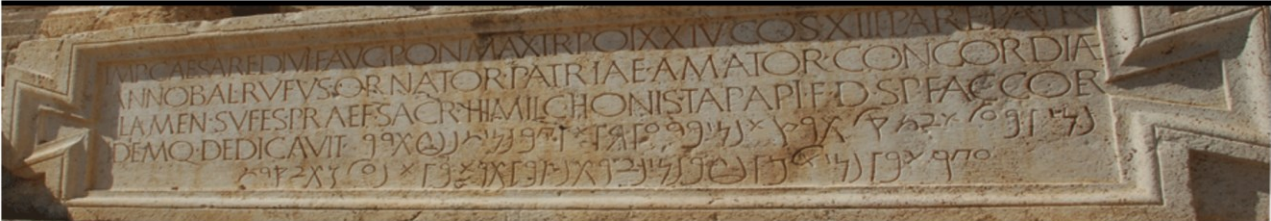


# Current Epigraphy

ISSN 1754-0909 (Online)



Home About Associations and lists Publications



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## New resource: A tale of two wives (and four husbands?): the story of two exceptional women from Imperial Rome

Posted on 2023-12-22 by pkruschwitz

From a recent [blog post on the MAPPOLA webpage](#): There is a new short documentary film which tells the stories of two exceptional women from Imperial Rome as told by two verse inscriptions (in Latin and Greek) preserved at the Museo Nazionale Romano (Rome).

These women, Allia Potestas and Flavia Sophe, though in very different ways, seemingly embraced unconventional marriages and had unconventional relationships, the details of which remain mysterious for us.

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## About

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# SEG

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Introduction

Editors

Partners

Search Instructions

Inscription types

Periods

Places

Entry types

Indices

Concordances

Abbreviations

Conventions

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The new website is equipped with enhanced search options, including an extensive faceted search enabling users to filter by time period, place of origin, topic, or inscription type, among others. The search parameters can also be combined, thus facilitating in-depth research in the SEG database (see the [Search Instructions](#) tab on the left side bar). Other improvements include the introduction of a morphology tool, downloadable files, and the use of a subset of the *Leiden Conventions*.

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### All Issues

#### ^ 2020s

[2021 \(Vol. 134\)](#)

[No. 2 Juillet-Décembre 2021 pp. I-XLV, 265-744](#)

[No. 1 Janvier-Juin 2021 pp. 1-263](#)

## BULLETIN ÉPIGRAPHIQUE



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00352039

### EISSN

22608079

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### BULLETIN ÉPIGRAPHIQUE 2021

Une fois de plus, l'équipe du *Bulletin épigraphique* vient de subir une douloureuse perte. Alexandre Avram n'avait que soixante-cinq ans, quand, le 5 août dernier, il fut brutalement emporté par une embolie pulmonaire, alors qu'il travaillait à Histria, son chantier archéologique depuis toujours, et qu'il s'appretait à l'automne à profiter d'une retraite qu'il emplissait déjà de maints projets scientifiques. S'il n'y a point à retracer ici la carrière et l'œuvre d'Alexandre Avram, soulignons que ce fut pour le *Bulletin épigraphique* une grande chance que de bénéficier de sa contribution sur un domaine géographique, historique et linguistique qu'il dominait souverainement, « des Carpathes à la Propontide » et bien des pays adjacents. Son apport ne pourra guère être égalé, si grande était son acribie dans la lecture et la critique des publications, si étendue sa connaissance des sources relatives aux régions dont il eut le dévouement de se charger pour notre chronique, année après année depuis 2006. Sa chaleureuse personnalité nous a marqués, et elle nous manquera durablement.

L'année 2021 a vu en outre la disparition de deux des anciens collaborateurs du *Bulletin*, Simone Follet et Claude Brixhe. L'une et l'autre disciples et proches de L. Robert, ils avaient exploité des domaines que le maître des maîtres avait frayés ou explorés dans ses recherches pionnières, les rapports de l'épigraphie avec la littérature et la Grèce d'époque impériale pour l'une, l'onomastique et la langue grecques et l'Asie Mineure profonde pour l'autre. Il était donc naturel qu'ils fissent partie de l'équipe qui, conduite par Ph. Gauthier, reprit le flambeau du *Bulletin* en 1987. Ils y collaborèrent, l'une jusqu'en 2011, l'autre une année encore, y contribuant par de riches contributions qu'ils relevaient, chacun en son style personnel, d'avis précis et autorisés.

De ces disparitions nous réconfortent d'heureux renforts. Alain Martin, professeur à l'Université libre de Bruxelles, rompu à la bibliographie, la papyrologie et l'épigraphie de l'Égypte gréco-romaine, veut bien désormais se charger, à la suite de son maître le regretté Jean Bingen et de notre non moins regretté collaborateur François Kayser, de rendre compte des inscriptions grecques d'Égypte et de Nubie. Quant à l'épigraphie dans ses « rapports avec l'archéologie », Michel Sève, initiateur de cette rubrique dans le *Bulletin*, ne cesse pas d'y œuvrer sans déjà s'entourer d'un second et successeur, Guillaume Biard, maître de conférences à Aix-Marseille, déjà connu pour ses travaux dans le domaine de la sculpture grecque.

C'est à J.-Y. Strasser et M. Popescu que nous devons l'amélioration des notices et la confection des cinq index – dont trois sont ici imprimés, tandis que

*REG* tome 134 (2021/2), 495-684.

<https://www.jstor.org/journal/revuetudgrec>

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### Inscriptions by Region

- Attica (IG I-III)
- Peloponnesos (IG IV-[VI])
- Central Greece (IG VII-IX)
- Northern Greece (IG X)
- Thrace and the Lower Danube (IG X)
- North Shore of the Black Sea
- Aegean Islands, incl. Crete (IG XI-[XIII])
- Asia Minor
- Cyprus ([IG XV])
- Greater Syria and the East
- Egypt, Nubia and Cyrenaica
- North Africa
- Sicily, Italy, and the West (IG XIV)
- Upper Danube
- Unknown Provenances

αβγ

All Regions

Search

Concordance

Browse

## Regions : Attica (IG I-III)

Attica  
Rhamnous

Eleusis

## Main Corpora

IG I<sup>a</sup>  
IG I<sup>b</sup>  
IG II  
IG II<sup>a</sup>  
IG II<sup>a</sup>.1  
IG III

## Regional and Site Corpora

Agora XV, Athenian Councillors  
Agora XVI, Decrees  
Agora XVII, Funerary Monuments  
Agora XIX, Horoi  
Agora XIX, Leases of Public Lands  
Agora XIX, Poletai  
Agora XXI, Graffiti and Dipinti  
Clinton, Eleusis. The Inscriptions on Stone  
Kerameikos III, Inschriften, Ostraka, Fluchtafeln  
Petraikos, Dēmos Rhamnountos, II  
Pouilloux, Forteresse de Rhamnonte  
Raubitschek, Dedications from the Athenian Akropolis [DAA]

## Miscellaneous Collections

Aleshire, Athenian Asklepieion  
Audollent, Defixionum Tabellae

αβγ



All Regions

Search

Concordance

Browse



## Regions : Attica (IG I-III)

IG I<sup>a</sup> 34 ← IG I<sup>a</sup> 33 IG I<sup>a</sup> 35 →

[ ] Att. — stoich. 23 — 448/7 a.

frg. ab.l θεοί·

ἔδοχσεν τῆι βολ[ῆι καὶ τῷ] δέ-  
μοι· Οἴνεις ἐπρυ[τάνευε, Σπ]ου-  
δίας ἐγραμμάτε[υε, . . 6 . . ]ον  
5 ἐπεστάτε, Κλενί[ας εἶπε· τὲ]μ β-  
ολὲν καὶ τὸς ἀρχ[οντας ἐν] τῆσ-  
ι πόλεσι καὶ τὸς [ἐπισκό]πος ἐ-  
πιμέλεσθαι *λό*[πος ἂν χσ]υλλέ-  
γεται *λο* φόρος κ[ατὰ τὸ ἔ]τος *η*-  
10 ἕκαστον καὶ ἀπά[γεται] Ἀθένα-  
ζε· χσύμβολα δὲ π[οιέσα]σθαι π-  
ρὸς τὰς πόλεις, *λό*[πος ἄ]μ μὲ ἔχσ-  
ῆι ἀδικῆν τοῖς ἀ[πάγο]σι τὸμ φ-  
όρον· γράφασσα δ[ὲ] *ηε*] πόλις ἐς  
15 γραμματεῖον τὸ[μ φό]ρον, *λό*ντιν' ἂν ἀποπέμπει, σεμε-  
ναμένη τῷ συμβ[όλο]ι ἀποπεμπέτο Ἀθέναζε· τὸς δὲ ἀ-  
πάγοντας ἀποδο[ναί] τὸ γραμματεῖον ἐν τῆι βολῆι ἀ-  
ναγῶναι *λό*ταμ[πε]ρ τὸμ φόρον ἀποδιδῶσι· *λο*ι δὲ πρ-  
20 υτάνες μετὰ Διο[νύ]σια ἐκκλεσίαν ποιεσάντων τοῖ-  
ς *ηε*λλενοταμία[σι ἄ]ποδείχσαι Ἀθηναίοις τὸμ πόλ-  
εον τὰς ἀποδόσα[ς τὸμ φόρον ἐ]ντελέ καὶ τὰς ἐλλιπό-  
σας χορίς, *λό*σαι [ἂν τινες ὄσιν· Ἀθ]εναίος δὲ *ηε*λομέ-  
νος ἄνδρας τέττ[αρας ἀποπέμπεν ἐπὶ] τὰς πόλεις ἀντ-  
ιγραφοσμένοις τ[ὸμ φόρον τὸν ἀποδοθέντα κα]ὶ ἀπαι-  
25 τέσοντας τὸμ μὲ [ἀποδοθέντα παρὰ τὸν ἐλλιποσ]ῶν, τ-  
ὸ μὲν δύο πλὴν ἐπ[ὶ τὰς ἐπὶ Νέσον καὶ ἐπ' Ἰονίας ἐπὶ] τ-  
ριέρους ταχείας, [τὸ δὲ δύο ἐπὶ τὰς ἐφ' Ἑλλεσπόντο κα]-

1 - 48

48bis

49 - 77

78,a - 78,b

79 - 112

112[2]

113 - 156

157/213

158 - 165

165,p952

166 - 169

169,p952

170 - 182

182bis

183 - 188

188bis

189 - 193

195 - 217

217 bis

218 - 227

227bis

228 - 237

237 bis

238 - 247

247bis

248 - 258

258bis

All Regions / **Attica (IG I-III)**

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- Attica
- Eleusis
- Rhamnous

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115 matches in 103 texts.

1-100 101-103

115 0.0089% Attica (IG I-III)

**IG I<sup>3</sup> 370** Attica

[ἐπὶ τῆς Κεκροπ]ίδος [. . . . . 37. . . . . *ἡμέραι*] τῆς πρυτανεία[ς στρατε]γο[ῖς Ἄλ]-  
[κιβιάδει **Κλειν**]ί[ο Σκαμβονίδει, Λαμάχοι Χσενοφάνος *ἠοῦθεν*, Νικίαι Ν]ικεράτο Κυδαντίδει καὶ παρέδρο[ις]  
[. . . . . 55. . . . . ]HHH vacat

**IG I<sup>3</sup> 421** Attica

[. . . 8. . . . ]HHIIIIC  
[Ἄλκιβιάδο τ]ῶ **Κλειν**ίω  
[Σκαμβονίδ]ο σκεύε τάδε ἐπρά[θ]ε

**IG II<sup>2</sup> 354** Attica

ἤσιμον γεγονέναι [αὐτ]οῖς περὶ τὴν ἐπ[ιμέλ]-  
ειαν τοῦ θεάτρου· ἐπαιν[έσα]ι Ἄνδροκ[λέα **Κλ**]-  
**ειν**ίου ἐκ Κεραμέων τὸν ἱερ[έα] τοῦ Ἄ[σκληπι]-  
οῦ καὶ στεφανῶσαι αὐτὸν ἐπ[ειδ]άν τ[ὰς εὐθύ]-

**IG II<sup>2</sup> 678** Attica

Μνησα[γ]όρα[ς Μν]ή[σων]ος  
Πολύ[ζη]λος **Κλει**[γ]ίππου  
[Κολλ]υτεῖς

# INSCRIPTIONES GRAECAE

## INSCRIPTIONES GRAECAE



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### Übersicht

Band



Inscript



<b>IG I<sup>3</sup>, 1</b> (IG I <sup>3</sup> 1 – IG I <sup>3</sup> 500) Attika (vor 403/2 v.Chr.) I	▼
<b>IG I<sup>3</sup>, 2</b> (IG I <sup>3</sup> 501 – IG I <sup>3</sup> 1517) Attika (vor 403/2 v.Chr.) II	▼
<b>IG II/III<sup>2</sup> 5</b> (IG II/III <sup>2</sup> 13248 – IG II/III <sup>2</sup> 13690) Attika, Spätantike Inscripten	▼
<b>IG II/III<sup>3</sup> 1, 2</b> (IG II/III <sup>3</sup> 1, 292 – IG II/III <sup>3</sup> 1, 572) Attika, Dekrete und Gesetze 352/1-322/1	▼
<b>IG II/III<sup>3</sup> 1, 4</b> (IG II/III <sup>3</sup> 1, 844 – IG II/III <sup>3</sup> 1, 1133) Attika, Dekrete und Gesetze 300/299-230/29	▼
<b>IG II/III<sup>3</sup> 1, 5</b> (IG II/III <sup>3</sup> 1, 1135 – IG II/III <sup>3</sup> 1, 1461) Attika, Dekrete und Gesetze 229/8-168/7	▼
<b>IG II/III<sup>3</sup> 4, 1</b> (IG II/III <sup>3</sup> 4, 1 – IG II/III <sup>3</sup> 4, 664) Attika, Weihinschriften I	▼
<b>IG II/III<sup>3</sup> 4, 2</b> (IG II/III <sup>3</sup> 4, 665 – IG II/III <sup>3</sup> 4, 1739) Attika, Weihinschriften II	▼
<b>IG II/III<sup>3</sup> 4, 3</b> (IG II/III <sup>3</sup> 4, 1740 – IG II/III <sup>3</sup> 4, 2029) Attika, Weihinschriften III	▼
<b>IG IV<sup>2</sup> 2</b> (IG IV <sup>2</sup> 746 – IG IV <sup>2</sup> 1239) Aigina	▼
<b>IG IV<sup>2</sup> 3</b> (IG IV <sup>2</sup> 1240 – IG IV <sup>2</sup> 1834) Korinth, Spätantike Inscripten	▼

Inscriptiones Atticae Euclidis anno posteriores. Editio tertia. Pars I. Leges et decreta. Fasc. 2. Leges et decreta annorum 352/1 – 322/1. Edid. Stephen D. Lambert. – Berlin 2012.

## I. Leges et decreta annorum 352/1 – 322/1

[IG II/III<sup>3</sup> 1, 292](#)[IG II/III<sup>3</sup> 1, 293](#)[IG II/III<sup>3</sup> 1, 294](#)[IG II/III<sup>3</sup> 1, 295](#)[IG II/III<sup>3</sup> 1, 296](#)[IG II/III<sup>3</sup> 1, 297](#)[IG II/III<sup>3</sup> 1, 298](#)[IG II/III<sup>3</sup> 1, 299](#)[IG II/III<sup>3</sup> 1, 300](#)[IG II/III<sup>3</sup> 1, 301](#)[IG II/III<sup>3</sup> 1, 302](#)[IG II/III<sup>3</sup> 1, 303](#)[IG II/III<sup>3</sup> 1, 304](#)[IG II/III<sup>3</sup> 1, 305](#)[IG II/III<sup>3</sup> 1, 306](#)[IG II/III<sup>3</sup> 1, 307](#)[IG II/III<sup>3</sup> 1, 308](#)[IG II/III<sup>3</sup> 1, 309](#)[IG II/III<sup>3</sup> 1, 310](#)[IG II/III<sup>3</sup> 1, 311](#)[IG II/III<sup>3</sup> 1, 312](#)[IG II/III<sup>3</sup> 1, 313](#)[IG II/III<sup>3</sup> 1, 314](#)[IG II/III<sup>3</sup> 1, 315](#)[IG II/III<sup>3</sup> 1, 316](#)[IG II/III<sup>3</sup> 1, 317](#)[IG II/III<sup>3</sup> 1, 318](#)[IG II/III<sup>3</sup> 1, 319](#)[IG II/III<sup>3</sup> 1, 320](#)[IG II/III<sup>3</sup> 1, 321](#)[IG II/III<sup>3</sup> 1, 322](#)[IG II/III<sup>3</sup> 1, 323](#)[IG II/III<sup>3</sup> 1, 324](#)[IG II/III<sup>3</sup> 1, 325](#)[IG II/III<sup>3</sup> 1, 326](#)[IG II/III<sup>3</sup> 1, 327](#)[IG II/III<sup>3</sup> 1, 328](#)[IG II/III<sup>3</sup> 1, 329](#)[IG II/III<sup>3</sup> 1, 330](#)[IG II/III<sup>3</sup> 1, 331](#)[IG II/III<sup>3</sup> 1, 332](#)[IG II/III<sup>3</sup> 1, 333](#)[IG II/III<sup>3</sup> 1, 334](#)[IG II/III<sup>3</sup> 1, 335](#)[IG II/III<sup>3</sup> 1, 336](#)[IG II/III<sup>3</sup> 1, 337](#)[IG II/III<sup>3</sup> 1, 338](#)[IG II/III<sup>3</sup> 1, 339](#)[IG II/III<sup>3</sup> 1, 340](#)[IG II/III<sup>3</sup> 1, 341](#)[IG II/III<sup>3</sup> 1, 342](#)[IG II/III<sup>3</sup> 1, 343](#)[IG II/III<sup>3</sup> 1, 344](#)[IG II/III<sup>3</sup> 1, 345](#)[IG II/III<sup>3</sup> 1, 346](#)[IG II/III<sup>3</sup> 1, 347](#)[IG II/III<sup>3</sup> 1, 348](#)[IG II/III<sup>3</sup> 1, 349](#)[IG II/III<sup>3</sup> 1, 350](#)[IG II/III<sup>3</sup> 1, 351](#)[IG II/III<sup>3</sup> 1, 352](#)[IG II/III<sup>3</sup> 1, 353](#)[IG II/III<sup>3</sup> 1, 354](#)[IG II/III<sup>3</sup> 1, 355](#)[IG II/III<sup>3</sup> 1, 356](#)[IG II/III<sup>3</sup> 1, 357](#)[IG II/III<sup>3</sup> 1, 358](#)[IG II/III<sup>3</sup> 1, 359](#)[IG II/III<sup>3</sup> 1, 360](#)[IG II/III<sup>3</sup> 1, 361](#)[IG II/III<sup>3</sup> 1, 362](#)[IG II/III<sup>3</sup> 1, 363](#)[IG II/III<sup>3</sup> 1, 364](#)[IG II/III<sup>3</sup> 1, 365](#)[IG II/III<sup>3</sup> 1, 366](#)[IG II/III<sup>3</sup> 1, 367](#)[IG II/III<sup>3</sup> 1, 368](#)[IG II/III<sup>3</sup> 1, 369](#)[IG II/III<sup>3</sup> 1, 370](#)[IG II/III<sup>3</sup> 1, 371](#)[IG II/III<sup>3</sup> 1, 372](#)[IG II/III<sup>3</sup> 1, 373](#)[IG II/III<sup>3</sup> 1, 374](#)[IG II/III<sup>3</sup> 1, 375](#)[IG II/III<sup>3</sup> 1, 376](#)[IG II/III<sup>3</sup> 1, 377](#)[IG II/III<sup>3</sup> 1, 378](#)[IG II/III<sup>3</sup> 1, 379](#)[IG II/III<sup>3</sup> 1, 380](#)[IG II/III<sup>3</sup> 1, 381](#)[IG II/III<sup>3</sup> 1, 382](#)[IG II/III<sup>3</sup> 1, 383](#)[IG II/III<sup>3</sup> 1, 384](#)[IG II/III<sup>3</sup> 1, 385](#)[IG II/III<sup>3</sup> 1, 386](#)



Attika  
 Piräus  
 Dekrete über die Gründung eines Aphrodite-Heiligtums der Kitier  
 Giebel-Stele  
 Marmor  
 333/2

1 [θ] ε ο ί·  
 I  
 2 ἐπὶ Νικοκράτους ἄρχοντ-  
 3 ος, ἐπὶ τῆς Αἰγεΐδος πρώτ-  
 4 ης πρυτανείας· τῶν προέδ-  
 5 ρων ἐπεψήφισεν Θεόφιλο-  
 6 ς Φηγούσιος· ἔδοξεν τῆι β-  
 7 ουλεῖ· Ἀντίδοτος Ἀπολλο-  
 8 δώρου Συπαλήττιος εἶπε-  
 9 ν· περὶ ὧν λέγουσιν οἱ Κιτ-  
 10 ιεῖς περὶ τῆς ἰδρύσειως  
 11 τῆι Ἀφροδίτῃ τοῦ ἱεροῦ,  
 12 ἐψηφίσθαι τεῖ βουλεῖ το-  
 13 ῦς προέδρους, οἳ ἂν λάχωσ-  
 14 ι προεδρεύειν εἰς τὴν πρ-  
 15 ώτην ἐκκλησίαν, προσαγα-  
 16 γεῖν αὐτοὺς καὶ χρηματί-  
 17 σαι, γνώμην δὲ ξυμβάλλεσ-  
 18 θαι τῆς βουλῆς εἰς τὸν δῆ-  
 19 μον, ὅτι δοκεῖ τῆι βουλεῖ  
 20 ἀκούσαντα τὸν δῆμον τῶν  
 21 Κιτιείων περὶ τῆς ἰδρύσ-  
 22 ειως τοῦ ἱεροῦ καὶ ἄλλου  
 23 Ἀθηναίων τοῦ βουλομένο-

1 Götter!  
 I  
 2 Unter dem Archon Nikokrates;  
 3 die Aigeis hatte die erste  
 4 Prytanie inne; von den  
 5 Vorsitzenden leitete die Abstimmung Theophilos  
 6 aus dem Demos Phegous; Beschluss des  
 7 Rates; Antidotos S.d. Apollo-  
 8 doros aus dem Demos Sypalettos stellte den Antrag:  
 9 worüber die Kitier vortragen,  
 10 über die Gründung  
 11 eines Heiligtums für Aprodite,  
 12 wolle beschließen der Rat:  
 13 dass die Vorsitzenden, die ausgelost  
 14 sein werden zum Vorsitz für die  
 15 erste Volksversammlung, die  
 16 einführen und verhandeln lassen  
 17 und die Beschlußvorlage  
 18 des Rates im Volk einbringen,  
 19 wonach der Rat beschließt,  
 20 dass das Volk nach Anhörung  
 21 der Kitier betreffs der  
 22 Gründung des Heiligtums und jedes  
 23 anderen Atheners, der (sprechen) möchte,

# ATTIC INSCRIPTIONS ONLINE (AIO)

Welcome to Attic Inscriptions Online (AIO), a resource structured around English translations of the inscriptions of ancient Athens and Attica.

## Background

Inscriptions on stone are the most important documentary source for the history of the ancient city of Athens and its surrounding region, Attica. Dating from the 7th century BC through to the end of antiquity, Greek texts are available to scholars in *Inscriptiones Graecae* (IG) I (up to 403/2 BC) and II (after 403/2 BC) ([website](#)), updated annually by the *Supplementum Epigraphicum Graecum* (SEG) ([website](#)) (access by subscription), and in the Packard Humanities Institute (PHI) Greek Inscriptions [website](#). However, before the launch of AIO, very few of the inscriptions were available in English translation, whether in print, or online.

## Key features of the site

The core of the site comprises annotated English translations of Attic inscriptions. The most popular means of accessing a translation is via **browse by source**. If you browse by an outdated reference (e.g. an old edition of IG) you will always be led to a translation of the most up-to-date Greek text. Each translation includes a link to the Greek text translated, whether on an external site or in many cases on AIO. AIO's policy is to include our own Greek text of an inscription where no up-to-date text is available online elsewhere in open access. Every translation also includes links to any available online images of the inscription, on external open-access sites or on AIO.

You can **browse by date**, by **findspot**, by **original location**, by **present location**, by **inscription type**, by **monument type**, and by **publication date on AIO**.

You can also carry out a **word search** or an **advanced search** (updated Jan. 2023).

The translations are supported by two series of academic papers:

- **AIO Papers**. These generally discuss a specific inscription or group of inscriptions on the site. *AIO Papers 10* is a short guide to the use of the site, with FAQs.
- **AIUK Papers**. Each Paper contains a volume of Attic Inscriptions in UK Collections (AIUK).

**Attic Inscriptions Education (AIE)** contains resources facilitating the use of Attic inscriptions for teachers and students at pre-University level.

You might also be interested in the **AIO Youtube channel**, which contains videos about individual inscriptions or groups of inscriptions, mostly in UK Collections.



Universiteit Utrecht

Reference lookup:

e.g. IG II3 1 292

Follow us on Twitter: [@atticins](#)

## AIO updates

**21 January 2024:** Today's launch further expands our coverage of the demes, publishing inscriptions relating to **Kydantidai and Ionidai** (*SEG* 39.148; *SEG* 46.229), **Kydathenaion** (*Agora* XVI 68), **Kytherros** (*IG* II<sup>2</sup> 2496), **Melite** (*AIO* 2841, *AIO* 2842, together with revisions of *IG* II<sup>3</sup> 4, 1057 and *I Eleusis* 229), new entries for **Kephale** (*IG* II<sup>3</sup> 4, 498), **Cholleidai** (*Rationes* F6B), and revising inscriptions relating to **Phaleron** (*IG* II<sup>3</sup> 4, 227), **Xypete** (*IG* II<sup>3</sup> 4, 228), **Thymaitadai** (*IG* II<sup>3</sup> 4, 225), **Piraeus** (*IG* II<sup>2</sup> 1176, *IG* II<sup>2</sup> 2498, *IG* II<sup>2</sup> 1214, *IG* II<sup>2</sup> 1177, *Agora* XVI 160) and **Athmonon** (*IG* II<sup>2</sup> 1203). We also publish the Athenian inscriptions relating to the **Panhellenion** (*IG* II<sup>3</sup> 4, 215), including a set of decrees of newly admitted cities (*Sardes et Synnada* 1 and 2, *AIO* 2847, *Oliver, Marcus Aurelius* 5), a possible decree relating to an Eleusinian endowment (*I Eleusis* 489), and several statue bases, including two dealing with the **murder of Regilla** (*I Eleusis* 476, *Agora* XVIII 379). We have also added notes to the 3rd-century BC decrees honouring **Kallias of Sphettos**, *IG* II<sup>3</sup> 1, 911 and his brother, **Phaidros**, *IG* II<sup>3</sup> 1, 985. For a full list of today's new entries see **Publication 21 January 2024**.

**3 December 2023:** This is the second publication of **Attic Inscriptions of Delphi**, a collaboration with the University of Heidelberg ([Project page](#)). It features the Delphic hymns to Apollo by Athenaios and Limenios (**Pöhlmann and West**, *Greek Music* no. 20-21), a representative sample of Hellenistic *Pythais* inscriptions (*F.Delphes* III 2, 3, 8, 12, 24, 27, 32, 34-42), records of the *Dodekais* from the Augustan (*F.Delphes* III 2, 59-64) and Domitianic periods (*F.Delphes* III 2, 65-66), a statue base for Augustus (*Choix de Delphes* 213), and an Athenian boundary settlement between Delphi and Phlygonion-Ambryssos (*F.Delphes* III 2, 136 and 142). For a full list of today's new entries see **Publication 3 December 2023**.

**24 September 2023:** In this release we publish the remaining lists of councillors and prytanies, together with some other tribal decrees, dedications

<http://www.atticinscriptions.com/>



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## Browse

By Date

By Findspot

By Inscription Type

By Monument Type

By Original Location

By Present Location

By Publication Date on AIO

By Source

## Source Texts

### A

---

**Ackermann, *Aixone*** - D. Ackermann, *Une microhistoire d'Athènes. Le dème d'Aixōnè dans l'Antiquité* - (13 inscriptions)

**Agelidis, *Weihgeschenke*** - S. Agelidis, *Choregische Weihgeschenke in Griechenland* - (101 inscriptions)

**Ager, *Arbitrations*** - S. L. Ager, *Interstate Arbitrations in the Greek World, 337 - 90 B.C.* - (1 inscription)

**Agora XIV** - H. A. Thompson, R. E. Wycherley eds., *The Agora of Athens. The History, Shape and Uses of an Ancient City Center* - (1 inscription)

**Agora XIX** - G. V. Lalonde, M. K. Langdon, M. B. Walbank eds., *The Athenian Agora. Results of Excavations Conducted by the American School of Classical Studies at Athens. XIX Horoi, Poletai Records, Leases of Public Lands* - (8 inscriptions)

**Agora XV** - B. D. Meritt, J. S. Traill eds., *The Athenian Agora. Results of Excavations Conducted by the American School of Classical Studies at Athens. XV The Athenian Councillors* - (257 inscriptions)

**Agora XVI** - A. G. Woodhead ed., *The Athenian Agora. Results of Excavations Conducted by the American School of Classical Studies at Athens. XVI The Decrees* - (214 inscriptions)

## Dates

### BC

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621 BC to 600 BC - (4 inscriptions)

600 BC to 550 BC - (10 inscriptions)

550 BC to 500 BC - (32 inscriptions)

500 BC to 450 BC - (73 inscriptions)

450 BC to 400 BC - (256 inscriptions)

400 BC to 350 BC - (526 inscriptions)

350 BC to 300 BC - (893 inscriptions)

300 BC to 250 BC - (508 inscriptions)

250 BC to 200 BC - (441 inscriptions)

200 BC to 150 BC - (366 inscriptions)

150 BC to 100 BC - (148 inscriptions)

100 BC to 50 BC - (136 inscriptions)

50 BC to 1 BC - (147 inscriptions)

### AD

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1 AD to 50 AD - (151 inscriptions)

50 AD to 100 AD - (184 inscriptions)

100 AD to 150 AD - (274 inscriptions)

150 AD to 200 AD - (252 inscriptions)

200 AD to 250 AD - (223 inscriptions)

250 AD to 300 AD - (74 inscriptions)

300 AD to 350 AD - (58 inscriptions)

## Inscription Types

### A

---

**Account** - (29 inscriptions)

**Artist's signature** - (1 inscription)

### B

---

**Boundary marker** - (13 inscriptions)

**Building contract** - (1 inscription)

**Building inscription** - (4 inscriptions)

### C

---

**Chronicle** - (2 inscriptions)

**Cult regulation** - (14 inscriptions)

### D

---

**Decision of Second Athenian League** - (1 inscription)

**Decree** - (1243 inscriptions)

**Decree/Law** - (1 inscription)

**Dedication (private)** - (122 inscriptions)

**Dedication (public)** - (739 inscriptions)

## Findspots

### A

---

**Athens** - (523 inscriptions)

**Attica** - (25 inscriptions)

**Amphiaraiion of Oropos** - (6 inscriptions)

**Acharnai (N)** - (11 inscriptions)

**Aigina** - (3 inscriptions)

**Agora** - (967 inscriptions)

**Acropolis** - (907 inscriptions)

## Present Locations

### A

**Acropolis Museum** - Acropolis Museum, Athens (30 inscriptions)

**Amphiarraion** - Amphiarraion, Oropos (10 inscriptions)

**Auberge d'Italie, Malta** - Auberge d'Italie, Malta (1 inscription)

**Ashmolean Museum, Oxford** - Ashmolean Museum, Oxford (18 inscriptions)

**Ag. I** - Agora Museum, Athens (725 inscriptions)

**At findspot** - At findspot (9 inscriptions)

**Athens Ephoria** - Ephorate of Antiquities of Athens [BA = Βιβλιοθήκη Αδριανού / Library of Hadrian; NK = Νότια Κλιτύς / South Slope; PA = Ρωμαϊκή Αγορά / Roman Agora; ΠΛ / Π = Plaka; M = Marble items; A = Stone items] (108 inscriptions)

**Ag.** - Agora Museum, Athens (non-I) (12 inscriptions)

## Monument Types

### A

**Allotment machine** - (4 inscriptions)

**Altar** - (30 inscriptions)

**Arch** - (2 inscriptions)

**Architectural fragment** - (4 inscriptions)

**Architrave** - (1 inscription)

### B

**Base** - (506 inscriptions)

**Bench** - (8 inscriptions)

**Block** - (57 inscriptions)

## Publication Dates on AIO

### 2024

**21st January** - (25 inscriptions)

### 2023

**3rd December** - (20 inscriptions)

**24th September** - (79 inscriptions)

**28th July** - (35 inscriptions)

**5th June** - (10 inscriptions)

**20th May** - (32 inscriptions)

**27th April** - (21 inscriptions)

## Original Locations

### A

**Athens** - (24 inscriptions)

**Attica** - (3 inscriptions)

**Amphiarraion of Oropos** - (5 inscriptions)

**Agora** - (82 inscriptions)

**Acropolis** - (189 inscriptions)

**Asklepieion** - (14 inscriptions)

**Aixone** - (7 inscriptions)

**Athmonon** - (2 inscriptions)

**Acharnai** - (3 inscriptions)

## Law against tyranny

Date: 337/6 BC

*IG II<sup>3</sup> 1 320*

*Relief*<sup>[1]</sup>

In the archonship of Phrynichos (337/6), in the ninth prytany, of Leontis<sup>IV</sup>, for which Chairestratos son of Ameinias of Acharnai was secretary. Of the presiding committee Menestratos of Aixone was putting to the vote. Eukrates son of Aristotimos of Piraeus<sup>[2]</sup> proposed: for the good fortune of the Athenian People, the lawmakers<sup>[3]</sup> shall decide: if anyone rises up against the People for a tyranny or joins in establishing a tyranny or overthrows the Athenian People or the democracy at Athens, whoever kills anyone who does any of these things shall be without guilt;<sup>[4]</sup> and it shall not be permitted for the councillors of the Council of the Areopagos, if the People or the democracy at Athens have been overthrown, to go up to the Areopagos or to sit in session or to deliberate about anything; but if, when the People or the democracy has been overthrown at Athens, any of the councillors of the Areopagos go up to the Areopagos or sit in session or deliberate about anything, he shall be deprived of citizen rights, both he and his descendants, and his estate shall be public property, and a tithe for the goddess; and the secretary of the Council shall inscribe this law on two stone stelai and set up one at the entrance to the Areopagos as one goes into the Council chamber, the other in the Assembly;<sup>[5]</sup> and for inscribing the stelai the treasurer of the People shall give 20 drachmas from the People's fund for expenditure on decrees.

Previous - [IG II<sup>3</sup> 1 319](#) Next - [IG II<sup>3</sup> 1 321](#)

References:

[IG II<sup>3</sup> 1 320 \(Translated text\) \(PHI\) \(IG Online\)](#)

*SEG* 12.87

Schwenk, *Athens* 6

Lawton 38

*Agora* XVI 73

RO 79

*IALD* 57, 189 no. 14

*Axon* 178 (Axon)

*IALD* II 33, 150-51 no. 23

Translation by: Stephen Lambert


Images: Agora Excavations - (1)

Aleshire - (1)

Ohio - (1)

Monument type: Stele

Inscription type: Law

Original location: Athens (Assembly or entrance to Areopagos) 

Findspot: Agora (Early III c. BC foundations)  (Ag. I 6524)

[Transliterations on](#)

[Places on](#)

[1] **The relief** portrays a standing female figure (Democracy) crowning a bearded male (The People, cf. *AIUK* 3, no. 2).

[2] Eukrates was among the Athenians condemned to death after Athens' defeat in the Lamian War in 322 BC (Lucian, *Demosth. encom.* 31), when Athens' democracy was dissolved and an oligarchy imposed by Antipater. This suggests that one of the factors motivating the passing of the law may have been a perceived threat to the Athenian democracy from the Macedonians. Other lawmakers, however, may have been motivated by anxiety about the Areopagos, the ancient Council of Athens, consisting of former archons, which had been deprived of most of its remaining political functions by Ephialtes as far back as 462/1. It had a conservative reputation, was associated by some members of the Athenian elite with the (pre-democratic) "good old days" (Isok. 7, ca. 355) and since ca. 350 had been enjoying a resurgence of political influence, encouraged by Demosthenes. This measure is consonant with other indications of an increased focus on the cult of the divine personification "Democracy" at this period, see [IG II<sup>3</sup> 4, 3](#) with notes.

# ΠΑΝΔΕΚΤΗΣ



ΠΑΝΔΕΚΤΗΣ

ΙΕΡΑ  
ΙΝΣΤΙΤΟΥΤΟ  
ΕΛΛΗΝΙΚΗΣ  
ΚΑΙ ΡΩΜΑΙΚΗΣ  
ΑΡΧΑΙΟΤΗΤΟΣ

Αρχαίες ελληνικές και λατινικές επιγραφές  
Ανω Μακεδονίας, Αιγαιακής Θράκης και Αχαΐας

ΛΟΝΙΚΟ ΙΔΡΥΜΑ ΕΡΕΥΝΩΝ  
1958

Περιήγηση  
-----Επιλέξτε Συλλογή-----

Αναζήτηση  
Σύνθετη Αναζήτηση

## Αρχαίες Ελληνικές και Λατινικές Επιγραφές

Στη συλλογή περιλαμβάνονται αρχαίες ελληνικές και λατινικές επιγραφές (με τη μορφή εκτύπων και φωτογραφιών των ενεπίγραφων μνημείων) της Άνω Μακεδονίας, της Θράκης του Αιγαίου και της αχαϊκής πόλης των Πατρών. [+]

Σε: Αρχαίες Ελληνικές και Λατινικές Επιγραφές ▾

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Achaïe II 001: Ψήφισμα της ρωμαϊκής αποικίας της Πάτρας



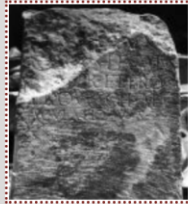
Achaïe II 002: Αναθηματική στην Αφροδίτη (:)

Achaïe II 003: Αναθηματική στην Αθηνά Παναχαιίδα

Achaïe II 004: Αναθηματική στην Diana / Αρτέμιδα Λαφρία

Achaïe II 005: Τριητική για την Αικουανή Μούσα, ιέρεια της Diana Augusta Laphria και του Αυγούστου

Achaïe II 006: Αναθηματική στην Αρτέμιδα Λαφρία



Achaïe II 008: Αναθηματική στον Ασκληπιό ενός αυτοκρατορικού πρεσβευτή και ανθυπάτου Αχαΐας

Achaïe II 009: Αναθηματική στην Ceres / Δήμητρα



Κείμενο Ερίδος XML

```
-----  
[ --- ] Ç adfectum [ --- ]  
[ --- ] M ordinemvac ido[ --- ]  
[ --- ]vac censuerunt [ --- ]
```

**Τίτλος:**

Achaïe II 001: Ψήφισμα της ρωμαϊκής αποικίας της Πάτρας

**Εναλλακτικός Τίτλος:**

Achaïe II 001: Decree of the Roman colony of Patras

**Ημερομηνία:**

2ος - 3ος μ.Χ. αι.

**Άλλα αναγνωριστικά:**

Μουσείο Πατρών, αρ. ευρ. 2553.

**Περιγραφή:**

Απότμημα πλάκας από λευκό μάρμαρο αποκεκρομένης πανταχόθεν. Κεντρική στοίχιση στους στ. 1 και 3.

Διαστάσεις: 0,24x0,15x0,025.

Επιμελημένη χάραξη. Επισσευρμένη γραφή. Τριγωνικά σημεία στήξης (στ. 1). Ύψος γραμμάτων: 0,017· το Ο: 0,022· το Ι: 0,025.

Διάσπχο: 0,014-0,024.

μάρμαρο, λευκό

**Τύπος :**

πλάκα

**Τίτλος Έρευνας:**

Πρόγραμμα Νοτίου Ελλάδος

**Ερευνητικό Κέντρο:**

Ινστιτούτο Ελληνικής και Ρωμαϊκής Αρχαιότητας/ ΕΙΕ

**Κριτικό Υπόμνημα:**

Στ. 2: Τσως [splendissim]m ή [amplissim]m ordinem vac. ido[neum coloniae].

**Δικαιώματα:**

Όπως για όλα τα μνημεία πολιτιστικής κληρονομιάς, για την αναπαραγωγή των ανεπιγράφων μνημείων απαιτείται άδεια του Υπουργείου Πολιτισμού. [+]

**Τοποθεσία:**

Πάτρα

**Σημειώσεις:**

Βρέθηκε στις 10.11.1979 στην Πάτρα, στην οδό Κορίνθου 201-203 (τομέας Χ5, κάτω από πύλους).

**Λέξεις-κλειδιά:**

Επιγραφές

Επιγραφική

ψήφισμα

πλάκα

μάρμαρο, λευκό

**Γλώσσα:**

λατινική

**Βιβλιογραφικές Αναφορές:**

Συγγραφέας: A. D. Rizakis.

Τίτλος: "Achaïe II. La cité de Patras : épigraphie et histoire"

Ημερομηνία: 1998

Εκδότης: Εθνικό Ίδρυμα Ερευνών - Κέντρο Ελληνικής και Ρωμαϊκής Αρχαιότητας

Τόπος: Athènes

**Αναφέρεται Από:**

- Achaïe II 1.



# COLLECTION OF GREEK RITUAL NORMS



## Contact

We are very interested in hearing from you. Please send us your general feedback, as well as more specific comments on individual files—quoting the relevant CGRN number, to: [cgrn@ulg.ac.be](mailto:cgrn@ulg.ac.be).

## News from the *Collection of Greek Ritual Norms*

Those familiar with the CGRN will notice some **changes**, effective from the **end of summer 2022**.

A substantial **update** of the website has been carried out, with **25 new inscriptions** (nos. 226-250), **substantially updated versions of several existing files** (nos. 1, 25, 43, 137, 213, 225), other necessary but more limited revisions, and adjustments to the formal presentation.

As their authorship makes clear, several of the new files are the work of an **expanded CGRN team**. Beyond the original trio of Carbon, Peels(-Matthey) and Pirenne-Delforge, the team currently includes Julien Dechevez, Manfred Lesgourgues, Luca Lorenzon, Elie Piette, Zoé Pitz, and Rebecca Van Hove.

Another important change is the addition of a **DOI (Digital Object Identifier)** to the site itself (<https://doi.org/10.54510/CGRN0>) and to each of the files. The referencing now corresponds to international standards and offers a unique identifier for each inscription.

Those who are unfamiliar with the CGRN will continue to find below all the information they need to understand the objectives of the project and how to cite it.

As ever, we remain very interested and grateful to hear your general feedback or comments on individual files (quoting the relevant CGRN number). Please write to us at [cgrn@ulg.ac.be](mailto:cgrn@ulg.ac.be).

All

By date

By location

By Greek word



By type of text

By theme



**CGRN 1** Fragments of two texts relating to the sacrificial calendar of Corinth

 ca. 585-570 BC ca. 585-500 BC  Corinth



**CGRN 2** Sacrificial calendar (?) from Gortyn

 ca. 600-525 BC  Gortyn



**CGRN 3** Fragmentary purity regulation from Kleonai

 ca. 575-550 BC  Kleonai

**CGRN 4** Sacrificial regulation concerning strangers at Olympia

 ca. 525-500 BC  Olympia

**CGRN 5** Fragmentary purity regulation from Olympia

 ca. 525-500 BC  Olympia

All

By date

By location



By Greek word

By type of text



By theme

**6th century BC** • 5th century BC • 4th century BC • 3rd century BC • 2nd century BC  
• 1st century BC • 1st century AD • 2nd century AD • 3rd century AD



**CGRN 2** Sacrificial calendar (?) from Gortyn

 ca. 600-525 BC  Gortyn

**CGRN 3** Fragmentary purity regulation from Kleonai

 ca. 575-550 BC  Kleonai

**CGRN 4** Sacrificial regulation concerning strangers at Olympia

 ca. 525-500 BC  Olympia

- All

- By date

- By location

- By Greek word

- By type of text

- By theme

\* **A** Β Γ Δ Ε Ζ Η

- αγαθός (56)

- αγαῖος (1)

- ἄγαλμα (12)

- Ἄγγδιστις (1)

- ἀγγεῖα (1)

- ἀγγέλλω (3)

- ἀγεῖρω (16)

- ἀγελαῖος (1)

- ἀγερμός (6)

- ἀγίζω (1)

- ἄγιος (2)

- All

- By date

- By location

- By Greek word

- By type of text

- By theme

Select your location on or under the map



• Aegean Islands (99) • Asia Minor And Anatolia (59) • Attica (42) • Black Sea (4)  
• Central And Northern Greece (13) • Crete (9) • Cyrenaica And Egypt (3) • Peloponnese (20) • Sicily (1)

• Amarnthos (1) • Amorgos (2) • Anaphe (1) • Astypalaia (1) • Chios (12) • Delos (9)  
• Eresos (1) • Ialysos (3) • Ios (1) • Iulis (2) • Kamiros (10) • Kos (27) • Lindos (7)

- All
- By date
- By location
- By Greek word
- By type of text
- By theme


To orient yourself and to consult the conceptual "Themes" analysed in the CGRN, please [click here](#).


- Adornment (97)
- Animal (age) (352)
- Animal (colour) (31)
- Animal (other quality) (203)
- Animal (sex) (315)
- Animal (type) (1142) 
- Area (179)
- Authority (485)
- Bakery (104)
- Childbirth (37)
- Clothing (72)
- Cult personnel (985)
- Dairy (19)
- Death (71)

- All
- By date
- By location
- By Greek word
- By type of text
- By theme


- account (2)
- **decree (42)**
- dossier of regulations (25)
- funerary regulation (2)
- oracle (3)
- priestly contract (42)
- purity regulation (28)
- sacrificial calendar (37)
- sacrificial regulation (75)


**CGRN 8** Decree concerning sacrifices inscribed on a base at Eleusis

 ca. 500-475 BC


 Eleusis

**CGRN 31** Decree concerning the offering of first-fruits at Eleusis

 430s BC?

 Eleusis

**CGRN 38** Two decrees concerning the priesthood of Ilithyia at Chios

 ca. 400 BC

 Chios

## < CGRN 35 >

### Funerary laws from Iulis on Keos

**Date:** ca. 425-400 BC

Justification: dialect: Ionian with a few Attic influences; the supplementary decree is written in the Attic dialect and probably belongs to the second half of the 4th century BC (Frisonne, p. 57 and 64 following SGDI).

**Provenance**

[Iulis](#) on Keos. Now in the Epigraphical Museum in Athens (inv. no. 11557).

**Support**

White marble stele, broken at the lower part. Damaged at the upper right corner.

Height: 48 cm

Width: 35-39 cm

Depth: 15 cm

**Layout**

Stoichedon 32, except for line 17, which was erased by the scribe and then re-inscribed with more narrowly spaced letters. Inscribed on three sides: the front, the back and one of the sides. The back is mostly illegible and not stoichedon: about 32 effaced lines seem to be visible. The texts on the right side and on the back are separate decrees, as the formulas at the start of each (ἔδοξεν τῆι βουλῆι etc.) show; these seem to be later than the text on the front face. The texts on the front (A) and on the side (B) are described below, while the back is not included.

Space between horizontal and vertical *stoichoi* on side A = 6 mm. The small decree on side B has stoichedon max. 10.

## Bibliography

Edition here based on Hiller von Gaertringen [IG XII.5](#) 593, and especially his facsimile. We print only fairly secure or intelligible letter traces.

Other edition: [Koehler 1876](#).

Cf. also: Bechtel [SGDI](#) 5398; Ziehen [LGS II](#) 93; [Buck 1910](#): no. 28; Sokolowski [LSCG](#) 97; [Körner - Hallof](#) no. 60; [SEG](#) 49, 1128; [Frisonne 2000](#): 57-102; Rhodes - Osborne [GHI II](#) 194.

Further bibliography: [Bergk 1860](#): 468; Roehl [IGA](#) 395a; [Hoffmann 1898](#): 22-26; [Bannier 1925](#); [Klaffenbach 1948](#): 372-373; [Parker 1983](#): 34-41, 228-229; [Garland 1989](#); [Engels 1998](#): 60-64; [Hölkeskamp 1999](#): 146-148.

## Text

### Face A

οἶδε νό[μ]οι περὶ τῶγ κατ[α]φθι[μέ]νω[ν] κατὰ  
[τ]άδε θά[π]τεν τὸν θανόντα· ἐν ἑματί[ο]ις τρ[ι]-  
[ι]σὶ λευκοῖς, στρώματι καὶ ἐνδύματι [καὶ]  
[ἐ]πιβλέματι· ἐξένοι δὲ καὶ ἐν ἐλάσ[σ]οσι μ[ι]-  
5 [ἐ]πλέουος ἀξί[ο]ις τοῖς τρισὶ ἑκατὸν δ[ι]ρα-  
[χ]μίων· ἐχφέν δὲ ἐγ κλίηι σφ[η]νόπο[δ]ι [κ]-  
[α]ὶ μὲ καλύπτεν τὰ ΔΟΛ[.]Σ[.]ΕΡ[.]Α τοῖ[ς] ἑματ[ι]-  
οῖς· φέν δὲ οἶνον ἐπὶ τὸ σῆμα [μ]ὲ [πλέου]  
τριῶν ἠών καὶ ἔλαιον μὲ πλέο[ν] ἐνό[σ]ς, τὰ δὲ  
10 [ἀ]γγεῖα ἀποφένεσθαι· τὸν θανόν[τ]α [φέν]  
[κ]ατακαλυμμένον σιωπῆι μέχρη [ἐπὶ τὸ]  
[σ]ῆμα· προσφαγίωι [χ]ρέσθαι [κ]ατὰ τὰ π[ά]τρι-  
[α]· τῆγ κλίηι ἀπὸ τοῦ[ο] σῆμα[το]ς[ι] καὶ τὰ σ[τ]ρώ-  
[μ]ατα ἐσφέν ἐνδόσε, τῆι δὲ ὑστεραί[η]ι δι-  
15 [α]ρραίνεν τὴν οἰκίην [ἐ]λεύθερον θαλά[σ]ση-  
[ι] πρῶτον, ἔπειτα δὲ [ἔ]ν ὑσώπωι ο[ἰ]κη[τ]ή[ρ]ι[α] ἀπ[ι]-  
«[α]ντα· ἐπὴν δὲ διαρανθῆι, καθαρὴν ἔνοι τὴν οἰκίην καὶ θύη θύεν ἐφ[ί]σ[τι]»-  
[α]· τὰς γυναῖκας τὰς [ι]ούσ[α]ς [ἐ]πὶ τὸ κῆδ[ο]ς .]  
ἀπιέ[ν]αι προτέρας τῶν {αυ} ἀνδρῶν ἀπὸ [τοῦ]  
20 [σ]ῆματος· ἐπὶ τῶι θανόντι τριηκό[σ]τια μὲ  
[π]οιέν. μὲ ὑποτιθέναι κύλικα ὑπὸ τῆ[γ] κλί-  
[ν]ηι, μεδὲ τὸ ὕδωρ ἐκχέν μεδὲ τὰ καλλύ[σ]μα-  
τα φέν ἐπὶ τὸ σῆμα· ὅπου ἂν θάνηι, ἐπ[ὶ] ἡν ἐ-  
ξενιχθεῖ, μὲ ἰέναι γυναῖκας π[ρὸ]ς τῆν οἰ-  
25 κίην ἄλλας ἢ τὰς μαινομένας· μια[ίν]εσθ-  
[α]· δὲ μητέρα καὶ γυναῖκα καὶ ἀδε[λ]φείας κ[ι]-

## Translation

### Face A

These are the laws regarding the deceased. The deceased must be buried according to the following guidelines: in three white cloths, a cloth underneath the corpse, one wrapped about it, and one over it—there may be less than that— (5) worth not more than three hundred drachmae. One should carry him out on a bier with wedge-shaped legs and do not cover [...] with cloths. Carry wine to the tomb, but no more than three choes, and oil, not more than one chous, and (10) bring back the containers. Carry the deceased, completely covered over, to the tomb in silence. Use a preliminary offering according to (the ancestral customs). Bring back indoors the bier from the tomb and the bed-clothes, and on the following day a freeman should (15) sprinkle the house with seawater first, and then all the living quarters with hyssop afterwards. When it has been sprinkled, the house is clean, and one should offer the sacrifices at the hearth. The married women who go to the funeral rite should leave (20) the tomb before their husbands. In honour of the deceased, do not perform the rites made on the thirtieth day. And do not place a wine-cup under the bier, and do not pour out water and do not bring the sweepings to the tomb. Wherever someone dies, when he is

## Traduction

### Face A

Telles sont les lois concernant les défunts. Le mort doit être enterré selon les règles suivantes : dans trois linges blancs, un sous le corps, un l'enveloppant, et un au-dessus — il peut y en avoir moins que cela —, (5) ne coûtant pas plus de trois cents drachmes. On doit transporter le corps sur un lit avec des pieds biseautés, et on ne doit pas recouvrir (le lit/les pieds) de linges. Apporter du vin à la tombe, mais pas plus de trois *choes*, et de l'huile, pas plus d'un *chous*, et (10) rapporter les récipients. Transporter le mort, complètement recouvert, vers la tombe en silence. Faire un sacrifice préliminaire selon (les coutumes ancestrales). Ramener à l'intérieur le lit depuis la tombe, ainsi que les linges, et le jour suivant un homme libre devra d'abord (15) asperger la maison avec de l'eau de mer, ensuite toutes les pièces avec une branche d'hysope. Quand les lustrations ont été faites, que la maison soit pure et que l'on offre les sacrifices au foyer. Les femmes mariées qui se rendent aux rites funéraires doivent quitter (20) la tombe avant leurs maris. En l'honneur du défunt, ne pas accomplir les rites du trentième jour. Et ne pas placer de coupe de vin sous le lit, et ne pas verser d'eau, et ne pas apporter les poussières à la tombe. Quand quelqu'un meurt et qu'il est transporté, au-

## Commentary

This is the most detailed and extensive set of funerary rules to have survived from a democratic Greek *polis* in the classical period (cf. Garland, p. 11, with a wider survey of such texts, and Engels, p. 60). The first line of the inscription states clearly that laws are being enacted or codified here, very likely in reference to customs already in place (so Hölkeskamp, p. 146-47; Engels, p. 60). The precise context and motivations for the enactment are now lost. What is clear is that several addenda, in the form of decrees, were eventually passed to supplement or modify these laws in different ways: cf. sides B and C.

One of the aims of the law appears to be to set a boundary for the material honours granted to the deceased. Regulations that curb 'luxury' at funerals occur commonly elsewhere, for example in the funerary *thesmoi* of the Labyadaî at Delphi (CGRN 82); the Solonian funerary laws (on which cf. Garland, p. 3-5) seem to have been concerned with restraining such excessiveness. In Sokolowski's view, the law may have been merely devised to deal with concerns of decorum and hygiene, as well as of wastefulness and economy (cf. for example lines 9-10, stating one should bring back from the grave the vessels containing wine and olive oil). Whether and to what extent this law from Iulis was influenced by Solonian laws has been a matter of scholarly debate (Hölkeskamp, p. 146-47; Körner - Hallof, p. 222). The laws may have been (at least partly) intended to 'prevent the death of a member of one's family from being exploited for political effect' i.e. by its being used for a display of wealth (Garland, p. 12, cf. Engels, p. 60). Even if we accept Solonian influence, this law is remarkably different in its detailed treatment of issues of purity and purification. Garland (p. 14) and Engels (p. 62) rightly pointed out that the laws serve to help citizens and pious worshippers in their performance of funerary rituals.

### Face A

Lines A2-4: The phrase *στρώματι καὶ ἐνδύματι [καὶ] [ἐ]πιβλέματι* should mean "a cloth underneath the corpse, one wrapped about it, and one over it". We follow Buck's translation, which seems to capture the difference between these three cloths. The fact that the cloths are specified as white is noteworthy (for discussion, cf. Frisone, p. 66-67). Whiteness is often associated with purity, and here Parker notes that the corpse is singled out as purified, while the rest of the house is polluted.

# GEI – GREEK ECONOMIC INSCRIPTIONS



## GREEK ECONOMIC INSCRIPTIONS

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### THE PROJECT

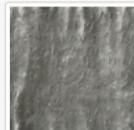


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In recent years the attention of modern scholars to ancient Greek economy has received impetus from a series of newly published documents of undisputed significance. The results have been both a deeply renewed examination of consolidated theoretical positions and at the same time a detailed analysis of specific aspects of the economic life of the *polis*.

Within this framework the GEI project aims at providing an online collection of epigraphic documents of primary importance for the comprehension of problems related to the economy of ancient Greece. Some of these documents were already included in the pioneering work of H.W. Pleket (*Epigraphica I: Texts on the Economic History of the Greek World*, Leiden 1964), many others, already known or newly discovered, have never been collected in a selection of this kind. The project covers a period from the archaic age to 1st century BC. [...]

### INSCRIPTIONS



**Business letter from Berezan**  
Berezan, ca. 500 BC



**Athenian decree regarding a contract with Sokles**  
Athens, 338-325 BC



**Wine law of Thasos**  
Thasos, 1st half of the 5th century BC



**Sale of public land in Athens**  
Athens, 340-320 BC



**Law of the Ozolian Lokrians on distribution and use of land**  
Near Naupaktos (?), ca 500 BC



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3. Athens. Regulations for Chalkis
4. Athens. Law providing funds for the lesser Panathenaia
5. Western Lokris. Law on distribution and use of land
6. Himera. Law on land redistribution
7. Pech-Maho. Commercial transaction on lead tablet
8. Chalcidic peninsula. Bill of sale
9. Athens. Decree of Kleonymos concerning tribute
10. Athens. Sale of public land
11. Acharnai. Horos concerning a pupillary apotimema
12. Athens. Lease of a garden belonging to the orgeones of Heros latros
13. Miletos. Calendar of offerings to Apollo Delphinios and other deities
14. Erythrai (?). Law concerning the wool-trade
15. Athens. Kitian merchants acquiring land for a sanctuary
16. Athens. Decree regarding a contract with Sokles

## ATHENS. KITIAN MERCHANTS ACQUIRING LAND FOR A SANCTUARY

**Description:** Pentelic marble stele with surmounting moulding and base, the former slightly broken on the top front corners. Dimensions: h:107.5 w:27.9-32.5 d:9.0-10.0. With the exception of a few small and superficial chips, the stele is complete (see also Dow 1962, 363)

**Layout:** *stoichedon* 20. Formula *θεοί* evenly spaced at the top of the decree text.

**Letters:** Ionic-attic letters; the letter-strokes thicken at the ends, sometimes giving the suggestion of a serif. The *hastae* of the letters are thin and tend to curve slightly outwards. Letters: h:0.7 (0.45-1.0). Tracy 1995, 112-113, identifies the cutter as active from 337 to 323 BC

**Origin:** Athens, Piraeus; probably set up near or in the temple of Aphrodites Ourania (on which see Garland 1987, 147, 228-29; Rosenzweig 1999, 142 and Ead. 2004). The precise site of the temple has not been discovered yet

**Dating:** 333/2 BC, probably commissioned by the Kitians themselves. To this conclusion point: a) the absence of the Secretary's name and of any clause directing the inscription and exhibition of the decree (see Koehler 1871, 352 *et alii*); b) according to Schwenk 1985, 142, the spelling inconsistencies; *contra* Foucart 1873, 131, who suggested the irregularities were the result of a still uncertain orthography and not simply the engraver's mistakes. The text presents only a few spelling inconsistencies: *ἔμποροι* (l. 33) and *ἐμπόροις* (l. 39), *τῆι βουλευί* (ll. 6/7, 19) and *τεῖ βουλευί* (l. 12), *Κιτιέων* (l. 40) and *Κιτιέων* (l. 21); *ο* = *ου* in *Λύκοργος*, unless the *υ* dropped accidentally

**Findspot:** The inscription was found at the Piraeus in 1870, but no further details are available on the specific site of discovery

**Current location:** Athens, Epigraphical Museum, inv. 7173

**Reference edition:** *IG* II<sup>3</sup> 337

**Other editions:** Koumanudes 1870; Foucart 1873, no. 1; *IG* II 168; H.Th.A. Prott, L. Ziehen, *LGS* II 30; Roberts and Gardner 1905, no. 43; W. Dittenberger, *Syll.*<sup>2</sup> 551; C. Michel, *Recueil* 104; W. Dittenberger, *Syll.*<sup>3</sup> 280; M.N. Tod, *GHI* 189; F. Sokolowski, *LSCG* 34; L. Vidman, *SIRIS* 1; *IG* II<sup>2</sup> 337; Schwenk 1985, no. 27; Rhodes 1971, no. 16; Le Guen-Pollet 1991, no. 81; *I.Kition* 159; J.P. Rhodes, R. Osborne, *GHI* 91; L. Bricault, *RICIS* 101/0101; Kloppenborg and Ascough 2011, I, no. 3

**Photographs:** Lambert 2005, 153, no. 4; Tracy 1995, 113, fig. 7 (squeeze of ll. 36-44)

**Translations:** Austin and Vidal-Naquet 1977, no. 72 (English); J.P. Rhodes and R. Osborne, *GHI* 91 (English); K. Brodersen, W. Günther and H.H. Schmitt, *HGIU* 262 (German); L. Bricault, *RICIS* 101/0101 (French); Kloppenborg and Ascough 2011, I, no. 3 (English); R.S. Ascough, P.A. Harland and J.S. Kloppenborg, *AGRW* 10 (English; see also *AGRW online*: <http://www.philipharland.com/greco-roman-associations/?p=3045>); *AIO* (<https://www.atticinscriptions.com/inscription/IGII31/337>) (English); *IG Online* ([http://pom.bbaw.de/ig/IG%20II\\_III%20I,%20337](http://pom.bbaw.de/ig/IG%20II_III%20I,%20337)) (German)

**Bibliography:** Koehler 1871, 328-353; Clermont-Ganneau 1888, 190-192; Clerc 1893, 121-122; Dow 1937, 183-232; Dow 1962, 353-368; Pečírka 1966, 59-61; Whitehead 1977, 86-88; Austin and Vidal-Naquet 1977, no. 72; Harding 1985, no. 111; Simms 1988/1989; Rosenzweig 1999, 142; Tracy 1995, 112-117; Arnaoutoglou 2003, 89-91, 133-138; Rosenzweig 2004, 90-91; Lambert 2005, 135

[θ]εοί.

ἐπὶ Νικοκράτους ἄρχοντος ἐπὶ τῆς Αἰγείδος πρώτης πρυτανείας· τῶν προέδρων ἐπεψήφισεν Θεόφιλος Φηγούσιος· ἔδοξεν τῆι βουλευί· Ἀντίδοτος Ἀπολλοδώρου Συπαλήττιος εἶπεν· περὶ ὧν λέγουσιν οἱ Κιτιεῖς περὶ τῆς ιδρύσειως τῆι Ἀφροδίτῃ τοῦ ἱεροῦ, ἐψηφίσθαι τεῖ βουλευί τοῦς προέδρους οἱ ἂν λάχωσ-

5

10



**Translation:**

Gods.

During the archonship of Nikokrates, in the first prytany of the tribe of Ageidos, Theophilos of Phegaea, of the presiding committee, put the following to a vote. It was resolved by the *boule*. Antidotos, son of Apollodoros of Sypalettos, proposed: as far as the Kitians' proposal about the establishment of the temple to Aphrodite is concerned, it is resolved by the *boule* that the presiders who are chosen by lot to preside in the first assembly shall bring it forward and place the matter on the agenda and put to the *demos* the proposal of the *boule*: that it seems good to the *boule* that the *demos* shall decide whatever seems the best for it, having heard the Kitians regarding the building of the temple and any other Athenian who wishes.

During the archonship of Nikokrates, in the second prytany of the tribe of Pandionis, Phanostratos of the deme of Philaidae, one of the presiders, put the following to a vote: decided by the *demos*; Lykourgos, son of Lykophron, of the deme of Boutadai, proposed: regarding the legitimate request the Kitian merchants made asking the *demos* for the right to acquire a plot of land on which they propose to establish a temple of Aphrodite, be it resolved by the *demos* to grant to the Kitian merchants the ownership of the land to establish the temple of Aphrodite, in the same way that also the Egyptians established the temple of Isis.

**Commentary:**

The document consists of two distinct parts. The first (ll. 2-25) is a decree of the Athenian *boule* which records the motion of Antidotos, passed during the first prytany of Nikokrates' archonship (ll. 2-8), i.e. in the summer of 333 BC (Nikokrates was archon in 333/2 BC: see Dinsmoor 1931, 357; Meritt 1977, 169; the decrees and laws where his name appears are listed by Kloppenborg, Ascough, *Greco-Roman Associations* I, 28). Nothing else is known about the proposer of the *probouleuma*, except that he must have been a member of the *boule* who was to serve again in 328/7 BC (see *Agora* XV 49.26). The motion is in response to the request of a group of merchants from Kition in Cyprus to have the permission to build up a temple of Aphrodite (ll. 9-11). Antidotos proposed to entrust the matter in question to the Athenian *ekklesia*: the Kitian delegates should be brought by the *proedroi* before the *ekklesia* at its next meeting (ll. 12-17; in fact at least one *ekklesia* meeting took place between the passing of the *probouleuma* and the passing of the *ekklesia's* decree: see *IG* II<sup>3</sup> 338) and the *demos* should decide the question for the best after giving audience to them (ll. 17-25). The second portion of the stele (ll. 26-45) is a decree of the *demos* dated later the same year, at the time of the second prytany of the same archonship (so in the late summer of 333 BC). The decree passed on the motion of the leading politician Lykourgos (ll. 31,32; Lykourgos' inscribed decrees and laws are listed by Rhodes 1972 with 1984 Addenda 309). He granted the Kitian merchants of the legal right to acquire and hold a plot of land (ll. 37, 41-2: *χωρίου ἐνκτησιον*) on which to erect the temple on the basis of the precedent foundation of a temple of Isis by the Egyptians (ll. 38-45).

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# DODONA ONLINE



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## About the Project



Ephorate of Antiquities of Ioannina  
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*Museum of Ioannina (MI 1724)*

### **Welcome!**

*Dodona Online* (DOL) is a project whose purpose is to edit online the oracular tablets (lamellae) from Dodona. The primary goal remains to reedit the lamellae from the excavations of Evangelidis in the 1930s. The edition of these texts was prepared over several decades by I. Vokotopoulou, S. Dakaris and A.-P. Christidis, and was eventually published in 2013, thanks to

# DOL Lamellae



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Museum of Ioannina (MI 11477)

- **DVC 219B:** Private Question concerning Household and Safety
- **DVC 268A:** Public Question concerning a Sign
- **DVC 272A:** Private Supplementary Question concerning Business, and Magic or Poisoning
- **DVC 274B:** Answer (?) concerning Offerings (?)
- **DVC 632:** Private Question concerning Success
- **DVC 1075A:** Fragment of Private Question
- **DVC 1077B:** Question or Answer (?) from a Private Consultation
- **DVC 1078B:** Fragment of Private Question
- **DVC 1093A:** Question (or Summary) from a Private Consultation concerning Safety of Family
- **DVC 1124B:** Private Question concerning a Legal Dispute
- **DVC 1148A:** Question from a Private Consultation concerning Travel
- **DVC 1268A:** Question from a Private Consultation concerning Procreation/Progeny
- **DVC 1313B:** Question from a Private Consultation concerning Business
- **DVC 1381B:** Question from a Private Consultation concerning Possessions

## DVC 219B

### Private Question concerning Household and Safety

**Description:** Ex lamella DVC 217-222

**Dialect:** Thessalien (Mendez Dosuna/DOL)

**Alphabet:** À déterminer.

**Date:** 400-200

**Findspot:** Sanctuary of Zeus, 1930

**Original location:** Dodona

**Last recorded location:** Museum of Ioannina, M194

**Edition:** Bonnechere and Lhôte/DOL

#### Diplomatic Text

ΘΕ[.]ΙΦΙΑΤΗΣ[—]  
ΤΙΝΙΘΕΟΥΕΥΧΟ[—]  
ΟΙΚΙΑΣΚΑΙΣΩΤΗΡΙ[—]

#### Edition

θε[ός·] Ἰφιάτης (?) [—]  
τίνι θεοῦ εὐχόμενος — περί]  
οικίας καὶ σωτηρί[ας —]

#### Apparatus

1. Ἰφιάτης sugg. Lhôte/DOL: Ἰφι<κρ>άτης DVC || [ἐπερωτᾷ τὸν Δία τὸν Νάϊον] DVC

2. εὐχόμενος — περί] DVC

#### Translation:

[Dieu]. Iphiatès (?) [(demande à Zeus ?)] à quel dieu faire des prières [— à propos] de sa maisonnée et de son salut.

[God]. Iphiates (?) [(asks Zeus?)] to which god to address prayers [— concerning] his household and safety.

#### Commentary:

1. θε[ός·] vel θε[οί·] (plus rare), voir tableau \$\$\$\$. || Le consultant doit être thessalien, comme l'indique τίνι θεοῦ = att. τίνι θεῶι. Son nom, Ἰφιάτης peut s'interpréter comme un diminutif d'un anthroponyme en φιφι, HPN 215, du type φιφιάδας, Ἰφίων. Sur le suffixe -ᾰδας, cf. HPN 249. Si cette interprétation est exacte, et si l'on admet la datation des éditeurs dans la seconde moitié du IVe, ce qui semble raisonnable (date \$\$\$), il faut croire que le consultant a donné à son nom la forme attique, ce qui ne serait guère étonnant à cette époque, dans une région soumise à une forte influence macédonienne. Cette lecture a l'avantage de respecter le texte. Une lecture alternative (Carbon/Petrovic) est possible: θε[οί·] (compatible avec l'espace disponible), suivi d'un nom débutant par φι-, tel Φίλιππος, si l'on considère le A comme une lecture fautive pour Λ sur le facsimile. Ce nom est d'ailleurs attesté en Thessalie (IG IX.2 508, Larisa, 100-1; 4 occurrences dans LGPN IV). || Sur les restitutions envisageables [ἐπερωτᾷ (vel sim.) (?) τὸν Δία (vel sim.) (?)], voir tableau \$\$\$\$. Le sens est clair.

2. Sur τίνι θεῶν εὐχόμενος, voir tableau \$\$\$\$. || La préposition περί est relativement rare dans les questions avec un verbe de demande, mais il existe quelques cas comparables, e.g. 3113A.

3. Sur οἰκία καὶ σωτηρία, voir 203B, et peut-être 3813A.

## Présentation du *Choix d'inscriptions oraculaires de Dodone (CIOD)*

Le *CIOD*, dirigé par Éric LHÔTE, est un sous-programme de *Dodona Online*, dirigé par Pierre Bonnechere. Dans cette entreprise, EL est étroitement associé à Jan-Mathieu CARBON. Les deux programmes sont complémentaires : *DOL* se consacre à un dépouillement systématique des 4216 inscriptions de DVC en vue d'une exploitation informatique et statistique, tandis que *CIOD* offre un choix des inscriptions les plus intéressantes, présentées sous forme canonique et en PDF. Chaque fiche est datée de sa dernière mise à jour, et le mail qui est indiqué permet à tout lecteur d'adresser ses critiques ou suggestions au responsable, qui s'engage à citer nommément les correspondants dont il retiendra les idées. Cette formule permet de mettre immédiatement à la disposition du public les interprétations que nous supposons plausibles, quitte à les modifier au gré de l'avancement des recherches, et des remarques des uns et des autres. Notre but est une présentation aussi concise et synthétique que possible, dans l'esprit de la *Sammlung* par exemple.

- DVC 1-100
- DVC 100-200
- DVC 200-300
- DVC 300-400
- DVC 400-500
- DVC 500-600
- DVC 600-700
- DVC 700-800
- DVC 800-900
- DVC 900-1000
- DVC 1000-1100
- DVC 1100-1200
- DVC 1200-1300
- DVC 1300-1400
- DVC 1400-1500
- DVC 1500-1600
- DVC 1600-1700
- DVC 1700-1800
- DVC 2000-2100
- DVC 2100-2200
- DVC 2200-2300
- DVC 2300-2400
- DVC 2400-2500
- DVC 2500-2600
- DVC 2600-2700
- DVC 2700-2800
- DVC 2800-2900
- DVC 2900-3000
- DVC 3000-3100
- DVC 3100-3200
- DVC 3200-3300
- DVC 3300-3400
- DVC 3400-3500
- DVC 3500-3600
- DVC 3600-3700
- DVC 3700-3800
- DVC 3800-3900
- DVC 3900-4000
- DVC 4000-4100
- DVC 4100-4200
- LOD
- Autres publications

DVC 191A (M186). *Editio minor* É. Lhôte et JM Carbon, ericlhote@hotmail.fr, Paris-Kingston (Canada) le 2/4/2022.

*Bibliographie* : cf. É. Lhôte, « La Datation des textes oraculaires de Dodone », *Dodona, The Omen's Questions, New Approaches in the Oracular Tablets*, Jannina 2017, p. 44.

Sur le phénomène aréal ο > ε en thessalien, cf. Cl. Brixhe, *Θερμή και φως, Αφιερωματικός τόμος στη μνήμη του Α.Φ. Χριστίδη*, Salonique 2008, p. 216-223 (cf. *Bull.* 2014, 263).

*Datation* : 356-353 av., voir commentaire.

αι σύμφορέν εστι [τοις - - - πòτ ταν]  
 επιβουλαν Φιλίπ[ποι τὰι πόλι αμοι]-  
 βαν αἴ κα διδοῖν

[τοις - - - πòτ ταν] Carbon Lhôte  
 Φιλίπ[ποι] Lhôte (génitif thessalien) : Φιλίπ[που] DVC  
 [τὰι πόλι] Carbon  
 [ἀμοι]βάν DVC

*(Les consultants demandent) s'il est avantageux (pour les - - -) de donner une réplique aux menées de Philippe (contre leur cité).*

σύμφορεν pour σύμφορον, spécialement en Hestiaiotide, et διδοῖν pour διδοῖεν sont typiquement thessaliens. κα au lieu de κε se rencontre à Métropolis de Thessaliotide. On est donc en présence d'une cité de Thessalie occidentale, dont l'ethnique a disparu dans la lacune de la première ligne, qui s'inquiète des menées de Philippe II de Macédoine. On se situe donc dans le contexte de la 3e Guerre sacrée (356-346), qui permet à Philippe d'imposer son commandement aux Thessaliens (353). L'inscription doit donc être datée des années 356-353. Le style graphique, pseudo-stoichèdon, avec des lettres calibrées, correspond bien à cette date.

[ἀμοι]βάν est une restitution intéressante de DVC : nos Thessaliens, qui ont bien compris les desseins de Philippe, se demandent s'ils ont intérêt à se montrer complaisants, ou au contraire à réagir.

Noter l'expression du potentiel, différente de celle de l'attique.

Il est fort possible que 2972A, *quod vide*, où l'on ne lit que Φιλίπ[, se rapporte aux mêmes circonstances historiques.