

A

Apollo issued an oracle: [the Cyrenaean] shall inhabit Libya forever, observing purifications and abstinences and tithes.

(i) If sickness or famine or death visit the land or the city, sacrifice a red billy goat in front of the gate, opposite the Shrine of Aversion, to Apollo the Averter.

(ii) Wood growing in a sanctuary: provided that you pay the god the price, you may use the wood for sacred and for secular and for unclean purposes.

(iii) A man coming from a woman, having slept with her by night, may sacrifice whatever he wishes. If he has slept with her by day, once he has washed, he may go — wherever he wishes, except to — — —

(iv) The woman who gives birth pollutes the house. She pollutes anyone within the house, but she does not pollute anyone outside the house, unless he comes inside. Any person who is inside will be defiled for three days, but he will not pass on the pollution to another, no matter where this person goes.

(v) Right to participate is granted to anyone, either pure or profane, with regard to Akamanties. Except in the case of the man Battus the founder, and the Tritopateres and in the case of Onymastus the Delphian, in the case of any other man that has died there is no right to participate for a pure man; but in the case of the sacred ones, there is a right to participate for anyone.

(vi) If someone sacrifices at an altar a victim which it is not customary to sacrifice, he is to remove from the altar the fat that remains and wash it away, and remove from the sanctuary the rest of the filth, and take away the ash from the altar and the fire to a pure place, and

then, when he has washed himself and purified the sanctuary and sacrificed as a penalty a full-grown animal, let him sacrifice according to custom.

(vii) A man is obliged as far as his brother's children.

(viii) If someone who is of adult age is subject to a tithe, once he has purified himself with blood he is to purify the sanctuary, and once he has been sold in the marketplace for the highest price he will fetch he is first to sacrifice, before the tithe, a full-grown animal as a penalty, not one from the tithe, and then when he comes to sacrifice the tithe he is to carry it away to a pure spot. But if he does not, the same measures will be needed. Everyone who sacrifices is to bring a vessel.

(ix) If a boy is accidentally polluted, it is sufficient for him to purify himself but no penalty is needed. But if he is polluted by his deliberate action, he is to purify the sanctuary and sacrifice a full-grown animal as a penalty.

(x) If property is subject to a tithe, the owner is to assess the value of the property and purify the sanctuary and the property separately, and then he is to sacrifice a full-grown animal as a penalty, not one from the tithe, and then he is to sacrifice the tithe, and carry it away to a pure spot. But if he does not, the same measures will be needed. No one is ever to make any funerary offerings from the property which is subject to tithe, and no one is to bring libations before he pays the tithe to the god. If he brings libations or makes funerary offerings, he is to purify the sanctuary of Apollo and then sacrifice a full-grown animal determined by the nature of the offence.

(xi) If a person who is subject to tithe dies, when they have buried the person, the heir is to place whatever he wants on the grave on the first day. But subsequently he is not to place a single thing before he pays the tithe to the god, and he is not even to sacrifice or to go to the grave. They are to assess him for the most he was worth, being a partner of the god. When he has purified the sanctuary of Apollo and the property separately, and has sacrificed a full-grown animal as a penalty, not one from the tithe, in front of the altar, he is to sacrifice the tithe before the altar and carry it away to a pure spot. But if he does not, he will have the same obligations.

(xii) If someone who is subject to a tithe dies and leaves children and some live and some die, he (the heir?) is to assess those who have died for the most that they were worth, purify the sanctuary of Apollo and the property separately, and sacrifice the penalty of an adult man before the altar and then sacrifice the tithe before the altar. But in the case of the living descendant, he is to purify himself with blood and then purify the sanctuary separately; once he has been sold in the market place he is to sacrifice a full-grown animal as the penalty of an adult man and then he is to sacrifice the tithe and carry it away to a

pure spot. But if he does not, he will have the same obligations.

(xiii) Whenever s/he begins to --, sacrifice is to be made according to the law. -- for the future s/he is to sacrifice, whenever s/he wishes -- purification is sufficient, wherever anyone -- there is no need of purification, but if s/he wants -- an offering before the altar, s/he shall bring -----

B

(xiv) A bride before she goes to the bedchamber must go down to Artemis, but she herself will not be under the same roof as her husband and will not be impure until she comes to Artemis. But whoever has not done these things and deliberately incurs pollution, when she has purified the sanctuary of Artemis she is to sacrifice as a penalty a full-grown animal, and then go to the sleeping chamber. But if she incurs pollution accidentally, she is to purify the sanctuary.

(xv) It is necessary that a bride should go down to the bride room to Artemis, whenever she wants at the Artemisia, and the sooner the better. Any bride who fails to go down is to make an additional sacrifice to Artemis as ordained at the Artemisia. And because she has not gone down she is to purify the Artemision and additionally sacrifice as a penalty a full-grown animal.

(xvi) A pregnant woman is to go down to the bride room to Artemis before she gives birth and she is also herself to give to the bear the feet and the head and the skin. If she does not go down before giving birth, she is to go down with a full-grown animal. She who goes down is to be pure on the seventh and eighth and ninth, and she who does not go down is to be pure on those days. But if she incurs impurity she is first to purify herself and then purify the shrine and sacrifice additionally as a penalty a full-grown animal.

(xvii) If a woman miscarries, if it is distinguishable, they are polluted just as from someone having died; but if it is not distinguishable, the house itself is polluted as from childbirth.

Of Suppliants/Visitants.

(xviii) Suppliants/Visitants sent by spells. If a suppliant/visitant is sent to the house, if (the householder) knows from whom he came, he shall make a proclamation and name him for three days. And if he has died in the land or has perished somewhere else, if he knows his name, he is to call out by name, but if he does not know (he is to pro-

claim): 'O person, whether you are a man or a woman'. He is to make figurines, a male and a female, either from wood or from clay, and give them hospitality, offering them a portion of everything. When you have performed the customary rites, carry the figurines and the portions to an unworked wood and deposit them.

(xix) Second suppliant/visitant, initiated or uninitiated, who has sat down at the public sanctuary. If there is a pronouncement, for however much is pronounced, let the ritual be performed. If there is no pronouncement, let there be a sacrifice of the fruit of the earth and a libation annually for ever. But if he omits it, then twice as much. If a child forgets and omits and there is a pronouncement to him, whatever is told him when he consults the oracle, he is to pay this to the god and make sacrifice at his ancestral tomb, if he knows where this is, and if not to ask the oracle.

(xx) Third suppliant/visitant, murderer. He is to present the suppliant/visitant to the magistrate and the three tribes. When he announces that he has come, having set him down on the threshold on a white fleece, wash and anoint him and go out to the public road, and all to be silent while they are outside, obeying the announcer. The one presented as a suppliant is to go -- and those who follow -- sacrifices -----