

## ADDENDA ET CORRIGENDA

Vol. XI, 1942, p. 295, no. 58: A re-study of photograph and squeeze by Rolf Hubbe has led to improvement in the readings of several lines:

- τοῦ δήμου τὰ εἰσαγωγεία καλῶς [ἔπραττεν ὅσα ἐτά]  
 [χ]θη μετασχόντ[ω]ν καὶ Εὐμολπιδῶν [μετὰ πάσης παρα?]  
 15 [σκ]ευῆς καὶ φιλοτιμίας, ψήφισμά τε [εἰσήνεγκεν ἴ]  
 [να] ἀναγρα[φῆι] ἢ εἰσαγωγῇ ἐν στήλ[ηι λιθίνῃ ἐν]  
 [τῶι Ἐ]λευσ[ιν]ίῳ, ἐκλειμμένων [δὲ πολλῶν θυσιῶν]  
 [δι' ἐτ]ῶν [π]λειόνων διὰ τοὺς καιρ[οὺς ἐν ἐκάστῳ]  
 [τῶι ἐνια]υτῶι ἔθυσεν τε αὐτὸς [καὶ νῦν πρόσοδον]  
 20 [ποιησ]άμενος πρὸς τὴν βουλὴν [γνώμην ἐνεφάνισεν]  
 [περὶ] αὐτῶν καὶ ψήφισμα ἐπεκῆρ[υξεν ἵνα προσόδων]  
 [πολ]λῶν γινομένων εἰς [τὰ ἱερὰ αἱ θυσίαι συντελώνται]  
 [τοῖ]ς θεοῖς κατὰ τὰ [πάτρια -----]

In *R.E.G.*, LVII, 1947, p. 191, J. and L. Robert commented on the restorations and suggested a text for lines 21-23. For reasons of space and syllabification it is impossible, however, to allow [προσό]δων, or any part of it, to begin line 22. Nor do they explain how the words παρ' ἑαυτοῦ are to be fitted into line 19, if the restored νῦν is to be omitted, as they suggest. The restoration [πολ]λῶν has been supplied in line 22 by Meritt, as suitable to the available space.

Vol. XVI, 1947, p. 163, no. 61: A re-examination of the squeeze by Rolf Hubbe has led to improvement in the text of lines 6-10:

εἶπεν· ἐπειδὴ [οἱ ἐπιμεληταὶ τῶν Μυστηρίων οἱ ἐπὶ Ἀλέ]  
 ξιδος ἄρχοντος [ἔθυσαν τὰς θυσίας τῶν Μεγάλων Μυστη]  
 ρίων καὶ τῶν πρὸ [ς Ἄγραν μυστηρίων ἐν τοῖς καθήκουσιν]  
 χρόνοις μεθ' ὧν πάτρ[ιον ἦν ----- κα]  
 λῶς καὶ φιλοτιμῶς· ἔθυ[σαν δὲ καὶ τεῖ τε Δήμητρι καὶ τεῖ Κό]

See also Vol. XXVI, 1957, 39.

Vol. XXVIII, 1959, p. 322: Marcus Tod has kindly communicated to the editors his solution of the text — — — ε πενταφεθλέον νίκα. The verb νίκα is imperative, addressed to an athlete whose name, in the vocative, ends in — — — ε. The form πενταφεθλέον is a present active participle, from πενταφεθλέω, a variant of the well attested πενταθλέω (cf. Liddell and Scott, *Lexicon*, s.v.).

On p. 12, above, No. 15, line 4, for *ὄπως οὖν ἄν* read *ὄπως ἂν οὖν*.

On p. 19, above, No. 24, line 7, for *δ]ιὰ* read *[δ]ιὰ*.

On p. 21, above, No. 27, in the third line of commentary for *βένδιν* read *βενδίν*. The accent in the *Corpus* is incorrect.

The following note on No. 37 above (p. 30), line 9, has been contributed by N. C. Conomis of the University of Cape Town, South Africa :

“ It seems to me that Julius Polydeukes is the sophist from Naukratis, author of the well-known *Onomasticon*. It is known that he ingratiated himself with Commodus and that through his support he secured the chair (no doubt of Rhetoric) at Athens (Philostratos, *Soph. Vitae*, II, 12 [p. 593] : — — — ἦ καὶ βασιλέα Κόμμοδον θέλξας τὸν Ἀθήγησι θρόνον παρ’ αὐτοῦ εὔρετο). He composed the *Onomasticon* for Commodus’ enlightenment (Pollux, I, 1-2) while he was carrying on his duties as professor at Athens (*ibid.*, viii praef.). And he began his professorship probably after 178 A. D. (see Erich Bethe in Pauly-Wissowa, *R.E.*, s.v. Iulius Pollux [Vol. X, pp. 773-779, no. 398] and also the *Oxford Classical Dictionary*).

“ Who his heirs were we do not know, but his wife and son were perhaps among them. The presence of his name on this document would alone suggest that he was a person of some means. The approximate date of the inscription should perhaps be taken as soon after 180 A. D., for Pollux died at the age of 58, probably not many years after his call to the chair.”

On p. 33, above, the inventory number of No. 40 should be read as 3775, rather than 3375.

On p. 83, above, the inventory number of No. 158 should be read as 5210*b*, rather than 5201*b*.

On p. 123, above, in Nos. 1 and 2, the readings should be *Τροχινίδαο* and *Τροχεινίδαο*, respectively.

On p. 200, above, the word *καὶ* in the restoration of line 26 should be deleted. D. M. Lewis, of Christ Church, has noted the undue length of the restoration in this line, and will discuss the text elsewhere.

On p. 202, above, in the second paragraph of note 6 read Quintilian’s for Quintinian’s and *suassisse* for *suassisse*. On p. 203, in note 10, read *plerisque* for *pleris*.

On p. 217, above, in the note on lines 31-32, the reference to the *Persae* should be 380-381 rather than 381-382.