

GREEK INSCRIPTIONS

(PLATE XIV)

I. INSCRIPTIONS FROM EASTERN PELOPONNESOS

A. FROM THE ASKLEPIEION AT EPIDAUROS

1 *I.G.*, IV², 1, 69. This inscription, discovered some time ago in the Asklepieion at Epidauros, was published by Baunack in *Philologus*, LIV (1895), p. 60, no. 1; by Fraenkel in *I.G.*, IV, 923, and finally by Hiller in *I.G.*, IV², 1, 69. W. Vollgraff (*Mnemosyne*, LVIII, 1930, p. 40) made a good restoration of the second of the preserved words in line 2 on the basis of *Syll.*³, 56, lines 44/45, an inscription from Argos. The first editor did not state where in the extensive region of the Asklepieion the stone was located and neither Hiller before me nor I have been able to find the inscription.

The stone, which constitutes the middle of a decree, is broken on the right and on the left as well as below. In 1945 the missing fragment on the left (Plate XIV, No. 1) was discovered in a heap of stones at Hagios Ioannes. It now provides us with the beginning of the inscription and gives a clear idea of the form of the letters and consequently of the date.

The dimensions of the new fragment are: height, 0.18 m.; width, 0.21 m.; thickness, 0.08 m. This fragment, when joined to the old, gives approximately 26 letters per line, if one may judge from line 5, where the number of letters can be determined quite accurately.

The inscription, with the addition of the new fragment, can be restored as follows:

Μ ε ν ε κ λ έ [ο ς]
ἀλιαίαι ἔδ[ο]ξε ἰαρῶν : ἀρή(τενε) : Δ[^{ca. 5}]
τος Κερκάδας : γρο(φεύς) : Δυσικ[*nomen patris*]
α Εὐκυρίδας· Μενεκλή Μ[*ενεκλέος?*]

5 Φλειάσιον πρό[ξ]ενον [καὶ εὐεργέ]
ταν εἶμεν τοῦ [δάμον (?) τοῦ ἐν 'Ε]
πιδαύρῳ κα[-----]
ΠΕΙΘΙΑΑ -----

The new fragment makes a significant contribution to the interpretation of the inscription. It raises, however, new problems which cannot be easily solved. This decree, as is known, is attributed to Argos. It was assumed that Menekles, an Epidaurian honored as proxenos in Argos, saw to it that the decree was inscribed on stone and set up in the Asklepieion. This can be inferred from ἀρή(τενε) in line 2 and γρο(φεύς) in line 3, for these words are found in the decrees of Argos but not in those from Epidauros.

It now becomes clear from line 5 that the person honored comes from Phlius and not from Epidauros. The Argives, however, had no right to name a man from Phlius as proxenos and benefactor of the demos (?) of the Epidaurians. Furthermore they themselves should not have set up the stele in the Asklepieion.¹ A decree of the Boule and the Demos of the Epidaurians was necessary for the appointment of Menekles (cf. *I.G.*, IV², 1, 48-53, 57, 96; *Ἑλληνικά*, VIII, 1935, p. 8). If we accept the decree as coming from Epidauros there is no explanation for ἰαρῶν, ἀρή(τενε), Κερκάδας, Εὐκυρίδας, which, with the exception of the last, we find in inscriptions only from Argos and in none from Epidauros.

The decree is one of the oldest found in the Hieron. It may be assumed that in some remote period the form of the decrees issued both at Argos and at Epidauros was the same, since the Epidaurians were Dorianized by the Argives; that as time passed the Epidaurians

¹ The stone is from those taken from the *Τίρθιον* and used for the inscriptions of the Hieron.

changed the form of their decrees, while the Argives conserved the original older form. Even if we assumed that hypothesis to be correct still we cannot be completely satisfied because in the decrees of Epidauros the names of the archons are always followed by the *κώμη* from which they come,² while in those of Argos the names are followed, as in this inscription, by the name of the phratry and sometimes of the *κώμη*.³

Consequently we must either begin with the common type of the decrees of the two cities, modified later by the Epidaurians (even though their phratries are mentioned nowhere) or, as is more probable, we must seek for a period when Argos exercised political influence over Epidauros. This influence, though nowhere mentioned, could have taken place in one of two periods: (1) in the second quarter of the fourth century B.C., in which the inscription appears to belong, and more specifically in the period of the war between Argos and Epidauros. It was in this interval perhaps that the Argives, who were at war also with Phlius, held sway over Epidauros and that Menekles, a democrat in exile, was appointed proxenos by virtue of his status as an exile;⁴ or (2) in the period immediately after the battle of Chaeronea, when Mnaseas, the friend of Philip, was in power in Argos. It is stated (cf. Hypereides, V, 31) that he set up Athenogenes, the Athenian metic, as archon-tyrant in Troezen. We must imagine that the measures taken against the cities of the Acte, which always followed policies friendly to Sparta, were much more severe in the case of Epidauros with which Argos, having a common frontier, had warred in the past. It is possible therefore that Epidauros

politically was attached to Argos and the absence of evidence for this fact can be explained by the lack of sources and by the great importance given by the historians of this period to the events of the court of the Macedonian kings, for it would be difficult to believe that Xenophon passed over this event in silence.

Political reasons, moreover, could account for the breaking up of the stone on which this decree was inscribed, at the time when the Epidaurians regained their independence.

If finally we compare the general character of the prescripts of the decrees of Argos and Epidauros with this inscription we see that its similarity to those of Argos is beyond doubt.

Line 2. *ἀλιαίαι ἐδ[ο]ξε ἱερῶν*. Cf. *ἀλιαίαι ἐδοξε ταῖς τῶν ἱερῶν* in *Syll.*³ 56₄₅, on an inscription from Argos. The usual formula in the inscriptions from Epidauros is, *ἐδοξε βουλῇ καὶ δάμῳ τῶν Ἐπιδανρίων* (*I.G.*, IV², 1, 48-55, 96). At the end of this line we must restore the name of a man beginning with Δ and not δ[αμ|οργῶν], as restored by Fraenkel and Hiller. We have evidence for *δαμοργοί* in Mycenae but not in Argos during the period of democracy (cf. *Thuc.*, V, 47).

Line 4. We meet for the first time with *Εὐκνρίδαι* as the name of a phratry in Argos. Thus the number of the phratries is now increased to thirty (cf. M. Mitsos, *Πολιτικὴ Ἱστορία τοῦ Ἀργους*, p. 66).

Line 6. The restoration of this line is very difficult, for approximately 26 letters are required and we would have this number only if we accept the reading *Ἀσκληπιοῦ*. But we only have *θεαροδόκους*⁵ for Asklepios while *πρόξενοι* and *εὐεργέται* are mentioned for the city of Epidauros. We must therefore restore a

² *I.G.*, IV² 1, 42₁₅; 49₁₄; 51₁₄; 53₁₂; 54₉; 58₁₂₋₃; 96.

³ *Syll.*³, 56₄₅; *Mnemosyne*, XLIII, 1915, p. 336^A, line 8, 367^B, line 8; XLIV, 1916, p. 221, lines 3, 32; *B.C.H.*, XXXIII, 1909, p. 172, lines 2, 4, 5.

⁴ For the interest of the Argives in the democratic exiles from Phlius cf. *Xen., Hell.*, VII, 4, 11. During the peace of 365 the Argives sought to have them dwell in the Trikaranon on the same conditions as those in the city.

⁵ The two instances of *I.G.*, IV², 1, 96_{29, 62-3}, where there is a reference to *προξένους εἶμεν καὶ θεαροδόκους τοῦ Ἀπόλλωνος καὶ τοῦ Ἀσκληπιοῦ*, should not be held suspect because there is clearly understood or omitted after the word *εἶμεν* the phrase *τὰς πόλεις*.

masculine or neuter noun meaning city. This word could be δᾶμος, but in turn the number of letters in this word does not fill the space and furthermore it raises the question of the political influence of Argos over Epidaurus. Perhaps κοινόν could be read and with this cf. the remarks of A. Boëthius concerning an inscription from Mycenae (*B.S.A.*, XXV, pp. 412-3).

Line 8. The preserved letters seem to belong to a name like Πειθίλ[α] (and *I.G.*, IV², 1, 186, *ιαρομνάμων*) and κα[τάλογος βουλᾶς], at the end of inscriptions from Epidaurus, strengthens the case for the restoration of a capital name at the beginning of the next line. Nevertheless it appears that we have here a parallel to *Fouilles de Delphes*, III, 1, 88⁷. The restoration will imply that Menekles is honored under the same conditions and given the same honors as Peithilas.

2. A square altar of dark stone was discovered in 1934 at Hagios Ioannes in a pile of rocks which came from the excavations. It is now located in the east side of the museum. Only the right side, cut somehow diagonally, is missing. The dimensions are: height, 0.36 m.; width, 0.25 m.; thickness, 0.18 m. On the obverse side it reads (Plate XIV, No. 2):

Τ(ίτος) Ἑλο[ύιος Βασιλᾶς ?]
ἀνθύπα[τος Ἀχαΐας ?]
Ἀσκληπ[ιῶι - - - - -]

T. Helvius Basila, if the same person is involved here, is known also from two other inscriptions, *C.I.L.*, X, 5056, 5057, which were found in Atina of Latium. He probably came from Atina and seems to be the same person as [B]ασιλᾶς referred to in the *Monumentum Ancyranum*⁶ as ἐπώνυμος ἱερεὺς τοῦ θεοῦ Σεβαστοῦ καὶ θεᾶς Ῥώμης; cf. Rostovtzeff, *Mélanges Boissier*, pp. 422 ff. He is known to us from the above two inscriptions as an ἀνθύπατος. That he was an ἀνθύπατος of Achaia is now established with probability by this inscription.

⁶ Kleucker-Schede, *Der Tempel in Ankara*, p. 54, line 72.

⁷ *I.G.*, IV², 1, p. 174, nos. 13-16.

Two concentric circles have been inscribed on the left side and below them we have the letters ΜΕ. That the altar belongs to Asklepios is established both by the inscription and by the circles which are found only on altars belonging to that god.⁷ Because of the missing fragment, however, we do not know in what capacity Asklepios or the divinity which shared his altar was worshipped. The number ΜΕ, which we meet for the first time, does not help us.

B. FROM EPIDAUROS

3. In New Epidaurus there lies in the yard of a house belonging to Michael Paulopoulos the upper part of a funeral stele. It is of white marble and has a gable above in the center of which is a sculptured shield. Dimensions: height, 0.47 m.; width, 0.35 m.; thickness, 0.008 m.; height of gable, 0.10 m. Under the gable is inscribed

Εὐαμερί
χαίρει

The stele dates from the third or second century B.C.

C. FROM ARACHNAION

4. A fragment of white limestone built in the wall of a well before the village of Κάντζιτσα, a settlement lying northwest of the foot of Mt. Arachnaion. Dimensions: height, 0.27 m.; width, 0.27 m.; thickness, 0.10 m. Museum of Nauplia, no. 2900. On the obverse side it reads:

ΟΡΟΣΕΜ[Ι--]

an inscription dating approximately from the middle of the fifth century B.C. It appears that a small settlement, perhaps a κώμη belonging to Argos, existed in this region which is traversed by a road leading to the valley of the village Χέλι. In this slightly level region which contains water there can be seen the remains of buildings, drums of columns, and fragments of pottery.

D. FROM NAUPLIA

5. Our fifth fragment is a funerary relief of white marble that was found in 1935 at Acronauplia during the repairs of the prison there (Museum of Nauplia, no. 2906). Approximately the upper half is broken off (Plate XIV, No. 5), and as preserved it measures 0.39 m. in height, 0.31 m. in width, 0.065 m. in thickness. Its upper part is covered by two male figures facing each other; the one on the left is seated.

Στῆσον ἴχνος [π]αροδείτα καὶ ἀνταν[σο]ν βρα<χύν> σῶμα,⁸
καὶ γν[ώσει] ⁹ τίς ἐγὼ καὶ τίνος εἰ[μὶ γ]ένους.
Καλλέου υἱὸν [ὁρ]ᾷς Κράτερόν ἐμε ΚΛΙCΠ|ΑΡΠΙΑCΙΗ,
ἣ δέ μοι ἐν με[λ]άθροισι γυνή κλυτὸν [οὔ]νομα Ἀριστώ.

therefore refers to Κράτερος Καλλέου who belonged to a distinguished family and died prematurely, perhaps far from his native land. The words στῆσον and [π]αροδείτα denote a public road passing by the tomb. And this will indicate that the sculptured relief was brought to Acronauplia.

Line 1. Στῆσον ἴχνος [π]αροδείτα: Cf. the similar beginning of an epigram from Myndos (*J.H.S.*, XVI, 1896, p. 214) and other epigrams from Larisa (*I.G.*, IX, 2, 660) and Nigrita (*B.C.H.*, XVIII, 1894, p. 438 = *Ath. Mitt.*, XXXVI, 1911, p. 279. [Π]αροδείτα with ε, since ι is long, is also found in the epigrams from Myndos, Nigrita, and in another from Gytheion; cf. *Ἐπιτύμβιον Χρήστου Τσούντα*, p. 652.

Line 3. The reading of the second half (see lines 6-7 in the photograph) presents difficulties arising from the poor copying and carelessness of the stonecutter. Perhaps it is possible to read the name of the mother of Krateros in that part.

E. FROM ARGOS

6. *Mnemosyne*, XLVII (1919), p. 164. No. IX. The fourth line of this inscription was read by its editor, W. Vollgraff, as ον Ἀραχνάδα, Ν...στο. There is no doubt but that the third letter from the end belongs to the ending of the name in the genitive case and that the line must

On the lower part there is a metrical inscription speaking about the deceased, over whose grave stood this monument. Between the figures and the inscription there is a nail-hole above each end of the first verse probably for the attachment of bronze rosettes. The four verses of the epigram, an elegiac distich plus a verse which does not scan plus a hexameter, occupy nine lines. The first four lines are in larger letters. The epigram

be read as ον Ἀραχνάδα, Ν...[Ο]Σ το[ῦ] νόμην πατρὶς, νόμην φρατρίαε]. This becomes clear from the fact that in this catalogue of names the article is generally put without exception in the genitive case before the name of the father.

The seventh line is read by Vollgraff as s, Δε[ξ]ία τοῦ Σωσίωνοςωσο. The last three letters belong to the name of a phratry which always follows the name of the father. If the reading is correct and if the missing letters were restored correctly, then we have the name of a new phratry.

F. FROM THE ARGIVE HERAEION

7. *I.G.*, IV, 523. In line 5 before -μετρον an I can be read even as shown in the large letters of the copy and in Wheeler, *Argive Heraeum*, I, p. 204. Before this the right half of M can be distinguished on the stone. The word therefore is ἡ]μίμετρον.

8. *I.G.*, IV, 525. In line 1 (Plate XIV, No. 8) we can read ---N : Π Π Π Π Π Π instead of Fraenkel's ▽ Π Π Π Π Π, and in line 2 --TPON instead of Fraenkel's --OON. This should be restored as [μέ]τρον or [ἡμίμε]τρον. Before these two lines, however, there are two other shorter lines in which the right halves of the last letters are preserved. The first line clearly ends in Π (part of a number) while the second probably ends in Π or Ν.

⁸ W. Peek mentions the first two verses of this epigram in *Ath. Mitt.*, LXVI, 1941, p. 62.

⁹ Cf. also *J.H.S.*, LIII, 1933, p. 55.

9. *I.G.*, IV, 527. In line 1 read ΝΑΣΜΝΑΜ— and not ——*vas* Μι[δ]ί[α (?) (Fraenkel); or *vas* Μιαί (Wheeler, *op. cit.*, p. 210); or ΝΑΣΜΙΑΙΑ (Bechtel, *Genethl. C. Robert*, p. 78); or ΑΣΜΙΑ (Vollgraff, *B.C.H.*, XXXVII, 1913, p. 308).

In line 4 read [Σ]ωφίλ[ου] and not Σωφιλ according to Vollgraff, *loc. cit.*

In line 6 Vollgraff (*loc. cit.*) read α, Λακώ, Αὑσις Ἀριστολ[α]. The stone reads Α, Λακώ Αὑγεί(α) Ἀριστοδ.

In line 10 instead of στ[ρατ]-----[ε]ύς (Fraenkel and Wheeler) or ρα s (Vollgraff) read [Σ]τράτω[ν].

10. *I.G.*, IV, 529. Line 25. Fraenkel read --s Ἀνα--; Wheeler (*loc. cit.*, p. 208) σαν Ἀ. After the fourth letter, however, a T is clearly seen (Vollgraff, *B.C.H.*, XXXVII, 1913, p. 309) and after the lacuna of three letters the upper part of an O, then a lacuna of one letter and after this the upper part of an O. The reading is --σαν Ἀτ[α]ρβ[ο]ς[ε] Ὀ[λ]ισσείδας?. The name of the freedwoman is in the accusative while that of her liberator is in the nominative.

Line 26. Fraenkel reads Ἰλ[υρι]—; Vollgraff (*loc. cit.*, p. 309) [Φ]ιλ[ύρα]?. However, the

first preserved letter is N. It is therefore the last letter of the name of the freedman or freedwoman, after which followed the name of the liberator beginning with ΑΥ.

11. *I.G.*, IV, 530. Line 6. The first name of the reading λαράβου, Ἀνδρικός, γαε, Φαίγ[ας] was correctly restored by Vollgraff (*B.C.H.*, XXXIII, 1909, p. 183, note 2) as [Κυ]λαράβου. Ἀνδρικός is definitely the name of the freedman. This, however, is always preceded in this catalogue, of which there are preserved 22 lines, by the name of the phratry of the liberator, and this is also required here. [Κυ]λαράβου therefore is the name of the phratry, deriving its name from the son of Sthenelos of the same name, from whom also the Gymnasium in Argos was named (Pausanias, II, 18, 5; 22, 8-9).

12. *I.G.*, IV, 521¹⁰ + 522. These two inscriptions, published separately, belong to one text. It is a sacred law, engraved on a slab, portions of which comprise the two fragments joined now as the photograph (Plate XIV, No. 12) shows. As the stone now stands, broken off above, below, and on the right, it measures 0.35 m. in height, 0.31 m. in width, and 0.13 m. in thickness. The inscription, as now joined, reads as follows:¹¹

----- νκο[----- ἀρ]
 γυρίωι· αἱ δέ [τ]ίς κα τῶν πριαμέν[ων ποτὶ τοὺς ----- τοὺς]
 [ἀ]ντιτυγχάνοντας πωλῆν τὰ π-----
 .αθμα τὸν λιπόντα ἔνοχον α[ύτόν ? -----]
 5 ¹⁻²ν καὶ τίς τι ἔχει πᾶμα τῶν κ-----
 [ἐν]άγωντι τοὶ ἱερομνάμονες ----- αὐ]
 τὸν [θω(?)]άσσαι κατὰ τὸν νόμ[ον -----]
 τας τα ²⁻³φον αἱ δέ κα μὴ ἐνε-----
 10 ονσω. ³⁻⁵σ.σσωντι ὑπὲρ[ρ τοῦ τεμένους(?)] ----- ἐ]
 ἔετελε[σ(?)] -----
 ὅσων κα----- ἀναγρα]-
 ψάντω ἐν[στάλαι ? -----]
 ἔχοντας -----
 ὑπὲρ τοῦ τ[εμένους ? -----]
 15 τοῦ βωμοῦ -----
 ματα ὡς δε -----
 κα ἂ Ἡρα ἔχη α -----
 τεύων ὅσα -----
 .. δὲ τοὶ πέντ[ε -----]

¹⁰ This fragment was also published in the same year by Wheeler in *Argive Heraeum*, I, p. 206.

¹¹ I have made corrections in the readings in lines 2, 3, 6-12, 14, 19.

Line 3. [ἀ]ντιτυγχάνοντας instead of .ντι τυγ-
χάνοντας (Fraenkel and Wheeler); cf. also *I.G.*,
IV, 554₆ (Argos); *B.S.A.*, XXV, p. 409, lines
18/9 (Mycenae).

Line 4. No Γ or II is read at the end of the
line.

Line 7. [θω?]άσαι. Only the end of the verb
is preserved. Its restoration gives rise to diffi-
culties. But since we are guided in the restora-
tion by the sense we must restore a verb having
the meaning "to impose a penalty." I think
therefore that θωάζειν may be considered sound.
Cf. also *I.G.*, I², 4_{7,12}; II, 1², 1362₁₄; IX, 1,
333₉; *B.C.H.*, L, 1926, p. 214, no. 2, lines 2, 4,
7, 10, 14.

II. DEDICATORY INSCRIPTIONS FROM CHIOS

13. Base found in 1930 at Bolissos near
Hagios Menas during construction work on a
street between the quarters Christos and Py-
thon (Plate XIV, No. 13). Now in the Chios
Museum. The base is of white marble. On the
rear face is a dowel hole. All faces except that
which bears the inscription are rough picked.

Height, 0.13 m.; width, 0.62 m.; thickness,
0.25 m. Height of letters, 0.017-0.018 m.

s. II-I a.

Γόργιον Μελάντα ἡ ἱέρεια
τῶν Κουρήτων Βασιλεῖ
καὶ Κούρησιν

Line 1. This is the first-known occurrence
of the diminutive Γόργιον. For Γοργ- see Bechtel,
Hist. Personennamen, p. 112.

Μελάντας is the ordinary κοινή form of this
name. The Ionic form Μελάντης occurs in the
Chian victors-list of the second century before
Christ *Syll.*³, 959, line 23 (cf. Michel, *Recueil*,
898). It would be hazardous to identify the
Μελάντης of the victors-list with the Μελάντας
of the dedication here published.

Line 2. Βασιλεύς, of course, refers to Zeus,
king of the gods and father of the Kouretes.
The cult of Zeus Βασιλεύς is known at Erythrai
in Asia Minor just across the strait from
Chios.¹² The present text adds the epithet to
those attested for Zeus in Chios.¹³

Line 3. The cult of Zeus Βασιλεύς and the
Kouretes is known at Priene.¹⁴ Zeus Κρηταγενής
and the Kouretes share cults at Olymos¹⁵ and
Mylasa.¹⁶ We find a cult of the Kouretes at
Ephesus¹⁷ and one of the Kouretes and Kory-
bantes at Bargylia.¹⁸ Kouretes or Korybantes
are represented on coins of Magnesia on the
Maeander, Tralles, Maeonia, Acmonia, Lao-
dicea, Apamea, and Seleucia.¹⁹ And with Caria
is connected the tradition of the arrival of the
Kouretes in Asia Minor from Crete.²⁰

The cult of the Kouretes in Chios is clearly
derived from Asia Minor. The time of its
transmission we cannot define,—there is no
evidence,—but connections between island and
mainland were always close, and at Erythrai,
opposite Chios and perhaps colonized from
Chios, we find the Korybantes worshipped as
early as the fourth and third centuries before
Christ.²¹ The present text testifies to the
existence of a sanctuary of Zeus Βασιλεύς and
the Kouretes at Bolissos. We have no indica-
tion of its location, for the inscription was not

¹² *Syll.*³, 1014, line 110; H. Gaebler, *Erythrai*, p. 79; for the spread of the cult of Zeus Βασιλεύς
see Cook, *Zeus*, II, p. 1355.

¹³ Zolotas and Saros, *Ἱστορία τῆς Χίου*, I, 1, p. 327.

¹⁴ *Inscr. v. Priene*, no. 186 = *Syll.*³, 599, note 4.

¹⁵ Le Bas and Waddington, *Voyage*, III, no. 338, line 8.

¹⁶ Michel, *Recueil*, 472, line 9.

¹⁷ Strabo, XIV, 640.

¹⁸ Le Bas and Waddington, *Voyage*, III, no. 499, line 22.

¹⁹ Pörner, *De Kuretibis et Korybantibus*, diss. Halle, pp. 296 f.

²⁰ Diodorus, V, 60; *Et. Mag.*, s. v. Εὔδωνος; O. Walter, *Oesterr. Jahresh.*, XXXI, 1938, pp. 53 f.

²¹ Wilamowitz, *Abh. preuss. Akad. Wiss.*, 1909, p. 32 = J. Keil, *Oesterr. Jahresh.*, XIII, 1910,
Beiblatt, p. 29; *Syll.*³, 1014, lines 95 and 105; cf. H. Gaebler, *Erythrai*, p. 80; Pörner, *op. cit.*, p. 307.

found *in situ*. The inscription is important for the religious history of Chios. Here I have merely touched upon the problems it presents, for I intend later to return to them in connection with a topographical investigation of the plain of Bolissos.

14. Rectangular base of bluish-green limestone found in 1929 on the plain between the village Biki and the sea. Now in the Chios Museum.

Height, 0.23 m.; width, 0.47 m.; thickness, 0.44 m.

On the upper horizontal face of the stone are two cuttings, one inside the other, running the

width of the stone, designed to secure the dedication. The larger cutting measures 0.23 m. \times 0.22 m., the smaller 0.09 m. \times 0.08 m. The inscription is cut on one of the long sides in fine letters of the fourth century before Christ.

[Φι]λόδημος
Ἑρμῆαι.

The cult of Hermes on Chios is known from inscriptions found in other parts of the island.²² The present inscription is the only one so far found in the neighborhood between Leptopeda and Nagos Kardamyla.

MARKELLOS TH. MITSOS

THE INSTITUTE FOR ADVANCED STUDY

²² *Ath. Mitt.*, XIII, 1888, p. 173 = *B.C.H.*, LIX, 1935, p. 464; *C.I.G.*, 2229; *Ἀρχ. Ἐφ.*, 1931, p. 112, no. 8.

CORRIGENDA

In *Hesperia*, XV, 1946, p. 116, line 2 of the Greek text and on p. 117, line 2 from the bottom of the page for [Λυ?]ῆέας (*mea culpa*) read [Λυ?]κέας (which Mitsos read, and still reads).

In *Hesperia*, XVI, No. 1, 1947, p. 50, No. 34, for Inv. No. I 3326 read Inv. No. I 3324; for ⚡ read ⚡ and reverse the photograph on Plate X.

P. A. C.

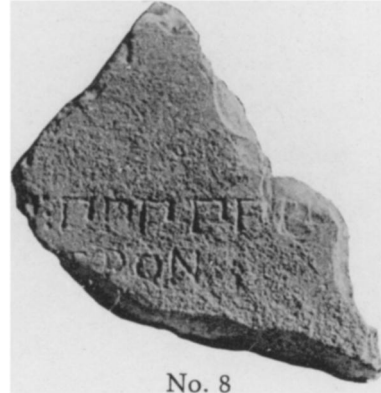
PLATE XIV



No. 1 New fragment
of I.G., IV, 1, 69



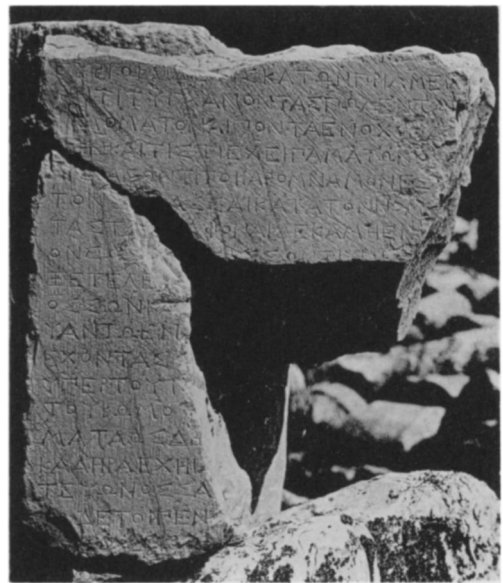
No. 2



No. 8



No. 5



No. 12



No. 13