

TITAS
~~ΤΙΤΑΤΗΣ~~
Ανταλιν Μαίδων

Stèle
au village d'Aivati
Hadji-Thonar
Communique en
est-lyonnais par M. -
L'abbé Duchesne et
M. Bayet:
Mémoire sur une
Mission au Mt. Athos.
Bibl. des Ecoles Franç.
d'Athènes et de Rome
Vol. d'Introduction
Paris 1876
Σελίδες 82-84.

Ἐρως ὁ καὶ Κ'. Πανόπου Κ'.

Ανταλιν οἱ πολιτείας, προβουλεύσαντες
 τῶν βουδῶν, ἴπαι. Ἐπί Μαδαρῶν Ἄντιο Πτο-
 κίου υἱός, ἀνὴρ καλὸς καὶ ἀγαθός, ἀπολυθεὶς ταχίως
 ὑπὸ τοῦ δῆμου τῶν Ρωμαίων ἐπιτὰ κατὰ Μανδῶν πρῶ-
 χητα, καὶ τὰ ἀνδρῶν καὶ χρῶν τὰ ἐκ διατελλόντων
 τὰ ἀρχαῖα προσηλαύοντες τὴν κατὰ καὶ κατὰ πᾶσαν
 Μανδῶν συνεφερόμεν, πηλὸν δὲ πρὸς αἰὰ ποσειδῶν
 τῶν διαγερόντων καὶ ἰδία τῶν ἡμετέρας πόλι, σπουδῶν καὶ
 φιλότητιν αὐτῶν ἐκδύπων, ἐν δὲ τῷ παρόντι ταῖς καὶ τοῖς τῶν Γαλα-
 τῶν ἰθῶν συνάχθαι καὶ ἐπιγεγενησθαι ἐν τοῖς κατὰ

- ἄγγοι (dans les plaines du littoral) τῶν οὐρανῶν, καὶ οὐκ ἔστι καὶ ἐπι-
 οῦθαι δὲ τῶν Πτοκίου τοῦ ἀγαθοῦ καὶ παρακαταστάσεως κατὰ
 τῶν ἰδίων ἀγαθῶν, ἐν καὶ οὐκ ἔστι τῶν καὶ καὶ τῶν καὶ
 ἀντιβουλῶν τε δὲ τῶν αἰλιῶν καὶ τῶν ἀγαθῶν, ἐπιγε-
 ῶν Μαδαρῶν ὁ ταχίως ἐπιγεγενησθαι ἐπιγεγενησθαι, ἐπιγε-
 ῶν τοῦ ἀγαθοῦ, καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι καὶ
 πολλῶν αὐτῶν ἀπέναντι. ἐπιγεγενησθαι δὲ καὶ ἐπιγεγενησθαι καὶ
 ἐπιγεγενησθαι, καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι καὶ τῶν ἀγαθῶν
 20 οὐκ ἔστι, καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι καὶ τῶν ἀγαθῶν
 ἐπιγεγενησθαι καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι καὶ τῶν ἀγαθῶν
 22 οὐκ ἔστι καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι καὶ τῶν ἀγαθῶν
 πηλὸν, ἐπιγεγενησθαι καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι καὶ τῶν ἀγαθῶν
 25 καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι
 καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι
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 30 καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι
 καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι
 33 καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι
 35 καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι
 34 καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι
 36 ἐπιγεγενησθαι καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι καὶ τῶν ἀγαθῶν ἐπιγεγενησθαι

νδρα αδτδ χάρικη υπεραξιμ θαλλδσ οηγδωι ναι λιθροθα ατδσ
 δφρα ιππιδε ναι ετδσ δαισιε ναι δλα ναι τοτδ αδδωι σιγφδ-
~~τασ οδ σφωι ενι κδδωι τα, ιδδδθα δ ναι προβδωδσ οδ τωι πορωδ~~
 θδδωι ηδρα τδσ ναι δ σφωδ νωι παρδ τδσ αδδωι ναι ουχ αδδωι
 ενι τδσ δφωι αδδωι ναι τδσ οφωδ τδσ, τδσ δφωι ενι δδωι ου-
 ου ναι παρναδδωι ενι οδδωι ναι ενι οδδωι τδσ δφωι ου προ-
 ατρωι, νωι ναι ενι τδσ νωι τδσ δφωι δφωι οδδωι ενι παρναδδωι
 ενι τδσ τδσ οδδωι ενι. δφωι ναι τδσ δφωι ναι τδσ οδδωι - εν
 οδδωι δδωι ναι τδσ οδδωι ενι ενι οδδωι οδδωι, προ-
 οδδωι τδσ δφωι οδδωι οδδωι οδδωι ναι τδσ οδδωι οδδωι οδδωι
 ενι τδσ οδδωι οδδωι ναι τδσ τδσ οδδωι οδδωι. Ενι οδδωι οδδωι
 ενι τδσ οδδωι, Παιδωι, ναι οδδωι οδδωι οδδωι τδσ οδδωι
 "Αδωι Αδωι, Αδωι οδδωι, Αδωι οδδωι.

ligne 22. Le nom du chef des Mèdes pourrait être le ΤΙΤΑΤΟΥ, au
 nominatif Τιτάτος ou Τιτάτορ. J'ai préféré faire de la syllabe
 ΤΟΥ un article. Nous n'avons malheureusement pas assez de do-
 cuments sur la langue thrace pour nous guider dans la restitu-
 tion des noms propres de ce pays.

2. 90. Le 20 Pandmor correspond au commencement de juillet de l'an
 117 ou de l'an 1 avant Jésus-Christ. Entre les deux ères, nous devons
 choisir la première.