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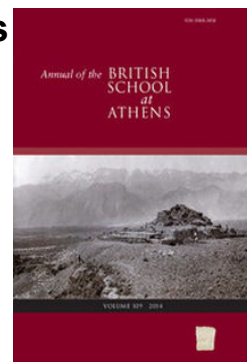
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## I.—Excavations At Sparta, 1908 § 5.—Inscriptions

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## LACONIA.

### I.—EXCAVATIONS AT SPARTA, 1908.

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#### § 5.—INSCRIPTIONS.<sup>1</sup>

##### INSCRIPTIONS FROM THE SANCTUARY OF ORTHIA.

THE removal of the substructure of the Roman circus on the side facing the Eurotas led, as was expected, to the discovery of a large number of inscriptions built into the masonry, most of which relate to the παιδικὸς ἀγών. A few more of various classes were found under similar circumstances in the neighbourhood of the temple. They range in size from an inscribed statue-base, nearly two metres high, and a marble bench, down to the merest splinters of marble bearing two or three letters. Of the inscriptions found this season which relate to the boys' contests about two-thirds of the total number are new, while the remainder join, and in some cases complete, previously published inscriptions. The arrangement of the subject-matter of this section is as follows: (a) New παιδικὸς ἀγών inscriptions;<sup>2</sup> (b) New fragments of previously published παιδικὸς ἀγών inscriptions; (c) Other inscriptions from the Sanctuary of Orthia; (d) Notes on the patronate of the divine Lycurgus.

##### *Fresh Inscriptions.*

66<sup>3</sup> (2571). Gable-topped stele of greyish marble, complete above and on l. .32 × .31 × .045. Letters .015–.02 high. Socket for sickle in centre.

<sup>1</sup> I am indebted to Mr. M. N. Tod for his constant and ready help throughout this paper.

<sup>2</sup> Except where it is stated to the contrary, the inscriptions commemorating the παιδικὸς ἀγών were all found in the substructure of the Roman circus on the side towards the Eurotas.

<sup>3</sup> The numbering is carried on from *B.S.A.* xiii. p. 199.

ΔΑΜΙΠΠΟ ΣΑΒΟΛΗΤΩ  
ΕΠΙΣΙΔΑΜΟΥΝΙΚΑΣΑΣΤ  
ΠΑΙΔΙΧΩΝ Ε  
ΜΩΑΙ  
ΓΕΤΑ  
ΩΙΟΡ ΘΕΙΑΙ

ΔΑΜ  
Θ

Δάμιππος Ἀβολήτου

ἐπὶ Σιδάμου νικάσας τ[ὸ]

παιδιχὸν ε - - -

μῶαι - - - [ἐπὶ Κυνα]-

5 γέτα [παρθέν]-

ωι Ὀρθείαι.

Δ(ά)[μιππος?]

Δαμ - -

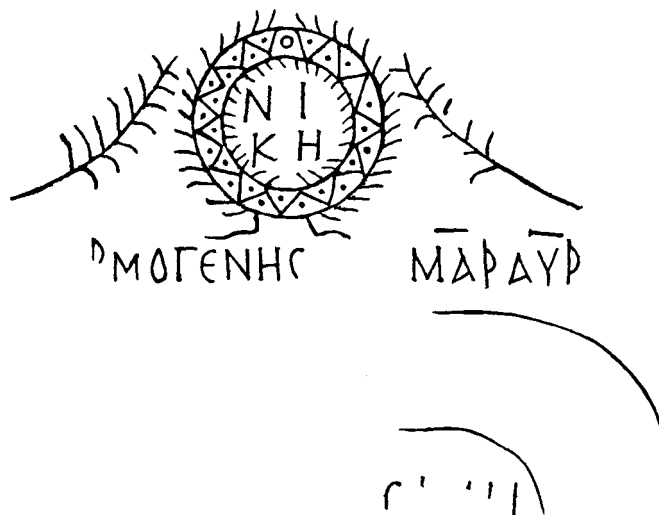
θ - -

For the use of the dative in the name of the contest in this series see *B.S.A.* xii. p. 381. For Damippus, son of Aboletus, *ibid.* p. 360, No. 3. Sidamus is not known elsewhere as Eponymus: the name = Σείδαμος = Θεόδαμος, on the analogy of such Laconian names as Σίπομπος, Σιδέκτας, etc. In l. 5 - - γετα is puzzling: it is not improbably the end of the genitive of the name Κυναγέτας, which is, however, unknown at Sparta. If so, it will enable us to restore Κυναγ[έτα] as the name of the Eponymus in *B.S.A.* xii. p. 373, No. 35, l. 8, and *infra*, No. 78, both which inscriptions, like the present, belong to the first century B.C.

Ll. 7-9 perhaps contain the allusion to another subsequent victory, but the stone is too mutilated for us to be certain. In l. 6 we may have the end of [παρθέν]ωι: it is only found once as a title of the goddess in these inscriptions (*B.S.A.* xii. p. 361, No. 5), and there in a metrical dedication, but it is hard to see what else could have stood here.

67 (2576). Four fragments of a gable-topped stele of grey marble,

three of which join to form the upper part, measuring  $29 \times 43 \times 05$ . The other contains part of the last two lines, and does not join the remainder. Letters  $017$  high, painted red. Socket for sickle.



..Λ  
ΑΡΤΕΜΙΔΙ

Νί-

κη.

[‘E](ρ)μογένης Μάρ. Αὐρ.

--- σα . . ι -

5 ---

[νικάσας] (κ)ασ[σηρατόριν ἀνέ] -

[θηκεν] Ἀρτέμιδι [Βορθέα].

Exact restoration is impossible. The interesting feature is the heading *Νίκη*, which is unknown elsewhere in this series. The wreath and branches which adorn the gable-top are also a striking feature. From the style of the writing, apart from the use of the name *Μάρκος Αὐρήλιος*, we should expect it to belong to the end of the second century A.D., at the earliest: note especially the form of the letter *Α*.

68 (2579). Top of stele of *rosso antico* with elaborately carved pediment, complete on l.: socket for sickle on r. Letters '015 high, with large *apices*.

ΦΙΛΙΠΠΟΣ

Φίλιππος - -

69 (2581). Lower half of stele of white marble, broken through, .25 x .30 x .08. Letters '02 high.

ΒΟΥ/		βου(α)[γὸρ ἐπὶ]
ΠΑΤΡ		πατ(ρ)[ονόμω]
ΓΟΡΓΙ	2φ	Γοργ(ί)[ππ](ω)
ΤΩ<Ν	ΛΑΡ	τῶ (Γοργίππω) (ν)[εἰ](κ)άαρ
5 ΚΑΤΘΗΡΑΤΟΡΙΝ		5 κατθηρατόριν
ΑΡΤΕΜΙΤΙΒΩΡΣΕΑ		Ἀρτέμιτι Βωρσέα
ΑΝΕΣΗΚΕ		ἀνέσθηκε.

Unfortunately the victor's name is lost. We now possess three records of victories in the year of Gorgippus, as *S.M.C.* 219+501 records the victory of Philetus in the *κελῦα*, and *B.S.A.* xii. p. 368, No. 21 that of Cleander in the *μῶα* in this year. We may notice the similarity of both language- and letter-forms in all three cases; almost the only difference in orthography between the two previously known stones is *νεικάαρ* in the former and *νικάαρ* in the latter. In the present inscription I restore *νεικάαρ*, as there seems ample room for *ει* on the missing fragment of stone. It seems extremely likely that the same man engraved all the three stelai. The sign at the end of l. 3 is of course an ornament. The date is probably late in the reign of Marcus Aurelius.

70 (2583). Stele of white marble with gable-top, broken across. .46 x .25, back roughly rounded. Letters '02 high, with large *apices*. Surface ruled with horizontal lines to guide the engraver. Cutting for sickle below.



Ἐπὶ πατρονόμου  
 Εὐκλείδα, Φιλοκρά-  
 της Φιλοκλέους  
 Ἀγεσιλάφ(?) τῷ Νεόλα  
 5 κάσεν ἀτροπάν-  
 παις νικάσας τὸ  
 παιδιχὸν καθθη-  
 ρατορίῳ ἀνέθηκε  
 Ἀρτέμι-  
 10 τι  
 Ὀρθεία.

The photograph shows the careless writing plainly: in l. 2 the engraver forgot altogether the first syllable of Εὐκλείδα and crowded it in later; and in l. 4 we apparently have the result of his attempting to spell Ἀγησιλάφ with no η and a round σ, though elsewhere he uses the 4-stroke one: having noticed his omission he seems to have added the second horizontal stroke to the Ϝ, with the result that it looks like a *digamma*.

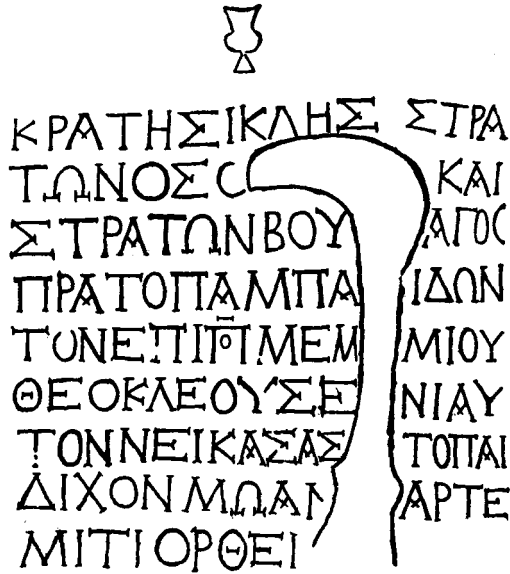
None of these persons can be certainly identified elsewhere. This is the first mention of an Eponymus of the name of Euclidas: Νεόλας occurs also in *S.M.C.* 206, and *C.I.G.* 1292 as a Spartan name, and Ἀγησίλαος is often found.<sup>1</sup> Ἀτροπάνπαις in l. 5 confirms the correctness of the reading

<sup>1</sup> He cannot be identified for certain: the name is found also in *C.I.G.* 1249, 1298 b, 1424, 1470. The first of these instances cannot refer to the same man, as his father's name there is also Ἀγησίλαος.

πρατοπαμπαίδων ἀτροπαμπαίδων κ.τ.λ. in the inscription of this class published in *B.S.A.* xii. p. 366, No. 15.

L. 8. καθθηρατορίω should be compared with μῶαι in No. 66, above, for the use of the dative case.

71 (2585). Gable-topped stele of greyish marble, broken into five pieces, complete except for unimportant fragments. .65 x .41 x .048. Letters .03 high. Socket for sickle.



Κρατησικλῆς (Σ)τρά-  
τωνος (ὁ) καὶ  
Στράτων βουαγὸς  
πρατοπαμπαίδων  
5 τὸν ἐπὶ Πο(πλίου) Μεμμίου  
Θεοκλέους ἐνιαυ-  
τὸν νεικίαςας τὸ παι-  
διχὸν μῶα(ν) Ἀρτέ-  
μιτι Ὀρθεί(α).

The crowded position of the letters at the right-hand edge of the stone suggests the probability that the engraver sketched out his lines without allowing for the insertion of the sickle, and thus had to compress the last few letters of each line into half the space they would have occupied had he left no cutting for the sickle.

Πόπλιος Μέμμιος Θεοκλῆς may very well be the same as the Θεοκλῆς who is Eponymus in *C.I.G.* 1254 (ca. 150–170 A.D.), but it is not a rare name at Sparta. Κρατησιεκλῆς is not identifiable; indeed the name does not occur elsewhere at Sparta: he can hardly be the Στράτων Στράτωνος of *S.M.C.* 205. Βοναγὸς πρατοπαμπαίδων is a new phrase in these inscriptions. It clearly shows that the *πρατοπάμπαιδες* were a class of boys of a certain age, though of what age is at present unknown.

72 (2586). Left-hand half of stele of grey marble, broken across, with plain moulding above. 41 × 20 × 07. Letters 025 high.

ΑΛΚΙΜΟ	Ἄλκιμ(ο)[ς - - - ]
ΔΑΕΠΙΝ	δα ἐπὶ Ν - - -
ΚΑΙΦΤΙΣ,	καὶ (ἐπὶ) Σ - - -
ΟΣΝΙΚΑΣ	ος νικάσ[ας τὸ παι]-
5 ΔΙΧΟΝΚΕ	5 διχὸν κε[λήαν].

From l. 4 we may see that there were about 14 letters in each line, but we have nothing else to guide us to a certain restoration of the names. In l. 3 the letter after Σ seems to have been Α, which is not the beginning of any known Eponymus' name. There is nothing in the letter-forms to help us to fix the date precisely. There was apparently no dedicatory formula at all, as there was hardly room on the stone for Ὀρθεία after κε[λήαν]. Ἄλκιμος is also found in *B.S.A.* xii. p. 469, No. 23, where his father's name begins with Σ, the rest being illegible: if he is the man who was victor in this inscription, it would lead us to restore Σωκλείδας or Σικλείδας or some such name as his father's.

73 (2587). Stele of greyish marble with gable-top in relief but not cut to shape. 655 × 51 × 055. Letters 025 high. Socket for sickle; below, a wreath and branch.



Ἀγαθὴ τύχη.  
 Δαμοκράτης Διο-  
 κλέους βουαγός  
 ἐπὶ πατρονόμου  
 5 Τιβ. Κλαυδίου Σηια-  
 νοῦ νεικήσας τὸ  
 παιδικὸν μῶαν Ἀρ-  
 τέμιδι Ὀρθείᾳ ἀνέ-  
 θηκε.

The winner is probably the man whose name is found in the Le Bas-Foucart 167, where he is honoured by his *συνέφηβοι* in a metrical dedication. The Eponymus is no doubt the Sejanus whose name occurs in *C.I.G.* 1249, and also in *B.S.A.* xii. p. 364, No. 11, where he appears as Κλαύδιος Σεϊανός. The latter records the victory of Philocharinus, son of Lysippus, in the *κατθηρατόριν* in this year, and its archaistic formulae

contrast strikingly with the language of the present inscription. The date is probably early in the reign of Antoninus Pius, which is based on the view (expressed in a note, *B.S.A. loc. cit.*) that Philocharinus is son and not father of Lysippus Philocharini f., who was Eponymus in the reign of Hadrian:<sup>1</sup> this suits the probable date of *C.I.G.* 1249, whereas the alternative view does not.

74 (2590). Gable-topped stele of yellowish marble, broken through. .58 x .285 x .05. Letters .015 high. Sockets for four sickles. Surface worn and discoloured.

ΝΕΙΚΑΓΟΡΟΣ  
ΣΟΣΙΔΑΜΟΥΕΥ  
ΔΑΜΟΚΑΣΕΥ  
ΝΕΙΚΑΣΑΣΚΕΛ  
ΟΙΑΝΚΑΙΜΩΑ  
ΝΚΑΙΚΑΘΗΡΑ  
ΤΟΡΕΙΝΚΑΙΜ  
ΩΑΝΚΑΙΑΠΟΜ  
ΙΚΙΧΙΖΟΜΕΝΩΝ  
ΜΕΧΡΙΜΕΛΛΕΙΡΟ  
ΝΣΙΑΣΤΟΥΟΓΑΜΟ  
ΧΟΥΣΚΑΙΑΣΑΝΕΑ  
ΤΗΝΤΟΝΠΑΙΔΩΝ  
ΠΑΛΙΝΑΡΤΕ  
ΜΙΤΙΟΡΘΕΙΑ

Νεικάγορος  
Σωσιδάμουν Εὐ-  
δάμω κάσεν  
νεικάσας κελ-  
5 οἶαν καὶ μῶα-  
ν καὶ καθηρα-  
τόρειν καὶ μ-  
ῶαν καὶ ἀπὸ μ-  
ικιχιζομ(έ)νων  
10 μέχρι μελλειρο-  
ν(ε)ίας τοῦ(ς) Γα(α)ο-  
χους καὶ Ἀσάνεα  
τὴν τῶν παιδῶν  
πάλ(η)ν Ἀρτέ-  
15 μιτι Ὀρθεία.

This stone has several points of considerable interest. The victor is not known elsewhere, but his father is perhaps to be identified with the Sosidamus in *S.M.C.* 208. Eudamus to whom Nicagorus is κάσεν may very likely be the Eponymus of *C.I.G.* 1241 (= *S.M.C.* 204) [Hadrianic Age]: that he may also be identified with the Eudamus of *B.S.A.* xii. p. 377, No. 40 is unlikely.

He apparently won at least four sickles, as we can see from the traces on the stone: whether these represent all that he won is hard to say. If we take his words literally νεικάσας κελοῖαν καὶ μῶαν καὶ καθηρατόρειν καὶ μῶαν, we gather that he won the μῶα twice and the other contests once

<sup>1</sup> See also a note on his date, *B.S.A.* xiii. pp. 200 foll.

each. Then the phrase *καὶ ἀπὸ μικιχιζομένων μέχρι μελλειρονείας*, which has no parallel in this series, will give the years in which he won in the other contests mentioned below. This allusion to other games on an Orthia dedication is also unique. The carelessness of the writing<sup>1</sup> adds to the difficulty of interpreting the last few lines: in l. 11 the second letter is written C instead of E, and apparently the ninth letter is O instead of C: in l. 14 we have II instead of H. *τοὺς Γααόχους καὶ Ἀσάνεα* are apparently cognate accusatives, and the sense is this: from the time when he was *μικιχιζόμενος* till he was *μελλείρην* he won the boys' wrestling match at the *Γααόχοι* and the *Ἀσάνεα*. We know that in the fifth century the amphitheatre in the temenos of Poseidon Gaiaochos was used for chariot- and foot-races (see the Damonon inscription *B.S.A.* xiii. p. 176): then the name was spelt *γαιαφόχος*; it is hardly possible that any other can be alluded to here, though we should perhaps have expected the word to be spelt *γαιαόχος*, but the difference is after all trifling.

*Ἀσάνεα* also offers some difficulties: it may be an instance of the frequent use of σ for θ in late Laconian inscriptions (cf. *ἀνέσηκε* for *ἀνέθηκε*, etc.) and thus = *Ἀθάνεα*, a possible spelling of *Ἀθάναια* (= *Ἀθήναια*). We know from the Damonon inscription *ibid.* that there were games in honour of Athena in Sparta, including events for boys; for Damonon's son, Enymakratidas, won the boys' foot-races there, and very probably, like the games in honour of Poseidon Gaiaochos, they survived into, or were revived in, Imperial times. For this spelling of *Ἀθάναια* we have no exact parallel, but in Attic inscriptions of the Imperial age *αι* is sometimes found as *ε*.<sup>2</sup> It is very hard to see what other explanation can be given for the word.

We gather that he won the boys' wrestling match for four years in succession from his tenth to his thirteenth year,<sup>3</sup> *i.e.* as *μικιχιζόμενος*, *πρόπαις*, *παῖς*, and *μελλείρην*.

<sup>1</sup> *καθηρατόρειν* spelt with one θ and *ειν* for *ιν* (which is, of course, a contraction for *-ιον*) can, I think, only be due to ignorance; and *μελλειρονείας* is an impossible form for a noun derived from *μελλείρην*.

<sup>2</sup> See Meisterhans, *Grammatik der attischen Inschriften*<sup>3</sup>, p. 34, note 185, who quotes four instances of *Ἀθήνεα* for *Ἀθήναια*, and numerous others of the use of *ε* for *αι* in Attic inscriptions of the Roman Age.

<sup>3</sup> Compare the famous gloss on Herodotus, quoted most recently by Mr. Tillyard, *B.S.A.* xii. p. 386, note 2. This inscription would lead us to emend *μελλείρην* for *μελείρην* there, which is probably a mistake, as the word is compounded of *μέλλω* and *είρην*. The word is spelt with two *lam*bas in Plutarch, *Lycurgus*, c. 17.

75 (2557). Slab of bluish marble, complete above and on l. .32 x .22 x .06. Letters .025 high, with no *apices*. Socket for sickle on l.

ΛΑΧ  
ΗΡΑΚ/  
ΕΠΙ Γ  
ΝΟΜ'  
ΜΟΥΛ  
ΤΟΓ  
ΚΕ

Λαχ[άρης

Ἡρακ(λ)[ανοῦ

ἐπὶ (π)[ατρο-

νόμ[ου Σιδά-

5 μου [μικήσας

τὸ (π)[αιδιχόν

κε[λήαν - -

Restoration of the first two lines is practically certain in the light of *S.M.C.* 612 where we have Λαχάρης Ἡ(ρα)κλ - -, which we may complete as Ἡρακλανοῦ. There can be no doubt that it is the same person, who is presumably a member of the family of Caius Julius Eurycles, though his precise relationship to the other members of it is uncertain. We find apparently the last surviving descendant to possess the name of C. Julius Eurycles Herclanus, the last being only another spelling of Heraclanus.

The date is probably in the first half of the first century B.C. I restore the patronomus's name as [Σιδά]μου from No. 66 above, where Damippus, son of Aboletus, wins the μῶα. This is not of course certain, but Sidamus is the only known Eponymus of this date whose name suits the conditions, namely, that it should consist of about seven letters and end in -μος.

76 (2607). Gable-topped stele of white marble, broken below, but inscription probably complete. .37 x .295 x .05. Letters .024 high, with large *apices*. Cutting for sickle. Found in masonry south of temple.

ΝΙΚΙΠΠΟΣ ΚΑΛ  
ΛΙΚΡΑΤΙΔΑ ΕΠ  
Ι ΠΡΑΤΟΛΑΝΙΚΑ  
ΣΑΣΤΟΠΑΙΔΙΧΟΝ  
ΚΕΛΕΑΝ

Νίκιππος Καλ-

λικρατίδα ἐπ-

ὶ Πρατόλα νικά-

σας τὸ παιδιχόν

5 κελέαν

ΟΡΘΕΙΑ

Ὁρθεία.

None of these persons can be identified for certain. *Πρατόλας* may be the man who appears in *S.M.C.* 206, but he is not known elsewhere as Eponymus. *Καλλικρατίδας* is not a rare name at Sparta; *Νίκιππος* seems to occur there only twice, namely, *B.S.A.* xii. p. 453, No. 2 B, and Le Bas-Foucart, 173*b*.

77 (2611). Fragment of a stele of grey marble complete on r. with a small portion of the pediment.  $\cdot 16 \times \cdot 13 \times \cdot 04$ . Letters  $\cdot 027$  high, well cut with large *apices*.

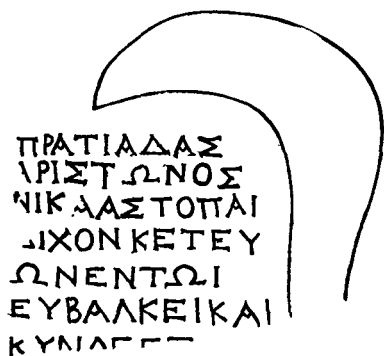
ΥΕΡΜΟ	Ἐπὶ πατρονόμο]ν Ἑρμο-
ΓΩΝΟΣ	γένους τοῦ Γλύ]κωνος
ΙΚΟΥ	Βρασίδας Ἀρμον]ίου
ΑΛ	--- (ελ) ..

The restoration of ll. 1-3 is speculative, but far from impossible, as is seen from the fact that it gives us the same number of letters in each line. If we do not adopt *πατρονόμο]ν* in l. 1, it is hard to account for the *ν* before the beginning of the name *Ἑρμο[γένης]* (a certain restoration in conjunction with *-(κ)ωνος*, as *Ἑρμογένης Γλύκωνος* is a known person at Sparta).<sup>1</sup> The victor's name is less certain: the most likely names for his father are *Ἀρμόνικος* and *Σπαρτιάτικος*, and I prefer the former as being shorter, and thus leaving us more space for the victor's name. There is not room in the line, if the suggested restoration is followed, for more than seventeen letters, whereas *Εὐδαμος Σπαρτιατίκου* gives us nineteen, and his brothers' names were longer still. *Βρασίδας Ἀρμονίου* is not known for certain, but his existence has been conjectured by J. M. Paton<sup>2</sup> (see genealogical table facing p. 123). Hermogenes' date is about 130 and Brasidas might well have been born about 120, and thus be victor when ten years old. We do not know, owing to the fragmentary state of the stone, whether it was as *μικιχιζόμενος* or in what year of his age he was victorious.

78 (2623). Gable-topped stele of greyish marble, broken below: surface damaged in several places.  $\cdot 30 \times \cdot 225 \times \cdot 065$ . Letters  $\cdot 01$  high.

<sup>1</sup> *C.I.G.* 1242, Hermogenes is Eponymus: *B.S.A.* xii. p. 366, No. 14, *Γλύκων Ἑρμογένους* wins the *μῶα*. For his date see *B.S.A.* xiii. p. 203.

<sup>2</sup> *Transactions of the American Philological Association*, xxvi. (1895), p. 35.



Πρατιά(δ)ας  
 (Ἀ)ρίστωνος  
 (ν)ικίας τὸ παι-  
 [δ]ιχὸν κετεύ-  
 5 ων ἐν τῷ  
 Εὐβάλκει καὶ  
 (Κυναγέτ)[αι] - - -

The reading as far as it goes is certain, but the formulae are distinctly unusual. *κετεύων* is unintelligible unless we suppose it to be a slip for *κελεύων*, and even so is not easy to explain. It might possibly be a participle of a verb *κελεύω*, to compete in the *κελῆα*, supposing that such a verb existed, or it might more likely be a genitive plural depending on *παιδιχόν*, meaning 'the boys' part of the *κελῆα* (*κελεύα*) contests.' In the latter case it should be compared with *τὸ παιδιχὸν καθηρατορίων* in *B.S.A.* xiii. p. 186, No. 58 (though possibly this may be a mistake of *-ων* for *-ιον*).

Ἐν τῷ Εὐβάλκει must be a way of expressing the date, but it is unparalleled in these inscriptions. He is apparently Eponymus in *B.S.A.* xii. p. 373, No. 35, where Lachares, son of Lachares, wins *τὸ παιδιχὸν κελέαν*, and *ibid.* p. 370, No. 26. In the latter case the reading is uncertain. If *κετεύων* contains an allusion to a victory in the *κελῆα*, we have two dedications by victors in the same contest in the same year (for it is hardly likely that there were two Eponymi of the rare name of Eubalkes). The most reasonable explanation is that of Mr. Tillyard (*B.S.A.* xii. p. 377), that occasionally more than one member of the winning team dedicated a sickle after a victory. But the whole question is far from certain.

(Κυναγέτ)[αι] seems to be the correct restoration, and strengthens the case for restoring his name both in No. 66 above and in *B.S.A.* xii. p. 373, No. 35. Thus this inscription would belong like them to the first century B.C. The winner is not known elsewhere, but may be a brother of Ἀριστοκράτης Ἀρίστωνος, the victor in *B.S.A.* xii. p. 360, No. 3.

79 (2624). Gable-topped stele of greyish marble, broken through on

r. and incomplete below, where there are traces of the sickle-socket.  
 ·26 × ·40 × ·05. Letters ·01–·02 high, neatly cut with *arices*.

ΣΙΩΝΔΑΜΙΠΠΟΥΝΙΚΑΣΑΣ  
 ΤΟΠΑΙΔΙΧΟΝΜΩΙΑΙΕΠΙΤΙ  
 ΜΑΡΧΟΥΚΑΙΠΟΛΥΛ  
 ΤΟΣ ΟΡΘ-

Σίων Δαμίππου νικάσας  
 τὸ παιδιχὸν μῶιαι ἐπὶ Τι-  
 μάρχου καὶ Πολυ(δ)[άμαν]-  
 τος Ὀρθ(ε)[ία].

Neither Τίμαρχος nor Πολυδάμας (a certain restoration) is previously found as the name of an Eponymus. The names are found at Sparta more than once, the former in *S.M.C.* 525, *C.I.G.* 1262 and 1418, the latter in *S.M.C.* 207, but none of these can be dated exactly. Σίων Δαμίππου is not known elsewhere, though both names are common at Sparta: if he were son of Δάμιππος Ἀβολήτου in No. 66 above, this would date our inscription roughly a generation later than No. 66. The rare form μῶια is also found in *B.S.A.* xii. p. 361, No. 4, where, as in the present instance, the case used is the dative (see also Nos. 66 and 70 above).

80 (2632). Slab of *rosso antico* with plain moulding above, broken on l. and below, and surface damaged in several places. ·17 × ·21 × ·035. Letters ·015 high. Cutting for sickle below.

ΙΗΣΤΙΜΩΝ - - -(τ)ης Τίμων[ος]?  
 /// ΛΑΚΑΙΚΕΛΕΑ [νικήσας μ](ώ)α καὶ κελέα.  
 - - -

We have no means of restoring the victor's name with any certainty, but on the evidence of l. 2 we should expect a line of about eighteen letters. [Καλλικρά](τ)ης would suit the space.

81 (2633). Fragment of greyish marble, complete below only. ·14 × ·17 × ·095. Letters ·016 high, with *arices*.

ΙΟΙ - - ιοι? - -  
 ΩΛΟΕ' ? μ]ώα ὁ ε(ν)? - - - [ἐπὶ?  
 ΑΓΙΠΠΙΔΑ Ἀγιππίδ(α) - [νικήσας  
 ΤΟΠΑΙΔΙΧ τὸ παιδιχ[ὸν - -  
 5 ΟΡΘΕΙΑ 5 Ὀρθεία.

I can make nothing of the first two lines, though in l. 2 we may have the end of the word  $\mu\omega\alpha$ , separated by a long interval from the word  $\piαιδιχόν$  in l. 4. Agippidas is probably the Eponymus, though he is not mentioned elsewhere.

82 (2635). Fragment of greyish marble, broken through, complete below only.  $\cdot 17 \times \cdot 24 \times \cdot 06$ . Letters  $\cdot 025$  high. Traces of sickle-socket.

ΟΜΟΙΩΤΗ.  
 ΟΠΑΔΙΚΟ Ψ  
 ΤΕΜΙΔΙΑΝΕΘΗΚΕ

---  
 ἐπὶ πατρὸν](ό)μ(ο)[υ] (Δα) - -  
 νικήσας τ]ὸ παιδικό(ν) κ (vacat)  
 Ὀρθεία Ἀ](ρ)τέμιδι ἀνέθηκε.

The Eponymus' name is quite uncertain. Damocles, Damonicidas, Damocratidas, and Damares are all possible, and all held office in the second century A.D. Judging by the lettering this inscription cannot be earlier, and it might even be later, than 200 A.D., though we have a similar *epsilon* in No. 95 below, the date of which is *ca.* 135 A.D.

The engraver never completed the name of the contest in l. 3: it is not improbable that at the last moment he forgot whether he was recording a victory in the *κελῆα* or the *καθηρατόριν*. Or possibly he was in doubt which of the numerous ways of spelling the former word to employ.

We must assume that the engraver wrote [Ὀρθεία Ἀ](ρ)τέμιδι as in *B.S.A.* xii. p. 358, No. 1, for we have no certain instance of the omission of Ὀρθεία, though Ἀρτέμιδι is often omitted.<sup>1</sup>

83 (2642). Fragment of grey marble, complete below only.  $\cdot 22 \times \cdot 17 \times \cdot 05$ . Letters  $\cdot 03$  high.

ΟΖ  
 ΓΑΙΔ  
 ΛΓΑΣΤΟ  
 ΔΙΧΟΝ  
 5 ΩΑΝ

--- βοαγ](ός) [πρατο-  
 παμ](π)αίδ[ων?  
 νικ](ά)σας τὸ  
 παι]διχόν  
 5 μ]ῶαν [Ὀρθεία?

The use of two shapes of  $\sigma$  in the same word is noteworthy: some such restoration as that suggested above will alone account for (π)αι(δ) in

<sup>1</sup> This was pointed out by Mr. Tillyard, *B.S.A.* xii. p. 391.

l. 2 and *παι]διχόν* in l. 4: the former can hardly have been part of a proper name. For the phrase *βοαγὸς πρατοπαμπαίδων* see No. 71 above.

84 (2649). Blue marble, complete on l. and below. .17 x .115 x .04. Letters .016 high, well cut with small *arices*. Found in earth south of temple.

Ω<ΝΕΙΚ/  
ΤΟΠΑΜΠΑ  
ΚΕΛΟΙΑΑΒ  
ΑΡΤΕΜΙΤΙ  
5 ΘΕΑ

- - -  
- - [ἐπὶ - - τ  
ὦ(- -) ν(ε)ικ(ά')[σας πρα-  
τοπαμπα[ίδων  
κελοία ἀ(ν)[έθηκεν  
Ἀρτέμιτι [Βωρ-  
5 θέα.

We can see that the Eponymus had the same name as his father, from the use of the sign <. The restoration as far as it goes offers no difficulty. For the word *πρατοπαμπαίδων* see Nos. 71 and 83. *Κελοία* is another instance of the dative being used for the name of the contest, as in 66, 70, and 79 above.

85. Stele of grey marble with plain gable-top and cutting for sickle. .71 x .33. Letters .025 high, surface worn away in places. Built into the wall of a private house in Sparta.<sup>1</sup>

ΑΓΑΘΗ ΤΥΧΗ  
ΠΟΠΛΗΡ ΜΕΜΙΙ  
ΣΠΑΡΤΙΑΤΙΚΟΡ  
ΔΑΜΑΡΟΥ ΒΟΑΓΡ  
5 ΜΙΚΚΙΧΙΔΟΜΕ  
ΝΩΝ ΕΠΙ ΠΑΤΡΟ  
ΝΟΜΩ ΘΕΩ ΛΥ  
Κ ΥΡΓΩ ΤΟ ΙΑ  
ΕΠΙΝ ΦΛΩΜΕΝΩΤΑΡ  
10 ΠΑΤΡΟΝΟΜΙΑΡ ΤΙΚΛΑ  
ΒΡΑΣΙΔΑ ΤΩ ΒΡΑΣΙΔΑ  
ΝΕΙΚΑΑΡ ΚΑΣΣΗΡΑΑΤΟΡΙΝ  
ΜΩΑΝ ΚΕΛΟΙΑΝ ΑΡΤΕ  
ΜΙΔΙ ΩΡΘΕΑ ΑΝΕΣΗ  
15 ΚΕΝ

Ἀγαθὴ τύχη.  
Πόπληρ Μέμ(μ).  
Σπαρτιάτικορ  
Δαμάρου(ς) βοαγὸρ  
5 μικκιχιδομέ-  
νων ἐπὶ πατρο-  
νόμω θεῷ Λυ-  
κ[ο](ύ)ργω τὸ ια  
(ἐ)πι(μ)ελωμένω τᾶρ  
10 πατρονομίαιρ Τι. Κλα.  
Βρασίδ(α) τῷ Βρασίδα  
νεικαάρ κασσηρατόριν  
μῶαν κελοίαν Ἀρτέ-  
μιδι Ὠρθέα ἀνέση-  
15 κεν.

<sup>1</sup> The owner preferred that his name and address should not be made known.

The archaistic language is noteworthy: Πόπληρ no doubt = Πόπλιος = Πόπλιος, though the use of η as = ιο is not at all common. We should perhaps compare 'Αριστοτέληρ<sup>1</sup> (= 'Αριστοτέλεος = 'Αριστοτέλους) in *B.S.A.* xii. p. 365, No. 12. The victor is not certainly known elsewhere: he is hardly likely to be identical with the (Μέμμιος) Σπαρτιάτικος who is Eponymus in *C.I.G.* 1240-1249 [about 150 A.D.]. He comes of a well-known family, and is probably younger brother of Π. Μέμμιος Πρατόλαος ὁ καὶ 'Αριστοκλῆς Δαμάρους, whose name is found frequently at Sparta<sup>2</sup> (see below p. 108): Δαμάρου here is probably a slip of the engraver's for Δαμάρους.

The patronimate of θεὸς Λυκοῦργος raises an interesting problem, which is shortly discussed below; we see that he is Eponymus for the eleventh time, and, as in the other instances of his patronimate, we find mention of an ἐπιμελώμενος. Τι. Κλ. Βρασίδης is also a member of a well-known Spartan family, and we can see his connexions in the genealogical table facing p. 123: he is son of the man whose name I have restored as victor in No. 77 above. The date of this inscription is probably in the last quarter of the second century A.D.

86 (2580). Fragment of white marble broken on all sides. .15 × .08 × .03. Letters .025 high.

	- - - [? νικήσας
- II	? κας](ση)[ρατόριν
NAPT	καὶ μῶα]ν 'Αρτ[έμιδι
< E	'Ορθεία ἀνέθη](κ)ε.

Exact restoration is impossible, as we have no clue to the length of each line.

87 (2592). Fragment of bluish marble, complete below, with remains of cutting for sickle on l. .11 × .185 × .015. Letters .013 high, very badly cut: no *apices*.

	- - - [Ἄρ-
ΓΕΛΙΤΙΒ	(τ)έμιτι (Β)[ορθεα ἀν-
ΕΘΗ	έθη[κε.

<sup>1</sup> There can be no doubt, I think, that this is a genitive, as it makes the construction far simpler: see a note in *B.S.A.* xiii. p. 199, where this is pointed out.

<sup>2</sup> His grandfather was Publius Memmius Sidectas, who was Eponymus when Hadrian first visited Sparta, 125 A.D. See *B.S.A.* xiii. pp. 207, 8.

88 (2595). Fragment of gable from a similar votive slab, complete on l. .16 x .08 x .04. Letters .025 high.

Α	'Α[γα]-
ΘΙ	θ(ῆ)
ΤΥΥ	τύ(χ)[η]

89 (2610). Fragment of *rosso antico*, complete on l. and below. .08 x .17 x .032. Letters about .015 high, poorly cut. Found in masonry south of temple.

	- - - [νικήσας]
ΚΑΘΗΡΑΤΟΡ	κ(α)θηρατόρ[ιν]
ΑΡΤΕΜΙΤΙΟΡΟΛΙ	'Αρτέμιτι 'Ορθ(έα).

The spelling of *καθηρατόρ[ιν]* with one *θ* is only found once elsewhere (No. 74 above) and may be a mistake of the engraver's.

90 (2612). Fragment of grey marble, complete below, cutting for sickle on r. .20 x .14 x .045. Letters .013 high.

ΙΛΘΗΚΕ	ἰ](νέθ)ηκε
ΡΘΕΙΑ	'Ο]ρθεία.

91 (2634). Greyish marble, complete on l. and above. .25 x .21 x .05. Letters about .025 high. Sickle-socket on r.

ΑΛΕΞΙΚΡΑΤΗ	'Αλεξικράτ(η)[ς]
ΠΟΛΥΞΕΝΟΥ	Πολυξένου

The winner is not known: he may possibly be the son or brother of Πολύξενος Πολυξένου of *C.I.G.* 1245. But neither name is sufficiently rare to make this certain.

92 (2639). Fragment of gable-topped stele, complete on l. .09 x .09 x .062. Letters .01 high.

ΣΕΙΓ	Σεί(π)[ομπος]
------	---------------

The winner's name is probably to be restored thus: Σείπομπος = Θεόπομπος on the analogy of other Laconian names beginning in the same

way. A man of this name is Eponymus in *S.M.C.* 204, but it need not be the same man.

93 (2651). Fragment of grey marble, complete on l. and below. .06 x .07 x .025. Letters .015 high, showing traces of red paint. Found in earth north of temple.

ιιφ  
NEIK

-- ιφ --  
νεικ[ήσας? --

This probably belongs to the same series, but it is not quite certain: perhaps we should restore ε](π)ι Φ[ιλωνίδα] or some such name.

94 (2143). Gable-topped stele of grey marble, broken through, with one or two small fragments missing. The smaller piece was found 1906, the larger in 1908. .50 x .35 x .09. Letters .02 high. Sickel was attached by rivets below.



Θεοδότη

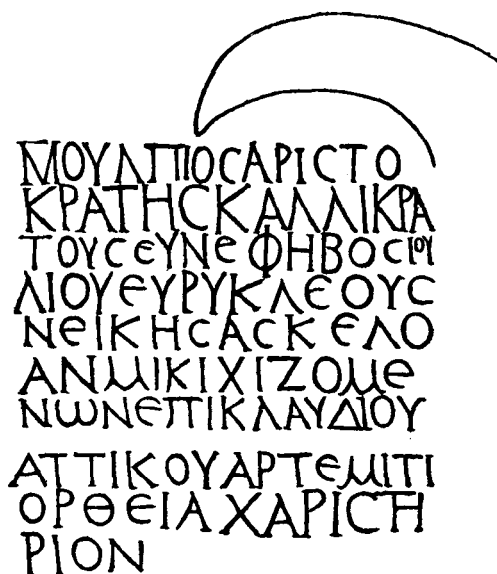
[Θ](ε)ογένους

N(ι)κ(οκρ)άτης Θεογέ-  
νους ν(ε)[ικη](σας)

5 τὸ παιδιχὸν μῶαν  
ἐπὶ Λίχα Ὀρθεία.

The names in lines 1 and 2 are not easy to account for. There can be no doubt that Νικοκράτης was the victor and apparently also the dedicator of the stele. Whether Θεοδότη was the name of his sister, who possibly shared or provided the cost of the dedication, or whether we should read Θεοδότη[ς], assuming the ς to be missing from the beginning of l. 2, is hard to say. In the latter case it would no doubt be the name of the victor's brother, who also wished to be commemorated for some reason: possibly he was a member of the winning team, if it is assumed that the μῶα was contested by teams. None of these names except Nicocrates and Lichas are previously known at Sparta, and neither of their bearers can be identified for certain.

95 (2662). Stele of *rosso antico*, apparently without gable-top.  $42 \times 30 \times 05$ . Letters .025 high, with *apices*. Found in masonry south of temple.



Μ. Οὔλπιος Ἀριστο-  
κράτης Καλλικρά-  
τους, συνέφηβος Ἰου-  
λίου Εὐρυκλέους

5 νεικήσας κελό-

αν μικιχιζομέ-  
 νων ἐπὶ Κλαυδίου  
 Ἀττικοῦ Ἀρτέμιτι  
 Ὁρθείᾳ χαριστή-

ΙΟ ριον.

The word *χαριστήριον* is unique in this series of inscriptions: the nearest parallel is *νίκηθρον* in No. 35 (*B.S.A.* xii. p. 373). Another record belonging to the year of (Tib.) Claudius Atticus is in existence, commemorating a victory in the *καθηγηρατόριον* in the same year, namely *S.M.C.* 783 (= *B.S.A.* xii. p. 357, *h*). The date of the patronomate of Atticus was *ca.* 134 A.D.: Eurycles, to whom the victor is *συνέφηβος*, was Eponymus *ca.* 124 A.D.<sup>1</sup> Consequently if he chose the boy Aristocrates as *συνέφηβος* while he himself was Eponymus, the latter cannot at the time have been more than twelve months old, and perhaps this estimate is excessive. Here at any rate, if we assume with Boeckh that *συνέφηβος* meant a boy-orderly to the Eponymus, the office must have been honorary. The inference which is inevitable, as the chronological evidence seems convincing, is that *συνέφηβος*, in this case at least, means something like adopted son or 'god-son.'

Eurycles is already known as holding the patronomate from *S.M.C.* 204 (= *C.I.G.* 1241). Other epigraphical evidence for his career is collected in Dittenberger, *Sylloge*<sup>2</sup> 392 (note 1), where his full name is given: C. Julius Eurycles Herclanus Lucius Vibullius Pius. See also the genealogical table of the family constructed by J. M. Paton (*Transactions of the American Philol. Assoc.* 1895, p. 38). The victor is not known elsewhere.

*Fragments which join or complete Inscriptions already published.*

47\*<sup>2</sup> (2161). Six fragments of an elaborate stele representing a Doric temple (*distyle in antis*), with the spaces between the columns occupied by cuttings for three sickles (*v.s.* p. 6). Incomplete on r. '60 × '51 × '03—'045. Letters '01 high.

<sup>1</sup> See *B.S.A.* xiii. pp. 207, 8.

<sup>2</sup> These are the numbers (followed here by an asterisk for the sake of clearness) under which they were published previously.



Τῖος Ἀριστοκρίτω Ξενοκλῆς μῶας με ἀνέθηκε]

Ξενοκλῆς            πρα(τ)[οπάμ]-  
 Δηιλόχοι κάσεν    παις  
 μικιχιδδόμενος

The bottom left-hand corner alone was found in 1906 and is published in *B.S.A.* xii. p. 380, No. 47. The photograph shows that between the two central columns there was room for at least four letters after the τ of ΠΡΑΤ, so we may restore πρα(τ)[οπάμ]παις and thus avoid the necessity of inventing the form πρατόπαις which was conjectured here before (*B.S.A. loc. cit.*).

The hexameter line on the architrave of the temple tells us that the winner was son of Aristocritus and that he won the μῶα, and the inscriptions below the sickles tell us in which years of his age he won. It is unfortunate that the lower right-hand corner is missing, as it would give us his standing on the occasion of his third victory: it may have

been as ἀτροπάμπαις, as we find that in *B.S.A.* xii. p. 366, No. 15 this is the name of one of the years later than *πρατοπάμπαις*. Μώας is hard to account for grammatically, and indeed cannot be explained under any ordinary rule governing the use of genitives.<sup>1</sup> As we may notice in almost all the metrical dedications of this series, their standard from the point of view of either poetry or grammar is not very high: one is led to suppose that they were composed by the victors themselves. If this was the case one may be pardoned the suggestion that Xenocles, like most of the other dedicators who essayed verse, was more likely to win prizes in the παιδικὸς ἀγών than in Greek grammar or composition. The winner cannot be identified elsewhere, nor can Ληέλοχος.

The wedge-shaped strokes of the letters are noticeable; as no other inscription in the series shows them, it is not unlikely that this inscription dates very early in the series, perhaps from the second century B.C.

24\* (<sup>a</sup>2168 + <sup>b</sup>2327 + <sup>c</sup>2572 + <sup>d</sup>2582). Four fragments of whitish marble, of which the first two were found in 1906, the other two in 1908. There is still quite half of the stele missing, but *a* and *b* and *c* and *d* join, though there is no join between *ab* and *cd*; but from the nature and thickness of the stone, and from the style of lettering, there can be little doubt that they belong together. *a* + *b* measure .25 × .20 × .04, *c* + *d* .19 × .23 × .04. Letters .015-.012 high. *c* is complete on l.

<i>a</i> + <i>b</i>	ΓΑΘΗΤ	Ἄ]γαθῇ τ[ύχη.]
	ΣΙΛΑΝ	Σιλ(α)ν[ὸς - - ἐπὶ]
	ΤΡΟΝ	πα]τρονό(μω) [M. Αὐρηλίω Κλ]-
	ΙΝΔΡΩΙΩΚΛΙΜ	ε](ά)νδρω (τ)ῶ καὶ Μ[ηνίω νι]-
	ΜΩΛΗΚΕ	5 κάρ] (μ)ῶαν κε[λῆαν καὶ κασ]-
<i>c</i> + <i>d</i>	ΖΙΙΙΑ	(σηρα)[τό]-
	ΡΙΝΑΡΤ	ριν Ἄρτ[έ]-
	ΜΙΤΙΒΩΡΣ	μιτι Βωρσ[έα]
	ΑΝΕΣΗΚΕ	ἀνέσηκε.

The difference in length between the first five and the last four lines is to be explained by the fact that there was probably a groove for a sickle on the right-hand lower corner of the stone. The restoration adopted

<sup>1</sup> It might equally well be the accusative plural, though this would not simplify the construction.

involves the loss of the lower part of l. 5 and the upper part of l. 6, at the left-hand side of the stone, and much more on the right.

The winner's name is not known elsewhere: it must have been Σιλανός, though the *a* lacks the horizontal stroke. The Patronomus' name is, I think, certain in the light of No. 29\* and 30\* below, and *B.S.A.* xii. p. 368, No. 21, where he wins the μῶα in the year of Gorgippus. It is true that in neither place is his name found with the *praenomen* and *nomen* Μᾶρκος Αὐρήλιος, but in the former inscription his son is named Μ. Αὐρ. Εὐπορος, so very likely the same names were borne by Cleander. And it is hard to see what else would give us the requisite number of letters in l. 3. I give the restorations in the archaistic style which we should expect from the remains of l. 4, and also ll. 8 and 9. The date of this inscription would, roughly, be a generation later than that in *B.S.A.* xii. *loc. cit.*, *i.e.* about 200 A.D. (but see note on following inscription).

18\* + 23\* + 29\* + 30\* (2159 + 2167 + 2174 + 2175 + 2631). Fragment of blue marble, complete on r. and below. .26 x .21 x .048. Letters .02 high. Bottom of socket for sickle on r. Joins *B.S.A.* xii. p. 371, No. 30 on r. The upper half of this inscription was published separately in two pieces in *B.S.A.* xii. p. 367, No. 18, and p. 369, No. 23.

(2631) 110Υ  
ΟΥΕΥ  
ΚΛΕΑΝ  
ΑΙΜΗΝΙΟΥ  
ΟΡΘΕΙΑ

Putting the five fragments together we get the following text.

Μᾶρκος  
[Α](ὐ)ρήλιος  
[Πρ](α)τέας Τυράν[νου]  
[Βοα]γὸς μικκιχιζομέ-  
5 [νω]ν ν(ει)-  
[κά](σ)ας  
[κ](α)σση-  
(ρ)ατόριν  
ἐπὶ (πατρ)[ονό](μ)ου  
10 (Μ)ά[ρ]. Αὐρη[λί]ου Εὐ-  
πόρου το[ῦ] Κλεάν-  
δρου τοῦ καὶ Μηνίου  
'Αρτέμιτ[ι] 'Ορθεία  
ἀνέθη(κ)[ε].

The shortness of the lines in the upper part is due to the sickle-blade curving round in that direction, the handle being in the lower right-hand corner. This is one of the latest dedications, perhaps the latest, that we possess: there can hardly be any doubt that the Eponymus here is son of the one in the previous inscription, and thus, allowing a generation to elapse between the dates of father and son holding the same office, we should arrive at about 230 A.D. for the date of this stone. We may notice the absence of archaisms and the careful lettering, which show that, if the date suggested is correct, the *παιδικὸς ἀγών* continued well into the third century A.D., without losing its importance.

From the three inscriptions relating to Cleander, *i.e.* *B.S.A.* xii. p. 368, No. 21, the present one, and the preceding one, together with *C.I.G.* 1453, where we have his wife's descent alluded to, we can reconstruct the following table.<sup>1</sup>

	Hellanicus	? = Charteris
Callistratus	Aurelius Aristoteles	Aurelia Aristoclea
Cleander 'qui et Menis'	=====	Aurelia Charteris
	M. Aurelius Euporus	

Boeckh would identify Aurelius Aristoteles with M. Aurelius Aristoteles Hellanici f., whose name appears in *C.I.G.* 1321 as Ephor in a dedication to Caracalla at Caenepolis in Southern Maina, which he dates to A.D. 214. This would make him out to be very old indeed, if we assume that he was holding office about fifteen years after his son-in-law Cleander had been Patronomus at Sparta.

If we adopt this identification, which is not indeed certain, but far from unlikely, it will lead us to believe that my suggested dates for the patronomate of Cleander and his son, and possibly also for his victory in the boys' games at the temple of Artemis Orthia, are rather too early. In fact we can hardly expect Cleander to have held the patronomate before his father-in-law was Ephor. If we suggest 215 A.D. as a *terminus post quem* for the former's tenure (when he might be about 35), it will date his victory in the *μῶα* to 190 or so, and his son's tenure of the patronomate to *ca.* 245. But the weakness of the evidence makes the matter uncertain.

2\* (2574). Fragment of white marble, complete on l., where it is bordered by a plain raised moulding. .24 × .15 × .04. Letters .02 high.

<sup>1</sup> This discovery was kindly communicated to me by Mr. Wace while this paper was passing through the press.

ΒΟ/  
ΔΟΜ  
ΝΩΝ  
ΕΠΙΓ  
5 ΠΑΙ  
ΔΡΙ

This joins *B.S.A.* xii. p. 359, No. 2, giving total breadth of '38 (inscribed face is '28 broad). Putting the two together we get

---  
βο(α)[γ](ὀρ μ)[ικκιχι-  
δομέ-  
νων  
ἐπὶ πατρονό(μου)  
5 Πο(πλίου) Αἰλ(ίου) Ἀλκαν-  
δρί[δ]α ἀρχιερέ-  
ορ τ](ὦ)ν Σεβαστῶν  
φιλο]καίσαρορ  
καὶ φιλ](ο)πάτ(ρι)[δορ - - -

This confirms the conjectured reading of the previously published fragment, but beyond explaining the doubtful letters ΠΡΙ in the first two lines gives us no fresh information. E

45\* (2698). Fragment of grey marble, complete on l., with cutting for sickle on r. '19 x '18 x '075. Found in masonry south of temple.

ΤΡΥΝ  
ΚΗΦΟΡΩΦ  
ΝΕΙΚΑΑ  
ΣΗΡΑ  
ΡΙΝΜ  
\' /

This joins *B.S.A.* xii. p. 379, No. 45. We thus get the following :

--- (ε)ἶδαρ  
βοαγόρ μι](κ)κιχιτ-  
τομέν](ω)ν ἐπὶ πα-  
τρ(ο)ν(όμω) Μάρ. Αὐρ. Νει-  
5 κηφόρω Φιλωνίδα  
νειαία(ρ) κασ-  
σηρα[τό-  
ριν, μ[ῶαν  
[καὶ κελέαν]  
---

This gives us very little fresh information, except that the winner was successful in all three contests: *καὶ κελέαν* is a safe restoration, as there is no *καί* connecting *κασσηρα[τό]ριν* with *μ[ῶαν]*. There is no doubt that the Eponymus is Nicephorus, son of Philonidas, although the absence of *τοῦ* is striking.

60\* (2622+2519). Gable-topped stele of *rosso antico*, with rivet-mark from sickle, *i.e.* there was no cutting for the blade. This joins *B.S.A.* xiii. p. 187, No. 60. 21 × 22 × 06. Letters 013 high. The upper half is the new fragment.



Ὅρ-  
θία.

Ἐπὶ Λάκω-  
νος τοῦ (Λάκωνος)  
Δαμίων Ἀν-  
θεστίου Φι-

5 λοκράτους  
(ὑ)ὸς Ἁγίδι  
Κλεάνδρου  
κά(σεν) νικ(άσ)ας τὸ  
παιδιχὸν

10 κελοῖαν μ(ικ)[ι]-  
χιζόμενο(ς)  
Ἀρτέμιτι

It will be seen that the restoration *\*Ἀλκα](σ)τ)ος Ἁγίδι κ.τ.λ.*, *B.S.A. loc. cit.*, is wrong: there can be no doubt that the *ι* at the beginning of line 6 is the bottom of *γ* not of *τ*. *Ἀνθέστιος* is the Greek form of the Roman *nomen* Antistius. The name of Damion's father was, in full, *Γάιος (?) Ἀνθέστιος Φιλοκράτης*.

Lacon son of Lacon is no doubt the man whose second patronomate is mentioned in *C.I.G.* 1347, and who appears as vice-gerent for his father in *B.S.A.* xii. p. 371, No. 31. His present tenure of the office is probably a distinct occasion from either of these: (a) he is not, as in the former case, described as *πατρονόμος τὸ β'*: (b) if he were only deputy Patronomus here, he would be described as he is in the latter inscription. The date of this inscription would fall about the middle of the first century A.D., for Lacon the younger was born probably not later than about 30 A.D., and perhaps as much as twenty years before that date: the earlier date is more likely, seeing that he had a brother, who was married by 33 A.D. (see *B.S.A.* xii. p. 372, note 1). Nothing is known of the other persons mentioned here. *Ἀνθέστιος Φιλοκράτης* is not found elsewhere at Sparta, though he may be brother or son of *Ἀνθεστία*, whose tombstone is in the Sparta Museum (*S.M.C.* 255).

The engraver had no room for *Ὁρθία* at the bottom of the stone, and as the photograph shows, had to crowd it in to the upper right-hand corner.

48\* (2157 *a+b*+2160). Upper part of plain gable-topped stele of grey marble, of which *B.S.A.* xii. p. 380, No. 48 is the right-hand end. An uninscribed fragment (2160) joins this below, and contains part of five cuttings for sickles.  $.38 \times .46 \times .06$ . Letters  $\cdot 01$  high.

ΦΩΡΘΕΙΑΙΤΑΔΑΡ ΞΙΠΠΟΣ  
ΝΙΚΩΝ ΑΝΕΣΗΚΕ  
ΕΝΣΥΝΟΔΟΙΣΠΑ ΔΩΝ  
ΠΑΗΝΗΟΡΗΝΦΑΝΕΡΑ



*Φωρθείαι τὰδ' Ἀρ[ή]ξιππος  
νικῶν ἀνέσηκε,  
Ἐν συνόδοις πα[ι]δῶν  
πᾶσιν ὁρῆν φανερά.*

The orthography of this inscription distinguishes it from the others in the series: the use of the *digamma* and of the intervocalic *h* for *σ* suggests an early date, perhaps in the fourth century, or early in the third: the shapes of *ν* and *π* seem to confirm this view, but the 'almost horizontal upper and lower strokes of the *σ* warn us not to date it too early. The spelling of *hopḥν* = *ὁρᾶν* is a typical Laconian use; we find it also in the speech of the Laconians in Aristophanes, *Lysistrata* l. 1077. 'Ανέσηκε is interesting as showing an early example in actual use of the *σ* for *θ*, which was so frequently imitated in the archaizing inscriptions of the second century A.D.<sup>1</sup>

Arexippus is not found elsewhere at Sparta: we see from the number of sickles that he won at least five victories, but we cannot tell in what contests they were gained: *συνόδοις παιδῶν* may be taken as meaning 'in the boys' contests,' or simply 'in the places where the boys gather together' (at the festival of Orthia).

20 \* (2163 *a*). Fragment of *rosso antico*, complete on l. Joins *B.S.A.* xii. p. 368, No. 20.

	- - - [Ἄλκᾱ-
CTΩ	(σ)τφ [κ](ά)σεν ἐπὶ π-
ΑΤΡΟΝ	ατρονόμου Δεξι-
MAX	μάχου νικάσας τὸ-
ITA	(ν) τᾶς καρτερίας ἀ(γ)ῶ-
5 IAC	5 (ν)α Ὀρθεία.

This shows the correctness of the restoration of the previously published fragment, with the exception that we must read *τᾶς* for *τῆς* in l. 4. Also we see that it was complete on the right, though this was not previously mentioned. [Ἄλκᾱ](σ)τφ seems a certain restoration, but even now we have no exact evidence for the dating of the inscription.

19 \* (2162 + 2573 + 2573 *a*). Three fragments of bluish marble, of which 2573 joins 2162 (which was published in *B.S.A.* xii. p. 367, No. 19). 2573 *a*

<sup>1</sup> For instances of this use in inscriptions and in literature, particularly in the *Lysistrata*, see Meister, *Dorier und Achäer*, i. pp. 24 foll.

certainly belongs to the same inscription, near the bottom, but there is a great deal missing. 2573 measures '19 × '305 ; 2573 *a*, '09 × '17.

(2573 + 2162)	ⲓⲁⲧⲏⲥ<	? Καλλικ](ρ)άτης (Καλλικράτους)
	ΓΠΟΥ	ἐπὶ ? Λυσί](π)που
(2573 <i>a</i> )	-ι	-[νικήσας τὸ]
	ΔΙΚΛΛ	παι]δικ(ὸν) [κε-
	ΙΑΝ	λο]ῖαν - -
	ΙΤΙ	Ἀρτέμ](ιτι) [Ὀρθεία.

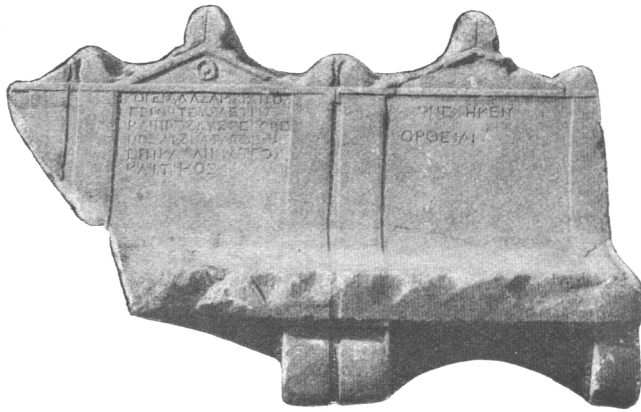
Exact restoration is impossible, though from the first two fragments we may see that some name like Καλλικράτης stood in l. 1 ; this contains about the number of letters we should expect from the fact that the apex of the pediment of the stele comes immediately over the ρ : it can therefore hardly have been a longer name, and might have been one letter shorter, such as Πασικ](ρ)άτης. Καλλικράτης is, however, a common Spartan name, and a man of this name, whose father also bore it, is known from several inscriptions<sup>1</sup>: further, he seems to have lived in the Hadrianic period, which would suit the date of Λύσιππος, if we restore his name as Eponymus in l. 2. We know that there were two Eponymi of this name in Hadrian's reign (*B.S.A.* xiii. p. 205).

*Other Inscriptions from the Sanctuary of Artemis Orthia.*

The following inscriptions are those which do not belong to the series relating to victories in the παιδικὸς ἀγών: they include an inscribed marble bench and the remains of a few statue-bases, of which unfortunately only one is complete.

1. (2656). Marble bench to hold three persons: the left-hand seat, as the photograph shows, is almost entirely missing, but the rest is complete. The three back-panels are inscribed. Present length 1'155; height of back '45; middle panel '335 wide, right-hand panel '36 wide. Letters '018 high. Found in the substructure of the Roman circus on the S.E. side.

<sup>1</sup> *C.I.G.* 1249, *S.M.C.* 204 i. 378.



- - - (α)τίδα - - - ς - - - υς  5	Σοιξιάδας Ἀρικράτεος γεροντεύσας τρίς καὶ πρέσβυς γενόμε- νος δις κατὰ τὸ ἐξ(ῆς) ἐπὶ Καλλικράτεος καὶ Τιμοσ(τ)ρ[ά](του),	(ἀν)έ(θ)ηκεν Ὀρθείαι.
---	---	--------------------------

Beyond the fact that the first line contains the remains of the genitive singular of some name ending in *-ατίδας* we cannot tell what the left-hand panel had inscribed on it. Soixiadadas, who dedicated this bench, is not known for certain elsewhere, but considering the rarity of the name we may very plausibly identify him with the father of Στράτιος Σοιξιάδα in *S.M.C.* 206, l. 33, and perhaps also with the Σοιξιάδας who appears in Le Bas-Foucart 165, l. 2 as Eponymus. His date is uncertain, and the lettering, which is neat and free from any peculiarities or affectations, does not help us much towards a date. It could hardly be earlier than the middle of the first century B.C., and Soixiadadas, if we identify him with the other persons of the same name, could not have lived later than 100 A.D. He was three times *γέρων* and on two successive occasions *πρέσβυς* (*sc. γερονσίας*), though it is hard to say whether this means that he held office five times altogether or only three. The verb *γεροντεύω* is also found at Sparta in *C.I.G.* 1261. The name Callicrates is common, and there seem to have been two and perhaps three Patronomi of this name, but it is uncertain which one is in question here; Timostratus, however, is not known before at Sparta. Another *terminus ante quem* for this inscription is furnished by the shape of the seat, for it presumably cannot belong structurally to the

Roman circus, being straight and not on a curve; so we may conclude that it was provided for distinguished spectators of the *παιδικὸς ἀγών* before the circus was built, and this would be consistent with the fact of its being found low down in the substructure.

2 (2636). Block of greyish marble, complete on right and below, broken on left; probably nothing is missing from above. .43 × .20 × .10. Letters .03 high. Found in the masonry of the N. side of the Roman Building.

ΝΙΕΛΕΥ	Za](ν)ι ἐλευ-
ΠΙΟΙΑΝ	θε]ρίοι 'Αν-
ΤΙΝΟΙ	τωνε]ίνοι
ΗΠΙ	Σωτ]ήρι.

The ordinary form of dedication to Antoninus Pius, of which there are numerous examples in the Museum already (*S.M.C.* Introd. p. 24).

3 (2637). Slab of grey marble broken into four pieces, of which the right-hand half bears a rough relief representing a bearded man: he stands *en face* and wears a short *chiton* and top-boots: the remainder of the slab is inscribed. .24 × .27 × .035. Letters roughly cut, .025-.0375 high. Found in 'east region' of Roman Building.

ΘΕΟΚΛΗ	Θεοκλή
ΘΕΟΚΛΕ	Θεοκλ(έ)-
ΥΥΣ	(ο)υς
ΧΑΙΡΕ	χαῖρε
5 ΕΤΗΒΙΩ	5 ἔτη βιώ-
ΕΛΕ Κ5	σ(α)ς κς'.

Theocles is not known elsewhere: it is not likely that he is to be identified with the Eponymus Publius Memmius Theocles in No. 71 above, as he died at the age of twenty-six, when he could hardly have begun a civic career: of course he might be this man's son, but it is quite uncertain. The poor style of the relief does not warrant a date before 150 A.D.

4 (2638). Fragment of *rosso antico* with plain raised moulding above. .17 × .10 × .042. Letters .01 high. Found *ibid.*

ΤΟΞ	- - (π)ος
ΞΜΩ	ἐν πολ](έ)μω[ι].

There can be little doubt that the above is the correct restoration.

The stone is damaged to the right of the Ω and probably ι is lost. For similar plain but noble epitaphs cf. *S.M.C.* Introd. p. 25. The date of this is roughly, on the evidence of the Γ and Ξ, the third, or early second century B.C. Any of the countless names ending in -ιππος or some name like Σίπομπος are possible restorations.

5 (2305, 2481, 2596, 2640 *a*, *b*). Five fragments of a large statue-base of greyish marble, of which two were found in 1906 and the rest in 1908 in the substructure of the eastern side of the Roman circus. The largest (2640 *a*) measures .88 × .55 × at least .50, and is complete on r.: 2640 *b* is complete above and on l. for a few cmm. only. 2305 joins 2640 *a* at the bottom right-hand corner, and 2481 joins 2640 *b* below, and is complete on l. 2596 has no joining surface, but is clearly part of l. 1, for its surface shows the same beginning of the curve from the plain surface of the inscription up to the moulding above, as we see in 2640 *b*. Letters .03 high.

ΟΙΕΝΤΟ	ΕΘ
ΠΛΟΜ	Δ
ΕΙΠΤ	ΙΤΑΕ
ΑΣΙ	ΟΝΠΤΟΠ
ΠΡΑΙ	ΙΟΝΚΑΙΑΡΙΣΤΟ
ΔΑ	ΑΡΙΣΤΟΠΟΛΕΙΤΕΥΕ
	ΙΝΤΗΣΘΕΟΥΛΥΚΟΥ
	ΝΟΜΙΑΣΤΟΤΕΤΑΡΤΟΝ
	ΠΡΩΤΟΝΤΗΣΑΥΤΟΥ
	ΑΣΥΝΑΝΤΙΑΤΗΝ
	ΝΕ ΛΥΚΟΥΡΤΟ
	ΙΤΟΝΑΙΡΕΘΕΝ
	ΟΤΑΤΗΣΒΟΥ
	ΑΙΜΟΥ

- Οἱ ἐν τ(ο)[ι](ς) θ[εματικοῖς ἀγῶσιν]  
 (ὁ)πλομ(ά)[χ](οι) . . . . . ο(δ) - -  
 [ἀ](λ)εῖπτ[αι . . . . . ? ἐ](π)ὶ τὰ ε . . . . [τὸν]  
 ἀξι(ο)[λογώτατ](ο)ν Πόπ. (Μ)[έμμιον]  
 5 Πρατ[όλαο](ν) τὸν καὶ Ἀρισ(το)[κλέα]  
 Δα(μ)[άρους] ἀριστοπολιτευτήν,  
 [ἐπιμελητ](ή)ν τῆς θεοῦ Λυκούρ-  
 [γου πατρο]νομίας τὸ τέταρτον,  
 [καὶ μόνον καὶ] πρῶτον τῇ ἑαυτοῦ  
 10 [πατρονομί](α) συνάψαντα τὴν  
 [ἐπιμελίαν τῇ]ν θ[εο](ῦ) Λυκούργου  
 [πατρονομίας κα]ὶ τὸν αἰρεθέν-  
 [τα ὑπὸ τε τῆς λαμπρ]οτάτης βου-  
 [λῆς καὶ τοῦ ἱερωτάτο](ν) δῆμου)  
 - - -

Fortunately we have an almost exact duplicate of this inscription, except for the first three lines, in *C.I.G.* 1341: we are thus enabled to restore not only the original breadth of the inscription, as I have done in my squeeze, but all the contents as far as they go. There are still some gaps in ll. 2 and 3, but I think we may claim to have recovered their general purport. The restoration of l. 1 was based on the word (ὁ)πλομ(ά)-[χ](οι), which seems certain in l. 2. They seem to have been trainers of competitors for games; they are not mentioned elsewhere in Spartan inscriptions, but are well known in the Attic Ephebe-Inscriptions,<sup>1</sup> where they occur quite fifty times. On this ground we might well expect some allusion to games in l. 1, and the word *θεματικοῖς* just fills the space

<sup>1</sup> In *I.G.* ii. Nos. 338 (where the *δπλομάχος* is called *δπλομάχης*), 465, 466, 467 (= Dittenb. *Syll.*<sup>2</sup> 521), 468, 469, 470, 471, 478, 480. In *I.G.* iii. about forty different instances. For the institution in other Greek towns see *A.J.A.* xi. (1896), p. 173, No. 1 (= Dittenb. *Syll.*<sup>2</sup> 935), at Eretria; *B.C.H.* iv. (1880), pp. 110 foll. (= Dittenb. *Syll.*<sup>2</sup> 523), at Teos. See also Dumont, *Essai sur l'Éphébie Attique*, pp. 165, 185 foll. For *δπλομάχος* as a contestant in battle, see references to Plato, collected by Dumont, *loc. cit.* In the fifth and fourth centuries B.C. Sparta did not approve of *δπλομαχία* (Plato, *Laches*, 183 B, where the pleasant story of Stesilaus' unfortunate appearance with his *δορυδρέπανον* is told by Laches); but we do not know whether the exercises in which the *δπλομάχος* was instructor were exactly of the same type in the second century A.D., to which our inscription belongs, as they were five centuries or so earlier.

For *δπλομαχία* as a contest see Dittenb. *T.A.M.* 339, l. 82 (at Sestos): the object of the *hoplomachus*, at any rate when he appeared in Rome, seems to have been to poke his opponent's eye out, if we may believe Martial (viii. 74). 'Hoplomachus nunc es: fueras ophthalmicus ante: Fecisti medicus quod facis hoplomachus.'

between οἱ ἐν τ(ο)[ι](ς) and ἀγῶσιν, if we adopt this for the end of the first line. It is made certain by the identification of the fragment 2596, which gives us part of a sigma and θ(ε)- : its place in the line is beyond doubt, when we see that it contains in l. 2 ο and an apex of another letter, probably *iota*, which seem to be the termination of the word ὀπλομάχοι ; the ι would naturally come almost exactly under the θ in the line above, as they are the ninth letters of their respective lines. That θεματικοὶ ἀγῶνες were held at Sparta is known already from an inscription (*B.S.A.* xii. p. 466, No. 19) ; they were contests in which a money-prize and not merely a wreath was offered, as we know on the authority of Pollux.<sup>1</sup>

In l. 3 the restoration [ἀ](λ)εῖπτ[αι] seems safe, especially in the light of ὀπλομάχοι in the previous line : the ἀλείπτης, unless the word had entirely lost its old sense of 'anointer,' was probably the trainer who looked after the physical condition of the athletes as opposed to their special practising, which was no doubt in the hands of experts like the ὀπλομάχοι. Thus probably the ἀλείπτης did not as a rule rank so high as the various 'specialists.' The restoration of ll. 4-11 is beyond doubt, and gives us on an average 23 letters to the line : it need not surprise us to find 24 in the restored first line, as the inscription is not of course στοιχηδόν, nor are the lines of exactly the same length : the remains of l. 3 between [ἀ](λ)εῖπτ[αι] and [τὸν] which may be restored from *C.I.G.* 1341 are quite uncertain, but the first letter seems to be plainly π, followed by ιταε, and the division of the words suggested in the transcript seems the only possible one. Publius Memmius Pratolaus, qui et Aristocles, Damaris f. is well known in Spartan inscriptions ; we find him, besides, in the inscription in his honour already mentioned (*C.I.G.* 1341), *ibid.* 1342, *B.S.A.* xiii. p. 184, No. 53 (where also he is deputy-patronomus for Lycurgus<sup>2</sup>) and *infra* No. 6. His family-tree is reconstructed by J. M. Paton (*Transactions of the American Philol. Assoc.* 1895, p. 34), and is republished below, with a few additions (see *stemma* facing p. 123).

Ll. 7, 8. The restoration is certain, in the light of the sickle-inscription

<sup>1</sup> *Onomasticon*, iii. 153 : we find an allusion to such games in Athens in *I.G.* iii. 128, l. 30.

<sup>2</sup> This new inscription proves that my suggestion that Σεῶ was a Grecized form of Seius is clearly wrong : there was indeed no parallel for it, as it seems to have always been written Σήιος (*C.I.G. add.* 2322 b, 2520, 3902 i, 3932, 4366 w). It is, of course, an example of the archaizing use of σ for θ : we may note that it occurs in one of the series of sickle-inscriptions, where such archaisms are rife, whereas in all the other cases of the tenure of the same office we have θεοῦ or θεῶ.

No. 85 above, where Ti. Claud. Brasidas is ἐπιμελώμενος of the patronomate of θεὸς Λυκούργος. Fourmont's faulty copy of the similar phrase in *C.I.G.* 1341 was taken by Boeckh as reading ἐπιμελητὴν θεοῦ Λυκούργου, πατρονόμον τὸ δ'. This involved the existence of an office whose holder was called ἐπιμελητὴς θεοῦ Λυκούργου, and also the supposition that Pratolaus was Patronomus four times. By our present inscription we see that he was ἐπιμελητὴς not of the divine Lycurgus, but of the patronomate of the divine Lycurgus. Further evidence for this arrangement is cited below (p. 115), and we shall see that we are now enabled to restore correctly the corresponding passage in *C.I.G.* 1341.

The remainder of the restoration seems to involve no particular difficulty, and will be seen to fit the vacant space satisfactorily: l. 12 is perhaps doubtful, as [κα]λ, which alone seems to fit the gap after [πατρονομίας] seems redundant, if we suppose the inscription to end at the word δῆμον. But this is not at all certain, and if there was a long sentence after δῆμον explaining for what purpose he was elected by the 'most distinguished council and most sacred people,' καί would be necessary as a conjunction. Here, unfortunately, *C.I.G.* 1341 gives us no help. Pratolaus can only have combined his own patronomate with the 'ἐπιμέλεια of the patronomate of the divine Lycurgus,' if he himself had held the πατρονομία earlier. This supposition is made certain, for we have, by a fortunate coincidence, the list of his six colleagues in this office in the inscription printed below (No. 6).

6 (2650). Large base of greyish marble with cuttings to receive a statue in upper surface. 1·85 x ·565 x ·50. Letters '03—'042 high, not very regularly cut. Found lying loose in substructure of Roman circus south-east of temple. (For inscription see next page.)

These six names are evidently those of the colleagues of Pratolaus in his patronomate in which he was Eponymus and not merely ἐπιμελητὴς for the divine Lycurgus. The only man who is known elsewhere is the first of these: Νικηφόρος Φιλωνίδα is found also in *B.C.H.* ix. 515, No. 6, and *B.S.A.* xii. p. 379, No. 45 (cf. above, p. 99 of the present vol. for a further fragment of the same stone): he is also found in *C.I.G.* 1379, where he is αἰώνιος ἀγορανόμος, αἰώνιος γυμνασίαρχος, as in *B.C.H.*, *loc. cit.* We may, if we like, infer from this that at the date of the erection of our present inscription he had not yet received the latter title, but the point is

ΟΙΣΥΝΑΡΧΟΝΤΕΣ  
 ΜΑΡΚΟΣ ΑΥΡΗΛΙΟΣ  
 ΝΙΚΗΦΟΡΟΣ ΦΙΛΩΝΙΔΑ  
 ΦΙΛΟΚΑΙΣΑΡΚΑΙ ΦΙΛΟΠΑΤΡΙ  
 ΑΙΩΝΙΟΣ ΑΓΟΡΑΝΟΜΟΣ  
 ΜΑΡΚΟΣ ΑΥΡΗΛΙΟΣ ΕΥΠΟΡ  
 ΑΡΜΟΣ ΤΟΥ ΜΑΡΚΟΣ ΑΥΡΗ  
 ΛΙΟΣ ΛΟΥΚΙΟΣ ΛΟΥΚΙΟΥ  
 ΜΑΡΚΟΣ ΑΥΡΗΛΙΟΣ ΦΙΛΟ  
 ΚΡΑΤΗΣ ΕΛΠΙΝΙΚΟΥ ΜΑΡΚ  
 ΑΥΡΗΛΙΟΣ ΠΑΝΘΗΡΑΣ ΟΛΥΜ  
 ΠΟΥ ΜΑΡ ΑΥΡ ΣΩΣΙΚΡΑΤΗΣ  
 ΣΩΣΙΚΡΑΤΟΥΣ ΤΟΝ ΑΣΙΟΛΟ  
 ΓΩΤΑ ΤΟΝ ΠΑΤΡΟΝΟΜΟΝ ΤΟ Π  
 ΜΕΜ ΠΡΑΤΟΛΑΟΝ ΤΟΝ ΚΑΙ ΑΡΙΣΤ  
 ΚΛΕΑΔΑΜΑΡΟΥΣ ΑΡΙΣΤΟΠΟΛΕΙ  
 ΤΕΥ ΤΗΝ ΔΙΑ ΤΗΝ ΠΕΡΙ ΤΑ ΛΟΥΚΟΥ  
 ΓΙΑ ΕΘΗ ΠΡΟΣΤΑΣΙΑΝ ΚΑΙ ΤΗΝ  
 ΠΕΡΙ ΑΥΤΟΥ ΣΕΥΝΟΙΑΝ >

Οἱ συνάρχοντες

Μάρκος Αὐρήλιος

Νικηφόρος Φιλωνίδα

φιλόκαισαρ καὶ φιλόπατρις

5 αἰώνιος ἀγορανόμος,

Μάρκος Αὐρήλιος Εὐπόρος

Ἀρμόστου, Μάρκος Αὐρή-

λιος Λούκιος Λουκίου,

Μάρκος Αὐρήλιος Φιλο-

10 κράτης Ἐλπινίκου, Μάρκος

Αὐρήλιος Πανθήρας Ὀλύμ-

που, Μάρ. Αὐρ. Σωσικράτης

Σωσικράτους τὸν ἀξιολο-

γώτατον πατρονόμον Πόπ.

15 Μέμ. Πρατόλαον τὸν καὶ Ἀριστο

κλέα Δαμάρους ἀριστοπολει-

τευτὴν διὰ τε τὴν περὶ τὰ Λουκού

για ἔθη προστασίαν καὶ τὴν

περὶ αὐτοὺς εὐνοίαν.

unimportant. It is interesting to note that he is Eponymus in the sickle-inscription just quoted, so that also is nearly contemporary with the present stone. None of the other men are known; indeed, some of the names are not previously known at Sparta, such as Ἀρμόστης, Λούκιος, and Ὀλυμπος. The phrase *προστασία περὶ τὰ Λυκούργια ἔθη* is found also in *C.I.G.* 1342, another honorary inscription to the same Pratolaus (a discussion of its meaning will be found below).

7 (2485). Five fragments of a large limestone base, of which three are inscribed: found in Roman masonry north-east of arena. Much damaged by burning as well as by breakage. Max. height, '44; max. breadth '32; thickness at least '19. Letters '02 high.

ΑΠΟ	Ἄ πό[λις]
ΑΥΡΙΣ	Αὐρ . . (σ) - -
ΣΥ	σν - - -
ΚΙΔ	κ(ιδ) - - -
5    ς    Ω	5    (σ) . ω - - -
Τ'	. τ - - -
↑	- - -

Sense quite irrecoverable: the first line can hardly have been anything but Ἄ πόλις, and in l. 2 we have Αὐρ. (*Mârkos* being omitted) followed by the beginning of a name: the break in the stone makes it impossible to say whether the name began with ΗΣ, or possibly ΠΙΣ; the space between the vertical strokes seems too great for the former, whereas there is quite room for the second stroke of Π to be lost where the stone is broken; in l. 4 we have perhaps the end of some such name as *Μεγαλκίδας*. Date probably late in second century A.D. The material, a rough reddish-grey limestone, is not often found in use for inscriptions at Sparta.

8 (2575). Two adjoining fragments of the rim of a large marble bowl or *περιρραντήριον*, of which the original diameter was probably a metre or more. Letters '035 high, running from right to left. Surface rather scratched in places. Found built into masonry of Roman circus on north side.

ΑΙΟΥΓΙΑΧΣΙΔΙΟΧΙΟ      ? - - οἱ(ν)οι δις καὶ (τοῖ) - -

It is not quite certain that the third letter from the right is  $\omega$ , owing to scratches on the stone: if the inscription were not retrograde one might think it was  $\Lambda$  with a scratch on the stone above it to the left, but as it is, *digamma* is impossible with the short stroke on the left side and not on the right; so ( $\nu$ ) seems probably correct. The inscription may have some allusion to the procedure at the sacrifice to the goddess, in which case the word =  $\sigma\acute{\iota}\nu\omega\iota$ , and the instructions on the rim would run somehow thus: 'fill (or sprinkle) twice with wine and with the - - ?' This cannot be regarded as more than a tentative conjecture. From the letter forms we should date it earlier than the fifth century.

*The Patronomate of the Divine Lycurgus.*

The discovery of the inscriptions published above (Nos. 85 and 5) give us for the first time definite information of an interesting, but still obscure, episode in the history of the administration of Imperial Sparta, namely the election of the divine ( $\theta\epsilon\acute{o}\varsigma$ ) Lycurgus to the post of the eponymous patronomate. The former inscription is worth quoting again, as it is the clearest recorded instance of this occurrence.  $\text{'Αγαθῇ τύχῃ. | Πόπληρ Μέμ(μ). | Σπαρτιάτικος | Δαμάρου(ς) βοαγὸρ || μικκιχιδομέ | νων ἐπὶ πατρονόμω θεῷ Δυ|κ[ο](ύ)ργω τὸ ἰά, | (ἐ)πι(μ)ελωμένω τᾶρ || πατρονομίᾳρ Τι. Κλα. | Βρασίδ(α) τῷ Βρασίδα | νεικάαρ κασσηρατόριν | μῶαν κελοῖαν 'Αρτέμιδι 'Ορθέα ἀνέση || κεν.}$  From this we see that Lycurgus was elected at least eleven times to this post, and that, not unnaturally, it was necessary to elect a mortal vice-gerent. This, it will be seen, is the normal formula found in inscriptions from the  $\piαιδικὸς \acute{\alpha}γων$  at the Sanctuary of Orthia and elsewhere which relate to the tenure of the patronomate by Lycurgus. We may now without hesitation restore No. 53 of the same series (*B.S.A.* xiii. p. 184) on these lines:  $\text{ἐπὶ πα}]\tau\rho\nu\acute{o}\mu\omega \sigma\epsilon\acute{\omega} \Delta\upsilon\kappa\omicron\upsilon\rho\gamma\omega | [\tau\acute{o} \delta'], \text{ἐπιμελουμένω τᾶρ πατρον}[\omicron\mu\acute{\iota}\alpha\rho] \text{(Π.) Μεμ. Πρ(ατολ)[άω], κ.τ.λ.}$  The letters  $\tau\acute{o} \delta'$  are restored from the inscription found this year (No. 5), which is in honour of the very P. Memmius Pratolaus himself who appears here as  $\text{ἐπιμελούμενος}$  of the patronomate, and will be discussed below. We must first consider two more inscriptions, of which one certainly, and the other probably, belongs also to this class, which are dated by one of the years of the patronomate of Lycurgus. The first is a fragment, now entirely lost, which was copied first by Ross, before the fire which destroyed most of the

contents of the Sparta Museum in 1842.<sup>1</sup> It is usually transcribed as follows: 'Αγαθεί Τύχ[ει].| Νίκη Νεο[πο]λειτῶ[ν].| 'Επὶ πατρονό(μου) Θεολύκου | τοῦ τὸ ε', ἐπιμελουμένου || πατρονό(μου) Μ. Αὐρ. 'Αλκισθένου[ς] | τοῦ Εὐελπίστου προστάτ[ου πό]λεως, βιδέου δὲ Μ. Αὐρ. 'Ρο[ύ]φου || (τοῦ) - - .<sup>2</sup> But in ll. 3 and 4 the phrase for expressing the date is unusual, in that it gives us τοῦ after the presumable name of the Eponymus, but before the phrase τὸ ε', signifying that the office was held for the fifth time. Another but a minor objection is the presence of the name Theolycus, which seems to be used nowhere in Greek literature or inscriptions, and in the third place we may note that there is no other evidence for an ἐπιμελητής of the Eponymus, if that is the sense here, the formula being always ἐπὶ πατρονόμου τοῦ δέινος, πατρονομούντος δὲ ὑπὲρ αὐτὸν τοῦ δέινος, if a deputy is referred to; nor, if we suppose him to be an ἐπιμελητής of the σφαιρεῖς, have we any certain parallel. But a simple alteration disposes of every difficulty: the stone was supposed by Ross to read (ll. 3-5)

ΕΠΙΠΑΤΡΟΝΘΕΟΛΥΚΟ|||  
 ΤΟΥΤΟἸΕΠΙΜΕΛΟΥΜΕΝΟΥ  
 ΠΑΤΡΟΝΜΑΥΡΑΛΚΙΣΘΕΝΟ|||

bearing in mind the fact that there is at least one letter missing at the right-hand end of every line on the stone, except possibly l. 4, the following simple correction gives what I believe to be the original and only possible reading:

ΕΠΙΠΑΤΡΟΝΘΕΘΛΥΚΟΥΡ  
 ΓΟΥΤΟἸΕΠΙΜΕΛΟΥΜΕΝΟΥ  
 κ.τ.λ.

Very likely the real reading in l. 4 *ad fin.* was ΘΤΗΣ, but this is hardly worth restoring, as it makes the line rather longer than the others; it would, however, bring still closer the resemblance of this inscription to the other two quoted, where we have ἐπιμελωμένῳ τῶρ πατρονομίᾳ in each case. Here we may notice the absence of archaistic usages, and the

<sup>1</sup> Published by him in *Archäol. Aufsätze*, ii. p. 659, No. 21.

<sup>2</sup> See Foucart's note in *Le Bas-Foucart*, p. 100, No. 180, which describes his identification of a copy of the only surviving fragment of this stone made by Le Bas in 1844 after the fire. It is republished by Tod as part of a σφαιρεῖς inscription (*B.S.A.* x. p. 69, No. 9), and, in facsimile, by Dressel-Milchhöfer, *Ath. Mitt.* ii. (1877), p. 383, No. 200.

contraction ΠΑΤΡΟΝ for *πατρονομίας* in l. 5, as well as for *πατρονόμου* in l. 3. The corrections involved are (a) ⊙ for O, such a monogram being frequent in Spartan inscriptions of the late second century A.D., to which we may provisionally date this, and the more likely to occur where we have such orthographical peculiarities as Ν; (b) ΥΡ supplied at the end of l. 3, and (c) Γ for Τ at the beginning of l. 4. If we adopt τῆς for the end of this line we should suppose either that the reading was ⊙ΤΗΣ, for which Ross read ΟΥ, the ΗΣ having vanished, or that possibly there was some ligature employed such as ΗΣ, to avoid giving us an exceptionally long line, but it is not necessary to postulate exact identity of formula with the other two stones. This inscription, then, relates to the victory in the ball-game in the 5th year of the patronomate of Lycurgus, and so far we have evidence of the 4th, 5th, and 11th years of his tenure of this office.

A less certain piece of evidence is furnished by the fragmentary inscription *C.I.G.* 1362, of which the sense is very hard to restore, as neither are we certain that Fourmont's copy is right in every detail, nor can we tell how much is missing. It is apparently a statue-base erected to some Spartan citizen named Μάρκος Αὐρήλιος Κλέαρε[τος] Τειμοκλέο[υς], and in ll. 6-8, which are complete on the left, if the copy is trustworthy, we have

ΜΟΥΘΕΟΥΛΥΚΟΥΡ  
ΧΟΙ . ΑΥΡΗΑΚΛΕΙΔ  
CΤΟCΑΒΙΦΛΕΓΩΝ

It is tempting to restore here [*ἐπὶ πατρονό*]]*μου θεοῦ Λυκούρ[γου οἱ σύναρχ]οι*. The remainder of the lower part of the inscription consists of names only, and evidently, if the restoration in ll. 6 and 7 is correct, there is no mention of an *ἐπιμελητής* of the patronomate of Lycurgus; but this would not be necessary, as the inscription is not definitely dated by the year in which Lycurgus was Eponymus; it only happens to mention incidentally that he was Eponymus, in recording the names of Clearetus' colleagues in that year. If then we are right in supposing that this contains an allusion to his patronomate, can we say which year of his tenure is alluded to? Unfortunately there is no evidence whatsoever: we do not know what office Clearetus and his colleagues held, and we can only say that a possible restoration of the names in ll. 7 and 8 seems to

point to there having been room on the stone for three or four letters indicating the year; for if we restore thus [οἱ ἐπὶ πατρονό]μον θεοῦ Λυκούργου . . . σύναρ[χοι Αὐρ. Ἡρακλείδ[ας, Αὐρ. Εὐέλπι]στος, Ἀβι. Φλέγων . . . we find that we get lines of almost identical length, and remembering that Ἡρ is written in ligature we find we have twenty-four letters in l. 6 and twenty-five in l. 7. This leaves us room for three letters to indicate the year of Lycurgus' tenure of office and may very well be correct, but what letter followed τό we cannot at all tell.

It is just possible, but not in my opinion likely, that the two inscriptions *S.M.C.* 215 and *C.I.G.* 1244 which give us fragmentary lists of Ephors ἐπὶ Λυκούργου also relate to one of the times when 'divine Lycurgus' was Eponymus; but we see that (1) he is not called θεός, (2) none of the Ephors has the *nomen* and *praenomen* Μάρκος Αὐρήλιος, which we rather expect to find prominent Spartan citizens in possession of at the time to which the other inscriptions of this class belong (see below), (3) Lycurgus is not a rare name, and may have been borne by some Spartan citizen: thus it is not wise to class these two inscriptions with those that give definite evidence of the 'divine Lycurgus' acting as Eponymus.

There remain to be considered the inscriptions which relate to the ἐπιμέλεια of his patronomate. The most important of these is No. 5 above which, though incomplete, enables us to clear up some difficulties in the interpretation of *C.I.G.* 1341, of which it is in part a duplicate. In ll. 4-12 we have - - ἀξι(ο)[λογώτατ](ο)ν Πόπ. (Μ)[έμμιον] Πρα[τόλαο](ν) τὸν καὶ Ἀρισ(το)[κλέα] | Δαμ[άρους] ἀριστοπολιτευτήν, | [ἐπιμελητ](ή)ν τῆς θεοῦ Λυκούργ[ου πατρο](ν)ομίας τὸ τέταρτον, | [καὶ μόνον καὶ] πρῶτον τῇ ἑαυτοῦ | [πατρονομί](α) συνάψαντα τὴν | [ἐπιμελίαν τή]ν θ[εο]ῦ Λυκούργου [πατρονομίας κα](ι) - - . As the Pratolaus of this inscription is clearly the same as in No. 53 quoted above, there can be little doubt that the expression 'ἐπιμελητής of the patronomate of Lycurgus for the fourth time' means 'ἐπιμελητής of the fourth patronomate,' and not that Pratolaus acted four times as ἐπιμελητής; his other glory consists, as is pointed out in a note on this inscription, in having on some previous occasion been Eponymus himself, and thus being the only ex-Eponymus who had acted as ἐπιμελητής in this connexion. The restoration is sufficiently certain to enable us to correct some points in *C.I.G.* 1341, as follows:

FOURMONT.	BOECKH.	A. M. W.
l. 12 - - - ΕΠΙΜΕΛΗΤΗΝCΙ	- - - ἐπιμελητὴν . . .	- - - ἐπιμελητὴν [τῆς]
l. 13 - - - ΠΑΤΡΟΝΟΝ	- - - πατρονόμ[ον]	- - - πατρονο(μ)[ίας]
l. 14 - - - ΠΡΩΤΟΝΗ	- - - πρῶτον .	- - - πρῶτον [τῇ ἑαν-]
l. 15 ΤΟΥΠΑΤΡΟΝΟΜΙΑΔΣΣΥΝΑΨΑΝ	...πατρονομίας συνάψαν[τα]	τοῦ πατρονομία συνάψαν[τα].

It will be seen that the text is now almost identical with that of the new inscription, the chief difference being in l. 16 where the former omits *πατρονομίας*, the genitive depending on *ἐπιμελίαν*, which after all is not necessary to the sense.

Pratolaus in this inscription can no longer be supposed, as Boeckh thought, to have been Eponymus four times; but in what office he was supported by the six colleagues who set up the base bearing *C.I.G.* 1341 in his honour we cannot tell.

This concludes the evidence for the fact that on at least eleven occasions the Spartan people nominated *θεὸς Λυκούργος* as Eponymus: why and when they did so is not so easy to say with great precision. We know that the Lycurgan *régime* was in force at Sparta in Imperial times; Dio Cassius tells us that Nero on his visit to Achaia did not go to Sparta as he disapproved of the system in vogue there.<sup>1</sup> It is needless to repeat all the epigraphical evidence for its details, particularly in the matter of the organization of the Spartan boys,<sup>2</sup> but we may allude briefly to some inscriptions which mention the interpretation of the system. In *C.I.G.* 1342, which is a mutilated inscription to the same Pratolaus whom we have in *C.I.G.* 1341 and the other inscriptions quoted above, he is honoured among other things, for his *προστασία περὶ τὰ Λυκούργεια ἔθνη*, a phrase repeated of him in No. 6 (p. 109 above): in *C.I.G.* 1350 a man is honoured *τῆς ἐν τοῖς πατρίοις Λυκουργείοις ἔθεσιν εὐψυχίας καὶ πειθαρχίας χάριν*: *ibid.* 1364 *b* commemorates an *ἐξηγητὴς τῶν Λυκουργείων*, *i.e.* an interpreter of the Lycurgan code: and a fragmentary inscription, Le Bas-Foucart 176, is restored by the latter with considerable probability as reading *οἱ διδά[σκαλοι ἀμφὶ τὰ Λυκούργεια] ἔθνη*, which seems to allude to professors of the theory and practice of the Lycurgan system in general.

A possible reason for this activity in expounding and upholding

<sup>1</sup> lxi. 14: *διὰ τοὺς Λυκούργου νόμους ὡς ἐναντίους τῇ προαιρέσει αὐτοῦ ὄντας*. His own upbringing was singularly un-Lycurgan in every way.

<sup>2</sup> Most of it is collected in Gilbert, *Griechischen Staatsalterthümer*<sup>2</sup>, pp. 29, 30; English Transl. p. 28.

the prevailing system at this particular time, which seems to fall, roughly speaking, in the last quarter of the second century A.D., may be found in a consideration of the position of Sparta at the time. During the first two centuries A.D., Sparta evidently was in a state of continually increasing wealth and prosperity: more and more of her citizens obtained the Roman *civitas* and felt themselves more Roman than Greek. They could no doubt afford to travel, and saw that in other states the education of the young was conducted on less antiquated lines than at Sparta. Again, as one of the conditions of the ideal Lycurgan system was the prevalence of strict communism, there was, now that wealth was accumulating in private hands, less reason on the face of things for the common education and organization of the youth of Sparta, and no doubt this position was represented, from the point of view of personal comfort, by the boys to their parents. It is a very natural inference, then, that the conservative party among the citizens was alarmed at the growing distaste for the Lycurgan *régime* and instituted special officers to enforce the recognition of the old system: there would have been no need for the existence of an ἐξηγητὴς τῶν Λυκούργείων in the good old days when τὰ Λυκούργεια ἔθην were regarded as the only possible ἔθην at Sparta, and this will explain the need for the efforts of men like Pratolaus towards enforcing the old system and the honour in which he was held for that reason.

But this is far from being a complete explanation of the patronate of the divine Lycurgus. We know that the practice of nominating a tutelary god or hero to the eponymous office was by no means rare in Asia Minor: frequent instances are found at Iasos,<sup>1</sup> as well as at Antandros, Priene, Miletus, and Magnesia.<sup>2</sup> The explanation usually given is that the expenses incidental to the office sometimes debarred any private citizen from accepting it, and that consequently a local deity or hero was elected, out of whose treasury the funds were supplied. But in none of these cases have we any mention of the election of a mortal vice-gerent, and this leads

<sup>1</sup> See *B.M. Inscriptions*, iii. pp. 19, 31, 32; *J.H.S.* viii. (1887), p. 99; *Revue des Études grecques*, vi. (1893), p. 156; Fabricius in *Berlin. Akad. Sitzungsber.* 1894, p. 907.

<sup>2</sup> These references are given by Fabricius *loc. cit.* The fullest list of references is given in J. Keil and A. von Premerstein, *Bericht über eine Reise in Lydien und der südlichen Aiolis*, pp. 4 and 5. [Wien, 1908.] For some of these instances I am also indebted to Mr. Tillyard, who has kindly forwarded a communication of Prof. U. von Wilamowitz-Moellendorf on the subject. The latter also suggests that σεῶ in the inscription alluded to above (p. 108, note 2) = θεοῦ, and that we should connect it with the other instances of a divine Eponymus in Asia Minor (as I had already done, since this paper was written before I received Mr. Tillyard's letter).

me to think that the office at Sparta was not purely honorary, but that for the transaction of business in the assembly or elsewhere it was necessary to have an active Eponymus. In spite of the wealth of Sparta at the time there were eleven or more occasions when Lycurgus was elected, and evidently his treasury must have been well filled to support the expense.<sup>1</sup> It is perhaps worth noting that at Iasos the post of *στεφανηφόρος* was held, apparently in the first century B.C., by Apollo on no fewer than fourteen occasions, of which the last nine fell within a period of about twenty years.<sup>2</sup>

If we suggest then that there were political reasons, as well as economic, for appointing Lycurgus to the patronomate, we shall probably be nearer the mark. The necessity of electing a vice-gerent indicates that the Eponymus was an important person and perhaps the most important of his year, in public affairs, and may, though we have no evidence either way on this point, have had a considerable voice in legislation: whether he also had a veto which he might exercise with regard to measures from the *βουλή* is also uncertain, but not impossible. If this were so, the Eponymus could stop revolutionary proposals with regard to state organization and education, if he thought fit. And who could be a safer Eponymus from the conservatives' point of view than Lycurgus himself, presuming that his vice-gerent was a strong conservative? Perhaps then the pro-Lycurgan party took advantage of the nomination of their hero to the patronomate, and installed a staunch conservative to act as his *ἐπιμελητής*. We know that Pratolaus, who appears as *ἐπιμελητής* in the case of the fourth patronomate, and Ti. Cl. Brasidas, who fulfils the same function in the case of the eleventh, both belong to old Spartan families; it is true that they had possessed the *civitas Romana* for two or three generations, but that did not prevent them from zealously upholding the old Lycurgan system. If such a man represented the views of Lycurgus in public affairs, we can hardly suppose that the revolutionary party made much progress.

That some such combination of purposes as this, underlay the election of Lycurgus as Eponymus seems now more than probable; that the act was successful is proved indirectly by the fact that some at least of the

<sup>1</sup> For the cult of Lycurgus at Sparta see Herodotus i. 66; Strabo viii. p. 366; Plutarch, *Lycurgus*, c. 31, where we read *ἱερόν τε γὰρ ἔστιν αὐτοῦ καὶ θύουσι καθ' ἑκάστον ἐνιαυτὸν ὥς θεῷ*; Suidas, s.v. *Lycurgus*; Pausanias iii. 16 § 6. Cf. Wide, *Lak. Kulte*, pp. 281 foll.

<sup>2</sup> Fabricius, *op. cit.* p. 905.

rites and usages which are associated with the Lycurgan system in the education of the Spartan youth, namely the παιδικὸς ἀγών and the flogging at the altar of Orthia, lasted on long after the period to which the events discussed in this note seem to belong.<sup>1</sup>

The date at which Lycurgus was Eponymus can be roughly fixed by prosopographical evidence. I have pointed out above (p. 90, note 2) that Pratolaus, the ἐπιμελητής on the fourth occasion of his tenure, is almost certainly grandson of Publius Memmius Sidectas, the Eponymus in 125 A.D., when Hadrian visited Sparta for the first time. Allowing three generations to a century the date of the activity of his grandson would fall about the years 180–200: he evidently lived to a considerable age, for in an inscription relating to statues set up to his son-in-law Pomponius Panthales Diogenes Aristetas (*B.C.H.* ix. (1885), p. 515), his grandchildren subscribe to the expense as well as himself, which shows that he was still alive when they were more or less grown up. The next point to settle is whether there was any appreciable interval between the occasions on which Lycurgus was Eponymus, and if so, how long it was. We know from the inscription relating to his fifth year in that office that the ἐπιμελητής was Marcus Aurelius Alcisthenes, and the same man, followed, as in this inscription, by the title προστάτης πόλεως<sup>2</sup> also appears as sharing the expense on the base recording the erection of statues to Aristetas just mentioned. Alcisthenes then was living at the time when these statues were set up, and thus clearly was taking part in public life when Pratolaus was still alive. So far then, we can see that the fourth and fifth patronomates of Lycurgus occurred sufficiently close together to enable their respective ἐπιμεληταί to be alive at the same time; that they belonged to the same generation we cannot say on the present evidence. But it is instructive to see from the prosopographical evidence relating to the ἐπιμελητής of Lycurgus' eleventh patronomate that he lived at a time very little later than the *floruit* of Publius Memmius Pratolaus, ἐπιμελητής of the fourth patronomate. From the *stemma* of Ti. Claudius Brasidas given by J. M. Paton and reprinted below we see that he was a member of a large and distinguished Spartan family: in No. 55 below we find that he had a

<sup>1</sup> The latest παιδικὸς ἀγών inscription seems not earlier than 240 A.D. (see above); the flogging at the altar lasted till nearly the end of the fourth century at least (*B.S.A.* xii. p. 317).

<sup>2</sup> This shows clearly that he was προστάτης of the city of Sparta, not, as Foucart thought (*Le Bas-Foucart, Explication*, p. 100), of the city of Νεόπολις. Tod (*B.S.A.* x. p. 77) points this out plainly.

brother named Ti. Claudius Spartiaticus, a fact unknown before, who in turn had a son Ti. Claudius Aristoteles. Now from the inscription quoted above (*B.C.H.* ix. p. 515) we see that Publius Memmius Pratolaus married Claudia Longina, daughter of Aristoteles; presumably the father's name was Ti. Claudius Aristoteles, and I think he may without hesitation be identified with the son of Ti. Claudius Spartiaticus. The wife of P. Memmius Pratolaus is thus grand-daughter of this Ti. Claudius Spartiaticus and grand-niece of Ti. Claudius Brasidas, the ἐπιμελητής for the eleventh patronomate of Lycurgus. But matters are somewhat complicated, when we find, as seems to have been the case, that the victor in the παιδικὸς ἀγὼν in this very inscription is a brother of the aforesaid P. Memmius Pratolaus: his name is P. Memmius Spartiaticus, son of Damares (Δαμάρου being in all probability an error of the engraver's for Δαμάρους). The position we thus have is this: Spartiaticus is victor as μικχιζόμενος, i.e. at the age of ten, at least seven years *later* than his brother had acted as ἐπιμελητής for the fourth patronomate of Lycurgus. There is nothing impossible in this, for he may well have been as much as thirty years younger than his elder brother; if this was so, and if, for the sake of argument, the patronomates of the divine Lycurgus are assumed to have been in successive years, seven years before he was Eponymus for the eleventh time, in which year Spartiaticus won, Pratolaus would be about thirty-three; and if we assume that he acted as Eponymus before the series of Lycurgan patronomates began, he could not have been more than twenty-nine when he did so. He might indeed have been even younger, but this is unlikely: but the conclusion seems to be that the years in which Lycurgus was elected Eponymus, if not actually successive, were extremely close together. There is no reason against the former view, and every year by which we lengthen the period between the fourth and the eleventh tenure of the office involves a correspondingly longer interval between the ages of the two brothers concerned in these two inscriptions, for we have a roughly fixed point in the minimum age at which Pratolaus could hold his important posts. But the ἐπιμελητής is yet to be mentioned in the matter of dating the later inscription: the inference seems inevitable that he was a very old man on this occasion, for, as I remarked above, he was great-uncle to Claudia Longina, the wife of Pratolaus, who in turn must have married young as his grandchildren were apparently grown up before he died; he was in fact probably married before his younger brother won in

the παιδικὸς ἄγων, and his wife must have been younger than himself, as her great-uncle was alive and indeed actually acted as ἐπιμελητής for the divine Lycurgus in that year. But this solution alone suits the evidence from genealogy, and though it may seem strange that Ti. Claudius Brasidas acted as ἐπιμελητής at least seven years later than his great-nephew by marriage had held the same position, there seems no other way out of the difficulty. In any case he was probably younger than his brother Ti. Cl. Aristoteles, the father-in-law of Pratolaus, but even so the disparity of age between the two ἐπιμεληταί is very striking. Another possible explanation would be that the Brasidas here mentioned is a son of the Brasidas who was brother of Ti. Claudius Aristoteles, the father-in-law of Pratolaus; but this involves the invention of a personage for whose existence there is no real evidence, and I prefer the alternative view in spite of its difficulties. But these difficulties become impossibilities if we suppose that even a very few years intervened between each occasion of the patronomate of Lycurgus, and the natural conclusion is that these events took place in successive years. The period into which they fall is settled by the date of P. Memmius Pratolaus, and he, having a brother some thirty years younger, must have been born before his father P. Memmius Damares was much more than thirty years of age, perhaps a few years before he was thirty. Now Damares is found in *C.I.G.* 1241 (*S.M.C.* 204 I) as Ephor at a date which seems to fall soon after the reign of Hadrian, and probably before the middle of the second century: he cannot then have been born much later than 120 A.D., and probably was born before then, as the ephorate is one of the more distinguished Spartan offices, and a man was not usually Ephor until after he had occupied other less important posts. Assuming then that 120 A.D. is the latest possible date for the birth of Damares, 150 is almost the latest possible date for the birth of his elder son Pratolaus. But we saw also that he cannot have been more than thirty-five when he was ἐπιμελητής for the fourth patronomate of Lycurgus (when his younger brother would be three years old), and thus we are led to infer that the latest possible date for his tenure of this position is 185 A.D., and that it can hardly have been before 175: within these limits the later date is on the whole more likely to be correct. The conclusion we arrive at is that the patronomates of the divine Lycurgus, which were held almost indubitably in successive years, began within a year or two of 180 A.D., and lasted till at least 190. This view, from which there seems no refuge

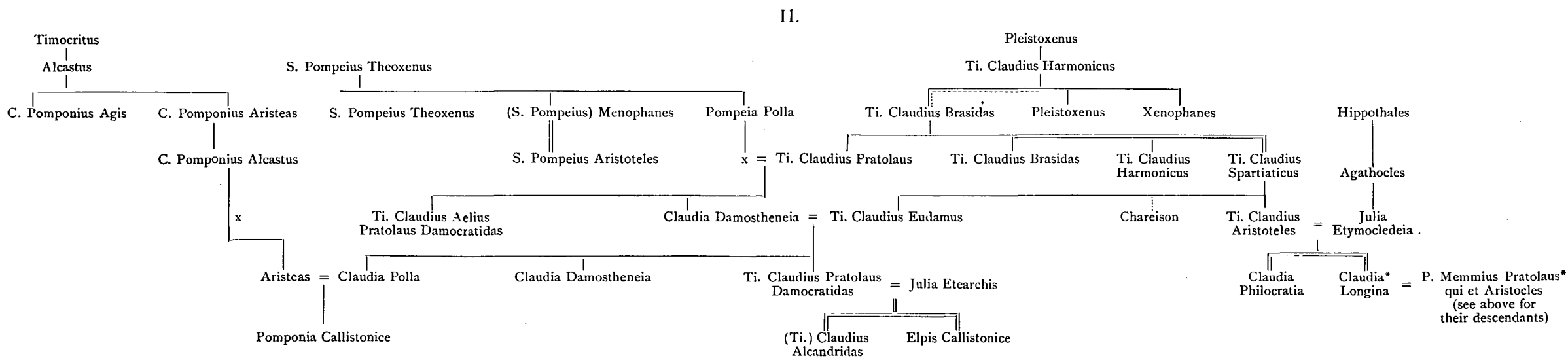
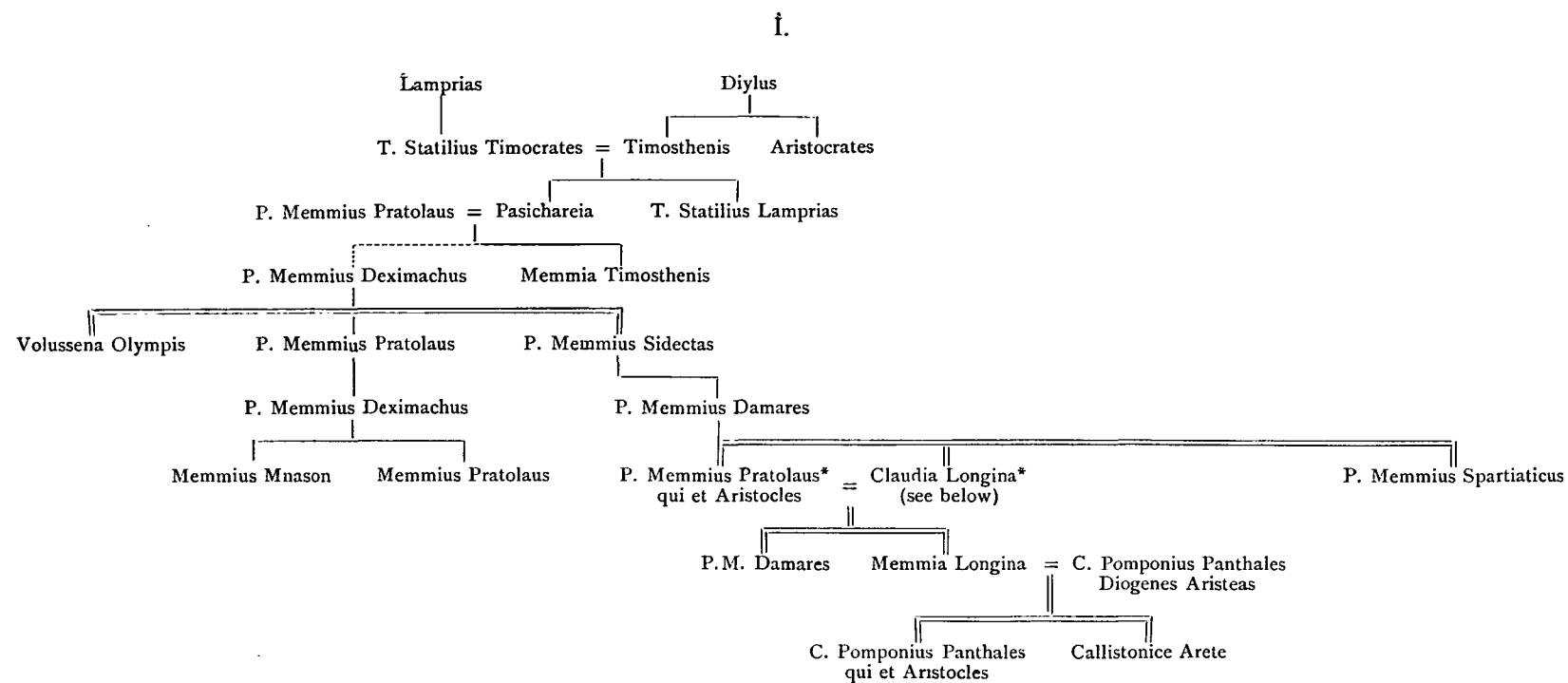
involves one noteworthy result, namely that the colleagues of P. Memmius Pratolaus in his patronomate, which seems to belong to *ca.* 175, all received the *nomen* and *praenomen* Marcus Aurelius during the lifetime of the Emperor of that name. This shows that Spartan inscriptions in which persons with the names of Marcus Aurelius occur may very well belong to the second century, and that other evidence is necessary than the mere presence of such names before we are to date them without hesitation to the reign of Caracalla, when the *civitas Romana* and the adoption of these names became universal in the Roman world.

In drawing up the genealogical table of the families of which several members have been mentioned in these pages a few important facts have come to our knowledge since the first publication, and these I think warrant its re-appearance here. The facts are as follows: (*a*) we now know that P. Memmius Sidectas, the Eponymus in 125 A.D. is son of P. Memmius Deximachus, and thus brother of P. Memmius Pratolaus (2): this was thought possible by Paton,<sup>1</sup> on the evidence of a restoration of *C.I.G.* 1250, but not at all certain. But we now see from *B.S.A.* xii. p. 462, No. 15 that this relationship is established.<sup>2</sup> (*b*) On the evidence of No. 85 of the *παιδικὸς ἀγών* inscriptions, discussed above, we have to add to the family of Sidectas a grandson named P. Memmius Spartiaticus, the younger brother of P. Memmius Pratolaus *qui et* Aristocles Damaris f. (*c*) Ti. Claudius Brasidas the elder besides his sons Ti. Claudius Pratolaus, Ti. Claudius Brasidas, and Ti. Claudius Harmonicus, had a son Ti. Claudius Spartiaticus (p. 128, No. 55), known already (though not as the son of Ti. Claudius Brasidas) as the father of Ti. Claudius Aristoteles and Ti. Claudius Eudamus. (*d*) We may be almost equally certain that Claudia Longina, who appears in *B.C.H.* ix. p. 515 as wife of P. Memmius Pratolaus, son of Damares, is the daughter of Ti. Claudius Aristoteles and granddaughter of the aforesaid Ti. Claudius Spartiaticus. (*e*) We may add to Paton's table all the genealogy drawn up by Durrbach, of the descendants of P. Memmius Pratolaus son of Damares,<sup>3</sup> which seems to have escaped Paton's notice. (*f*) Less important, but equally worthy of insertion on the ground of certainty, is the fact that S. Pompeius Menophanes (son of

<sup>1</sup> *Op. cit.* p. 34.

<sup>2</sup> This is pointed out by Mr. Tillyard in a note *ad loc.* His *stemma*, however, attributes the dedication of *C.I.G.* 1340 to the sons of P. Memmius Deximachus (1) instead of to those of his grandson P. Memmius Deximachus (2). Paton's view is the latter, and seems preferable.

<sup>3</sup> *B.C.H. loc. cit.*



[To face p. 123.]

S. Pompeius Theoxenus the elder) whose sister Pompeia Polla had a daughter who married Ti. Claudius Pratolaus, and is thus connected by marriage with the family of Ti. Claudius Brasidas, had a son, S. Pompeius Aristoteles (see *B.S.A.* xiii. p. 185, No. 57). We have no other equally certain connexions to include in the *stemma*,<sup>1</sup> though no doubt there are other members to add and other relationships to trace, had we more trustworthy evidence. In No. 77 of the *παιδικὸς ἀγών* inscriptions I restore [*Βρασίδης Ἀρμονί*]κου, whose existence was conjectured by Paton. Memmius Longinus (*C.I.G.* 1359) is no doubt connected with the family of P. Memmius Damares; he may indeed be a brother of the well-known P. Memmius Pratolaus, son of Damares, but I omit him from the table, as we cannot be sure of the relationship. It is worthy of note that subsequent discoveries in these fields have not led to the necessity of any corrections in Paton's *stemmata*, so that any differences to be observed consist only of additions. To distinguish the latter from the original, new connexions are indicated by a double line in thick type, and conjectures of Paton's, now apparently verified, are indicated by a dotted line and a thick one side by side: there is only one case where this usage is employed, namely in the case of Brasidas, son of Harmonicus mentioned above, and this is not entirely above suspicion.

#### INSCRIPTIONS FROM THE LATE-ROMAN WALLS.

The following inscriptions (Nos. 48–60) were found as a result of excavation along the south face of the late-Roman wall (General Plan **K 13, L 13**),<sup>2</sup> which surrounds the mediaeval 'kastro,' in places where the foundations had not been laid bare in the excavations of the two previous years.

48<sup>3</sup> (2594). Stele of white marble with moulded cornice above, built face upwards into east wall of a tower projecting from the wall (close to *B.S.A.* xii. p. 462, No. 15). Dimensions 2·85 × 37 × 18. Letters 0·45 high (the smaller letters in ll. 8, 10, 16, 18, and 20 about 0·15 high).

<sup>1</sup> I have added from *C.I.G.* 1442 Ti. Claudius Alcandridas and Elpis Callistonice as children of Ti. Claudius Pratolaus Damocratidas, on the strength of Alcandridas and Damocratidas occurring elsewhere (*C.I.G.* 1364) as names held by alternate generations in a (probably) collateral family.

<sup>2</sup> See *B.S.A.* xii. Pl. I.

<sup>3</sup> The numbering is carried on from *B.S.A.* xiii. p. 191.

ΑΥΡΚΑΛΗΜΕ  
 ΡΟΣΑΓΑΘΟ  
 ΚΛΕΟΥΣΓΥ  
 ΝΑΙΚΟΝΟ  
 ΜΟΣΕΠΙΠΑ  
 ΤΡΟΝΙΣΕΚΤ<sup>Μ</sup>  
 ΘΕΟΣΕΝΥ  
 ΦΙΛΟΚΑΙΣΑΡ<sup>Ω</sup>  
 ΚΑΙΦΙΛΟΠΑ  
 ΤΡΙΔΟΣΑΓΑΘΟΥ  
 ΚΑΙΔΙΚΑΙΟΥ  
 ΣΥΝΑΡΧΟΙ  
 ΑΥΡΦΙΛΩΝΦΙ  
 ΛΙΠΠΙΟΥ  
 ΑΥΡΧΑΡΙΤΩΝΦΙ  
 ΑΥΡΑΠΟΛΛΩΝ<sup>Κ</sup>  
 ΑΥΡΠΟΤΑΜΩΝ<sup>ΖΩΣΙΜΟΥ</sup>  
 ΑΥΡΟΝΑΣΙΜΟΣ<sup>ΠΑΡΑΜΟΝΟΥ</sup>

Αὐρ. Καλήμε-

ρος Ἀγαθο-

κλέους γυ-

ναικονό-

5 μος ἐπὶ πα-

τρονό(μου) Σέκ. Πομ.

Θεοξένου

φιλοκαίσαρος

καὶ φιλοπά-

10 τριδος ἀγαθοῦ

καὶ δικαίου.

σύναρχοι·

Αὐρ. Φίλων Φι-

λίππου,

15 Αὐρ. Χαρίτων Φι-

λοκράτους,

Αὐρ. Ἀπολλώνι(ος)

Ζωσίμου,

Αὐρ. Ποταμῶν

20 Παραμόνου,

Αὐρ. Ὀνάσιμος (Ὀνασίμου).

This is the first mention of the existence of *γυναικονόμοι* at Sparta as a state-magistracy. They are not to be confused with the officials of the same name who are mentioned in *S.M.C.* 203, l. 10, as the latter apparently only held office on the particular occasions of the feast in honour of Helen and the Dioscuri, the privileged participators in which are enumerated in that inscription. Their duty no doubt was to marshal and control the female population of Sparta on the occasion of the festival. The mention of the same officials in the famous Andania inscription<sup>1</sup> leads one to suppose that in that case also they were not state-magistrates but only held office on the occasion of the festival. They occur in the former sense at Magnesia ad Maeandrum,<sup>2</sup> and at Gambreum near Pergamon.<sup>3</sup> Their institution at Athens is attributed to Demetrius of Phalerum.<sup>4</sup> Aristotle<sup>5</sup> says that specialization of officials is typical of well-regulated wealthy communities, and cites *γυναικονόμοι* as a case in point, without, however, quoting states where they were to be found.

It is hardly likely that they were in existence at Sparta much before the end of the second century A.D., to which date the frequent use of the names *Μάρκος Αὐρήλιος* would lead one to attribute this inscription; for it is hard to believe that only accident should prevent us having mention of such an office in one of the many inscriptions recording the *cursus honorum* of Spartan magistrates which belong to the first half of that century (e.g. *S.M.C.* 204, *C.I.G.* 1249, etc.). The only one of the persons mentioned here who is perhaps known elsewhere is the Eponymus, S. Pompeius Theoxenus, whose name is found in *C.I.G.* 1369, followed by the same complimentary titles as he receives here; but as there seem to have been a father and a son of the same name, we cannot be certain which is alluded to here, as probably the son inherited the complimentary titles. It is natural to attribute this inscription to the age of Caracalla, when the Roman citizenship was extended to the civilized world, and this view is supported by the fact that such a name as Apollonius, son of Zosimus, would be more likely to be borne by a man of humble origin than by a Spartan citizen of good family, as they are both names often borne by slaves and freedmen. We have no clue, however, to enable us to fix the date exactly.

<sup>1</sup> Dittenb. *Syll.*<sup>2</sup> 653, ll. 26, 27, 32.

<sup>2</sup> *Ibid.* 553, l. 20.

<sup>3</sup> *Ibid.* 879, l. 17.

<sup>4</sup> See Gilbert, *Gr. Staatsalterthümer*, ii. p. 337 (English Transl. p. 160, note 3).

<sup>5</sup> *Politics*, viii. 1322 b, l. 37: see Newman's note *ad loc.*, which mentions their existence also at Samos and Syracuse (*Politics of Aristotle*, iv. p. 567).

49 (2614). Fragment of whitish marble broken through and badly weathered, found in trench about 100 metres east of No. 48: complete on left and below and only a few cmm. missing on right. .45 × .43 × .13. Letters .03 high.

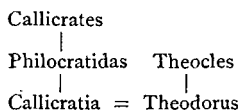
	ΤΑ	- - ἀρε]τᾶ[ς]
	ΔΕ	ἔνεκα προσ]δε-
ΞΑΙ	ΣΤΟ	ξ(α)[μένη]ς τὸ
ΑΝΑΛΩ	ΛΤΕΙ	ἀνάλω[μ](α) Τει[μο]-
5 ΣΘΕΝΙΔ	ΣΤΑΖ	5 σθε(ν)ίδ(ο)ς τᾶ(ς) [Τει]-
ΜΟΙ ΕΟ	ΤΑΣ	μο(κ)[λ]έο[ς] τᾶς [θυγα]-?
ΤΡΟ	ΜΟ	τρὸ(ς) - - - μο-
I		

The restoration of ll. 6 and 7 is quite uncertain, though that suggested fills the space required. Two women of the name of Timosthenis are known at Sparta,<sup>1</sup> but neither of them was daughter of Timocles.

50 (2615). Base of whitish marble built into foundations of wall *ibid.* .87 × .47. Letters .035 high, with florid *apices*.

	ΚΑΛΛΙΚΡΑΤΙΑΦΙ		Καλλικρατία Φι-
	ΛΟΚΡΑΤΙΔΑΦΙΛΟ		λοκρατίδα Φιλο-
	ΚΡΑΤΙΔΑΝΚΑΛΛΙΚΡΑ		κρατίδαν Καλλικρά-
	ΤΟΥΣ ΤΟΝΠΑΤΕ		τους τὸν πατέ-
5	ΡΑΓΥΜΝΑΣΙΑΡΧΗ	5	ρα γυμνασιαρχή-
	ΣΑΝΤΑΚΑΙΠΑΤΡΟ		σαντα καὶ πατρο-
	ΝΟΜΗΣΑΝΤΑΑΞΙ		νομήσαντα ἀξι-
	ΩΣΤΑΣΠΟΛΕΩΣ		ως τὰς πόλεως
	ΚΑΙΘΕΟΔΩΡΟΣΘΕΟ		καὶ Θεόδωρος Θεο-
10	ΚΛΟΥΣΤΟΝΠΕΝ	10	κλ(έ)ους (τ)ὸν πεν-
	ΘΕΡΟΝ		θερόν.

The family-tree is easy to reconstruct, as far as it goes:



<sup>1</sup> See genealogical table of their family and descendants drawn up by J. M. Paton, *Transactions of the American Philol. Assoc.* 1895, p. 43; and above *stemma* facing p. 123.

Philocratidas appears also as Eponymus in *C.I.G.* 1248, but he is difficult to date accurately. Callicrates is a very common name at Sparta and the present man cannot be identified for certain with any of the other bearers of the name. Theodorus, son of Theocles, also occurs in *C.I.G.* 1254, which would seem to fix the date of this inscription to the middle of the second century A.D. The sign ) after Καλλικράτους in l. 4 is probably an ornament; it might mean that his father had the same name, and Callicrates, son of Callicrates, is known as a magistrate at Sparta in the second century (*C.I.G.* 1249), but the absence of τοῦ, though not unparalleled, renders this unlikely.

51 (2616). Base of greyish marble, *ibid.* 1·05 × ·57. Letters ·03 high. All the letters have been chiselled out except a very few near the left-hand margin.

ο	ο - - -
	- - -
ΑΝΔ	ἀν(δ)[ρείας ?
ΧΛ	χ(ά)[ριν.

χ(ά)[ριν seems a safe restoration, and apparently was the last word on the stone. A possible alternative to l. 3 would be [τὸν εἰαυτῆς] | ἄν(δ)[ρα ἀρετῆς] | χ(ά)[ριν.

52 (2617). Base of greyish marble broken through, *ibid.* ·93 × ·51. Letters ·055 high, with large *apices*.

ΑΠΟΛΙΣ	Ἄ πόλις
ΚΟΥΙΒΙΟΝΦΙ	Κ. Οὐίβιον Φι-
ΛΟΚΛΕΑΥΙ	λοκλέα νί-
ΟΝΠΑΣΙΚΛΕ	ὸν Πασικλέ-
5 ΟΥΣΤΑΤΕ	5 ους τά τε
ΑΛΛΑΚΑΛΩΣ	ἄλλα καλῶς
ΠΟΛΙΤΕΥΟ	πολιτεύο-
ΜΕΝΟΝΚΑΙΑ	(μ)ενον καὶ ἀ-
ΓΟΡΑΝΟΜΟΥΝΤΑ	γορανομοῦντα
10 ΠΙΣΤΩΣΚΑΙ	10 πιστῶς καὶ
ΔΙΚΑΙΩΣΑΡΕ	δικαίως ἀρε-
ΤΑΣΧ, ΡΙΝ	τᾶς χ[ά]ριν.

The recipient of this honorary inscription would be styled in Latin Quintus Vibius Philocles; he also appears in *C.I.G.* 1237 as Ephor, apparently *ca.* 100 A.D. The present inscription was erected during his tenure of the office of ἀγορανόμος, which usually was held before the ephorate,<sup>1</sup> and would thus belong to a date slightly before 100 A.D.

53 (2618). Base of whitish marble, *ibid.* 79 × 47. Letters 04 high, with large *apices*.

ΜΕΜΜΙΟΣ	Πό(πλιος) Μέμμιος
ΣΠΑΡΤΙΑΤΙΚΟΣ	Σπαρτιάτικος
ΟΝΗΣΙΦΟΡΟΝ	Ὀνησιφόρον
ΟΝΗΣΙΦΟΡΟΥ	Ὀνησιφόρου
5 ΤΟΝΦΙΛΟΝΜΝΗ	5 τὸν φίλον μνή-
ΜΗΣΧΑΡΙΝ	μης χάριν.

Publius Memmius Spartiaticus is probably to be identified with the victor in the Orthia inscription above, p. 89, No. 85. He is there described as son of Damares, and thus is a brother of Publius Memmius Pratolaus (Aristocles), who is honoured in two inscriptions, No. 5 (2640) and 6 (2650) above. He is probably not the same as the Patronomus of *C.I.G.* 1240 and 1249. Onesiphorus is not known elsewhere.

54 (2619). Block of grey marble with mouldings above and below, built in *ibid.* 44 × 66. Letters 085–24 high, roughly scratched.

ΗΝΟC

[Φιλ]ήμονος?

This may be a mason's mark: the stone is complete, but the inscription may have been continued on adjoining blocks in the building from which this was taken.

55 (2620). Base of grey marble built in *ibid.* 110 × 47. Letters, in l. 1, 06, elsewhere 03–035 high.

<sup>1</sup> See Tod, *S.M.C.* Introduction, §§ 18, 22, and No. 204 I. for an instance of this fact.

ΗΠΟΛΙΣ	Ἡ πόλις
ΤΟΝΑΞΙΟΛΟΓΩΤΑΤΟΝ	τὸν ἀξιολογώτατον
ΦΛΑΟΥΙΟΝΑΣΚΛΗΠΙΑΔΗΝ	Φλαοῦιον Ἀσκληπιάδην
ΤΟΝΚΑΙΑΛΕΞΑΝΔΡΟΝΕ	τὸν καὶ Ἀλέξανδρον
5 ΚΑΙΣΑΡΕΑΤΗΣΠΑΛΑΙΣΤΕΙΝΗΣ	5 Καισαρέα τῆς Παλαιστίνης
ΣΥΡΙΑΣΠΑΙΔΕΙΑΣΤΕΚΑΙΣΥΜ	Συρίας παιδείας τε καὶ συμ-
ΠΑΣΗΣΑΡΕΤΗΣΕΝΕΚΑΞ	πάσης ἀρετῆς ἕνεκα
ΠΡΟΣΔΕΞΑΜΕΝΟΥΤΟΑΝΑ	προσδεξαμένου τὸ ἀνί-
ΛΩΜΑΤΙΒΚΛΑΥ-ΣΠΑΡΤΙΑΤΙΚΘ	λωμα Τιβ. Κλαυ(δίου) Σπαρτιατίκου
10 ΤΟΥΒΡΑΣΙΔΟΥΙΕΡΕΩΣΘΕ	10 τοῦ Βρασίδου ἱερέως θε-
ΑΣΡΩΜΗΣΑΡΧΙΕΡΕΩΣΔΙΣ	ἁς Ῥώμης, ἀρχιερέως δις
ΤΩΝΣΕΒΑΣΤΩΝΚΑΙΤΩΝ	τῶν Σεβαστῶν καὶ τῶν
ΘΕΙΩΝΠΡΟΓΟΝΩΝΑΥΤΘ	θείων προγόνων αὐτοῦ
ΑΡΙΣΤΟΠΟΛΕΙΤΕΥΤΟΥ	ἀριστοπολείτευτοῦ
15 ΤΟΥΦΙΛΟΥΕ	15 τοῦ φίλου.

The signs at the end of lines 4, 7, and 15 are, of course, ornaments. Flavius Asclepiades was evidently a man of Caesarea in the province of Syria Palestina, which was a province under a separate *legatus* from 66 to 165 A.D. (though till about 137, the date of the suppression of the Jewish revolt, it was called Judaea), and possibly was united to Syria proper at that date by Marcus Aurelius, though this is far from certain, and the prevailing view<sup>1</sup> is that it remained a separate province till the time of Constantine. *Καισαρέα* is accusative of *Καισαρεύς* meaning 'a man of Caesarea'<sup>2</sup>; the word is also found in *C.I.G.* 2126 b, 2929, 6788 c, 9990, *add.* 2811 b, *add.* 4380 b<sup>1</sup> b<sup>2</sup>, *add.* 4795 c, but none of these instances refers to Caesarea in Palestine, except perhaps *C.I.G.* 9990. The town is referred to in *C.I.G.* 4472, l. 9. *Τῆς Παλαιστίνης Συρίας* is a unique variant for *Συρίας Παλαιστίνης*; the latter is found not infrequently,<sup>3</sup> but it would not be surprising that a Spartan lapidary should be ignorant of the proper title of a distant province of the Roman Empire.

<sup>1</sup> See Dittenb. *O.G.I.* 601, and note *ad loc.*; and for the history of the province, Mommsen, *Roman Provinces* (English Transl.), ii. chap. xi.

<sup>2</sup> For Caesarea see Mommsen, *op. cit.* (English Transl.) ii. p. 182.

<sup>3</sup> *C.I.G.* 4029, 4151, 8719.

For the meaning of *παιδεία* in similar inscriptions see Mr. Tillyard's note on *B.S.A.* xii. p. 460, No. 11, and the parallels there quoted.

Ti. Claudius Spartiaticus, son of Brasidas, will be found in the genealogical table facing p. 123: the fact here stated, that he was son of Brasidas, was not known before. His brother, Ti. Cl. Brasidas, is ἐπιμελόμενος of the patronomate in the Orthia inscription above No. 85, and no doubt another brother is Ti. Cl. Harmonicus (*Brasidae f.*), who appears in Le Bas-Foucart 176<sup>1</sup> with similar titles after his name. Instances of the priesthood of θεὰ Ῥώμη are frequent, especially in Asia Minor.<sup>2</sup> Αὐτοῦ for αὐτῶν is no doubt due to carelessness. Other Spartan inscriptions commemorating or mentioning holders of the priesthood of the Augusti are *S.M.C.* 220, 544, *C.I.G.* 1357, 1364 *a*, *B.S.A.* xii. p. 359, No. 2.

The date of this inscription can roughly be fixed near the end of the second century A.D., for Spartiaticus is brother of Brasidas who was vice-gerent for the eleventh patronomate of 'the divine Lycurgus'<sup>3</sup>; this must have been at least seven years later than the similar fourth patronomate, which is mentioned in two inscriptions from the sanctuary of Orthia (p. 107), and was held as vice-gerent by Publius Memmius Pratolaus, grandson of Publius Memmius Sidectas, who held the office of Eponymus in 125.<sup>4</sup> Thus Spartiaticus would be alive two generations later than the Hadrianic Era: closer than this it is impossible to date him, but this at any rate goes to show that Caesarea was styled 'Caesarea in Syria Palestina' towards the end of the second century, which confirms the view mentioned above that Syria Palestina remained a separate province after 165 A.D.

56 (2621). Base of greyish marble built in *ibid.* 1'58 × '51. Letters in l. 1 '065, elsewhere '035 high, with slight *apices*.

<sup>1</sup> - - [τὸν | ἀξιολογώτατον [καὶ πάντα] πρῶτον ἱερ[έα θεᾶς | Ῥώμης ἀρχιερέα [δὲς (?) | τῶν Σεβαστῶν καὶ τῶν | θελίων προγόνων αὐτῶν | ἀρισ]τοπολιτευτ[ήν . . .

<sup>2</sup> Cf. *C.I.G.* 2696, 2943, and 3887 (where, however, Ῥώμη is not θεᾶ), 3187, 3490, 4266 b, 4366 b. It is often coupled with that of other deities, e.g. with Zeus Καπετώλιος (*Capitolinus*), *ibid.* 3074; with Z. K. and the δῆμος Ῥωμαίων, *ibid.* 5880; with Dionysus, *ibid.* 4366 i<sup>2</sup>; with ὁ Σεβαστός, *ibid.* 478 (at Athens) and 3902 b (at Eumenia in Asia Minor); with θεὸς Σεβαστός, *ibid.* 4039 (at Ancyra). For the cult of Rome and Augustus at Pergamon see *Ath. Mitt.* xxvii. (1902), p. 178, No. 30, and xxxii. (1907), p. 322, No. 50; Fraenkel, *Inscr. von Pergamon*, p. 374.

<sup>3</sup> For a discussion of this magistracy see pp. 112 foll. above.

<sup>4</sup> See my note, *B.S.A.* xiii. pp. 200 foll.

	ΗΠΟΛΙΣ	Ἡ πόλις
	ΜΑΥΡΑΓΑΘΟΝΚΑΙΩΣ	Μ. Αὐρ. Ἀγαθον καὶ ὥς
	ΧΡΗΜΑΤΙΖΕΙΑΙΩΝΙΟΝ	χρηματίζει, αἰώνιον
	ΣΕΙΤΩΝΗΝΕΝΣΠΑ	σειτώνην ἐν σπά-
5	ΝΕΙΣΕΙΤΩΝΗΣΑΝΤΑ	νει σειτωνήσαντα
	ΦΙΛΟΤΕΙΜΩΣΤΕΚΑΙ	φιλοτείμως τε καὶ
	ΔΑΨΙΛΩΣΠΡΟΣΕΜΕ	δαψιλῶς, προσεμέ-
	ΝΟΥΤΟΑΝΑΛΩΜΑ	νου τὸ ἀνάλωμα
	ΤΙΒΚΛΠΡΑΤΟΛΑΟΥ	Τιβ. Κλ. Πρατολάου
10	ΤΟΥΒΡΑΣΙΔΟΥ	τοῦ Βρασίδου
	ΤΟΥΦΙΛΟΥ	τοῦ φίλου.

The phrase καὶ ὥς χρηματίζει is very rare indeed in inscriptions, and calls for explanation. Χρηματίζειν in Hellenistic and N.-T. Greek means not infrequently 'to style oneself,' or 'pass for,' so and so (see L. and S. s.v.). In documents of the Imperial Age it comes to have a conventional use such as we see here, and καὶ ὥς χρηματίζει means 'or however he styles himself': it seems to be used to avoid enumerating a man's titles in full and to give an air of legal precision to a man's description. There are numerous examples in the Oxyrhynchus Papyri,<sup>1</sup> which shows that it was in use for some two hundred years at least (to adopt the Editors' dating of the fragments), and that it was used with any person of the present tense of χρηματίζειν. A good example occurs *ibid.* III. dxii, ll. 1-3: Δωρίων ἐξηγετεύσας καὶ ὥς χρη|ματίζω Ἀπίωνι τῷ καὶ Διονυσίῳ γυ|μνασιάρχῃ-(σαντι) καὶ ὥς χρηματίζεις χαίρειν. The majority of the examples come from the openings of letters or contracts. Curiously enough there are no instances of its use among the other volumes of papyri edited by Grenfell and Hunt, but it would be absurd to suppose that this was due to anything but accident. Nor can I find any instance of the phrase in inscriptions except in *S.M.C.* 456 (= *B.C.H.* iii. p. 195), where, however, it is not commented on, and in an inscription from the Nile Delta which reads καὶ ὥς χρηματίζει, found by Hogarth (*J.H.S.* 1904, p. 9).

<sup>1</sup> *Oxyrhynchus Papyri* (edd. Grenfell and Hunt). I. lv. l. 2 (A.D. 283); lxxx. l. 3 (A.D. 240 circa); lxxxiv. l. 4 (A.D. 83); c. l. i (A.D. 133). II. cclxviii. ll. 2, 4; dcc., xxvii. ll. 7, 8. III. di. l. 5 (A.D. 187); div. l. 8 (early second century A.D.); dxii. ll. 1, 3 (A.D. 173).

M. Aurelius Agathus received his statue for generosity in providing corn in time of shortage, but he seems to have been perpetual 'corn-buyer' as well. In an interesting and comprehensive discussion of the *σιτωνία* H. Francotte<sup>1</sup> points out that of the three alternatives open to Greek states as a remedy for shortness of corn among the citizens, if they received no assistance from outside, namely state-largesses, state-plus-individual-largesses, and individual largesses, the last was the most frequent solution. The recipient of the present inscription no doubt bought and brought to Sparta a supply of corn on the occasion of a famine and distributed it *gratis* to the citizens. The phrase *αἰώνιος σιτώνης* is not paralleled elsewhere: it probably means that being a wealthy citizen he had undertaken to act as *σιτώνης* whenever occasion should arise, and this statue-base records the fact that in the *σπάνις* he fulfilled his promise generously. Epigraphical evidence for the *σιτωνία* of private citizens is much more frequent in Asia Minor than on the Greek mainland,<sup>2</sup> and is not worth citing here, but we may note instances of it in Imperial times at Athens<sup>3</sup> and Argos,<sup>4</sup> and we have another example of it at Sparta, *C.I.G.* 1370, where the complimentary adverbs *λαμπρῶς τε καὶ μεγαλοψύχως* are added after the verb *σιτωνήσαντα*. Agathus himself is not known elsewhere. *Προσεμένον* is a variant for the usual word *προσδεζαμένον*: I know of only one other example of its use in an inscription in this sense, namely *C.I.G.* 1328, where Boeckh altered Fourmont's correct copy *προσεμένον* to *προσδεζαμένον*. Ti. Claudius Pratolaus would seem to be a brother of Ti. Claudius Spartiacus who paid for the erection of the inscription published above (No. 55); thus this may roughly be dated to the same epoch.

57 (2641). Block of whitish marble probably incomplete above, built into the same wall, four metres east of large tower (at junction of **K-L 13** in General Plan).<sup>5</sup> .85 × .42. Letters .05 high. Surface very badly weathered (a squeeze was useless).

<sup>1</sup> *Mélanges Nicole* (1905), p. 135: '*Le pain à bon marché et le pain gratuit dans les cités grecques.*' I am indebted to Mr. Leonard Whibley, Reader in Ancient History at Cambridge, for drawing my attention to this article.

<sup>2</sup> Francotte, *op. cit.* p. 135.

<sup>3</sup> *I.G.* iii. 645, 646.

<sup>4</sup> *I.G.* iv. 619.

<sup>5</sup> *B.S.A.* xii. Pl. I.

ΛΛ ΕΥ  
 ΝΟ  
 Λ  
 ΕΡ/ Τ  
 Ξ Σ Ι 5

ΠΑΤ  
 ΗΜΙΣ  
 ΠΙΝ ΙΟ

Restoration quite uncertain except in ll. 9, 10, where we have  $\mu\nu\eta\mu(\eta)s\mid[\chi\acute{\alpha}]\rho\iota\nu$ . (Πρα)τ[ολάου] suggests itself in ll. 8, 9. From the lettering it might belong to any date in the first or second century A.D.

58 (2645). Fragment of whitish marble broken on all sides, found in trench a few metres east of No. 57.  $\cdot 20 \times \cdot 20 \times \cdot 07$ . Letters  $\cdot 035 - \cdot 038$  high, roughly cut.

ΥΣΙΠΠΟ	-- Λ]υσιππ(ο) - -
ΗΣΣΤΕΦ	-- (η)ς Στε(φ)[άνου - -
ΑΣΑ	-- (α)ς (Ν) - -

Evidently a catalogue of names, probably of magistrates. Lysippus occurs frequently at Sparta: he may be one of the two Eponymi of that name who belong to the Hadrianic Era (see *B.S.A.* xiii. pp. 200 foll.). In l. 2 a possible restoration would be Ἀγαθοκλ](η)ς Στε(φ)[άνου, but it is not quite certain; if so, he would be the hero of the *cursus honorum* inscription in *S.M.C.* 204 I. who might very well have held a magistracy in the same year as one of the two Lysippi. In l. 3 the probability is that (α)ς is the end of one name and Ν (or possibly Μ) the beginning of the father's name.

59 (2609+2626). Fragment of greyish marble found in trench near Nos. 50-57, broken through and on all sides.  $\cdot 25 \times \cdot 25 \times \cdot 05$ . Letters  $\cdot 035$  high, with *apices*.

ΕΙΙ	-- (ἐπ)[ι - -
ΠΡΕΣΖ	-- πρεσ(σ)[βύς - -
ΣΑΓΗΣ	-- ς Ἀγησ[ι - -
ΟΣΘΕΟ	-- ος Θεο - -
5 ΛΗΣΘ	5 -- λῆς - -

The last sign in l. 5 is probably part of a leaf-ornament, as it does not seem to have the same shape as any of the marks used to denote the fact that the owner of the name preceding it bore the same name as his father. This seems to be the remains of a list of magistrates together with their previous distinctions. In l. 2 we probably have *πρεσ(σ)[βὺς βουλῆς]* or *γερουσίας*, though *πρεσσβευτής* is also possible. The use of reduplicated *σ* is rare in Laconian inscriptions.<sup>1</sup> None of the names can be restored for certain, and we have no clue to the date except that the writing seems not to be earlier than the second century.

60 (2627). Fragment of grey marble, found in trench *ibid.* Complete below and on left. 325 × 13 × 105. Letters .022 high, without *arices*.

ΚΑΛ	Καλ - -
ΝΙΚ	Νικ - -
ΧΑΛΕ	Χαλε[ίνος Χαλείνου],
ΟΝΗΣ	Ὀνησ[ιφόρος Χρυσέρω-]
5 ΤΟΣϙ	5 τος, Σ - -
ΝΙΚΙΑ	Νικία(ς) - -
ΝΙΚΑΛ	Νίκα(ν)[δρος? - -].

Evidently another list of names, but restoration is uncertain in several cases. In l. 3 we may have the beginning of *Χαλε[ίνος]*, a name occurring at Sparta in *S.M.C.* 210<sup>2</sup> and *B.S.A.* xiii. p. 451, No. 3 B, l. 2, where its owner is styled *Χαλείνος (Χαλείνου)*; if this is the same man we may be disposed not unnaturally to restore ll. 4 and 5 *Ὀνησ[ιφόρος Χρυσέρω]|τος*, which names occur in the latter inscription, and give almost an identical length of line, seventeen letters as opposed to sixteen, with *Χαλε[ίνος Χαλείνου]*, if we restore the latter here. The coincidence inclines me to identify the two men of the name of *Χαλείνος* (as extremely few names beginning in the same way are known at Sparta), and to suppose that our fragment contains a list of magistrates contemporary with those enumerated in the 'Leonidaea' inscription mentioned above. The date of the latter

<sup>1</sup> For *σσ* before a consonant in Attic inscriptions see Meisterhans, *Grammatik der attischen Inschriften*<sup>3</sup>, p. 90, note 805, where it is pointed out that only one instance is known in Attic inscriptions of *σσ* before *β*, namely in the word *Λέσσβος* in *I.G.* ii. *add.* 52 c, l. 32 [368 B.C.]. Before most other consonants, particularly *τ*, it is not at all rare. I can find no other case of *σσβ* anywhere. For another example of the reduplicated *σ* in Laconia see *B.S.A.* xiii. p. 259, No. 2 (a).

<sup>2</sup> Where his name is spelt without the *ε*.

was judged by Mr. Tillyard (*ibid.* p. 456) to be towards the end of the first century A.D., and if my suggestion is correct, our fragment will belong to the same period.

In l. 7 we may restore Νίκα(ν)[δρος] or Νίκα(ν)[δρίδας] which both are common names at Sparta. The former is found in *S.M.C.* 203, 205, 207, 411; of these four instances the first two seem too early and the last too late to refer to the present man. No. 207 may, however, do so. The latter name is found *ibid.* 203, 206 and 204 I, where he is Π. Αἴλιος Νικανδρίδας: none of these suit the date required by our inscription.

INSCRIPTIONS FROM OTHER SITES (ACROPOLIS, ETC.).

61 (2518). Fragment of whitish marble broken on all sides. 18 × 13 × 05. Letters 02 high. Found in Sanctuary of Athena Chalkioikos in 1907.

ΟΙΑΓΓΕΙ	-- οἱ ἀ(πελ) --
ΙΜΟΝΙ	-- Λακεδ](α)ιμονι(ο) --
ΑΛΛΟΣ	-- (κ)άλλος --
ΕΔΟΚΕ	-- ἔδωκε? --
ΟΝΠΟ	5 -- ον πο(ε) --
ΕΝΕΦ	-- (ε)νε(ρ?) --
ΑΙΑΡ	-- (θ)αι ἀρ --
	-- (ε). --

Unfortunately this inscription is too mutilated to enable any restoration, to be made. In l. 3 we may read -- (κ)άλλος -- or, possibly, -- (κ)ἄλλος --; in l. 4 ἔδωκε is perhaps the most likely reading: it is conceivable that in l. 5 we have the remains of some such expression as πόλεμ]ον πο(ε)[σθαι], but this is anything but certain; and in l. 7 we seem to have some infinitive passive or middle. In l. 2 to restore some case of the word Λακεδαιμόνιος seems obvious: the last letter visible on the stone is part of O, *i.e.* o or ω. It is hardly possible that the first line should contain mention of the word ἀπέλλα, as this would apparently involve that οἱ should be the remains of τ]ῶι, the dative masculine of the article. The word ἀπέλλα does not seem to occur

in Greek literature outside Hesychius, who says (*s.v.*) that ἀπέλλαι mean σηκοί or ἐκκλησίαι, but it could not be any gender but feminine.<sup>1</sup> The word might be restored Ἄ(πέλ)[λωνι, a Doric form for Ἀπόλλωνι (= Ἀπόλλωνι in Ionic orthography), which occurs in *S.M.C.* 635 B, 689; or it might be some part of such a verb as ἀπελαύνειν, or indeed of ἀπελλάζειν = to sit in assembly (see L. and S. *s.v.*).

It is regrettable that this fragment tells us so little, as it seems to be one of the few extant Laconian inscriptions earlier than 400 B.C. The shape of the D and absence of H and Ω seem to date it earlier than 400 B.C., though the E and N are relatively advanced in form. But it is impossible to arrive at an exact date on the evidence of the letter-forms, as singularly few characteristic letters appear on it. The lettering is rougher than, but probably not far removed in date from, that of the Damonon inscription (*B.S.A.* xiii. pp. 174 foll.).

62 (2652). On a grey marble stele with relief of a 'Kore' to left. The inscription reads downwards from r. to l. .59 × .29 × .11. Letters .022 high. Found *ibid.*, 1908.

ΞΟΙΒΙΧΑΜΑ Ε

Φαναξίβιος.

The style of the relief (for which see p. 144) agrees with the evidence of the letter-forms, especially the five-stroke *sigma*, in leading us to date this to *ca.* 500 B.C. at the latest. For the other Laconian inscriptions which may be compared with this in style of lettering see Roberts, *Introduction to Greek Epigraphy*, i. Nos. 243-248 and *S.M.C.* Nos. 200, 447, 599, 611 (and *Intro.* §§ 2-4). The closest resemblance is to No. 599, which is *boustrophedon*. Ἀναξίβιος is more likely to be the name of the dedicator than of the artist, unless they were the same man: this is perhaps a representation of his daughter in the guise of a worshipper, and should therefore rank with the famous statues of 'Korai' dedicated on the Acropolis at Athens, now in the Acropolis Museum. For the name compare *C.I.G.* 3060, and Pape-Benseler, *Wörterbuch der Griechischen Eigennamen*<sup>3</sup>, *s.v.*: the use of the *digamma* with such names is frequent in

<sup>1</sup> We find ταῖς μεγάλας ἀπέλλαις in two inscriptions at Gythium, Le Bas-Foucart, 242 a, 243; these leave no doubt that the gender is feminine.

early Laconian inscriptions: cf. *Φανακτοριῆς* in l. 30 of the bronze-serpent inscription at Constantinople (Roberts, *op. cit.* p. 260, No. 259), etc.

63 (2653). On a limestone base,  $13 \times 48 \times 37$ . Letters  $03-05$  high, roughly scratched. Probably incomplete on l.

ΑΦΟΡΪΙΟΝ

? Συρ](α)κουσίον.

The stone is not broken on the left, but probably the inscription was on two adjoining blocks, forming a long base for some dedication. The restoration given here seems more than likely. The letter Φ does not occur in early Laconian inscriptions, but it would naturally be found at Syracuse, which used a Corinthian alphabet. The early form of the *upsilon* suggests an earlier date than the fifth century, with which view the rough form of the σ and the retrograde ν are consistent.<sup>1</sup> There is no clue to the occasion which should lead Syracuse to make a votive offering to Athena of the Brazen House.

64 (2655). On a fragment of white marble broken at both ends resembling a ram's horn in shape, with one side flattened.  $06 \times 11 \times 07$ . Letters  $019-025$  high. *Ibid.*, 1908.

ΑΨΟΞΛΛ

(Κ)λεοχ(α) - -

Evidently part of some name like Κλεοχάρης, Κλεοχάρεια, or possibly Κλεόχα (for these names see Pape-Benseler, *op. cit. s.vv.*). The archaic ε suggests the end of the sixth century as a probable date: this form of the letter occurs also at Sparta in *S.M.C.* 200, 599, and in a fragment of an inscription found at the Sanctuary of Orthia not yet published, which, however, reads from l. to r. The date will be not far different from that of the 'Αναξίβιος stele (No. 62 above).

65 (2657). Part of a gable-topped slab of greyish marble, complete above only.  $09 \times 11 \times 05$ . Letters  $015$  high. *Ibid.*, 1908.

ΑΙΑΛΕ

ΙΚΟ

Possibly τᾶι Ἀθαναί](α)ι ἀνέ[θηκε

- ικ(ο) - -

Perhaps a votive stele: the shape of the ν suggests the late fifth or early fourth century as a probable date.

<sup>1</sup> Roberts (*op. cit.* i. p. 135), who also points out that the preference for ου rather than ο in pure diphthongs is a notable characteristic in Corinthian inscriptions even of very early date.

66 (2660). Fragment of greyish marble, complete on r. only, and surface much worn.  $\cdot 11 \times \cdot 17 \times \cdot 125$ . Letters  $\cdot 02$  high. Found in a trial pit north-west of Sanctuary of Athena Chalkioikos, 1908.

	✓ \		---
	✓ ΝΕΧΕΙ		--- (ἄ)ν ἔχει
	ΙΝΑΥΤΟΝ		--- ιν αὐτὸν
	✓ ΕΝΤΥΓΧΑ		--- (κ) ἐντυγχ(α)[ν]
5	✓ ΑΙΔΕΑΥ-	5	--- αι δὲ α(ὐτ)-
	ΑΙΦ		--- αι (εκ) --

Restoration is quite impossible: in l. 4 we perhaps see the traces of οὐ](κ) ἐντυγχ(α)[ν]ει] or some such expression: in l. 5 we seem to have some part of the word α(ὐτ)ός. We have to deal, apparently, with a fragment of an honorary decree. From its lettering, which is neat and un-apicated, it might belong to the first century B.C. or the early Imperial Age.

67 (2606). On a small altar of white marble.  $\cdot 50 \times \cdot 31 \times \cdot 30$ . Letters  $\cdot 03$  high. Found in a trial excavation about 60 metres south of Theatre.

ΣΕΒΑΣΤΩΙ	Σεβαστῶι
ΚΑΙΣΑΡΙ	Καίσαρι.

This is evidently a dedication to Octavian<sup>1</sup> himself, erected after Jan. 13th, 27 B.C., when he was voted the title of Augustus. It is possible that this humble altar is in the neighbourhood of the Temple of Augustus mentioned by Pausanias<sup>2</sup> as in the Agora; since, though not found *in situ*, it seems to have been lying among some remains of Roman date. If so, it would establish a valuable topographical point. But as against this we must bear in mind that it would be easily portable and may have been brought subsequently from elsewhere.

68. Block of greyish marble inscribed on two sides.  $\cdot 44 \times \cdot 42 \times \cdot 25$ . Letters, on front  $\cdot 03$ , on side  $\cdot 037$  high. Much worn on l. edge of, and cutting for cramp in middle of, front face. Found outside chapel on Analipsis Hill.

<sup>1</sup> Σεβαστὸς Καίσαρ is found in *C.I.G.* 478, 1879, 2715; Καίσαρ Σεβαστός, *ibid.* 369, 2959, 3569, 3953e, 4039. <sup>2</sup> iii. ch. II. § 5.

## (a) FRONT FACE.

ΟΚ	ΤΟΡΙ<Α	Αὐτ](ο)κ[ρά]τορι Ἀ-
ΛΝ	ΑΙCΑΡΙ	δρι](αν)[φ̄ Κ]αίσαρι
ΞΒΑC	ΓΩ<CΩ	Σ](ε)βαστφ̄ σω-
ΗΡΙ<ΛΑΚΕΔΑΙ		τ]ῆρι Λακεδαι-
5	ΙΩΝ	5
	φ̄ ○ ☞	μον](ι)ων.

## (b) LEFT-HAND SIDE.

ΖΑΝΙ	Ζανὶ
ΕΛΕΥ	Ἐλεν-
ΘΕΡΙC	θερί(ο)[ι]
ΑΝΤΩ	Ἄντω-
5	5
ΝΕΙΝΟ'	νείνο(ι)
CΩΤΗΡΙ	σωτῆρι
☞ ○ ☞	

For similar inscriptions in honour of Hadrian at Sparta, of which about fifteen are known, see *S.M.C.* Introd. § 31, and *B.S.A.* xii. pp. 457, 8, where it is pointed out that he appears as *σωτὴρ τῆς Λακεδαίμονος* (*S.M.C.* Nos. 381 and 507), and sometimes as *σωτὴρ καὶ εὐεργέτης* (*B.S.A. loc. cit.* No. 7), or *σωτὴρ καὶ κτίστης* (*Ath. Mitt.* ii. p. 438, No. 13) *τῆς Λακεδαίμονος*. But he does not appear elsewhere at Sparta as *σωτὴρ Λακεδαιμονίων*.

The dedication to Antoninus Pius is of the usual type at Sparta (see *S.M.C.* Introd. *ibid.*), but this is the first instance of a stone bearing inscriptions in honour of these two Emperors. It is instructive to note not only the different letter-forms but the different orthography of the φ terminations in the two inscriptions.

69 (954 in Sparta Museum). Stele of blue marble with gable-top, 34 × 17 × 06. Letters *ca.* 013 high. Found at Kephala a few miles east of Sparta.

ΝΙΚΑΗΙΚΛΗΣ	Νικαηικλῆς
ΕΝΠΟΛΕΜΩ	ἐν πολέμῳ

For similar epitaphs over fallen warriors at Sparta see *S.M.C.* § 32 ; another example is published above p. 105, No. 4. The intervocalic h for

σ is too well known to call for comment. For the use of the same sign to express both h and η we have parallels in *S.M.C.* 377, 387, the former of which is dated to the beginning of the fourth century, and is probably somewhat earlier than our present inscription. The latter has Β and not Η and is earlier still.

#### INSCRIPTIONS COPIED BY FOURMONT.

As in the two previous years, we were fortunate enough to re-discover some of the Spartan inscriptions copied by Fourmont, but not so many as in the previous years. Only one, however, was found in excavations, namely No. 1 (2613) (a portion of *C.I.G.* 1327, unfortunately now very incomplete), which was found in the trench along the south face of the Byzantine walls, close to the spot which yielded the large harvest published above (Nos. 49–56). The rest were copied by some members of the British School on the floor of the little church of Hagios Demetrios in the hamlet of Hagios Joannes, three miles S.W. of Sparta, where they serve as part of the paving of the nave.

1 (2613). *C.I.G.* 1327. A large fragment, consisting of the lower right-hand corner of the inscription, and two small chippings, of which one joins the main piece and the other does not. These give us part of the last eleven lines. The following differences of reading should be noted: 5th line from bottom should read - - ἈΥΡΑΙΟ (as Boeckh emended): 3rd line from bottom ends ΑΓΟΡΑΝΟ, not ΑΓΟΡΑΝ: 2nd line from bottom reads now - - ἈΛΙΟΝΣΤΡΑ, not - - ΛΑΙΟΝΣΤΡΑ.

2. *C.I.G.* 1270. The following differences from the text given by Fourmont in Boeckh should be noted. Ll. 2, final Ο broken on r.: l. 3, first Α missing, and rest of line reads ΜΥΚΛΑΣΤ: l. 4, only Λ remains of name after Σ]ΤΕΦΑΝΟΣ: l. 5, only Δ visible after ΔΙΟΚΛΗΣ: l. 6, nothing certain after ΙΕΡΟΚΛΗΣ, but the traces of the next letter do not look like Ω: l. 7, final ΟΣ of ΦΙΛΟΣΤΡΑΤΟΣ gone.

3. *C.I.G.* 1354. All the letters are rather faint, from being trodden on. L. 1 is lost: l. 2, final Ι hardly visible, but ΔΑ is plain: l. 3, ΝΕΤ is plain: l. 6, first Ο very faint: l. 7, Λ is missing, Ο nearly lost; end of line reads ΟΕ. As the bottom left-hand corner is lost the last lines now read thus:—

ΙΤΗCΓΥ  
CΦΙΛΟΤ<sub>ε</sub>  
ΔΕΞΑΜΕ  
ΖΜΑΤΙ

4. *C.I.G.* 1399. Now broken across above l. 6: left-hand half of ll. 3-5 missing and all of ll. 1 and 2: l. 3 has lost first six letters, l. 4 the first five, and l. 5 the first seven. Ll. 13 and 14 are also lost, except for top *apices* at right-hand end of l. 13. No differences of reading between new copy and Fourmont's.

5. *C.I.G.* 1370. The following corrections should be made in Fourmont's text, most of which were made by Boeckh. L. 2 should read ΠΑΣΙΝΝ.....: in l. 3, ΑΣΙΝΝΙΟΥ: in l. 5, ΛΑΜΠΡΩΣ: in l. 6, ΜΕΓΑΛΟΥΨΥΧΩΣ: in l. 7, *ad fin.* ΥΙΩ not ΥΤΩ: in l. 10 ΜΑΡΚΟΥ not ΜΑΡΧΟΥ, and ΑΥΡΗΛΙΟΥ not ΑΥΡΥΛΙΟΥ: ll. 14-16 are now lost.

6. *C.I.G.* 1380. Broken on all sides: letters '06 high with *apices*.

ΑΙΤΗΣ  
ΤΑΣΑΙ  
ΠΡΟΣ  
ΓΟΑΝΑ  
ΥΘΟΠΔ°  
βΟΥ-

ARTHUR M. WOODWARD.