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II.—Geraki: 3.—Inscriptions

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torso (A)), and the long slender forms (*cf.* the votive relief (B) and the stele published by Schröder). In the latter the length of the left foot and the elaborate handling of the drapery appear to betray an artist who was not completely master of his material, so on the whole it probably would not be wrong to conclude that these sculptures are the products of a local school working in Laconia during the sixth and fifth centuries B.C.

ALAN J. B. WACE

3.—INSCRIPTIONS.

THE following inscriptions were found during the excavations of the School at Geráki in May and June 1905, or are hitherto unpublished inscriptions from the churches in the same town.

Mr. M. N. Tod has most kindly read the proofs and made very many valuable suggestions.

1. Found in ruined church on the acropolis. On slab of pavement, now in the court of the Church *Κοίμησις τῆς Θεοτόκου*.

The letters are about a centimetre high, very carelessly cut and unevenly placed.

+ ΚΥΡΙΕ ΒΟΕΘΙΤΩ
ΓΡΥΓΩ ΨΑΤΙ+ ΕΙΣ Δ ΔΡΕ
+ ΚΑΙ Δ ΓΙΕΔΟC ΜΥΤΗΝ
+ ΥΓΙΑΝ +

There seem to be two distinct inscriptions. The first seems to read *Κυριε βοηθι*¹ *τω Γρυγω ψατι*, which is possibly for *Κύριε βοήθει τῷ Γρηγορίῳ [α] ψάλτῃ*,² though the reading *ψάλτῃ* is very doubtful. The other reads *εἰσδορε* (?) *καὶ ἄγιε δὸς ἐμου* (?) *τὴν ὑγίειαν*. What *εἰσδορε* stands for is extremely doubtful. Perhaps it is for *εἰς(ι)δ(ω)ρε*.

¹ Cf. Millet, etc., *Inscr. Chrét. du Mont Athos*, p. 27, No. 26.

² This reading, if right, would stand for *πρωτοψάλτῃ*, cf. *C.I.G.* 9283, 9386, 9406.

2. In the Demarch's House at Geráki. Slab of local bluish marble
Inscribed face '30 x '15 m. Letters '03 m. high.

+ ΑΙΕΞΟΑΥΠΟΛΥ
ΑΗΗΤΡΙΟΥΙΕΡΕΟΚΕ
ΛΟΓΟΘΗΤΟΥΑΥΝΑ
ΤΩ 9 ΣΓΡΑΖΕΗΛ Ζ

Δι' ἐξόδου πολ(λ)οῦ
Δημητρίου ἱερέος καὶ
λογοθ(έ)τη τοῦ δυνα[σ]
τοῦ

In the last line the presence of the *Sampi* must indicate a date. If the last line could be read (ἐτους) 5, *μζη* . . , the date would be 6968 = 1460 A.D., but as the neighbouring letters are unintelligible this reading is rather doubtful.

3. In a ruined church about 150 yards north of the road from Gortsà to Geráki, a marble block inscribed with letters '03 m. high.

} Ν Ε Π Ο Η Σ Ε

The inscribed face is broken on the left but is complete on the right. It is '50 m. long, and '25 high: the breadth is '50 m.

This is clearly an artist-inscription from a statue base; for the form ἐπόησε in similar late inscriptions cf. Overbeck, *Schriftquellen* 2217, 2255.

4. Geráki. From the 'Metropolis.' Stele, slightly tapering to top. Ht. 60 m., breadth '34-'35 m. Letters '02 m. high. From copy and squeeze.

ΠΕΙΘΙΔΑΜΟΣ

Πειθιδάμ[ος].

The stone seems to have been wilfully defaced, and only the first four letters are at all clear on the squeeze. The lettering is neat. The occurrence of Θ and Δ with the later form Α in the same inscription suggests the first half of the fifth century as a possible date. The same conjunction of letters occurs in Roehl, *I.G.A.* 72. The retention of Θ instead of a change to Σ would shew that the inscription belongs to a Perioecus, not a Spartan (cf. Meister, *Dorer und Achäer*, p. 34).

5. From the same place. Stele, Ht. '38 m., breadth '19-'28 m. Letters '02 m. high. From copy and squeeze.

Ἐραξίβιος

The letters are bold and deeply cut. The name does not seem to be known elsewhere. It might conceivably be a mistake for Πραξίβιος, though there is no doubt about the reading. Though the inscription is written from the right, the use of the later forms Ε, Α, and Σ hardly allows it to be placed earlier than the beginning of the fifth century.

6. From the same place. Small fragment, broken all round. From copy only.

[χαῖρ]ε Σωκλ[εῖδα] | [π]άτερ.

This grave-inscription, from the style of writing, might belong to the first or second century A.D. Σωκλείδας is a fairly common name in Laconia: it occurs in Le Bas-Foucart 173A (Σωκλείδας Κ[λε]ωνύμου) and in Collitz-Bechtel, 4453, 4454, 4488.

7. Near the 'Metropolis.' A small fragment, perhaps of a base. From copy.

ΑΙ}

This can hardly be filled up: perhaps [- - - - - χ]αῖ[ροε].

8. In the Church Evangelistria. Step of *bema* '63. × '30 m. Letters '05 m. high. From copy.

ΞΧΑΙΡΕ

[- - - - - ς] χαῖρε.

9. From the Church Ἅγιος Σώστης or Σώζων.

On top of a Byzantine cap: the top is oval and measures '65 × '42 m. The height of the cap is '26 m. and it is '28 m. square at the bottom. The cap is worked in a narrow pointed leaf-pattern. It was originally part of a large stele. Here from copy only.

CAΛICKA
IEPAXAIBE

Σάλισκα ἱερά. χαῖρε.

The name Σάλισκα seems to be new. The inscription is paralleled by Collitz-Bechtel, 4580, Σοφιδοῖ ἱερὰ, χαῖρε; and the meaning of the title ἱερά is illustrated by the long inscription from Andania (Collitz-Bechtel, No. 4689) and by a Messenian inscription published in *J.H.S.* vol. xxv. pp. 49 ff. (No. 10). The masculine ἱερός occurs in Collitz-Bechtel, No. 4668 (in the archaic form ἡιρός).

It appears that the ἱεραῖ and ἱεροί were officials chosen by lot from the initiated, and charged with certain functions at the mysteries of Demeter and Core. The Andania inscription gives the oath taken by the ἱεραῖ and ἱεροί. In the Messenian document, the ἱεραῖ are directed to help the lady-president (Thoenarmostria) in punishing offenders against the rules of a Demeter-festival.

The office lasted one year, but the title was borne through life. It was a special privilege of the ἱεροί and ἱεραῖ that their names might appear on their graves. This point is mentioned by Plutarch, *Lycurgus* c. 27, but he makes a mistake in restricting the privilege to women ἱεραῖ and to fallen warriors. For, as the inscription, Collitz-Bechtel, No. 4668, shews, a male ἱερός shared the same right (compare notes *ad loc.*).

10. From the acropolis. Broken slab of local bluish marble. The left edge is undamaged, and the end of the inscription is preserved. Inscribed face 18 x 24 m. Height of letters 015 m. Space between lines 01 m.

[νικίς-
 ας σ[τ]άδι[ον καὶ δίαυ-
 λο(ν) τρίτος ἀμᾶ δ[ίαυλον
 τέταρτος τᾷ ἑκα-
 τόμβαι τὼς πέντε δο-
 λίχως τριετήρης ἔων 5
 νικῇ τᾷ δ' ἄλλαι στᾷ-
 διον καὶ δίαυλον καὶ
 δόλιχον καὶ τὼς πέν-
 τε δολίχως καὶ τὸν
 ὀπλίταν νικῇ ἀμᾶ. 10

The inscription no doubt belongs to a votive offering set up in the temple of Apollo by a victorious athlete. The portion preserved gives part of the list of his triumphs.

The following translation is suggested. (The Victor made this offering) . . . 'having won at the same festival the stadium and the diaulos for the third time, the diaulos for the fourth time, (and) at the (festival) Hecatombē he wins the five-length race, being then of three years' standing, and at the other (festival) he wins the stadium, the diaulos, the long race, the five-length race and the armed race on the same occasion.'

The inscription bears some likeness to the well-known Damonon inscription, Roehl, *I.G.A.* 79. Unhappily the latter does not help in the restoration of the present stone.

The restoration at the beginning is justified by the parallel phrase in lines 6, 7. The omission of *ν* in line 2 seems to be a mistake of the mason, for the accusative case is clearly needed by the construction. The letters at the end of line 2 are much crowded: hence the word *δίαυλον* may be safely restored. In line 5 the second *Ε* in *ΤΡΙΕΤΕΡΕΣ* is rather faint, but there is no doubt about the reading.

The meaning of the letters *ΤΡΙΕΤΕΡΕΣΕΟΝ* is very uncertain. On the whole the rendering given above seems the most likely one. But the letters might possibly form one word, perhaps a participle with some such sense as 'attending a triennial festival.'¹ In this case it would be like the *αὐτὸς ἀνιοχίων* in the Damonon inscription. The word would also prove the keeping of *Σ* between two vowels and the retention of *-ε-* before *-ω*. These are two of the canons given by Meister, *Dorer und Achäer* (pp. 7, 41), for distinguishing between Spartan inscriptions and those of Perioeci. Our inscription would fall into the latter class, and therefore the restoration of *νικάσας* before line 1, and not *νικάhas* would be certain. But with the meaning of *τριετερέσεων* so doubtful the Spartan or Perioecan authorship of the inscription can only be conjectured.

Ἑκατόμβαι in lines 3, 4 can hardly refer to anything but a festival of Apollo Hecatombaia. There was a month *Ἑκατομβεύς* at Sparta; and a feast of *Ἑκατόμβοια* is mentioned in *I.G.* ii. (= *C.I.A.* ii.) 1367. This inscription is a dedication by Nicocles for various victories in competitions on the cithara. The *Ἑκατόμβοια* occur between [*Ἡλ*]*εία* and *Ἰσθμία* and would therefore seem to have been a Peloponnesian Festival.

¹ In a Pergamene inscription the expression *τὸν ἀγωνοθέτην τριετηρίδων* occurs. This word evidently denotes some kind of triennial festival, and might thus supply a parallel to support this second interpretation. But this again is very uncertain. Cf. Fränkel, *Inscr. von Perg.* i. 167; Dittenberger, *O.G.I.* 304, l. 17.

Strabo¹ tells of a sacrifice called Ἐκατόμβαια, which was held every year by the small Spartan towns.² It is therefore quite conceivable that the Ἐκατόμβα on our stone, the Attic Ἐκατόμβοια and Strabo's Ἐκατόμβαια all refer to the same festival—a local meeting in Laconia with sacrifices and contests. This of course is merely a conjecture.

The races won by the dedicator of the present inscriptions are the στάδιον, δίαυλος, δόλιχος, πέντε δόλιχοι and ὀπλίτας.

The Stadium was 606 $\frac{3}{4}$ feet; the Diaulos, or double course, 1213 $\frac{1}{2}$ feet. The δόλιχος or long race is said by Tzetzes (Schol. Aristophanes *Clouds* 28) to have been 20 stades or 4045 yards. But the length of the δόλιχος did not remain fixed; indeed at various times it seems to have ranged from 7 to 24 stades, perhaps increasing with the improvements in training and the growing severity of professional competition.³

The πέντε δόλιχοι, a race hitherto unknown, must have been five times as long as the δόλιχος, and was therefore between four and fourteen miles. But most likely at the early date of our inscription the distance would have been nearer the shorter limit than the longer. The ὀπλίτας or race run in armour is already known. The full form was ὀπλίτας δρόμος used in Pindar (*Isth.* i. 32). In *C.I.G.* 1591, 55, ὀπλίτης is used alone as a race along with στάδιον, δίαυλον, πυγμήν, παγκράτιον and πάλην. The length of the race was as a rule that of the double course (δίαυλος), and the event is sometimes shown on vase paintings. From these it seems that the runners did not wear full harness, but only their helmets and shields.⁴

As to the possible date of the inscription it must be noted that the archaic form of Α which occurs along with Α on the brazen serpent (*I.G.A.* 70) is now no longer used; on the other hand the form Ρ instead of Ϙ has not yet come in. This proves our inscription to have been earlier than the Damonon-stone, where Ϙ is the only form. We may therefore place our inscription after B.C. 479. The Damonon-inscription is supposed to belong to the period about B.C. 464 or later;⁵ and our stone

¹ c. 362.

² Strabo himself derives the name Ἐκατόμβαια from the fact that there were originally a hundred of these small towns called together Ἐκατόμπολις; *ibid.*

³ v. Suidas, *s.mn.*; and also schol. ad Aristoph. *Av.* 292 and Soph. *Elect.* 687. Compare the article by Jüthner in Pauly-Wissowa, *s.v.* Dolichos.

⁴ Cf. the B.-F. vase illustrated in *Mon. Inst.* x. 48 e, 3, and Baumeister, pp. 2111 *seqq.*

⁵ Roberts, *Introduction to Greek Epigraphy*, i. pp. 269, 70.

would therefore belong to the second quarter of the fifth century. The other crucial letters Γ and Θ do not occur in the present case. So that a more exact dating is hardly possible.

II. From the Acropolis. Piece of statue base : bluish local marble : length, .13 m., height .16 m. Height of letters .02 m., but ο and Ω about .01 m. : space of about 0.1 m. between lines.

Fine lettering somewhat unevenly spaced. The straight strokes are slightly thickened at the tips. The arms of the ξ are bent outwards a little.

Βασιλέως
Ἀντιγόνου
Σωτήρος.

This simple inscription is of considerable historical importance. It must be considered together with another inscription found at Mantinea.¹

ΙΑΕΩΣΔΗΜΗΤΡΙΟΥ
ΩΤΗΡΑΚΑΙΕΥΕΡΓΕΤΗΝ

This is rightly restored by the editor as [βασιλέα Ἀντίγονον | βασ]ιλέως | Δημητρίου | [Σ]ωτήρα καὶ εὐεργέτην.

Both inscriptions undoubtedly refer to Antigonus Doson. He ruled in Macedonia from 229 to 221 B.C., first as guardian of Philip the young son of Demetrius II., and afterwards as king. In the second campaign of his war for the Achaean league against Cleomenes he took and sacked Mantinea (B.C. 223). The town was handed over to the Achaeans, and by them refounded and named Antigoneia on the motion of Aratus.² This name lasted until the reign of Hadrian.³ In the third campaign Antigonus finally defeated Cleomenes at Sellasia (222 B.C.), Cleomenes fled, and

¹ Fougères, *B.C.H.* 1896, p. 135.

² Plutarch, *Arat.* c. 45, where it is stated that the name Antigoneia was current in Plutarch's own time.

³ An inscription of the reign of Titus still uses the name Ἀντιγόμεια, Fougères, *Mantinee et l'Arcadie Orientale*, p. 529. Hadrian restored the old name, Pausanias viii. 8. 12; Fougères, *op. cit.* p. 514.

Antigonus became master of Sparta.¹ The reforms of Cleomenes were overthrown,² and the old constitution brought back, though perhaps the kingship³ was abolished: and Sparta was forced to join the Achaean League.⁴ The change was welcome to the oligarchic party, which had chafed under the rule of Cleomenes. It was by this mild policy of conciliation that Antigonus won the goodwill of the Laconians and so gained such honours as our inscription records.

Antigonus was soon recalled to Macedonia by an inroad of the Dardanians. He met and routed them, but died soon after his victory.

His acts at Sparta did not long outlast his death. Early in 219 the Aetolian party in the city slew the Ephors; Sparta joined the Aetolian league and declared war on the Achaeans.

The generous dealing of Antigonus made an immediate and lasting impression in Southern Greece, as the following passage in Polyb. v. 9 clearly shows: after mentioning the reforms already detailed in Book ii. he says: *τοιγαροὺν οὐ μόνον ἐκρίθη παρ' αὐτὸν τὸν καιρὸν εὐεργέτης, ἀλλὰ καὶ μεταλλάξας σωτὴρ, οὐδὲ παρὰ μόνοις τοῖς Λακεδαιμονίοις, ἀλλὰ παρὰ πᾶσι τοῖς Ἑλλησι τέτευχε τιμῆς καὶ δόξης ἐπὶ τοῖς προειρημένοις.*⁵

This passage explains our inscription, and states that Antigonus was called *εὐεργέτης* in his life-time, but Soter after his death. Our inscription is therefore later than 221. Again, it is very unlikely that a statue would be set up to Antigonus in Laconia, when his settlement of Laconian affairs had been violently overthrown. Hence we may place our inscription before 219, when Sparta joined the Aetolian League.⁶

H. J. W. TILLYARD.

HISTORICAL NOTE.

In connection with the inscription from Gerakí (No. 11) published above, and the parallel inscription from Mantinea, it seems worth while to

¹ Plut. *Araf.* c. 46 init.; *Cleom.* cc. 28-30; Polyb. iv. 34 ff.; cf. Droysen, *Gesch. d. Hellen.* iii. 2, pp. 147-155; Beloch, *Gr. Gesch.* iii. 1, p. 743; Niese, *Gesch. d. gr. u. mak. Staaten* ii. pp. 332 ff.

² Polyb. ii. 70 § 1.

³ So Beloch, *l.c.*, supposes.

⁴ Polyb. iv. 24 § 6, where the league is called *κοινὴ συμμαχία*, Antigonus reckoning himself one of the *σύμμαχοι*.

⁵ Compare also Polybius iv. 34-36, and especially ix. 36 § 3, where in Lyciscus' speech to the Spartans on behalf of Macedonia (B.C. 107) the following words occur:—(Ἀντίγονος) ἐκβαλὼν τὸν τύραννον, καὶ τοὺς νόμους καὶ τὸ πάτριον ὑμῖν ἀποκατέστησε πολίτευμα, ἀνθ' ὧν ὑμεῖς ἐν ταῖς κοιναῖς πανηγύρεσι μάρτυρας ποιησάμενοι τοὺς Ἕλληνας εὐεργέτην ἑαυτῶν καὶ σωτῆρα τὸν Ἀντίγονον ἀνεκηρύξατε.

⁶ Cf. Niese, *op. cit.* ii. pp. 425 ff.