτείμησεν
 Φλ[αβίαν priestess' name]
 εἰν[— father's name]
 θυγ[ατέρα cognomen, καυεῖν, ἱερα-]
 5 τε[ύσασαν ἀξίως τῆς θεοῦ.]

(51)

(Col. 1) "The People honoured Melitine daughter of Theogenes, the *kaueis*, for having served as priestess in a manner worthy of the goddess."

(Col. 2) Similar formula. The priestess' name 'Flavia' is certain.

This text and nos. 52—54¹ resemble those dedicated to priestesses of Athena at Pergamon (*I. v. Perg.* 489—525) and commemorate women who had filled the highest office in the city's chief sanctuary. Their main interest lies in the title '*kaueis*', probably a feminine form of the Lydian *kaueś*, officially borne by each of the priestesses; as to this title, cf. *AJA* xvii 1913 p. 362 f., *REG* xxv 1914 p. 438 ff., *JHS* xl 1920 p. 198, *Sardis* vi 1 pp. 66, 76 and vi 2 pp. 42, 44, 86.

52. MARBLE SLAB found at the same place as no. 51, which it resembles in colour and in surface. The text of col. 2, lines 4—5, perfect when excavated, was injured by flaking due to the drying of the stone.

H. 0.60, w. 1.31, th. 0.22; letters (col. 1), 0.017 to 0.023; (col. 2), 0.023 to 0.26.

Published *AJA* xvii 1913 pp. 355—8 no. 5.

(Pl. X).

(COLUMN 1)
 ἡ βουλὴ κα[ὶ] ὁ δῆμος ἐτείμησεν
 Κλ. Πώλλαν Κύν[τι]λλαν, καυεῖν, ἱε-
 ρατεύσασαν τῆς θεοῦ κοσμίως
 καὶ παρασχομένην πάντα ἱεροπρε-
 5 πῶς καὶ πολυτελῶς, καὶ ἀναστρα-
 φεῖσαν πρὸς τε τὴν θεὸν εὐσεβῶς
 καὶ πρὸς τὴν κατοικίαν φιλοτεί-
 μως, καὶ τὰς ὑπὸ τῆς πόλεως ἐπιτε-
 λουμένας κατὰ μῆνα δημοτελεῖς
 10 θυσίας ἐπιτελέσασαν ἐκ τῶν ἰδίων
 ἐκτενῶς, Στερτινίῳ Κουάρτῳ ἀν-
 θυπάτω.

(COLUMN 2)
 [ἡ βουλὴ] καὶ
 ὁ δῆμος ἐτείμησεν καὶ ἀνέ-
 θηκεν Ἀπφίον Δημητρίου
 θυγατέρα, καυεῖν, τὴν ἱέρει-
 5 αν τῆς Ἀρτέμιδος.

(Col. 1) "The Council and People honoured Claudia Polla Quintilla, the *kaueis*, for having served with dignity as priestess of the goddess; for having provided all things needful with due devotion and lavishness; for having displayed reverence to the goddess and munificence towards the community; and for having zealously performed at her own cost the public sacrifices performed each month by the city; in the year when Stertinius Quartus was proconsul."

(Col. 2) "The Council and People honoured and erected the statue of Apphion daughter of Demetrios, the *kaueis*, the priestess of Artemis."

Col. 1, l. 11: STERTINIUS QUARTUS was proconsul in 126—127 A.D.; cf. *PIR* iii p. 273 no. 662; *Syll.* 837 = *IGR* iv 1156; GROAG, *RE* 2 R. Hbd vi 2455 no. 14, CHAPOT, *Prov. rom. d'Asie*, p. 317. Col. 2, ll. 4—5: Cf. this title in nos. 91—93.

53. SHAFT of bluish-white marble. The pedestal—which closely resembles one from Pergamon of 102—114 A.D. (*AM* xxxii 1907 p. 332) — was composed of this shaft, of the moulded

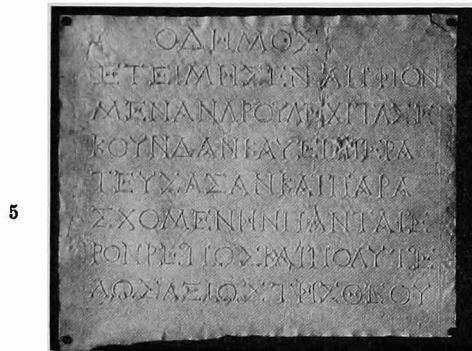
¹ These are the "four inscriptions" mentioned by BUTLER, *Sardis* ii 1 p. 106.

(53) base (0.31 high) found near by, which exactly fits it, and of a capstone probably similar to the one now in use (0.33 high). The height of the complete pedestal was about 2.43.

H. 1.79, w. at top, 0.48 m., at bottom, 0.51; th. at top, 0.48, at bottom, 0.50; letters 0.02 to 0.026, framed within a border formed by a line incised parallel to, and 0.02 within, the edges of the inscribed face; the text occupies only the upper fifth of this face. A similar incised border is on the right and left sides, but not on the back of the shaft; all four of its faces are smoothly finished.

Published *AJA* xvii 1913 pp. 359—360 no. 6; cf. *Sardis* ii 1 p. 107 ill. 107.

(Fig. 43).



ὁ δῆμος
 ἐτείμησεν Ἀπφίον
 Μενάνδρου Λεχίτα Σε-
 κοῦνδαν, καυεῖν, ἱερα-
 5 τεύσασαν καὶ παρα-
 σχομένην πάντα ἱε-
 ροπρεπῶς καὶ πολυτε-
 λῶς ἀξίως τῆς θεοῦ.

Fig. 43.

"The People honoured Apphion Secunda daughter of Menandros Lechitas, the kaueis, for having served as priestess and provided all things needful with due devotion and lavishness in a manner worthy of the goddess."

Date: late first or early second century A.D.

It is remarkable that, in the case of this priestess, we have not only the usual record of the decree carved on a temple-slab (cf. no. 54, col. 2), but also this duplicate record engraved on the monument authorized by that decree.

54. MARBLE SLAB, similar to nos. 50 and 51, but with surface worn by use.

H. 0.55; of part inscribed, 0.12; w. 1.08; th. of inscribed part 0.15; of lower part, cut away probably to make door-sill, 0.13. Rectangular hole, 0.015 deep, sunk at each end of inscribed surface; that to l. 0.03 square, that to r. 0.045 × 0.03; oblong hole for door-bolt in centre of lower part, and round holes, apparently for pivots of door, in both upper corners of lower part. letters (col. 1) 0.012 to 0.019; (col. 2) 0.015 m. to 0.022 m. Space 0.03 wide in col. 2, l. 1, between Σ and Ε of third word, due perhaps to a clamp formerly overlapping the edge of the slab. Below col. 1, faint traces of a fourth line of script.

Published *AJA* xvii 1913 pp. 361—362 no. 7.

(Fig. 44).



Fig. 44.

(COLUMN 1)

[ὁ δῆμος] εἰ[τείμη]σεν Με-
[λιτίνη]ν [Μνη?]σιφίλου
[Θεοδό?]την, τοῦ ἀγορανό-
[μου ἀδελφῆν?, ναυειν, κτλ.]

(COLUMN 2)

ὁ δῆμος ἐτείμησεν Ἀπι-
ον Μενάνδρου Λεχίτα Σεκοῦν-
δαν, ναυειν, ἱερατεύσασαν καὶ
[παρασχομένην πάντα κτλ.]

(54)

Col. 1, lines 1—2. The two first letters and the last being certain, Με[λιτίνη]ν seems a probable restoration. Other supplements in this column are doubtful.

Col. 2 repeated the text of no. 53. and is of the same date.

55.

Monument to a Priestess of Artemis and of Athena.

TEXT, presumably on a pedestal now lost, known only from PEYSSONNEL's copy reproduced below.

Published by CH. DE PEYSSONNEL, *Observations hist. et géogr. sur les Peuples barbares* pp. 349—53 = *CIG* 3459; *R. de phil.* 1 1926 pp. 5—12; *SEG* iv 636. (Fig. 45 and 46).

ΑΠΟΛΛΩΝΙΩΣ ΑΡΧΙΕΡΕΥΣΕ ΑΠΟΛ-
ΛΩΝΙΟΥ... ΘΕΟΦΑΝΟΥ.....
ΤΗΝ ΙΕΡΕΑΝ ΤΗΣ ΣΑΡΔΙΑΝΗΣ
ΑΡΤΕΜΙΔΟΣ ΑΝΗΚΕΝ ΤΟΥ ΦΟ-
5 ΡΟΥ ΑΘΗΝΑΣ ΕΥΣΕΒΩΣ ΜΕΝ
ΚΑΙ ΟΣΙΩΣ ΠΡΟΣΦΟΡΟΜΕΝΗΝ
ΠΡΟΣ ΤΟ ΘΕΙΟΝ ΜΕΓΑΛΩΠΡΕ-
ΠΩΣ ΔΕ ΚΑΙ ΠΛΟΥΣΙΩΣ ΕΠΙ-
ΤΕΛΟΥΣΑΝΤΟΙΣ ΘΕΟΙΣ
10 ΘΥΣΙΑΣ ΚΑΤΑ ΤΟ ΚΑΛΛΙΣΤΟΝ
ΚΑΙ ΔΙΑΦΕΡΟΥΣΑΝ ΤΗ ΕΞΕΛΑΤ-
ΤΗΝ ΚΟΣΜΙΟΤΗΤΙ ΚΑΙ ΕΥΣΤΑΘΕΙΑΣΙΝ
ΚΑΙ ΚΑΤΑ ΠΑΝΤΑΣΦΡΟΣΥΝΗ
ΑΡΕΤΗΣ ΕΝΕΚΕΝ ΚΑΙ ΕΥΝΟΙΑΣ
15 ΤΗΣ ΕΙΣ ΑΥΤΟΝ.

Fig. 45.

Probable text in l. 4: **ΚΑΙΤΗΣΕΝΕΙΚΗ**
As seen by Peyssonnel: **ΚΑΙΤΗΜΕΝΕΙΚΗ**
As copied by him: **ΑΝΗΚΕΝΤΟΥ**

Fig. 46.

[ὁ δῆμος]
[τῶν πρώτων δις(?) νεωκόρων]
[Περγαμηνῶν ἐτείμησεν]
Ἀπ[ολλωνίαν Αἰλλίου(?) Ἀπολ-]
λωνίου [θυγατέρα Θ]εοφανοῦ[ν],
τὴν ἱερεα τῆς Σαρδιανῆς
Ἀρτέμιδος (καὶ τῆς) Ν(εικη)φό-
5 ρου Ἀθηναῖς, εὐσεβῶς μὲν
καὶ ὀσίως προσφ(ε)ρομένην
πρὸς τὸ θεῖον, μεγαλ(ο)πρε-
πῶς δὲ καὶ πλουσίως ἐπι-
τελοῦσαν τοῖς θεοῖς [τάς]
10 θυσίας κατὰ τὸ κάλλιστον,
καὶ διαφέρουσαν τῇ ἐξ εὐ-
τῆ(ς) κοσμιότητι καὶ εὐσταθεῖα σ(ὸ)ν
καὶ κατὰ πάντα σωφροσύνη,
ἀρετῆς ἔνεκεν καὶ εὐνοίας
15 τῆς εἰς αὐτόν.

"The People of the Pergamenes, the first to possess two temples of the Koinon, honoured Apollonia Theophano daughter of Aelius (?) Apollonios, priestess of the Sardian Artemis and of the Victory-bearing Athena; she bears herself toward the deity reverently and piously; she performs magnificently and richly the sacrifices to the gods in most auspicious fashion, and is noted for her peculiar dignity and steadfastness as well as sobermindedness in all things; in recognition of her goodness and benevolence to the People".

In *R. de phil.* l. c. the *CIG* transcription of ll. 1—2 is shown to have been erroneous, because the editor failed to realize that in PEYSSONNEL's copies dotted letters stand for letters that he had himself supplied. The earlier Sardian cult of Athena (no. 21.10) was a tribute to the Attalid dynasty and, except for the survival into the 1st century B.C. of a festival in her honour (no. 27.13), there is no evidence of her having been worshipped at Sardis under Roman rule. Our inscription probably dates about 125—150 A.D. when her cult still flourished at Pergamon (*R. de phil.* l. c. p. 9), and the epithet Σαρδιανῆ (l. 3) indicates non-Sardian origin (*ibid.* p. 7; cf. no. 9, p. 28 note 3). It seems clear that the text of l. 4 should be emended as

- (55) above (cf. Fig. 46), that Athena is the Pergamene goddess, and that the monument was erected by the People of Pergamon in the 2^d century A. D.; hence the suggested restoration of three lines preceding the first line of PEYSSONNEL's copy. The names of the priestess and of her father are not certain.

56.

Monument to the Tribune of a Legion.

MARBLE CYLINDER, probably part of a pedestal, found in May 1911 lying in a ravine on the south side of the acropolis; it had presumably been formerly built into the walls of the Byzantine fortress at the summit.

H. 0.50; diam. 0.66; letters 0.04.

(Fig. 47).

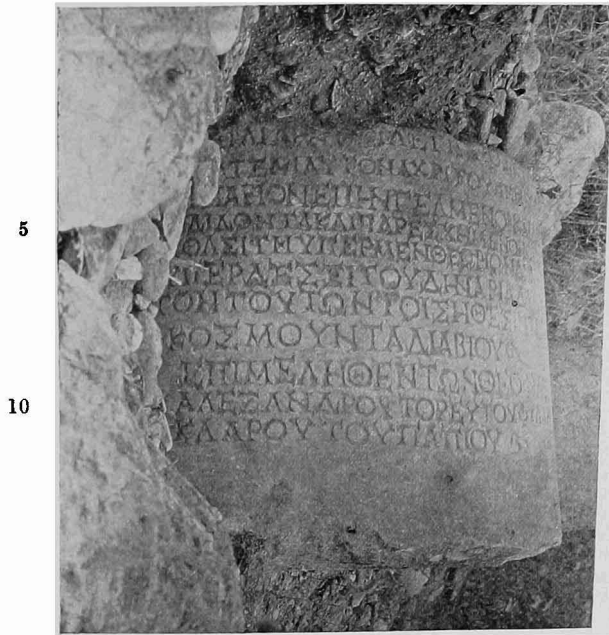


Fig. 47.

ΧΕΙΛΙΑΡΧΟΥ ΤΟΥ ΠΕΡΙΣΤΙΝΕΚΑΙ ΤΩ ΠΟΛΕΙΤΗ
 ΔΗΝΑΡΙΟΝ ΣΠΗΝΤΕΛΑ ΜΕΝΟΝ ΚΑΙ ΔΕ Δ Π Κ Ο Τ Α
 ΚΑΙ ΔΙΔΟΝΤΑ ΚΑΙ ΠΑΡΕΣΧΗΜΕΝΟΝ ΟΜΟΙΩΣ ΕΚΑΣΤΩ
 5 ΤΩ ΠΟΛΕΙΤΗ ΥΠΕΡ ΜΕΝ ΘΕΩΡΩΝ ΔΗΝΑΡΙΟΝ ΕΝ
 ΥΠΕΡ ΔΕ ΣΕΙΤΟΥ ΔΗΝΑΡΙΑ ΔΥΟ ΚΑΙ ΤΟ ΜΕΓΙΣΤΟΝ
 ΤΟΥΤΩΝ ΤΟΙΣ ΉΘΕΣΙΝ ΤΑΣ ΦΙΛΟΤΕΙΜΙΑΣ
 ΚΟΣΜΟΥΝΤΑ ΔΙΑ ΒΙΟΥ
 10 ΕΠΙΜΕΛΗΘΕΝΤΩΝ ΘΕΟΦΙΛΟΥ ΤΟΥ
 ΑΛΕΞΑΝΔΡΟΥ ΤΟΡΕΥΤΟΥ ΦΥΛΑΡΧΟΥΝΤΟΣ
 ΚΛΑΡΟΥ ΤΟΥ ΠΑΠΙΟΥ

Fig. 47.

[ἡ — φυλή ἐτέλιμῆσεν τὸν δεῖνα]
 χειλιαρχ[ο]ν λεγιῶνος Κυρ[ην]αϊκῆς τρίτης
 καὶ κατ' ἐνιαυτὸν ἄχρι τοῦ περιστίνε ἐκάστω πολεῖτη
 δηνάριον ἐπηγγελμένον καὶ δεδωκότα,
 καὶ δίδοντα καὶ παρῆσχημένον ὁμοίω[ς] ἐκάστω
 5 πολεῖτη ὑπὲρ μὲν θεωρῶν δηνάριον ἐν
 ὑπὲρ δὲ σείτου δηνάρια δύο, καὶ τὸ μέγισ-
 τον τούτων τοῖς ἡθεσιν τὰς φιλοτειμίας
 κοσμοῦντα διὰ βίου·
 ἐπιμεληθέντων Θεοφίλου τοῦ
 10 Ἀλεξάνδρου τορευτοῦ, φυλαρχοῦντος
 Κλάρου τοῦ Παπίου. (leaf)

"The — tribe honoured X, tribune of the Third Legion Cyrenaica; he has promised for so long as he lives and has given to each citizen one denarius a year; he likewise gives and has furnished to each citizen for public shows one denarius and for corn two denarii; and — much greater than all these things — he adorns throughout life his acts of munificence by his character. The superintendents were Theophilos son of Alexandros, sculptor in relief, and Klaros son of Papias being the phylarch".

That the monument was set up about 125—150 A.D. by a Sardinian tribe is shown by the mention of the *phylarch* (l. 10); for such dating by his term of office, cf. *OGI* 544.35. Tribunes of this legion figure not infrequently in Asia Minor texts; e. g. *BCH* xiv 1890 p. 233 no. 6, *KP* iii 129; *RE* xii 1514. For the distribution of one denarius per citizen, cf. *CIG* 2347 k.

57.

Fragment from a Pedestal.

MARBLE FRAGMENT brought in by a peasant in 1913, broken on all sides. (Fig. 48).
 H. 0.25, w. 0.35, th. 0.14; letters 0.02 to 0.023.



Fig. 48.

— — — — —
 [καὶ τὴν εἰς [τὴν πόλιν]
 [εὐν]οίαν· πρ[ονοησαμέ-]
 [νου] τῆς ἀν[αστάσεως]
 [Ἀνε]κλή[του — —

(57)

“— and his (or her) benevolence to the city; the erection was provided for by Anenkletos — —”

Evidently from an honorific text of about 150 A.D. engraved below a statue.

58.

Monument to ANTONINUS PIUS.

TEXT, presumably on a pedestal now lost, copied (as from Kallipolis) by CYRIAC of Ancona, *BCH* i 1877 p. 85 no. 21; we reproduce THOMAS SMITH's autograph copy inserted in his *Septem Asiae Ecclesiarum Notitia* (London 1676) now in the Bodleian Library; cf. no. 14 above. Cf. TH. PREGER, *de epigr. Gr. meletemata selecta*, pp. 43—46.

Published by TH. SMITH, *Septem Eccl. et Const. Notitia* 1694 p. 30; A. M. BANDINI, *Catal. cod. Gr. Bibl. Laur.* ii 1768 p. 579 no. ii; J. SPON and G. WHELER and REINESIUS as cited in *CIG* 3457 = *IGR* iv 1506 and *Errata*; cf. *SEG* iv 637. (Fig. 49).

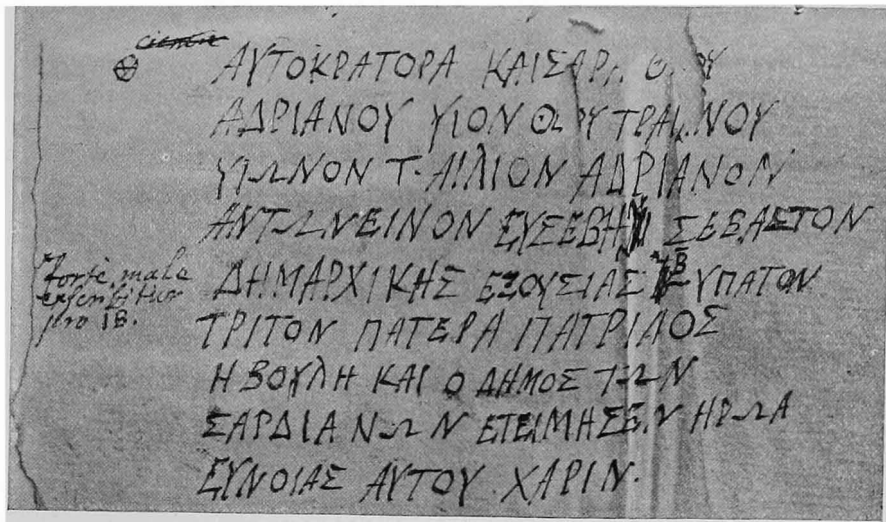


Fig. 49.

⊕
 Αὐτοκράτορα Καίσαρα θεοῦ
 Ἀδριανοῦ υἱὸν θεοῦ Τραϊανοῦ
 υἱωνὸν Τ. Αἴλιον Ἀδριανὸν
 Ἀντωνεῖνον Εὐσεβὴν Σεβαστὸν,
 5 δημαρχικῆς ἐξουσίας β', ὑπάτον
 τρίτον, πατέρα πατρίδος,
 ἢ βουλὴ καὶ ὁ δῆμος τῶν
 Σαρδιανῶν ἐτείμησεν ἥρωα
 εὐνοίας αὐτοῦ χάριν.

“Imperator Caesar Titus Aelius Hadrianus Antoninus Pius Augustus, son of the god Hadrian, grandson of the god Trajan, holding the tribunician power for the second time, consul for the third time, father of his country, the Council and People of the Sardians honoured after his death on account of his benevolence”.

The differences between the texts of CYRIAC and of SMITH are that the former inserts

(58) *Παρθικοῦ* at the end of l. 2, gives *Εὐσεβῆ*, l. 4, and inverts the order of *δ* and *δήμος*, l. 7; we follow SMITH.¹ SPON and WHEELER did not visit Sardis, and LANGERMANN, whose copy is printed by REINESIUS, was not in Asia Minor (cf. p. 59 note 2); thus their texts, like that of BANDINI, are by anonymous copyists. BANDINI's *Ἀνωϊνον* and *ἐτίμησάν* are probably improved spellings due to his copyist, just as the *Παρθικοῦ* added by CYRIAC and the *Εὐσεβῆ*, which he alone gives instead of *Εὐσεβῆν*, are presumably tacit emendations.²

In the year 139 (ll. 5—6) ANTONINUS was *cos. desig. iii*; after a lapse of twenty-one years the incorrectness of the text would scarcely have been noticeable.

This monument, erected after the death of ANTONINUS PIUS (March, 161), commemorates him as he was in 139. The reminiscence presumably refers to some boon then conferred, and this may well have been the granting by him of the second neocorate. A temple dedicated to him at Sardis by the *koinon* during the lifetime of a man who was *strategus* under TRAJAN (i. e. before 117) would probably have been built before 161; cf. note to 47. And that ANTONINUS PIUS had such a temple is suggested by the existence of the three colossal marble heads (*Sardis* i 1 ill. 2, 57, 61), one of which represents his wife, and the others perhaps himself and his adopted son. KEIL has recently found the portrait head of similar scale which adorned the *koinon* temple of DOMITIAN at Ephesos; *JOAI* xxvii 1931 Beibl. 54—60.

59.

Pedestal of FAUSTINA the Younger.

PEDESTAL, now lost, brought from Sardis to Smyrna by M. BILIOTTI.

Published in minuscule, *Mous. k. Bibl.* 1884—1885 p. 58 = *IGR* iv 1507.

Φαυστειναν Σεβαστήν θεάν,
γυναικα Ἀυτοκράτορος Καί-
σαρος Μ. Αὐγ. Ἀνωϊνου Σε-
βαστοῦ Γερμανικοῦ Σαρμα-
τικοῦ μεγίστου,
Κλ. Ἀνώ. Λέπιδος.

"This statue of the goddess Faustina Augusta, wife of Emperor Caesar Marcus Aurelius Antoninus Augustus Germanicus Sarmaticus Maximus, is erected by Claudius Antonius Lepidus".

This commemorates FAUSTINA, wife of MARCUS AURELIUS who became *diva* after her death in 176; *PIR* i p. 77 no. 553; *RE* i 2314 no. 121. The head found at Sardis of a colossal statue representing the elder FAUSTINA is in the British Museum; *Sardis* i 1 p. 7 ill. 2 (cf. no. 58); whether the head shown on p. 148 ill. 164 represents the younger is not certain.

60.

Monument to a Procurator.

MARBLE PEDESTAL, now lost, found among the ruins; copied by G. HIRSCHFELD (*Notizbuch* i 5) and by O. RAYET who notes on l. side: 'cassure; cassé par les ouvriers'.

H. 1.75, w. 0.62, th. 0.70.

Published by A. PAPADOPOULOS KERAMEUS, *AM* vi 1881 p. 268 no. 9 = *IGR* iv 1512.

(Fig. 50).

¹ That SMITH made his copy from the original, as in the case of no. 34 (p. 55, note 1) is implied by his noting 'Sequens autem inscriptio integra est'. The word 'integra', omitted on p. 30, is added by him in his own copy of the 1694 edition: Bodleian, 'Rawl. 8° 582'. Such a note suggests autopsy; so also does 'forte male exscripsi —' (Fig. 49).

² These differences between BANDINI's Laurentian copy and that of CYRIAC militate against the view connecting them; cf. PREGER, l. c. p. 43; p. 63 note 2 above.

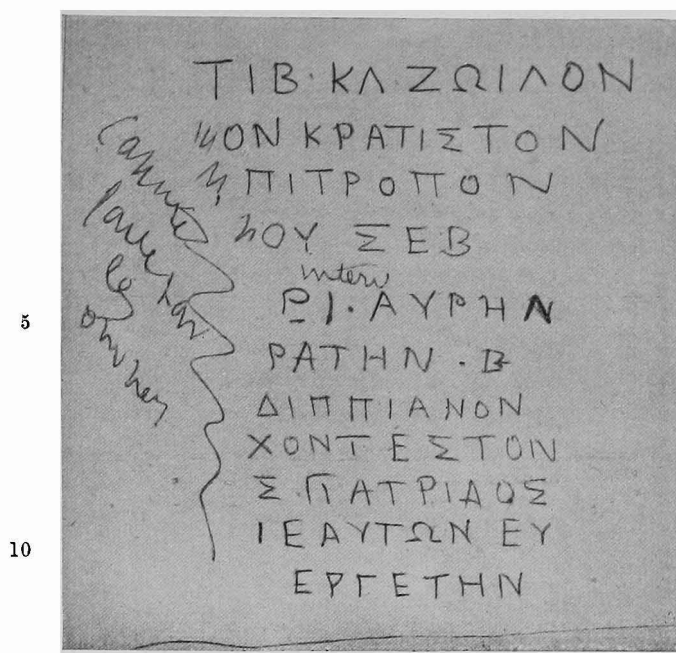


Fig. 50. (RAYET)

Τιβ(έριον) Κλ(αύδιον) Ζώϊλον
 [τ]ὸν κρ(ά)τιστον
 [ἐ]πίτροπον
 [τ]οῦ Σεβ(αστοῦ)

(60)

5 [οἱ πε]ρὶ Αὐρήλ(ιον)
 [Σωκ]ράτην β'
 [Φι](λ)ιππιανὸν
 [ἄρ]χοντες τὸν
 [τῆ]ς πατρίδος
 10 [κα]ὶ ἑαυτῶν εὐ-
 εργέτην.

“This statue of Tiberius Claudius Zoilos, most eminent procurator of the Emperor, is erected by the archons whose chief is Aurelius Sokrates Philippianus, son of Sokrates, on account of his benefactions to their native city and to themselves”.

L. 7: In RAYET's and HIRSCHFELD's copies the first letter is Δ, but the published Δ is doubtless correct; the breadth of its apices probably made error easy; cf. no. 44.8, end of line. The date would seem to be about 200 A.D. For ZOILOS, cf. *PIR* i p. 404 no. 838, *RE* iii 2885 no. 381.

61.

Monument to STLACCIUS NIGER.

MARBLE PEDESTAL, now lost; 6 feet high, 2 feet wide, 2 feet thick; copied in 1874 by O. RAYET, and by G. HIRSCHFELD whose drawing is reproduced. Published in minuscule, *Mous. k. Bibl.*, 1873—1875 p. 113. (Fig. 51).

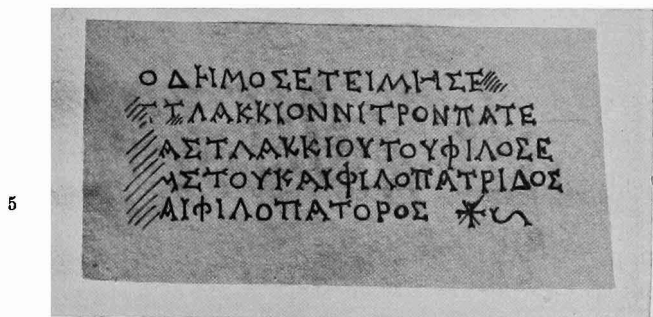


Fig. 51.

Ὁ δῆμος ἐτείμησε[ν]
 Στλάκκιον Νίγρον, πατέ-
 [ρ]α Στλακκίου τοῦ φιλοσε-
 [β]άστου καὶ φιλοπάτριδος
 5 [κα]ὶ φιλοπάτορος.

“The People honoured Stlaccius Niger, father of the Stlaccius who is lover of the Emperor, of his native city and of his father”.

Cf. the instances of this *nomen* listed in *RE* 2 R Hbd vi 2551.

62.

Monument to a Benefactor.

MARBLE FRAGMENT, apparently from a pedestal, found in 1914 by a peasant in a field north of the acropolis; broken on all sides, front surface well preserved. Sardis Expedition VII, 1.

(62) H. 0.62, w. 0.24, th. 0.09; letters 0.03 to 0.034.

(Fig. 52).



5

[...]εὐ[*name* - c. 10 l. τὸν ἀξιο-]
 [λογ]ώτατον [- c. 14 l. - -]
 [...]ν καὶ σε[*βαστοφάντην καὶ*
 [τῶν] μυστη[ρίων ἱεροφάντην]
 5 [οἱ πε]ρὶ Μητ[*name* - c. 14 l.]
 [...]να Τατ[- *name* - καὶ]
 [...]ονον Δ[- *name* - *θιασίται* ?]
 [τὸ]ν ἑαυτ[ῶν καὶ τῆς πατρίδος]
 εὐεργ[έτην καὶ πάτρωνα ?]

"- the most honourable *N*, - - and priest of the Augusti and *hierophant* of the mysteries (*is honoured by*) the association whose chiefs are Met- - and- -onos for having been benefactor *and patron* (?) of themselves and of our city."

Fig. 52.

This monument, probably dating from the 2^d century, is dedicated by a club or association entitled ἡ περὶ Μητ— - - σύνοδος (?) or οἱ περὶ Μητ— - θιασίται (?)¹; cf. POLAND, *Gesch. d. gr. Vereinsw.* p. 77. It cannot have been erected by the board of archons, οἱ περὶ τὸν δεῖνα ἄρχοντες (cf. no. 60), because the space in ll. 5—7 exceeds that required for the name of the chief archon, whereas in a club title *περὶ* may be followed, as it seems here to be, by the names of two or more men; ZIEBARTH, *RM* lv 1900 pp. 512—514. Ll. 3—4 are restored from *IGR* iii 69 and 63 (= *OGI* 538); in two cities of Asia, Dorylaeion and Akmoneia (*IGR* iv 522, 643) the priest of the local imperial cult was called *σεβαστοφάντης*. Another office, e.g. [*ἀγωνοθέτη*]ν, was mentioned in ll. 2—3.

63.

Pedestal of AELIUS THEODOROS.

MARBLE PEDESTAL in two parts: (a) a fragment with projecting moulding above, broken on all sides, found by a peasant in a field north of the theatre; possibly from a separate capstone; h. 0.25, w. 0.59, th. 0.16; letters 0.037;

(b) a block, broken at the top, lying north of the theatre about 100 m. west of the water-mill; h. 1.13, w. 0.61, th. 0.63; letters 0.037; the identity in style and size of the lettering on these parts makes it almost certain that they belong together and, even if they did not, the reading here given of the beginning of the inscription could be inferred from no. 66.

Total height of the pedestal about 1.40, not counting its base.

Published by CICHORIUS, *Berl. SBer.* 1889 p. 371 ff. (= *IGR* iv 1528), when the beginnings of most of the lines were still intact; letters seen by him are underscored. Cf. ROBERT, *R. de phil.* lv 1929 p. 138 note 2; *SEG* iv 639. (Pl. XI).

¹ The title may have been something like: (5) οἱ περὶ Μητ[ροφάντην - καὶ] (7) [²Ἐπίγ]ονον Δ[ημητριασταί] (8) τὸν ἑαυτ[ῶν κατ].

- (a) ἀγαθῆ τύχη (63)
- (b) [τῆ]ς αὐτό[χθονος καὶ ἰε-]
 [ρᾶ]ς τῶν θε[ῶν, πρώτης Ἑλλά-]
 [δο]ς καὶ μη[τροπόλεως]
 [τῆς Ἀ]σίας καὶ [αὐτῆς Λυδίας ἀ-]
 5 [πά]σης καὶ δι[ς νεωκόρου]
 [τῶ]ν Σεβαστῶν καὶ [ατὰ τὰ]
 [δό]γματα τῆς ἰε[ρᾶς συν-]
 [κλ]ήτου, φίλης καὶ [συμ-]
 [μά]χου Ῥωμαίων καὶ [ιδί-]
 10 [ας τ]οῦ κυρίου ἡμῶ[ν αὐτο-]
 [κρά]τορος Σαρδια[νῶν πό-]
 λεως·
 [Πόπλ.] Αἰλ. Θεόδωρο[ν]
 [. . α.]νός ὁ ἐργεπισ[τάτης]
 15 [τ]ῆς τε οἰκοδομήσ[εως καὶ]
 σκουπλώσεως τοῦ [οἰκοβα-]
 σιλικοῦ τὸν τῆς πα[τρι-]
 [δ]ος [κα]ὶ ἑαυτοῦ ἐν [πᾶσιν]
 εὐεργέτη[ν.]

“To the Good Fortune of the city of the Sardians, autochthonous and sacred to the gods, *first city* of Hellas and metropolis of Asia and of all *Lydia*, keeper of two Koinon temples of the Augusti by virtue of decrees of the sacred Senate, friend and ally of the Romans and belonging to our lord the Emperor; *this statue of Publius Aelius Theodoros is erected by* —anos, superintendent of the building and inlaid decoration of the basilica, on account of all his services to our city and to himself”.

This is the only document furnishing a full collection of the titles borne by the city at the beginning of the 3^d century A. D.; that they varied occasionally appears from nos. 67 and 77. The date is soon after 212 A. D.; CICHORIUS, *op. cit.* p. 373; CHAPOT, *Prov. rom. d'Asie*, p. 452.

On THEODOROS, cf. MIONNET, vii suppl. no. 436. Ll. 16—17: on *σπουδαίως* cf. *Alt. v. Hierapolis* p. 69; *IG* iii 1423. 7; *RA* 1897 i pp. 78 f.; *FOAI* vii 1904 Beibl. p. 42. On *οἰκοβασιλικοῦ* cf. *BCH* xi 1887 p. 100; *AM* xxiv 1899 p. 232; *FOAI* v 1902 p. 206.

Despite their bombast these titles are historically interesting; (1) *αὐτόχθων* (nos. 13.12, 66) emphasizes the city's antiquity, (2) *ἱερὰ τῶν θεῶν* that of her cults, particularly those of Artemis, Zeus and Dionysos, (3) *πρώτη Ἑλλάδος* (cf. no. 68 and the later formula in no. 70), doubtless a title conferred by HADRIAN'S Panhellenic *koinon* (*IG* ii² 1091, MARQUARDT, *R. Staatsverw.*² i p. 345 note 7) and borne by cities such as Tralleis; *BMC Lydia* p. 342 no. 103. (4) *μητρόπολις τῆς Ἀσίας καὶ Λυδίας ἀπάσης* (cf. nos. 64, 67—69), a reminder that the city's past as capital of Lydia differentiated her from all other towns. (5) *δὲ νεωκόρος κτλ*, the most enduring of all these titles, survived till the 5th century; cf. no. 18. (6) *φίλη καὶ σύμμαχος Ῥωμαίων* (cf. no. 64) shows that Sardis was in the privileged position of a *civitas foederata*; MARQUARDT, *op. cit.* i pp. 73—76; *CIG* 2737 b. 9; MOMMSEN, *R. Staatsr.* iii p. 654 note 4; CUNTZ, *Hermes*, 61 1926 p. 195 f. (7) *ἰδία τοῦ κυρίου αὐτοκράτορος* (cf. no. 77. 1—2) was probably assumed in homage to SEPTIMIUS SEVERUS or as a token of the city's loyalty to his new régime (cf. ROSTOVITZ, *S.E. Hist. R.E.* p. 358, *Ges. u. Wirtsch. v. K.* ii 119); the title is here applied to his son CARACALLA.

64.

Monument to an Alytarch.

MARBLE FRAGMENT found in 1910 in a house near the Sart station and brought to the museum; broken on all sides except the l., which is original.

H. 0.41, w. 0.17, th. 0.16; letters 0.025.

Published with one l. more than now, as here shown by underscoring, *CIG* 3464 = *IGR* iv 1516; cf. *SEG* iv 638. (Fig. 53).

(64)

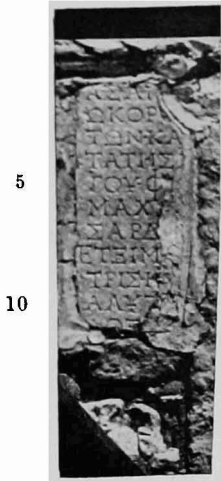


Fig. 53.

[ἡ βουλή καὶ ὁ δῆμος]
 [τῆς αὐτόχθονος]
 [καὶ ἱερᾶς τῶν θεῶν,
 [πρώτης Ἑλλάδος]
 [καὶ μητροπόλεως]
 [τῆς Ἀσίας καὶ Δυδί-
 ας ἀπ[άσης καὶ δις νε-
 ωκόρ[ου τῶν Σεβασ-
 τῶν κα[τὰ τὰ δόγμα-
 τα τῆς ἱ[ερᾶς συνκλή-
 5 του, φί[λης καὶ συμ-
 μάχου [Ῥωμαίων]
 Σαρδ[ιανῶν πόλεως]
 ἐτείμ[ησαν τὸν δεῖνα]
 τρεῖς Κ[-ethnic- c. 9 l.]
 10 ἀλυτ[άρχην φιλό-
 δοξ[ον, ἐπὶ ἀγωνο-
 [θέτου — —]

"The Council and People of the city of the Sardians, autochthonous and sacred to the gods, first city of Hellas and metropolis of Asia and of all Lydia, keeper of two Koinon temples of the Augusti by virtue of the decrees of the sacred Senate, friend and ally of the Romans, honoured N son of N the son of N, citizen of X, for his munificence as alytarch, in the year when M was agonothete - -"

The restoration (cf. no. 65) follows the epithets in no. 63, but the verb ἐτείμ[ησαν] (l. 8) shows that the text did not begin as in no. 63, but with the usual "The Council, etc". In ll. 8—9, the man whose father and grandfather had the same name as his own (cf. τρεῖς) probably bore an ethnic, e.g. Κ[ολοφώνιον]. The cross-bar of the T at the end of l. 10 is clear. See the supplements proposed by L. ROBERT, *R. de phil.* lv 1929 p. 138 note 2. For ἐπὶ ἀγωνοθέτου, cf. no. 76.1.

65—70.

Six Fragments with similar Titles.

65. MARBLE FRAGMENT formerly in a wall of a building pulled down in 1910, brought to the museum; broken on all sides except the r., which is original; projecting moulding above l. 1. H. 0.12, w. 0.26, th. 0.49; letters 0.03.



Fig. 54.

[ἡ βουλή καὶ ὁ δῆμος]
 [τῆς αὐτό]χθονος
 [καὶ ἱερᾶς] τῶν θεῶν
 — — — —

If the inscription began as here restored, this fragment may have been part of no. 64; ἀγαθῆ τύχη, or ἡ β. καὶ ὁ δ., was sometimes inscribed on a capstone above the main text.

66. FRAGMENT of moulding, probably part of a capstone, found north of the theatre; copied in 1874 by RAYET and by HIRSCHFELD (*Notizbuch* i 4), whose sketch we reproduce from the notes preserved in Vienna.

(Fig. 55).

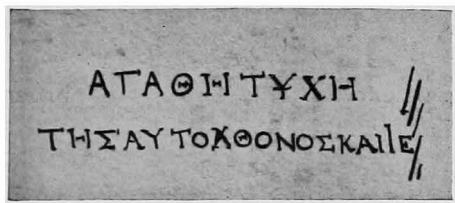


Fig. 55.

ἀγαθῆ τύχη
 τῆς αὐτόχθονος καὶ ἱε-
 [ρᾶς τῶν θεῶν — — —]

"To the Good Fortune (of the city of the Sardians,) autochthonous and sacred to the gods - -"

This confirms the connexion above assumed between the two parts (a, b,) of no. 63. (66)

67. MARBLE FRAGMENT, with moulding at top and to r., brought by peasants from the acropolis in June 1911; broken on l. and at bottom.

H. 0.53, w. at top 0.21, at bottom 0.15, th. 0.11; letters 0.025. (Fig. 56).



[τῆς αὐτό]χθο-
 [νος καὶ ἱερ]ᾶς
 [τῶν θεῶν καὶ
 [μητροπόλε]ως
 5 [τῆς Ἀσίας καὶ] Λυ-
 [δίας ἀπάσης καὶ
 [νεωκόρου δι]ς
 [τῶν Σεβαστῶν]
 (several ll.; cf. no. 63)
 [Σαρδιανῶν πό-]
 [λεως ἢ βουλῆ]
 [καὶ ὁ δῆμος]

"The Council and People of the city of the Sardians, autochthonous and sacred to the gods, and metropolis of Asia and of all Lydia, and keeper of two Koinon temples of the Augusti -"

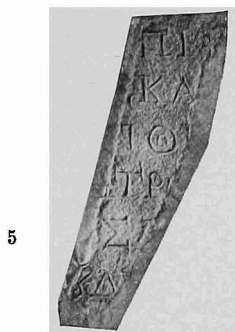
Fig. 56.

The city's titles here seem to have been the same as in no. 63 except that *πρώτη Ελλάδος* is omitted; in no. 68 this epithet appears in an order different from that of no. 63; we may infer that there was no rigid rule as to the precedence in which the titles should be recited.

Since the inscription lay within a moulded frame, it probably began with l. 1; a similar beginning is possible in no. 77.

68. MARBLE FRAGMENT brought by peasants in April 1913; broken on all sides.

H. 0.34, w. 0.14, th. 0.16; letters 0.023. (Fig. 57).



[...] πρ[ώτης Ἑλλά-]
 [δο]ς κα[ὶ ἱερ]ᾶς
 [τῶν θε]ῶν καὶ
 [μη]τρ[οπόλεως]
 5 [τῆ]ς Ἀ[σίας καὶ]
 [Λ]υδ[ίας ἀπάσης]

"- first city of Hellas and sacred to the gods and metropolis of Asia and of all Lydia, -"

Fig. 57.

69. MARBLE FRAGMENT brought by peasants in 1913; broken on all sides.

H. 0.24, w. 0.27, th. 0.05; letters 0.025. (Pl. XI).

[— — καὶ μητρο-]
 [πόλεως τῆς Ἀσί-]
 [ας κα]ὶ Λυδ[ίας ἀ-]
 [πά]σης κα[ὶ δι]ς
 [νε]ωκό[ρου τῶν]
 [Σε]βασ[τῶν κατὰ]
 [τὰ δόγματα κτλ]

"- and metropolis of Asia and of all Lydia, and keeper of two Koinon temples of the Augusti by virtue of the decrees -"

(69) This inscription, taken together with nos. 67 and 68, justifies the restoration of *Λυδίας ἀπάσης* in nos. 63, 64 and 70.

70. MARBLE FRAGMENT built into the front of a house; broken on all sides except the r.; copied by G. HIRSCHFELD, *Notizbuch* ii 328, whose drawing we reproduce.

H. 0.30, w. 0.28; letters 0.025.

(Fig. 58).



Fig. 58.

[— -- πρώτης μη-]
[τροπόλεως τῆς Ἀσί-]
[ας καὶ Λυδίας ἀ]πά-
[σης καὶ Ἑλλά]δος καὶ
[δὶς νεωκόρ]ου τῶν
[Σεβαστῶ]ν κατὰ τὰ
[δόγματ]α τῆς ἱερᾶς
[συνκλήτου — —]

"- first metropolis of Asia and all Lydia and Hellas, and keeper of two Koinon temples of the *Augusti* by virtue of the decrees of the sacred Senate -"

The addition of [Ἑλλά]δος shows that this is the later form of the civic title in which *πρώτη Ἑλλάδος* and *μητρόπολις τῆς Ἀσίας καὶ Λυδίας ἀπάσης* (nos. 63, 64, 68, 69) were combined into the even more imposing *πρώτη μητρόπολις τῆς Ἀσίας καὶ Λυδίας ἀπάσης καὶ Ἑλλάδος*. Thus under SEVERUS ALEXANDER and GORDIAN the coins of Sardis are inscribed: *Ἀσίας Λυδίας Ἑλλάδος α' μητρόπολις* (*BMC Lydia* p. cix, MIONNET, iv nos. 762, 770, 787—789), and our text must date from about 225 to 250 A.D.

71.

Pedestal of SEPTIMIUS SEVERUS.

MARBLE PEDESTAL described above: no. 18; on the front a Latin text shows through the Greek no. 20 engraved over it; its first line stands clear above the Greek.

H. 2.09, w. 0.95, th. 0.83; letters 0.055 to 0.08.

Published by CICHORIUS, *AM* xiv 1889 p. 252 (stating wrongly that it was under the text of *CIG* 3467 = no. 18); *CIL* iii Supp. 7105, 12247; *Mous. k. Bibl.* 1878—1880 p. 183 (first line only); *Eph. ep.* v 145. (Pl. VIII, Fig. 13).

Imp. Caesa[ri]
L. Septimio Seve[ro]
[Pio Pertin]a[ci] Aug.
[Arabic]o [Adiabeni]c[o]
5 [Parthico max]i[mo]
[.....]o[.....]e[...]
— — — —

This is the first inscription engraved on the pedestal; it was partly erased in order to make room for no. 20 (c. 535 A.D.), whereas at the time of erasure no. 18 (459 A.D.) had already been engraved on the side of the pedestal.

72.

Monument to SEVERUS ALEXANDER.

MARBLE FRAGMENT found in the excavations at the northeast corner of the temple area in April 1914; broken on all sides.

H. 0.15, w. 0.14, th. 0.26; letters 0.048 to 0.05.

(Fig. 59).



Fig. 59.

[ἀγαθῆ] τύχ[η·]
[Αὐτοκράτορ]α Κ[αίσαρα]
[Μ. Αὐρήλιον] Σε[ουήρον]
[Ἀλέξανδρον] Εὐ[σεβῆ. —]

(i. e. SEVERUS ALEXANDER)

or possibly :

[ἀγαθῆ] τύχ[η·]
[Αὐτοκράτορ]α Κ[αίσαρα]
[Μ. Αὐρήλιον] Σε[ουήρον]
[Ἀντωνεῖνον] Εὐ[σεβῆ —]

(i. e. CARACALLA)

There are stop-marks, in l. 2 after **A**, in l. 3 after **N**, in l. 4 after **N**. The restoration is ambiguous, but the emperor is almost certainly SEVERUS ALEXANDER; formal dedications to CARACALLA in Asia usually omit **Σεουήρος** from his name (cf. *RE* ii 2436; *IGR* iv pp. 665—6); that of SEPTIMIUS SEVERUS does not fit l. 4.

73.

Monument to SEPTIMIUS SEVERUS.

TEXT, now lost, known from the copy of PEYSSONNEL here reproduced, made at Kasaba. Published by PEYSSONNÉL, *Observ. hist. et géogr.* p. 355; *CIG* 3458; *IGR* iv 1493. (Fig. 60).

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ
ΣΕΠΤΙΜΙΟΝ ΣΕΟΥΗΡΟΝ ΣΕ
ΒΑΣΤΟΝ.

Fig. 60.

[Αὐτοκρ]ά[τ]ορα Καίσαρα
[Δ. Σεπτίμι]ον Σεουήρον Σε-
βαστὸν — —

The letters restored are shown in the copy as dotted or, in BOECKH's phrase, *arrotae*; since such letters in PEYSSONNEL's copies merely indicate restorations (cf. note on no. 55) they are here placed within brackets; in l. 2 his supplement has been emended. In such dedications this shorter form of the emperor's name is very rare; possibly ll. 2—3 should read — **Σεουήρον** (Π)ε[ρτί]||νακα Σε]βαστόν.

74.

Monument to VOCONTIUS.

MARBLE BLOCK in the southwest wall of the acropolis fortifications, built in about 4 m. from the ground.

H. 0.51, w. 1.59; letters 0.09.

Published by TH. SMITH (1672) and by others as cited in *CIG* 3470; LBW 622; *AM* vi 1881 p. 146; KAIBEL 1051; COUGNY, *Anth. Pal.* iii 3 131. (Fig. 61).

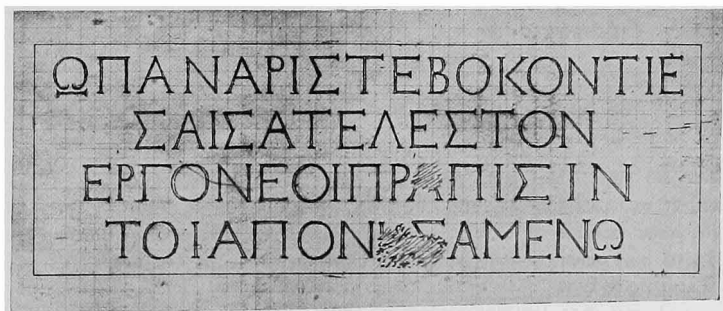


Fig. 61.

[ποιὸν ἄν,]
ὦ πανάριστε Βοκόντιε,
σαῖς ἀτέλεστον
ἔργον ἔοι πραπίσιν
τοῖα πονησαμένω;

- (74) "What task, most brilliant Vocontius, would be unaccomplished by thee who hast done such work with thy wits?"

The restoration¹ assumes that the missing words were on an upper block; the scale of the lettering shows that this was part of a large monument (cf. no. 81). The phrasing, reminiscent of *Iliad* xviii 380, suggests that VOCONTIUS was then alive and had won fame at Sardis for his intellectual work. In Asia Minor at this period — about 200 A. D., as shown by the script — such fame could best be acquired by the teaching or practice of rhetoric; and if this was our man's profession, he may have been the African P. FLAVIUS PUDENS POMPONIANUS signo VOCONTIUS, described at Timgad as 'Atticam facundiam adaequans Romano nitori' (*CIL* viii 17910 = *ILS* 2937) and cited by CHARISIUS (KEIL p. 145).²

No similar link between Africa and Asia appears yet to be known, but rhetoricians travelled about the empire (ROHDE, *Gr. Roman*² p. 330), and one "possessing equally Attic fluency and Roman elegance"³ might well choose, as did FAVORINUS the Gaul, to display his powers in Asia; cf. BOULANGER, *Ael. Aristide*, p. 51. The Asian cities contained statues of their own orators, e.g. of ARISTEIDES at Smyrna (PHILOSTR. *V.S.* ii 9 1), of his disciple DAMIANOS at Ephesos (*FOAI* xv 1912 Beibl. 164), and of LOLLIANOS at Ephesos (*CIG* 3191). That a visiting *rhetor* might also be thus honoured is shown by the dedications to ARISTOKLES of Pergamon at Olympia (*Inscr. v. Olymp.* 462), to ARISTEIDES at Alexandria (*OGI* 709, BOULANGER *op. cit.* p. 123) and to FAVORINUS at Athens (PHILOSTR. *V.S.* i 8 3). POMPONIANUS is known from two texts (1) *CIL* viii 17910 (= 2391) = CAGNAT, *Bull. d. ant. d. Fr.* 1895 p. 90 = *ILS* 2937; (2) *RA* 1895 ii p. 388 no. 111 = CAGNAT, l. c. p. 135 and *R. de phil.* xix 1895 p. 215 = *ILS* 8981. His official career, dated by CAGNAT and by KAPPELMACHER (*RE* vi 2609) in the earlier half of the 3^d century, fits in well with the probable date of our **Βοκόντιος**; in his younger days, about 190 to 210, the African may have worked at Sardis as FAVORINUS of Arles had done at Ephesos (SCHMID, *RE* vi 2079). Thus, in view of the rarity of 'Vocontius' as name or epithet and of the unlikelihood that two contemporary celebrities should have borne it,⁴ the identity of that African with our **Βοκόντιος** seems not improbable.⁵

75.

Monument of VETTENIANUS.

MARBLE CAPSTONE of a pedestal in the garden of the villa near Salihly formerly owned by the Albanian OSMAN Aga and his brother; copied by RAYET in 1874.

H. 0.47; w. 0.87 at top; 0.59 at bottom; letters 0.036 high.

Published *Mouseion k. Bibl.* 1873—1875 p. 176; BURESCH, *Aus Lydien* p. 11 no. 7; *IGR* iv 1527. (Fig. 62).

Λ·ΚΟΡΝΗΛΙΟΝ
ΟΥΕΤΤΗΝΙΑΝΟΝ



Fig. 62.

Λ. Κορνήλιον
Ουεττηνιανόν

"Lucius Cornelius
Vettenianus - -"

¹ Kindly suggested by Professor W. M. CALDER; better, and more flattering, than KAIBEL'S [*εἶθε μή*].

² BUCHELER (*RM* xlii 1887 p. 473) conjectures that the FLAVIUS POMPONIANUS here cited was a specialist in Latin philology, and if this were so, he still might have lectured at Sardis; but the conjecture lacks confirmation.

³ "Atticam" and "Romano" (*CIL* viii 17910) may refer to mastery of the Greek and Latin languages, as in *CIG* 2758 ποιητῆς Ῥωμαϊκός means "composer of Latin verse"; cf. note on no. 49.4.

⁴ Found as cognomen: *CIL* ii 5725 (Bocontius), xii 4114 (Vocontius); as epithet: only viii 17910 and 17912.

⁵ We have to thank Professors H. DESSAU and D. MAGIE for kind advice in this connexion.

This is undoubtedly the CORNELIUS VETTENIANUS, *strategus* and asiarch, whose name (75) occurs on Sardinian coins under SEPTIMIUS SEVERUS; cf. *BMC Lydia* pp. ciii, civ, 261, 262; BABELON, *Invent. Waddington* 5262.

In his notebook, RAYET rightly remarks that the inscription may have been continued on the block below; it is probable that, as in no. 60, the official titles and public services of VETTENIANUS and the names of those honouring him were thus stated.

76.

Honour to AGATHIAS.

TEXT, now lost, copied by LEBAS, the printed version of whose copy is here shown, from a fragmentary basis in the ruins of a khan.

H. 1.08; letters 0.035.

Published LBW 619 = *IGR* iv 1521.

(Fig. 63).

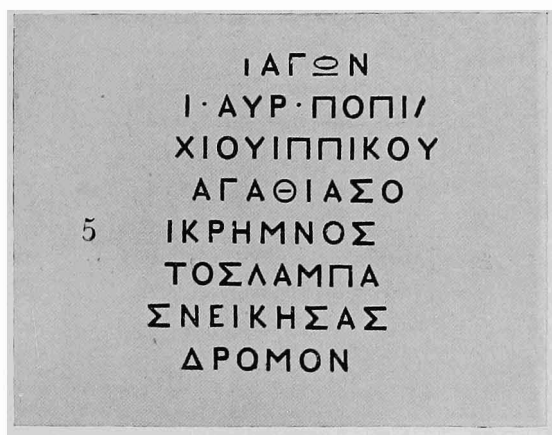


Fig. 63.

[ἐπ]ὶ ἀγων[οθέτου]
 [Μ.] Αὐρ. Ποπιλ[ίου]
 [Βακ]χίου ἰππικοῦ
 [Αὐρ.?] Ἀγαθίας ὁ [καὶ]
 5 [Ἐπ]ικρημνος
 [πρῶ]τος λαμπα[δηφο-]
 [ρία]ς νεικήσας
 δρόμον.

"In the year when *M. Aurelius Popilius Bakchios*, member of the equestrian order, was agonothete, *Aurelius* (?) *Agathias* also called *Epikremnos* (*came in*) first and won the torch-bearers' race".

The restoration assumes a loss on the l. of 2—3 letters and lines of 12—15 letters, except l. 5. The supplement in ll. 6—7 seems justified because the race is never called *λαμπάδος δρόμος*; STERRETT, *AJP* xxii 1901 p. 418.

The torch-race here mentioned may have been run near the temple of Artemis, as those at Didyma were run near the temple of Apollo; cf. WIEGAND, 6^{ter} Ber. p. 45, *Berl. Abh.* 1908, and the relief showing the torch-bearers, *Berl. SBer.* 1904 p. 787. Such a race might be won by a torch-bearer who ran third, if the two leading torches failed to keep alight; PAUS. i 30 2, with FRAZER's note, ii p. 392; STERRETT, *loc. cit.* p. 405. AGATHIAS carried his lighted torch to the goal and was *πρῶτος* in reaching it. The epithet *ἐπίκρημνος*, 'of the beetling brow', suggests that AGATHIAS was tall.

77.

Honour to an Official of the first Chrysanthina.

TEXT, now lost, copied by LEBAS, the printed version of whose copy is here given, in the outer wall of a square tower on the acropolis.

Published LBW 624 = *IGR* iv 1518.

(Fig. 64).

Sardis Expedition VII, 1.

(77)

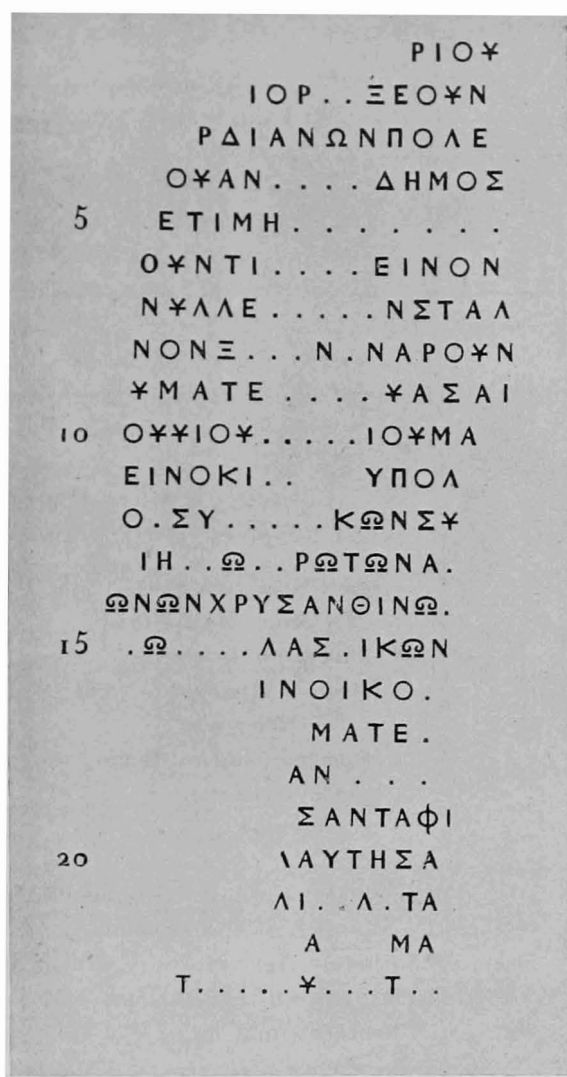


Fig. 64.

"To the Good Fortune of the city of the Sardiens, autochthonous and — — belonging to our lord emperor Severus; the Council and People honoured . . . Aruntius —inus Aquilinus Italicianus (?), great-grandson of Aruntius Maternus the asiarch, son of Aruntius Antoninus of the equestrian order, kinsman to many men of senatorial rank; at the first sacred eiselastic games of the Chrysanthina open to all the world he served with munificence as secretary, *agonothete* and *giver of prizes*; the statue was erected by *M* and *N*".

The restoration assumes that the text began with *ἀγαθῆ τύχῃ* (cf. nos. 63, 66) and places a colon after *πόλεως* (l. 3); possibly however there was no such beginning, and in that case the text ran: *τῆς αὐτόχθονος — — πόλεως ἢ βουλῆ κτλ*: cf. the Smyrna inscriptions with similar long titles, *CIG* 3191, 3202. In no. 67 there is the same question. The last of the doubtful names in ll. 5—11 is probably that of the *Γ. Ἀρούντιος Ἀντωνεῖνος ἱππικός* known about 225 A.D. at Thyateira; cf. *IGR* iv 1207.

This must date (ll. 13 f.) soon after the first *Χρυσάνθινα*, the Sardinian games instituted under SEPTIMIUS SEVERUS at the beginning of the 3^d century A. D.; they were named either after the marigold (*χρυσανθές*), sacred to Artemis, or more probably after *Χρυσάνθη*, a cult-

[ἀγαθῆ τύχῃ]
 [τῆς αὐτόχθονος καὶ]
 (several ll.; cf. no. 63)
 [— — — — —]
 [καὶ ἰδίας τοῦ κυρίου]
 [αὐτοκράτορος] Σεου[τή-]
 [ρου Σα]ρδιανῶν πόλε[ως].
 [ἢ β]ου(λή) [καὶ ὁ] δῆμος
 5 ἐτίμη[σαν *praenomen*]
 [Ἀρ]ούντι[ον . . .]εῖνον
 [Ἀ] (κ)υλλε[ῖνο]ν (Εἰ)ταλ[ικι-]
 [α]νόν, ἔ[γγο]ν[ο]ν Ἀρουν[τί-]
 [ο]ν Ματέ[ρο]ν ἀσ(ι)άρ-
 10 [χ]ου, υἰὸν) [Ἀρουντ]ίου <μ> Ἀ[ντω-]
 [ν]εῖνο(ν) ἱππικ[ο]ῦ, πολ-
 [λ]ῶ[ν] συ[γκλητι]κῶν συ[ν-]
 [γε]γῆ, [τ]ῶ[ν] π[ρ]ώτων ἀ-
 [γ]ώνων Χρυσανθίνω[ν]
 15 [εἰρ]ῶ[ν] εἰσε[λασ]τ[ικῶν]
 [τῶν εἰς τῆ]ν οἶκο[ν]υμέ-
 [νην γραμ]ματε[ύσαντα]
 [καὶ ἀγ]ονοθετή[σαντα]
 [καὶ ἀθ]λοθετή[σαντα] φι-
 20 [λοτειμ]ως· ἀ[γα(σ)τησά]ν-
 [των τὸν] ἀ[νδρι]ά[ν]τα
 [τοῦ δεῖνος καὶ]
 [τοῦ δεῖνος.]

In l. 10 a stop-mark between the names is assumed to have been mistaken for *M*; see below.

name of that goddess; cf. WIEGAND, 7^{ter} Ber. p. 65, *Berl. Abh.* 1911. For other mentions (77) of this festival, cf. *CIG* 3208, 5913; *IG* iii 129; *IBM* 614; *BMC Lydia* pp. cix, cx, 265 no. 170, pl. xxvii, 3; *FHS* xxxvii 1917 p. 89; also nos. 78 and 79.

78.

Pedestal of an Athlete.

MARBLE BLOCK built into the south wall of the acropolis near its eastern end about 2.50 m. from the ground; on the r. the surface is damaged and on the l. a strip 0.27 wide is chiselled away.

H. 0.97, w. 0.52; letters 0.035.

Published LBW 623 from a poor copy; HIRSCHFELD's copy (*Notizbuch* i 13) also has many errors. (Fig. 65).

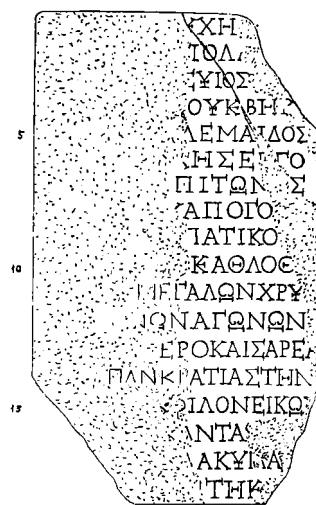


Fig. 65.

[ἀγαθῆ τ]ύχη·
 [... ..] Ἀπολλ[...]
 [... ..]ς, υἱὸς [...]
 [... ..]ου κ- Βηρ[α-]
 5 [νίας (?) Πτο]λεμαῖδος
 [... ..]κης, ἔγγο-
 [νος... Κα]πίτων[ο]ς
 [... ..]ο]ν, ἀπόγο[νος]
 [γένους ὕ]πατικο[ῦ, ἀ-]
 10 [γωνοθέτης] κ- ἀθλοθ[έ-]
 [της τῶν] μεγάλων Χρυ-
 [σανθίν]ων ἀγώνων,
 [... ..] Τεροκαισαρέα
 [παῖδα] πανκρατιαστήν
 15 [ἐνδόξως] κ- φιλονείκως
 [καταθλήσ]αντα [σὺν κ-]
 [... ..] Ἀκυιλᾶ [τῶ]
 [συνπολε]ίτη κ- [φίλω?]

"To good fortune: — Apoll —, son of M and of Verania (?) Ptolemaïs, great-grandson of . . . Capito . . . , descended from a consular family, agonothete and giver of the prizes at the great Chrysanthina games, (erected this statue of) Z, citizen of Hierokaisareia, boy pancratiast, who won gloriously and with keen ambition; with — Aquila, his fellow citizen and friend (?)".

Ll. 4—5: The mother perhaps related to *K. Οὐρηάνιος Πτολεμαῖος* of Sidyma; *IGR* iii 589.

L. 6: The reading may be [συνκλητι]κῆς.

Ll. 8—9: ἀπόγονος [γένους ὕ]πατικο[ῦ]; cf. *IG* xiv 1107.13.

For a text from Thyateira in which, as in this case, an agonothete honours an athlete winner in the pancration, cf. *Mous. k. Bibl.* 1873—1875 p. 127. The restoration of ll. 16—18 is *exempli gratia*; the datives in ll. 17—18 may mean that the name of some friend of the athlete was coupled with his.

79.

Pedestal of DEMOSTRATOS DAMAS.

BLOCK of bluish marble found in 1905 on the site of the ancient stadium, standing near by it in 1914; damaged on the front and r. side.

H. 1.46, w. 0.885, th. 0.66; letters 0.022.

Published KP i no. 27 = *IGR* iv 1519; cf. L. ROBERT, *R. de phil.* 1930 pp. 46 f.

(Figs. 66, 67, Pl. XII).

(79)

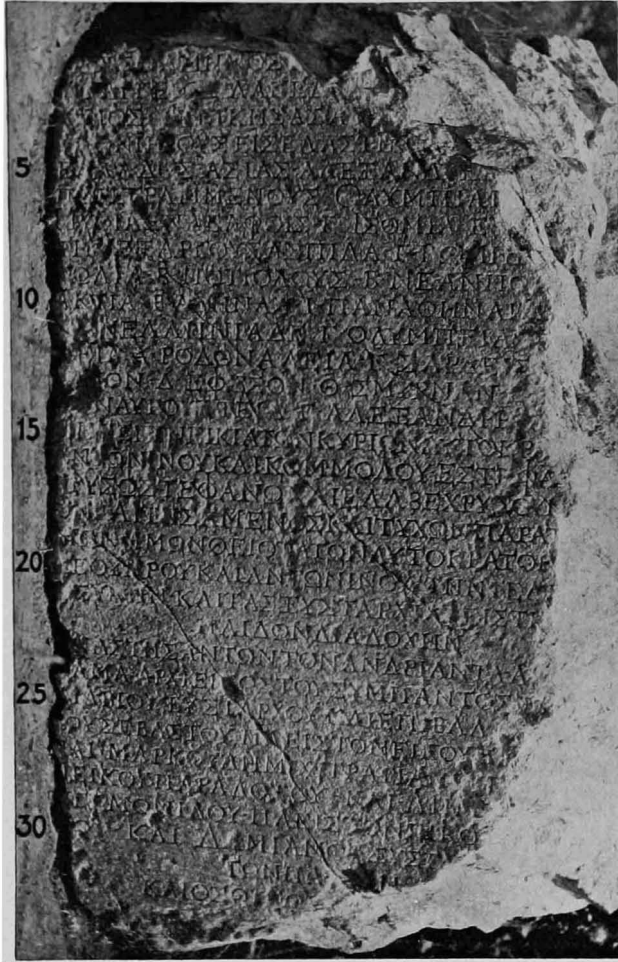


Fig. 66.

(on capstone)

A (front): [Μάρκος Αὐρήλιος Δημόστρατος Δαμᾶς, Σαρδι-]
[ανός, Ἀλεξανδρεύς, Ἀντινοεύς, Νεικομηδεύς,]
[Τραλλιανός, Ἐφέσιος, Σμυρναῖος, Μειλήσι-]

(on shaft)

[ο]ς, Περγαμηνός, Κ[ορίνθιος, Ἀθηναῖ-]
ος, Ἀργεῖος, Λακεδ[αιμόνιος, Δελφός, Ἡ-]
[λ]εῖος, νεικήσας ἀ[γῶνας τοὺς πάντας]
[ρ. . .] ὧν ἱεροὺς εἰσελαστικο[ὺς ξη] Ἰταλίας
5 Ἑλλάδος Ἀσίας Ἀλεξανδρεί[ας τοὺς ὑ-]
πογεγραμμένους· Ὀλύμπια ἐ[ν Πείσῃ .,]
Πύθια ἐν Δελφοῖς γ', Ἰσθμία ε', [Νέμεα .,]
τὴν ἐξ Ἀργουρῶν ἀσπίδα γ', Ῥώμη[ν Καπι-]
τώλια β', Ποτιόλους β', Νέαν πόλ[ιν .,]
10 Ἄκτια β', Ἀθήνας ἰ', Παναθηναῖα μ[ὲν .,]
Πανελλήνια δὲ γ', Ὀλύμπεια [., Ἀδριά-]
[ν]εῖα α', Ῥόδον Ἀλεῖα γ', Σάρδεῖς [Χρυσάν-]
θινον δ', Ἐφεσον θ', Σμύρναν ζ', [Πέργα-]
15 μων Αὐγουστεια γ', Ἀλεξάνδρεια[ν ., Ῥώ-]
μην ἐπινεῖκια τῶν κυρίων αὐτοκρα[τόρων]
Ἀντωνίνου καὶ Κομμόδου, ἐστεφ[ανώθη]
χρυσῶ στεφάνῳ καὶ ἔλαβε χρυσοῦν [βραβεῖ-]
20 ον, αἰτησάμενος καὶ τυχῶν παρὰ τ[ῶν κυ-]
[ρ]ίων ἡμῶν θειοτάτων αὐτοκρατ[όρων]
Σεουήρου καὶ Ἀντωνίνου τὴν τε ἀρ[χιερ-]
[ω]σύνην καὶ τὰς ξυσταρχίας εἰς τῆ[ν τῶν]
παίδων διαδοχὴν·
ἀναστησάντων τὸν ἀνδριάντα Αὐ[ρηλίου]
Δαμᾶ ἀρχιερέως τοῦ σύμπαντος ξ[υστοῦ]
25 διὰ βίου, ξυστάρχου καὶ ἐπὶ βαλ[ανείων]
[τ]οῦ Σεβαστοῦ, πλειστονεῖκου παραδόξου
καὶ Μάρκου Δημοστρατιανοῦ π[λειστο-]
νεῖκου παραδόξου καὶ Δημο[στράτου]
Ἡγεμονίδου πλειστονεῖκο[ν παραδό-]
30 ξου καὶ Δαμιανοῦ ξυστάρ[χου]
τῶν πα[ίδων].
καὶ ὅσων[ς] θε[ματικοῦς]

A (front): "Marcus Aurelius Demonstratos Damas, citizen of Sardis, of Alexandreia, of Antinoö-bolis, of Nikomedeia, of Tralleis, of Ephesos, of Smyrna, of Miletos, of Pergamon, of Corinth, of Athens, of Argos, of Lakedaemon, of Delphi, of Elis, won in all one hundred and — contests, among them sixty-eight sacred eiselastic contests in Italy, Greece, Asia, Alexandreia, as below written: at Pisa in the Olympia — times; at Delphi in the Pythia thrice, in the Isthmia five times; in the Nemea — times; for the shield-prize at Argos three times, at Rome in the Capitolia twice, at Puteoli twice, at Neapolis — times, in the Actia twice; at Athens ten times, namely — times in the Panathenaea, thrice in the Panhellenia, — times in the Olympeia, once in the Hadrianeia; at Rhodes in the Haleia thrice, at Sardis in the Chrysanthinon four times, at Ephesos nine times, at Smyrna seven times, at Pergamon in the Augusteia thrice, at Alexandreia — times, at Rome in the victory-games of our lords the Emperors Antoninus and Commodus he was crowned with a golden crown and received a prize of gold; he requested and obtained from our lords the most divine Emperors Severus and Antoninus the high-priesthood and the athletic presidencies with succession to his sons;

— The statue was set up by his sons Aurelius Damas, high-priest for life of the whole (79) athletic body, president of the athletes and overseer of the emperor's baths, winner in many contests, star-performer, Marcus Demonstratianos, winner in many contests, star-performer, Demonstratos Hegemonides, winner in many contests, star-performer, and Damianos, president of the boy athletes.
— and all the *contests for money prizes*"

B (r. side): [ἡγωνίσαστο·]

ς γ'
 [κοινὸν Θ]εσ[σα]λίας γ'
 [Θεσπιᾶς Ἐρω]τίδεια α'
 α'
 5 β'
 α]ς α'
 α δ'
 ν α'
 α, νῦν ἱερός
 10 α, νῦν ἱερός
 γ...ον α', νῦν ἱερός
 θον α', νῦν ἱερός
 [Ὀλύμπ]εια τῆς Μακεδονίας [.]
 β'
 15 [κοινὰ Ἀρκ]άδων ἐν Μαντινεία γ'
 [Λακεδαί]μονα ς'
 [Εὐρύκλ]εια β', νῦν ἱερός
 [Οὐράνη]α γ'
 [Λεωνίδ]εια α'
 20 [Δημητρι]άδα Μακεδονίας α'
 [Ἐλλώτ]εια ἐν Ἴσθμῶ δ'
 [Ἐὐκλει]α ἐν Ἴσθμῶ γ'
ογα α'



Fig. 67.

B (r. side): "in which he competed": List of contests won (translation omitted).

C (l. side): μόνος καὶ πρῶτος τῶν [ἀπ' αἰ-]
 (Pl. XII) ὄνος ἀνθρώπων νεικήσ[ας]
 παίδων μὲν ἱεροῦς κ',
 ἐκ παιδῶν δὲ τὸν ἄνδρα
 5 προσβὰς ἱεροῦς μῆ,
 ἐν οἷς πυγμῆς Πύθια ἐν
 Δελφοῖς, Ἴσθμια, Νέμεα,
 Ἀδριάνεια Φιλαδέλφειον
 ἐν Ἀλεξανδρεία·
 10 τειμηθεὶς ὑπὸ θεοῦ Μάρκου

καὶ θεοῦ Κομμόδου πολει-
 [τ]εία μὲν Ἀλεξανδρέων ἰθ[α-]
 [γ]ενεῖ, ξυσταρχίαις δὲ ταῖς
 ὑπογεγραμμέναις·
 15 Ῥώμης Καπιτωλίων,
 Σάρδεων Χρυσανθίνου,
 Σάρδεων κοινῶν Ἀσίας,
 Μειλήτου Διδυμείων,
 Ἀλεξανδρείας Ἀδριανείου
 20 Φιλαδελφείου,

- (79) *C (l. side) continued*: Ἀλεξανδρείας Σεβαστείου,
 Ἀλεξανδρείας Σελευκείου,
 Ἀντινόου πόλεως καὶ τῶν
 ἐν Αἰγύπτῳ πάντων,
 25 Τράλλεων κοινοῦ Ἀσίας,
 Νεικομηδείας κοινῶν Βειθυν[ίας],
 Λακεδαίμονος Εὐρυκλείων,
 καὶ ὑπὸ θεοῦ Σεουήρου καὶ τοῦ κυ-
 ρίου ἡμῶν θειοτάτου αὐτοκράτο-
 30 ρος Ἀντωνίνου ἄλλαις τε πολ-
 λαῖς καὶ μεγάλαις τειμαῖς κα[ὶ]
 ξυσταρχίαις Εὐσεβείων ἐν Πο-
 τιόλοις καὶ Σεβαστῶν ἐν Νέα
 πόλει.

C (l. side): "Alone and first among men of all time, he won twenty times in sacred contests of boys, and forty-eight times in sacred contests when he had advanced from boyhood to manhood; among these, the boxing-contests of the Pythia at Delphi, of the Isthmia, the Nemea and the Hadrianeion Philadelphion at Alexandria; he was honoured by the god Marcus and the god Commodus with the native citizenship of Alexandria and with the athletic presidencies mentioned below: of the Capitolia at Rome, of the Chrysanthinon at Sardis, of the Commonalty of Asia at Sardis, of the Didymeia at Miletos, of the Hadrianeion Philadelphion at Alexandria, of the Sebasteion at Alexandria, of the Seleukeion at Alexandria, of Antinoöpolis and of all contests in Egypt, of the Commonalty of Asia at Tralleis, of the Commonalty of Bithynia at Nikomedeia, of the Eurykleia at Lakedaemon; and by the god Severus and our lord the most divine Emperor Antoninus with many other great honours and with the athletic presidencies of the Eusebeia at Puteoli and of the Sebasta at Neapolis."

Of this man's memorials, now numbering six, ours is the most informing; from *IG* xiv 1105 and *P. Lond.* 1178 we learn his full name and ten of his civic titles listed in the same order; the papyrus supplies an eleventh, *Τραλλιανός*, and our text (*A*, 1—3) four more, *Κορίνθιος*, *Ἀργεῖος*, *Δελφός* and *Ἡλεῖος*; this inscription is certainly later than those documents. Two pedestals erected in his honour have been found at Delphi (*Fouilles de Delphes* iii 1 556, 557), and part of a pedestal with seven fragmentary lines at Ephesos.¹ From the mention of CARACALLA as ruling alone (*C*, 29—30) the date must be between February 212 and April 217 A. D.

Besides the name and titles of DEMOSTRATOS DAMAS in l. 51 f., *P. Lond.* 1178 preserves his actual signature (l. 97 f.): [*Μ ΑΥ*]ρ Δημο[στρατος] Δαμας ο αρχ[ιε]ρ[ε]υς του συνπαντος [ξυστου και ξυσ]ταρχης επι βαλ[α]νειων Σεβ[αστου].² When he wrote that and in *IG* xiv 1105 he still held the ἀρχιερωσύνη (*A*, 20—21) but, when this was engraved, one of his sons, AURELIUS DAMAS, had succeeded to the father's offices (*A*, 23—26). He was πανκρατιαστής περιοδονεΐκης δίσ, i. e. had twice won the pancration at the Olympia, Pythia, Isthmia and Nemea of a given year (*A*, 6—7), but as πύκτης he was only ἄλειπτος παράδοξος because among his boxing victories he could not count one at the Olympia (*C*, 6—7); cf. *IG* xiv 1105.

The three top lines of *A*, or at least the two uppermost, were on the missing capstone, which being wider than the shaft would have held 33—35 instead of 28—30 letters; the three lines are here restored on that assumption; if it be not made, one ethnic, e. g. *Τραλλιανός*,

¹ From the copy kindly sent by Professor JOSEF KEIL, this unpublished Ephesian text would seem to have been identical with *Delphes* 557; L. ROBERT has shown that both the Delphic inscriptions 556 and 557 relate to our athlete; *R. de phil.* 1930 p. 47.

² Revised reading, kindly verified on the papyrus by Mr. H. IDRIS BELL.

must be supposed to have been omitted. For valuable help in the revision of this and other (79) parts of these texts we are indebted to J. KEIL and L. ROBERT. Some of the supplements proposed are by no means certain, e. g. those in *B*, 3, 18, 20. The fullness of the commentary in KP i has made further elucidation in most cases unnecessary; cf. ROBERT, *R. de phil.* 1930 pp. 46—49.

A, 14—15: the [*Ῥώ*]μην ἐπινεύκρια were held in 176 for the triumph of MARCUS and COMMODUS. 26—30: On παράδοξος, cf. SEURE, *RA* 1915 ii p. 201.

A, 32: Here and at the top of *B* the restoration is by ROBERT, l. c.; this line, being duly centred, has room only for θεματικούς, and ἡγωνίσαστο probably stood in the centre of *B*.

B, 20: [*Δημητρι*]άδα is proposed by ROBERT; for Demetrias after 160, cf. *RE* xiv 767. KP's [*λαμ*]πάδα is doubtful and their traces of Π (*Abb.* 13*c*) may represent ΠΙ.

C, 22: Ἀλεξανδρείας Σελευκείου; this ἀγών, which is not otherwise known, may have commemorated Ζεὺς Σελεύκιος (*KP* ii 200) or the founder of the Seleucid dynasty; NOCK, *FHS* xlviii 1928 p. 42 note 112; *FEA* xvi 1930 p. 123.

80.

Honour to a Winner of the Pancration.

TEXT, now lost, copied by CYRIAC of Ancona on a block at Sardis; known from the copy in a ms. at Florence, published by RIEMANN (*BCH* i 1877 p. 85 no. 22) thus:

... Σαρδιανῶν ἀρχόντων πόλεως Ἀβάτων Τι.
Κόρκου καὶ Μύρις Διογένους [καὶ] Ἀσίας Β.
Θυατειρη[νοῖ?] πανκράτιον. . .

CYRIAC read this as a text consisting of three long lines, with a short line above and below, whereas it probably consisted of three separate columns arranged as follows:

(1)	(2)	(3)
	ΣΑΡΔΙΑΝΩΝ	
ΑΡΧΟΝΤΩΝ	ΠΟΛΕΩΣ	//Λ·ΒΑΤΩΝ
//////ΠΙΚΟΡ·ΚΟΥ·	//////////	//ΚΑΙ ΜΥΡΙΣ//
ΔΙΟΓΕΝΟΥΣ	ΑΣΙΑΣ Β	ΘΥΑΤΕΙΡΗ!//
5	ΠΑΝΚΡΑΤΙΟΝ	

- (1) ἀρχόντων [τῶν ἐ]πὶ Κορ(νηλίου) Κο(ίντου) Διογένους,
 (2) Σαρδιανῶν πόλεως [κοινὸν] Ἀσίας β' πανκράτιον
 (3) [*K*?]λ. Βάτων [δ] καὶ Μυρισ[μὸς] Θυατειρη[νός].

"(1) In the archonship of the men whose chief was Cornelius Quintus Diogenes, (2) in the city of the Sardians at the Commonalty of Asia festival, twice (*was*) the pancration (*won by*) (3) Claudius (?) Baton, also called Myrismos, citizen of Thyateira."

The names Κόρκου and Ἀβάτων cannot be correct, and Μυρισ[μὸς] seems to be the athlete's nickname; for Κου. = Κού(ιντος) cf. *CIG* 3268. BATON's first name may have been [*K*]λ(αύδιος) or [*Φ*]λ(άβιος). Μυρισμὸς is suggested by L. ROBERT.

Beyond the separation into columns, the dividing of two names and the changing of two letters, no change is here made in CYRIAC's text. This tribute with the unusual nominative — cf. no. 76 above — may have been engraved on the pedestal of BATON's statue.

81.

Inscription on Moulding.

TWO FRAGMENTS of moulded marble blocks built into the outer face of the acropolis wall, (a) in its southwest face, about 1.50 from the ground, (b) near its top, at the eastern end;

(81) the front surfaces of both are in four strips, the three uppermost each projecting about 0.01 beyond the strip next below. Only the two middle strips are inscribed.

(a) H. 0.32, w. 0.22; letters 0.07, the **B** 0.09.

(b) H. 0.37, w. at top 0.31; letters 0.07.

Published (a) by J. K. BAILIE, *Fasc. Inscr. Gr.* ii 1846 p. 168 no. 185 c.; LBW 633; *AM* vi 1881 p. 150; (b) by H. BARTH, *RM* vii 1850 p. 262 no. 54; LBW 634. (Fig. 68).

(a)

(b)



Fig. 68.

(a) (b)
(leaf) Βοκό[ντιον τὸν ἐν]λογι[μώτατον. (leaf)]
[καὶ] πολ[υγνώμονα οἱ συν]πο[λειτευόμενοι?]

„Vocontius, most renowned and sagacious,
his associates (honour)?”

The text is restored *exempli gratia* because — as long ago suggested by BAILIE — it seems to have been in praise of the VOCONTIUS mentioned above (no. 74). A leaf ornament precedes the initial **B**, which is taller than the other letters, and after the **K** are seen traces of the lower loop of **O**; the first word of the inscription would thus appear to have been Βοκό[ντιον]. Our fragments may well have been part of the monument on which the distich in his honour was engraved. The supplements assume that VOCONTIUS was honoured as an eminent friend by fellow-members in some association; in *OGI* 504 note 5 *συνπολιτεύεσθαι* is shown to have denoted in the 2^d century A.D. the sharing not in a common citizenship, but in a domicile or group or club. If our conjectural lines are approximately correct, they may have run as dedication on the moulding above no. 74; but, even if the man honoured was in both inscriptions the same, these may have belonged to different monuments and are therefore to be treated as entirely distinct.

82.

Monument to an Asiarch?

MARBLE SLAB found in 1912 in the side of a Byzantine grave south of the temple of Artemis; broken at top and on both sides; bottom apparently original. The face is divided into three strips, the lowest forming a plinth. On the top strip, partly broken, is represented a leaping bull between two men, at one of whom he seems to be charging. The middle strip shows no human figures; an elk and an ibex gallop to r. and two leopards are bounding to l. H. 0.52, w. 0.54, th. 0.05; letters 0.035; the figures in low relief project about 0.02.

Published by BUTLER, *Sardis* i 1 p. 95 ill. 96.

(Pl. XII, Fig. 69).



Fig. 69.

[ταυροκαθαιψίων καὶ κυνηγιῶν?] ἡμέρας γ'.

“Three days (of bull-grappling and of hunts?)”

Same inscription on a similar relief: *Mous. k. Bibl.* 1873—1875 p. 73 no. 30; perhaps in that case and in ours the sculptured scene made explanatory words unnecessary and ἡμέρας γ

stood alone. But under a relief showing riders and bulls the text is *ταυροκαθάρσιων ἡμέρα β'* (82) (CIG 3212; photograph in *JHS* xli 1921 p. 257), so that here also the text probably mentioned the *venatio* represented above; cf. *Alt. v. Hierapolis* (Jb. Ergh. iv) 1898 p. 64 no. 12. It would appear that a hunt (*κυνήγιον*), not a fight of wild animals (*θηρομαχία*) is depicted below, and that the upper scene is a display of bull-grappling (*ταυροκαθάριον*) in which the two men are taking part. The mention of *ταυροκαθάριον ἐπὶ δύο ἡμέρας* (*J. v. Perg.* 523 = *IGR* iv 460) in a list of benefactions indicates that reliefs of this type decorated monuments commemorating the services of asiarchs and other persons who had paid for shows at festivals of the *koinon*, etc. Our slab is probably from such a monument. On the representation of 'venationes', see *Cat. des sculpt. Constantinople* iii p. 294 no. 1066, *Dedalo* iv 1923—4 pp. 333, 399; HYDE, *Olympic Victor Monuments* etc. p. 5 no. 1. On the origin of such sports, cf. B. LAUM, *Das Eisengeld der Spartaner* p. 54 f., and see especially Sir A. EVANS, *Palace of Minos* iii 1930 pp. 228 f.

83.

Pedestal of ACHOLIOS.

MARBLE PEDESTAL, with square flat face and projections at top and bottom, built into the acropolis wall, half-way down the southeast face of the southeast bastion, the fourth stone from the west corner; inaccessible; read with field glass and telescope by R. and B. independently. Apparently about 1.25 m. high by 1 m. wide.

Published LBW 629, from a copy which omitted l. 8; KAIBEL 903; COUGNY, *Anth. Pal.* iii 1 301; *AJA* xvii 1913 pp. 47—52; *IGR* iv 1510, 1750; FIEBIGER-SCHMIDT, *Wien. Denkschr.* 60 1917 3 no. 144; *REG* xxxiv 1921 p. 398, xxxviii 1925 p. 70; *SEG* iv 637. (Fig. 70).

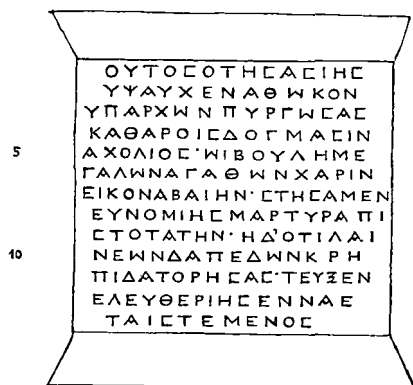


Fig. 70.

οὗτος ὁ τῆς Ἀσίας
 ὑψάχενα θῶκον
 ὑπάρχων | πυργώσας
 καθαρῶς δόγμασιν
 5 Ἀχόλιος, | ὧι βουλή με-
 γάλων ἀγαθῶν χάριν
 εἰκόνα βαιῆν | στήσαμεν
 εὐνομίας μάρτυρα πι-
 στοτάτην, | ἥδ' ὅτι λαϊ-
 10 νέων δαπέδων κρη-
 πίδα τορήσας | τεύξεν
 ἐλευθερίας ἐνναέ-
 ταις τέμενος.

"This is that Acholios who, as governor, by upright measures built ramparts for the lofty seat of Asia. To him for his great services we the Council set up a small effigy as a most faithful witness to the excellence of his rule, and because by laying a foundation for courses of stone¹ he wrought for the inhabitants a precinct of freedom."

The inscription is datable from the script about 250 A. D. and therefore doubtless refers to ACHOLIOS the historian, who was *magister admissionum* to VALERIAN (253—260); *PIR* i p. 5 no. 31; *RE* i 249; cf. *REG* xxxiv 1921 pp. 398—399, xxxviii 1925 pp. 70—71; *Wien. Denkschr.* l.c.

L. 7: *στήσαμεν*, with *βουλή* as its subject, was explained by A. WILHELM, *Anatolian Stud.* p. 434.

L. 12: *ἐλευθερίας* almost certainly alludes to deliverance of Sardis from the Gothic invasion

¹ Or a 'foundation composed of stone courses'.
 Sardis Expedition VII, 1.

- (83) of 263 A. D.; cf. *AFA* l. c. and the comments of FIEBIGER and SCHMIDT, *Wien. Denkschr.* l. c. Thus ACHOLIOS was proconsul of Asia in some year prior to 263, and the verses on the saving of Didyma (WIEGAND, 8. Ber. p. 22 *Berl. Abh.* 1924 = HILLER v. GAERTRINGEN, *Hist. gr. Epigr.* 126 = *SEG* iv 467) are more or less contemporary with ours.

84.

Milestone of Sardis-Thyateira Road.

CYLINDER of yellowish limestone, found by R. in April, 1910, just to the north of the ferry over the Hermos on the road from Ahmedli to Mermere, in the cemetery of Kesterli, about seven miles in a straight line from Sardis; brought to the museum; broken at bottom. Height, 0.87; diameter on top, 0.36, at bottom, 0.39; letters 0.04 to 0.05.

Published *AFA* xviii 1914 pp. 42—44 no. 11 = *IGR* iv 1751.

(Fig. 71).

<hr/> ΤΟΙΣΚΥΡΙΟΙΣΗΜΩΝ ΓΟΥΑΛ-ΔΙΟΚΛΗΤΙΑΝΩ ΚΜΑΥΡ-ΟΥΑΛΕΡΙΩ ΜΑΞΙΜΙΑΝΩΣΕΒΒ ΚΤΟΙΣΕΠΙΦΑΝΕΣΤΑΤΟΙΣ ΚΑΙΣΑΡΣΙΝΚΦΛΟΥΑΛΕΡ ΚΩΝΣΤΑΝΤΙΩΚΓΑΛΕΡ ΟΥΑΛΜΑΞΙΜΙΑΝΩ ΑΗΤΤΗΤΟΙΣ ΑΠΟΣΑΡΔΕΩΝ <hr/> Μ Ζ <hr/>	τοῖς κυρίοις ἡμῶν Γ(αίω) Οὐαλ(ερίω) Διοκλητιανῶ κ- Μ(άρκω) Αὐρ(ηλίω) Οὐαλερίω Μαξιμιανῶ Σεβ(αστοῖς) 5 κ- τοῖς ἐπιφανεστάτοις Καίσαρσιν <κ-> Φλ(αουίω) Οὐαλερ(ίω) Κωνσταντίω κ- Γαλερ(ίω) Οὐαλ(ερίω) Μαξιμιανῶ ἀηττήτοις. 10 ἀπὸ Σάρδεων μί(λια) ζ'.
--	---

Fig. 71.

“To our lords Gaius Valerius Diocletianus and Marcus Aurelius Valerius Maximianus, Augusti, and to the most illustrious Caesars Flavius Valerius Constantius and Galerius Valerius Maximianus, the undefeated. From Sardis 7 miles”.

Date: 292—305 A. D.

This stone marked the seventh Roman mile on the road from Sardis to Thyateira and Pergamon; cf. *KP* i nos. 103, 121; *R. de phil.* xxxvii 1913 p. 326. In this case, as in many others, ἀγαθῇ τύχῃ may have been engraved above l. 1.

III. VOTIVE TEXTS AND DEDICATIONS.

85.

Dedication to Artemis.

MARBLE PEDESTAL found in May 1913 about 50 m. north of the centre of the temple and about 3 m. above the level of its platform, the inscribed front facing toward the north side of the temple. On top are two shallow incisions shaped to receive the feet of a statue; on the four sides are an upper moulding, projecting 0.04, and a base moulding projecting 0.07; below, a plain plinth.

H. 0.44, w. 0.79, th. 0.68; h. of plinth 0.44, w. 0.98, th. 0.87; letters, Lydian, 0.018, Greek, 0.008 to 0.016.

Published *Sardis* vi 1 pp. 38—39, with drawing; vi 2 p. 38, with facsimile. Cf. *ibid.* i 1 pp. 125—127 and ill. 138; this pedestal is there seen on the r.; the similar one on the l. bears a 2-line text carefully erased which from its length and position would seem to have been a duplicate of the following inscriptions. Cf. also SHEAR, *Art Bulletin* xiii 1931 p. 129 fig. 8.¹

(Fig. 72).

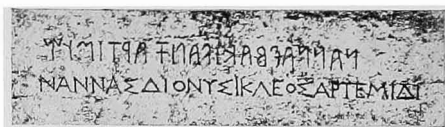


Fig. 72.

nannas bakivalis artimul

(Lydian) "Nannas son of Bakivas to Artemis"

Ναννας Διονυσικλέος Ἀρτέμιδι.

(Greek) "Nannas son of Dionysikles to Artemis"

The name *Bakivas* is found also in nos. 10, 21 and 51 of the Lydian corpus (*Sardis* vi 2); this text shows that its Greek equivalent was *Dionysikles*. The date seems to be about 350 B.C.

86.

Record of Gift by STRATONIKE.

BALL of bluish marble found in April 1910 near the steps of the so-called Lydian building; on top is the inscription encircled by a wreath, 0.09 wide, in low relief; no hole at bottom.

Diameter 0.36; letters 0.016 to 0.021.

Published (in part) *AJA* xiv 1910 p. 415; cf. *Sardis* i 1 p. 43. (Pl. XIII, Fig. 73).



Fig. 73.

Στρατονίκης

("Gift?) of Stratonike daughter

τῆς Δημητρίου

of Demetrios the son of Anti-

το[ῦ] Ἀντιγόνου[ου].

gonos."

The third line, much more worn than the other lines, was not read at the time when the stone was first discovered.

This ball is one of five found near the temple of Artemis. Of the four balls, nos. 90—93, mentioning a priestess, the only certainly complete one, no. 93, records her gift of ten marble blocks, evidently to the temple building. From two similar texts, nos. 91, 92, the words specifying

¹ The lion there associated with this pedestal appears to be much more ancient than our text.

(86) the gift have possibly been effaced; we may infer that they and the other balls (this and no. 90) are also memorials of gifts made to the temple.

The olive wreath (cf. nos. 4, 22 and 90, 91) shows this to be a monument dedicated at or near the temple of Artemis in honour of the daughter of DEMETRIOS 'Poliorketes' who became the wife of SELEUKOS I in 299/8 B.C. and of his son ANTIOCHOS I in 294 or 293 B.C.¹ But the script dates from about 175 to 150 B.C.; the ball engraved in her day was presumably destroyed and at some time in the 2^d century replaced by this stone. Since there is no mention of either of her royal consorts, the original was probably set up before the occupation of Sardis by LYSIMACHOS in 301 B.C. and not after 281 B.C., when SELEUKOS recovered it. The absence of royal titles suggests that this is not a memento first made about 175 B.C., for at that date the composer would almost certainly have vaunted them.

Since five balls have survived it is likely that they were fairly numerous, perhaps a series commemorating the donations of priestesses and of personages such as STRATONIKE. How they were placed or fastened we can only conjecture, for no other such stones are known to us.² They cannot well have stood higher than 1.30 m. from the ground, or their texts would have been illegible. Those with holes (nos. 90, 91, 93) may have been clamped, those without holes (nos. 86, 92) made fast by metal bands to pedestals or to tripods or to the top of a low wall.

87.

Votive Offering to Artemis.

PLINTH, broken on the l., of the marble statuette of a crouching boy found in April 1914 on the north side of the temple. The l. knee is bent and the lower part of the l. leg lies above the inscribed base; the head missing. The statuette, which had not been photographed, had disappeared by 1922. Text from a squeeze.

H. of plinth 0.04, w. 0.40, th. 0.20; letters 0.01 to 0.005.

H. of statuette, not including the plinth, 0.32.

(Fig. 74).



Fig. 74.

[Εὐ]θύμος εὐχὴν
Ἀρτέμιδι.

"Euthymos made this votive offering to Artemis".

The date seems to be in the earlier half of the 3^d century B.C.

88.

Royal Dedication of Spoil.

FRAGMENT of marble slab found in April 1912 near the north side of the temple below the level of its platform; broken to r.; the top, bottom and l. margin are original; back smoothly finished; traces of red in the lettering.

H. 0.18, w. 0.14, th. 0.065; letters 0.012 to 0.021.

(Fig. 75).

¹ Cf. STAEBELIN, *RE* 2 R. ii 1219—1221.

² The black marble ball at Gythion is a weight; *IG* v 1 1213; cf. TOD's note, *JHS* xxxiv 1914 p. 63; so also are the balls in SELTMAN, *Athens; its history and coinage* etc., pp. 66—67; *IG* xii 3 977—979; *Arch. Anz.* 1930 p. 98. Cf. also the magical ball, *BCH* xxxvii 1913 p. 247 f.; SVORONOS, *Das ath. Nationalmus.* Taf. ccxxxv (= *IG*² ii/iii 2787), and the catapult balls from Corinth, *AJA* xxxv 1931 p. 409.



Fig. 75.

βασιλ[εὺς Εὐμένης (?) καὶ]
οἱ ἡγε[μόνες ἐκ λαφύρων]
τῶν αἰ[ρεθέντων Ἀρτέμιδι.]

“King *Eumenes* (?) and his
captains from the selected spoils
(dedicate these) to *Artemis*.”

L. 1: the lower loop of the *B* is clear.

L. 3: the fifth letter is *I* and close to it is the base of a vertical bar which was part of the sixth letter. The inscription had only three lines.

This thin slab was probably a label fastened on a wall in the temple of Artemis near the offerings to which it related. The text dating about 200 B.C. offers spoils of war; cf.: *Ἐπιγένης καὶ οἱ ἡγεμόνες . . . , βασιλεὺς Ἀ. καὶ οἱ μετ' αὐτοῦ στρατεύσαντες . . . ; I. v. Perg. 29, 225 (= OGI 280, 327)*. Of the last word two letters only (*AI-*) are preserved; the third was a consonant such as *I, K, M, N, Π, or P*. Our tentative restoration is based on the probability (1) that the text is Attalid, i. e. of 190 B.C. or later, because a Seleucid one could hardly have survived under Attalid rule, (2) that it mentioned EUMENES II (197—159) rather than ATTALOS II (159—138), for whose reign the script looks too ancient.¹ This may be a dedication of spoils from the battle of Magnesia (190 B.C.) phrased in the manner of *I. v. Perg. 39 (= OGI 285) and 60*.

The text did not begin with the dative (e.g.): *βασιλ[εῖ Εὐμένει] κτλ*, for such a dedication to the king (cf. *OGI 211*) would have referred to a statue of him and would have been engraved on its pedestal; and this is clearly not from a pedestal.

The names to be restored and the length of the lines are quite uncertain; the king may have been, in 214—190 B. C., ANTIOCHOS III, or, after 190, EUMENES II (as here conjectured), and l. 3 may have contained the name of some people, tribe or city which cannot be identified.

89.

Votive Shrine of TIMARCHOS.

SHRINE of marble with pediment supported on pilasters between which is an oblong niche 0.12 deep; found in 1912 near the west end of the temple on the level of its platform; inscription on architrave above the niche.

H. 0.58, w. 0.46, th. 0.24; letters 0.012.

Published *AA* xviii 1914 pp. 39—41 no. 9.

(Figs. 76, 76a).

¹ Cf. the more modern lettering of no. 4 (about 155 B.C.), but on the uncertainty of such criteria for dating see FRAENKEL's notes, *I. v. Perg. 240, 248*.

(89)

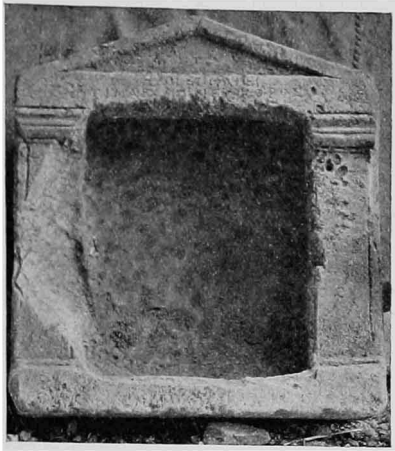


Fig. 76.

The script, datable about 175—150 B. C., enables us to identify this TIMARCHOS with the keeper of the treasury, probably appointed by EUMENES II (no. 4). Such dedications are not uncommon (cf. *AJA* l. c. p. 40) and 'epiphanies' of the dead were accepted as real; BUECHELER, *Carmina epigr. Lat.* 1109; TOD, *FHS* xlii 1922 p. 182. It seems possible that the *neokoros* was here honouring under a transparent veil of anonymity his patron EUMENES, whose death was reported in 172 B. C. and who afterwards resumed the throne which ATTALOS, believing the report, had occupied; cf. WILLRICH, *RE* vi 1099; FERGUSON, *Cl. Phil.* 1906 pp. 231 f.



Fig. 76a.

ἤρωι ἐπιφανεῖ
Τίμαρχος νε[ω]κόρος.

"To the departed one (or 'the hero') made manifest, Timarchos the temple-keeper."

90—93.

Records of Gifts by Priestesses of Artemis.

90. BALL of bluish marble similar to no. 86, found in June 1912 in the south peristyle of the temple of Artemis about thirty metres from the east front; surface much worn; on top, traces of an incised wreath similar to that on no. 86; the text is immediately below it; at bottom, a square incision 0.035 by 0.035 and 0.04 deep.

Diameter 0.32; letters 0.01 to 0.014.

(Fig. 77).

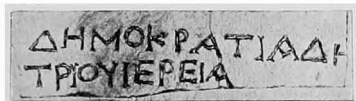


Fig. 77.

Δημοκρατία Δη[μη]-
τρίου ἱέρεια

"Demokratia daughter of
Demetrios, priestess"

The inscription seems complete, but there may have been more words, as in nos. 91 and 92. The lettering, which resembles that of no. 86, suggests that the date of the monument is about 175 to 150 B. C. Like nos. 91 and 92 it was probably held in place by a pin or tenon inserted in the hole at the base. See the notes to no. 86.

91. BALL similar to no. 90 and found near it; on top, incised wreath; at bottom, a cavity 0.06 by 0.02 and 0.03 deep; the inscription is about half way down the side and much worn. Diameter 0.35; letters 0.01 to 0.015.

(Fig. 78).



Fig. 78.

ἐπὶ [ἱ]ερέως Σωκράτους
τοῦ Πολεμαίου Παρδαλα,
Πατρο[φίλα(?) Μη]νοδώρου
τοῦ Ἀπολλω[ν]ίου ἡ ἱέρ[εια]
τῆς Ἀρτέμιδος - -

5

"In the year when Sokrates Pardalas son of Polemaios was priest, Patrophila (?) daughter (91) of Menodoros the son of Apollonios, *priestess* of Artemis, *gave* —".

This SOKRATES PARDALAS (cf. also no. 122) is honoured in no. 22 by the Worshippers of Zeus; here he is priest of Rome; cf. no. 93.1. This text may thus be contemporary with *I. v. Perg.* 268 (= *OGI* 437 = *IGR* iv 297), which is dated by SOKRATES, priest of Rome; if so, it is of about 98 B.C.

The fact that this text and no. 92 are dated, as is no. 93, makes it almost certain that, like no. 93, they mentioned gifts made by the priestesses; for such dating implies the recording of some act or event in which the priestess took part.

92. BALL similar to nos. 86, 90 and 91, found in 1912 near no. 90; surface much worn; no trace of incised wreath or of hole at bottom.

Diameter 0.32; letters 0.009 to 0.01.

(Fig. 79).



Fig. 79.

[ἐπὶ ἱερέω]ς Πολεμαίου το[ῦ]
[.....]ιδέου Κερασεως, T[- -]
[Ἡρακ]λείδου τοῦ [- -]
Ἀρτέμιδος [ἱέρεια - -]

"In the year when Polemaios Kerasis son of — theos was priest, T— daughter of *Herakleides* the son of X, *priestess* of Artemis —".

This POLEMAIOS KERASIS is perhaps identical with the priest of no. 116. In this text, as in no 91, the gift of the priestess was doubtless mentioned (l. 4).

93. BALL, similar to nos. 86 and 90—92, found in June 1912 in the south peristyle of the temple midway between the east and west fronts; on top, a six-pointed rosette incised in a circle 0.135 in diameter; at bottom, an oblong cavity 0.05 by 0.03 and 0.03 deep. The inscription runs at a distance of 0.04 from the circumference of the circle and ll. 1—3 completely surround it, except for spaces of 0.04 between the ends and the beginnings of those lines.

Diameter through the rosette 0.334; letters, ll. 1—3, 0.021 to 0.024; ll. 4—8, 0.011 to 0.02.

(Plate XIII, Fig. 80).

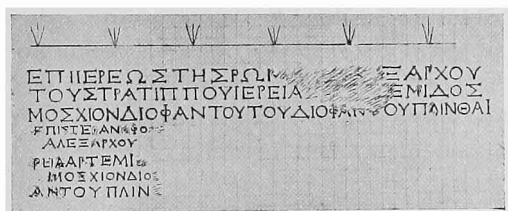


Fig. 80.

ἐπὶ ἱερέως τῆς Ῥώμ[ης] Ἀλε]ξάρχου
τοῦ Στρατίππου, ἱέρεια [τῆς Ἀρτ]έμιδος
Μόσχιον Διοφάντου τοῦ Διοφάν[τ]ου πλίνθα ἰ.
ἐπὶ στε[φ]αν[η]φό[ρου]
Ἀλεξάρχου,
[ἱέ]ρεια Ἀρτέμι[δος]
Μόσχιον Διο-
[φ]άντου πλίν[θα ἰ].

"In the year when Alexarchos son of Stratippos was priest of Rome, the priestess of Artemis, Moschion daughter of Diophantos the son of Diophantos, (*gave*) ten squared blocks of marble.

In the year when Alexarchos was stephanephorus, the priestess of Artemis, Moschion daughter of Diophantos, (*gave*) ten squared blocks of marble."

The gaps in ll. 1—2 must have been caused by rubbing; the letters seem to have been polished away. The poor condition of ll. 5—8 is probably due to their being on the 'waist' of the ball and thus more exposed to friction.

- (93) In what year the Sardians began to date by their priest of Rome, instead of dating as in the Attalid period by the *stephanephoros* (cf. no. 21), is not known;¹ the change probably took place in the last quarter of the 2^d century B. C., namely soon after 133 B. C., the year in which the territories of the Attalid dynasty passed under the control of Rome; cf. nos. 112—114.

About 98 B. C. the Sardians used a double date by (1) the priest of Rome and (2) the priest of Zeus Polieus (*OGI* 437.92); here the description of ALEXARCHOS as priest of Rome and again as *stephanephoros* may mean that a similar method of duplicate dating was employed and that in this year he held both offices, that of *stephanephoros* as well as that of priest. Presumably at Sardis, as at Magnesia-ad-Maeandrum, the post of *stephanephoros* was quite distinct from the priesthoods of Zeus and of Artemis; cf. *I. v. Magn.* 98.32.

The *πλίνθα* of ll. 3 and 8 are doubtless blocks of marble suitable for masonry which MOSCHION had contributed to the construction of the temple; the form *πλίνθον*, in lieu of *πλίνθος*, is noteworthy. The temples of Asia Minor were largely built by such private gifts; on those made to the temple of Aphrodite at Aphrodisias in Caria, cf. BOULANGER, *Ael. Aristide*, p. 26; and for a list including four columns and a door, near Adanda, *Mon. ant.* xxiii 1914 p. 150 no. 110.

93a.

Thank-offering to the Great Gods.

BLOCK of marble, presumably a 'bomos', seen in 1874 by G. HIRSCHFELD at Ahmetly; his copy (*Notizb.* ii 18) preserved in Vienna is reproduced by kind permission of the Österreichisches Archäologisches Institut.

H. 0.80, w. 0.35, th. 0.32; letters 0.04.

(Fig. 81).



Fig. 81.

Τι. Κλ. Μεί-
λητος Νε[ι-]
κόμαχος
τοῖς κυρί- (leaf)
οῖς γονεύς.

"Tiberius Claudius Meiletos
Neikomachos to the Lords
on becoming a father."

This thank-offering of MEILETOS NEIKOMACHOS for the birth of a child is made to the Dioskoroï, here addressed as *κύριοι* (ROSCHER, *Lex.* ii 1760);² in the 1st and 2^d centuries — the approximate date of our inscription — they were identified with the Kabeiroi and called *μεγάλοι θεοί*; B. MÜLLER, *Megas Theos*, *Diss. Hal.* xxi 3 1913 pp. 286—7. The connexion of these gods with parenthood is probably due to their having further become blended with the Roman guardians of family welfare, the Penates; GRAINDOR, *BCH* xxxviii 1914/15 p. 411. This MEILETOS may have been a son or grandson of the one mentioned in no. 44.8.

94.

Thank-offering to the Nymphs.

MARBLE PLINTH found in March 1914 in the ruined foundations north of the temple; well preserved on all sides.

H. 0.075, w. 0.21, th. 0.17; letters 0.008.

(Fig. 82).

¹ In the 4th century A. D. the *στεφανηφόρος* (= *coronatus Asiae*) is the high-priest of the province; *FOAI* ix 1906 p. 66.

² The Aizanoi dedication *Διὶ καὶ τοῖς κυρίοις* (LBW 851 = *IGR* iv 557) is probably not "to the Emperors". *Κύριοι* had this meaning in 'acclamations of a fixed type' (NOCK, in *Essays on the Trinity*, p. 87), but in that text is more likely to have denoted as here the Dioskoroï; at Argos they were long known as 'the Lords' (*Ἄνακτες*; Paus. ii 22 5—6, cf. *IG* iv 561) and they were worshipped at Pergamon; *I. v. Perg.* 245. 31, 321. 4.



Fig. 82.

“Eutyochianos the barber because of a vision in his sleep dedicated to the Nymphs for his complete health a shrine (or an image) of Asklepios, and I gave thanks.”

L. 3: Since the last letter Φ ran off the stone, it is repeated in l. 4.

L. 5: The cross-bar of the seventh letter is not engraved; the word intended is either Ἄσκληπειόν , a variant spelling of Ἄσκληπιόν , = his effigy, or else Ἄσκληπειῖον = a votive shrine of the god; the latter seems the more probable, for in texts of this kind the correct form Ἄσκληπειῖον is apt to be shortened; cf. *BSA* xxi 1914—1916 p. 183. Asklepios is named with the Nymphs in *St. Pont.* iii no. 27; on his cult in Lydia cf. *JHS* xxxvii 1917 p. 107 no. 18.

L. 6: εὐχαρίστησα ; the change to first person and the absence of the augment are not unusual in texts of this character.

From the Nymphs' grotto near Amasia described in *St. Pont.* ii pp. 170—171 (cf. text, iii no. 96) and the inscriptions near the hot baths of Phazimon (*ibid.* iii nos. 25—27) it is clear that these deities were held to perform their healing through springs and waters. The Nymphs here praised were probably associated with the hot baths near Sardis mentioned by BUTLER, *Sardis* i 1 pp. 20—21 and map i (where their site is marked near the l. border). On the cult of the Nymphs in Lydia, cf. KEIL in *Anat. St.* p. 258, KP iii 159.

A κουρέυς is named in KP i 59; for other trades referred to in Lydian texts, cf. KP i 60, iii Index xiii, *AFA* xviii 1914 pp. 37, 70.

95.

Confession of AMMIAS.

MARBLE STELE found in March 1913 in a Byzantine wall north of the temple near the river; bottom and top corner on r. side of pediment broken away; two eyes carved in low relief below first line of text.

H. 0.24, w. at bottom 0.27, th. 0.035 to 0.045; letters 0.015 to 0.02. (Fig. 83).



Fig. 83.

$\text{Ἀρτέμιδι Ἀναίτι[ι]}$

(eyes)

$\text{Ἀμμιάς Ματρῖδος ἔ-}$

$\text{κτισσε ὡς κολασθ[ῖ-]}$

$\text{[σα ἰς τοὺς ὀφθαλμοὺς]}$

“To Artemis Anaitis Ammias daughter of Matris erected *this* because chastised *in her eyes* — —”.

- (95) AMMIAS had some eye complaint which she regarded as a chastisement for sin; in the hope of being cured or in gratitude for a cure she made a propitiatory confession, i. e. publicly acknowledged her sin and the goddess' power; cf. STEINLEITNER, *Die Beicht im Zusammenhange mit der sakralen Rechtspflege* 1913 pp. 25—27; *BSA* xxi 1914—1916 pp. 169—173; ZINGERLE, *FOAI* xxiii 1926 Beibl. 20—21, xxiv 1928 Beibl. 107—124; NOCK, in *Essays on the Trinity* 1928 pp. 72—74.

On the cult of Artemis Anaitis, cf. *AJA* xvii 1913 pp. 369—370, where this stele is mentioned, p. 369 note 2; KP i nos. 30—33.

96.

Confession of a Sick Man.

SLAB of bluish marble, broken on all sides except r., where part of original edge is preserved; brought in 1910 from a house in Sart village to the museum.

H. 0.19, w. 0.225, th. 0.07; letters 0.017.

Published KP i 25 = STEINLEITNER *op. cit.* p. 46 no. 20.

(Fig. 84).



Fig. 84.

[.....ω]ν Ἀριστ[ονεί- ?]
[κου (?) ἐλεη]θεὶς καὶ ἀμ[αρ-]
[τήσας κα]ταπίπτω εἰς ἀ[σ-]
[θένειαν] καὶ ὁμολογῶ τ[ὸ]
[ἁμάρτημ]α Μηνὶ Ἀξιω[τ-]
[τηνῶ καὶ στη]λοῦρ[αφῶ].

"I, X son of Aristoneikos(?), because I had *mercy* shown to me and committed sin, have now fallen into ill health, and I acknowledge *my sin* to Mên of Axiotta and *engrave the statement on a stele.*"

L. 2: For the restoration, cf. *AM* xxv 1900 p. 405 no. 9: ἐλεηθεὶς ἀπ' ἄλλων τῶν παθιμάτων. The mercy shown, doubtless by improvement in his health, may be mentioned because it aggravated the offence of his subsequent lapse. But [ἰα]θεὶς or [σω]θεὶς is possible.

On inscriptions of this type, see the articles cited under no. 95, especially that of ZINGERLE, *FOAI* xxiii 1926 Beibl. 6—29. On the cult of Mên in Lydia, cf. KEIL, *Anat. St.* p. 256, and on his sacred precinct at Sardis, cf. no. 17 above; the only effigy of him yet found at Sardis is the following.

96a. In the Ashmolean Museum at Oxford is a fragmentary marble stele from Sardis representing Mên, with crescent behind his shoulders, on horseback; Dr. MAGRATH, Provost of Queen's, picked it up in a field at Sardis one day about 1880 when he was visiting the ruins under the guidance of G. DENNIS, then H. B. M. Consul at Smyrna. Its photograph (Fig. 85) is here published by kind permission of the Keeper of the Museum.

The dimensions are: h. 0.225, w. 0.21, th. 0.05; it is broken on all sides, except possibly the base. The horse has his l. foreleg raised and faces a small altar. The god's l. arm is partly hidden by the horse's neck. The horns of the crescent slope upward like wings on each side of the head; the r. hand seems to grasp an object like a short stick; whether any headdress was represented is uncertain.



Fig. 85.

97.

(97)

Votive Stele to Iaso.

MARBLE STELE, broken on all sides except the r., brought in by peasant boys in May, 1912; r. edge original; two eyes carved in low relief below the first line of the text.

H. 0.18, w. 0.175, th. 0.04; letters 0.015 to 0.019. (Fig. 86).



Fig. 86.

[θεᾶ] ἄγνη Ἰα[σοῦ]
(eyes)

[ἔτου]ς σὺς Ἀπι-
[ον Ἀπολ]λωνίου
[ἔστησεν] εὐχὴν.

“To the holy goddess Iaso in the year 257 [Sullan era = 172/173 A.D.] Apphion daughter of Apollonios set up this votive offering.”

L. 1: The first letter, of which the r. sloping bar remains, was **A** or **Δ**; next to that bar is the upright shaft of what may have been **T**; next come two sigla certainly the base of **N**; next two vertical bars which may have been those of **H**; next a vertical shaft which, from its nearness to the last letter, must be that of **I**; lastly the l. sloping bar and v-shaped cross-bar of **A**. Since the third, fifth and sixth letters are certain and the first is almost certainly **A**, the restoration does not seem doubtful. Possibly *θεῶ* was the first word. On *θεός* (or *θεᾶ*) ἄγνη cf. ROSCHER, *Lex.* i 1813—1815, GRUPPE, *Gr. Myth.* ii index, KP i 199, iii 54 *St. Pont.* iii no. 65; and on *Ἰασώ*, a daughter of Asklepios, ROSCHER *ibid.* i 621, 2775, ii 63. Hygieia, another of his daughters, was worshipped in Lydia (KEIL, *Anat. St.* p. 252) and another, Panakeia, figures in a Syrian text, *Syria* v 1924 p. 320.¹

98.

Dedication of an Altar.

MARBLE FRAGMENT, presumably from an altar, found in 1922 among the foundation stones of a house in the village of Sart; broken at top and bottom and at the back. Copy of T. L. SHEAR.

H. 0.22, w. 0.40, th. 0.115; letters 0.015.

(Fig. 87).

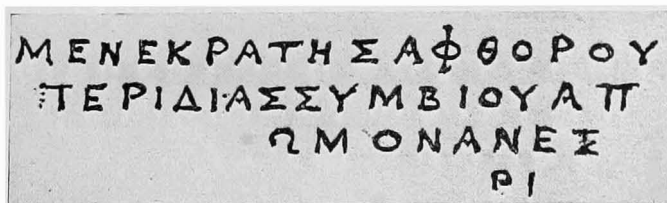


Fig. 87.

Μενεκράτης Ἀφθόρου

[ὅ]περ ἰδίας συμβίου Ἀπ-
[φίας? τὸν β]ωμὸν ἀνέσ[τησα]
[χαριστήριον? Μητ]ρὶ [θεῶν.]

“I, Menekrates son of Aphthoros, set up the altar on behalf of my own wife Apphia(?) as a thank-offering to the Mother of the Gods.”

¹ The five daughters Iaso, Akeso, Aigle, Panakeia and Hygieia are hailed in the paeans from Erythrae and Athens; POWELL, *Coll. Alex.* pp. 136—139; JACOBSTHAL-WILAMOWITZ, *Nordion. St., Berl. Abh.* 1909 p. 8; *IG* iii i 171 b.

- (98) The last line containing the name of the god or goddess to whom this altar was dedicated is restored *exempli gratia*. For the name *Ἄφροδος*, cf. *BCH* vii 1883 p. 502 no. 1.

99.

Dedication of Images of Eros.

MARBLE PEDESTAL with mouldings at top and bottom built into the south-west wall of the acropolis about 1.50 from the present surface of the ground.

H. 0.32; w. (top and bottom) 0.50, (shaft) 0.46; letters 0.035.

Published *CIG* 3946 (corrected by RAMSAY, *CB* i pp. 78, 181), *LBW* 618; *AM* vi 1881 pp. 146 no. 27; and see Fig. 91 below. (Fig. 88).



ἀγαθῆι τύχηι·
 Ἀὐρ. Χρυσέρωσ β' ἀγορα-
 νόμος τοὺς πέντε
 Ἔρωτας τῆ γλυκνῆτι
 πατρίδι.

Fig. 88.

"To good fortune; Aurelius Chryseros son of Chryseros, being agoranomus, (*dedicates*) the five images of Eros to his well beloved native city."

The date is probably the earlier half of the 3^d century A. D. On *Erotes* as favourite ornaments in public buildings, cf. the eighteen at Tralleis (*CIG* 2925) and the twenty-five in the stoa at Thyateira: *BCH* xi 1887 p. 100 no. 23; the former were statues, but the latter may have been wall-paintings; here the width of the pedestal points to its having borne statues.

100.

Dedication to Zeus.

STELE with gable, below which is represented in low relief a cow suckling her calf; found at Sardis by Herr GROSSKOPF.

H. 2.00, w. 0.25 th. 0.30; letters 0.01.

Published by TH. WIEGAND, *AM* xxxiii 1908 p. 156 no. 15.

Ἀρτέμων Δι
 Πεταρηνῶ εὐχὴν.

"Artemon to Zeus of Petara as a
 votive offering."

Date, 1st or 2^d century A. D. For the Zeus of Petara in Phrygia, cf. RAMSAY, *JHS* viii 1887 p. 501, xi 1890 p. 160 no. 6.

101.

Dedication to the Mother of the Gods.

MARBLE STELE, now in the Berlin Museum, on which is represented in relief within an arched niche a seated goddess flanked by lions with her feet on a footstool; brought from Sardis in 1854 by Herr SPIEGELTHAL.

H. 0.42, w. 0.215, th. 0.058; letters 0.008 to 0.012.

Published LBW 1653; *Beschr. d. ant. Skulpt.* no. 702; ROSCHER, *Lex.* ii 2870. (Fig. 89). (101)



Fig. 89.

[Ἐ]λευθέριον εὐξέτο
περὶ Ἀττάλου τοῦ [υἱοῦ
καὶ Φίλητος περὶ τοῦ ἀ-
δελφοῦ Μητρὶ θεῶν.

“Eleutherion for her son Attalos and Philetos for his brother made a vow to the Mother of the gods.”

The form of the letters suggests that this must date from the 2^d or 3^d century A. D. It shows the only effigy of the ‘Great Mother’ yet found at Sardis (ROSCHER, l.c.); she is represented in a ‘small shrine’ probably somewhat resembling that mentioned in no. 101 b.

101 a.

Dedication to Tyche.

MARBLE SLAB found in 1912 in a hamlet south of Sardis about two kilometres up the Paktolos valley; top, base, and r. side original; back smoothly finished.

H. 0.40, w. 0.43, th. 0.06; letters 0.024—0.027.

(Fig. 90).

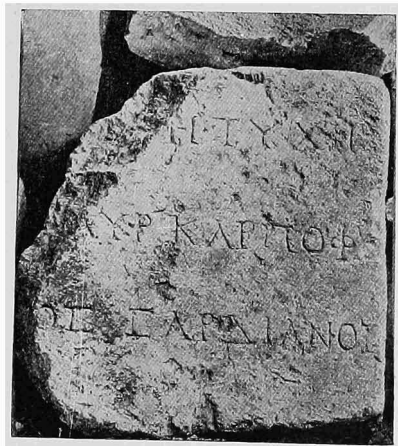


Fig. 90.

[ἀγαθ]ῆ τύχη
[Μ.?] Αὐρ. Καρποφό-
[ρ]ος Σαρδιανός.

“To Good Fortune *Marcus*(?) Aurelius Karpophoros, citizen of Sardis.”

This small slab would appear to have been built into a wall, perhaps below a niche containing a bust of Tyche. The citizenship is noted in a manner unusual at Sardis, perhaps because the monument was beyond the city limits. The date seems to be the middle or latter half of the 3d century.

101 b.

Dedication to the Mountain Mother.

(101 b.) TEXT, now lost, copied in W. SHERARD's notebook, *B. M. MS Add. 10,101* fo. 183 r., as having been found at "Derrickoi", which on the same page he places "2 hours on this side Sardes". This page contains in its l. upper corner his copy of our no. 31 (see that facsimile) above the copies of one Sardis and two Smyrna inscriptions, i. e. our no. 99 and *CIG* 3294, 9282; see Fig. 91. From the lemmata in SHERARD's autograph¹ it seems clear that he here transcribed inscriptions from the Sardis-Smyrna district; this Dereköi ("glen-village"), situated about 10 kilometres west of Sardis,² must therefore have lain at the outlet of one of the many glens debouching into the Hermos valley. We have been unable to identify the village but, in the two centuries since these copies were made, its name may have been changed or its site deserted; for PEYSSONNEL's reference to it, see no. 31 above. Our text must in any case be classified as Sardinian and not, as in *CIG*, from the region of Hierapolis.

Published *CIG* 3947.

(Fig. 91).

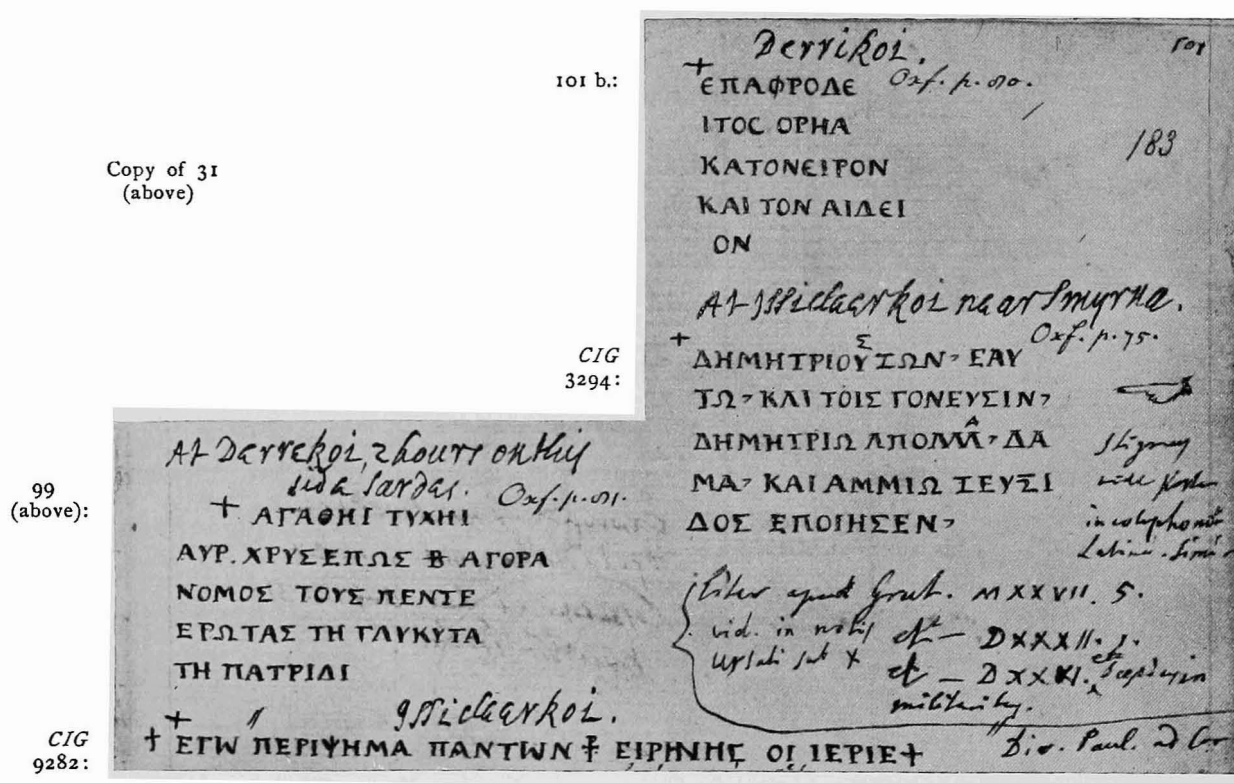


Fig. 91.

<p>Επαφρόδε- ιτος Ὀρηά κατ' ὄνειρον καὶ τὸ ναῖδει- 5 ον.</p>	<p>"Ephrodeitos to the Mountain Mother in obedience to a dream (dedicates this) and the small shrine."</p>
--	--

The sacred epithet (*ὄρηα*) sufficed and *Μήτηρ* or *θεά* might be omitted; e.g. cf. KP i 178. Near Kula north of Philadelphia, below an effigy of the Mother-goddess, is a dedication to *Μήτηρ Ὀρηά*; LBW 699; *JHS* xxxvii 1917 p. 114 no. 27. Cf. above no. 101.

¹ The Keeper of the MSS, Mr. H. I. BELL, kindly informs us that comparison with SHERARD's letters makes this certain.

² Since SHERARD lived for years in or near Smyrna, "this side" meant to him "on the west side" of Sardis, i. e. between Sardis and Smyrna.

IV. SEPULCHRAL INSCRIPTIONS.

102.

(102)

Stele of LEOMANDROS.

SLAB of marble found in May 1911 at the entrance to tomb 212 west of the Paktolos; an incised line parallel to the edges makes a border 0.005 wide on four sides; many remains of red colour in the letters and, below the text, faint traces of painted decoration.

H. 0.59, w. 0.39, th. 0.14; letters (*stoichedon*) 0.029; punctuation in l. 2.

Published *AJA* xviii 1914 pp. 58—61 no. 20.

(Fig. 92).

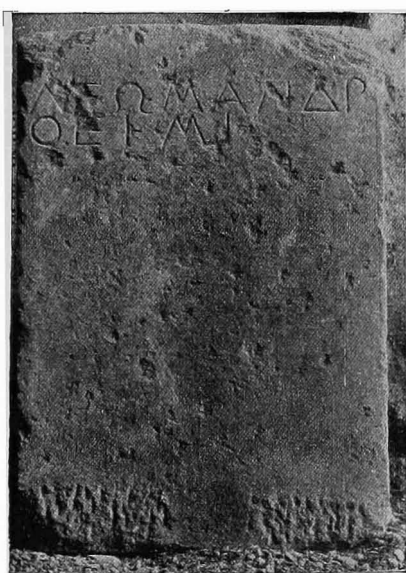


Fig. 92.

*Λεωμάνδρ-
ο: εἰμί.*

"I am the gravestone of Leomandros."

Date, 5th century, possibly before 450 B. C. So far as we know, the name LEOMANDROS has not been found elsewhere; it does not appear in BECHTEL, *hist. Personennamen des Gr.* p. 293. Other Greek texts as early as this one (cf. also no. 103) have not yet been discovered so far inland in Asia Minor.

The smooth surface at the base, where a tenon should be, was probably visible between the supports of the stele.

103.

Stele of OXYLOS.

STELE of marble, broken on all sides except l., found in April 1912 on the south slope of the necropolis hill; l. edge original though chipped, and surface near it worn away; back smoothly tooled. Text drawn by B. from the original and verified by photograph.

H. 0.21, w. 0.165, th. 0.07; letters 0.008—0.011.

(Fig. 93).

(103)

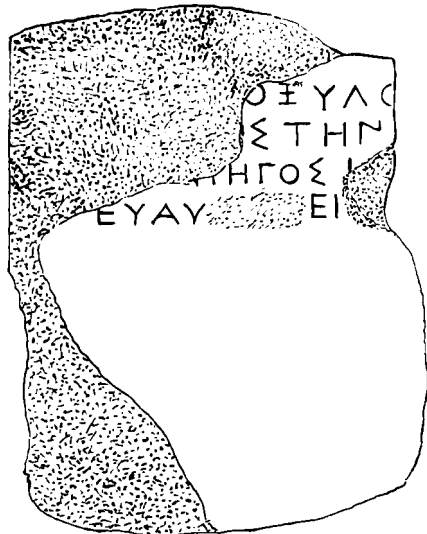


Fig. 93.

[μνημ'] Ὁξύλο [τῷ .-. υ:]
 [-. πρὸ]ς τὴν [ὁδὸν] |
 [Στρατ]ηγος Ἰ[λου? τῆιδ']
 εὐαυ[γές] εἰ[σατο.]

"The monument of Oxylos son of ----
 Strategos son of Ilos(?) erected here
 over against the road in order that it
 should be seen from afar."

It would seem that this text, which had only four lines, consisted of two iambic verses and that one third of the original width (about 0.24) is missing; had the slab been wide enough for four verses (i. e. about 0.48) it should have been twice as thick, i. e. about 0.15; cf. no. 102.

The script is not *stoichedon* and lacks punctuation; it is therefore probably more modern than that of no. 102; but the *nu* (l. 2) and the second *upsilon* (l. 4) have the forms found in *I. v. Olymp.* 153, 259 (c. 425 B. C.) and the rest of the letters are in Ionic script of the 5th century; ROBERTS, *Intr. Gr. Epigr.* p. 180 f.

After the patronymic (e. g. *Σωπάτρο*), the supplement is suggested by *ἐγγὺς ὁδοῦ, ὁδὸν πάρα*; cf. GEFFCKEN, *Gr. Ep.* 45, 82; *IG ix 1 521*; ROBERTS, *Intr. Gr. Epigr.* no. 150. A stele facing a path on the steep necropolis hill would indeed have been conspicuous (*εὐαυγής*). For the rare names Ὁξύλος, *Στρατήγος*, cf. *I. v. Olymp.* 85, *OGI 51, 329*; BECHTEL, *hist. Personennamen d. Gr.* pp. 351, 408. With l. 4 cf. the spelling *εὐαυγεῖ* in the paeon from Ptolemais, BAILLET, *RA 1889 1 p. 71*; WILAMOWITZ-MOELLENDORFF, *Nordion. St., Berl. Abh.* 1909 p. 44; POWELL, *Coll. Alex.* pp. 136—138. For the Ionic shortening of the first syllable in *εὐαυγές*, cf. *SGDI iv pp. 922—3*; there is thus no spondee in the fourth foot of the second verse as here restored, but the text remains doubtful.

104.

Epitaph of ELPIS.

BLOCK of the local bluish marble found in May 1913 northwest of the temple about 25 metres from the Paktolos among remains of walls presumably Byzantine; all four sides apparently original and smoothly finished, the front surface in excellent preservation except for damage to parts of the upper edge and to the r. corner below.

H. 0.21, w. 0.67, th. 0.32; letters 0.008 to 0.015.

Published by D. M. ROBINSON, *Anat. St.* pp. 343—345; by U. VON WILAMOWITZ-MOELLENDORFF, *Litteris i 1924 pp. 11—12*; *SEG iv 633*. (Fig. 94).



Fig. 94.

μνησθεῖσ' ὧν εἰς [πίστι]ν ἐμόχθησ' αἰ[ὲν ὀμείνου]
 Ἐλπίς ἐγὼ τῶν νῦν ἀνταπέχω χάριτας·
 οὐδ' ἐς ἄκαρπον ἐγὼ δισσὰς ὠδῖνας ἀνέτλην
 ἱμερτῶν τέκνων, ὧν με ἀπέκλεισε τύχη
 5 λήθης ἐκπετάσασα κατὰ βλεφάρων πέπλον ἤδη
 ὅς με κατασκιάσας εἰν Ἄϊδη κατέχει
 οἴκτρ᾽ ἀμαραιομένην· ἀλλ', ὦ ξένη, τόμ μ' ὑπὸ τύμβωι
 θέντα πόσιν μύθοις εὐλογέων παρίοις,
 πιστὸν Ἀλεξάνδρου Ἀπολλώνιον, ὅς με δις [ῥῶσον]
 10 στέρξας μνημείους τοῖσδε κατηγλάϊ[σεν.]

"For all my toil of *loyalty* to *my husband* I, Elpis, ever mindful, am now receiving due thanks; not fruitlessly did I twice endure birth-pangs for the beloved children between whom and me Fate closed the door; she spread over my eyelids that mantle of forgetfulness which plunges me in shadow and holds me in Hades where I piteously waste away. Ah! stranger, as thou passest, speak kindly of my husband who laid me in the tomb, trusty Apollonios, Alexander's son, for he loved me with twofold ardour and has honoured with this monument."

The date appears to be the end of the 4th or the beginning of the 3^d century B. C. The restorations are those suggested by U. von WILAMOWITZ-MOELLENDORFF.

105—109.

Texts on Cinerary Chests.

105. MARBLE LID, roof-shaped with ridge and sloping sides, from a cinerary chest of the type depicted in *Beschr. d. ant. Skulpt. Berlin*, no. 1123 (cf. no. 112 below); small acroteria at the four corners; brought from Sardis about 1907 to the Alvanlar station.

H. 0.40, w. 526, th. 0.08; letters 0.02.

Published KP iii 5.

ἐπὶ στεφανηφόρου Χάρμου
 τὸ γ' μηνὸς Δαισίου κ', Πόπλιο[ς]
 Βρούττιος Ποπλίου Σαβατεῖνα
 Ὀπτάτος ἐτῶν με'.

"In the year when Charmos was stephanephorus for the third time, on the twentieth of the month Daisios, Publius Bruttius Optatus son of Publius of the tribe Sabatina (*died*) at the age of forty-five".

Like the texts nos. 106—111, this probably dates before 133 B. C.; cf. the notes on nos. 21, 93 and 111.

Sardis Expedition VII, 1.

(106) 106. LID like no. 105, with the chest to which it belongs, found at Sardis and now in the Louvre.

H. 0.46, w. 0.55, h. from base of chest to the ridge 0.35; letters about 0.018.

Published *AfI* xviii 1914 p. 65 no. 24; cf. *Bull. Soc. d. Antiq. de France* 1904 p. 347 no. 14. (Fig. 95).

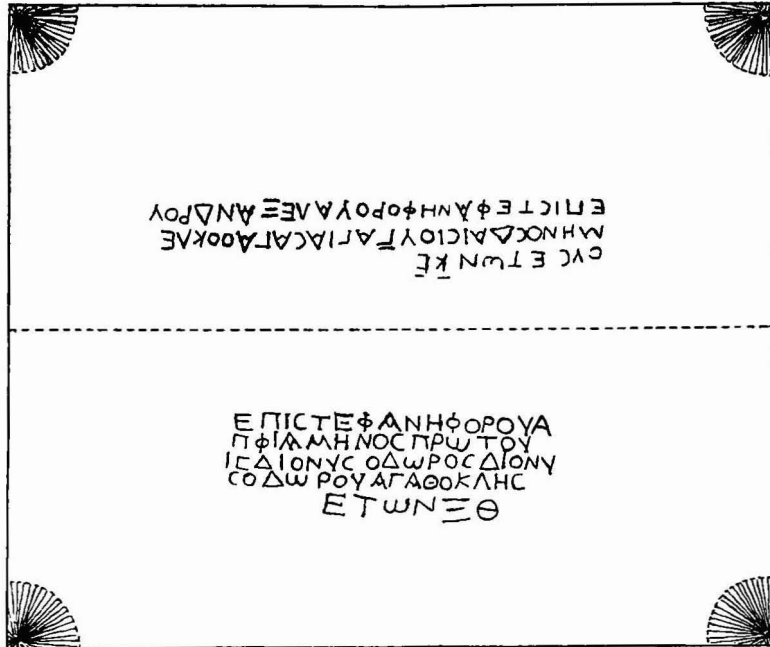


Fig. 95.

(b) ἐπὶ στεφανηφόρου Ἀλεξάνδρου
μηνὸς Δαισίου γ', Ἁγίας Ἀγαθοκλέ-
ους ἔτων κζ'.

(a) ἐπὶ στεφανηφόρου Ἀ-
πφιά μηνὸς πρώτου
ις', Διονυσόδωρος Διονυ-
σοδώρου Ἀγαθοκλῆς
ἕ ἔτων ξθ'.

(a) "In the year when Apphias was stephanephorus, on the sixteenth of the first month, Dionysodoros Agathokles son of Dionysodoros (*died*) at the age of sixty-nine".

(b) "In the year when Alexandros was stephanephorus, on the third of the month Daisios, Agias son of Agathokles (*died*) at the age of twenty-six.

In *a* the official is a woman. The text *b* must be read from the bottom upward.
Date 2^d century B. C.; cf. no. 105.

107. FRAGMENT of lid like no. 106, found by peasants and brought to us in March 1911; part of the ridge and almost half of one sloping side are preserved.

H. 0.30, w. 0.205, th. at ridge 0.062, at edge 0.04; letters 0.22.

(Fig. 96).



Fig. 96.

ἐπὶ στε[φανηφόρου —]
μου τ[— — — —]
μη(νὸς) Π[ε]ριτίου —]
Μάρκος [— — —]
ἅ Ἀρόντιος [— —]

L. 2: here may have been a patronymic, τ[οῦ δεῖνος], or the number of the year of office, e. g. τ[ὸ τέταρτον].

L. 3: perhaps μη(νὸς) πέ[μπτου —].

L. 4: probably the father's name, e. g. [Μάρκου υἱός].

Date probably before 133 B. C.; cf. no. 105.

108. FRAGMENT of lid like no. 106 brought in by peasants in 1911; part of the ridge (108) preserved, but none of the original edges.

H. 0.24, w. 0.17, th. 0.03 to 0.05; letters 0.02 to 0.025.

(Fig. 97).



Fig. 97.

[ἐπὶ στεφα]νηφόρου [— —]
[c. 7 l. - τ]οῦ Ἀδμή[του —]
[c. 9 l. - -]τος Α[— — —]
— — —

The last letter in l.3 may have been Α or Δ or Λ; it is the initial of the name of the dead man's father.

For the date, cf. no. 105.

An inscription dated by a *stephanephoros* (ἐπὶ στεφανηφόρου τοῦ δεῖνος] τοῦ Ναθήου - - -) which BURESCH copied at Tschapakly (*Inscr. Bureschianae* no. 2) may here be mentioned as probably Sardinian; cf. KP iii pp. 8—9; it was found about 20 kilometers northeast of Sardis.

109. FRAGMENT of lid like no. 106, brought in by peasants in March, 1911; part of the ridge, of the l. side and of the upper edge are preserved, bottom broken away.

H. 0.315, w. 0.225, th. 0.037 at ridge to 0.02 at upper edge; letters 0.015 to 0.02.

(Fig. 98).



Fig. 98.

ἐπὶ στεφ[ανηφόρου]
Πολεμα[ίου Διό- ?]
[φ]αντος [τοῦ δεῖνος -]
- - - -

“In the year when Polemaios was stephanephorus (*died*) — Diophantos son of — — —”.

The width of these lids being about 0.45, it is clear that this fragment contains the l. half of the text; there was therefore no space for any month dating.

For the date, cf. no. 105 and see also no. 22.

110.

Cinerary Vase of MELITINE.

VASE of plain earthenware like that represented in *AJA* xviii 1914 p. 46 fig. 7; found in March 1911 on the r. couch of the single-chamber tomb no. 55, facing eastward on the eastern slope of the hill west of the Paktolos.

H. 0.30, diameter 0.26; text in ink 0.05 below the upper rim; letters 0.005 to 0.009.

Published *AJA* xviii 1914 p. 55 no. 17 = *IGR* iv 1754.

(Fig. 99).

(110)

ΕΠΙΣΤΕΦΑΝΗΦΟΡΟΥ
 ΤΗΣ ΔΙΟΚΛΕΟΥΣ
 ΔΕΚΑΤΗ
 ΜΕΛΙΤΙΝΗ ΑΛΕΞΑΝΔΡΟΥ
 ΕΤΩΝ

ἐπὶ στεφανηφό[ρ]ου [Διοδό- ?]
 τῆς Διοκλέους
 [μηνὸς —] δεκάτῃ,
 Μελιτίνη Ἀλεξάνδρου
 ἐτῶν . .

Fig. 99.

"In the year when *Diodote* (?) daughter of Diokles was stephanephorus, on the 10th of the month —, (*died*) Melitine daughter of Alexandros, aged . ."

As in nos. 106a, 111, this *stephanephoros* was a woman. In l. 2 *-της* is probably the end of her name because the erasure in l. 1 seems too short to have contained a complete name. For the date, cf. no. 105.

111.

Stele of MENOPHILA.

STELE of bluish marble found in May 1914 among remains of walls about sixty metres northeast of the temple; the pediment has three acroteria, the upper being formed by two snakes in relief with heads pointing downward and each of the lower by one snake with head pointing upward; at the base, a tenon 0.11 h. Within the oblong niche is the figure of a draped woman standing between two women attendants, her r. hand raised toward her neck and her r. elbow supported by the l. hand; the outline of her head and veil is seen, but the face is broken away. Above the niche are carved her name and the outline of a wreath (*στέφανος*); on a shelf within the niche are depicted a basket with curving sides (*τάλαρος*), a bundle of papyrus rolls (*βύβλος*) and a lily (*κρίνον*); below these is incised an A (*ἄλφα*).

H. (including tenon) 1.07, w. 0.45, th. 0.11; letters (l. 1) 0.008 to 0.012, (ll. 2—11) 0.005 to 0.01.

Published by D. M. ROBINSON, *Anat. St.* pp. 345—353; by U. VON WILAMOWITZ-MOELLENDORFF, *Litteris* i 1924 pp. 10—11; *SEG* iv 634. (Figs. 100, 101).



Fig. 100.

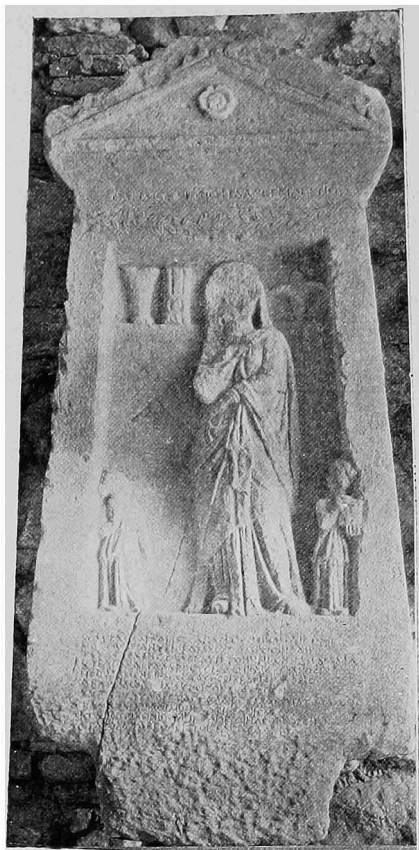


Fig. 101.

ὁ δῆμος Μηνοφίλαν Ἑρμαγένου.

(wreath)

(niche)

κομψὰν καὶ χαρίεσσα πέτρος δείκνυσι· τίς ἐντι

μουσῶν μανύει γράμματα, Μηνοφίλαν.

τεῦ δ' ἔγεν' ἐν στάλα γλυπτὸν κρίνον ἠδὲ καὶ ἄλφα

5 βύβλος καὶ τάλαρος τοῖς δ' ἔ(π)ι καὶ στέφανος; —

ἡ σοφία μὲν βίβλος, ὁ δ' αὖ περὶ κρατὶ φορηθεὶς

ἄρχαν μανύει, μουννογόναν δὲ τὸ ἐν,

εὐτάκτου δ' ἀρετᾶς τάλαρος μάνυμα, τὸ δ' ἄνθος

τὰν ἀκμὰν δαίμων ἄντιν' ἐληΐσατο. —

10 κού[φ]α τοι κόνις εἰμί· πολλοὶ τοιῆδε θανούση,

ἃ γά[μ]οι οὐδὲ γονεῖς, τοῖς ἔλιπες δάκρυα.

“The People *honoured* Menophila daughter of Hermagenes. (*niche*) That she is fair the very beauty of the stone declares; who she is the verses indicate: Menophila. — ‘Why are there carved on the stele a Lily and an A, a Book, a Basket and besides these a Wreath?’ — ‘Wisdom is the Book, the Wreath worn about the head signifies public office and the number One an only child; well ordered virtue doth the Basket betoken and the Flower that bloom which fate filched away’. — Lightly lying earth am I; for the death of such an one *as thou*, without husband or parents, many there are to whom thou hast left tears”.

The text differs slightly from that of WILAMOWITZ; the tomb is speaker in the first and last distichs, and in ll. 4—9 a passer-by asks and is told what the symbols mean. In l. 5, **T** for **II**.

The date, so far as can be judged from script and style, is about the middle of the 2^d century B. C.; MENOPHILA's year of office as *stephanephoros* though possibly later than that of CHONDROS (no. 21) was earlier than 133 B. C.; cf. the note to no. 93. Whether she was preceded or was followed in office by the holders mentioned in nos. 105—110 it does not seem possible to determine. This is, so far as we know, the only monument on which is depicted the *official* wreath worn by a *stephanephoros*. For a similar stele, cf. no. 167; cf. also no. 119, notes.

112—115.

Texts on Cinerary Chests.

112. MARBLE LID like those in nos. 105, 106, with the chest to which it belongs; the latter, which has a lock-plate incised on the front, is depicted in the Berlin catalogue cited below and resembles closely the specimen in the British Museum, *IBM* 1031 (= no. 117 below). This chest was brought from Sardis to Smyrna by Herr MÜLHAUSEN and is now in the Berlin Museum.

- (112) H. of lid 0.37, w. 0.47; h. of chest, to ridge of lid, 0.35.
Published *Mous. k. Bibl.* 1878—1880, p. 182; *Arch. Z.* xxviii 1880 p. 38; *Beschr. d. ant. Skulpt. Berlin* no. 1123; *IGR* iv 1522; cf. *SEG* iv 637.

(Fig. 102).



Fig. 102.

ἐπὶ ἱερέως τῆς Ῥώμης Διονυσίου τοῦ Ἀθηναίου
μηνὸς Ὑπερβερεταίου ια', Ἀρτεμίδωρος
Ἀρτεμιδώρου ἐτῶν με'.

“In the year when Dionysios son of Athenaios was priest of Rome, on the eleventh of the month Hyperberetaios, Artemidoros son of Artemidoros (*died*) at the age of forty-five”.

The priest of Rome was the eponymous official of Sardis from about 133 till about the end of the first century B. C.; see the notes to nos. 27, 93, 114 and 130.

113. CHEST like that in no. 112, complete with lid, found at Sardis; where it now is do not know; the inscription appears to have been not on the lid, but on the chest (*ἐπὶ λάρνακος*).

H. 0.30, w. 0.45, th. 0.35; letters 0.02.

Published in minuscule *Mous. k. Bibl.* 1876—1878 p. 62 no. 146 = *IGR* iv 1526.

ἐπὶ ἱερέως τῆς Ῥώμης Κοτοβηους
μηνὸς Ἀρτεμισίου ιε', Ἀρτεμισία
Ἀρτεμιδώρου ἐτῶν ιζ'.

“In the year when Kotobes was priest of Rome, on the fifteenth of the month Artemisios, Artemisia daughter of Artemidoros (*died*) at the age of seventeen”.

For the date, cf. no. 112; the forms of the sigma and omega are the same as in that text.

On the non-Greek name *Κοτοβης*, see the note to no. 130 below; for examples of the genitive —*ηους*, *AFA* xviii 1914 p. 357.

114. FRAGMENT of lid like those in nos. 105—109, brought in by peasants in April 1911. H. 0.105, w. 0.29, th. 0.06; letters 0.015 to 0.02.

(Fig. 103).



Fig. 103.

[ἐ]πὶ ἱε[ρέως τῆς Ῥώμης]
[Γαῖ]ου Ἰουλίου Δ[- c. 5 l. -]
[. . ο]ν τὸ β', μην(ὸς) Λώου βί', Δ[ιο-]
[μήδης Δι]ομήδο[υς.]

“In the year when Gaius Iulius D— was priest of Rome for the second time, on the twelfth of the month Lōos (*died*) Diomedes son of Diomedes”.

In l. 1 the base of the **E** is plain; and so are also the sigla indicating the two *iotas* and (114) part of the **II** which precede it.

This text in which the priest bears the name of IULIUS, taken together with no. 130, is evidence that the practice of dating by the priest of Rome continued at Sardis till about the end of the first century B. C.

115.

FRAGMENT of lid like that in nos. 105—109 and 112, found in 1913 in the excavations to the north of the temple; on the reverse of this lid another sepulchral text (no. 170) was engraved about 500 years later; base and r. side original.

H. 0.24, w. 0.22, th. 0.057 at ridge, 0.04 at edge; letters 0.008 to 0.01. (Fig. 104).

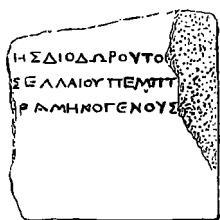


Fig. 104.

[ἐπὶ ἱερέως τῆς Ῥώμης Διοδώρου το[ῦ . .]
[- c. 9 l. - μηνὸς Ἀ]πελλαίου πέμπτ[η ἡ -]
[πιόντος (?), Ἀλεξάνδ]ρα Μηνογένους
[ἐτῶν —]

“In the year when Diodoros son of --- was priest of Rome, on the fifth day from the end of the month Apellaios (died) Alexandra (?) daughter of Menogenes aged —.”

Since the normal width of such lids is about 0.45 (cf. nos. 122, 130), we have here the r. half of the original stone; we may therefore assume that in the l. half there were to each line the same number of letters — i. e. about fifteen — as will fit into this r. half. Our supplement to l. 1 exactly fills the space estimated; l. 3 is restored *exempli gratia*.

The famous Sardinian orator DIODOROS surnamed ZONAS, whom STRABO mentions as a contemporary of MITHRIDATES, may have been the personage here named; cf. *RE* v 660—661 no. 35; CICHORIUS, *Röm. St.* p. 298; the script may be of the late second or early first century and would thus suit his period. If however our DIODOROS served as early as about 120 B. C., he may have been the father of *Μενεκράτης Διοδώρου*, *OGI* 437.93 (about 98 B. C.).

116.

Cinerary Vase of ΜΕΝΟΙΤΟΣ.

VASE of plain earthenware found in February 1911 on the r. hand couch of tomb 61 near that containing no. 110; that vase and this are much like one another; the text is incised 0.06 below the upper rim.

H. 0.42, diameter 0.31; letters 0.01 to 0.02.

Published *AFA* xviii 1914 pp. 46—49 no. 14.

(Fig. 105).

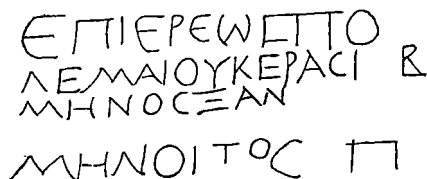


Fig. 105.

ἐπὶ ἱερέως Πο-
λεμαίου Κερασι(ος) β'
μηνὸς Ξαν(δικοῦ),
Μηνοιτος π'.

“In the year when Polemaios Kerasis was priest for the second time, in the month Xandikos, (died) Menoitos aged eighty”.

From no. 92 it appears that KERASIS is not the patronymic but the second name of POLEMAIOS; on the latter name at Sardis, cf. nos. 22, 45, 91, 92 and 109.

In this text, as in nos. 117 and 118, the eponymous priest is doubtless the *ἱερεὺς τῆς Ῥώμης* of nos. 112—115; the dates of these inscriptions nos. 116—118 are therefore between about 133 and about 1 B. C.

117—122.

Texts on Cinerary Chests.

- (117) 117. CHEST with lid like no. 112; lock-plate incised on the front; found at Sardis, now in the British Museum.

H. 0.24, w. 0.405; letters 0.014.

Published *JHS* xxix 1909 p. 155 no. 4; *IBM* 1031 (with drawing of the chest and facsimile of the text).

ἐπὶ ἱερέως Πανφίλου, Μητρο-
δώρου Ἀρτεμιδώρου περιράντης.

“In the year when Panphilos was
priest (*died*) Metrodoros son of Artemi-
doros, ritual purifier”.

The unique term *περιράντης*, probably equivalent to *lustrator*, seems to denote a temple attendant whose function it was to cleanse from ritual impurity those wishing to enter the sacred precinct; *περιρραντήριον* or *ἀγιστήριον* was the receptacle for the water with which such cleansing was performed; cf. *Syll.* 982 note 9, 983.15; *I. v. Perg.* 336. 7; *Milet* i 3 p. 409; on the two Delphic *perirranteria* mentioned by HERODOTOS (i 51), cf. *Syll.* 250 note 30.

For the limits of date, see no. 116.

118. CHEST with lid, presumably like no. 112; found at Sardis, present location unknown. H. 0.31, w. 0.46, th. 0.37, letters 0.022.

Published in minuscule *Mous. k. Bibl.* 1876—1878 p. 59 no. 141.

[ἐ]πὶ ἱερέω[ς] Μητροδώρου τοῦ
Μενεκράτου μηνὸς Ἀρτεμισίου
τετράδι ἀπιόντος, Μενέλαος
Ἀρτεμιδώρου.

“In the year when Metrodoros son
of Menekrates was priest, on the fourth
day from the end of the month Artemisios,
(*died*) Menelaos son of Artemidoros”.

This MENEKRATES may have been the *Μενεκράτης Διοδώρου* of *OGI* 437.93, the date of which is about 98 B. C. (cf. no. 115); if so, the year of office of his son METRODOROS might have been about 75 B. C.

119. LID similar to those of nos. 105—109 brought in by a peasant in April 1912; surface much worn; traces of the broken acroterion in the lower r. corner.

H. 0.41, w. 0.42, th. at ridge 0.08, at upper and lower edges 0.04; letters 0.025.

Published *AJA* xviii 1914 pp. 62—64 no. 22.

(Fig. 106).



ἐπὶ Ἀπφίου μην-
ν[ὸ]ς Λώου ἡ' ἀπιόν(τος),
Μενεκράτης Ἀ-
πολλοφάνου
[ἐτ]ῶν ιη'.

“In the year when Apphion
held office, on the eighth day from
the end of the month Lōos (*died*)
Menekrates son of Apollophanes,
aged eighteen”.

Fig. 106.

Having seen examples of the formulae *ἐπὶ στεφανηφόρου τοῦ δεῖνος* (nos. 21, 105—110), (119) *ἐπὶ ἱερέως τῆς Ῥώμης τοῦ δ.* (nos. 93, 112—115) and *ἐπὶ ἱερέως τοῦ δ.* (nos. 91, 92, 116—118), we here pass to the ambiguous *ἐπὶ τοῦ δ.*; in most cases the script alone does not enable us to decide whether the monuments having this formula belong to the period preceding or to that following 133 B. C. But in nos. 120—127, 129, 130, there is in each case some feature making it, if not certain, highly probable that the eponymous official is priest of Rome. Here the dating depends on the question whether Apphion was *stephanephoros* or priestess of Rome. There is no proof that this priesthood was tenable by a woman, but there seems to be no reason why it should not have been, and the script suggests the first rather than the second century B. C. Thus for the present it is uncertain whether Apphion was *ἱερεία τῆς Ῥώμης* after about 133 B.C. or *stephanephoros* (cf. nos. 106a, 110, 111) in the period preceding that date; but it seems probable that she was priestess of Rome.

120. LID like that of no. 119, complete with cinerary chest; found at Sardis, now in the Louvre.

H. 0.40, w. 0.43, h. of ridge above base of chest 0.37.

Published *AJA* xviii 1914 p. 65 no. 25; cf. *Bull. Soc. des Ant. de France* 1901 p. 352 no. 70; cf. *Arch. Anz.* 1902 p. 125 no. 70. (Fig. 107).

ΕΠΙΕΡΜΙΠΠΟΥΛΑΒΙΗΝΟΥΜΗΗΝΟΣΑΠΕΛΜΑΙ
ΟΥΙΖ Σ ΑΡΔΙΟΝ Κ ΗΗΝΟΔΩΡΟΥ
ΓΥΝΗΔΕΜΕΝΕΛΛΑΟΥΤΟΥΜΗΗΝΟΦΙ
ΛΟΥ

ἐπὶ Ἑρμίππου Λαβιήνου μηνὸς Ἀπελλαίου
ἰς', Σάρδιον Μηνοδώρου
γυνὴ δὲ Μενελάου τοῦ Μηνοφί-
λου.

Fig. 107.

"In the year when Hermippos Labienus (*or* son of Labienus) held office, on the seventeenth of the month Apellaios, (*died*) Sardion daughter of Menodoros and wife of Menelaos son of Menophilos".

As in the case of no. 119, the dating of the script may be either before or after about 133 B. C.; HERMIPOS may have been either *stephanephoros* or priest of Rome. But it seems possible that LABIENUS, his second name (?), had some connexion with that of the notorious Q. LABIENUS who tyrannized over Asia in 41—39 B.C. (*RE* xii 258 no. 5); this fact would place him in the 1st century B.C. and he must then have been priest of Rome.

121. FRAGMENT of lid like those of nos. 119 and 120, brought by peasants in March 1911. H. 0.31, w. 0.26, th. 0.032 to 0.045; letters 0.021 to 0.024. (Fig. 108).



Fig. 108.

ἐπὶ Χρυσόγον[ου τοῦ]
[Δ]ιοφάντου Ο[πι-]
[να] μηνὸς Ὑπερβε[ρεταίου],
[c. 5 l. -]σια Δο[- - c. 7 l.]
5 [c. 6 l. -]υνα[- - -]

"In the year when Chrysogonos *Opinas* (?) son of Diophantos held office, on the — of the month Hyperberetaios, (*died*) — sia daughter of Do— —."

The date is less uncertain than in nos. 119 and 120. The name missing in l. 2 was the second name of CHRYSOGONOS; it began with O, and we have restored O[πινα], because he was probably related to *Χρυσόγονος Χρυσόγονου νεώτερος Οπινας* of no. 8. 132.; cf. *AJA* xviii 1914 p. 361. The office here held by him is the priesthood of Rome, and if, as might well be, he was grandfather to the CHRYSOGONOS of no. 8, this text would date about 50 B.C.

- (122) 122. FRAGMENT of lid like that of no. 119, brought by peasants in 1911; lower edge original, broken on the other sides.

H. 0.32, w. at ridge 0.21, th. 0.06; letters 0.022.

(Fig. 109).



Fig. 109.

[ἐπι Σω]κράτου Π[αρ-]
[δαλα] μηνὸς δ' [...],
[Ἀπολλ]ωνίδης [...]
[...].δῶρου ἐτ[ῶν -]

"In the year when Sokrates *Pardalas* held office, on the — day of the fourth month (*died*) Apollonides son of —doros, aged —".

The restoration, based on the assumption that the original width of the lid was about 0.42, seems highly probable, though not certain. If correct, the eponymous official is the SOKRATES PARDALAS of nos. 22, 91, and probably the priest by whom the Sardian year is dated in *I. v. Perg.* 268 E. 35—36 = *OGI* 437 = *IGR* iv 297): ἐπι ἱερέω[ς] τῆς... Ῥώμης Σωκράτου. Our no. 6 may well be a fragment of the treaty between the Sardians and the Ephesians of which three fragments are already known: *I. v. Perg.* 268 C, D, E; if that be so, our text is probably contemporary with no. 6, i. e. both of them date from about 98 B. C.

123. LID similar to no. 119, with chest, found at Sardis and now in the Louvre.

H. of chest to ridge 0.29, w. 0.43, th. 0.38; letters 0.018.

Published *AJA* xviii 1914 p. 64 no. 23; cf. *Bull. Soc. des Ant. de France* 1901 p. 352 no. 69; *Arch. Anz.* 1902 p. 125 no. 69.

(Fig. 110).

ΕΠΙ ΑΡΧΕΛΑΟΥ Δ
ΜΗΝΟΣ ΑΠΕΛΛΑΙΟΥ Κ
ΛΥΣΙΜΑΧΟΣ ΜΗΝΟΦΙΛΟΥ
ΕΤΩΝ ΚΗ

ἐπι Ἀρχελάου δ'
μηνὸς Ἀπελλαίου κ',
Λυσίμαχος Μηνοφίλου
ἐτῶν κη'.

Fig. 101.

"In the year when Archelaos held office for the fourth time, on the twentieth of the month Apellaios (*died*) Lysimachos son of Menophilos, aged twenty-eight."

This ARCHELAOS, who was certainly the priest of Rome, may possibly have been the *Ἀρχέλαος Θεοφίλου* of *I. v. Perg.* 268 E. 38 (= *OGI* 437.93 = *IGR* iv 297.99); if so, this text would date about 90 to 75 B. C.; it is probably of the same year as no. 125.

Among the few inscriptions found at Sardis which are dated by eponymous officials, no less than seven (nos. 105, 114, 116, 123, 125, 127, 130) show such an official serving for more than one year; among these men one (127) served for as long as thirteen years. This may have been due to a scarcity of wealthy citizens during the 2^d and 1st centuries B. C.

124. LID similar to no. 119 found in April 1913 in a Byzantine tomb about 40 m. south of the temple; side edges original, top and bottom broken.

H. 0.29, w. 0.45, th. at ridge 0.045; letters 0.018 to 0.02.

(Fig. 111).

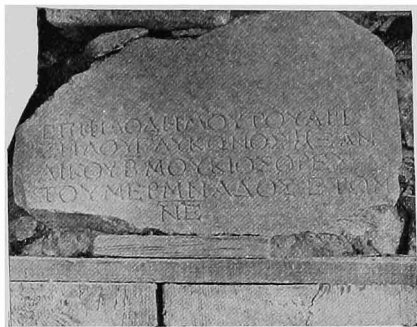


Fig. 111.

ἐπὶ Φιλοδήμου τοῦ Ἀρι-
ζήλου Γλύκωνος μη(νὸς) Ξαν-
δικοῦ β', Μούκιος Ὀρέσ-
του Μερμνάδος ἐτῶν
νε'.

(124)

"In the year when Philodemus Glykon son of Arizelos held office, on the second of the month Xandikos (*died*) Mucius son of Orestes of the tribe(?) Mermnas, aged fifty-five."

It may be inferred from the script that PHILODEMOS held the priesthood of Rome early in the 1st century B. C. With *Mermnas*, if a personal name, cf. *Μέρμνης*; *Schol. vet. Pind. Ol. i 127 b.*

But this seems to be the name of a tribe hitherto unknown (cf. *Sardis vi 2 p. 95 note 1*); for the names of other tribes, cf. nos. 34, 127—129. We now probably know five tribes with non-Greek names: *Asias* (HEROD. iv 45), *Tymolis* (no. 34), *Masduis* (no. 125), *Alibalis* (no. 127) and *Mermnas*. This last, if perpetuating the name of the old royal line, suggests that some of the other tribal names may be as old as the eighth century B. C.; cf. no. 186. 9, 10, 15.

125—128.

Texts on Cinerary Vases.

125. VASE resembling no. 110, found in March 1911 on the r. hand couch of tomb 61 near the top of the hill where no. 110 was found; with text in ink 0.04 below the rim.

H. 0.41, diameter 0.30; letters 0.006 to 0.01.

Published *AJA* xviii 1914 p. 49 no. 15.

(Fig. 112).

ΕΠΙ ΑΡΧΕΛΑΟΥ ΤΟ ΤΕΤΑΡΤΟΝ
ΜΗΝΟ ΔΩΡΟΣ ΜΗΝΟ ΔΟΤΟΥ ΜΑΣΔ[υ]ΙΔΟΣ
ΜΗΝΟΣ ΔΑΙΣΙΟΥ ΑΠΙΟΝΤΟΣ ΕΚ ΤΗ

ἐπὶ Ἀρχελάου τὸ τέταρτον,
Μηνόδωρος Μηνόδοτου Μασδ[υ]ίδος
μηνὸς Δαισίου ἀπιόντος ἕκτη.

Fig. 112.

"In the year when Archelaos held office for the fourth time (*died*) Menodoros son of Menodotos, of the tribe Masduis, on the sixth day from the end of the month Daisios."

This text is probably contemporary with no. 123; more than one Sardinian ARCHELAOS, rich enough to bear for a fourth year the cost of serving as priest, is not likely to have existed within that century and a quarter. If this and no. 123 belong to the same year, we may date them in the first quarter of the 1st century B. C.

With the name of the tribe *Μασδ[υ]ίς* — possibly *Μασδ[ω]ίς* — we may compare the place-names *Μασδονη*, *Μαστανρα*, Mastusia; cf. *Sardis vi 2 p. 95* and the admirable list of DEETERS, *RE* xiii 2149. In this list *Μασδυίς* is described as a demotic, but in view of the use of *Διονυσιάδος* (no. 126) which is undoubtedly the name of a Sardinian *φυλή*, there seems little doubt that *Alibalis* (no. 127), *Mermnas* (no. 124) and *Masduis* are also names of local tribes.

126. VASE like that of no. 110, found in February 1911 on the rear couch of tomb 13 in the hill west of the Paktolos; text almost encircling the neck incised 0.07 below the upper rim; a few letters lost by flaking.

(126)

H. 0.32, diameter 0.25; letters 0.005 to 0.011.
Published *AFA* xviii 1914 p. 56 no. 18.

(Fig. 113).

ΕΠΙΜΗΝΟΦΙΛΟΥ ΤΟΥ ΣΩΠΑΤΡΟΥ ΜΗΝΟΣ ΑΡΤΕΜΙΣΙΟΥ | Η ΑΠΟΛΛΩΝΙΟΥ ΑΠΟΛΛΩΝΙΟΥ ΔΙΟΝΣΙΑΔΟΣ

Fig. 113.

ἐπὶ Μηνοφίλου τοῦ Σωπάτρου μηνὸς Ἀρτεμισίου ιη', Ἀπολλ[λῶ]νιο[ς] Ἀπολλ[λῶ]νίου Διονυσιάδος.

"In the year when Menophilos son of Sopatros held office, on the eighteenth of the month Artemisios, (*died*) Apollonios son of Apollonios, *of the tribe Dionysias*."

That *Διονυσιάς* was the name of a Sardian tribe (*AFA* l. c. p. 57) is shown by no. 12. MENOPHILOS, priest of Rome, may possibly have been the magistrate of this name who is mentioned on coins of Sardis; *BMC Lydia* p. xcix, MIONNET iv p. 119 no. 669.

Datable in the 1st century B. C., by the resemblance of the vase to nos. 125 and 127.

127. VASE resembling no. 110, found alongside of it in tomb 55; inscription in ink well preserved except for a faded spot in l. 4.

H. 0.32, diameter 0.27; letters 0.004 to 0.011.
Published *AFA* xviii 1914 pp. 52—54 no. 16.

(Fig. 114).

ΕΠΙΠΑΡΔΑΛΑ ΤΟ ΙΣ
ΜΗΝΟΣ ΔΑΙΣΙΟΥ Ι
ΤΡΥΦΩΝΙΣΙΔΩΡΟΥ ΑΝ
ΒΑΥ~~Τ~~ΟΣ ΕΤΩΝ ΞΕ

Fig. 114.

ἐπὶ Παρδαλα τὸ ιη'
μηνὸς Δαισίου ι',
Τρύφων Ἰσιδώρου Ἀλι-
βαλ[ίδ]ος ἑτῶν ξε'.

"In the year when Pardalas held office for the thirteenth time, on the tenth of the month Daisios *died* Tryphon son of Isidoros *of the tribe Alibalis*, aged sixty-five."

The PARDALAS here officiating as priest of Rome for the thirteenth year may be identical with the Sardian mentioned by PLUTARCH (*Præcepta ger. reipubl.* 813 F, 825 D) ¹ whose influence nearly involved Sardis in rebellion and in war (cf. *AFA* l. c. p. 53); he may also have been the father of G. IULIUS PARDALAS, high-priest of Asia between 4 and 12 A.D.; cf. p. 27 above and *RE* x 686 no. 377. Should these identifications be correct, the fact that the son probably received his Roman citizenship from AUGUSTUS would suggest that the father was opposed to ANTONY at some time during the dominance of the latter in Asia (41—31 B. C.) and that this opposition constituted the dangerous partisanship to which PLUTARCH alludes. If this be so, our text probably dates about 45 to 35 B. C.

¹ About 115—120 A. D. he addressed this treatise to his Sardian friend MENEMACHOS, probably an exile from Sardis; STEIN, *RE* xv 837 no. 5; WEGEHAUPT, *Berl. phil. Woch.* 1913 1316. The phrases *Παρδάλαν τὸν ὑμέτερον* and *οἰκεία παραδείγματα* suggest that the man and the events were connected with Sardis, and the capital penalties alluded to (*op. cit.* 831 F) might easily have been incurred there in the years 41—31 B. C. Possibly however PLUTARCH is referring to some Sardian whom MENEMACHOS had personally known and to Sardian disturbances in the latter part of the 1st century A. D.; if so, these have remained unrecorded.

128. VASE like that of no. 110, found in March 1911 on the l. couch of tomb 21 in the (128) hill where no. 110 was found; text roughly scratched 0.08 below the rim.

H. 0.31, diameter 0.24; letters 0.015 to 0.04.

Published *ΑῤΑ* xviii 1914 p. 58 no. 19.

(Fig. 115).

ΑΜΜΙΟΝ
ΜΗΤΡΑ

Ἀμμιον
Μητρᾶ.

"Ammion daughter of Metras."

Fig. 115.

Similarity of this vase to nos. 110, 125—127 points to the 1st century B.C. as its date.

129—132.

Texts on Cinerary Chests.

129. FRAGMENT of lid similar to no. 119, found in May 1914 among the ruinous foundations northeast of the temple; bottom and l. side original, broken to r. and at top.

H. 0.33, w. 0.23, th. at ridge 0.05, at edge 0.025; letters 0.018.

(Fig. 116).



ἐπὶ Μάρκο[ν Ἀντωνίου]
τοῦ ἀντοκρ[άτορος, μη-]
νὸς Δίου ἔ' [ἀπιόντος, ἀ-]
πέθανε Πο[- c. 8 l. -]
5 ου θυγάτηρ.

"In the year when Marcus Antonius the emperor held office, on the sixth day from the end of the month Dios, died Po— daughter of —"

Fig. 116.

The supplement [Ἀντωνίου] is certain; the official style of the Triumvir was *Μάρκος Αντώνιος ἀντοκράτωρ* (*Cl. Rev.* vii 1893 p. 477 = *Hermes* xxxii 1897 p. 509), no MARCUS other than he in the 1st century B.C. — the period indicated by the script — was *ἀντοκράτωρ*, and after 9 B.C. the name of the month *Dios* was changed; cf. note to no. 130.

AUGUSTUS was honoured in Asia about 30 B.C. by election as eponymous magistrate (e.g. at Herakleia a. L.; *OGI* 459 note 3); our text shows that this same honour was paid at Sardis to ANTONY, perhaps in 41 B.C. after his Ephesian reception as Dionysos (*PLUT. Ant.* 24), or in 33 B.C. when he stayed at Ephesos with CLEOPATRA (*PLUT. ibid.* 56); cf. BRANDIS, *Hermes* xxxii 1897 pp. 516—517.

In any case this inscription dates from some year in the decade between Philippi and Actium. The office which he here bore is the priesthood of Rome; cf. no. 112.

130. LID, similar to no. 119, found by peasants in 1910; broken on r. side and at the top; parts of the bottom and of l. side original.

H. 0.39, w. 0.33, th. at ridge 0.07, at edge 0.033; letters of lower text (a) 0.018 to 0.021, of upper text (b) 0.013 to 0.015.

(Fig. 117).

(130)



Fig. 117.

(a) [ἐπι...]υτουα δ' μη(νός)
[Καίσαρ]ος κ', Ἀπφι[α...]
[... γυ]νή δὲ Ἀσκληπι-
[άδου...]οδώρου.

(b) ἔτους τοῦ αὐτοῦ,
Ἀσκληπιάδης
μετὰ τῆς μητρ[ός.]

(a) "In the year when -utouas held office for the fourth time, on the twentieth of the month *Kaisar*, (*died*) Apphia daughter of X, the wife of Asklepiades son of -odoros."

(b) "In the same year (*died*) Asklepiades with his mother".

(a) In l. 1 there is no bar over the Δ such as there is in l. 2 over the Κ, yet the reading seems certain. Since the usual width of such lids is about 0.45, the fragment missing here on the l. cannot have been wider than about 0.12, i. e. was only wide enough to contain the supplement [Καίσαρ]ος, which is here required because no other Lydian month bore a name forming its genitive in -ος. The reading Ἀδμή[του] is therefore inadmissible in ll. 1—2; Δ must indicate (as in no. 123) the fourth year of office as priest of Rome and the ΜΗ at the end of l. 1 must be the usual abbreviation for μηνός. This leaves -υτουα (genitive) as part of a name which, like Κοτοβης (no. 113), was evidently Lydian. It cannot be restored with certainty, but in the nominative may have been [Κο]υτουας (cf. Κυατβης, *Syll.* 46.152; Kitvas, *Sardis* vi 2 no. 30; Καδοας, no. 1 above) or [Το]υτουας (cf. Τατενα, Τετταιος, Τουδω, *Sardis* ibid. pp. 99—100).

(b) This inscription was obviously engraved shortly after the other, when the ashes of the child ASKLEPIADES were placed with his mother's.

The names of the months used in Lydia are listed in the appendix to the decree of about 9 B. C. introducing the Asian calendar (*OGI* 458.68—71); the name of the first month, which till then had been *Dios* (RAMSAY *CB* p. 204) was changed to *Kaisar*. If our restoration of l. 2 is correct, this text must date after that decree, i. e. near the beginning of the 1st century A.D. Soon after this, owing to the predominance of the imperial cult, the worship of the goddess Rome and the practice of dating by her priest seem to have ceased.

131. FRAGMENT of lid of the usual type found in May 1914 among ruined foundations northeast of the temple; broken on all sides.

H. 0.165, w. 0.17, th. 0.025; letters 0.015.

(Fig. 118).



Fig. 118.

either:

[ἐπι - c. 7 l. -] μηνός Ὑπε[ρβ-]
[βερεταίου Σ]εβαστή, Δημ[ή-]
[τριος Δημητ]ρίου, φύσι δ[ὲ]
[- c. 9 l. ο]ς Φιλεταίρ[ου].

or:

[ἔτους...] μηνός Ὑπε[ρβε-]
[ρεταίου Σ]εβαστή, Δημ[ήτρι-]
[ος Δημητ]ρίου φύσι δ[ὲ...]
[- c. 7 l. - ο]ς Φιλεταίρ[ου].

"In the year when X held office (or "In the year Z"), on the 1st of the month Hyperberegtaios (*died*) Demetrios son of Demetrios, by birth son of X the son of Philetairos.

Since the width of border missing on each side is unknown, we cannot tell whether the (131) text began with *ἐπι* followed by a short name (e. g. *Παρδαλα*) or whether the dating was by the Sullan era, so that the beginning was *ἔτους* . . . ; for an example, cf. KP ii 148. On the use of *Σεβαστή* as name for the first day of each month, which presumably came in with the calendar reform of about 9 B. C., cf. KP i 43, ii 158, BLUMENTHAL, *Arch. f. Pap.* v 1913 p. 342, Thus our text was probably engraved about the beginning of the 1st century A. D.

132. LID similar to no. 119, brought in by peasants in 1914; The four sides are preserved, the upper r. and lower l. corners broken.

H. 0.36, w. 0.41, th. at central ridge 0.04; letters 0.01.

(Fig. 119).



Fig. 119.

*ἐπι Ἀπολλωνίδου τοῦ
Μανίτου μηνὸς Περει-
τίου, Μηνόφαντος Μι-
θρήου τοῦ Μενεκρά-
5 [τ]ου, ἐτῶν νδ'.*

“In the year when Apollonides son of Manitas held office, in the month Pereitios, (*died*) Menophantos son of Mithres the son of Menekrates, aged fifty-four.

The date seems to be about the latter half of the 1st century B. C.; APOLLONIDES would have been the priest of Rome. For an earlier Sardian of this name, cf. *SGDI* 2643.

133. LID of the usual type found in April 1922 in the wall of a ruined Turkish house on the west bank of the Paktolos above Sardis; broken on r. side. Copy by T. L. SHEAR.

H. 0.36, w. 0.255; letters 0.026.

(Fig. 120).

Α Π Φ Ι Α Σ Ν Ι Κ ῆ
Ε Τ Ω Ν

Ἀφριάς Νικ[. . . .]
ἐτῶν[. .]

“Apphias daughter of
Nik —, aged —.”

Fig. 120.

The lettering, which resembles that of no. 124, may be dated in the 1st century B. C.; for a text of the same kind, cf. *R. de phil.* xxxvii 1913 p. 327 no. 19.

134—139.

Epitaphs of 1st Cent. B. C. and 1st Cent. A. D.

134. BASE of marble stele, with tenon, found in May 1914 among ruins northeast of the temple; both sides are preserved; the upper half of the stele is missing.

H. 0.48, w. 0.53, th. 0.85; letters 0.018.

(Fig. 121).

(134)



Fig. 121.

*Σαραπίων Σαραπίωνος
τοῦ Ἀπολλωνίου· χαῖρε.*

“Sarapion son of Sarapion the
son of Apollonios. Hail!”

The script is of the 1st century B.C. The position of the text suggests that the surface above it was originally painted, as was probably the case in no. 29 above; cf. KP i 84.

135. FRAGMENT of stele brought in by peasants in 1912, broken on all sides.

H. 0.31, w. 0.47, th. 0.065; letters 0.01 to 0.013.

(Fig. 122).



Fig. 122.

*[- -]δωρος Ἀπο[- -]
χαῖρε.*

The lettering seems to be of the 1st century B.C.

136. TEXT, now lost, copied by LEBAS in a wall near a khan.

Published LBW 630.

(Fig. 123).

ΖΩΙΛΟΣΦΙΛΙΠΠΟΥΚΑΤΕ
ΣΚΕΥΑΣΕΝΤΟΜΝΗΜΕΙΟΝΑΥ
ΤΩΚΑΙΤΟΙΣΤΕΚΝΟΙΣΚΑΙΔΙ
ΟΜΗΔΕΙΕΤΩΝ·Β·ΜΗ·Θ

Fig. 123.

*Ζώϊλος Φιλίππου κατε-
σκεύασεν τὸ μνημεῖον αὐ-
τῷ καὶ τοῖς τέκνοις καὶ Δι-
ομήδει ἐτῶν β', μη(νῶν) θ'.*

“Zoilos son of Philippos built the tomb for himself and his children and for Diomedes (*who died*) at the age of two years nine months.”

Probable date: 1st cent. B. C. or A. D. DIOMEDES was doubtless, as WADDINGTON suggests, the son on the occasion of whose death ZOILOS the father built the family tomb.

137. BLOCK of marble built into the inside face of the acropolis wall about 1.60 from (137) the ground.

H. 0.22, w. 0.99; letters 0.055.

Published LBW 632; *Mous. k. Bibl.* 1873—1875 p. 135.

(Fig. 124).

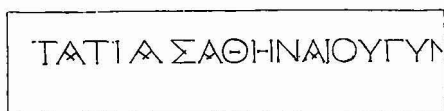


Fig. 124.

Τατίας Ἀθηναίου γυν[αικός -]

“(Tomb) of Tatia the wife of Athenaios.—”

Since there are two different names, *Τατία* and *Τατίας* (cf. *CIG* index), the inscription may have read: *Τατίας Ἀ. γυν[ή]*. But in such texts the genitive is more usual than the nominative case; cf. nos. 148—151. Probable date, 1st century B. C.

138. SLAB of marble found by peasants in April 1913; broken on three sides; the r. side original.

H. 0.28, w. 0.33, th. 0.08; letters 0.018—0.02.

(Fig. 125).



Fig. 125.

[Ἀπολλ]ώνιος Μηνᾶς
[καὶ Γλ]ύκ[ιν]να ἡ γυνή
[. . . .]ιω Ἀγρύπνω
[τ]ῷ τέκνω.

“Apollonios Menas and Glykinna his wife to —os Agrypnos their child.”

The date may be of the 1st century B. C. or A. D. For the name *Γλύκιννα* cf. *AM* xxiv 1894 p. 227 no. 60.

139. MARBLE STELE of which two fragments (*a*, *b*) are built into the fountain Suyutlütchesme, situated north of the village of Balyk-iskelessi, on the road running between the south side of the Mermere-giöl (*Γυγαία λίμνη*) and the tumuli of the ‘Lydian kings’. Though the edges of these fragments do not fit together, the fact that they belong to the same stele is proved by their width — the original sides of both being preserved — and by their lettering. Their thickness cannot now be ascertained.

a: H. 0.60, w. 0.48; letters 0.022 to 0.028.

b: H. 0.46, w. 0.48; letters as in *a*.

Published: *a*, *CIG* 3468; *BCH* xi 1887 p. 446 no. 2; cf. *IGR* iv 1362;

b, *BCH* xi 1887 p. 445 no. 1;

a and *b*, *FSHS* xxxvii 1917 p. 111 no. 24 = *IGR* iv 1744.

(Fig. 126).

(139)

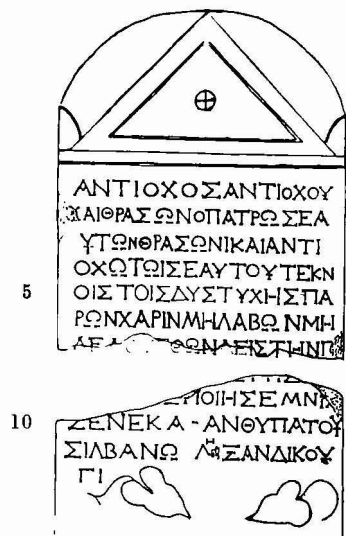


Fig. 126.

a } Ἀντίοχος Ἀντιόχου—
 [καὶ Θράσων ὁ πατέρως ἐα-
 ντῶν—Θράσωνι καὶ Ἀντι-
 ὄχῳ τῶν ἐαυτοῦ τέκν-
 5 οῖς τοῖς δυστυχῆσ(ι)· πα-
 ρ' ὧν χάριν μὴ λαβὼν μη-
 δὲ δ[οῦ](ς) ἐθῶν δὲ ἰς τὴν π-
 b } [ατρίδα πίστιν] ἐπιδ[ειξ-]
 [άμενος] ἐποίησε μνία-
 10 ς ἔνεκα, ἀνθυπάτου
 Σιλβανῶ μη(νός) Ξανδίκου
 γί'.

“Antiochos son of Antiochos — and Thrason their uncle — for Thrason and Antiochos his own hapless children, by way not of receiving thanks from them nor of returning it, but of *testifying their loyalty to their native city*, made (*this monument*) as a memorial, in the proconsulship of Silvanus on the 13th of the month Xandikos.”

It is here assumed that only ll. 8—9 are partly missing, but the loss of several more lines is of course quite possible.

The proconsul is either M. PLAUTIUS SILVANUS, *PIR* iii p. 46 no. 361, or TI. PLAUTIUS SILVANUS AELIANUS, *PIR* iii p. 47 no. 363. The former may have served as early as 1 to 2 A.D.; cf. GROAG, *FOAI* xxi—xxii 1922—24 Beibl. 467 note 81; the latter served under NERO about 54 A.D. The style of the lettering suits either date, but the earlier seems the more probable.

140—141.

Epitaphs of Soldiers.

140. FRAGMENT of marble shaft brought in by peasants in 1911; the parallel sides have their original surfaces; on r. side of the front a strip 0.09 wide is cut away; top, base and back broken.

H. 0.25, w. 0.21, th. 0.20; letters 0.019.

(Fig. 127).



5

Fig. 127.

[- ---- fru-]
 menta[rius]
 leg(ionis) X ge[m(inae) p(iae) f(idelis) a-]
 gens cu[ram]
 custod(iae) [armo-]
 5 rum v[- -]

“ - victualling orderly in the Tenth Legion *gemina pia fidelis*, acting as keeper of arms ”

In l. 1 the M, in l. 2 at end the E, in l. 3 the V, in l. 4 the D, in l. 5 the R are certain; (140) in l. 3 the first letter may have been G or C. Date, 1st or 2^d century A. D.

We read '[fru]menta[r]ius' because *frumentarii* of this legion appear in *ILS* 2368, 9093, one of them detailed as here to other duties: *agens curam carceris* (*ILS* 2368). In connexion with the functions of *custos armorum* the mention of a *centurio armamentarius* may seem more probable than that of a *frumentarius*; cf. *CIL* viii 16553 = GSELL, *Inscr. lat. de l'Algérie* i 3101; DAR.-SAGL. ii p. 921; but a centurion can hardly have been assigned to such duty.

Legio X gemina received in 89 the title *Domitiana pia fidelis* and after 96 retained that of *pia fidelis*; *RE* xii 1690; *FRS* xviii 1928 p. 148. There is space in l. 2 for 'p. f.' as above restored and, if this supplement is correct, our text must be later than 96 A. D. At that date the legion was stationed on the lower Rhine; under TRAJAN at some time after 107 it moved to Vindobona (Vienna) where it remained for centuries; RITTERLING, *RE* xii 1682—1683.

141. STELE of bluish marble, with tenon, found in 1914 in a heap of stones near the village of Deirmend in the Paktolos valley about 5 kilometres south of Sardis.

H. 0.38, w. 0.27, th. 0.05; letters 0.024.

(Fig. 128).

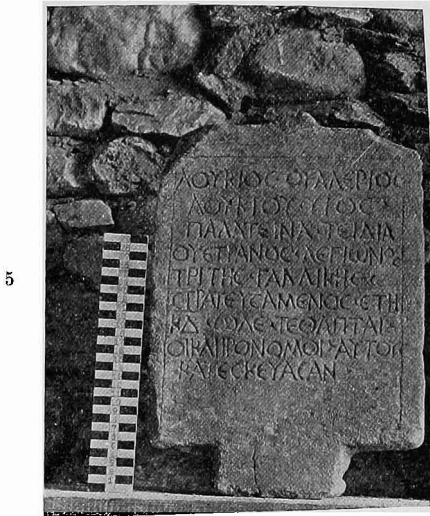


Fig. 128.

ΛΟΥΚΙΟΣ ΟΥΑΛΕΡΙΟΣ
 ΛΟΥΚΙΟΥ ΥΙΟΣ
 ΠΑΛΑΤΕΙΝΑ ΤΕΙΔΙΑ
 ΟΥΕΤΡΑΝΟΣ ΛΕΓΙΩΝΟΣ
 5 ΤΡΙΤΗΣ ΓΑΛΛΙΚΗΣ
 ΣΤΡΑΤΕΥΣΑΜΕΝΟΣ ΞΗΝ
 ΚΔ' ΩΔΕ ΤΕΘΑΠΤΑΙ·
 ΟΙ ΚΛΗΡΟΝΟΜΟΙ ΑΥΤΟΥ
 ΚΑΤΕΣΚΕΥΑΣΑΝ.

"Lucius Valerius Teidia son of Lucius of the tribe Palatina, a veteran of the Third Legion Gallica who served as soldier for twenty-four years, has been buried here. His heirs built (*the tomb*)".

The neat script probably dates from about the middle of the 2^d century. The father LUCIUS seems to have come from Northern Italy somewhere near Padua, this region being indicated by the son's cognomen TEIDIA. In that neighbourhood are found the names TEUDA, TEDA (f.) and TEUDUS (*CIL* v 3058, 5072, 4925). For the history of *leg. iii Gallica*, see RITTERLING, *RE* xii 1517—1532; H. M. D. PARKER, *The Roman Legions* 1928.

142.

Epitaph of a Doctor.

SLAB of bluish marble found in April, 1912, at the southeast corner of the temple obliquely broken at base. A raised border 0.03 wide slopes inward to the panel on which the text is carved.

H., r. 0.27, l. 0.37, w. 0.45, th. 0.09; letters 0.028 to 0.03.

Published *AFA* xviii 1914 p. 61 no. 21.

(Fig. 129).

(142)



Fig. 129.

Date: 1st century B.C. or A.D. This couple evidently had no children.

Ἄρτεμας ἰατρὸς κα-
τεσκεύασεν τὸ
μνημεῖον αὐτῷ καὶ
Μελτίνῃ γυναικὶ καὶ
5 κληρονόμοις· ζῆ.

“Artemas, physician, built the tomb for himself and for Meltine his wife and for his heirs; he is living.”

143—149.

Epitaphs of the 1st and 2^d Centuries A.D.

143. BASE of marble cinerary chest brought in by a peasant in June, 1911; broken at top; moulded base and parts of r. and l. sides original; the moulding, 0.04 h., shows the thickness of the floor, a triangular piece of which projects behind.

H. 0.09, w. 0.39, th. at top 0.06, at bottom 0.30; letters 0.015 to 0.017.

Published *Αἴα* xviii 1914 p. 66.

(Fig. 130).



Fig. 130.

[Α]πολλώνιος Ἀπολλωνίου
Ἄτταλος ὁ καὶ Τρόφιμος.

“Apollonios Attalos, also called Trophimos, son of Apollonios.”

Date: 1st or 2^d century A.D.; on monuments such as this the lettering is an uncertain criterion of age.

144. FRAGMENT of marble block found in 1912 in a house at Mersindéré about two kilometres west of Sardis; broken on all sides.

H. 0.38, w. 0.29, th. 0.09; letters 0.02.

(Fig. 131, l. side.)



Fig. 131.

[ἔ]ευξε τύμ[βον]
[τ]οῦτον Ἀρτεμ[εί-]
[σ]ίος | ἀλόχω π[ο-]
[θ]εινῆ τοῦνομ^ρ
5 [Ἀρ]τεμεισία |
[ἐ]ν ᾧ μεθ' ἡμ[ᾶ]ς
[ἄ]λλος οὐ τ[ε]θή-
[σ]εται - - -
- - - - -

"This tomb Artemeisios made for his beloved wife, Artemeisias by name, wherein after us none other shall be laid, - -"

Date: 1st or 2^d century A.D. For a similar epitaph in iambics cf. *AM* xxiii 1898 p. 162 (144) no. 2 (Dorylaeion). The next inscription may be from the monument to which this belonged.

145. FRAGMENT of marble found in 1911 in a house opposite to the Sart station; r. side original, broken on the other sides.

H. 0.28, w. 0.21, th. 0.41; letters 0.02.

(Fig. 131, r. side).

[τῶν ἐπιγε-]
[γρα]μμέ- -
[ν]ων ἀντί-
γραφον ἀ-
ποκεῖται
5 εἰς τὸ ἀρ-
χεῖον.

"A copy of the inscription is deposited in the record office."

The resemblance in colour of stone and in lettering between this and the preceding fragment suggests that both are from the same tomb. τῶν ἐπιγεγραμμένων here replaces the more usual expression τῆς ἐπιγραφῆς; cf. *KP* iii no. 120. On the financial and other reasons for registration of documents in the city archives, cf. E. WEISS, *Gr. Privatr.* i pp. 343 f., 392 f.; L. WENGER, *Z. Sav. St. rom. Abt.* 49 1929 pp. 341 f.

146. SLAB of marble brought from Tchalteli near Sardis in 1910 and placed in the museum wall; broken l., r. side original and probably also the top.

H. 0.17, w. 0.40, th. 0.16; letters 0.025.

(Fig. 132).



Fig. 132.

[- -]άτης Ἀπολλωνίου καὶ
[- -]να Ἡρακλᾶ ζῶντες
[τὸ μνη]μεῖον κατεσκευάσαν.

"—ates son of Apollonios and —na daughter of Heraklas built the tomb."

Presumably from the tomb of a married couple.

147. FRAGMENT of moulded panel of bluish marble brought in by peasants in 1914, broken at base and on l. side; the heavy moulding projects 0.04 and the lettering is deeply cut.

H. 0.36, w. 0.29, th. 0.10; letters 0.05.

(Fig. 133).

(147)



Fig. 133.

Probable date: 2^d century A.D. The husband's name was engraved on the l. side of the panel; in the centre some ornament, doubtless in relief, appears to have separated the names of husband and wife. The *upsilon* has the shape of the Latin V.

[κ]αὶ Μοσ-
χίου γυ-
ναϊκὸς
αὐτοῦ.

“(Tomb of X) and
of Moschion, his wife.”

148. MARBLE BLOCK built into the east wall of the acropolis about 1.53 from the ground; edges apparently original.

H. 0.19, w. 0.94; letters 0.06.

Published *LBW* 631; *Mouseion* 1873—75 p. 135; *IGR* iv 1520.

(Fig. 134).



Fig. 134.

Τ(ίτου) Αὐρ(ηλίου) Κλ(αυδίου) Μάγνου νομικοῦ.

“(Tomb) of Titus Aurelius Claudius Magnus, lawyer.”

Date, about the last quarter of the 2^d century A.D. **DIOCLETIAN'S** tariff prescribed the maximum fee (*μισθός*) to be charged by an advocate or a lawyer; *δικολόγος ἤτοι νομικός*, *advocatus sive iuris peritus*; *IG* vii 22; *Ed. Diocl.* 7 72. Epitaph of a *νομικός*: *AM* xxiv 1899 p. 206 = *BCH* xxv 1901 p. 332.

149. STELE of white marble found at Sardis, not seen by us.

H. 1.355; w. above 0.48, below 0.51, th. 0.095; letters 0.028.

Published *KP* i 29.

Μελίτωνος
καὶ ἐκγόνων.

“(Tomb) of Meliton and his descendants.”

The script is of the 2^d century A.D., but the stele is Hellenistic and was re-used by **MELITON**. For such re-use cf. nos. 167, 170.

150. SLAB of bluish marble found at Salihly in 1911, not seen by us.

H. 0.30, w. 0.42, th. 0.14; letters 0.035.

Published *KP* iii 6.

[Σκ]ε[ο]ύα [Τ-]
[ρ]ύφωνος π-
αιδευτοῦ.
ζῆ.

“(Tomb) of Skeouas son of
Tryphon, teacher: he is living.”

Date: end of 2^d or 3^d century A.D. The name is equivalent to the Latin **SCAEVUS**.

151.

(151)

Inscription of CL. ANT. SABINA.

LID of a sarcophagus representing a couch on which recline the draped effigies of two women, found in 1913 about 150 metres west of the Paktolos together with the marble platform on which the sarcophagus had stood. The *herôon* of which this is the western platform was situated on the south side of the Smyrna road facing north; see G in Ill. 18, *Sardis* i 1 p. 30. The text, carved in the recess between the couch rail and the cornice beneath, is divided into two parts by the central boss of the couch.

H. of recess 0.052; letters 0.028; space between third and fourth words 0.37.

Published by H. C. BUTLER, *Sardis* i 1 pp. 136, 170 ff.; by C. R. MOREY *Sardis* v 1 p. 14 f., the frontispiece and ill. 3 showing the text; *SEG* iv 635. (Fig. 135).



Fig. 135.

Κλαυδίας Ἀντωνίας Σαβεΐνης (boss) ὑπατικῆς.

“(Tomb) of Claudia Antonia Sabina, consular lady.”

The second word might be filled out as ANTIA or ANTONIA; on the ambiguity of Ἀντ., cf. J. KEIL, *Forsch. in Eph.* iii nos. 38 and 72. Of those two *nomina*, ANTONIA, which was far the commoner in Asia Minor, should doubtless be understood here.

Our SABINA may have belonged to the family of M. CLAUDIUS P. VEDIUS ANTONINUS SABINUS, *grammateus* of Ephesos about 140—144 A.D.; it was one of the most distinguished in Asia and had several members of consular rank; cf. GROAG, *FOAI* x 1907 p. 292, J. KEIL, *op. cit.* pp. 166—168. The decade 185—195 A.D. in which our sarcophagus seems to have been made (MOREY, l. c. p. 17) is a possible date for the death of a daughter or niece of that SABINUS. His original name, which he still bore about 128 A.D., was *Μάρκος Κλαύδιος Σαβεΐνος*; *Forsch. in Eph.* iv 1 no. 8. It is likely also that our SABINA was, as MOREY suggests, in some way connected with *Κλαυδία Ἀντωνία Σαβεΐνα Προκλιανή* of Smyrna (*CIG* 3199).

As to who was SABINA's consular husband, for whom the tomb on the eastern platform of the *herôon* was probably built (MOREY, p. 15), conjecture seems fruitless. The title *ὑπατική* is doubtless here used, as MOREY states, in the strictly correct sense of “wife (or widow) of a *consularis*”; in the province of Asia at this period men of that rank were by no means rare. For instance, three sons and two sons-in-law of the sophist DAMIANOS of Ephesos were *consulares*; J. KEIL, *op. cit.* p. 167 nos. 9—13; WALTON, *FRS* xix 1929 p. 58. At Philadelpheia are the epitaphs of ARUSPICIA DEMO and her daughter PRISCILLA, wives of *consulares*; KP i nos. 44—45 = *IGR* iv 1622—1623; cf. *IGR* iv 1382, KP ii 228.

This monument closely resembles the two sarcophagus-lids — perhaps from the same Ephesian workshop as ours (MOREY, l. c. pp. 75—76) — found by KEIL at Ephesos in 1928 (*FOAI* xxv 1929 Beibl. 47—50). A document of 204 A.D. shows that one of these belonged to *Κλαυδία Ἀντωνία Τατιανή*, member of a senatorial family, who had been praised as benefactress at Aphrodisias (WENGER, *Z. Sav. St. rom. Abt.* lxix 1928 pp. 329, 344 Nachtr.; *RE* iii 2889 no. 403 (GROAG); LBW 1597), but neither lid bears any inscription.

152.

Sepulchral Imprecation.

MARBLE SLAB, now lost, copied in 1811 by COCKERELL (notebook ii no. 76); in 1874 by O. RAYET; the latter describes it as “chez le bakkal Dimitri, petite plaque marbre, cassée en

(152) haut et à gauche, caractères de basse époque." Both copies are here reproduced through the kindness of Mrs. HENRY NOEL and of the late BERNARD HAUSSOULLIER. (Figs. 136, 137).
Published from COCKERELL's copy by E. A. GARDNER, *JHS* vi 1885 pp. 346—347 no. 76.

ΜΕΝΩΝΕΞΩΒΑΛΗ
ΗΝΟΚΤΥΜΩΛΕΙ
ΩΝΑΛΛΩΝΠΑΝ
5 ΕΥΧΟΙΤΟΜΕΤΑΠΑΝ
ΩΝΜΗΤΕΘ·ΕΜΜΑ
ΜΗΤΕΟΜΜΑΤΩΝ
ΞΕΩΛΗΓΕΝΟΙΤΟ
ΤΟΝ

Fig. 136. (COCKERELL)

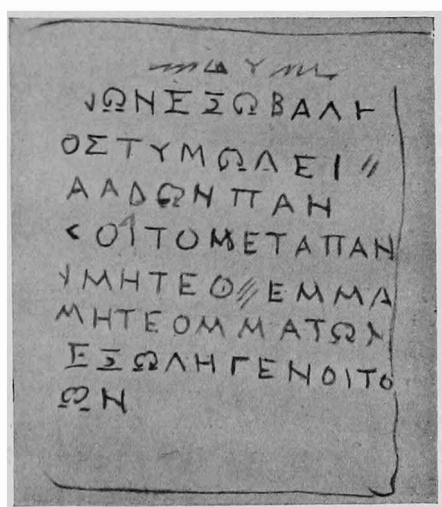


Fig. 137. (RAYET)

[- - - - - εἴ τις] δ[έ τινα]
[τῶν προδηλου] μένων ἔξω βάλη
[ἔστω μὲν ἐπιξ] ἡ(μ)ῖος Τυμωλεί[ταις,]
[Μηνός (?) δὲ καὶ θε] ῶν ἄλλων πάν[των]
5 [κεχολωμένων] τύχοιτο μετὰ παν-
[ωλείας πάντ] ῶν, μήτε θ[ρ]εμμά-
[των ὄνησις εἴ] ἡ μήτε ὀμμάτων
[ὄρασις, αὐτῷ δὲ] ἔξώλη γένοιτο
[καὶ μετὰ θάνα] τον.

" - if anyone should cast out *any* of the above mentioned (*scil.* corpses'), may he be subject to penalties by the people of Tymolos, and may he incur the wrath of Mên (?) and of all other gods with loss of all things; of creatures nurtured by him may he have no delight nor any sight of his eyes, and may utter perdition befall him after death."

RAYET's copy shows the outline of the stone and the position of the lacunae, while in COCKERELL's copy fewer letters are missing on the l. side. In l. 3 the reference is to the payment of a fine to the city of Tymolos; cf. *ὁ δῆμος ὁ Τυμωλειτῶν*, KEIL, *Num. Z.* 52 1919 p. 117. This city, from whose territory our text must have been brought, was perhaps situated at Salihly about 6 kilometres from Sardis; KP ii p. 9.

L. 3: *ΗΝΙΟΣ* suggests [ἐπιξ]ῆμιος; cf. LUC. *Calumn.* 8: τοῖς χρωμένοις ἐπιξῆμιος.

L. 5 gives the approximate length of the lines, for the supplement [κεχολωμένων] is certain. Cf. *BCH* x 1886 p. 503: κεχολωμένον ἔχοιτο Μῆνα καταχθόνιον; *CIG* 4380 r: θεῶν Πισιδικῶν κεχολωμένων τύχοιτον; cf. STERRETT, *EJ* nos. 28—30; *IG* ix 2 1201: ἔξει κεχολωμένον Βασιλέα θεὸν μέγιστον . . . καὶ θεοὺς πάντας καὶ θεοὺς ἥρωας.

In ll. 7, 9, the supplements [ὄνησις εἴη] and [θάνα]τον are suggested by *Alt. v. Hierapolis* (Jb. Erghft iv) 339 (= *CIG* 3915 = LBW 1683): καὶ μήτε τέκνων - - ὄνησις εἴη - - καὶ μετὰ θάνατον [ἔχοι] τοὺς ὑποχθονίους θεοὺς - - κεχολωμένους; *Syll.* 526.45: μήτε τέκν[ω]ν ὄν[α]σιν γίνεσθαι; *CIG* 2664: τέκνων ὄνησιν.

The restoration of l. 9 is doubtful because of RAYET's variant -ων. We may compare the formula of *AM* xv 1890 p. 154 no. 2: ὅλη καὶ πανώλη γένοιτο αὐτοῦ τὸ γένος τε καὶ αὐτός; cf. KP ii 157. But if -των, not -τον, be correct, the reading may have been [- αὐτῷ δὲ] ἔξώλη γένοιτο [καὶ πανώλη πάν]των; cf. *CIG* 4224 f (= PETERSEN—V. LUSCHAN, *Reisen in Lyk.* no. 6): ἔξώλεα [κ]αὶ πανώλεα εἴη αὐτῷ πάντων; *SGDI* 5753.15. In these phrases, ἔξώλη, ἔξώλεα, etc. seem to mean 'perdita', 'things utterly ruined', and the object of the curse may be

found either in the nominative or in the dative. The name of the god in l. 4 may have been, (152) not Mên, but Hermes or Leto; for examples of such imprecations, see STEMLER, *Gr. Grabinschr. Kleinasiens* pp. 70—71; *IGR* iv 1479; *TAM* ii 451.

153.

Epitaph of XANTHIPPE.

MARBLE SHAFT, rectangular, with mouldings at top and bottom, found in May 1922 in an old cemetery on the south side of the Gygaean Lake (Mermere-giöl) about five kilometres due north of Sardis; chipped on l. side and upper corner of r. side broken away. From copy of H. C. BUTLER.

H. 0.85, w. 0.35, th. 0.34; letters 0.016 to 0.017; h. of moulding at top 0.16, at bottom 0.15. (Fig. 138).

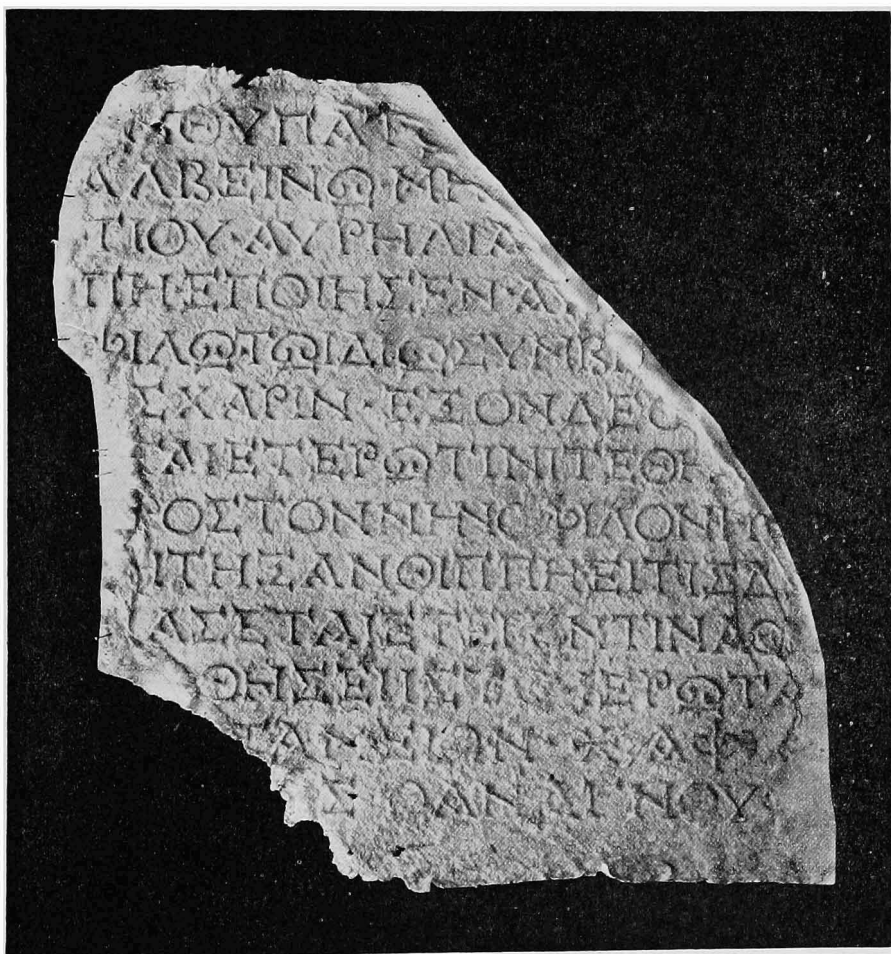


Fig. 138.

[ἀ]γθυπάτω [Νουμμίω]
 Ἀλβεῖνω μη[γὸς Περι-]
 τίου, Αὐρηλία [Ξανθίππ-]
 πη ἐποίησεν Αὐ[ρ. Μηνο-]
 5 φίλω τῷ ἰδίῳ συμβί[ω μνεί-]
 [α]ς χάριν· ἐξὸν δὲ ο[ὐκ ἔ-]
 [σ]ται ἐτέρῳ τινι τεθῆ[ναι]
 [π]ρὸς τὸν Μηνόφιλον ἢ [μό-]
 [ν]η τῇ Ξανθίππῃ· εἴ τις δ[ὲ]
 10 [β]ιάσεται ἕτερόν τινα θε[ῖ-]
 [ναι], θήσει ἰς τὸ ἱερώτα-
 [τον] ταμεῖον (δηνάρια) ἀφ'·
 [χαίροι]ς ὁ ἀναγνοῦ[ς].

"In the proconsulship of *Nummius Albinus*, in the month *Peritios*, *Aurelia Xanthippe* made (*this tomb*) for *Aurelius Menophilos* her own husband as a memorial. No person other than *Xanthippe* only shall be permitted to be buried with *Menophilos*, and should anybody in violation of this put in another person, he shall pay to the most sacred treasury 1500 denarii. Hail to thee, thou who hast read this."

The fact that both wife and husband are AURELII shows the inscription to be later than 212 A. D., while the excellence of the script points to a date not far from the first quarter of the 3^d century. The proconsul was probably M. NUMMIUS UMBRIUS PRIMUS SENECIO ALBINUS, *cos. ord.* in 206 (*PIR* ii p. 421 no. 189), the year of whose proconsulship would have been about 222; cf. WADDINGTON, *Fastes* p. 263. M. NUMMIUS SENECIO ALBINUS, *cos. ord.* in 227 (*PIR* ii p. 421 no. 187), C. ALI-- (or ALL--) ALBINUS, *cos. ord.* in 246 (*PIR* i p. 44 no. 338)

(153) and M. NUMMIUS CEIONIUS (ANNIUS?) ALBINUS, *cos. ii ord.* in 263 (*PIR* ii p. 420 no. 185) seem less eligible for identification because of the lateness of their dates. The Pisidian inscription honouring NUMMIUS ALBINUS, a man of consular rank, as "friend of the Emperor"¹ may refer to our proconsul.

For the phrase *χαίροις ὁ ἀναγνούς* cf. KP i 139; *R. de phil.* xlvi 1922 p. 124; *IG* xiv 350: *χαιρέτω ὁ ἀναγνούς*.

154—161.

Epitaphs of 2^d and 3^d centuries.

154. FRAGMENT of marble block brought in by peasants in 1913; base original, but broken on the other three sides.

H. 0.195, w. 0.40, th. 0.30; letters 0.02.

(Fig. 139).



Fig. 139.

[- - ὁ δεῖνα - -]
 c. 7 l.] τὴν καμάρ[α]ν [ἐν τῷ]
 [προσκ]ειμένω τόπω α[ὐτῷ καὶ]
 [ἐκγ]όνοις καὶ θρέμασι[ν ἐπὶ τῷ]
 [μὴ π]ωλῆσαι ἢ ἐξαλλ[οτριῶσαι]
 5 ζῶν ἐποίησεν.

"X in his lifetime made the vault on the surrounding plot for himself and for his descendants and foster-children on condition that none shall sell or alienate."

This dates from the 2^d or the 3^d century A.D.; a penalty was not always prescribed; cf. *CIG* 3364 and *Mous. k. Bibl.* 1884—85 p. 29. For ἐπὶ τῷ, cf. *CIG* 3382.10. πωλῆσαι is not an error; cf. εἶναι ἐξὸν πωλῆσαι, KP iii no. 120; ἐξὸν τεθῆναι, *FRS* xvi 1926 p. 83 no. 206; in these cases, as here, the *N* precedes a vowel and obviates hiatus.

155. SLAB of local marble brought in by peasants in 1914; r. side original, broken on the other three sides; surface much worn.

H. 0.33, w. 0.35, th. 0.07; letters 0.015 to 0.018.

(Fig. 140).



Fig. 140.

 [6-8 l.]ς Μενεκράτου[ς]
 [6-8 l.]α κατεσκεύασα[ν]
 [τὴν καμ]άραν μετὰ το[. . .]
 [4-5 l. τοῦ]ς Μηνοφίλου τε[κ-]
 5 [νοῖς καὶ ἐ]κγόνοις. (leaf)

"- - X son of Menekrates - -
 built the vault with - for the children
 and descendants of Menophilos."

The incomplete lines cannot be restored with any certainty.

¹ STERRETT, *Wolfe Exp.* 430 (= *IGR* iii 368) should read as follows: [τὸν φίλον τοῦ Σε[β.]|[Νού]μμιον Ἀλβεῖ|[γον] τὸν λαμπρότ[α]|[τον] ὑπατικὸν Ἀῦρ. |[Ἀν]τιοχιανὸς Ὁ|[λυμ]πικὸς. This "quadrangular cippus" was evidently the base of a statue of ALBINUS erected at Adada in the 3^d century; cf. *PIR* ii p. 420 no. 180a. In *IGR* iv 1215, 1216 (= *CIG* 3500, 3499) a *consularis* of the 3^d century is called φίλος τοῦ Σεβ. (Thyateira).

156. GRAVESTONE in the form of an arched niche flanked by pilasters, found near Sardis, (156) now in the Berlin Museum; within the niche is the bust of a woman, with face damaged but hair and draperies well preserved, and below it the inscription.

H. 0.48, w. 0.32-0.385, th. 0.115; letters 0.014 to 0.02.

Published in *Beschr. d. ant. Skulpt.* (1891) no. 793.

(Fig. 141).



Fig. 141.

*Ἐλπιδηφόρος καὶ Ὀνήσιμος Ἐλπιδί-
[κη]ν γλυκυστάτην μνείας χάριν.*

"Elpidephoros and Onesimos (*set up this effigy of*) the sweetest Elpidike as a memorial."

The date appears to be the latter part of the 1st or the earlier part of the 2^d century A.D. This is probably from the tomb of the *Ἐλπιδί[κη]* whose epitaph found at Mermere, north of Sardis, mentions her two sons *Ὀνήσιμος καὶ Ἐλπ[ιδη]φόρος*; KP i 129.

157. FRAGMENT of marble block brought in by peasants in 1914; top and r. side original, broken on l. side and below.

H. 0.13, w. 0.43, th. 0.16; letters 0.024.

(Fig. 142).



Fig. 142.

*[- -]σίου τοῦ κ- Ἀμαχίου
[κ- -]ης Ἰθάρον Σαρδια-
νῶν ζῶσιν.*

"(Tomb) of -sios also called Amachios and of X daughter of Itharos, citizens of Sardis; they are living."

The date is possibly 1st, more probably 2^d century. The name *Ἰθάρος*, formed like *Ἰλαρος* directly from an adjective, is found at Aphrodisias in Caria (*REG* xix 1906 p. 242), at Iasos (LBW 306, *AM* xv 1890 p. 154) and in Rome; *CIG* 6444, 6671. The names *Ἀμάχιος* and *Ἰθάρος* as well as *Ἐλπιδηφόρος* and *Ἐλπιδίκη* (no. 156) are not mentioned by BECHTEL, *hist. Personennamen d. Gr.*

158. BASE of stele found by peasants in 1914; broken at top and on r. side.

H. 0.36, w. 0.33, th. 0.09; letters 0.025 to 0.03.

(Fig. 143).

(158)



Fig. 143.

Date, 2^d or 3^d century A.D. For the epithet *προγονικόν* applied to *ἡρώων*, *μνημεῖον*, etc., cf. *CIG* 4069, *KP* ii 122, PETERSEN—V. LUSCHAN, *Reisen in Lyk.* i 16, 109, ii, 75, 80, 114.

159. SLAB with smooth surface, seen in 1880 at Mr. CH. SMITH'S near the Sart railway station by Sir W. M. RAMSAY, who has kindly communicated his copy. (Fig. 144).

ΑΥΡΗ ΕΠΙΚΤΗΤΟΥ Ε. ΣΕΙΤΗΝΟΥ Ξ ΧΟΙΡΕΝΠΟΡΟΥ

Fig. 144.

Αὐρη(λίου) Ἐπικτήτους Σε(τ)τηνοῦ (leaf) χοιρενπόρου.

“(Tomb) of Aurelius Epiktetes citizen of Saittai, dealer in swine.”

Probable date: 3^d century A.D. The ethnic *Σεττηνός* indicates citizenship in *Σαίτται*, the town whose ruins and whose name survive at Sidas-kalé (*KP* ii p. 108); Sir W. RAMSAY thinks that the *I* copied by him in this word represents a *T* of which the top stroke had been erased or broken. In *F. de Delphes* iii 1 551.17 the same ethnic is misspelt *Σεπτηνῶν*; cf. ROBERT, *Hermes* lvi 1930 p. 106.

ΕΠΙΚΤΕΤΕΣ was one of the *suarii* who provided fresh pork; cf. *P. Giess.* 40 ii. 18, with P. M. MEYER'S note; J. P. WALTZING, *Corp. prof.* ii p. 89 f.

160. MARBLE STELE found in 1914 in an old cemetery between the Gygaean lake (Mermere-giöl) and the tumuli south of it; broken on the l. side; at the top a wreath in low relief. From copy of T. L. SHEAR. (Fig. 145).

ΜΟΣΧΕΙΝ ΤΩ ΠΑΤΡΙ
ΚΑΙ Ο ΓΑΜΒΡΟΣ ΚΑΙ ΚΙΛΙΑΝΟΣ
ΤΩ ΠΕΝΘΕΡΩ ΚΑΙ ΟΙ ΣΥΝ-
ΕΝΙΣΕΠΟΙΗΣΑΝ ΜΝΗΑΣ
5 ΝΕΚΟΝ

[καί] Μόσχειν τῷ πατρὶ
καὶ ὁ γαμβρὸς Κακιλιανὸς
τῷ πενθερῷ καὶ οἱ συν-
[γ]ενεῖς ἐποίησαν μνήας
5 [ἔ]νεκον.

Fig. 145.

This is a monument of the late 2^d or 3^d century, similar to those depicted in *JHS* xxxvii 1917 p. 105 no. 16 and in *KP* i no. 172. The latter epitaph and *KP* i no. 174, ii no. 154, resemble our text in mentioning *οἱ συγγενεῖς* at the end of the list of the relations who join in honouring the dead person. For *Μόσχειν* (= *Μόσχιον*), cf. *KP* ii 134A with the references cited on p. 50 (no. 103), and for the form *ἔνεκον* cf. *JHS* xxxvii 1917 p. 108 no. 20, *KP* ii no. 131 and note p. 159.

161. TEXT now lost, copied in 1889 by A. BRUECKNER from a stone lying about 150 m. (161) from the r. bank of the Paktolos among the Roman ruins first met on the way from the station. Published *CIL* iii 12248 (see also 13670). (Fig. 146).

V > E O \ S̄ C I A I

||||| V C

<p>5 C O </p> <p> C </p> <p>5 </p> <p> </p>	<div style="border-left: 1px solid black; border-right: 1px solid black; height: 100px; width: 20px; margin: 0 auto;"></div>	<p>E I P A I > P A T R I · S V O ></p> <p>L I C C I A L · F I L I A E S V A E</p> <p>L A I I E S V A E</p> <p>C N D A E · M A T R I · S V A E</p>	<p>- - ai patri suo</p> <p>- /// liocomæ (?) filiae suae</p> <p>5 - - a]e aviaē suae</p> <p>[Se]cundae matri suae</p>
---	--	---	---

Fig. 146.

In l. 4 the name may be *Ἡλιοκόμη*; cf. BECHTEL, *hist. Personennamen d. Gr.* pp. 191, 253. The fragmentary state of the inscription enables one only to classify it as sepulchral. We publish in connexion with it the following.

161a. FRAGMENT of marble brought in by peasants in 1914, broken on all sides. H. 0.21, w. 0.30, th. 0.09; letters 0.05. (Fig. 147).



- iulī (?) -
- lioco
- av

Fig. 147.

The peculiar arrangement of the C and the small O makes l. 2 of this fragment correspond closely with l. 4 above; a strip of tooled surface suggesting erasure is seen at the beginning of our l. 2, and the traces of AV in our l. 3 agree with those of l. 5 in BRUECKNER's text. It would seem therefore that this is a surviving fragment of his inscription; if so, his copy of l. 3 (= l. 1 of this fragment) needs to be corrected.

162.

Epitaph of Gladiator.

STELE with rudely carved bas-relief of the Roman period representing a mounted horseman; seen in the village of Sart about 1848 by Dr. ABEKEN, who copied the inscription; now apparently lost.

Published by HENZEN, *Bull. dell' Inst. di corr. arch.* 1848, p. 82 note 3. (Fig. 148).

<p>ΥΙΟΝ ΕΠΑΓΑΘΙΚΑ (?)</p> <p>ΚΑΙ ΑΡΙΑΓΝΗΣ ΓΕΓΑ</p> <p>ΩΤΑ ΙΠΠΟΔΙΩΚΤΗΝ</p> <p>ΚΑΤΕΧΕΙ ΤΥΜΒΟΣΤΟΝ</p> <p>ΤΕΠΑΓΑΘΙΟ</p>	<p>[Ἐπαγάθον]</p> <p>(horseman)</p> <p>υἱὸν Ἐπαγάθυ(ο)</p> <p>καὶ Ἀριάγνης γεγα-</p> <p>ῶτα ἰπποδιώκτην</p> <p>κατέχει τύμβος τὸν</p> <p>5 τ' Ἐπαγάθυο.</p>
---	---

Fig. 148.

- (162) "Epagathos, mounted gladiator, son of Epagathos and of Ariagne, doth the tomb hold as well as the son of Epagathos."

In ll. 1 and 5, the sixth letter in the name should evidently be read as **Θ** and the seventh as **Υ**, both instances of error frequent among copyists; at the end of l. 1 the **KA** doubtless represent a lozenge-shaped **O** near which the stone had been scratched. The use of **Υ** for **OΙ** was not uncommon in the 2^d and 3^d centuries A. D.; cf. the examples in *Alt. v. Hierapolis* (Jb. Erghft iv) p. 201; LBW 613.4 (= KAIBEL 290), a gladiator's epitaph from Tralleis. Our monument doubtless dates from that period.¹

If our reading is correct, this distich intended to be two hexameters gives the dead man's name only in the last line, τὸν τ' Ἐπαγάθοιο (scil. υἱόν); we assume that his name was also engraved above, perhaps on the capstone, and though not included in the verse was meant to be read as part of the epitaph. In *CIG* 3291 (= *IGR* iv 1455) from Smyrna a gladiator is described as *ἐπιποδιώκτης*; this must, as LAFAYE points out, be a professional title equivalent to *eques*, the gladiator who fought on horseback; SCHNEIDER, *RE* Suppbd iii 777. The name Ἀριάγνη ('the very holy') may be the original form of 'Ariadne'; ROSCHER, *Lex.* i 540.

163.

Epitaph of HERAKLEODOROS.

FRAGMENT of marble block seen near Ahmetly in 1874 by G. HIRSCHFELD, whose copy of the text (which omits l. 11) is reproduced from the Vienna *schedae*; brought to the Evangelical School in Smyrna; not seen by us.

H. 0.51, w. 0.35, th. 0.70; letters 0.015.

Published in minuscule, *Mous. k. Bibl.* 1873—1875 p. 92.

(Fig. 149).

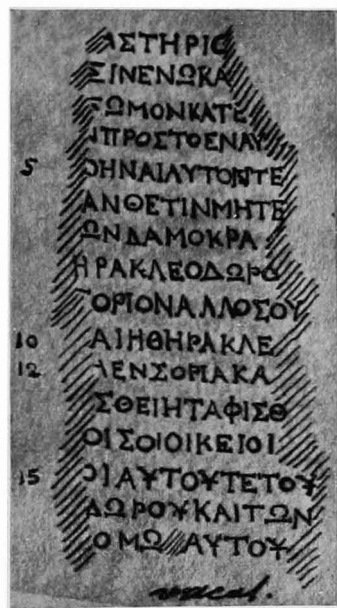


Fig. 149.

[- Ἡρακλεόδωρος ἡγόρα-?]
 [σε τόπον σὺν κήπῳ καὶ?]
 [ἐργ]αστηρίο[ις προσκύ-]
 [ρου]σιν, ἐν ᾧ κα[μάραν]
 [δι]σμων κατε[σκεύα-]
 [σε]ν πρὸς τὸ ἐν αὐ[τῷ κη-]
 5 [δευ]θῆναι αὐτόν τε [καὶ Ἰου-?]]
 [λί]αν Θέτιν μητέ[ρα Ἰου-?]]
 [λί]ων Δαμοκρά[τους]
 [καὶ] Ἡρακλεοδώρο[υ· εἰς τὸ]
 [ἐν]σόριον ἄλλος οὐ [τεθῆ-]
 10 [σε]ται ἢ ὁ Ἡρακλε[όδωρος]
 [καὶ] ἢ Θέτις; εἰ δὲ [καὶ-]
 [ν]ὰ ἐνσόρια κα[τασκευ-]
 [α]σθεῖη ταφήσο[νται ἐν αὐ-]
 [τ]οῖς οἰ οἰκεῖοι [καὶ ἔργο-]
 15 [ν]οι αὐτοῦ τε τοῦ [Ἡρακλε-]
 [ο]δώρον καὶ τῶν [κληρο-]
 [ν]όμω[ν] αὐτοῦ.

"Herakleodoros bought a site with a garden and appurtenant workshops on which he built a vault for two bodies to the end that he and Iulia (?) Thetis, mother of Iulius (?) Damokrates and Iulius (?) Herakleodoros, be buried therein; in the coffin shall none be laid other than Herakleodoros and Thetis, but should *new* coffins be built, in them shall be buried the kinsfolk and descendants of Herakleodoros himself and of his heirs."

¹ HENZEN's description is as follows: "Un cippo col bassorilievo d'un cavaliere di lavoro rozzo ed evidentemente d'epoca romana, che si ritrova nel piccol villaggio di Sart, è rilevante pel nome di *Ariagne*, che già conoscevasi dal vaso di S. MARTINO siccome forma dialettica di Ariadne."

Our text follows that published without facsimile in *Mous. k. Bibl.*, presumably by (163) A. FONTRIER; in HIRSCHFELD's copy l. 11 is left out and **ΤΑΦΗΣΟ** (l. 13) is read as **ΤΑΦΙΣΟ**.

Two lines are supplied *exempli gratia* before l. 1, because the word [ἐργ]αστηρίο[ις] makes it plain that the ground on which stood the tomb was partly occupied by shops; cf. STERRETT, *WE* no. 518: *τούς τε κήπους καὶ τὰ οἰκήματα καὶ ἐργαστήρια*; in a similar case where houses were on the site, the builder of the tomb directs, as to certain persons: *ἐχέτωσαν τὴν χρῆσιν τοῦ περιτειχισμένου κηπίου καὶ τῶν ἐν αὐτῷ οἰκημάτων*; BENNDORF, *Reisen im sw. Kleinasien* ii no. 56.

To judge from the script as shown by HIRSCHFELD, the text would seem to be of the 2^d/3^d century, but ll. 5-7 may have run: *αὐτόν τε [καὶ Αὐρηλί]αν Θεῖν μητέ[ρα Αὐρηλί]ων Δαμοκράτους κτλ.* If this was so, the date would be later than 212 A.D.

164.

Crypto-Christian Imprecation.

FRAGMENT of local marble copied about 1840 by BAILIE and found in 1914 in one of the houses of Sart village; l. side original, broken on the other sides.

H. 0.25, w. 0.39, th. 0.22; letters 0.025 to 0.028.

Published by J. K. BAILIE, *Fasc. inscr. Gr.* i p. 52; LBW 1654; cf. *Mél. d'arch.* xv 1895 p. 275 no. 121. (Fig. 150).



Fig. 150.

----- ὁ δεῖνα]
[τὸ μνημεῖον κατεσκευ-]
[ασε]ν ἑαυτῷ ἐ[φ' ᾧ μηδέ-]
να ἕτερον κηδε[υθῆναι]
ἐν αὐτῷ· εἰ δέ τις [παρὰ]
ταῦτα ποιήσει ἔσ[ται]
5 αὐτῷ πρὸς τὸν [Θεόν].

"X built the tomb for himself on condition that no other be buried therein; and if anyone shall violate this, he shall be accountable to God."

In l. 1 *ἑαυτῷ* was completely preserved when BAILIE saw the stone; in other respects it remains as it then was. This is the only example yet found in Lydia of the crypto-Christian formula *ἔσται αὐτῷ πρὸς τὸν Θεόν*, which is so common at and near Eumeneia in Phrygia that it has been called 'the Eumeneian' formula; CALDER, *FRS* xiv 1924 p. 85; see also RAMSAY *CB* pp. 496-498 nos. 354-396; *CIG* 3890, 3962b, 3980; ROBINSON, *Trans. Am. Phil. Ass.* lvii 1926 p. 223. Date, about 215 to 280 A.D.; cf. *JHS* li 1931 p. 108.

165-167.

Epitaphs of 3^d and 4th Centuries.

165. MARBLE SLAB found in May 1911 near the northeast corner of the temple at level of column bases.

H. 0.295, w. 0.53, th. 0.13; letters 0.015 to 0.022.

Published *AJA* xviii 1914 p. 71 no. 28.

(Fig. 151).

(165)

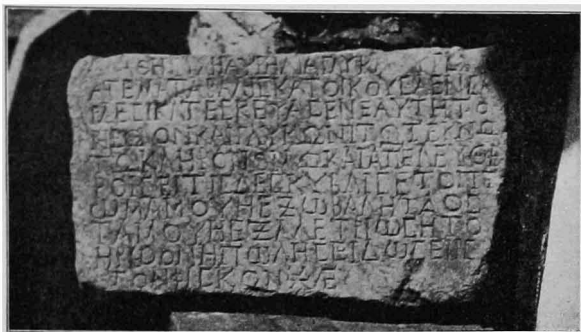


Fig. 151.

[ἀγ]αθῆ τύχη· Αὐρηλία Γλυκ[ία Ἀ]ρτε[μ-]
 ᾶ <τεμα> Ταβαλῖς κατοικοῦσα ἐν Σάρ-
 ρεσι κατεσκεύασεν ἑαυτῇ τὸ
 ἡρώων καὶ Γλύκωνι τῷ τέκνω
 5 τῷ κληρονόμῳ καὶ ἀπελευθέρ-
 ροις. εἴ τις δὲ σκυβλίσει τὸ πτ-
 ῶμά μου ἢ ἔξω βάλῃ τὰ ὀσ-
 τᾶ μου ἢ ἐξαλετριώσῃ τὸ
 ἡρώων ἢ πωλήσει, δώσει ἰς
 10 τὸν φίσκον (δηνάρια) /ε΄.

“With good fortune; Aurelia Glykia, daughter of Artemas, a citizen of Tabala resident in Sardis, built the sepulchre for herself and for Glykon her child and heir and for her freedmen. If any one shall desecrate my corpse or cast out my bones or alienate the sepulchre or sell it, he shall pay to the imperial treasury 5,000 denarii.”

Date, 3^d or early 4th century A.D. The site of the Lydian city of Tabala still remains undetermined; KP ii p. 119 f.

166. BLOCK of bluish marble, found in 1910 near the surface northwest of so-called “stoa”; had been re-used as a lintel set on stone doorposts; round hole underneath indicates the pivot for the door. Traces of red paint in the letters were visible when the stone was unearthed.

H. 0.32, w. 1.32 on front, 1.22 at rear, th. on l. side 0.71, on r. side 0.56; letters 0.023 to 0.03.

Published *AJA* xviii 1914 p. 67 no. 27.

(Fig. 152).

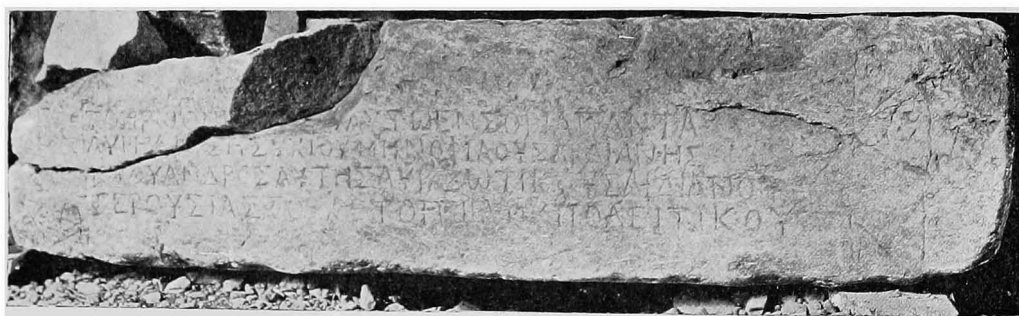


Fig. 152.

τὸ ἡρώων [κ- τὰ ἐν] αὐτῷ ἐνσόρια πάντα
 Αὐρηλί[α]ς Ἡσυχίου Μηνοφίλου Σαρδιανῆς
 κ- τοῦ ἀνδρὸς αὐτῆς Αὐρ. Ζωτικοῦ Σαρδιανοῦ,
 γερουσιαστοῦ, ἀρτοπώλου πολειτικοῦ.

“The sepulchre and all the coffins therein (*are the property*) of Aurelia Hesychion, daughter of Menophilos, citizen of Sardis, and of her husband Aurelius Zotikos citizen of Sardis, member of the gerousia, municipal bread-seller.”

Date, 3^d or 4th century A.D. The Theodosian Code (xiv 17 10–11) shows that in the fourth century A.D. the selling of bread (*annona civica*) had become a valuable privilege and ZOTIKOS was probably one of those who possessed this privilege at Sardis. Judging from the number of the *eutheniarchoi* at Oxyrhyncus, we may assume that Sardis had five or more ἀρτοπῶλαι πολειτικοί; the price of their bread was regulated; *Dig.* I 1.8, 8.7. On ἀρτοπῶλαι

in Egypt cf. *P. Lond.* 1222, 1419; SAN NICOLÓ, *Aeg. Vereinswesen* i, p. 73. It is possible that (166) ZOTIKOS was a *curator annonae*; cf. WALTZING, *Corp. prof.*, ii p. 220, *Syll.* 880.50.

167. MARBLE STELE with pediment found in 1912 in the south portico of the temple near the southeast corner. In a recessed panel two full-length standing figures and part of a third; the smaller effigy of an attendant is traceable on l. On a shelf above the figures, a chest and other articles which cannot be identified. In the pediment, the relief of a moth with outspread wings; below it and to l. of text *a*, a wreath. The sculpture is mutilated and parts of each side are broken away.

H. 1.26, w. at top 0.47, below the recess 0.54, th. 0.17; letters (*a*) 0.017 to 0.024, (*b*) 0.02 to 0.028. (Fig. 153).



Fig. 153.

(*a*) at top: ἀετὶς διαφέ-
ρων Εἰουλιανῶ
βρακαρίω.

(*b*) at base: Αὐρ. Ἐπά[γ]αθος [ἡρώων]
κατεσκεύασεν [ἑαυτῶ]
καὶ γυναικὶ καὶ [τέκνοις]
καὶ ἐγγόνο[ις].

(*a*) "Gabled stele belonging to Iulianus, breeches-maker."

(*b*) "Aurelius Epagathos built the tomb for himself and for his wife and children and descendants."

Text *b* was probably carved toward the end of the 3^d century A.D.; about a century later, IULIANUS took over the stele and added text *a*.

The stele is itself much older than the earlier text (*b*), which was evidently carved after erasure of an earlier inscription. The shape and the sculptured decoration are Hellenistic (cf. no. 111 above), so that EPAGATHOS must have appropriated a gravestone of the 2^d or 1st century B.C. When IULIANUS again re-used it the reliefs, then about four hundred years old, were doubtless already damaged; their poor condition, contrasting with the freshness of text *a*, is thus normal.

The moth (φάλανα), probably the death's head moth (*acherontia atropos*), was a favourite symbol of the soul (*ψυχή*);¹ NIK. *Theor.* 760; O. KELLER, *Die ant. Tierwelt* ii pp. 436 f.; COOK, *Zeus* ii p. 645⁴.

¹ It shares this symbolism with the bee (GRUPPE, *Gr. Myth.* ii 801) and the butterfly (ROSCHER, *Lex.* iii 3234 f.).
Sardis Expedition VII, 1

- (167) In *a l. 1*, the first letter, which resembles Δ , must here be Λ ; this form without cross-bar is fairly common in late texts (*e.g.* no. 192). The term *ἀετίς* 'gabled stele', derived from *ἀετός* 'gable', seems here to be found for the first time. *βρακάριος* is a transliteration of *bracarius* 'maker of breeches'; cf. *Cod.* x 66 1; *Ed. Diocl.* 20; *IGC* 262; *AJP* 1931 p. 239.

168.

Inscription on a Guild Tomb.

BLOCK of local marble found on May 1 1922 in the wall closing the entrance to a late Roman tomb on the south slope of the third ravine south of the temple. A cross is incised on each side of the *tabula ansata* bearing the text. From copy of T. L. SHEAR.

H. 0.184, w. 0.425, th. 0.15; letters 0.032; panel 0.113 by 0.243. (Fig. 154).



καμ(άρα) ὑπη-
(cross) ρεσίας εἰμα- (cross)
τιοπωλῶν.

"Vault of the Clothes-dealers' assistants."

Fig. 154.

This inscription, dating from the 4th century, marked the burial-place of 'assistants' (*ὑπηρέται*) of the clothes-dealers (*ἱματιοπῶλαι*). The vault was probably built by the Clothes-dealers' Union for the workers, free or slave, employed by its members; we can hardly suppose *ὑπηρεσία* to denote a corporate body, i. e. *συνεργασία ὑπηρετῶν*, for in *OGI* 139.9 ἡ λοιπὴ ὑπηρεσία means 'the rest of the staff', a term with no corporate implication, and in *I. v. Magn.* 239*a* the sign *τόπος ὑπηρετῶν οἰκοδόμων* seems to treat "builders' assistants" as a mere group of individuals. We find an *εἰματιοπώλης* at Philadelphieia (*CIG* 3433) and at Laodikeia-a-L. (*BCH* xi 1887 p. 352 = *IGR* iv 855), the latter apparently a man of substance. From our text it may be inferred that the local Clothes-dealers' Union was known as *οἱ εἰματιοπῶλαι*, a title doubtless corresponding to *vestiarii*; WALTZING, *Corp. prof.* iv p. 127 no. 188. The association at Thyateira supposed to have been styled *οἱ ἱματενόμενοι* (*CIG* 3480; *R. de phil.* xxxvii 1913 p. 297; cf. WALTZING, *op. cit.* iii p. 55 no. 154, iv p. 93 no. 66) is now shown to have been *οἱ [πρα]γματενόμενοι*; L. ROBERT, *R. de phil.* lv 1929 p. 136. The ownership of burial-places for their members was not unusual among trade guilds; POLAND, *Gesch. d. gr. Vereinswesens* p. 505 f. Our text shows that at least in the Christian period they also had such burial-places for their dependants.

169—172.

Epitaphs of 4th and 5th Centuries.

169. SLAB of local marble found in May 1914 northeast of the temple among ruins of the Byzantine period; on the front is a *tabula ansata* and the text is engraved within its panel; the lines in the middle not being protected by the moulded border are much battered but still legible.

H. 0.25, w. 0.55, th. 0.12; letters 0.035 to 0.04. (Fig. 155).



Fig. 155.

Probable date, 4th or 5th century; for similar lettering cf. *FRS* xiv 1924 p. 40 no. 24. On *μεμόριον* (also *μνημόριον*, *KP* ii 174) see references, *FHS* xxxvii 1917 p. 92 no. 4. The term *ὕδραλέτης* 'water-mill', here appearing as *ὕδραλέτας*, seems to be found only in *STRABO* xii 3 30.556. There is still at Sardis a primitive mill driven by water brought from the Dabbagh-tchai; this mill and its mill-race are placed by *BUTLER*, *Sardis* i 1 p. 30 ill. 18.

170. LID of marble chest, being the reverse side or interior of no. 115 above.
H. 0.24, w. 0.22, th. 0.04 to 0.057; letters 0.02 to 0.025. (Fig. 156).



Fig. 156.

[? μεμόριον]ν Φλ(αβίου)
[c. 7 l. name -]ν δουκην-
αρίου
[-]σίου

“(Tomb) of Flavius - , ducenarius, - - .”

The last character in l. 1 appears to be — as interpreted above — a monogram of *Υ* over *Δ*; similar monograms represent *ϑ(εο)Ͻ* (*FRS* xvi 1926 p. 61 no. 183, A, 13) and *τοϽ* (no. 8. 52, 63; cf. *AFA* xviii 1914 p. 352). Possibly it should read as *Χ*, in which case *φχ* may be an abbreviation of *φιλοχρίστου*, an epithet sometimes applied to a soldier in Christian times: *CIG* 9240. L. 4 may have contained an ethnic such as [*Ἐφε*]σίου.

The script with its *delta* suggests a date in the earlier half of the 4th century; in the army of that century the *ducenarius* was an officer ranking next above the *centenarius*; *SEECK* in *RE* v 1753.

171. MARBLE FRAGMENT brought in by peasants in 1912, broken on r. side and at bottom, top and l. side original.

H. 0.16, w. 0.19, th. 0.08; letters 0.024. (Fig. 157).



Fig. 157.

διαφέρε[ι τῷ δεῖνι ὁ περι-]
βολος κ- α[ἰ σοροὶ κ- ὁ ἐν τῷ ἡρώω]
τῷδε τε[ῖτλος - =]

“The enclosure and the *coffins* (?) and the *inscription* on this *tomb* belong to *X*.”

μημόριον διαφέρον (169)
Εὐχρωμείου τοῦ καὶ
Λεοντείου μανγα-
ναρείου ὕδραλέτας.

“Tomb belonging to Euchromeios also called Leonteios, water-mill engineer.”

(171) This probably dates from the late 3^d or from the 4th century A. D. The words restored are conjectural.

172. SLAB of marble brought in by peasants in 1911; top and r. side original, broken on other sides.

H. 0.23, w. 0.19, th. 0.045; letters 0.01 to 0.03.

(Fig. 158).



Fig. 158.

Probable date, 4th or 5th century.

[Π]ορφυ-
[ρί]ου κὲ
[τοῦ] υἱοῦ αὐ-
[τοῦ] Στρατο-
[νεί]ου.

“(Tomb) of Porphyrios and
of his son Stratoneikos.

173—176.

Christian Epitaphs.

173. SLAB, formerly used as a threshold, found in May 1914 among the remains of a late burial-ground on the south side of the temple.

H. 0.65, w. 0.60, th. 0.14; letters 0.02 to 0.04.

(Fig. 159).



Fig. 159.

μνήμα δ[ιαφ]έ-
ρων Ἀνασ-
τασίω δε-
κανῶ κὲ
5 τῆς συνβίου
αὐτοῦ Εὐσεβίας.

“Tomb belonging to Ana-
stasios, decanus, and to his
wife Eusebia.”

This may date from the 4th century or as late as the 6th; the *delta* (ll. 1, 3) is found in 4th century texts (cf. *JRS* xiv 1924 p. 26 no. 3). On the military *decanus*, a petty officer mentioned by VEGETIUS; (viii 2 13) and the civilian *decanus*, an imperial official (*Iust. Cod.* xii 26 2), cf. FIEBIGER-SEECK, *RE* iv 2245, 2246; PREISIGKE, *WGP* iii pp. 106, 205. There was also the corps of grave-diggers (*δεκανοί*) mentioned in *Iust. Nov.* lix 2; cf. *IGC* 108.22, HANTON, *Byzantion* iv 1927—8 p. 72, WALTZING, *Corp. prof.* ii p. 130. Which of these three kinds of *δεκανός* is here meant we cannot tell; there is similar uncertainty in *CIG* 4716 d⁵⁶ and in KEIL-WILHELM, *MAMA* iii 397.

174. SLAB of limestone found by peasants in April 1911, broken on r. side. (174)
H. 0.30, w. 0.22, th. 0.06; letters 0.03 to 0.04. (Fig. 160).



Fig. 160.

(cross)
μνημ[α δι-]
αφέρο[ν]
Ἐιορτας[ίω.]
(cross)

“Tomb belonging to Heortasios.”

Date, 4th or 5th century.

175. SLAB of marble found in April 1914, at depth of about 0.50 below the surface, within the walls of the so-called “gymnasium”.

H. 1.60, w. 0.75, th. 0.12; letters 0.04, engraved 0.28 below the top edge of the slab. (Fig. 161).



Fig. 161.

Ἐορτασίου.

“(Tomb) of Heortasios.”

Date, 4th to 6th century A. D.

176. SLAB found in June 1914 on the hillside north of the temple behind and above the museum.

H. 0.32, w. 0.77, th. 0.16; letters 0.03 to 0.04. (Fig. 162).



Fig. 162.

ἐκνυμίθι ὦ δοῦλος τοῦ Θεοῦ Παῦβλος
μηνὶ Μαρτίῳ ιε΄.

“The servant of God, Paul, was laid to rest in the month of March on the 15th day.”

This inscription may be as late as the 10th or 11th century; for similar lettering, cf. *BCH* xxxiii 1909 p. 84 no. 69, p. 101 no. 87; *KP* ii 201, iii 64; *JHS* xxxvii 1917 p. 100 no. 11. The spelling Πάβλος (*BCH* xi 1887 p. 475 no. 47) and the regular form Παῦλος were alike pronounced ‘Pavlos’; in this case the ‘v’ consonant is doubled. From the good preservation of the surface it is clear that no year-date was added.

V. MISCELLANEOUS TEXTS AND FRAGMENTS.

(177)

177—186.

Inscriptions on Stones of the Temple.

177. BLOCK of marble facing south in the fifth course below the pavement level of the foundations of the northwest anta of the temple of Artemis; uncovered in 1911 and buried again in 1912.

H. 0.47, w. at base 1.00, th. hidden; h. of monogram 0.12.

(Fig. 163).

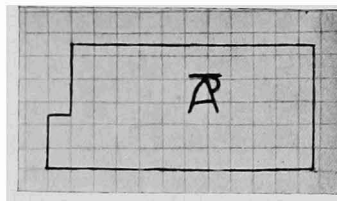


Fig. 163.

Ἄρτ(έμιδος) or Ἄρτ(έμιδι)
"Of (or to) Artemis"

Apparently a masons' or quarrymen's inscription, either dedicating the block to Artemis (cf. $\Delta\epsilon\tau$ in 178) or marking it as destined for her temple. Cf. the similar monogram among the Lydian texts, *Sardis* vi 2 no. 37.

178. BLOCK of marble in the east foundations of the cella facing eastward toward column no. 12 (*Sardis* i 1 pl. ii), below the south jamb of the temple doorway; originally concealed or masked by the flight of steps now removed.

H. 0.57, w. 1.44, th. hidden; letters 0.07 to 0.08.

(Fig. 164).

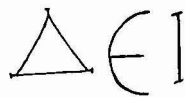


Fig. 164.

$\Delta\epsilon\tau$ "To Zeus"

Probably a dedication of the block to Zeus by a quarryman or mason. The spelling is not unusual; cf. RAMSAY, *CB* p. 154 no. 56.

179. SLAB of white marble found in excavating the south peristyle of the temple, presumably part of its original structure; smoothly tooled on front and sides, rear surface rough; the l. upper corner cut away as if to form a joint.

H. 0.52, w. 1.02, th. 0.13; letters 0.12.

(Fig. 165).



Fig. 165.

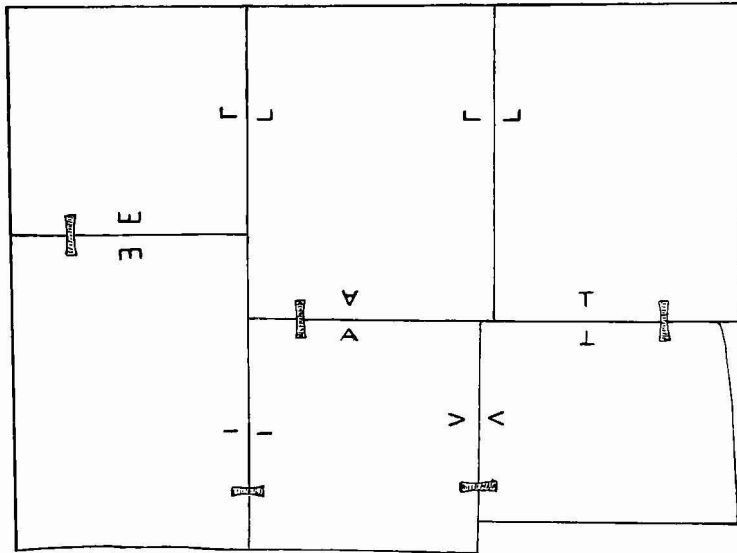
ME

This pair of letters well and deeply cut should be compared with the pairs of similarly placed Lydian letters shown in *Sardis* vi 2 nos 34, 35, 38.

180. SIX MARBLE BLOCKS in the foundation of column no. 67 (*Sardis* i 1 pl. ii), forming (180) the uppermost course in situ at the time of excavation (1912); the six blocks were held together by five clamps.

Width of the foundation on north side 2.60, on east side 3.40.

(Fig. 166).



On north side, letters 0.10, a pair:	E
" east " " 0.06 two pairs:	Γ
" west " " 0.06 one pair:	Ι
" " " " 0.08 one pair:	Λ
in centre " " 0.06 one pair:	A
" " " " 0.06 one pair:	T

(West)
Fig. 166.

These are obviously masons' marks showing how the blocks were to lie.

181. LOWEST DRUM of column no. 4 (*Sardis* i 1 Plate ii = ii 1 Plate A), being the marble column directly north of the central intercolumniation in the east front of the Temple of Artemis. The text is engraved in a single line on the vertical fillet below the apophyge at the height of 1.19 above the floor of the colonnade (Fig. 168 a). The marble surface facing eastward at the base of the column has been calcined apparently by fire, and the flaking thus caused has more or less damaged twenty-two letters; the rest of the text is perfectly preserved.

H. of inscribed fillet 0.045, of letters 0.028; length of text 6.22; between its first and last letters a blank space 0.35 long.

Referred to by H. C. BUTLER, *Sardis* i 1 pp. 110, 111, and ii 1 pp. 104, 105, 108.

(Plate XIII, Figs. 167, 168, 168 a).



Fig. 167.

(181)

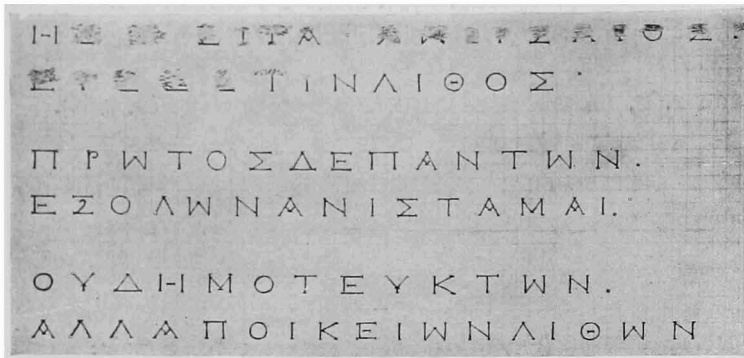


Fig. 168.

ἡ σ[π]εῖρα χῶ [ῥ]ιζαῖος εἷς ἔστιν λίθος,
 πρῶτος δὲ πάντων ἐξ ὄλων ἀνίσταμαι
 οὐ δημοτεύκτων ἀλλ' ἀπ' οἰκείων λίθων.

"My torus and my foundation-block are each a single stone, and of all (*the columns*) I am the first to rise again (*built*) of entire stones not furnished by the people but given by friends."

The second letter, of which the base survives, must be *E* or *Σ*; it can hardly be *E* because preceded by *H*; the end of the word is marked by the stop after the *A*, so that the reading σ[π]εῖρα is assured. The χῶ is clear owing to the slope of the l. bar of *X*. In the fourth word, which ends in *-αιος*, three letters are doubtful; the first is entirely effaced; the second, of which the base is preserved, seems to be *I*; the third is shown by its surviving base to be either *Z* or *E*. We therefore read [ῥ]ιζαῖος, an adjective formed from ῥιζα on the analogy of μοιραῖος, θαλασσαῖος, from μοῖρα, θάλασσα, etc.; though this word has apparently not yet been found elsewhere, its restoration here suits both the extant traces and the sense required. δ ῥιζαῖος λίθος is a vivid periphrasis for the lowest round member of the Ionic column, the ὑπόσπειρον (WIEGAND, 7^{ter} Bericht, *Berl. Abh.* 1911 p. 61), the sloping sides of which resemble the lower end of a tree trunk near the roots. In this poetic view the πλίνθος supporting the ὑπόσπειρον is ignored, perhaps because its squareness dissociates it from the rounded members of the column. This plinth is also wider than that shown in Fig. 168*a*; its edge projects nowhere less than 0.08 beyond that of the moulding above; see Pl. XIII.

Fig. 168*a*.

The reading εἷς seems assured by its agreement with ὄλων. The column is boasting of two things: (1) that it is built out of monoliths (εἷς λίθος, ὄλοι λίθοι), and (2) that these have come, not from the people, but from "friends" of the temple (οἰκεῖοι = *familiares*). The 'new' word δημό-τευκτος 'wrought by the people' means in this case: 'paid for out of public funds'. For gifts from individuals to the temple fabric, cf. nos. 93, 186.

The date can hardly be fixed with precision. The 'cursive' *omega*, though commoner in the 2^d and 3^d centuries than in the 1st, is found in good honorific texts of the 1st (cf. GRAINDOR, *Inscr. att.*, pl. xiii no. 19, of 40/42 A. D.; pl. xix no. 26, of 70/87 A. D.), while the excellence of the carving and the slenderness of the letters, with their almost total lack of apices, suggest the earlier half of the 1st century. It seems therefore probable that the inscription was engraved during the reconstruction following the earthquake of 17 A. D.; see the notes to no. 9 above.

182. PLINTH of column no. 16 (*Sardis* i 1 pl. ii) in the east portico of the temple of Artemis. The following words are inscribed on these parts of it: (Fig. 169).



Fig. 169.

The well cut letters in 1 and 3 are *graffiti* in the sense that they were presumably inscribed by an unauthorised individual. He apparently meant to say — or to make this side of the plinth say — to the column or portico: *μὲ σκεῖς*, “Mayst thou shade me”. To read the letters as a name seems impossible.

183. DRUMS unfluted but smoothly tooled of columns 13, 17 and 10 (*Sardis i i pl. ii*); the mark in question is in each case at the base of the second drum just above the joint with the first drum, this joint being shown in the sketch by a double line. (Fig. 170).

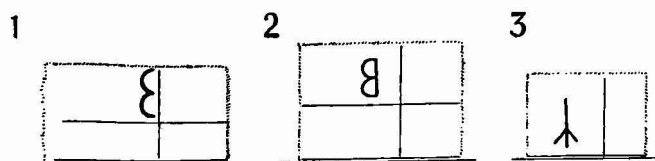


Fig. 170.

- 1. On column 13; letter 0.025: Β
- 2. " " 17 " 0.016: Β
- 3. " " 10 " 0.024: Υ

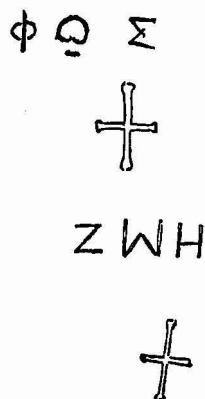
These letters, which seem to have guided the placing of the drums, are in each case upside down, as if inscribed when the drum was reversed.

184. MARBLE BLOCK forming the outer half of the south jamb (the lower part of which is in situ) of the eastern door of the temple of Artemis; the shallow graffiti on its northern face are plainly seen because of the smoothness of the marble.

H. 3.00, w. 0.94; the lower word is 1.38 above the sill and 0.27 from the front of the door; letters 0.016 to 0.02; h. of crosses 0.04 to 0.048; eighteen other crosses more or less like these are scratched on the same face of this jamb, and seven more on the southern face of the north jamb.

Published *ASA* xviii 1914 p. 44 no. 12.

(Fig. 171).



φῶς "Light"
(cross)
ζωή "Life"
(cross)

Fig. 171.

(184) These prophylactic words and symbols, doubtless intended to banish the demons of paganism (V. SCHULTZE, *Altchr. Städte* ii 2 p. 149), may date from the 4th century when the church near the east colonnade is believed to have been built; cf. BUTLER, *Sardis* i 1 p. 113. In addition to the instances cited in *AFA* of the use of these words, cf. the notes of GRÉGOIRE, *IGC* 216, 265 (door-jamb), 320, and the door-jamb with a Christian text, *I. v. Perg.* 629.

185. FLAT TILE of greyish marble from the temple roof, found in the excavations in April 1912; shaped like a flat tray with raised flanges along its two longer sides; length 0.73, w. 0.58, th. (main surface) 0.04, (flanged edges) 0.08; letters 0.02 to 0.03.

On outer side of the flange near its end:

(Fig. 172).

ΜΟΥ

MOY

Fig. 172.

Perhaps a donor *Μου(σαῖος?)*; cf. no. 186.

For the section of a similar clay tile, cf. r. top drawing, *I. v. Perg.* p. 394.

186. IMBREX TILES, whole or fragmentary, of greyish marble found in the excavations of the temple of Artemis (cf. *Sardis* i 1 p. 110). Each of these tiles resembling a miniature gabled roof had two sloping sides, each 0.13 high, 0.85 wide and 0.04 thick; the parallel lower edges of these sides which originally covered the upturned flanges of the flat roof-tiles (cf. no. 185), are 0.21 apart. The following inscriptions are each on the outer face of one of the sides, and run parallel to the ridge indicated by the line in each sketch. (Fig. 173).

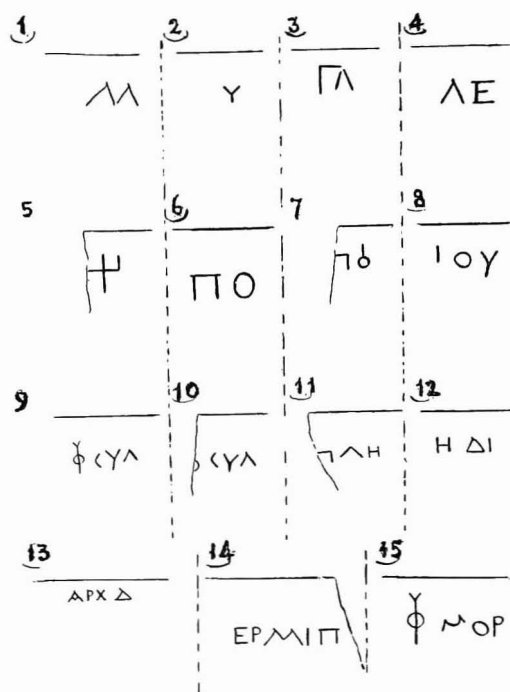


Fig. 173.

1.	Below ridge	0.035;	h. of letter	0.035:	M
2.	"	"	"	0.022:	Υ
3.	"	"	"	0.035:	ΓΛ
4.	"	"	"	0.03:	ΛΕ
5.	"	"	"	0.05:	ΧΙ
6.	"	"	"	0.035:	ΠΟ
7.	"	"	"	0.04:	ΠΟΙ
8.	"	"	"	0.05:	ΙΟΥ
9.	"	"	"	0.05 to 0.022:	ΦΥ ΣΥΛ
10.	"	"	"	0.022:	Φ[Υ] ΣΥΛ
11.	"	"	"	0.02:	ΠΛΗ
12.	"	"	"	0.022:	ΗΔΙ
13.	"	"	"	0.015:	ΑΡΧ Δ
14.	"	"	"	0.028:	ΕΡΜΙΠ
15.	"	"	"	0.07 to 0.025:	ΦΥ ΜΟΡ

These texts and monograms cannot be interpreted with certainty, but a few suggest that they represent the names of persons (13, 14) or of groups (9, 10, 15) by whom the tiles were given; the shorter texts may also stand for abbreviated names of donors; e.g. *ΗΔΙ* (12) for *Ἡδιστος(?)*.

It seems reasonable to assume that the *φυλαί* mentioned (9, 10, 15) had non-Greek names, such as *Syl(eias)* or *Mor(stas)*, etc.; cf. *RE* 2 R.Hbd. v 101 no. 2, *Sardis* vi 2 p. 95 and nos. 124, 125 above.

187.

(187)

Jewish Door-Inscription.

BLOCK of white marble found in April 1910 near the stoa described in *Sardis* i 1 p. 42 (cf. ill. 29); smoothly finished on top, bottom, r. side and front, rough at back and on l. side; apparently part of the jamb of a doorway and originally situated to the l. of persons entering. A shallow fillet 0.01 wide is incised on the front 0.075 from and parallel to its r. edge; the last letter in line 4 is on the r. of this fillet.

H. 0.62, w. 0.26, th. 0.39; letters 0.01 to 0.03; blank spaces 0.10 h. above and 0.26 h. below the surface inscribed. (Fig. 174).

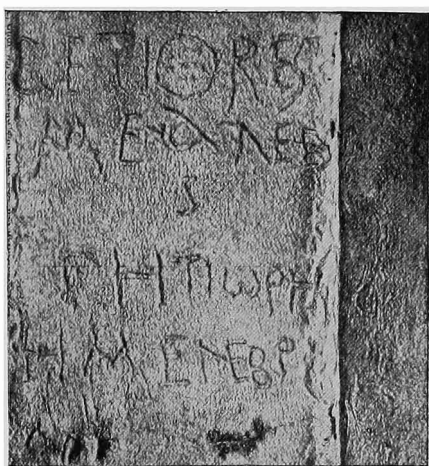


Fig. 174.

Ge Tiores
Menan(dri) Eb(raea).
(*abbreviation-mark*)
Γῆ Τιωρῆς
5 ἡ Μεν(άνδρου) Ἑβραῖ-
α.

(*Lat. and Gr.:*)
"Ge Theoris(?)
daughter of
Menandros, a
Hebrew woman".

That this inscription, carefully but not deeply incised, records the name of a Jewess living about the 3^d or 4th century A. D. is evident from the last word; cf. *CIG* 9922, N. MÜLLER, *Inscr. d. jüd. Katakombe am Monteverde* 1919 nos. 117, 118, 122. Her second name seems to be *Θεωρίς*, feminine of *Θέωργος* (cf. PREISIGKE, *Namenbuch*; and *Ἑσπερίς*, KP i. 185, from *Ἑσπερος*) spelt with the confusion of vowels and psilosis often found in provincial texts; cf. *παθνωματικός* for *φατνωματικός*, *MAMA* iv 293; *νόμφι* for *νόμφη*, KP iii 42. In the notes to this last text, which mentions a 'synagogue of the Hebrews' probably situated at Philadelphia, references are given to other Lydian inscriptions relative to Judaism. Professor S. A. COOK has kindly told us that ll. 1 and 4 do not in his opinion transliterate a Hebrew name.

For names in *-is* of Jewesses, cf. N. MÜLLER, *Die jüd. Kat.* 1912 (*Schr. d. Ges. z. Förd. d. Wiss. d. Judentums*) p. 124: 'Lucianis' and 'Sabbatis'. On the Jews at Sardis cf. E. SCHÜRER, *Gesch. d. jüd. Volkes* iii⁴ p. 17, and above, no. 17.7.

188—190.

Christian Inscriptions.

188. MARBLE SLAB, smoothly finished and with straight edges on three sides, found in 1914 among the débris of a late burial-ground on the south side of the temple area; a rectangular panel with ground tooled to a rough surface is sunk on the l. side of the front.

H. 0.18, w. 0.77, th. 0.10; letters 0.025 to 0.03; the panel is 0.12 h., 0.15 w. (Fig. 175).

(188)



προτανανώστου

“(Place) of the chief lector”

Fig. 175.

The text may date as early as the 4th century; the use of a cursive alongside of the formal *alpha* is noteworthy. The word understood is probably *τόπος* (cf. *I. v. Perg.* 618, 619) and the slab may have been built into a church wall as lintel above the niche or recess where stood the lector’s seat.

On the office of *lector* or *ἀναγνώστης*, cf. KAUFMANN, *Hb. d. altchr. Epigraphik*, p. 266; the title *προτανανώστης* implies connexion with a church having a large ecclesiastical staff, and not with a small church such as that still standing near the temple (*Sardis*, i 1 p. 112 f.). For this form of title, cf. *προτοδιάκονος*, *προτομαίστορ* (*CIG* 8737, 8738); for *ἀναγνώσται*, cf. *CIG* 8644, 8866, 8882, 9416; *Trans. Am. Phil. Ass.* lvii p. 234 no. 67.

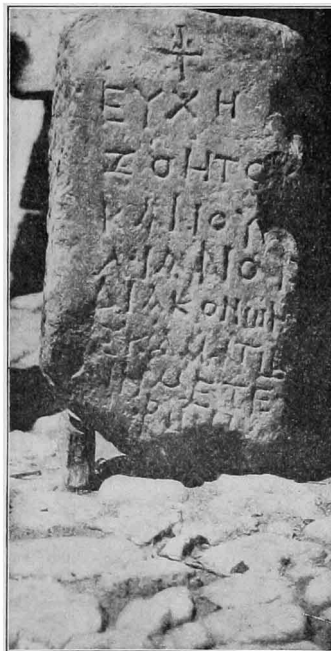
The square shape and neat tooling of the sunk panel suggest that it contained an inlay, possibly of mosaic, representing a cross or other sacred symbol.

189. STELE of yellowish limestone brought in by peasants in 1910, broken to r. and at bottom.

H. 0.51, w. 0.28, th. 0.13; letters 0.023 to 0.045.

Published *AJA* xviii 1914 p. 45 no. 13.

(Fig. 176).



(cross)

εὐχή

Ζοητο[ῦ]

καὶ Ἰου-

λιανοῦ

5 διακόνων

ἐκαμάτω-

ν ἡμετέ-

ρων.

“Vow of Zoetos and Iulianus, deacons, (*set up*) at our own expense.”

Fig. 176.

With the contraction *ἐκαμάτων* compare *εἰσνήλην*. The monument looks like a gravestone and the mention of expense, often recorded on ancient tombs (cf. *ἐξ ἰδίων καμάτων*: *CIG* 4581, 4583, 4584), suggests that it may be so; V. SCHULTZE (*Altchr. Städte* ii 2 1926 p. 151 f.) so regards it, and it is therefore not included among our ‘Votive Texts and Dedications.’ Whether

it is votive or sepulchral must for the present remain doubtful; there seems to be no reason why (189) a tomb should not have been bought or built in fulfilment of a vow, but the phrase *ἐκαμάτων ἡμετέρων* does not of itself connote funerary expenditure; in a record of votive offerings made about 265 A. D. (*OGI* 717) these also are stated to be *ἐκ τῶν ἐμῶν καμάτων*. Further instances of the formula are given in *AFA*.

For a stele of this kind on which there is no mention of cost, cf. *JRS* xiv 1924 p. 40 no. 24 and, for other examples of *εὐχή* inscriptions, DAVIS, *Life in As. Turkey*, p. 301; RAMSAY-BELL, *Thousand and one Churches* nos. 21-23, 52, 59, and p. 534; *IGC* 237, 258, 335, 336^{ter} (the last two = *KP* ii 179, 194, and are Lydian). The date may be 5th or 6th century.

190. FRAGMENT of moulded cornice, now lost; found in 1874, published without facsimile by PAPAPOULOS-KERAMEUS and sketched by G. HIRSCHFELD, whose drawing is here reproduced from the *schedae* of the Österreichisches Archäologisches Institut.

H. 0.405, w. 0.90 at top, 0.63 at base; th. 0.73 at top, 0.52 at base; letters 0.05 to 0.06.

Published *AM* vi 1881 p. 268 no. 8 = *IGC* 325; cf. *Mél. d'arch.* xv 1895 p. 275 no. 120; *Cl. Rev.* xxxviii 1924 p. 20. (Fig. 177).

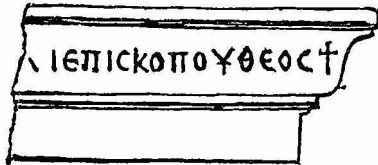


Fig. 177.

[βοη]θῆ ἐπισκόπου Θεός. (cross)

"May God protect the bishop."

The first siglum may represent part of *theta*, and the missing word is probably [βοη]θῆ, for βοηθῆ (pres. subj.); cf. *IGC* 212 (b): *ὁ Θεός ὁ Χριστός ἡμῶν βοηθῆ*; *ibid.* 166^{quater}: *Θ(εός)ς Ἐνώχ - - βοηθῆ*. Such inscriptions are so common in Christian epigraphy that further instances need not be cited. Another possible restoration is [μνησ]θῆ.

This large building-stone, probably from the fabric of a church, gives the only epigraphic reference so far known to the episcopal see of Sardis; to judge from the look of the lettering, it may date from the 5th or the 6th century.

191.

Boundary-mark between two Estates.

SLAB of marble, well preserved except for some damage at the top, lying in a ditch south of the railway station and a short distance north of the path which traverses the ruins of the Roman city.

H. 0.52, w. 0.65, th. 0.13 to 0.18; letters 0.04 to 0.045.

Published *KP* i 28; *IGR* iv 1511; ROSTOVITZ, *Studien z. Gesch. d. röm. Kolonates* p. 312; *IGC* 323. (Fig. 178).



Fig. 178.

ἕως ὧδε Ἐρμείου
λαμπροτάτου,
ἐντεῦθεν Μαρκελλείου
πολιτευομένου.

- (191) "Thus far (*is the property*) of Hermeias the most illustrious (= 'vir clarissimus'); from hence (*is the property*) of Marcellinus, city magistrate."

The deeply carved lettering might date as early as 150—200 A.D.; cf. the script in GRAINDOR, *Inscr. att.* pl. xxxvii no. 45 (126/7 A.D.). In view of the probability that the 'vir clarissimus' was the **Τιβ(έριος) Κλ(αύδιος) Ἑρμε[ίας]** whose daughter is honoured by a freedman 'about the time of the Antonines' (*IBM* 562), our text is to be dated in the 3^d century (KP) rather than in the 4th (*IGC*). The identification with the *consularis* HERMEIAS, as suggested by KP, is approved in *IGR*; cf. *PIR* i p. 380 no. 709; *RE* iii 2724 no. 174; *CIG* 3109. For *ἕως ὧδε* cf. *Nysa a/M.* (Jb. Erghft x) p. 10. The use of *πολιτεύεσθαι* to denote service as a municipal magistrate — literally "to act as citizen", the burden of civic office being obligatory — was already current in HADRIAN's time; cf. *Syll.* 850.14 (145 A.D.): *τὸν [συνήθη τῶ]ν πολιτευομένων τρόπον*; *IG* v 2 480: *ἀπὸ τῆς πρώτης ἡλικίας πολιτευόμενον ἄριστα*. Cf. also the 3^d century text *Stud. Pont.* iii 100a and HANTON, *Byzantion* iv 1927—8 p. 118 note 1.

192.

Inscription on Table-leg.

TABLE-LEG of white marble, with moulded plinth on a lion's head, suitable for the pedestal of a shelf or bracket; the claw-foot which must have been below is missing; found at Sardis, presented to the Berlin Museum by Herr SPIEGELTHAL of Smyrna.

Published *Beschr. d. ant. Skulpt.*, no. 1077.

H. 0.67, w. 0.22 to 0.24, th. 0.22; letters 0.02 to 0.025.

(Figs. 179, 180).



Fig. 179.

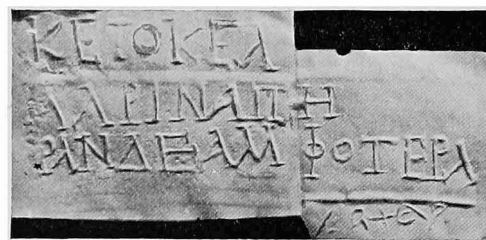


Fig. 180.

[εὔρον τὸ κεράμιν ?]
 κὲ τὸ κελ-
 λάριν, ἀπῆ-
 ραν δὲ ἀμφοτέρα.
 - - (δηνάρια) αἰ'.

"They found the jar (?) and the provisions, and carried away both."
 "- - 101 denarii."

The l. side is not inscribed.

The carefully cut inscription in ll. 1–3 seems contemporary with the sculpture; both (192) probably date from the late 3^d or the 4th century. The form *κελλάριον* for *κελλάριον* (= *cellarium*) is a late simplification; cf. *κολλήγιον*, RAMSAY, *HGAM* p. 338; *σύμβις* KP ii 132, 152. *Cellarium* denoted not only a store for food but the food or provisions themselves; *Cod. Th.* xi 1 6 (A.D. 354) and examples cited *Thes. ling. Lat.* iii 763.

The beginning of the text, here restored *exempli gratia*, was doubtless engraved on the edge of the bracket; if this was designed to stand against the wall of a room below a wall-painting showing food and drink carried off by *Erotes* or satyrs, the point of the inscription would be clear. Such scenes painted above pedestals or brackets, sometimes represented as projecting, are well known in Graeco-Roman mural decoration; L. CURTIUS, *Die Wandmalerei Pompejis*, Abb. 62, 64–66; and for playful *Erotes* cf. Abb. 91–93; RIZZO, *La pittura ellenistico-romana*, tav. cxxxix–cxlii. In this case, if our theory be correct, the pedestal and shelf were not painted on the wall, but real.

The cursive addition in l. 4 is probably some joker's attempt to append a valuation of the things supposed to have been carried off.

193–197.

Fragments from 2^d and 1st Centuries B.C.

193. FRAGMENT of bluish marble found in the temple excavations in May 1914; its tooled surface curved and evidently from a cylindrical pillar, altar or pedestal; broken on all sides.

H. 0.20, w. 0.17, th. 0.06; letters 0.02 spaced 0.024.

(Fig. 181).

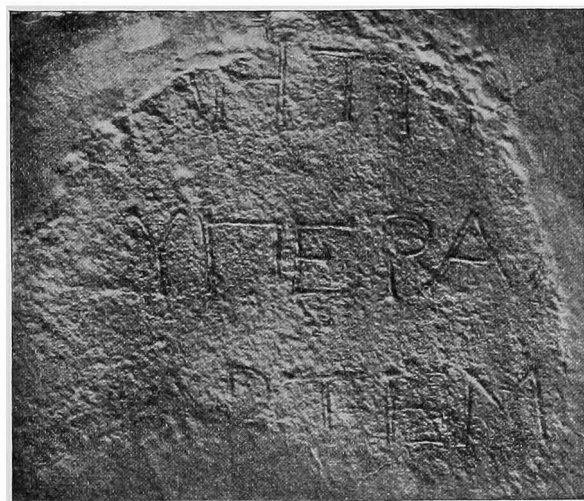


Fig. 181.

Μητρῶ[ς? - -]
 ὑπὲρ Ἄλ[εξάνδρου? -]
 Ἀρτέμ[ιδι -]
 οἷ
 [ὁ δεῖνα Δη -]
 μητρῶ[ου - -]
 ὑπὲρ κτλ

This appears to be part of a votive dedication to Artemis, probably made in the 2^d century B.C.

194. FRAGMENT of marble found in 1914 among the remains of walls on the northwest side of the temple; broken on all sides but front surface well preserved.

H. 0.15, w. 0.12, th. 0.05; letters 0.012 to 0.016 spaced 0.01 to 0.015.

(Fig. 182).

(194)



Fig. 182.

The lettering seems to date from the beginning of the 2^d century B.C.; in l. 3 the first letter is *iota*. The character of the document remains uncertain, but it may be part of a list of the temple personnel; cf. no. 3.

195. FRAGMENT of bluish marble brought in by peasants in April 1912, broken on all sides. H. 0.16, w. 0.19, th. 0.04; letters 0.01 to 0.014 spaced 0.008. (Fig. 183).



Fig. 183.

 [- - θ]εοῖς ἔλαιον[ν? - -]
 [- ε]π' ἐνιαυτῶ [- -]
 [- ? τ]οῖς κιστοφόρ[οις - -]
 [- -]τοῖς θεοῖς [- -]

This seems to be from a decree or regulation of the 1st century B.C. relative to religious ceremonies in which bearers of mystic *κίσται* took part. L. 3 may possibly mention silver *cistophori*, but the other interpretation is much more probable; no notice of that coinage familiar to CICERO and LIVY has yet, so far as we know, been found in an inscription.

196. SLAB of greyish marble found in May 1911 lying on the south side of the acropolis and brought to the museum; top and rear surfaces original, broken on three sides.

H. 0.555, w. 0.79, th. 0.06; letters 0.055 spaced 0.13.

(Fig. 184).

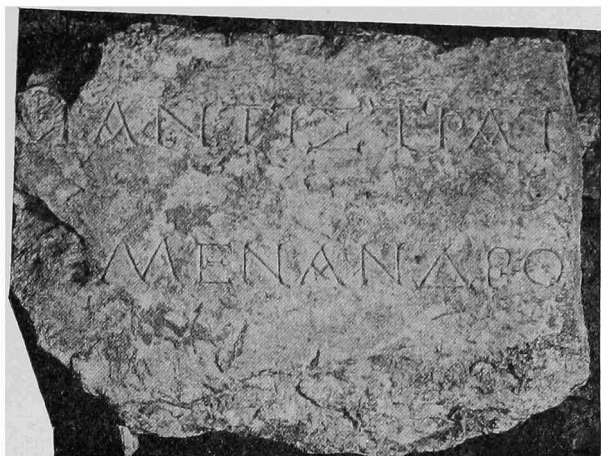


Fig. 184.

[τὸν δεῖνα ταμίαν(?) καὶ ἀντιστράτ[ηγον]
[ἔτελεμῆσεν ὁ δεῖνα] Μενάνδρο[υ.]

This would seem to be from a large monument; the finely executed lettering suggests as date the latter half of the 1st cent. B.C. It might well have commemorated L. ANTONIUS, brother of the Triumvir, who as *quaestor pro praetore* wrote in 50 B.C. to the people of Sardis the letter preserved by JOSEPHUS, *Ant.* xiv 10 17; cf. *I. v. Perg.* 410.

197. BLOCK of greyish marble built into the south face of the acropolis wall, broken at both sides; top and bottom seem original.

H. 0.22, w. 0.67, th. concealed; letters 0.07.

Published by H. BARTH, *RM* vii 1850 p. 262 no. 55; LBW 635; *AM* vi 1881 p. 150. (Fig. 185).

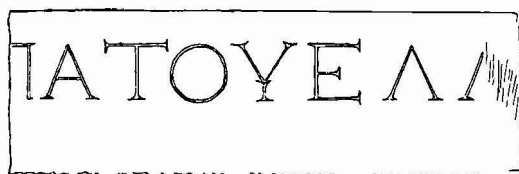


Fig. 185.

[(?) Ἰουλίαι Ἀυτοκράτορος Καίσαρος Σεβαστοῦ θυγατρί, γυναικί
δὲ Μάρκου Ἀγρίπ]πα τοῦ Ἑλλ[ήνων τῶν ἐπὶ τῆς Ἀσίας εὐεργέτου?]

These well cut letters appearing to date from the latter half of the 1st century B.C. are from a monument to some important personage, possibly a stoa in which this stone bore part of the epistyle dedication. The supplement [*ἀνθυ*]πάτου (cf. e.g. *CIG* 3935) being out of the question, the ending *-πα* must be that of a man's name, and the rarity of great names with such a last syllable suggests that the man was M. AGRIPPA, who on his journey from Pontus about 16—13 B.C. spent some time in Asia; cf. JOSEPH. *Ant.* xvi 2 2. Our conjectural restoration assumes that this honour was paid to his wife IULIA, daughter of AUGUSTUS, when she visited the province (cf. *IGR* iv 1095, 1717; *RE* x 898), the cost being probably defrayed by the *koinon* of Asia or by one of its officials; see p. 27 above.

198—218.

Fragments from 1st to 4th Century A.D.

198. FRAGMENT of greyish marble found in April 1913 in the excavations north of the temple; broken on all sides.

Sardis Expedition VII, 1.

(198) H. 0.14, w. 0.245, th. 0.045; letters 0.015 to 0.01 spaced 0.01. (Fig. 186).



Fig. 168.

Apparently from an honorific decree; the man in question had served as ambassador and as stephanephorus. Date, about late 1st century B.C.

199. FRAGMENT of bluish marble brought from the upper village and built into the museum wall in 1910; broken on all sides.

H. 0.54, w. (bottom) 0.16, th. 0.13; letters 0.02 to 0.025 spaced 0.018 to 0.022.

(Fig. 187).

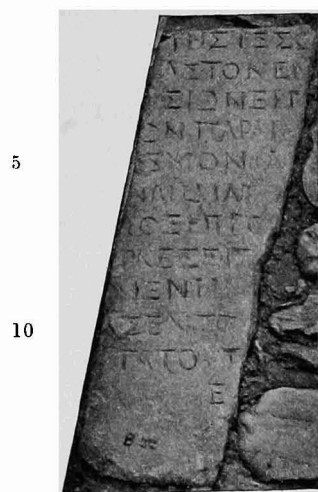


Fig. 187.

Part of a letter, probably from an emperor or a proconsul of Asia, addressed to the people of Sardis in the 1st century A.D.

200. FRAGMENT of the local marble found in March 1922 in the bed of the Paktolos below the second village, brought in by a peasant. From copy of T. L. SHEAR.

H. 0.18, w. 0.53, th. 0.38; letters 0.11.

(Fig. 188).



Fig. 188.

Apparently from the inscription on a large monument or building.

— — — — —
 [- -] δικαιοτάτα κα[ι - - -]
 [- - τ]ε και πρεσβείας [τετελεκότα?]
 [- - κ]αι εστεφανηφορ[ηκότα - - -]
 [- -]ιον ὅπως ἄγοντα[ι - -]
 5 [- -]νί[α]ν τὰ προ[- - -]

— — — — —
 [- - - -] τῆς τε σω[τηρίας - -]
 [- - - καθ' ἑ]καστον ἐν[ιαυτὸν - -]
 [- - - δημ]οσίων ἔργ[ων - -]
 [- - - τ]ων παρακ[- - - -]
 5 [- - - ἡγ]εμονία[ν - - - -]
 [- - -] και ἰδία' το[ῖς - - -]
 [- - συν]ήθει προ[θυμία? - - -]
 [- - αὐτά]ρχες εἰς [πάντα? - -]
 [- - -]μένη μ[- - - -]
 10 [- - -]ς ἐν το[ῖς - - -]
 [- - -]τα τούτ[οις? - - -]
 [?] συνεχώρη]σα. ἔ[ρρωσθε] οἱ ε[ὐτυχεῖτε]

[- - αὐτοκ]ράτορ[ος? - -]
 [- - στρ]ατηγός[- -]

201. FRAGMENT of bluish marble brought in by peasants in April 1913, broken on all sides. (201)
H. 0.25, w. 0.26, th. 0.24; letters 0.03 spaced 0.02. (Fig. 189).



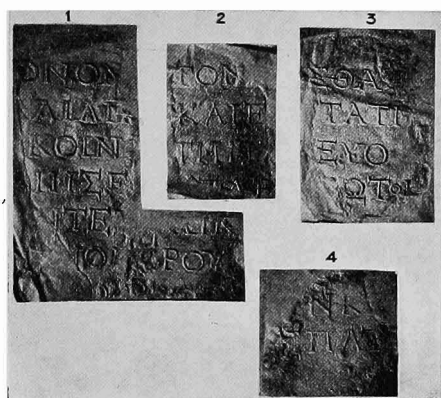
— — — — —
[-]ιας ἔδωκα [-]
[-]ν τοῖς ἀρ[- -]
[- τ]ρισκαίδε[κα -]
— — — — —

Fig. 189.

Apparently from a letter of an emperor or proconsul, or from the will of a benefactor, mentioning gifts made by him about the 1st century A.D.

202. FOUR FRAGMENTS of bluish marble brought in by peasants in 1913—1914, recognizable as from one inscription by the similarity of their script and by the line incised above three of them; these three are from the top of the block. (Fig. 190).

1. H. 0.295, w. 0.24, th. 0.12; letters 0.022 spaced 0.02.
2. H. 0.22, w. 0.14, th. 0.05; " " " "
3. H. 0.19, w. 0.12, th. 0.04; " " " " (r. side original).
4. H. 0.31, w. 0.19, th. 0.23; " " " "



	(1)	(2)	(3)
-]ονομ[-]τον[-	-]ς θα-	
-]και ἀπ[-	-] και ε[-	-]οτάτη	
-] κοινο[ῦ?	-] τὴν α[-	-]ευο-	
- ἐπ[οίησε[ν	-]τα ε[-	- πρ[ῶτοι	
5 -]ντες φαίν[ονται			
-]νω[ν] προν[παρχ		(4)	
-]ο . . . [-		-]ν κ[-	
		τῆ]ς πατ[ρίδος	

Fig. 190.

The connexion and the meaning of these remain obscure.

203. FRAGMENT of greyish marble found in a field below the stadium, built into the museum wall in 1911; l. side with moulding is original; broken on three other sides. (Fig. 191).
H. 0.68, w. 0.21, th. 0.32; letters 0.03.



— — — — —
τὸ β[- -]
εὐτυχ[έστατον]
και κα[λλίσταις]
ὑπε[ρβαλόντα φιλο-]
5 δοξ[ίαις.]

*Μᾶρ[κος Αὐρήλιος?]
Παν[λεῖνος και οἱ]
συν[άρχοντες? τὸν]
γλυ[κύτατον φίλον?]*

Fig. 191.

- (203) This appears to be from the end of an honorific inscription of about 150 A.D.; the supplements are *exempli gratia*.

204. FRAGMENT of the local marble found in March 1922 in the bed of the Paktolos near the second village; broken on all sides. From copy of T. L. SHEAR.

H. 0.40, w. 0.504, th. 0.022; letters 0.028.

(Fig. 192).



Fig. 192.

[προνο]ήσαντο[ς] τῆς ἀν[α-]
[στάσ]εως τοῦ ἀ[ν]δριάντ[ος]
[- -]λιατίου Νίγρου [-]
[- -] ου [-]

Part of the end of an honorific text on the pedestal of a statue.

205. FRAGMENT of bluish marble found in the excavations near the temple in 1911, broken on all sides except the top, apparently part of a moulding.

H. 0.12, w. 0.26, th. 0.06; letters 0.042.

(Fig. 193).



Fig. 193.

Κιβυρ[άτας? - -]

This seems to be from a 2^d century monument erected by or for the people of Kibyra.

206. MARBLE SLAB, found in April, 1911, on the north side of the temple; upper surface split off. H. 0.60, w. 1.18, 0.22; letters 0.023; space 0.022.

(Fig. 194).

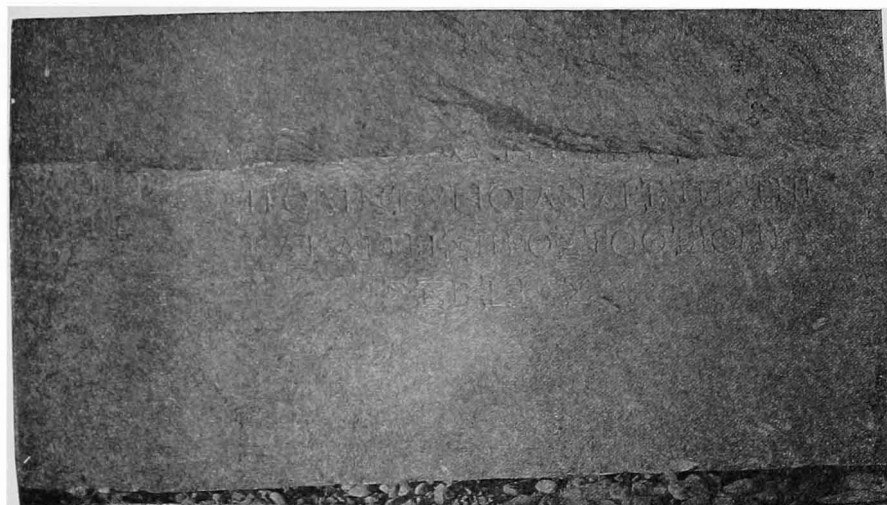


Fig. 194.

(COLUMN 1)

— — — — —
[— — —] και πο-
[— — —] ης τε

(COLUMN 2)

[— — — — —] τοῦ
[ἀν]δρός αὐτῆς [πρὸς τὴν]
πόλιν εὐνοίαν, ἀρετῆς ἐνε-
κα και τῆς πρὸς τὸ θεῖον εὐ-
σεβείας.

(Column 2) — — — “of her husband’s benevolence toward the city, on account of her (209) excellence and reverence for the godhead.”

The last three words indicate that these fragments were in the series of honorific texts to which nos. 50—55 belong.

207. FRAGMENT of bluish marble consisting of two perfectly fitting pieces brought in by peasants in May 1914; broken on both sides and at bottom but the top edge apparently original; rear surface broken.

H. 0.39, w. 0.24, th. 0.08; letters 0.025 to 0.03 spaced 0.022 to 0.016 (Fig. 195).



Fig. 195.

[ἡ βουλὴ καὶ ὁ δῆμος]
 [ἔτειμησ]εν Ἰ[name -]
 [- - -]γ, ἤγε[μόνα - -]
 [- - ἀν]θύπα[τον - -]
 [- - προε]βεντή[ν - -]
 [- - -]ν. Μ. Σε[name -]
 [- - name]ου Τειβ[ερριανός? -]
 [- - -]ων κ[- - -]

L. 2 begins with part of *nu* followed by a stop.

In l. 5 the fourth letter is *sigma*.

This *cursus honorum* of a consular seems to be part of an honorific text probably engraved on the pedestal of his statue. The restoration assumes that the topmost line was on the capstone. The date is about the middle of the 2^d century.

208. FRAGMENT of bluish marble brought in by peasants in May 1913, broken on three sides and at back, r. side original and smoothly finished.

H. 0.33, w. 0.50, th. 0.13; letters 0.028 spaced 0.024. (Fig. 196).



Fig. 196.

— — — — —
 [καὶ καθ' ἕκαστον πολεί-]
 [την ἐνεμήθη μὲν] ξέστης
 [ἐλαίου(?) τειμῆς] ἄσσαρίων ἕξ,
 [ἐδόθη δὲ κα]ὶ εἰς τὰ πρώ[τα]
 [τοῦ(?) βαλαν]είου ἔργα [δηνά-]
 ριον.

“and for each citizen there was distributed a sextarius of oil (?) worth six aces,¹ and there was also given for the first work on the baths (?) a denarius”.

From the position obviously central of l. 5 it may be inferred that the full line had about 20 letters. This seems to be the end of an inscription commemorating certain benefactions calculated *per citizen* (cf. no. 56.5), and the tentative supplements are made accordingly. The date is probably the latter half of the 2^d century A.D.

¹ Spelling adopted by G. F. HILL, *Notes on the ancient Coinage of Hispania Citerior* (Num. Notes & Monogr. no. 50) p. 6.

- (209) 209. SLAB of white marble found in May 1912 as a step in the front stairs of a house near the hot baths overlooking the Dabbagh-tchai; broken away on r. side, bottom apparently original, top and l. side possibly original in part. Whole surface much worn. (Fig. 197).

H. 0.44, w. 0.43, th. 0.06; letters 0.02.

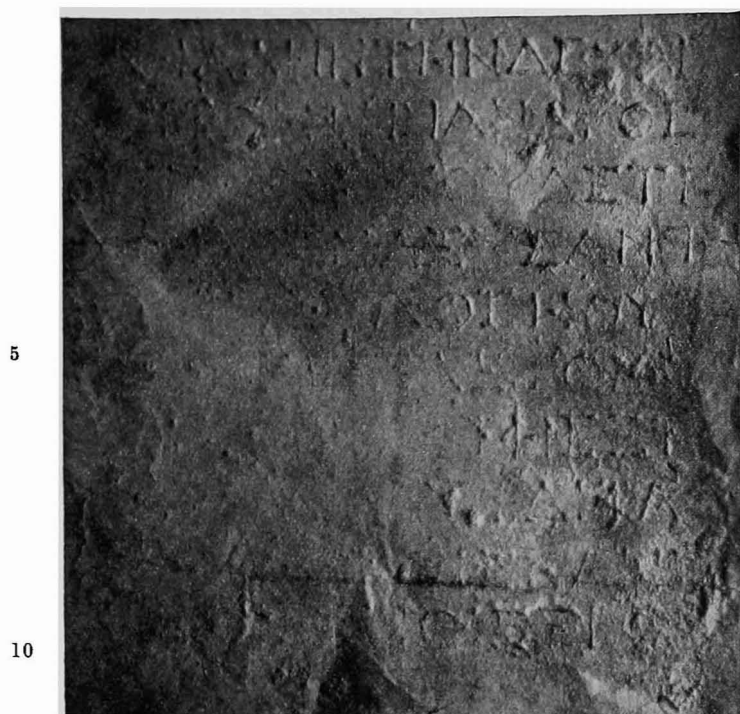


Fig. 197.

Of this epitaph of five hexameters about two-thirds is effaced. Date, 2^d or 3^d century.

210. BLOCK of greyish marble brought in by peasants in June 1913; top and rear surfaces original, broken on three sides and much of the front surface missing. (Fig. 198).

H. 0.31, w. 0.53, th. 0.22; letters 0.018 to 0.03.



Fig. 198.

Apparently a list of names arranged in two columns; satisfactory restoration seems impossible. Date, 1st or 2^d century.

211. FRAGMENT (in two closely fitting pieces) of greyish marble brought in by peasants in June 1913, broken on all sides.

H. 0.37, w. 0.38, th. 0.11; letters 0.034 spaced 0.28.

(Fig. 199).

[στ]ήλλην τήνδ' ἐχάρ[αξε ὦ - ὦ]
 [.....χά]ριν ἀνδρός, vac.
 [.....] τοῦδε τρ[- - -]
 [.....] τόνδε χέαντο[ς vac.]
 5 [.....]λος ἢ θυγ[άτηρ - -]
 [.....] Ἀχέροντι[α - (ορ ος) vac.]
 [.....]της ἐτ[- - - -]
 [.....ο]ς διαλ[ύσας(?) vac.]
 [.....ἔ]νεκ' ἀν[τι - - -]
 10 [.....] διοίσει. vac.

Παῦλλ[ον Οὐάλ-?]
 γιον Δέ[πιδον?]
 υἶδον Στ[ράτωνος τοῦ Ἀθη-?]
 ναίου Δε[πίδου.?
 [- -]λων
 (leaf)

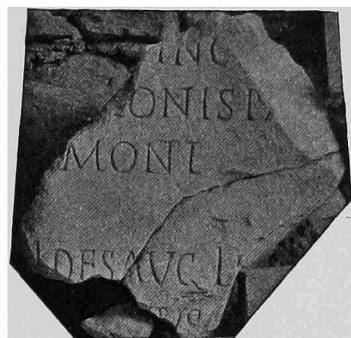


Fig. 199.

[- -]inc[- - -] (211)
 [- -]onis pa[- -]
 [- -]moni

[- -]ides Aug(usti) li[b(ertus)]
 5 [- -]us[- -]

A stop in l. 2 after S, and in
 l. 4 after S and G; a sloping
 stroke in l. 2 over O, and in l. 4
 over E and after G.

This seems to be part of the inscription on the pedestal of a statue dedicated by an imperial freedman. Date, probably 2^d or 3^d century.

212—213. FRAGMENT (in three closely fitting pieces) of greyish marble brought in by peasants in May 1913; top original, broken on all other sides.

H. 0.26, w. 0.30, th. 0.14; letters 0.04 to 0.045 spaced 0.02 to 0.034. (Fig. 200).



Fig. 200.

[- -]ano v(iro) e(gregio) pr[oc.]
 vac. n(umerus) n(oster) vac.
 [- -]leos et m[- - -]
 atio[- -]

In l. 1, a stop after O, V and E; in l. 2, a sloping stroke above and a stop after each N. The P (l. 1) is followed by a vertical siglum.

FRAGMENT brought in a few days later than the preceding; broken on all sides.

H. 0.28, w. 0.11, th. 0.11; letters 0.04 to 0.042 spaced 0.028. (Fig. 200).

[-].ae[-]
 [-]onia[-]
 [-]tiva[-]
 [-]icia[-]
 (vac.)

In ll. 3 and 4 the sloping l. stroke of A is preserved on the r. side.

These may be pieces from the same monument. No. 212 seems to be part of an honorific dedication to a procurator by a club or association; cf. the use of 'NN' in *ILS* 7218, 7220, 7221.

214. FRAGMENT of slab or stele of grey marble brought in by peasants in March 1912; broken on all sides, but back apparently original.

H. 0.17, w. 0.19, th. 0.07; letters 0.024 spaced 0.004. (Fig. 201).

(214)



Fig. 201.

This seems to be part of a gravestone with the upper text in Latin and presumably a Greek translation below. The last letter in l. 2 is almost certainly M.

215. TEXT now lost, copied by LEBAS in the plain near a khan.
Published LBW 625.

(Fig. 202).

ΙΣΑΥΤΗΝ
ΙΕΙΣΤΟΤΑ
ΝΕΣΟΝΤΑΙ
ΛΜΜ ΛΙΕΝ

[- - - ε]ίς αὐτήν [τήν σορὸν? - -]
[- - θήσε]ι εἰς τὸ τα[μεῖον - - -]
[? περὶ ᾧ]ν ἔσσονται [ποιναὶ αἱ ἐν στήλαις]
[ἐπιγεγραμμέ]ναι ἐν [τῷ ἡρώω - -]

Fig. 202.

This appears to be from a long sepulchral inscription of the 2^d or 3^d century similar to KP iii 120; the supplements are conjectural.

216. FRAGMENT of greyish marble brought in by peasants in May 1914, broken on all sides.
H. 0.41, w. 0.23, th. 0.12; letters 0.03 to 0.04 spaced 0.02.

(Fig. 203).



Fig. 203.

[- -]υ.[- -]
[- -]ου γεν[- -]
[- -]τα σώσ[ας?]
[- -] τείχισεν [- -]
5 [- - τέμ]ενος vac.
[- -]ενη ἐθ[- -]
[- -]ηνη[- -]

Apparently from a poem on the building of a wall or fortification. L. 5 seems to be the end of a pentameter, and the lettering suggests as date the 5th or 6th century. For verses on the walls of Hypaipa, cf. KP iii 89; cf. also no. 83.

217. SLAB of greyish marble found in April 1914 among ruined walls north of the temple; apparently the r. side of an open-work screen or panel decorated with foliage; broken on l. side, the other sides seem original.

H. 0.47, w. 0.25, th. 0.08; letters 0.028.

(Fig. 204). (217)



[ὁ δεῖνα] ἐποίησα.

"I, X, made *this*."

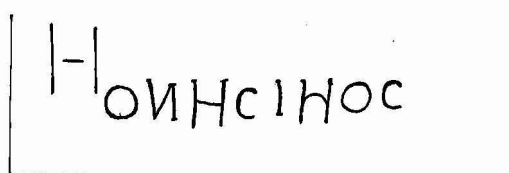
Fig. 204.

The script suggests that this dates from the late 3^d or the 4th century.

218. BLOCK of bluish marble, probably from the temple, inscribed with graffito near one of its corners; found in 1912 on the south side of the temple.

H. 0.46, w. 0.98, th. 1.19, letters 0.025 to 0.038.

(Fig. 205).



Ὀνήσιμος

"Onesimus"

Fig. 205.

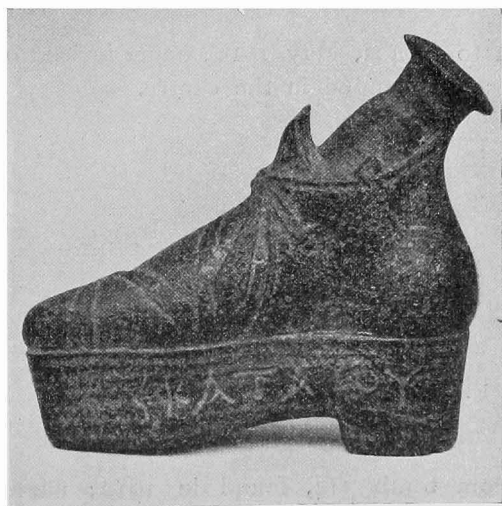
219—225.

Inscriptions on Earthenware.

219. VASE of earthenware representing a slender bottle placed mouth upwards within a thick-soled shoe, the whole covered with a black slip and the text apparently incised on the l. side of the sole before the baking; found in May 1912 on the r. hand couch of tomb 404.

H. 0.06, w. 0.07, th. 0.025; h. of sole 0.015; letters 0.005.

(Fig. 206).



Ἐκαταίου

Probably the potter's name, as in nos. 220 and 223.

Fig. 206.

(219) The date would seem to be 1st century B.C. or A.D.

220. LAMP of earthenware, unglazed, found in tomb 423, May 1914; stamped outside on its circular bottom, diameter 0.038. (Fig. 207).

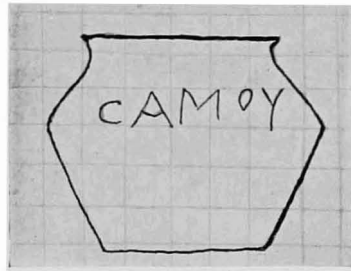


Κυδώρου

Fig. 207.

For this name cf. *I. v. Priene* 59. 2, 37, and *Κύτωρος*, PAPE-BENSELER, *Wb. d. gr. Eigenamen* (3^d ed.).

221. JAR, unglazed, found in tomb 13, with inscription incised on its side. H. 0.041; diam. 0.041; letters 0.006. (Fig. 208).

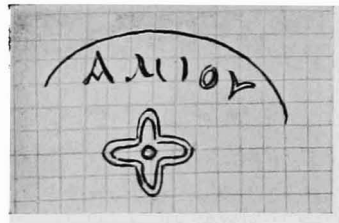


Σάμου

Fig. 208.

Probably the owner's name.

222. LAMP, unglazed, found in tomb 423, May 1914; name incised outside on its circular bottom, diam. 0.05; a four-pointed rosette stamped in the centre. (Fig. 209).



Ἄμιου

Fig. 209.

223. LAMP of earthenware from tomb 314, found in 1912; name stamped outside on circular bottom, diam. 0.032. (Fig. 210).

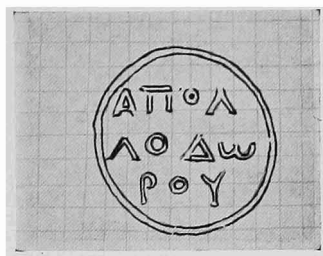


Fig. 210.

Ἀπολλοδώρου

For a potter of this name, cf. *I. v. Priene* 354. 2, 3.

224. UTENSILS of earthenware whole or fragmentary found in the excavations between 1911 and 1914, kept in the museum till their disappearance during the military operations of 1920—1922; the following inscriptions stamped upon them (except 7, which is incised) are published from the drawings and notes of GEORGE H. CHASE made at Sardis in 1914. (Fig. 211).

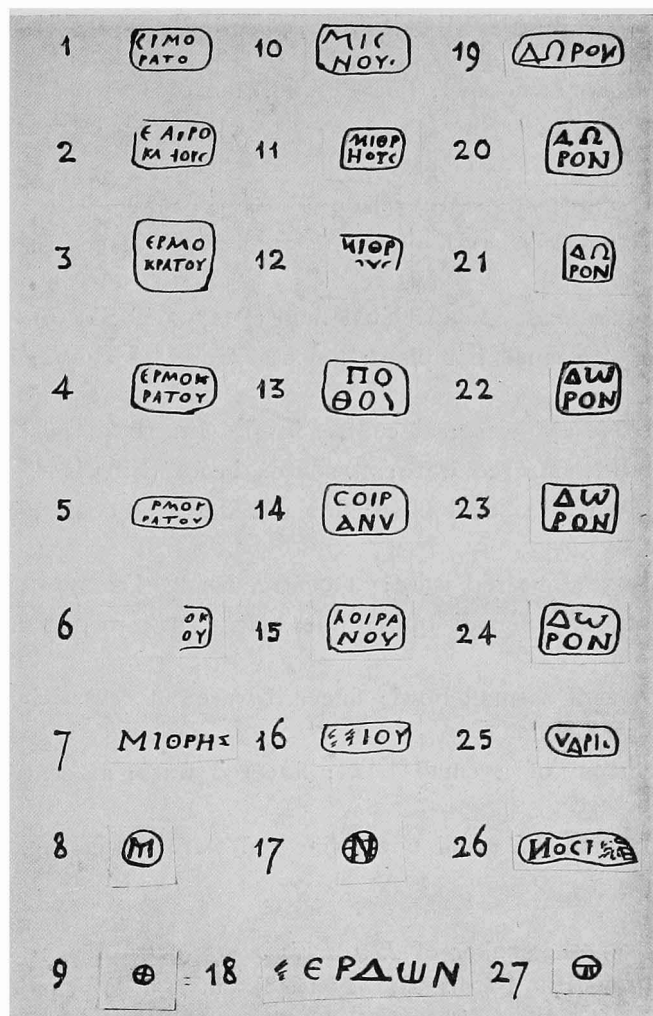


Fig. 211.

1. Foot and part of bottom of a large bowl; fine red ware; at centre, inside (P 235 E)
Ἐρμο[κ]ράτο[ν]
2. Fragment of bottom of a large flat plate; fine red ware; at centre, inside (Ex 29)
Ε[ὶ]ατροκλήους

- (224) 3. Foot and bottom of a large vase; fine black ware; at centre, inside (P 124 E)
 Ἐρμοκράτου
4. Bottom of a bowl; fine red ware; at centre, inside (P 150 E)
 Ἐρμοκράτου
5. Small bowl; fine red ware; at centre, inside (P 155 E)
 [Ἐ]ρμοκράτου
6. Part of a flat plate; fine red ware; at centre, inside (Ex 12)
 [Ἐρμ]οκ[ράτ]ου
7. Part of neck and shoulder of a large vase (pithos?); on shoulder, incised (P 242 E)
 Μίδρης
8. Neck, handle and part of shoulder of a large pitcher; on top of the broad flat handle, stamped (Surface 14)
 Μι
9. Small bowl; fine red ware; at centre of bottom, inside (P 126 E)
 Χο
10. Small fragment of a flat plate; fine red ware; at centre, inside (Ex 31 a)
 Μιδ[ρ]ήους
11. Foot and part of bottom of a bowl; fine red ware; at centre inside (Ex 17)
 Μιδρήους
12. Lower part of a small bowl; fine red ware; at centre, inside (Ex 28)
 Μιδρ[ή]ους
13. Fragment of bottom of a flat plate; fine red ware; at centre inside (Ex 30)
 Πόδου
14. Foot and part of bottom of a bowl; fine red ware; at centre inside (P 123 E)
 Κοιράνυ
15. Shallow bowl; fine red ware; at centre, inside (P 64 T 55)
 Κοιράνου
16. Small bowl; fine red ware; at centre, inside (P 1043 T 520)
 .. ιου
17. Foot and part of bottom of a small bowl; fine red ware; at centre, inside (Ex 11)
 Νο or Ον
18. Bowl with reliefs, mould-made; in principal field (P 1792 T SW 5)
 [Κ]έρδων
19. Fragment of bottom of a small flat plate; fine red ware; at centre, inside (P 190 E)
 δῶρον
20. Part of a flat plate; fine red ware; at centre, inside (Ex 16)
 δῶρον
21. Bottom of a small bowl; fine red ware; at centre, inside (Ex 15)
 δῶρον
22. Part of foot and bottom of a small bowl; fine red ware; at centre, inside (Ex 14)
 δῶρον
23. Fragment of a flat plate; fine red ware; at centre, inside (Ex 27)
 δῶρον
24. Foot and lower part of a small bowl; fine black-red ware; at centre of bottom, inside (Ex 31 b)
 δῶρον
25. Foot and part of body of a small bowl; fine red ware; at centre, inside (Ex 20)
 Ὑδρις(?)
26. Part of foot and bottom of a small bowl; fine red ware; at centre, inside — within the outlined sole of a foot (Ex 32)
 Νόστ[ις?]
27. Foot and part of bottom of a small bowl; fine red ware; at centre, inside (Ex 10)
 Πο

Nos. 14, 15 are from the maker of *I. v. Priene* 355. 4. In nos. 19—24 the word inscribed is not the name *Δῶρος* (found at Sardis, *IGR* iv 1648), but is 'a gift', as on the child's ring from Olynthus, *Trans. Am. Phil. Ass.* lxii 1931 p. 55 no. 9. On marks such as *δῶρον* or *χάρις*, cf. *I. v. Priene* 355. 11, note.

225. FRAGMENT of brick found at Sardis by G. DENNIS about 1880, now in the British Museum; text stamped on the surface within a slightly sunk square die.

H. 0.18, w. 0.18, th. 0.06; die 0.096 square.

Published by CECIL SMITH, *Cl. Rev.* iii 1889 p. 423 no. 4b.

(Fig. 212).

(225)



(monogram:) ΕΡΜΙΑC(?)

(letters:) ΝΕC

The monogram appears to represent a man's name — e.g. *Ἐρμίας* — while the second line gives the date *νεσ'* = 170/171 A.D. (Sullan era); if this be correct, the brick was probably made by that man as contractor or manager of a brickyard. For similar monograms, cf. *I. v. Perg.* 738—748.

Fig. 212.

Such bricks or tiles usually bear only the name of the contractor who made them; DAWKINS, *Sanct. of Art. Orthia*, p. 143; *I. v. Magn.* 355, 356; *I. v. Priene* 354; *AM* xiv 1889 p. 106 no. 55 (Tralleis). But sometimes they are also dated, by magistrate as at Sparta (WACE, *BSA* 1906 p. 346 no. 11), or by regnal year as at Pergamon (*I. v. Perg.* 661—724), or by consuls as in Rome (*CIL* xv 1204, 1221). That this brick is dated by the Sullan era (cf. no. 97; KP i 149, 153 f.) seems probable.

226—228.

Three Miscellaneous Fragments.

226. BLOCK in the south bastion of the acropolis wall, facing west, smoothly finished at top and bottom, broken at both ends.

H. 0.25, w. 1.60, th. 0.26; letters 0.10.

Published LBW 636.

(no facsimile).

[- Στ]ρατονε[κου? -]

The shape of the letters are as shown in LBW's epigraphic copy; but this does not show the loop of P at the l. end. The fragment is probably from a large tomb of the 2^d or 3^d century.

227. BLOCK in the acropolis wall near no. 226; broken on both sides; dimensions not recorded, but the letters smaller than those of no. 226.

Published by J. SCHMIDT, *AM* vi 1881 p. 150.

(no facsimile).

///WNIN///

- (228) 228. FRAGMENT seen by LEBAS in a ruined hut west of the acropolis, not seen by us; dimensions not recorded.
Published LBW 637. (no facsimile)

///AITWNO///

Four inscriptions deserve mention as being possibly Sardian; in the absence of any new information concerning them these references seem sufficient: *CIG* 3454, 3466 (Kasaba); *Mous. k. Bibl.* 1878—1880 p. 184 no. **τογ'** (Tatar-köy, near Salihly); *SEG* i 442 (Ahmetly).

ADDENDA ET CORRIGENDA

- P. 11 after l. 8; add: "Published in part by M. ROSTOVITZEFF, *Anat. St.* p. 386; *SEG* iv 632".
 P. 12 l. 26; after 'was known' read: "from the mention in *Syll.* 273. 40 of the Sardian **ἱερεὺς τοῦ Διονύσου** and from the fact that . . ."
 P. 40 l. 11; after 'patron god' read: "In *IG* v 1 361 **μυστήριον** seems to denote a building (**ναός**)."
 P. 44 l. 11; after 'p. 365 f.' add: "shown in *Sardis* i 1 p. 34 ill. 20."
 P. 61 l. 17; after '47;' add: "H. BARTH, *RM* vii 1850 p. 262 no. 55;"
 P. 62 l. 3; for 'in' read: "is".
 P. 64 l. 2; for 'BCM' read: "BMC".
 P. 66 l. 11; after 'looks' read: "like".
 P. 68 l. 24; after 'SLAB' read: "similar to nos. 51 and 52, but . . ."
 P. 72 note 1; after 'autopsy;' read: "his note 'forte male exscribitur pro IB' (Fig. 49) is non-committal".
 P. 91 l. 20; after '*Dionysikles.*' add: "The importance of that equivalence is pointed out by M. P. NILSSON, *The Minoan-Mycenaean Religion* pp. 499—500, and by R. DUSSAUD, *La Lydie et ses voisins* p. 9."
 P. 115 l. 16; after 'cf. nos.' read: "125—127".
 P. 125 l. 28; after 'tomb' read: "while alive".
 P. 131 l. 4 from bottom; read: **Ἰθάρος**.
 P. 144 l. 2 from bottom; after 'column' read: "no. 17".

In the following words the accent or the breathing or the brackets need correction:

In no. 2	l. 11	read:	παντάπασιν
" "	8	" 54	" ἐνκεχειρισμένων
" "	18	" 21	" ἐκδοσις
" "	43, 2	" 2	" ᾠραίαν
" "	44	" 7	" τειμήν
" "	47	" 5	" τρῖς (κ-ι)
" "	77	" 2	" Σεου(ή)ρου
" "	79 C	" 8	" Ἀδριάνεια
" "	97	" 2	" Ἄπφιον
" "	130	" 2	" Ἄπφι[α]
" "	139	" 11	" Ξανδικοῦ
" "	"	" 19	" Ἀλεξανδρείας

LIST OF ABBREVIATIONS IN THE TEXT.

<i>AEMO</i>	<i>Archäolog.-epigraphische Mitteilungen aus Oesterreich.</i>
<i>AJA</i>	<i>American Journal of Archaeology.</i>
<i>AJP</i>	<i>American Journal of Philology.</i>
<i>AM</i>	<i>Mitteilungen des k. deutschen archäologischen Instituts, athenische Abteilung.</i>
<i>Anat. St.</i>	<i>Anatolian Studies presented to Sir William Mitchell Ramsay, 1923.</i>
<i>Ann. épigr.</i>	<i>L'année épigraphique.</i>
<i>Arch. Anz.</i>	<i>Archäologischer Anzeiger, supplement to <i>Fahrbuch</i>; v. <i>Fahrb.</i></i>
<i>Arch. Z.</i>	<i>Archäologische Zeitung.</i>
Ἀρχ. Δελτ.	Ἀρχαιολογικὸν Δελτίον.
<i>BCH</i>	<i>Bulletin de correspondance hellénique.</i>
<i>Berl. Abh.</i>	} <i>Abhandlungen and Sitzungsberichte der k. preussischen Akademie der Wissenschaften.</i>
<i>Berl. SBer.</i>	
<i>BMC</i>	<i>Catalogue of Greek Coins in the British Museum.</i>
<i>BSA</i>	<i>Annual of the British School at Athens.</i>
<i>CB</i>	W. M. RAMSAY, <i>The Cities and Bishoprics of Phrygia, 1895—1897.</i>
<i>CIG</i>	<i>Corpus inscriptionum Graecarum.</i>
<i>CIL</i>	<i>Corpus inscriptionum Latinarum.</i>
<i>Cl. Phil.</i>	<i>Classical Philology.</i>
<i>Cl. Rev.</i>	<i>Classical Review.</i>
<i>Eph. ep.</i>	<i>Ephemeris epigraphica.</i>
<i>Forsch. in Eph.</i>	<i>Forschungen in Ephesos.</i>
HAMILTON	W. J. HAMILTON, <i>Researches in Asia Minor, Pontus and Armenia, 1842.</i>
<i>HGAM</i>	W. M. RAMSAY, <i>Historical Geography of Asia Minor, 1890.</i>
<i>HN</i>	B. V. HEAD, <i>Historia Numorum, ed. 2, 1911.</i>
<i>IBM</i>	<i>The Collection of Ancient Greek Inscriptions in the British Museum.</i>
<i>I. Buresch.</i>	A. KÖRTE, <i>Inscriptiones Bureschianae, 1922.</i>
<i>IG</i>	<i>Inscriptiones Graecae.</i>
<i>IGC</i>	H. GRÉGOIRE, <i>Recueil des inscriptions grecques chrétiennes d'Asie Mineure, 1922.</i>
<i>IGR</i>	<i>Inscriptiones Graecae ad res Romanas pertinentes.</i>
<i>ILS</i>	H. DESSAU, <i>Inscriptiones Latinae selectae, 1892—1906.</i>
<i>I. v. Magn.</i>	O. KERN, <i>Die Inschriften von Magnesia am Maeander, 1900.</i>
<i>I. v. Perg.</i>	M. FRÄNKEL, <i>Die Inschriften von Pergamon, 1890—1895.</i>
<i>Fahrb.</i>	<i>Fahrbuch des k. deutschen archäologischen Instituts.</i>
<i>FEA</i>	<i>Journal of Egyptian Archaeology.</i>
<i>JHS</i>	<i>Journal of Hellenic Studies.</i>
<i>FOAI</i>	<i>Fahreshefte des österreichischen archäologischen Institutes.</i>
<i>JRS</i>	<i>Journal of Roman Studies.</i>
KAIBEL	G. KAIBEL, <i>Epigrammata Graeca ex lapidibus conlecta, 1878.</i>
KP	J. KEIL, A. VON PREMERSTEIN, <i>Bericht über eine (1^{te}, 2^{te}, 3^{te}) Reise in Lydien: Denkschriften der k. Akademie der Wissenschaften, Wien, 1908—1914.</i>
LBW	LEBAS-WADDINGTON, <i>Voyage archéologique en Asie Mineure.</i>
<i>MAMA</i>	<i>Monumenta Asiae Minoris antiqua.</i>

<i>Mon. ant.</i>	<i>Monumenti antichi.</i>
<i>Mous. k. Bibl.</i>	Μουσείον κ. Βιβλιοθήκη τῆς Ἐδαγγελικῆς Σχολῆς , 1873—1886.
<i>OGI</i>	W. DITTENBERGER, <i>Orientis Graeci inscriptiones selectae</i> , 1903—1905.
<i>P. Cair.</i>	<i>Papyrus grecs d'époque byzantine</i> = Tomes 58, 67, 73 etc. du <i>Catalogue général des antiquités égyptiennes du Musée du Caire.</i>
<i>P. Giess.</i>	E. KORNEMANN, P. M. MEYER, <i>Griechische Papyri im Museum des oberhessischen Geschichtsvereins zu Giessen.</i>
<i>PIR</i>	E. KLEBS, H. DESSAU, P. V. ROHDEN, <i>Prosopographia imperii Romani</i> , 1897—1898.
<i>P. Lond.</i>	<i>Greek Papyri in the British Museum.</i>
<i>RA</i>	<i>Revue archéologique.</i>
<i>R. de phil.</i>	<i>Revue de philologie.</i>
<i>RE</i>	PAULY-WISSOWA-KROLL, <i>Real-Encyclopädie der klass. Altertumswissenschaft.</i>
<i>REA</i>	<i>Revue des études anciennes.</i>
<i>REG</i>	<i>Revue des études grecques.</i>
<i>R. épigr.</i>	<i>Revue épigraphique.</i>
<i>R. hist. rel.</i>	<i>Revue de l'histoire des religions.</i>
<i>RM</i>	<i>Rheinisches Museum für Philologie.</i>
<i>SEG</i>	<i>Supplementum epigraphicum Graecum.</i>
<i>SGDI</i>	H. COLLITZ, <i>Sammlung der griechischen Dialekt-Inschriften</i> , 1884—1915.
<i>St. Pont.</i>	J. G. C. ANDERSON, F. CUMONT, H. GRÉGOIRE, <i>Studia Pontica</i> , 1910.
<i>Syll.</i>	W. DITTENBERGER, <i>Sylloge inscriptionum Graecarum</i> , ed. 3, 1915—1921.
<i>TAM</i>	E. KALINKA, <i>Tituli Asiae Minoris.</i>
<i>WGP</i>	F. PREISIGKE, <i>Wörterbuch der griechischen Papyrusurkunden</i> , 1925—1927.
	<i>Wien. Denkschr. Denkschriften der k. Akademie der Wissenschaften in Wien.</i>

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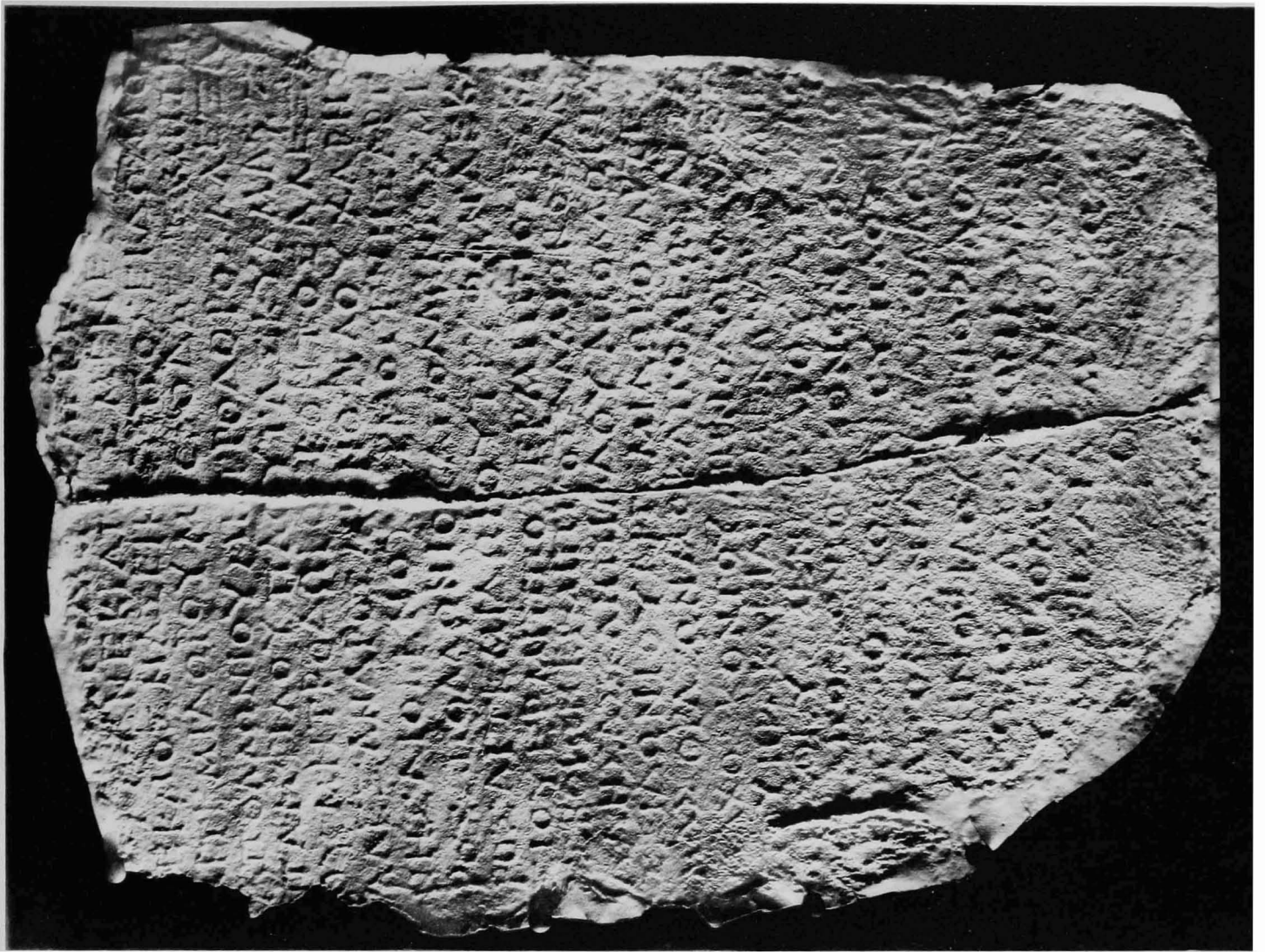
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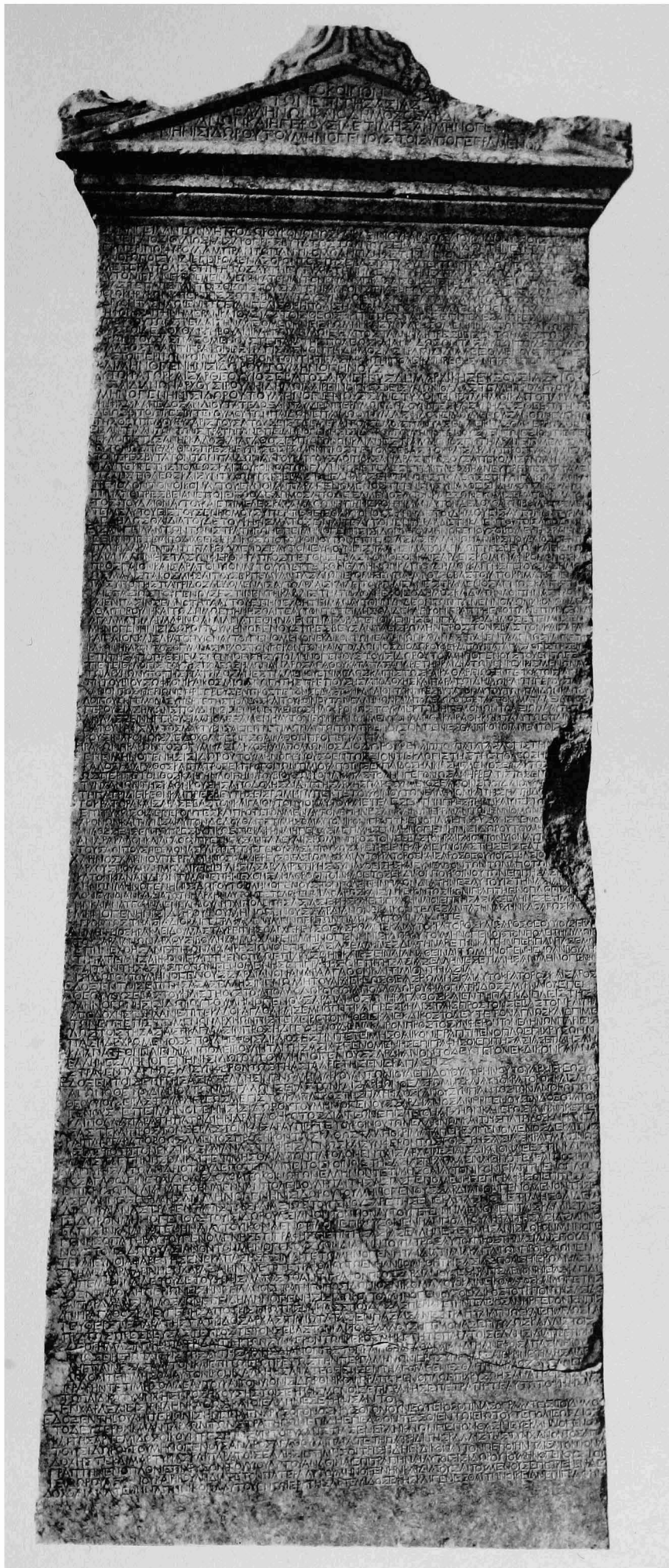
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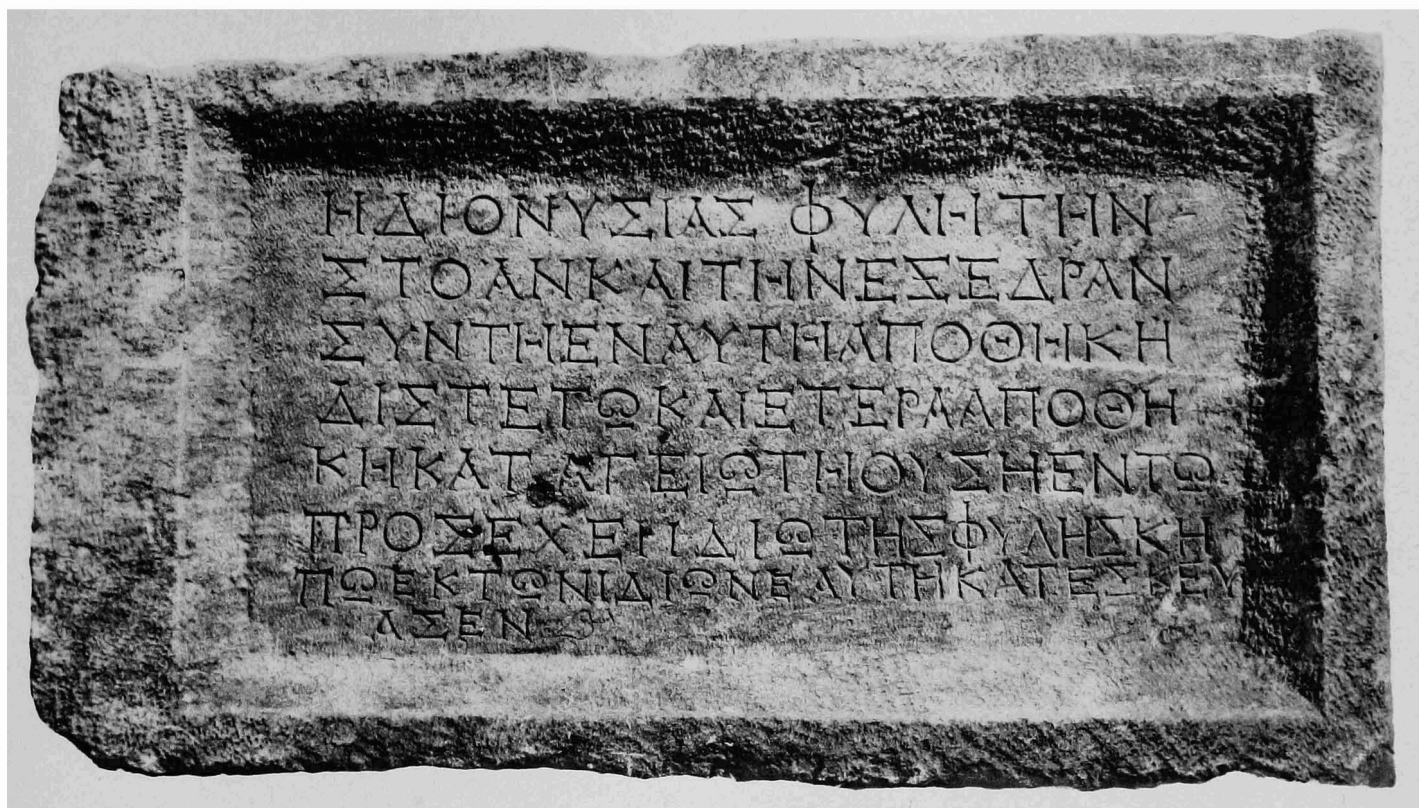


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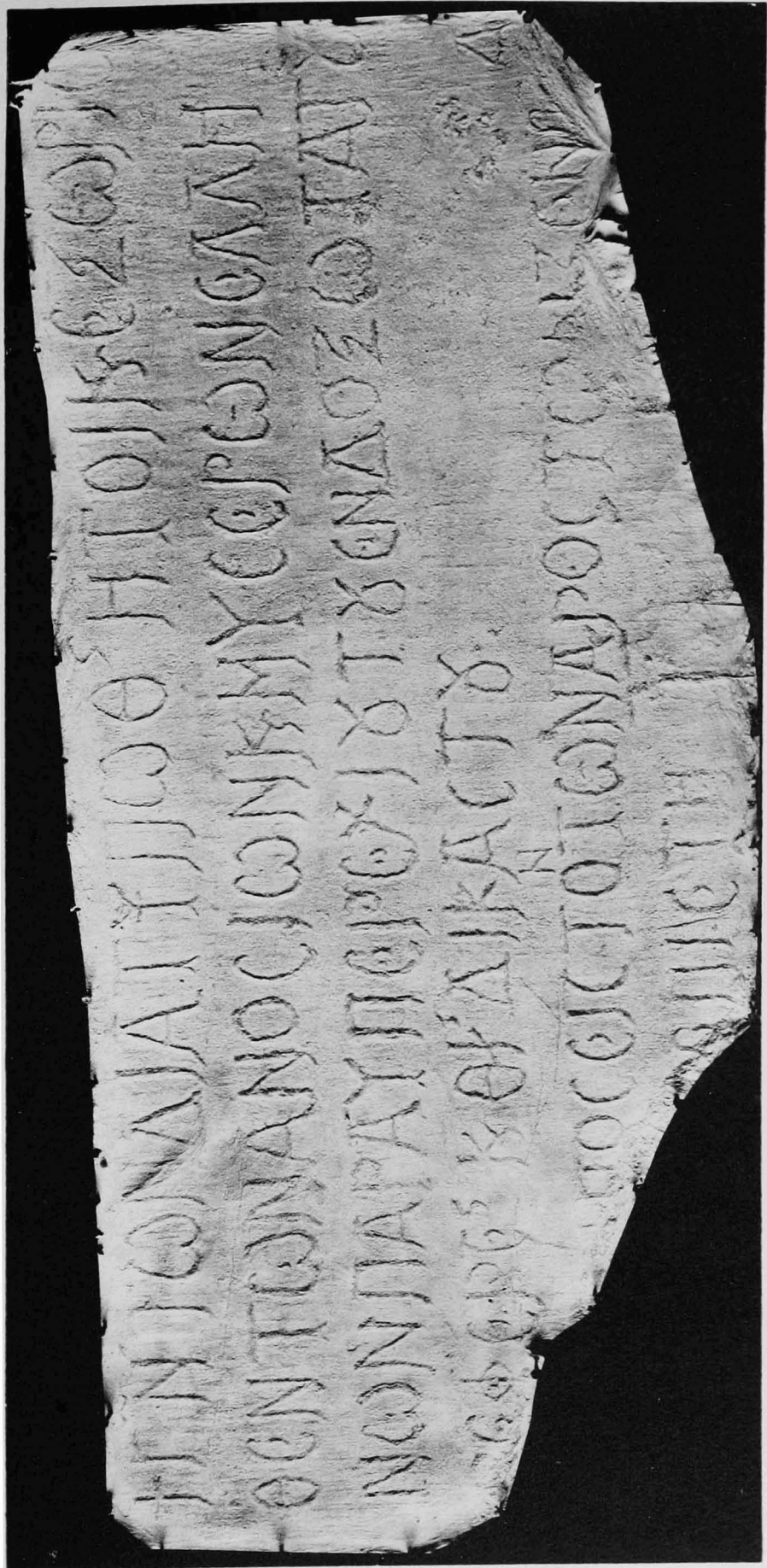


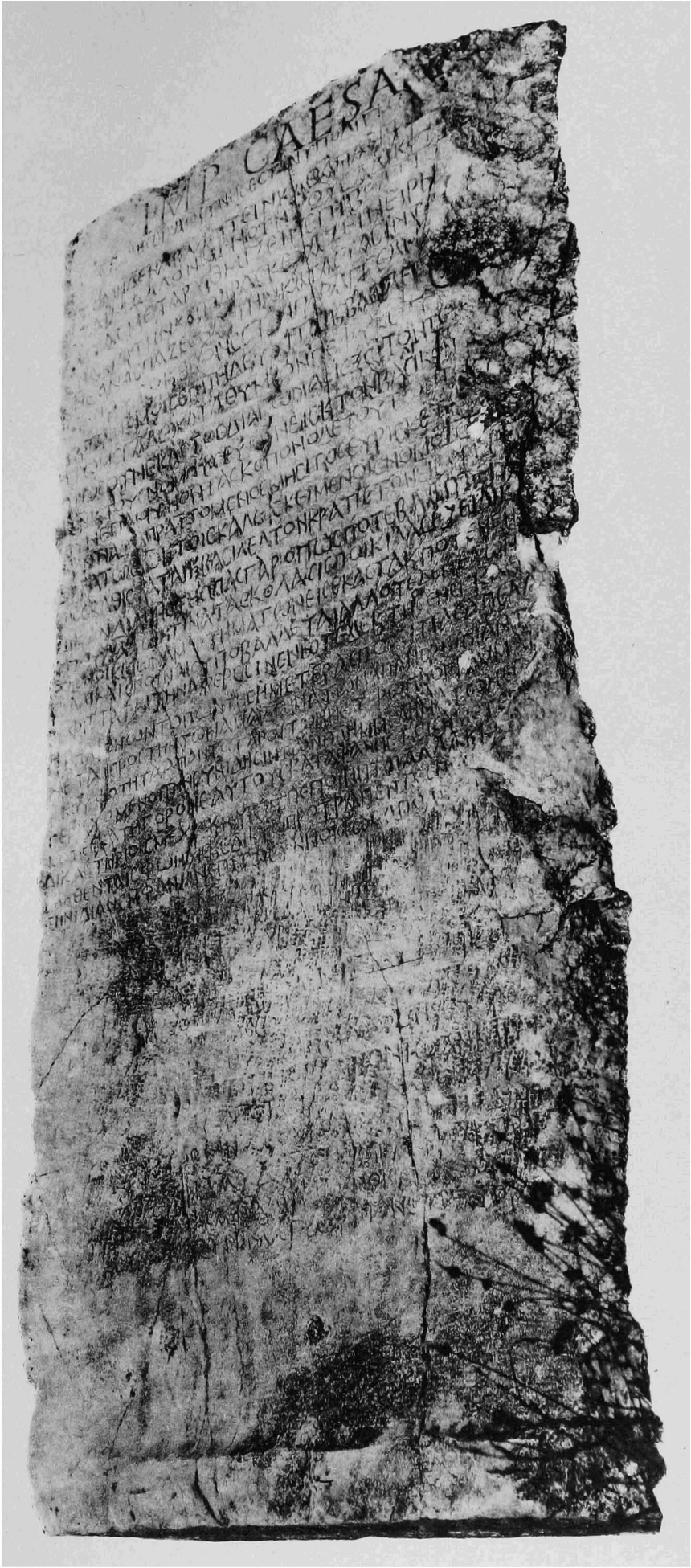
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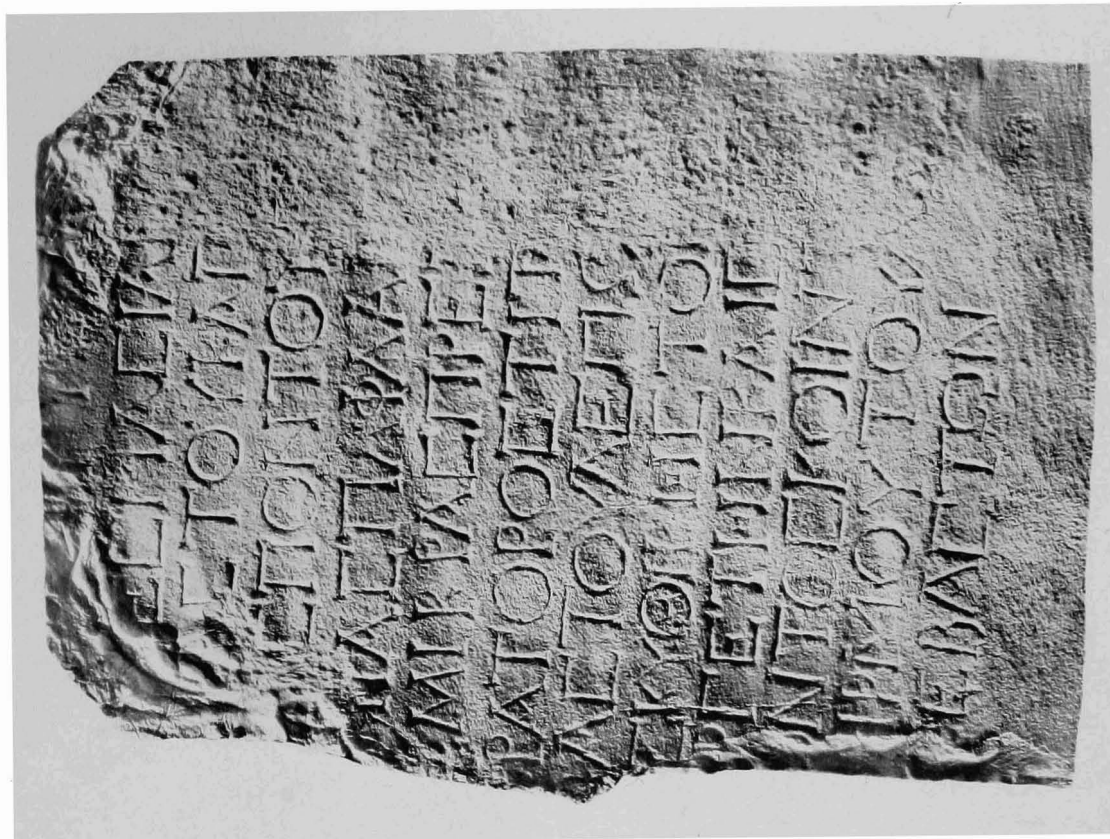


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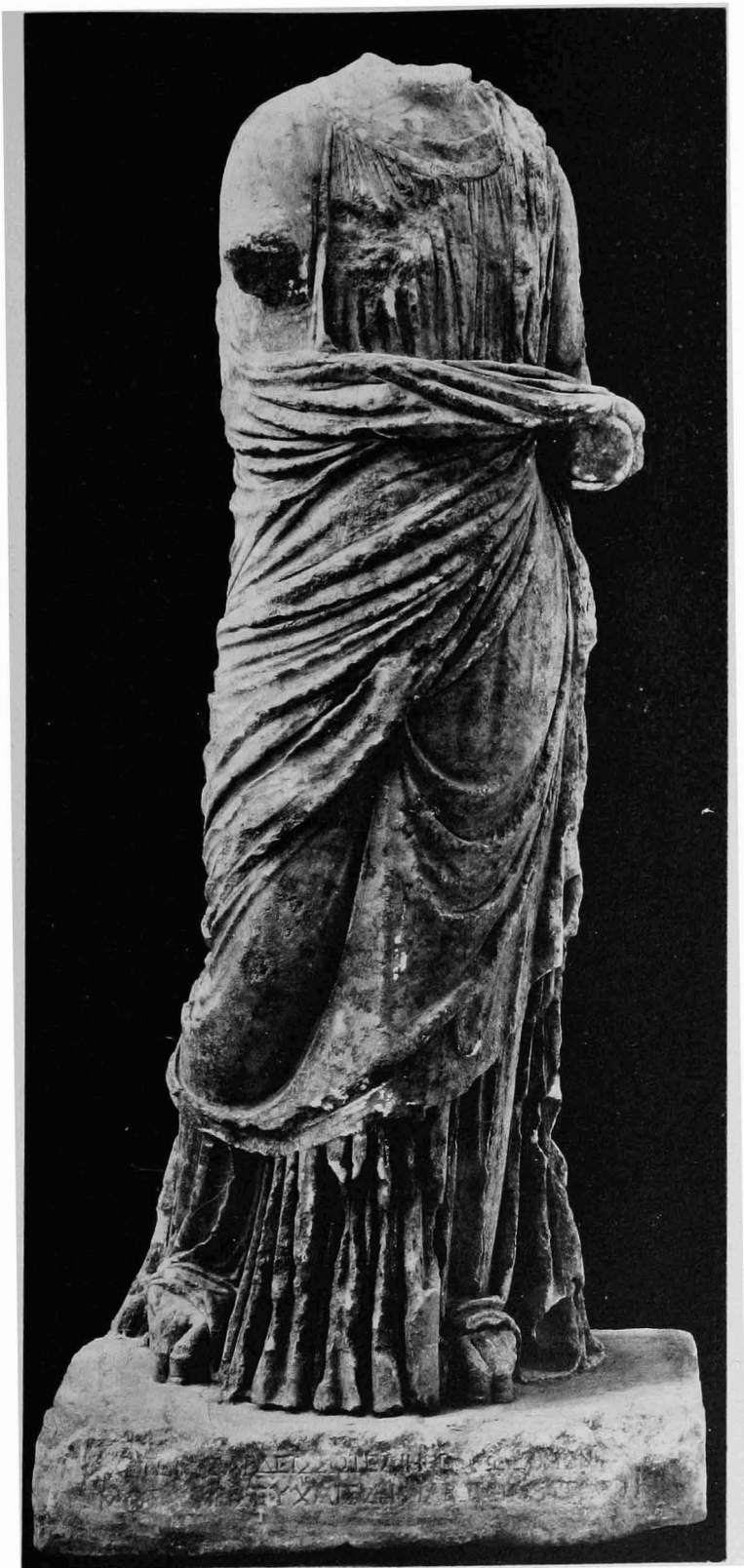




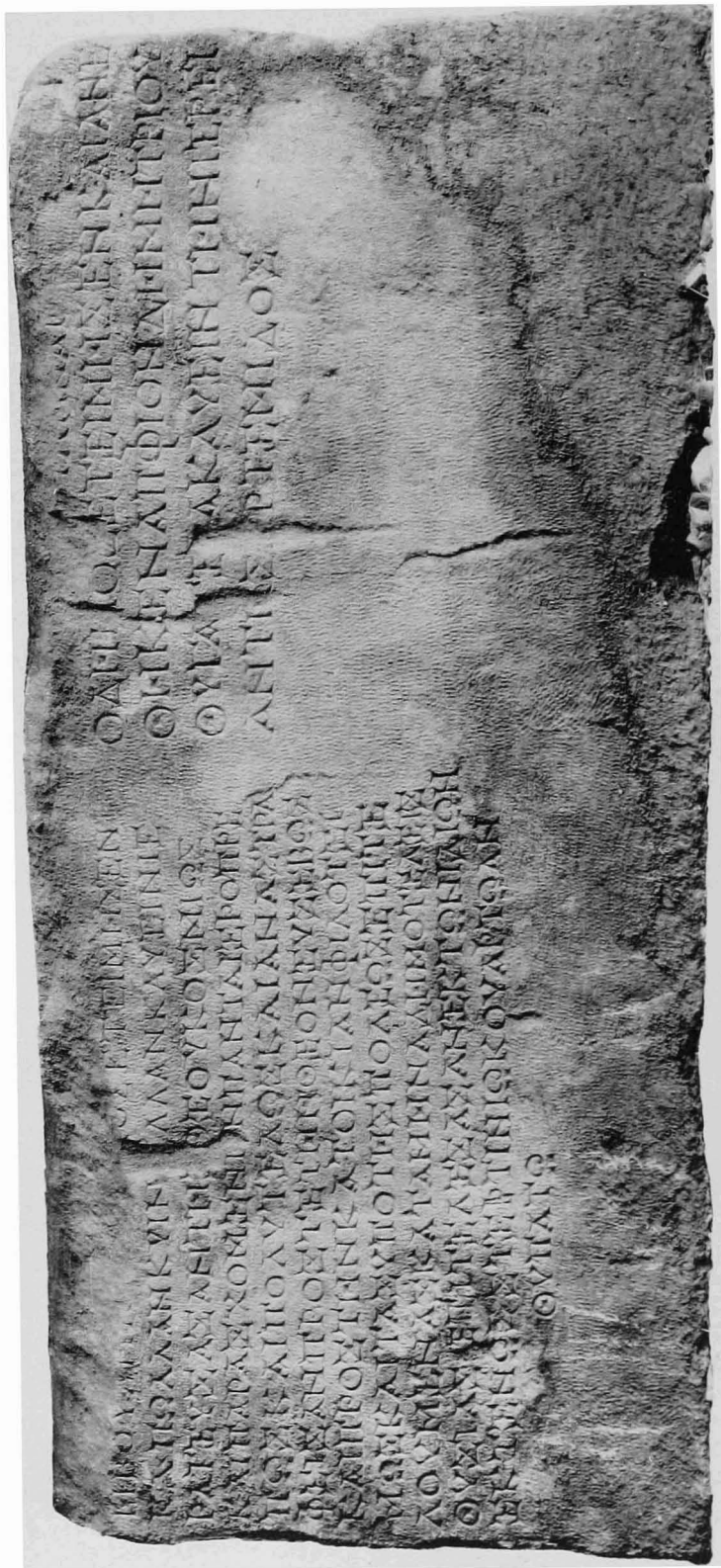
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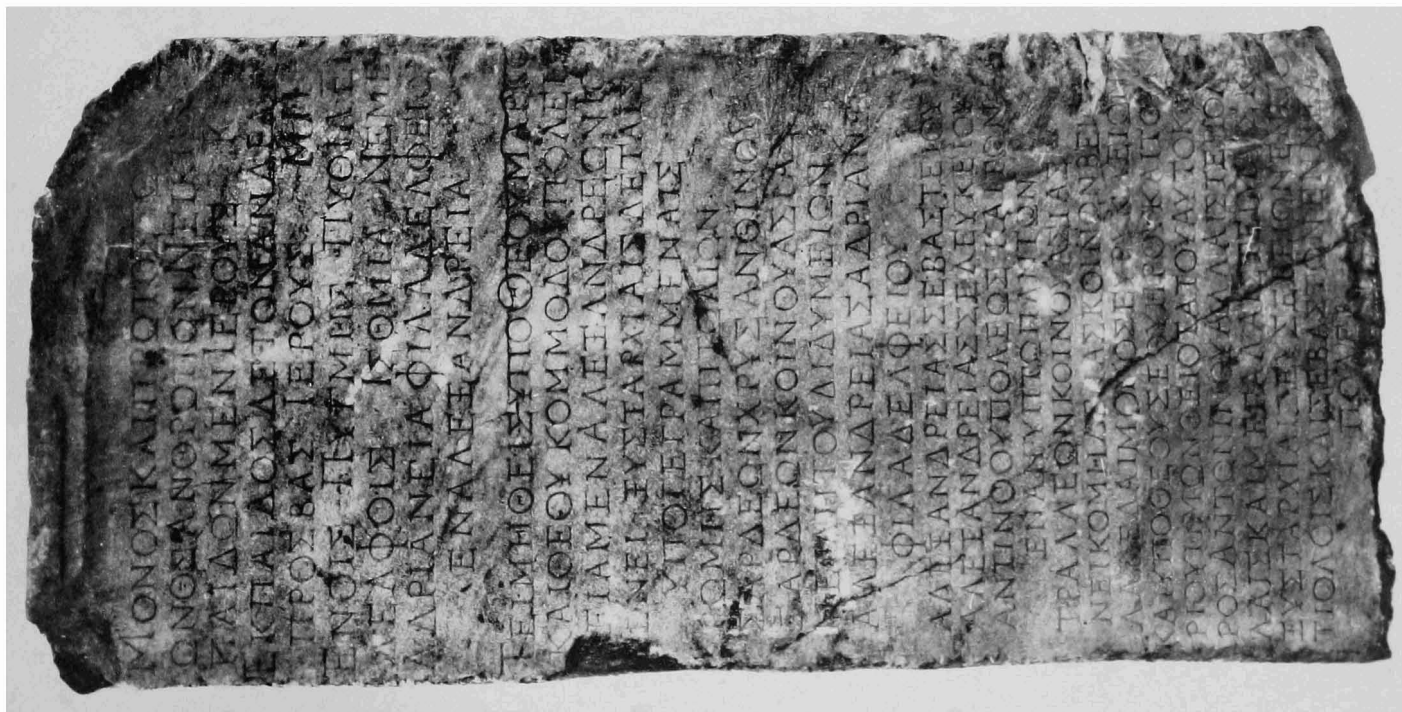
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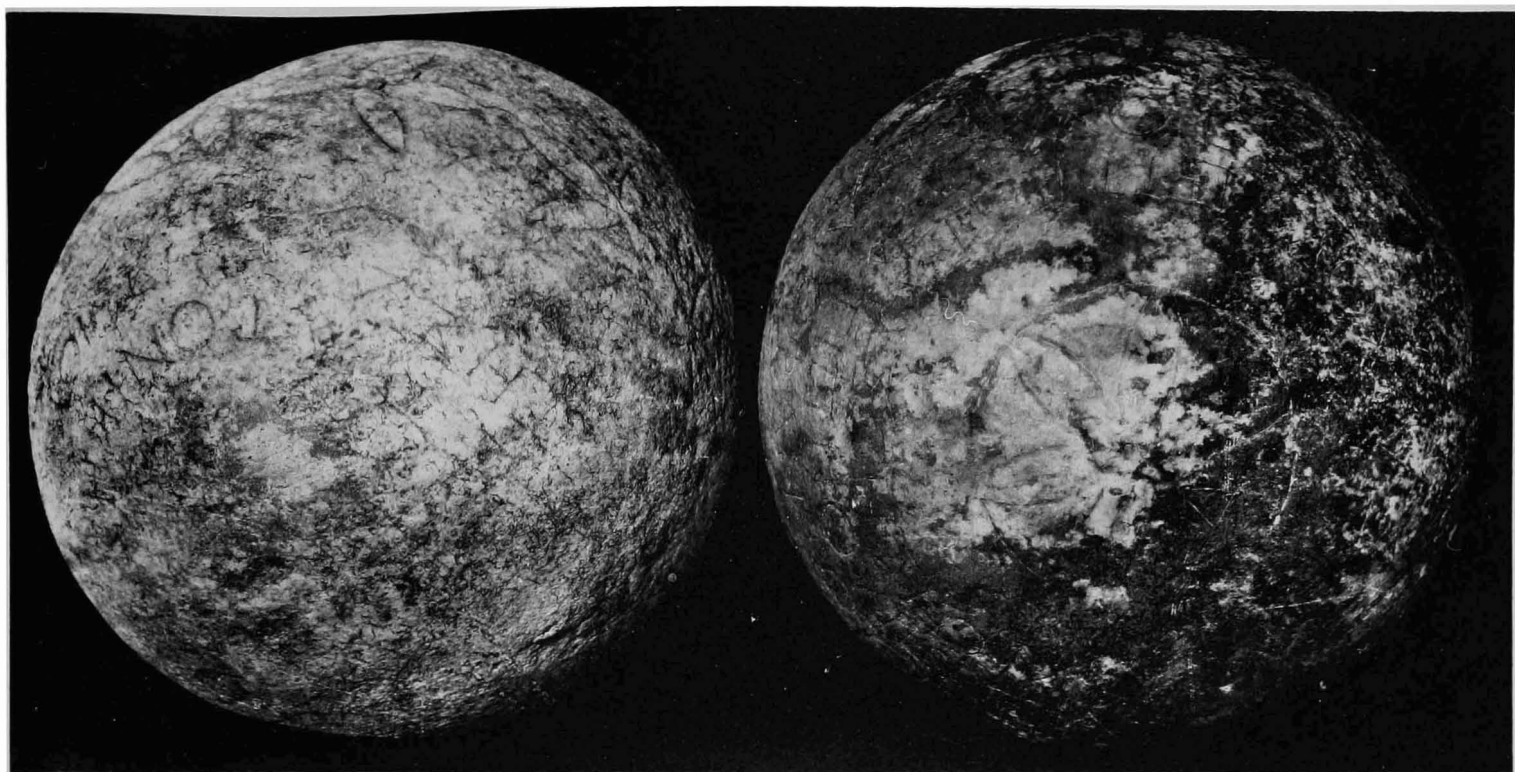
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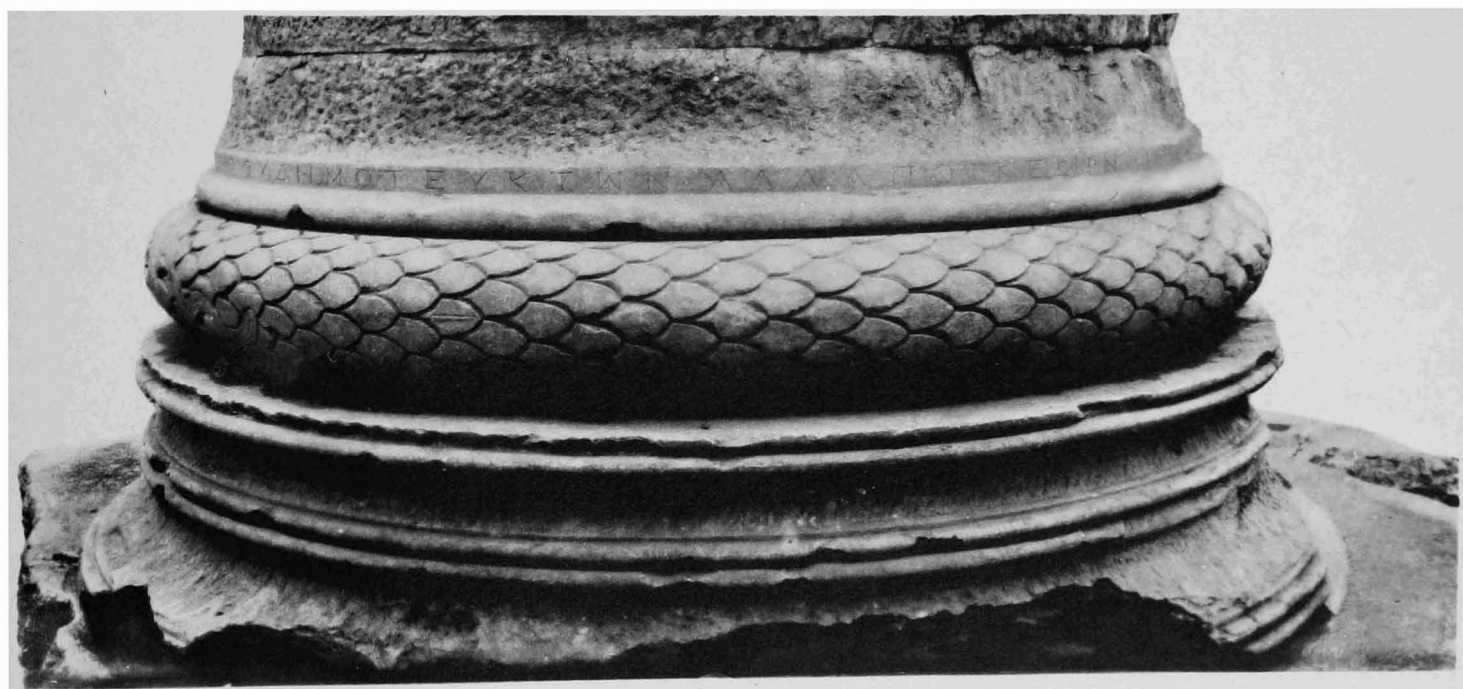


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