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OBSERVATIONS ON *IG XII 2, 10 AND 11*

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OBSERVATIONS ON *IG XII 2, 10 AND 11*1. *Text (IG XII 2, 10 and Suppl.)*

IG XII 2, 10 Suppl. is still accepted as the definitive text, based on H.Lattermann's article in *Rev.épig.* 2 (1914) 1-16, an article that offered a complete restoration of the fragments of *IG XII 2,10* published earlier by Wm.Paton.¹ Reexamination of this decree's three fragments now provides the happy occasion for additional observations about the stele and its content.

Frag. *a* is inventoried no.3215 at the Archaeological Museum in Mitilini, frag.*b* no. 170, and frag.*c* no. 170c.² Height of frag. *a* is 0.145 m, maximum width 0.315 m, maximum thickness 0.26 m; for frag.*b* maximum height is 0.355 m; width 0.19 m, thickness 0.245 m; for frag.*c* present height is 0.13 m, width 0.125 m, but the thickness cannot be measured securely owing to the broken angle of its rear surface. Frag.*a* is intact at top and right side; frag.*b* at left side and base; frag. *c* only at base. The upper portion of frag.*c* was broken away by Paton's time; its complete text was seen only by Conze.³ Height of letters 0.010 m, but theta, omicron, and omega usually 0.006 to 0.008 m; interlineal space ca. 0.005 m with interaxial space ca. 0.010-11 m, the result being that each letter normally fits within a carefully engraved stoichedon-square of ca. 0.011 x 0.011 m (only st.13 in l.24 has two letters within a single stoichos) demarcated by double horizontal guidelines and by single vertical guidelines. In his commentary to *IG XII 2,10* Paton suggested tentatively a stoichedon text of 32 letters, Lattermann later a text with 43-44 (the iota in the margin at the end of l.8 occupies a full st.). Faced with an inscription so difficult to restore with full confidence, the reader is advised not to regard the remarks below as prescriptive. (See Pl. IVa,b,c)

Line 1: The stone seems to give (beginning at st.30 of Lattermann's text) ΟΡΣΟΝΩΙ. The reading of the sigma is certain (and new), while Paton's omega is confirmed.

¹ In his *Griechische Bauinschriften* (Strasbourg, 1908), Lattermann added a few notations at p.119 (at the end of his Chapter V on *IG XII 2,11*). Also, with regard to the texts of the three inscriptions discussed in this paper, I wish to thank Dr.J.J.Coulton for sending me photocopies of these texts in an unpublished manuscript in the Biegen Library of the American School of Classical Studies at Athens, L.B.Holland, F.W.Householder and R.L.Scranton, *Sylloge of Greek Building Inscriptions* ; in that work *IG XII 2, 10* is no. 193; *XII 2,11* no. 194; and *XII 2,14* no. 195. My appreciation also to Nancy A.Winter, Librarian at the ASCS, for sending me photocopies of other epigraphic texts presented in that work (which hereafter = *Syll.GBI*).

² Cf. S. Charitonidis, *Αἱ ἐπιγραφαὶ τῆς Λέσβου. Συμπλήρωμα* (Athens, 1968) 3.

³ Full bibliographic entries can be found conveniently in R.Hodot, "Notes critiques sur le corpus épigraphique de Lesbos," *Etudes d'Archéologie classique* 5 (1976) 18-19 (hereafter = "Notes critiques").

Line 2: St.32, which both Conze and Paton read as a lambda but Aristeides and Keil as a delta, has only the two bars of a deceptive lambda: the stonemason allowed the horizontal guideline to serve as as the bottom bar of the required delta. St. 34 is a tau, not Conze's theta.

Line 7: The first visible st. of this fragment *a* reveals the top bar of what can only be a sigma (so Paton); Lattermann's restoration [κείμ]ενα is thus not possible and the difference is significant for our understanding of the decree's text (see below). Paton had proposed [πρὸ]ς ἕνα ὀρθοστάτην. Cf. *IG* II² 1668 (= *SIG* ³ 969), 1.81: θράνουσ ἐπιθήκει διανεκεί, ἕνα ἐκατέρωθεν; II² 1671 1.16: ἐφ' ἕνα τοῖχον; II² 1675 (= *SIG* ³ 971), 1.6: καὶ ἕνα πόλον ; and VII 3073 (Lebadeia), 1.152: ἕνα (sc. *lithon*). Here [- - τιθει]ς ἕνα κτλ. is a possibility, but see discussion below.

Lines 14-19: The term *hedra* ("seat" or "bedding" or "soffit") appears several times in this inscription and also in XII 2,11. Here it seems to refer to the touching of the lower part of the architrave and the upper part of the capital: "[placing . . . the epistylia] of the walls from the bedding [of the worked plinth-course]." In 1.16, therefore, *ta hypokeimena* apparently means, not "foundations", but everything below the *hedrai* , i.e., the columns with their capitals.

Line 22: The stone clearly shows ΣΑΕΙ (so Conze and Paton). Lattermann changed Paton's text, κα[τα]ξέσασ ἀεὶ, to κα[τα]ξέσασ <λ>εῖ[α ὀρθὰ κτλ.]. The use of *aei* in the substantive portion of a building contract seems peculiar (the example at 1.27-28 of II² 1675 is not relevant), but cf. Joseph. *AJ* 15.398 (ἀπολαμβάνων αἰεὶ τι τῆς ἔσω χώρας κτλ.).

Line 27: Hiller (*IG* XII 2, 10 Suppl.) read a nu on his squeeze for st.15, although recognizing in his app.crit. the kappa that is clearly on the stone. The following letter cannot be an eta because, to judge from the position of the nu immediately above in 1.26, the partially preserved hasta in st.16 of 1.27 is in the center of its stoichos. *Exit* the Lattermann-Hiller restoration καθημ(ἐ)ν[ην]. Paton's restoration appears the more reasonable, καθ ἡμ(ί)κ[υκλον]. Cf. *SEG* 22 (1967) 440 (a fragment associated with the Lebadeia stele *IG* VII 3073), 1.69: κατὰ τὸ ἡμικύκλιον.

Line 29: ΟΥΣΑΣΕΙΣ

Observations:

(a) The unusual epigraphic arrangement of double horizontal guidelines intersected by single vertical guidelines is seen on only a few other inscriptions from Mytilene: *IG* XII 2,6 (the decree about exiles, invariably associated with Alexander the Great), XII 2,8 (now lost but described by Cichorius and Paton as having the interesting checker-unit), and the Mytilenean Decree on Concord discovered in 1973-74 (which unquestionably bears a close

textual relationship to the content of XII 2,6).⁴ The exiles decree from Mytilene and the new Decree on Concord very likely belong to the 330s, to which general date XII 2,10 must also be assigned; even if it seems that XII 2,10 was engraved by a hand separate from XII 2,6 and the Decree on Concord, all these stelae share epigraphic characteristics so strikingly similar that they must be placed as a group in the same general period, ca. 330s. If we had more examples of public decrees from Mytilene for the fourth century, we might be able to establish termini more precise, as with Attic decrees, but as a conservative estimate we may date XII 2,10 ca. 340-320 B.C.

(b) The text of our inscription seems to contain specifications for the building of the side walls of the naos of an unnamed temple (*sekos* in l.21). Lattermann's restoration for the opening lines suggests that the height of the wall was to be governed in detail by the columns and antae of the pronaos:

----- ω -----

..... 28 ἐπὶ δὲ τῆς πλίνθο[υ]
 [γεῖσον ? ἐπιθήσει, ποιήσει δὲ τοὺς τ]οίχους πάντα ὕψος
 [ὀκτωκαίδεκα ποδῶν, τὸ ὕψος ἴσους τ]οὺς τοίχους τοῖς c-
 5 [ταθμοῖς τοῖς θυραίοις καὶ ταῖς κα]τὰ τοὺς μακροὺς τοί-
 [χοῦς παρατάειν· νόμους δὲ θήσει] εἰς τοὺς μακροὺς το-
 [ίχου]ς δώ[δεκα. καὶ θήσει ἐπὶ τὰ κείμενα ὀρθοστάτην στ-
 ατοῦ νόμ[ου, ὕψος τριῶν ποδῶν, πάχος πο]δῶν τριῶν καὶ ἡμί-
 σεος δακτύλ[ου. ἐπὶ δὲ τοῦ ὀρθοστάτου θήσει] πλίνθον ἄ-
 10 νὰ μέσον τῶν στ[ατῶν, πάχος τριῶν ποδῶν ἀναβαλόμεν]ος
 δὲ τὰς πλίνθους κα[ὶ ἐπεργασάμενος λεία, ὀρθὰ κατὰ νό]-
 μον, ἀποξέσει τῶν λί[θων πάντων τὰ μὲν μέτωπα ξοῖδι λε]-

Lattermann's approach to the problems of the text would thus certainly be a reasonable procedure, since aesthetically the proportions of the columns would determine the height of a wall. The only difficulty for the first clause of the decree is his restoration of *geison* in line 3: a wall the same height as the antae of the pronaos will not have had immediately above it a *geison* (which would never actually touch the wall of a naos), but rather an epistyle, as indeed Lattermann's own restoration at l.18-19 shows, [τὰ δὲ ἐπιτύλι]α τῶν τοίχων. Preferable for the beginning of l.3 would be epistylon *thēsei* (which requires two

⁴ Andrew J. Heisserer and René Hodot, "The Mytilenean Decree on Concord", *ZPE* 63 (1986) 109-128 esp. 115 (and n.9 about the different hands) with Taf. II-III.

letters in a single st.) or a text for l. 2-3 such as [τιθεῖς - - -] ἐπὶ δὲ τῆς πλίνθο[υ] | [τὰ ἐπιτύλια· καὶ ποίσει δὲ τοὺς τ]οίχους κτλ.

The unrestored mention of *orthostatēn* in l.7 followed by *plinthon* in l.9 and *plinthous* in l. 11 indicate that the specifications concerned first the base, next the blocks of the wall, i.e., from the bottom upwards. Doubtless this circumstance guided Lattermann in restoring a text that presupposes the foundations have already been built, his [ἐπὶ τὰ κείμε]να of l.7. But with sigma before (*h*)ena, some revision is necessary, e.g., δώ[δεκα· καὶ ἐπὶ τῆς κρηπίδο]ς or a text with asyndeton, δώ[δεκα· ἐπὶ τῆς εὐθυνηρία]ς. These restorations are prompted, partially, by *IG I³ 474* (= *I² 372*), in which we find references to certain sections of the Erechtheum where the surfaces of masonry received a special treatment, the south wall (l.56), the orthostates (l.60) and the krepis (l.67).⁵

In this inscription *nomos* means "a course of masonry" (*LSJ*, s.v., a hapax with this meaning only in XII 2,10 and 11). If *statos nomos* in l.7-8 refers to such a course of upright slabs (Lattermann, "Orthostatschicht"), accordingly *hena orthostatēn statou nomou* as a collective singular carries the notion of "one orthostate-row of an upright course." So far so good, but of much greater interest is what follows next, because l.9-10 of Lattermann's restoration direct the contractor to place "upon the orthostate-row a plinth-course in the middle of the upright courses."⁶ Two considerations follow:

(1) First, and what is merely a quibble, since in l.6-7 the text indicates that the contractor shall place 12 courses of masonry into (*eis*) the long walls (i.e., the walls will be composed of 12 such courses), perhaps at l.9 it is preferable to read [εἰς δὲ τὸν ὀρθοστάτην θήσε]ι or, in order to avoid repetition of the verb and also in light of the observation below, something like δακτύλ[ου, ἐν δ'ἐκάτῳ τῷ ὀρθοστάτῃ]ι. The rough sense of l.7-10 would then be, "he shall place on the foundation on orthostate-structure of upright courses (with such-and-such dimensions), and within each of these orthostate-rows (will be) plinth-blocks rising among (*ana meson*) the upright courses."

(2) Of much greater significance is the possibility that l.9-10 describe a type of construction found at Ta Messa, the Ionic temple common to all Lesbos in the middle of the island; about this type Plommer had this to say:⁷

⁵ See L.D.Caskey in *The Erechtheum*, ed.by James M.Paton (Cambridge, 1927) 309; also still valuable is the commentary in E.S.Roberts and E.A.Gardner, *An Introduction to Greek Epigraphy.. Part II, The Inscriptions of Attica* (Cambridge, 1905) 318-26.

⁶ In his reconstruction Lattermann (*op.cit.*, p. 14) assumed that *plinthon* in l.9 meant a part of the cella-wall above the orthostate. Kondis (see below p.Z), without comment, proposed πλίθον ἀναμέσον τῶν στύλων], which conceives of *plinthon* rather as the base blocks on which pillars of the stylobate rested. But Lattermann rightly cited (p.7) the parallel with l.19-20 of *IG II² 1668* (= *SIG³ 969*), καὶ ἐπὶ εὐθυνηρία ἐπιθήσει ὀρθοστάτας περὶ μέσῃ τῇ εὐθυνηρίαι.

⁷ H.Plommer, "The Temple of Messa on Lesbos", in *Coins, Culture and History in the Ancient World*, ed.by L.Casson (Detroit, 1981) 177-86 (fig.5 on p.182).

The cella walls, too, display an elaborate and unique technique, established by Koldewey (pl.22) from the evidence of an anta-block. Each course of flat "throughs" appears to be surmounted by two courses of upright stretchers ("orthostates"). But the wall has a thickness of three, not two orthostates. So, to break joint with the stretchers, a hidden core consists of a course of orthostates between two courses of "half-orthostates."

Taf.22 of Koldewey (=Plommer's fig.5) shows the following scheme:

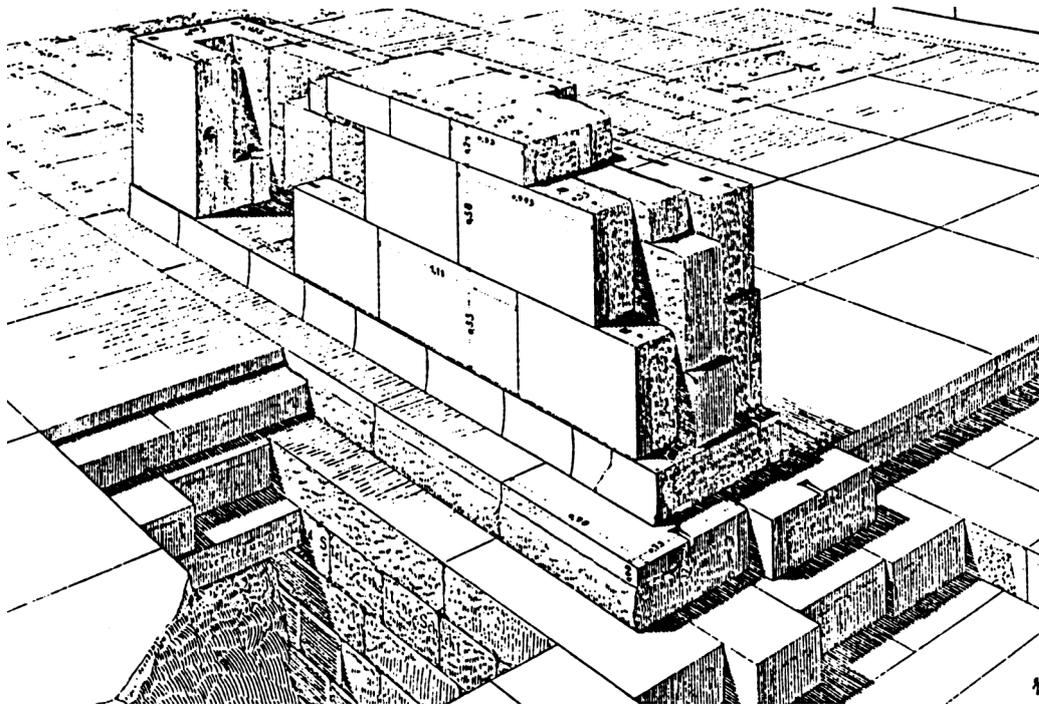


Fig.1

Plommer, concerned with architectural detail, understandably never cites XII 2,10 or 11 and was (presumably) unaware that his words "courses of upright stretchers ('orthostates')" repeat almost verbatim the stone's *orthostatēn statou nomou*, and his "a course of orthostates between the two courses" the decree's *plinthon ana meson tōn statōn*. The question arises, therefore, is XII 2,10 the decree that directed the construction of Ta Messa? Straightaway we can say that the measurements restored by Lattermann, who never cited Koldewey in his discussion of XII 2,10 and who wrongly associated Ta Messa with XII 2,11 (see below), do not correspond in any way to the precise dimensions worked out by Koldewey carefully for the architectura arcana of Ta Messa. For example, Koldewey estimated the height of the columns to be ca.9,38 m (= about 30 English feet);⁸ if indeed XII 2,10 is to be associated with Ta Messa, then Lattermann's *oktōkaideka* in 1.4 must be replaced with another figure, for the columns should be about the same height as the cella-wall. (That the precise length of an Aeolic foot is unknown does not affect this point.)

Moreover, in delineating the remarkable features of Ta Messa, at once suggestive of a Hellenistic date on the one hand and the Classical epoch on the other, Plommer opted for ca. 400 as a reasonable date for the construction of the temple - - - a bit higher than Koldewey's first half of the 4th century. Plommer's own date might be altered downward, however, for he himself observed that "Messa and the Smintheum share with Hermogenean temples the combination of frieze and dentils not found on buildings before the Philippeum and the Monument of Lysicrates, both of the 330s."⁹ Above it has been demonstrated that the epigraphic characteristics of XII 2,10 date it to the 330s, the very time which coincides well with Plommer's lower terminus for the construction of Ta Messa --- and the coincidence is incredible, utterly unexpected by anyone. Nevertheless, the matter is too uncertain for a positive identification of XII 2,10 with the remains of Ta Messa; the evidence both architectural and epigraphic is still desperately small.¹⁰ Suffice it to say that this inscription, even in its partial state, describes a method of Lesbian architectural construction, one example of which apparently survived at Ta Messa into Koldewey's time but which was surely also used for other buildings on Lesbos, perhaps even for the Asclepieum of XII 2,11.

⁸ R.Koldewey, *Die antiken Baureste der Insel Lesbos* (Berlin, 1890) 54: "Man hätte dann das Intercolumnium als das eines systylos zu behandeln und könnte die Höhe der Säulen zu 9 1/2 mal jener *crassitudo*, nämlich zu 9,38 annehmen, wie es zur Ermöglichung der Reconstruction geschehen ist (Tafel 20,1)."

⁹*Op.cit.* 179. Cf. also his remark on p.184: "Having seen nothing of the frieze or the dentils, I can add little to the remark I made above that they are not known to have been used together on a dated building before the 330s."

¹⁰ For the general study of Aeolic buildings, in addition to the citations given above see also Philipp P.Betancourt, *The Aeolic Style in Architecture* (Princeton, 1977), relevant for Lesbos but not for Ionic Ta Messa; and Robert L.Scranton, *Greek Walls* (Cambridge, 1941), Chapter II, "Lesbian Masonry."

Regardless of the judgment the reader may make about the above, the extant portion of the stone's decree combined with the general thrust of Lattermann's text permits one to create the following diagram for the temple of *IG XII 2,10*:

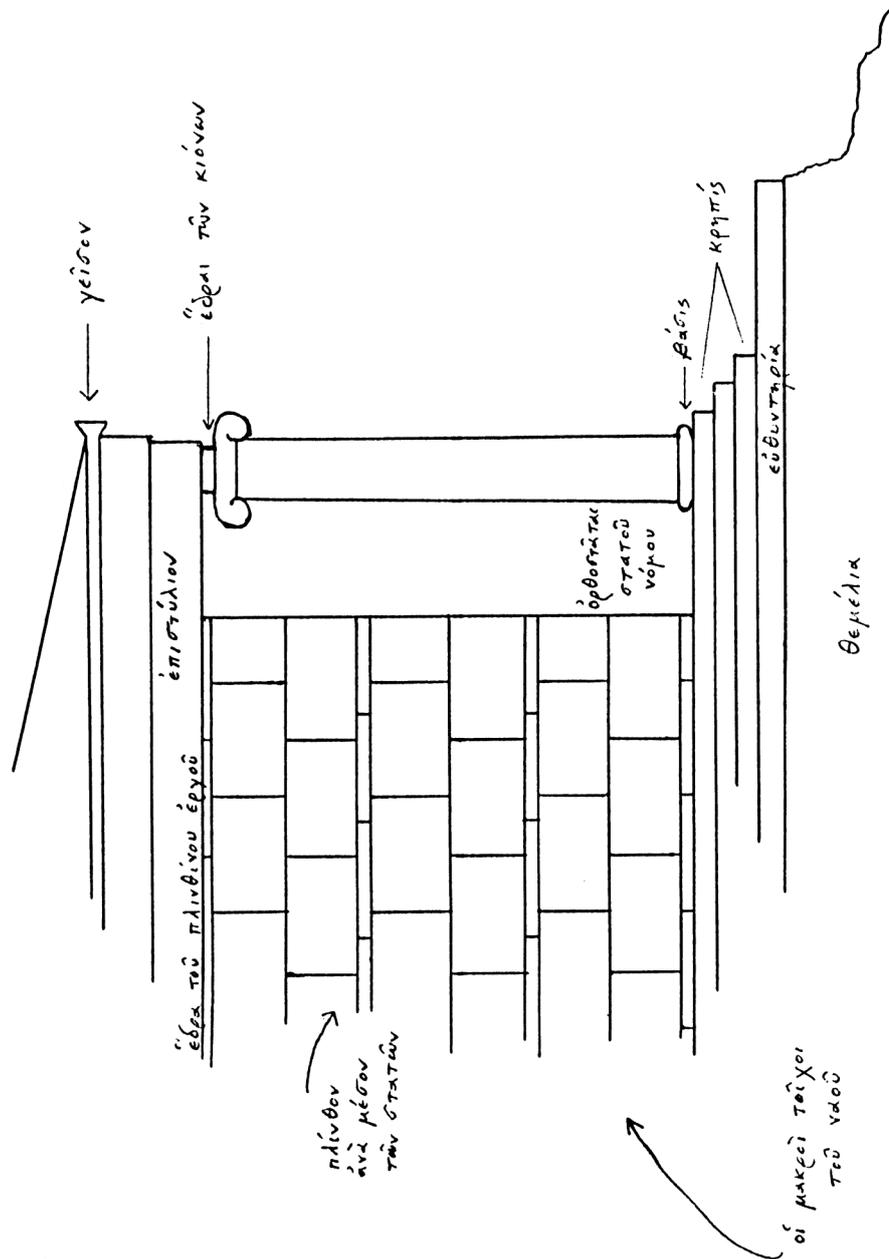


Fig.2: Diagram of temple of IG XII 2,10 Suppl.

(c) *IG XII,2 10* is inscribed in *koine*, as is also *XII 2,11*. The latter is engraved non-stoichedon (and dates, as we shall see, very close to the former decree), a fact that should disturb no one: for the existence of the two engraving styles (st. and non-st.) in the very same decree, cf. *IG XII 2, Suppl.2* dated to the end of the 4th century.¹¹ However, a *koine* text in a careful stoichedon arrangement from Aeolic Mytilene dated to the 330s is of considerable interest, inasmuch as it is usually thought that the *koine* in general penetrated Lesbos much later. It arrived at Eresos (cf. *IG XII 2, 526*) much earlier than at Mytilene, which clung to its dialect for a very long time;¹² for example, the Mytilenean decree that praises the Aetolian League for bestowing rights of *asylia* (*XII 2,15* dated ca. 214/3) is cut in Aeolic (as well as preserving the Aetolian equivalent). Perhaps the reason for the use of the *koine* is that the Mytileneans thought it judicious, when recording the terms of contract between the city and its architect on the one hand and the contractor(s) on the other,¹³ to inscribe these terms in the language becoming common to all Greece. The suggestion is that the contractors and their chief masons may have formed quasi-official traveling associations, like the later guilds of Dionysiac artists, and these two inscriptions would be early specimens of that social process.¹⁴ Nor is this observation changed if we associate *XII 2,10* with *Ta Messa*: the fact that *Ta Messa* was common to all the towns of Lesbos does not create a presumption that instructions for its construction will necessarily have been inscribed in Aeolic: *koine XII 2,11* concerns only one temple in Mytilene, the *Asclepieum*. In fact, both of these temples eventually obtained fame beyond the relatively small confines of the island of Lesbos. These two documents, so fascinating for the social history of the Aeolic dialect, in their very language presage the cosmopolitan culture soon to predominate over the Hellenistic world.

¹¹ For this inscription see Hodot's important reconstruction and commentary in "Notes critiques" 48-52.

¹² Cf. Hodot, "Notes critiques" 22 (commentary on *XII 2,6*) and 59 (on *XII 2, Suppl.121*). For the retention of Aeolic elements in documents as late as the early Roman Empire, see also Hodot, "Le Décret de Kymè en l'honneur de Labéon," *ZPE* 19 (1975) 121-33, and the same author's "Décret de Kymè en l'honneur du Prytane Kléanx," *The J. Getty Museum Journal* 10 (1982) 165-80. Remarkable yet is another text, *XII 2,3*, the earliest public decree from Lesbos in *koine*, which records special concessions given by Leucon and his sons to the Mytileneans in the 360s or early 350s: Andrew J. Heisserer, *ZPE* 55 (1984) 115-32. These examples of *koine* "intrusion" into Mytilenean documents (*XII 2,3* and *10* and *11*) actually denote deliberate decisions made with an eye on the wider world of commerce and culture; "intrusion" is thus a false term for the 4th century at least for Mytilene.

¹³ The text of *XII 2,10* presupposes that the architect is already at work, so it appears to contain the terms of contract agreed upon or to be agreed upon.

¹⁴ It has been observed that "... there are obvious similarities in the form of building contracts from all over the Greek world during two and a half centuries", Alison Burford, *The Greek Temple Builders at Epidauros* (Toronto, 1969) 89. Ph.H. Davis said much the same, although denying any trace in Attic inscriptions of the existence of anything resembling a code of contract law: *Some Eleusinian Building Inscriptions of the Fourth Century before Christ* (Princeton, 1931) 10-11. This is not the place for discussion of so complex a topic, but it may be noted that of the numerous architectural inscriptions examined by Burford, virtually all those dated to the 4th century are in their respective dialects, not the *koine*.

2. Text (IG XII 2,11)

For IG XII 2,11 the best text so far is that of I.D.Kondis in *Arch.Eph.* 100 (1937) 483-92 with photographs. His edition is of supreme importance, being based on the rediscovery of the actual stele that once was seen and imperfectly copied by Cyriacus of Ancona ca. 1431 A.D., from whose edition the faulty texts in IG XII 2,11 + Suppl. were derived. It was Kondis who showed that there is a second side (perhaps reverse) also inscribed, and his text at last made evident the fact that the stele's decree concerned, not Ta Messa in the middle of Lesbos, but the Asclepieum in Mytilene.

The stone is a fragment, presumably of gray marble,¹⁵ with top intact only. For Side A the maximum height is 0.43 m, while the height of the inscribed surface is 0.34 m; maximum width 0.32 m, thickness 0.21 m; height of letters ca. 0.009 m. As Kondis rightly observed (p.484 n.2), above l.1 of Side A there is a vacant margin of ca. 0.03 m where one cannot discern any trace of lettering. Cyriacus on his own must have supplied Ἀγοθῆι τύχι for the heading, because the upper portion of Side A does not give this today and his own text compared with Kondis' proves that he could not have seen the prescript; likely he saw the stele built into a wall, only a portion of the stone being visible to him.¹⁶

The bizarre text of Cyriacus presents so many peculiarities that one is compelled to proceed by recognizing that "... les copies de Cyriaque peuvent demander quelque correction."¹⁷ The only method is to take the lines of Cyriacus' text as published by Kaibel¹⁸ and re-arrange them in accordance with what appears on Side A of the stele, filling in lacunae and making adjustments in as reasonable a manner as possible even when this method takes liberty with Cyriacus' edition. So Kondis attempted and the text below follows his closely, deviations occurring in the reading of a few additional letters and restorations. Underscoring indicates those letters visible on the stone today; letters omitted by Cyriacus = (); letters to be expunged from the text of Cyriacus = < >, partially correct letters in his text = []. Line-length should be ca. 71-75 letters non-stoichedon. There are

¹⁵ Avowedly I could not determine whether marble or limestone (*In tabula marmorea* said Cyriacus), both of which at Mytilene are usually of dark gray color and somewhat difficult to distinguish; likely marble, to judge from the weight, and it is absolutely certain that XII 2,11 (if marble) came from a quarry different from that of XII 2,10. See the relevant comments of Caroline Williams, "Hellenistic and Roman Buildings in the Mediaeval Walls of Mytilene," *Phoenix* 38 (1984) 31-76; and A.Kworakowska, "Notes on the Terminology for Stones used in Ancient Greece," *Archeologia* 28 (1977) 1-15 with Appendix 15-18, "Lesbion Lithos, Marmor Lesbium."

¹⁶ On Cyriacus cf. E.W. Bodnar, S.J. and Charles Mitchell, *Cyriacus of Ancona's Journeys in the Propontis and the Northern Aegean* (Philadelphia, 1976); Richard Stoneman, *Land of Lost Gods. The Search for Classical Greece* (Norman and London, 1987) 22-36 (= Chapter 2, "Cyriacus of Ancona and his Contemporaries"); still quite valuable is the 11th ed. of the *Encyclopaedia Britannica*. These works, however, provide information not relevant about Cyriacus' edition of various inscriptions from Mytilene.

¹⁷ L.Robert, *REA* 62 (1960) 297 n.3.

¹⁸ G.Kaibel, "Cyriaci Anconitani Inscriptionum Lesbiacarum Sylloge Inedita," *Ephemeris Epigraphica* 2 (1897) 5 (no.XV1).

two inscribed lines, illegible, above the first legible line on Side B. Hodot correctly noted that the stone is inventoried at the Archaeological Museum in Mitilini as MM 1062, contra the 451 of Charitonidis.¹⁹ Commentary is given below in section (c) on certain terms and phrases that occur in the following text. (See Pl. Va,b)

Side A

Non-stoich. ca.71-75

vacat

----- μιν]θωκάμενος τῷ ναῶι τοῦ Ἀρ[κληπίου -----
 ----- πρόδο]μ[ο]ν καὶ τὸν ὀπιθόδομον Ε -----
 ----- ΑΝΓΙΗΛΩΙ καὶ τοὺς στατοὺς ὑ[ό]μους -----
 ----- π]ρόδομον καὶ τὸν ὀπιθόδομον Τ -----
 5 ----- ος [τ]ρεῖς καὶ τετάρτην τὴν ἐπὶ τῶν -----
 ----- Τ.Ν κύκλωι καὶ ἕκτον τὸν κυλο[β]άτην -----
 ----- ἕκαστον θεμέλιον καὶ τάντιθ[ή]ματα -----
 ----- ἀνακαθ]αρεῖ τὸν τόπον κύκλωι [ύ]πὸ τὸ θ[ε]μέλιον -----
 ----- οδ]ομον πήχεις δεκατρεῖς τὸ δὲ Ι -----
 10 ----- ἀνακαθαρεῖ παράπαν τὸ Μ [- ----- καὶ
 ----- προσθεμελιώσεται]
 τὸ μακρὸν πλευρὸν τὸ πρὸς βορέαν πήχεις δύο, ἀνακαθαίρων τὸ
προσ(θ)εμελιούμενον, τὸ μὲν κατὰ(ρ)
 τὸμ πρόδομον καὶ τὸν ὀπιθόδομον ἐπὶ τὸ αὐτὸ ἔδαφος τ[ῶ](ι) νῦ[ν]
κ[ε]μένωι θεμελίωι, τὰ δὲ λοι-
 πὰ ἀνακαθαρεῖ πρὸς τὴν ἑφέδραν τῆς [εὐθυνηρίας ?] τῆς νῦν κειμένης·
ἐὰν δέ τι μαλακὸ(ν)
ὑπῆι
 τοῦ τόπου τοῦ προσθεμελιουμένου, ἀνακαθαρεῖ [- -----] τῷ
πώ[ρω]ι,
 15 παρέχων [α]ὐτὸς αὐτῷ τὸν πῶρον· ποιήσας δὲ λήψεται[ι] τ]οῦ πήχεως,
εὐθυμετρίαι, ὀκτὼ ὀβο-
 λούς, ἐργαζόμενος καθάπερ ἐπὶ τῶν θεμελίων γέγρα(π)ται, τιθεὶς τοὺς
ἐλαχίστους μῆκος τ[ρ](ι)η-
 μιπηχιαίους πλάτος πηχιαίους πάχος τετρα[π]αλάτους, τιθεὶς κατ' ἐπιτομὰς
πρὸς τὴν κατα-
 φορὰν τοῦ τόπου, τιθεὶς ἐναλλάξ τοῖς ὑποκάτω νόμον παρὰ νόμον.
Κατατριδομήσας δὲ ἐπὶ

¹⁹ Hodot, "Notes critiques" 23 with n.14.

τὸ αὐτὸ(αυτο) ἔδαφος τ[ῶ](ι) νῦν κειμένωι θεμελίωι, ζύσας ὀρθὸν πρὸς
 διαβήτην πρὸς τοῦ κειμένου
 20 θεμελίω[υ] τὴν ἔδραν, ἐργασάμενος τοῦ κειμένου θεμελίου τὰς ἔδρας ὀρθὰς
 πρὸ(ς) κανόνα ἀ[πὸ]
 σφύρα[ς] καὶ τοὺς ἄρμους ὀρθοὺς π[ανταχῆι] καὶ εὐγωνίους, στερεοὺς ὑπὸ
 ξοίδος, διαψαμμ[ώ]-
 σας, θεμελίω(ο)κεται ποιῶν τὸ μήκος το[ῦ μακ]ροῦ πλευροῦ(τοῦ)
 π[τ]ε(υ)ροῦ πήχεις ἑβδομήκοντα δύο
 καὶ δακτύλους ἑπτὰ, ποιῶν τὸ προσθεμέλιον τοῦ κυλοβάτου(τοῦ)
 κηκοῦ(το) ἴσον [τῶι νῦν κειμέ]-
 [νωι θεμελίωι - - - - -]

Side B

- - - - -
 - - - - -
 - - - - - στυλίου αἰ ΔΕΚ - - - - -
 - - - - - ῶμα ἰσοπάχος τοῖς - - - - -
 5 - - - - - προσβάσεις καὶ τῶν - - - - -
 [καθάπερ] προεῖρηται ἔδρας Ι - - - - -
 - - - - - τοὺς δὲ ἄρμους πάντα - - - - -
 - - - - - Ι ἐξ(ξ)έλαιου καὶ μολυβδίου[υ - - - - -]
 [- - - - - στυλίου, τοὺς δ' ἐκ τῆς ἐντὸς - - - - -]
 10 [- - - - - τ]ῶν ἄρμων ὑπὸ ξοί[δ]ος καὶ ὄσσει - - - - -
 [- - - - - στυλίων καὶ τοῦ κυλοβάτου τοὺς κα - - - - -
 [- - - - - τ]ὴν ὑπόφασιν ὡς αἰ ἔδραι ποιῶν Ο - - - - -
 - - - - - Σ τὸν στατὸν τιθεμένους κατὰ ΤΟ - - - - -
 [- - - - - πα]ρατεμεῖ δὲ καὶ τοῦ στατοῦ το - - - - -
 15 [- - - - - καθάπερ] γέγραπται πρὸς τὸ πάχος τοῦ - - - - -
 [- - - - - καθάπερ] προεῖρηται· παρατεμεῖ δὲ κ[αὶ - - - - -]
 - - - - - Σ, ποιῶν τὸ βάθος τῆς παρ[αστάδος - - - - -]
 - - - - - ρα ἐπὶ τῆι ἐπιβάσει[ι - - - - -]
 - - - - - μέτωπον τῆς κρηπίδος - - - - -
 20 [- - - - - πρὸς τὰς νῦν κ[ειμένας κρηπίδας] - - - - -]
 [- - - - - ἐπ]ὶ ταῖς κρηπίσι ΑΙ - - - - -
 - - - - - Λ ..ΕΙ οὐθένα Τ - - - - -
 - - - - - ΙΤΡΩΣΑΣ - - - - -
 - - - - - ΑΧΕΙ - - - - -

Translation of the substantive part of Side A:

[- - - - - and he (the contractor) shall extend the foundation] at the long side towards the north by 2 cubits, clearing the ground for the additional foundation (*prosthelion*), the part beside the prodomos and the opisthodomos down to the same ground-level (*edaphos*) as that for the currently existing foundation, the rest he shall clear towards the *ephedra* of the currently existing [euthyntēria? krēpis?]; but if any soft ground lies under the area of the additional foundation, he shall clear [it out and fill up to the proper level?] with poros-stone, himself supplying the poros-stone on his own account; and having done this, he shall receive 8 obols for each cubit laid, linear measure, doing the work just as it is prescribed with respect to the foundations: making the smallest (blocks to be used) 11/2 cubits in length, 1 cubit in width, and 4 spans in height, placing them in cuttings (in the hardpan) according to the downward slope (*kataphora*) of the terrain, placing them in alternation course by course to the ones below. Then, having laid 3 layers of stone (?) to the same ground-level (*edaphos*) as that for the currently existing foundation, (and) having scraped them (to be) true to the mason's level (*diabētēs*) towards the bedding (*hedra*) of the existing foundation (and) having worked the beddings (*hedrai*) of the existing foundation (to be) true to the rule (*kanon*) by means of a hammer and the joints (to be) true and squared [at all places?], (and) having sand-polished them (to be) firm by means of a chisel, he shall then lay the (additional) foundation, making the length of the long side of the pteron 72 cubits and 7 fingers, (and) making the additional foundation of the stylobate of the cella (to be) equal [with the currently existing foundation - - - - -].

Observations:

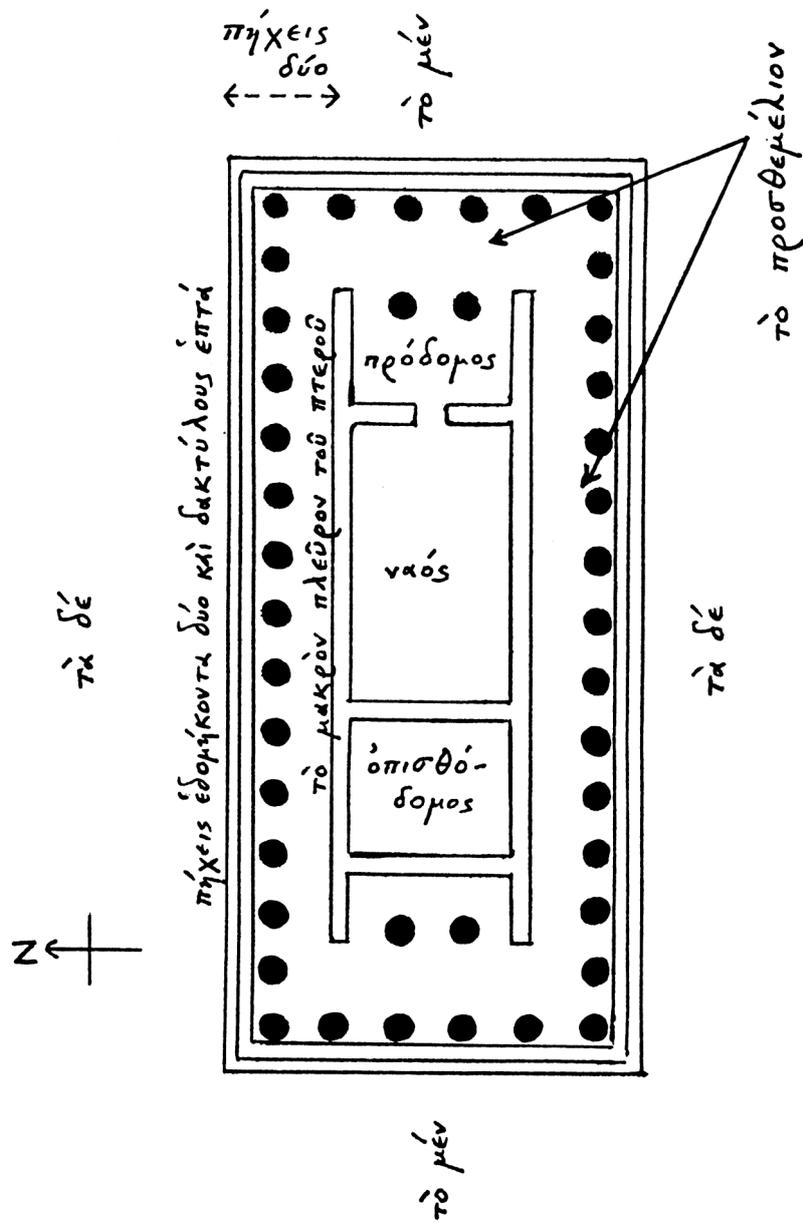
(a) IG XII 2,11 is a building contract, although neither the contractor's name nor the contract-price is preserved; 15-16 of Side A give the rate only for the work necessary for the ground beneath the additional foundation. The references on Side A to a stylobate (l.6), to an extension of the foundation (l.11,12,14,19,20), and to the long side of the pteron (l.22) suggest strongly that the contract is for the addition of a portico around an already existing naos. Mention of the prodomos and opisthodomos in l.2, 4, and 12 would not indicate part of the work, but where it is to be done.

We may imagine an original simple structure with cella and opisthodomos, to which was added by this decree a peristyle all around, the result being a peripteral temple. My reconstruction differs from that of Lattermann, who conceived of the *prosthelion* as a *Verstärkungsfundament* for the stylobate of the cella, which had presumably become distorted through a cracking or sinking of its base.²⁰ Lines 11-13 and 19-23 of the decree,

²⁰ *Gr.Bauinsch.* 92-119 (Chapter V) with Taf. IV, Figs. II-IV. O Viedebant followed Lattermann's reconstruction, *Hermes* 50 (1915) 34-46.

however, do not seem to concern a *prosthelion* that is separate from and a support for part of the existing foundation, but rather a major addition all around which was to be intricately connected with the cella and pteron foundations already existing. The expression in l.16 to "doing the work as it is written for the (other) foundations" is probably a reference to the foundation-blocks of the entire sub-structure of the temple. The "additional foundation" is not likely to be an abutment or undergirding for only one side of the temple; and the references to "the long side" (l.11 and 22) in the substantive portion of the surviving fragment focus our attention only upon that section of the temple, whereas the other portions (l.1-10 of Side A and Side B) imply that much work will be done elsewhere. The specifications may be depicted schematically as follows:

Fig.3



(b) Line 1 identifies the building as one dedicated to Asclepius, a temple in Mytilene well known from other references; merely two letters resolved a controversy about the identity of the temple of XII 2,11 and the deity worshipped there. Lattermann and others had opted for Ta Messa (so the lemma in XII 2,11 Suppl.: *Templum Messaeum*) and Aphrodite. L.Robert had complained about this identification years before Kondis' text was published,²¹ and had demonstrated later from a fragment of Alcaeus about Zeus Antiaos, Dionysos Omēstes, and the 'Aeolian goddess" (= Hera) that this in fact was the triad worshipped at Ta Messa.²²

Lattermann had even asserted that the specifications of XII 2,11 adequately correspond to the plans of Ta Messa drawn up by Koldewey.²³ (Curiously, he did not consider XII 2,10 as a candidate.) This is quite remarkable in light of the incomplete state both of the stele and the temple. Kondis was perplexed (p.485) because Lattermann himself had admitted that there was not found at Ta Messa anything that appeared to be a *prosthelion*, and a visit to the temple site in 1984 by myself confirms this observation. Our inscription, therefore, is not about Ta Messa.²⁴

Where was the Asclepieum located in ancient Mytilene? A large architrave block, carrying an inscription to Sōter Askklāpios (IG XII 2,116), was found in the remains of the Turkish fortress which dominates the site of the ancient acropolis. C.Cichorius, thinking that the architrave block cannot have been moved far from its original building, argued that the temple of Asclepius had been on the Acropolis.²⁵ Koldewey was not convinced by this view, since it was apparent that the Turks had ravaged all sections of Mitilini in procuring materials for their Kastro. The evidence supports Koldewey. A Mytilenean decree (XII 2,15, dating to ca.214/3) contains a clause directing its erection in the temple of Asclepius (l.34), and this inscription was found, not on the acropolis, but in the foundations of the Church of St.Simeon, i.e. in the modern agora between the two harbors of Mitilini. So too was XII 2,4, which praises a certain Athanadas for bringing water to the city and (if we accept the likely restoration of Paton) to the Asclepieum.²⁶ Similarly, Evangelidis found another stone

²¹ *REG* 38 (1925) 37 n. 1. Robert's resumé of Kondis' article appeared in *REG* 50-60 (1946-47) 339 (no. 160).

²² L.Robert, *REA* 62 (1960) 292-319 (discussing Lobel-Page, fr. 129), esp.308 n.8 and 314 (for the identification with Hera; during the Roman Empire the Aeolian goddess was identified with both the Elder and Younger Agrippina).

²³ *Op.cit.* 96-99, 105.

²⁴ Of interest is the fact that there is a temple on Lesbos, excavations of which showed that, "Within the peristyle were two additional foundations" (Betancourt, *op.cit.* 83; survey of all the archeological literature with diagrams, 82-87). This is the Aeolic structure at Klopēdi, a few kilometers north of Ta Messa, whose remains are far less complete than those of Ta Messa and dated much earlier (8th-6th centuries). The "additional foundations" of Klopēdi do not refer to some part added later (as in XII 2,11), but to a further larger temple that was a replacement of the earlier.

²⁵ *Att.Mitt.* 13 (1888) 56-57.

²⁶ See Hodot, "Notes Critiques" 20-21.

containing a dedication to Asclepius in the vicinity of St.Simeon.²⁷ Despite the fact that Charitonidis published the latest fragment mentioning the "pronaos of Sōter Asklēpios" (*Symlērōma* no.6b, l.9), which came from the Kastro,²⁸ we should bear in mind the words of Kondis about the provenance of XII 2,11: he never says directly that this stele was found on the acropolis, but rather that a certain official, Mandamas, had brought the stone to the Museum at Mytilene along with other antiquities, picked up within the Turkish fortress or the surrounding area; the stone is reported as found in the ground on the street leading into the middle gate of the Kastro, right before a little mosque that had been remodelled into a house (p.483). That description indeed does conjure up a picture of Turkish workers scouring all parts of Mitilini, pulling blocks from every quarter up to the acropolis and using them for military or religious purposes. All in all, it appears that the area near St.Simeon corresponds to the ancient agora, and there was situated the Asclepieum.²⁹

(c) Commentary on specific terms.

Side A:

Line 12: *edaphos* indicates the hard ground surface on which the existing foundations rest; the "clearing" for the prosthemelion is to remove the topsoil down to the same level. On these and others words given below, one may consult A.K.Orlandos and J.N.Travlos, *Λεξικόν Ἀρχαίων Ἀρχιτεκτονικῶν Ὁρῶν* (Athens, 1986).

Line 13: An important and rare word (*ephedra*) appears in the stone's *πρὸς τὴν ἐφῆδραν τῆς*, which was omitted by Cyriacus. Davis, *op.cit.* 41, discusses its appearance in l.47 of *IG II² 1671*, where it has the sense of the under-surface of a plinth-block and is contrasted with *hedra*, the upper-surface of the block immediately below. That distinction is correct, as Roland Martin, *Manuel d'Architecture grecque. I, Matériaux et Techniques* (Paris, 1965) 192, more fully observed: "Les plans de pose et d'attente sont les ἔδραι ou les βάσεις; ceux-ci sont parfois distingués; tandis que ἔδραι désigne plus spécialement le lit d'attente, c'est-à-dire le plan supérieur de l'assise, βάσις ou ἐφῆδρα désigne le plan de pose, le lit inférieur." Kondis (p.489) thought that here the *ephedra* was part of the *krēpis* or the *euthyntēria*; I assume that he meant the lower part of one of these two, i.e., the line of its under-surface, resting upon the foundation.

²⁷ Demetrios Evangelidis, *Arch.Delt.* 9 (1924-25) 44-45. The stone is now *IG XII 2, Suppl.25*, and in discussing it Evangelidis emphasized that the view of Peiros Papageorgiu, *Unedierte Inschriften von Mytilene* (Leipzig, 1900) 23, should be rejected, namely, that the Asclepieum should be placed near the present Church of St. Therapon, which is west of the south harbor. Emily Shields, *The Cults of Lesbos* (Menasha, Wisc., 1917) 52, had followed the opinion of Papageorgiu; and F.Bodenstedt, *Die Elektronmünzen von Phokaia und Mytilene* (Tübingen, 1981) 17, with map, the opinion of Evangelidis.

²⁸ Charitonidis also published another dedication to Asklēpios Sōter (no.33), a stone found at Pamphila some kilometers north of Mitilini; and a dedication to Asklēpios Euēkoos (no.32), of unknown provenance.

²⁹ It might be added that the provenance of none of the fragments of XII 2,10 is known.

Line 14: Cyriacus' text reads ἀνακαθαρεῖ τῶι πώοι παρέχων οὐτὸς αὐτῶι τὸν πῶρον. Justifiably dissatisfied with this, Kondis proposed ἀνακαθαρεῖ [αὐτὸν καὶ προστρῶσει 4-5] τῶι πῶ[ρω]ι, παρέχων [α]ὐτὸς κτλ., citing I.64-65 of the building contract from Lebadeia: ἐὰν δὲ ὁ τόπος ἀνακαθαίρομενος μαλακὸς εὐρίσκηται, προστρῶσει πόροις ὅσοις ἂν χρειά ᾗι. If Kondis is correct in his restoration, we might add κύκλωι for the remaining lacuna of his 4-5 letters, the result being a line of 71 letters. Observe that I.11 has 75 letters, I.12 some 72, I.13 occupies 72 with restored euthyntēria, I.15 has a peculiar 68 (perhaps rectified by Lattermann's ἀνα)λήψεται, and I.16 possesses 74. Coulton suggests *per ep.* that the missing words of I.14 will have conveyed the need to dig out the soft places and to fill them to the same level as the *edaphos* of I.12.

Line 15: On poros, a loosely used term, see R.E.Wycherley, "Poros: Notes on Greek Building Stones," in D.W.Bradeen and M.F.McGregor (eds.), *Phoros. Tribute to B.D.Meritt* (Locust Valley, N.Y., 1974) 179-87. E.A.Sophocles, *Greek Lexicon of the Roman and Byzantine Periods* (Cambridge, 1887) cites Pseudo-Didym.242.18 for *euthymetria*, "the measuring of length, linear measurement." The implication is that the contractor will be paid by the linear cubit of work done, not according to the area that needs to be made good, nor according to the volume of poros needed.

Line 17: *Pachos* ordinarily translates "thickness" but here it clearly means "height", the only measurement left; either *pachos* or *hypsos* indicates a vertical dimension. Note also that the dimensions of the smallest blocks permitted are specified because, although smaller blocks would be cheaper, large blocks were needed for the foundations. For the phrase at the end of I.17 and the beginning of 18, cf. *IG II²* 463, I.66: καὶ τὸ μέτωπον ποιήσας πρὸς τὴν καταφοράν, translated by F.E.Winter in *Phoenix* 13 (1959) 178-79 as "and (he) shall set the outer face in correspondance with the line of the eaves." See also L.D.Caskey in *AJA* 14 (1910) 307 n.1 (citing XII 2,11), who points out the *kataphora* carries "the idea of a downward slope." (For other examples of this phrase, cf. *IG II²* 1668 I.51 and VII 4255 (= *SIG* ³973) I.15-16.) Lattermann, like Caskey, interpreted the *kataphora* phrase in our inscription as indicating additional courses laid in tiers at the bottom (cf. his Taf.IV, Fig.IV).

Line 18: Cyriacus showed κατατριδομήσας, which most editors have rendered as κατατ[ο]ι(χο)δομήσας. But this section of the inscription concerns the lowest part of the foundations, not a wall. κατα[οικο]δομήσας is barely possible. On the other hand, if we retain Cyriacus' reading in this instance, we may imagine the reconstruction as depicted in fig.4 below, the three layers of stone being connected with the existing *themelion*.

Line 21: Kondis followed the lead of most redactors by revising Cyriacus' impossible τοὺς ἀρμούς πρὸς καὶ εὐγωνίους to read καὶ τοὺς ἀρμούς ὀρθοὺς πρὸς [κανόνα] καὶ εὐγωνίους. Preferable perhaps would be τοὺς ἀρμούς ὀρθοὺς π[ανταχῆι] καὶ εὐγωνίους in light of I.13-14 of *IG II²* 1682 (= *SIG* ³970): ἐξεργασάμενο(ν) ὀρθοὺς

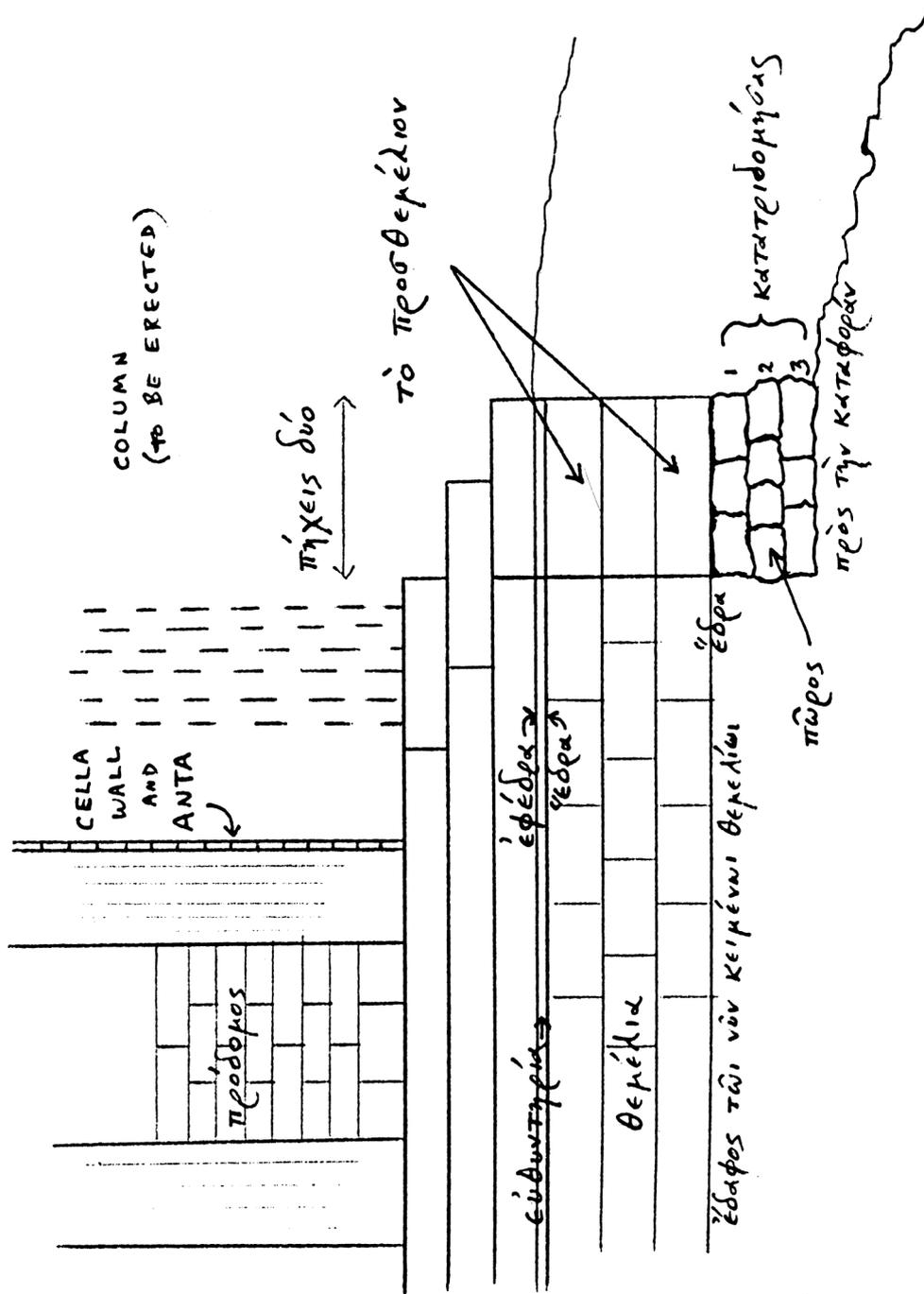
καὶ εὐγωνίους πανταχῆι καὶ τοὺς ἄρμους ποιήσαντα κτλ. This restoration allows us to avoid repeating *pros kanona* from l.20.

Line 22: Cyriacus recorded ΠΛΕΥΡΟΥΠΛΕΥΡΟΥ, which scholars treated as a dittography. Kondis' brilliant treatment of the text, however, has the advantage of making the "long side" more specific, i.e. "of the pteron." The length of the pteron (72 cubits and 7 fingers, or ca. 108 ft.) is almost as long as the stylobate of the temple of Athena Polias at Priene (121 ft. and 10 in.), built in the latter half of the fourth century. The difficulty is that at Priene the width of the colonnade was 12 ft., whereas here we have only 2 cubits (ca. 3 ft.); even if this measurement is doubled according to my scheme below in fig.4, we still have a very narrow colonnade, hence a small plinth-base for each column. At Priene the height of the columns is estimated at between ca. 37 to 41½ ft. At Mytilene it is not likely there were columns so high resting on such narrow plinth-bases, and we must envision a structure with dimensions considerably less than that at Priene. (For the temple at Priene, see D.S.Robertson, *A Handbook of Greek and Roman Architecture* (Cambridge, 1929) 148-49; and Martin Schede, *Die Ruinen von Priene* (Berlin, 1964) 25-30.)³⁰

³⁰ The excellent book by René Ginouvès and Roland Martin, *Dictionnaire Méthodique de l'Architecture grecque et romaine. Vol.I: Matériaux, techniques de construction, techniques et formes du décor* (Athènes-Rome-Paris, 1985), came too late to my notice to be used for this paper. Scholars interested in clear definitions of architectural terms will find it to be an indispensable tool.

The following diagram of the temple of XII 2,11 is based on the remarks above:

Fig. 4



Side B:

The following notations offer a few parallel phrases from other architectural epigraphic texts; possibly they may have some value for someone with the talent, leisure, and desire to do a comprehensive restoration of Side B.

Line 3: Kondis proposed, with some hesitation, [μετα]κυλίου.

Line 4: Kondis read ΩΜΑΙΣΟΠΑΧΟΥΣΤΩΙΣ, but my own squeeze (with initial restoration) gives [τὸ κτρ]ῶμα ἰσοπάχος τοῖς. Cf. 1.70 *SEG* 22 (1967), πάχος ἴσους τῆι εὐθυντηρί[αι].

Line 7: Kondis omitted the particle *de*. Read [ἐργαζόμενος . . .], τοὺς δὲ ἄρμους πάντα [ὀρθοὺς . . .]. Cf. l. 115-17 of VII 3073 (Lebadeia), ἐργᾶται δὲ καὶ τοὺς ἄρμους πάντα τοὺς ἀπιόντας τῶν κατακρωτήρων κυμῖλτους, ὀρθοὺς κτλ.

Line 8: The stone seems to give ΙΕΞΛΑΙΟΥ, although Kondis remarked that the second epsilon, omitted at first, was afterwards inserted by the mason between xi and lamda; he thus read ΙΕΞΕΛΑΙΟΥ, which I cannot confirm. It is a pity that Kondis' article never found its way into *SEG*, because he comments that this line confirms the validity of A.Choisy's restoration in *Études épigraphiques sur l'Architecture grecque* (Paris, 1884) 198 for l. 167 of the Lebadeia inscription: τοὺς δὲ ἄρμους ἐξ ἐλαίου κ[αὶ μολυ]βδίου, contra the restoration κ[αὶ ῥα]βδίου proposed by Cumanudes and retained by others, e.g. J.A.Bundgaard, *Classica et Mediaevalia* 8 (1946) 22.

Line 11: Kondis omitted a sigma between the two occurrences of ΤΟΥ at the end of this line; the stone reads κυλοβάτου τοὺς κα[or τοῦ κκα].

Line 15: Cf. 1.76 *SEG* 22 (1967), πρὸς τὸ μῆκος τοῦ λίθου τοῦ γεγραμμέ[νου].

Line 17: Cf. 1.137 of the Lebadeia inscription, ποιῶν ὀρθά, ἀρραγῆ, κύμιλλα, βάθος μὴ ἔλατ[τον ἐννέα] δακτύλους.

Line 18: For the beginning, [τέττα]ρα, or [ἐκάτε]ρα, or [θύρετ]ρα, or [τὰ μέτ]ρα ?

Line 22: The letter after the initial lambda is perhaps an eta. For *outhena* cf. L.Threatte, *The Grammar of Attic Inscriptions. I, Phonology* (Berlin), 1980) 472: "The spellings οὐθεῖς (μηθεῖς), οὐθέν, οὐθενός, etc. first appear in state decree of 37817 and the forms with θ are the only ones in use by the end of the fourth century."

(d) The date for XII 2,11 can be determined only relatively, i.e. by comparison with stylistic criteria from other inscriptions more or less firmly dated. In case of the Mytilenean corpus the matter is most difficult for the third century, for not many public decrees have survived and those not very precisely dated. In the case of XII 2,11 the *terminus ante quem* is the 330s (the date proposed above for XII 2,10 and other related documents), and the *terminus ad quem* must be ca. 300 because its letter-forms seem to be later in date than the inscriptions just cited, but not very late. Hans Pistorius placed XII 2,11 at the end of the

third century,³¹ much too late as Kondis recognized (p.486) in observing, even in 1937, that its letter-forms (especially the branching forms of sigma and mu) show similarity with XII 2,6 and 10; nevertheless, he preferred to follow Lattermann in accepting ca.250 as the date. But if one compares XII 2,11 with the photograph of XII 2 Suppl. 2 in Hodot,³² one sees immediately the resemblance: the type of flu, small omicrons and thetas, and the appearance of small apices. It is true that Suppl. 2 is dated, not independently, but again with reference to the letter-forms of XII 2,6; however, Hodot's judgment on Suppl.2 is sound ("un peu avant 300"), and precisely the same may be said with some confidence about XII 2,11.

3. IG XII 2, 14 + Suppl.

It is appropriate at this point to add a brief word about IG XIII 2,14 + Suppl., the final architectural text from Mytilene which concerns the building of a stoa.³³ It is different from the preceding two documents in that it is written in Aeolic and likely owes its origin to the personal initiative of some unknown person who paid for its construction. The stone has already been well treated by Hodot,³⁴ whose observations I should like to confirm. For example, he correctly rejects the reading of the Suppl. at l.1,]c̄t̄e[, for which I propose from examination of stone and squeeze [μ̄ᾱμ̄]̄ᾱρι[ν̄ᾱ] vel sim. At the end of l.6 the stone gives δ̄ώ̄δ̄[ε̄]-, the reading of Lattermann.³⁵ Through a comparison of the letter-forms on XII 2,11 and XII 2 Suppl. 2 (the upper terminus) with those on XII 2,15 and 18 and XII 2 Suppl. 122 (the latter fixes the lower terminus, being dated precisely to 209-204),³⁶ I would place XII 2,14 ca. 300-275 B.C. (cf.Pl.Vc).³⁷

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³¹ *Beiträge zur Geschichte von Lesbos im vierten Jahrhundert v.Chr.* (Bonn, 1913) 149-50. On Pistorius' methods of dating, see Hodot, "Notes critiques" 44-45 n.89; when founded on style of writing alone, his dates are scarcely authoritative; cf. L.Robert, *BCH* 50 (1926) 475 n.1. It is common in discussion of this topic to refer to XII 2,15, the only sizeable Mytilenean text of the third century virtually complete and dated to 214/3 by Klaffenbach (cf. *IG IX* 1², 189); but 214 is a long way from the 330s, with few other texts intervening.

³² "Notes critiques" 48-52 with pl.XI a.

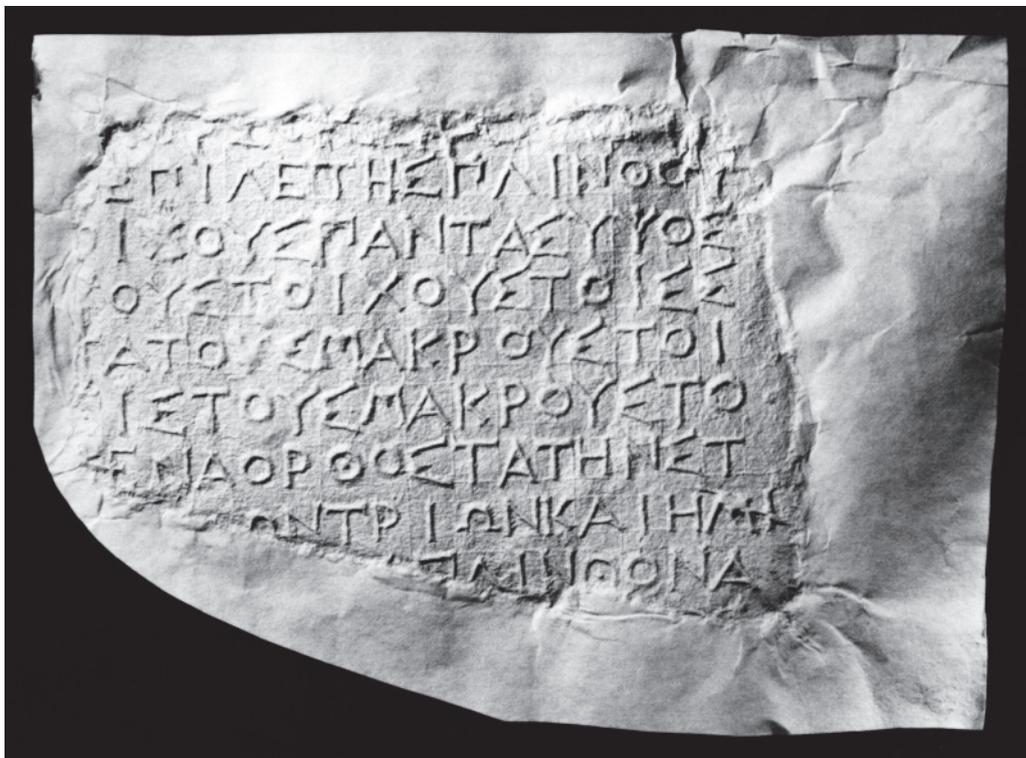
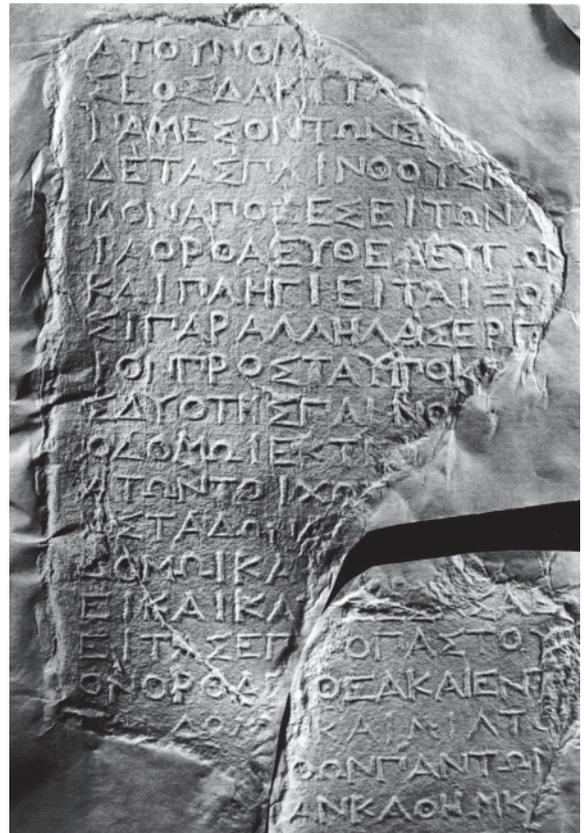
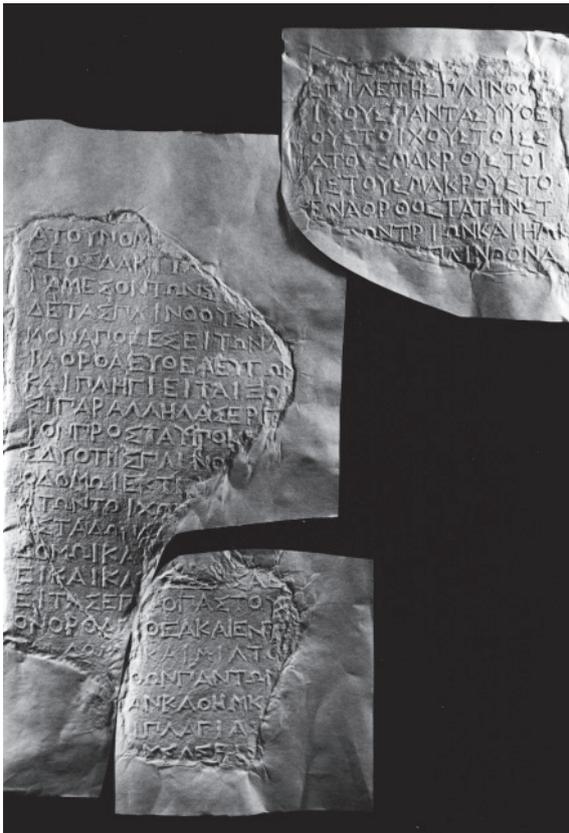
³³ Mentioned most recently in C.Williams, *op.cit.* 36 with n.4, who cites the remark "4th c.B.C.?" about this inscription in *Syll.GBI*.

³⁴ "Notes critiques" 23.

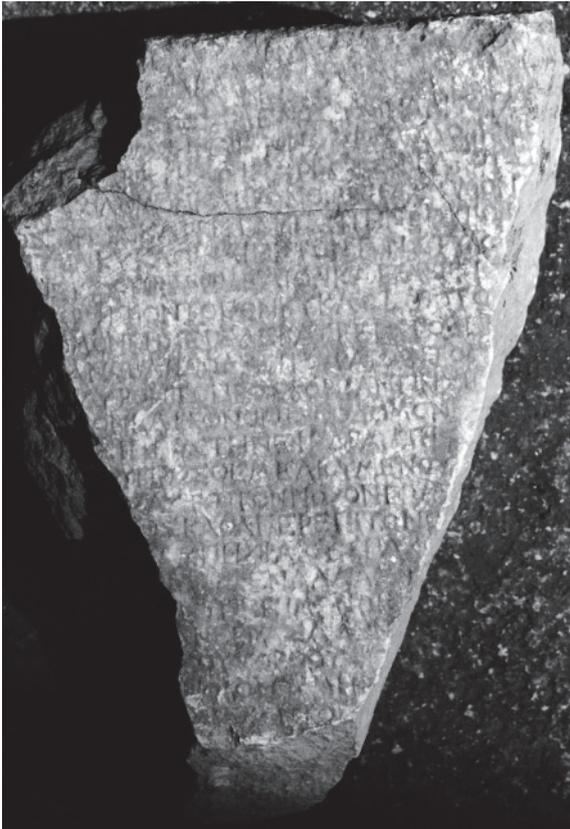
³⁵ *Rev.épig.* 2 (1914) 16; Lattermann's full discussion of XII 2,14 is his *Gr.Bauinsch.* (Strasbourg, 1908) 120-30 (Chapter VI) with Taf.IV, Fig. VI-VII.

³⁶ The only photograph of Suppl. 122 is in Evangelidis, *op.cit.* 53. For additional bibliography on this stone, see Hodot "Notes critiques" 59.

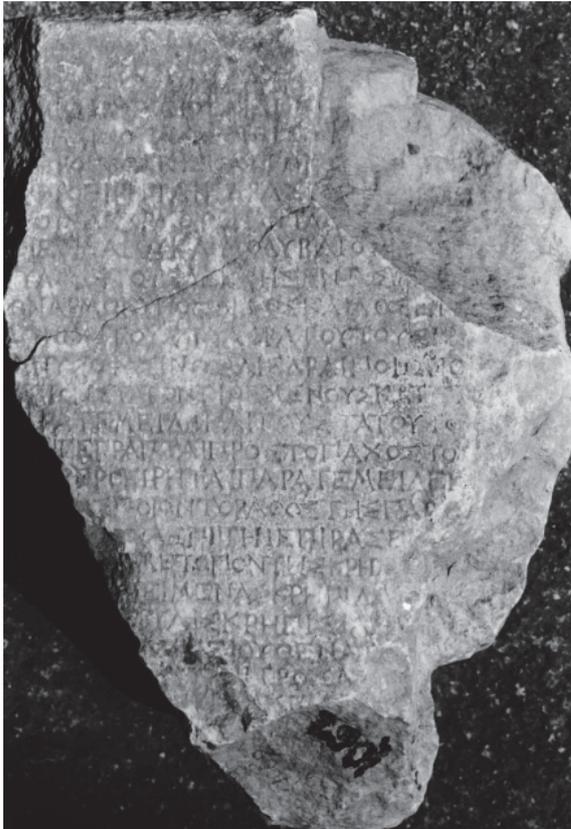
³⁷ I should like to thank the following persons: Mr.Ilias Tsirivakos, Ephor of Antiquities for Lesbos; Emeritus Prof.Leslie F.Smith (Oklahoma); Dr.J.J.Coulton (Ashmolean Museum); Prof.René Hodot (Nancy II); and Mr. Procopios D.Karagatslis (Athens). Although these individuals are in no way responsible for any errors in this paper, it would never have been completed without their assistance. Finally, this research was made possible by a Summer Fellowship awarded by the College of Arts and Science, University of Oklahoma.



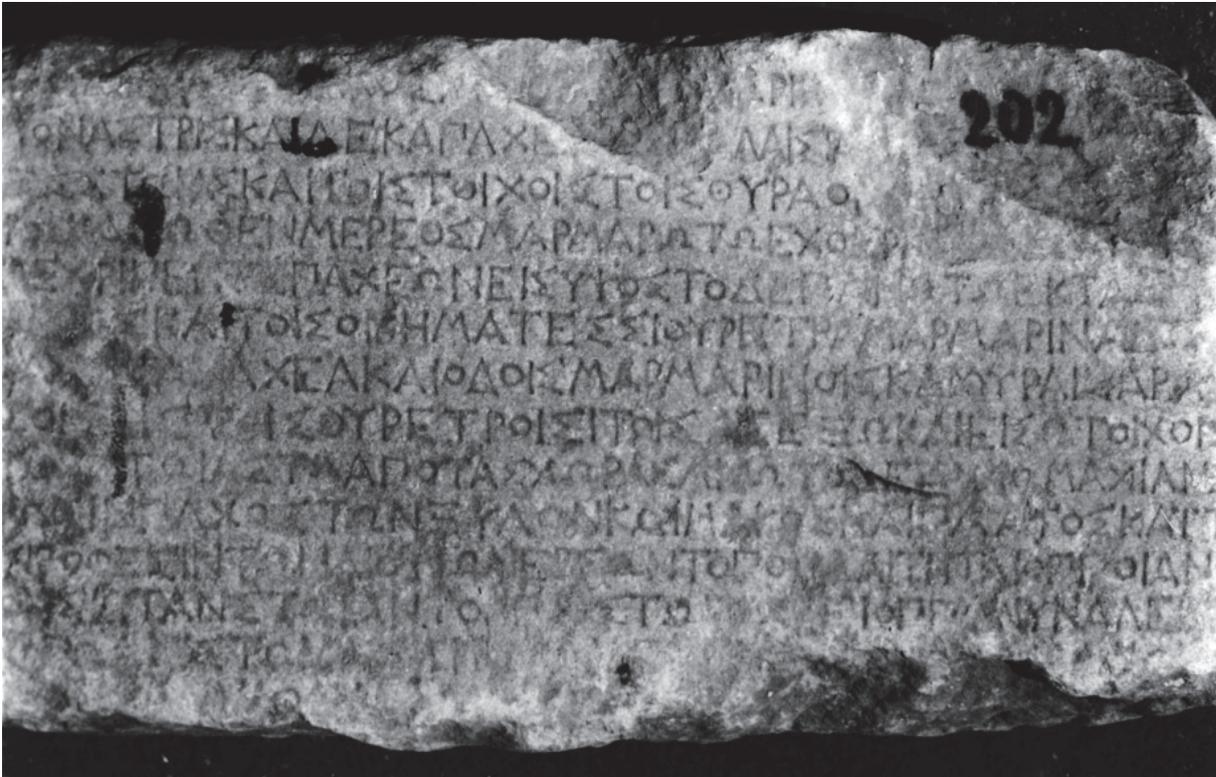
Inscriptfragmente IG XII 2,10 + Suppl.



a)



b)



c)

a) IG XII 2, 11 Suppl. Seite A; b) IG XII 2, 11 Suppl. Seite B; c) IG XII 2, 14 + Suppl.