

ON TWO GREEK INSCRIPTIONS, FROM
KAMIROS AND IALYSOS, IN RHODES,
RESPECTIVELY.

BY

C. T. NEWTON, Esq., M.A., C.B.

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I HAVE to submit to the Society two Greek inscriptions from Rhodes, both of which are in the British Museum. They have a special interest, not only on account of their subject-matter, as I shall hope to show, but also on account of their provenance, one being from Kamiros, the other from Ialysos, two of the three ancient cities in Rhodes, which are mentioned by Homer in the catalogue of the Greek ships at Troy. The tombs on both sites have in recent years yielded a most remarkable series of fictile vases and other antiquities, the most archaic of which present a striking affinity to many of the objects discovered by Dr. Schliemann at Mykenæ. The two inscriptions I have to submit this evening have no claim to such remote antiquity. Their date, probably, falls somewhere in the interval between the building of the city of Rhodes, B.C. 404 and the accession of Alexander the Great.

The decree from Kamiros, which seems the later of the two, is as follows :—

ΕΔΟΞΕΚΑΜΙΡΕΥΣΙΤΑΣΚΤΟΙΝΑΣΤΛΣΚΑΜΙΡΕΩΝΤΑΣ
 ΕΝΤΑΙΝΑΣΩΙΚΑΙΤΑΣΕΝΤΑΙΛΓΕΙΡΩΙΑΝΑΓΡΑΨΑΙΓΡΑΣΑΣ
 ΚΑΙΕΧΘΕΜΕΙΝΕΣΤΟΙΕΡΟΝΤΑΣΑΘΑΝΑΙΑΣΕΣΤΑΛΛΑΙ
 ΛΙΘΙΝΑΙΧΩΡΙΣΧΑΛΚΗΣΕΞΗΜΕΙΝΔΕΚΑΙΧΑΛΚΗΤΑΙΣ
 5 ΑΝΑΓΡΑΦΗΜΕΙΝΑΙΚΑΧΡΗΙΩΝΤΙΕΛΕΣΘΑΙΔΕΑΝΔΡΑΣ
 ΤΡΕΙΣΑΥΤΙΚΑΜΑΛΛΑΟΙΤΙΝΕΣΕΠΙΜΕΛΗΘΗΣΕΥΝΤΙΤΑΥ
 ΤΑΣΤΑΣΠΡΑΞΙΟΣΩΣΤΑΧΙΣΤΑΚΑΙΑΠΟΔΩΣΕΥΝΤΛΙ
 ΤΩΙΧΡΗΞΟΝΤΙΕΛΑΧΙΣΤΟΥΓΡΑΡΑΣΧΕΙΝΤΑΝΣΤΑΛΛΑΝ
 ΚΑΙΤΑΣΚΤΟΙΝΑΣΑΝΑΓΡΑΨΑΙΚΑΙΕΓΚΟΛΑΨΑΙΕΝΤΑΙΣΤΑ
 10 ΛΑΙΚΑΙΣΤΑΣΑΙΕΝΤΩΙΙΕΡΩΙΤΑΣΑΘΑΝΑΣΚΑΙΠΕΡΙΒΟΛΙΒΩ
 ΣΑΙΩΣΕΧΗΙΩΣΙΣΧΥΡΟΤΑΤΑΚΑΙΚΑΛΛΙΣΤΑΤΑΔΕΤΕ
 ΛΕΥΜΕΝΑΕΣΤΑΥΤΑΠΑΝΤΑΤΟΝΤΑΜΙΑΝΠΑΡΕΧΕΙΝ
 ΕΓΔΕΤΑΥΤΑΝΤΑΝΚΤΟΙΝΑΝΑΠΟΔΕΙΚΝΥΕΙΝΤΟΥΣ
 ΚΤΟΙΝΑΤΑΣΜΑΣΤΡΟΝΕΝΤΩΙΙΕΡΩΙΤΩΙΑΓΙΩΤΑΤΩΙ
 15 ΕΝΤΑΙΚΤΟΙΝΑΙΚΑΤΑΤΟΝΝΟΜΟΝΤΟΝΤΩΝΡΟΔΙΩΝ
 ΤΟΥΤΟΙΔΕΣΥΝΛΕΓΕΣΘΩΝΕΝΚΑΜΙΡΩΙΕΙΣΤΟ
 ΙΕΡΟΝΤΑΣΑΘΑΝΑΙΑΣΟΚΚΑΤΟΙΙΕΡΟΓΟΙΟΙΠΑΡΑΓΓ
 ΩΝΤΙΚΑΙΑΘΡΕΟΝΤΩΤΑΙΕΡΑΤΑΚΑΜΙΡΕΩΝ...
 ΤΦΛΗΡΑΝΤΑΑΙΤ!

*Ἐδοξε Καμιρεῦσι, τὰς κτοίνας τὰς Καμιρέων τὰς | ἐν τῇ
 νάσῳ καὶ τὰς ἐν τῇ ἀπειρῷ ἀναγράψαι πάσας | καὶ ἐχθέμειν
 ἐς τὸ ἱερὸν τῆς Ἀθαναίας ἐ[ν] στάλα | λιθίνα χωρὶς Χάλ-
 κης, ἐξήμειν δὲ καὶ Χαλκήταις | ἀναγραφῆμειν αἴκα χρητί-
 ζωντι, ἐλέσθαι δὲ ἄνδρας | τρεῖς αὐτίκα μάλα οἵτινες
 ἐπιμεληθησεῦντι ταύ | τας τὰς πράξιος ὡς τάχιστα, καὶ
 ἀποδοσεῦνται | τῷ χρηρίζοντι ἐλαχίστου παρασχεῖν τὰν
 στάλαν | καὶ τὰς κτοίνας ἀναγράψαι καὶ ἐγκολάψαι ἐν τῇ
 στά | λα καὶ στᾶσαι ἐν τῷ ἱερῷ τῆς Ἀθανᾶς καὶ περι-
 βολιβῶ | σαι ὡς ἔχη ὡς ἰσχυρότατα καὶ κάλλιστα, τὰ δὲ
 τε | λεύμενα ἐς ταῦτα πάντα τὸν ταμίαν παρέχειν, | ἐγ δὲ
 ταυτᾶν τᾶν κτοινᾶν ἀποδεικνύειν τοὺς | κτοινάτας μᾶστρον
 ἐν τῷ ἱερῷ τῷ ἀγιωτάτῳ | ἐν τῇ κτοίνα κατὰ τὸν νόμον τὸν
 τῶν Ῥοδίων, | τοῦτοι δὲ συνλεγέσθων ἐν Καμίρῳ εἰς τὸ |
 ἱερὸν τῆς Ἀθαναίας ὄκκα τοὶ ἱεροποιοὶ παραγέ | [ν]ωντι καὶ
 ἀθρεόντω τὰ ἱερά τὰ Καμιρέων [τὰ δ | ἀμο]τελῆ? πάντα. . . .*

This decree orders that the *κτοῖναι* of the Kamireans both in the Island and on the Continent are to be inscribed on a marble *stelè*, and set up in the *Hieron* of Athena. The *κτοῖναι* of Chalke are not included in this order, but the people of that island may, if they think fit, also have their *κτοῖναι* entered in the register. Three commissioners are to be at once elected, who are to superintend the carrying out the decree, and are to contract for providing a *stelè*, for which the lowest tender is to be accepted. The contractor is to inscribe the *κτοῖναι* on the *stelè*, to erect it in the *Hieron* of Athena, and to fix it firmly all round with lead. The Treasurer is to defray the cost of all these operations. The *κτοινάται* or members of the *κτοῖναι* are to select out of these *κτοῖναι* a *μάστρος*, who is to be appointed in the most holy *Hieron* in the *κτοῖνα*, according to the law of the Rhodians. These, the *κτοινάται*?, are to be assembled in Kamiros, in the Hieron of Athena, and on the arrival of the *ιεροποιοί* are to inspect the *Hiera* of the Kamireans.

The first question which presents itself in this decree is, who and what are the *κτοινάται* and *κτοῖναι*. The word *κτοῖνα* is not found in ordinary Greek Lexicons. I had, however, inferred from the context that in this inscription it was used in the sense of a district or local division of land. Again, the mention of the *μάστρος* l. 14, and the *ιεροποιοί* l. 17, seemed to point to some religious rites in connection with the *κτοῖναι*. I had already come to this conclusion, when I stumbled on the word in Hesychios, placed out of its true alphabetical order as follows:—

κτύναι, ἢ κτοῖναι, χωρήσεις προγονικῶν ἱερέων ἢ δῆμος μεμερισμένος. Schmidt in his recent edition of Hesy-

chios marks this entry with an asterisk, because it is out of its alphabetical order, but, since the discovery of this inscription, there is no ground for stigmatizing this entry. The gloss is somewhat obscure. If the words had been *χωρήσεις προγονικῶν ἱερῶν*, we might have interpreted them "the setting apart of ancestral rites or of sacred precincts inherited from ancestors," but I cannot find that *ἱερεία* is ever used in that sense, though in the Septuagint it bears the sense of "festival," "sacrifice." The second part of the gloss, *δῆμος μεμερισμένος* suggests that the *κτοῖνα* was a deme divided into allotments.

So far as we can gather from this inscription, the *κτοῖνα* had some analogy with the Attic demes, the introduction of which is attributed to Kleisthenes, and which were districts or parishes which had a common temple or place of assembly within their territory, and in which all the citizens resident in the district were registered. These local demes in Attica must be distinguished from the more ancient *gentes* or groups of families united by a common band of kinsmanship and common rites, though in some instances these *gentes* may have been absorbed into demes.

In an unedited inscription from Kamiros, we have a long list of *πάτραι* ranged under larger classes, perhaps, *φρατρίαί* or *φυλαί*, and these *πάτραι* may have corresponded at Kamiros with the Attic *γένη*, while the *κτοῖναι* may have been local divisions, introduced like the *demi* of Kleisthenes, in the course of some political revolution. But I am not in a condition yet to determine the connection between the Kamirean *κτοῖναι* and *πάτραι*.

The *μάστρος* who is to be chosen by the *κτοινάται*,

was a magistrate whose name occurs in several Rhodian inscriptions. That from Ialysos, which I publish in this memoir, begins with the heading *ἔδοξε τοῖς Μάστροις καὶ Ἰαλυσίοις*. In like manner a decree of the people of Lindos, edited by Foucart, *Rev. Arch. N. S. XV.* p. 207, commences *ἔδοξε Μάστροις καὶ Λινδίοις*. But it would seem from a comparison of these three Rhodian decrees, that the *μάστροι* constituted a board of magistrates, chosen by the *κοινάται* for the regulation of various religious matters. Their authority must have been great, otherwise their name would not have preceded that of the *demos*, both at Lindos and at Ialysos. They are also mentioned in another Rhodian inscription, Ross, *Inscript. Ined. III. No. 271, l. 18*. Hesychios s. v. says *μάστροι παρὰ Ῥοδίοις βουλευτῆρες* where we must adopt Schmidt's restoration *βουλευτ(αῖ οἱ καὶ μαστ)ῆρες*. Harpokration s. v. *μαστῆρες* states that there were *μάστροι* in Pellene, citing as his authority Aristotle de Pellene republica (*Fragm. 191, ed. Didot.*) Harpokration in this passage considers the *μάστροι* of Pellene as magistrates with functions analogous to the Attic *ζητηταί* and the *μαστῆρες* elsewhere, and defines their office as *ἀρχή τις ἀποδεδεγμένη ἐπὶ τὸ ζητεῖν τὰ κοινὰ τοῦ δήμου*, and this is confirmed by the use of *ὑπόμαστροι* in the Andania inscription as the equivalent of *ὑπεύθυνοι*, and by the explanation of *Μαστρίαί* in Hesychios as *αἱ τῶν ἀρχόντων εὐθύναι* (see Sauppe on the Andania inscription, p. 20, and Foucart on the same inscription, in Lebas, *Voyage Archéol. Pt. ii. § 5. p. 172.*)

The assembly of *κοινάται* is to meet in the temple of Athena when the *ἱεροποιοί* come, and are to inspect the *ιερά* of the people of Kamiros. Whether we interpret

ιερά here in its more usual sense "the sacred precincts round temples," or as "sacred rites," the functionaries assembled were evidently invested with the duty of general supervision, for we can attach no other meaning to the word *ἀθροόντω*.

In the Lindian inscription, already referred to, the *ιεροποιοί* are associated with the *ιερείς* and *ιεροθυταί*, "sacrificers," standing third in the order of precedence. All three classes were to be elected at Lindos under the supervision of ten commissioners chosen *ad hoc* by the Lindians. The *ιεροποιοί* also occur in a list of sacred ministers, inscribed on one of the marbles of the temple of Apollo Erethimios in Rhodes. (Ross, *Inscript. Ined.* No. 276.) We learn from two Athenian inscriptions (Rangabè, No. 814 and *Ephem. Archaiol.* No. 3545,) that at Athens the *Ἱεροποιοί* were charged with the duty of conducting the sacrifices. These functions correspond with what is stated about them in the *Etym. Magnum* and *Schol. ad Demosth. Mid.*, ed. Meier, § 115 and § 171, who says that part of their duty was to inspect sacrifices and victims.

We find from this inscription that some of the *κτοῖναι* were in the small island of Chalke, which lies on the west of Rhodes, and was probably subject to it at all times; (see Pliny, *Hist. Nat.* XVII. 4, § 31.) In the matter of registering their *κτοινάται* at Kamiros, the people of Chalke appear to have been left free, as would be natural if the *κτοῖναι* were local divisions, having reference to common rites.

The *κτοῖναι* in the *ἄπειρος* line 2, must have been on that part of the coast of Asia Minor lying opposite to Rhodes, and called the Peraia. This belonged to

the Rhodians during the time of their independence.

This inscription is written in a strong Doric, in which may be noted, l. 4, ἐξήμειν. l. 2, ἐχθέμειν. The infinitive termination, μειν for μεν, is considered by Ahrens, De Dorica dial. p. 315, peculiar to Rhodes and its colonies in Sicily. He notices traces of it in the Sicilian poet, Epicharmos. Compare the inscription from Agrigentum, Böckh, C. I. No. 5491, ibid. 5475, and the Rhodian inscriptions, ibid. 2525 b., 2905.

l. 6, ἐπιμεληθησεῦντι, l. 7, ἀποσωσεῦνται compare infra, τελεύμενα and κρινεῦντι, διαλυσεῦντι, ὑπαρξεῦντι in an inscription from Kalymna, Böckh, 2671.

l. 10, περιβολιβῶσαι for περιμολυβδῶσαι. μόλιβος, μολιβῶ are given in the Lexicons as poetic forms of μόλυβδος, μολυβδόω.

According to our reading of Hesychios, s. v., the Syracusans wrote βάμβα, for βάμμα, but Ahrens, p. 86, doubts whether Hesychios was right in identifying these two words, and Schmidt, in his edition of Hesychios, corrects βάμμα for βάμβα. The converse change of μ for β is noted in certain Lakonian words by Hesychios, Ahrens, p. 85.

l. 3 and 17 we have Ἶθαναίᾱς, l. 10, Ἶθανᾱς, the first, would, probably, be the older form. line 3, ἐ στάλα, the ν has been omitted through oversight in the preposition.

I have now to submit the inscription from Ialysos.

ΕΔΟΞΕΤΟΙΣΜΑΣΤΡΟΙΣΚΑΙΙΑΛΥΣΙΟΙ .
 ΣΤΡΑΤΗΣΑΛΚΙΜΕΔΟΝΤΟΣΕΙΓΕ
 ΟΓΩΣΤΟΙΕΡΟΝΚΑΙΤΟΤΕΜΕΝΟΣ
 ΤΑΣΑΛΕΚΤΡΩΝΑΣΕΥΑΓΗΤΑΙΚΑ
 5 ΤΑΤΑΓΑΤΡΙΑΕΓΙΜΕΛΗΘΗΜΕΙΝ
 ΤΟΥΣΙΕΡΟΤΑΜΙΑΣΟΓΩΣΣΤΑΛΛΑΙ
 ΕΡΓΑΣΘΕΩΝΤΙΤΡΕΙΣΛΙΘΟΥΛΑΡΤ
 ΟΥΚΑΙΑΝΑΓΡΑΦΗΙΕΣΤΑΣΣΤΑΛΛΑ
 ΣΤΟΤΕΨΑΦΙΣΜΑΤΟΔΕΚΑΙΑΟΥΧΟ
 10 ΣΙΟΝΕΝΤΙΕΚΤΩΝΝΟΜΩΝΕΣΦΕ
 ΡΕΙΝΟΥΔΕΕΙΣΟΔΟΙΓΟΡΕΙΝΕΣΤΟΤΕ
 ΜΕΝΟΣΚΑΙΤΑΕΓΙΤΙΜΙΑΤΩ . ΓΡΑΣ
 ΣΟΝΤΙΓΑΡΑΤΟΝΝΟΜΟΝΘΕΜΕΙΝΔΕ
 ΤΑΣΣΤΑΛΑΣΜΙΑΝΜΕΝΕΓΙΤΑΣΕΣΟ
 15 ΔΟΥΤΑΣΕΚΓΟΛΙΟΣΓΟΤΙΓΟΡΕΥΟΜΕ
 ΝΟΙΣΜΙΑΝΔΕΥΓΕΡΤΟΙΣΤΙΑΤΟΡΙΟΝ
 ΑΛΛΑΝΔΕΕΓΙΤΑΣΚΑΤΑΒΑΣΙΟΣΤΑ .
 ΕΞΑΧΑΙΑΣΓΟΛΙΟΎ
 ΝΟΜΟΣΑΟΥΧΟΣΙΟΝΕΣΙΜΕΙΝΟΥΔΕ
 20 ΕΣΦΕΡΕΙΝΕΣΤΟΙΕΡΟΝΚΑΙΤΟΤΕ
 ΜΕΝΟΣΤΑΣΑΛΕΚΤΡΩΝΑΣΜΗΕΣΙ
 ΤΩΙΓΓΡΟΣΟΝΟΣΗΜΙΟΝΟΣΓΙΝΟΣ
 ΜΗΔΕΑΛΛΟΛΟΦΟΥΡΟΝΜΗΘΕΝΜΗ
 ΔΕΕΣΑΓΕΤΩΕΙΣΤΟΤΕΜΕΝΟΣΜΗ
 25 ΘΕΙΣΤΟΥΤΩΝΜΗΘΕΝΜΗΔΕΥΓΟΔΗ
 ΜΑΤΑ . . . ΦΕΡΕΤΩΜΗΔΕΥΕΙΟΝΜΗ
 ΘΕΝΟΤΙΔΕΚΑΤΙ_ΓΑΡΑΤΟΝΝΟΜΟΝ
 ΓΟΙΗΣΗΙΤΟΤΕΙΕΡΟΝΚΑΙΤΟΎΕΜΕΝΟΣ
 ΚΑΘΑΙΡΕΤΩΚΑΙΕΓΙΡΕΪΕΤΩΗΕΝΟ
 30 ΧΟΣΕΣΤΩΤΑΙΑΣΕΒΕΙΑΙΕΙΔΕΚΑ
 ΓΡΟΒΑΤΑΕΙΣΒΑΛΗΙΑΓΟΤΕΙΣΑΤΩΥ
 ΠΕΡΕΚΑΣΤΟΥΓΡΟΒΑΤΟΥΟΒΟΛΟΝ
 ΟΕΣΒΑΛΩΝΓΟΤΑΓΓΕΛΛΕΤΩΔΕ
 ΤΟΝΤΟΥΤΩΝΤΙΓΟΙΕΥΝΤΑΟΧΡΗ
 ΪΩΝΕΣΤΟΥΣΜΑΣΤΡΟΥΣ

Ἐδοξε τοῖς Μάστροις καὶ Ἰαλυσίοι[ς] | Στράτης Ἀλκιμέ-
 δοντος εἶπε | ὅπως τὸ ἱερὸν καὶ τὸ τέμενος | τᾶς Ἀλεκτρώ-
 νας εὐαγῆται κα | τὰ τὰ πάτρια, ἐπιμεληθήμιν | τοὺς
 ἱεροταμίας ὅπως στάλαι | ἐργασθέντι τρεῖς λίθου λάρτ |
 ου καὶ ἀναγραφῆ ἑς τὰς στάλα | ς τό τε ψύφι[σ]μα τόδε
 καὶ ἂ οὐχ ὄ | σιὸν ἐντι ἐκ τῶν νόμων ἐσφέ | ρεινοῦδὲ εἰσοδο-
 πορεῖν ἑς τὸ τέ | μενος καὶ τὰ ἐπιτίμια τῷ πρύσ | σοντι
 παρὰ τὸν νόμον, [θ]έμιν δὲ | τὰς στάλας, μίαν μὲν ἐπὶ τᾶς
 ἐσό | δου τᾶς ἐκ πόλιο[ς] ποτιπορευομέ | νοις, μίαν δὲ ὑπὲρ
 τ[ὸ] ἰστιατόριον | , ἄλλαν δὲ ἐπὶ τᾶς καταβάσιος τᾶ[ς] |
 ἐξ Ἀχαῖας π[ό]λιος. | Νόμος ἂ οὐχ ὄσιον ἐσίμιν οὐδὲ |
 ἐσφέρειν ἑς τὸ ἱερὸν καὶ τὸ τέ | μενος τᾶς Ἀλεκτρώνας·
 μὴ ἐσί | τω ἵππος, ὄνος, ἡμίονος, γῖνος | μηδὲ ἄλλο λόφουρον
 μηθὲν μη | δὲ ἐσαγέτω εἰς τὸ τέμενος μη | θεῖς τούτων μηθὲν
 μηδὲ ὑποδὴ | ματα [εἰς] φερέτω μηδὲ ὕειον μη | θέν· ὅ τι δέ
 κά τις παρὰ τὸν νόμον | ποιήσῃ τό τε ἱερὸν καὶ τὸ τέμενος |
 καθαιρέτω καὶ ἐπιρεζέτω ἢ ἔνο | χος ἔστω τᾶ ἄσεβείᾳ· εἰ δέ
 κα | πρόβατα εἰσβάλη, ἀποτεισάτω ὃ | πὲρ ἐκάστου προβά-
 του ὀβολὸν | ὃ ἐσβάλων· ποταγγελλέτω δὲ | τὸν τούτων τι
 ποιεῦντα ὃ χρῆ | ζων ἑς τοὺς Μάστρους.

This is a decree of the Mastroi and Ialysians, ordering the consecration, according to the ancient prescription, κατὰ τὰ πάτρια, of the *Hieron* and *temenos* of the Goddess Alektrona. The Hierotamiæ are ordered to engrave the decree on three marble *stelæ*, and to place one of them in the entrance from the city (to the *temenos*), another above the *Hestiatorion*, and a third on the road leading downwards from the city Achaia.

Then follows the law itself, which declares what animals and objects it is not permitted to introduce into the *Hieron* and *temenos* of Alektrona. The animals are the horse, the ass, the mule, the γῖνος, which, according to Aristotle, was the foal of a mare

by a mule, and all other beasts of burthen. No one is to enter the *temenos* with sandals or any article made of hog's leather; any one transgressing this prohibition will have to purify the *Hieron* and *temenos*, and to offer sacrifices, or to be liable to a prosecution for impiety, ἀσέβεια. Any one introducing sheep into the sacred precinct must pay an *obolos* for each sheep. Any one who thinks proper may denounce such transgressors to the *Mastroi*.

The goddess Alektrona, whose sacred precinct is thus jealously guarded by this law, is evidently identical with Elektryonè, who, according to Diodoros, v. 56, was the daughter of the god Helios and the nymph Rhodos, and who, dying a virgin, was worshipped with heroic honours by the Rhodians. According to Diodoros, Elektryonè had seven brothers called the Heliadæ, two of whom, Kerkaphos and Ochimos, settled in the territory of Ialysos, and there founded the strong city of Achaia, reigning there in succession. Kerkaphos, who succeeded his brother in the kingdom, had three sons, Lindos, Ialysos, Kamiros, each of whom gave his name to the city which he founded. The name Alektrona or Elektryonè, as Diodoros gives it, is evidently derived from the same root as ἠλέκτωρ, the name for the sun in Homer, Ἡλεκτρυνών, ἤλεκτρον, Ἡλέκτρα, ἀλεκτρυνών, ἀλέκτωρ. See G. Curtius, 'Grundzüge,' 4th edition, p. 136, No. 24.

l. 3, τὸ ἱερόν καὶ τὸ τέμενος. Here these two sacred precincts are clearly distinguished. The *Hieron* is usually considered to be the sacred ground round the temple ναός, corresponding with the Close of a cathedral. The *temenos* was probably an outer precinct.

l. 7, λίθου λάρτου. The word λάρτος is unknown to

the Lexicographers, but occurs in the slightly modified form, *λάρτιος*, in two other Rhodian inscriptions; one from Rhodes published by Röhl, in the 'Mittheilungen d. Deutsch. Inst. in Athen,' 1877. p. 228, l. 7, ἐπὶ βάσιος λίθου λαρτίου not δ'άρτιου, as Röhl reads; the other from Hierapytna in Krete, published in Cauer, *Delectus*, p. 56, l. 99. ὅπως ἐργασθῆ πέτρας λαρτίας. The epithet *λάρτος* or *λάρτιος* must denote either the kind of stone to be employed, or the locality whence it was to be obtained. Our only information as to this is furnished by an examination of the stone on which the Ialysos decree is engraved, which is the blue limestone known as *fœtid*, from the smell which it emits when fractured. I have not been able to ascertain whether the other two inscriptions, in which the word *Δάρτιος* occurs, are on the same kind of stone.

l. 18, ἐξ Ἀχαΐας. This is the name of the strong fortress in the Ialysian territory, mentioned by Diodoros, v. 57, and in a fragment of the Rhodian writer, Ergeias, preserved in Athenæus, VIII. p. 360. It is probably the same fortress as that which Strabo calls Ὀχύρωμα, the citadal of Ialysos, now called Phileremo.

l. 25. The prohibition of the wearing sandals within the *temenos* reminds us of the injunction to Moses, Ex. III. 5. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

In the Andania decree regulating the Mysteries of the Great Gods, it is ordered that those who celebrate the Mysteries shall be bare-footed, and in the procession no one is to wear shoes, unless they are made either of felt or of the skins of the victims offered in the festival.

The functions of the *Μάστροι*, mentioned in the first and last lines, have been described by me in the earlier part of this memoir.

According to the fragment of Ergeias in Athenæus, to which I have already referred, there was a Phœnician settlement at Achaia, in Rhodes, governed by Phalanthos, which was taken after a long siege by the Greek settler, Iphiklos. According to another tradition, preserved by Diodoros, v. 58, Kadmos, having dedicated a *temenos* to Poseidon, in Rhodes, left some Phœnicians there to have care of it, and these united with the Ialysians in one community. He adds that the priests in Ialysos are said to have traced the descent of their hereditary priesthood up to these Phœnician settlers.

It seems at first sight a plausible theory to connect the worship of the solar deity Elektrona at Ialysos with the Phœnician worship of Baal, and the strictness with which all that was unclean was debarred access to her *temenos*, seems to indicate a Semitic source for the ritual, which the expression *κατὰ τὰ πάτρια* shows to have been handed down from remote times. Such a connection with an earlier Semitic religion seems more clearly indicated by the human sacrifices, which, according to Porphyry, De abstin. II. § 54, were anciently offered in Rhodos to Kronos, and of which the barbarity was in after times mitigated by the substitution of a criminal whose life was already forfeit to the law for the victim of earlier times. But we hardly know enough yet either of Greek or of Semitic ritual to establish traces of a connection between them. I would observe in conclusion that this *stelè* was found by Mr. Consul

Biliotti in the course of excavations a little to the east of the hill now called Phileremo, and on which must have stood the Akropolis of Ialysos.

If, as I suppose, this Akropolis was the Achaia of the early legends, from which the Phœnicians were expelled by the Greeks, the place where the *stelè* was found might well be the *κατάβασις ἐξ Ἀχαιῶν* where one of the *stelæ* was to be set up, for here the ground slopes gradually from Phileremo to the plain below.

Mr. Biliotti states that the *stelè* when found was standing upright in its original socket, about six feet below the surface of the ground, but that no trace of foundations could be found near it. It may be that the spot where the *stelè* was standing was its original site on the road leading from the Akropolis to the plain below.

P.S. Since I wrote the above, my colleague, Mr. Percy Gardiner, has pointed out to me, on small gold and copper coins of Rhodes, dating from the third century, B.C., a head which is probably intended for that of Alectrona. This head is radiate, but distinctly female in type, and bearing the female adornments of *Stephane* and earrings. Its solar character would better suit Alectrona than the sea-nymph Rhodos. The coin is figured in the Hunter Catalogue, Pl. xlv. 15.; Mionnet Suppl. vol. vi. Pl. viii. 4.

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