A SACRIFICIAL CALENDAR FROM COS.

IN the *Bulletin de Correspondance Hellénique* for 1881 (vol. v. pp. 216 foll.) MM. Am. Hauvette-Besnault and Marcel Dubois published a number of inscriptions from Cos, among which are two fragments of a curious sacrificial calendar. These fragments they describe as existing in the house of M. Dim. Platanistis. One of the marbles is broken at the top and the left side, and is apparently inscribed on one surface only. Fifteen lines of the inscription can be fairly well deciphered. I will call this document HBD 1. The other marble was inscribed on both sides; but only the endings of some nineteen lines on the one side, and the beginnings of as many lines on the other, now remain: I shall call this document HBD 2*a, b*.

Mr. W. R. Paton, who has repeatedly visited Cos, has not only sent me corrections of some of the readings in HBD 1, but he has also had the good fortune to discover two other large portions of the same interesting calendar. Of these he has very kindly sent me copies, with a view to the publication of the inscription in this Journal. I propose to cite Mr. Paton's fragments as P1 and P2.

The marble P1 is on the floor in front of the altar of a very old church, and has been much worn by the feet of worshippers; so that in some places all trace of letters has disappeared.

P2 is inscribed 'on a marble which M. Nicolaides has recently built into his kitchen, as a sink, the inscribed side being thus concealed. A few days ago' (writes Mr. Paton, July 11, 1888), 'I managed to get him to allow me to take it out, but he insists on its being replaced, and this will be done tomorrow. . . . Unluckily the marble is in a very bad condition. I have worked very hard at it for four or five days, and taken an impression. . . . Its length is 119 centimetres, width 63. The marble was formerly placed, face downwards, in a cistern near the hospital. It has three holes bored in it, destroying parts of lines 9—19 and lines 55—58. A considerable portion in the centre is almost entirely effaced (lines 28—40). The upper part (lines 1—8) is much worn and illegible. The left-hand edge has also been worn. This is the state in which the marble was when Mr. Nicolaides' workmen extracted it from the cistern. In order to embellish it, they rounded off the right-hand side, thus destroying about three letters in each line, and by some accident a piece was chipped off the lower left-hand corner. Some of these missing letters I was able to read from the impression left by the marble in the mortar of the cistern whence it was taken.'

It will be seen at a glance that these fragments all form part of one extensive calendar; this appears to have been inscribed on a series of marbles, and contained a list of every public sacrifice offered throughout the year, specifying the officials concerned in each ceremony, and apportioning the perquisites (*γέρη* = *ιερώσυνα*).¹

As the document was so lengthy, we may very probably hear of other portions coming to light. The portions already recovered are full of curious information, but they do not reveal their order or place in the original document. We shall find that P2 deals with the sacrifices of the month Batromios, while P1 refers to a passage of P2. HBD 1 is occupied with the worship of Heracles, but it does not appear in what month these festivals took place. Still less can any indication be gathered from HBD 2*a*, *b*. If our calendar were complete it would enable us to verify Bischoff's arrangement of the Coan months (*Leipziger Studien*, vii. 1884, *De fastis Graecorum antiquioribus*, p. 381), which he gives as follows: 1. Ἀλσειος. 2. Βαδρόμιος. 3. Καφίσιος. 4. Θενδαίσιος. 5. Πεταγείννος. 6. Ἀρταμίτιος. 7. Γεράστιος. 8. Δάλιος. 9. Τακίνθιος. 10. Ἀγριάνιος. 11. Unknown. 12. Πάναμος. The year began at the Autumn equinox.

As it is, I will simply print the different fragments in the accidental order of discovery: this will be convenient, and as probable as any other arrangement.

HBD 1.

'Dans la maison de M. Dim. Platanistis marbre brisé en haut et à gauche. H. 30. L. 0'45.' This fragment I give in cursive type only, the text of the French editors in the *Bulletin* being corrected by help of Mr. Paton's new collation of the stone.

§ 1. (MONTH unknown):

... α ἐξ]εἰκάδος· [τοῖς ἥρω]σιν οἱ [ἱαρεῖς?] ὅτε τελέω [θοινῶ]νται κατὰ φυλ[άς, ὁ] μὲν τῶν Ἑλλέων παρὰ τὸ Ἡράκλειον, ὁ δὲ τῶν Δυμάρων παρὰ τὰ Ἀναξίλεα, ὁ δὲ τῶν Παμφύλων ἐν Σιτέα | 5 παρὰ τὸ Δαμά[τριον· [καὶ] τούτων ἐκάστῳ ἱερὰ οὐλομετ[ρεῖται] ἡμέκτον ἐκατέρων, καὶ κύλικες καὶναὶ τρεῖς ἐ[κ]άστῳ, καὶ πῖναξ ἐκάστῳ· ταῦτα παρέχοντι τοῖ ἱα[ρεῖς] καὶ θύοντι.

¹ Perhaps this statement is too sweeping. The calendar may have been merely supplementary to an older inscribed calendar which it did not wholly supersede. It is just possible that we may recognise a relic of that old calendar in the fragment No. 471 of Röhl's *Inscriptiones Antiq.* (see *Addenda*, and Roberts' *Introduction*, No. 5, p. 29). If so, this later calendar would only name such festivals as were now ordained for the first time, or were reorganised by this new ritual enactment. I imagine that in all the cities of the Graeco-Roman world there existed authoritative calendars of the public sacrifices, such as Livy

describes (i. 20) when he says of Numa Pompilius: 'Pontificem deinde Numam Marcium, Marci filium, ex patribus legit, eique sacra omnia exscripta exsignataque attribuit; quibus hostiis, quibus diebus, ad quae templa sacra fierent, atque unde in eos sumptus pecunia erogaretur.' We must wait for fresh inscriptions to come to light before our materials will enable us to deal with this class of documents as a whole. The ritual calendar from Myconos (Dittenberger, *Sylloge*, No. 373) is at present the most complete and instructive example of the kind.

§ 2. Τρίτα ἀνομένον Ἡρακλεῖ ἐς κο . . . | . . . νανῆν καυτός.

§ 3. Τῇ αὐτῇ ἀμέρᾳ Ἡρακλεῖ | 10 Θεσ]σαλὸν βοῦς · τοῦτον
θύει ὁ ἱερεὺς, τῷ δὲ | [ἱαρεῖ ἱ]ερὰ δίδεται κριθᾶν τρία ἡμέδιμνα
καὶ σπυ[[ρ]ῶν [τ]ρεῖς τεταρτῆς καὶ μέλιτος τέτορες κοτύλ[αι, καὶ
τυροὶ οἶοι δωδέκα καὶ ἱπνὸς καινὸς καὶ φρ[[υγά]νων ἄχθος
καὶ ξυλέων ἄχθος καὶ οἶνου τρία | 15 ἡμίχοα.

§ 1. In line 1 the French editors restore [ἀμφ]εικάδος, which occurs as a date of another Coan inscription (*Bulletin*, *ibid.* p. 239, no. 26), 'the day after the 20th,' = the 21st. But in our inscription the day is uniformly in the dative case, and I have restored accordingly. Line 2: the restorations are the plausible suggestions of the French editors. There certainly seems to be a reference to the eponymous heroes of the three Dorian tribes, of which we shall read more in P 2. The readings of line 3 are from Mr. Paton's memoranda. The Ἡράκλειον is a shrine or enclosure of Heracles, and τὸ Δαμάτριον (line 5) of Demeter: τὰ Ἀναξίλεια and Σιτέα are localities now unknown. Lines 5 foll.: ΑΟΥΛΟΜΕΤ was read by Mr. Paton. Each of the tribal priests has a gallon (ἡμίεκτον) of barley (οὔλαι) measured to him as ἱερά for each of the two sheep (ἐκατέρων). The word οὔλομετ[ρεῖν] occurs nowhere else. Doubtless these large quantities were intended as much for the feast as for the sacrifice: hence the cups and trencher (πίναξ). But why *three* new cups each? Were they intended for separate libations made by each priest to the three eponymous heroes?

§ 2. Line 8: τρίτα ἀνομένον (μηνός) is probably the 28th. The worship of the Heracleid heroes in § 1 has prepared us for the cultus of Heracles. Local legends spoke of his coming to Cos and becoming there the father of Thessalos, of whom sprang Pheidippos and Antiphos, the legendary founders of Cos: see *Iliad*, ii. 676 foll.:

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας,
τῶν αὖ Φεῖδιππός τε καὶ Ἀντιφός ἡγήσασθην,
Θεσσαλοῦ νῆε δὺν Ἡρακλείδαο ἄνακτος.

In lines 8—9 the letters seem certain, though Ψ is given only by Mr. Paton: the French edd. read I. They suppose some reference to the local legend of Heracles' visit, and cite Plutarch, *Quaest. Gr.* 58. But I can suggest no restoration. The word καυτός will be explained in P 1 and 2. It will be found to mean the whole burnt-offering of a pig.

§ 3. I have supposed the name [Θεσ]σαλὸν to refer to the legendary son of Heracles: but we might conceivably read Ἡρακλεῖ[παρὰ τὸν] σάλον, and understand a reference to the hero being washed ashore from the wreck. The forms ἡμέδιμνα and ξυλέων are vouched for by the editors. The latter may be a dialectical variety. Τεταρτεὺς, elsewhere unknown, must be the fourth of a μέδιμνος (*i.e.* three gallons), formed like ἐκτεύς. Mr. Paton tells me that after the word θύοντι, in line 8, the marble exhibits a full stop precisely like that employed in P 1, *viz.* ∟. This is another proof that both fragments are parts of one document.

HBD 2 *a-b*.

‘ Dans la maison de M. Dim. Platanistis, fragment de marbre blanc, gravé sur deux faces. H. 0·30. L. 0·15.’ I give the texts in cursive only.

a.

	----- σκ]έλη, κεφάλαια.	
	οὐκ ἐξαγ]ωγὰ ἐκ Κῶ, ἀπάγειν δὲ	
	Κ]ώων ἢ ξένων τῷ Ἀπόλλ-	
ωνι	-----]ως ἄλλο ἢ τῇ διχομηνίᾳ	
	ι ἐπιρρέζέτω τέλε(ο)ν	5
	μὴ ξενικὸν στράτευ(μ)-	
a	-----]α φέρεν ἐπ’ Ἀμφιαρηίδ-	
a	----- θύε]ν ἀμνὰν καὶ ἀμνὸν καὶ	
	α Δι[τ] Ἰσθμίῳ ταῖς διδ-	
	θύον ?]τι ὑπὲρ τῆς πόλιος α-	10
	ν ἱαρέως σὺν ἀντ-	
	αὶ δέ τις κα μετ-	
	τ]ὰμ πόλιν ἐξ ὧμ μ-	
	θαι ζαμιούντω	
	τῶν ἰα]ρέων ἢ τῶν ἱαρε-	15
ιᾶν	----- ο]ῖνο(ν) ἢ γυναικός	
	τ]ριάκοντα ἀμέ-	
ρας	----- ἱερ]ωσύνας τ-	
	τριάκ-	
[οντα ?]	-----	20

Line 2: something is forbidden to be exported from Cos; it is to be taken back home (ἀπάγειν). In ΑΠΑΓΕΝ, as in ΦΕΡΕΝ (line 7) and perhaps ΟΙΝΟ (line 16), we recognise genuine Coan forms. Similarly [ΙΑ]ΡΟΡΟΙΟΣ in HBD 2*b*, line 11, and ΑΙΡΕΣΘΩ in P 2, line 41: compare Cauet, *Delectus*, Nos. 161, 162, and O. Hoffmann, *De mixtis Graecae linguae dialectis*, pp. 61 foll. But Ω for Ο in τέλεον (line 5) is a lapidary's blunder, which is repeated in P 1, lines 13, 15, and P 2, line 61. Line 4: ἄλλο ἢ looks like a mistake for ἄλλ' ἢ or ἄλλοτ' ἢ. I suppose Ἀμφιαρηῖς to be the name of some locality in Cos: the only surprising thing in the name is its Ionic form; but compare Ἀλκιδες in P 2 line 60. Lines 14 foll. threatened penalties against neglectful priests, and enjoined certain rules of ceremonial purity (line 16 compare P 2, line 43).

b.

	[----- ἱαρ-
ώσυνα. § Τριακάδ[ι	----- κατα-
λέξεται ὁ ἱαρεύς [	----- κ
αθαίρεται χολίρῳ [	----- § Τῇ δεῖνι ἡμέρᾳ Ἀθαν-
ᾷ Πολιάδι δῖν τε[λέαν	-----

- 5 τοις ἱαρεὺς παρ[έχει ? — — — — — τὸ γενομ- (?)
 ενον ἀργύριον ἔσ[τω ? — — — — — ἔνδ-
 ορα ἐνδέρεται[— — — — — ἡμ-
 ἱεκτον καὶ ἄρτος — — —
 ς καὶ ἐπισπενδε[— — — — — θύ- ?
 10 στρα ἃ πόλις πα[ρέχει — — — — — τοὺς ἱα-
 ροποιὸς καὶ κάρυκας ? — — — — —
 καὶ κοιλίας ἡμ[ισυ — — — — — δί-
 δοται ἃ κρίσις [— — — — — ὀβελλό-
 ς τρικάλιος — — —
 15 εας χα — — —
 τ]ᾱς πόλιος[ς — — —
 — — α μηδέ — — —
 — — — σατ — — —

Little can be made of this fragment. The phrase ἔνδορα ἐνδέρεται of lines 6—7 recurs repeatedly in P 1, where its meaning will be discussed. In lines 9—10 [θύ]στρα is a conjecture based on P 1, line 23, *q.v.* Line 14: καλέα, κωλήν, κωλέος are known variants of κωλή, the ham, a joint frequently named in connection with sacrifices: Hesychius also gives κωλία. Ὀβελός τρικώλιος is restored from P 2, line 53, where αἵματιον ὀβελός τρικώλιος occurs, a phrase which is explained by an ingenious suggestion which I owe to Mr. A. Hamilton Smith. In the *Ety. Magn.* we find Αἱμάτια· ἀλλάντια. Mr. Hamilton Smith understands τρικώλιος to be equivalent to τρίκωλος (cp. μονο-, δι-, τετράκωλος) and to mean ‘with three legs.’ It thus equals τριώβολον which, according to Eustathius on *Il.* i. 463, was used by most Greeks in preference to the πεμπώβολον as a sacrificial implement. Thus our text alludes to something like that which is so graphically described in 1 Sam. ii. 13: ‘The priest’s custom with the people was, that, when any man offered sacrifice, the priest’s servant came, while the flesh was in seething, with a flesh-hook of three teeth (= ὀβελός τρικώλιος) in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself’ (compare Helbig, *Das Homerische Epos*, 1st ed., p. 256).

P1.

Fragment discovered by Mr. Paton : described above.

ΛΕΙ ΛΙ ΙΑΜΒΑΝΕΙΔΕΡΜΑΚΑΙΣΚΕΛΗΉΤ
 ΑΙΑΜΕΡΑΙΡΕΑΙΘΙΣΚΥΕΥΣΑΚΑΙΙΕΡΑΘΣΣΑΠΕΡΤΟΥΓΕΔΑΓΕΙΤ,
 ΥΓΕΓΡΑΡΤΑΙΤΟΥΤΩΝΟΥΚΑΠΟΦΟΡΑΟΥΕΙΙΑΡΕΥΣΚΑΙΙΕΡΑΠΑΡΕΧΕ
 ΕΡΗΛΑΜΒΑΝΕΙΔΕΡΜΑΔΕΚΑΤΑΙΗΡΑΙΑΡΓΕΙΑΙΕΛΕΙΑΙΒΑΣΙΛΕΙΑΙΔΑΝ
 5 ΑΛΙΣΚΡΙΤΑΚΡΙΝΕΣΘΩΔΕΜΗΕΛΑΣΣΟΝΟΣΛΙ'ΟΝΗΜΕΝΑΡΕΝ
 ΗΚΟΝΤΑΔΡΑΛΜΑΝΟΥΕΙΙΑΡΕΥΣΚΑΙΙΕΡΑΠΑΡΕΧΕΙΓΕΡ ΛΑΜΒΑ
 ΔΕΡΜΑΚΑΙΣΚΕΛΟΣΤΑΥΤΑΣΑΠΟΦΟΡΑΕΝΔΟΡΑΕΝΔΕΡΕΤΑΙΚΑΙΟΥ
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 ΡΩΝΤΟΥΤΩΝΟΥΚΕΚΦΟΡΑΕΚΤΟΥΝΑΟΥΕΝΔΕΚΑΤΑΙΤΗΝΙΜΑΧ/

- 10 :HIBΟΥΣΚΡΙΝΕΤΑΙΤΟΑΤΕΡΟΝΕΤΟΣΕΦΟΥΚΛΕΩΝΤΙ·Υ·ΡΝΕΙΑ·ΚΑ
ΕΡΤΟΥΒΑΤΡΟΜΙΟΥΤΩΙΗΝΙΤΩΙΠΟΛΙΗΚΡΙΝΕΤΑΙ</>·ΛΟ·ΡΟΣΠΡΟ
<ΑΥΤΕΥΕΤΑΙ·ΚΑΙΠΡΟΚΑΡΥΣΣΕΤΑΙ·ΚΑΘΑΠΕΡΤΩΙΠΟΛΙΗ·ΔΥΩΔΕ
ΑΤΑΙ·ΙΗΝΙΜΑΧΑΝΗ·ΟΙΕΣΤΡΕΙΣΤΕΛΕΩΙΚΑΙΒΟΥΣΟΚΡΙ·ΟΙΕΣΤΟ
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15 ΡΕΙΣΤΕΛΕΩΙΤΑΥΤΑ·ΟΥΕΙΙΑΡΕΥΣΟΤΩΝΔΩΔΕΚΑ·ΘΕΩΝΚΑΙΙΕΡΑΙ
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ΕΞΟΥΑ·ΘΕΟΜΟΙΡΙΑΤΑΜΝΕΤΑΙ·ΚΑ·ΙΙΟΟΣΓΕΡΗΛΑΜΒΑΝΕΙ·ΟΙΑ
20 ΡΕΥΣΣΕΚΕΛΗΚΑΙΔΕΡΜΑΤΑ·ΤΑΙΑΥΤΑΙΑΜΕΡΑΙΑ·ΘΑΝΛΙ·ΜΑΧΑ
ΔΙΔΑΜΑΛΙΣΚΡΙΤΑΤΟΑΤΕΡΟΝΕΤΟΣΕΦΟΥΚΛΕΩΝΤΙΚΑΡΝΕΙΑ
ΟΔΕΑΤΕΡΟΝΕΤΟΣΟΙΣΤΕΛΕΑ·ΟΥΕΙΙΑΡΕΥΣ·ΚΑΙΑΠΟΡΡΑΙΝΕΤΑΙ·ΘΛ·
ΑΣΞΑΙΤΟΥΤΩΝΟΥΚΑΠΟΦΟΡΑ·ΣΤΡΑΔΙΔΟΤΑΙ·ΤΑΙ·ΘΕΩΙΕΛΑΙ
ΤΕΤΟΡΕΣΚΟΤΥΛΕΑΙ·ΟΙΝΟΥΤΕ·ΑΡΤΑΠΡΟΧΟΙΚΑΙΝΑΙΔΥΟΚΑΙΚΥ·
25 ·ΛΑΙΝΑΙΤΡΕΙ·<·Ο·ΙΣΤΑΜΠΟΛΙΝΩΝΕΙΣ·ΘΑΙΔΛ·
ΛΧΜ

§ *Ninth (?) day of the Month*: (line 1)

... . Θύει ἱαρεύς καὶ ἱερὰ παρέ]χει· (γ)έ(ρη) λαμβάνει δέρμα καὶ σκέλη.

Ninth (?) day continued: (lines 1—4). Τ[ᾶ αὐτ-

ᾶ ἡμέρᾳ· ῥέα ὅις κνεῦσα καὶ ἱερὰ ὅσσα περ τοῦ Πεδαγειντιο-
υ γέγραπται· τούτων οὐκ ἀποφορά· θύει ἱαρεύς καὶ ἱερὰ παρέχε]ι· γ-
έρη λαμβάνει δέρμα.

§ *Tenth day*: (lines 4—9). Δεκάτᾳ· ῥηρᾶ ῥαργείᾳ ῥελεῖᾳ Βασιλείᾳ δάμ-

- 5 αλις κριτά· κρινέσθω δὲ μὴ ἐλάσσονος [ἐπ' ?]ωνημένα πεν[τ-
ήκοντα δραχμῶν· θύει ἱαρεύς καὶ ἱερὰ παρέχει· γέρ[η] λαμβά]νει
δέρμα καὶ σκέλος· ταύτας ἀποφορά· ἔνδωρα ἐνδέρεται, καὶ θύ]εται
ἐπὶ τᾷ ἰστίᾳ ἐν τῷ ναῶ τὰ ἔνδωρα καὶ ἐλατήρ ἐξ ἡμῆκτου [σπ-
υρῶν· τούτων οὐκ ἐκφορά ἐκ τοῦ ναοῦ.

§ *Eleventh day*: (lines 9—12). ῥενδεκάτᾳ· Ζηνὶ Μαχ[α-

- 10 ν]ῆι βοῦς κρίνεται τὸ ἄτερον ἔτος ἐφ' οὗ κλέων[τι] Κ[α]ρνεῖαι κα[θά-
π]ερ τοῦ Βατρομίου τῷ Ζηνὶ τῷ Πολιῇ κρίνεται· κα[ὶ] χ[ο]ῖ]ρος προ-
καυτεύεται καὶ προκαρύσσεται καθάπερ τῷ Πολιῇ.

§ *Twelfth day*: (lines 12—20). Δωδε[κ-

- άτᾳ· Ζηνὶ Μαχανῇ ὅιες τρεῖς τέλε(ο)ι καὶ βοῦς ὁ κριθεὶς τὸ
ἄτερον ἔτος ἐφ' οὗ κλέωντι Καρνεῖαι, τὸ δὲ ἄτερον ἔτος ὅιες [τ-
15 ρεῖς τέλε(ο)ι· ταῦτα θύει ἱαρεύς ὁ τῶν δώδεκα θεῶν καὶ ἱερὰ [π-
αρέχει· τούτοις προθύεται πὰρ τὸν κο[ιν]ὸν ἃ φέρουντι Φυλεομ-
αχίδαι ἀλφίτων ἡμῆκτου οἴνου τετάρταν· γέρη δὲ Φυλεομ-
αχίδαις δίδεται τοῦ βοῦς ὅπλᾳ, παρσός· τῶν δὲ οἴων τὸ ὠμὸν
ἐξ οὗ ἂ θεομοῖρια τάμνεται, κα[ὶ] τὸ στή]θος· γέρη λαμβάνει ὁ ἱα-
20 ρεύς σκέλη καὶ δέρματα.

Twelfth day, continued: (lines 20—26). Τᾶ αὐτᾶ ἡμέρᾳ ῥαθῶν [τᾶ] Μαχα[νί-

δι δάμαλις κριτὰ τὸ ἄτερον ἔτος ἐφ' οὗ κλέωντι Καρνείαι· τ-
 ὃ δὲ ἄτερον ἔτος δις τελέα· θύει ἱαρεὺς καὶ ἀπορῥαίνεται θα[λ-
 ἄσσα· τούτων οὐκ ἀποφορά· [θύ]στρα δίδοται τῇ θεῷ ἐλα[ο-
 υ] τέτορες κοτυλέαι, οἶνου τετάρτα, πρόχοι καιναὶ δύο καὶ κύλ[ι-
 25 κες] καιναὶ τρεῖς(ς), το[. τρεῖς· τὰμ πόλιν ὠνεῖσθαι δά[μαλιν
 μὴ ἐλάσσονος δρ]αχμ[ᾶν

Mr. Paton has favoured me with a good impression of this inscription (P 1), besides several transcripts, and his memoranda of repeated examinations of the stone. The text therefore of the surviving lines can be restored with reasonable certainty. They contain directions for the sacrifices of four days of a month: what month, is not stated, but it was the month in which the Carneia were celebrated at Cos. It is singular that the *Καρνεῖαι ἡμέραι* (in lines 10, 14, 21) were at Cos only kept as festival days every other year, and not annually, as in the Peloponnese. But we may safely suppose this biennial celebration to have taken place at the same time of year as in Greece proper, *i.e.* in the Attic month Metageitnion (= August—September). If so, it is worth noting that this is the only month in the Coan Calendar which Bischoff (*Leipz. Stud.* VII. 1884, p. 381) is unable to recover: our inscription suggests *Καρνεῖος* as perhaps the missing name.

Ninth (?) day of the month. Line 1: I have restored the phrase *ἱερὰ παρέχει* which occurs repeatedly lower down. By *ἱερὰ* are meant throughout this document the barley-meal, honey, oil, or other ceremonial accessories of the sacrifice. The *γέρη* are the perquisites of the priest, the technical term for which was *ἱερώσυνα*: see Boeckh-Fraenkel, *Staatsh.* ii. p. 108. But the word *γέρα* is employed by Aeschines (*In Ctes.* § 18): *οἶον τοὺς ἱερεῖς καὶ τὰς ἱερείας ὑπευθύνους εἶναι κελεύει ὁ νόμος, καὶ συλλήβδην ἅπαντας καὶ χωρὶς ἐκάστους κατὰ σῶμα, τοὺς τὰ γέρα μόνον λαμβάνοντας*. Similarly in an inscription from Miletus (Dittenberger, *Sylloge*, No. 376), *διδόναι δὲ τῷ ἱερεῖ τὰ γέρα κ.τ.λ.*

Lines 2 foll.: the law refers back to what had been prescribed under a previous month Pedageitnios; this, according to Bischoff, was the fifth month of the Coan year, answering to the Attic Anthesterion, or the latter part of our February and beginning of March. The phrase *τούτων οὐκ ἀποφορά* (*ταύτας οὐκ ἀποφορά, vel sim.*) occurs often in this document, though I do not recollect meeting with it elsewhere. The meaning is that the flesh of this victim, after the prescribed portion has been burnt to the gods, and the priest and others have received their share, is to be consumed within the temple-precincts: no portion (*μερίς*) was to be sent to friends, or taken to a worshipper's house to furnish a domestic meal, as was very commonly done (see Schömann, *Gr. Alterth.* II. pp. 231 fol.). The restriction is recognised by Hesychius *s.v.* *Ἑστίᾳ θύομεν ἡσάν τινες θυλαί, ἀφ' ὧν οὐχ οἶόν τε ἦν μεταδόναι ἢ ἐξενεγκεῖν*. Compare lines 7 foll., where it is ordered that certain portions of the victim shall be offered *ἐπὶ τῇ ἱστίᾳ ἐν τῷ ναῷ*. It is added: *τούτων οὐκ ἐκφορά ἐκ τοῦ ναοῦ*: that is to say, the sacrifice is restricted to the altar in the *cella*, and no part of it may be carried out of the *cella*; this corresponds even more closely with the words of Hesychius.

Tenth day of the month: lines 4—9. 'To Queen Hera of Argos in the Marsh.' The type of the Argive Hera appears on the coins of that town (Head, *Historia Num.* p. 367—8). Her worship was not unknown elsewhere, e.g. at Sparta (καὶ Ἦρας ἐπὶ τῷ λόφῳ ναὸς Ἀργείας, Pausan. iii. 13, § 6), and among the Veneti (καὶ δύο ἄλση τὸ μὲν Ἦρας Ἀργείας δείκνυται τὸ δ' Ἀρτέμιδος Αἰτωλίδος, Strabo, v. p. 215). The mention of Ἦρα Ἀργεῖα at Cos reminds us that tradition connected Cos with Argolis as having received colonists from Epidauros. The epithet βασιλεία applied to Hera recalls Juno Regina of the Romans, and in the Marmor Ancyranum *Juno Regina* is translated Ἦρα Βασιλῖς (*C.I.G.* 4040 col. i.). But the title has good Greek authority also: see *C.I.G.* 1603 (Lebadea), Ἦρα Βασιλίδι; *Hellenic Journal*, viii. p. 256, (Pisidia) ἱερασμένην Ἦρας βασιλίδος; compare *C.I.G. Addenda*, 2447 and 2465c. But the instance before us is the earliest example I know of on purely Greek soil. The epithet Ἐλεια probably indicates the site of the temple at Cos,—like Ἀφροδίτη ἐν καλάμοις, Ἀφροδίτη ἐν κήποις, Ἀρτεμις Λιμνᾶτις, κ.τ.λ. In line 5 the two first letters of (ΕΓ)ΩΝΗΜΕΝΑ are very doubtful: if I have rightly deciphered the word, it may mean 'purchased for this special purpose,' but the marks on the marble after Ε may be accidental, and we might restore simply ἑωνημένα; compare lines 25—26 *infra*. Fifty drachmas (= about two guineas) appears to have been a good, but not extravagant, price to give for a heifer, to judge by the prices quoted by Böckh-Fränckel, *Staatsh.* i. pp. 94 foll.

In lines 7 foll. it is permitted to take the flesh of the heifer away, after the sacrifice, to be eaten at home; but it is at the same time specified that certain portions of the victim (the ἔνδορα) are to be set apart and offered to Hera, upon her altar within the *cella* itself (ἐπὶ τῇ ἱστίᾳ ἐν τῷ ναῷ), and are not to be taken away out of the *cella*, but must be consumed there and nowhere else. This peculiar provision reminds us of the statement in Athenaeus (vi. p. 262) about the sacrifice made to Hera at Cos: φησὶ γὰρ Μακαρεὺς ἐν τῇ τρίτῃ Κωακῶν, ὅτι, ὁπότεν τῇ Ἦρᾳ θύωσιν οἱ Κῳοί, οὔτε εἴσεισιν εἰς τὸ ἱερόν δοῦλος, οὔτε γέγεται τινος τῶν παρεσκευασμένων,—and again, *ibid.* xiv. p. 639: Κῳοί δὲ τοῦναντίον δρώσιν, ὡς ἱστορεῖ Μακαρεὺς ἐν τρίτῃ Κωακῶν· ὅταν γὰρ τῇ Ἦρᾳ θύωσι, δοῦλοι οὐ παραγίνονται ἐπὶ τὴν εὐωχίαν· διὸ καὶ Εὐφορίωνα εἰρηκέναι πον

ῥειώνη μῶνοι μὲν ἐλεύθεροι ἱεροεργοὶ
ἀνδράσι παρ Κῳοῖσιν ἐλεύθερον ἄμαρ ἔχοντες·
δούλων δ' οὔτις πάμπαν ἐσέρχεται οὐδ' ἡβαῖον.

It seems natural to connect these quotations with the injunction given in our document. The ἔνδορα of the heifer offered to Hera must be consumed within the *cella*, and no portion thereof carried forth. For fear of this ritual being broken, it may well have been found necessary to exclude the household slaves from sharing in the feast: the Greek slave was always expected to be a pilferer of dainty viands, and was only too likely to occasion an ἐκφορά τούτων ἐκ τοῦ ναοῦ.

But what parts of the heifer were τὰ ἔνδορα? Mr. Paton has called my

attention to Hesychius *s.v.* ἔνδρατα· τὰ ἐνδερόμενα σὺν τῇ κεφαλῇ καὶ τοῖς ποσὶ.¹ This obscure gloss receives explanation from the following statement of Mr. Paton of what he has noticed at Cos. 'When an animal, *e.g.* a lamb, is killed here, they first of all, before skinning it, cut off the head and feet and put them aside. It is then skinned and opened, and the stomach and bowels are taken out and put aside, together with the head and feet. From these (stomach, bowels, head and feet) a dish called ποδοκέφαλα is made. The other viscera, required for other purposes, are extracted afterwards and put aside separately. I think ἔνδρα, as explained by Hesychius, probably mean the parts out of which this dish is now made.' As for the verb ἐνδέρειν, which occurs only in this inscription (see HBD 2 *b*, line 7) and in Hesychius, it can only mean 'to flay within doors,' 'to dress for cooking within doors.' This will quite suit the context. Then ἐλατήρ is the flat cake to be offered to Hera, and eaten with the ἔνδρα in the *cella*. It was made of wheaten flour: read [ἀλε]ῖ|ύρων or [σπ]ῖ|υρῶν. The latter form has already occurred in HBD 1, § 3. Compare Hesychius: σπυρούς· πυρούς, which he notes as a Syracusan form.

Eleventh day: lines 9—12. The worship of Zeus Machaneus is another link connecting Cos with Argos. In describing Argos, Pausanias writes (ii. 22, § 2): πέραν δὲ τοῦ τάφου χαλκείον ἐστὶν οὐ μέγα, ἀνέχει δὲ αὐτὸ ἀγάλματα ἀρχαῖα Ἀρτέμιδος καὶ Διὸς καὶ Ἀθηνᾶς· Λυκίας μὲν οὖν ἐν τοῖς ἔπεσιν ἐποίησε Μηχανεύς τὸ ἄγαλμα εἶναι Διός, καὶ Ἀργείων ἔφη τοὺς ἐπὶ Ἴλιον στρατεύσαντας ἐνταῦθα ὁμόσαι παραμένειν πολεμοῦντας, ἔστ' ἂν ἡ τὸ Ἴλιον ἔλωσιν ἢ μαχομένους τελευτῇ σφᾶς ἐπιλαβῇ. Also Athena was worshipped as Μηχανίτις at Megalopolis (Pausan. viii. 36, § 3): ἔστι δὲ Ἀθηνᾶς ἱερὸν ἐπὶ κλησιν Μαχανίτιδος, ὅτι βουλευμάτων ἐστὶν ἡ θεὸς παντοίων καὶ ἐπιτεχνμάτων εὐρέτις: compare lines 20 foll. *infra*. It is significant also that a month Μαχανεύς existed at Corcyra, Byzantium and Chalcedon (Bischoff, *l.c.*, pp. 372—4). This sacrifice to Zeus Machaneus is only offered every other year, the year in which the Carnean festival was celebrated—ἔτος ἐφ' οὗ κλέωντι Καρνείαι (*sc.* ἡμέραι), *i.e.* the year in which the Carnean days enjoin it.

The ox is to be selected on the 11th of the month, and sacrificed on the 12th, 'just like the one offered to Zeus Polieus in the month Batromios.' It has been Mr. Paton's good fortune to discover the identical marble here referred to, on which the sacrifices of Batromios were recorded: this is published below as P 2. The reading καὶ χο[ῖ]ρος προ|καυτεύεται has been verified by Mr. Paton, upon repeated examination of the original: a pig is to be offered as a whole burnt-offering to Zeus on the 11th, and is to be announced by herald, by way of preparation for the festival of the following day. These injunctions cannot be understood without reference to the next document (P 2); compare also HBD 1, lines 8—9.

Twelfth day: lines 12—20. Several of the readings in this section have been difficult to decipher. In line 16 I venture to read παρ τὸν κο[ιν]ὸν, *i.e.*

¹ Here I would read ἔνδ[ο]ρα· τὰ ἐνδερόμενα κ.τ.λ. The τὰ seems to have been doubled by error, and the ο in consequence omitted.

βωμόν, comparing the phrases παρὰ τὸ Ἡράκλειον, παρὰ τὰ Ἀναξίλεια, παρὰ τὸ Δαμύτριον, in HBD 1, § 1. By ὁ κοινὸς (βωμός) would be meant the altar of the Twelve Gods; compare Pausan. v. 15, § 6: ἐπὶ τῷ βωμῷ τῷ κοινῷ πάντων θεῶν. Mr. Paton, upon re-examining the marble, wrote to me: 'the letter after ΠΑΡΤΟ looks like Γ, which will require a guttural at the beginning of the next word; the next two letters look like ΚΟ,—the ο I think is certain; then there is no trace of letters until ΟΝΑ, but room for two or three.' In line 18 I suggested ὄπλᾶ, ταρσός ('the hoof and hough') from a study of the impression: Mr. Paton has looked again at the original, and writes: 'I think this must be right; I am only not sure about the P in ΤΑΡΞΟΞ.' On line 19 he writes: 'Nothing visible on the marble between ΚΑ and ΗΟΟΞ. It is impossible to tell if the first ο is a theta or not, and I am not sure if the second of the two perpendicular strokes before ο is a trace of a letter or not.' My reading therefore—κα[ι τὸ στῆ]θος—is only probable.

In line 16 understand τούτοις of the Twelve Gods, and for προθύεται compare Aristoph. *Plut.* 659 foll.

ἔπειτα πρὸς τὸ τέμενος ἤμεν τοῦ θεοῦ.
ἐπεὶ δὲ βωμῷ πόπανα καὶ προθύματα
καθωσιώθη, πέλανος Ἡφαίστου φλογί, κ.τ.λ.

We should like to know more of this *gens* of the Phyleomachidae. In line 17 τετάρταν is either a lapidary's blunder for τετάρτα, or the word is attracted into the accusative of the relative clause. The reading in lines 18—19 is certain: τῶν δὲ ὄϊων τὸ ὠμόν | ἐξ οὗ ἡ θεομοιρία τάμνεται, though the form θεομοιρία occurs nowhere else. Compare Hesych. *s.v.* Θευμορία· ἀπαρχή· θυσία. ἣ δ' λαμβάνουσιν οἱ ἱερεῖς κρέας, ἐπειδὴν θύηται. Similarly *s.v.* θευμοριαζέτω· θεῷ γέρας ἀναφερέτω. We understand the provision of this law to mean, that the priest, besides the legs and skins assigned to him in line 20, appropriated also the θεομοιρία in the name of the god. This θεομοιρία was a customary portion cut from the parts of the animal that were not burned on the altar; from these the priests took the θεομοιρία, and the remainder was given to the *gens*.

Twelfth day (continued); lines 20—26. For Ἀθάνα Μαχανίς see above, on lines 9 foll. In lines 22—3 θάλασσα is 'sea-water.' The form [θύ]στρα is probably a Coan form of θύσθλα: compare above, HBD 2 b, lines 9—10. The form κοτυλέαι must be likewise provincial (line 24).

P 2.

Another portion recently discovered by Mr. Paton: described above.

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ΟΝΤΩΙΕΡΟΠ ΙΔΕΚΑΙΤΟΙΚΑΡΥΚΕΞΙ ΤΩΕ

X

ΤΙΝΕΛΛΤΙ ΟΥΝΕΞΕΝΑΤΑΣ ΚΑ

Ε ΠΑΣ ΕΜ Α ΤΩΝΚΑΙ· ΤΑ ΣΔ
 ΑΝ ΑΝΕΛΑΝΤΩΠΑΜΦΥΛΟΙΓΡΑΤΟΙΕΝΑΓ ΑΙΛΕΣ ΙΜΙ
 ΙΙΟΔΕΙΕΡΕΥ ΚΑ ΗΞΟΟ ΤΡΑΠΕΙΑΝΕΧΩΝΤΑ
 10 ΝΤΑΝΙΕΡΑΝΤΟΙΔΕΙΕΟ ΛΙ ΩΤ ΤΡΑΠΕΙΑΣΙ
 ΔΕΕΠΕΛΑΝΤΩΡΟΥ Σ ΛΛΙΣΤΟΥΣΑΙΜ
 ΥΤΩΓΚΡΙΘΗΤΙΣΑΙ ΕΙΣΕΛΑΝΤΩΑΙΜΕΓ
 ΥΤΩΓΚΡΙΘΗΤΙΣΑΙΔΕ ΙΣΤΟΥΣ· ΟΙΡΟΥΣ/
 ΚΑΤΟΥΤΩΓΚΡΙΘΗΤΙΣΑ ΕΛΑΝΤΩΕΣΤΑΝΑΓ
 15 ΑΝΚΑΙΕΠΕΛΑΝΤΩΚΑΤΑΤ/ ΚΑΤΟΥΤΩΓΚΡΙΘΗΤ
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 ΙΗΔΕΙΣΕΡΙΚΡΙΝΟΝΤΑ ΟΥΝΕΚ ΤΥΟΣΙ ΙΣΤΑΣΕΛ/
 ΝΤΕΣΔΕΤΟΥΤΟΥΣ ΥΙΜΙΣΓ ΣΑΛΛΟΙΣΚΑΙΕΥΟ
 ΟΝΤΙΚΑΙΕΥΧΟΝΤΑΙΚΑΙΑΡΟΚΑΡΥ ΤΙΕΡΕΙΤΑΕΠΕΛΑΝ
 20 ΓΙΣΚΑΤΑΤΑΥΤΑΟΥΕΤΑΙΔΕΑΙΜΕΓΚΑΥΡΟ ΣΙΤΑΙΙΣΤΙΑΙΟ
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 Ε ΚΕΛΟΣΤΑΔΕΑΛΛΑΚΡΕΑΤΑΣΡΟΛΙ ΣΤΟΝΔΕΚΡΙΘΕΝΤΑΤ
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 25 ΑΓΟΡΕΥΕΙΟΥΚΑΗΙΟΒΟΥΣΗΑΛΛΟΣΥΠΕΡΚΗΝΟΥΕΝΔΕΞΙΟ
 Ι ΙΣΠΑΡΕΧΩΤΟ ΒΟΥΝΚΩΙΟΙΔΕΤΙΜΑΝΑΡΟΔΟΝΤΩΤΟΤΑΙΙΣΤΙ/
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 ΙΤΑΝΙΣΤΙΑΝΤΑΝ/ ΤΑΜΙΑΝΚΑΙΟ ΕΡΕΥΣΣΕΤΕΡΤΕΙΚΑΙ
 30 ΣΡΕΝΔΕΙΚΥΛΙΚΑΟΙΝΟΥΚΕΚΡΑΜΕΝΟΥ ΡΟΤΟΥ ΣΕΡΕΙΤΑΑΓΟΝΤΙΤΟ
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 35 ΔΕΕΚ_ΛΥΝΑΝΤΕΣΠΑΡΑΤΟ ΟΝΤΙΕΡΕΙΔΕΚΑΚΑΡΡΩ
 ΙΡ ΕΠΙΣΡΕΝΔΕΤΩΜΕΛΙΚΡ ΟΝ ΕΚΑΡΥΣΣΕΤΩΕΟΡΤΑΤ
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 40 ΙΣΚΑΙΚΑΡΥΚΕΣΙΑΡΟΡΟΙΟΙΔΕΞΕΝΙΤΟ ΕΡΗΚΑΙΤΟΣΚΑΡΥΚΑΣΤ
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 45 ΑΗΤΑΙΤΩΙΑΙΡΕΘΕΝΤΙΚΑΤΑΤΑΥΤΑΤΑΙΑΥΤΑΙΑΜΕΡΑΙΔΙΟΝΥΣΩΙ
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ΑΓΑ ΕΧΕΙΓΕΡΗΦΕΡΙΔΕΡΜΑΣΚΕΛΟΣ]ΙΚΑΔΙΒΟΥΣΟΚΡΙΘΕΙΣΘΥΕΤΑΙΨΗΝΙ
 ΙΚ/ ΕΝΔΟΡΑΕΝΔΕΡΕΤΑΙΕΦΕΣΤΙΑΝΘΥΕΤΑΙΑΛΦΙΤΩΝΗΜΙΕΚΤΟΝΑΡΤΟ
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 50 ΤΟΥΤΟΙΣΟΙΝΟΥΚΡΑΤΗΡΑΣΤΡΕΙΣΓΕΡΗΤΟΥΒΟΟΣΤΩΙΙΕΡΗΙΔΕΡΜΑΚ
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 55 ΝΕΚΑΤΕΡΟΙΣΤΟΚΕΦΑΛΑΙΟ
 ΤΑΙΑΜΕΡΑΙΑΘΑΝΑΙΑΙΠΟ
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 ΣΚΥΛΛΙΤΑΙ ΤΟΥΧΟΙΡΟ
 Ε ΥΕΚ

CALENDAR OF THE MONTH BATROMIOS.

Nineteenth day: lines 1—45. *Selection of the ox for sacrifice to Zeus Polieus.* M. Paton tells me 'in lines 1—4 very few letters can be read with certainty.'

Line 4: *ιερεὺς* . . .

Line 5: τ(ο)ἰ *ιεροπ[οιο]ι* δὲ καὶ τοὶ *κάρυκες* ἰ[όν]τω εἰς . . .

Line 6: ἐλα[ν]τ. [β]οὺν ἐξ ἐνάτας κα[ὶ] δ-?

- ε[κάτας ἀμέρας] ἀ[πάν]των καὶ [.] εἰς δ[ὲ] τ-
 ἂν [ἀγορ]ὰν ἐλάντω Πάμφυλοι πρῶτοι ἐν ἀ(γ)[ορ]ᾷ δὲ σ[υ]μμί[σγ]-
 ὄντων-] ὁ δὲ *ιερεὺς* κα[θ]ήσθω [παρὰ τὰν] τράπεζαν ἔχων τὰ[ν ῥ-
 10 ἀβ](δ)[ο]ν τὰν *ιέραν*, τοὶ δὲ *ιεροποιοὶ* ἐκατ](έρ?)ω τ(ᾶ)ς τραπεζᾶς. [Πάμ-
 φυλοι] δὲ ἐπελάντω (β)οὺς τρεῖς τοῦς [κα]λλίστους, αἱ μ[έγ] κα
 τοῦτῳγ κριθῇ τις· αἱ [δὲ μῆ, Δυμᾶνες] τρεῖς ἐλάντω, αἱ μ[έγ] κα τ-
 οῦτῳγ κριθῇ τις· αἱ δὲ [μῆ, Ὑλλεῖς] τρεῖς τοὺς [λ]οιποὺς, [αἱ μ[έγ]
 15 κα τοῦτων] κριθῇ τις· αἱ δὲ μῆ, ἀτέρους] ἐλάντω ἐς τὰν ἀγ[ορ]-
 ἂν καὶ ἐπελάντω κατὰ ταῦτ[α], αἱ μ[έγ] κα τοῦτῳγ κριθῇ τ[ις·
 αἱ] δὲ μῆ, τρίτον ἐπελάντω καὶ ἀτ[έρους·] αἱ δὲ κα τοῦτῳγ κρι[θῇ]
 (μ)ηδεῖς, ἐπικρίνοντα[ι β]οὺν ἐκ [χιλίας]τύος ἐκάστας ἐλ[άσα-
 ντες δὲ τούτους [σ]υμμί[σγ]οντι τοῖς(ς) ἄλλοις, καὶ εὐθὺς θύ-
 οντι καὶ εὐχονται καὶ ἀποκαρύ[σσουν]τι· ἔπειτα ἐπελάντ[ω ἀνὰ τρ-
 20 εἰς κατὰ ταῦτ[α]. θύεται δὲ, αἱ μ[έγ] κα ὑπὸ κ[ρί]σι, τᾷ Ἰστίᾳ· θ[ύ]-
 ει γ[ε]ρεαφόρος βασιλέων καὶ *ιερά* παρέχει καὶ ἐπιθύει *ιερά* ἐξ [ῥ-
 μ]έκτου, γέρη δὲ λαμβάνει τὸ δέρμα καὶ τὸ σκέλος, *ιεροποιοὶ*
 δ[ὲ] [σ]κέλος· τὰ δὲ ἄλλα κρέα τὰς πόλι[ος]. Τὸν δὲ κριθέντα τ[ῶ]
Ζηνὶ *κάρυκες* ἄγοντι ἐς ἀγορὰν, ἐπεὶ δὲ κα ἐν τᾷ ἀγορᾷ ἔω[ν]-

- 25 τι], ἀγορεύει οὐ καὶ ἡ ὁ βοῦς ἢ ἄλλος ὑπὲρ κήνου ἐνδέξιο[ς ὦν,
 “Κῶ[ι]ο[ι]ς παρέχω τὸ[ν] βοῦν, Κῶοι δὲ τιμὰν ἀποδόντω <τὸ> τῇ Ἰστ[ί]α.”
 τιμώντω δὲ προστάται ὁμόσαντες παραχρήμα. Ἐπεὶ δὲ καὶ τιμῶν-
 τ[ι], ἀναγορευέτω ὁ κάρυξ ὁπόσου [κατιμνηθ]ῇ τοῦτ(ο) δ’ ἐ(ν)[εικ]άντ[ω] παρ-
 ᾶ τὰν Ἰστίαν τὰν ταμίαν· καὶ ὁ [Πολιῆος ἱ]ερεὺς στεπτεῖ καὶ
 30 σπένδει κύλικα οἶνου κεκραμένου [π]ρὸ τοῦ [βοό]ς· ἔπειτα ἄγοντι τὸ[ν] β-
 ο]ῦν καὶ τὸν καυτὸν καὶ [φ]θόϊας ἑπτα καὶ μέλι καὶ στέμμα, ἐξάγ[ου]τ-
 ε[ς] δὲ καρύσσονται εὐφάμιαν, κῆν (Ζ)[η]νὸς δῆ[σαντες τὸν βοῦν καλ-
 λύν]ονται θαλλῶ καὶ [λευκ]ῇ· τοὶ [δ]ὲ [ἱερῆς κ]αρπῶντι τὸν μέγ χοῖ-
 ρον] καὶ τὰ σπλάγχνα ἐπὶ τοῦ βωμοῦ ἐπι[σπένδ]οντες μελίκρατον, ἔ[ν]υτ-
 35 ερα] δὲ ἐκ[π]λύναντες παρὰ τὸ[ν] βωμὸν καρπ[ῶ]ντι· ἐπεὶ δὲ καὶ καρπῶ[θ]ῃ ὁ
 να[π]οῖος· ἐπισπενδέτω μελίκρ[α]τον, [κάρυξ δ]ὲ καρυσσέτω ἐορτάζ[ειν]
 τοῦ] Πολ[ι]ῆος ἐνιαύτια ὥραια ἐο[ρ]τ[ῶ]ν [ἀν] ἱερεὺς· δὲ τοῖς ἐντέροις ἐπιθυέ[τω]
 θ]ύῃ καὶ τ[ῶ]ν φθόϊας καὶ σπονδὰς [ν] ἄκρατο[ν] (ν) καὶ κεκραμέναν καὶ στέ[αρ-
 μετ] (ἀ) τοῦτο δὲ ἰόντω παρ τοὺς ἱεροπο[ιοὺς] ἐς τὸ οἶκμα τὸ δαμόσιον ἱα[ρ-
 40 ε] (ὕς) καὶ κάρυκες, ἱεροποιοὶ δὲ ξενίζ[ον]τω τὸν ἱερῆ καὶ τὸς κάρυκας τ[αὐ]-
 τα]ν τὰν νύκτα· ἐπεὶ δὲ καὶ σπονδὰς ποιήσ[ω]νται αἶρε(ι)σθω ὁ ἱαρεὺς
 σφαγ[ῇ] τῶν ἱεροποιῶν βοδὸς τοῦ θυομένου τῷ Ζηνὶ τῷ Πολιῇ, καὶ προ[αγο-
 ρε]νέ[τω] ἀγνύεσθαι γυναικὸς καὶ ἁ[μέ]ρα[ς] ἀντὶ νυκτός· τοὶ δὲ κάρυκες
 αἶρε[ι]σθω σφαγῇ τοῦ βοδὸς ὃν καὶ χρήζωντι ἡτύων, καὶ προαγορευέ[τω]
 45 τῷ αὐ]λητῇ τῷ αἰρεθέντι κατὰ ταῦτά.
Nineteenth day (continued): (lines 45—47).—Τῇ αὐτῇ ἀμέρᾳ Διονύσῳ [Σκυ-
 λλίτ]α χοῖρος καὶ ἔριφος· τοῦ χοίρου οὐκ ἀποφορά· θύει δὲ ἱερεὺς κ[αὶ] ἱε-
 ρ]ὰ πα[ρ]έχει· γέρη φέρει δέρμα, σκέλος.
Twentieth day: (lines 47—56). *Sacrifice of the selected ox to Zeus Polieus.*
 Ἰκάδι βοῦς ὁ κριθεὶς θύεται Ζηνὶ τῷ Πολ-
 ιῇ, κα[ὶ] ἔνδορα ἐνδέρεται· ἐφ’ ἐστίαν θύεται ἀλφίτων ἡμμέκτον, ἄρτο[ι]
 δ]ύο[ε]ξ ἡμμέκτον,—ὁ ἄτερος τυ[ρ]ώδης,—καὶ τὰ ἔνδορα· καὶ ἐπισπένδει ὁ ἱε-
 50 ρεὺς] τοῦτοῖς οἶνου κρατήρας τρεῖς· γέρη τοῦ βοδὸς τῷ ἱερῇ δέρμα κ[αὶ]
 σκέ]λος· ἱερὰ ἱαρεὺς παρέχει· [τῷ δεῖνι ἢ π?]ατος ἡμισυ καὶ κοιλίας ἡμισυ,
 θναφόρφ δὲ τοῦ σκέλεος τοῦ τῶν ἱεροποιῶν [δίδ]οται ἀκρίσχιον, [ν-
 ώ]του δίκρεας, ὑπώμαια, αἱματίου ὀβελὸς τρικώλιος· Νεστορίδαι[ς]
 δὲ] ν[ώ]του δίκρεας, ἱατροῖς κρέας, αὐλήτα κρέας, χαλκῶν καὶ κερα[μ-
 55 έ]ων ἐκάτεροις τὸ κεφαλαῖον — — — — —
 — — — — —

Twentieth day (continued): lines 56—58. [Τῇ αὐτῇ ἀμέρᾳ Ἀθαναίᾳ Πολι-
 άδι] δις κνέουσα· θύει δὲ ἱερεὺς καὶ ἱερὰ παρέχει· γέρη λαμβάνει δ[έρ-
 μ]α καὶ σκέλος.

Twenty-second day: (lines 58—60).

- Ἐνάτα με[τ’] ἰκάδ[η]α. Διονύσῳ Σκυλλίτᾳ χοῖρος [καὶ
 60 ἔρ]ιφος· τοῦ χοίρου οὐκ ἀποφορά· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρ[η] λα-
 μβάνει δέρμα καὶ σκέλος.

Twenty-fourth day: (lines 60—62).

Ἐβδόμα ἀνομέν[ου]· ἐς<ς> Ἀλκηνίδας Δ[άμ-
 α]τρι δις τέλε(ο)ς καὶ τελέα κνέουσα· τούτων οὐκ ἀποφορά· κύλικες
 οἶνου] δύο δίδονται· θύει ἱερε[ὺς] καὶ ἱερὰ] παρέχει· (γ)έρη δὲ οὐατα.

Twenty-fifth day: (lines 62 foll.).

Ἐκ<χ>τ[α]

Διονύσῳ] Σκυλλίτῃ [χοῖρος καὶ ἔριφος (see 22nd day)] τοῦ χοίρου οὐκ
(ἀποφορά.

θύει ἰ[ε]ρ[ε]ὺς κ[αὶ] ἱερά παρέχει κ.τ.λ.

This inscription affords us one of the most graphic pictures we possess of the details of ancient Greek sacrifice. The sense is pretty clear. In line 10 I suggest *ἐκατέρω* for *ἐκατέρωθεν*: is this a possible form? Line 11: τοῦς [κα]λλίστους, *i.e.* the oxen are to be the finest they can find: *ἐπελάντω*, 'let them drive them up past the table when the hieropoioi are sitting.' Line 17: the *χλιαστὺς* as a division of the Tribe was already known to exist at Cos, from an inscription published in the *Bulletin* for 1881 (v. p. 211). *Ἐπικρίνονται*, 'they select in addition.' May we infer that there were *three* Chiliastyes to each Tribe at Cos? Lines 18—20 are difficult to make out. In case of a difficulty in selecting the victim, when the second herd is driven into the market-place, the representatives of the tribes are to offer a sacrifice before proceeding further (*εὐθύ[ς] θύ[ου]ντι καὶ εὐχονται*, lines 18, 19), and pray for the blessing of the gods and *ἀποκαρύ[σσουν]τι*, proclaim more oxen for sale. The victim thus offered, if one of the oxen under inspection, is to be sacrificed to Hestia, as representing the municipal hearth itself (line 20), and the celebrant is to be not a priest, but the [γ]ερεαφόρος βασιλέων (line 21). The eponymus of Cos was *ὁ μόναρχος* (see *Inscriptions in the B. Museum*, Pt. II. page 105). Perhaps *ὁ μόναρχος* was one of a board of *βασιλεῖς* (like the *ἄρχοντες* at Athens), another of the same board being *ὁ γερεαφόρος*, and concerned with sacrifices. The word *γερεαφόρος* is only found elsewhere in an inscription from the island of Pserimos, between Calymna and Cos (*Bulletin*, xii. 1888, p. 282); *μόναρχοι* and *ιεροποιοί* (of Calymna) are mentioned in the same document. Line 29: *Ἰστία ἢ ταμία* is known from another ritual fragment from Cos, published by Sir Charles Newton (*Inscriptions in the B. Museum*, Pt. II. p. 105). The verb *στεπτέω* is not otherwise known. Line 32: my suggestion *κῆν* (Ζ)[ηνός is perhaps too bold. Line 33: *τὸμ μέγ χοῖ[ρον] κ.τ.λ.* The pig is alluded to as if already mentioned. And so it has been, being identical with *ὁ καυτός* in line 31, 'the whole burnt-offering'; compare P 1, lines 11—12. This interpretation is confirmed by the word *καρπῶν* (lines 33, 35 *bis*), which means 'to offer or burn upon the altar,' as the following glosses show: Suidas, *s.v.* Ἀγιάσαι· καρπῶσαι, καῦσαι ἀγίως; *ibid.* *s.v.* Κάρπωμα· θυσία, προσφορά; Hesychius *s.v.* Κάρπωμα· κέρδος. γένος, σπέρμα. δῶρα, θυσία; *ibid.* *s.v.* Καρπωθέντα· τὰ ἐπὶ βωμοῦ καθαγισθέντα; *ibid.* *s.v.* Ὀλοκαρπούμενον· ὅλον προσφερόμενον (see LXX. Seirach, xlv. 14); compare LXX. Lev. iv. 10 (τὸ θυσιαστήριον τῆς καρπώσεως), and Lev. vi. 10: καὶ ἀφελεῖ τὴν κατακάρπωσιν ἣν ἂν καταναλώσῃ τὸ πῦρ, τὴν ὀλοκαύτωςιν ἀπὸ τοῦ θυσιαστηρίου κ.τ.λ. Accordingly I understand *καρπῶσαι* in the sense of *ὀλοκαυτῶσαι*: it was a sacrificial term in the Eastern Mediterranean when the LXX employed it in their version. Ναπ[οιδς in line 36, and στε[αρ] in line 38, are Mr. Paton's suggestions. Line 43: 'a night and a day as well,' like the use of *ἀντὶ* in Theognis, *ἀντ' ἀνιών ἀνίας* (see Liddell

and Scott). Line 44: for *αἰρείσθω* and *προαγορευέτω* we ought to have *αἰρείσθων* and *προαγορευόντων*.

Line 45: *Διόνυσος Σκυλλίτης*, a title otherwise unknown, but doubtless derived from some rocky spot on the Coan coast; compare lines 58, 63. In lines 53, 54, perhaps *δίκρεας* means a 'double slice,' and *κρεας* a 'slice of flesh.' For *αἱματίου ὀβελὸς τρικῶλιος* see on HBD 2 b, line 14. The *gens* of Nestoridae is another token of the close connexion of Cos with the Peloponnese. In lines 54, 55 three guilds are named, the *ἱατροί*, the *χαλκεῖς* and the *κεραμεῖς*, as partaking in the sacrifice. That the services of the *χαλκεῖς* were required on such an occasion we know from Homer, *Od.* iii. 430 foll. Nor does a guild of *ἱατροί* surprise us in Cos, which was famed for its physicians. The *κεραμεῖς* are less readily accounted for. Lines 55, 56, says Mr. Paton, are much 'damaged and knocked about.' He despaired of reading anything upon the original stone, but hopes we may be able to make out something from the impression.

Line 56: *κνέουσα*, a curious form which is repeated in line 61: but in P 1, line 2, *κνεῦσα*. Clearly -*εο*- is for -*ευ*-, as often in proper names like *Εἰθουλος*. This spelling is not exclusively Ionian, but is employed occasionally in non-Ionic cities, as Bechtel points out, *Inscripfen des Ion. Dialekts*, p. 104. A similar inconsistency is found in this inscription in the spelling of *ἱερεὺς ἱαρεύς, ἱεροποιός ἱεροποιός*.

Line 58: *Ἐνάτα με[τ' ἰκάδ]α*; what else to suggest, I know not, but *ἐνάτα ἀνομένον* (*i.e.* *φθίνοντος*) is what we should expect; or else *δευτέρᾳ μετ' ἰκάδα(ς)*. Line 60: *Ἀλκηίδες*, an unknown locality in Cos.

Should I receive an impression of this curious document from Mr. Paton I will endeavour to make out more clearly the reading of some passages, and insert a postscript in an early number of this Journal. Only one word as to the date of this inscription. I entirely agree with the French editors in placing it late in the fourth or early in the third century B.C.

E. L. HICKS.