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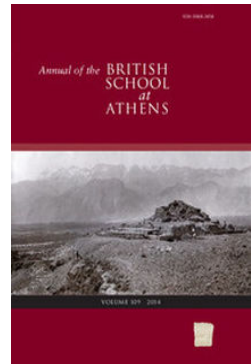
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I.—Excavations At Sparta, 1907: §10.—Inscriptions

Marcus Niebuhr Tod, H. J. W. Tillyard and A. M. Woodward

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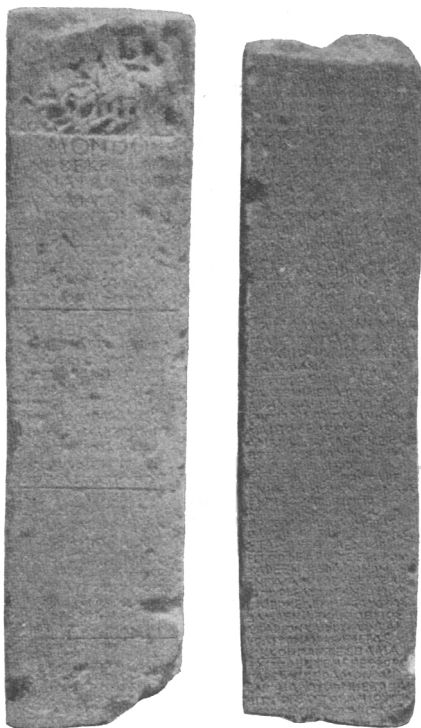
LACONIA.

I.—EXCAVATIONS AT SPARTA, 1907.

§ 10.—INSCRIPTIONS.¹

NEW PORTION OF THE DAMONON INSCRIPTION.

THE beginning of Damonon's votive slab, which was found by Leake in the Monastery of the Holy Forty (*Ἅγιοι Τεσσαράκοντα* or



¹ I wish to thank Mr. A. M. Woodward for a number of suggestions of which he has most generously allowed me to avail myself in the present article. Mr. Woodward had the advantage of visiting Sparta in the autumn of 1907, when he made several discoveries in connection with the inscriptions, which were then in the Museum. I have acknowledged his chief contributions as they occur.

Slab of whitish marble. 90 × 23 × 17 m. Broken above and below. Letters 0.11 m. Found in the foundations of a late Roman building on the Acropolis, in the ruins of the temple of Athena Chalkioikus.

(The numbering from the beginning of the whole inscription is added.)

ΔΟΛΙΥΟΙ		δολιχὸ[ν καὶ ἡο κέληξ μιᾶς]	
<u>ΑΜΕΡΑΣΒΑΜΑΕΝΙΚΟΝ</u>		ἀμέρας ἡαμᾶ ἐνίκων.	
ΚΑΙΠΑΡΠΑΡΟΝΙΑΕΝΙΚΕ		καὶ Παρπαρόνια ἐνίκη	
ΕΝΥΜΑΚΡΑΤΙΔΑΣΠΑΙΔΑΣ		Ἐνυμακρατίδας παίδας	45
ΣΤΑΔΙΟΝΚΑΙΔΙΑΥΛΟΝ	5	στ.ίδιον καὶ δίαυλον	
ΚΑΙΔΟΛΙΥΟΝΚΑΙΒΟΚΕ		καὶ δολιχὸν καὶ ἡο κέ[ληξ]	
ΜΙΑΣΑΜΕΡΑΣΒΑΜΑ		μιᾶς ἀμέρας ἡαμᾶ	
ΕΝΙΚΕ ΚΑΙΔΑΜΟΝΟΝ		ἐνίκη. καὶ Δαμώνων	
ΕΝΙΚΕΠΑΙΞΙΟΝΕΝ		ἐνίκη παῖς ἰὼν ἐν	50
ΓΑΙΑΛΟΥΟΣΤΑΔΙΟΝΚΑΙ	10	(Γα)ιαφόω στάδιον καὶ	
ΑΥΛΟΝ		δέ](α)υλον.	
ΑΙΔΑΜΟΝΟΝΕΝΙΚΕ		κ](α)ὶ Δαμώνων ἐνίκη	
ΠΑΙΞΙΟΝΛΙΘΕΒΙΑ		(π)αῖς ἰὼν Λιθήηια	
<u>ΣΤΑΔΙΟΝΚΑΙΔΙΑΥΛΟΝ</u>		στάδιον καὶ δίαυλον.	55
ΚΑΙΔΑΜΟΝΟΝΕΝΙΚΕ	15	καὶ Δαμώνων ἐνίκη	
ΠΑΙΞΙΟΝΜΑΛΕΑΤΕΙΑ		παῖς ἰὼν Μαλεείτεια	
<u>ΣΤΑΔΙΟΝΚΑΙΔΙΑΥΛΟΝ</u>		στάδιον καὶ δίαυλον.	
ΚΑΙΔΑΜΟΝΟΝΕΝΙΚΕ		καὶ Δαμώνων ἐνίκη	
ΠΑΙΞΙΟΝΛΙΘΕΒΙΑ		παῖς ἰὼν Λιθήηια	60
<u>ΣΤΑΔΙΟΝΚΑΙΔΙΑΥΛΟΝ</u>	20	στάδιον καὶ δίαυλον.	
ΚΑΙΔΑΜΟΝΟΝΕΝΙΚΕ		καὶ Δαμώνων ἐνίκη	
ΠΑΙΞΙΟΝΠΑΡΠΑΡΟΝΙΑ		παῖς ἰὼν Παρπαρόνια	
ΣΤΑΔΙΟΝΚΑΙΔΙΑΥΛΟΝ		στάδιον καὶ δίαυλον,	
<u>ΚΑΙΑΘΑΝΑΙΑΣΤΑΔΙΟΝ</u>		καὶ Ἀθάναια στάδιον.	65
ΒΥΡΟΔΕΕΥΕΜΕΝΕΕΦΟΡΟ	25	ἡυπὸ δὲ Ἐχεμένη ἔφορο[ν]	
ΤΑΔΕΕΝΙΚΕΔΑΜΟΝΟΝ		τάδε ἐνίκη Δαμώνων,	
ΑΘΑΝΑΙΑΕΝΒΕΒΟΘΑΙΣ		Ἀθάναια ἐνηβώηαις	
ΒΗΡΡΟΙΣΑΥΤΟΣΑΝΙΟΥΙΟΝ		ἡίπποις αὐτὸς ἀνιοχίων	
ΚΑΙΒΟΚΕΛΕΧΜΙΑΣ		καὶ ἡο κέληξ μιᾶς	70

ΑΜΕΡΑΣΘΑΜΑΕΝΙΚΕΚΑΙ	30	ἀμέρας χαμᾶ ἐνίκη, καὶ	
ΒΟΒΥΙΟΣΞΤΑΔΙΟΝΘΑΜΑ		ho huιὸς στάδιον χαμᾶ	
ΕΝΙΚΕ ΒΥΡΟΔΕ		ἐνίκη. huπὸ δὲ	
ΕΥΙΠΡΟΝΕΦΟΡΟΝΤΑΔΕ		Εὐίππον ἔφορον τάδε	
ΕΝΙΚΕΔΑΜΟΝΟΝΑΘΑΝΑΙΑ		ἐνίκη Δαμώνων, Ἀθάναια	75
ΕΝΒΕΒΟΒΑΙΣΒΙΠΡΟΙΣ	35	ἐνηηβώχαις hίπποις	
ΑΥΤΟΣΑΝΙΟΨΙΟΝΚΑΙ		αὐτὸς ἀνιοχίων καὶ	
ΒΟΚΕΛΕΧΜΙΑΣΑΜΕΡΑΣ		ho κέληξ μιᾶς ἀμέρας	
ΘΑΜΑΕΝΙΚΕΚΑΙΒΟΒΥΙΟΣ		χαμᾶ ἐνίκη, καὶ ho huιὸς	
ΞΤΑΔΙΟΝΘΑΜΑΕΝΙΚΕ		στάδιον χαμᾶ ἐνίκη.	80
ΒΥΡΟΔΕΑΡΙΣΤΕΕΦΟΡΟΝ	40	huπὸ δὲ Ἀριστῆ ἔφορον	
ΤΑΔΕΕΝΙΚΕΔΑΜΟΝΟΝ		τάδε ἐνίκη Δαμώνων,	
ΕΝΓΑΙΑΛΟΥΘΕΝΒΕΒΟΒΑΙΣ		ἐν Γαιαφόχῳ ἐνηηβώχαις	
ΙΠΡΟΙΣΑΥΤΟΣΑΝΙΟΨΙΟΝ		h]ίπποις αὐτὸς ἀνιοχίων	
ΑΙΒΟΚΕΛΕΧΜΙΑΣΑΜΕΡΑΣ		κ]αὶ ho κέληξ μιᾶς ἀμέρας	85
ΑΜΑΕΝΙΚΕΚΑΙΒΟΒΥΙΟΣ	45	h]αμᾶ ἐνίκη, καὶ ho huιὸς	
ΞΤΑΔΙΟΝΚΑΙΔΙΑΥΛΟΝΚΑΙ		στάδιον καὶ δίαυλον καὶ	
ΘΟΛΙΨΟΝΜΙΑΣΑΜΕΡΑΣ		δολιχὸν μιᾶς ἀμέρας	
ΕΝΙΚΟΝΡΑΝΤΕΣΘΑΜΑ		ἐνίκων πάντες χαμᾶ.	
ΒΥΡΟΔΕΕΨΕΜΕΝΕΕΦΟΡΟΝ		huπὸ δὲ Ἐχεμένη ἔφορον	90
ΤΑΔΕΕΝΙΚΕΔΑΜΟΝΟΝ	50	τάδε ἐνίκη Δαμώνων,	
ΕΝΓΑΙΑΛΟΥΘΕΝΒΕΒΟΒΑΙΣ		ἐν Γαιαφόχῳ ἐνηηβώχαις	
ΞΙΠΡΟΙΣΑΥΤΟΣΑΝΙΟΨΙΟΝ		(h)ίπποις αὐτὸς ἀνιοχίων,	
ΑΨΠΟΠΥΙΟΣΞΤΑΔΙΟΝΚΑ		κ](αὶ h)ο (h)υιὸς στάδιον κ(α)[ι - -	

Although the new portion does not make an exact fit with the bottom of the old stone, yet from the shape of the ends it can hardly be doubted that they must have gone quite close together. Lines 35–38 may be restored as follows :—

τάδε ἐνίκαhe Ἐνυμα(κ)[ρατίδ-	35
ας] (π)ῤατ[ος π]αι(δ)ῶν· δο(λ)[ιχὸν	
Διθη]hia καὶ κέληξ μι(ᾶ)[ς	
ἀμέρ]as ha(μ)[ᾶ] ἐν[ίκω](v).	38

The following restoration of the broken part between the old and the new stones is due to Mr. Woodward.

It must first be remarked that the shape of the broken ends of the stones requires us to supply at least one line between l. 40, the last line on the old stone, and the first line on the new stone, which will therefore be l. 42.

[For lines 39 and 40 we have little to help us to a restoration: the letters still visible on the stone are only Ν under ΒΑ of *ἡαμᾶ*, and traces of a curved letter, either Β Δ ⊗ or Ρ before it, separated by one letter now undecipherable. This led to Fick's conjecture *ἐνηβῶντι ἡίππωι*: to retain these letters in this order, I would suggest [*καὶ ἐφη*](β)[ὦ]ν, the present participle of *ἐφηβᾶν*, 'to be an *ἐφηβος*': it is not possible that *ἐνηβῶντι ἡίππωι* could stand here, as the passage alludes to victories in foot races, and further, when a victory won by the *κέληξ* is mentioned, there is no allusion to the age of the horse in any other case. *Ἐφηβῶν* also gains point from the use of *παῖδας* and *παῖς ἰών* below. Then, to retain the conjecture of Dressel-Milchhöfer for line 40, *Ἄριοντίας*, the space between *ἐφηβῶν* and *ἐν Ἄριοντίας* will exactly be filled by the name *Ἐνυμακρατίδας*; to complete line 40 I suggest *ἐνίκη*, and for the missing line *στάδιον καὶ δίαυλον καὶ*, which gives uninterrupted sense, and supplies a line of required length for the gap which exists between the two stones. The repetition *ἐνίκη . . . ἐνίκων* is no obstacle to this restoration: the grammatical standard throughout the inscription is not high, and we have a similar repetition of *ἐνίκη*, *ἐνίκων* below in lines 45 and 48 (86-89). This restoration does not claim to be certain, but it employs the letters seen at any time in lines 39 and 40, and supplies a line to fill the gap between the two stones.

The restored text will now read:—

<i>τάδε ἐνίκαθε Ἐνυμα(κ)[ρατίδ-</i>	35
<i>ας] (π)ρᾶτ[ος π]αι(δ)ῶν δο(λ)[ιχὸν</i>	
<i>Λιθί]ῃα καὶ κέληξ μι(ᾶ)[ς</i>	
<i>ἄμερ]ας ἡα(μ)[ᾶ] ἐν[ίκω](ν).</i>	
<i>καὶ ἐφη](β)[ὦ]ν [Ἐνυμακρατί-</i>	
<i>δας ἐν Ἄ](ρι)ου(τ)[ί](α)[ς ἐνίκη</i>	40
<i>[στάδιον καὶ δίαυλον καὶ]</i>	
<i>δολιχὸ(ν) [καὶ ἡο κέληξ μιᾶς</i>	
<i>κ.τ.λ.</i>	

A.M.W.]

From the occurrence of Enymacratidas, evidently Damonon's son, later in the inscription, there can be little doubt about supplying the name here. Thus the theory of the woman falls to the ground. It is of course possible that more lines have been lost, but the restoration above gives a satisfactory sense.

Πρῶτος παιδῶν probably means that Enymacratidas was the first boy to win such a series of victories. This view seems likelier than to take the phrase as a variant of the title *πρατοπάμπαις* in the Orthia inscriptions.

It will now be convenient to give a summary of the whole inscription :—

- 1-5. Metrical dedication.
- 6-34. Damonon's victories in chariot-races.
- 35-49. Victories of Enymacratidas, son of Damonon.
- 49-65. Victories of Damonon as a boy.
- 66-end. Victories of Damonon and Enymacratidas at the same contests.

As to the games where these victories were gained a good deal can be said, though many points remain uncertain :—

1. Ἐν Γαῖαφόχῳ. (*a*) Damonon won four times in the chariot-race, l. 9. It is probable that lines 83, 92 do not refer to fresh victories, but only add extra details. (*b*) Damonon, as a boy, won the Stadium-race and Double-course, l. 50. (*c*) His son won Stadium, Diaulos, and the Long Race, l. 86, (*d*) also the Stadium (and other events?), l. 94. (*e*) A horse-race, l. 85. It is not stated that either of them rode the winning horse. He may have been owned by the family and ridden by a hired jockey.

The contest was held in honour of Poseidon, as we gather from Pausanias.¹

2. Ἀθάναια. (*a*) Damonon won four chariot-races, l. 10 (two of these with young mares, ll. 68, 75, ἐνηβώχαις ἵπποις). (*b*) Damonon as a boy won the Stadium-race, l. 65. (*c*) His son won the Stadium race twice, ll. 72, 80. (*d*) A horse-race twice, ll. 70, 78.

¹ Paus. iii. 20. 2. For the meaning of Γαῖαφοχος cf. Roberts, *op. cit.* n. 264. Γαῖαφοχος is of course genitive.

The reference can hardly be to the Panathenaic games. These were thronged by the best athletes from all Greece and one family could scarcely have gained so many victories in face of such severe competition; moreover the rest of the games here mentioned seem to be Laconian (with two exceptions) and it would be far-fetched without the mention of Athens to suppose a reference to the Panathenaic games in this one case;¹ and we should expect Παναθήναια.

3. Ἐλευθύνια. Damonon won four times with his chariot, l. 11, and again four times, l. 31. Here eight victories seem to be meant. In the first four Damonon drove his own team (of full grown horses),² in the others he drove ἐνηβώηαι ἵπποι.

This contest was in honour of Eleusinian Demeter, whose sanctuary, according to Pausanias, was near Taygetus.³

4. Πηλοίδαία Ἡέλει. Damonon won seven chariot-races, and seven horse-races, l. 12. [Since *ἡαμᾶ* seems to mean that every time the chariot won the horse also won.—A.M.W.]

5. Πηλοίδαία Θευρίαίαι. Damonon won eight chariot-races, l. 18.

On these games, in honour of Poseidon, cf. Roberts *l.c.* The places are Helos near the Eurotas mouth and Thuria in Messenia.

6. Ἐν Ἀριοντίας. Damonon won eight chariot-races and eight horse-races, l. 24. Enymacratidas won the Stadium, Diaulos, Long Race, and horse-race, ll. 39 ff. It is uncertain where this contest was held.⁴

7. Παρπαρόνια. (a) Damonon as a boy won the Stadium and Diaulos, l. 62. (b) Enymacratidas won the boys' Stadium, the Diaulos, and the Long Race. The horse-race was won at this same meeting, ll. 44-48.

The Parparonia may have been held in Argolis, as the following passages suggest: Hesychius. Πάρπαρος· ἐν ᾧ ἀγῶν ἤγετο καὶ χοροὶ ἕσταντο, and Pliny (iv. 5 (9). 17) *Montes* (sc. *Argolidis*) *Artemius*, *Apesantus*, *Asterion*, *Parparus*. In whose honour they were held is uncertain.

¹ The finding of a Panathenaic vase on the site (cf. p. 150) can hardly affect the conclusion here drawn.

² This is no doubt the meaning of τᾶι ἀντῶ (=ἐυντοῦ) τεθρίπποι; cf. Roberts, *l.c.*

³ Paus. iii. 20. 5.

⁴ Cf. Roberts, *ibid.*

8. *Λιθήνια*. Damonon, as a boy, won the Stadium twice, and the Diaulus twice, ll. 53, 59. Enymacratidas won the Long Race and horse-race, ll. 35 ff.

The Lithesia were no doubt held in honour of Apollo Lithesius, who seems to have been worshipped on Cape Malea.¹

9. *Μαλεάτεια*. Damonon as a boy won the Stadium and Diaulos, l. 56.

Although it would be most natural to refer this contest to Cape Malea there seem to be good grounds for understanding it otherwise. Two inscriptions, one from Prasiae,² the other from Selinus³ in Laconia, mention a deity Maleates. These places, supposed to be represented by the modern villages of Leonidi and Cosma, are nowhere near Malea. It is therefore most likely that these games were held in E. Laconia, in honour of Maleates. Whether he was in any way connected with Malea is uncertain. Maleates was an ancient deity of the lower world, worshipped at Epidaurus, in Attica, and elsewhere; afterwards he seems to have been expelled by the cult of Apollo, or identified with him.⁴

The dialect of the inscription shows the usual features of fifth century Doric: the use of h for intervocalic σ is seen, e.g. in *ἐνηβώχαις* = *ἐνηβώσαις*, from *ἐνηβάω*.⁵ The form *ἰών* from *εἰμί* seems to be new to Laconia.⁶

The Date of the Inscription.

On epigraphical grounds we find that our stone is later than the Bronze Serpent inscription,⁷ which has ΑΡ, and probably later than the Laconian dedication at Olympia,⁸ which has Ξ and may belong to 464 B.C. On the other hand the lettering is more ancient than the inscription from Tegea *I.G.A.* 69, which has (if Fourmont's copy can be

¹ Steph. Byz. *Λιθήσιος*. δ' Ἀπόλλων ἐν τῷ Μαλέῳ (λίθῳ) προσιδρυμένος ἐκεῖ. From this S. Wide (*Lak. Kultur*, 71) gathers that A. Lithesius had a shrine on Malea, but other views are held: cf. Roscher, *Lex. s.v.* 'Lithesios.' The matter is really uncertain.

² Wide, *op. cit.* 71; *B.C.H.* i. 357. ³ Wide, 70; *B.C.H. ibid.*

⁴ Cf. Wide, *op. cit.* 91; Roscher, *s.v.* 'Maleatas.' [Pausanias mentions a shrine or altar of Apollo Maleates at Sparta (iii. 12. 8). He is also known at Troezen (*I.G.* iv. 950, l. 31).—A.M.W.]

⁵ On these words cf. Roberts' note, *op. cit.* p. 265. Pausanias (vi. 2. 2) says that 'foals' were not entered at Olympia until 384. But the text is rather uncertain (cf. Frazer's note *ad loc.*), and of course they might have run in races elsewhere in Greece long before that date.

⁶ Ahrens, *Dial. Dor.* 323, has only ἔων and ἔων in pres. part. [Other forms of this participle ἰών from εἰμί are given by van Herwerden (*Lexicon, s.v.* εἰμί). He quotes ἰόντας, etc., from Orchomenos, but nothing parallel from Laconia.—A.M.W.]

⁷ *I.G.A.* 70.

⁸ *I.G.A.* 75. Made during Helot Revolt of 464 ff.

trusted) ΠΝΔ, and which is older than 416 B.C. The closest likeness to our inscription is seen in the grave of a warrior slain at Mantinea (*I.G.A. add. 77 b*: date thus c. 418), and in the manumission stone, *B.M.I. cxxxix*.¹ The latter probably dates before 431, as will be seen below.

On the historical side the evidence is very scanty. Three Ephors occur in the inscription, and as none of them are found in Xenophon's list for the years 431-404,² it is clear at the outset that the stone must date before or after the Peloponnesian war. Nothing seems to be known of Echemenes and Euippus; an Aristeus is mentioned in Thucydides³ as a Spartan noble sent to Brasidas in 423, and an Aristeus occurs in the manumission document *I.G.A. 83* as Ephor, but to identify our Aristeus with both these men would be rash. It is by no means certain that the Ephor in the manumission deed is a Spartan magistrate and not a temple official.⁴ Again, the lettering of the manumission *B.M.I. cxxxix* is certainly earlier than that of *I.G.A. 83*, and as neither of the Ephors appears in Xenophon's list it would be most natural to put the former *before* 431, and the ephorate of Aristeus after 404. Thus, as our inscription has much the same lettering as *B.M.I. cxxxix*, we can hardly identify our Aristeus with an Ephor who held office after 404; on the other hand our Ephor may quite well have been the envoy to Brasidas. If the present stone related to victories won not long before 431, there is no reason why it should not have substantially the same alphabet as we find in 418.

The fact that Damonon and his son won long as well as short foot-races, points to a fairly early date before very special training had come in. This was introduced by the runner Dromeus, whose date is probably the middle of the fifth century. Consequently our inscription would belong rather to the middle than to the end of that century.

FROM THE SANCTUARY OF ARTEMIS ORTHIA.

The first year's trials showed that a great many inscriptions had been built into the north-east part of the foundations of the platform of the Roman theatre. This part of the masonry was not touched in the second season, so that the stones now to be described were all found loose in the

¹ Cf. Roberts, *op. cit.* No. 265 *a*. The other manumission documents, *ibid. b, c, d*, are later.

² Xen. *Hell.* ii. 3. 10.

³ Thuc. iv. 132.

⁴ Cf. Roberts, *ibid.*

earth, and their small number, compared with the first year's harvest, does not lessen the likelihood, or certainty, of unearthing far greater riches when the most hopeful point of the ruins is reached.

As before, nearly all the inscriptions relate to the Boys' Contest, and seem on the whole to bear out the views taken about it. It is now clear from 57¹ (2501), that a boy could win the *Μοα*, *Κελοα*, and *Kattheratorin* in the same year. The mention of *δρεπάνη* in 63 (2507) strengthens the theory that the prize was a sickle. The musical nature of the match is shown by the use of *ὑμνοτό(κ)[ον?]* and *εὐφθο(γ)[γον?]* in 50 (2492). *Πρατοπάνπαις* in 56 (2562) is a variant from *πρατόπαις* and *πρατοπαμπαίδων*, but does not help to show their exact meaning. From 63 (2507), l. 5, it may be gathered that the winner was crowned with bay, besides getting a sickle. A new formula for the Deputy-patronomus is seen in 53 (2500). One or two Eponymi are found who were not known before.

49. (2489). Front of top of slab with carved pediment: bluish marble, '17 × '11 × '04. Letters '02 h.

ΑΓΑΕ
ΤΥΧ

'Αγα(θ)[ῆ] | τύχ[η].

50. (2492). Slab '12 × '09 × '08. Letters '01 h.

ΕΥΦΘΟ,	
ΥΜΝΟΤΟΚ	
ΑΜΒΡΟΤΟΙ	
ΓΑΡΥΝΟΙ	
5 ΓΛΥΠΤΟΝ	
ΣΥ	

This is clearly a metrical dedication relating to some musical contest (cf. *B.S.A.* xii. p. 361, n. 5), but a restoration is hardly to be attempted: we can trace l. 1 *εὐφθο(γ)[γον?]* - -, l. 2 *ὑμνοτό(κ)[ον?]* - -, a poetical epithet of a musician,² l. 3 *ἄμβροτο(ν)* - -, l. 4 doubtful, l. 5 *γλυπτ(ό)ν*.

¹ The numbering in each group of inscriptions is carried on from the last year's article. All measurements are given in metres.

² [A late word used by Nonnus, D. 26. 204.—A.M.W.]

51. (2493). In front of Temple: in whitish marble, '25 × '26 × '03. Letters '03 h. Lower end of socket for sickle.

IC	
.NAPT	- - - ἀνέθηκε]ν Ἄρτ[έμιδι
ΞΕΙΑ	'Ορ](θ)εία.

52. (2497). In the earth: front of top of gable-topped slab: greyish marble, '16 × '15 × '04. Letters '015.

ΑΓΑΘΗ ΤΥΧ' Ἄγαθῆ τύχ[η].

53. (2500). S.W. of Temple: blue marble, '26 × '09 × '08. Letters '02 h. Trace of socket.

ΤΡΟΝΟΜΩΣΕΦΛΥΚΟΥΡΓΩ	ἐπὶ πα]τρονόμω Σέω Λυκούργω
ΕΤΙΜΕΛΟΥΜΕΝΩΤΑΡΠΑΤΡΟΝ	ἐπιμελουμένω τᾶρ πατρον-
ΤΜΕΜΠΡΑΤΟΛ	[ομίαρ] (Π.) Μεμ. Πρ(ατολ)[ύω] - - -

Lycurgus is no doubt the Eponymus of *C.I.G.* 1244 and *S.M.C.* 215: he would belong to the Antonine age. Pratolaus may be the same as the P. M. Pratolaus, Deximachi f, in *C.I.G.* 1261, where he is Eponymus. For the Deputy-patronomus cf. *B.S.A.* xii. 371.

[In line 1 we probably have in Σέω a genitive of the Grecized Seius. —A. M. W.]

54. (2499). Probably built into Roman masonry: grey marble, '08 × '07 × '03. Letters '01 h. Very bad late lettering.

HN	- - - ? τὸ παιδικὸ]ν μῶ[αν
NMΩ	'Αρτ]έμιτι [Ἄρθεία
ΕΜΙΤΙ	[ἀνέθηκεν].

55. (2521). In arena: greyish marble, '13 × '13 × '025. Letters '02 h.

ΚΚΙΧΙΔΔ	- - - - [Βοαγὸς
ΩΝΕΠΙΓ	μι]κκιχιδδ(σ)[μέ-
ΑΜΩΜΑ	ν](ω)ν ἐπὶ (π)[ατρο-
ΚΡΑΤΗ	ν](ό)μω Μ. Α(ύ)[ρ(ηλίω)
	Πασ](ι)κράτη[ρ ? - -

[Antonine Age.—A. M. W.]

56. (2562). Roman pavement before Temple: gable-topped slab of limestone, 40 × 28 m. Back left rough. Letters 0175-02 high, with florid apices. Socket for sickle.

ΗΡΑΚΑΙΔΑΣΠΑ	Ἡρακ(λ)ίδας Πα-
ΚΩΝΙΟΥΔΑΜΟ	κωνίου Δαμο-
ΚΡΑΤΙΚΑΣΕΝΠΡΑ	κράτι κάσεν πρα-
ΤΟΠΑΝΠΑΙΣΕΠΙ	τοπάνπαις ἐπὶ
ΜΝΑΣΙΣΤΡΑΤΟΥΝΙ	Μνασιστράτου νι-
ΚΑ ΣΑΣΤΟ	κάσας τὸ
ΑΙΔΙ	π](α)ιδι-
ΧΟΝ	(χ)ὸν - - -

The Eponymus seems to be new.

[For κάσεν and πρατοπάνπαις cf. *B.S.A.* xii. 388, 390. The form *πρατοπάνπαις* with ν instead of μ is unknown elsewhere.—A.M.W.]

57. (2501). In earth near Temple: bluish marble, 375 × 37 × 05. Broken through; socket for sickle and trace of carving.

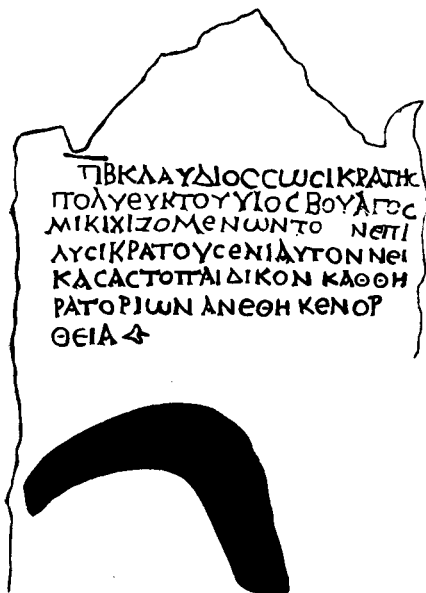


[Ἀγαθῇ τύχῃ]η·
 [N](ει)κηφόρορ
 (Στ)εφάνω, συνέ-
 φηβορ Πομ.
 [Ἀρ](ι)στοτέληρ τῶ Μηνοφά-
 [νη]ρ, ἐπὶ πατρονόμω Κλ.
 [Ἀβ](α)σκάντω νεικάρ κασση-
 ρατόριν, μῶαν, κελοίαν, Ἄρ-
 τέμιτι Βωρθέα ἀνέσηκεν.

The name of Ἀβάσκαντος is known at Sparta *C.I.G.* 1306 (where it is spelt with a double σ). This belongs to the end of Trajan's reign, and if the present Abascantus is the same, our stone would be Hadrianic.

[The elaborate archaisms, resembling e.g. *S.M.C.* 219, 220, suggest a date nearer the end than the beginning of the second century. Abascantus might thus be grandson of the man in *C.I.G.* 1306.—A. M. W.]

58. (2510). Near Temple: gable-topped slab of whitish marble, 51 × 27 × 05. Letters 013 h. Socket for sickle.



Τιβ. Κλαύδιος Σωσικράτης
Πολνεύκτου υἱός, βουαγός
μικιχιζομένων τὸν ἐπὶ
Λυσικράτους ἐνιαυτὸν νει-
5 κάσας τὸ παιδικὸν καθθη-
ρατόριων ἀνέθηκεν Ὀρ-
θεία.

The rare form **Θ** for **Ε** occurs also in *S.M.C.* 380.

The Eponymus is no doubt the bearer of that office in *S.M.C.* 718.

[C. Julius Lysicrates: see *B.S.A.* xii. p. 359. *Καθηρατόριων*: the -*ων* ending is without parallel; the *ω* is probably a mistake for *ο*.—A. M. W.]

59. (2517). In earth inside Pier VII.: whitish marble, 26 × 12 × 045. Letters 02 h.

ΜΝΑΣ
ΚΑΛΛΙΚ,
ΒΟΥΛΓΟΣ
ΚΙΧΙΖΟ
ΙΟΥΛΙΩ
ΝΕΙΚΑΑ
ΑΡΤΕΙ

Μνασ[ικράτηρ ?
Καλλικ(ρ)[άτεορ ?
βουαγ(δ)[ρ μι-
κιχιζο[μένων ἐπὶ
5 Ἰουλίω - - -
νεικάα[ρ - -
'Αρτέ(μ)[ιτι Βορθέα.

As there is no trace of the socket remaining and no indication of the length of most of the lines an exact restoration is impossible. Probably lines 1-3 adjoining the blade of the sickle were shorter than 4-7. The

winner may be *Μνάσων*, or *Μνασίστρατος*, or *Μνασικράτης*, all three names being known at Sparta (*S.M.C.* 207, etc).

60. (2519). In Arena: red marble, 19 × 18 × 05. Letters 015 h. Tenon at bottom and trace of socket.

Α ΣΑΤΙΔΙ
 ΚΛΕΑΝΔΡΟΥ
 ΚΝΙΚΑΣΤΟ
 ΠΑΙΔΙΧΟΝ
 ΚΕΛΟΙΑΝ Μ
 ΧΙΖΟΜΕΝ(Ο)
 ΑΡΤΕΜΙΤ

? .. *Αλ](κασ)-
 (το)ς *Αγιδι
 Κλεάνδρου
 κά(σεν), νικά(α)ς τὸ
 5 παιδιχόν
 κελοίαν μ(ικ)[ι-
 χιζόμεν(ο)[ς
 Ἀρτέμιτ[ι Ὀρθεία.

The name in ll. 1, 2 is a safe restoration. In l. 4 -a- or perhaps -ασ- must have been left out by mistake. Lines 2-5 are whole: the following lines were longer, and from the shape of the stone there would, I think, have been just room for the word *Ὀρθεία* at the end. The date may have stood at the beginning. Κ for κάσεν, though common in other classes of inscriptions, has not occurred before in the present series.

61. (2566). Arena in front of Temple, in the layer of sand. Its position so low down is quite exceptional and must be due to some local disturbance of the stratification. Black-veined white marble, broken all round. Letters 018 h.

Ν ΟΡΑΝΔΡΟΝΙ
 ΟΡΜΙΚΙΧΙΔ
 ΨΝΕΠΙΤΑ
 ΨΣΕΚΣΤΩ
 ΙΑΣΙΚΡΑΤΗΡ
 ΑΣΧΗΡΑΤΣ
 ΙΙ Π

-ορ Ἀνδρονί[κου
 βοαγ]ὸρ μικιχιδ[δο-
 μένων ἐπὶ πα[τρο-
 νόμ]ω Σέκστω [Πομπηί-
 5 ω Ὀ(ν)ασικράτηρ [νικά-
 αρ [κ](α)σσηρατ(ό)[ριν
 Ἀρτέ](μιτι Β)[ορθεία.

For the unusual form of the genitive *Ὀνασικράτηρ* cf. Nos. 55 and 57 and *B.S.A.* xii. p. 365, No. 12.

[In line 1 *Ἀνδρονίκου* may be safely restored, but we have no clue for restoring the name of his son. The Patronomus in lines 4 and 5 is very likely S. Pompeius Onasicrates, who, though unknown as a holder of that office, is known from Le Bas-Foucart 168 b as *ἀγορανόμος*, and from *C.I.G.*

1357 as High-priest of the 'Sebasti': in *S.M.C.* 243 he is honoured with a statue. These inscriptions agree with the archaisms of the present inscription in fixing his date, in all probability, in the reign of Marcus Aurelius.—A. M. W.]

62. (2561). Face downwards on Roman pavement before Temple, E.: gable-topped slab, complete with tenon below. Size .36 × .25 × .04. Letters .025 h.

ΦΙΛΟΣΤΡΑΤΟΣΠ	Φιλόστρατος Π-
ΑΣΙΚΛΕΟΣΝΙΚΑΣΑΣ	ασικλέος νικάσας
ΤΟΠΑΙΔΙΧΟΝΜΩΑΝ	τὸ παιδιχὸν μῶαν
ΟΡΘΕΙΑ	Ὀρθεία.

This stone to judge from its appearance might belong to the first century B.C., but the victor cannot be identified with certainty.

INSCRIPTIONS FROM VARIOUS SITES.

40.¹ (2537). Round building: bluish marble, .27 × .31 × .09. Letters .025 h. Complete above and on r.

ΛΙΚΡΑΤΟΥΣΓΕΡΟΝ	-- Κα](λ)λικράτους γέρον-
ΙΣ·ΚΑΙΠΡΕΣΒΥΣ	τος] -- ις καὶ πρέσβυς
ΤΟΝΕΠΙΑΓΙΔΟΣ	--- τὸν ἐπὶ Ἄγιδος
ΞΑΣΔΕΚΑΙΤΑΣ	ἐνιαυτὸν] -- ξας δὲ καὶ τὰς
ΠΑΣΑΣ	5 --- πάσας.

Agis is Eponymus in *C.I.G.* 1249, ii. 13, 1266. For the phrase with *ἐνιαυτὸν* cf. 58. (2510), p. 186. It would seem that a good many letters are lost in every line. The inscription apparently gives the career of a magistrate, *πάσας* agreeing with a word like *ἀρχάς*. Perhaps *πρέσβυς* [*συναρχίας*] is to be restored in line 2.

41. (2511). Fragment of base of bluish marble, .56 × .33 × .51. Letters .05 h. Built into the wall of the ruined Church of S. George, above the Castania road near Sparta.

¹ The numbering is carried on from *B.S.A.* xii. 476.

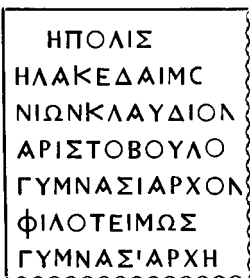
	Κ/	κ(λ) - -
	ΒΟΑΙ	βοα(γ)[ὸς - -
	ΤΑΣΚ/	τὰς κ - - -
	ΤΑΤΟΣΕΙ	τατος ἐ(π)[ὶ - - ?
5	ΤΑΣΕΓ	5 . . . τας ἐ(π)[ὶ - -
	ΟΙΑΣ	εὐν](ο)ίας - -
	ΕΝ	ἔ(ν)[εκα].

No doubt the base of an honorary statue; a superlative may have stood in l. 4. At the end the common formula may be filled in.

42. (2559). Part of a sepulchral slab, found by the house of Psychogiou, near the Magoula road.

	ΦΙΛΟ ΑΧΑ ΕΤΗ -	Φιλο[νίκ- α χα[ῖρε ἔτη [βιώ- σα](σ)[α - - -
---	-------------------------	--

43. Sparta Museum (No. 847), from house of Ἰωάννης Φικιώρης, Ὀδὸς Εὐαγγελισμοῦ. Base of bluish marble, 32 × 42 × 19. Letters 04 h. Stone unbroken above and on left side.

5		Ἡ πόλις ἡ Λακεδαιμ(ο)- νίων Κλαύδιον Ἀριστόβουλο[v] γυμνασίαρχον 5 φιλοτείμωσ γυμνασ(ι)αρχή- [σαντα] - -
---	---	---

This is no doubt the Tib. Cl. Aristobulus, Eponymus in *S.M.C.* 627 and 204, who lived in Hadrian's time.

The office of Gymnasiarch was of the nature of a public burden¹; but the title of perpetual gymnasiarch was purely honorary.²

¹ Cf. Boeckh, *C.I.G.* i. p. 611.

² *S.M.C.* Introd. § 18.

44. Sparta Museum (No. 863). Found at Φρέγγα (Epidaurus Limera). Grave-slab of bluish marble, .19 × .20 × .06. On the front, a man wearing a toga ; on the back, a gorgon's head. Very poor work. Inscription above. Letters .015 h.

ΑΓΛΘΟΚΛΗΧΑ: 'Αγαθοκλή, χαίρε.
PE

45. Sparta Museum (No. 848). Finding-place unknown. Greyish marble, .33 × .28 × .15. Letters .05 h.

ΑΑΥΡΖΙ Μ(ἄρκος) Αὐρ(ήλιος) Ζ(η) - -
ΑΘΗΝΑ ('Α)θην(α) - -

It is uncertain whether this was a dedication, or part of a list of names.

46. Sparta Museum (No. 858). Round plate of greyish marble : diam. .28, thickness .03 : on the back, a Byzantine carving, representing an eagle holding a hare ; the plate was cut regardless of the inscription on the other side. Letters .025 h.

Ν Δ	- - - (κβ') - - -
ΑΑΕΝΑΜ	- - - (σα)ς ἐν Σαμ[οσάτοις
ΡΑΤΕΥΟΜΕΝ	στ]ρατευόμε(ν)[ος
ΤΙΤΟΥΣΠΕΡΑ	ἐ](π)ὶ τοὺς Πέρσα[ς ἀπὸ
ΚΑΤΑΡΧΗΣ	5 τῆ](ς) καταρχῆς. ¹

As the stone is cut away all round, we cannot tell the length of the lines, so that an exact restoration is hardly possible.

This stone clearly records the death of a Spartan soldier in one of the wars against the Parthians. As the lettering seems to be late, it is most natural to think of Caracalla's expedition about 214 A.D., in which the Spartans had the honour of serving as free 'allies.' Several other inscriptions relating to this war have been collected by Wolters² (*Ath. Mitt.* xxviii, 291). They are :—

Le Bas-Foucart, 183 b. 'Αντίπατρο[ς - - - μυστα]γωγὸς ἀπὸ Θε[ραπ-
νῶν - - -] στρατεύσάμ[ενος κατὰ Περσῶν].

¹ Mr. A. J. B. Wace has kindly helped in the restoration of this inscription : to him I owe ll. 4, 5.

² Boeckh and others thought of M. Aurelius' Parthian war ; but Wolters has clearly proved their reference to Caracalla's. Cf. *S.M.C.* 245.

C.I.G. 1253. Νεικοκλήης νέος, δημόσιος, ἔστρατε(υ)μένος δις κατὰ Περσ[ῶ]ν.

C.I.G. 1495. Διοσκόρα χαιρε, ἔτη βιώσας εἴκοσι καὶ ἕξ, ἀπελθὼν δὲ εἰς τὴν εὐτυχεστάτην συνμαχίαν τὴν κατὰ Πε[ρ]σῶν καὶ ἔπανε[ρ]χόμενος ἐν Ἱεραπόλει ἐτελεύτησεν.

P. Wolters, *l.c.* (from Sparta). Μάρκος Αὐρήλιος Ἄλεξυς Θεώνος στρατευσάμενος κατὰ Περσῶν ἔτη βιώσας λ'.

It appears that Caracalla raised two volunteer regiments at Sparta for his eastern campaign, and called them λόχος Λακωνικός and λόχος Πιτανάτης. The matter has been discussed by Wolters and by Prof. Bosanquet,¹ and it seems in every way likely that we have before us another monument of the same war.

47. Monastery of Ἁγιοὶ Τεσσαράκοντα, near Sparta. Fragment built into refectory wall. Letters '02 h.

ΕΙΛΛΜΑΙ	-----
ΤΩΙΕΠΕΜΟΥ	τῶι ἐπ' ἐμοῦ
ΓΡΓΑΦΟΙ Ρ	γραφοὶ - - -
ΛΑΚΕΔΑΙΜ	Λακεδαιμ[ονίων ἐφόροις καὶ
ΤΑΙΠΟ	5 τῶι πόλ[ει] - -

This inscription, which seems to belong to the Hellenistic age, may be the letter of some prince to the city of Sparta. After ΓΡ (l. 3) there seems to be a later clamp-mark.

In the same monastery Leake copied an inscription² which is built into the wall of the small chapel. Perhaps the above was plastered over at the time of his visit, and hence not noted.

THE STAMPED BRICKS.

The trial pits in the neighbourhood of the Theatre have yielded a large number of bricks, all seeming to belong to the same building. This was the σκηνοθήκη or store-house, in which the wooden stage and other properties belonging to the theatre were kept. Although no trace of such a building was found in the excavation,³ yet the finding of these bricks,

¹ *B.S.A.* xii. 316; cf. Strabo, viii. 5. 5; Herodian, iv. 8. 3. There was a certain humour in Caracalla's act in founding a Λόχος Πιτανάτης, when Thucydides, correcting Herodotus, declared that such had never existed (cf. Thuc. i. 20. 3, Hdt. ix. 53).

² *Travels in the Morea*, iii. Plates, No. 72.

³ Cf. *B.S.A.* xii. 404.

which were very numerous near the S.W. angle of the theatre, suggests its whereabouts.

The bricks fall into several classes: the most valuable give the name of the eponymous magistrate, the building for which the bricks were meant, and the maker's name. The Eponymus is Callicrates, who is already known, and belongs to the first century B.C.¹ The contractors are Nicasion, Philicus, Cleon, Zeno, Cerdo, Hermogenes, and Prasion (?), who are not known in any other connection. Some of the bricks bear the stamp

ΕΠΙΚΑΛΛΙΚΡΑΤΕΩΣ

TYPE 1a

ΣΑΚΗΘΗΚΑΣ ΙΑΙΣΟΜΑΔΑ
TYPE 1b TYPE 1d

ΝΙΝΕΥΝ ΕΡ ΕΡΜΟΓΕΝΗΣ
TYPE 1c TYPE 5d

ΝΙΝΕΥΝ ΕΡ ΠΛΙΝΘΟΙΔΑΜΟΣΙΑΙΣΚΑΝΟ
TYPE 2c ΘΗΚΑΣΕΠΙΚΑΛΛΙΚΡΑΤΕΩΣ
ΕΡΓΩΝΑΝΙΚΑΣΙΩΝΟΣ
TYPE 3

ΕΠΙΚΑΛΛΙΚΡΑΤΙΣΦΙΛΙΚΟΣ
ΔΑΜΟΣΙΑΝΣΚΑΝΟΘΗΚΑΣ
TYPE 4

BRICK STAMPS.

of Athena, and must have come from the works of Athena Alea, which made tiles also.²

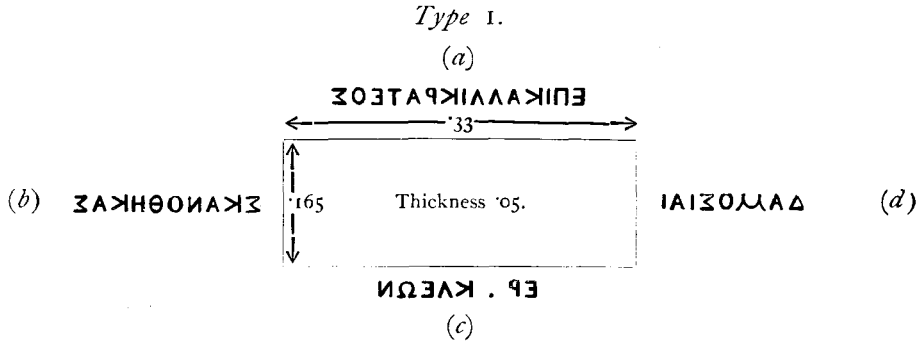
The letters seem to have been stamped after the making of the brick, and the stamp was probably wooden.³ In some cases it seems to have slipped or even to have been applied twice, the resulting impression being

¹ *S.M.C.* No. 205.

² *B.S.A.* xii. 347.

³ The τύπος ξύλινος κεραμίδων at Delos (*B.C.H.* 1882, p. 48, l. 172) seems to have been a stamp of this sort.

illegible; this shows that the letters were not cut in the mould itself.¹ What proportion of the total number of bricks used was stamped is uncertain. Although only one Eponymus occurs, and many of the bricks are undated, the style of lettering allows us to refer them all to the first century B.C. That various contractors should have delivered bricks for the same building is by no means unlikely.



(a) Ἐπὶ Καλλικράτεος. (b) Σκανοθήκας. (c) Ἐρ(γώνας) Κλέων.
(d) Δαμόσται, *sc.* πλίνθοι.

The letters are stamped in relief on a sunk surface; on side (c), however, the stamp is hardly sunk at all: the writing runs from the right. This peculiarity was most likely owing to the carelessness of the stamp-cutter, who forgot to allow for the reversal. The complete stamp, though it does not occur on any one brick, may be reconstructed with certainty from the examples given below.

Forty-nine fragments seem to belong to the present type, though some might equally well fall under one or other of the next classes. The restoration is obvious.

Same Stamps, but not on same sides of Brick.

2078. (a)² ////ΙΚΑΛΛΙΚΡΑΤΕΟΣ (c) ////ΣΑΗΘΟΙΑΚΣ
2082. (a) ////ΑΡΚΑΛΛΙΚΡΑΤΕΟΣ (c) ////ΑΚΗΘΟΙΑΚΣ ////

¹ As may have been the case at Elatea (Paris, *Élatée*, 116). Paris supposes that single bricks bore parts of an inscription, which, when the bricks were built into the wall in proper order, would read continuously (*ib.* 117), but there is no sign of this at Sparta. Other examples of stamped bricks are given by Paris, *ib.* 110; Richardson, *op. Waldstein, Argive Heraeum*, i. 218. 4; cf. *B.S.A.* xii. 344 ff. Most of them contain the word *δημόσιος*, and often the contractor and the Eponymus.

² I am unable myself to see any trace of the *ερ*. *Ευάμερος* (*B.S.A.* xii. 346) on the fourth side of this brick, which appears as the reading in the inventory.

2103. (a) $\Sigma\Theta\Upsilon\text{ΤΑΡ}\chi\text{ΙΛ}////$ (c) $\Sigma\chi\text{ΗΘΘΙΟΝ}\chi\text{Α}\chi\text{Σ}$
 2112. (c) $\Sigma\chi\text{Η}\chi\text{Η}////\chi\text{Α}\chi\text{Σ}$ (d) $\chi\text{ΑΙ}\chi\text{ΣΟΜΑ}\Delta$

Type 2.

The type of *S.M.C.* 712 recurs in two examples. It is in every way like Type 1, only on side (c) either *Zήνων* or *Ἐρ. Ζήνων* is found. In *S.M.C.* 712 (a) and (c) should denote, as here, the *long* sides of the brick. The new examples are:—2250. Whole brick $33 \times 165 \times 05$. (c) $\chi\text{ΙΩ}\chi\text{Η}\chi\text{[}\Sigma\text{]}$

2243. $////\chi\text{Η}\Sigma\ \chi\text{[}$

The restoration is of course *ἐρ(γώνας) Ζήνων* = redemptor Zeno.

Type 3.

This type is already known from *S.M.C.* 535, which is a whole brick. The normal size of the half bricks seems to have been $35 \times 16 \times 05$. The same stamp is sometimes impressed on more than one side.

<p><i>Πλίνθοι δαμόσται σκανο- θήκας· ἐπὶ Καλλικράτεος, ἐργώνα Νικασίωνος.</i></p>	<p>Lateres publici sceno- thecae: patronomo Callicrate, redemptore Nicasiōne.</p>
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Type 4.

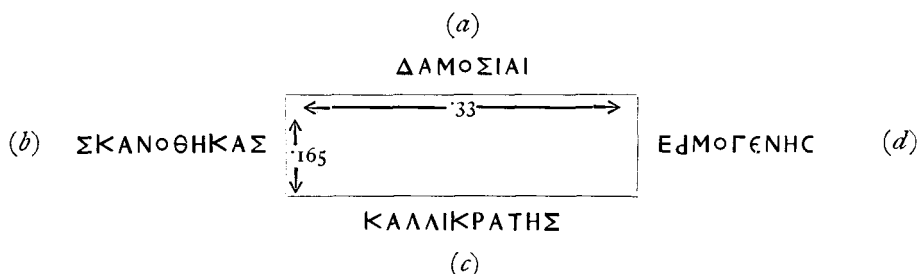
No complete bricks were found belonging to this class. The stamp, however, may be reconstructed with certainty.

ἐπὶ Καλλικράτις· Φίλικος· δαμοσίαν (sc. πλίνθον) σκάνοθήκας.

The examples are:—

2106.	-	πὶ Καλλικ	- -	Φίλικ	-	δαμοσίαν σκανο	- -
2106 A.	- -	λικράτις Φίλικος	- -	αν σκανοθήκας.			
2107 (a).	ἐπὶ Καλλ	- -	δαμοσίαν σ	- -			
	(b).	- - -	ίλικος	- -	θήκας.		
2103 (a).	ἐπὶ Καλλικράτις· Φ	- -	δαμοσίαν σκανο	- -			
	(b).	- - (Φ)ίλικος	- -	οθή(κ)ας.			
2207.	- - σ Φίλ(ι)	-	- - οθή	- -			
2219.	- ἰ Καλλι(κρά)	- - - -	(αν) σκ(α)	-			
2242.	- - ράτις Φί	- - - -	ν σκανοθ	- -			
6002.	- - κράτις Φίλικ	- -	ν σκανοθήκ	- -			

Καλλικράτης is either a dialectic or a mistaken form of the genitive of Καλλικράτης,¹ no doubt the same magistrate as in *Type* 1. Φίλικος is the contractor's name.

Type 5.

The reconstruction here is uncertain, as the only complete brick (2112) is much worn: it reads (a) ΔΑΜΟΣ, (b) ΣΚΑΝΗ////, (c) ΚΑΛΛΙΚΡΑΤΗΣ, (d) ΕΔΜΟΓΕΝΗΣ. The other apparent examples show only one side. They are: 2266. ΕΔΜΟΓΕΝΗΣ. 2267. ΕΔΜΟΓΕ////. 2301. ΕΔΜ////. The lettering is very much like that of *Type* 1.

Type 6.

The following fragments may perhaps be classed together, the stamp having been (a) ΚΑΛΛΙΚΡΑΤΗΣ, (b) ΣΚΑΝΟΘΗΚΑΣ, (c) ΑΘΑΝΑΣ, (d) ΔΑΜΟΣΙΑ.

2075. ΚΑΛΛΗ////. Another side twice stamped, but illegible. 2101 and 2101A. (a) ΚΑΛ////. (c) ////ΑΝΑΣ. This brick measures at least 35 × 32, thickness 05, letters 01 h. 2217. Complete: 33 × 16 × 05. (a) ΚΑ////, (c) ////ΑΝΑΣ, (d) ΔΑΜΟΣ////. 2238. ////ΑΜΟΣΙΑ. 2263. ΑΘΑΝΑΣ. 2120. ////ΝΟΘΗΚΑΣ. 2300. ////ΑΜΟΣΙΑ.

The following is found only on one brick—stamped on two sides.

2119A. ΕΡΓΩΝΑΤΡ//// Perhaps Ἐργώνα Πρ[α]σίωνος.
ΣΙΩΝΟΣ

¹ I can find no parallel for this form anywhere.

2254. Another single example reads

ΝΩΔΡΕΞ·ΙΞ Ἐ(ργώνας) Κέρδων.

2236. The last is uncertain. ///ΞΞ·ΙΠΞ.

H. J. W. TILLYARD.

ADDITIONAL NOTES AND INSCRIPTIONS FROM THE SANCTUARY OF
ARTEMIS ORTHIA.

63 (2180+2507+2508). Broken slab of white marble: width '40 m.; original height at least '50 m.; thickness '05 m. Letters '02 m. high; socket for sickle. 2180 consists of 9 lines, complete on l., and was found, broken through, in Trench B in 1906. 2507 and 2508 were found close to the same spot in 1907, in the earth near the entrance to arena: the latter does not join either of the other pieces but is obviously part of the same inscription. 2507 is complete above and on the r.: 2508 is complete on r. only.

ΙΙΔΡΕΠΑΝ	- - Ὀρθεί(η) δρεπά(ν)[ην	
ΟΙΑ ΚΡΑΤΗΣΑ	τὰ κελ]οῖα κρατήσ(α)[ς]	
ΨΙΕΝΗΓΑΘΕΩΙ	να]ῶι ἐν ἡγαθέωι	
ΞΝΟΜΗΡΑΛΑΒΩΝ	θῆκ]εν ὄμηρα λαβών.	
ΣΥΝΣΤΕΦΟΜΑΙΔΑΦΝΗ	Συνστέφομαι δάφνη	5
ΣΟΛΟΕΙΔΕΙΤΟΙΣΙΓΟΛΓΟΙΣ	σολοεῖδει τοῖσι (βοαγοῖς)	
ΤΕΙΣΑΜΕΝΩΙ,	Τεισαμενῶι - - -	
ΠΑΙΣΙΝΑΡΙΣΤ	παισὶν ἄριστ[ος ἐὼν	
ΛΕΚΠΑΝ	- - (ς δ') ἐκ πάν[των	
Ι Α Γ Α	- - - (ιδον) - -	10
Λ Ο Λ	- - - - (κ)ο(ς)	
Λ Ν Σ Υ Ν	- - - (ῶ)ν συν-	
ΕΘΛΟΝ	[έφηβος? - - - ἄ]εθλον	
Ο Ι Σ Σ	- - - (οισσ) - -	15

Restoration is difficult, in spite of the fact that we know the number of letters to be expected in each line.

L. 1. Η can hardly be anything but ΗΙ, and that most likely the end of Ὀρθείη: the word before it must have been the victor's name.

L. 2. ΟΙΑ is apparently the end of the word containing the name of the contest: it can only be the accusative neuter plural (for this use cf. *νικᾶν τὸ παιδιχόν, passim* in these inscriptions). We must therefore read *καιλ]οῖα* or *τὰ κελ]οῖα*, as no form of either *μῶα* or *καθθηρατόριον* could end in *-οῖα*, and further there is room for only four or five letters before the ο. The use of the plural is unparalleled. *Τὰ κελ]οῖα* seems preferable; we have only one instance of the word being spelt with any other form but *κελ-* for the first syllable, namely *καιλ[ῆ]αν* in *S.M.C.* 221.

L. 3. *Να]ῶι* is almost certain.

L. 4. *-ενόμηρα* is puzzling: it may (1) be the end of *θῆκεν ὄμηρα*: we certainly need some verb to govern *δρεπάνην*, but the transition from *θῆκεν* to *συνστέφομαι* in the next line is very harsh. It must, however, be admitted that the metrical dedications in this series should not be judged by a high standard. Or (2) the reading may have been *θῆκ' ἐνόμηρα*. In this case *ἐνόμηρα*, which is not known elsewhere, would be connected with *ὄμηρος*, and, like it, mean security: *ὄμηρα διδόναι* = 'to give securities,' is found in *Lysias, Or. xii § 69*; *Polybius, iii. 52, § 5*, but we should have expected it to mean here something like 'prize.'

L. 5. *Συνστέφω* is not known elsewhere, but *συσστεφανοῦσθαι* means 'to be crowned together with somebody' (*vide L. and S. s.v.*). We thus learn that the victor and his fellow *βοαγοί* were crowned with laurel. *Τεισαμενῶι* is perhaps a dative of the agent: he may have been *patronomus* of the year, or the man to whom the victor was *κάσεν*, or the official in charge of the games. There is a *patronomus* of this name in one of the inscriptions of this series (*B.S.A.* xii. p. 364, No. 10), to whom *Charixenus* is *κάσεν*: his date, however, is uncertain. Or his name may be in apposition to *βοαγοῖς*, and the word following may have been another proper name in the dative, with the conjunction omitted. The letter after the name was either Σ, Δ, Χ, or Λ: the Α's on this stone have conspicuous *arices*, but this has none.

L. 6. *Σολοεῖδει*, *i.e.* like a *σόλος*, is the natural sense, but a laurel like a round lump of iron, the usual sense of the word, is, to say the least, inappropriate. If σ stood for θ, as it often does in archaistic Laconian inscriptions [cf. *ἀνέσηκε, Βωρσέα, κ.τ.λ.* in this series], a *θόλος*-like laurel is not impossible as a synonym for a wreath of laurel, though the inference would be that the wreath was a dome-like erection.

L. 9. There is room for only four or, at the most, five letters before Σ, perhaps *αὐτὸς* (or *πρῶτος*) *δ' ἐκ πάντων*.

L. 10 seems to give us traces of -- *ιδον* : further restoration is impossible.

L. 12. --- *κος* --- We cannot complete this line, but it is certainly not the ending of line 8, as there is no trace of a join ; so we must take [ᾗ]εθλον as the end of the fourth hexameter line of the poem, which thus consisted of four (or more?) couplets : the middle of this line may have been ᾧν *συνέφηβος* . . Further restoration seems hopeless unless other fragments are found later.

64 (2563). Two fragments of greyish marble, one with part of gable-top and complete on left, the other with remains of socket for sickle. Letters '02 m. high with large *arices* : found together in arena below base IV. These evidently belong to the same inscription but have no joining surface.

(1)	ΑΡΙΣΤΟΚΡ	Ἄριστοκ(ρ)[άτης? Ἄρι-	Aristocrates
	ΣΤΟΑ	στ(οδ)[άμου] (Ἄ)ν(σέ)[ττωι	Aristodami, Anseti
		[κάσεν ἐπὶ] πατρ[ο-	comes, patronomo
		[νόμου Μενα]λκίδ[α -	Menalcida - - -
(2)	ΑΝΖΛ		
	ΠΑΤΡ		
	ΑΚΙΔ		
	Α		

These restorations are speculative but consistent. Ἄριστοκράτης and Ἄριστόδαμος occur in inscriptions of the first century B.C.

In l. 2 Ἄνσετος is a reasonable conjecture, as he is a *patronomus* in *S.M.C.* 201, which seems to belong to the same period ; *κάσεν*-ship is alluded to as a rule immediately after the victor's name.

L. 4. ΑΚΙΔ must be part of some such name as *Μεναλκίδας*, and a *patronomus* of that name occurs in *C.I.G.* 1262, of which Boeckh says 'titulus est e vetustioribus.' This inscription would thus seem to be one of the earliest of the series.

65 (2153). Blue marble, '18 m. x '09 m. x '02 m. ; broken on all sides. Letters '015 m. high. Found in earth north of Pier VI.

ΕΚΣΤΟ	[Σ]έκστο[ς Πομπήϊος	Sextus Pompeius
ΗΝΟΦ	[Μ]ηνοφ[άνης βοαγ-	Menophanes, dux
ΡΜΙΚ	[δ]ρ μικ[ιχιζομέ-	puerorum decennium
ΩΝΕΓ	[ν](ω)ν ἐ(π)[ι - -	patronomo - -

The names are probable restorations in the light of *C.I.G.* 1369, where S. Pompeius Menophanes, son of S. Pompeius Theoxenus, is mentioned: this man may be the victor here, or, if we restore [ὁ δεῖνα Μ]ηνοφ[άνους], a son of Μηνοφάνης, possibly Pompeius Aristoteles Menophanis f. (No. 57, above). In any case this inscription would belong to the latter part of the second century A.D.

NOTES ON INSCRIPTIONS ALREADY PUBLISHED.

The following notes and corrections, made after further examination of the stones themselves in the Museum, should be added to the inscriptions from the Sanctuary of Orthia published last year (*B.S.A.*: xii. pp. 358 *sqq.*)

No. 5, l. 9. For ἀρετᾶς read δρέπανον, which is of course the object of ἔθετο.

No. 6, l. 2. For ΤΟΥCTΟΥΙΟΥ read ΤΟΥCTΟΥΡΟΥ - - *i.e.* τοῦ 'Ρού[φου]: we may now restore [Καλλικρά]τους τοῦ 'Ρού[φου] from *C.I.G.* 1240, and so have about twenty-one letters in each line, which would leave room for about eight letters for the victor's name after 'Ρούφου: there is thus no need to suppose any contraction. Κελοῖαν would fill up line 3 better than μῶαν, but the change is unnecessary. Callicrates seems to belong to the second century A.D., probably to the reign of Antoninus Pius.

No. 12, ll. 1 and 2. The construction seems rather to be this—ὁ δεῖνα, Φουλβίῳ Λάκωνος τῷ Ἀριστοτέλῃρ συνέφηβος, κ.τ.λ. *i.e.* 'synephebus of Fulvius Laco the son of Aristoteles': συνέφηβος seems to take the genitive case, as in No. 57 above, where Nicephorus is *synephebus* of Aristoteles son of Menophanes. There seems no rule as to whether συνέφηβος precedes or follows the name to which it refers.

No. 15, l. 1. Onasicleidas son of Philostratus seems to occur in *C.I.G.* 1246. Fourmont's copy gives ΦΙΛΟΣΤΑΤΟΥΣ, and Boeckh altered it to Φιλοκράτους, which occurs lower down in the same inscription. The real reading may very well be ΦΙΛΟΣΤΡΑΤΟΥΣ, *i.e.* Onasicleidas son of Philostratus, himself son of Philostratus. If so, the victor may be the man in question, who was Ephor in about the time of Hadrian; for he has as fellow-ephor Damonius, whose father Damocles is Nomophylax under C. J. Philocleidas in *C.I.G.* 1237: this patronomate is dated by Boeckh

earlier than Nerva's reign ; by Le Bas-Foucart (173 a) several years later, (*vide* also *B.S.A.* xii. p. 456). If Damocles held office about 100, his son may reasonably be supposed to have been Ephor a generation later. Thus Onasicleidas was probably Ephor in the reign of Hadrian, and victor at the Sanctuary of Orthia somewhere about the year 100. We have his whole *cursus honorum* in *C.I.G.* 1258, which is unfortunately too mutilated to shed any light on the subject of dating.

Nos. 29, 30. These fragments join in spite of the fact that the letters in No. 30 are appreciably larger than those in 29, which fits on above it : there is, however, nothing to add to the proposed restoration.

PROSOPOGRAPHICAL EVIDENCE FOR THE DATING OF THE ORTHIA INSCRIPTIONS.

With regard to the dating of these inscriptions we cannot arrive at any great degree of accuracy. No. 64, from the evidence of the names it contains, and No. 62, from the quality of the lettering, seem to belong to the first century B.C. The others, so far as they are capable of being dated, seem to belong to the second century A.D., and in no case to be earlier than the reign of Antoninus Pius. This year's excavations have confirmed the conclusions formed last year with regard to these inscriptions, namely that a deliberate selection was exercised in taking these stones for building purposes : none of those which were found in 1906 built into the masonry seemed to date from a later period than the end of the reign of Antoninus Pius : the three stones which were found built into the pavement (Nos. 2482,¹ 2561, 2562) apparently agree with this conclusion, though their dating is uncertain.

It is noteworthy that no stone has been found built into the masonry or the pavement in which either the names M. Aurelius or any of the more conspicuous archaisms occur (such as appear, *e.g.*, in Nos. 21, 32, 57).

We can hardly hope to arrive at any exact dating for these inscriptions on internal evidence alone ; but where the names of victor or Eponymus are also found in lists of magistrates, or in records of a

¹ There hardly seems sufficient evidence for dating 2482 to the age of Aurelius, as was Mr. Tillyard's view (*B.S.A.* xii. p. 377), for Meneclis, the *patronomus* who was *κἀσεν* to the victor, is probably the man of that name who belongs to the year 97 or 98 A.D., and Eudamus may well have been contemporary : further, in spite of the bad lettering, it is not certain that Sosinicus must be M. Aurelius Sosinicus, nor that Primus must be a late second century name.

magistrate's *cursus honorum*, in many cases we may arrive at a very fair degree of accuracy. To assist towards a solution of some of these difficulties, I have tried to establish as far as possible a definitely dated list of the *patronomi* during the Hadrianic era, drawn almost entirely from the Laconian inscriptions in vol. i. of Boeckh's *C.I.G.* The most valuable of these inscriptions for this purpose is *C.I.G.* 1241 (*S.M.C.* 204); the first part of this inscription deals with the career of Agathocles son of Stephanus, and is a good example of the *cursus honorum*¹ of a distinguished Spartan citizen. There is no means of ascertaining the time that elapsed between his tenure of each office, but we have in any case the safe supposition to go upon that they are recorded in the order in which he held them. There is no need to discuss these offices, which are fully dealt with by Mr. Tod (*loc. cit.*), but the order of the *patronomi* under whom he held them is as follows: Pasistrates, Seidectas, Julius Charixenus, Seitimus, Aristobulus, Aphthonetus, Atticus, Aristonicidas, Alcastus. It was during the years of his *ἱππαρχία* and *ἀγορανομία*, *i.e.* in the years of Seidectas and Seitimus respectively, that Hadrian paid his two visits to Sparta. Dürr² shows that in all probability these took place in 126 and 129 A.D.: we have thus these two *patronomi* dated for certain, and Julius Charixenus to one of the intervening years 127 or 128.

On the lower half of the same face of this stone we have a list of magistrates, which does not assist towards a solution of the present problem. But on the lower part of the right-hand side we have the career of a man whose name is lost; his first office was held under a *patronomus* unfortunately unidentifiable, as only - - - ος is left on the stone; then follow these names of *patronomi* under whom he held his subsequent offices:—Lysippus Philocharini f., Memmius Pius, Caius Julius Eurycles, Seipompus, Seitimus, Tib. Cl. Aristobulus. Seitimus is presumably the man mentioned in the first part of the inscription, so we may be certain that the other five *patronomi* were earlier than 129, and indeed earlier than 126, unless we adopt Seipompus as *patronomus* for the year between 126 and 129 not allotted to Charixenus, as I am inclined to do. We have then the following facts established already, namely that Pasistrates, Lysippus Philocharini f., Memmius Pius, and Eurycles were earlier than 126, the year of Seidectas, that Charixenus and another man, possibly Seipompus,

¹ *Vide* Tod in *S.M.C.* Introd. § 22.

² *Die Reisen des Kaisers Hadrian*, pp. 59, 70, 71. But *vide* postscript to this article.

occupied the years 127 and 128, and that Aristobulus, Aphthonetus, Atticus, Aristonicidas, and Alcastus were later than 129, the year of Seitimus.

The most interesting of these names is Atticus, for whose date we have other indirect evidence of considerable value : he is the father of the celebrated Herodes Atticus, and not, as Boeckh suggests (*C.I.G.* i. p. 607), his son. The latter appears to have been *patronomus* at Sparta towards the end of the second century A.D. in the mutilated inscription *C.I.G.* 1256,¹ but was not born till after the date of our present inscription. We can further establish a *terminus ante quem* for the date of Atticus' tenure of the patronomate, for in *I.G.* iii. 478 we find his son Herodes inscribed as hereditary priest, in a dedication to Hadrian : this means that Atticus had died and Herodes had succeeded to the priesthood while Hadrian was still alive. Atticus therefore died before the date of the death of Hadrian in the summer of 138, *i.e.* early in 138 at the latest, and cannot therefore have been *patronomus* later than 137. But we know from the inscription under discussion that Aristobulus and Aphthonetus were *patronomi* between 129 and the year of Atticus' tenure of that office : therefore we can state confidently on the present evidence alone that Atticus' patronomate was not before 132, and not later than 137. Other epigraphical evidence for his tenure of this office will be mentioned below.

The other *patronomi* of these few years are also well known in other inscriptions : Aristobulus is known as a *patronomus*, besides the mention in the present instance, in *C.I.G.* 1243, where he occurs in a mutilated list, after Lysippus and before Aphthonetus : he may also occur in *C.I.G.* 1265 (also damaged), and is mentioned in *S.M.C.* 627. In *C.I.G.* 1358 he is mentioned as *φιλοτείμως γυμνασιάρχῆσαντα καὶ τὰ ἄλλα πολιτευόμενον καλῶς*, but we have no indication of the date either of his tenure of this post or of the erection of this honorary inscription.

Aphthonetus is likewise known in several inscriptions : he is *patronomus* in *S.M.C.* 211 and *C.I.G.* 1243, besides the present inscription, and occurs in a long list of persons whose functions are unknown, in *S.M.C.* 208. He must be distinguished from M. Valerius Ulpianus Aphthonetus, whose victory at the sanctuary of Orthia when a boy, is recorded in *S.M.C.* 410.

The next name after Atticus is Aristonicidas, but there is no reason to suppose that he followed necessarily in the next year : his name is also

¹ For his career *vide* Klebs, *Prosopographia Imperii Romani*, s.v. Ti. Cl. Appius Atilius Bradua Regillus Atticus.

possibly found in *C.I.G.* 1258, where, if we accept Boeckh's restoration, it occurs as *patronomus* in the *cursus honorum* of someone unknown, between Lysippus son of Mnason and Damo - - son of Philocrates. The former is known to us in *C.I.G.* 1242, where the list of *patronomi* afforded us by the career of Sosicrates son of Epaphroditus is as follows: Lysippus son of Philocharinus, Pius, Hermogenes, Lysippus son of Mnason, Nicephorus. The first two of these *patronomi*, it will be remembered, are found in our present inscription (*S.M.C.* 204), and were shewn above to be earlier than 126. Further we know from *C.I.G.* 1258, above, that Lysippus son of Mnason is earlier than Aristonicidas, and from *C.I.G.* 1242, that he was himself preceded by Hermogenes. In connection with these inscriptions *C.I.G.* 1243 becomes important, for there we have Aristobulus appearing between Lysippus and Aphthonetus. Aristobulus, we saw above, cannot be later than 135, as Aphthonetus held office between his year and that of Atticus; so Lysippus cannot be later than 134. Hermogenes who precedes him cannot be later than 133; but we have also a *terminus post quem* for his year in the date of Seitimus, who held office in 129. We have no names to insert between these last two mentioned, but now that we have fixed the date of Hermogenes to one of the years 130-133, the other *patronomi* of the end of Hadrian's reign can be settled more accurately. The *terminus post quem* is the more satisfactory method of reckoning these dates, and we may now proceed to put them in order. Hermogenes' year is not before 130, that of Lysippus Mnasonis f. not before 131, that of Aristobulus, who in *C.I.G.* 1243 is between Lysippus and Aphthonetus, not before 132, that of Aphthonetus not before 133, and that of Atticus not before 134. We know that Aristonicidas and Alcastus held office later than Atticus, so their earliest possible dates will be 135 and 136.

Alcastus is known to us from several inscriptions, and he belongs to a distinguished Spartan family,¹ several members of which held high offices. An inscription found two years ago at Sparta (*B.S.A.* xii. p. 463, No. 17 (2128)) tells us that he went on an embassy to Lucius Caesar in Pannonia: this no doubt is Hadrian's adopted son, who died in 138 and was only adopted late in 136. As the embassy presumably went to congratulate him on his adoption, Alcastus must have been away from Sparta during

¹ *Vide* Le Bas-Foucart, 174; *B.S.A.* xii. p. 463, No. 17. The Alcastus in *B.S.A.* xii. p. 372, No. 32, is grandson of the Alcastus of our present inscription; as such he appears also in *C.I.G.* 1351.

the end of the year 136 and part of 137. In the latter year he can hardly have been *patronomus*, but whether he went to Pannonia as representative magistrate for 136, or was elected after his return, must remain uncertain.

Other *patronomi* who belong to this period and call for brief mention are Damo - - son of Philocrates, who held that office some time after Aristonicidas (*C.I.G.* 1258). He may be the man whom we find below as going through the *cursus honorum* which is recorded on the upper part of the side of our present inscription, where I have conjecturally restored his name as Damocles, son of Damocles also called Philocrates.

Nicephorus, whom we find in *C.I.G.* 1242 as *patronomus* later than Lysippus son of Mnason may be the Νικηφόρος Ἀριστοβούλου who is νομοφύλαξ under Cassius Aristoteles in the lower half of the first part of our present inscription. As Aristoteles cannot fall within the Hadrianic era I have not discussed his date, but if this Nicephorus is the same man, his patronomate would fall considerably later, in fact hardly before 150: but as Nicephorus is not a very rare name about this time, we need not necessarily identify him with the son of Aristobulus.

With regard to the *patronomi* of the earlier part of the Hadrianic era our chief information is to be found in the upper half of the inscription on the side of the stone we have been discussing. We have there the *cursus honorum* of - - - οκλήs (- - οκλέους) τοῦ [Φι]λοκράτους; the stone is damaged, and [Φι] is a conjecture of Boeckh's: but it is not impossible that there was room on the stone for καὶ before Φι - -, in which case a tempting reading will be [Δαμ]οκλήs ([Δαμ]οκλέους) τοῦ [καὶ Φι]λοκράτους, a name which occurs in *C.I.G.* 1246 and 1366: this restoration if correct will, I think, justify us in restoring Δαμο[κλήs] Φιλοκράτους in *C.I.G.* 1258, which I mentioned above. The *patronomi* mentioned are (adopting Boeckh's restoration of the names) Aristocrates, Pratolaus (or Pratonicus), Dionysius, Caesar (*i.e.* Hadrian), Lysippus.

Aristocrates is a common name among Spartan magistrates about this time; but we cannot positively identify him.

Pratolaus, if he is rightly restored, would be probably P. Memmius Pratolaus, who is known in *S.M.C.* 254, and possibly the *patronomus* of that name in *C.I.G.* 1261: according to the genealogical table drawn up by J. M. Paton (*Transactions of the American Philological Association*, 1895, p. 39), his younger brother was P. Memmius Seidectas, whom we may assume to be the *patronomus* of the year 126.

Pratonicus might be the man whose son appears in *S.M.C.* 372, as one of his colleagues there is [Lysip]pus Philocharini f.; Pratonicus, if *patronomus* here, would be an old man, as his son was already holding an important office, the *συναρχία*, several years before the patronomate of Lysippus Philocharini f., which, as I hope to show, we can date to about 120-123. But I am inclined to restore Pratolaus, as he comes of a family which is well known in Spartan lists of magistrates.

Dionysius is not identifiable. *Καισ-* in the text is no doubt *Καίσαρ*, *i.e.* Hadrian: for his tenure of the patronomate at Sparta, cf. *S.M.C.* 374; Le Bas-Foucart 286 b. In the former a *patronomus* named Lampis is mentioned as preceding him, and in the latter we have J. Charixenus and P. Memmius Damares also mentioned as *patronomi*; but as this inscription does not record a *cursus honorum*, we cannot be certain whether these two men held office before or after Hadrian. A *terminus post quem* for Hadrian's patronomate is presumably 117, the year of his accession: further accuracy in determining his date is difficult. If we accept the order of names in Le Bas-Foucart 286 b as certain evidence, Hadrian was later than Charixenus, and therefore later than 127, for we saw reasons above for placing Charixenus in that year (or possibly 128). But there are indications on the other hand that this date is too late: we saw above that he precedes Lysippus in our present inscription; but there are two men of that name who were *patronomi* about this time, the sons of Philocharinus and Mnason respectively; further we know from *C.I.G.* 1242 that the former held office several years before the latter. I am inclined to think that the former is the one who is mentioned as coming later than Hadrian, and thus his year will fall at least four years earlier than 129, on the evidence of the lower half of the inscription on the side of our present stone, where four names separate him from Seitimus, whose date is 129.

If, as I suggested above, Seipompus be put in to fill the year either 127 or 128, the latest year possible for Eurycles will be 125, for Memmius Pius 124, for Lysippus Philocharini f. 123, and thus for Hadrian 122. How many years earlier than these dates these *patronomi* held office is uncertain; but the suggested date for Hadrian is more reasonable than if we dated him just before the other Lysippus, *i.e.* about 130. It is not likely that Sparta would wait until nearly the end of his reign to make

him *patronomus*: he was Archon at Athens indeed in 112 (*I.G.* iii. 550),¹ and it is possible, but not at all likely, that he held his Spartan patronomate before his accession in 117. It seems more natural to suppose that he was elected to it soon after that date and that it did not involve necessarily that he should be present at Sparta at all during his year of office.²

From the *cursus honorum* of Agathocles we have only one *patronomus*, Pasicrates, earlier than 126, the year of Seidectas: his year is hardly likely to be earlier than 120, as there is not much likelihood of such a prominent citizen as Agathocles, destined for so many posts of importance, having to wait six years or more between his tenure of two offices. We may, I think, date his year to about 122 at the earliest, in which case he might have held office between Hadrian and Lysippus Philocharini f. This would put back Hadrian's latest possible year to 121, that of Dionysius to 120, that of Pratolaus (?) to 119, that of Aristocrates to 118: here we may insert Lampis, who, as we know from *S.M.C.* 374, was earlier than Hadrian. The only other name to account for is that of P. Memmius Damares in Le Bas-Foucart 286 b, who is also Ephor under C. J. Eudamus in the first list of magistrates recorded on our inscription, below that part which records the career of Agathocles. He may well have been Ephor after he was *patronomus*, but we have no clue to the date of his tenure of either office, except the inscription alluded to above, where he is mentioned together with Hadrian as *patronomus*: he may then have held this office shortly before, or after, the year 120, which is roughly the year I would assign to Hadrian. The year of Eudamus we have no means of settling, and it may fall later than the Hadrianic period.

It will be convenient to sum up in tabular form the conclusions arrived at with regard to the dating of these *patronomi*.

A. Those whose order of succession is more or less certain:—

Aristocrates—not later than 118 A.D.

Pratolaus „ „ „ 119.

¹ An inscription from Delos enables Dürrbach to prove that this fell in the year 111/2 of the Attic calendar (*B.C.H.* 1904, p. 180).

² Weber (*Untersuchungen zur Gesch. d. Kais. Hadrianus*, p. 188, note 671) thinks that Hadrian's tenure of the patronomate must be dated to a year when he was present at Sparta, but there is no reason why he should not have held such a magistracy in his absence.

Dionysius—not later than	120 A.D.
Hadrian " " "	121.
Lysippus Philocharini f.—not later than	122.
Pasicrates—not before 120, but before	126.
Memmius Pius—not later than	124.
C. Julius Eurycles—not later than	125.
Seidectas	126.
Julius Charixenus	127 or 128.
Seipompus—probably	127 or 128.
Seitimus	129.
Hermogenes—not before	130.
Lysippus Mnasonis f.—not before	131.
Ti. Cl. Aristobulus " "	132.
M. Ulpius Aphthonetus " "	133.
Ti. Cl. Atticus " "	134, and not after 137.
Aristonicidas " "	135.
C. Pomponius Alcastus " "	136.

B. Those also belonging to this period, whose dates we cannot fix :—

Lampis	} earlier than 121 A.D.
P. Memmius Damares	
C. Julius Eudamus	} after 136 A.D.
? Damocles Philocratis f.	
Cassius Aristoteles	
Nicephorus	

We have only two inscriptions from the sanctuary of Orthia which we may with any confidence date to the years of any of these *patronomi*, namely *S.M.C.* 783, which belongs to the year of Atticus, and *B.S.A.* xii. p. 365, No. 12, which belongs to that of Aphthonetus. But it is strange to find a considerable difference in style between them ; the former is quite free from archaisms, which abound in the latter : this cannot, however, outweigh the evidence set forth above for their agreement in date, and we must conclude that the archaistic style for these dedications was as yet rare at the end of the Hadrianic era, though a generation later it seems to have been the rule rather than the exception.

A. M. WOODWARD.

Since these notes were written Dr. von Premerstein has kindly called my attention to a note of Wolters (*Ath. Mitt.* 1903, pp. 294, 295) which points out that Hadrian's first visit to Sparta is to be dated almost certainly to 125, and his second to 128. This view is followed by Weber (*Untersuchungen zur Geschichte des Kaisers Hadrianus*, p. 188, note 671), and though it does not affect the validity of the conclusions stated above, it necessitates that all my dates of *patronomi* in the above table and elsewhere throughout the article should be put back one year earlier. Thus the dates of Seidectas and Seitimus will be now 125 and 128 respectively, and so forth.

A. M. W.

INSCRIPTIONS COPIED BY FOURMONT.

As in the first season, several inscriptions copied by Fourmont in, or near the Late Roman walls have once more been brought to light.

2543. *C.I.G.* 1344. 'Spartae prope turrim orientalem.' From trench along south side of the wall. Reading: l. 2 $\overline{\text{X}}$ almost worn away. L. 3 O likewise. L. 4 K likewise; this line ends ΠΑΡΑΤΟΙΣ (not ΠΑΤΗΣ) = *παρὰ τοῖς* [e.g. 'Ρωμαίοις]. L. 5 now reads ΤΕΚΑΙΣΠΟΥΔΗΣ = *. τε καὶ σπουδῆς*. L. 6 the letters $\text{ΣΔΕ}\overline{\text{X}}$ are worn. L. 7 $\text{Σ}\overline{\text{C}}$ no longer seen. L. 8 the first Υ has vanished.

2545. *C.I.G.* 1433. 'Iuxta portam orientalem.' Found *ib.* undamaged.

2546. *C.I.G.* 1347. 'Spartae prope turrim orientalem.' Found *ib.* Boeckh's corrected reading is substantially right. In l. 2 read ON not (N) : in ll. 6, 7 ΕΝΕΚΕΝ should be read: in ll. 13, 14 the reading is certainly ΤΗΣΕΠΙΓΙΟΥΛΙΟΥ .

2553. *C.I.G.* 1304. 'Στῆ Γουδένη, iuxta fontem.' Found in trench west of South Gate. Surface much damaged, but traces of all the letters are preserved, except in the first word of l. 3.

ΑΠΟΛΙΣ

Τ̄ΑΥΡΗΛΙΟΝΒΗΡΟΝΚΑΙΣΑΡΑ
 Ν Μ Φ ΚΩΝΩΝΠΡΕΣΒΥΣ
 ΑΓΑΘΟΚΛΗΣΦΙΛΙΠΠΟΥ
 5 ΑΝΤΩΝΙΟΣΩΦΕΛΙΩΝ
 ΖΕΥΞΙΠΠΟΣΤΥΝΔΑΡΟΥΣ
 ΦΙΛΟΚΡΑΤΗΣΚΛΕΑΝΔΡΟΥΓΡΑ †
 ΜΝΑΣΩΝΛΥΣΙΠΠΟΥ

Cf. Le Bas-Foucart on the problems connected with the man to whom this inscription refers (note on inscr. 173 b). Foucart, after fresh examination of Fourmont's copy in his MSS., reads [Μ. Αἴλιον Αὐρήλ]ι[ο]ν [Οὔ]ηρον Καίσαρα, and attributes it to Marcus Aurelius, after his adoption, but before he became Emperor. But the stone, on which the name, though damaged, is almost certain, does not justify this alteration, and, as it stands, the man mentioned is not known: it is possible, but hardly likely, that a mistake was made by the graver.

2555 A. *C.I.G.* 1249. 'Inter theatrum et turrim meridionalem.' Found in trench west of South Gate. Col. I. ll. 4, 5

ΦΙΛΟΝΕΙΚΙ
 ΔΣ κ.τ.λ.

L. 13 ΓΡΜΜΑΤΕΥΣ (Α omitted by the stone-cutter). L. 15 ΑΡΙΣΤΩΝ. Below this there are two vacant lines, then the following, omitted by Fourmont:

ΔΗΜΟΣΙΟΣ
 ΦΙΛΟΔΕΣΠ
 ΤΟΣ

i.e. δημόσιος | Φιλοδέσπ[[ο]τος. The same man recurs in *C.I.G.* 1239, ii. l. 9 and 1276, l. 5 (*infra*).

Col. II. l. 2 ΚΡΑΤΟΥΕΤΟΥΖΤΟΥ L. 4 ΤΙΒΚΛ κ.τ.λ. L. 5 an iota appears at end of line. L. 7 ΜΔΥΜΩΚΑΕΝΑΙΟΥ L. 9 ΤΙΜΟΤΕΛΗΣΚΡΙΚΤ L. 10 ΝΟΜΟΦΩΝΗΕΣΒ L. 13 ΜΑΚΙΩΝΟΣ κ.τ.λ. L. 14 end ΚΕΕΝ L. 15 end ΓΕΝΝΑΙΟΣ L. 20 ΔΟΦΟΡΟΙ κ.τ.λ.

Col. III. l. 1 ΙΒΦΕΠΠΙΣΠΙΛΙ: L. 2 for Κ read Ϝ. L. 4 for η read Ϟ L. 9 for ε read Ϟ L. 11 for Ϝ read Ϝ L. 13 at end for Γ read Ϛ

L. 15 for ΕΥΔΑΜΙΔΑ read ΕΥΔΑΜΙΑ L. 17 for φ read ϕ L. 18
 ΕΠΙΧΑΡΑΚΟΣΚ L. 19 ΕΠΙΑΡΙΣΤΟΕΛΟΥΣΕϕ L. 27 ἩΝΟΜΟϕ
 Ll. 28, 29 ΝΙΚΗΦΟΡΟΣΑΡΙ L. 31 ΝΟΜΟΦΥΛΑΞ
 ΣΤΟΒΟΥΛΟΥΕΠΙ

Col. IV. l. 1 end ΛΑΚ L. 2 end ΔΑΜΟ L. 3 ΚΡΑΤΟΥΣ
 L. 6 ΔΑΜΟΚΡΙΤΟΣ L. 10 ΔΑΜΟΚΡΑΤΙΑΣ L. 16 ΠΛΕΙΣΤΟΞΕ
 L. 17 ΝΟΣ////ΑΡ In lines 15 and 17 there are small holes cut in the
 stone, perhaps for clamps.

2555. *C.I.G.* 1239. 'Spartae prope turrim magnam ad orientalem
 plagam sitam.' Found *ib.* (The tower here mentioned flanked the South
 Gate.)

This inscription now appears to have been continuous with that last
 given, the style of writing and the use of contractions being the same in
 both.

Col. II. of this inscription goes below Col. IV. of *C.I.G.* 1249. The
 following corrections are needed in Fourmont's reading :

Col. I. l. 2 ΝΟΜΟϕ L. 3 for Μ read μ (= Πόπλιος Μέμμιος), for φ
 read ϕ L. 4 ΠΑΡΧΡΥΣΟΓΟΝΣ L. 5 for φ read ϕ L. 6 for ΤΩΝ
 read ΤΟΡΙ/ L. 9 for ΚΛΙ read ΚΛΕ After l. 11 Fourmont has omitted
 (line 11⁴) ΦΙΛΟΚΛΕΙΔΑ L. 14 add Σ at end of line. L. 15 for Γ read Γ⁴
 L. 17 Κ:ΡΦΥΛΑΞ L. 18 ΑΓΩΝΟΘΕΤ L. 20 ΕΥΡΥΚΛΕΙΩΝ L. 21
 ΦΙΛΟΞΕΝΙΑ

Col. II. l. 9 ΔΗΜΟΣΙΟΣ

Col. III. l. 3 ΥΝΕΦΙΒΟΣΑ L. 5 end Ϟ (= *γερουσίας*) L. 12 for ΞΕΑΡ
 read ΞΕΡ L. 15 for Ε read Ϟ

Boeckh's interpretation can be corrected in line 5, the sense being
 really as follows: Θεοῖς. Εὐτυχος, [σ]υνέφηβος [Δ]ιάρους το[ῦ] Βρούτου, γε-
 ρουσίας ἐπὶ Κασ. Ἀριστοτέλους, κ.τ.λ. The letter after συνέφηβος seems to
 have been Α or Δ or Λ. Διάρης occurs in *S.M.C.* 393, and is a safe
 restoration here. He is not known elsewhere as Patronomus.

2556. *C.I.G.* 1276. } Both 'Στῆ Γουδένη, iuxta fontem': both found
 2556A. *C.I.G.* 1257. } *ib.* The stones join.

In 1276, l. 7 the reading given is certain: the chisel seems to have
 slipped in l. 8. In 1257, l. 4 besides the ornaments at each end there were
 probably letters before Σ now lost.

	ΙΜΜΙΜΙΥ		-- [γρ-	
	ΦΥΛΛΕΚΑΜΑ	C.I.G.	(αμματο)-	
	ΡΑΝΤΟΣΔΗ	.1276	φύλαξ Ἀμά-	
	ΜΕΑ		ραντος Δη-	
5	ΦΙΛΟΔΕΣΠΟΤΟΣ		μέα.	5
	ΟΙΚΟΝΟΜΟΣ		Φιλοδέσποτος	
	ΑΓΑΘΟΚΛΗΣΑΡΙΟΣ		οἰκονόμος.	
	ΚΛΕΪΣΕΠΙΠΡΑΤΟ		Ἀγαθοκλῆς Ἀρι(στ)ο<σ>-	
	ΝΙΚΟΚΑΙΠΕΡΕΥΣ		κλέους ἐπὶ Πρατο-	
10	ΟΥΡΑΝΙΩΝΕΦ		νίκου καὶ ἱερεὺς	
	ΕΠΙΔΜΟΝΙΚΙΑ		10 Οὐρανίων, ἔφορ(ος)	10
	ΓΒΟΕΠΙΠΟΛΥΕΥ		ἐπὶ Δαμουκίδα,	
	ΚΤΟΥΛΙΓΟΡΑΝΟ	C.I.G.	γ(ραμματεὺς);βο(υλῆς) ἐπὶ Πολυε(ύ)-	
	ΜΟΣΕΠΙΩΣΩΣΙ	.1257	(κτου), (ἀγ)ορανό-	
	ΠΚΡΑΤΟΥΣ<		μος ἐπ(ι) Ἰουλ(ίου) Σωσι-	
	>ΓΙ...Σ Ι		15 κράτους,	
5	ΕΠΙΠΑΣΙ		--- σ ---	
	ΚΡΑΤΟΥΣΝ		ἐπὶ Πασι-	5
	ΝΟΜΟΦΥΛΑΞ		κράτους ν(εωτέρου?).	
	ΣΩΣΙΚΡΑΤΗΣ		νομοφύλαξ	
	ΦΙΛΟΥΜΕΝΟΥ		20 Σωσικράτης	
10	ΟΚΑΙΣΩΣΡΑ		Φιλουμένου	
	ΤΟΣ		ὁ καὶ Σώστρα-	10
			τος.	

C.I.G. 1245. 'Στῆ Γουδένη prope fontem.' Now built into house of Spiros Ermilios at Parori near Sparta (south of Mistra). Greyish marble, now covered with whitewash, 41 x 24 x 18. Letters 0.3 h. Lines 11-end are lost; the rest is much mutilated and reads:

ΒΟΥΛ
ΕΦΟΡ
ΤΩΛΛΙΩΝ
ΧΑΡΗΣ

5 ἸΑΘΟΚΛΗ
 ΠΟΛΥΞΕΙ
 ΜΟΥΛΠΙΟΣ
 ΚΑΙΝΟ
 ΠΑΙΟΥΛΙΟΥ
 10 ΔΑΜΟΝΦ////

C.I.G. 1444. In church of "Ἅγιοι Θεόδωροι, Trypi ('Τρεπτή': Fourmont). This stone is now broken into four pieces, and the top right-hand corner is missing. But in spite of this and of the surface of the stone being damaged in several places we can correct several letters of Fourmont's copy, though the middle letters of each line are irrecoverable.

L. 4. There is no trace of Ι before the first Δ.

L. 6. The second letter is Ρ, it is separated from the Θ by a flaw in the stone.

L. 10. The reading is ΚΑΙΑΣΚΛΗΠΙΟΥ. The last letter is plainly Ε.

Ll. 11, 12. The stone is badly damaged, but there seems to be a vertical stroke after ΠΑ at the end of the line; of line 12 we have only Η...ΙΔ... and traces of the ΑΙ of ΠΛΕΙΑΙΣ.

L. 13. The reading is ΤΟΥΑΓΩΝΟ. We can safely restore τοῦ ἀγῶνο[ς] | τῶν σεμ(ν)[ο?τ]άτων Διοσκ[ου]ρείων instead of τὸ [δ'] ἀγῶνο- [θέτιν] of Boeckh, for which there is not room.

L. 16. The last letter is certainly Ω not Ο.

L. 17. Σ[ΩΦΡ]ΟΝΕΣΤΑΤΗΣ is the right reading.

H. J. W. TILLYARD.

A. M. WOODWARD.

THREE NEW ΣΦΑΙΡΕΙΣ-INSCRIPTIONS.

IN a previous volume of the *British School Annual*¹ I published the epigraphical texts recording the victories of the Spartan σφαιρεῖς. Three fresh inscriptions belonging to the same series have since been discovered, and I am enabled to publish these, thanks to the courtesy of the Director of the School and Mr. Tillyard. To Mr. Wace I am indebted for much kind

¹ X. pp. 63-77.

help: the description of the Dioscuri relief on No. 1 (below) comes from his pen, and to him I also owe a copy of No. 3, of which I have not myself seen the original. Of the other two stones I took copies and squeezes while visiting Sparta in the spring of 1907.

1. On a gable-topped stele of coarse, dark local marble, formerly built into the house of Γεώργιος Κούτσης, now the prefecture: brought into the Sparta Museum on March 23 (April 5), 1906: Inventory No. 844. Broken at bottom, but otherwise complete except for the top and right hand corners of the gable. Height .74 m.; breadth .46 m.; thickness .12 m. In the field of the gable is a round object, in all probability a ball (cf. *B.S.A.* x. p. 70, Nos. 9, 10). The upper part of the stele bears a relief (see below). The letters are large and somewhat clumsily engraved, with very slight *arices*. Copy and squeeze.

ΕΠΙΠΑΤΡΟΝΟΜΟΥ	Ἐπὶ πατρονόμου
ΜΝΑΣΩΝΟΣΣΦΑΙΡΕΙ	Μνάσωνος, σφαιρεί[ς]
ΠΙΤΑΝΑΤΩΝΟΙΝΕΙΚΑ	Πιτανατῶν οἱ νεικά-
ΣΑΝΤΕΣΤΑΣΩΒΑΣ	σαντες τὰς ὠβάς,
5 ΩΝΠΡΕΣΒΥΣ	5 ὦν πρέσβυς
ΑΛΕΞΑΣΧΡΥΣΕΡΩΤΟΣ	Ἄλεξᾶς Χρυσέρωτος
ΟΛΛΑΜΙΑΑΣΦΡΓΙΠΠ	- - οδαμίδας Γοργί[ππου]

The surface of the stone is much worn and some of the letters are very indistinct, but the reading may be regarded as certain except in the case of the last line, half of which is broken away. Two or three letters are lost before -οδαμίδας, but in the latter case one must have been an ι: [Φιλ]-οδαμίδας or [Τιμ]οδαμίδας, for instance, would suit these requirements. The last name may be Γοργί[ππίδα].

Μνάσων occurs as eponymous Patronomus in *C.I.G.* 1241 (= *S.M.C.* 204) col. 1, l. 25¹ and 1291. This is the first certain mention of the obe of the Pitanaetae, though the word may be restored with some probability in *B.S.A.* x. p. 64, No. 2, and we have two inscriptions of a certain Γάϊος Ἀβίδιος Ἀγαθᾶγγελος Πιτανάτης (*C.I.G.* 1425, 1426).

The formula of this inscription, omitting to mention the βίδνος and διαβέτης, is simpler than that of any other text of the series with the exception of Collitz-Bechtel 4478 (= *B.S.A.* x. p. 70, No. 10).

¹ A second copy of this list is inscribed on a stone at Parori, *Ath. Mitt.* ii. 435, No. 6.

On the relief Mr. Wace sends me the following note :

'Above the inscription is a representation of the Dioscuri in low and rather flat relief (see *inf.*). They stand facing one another in exactly symmetrical attitudes, wearing *πίλοι* and carrying long lances. Their only garment is a chlamys, which hangs loosely over the elbows and passes behind the back, leaving the body quite nude. Their hair is long and curly. A tall amphora with a conical lid stands on a square base between



ΣΦΑΙΡΕΙΣ RELIEF.

them, while above it, and apparently resting on its handles, are the *δόκανα*. These consist of two vertical joined by two horizontal beams in the middle and at the top. The uppermost horizontal beam, which projects beyond the vertical ones, is decorated with an egg between two snakes. In the gable above the relief is a round object, obviously the ball of the *σφαιραίς*,

which was to be seen on the relief described by Ross¹ and also appears at the top of No. 2 (see below).

This representation of the Dioscuri can be grouped with other reliefs of them discussed in the introduction to the sculpture in the *Sparta Museum Catalogue*, pp. 113 ff. The fact that the Dioscuri wear *πίλοι* shows that the relief cannot be earlier than the late fifth century B.C.,² while to judge from its style, it is not earlier than the second century B.C., and may even be later than the first century A.D.³ Of the attributes of the heroes we have here the funereal amphora, which refers to the legend that they were buried near Sparta,⁴ and the *δόκανα*. This is the third known representation of these *παλαιὰ τῶν Διοσκούρων ἀφιδρύματα*,⁵ the others being on the Argenidas relief at Verona⁶ and another relief at Sparta.⁷ Here, as in the other two reliefs, we have snakes in connexion with the *δόκανα*, and this relief seems to confirm the arguments advanced in the *Sparta Museum Catalogue* that the Dioscuri were worshipped as dead heroes. If the images of them which the kings carried to war⁸ were the *δόκανα*, it seems that they could be divided; but from the reliefs this does not appear possible. In any case, the connexion of the twin heroes with the two kings of Sparta seems to support the theory of the mythological origin of the Dioscuri, the belief that the twins were lucky.⁹

From the mention of the eponymous Patronomus it is possible to date the inscription approximately. *C.I.G.* 1291, which belongs to the same year, is as follows:

[Νομοφύλακ]ες [ἐ]πὶ Μνάσων[ος]
 [ὄν] πρέ[σβ]υ[ς] Γ. [Ἰ]ούλιος - -
 [- - - - Δ]αμοκριτο - - -

and the appearance here of the *praenomen* and *nomen* Caius Iulius shows that it must belong to the very end of the first century B.C. at the earliest. But *C.I.G.* 1241 (= *S.M.C.* 204) will lead us to place it even later. The first five lines of that inscription must belong to about 140 A.D., for Agathocles

¹ *Arch. Aufsätze*, ii. p. 659 (= *B.S.A.* x. 69, No. 9). The inscription suffered severely in the fire which destroyed the first Sparta Museum and the relief perished: see Le Bas-Foucart, *Explication*, p. 100.

² Furtwängler, *ap.* Roscher, i. p. 1172.

³ Cf. *S.M.C.* Nos. 201, 202, 203, 356.

⁴ Aleman, *fr.* 5: Pindar, *Nem.* x. 56: Homer, *Il.* iii. 243, *Od.* xi. 301.

⁵ Plutarch, *De frat. amore*, *ad init.*

⁶ *S.M.C.* p. 113, Fig. 14.

⁷ *S.M.C.* No. 588, Fig. 68. ⁸ Hdt. v. 75; cf. Rawlinson's note *ad loc.* ⁹ *S.M.C.* p. 116.

had been *ἀγορανόμος* in the year of Hadrian's second visit to Sparta, ca. 129 A.D. (l. 10), and had subsequently been Ephor, Senator for a second time and Secretary of council. The relation of the lists which follow (ll. 16-34) to Agathocles' *cursus honorum* is obscure, but these lists must belong to about the same time, and this dating is borne out by the occurrence in them of the names Publius Aelius Onesiphorus (l. 21), and Publius Aelius Nicandridas (l. 27), which are not likely to have been borne before Hadrian's reign. Now Philocles, who is Ephor in one of these years, is referred to as *Μνά(σωνι) καὶ Λυσιμ(άχωνι) κά(σις)* (l. 25). If, as I believe, this *Μνάσων* is the same as the eponymous Patronomus of our inscription, it is hard to avoid the conclusion that his year is to be placed at the close of the first, or in the first half of the second, century A.D.

2. On a large stele of coarse local marble, found in the ruins of a windmill at the place called *Ἀερόμυλος*, north of Magoula: now in the Sparta Museum (Inventory No. 837). Height 1·13 m.; breadth ·445 m.; thickness ·12-17 m. Complete except at the foot. On the upper part of the stele is a gable with acroteria in relief: in the field above this are representations in relief of a ball with an oil-flask and a wreath to right and left respectively (cf. *B.S.A.* x. p. 70, No. 10). Copy and squeeze.

ΕΠΙΑΓΑΘΟΚΛΕΟΥΣΤΟΥ
 ΛΕΟΦΑΝΤΟΥΗΒΙΔΥΟΥ
 ΔΕΗΞΕΝΩΝΟΣΤΟΥΗΞΕΝΩ
 ΣΤΡΑΤΟΥΗΔΙΑΒΕΤΕΟΖΖ
 5 ΦΙΛΕΡΩΤΟΣΤΟΥΘΕΟΞΕΝΩ
 ΣΦΑΙΡΕΙΣΛΙΜΝΑΕΛΩΝΟΙΝΙΚ
 ΣΑΝΤΕΣΤΑΣΙ ΣΩΝΠΡΕ
 ΕΠΑΓΑΘΟΣΣΩΚΡΑΤΟΥΣ
 ΣΤΡΑΤΩΝ ΠΞΛ^Ε
 10 ΠΡΑΤΟΝΙΚΩΣ ΨΩΝΤΟ
 ΟΓΕΝΙ ΙΣΤΟΚΞΙ
 ΜΟΚΡΑΤΗΣΣΩΤΙΩΝΟΣ
 ΙΙΚΑΡΧΟΣΑΓΑΘΟΝΙΚΟΥ
 ΤΡΙΤΩΝ<
 15 ΑΦΡΟΔΕΙΣΙΟΣΑΡΙΣΤΩΝΟΣ
 ΖΗΛΟΣΓΛΘΟΝΙΚΟΥ
 ΕΥΤΥΧΟΣ<ΜΕΝΑΝΩ
 ΣΩΤΗΡ ΣΥΛΘΗΙΟΝΓ
 ΑΓΑ

Ἐπὶ Ἀγαθοκλέους τοῦ
 [Κ]λεοφάντου—βιδύου
 δὲ—Ξένωνος τοῦ—Ξεν[ο]-
 στρατοῦ—διαβέτεο[ς δὲ]
 5 Φιλέρωτος τοῦ Θεοξένο[υ],
 σφαιρεῖς Λιμναίων οἱ νικ[ή]-
 σαντες τὰς [ὠβά]ς, ὧν πρέ[σ](βυς)
 Ἐπάγαθος Σωκράτους
 Στράτων - - -
 10 Πρατόνικος - - οφώντο[ς]
 . . . ογειί[δας Ἄρι]στοκρα[τ]-
 [Τι]μοκράτης Σωτίωνος
 [Ν]ίκαρχος Ἀγαθονίου
 Τρίτων (Τρίτωνος)
 15 Ἀφροδείσιος Ἀρίστωνος
 Ζήλος [Ἀ]γαθονίου
 Εὐτυχος<Μενάνδρ[ου]
 Σωτηρ[ι . . .]ς Κ[α]θή[κ]ον[τος]
 Ἄγα - -

The formula is the usual one. It is tantalizing that the stone is broken off after the twelfth name and gives no evidence as to the number of members in a team of σφαιρείς. The Φιλέρωσ Θεοξένου of l. 5 may be the same as Γ. Ἰούλιος Φιλέρωσ Θεοξένου, who appears as πρέσβυς ἐφόρων in the year of Claudius Aristoteles (*C.I.G.* 1243), and father or son of Θεόξενος Φιλέρωτος (*S.M.C.* 208). In that case this inscription probably belongs to the second century A.D. None of the other σφαιρείς of this list occur, so far as I know, elsewhere. In l. 18 we may restore Σωτήρ[ιχο]ς or Σωτηρ[ίδα]ς: the name Καθήκοντος I restore from *C.I.G.* 1239, 1240, where a certain Νεικήφορος Καθήκοντος appears in a list of νομοφύλακες. The readings of the latter part of ll. 9, 17 are very uncertain.

3. In the Sparta Museum (Inventory No. 873): found on the land of Λεόπουλος (General Plan, **J 14**). On a gable-topped stele of bluish local marble broken on the left and at the bottom. Height .63 m.; width .35 m.; thickness .11 m. From a copy made by Mr. A. J. B. Wace.

	ΚΛΑΥΔΙΟΥ	[Ἐπὶ πατρωνόμου] Κλαυδίου
	ΥΔΕΚΑΝΙΝΙ	[- - - - βιδύου] δὲ Κανινί-
	ΒΕΤΕΩΣΔΕ	[ου Εὐπόρου(?) δια]βέτεος δὲ
	ἘΘΡΑΣΥΒΟΥΛΟΥ	[αὐτεπαγγέλτου] Ἐθρασυβούλου
5	ΣΟΙΑΡΧΑΙΟΙ	5 [- - - σφαιρεί]ς οἱ ἀρχαῖοι
	ᾠΝΕΙΚΑΣΑΝΤΕΣ	[Νεοπολεϊτῶν (?)] (οἱ) νεϊκάσαντες
	ἸΠΡΕΣΒΥΣ	[τὰς ὠβάς - - ὦ]ν πρέσβυς
	ᾠΑΣΜΙΟΥ	----- [Ἐ](ρ)ασμίου
	ΩΡΟΥ	----- [οδ]ώρου
10		10 -----
	ΤΟΥ	----- που

The letters are well and clearly engraved, with very slight *arises*. The formula of the inscription is, so far as it can be restored, of the usual type. In l. 1 [Ἐπὶ Τιβερίου] Κλαυδίου or [Ἐπὶ Τιβ.] Κλαυδίου might be restored, but the length of the line is, I think, determined by l. 4 as restored, and this points very strongly to [Ἐπὶ πατρωνόμου] Κλαυδίου as the reading of l. 1. Perhaps it will not be too bold to conjecture Βρασίδου at the beginning of l. 2: this, at least, is the only known name of an eponymous Patronomus which has the Roman *nomen* Claudius prefixed and consists of eight letters, the number which is to be expected if l. 1 is rightly

restored. Ἄττικου (S.M.C. 783 : cf. C.I.G. 1241, 1245) and Σείανου (B.S.A. xii. 364, No. 11) are too short, while Ἀριστοτέλους (C.I.G. 1243) and Ἀριστοβούλου (S.M.C. 204, ii. 32) are too long. Claudius Brasidas appears as eponymous Patronomus in C.I.G. 1259 (cf. 1286 : B.S.A. xii. 374, No. 36). In l. 3 Εὐπόρου can be restored with tolerable certainty : the name Κανίσιος is found in Spartan inscriptions only with the *cognomina* Εὐπορος (C.I.G. 1240) and Ἀριστόνικος (C.I.G. 1278), both members of the same family, and the former name has exactly the required number of letters. In l. 4 ἀντεπαγγέλτου is a certain restoration from B.S.A. x. 63, No. 1 ; 66, Nos. [5,] 6. The vacant space of about five letters in l. 5 is puzzling : perhaps we should restore νεωτέ., abbreviated for νεωτέρου (S.M.C. 204, i. 34). I can offer no suggestion for filling the blank in l. 7, as the word ἀνέφεδροι, which is otherwise most suitable (B.S.A. x. 63 ff., Nos. 1, 2, 3, [4], [7], [8]), is too long unless abbreviated.¹ In l. 6 I have restored Νεοπολειτῶν from B.S.A. x. 63, No. 1, 69, No. 9 as the only ob-name which is sufficiently long to fill the required space. The phrase σφαιρεῖς οἱ ἀρχαῖοι is without parallel in the other inscriptions of the series, and there is no evidence enabling us to interpret it with any confidence.

MARCUS NIEBUHR TOD.

¹ Or possibly the line is drawn in at each end, as in No. 1, l. 5 (above), and there is no word lost between ὠβάς and ὦν.