Metope B, in contrast to Metope A, has been edited many times since 1890. The fact that its fragments have been permanently assembled as a unit does not mean that an additional fragment, should it appear, could not be incorporated. It does, however, indicate that this basic disposition of the fragments has been accepted by scholars and that the placement of the fragments is justified, although the exact features of the joins can no longer be verified and minute details of edge readings are now lost unless otherwise recorded. One wonders, for example, if the dotted mu recorded in the corpus for line 8, stoikhos 33, was just such an edge reading since there is no trace of it now. There are other examples, one of the most significant being the beta for the word omikron in line 9, which is non-existent, as is the omikron that allegedly preceded it (according to the corpus). Bearing this in mind, my transcription of Metope B corresponds closely to that of IG I3, but with some differences in dotted letters and editorial markings. These are based on my own observation and drawings of the stone as well as my adherence to S. Dow’s reformulation of the Leiden System (1969: 3-13).

**APPENDIX THREE**

**RESTORED TEXT FOR METOPE B OF THE HEKATOMPEDON INSCRIPTION**
APPARATUS

See IG I' for the standard apparatus and bibliographic references. The treatment of accents vis-à-vis punctuation marks is the same as for Metope A, as is the comment regarding dotted letters and rebracketing. The epigraphical commentary that follows the translation gives the explanation for the dotted letters. With the following exceptions, my text follows that of IG I' 4:


TRANSLATION

[The bronze objects, those that are] in the (high) city: as many as (there are), they are to be made use of: except those . . . having been marked out: in the oikemata [.] if beside each . . . throughout the (high) city: let it be recorded: by the treasurers [.] . . . the sacrifices: let those [within]:

5 performing the rites . . . the pot: nor . . . nor . . . nor the fire: . . . and if anyone: (should do this thing) knowingly: it is permitted [that he be penalized]: up to three [obols by the] treasurers: the [ones performing the rites]. . . may not . . . of the naos: and the . . . the altar: . . . of the

10 naos: inside the K[ekropion nor] all [along]: the hekatopendon: nor [is anyone] to throw out: dung: and if anyone [knowingly] does any of these things: let it be permitted: that he be penalized up to three: obols: by the treasurers: the priestesses, those in the (high) city: and the attendants . . . a storage house: in the (high) city: nor

15 bake in an oven: [.] and if anyone: does the aforesaid: let that person be liable [for one hundred] drakhmai: and let the treasurers: if they should allow it, [be liable for] one hundred drakhmai: the oikemata . . . [to] the hekatopendon: let the treasurers: open [them]: not [fewer than three] times during the month to behold (their contents): in the last days (of the month),

20 those [before] the new moon: [.] and on the [tenth: and the twentieth: more than] half (of the treasurers): being present: and whoever should be missing: he being able (to be there) let him repay: two drakhmai [each time: and let] the president [collect the fine:] and if not, and . . . to be liable: and let the [president]: show: . . . to the treasurers: these things: having been written: on the stone.

These things were enacted: by the demos: in the year of Ph[ilokratos:] as arkhon: These things on these two stones (having been written).