

## Appendix

*I.Labraunda* 137, 3–6 and *I.Labraunda* 3, 10–13\*

The many similarities between the perfectly preserved new text and the text of *I.Labraunda* 3 allow us to look again at an unsatisfactory passage in *I.Labraunda* 3, 10–13, where Crampa restored the very badly worn lines as follows:

- 10 κα[ι] ὅτι συνδιατηρήσω Μυλασεῦσιν,  
 11 [κ]α[θ]ό[τι] ἀ[ξι]οῦσι, τὰ ὑπάρχοντα αὐτοῖς ἐν τῇ χώρῃ τὰ τε  
 12 [ιερ]ὰ κατὰ τὸ [ιερ]ὸν τοῦ Διὸς τοῦ Λαβραῦνδου καὶ τᾶλλα  
 13 [π]άντα καὶ τὴν χώραν τὴν τε κατὰ Λαβραῦνδα καὶ τὴν ἄλλην τ[ὴν]  
 14 [ο]ῦσα γ[α]ρ [α]ὐτ[ῶν] καὶ τὰ λοιπὰ τὰ ἐπικεχωρημένα πάντα

Crampa translated (p. 14–15):

‘that I should assist the Mylaseis, as they requested, in preserving what belonged to them in the country, both the [sacred things] in the shrine of Zeus Labraundos and all the other things, and also the land in the neighbourhood of Labraunda and the other land which was [theirs] and all the other items which had been granted to them’.

This promise was made in the oath which Olympichos had sworn to the Mylasan demos (Il. 9–10): ‘in which I had written among other things that ...’ (ἐν ᾧ ἐγεγρά[φειν] τὰ τε ἄλλα κα[ι] ὅτι ...). Just so, in the new text, Olympichos refers to the oath which he swore to the demos after the city’s liberation (translation on p. 31 above):

- καὶ περὶ τούτων ὥμοσα τῷ δήμῳ  
 συνδιατηρήσειν Μυλασεῦσιν τὴν τε ἐλευθερίαν  
 4 καὶ τὴν αὐτονομίαν εἰς ἅπαντα τὸν χρόνον καὶ τὰ  
 ἱερὰ ἄσυλα τὰ ὑπάρχοντα αὐτοῖς ἐν τῇ χώρῃ τὰ τε ἐν  
 Λαρουσυνίοις καὶ τὸ τοῦ Διὸς τοῦ Λαβραῦνδου καὶ τᾶλ-  
 λα πάντα καὶ τὴν χώραν τὴν τε κατὰ Λαβραῦνδα καὶ τὴν

\* My thanks go to Pontus Hellström for providing the photograph here presented, and for offering his own reading of lines 11–12 (which agrees with mine) and to Kerstin Höghammar for facilitating my work in the Uppsala University Library and for making my stay in Uppsala such a pleasant one.

8 ἄλλην τὴν οὖσαν Μυλασέων καὶ τὰ λοιπὰ τὰ ἐπικεχωρη-  
μένα πάντα·

In the documents that make up the Olympichos dossier, despite frequent cross-references to what was said or written before, the phrasing of individual passages is hardly ever identical, and we cannot therefore restore mechanically. In this case, however, the part of the sentence starting with τὰ ὑπάρχοντα αὐτοῖς ἐν τῇ χώρῃ in 3, 11, to πάντα at the end of l. 14, is near-identical in both letters (cf. 137, 5–9)<sup>1</sup>, apart from the small section restored by Crampa at the beginning of l. 12: [ιερ]ᾶ κατὰ τὸ ἱε[ρό]ν, after which τὸ τοῦ Διὸς τοῦ Λαβραύνδου again picks up the thread. ‘The [sacred things] in the shrine of Zeus Labraundos’ does read like a stop-gap solution, so it seemed worth testing if the 16 letters of our new text’s ἐν Λαρυσυνίοις καὶ might be a possible alternative for the 15 letters in Crampa’s version, 11 of which are either uncertain or restored.

The University Library of Uppsala, through the care of Pontus Hellström, now holds a fair number of Crampa’s Labraunda squeezes, a bequest of Crampa’s widow in 2007. The squeeze of *ILabraunda* 3 is unfortunately so illegible for the relevant lines that nothing could be gained from it. Pontus Hellström has, however, produced a magnified photograph of these lines taken from the original glass plate negatives, which, although of no better quality than the photos printed in the actual volume, nevertheless has allowed for a slightly improved reading (fig. 1). At the beginning of l. 12, ἐν Λαρυσυνίοις καὶ can be read in its entirety, faintly, but without doubt.

Given the similarity between the two texts, we should also question Crampa’s suggested reading for the beginning of l. 11, where [κ]α[θ]ό[τι] ἄ[ξι]οῦσι seems uncertain enough. But here the match is not perfect. Before τὰ ὑπάρχοντα it is just possible to read ΑΣΥΛΑ as well as an *alpha* preceding it, but before that (and even though Crampa read a dotted *alpha* as the second letter), I cannot be certain to read anything other than [. .]ΥΙ[. .]². In any case, about 9 letters should be restored to the left of ΑΣΥΛΑ, which is too many for the five required by ΤΑΙΕΡ.

I therefore offer the following (improved but still unsatisfactory) reading for *ILabraunda* 3, 10–14:



Fig. 1. Photo of *ILabraunda* 3, 10–13 (P. Hellström, from the original glass plate of J. Crampa)

10 κα[ι] οὔτι συνδιατηρήσω Μυλασεῦσιν  
11 [. .]ΥΙ[. .]Α ἄσυλα τὰ ὑπάρχοντα αὐτοῖς ἐν τῇ χώρῃ τὰ τε  
12 ἐν Λαρυσυνίοις καὶ τὸ τοῦ Διὸς τοῦ Λαβραύνδου καὶ τᾶλλα  
13 [π]άντα καὶ τὴν χώρην τὴν τε κατὰ Λαβραύνδα καὶ τὴν ἄλλην τ[ὴν]  
14 [ο]ὔσα[ν] ἀ[ν]ῆ[ρ]τ[ῶν] καὶ τὰ λοιπὰ τὰ ἐπικεχωρημένα πάντα.

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1 The Μυλασέων in 137, 8, correspond acceptably to [α]νῆρτ[ῶν] in 3, 14, where Crampa’s restoration seems the only possible one.

2 The *ypsilon* is clear on the photograph; it is followed by an upright.

