

CGRN 248


Contract of sale for the priesthood of the Roman people and Rome at Miletos

Date :

ca. 129 BC or shortly after

Justification: the inscription is dated to the time of the priesthood of Kratinos, as stated in fragment A, line 10; this Milesian eponym is not certainly dated, but from the context of the inscription should belong to this specific period of time (Rehm argued for 130 BC or shortly after; the eponym Κρατῖνος Διονυσίου is also known from Milet I.3 (<http://cgrn.ulg.ac.be/abbreviations/#Milet%20I.3>) 48; see Commentary below).

Provenance

Miletos  (<https://pleiades.stoa.org/places/599799>). The stone was found in 1909 in the excavation of Justinian's wall in Miletos; now in the Museum of Miletos (inv. no. 1250a-b).

Support

Two fragments of a marble block, representing two sides of an anta-block from a temple. The inscribed surfaces of each side are essentially intact and the text must have continued on another anta-block below (see Rehm for more details and the Commentary below).

Height: 110 cm

Width: 53 cm

Depth: 66 cm

Layout

Well-cut letters with careful ornamental handwriting, which were highlighted with red paint to increase legibility. Rehm (p. 22) distinguishes at least two hands, one on each fragment or side.

Letters in A: 0.22 cm high

Letters in B: 0.2 cm high

Bibliography

Edition here based on Rehm Milet I.7 (<http://cgrn.ulg.ac.be/abbreviations/#Milet%20I.7>) 203.

Cf. also: LSAM (<http://cgrn.ulg.ac.be/abbreviations/#LSAM>) 49; Herrmann Milet VI.1 (<http://cgrn.ulg.ac.be/abbreviations/#Milet%20VI.1>) p. 199-200.

Further bibliography: Pouilloux 1954 (<http://cgrn.ulg.ac.be/bibliography/#Pouilloux%201954>); Samuel 1972 (<http://cgrn.ulg.ac.be/bibliography/#Samuel%201972>); Fayer 1976 (<http://cgrn.ulg.ac.be/bibliography/#Fayer%201976>): 47-49; Mellor 1976 (<http://cgrn.ulg.ac.be/bibliography/#Mellor%201976>); Trümpy 1997 (<http://cgrn.ulg.ac.be/bibliography/#Tr%C3%BCmpy%201997>): 89-94; Beard - North - Price 1998 (<http://cgrn.ulg.ac.be/bibliography/#Beard%20-%20North%20-%20Price%201998>): I 158-159 and II 246-247; Dignas 2007 (<http://cgrn.ulg.ac.be/bibliography/#Dignas%202007>): 185.

Text

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Fragment A

ἀγαθῆ τύχῃ· ὁ πριάμενος τὴν
ἱερωσύνην τοῦ Δήμου τοῦ Ῥω-
μαίων καὶ τῆς Ῥώμης ἰέρεω
ἀπογράψει παραχρῆμα πρὸς
5 τοὺς ταμίαις καὶ βασιλεῖς ἄν-
δρα μὴ νεώτερον ἑτῶν εἴκοσι·
ὁ δὲ ἀπογραφεὶς ἱερήσεται ἔτη
τρία καὶ μῆνας ὀκτὼ ἄρχοντος
μηνὸς Μεταγειτιῶνος τοῦ ἐπὶ
10 στεφανηφόρου Κρατίνου ἢ ἄλλον
παρέξεται τὸν ἱερησόμενον ἄν-
θ' ἑαυτοῦ κατὰ ταῦτά, τελεσθεὶς Διὶ
Τελεσιουργῶ καὶ λήψεται παρὰ τοῦ
ταμίου ἔτους ἐκάστου τοῦ μηνὸς
15 τοῦ Ταυρεῶνος τῆι νομηνίᾳ δρα-
χμὰς ἑξακοσίας καὶ θύσει τῶ δῆ-
μῳ τῶ(ι) Ῥωμαίων καὶ τῆι Ῥώμῃ τῆ μὲν
νομηνίᾳ τοῦ Ταυρεῶνος μηνὸς
ἱερεῖον τέλειον, τῆ δὲ ἑνδεκάτῃ
20 τοῦ αὐτοῦ μηνὸς θυέτωσαν οἱ εἰ-

σιόντες εἰς τὴν ἀρχὴν γυμνασί-
αρχοι μετὰ τῶν ἐφήβων ἱερεῖον τέ-
λειον τῶι Δήμῳ τῶι Ῥωμαίων καὶ
τῇ Ῥώμῃ· ὁμοίως δὲ καὶ οἱ ἐξιόντες
[γ]υμνασίαρχοι θυέτωσαν μετὰ
[τῶ]ν ἑαυτῶν ἐξεφήβων ἱερεῖον [τέ]-
[λει]ον καὶ διδότησαν ἑκάτερ[οι τῶ]
[ἱερεῖ] τὰ γέρη{ι} τὰ γεγραμμ[ένα]
[...]

Fragment B

[...]
καὶ εἰς τᾶλλα ἀθλήματα μερίζων ἑκάσ-
τοις τὰ καθήκοντα ἄθλα τιθεὶς καὶ εἰς ἀ-
νάθεσιν ἄθλα ὄπλα πολεμιστήρια μὴ
ἐλάσ(σ)ω τριῶν ἔχοντα καὶ τὴν ἐπιγραφὴν
τοῦ ἀθλήματος, ποιούμενος τὴν ἐνδο-
ξοτάτην περὶ τούτων σπουδὴν ἀκολού-
θως τῇ τοῦ δήμο[υ] πρό]ς τὸ θεῖον εὐσε-
βεῖα καὶ τῇ πρὸς Ῥω[μαί]ο]υς εὐχαριστίᾳ·
συνεπιμελεῖσθαι [δὲ μετ]ὰ τοῦ ἱερέω{ι} καὶ
συνδιοικεῖν καὶ τοὺς γυμνασιάρχους τῶν
νέων ὅπως οἱ ἀγῶνες ὡς ἐπιφανέστα-
τοι γίνωνται· τῇ δὲ ὀγδόῃ ἀνομένου τοῦ
αὐτοῦ μηνὸς τιθέτω ἀγῶνα ἐν τῇ παιδι-
κῇ παλαίστρᾳ λανπάδος τε καὶ τῶν ἄλ-
λων ἀθλημάτων τὴν πρέπουσαν ποιού-
μενος ἀθλοθεσίαν· συνεπιμελεῖσθαι δὲ
μετὰ τούτου καὶ συνδιοικεῖν τὸν ἀγῶνα
τοὺς παιδονόμους· τὴν δὲ τῶν ὀπλων ἀ-
νάθεσιν γείνεσθαι τῶν τιθεμένων ἐν τοῖς
Ῥωμαίοις κατὰ μὲν τὸ παρὸν ἐν τῶ γυμνασί-
ῳ τῶν νέων ἐπὶ δὲ συντελεσθῆ τὸ ἱερὸν
τῆς Ῥώμης, ἐν τῶι Ῥωμαίῳ· θυέτω δὲ καὶ ὁ ἱε-
ρέως ἑκάστου μηνὸς τῇ νομηνίᾳ τῶ Δή-
μο τῶ Ῥωμαίων καὶ τῇ Ῥώμῃ ἱερεῖον τέ-
λειον λαβῶν παρὰ τοῦ πρυτανεύοντος

ταμίου εἰς τὴν θυσίαν δραχμὰς δέκα· τοῦ
 δὲ Θαρρηλιῶνος μηνὸς τῆ ἑβδόμη θυέ-
 τω ὁ αἰσυμνήτης τῶι Δήμῳ τῶ Ῥωμαί-
 ων καὶ τῆ Ῥώμῃ ἱερεῖον τέλειον βοϊκὸν
 καὶ διδότη {1} γέρη τῶι ἱερεῖ τὰ διατεταγμέ-
 να, θυέτω {1} δὲ καὶ τοῦ Μεταγειτνιῶνος
 τῆ δωδεκάτη κατὰ ταῦτὰ καὶ τὰ γέρη δι-
 δότη {1}· ἐὰν δὲ ὁ θεὸς πρίηται τὴν αἰσυ-
 μνητύν, θυέτωσαν οἱ προσέταιροι
 τοῦ θεοῦ ἐν ἑκατέρῃ ἡμέρᾳ ἱερῆον τέ-
 λειον καὶ τὰ γέρη διδότησαν τῶ ἱερεῖ
 τὰ τεταγμένα· τοῦ δὲ μηνὸς τοῦ Βοιη-
 [δ]ρομιῶνος τῆ ὀκτωκαιδεκάτη θυέ-
 [έτ]ωσαν οἱ πεντήκοντα ἄρχοντες ἱερῆ-
 [ον τέλει]ον ὑϊκὸν καὶ διδότησαν γέρη τῶ
 [ἱερεῖ τὰ τεταγμένα ...?]

Translation

Fragment A

With good fortune, the one who purchases the priesthood of the People of Rome and Rome will directly register with (5) the treasurers and the *basileis* as priest a man not younger than twenty years old. The person registered will serve the priesthood for three years and eight months, starting from the month of Metageitnion, (10) when Kratinos is *stephanophoros*, or he will provide someone else to serve in his place, in the same terms, after being consecrated to Zeus Telesiourgos, and he will receive each year from the treasurers, on the first day of the month (15) of Taureon, 600 drachmae and will sacrifice to the People of Rome and to Rome on the first day of the month of Taureon an adult animal. On the 11th day (20) of the same month, let the gymnasiarchs entering office sacrifice with the ephebes an adult animal to the People of Rome and to Rome. Likewise (25) let the gymnasiarchs leaving office sacrifice with their former ephebes an [adult] animal, and both (the new and the ex-gymnasiarch, along with their ephebes) are to give [to the priest] the assigned perquisites [...].

Fragment B

[...] and for the other athletic competitive events, by allocating the prizes that are suitable for each one, and by offering as prizes for the consecration no less than three weapons of war, bearing also an inscription (5) of the competitive event, by making the most glorious effort concerning these things, according to the piety of the people towards the divine and the gratitude towards the Romans. The gymnasiarchs of the youth are

to be in charge together with the priest and (10) jointly administer (matters), in order that the contests happen in the most conspicuous way. On the 22nd (?) of the same month, let him (the priest) organise a contest in the palaestra of the boys, performing the appropriate *athlothesia* for the torch-race and the other (15) competitive events. The *paidonomoi* are to jointly be in charge and administer the contest. The consecration of the weapons during the Romaia (20) is to take place for the present time in the gymnasium of the youth and, after the completion of the sanctuary of Rome, in the Roman (gymnasium). Let the priest sacrifice on the first day of each month to the People of Rome and to Rome an adult animal (25), after having taken from the treasurer of the prytany 10 drachmae for the sacrifice. On the 7th of the month of Thargelion, let the *aisymnetes* sacrifice to the People of Rome and to Rome an adult bovine sacrificial animal (30) and give to the priest the perquisites which are assigned to him. Let him also sacrifice on the 12nd of Metageitnion according to the same terms and give the perquisites. If the god purchases the office of *aisymnetes*, let the companions (35) of the god sacrifice an adult animal on each of the two (aforementioned) occasions and give to the priest the perquisites which are assigned to him. On the 18th of the month of Boedromion, let the fifty archons sacrifice an [adult] swine and give to [the priest the perquisites which are assigned to him ...].

Traduction

Fragment A

À la bonne fortune, l'acheteur de la prêtrise du Peuple romain et de Rome enregistrera sur-le-champ auprès des (5) trésoriers et des *basileis* un prêtre âgé d'au moins vingt ans. L'homme inscrit exercera la prêtrise durant trois ans et huit mois à partir du mois de Metageitnion, (10) sous la stéphanéporie de Kratinos, ou il fournira quelqu'un d'autre pour exercer la prêtrise à sa place selon les mêmes dispositions, une fois consacré à Zeus Telesiourgos, et il prendra chaque année auprès du trésorier, le premier jour du mois (15) de Taureon, 600 drachmes et sacrifiera au Peuple romain et à Rome le premier jour du mois de Taureon un animal adulte. Le 11^e jour (20) du même mois, que les gymnasiarques, lors de leur entrée en charge, sacrifient avec les éphèbes un animal adulte au Peuple romain et à Rome. De même, (25) que les gymnasiarques, au sortir de leur charge, sacrifient avec leurs anciens éphèbes un animal [adulte] et que chacun d'eux (ancien et nouveau gymnasiarque, avec leurs éphèbes) donne [au prêtre] les parts d'honneur prescrites.

Fragment B

[...] et pour les autres épreuves athlétiques, en assignant les prix qui conviennent à chacun, en offrant comme prix pour la consécration pas moins de trois armes de guerre, portant aussi l'intitulé (5) de l'épreuve, en faisant preuve du zèle le plus glorieux concernant ces choses, conformément à la piété du peuple envers le divin et à la reconnaissance envers les Romains. Les gymnasiarques des jeunes gens s'en chargeront avec le prêtre et (10) administreront ensemble (ces matières), de manière à ce que les concours se passent de la manière la plus éclatante. Le 22 (?) du même mois, qu'il (le prêtre) organise un concours dans la palestres des garçons, en accomplissant l'athlothesie appropriée pour la course aux flambeaux et les autres (15) épreuves

athlétiques. Les paidonomes se chargeront du concours et l'administreront avec lui. La consécration des armes offertes lors des Romaia (20) aura lieu, pour le moment, dans le gymnase des jeunes gens et, après l'achèvement du sanctuaire de Rome, dans celui de Rome. Que le prêtre sacrifie le premier jour de chaque mois au Peuple de Rome et à Rome un animal adulte (25), après avoir pris auprès du trésorier du prytanée 10 drachmes pour le sacrifice. Le 7 du mois de Thargelion, que l'aisymnète sacrifie au Peuple de Rome et à Rome un animal sacrificiel bovin adulte (30) et qu'il donne au prêtre les parts d'honneur qui lui reviennent. Qu'il sacrifie le 12 Metageitnion selon les mêmes dispositions et qu'il donne les parts d'honneur. Dans le cas où le dieu achète le titre d'aisymnète, que les compagnons (35) du dieu sacrifient un animal adulte chacun des deux jours et qu'ils donnent au prêtre les parts d'honneur qui lui reviennent. Le 18 du mois de Boedromion, que les cinquante archontes sacrifient un porc [adulte] et donnent au [prêtre les parts d'honneurs qui lui reviennent].

Commentary

The document contains a contract for the sale of the priesthood of Rome and the People of Rome (fragment A), as well as other regulations regarding civic sacrifices and the organisation of contests (fragment B). The latter are still closely concerned with the appointed priest (the subject of B, lines 1-8, 12-16, 22-26, later sections concerning the perquisites due to the priest). Therefore, fragment B, though inscribed in a different hand, likely forms a part of the same document or, at least, a closely related dossier. Fragment A lists the required conditions and procedures for the purchase of the priesthood, in a manner similar to other contracts for the sale of a priesthood (lines 1-19; compare [CGRN 249](http://cgrn.ulg.ac.be/file/249) (<http://cgrn.ulg.ac.be/file/249>), Miletos). The practice of selling a priesthood is well attested at Miletos, at least since the 4th century BC (cf. [CGRN 39](http://cgrn.ulg.ac.be/file/39) (<http://cgrn.ulg.ac.be/file/39>)); it was widespread in other cities of the Eastern Aegean. The second part of fragment A regulates the sacrifices accomplished by the gymnasiarchs, when entering or leaving office, and the honorific portions due to the priest (lines 19-28). Fragment B contains two sections : the first part concerns the organization of contests as part of the cult and the giving of prizes (lines 1-22), in which the priest is to play a key role. The second section further regulates the mandatory sacrifices to the people of Rome and Rome, prescribing dates for each sacrifice and, again, providing specifications of the the honorific portions due to the priest (lines 22-40).

The contract along with these regulations was written on one of the pillars at the entrance of a temple. The identity of the temple is probably that of Rome in Miletos, whose pending completion is in fact mentioned in the text (B, line 21; this idea was proposed by Fayer, p. 47). For similar cases of contracts for priesthoods inscribed on the antae of temples in Miletos, see [CGRN 138](http://cgrn.ulg.ac.be/file/138) (<http://cgrn.ulg.ac.be/file/138>); [CGRN 249](http://cgrn.ulg.ac.be/file/249) (<http://cgrn.ulg.ac.be/file/249>). It is possible, as argued by Beard, North, and Price (II, p. 246), that this document cites or is closely modelled on a decree that first established the cult of Rome, adding to the pre-existent sacrificial calendar various honours throughout the year. The institution of cultic honours to Rome during this period corresponds to the establishment of Roman domination on the cities of Asia Minor from

129 BC (after the testament of Attalos III and the subsequent war against Aristonikos; temples or shrines for Rome had already been built across the eastern Mediterranean, notably a temple in Smyrna dedicated in 195 BC, Tac. *An.* 4.56). In the new province of Asia, many Greek cities maintained their status as autonomous entities, as Miletos did.

Fragment A

Lines 1-3: The cult for which the priesthood is to be purchased is that of the People of Rome joined to the cult of Rome. The goddess Rome or Thea Rome often served as a personification of Roman rule. Her cult is known from the 2nd century BC through the establishment of contests and festivals (Romaia), temples in her honors and priestly offices, as notably appear through the present inscription (for the cult of Rome in Miletos, see Fayer; Beard - North - Price, I, p. 151-160; on the goddess in general, see Mellor). In addition to the cult of the figure of Rome, there were also various cults aligned with it, including honours given to the People of Rome.

Lines 4-12: This section concerns the procedure of purchasing the priesthood and registering the name of the person who will actually serve the gods with the treasurers and the *basileis*. The procedure is similar to the one described in other contracts for the sale of priesthood in Miletos: cf. [CGRN 249](http://cgrn.ulg.ac.be/file/249) (<http://cgrn.ulg.ac.be/file/249>) and [Milet I.7](http://cgrn.ulg.ac.be/abbreviations/#Milet%20I.7) (<http://cgrn.ulg.ac.be/abbreviations/#Milet%20I.7>) 294, for two cases that are directly parallel, involving the registration of a priest of at least twenty years. The registered person can then exercise the function himself or find another person who fulfills the same criteria. Therefore, the registered priest, even if he does not perform the cult, reaps in every case the benefits and perquisites connected to the priesthood. The priesthood is to be acquired for a limited period of time, in the present case for three years and eight months (cf. [CGRN 249](http://cgrn.ulg.ac.be/file/249) (<http://cgrn.ulg.ac.be/file/249>), line 12, for further evidence on the duration of the sales of priesthood). The specification "eight months" relates to the fact that the contract was drawn up in Metageitnion of the year of Kratinos (lines 9-10); Metageitnion being the 5th month of the Milesian year, only eight months remained to be served in that year by the new priest (see Trümpy, for a helpful summary on the Milesian calendar). The priesthood is thus not purchased for life, which is more frequent in other cities (cf. e.g. [CGRN 37](http://cgrn.ulg.ac.be/file/37) (<http://cgrn.ulg.ac.be/file/37>), Chios, line 5; [CGRN 221](http://cgrn.ulg.ac.be/file/221) (<http://cgrn.ulg.ac.be/file/221>), Kos, line 16).

Lines 12-13: The cult of Zeus Telesiorgos is restored in a later dedication made by a Milesian in Didyma ([I.Didyma](http://cgrn.ulg.ac.be/abbreviations/#I.Didyma) (<http://cgrn.ulg.ac.be/abbreviations/#I.Didyma>) 130). Priests of Asklepios who had to be "initiates" of Zeus Telesiorgos are mentioned in another document prescribing the sale of a priesthood in Miletos ([CGRN 249](http://cgrn.ulg.ac.be/file/249) (<http://cgrn.ulg.ac.be/file/249>), lines 13-14). This parallel with the present inscription may indicate that the consecration of priests to that particular figure of Zeus was a recurring or even standard feature of Milesian priesthoods, although there is no other evidence to deepen the matter. Zeus Telesiorgos is probably attested in Thasos ([IG XII.Suppl.](http://cgrn.ulg.ac.be/abbreviations/#IG%20XII.Suppl.) (<http://cgrn.ulg.ac.be/abbreviations/#IG%20XII.Suppl.>) 380, where he is accompanied by Athena Ergane; on the form Tedseergos, see

Pouilloux, p. 342). Moreover, Athena Telesiorgos is attested in Marathon (IG II² (<http://cgrn.ulg.ac.be/abbreviations/#IG%20II%C2%B2>) 4338A). On the *τελετή* of priests, see [CGRN 175](http://cgrn.ulg.ac.be/file/175) (<http://cgrn.ulg.ac.be/file/175>) (Priene), line 36.

Lines 13-27: The regulation stipulates different sacrifices of an adult animal to be made to the People of Rome during the month of Taureon, the first month in the Milesian calendar. Taking place at the beginning of the year, a turning point in the political life of Miletos, these rituals are linked to the offices vacated or assumed by civic magistrates (cf. [CGRN 201](http://cgrn.ulg.ac.be/file/201) (<http://cgrn.ulg.ac.be/file/201>), line 12, in the case of the *aisymnetes*; on this point, see Beard - North - Price, I, p. 159). In addition to a sacrifice on the 1st of the month by the priest, others are to be made by the gymnasiarchs on the 11th of Taureon, whether they are “entering” (line 21) or “leaving” (lines 24-25) that office; in both cases, the gymnasiarchs are accompanied by their associated ephebes (or ex-ephebes) in this role. The contract contains a clause that, in both cases, the “stipulated” (*τὰ γεγραμμένα*, line 28) perquisites had to be given to the priest; this refers to a specific set of rules which is now missing (either in lost part of the document or the reference may be to a general rule of the type known at Miletos, [CGRN 39](http://cgrn.ulg.ac.be/file/39) (<http://cgrn.ulg.ac.be/file/39>)).

Fragment B

Lines 1-22: This section concerns regulations about a festival and contest established in honor of Rome, the Romaia, whose name is stated further in the text (line B20). The festival seems to be strongly associated with the gymnasium, as the games were to be organized by the gymnasiarchs together with the *paidonomoi* and the appointed priest. Depending on the Milesian count of day, the contest took place on the 22nd/23rd or 28th of the month Taureon. There are some remaining uncertainties regarding the order of the dates of the last decade of the Milesian months (cf. [CGRN 81](http://cgrn.ulg.ac.be/file/81) (<http://cgrn.ulg.ac.be/file/81>), Thebes-on-the-Mykale; cf. Samuel, p. 114-115; see also [Milet I.3](http://cgrn.ulg.ac.be/abbreviations/#Milet%20I.3) (<http://cgrn.ulg.ac.be/abbreviations/#Milet%20I.3>) 145, lines 29-30, for an assembly on this day in Artemision). The festival includes a torch-race (see generally [CGRN 147](http://cgrn.ulg.ac.be/file/147) (<http://cgrn.ulg.ac.be/file/147>), Kos) as well as other athletic games (lines B14-15). As prizes for the games, weapons were notably to be dedicated (lines B2-5); this consecration was to take place in the gymnasium of the νέοι (distinct from the παιδική παλαίστρα, lines B12-13), pending the completion of the sanctuary of Rome and its associated gymnasium/palaestra (lines B18-22).

Lines 23-33: The last part of this dossier of regulations mentions dates of sacrifices to Rome and the People of Rome, similarly to fragment A (lines 16-24). An adult animal should be sacrificed on the first of each month, as well as during moments which could have represented special occasions for the community of Miletos. A bovine had to be sacrificed on the 7th of Thargelion, the second month of the Milesian calendar, probably on the occasion of the festival of the Thargelia (see the discussion in [CGRN 201](http://cgrn.ulg.ac.be/file/201) (<http://cgrn.ulg.ac.be/file/201>), Commentary on lines 18-23). Similarly, it is tempting to suggest that the 12th of Metageitnion, on which a second sacrifice of a bovine had to be made, corresponds to the festival of the Metageitnia. However, the precise date of this festival at Miletos is unknown and it may have taken

place on the 7th of the same month instead, as it did in Attica (cf. [CGRN 84 \(http://cgrn.ulg.ac.be/file/84\)](http://cgrn.ulg.ac.be/file/84), line 89). On both occasions, the *aisymnetes*, who served in Miletos as an eponymous official with cultic duties, was involved (see [CGRN 201 \(http://cgrn.ulg.ac.be/file/201\)](http://cgrn.ulg.ac.be/file/201), for discussion of the eponymous official at Miletos).

Lines 33-41: If no purchaser came forward to acquire the religious office, temple-funds could be used and the god himself (i.e. Apollo or the Demos of Rome?) was said to have purchased the office. The eponymous office was often taken on by the god Apollo himself in Miletos (on civic and religious charges carried out by the god, see Dignas). If that were to happen, in order to guarantee the perquisites for the priest, the "fellow-companions" (*proshetairoi*) were to carry out the sacrifice on the god's behalf (on this group, cf. [CGRN 201 \(http://cgrn.ulg.ac.be/file/201\)](http://cgrn.ulg.ac.be/file/201), lines 1 and 7).

Line 40: The last sacrifice recorded before the lacuna is that of an adult swine, which had to be carried out on the 18th of Boedromion, the sixth month of the Milesian calendar, by the 50 archontes, an apparent Roman innovation in the civic organisation of Miletos (see Beard - North - Price, II, p. 247, n. 10). The occasion is otherwise unknown.

Publication

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