LACONIA.

II.—EXCAVATIONS AT SPARTA, 1906.

§ 9.—INSCRIPTIONS FROM THE ARTEMISIUM.

THE inscriptions may be classed as follows : (1) about fifty from the Artemisium ; (2) a few fragments found near the Altar ; (3) about forty from various other sites. The last class includes many which were found built into the late Byzantine walls and a few which were obtained outside the area of the excavation, but are undoubtedly of Spartan origin. A final section deals with the inscriptions copied by Fourmont.

It has been thought best to publish without delay everything but small fragments. The commentary does not claim to be complete ; this applies especially to the inscriptions from the Artemisium, where no finality of conclusion can be reached until all available stones have been dug out and read. With very few exceptions the inscriptions are given from my own copies and impressions.[1]

The figures in brackets are the current numbers of the Excavation Inventory and are at present affixed to the stones in the Museum at Sparta. All measurements are given in metres.

H. J. W. TILLYARD

SUMMARY OF CLASSIFICATION.

INSCRIPTIONS FOUND AT THE ARTEMISIUM.

Of all Spartans cults the worship of Artemis Orthia is the most famous and the most typical of the Spartan character. The goddess, who had been adored at Sparta from the earliest dawn of men's tradition,[1] was the patroness of the Spartan youth in their warlike training; at her altar the lads underwent the ordeal of the lash,[2] and to her the choirs of maidens sang and brought their offerings by starlight.[3] Her worship lasted late into the Roman Empire; Pausanias, no less than Plutarch, speaks of the ordeal as still in use in his own day,[4] and inscriptions of the Imperial age tell of offerings to the goddess by winners in certain contests among the boys. A few of these stones had long been known in the Sparta Museum,[5] but all record of their finding-place was lost. The circumstances of the identification of the Artemisium have been related above (pp. 278 f.). The precinct has already yielded inscriptions in large numbers, among them a few archaic fragments.

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[1] Her image was said to be that stolen from the Tauri by Iphigenia and Orestes (Paus. iii. 16, § 7). Helen was said to have danced in her temple (Plut. *Thes.* 31).

[2] Paus. *ib.* § 10.

[3] Alcman, fr. 5 (Bergk) 60 ff. Ταὶ πελειάδες γὰρ ἁμίν | 'Ορθίᾳ φᾶρος φεροίσαις | νύκτα δι' ἀμβροσίαν ἅτε σήριον | ἄστρον ἀFειρομέναι μάχονται.

[4] Paus. *ib.*; Plut. *Lycurg.* 18 . . . πολλοὺς ἐπὶ τοῦ βωμοῦ τῆς 'Ορθίας ἑωράκαμεν ἀποθνήσκοντας ταῖς πληγαῖς. Cf. Plut. *Inst. Lacon.* p. 239 C; cf. Sam Wide, *Lakonische Kulte*, 99, 113, and pp. 317 f. above.

[5] These are given below.

Archaic Fragments.

1. On an archaic relief of a horse in soft stone; letters scratched unevenly.[1]

ΕΠΑΝΙΔΑⵜΑΙΠΑ'   'Επανίδας τᾶι πα(ρ)[θένοι

Α⊗ ΟϤϡ⊗   ἀνέ]θ(ε)κε Ϝορθ(εί)α[ι].

There is no room for any form of Ἄρτεμις on the stone. The second vowel of ἀνέθεκε seems to have been left out by mistake, and also the -ει - in 'Ορθεία ; the final iota may be worn away. It is doubtful whether Ϝ or Ρ was the form for ρ, the short stroke may be merely a flaw in the stone.

This inscription may go back to the late seventh or early sixth century B.C. It has the forms which mark the earliest period of the Laconian alphabet: three-stroke σ, crossed θ, ε with long back-stroke, the use of Ϝ, and the *boustrophedon* writing (cf. Roberts, *Introd. to Gk. Epigr.* i. pp. 248 ff.). The stone was found with pottery of the 'Corinthian' type. The chief point worthy of note is the name of the goddess, who is called Παρθένος 'Ορθ[εί]α with no mention of Artemis. It will be seen below that even in later times she was often called simply Orthia, and it is easy to believe that such was her popular name throughout. The title παρθένος recurs in a metrical dedication to Artemis Orthia (5 below).

2. Small fragment of relief with horse's head.

Ϝ⸀   Ϝ(ο)[ρθείαι

ϜΙ   ἀνέθ]ε(κ)[ε.   ?

This inscription is of the same nature as the last.

Dedications by the Winners in the Boys' Contest.

Of this class of inscription a fair number of examples are already known, and the excavations yielded a great many new stones of the same type. In almost all cases the victory is recorded on a small ornamental slab or stele of local marble; the decoration consisted of a gable-top,

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[1] For a reproduction see p. 334, Fig. 1.

A A

sometimes with the addition of corner ornaments or acroteria ; elsewhere a small pediment was carved on the slab, or it was embellished with rosettes or other conventional designs. Many of the slabs further show a groove or socket for holding a sickle-shaped object, and in two instances this object has remained in place. It is iron and resembles a flat rather clumsy sickle-blade ; for the present therefore it will be spoken of as a sickle without any assumption as to its real nature. Sometimes the sickle was not let into the stone but fastened to it by rivets. Every stone of this class that is whole or nearly whole shews some trace of the sickle, which therefore must have been an essential to the dedication. The form of words stating the successes of the victors seems to have been fixed by custom, and hence it is possible to see the sense of many small fragments which otherwise could not be understood. A feature of some of these inscriptions is their attempted return to the old Doric dialect ;—that this is merely affectation is shewn by the varying degrees of archaism that the inscriptions present, and by the lateness of the date, since the most consistently archaistic inscriptions seem to belong to the reign of Marcus Aurelius. A detailed discussion of the various points presented by these inscriptions will be given at the end of the body of texts, but at the outset a few words of explanation may be allowed. The dedicators are boys, who as leaders, seemingly, of their own bands ($\beta o\hat{v}a\iota$ or $\dot{a}\gamma\acute{\epsilon}\lambda a\iota$) won certain contests : these were either the Hunt (called $\kappa a\theta\theta\eta\rho a\tau\acute{o}\rho\iota\nu$, etc.— that is, some kind of athletic match) or a Musical Competition (called either $\mu\hat{\omega}a$ or $\kappa\epsilon\lambda\hat{\eta}a$, the two being probably different). The contest is commonly called $\tau\grave{o}$ $\pi a\iota\delta\iota\kappa\acute{o}\nu$, as a whole, the other three words describing the branch of it in which the winner had been engaged ; the age of the winner is sometimes specially defined, mostly by the term $\mu\iota\kappa\iota\chi\iota\zeta\acute{o}\mu\epsilon\nu o\varsigma$, which seeems to have meant a boy in the third year of his state-training when he was nine years old.[1] The other indications of age or standing are obscure and will be discussed later. The iron sickle let into the stone as an offering to Artemis Orthia was the prize given for the contest. The inscriptions generally give the date of the victories, the year being fixed, as usual under the Romans, by the $\pi a\tau\rho o\nu\acute{o}\mu o\varsigma$ $\dot{\epsilon}\pi\acute{\omega}\nu\nu\mu o\varsigma$, who is alluded to simply as $\pi a\tau\rho o\nu\acute{o}\mu o\varsigma$. The dating of most of the inscriptions is a matter

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[1] The *tenth* year of a boy's life being denoted by $\mu\iota\kappa\iota\chi\iota\zeta\acute{o}\mu\epsilon\nu o\varsigma$, such boys are often called boys of *ten* years ; whereas (as far as can be determined) they were still according to our reckoning nine years old.

of great uncertainty. The earliest of those newly found may belong to the beginning of the Roman era, and the latest to the age of Commodus ; within these limits there are few fixed points, and even where the Eponymus is known it is seldom possible to fix his year of office. It is to be hoped that further discoveries will increase the means for building up a system of Spartan chronology. In order to give a complete view of the inscriptions in hand we shall first repeat the examples already published.

(*a*) Gable-topped slab of white marble with sickle let in. Collitz-Bechtel, 4501 (pp. 41, 145). Preger, *Ath. Mitt.* xxii (1897), 334 f. No. 1, with facsimile. *S.M.C.*[1] No. 218.

> Ὀρθείη δῶρον Λε|οντεὺς ἀνέθη|κε βοαγός βψλ' |
> μῶαν νική||σας καὶ τάδ᾽ ἔπαθλα | λαβών βψλ' | 5
> καί μ᾽ ἔστεψε πα|τὴρ εἰσαρίθμοις | ἔπεσι βψλ' |

'(Dianae) Ortheae donum Leonteus dedicavit boagus (*i.e.* dux puerorum), victor certaminis Moae (cantus), hoc praemio reportato. Et me honoravit pater aequalibus versibus.'[2]

The sum of the numbers represented by the letters in each line amounts to the same total, βψλ', that is 2730. Between the second and third verses there is a space, perhaps meant for another hexameter.

(*b*) Similar slab. Collitz-Bechtel, 4500 (pp. 41, 145). Preger, *ib.* No. 2. *S.M.C.* 219+501.

> Ἀγαθῆ τύ]χῃ. | Φίλητορ Φιλήτω | ἐπὶ πατρο||νόμω Γορ- | 5
> γίππω τῶ (Γοργίππω) | νεικάαρ κελῦαν | Ἀρτέμιτι
> Βωρσέᾳ | ἀνέσηκε.

Κεαυαν, given by some authorities, should certainly read κελῦαν, a by-form of the usual κελῆαν. The stone has Λ not Α.

'Quod dedicanti bonum et faustum sit ; Philetus, Phileti filius, patronomo Gorgippo Gorgippi f. victor certaminis Celyae (cantus), Dianae Ortheae dedicavit.'

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[1] This abbreviation has been adopted throughout for *Sparta Museum Catalogue.*
[2] A literal translation is added to each inscription. I have chosen Latin for the sake of keeping the order of words.

A A 2

(c) Similar slab. Collitz-Bechtel, 4499 (pp. 40, 145). Preger, *ib.*
No. 3. *S.M.C.* 220.

> Ἀγαθᾷ | τύχᾳ. | Μ. Αὐρ. Ζεύξιππορ ὁ κ[αὶ] | Κλέανδρορ
> Φιλομούσω ἱε‖ρεὺρ Λευκιππίδων καὶ Τινδαρι|δᾶν   5
> βουαγὸρ μικκιχιδδομέ|νων ἐπὶ πατρονόμω Πο. Αἰ-
> λίω | Δαμοκρατίδα τῶ Ἀλκανδρίδα ἀρ|χιερέορ τῶ
> Σεβαστῶ καὶ τῶν ‖ [θ]είων προγόνων ὠτῶ φιλο-   10
> [κ|αίσ]αρορ καὶ φιλοπάτριδορ, αἰ[ω|νίω] ἀγορανόμω
> πλειστον[είκω | παραδ]όξω καὶ ἀρίστω Ἑλλά[νων |
> νεικά]αρ κασσηρατόριν ‖ [Ἀρτ]έμιδι Βωρθέᾳ ἀν[έθη]|κεν.   15

In line 14 the editors inserted μῶαν after κασσηρατόριν. There is indeed room on the stone, but no further ground for the addition.

'Bona fortuna; M. Aur. Zeuxippus, vel Cleander, Philomusi filius, sacerdos Leucippidum et Tindaridarum, dux puerorum decennium, patronomo P. Aelio Damocratida Alcandridae f. pontifice maximo Augusti et eius Divorum patrum, amico Caesaris, amico patriae, perpetuo agoranomo (vel aedili) victore illustrissimo, optimo Graecorum, victor certaminis Casseratori (venationis) Dianae Ortheae dedicavit.'

(d) Slab with sockets for two sickles. Collitz-Bechtel, 4498 (pp. 40, 145). Preger *ib.* No. 4. *S.M.C.* 221.

> - - - |ος καὶ Νεικηφόρ|ος οἱ Νεικηφόρου,|νεικάαντερ κασ- |
> σηρατόριν μῶαν καιλ[ῆ]‖αν Ἀρτέμιδι Βωρθέᾳ ἀν|έ-   5
> θηκαν ἐπὶ πατρονόμ|ου Μάρ(κου) Αὐρ(ηλίου) Σωσινείκου |
> τοῦ Νεικάρωνος, φ(ι)[λ](ο)[καί]|(σαρ)[ορ καὶ φιλοπάτριδορ.]

'- - - us et Nicephorus, Nicephori filii, victores certaminum Casseratori Moae Caeleae (venationis et cantus), Dianae Ortheae dedicaverunt, patronomo M. Aur. Sosinico Nicaronis f. amico Caesaris, amico patriae.' In ll. 4–5 καιλ[ῆ]αν or καιλ[ῦ]αν is a better reading than καιλ[ῶ]αν. The reasons for the change will be seen below.

(e) Slab with socket for sickle. Martha, *B.C.H.* III. 194, No. 5. Preger, *ib.* No. 5. *S.M.C.* 410.

> Μᾶρκος Οὐαλέ|ριος Οὐλπιανὸς | Ἀφθόνητος Σω| -
> (σικ)[ρ]άτους βουαγ‖[ὸς μικιδ](δομέ)[νων - - -   5

'M. Valerius Ulpianus Aphthonetus, Sosicratis filius, dux puerorum decennium ... *sc.* Dianae dedicavit.'

The winner may be a younger kinsman of M. Ulpius Aphthonetus, the Eponymus in 12 (below).

(*f*) Preger, *ib.* No. 6.

ΕΠΙΕΡ

ΓΗΡΑΙ////

ΜΕΜ////

ΞΙΜΑΧ////

Sickle

′Χ////Δ   •

Preger restores the last line as βουαγὸς μι]κιχιδ[δομένων]. The other letters seem to be fragments of names, say

ἐπὶ Ἑρ[μογένους] -]- - |Μέμ[μιος - - - Δε]|ξίμαχ[ος - - -]

(*g*) Preger, *ib.* No. 7. Fragment with trace of socket for sickle.

Ι Ι Λ ◀

- ＼ ＼Ρ - -

Ｌ

Meaning doubtful.

(*h*) Slab with trace of socket for sickle.   Tod, *Ath. Mitt.* xxix (1904), 50. *S.M.C.* 783.

- - - [βοαγὸς | μικ](ι)χιδδομέ|νων ἐπὶ πατρο|νόμου Τιβ.
Κλαυ‖δίου Ἀττικοῦ | νεικήσας τὸ | παιδικὸν καθ|θηρατόριον | 5
Ἀρτέμιδι Ὀρ‖θείᾳ ἀνέ(θ)[η|κ]εν.   10

'. . dux puerorum decennium, patronomo Tib. Claudio Attico, victor puerorum certaminis Cattheratori (venationis) Dianae Ortheae dedicavit.'

(*j*) The following should be added.

C.I.G. 1416. Collitz-Bechtel, 4471, and Tod, *ib.* include it in this series, following Foucart (Le Bas, *Explication*, p. 79).

Δαμοκλείδας Χαλέα, ἐπὶ Ἀλκίππου νεικάσας τὸ
παιδικὸν | ΚΕΛΗΔ Ἀρτέμιτι ΟΡΘΕΡΑ.

The last word was rightly altered by Boeckh into Ὀρθείᾳ. He made κελης into κέλητι, but κελῆα [1] must be the right reading.

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[1] Meister in Collitz-Bechtel, III. 2, p. 145, reads κέλωρ, with the same sense.

'Damoclidas Chaleae filius Alcippo (patronomo) victor puerorum certaminis Celeae Dianae Ortheae (dedicavit).'

In support of his view that the contest here alluded to was the horse-race (whence κέλητι), Boeckh referred to an inscription on a black-figured Panathenaic Vase ¹ κέλητι Δαμοκλίδας ; but the likeness of name seems a mere coincidence.²

New Inscriptions from the Temple-Site.

1. (2118).³ Gable-topped slab of blue marble, ·40 × ·28 × ·03. Letters ·02–·01 h. Socket for sickle.
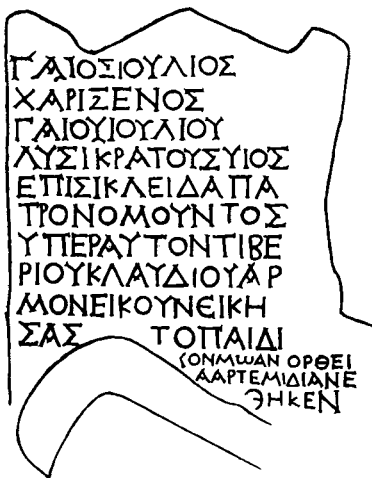
Γάϊος ᾿Ιούλιος	C. Julius
Χαρίξενος	Charixenus
Γαΐου ᾿Ιουλίου	C. Julii
Λυσικράτους υἱός,	Lysicratis filius
5 ἐπὶ Σικλεῖδα, πα-	Siclida (patronomo)
τρονομοῦντος	suffecto
ὑπὲρ αὐτὸν Τιβε-	Tiberio Claudio
ρίου Κλαυδίου ῾Αρ-	Harmonico,
μονείκου, νεική-	victor puerorum
10 σας τὸ παιδι-	certaminis moae
κὸν μῶαν ᾿Ορθεί-	(cantus)
α ᾿Αρτέμιδι ἀνέ-	Ortheae Dianae
θηκεν.	dedicavit.

Lines 5 ff. πατρονομοῦντος seems to agree with ῾Αρμονείκου, and to denote that the latter was taking the place of the Eponymus. See 31 and note there. Charixenus, son of Lysicrates, belongs to a house of which several members are already known; Julius Charixenus appears as
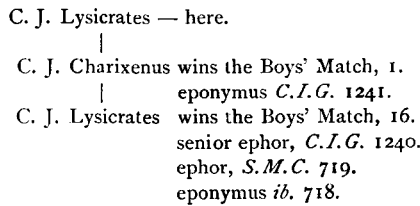
¹ Reproduced in Walpole, *Memoirs*, p. 321, where no mention is made of the inscription ; the date therefore cannot be inferred.

² The name is fairly common. Two examples both distinct from the present in Pape-Bens. *s.v.*   Preger, *l.c.* 341, follows Boeckh's reading without noticing the possibility of taking it otherwise.

³ The numbers added in brackets are those of the day-book of the Excavation, and, temporarily, those of the Museum where the stones have been placed.

Eponymus in *C.I.G.* 1241, and in 1240 C. Julius Lysicrates son of Charixenus is senior Ephor ; in 16 Lysicrates son of Charixenus wins the καθθηρατόριν ; in *S.M.C.* 718 J. Lysicrates appears as Eponymus, and in 719 C. Julius Lysicrates seems to be an Ephor. There is every reason for believing the same father and son to occur in all the cases. The dates are not fixed, as Siclidas was not known before as an Eponymus. In Le Bas-Foucart 182, a C. Charixenus occurs' as Eponymus ; in Le Bas-Foucart 286 b J. Charixenus occurs before Hadrian himself, as Eponymus. Hadrian doubt-less accepted the office on the occasion of one of his visits to Greece, either in 126 or 129 A.D. If C. J. Charixenus was Eponymus before 126, he must have won the Boys' Match in the reign of Trajan. The present inscription might, as far as the style of writing is concerned, belong to the Trajanic age. It is possible that Charixenus here may have been the father of the C. Julius Lysicrates who is senior Ephor *C.I.G.* 1240. The latter inscription may belong to the latter part of Hadrian's reign, and the inscription *S.M.C.* 718, where Lysicrates is Eponymus, may be still later.

The tree might therefore be as follows :

C. J. Lysicrates — here.
    |
C. J. Charixenus wins the Boys' Match, 1.
    | eponymus *C.I.G.* 1241.
C. J. Lysicrates wins the Boys' Match, 16.
            senior ephor, *C.I.G.* 1240.
            ephor, *S.M.C.* 719.
            eponymus *ib.* 718.

2. (2119).   Slab of white marble, ·34 × ·26 × ·04.   Socket for sickle.

ƆΡι falx	(-ορι)	
Ε	-ε	
ꓶΑΤΡΟΝ̇	ἐπὶ] (π)ατρονό(μου)	patronomo
ᾹΑΛΚΑΝ	Π. Αἰ]λ(ίου) 'Αλκαν-	P. Aelio Alcan-
ΑΑΡΧΙΕΡΕ 5	δρίδ]α ἀρχιερέ-	drida pontifice
ꓘΝΣΕΒΑΣΤꙨΝ	ος τῶ]ν Σεβαστῶν	maximo Augustorum
ΚΑΙΣΑΡΟΡ	φιλοκ]αίσαρορ	amico Caesaris
ꓛΠΑΤΡι	καὶ φιλο]πάτρι[δορ - - -	amico patriae

An Alcandridas occurs in inscription (*c*) as father of P. Aelius

Damocratidas. That inscription from its lettering might belong to the reign of Marcus Aurelius. The Alcandridas there mentioned may quite well be the patronomus of the present inscription, which would thus fall about Hadrian's reign. τῶν Σεβαστῶν probably refers not to any colleague of the Emperor, but to the whole series of deified Augusti. In *C.I.G.* 1364 (*a*) there is an inscription in honour of P. Ael. Alcandridas son of Damocratidas and ' high-priest of the emperor' besides φιλοκαίσαρα καὶ φιλόπατριν ; it is signed by the five colleagues of Alcandridas of whom four bear the name of Aurelius. The wholesale adoption of this Imperial name dates probably from Caracalla's edict, shortly after which the inscription should be placed. We may therefore take the Emperor to be Caracalla, and this Alcandridas the son of the Damocratidas of inscription (*c*) and grandson of the Alcandridas of our inscription. The style of writing in *C.I.G.* 1364, which is full of contractions, bears out the view taken of its date.

  3. (2122). Gable-topped slab of greyish marble, unbroken, ·55 × ·31 × ·08. Letters about ·02 h. Socket for sickle.
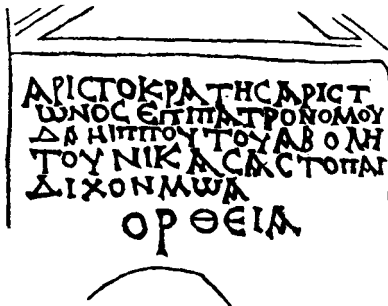
Ἀριστοκράτης Ἀρίστ-   Aristocrates Arist-
ωνος ἐπὶ πατρονόμου   onis filius, patronomo
Δαμίππου τοῦ Ἀβολή-   Damippo Aboleti f.,
του νικάσας τὸ παι-   victor puerorum
διχὸν μῶα   5   certaminis moae (cantus)
  Ὀρθείᾳ.   Ortheae (dedicavit).

  The name Aristocrates is very common, but no previously known bearer of it can be identified safely with the present winner.
  Damippus, son of Aboletus, does not occur in Boeckh's list of Eponymi, but a man of that name is found as colleague of the ἐπιμελητάς in *S.M.C.* 216 (date ; probably first century B.C.), and this may be the same. [In *C.I.G.* 1361 we read of Damippus, son of Aboletus, as husband of Alcibia, the daughter of Tisamenus. She belongs to the first century B.C. on the evidence of 23, p. 468 (2002). Thus this inscription, with 35 (q. v.), dates from the Augustan age, or earlier.—A. M. W.]

4. (2123). Gable-topped slab of blue marble, ·43 × ·31 × ·06. Letters ·02 h. Two sockets for sickles.

Ξενοκλῆς Ξενοκλέος
ἐπὶ Εὐέτεος νικάας
τὸ παιδιχὸν μώιαι
 Ὀρθείαι
καὶ ἐπ[ὶ
 Ἱππάρ-
χου
ὡσαύ-
τως.

Xenocles Xenoclis
filius, patronomo
Euete, victor
puerorum certa-
5 minis moae (can-
tus) Ortheae (dedicavit),
atque Hipparcho
patronomo
iterum.

None of the men here mentioned seem to be known elsewhere. This inscription is of value as shewing that a boy could win the match in two different years.

5. (2134). Slab of blue marble, ·43 × ·23 × ·05. Letters about ·01 h. Socket for sickle. Very faint writing.
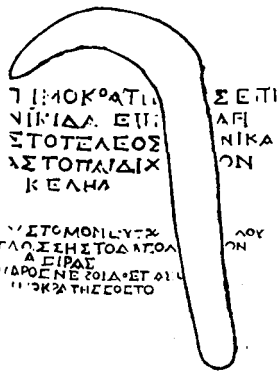
Τιμοκράτης Ἐπι-
νικίδα ἐπὶ Ἀρι-
στοτέλεος νικά-
ας τὸ παιδιχὸν
κελήᾳ.
[εὔ]στομον εὐτρο[χά]λου
γλώσσης τόδ᾽ ἄεθλον
ἀείρας
[Π]αρθένε σοι ἀρετᾶς
(Τιμο)κράτης ἔθετο.

Timocrates Epini-
cidae f., patronomo
Aristotele, victor puero-
rum certaminis
celeae (cantus).   5
Clara suae nanctus
facundae praemia
linguae
Artis Timocrates
haec tibi, Virgo, dedit. 10

The writing is even fainter than would appear from the facsimile, the reading needed much patience and even now the text, especially in the

metrical part, is not quite certain. 'Ἀρετᾶς if right, must be a genitive, on which γλώσσης depends. Εὔστομον though in grammatical agreement with ἄεθλον in sense qualifies γλώσσης. Timocrates son of Epinicidas is not known elsewhere.

One Claudius Aristoteles occurs as eponymous patronomus in *C.I.G.* 1243, and may be the magistrate of the present inscription.

6. (2139). Part of carved gable-topped slab of greyish marble, ·25 × ·16 × ·04. Letters ·015 h. Stone unbroken on left side, on right side about half is lost.


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ΕΓιΓΙΑΤΡΟΙνΟΥ
ΤΟΥΣΤΟΥΙΟΥ
ΒΟΑΓΟΣΝικΗΣ
ΜΙΚΙΧΙΖΟΜΕ
ΘΗΚΕΝΑΡΤ
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'Ἐπὶ πατρονό(μου) [Πασικρά-]	Patronomo Pasi-
τους τοῦ (υ)ἱοῦ [ὁ δεῖνα]	crate filio, aliquis
βοαγὸς νικήσ[ας μῶαν]	dux puerorum victor
μικιχιζόμε[νος ἀνέ-]	moae (cantus) decennis ipse
5 θηκεν 'Αρτ[έμιδι 'Ορθέᾳ].	dedicavit Dianae
	Ortheae.

Πασικράτης νεώτερος occurs as Eponymus in *C.I.G* 1254 and 1257, and this suggests Πασικράτους τοῦ υἱοῦ as a possible reading here. In the present inscription, as in the other two, the style of writing points to a somewhat late date. The word πατρονόμου could easily have been contracted, thus leaving room for the proposed reading.

7. (2140). Bluish marble, ·11 × ·12 × ·06. Letters ·02 h.

```
L ╲              - - - -
ΠΡΑι             Πρα(τ)[όνικος ?
ΒολΗΓ            'A]βολή(τ)[ου βοαγὸς
Πιᛘ𐊠Μ            ἐ]πὶ Δαμ[ονικίδα - - -
```

Restoration uncertain. There is indeed no doubt about 'Aβολήτου, but the first line might be Πρατόλαος or Πρατέας, while for the Eponymus there is a choice between Δαμο - - Φιλοκράτους (*C.I.G.* 1258), Δαμάρης (1243), Δαμοκρατίδας (1364), 'Ιούλιος Δαμ - - (1320), Δαμονικίδας (1276), and Δάμιππος (3 above).

8. (2142). Red marble, ·18 × ·21 × ·04. Letters ·02 h. Very ornate writing.

- - ος καὶ	aliquis et
- - κλέ](ο)υς ἀδελ-	- - -, fratres
φοὶ - -]- - οἱ 'Αντιπά-	filii Antipatri, victo-
τρου - - νεικ](ά)σαντες τὸ	res puerorum certa-
παιδιχὸν - - -]οκλῆς μὲν μῶ-	minis, - ocles quidem 5
αν - - - δὲ κελ]έαν ἐπὶ Δαμο-	moae, - autem celeae,
- - - - πατρο]νομοῦντ(ος).	patronomo Damo - - - -

There is a vacant space at the end of line 3, the reason being that the mason, who has kept very carefully to the division of syllables, had not room for the letters -τρου. In the fourth and following lines the writing is smaller and rather crowded. The inscription seems to refer to two sons of Antipater. The above restoration, though of course uncertain, will give the general sense. The readings μῶαν and κελέαν cannot be doubted. The Eponymus might be one of those suggested for 7.

9. (2306). Lower end of slab with raised left edge and carved leaf.

```
        ʌΗʌ
   _ιᒷΕΑΑΝΕΣΗι
        ↶
```

Perhaps [- - - νικάαρ τὸ παιδιχὸν κε](λ)ῆ(α)[ν
        [Βωρ](σέ)ᾳ ἀνέση(κ)[ε] - ?

10. (2147). Slab of bluish marble, ·47 × ·32 × ·03. Letters ·02. Sickle had been rivetted on.
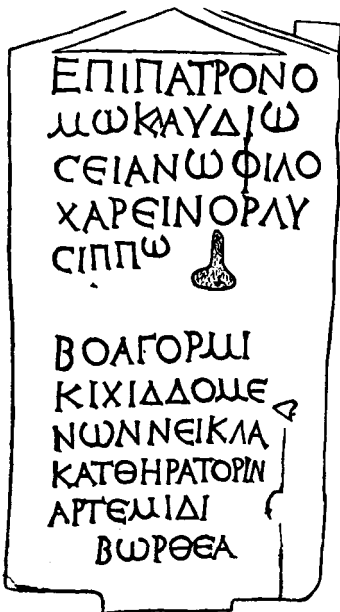
Χαρίξενος Δαμο-
κρατίδα πρατοπάμ[πα-
ις Κριτοδάμου Τεισα-
μεν   -οῦ Ἰά-
μου   κάσε-
ν ἐ(πὶ) πατρονόμ-
ου Πρατον[ί]κου
νεικείσας   τὸ
παιδικὸν   τὸ
[κ](α)τθηρατ-
[᾽Αρτ]έμιδι
[είαι] ἀνέθ-

Charixenus Damo-
cratida filius, puero-
rum primus,
     Critodami, Tisameni,
5 Iami comes,
     patronomo Pratonico
     victor

     puerorum
-όριν 10 certaminis
᾽Ορ[θ]- cattheratori (venationis)
ηκεν. Dianae Orthiae
     dedicavit.

Pratonicus appears as Eponymus in *C.I.G.* 1250 and 1276. The date of these is not known. The question raised by the forms πρατοπάμπαις and κάσεν will be discussed later. Tisamenus may have been an Eponymus (*C I.G.* 1282).

11. (2151). Gable-topped slab of bluish marble, ·54 × ·27 × ·04 Letters ·02 h. Sickle had been rivetted on.

᾽Επὶ πατρονό-
μω Κλαυδίω
Σεϊανῶ, Φιλο-
χαρεῖνορ Λυ-
5 σίππω

Patrono-
mo Claudio
Seiano, Philo-
charinus Ly-
sippi filius

βοαγὸρ μι-
κιχιδδομέ-
νων νεικάα[ρ]
κατθηρατόριν
10 ᾽Αρτέμιδι
Βωρθέᾳ.

dux puerorum
decennium
victor
certaminis cattheratori
(venationis) Dianae
Ortheae (dedicavit).

Σηϊανός occurs as Eponymus in *C.I.G.* 1249, and Σεϊανός possibly Eponymus in *S.M.C.* 787. Both these may be the same as our Claudius Sejanus. In *S.M.C.* 204, l. 19, *C.I.G.* 1242 Lysippus son of Philocharinus is mentioned as Eponymus: this Philocharinus may be the present victor.[1] His name also seems to occur in *S.M.C.* 372.

12. (2152). Slab of bluish marble, ·33 × ·24 × ·04. Letters ·02 h. Place for sickle.

	- - - Φουλ]-	
ΒΙΩΛΑΚΙ	βίω Λάκ(ω)[νος,	Fulvii Laconis f.
ΤΩΑΡΙCΤΟΤΕ	τῶ 'Αριστοτέ-	cujus Aristoteles
ΛΗΡCΥΝΕΦΗ	λῆρ συνέφη-	synephebus,
ΒΟΡΕΠΙΠΑΤΡΟ	βορ, ἐπὶ πατρο-	patronomo
ΝΟΜΩΜΟΥΛ	νόμω Μ. Οὐλ-	5 M. Ulpio
ΠΙΩΑΦΘΟΝΗ	πίω 'Αφθονή-	Aphthoneto
ΤΩΝΕΙΚΑΑΡ	τω νεικάαρ	victor
ΤΟΠΑΙΔΙΚΟΝ	τὸ παιδικὸν	puerorum certaminis
ΜΩΑΜΙΧΙΧΙΔ	μώᾳ μιχιχιδ-	moae, decennis
ΔΟΜΕΝΟΡ	δόμενορ.	10 ipse.

The sense of the first two lines is rather doubtful. The winner's name is lost and -βίω seems to be the end of a Roman '*nomen*.' Τῶ the archaistic form for τοῦ must be used as a relative pronoun, otherwise the construction becomes impossible. Aphthonetus occurs as Eponymus in *C.I.G.* 1241, but without any Roman names; that inscription may belong to Hadrian's reign, to which the present one also might be assigned, and it is therefore very likely that the same Eponymus occurs in both. In *B.C.H.* I. 380, No. 3, M. Οὔλπιος 'Αφθόνητος is Eponymus.[2] The present magistrate must be the same.

13. (2153). Slab of blue marble, ·43 × ·29 × ·04. Letters ·02 h. Socket for sickle.

ΦΙΛϹΝΙΚΟΣΦΙΛ	Φιλόνικος Φιλο-	Philonicus Philo-
ΝΙΚΟΥΝΙΚΑΣΑΣ	νίκου νικάσας	nici, victor
ΤΟΙΤΑΙΔΙΧΟΝΚΕ	τὸ παιδιχὸν κε-	puerorum certaminis ce-
ΛΗΑ ΟΡΘΕΙ	λήᾳ 'Ορθέᾳ.	leae (cantus), Ortheae
		(dedicavit).

[1 Or probably his grandfather.—A. M. W.]

[2] The reading in *B.C.H.* l.c. may be corrected from Οὐλπιανοῦ to Οὐλπίου on the strength of the present inscription. Cf. *S.M.C.* 211.

Philonicus is a fairly common name in many parts of Greece (cf. Pape-Bens. *s.v.*) but does not seem to have been borne by any leading Spartans.

14. (2154).　Slab of blue marble, ·43 × ·30 × ·04.　Letters ·02 h.　Socket for sickle.
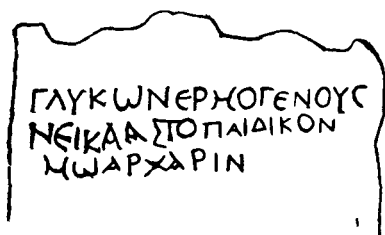
Γλύκων Ἑρμογένους νεικάας τὸ παιδικὸν μῶα(ν) χάριν.

Glycon Hermogenis victor puerorum certaminis moae (cantus) gratiam (retulit).

The formula is unusual.　Μῶαρ might be an archaistic genitive for μῶας, but the construction would be unusual, and it is more likely to be a mistake due to the nearness of the letters -αρ- in χάριν.

One Hermogenes occurs in *C.I.G.* 1242, but there is nothing to shew whether he was akin to the present winner.　The dates are not certain, but neither inscription seems to be earlier than Antoninus Pius.

15. (2155).　Gable-topped slab of bluish marble, ·25 × ·24 × ·05.　Letters ·01 h.　Socket for sickle.
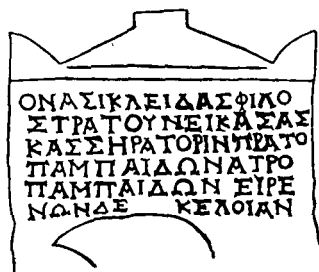
Ὀνασικλείδας Φιλο-
στράτου νεικάσας
κασσηρατόριν πρατο-
παμπαίδων ατρο
παμπαίδων, εἰρέ-　5
νων δὲ κελοῖαν.

Onasiclidas Philo-
strati victor cer-
taminis casseratori
(venationis) puerorum
primus (?)
juvenumque celoeae (cantus)
victor.

The meaning of line 4 is obscure, unless indeed ατρο can have been a mistake for πρατο, and even then the repetition of πρατοπαμπαίδων would be curious.

The winner is not known elsewhere.

16. (2156). Gable-topped slab of bluish marble, ·39 × ·24 × ·035. Letters ·02. Broken through.

ΛΥΣΙΚΡΑΤΗΣΧΑ	Λυσικράτης Χα-	Lysicrates Charixeni
ΡΙΞΕΝΟΥΕΠΙΑΡ!	ριξένου ἐπὶ ᾿Αρι-	(filius) Aristocle
ΣΤΟΚΛΕΟΥ⊂	στοκλέους	(patronomo)
ΝΕ!ΚΑΣΑΣΤΟ	νεικάσας τὸ	victor puerorum certa-
ΠΑΙΔΙΧΟᴎ///ΑΘ	παιδιχὸ(ν) [κ]αθ- 5	minis cattheratori
ΘΗΡΑΤΟΡΙΝΑΡ	θηρατόριν ᾿Αρ-	(venationis) Dianae
ΤΕΜΙΤΙΟΡΘΕ!	τέμιτι ᾿Ορθ(εί)[ᾳ].	Ortheae (dedicavit).

For the persons here mentioned see note on No. 1.

17. (2158). Bluish marble, ·14 × ·16 × ·03. Letters ·02 h. Socket for sickle.

ᴧΡΕΠᴧΝΗΝ	- - - (δ)ρεπάνην [τήνδ᾿ ἀνέ-
᾿ᴧ ᐸ ᐸΒΩΝ.	θη](κα λα)βών.

- - - falcem hanc acceptam dedicavi.

This seems to be part of a metrical inscription. The restoration is uncertain, though δρεπάνην is plain.

18. (2159). Greyish marble, ·22 × ·22 × ·03. Letters ·02 h.

ΜᴧΡΚΟC	Μᾶρκος	Marcus Aurelius
᾿ΡΗλΙΟC	[Α](ὐ)ρήλιος	Prateas Tyranni
ᴧΤΕᴧCΤΥΡᴧᴎ	[Πρ](α)τέας Τυρά(ν)[νου	filius dux puero-
‾ΟCΜΙΚΚ͞Ι͞ ˣˡ	[βοα]γὸς μικκιχι[ζομένων - -	rum decennium - - -

The letters supplied fit the vacant space. In line 4 the letters -χι- were left out by mistake and added later.

Πρατέας is known as a Spartan name, cf. *S.M.C.* 247.

19. (2162). Fragment of gable-topped slab of blue marble, ·16 × ·17 × ·04. Letters ·025 h.

ΤΗΣᐸ	- της (- - - τεος)
ΓΠΟΥ	- - ἐπὶ - - ί](π)που - -

This seems to give the winner's name and father, with the date ; the latter might be the year of Lysippus, who is mentioned in *C.I.G.* 1241, 1242.

20. (2163).   Two fragments of red marble (thickness ·04) measuring ·26 × ·19 and ·20 × ·09.   Letters ·025 h.

$κ$]άσεν ἐπὶ ($π$)[ατρο-   - - - comes patro-

$ν$]όμου Δεξι[μά-   nomo Dexima-

$χ$]ου νικάσας τὸ[ν   cho victor

τῆ]ς καρτερίας ἀ(γ)ῶ-   certaminis patientiae

5 να] Ὀρθείᾳ.   Ortheae (dedicavit).

Deximachus is a possible reading in ll. 2, 3 ; although no Eponymus is known whose name began with the letters seen above, yet in *C.I.G.* 1261 we find that the Eponymus Pratolaus had as father Deximachus, so that the present magistrate might have belonged to the same family.

καρτερίας ἀγών refers to the flogging at the altar : see pp. 314 f. for a full discussion of this inscription and the contest in question.

21. (2165).   Slab of bluish marble, ·45 × ·27 × ·08.   Letters ·02 h. Socket for sickle.   Neat writing.

Κλέανδρορ   Cleander

ὁ καὶ Μῆνιρ   vocatus quoque Menis

Καλλιστράτω   Callistrati filius

βουαγὸρ ἐπὶ   dux puerorum

πατρονόμω   5 patronomo

Γοργίππω τῶ (Γοργίππω)   Gorgippo Gorgippi f.

νικάαρ μῶαν Ἀρτέ-   victor certaminis

μιτι Βωρσέᾳ ἀνέση-   moae, Dianae

κε.   Ortheae dedicavit.

Gorgippus, son of Gorgippus, is Eponymus in another inscription of this class ((*b*) above) in which the victory of Philetus in the κελῦαν is recorded.   The year of Gorgippus falls in the reign of Marcus Aurelius.

22. (2166). Bluish marble, ·22 × ·10 × ·03. Letters ·02 h.

ΑΡΑΙ		.(a)$\rho\alpha\iota$ - - [$\mu\iota$-
ΚΙΧΙΔ		$\kappa\iota\chi\iota(\delta)[\delta\acute{o}\mu\epsilon\nu o\rho\ \dot{\epsilon}\pi\grave{\iota}$
ΠΑΤΡ		$\pi\alpha\tau\rho[o\nu\acute{o}\mu\omega$ - -
ΝΑΙϹ		$\nu\alpha\iota(\omega)$ - -
ΤΟΡ	5	$\tau o\rho$ - - ['Aρτέμι-
ΤΙΒ		$\tau\iota$ B[$o\rho\theta\acute{\epsilon}\alpha$ - - ?

Except in line 1 no letters are lost on the left side. Line 4 may have given the Eponymus.

23. (2167). Fragment of bluish marble, ·15 × ·17 × ·03. Letters ·02 h. Socket for sickle.

ΙΖΟΜϵ	- - - $\mu\iota\kappa\iota\chi$](ι)$\zeta o\mu\acute{\epsilon}[\nu\omega\nu$ - - ?

24. (2168). Fragment of gable-topped slab. Whitish marble, ·21 × ·10 × ·04. Letters ·015 h.

ΓΑΘΗΤ	'A]$\gamma\alpha\theta\hat{\eta}\ \tau[\acute{\upsilon}\chi\eta$
ΣΙΛΑΝ	- - - $\Sigma\iota\lambda(\alpha\nu)[\grave{o}\varsigma$ - -
ΤΡΟΝ	$\dot{\epsilon}\pi\grave{\iota}\ \pi\alpha]\tau\rho o\nu\acute{o}(\mu o\upsilon)$ [Π. Αἰλ.
ΙΝΔΙ	'A$\lambda\kappa$](α)$\nu\delta(\rho)[\acute{\iota}\delta\alpha$ - - - -

Restoration quite uncertain. Alcandridas seems to be Eponymus in 2, and may be read here.

25. (2303). Corner of slab with carved pediment, ·11 × ·08. Letters ·015 h.

. . . .	
ΑΓΑϵ	'A$\gamma\alpha\theta$[$\hat{\eta}\ \tau\acute{\upsilon}\chi\eta$ - -
Σ	. . σ - - ['A$\phi\theta o$- ?
ΝΗΤΩι	$\nu\acute{\eta}\tau\omega$ - -

This fragment seems to belong to the series, but the sense is doubtful.

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26. (2170).   Fragment of red marble, ·16 × ·13 × ·04, showing traces of carving in upper left corner.   Letters ·01 h.
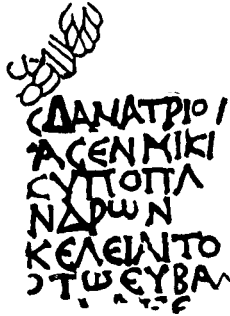
. ς Δαματρίου
[κ]άσεν μικι[χιζόμεν-
ο]ς ὑπὸ π(α) - -
. νδρων - -
5   . κελείαι το -
. (ο) τῶ Εὐβάλ[κεος
- - - -

The reading in the first two lines is fairly safe and κελεῖαι in the fifth line is clear, but the meaning of the rest is doubtful.   Εὐβάλκης, which seems to have stood in l. 6, is known as a Spartan name (*S.M.C.* 205, 393). It is a form of Εὐϝάλκης, the β standing for ϝ (as in Βωρσέα, 21 = ϝορθέα).

27. (2171).   Fragment of greyish marble, ·10 × ·13 × ·02.   Letters ·01 h.

[- - - νικάσας τὸ παιδιχὸν
μῶ]αν 'Αρ(τέ)[μιδι 'Ορθείᾳ
ἀνέ]θεκεν.

Restoration quite uncertain.

28. (2172).   Fragment of gable-topped slab of greyish marble, ·23 × ·20 × ·04.   Letters ·01 h.

- - - Δαμοκράτου[ς νι-
κάσας τὸ] παιδιχ[ὸν - -
- - - ἐ]πὶ - -

In line 1 -ου- is written in contraction.

29. (2174).   Blue marble, ·17 × ·15 × ·04.   Letters ·015 h.

- - -
- ν ν(ει) -
κά](σ)ας
κ](α)σση -
5   (ρ)ατόριν
ἐπὶ (πατρ)[ονόμου - - -

30. (2175). Blue marble, ·23 × ·17 × ·05. Letters ·02 h.

	[ἐπὶ πατρονόμου]
ΙΙΑ . ΑΥΡΗ	(Μ)άρ. Αὐρη[λίου - -
ΠΟΡΟΥΤΟ	πόρου το[ῦ - -
ΔΡΟΥΤΟΥΚ	δρου τοῦ Κ - -
ΑΡΤΕΜΙΤ	᾿Αρτέμιτ[ι ᾿Ορθείᾳ
ΑΝΕΘΗΚ	5 ἀνέθη(κ)[ε.

In line 3 there seems to be the end of a name like Εὔπορος, which however would not suit any known Eponymus ; in line 4 is the end of a name like ῎Αλκανδρος ; what follows is uncertain. Finally we have the usual form of dedication.

31. (2178). Gable-topped slab of bluish marble, ·48 × ·32 × ·03. Letters ·02—·01 h. Iron sickle in socket.
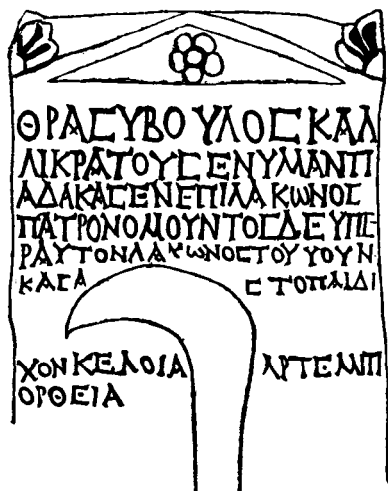
Θρασύβουλος Καλ-   Thrasybulus Calli-
λικράτους ᾿Ενυμαντι-   cratis Enymanti-
άδᾳ κάσεν ἐπὶ Λάκωνος, adae casis, (patro-
πατρονομοῦντος δὲ ὑπὲ- nomo) Lacone,
5 ρ αὐτὸν Λάκωνος τοῦ υἱοῦ suffecto autem
ν[ι]|κάσας τὸ παιδι-   ejus filio Lacone,

χὸν κελοίᾳ ᾿Αρτέμιτι   victor puerorum
᾿Ορθείᾳ.   certaminis
                     celoeae (cantus) Dianae
                     Ortheae (dedicavit).

An Enymantiadas occurs in S.M.C. 210 (Le Bas-Foucart 173 a) where Chalinus and Hierocles stood to him as κάσις ; this may be the Enymantiadas mentioned here.

The statement that some other man acted for the Eponymus is made here, in 1 and in 38. In the present case there is no doubt as to the construction, so it cannot be thought that the acting-patronomus discharged his duties merely in relation to the winner (as if ὑπὲρ αὐτόν, in the present inscription, could refer to Thrasybulus and not to Lacon). We must therefore believe either that the deputy took over the whole duties of the

B B 2

Eponymus after the latter had had the honour of giving his name to the year (as with the *suffectio* of consuls under the Roman Empire), or else that he merely took the place of the latter at the boys' contest. While the fact that the Eponymus was no longer acting would not need to be mentioned in most documents, it is quite possible that the Patronomus took a leading part in the Artemis festival, and that therefore the name of the official actually in charge was of some interest; not otherwise can we understand why the whole list of titles borne by the Patronomus should be mentioned in this class of inscription (as in (*c*) and probably 2).[1]

In the present case Lacon may have been an old man, and therefore willing to make way for his son, who may have been elected as a compliment to the father.

32. (2179). Handsomely carved slab of greyish marble, ·45 × ·49 × ·09. Letters ·02 h. Two sockets for sickles.
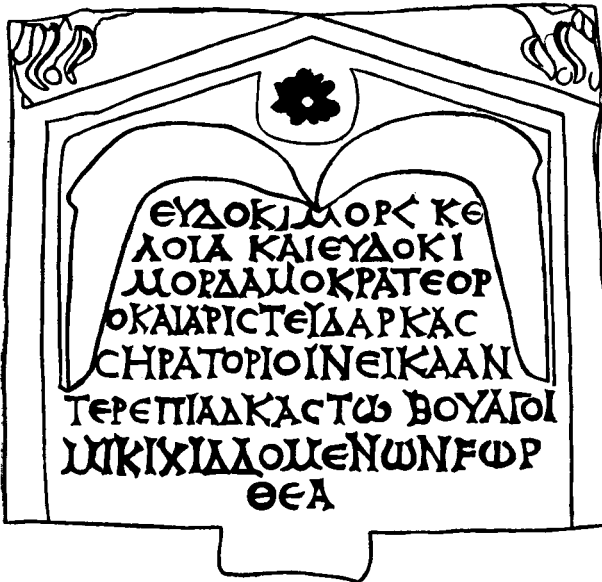
Εὐδόκιμορ (Εὐδοκίμω) κε-
λοίᾳ καὶ Εὐδόκι-
μορ Δαμοκράτεορ
ὁ καὶ ᾽Αριστείδαρ κασ-
σηρατορίοι νεικάαν-   5
τερ ἐπὶ ᾽Αλκάστω βουαγοὶ
μικιχιδδομένων, Ϝωρ-
θέᾳ.

[1 This inscription seems to give us a new member of the family of Eurycles, namely a Lacon, son of that C. Julius Lacon who was son of Eurycles and prominent in Laconia under Claudius: his name appears on coins of that Emperor (B.M. Catalogue, *Peloponnesus*, Pl. XXV. 12). His existence had been already conjectured by J. M. Paton (*Transactions of the American Philol. Assoc.* 1895, 38, where a family-tree is given). This inscription probably dates at latest from the reign of Claudius. The elder Lacon also had a son named Argolicus, who was married before 33 A.D. (Tac. *Ann.* vi. 18); which places his own birth earlier than 15 B.C., at least. It is apparently Lacon the younger who is Eponymus for the second time in *C.I.G.* 1347.—A.M.W.]

'Eudocimus Eudocimi (filius) celoeae, et Eudocimus Damocratis (filius), vocatus quoque Aristidas, casseratori victores, patronomo Alcasto, duces puerorum decennium, Ortheae (dedicaverunt).'

The two boy-winners may have been cousins, both named after their grandfather.　An example of an *alias* has occurred in 21.　Alcastus is Eponymus in *C.I.G.* 1241, about the end of the reign of Hadrian.　The archaism is noteworthy.

33. (2183).　Bluish marble, ·10 × ·15 × ·05.　Letters ·02 h.

IAYPHλI////　　　　　　　- - (M.) Αὐρήλι[ος]
OΣYᴧ　　　　　　　　　　Xαρμ]οσυ(ν)[ὸς - -
￣ᴦ　　　　　　　　　　　　- - -

Restoration uncertain.

34. (2185).　Fragment of blue marble, ·13 × ·07 × ·03.　Letters ·02 h.

Ε	- ε -	
ΤΟ	νικάας] (τ)ὸ [παιδι-	victor puerorum
‹ΕΛΟ	χὸν] (κ)ελο[ῖαν	certaminis celoeae (cantus)
ΙΤΙΒΟ	'Αρτέμ]ιτι Βο[ρθέᾳ	Dianae Ortheae
ΕΘΗ	ἀν]έθη[κε.	dedicavit.

35. (2189).　Slab of greyish marble.　Broken through; ·21 × ·17.
Letters ·015 h.　Sockets for three sickles.

ΛΑΧΑΡΗΣΛΑΧΑΡΕ	Λαχάρης Λαχάρε-	Lachares Lacharis
οΣΝΙΚΑΑΣΤᴧᴨ	ος νικάας τ(ὸ π)[αιδι-	filius victor puerorum
⁄ ∪ᴎΙΕΛΕ	χ(ὸν) (κ)ελέ(αν) [ἐπὶ	certaminis celeae
ΕΥΒΑΛ	Εὐβ(αλ) - - [πα-	
ΤΡοΝοᴹ	5 τρονόμ[ου - - - *e.g.* Σωκλεί-	
ΔΑΚ/////////	δα Κ - -	
ΚΑΙΚΛΕο	καὶ Κλεο- -	
ΚΑΙΚΥΝΑΓ////	κ̇αὶ Κυναγ - -	
ΚΑΙΔΕΡΕΙ	καὶ δερει - -	
ΝΙΚΑΘΡΟΝΒ	10 νίκαθρον Β[ωρθέᾳ.	

Nothing seems to be lost on the left side.　The letters are rather faint. In line 4 a name like Εὐβάλκης seems to occur,[1] though no such Eponymus is known.　In line 7 is the beginning of a name like Cleomenes, perhaps

[1] Cf. perhaps 26, l. 6.

another winner recording his triumph on the same stone with Lachares.[1] Of lines 6 and 9 nothing can be made. Κυναγ[ός] may be a proper name in line 7: νίκαθρον in line 10 means a thank-offering for victory.

36. (2169+2194).[2] Two fragments of whitish marble. Letters ·02 h.

$$- - [β$$

ᴜ/ Μιᴋι	(οα)[γὸρ] (μικκ)[ιχιδδο-	dux puerorum dec-
ΜΕΝΩΝΕΠΙ	(μ)έν(ων) ἐπὶ [πατρονό-	ennium patronomo
ΔΩΤΙΒΚΛΑΥΒ	(μ)ω Τιβ. Κλαυ. Β[ρασίδα ἱε-	Tib. Cl. Brasida
ᴿΕΩΡΔΙΡ ΐ∩ᴧ 5	(ρέ)ωρ δὶρ (τῶν) [Σεβαστῶν καὶ	pontifice II. Augustorum
ᴦιᴕN	τῶν θ](εἰω)ν [προγόνων αὐ-	et eorum
	τῶν] - -	divorum patrum.

Restoration somewhat uncertain. Cl. Brasidas is Eponymus in *C.I.G.* 1259 and would suit the space here. In line 4 δίρ is archaistic for δίς; the usual formula has been supplied.

37. (2206). From trench A. Part of carved slab, ·20 × ·19. Letters ·02 h. Socket for sickle. No letters lost on the right side.


'Αγαθῇ]τύχῃ	Bona fortuna
- - 'Αρχιάδαρ	Archiadas
- - α βοαγὸρ	- - - filius, dux
- - -	puerorum.

An Archiadas, son of Damolas, occurs in *S.M.C.* 267; as far as the writing goes, there is no reason against the present Archiadas being the same. The name is not very common.

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[1] [We seem to have another previously unknown member of the Eurycles family, for it is probable that the elder Lachares is the father of C. Julius Eurycles, and thus that the younger one—not known elsewhere—is the latter's (? younger) brother; as Lachares was killed before the battle of Actium (Plutarch, *Ant.* 67), this inscription dates back to the first century B.C.: a conclusion which suits the date of *S.M.C.* 205, in which Eubalces occurs.—A.M.W.]

[2] 2194 was found in the wall of the upper Roman building, trench B.

38. (2248). Part of gable-topped slab, ·25 × ·17. Letters ·02 h. Socket for sickle.

- - - -
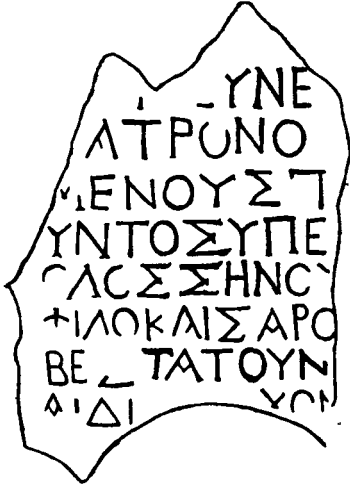
....(σ)υνέ[φηβος ἐπὶ
π]ατρονό[μου Τιμο-
(μ)ένους, (π)[ατρονομο-
ῦντος ὑπὲ[ρ αὐτὸν Λ. Οὐ-
5   ολοσσηνο(ῦ) [Δαμάρους
φιλοκαίσαρο[ς καὶ εὐλα-
βεστάτου, ν[εικάσας τὸ π-
αιδιχό(ν) - - -

'- - - alicujus synephebus, patronomo Timomene, suffecto autem L. Volusseno Damare amico Caesaris viro dignissimo, victor puerorum certaminis - - -'

In line 2 Timomenes, the Eponymus of *C.I.G.* 1248, is a possible reading. His year falls about the reign of Marcus Aurelius, to which age our inscription, with its rather poor lettering, might belong.

In lines 3, 4 there is mention of a deputy Patronomus, whose honours are given at length (cf. 31 and note there). The name Volussenus occurs at Sparta in *C.I.G.* 1438 and *S.M.C.* 281, both times with the names Lucius and Damares. It is possible that here also is a mention of some member of that house, wherefore the names have been restored. The title of φιλόκαισαρ does not denote an 'amicus Caesaris' in the sense of a member of the Emperor's council, but is merely complimentary, as also is εὐλαβέστατος, 'worthy' or 'pious.'

39. (2476). From trench before Temple. Slab with trace of sculptured pediment and socket for sickle. Broken through in three places, ·43 × ·18 × ·025. Letters ·037 h., rather thick and clumsy.

ΕΠΙ	Ἐπὶ [πατρονόμου	Patronomo
ΔΑΜ	Δαμ - -	Dam - -
ΔΑС‹ι	δας (- - δα) - - [νεικάσας	- das (-dae filius)
ΤΟΠΛ	τὸ π(α)[ιδιχὸν καθθη-	victor puerorum
ΡΑ	ρα[τόριν - - -	catheratori (ve-
Falx.		nationis) - -

The letters in lines 1 and 2 are larger than those below.

The Eponymus might be Damares (*C.I.G.* 1243), Damippus (3 above), or some other of the possible names given under 7.

40. (2482).   Found face down in pavement before E. end of Temple. Gable-topped slab of coarse marble, ·65 × ·41 × ·095.   Letters ·016 h.   Two sickles were fastened on.

'Επὶ πατρονόμου Σ<ι>ωσινίκ(ου)   Patronomo Sosinico .
Πρῖμος Νηρέος Μενε-   Primus, Nerei f., Mene-
κλεῖ κάσεν νικάσας μῶα(ν)   clis comes victor moae (cantus)
'Αρτέμιτι 'Ορθείᾳ ἀνέθηκεν.   Dianae Ortheae dedicavit.

'Επὶ πατρονό(μο)υ Εὐ-   5   Patronomo Eu-
δάμου Πρῖμος Νη-   damo Primus, Ne-
ρέος Μενεκλεῖ   rei f., Meneclis
κάσεν νικάσας   comes victor
κελέαν ἀνέθηκε[ν]   celeae (cantus) dedicavit
'Αρτέμιτι 'Ορθείᾳ.   10   Dianae Ortheae.

In line 1 the last two letters are written above ικ, in line 5 -μο- are
left out probably by mistake.

In line 1 it is not easy to see what the name of the Eponymus can be
if not Sosinicus; the inscription shows traces of carelessness and the -ι-
may be simply a mistake; the last six lines are rather crooked, though
they must have been added before the setting up of the stone.

In line 3 the mark on the stone above the A is the missing N.

The dating of this inscription presents some difficulty. The only
Sosinicus known to have been Eponymus is seen in (d) above ; he bears
the names M. Aurelius, and further the inscription already gives the winner
of the μῶα in that year. It might indeed be believed that there could be
two dedications on the strength of one victory, one by the βοαγός, the
other made unofficially by some private member of the team whose father
wished to record the event. On the other hand the only Eudamus known
to have been Eponymus seems to have borne office in Hadrian's reign
(C.I.G. 1241), and must have been distinct from the present magistrate.
Primus, son of Nereus (as the right rendering seems to be), is hardly a
name that we should expect at Sparta as early as Hadrian's reign. The
name Nereus is known (cf. Pape-Bens. s.v.).

41.   From house of Matalas at Aphesou. Red marble, ·095 × ·09 × ·04.
Letters ·02 h.

```
  ιι⁄                      - - -
 ⋖ΑΘΘΗΙ⁄          καθθη(ρ)[ατόριν]
 οΡΔΕΚΙ           ἔφηβ]ορ δὲ κ(ε)[λέαν - -
 ⌐⊃ΡΘ⁄             (Β)ορθ(έ)[ᾳ
```

The reading ἔφηβορ, if at all possible, would imply that the winner won the cattheratorin in his boyhood, and the celea when he was an ephebe. Two forms ϴ and Θ are used.   The restoration is quite uncertain.

42. (2307).   From Temple site.   Bottom of slab with trace of socket for sickle.   Letters ·02 h.

	- - [νικά-	victor
ΣΑΣ	σας [τὸ παιδικὸν	puerorum certaminis
ΜΩΑΝⱢ	μῶαν (ἀ)[νέθηκεν - -	moae (cantus) dedicavit
	- - - - ['Ορθείᾳ - -	Ortheae.

43. (2304).   Corner of slab with carved pediment, ·16 × ·08.   Letters ·015 h.

ΑΓΑ	'Αγα[θῇ τύχῃ
ΣΕΚΠ̄	Σέ(ξτος) Π[ομ(πήϊος) Δα-
ΜΑΙΝΕ	μαίνε[τος Θεοξένου ?
ΒΟΑΓΣ	βοαγ(ὸ)[ς μικιχιζομέ -
ΝΩΝ	5 νων - - -

The name in line 2 is Sextus not Secundus, as it is clearly a *praenomen* : this seems to have been the common abbreviation (cf. *C.I.G.* 1345 and note). Boeckh believes that at the time of Sextus Pompey's occupation of the Peloponnese many Greeks took his name. The father of Damaenetus may have been Theoxenus, as two Σέκ. Πομ. Θεόξενοι and a Δαμαίνετος Θεοξένου are known (*C.I.G.* 1369, Le Bas-Foucart, 168 i).

44. (2475).   Slab with carved pediment, ·275 × ·26 × ·04.   Letters ·015 h.   The inscription seems to begin with two metrical lines, but what follows is uncertain.

ΙΡΕΥΣΣΕΙΟΜΑΚΑΙΡΑΚⱢ
ΤΕΤΡΑΧΕΙΡΟΣΜΩΑΝ
ΘΕΤΟΚΑΛΛΙΚΡΑΤΗˢ
ΕΦΗΒΟΣΟΝΕΥΓΡ
ΠΟΥΡΧΛΑ ΕΥΡΥΙ   5
ΜΑΝΤΙΣΑΠΟˢ

'Ιρεὺς σεῖο, Μάκαιρα, κ(α)[σιγνήτου] | τετράχειρος
μῶαν [νικήσας ἄν] | θετο Καλλικράτη(ς).
- - - συν] | ἐφηβος - - ‖ - - - - | μάντις απος - - -   5

The use of σεῖο and ἱρεύς shows the dialect to be conventional Ionic, of which (a) has already furnished an example. Μάκαιρα could be applied to any goddess, Τετράχειρ was an attribute of Amyclaean Apollo[1]; this suggests the reading κασιγνήτου in line 1. No line seems to have been lost below.

Another priest appears as a victor in (c) above. These may have been hereditary priesthoods. It is also possible (1) that the stones were set up some years after the victory, or (2) that Callicrates was on the verge of manhood when he won the μῶα; this, as will be seen below, was not impossible. Were this the case, ἔφηβος might be read in line 4, though συν]έφηβος would be equally allowable. On the other hand the winner in (c) was βουαγὸρ μικκιχιδδομένων.

45. (2285). Slab unbroken on the right.

_ΙΔΑΡ	- (ε)ίδαρ	- - - idas
⋋ΚΙΧΙΤ	βοαγὸρ μι](κ)κιχιτ-	dux puerorum
_ΝΕΠΙᾩ	τομέν](ω)ν ἐπὶ πα(τ)-	decennium patro-
ᵈᎦ̂ΡΑΥΡΝΕΙ	ρονόμ](ω) Μάρ. Αὐρ. Νει-	nomo M. Aur. Nicephoro
ΦΙΛΩΝΙΔΑ	κηφόρω τῶ] (Φ)ιλωνίδα 5	Philonidae f.
ᴰΚΑΣ	νεικάα](ρ) κασ-	victor venationis?
	σηρατόριν] - - -	

In line 1 there seems to be the end of a name. Line 2, μικκιχιττομένων is a new form, instead of μικκιχιδδομένων. The Eponymus must be M. Aur. Nicephorus, son of Philonidas, for whom see B.C.H. ix. 515, No. 6. Owing to the free use of contractions this inscription must be placed late, perhaps in the reign of Commodus.
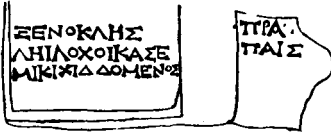
46. (2284). Unbroken on left. Small fragment, ·13 × ·05. Letters ·015 h.

Ν	ν - -
ΤΟΥΘᴗ	τοῦ θ - - - [ἀ-
ΡΙϹΤΟΠ	ριστοπ[ολιτευτής ?
ΟΡΘΕΙΑΑ	Ὀρθείᾳ ἀ[νέθηκε].

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[1] Wide, *Lak. Kulte*, 68, 69, where several references are given, cf. 95. Cf. also Le Bas-Foucart, *Explication*, p. 101.

Other Inscriptions from the Artemisium.

47. (2161). Lower end of whitish marble slab, ·30 × ·20 × ·03. Letters ·01 h.

$\Xi \epsilon \nu o \kappa \lambda \hat{\eta} s$ $\pi \rho a(\tau)[\acute{o}$-
$(\Delta) \eta \iota \lambda \acute{o} \chi o \iota\ \kappa \acute{a} \sigma \epsilon[\nu]$ $\pi a \iota s$
$\mu \iota \kappa \iota \chi \iota \delta \delta \acute{o} \mu \epsilon \nu o s$

This stone is of a different shape from those so far given, the letters $\pi \rho a(\tau)[\acute{o}] \pi a \iota s$ being separated from the rest by a ridge. Though the end of the inscription is here, there is no word of Artemis Orthia. The doings of some boy are commemorated, as is shown by $\mu \iota \kappa \iota \chi \iota \delta \delta \acute{o} \mu \epsilon \nu o s$ and by the form $\pi \rho a \tau \acute{o} \pi a \iota s$, which will be discussed later; but beyond this the nature of the inscription is doubtful.

48. (2157). Greyish marble cut to a point on left side, ·16 × ·12 × ·05. Letters ·01 h.

? - - - $Z \epsilon \acute{v}] \xi \iota \pi \pi o s$ -

- $\delta \omega \nu$ -
- $\nu \epsilon \rho a$ -

Meaning doubtful.

NOTE I.—NATURE OF THE CONTESTS.

It is clear from the above inscriptions that there were at least three kinds of competition. These are given in the following terms (a few doubtful cases being left out).

(i.) $\tau \grave{o}\ \pi a \iota \delta \iota \kappa \grave{o} \nu\ \mu \hat{\omega} a \nu$ I, 14 (prob.); $\tau \grave{o}\ \pi a \iota \delta \iota \kappa \grave{o} \nu\ \mu \acute{\omega} a$ 3, 12; $\tau \grave{o}\ \pi a \iota \delta \iota \chi \grave{o} \nu$ $\mu \acute{\omega} a \iota$ 4; $\mu \hat{\omega} a \nu$ (a) (d) 21, 40; $\mu \hat{\omega}[a \nu]$ 8.

(ii.) $\tau \grave{o}\ \pi a \iota \delta \iota \chi \grave{o} \nu\ \kappa \epsilon \lambda \acute{\eta} \alpha$ 5, 13; $\kappa \epsilon \lambda \acute{\epsilon} a \nu$ 40; $\kappa \epsilon \lambda o \acute{\iota} \alpha$ 32; $\kappa \epsilon \lambda o \hat{\iota} a \nu$ 15, 34 (prob.); $\kappa \epsilon \lambda \epsilon \acute{\iota} a \iota$ 26; $\kappa a \iota \lambda[\hat{\eta}] a \nu$ (d); $\kappa \epsilon \lambda \hat{v} a \nu$ (b).

(iii.) τὸ παιδικὸν τὸ (κα)τθηρατόριν 10 ; τὸ παιδιχὸν καθθηρατόριν 16 ; τὸ παιδιχὸν καθθηρατόριον (h) ; κατθηρατόριν 11 ; κασσηρατόριν 15, 29, (c), (d) ; κασσηρατορίοι 32.

The case-forms in which these words appear seem to be (1) accusative, e.g., I. νεικήσας τὸ παιδικὸν μῶαν. Here τὸ παιδικόν is a cognate accusative after νεικήσας, and μῶαν an apposition to τὸ παιδικόν which it limits and explains. 'Having won the boys' contest, namely the μῶα.' In the same way are to be explained νεικήσας τὸ παιδικὸν καθθηρατόριον (h), νεικήσας τὸ π. καθθηρατόριν 16, and others. The occurrence of καθθηρατόριον shews that καθθηρατόριν is merely a shortened form,[1] not the accusative of a noun in -ις. Elsewhere the name of the contest is used by itself as the object of νεικήσας, e.g. (a) μῶαν νικήσας, (b) νεικάαρ κελῦαν, (c) νεικάαρ κασσηρατόριν, and elsewhere. (2) Dative—either instrumental or locative in its force. In view of μώιαι 4 and κελέαι 26 it seems likely that the other forms without the accusative ending are also datives and should therefore be written with an iota subscript ; the omission of the iota in the dative would of course be usual in late inscriptions. We should therefore write μώᾳ 3 etc., κελήᾳ 5 etc., κελοίᾳ 31, 32. These forms are found most commonly with τὸ παιδικόν (32 is a certain exception), but are quite possible without it. Κασσηρατορίοι 32, if not locative, may be an archaistic dative.[2]

As to the exact meanings of these various terms there has been a good deal of disagreement. It will be best to take each in order.

(i) Μῶα. This word, as suggested by Baunack,[3] seems to be a Doric form of μοῦσα ; by the change of intervocalic σ to h, and of -ου- to -ω- by the ordinary rules, we have μοῦσα=μῶha ; later the aspirate would naturally be dropped. The contest would therefore be some form of musical performance. In support of this view it may be mentioned that the hymns of Alcman were sung in honour of Artemis Orthia by choirs of maidens, perhaps in competition.[4]

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[1] The shortening of -ιον to -ιν which in the end produced the modern Greek forms ending in -ι began at a fairly early date : cf. Jannaris, *Hist. Gk. Gram.* §§ 302–3.

[2] -ΟΙ as a dative ending is common in archaic inscriptions ; cf. *I.G.A.* 63. Roberts, *Introd. to Gk. Epigr.* i. p. 253, No. 254, ΝΓΙΟΙ = ['Ολυ]νπίῳ.

[3] *Rhein. Mus.* xxxviii. (1883) 293. Hesych. μῶα· ᾠδὴ ποιά. Plato, *Laws* 666 D ποίαν δὲ ᾄσουσιν οἱ ἄνδρες φωνὴν ἢ μοῦσαν; (quoted by Meister ap. Collitz-Bechtel, III. 2, p. 144) ; Ar. *Lysist.* 1297 (chorus of Spartan women) μῶα μόλε Λάκαινα.

[4] So Diels, *Hermes* xxxi. 1896, 339 ff. The passage of Alcman has already been quoted, p. 352, footnote, above.

(ii) κελῆα, etc.   All kinds of views have been held as to the meaning of this group of words.   In inscription (*d*) καὶ λῶαν was read, λῶαν being taken in the sense of λᾶαν, 'quoit-throw.'   This was the explanation of Baunack, who further took κεαυαν to be meant for κε' λαῦαν, 'victorious with the quoit twenty-five times.'   Komnenos took λόα to be another form of λύρα (Λ α κ ω ν ι κ ά, 364).   Preger took the words to refer to the musical competition ; he is followed by Meister,[1] who gives many words from the same stem as κελῆα, all connected with singing.   Both authorities considered the word to be either an apposition explaining μῶαν or an adjective qualifying it.

The new evidence makes the meaning of κελῆα rather plainer.   In 5 Timocrates, winner of the κελῆα, speaks of the 'Fair-sounding prize of his tuneful voice', and this seems to prove Preger's view to be the true one.   But though the κελῆα was a contest in singing it does not seem to have been the same as the μῶα, for in 8 the two are contrasted.   In that inscription two brothers, sons of Antipater, record their success and state that in the same year one was victorious in the μῶα and the other in the κελῆα.[2]   What the difference was is not yet known, but there would be nothing strange in having two singing contests : one (κελῆα) might have been formal hymns to Artemis, such as the hymns of Alcman ; the other (μῶα) marching songs like those of Tyrtaeus, accompanied perhaps by instrumental music.   Paus. iii. 17. 5 mentions the association of such music with the Muses, and adds that the Spartans used the flute and lyre to play their men into battle.   Plut. *Lycurg.* 21 says the same thing (mentioning the flute only) and adds that the king sacrificed to the Muses in the field.

The various forms of the word itself seem to be due to the uncertainty of spelling in a dialect word.   It may be noted, if the reading κελῦαν for κεαυαν be accepted, that all the forms in the modern Greek pronunciation would have exactly the same sound, except κελέα, where the spelling may be archaistic.

(iii) καθθηρατόριν, καθθηρατόριον, etc.   Here again the explanations are various.   Baunack thought the word was connected with καταθηρᾶν,

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[1] In Collitz-Bechtel, III. 2, pp. 143 ff.   Hesych. Καλαοίδια· ἀγὼν ἐπιτελούμενος 'Αρτέμιδι παρὰ Λάκωσιν.—Καλαβοίδια· ἐν τῷ τῆς Δερεάτιδος ἱερῷ 'Αρτέμιδος ᾀδόμενοι ὕμνοι.   This word may be a form of κελῆα.   Hesych. Κέλωρ· φωνή.   Compare the words κέλαδος, κελαδεῖν, κ.τ.λ.

[2] Inscr. (*d*) proves nothing against this, for there may have been *three* winners, or the same ἀγέλη might have won both μῶα and κελῆα.

'to hunt down,' and referred to some kind of beast-fight.[1]   Koumanoudes took κασσηρὰτόριν in (c) as a dialect form of Καισαρείοισιν.[2]   Komnenos took it to be a foot-race.[3]   Foucart derived the word from the root of *cassis* and θορεῖν = 'a leap with a helmet.'[4]   Preger, who thought that all the competitions were musical, proposed either to connect καθθηρατόριν with σηραφόρος, or to make it = κατὰ θηρατόριον 'on the hunting ground,' or else to take it as the name of a festival, sc. ἀγώνισμα.[5]   Meister agrees with the latter view and quotes ἀγητήρια, a Cyprian festival.[6]   Lastly Tod,[7] on the discovery of (h), refuted the last view and justified Baunack's idea. Here the new inscriptions quite bear him out ; the form καθθηρατόριον has been further established (32) and such a form as κατθηρατόριν (11) seems to fix the derivation from κατά and θηρᾶν.   It remains to be seen what kind of 'hunt' is meant by the καθθηρατόριον.   Baunack, Mayer,[8] and Tod[9] all refer it to an actual bull-fight such as is supposed to have been held in the Mycenaean age.   Baunack proves the existence of the bull-fight in Thessaly, and at Rome, and quotes five inscriptions from Hellenistic times onwards which show that it was common in Asia Minor, though in no case definitely associated with the worship of Artemis.   But all this is not enough to prove that the same thing happened at Sparta.   Baunack's view that the Spartans borrowed the practice from Rome seems unlikely, for the use of archaic words shows that the contest must have been an old one ; and the idea of setting ten-year-old boys to fight bulls does not seem reasonable.   It seems therefore more natural to believe that the καθθηρατόριον was a rough game played by the bands of Spartan boys, which took its name from its likeness to a hunt or beast-fight.   It need not have been fought against a bull any more than the games of 'cock-fighting' and 'bear-baiting' nowadays have anything to do with cocks or bears.   The contest of the lads in the Platanistas described by Pausanias (iii. 14. 9, 10), as a prelude to which two boars fought, may give an idea of the kind of struggle that the hunt would have been.   The matter however is still uncertain.

[1] *Loc. cit.*, where the various forms of the word are explained.
[2] 'Αθήναιον i. 256.   [3] Λακωνικά, 363.   [4] In Le Bas *Explication*, p. 143.
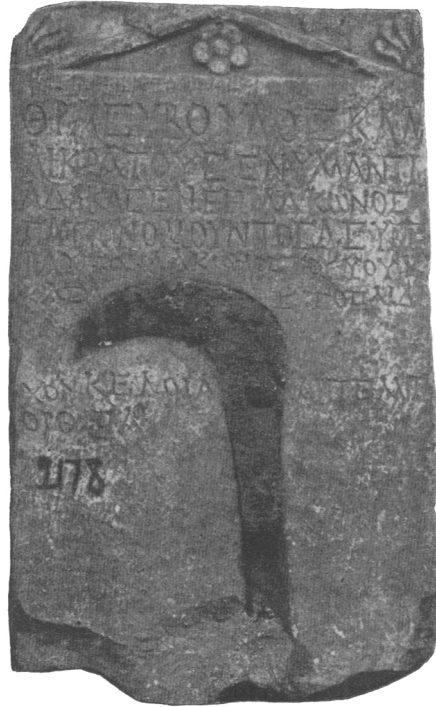[5] *Loc. cit.* 342.   [6] *Op. cit.* p. 144.   [7] *Ath. Mitt.* xxix (1904) 52.
[8] *Arch. Jahrbuch* vii. (1892) 72 ff. *Mykenische Beiträge. I. Stierfang.*
[9] *Ath. Mitt.* xxix (1904), 55, where three fresh examples of bull-fights are given, from inscriptions of Larissa.   All these refer to imperial times.

NOTE 2.—WHAT WAS THE THING DEDICATED?

INSCRIPTION 31, SHOWING IRON SICKLE IN PLACE.

It would naturally be thought, if the same thing was offered up in memory both of a musical and an athletic victory, that the object itself would have no connexion with either contest, but would rather have been chosen for an altogether different reason.

The suggestions are :

1. A scraper.[1] This being used by athletes may perhaps be a fit offering, but in a musical contest it would be out of place ; moreover the shape of the implement is not that of the Greek scraper, and we are told that the Spartans used scrapers made of cane not iron.[2]

2. A kind of high cap called στλεγγίς. This is the view taken by

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[1] So Reisch, *Gr. Weihgeschenke*, p. 61, n. 2.

[2] Plut. *Inst. Lac.* 32 Στλεγγίσιν οὐ σιδηραῖς ἀλλὰ καλαμίναις ἐχρῶντο. Cf. Preger's note *l.c.* 335.

Meister, *l.c.* p. 143, and he quotes the following passages in support of it :
(i) In the Andania Inscription (Collitz-Bechtel, 4689 l. 13) the πρωτομύσται
are crowned with στλεγγίδες ; (ii) Xen. *Anab.* i. 2 § 10, Xenias gives golden
στλεγγίδες as prizes to Cyrus' troops ; (iii) Sosibius *ap.* Athen. xv. p. 674a
(*F.H.G.* ii. p. 626) καὶ γὰρ καὶ Λακεδαιμόνιοι καλάμῳ στεφανοῦνται ἐν τῇ τῶν
Προμαχείων ἑορτῇ, ὥς φησι Σωσίβιος ἐν τοῖς περὶ τῶν ἐν Λακεδαίμονι θυσιῶν,
γράφων οὕτως· ἐν ταύτῃ συμβαίνει τοὺς μὲν ἀπὸ τῆς χώρας καλάμοις
στεφανοῦσθαι ἢ στλεγγίδι, τοὺς δ' ἐκ τῆς ἀγωγῆς παῖδας ἀστεφανώτους
ἀκολουθεῖν (where Meister would read ἀγέλης for ἀγωγῆς).   Lastly, Meister
compares the fixing of the iron sickle on the stone with the common
practice of carving a wreath to record the distinction of being crowned.

Meister's proof however is not satisfactory.   In the Xenophon passage
a golden scraper is quite as likely a prize in an athletic meeting as
a golden cap, though the latter is the usual rendering.[1]   The στλεγγίς at
Andania is not to the point, because there is no question of a prize there.
As to Sosibius, Athenaeus at least took him to mean that the votaries
wore wreaths of plaited reeds, in other words that στλεγγίς and κάλαμοι
meant the same thing at Sparta.[2]   It has been already mentioned that the
Spartans used reeds for scrapers, so probably στλεγγίς simply meant a
reed.   In any case the wearing of a στλεγγίς does not prove that it was
given as a prize ; nor does Meister explain how τοὺς ἀπὸ τῆς χώρας can
be the leaders of the bands, nor yet how ἀγωγῆς can be the same as
ἀγέλης.   Moreover the Promachea, whatever festival it may have been,
had nothing to do with Artemis.[3]   Again, if the 'prize-cap' was to be
offered on the stone itself it would have been just as easy to carve a cap in
stone as it was to carve and gild a wreath,—and the fact that this was
not done is enough to show that there is no comparison between the two
cases.   Nor is it easy to think of a worse copy of a gilded cap than a long
iron sickle.

3.   A sickle-blade.   This is the view of Preger, *l.c.*, and it seems to be
proved by the new inscriptions.   It must be noted, firstly, that the thing
dedicated was the prize itself ; so (*a*) τάδ' ἔπαθλα λαβών. 5 τόδ' ἄεθλον
ἀείρας. 17 (δ)ρεπάνην [τήνδ' ἀνέθη](κα λα)βών.

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[1] In Polyb. xxv. 4, where Perseus gives golden στλεγγίδες to a Rhodian crew as gifts, there is
the same uncertainty.   Pollux vii. 179 gives both meanings.

[2] With this custom may be compared the wearing of basket-crowns by the maiden worshippers
of Artemis Coloene at Sardis.   Strabo xiii. 626.

[3] Wide, *Lak. Kulte*, 349, 356.

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The last example proves that the offering was called a sickle, for in spite of the broken state of the stone, the socket and the word δρεπάνην (both are quite plain) are not to be explained in any other way. How then could a sickle be a fit offering ᶠto Artemis? Let us think to what uses such a tool could be put in early times. It would serve very well for reaping corn, and perhaps for pruning olive-trees,[1] for hunting however it would have been useless. It must therefore have been offered to Artemis Orthia as the life-giving and fructifying goddess, the giver of increase ; there is good reason to think that this was one attribute of Orthia. It is moreover quite possible that the sickle had no special connexion with Artemis Orthia, but was merely a useful prize such as might be given in early times. Any such reward could have been offered to the patroness of the contest.

NOTE 3.—AGE AND STANDING OF THE WINNERS.

The use of the word παιδικόν of the competitions under discussion, as it is found in most of the inscriptions, shows clearly that the competitors were usually boys. The age for entry is further defined by the term μικιχιζόμενοι, clearly a form of μικιζόμενος,[2] which was applied at Sparta to a boy in the third year of his state training, the tenth year of his life. The common form, βοαγὸς μικιχιζομένων, etc. (as in 6, 11, 18, 32 (c) and (e)) seems to denote that the winner was the leader of a band of boys.[3] Each band elected its own leader, and the leader kept the title through life so that βοαγός often appears in conjunction with the higher offices.[4] It seems likely however that in this class of inscription the use of βοαγός had a more definite meaning, and that the bands of boys, not the leaders, were

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[1] The Greeks to-day have a pruning-knife very like these votive sickles, some of the latter even have a 'shoulder' on the reverse side, showing that they, like the modern tool, may have been two-edged. In Hesiod, *Shield* l. 292, a δρεπάνη is used by vintagers.

[2] This rests on the well-known gloss on Herodotus, quoted by all the editors. Παρὰ Λακεδαιμονίοις ἐν τῷ πρώτῳ ἐνιαυτῷ ὁ παῖς ῥωβίδας καλεῖται, τῷ δευτέρῳ προμικιζόμενος (MS. προκομιζόμενος), τῷ τρίτῳ μικιζόμενος, τῷ τετάρτῳ πρόπαις, τῷ πέμπτῳ παῖς, τῷ ἕκτῳ μελείρην. (Λέξεις Ἡροδότου. *Ed.* Stein, ii. 465.)

[3] Hesych. βουαγόρ· ἀγελάρχης, ὁ τῆς ἀγέλης ἄρχων παῖς.

[4] Tod, *S.M.C.* p. 20, who gives what seems the only reasonable explanation. The point is discussed in Boeckh, *C.I.G.* i. p. 612.

the real competitors.[1]   In support of this it need only be remembered that choral singing was specially fostered at Sparta, and further, that in the Ball-match the winners were teams of σφαιρεῖς.[2]   How is it then that, while the whole team of winning σφαιρεῖς seem to have been mentioned individually,[3] in the present case the leaders kept the honour to themselves?   The reason may be that the βουαγοί under the empire seem to have been chosen mainly through family influence, and therefore the wealthy fathers of winning βουαγοί set up the stones at their own cost merely to record a family success, and so were not likely to care about the obscurer members of the team.

It is clear to anyone looking at the lists of Spartan magistrates that high offices tended to run in certain families, and the fact that a βουαγός very often held high office later, suggests that he was chosen rather by influence than for merit or strength.   At the same time the matter is still a little uncertain.

The contests were not however confined to the boys of ten.   In 4 a boy wins τὸ παιδικὸν μώιαι in two different years, and in 40 another boy wins the μῶα in one year, and in a later year the κελέα.   In 15 Onasiclidas wins the Boys' Hunt and afterwards the κελοῖα among the εἴρενες.[4]   The εἴρενες were grouped in bands as the younger boys were, but as to the details of contests which a boy could take between his tenth year (μικιζόμενος) and his twentieth (εἴρην) our knowledge is too scanty to allow of definite statement.

It is not uncommon to find certain other distinctions mentioned in these inscriptions besides that of βουαγός.   They are συνέφηβος, κάσις (or κάσεν) and some form like πρατοπάμπαις.

Σ υ ν έ φ η β ο ς.   This is seen in 12 τῷ Ἀριστοτέληρ συνέφηβορ, and 38 - - συνέ[φηβος]; 44 is doubtful.   The word is supposed to have two meanings: (1) literally, a fellow-ephebe or playmate;[5] (2) technically, a lad chosen by an Eponymus as his 'orderly.'   The grounds for taking the word in the latter sense are given by Boeckh.[6]   We often find it among a man's

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[1] So Preger, l.c. p. 338.

[2] Tod, S.M.C. p. 16 and B.S.A. x. 63 ff.

[3] S.M.C. 400 and 721.

[4] In 41 the reading is too uncertain for any argument to be based on it.

[5] This sense is clear in Le Bas-Foucart, 167.

[6] C.I.G. i. p. 612.   Boeckh gives four examples of συνέφηβος, and in each case the name connected with it is an Eponymus.   Cf. Tod, S.M.C. p. 16.

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distinctions that he had been so-and-so's σννέφηβος, and this, it is thought, must refer to some formal office : for *jam vero alicujus qui multo post patro-nomus creatus sit hos et illos synephebos tum fuisse quum ille ipse ephebus esset, annotari non poterat nisi ab hominibus absurdis.* This however does not really settle the question, for *synephebus* would not be merely an ephebe in the same year as another youth, but rather one in the same band, and it would suit the vanity of the later Greeks only too well to record the fact of having been the school-fellow of some famous man. The new instances do not in any way clear up the uncertainty. In 12, if the reading there given be right, it seems impossible to take σννέφηβος except in the literal sense, for though the youth might perhaps have been boy-orderly to the Eponymus, the Eponymus would not have been σννέφηβος to his own orderly. There would seem to be a contradiction in the use of σννέφηβος in conjunction with μιχιχιδόμενορ in 12, and with παιδικόν in 38, for a boy of ten could hardly be a σνν έ φ η β ο ς [1] in any sense. This might be explained away by saying that the stone was set up some time after the victory, so that later distinctions could be added ; or if, in spite of 12, Boeckh's view be kept, it can only be said that σννέφηβος has become so thoroughly technical, that it could be used of a boy who so far from being a *fellow*-ephebe of the Eponymus was still three years short of being an ephebe himself. A possible way out of the difficulty is suggested below.

Κ ά σ ε ν, etc. 10 Ἰάμου κάσεν ; 20 [κ]άσεν ; 26 (κ)άσεν μικι[χιδδό-μενος] ; 31 Ἐννμαντιάδᾳ κάσεν ; 47 (Δ)ηιλόχοι κάσεν ; 40 Μενεκλεῖ κάσεν (twice). Though the actual form κάσεν was not known before, the same stem seems to occur in many places. The forms Κ Ι⩽ Κ' Κ̄ ΚΓ̅ ΚΑΣ ΚΓΕΝ ΚΑΣΝΓΑΙΟΥ [2] are given by Boeckh (*C.I.G.* i. p. 613). Κάσις seems to occur (in the plural κάσεις) in Le Bas-Foucart, 168 g (*S.M.C.* 411). The name to which κάσεν is added appears as a rule in the dative (as probably in 47 and in 40). But in *S.M.C.* 411, l. 15, and in 10 (above) it seems to take the genitive ; 31 might be either.

It is likely that all the forms given above are connected with the same root which is found in κάσις and in κασίγνητος and is explained by a note

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[1] Compare the end of the Herodotus gloss already quoted, ἐφηβεύει τε παρ' αὐτοῖς ἀπὸ ἐτῶν ιδ' μέχρι καὶ κ'.

[2] It is clear from Boeckh's text (*C.I.G.* 1249 col. II. l. 7) that the third element in this word is a monogram of Σ and Ε. We need therefore have no hesitation in reading κάσεν. Γά(ΐος) Ἰού(λιος) Φίλιππος κτλ.

of Hesychius, Κάσις· οἱ ἐκ τῆς αὐτῆς ἀγέλης, ἀδελφοί τε καὶ ἀνεψιοί. Boeckh had gathered from this that the κάσις was a kind of πάρεδρος or assessor to the Eponymus and was chosen by him from those who had been in the same band with himself. It also appears that an Eponymus might have more than one κάσις or one man might be κάσις of two magistrates.[1] From 40 it further appears that a man could either be κάσεν twice to a man who was no longer Eponymus, or having been κάσεν once, kept the title. Now the occurrence of the word κάσεν on inscriptions such as we are discussing raises a difficulty very much like that raised by συνέφηβος ; are we to look for an office held when the victory was won or to an honour gained in later life ? Several explanations are possible but none quite satisfactory. (1) If κάσεν in the new inscriptions means the same as κάσις and the other forms, then it must be believed that the present inscriptions were set up long after the victories recorded, so that honours won in manhood could be added. (2) This assumption need not be made in case κάσις points merely to the honour of having been in the same ἀγέλη with a boy belonging to a notable family. (3) It can hardly be believed that κάσις was (as is suggested for συνέφηβος) a kind of boy-'orderly' of the Eponymus, for in *C.I.G.* 1248 the κάσις is a senator, in *C.I.G.* 1242 a νομοφύλαξ, and in *C.I.G.* 1249 an ephor. Again the gloss of Hesychius shows that the κάσεις were of the same standing one as the other.

On the whole the new inscriptions have strengthened the case for taking both συνέφηβος and κάσεν in the literal sense, that is, of 'class-mates' in the same ἀγέλη. Neither word seems to be used with βοαγός, and it may be that ordinary members of winning teams, if they wished to record their success, might have set up dedications adding the name of the principal boy in the band, perhaps the βοαγός himself.[2] Thus in 40 the meaning would be, 'In the year of Sosinicus, Primus son of Nereus and a member of Menecles' team, having won the μῶα, etc.' In the second half of the inscription he remained in the same team. In this way it is easy to see how a man could, by passing from one team to another, have been κάσεν to more than one person and how a man could have had more than one κάσεν. With regard to the use of κάσις applied to grown-up men, it may simply mean a past distinction like βοαγός and συνέφηβος, and if so

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[1] Boeckh, *l.c.* ; Tod, *S.M.C.* p. 20.
[2] This is Prof. Bosanquet's suggestion.

it would be an accident that the κάσις seems always to be joined to the name of an Eponymus. Otherwise κάσις and κάσεν must be taken in different senses, the latter referring to comradeship in youth, the former to office in manhood.

If συνέφηβος is to be taken literally there remains the difficulty of reconciling it with the use of παιδικόν and μικιχιζόμενος on the same stone, for, as already mentioned, an ephebe was between fourteen and twenty years old, and a μικιχιζόμενος a lad of ten. It may be that such words were not always used in their strictest technical sense, and that the contest was sometimes called τὸ παιδικόν and the competitors μικιχιζόμενοι even when the age limit of fourteen had been passed. This after all seems the simplest explanation.

The form of κάσεν is not easy to explain. It is undoubtedly used for the nominative case and may either be an abbreviation, or perhaps a form like εἴρην the ε being due to mistaken archaism in copying from some old inscription, though the form occurs equally in inscriptions in Common Greek.

πρατοπαμπαιδ ... etc.   The following forms are found.
10.   ΠΡΑΤΟΠΑΜΓΑΙΣ ; 15. ΠΡΑΤΟΠΑΜΠΑΙΔΩΝ ; 47. ΠΡΑΤ | ΠΑΙΣ.

These strange words do not seem to be known from any earlier inscriptions, and it is not easy to fix their exact meaning ; πρατοπαμπαίδων would seem to be a shortened form of πρᾶτος πάντων παίδων, while in 47 πρατόπαις seems to be the reading. In the latter case the boy won some distinction as κάσεν and μικιχιδδόμενος, while πρατόπαις may have been added later. Perhaps these words have to do with the technical sense of παῖς, that is, a boy in his twelfth year, and πρατόπαις might answer to βοαγὸς μικιχιζομένων, meaning the leader of a band of such boys. Whether πρατοπαμπαίδων refers to the same, or to an even higher distinction, such as being the foremost of all twelve-year-old boys, is quite uncertain ; from 15, where indeed there is some doubt as to the reading, it would almost appear that a boy could take the κασσηρατόριν when he was πρατοπαμπαί-δων ; and this may strengthen the belief that this contest was not confined to boys of ten, but went on until the competitor reached manhood.

It will now be worth while to give in a few words the outcome of the discussion in the foregoing pages as to the meaning of the technical and obscure words.

βοαγός or βοαγός : a boy who was leader of his own band or ἀγέλη,

and therefore the official dedicator if his band won a competition. The word is specially used of a leader of boys in their tenth year, but may have had a wider use. The title lasted for life.

π ρ α τ ό π α ι ς, etc. : the leader of a band of boys in their twelfth year.

σ υ ν έ φ η β ο ς = fellow-ephebe: a boy in the same ἀγέλη with another, properly applied to lads over thirteen.

κ ά σ ε ν : the same, but properly applied to boys under thirteen.

τ ὸ π α ι δ ι κ ό ν : general name for the boys' matches in honour of Artemis Orthia.

μ ῶ α : singing contest—warlike music with accompaniment probably on the flute.

κ ε λ ῆ α : singing contest—sacred music.

καθθηρατόριν : ' Hunt '—some rough game played by bands of boys.

NOTE 4.—FORMS OF DEDICATION.

Besides the usual form with ἀνέθηκε, the following variants are found :

1. *Simple dative*, ἀνέθηκε dropped, (*j*), 3, 4, 11, 13, 16, 20, 31, 32.

2. Some word meaning ' Thank-Offering.' χάριν 14, νίκαθρον 35.

3. *Poetical Forms* for ἀνέθηκε. ἔθετο 5, ἀνέθηκα (?) 17, ἄν]θετο 44.

4. *Dedication-form left out altogether*, 12, 15.

The Names applied to the Goddess occur as following (not reckoning doubtful cases) : Artemis Orthia 15 times, Orthia alone 8 times, Artemis alone, no certain case.[1] Παρθένος[2] in metrical part of 5. Μάκαιρα in 44 (metrical).

The Opening Words ΑΓΑΘΗ ΤΥΧΗ, etc. are found in (*b*) (prob.), (*c*), 24, 25, 37.

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[1] These figures strengthen the belief that Orthia was the usual name of the goddess, Artemis being part of her official title.

[2] Cf. the archaic inscription published above (No. 1, p. 353).

NOTE 5.—DIALECT.

The inscriptions fall into three classes.[1]

1. *Inscriptions in Common Greek—κοινή.* (*a*) (where indeed ᾿Ορθείη is conventional Ionic as suited to elegiac verse), (*h*), 1, 6, 10 (where νεικείσας is used). 44 is another example of conventional Ionic in verse (ἱρεύς = ἱερεύς, σεῖο = σοῦ).

2. *Inscriptions in ordinary Doric.* The chief signs of dialect in this class are νικάσας for νικήσας, παιδιχόν for παιδικόν, and ᾿Αρτέμιτι for ᾿Αρτέμιδι. The change of η to α is regular (Ahrens, *De Dialecto Dorica*, 126 ff.), but χ for κ is unusual. Probably this and the use of τ for δ occurred in popular forms and were not strictly ancient.

3. *Inscriptions in Archaistic Doric.* The degree to which archaism is carried varies from one inscription to another.

(*a*) *Vowel-changes.* ā for η : regular in old Doric. Only in (*b*) the common form is kept in ἀγαθῇ τύχῃ. ε for η : in archaic inscriptions. ω for ου : confined to genitive singular of second declension, Γοργίππω (*b*), ἐπὶ πατρονόμω (*c*), etc., regular, also found in Crete and Magna Graecia. ω for αυ, as ὠτῶ = αὐτοῦ (*c*) : not common in old Doric—ὦλαξ for αὖλαξ is given in *E.M.*—but more usual in old Ionic (Smyth, *Gk. Dialects : Ionic* § 205). Possibly the writer of the inscriptions was not clear as to the distinction. ω for ο, Βωρθέᾳ (*c*), 11, etc. and on tile-stamps (p. 345 ff.): apparently unique. An explanation is suggested by Kretschmer, *Vaseninschr*, 42 *n*.

(*b*) *Consonant-Changes.* β for ϝ, Βορσέᾳ (*b*), Βωρθέᾳ (*c*), 11, Βο[ρθέᾳ] 34 : common in Hesychius and other late writers (many examples in Ahrens *op. cit.* 44). Apparently this change did not begin until about the fourth century B.C.[2] ϝ *in use*, ϝορθέᾳ 32 : a still more learned archaism, the archaic relief has ϝορθα (pp. 334, 353, above). Digamma was in regular use in the archaic age (*I.G.A.* 68, l. 4 ϝέτη ; 69 B, l. 6 ϝ(ί)κατι ; 72 ἀϝαί and elsewhere). σ *for* θ, Βορσέᾳ (*b*), 9 (inscriptions of the same year) ; ἀνέσηκε 21 ; common in the literary remains of old Spartan, in Alcman, the *Lysistrata*,

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[1] The technical words peculiar to Sparta are naturally in a class by themselves, little affected by the dialect of the inscriptions where they happen to stand, and the same may be said of proper names, such as Pratolas, Sidectas, etc.

[2] Cf. Meister, *Dorer u. Achäer.* 38 ff. With his general theory, controverted by Niese in *Nachrichten der k. Gesellschaft der Wissenschaften zu Göttingen*, 1906, 137, 2, we are not here concerned.

and elsewhere.[1] On inscriptions θ is kept until the third century B.C.
This peculiarity is thus explained by Meister[2] : the Spartans pronounced θ
spirantially, but for the sake of uniformity kept the same sign that the rest
of Greece used for the 'aspirated' θ, although their own pronunciation
was nearer to that of σ ; the more phonetic spelling was first applied to
Spartan proper names and technical words of the government or religion ;
these, being peculiar to Sparta, did not cause any clashing with the
standard orthography. In the Tsakonian dialect θ is to-day pronounced
like σ. *s dropped between vowels*, νεικάας (*c*), νικάας 14, νικάαντερ 32 : the σ
had become *h* about the fifth century B.C., and later the sign for the
aspirate was left out; the archaism is therefore right (Roberts, *op. cit.*
p. 264). The aspirate ᗺ is used in the Damonon inscription ; an example
of dropped *h* is σαάμων = σησάμων (*C.I.G.* 1464); others in the *Lysistrata*
and in the grammarians. The rule does not go back to Alcman.[3] *ρ for
final* ς, Φίλητορ (*b*), φιλοκαίσαρορ 2, συνέφηβορ 12, Κλέανδρορ ὁ καὶ Μῆνιρ
21, Ἀριστείδαρ and νεικάαντερ 32, ἱερέωρ δίρ 36, βοαγόρ 37, and many
more; not found in archaic Laconian inscriptions nor in Alcman; it is how-
ever found once in the *Lysistrata*, and in many words given by Hesychius,
which show that the change was made without regard to the origin of any
particular final ς (Ahrens, *op. cit.* 71 ff.). In inscriptions of Elis final ς is
often changed to ρ.

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[1] Ahrens, *op. cit.* 66 ff. ; Meister, *op. cit.* 26 ff., 33.

[2] Meister, *op. cit.* 25. It might however be possible to account for the phenomenon otherwise.

[3] *Ib.* 10–15 ; Ahrens, *op. cit.* 74.