

The Annual of the British School at Athens

<http://journals.cambridge.org/ATH>

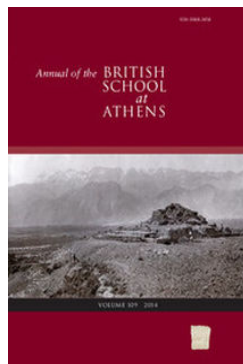
Additional services for *The Annual of the British School at Athens*:

Email alerts: [Click here](#)

Subscriptions: [Click here](#)

Commercial reprints: [Click here](#)

Terms of use : [Click here](#)



II—Excavations at Sparta, 1906: § 14.—Inscriptions from the Altar, the Acropolis, and other Sites

H. J. W. Tillyard

The Annual of the British School at Athens / Volume 12 / November 1906, pp 440 - 479

DOI: 10.1017/S0068245400008248, Published online: 18 October 2013

Link to this article: http://journals.cambridge.org/abstract_S0068245400008248

How to cite this article:

H. J. W. Tillyard (1906). II—Excavations at Sparta, 1906: § 14.—Inscriptions from the Altar, the Acropolis, and other Sites. The Annual of the British School at Athens, 12, pp 440-479 doi:10.1017/S0068245400008248

Request Permissions : [Click here](#)

LACONIA.

II.—EXCAVATIONS AT SPARTA, 1906.

§ 14.—INSCRIPTIONS FROM THE ALTAR, THE ACROPOLIS, AND OTHER SITES.

INSCRIPTIONS FROM THE GREAT ALTAR BESIDE THE EUROTAS.

(*Compare § 4, p. 299 above.*)

1.

Λ,
 ΝΤΣ
 <ΓΠΚ.
 ΟΛΛΙ
 ΗΛ

White marble: 0·09 m. × 0·07 m. ×
0·08 m.; letters 0·015 m. No
apices.

The writing is neat, and the forms suggest the third century B.C. as a possible date. The sense is doubtful.

2.
 < E T A I D A
 ΟΙΑΞΕΝΙΚ

 ΝΤΑ
 ΖΤΑ

Blue marble: top of ornamental
slab: 0·26 m. × 0·18 m. × 0·05 m.;
letters 0·015 m. Archaic lettering.

3. IIKE
 ΔΝΘ
 ΥΔ
 ΙΙΟΝ
 ΑΜC
 ΑΙΤΟ
 ΟΞΙΟ
 ΣΙΓΑ

Grey marble: 0·23 m. × 0·07 m. ×
0·05 m.; letters 0·015 m. Archaic
lettering. This appears to belong
to the same inscription as 2.
Stone and letters are similar. The
first letter in l. 2 must be an α as
the form Δ for δ occurs in l. 3.
This and the use of Θ suggest
the early fifth century as a pos-
sible date.

4. ΕΝΛΕΙ
ΣΚΑΓΑ
ΤΑΔΙΚΑ
ΜΕΓΙΣ
ΛΟ

White marble: 0·11 m. × 0·09 m.
(back defective); letters 0·025 to
0·035 m. *Apices*.

INSCRIPTIONS FROM THE ACROPOLIS AND ITS NEIGHBOURHOOD.

SPARTAN DECREE.

1. (2276). Found covering a Byzantine grave opposite the west end of the Theatre. Gable-topped marble slab with corner ornaments and tenon below, measuring (without tenon) h. 1·05, w. ·49 at top, ·52 below, thickness ·13. Letters ·015: most of the letters have *apices*: the λ is sometimes slightly smaller than the rest.

ΘΟΔΟΝΤΟΙΗΣΑΜΕΝΟΥΚΑΡΝΕΑΔΟΥΤΟΥ
ΑΙΓΛΑΝΟΡΟΣΚΥΡΑΝΑΙΟΥΟΠΛΣΔΙΑΛΕ
ΧΟ.ΙΤΛΙΔΑΜΛΙΠΕΡΙΤΛΝΦΙΛΑΝΘΡΩΠΛΝ
ΚΑΙΠΕΡΙΠΡΟΞΕΝΙΑΣΕΤΕΙΚΑΡΝΕΑΔΗΣΑΙΓΛ
5 ΝΟΡΟΣΠΤΟΘΟΔΟΝΤΟΙΗΣΑΜΕΝΟΣΔΙΕΛΕΓΗΤΕΡ
ΤΛΝΦΙΛΑΝΘΡΩΠΛΝΚΑΙΠΕΡΙΠΡΟΞΕΝΙΑΣΕΔΟΞ
ΤΛΙΔΑΜΛΙΚΑΡΝΕΑΔΗΝΑΙΓΛΑΝΟΡΟΣΚΥΡΑΝΑ
ΟΝΠΡΟΞΕΝΟΝΕΙΜΕΝΤΑΣΠΤΟΛΕΟΣΑΥ
ΤΟΝΚΑΙΕΚΓΟΝΟΥΣΥΓΓΑΡΧΕΙΝΔΕΑΥΤ
10 ΑΙΤΑΤΙΜΙΑΟΣΑΓΕΓΡΑΠΤΑΙΕΝΤΟΙΣΝΟ
ΙΣΤΟΙΣΠΡΟΞΕΝΟΙΣΤΟΝΔΕΕΚ
ΤΗΡΑΕΚΔΟΜΕΝΜΕΘΛΝΟΝΟΜΟΣΚΕ
ΛΕΥΕΙΣΤΑΛΛΑΝΛΙΘΙΝΑΝΕΙΣΑΝΑΝΑΓΡΑΦΕΗ
ΤΑΤΑΔΕΔΟΓΜΕΝΑΑΝΑΤΕΘΗΣΕΤΑΙΕΙΣΙ
15 ΕΡΟΝΤΑΣΑΘΑΝΑΣΤΑΣΧΑΛΚΟΙΚΟΥΕΙΣΟ
ΟΠΛΝΟΝΟΜΟΣΙΣΤΑΣΘΑΙΚΕΛΕΥΕΙΚΑΤΑ
ΣΥ...Α.ΑΝΑΚΑΓΡΑΨΕΙΟΑΡΧΙΤΕΚΤΛΝΤΟΔΕΑ
ΝΑ/. . . ΔΟΜΕΝΤΟΝΕΤΙΔΑΜΙΟΡΓΟΝ

πό]θοδον ποιησαμένου Καρνεάδου τοῦ
 Αἰγλάνορος Κυρναίου, ὅπως διαλε-
 χθ[ῆ]ι τῷ δάμῳ περὶ τῶν φιλανθρώπων
 καὶ περὶ προξενίας· ἐπεὶ Καρνεάδης Αἰγλ[ά]-
 νορος πόθοδον ποιησάμενος διελέγη περ[ὶ] 5
 τῶν φιλανθρώπων καὶ περὶ προξενίας, ἔδοξ[ε]
 τῷ δάμῳ Καρνεάδην Αἰγλάνορος Κυρνα[ῖ]-
 ον πρόξενον εἶμεν τᾶς πόλεος αὐ-
 τὸν καὶ ἐκγόνους, ὑπάρχειν δὲ αὐτ[ῷ]
 κ[αὶ] τὰ τίμια ὅσα γέγραπται ἐν τοῖς νό- 10
 μο[ις] τοῖς προξένοις, τὸν δὲ ἐκ-
 δο[τῆ]ρα ἐκδόμεν μεθ' ὧν ὁ νόμος κε-
 λεύει στάλαν λιθίναν εἰς ἃν ἀναγραφέ(ν)-
 τα τὰ δεδογμένα ἀνατεθήσεται εἰς (τ)[ὸ]
 ἱ[ερὸν] τᾶς Ἀθάνας τᾶς χαλκιοίκου εἰς δ[ν] 15
 τ[ό]π[ο]ν ὁ νόμος ἵστασθαι κελεύει κατὰ
 συ[ν]γρ[α]φ[ῆ]ν ἃν κα γράψῃ ὁ ἀρχιτέκτων, τὸ δὲ ἀ-
 (ν)ά(λ)[ωμα] δόμεν τὸν ἐπιδαμιοργόν.

Petitione facta a Carneada

Aeglanoris f., Cyrenaeo, agendi

cum populo de iuribus (publicis)

et de proxenia : quoniam Carneades Aegla-

noris f., petitione facta, egit (*i.e.* rogationem tulit) de

iuribus (publicis) et de proxenia, placuit

populo Carneadem Aeglanoris f., Cyrenae-

um, proxenum (*s.* patronum) esse civitatis, ip-

sum et posteros, et tribui ei

quaecumque jura (*s.* privilegia) in legibus scripta sunt

proxenis (obtinenda). Loca-

torem autem locare cum eis (*sc.* magistratibus), quos lex ju-

beat, cippum marmoreum, in quo inscrip-

ta haec rogatio dedicetur (*s.* offeratur) in

templo Minervae Chalcioeci in eo

loco, in quo lex eam poni jubeat, secundum

designationem quamcumque scribat architectus : sump-

tus autem dare epidemiurgum.

Line 1. Πόθοδος (Attic πρόσοδος), a request for a hearing. It seems that Carneades not only petitioned for a hearing, but had himself to address the people. This rule, perhaps purely Laconian, may very well be a token of the bluntness of Spartan manners. In other states some friendly citizen moved the vote of thanks; at Sparta the candidate for the proxeny was forced to sue in person.

The name of Carneades must have been common at Cyrene; the famous founder of the New Academy was a Cyrenian. Others of the name are found in Pind. *Pyth.* ix. 127, and *C.I.G.* 5143, 5160, 5309, 5314. Of Aeglanor I can find no other example at Cyrene, but the kindred name of Aeglator occurs there (Pape-Bens. *s.v.*).

3. φιλόανθρωπα, the privileges sought by Carneades. The same sense is found in *S.M.C.* 217 A. 22¹; Ditt. *Syll.*² 221. 20; 257. 17; 259. 31; 349. 9. The opposite sense, of 'services rendered,' is found in Collitz-Bechtel 4516. 12; 4531. 6.

11-12. The director of contracts (ἐκδοτήρ) is ordered to give out a contract (ἐκδόμεν) for the setting-up of the stone. He is to act in concert with certain other magistrates prescribed by law, but not otherwise defined. Cf. Demosth. xviii. 122, Ditt. *Syll.*² 540. 6 (building-inscription from Lebadea), and Pauly-Wiss. *s.v.* ἑκδοσις (3).

13 ff. The order to write the decree on a stone slab is given here in much the same words as in 217 B: there, as here, the slab is to be set up in the sanctuary of Athena, but our inscription alone gives the name of Athena Chalkioikos. For the position of this sanctuary see p. 439 above.

17. The architect occurs in the same connexion in 217 B. συνγραφά, a specification drawn up by him and agreed to by the contractor: cf. Ditt. *Syll.*² 588. 216 (Delos). The architect as a public official is found in *S.M.C.* 203. 17.

This decree, conferring the honorary proxeny upon Carneades of Cyrene, may be compared with the one other complete Spartan decree now extant, *S.M.C.* 217 B,² and with the fragments published in the Corpus.

¹ (l. 19). καὶ εἴμεν αὐτοῖς ἀσφάλεια καὶ ἀσυλία . . . καὶ τὰ ἄλλα τίμια καὶ φιλόανθρωπα πάντα ὅσα καὶ τοῖς ἄλλοις προξένοις . . . ὑπάρχει.

² Cf. also Collitz-Bechtel 4430, Le Bas-Foucart, 194 a. Other Laconian honorary decrees are *C.I.G.* 1334 (Geronthrae), 1335 (Κοινὸν τῶν Λ., Taenarum), *B.C.H.* ix. 517, No. 9 (the Hyper-teleatic Sanctuary). The latter belongs to the same age as our decree. Cf. also *I.G.* iv. 940.

Of these, *C.I.G.* 1331, although it speaks of a Roman proxenus, may belong to the same age as our inscription. *C.I.G.* 1332, 1333 are too fragmentary to be of much value, but seem from the lettering to be rather later.

It is clear from the classes of magistrates mentioned in our inscription and in 217 B, that they belong to a time when the normal constitution of Sparta was in abeyance. Nothing is said about ephors or senate, the ordinary executive authorities of the state. In 217 B the *συναρχίαι* are the magistrates first approached by Damion the Ambraciote to grant him a hearing; these therefore must have been the highest executive body. In our inscription (l. 18) the *ἐπιδαμιοργός* is ordered to find the money for the stone slab. It seems on the whole most likely that this suspension of the Spartan constitution was due to her forced adherence to the Achaean League in 188 B.C. This view, proposed by Swoboda,¹ is supported by two facts: (1) when Sparta joined the League, she was obliged to give up the Lycurgan system, and to take a form of government based on the Achaean²: (2) the magistrates found in our decree and in 217 B are such as would be expected in a state belonging to the Achaean League.

That *συναρχίαι* did exist in other states in the Achaean League has been proved for Dyme, Megara, and Aegosthena, although their powers were not always the same, and they did not in all cases supersede the senate. In the Achaean League itself the *συναρχίαι* were the nearest advisers of the General, and they were also called *ἄρχοντες* and *δαμιοργοί*.³ In the last line of our inscription an *ἐπιδαμιοργός* occurs, who may have been the head of the *συναρχίαι*, answering in Sparta to the General of the League. Again the office of *ἐκδοτήρ* seems to be unknown at Sparta outside these two inscriptions, which makes it the more likely that they belong to a time when the ordinary constitution was suspended. Sparta is supposed to have remained in the Achaean League until about 184/3, so that the date of the inscription would be fixed within narrow limits. It would help to account for the small number of such decrees at Sparta, if it could be

¹ Swoboda, *Gr. Volksbeschlüsse*, 108, 136-142.

² Livy xxxviii. 34 *imperatum uti . . . Lycurgi leges moresque abrogarent, Achaeorum adsuerent legibus institutisque.*

³ All these questions are discussed by Swoboda, *l.c.* It would take up too much space to give all his arguments, which seem quite convincing.

shewn that during her membership of the Achaean League she followed the common practice, but when her ancient constitution was given back she resumed her policy of exclusion, and was unwilling to bestow favours upon outsiders. If this view be right, then our decree and No. 217 B both belong to the period 188–183. Ours appears in any case to be slightly the later of the two, for the following reasons:—

(1) The writing has *apices*, while in No. 217 B there are none. (2) The form has been much shortened.¹ In 217 B Damion first approached the *συνάρχαι*, and was *then* allowed to address the people, but in our decree nothing is said of the magistrates, by whose mediation Carneades gained his hearing. This cannot mean that he was allowed to speak in the assembly unIntroduced: probably the procedure had become fixed, and some details were left out of the inscription for the sake of brevity. Again in 217 B the privileges of the proxenus are given at length: here they are merely referred to, as already fixed by law. (3) The law, which is mentioned again in lines 12, 16, is in itself a proof that a number of such decrees had already been passed, so that it had been thought worth while to regulate the procedure.²

LAW REGARDING THE LEONIDEA.

[Two square blocks, capital and base respectively, found in Trench E in front of the Theatre (cf. p. 405 and the plan on p. 396). They formed, I think, the upper and lower members of a monument, the main portion of which has yet to be discovered. It was probably a plain square shaft and may have borne an honorary inscription. The text of the Law covers the moulded surface of the front and one side in either case; probably it extended also down one side, at any rate, of the missing shaft.—R. C. B.]

2. (2148). Large base of bluish marble, lettered on two sides .95 × 1.5 × .35. Letters c. .02 h. with fair-sized *apices*. The surface of the inscription is cracked and badly weathered in several places.

¹ The nearest parallel to the opening formula is in Collitz-Bechtel 4531.

² Swoboda's view is not fully proved, and, should he be mistaken, the reasoning just given would fall to the ground. Foucart connected the establishment of the *συνάρχαι* with the reforms of Cleomenes III, and would thus put the decree in 221/0 B.C. (Le Bas-Foucart, 194 a). *Συναρχία* in that case would refer to the whole college of patronomi, the junior members of which were called *σύναρχοι* (cf. *S.M.C.* 777). But it is not likely that Cleomenes would have given his new magistracy a name that savoured of Achaean institutions, and there is no evidence for any early use of *συναρχία* applied to the patronomi. (In 17 below it is uncertain to what board of magistrates the term *πρέσβυς συναρχίας* applies; it may refer to the patronomi, but even so the inscription is too late to afford a parallel to our decree. *Σύναρχοι* were junior members of various boards: cf. *S.M.C.* 214 agoranomi.—216 *ἐπιμεληταί*.—784 agoranomi.) The explanation first given seems therefore the most likely.

A.

ΚΑΙ ΟΙ ΓΕΡΟΝΤΕΣ
 ΠΑΣΗΧΡΩΜΕΝΟΣ ΕΠΙΝΟΙΩΝΑΙΝΑΤ' Ἄ
 ΝΥ ΕΛΧΕΤΟ Υ ΠΕΡ ΦΛΑΒΙΟΥ ΧΑΡΙΞΕΝΟ
 ΟΥΔΗΜΟΥ ΚΕΦΑΛΑΙΟΥ ΜΑΚΑΙΦ ΩΝ ΜΕΓ ΟΙ
 5 ΓΕΤΑΓΜΕΝ ΑΤΑΤΟΥΣ ΙΕΡΟΥΣ ΝΟΜΟΥΣ ΚΑΙ Τ ΨΗ
 ΗΨΑΜΕΙ ΠΤΙΚΗΣ ΤΡΑΠΕΖΗΣ ΙΝ ΕΧΗΔΙΑΙΩΝΟΣ ΗΤΟ
 ΗΚ/ ΟΕ ΟΥΣ ΓΕΙΝΟΜΕΝΗ ΠΡΟΣΟΔΟΣ ΕΚ ΤΕΤΩΝ ΤΟΚΩΝ ΚΑΙ ΤΑ
 ΗΛΑΞΙΑΣΘΕΝΤΑ ΕΠΑΘΑ ΩΝ ΛΕΩΝΙΔΕΙΩΝ ΔΙΑ ΤΑΣ ΤΩΝΑΓΩΝΙ
 ΗΟΚΑΘΗΜΕΝΩΝ ΤΩΝ ΠΡΕΣΒΕΩΝ ΤΩΝ ΑΡΧΕΙΩΝ ΕΝΑΝΑΝΤΙ Η
 10 ΙΩΝΑΣ ΟΕ ΩΝ ΕΧΟΝΤΩΝ ΥΠΗΡΕΤΟΥΝΤΑΣ ΟΥΣ ΔΗΚΑΤΑΣΤΗ
 ΓΡΟΦΟΡΟΥΣ ΜΗΛΑΣΣΟΝΑΣ ΕΚΑΙ ΠΑΛΑΙΣ ΤΡΟΦΥ
 ΝΑΛΕΓΕΣΘΑΙΑ ΠΟΤΩΝΑΠΟ ΕΑΜΕΝΩΝ ΗΤ
 ΤΟ Ρ ΙΩΝ ΤΑ ΟΣ ΕΥΨΑΝ

B.

ΟΙ ΕΠΟΣ

ΙΟ ΙΖΟΗ

ΗΣΕΤΑΙ ΜΕΧΡΙ ΤΩ ΦΕΙΔΕΤΙΣ ΑΝΤΙΛΕΓΟΙ ΤΩΝ ΖΗΜΙΩΘΕΝΤΩΝ ΚΡΙΝΟΥΣΙΝ ΟΜΟΣΑΝΤΕ
 ΩΟΙ ΠΕΠΑΤΡΟΝ ΟΜΗΚΟΤΕΣ ΤΗΣ ΤΡΙΤΗΣ ΗΜΕΡΑΣ ΚΑΙ ΤΟΝ ΚΑΤΑΚΡΙΘΕΝΤΑ ΠΡΑ
 5 ΤΕΙΖΕΙΝ ΝΟΙΤΗΝ ΔΙΟΙΚΗΣΙΝ ΗΛΛΟΣΟΒΟΥΛΟΜΕΝΟΣ ΤΩΝ ΠΟΛΕΙΤΩΝ ΜΕΤΑ Υ
 ΡΟΔΙΟΥ ΘΕΣΤΑΙ ΤΟΥ ΠΡΑΞΑΝΤΟΣ ΤΑ ΔΕ ΠΡΟΣΓΕΙΝΟΜΕΝΑ ΧΩΡΗΣΕΙΣ ΔΑΝΟΔΗΜΟ
 ΕΛΗΣΗ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΚΡΕΙΝΩΣΙ ΤΗΣ ΔΕΕΣΟΜΕΝΗΣ ΚΑΤΕΤΟΣ ΠΑΝΗΓΥΡΕΩΣ ΑΠΟ
 ΑΓΡΙΑΝΙΟΥ ΙΣΜΕΧΡΙ ΥΑΚΙΝΘΙΟΥ ΕΙΣΤΑΜΕΝΟΥ ΕΠΙ ΜΕΛΗΣΟΝΤΑΙ ΟΙ ΝΟΜΟΦΥΛΑΚΕΣ
 10 ΚΑΙ ΟΙ ΑΘΛΟΘΕΤΑΙ ΟΙΤΙΝΕΣ ΔΙΑΓΝΩΣΟΝΤΑΙ ΠΕΡΙ ΤΩΝ ΓΕΙΝΟΜΕΝΩΝ ΤΙΣΙΝ ΕΝ ΤΗ ΠΑ
 ΝΗΓΥΡΕΙ ΖΗΤΗΣΕΩΝΑΣ ΕΙΝΑΙ ΕΚΕΧΕΙΡΙΑΣ ΠΑΣΙ ΠΡΟΣ ΠΑΝΤΑΣ ΕΚΥΡΩΣΕΝΟ
 ΔΗΜΟΣ ΤΩΝ ΕΙΣΑΓΟΝΤΩΝ ΤΙΕΝΤΑΙΣ ΤΗΣ ΠΑΝΗΓΥΡΕΩΣ ΗΜΕΡΑΙΣ ΕΧΟΝΤΩΝ
 ΑΤΕΛΕΙΑΝ ΤΗΣ ΤΕΕΙΣ ΑΓΩΓΙΜΟΥ ΚΑΙ ΠΡΑΤΙΚΗΣ ΕΙΣ ΔΕ ΤΟ ΔΙΑΙΩΝΟΣ ΜΕΝΕΙΝ
 ΤΗΝ ΤΗΣ ΠΟΛΕΩΣ ΔΟΞΑΜΕΣΟΝΤΑΙ ΑΙΑΣΦΑΛΕΙΑΙ ΤΩΝ ΤΡΙΣ ΜΥΡΙΩΝ ΔΗΝΑΡΙΩΝ
 ΠΡΩΤΩΝ ΤΩΝ ΤΗΝ ΤΡΑΠΕΖΑΝ ΚΑΙ ΑΠΟ ΤΩΝ ΔΑΝΕΙΖΟΜΕΝΩΝ ΔΙΑΔΗΜΟΣ
 15 ΤΑΙ ΕΙΝΟΜΕΝΩΝ ΚΑΤΑ ΤΟ ΨΗΦΙΣΜΑ ΤΟ ΠΕΡΙ ΤΗΣ ΤΡΑΠΕΖΗΣ

A.

- καὶ οἱ γέροντ(ε)[ς] - - -
 - - πάσῃ χρώμενος ἐπινοία ἵνα τ - - -
 - ν ὑ[π]έ(σ)χετο ὑπὲρ Φλαβίου Χαρῖξεν[ο]υ - -]
 - - [τ]οῦ δήμου κεφαλαίου μ(υριὰς) ἅ (?) καὶ φ'· ὦν με(γ)[ίστ]οι[ς] - - ?]
 5 - - (τ)εταγμέν[α κ]ατὰ τοὺς ἱεροὺς νόμους καὶ τ[ὰ] ψ(η)[φ]-
 [ίσματα - - - τ]ῇ(ς) ἀμειπτικῆς τραπέξης ἵν' ἔχῃ δι' αἰῶνος ἢ πό[λις] - - ?]
 - - (ἡ) κ(αθ)' ἔ[τ]ος γεινομένη πρόσδοδος ἔκ τε τῶν τόκων καὶ τ(ῶν)
 [? - - δ]ι(π)λασιασ(θ)έντα ἔπαθλ[α τ]ῶν Λεωνιδείων διὰ τὰς τῶν ἀγων(ι)-
 [ξο] -
 [μένων ? - ἅ](π)οκαθημένων τῶν πρέσβειων τῶν (ἀ)ρχείων ἔναν<αν>τι - -
 10 - - (τ)ῶν ἀ(θ)[λο](θ)ε[τ]ῶν ἐχόντων ὑπηρετοῦντας οὓς ἀ(ν) καταστή[σῃσι]
 [- - - - - ἱ](ε)ροφόρους μὴ ἐλάσσονας ε' καὶ παλαιστροφύ[λακας - -]
 [? - - - ἅ](να)λέγεσθαι ἀπὸ τῶν ἀπο[γρα](ψ)αμένων η - -
non liquet.

B.

- - - - -
 - - ζημιωθ]ήσεται μέχρι *φ'· εἰ δέ τις ἀντιλέγοι τῶν ζημιωθέντων
 κρινοῦσιν ὁμόσαντε[[ς - - - -]φ οἱ πεπατρονομηκότες τῆς τρίτης
 5 ἡμέρας, καὶ τὸν κατακριθέντα πρά[ξ]||[ουσιν οἱ - - - -]νοι
 (some participle) τὴν διοίκησιν, ἢ ἄλλος ὁ βουλόμενος τῶν πο-
 λευτῶν μετ' αὐ[τῶν ἡμ]ιολίου δ' ἔσται τοῦ πράξαντος, τὰ δὲ προσγει-
 νόμενα χωρήσει εἰς ἃ ἂν ὁ δῆμος|[θ]ελήσῃ καὶ οἱ ἄρχοντες κρεινῶσι τῆς
 δὲ ἐσομένης κατ' ἔτος πανηγύρεως ἀπὸ| ('Α)γριανίου ιF' μέχρι
 'Τακινθίου εἰσταμένου ἐπιμελήσονται οἱ νομοφύλακες |[κ]αὶ οἱ ἀθλο-
 θέται, οὔτινες διαγνώσονται περὶ τῶν γεινομένων τισὶν ἐν τῇ πα||-
 10 νηγύρει ζητήσεων, ἃς εἶναι ἐκεχειρίας πᾶσι πρὸς πάντας ἐκύρωσεν ὁ |
 δῆμος, τῶν εἰσαγόντων τι ἐν ταῖς τῆς πανηγύρεως ἡμέραις ἐχόντων |
 ἀτέλειαν τῆς τε εἰσαγωγίμου καὶ πρατικῆς· εἰς δὲ τὸ δι' αἰῶνος μένειν |
 τὴν τῆς πόλεως δόξα(ν), ἔσονται αἱ ἀσφάλειαι τῶν τρισμυρίων
 δηναρίων ἀ|πὸ τῶν [ἐχόν]των τὴν τράπεζαν καὶ ἀπὸ τῶν δανειζομένων διὰ
 15 δημοσ|[ι - - - γ]εινομένων κατὰ τὸ ψήφισμα τὸ περὶ τῆς τραπέξης.

(*Latus B. Latine*)

Versus I, II non liquent.

... multetur usque ad denarios D. Si quis autem multatorum contra dicat, judicent tertio die jurejurando accepto ei qui patronomorum munere functi sunt, atque a damnato (reo) exigant ei qui aerarium (administrandum) curant, aut quicumque vult civium cum eis, sescuplam multam, quae pecunia exactori tradatur; fructus autem eis rebus adhibeantur quibus populo placeat atque archontes censeant. Futuram autem quotannis panegyrem (mercatum) a die XVI mensis Agriani usque ad kalendas mensis Hyacinthii curent nomophylaces atque athlothetae (certaminum curatores), qui judicent de controversiis in quibus nonnulli in panegyri versentur, quas ab omnibus partibus indutias esse placuit populo, importantibus quidlibet per panegyris dies immunitate concessa importandi et vendendi. Ut autem in aeternum constet civitatis gloria, capiantur pignora pro denariorum XXX millibus ab eis qui mensam obtinent, eisque qui pecuniam mutuuntur causa publicorum ... ? secundum decretum de mensa (latum).

On side *A* about twenty letters have been lost at the beginning of each line, and four or five at the end. In line 5 the surviving text almost reaches the edge of the stone. Lines 2—end are cut on the curved moulding of the capital, line 1 on the flat band above this. In many places the lettering is very faint, and of some lines little sense can be made. Of side *B* about six to eight letters are missing at the beginning of lines 3–7 and one letter at the beginning of most of the other lines. At the end most of the lines are complete, in some cases a letter is missing. At the top of *B* one line is lost and two (= 1, 2) are very faint; in places the *apices* of the letters have run together owing to the wearing of the stone; this makes the writing very indistinct.

The inscription contains a series of enactments of which only part are at all clear. The opening sentence of the law seems to be given at the beginning of side *A*:—The resolution had been adopted by the *γερονσία* (l. 1). In line 3 Flavius Charixenus may be the man mentioned below (12, p. 460) in connexion with the *ἀριστοπολιτείας ἀγών*—what action he had taken here is uncertain. From lines 4–6 it seems that the present enactment implied the revival of certain laws and decrees which may have

lapsed.¹ In line 7 is a financial provision as to the proceeds of loans from a bank. This bank occurs again below, and may have been connected with the funds of some sacred organisation. It is well known that temple priesthods sometimes undertook banking business, not only accepting deposits, but also making loans to cities or to private borrowers.² It seems more reasonable to suppose that such a bank is meant than to assume that it was one directly under state control; the management seems to have been committed to some private financiers (*B* l. 13), perhaps for a fixed sum of money. Such a course can be paralleled elsewhere.³

Lines 8 ff. contain some rules for the contest of the Leonidea, or games held in honour of Leonidas. This festival is mentioned by Pausanias,⁴ who connects it with the Tomb of Leonidas, which, he says, was not far from the Theatre, and this suits the finding-place of the stone. Pausanias adds that the match was open to Spartans alone, it included a wrestling match and the pancratium;⁵ the control was in the hands of ἀγωνοθέται,⁶ to whom there is possibly an allusion in *A* l. 10; the office may have been hereditary.

In line 10 begins a provision for the minor officials of the contest, among whom seem to be *ieroφόροι* and *παλαιστροφύλακες*: the latter office is familiar,⁷ the former, which related to the bearing in procession of sacred objects, usually appears in the form *ιεραφόρος*.⁸ In the present case at least five of these are to be employed.

¹ For the meaning of the symbol in line 4 see Reinach, *Traité d'Ép. gr.* p. 225.

² On such temple-banks v. B. Büchsenschütz, *Besitz u. Erwerb im gr. Altert.* 506-508: *C.I.G.* 158 = *I.G.* II. pt. ii. 814 (Delos): Ross *Inscr. Ined.* II. n. 145 (Myconos).

³ Cf. Ditt. *Syll.*² 940. 17 ff.

⁴ Paus. iii. 14. 1.

⁵ *C.I.G.* 1421. Cf. S. Wide, *Lak. Kulte* 358.

⁶ *S.M.C.* 544, 12, 13. . . . καὶ ἀγωνοθέτην δ[ι]ὰ γέ]νουσ τῶν μεγάλων [Λε]ωνειδίων. This last phrase suggests that there may have been a greater and a lesser contest in memory of Leonidas. In *C.I.G.* 1417 the match seems to be called the ἐπιτάφιος (sc. ἀγών) of Leonidas. Τὰ Λεωνιδεία occurs Le Bas-Foucart 194 c. That inscription contains other regulations for this same contest, and may be a companion stone to ours. For the office of ἀγωνοθέτης cf. *S.M.C.* Introd. § 22.

⁷ Cf. L. and S. *s.v.*

⁸ Cf. Ditt. *Syll.*² 754.

Side B.

The first few lines lay down the procedure in case of certain offences of which the definition is lost: the penalty is a fine of 500 denarii, and seemingly an appeal is allowed to the *ex-patronomi*. In case the appeal be dismissed, the fine is raised by one half,¹ and a reward is provided in case a voluntary prosecutor comes forward. It would seem at first sight as if the whole fine passed into his pocket, but perhaps the use of *ἡμιόλιον* implies that the extra 50 per cent was paid over as a reward, while the capital sum was included in the following term *προσγεινόμενα*, which were to be devoted to state ends.

7 ff. Rules for a yearly festival. The date is first fixed, and there seems to be a mention of two Spartan months. An Agrianus is known at Rhodes (Ditt. *Syll.*² 623) but not at Sparta; Hyacinthius is found at Rhodes, Thera and elsewhere (Ditt. *Syll.*² 744, 630, 614, 869), but not at Sparta, unless Hyacinthius = Hecatombeus, the month in which the Hyacinthia fell. Probably both are new, as several Spartan months were hitherto unknown.² The expression *Ῥακινθίου ἱσταμένου* would seem to mean the beginning of the first decade of the month (*μὴν ἱστάμενος*): i.e. the 1st. Provisions follow for settling certain disputes during the festival, a task entrusted to the *νομοφύλακες* and the *ἀθλοθέται*. Both these offices are already known at Sparta; the *νομοφύλακες* seem to have acted as police magistrates,³ while the *ἀθλοθέται* instituted the contest and made provision for the prizes.⁴ It is next laid down that during the festival the ordinary law-suits are to be suspended, and freedom for import and sale of goods is to be allowed; finally there is a financial measure dealing with security to be given by those in charge of the bank for the sum of 30,000 denarii, and by certain borrowers. As the stone is damaged in this place, the exact nature of the provision is uncertain: some of the money may have been borrowed for works in connexion with the festival.

¹ Almost the same procedure is found in Ditt. *Syll.*² 688 (Epidaurus), where a man is fined by an *ἀγωνοθέτης* and the *Ἑλλανοδίκαι*. This is confirmed on an appeal to the senate, and the fine is increased owing to a default of payment.

² Cf. Smith, *Dict. Ant. s.v.* Calendarium.

³ *S.M.C.* Introd. § 15.

⁴ *Id.* § 22. The *ἀθλοθέται* and *ἀγωνοθέται* are distinguished in *C.I.G.* 1424, with Boeckh's note.

LAW CONCERNING AN ATHLETIC CONTEST.

3. Large base of bluish marble, h. 35, at top .95 x .83, at bottom 1.105 x .925. Letters .013 h. deeply cut with fair-sized *apices*.

A (.95 long).

ΓΩΝΙΖΟΜΕΝΟΝ ΚΑΘΕΔΟΥΝΤΑΙ ΕΝΩΝΟΙ ΕΠΙ ΜΕΛΟΥ ΜΕΝΟΙ ΤΟΥ ΑΓΩΝΟΣ ΚΕΛΕΥΣΩΣΙΤΟ ΠΩ
ΔΕΜΗΠΕΙΘΟΜΕΝΟΣ ΕΚΤΕΙΣΕΙ ΚΕ: ΕΣΤΑΙ ΔΕ Ο ΓΥΜΝΙΚΟΣ ΑΓΩΝ ΚΑΤΕΝΙΑΥΤΟΝ ΚΑΤΑ ΤΗΝ ΡΗ
ΤΡΑΝΤΗΚΖΤΟΥΣ ΔΕ ΝΕΙΚΗΣΑΝΤΑΣ ΑΝΑΓΡΑΨΟΥΣΙΝ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΕΝ ΤΩ ΓΥΜΝΑΣΙΩ ΚΑΙ ΕΙΣ ΤΟ
ΓΡΑΜΜΑ ΤΟ ΦΥΛΑΚΙΟΝ ΠΑΡΑΔΩΣΟΥΣΙΝ ΕΙΔΕΠΙ ΤΙ ΑΘΛΗΜΑ ΕΙΣ ΑΠΟΓΡΑΨΑΙΤΟ ΗΝ ΚΡΙΘΕΙ ΗΚΡΕ
5 ΝΑΣΗΣ ΤΗΣ ΣΥΝΑΡΧΙΑΣ ΟΥ ΠΛΕΟΝ ΗΜΨΕΤΑΙ ΤΟΥ ΜΕΡΟΥΣ ΔΕ ΕΓΥΜΝΑΣΙΑΡΧΟΣ ΚΑΤΑ ΤΟΝ ΝΟ
ΜΟΝ ΑΛΕΙΨΙΝΤΑΡΕΨΕΙΤΟΙΣ ΑΠΟΓΡΑΨΑΜΕΝΟΙΣ ΑΝΔΡΙΔΟΥΣ ΕΚΑΣΤΗΣ ΗΜΕΡΑΣ ΚΥΑΘΟΥΣ Δ
ΑΓΕΝΕΙΟΙΣ ΓΠΑΙΣΙΒΚΑΙ ΕΝΤΩΣΤ ΘΗΣΕΙΤΟ ΕΛΑΙΟΝΟΣ ΕΞΕΙΚΑΙ ΤΗΝ ΤΟΥ ΞΥΣΤΑΡ
ΧΟΥΤΕΙΜΗΝ ΠΛΗΡΩΝΤΑ ΕΙΘΙΣΜΕΝ ΕΙΔΕΟΛΑΧΩΝΤΩΝ ΑΡΧΟΝΤΩΝ

B (.83 long).

ΕΥΑΜΕΡΟΣ ΑΡΙΩΝΟΣ ΕΠΙ ΤΥΝ ΧΑΝΩΝ ΚΛΕΩΝΥΜΟΥ ΣΩΚΛΕΙΔΑΣ ΚΛΕΩΝΥΜΟΥ
ΧΑΛΕΙΝΟΣ Ε ΟΝΗΣΙΦΟΡΟΣ ΧΡΥΣΕΡΩΤΟΣ ΠΑΡΔΑΛΑΣ ΘΕΟΚΛΕΟΥΣ ΜΝΑΣΕΑΣ
ΑΓΑΘΟΚΛΗΣΩΣΙΔΑΜΟΥ ΝΕΙΚΙΠΤΟΣ ΚΛΕΩΝΖΙΕΡΟΚΛΗΖΤΡΥΦΕΡΟΣ ΕΠΑΦΡ
ΔΕΙΤΟΥ ΑΡΙΣΤΟΝΕΙΚΙΔΑΣ ΜΟΥΣΑΙΟΥ ΝΥΜΦΟΔΟΤΟΣ ΞΕΝΟΦΩΝΤΟΣ ΘΘΑΣ Ε
5 ΜΕΝΑΝΔΡΟΣ Ε ΓΡΑΜΜΑΤΕΥΣ ΒΟΥΛΑΣ ΤΚΛΑΥΔΙΟΣ ΝΕΟΛΑΟΣ

ΕΦΟΡΩΝ

Τ. ΤΡΕΒΕΛΛΗΝΟΣ ΑΡΕΥΣ ΠΟΛΕΜΑΡΧΟΥ ΑΡΙΣΤΟΚΡΑΤΗΣ ΚΛΕΩΝΣΩΣΙΚΡΑ
ΤΟΥΣ ΑΡΙΣΤΟΚΛΗΣΛΥΣΙΠΠΟΥ ΕΥΚΛΗΤΟΣ ΜΕΛΗΣΙΠΠΟΥ
ΝΟΜΟΦΥΛΑΚΩΝ

10 ΕΥΔΑΜΟΣΣΩΚΛΕΙΔΑ ΤΚΛΑΥΔΙΟΣ ΑΤΕΙΜΑΤΟΣ ΤΚΛΑΥΔΙΟΣ ΔΑΜΟΝΕΙΚΗΣ
ΠΡΑΤΟΝΕΙΚΟΣ ΕΥΔΑΜΟΥ

A.

ἀγωνιζομένων καθεδούνται ἐν ᾧ
 ἂν οἱ ἐπιμελούμενοι τοῦ ἀγῶνος
 κελεύσωσι τόπω, | [ό]
 δὲ μὴ πειθόμενος ἐκτείσει * ἐ'.
 ἔσται δὲ ὁ γυμνικὸς ἀγὼν
 κατ' ἐνιαυτὸν κατὰ τὴν ῥή|τραν
 τῇ[ν] κζ'. τοὺς δὲ νεικήσαντας
 ἀναγράφουσιν οἱ γραμματεῖς ἐν
 τῷ γυμνασίῳ καὶ εἰς τὸ |
 γραμματοφυλάκιον παραδώ-
 σουσιν· εἰ δ' ἐπὶ τι
 ἄθλημα εἰσαπογράφαιτο ἢ
 5 ἐνκριθείη κρε[ι]||νάσης τῆς
 συναρχίας, οὐ πλέον λήμψε-
 ται τοῦ μέρους. ὁ δὲ γυμνασ-
 τάρχης κατὰ τὸν νόμον ἄλειψιν
 παρέξει τοῖς ἀπογραφασμένοις,
 ἀνδρὶ δούς ἐκάστης ἡμέρας
 κυάθους δ', | ἀγενείοις γ',
 παισὶ β'. καὶ ἐν τῷ στ[αδίῳ]
 θήσει τὸ ἔλαιον ὃς ἔξει καὶ τὴν
 τοῦ ξυστάρχου τειμήν, πληρῶν
 τὰ εἰθισμέν[α. κρειν]εἰ δὲ ὁ
 λαχὼν τῶν ἀρχόντων.

... certantium sedeant in quocumque
 eos curatores certaminis (sedere)
 jubent loco. Quicumque
 autem non paret, solvat denar-
 ios V. Fiat autem certamen
 gymnicum quotannis secundum
 legem vicesimam septimam.

Victores autem proscribant
 scribae in gymnasio atque
 (nomina eorum) in tabularium
 deferant.

Si (quis) autem ad quodlibet
 certamen (nomen suum) con-
 scribat, sive admittatur
 judicante synarchia, ne plus
 (justa) parte accipiat.

Gymnasiarchus autem e
 lege unctionem praebeat
 conscriptis (certantibus),
 viro dans quotidie
 cyathos IV, imberbibus III,
 pueris II. Atque in
 stadium ponat oleum
 is, qui xystarchae quoque
 honorem obtineat, solvens
 consueta (munera). Judicet
 autem archontum is qui (eum
 honorem) sortitus sit.

In line 3 the letters H N K seem to have been ligatured, but the cross-stroke is now lost. Or we may read τῇ κζ', i.e. 'die vicesimo septimo', the month having been previously referred to by name.

B.

- 1 Εὐάμερος Ἀρίωνος. Ἐπιτυγχάνων Κλεωνύμου. Σωκλείδας Κλεωνύμου.
- 2 Χαλείνος (Χαλείνου). Ὀνησιφόρος Χρυσέρωτος. Παρδαλᾶς Θεοκλέους.
Μνασέας.
- 3 Ἀγαθοκλῆς Σωσιδάμου. Νείκιππος. Κλέων (Κλέωνος). Ἱεροκλῆ(ς)
(Ἱεροκλέους). Τρύφερος Ἐπαφρ[ο]-
- 4 δείτου. Ἀριστονεϊκίδας Μουσαίου. Νυμφόδοτος Ξενοφώντος. Θόας
(Θόαντος).
- 5 Μένανδρος (Μενάνδρου). Γραμματεὺς βουλᾶς Τ. Κλαύδιος Νεόλαος.
- 6 Ἐφόρων
- 7 Τ. Τρεβελληνὸς Ἀρεὺς Πολεμάρχου. Ἀριστοκράτης (Ἀριστοκράτους).
Κλέων Σωσικρά-
- 8 τους. Ἀριστοκλῆς Λυσίππου. Εὐκλῆτος Μελησίππου.
- 9 Νομοφυλάκων
- 10 Εὐδαμος Σωκλείδα. Τ. Κλαύδιος Ἀτεΐματος. Τ. Κλαύδιος Δαμονείκης.
- 11 Πρατόνεικος Εὐδάμου.

Side A.

This inscription contains provisions for an athletic contest and for the training connected with it. The *γραμματοφυλάκιον*, or public archives, was under the charge of a *γραμματοφύλαξ*, an officer mentioned several times in Spartan inscriptions, and associated with the *νομοφύλακες*.¹

In ll. 4-5 the sense is rather doubtful. It may mean that those competitors who put down their own names were to be on exactly the same footing as those who were officially entered by the authorities. Synarchia in the Roman age seems to have been applied to any college of magistrates.

In ll. 5 ff. the gymnasiarch is ordered to supply oil daily to the athletes in training: the office of gymnasiarch is known from other Spartan inscriptions.² The *cyathus* was one of the smaller fluid measures and is reckoned by Hultsch³ at 0.456 litre, about $\frac{1}{12}$ of a pint.

¹ *S.M.C.* 204 ii. *Introd.* § 15, *C.I.G.* 1239, 1240. A [δημόσιον] γραμματοφυλά[κιον] occurs in *C.I.G.* 4094 (Pessinus).

² *S.M.C.* 246 = *C.I.G.* 1365, whence it appears that a man could be gymnasiarch more than once, besides being a 'perpetual' gymnasiarch. Boeckh holds that the ordinary gymnasiarchy was a 'liturgy' or public burden (p. 611), the perpetual gymnasiarchy must have been an honorary post; perhaps here the gymnasiarch was obliged to pay for the oil himself.

Gr. u. röm. Metrol. 104, 105, and table 703.

Ll. 7-8. The xystarch was an official in charge of the covered portico (xystus) where the athletes took exercise in bad weather: the office is already known at Sparta, and was sometimes held for life.¹ The phrase *πληρῶν τὰ εἰθισμένα* most likely means 'discharging the usual offices' expected of the xystarch: it can hardly be 'filling the usual vessels' with the oil. A similar phrase would be *C.I.G.* 2336, *πληρώσαντα πᾶσαν ἀρχὴν καὶ λ[ε]ιτουργίαν*

L. 8. The letters supplied do not quite fill the gap, but it is possible that at the end of the sentence after *εἰθισμένα*, either a mark of punctuation was put in or else a small space was left blank; otherwise a compound of *κρείνω* might be read. The reference is perhaps to the post of chief referee at the contest.

Side B.

This gives the signatories of the law, who consist of (1) sixteen magistrates, whose office is unspecified: (2) the *γραμματεὺς βουλᾶς*: (3) the five ephors: (4) four *νομοφύλακες*.

Who are the first sixteen? The only officials likely to have signed before the ephors would be either the *πατρονόμοι*, the *γέροντες*, or a special body directly responsible for the law. As there were only twelve *πατρονόμοι* they are out of the question here;² the number of *γέροντες* is uncertain but exceeded sixteen;³ it is possible that some of them disagreed with the law and refused to sign, or were prevented by absence: the mention of the *γραμματεὺς βουλᾶς*, who is usually considered to be the same as the *γραμματεὺς γερονσίας*,⁴ suggests that the foregoing list may be that of *γέροντες*.

Thirdly, several of the names occur elsewhere as those of *γέροντες*: Chalinus, Soclidas, and Hierocles (with the fathers' names as here) are *γέροντες* in *S.M.C.* 210. If the reference is to a special body, the names may be those of *ἀγωνοθέται*,⁵ an unusually large number having been chosen *ad hoc*. Between these alternatives it is not easy to decide.

It may be noted further:

L. 2 The name *Παρδαλᾶς* is new, but *Πάρδος*⁶ and *Παρδαλῆς*⁷ are already known.

¹ *C.I.G.* 1428.

² *S.M.C.* Introd. § 13.

³ *Ib.* § 17.

⁴ *Ib.*

⁵ So far, not more than three *ἀγωνοθέται* are known to have been chosen together. *Ib.* § 22, *C.I.G.* 1424.

⁶ Ross, *Inscr. Inéd.* 49 b.

⁷ *B.C.H.* iii. 197.

L. 3. Cleon, son of Cleon, is found in *C.I.G.* 1282 with Νικίας Τεταρτίωνος, who occurs in the list of γέροντες already mentioned (*S.M.C.* 210). It is possible that *C.I.G.* 1282 may also be a list of γέροντες of a different year, and Cleon a senator here as there.

The rare name Nicippus occurs also in Le Bas-Foucart 173 *b*.

One Hierocles, son of Hierocles, is found in *S.M.C.* 205. 37.

L. 5. Menander, son of Menander, may be a descendant of Menander in *S.M.C.* 206. 22; and T. Cl. Neolaus of the Neolas, son of Callicratides, *ib.* 33.

L. 7. To reach the normal number of five ephors we must take T. Trebellenus Areus, son of Polemarchus, as one man's name; this is quite possible as the words are written near together.

Cleon, son of Sosicrates, occurs in *C.I.G.* 1417.

L. 8. Aristocles, son of Lysippus, is a νομοφύλαξ in *C.I.G.* 1237.

L. 9. The νομοφύλακες given here are four. The usual number of the college was five, but it then seems to have included the γραμματοφύλαξ, who may have been omitted here.¹

L. 10. A T. Cl. Damonices occurs in *C.I.G.* 1373, probably the same man. For the form of the name cf. *B.S.A.* xi. 132. The rest of the names call for no special remark.

Two questions remain to be discussed: (1) Do this inscription and No. 2 belong together? (2) Their date.

(1) The two stones have a very strong likeness at first sight; the size, shape and material are nearly the same. The lettering does not differ more than would be natural if one order were entrusted to two workmen in the same shop: further both relate to athletic contests, and neither seems to be complete in itself. In 2 *A* l. 8 there is a mention of the Leonidea, and it appears from *C.I.G.* 1417, that Cleon, son of Sosicrates, the ephor mentioned in 3 *B*, l. 7, won this very contest. This suggests that he may afterwards have tried to reform the rules of the feast by the present law. Again, both stones were found near together in the neighbourhood where the Tomb of Leonidas must have stood. What could be more natural than to refer the contents of no. 3 to the games of the Leonidea? The γέροντες are mentioned at the beginning of 2 *A*, and this would account for the

¹ *S.M.C.* Introd. § 15.

omission of the name on 3 *B*, if both formed part of the same document.¹ I believe, therefore, that the two stones belong together.

(2) The date. The best indication is afforded by the Roman names in use. In 2 *A* Flavius occurs, but no others. In 3 *B* Tiberius Claudius occurs three times, and Tiberius Trebellenus once: the proportion of Roman names is small.² Three of our supposed γέροντες, are also γέροντες in *S.M.C.* 210, while Aristocles, son of Lysippus, who is here an ephor, appears as a νομοφύλαξ in *C.I.G.* 1237. Both these inscriptions (210 and 1237) belong to the year of C. Julius Philoclidas, who is among the earlier known patronomi, and is placed by Boeckh before Nerva's reign. As Aristocles had risen to be ephor from a νομοφύλαξ, we must date our inscription a year or two later than the other two. In *C.I.G.* 1424 Flavius Charixenus is an ἀθλοθέτης of the games in honour of Nerva (Οὐρανείων Σεβαστείων Νερουανιδείων). These must have been instituted after Nerva's death, about 97 A.D. Our inscription therefore may very well belong to Nerva's reign. The Roman names in the other two inscriptions are of the same nature as those before us. If it were necessary to separate 2 from 3, then the former could not well be earlier than Vespasian's reign, while the latter might be placed in the Julio-Claudian age; but there would probably be few years' difference between them in any case.

The style of writing does not give much help towards fixing the date. The letters have no extravagant forms, the *apices* are moderate in size and there is a trace of antiquity in the Ξ: few contractions if any are used. These points suit the date already put forward.

INSCRIPTIONS FROM OTHER SITES.

HONORARY INSCRIPTIONS.

(1) *Roman Emperors.*

4. House of Παναγιώτης Φαμενίτης, by threshold of store-room. Bluish marble, 55 × 45 × 0.85. Letters 11 h.

ΔΡΙΚΑΙΣ	Αὐτοκράτ](ο)ρι Καίσ[αρι - -]
ΙΣΠΑΤ	- - σ πατ[ρὶ πατρίδος - - <i>vel similia</i>]

¹ No patronomus occurs in our text, but if his name occurred before γέροντες, this would explain its omission from the list of names.

² The following is another indication of date; in *S.M.C.* 210 Aristocles son of Callicrates is a senator. In *C.I.G.* 1265 one Callicrates son of Aristocles is a colleague of Lysippus, who in *C.I.G.* 1348 appears as gymnasiarch at the time of Hadrian's second visit. The grandson of Aristocles appears as eponymus in the Antonine age, *C.I.G.* 1249. These facts point to the time about Nerva as a date for our inscription.

The inscription no doubt refers to a Roman Emperor, and, from the style of writing, to one of the earlier emperors, possibly Vespasian. He is mentioned on the large inscription *C.I.G.* 1305. This stone was rediscovered this year in two large fragments in the trench along the side-wall of the stage-buildings of the Theatre : it is not unlikely that Vespasian was a benefactor of Sparta.

5. (821). From house of Γιάννης Πουλάκος, now in Museum. Altar or base for small statue. Blue marble, $\cdot 53 \times \cdot 27 \times \cdot 21$. Letters $\cdot 04$.

ΑΥΤΟΚΡΑΤΟ
ΡΟΣΑΔΡΙΑΝΟ^ς
ΚΑΙΣΑΡΟΣ
ΣΩΤΗΡΟΣ

Αὐτοκράτο-
ρος Ἀδριανοῦ(ς)
Καίσαρος
Σωτήρος.

6. School-House, Aphesou, near Sparta : in the wall. Blue marble $\cdot 39 \times \cdot 25$. Letters $\cdot 03$ h. A small wreath and leaves carved on the stone.

Corona

ΑΥΤΟΚΡΑΤΟ
ΡΙΚΑΙΣΑΡΙ
ΣΕΒΑΣΤΩ ///
ΤΡΑΙΑΝΩΑ
5 ΔΡΙΑΝΩΣΩ
ΤΗΡΙ Θ

Αὐτοκράτο-
ρι Καίσαρι
Σεβαστῷ(ῳ)
Τραϊανῷ Ἀ-
δριανῷ Σω-
τήρι.

Inscriptions in honour of Hadrian have been found in considerable numbers at Sparta ; in the Museum eleven examples were already known, and there are four or five more in Boeckh (*C.I.G.* 1307 ff.). The formulae of the present inscriptions are the usual ones : cf. (for 5) *S.M.C.* 237, and (for 6) *ib.* 676, but without Τραϊανῷ. The words αὐτοκράτωρ and σωτήρ are in some form in every inscription in honour of Hadrian. The Emperor paid two visits to Sparta (probably in 126 and 129 A.D.), and accepted the title of Eponymus for a year.¹ Variety of lettering is a special feature of this group of inscriptions, which are sometimes marked, as in the present case, by poorly-worked ornaments of wreaths and palm-branches.

¹ *C.I.G.* 1241 and Le Bas-Foucart 286 b. Cf. J. Dürr, *Die Reisen des Kaisers Hadrian*, 59 f. and *S.M.C.* p. 24, n. 1.

7. Θεόδωρος Νεαύτης, East of Magoula. (From copy.)

ΑΥΤΟΚΡΑΤ	Αὐτοκράτ[ορος
ΑΔΡΙΑΝΟΥΚ	Ἀδριανοῦ Κ-
ΑΙΣΑΡΟCCΩΤΙ	αἰσαρος σωτ(ῆ)-
ΡΟCΤ'ΑΙΕΥΕΙΙ	ρος (κ)αὶ εὐε(ργ)[έ-
5 ΤΟΥΤΗCΛΑΚΕ	του τῆς Λακε-
ΔΑΙΜΟΝΟC	δαίμονος.

The title *εὐεργέτης* is not elsewhere used of Hadrian at Sparta, though he is called *σωτὴρ τῆς Λακεδαίμονος* in *S.M.C.* 381, 507, and *ὁ τῆς Λακεδαίμονος σωτὴρ καὶ κτίστης* (*Ath. Mitt.* ii. 438, No. 13).

8. (2018). From trench near Stoa-wall. Bluish marble.

ΝΙΚΗ	
ΤΑΣΙΩΝΟ	
ΡΑΤΗΣ<	- - - ράτης (- - ράτους) - -
ΙΣΤΟΣCΣΩΤΗΡ,	μέγ]ιστος σωτήρ - -
5 ΥΣΗΡΑΚΛ'	Ζε]ὺς Ἡρακλ(ῆ)ς
ΣΕΠ'	? . . . Σεπ(τ)[ίμιος.

The first three lines seem to be part of a list of names. In line 3 is the sign for noting that father and son had the same name; the last two lines may refer to some Emperor, and Septimius is just possible in line 6. The mark after Π does not look like the beginning of a Τ, but may be an injury to the stone.

9. (2131). From the ruins of the Byzantine wall, S.W. corner of Theatre. Top of broken column of blue marble '43 h. Letters, badly cut and much worn, '03 h.

ΑΥΤΟΚΡΑ	Αὐτοκ(ρά)[τορι
ΚΑΙCΑΡΙ//////// ΚΩ	Καίσαρι [Μάρ]κω
ΑΝΝΙ	Ἀννί(φ)
ΦΛΩΡΙΑΝΩ	Φλωρι(αν)ῶ
5 CΕΒΑCΤΩ	Σεβαστ(ῶ).

The Emperor Florian, brother of Tacitus, had a short and ignoble reign. Eutropius ix. 16 merely says '*Florianus, qui Tacito successerat, duobus mensibus et diebus xx in imperio fuit; neque quicquam memoriae dignum egit.*' Vopiscus, in the *Historia Augusta*, remarks that Florian seized the Empire as if it had been an inheritance, and after scarcely two months' reign, was slain by the soldiers at Tarsus. The present inscription must certainly have been set up in the Emperor's lifetime, and would thus belong to the year 276.

The names Marcus Annius which have been restored above occur regularly on Florian's coins (cf. Cohen, *Les Monnaies frappées sous l'Empire Romain* (2nd edit.) vi. 241).

(2) *Other Honorary Inscriptions.*

10. (2051). Theatre. Base of blue marble in shape of a seat with lions' feet. Inscription cut on a raised band near the top. Very coarse lettering. Letters '015 h.

<p>ΔΑΜΟCΘΕΙΛΙΑCΑΝΔΡΙΑΝ xPIANTOCCTOΠOC</p>	<p>Δαμοσθενείας ἀνδριάν<δριαν>τος τόπος Damostheniae statuæ locus</p>
--------------------------------------------------------	------------------------------------------------------------------------------------------

The letters *δριαν* seem to have been repeated by mistake.¹ Although the block certainly has the shape of a seat, it is impossible to take *τόπος* in that sense here, for although *Ἀνδρίας* is a proper name, it then has *Ἀνδρία* for genitive; it is therefore most likely that a stone seat was afterwards used as a statue-base, or removed to make room for one, and that the present inscription is merely a direction to the mason. This would explain both the unusual form of words and the utter carelessness of the writing. Whether this Damosthenia can be the same as the Claudia Damosthenia of *C.I.G.* 1445, 1446; *S.M.C.* 443, 691, is doubtful. The latter was a distinguished lady and was honoured with several statues, one of which is in the Sparta Museum (443).

11. (2132). From ruined Church on hill, E. of Theatre: the block had been built into the Church wall with very hard mortar and took a whole day to cut out. Blue marble, 76 x 56 x 37. Letters '035 h., well cut.

¹ The letters **NE** in line 1 were run together; the cross-stroke is partly worn away.

	Ι	[ἼΑ πόλις]
	ΙΥΜΦΟΛ	(Ν)υμφ(όδ)[οτον Ξε-
	ΝΟΦΩΝΤΟΣ	νοφώντο(ς κ)[οσμι-
	ΟΤΑΤΟΣΚΑΙΠΑΙΛΕΙ'	ότατος καὶ παι(δ)ε(ία)[ς
5	ΕΝΕΚΑΠΡΟΣΔΕΞΑ	ἔνεκα προσδεξ(α)-
	ΜΕΝΩΝΤΟΑΝΑΛΩΜ	μένων τὸ ἀνάλωμ[α
	ΞΕΝΟΦΩΝΤΟΣΤ	(Ξ)ενοφώντος τ[οῦ
	ΝΥΜΦΟΔΟΤΟΥ	Νυμφοδότου [καὶ Τι-
	ΜΟΥΣΗΣΤΗΣΙ	μούσης τῆς Ἰ[ά-
10	ΜΟΥΤΩΝΓΟΝΕ	μον τῶν γονέ[ων.

Nymphodotum Xenophontis f. pudicitiae et sedulitatis causa civitas (Lacedaemoniorum P.C.) sumptibus Xenophontis Nymphodoti f. et Timusae, Iami filiae, parentum.

This is a memorial inscription in honour of a boy who died young ; hence the merits recorded are somewhat vague, relating rather to early promise than to mature achievement. In *C.I.G.* 1368 *κοσμιότατος καὶ καλοκαγαθίας χάριν* occurs in a similar inscription, also in honour of a boy. *Παιδεία* is illustrated by the words of *C.I.G.* 1376, where a boy is said to have been *ἦθει τε φιλοσόφῳ καὶ παιδ[ε]ίᾳ καὶ τοῖς λόγοις διαφέροντα τῶν ἡλίκων* ; it clearly refers to progress and good work in education, especially on the intellectual side, while *κοσμιότας* implies moral goodness. *Παιδεία* occurs in the same sense in *C.I.G.* 1375, joined with *σωφροσύνη*. The dictionaries and editors do not notice this sense of the word.

12. (2044). Theatre, built into Byzantine wall. Letters show traces of red paint.

	ΑΠΟΛΙΣ	ἼΑ πόλις
	ΤΦΛΑΟΥΙΟΝΧΑΡ	Τ(ίτον) Φλάουιον Χαρ[ί]-
	ΞΕΝΟΝΠΟΛΕΙΣ	ξενον πολει-
	ΤΕΥΟΜΕΝΟΝΚΑ	τενόμενον κ(α)-
5	ΙΩΣΥΠΟΤΕΤΟΥ	5 (λ)ῶς ὑπὸ τε τοῦ
	ΔΑΜΟΥΠΡΟΚΡΙΘΕΝΤ	δάμου προκριθέντ[α]
	ΚΑΙΜΕΤΑΤΟΑΝΑΝΕΩ	καὶ μετὰ τὸ ἀνανε(ω)-
	ΟΙΙΝΑΙΤΟΝΤΗΣΑΡΙΣ	(θ)ῆναι τὸν τῆς ἀρισ[το]-
	ΠΟΛΕΙΤΕΙΑΣ/ΙΩΝΑ	πολειτείας (ἀγ)ῶνα
10	ΝΕΙΝΚΗΣΑΝΤΑΚΑΙΠΡΩ	10 νει(κή)σ(α)ντα καὶ πρῶ-
	ΤΟΝΛΑΒΟΝΤΑΤΑΣ	τον λαβόντα τὰς
	ΣΤΙΣΤΟΠΟΛΕΙ	[τῇ](ς ἀριστο)πολει-
	ΚΑΤΑ	[τείας τιμὰς] κατὰ
		[τὸν νόμον.]

It is nearly certain that Charixenus here belonged to the house of Iulii Charixeni given on page 359. The services performed by Charixenus and their reward are probably the same as those elsewhere described as λαβόντα τὰς τῆς ἀριστοπολιτ[ε]ίας τειμὰς κατὰ τὸν νόμον (*C.I.G.* 1346). Probably the ἀγών was figurative, the rivalry of rich men in supporting an impoverished city or in winning the favour of their fellow-townsmen by doles or other generosity—and the prize empty words and perhaps a statue, for which a kinsman of the benefactor was expected to pay.¹ The 'renewal' mentioned in line 7 must mean the revival of the ἀγὼν ἀριστοπολιτείας, which for some reason had lapsed, and had perhaps been brought back by some groups of loyal and wealthy citizens.

13. (2079). Theatre, above level of stage: (a) long frieze block used as door-post of a Byzantine house. 54 × 1.35 × .40. Letters 08. Bad writing. (b) Another block of same frieze used as threshold; the two fragments seem to join.

(a)

(b)

ΙΟΔΙΟΣΚΟΥΡΩΝΙΕΡΕΩΣΚΑΤΑΓΕΝΕΣ·ΑΡΙΣΤΟΠΟΛΙΤΕΙΑΣΚΑΤΑΓΕΝΕΣ

- - Διοσκούρων ιερέως κατὰ γέν(ο)ς ἀρι(σ)τοπ(ο)[λιτευτοῦ] - - [ἀπο](γόνου)[υ - - ?]

Hereditary priesthoods were common at Sparta, and in some cases the priests claimed descent from the god they served; an example is seen in *S.M.C.* 544, where Eudamus is μζ' ἀπὸ] Διοσκούρων, ιερέα καὶ [ἀγ]ωνοθέτην διὰ βίου καὶ διὰ γένους τῶν τε Δι[οσκούρ]ων καὶ τοῦ ἀγῶν[ος τῶν] μεγάλων Διοσκουρείων—besides other similar offices. Other cases of the same kind are *C.I.G.* 1374 (ιερέα καὶ ἀπόγονον Ποσιδᾶνος), 1340, 1349. In *B.C.H.* i. 386 such an office is held by an ἀπόγονος of Heracles and Perseus, and again in *B.C.H.* xxi. 209 ἔγγονον Εὐρυκλέους τριακοστὸν καὶ ἕκτον ἀπὸ Διοσκούρων. Elsewhere such priesthoods are found without any claim of descent from the god: cf. *J.H.S.* xxv. 46.

14. (2015). In south wall. Letters 08 h.

ΑΣΒΑΛΒΙ

Ἰουλί]ας Βαλβί[λλης

ΙΑΣΑΥΤΟΥ

εὐεργετρ[ί]ας αὐτοῦ (sc. τοῦ δήμου).

¹ There were perhaps some state privileges as well: cf. *S.M.C.* 648, n. Charixenus is no doubt the same as in 2 (p. 446, above).

Balbilla the poetess and friend of the Empress Sabina visited Egypt¹ in Hadrian's train, and may also have been with him at Sparta. This suggests the above as a possible reading, and that Balbilla should have gained from Hadrian some favour for the Spartans is likely enough.

15. (2086). Large base, '92 x '51, built into foundations of Byzantine wall, S.E. of Theatre. Letters '04 h.

	ΠΜΕΜΜΙΟΣ	Π(όπλιος) Μέμμιος
	ΣΙΔΕΚΤΑΣ	Σιδέκτας
	ΚΑΙΟΥΟΛΟΥΣΣΗΝΗ	καὶ Οὐολουσσήν(η)
	ΟΛΥΜΠΙΣ	Ὀλυμπίς
5	ΠΜΕΜΜΙΟΝ	Πό(πλιον) Μέμμιον
	ΔΕΞΙΜΑΧΟΝ	Δεξίμαχον
	ΤΟΝΠΑΤΕΡΑ	τὸν πατέρα.

P. Memmius Sidectas et Volussena Olympis P. Memmium Deximachum patrem, P.C.

The names are familiar: in *C.I.G.* 1250 P. Memmius Pratolaus and P. Memmius Sidectas, son of Deximachus, are νομοφύλακες (I have ventured to reject Boeckh's reading).

C.I.G. 1261. P. Memmius Pratolaus, son of Deximachus, is Eponymus.

C.I.G. 1340. Statue to P. Memmius Deximachus, erected by his sons Memmius Mnason and Memmius Pratolaus.

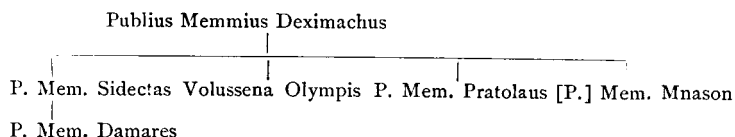
C.I.G. 1352. Statue to P. Memmius Damares, son of P. Memmius Sidectas

C.I.G. 1241. P. Memmius Damares is an ephor about the time of Hadrian's visit.

S.M.C. 254. P. Memmius Pratolaus and Volussena Olympicha make an offering to the Dioscuri. Olympicha must either be a mistake for Olympis or another form of it.

¹ Julia Balbilla was with Hadrian and Sabina in Egypt, when they heard the speaking statue of Memnon, in Nov. 130, *C.I.G.* 4725, 4727, 4729 (Kaibel, *Epigr. Gr.* 990, 988). These epigrams were written by Balbilla on the occasion and inscribed on the statue. In *C.I.G.* 4730 (Kaibel, 991) Balbilla speaks of her father, T. Cl. Balbillus, prefect of Egypt under Nero (cf. *C.I.G.* 4699), as a descendant of King Antiochus (probably of Commagene: cf. Kaibel's note *ad loc.*).

The following tree shows the kinship.



15. (2017). In Byzantine wall, S. side ; block of blue marble lying face upwards in lowest course, much weathered. Letters '02 h.

<p>..... ΣΕΜΗ</p> <p>Η ΥΑΙΑΝΠΑΝ</p> <p>Α ΑΓΙΔΟΣΘΥ</p> <p>ΑΤΡ ΤΑΝΙΔΙΑΝ</p> <p>5 ... ΕΒΕΙ</p> <p>ΣΧΑΡΙΝ</p>	<p>- - - σεμη</p> <p>- - η . . [Ιο]υλίαν Παν-</p> <p>τει(μ)[ίαν] (*Α)γιδος θυ-</p> <p>[γ](ατέρ)[α] τὰν ιδίαν</p> <p>5 - - - [εὔ](σ)εβεί-</p> <p>[α]ς (χά)ριν.</p>
-----------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------

Inscription in honour of Julia Pantimia¹(?), daughter of Agis. Τὰν ιδίαν probably agrees with some following word like μητέρα ; the writing however is so badly worn that any reading must be uncertain.

17. (2128). Large block built into Byzantine wall, N.E. side. Bluish marble. Letters '02-'04 h.

ΑΜΜΑΤΕΥΣΒΟΥΛΑΣΚΕ

ΦΙΛΟΚΡΑΤΗΣΟΝΗΣΙΦΟΡΟ Λ

ΑΣΕΠΙΔΑΜΟΚΛΕΟΥΣΛΟΧΑΓΟΣΕΙ

ΑΡΙΣΤΟΚΛΕΟΥΣ ΣΥΝΔΙΚΟΣΕΠΙ

5 ΚΑΙΕΙΣΠΑΝΝΟΝΙΑΝΜΕΤΑΤΟΥΦΙΛΟΥΒΑΛΚΑΣΤΟΥ

ΟΚΑΙΣΑΡΟΣΚΑΙΦΙΛΟΠΑΤΡΙΔΟΣΥΟΥΠΟΛΕΩΣΠΡΟΣΛΟΥΚΙΟΝ

ΚΑΙΣΑΡΑΠΡΕΣΒΕΥΤΗΣΕΙΣΡΩΜΗΝΠΡΟΣΤΟΝΜΕΓΙΣΤΟΝ

ΑΥΤΟΚΡΑΑΝΤΩΝΕΙΝΟΝΠΕΡΙΤΩΝΠΡΟΣΕΛΕΥΘΕΡΟΛΑΚΩΝΑΣΚΑΙ

ΚΑΤΩΡΘΩΘΗΜΗΤΡΩΔΩΡΟΑΠΟΛΛΩΝΙΟΥΛΟΧΑΓΟΣ

10 ΑΠΟΛΛΩΝΙΟΣΥΠΗΡΕΤΗΣΑΣΚΑΛΩΣΚΑΙΠΙΣΤΩΣΛΕΩΝΤΑΣΟΙΝΟ

ΚΟΟΣ

ΚΑΛΛΙΚΡΑΤΗΣΑΠΕΛΛΑΚΩΝΟΣΠΡΕΣΒΥΣ

ΣΥΝΑΡΧΕΙΑΣΕΠΙΝΕΙΚΙΑΠΡΕΣΒΕΥΤΗΣΕΙΣ

ΤΑΡΑΝΤΑΚΑΙΤΕΙΜΗΘΕΙΣΤΑΙΣΜΕΓΙΣΤΑ////////

15 ΤΑΙΣΤΕΙΜΑΙΣΚΑΙΧΡΥΣΟΥΔΙΔΟΜΕ////////

ΟΥΟΥΚΟΛΙΓΟΥΟΥΠΡΟΣΗΚΑΤΟΚΛΕΩ

ΜΑΡΤΥΡΗΘΗ

¹ This name occurs *S.M.C.* 203.

- γρ]αμματεὺς βουλᾶς κε
 Φιλοκράτης Ὀνησιφόρ(ο)[υ γ](ε)[ρο](υ)[σί-
 ας ἐπὶ Δαμοκλέους, λοχαγὸς ἐ(π)[ι
 Ἀριστοκλέους, σύνδικος ἐπὶ (vacat)
 5 καὶ εἰς Παννονίαν μετὰ τοῦ φίλου Πο(πλίου) Ἀλκάστου [φι-
 λ]οκαίσαρος καὶ φιλοπάτριδος, υ(ί)οῦ πόλεως, πρὸς Λούκιον
 Καίσαρα, πρεσβευτῆς εἰς Ῥώμην πρὸς τὸν μέγιστον
 αὐτοκρά(τορα) Ἀντωνεῖνον περὶ τῶν πρὸς Ἐλευθερολάκωνας, καὶ
 κατωρθώθη Μητρόδωρος Ἀπολλωνίου λοχαγός.
 10 (Ἀ)πολλώνιος ὑπηρετήσας καλῶς καὶ πιστῶς, Λεωντᾶς οἶνο-
 (χ)ός.
 Καλλικράτης Ἀπελλάκωνος πρέσβυς
 συναρχείας ἐπὶ Νεικία πρεσβευτῆς εἰς
 Τάραντα καὶ τειμηθεὶς ταῖς μεγίστα[ις]
 15 <ταῖς> τειμαῖς καὶ χρυσοῦ διδομέ[ν]-
 ου οὐκ ὀλίγου οὐ προσήκατο καθώ(ς)
 ἐ]μαρτυρήθη.

Of the Eponymi here mentioned Nicias is holder of that office in *B.C.H.* i. 385, No. 13 ; Damocles does not appear elsewhere, but Aristocles may be the Πό. Μέμ. Πρατόλαος ὁ καὶ Ἀριστοκλῆς in *C.I.G.* 1341. In that honorary inscription, which belongs to the reign of Marcus Aurelius, Aristocles is mentioned as Eponymus for the fourth time ; it is therefore possible that he had held the office as early as the reign of Antoninus Pius.

This inscription, set up by slaves in honour of their masters, is of a curious and perhaps illiterate nature, and some of the words are not easy to understand. The following is the general sense :—

(Metrodorus Apollonii f.) - - - scriba Senatus - - et Philocrates Onesiphori f. senator patronomo Damocle, trib. mil. patronomo Aristocle, syndicus patronomo - - et in Pannoniam (missus) cum amico P. Alcasto amico Caesarum amico patriae filio urbis ad Lucium Caesarem, legatus (missus) Romam ad maximum imperatorem Antoninum propter (litem) contra Eleutherolaconas (agendam), quam rem bene gessit Metrodorus Apollonii f.

trib. mil. Apollonius servus bonus et fidelis,
 Leontas cellarius. (statuam ponendam curaverunt)
 Callicrates Apellaconis f. primus
 inter collegium (synarchiam) patronomo Nicia,
 legatus Tarentum (missus) honoratusque maxi-
 mis honoribus atque auri praebito haud pauco
 nihil accepit, sicut testimonio confirmatum est - -

Line 1. The name of the first man here honoured was probably Metrodorus, son of Apollonius; the latter occurs in line 10 without any explanation and must have been mentioned before.

κε, it is uncertain whether this is καί spelt phonetically or a numeral = 25.

5. The embassy to Pannonia was probably intended to pay homage to the Caesar. Alcastus is in all likelihood the Eponymus of *C.I.G.* 1241, and 32 above (p. 372).

6. 'Lucius Caesar' can hardly be the later Emperor Lucius Verus, for he did not receive the title of Caesar in the reign of Antoninus. Probably Hadrian's adopted son L. Ceionius Commodus Verus is meant; he received the title in 136 and died in 138.

8. The dispute with the Free-Laconians is not known elsewhere, but Pausanias says that some of their towns had come under Spartan sway shortly before his own time; the reference may be to some question about boundaries (Paus. iii. 21. 7).

10. The slave's name Leontas is a form of Leonidas: it occurs also *C.I.G.* 1326, *S.M.C.* 208, etc.

12. Here begins what is really a separate inscription. It is uncertain what college of magistrates is meant here by *συναρχία*: if it refers to the patronomi, it would follow that the senior patronomus was not necessarily Eponymus. It may denote the magistracies as a united body, of which Callicrates was the senior member.

14. The embassy to Tarentum shows that relations between her and Sparta, her mother-city, were still kept up.

15. The statements here made are not very clear: Callicrates was offered 'no small sum of money,' and did not take it, but by whom the

money was offered, and whether as a bribe or as a reward for public service remains uncertain; the latter perhaps was more likely to have been recorded publicly, but the phrase *καθὼς ἐμαρτυρήθη* suggests some hidden dealings which came out in a court of law.

18. Aphetou, near Sparta, house of Matalas. '50 x '77. Letters '025 h. Two shallow square holes have been cut in the stone.

ΓΙΟΨΑΙΟΝ, ΑΓΓΟΔΑΜΟΥ	Γ(άϊον) Ἰ(ούλ)ιον (Α)[ἰ](νετ)οδάμου
ΥΙΟ ΑΡΙΞΕΝΟΝΤ ΞΣ	υῖ(ὀ)[ν Χ]αρίξενον (π)[ρε]σ-
ΒΕ ΑΝΕΙΣΡΩΜ, :	βε[υτ]ὰν εἰς Ῥώμ(η)[ν τὸ](ν)
ΗΡΩΑ	ἥρωα.

The order of names in ll. 2, 3 is entirely Roman; Charixenus is doubtless a kinsman of J. Charixenus, the Eponymus in *C.I.G.* 1241.¹ The honouring of a dead man with the title *ἥρωας* was rather rare in Laconia, but very common in Boeotia (cf. *S.M.C.* p. 8, note 1 and Nos. 251, 589).

19. (2038). Theatre. Blue marble, '34 x '36 x '09. Letters '024 h.

Α////	[- - νικήσαντα - -]
ΟΛΥΜΠΙΑΕΙ////	(Ο)λύμπια ἐ(π)[ἰ] - -
ΟΝΠΥΘΙΑΔΑΝ////	· ον Πύθια . αν - - - [? ἀριστοπο-
ΕΙΤΗΝΤΟΝΑΠΣ////	[λ]είτην τὸν ἀπο - -
5 ΣΤΟΣΕΛΛΗΝΣ////	5 [ἄρι]στος Ἑλλήν(ω)[ν] - -
ΟΥΣΘΕΜΑΤΙΚΣ	. . [τ](ο)ὺς θεματικ(ο)[ὺς ἀγῶνας - -
ΞΑΜΕΝΟΥΤΟΑΙ	[προσδε]ξαμένου τὸ ἀ(ν)[άλωμα
ΟΚΡΑΤΙΔΑΤΟΥ	[Ἀριστ(?)](ο)κρατίδα το(ῦ) - - -

An inscription in honour of an athletic victor. In lines 1-4 the winner's triumphs are recorded; in line 5 some other person seems to be mentioned, and at the end is the usual record of the man who paid for the monument put up. Inscriptions in honour of athletes are common at Sparta: cf. *C.I.G.* 1416 ff. For *ἄριστος Ἑλλήνων* cf. *C.I.G.* 1363, etc. *θεματικοὶ ἀγῶνες* were contests in which a substantial prize was offered, and not merely a wreath (cf. L. and S. s.v.).

¹ Cf. 2, 12, above (pp. 446, 460).

20. (2039). From Tower in S. wall. Blue marble, '26 x '25 x '24. Letters '04 h.

ΙΟΙΜΕ Πό(πλιον) Μέ(μμιον) - - -
 ΚΑΡΥ
 ΘΥΜΟΝ
 ΡΛΝ

The remaining letters seem to be parts of names.

21. (2121). Round base of statue. The feet and part of the drapery remain. Diam. '42, height of base '13. Letters '03-'02. Found near 'Tomb of Leonidas.'

ΚΛΑΥΑΠC Κλαύ(διος) 'Απ(ο)[λλώνιος? Claudius Apollonius
 ΚΑΛΛΙΣΤΟΝΕΙΚΗ, Καλλιστονείκη[ν] Callistonicam
 ΘΥΓΑΤΕΡΑ θυγατέρα. filiam P.C.

The usual form would require *τήν* before *θυγατέρα*, but of this there is no trace on the stone.

LISTS OF MAGISTRATES, ETC.

22. (2001). Built into south-east corner of Byzantine wall.

Long block of grey marble. Letters '025 h. Poor lettering.

ΟΔΑΜΝ
 ΣΙΔΕΚΤΑΣ
 ΑΑ
 ΠΑΡΧΟΥ
 ΔΙΚΡΑΤΕΟΣ
 ΞΕΝΩΝΟΣ
 ΨΥΜΑΝΤΟΣ
 ΝΤΟ
 ΠΑΣΚΛΗΣ ΕΥΚΛΕΙΔΑ
 ΑΡΙΣΤΟΦΑΝΕΥΤΥΧΟΥ
 ΑΡΙΣΤΕΥΣΑΡΙΣΤΟΝΙΚΟΥ
 ΠΡΑΤΟΝΙΚΟΣ ΠΡΑΤΟΝΙΚΟΥ
 ΕΠΙΧΑΡΙΑ ΦΙΛΟΣΤΡΑΤΟΥ
 ΠΑΣΙΚΛΗΣ ΣΩΚΡΑΤΙΔΑ
 ΑΓΓΕΛΟΣ ΘΕΝΗΣ ΑΛΚΙΜΕΝΕΟΣ
 - ΡΟΞΑΡΙΣΤΟΝΙΚΟΥ
 ΚΡΙΤΟΔΑΜΝ
 ΞΕΝΟΚΛΗΣΑΙ
 ΠΑΣΑΡΙΟΝΔΑ
 ΑΡΜΟΝΙΚΙΑΣΙΚ
 ΠΑΝ
 ΤΙΑ
 ΔΑ
 ΣΙΠ

'Αριστοδά(μ)[ου]
 Σιδέκτας
 - (δ)α
 'Ιπ[α]ρχου
 5 Δικράτεος
 Ξένωνος
 'Εν[υ]μαντος
 - ντο(ς)

Πα(σικλῆς?) Εὐκλε[ί]δα
 'Αρισ[το]φά(νης) Εὐτύχου
 'Αριστέως 'Αριστονίκου
 Πρατόνικος Πρατονίκου
 'Επιχαρία Φιλοστράτο(ν)
 Πασικλῆς Σωκρατίδα
 'Αγ(ησ)[ί](σ)θένης ('Αλ)κιμένεος
 - - - ρο(ς) 'Αρι(στ)ονίκου

Κριτόδαμ(ο)[ς] - -
 Ξενοκλῆς 'Α(ν) - -
 Πασάριον Δα - -
 'Αρμονικία Σι(κ)[λείδα]
 (Παν- (Δύ -
 τιά - (σιππ-
 δα(ς) (ος)

It is not known who these officials were—perhaps *ἱεροθύται*, as in the next inscription. Most likely the names in the carved wreaths are those of two officials crowned for their conduct in office, and the inscription may have been set up by their colleagues. In line 7, col. 1, the name may be *Δύμαντος* or *Ἐνύμαντος*.

Among the names are those of several women, *Ἐπιχαρία* l. 5 col. 2; *Ἀρμονικία* l. 4 col. 3; and *Πασάριον*, l. 3 col. 3. *Ἐπιχαρία* is the feminine of *Ἐπιχάρης*, while *Πασάριον* would be a neuter form used as a woman's name. Such neuters are very common in Plautus and Terence: cf. also *Δαμάριον* Le Bas-Foucart 276 and *B.S.A.* x. 171, Nos. 11 and 12; another example below, No. 35. This inscription contains no Roman names, and may possibly belong to the first century B.C. In that case Sidectas may be the Eponymus of *S.M.C.* 202.

23. (2002). Built into S.E. corner of Byzantine wall. Block of grey marble .23 × 1.12 × .40. Broken at the back, clamp marks on each side; a raised edge, .02 deep, at top and bottom. Letters .03–.02 h., very ornate. (*See opposite page*).

The office of *ἱεροθύτης* was known at Sparta (cf. *S.M.C.* 213, 217 B), but no list of these officials had been found before; they seem to have celebrated the special public sacrifices decreed by the state and to have entertained those invited to the public meal (cf. Tod, *S.M.C.* p. 16, where a college of Lindian *ἱεροθύται* with similar duties is referred to). In the present list there are at least five women. The *παιδία*, or junior members of the college (if the reading can be trusted), may be those whose names form the third column. Aristocratidas is Eponymus in *S.M.C.* 207, a list of Taenarii belonging almost certainly to the first century B.C. The present inscription has no Roman names, and in spite of the ornate lettering there need be no hesitation in placing it at that age.

Alcibia Tisameni f. (who may be the sister of *Σιχάρης Τεισαμενοῦ*, *S.M.C.* 205 and 206) was honoured with a statue for faithfulness to her husband Damippus, son of Aboletus, *C.I.G.* 1433; cf. 1361. This man has already appeared as Eponymus in No. 3 (page 360), from the Artemisium. Damocratia may be sister of Damocrates, Damocratis f. *S.M.C.* 203, or akin to the Damocrates of *S.M.C.* 205; Callicrates may be the Eponymus of that inscription. The Eurycles here mentioned was the founder of a well-known Spartan family. (Cf. notes on 31, 35, pp. 473, 475.)

ΔΑΜΟΚΡΑΤΗΣ ΤΗΣ ΠΙΠΤΩΝΟΣ
 ΚΑΛΛΙΚΡΑΤΗΣ ΑΡΙΣΤΟΚΛΕΟΥΣ
 ΜΟΥΣΑΙΟΣ ΑΓΑΘΟΚΛΕΟΥΣ
 ΜΝΑΛΚΙΒΙΑΤΕΙΣ ΑΜΕΝΟΥ
 ΝΙΚΟΚΛΕΙΣ ΔΑΣΙΘΕΟΥ ΔΩΡΟΥ
 ΜΤΕΥΤΥΧΙΔΑ

ΔΑΜΟΚΡΑΤΙΑ ΔΑΜΟΚΡΑΤΕΩΣ
 ΚΑΛΛΙΚΡΑΤΙΑ ΚΑΛΛΙΚΡΑΤΕΩΣ
 ΑΡΙΣΤΟΚΛΗΣ ΑΛΙΚΡΑΤΕΩΣ
 ΑΡΙΣΤΟΝΙΚΑΝΙΚΟΡΑΤΕΩΣ
 ΡΑΔΑΜΑΝΘΥΣ ΕΥΡΥΚΛΕΟΥΣ
 ΔΕΞΙΜΑΧΟΣ ΕΥΡΥΚΛΕΟΥΣ
 ΔΕΞΙΜΑΧΟΣ ΠΡΑΤΟΛΑ

ΚΡΙΤΟΔΑΜΟΥ
 ΘΕΟΚΛΕΑΣ
 ΔΕΞΙΔΑΜΟΥ
 ΑΛΚΙΜΟΣ
 ΛΥΚΙΟΣ
 ΓΟΥΡΥΝ
 ΕΛΕΙΩΝ

[Ι](ερο)θύται ἐπὶ (Ἀρι)στοκρα(τίδ)[α]· Πα(ιδ)ία

Δαμοκράτης Ἰππωνος
 Καλλικράτης Ἀριστοκλέος
 Μουσαῖος Ἀγαθοκλέος
 ΜΝ(?) Ἀλκιβία Τεισαμενοῦ
 Γρα(μματεὺς)(?) Νικοκλείδας Θεοδώρου
 -- Εὐτυχίδ(ας)

Δαμοκρατία Δαμοκράτεος
 Καλλικρατία Καλλικράτεος
 Ἀριστοκλῆς Καλλικράτεος
 Ἰππίχα Ἰππωνος
 Ἀριστονίκα Νικοκράτεος
 Ραδάμανθος Εὐρυκλέους
 Δεξιμάχος Εὐρυκλέους
 Δεξιμάχος Πρατολάου

--
 Κριτόδαμ(ο)[ς] --
 Θεοκλέα Σω-
 Δεξίδαμο[ς] --
 Αλκιμος Σ-
 Λυ --
 Γόργιππ[ος] --
 Ξένων --
 Πε ---

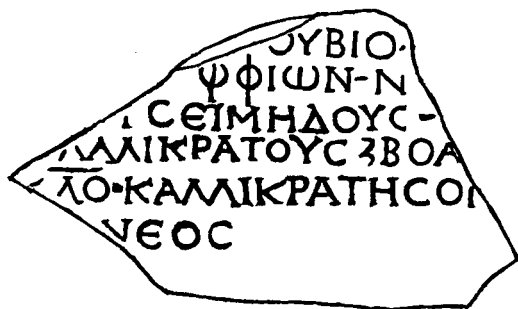
above.) The identification of the other *ιεροθύται* is a matter of uncertainty, except Deximachus Pratolai f., *S.M.C.* 203.

24. (2202). Stoa. Broken block of bluish marble, lettered back and front.

(a)	(b)
ΟΣ-	ΙΥ
ΟΥΣ	ΕΙΣΙΩ
ΟΥ	ΚΛΕΩΝ
ΠΙC	Σ<Σ
	ΥΜ
	5

This was the only inscribed stone found in the Stoa: the inscriptions on back and front do not seem to belong to each other: (b) consists, at least in part, of a list of names, as in line 4 is the sign of the patronymic. We may perhaps see traces in l. 2 of [*Ἀφροδ*]*εἰσίω*, l. 3 *Κλεώ(ν)[υμος]*, l. 5 perhaps again [*Κλεώ*](*ν*)*υμ[ος]*. *Ἀφροδ(ε)ίσιος* is a common name in Laconia (cf. *C.I.G.* 1350, *S.M.C.* 205, l. 13). *Κλεώνυμος* is also a common Laconian name (cf. *S.M.C.* Index *s.v.*). (a) may also be part of a list of names.

25. (2020). Found near Stoa wall. Bluish marble, 26 × 15.



- - - (ο)υβίω[υ - - or ς.
- ? 'Α](φ)φίων Ν - -
- Σειμήδους
- Κ](α)λλικράτους βοα[γός
- 5 - Λο(ύκιος?) Καλλικράτης ό (κ)[α]λ--?
- (ν)έος.

This must be a list of names, but many of them are doubtful. In l. 1 is part of a Roman name like *Βιτρούβιος*; in l. 2 the reading may be *Ἀφφίων*, possibly a form of *Ἀπφίων* (for which cf. *Ath. Mitt.* ii. 436, No. 9). The next name, Simedes, is clear; this is found in *C.I.G.* 1261 and elsewhere. Callicrates (l. 6) is a common name (cf. *S.M.C.* Index *s.v.*). The mark after it must be ornamental; if it were a patronymic sign, the

grammar would require τοῦ before it. In l. 5 the restoration is quite uncertain. Simedes is the Laconian form of Theomedes, other such forms being Sidectas (= Theodectas), Sipompus (= Theopompus), etc.

For the meaning of βραγός, see pp. 390 f. above.

26. (2004). Built into S.E. corner of Byzantine wall. Blue marble Long block with three wreaths in relief separated by raised bars. Bad lettering.



1. 'Ε(πι) [πα]τρων'(μου) [Σ]ωκράτου(ς). | Χαρμο|συνός| Αύγου|στιανού| σπον|τοφό|ρος.
2. ('Ε)[πὶ - - - πατρο](ν)όμου. | Αὐρή(λιος) | Αὐγουστι|ανός Χαρ|μο- συνο(ῦ) | σπονδο|φόρος.
3. Παιδίου - - - ? - - | Αὐρήλιος | Φιλοξενί|δας Χαρμο|συνού | σπονδο-| φόρος.

The σπονδοφόροι were attached to the colleges of ephors and νομοφύλακες, and their duties as 'libation-bearers' are clear from their name.¹ In the present case a father and two sons held the office, and were crowned, no doubt for their munificence in the performance of their functions. The Eponymus, Socrates, seems to be new.

The spelling σποντοφόρος is curious, and suggests that the confusion of sound between ντ and νδ (which are nearly always pronounced the same in Modern Greek) was beginning.

¹ See *S.M.C.* p. 14.

27. (2003). In same place. Three carved wreaths, ornate lettering, '025 h.



Ἐ(πὶ) Πρ(ατ)ολ[άου].

1. Εὐ(δ)αι|μοτέ|λ(ου)ς | τοῦ Εὐαμ(έ)|ρου.

2. - - λασ(ε)[ὺ]ς Εὐ[δ]αιμο|(τέ)λ[ο]υς.

3. Εὐ[δ]αιμο|τέλους | τοῦ (Εὐδαιμοτέλους).

The Eponymus may be P. Memmius Pratolaus, who appears in *C.I.G.* 1261, an inscription of the second century A.D.

Of the men, whose honours are here recorded, it would seem that 2 and 3 were brothers, and sons of 1. What office they held is uncertain, but from the likeness of this inscription to that last given, it could well be believed that they were *σπονδοφόροι*. The somewhat rare name *Εὐδαιμοτέλης* occurs in *S.M.C.* 207.

28. (2045). Theatre, in foundations of Byzantine wall. Bluish marble, '67 x '59. Letters '022 h.

ΝΟΜΟΦΥΛΑΚΕΣΕΠ	Νομοφύλακες ἐπ[ὶ]
ΩΝΟΣΩΝΠΡΕΣΒΥΣ	.. ωνος ὦν πρέσβυς
ΑΓΑΘΟΚΛΗΣΦΙΛΙΠΠΟ	Ἀγαθοκλῆς Φιλίππο[υ]
ΑΝΤΩΝΙΟΣΩΦΕΛΙΟΝ	Ἀντώνιος Ὀφελίου[ος]
5 ΖΕΥΞΙΠΠΟΣΤΥΝΔΑΡΟ	Ζεύξιππος Τυνδάρο[υς]
ΦΙΛΟΚΡΑΤΗΣΚΛΕΑΝΔΡΟ	Φιλοκράτης Κλεάνδρο(υ)
ΜΝΑΣΩΝΛΥΣΙΠΠΟΥ	Μνάσων Λυσίππου.

Antonius Ophelion (or son of Ophelion) and Zeuxippus, son of Tyndares, occur with other names in a list of *γέροντες* (?) *S.M.C.* 787.

There the name of the Eponymus is lost, here he might be Δίων, *C.I.G.* 1254. For the office of νομοφύλακες cf. *S.M.C.* p. 10.

29. (2054). From the gate of Byzantine wall. Blue marble, 28 × 22.

·Ι ΓΟΖ	- - βοα]γός ?
ΤΗΣΕΥΚ	- της Εύκ(λ) - -
ΕΥΔΑΜΟ	- - Εὐδάμο[υ]
·} ΤΟΒ	- - - τὸ β'
·ΟΒ ΒΟΛΓ	- - τὸ β' βοαγ[ός]
·ΚΖΝΟ	- - (ά)κωνο[ς]
ΚΙΝ'	- -

This seems to be part of a list of magistrates, but only the name Eudamus and the title βοαγός can be read. For the latter, see above pp. 390 f.

30. (2012). From Hagia Soteira Bluish marble, 27 × 23. Letters 02.

Α	- - α - -
ΝΟΣΘΕΟ	- - (ο)νος Θεο - -
ΙΜΟΣΙΟΤ	- - δ](η)μόσιο(ς)

Line 3 may refer to the office of δημόσιος, which is found in *S.M.C.* 208, 247, 275 and *C.I.G.* 1239, 1253 (cf. p. 611). The δημόσιος was not a kind of receiver and auctioneer like the *Publicus* at Rome, but rather a policeman or crier.

31. (2138). In foundations of Byzantine wall at E. end of Stoa.

Part of small column of purple-veined marble, inscribed face, $\cdot 52 \times \cdot 30$. Letters $\cdot 035$; ornate writing.

ΓΕΡΟΝΤΕΣ	Γέροντες
ΕΠΙΘΜΕΜΜΙΟΥ	ἐπὶ Π(οπλίου) Μεμμίου
ΠΡΑΤΟΛΑΔΕΞΤΡΟΥ	Πρατόλα Δέξστρου,
ΩΝΠΡΕΣΒΥΣ	ὦν πρέσβυς
ΣΕΚΟΥΝΔΟΣΓΑΙΟΥ	Σεκούνδος Γαίου
-----	-----

The Eponymus here, P. Memmius Pratolas Dexter, may be the same as Πό. Μέμμιος Πρατόλαος Δεξιμάχου in *C.I.G.* 1261. The Roman names borne by Greeks were probably not used in everyday life, and there is some inconsistency in their use in public documents; the identification in the present case is still rather uncertain. For the *γέροντες* cf. *S.M.C.* pp. 11–12.

GRAVE INSCRIPTIONS.

32. School House, Aphetou. $\cdot 35 \times \cdot 16$. Letters $\cdot 02$ h.

ΔΕΚΙΟΣΛΕΙΒΙΟΣΞΕΥΞΙΣ	Δέκιος Λείβιος Ξευξίς.
D·LEIVEI·D·LEIVEI SALVE	D. Leivei, D. Leivei, salve.

This grave-inscription is a curious mixture of Greek and Latin. The form Ξευξίς for Ζευξίς is unusual, but may be due to a mistake of the mason. The use of the nominative in Greek, beside the vocative in Latin, is also strange.

33. Kalagonia, near Sparta. $\cdot 48 \times \cdot 10$. Letters c. $\cdot 03$ h.

ΑΝΤΩΝΙΑ ΔΥΝΑΜΙ ΧΑΙΡΕ
 Ψ ΑΝΤΩΝΙΕ ΕΥΤΡΑΠΕΛΕ ΧΑΙΡΕ

Ἀντωνία Δύναμι, χαίρε.

Ἀντώνιε Εὐτράπελε, χαίρε.

The names Δύναμις and Εὐτράπελος are already known (cf. Pape-Bens. *s.vv.*), but not in Laconia. With Δύναμις may be compared such Laconian names as Ἐρπίς (= Ἐλπίς) (*Annali d. Inst.* 1861, p. 47) and Επίτευξις (Leake, *Morea*, III. No. 41).

34. *Ibidem*. Broken block of white marble. '21 × '18. Letters c. '025 h. The face is marked by two cross-lines. (From copy.)

ΖΑΛΗ ΧΑ	(? κ)αλη χα[ιρε
ΒΙΩCΑCΑ	βιώσασα
ΕΤΗ ΙC	ἔτη ι(ε)'
ΜΗΜΑC	μήνας (<i>vacat</i>)
5 ΗΜΕΡΑC	ἡμέρας (<i>vacat</i>)

- - vale . Vixisti annos XV, menses — , dies —.

In line 3, the second number must be meant for ε as σ' = 200 would be absurd ; the months and days lived seem to have been left out by mistake. The name might be Φιλοκάλη, or else καλή is an adjective and the name is lost : the reading is not quite certain.

35. House of Θεόδωρος Νεαύτης, E. of Magoula. Gable-topped slab of white marble. '30 × '22 × '20. Letters c. '03 h. (From copy.)

ΑΓΑCΙΟΝ	Ἀγάσιον	Agasium
ΧΑΙΡΕ	χαῖρε	vale,
ΕΤΗΒΙ	ἔτη βι-	annos vix-
ΩCΑCΑ	ώσασα	isti XLIV.
5 ΜΔ	μδ'.	

'Αγάσιον must be a woman's name ; for such neuter forms cf. note on page 468 above.

36. *Ibidem*. Bluish marble, '10 × '15. Letters '02 h.

ΙΟΥΛΙΑ Α	Ἰουλία Ἀ - -
ΠΑΡΘΕΝ	παρθέν[ε, χαῖρε ?]

Perhaps a grave-inscription.

VARIOUS.

37. (2133). On a long architrave block built into Byzantine wall, E. of Stoa. Length of block 1'30 ; of inscription '31. Letters, cut irregularly on the block, '02 h.

ΑΡΙCΤΟΤΕΛΟVC	Ἀριστοτέλους.
--------------	---------------

This inscription can hardly have had anything to do with the original building to which the architrave belonged, nor does it seem to be of the date of the Byzantine walls. Its object remains uncertain.

38. (2071). Theatre. On a small column of blue marble. Inscribed face $\cdot 35 \times \cdot 35$. Letters, carefully cut, $\cdot 06$ h.

Ε Ι Ν Ρ Φ
Β Ζ Κ Ξ Σ Χ
Γ Η Λ Ο Τ Ψ
Δ Θ Λ Π Υ Ω

This alphabet was probably meant for use in a school. The column was thrown in quite carelessly in the foundations of the late defence-works, so that its finding-place does not furnish any ground for connecting it with the Theatre.

39. From house of Νικόλαος Παναγιωτόπουλος, 'Οδὸς Λεωνίδου, Sparta: now in Museum. Slab of black stone, $\cdot 48 \times \cdot 37 \times \cdot 06$. Letters $\cdot 02$ high. The inscription is on a panel with ansate ends.

ΤΟΥΤΟCΟΙΝΑΟΣ	τοῦτό σοι ναὸς
ΚΑΛΕΙΤΑΙΤΟΥΤΟ	καλεῖται τοῦτό
CΟΙΜΥCΤΗΡΙΟΝ	σοι μυστήριον,
ΤΟΥΤΟΔΕΙΤΟΝ<	τοῦτο δεῖ τὸν
ΖΩΝΤΑΠΟΙΕΙΝΤΕ	ζῶντα ποιεῖν τέ-
ΛΟCΟΡΩΝΤΑΤΟΥ	λος ὀρῶντα τοῦ
ΒΙΟΥ	βίου.

Hoc tibi templum vocatur, hoc tibi mysterium, hoc decet vivum facere finem respicientem vitae.

The two lines have a trochaic rhythm. The inscription seems to be late, and in spite of the lack of Christian symbols, it may have come from a Church.

H. J. W. TILLYARD.

NOTE ON THE INSCRIPTIONS COPIED BY FOURMONT.

Along the Byzantine walls and near the Theatre a number of inscriptions came to light that had been read by Fourmont and published from his papers in Boeckh's *Corpus*.

The following have been traced :—

C.I.G. 1254. 'E rudibus turris ad partem meridionalem Spartae veteris sitae.' Found in the first tower of the Long Wall. The first line of the text no longer shows.

C.I.G. 1288. 'Spartae in muro meridionali. (In septentrionali vero ex alio apographo.)' Found near Theatre. Present state :

A.

B.

Ο -- ΟΝΛΙ
 ΣΙΟΣΕΠΑΓΑΘΟΥΝΕΙΚ////
 ΑΜΑΚΙΩΝ<ΦΙΛΕΡΩΤΙ-Κ
 ΤΟΚΤΑΒΙΟΣΑΓΑΘΙΑΣΥΠΤΙΒΚΛΑΥΛ

ΙΝΔΑΙ.

Υ

A. --- σιος Ἐπαγάθου Νεικ ---? [Δ] -

αμακίων (Δαμακίωνος), Φιλέρωτι κ(άσεν)

Γά(ιος) Τ. Ὀκτάβιος Ἀγαθίας ὑπ(ατικός?) Γα(ίου) Τιβ(ερίου) Κλαυ(δίου)---

B. *Non liquet*.

C.I.G. 1305. 'Spartae prope ecclesiam D. Nicolai.' Found in trench by the side of the stage-buildings of Theatre. Large architrave block now broken through. Present state (letters in Fourmont's copy, but now lost, are put in round brackets):

Α](ὑτ)οκράτωρ (Καῖσ)αρ Οὐεσπασ[ιανὸς Σε-
 βα](στ)ός, ἀρχιε(ρε)ὺς μέγιστος, δη[μαρχικῆς
 ἐ](ξ)ουσίας τὸ Θ, Αὐτοκράτωρ (τὸ Ι)[Θ],
 (ὑπα)τος τὸ Η, Λακεδαιμονί([ω]ν τῇ πό)[λει]

C.I.G. 1314. 'Spartae.' Found *ib.* Slab of bluish marble, .45 x .30. Above, a small wreath and two palm-branches, below, a palm-branch. Inscription complete, except for the last letter, which is half broken away, the corner of the slab having been lost.

C.I.G. 1326. 'Spartae prope turrin meridionalem.' Large base built into S. wall; letters .045 h. The stone has weathered slightly since copied by Fourmont. A letter has perished at the beginning of each of ll. 1-4, the ends of these lines are slightly worn, and two letters are lost at the end of l. 10.

C.I.G. 1333. 'Spartae ante Theatrum.' Found in trench by Theatre. Small cap or base of blue marble, .065 x .34. This now reads

ΡΤΥΝΙΩΝΔΙΑΧΟΝ
 ΕΑΤΑΣΠΡΟΞΕΝΟΝ

Boeckh gives at the beginning . . ΡΥ . . Υ κτλ. His last letter of l. 1 is whole, and in l. 2 he gives the form Ξ; otherwise the readings agree.

C.I.G. 1362. 'Spartae juxta Theatrum.' Found *ib.* Large block of blue marble, inscription bordered by an ornamental cutting. The ends of the lines are slightly more worn than appears from Fourmont's copy.

C.I.G. 1376. 'Spartae ante Theatrum.' Base 1'90 h., found in south end of trench by Theatre. In l. 2 the first two letters have vanished.

C.I.G. 1413. 'Spartae prope Theatrum.' Theatre, in foundations of Byzantine wall. Block of bluish marble, .86 × .53 × .41. Letters .04 h. In l. 1 the first two letters are now faint and half the first letter of l. 2 has gone; otherwise the readings agree.

C.I.G. 1417. 'Spartae juxta Theatrum.' Large block found in trench by Theatre. Variations of reading negligible.

C.I.G. 1491 (?). 'Στῶ Βαρσοβᾶ in D. Basilii Magni' (Locus est prope Spartam). Varsova is N.W. of Magoula. Fourmont's inscription reads

ΑΝΤΩΝΙ
ΒΙΚΤΩΡΕΙΝΕ
ΧΑΙΡΕ

The newly-found inscription came from Hagia Soteira, more than two miles from Varsova. It reads

ΑΝΤ
ΒΙΚΤ

The rest is broken away. In spite of the distance between the finding-places, the inscriptions may be the same.

Many of these inscriptions were found in the great trench by the Theatre, lying in disorder. It is likely that Fourmont, after copying the inscriptions, had this pit dug and buried them in it; it is also clear that no confirmation is gained from these re-discoveries for the current view that Fourmont purposely destroyed such remains as he found at Sparta. He evidently wrote down the texts with care, and they remain much as he found them; there are certainly in the Byzantine walls inscriptions that have been partially chiselled off, but none of these has been identified with any published by Fourmont, and it would be unfair on our present evidence to hold him responsible.

In Fourmont's own letters there is much talk of his doings at Sparta. His object was to find inscriptions, and he had no qualms about wrecking any building which might contain them, but he seems to have been jesting when he boasted of his wholesale destruction of the ancient city.

Quotations from the letters are given by Dodwell, *Tour through Greece*, ii. 405-408. Judging from these extracts alone a reader would certainly gather that Fourmont was little better than a madman with a mischievous taste for destruction, but the impartial selection of his letters published by H. Omont, *Missions Archéologiques Françaises aux XVII^e et XVIII^e Siècles*, i. 616 ff. does not support such a view. Fourmont was a serious student, and was recognised as such by Louis XV. and by the French Academy; the ruin of late walls was to his mind justified by the hope of finding classical inscriptions, and humorous overstatements of these acts of destruction in private letters ought not to be misconstrued against him. (Cf. Omont, *op. cit.* pp. 616, 617, 622, 625, 632.) In the hope of throwing light on some of these matters Mr. Hasluck and I looked through Fourmont's papers in the National Library at Paris in September, 1906. The most important letters

have already been published by Omont, *op. cit.*, and the remainder contain little or nothing that is new. Fourmont's letters are bound in the MSS. *Suppl. Gr.* 295-297; the letters relating to Sparta are in 295, pp. 1-322. There follow: pp. 323-330, an unsigned life of Fourmont; pp. 354-364, correspondence between Fourmont and Maurepas on the publication of his inscriptions; pp. 366 f., scheme of a book of travels in Greece; pp. 405-406, description of a Tomb at Sclavochori; pp. 525-529, description of Mistra; p. 533, of Maina; p. 542, Gythium; pp. 545-556, of Eurotas Valley, Sparta, Gythium, etc.; p. 600, on a Laconian Inscription; p. 609, on three inscriptions from the Amyclaeum.—*Suppl. Gr.* 301, *Papiers de Fourmont relatifs à ses voyages en Grèce et en Égypte*.—*Suppl. Gr.* 853, *Tabulae Geographicae ad M. Fourmont iter Graecum pertinentes*, 51 sheets all more or less torn; p. 25, Plan of Theatre at Sparta; 50? Mistra, no names given.—*Suppl. Gr.* 856, same title as 853, 118 sheets; p. 45, Sparta, pencil; p. 46, Eurotas valley, pencil; pp. 48-49 and 54,? view of Mistra; p. 95, Sparta, plan in pencil; p. 96, Pencil plan of Sparta like p. 45 (all these plans and views are very roughly drawn, and have little or no value of any kind); pp. 105-118, Greek costumes.—*Suppl. Gr.* 890, *Epistolae viginti a 1729-1730 ad iter Fourmontianū spectātes*.—*Suppl. Gr.* 892 contains a letter to Fourmont (these contain nothing of importance).—*Nouvelles Acquisitions*, 1892. *Voyage fait en Grèce par les ordres du Roy et sous les auspices de Mgr. le Comte de Maurepas par les Abbés Étienne et Claud-Louis Fourmont (1728-1730)*, written by Cl.-L. Fourmont, account of a journey in Greece, with a few plans. (Others intended for this book under *Fonds Français*, 22878, views of Megara, Argos, Sicyon, Carytena, Mycenae.) This meagre account, which has nothing to do with the greater work outlined by Fourmont himself (*Suppl. Gr.* 295, p. 336, mentioned above), was never published (Omont, *op. cit.* i. 661, n. 1).—*Nouv. Acquis.* 6555-6558 and 8944-8987. *Corresp. et papiers d'Étienne-Michel et Claud-Louis Fourmont*. Vol. iv. contains biographical notes on the Fourmonts.—8985 (fol. 86), *Extrait de la Relation du voyage littéraire que j'ai fait dans la Grèce par ordre du Roy pendant les années 1729, 1730*. None of these throws any light on Fourmont's acts at Sparta.

H. J. W. T.