



American Society of Greek and Latin Epigraphy

Société américaine d'épigraphie latine et grecque

New URL: <http://www.case.edu/artsci/clsc/asgle/>

Newsletter, 15 May 2007 Volume 11, Number 1

Χαίρετε. This is my first edition of the newsletter and the first order of business is to thank Timothy Winters for his remarkable 8 years of service to our organization. As Tim has often pointed out, Epigraphy is a discipline central to Classics, and ASGLE is central to epigraphy. With your continued support in the form of notices and dues this newsletter will flourish another decade!

Paul Iversen
Secretary-Treasurer

New Website URL & Online Payment

Many thanks are also due to Tom Elliott for shepherding the ASGLE website for the last decade. We've decided that it would be easier for me to maintain it, so the URL of ASGLE has moved to:

www.case.edu/artsci/clsc/asgle/

There you can now pay dues online from anywhere via PayPal with a credit card (Visa, Master-card, AmEx, and Discover). A transaction fee of \$1.21 USD will be added to your \$30 dues & \$0.71 USD to \$10 dues.

For those of you who still wish to pay by cheque (made out to ASGLE), see page 11 for the new mailing address.

Election Ballots enclosed on page 11

Our current Vice President, Catherine Keesling, will be replacing John Traill as President on January 1 of 2008, but we

have not yet elected a new VP to replace Catherine.

In January of 2008 we will also need a new "Member-at-Large" for the Executive Committee.

I have enclosed ballots for these two offices on page 11, which are for two-year terms (2008-09). Please fill them out and send them to me (address on ballot or e-mail to paul.iversen@cwru.edu).

2008 ASGLE Joint APA/AIA Panel Chicago, IL January 3-6.

The Objects of Greek and Latin Epigraphy. Time & Room TBA.

Dr. Catherine Keesling, Organizer

The study of epigraphy naturally concerns itself principally with texts, yet the objects upon which texts in Greek and Latin were inscribed can be equally important for understanding the function and significance of inscriptions. ASGLE is pleased, therefore, to host a panel at the 2008 joint APA/ AIA meetings that will discuss not only Greek and Latin epigraphical texts, but also the objects upon which they were inscribed or painted, such as works of sculpture, architecture, pottery, metalwork, or living rock.

ASGLE has some money for Research Awards. These awards consist in travel money for a student working on an epigraphical dissertation to visit a collec-

tion somewhere. Send your nominations to Paul Iversen. All recipients will be required to write up a report.

The Ohio State University Center for Epigraphical and Palaeographical Studies will once again host a Summer Course on Greek and Latin Epigraphy, July 30-August 10, 2007. For information, go to:

<http://omega.cohums.ohio-state.edu/epigraphy/Epigraphy%20Summer%20Course.html>

The XIIIth International Epigraphical Conference will be taking place at Oxford, September 2-7, 2007. To register, go to:

<http://www.oxforduniversityshops.co.uk/classics/shop/products.asp?func=producttypes&compid=1&deptid=1>

Announcements and Notes

Tom Elliott has helped create a new blog dedicated to Epigraphy. It's called *Current Epigraphy*. The URL is at:

<http://www.currentepigraphy.org/>

The site has many current announcements on new publications or other items of interest to epigraphers.

Mathieu Rocheleau would like to direct your attention to the **Canadian Epigraphic Mission at Xanthos-Letoon (Lycia)**. Led by Patrick Baker, associate professor in the Department of History at the Université Laval, Québec, and by Gaétan Thériault, associate professor in the Department of History of the Université du Québec à Montréal, the Canadian Epigraphic Mission is conducted as part of the French Archaeological Mission of Xanthos-Letoon which, since 1997, has been under the leadership of

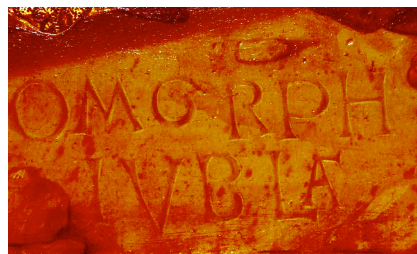
Jacques des Courtils (Université Michel-de-Montaigne, Bordeaux III). The project was launched thanks to three years of funding from the Québec government's Fonds pour la formation de chercheurs et l'aide à la recherche (FCAR). The future of the project was recently ensured thanks to support received for the period 2004-2006 from the innovative research support program at the Fonds québécois de la recherche sur la société et la culture (FQRSC), and from the Standard Research Grants program at the Social Sciences and Humanities Research Council of Canada (SSHRC) for the period 2004-2007. The Institut d'études anciennes at Université Laval is the centre of the Canadian Mission's activity, hosting its archives (field notes, photographs, squeezes) and the present Web site. Since the winter of 2005, a research room has been included in the University's archaeological laboratories housed at the Petit Séminaire de Québec. For more information, see: <http://www.hst.ulaval.ca/xanthos/>.

Gil Renberg recently submitted corrected proofs for an article and noticed that the editor of the publication introduced some stylistic errors owing to ignorance of epigraphical sigla. He suggested that ASGLE come up with a short **Recommended Style Guide** for editors and typesetters to publish on our web site. Send your suggestions to: paul.iversen@cwru.edu.

An Epigraphical Puzzler

Gloria Ruiz-Olivares asks for some help in solving the riddle of an inscription found within a Gothic painting. The painting forms the leaves of a 15th-century altar-piece of the Cathedral of Santo Domingo of Calzada. The subject of the painting is Jesus and the Adulteress as found in *John* 7:53-8:11. As you

might recall, Jesus scribbles something in the sand, which the artist has represented as OMORPH / IVBLA (see to the right). Anyone with an idea of what the inscription might mean, contact Gloria: gloriruizoli@telefonica.net



Elias Kapetanopoulos provides a new text of IG II² 1069

Gaius Julius Nikanor *neos Homeros* and *neos Themistokles* is honored in 1069, and this brief note is limited to a new version of this important document, though fragmentary, presented below, under (B).

(A) J. Kirchner's text in *IG II²*:

Ἄγαθῆι τύχηι τοῦ Σεβαστοῦ Καίσαρος κ[- - - - - ἐπὶ]
 Λάκωνος ἄρχοντος καὶ ἱερέως Δρούσο[υ ὑπάτου - - - - -]
 ἐκκλησία ἐπὶ τῆς ἐνάτης πρυτανεί[ας - - - - - τῶν προ]-
 ἔδρων ἐπεψήφισεν Εὐθύδομος Ἄ[- - - - - τῆς ἐξ]
 Ἄρειου πάγου βουλῆς καὶ τῆς βουλῆς [τῶν Χ' - - - - - ἐπαινέσαι Ἰούλιον] (5)
 Νικάνωρα νέον Ὅμηρον καὶ νέον [Θεμισθοκλέα καὶ - - - - -]
 καὶ ἀγωνοθέτην Σεβαστῶν ἀ[γώνων - - - - - στρατηγόν?]
 κεχειροτονημένον εἰς τὸν ἐνιαυτὸν τὸν ἐπὶ - - - ἄρχοντος διὰ τὴν ἐπιμέλειαν καὶ
 φρόνη?]-
 σιν, ἣν ἔσχεν Τ Ι Ο - - - - -]
 Νικάνωρ α[- - - - -] (10)

NOTE. C. P. Jones' text of 1069, *ZPE* 154 (2005) 171, differs slightly from Kirchner's in lines 1 (κ[αὶ τοῦ γένους αὐτοῦ?]; K. Keil, *Rh. Museum* 18, 1863, 57: κ[αὶ τοῦ γένους αὐτοῦ]), 4 (Εὐθύδομος Ἄρχ[-]), 8 (κεχειροτονημένον εἰς τὸν Ε[-]), and 10 (Νικάνωρ Α[-]). See below, for lines 1, 4, 8 and 10.

(B) The new text of 1069, as emended herein [it is also published in this writer's web site, www.history.ccsu.edu/elias/elias.htm under Panathenais IV]:

Ἀγαθῆι τύχηι τοῦ Σεβαστοῦ Καίσαρος κ[αὶ τοῦ δήμου τοῦ Ἀθηναίων ἐπὶ Γαίου
Ἰουλίου]

Λάκωνος ἄρχοντος καὶ ἱερέως Δρούσο[υ ὑπάτου ^{ca. 13} συναχθείσης κυρίας]

ἐκκλησίας ἐπὶ τῆς ἐνάτης πρυτανείας, [ἧς ἐγραμμάτευε ^{ca. 16} τῶν προ]-

έδρων ἐπεψήφισεν Εὐθύδομος Ἀρχ[. ^{ca. 8} καὶ οἱ συνπρόεδροι· ψηφισαμένης τῆς ἐξ]

Ἀρείου πάγου βουλῆς καὶ τῆς βουλῆς [τῶν Χ' καὶ τοῦ δήμου τοῦ Ἀθηναίων· Γαίου
Ἰούλιον] (5)

Νικάνωρα νέον Ὅμηρον καὶ νέον [Θεμιστοκλέα καὶ ^{ca. 28}]

καὶ ἀγωνοθέτην Σεβαστῶν ἀ[γώνων ^{ca. 31} στρατηγὸν]

κεχειροτονημένον ἐν τῶν ἐ[πὶ ^{ca. 16} ἄρχοντος ἐνιαυτῶι, διὰ τὴν πρόφα]-

σιν ἦν ἔσχεν ἄπρ[ὸς τὸν δῆμον τὸν Ἀθηναίων· δεδόχθαι τῶι δῆμωι ὅ ἐπειδὴ Γάιος
Ἰούλιος]

Νικάνωρ ἀ[νὴρ ἀγαθὸς γενόμενος ^{ca. 41}] (10)

[----- ^{ca. 67} -----]

[----- ^{ca. 67} -----]

COMMENTARY:

Lines 1 and 5, as completed, indicate a line length of about 67 letters.

LINE 1: κ[αί]. Moustoxydis read what has the shape of K [LINE 2 below], and for the restoration, cf. *Inscr. de Délos*, No. 2535, lines 1-3: ἀγαθῆι τύχηι/ τοῦ Σεβαστοῦ Καίσαρος καὶ τοῦ δήμου/ τοῦ Ἀθηναίων, which dates from A.D. 94/5-102/3 (*Ἑλληνικά* 33, 1981, 225). R. Neubauer, for example, had proposed a reading of Κ[λαυδ. Νέρωνος] in *Comment. Epigr.* (1869), 147; see also under *IG III 1*.

LINES 1-2: [Γαίου Ἰουλίου]/ Λάκωνος ἄρχοντος. The name Lakon suggests that this archon may have hailed from the Spartan family of Julius Eurykles; for an identification, cf. *Ἑλληνικά* 33, 1981=83), 237, K33.

LINE 2: Δρούσο[υ]. Pittakes has ΔΡΟΥΣΟΥ in *L'anc. Athènes*, 493, and Moustoxydis' *apographum* ΔΡΟΥΣC [see 'Ελληνικά 33, 1981, 225]. NOTE: Someone wrote on the margin /ου, completing Δρούσου, with a comment there on Drusus in Italian.

LINE 2 *ad fin.*: [συναχθείσης κυρίας]; cf. B. D. Meritt and J. S. Traill, *The Athenian Agora*, XV (1974), No. 460, line 5: βουλή συνήχθη, of A.D. 209/10.

LINE 3: ΕΚΚΛΗΣΙΑΣ, Pittakes; Moustoxydis ΕΚΚΛΗΣΙΑ (under Line 2 above, respectively); [ἦς ἐγγραμμάτευε, κτλ.], cf. *Agora* XV (Line 2 *ad fin.* above), No. 460, line 2: [πρυ]τανείας, ἦς ἐγγραμμάτευεν.

LINE 4: Ἄρχ[-], Pittakes; Moustoxydis indicated only an A, or Λ? (respectively, under Line 2 above). Εὐθύδομος Ἄρχ[-] is otherwise unknown.

LINE 4: [καὶ οἱ συνπρόεδροι ψηφισαμένης τῆς ἐξ], cf. *Agora* XV (under Line 2 *ad fin.* above), No. 460, line 4: καὶ οἱ συμπρόεδροι, and *IG II² 3969 = SEG 49, 1999 = '02*, No. 209, lines 1-5: ψηφ[ισα]μένης τῆς ἐξ Ἄ/[ρείου πάγ]ου βουλῆς καὶ / [τῆ]ς βουλῆ[ς τῶ]ν πεντακ / καὶ τοῦ δήμου / [ο]σίων (dotted letters omitted), 174/5-177/8 A.D. Cf. also D. J. Geagan, *Hesperia*, Suppl. 12 (1967) 144: *IG II² 4196=SEG 33 (1983 = '86)*, lines 1-6, *post a. 125 p.*, and 4210, lines 12-15, *post a. 128/9 p.*

LINE 5: [καὶ τοῦ δήμου τοῦ Ἀθηναίων], cf. *IG II² 4193A*, lines 1-3: ἡ ἐξ Ἀρείου πάγου βουλή καὶ / ἡ βουλή τῶν ἑξακοσίων / καὶ ὁ δῆμος ὁ Ἀθηναίων, *fin. s. I p.* The restoration of [Γάιον Ἰούλιον] at the end of this line is dictated by the name Νικάνορα at the beginning of line 6.

LINE 6: νέον [Θεμιστοκλέα καί]; Pittakes has NEON; Moustoxydis NE (respectively, under Line 2 above).

LINE 7 *ad init.*: ἀγωνοθέτην Σεβαστῶν ἀ[γώνων], see Ἄρχ. Δελτίον 30, 1975 = '78, 123 = 'Ελληνικά 33, 1981, 235, under K21, with Νούιος ἐξ Οἴου being the first ἀγωνοθέτης of Σεβαστοὶ ἀγῶνες in *IG II² 3270*, lines 4-5: τοῦ καὶ ἀγωνοθέτου πρώτου / τῶν Σεβαστῶν ἀγῶνων Νούιου τοῦ Φιλείνου ἐξ Οἴου, *a. 41 p.* [see *IG II² 4174*, lines 5-6: καὶ ἀγωνοθέτης τῶν Τιβερίου Κλαυδίου Καίσαρος Σεβαστοῦ ἀγῶνων – Νούιος Φιλείνου ἐξ Οἴου, *a. 41 p.*].

LINE 7 *ad fin.*: [στρατηγόν], as in K. Keil, *Rh. Museum* 18 (1863) 57; or perhaps [ταμίαν]?

LINE 8: ἐν τῶν ἐ[πί, κτλ. Pittakes has ENTONE, while Moustoxydis recorded ᾿ΤΟ' (under Line 2 above, respectively).

LINES 8-9: διὰ τὴν πρόφα]/σιν; cf. *Agora* XVI (1997), No. 337, lines 9-10: προφάσει χρυσάμε/[νος] = S. Follet, "Julius Nicanor et le Statut de Salamine" in *L'hellénisme d' époque romaine: nouveaux documents, nouvelles approches (Ier s.a.C-IIIe s.p.C)*, *Actes du*

Colloque international à la mémoire de Louis Robert, Paris, 7-8 juillet 2000, éd. Simone Follet [De Boccard, 2004] 142, lines 20-21: ἤτινιοῦν προφάσει χρησάμε/[νος] = C. P. Jones, *ZPE* 154, 2005, 162, line 20: [ή]τινιοῦν προφάσει χρησάμε[ν- 5?].

LINE 9: ἦν ἔσχευ <πρ>ός[ς, κτλ. Pittakes, HN ET ENTIO; Moustoxydis, HNESXENTI, with S almost complete and the upper half of X preserved (above, under Line 2 respectively).

LINE 10: ἀνὴρ ἀγαθὸς γενόμενος; or possibly <ν>[έος "Ὀμηρος, κτλ. Pittakes read an A after NIKANOP; Moustoxydis recorded no letters or traces of letters below line 9 (respectively, under Line 2 above).

ELIAS KAPETANOPOULOS

Central Connecticut State University

Eran Lupu has "More Corrections and Some Second Thoughts" on his book:
Greek Sacred Law. A Collection of New Documents (NGSL), Leiden 2005.

P. XI n. 2: Regarding *SEG XXXII 86*, one hopes that a new text will clear up some of the uncertainties regarding this text. Whether it should be included in a corpus of Greek sacred laws is, however, a different question.

Part I 1

I understand that the argument in my section discussing the definition of Greek sacred law may be a bit too indirect. It seems useful to summarize it: By definition, "Greek Sacred Law" is a modern construct. Some ancient precedents exist, but they are too sparse and unrelated to one another to enable a hard and fast reconstruction (which I may or may not attempt in the future) of a coherent whole. Considering that Greek sacred law, as we use the term, is by and large modern, we must ask ourselves what makes a document a Greek sacred law, or in other words, how do we determine that a given document should be included in the corpus of Greek sacred laws. The two basic requirements on which the current corpus seems to be based are that the documents be prescriptive and that their subject matter pertain to religion and particularly cult practice. It goes without saying that these requirements leave room for interpretation and adaptation. I must add that it is futile to look in my Part I for a typology of Greek sacred laws, since my pronounced intention was merely to review the *contents* of the current corpus. The question whether a corpus of Greek sacred laws should be constituted on other parameters is valid. One could argue that it should include, for example, narratives pertaining to cult performance (e.g. "the polis is honoring so-and-so since he provided funds for the festival and distributed so much meat etc." or oracles in which the regulation of cult practice is indirect ("the god answered that they should do this or that...", as opposed to the actual oracle: "do this or that..."). Personally, I would keep such documents out of the corpus. The distinction between fragments and testimonia is clear to any philologist. I think it should be borne in mind in the present case as well.

P. 11: (*LSCG* 36, Regulation from Piraeus) Ensuring the rights of the priestess is probably not the sole motivation behind prohibiting activities in her absence.

Pp. 9-10: The fact that *LSCG* 69 does not quite refer to itself by a specific term should not preclude referring to it as a law.

P. 22, paragraph 2, line 6: for *epitimoï* read *epitima*.

Pp. 27-28: The discussion of *LSCG* 67 is somewhat confusing. "Local residents excluded" is incorrect and should be ignored.

P. 28: Dumping and littering: while in some cases "manure" and "dung" are probably the correct terms for *kopros*, where regulations prohibit dumping it on sanctuary grounds, these terms may be too specific, since the origin of the *kopros* being dumped may be both animal and human.

Pp. 37-38: Regarding *LSCG* 72, it would have been better to be less precise about the date (see cross reference in *SEG* XLIII 212 for dating problems).

P. 40: 2nd paragraph, 3rd line for "is" read "was."

P. 30: Regarding *LSAM* 17, "valuables and fishponds" is more literal than "honors and fish-rearing interests."

P. 39: Regarding *LSCG* 14: While the *basileus* is very instrumental in the proceedings, marking the boundaries is of course the province of the *horistai*.

P. 42: For *LSCG* 154 see S. Sherwin White, *Ancient Cos*, 305-306 with n. 142.

P. 299 n. 19: Regarding *hierosyna* and *hierosyne* see Puttkammer 1912 p. 2.

P. 39: (Orgas): The sweeping initiative affected the general care of sacred lands (or sanctuaries), not necessarily their boundaries.

P. 42: Regarding *LSCG* 156, it seems ms to me that all that can be said with some certainty regarding it that it deals with the priesthood of Zeus Polieus (and the purity of the priest) and with the cult of Apollo Dalios.

P. 45: (Hereditary priesthoods, naming first born as priest): If we accept Segre's restorations, *Ischr.Cos* ED 82 names the first born and the one following him as priests of Zeus and Athena respectively.

P. 47: (Oracle from Heracleia Latmia): Translation line 1?: "how" i.e. "that."

P. 49, n. 242: I note again that the future may be used not only in sales of priesthoods. Cf. *LSAM* 78 and possibly 36.

P. 59, first paragraph: My account of *LSS* 86 seems to follow Sokolowski's commentary too closely. If *Psythiros* is an oracular deity, I assume that sacrifice would be offered in connection to consultation, but this is not necessarily the case.

P. 64 n. 320: Regarding *LSS* 11, the exact sense of *exhegeomai* here (direct, prescribe, interpret, report?) is difficult as is the relationship between the sacrifices mentioned.

Pp. 65-70: It goes without saying that the amount of detail in calendars may *inter alia* have something to do with the complexity of the rituals involved.

P. 65, n. 325 end: Prott's inference is logical but may be at odds with the physical features of the stone.

P. 66: I note that I followed Sokolowski's heading for *LSCG* 20 as the Calendar of the Marathonian Tetropolis. It is more correct, of course, to talk about the two columns separately, the second featuring the calendar of Marathon.

P. 67, third paragraph: my discussion of *LSS* 16.81-84 seems somewhat oversimplifying: The inscription requires that "the sacrifices," though not explicitly the prices of victims and incidentals which are recorded in the calendar, be inscribed. On the other hand, it specifically requires to record the "*timai* (fees, stipends, allowances vel sim.) of the priests," which in reality have already been specified.

Footnote regarding the calendars of Erchia and Marathon: The requirement to sacrifice pregnant animals may be viewed as financial rather than religious and motivated by the price of the animals.

P. 82: (State Foundations) In hindsight, the Xanthus document is probably the single document more or less compatible with the definition of a cult foundation. At least in its present fragmentary state *LSS* 6 should have been discussed elsewhere, probably under "refinancing" in the section on festivals in Part I. I am aware (though I tend to disagree) that some of the festival-related documents discussed under "refinancing" and not classified as foundations may be viewed as such (this could include my no. 2, the title of which may well be "funding for the festival of Heracles in Akris").

As *LSS* 6 does not really fall into the category of foundations, as discussed in this section, it would probably have been better to discuss it in relation to festivals.

P. 85: (*LSCG* 103, Foundation of Hegesarete *IG* XII 7, 237): for the foundation see *ibid* *IG* XII 7, 245.

P. 87: line 6: Regarding *IG* XII 3, 330, I should have made clear that capital letters are commonly used to denote not slabs but the different texts (A: name labels of the statues, B: testament [= first document, lines 1-108, columns I-III], C: statues [= second document, lines 109-288, columns IV-VIII]). Thus *LSCG* 135 reproduces lines 1-94 of *text* C; the reference to slabs is irrelevant.

P. 89, 1st Paragraph, 3rd line from bottom; p. 179 *Translation* line 4; p. 493 (index s.v.): For Heraclistai, read Heracliaistai.

P. 102: (Ceremonies) Regarding *LSAM* 50: from a strictly formal point of view, this is of course a single document.

P. 107: Regarding the *Eisiteria*, I note that my moderate attempt to make some sense of the considerably problematic chronology may be misleading. The expression "an offshoot" is unfortunate since the festival should be treated independently of the *Leukophryena*. In general I note that the classification of this festival and others as "new" or "resuscitated" frequently depends on the internal evidence of the documents themselves and may accordingly be questionable.

No. 1: Regarding the additions on the right side, I must stress that I have full confidence in the late M.H. Jameson's readings in S. Goldhill and R. Osborne (eds.), *Performance Culture and Athenian Democracy*, Cambridge 1999: 330 n. 32 [and 329 n. 29 for the left side], based, as they are, on his long study of the stone. Most can be verified in the photograph the J. Paul Getty Museum has kindly sent me (with the proviso that a number of the letters must be dotted). Although I remain extremely grateful to the J. Paul Getty Museum, particularly to Janet Grossman, for allowing access to the stone during the very short period in which it was accessible, I must note that given the limitation of time and the condition of the work my inspection (pursued all too close to the submission of my manuscript) could consist in little more than checking Daux's readings. I should add that, although no dramatic changes in the text are likely, further study of the stone is likely to result in further modifications of Daux's ideas. I should also like to caution that the hypothesis that the additions on the left side belong to a text once inscribed on the back of the stone remains a hypothesis: in a conversation, M.H. Jameson, though not altogether dismissing the idea, was not quite convinced. Note also that the placement of the additions in relation to the lines of the main text is approximate. I have, again, followed Daux in numbering them.

Lines 14-16: Even if the second piglet is sacrificed in another place, its recipient is probably still Zeus Polieus (otherwise the offering has no recipient). It is also not entirely inevitable that it is still connected to the *Prerosia*.

No. 4: I should have mentioned that Petrakos (*Marathon*, 1996: 89-90) thinks garments would be carried in as offerings.

No. 5: lines 29-30: It is possible to translate *agora* with Raubitschek as "sale".

PP. 182-183: I suspect that experts on Roman Athens find my discussion of the dating formula and of the Flavii of Sounion deficient and I look forward for a coherent correction.

P. 183, 2nd paragraph, line 7, 2nd word: for "consul" read "archon."

No. 7: Translation "Abortion" or "miscarriage" (as should be clear from the commentary).

No. 11: PP. 230-233: The question of the re(?)-organization of the *Ptoia* is considerably more complex than it appears from the discussion here. The characterization of the *Ptoia* as Pan-Boeotian in this case is particularly problematic.

No. 12: The heading: "Regulation" would have been more accurate.

No. 14: I understand that the inclusion of the entire text may seem questionable. It was done to answer the immediate needs of those interested in the section of the Hermaia and can otherwise be ignored.

P. 263, n 19: To the list of Greek sacred laws regarding gymnasia add *LSAM* 49.

No. 16: *Restorations* line 1: Even if *enorchas* is documented in Camirus, it is not necessarily preferable to *enorchos*.

P. 274, lines 10-11: For the two sentences starting with "These" and ending with "tribe" read: "The three poleis were divided among demes, grouped into tribes. The reference in the present inscription is presumably to one of these tribes."

No. 17: P. 278: A comma (,) should probably be inserted at the end of line 14 of the Greek text. Lines 12-15 of the translation should better read: "This decree [shall be inscribed] on a stone stele—[the *poletai* shall] lease out (the contract) according to whatever the architect [specifies]—and set it up."

No. 18: line 15: *eisprachtheshtai* is naturally preferable to *espraxetai* but seems too long for the space

No. 19: The *koine* (probably "general") *diagraphe* could have featured rules common to this and other sales (cf. *LSAM* 44).

Line 3: for *timai* cf. τιμὰς τῶν ἱερέων in *LSS* 19.

No. 20: A lines 9-10: In retrospect "the women who performed (made) the sacrifice" are probably worshippers, as peculiar as the provision in question seems to be.

No. 24: To the list of editions add *CEG* II 847 where the inscription is dated to ca. 300 B.C. (but with no discussion of the date).

No. 26: lines 5-6: *homonoountas politeusthsai*: perhaps "to share in the government harmoniously."

Line 27: the translation "at the sacrifice" is inconclusive.

No. 27: Line 11: It would have been better to translate literally: "of the portions, the ninths." I add that, although division into nine parts is implied in *enateuo*, the verb is connected only with the offering of the ninth. The verb is also attested in J. Pouilloux, *Recherches sur l'histoire et les cultes de Thasos* I, (Paris 1954), 82-85 no. 10a, which seems, however, to add nothing.

Regarding *arxamenoï* and *argamata* in lines 15 and 19, although I think that they should be interpreted here as firstlings, we may prefer the more general "offerings" as the first editors do.

P. 492: Under "Galatho" read "Galato."

ERAN LUPU

George Washington University

ASGLE Ballots & Membership Enrollment/Renewal

Ballot for Vice-President

The following members are running for the position of Vice-President, term 2008-9. Please vote for one.

1. Professor Stephen V. Tracy _____
Director, The American School of Classical Studies at Athens
2. Professor Eran Lupu, George Washington University _____

Ballot for Member-at-Large

The following member is running for the position of Member-at-Large, term 2008-9. Please vote for him, or write in your own candidate.

1. Professor John Bodel, Department of Classics Brown University _____
2. Write-in Candidate _____

If you wish to vote electronically, you may do so. Simply send your votes to: paul.iversen@cwru.edu

Membership Enrollment or Renewal

You may now pay ASGLE dues online (<http://www.case.edu/artsci/clsc/asgle/membership.html>) from anywhere with a credit card via PayPal or via mail and a cheque. *If paying with cheque, please send only US funds, make all cheques payable to ASGLE, and send to Paul Iversen at the address given below. You may wish to make a copy of the completed form for your records.* Choose one of the following:

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