

## EXCAVATIONS AT SPARTA, 1924-25.

### § 3.—THE INSCRIPTIONS.

(PLATE XVI.)

(a) *From the Theatre.*<sup>1</sup>

THE yield of inscriptions from our two seasons' work at the Theatre would not have been extensive but for the fact that the marble facing-blocks of the East Parodos-wall proved to be almost covered with a series of texts, for a distance of some fifteen metres from its west end (adjoining the Orchestra). When we had finished excavating this wall, past the point where the inscriptions ended, we had before us an inscribed monument, second only, among monumental inscriptions of the Greek mainland, to the great Terrace-wall at Delphi. Our documents consist of lists of Magistrates, and the *cursus honorum* of individual Spartan officials, dating from the first half of the second century of our era. Twenty-eight separate documents are recorded on the wall as it stands, and other twenty-four are contained, in whole or part, on fallen blocks and fragments, some of the latter very small, which came to light in front of the wall, or a short distance away from it. In addition, three fragments of similar records, Nos. 1 E 25-27, were discovered close to the east end of the corresponding West Parodos-wall, which has had its marble facing-blocks almost all stripped away, and none of the inscriptions, which we may presume it bore, have survived *in situ*.

A second series containing similar documents consists of the inscribed marble blocks forming one side of the water-channel running round the Orchestra. Five such blocks have been unearthed (2 a-ε), but here again the inscriptions seem to stop short. Of individual texts, here published, Nos. 3-11 consist of statue-bases (complete or fragmentary), together with two lists of magistrates and a *cursus honorum*, all of Imperial date. Nos. 12-15 are portions of inscribed bronze tablets (of the second century of our era) relating, as far as can be seen, to athletic contests;

<sup>1</sup> I am indebted for help in copying these inscriptions, in 1924 to Miss U. D. Hunt, and in 1925 to Messrs. R. P. Austin and J. H. Iliffe, Students of the British School. Mr. Austin, in addition to much careful work in copying, and in deciphering some of the more difficult texts (Nos. 2 and 20 in particular), made many of the squeezes reproduced in this article, which have proved most helpful to me.

only No. 12 gives us any continuous sense. Nos. 16–19 are dedications, perhaps all brought from elsewhere in mediaeval times as building-material, of which No. 19 is an interesting archaic fragment, possibly of late sixth-century date. Nos. 20 and 21 belong closely together, as their contents refer to building activities at the Theatre carried on by order of the Proconsul Ampelius in A.D. 359.<sup>1</sup> Finally, Nos. 22–24 are three small fragments of decrees, of little intrinsic importance, but interesting in view of the scarcity of Spartan documents of this nature.

A few inscriptions found elsewhere than at the Theatre are published separately below (pp. 233 ff.).

1. (2738, etc.).<sup>2</sup> An account of the East Parodos-wall from its architectural standpoint is given above (p. 133 f.), and we are here only concerned with its inscriptions. Pl. XVI, 1, shews the scale and position of the inscribed blocks found *in situ*, from which it will be seen that in the lowest course (A), only four texts are preserved, on blocks A 3–5, 9, 10 and 12; east of A 12 no block is inscribed. In the next lowest course (B) nine blocks are inscribed, with thirteen different texts. In the next (C) there are eleven blocks inscribed, with eleven texts, and in D, the highest of the courses preserved, from which only three blocks survive, only D 3 bears an inscription. (The total of twenty-nine texts is reached, because the text on C 4 continues down on to B 4, and has thus been reckoned twice over.) All the fallen blocks have been given, provisionally, the letter E before their number.

In order to economise space, and in consideration of the fact that there is very little that is doubtful in the reading of the inscriptions as a whole, no facsimile is here published. An exact reproduction from a squeeze is, however, given of A 12, and a photograph (Pl. XVI, 2) of part of the east end of the wall will help to give an idea of the lettering and the dressing of the stones. I have tried so to space the transcripts, as to shew, where necessary, the joints of the blocks in texts which occupy more than one stone; and where it is desirable not to misrepresent the relative position of the names, etc., in a text containing more than one column, I have not expanded either the abbreviated Roman names or

<sup>1</sup> No. 20 contains also two lists of Imperial-age magistrates, not later than the second century.

<sup>2</sup> The number in brackets is that of the excavation-inventory, continuing the record from the excavations of 1906–10. A separate inventory-number has not been given to each of the texts on the wall, or its fallen blocks.

the sign < used for the patronymic when father and son have the same name.<sup>1</sup>

The following analysis of the contents of these texts will simplify reference, and give an idea of their range and approximate date.

### I. Lists of Magistrates.

No.	Office.	Name of Eponymos.	Date and other remarks.
A 3-5. C 1.	Γέροντες	Λ. Οὐλοσσηνὸς Ἀριστοκράτης (lost)	ca. 115; complete. early in reign of Trajan; first ten (?) names lost.
C 6-7.	"	(lost)	ca. 110; about four names lost; is a duplicate of v. 1, 20 B (just before A 3-5?).
C 9-10. E 1.	"	Γ. Ἀβίδιος Βιάδας Γ. Ἰούλιος Φιλοκλείδας	ca. 150; complete. Trajanic, before C 6-7; first twelve names only; duplicates v. 1, 97.
E 2.	"	Γ. Ἰούλιος Ἀγησίλαος	ca. 100-105 (later than C 1); first six names only.
E 3.	"	(lost)	Trajanic; small part from end of a list.
E 24.	"	(lost)	(?); small damaged fragment.
B 1 (γ). B 4 (γ). C 2. C 3 (α). C 11. E 4 E 5. E 6.	Ἐφοροί	Ἀριστόδαμος Δαμοκλῆς (111) Σπαρτιατικός (Τιβ. Κλ.) Νικοκράτης Γ. Ἀβίδιος Βιάδας Γοργιπίδας Γ. Ἰούλιος Κλέανδρος Γ. Ἰούλιος Φιλοκλείδας	ca. 110 (?); one name left out. late Trajanic. early " late " ca. 150. early Trajanic (?). " (?). see E 1; duplicate of v. 1, 51 (fragment).
B 2. B 7. C 3 (β). E 7. E 8. E 9.	Νομοφύλακες	Κλεόδαμος (Κλ.) Περικλῆς Νικοκράτης Κασκέλλιος Ἀριστοτέλης (lost) "	ca. 110 (?). early Hadrianic (?). see C 3 (α). ca. 150, after Biadas. } two small fragments, undatable.
B 3. B 5.	Βίδνοι	(deliberately omitted) Λυσίμαχος	Hadrianic; complete list. early Hadrianic (?); five names only.
C 4 (& B 4).	"	(two names lost)	before B 4 (α, γ).
E 10. E 11. E 23.	" " (?)	Δεξιμαχος Πρατόλα (lost) "	ca. 100; three names only. } two doubtful fragments.
B 1 (β). E 14.	Γυναικονόμοι " (?)	Νικοκράτης (lost)	see C 3 (α). doubtful.

<sup>1</sup> In my commentary I have Latinized the *praenomina* and *nomina* of men with Roman citizenship, but only those *cognomina* which are of Latin origin, e.g. Pius, while retaining a literal transcription for all other *cognomina* and for the names of those who did not possess it.

II. *Cursus Honorum.*

No.	Name.	Date and other remarks.
A 9.	Ἀγίων Ἀρτεμισίου	ca. 115-140.
A 10.	Εὐδόκιμος Δαμοκράτους	(ditto ?)
A 12.	[Ἴσοχρ]ύσος ([Ἴσοχρ]ύσου)	ca. 120-150.
B 8.	Χάρης (Χάρητος)	(ditto)
B 9.	Νεικάρων Ζήλου	ca. 125-145 (?).
C 5.	(lost)	ca. 130-150 (?).
D 3.	Γν. Κανίνιος Παλλίας	ca. 115-130.
E 12.	Ἐπάγαθος Σωκράτους	ca. 110-125.

III. *Single Posts.*

No.	Name.	Post.
B 4 (a).	Σίτιμος Πρατονίκου	Γραμματεὺς Βουλᾶς
B 6.	Κλέων Σωσικράτους	” ”
C 8.	Γ. Ἰούλιος Βοιώτιος	Γυναικονόμος
B 1 (a).	Νικήφορος Νικοστράτου	Κῆρυξ { These entries have perhaps over-
E 13.	Ἀλεξίμαχος Σωτηρίχου	(none) { flowed from adjacent stones.

It will be seen that much more than half of the datable texts fall into the first quarter of the second century. Some of those called ‘early Trajanic’ or ‘ca. 100-105’ may be just earlier than 100, but I feel sure that none can be as early as 90—perhaps not even as 95. What principle of selection governed the choice of lists, or their position on the wall, is quite uncertain. Nor is there anything to shew what restrictions there were to engraving one’s *cursus* on it.

The exact position of the missing blocks is not recoverable, nor can we yet tell whether the fourth course was engraved for its whole length, or which (if any) of the blocks of the fifth course were inscribed. A study of the dimensions of the fallen blocks which are complete, or nearly so,<sup>1</sup> shews that they amount to approximately ten metres’ length if placed end to end, leaving out of account the greater part of the smaller fragments, for which the original length is seldom even conjecturable. Now the sketch of the wall (Pl. XVI, 1) shews that, if we restore the inscribed blocks as having started on the extreme left, as close as possible to the coping, in courses A, B and C, we only have the following length of blocks lost: A—1.65 m.; B—4 m.; C—3.65 m.; giving a total of

<sup>1</sup> E 1, length 1.75 m.; E 2, 1.03; E 3, 1.26; E 4, 1.00; E 5, .89; E 7, ca. 1.10 (conjectural); E 10, 1.20; E 12, .78; E 13, .80. Total 9.81 metres.

9.30 metres, obviously inadequate for our ten metres' length of fallen blocks. As, however, we have to place somewhere on the wall no less than thirteen other blocks represented by small fragments only, it is plain that the fourth course (D) at least—and perhaps some part of the fifth—was also inscribed. Any attempt at an exact restoration would be premature, as we cannot be sure that there are not still some inscribed blocks, or at any rate fragments, lying further out in front of the wall in ground which we have not yet been able to clear. Only after another campaign can we begin on a more precise attempt to identify the exact positions of the fallen blocks, though it is worth pointing out here that E 7 seems to belong to row A, as it is only .34 m. high, and the height of courses B and C seems to have been *ca.* .36 and .38 respectively.

A 1, 2 (blank). A 3-5, see over.

A 9. Ἀγίων Ἀρτεμισίου σειτώνης ἐπὶ Δεξι[ιμά]χου  
 τοῦ καὶ Νεικοκράτους, γερουσίας ἐπὶ Πρατονίου,  
 ἔφορος ἐπὶ Δαμωνικίδα, ταμίας ἐπὶ Πολυεύκτου, γε-  
 ρουσίας τὸ β' ἐπὶ Ἀριστοκλέους, νομοφυλάκων πρ(έσβυς)  
 5 ἐπὶ Ἀντιπάτρου, γερουσίας τὸ γ' ἐπὶ Πείου, γερουσί-  
 ας τὸ δ' ////ἐπὶ Ἀριστοβούλου, βιδέων πρ(έσβυς) ἐπὶ Ὀνα-  
 σικλείδα, ἐπὶ Εὐδάμου Ἀγίων Ἀρτεμισίου γερουσίας τὸ πένπτου.  
 (The last entry added later in smaller and poorer lettering.)

A 10. Εὐδόκιμος Δαμοκράτους τοῦ Σπένδον-  
 τος, διαβέτης, σειτώνης τὸ β' ἀπ' Αἰγύπτου,  
 καταναγελεὺς τῶν Εὐρυκλείων, χοραγός,  
 δικασταγωγὸς ἀπὸ Σάμου, ξενοκρίτης  
 5 εἰς Ἀλάβαντα, ταμίας, γερουσίας τὸ γ',  
 βίδεος, σειτώνης τὸ γ' ὑπὲρ τὸν ἀδελφόν,  
 καὶ οὐκ ἐποίησα ἐκβολὴν ἐν οὐδεμιᾷ σειτω-  
 νία.

<p>(3)</p> <p>A 3-5. Γέροντες ἐπὶ Λο(υκίου) Οὐ[ρ]λασσινού 'Αριστοκράτους, ἄν πρέσβυς ὁ ἄπο Μελίστιππος Εὐκλήτου, Φιλοξένιδας 'Αριστοδάμαντος, [Σώ]λευος ('Ελένου) τὸ εἶ, 'Αγιάδας Δαμοκρατίδα &lt;S&gt; Σωσικράτης Ταυτάλου.* (vacat)</p>	<p>(4)</p> <p>'Ανδρόνικος Πολυγυρότου, [Κ]αλλικρατίδας 'Αγρινίτικου, [Τ]ιτρεβελλήνης Φιλοστράτου Πολεμήρχου, [Κ]λέωνμος &lt;Σιμήδι κἀ(σεν), [...]βραξ Μινασιστράτου,</p>	<p>(5)</p> <p>Λυκοῦργου τὸ 5' γερωντεύων Σιμήδι κἀ(σεν), Δάμαρχος &lt; Π (vacat) Τά. 'Ιού. Δ αμάση 'Ερμιόγενης 'Ασικλάπου, Μινασώνας, Διοκλέους, Γραμματεὺς Βουλᾶς 'Αριστοκράτης Καψίλλου, Νομοδ(ετής) Σωσίδαμος &lt;.</p>
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- A 3, 1, 1, ΕΠΙΛΟΟ) // ΛΟ.
- A 3, 1, 2, ends ΗΤΟ.
- A 3, 1, 5, ends ΤΙΔ<sup>Ξ</sup>.
- A 3, 1, 6, ends ΤΑΛΘ.
- A 6-8 (blank).
- A 11 (blank).
- A 12.

Π Ε

ΣΟΣ Ξ ΓΕΡΟΥΣΙΑΣΣΕΠΙΚΛΕΩΝΟΣ

ΕΤΗΣΣΕΠΙΕΡΜΟΓΕΝΟΥΣΕΦΟΥ

ΕΝΙΚΗΣΑΝΚΟΝΟΥΡΕΙΣΔΙΕΙΤΟΝΤΕΣΕΡΑΚΟΝΤΑ

ΠΡΕΣΒΕΥΤΗΣΠΡΟΣΤΟΝΕΝΘΕΟΙΣ

ΑΤΡΙΑΝΟΝΕΙΣΝΕΙΚΟΠΟΛΙΝΠΡΟΙΚΑ

ΔΙΚΑΣΤΑΓΩΓΟΣΑΠΟ ΑΣΙΑΣ Ε ΠΙΚΛΑΥΔΙΟΥΑΡΙΣΤΟΤΕ

ΓΥΝΑΙΚΟΝΟΜΟΣΕΠΙ ΑΒΙΔΙΟΥΒΙΑΔΑ

ΛΟΥΣ

## ΤΗΣ

A 12. [Ἴσοχρ]ῆνος (Ἴσοχρύσου), γερουσίας ἐπὶ Κλέωνος,  
[δια]βέτης ἐπὶ Ἐρμογένους ἐφ' οὗ  
ἐνίκησαν Κοουρεῖς δι' ἐτῶν τεσεράκοντα, (sic)

5 πρεσβευτῆς πρὸς τὸν ἐν θεοῖς  
Ἄτριανὸν εἰς Νεικόπολιν προῖκα, | λους, |  
δικασταγωγὸς ἀπὸ// Ἀσίας ἐπὶ Κλαυδίου Ἀριστοτέ-  
γυναικονόμος ἐπὶ Ἀβιδίου Βιάδα.

(Edges of *anathyrosis*.)

(L. 1. The letters της are carelessly cut and not connected with the main text; possibly the remains of an earlier inscription incompletely erased).

B 1. (α) κᾶρυξ (β) Σώανδρος Τρύφωνος, γυναικονο-  
Νικ[ή]φορος Νικοστράτου. μήσας ἐπὶ Νικοκράτους κατὰ τὰ  
ἀρχαῖα ἔθη  
καὶ τοὺς νόμους, σύναρχοι Ἀρίστων  
Ἀφροδισίου,  
Φιλοκλίδας Ὀνασικλέους, Γά. Ἰού.  
Φιλήτωρ Σωσικράτου[s],  
5 Πάρις Φιλοκάλου, Ἄδμητος<.<sup>1</sup>

(γ) Ἐφοροι ἐπὶ Ἀριστοδάμου  
Σώανδρος Τρύφωνος.  
(vacat)  
Διοκλῆς (Διοκλέους) Ἀντιπάτρῳ κά(σεν).  
5 (vacat)  
(vacat)  
Φίλιππος (Φιλίππου) Κλεομβρότῳ κ(άσεν).  
Ἄγησικλείδας Δαμοκράτους.

B 2. Νομοφύλακες ἐπὶ Κλεοδάμου,  
Ἄγαθοκλῆς Στεφάνου.  
Τειμοκλῆς Θεοδώρου.  
Μνάσων Πασικλέους.

5 Γ. Ἰούλιος Λυσικράτης.  
Μνάσων (Μνάσωνος). Λ (mason's mark?)  
Νομο(δείκτης) Ἄγαθοκλῆς<.

<sup>1</sup> The sign is not < but ↯.

- B 3. Βίδυοι ἐπὶ (*vacat*),  
 Ἄγαθοκλῆς Εὐδαιμονίδα.  
 Ἄριστοκράτης Τιμοκράτους.  
 Καλλικράτης Σωστράτου.
- 5 Πασικλῆς Γοργώπα.  
 Μενεκλῆς Ἀρέος.  
 Γά. Ἰούλιος Μένιππος.
- B 4. (α) Σίτιμος Πρατο- (β) See C 4 (γ) Ἐφοροὶ ἐπὶ Δαμοκλέους,  
 νίκου γραμματεὺς) Βου- Γ. Ἴο. Σειμήδης Πολυεύκτου.  
 λᾶς ἐπὶ Εὐ- Εὔδαμος Νεικοκράτους.  
 κλήτου. Γ. Ἰού. Δαμόκριτος Δαμοκράτους.
- 5 Ἐρμογένης Γλύκωνος.  
 Ἄριστονεκίδας Μουσαίου.  
 Νομοδείκτας Σωσίδαμος (Σωσιδάμου).
- B 5. Βίδυοι ἐπὶ Λυσιμάχου, ὧν πρέσβυς B 6. [Γραμ]ματεὺς Βουλῆς  
 Πρατόνικος (Πρατοníkου). [τὸ]ν ἐπὶ Γαίτου Ἰουλίου Λυσικρά-  
 Κλαύδιος Περικλῆς. τούς ἐνιαυτὸν Κλέων βφσ(?)  
 Ἄριστονεκίδας Μουσαίου. Σωσικράτους.
- 5 Φίλων (Φίλωνος). Καλλίστρατος Τιμοκράτους.  
 (Edge.)
- B 7. Νομοφύλακες ἐπὶ Περικλέους,  
 ὧν πρέσβυς Ἄριστονεκίδας Μουσαίου.  
 Σπαρτιάτης Δαμαρίστου.  
 Νεόλας Ἀρχιάδα.
- 5 Φίλιππος Ἀνθίππου.  
 Θεόφιλος Ξενοκράτους.
- B 8. Χάρης (Χάρητος) Ἄλκαστῶ κάσεν πρέσβυς συναρχία[s]  
 τὸ β' ἐπὶ πατρονόμου Καλλικράτους τοῦ Ῥούφου,  
 γεροντεύσας τὸ ε', ἐφορεύσας, νομοφυλα-  
 κήσας, γραμματεὺς Βουλῆς γενόμενος,
- 5 βίδεος δὶς, πρέσβυς γενόμενος ἄπαξ, ἐπιμε-  
 λητῆς Κορωνείας, ταμίας, σειτωνήσας.
- B 9. [Νει]κάρων Ζήλου ἐπιμελητῆς καύδου ἐπὶ Σιδέκτα,  
 γε(ρουσίας) ἐπὶ Σιπόμπου, χρεοφύλαξ ἐπὶ Σιτίμου, πρά-  
 κτωρ τῶν ἀπὸ Εὐρυκλέους ἐπὶ Νεικηφόρου,  
 ἔφορος ἐπὶ Μενίσκου καὶ στεφανίτης, χρεο-

5 (*sic*) ὄνομος ἐπὶ Θεοφράστου, γε(ρουσίας) τὸ β' ἐπὶ Ὀνασι-  
κλείδα, πρ(έσβυς) νομοφυλάκων ἐπὶ Δεξιμάχου,  
ἐγένετο δὲ καὶ Ἀκτίων συνθύτης.

C 1. [Γέροντες ἐπὶ - -, ὡν πρ(έσβυς) - -

-- (at least ten names missing.)

(Edge.)

[Δα]μ[έα]ς Ἀ[ρχί]αδα.

Δαμοκλῆς Καλλικράτους. (C 2)

Πασικλίδας Βιοδάμου.

Ξενοκλῆς Λυσίπου. (*sic*) see below.

[Σ]ίτιμος Πρατονίκου.

Γάιος Βυζανίου.

Μένανδρος Γραφικοῦ.

Γ(ρ)α(μματεὺς) Βουλᾶς

5 Διοκλῆς Κεχαρισμένου.

Πολύευκτος Σιμήδου.

Ἀριστοκράτης Δαμοκρατίδ[α]. Νομοδίκτης Στράτιος.

Ἀγησίνοικος Νεόλα.

Ἵπογρ(αμματεὺς) Θέलगων (Θέलगοντος.)

Θαλίαρχος Φιλοξένου.

(*vacat*)

Φιλοκράτης Φιλοκλέους.

E (*vacat*)

(l. 5, end, ΝΘ ; l. 6, end, ΙΔ.)

(l. 7, ΥΠΟΓΡ.)

C 2. Ἐφοροι ἐπὶ Σπαρτιατικοῦ

Θεοκλύμενος Κλυμένου.

Καλλικράτης Πολυκλέους.

Πωλλίων Ῥούφου.

5 Φίλιππος Σωκράτους πλιστονίκης.

Περικλῆς (Περικλέους).

C 3. (a) Ἐφορ[οι] ἐπὶ Νικοκράτους

(β) Νομοφύλακες ἐπὶ Νικοκράτους

Μενεκλῆς Κλεοδάμου.

Πό. Μέμμιος Δεξιμάχου.

Τ. Κλαύ. Ἀγαθοκλῆς

Κλέαρχος Εὐδάμου.

< Ἀντιπάτρῳ κάσεν.

Πασικράτης Φιλοστράτου.

Εὐθυμος Ἀριστοδάμου.

5 Νικοκράτης Νικομήδου.

5 Δινοκρατίδας Ἀρισταγόρου.

Δίον Δίωνος.

Διόδωρος Διουσίου.

Βουαγὸς καὶ συνέφηβοι.

Νομο(δείκτης) Ἀγαθοκλῆς

(Ἀγαθοκλέους).

(l. 3 begins Τ κ .)

(l. 2 begins π.)

(l. 7 begins ἩΜ. .)

C 4. Βίδνοι ἐπ[ὶ] - - - [καὶ] - - -

ἐφ' ὧν παντ . . . . . νει . . . . . ο - -

βησαν Διουσίδες δεκαδύο δε - -

νου /// π[ρ]έσβυς Στέφανος Π - -

5 Εὐδαμίδ[α]ς Ἀγα[θο]κλέους ὁ καὶ Πο . . . . . τομ - -

Καλλικράτης Ἀρχίππου. (*vacat*.)



C 9 + 10. Γέροντες ἐπὶ Βιάδα, ὧν πρῶτός τις  
 Χάρης < γεροντεύων τὸ τρίτον.

Φιλομένος Σωτήριδα τὸ δεύτερον.  
 Φιλωνίδας Εὐκρίτους Ὡ Σωσικρά-

5 της Ἐπαφροδίτου Ὡ Ἰούλιος Νέασμος.  
 Νεικιππίδας Μενεμάχου Ὡ Ἰούλιος Δύκος.

Καλλικράτης Σωσικράτους Ὡ Σπαρτιάτης  
 Σωσιδάμου Ὡ Εὐδαιμάκων Εὐκτήμονος.

(Note. C 9, l. 3 ends P Ñ.)

(C 9, l. 4 ends Σ I B.)

(C 9, l. 5 ends M ⊙.)

(C 9, l. 6 ends K ⊙.)

(C 9, l. 3 ends N ⊙.)

(vacat)

Ἀντώνιος Ὠ[φελίων] Ὡ Ἰούλιος < Ζεΐξίππος Τυνδάριος. Τι. Κλαύ-  
 διος Διονύσιος. Μάρκος Νεικηφόρου, Καλλικράτης < Μινάων Λυσίπ-  
 που. Φιλωνίδας Ἀγίανος. Φιλωνίδας < Φιλοκλής < Εἰσιγένης Στρατο-  
 νέικου. Γοργίων Κλεοβούλου. Γά. Ἰούλιος Πρόκλος. Γρα. Βουλᾶς Πά. Μέμμιος  
 Δαμάρης.

(vacat)

(vacat)

- C II. Ἐφοροι ἐπὶ Γ. Ἀβιδίου Βιάδα, ὦν πρέσβυς  
 Εὐβαβερίσκος Διογένους.  
 Δαμόνικος (Δαμονίκου) τοῦ Εὐτύχου.  
 Τ. Κλαύδιος Ἀριστοτέλης.  
 5 Εὔδαμος Μενίσκου.  
 Καλλικράτης Εὐδαμίδα Μωλόχιος.

- D 3. (The only inscribed block in this course surviving.)  
 Γν. Κανίνιος Πολλίας  
 γερουσίας ἐπὶ Περικλέους τὸ α',  
 γερουσίας ἐπὶ Πολυεύκτου τὸ β',  
 βίδυος ἐπὶ Δαμωνικίδα,  
 5 πρέσβυς γερόντων ἐπὶ Καίσαρος.

E 1—22: fallen blocks mostly found in front of the wall, at its west end.

- E 1. Γέροντες ἐπὶ Γ. Ἰου(λίου) Φιλοκλείδα, ὦν πρέσβυς  
 Διοκλεῖς Νεικία τὸ ε'. Σώανδρος Τρύφωνος γ'.  
 Τιβ. Κλα. Νεικοκλείδας<υἱὸς τὸ δ'. Νεικοκράτης Νεικοβούλου.  
 Ἀριστομένης Ἐπικτήτου. Ἀριστόβιος (Ἀριστοβίου).  
 5 Ἀριστονεκίδας Εὐτυχίδα. Ἀγιάδας Δαμοκρατίδα.  
 Δαμοκράτης Φιλέρωτος. Ἀριστοκράτης Καλλικράτους.  
 Γράνιος (Γρανίου). Τιβ. Κλα. Δαμόνεικο[ς].

(Col. 2, l. 3 ends ⊕ΥΛ; l. 5 ends ΙΔ.)

- E 2. Γέροντες ἐπὶ Γ. Ἰου. Ἀγησιλάου, ὦν πρέσβυς  
 Σείτειμος Πρατονείκου.  
 Κόιντος<Μενεκλεῖ κάσεν τὸ γ'.  
 Μ. Ἀνθέστιος Φιλοκράτης Φιλοκλέους τὸ β'.  
 5 Θεογένης<Ἀριστοκράτει καὶ Δαμάρει κά(σεν).  
 Λο. Ἀπρώνιος Πραξιμένης<.  
 Δαμέας Ἀρχιάδα.

(l. 6, Λ; Σ for Ξ) - - - - -

- E 3. (Built into Byzantine house just to S. of the wall.)  
 [Γέροντες ἐπὶ - - - - , ὦν πρέσβυς]  
 (about 20 names lost)  
 - - - - [Εὔ]δαμος Σ -  
 Τ. Κλαύ[δ]ιος Ἀγῆμ[ων] - -  
 Τ. Κλ[α]ύ[δ]ιος Ἀρμόν[εικο]ς - -  
 · · Φ. Καλλικράτης Δαμονίκου. κῆρυξ

5 . Μ. Σωσίδαμος < Νοσφ (?) Νικήφορος Νικοστρά-  
 Εὐδόκιμος Πρατομηλίδα. του.

(l. 5, ΝΕ <.) (Possibly for Νομο(δείκτης) or νεώτερος?)

Ε 4. Ἔφοροι ἐπὶ Γοργιππίδα, ὧν πρέσ[β]-  
 Νεικίας Ἀριστοκρατίδα. υς  
 Τί. Τρεβελληνὸς Μενεκλῆς Ἀρέος.  
 Κόιντος (Κοῖντου) Μενεκλεῖ κά(σεν).

5 Δαμοκράτης Φιλέρωτος.  
 Λάμπις Ἀριστο[δά]μου.  
 βφσ.

Ε 5. Ἔφοροι ἐπὶ Γα. Ἰουλίου Κλεάνδρου,  
 Ἀριστοκράτης Ἡρᾶ.  
 Πολυκλῆς Φιλοκράτους.  
 Ἐλενος Διοκλέους.

5 Θεόδωρος Θεοκλέους.  
 Πρατόνεικος Σειτείμου.  
 κᾶρυξ Μάξιμος.

Ε 6. [Ἔφοροι ἐπὶ Γα. Ἰου. Φιλοκλείδα,]  
 [Ἀλεξίς Φιλοκράτους.]  
 Π[ασικλῆς Φιλοκράτους.]  
 Εὐκ[λείδας Δεινάκωνος.]  
 Φιλο[κράτης Διογένους.]  
 Κ. Βείβι[ος Φιλοκλῆς Πασικλέους.]

Π,  
 ΕΥΙ  
 ΦΙΛΟ  
 ΚΒΞΒΙ

Ε 7. ΠΙΚΑΣΚΕΛΛΙΟΥ  
 ΠΡΕΣΒΥΣ  
 ἸΛΟΥ  
 ΤΟΒΟΥΛΟΥΒΟΥ  
 ΡΑΤΟΥΣΒΘΚ[ΞΦ]  
 ΟΣ Ι ΠΡΙΚΛΗΣΒΘ  
 ΓΣΟΓΟΝΟΣ < ΝΕΩΤΕΡΟΣ

[Νομοφύλακες ἐ]πὶ Κασκελλίου  
 [Ἀριστοτέλους, ὧν] πρέσβυς  
 [Γοργίων Κλεοβο]ύλου.  
 [Νικήφορος Ἀρισ]τοβούλου, βου(αγός).  
 5 [Πασικλῆς Καλλικ]ράτους, βου(αγός) κ(αι)  
 γρα(μματο)φύ(λαξ).  
 [Πομπή]ος Περικλῆς, βου(αγός).  
 [Πάκ. Χρ]υσόγονος (Χρυσογόνου), νεώτερος.

E 8. Λ Α Κ Ε Σ Ε Γ [Νομοφύ]λακες ἐπ[ι - - - -]  
 ΤΡΑΤΟΣΔ [. . . . .]στρατος Δ - -  
 Σ< [. . . . .]ς <  
 ΙΙΚΟΣ< [. . . . .]νικος (- νίκου)  
 ΑΣ<Κ 5 [. . . . .]ας Κ - -(?)  
 Ο - - - ο - - -

E 9. ΝΟΜΟΦ Νομοφ[ύ]λακες ἐπὶ - -]  
 Π Π - - - -

E 10. Βίδυοι ἐπὶ Δεξιμάχου τοῦ Πρα-  
 τόλα, ὧν πρέσβυς

Ἄριστονικίδας Εὐτυχίδα.

Νικαυδρίδας Εὐνόου.

(2 ll. *vacant*.)

[Θεογ]ένης Θεογένου(ς) Ἄριστοκράτι κά(σεν).

(ΘΕΟΓ,ΕΝΟΥΑ *etc.*)

E 11. ΖΝΠΡΕΣΒΥΣ [Βίδυοι (?) ἐπὶ - -,] ὧν πρέσβυς  
 ΟΥΣ - - - - - οὐς.  
 <ΩΝΟ< [Εὐκλείδας Δεινά]κωνος (?)  
 ΥΣ [. . . . .]οὐς.  
 ΑΡ ΣΟΥ 5 [Πωλλίων Ἴσο]χρ[ύ]σου.  
 Κ<ΚΡΑΤΟΥΣ [. . . . . Νει]κράτους.

E 12. Ἐπάγαθος Σωκράτους,  
 νομοφύλαξ ἐπὶ Δεξιμάχου,  
 ἔφορος ἐπὶ Χαριξένου,  
 γερουσίας ἐπὶ Μνάσωνος,

5 βίδυος ἐπὶ Στράτωνος,  
 γερουσίας ἐπὶ Πασικράτους.

E 13. (On a complete block.)

Ἄλεξιμάχος Σωτηρίχου.

E 14. (On l. of block on which is E 10; complete on l.)

ΡΑΤΟΥΣ [- - - - - κ]ράτους  
 ΧΟΙ [- - - - - σύναρ]χοι  
 ΥΣ - - - - - υς.  
 - - - - -  
 Σ - - - - - ς.  
 (3 ll. *vacant*.)



E 24. (*ibid.*)

Γ Γ'	
////	
////	Γέρ[οντες ἐπὶ - - - -
////	(4 or 5 lines beyond recovery)
////	
////	
K ^	K. α
Π Μ	Π. Μ(έμμιος) - -
/// ∩	. ο!

(From western end of stage (1924).)

E 25.

// βοροιεπισεκπ	[*E]φοροι ἐπὶ Σέκ. Π[ομ](πητίου)
ΒΡΑΣΙΔΑΩΝΠΡΕ	Βρασίδα, ὦν πρέ[σβυς]
ΚΑΛΟΚΛΗΣΦΙΛΟ	Καλοκλήης Φιλο - -
//τσηνο	[Λο. Ούολο]σσηνὸ[ς - - .]

*Ibid.* (1925).

E 26.

\ \ ΕΘΝΙΚΣ	[- - - - ἐπὶ] Κλεονίκο[υ]
ΙΣΗΡΑ	- - - - - ης Ἡρᾶ.
	- - ( <i>vacat</i> ) - -
ΑΣΦΙΛΟΚΡΑΤ	..... ας Φιλοκράτ[ους].
ΑΣΑΡΙΣΤΟΔΑ	5 [Φιλοξενίδ]ας Ἀριστοδά[μαντος].
ΟΚΡΑΤΟΥΣ	[*Αλεξίς Φιλ]οκράτους.
ΙΛΟΚΡΑΤΟΥΣ	[Πασικλήης Φ]ιλοκράτους.
- ΑΡΧΙΠΠΟΥ	..... ς Ἀρχίππου.

(Found in two pieces in front of E. end of West Parodos-wall (1925).)

E 27.

ΜΕ	[- - ἐπὶ Πό.] Με(μίου)
	- - - - -
- Λ	[- - - - σῆ]
ΟΥ	- - - - ου.

A 3-5. A list of twenty-one γέροντες in the year of L. Volussenus Aristokrates, together with a γραμματεὺς Βουλᾶς and a νομο(δείκτης). Lists of the members of the Gerousia, in various states of completeness, are not rare among Spartan inscriptions of the late first and early second century, and the total strength, where it is ascertainable, seldom reaches the traditional twenty-eight. Two lists from the first century B.C. (v. I, 93, 94) and one (v. I, 97)

from the reign of Trajan give us twenty-three, not counting the secretary, and Kolbe concludes that the number of twenty-eight was attained by the addition of the five Ephors.<sup>1</sup> Three lists engraved on our Parodos-wall give us the following numbers : A 3-5, 21 ; C 6, 22 (?) ; C 9-10, 23. Perhaps one or two are accidentally omitted from the first of these, but in any case we have no evidence for a larger total than twenty-three, which adds support to Kolbe's view.

The name of the Patronomos is known from a statue-base (v. 1, 477), and is also restored in two other inscriptions (68, l. 25, as Nomophylax under Claudius Aristoteles, and 295, as deputy-Patronomos for Timomenes).<sup>2</sup> His date is not easy to settle, and discussion is postponed for the present.

Col. I, l. 2. *Μελέσιππος Εὐκλήτου*, otherwise unknown, must be father, not son, of *Εὐκλήτος Μελεσιπίπου*, who is Ephor, under a Patronomos whose name is unknown, in v. 1, 20 B, l. 8. He had apparently been a member six years in succession, since the Patronomate of Lycurgus, which cannot be identical with the tenure already known from v. 1, 66 (and 67), and to which we have two more allusions in inscriptions published below. (In the former, C 5, l. 5, the Eponymos appears as *Λυκοῦργος θεός*, and in No. 2 (α), l. 2, without that addition ; but we need not doubt the identity of all these four references to his tenure, which falls *ca.* A.D. 150. It is now clear that there was no Spartan citizen of the name who held this office at that date, but that we have a much earlier instance of the practice, which became frequent about the end of the second or early in the third century, of nominating 'the Divine Lycurgus' as Patronomos. The previously known evidence has been collected and discussed by myself, in *B.S.A.* xiv. pp. 112 ff. (cf. now also notes on *I.G.* v. 1, 45, 67, 130, etc.), but there then seemed no likelihood that the Lycurgus of v. 1, 66, 67, was the Hero, as this tenure of the post seemed to fall more than a generation earlier than any of those where *θεός Λ.* held office.) The holder in the present instance, who, as we shall see, must belong to the early second century, may well have been a living Spartan.

L. 3. *Σώανδρος Τρύφωνος*, known from v. 1, 674, l. 9 as a *σφαιρεύς* (year unknown, perhaps *temp.* Domitian), and from 97, l. 8 as member of the Gerousia (*τὸ γ'*) under G. Julius Philokleidas, where his father's name is restored wrongly as *Τι[μί]ωνος*, is now known, from B 1, to have been also *γυναικονόμος* under Nikokrates, and Ephor under Aristodamos, neither of whom is previously known as Eponymos. It is at any rate plain that the year of L. Volussenus Aristokrates came soon after that of Philokleidas, which, in view of other connections of the Gerontes there tabulated, seems definitely of the reign of Trajan.

L. 4. [*Ε*]λενος ('*Ελένου*) is not identifiable.

L. 5. *Ἀγιάδας Δαμοκρατίδα* is also *γερονσίας τὸ γ'* under Philokleidas, in

<sup>1</sup> *I.G.* v. 1, p. 37. Cf. Tod's discussion, *Sparta Museum Catalogue* (henceforward cited as *S.M.C.*), p. 11 f.

<sup>2</sup> Neither restoration is absolutely certain.

v. 1, 97, l. 11, so must in fact have been a member here for the fourth (or fifth ?) time.

L. 6. *Σωσικράτης Ταντάλου* is unknown; the name *Τάνταλος* is so rare that he may be connected, or even identical, with -- *Ταντάλου*, who is honoured as an athletic victor in v. 1, 671.

Col. II, l. 2. *Ἀνδρόνικος Πολυγνώτου* is not identifiable, the father's name being unknown at Sparta.

L. 3. *Φιλοξενίδας Ἀριστοδάμαντος*, appears also as *Biduos* (?) in E 26 below; in v. 1, 99, l. 2, a fragmentary list of Gerontes (?); and in 147, l. 1 (possibly as *Ephor* or *Nomophylax*); neither of the latter can be closely dated.

L. 4. *Καλλικρατίδας Ἀγησινίκου*, not known, but perhaps descended from *Ἀγησινίκος Καλλ* -- in v. 1, 95, l. 8 (first century B.C.?).

L. 5. [Τ.]*Τρεβελληγνός Φιλόστρατος Πολεμάρχου*, presumably brother of T. *Τρ. Ἀρεὺς Πολεμ.* in v. 1, 20 B, l. 7; for another member of the family see E 4, l. 3, T. *Τρ. Μενεκλής*.

L. 6. *Σωκρατίδας Εὐδαμίδα*, also in v. 1, 99 (l. 5); presumably his son, *Εὐδ. Σωκρ.* in 128, l. 1, is *Agoranomos* under *Alkastos* (ca. A.D. 140).

L. 7. *Κλεώνυμος (Κλεωνύμου), Σιμήδ(ε)μ κάσεν* may be grandfather (or even great-grandfather?) of *Kl. (Kl.)* in v. 1, 168, l. 4; and I am inclined to identify with the latter *Kl. (Kl.)* whom we find as *γυναικονόμος* in No. 9 below.

L. 8. [Π]*ύραξ Μνασιστράτου* is unknown; the name of his father occurs at Sparta only once (v. 1, 274), and his own, if rightly completed, never till now. It is known, however, at *Thisbe*, in the more correct form *Πύραξ*.<sup>1</sup>

Col. III, l. 2. *Δάμαρχος (Δαμάρχου)* is not identifiable, though the name is not rare. *Simedes*, to whom he and *Kleonymos* above are *κάσεν*, has yet another man so related to himself, namely *Νικοκράτης Νικοκράτους*, who is *πρέσβυς γερόντων* in v. 1, 101, l. 4; we should probably, with *Kolbe*, identify him with *Ti. Cl. Simedes*, who is honoured in v. 1, 152, though two other bearers of the name are known (*ibid.* 163, and 507).

L. 3. The first name was never completed, the engraver possibly having commenced to cut the name of *Pasikles*, who comes next but one, in error.

L. 4. Γ. *Ἰούλιος Δαμάρης Ἀγαθοκλέους* is not known, but might be identical with the father of *Ἰούλιος Β[ροῦτ]ος Δαμάρους* in v. 1, 66, l. 10; a kinsman of later date may be Γ. *Ἰούλιος Ἀγαθοκλῆς Ἴπποθράους*, in v. 1, 534.

L. 5. *Πασικλῆς Μνάσωνος* must be the father, not the son, of *Μν. Πασικλέους* who is the third of the three *ἀγωνοθέται* of the games in honour of *Nerva*, held in A.D. 97 or 98, and was subsequently *Patronomos* (v. 1, 98, etc.); it seems incredible that the son of a man who was holding a post in 97 or 98 would be eligible for the *Gerousia* not more than twenty years later, for, as we shall see, the date of our present list must be before the end of the reign of *Trajan*. He would also be, in all probability, the brother of *Lysippos* son of *Mnason*, also known as a *Patronomos* (v. 1, 36 B, l. 26, etc.).

<sup>1</sup> *I.G.* vii. 2724b, l. 6. *Πύραξ* for *Πύραξ* seems the most likely name to meet our requirements here: even if two narrow letters are lost the restoration is no simpler.

L. 6. We cannot identify Δάμππος Διοκλέους elsewhere.

L. 7. Ὀνησίων is not known as a Spartan name. Damonikidas, to whom he is κάσεν, cannot be the Patronomos who is found in v. 1, 40, l. 12, if that text is rightly dated to the reign of M. Aurelius; but in D 3 below, p. 195, we have Damonikidas in a *cursus honorum* just before Caesar (Hadrian). Either then we have two Patronomoi of the name, or the other stone is dated too late. This will be considered later.<sup>1</sup>

L. 8. Ὀνησίφορος Θέωνος, who is not identified elsewhere, must be father, not son, of Θ. Ὀνησιφόρου, who is Nomophylax in v. 1, 80 B, l. 6, under Philokratidas (who seems to belong to the late first century).

Col. IV, l. 2. Φίλιππος Δαμονίκου, not identifiable.

L. 3. Νήδυμος Φιλοκάλου, also found in v. 1, 153, must be a different man from the Patronomos of the name (father's name unknown, mentioned in v. 1, 39, ll. 32, 38; cf. 71, II. l. 7) who can hardly be earlier than the mid second century.

L. 4. Ἐρμογένης Ἀσκλάπου, unknown, unless possibly identical with - - Ἀσκλάπου in v. 1, 121, l. 4 (also list of Gerontes). Asklapos is otherwise unknown at Sparta.<sup>2</sup>

Ll. 5, 6. The Secretary, Ἀριστοκράτης Καμίλλου, is known also as having received a statue from his wife, v. 1, 483, and as having been a member of the Gerousia (?), *ibid.* 103, l. 7. The post of γραμματεὺς Βουλᾶς seems to have sometimes been held late in one's career at Sparta (cf. v. 1, 32 A, and 46), though in v. 1, 39 it is the first post recorded.

L. 7. The post of νομοδείκτης now for the first time appears at Sparta, and our new texts offer several instances of it; cf. B 2; B 4 (γ); C 1, col. II; and C 3 (α). In an inscription already published (v. 1, 148, seen by Fourmont, and not refound) we have, however, NM Σωσιδάμος X Ἀγαθοκλέος (?), which is restored as νομοφύλαξ, surely in error, as there can be little doubt that Sosidamos is the same man in the two documents. He appears again in this capacity in B 4 (γ), below.

The cumulative effect of the prosopographical evidence from the names of these Gerontes is overwhelming in favour of the reign of Trajan as the date for this list; and, as we have seen, it falls very soon after the year of Philokleidas, which seems to belong to the first half of that reign. It is, to my mind, very tempting to identify this tenure with that of the Aristokrates who held office some years before Hadrian, in v. 1, 32 B.

(Blocks A 6-8 are blank.)

A 9. Ἀγίων Ἀρτεμισίου, whose *cursus* we have here, is quite unknown; the former name occurs only once in the Laconian *Corpus* (- - Ἀγίωνος, in v. 1, 195, a mutilated list of uncertain date), and Artemisios is unknown at

<sup>1</sup> P. 195, where it is shewn that there is not a later Damonikidas, v. 1, 40, being in fact of the Trajanic—or early Hadrianic—period.

<sup>2</sup> The nominative is confirmed as being Ἀσκλαπος, for which see Bechtel, *Hist. Gr. Personennamen*, p. 85 f., by an inscription found in 1926, to be published later.

Sparta. The Patronomoi under whom he held his goodly series of posts form an interesting list, and many are previously known. *Σειτώνης*, which appears again in the following text (A 10), was not one of the regular posts in the *cursus* of a Spartan citizen, and seems to have been a voluntary undertaking. Our only previous evidence for it there, was the existence of two statue-bases commemorating the services of individual *σειτώναι* (v. 1, 526, 551), one perhaps in the late second century, the other probably in the reign of Caracalla. For the literature dealing with *σ(ε)ιτωνία*, see H. Francotte, *Le pain à bon marché et le pain gratuit dans les cités grecques (Mélanges Nicole, pp. 135 ff.)*. For a valuable group of inscriptions illustrating the provision of corn in times of want, see those cited by M. N. Tod, *B.S.A. xxiii. pp. 75 ff.*, in connection with a text found at the site of Lete near Salonika.

Of our Patronomoi, *Δεξιμάχος ὁ καὶ Νεικοκράτης* should probably be identified with Nikokrates, who appears in B 1 (β) and C 3 (α, β) below, and not with the Deximachos who appears in B 9, *ad fin.*, and in v. 1, 195 (if indeed these are the same man).

*Πρατόνκος*, whom I restore in 2 (δ) below as G. Julius P., will be identical with the Eponymos of v. 1, 40, l. 9; 42, l. 22; and perhaps 298 (though Kolbe would date it later). When we see that Damonikidas and Polyeuktos, who follow him here, do so likewise in No. 40, there is no room for doubt of the identity. A further clue, not free from difficulty, is afforded by D 3 below, which gives us the following order: Perikles, Polyeuktos, Damonikidas, Caesar (Hadrian); the difficulty is surmounted by assuming, as we legitimately may, that the strict order in which the posts were held by the subject of D 3 is not followed by the text. We may at least feel sure that the first four Patronomoi under whom Agion officiated held office before the year of Hadrian's patronomate.

*Ἀριστοκλῆς* is only known in v. 1, 37, l. 4, and must belong to the reign of Hadrian. *Ἀντίπατρος* is a rare name at Sparta, and we should very likely identify this bearer of it with G. Julius Antipatros, who is found in v. 1, 663, l. 6 as *ἀγωνοθέτης Εὐρυκλείων*, and also (with Kolbe) as the son of Lysikrates, who is *ἐπιστος* of the board of Ephors in the year of *Καλλικράτης Πούφου*, when his father G. J. Lysikrates was president (v. 1, 53 A, *ad fin.*). Kolbe would date this to the reign of Trajan, but, as we shall see below (p. 186), this is far from certain.

*Πείος* is presumably Memmius Pius, who is known in v. 1, 32 B as Patronomos between *Λύσιππος Φιλοχαρείνου* and G. Julius Eurykles, and in 65 as coming between the same Lysippos and Hermogenes. *Ἀριστόβουλος* is likewise known from 32 B, and also 32 A, 34, l. 11, and 102, l. 1, as having been Patronomos towards the end of Hadrian's reign. *Ἄνασικλείδας* is found here, and in B 9, below, as Eponymos, though not hitherto known to have held this post. He was three times victor at the Orthia Sanctuary (v. 1, 279), and we have his (mutilated) *cursus* in 36 A, and his name in the list of Ephors under Lysippos (Mnasonis *f.*) in 60. Finally, *Εὐδάμος* is presumably G. Julius Eudamos, Eponymos in v. 1, 63, l. 16, and 76, to whom the victor in 296 is *κάσεν*.

From the above it is plain that the career of Agion extended from about the end of the reign of Trajan until after the accession of Antoninus Pius in 138. The last entry, obviously in another hand, shews that the text as a whole was engraved in, or directly after, the year of Onasikleidas.

A 10. Εὐδόκιμος Δαμοκράτους τοῦ Σπένδοντος, who (unkindly) does not record the Eponymoi under whom he held office, must not be confused with Εὐδόκιμος Δαμοκράτους ὁ καὶ Ἀριστείδας, who was victor at the Orthia Sanctuary in the year of Alkastos (*ca.* 140), and soon afterwards Spondophoros in the year of Eudamidas, when his father was πρέσβυς νομοφυλάκων (*v.* 1, 64, *ad fin.*). It is tempting to suppose that he may be, however, the father of Damokrates II, for, having reached an age to be member of the Gerousia for the third time, he was obviously an old man before this record was inscribed, which must have been approximately at the middle of the second century.

His offices include some interesting posts: διαβέτης (*cf.* *v.* 1, p. 14) need not delay us. For σειτώνης *cf.* the first entry in the previous text; the statement that he brought his corn from Egypt is striking, but not unexpected.

Καταγγελεὺς τῶν Εὐρυκλείων is an altogether new post, which must be connected with the games in honour of Eurykles, known from many inscriptions (*v.* 1, Index, vi. 3). It must mean 'one whose duty was to announce,' perhaps that the games were to be held, or, when about to be opened, that he inaugurated the proceedings with prayer and sacrifice. The verb is not rare in such connections; we may cite κῆ τὸν ἀγῶνα ἱερὸν καταγγελλέμεν, in the sense of 'declare,' in the Amphictyonic Council's decree about the Ptoian Games (*I.G.* vii. 4136 = *Syll.*<sup>3</sup> 635, l. 32); τὸν δὲ ἱεροκῆρυκα - - εὐφημίαν καταγγείλαντα - - - κατευχῆν καὶ παράκλησιν - - ποιεῖσθαι τήνδε (then follows the invitation to sacrifice and prayer, *Inschr. Magn.* 100 = *Syll.*<sup>3</sup> 695, ll. 40 ff.); also a passage in the Mytilene inscription decreeing games in honour of Augustus (*O.G.I.* 456, l. 10.) For the noun, *cf.* *I.G.* xii. 8, 190, l. 39, καταγγελεὺς τοῦ ἱεροῦ καὶ στεφανίτου ἀγῶνος τῶν Πυθίων, at Samothrace.

Χοραγός is likewise a new term in Spartan inscriptions. Whether his duties were general or special, must remain doubtful, but it is not unlikely that among them was the organisation of the dancing at the Hyakinthia, at which festival dances formed a prominent feature.<sup>1</sup> It is possible that he should be identified with the χοροποιός, who appears to have had the duty of controlling some of the arrangements at it.<sup>2</sup> But of scarcely less fame for its dancing was the festival of the Gymnopaidiai, with its dances of the Ephebes in honour of Apollo, held in the Agora at a special part of it called Choros.<sup>3</sup> Our knowledge does not suffice for us to state whether the same Choragos might have officiated at both these ceremonies.

<sup>1</sup> See Polykrates' account of the festival, *ap.* Athenaeus, iv. p. 139 D-F, and Nilsson's discussion of it in his *Griech. Feste*, pp. 129 ff.; it is, however, essentially a festival of Amyklai, in origin, though perhaps less exclusively so under the Empire.

<sup>2</sup> Xenophon, *Agesilaos*, 2, 17. *Cf.* Kahrstedt, *Gr. Staatsrecht*, i. (Sparta), pp. 174, n. 4, 226, n. 2.

<sup>3</sup> Pausanias, iii. 11, 9; Nilsson, *op. cit.* p. 141 f.

Δικασταγωγός ἀπὸ Σάμου. The same word (δ.) occurs below, in I, A12, l. 7, as well as (restored) in v. I, 39, l. 25 f. It may have either of two meanings, namely, an official sent by one State to another to request that a Board of δικασταί be sent to settle some dispute, external or internal, which it has been decided to refer to external arbitration; or an official who accompanies such a Board, being presumably a fellow-citizen of its members.<sup>1</sup> It is not impossible that the envoy who went to invite the despatch of a Board of dikasts should actually accompany it to the city which sent the request. Thus the two senses of the word might apply—in exceptional circumstances—to the same person.

For the former sense we may compare the δικασταγωγοί mentioned in I.G. vii. 4130 (sent by Acraephia, to request Larissa to send a Board), and xii. 3, 172, l. 4 (sent by Smyrna to Astypalaea); for the latter, O.G.I. 487, l. 6 (in a dedication at Mylasa to Cornelius Tacitus (the historian), as *pro-consul*); and Cauer, *Delectus*,<sup>2</sup> 431 (= Cauer-Schwyzler, 623), ll. 13, 43, 48 (where the D. clearly accompanies the Board sent by Erythrae to decide a case at Mytilene). Our present example suggests that Eudokimos not only went to Samos to invite a Board, but also accompanied it to Sparta.

ll. 4, 5. Ξενοκρίτης is a word hitherto unknown, as far as I am aware. Its meaning in this context is plain, namely, that Eudokimos went to Alabanda as arbitrator, or Board of one, to settle some local dispute there. Had he been merely one of a Board, he might have referred to himself as *ξενοδίκης*, as the word is not rare in this sense, or as a member of a *ξεικὸν δικαστήριον*.<sup>2</sup> Alabanda, in Caria, is usually spelt with a *delta*; its coin-series suggests that it was a city of fair size and importance. For the use of *tau* for *delta* we have an even more striking instance below ('Ατριανόν for 'Αδριανόν, A 12).

ll. 7, 8. The meaning clearly is that 'in none of my *σιτωνία* did I have to jettison any of the corn my ships were carrying,' a pleasing personal touch, with which we may compare that in I.G. v. I, 37, *ad fin.*, where we read—*καὶ χρυσοῦ δεδομένου οὐκ ὀλίγον οὐ προσήκατο, καθὼς ἐμαρτυρήθη*. For this use of *ἐκβολή*, in its technical sense of the throwing overboard of cargo, to save the ship in heavy weather, we may compare the passage in the *Lacritus* of Demosthenes (926, l. 16, *ἐντελὲς πλὴν ἐκβολῆς*). I can find it in no other inscription.<sup>3</sup>

A 12. The most likely restoration of the name in l. 1 is [Ἰσόχρ]υσος, seeing that the name is known already at Sparta. In fact the son of the bearer, Πωλλίων Ἰσοχρύσου, is an exact contemporary of the man whose record we are now considering, for he was *πρέσβυς ἐφόρων* (in v. I, 62) under Ti. Cl. Atticus, whose year must, it seems, have been *ca.* A.D. 136; and his name is restored in v. I, 107, a fragmentary list of uncertain identity. We may assume

<sup>1</sup> Pauly-Wissowa-Kroll, *s.v.* Cf. Tod, *International Arbitration*, p. 83.

<sup>2</sup> Cf. Roehl, *I.G.A.* 322, l. 10; *I.G.* ix. 1, 32, l. 38.

<sup>3</sup> I regret having had no opportunity of investigating *ἐκβολή* in the 'Rhodian Sea-Law.'

that Isochrysos the younger is the brother of Pollion. Κλέων, under whom he was Γερουσίας, is not previously known as an Eponymos, and is not identifiable among the many bearers of the name. Έρμογένης, of Hadrianic date, has already been mentioned as holding office later than Pius, whom we had in the previous inscription (cf. v. 1, 65, l. 23).

Ti. Claudius Aristoteles, whom we already know as Eponymos (v. 1, 68), and as πρέσβυς Γερουσίας (*ibid.* 109, under Timomenes), was also Ephor, under Avidius Biadas, as we shall see below (C 11). The latter, under whom Isochrysos was γυναικονόμος, is already well known in that capacity (v. 1, 71 B, ll. 8 and 24; 294, l. 2). The post of γυναικονόμος, known in Spartan inscriptions only from v. 1, 209, l. 10,<sup>1</sup> prior to the publication of a list of these officials from a year not before the edict of Caracalla (*B.S.A.* xiv. p. 123 f. = *I.G.* v. 1, 170), now appears in several of the inscriptions found at the theatre, in addition to the present text (see below, Nos. 1, B1 (β); 1, C 8; and No. 9).

References to events not strictly connected with the official careers of the holders of offices are not common in Spartan records of *cursus honorum*, though we have an interesting, and indeed unintelligible, one in C 4 below. Here, the victory of the Κονοουρείς to which reference is made must be in the Ball-game, for the διαβέτης was an official particularly connected with this contest<sup>2</sup>; and the phrase ἐνίκησαν δι' ἐτῶν τεσεράκοντα (*sic*) no doubt implies an event of unusual importance, which added lustre to this particular tenure of the post of διαβέτης. There appears to have been one διαβέτης for each of the six tribes at this period, but they did not serve as a Board, being, in fact, officials of the tribe, not of the State. The post was held early in one's career, on the evidence of the great majority of inscriptions which include the post in a *cursus honorum*.

The Κονοουρείς are known to have been the successful Obe in the Ball-game on two other occasions, namely, as recorded in v. 1, 681 and 684, one in the late second (?) and the other in the early third century, and we have an honorary statue-base erected to a single σφαιρεῖς of the same tribe, M. Aur. Palaistreites (v. 1, 466). Δι' ἐτῶν τεσσαράκοντα might be naturally expected to mean during forty years, *i.e.* that in the year in question the tribe obtained its fortieth successive victory.

Other records, however, of victories gained by other tribes, namely, v. 1, 675, 676, 677, seem to belong to the very period covered by the presumed forty years before the post of διαβέτης was held by Isochrysos, for we have seen that Hermogenes belongs to the time of Hadrian, while No. 676 seems definitely Trajanic, and the other two may belong to that reign, or just before it. In the circumstances, I would suggest that the phrase can only mean that in this year the Κονοῦρεις gained their first win for forty years; this interpretation seems to be consistent with a perfectly legitimate use of διὰ.<sup>3</sup>

<sup>1</sup> Omitted from Index to *I.G.* v. 1.

<sup>2</sup> Tod, *S.M.C. Introdn.*, p. 15; Kolbe, *I.G.* v. 1, p. 14.

<sup>3</sup> Cf. Liddell and Scott, *s.v.* διὰ, ii. 2; *e.g.* Herod., vi. 118, δι' ἐτέων εἰκοσι ('after twenty years interval'); διὰ πολλοῦ, etc.

We have a valuable chronological clue in the reference to the mission to Hadrian at Nikopolis (the city founded by order of Augustus to commemorate the victory of Actium). The Emperor must have been there in 125 or 126 on his first visit to Greece, or on his second, presumably in the autumn of 128, on first landing from Italy. It is not an unlikely suggestion that the date of his second visit to Nikopolis coincided with the celebration of the Actian games, on the anniversary of the battle (September 2nd). If these were only held every four years, there should have been a celebration in 128, for their first performance took place in 28 B.C.<sup>1</sup> We have no means of telling which of the Emperor's visits was made the occasion of this voluntary embassy. For *προίκα*, in a similar context, cf. *I.G.* v. 1, 1174; 1361, l. 12; *Syll.*<sup>3</sup> 833, l. 15. For the phrase *ἐν θεοῖς*, referring to the Emperor as no longer alive, I know no Greek parallel in any inscription. It is perhaps a translation from the Latin '*in deorum numero relatus*,' or '*receptus in deorum numerum*,' e.g. as found in connection with heroes of Roman legend at Pompeii (Dessau, *Ins. Lat. Sel.*, pp. 63, 64).

We have the same use of  $\tau$  for  $\delta$  in the Emperor's name in v. 1, 390, a rather surprising instance of a common practice in inscriptions of Imperial date; we may compare the same substitution in the name *Ἀλάβαντα* above. Examples are found, in Attic inscriptions, as early as the fifth century B.C., e.g. *Ἀτραμυτηνός* for *Ἀδραμ*—<sup>2</sup>.

B 1. (a) Presumably an entry which has overflowed from an adjoining block either above or on the left. *Κάρυκες* are frequently recorded at Sparta, especially at the end of lists of officials who have been entertained, or in lists of *Ταινάριοι* (v. 1, 209, 210, 211, 212). *Νικήφορος* again appears, in the same capacity, at the end of a (mutilated) list of *γέροντες*, in E 3, below.

B 1. (β) *Σώανδρος Τρύφωνος* has been already met with in 1, A3, col. 1, l. 3, above. The office of *γυναικονόμος* has been already discussed; another record of a Board of these magistrates is published below, No. 9. Their full strength seems to have numbered six (as in v. 1, 170). We have no other instance of the phrase *κατὰ τὰ ἀρχαῖα ἔθη* in a Laconian inscription, but on many occasions Spartan citizens are honoured for their devotion to the Lyncurgan customs, and special officials existed, at any rate in the Antonine age, for expounding the tradition (cf. v. 1, Index, ix. s.v. *ἔθος*, where we have *διδάσκαλοι ἄμφι τὰ Λυκούργεια ἔθη*, etc.). For *Νικοκράτης* the Eponymos, see C 3 (a, β) below. Of his colleagues, *Ἀρίστων Ἀφροδισίου* may well be the father of *Ἀφροδίσιος Ἀρίστωνος*, a *σφαιρεύς* in the time of Trajan (v. 1, 676, l. 15). *Φιλοκλίδας* is not identifiable, though neither his name nor his father's is rare at Sparta. Γ. *Ἰούλιος Φιλήτωρ* is absolutely unknown, and we cannot identify his father with the Patronomos G. Julius Sosikrates of v. 1, 49, l. 15. *Πάρις* is also new to us at Sparta, though he may be brother of *Νήδυμος Φιλοκάλων* in v. 1, 153, which is also of Trajanic date. *Ἄδμητος* is likewise a new name at Sparta.

<sup>1</sup> Cf. Kolbe, *I.G.* v. 1, p. xvi. ll. 5 ff.

<sup>2</sup> Cf. Meisterhans-Schwyzler, *Gramm. Att. Inschr.* p. 79.

B 1. (γ) Ἀριστόδαμος is a Patronomos hitherto unknown. Seeing that the senior Ephor is the same Σώανδρος, and that the post of γυναικονόμος was usually held, as far as we can tell, by men of long experience in public life, it is probable that he held these posts within a few years of each other. Whether Aristodamos preceded or followed Nikokrates is unknown.

Why there are only four names of Ephors this year is unknown; and there is no obvious reason why the engraver should have left three blank lines, as though he had been expecting seven names in all, instead of the five required. None of the other names here are recognisable. Διοκλῆς might be father or grandfather (?) of Δαμοκράτης Διοκλέους, a victor at the Orthia Sanctuary about A.D. 150<sup>1</sup>; for Ἀντίπατρος, to whom he is κάσεν, see above, A 9, l. 5. Φίλιππος (Φιλίππου) is presumably not identical with the man of the same name who is Σιδέκτα κάσεν in v. 1, 114 (a list of Gerontes which must be later than the middle of the second century); possibly the latter is his son. Κλεόμβροτος is not identifiable, the name only occurring once in inscriptions of the Imperial age (v. 1, 842, restored). Ἀγησικλείδας Δαμοκράτους is unknown, the former name being here met with for the first time in a Spartan text.

B 2. Κλεόδαμος, who here appears for the first time as Eponymos, was previously presumed to have served in that capacity, as twice we have someone described as κάσεν to him (v. 1, 61, l. 2; 102, l. 4). He seems to belong to the reign of Trajan, as far as can be seen.

Ἀγαθοκλῆς Στεφάνου must be distinguished from a namesake who held the same post (Nomophylax) under M. Ulpius Aphthonetos; and whose *cursus* we have in full (v. 1, 32 A); cf. No. 2 (γ) below. It seems most improbable that he could have served on this Board twice, at an interval of some twenty years, for Aphthonetos can hardly be earlier than A.D. 135. Τιμοκλῆς Θεοδώρου is known as having been also Γερουσίας τὸ β' in the year of G. Julius Philokleidas (v. 1, 97, l. 18), which post is not likely to have preceded his membership of the Board of Nomophylakes. Thus Κλεόδαμος may be dated rather before than after Philokleidas. Μνάσων Πασικλέους, who served as ἀγωνοθέτης at the games in honour of Nerva, in 97 or 98, would probably have been Nomophylax not many years later. Γ. Ἰούλιος Λυσικράτης must be the Eponymos of whom we have records in v. 1, 55, and (presumably) 283, known also as πρέσβυς ἐφόρων in the year of Καλλικράτης Ρούφου (v. 1, 53 dated by Kolbe to the reign of Trajan),<sup>2</sup> and now again found as Eponymos in B 6 below. Μνάσων (Μνάσωνος) is unknown, but possibly brother of the Eponymos Λύσιππος (Μνάσωνος) in v. 1, 36, l. 13; 36 B, l. 26; 60, l. 2; 65, l. 24. For the post of νομοδείκτης see above, A 5, l. 7. Ἀγαθοκλῆς appears in the same capacity below, C 3 (α), l. 7.

B 3. The name of the Eponymos was never cut on the stone, for some unknown reason. Little is known of the βίδνοι here recorded. We may,

<sup>1</sup> v. 1, 293, 493.

<sup>2</sup> I feel that the fresh evidence by no means strengthens Kolbe's arguments for dating him to the reign of Trajan; in view of B 8 below it seems we must put him considerably later.

however, restore the name of the first one in a list of ἀγορανόμοι (v. 1, 128, l. 8) as [Αγαθοκ]λῆς Εἰδαιμονίδα, and date him accordingly to the reign of Hadrian. None of his colleagues are known previously, though Μενεκλῆς Ἀρέος is found again below, in E 4, l. 3, as Ephor under Gorgippidas. Μένιππος is not a common name at Sparta, but this bearer of it is not identifiable.

B 4. (α) Σίτιμος Πρατονίκου is now known from four inscriptions in all. In v. 1, 153 he is one of a small list of unspecified officials; and in addition to being γραμματεὺς Βουλᾶς here, he is a member of the Gerousia in C 1 below (unknown year), and its president in E 2, in the year of G. Julius Agesilaos. Εὐκλήτος, who is here Eponymos, is new in this capacity, but may be the Ephor Εὐκλ. Μελησιππου in v. 1, 20 B, l. 8. Sitimos, whose career seems to have lain in the time of Trajan, or even in part earlier, may be the father of Σείτιμος (Σειτίμον) who was Eponymos under Hadrian (v. 1, 32 B, l. 29 f.).

B 4. (β) Gives the names of the last three βίδνοι of an uncertain year, together with their Secretary, continuing the list from the block in the course above (C 4), *q.v.*

B 4. (γ) It is clear that the Patronomos here is the man who is also known as Δαμοκλῆς Δ. τοῦ καὶ Φιλοκράτους from a large number of inscriptions (v. 1, 32 B, gives his *cursus*; cf. also 36 B, 37,<sup>1</sup> 59, 60, 105, 138, 492).<sup>2</sup> The list of Ephors and Nomophylakes in the year of his son Damokles (IV) is recorded in v. 1, 65, for we can now supply his name as Eponymos there, by means of a newly-discovered text, also from the theatre, No. 2 (β) below. Most of the Ephors are already known. Γ. Ἰούλιος Σειμήδης Πολνεύκτου must be distinguished from the Simeses who was Eponymos (*επιφ.* Hadrian, v. 1, 101, 152) as his gentile name was apparently Ti. Claudius, but must surely be identified with the recipient of the statue-base, v. 1, 507 (cf. 588), to Γ. Ἰούλ. Σειμήδης Γ. Ἰουλ. Πολνεύκτου (which Kolbe dates to the end of the second century, on inadequate grounds). Εὔδαμος Νεικοκράτους is not recognisable. Γ. Ἰούλ. Δαμόκριτος Δαμοκράτους appears, but without this *praenomen* and *nomen*, in v. 1, 79, l. 10, as Nomophylax under Κλέανδρος, whose year seems to fall about the end of the first century,<sup>3</sup> and a colleague in this office as well is Ἐρμογένης Γλύκωνος, whom we know to have been Eponymos in the reign of Hadrian (v. 1, 65, l. 23, cf. p. 178 above). Ἀριστονεκίδας Μουσαίου, previously known from v. 1, 20 B, as Γερονσίας (year unknown), and from 36 B, ll. 30 ff. which gives his (incomplete) *cursus*,<sup>4</sup> now appears here as Ephor under Damokles, and also in B 5 as Bidoos under Lysimachos, and in B 7 as πρέσβυς νομοφυλάκων under Κλ. Περικλῆς (confirming v. 1, 36 B, l. 35 f.).

The relative position of this block, with the list of Ephors under Damokles, to that of the Nomophylakes under Perikles (B 7) would imply that the process of inscription went from left to right, and thus that Aristonikidas was Ephor

<sup>1</sup> Possibly refers to his son.

<sup>2</sup> He is Eponymos in 36, 105, 138.

<sup>3</sup> See E 5, below.

<sup>4</sup> Including his Ephorate under Δαμοκλῆς Φιλοκράτους.

(B 4 (γ)) earlier than Nomophylax (B 7), which is in fact confirmed by his *cursus* in v. 1, 36 B, where his Ephorate is recorded before his tenure of the post of Nomophylax. Whether he was Biduos in an intervening year, as seems probable, is not confirmed by his *cursus*. The name of the νομοδείκτας, Σωσιδάμος, is the same as in A 5, above, which must indicate that there is no great interval in date between the two stones.

B 5. The Eponymos Lysimachos, who probably held office in some year between Damokles (B 4 (γ)) and Perikles (B 7), is not known, except, presumably, as the man to whom, together with Μνάσων, two sons of Φιλοκλῆς, namely, Φιλοκλῆς and Φιλωνίδας, are κάσειν (v. 1, 68, 69, 70). Of the Board we cannot identify elsewhere either Πρατόνικος (Πρατονίκου) or Φίλων (Φίλωνος). Κλ. Περικλῆς appears as Eponymos in v. 1, 36, 41, 42, and B 7, below. Ἄριστονικίδας Μουσαίου has been dealt with above (B 4 (γ)), and Καλλίστρατος Τιμοκράτους, himself unknown, would seem to be the father of Τιμοκράτης Καλλιστράτου, who is Ephor in v. 1, 59, l. 7.

B 6. Κλέων Σωσικράτους is well known, having been Nomophylax under G. Julius Philokleidas (v. 1, 51, 52); γραμματοφύλαξ (year unknown, v. 1, 148, l. 3); Ephor (v. 1, 20 B, l. 7), and he was a competitor in the Leonidea (v. 1, 660). The Eponymos Γ. Ἰούλ. Λυσικράτης has been met with above as νομοφύλαξ ἐπὶ Κλεοδάμου (B 2, l. 4). Assuming that Κλέων held his present office at about the period when he was Nomophylax and Ephor, the date of Lysikrates will be, in all probability, the reign of Trajan, as was concluded by Kolbe (v. 1, 275, note). The ligatured symbol below is obscure.<sup>1</sup>

B 7. The Eponymos Κλαύδιος Περικλῆς, who is already known in this capacity from v. 1, 36, 41, 42, and whom we found above, in B 5, acting as Biduos with Aristonikidas, who is here πρέσβυς νομοφυλάκων. It is not easy to place him exactly in the series; on our fresh evidence he must be later than Damokles, and presumably later than Lysimachos, and on that of v. 1, 42 he was followed by Pratonikos.<sup>2</sup>

Σπαρτιάτης Δαμαρίστου confirms the correctness of Kolbe's restoration of his name in v. 1, 42, l. 18 f.; he is otherwise unknown. Νεόλας Ἀρχιάδα, himself unknown, may be father of - Νεόλα in v. 1, 73, and of Ἀρχιάδας Νεόλα in v. 1, 473 (again confirming Kolbe's restoration).

Φίλιππος Ἀνθίππου is unknown, Ἀνθίππος appearing here for the first time. Θεόφιλος Ξενοκράτους is a member of the Gerousia in v. 1, 114, l. 9, which cannot be earlier than the middle of the second century, and is thus many years later than the year of Perikles.

B 8. Χάρης (Χάρητος), whose *cursus* we have here, is already known as Ephor in the year of Atticus (v. 1, 62, l. 4), and, as we shall see below, was

<sup>1</sup> Cf. E 4, below. Apparently B Φ Σ. In v. 1, 483 we have  $\phi_{\Sigma}$  and  $\psi_{NH}$  below (my original copy, B.S.A. xv. p. 80, No. 85, reproduced in the *Corpus*, is inaccurate in these particulars).

<sup>2</sup> See below, note on 2 (δ).

πρέσβυς Γερουσίας in the year of Avidius Biadas (C 9). His name should also be restored in v. 1, 111, l. 3 instead of [Δε]ίρησ <. We can but regret that we are not told under what Eponymoi he held his various offices, nor whether they are even cited in the order in which he did so. Ἄλκαστος, to whom he is κάσεν, is well known, having been Nomophylax, Ephor, Patronomos, and High-Priest of the Sebastoi, etc. (cf. v. 1, Index I, s.v. Γ. Πομπώνιος Ἄλκαστος I.). Another example of a man being κάσεν to him is v. 1, 290, the unknown victor in the Scourging-Ordeal at the Orthia Sanctuary, in the year of Δεξιμάχος.<sup>1</sup>

Πρέσβυς Συναρχίας, for which parallels exist (v. 1, 37, l. 12; 480; 504, l. 16; 1505, l. 3), is nevertheless a post of which the duties are uncertain, though it seems plain that there was a Board of six σύναρχοι, who bore some close relation to the six Patronomoi.<sup>2</sup> Καλλικράτης Ῥούφου, who is already known as Eponymos (v. 1, 53, 276; and restored in 36 and 54), is dated by Kolbe to the reign of Trajan (53, note), though we find him as Nomophylax under Eudamidas in v. 1, 64, whose year seems to be not far from 150 (v. 1, 71 B, ll. 2 and 15). In favour of the later date (ca. 150), which I originally proposed for Kallikrates (*B.S.A.* xv. p. 58), I may now urge, not only the fact that for a Patronomos of the Trajanic age to be Nomophylax some thirty-five years later (under Eudamidas) seems improbable—though not of course impossible—but also the evidence of our present text, where Chares, who is clearly not recording his *cursus* in chronological order, is more likely to have given the name of the Eponymos, Kallikrates, under whom he held his latest post, than one in whose year he held an early office—as would be the case if we placed Kallikrates in the reign of Trajan; for we know that Chares' latest posts were held after rather than before A.D. 150. Kolbe's early date for him rests largely on his contention that G. Julius Lysikrates, who is πρέσβυς ἐφόρων under Kallikrates, is father, not son (as I hold), of G. Julius Charixenos, the Eponymos of a year not later (and perhaps earlier) than Hadrian's visit to Sparta in 128. Absolute proof is not yet attainable, but the case for the later date for Kallikrates seems much strengthened. If Chares was πρέσβυς Συναρχίας after his fifth year in the ranks of the Gerousia, Kallikrates must date at least three years later than Avidius Biadas, under whom he was πρέσβυς Γ. in his third year in that body.

This is not the first evidence that a man was ever Biduos more than once, for we have similar references in v. 1, 138 and 140. The post of Ἐπιμελητῆς Κορωνείας is known to have been held by three other persons (v. 1, 34, 36, 44), all of about the time of Hadrian, but we do not know what their duties were, nor why this Messenian town was for some time in the Imperial period under Spartan control (cf. v. 1, p. 269). For ταμίης cf. A 10, l. 5; and for σειτωνήσας, A 9 and 10.

B 9. Νεικάρων Ζήλου, whose name is a safe restoration, is already known as Ephor in v. 1, 59, l. 6, where the name of the Eponymos is restored by

<sup>1</sup> It is not impossible that Chares himself was the victor in this contest.

<sup>2</sup> Cf. Tod, *S.M.C.* Introd., p. 9; Kolbe, *I.G.* v. 1, p. 21.

Kolbe as Hadrian (but, as we shall see, incorrectly); and perhaps he also occurs in a much damaged list (of Gerontes?), v. 1, 120, l. 4. Moreover, his father is very likely the Ζῆλος Ἀγαθονίκου who was a victorious σφαιρεὺς before the end of the first century (v. 1, 676, l. 16).

Many of his posts are interesting, and demand brief notice. For the first, which is quite without parallel (ἐπιμελητῆς καύδου), I can only suggest that there is some error in engraving or orthography made by the lapidary. It seems quite impossible to find any place-name analogous to Koroneia as the scope of his ἐπιμέλεια, and I incline towards some form of κάδος, in the sense of ballot-box (cf. κάδδισχος, in Plutarch, *Luc.* c. 12, and *I.G.* v. 1, 1447, l. 10, at Messene) rather than in its literal sense of vessel.<sup>1</sup> Καύδου for κάδου, though I cannot cite a parallel for the *a* becoming *av*, is not impossible, and would not be the only illiterate spelling in this series of documents.<sup>2</sup>

Χρεοφύλαξ, known already from v. 1, 32 B, l. 20, only, is a post for which parallels may be found in many Asiatic cities (Tod, *S.M.C.*, Introd. p. 15, and note on No. 204 II, the same stone), and as there, so also at Sparta he was 'the keeper of the archive for the deposit of private contracts and judicial decisions' (cf. also Dareste's article on the χρεοφυλάκιον, in *B.C.H.* vi. pp. 241 ff.).

Πράκτωρ τῶν ἀπὸ Εὐρυκλέους is another post entirely new to us. It must mean 'steward' or 'collector' of the estates of Eurykles, which presumably were held in trust, and the revenues from them devoted, we may suppose, partly to the celebration of the Eurykleia.<sup>3</sup>

His Ephorate, under Meniskos, enables us to supply correctly the name of the Eponymos in v. 1, 59, in which list he appears as Ephor. The first line preserved on this stone reads νίδς Αὐτοκράτορος Ἀδρια[νοῦ], restored by Kolbe [ἐπὶ πατρονόμ]ο[v] Αὐτ. Ἀδρ., with which at first sight further evidence seemed to agree admirably. It is clear now that this list must be dated to the year of Meniskos, and some other explanation is required for the mention of the son of Hadrian, for we need not now emend νίδς, as Fourmont seems to have made a careful copy of this text throughout. The approximate date for Meniskos will be considered later. Σετφανίτης, a common term as an epithet of ἀγών, must here, it seems, mean that a crown was awarded to the subject of this inscription—not necessarily as victor in a festival, though, when used of persons, στεφανίτης seems a characteristic phrase with athletic associations (cf. *C.I.G.* 2931, Tralles; 5906, Rome, in each case *ιερονεΐκαι στεφανίται*).

<sup>1</sup> I am indebted to Mr. R. P. Austin for the suggestion that καύδου may = Καίδου, the Spartan 'Barathron,' cf. Thucyd. 1, 134. But we cannot in any case be sure that this form of execution continued into Imperial times; nor is the version of the name very probable.

<sup>2</sup> E.g. τεσεράκοντα in A 12.

<sup>3</sup> For Eurykles, the friend and contemporary of Augustus, see E. Kjellberg, *Klio*, xvii. pp. 44 ff., who discusses all the known evidence. From Strabo viii. 363 we learn that Eurykles at one time owned the island of Kythera: perhaps some of his estates there were still the source of the revenues collected by this Πράκτωρ.

Χρεο(ω)νόμος is an official not hitherto met with at Sparta, and we cannot say how his duties were related to those of the χρεωφύλαξ, which Neikaron had earlier discharged. I can find no example of such a title in any inscription or text. Note in both words the *omikron* for *omega*.

Of his other posts, we need only notice that he was Ἀκτίων συνθύτης, *i.e.* sent by Sparta to offer sacrifice on her behalf at the Actian games at Nikopolis, of which mention has been made already (A 12, l. 6). This is the first reference in a Spartan inscription to this festival being attended, but we may compare συνθύτας εἰς Ῥόδον, in v. 1, 47, l. 4 f. The noun is not rare (*cf. Syll.*<sup>3</sup> 1051, 1117); and both συνθησία and συνθύω are often found.

Of the Eponymoi under whom these posts were held, many are familiar names, but in determining their respective places in the series we must not assume too hastily that Neikaron is recording his posts in chronological order, for we have instances, in other records, to prove that this was not always the practice.<sup>1</sup> For many of his years of office, however, we can find the same Eponymoi recurring with varying intervals between them, practically in the exact order shewn here, and thus gain a strong presumption that the order is chronological. Thus for the first three, Sidektas, Sipompos, Sitimos, we may compare the order obtained by combining v. 1, 32 A, with 32 B, and 34, as follows:—

32 A.	32 B (II).	34.
Sidektas,	Sipompos,	Sidektas,
J. Charixenos,	Sitimos,	Sipompos,
Sitimos,	Aristoboulos,	J. Lysippos,
Aristoboulos,		Aristoboulos.

For the next four names compare the combination of A 9, above, with v. 1, 65 and C 5, below:

1, A 9.	v. 1, 65.	C 5.
Pius,	Pius,	Aristoboulos,
Aristoboulos,	Hermogenes,	Meniskos,
Onasiklidas,	Lysippos Mnasonos,	Theophrastos,
Eudamos.	Nikephoros,	Onasikleidas ( <i>sic</i> ),
	Damokles (D. f.).	Lycurgus.

Combining all this material we may feel certain that the order in which Neikaron held his posts agrees closely with the indications of these contemporary *cursus*, even if we must relinquish for the present a further attempt to work out an exact chronological sequence for the Eponymoi.<sup>2</sup> The following indications are, however, worth notice: the year of Aristoboulos must have been *ca.* 132–134, for, as I have already pointed out, Atticus<sup>3</sup> (who dates from

<sup>1</sup> *E.g.* D 2, below; clearly also in B 8, but without names of Eponymoi.

<sup>2</sup> My own attempt in *B.S.A.* xiii. pp. 200 ff. would have to be expanded, and perhaps re-arranged a little, in view of the new material now brought to light; *cf.* below, p. 195, note on D 3.

<sup>3</sup> *Op. cit.* p. 202.

at least two years after him) was dead by 137, and Meniskos, who is to be placed, probably, soon after Atticus, seems to have held office in a year in which some reference is made to the son of Hadrian. Whether this means L. Aelius Caesar, or Antoninus Pius, is obscure, but it suggests that Meniskos is to be placed either in 136, the year of the adoption of the former, or in 138, the year of Pius's accession. We have his *cursus* in v. 1, 32 B, ll. 18 ff., and he (or possibly his son?) appears again in No. 27 below, in an incomplete list of the Gerousia. Θεόφραστος is again found in C 5 below, likewise after Meniskos, but was not hitherto known as an Eponymos. It is very tempting to identify him (*pace* Kolbe) with Γ. Ἰούλιος Θεόφραστος, in v. 1, 167, even if he cannot be the same as his namesake in v. 1, 506, where the phrase used on his statue-base ἀξίως τῶν εὐτυχεστάτων καιρῶν seems to indicate a date under M. Aurelius and Verus.<sup>1</sup> For Ὀνασικλείδας, whom we found as Eponymos above, in A 9, see my comment (*ad loc.*). Δεξιμαχος must be distinguished from Δ. ὁ καὶ Νεικοκράτης in A 9, *init.*, but may be the Eponymos of v. 1, 290, where the victor is κάσεν to Alkastos, and therefore (not impossibly) may date from a year little later than Alkastos.

C 1. This list of twelve names followed by those of three officials must be the end of a list of the Gerousia, which began on a companion block on the left. Few of the names are familiar, but the associations, as far as they exist, are with persons of the reign of Trajan or even earlier. The list must be somewhat earlier than that of the Gerousia under Γ. Ἰούλιος Ἀγησίλαος (E 2, below), as Σίτιμος Πρατονίκου, in l. 3 of this list, is there πρέσβυς Γερουσίας. We have already found him as γραμματεὺς Βουλᾶς under Eukletos, B 4, above.

Δαμίας Ἀρχιάδα also appears below in E 2 under Agesilaos, and is a Nomophylax under Philokratidas (v. 1, 80, l. 4). Πασικλίδας Βιοδάμου is perhaps a descendant of Βιόδαμος . . . φάνεος, in v. 1, 93 (first century B.C.). Of the remaining persons, Φιλοκράτης Φιλοκλέους can hardly be identified with the boy of the same name who is in addition styled Ἀγησιλάω τῷ Νεόλα κάσεν, and was victor in the καθθηρατόριον in the year of Eukleidas (v. 1, 278), if we identify his Agesilaos with the Eponymos of E 2 below, and maintain the original assumption that a man was styled, from boyhood, κάσεν to an Eponymos. Either then there were two persons named Φιλοκράτης Φιλοκλέους, or two Patronomoi named Agesilaos, or—and this is not after all impossible—the old theory of the meaning of κάσεν must be given up.<sup>2</sup>

Ἀγησίνικος Νεόλα seems likely to be brother of Ἀγησίλαος Νεόλα, mentioned above. Δαμοκλῆς Καλλικράτους is perhaps father of Καλλικράτης Δαμοκλέους, an Ephor in the year of Hadrian (v. 1, 1314, II, l. 3), and not impossibly father of Δαμοκλῆς ὁ καὶ Φιλοκράτης, whom we have already discussed. The γραμματεὺς Βουλᾶς, Πολύευκτος Σιμήδου, must be a relative, perhaps the father, of Γ. Ἰούλ. Σιμήδης Πολυεύκτου, whom we find in v. 1, 507.<sup>3</sup>

<sup>1</sup> See note *ad loc.* I am not convinced that this absolutely proves the later date.

<sup>2</sup> I hope to re-examine this question on some future occasion.

<sup>3</sup> There is no need to date him (with Kolbe) to the end of the second century.

None of the other persons can be identified, and several of the names are hitherto unknown at Sparta, viz. Γραφικός, Βυζάντιος, Θέλων, and Κεχαρισμένος. The first of these is common at Athens under the Empire (cf. *I.G.* iii., Index, about a dozen times.)

C 2. From its position, this list of Ephors must also date from the time of Trajan, which makes it impossible for us to identify the Eponymos Spartiatikos with (P. Memmius) Spartiatikos whom we find in v. 1, 85 (cf. 71, III. 1. 1), and who belongs to the reign of Antoninus Pius.

He may very well be Τ. Κλ. Σπ., son of Brasidas, who is not hitherto known as Eponymos, but may have served early in the second century, cf. v. 1, p. 131 (*stemma*). Of the Ephors, the only one recognisable is Πωλλίων 'Ρούφου, who must be identical with Γ. 'Ιούλ. Π. 'Ρ., who is Secretary to the Boule in the year of Philokleidas (v. 1, 97, l. 25). The names Θεοκλύμενος and Κλύμενος are new at Sparta.<sup>1</sup> Φίλιππος Σωκράτους is only the second Spartan known to style himself πλ(ε)ιστονόκης, the first being P. Ael. Damokratidas, to whom some half-dozen inscriptions refer (cf. v. 1, Index vi. 3, *s.v.*).

C 3. (α) The Patronomos must be Δεξιμάχος ὁ καὶ Νεικοκράτης of A 9, *init.*, who, we saw, is to be dated to the reign of Trajan. Of the Ephors, Μενεκλῆς Κλεοδάμου may well be the former Eponymos, whose year fell in ca. 97 A.D. (cf. v. 1, 667, etc.); Τ. Κλαύδ. 'Αγαθοκλῆς must be distinguished from the later M. Κλαύδ. 'Αγαθοκλῆς, Ephor in v. 1, 59, and Nomophylax in v. 1, 65. For 'Αντίπατρος, to whom he was κάσεν, see above, A 9, l. 5; and for another κάσεν of his, Διοκλῆς (Διοκλέους), B 1 (γ).

The others are unknown, and Deinokratidas is not previously known at Sparta.<sup>2</sup>

C 3. (β) The President of the Board is presumably P. M. Deximachos I. (cf. v. 1, p. 117, *stemma*), father of P. M. Seidektas, who was Eponymos in the time of Hadrian (above, p. 188). Of the others, all are hitherto unknown, unless—as is not unlikely—Δίων (Δίωνος) is the same as Π. Αἴλιος Δίων, who is Ephor (under Damokles)<sup>3</sup> in v. 1, 65, l. 10. The meaning of l. 7 is mysterious, unless we are to infer that Deximachos was the Βουαγός of his year, and that the other members of the Board were his συνέφηβοι, which would tend to overthrow the accepted theory that a Spartan was συνέφηβος to the Eponymos. This complicated question must be passed over for the present, and could only be discussed in connection with the interpretation of κάσεν.

C 4. Unluckily too much is lost, through damage to the stone, for us to restore what is an unusually interesting passage in ll. 2–3. The use of ἐφ' ὧν shews that two Eponymoi are concerned, presumably because the Biduoi in question held office for two successive years—a practice for which we have

<sup>1</sup> Cf. Θεοκλύμενος, the Homeric seer, and as a name in the Imperial period, Τ. Κλ. Θεοκλύμενος on a tomb at Rome, *C.I.G.* 6606. Κλύμενος is found at Kos, Paton-Hicks, *Inscript. of Kos*, No. 10 (= *G.D.I.* 3624) b, l. 72; at Orchomenos, *I.G.* vii. 3224; and cf. Κλυμενίδας at Knossos, *Syll.*<sup>3</sup> 720, ii. 721, l. 55.

<sup>2</sup> I cannot trace the name elsewhere; Δεινοκράτης is not a rare name.

<sup>3</sup> See 2 (β) below, enabling us to restore his name as Eponymos here.

no certain parallel.<sup>1</sup> We have an approximate indication of the original length of ll. 1-5 as consisting of not less than thirty-four letters, perhaps a few more, to judge by l. 5; but even so the sense of ll. 2-3 is irrecoverable. Whether we should read *πάν τ[ὸ - - or πάντ[ες - -* is quite uncertain; in l. 3 apparently *ἐνέ - (μετέ -)βησαν Διονυσίδες δεκαδύο δε - - -* and finally *- - νου*. The Dionysides must be the maiden votaries of Dionysos whom we know from Pausanias to have worshipped at the shrine of D. Kolonatas, and competed in a foot-race in connection with the festival.<sup>2</sup> He, however, expressly mentions their number as having been eleven, usually regarded as having consisted of ten and a leader.<sup>3</sup> Why twelve are mentioned here, and exactly what they did, is an insoluble problem. We must note, moreover, that both in Pausanias and in Hesychios they are called *Διονυσιάδες*, which seems to indicate an error in the engraving of our stone. I have no suggestion to make for completing the phrase, nor for the word ending in *- νου*.

*Στέφανος*, the President, is not known, nor is *Εὐδαμίδας Ἀγαθοκλέους ὁ καὶ Πο . . . . . τομ-*, for whom the '*signum*' is not easy to recognise. Nor can we identify *Καλλικράτης Ἀρχίππου*, though he might be son of an Archippos, who is Nomophylax under P. Aelius Dionysios in v. 1, 82 (early in the reign of Hadrian).

The last three names, together with that of the *γραμματεὺς*, are continued below, on block B 4, which indicates that it was not engraved at the time they engraved the course above. *Νικοκράτης (Νικοκράτους) Σιμήδει κάσεν* is also known as *πρέσβυς σφαιρέων* in v. 1, 674, l. 3, and as *πρ. Γεροσσίας* in the year of P. Memm. Pratolaus (v. 1, 101). His namesake, N. *Νικάρχου* (an almost certain restoration), is *Γεροσσίας* in v. 1, 103, l. 13 (perhaps about the end of Trajan's reign). The other persons are quite unknown.

C 5. We cannot restore the name of the subject of this *cursus*. For the Eponymoi, see my notes on B 9, whence it will be clear that this *cursus* belongs, like it, to the end of the reign of Hadrian, and the early years of his successor. In l. 5 there seems just room to complete the name [*Ὀν*] *ασικλείδας*, whom we have seen above as following soon after Theophrastos; *Λυκοῦργος θεός* is of the utmost interest, for it proves beyond question that the Eponymos of the name, known already to have held office not later than the middle of the second century, was after all the Divine Lycurgus. A list of Ephors and Nomophylaxes of this year is already known (v. 1, 66; duplicate list of former in 67), from the contents of which, though mutilated, we can be certain that the same official year is referred to as in our present text. In v. 1, 66 one of the Ephors is *Νεικάσιππος Εὐημέρου*, who appears in v. 1, 59 as Nomophylax in the year of Meniskos (v. *supra* B 9), and it accords with the usual practice

<sup>1</sup> *Χάρης (Χάρητος)* in B 8 refers to his having been *βίβειος δῖς, πρέσβυς γενόμενος ἀπαξ* (but not necessarily in consecutive years).

<sup>2</sup> iii. 13, 7; Nilsson, *Griech. Feste*, p. 298; Wide, *Lak. Kulte*, p. 160.

<sup>3</sup> Hitzig-Blümner suspect (rightly in my opinion) a disturbance of the text here, as the phrase *τὰς δὲ ἄλλας* is not intelligible as it stands.

for an Ephor to have been Nomophylax a few years earlier. It is also now clear that the year of Lycurgus mentioned in A 3-5, l. 2, cannot possibly be the same as that here under consideration, for we saw that all the chronological associations of the persons found in that list agree with the date of Trajan for it, and the Lycurgus there mentioned must have held office six years earlier (at least) than L. Volussenus Aristokrates, who is Eponymos therein.

C 6, 7. A list in three columns, much damaged at the top of each, which runs across two blocks, the second column astride the joint. From cols. II and III we find that this is a duplicate, as far as it goes, of the list of Gerontes, from which the first six names are omitted, in v. 1, 20 B.

We can thus restore the first three names of our second column, and in turn add five names to those there lacking. Unluckily we still lack the name of the Eponymos, but the fresh evidence all confirms his date as falling in the reign of Trajan, and between the years of Philokleidas (E 1) and Aristokrates (A 3-5).

Col. I, l. 1, hopeless. L. 2, Α. Κανείνιος . . . . . δας, το γ' is not restorable. The only bearers of the *nomen* Caninius are named Aristonikos and Euporos (v. 1, p. 58, *stemma*), and we must now add Γν. Κανίνιος Πολλίας in D 3, below. In l. 3 traces of the initial Α indicate the restoration 'Α[ρμ]ό[νικος], the same man who appears, without patronymic, in v. 1, 97, l. 15. The alternative Δαμονίκης must be ruled out, as he is found as Nomophylax in 20 B, l. 10, and obviously could not be simultaneously one of the Gerousia. This involves our distinguishing this Tib. Cl. Harmonikos from the son of Pleistoxenos, who is honoured in v. 1, 485.<sup>1</sup> Καλλικράτης Νεικάρχου is likely to be brother of Νικοκράτης Νεικάρχου, whom we have met with as Biduos in C 4, above, and one of the Gerousia in v. 1, 103, l. 13. Ἀλεξίμαχος Σωτηρίχου is likewise a member of the Gerousia in v. 1, 97, l. 16, for the first time, thus confirming that this list is a trifle later than the other. Θεόδωρος Θεοκλέους is well known, as son-in-law of the Patronomos Philokratidas (v. 1, 481, cf. 80), and as a member of an unidentified Board (*ibid.*, 147); moreover, we find him as Ephor under Ἰούλιος Κλέανδρος in E 5, below.

For the remaining names, of which the order agrees exactly with that in 20 B, from Χαλείνος onward, there are a few small points to note :

Παρδαλᾶς Θεοκλέους (brother of Theodoros?) is here τὸ β'.

Νεΐκιππος (Νεΐκιππου) is here Εὐρυκλεΐ κάσεν. (For another κάσεν of his see v. 1, 103, l. 8, Ἀριστομένης (Ἀριστομένους).)

Κλέων (Κλέωνος) is here, as in v. 1, 99, l. 6, Τεισαμενῶ κάσεν.<sup>2</sup>

Ἰεροκλῆς (Ἰεροκλέους) is here Ἀττικῶ κάσεν, but in v. 1, 97, l. 21 appears as Ἐνυμαντιάδα κ., presumably by a confusion with the previous entry.

For further items in the career of Aristonikidas son of Mousaios see above, B 4 (γ), B 5, B 7.

<sup>1</sup> Also found in 275 as Deputy-Patronomos, and honoured in 480. Α Τι. Κλ. Δαμόν(ε)ικος appears in E 1, l. 13 below.

<sup>2</sup> For another κάσεν of Tisamenos see v. 1, 103, l. 12 (Σωσίβιος <).



A 9 above, but the other Philonidas is not known. Φιλοκλῆς (Φιλοκλέους) we know also as Ephor under Cas(cellius) Aristoteles, v. 1, 69, 70, 71 (cf. E 7, below), where we learn that he was also κάσεν to Μνάσων and Δυσίμαχος. Εισιγένης Στρατονείκου is unknown, neither name occurring in v. 1; for names derived from Isis, at Sparta, cf. Εισίων, v. 1, 199 B. Γοργίων Κλεοβούλου is πρέσβυς νομοφυλάκων, under the same Aristoteles, in v. 1, 69, 71, l. 23 f.; Ίούλιος Πρόκλος is unknown. The Secretary, P. Memmius Damares, is almost certainly the son of P. M. Sidektas, Eponymos under Hadrian (see B 9, l. 1, and cf. v. 1, 536), and himself Ephor under Eudamos (v. 1, 61).

C 11. It is interesting to observe that Biadas here is given his *praenomen* and *nomen*, though they are omitted from the previous list. The origin of Avidius in this connection is attributed by Kolbe (v. 1, 663, à propos of Γ. Ἀβίδιος Ἀγαθάγγελος) to C. Avidius Nigrinus, who was, it seems, in charge of Achaia under Trajan, and later took a prominent part in the conspiracy against Hadrian in 118.<sup>1</sup> His brother T. Avidius Quietus was also *proconsul Achaiae*, apparently in 95 A.D.,<sup>2</sup> but in view of the *praenomen*, the Spartan Biadas is likelier to derive his citizenship from the later Governor, C. Avidius Nigrinus.

Several of the Ephors are already known, though we do not meet with the first name, for certain, elsewhere. I suggest, however, that Εὐβαβερύσκος Διογένους may be identical with the Nomophylax (*anni incerti*) in v. 1, 90, where we have Εὐβαβε --; and we may compare, as a possible relative, Eubaberos in v. 1, 154. Δαμόνικος (Δαμονίκου) τοῦ Εὐτύχου is ἔνσιτος (ἐπὶ Δαμοκλέους) in v. 1, 65,<sup>3</sup> Γερουσίας (*anni incerti*, v. 1, 112, l. 5), and πρέσβυς νομοφυλάκων under Memmius Spartiaticus in v. 1, 85. Κλαύδιος Ἀριστοτέλης is Eponymos in v. 1, 68, and πρέσβυς γερόντων, ἐπὶ Τιμομένου[ς?], in 109; he must not be confused with Κασ(κέλλιος) Ἀριστοτέλης, for whom see E 7, below. Εὔδαμος Μενίσκου, hitherto unknown, may be brother of the Eponymos Meniskos (above, B 9 and C 5). Finally, Καλλικράτης Εὐδαμίδα ΜΩΛΟΧΙΟΣ is a familiar puzzle. He is known from v. 1, 74 (a list of Biduoί?) without his title, and from 85, ll. 13 ff. as Kall. Eud. ΜΩΛΟΧΙΣ (in a list of Nomophylakes just referred to, of whom Damonikos is President). We at any rate learn that Μωλόχιος is the more correct form of the word, but I can make no confident suggestion as to its meaning.<sup>4</sup>

From the position of the text, it seems that a decision was taken not to carry the inscriptions further eastward, and consequently it does not mean

<sup>1</sup> Cf. A. von Premerstein, *Die Attentat der Consulare gegen Hadrian* (Klio, Beiheft viii.).

<sup>2</sup> *Syll.*<sup>3</sup>, 822, notes 1 and 2; cf. 827, note 1.

<sup>3</sup> See No. 2 (β), below.

<sup>4</sup> We seem to get no help from Suidas, who says, 'Μωλόχιον, λαχανηρὸν γένος'; nor from Hesychios, who, *s.v.* μωλύχιον, says, 'ἔθθα Λυκοῦργος τὸν Κορυνήτην ἀνείλε τόπος'; nor again from the Arcadian festival Μώλεια, Schol. *ap.* Apoll. Rhod. *Arg.* 1, 164. Is the connection rather to be sought in the root μωλυ—(cf. Hesychios, 'μωλύεται = γηράσκει,' and 'μωλυρὸν = νωθρὸν, βραδύ') and -λόχος, *i.e.* 'late-born' or 'posthumous'? It is clearly not a *signum* or alternative name, but some distinctive title. (*Dijudicent periti!*)

that these two lists of the year of Biadas are the latest of the series. In fact, among the fallen blocks from the west end of the wall is a list of later date (E 7, Ephors under Cascellius Aristoteles).

D 3. (D 1 and 2 are blank.) Γν. Κανίνιος Πολλίας is here met with for the first time. For Caninius, a rare *nomen* at Sparta, cf. C 6 above. Πολλίας is even rarer (once only, in v. 1, 212, l. 14, an early list).

The Patronomoi are all known, but raise an interesting question, namely, that of the date of Καῖσαρ, *i.e.* Hadrian. We must first compare this series with that in A 9, above, where we have Pratonikos, Damonikidas, Polyeuktos, Aristokles, etc.; and with v. 1, 40, where we have Pratonikos, Damonikidas, Polyeuktos, (Jul.) Sosikrates, and Pasikrates; and then with v. 1, 42, which gives us Perikles, Pratonikos. We can to some extent re-establish the series, thus: Perikles, Pratonikos, Damonikidas, Polyeuktos, Aristokles, Caesar, Sosikrates, Pasikrates, the relative order of the last four being conjectural. Other names have to be fitted in, but need not concern us now.<sup>1</sup> In any case it is plain that in our present text the order is wrong as between Polyeuktos and Damonikidas, and that therefore Pollias was Biduos before he was Γερουσίας τὸ β'. It is further clear that this series belongs to the first quarter of the second century, and not, as I once tried to prove, to the third quarter (B.S.A. xv. 59, cf. v. 1, 40, note).

The date of Hadrian's patronomate is a vexed question, which our new text does not much elucidate. He is referred to in this capacity in v. 1, 32, 33 and 1314, and now here, but in no case can we confidently place him in the series. Kolbe is perhaps right in making him act as Eponymos on one of his two visits to Sparta (125 and 128), but I am not even now convinced that he may not have been elected early in his reign.<sup>2</sup>

E 1. This gives us another copy of the first half only, of the list of Γέροντες ἐπὶ Γ. Ἰου(λίου) Φιλοκλείδα, which we have already in v. 1, 97. As the latter is damaged, we can correct some of the restorations which are mistaken.

L. 2, Διοκλείς for Διο[φάν]ης; l. 3, Τιβ. Κλ. Νικ[ιππί]δας should be Νικ[οκλί]δας; l. 8, Σώανδρος Τρύφωνος for Τ[ιμί]ωνος. L. 12: we have here Ἀριστοκράτης Καλλικράτους, but in 97, Ἀριστοκλήης; the latter perhaps is more correct, as in l. 24 we have Ἀριστοκλήης Καλλ. νεώτερος. L. 13 can now be restored as Τ. Κλα(ύδιος) Δαμόνεικ[ο]ς (probably not the Τ. Κλαύδιος Δαμονίκης of v. 1, 20 B, l. 10 unless there is an error of the engraver).

Note also that only three members have recorded after their names the number of times they had served, whereas in 97 nearly all those in their third and second years—and one in his first—add the numeral after their name.

E 2. The Eponymos Γ. Ἰούλιος Ἀγησίλαος is doubtless the man known as ἀγωνοθέτης in *ca.* A.D. 97 (v. 1, 667), and to whom Φιλοκράτης Φιλοκλέους is κάσεν (v. 1, 278); the latter is probably Μ. Ἀνθέστιος Φ. in l. 4 of our present

<sup>1</sup> See above, p. 178.

<sup>2</sup> As I tried to show, B.S.A. xiii. pp. 200 ff., esp. p. 205 f.

list, and father, without doubt, of Δαμίων, who is a boy-victor under Lakon the younger (v. 1, 281). We have already found him as a member of the Gerousia in C 1, above, in a list which must be slightly earlier than ours.

Σείτειμος Πρατονείκου has occurred already, as γραμ. Βουλῆς ἐπὶ Εὐκλήτου (B 4 a), and in the Gerousia, with Philokrates, in C 1 (q.v.). Κόϊντος (Κοίντου) Μενεκλεί κάσεν is Ephor under Gorgippidas below (E 4), but otherwise unknown. Menekles here concerned must be the Eponymos of v. 1, 567, and presumably in 78, l. 3 f.; in 277 we have another κάσεν of his.<sup>1</sup>

Θεογένης (Θεογένους) κάσεν to Aristokrates and Damares is found here, and in E 10, below, a list of Biduoi, where he is only Ἀριστοκράτει κ. (not also Δαμάρει). It is perhaps the same man who is Ἀριστοκράτει κάσεν in the list of Nomophylakes under P. Ael. Dionysios (v. 1, 82, ca. the middle of Hadrian's reign). Aristokrates will be, therefore, the Eponymos found in v. 1, 32 B, l. 6 f.<sup>2</sup> Whether Damares is L. Volussenus D. or P. Memmius D. is hard to decide.<sup>3</sup>

Λ. Ἀπρώνιος Ἀκίνδυνος in v. 1, 55 may be son of this L. Apr. Praximenes, and a later descendant might be L. Apr. Euelpistos (v. 1, 564, l. 8), but otherwise the *nomen* is not found at Sparta. For Δαμέας Ἀρχιάδα, previously Γερουσίας in an earlier year, see C 1, above.

E 3. A much-damaged block, with a blank portion on left, and damaged above. It has an *anathyrosis* .16 m. wide, distant (on centre) .61 from r. end. Its identification as from a list of Gerontes is not quite certain. L. 1, Εὐδαμος Σ not identifiable, as the name is common. L. 2, Κλαύδιος Ἀγήμων, ἀγωνοθέτης in A.D. 97 (v. 1, 667), and apparently πρέσβυς (ἐφόρων) in v. 1, 58. L. 3, T. Κλαύδιος Ἀρμόνικος, if correctly restored, is one of the two namesakes whom we mentioned above, C 6-7, l. 3. L. 4, Καλλικράτης Δαμονίκου appears also in v. 1, 80 B, l. 7, as Nomophylax in the year of Philokratidas (under Trajan, or just before?). I cannot account for the φ before his name, unless it be really the remains of Φ for [γρ(αμματεὺς) Β]ου(λῆς). L. 5, Sosidamos is probably the νομοδέκτης whom we met with in A 3-5 and B 4 (γ). I cannot elucidate the symbols which follow his name. In l. 6, Εὐδόκιμος Πρατομηλίδα may be presumed to be brother of Τιβ. Κλα. Νεόλαος Πρατομηλίδα, γραμ. Βουλῆς in C 7 (γ), above. The κῆρυξ, Νικήφορος Νικοστράτου is the same as in B 1 (a), above.

E 4. Gorgippidas, in whose year Νεικίας Ἀριστοκρατίδα and his colleagues were Ephors, is hitherto unknown as Eponymos, and apparently cannot be identical with either of the other bearers of the name (*I.G.* v. 1, 94, l. 18—too early; 109, l. 16—too late?). Nor can I trace the πρέσβυς, Νεικίας. In l. 3, T. Τρεβελληνὸς Μενεκλῆς Ἀρέος, whom we might expect to be son of T. Τρ. Ἀρεὺς Πολεμάρχου in v. 1, 20 B, l. 7, is only known from B 3 above. The latter,

<sup>1</sup> Πρῶμος Νηρέος, twice victor at the Orthia Sanctuary.

<sup>2</sup> And presumably L. Volussenus Aristokrates of A 3-5 above.

<sup>3</sup> Preferably the latter, as we have no knowledge of any Spartan having been κάσεν to a father and son together.

being *πρέσβυς ἐφόρων*, might have served in that capacity within quite a few years of his son being an ordinary member of the Board. *Κοῖντος* (*Κοῖντου*), whom we have just had as *Γερονσίας τὸ γ'* under Agesilaos (E 2, l. 3) must have held these offices within a few years of each other, though we cannot tell in which order. *Δαμοκράτης Φιλέρωτος* is known only as having been *Γερονσίας τὸ γ'* under Philokleidas (v. 1, 97 = E 1, l. 6). Finally, *Λάμπις* is probably the Eponymos of v. 1, 33 (just before Hadrian), and 137, l. 16. It is accordingly clear that Gorgippidas is to be placed in the series of Eponymoi not far from Philokleidas and Agesilaos, soon after the beginning of the second century.

E 5. Ἐφοροὶ ἐπὶ Γα. Ἰουλίου Κλεάνδρου. The Eponymos may well be the father of Ἅγις Κλεάνδρου, to whom the victor Damion, son of Antistius Philokrates in v. 1, 281, is *κάσεν*; this would make their fathers approximately contemporary. The only other known member of this Board is Θεόδωρος Θεοκλέους (*Γερονσίας τὸ β'* in C 6, l. 7 = v. 1, 20 B, above, *q.v.*).

Ἡρᾶς, father of Aristokrates, is only found once, for certain, in *I.G.* v. 1, 1398, l. 82 (at Koroneia); the name is paralleled by Ἄρτεμᾶς (No. 9, below), Ἄσκληπᾶς, Ἡρακλᾶς, etc., which are known more frequently in Laconia and elsewhere.<sup>1</sup> Πρατόνεκος Σεΐτιμου might be father, rather than son of Σεΐτιμος Πρατονείκου, in B 4 (a), etc., above. The *κῆρυξ*, Μάξιμος, is also unknown.

E 6. The remains preserved, with the unusual name *Κ. Βεΐβιος*—in the last line—make it certain that this fragment is from a list of the Ephors under G. Julius Philokleidas, of which we have already two examples, in v. 1, 51 and 52. Note that the engraver has had to add the *ε* or *ι* later, and that of the previous copies of this list, one spells the name *Ούίβιος*, the other *Βεΐβιος*. The names being already known, further comment is superfluous.

E 7. Enough is preserved to prove this to be the right-hand portion of the list of Nomophylakes in the year of *Κασκέλλιος Ἀριστοτέλης*. We have a copy already, in v. 1, 69, but learn here for the first time that his *nomen* was *Cascellius*, the abbreviation *Κασ.* having been previously taken for *Κάσσιος*. We have no other Spartans who bear this rare name, the origin of which is not easy to explain.<sup>2</sup> In connection with the name *Perikles* in l. 6, Mr. Tod has pointed out (*J.H.S.*, xxxiv (1914), p. 61) that the abbreviation  $\overline{\text{P}}$  in v. 1, 69, l. 34 and 71 b, l. 37, should be expanded to *Πομ(πήϊος)* or possibly *Πομ(πώνιος)*, not *Πό. Μέ(μμιος)*.

E 8. None of the names of this list of Nomophylakes can be completed. In l. 2 we should expect six letters to be lost before *-στρατος*, but it is hard to find a suitable name; whereas many names so terminating, and with five letters missing, can be supplied (*Ἀγησίστρατος*, *Καλλί-*, *Μνασί-*, *Νεικό-*, for example).<sup>3</sup> In l. 4 we must avoid restoring *Δαμόνικος*, as he is *πρέσβυς*

<sup>1</sup> Ἡρᾶς, at Tenos, *I.G.* xii. 5, 875, l. 23 (third century B.C.).

<sup>2</sup> No likely clue is afforded by the *Cascellii* in *Prosop. Imp. Rom.* There is also a *Κασκέλλιος Ποντικός* at Ephesus in A.D. 120, *Syll.*<sup>3</sup>, 833, l. 14.

<sup>3</sup> The letters may have been spaced wider than in l. 1.

νομοφυλάκων in v. 1, 85, which may be much later than this stone. (Had he possibly a grandfather of the same name?)

E 9. This cannot be the beginning of the previous fragment, as the type of lettering is different.

E 10. The Eponymos must be P. Memmius Deximachos I (v. 1, p. 117, *stemma*), the father of the Eponymoi P. Memmius Sidektas and Pratolaos II, not hitherto known as Eponymos. If we date him a generation before Sidektas (*i.e. ca.* 95–100) we shall not be far from the truth; and confirmation is furnished by our finding that Ἀριστονικίδας Εὐτυχίδα, the πρέσβυς βιδέων here, is Γερουσίας τὸ γ' in v. 1, 97, l. 5; and also that the last name on the list, Διογένης (Διογένους), is one of the Gerousia in the year of Agesilaos, E 2, above, both of which lists are likely to be slightly later than our present list. Νικανδρίδας Εὐνόου is altogether unknown. Lines 5, 6 were never inscribed; for another list left partly blank, see B 1 (γ), above.

E 11. The identification of this as a list of βιδνοί is merely tentative, and rests on the hypothesis that the name in l. 5, which ends in -χρύσου, was that of Πωλλίων Ἰσοχρύσου, not unlikely in itself, as names with a similar ending are very rare. Accepting this, we find that a similar length of line is given by restoring Εὐκλείδας Δεινάκωνος in l. 3, which is tempting, in view of the rarity of genitives ending in -κωνος among our names. Now both these men are known already as Ephors, the former in v. 1, 51 under Philokleidas, the latter (πρέσβ. ἐφόρων) under Atticus, in v. 1, 62. Even if the latter text be some twenty years later, it does not offer a fatal objection, as the President of the Board of Ephors would be a person of very senior standing. The restoration ἔφοροι not being available, βιδνοί seems preferable to νομοφύλακες, as we have only eighteen or nineteen letters to supply before ὦν πρέσβυς, which leaves only an impossibly short name-space after ἐπί. Accepting this rather bold but not improbable conjecture, we should date this text also to the reign of Trajan, in its early years.

E 12. This is the only certain *cursus honorum* found among the fallen blocks. Ἐπάγαθος Σωκράτους, to whom it refers, does not figure on any of the stones, either *in situ* in, or fallen from, this wall, but may well have appeared in some lost list. We only know him elsewhere as πρέσβυς σφαιρέων in v. 1, 676, under Agathokles son of Kleophantos. His date seems to be in the reign of Trajan (Kolbe, *ad loc.*) or perhaps a few years earlier. The Eponymoi under whom Epagathos held his posts are, with one exception, familiar names. Δεξιμάχος is probably the same as P. Memmius D., whom we have above in E 10, for he cannot be identical with Δεξ. ὁ καὶ Νικοκράτης in A 9, as in the list of Nomophylakes ἐπὶ Νικοκράτους (C 3 (β)), Epagathos does not figure. Χαρίζενος is presumably T. Flavius Ch., known as Eponymos in v. 1, 34, l. 6, and as Athlothetes in *ca.* A.D. 97 (v. 1, 667); cf. also 467 and 476. Μνάσων appears in v. 1, 44 just before Julius Eurykles, and we have the Gerontes (?) and Sphaireis of his year in v. 1, 98 and 675 respectively. Στράτων is new as Eponymos, but may well be Στρ. Ξενομένους, Γερουσίας τὸ γ' under Ti. Cl.

Aristoboulos (v. 1, 102, l. 5). Πασικράτης can hardly be different from the man under whom Agathokles's long *cursus* begins, in 32 A; he held office in, or at least close to, the year A.D. 125 (see above, p. 195). Epagathos's career thus falls in the later years of Trajan, and early years of Hadrian.

E 13. Ἀλεξίμαχος Σωτηρίχου is found also in C 6, col. I, as Γερονσίας τὸ β', but it is not easy to account for his name here in isolation, unless it forms the end of a list which has overflowed from some other stone. (Can it be an unfinished continuation of E 1?.)<sup>1</sup>

E 14. Restoration hopeless, as we have no clue to the amount which must have been inscribed on a (lost) adjoining block on the left. Σύνարχοι, which we may safely restore in l. 2, rarely figure in this series, but we may compare B 1 (β), and No. 9, below, both relating to Boards of γυναικονόμοι. Perhaps this fragment should be restored on the same lines.

E 15. No name can be restored with certainty.

E 16-22. None of these can be restored, nor plausibly connected with any other fallen blocks or fragments.

E 23. Undoubtedly belongs to the wall, though found a few metres inside it, in debris above the lower seats. Assuming that six or seven letters are lost on the left from the two last lines, the restoration suggested for them seems fairly certain. Otherwise it seems impossible to account for the letters *σαρ*, and we know that the title φιλόκαισαρ καὶ φιλόπατρις was borne by members of this family, among many others (cf. v. 1, p. 117, *stemma*, and, *ibid.* 537, a statue-base to the son of the man whom I here restore). In l. 6 Φιλοκράτης Διογένους is doubtful, as his date is perhaps too early for him to have been a colleague of Pratolaos (he is Ephor under Philokleidas, v. 1, 51, and E 6, above).

E 24. Left-hand side of a block, badly damaged; enough remains to shew that it belonged to our series, and contained part of a list of Gerontes.

E 25. This is the first occurrence at Sparta of a Brasidas with the *nomen* Pompeius, as Claudius is the gentile name usually found in that family. The only persons of the name Brasidas who are known as Eponymoi are in v. 1, 71 B, l. 21 (no *nomen*), 46, and 310, with the *nomen* Claudius. It has always been assumed that the man in 71 is another of the Claudii, but perhaps this is erroneous, and should permit us to identify him with our new-found S. Pompeius Br. If so, this stone will date from about the middle of the second century.

E 26. Κλεόνικος is a very rare name at Sparta, and no Eponymos so called is known. In l. 2, perhaps Ἀριστοκράτης Ἡρά, as in E 5 above. L. 3 is blank, and l. 4 not to be completed with confidence. In l. 5 a safe restoration is Φιλοξενίδας Ἀριστοδάμαντος, whom we know as Γερονσίας in v. 1, 99 and A 3-5 above, and Ephor (?) in 147, l. 1. In E 6, ll. 2, 3 and v. 1, 51, ll. 8-12, the brothers Ἀλεξίς and Πασικλῆς Φιλοκράτους are Ephors together under Philokleidas, the former being President. The last line is not to be completed with certainty.

<sup>1</sup> For we know that he was a member of the Gerousia under G. Julius Philokleidas (v. 1, 97, l. 16); cf. C 6-7, above.

As there are six names, this list cannot contain Ephors or Nomophylakes. It presumably was one of Biduoi, and so Alexis and Pasikles would have held this post before being Ephors; thus Kleonikos must come before Philokleidas in the series of Eponymoi.

E 27. A hopeless fragment from the upper r. corner of a block. The Eponymos was one of the many bearers of the *nomen* Memmius.

From the places where these last three pieces were found, it seems probable that the western Parodos-wall was inscribed also. As stated above, no inscribed blocks, and indeed very few of the marble blocks at all, remained *in situ*.

2 (a-ε). Inscribed on upper surface of marble blocks forming the inner side (nearest the Orchestra) of the rain-water channel in front of the lowest seats of the *cavea*.<sup>1</sup> The inscriptions are numbered from left to right.

(a)

ΣΙΔΗΡΑΣ ΑΝΕΙΚΗΤΟ[ΒΙ]ΔΕΟΣ ΔΕΟΣ  
 ΕΠΙ ΛΥΚΟΥΡΓΟΥ ΕΦΟΡΟΣ ΕΠΙ  
 ΝΕΙΚΙΑ ΕΠΙΜΕΛΗΤΗΣ ΠΟΛΕΟΣ  
 ΕΠΙ ΔΑΜΑΡΟΥΣ ΓΕΡΟΥΣΙ[Α]Σ  
 ΤΟ Γ ΕΠΙ ΕΥΔΑΜΙΔΑ Ε  
 . . . . ΛΑΒΩΝ ΑΠΟ ΠΕΝΘΕΡ[ΟΥ]  
 ΑΙΤΕΝΘΕΡΑΣ

- (a) Σιδηρᾶς Ἀνεικήτο[υ βί]δεος  
 ἐπὶ Λυκούργου, ἔφορος ἐπὶ  
 Νεικία, ἐπιμελητῆς πόλεος (*sic*)  
 ἐπὶ Δαμάρους, γερουσί[α]ς  
 5 τὸ γ' ἐπὶ Εὐδαμίδα, ε  
 . . . . λαβὼν ἀπὸ πενθερ[οῦ]  
 [κ]αὶ πενθερᾶς.

<sup>1</sup> Cf. p. 125.

(β)

ΝΟΜΟΦΥΛΑΚΕΣ ΕΠΙ ΔΑ  
 ΜΟΚΛΕΟΥΣ ΤΟΥ ΚΩΝ ΠΤ  
 ΑΡΙΣΤΟΤΕΙΜΟΣ  
 ΜΚΛΑΥΔΙΟΣ ΑΓΛΘΟΚΛΗΣ  
 ΑΡΙΣΤΕΑΣ ΑΓΑΘΟΛΑ  
 ΔΗΜΕΑΣ ΛΜΛ ΑΝΤΟΥ  
 Σ( ) ΚΡΑΤΗΣ ΕΤΑ' ΙΤΟΥ

- (β) Νομοφύλακες ἐπὶ Δα-  
 μοκλέους τοῦ (Δαμοκλέους), ὧν πρ(έσβυς)  
 Ἄριστότειμος (Ἄριστοτείμου).  
 Μ(ἄρκος) Κλαύδιος Ἀγαθοκλῆς.  
 5 Ἄριστέας Ἀγαθόλα.  
 Δημέας Ἀμα[ρ]άντου.  
 Σωσ[ι]κράτης Ἐπα[φρο]δίτου.

(γ)

ΝΟΜΟΦΥΛΑΚΕΣ ΕΠΙ ΜΟΥΛ  
 ΠΙΟΥΛΦΘΟΝΗΤΟΥ ΚΩΝ ΠΤ  
 ΓΙΟΥΛΙΟΣ ΛΥΣΙΠΠΟΣ  
 ΓΓΜΞΜΜΙΟΣ ΛΑΚΩΝ  
 ΛΓΑΤΟΛΑ ΣΣΤΕΦΑΝΟΥ  
 ΝΕΚΟΥ ΑΡΜΟΝΕΣ  
 Ι ΓΝΕΡΛ

- (γ) Νομοφύλακες ἐπὶ Μ(άρκου) Οὐλ-  
 πίου Ἀφθονήτου, ὧν πρ(έσβυς)  
 Γ(άϊος) Ἰούλιος Λύσιππος.  
 Π(όπλιος) Μέμμος Λάκων.  
 5 Ἀγαθοκλῆς Στεφάνου.  
 Νε[ι]κό[μαχ]ος Ἀρμογε[ί]ο[υ].  
 [. . . . . ἰδα]ς Μεμεμά[χ]ο[υ].

(δ)

ΝΟΜΟΦΕΠΙΤΙΟΥ ΠΡΑΤΟ  
 ΟΙ ... Δ[ΙΟΥ]ΣΙΟΥ (?)  
 Ρ ... Σ ... ΟΥ  
 ... ΙΟΣ  
 Ο.

(δ) Νομοφ(ύλακες) ἐπὶ Γ(αίου) Ἰου(λίου) Πρατ το (?)  
 .... οι ..... Δ[ιου]σίου (?)  
 ..... ρ . ος ..... ους.  
 - - - - - (?)

(The other lines are completely obliterated.)

(ε)

ΝΟ. ΟΦΥΛΑΚΕΣ ΕΠΙ ΛΟΙ  
 ΣΤΑΤΟΝΟΜΟΥΝΤΣΥ Ρ  
 ΣΤΑΤΑΩΝ ΠΡΕΣΒ  
 ΑΤΘΟΚ ΗΣΕΠΙΟΚΗΑΤΟΥΣ ΔΑΜΑΡ  
 ΦΙΛΟΣΤΡΑΤΟ  
 Γ. ΣΜ. ΠΟΚΛΕΩΝΟ  
 ... Δ ... ΝΙΟ

(ε) Νο[μ]οφύλακες ἐπὶ Λ. Οὐ[ολοσσηνοῦ]  
 [Δαμάρου]ς, πατρονομούντ[ο]ς ὑ[πέ]ρ  
 [αὐτὸν Πρ. Μεμμί]ο[υ] Σειδέκτα, ὧν πρέσβ(υς)  
 Ἄγαθοκλῆς Ξενοκράτους Δαμάρ[ει κά(σεν)]?].

5 ----- ς Φιλοστράτο[υ].  
 ----- Σε[ί]πομπος Κλέωνο[ς].  
 ----- ιμο[νί]δ[α] -  
 ----- ρ - λιρ -.

(Lines 7 and 8 are most uncertain.)

(α) Neither of the names Σιδηρῶς<sup>1</sup> and Ἀνείκητος is hitherto known at Sparta. It is clear that the *cursus* is incomplete, as there is no mention of the first two tenures of membership of the Gerousia, and the references to other offices, e.g. that of Nomophylax, between the posts of Biduos and Ephor may well be omitted. The title ἐπιμελητῆς πόλεως(-εως) is rarely found, its only certain occurrence in the Spartan texts in *I.G.* v. 1 being in 32 A, l. 4 (Hadrianic age). The final entry, made doubtful by the worn condition of the stone, in l. 6, should presumably be read ε[ἰκόνα] λαβῶν, but the few surviving traces before the verb do not bear this out; no simple alternative suggests itself.

The Patronomoi bear well-known names, and for Lycurgus in particular we get fuller evidence for his place in the series, by combining this text with C 5 above, where, as we have seen, he figures as Λυκοῦργος θεός; and we must thus no longer suppose that there was a mortal Eponymos of this name in the mid second century.<sup>2</sup> Further indication of his date is given by the adjoining text (β).

For Nikias cf. v. 1, 37, l. 16; 38, l. 6. For Damares we seem to have a possible choice of names, for on our present evidence we should probably distinguish between Memmius Damares, known in v. 1, 38 (*init.*, with *nomen* restored), and 1314, l. 31 f., and D. Bruti f., *ibid.* 39, l. 21 and 162, l. 14 (restored). The former, who seems to have officiated after Hadrian (probably not in the following year?),<sup>3</sup> may prove too early for our purpose. Eudamidas, already known from v. 1, 64 and 71 B, ll. 2 and 15, can scarcely be placed earlier than A.D. 150, which would leave an unusually long gap after Damares, if he were little, if any, later than the year after Hadrian (say 130 at latest). These chronological intricacies cannot be discussed in full here.

(β) Another copy of this list is known, but lacks the name of the Eponymos, as the first line is lost, namely, v. 1, 65. As it gives also the list of Ephors under Damokles IV, it adds an interesting item to our sources for the prosopography of the period. In him we have clearly a son, hitherto unknown, of Δαμοκλῆς Δ. τοῦ καὶ Φιλοκράτους, for whose activities see above, B 4 (γ), in reference to the list of Ephors of his year.

As Aristotimos II is πρέσβυς ἐφόρων under Lycurgus in v. 1, 66, 67, we have good ground for dating Damokles, under whom he held the less distinguished presidency of the Nomophylakes, a few years earlier than Lycurgus. Of the Nomophylakes, little need be said, but it must be noted that Σωσικράτης Ἐπαφροδίτου cannot be rightly restored by Kolbe in v. 1, 90, l. 8, as this is a list of Nomophylakes from some other year, and the names of S.'s colleagues do not correspond; and we must not assume that he held that office on more than one occasion, for this is quite unparalleled in our records of this Board.<sup>4</sup>

<sup>1</sup> It does not appear among names formed from metals in Bechtel, *Historische Gr. Personennamen*; cf., however, Σιδηρεὺς at Teos, *C.I.G.* 3064, l. 1.

<sup>2</sup> Cf. p. 191 f.; as we have seen, the Lycurgus mentioned in A 3-5 may be a mortal.

<sup>3</sup> The appearance of the stone (v. 1, 1314) does not suggest necessarily a close sequence of the texts on it.

<sup>4</sup> We find a man serving more than once as βίδυος, e.g. 1, B 8; v. 1, 138, 140.

Note also that M. Claudius Agathokles is Ephor (previously?) in v. 1, 59, for which year Kolbe would restore Hadrian's name as Eponymos; though, as I have shewn above (p. 187), this is untenable, and we must restore [ἐπὶ Μενίσκου].

(γ) Aphthonetos, with or without his names of M. Ulpius, is a well-known Patronomos, dating from about the end of Hadrian's reign (cf. v. 1, 32, 34, 61, 104, 286, and *B.S.A.* xiii. p. 202 f.). We have the list of Ephors in his year (v. 1, 61), followed by scanty remains of, presumably, the list of Nomophylakes. After Νομοφύλακες ὡν πρέσβυς there is ιπ in the next line, which from its position will enable us to restore the name as [Γάϊος Ἰούλιος Λύσι]ιπ[πος]. The same letters in the following line shed no light, and still less does the solitary ω towards the end of the next line. But we have in addition a duplicate copy of the latter part of our list, also sadly mutilated, in v. 1, 157, which we may partially restore, with our new text to help, thus :

- - - Π(ό). Μέμμιος [Λάκων] - - ,  
 [Ἀγαθοκλῆς Στε]φάνου, Νεικόμαχ[ος Ἀρμονεϊκού],  
 . . . . . ἰδα[ς Μ]ενεμάχου.

In fact, it is not impossible that this is actually the lower half of v. 1, 61, in spite of the striking difference that, while the list of Ephors has each name in a fresh line, clearly the Nomophylakes did not have this arrangement. At any rate, if not the same stone as 61, there is no doubt that it contains remains of the same list as ours.

G. Julius Lysippos, President of the Board, must be distinguished from several contemporary bearers of the same name, viz. A. Γαίου, A. Μνάσωνος and A. Φιλοχαρείνου. He is, however, identical with the man who is known (v. 1, 486) to have been Gymnasiarch in A.D. 128 on Hadrian's second visit to Sparta, was Γερουσίας (τὸ β') under Ti. Cl. Aristobulos, and probably Patronomos shortly before our Aphthonetos, soon after 130 (v. 1, 34).

P. Memmius Lakon, hitherto unknown, may be a kinsman of P. Memmius Spartiatikos (v. 1, 85, etc.), as both Lakon and Spartiatikos are names well known among the descendants of the elder G. Julius Eurykles. It is not impossible that he was a son of P. Memmius Deximachos I, and thus brother of P. M. Seidektas, who was Patronomos in the reign of Hadrian (v. 1, 32 A); cf. the *stemma* of this family, v. 1, p. 117.

Ἀγαθοκλῆς Στεφάνου is well known, as we have his *cursus* in v. 1, 32 B, where his tenure of the office of Nomophylax under Aphthonetos is recorded. The remaining persons are not known to us previously except from v. 1, 157.

(δ) The name of the Eponymos is puzzling, for Πρατ το - - must be due either to abbreviation or dittography, and, moreover, no Eponymos of a name beginning with Prat- is known who has the *praenomen* and *nomen* of G. Julius. A possible solution is this: a Patronomos of the name of Pratonikos is known, at a date which would suit the present text (in v. 1, 40, 42, etc.). Assuming the second το to be superfluous, and reading his name here, we should have

to suppose he had Roman citizenship. If we go further and in v. 1, 42 make a small emendation, namely,  $\Gamma\text{I}\Theta$  for  $\mathbf{WO}$ , we should obtain the same *praenomen* and *nomen* for him as here, which will do away with the rather strange abbreviation for  $\pi\alpha(\tau\rho)\omicron(\gamma\acute{o}\mu\omicron\varsigma)$  involved by the traditional reading. The alternative, of an abbreviation in the name Pratonikos, *vel sim.*, seems most improbable, and we should presumably have to supply  $\tau\acute{o} \beta'$ , a further improbability.

The traces of the names of the Nomophylakes preserved need not delay us.

( $\epsilon$ ) The word *πατρονομόντος* being recognisable in l. 2 enables us to see that  $\Sigma\epsilon\acute{\iota}\delta\epsilon\kappa\tau\alpha\varsigma$ , whose full name we may restore as  $\Pi\acute{o} \text{Μ}\acute{\epsilon}\mu\mu\omicron\varsigma \Sigma.$ , acted as deputy for the man whose name has practically vanished in ll. 1–2. This gap I would tentatively fill as  $\Lambda. \text{Ο}\acute{\upsilon}[\omicron\lambda\omicron\sigma\sigma\eta\gamma\omicron\upsilon \Delta\alpha\mu\acute{\alpha}\rho\omicron\upsilon]\varsigma$ , who is not hitherto known as having been an Eponymos. For other examples of a deputy-Patronomos cf. v. 1, 275, 280, 291, 295, in the last of which L. Volusenus Aristokrates, son of the Damares here suggested, acts as deputy.<sup>1</sup> Seidektas is already well known, as Patronomos and in other capacities (v. 1, 32 A, 34, etc.), and seems, moreover, to have married the daughter of L. Volusenus Damares (v. 1, 470), which might well explain the latter's having chosen him as his deputy (cf. *stemma* in v. 1, p. 117).

Of the names of the Board, the only one already known is that of  $\Sigma\acute{\epsilon}\iota\omicron\mu\omicron\pi\omicron\varsigma \text{Κ}\lambda\acute{\epsilon}\omega\omicron\varsigma$ , who is Eponymos in v. 1, 32 B, 34, etc., and father of  $\text{Κ}\lambda\acute{\epsilon}\omega\omicron\varsigma \Sigma\epsilon\iota\omicron\mu\omicron\pi\omicron\upsilon$ , who was a Nomophylax under Ti. Cl. Atticus (v. 1, 62, l. 13). This would indicate that the present list must fall several years earlier than the Patronomate of Atticus, which cannot be later than A.D. 137 (cf. *B.S.A.* xiii. p. 202). In l. 5 the son of Philostratos cannot be restored as Onasikleidas, as we know from v. 1, 36 that he was one of the Nomophylakes under Kallikrates (*Ψούφου?*). In l. 7 we may have the remains of the name  $\text{Ε}\acute{\upsilon}\delta\alpha\iota\mu\omicron\gamma\acute{\iota}\delta\alpha\varsigma$ , as in v. 1, 128, 175, 672.

The general indications for the dating of these five texts are pretty conclusive, for ( $\beta$ ) to ( $\epsilon$ ) belong to the reign of Hadrian and the first few years of Pius, and ( $\alpha$ ) must be a few years later—perhaps just after 150. It is at any rate clear that they cannot have been engraved in succession from left to right, as ( $\alpha$ ) is distinctly later than the rest, and ( $\delta$ ) and ( $\epsilon$ ) rather earlier than ( $\beta$ ) and ( $\gamma$ ). If there is any system, it would rather appear that the order of engraving these texts ran from right to left, and it is fairly clear that they cannot belong to successive years, even as regards ( $\beta$ ) to ( $\epsilon$ ).

#### STATUE-BASES, ETC.

3 (2764). Plain base of white marble, built face upwards into the Byzantine wall parallel to the W. parodos. H. .39; br. .44; th. .26. Letters .034, slightly crowded on r., with slight *apices*.

<sup>1</sup> Restored by Kolbe, *ad loc.* The restoration is not, however, absolutely certain; cf. above, p. 175.

ΑΠΟΛΙΣ  
 ΛΕΥΚΙΟΝΚΑΙΣΑΡΑ  
 ΣΕΡΑΣΤΟΥΥΙΟΝ  
 ΑΡΕΤΑΣΕΝΕΚΕΝ  
 ΚΑΙΕΥΝΟΙΑΣΑΣ  
 ΕΧΩΝΔΙΑΤΕΤΕ  
 ΛΕΚΕΝΕΙΣΑΥΤΑΝ

Ἄ Πόλις  
 Λεύκιον Καίσαρα  
 Σε(β)αστοῦ υἱόν,  
 ἀρετᾶς ἔνεκεν  
 5 καὶ εὐνοίας ἃς  
 ἔχων διατετέ-  
 λεκεν εἰς αὐτάν.

4 (2793). Lower part of similar base, found in a Byzantine wall behind the centre of the stage (1925). H. .47; br. .50; th. .20. Letters .03.

ΒΑΣΙΥΙΙΙ  
 ΤΑΣΕΝΕΚΕΝΙ  
 ΕΥΝΟΙΑΣΑΣΕΧΩΝ  
 ΔΙΑΤΕΤΕΛΕΚΕΝ  
 ΕΙΣΑΥΤΑΝ

[Ἄ Πόλις]  
 [Γάϊον Καίσαρα Σε-]  
 βαστοῦ υἱ[ὸν ἀρε-]  
 τᾶς ἔνεκεν [καὶ]  
 5 εὐνοίας ἃς ἔχων  
 διατετέλεκεν  
 εἰς αὐτάν.

The restoration of the second stone, in view of the remains of the word *υἱόν* after *Σεβαστοῦ*, shews that it formed a pair with the first, and the probability that it is from the base of a statue of Augustus's elder grandson Gaius, rather than from a second statue to Lucius, is overwhelming. Small portions of two marble statues, rather over life-size, in particular the left feet, standing with the heels raised from the ground, which clearly formed a pair, should probably be ascribed to the figures of Gaius and Lucius which stood on the bases. Both may have stood together near the west end of the stage, to judge by the find-spots of the feet and of the better-preserved inscription.

Honorary statues to Gaius and Lucius Caesar are known from inscriptions to have been set up at Athens,<sup>1</sup> and Hypata in Thessaly,<sup>2</sup> and a pair of portrait statues found at Corinth by the American School of Classical Studies, together with portraits of Augustus and Tiberius, has been correctly identified with Gaius and Lucius (no inscriptions accompanied them).<sup>3</sup> It is probable that both statues were dedicated at Sparta on the occasion of Gaius passing through Greece on his way to the East either in 3 B.C. or A.D. 1, or on his return from the first campaign, for the Athens inscriptions call him respectively *νέον Ἀρη* and

<sup>1</sup> *I.G.* iii. 444, *add.* p. 496, 444a, Gaius; 445, 446, Lucius.

<sup>2</sup> *I.G.* ix. 2, 40 (to Augustus and his grandsons).

<sup>3</sup> *A.J.A.* 1921, pp. 337 ff.

Ἀρη[ος] υἰόν. Lucius never visited Greece as far as is known.<sup>1</sup> We do not know in what form (if any) these two princes displayed their εὐνοια to Sparta.

5 (2801). Plain base of grey marble, incomplete below, and with the surface of (a) damaged by weathering. H. .51; br. .49; th. .28. Letters .03, with large apices, on (a), and .025-.035, in poorer style, on (b). (Stage, W. end, deep down, 1925.)

^ Ο Λ Ι Σ  
 Ν Ι Ο Υ Λ Ι Ο Ν Ε Υ Ρ Υ  
 Κ Λ Ε Α Α Ρ Χ Ι Ε Ρ Ε Α Τ Ω Ν  
 Λ Ε Β Α Σ Τ Ω Ν Τ Ο Ν Ι Δ Ι Ο Ν  
 Υ Ι Ο Ν

(a)  
 'Α [Πό]λις  
 [Γάϊ]ον 'Ιούλιον Εὐρυ-  
 κλέα ἀρχιερέα τῶν  
 Σεβαστῶν τὸν ἰδιου  
 5 υἰόν.

Π Α Σ Ι Κ Λ Η Σ Τ Υ  
 Α Ρ Ι Σ Τ Ο Δ Α Μ Ο  
 Κ Λ Ε Α Ν Δ Ρ Ο Σ Τ Η  
 Γ Ε Ν Ε Ο Λ Ι Ο Ν  
 Λ Ι Κ Ρ

(b)  
 Πασικλῆς Τυ[χίππου?]  
 'Αριστόδαμο[s - -]  
 Κλέανδρος Τιμ - -  
 Γενέθλιος Τ(?) -  
 5 [Καλ]λίκρο[άτης - -].

(a) This cannot refer to Eurykles the elder, the well-known contemporary of Augustus,<sup>2</sup> but to his descendant, who is well known also, and flourished in the time of Trajan and Hadrian. The title of High-priest of the Emperors is decisive in favour of the later man, whose tenure of this priesthood is recorded in *I.G.* v. 1, 380, 971, 1172; and we know from other inscriptions that he was a Patronomos at Sparta,<sup>3</sup> and adorned Mantinea with a stoa to commemorate the death of Antinoös, but died before it was completed.<sup>4</sup> We cannot allot an exact date to his receipt of the statue here erected.

For the title υἰὸς πόλεως, occasionally borne by Spartan citizens, we have evidence that it sometimes, as here, accompanied the Imperial

<sup>1</sup> The historical sources are usefully collected by Swift, *A. J. A.*, loc. cit., esp. p. 348 f.

<sup>2</sup> Cf. E. Kjellberg's full account of him in *Klio*, xvii. pp. 44 ff.

<sup>3</sup> *I.G.* v. 1, 32 B, 34, 44, 103, 287, 1315.

<sup>4</sup> *I.G.* v. 2, 281 (= *Syll.*<sup>3</sup> 841).

priesthood, though not a normal concomitant of it<sup>1</sup>; *υἱὸς βουλῆς* seems to have been a similar title, and *υἱὸς πόλεως καὶ βουλῆς* is also once found.<sup>2</sup>

(b) Engraved later, on the right-hand side, and originally continued on to an adjoining block. We have no sure clue to the office held by the men contained on this list.

L. 1. *Τύχιππος Πασικλέους* occurs as Ephor, under G. Julius Eudamos, in v. 1, 63, and we may confidently restore the name as patronymic here, and identify the bearer as son of the other man.

ll. 2-4. None of these persons is known elsewhere, and *Γενέθλιος* appears here for the first time at Sparta.

The date thus would seem to be rather after the middle of the second century—in fact not very long after the death of Eurykles it seems that his statue was removed, and the base re-used.

6 (2790). Plain block of bluish Laconian marble, complete. H. .88; br. .26; th. .60. Letters .025; those of line 6 irregular, and of poorer style. Probably a companion-block is lost, from the left, as the stone does not seem to have been cut down after it was inscribed. (Built into Byzantine wall over West Parodos, 1925.)

ΙΩΤΙΟΣ
ΣΕΠΙΚΛΕΩ
ΑΙΚΟΝΟΜΟΣ
ΡΑΤΟΥΣΓΕ
ΒΕΠΙΤΙΤΙΑ
ΘΛΣΩΣΙΚΡΑΤΟΥ

[Γά(ιος) Ἰούλ(ιος) Βο]ιώτιος  
 [Γερουσία]ς ἐπὶ Κλέω-  
 [νος, γυν]αικονόμος  
 [ἐπὶ Λυσικ]ράτους, Γε-  
 5 [ρουσίας τὸ β' ἐπὶ Τιτια-  
 [νοῦ, τὸ γ' ἐπὶ Ἰ]ουλ. Σωσικράτου[ς.]

The key to the restoration lies in 1, C 8 above, where the same man records his tenure of the office of *γυναικονόμος* under G. Julius Lysikrates. As ll. 4-5 must be completed *Γερουσίας τὸ β'*, it is likely that his first tenure of office as member of the Gerousia was mentioned in l. 2, and the length of line thus obtained is quite satisfactory. The later addition in l. 6 presumably concerned a third year's service in the Gerousia, and no longer entry than *τὸ γ'* will fit the space available; even so we require ten letters, but they seem to have been more cramped than those above. That in l. 3 the restoration only needs six letters is not a serious objection.

Kleon, if rightly restored, occurs also in A 12; Lysikrates in v. 1,

<sup>1</sup> *I.G.* v. 1, 37, 59, 65 all refer to the same man; in 44 and 105 the restoration is not absolutely certain.

<sup>2</sup> *Ibid.* 595, 685 for *υἱὸς β.*; 551 for *υἱὸς π. καὶ β.*

55 and 275; Titianos, in v. I, 39, l. 34; and Julius Sosikrates in v. I, 40, l. 15 f. (and restored in 89, l. 3 and 295, the latter very doubtful).

The important fact that Lysikrates held office shortly before Titianos forces us to modify Kolbe's *stemma* of the family of Lysikrates (*ad* v. I, 275) and to date his patronimate to the middle, not the start, of the second century, for Titianos cannot be earlier than *ca.* 150.

7 (2743). Five adjoining fragments, which form rather more than half of a plain base of grey marble; most of the upper and right-hand edges is preserved. Original height and breadth *ca.* .55. Letters *ca.* .036. (Stage W., at high level, 1924.)

ΑΠΟΛΙΣ  
 ΑΠΩΝΙΟΝ ΑΥ  
 ΡΕΙΝ ΟΝΤ ΠΡΕΙ  
 Π ΟΝ ΠΑΙΤΟΝ  
 Π ΤΡΟΠΟΝ ΣΕ  
 ΑΙΟ  
 ΑΙΕΥ  
 ΑΡΙΝΤ  
 ΤΑΝ

Ἄ Πόλις  
 [Πο]μπώνιον Αὐ-  
 [γο]υρεῖνον Πρι-  
 [φέρ]υιον Παῖτον  
 5 [ἐ]π(ι)τροπον Σε-  
 [βαστοῦ, δικ]αιο-  
 [σύνης κ]αὶ εὐ  
 [νοίας χ]άριν τ[ᾶς]  
 [εἰς αὐ]τάν.

Restoration is made possible by the discovery at Argos (by Vollgraff, *B.C.H.* xxviii. p. 425) of a statue-base bearing an inscription in honour of the same man, from which we learn his full name, his military career, and the distinctions awarded him by Trajan. His post, moreover, is described more fully, as he appears as *ἐπίτροπος Σεβαστοῦ ἐπαρχείας Ἀχαιῶς*.

The recipient of these honours is not known elsewhere, though we may well connect him with two other bearers of the name of Prifernius Paetus, named in Dessau, *I.L.S.* 1350 (a contemporary, who also served in Dacia), and 6174, dated to A.D. 152. We therefore can only date his

tenure of the procuratorship of Achaia, in the light of the Argos stone, as later than the Dacian war(s) of Trajan.<sup>1</sup>

Three other Spartan inscriptions allude to other holders of the same post, namely *I.G. v. 1*, 495 (restored), 501, and 546, all of which are later than our present text. Another example of a Roman official receiving a statue both at Argos and Sparta is furnished by *I.G. iv. 588*, of which the Spartan version (*I.G. v. 1*, 533) is an exact duplicate (cf. Dessau, *op. cit.*, 8831).

8 (2759). Large fragment of a columnar statue-base, to which a small piece found subsequently joins on the r. H. .37; orig. diam. .40. Letters, in l. 1, *ca.* .06, elsewhere .04. (From above lower seats in W. of *cavea*, inside Byzantine wall, (a) in 1924, (b) in 1925.)

Η Π	Ἡ Π[όλις]
ΜΑΡΚΟΙ ΎΡΗ	Μάρκον Ἀύρη-
ΛΙΟΝΞΕΝΑΡΧΙ	λιον Ξεναρχί-
ΔΑΝ Π ΥΡΡ	δαν Πύρρ[ου]
ΕΥΣΦ	5 εὐσε[βείας]
	[χάριν.]

The recipient is unknown, but might possibly be son of P. Ulpius Pyrrhos, already known from v. 1, 503 (*add.*) and 504, who flourished about A.D. 140; in this case the son will have received a new title of citizenship from M. Aurelius.

9 (2777). Large plain base, damaged above. H. 1.27; br. .35; th. .475. There is a vacant space .38 high above line 1. Letters *ca.* .027, not very evenly cut. (Stage, East end; built into later wall, 1925.)

ΥΓΕΙΝΟΣ < 	Ἵγείνος (Ἵγείνου)
ΓΥΝΑΙΚΟΝΟΜΣ	γυναικονόμ[ο]ς
ΕΨΚΛΕΩΝΥΜΘ	ἐπὶ Κλεωνύμου
ΤΟΥ < ΣΥΝΑΡΧΟΙ	τοῦ (Κλεωνύμου) σὺναρχοι
ΑΠΟΛΛΩΝΙΟΣ	5 Ἀπολλώνιος
ΖΩΣΙΜΟΥ &	Ζωσίμου,
ΦΙΛΟΥΜΕΝΟΣ <	Φιλουμενὸς (Φιλουμενοῦ),
ΑΡΤΕΜΑΣΡΘΦΙ	Ἄρτεμᾶς Ῥουφί-
ΩΝΟΣΕΥΔΑΜΟ <	ωνος, Εὐδαμο[ς] (Εὐδάμου).

<sup>1</sup> Μετὰ τὴν κατὰ Γετῶν νείκην would seem probably to refer to the second rather than to the first Dacian war.

For the existence of *γυναικονόμοι* at Sparta, see above, No. 1, A 12, l. 8; *ibid.*, B, 1 (β); C 8; and No. 6 above. From v. 1, 170 the Board appears to consist of six members, though our present stone only records five.

The date must fall in the second half of the second century, as the Patronomos is found in a text of that date (v. 1, 168, l. 4) in a list of *ιερομνήμονες*. Ἀπολλώνιος Ζωσίμου in l. 5 f. must be grandfather of, and not identical, with Αὐρ(ήλιος) Ἀπολλώνιος Ζωσίμου, a *γυναικονόμος* in v. 1, 170, to which we have just referred. And Φιλουμενός < may well be son of Φ. Σωτηρίδα, who was three times (at least) member of the Gerosia about the middle of the century (*I.G.* v. 1, 111, 112, 113), and apparently *ἀγορανόμος* ca. A.D. 140 (v. 1, 128). The rare name Ἀρτεμᾶς is only known hitherto at Sparta in v. 1, 596, where his daughter is honoured; as her husband has the names M. Aurelius, there would be no chronological difficulty in identifying the father with the member of our Board. His father's name is unknown at Sparta. Εὐδαμος < is not known elsewhere.

10 (2732). Fragment of base of grey marble, complete on left only. H ·21; br. ·25; th. ·083. Letters ·039, well cut. (Stage, W. at high level, 1924.)

ΕΝΙ ΙΛΕΙ  
ΠΑΡΑΔΟΣ  
ΕΛΛΗΝΙ  
ΑΙΧ

[Ἡ Πόλις]  
[Πό. Αἴλιον Δαμοκρα-]  
[τίδαν Ἀλκανδρίδα]  
[ἀρχιερέα τοῦ Σεβα-]  
5 [στοῦ καὶ τῶν θεῶν]  
[προγόνων αὐτοῦ, φι-]  
[λοκαίσαρα καὶ φιλό-]  
[πατρην, αἰώνιον ἀγο-]  
ρανό(μον) πλεισ[τονεΐκην]  
10 παράδοξο[ν, ἄριστον]  
Ἑλλήνω[ν οἱ σύναρχοι]  
Γά(ιος) Ἰού[λιος - -]

This restoration is less venturesome than it would seem at the first sight, for the group of titles on the portion preserved is unmistakable, and gives us a line of approximately sixteen letters, assuming there to be

no other abbreviations. Moreover, no other Spartan citizen bore in combination the titles of *αἰώνιος ἀγορανόμος, πλειστονίκης παράδοξος* and *ἄριστος Ἑλλήνων*.<sup>1</sup> It will be seen that we have, if we accept this identification, fifteen letters in ll. 2–6, the slightly wider spacing of which would be quite a likely arrangement.

The only difficulty is to account for the presence of another person's name in the last line of the fragment. The natural phrase for such a position would be a mention of the defrayal of the cost of the statue, but for our nine spaces available we cannot crowd in *προσδεξαμένον τὸ ἀνάλωμα* or anything similar. *Οἱ σύναρχοι* gives us a line longer by one letter than any other, which is not a serious objection, and seems inherently most probable. *\*Ἐφορον* (or *βίδεον*) ἐπὶ is also possible, but it seems unlikely that a reference to the Patronomos under whom he held such an office would be needed; and the fact that a statue-base to his son (*I.G. v. 1, 556 A*) is erected by his colleagues in the office of *βίδεος*, and has the words *\*Ἡ Πόλις* in l. 1, adds even more probability to the suggested restoration.

11 (2739). Upper part of statue-base of grey Laconian marble, with moulding above, and cuttings for feet of statue on upper surface. H. .70 ; br. .505 ; th. .535. Letters, resembling those of the previous stone, .055 high in l. 1, elsewhere .03–.036 high. Slightly damaged on left. (Among fallen blocks from W. end of East Parodos-wall, 1924.)

*\*Ἡ Πόλις*

[Πό.] Αἰλ. Ἄλκανδρίδαν

[Δα]μοκρατίδα, ἀρχιε-

[ρέ]α τῶν Σεβαστῶν,

5 [φι]λοκαίσαρα καὶ φιλό-

[πα]τρην, β' περιοδονεί-

[κη]ν καὶ ἄριστον Ἑλλή-

νων τὸν π[ατρονόμον (?)]

-----

The same man is the recipient of *I.G. v. 1, 556 A*, as *πρέσβυς βιδέων*, and is almost unquestionably the son, not the father, of the Damokratidas who is honoured in the previous inscription. The only difference in the titles is that he is here *ἀρχιερεὺς τῶν Σεβαστῶν*, but there *τοῦ Σεβαστοῦ*,

<sup>1</sup> He is well known : cf. v. 1, 144, 305, 553, 554, 555, and *stemma*, p. 123.

which, unless it is merely due to an error of the lapidary, suggests that a change in the Imperial House had taken place in the interval between the engraving of the two stones. That he was a holder of the Patronomate is known from the (restored) σφαιρεῖς inscription, *I.G.* v. 1, 682, where he appears as ἀρχ. τοῦ Σεβαστοῦ, and the evidence points to the reign of Caracalla as the probable date.

12-15. Four fragments of bronze tablets, found built into the Byzantine wall above E. end of West Parodos-wall, May 8th, 1925.

12 (2794). Complete on r. only, and probably contains less than half of original width. H. .105; br. .265; th. .005. Letters *ca.* .005.

10 ΔΕΙΚΤΗ \* ρ' ΕΙΣΛ...  
 2 Ν \* Ζ ρ' ΠΟΠΛΙΩ ΑΙΛΙΩ...  
 ΤΗΛΗΣΧΑΛΚΗΣ ΣΕΙΣΗΝΟΛΟΓΙΣ ΜΟΣΓΡΑΦ...  
 ΑΠΙΚΤΗ \* Ω' ΣΩΚΡΑΤΕΙ ΜΙΓΩΝΟΣ ΘΥΑΤΕΙΡΗΝΩΚΗ  
 ΑΡΙΣΤΗ \* Β' ΘΕΟΔΟΤΩ ΚΤΡΑΓΩΔΩ ΣΙΔΩΝΙΩ \* Δ' Α  
 ΚΩΜΙΟΓΡΑΦΩ \* Υ' ΘΕΟΔΩΡΩ ΔΑΜΟΝΙΚΟΥΛΑΚΕ  
 ΨΕΙΣΩΓΡΑΦΩ \* ΡΝ' ΑΠΟΛΛΩΝΙΩ ΔΗΜΗΤΡΙΟΥ ΝΕΙ  
 ΚΟΡΝΗΛΙΩ ΔΙΟΝΥΣΙΩ ΣΑΡΔΙΑΝΩ ΠΑΙΔΙ ΔΟΛΙΧΕΙ \*  
 ΖΑΓΕΝΕΙΩ ΠΕΝΤΑΘΛΩ \* ΑΦ' ΑΙΛΙΩ ΓΡΑΝΙΑΝΩ ΣΙΚΥ  
 ΝΙΚΕΤΤΙ ΔΑΥΡΙΩ ΠΑΙΔΙ ΣΤΑΔΙΕΙ \* ΑΦ' ΑΦ...  
 ΝΕΙ \* ΒΦ ΑΙΛΙΩ Π...  
 ΠΛΑ...

- ο . φ -----
- [----- νο]μοδείκτη \* ρ'· εἰσελ[αστικ -- (17 ll.) -----]
- ων \* ' Ζ ρ'· Ποπλίω Αιλίω . . . ο -- (15 ll.) -----
- [----- σ]τήλης χαλκῆς εἰς ἣν ὁ λογισμὸς γραφῆσε[ται]
- 5 [----- σα]λπικτῆ \* ω'· Σωκράτει Μίγωνος Θυατειρηνῶ κή-  
 [ρουκι----- κιθ]αριστῆ \* Β. Θεοδότῳ (Θεοδότου) τραγωδῶ Σιδωνίῳ  
 \* Δ· Α-
- [----- ε]γκωμογράφω \* υ'· Θεοδώρῳ Δαμονίκου Λακε-  
 [δαιμονίῳ----- Τα]ρσεῖ ζωγράφω \* ρν'· Ἀπολλωνίῳ Δημητρίου Νει-  
 [κομηδεῖ (?)------] Τ. Κορνηλίῳ Διονυσίῳ Σαρδιανῶ παιδί δολιχεῖ \*  
 10 ----- ω ἀγενεῖω πεντάθλῳ \* Αφ'· Αιλίῳ Γρανιανῶ Σικυ-  
 [ωνίῳ----- ω]μι (-ωνος) Ἐπιδαυρίῳ παιδί σταδιεῖ \* Αφ'· Λεο  
 . . . . τθ
- [----- στα]διεῖ \* Βφ'· Αιλίῳ Π[λα]ντίῳ Νε----- (18 ll.) ---  
 ----- παιδί-----

This unusually interesting document is too much mutilated for us to recover the whole of its contents. As will be seen below, the surviving portion seems to represent less than half the original width of the tablet, and it is quite impossible to say how much is lost either above or below.

In ll. 1-4 the sense is irrecoverable, apart from the phrase in l. 4, but the rest of the text gives us portions of a list of victors in various contests, each name being followed by the amount, in denarii, of the winner's prize. No record of this type has hitherto been found at Sparta, though we have much interesting information concerning the re-organisation of a festival at about the end of the first century of our era, preserved in the group of inscriptions *I.G.* v. 1, 18-20.

L. 1. Faint traces alone survive.

L. 2. Records payment of 90 denarii to the *νομοδέκτης*. For other allusions to officials of this title, in texts inscribed on the East Parodos-wall, see above (p. 177). The post was not hitherto known from epigraphical sources at Sparta. Then comes a mention of *εἰσελ[αστικοὶ ἀγῶνες]*, a term likewise hitherto unknown at Sparta. It is familiar from the reference in Pliny's letter to Trajan (*Ep.* x. 118, 119), and in inscriptions relating to Asiatic festivals.<sup>1</sup>

L. 3. Records payment of 7190 denarii; I cannot complete the word ending in -ων. The sign after ✕ is presumably ' ζ (7000), and in view of its magnitude this sum may represent a total of the preceding items. For the shape of the *κορρα*, cf. *C.I.G.* 1971, 3440, Larfeld, *op. cit.*, p. 294. The next item, in view of the name being in the dative, must have been another payment, was probably to one of the officials connected with the *εἰσελαστικοὶ ἀγῶνες*.

L. 4. Probably this reference to the 'brazen stele on which the reckoning shall be engraved' is concerned with an item recording its cost, e.g. [*εἰς τὴν ποίησιν τῆς στήλης*], etc. The *λογισμὸς* is the list of payments to officials and of the list of victors and their prizes which follows. For the word, cf. the Delphic records of Naopoioi, *Syll.*<sup>3</sup> 241, ll. 19, 145.

Ll. 5-12. The order in which the names of contests are recorded in such documents may be presumed to follow that in which they were held, and we find that from the earliest times the order follows, on the whole, a general rule, but with frequent local exceptions. The evidence cannot be discussed here, and, for pre-Imperial times, has been admirably examined by Klee.<sup>2</sup> The prevalent order for recording the victors in festivals of the Imperial age seems to have been:—*σαλπικτής, κήρυξ*, then those in literary, musical and dramatic (if any) events, constituting the *μουσικὸς ἀγών* in general, followed by the *γυμνικοὶ ἀγῶνες*, and the horse-races, both in riding and driving, last.

<sup>1</sup> *C.I.G.* 2932, Tralles; 3426, Philadelphia (Lydiae); cf. *C.I.L.* iii. 7086, relating to Pergamon, and *C.I.L.* x. 515, Puteoli; cf. *I.G. Rom.* iii. 370, Adada.

<sup>2</sup> Th. Klee, *Zur Geschichte der Gymnischen Agone an Griechischen Festen* (Teubner, 1918), pp. 20-42.

Among the *γυμνικοί*, running preceded boxing, wrestling, etc.; and usually the *δόλιχος* was the first event. If there were contests for boys and for young men (*ἀγένειοι*, *vel sim.*), they took place before the corresponding events for men. The *πένταθλον* was very movable, and sometimes even preceded the *δόλιχος*.<sup>1</sup> The present order, as far as it can be ascertained, is this :

<i>Victor.</i>	<i>Amount of prize in denarii.</i>
σαλπικτής	ω' (800).
κῆρυξ	--
(κιθαρωδός?)	--
κιθαριστής	Β (2000).
τραγωδός	Δ (4000).
(κωμωδός?)	--
ἐγκωμογράφος	υ' (400).
----	----
ζωγράφος	ρν' (150).
----	----
----	----
παῖς δολιχεύς	---
----	----
ἀγένειος πένταθλος	Αφ' (1500).
----	----
----	----
παῖς σταδιεύς	Αφ' (1500).
(ἀγένειος σταδιεύς)	--- (2000).
(ἀνὴρ ,, )	Βφ' (2500).
----	----
----	----
παῖς (?)	---

Unfortunately, we have not enough indications of the exact order of the events to enable us to fill the gaps, and thereby to determine exactly the original width of the stele.

The document mentioned above, relating to the Leonidea,<sup>2</sup> seems not to give a complete list, but only to contain items of which the prize-money had been increased, for, in the published restoration, certain of the events we should expect to find are not included. Thus we have not much but internal evidence upon which to go in aiming at a restoration of the missing portions. It is clear that in l. 5 we lack name, patronymic and ethnic of the *σαλπικτής*, for which, taking an average

<sup>1</sup> Cf. Klee, p. 41.

<sup>2</sup> *I.G.* v. i, 18.

from the other entries, we might expect twenty-five letters to suffice. This would be a *minimum*, for we cannot be sure that the previous phrase ended with *γραφῆσεται*, and there may have been some introductory heading or rubric before the first entry. The probability that more than our supposed twenty-five letters are lost becomes almost a certainty when we try to complete ll. 7–8, for at the beginning of the latter we must supply *δαιμονίῳ*, the name of the contest (*e.g.* *ῥαψωδῶ*), the amount of the prize, and the name and patronymic of the victorious artist from Tarsus. But after *δαιμονίῳ ῥαψωδῶ* \* . . we should only have about eight letter-spaces for the missing names, and it would be rash to assume that the only solution, namely, for the man and his father to have had the same name, must be right. On the other hand, the completion of the next item *Νει[κομηδεῖ* - - followed by contest and prize, which are alone needed to complete the beginning of l. 9, seems to require scarcely more than twenty letters.

In these circumstances it certainly seems safer to assume that much more than the suggested twenty-five letters are lost, and that consequently a complete entry is missing between *κῆρυξ* and *κιθαριστής*, as also between *τραγωδός* and *ἐγκωμιογράφος*, and between the latter and the *ζωγράφος* in l. 8, as suggested above. Thus there will be an event to insert at the end of the *μουσικοί* before the first running item, and another (perhaps *ἀνδρὶ δολιχεῖ*) at the beginning of l. 10; and two more to complete l. 11. This will leave us room for *ἀγενεῖῳ σταδιεῖ* followed by *ἀνδρὶ σταδιεῖ* in l. 12. The prize of 2500 denarii will thus be that of the latter, and as we know that the boys' prize was 1500, we may restore that of the *ἀγένειοι* as 2000; indeed the difference between the two sums seems too great to allow us readily to accept the larger as the prize for the *ἀγένειοι*, which would have been the case if we supposed that there was not a whole entry missing.

For the missing events in the *μουσικὸς ἀγών* we have a fairly large choice, but no certain clues. Perhaps in l. 6, *αὐλητής* or *κιθαρωδός*, in l. 7 probably *κωμωδός*, and, as suggested above, *e.g.* *ῥαψωδός* in l. 8; for the two entries in l. 9 I have no likely suggestions.

None of the victors, to my knowledge, can be traced elsewhere, and the only contests deserving special comment are those in ll. 7 and 8. The panegyric contest, which is well known from Attic Ephebe inscriptions of the Imperial age (*I.G.* iii. 1096, 1129, 1147, 1148), is found also

in Greece, at the Amphiaraiion,<sup>1</sup> at Thespieae,<sup>2</sup> and at Larissa<sup>3</sup>; at the first and last it was twofold, there being records of *ἐγκωμογράφος λογικός* and *ἐπικός*, and at Thespieae the winner is described as *ἐγκωμογράφος εἰς τὸν Ἀυτοκράτορα*. In Asia Minor it is found at Aphrodisias (*C.I.G.* 2758 and 2759). In whose honour the encomium here referred to was delivered, depends on the identification of the festival, which unfortunately is not by any means sure, as we shall see. For painting-contests at festivals I can find no epigraphical record, though we have references in literature.<sup>4</sup> We must distinguish from them the mention of prizes obtained in school examinations in this attainment, known at Teos (*C.I.G.* 3088) and Magnesia ad Maeandrum (*Inscr. von Magn.* 107 = *Syll.*<sup>3</sup> 960).<sup>5</sup>

That competitors came from far afield to Spartan festivals in the Imperial age is already known, and the combination of the new list with examples previously published gives an interesting array of evidence.

(The new examples are in capitals.)

<i>City.</i>	<i>Contest.</i>	<i>Reference.</i>
A. GREECE.		
Corinth	Οὐράνια-παιδων πάλη.	<i>I.G.</i> v. 1, 659.
EPIDAURUS	(?) „ στάδιον.	
SIKYON	(?) (?)	
B. ASIA MINOR.		
Ephesus	(?) παγκράτιον	<i>I.G.</i> v. 1, 669.
Hyraepa	(?) ditto	<i>I.G.</i> v. 1, 670.
Magnesia ad M.	Οὐράνια-παιδων παγκρ.	<i>Inscr. von Magn.</i> 180, 181.

<sup>1</sup> *I.G.* vii. 416.

<sup>2</sup> *Ibid.* 1773.

<sup>3</sup> *Ibid.* ix. 2, 531, ll. 44-46 (= *Syll.*<sup>3</sup> 1059, ii.)

<sup>4</sup> Pliny, *Nat. Hist.*, xxxv. 58, for contests at Delphi and the Isthmus between Panainos and Timagoras; *ibid.* 65, for one between Zeuxis and Parrhasios, and 72 for the victory of Timanthes of Samos; cf. Quintilian, *Inst. Or.* ii. 13, 13. Mr. A. D. Nock, who kindly drew my attention to these passages, points out that all these passages, except the first, may refer to contests *ad hoc*. Cf. *Recueil Millet, Textes Relatifs . . . à la Peinture*, p. 168, and note 3.

<sup>5</sup> Cf. Ziebarth, *Gr. Schulwesen*,<sup>6</sup> p. 140 f.

NICOMEDIA	(?)	(?)	
Phocaea	Οὐράνια	(etc.) ἀγεν.	<i>I.G.</i> v. 1, 667.
	πάλη.		
Sardes	Εὐρύκλεια	(?)	Keil-Premmerstein, <i>Reise in Lydien</i> , etc., I. No. 27 (cf. <i>I.G.</i> xiv. 1105).
SARDES.	(?)	Παίδων δόλιχος.	
Smyrna.	Οὐράνια-τραγωδία	(γ').	<i>I.G.</i> v. 1, 662.
„	(?)	κιθαρωδία.	<i>C.I.G.</i> 3208 (= <i>Marm. Oxon.</i> 34).
„	(?)	παγκράτιον (?).	<i>C.I.G.</i> 2935. <sup>1</sup>
TARSUS.	(?)	ζωγραφία.	
THYATEIRA.	(?)	κήρυγμα.	

## C. VARIOUS.

Alexandria.	Εὐρύκλεια-ἀνδρῶν πάλη		<i>I.G.</i> v. 1, 666 (cf. xiv. 1102).
	(β').		
SIDON.	(?)	τραγωδία.	
(Uncertain).	Οὐράνια-κιθαρωδία	(δ').	<i>I.G.</i> iv. 591 (found at Argos, but recipient not a native of that city).

It would be superfluous to adduce evidence for other festivals of local importance in Greece, which attracted the foreign athlete and musician, in addition to the four great gatherings, though it would shed interesting light on the social history of the times; and conversely, no doubt Laconian competitors visited Asiatic and other festivals, especially in the second century of our era.<sup>2</sup>

It remains to consider the date, and if possible to identify the festival

<sup>1</sup> An athlete who is an honorary citizen of Sparta may be safely supposed to have won victories there.

<sup>2</sup> Numerous Laconian victors appear at the Amphiaraiion, *I.G.* iv. 416, 417, 420, etc. (cf. B. Leonardos in *Ἀρχ. Ἐφ.* 1923, pp. 46 ff. for fuller readings and combinations of fragments); also at Thespieae, *ibid.* 1766, and for one at Neapolis, *I.G.* xiv. *add.* 755a. This does not pretend to give a complete list.

to which our new record refers. The evidence of the names suggests the reign of Hadrian as the earliest limit, and the absence of the name Aurelius puts it certainly earlier than Caracalla's edict, and possibly indicates that it should not be put later than the early years of M. Aurelius. Closer than this our evidence does not permit us to place it. Unluckily, Spartan prosopography cannot help, as the only Spartan mentioned is not known elsewhere.<sup>1</sup> The type of lettering is not decisive for any exacter date than we have indicated.

The identification of the festival, in view of the find-spot of the tablet, seems decisive in favour of some festival celebrated partly in the theatre; obviously the athletic events required the use of a stadium. The Leonidea, which we know from Pausanias (iii. 14, 1) to have been associated with the tomb of Leonidas, 'opposite the theatre,' (cf. p. 264 below) must be ruled out, as, he tells us, the contestants were Spartan citizens only, and this is confirmed by the absence of records, among inscriptions, of foreign victors. Our choice presumably lies between the Eurykleia and the Ourania, which we know, from the instances collected above, to have been frequented by foreign competitors. Between them it seems impossible to decide, for both seem to have been *θεματικοὶ ἀγῶνες* for most of the second century. The presence of the contest in encomium suggests, but does not prove, that the founder, or eponymous hero, of the games was commemorated—and this would suit better the attribution to the Eurykleia. We know, moreover, that this festival changed its status from *θεματικός* to *ιερός* before the end of the second century, as the victor from Sardes describes it as *νῦν ἱερός*, writing not later than the reign of Severus, while M. Aur. Asklepiades of Alexandria, whose victories all fell in the period A.D. 176–183, alludes to the *Εὐρύκλεια* among *θεματεῖται ἀγῶνες*. If then we accept the identification with the Eurykleia, the date of our record is confirmed as being earlier than that of the change of status. But even now this does not seem decisive in favour of Eurykleia as opposed to Ourania, and the question must remain for the present unsolved.

13 (2795). Complete on r. only; original width quite uncertain. H. .23; br. .15; th. .004. Letters .009.

<sup>1</sup> There are a father, son and grandson of the name of *Δαμόνικος* known who lived in the second century after Christ; *Θεόδωρος* might be a son of either (cf. *I.G.* v. 1, 112); the name is, however, not very rare.

ΟΡΓΥΡΙΩΙ		-----γοργυρίφι . . .
ΚΛΑΥΔΙΟΥΑΡΙΣΙ		-----Κλαυδίου Ἀριστ
ΡΙΣΤΟΚΡΑΤΟΥΣ		[οτέλους (?) --- Ἀ]ριστοκράτους
ΜΣΠΤΑΠΤΟΥ		-----Μ, σπ' ἀπὸ τοῦ (10,280)
ΟΝΟΜΩΝΕΝΙ	5	[-----πατρ]ονόμων ἐνὶ
ΦΑΣΕΤΩΝ		-----εας ἐτῶν
ΤΗΣΤΕ		-----τῆς τε
ΗΣΤΕ		[-----τ]ῆς τε
ΕΙΧΦ	10	-----εὶ * φ' (500)
ΕΤΗΣ		-----κετης
Ε		-----ε
ΝΑ		-----να
Ο		-----το

Apparently contained some regulations for a festival. The payment of 500 denarii in l. 9 is reminiscent of the entries in the previous document. No continuous sense is recoverable, much more than half being lost.

L. 1. Γοργυρίφ. Possibly a diminutive of the rare word γοργύρα, with the sense of subterranean channel or dungeon (cf. Herodotus, iii. 140; Pollux, s.v.; Hesych., etc.).

Ll. 2, 3. Both Cl. Aristoteles and Cl. Aristokrates are names known at Sparta in the second century of our era.<sup>1</sup> Perhaps the latter should be restored at the beginning of l. 3.

L. 4. Μ, for μ(ύρια), the small A added above to avoid confusion with M(=40).

l4 (2796). Broken on all sides, but probably not inscribed below the last line preserved. H. ·185; br. ·14; th. ·002. Letters ·008, but in last line ·025--03.

*ν γ.		----- * υ χ. (?) -----
ΙΕΤΗ.		----- ιετη.
ΧΗΕΤΗ		[----- τῆς στῆ]λης τῆ[ς χαλκῆς (?) - -]
Υ*ΙΔ<Λ		----- υ * κά μ -----
Γ Δ	5	----- τα (?) -----
		ἼΗρακλ[εῖ - -]

ΗΡΑΚΛ

<sup>1</sup> For (Ti.) Cl. Aristoteles, a name borne by more than one person at Sparta, *I.G.* v. 1, 68, l. 13; 527, 528, 547, 591, 836. For Ti. Cl. Aristokrates, *ibid.* 469, 607, l. 17.

Again an almost hopeless fragment. The cursive-like writing, and small size of the surviving portion increase the difficulty of interpretation. In l. 1 the letter after  $\Upsilon$  is very doubtful; if meant for  $\chi$  it must belong to the beginning of a word following the sum (400).

In l. 2, possibly  $[\tau\rho]ιετη[ρικὸς ἀγών]$ , *vel sim.*<sup>1</sup> In l. 3, an allusion to a brazen stele, as in No. 12 above. In l. 4 it is not clear if the oblique stroke after the I marks the end of the sum of denarii, or forms part, with the hasta, of K; nor is the sign between the A and M certain. It seems more like a stop than a *sigma*, for this letter is square in l. 3. The restoration in l. 5,  $\text{Ἡρακλ[εῖ]}$ , is of course conjectural.

15 (2797). Fragment from near the top, of tablet with pediment, of which part of l. side is preserved. Apparently nothing is lost from above or the left of the first word preserved. H. .165; br. .16; th. .005. Letters .015. Surface worn and partly encrusted.

ΞΕΚΣΤΟΣΙΙ ϞΡ ΣΤΩΙΙ ΡΚΑΙϕ ΤΩΝ ΥΔ	Σέκστος ΙΙ[ομπήιος Εὔδαμος Ὀνασικράτους] [ἀρχι]ερ[εὺς τῶν [Σεβαστῶν καὶ τῶν θεῶν προγόνων αὐτῶν] [φιλόκαισα]ρ καὶ φιλόπατρις ----- ..... τῶν ----- 5 ..... υδ -----
---	--

The restoration of ll. 1-3 fulfils certain essential requirements, viz. the name of a man with *praenomen* and *nomen* of Sextus Pompeius, who was also high priest of the Imperial house. The titles *φιλόκαισαρ καὶ φιλόπατρις*, often held by such priests, though not exclusively, would follow immediately after *προγόνων αὐτῶν*, and thus shew us the length of l. 2; but the restoration which we thus obtain makes the line inevitably longer than l. 1, even if we abbreviate *Σεβαστῶν* to *Σεββ.* (as is not uncommon). The solution seems to lie in the fact that the top of the tablet, being gable-shaped, was utilised by the engraver so as to make l. 1 shorter than l. 2, and to increase the length again in l. 3, by about three letters each time; perhaps he paid less regard to symmetry at the ends of these lines.

The only known holders of the Imperial priesthood with the requisite *praenomen* and *nomen* are S. Pompeius Onasikrates and his son Eudamos,<sup>2</sup>

<sup>1</sup> The final traces did not look like those of P, but rather of an oblique stroke.

<sup>2</sup> In v. 1, 557 and 559 respectively.

and I restore the latter, as the line would be too short with Onasikrates, as his father had the same name, and presumably this would have been shewn by the sign <. Lines 4 and 5 offer no clue to restoration.

## DEDICATIONS, ETC.

16 (2725). Small cylindrical altar of white marble, chipped above and broken below. H. ·15; diam. ·10. Letters range from ·012 to ·025, poorly and unevenly cut. (1924; *ca.* 1 m. deep.)

ΔΙΙ  
ΥΨΙCΤΩ  
ΝΕΙΚΕΡΩC  
ΕΥΥ////

Διι  
ΥΨίστω  
Νεικέρωc  
εὐχ[ήν.]

*Νεικέρωc* only occurs at Sparta twice in a long list of Ephebes (?), v. 1, 159. By a curious coincidence the name before his in the list on its first occurrence is *Διοκλῆc*, the name of the dedicator of the following inscription; the latter, however, is not a rare name there.

17 (2730). Small rectangular altar of grey marble, with plain moulding above, and hollowed slightly on top; damaged on right. H. ·20; br. and th. ·17. Letters ·02–·026. (1924; built into Byzantine wall over Orchestra.)

ΔΙΟΚΛΗ  
ΔΙΙΥΨΙCΤΩ  
ΕΥΧΗΝ

Διοκλῆ[s]  
Διι ΥΨίστω  
εὐχῆν.

18 (2758). Rectangular altar of grey marble, with small moulding above. Inscribed on all four sides, broken below. H. ·255; br. ·245; th. ·225. Letters on (*a*) ·012–·025; on (*b, c, d*) ·03–·036. (1924; stage, near E. end.)

a.      ΑΦΡΟΔΕΙΣΙ.      ΘΡΗΣΚΕΙ      b.  
 ΟΣΔΟΥΛΟΣ      ΑΙΣΙΝΥ  
 ΚΛΑΥΤΡΑΤΟ      ΠΕΡΜΕ  
 ΛΑΟΥ ΤΟΥ ΒΡΑ      ΓΛΑΔ  
 ΤΙΟΥ ΔΙΙΥ

c.      ΟΦΡΑΤΙΖ      ΓΟΙΩΝ      d.  
 ΕΙΣΕΜΟΝ      ΓΑΡΜΕΡC  
 ΗΘΟΣΕC      ΩΝΚΑΙ  
 ΑΘΡΗΣΙC      ΝΕΗ

a.	b.	c.	d.
Ἄφροδείσι-	Θρησκέι-	Ὅφρα τις	Τοίων
ος δούλος	αισιν ὑ-	εἰς ἐμὸν	γὰρ μερό-
Κλαυ. Πρατο-	περμε-	ἦθος ἐC-	[π]ων καὶ
λάου τοῦ Βρα-	γάλα[ισιν]	αθρήσας	[γε]νεή
5 σίδρον Διὶ Ἔ[ψ-]	---	---	---
[ίστω εὐχήν.]			

The dedicator's master must have been the son of Tib. Cl. Brasidas (I) (cf. Kolbe's *stemma*, v. 1, p. 131), who lived in the first half of the second century. The slave's name is not rare. It is not easy at first sight to complete his poem, which seems to have consisted of two hexameters followed by a pentameter.

The order of arrangement seems obvious, (b) being on the right-hand side as one faces (a), and (c) on the back; thus naturally the pentameter (d) comes last, on the left-hand side. I had not arrived at any satisfactory restoration, beyond the conviction that the last line was likely to be a quotation, introduced by a verb to be supplied at the end of (c). I am therefore deeply indebted to Professor A. Wilhelm for the following suggestions for the completion of the epigram :

- (b) Θρησκέι|αισιν ὑ|περμε|γάλα[ισιν τόνδ' ἀνέθηκα.]
- (c) Ὅφρα τις εἰς ἐμὸν ἦθος ἐC|αθρήσας|[ἀγορευοί],
- (d) "Τοίων|γὰρ μερό|πων καὶ [γε]νεή [θαλέθει (or θαλερή)]."

'I dedicated this (altar) in very great devotion, in order that a man looking at my character might say, "such are the mortals whose race flourisheth."'

The dative in (b) must be merely descriptive, though I cannot find another example of such a phrase formed with the word *θηροσκεία*. It is far from common, in any case, in the plural, where we should expect it rather to mean 'religious ceremonies,' 'acts of worship,' as in Dionysius Halic., ii. 63, in reference to religious institutions founded by Romulus. *Υπερμέγας* is likewise a rare epithet, though it has classical authority (cf. L. and S., s.v.). *Τόνδε* (sc. *βωμόν*) is a permissible use of the article without a noun, for which we may compare the dedication to Aphrodite Pandemos from the Beulé Gate (*I.G.* ii. 5, 1531 b).<sup>1</sup>

(c) *Ὀφρα* seems very rare except in epic and lyric verse, though it is used in the epigram attributed to Hadrian (*Anth. Pal.* vi. 332, l. 9); we might equally well restore the present subjunctive (*ἀγορεύῃ*) here. For *ἔσαθρέιν* cf. Kaibel, *Epigr. Gr.* 151, l. 11. The self-conscious reference to the *ἦθος* of the dedicator, a slave, is quaint and pleasing.

(d) There is a distinctly epic flavour about the last line, reminding us by its combination of *μερόπων* and *γενεή* of *Iliad*, i. 250 (*Τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων|Ἐφθιάθ'*). The verb *θαλέθει* is perhaps slightly preferable to the epithet without an auxiliary.

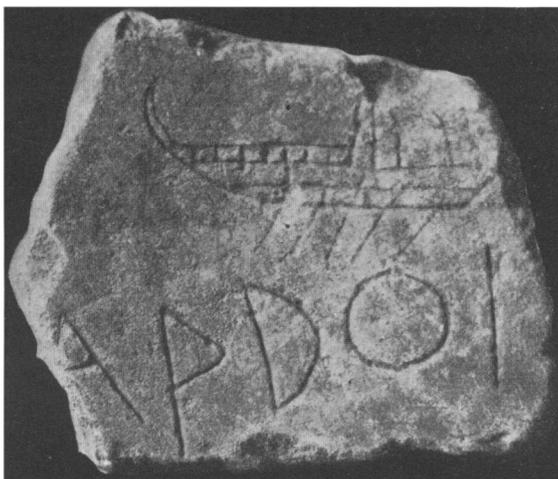
This group of dedications to Zeus Hypsistos may easily have come from elsewhere to the theatre, in later times, as building material; all were found associated with Byzantine walls. Another, nameless, dedication *Διὶ Ὑψίστῳ εὐχὴν* is already known (*I.G.* v. 1, 240), though its provenance is not recorded. We have no literary evidence for the Spartan cult of Z. Hypsistos, but Pausanias tells us of a sanctuary of Z. Hypatos on the Acropolis (iii. 17, 6), and a priest of Zeus Hypatos (?) is known in v. 1, 559; actually this stone reads only *Διὸς Ὑ - -*, so perhaps we should more correctly restore *Ὑ[ψίστου]*. (Not impossibly Pausanias is in error, and the shrine was, in fact, that of Z. Hypsistos; in this event, we may suppose these inscriptions to have found their way down to the theatre from the Sanctuary on the hill above.)

19 (2731). Small slab of soft limestone, broken on r. and l., and perhaps also above and below. H. (*max.*) .23; br. (*do.*) .26; uneven at back, owing to surface flaking off. Letters range between .054 and .076 high. (1924; built into a Byzantine wall above the east end of the *Hyposcenium*.)

<sup>1</sup> I am likewise indebted to Professor Wilhelm for this parallel.

'Αρδοι. Above is incised a ship, to l., with high prow and three decks, with five oars; a square sail is set on the mast.

The style of the letters and of the representation of the ship lead us to date this curious stone to the sixth century B.C. I cannot suggest any explanation, except that it is, in fact, meant for a representation of the Argo. We must then admit that the use of *delta* for *gamma* after a liquid is quite alien to the Laconian dialect, and indeed without close



No. 19. (Scale 1 : 4.)

parallel in any early dialect.<sup>1</sup> Moreover, assuming that this is the dative case, its appropriateness is not obvious. As the ship is represented unbroken, perhaps very little is missing from the inscription, and presumably the word is complete. If rightly identified, it is not easy to trace a connection between the original Argo and any Spartan sanctuary.<sup>2</sup>

We have another early inscription, accompanying a drawing in outline on stone, in No. 27 below, which is even more unintelligible.

20 (2765). Column of grey marble, with surface much damaged,

<sup>1</sup> We must, however, bear in mind the gloss in Hesychius 'διφουρα (διφοῦρα?) = γέφυρα, Lacones'; and δέφυρα occurs once in Crete (*G. D. Inscr.* 5000, ii. b, 5) for γέφυρα. Cf. Bechtel, *Gr. Dialekte*, ii. p. 692. Here, however, the question rather is, 'how did the γ get substituted in Attic for the δ'?

<sup>2</sup> Could Athena, who presided over its building, possibly have received this dedication from some Spartan sailor whose ship was called Argo?

containing three inscriptions, of which (a) is much later than the others.<sup>1</sup> H. 1·30; diam. ca. ·42. Letters, in (b) ca. ·03; in (c) ca. ·04; in (e) ·014-·021. The column is complete below, but broken above.

ΚΑΤΑ ΠΡΟΣΤΑΓΜΑ  
 ΔΥΛΑΜΑΝΘ ΠΟΥΒΛ ΑΜΠΕΛΙΟΥ Π  
 ΕΤΥΠΩΘΗΣΑΝ ΕΠΙΜΕΛΕΙΣΘ  
 ΩΝ ΠΑΝΘΑΛΗΣ ΟΣ ΑΡΧΙΑΔΑΣ  
 ΘΕΑΓΕΝΗΣ ΛΑΜΒΑΝΟΝΤΕΣ ΠΡΟΣΒΟΗΘΕΙΩ  
 ΑΥΤΩΝ ΖΗΜΙΟΥΜΕΝΩΝ ΝΕΙΚΩΝΑ Υ  
 ΕΦΡΟΝΙΟΝ ΕΥΤΥΧΟΝ ΕΙΣ  
 ΟΝΤΟΥ ΘΕΑΤΡΟΥ ΛΑΜΒΑΝΟΝ  
 ΟΝΕΤΣ ΑΠΟ ΤΩΝ ΠΟΛΕΙ  
 ΩΝ ΛΙΑ ΤΟΥ ΛΟΙΣΤΟΥ Τ  
 ΠΡΕ  
 ΣΥ  
 ΣΥ  
 ΣΥ  
 Ν  
 Μ  
 ΘΓ  
 Ζ  
 ΚΕΡ  
 ΓΑΙ

Μ  
 Τ  
 Γ

(a)

Κατὰ πρόσταγμα

- [τ]οῦ λαμ(προτάτου) ἀνθ(υπάτου) Πουβλ(ίου) Ἀμπελίου  
 [δι]ετυπώθησαν ἐπιμελεῖσθ(αι)  
 .ων Πανθάλης, . . . . . ος, Ἀρχιάδας,  
 5 . Θεαγένης, λαμβάνοντες πρὸς βοήθεια(ν)  
 [σφῶν] αὐτῶν ζημιουμένων Νείκωνα,  
 . . . . . ο . . . . . Ε[ὐ]φρόνιον, Εὔτυχον, εἰς  
 . . . . . ον τοῦ θεάτρου, λαμβάνον-  
 [τ]ες [καθ' ἕκαστ]ον ἔτος ἀπὸ τῶν πολει-

<sup>1</sup> The beginning of lines 5, 6 and 8 of (b) and 1, 2, 5, 6, 7, 8 of (c) appear at the right-hand edge of the facsimile.

10 [τικ]ῶ[ν] προ[σόδ]ων διὰ τοῦ λογ[ε]στοῦ·  
 ξύ[λα] . . . . ν . . . . α .  
 ξύ[λα] . . . . μ . . . . η . (?)  
 ξύ[λα] . . . . θρ . (?)  
 -----  
 15 ξ[ύ]λα] -----  
 κερ[αμίδια] - - - .

(b)

////////ΛΛ////////  
 ΝΙΚ ΝΔΡΙΛ////////ΑΓΟΣ  
 ΔΑΜΙΠΠΟΣ///  
 ΜΟΥΣΑΙΟΣ///  
 ΠΛΩΤΙΟΣ///  
 ΓΡΑΜΜΑ////////  
 ΜΑΝΤΕ////////  
 ΥΠΗΡΕΤΗ//////////ΟΣ

. . . . . λε - -  
 Νικ[α]νδρίδ[ας βου]αγός.  
 Δάμιππος - - - -  
 Μουσαίος - - - -  
 5 Πλώτιος - - - -  
 γραμμα[τεὺς] - -  
 Μ. Ἄντ. Ε (?) - -  
 ὑπηρέτη[ς - - - -]ος.

(c)

ΠΑΙ///>////////  
 ΓΑΙC////////  
 //////////ΕΟΣΔΕΞΙΠΠΘ  
 //////////ΠΕΡΙΚΛΕΘΣ  
 C////////ΣΩΣΙΚΡΑΤΘΣ  
 ΜΕΝΙ//ΟΣΗΑ/Σ//ΚΡΑΤΟΥΣ  
 ΤΙΤΟΣ//ΟΥΚΙΟ΄  
 ΓΑΙΟΥ//ΑΓΙΩΗ//ΡΙΑΩΝΙΔΑ  
  
 //>Α////ΙΑΤΕΥΣ  
 //ΙΝ//<////Σ  
 ΥΠΗΡΕΤ//Σ//>Α////ΤΕΦΑΝΟΣ

Πατ[ρ]ο[νόμοι - -]  
 Γά[ιος] Ἴο[ύ] (λιος) - -  
 - - - - - eos Δεξίππου.  
 - - - - - Περικλέους.  
 5 Ο - - - - - Σωσικρατους.  
 Μένι[ππ]ος Πασ[ε]κράτους.  
 Τίτος [Α]ουκίον.  
 Γά[ιος] Ἰούλ[ιος] Ἀγίων Φιλω-  
 νίδα.  
 [γ]ρα[μμ]ατεὺς - - - -  
 10 Μν[ά]σ[επ]π[ο]ς (?)  
 ὑπηρέτ[η]ς [γ]ρα[μματέως]  
 [Σ]τέφανος.

The interpretation of (a) is made easier by the existence of a somewhat similar document from Chalkis (*I.G.* xii. 9, 907, first published in *B.C.H.* xvi. (1892), pp. 102 ff.; cf. *Syll.*<sup>3</sup>, 905). Both relate to the work of building or repairing some public structures, in charge of which a board is appointed, and expenses are to be defrayed out of a yearly allocation from public funds (πολιτικάι πρόσοδοι), in accordance with an order from P. Ampelius, *proconsul*

*Achaiae*. Some of the formulae on our present stone can be explained with the aid of the Chalkis document, and in ll. 8–10 the reading can be restored by the aid of a fragment, also found in the theatre, of a second inscription relating to a similar undertaking (No. 21).

Publius Ampelius was apparently *procos. Achaiae* in A.D. 359, *procos. Africae* in 364, and *Praefectus Urbis* in 370 (cf. *Syll.*<sup>3</sup>, 905, notes), and that our inscription is accordingly to be dated to 359 or the following year seems certain. This is the first certain proof of his activity in regard to buildings at Sparta, and thus gives us information of no small importance for the later history of the theatre there.

L. 1. *Πρόσταγμα*, apparently to be distinguished from *διάταγμα* meaning a consular edict, seems to mean merely instructions in general; we may compare *προστάγματα τῶν ἡγουμένων* in the well-known document from Scaptoparene addressed to Gordian III (*Syll.*<sup>3</sup>, 888, ll. 81, 153). For its more common use as equivalent to *ἐπιταγή*, meaning a divine order, in response to which a dedication is made, cf. *Syll.*<sup>3</sup>, 1127, 1129, 1153, note 1, and 1171.

L. 3. *Διευπώθησαν*: cf. *Syll.*<sup>3</sup>, 905, l. 9, *διατύπωσις*, l. 19, *διευπώθη*; and *I.G.* vii. 24, l. 4 (= *Syll.*<sup>3</sup>, 908), *διευπώθη*. The meaning of the noun is 'a verbal arrangement, of which a record is officially kept,' the subject here being the names of the persons appointed as *ἐπιμεληταί* (curators) of the building operations ordered. Four are appointed, with four assistants, who in the event of the Board being in financial difficulties, might be called upon to help to bear the loss.<sup>1</sup>

Of the names, the second in each case is irrecoverable. The dubious *ων* before Panthales may represent *Κων(σταντίνος)*; *Ἀρχιάδης* is far from clear on the stone, but seems to be the only possible reading on the squeeze. In l. 5 there may be a letter lost before *Θεαγένης*. At the beginning of l. 7 a name of about ten letters is lost, except for O near the middle. (Could it be *Νεικοκράτη*, as in the first surviving line of the companion-text?)

The construction in ll. 7, 8 is not clear owing to the incompleteness of the text. At the end of l. 7 the alternatives are *ΕΙC* and *ΟΙC*, for the former of which we must supply an accusative ending in *-ον*, for the latter a short verb, with [*τὸ ἔργον*] as subject. My first impression, alike from the stone and the squeezes, was that it read *ΟΙC* (*οἷς*), but *ΕΙC* seemed likelier on repeated scrutiny. With neither does the reading readily lead us to fill the gap, which seems to have consisted of eight to ten letters. *Ἐπεράχθη τὸ ἔργον* is much too long, nor can we easily omit the article. I am tempted to choose the alternative *εἰς* and to restore *εἰς [τὸν πέτασ]ον*, in the sense of roof, for on an unpublished fragment of inscribed cornice forming part of a long, but still incomplete text,<sup>2</sup> in letters which will fit admirably with the dating of our present document, we have *πετάσου* preserved. For this sense of the word

<sup>1</sup> This seems the most likely meaning for the word *ζημιουμένων*, and we may suggest that the *ζημία* might arise from their exceeding their annual allocation of funds, etc. It is hard to believe the Board would have been kept on, and given assistance, if fined for any fault.

<sup>2</sup> We possess six or seven fragments, none of which can be actually joined.

πέτασος we may compare *C.I.G.* 3422, l. 17 (at Philadelphia, of the Antonine age), and the passage in Pliny, *Hist. Nat.* xxxvi. 19, 4, where he quotes Varro for the domed roof of the tomb of Porsena.

The remainder, and the corresponding passage in the companion-stone, can be confidently restored, in the light of ll. 19 ff. of the Chalkis document (*Syll.*<sup>3</sup>, 905), where we have ὅσον ἕκαστος διετυπώθη λαμβάνειν ἀπὸ τῶν πολιτικῶν προσόδων καθ' ἕκαστον ἐνιαυτὸν ὑποτέτακται, followed by the names of the curators and the quantities of material allotted to them. The details in ll. 11–16 are beyond hope of recovery, though we can recognise ξύλα in ll. 11, 12, 13 and 15, and κεραμίδια in l. 16. The following words, perhaps descriptive of the different kinds of timber, or their purpose, are hopelessly mutilated, but, as far as can be seen, they are different from the entries in the corresponding position of the stone from Chalkis.

My attention has been kindly drawn by Professor A. Wilhelm to two other inscriptions which in his opinion relate to the architectural activities of Ampelius at other Greek sites, namely, *I.G.* iv. 53 (= *Épigr. Gr.* 271) from Aegina, and v. 1, 455 from the Amyklaion. The former, in six hexameters, seems (*pace* Kaibel) to refer to some structure in which were statues of the Muses, in a woodland setting, with streams of water; the latter, in eight elegiac lines, alludes to [Ampe]lius making the sanctuary of Amyklai more glorious by a statue erected to himself by -okles (?).

(b) The composition and nature of this board of officials are obscure, as the exact number is uncertain; and the presence of a secretary and a servant does not definitely identify it. It is not safe to argue from the following text (c) that (b) was likewise a list of Patronomoi,<sup>1</sup> as it was a common practice to record lists of more than one board of magistrates together. It is not clear whether the two lists were engraved simultaneously, for, in the worn condition of the stone, the lettering is not sufficiently clear to enable us to claim uniformity, or the contrary, between the two lists. They seem to have a fairly close similarity, in spite of a difference in size of lettering, and the style suggests that they both belong to the early, or mid, second century. The names give little information of value.

L. 2. Νικανδρίδας βουαγός, presumably identical with P. Aelius Nikandridas, who appears in v. 1, 69 and 70 as βουαγός, and whose *cursus honorum* is given in 71 B, ll. 13 ff. (*ca.* A.D. 150). Neither Damippos nor Mousaios is to be identified with other known bearers of the name, and Πλώτιος (= Plautius) appears here for the first time at Sparta. In l. 7 Μαντε—which seems clear, at first sight suggests rather μάντεις than a proper name, but it is unlikely that there would be mention of them here, and we need a name for the Secretary (M. 'Αντ. E - - ?).

(c) In l. 1 Πατ[ρ]ο[νόμοι] seems fairly certain, but contrary to expectation we seem to have seven names, as each line begins with a fresh one.<sup>2</sup> There is no trace of ἐπι, to enable us to regard the name in l. 2 as that of the

<sup>1</sup> This is not free from doubt.

<sup>2</sup> The usual Board consisted of six Patronomoi and six σύναρχοι (*cf.* *I.G.* v. 1, p. 21).

eponymous Patronomos; *πατρονομούντος* | Γα. Ἰου[λίου] -- is not, however, impossible. None of the persons can be traced elsewhere, though possibly G. Julius Agion son of Philonidas may be a brother of G. Julius Nikephoros Ph. *f.* in v. 1, 66, 67. In l. 10 the name of the Secretary seems most simply restored as *Μνάσιππος*, but the reading is not very sure. The last line seems only intelligible as *ὑπηρέτης γραμματέως*, which will give us a new official's title. The Board of Patronomoi seem to have had a separate Secretary, in addition to whom they had no less than three *ὑπογραμματεῖς* (v. 1, 48 and 137), and one or two *ὑπηρέται* (*ibid.*). The economy in staff represented by our list—if it indeed be of Patronomoi—is noteworthy.

21 (2760). Split fragment of a similar column. Ht. .38; diam. .40. Letters *ca.* 021, resembling those of (a) on previous stone. (1924; above lower seats in W. of *cavea*.)

ΝΕΙΚΟΚΡΑΤΗ  
ΕΙΣΤΗΝΣΤΟΑΝΤ  
ΛΑΜΒΑΝΟΝΤ  
ΑΠΟΤΩΝΠΟΛ  
ΔΙΑΤΟΥΛΟΓΙΣΤ

ΕΙΣ

Κ

ΕΙΣ

Ξ

-----

Νεικοκράτη[ς?] ---

εἰς τὴν στοὰν τ[οῦ θεάτρου?]

λαμβάνοντ[ες καθ' ἕκαστον ἔτος]

ἀπὸ τῶν πολ[ειτικῶν προσόδων]

5 διὰ τοῦ λογιστ[οῦ].

εἰς --

κ[εραμίδια?] --

εἰς --

ξ[ύλα?] --

As we have seen above, this is from a document resembling in contents, and presumably in date, the previous item. Probably two names are lost from l. 1, but whether they should be in the nominative, as subjects of *διετυπώθησαν* (restored), or in the accusative, as objects of *λαμβάνοντες*, is uncertain, as there may not have been any mention of assistant-curators on this stone. *Νεικοκράτης* does not appear on the other one, though his name may have stood at the beginning of l. 7, where only *ο* is decipherable near the middle of the name.

The average length of line being about twenty-four letters, as is seen in l. 4, I hesitate to restore the two other names from those in the corresponding position in the previous text (l. 7, *Εὐφρόνιον, Εὐτυχον*), as this would give us twenty-six letters, but the objection is not insuperable, with this rather irregular script. In l. 2, possibly *τ[ὴν τοῦ θεάτρου]*,

giving us just twenty-four letters. The inscription having been found at the theatre, and the other text referring explicitly to it, we may well assume that the Stoa was situated there also. Perhaps we should connect with this Stoa the inscribed cornice already mentioned; in this case the inscription on it will refer to both pieces of work, for, as we have seen, it mentions the word *πέτασος*.

The items in ll. 6–9 are presumably entries relating to materials, and, on the analogy of the previous text, we may expect them to include *κεραμίδια* and *ξύλα*.

22 (2776). Portion of stele of grey Laconian marble, complete on left only. H. ·22; br. ·21; th. ·12. Letters ·01–·014. (April, 1925; *cavea* of theatre, near topmost seats, close to surface.)

ΜΕΘΑ  
 ΚΑΙ ΑΥ ΤΟΣ ΤΡΟΣΙ  
 ΛΩΣ ΚΑΓΑΘΩΣ ΚΑ  
 ΛΙΟΣ ΚΑΙ ΤΑΣ ΑΜ  
 ΜΕΝ ΚΑΙ ΕΔΟΞΕ  
 ΚΛΗ ΑΙΝΗΙΑ  
 ΛΩ ΚΑΙ ΗΜΕΝ  
 ΚΑΙ ΕΓΓΟΝΑ  
 Ν Λ

-----  
 μεθα -----  
 και αὐτὸς τρoσι [- ----- κα-]  
 λῶς κάγαθῶς κα[λ ἀξίως τᾶς ἐαυτῶν πό-]  
 λιος καὶ τᾶς ἀμ[ετέρας - - - - - - - -]  
 5 μεν καὶ ἔδοξε [τῶι δάμοι ἐπαινεῖσαι - - -]  
 κλη Αἰνηία [καὶ - - - - - - - - - - -]  
 λω καὶ ἡμεν [προξένος τᾶς πόλιος αὐτὸς]  
 καὶ ἔγγονα -----  
 να -----

Apparently from a proxeny-decree, and, in view of l. 6, in favour of more than one recipient. The suggested restoration gives us twenty-nine letters in l. 3, and thirty-one in l. 7; a short name like Nikokles or Philokles, with four letters lost to supply at the end of l. 5, will give us there thirty-two letters. These differences might well occur, as we see from the facsimile that the spacing and size of the letters are uneven.

L. 2. Whether we are to read *αὐτός* as nom. singular or acc. plural is not clear, nor in either event is it certain whether we should continue *τὸς ε - -* or *τὸ σι - -*; the last sign is quite doubtful.

L. 4 f. Another obscure passage: it is not easy to understand the formula of resolution, in view of *μεν καί* before it. Is the former the end of *ἡμεν* (or some other infinitive), or of a verb in the first person plural?

L. 6 f. We should presumably restore a second name with a patronymic

ending e.g. in *-βουλω*, though the two letters surviving at the beginning of l. 7 might be from an ethnic (*Αἰτώλω?*) in the dual.

L. 8. For the less usual neuter form *ἔγγονα* we may compare Michel, *Rec.* 446, l. 6, a proxeny-decree from Aptera in Crete.

The letter-forms and the dialect suggest the third century B.C.

23 (2781). Portion of stele of grey Laconian marble, broken on all sides. H. ·125; br. ·30; th. ·11. Letters *ca.* ·115, neatly cut, but irregularly spaced. (1925; from trench along W. Parodos-wall.)

· Τ Ε Ε Ι  
 Α Γ Α Γ Ω Ν Ή Ο Σ Α Μ Ε Ν Η Σ Ω Ν Δ Ι  
 Κ Α Ι Κ Α Κ Ο Π Α Θ Ι Α Ν Ο Υ Δ Ε Μ Ι Α Ν Υ Π Ο Λ Ε Ι Ι  
 Α Ι Ο Μ Ο Ν Ο Ι Ξ Ι Ν Π Α Ν Τ Α Σ Τ Α Σ Δ Ε Κ  
 Λ Α Β Ο Ν Τ Ε Σ Α Π

----- τε ε . . . . . β -----  
 --- αγαγών ποσαμενησων δι -----  
 --- και κακοπαθιαν ουδεμιαν υπολειπ[οντες --]  
 --- και ομόνοιαν πάντας, τὰς δὲ κ -----  
 5 ----- λαβόντες ἀπ -----

The contents as far as intelligible indicate that this is from the preamble to a decree honouring some arbitrators.

Much remains obscure: little can be made of l. 1, and in l. 2 *ποσαμενησων* can only be due to some mistake of engraving. I suspect the right reading to be *ποησαμένων*, though the error is a strange one. Had the engraver merely omitted a letter (*η*) from *ποησαμένης* we should be left with a real difficulty in explaining *ων δι*. There seem to be two letters after the *delta*, perhaps *ικ*, as there is no trace of a cross-stroke to enable us to read *ετα*. Perhaps the first word should be restored as a compound participle, [*εισ-*] or [*διεξ-*]*αγαγών*. It cannot refer to the presumed arbitrators, as we have -- *λαβόντες* in l. 5, and I accordingly restore *υπολείπ[οντες]* in l. 3.

L. 3 gives us a more recognisable phrase, referring to the diligence of the recipients of the decree in shrinking from no hardship in the execution of their duties. A more common expression than *κακοπαθιαν ουδεμιαν υπολειπειν* is *ουτε κ. ουδεμιαν ουτε κινδυνον υποστελλεσθαι* (as in *Syll.*<sup>3</sup>, 547, l. 9; 613, l. 33; 700, l. 29). In l. 4 there is mention of successful reconciliation, or settlement of some dispute, and we should restore somehow thus: [*καταστήσαντες εις*

φιλίαν] καὶ ὁμόνοιαν πάντας.<sup>1</sup> Whether the word beginning κ -- is the object of the participle in the last line is not clear. Possibly we have some more lengthy variant of the phrase τὰς δὲ κρίσεις καὶ διαίτας (*vel sim.*) παραλαβόντες, as in *Syll.*<sup>3</sup>, 364, l. 7 f.

The poor quality of the lettering gives no clear indication of the date of this fragment, but it can hardly be later than the first century of our era, nor earlier than the late second century B.C.

24 (2780). Part of lower left-hand side of stele of grey marble. The original edge is preserved on the left, but the first few letters have perished owing to damage to the surface. A space of ·13 m. is left blank below. H. ·25; br. ·20; th. ·12. Letters ·01. (1925; far end of E. retaining-wall, among fallen blocks.)

ΙΤΕΣ Ι  
ΥΔΗΝΤΙ  
ΑΣ ΠΡΕΣΒΕ  
ΓΚΛΕΟΓΕΝΤ

..... ντες τ - - - - -  
[... σπ]ουδὴν τι(π?) - -  
[ἐπι] τὰς πρεσβε[ίας - - ]  
[· ο]υ, Κλεογέννη[ς - - - - -]

Kleogenes is not a common Laconian name, the only epigraphical instance being the name of a man manumitted at Tainaron (v. 1, 1228).<sup>2</sup> This fragment seems to be the end of a document commending the zeal of certain members of an embassy, the first three letters of l. 4 containing the end of the patronymic of one of Kleogenes's colleagues. Allusions to the σπουδὴ of such ambassadors and others are, of course, common; we have another instance below, No. 27, l. 4. Perhaps dates from the second century B.C.

#### INSCRIPTIONS FROM OTHER SITES.

25 (2775). Stele of white marble with plain gable-top, broken below. H. ·41; br. ·495; th. ·065. Letters ·02–034. (May, 1924; Acropolis, in late wall S. of Chalkioikos Sanctuary.)

ΑΙΝΗΙΔΑΣ ΑΝΕΣΗΚΕ  
ΓΕΡΟΝΤΕΥΟΝΤΑΙΑ  
ΣΑΝΑΙΑΙ

Αἰνηίδας ἀνέσηκε  
γεροντέων τῆι Ἀ-  
σαναίαι.

<sup>1</sup> Cf. *Syll.*<sup>3</sup>, 588, l. 4, [κ]αταστησάντων εἰς τὴν ἐξ ἀρχ[ῆς φι]λίαν.

<sup>2</sup> It is quite common elsewhere in Greece.

The name Aineídas is not hitherto known at Sparta, but kindred forms are not rare; cf. *Αἰνηΐας* in No. 22 above, *Αἰνησίας* (Thucyd. ii. 2; Xen., *Hell.* ii. 3, 9), and another in *I.G.* v. 1, 703; *Αἰνητος* (v. 1, 701, and cf. Paus. iii. 18, 6).

For the form *ἀνέσθηκε* we have parallels in two dedications both apparently of the fourth century (v. 1, 255 and 1317).<sup>1</sup> The same substitution of  $\sigma$  for  $\theta$  in *Ἀσαναΐαι* is the first known instance of the Goddess's name being so spelt, apart from an archaising text of the Imperial age (v. 1, 296, l. 12, where we have *Ἀσάνεα* as the name of the festival).<sup>2</sup> It has also been found recently on more than one vase-fragment from the Acropolis (Chalkioikos Sanctuary); cf. Fig. 10, s, p. 306; p. 309, note 2 below.

For another dedication by a member of the Gerousia (to Pasiphaë, at Thalamai) cf. v. 1, 1317, cited above, where the same participle is also used. The date of our inscription can hardly be much later than the middle of the fourth century. The plain portion of the stele below the text probably was originally painted.

26 (2737). Upper part of a votive stele, originally supporting a bronze statuette or similar dedication, from which a plain rectangular plate of that metal alone survives. Apparently of Parian marble. H. .41; br. of inscribed face .205; th. do. .16. Letters (retrograde) *ca.* .02 high. (1924; re-used in late wall near No. 25, on Acropolis.)

ΣΤΗΘΤ

Τείθης.

No such name is hitherto known at Sparta.<sup>3</sup> For the intervocalic H, cf. Thumb, *Handbuch d. Gr. Dialekte*, p. 86 f., § 92; Buck, *Dialects*, p. 51, § 59; Bechtel, *Gr. Dialekte*, ii. p. 320 f. The lettering suggests *ca.* 520–480 as the probable date; the shape of the *sigma* is most unusual for Sparta, the earliest examples having five strokes as a rule. A similar dedication, with only the name of the donor, is the relief of Anaxibios (v. 1, 215), also from the same site (found in 1908).

27 (2744). Part of slab of grey marble, much worn, complete only on r. (?), with incised design of men (?) dancing. H. .19; br. .14;

<sup>1</sup> See Wilamowitz's note on the date of v. 1, 255.

<sup>2</sup> For the substitution of  $\sigma$  for  $\theta$  cf. Thumb, *Handbuch d. Gr. Dialekte*, § 95; Buck, *Dialects*, p. 55, § 64; Bechtel, *Gr. Dialekte*, ii, p. 303.

<sup>3</sup> Cf. *Τείσις* at Tenos, *I.G.* xii. 5, 873, l. 8, and such feminine names as *Τεισίππη*, *I.G.* ii. 2714.

th. 05. Letters 011-012. (April, 1924; found in the stream north of the Acropolis, Gen. Plan L 11.)

Perhaps the dedicator's name. Nothing like it is known at Sparta. In fact no similar name is known to me. It might possibly be connected with *κνύειν*, to scratch (cf. Arist., *Thesm.* 481). The style of this drawing on marble, and of No. 19 above, is an unexpected addition to our knowledge of Spartan art. Incised drawings of an earlier period, on bone as



Κννμον. (complete?)

well as ivory, were found, not infrequently, among the votive objects at the Orthia Sanctuary, which also yielded some small sketches on soft stone (cf. *B.S.A.* xxiv. p. 97 f.); but the thicker line and larger scale of these pieces, as well as the later date of No. 27, which cannot be earlier than the fifth century, justify us in classing them as a new type.

28 (2810). Fragment of stele of bluish marble, broken on all sides. H. 017; br. 022; th. 016. Letters 01. (May 13th, 1925; outside S.-W. corner of ruined Byzantine Church on the Acropolis (H. Nikon?).)

ΟΝΤΕ  
 ΑΡΙΣΤΟ  
 ΣΤΕΦΑΝΩΙ  
 ΕΠΙΔΗΜΙΑΙΔΙΕΤΕΛ  
 ΣΑΥΤΟΙΣ ΠΙΣΤΕΣ  
 ΕΩΣ ΕΣΤΙΑΝ Ε  
 ΟΝ ΠΟΛ  
 Λ

----- οντε[s] -----  
 ----- ἄριστο -----  
 ----- στεφάνωι -----  
 [- - - τὴν πολ]ιτείαν σπουδῆς [καὶ φιλοτιμίας οὐδὲν ἐνλείποντες]  
 5 [- - - ἐπὶ τῇ] ἐπιδημίαι διετέλ[εσαν] ----- ἀξίως τῆς]  
 [ἐγχειρισθείς]ης αὐτοῖς πίστεω[s] - - - - καλέσαι δὲ καὶ αὐτοὺς]  
 [εἰς τὴν τῆς πό]λεως ἐστίαν ε -----  
 ----- ων πολ[ιτῶν? -----]  
 ----- λ -----

Here again we seem to have a reference to honours conferred on more than one recipient, in view of -- οντε[s] in l. 1, and αὐτοῖς in l. 6. There seem to have been somewhere near fifty letters per line, though we cannot complete any one exactly. Certain restorations, e.g. in ll. 4-7 inclusive, run on familiar lines. Ἐπιδημία is more commonly found in such a phrase as ἐ. καὶ ἀναστροφὴν ποιεῖν (-σθαι)<sup>1</sup>; and for εἰς τὴν τῆς πόλεως ἐστίαν we might have expected εἰς (ἐπὶ) τὴν κοινὴν ἐ. (as in *Syll.*<sup>3</sup>, 739, l. 10, and *ibid. passim*). In l. 5 no doubt a participle is to be supplied with διετέλ[εσαν], but owing to uncertainty as to the nature of the services commended, we had best omit it.

We must also note the use of the κοινή in this inscription; it is not impossible for it to be a copy of a document passed elsewhere, as the style of lettering, especially the type of *omega*, is suggestive of a date earlier than we should expect to find the κοινή employed at Sparta.<sup>2</sup>

<sup>1</sup> E.g. *Syll.*<sup>3</sup>, 658, l. 10 f.; 711 k., l. 8.

<sup>2</sup> Several more fragments of the same text, found in the excavations of 1926, enable us to see that it was a copy of a decree passed by the city of Eretria in honour of a board of *dikastai* sent by Sparta. The complete text will be published as soon as possible.

29 (2809). Broken slab of bluish marble, inscribed on both sides. H. .30; br. .40; th. .065. Letters, on (a) .03, on (b) .02. (May 12th, 1925; close to finding place of No. 25.)

(a)

ΝΕΙΚΟΜΑΧΣ  
 ΝΕΙΚΟΚΡΑΤΗΣ  
 ΜΟΥΛΠΙΟΣΚΑ  
 ΤΙΒΚΛΑΥΔΙΟΣΔ  
 ΕΠΙΤΥΝΧΑΝΩΝΣ. 5  
 ΕΠΙΤΕΥΚΤΙΚΟΣΔΗΙ  
 ΕΑΝΑΡΟΥΤΕΥΤΤΙ

[Γέροντες ἐπὶ Σειπόμπου τοῦ Κλέωνος]

-----  
 Νεικόμαχο[s Ἀρμοναίου.]  
 Νεικοκράτης [Νεικομήδους?]  
 Μ. Οὐλπίος Καλ[λικράτης-].  
 Τιβ. Κλαύδιος Δ[αμο(?)-].  
 Ἐπιτυνχάνων Ὀ[νησιφόρου].  
 Ἐπιτευκτικός Δημ - -  
 [Κλ]έανδρος Εὐτ[όρου].

(b)

Ο ΕΥΣΙΣΙΟΥ  
 ΡΙΟΣΕΙΣΙΩΝ  
 ΑΡΚΟΥΜΕΝΙΣΚΟΣ<  
 ΝΤΟΒ ΦΙΛΟΚΡΑΤΗΣ  
 ΣΦΟΥΛΑΚΙΩΝ<  
 ΦΙΛΑΚΩΝΟΣΤΟΒ  
 ΛΟΥΜΕΝΟΥ  
 ΤΙΒΚΛΑΝΔΡΕΙΝΟΣ  
 ΤΙΑΣ<

----- ο[κλ]έους τὸ β'.  
 [-]----- Οὐ]άριος Εἰσίων  
 [-]----- Νικηφόρος Μ]άρκων. Μενίσκος  
 (Μενίσκου).  
 ----- ν τὸ β'. Φιλοκράτης  
 ----- ς. Φουλακίων  
 (Φουλακίωνος). 5  
 ----- ς Φιλάκωνος τὸ β'.  
 [Σωσικράτης(?) Φι]λουμένου.  
 ----- Τιβ. Κλ. Ἄνδρεῖνος  
 ----- κρα]τίδας (-[κρα]τίδα).

This must be from a list of the Gerosia, and in view of the larger lettering on (a) we may assume it to be the obverse of the stele. This is confirmed by the fact that on it each name begins a fresh line, which is not the case on (b). Remains of nineteen members' names are recognisable, which indicates that not much is lost; thus there cannot have been a second column of entries on (a).<sup>1</sup>

An almost convincing clue to the year is given by (b), l. 3, for Meniskos (M. f.) tells us in his *cursus honorum* (v. 1, 32 B, l. 25 f.) that he was

<sup>1</sup> It is just possible, though an unnecessary assumption, that there were two separate lists, one on each side. In this case the difference in the size of the lettering would not be easy to account for.

Γερουσίας under Seipompos son of Kleon. Now he mentions no other tenure of that office, though some later posts are recorded, and he is recording his *cursus* many years after the year of Seipompos. The possible objection that he may after all be serving a second time here (the entry τὸ β' having been carried over to the beginning of the following line) is not vital, for, although two names on our list later than his are accompanied by this numeral, that immediately before him is not. These arguments seem to justify us in attributing the list to the year of Seipompos, who held the Patronomate in the reign of Hadrian.<sup>1</sup>

Νεικόμαχος[ς Ἀρμονείκου], in view of the rarity of the former name, is a probable restoration, based on No. 2 (c) above, combined with v. 1, 157, whence we see that he was Nomophylax under Ulpus Aphthonetos.

L. 2. Νεικοκράτης is a common name, no less than three bearers of it being known, whose fathers' names begin with Neiko- (cf. v. 1, 97, l. 9; 101, l. 4; and No. 1, C 3 (b), above). The last-named, N. Νεικομήδους, is Nomophylax in the year of another Nikokrates, and is more likely than either of the others to be the man here concerned; he may, however, be an altogether different bearer of the name.

L. 3. Μ. Οὔλπιος Καλλ[λικράτης], a fairly safe restoration, is also known as Ephor under Cl. Atticus (v. 1, 62, l. 7), for whose date see above, p. 188 f.

L. 4. Uncertain. Τιβ. Κλ. Δ[αμόνικος] or [- νίκης] are both possible; Ti. Cl. Dionysios, a member of the Gerousia some years later, under Biadas (No. 1, C 10, above), is out of the question.

L. 5. Ἐπιτυγχάνων Ὀ[νησιφόρου] seems certain. We know him as Ephor under Eudamidas (v. 1, 64, l. 2, early in the reign of Pius).

L. 6. Ἐπιτευκτικός Δημ - - is unknown, the former name being new to us<sup>2</sup>; for the type of name we may compare, in addition to the previous entry, Ἐπιτευκτᾶς in v. 1, 159, l. 40 (rest.).

L. 7. Κλέανδρος Εὐπόρου seems a safe restoration, and he will then be identical with the Kl. Eup. f. who is Ephor (rest.) in v. 1, 73, l. 4, and perhaps Γερουσίας in 113, l. 4 (a fragmentary list). If the identification of the person, and of the nature of this second list, is correct, he will have held office as a member of the Γερουσία more than once.

(b) L. 1. Perhaps - - [Θε]οκλέους or [Φιλ]οκλέους, an insufficient clue to identity.

L. 2. -άριος seems to be the end of a *nomen*, which is not impossibly Varius.<sup>3</sup> It cannot be either Οὐαλέριος or Φλάβιος, as the letters *ap* are certain.

<sup>1</sup> Cf. p. 188 above.

<sup>2</sup> It is probably, however, to be restored in v. 1, 78, l. 11, where five or six letters are lost before -κτικός.

<sup>3</sup> Hitherto unknown in Laconia.

Εἰσιών, only known (in a restoration) in v. 1, 199, l. 7, is otherwise a new name to us at Sparta.<sup>1</sup>

L. 3. -άρκου can hardly be any name but [Μ]άρκου, and [Νικηφόρος Μ]άρκου, a Nomophylax in the year of Meniskos (v. 1, 59; cf. No. 1, B 9 above), will suit well. Μενίσκος (Μενίσκου), whom I have mentioned already, seems later on to have acquired the Roman citizenship (or if not himself, at least his son; cf. No. 1, C 5, above).

L. 4. Our choice among bearers of the name of Φιλοκράτης is too large to let us identify this one.

L. 5. Φουλακίων is quite unknown, nor can I trace the name elsewhere.<sup>2</sup>

L. 6. This may be a son of Φιλάκων Δαμοκράτους, πρέσβυς νομοφυλάκων in v. 1, 79, l. 2 (ca. A.D. 100).

L. 7. I restore [Σωσικράτης Φι]λουμενοῦ from v. 1, 40, l. 20 f., where he is perhaps Nomophylax.<sup>3</sup>

L. 8. Ti. Cl. Andreinos is hitherto unknown; nor can I trace the name elsewhere.

L. 9. Perhaps [Δαμοκρα]τίδας (Δ.).

30 (2782). Rectangular slab of grey Laconian marble, broken below only. H. .30; br. .36; th. .085. Letters .02. (April, 1925; built into wall at N.-E. corner of Roman Villa (General Plan M 15)).



Ζανὶ  
Ἐλευθερίοι  
Ἀντωνεῖνοι  
Σωτήρι.

An exceptionally well-cut example of this class of inscription. No less than thirty-nine examples of it are collected in the *Corpus* (v. 1, 407–445), and many are adorned, as is this one, with wreath and palms. The spelling -οι for -ω in ll. 2, 3 is constant throughout the series.<sup>4</sup>

A. M. WOODWARD.

<sup>1</sup> Cf. Isio(n), Dessau, *I.L.S.*, 6150, 8107, 8235; and *Εισιγένης* above, No. 1, C 10.

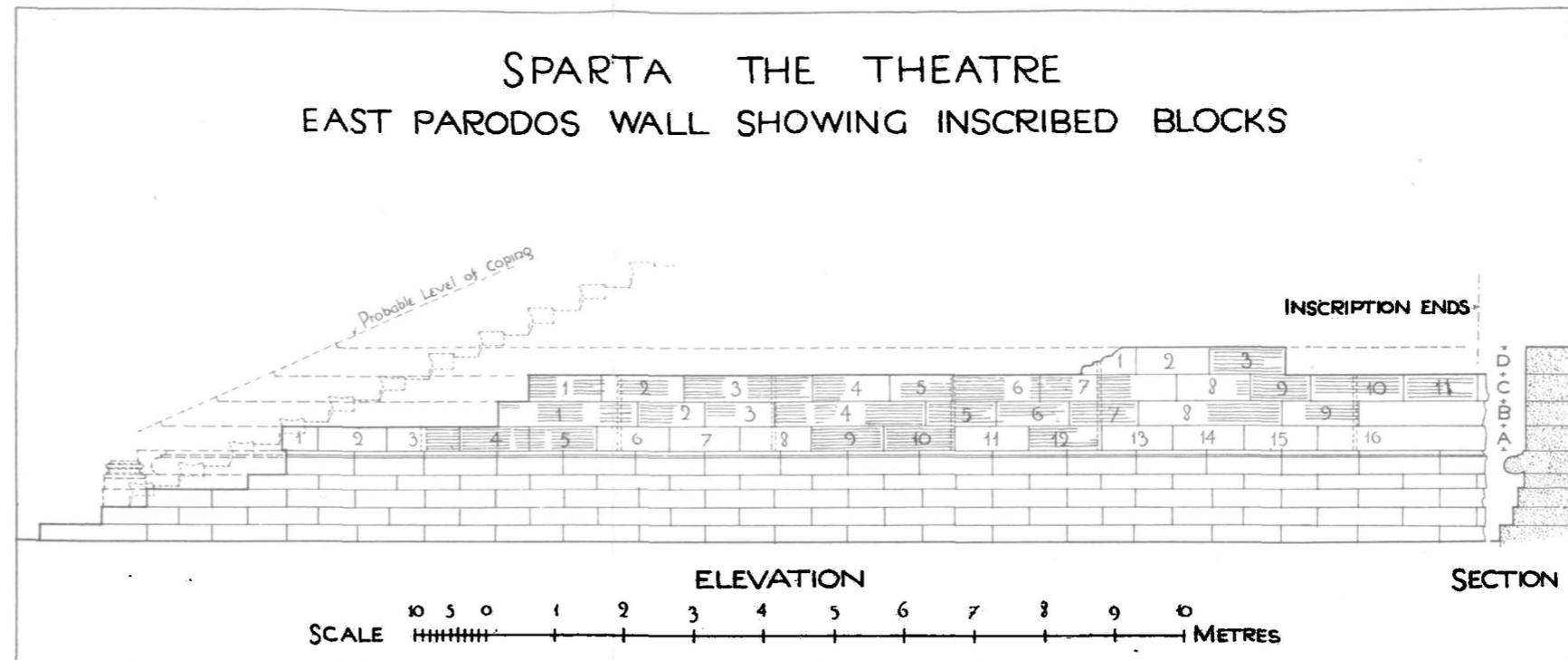
<sup>2</sup> Is it connected with φύλαξ, etc.? (cf. Φυλάξων, Bechtel, *Hist. Personennamen*, p. 458).

<sup>3</sup> The interpretation of the last few lines is uncertain, owing to the damaged state of that text.

<sup>4</sup> I am much indebted to Mr. M. N. Tod for reading this article in proof, and for various helpful suggestions.

SPARTA THE THEATRE  
EAST PARODOS WALL SHOWING INSCRIBED BLOCKS

1.—ELEVATION OF EAST PARODOS WALL.



2.—INSCRIBED BLOCKS *IN SITU* IN THE EAST PARODOS WALL.



EXCAVATIONS AT SPARTA: THE THEATRE.