

GREEK INSCRIPTIONS

ATTIC TRITTYES

In *Hesperia*, VIII, 1939, pp. 50-51, I published a "marker" which named Thorikos as the Coastal Riding of Akamantis. There is now some new evidence about the trittyes of this tribe, which I present here together with three other stones that name trittyes in other tribes. General reference should now be made to Hommel's article in Pauly-Wissowa, *R.E.*, s.v. Trittyes, a copy of which the author has very kindly sent to me in advance of publication.

1. Fragment of Pentelic marble, found on October 15, 1937, in Section Ω.

Height, 0.20 m.; width, 0.095 m.; thickness
(original), 0.093 m.

Height of letters, 0.017 m.

Inv. No. I 5053.

τριττ[ύς]
Σφετ[τίον]



No. 1

This inscription shows that Hommel's identification of Sphettos (Pauly-Wissowa, *R.E.*, s.v. Trittyes, p. 367) as the Inland Riding of Akamantis is correct. The Coastal Riding is named as Thorikos in the text published in *Hesperia*, VIII, 1939, pp. 50-51. The evidence for the City Riding is ambiguous, for both Cholargos and the Kerameikos are named in other inscriptions. For Cholargos the epigraphical evidence is to be found in *I.G.*, I², 900: Δεῦρε Αἰαντὶς | φυλὲ τελευτᾷ, Τ|ετραπολέον δὲ | τριττὺς, Ἀκαμα|ντὶς δὲ φυλὲ ἄρ|χεται, Χολαργέ|ον δὲ τριττὺς.¹ The epigraphical evidence for the Kerameikos lies in *I.G.*, I², 883: [Κερ]αμέον | [τρ]ιττὺς.²

There cannot at the same time have been four trittyes of this one tribe. Hommel (*op. cit.*, pp. 366-370) suggests that *I.G.*, I², 883 should be restored as [Δι]ομέον or

¹ Klaffenbach assures me, by letter, that the reading Χολαργέον is perfectly clear on the squeeze now in the Berlin Academy. It should be noted that this text is not to be associated with *I.G.*, I², 901, new readings of which are now offered by Wade-Gery in *Mélanges Glotz*, pp. 886-887.

² The reading was given by Rangabé, *Antiquités Helléniques*, II (1855), no. 639, as -- --μεο-- | [τρ]ιττὺς (see Rangabé's note), but the squeeze now in the collection of the Institute for Advanced Study in Princeton shows clearly part of the alpha and all but the final stroke of the nu in [Κερ]αμέον.

as [Ποτ]αμέον, so changing the tribal connection from Akamantis to Aigeis or Leontis, but this solution of the *impasse* cannot be right because the letter before the nu is clearly alpha and not omicron and because there is no demotic Ποταμεύς. The demotic of Potamos is always Ποτάμιος, as Hommel himself notes in his commentary. Although the reading [Κερ]αμέον is partly restoration, there is no other name known among the Attic demes that satisfies the epigraphic requirements.

If the reading is to be retained it will be necessary to assume an error in the text of either *I.G.*, I², 883 or 900. The alternative is to assume that [---]αμέον should be so restored as to yield the name of a trittys as yet unknown in some tribe other than Akamantis. Attractive as the restoration [Κερ]αμέον is, this interpretation does least violence to the available evidence, and perhaps Cholargos should be kept as the City Riding,³ leaving *I.G.*, I², 883 with its tribal connection undetermined and with some restoration different from [Κερ]αμέον still to be discovered in line 1.

2. Poros stone with the top, right side, and back preserved, found on September 17, 1938, in the wall of a modern house in Section BB.



Height, 0.27 m.; width, 0.18 m.;
thickness, 0.18 m.

Height of letters, 0.047 m.

Inv. No. I 5564.

[Δεῦρε] Δ . .

[. . . τ]ριτ

[ὕς τε]λευτ

[ἀι, Φρε]αρρ

5 [ἰον δὲ τρι]

[ττὺς ἄρχε]

[ται]

No. 2

This document names two of the trittyes of Leontis, both hitherto unknown. The restoration [Φρε]αρρ[ἰον] seems sure; I have no restoration to offer for the name in lines 1-2, though it seems to begin with delta, and in all the name should contain six letters. Phrearrioi was the Coastal Riding.

³ See the comments by Gomme, *The Population of Athens*, p. 60, note 2.

3. Poros fragment preserving the left side and top crudely finished, found on November 18, 1933, in the wall of a modern house in Section M.



No. 3

Height, 0.257 m.; width, 0.156 m.;
thickness, 0.129 m.

Height of letters, 0.035 m.

Inv. No. I 1191.

ΣΤΟΙΧ.

Δε[ῦρε Πε]
δι[έον τρ]
ιτ[ὺς τε]
λεν[ταί .]

This document confirms Wade-Gery's restoration of the text of *I.G.*, I², 899 as published in *Mélanges Glotz*, pp. 883-886, naming the Inland Riding of Oineis as Pedieis. The other two Ridings of this tribe are known from *I.G.*, I², 884 as Lakiadai (City) and from *I.G.*, I², 899 itself as Thriasioi (Coastal). The table in Hommel's publication (Pauly-Wissowa, *R.E.*,

s.v. Trittyes, pp. 367-368; cf. p. 370) should be emended accordingly.

4. Part of a marker of poros, found on November 6, 1934, in the wall of a modern house in Section Σ.

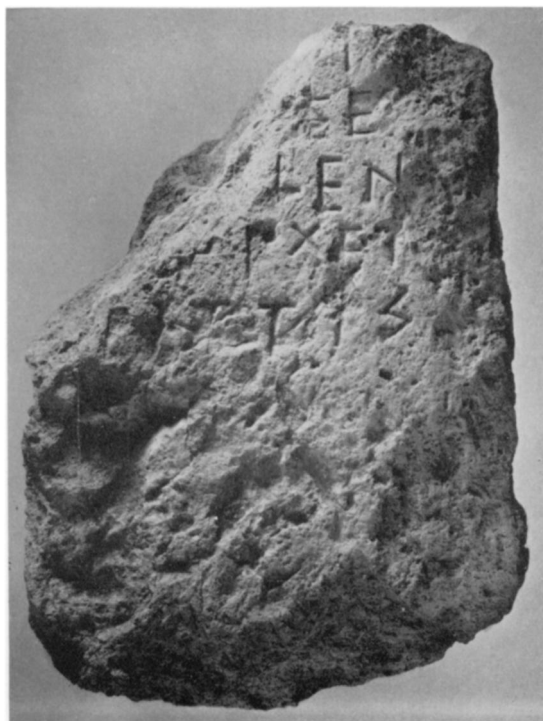
Height, 0.53 m.; width, 0.38 m.;
thickness, 0.24 m.

Height of letters, *ca.* 0.035 m.

Inv. No. I 2197.

ca. 450 B.C. NON-ΣΤΟΙΧ.

[Δεῦρε]
[. . . .] τ[ρι]
[ττὺς τ]ε<λ>ε[υτ]
[αὶ Παλ]λεν[έο]
[ν δ]ὲ ἄρχετ[αι] 5
[τ]ριττός.



No. 4

The inscription is of the type of *I.G.*, I², 889. Pallene was the largest of the inland demes of the tribe Antiochis, and the text of lines 4-5 here is the first epigraphical evidence that the inland trittys had the same name. The normal formulae of such documents require the words — — — — — *τρίτῃς τελευτᾷ* in lines 2-4, where the restoration can be made, on the assumption that the stone-cutter omitted the lambda of *τελευτᾷ*. The name of a second riding of Antiochis must have appeared in lines 1-2, but no trace of it is now preserved; one can only infer that it contained approximately ten letters.

The *τρίτῃς Παλληνέων* may now be added to the list as given by Hommel in Pauly-Wissowa, *R.E.*, s.v. Trittys, p. 367. Solders, *Die ausserstädtischen Kulte*, p. 115, had already suggested that Pallene was the Inland Riding of Antiochis. See also Sundwall, *Nachträge zur Prosopographia Attica*, pp. 174-175; Wade-Gery, *Mélanges Glotz*, pp. 883-887; and Meritt, *Hesperia*, VIII, 1939, no. 16.

DEMESMEN OF HIPPOTHONTIS

5. Fragment of Pentelic marble, found on September 19, 1934, in Section A. The bottom, smooth-picked, is preserved; at the left the lateral face seems to have been dressed back originally at an angle of forty-five degrees, thus making an octagonal monument, but only part of the beveling is preserved; the stone is otherwise broken.



Height, 0.215 m.; width,
0.37 m.; thickness,
0.121 m.

Height of letters, 0.01 m.-
0.011 m.

Inv. No. I 2024.

No. 5

The inscription is stichedon. Five lines occupy a vertical space of 0.098 m., and ten letters (measured on centres) occupy a horizontal space of 0.147 m.

First Half of Fourth Century B.C.

 Πολύστροφος -----
 Ἀμεινίας Λυσα-----
 Ἐ ρ ο ι ά δ [α ι]
 5 Χαρίσανδρος Χαρικ[λ-----]
 Κ ε ι ρ ι ά [δ α ι]
 Πρωτόμαχος Ἑρμ[-----]
 Ἑρμοκλῆς Ἑρμο[-----]
vacat

The inscription presents names, followed by patronymics(?), of members of the tribe Hippothontis, and is probably to be interpreted as a list of the prytaneis of that tribe. There was one representative from the deme Eroiadai, and there were two representatives from the deme Keiriadai.

For Eroiadai a representation of two in the third century and of one in the second century is attested by Dow, *Hesperia*, Suppl. I, no. 19, lines 15-17, and no. 64, lines 103-104. Keiriadai seems to have had two representatives at some time in the third century, and one representative in the second century (Dow, *loc. cit.*, no. 19, lines 18-20, and no. 64, lines 91-92). A list of councillors of the early fourth century (*I.G.*, II², 1698) names three members from Keiriadai.

LIST OF PHYLARCHS

6. Fragment from the top of a base of Pentelic marble, with a cutting in the top for the insertion of some object, found on October 31, 1935, in the wall of a modern house in Section N.



Height, 0.165 m.; width, 0.25 m.;
 thickness, 0.18 m.

Height of letters, in line 1, 0.02
 m., in lines 2-4, *ca.* 0.015 m.

Inv. No. I 3188.

Fourth Century B.C.

Φ ύ λ [α ρ χ ο ι ---]
 Εὐθυκράτης : Περγ[ασήθεν] -----
 Μοιραγένης : Ἴκα[ριεύς] -----
 [Ἀ]γνόδημος : Πα[ιανεύς] -----

The inscription is cut on a projecting fascia below a moulding about the top of the base. Part of the left face of this upper fascia is preserved, making an angle of sixty degrees with the inscribed surface. The base may, therefore, have been hexagonal on top. The inscription as preserved seems to be from the beginning of a dedication by a board of phylarchs. The three names listed belong to the tribes Erechtheis, Aigeis, and Pandionis; presumably the representatives of the other seven tribes were also recorded where the stone is now broken away at the right. The first line may have contained the date by archon, ἐπὶ τοῦ δεῖνος, which can be fixed by letter forms only within the fourth century B.C. For the board of phylarchs, see (e. g.) Busolt-Swoboda, *Gr. Staatsk.*, p. 1128.

DEDICATION TO ATHENA ERGANE

7. Small dedicatory base of Pentelic marble, found on March 29, 1934, in Section K. Part of the top, the face, and the right side is preserved; the face is badly weathered, though the original finish was quite smooth. The right side is picked with a fine-tooth chisel. In the top is a rectangular cutting presumably to receive the dedication.

Height, 0.115 m.; width, 0.16 m.; thickness, 0.08 m.

Height of letters, 0.01 m.

Inv. No. I 1732.



Before 350 B.C.

[Τεισικλῆ]ς Τείσικλέος
 [Ἀφιδν]αῖος τῇ Ἀθηνάαι
 [Ἐργά]νῃ ἀνέθηκε ἀπαρ
 [χὴν] vacat

Teisikles is known to have been *daitetes* *ca.* 325 B.C. (*P.A.*, 13484), so the present document must be dated from the prime of his life twenty-five or more years earlier. With the help of this inscription it is possible to restore also another dedication to Athena Ergane, now published as *I.G.*, II², 4329, for the symmetrical arrangement of the text upon the stone can be preserved by reading:

[Ε ὕ κ] τ ῆ μ ω ν
 [Τ ε ι σ ι] κ λ έ ο υ ς
 [᾽ Α φ ι δ] γ α ῖ ο ς ⁴
 [᾽ Α θ] η ν ά α ι
 5 [᾽ Ε ρ] γ ά ν ε ι
 [ά] ν έ θ η κ ε ν

Euktemon (*P.A.*, 5788) was a brother of the Teisikles named in the new text, and at some time near the middle of the century both of them had made dedications to the same goddess. It is perhaps legitimate to assume that both sons of the elder Teisikles were business men (possibly manufacturers of bronze) who had been successful in their calling. The great festival in honor of Athena Ergane was the Chalkeia, celebrated each year on the last day of Pyanopsion. See Deubner, *Attische Feste*, pp. 35-36.

EPHEBIC INSCRIPTION

8. This inscription is made up of many pieces of Hymettian marble, all discovered in Section Σ in 1935 and 1936, and all but two of which unite to form a composite group here called fragment *a*. The monument was a dedicatory base, the upper surface of which still retains the cutting made to receive the dedication. Fragments *b* and *c* are from the upper right half of the base, but have no point of contact either with fragment *a* or with each other.

a: Total height, 0.63 m.; width, 0.57 m.; thickness, 0.345 m.
 Inv. No. I 3068.

b: Height, 0.13 m.; width, 0.18 m.; thickness, 0.082 m.
 Inv. No. I 3068 *c*.

c: Height, 0.25 m.; width, 0.13 m.; thickness, 0.11 m.
 Inv. No. I 3068 *b*.

Fragment *a* preserves much of the left side of the monument as well as the top

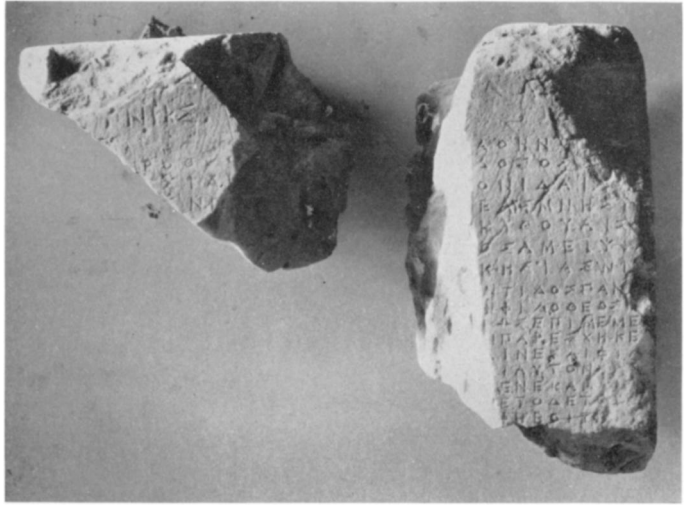
⁴ Part of the nu is on the stone in line 3.



No. 8. Fragment *a*

and bottom, but is broken at the right. The rectangular cutting in the top measures *ca.* 0.20 m. wide and 0.10 m. deep. Fragment *b* is broken on all sides except the top. In its top surface appears part of the same cutting that is preserved on fragment *a*. Fragment *c* is from the upper right corner.

The height of letters in the first two lines and in line 39 is 0.01 m. In the other lines the height of letters is 0.006 m. The text is inscribed stoichedon. Line 1 has 73 letter spaces, of which the last two presumably were left blank. Beneath the heading of lines 1-2 the main body of the inscription was disposed in three columns. Columns I and II each contained 26 letters on a line; Column III began with a stoichedon line of 34 letters, which was changed in line 10 to a stoichedon line of 42 letters.



No. 8. Fragments *b* and *c*

The marks of the drove chisel are particularly noticeable in the surface treatment of the lower part of the inscribed face.

The placing of fragment *b* in its relation to the group which makes up fragment *a* depends primarily on the necessity of restoring the phrase ἀρετῆς ἔνε[κα καὶ σωφρο]σύνης in line 2. In the tribal decree the sophronistes was praised ἀρετῆς ἔνεκα (I, 18-19) while the taxiarch and his lochagoi were praised ἀρετῆς καὶ σω[φροσύνης ἔνε]κα (I, 30-31). It will be observed that lines 1 and 2 are stoichedon with respect to each other, and that this arrangement is maintained in the lacuna between fragments *a* and *b* by restoring in line 1 [ἐπὶ] Ν[ι]κ[οκράτος καὶ ὁ ταξίαρχο]ς.⁵ Mention of the taxiarch is also desirable in order to allow the plural form σ[τεφανωθέντ]ε[ς] at the end of the line. The necessity for supplying the plural form is indicated below.

On fragment *b* the final sigma of [σωφρο]σύνης falls over the theta of [---]ροθεο[---] in III, 3. On fragment *a* the central epsilon of ἔνε[κα] falls approximately over the mu of ψήφισμ[α]. Although the letters of lines 1 and 2 are not spaced with perfect regularity, it is nevertheless possible to estimate the approximate span along line 2 from the central epsilon of ἔνε[κα] to the final sigma of [σωφρο]σύνης (15 letters) as 0.193 m. This same distance represents, therefore, the

⁵ A possible restoration is [ἐπὶ] Ν[ι]κ[οκράτου ---]. Cf *I.G.*, II², 4594 a.

[τῶι ἡ]ρωι ὁ σ[ω]φρονιστ[ῆς τῆς Λεωντίδος ἐπὶ] Ν[ι]κ[ο]κράτος καὶ ὁ ταξιάρχ[ο]ς σ[τεφαν]ανωθέντ[ε]ς^{v v}
 ὑπὸ τῆς βουλῆς καὶ τοῦ δ[ήμου καὶ τῆς φυλ]ῆς ἀρετῆς ἐνε[κα καὶ σωφρο]σύνης *vacat*

(Col. I)

Θεόδωρος Θεοδώρου Λευκοῦ[εὺς] ΣΤΟΙΧ. 26

εἶπεν· ἐπειδὴ Φιλόθεος ὁ σωφ[ρον] [ρον]

5 ἱστῆς τῆς Λεωντίδος φυλῆς τ[ὼν ἐ]

φήβων ἀπαγγέλλει περὶ τῶν ν[εαν]

ίσκων καὶ φησιν εἶναι εὐτα[κτὸν]

τας καὶ πειθόμενος τοῖς τ[ε νόμο]

ις καὶ ἐαυτῶι, δεδόχθαι τ[ῆι Λεω]ν

10 τίδι ἐπαυέναι τὴν Λεωντίδα φυ

λὴν τῶν ἐφήβων τῶν ἐπὶ Νικοκράτ

ους ἄρχοντος καὶ στεφανώσαι χρ

υστῶι στεφάνωι ἔκα[στ]ον αὐτῶν ἀρ

ετῆς ἔνεκα, ἐπαυ[έ]σαι δὲ καὶ τὸν

15 σωφρονιστὴν Φι[λόθ]εον Φιλοκλέ

ους Σουνῶ καὶ σ[τε]φανῶσαι χρυσ

τῶι στεφάνωι ἀπ[ὸ] χι[λίων] δραχμῶν

ἐπειδὴν τὰς ε[ὐθύ]νας δῶι ἀρετῆς

ἔνεκα τῆς εἰς τὴν] φυλὴν καὶ τοὺς

20 ἐφήβους, [ἐπαυ]έσαι δὲ καὶ τὸν τα

ξίάρχον] τῆς φ[υλῆς] Φιλοκλέα Φ[ιλ]

οθέου Σ[ουνι]ᾶ καὶ τοὺς λοχαγο[ύς]

Πανδαί[την Π]ασυκλέος Ποτάμ[ιον]

'Ἐπικρά[την] Πεισιάνακτος Σ[ουνι]

25 ἁ Καλλ[ιχάρ]ην Καλλιφάνος [Σουνι]

ἁ Νικό[ξεν]ον Νικοκλέος Χ[ολλητῆδ]

ην Τι[μοκρ]άτην Τιμοκλέος Π[οτάμ]

(Col. I, continued)

ιον κ[αὶ] στ[εφαν]ῶσαι χρυστῶι [στεφ]

άν[ω] ἔκα[στον] αὐτῶν ἀπὸ πεν[τακο]

30 [σίων] δρα[χμῶν] ἀρετῆς καὶ σω[φροσ]

[ύνης] ἐνε[κα], δοῦναι δὲ αὐτοῖς [κα]ὶ ἰ

[ανάθημα] ἀναθεῖναι [ἐν] τῶι ἱε[ρῶ]

[τοῦ ἡρω, ἐ]παυέναι [δὲ καὶ] τὸς [δ]ιδ

[ασκάλου]ς τῆς φυλῆς⁶...]την ἁ35 [...⁷...]ν Παλλήν[εα]...⁷]ν Ἄρ[...]⁷ανέ[ο] Μεθων[αῖον] καὶ στεφ[ανῶ]

[σαι] θ[ε]ῶ[λο]ν στ[εφαν]ῶσι καὶ ὥς [ἐ]

[π]εμελήθησαν τ[ὼν ἐφ]ή[βων] *vacat*

(Col. II)

[ἀναγράψαι δὲ] τόδε τὸ ψήφισμ[α τῆ]

[ς φυλῆς τὸν γρ]αμματέα τῆς φυ[λῆς]

5 [καὶ στήσαι ἐν] τῶι ἱερῶι, τὸ [δ'] ἀνάλ]

[ωμα εἰς τὴν γρα]φὴν δοῦνα[ι τοὺς ἐ]

[πιμελητὰς τῆς φ]υλῆς, ἀ[ναγράψαι]

[δὲ τὸ ψήφισμα εἰς τ]ὸ [ἀν]άθ[ημα]^{v v}]

[στ]ρα[τ]ῆ[γος ἐπὶ] τῶι Περαι[εὶ Κόνω]

10 ν Τιμοθέο Ἀναφλύστιος [στρατηγ]

ὃς ἐπὶ τῇ χώρῃ Σώφιλ[ος Ἀριστο]

τέλος Φυλάσιος κοσμη[τῆς]...]

[...]⁵ Διησιστράτου Ἀχ[αρνεύς] σω]

[φρον]ιστῆς [Φιλόθ]εο[ς] Φιλοκλέου]

(Col II, continued)

- 15 [ς Σουνι]εὔ[ς ταξίαρχος Φιλοκλέη] ΣΤΟΙΧ. 26.
 [ς Φιλ]οθέου [Σουνιεύς λοχαγοί Πα.]
 [ν]δαίτης Πα[σικλέος Ποτάμιος Έπ]
 [ι]κράτης Πε[ισιάνακτος Σουνιεύ]
 ς Καλλιχάρ[ης Καλλιφάνους Σουν]
 20 [ι]εύς Νι[κ]ό[ξενος Νικοκλέους Χολ]
 [λ]ήιδης Τι[μοκράτης Τιμοκλέος Π]
 [ο]τάμιος [ἔφηβοι·¹³]
 [..]ης Σω-----
 [..]νγε-----
 25 [..]Ι-----
 [..]Η-----
 [..]Ρ-----
 ἑης Κι-----
 οδώρου Πρε[σ]βυ[χάρης⁹]
 30 υς Σαννείδης [.....⁷ Ποτάμιοι]
 καθύπερθεν [.....¹⁶]
 Ποτάμιοι ὑπέ[νε]ρθ[εν⁹]
 ν Φιλίνου· Λευκονο[εἰς Κηδείδης]
 Θρασυμῆδος Χαιρε[.....¹¹]
 35 δο Θαρσύνων Σατύρο[ν⁹]
 Εὐτελίδης Μενεστρά[του⁶]

[ἦ βο]νλή

ὁ δῆμος

(Col. II, continued)

Νικήρατος Νικοδήμο[ν⁸]
 Εὐαίων Πείθω[ν]ος Θεάγ[γελος ...]

ΣΤΟΙΧ. 26

(Col. III)

- [.....¹¹...]ροθε[.....⁹] Ἀθηνο[.....] ΣΤΟΙΧ. 34
 [.....¹¹...]εσιδή[ς⁸]δοτος [.....]
 5 [.....¹²...]ς Νι[.....⁷]Παι[ονίδαι: [...]
 [-----]έας Μνησι[.]
 [-----]Σμ[κύθου Αἰσ[.]
 [-----]ος Ἀμεψια
 [-----]κησίας Νι[.]
 10 [.....⁷...]ἔδοξεν τοῖς λοχαγοῖς τῆς Λεω[ντίδος, Παν[δα] ΣΤΟΙΧ. 42
 [ίτης Πασικλέος Ποτάμιος εἶπεν· ἐπειδ[ὴ Φιλόθεος [ὁ σ]
 [ωφρονιστῆς τῆς Λεωντίδος φυλῆς δικα[ίως ἐπιμεμέ[λ]
 [ῆται τῶν τῆς ἀρχῆς καὶ χρήσιμον ἑαυτὸ]ν παρέσχηκε[ν]
 [τῷ τε ταξίάρχῳ καὶ τοῖς λοχαγοῖς, ἐπ[αυέσαι Φιλ[ό]
 15 [θεον Φιλοκλέους Σουνιᾶ καὶ στεφανῶσ]αι αὐτὸν χρ[υσ]
 [ῶι στεφάνῳ ἀπὸ χιλίων δραχμῶν ἀρετῆς] ἔνεκα καὶ [σω]
 [φροσύνης τῆς εἰς τὴν φυλὴν, ἀναγράψαι δ]ὲ τότε τὸ ψ[ήφ]
 [ισμα εἰς τὸ ἀνάθημα ὁ οἱ λοχαγοὶ καὶ οἱ ἔ]φηβοι τῷ ἦ[ρ]
 [ω ἀνατιθέασιν-----]

(Citations)

ἡ φυλή

[οἱ ἔφηβοι]

[οἱ λοχαγοί]

span along line 3 between the mu of $\psi\eta\phi\iota\sigma\mu[\alpha]$ and the theta of $[- - -]\rho\theta\epsilon\omicron[- - -]$. Six letters in line 3 require about 0.067 m., and the number of letters to cover the span thus amounts to eighteen. We allow the necessary three letters at the end of column II, one letter space for the interval between columns II and III, and so place the rho of $[- - -]\rho\theta\epsilon\omicron[- - -]$ in the twelfth letter space of the stoichedon text in the upper part of column III. This position for fragment *b* may be considered approximately correct.

In the tenth line of column III the stoichedon order changes, but the length of line may be determined as 42 letters by the restorations of lines 11, 12, 15, and 16. So far as this spacing can be compared with the more open spacing above, the measurements indicate an upper stoichedon length of line of 34 letters. This determines the lacuna between fragment *b* and fragment *c*, for there was room for approximately nine letters between the final omicron of $[- - -]\rho\theta\epsilon\omicron[- - -]$ and the initial alpha of $\text{'}\Lambda\theta\eta\nu\omicron - - -$ in line 3.⁶

If the above determinations are true, the measurement from the final sigma preserved on the stone in line 1 of fragment *b* to the stroke which looks like the lower part of epsilon or sigma on fragment *c* should in turn be estimated as the equivalent of 12 letters. So much space makes the restoration $\sigma[\tau\epsilon\phi\alpha\nu\omega\theta\acute{\epsilon}\iota]\varsigma$ highly improbable. Furthermore, if the form $\sigma[\tau\epsilon\phi\alpha\nu\omega\theta\acute{\epsilon}\iota]\varsigma$ is to be restored, one finds it difficult to explain why the word $\acute{\upsilon}\pi\acute{o}$, which now begins line 2, was not inscribed after it in the available space at the end of line 1. The more satisfactory restoration epigraphically is $\sigma[\tau\epsilon\phi\alpha\nu\omega\theta\acute{\epsilon}\nu\tau]\epsilon[\varsigma^{\text{vv}}]$, a word which better suits the lacuna and which comes near enough to the edge of the stone to force $\acute{\upsilon}\pi\acute{o}$ over into the beginning of line 2. This plural form here, as well as the formula $\acute{\alpha}\rho\epsilon\tau\eta\varsigma \acute{\epsilon}\nu\epsilon[\kappa\alpha \kappa\alpha\iota \sigma\omega\phi\rho\omicron]\sigma\acute{\upsilon}\nu\eta\varsigma$ in line 2 (see above), implies mention of the taxiarch together with the sophronistes in line 1 and confirms the stoichedon restoration $[\acute{\epsilon}\pi\iota] \text{N}[\iota]\kappa[\omicron\kappa\rho\acute{\alpha}\tau\omicron\varsigma \kappa\alpha\iota \acute{o} \tau\alpha\acute{\xi}\iota\alpha\rho\chi\omicron]\varsigma$.

The propriety of the joint dedication by the sophronistes and the taxiarch is enhanced by the fact that they were father and son. The sophronistes Philotheos, son of Philokles, of Sounion (I, 4, 15-16; II, 14-15; III, 11, 14-15) must have been more than forty years of age (Aristotle, $\text{'}\Lambda\theta.$ Πολ., 42, 2) in the archonship of Nikokrates (333/2 B.C.), enough older, in fact, so that his son Philokles, son of Philotheos, of Sounion (I, 21-22; II, 15-16) could be of age to serve as taxiarch in the same year. This younger Philokles (*P.A.*, 14559) was the husband of Philia (*P.A.*, 14296), who is known from a dedication to Demeter and Kore (*I.G.*, II², 4025) and father of Philylla (*P.A.*, 14795), known from the same dedication. The present inscription is evidence that the father of the sophronistes was also named Philokles. His *floruit* should be dated at the end of the fifth or beginning of the fourth century.

⁶ The physical requirements of the stone necessitate here a space of at least eight letters.

The lochagoi were appointed by the taxiarch (Aristotle, *Ἀθ. Πολ.*, 61, 3: οὗτος δ' ἡγείται τῶν φυλετῶν καὶ λοχαγοὺς καθίστησιν), and in the present instance numbered five. Some of them are otherwise known.

Pandaïtes, son of Pasikles, of Potamos (I, 23; II, 16-17; III, 10-11; cf. *P.A.*, 11572) is named on a dedication found on the Acropolis (*I.G.*, II², 3829); Nikoxenos, son of Nikokles, of Cholleidai (I, 26-27; II, 20-21; cf. *P.A.*, 10987) appears as secretary in the heading of a decree published as *I.G.*, II², 159; and Timokrates, son of Timokles, of Potamos (I, 27-28; II, 21-22; cf. *P.A.*, 13756a) is named on a columnar grave monument (*I.G.*, II, 4188).

The text of *I.G.*, II², 159 should be read as follows:

Θ ε ο ί
[N]ικόξενος Νικοκλέο[ς]
Χολληίδης ἐγραμμάτευε

Only scattered letters of this decree can be read on the badly worn surface of the stone below line 3, though in line 4 enough can be made out to show that the text proper began with the formula [ἐδ]ο[ξεν] τ[-----], perhaps [ἐδ]ο[ξεν] τ[ῆι βολῇ καὶ τῶι δήμῳ]. The name of the archon is lost, but the date cannot have been 349/8 or 339/8, where the secretaries are already known,⁷ and so must fall definitely in the first part of the century before the secretaries were chosen for a full year in cyclical rotation by tribes. In spite of the difference in date between *I.G.*, II², 159 and the present text, it is nevertheless probable that the Nikoxenos mentioned in the earlier inscription is to be identified with the Nikoxenos of the later document.

The two teachers of the tribe were praised in I, 33-38. One was an Athenian of the deme Pallene, and the other was a foreigner from Methone, but their names cannot now be recovered. At the top of column II appear the authorizations for inscribing the decree on the dedication. Comparison may be made with *I.G.*, II², 1156, lines 43, 49, and 62, for the phrase ἐπιγράψαι (or ἀναγράψαι) τόδε τὸ ψήφισμα ἐπὶ (εἰς) τὸ ἀνάθημα.

Beginning in II, 9, is a list of officers, followed by a list of the ephebes of 333/2 B.C. The list continues as far as line 10 of column III. At the head of the list is the general appointed for the Peiraeus, Konon, son of Timotheos, of Anaphlystos (*P.A.*, 8708).⁸ His name was followed by that of the general in charge of the countryside, Sophilos, son of Aristoteles, of Phyle (*P.A.*, 13422), and that of the kosmetes, whose own name has been lost, but whose father was Ainesistratos of Acharnai. Next came the officers of the tribe, the sophronistes, the taxiarch, and the five lochagoi. In II, 22, began the list of ephebes, arranged by demes, and probably preceded by the heading ἐφηβοί.

⁷ *I.G.*, II², 206, 208; *Hesperia*, VII, 1938, p. 291.

⁸ In the *Ἀθηναίων Πολιτεία* (61, 1) Aristotle states that there were two generals elected ἐπὶ τὸν Πειραιέα, one for Mounichia and one for Akte.

In II, 29 Presbychares is probably a relative of *P.A.*, 12186, for the name is unusual and is attested for Halimous, one of the demes of Leontis. If this is true, then Sanneides (II, 30) was also a Halimousian.

The spacing shows that there was one ephebe each from Upper and Lower Potamos (II, 30-33) and that there were three ephebes of Leukonoe (II, 33-35). The first of these was [Κηδείδης] Θρασυμήδος, son of *P.A.*, 7366. There must have been other deme names in II, 35, 36, and 37, but the next demotic that can be identified is [Παι]ονίδαι, in III, 5.

I have interpreted III, 10-19, as part of a decree of the lochagoi honoring the sophronistes. In the last line the spacing shows that there were originally five citations in all, and I have restored [οἱ ἔφηβοι] and [οἱ λοχαγοί]. These restorations may be compared also with the text as restored in III, 18.

At the end of I, 31 the final iota of [κα]ί is not a vertical stroke. One must assume that the chisel which cut this letter lost its position when the stroke was made and that in consequence the iota was cut awry. In I, 36 the final letter in the patronymic Ἀρ[. . .]αυέ[ο] may have been, epigraphically, omega as well as omicron, indicating a name in -- αἰνεως. At the top of column II better restorations will perhaps yet be found, but I believe it certain that the secretary of the phyle was to inscribe the decree, that the epimeletai of the phyle were to pay the expense, and that the inscription was authorized on the dedicatory base, where in fact we now have it preserved.

This is one of the earliest of the documents bearing upon the organization of the ephebic corps, being dated only a year later than *I.G.*, II², 1156, the oldest Athenian inscription of this character so far preserved. The ephebes of the year of Nikokrates are known also to have awarded a crown to one Theophanes, son of Hierophon, of Rhamnous (*I.G.*, II², 4594 a).

THE WALLS OF ATHENS

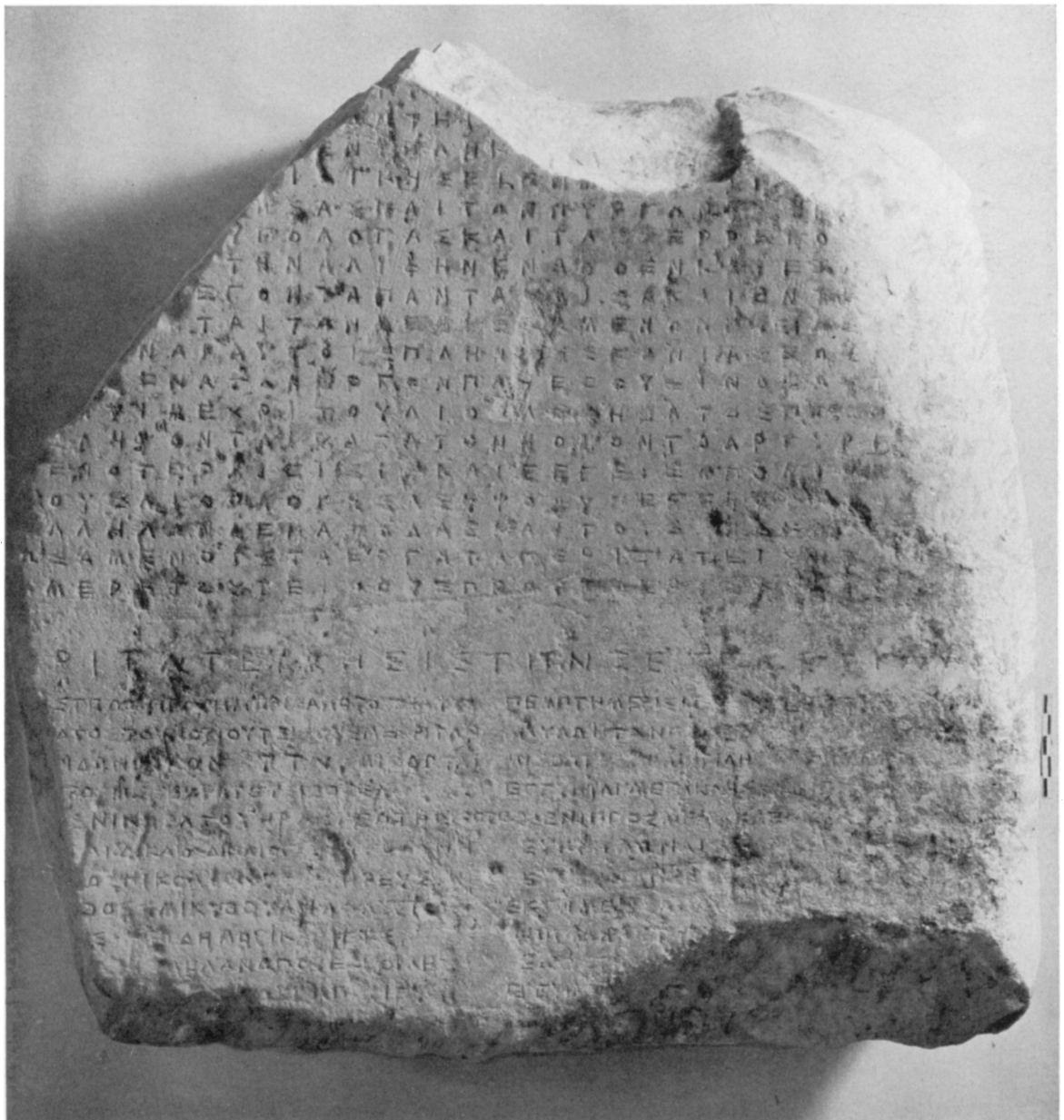
9. Part of a stele of Pentelic marble, with the right lateral surface and the original back preserved, found on March 23, 1936, below the floor of the Church of Christ in Section HH.

Height, 0.49 m.; width, 0.48 m.; thickness, 0.17 m.

Height of letters: in lines 100-118, 0.006 m., in line 119, 0.009 m., in lines 120-130, 0.005 m.

Inv. No. I 3843.

This inscription forms part of the stele already published as *I.G.*, II², 463, and makes a direct join with the known portion at the lower right-hand corner. The lines are numbered in the present transcript as in *I.G.*, II², 463. Lines 100-118 are written stoichedon. Ten lines occupy a vertical space of 0.135 m., and ten columns (measured on centres) occupy a horizontal space of 0.135 m.

No. 9. New Fragment of *I.G.*, II², 463

The determination of the text of this important document presents many difficulties, and frequently the surface of the stone is so badly preserved that no reading can be made with assurance. As soon as the connection between the new fragment and *I.G.*, II², 463 was discovered, it became apparent that many changes in accepted restorations would have to be made. This circumstance rendered necessary a re-examination of the lower lines of *I.G.*, II², 463, so that doubtful readings there might be verified. In many cases this new study has been of no help, for the progressive weathering of the stone has obliterated traces of letters once seen by earlier editors, and in general much less can be made out now than formerly; but in some cases enough is preserved to give confirmation to one or another variant reading, and several new letters can be read for the first time. The following paragraphs will serve to give some commentary on changes proposed from the text as it now appears in the *Corpus*.

Line 102: After τ[ἀ] ἔργα the doubtful letter is possibly Γ, and may be restored as τ[ἀντα]. At the end of the line ἐντελῇ κ[ατὰ τὰς συγγραφάς] is suggested by the similar phrase in lines 107-108.

Line 103: The initial letters of the line can be distinguished as ΙΞΑ; hence the reading should be ΙΞΑΡΧ, as in Rangabé, *Antiquités Helléniques*, II, no. 771, and not ΙΞΤΕ ΑΡΧ, as in *I.G.*, II², 463. The intrusive letters ΤΕ have had a long though rather tenuous claim on our attention, and the reading need be no longer perpetuated.

Line 104: For the restoration [λιθολογ]ήσας see line 114.

Line 105: The word ὑπολογάς is clear on the stone, and this reference to it may now be added to those cited by Van Herwerden in his *Lexicon Graecum suppletorium et dialecticum*, s. v. ὑπολογή (= *fundamentum*). The foundations were to be completed in the second year. At the end of the line there are letters which must refer to other parts of the wall scheduled for completion at the same time. After the definite article τὰ, I read ΕΞΕΡΡΕΙΘ [. . .⁶. . .], though I have as yet no convincing explanation for what the word or words may be.

Inasmuch as the following line begins with a complete word (καί), the six spaces here indicated as unrestored should be filled to form part of one phrase with the now enigmatic letters which precede them.

Line 106: The clear text ἀλιφὴν confirms the reading ἀλ[ι]φὴν in line 85. Cf. also August Frickenhaus, *Athens Mauern* (Diss. Bonn, 1905), p. 42; Frickenhaus urged the spelling ἀλ[ι]φὴν in the earlier passage on the basis of the stoichedon order of the document, as against the incorrect restoration ἀλ[οι]φὴν of earlier editors.

Lines 108-109: In the word πλέω at the end of line 108 the two letters ΕΙ are cut in a slight erasure and in one letter space. The accepted restorations of these lines have had to be changed in the light of the new evidence offered by the Agora fragment. The verb σ[υντελεῖ]ν repeats the idea of [συν]ν[τετ]ελε[σμε]νά earlier in line 108, and its use here allows ἔργ[α] to be read in line 109 instead of [τῶ]ν ἔργ[α] τῶν. The words τῶν ἀ[ποτε]τ[αγμέ]ν[ων εἰς] τὸν ἐν[α]υτόν continue the comparative idea

initiated with $\pi\lambda\epsilon\acute{\iota}\omega$ in line 108. This new text we believe to be a considerable improvement over the old.

Line 110: This is one of the few lines where more can be read from the stone today than has been won from it in the past. The initial sigma of $\sigma[\acute{\upsilon}\mu\pi]αν$ is entirely preserved and quite clear (so also in Rangabé, *Antiquités Helléniques*, II, no. 771), so the reading $\delta[σ\omicron\upsilon\upsilon]$ $\acute{\alpha}\nu$ may be with certainty rejected. Where the reading $\pi\rho\acute{o}\varsigma \tau\acute{\alpha} \xi[\rho\gamma\alpha]$ has been given near the centre of the line the distinguishable letters are $\Gamma\rho\omicron\varsigma\tau\acute{\alpha}\epsilon\Xi\eta$ — — —. In restoring $\pi\rho\acute{o}\varsigma \tau\acute{\alpha} \xi\acute{\xi}\eta[s \gamma\epsilon\nu\acute{o}]μενα$, I assume that the total payments to be disbursed by the treasurer, in case some of the contractors elected to complete more of their work than was required in any one year, were to be paid in proportion to and in sequence with the parts of the work as they were finished.

Lines 110-111: For the restoration $\piαρέξουσιν δὲ αὐτο[ὶ ἐαυτ]οῖς, κτλ.$, cf. *I.G.*, II², 244, lines 105-111: $\piαρεχόμενοι αὐτοὶ αὐ[το]ῖς καὶ τοῖς λιθοτόμοις ἀναγρα[φέ]ας καὶ τᾶλλα πάντα ὧν ἂν δέωνται[ι ε]ῖς τὸ ἔργον· τοὺς λίθους τοὺς εἰ[s τ]ὸ πλήρωμα τῷ πύργῳ προσάξει[αι] αὐτὸς αὐτῷ ἅπαντας ὅσων ἂν [δέητ]αι. Such clauses relating to the furnishing of materials were common in contracts and specifications; cf. also, e. g., *I.G.*, VII, 4255, lines 28-33: $\Delta\acute{\iota}\langle\theta\rangle\omicron\iotaς δὲ χρῆσεται τοῖς ἐκ τοῦ θεάτρου τοῦ κατὰ τὸ[μ] βωμόν, προσαγόμενος αὐτὸς αὐτῷ πρὸς τὸ ἔργον· ἐὰν δὲ μὴ ἱκανοὶ ὦσιν, παρέξουσιν ὅσων ἂν προσδεῖ οἱ ἐπιμεληταὶ πρὸς τῷ ἔργῳ.$$

Lines 111-112: I have restored the phrase $\pi\lambda\eta[\nu \acute{\epsilon}\acute{\alpha}]ν \tau\iota \mu\acute{\epsilon}\chi\rho\iota \tau\omicron\upsilon \lambda\iota\theta\omicron\lambda\omicron\gamma\acute{\eta}\mu\alpha\tau\omicron\varsigma \pi\acute{\epsilon}\sigma\eta[\iota \acute{\eta} \kappa\alpha\tau\acute{\alpha}] \pi\acute{o}\lambda\epsilon[\mu]ο\upsilon\kappa\iota\eta\theta[\acute{\eta}]ι$. The initial letters have been variously recorded: as ΓAPE in *I.G.*, II², 463, as $\Gamma\text{A}[P]$ in *I.G.*, II, 167, as ΓAP in Rangabé, *Antiquités Helléniques*, II, no. 771, and as ΓAN by Pittakys.⁹ Koehler's text in *I.G.*, II indicates that he did not see the rho given by Rangabé, and that the letter read as alpha might equally well have been lambda. My examination of the squeeze today substantially confirms Koehler's reading, though I believe that part of the third letter is still visible. The initial pi is quite clear; the second letter preserves only two sloping strokes coming to an apex at the top, and so far as present indications are concerned it may equally well have been alpha or lambda; of the third letter a vertical stroke may be seen. This stroke, which Rangabé took for rho and which Pittakys took for nu, may also be restored as part of a broken eta.

At the left edge of the new fragment, the initial nu is doubtful, but the letters $\tau\iota$ are certain. In view of the subjunctive verbs which follow, the restoration $\pi\lambda\eta[\nu \acute{\epsilon}\acute{\alpha}]ν \tau\iota$ is here suggested in spite of the divergence of the readings from those of Rangabé and Pittakys. I suspect that the reading ΓAPE in *I.G.*, II², 463 does not represent a new determination from the stone, and that the final epsilon there given is the result of a typographical error in the *Corpus*, where $\piαρ[έξονται]$ should be read in place of $\piαρέ[ξονται]$.

⁹ Cf. August Frickenhaus, *Athens Mauern* (Diss. Bonn, 1905), p. 53.

The whole phrase lists exceptions to the clause in the specifications which requires that the contractors must furnish for themselves whatever they need for their work. An exception in the case of damage during war-time is readily intelligible, but the exception in the eventuality that some portion should suffer complete collapse seems to contradict the earlier provision of lines 47-48: ἐ[ὰ]ν δέ τι πτωματίσει μέχρι τοῦ λιθολογήματ[os²⁶.....] παρέξει καὶ ἐξοικοδομήσει. Either the contradiction must be allowed to stand, with the assumption that the later provision of line 111 had validity, or a different interpretation from that usually given must be read into lines 47-48.

Line 115: At the end of the line the letters are again very difficult to read, and I suggest no restoration.

Line 116: Further study has made possible an interpretation of the letters in this line which have so far defied attempts at restoration. They record a guarantee of exemption from military service which was given to the contractors for the period of four years covered by their contract. The significant words are [παρ]έσται δὲ καὶ [ἀ]τ[έ]λεια στ[ρα]τείας ---. The text does not depend on new determinations for every letter has been recorded, in whole or in part, for many years. I note merely that Koehler's reading $\Gamma\text{EIA}\Sigma$ (taken into *I.G.*, II², 463, as $\Gamma\text{EIA}\Sigma$) was less satisfactory than the reading $\text{EIA}\Sigma$ (= $\text{T EIA}\Sigma$) of Ross and Rangabé (cf. August Frickenhaus, *Athens Mauern* [Diss. Bonn, 1905], p. 53).

Lines 117-118: It appears that here the record of the contracts was to be set forth. The scribe evidently followed his copy, which was left incomplete after the citation of the first section of the south wall. The record, therefore, was not inscribed in the main body of the text proper, but was added as an appendix under the heading of line 119.

Lines 120-130: The lower part of the large stele now in the Epigraphical Museum is so badly worn that an effective control over the readings of *I.G.*, II², 463, is no longer practicable. The text here printed in cols. I and II is taken from that of the *Corpus* without change. Parts of cols. III and IV are provided by the new fragment. Frickenhaus (*Athens Mauern* [Diss. Bonn, 1905], p. 31) has shown that the sections of wall for Athens and the Peiraeus were probably recorded in cols. III and IV. If this is true, then the record for the Peiraeus must now be sought in the lower part of col. IV, for the third column was devoted to the first four sections of the city wall, and the upper part of col. IV contains mention of sections five and six, apparently also from the wall of the city. Inasmuch as in lines 117-118 there seems to be mention of the first section of the south wall, it is evident that when the tabular record of lines 120 ff. was cut the subdivisions were differently made. The first section of the long walls was assigned to the north instead of to the south wall.

The first section of the wall of the city, which is listed at the beginning of col. III, comprised the span which began at the point where the inner crosswall (διατεί-

χισμα) joined the south wall (νότιον τεῖχος) and continued as far as the Itonian Gate. Evidently the wall of the city was marked off in counter clockwise fashion. The terminal point of the first section depends somewhat on restoration, but the phrase μέχρι τῶν [...] ἰδων πυλῶν may be restored with some assurance as μέχρι τῶν [Ἰτων] ἰδων πυλῶν. The adjective applied to the Itonian Gate in [Plato's] *Axiochus* (364 D) is Ἰτωνίαι, but the possibility of the alternative form Ἰτωνίδες is amply attested by Apollonios Rhodios, I, 551 (Ἀθηναίης Ἰτωνίδος).

The name Philistides, son of Aischylos, of Perithoidai (cf. *P.A.*, 14449), is already known from a grave monument of the fourth century, but the contractor whose name appears in col. IV, line 122 was probably the grandson of the man named in the funerary inscription.

The bondsman Megakles, son of Menippos, of Acharnai was probably the son of Menippos, son of Megakles, of Acharnai (*P.A.*, 10038), whose name appears on a grave monument of the fourth century. The father's tombstone should be dated presumably near the middle of the century, because of the spelling Μεγακλέος instead of Μεγακλέους in the patronymic (*I.G.*, II, 1927). This date agrees well with the fact that the son Megakles in 307/6 B.C. must have been well advanced in years, himself old enough to have a son (bearing the grandfather's name) who also served as bondsman along with his father. Cf. col. IV, line 124.

It is possible that the Euktemon of col. IV, line 125 should be identified with Euktemon, son of Aision, who is named in *P.A.*, 5787.

I have followed Ferguson (*A.J.P.*, LIX, 1938, p. 230) in retaining the date 307/6 for the inscription, as against the suggestion of Kahrstedt (*Untersuchungen zur Magistratur*, pp. 13-14) that it should be assigned to 304/3 B.C.

DEMES OF DEMETRIAS

10. Seven fragments of Hymettian marble, which belong together, but which do not have any contact surfaces in common. Fragments *a* and *b* have the top surface preserved, and fragments *f* and *g* have the bottom surface preserved. This lower surface is picked and has a dressing along its front edge. The upper part of a wreath appears on fragment *a*, with the lower part of a wreath on fragment *f*. The type is characteristic of a gold crown, but there is no certainty that these pieces were broken from the same wreath.

All fragments were found in Section HH between February 3 and June 1, 1936, with the exception of *b*, which was recovered from a marble dump in Section M on February 27, 1934.

a: Height, 0.051 m.; width, 0.087 m.; thickness, 0.09 m.

Inv. No. 4008 *d*.

b: Height, 0.065 m.; width, 0.065 m.; thickness, 0.09 m.

Inv. No. 3917.

- c*: Height, 0.077 m.; width, 0.14 m.; thickness, 0.067 m.
Inv. No. 4008 *c*.
- d*: Height, 0.086 m.; width, 0.094 m.; thickness, 0.056 m.
Inv. No. 1490.
- e*: Height, 0.06 m.; width, 0.092 m.; thickness, 0.062 m.
Inv. No. 3311.
- f*: Height, 0.06 m.; width, 0.05 m.; thickness, 0.057 m.
Inv. No. 4008 *b*.
- g*: Height, 0.058 m.; width, 0.043 m.; thickness, 0.052 m.
Inv. No. 4008 *a*.

The height of letters in the first line is *ca.* 0.015 m., in the last line 0.011 m., and in the other lines *ca.* 0.006 m. The text is not stoichedon, but five lines require a vertical space on the stone of 0.054 m.



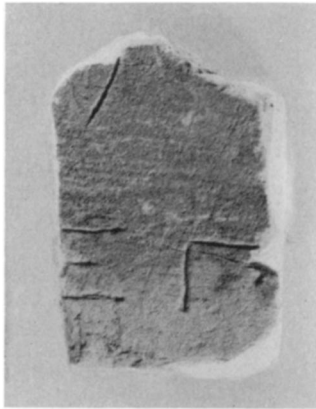
No. 10. Fragment *a*



No. 10. Fragment *b*



No. 10. Fragment *c*

No. 10. Fragment *d*No. 10. Fragment *e*No. 10. Fragment *f*No. 10. Fragment *g*

		<i>a</i>	<i>b</i>
		[-----]ιον[-----]σ[-----]	
		[οἱ ἐπὶ]λεκτοὶ [-----]ι	Ἄρχε-----
		<i>wreath</i> [---Με]λ	Δωρ-----
		<i>lacuna</i>	
	<i>c</i>		<i>d</i>
		[Ἀρί]στυλ[λος-----]	----- ρ-----
5		[...]ἀριστος Με[λιτεύς]	[-----]ς [Μ]ελιτεύ[ς]
		[...]οπείθης Μελ[ιτεύς]	[---]ης Μελιτ
		[...]οκλήης Φυλάσ[ιος]	[---]ς ἐκ Κοίλη
		[Σώσ]τρατος Δαι[δαλίδης]	15 [---Θο]ραιεύς
		[....]κήδης Φ[υλάσιος]	[---ἐκ Κ]οίλη
10		-----	[---] Πόριο[ς]
		<i>lacuna</i>	

On the other hand, it has been assumed that Phyle belonged entirely to Oineis. This has been inferred from the mention of Φιλοτάδης Φυλά as polemarch in the archon list *I.G.*, II², 1706, and this attribution, which gives the tribal distribution of the nine archons in the year of Leochares (228/7 B.C.) as XII, V, VIII, I, IV, VII, IX, X, XI,¹² has been used by Ferguson to establish the end of one cycle of allotment between 228/7 and 227/6. He was led to do this in part so that the tribe Oineis might not in two consecutive years supply the polemarch.¹³ Now that we know part of Phyle to have been assigned to Demetrias, the distribution of archons in 228/7 may equally well be given as XII, V, II, I, IV, VII, IX, X, XI, and there exists in this archon list no evidence which compels the end of one cycle and the commencement of another at precisely this point.

The polemarch of 224/3 belonged to Antiochis (*I.G.*, II², 1706, line 53: Πρωτομένης Εἵτε) as did also the polemarch of 220/19 (*I.G.*, II², 1706, line 73: Κλεομέδων Ἀττην).¹⁴ From this evidence Ferguson (*op. cit.*, p. 53) deduced that a new cycle was begun between 224/3 and 222/1 (now corrected to 220/19 for the date of the archon Menekrates). A new cycle is also indicated between 228/7 and 220/19 even in case Atene in *I.G.*, II², 1706, line 73, belonged to Demetrias, provided Phyle in *I.G.*, II², 1706, line 13, should also be so assigned; and in any case the new cycle must have commenced at some time between 226/5 (archon Ergochares) and 216/5 (archon Hagnias), because in both these years the polemarch was from Leontis.¹⁵ The actual date of the new cycle probably fell in 223/2 B.C., after the creation of the tribe Ptolemais (Ferguson, *op. cit.*, p. 53).

A conservative evaluation of the evidence suggests that *I.G.*, II², 1706, line 13, does not prove whether Phyle belonged part to Demetrias and part to Oineis or wholly to one or the other. But the present text, together with another new inscription from the Agora, decides the issue in favor of a divided deme. The demotic Φ[υλάσιος] must be restored with the name of the secretary in a text of the archonship of Mnesidemos (298/7 B.C.; cf. *Hesperia*, VII, 1938, p. 132; the full text is published here as No. 13), where the tribal affiliation must be with Oineis to conform to the necessities of the tribal cycle. The present inscription shows that part of Phyle belonged to Demetrias.

The new assignment of Daidalidai to Demetrias has far-reaching consequences,

¹² *I.G.*, II², 1706, lines 11-20.

¹³ Ferguson, *Athenian Tribal Cycles*, pp. 50-52.

¹⁴ Ferguson, *op. cit.*, p. 51, note 2, and Dinsmoor, *Archons of Athens*, p. 448, agree that Atene belonged both to Demetrias and Antiochis. In this case the latter affiliation is necessary to prevent double representation of Demetrias in the board of archons of 220/19. For the date of Menekrates, in whose archonship Kleomedon was polemarch, see Dow, *Hesperia*, II, 1933, plate XIV, line 91.

¹⁵ See Ferguson, *Athenian Tribal Cycles*, p. 53; and for the text of *I.G.*, II², 1706, see Dow, *Hesperia*, II, 1933, plate XIV.

for the tribal cycle is no longer served by restoring the demotic in the name of the secretary for Diomedon's year (*I.G.*, II², 791) as Δ[αιδαλίδης]. The disturbing consequences of this discovery on the problem of the secretary cycle through the archonships of Polyeuktos, Hieron, and Diomedon need not be debated here. We may rather point out that the initial letter of the demotic, which has been variously read as alpha, delta, and lambda,¹⁶ may once again be given the reading alpha, to which it is best suited epigraphically, and that whatever may be the result in subsequent studies of the archon tables, the desired demotic should be of ten letters, yielding for the secretary of Diomedon's year the name Φορυσκίδης Ἀριστομένον Α[...⁹.....].

11. Small fragment of Hymettian marble, broken on all sides but with the back preserved, found on May 28, 1936, in Section I.

Height, 0.186 m.; width, 0.086 m.; thickness, 0.095 m.

Height of letters, 0.005 m.

Inv. No. I 4221.

Ten lines of text occupy a vertical space of 0.105 m. The inscription is not stoichedon.

Late 3rd century B.C.

 Ἰπποτ[ομάδαι]
 Ἀνδροκλῆς ----
 Διομε[ιεύς]
 5 Ἀρίσταρχος ----
 ἐξ Οἴο[υ]
 Διονυσόδωρ[ος ----]
 Ἀγν[ούσιοι]
 [X] ἀρίστρα[τος ----]
 10 [Ἀ]ριστοκ[----]
 [Κ]ίλλης -----
 [Δ]ημήτρ[ιος ----]
 bottom of column?



No. 11

¹⁶ See especially Dinsmoor, *Archons of Athens*, pp. 96-99; Ferguson, *Athenian Tribal Cycles*, pp. 16-19.

The deme Oion is here found associated with Hippotomadai, Diomeia, and Hagnous, and so it also must have belonged to the tribe Demetrias. The fragment seems to have been broken from a decree honoring the prytaneis of this tribe, and it must be dated before 201/0 B.C. when the Macedonian tribes were abolished. The writing, especially alpha and delta with open tops, is characteristic of the last quarter of the third century. Οἶον Δεκελεικόν is known to have belonged in this period to the tribe Hippothontis, an attribution which has recently been demonstrated anew by the discovery that the secretary of the archonship of Leochares was from Oion, in a year (228/7 B.C.) when the secretary-cycle demands a secretary from tribe X.¹⁷ There is, however, no evidence that Οἶον Κεραμεικόν, which belonged to Leontis in the fourth century, continued in the years from 307/6 to 201/0 with the same affiliation. The present inscription now gives the proof that this Oion, which was probably too small to be divided, was one of the demes taken over for the creation of Demetrias.

It must, therefore, be assumed that the demotic ἐξ Οἴου will be absent from the lists of prytaneis of Leontis during the period of existence of the tribe Demetrias. That it returned to Leontis in the time of the eleven tribes is shown by its listing in *I.G.*, II², 2362, and that it remained in Leontis subsequently is amply attested.¹⁸

In the publication of *I.G.*, II², 848, which Dow has made in *Hesperia*, Suppl. I, no. 36, the demotic [Κήττιοι] should be restored in line 91,¹⁹ followed by four demesmen. The demotic [ἐξ Οἴου] is thus eliminated, and the representation of Ketτος in the Council is made the same as in *Hesperia*, Suppl. I, no. 16, where again four names appear (lines 26-29). The demotic [ἐξ Οἴου] should also be eliminated from line 58 of this latter inscription.²⁰

As the available evidence increases, it becomes apparent that Demetrias was not created solely out of demes taken from the latter tribes in official order from the original ten. The known demes of Antigonis were drawn from tribes I-V, and the demes known so far of Demetrias were drawn from tribes V-X, with one exception in the case of Diomeia, which belonged originally to tribe II.²¹ In addition to its proof that Demetrias had at least one deme (Oion) from tribe IV, the present text settles any misgiving there may still have been that Diomeia belonged to Antigonis.²² The entry in line 4 is decisive in favor of Demetrias. It seems safe to say that the supposed division in the original ten tribes cannot be applied strictly to the composition of either of the Macedonian tribes. But exceptions in the case of Antigonis have yet to be found.

¹⁷ Cf. *Hesperia*, VII, 1938, p. 137.

¹⁸ For the second century, see especially *I.G.*, II², 918 (= Dow, *Hesperia*, Suppl. I, no. 77).

¹⁹ My observation of the squeeze shows that line 93 should be restored [...?...]ος, with the omicron falling above the second alpha in [*Απολλ]οφάνης of line 94.

²⁰ Pritchett publishes below (No. 22) a new fragment of *Hesperia*, Suppl. I, no. 16, and gives a new arrangement of the catalogue of prytaneis.

²¹ See Dinsmoor, *Archons of Athens*, pp. 450-451.

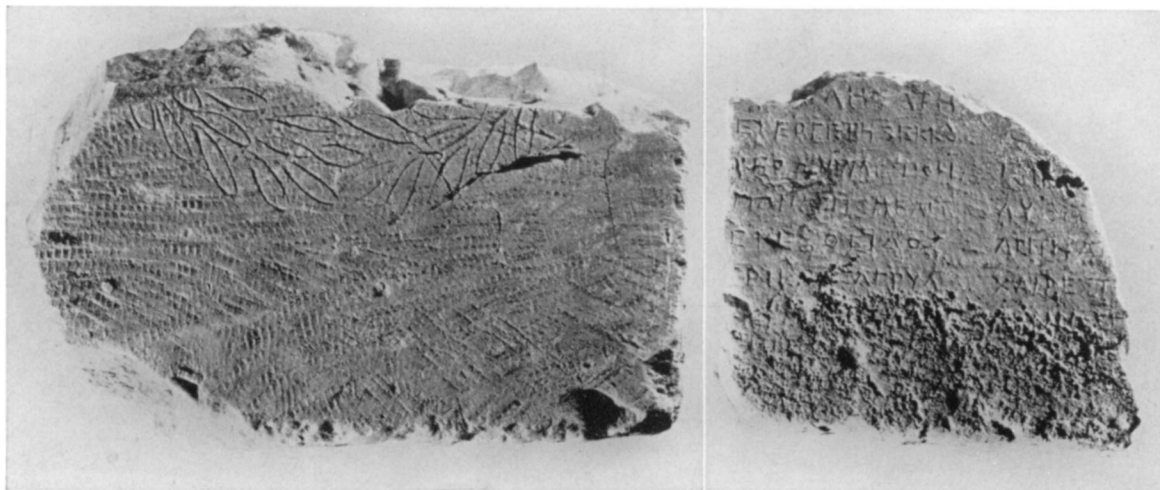
²² Cf. Dinsmoor, *op. cit.*, p. 450.

12. Fragment from a base of Hymettian marble, with part of the bottom, face, and left side preserved, found on Nov. 4, 1936, in the wall of a modern house in Section X. The lower part of a wreath is preserved on the left lateral face.

Height, 0.19 m.; width, 0.201 m.; thickness, 0.278 m.

Height of letters, 0.007 m.

Inv. No. I 4320.



No. 12. Lateral and Inscribed Faces

	----- [Δημητριάδος] -----		----- ----- -----
	<i>lacuna</i>		
5	----- Ε[ὕρν]κλῆς Ἀτη Εὐεργέτης ἐκ Κο Ἱερώνυμος Πόρι Πανάγης Μελιτ		----- ----- -----
10	----- Ἐρεχθείδος Ἐρικο[.]ς Ἀγρυλ		----- ----- -----
	-----		----- ----- -----

This monument was quadrangular, like several bases found in the Agora which carried dedications made by ephebes. The lettering suggests a date in the third century, and within broad limits this date is demonstrably correct, for the ephebes named in lines 6-9 of col. I are all from the tribe Demetrias, which existed only from 307/6

to 201/0 B.C. A more precise date early in the century seems probable, if Euergetes from Koile (line 7) may be identified as the son of Ἐπιγένης Εὐεργέτου ἐκ Κοίλης (*P.A.*, 4804) who flourished late in the fourth century.

The inscription is important for the evidence it gives that Poros belonged to the tribe Demetrias. This fact is further confirmed by the inscription here published as No. 10, *q. v.*

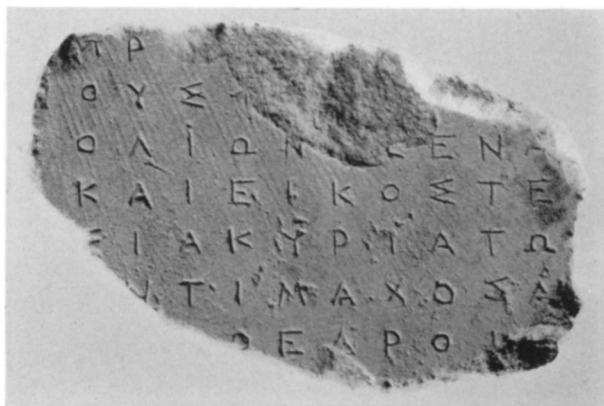
GRANT OF CITIZENSHIP

13. Fragment of Hymettian marble, broken on all sides, found on May 6, 1937, in Section OA.

Height, 0.095 m.; width, 0.15 m.; thickness, 0.075 m.

Height of letters, 0.006 m.

Inv. No. I 4812.



The inscription is stichedon. Five lines occupy a vertical space on the stone of 0.065 m. and five columns (measured on centres) a horizontal space of 0.065 m., though there are some slight variations. Schweigert has found that his fragment is part of the decree already published as *I.G.*, II², 643. The combined text is published here.

No. 13. Fragment belonging to *I.G.*, II², 643

298/7 B.C.

ΣΤΟΙΧ. 29

[Ἐπὶ Μνησιδήμου ἄρχοντος ἐπὶ τῆς . .]
 [.ντίδος ἐνάτης] πρ[υτανείας ἡι . . .]
 [.¹² . . .]γους Φ[υλάσιος ἐγραμ]
 [μάτευν· Ἐλαφη]βολιῶν[ο]ς ἐνά[τει μετ']
 5 [εἰκάδας τρίτει] καὶ εἰκοστε[ῖ τῆς πρ]
 [υτανείας· ἐκκλη]σία κυρία· τῶ[ν προέδ]
 [ρων ἐπεψήφισεν Ἀ]ντίμαχος Ἀ[.]
 [.⁸ . . . καὶ συμπρ]όεδροι· [ἔδοξεν τ]
 [ὦι δῆμωι¹² . . .]ν[.⁹ . . .]
 10 -----

lacuna

	[-----δοῦναι δὲ τοὺς]	<i>I.G.</i> , II ² , 643
	[πρυτά]νει[ς] τ[ῆς . . . ντιδος περὶ τῆς π]	(E.M. 7348)
	ολιτείας αὐ[τῶν τὴν ψήφον τῶι δήμῳ]	
	εἰς τ[ῆ]ν ἐπιούσαν ἐκ[κλησίαν· ἀναγρά]	
15	ψαι δ[ὲ] τόδε τὸ ψήφισμ[α τὸν γραμματέ]	
	α τὸν [κα]τὰ πρυτανείαν ἐν [στήλει λιθ]	
	[ί]νει καὶ στήσαι τὴν στήλην [ἐν ἀκροπ]	
	[ό]λε[ι] παρὰ τὴν ἑτέραν στήλην[ν ἐν ἡ οἱ]	
	[πρ]ότ[ε]ρον τὴν πολιτείαν λα[βόντες τ]	
20	[ὦν . . .]ίων ἀναγεγραμμένοι [εἰσίν· εἰ]	
	[ς δ]ὲ τ[ῆ]ν ἀναγραφὴν τῆς στήλης δ[οῦναι τ]	
	[ὸν ἐ]ξε[τ]αστὴν καὶ τοὺς τριττ[ύ]αρχου]	
	[ς ^v ΔΔ]Δ ^v δραχμάς.	
	<i>in corona</i>	<i>in corona</i>
	ὁ δ[ὲ]μος	ὁ δῆμος
25	Ἀριστόλ[α]ν	Σώστρατον

The new fragment gives the name of the secretary [.....¹⁶.....]ρους Φ[υλάσιος], hitherto unknown, for the year 298/7.²³ The calendar equation in lines 4-6 has been restored on the assumption that backward count was employed in the date by month²⁴ and on the assumption that the year was ordinary. In any case, the month Elaphebolion contained 30 days, for only in a full month is the count ἐνάτει μετ' εἰκάδας possible, whether the direction of the count be backward or forward.²⁵ A full Elaphebolion does not agree with the ideal scheme drawn to cover this year by Dinsmoor (*Archons*, p. 431) and some readjustment in the sequence of full and hollow months must be made in his table.

With a regular alteration of months after Elaphebolion, Mounichion and Skirophorion must have been hollow, so, if the first six prytanies of the year had 30 days each and the last six 29 days each, Elaphebolion 22 (ἐνάτη μετ' εἰκάδας) may be equated with Pryt. IX, 23.

Requirements of space limit the choice of name for the prytany in lines 1-2 and 12 to Λεωντίδος or Αἰαντίδος (see note on *I.G.*, II², 643), and the same name must be restored in both lacunae. In line 21, I note that the letters ΑΦ of ἀναγραφὴν were crowded so that they occupy the space of one letter in the stoichedon count. The uprights of the Η following were then cut correctly in their stoichos, but the letter

²³ Cf. *Hesperia*, VII, 1938, p. 132.

²⁴ The tabulation of dates in *Hesperia*, IV, 1935, p. 561, shows that backward count was more probable in the early third century.

²⁵ See the table in *Hesperia*, IV, 1935, p. 535.



No. 13. I.G., II², 643

was subsequently recut slightly to the right so that it now falls about midway between Φ and final Ν.

The inscription falls within the period of military oligarchy when the expense of stelai was borne by the exetastes and the trittarchoi.

PRESRIPT OF A DECREE

14. Upper left corner of a stele of Hymettian marble, which has been lying for some years in the stoa of Attalos, brought into the Agora museum in February of 1936.

Height, 0.230 m.; width, 0.146 m.; thickness, 0.095 m.

Height of letters, 0.006 m.

Inv. No. I 3460.

The writing is stoichedon. Five lines occupy a vertical space of 0.065 m., and five letters (measured on centres) occupy a horizontal space of 0.068 m.

287/6 B.C.

ΣΤΟΙΧ. 23

- ἐπὶ Διοτίμ[ου ἄρχοντος ἐπὶ τ]
 ἡς Κεκροπί[δος τρίτης πρυτα]
 νείας ἤι Λυσί[στρατος Ἀριστομ]
 άχου Παιαν[ιεύς ἐγραμμάτευ]
 5 ε[ν· Β]σηδρομ[ιώνος ἐνάτηι ἰστ]
 [αμένο]ν ἐν[άτηι τῆς πρυτανεί]
 [ας· ἐκκ]λησ[ία κυρία· τῶν προέδ]
 [ρων ἐπε]ψή[φισεν - - - -]



No. 14

In line 3 the name of the secretary was first cut, apparently, as Λύστροπος. The correction was made by crowding back the beginning of the word and inserting the necessary letters, without erasure, for the original true stoichedon (but incorrect) spelling is still perfectly legible.

PRYTANY DECREE

15. Stele of Hymettian marble, with the top, left side, and original thickness preserved, found on January 25, 1937, in the wall of a modern house in Section 00.



No. 15

Height, 0.46 m.; width, 0.32 m.;
thickness, 0.157 m.

Height of letters, 0.0065 m.

Inv. No. I 4424.

The inscription is stoichedon. Ten lines occupy a vertical space of 0.14 m.; and ten rows (measured on centres) occupy a horizontal space of 0.14 m. The surface of the marble is not entirely smooth, but still shows the marks of the tooth-chisel. In line 5 the stone-cutter inscribed first *ἐνάτη* καὶ *εἰκοστή* as the date by prytany. To make the correction four letters, beginning with iota of *καί*, were erased (not very successfully) and the letters *ΙΕΙ* were inserted where *ΙΕ* had formerly stood, a kappa was cut over the old iota, and the once omitted omicron was cut over the old kappa. Line 5 now contains, therefore, forty letters.

285/4 B.C.

ΣΤΟΙΧ. 39

θ ε [ο ι]

- Ἐπὶ Εὐθύιου ἄρχον{χον}τος [ἐπὶ τῆς Αἰαντίδος δωδε]
κάτης πρυτανείας ἤι Ναυ[σιμένης Ναυσικύδου Χο]
λαργεὺς ἐγραμμάτευν [Σκιροφοριῶνος ἔνει καὶ]
5 νέαι ἐνάτη καὶ εἰκοστή[ι τῆς πρυτανείας· ἐκκλησ]
ία· τῶν προέδρων ἐπεψήφ[ιζεν¹⁶.....]
ῶνος Ἀθμονεὺς καὶ συμπ[ρόεδροι^ν ἔδοξεν τῷ δή]
μωι· Καλλίας Δυσιμάχο[ν Ἑρμείος εἶπεν· περὶ ὧν λέ]
γουσιν οἱ πρυτάνεις τ[ῆς Αἰαντίδος ὑπὲρ τῶν ἱερ]
10 ὧν ὧν ἔθνον τὰ πρὸ ἐκκλ[ησιῶν ἐν τῇ πρυτανείᾳ^ν]
ἀγαθεὶ τύχει δεδόχθα[ι τῷ δήμωι τὰ μὲν ἀγαθὰ δέ]

- χεσθαι τὸν δῆμον ἃ ἀπ[αγγέλλουσιν γεγονέναι ἐφ']
 ὑγιεῖαι καὶ σωτηρία[ι τῆς βουλῆς καὶ τοῦ δήμου τ]
 [ο]ῦ Ἀθηναίων, ἐπεὶ[δὲ οἱ πρυτάνεις τῆς Αἰαντίδ]
 15 [ος θ]υσίας τεθύκασ[ι καλῶς καὶ φιλοτίμως καὶ τῶν]
 [ἄλλων] ἐπιμεμέλην[ται ἀπάντων ὧν αὐτοῖς καθήκο]
 [ν ἦν ἐπ]αινέσαι τοῦ[ς πρυτάνεις τῆς Αἰαντίδος δι]
 [καιος] ὕνης ἔνεκα [καὶ φιλοτιμίας τῆς εἰς τὸν δῆμ]
 [ον καὶ σ]τεφανῶσαι [αὐτοὺς χρυσῶι στεφάνωι κατὰ]
 20 [τὸν νόμ]ον· ἀναγράψ[αι δὲ τόδε τὸ ψήφισμα τὸν γραμ]
 [ματέα τὸ]ν κατὰ πρυ[τανείαν ἐν στήλῃ λιθίνῃ κα]
 [ὶ στήσαι] πρὸς τῷ β[ουλευτηρίω· εἰς δὲ τὴν ἀναγρ]
 [αφὴν τῆς σ]τήλης μ[ερίσαι τοὺς ἐπὶ τῇ διοικήσει]
 [Δ δραχμάς] *vacat*

The decree was passed on the same day with *I.G.*, II², 659, and the same Kallias (*P.A.*, 7861) appears in both inscriptions as the orator.

It should be noted that the letters of the invocation θε[οί] were spaced with perfect symmetry over the body of the text below.

FRAGMENT OF A DECREE

16. Small fragment of Pentelic marble with the smooth top preserved, but otherwise broken, found on April 28, 1934, in Section B.

Height, 0.10 m.; width, 0.048 m.; thickness, 0.025 m.

Height of letters, 0.008 m.

Inv. No. I 1886.

The date is approximately determinable by the character of the writing, and by the fact that the place of meeting of the βουλή is specified. In line 3 part of the name of a secretary hitherto unknown is preserved; the spacing of the lines on the stone shows that [Δ]ημοκλ[ε--] was the patronymic.



No. 16



No. 17 (The Position of the Fragments is Not Quite Correctly Shown)

- καὶ ἱερέως Διὸς ἐμ Πα[λλαδίῳ Διοτίμου τοῦ Διοδώρου]
 Ἀλαιέως· ὦ ὑμεῖς οὖν καλῶς [ποιήσετε ἀποδεξάμενοι αὐ]
 τοὺς καὶ εἰσαγαγόντες εἰς τ[ὸ χρηστήριον καὶ τοῦ ἀποδο]
 θέντος χρησμοῦ διαπεμψ[άμε]νοι τῶι γέ[νει τὸ ἀντίγραφον]
 15 ἐπιστολὴ παρὰ Δελφῶ[ν πρ]ὸς τὸ γένος
 Δελφῶν οἱ ἄρχοντες καὶ π[ό]λις τῶι γένει τῶι Γ[εφυραίων]
 χαίρειν· ὦ γινώσκετε τοὺς [ἀπ]εσταλ<μ>ένους ὑφ' ὑ[μῶν ἐπὶ]
 τὰν μαντείαν καὶ <ἐ>περώτας[ιν ὑ]πὲρ τοῦ Βουζύγου κ[α]ὶ ἰ[ερέως]
 [Δ]ιὸς ἐμ Παλλαδίῳ Διοτ[ίμου] τοῦ Διοδώρου Ἀλαιέως [Θε]
 20 [όφιλ]ον Διοδώρου Ἀλ[αία] Παμμένην Ζήνωνος Μα[ρα]
 [θώνιον ἀπ]ὸδε[δωκότας ἀμ]εῖν τὰ παρ' ὑμῶν πεμφθέντ[α]
 [γράμματα περὶ τῆς μαντεί]ας καὶ ἀνανεωμένους τὰν
 [ὑπάρχουσιν ποτὶ τε τὰν] πόλιν ἀμῶν καὶ τὸν θεὸν οἱ
 [κειότατα τῶν Γεφυραίων] καὶ κεκαλλιερηκότας καὶ
 25 [ἐπερωτακότας τὸ μαντ](ε)ῖον· τὰν οὖν ἐπερώτασιν
 [καὶ τὸν χρησμὸν τοῦ θεοῦ ἀπε]στάλμεθα π[ο]θ' ὑμὲ
 [σφραγισάμενοι τῇ δαμοσίᾳ σφρα]γείδι.
-

The text of fragment *b* as copied by Pittakys exhibits several marginal letters that are no longer on the stone. This does not necessarily mean that Pittakys himself saw these letters, for it is well known that he sometimes made a restoration which seemed to him certain without indicating it as such, so that the student who uses his copies now frequently has to decide whether to accept or reject a marginal reading on the basis of evidence that may seem entirely subjective. In line 7 Pittakys reads ΤΑΙ, but the letters seem to be part of Ξ followed by ΤΑ. In line 10 Pittakys reads ΤΩΙΓΕΝΕΙ; the stone preserves today only the letters ΤΩΙΓΕ. In this instance I assume that the additional reading should have been noted as a supplement, for in lines 8 and 11 Pittakys read no more and no less than is now visible. We have no way of knowing what he saw in line 9, for this is omitted in his copy entirely.

Similarly, in line 13 the text given by Pittakys as ΕΙΞΤΗΝ should be interpreted as an expanded form of the letters ΕΙΞΤ which he saw upon the stone. Pittakys gives no more in line 12 than can be seen now, and in line 14 he did not record part of the marginal letter psi which is still preserved. To assume that he read ΕΙΞΤΗΝ in its entirety would imply an awkward salient of marble jutting to the right in line 13 only; this is extremely improbable. One may note that in line 13 Pittakys read ΕΙΞΑΓΑΓΟΝΤΑΣ incorrectly instead of ΕΙΞΑΓΑΓΟΝΤΕΣ.²⁶

At the beginning of lines 16-18, on the other hand, Pittakys read letters which I believe to have been on the stone in his day and which have now disappeared. In line 16 his letters ΞΕΓΧΡΟΝ must be interpreted as ΔΕΛΦΩΝ. The letters ΦΩΝ are still

²⁶ His reading is incorrectly reported as εἰσάγοντες in *I.G.*, II², 1096, note.

clear (see the photograph on p. 87), and there is room before them for three additional full-spaced letters. Pittakys' rendering shows that he did not see these initial letters clearly, but for the very reason that it is so corrupt I believe his text indicates that he was attempting to put down on paper, and perhaps interpret, strokes that he actually did see. One might be in doubt as to whether Pittakys' reading in line 17 of the entire word **ΧΑΙPEIN** involved restoration, since only the letters **EIN** are now visible, except for the fact that he gives the unintelligible initial letters **TAY** in line 18. Here he was clearly not attempting restoration. These letters **TAY** have now disappeared, but it seems clear that Pittakys saw **TA** and the upper part of **N**, which he mistook for **Y**. I conclude that the first letters in all three lines 16-18 have been lost from the stone since the date of Pittakys' publication. The final letter on fragment *b* in line 16 is **Π**; Pittakys read **ΟΙ**. At the end of the same line on fragment *c* the initial letter of the name of the *genos* is partially preserved. Roussel (*B.C.H.*, LIII, 1929, p. 181, note 1) reports a lower angle that can be interpreted equally well as **E** or **B**. It may also be interpreted as the lower tip of the vertical stroke in gamma, with the usual short final cross-stroke at the bottom. Wilhelm (*Anz. Ak. Wien*, 1924, p. 122) describes the cutting as "das untere Ende eines senkrechten mit dem Ansätze eines wagrechten Striches."

In line 18 Wilhelm reads *καίπερώτασ[ιν --]*.

In lines 19-21 there is not very definite evidence for what Pittakys did or did not see. It is possible that he read the letters **ΙΟΞ** of **ΔΙΟΞ** at the beginning of line 19. He reports the letters **ΤΟΥΞ**, which Kirchner (*I.G.*, II², 1096, line 11) has interpreted as part of the phrase [**Διὸς**] τοῦ ἐμ Παλλαδίωι. Wilhelm (*Anz. Ak. Wien*, 1924, p. 121) suggests [**Διὸς**] τοῦ(ς) ἐμ Παλλαδίωι. The stone now shows the reading [**Διὸς**] ἐμ Παλλαδίωι, just as the words **Διὸς ἐμ Πα[λλαδίωι]** appear in line 11 above. It is my belief that Pittakys may have seen the upper parts of the letters **ΙΟ** of [**Δ**]ιὸς where the left edge of the stone was once preserved down through lines 16-19, and this interpretation is given in the present transcript. The beginning of line 20 is now preserved approximately as Pittakys saw it. I have accepted the final letter **Λ** on fragment *b* in line 20 as reported by Pittakys, for the stone may have suffered damage since his reading was made and the extent of his restoration is indicated.

In line 21 Pittakys read **ΩΛΕ**. My conviction is that in all three letters Pittakys saw only the tops, and that they belonged to the letters **ΟΔΕ** of [**ἀπ**]οδε[δωκότας].

The number of letters varies somewhat in different lines of the inscription, but it may be observed that syllabic division is invariably employed at the ends of the lines. Furthermore, it is possible, now that both sides of the stone are preserved, to plot with some degree of accuracy the amount of space available for restoration. Even without fragment *b* at his disposal Wilhelm has made many improvements over the version printed in *I.G.*, II², 1096, and the essential correctness of his general

disposition is now proved by the rediscovery of the lost piece. I note only a minor change in the division of lines 19 and 20, the necessity of reducing slightly the length of one or two lines (8, 10, 20), and the necessity of somewhat longer restorations at the beginning of line 24. Wilhelm's restorations have been made, as always, with care and skill.

In line 25 Kirchner read the first preserved letter as epsilon (*I.G.*, II², 1096, line 17), restoring [μαντ]εῖον; Wilhelm gives no reading of the letter in question (*Anz. Ak. Wien*, 1924, pp. 121-123), but restores [μαντε]ῖον. The entire top stroke is preserved, joined by the upper part of a vertical stroke at the very edge of the stone. There is no trace of a central stroke, and the letter can be interpreted as epsilon only on the assumption that it was imperfectly cut, with the central bar omitted, as in <ἐ>περώτασ[ω] in line 18. Part of the lower stroke seems to be visible on a squeeze, and I should have no hesitation in reading an imperfect epsilon except that Schweigert felt confident when he examined the stone that the letter was gamma.²⁷ The evidence at present is conflicting. I restore [μαντ](ε)ῖον, but remind the reader that possibilities of restoration with [---]γιον must not be left out of account. If the lower stroke was cut, the letter must have been epsilon; if there was no lower stroke the letter was of course gamma. Unfortunately the photograph does not offer a sufficient control over the divergent records of those who have seen the stone.

Fragments *a* and *b* join in such a way as to show that only two lines of text (5-6) have been lost between the preserved upper and lower surfaces. In the first of these two lines one must supply the heading for the letter sent by the *genos* of the Gephyraioi to the Delphians. This heading balances that inscribed above the reply sent by the Delphians to the *genos* (line 15). In lines 6-7 was the greeting of the Gephyraioi to the archons and citizens of Delphi. The phraseology of the restoration is based upon the form of greeting used in the Delphic response (lines 16-17): Δελφῶν οἱ ἄρχοντες καὶ π[ό]λις. The reading [ἀπεστάλκαμεν ἐπὶ] τὰν [μαντείαν] suggested in *S.E.G.*, III, 108, must be rejected.

The letter of the Gephyraioi gives the necessary credentials for their two envoys, states that they are being sent to renew an old custom of consultation, and asks that the Delphians receive them, introduce them to the oracle, and send to the *genos* a copy of the oracular response given to their question.

The letter of the Delphians is a covering letter which the envoys carried back

²⁷ Schweigert writes from Athens under date of April 21, 1939: "I have very little doubt that the letter is gamma. It certainly should not have been bracketed by Wilhelm, for the vertical stroke and uppermost horizontal are well preserved. All the letters in this inscription are deeply cut, and since there is preserved marble surface the middle and lowest hastae of an epsilon should appear. It will be noted that there are two kinds of epsilon in this inscription, one with isometric, the other with shorter middle bar; but in neither case is the middle stroke so short as not to appear on the preserved part if the letter was epsilon."

with them to Athens. It informs the Gephyraioi that their envoys who had come to consult the oracle had renewed the existing close associations of the Gephyraioi with Delphi and with Apollo, and that they had been admitted to the oracle. The Delphians returned also a copy of the question asked of the oracle by the envoys and a copy of the response, sealed with the public seal.

The stone is broken away below line 27, but it is reasonable to assume that the lost portion contained the epigraphical record of the question and the response, followed by an appropriate resolution of the *genos* of the Gephyraioi.

Inasmuch as the envoys were called τοὺς [ἀπ]εσταλ<μ>ένους in line 17, I have restored [ἀπε]στά[λμεθα] in line 7, employing the same form that appears in line 26. I have also adopted the suggestion of Wilamowitz εἰς τ[ὸ χρηστήριον] in line 13 and the suggestion of Crönert [περὶ τᾶς μαντεῖ]ας in line 22 (cf. *S.E.G.*, III, 108). For reasons of space, the restoration οἱ[κειότατα τῶν Γεφυραίων] is preferable to οἱ[κειότατα καὶ φιλίαν] in lines 23-24.

The envoys of the Gephyraioi were Theophilos, son of Diodoros, of Halai, and Pammenes, son of Zenon, of Marathon. In the inscription they were named in asyndeton; there is no room for the connective καί between the words Ἄλ[αῖα] and Παμμένην in line 20. They were to consult the oracle ὑπὲρ τοῦ Βουζύγου καὶ ἱερέως Διὸς ἐμ Παλλαδίῳ (lines 10-11 and 18-19), whose name was Diotimos, son of Diodoros, of Halai.

Although it is not specifically stated in this inscription that these men belonged to the *genos* of the Bouzygai, this inference was made by Wilhelm from the two fragments known to him, and he restored the name of the Bouzygai in two other inscriptions which name Pammenes and his father Zenon: ²⁸

- (1) *B.C.H.*, III, 1879, p. 156 (3) = *S.E.G.*, III, 667.

... ἱε[ρέως τοῦ Ἀπόλλωνος]
ἐκ τοῦ γένους το[ῦ Βουζυγῶν]
Παμμένους τοῦ [Ζήνωνος Μαραθῶ]
νίου

- (2) *I.G.*, XII, 5, 271 (Add., p. 312); cf. *S.E.G.*, III, 745.

ὁ δῆμος ὁ [Ἀθηναίων καὶ]
οἱ τὴν νῆσον [κατοικοῦντες]
Ζήνωνα Παμμ[ένους Μαραθώνιον]
τὸν ἱερέα τοῦ [Ἀπόλλωνος]
ἐκ τοῦ γένους [τοῦ Βουζυγῶν]
ἀρετῆς ἔνεκ[εν καὶ εὐσεβείας]
Ἀπόλλωνι Ἀ[ρτέμιδι Λητοῖ].

²⁸ *Anz. Ak. Wien*, 1924, pp. 126-127.

Diotimos is named as Bouzyges. It is known also (*Fouilles de Delphes*, III, 2, no. 60) that in the archonship of Architimos²⁹ Diotimos was ἐξηγητὴς ἐξ Εὐπατριδῶν ὁ ὑπὸ τοῦ δήμου καθεσταμένος in the Dodekais sent to Delphi from Athens in that year. In the belief that he could not have belonged both to the *genos* of the Bouzygai and to the *genos* of the Eupatridai, Wilhelm suggested that the designation ἐξ Εὐπατριδῶν must be conceived as a general term covering membership in any of the old Attic gene, and that there was in fact no one γένος Εὐπατριδῶν mutually exclusive with respect to all the other gene.³⁰ There seemed, therefore, no objection to the assumption that Pammenes, Theophilos, and Diotimos were all members of the *genos* of the Bouzygai.

But in 1929 Roussel published two Delian inscriptions which proved that Pammenes belonged to the *genos* of the Erysichthonidai.³¹ These now appear in Roussel and Launey, *Inscriptions de Délos*, nos. 2517 and 2518, in the following form:

- (1) [ἐπὶ ἱερέως τοῦ Ἀπόλλων]ος διὰ
[βίου ἐκ τοῦ γένους το]ῦ Ἐρυσι
[χθονιδῶν Παμμένου]ς τοῦ Ζή
[νωνος Μαραθωνίου]υ τοῦ καὶ
[ἐπιμεληθέντος τῆς ἀναστά]σεως. 5
- (2) καὶ σω[τήρα— — —]
ἐπὶ ἱερέως το[ῦ Ἀπόλλωνος διὰ βίου]
ἐκ τοῦ γέν[ους τοῦ Ἐρυσιχθονι]
δῶν Παμμ[ένους τοῦ Ζήνωνος]
Μ[αραθωνίου]. 5

Roussel also noted that the name Ἐρυσιχθονιδῶν should be restored in one of the Delian texts discussed by Wilhelm, and *S.E.G.*, III, 667 is now published by Roussel and Launey, *Inscriptions de Délos*, no. 2516:

ἱερ[έως τοῦ Ἀπόλλωνος]
ἐκ τοῦ γένους το[ῦ Ἐρυσιχθονιδῶν]
Παμμένους τοῦ Ζ[ήνωνος Μαραθω]
νίου.

Similarly, the Delian text from Paros (*S.E.G.*, III, 745) should probably be restored as follows:

ὁ δῆμος ὁ [Ἀθηναίων καὶ]
οἱ τὴν νῆσον [κατοικοῦντες]

²⁹ 30/29 B.C. according to Dinsmoor, *Archons*, pp. 292-293; cf. also Wilhelm, *Anz. Ak. Wien*, 1924, p. 124.

³⁰ Wilhelm, *Anz. Ak. Wien*, 1924, pp. 124-126. See also Wade-Gery, *Cl. Quart.*, XXV, 1931, p. 84; Daux, *Delphes*, pp. 551-554; and Ferguson, *Hesperia*, VII, 1938, p. 51.

³¹ *B.C.H.*, LIII, 1929, pp. 181-182. Cf. *S.E.G.*, III, 667.

Ζήνωνα Παμμ[ένους Μαραθώνιον]
 τὸν ἱερέα τοῦ [Ἀπόλλωνος διὰ βίου]
 5 ἐκ τοῦ γένους [τοῦ Ἐρυσιχθονιδῶν]
 ἀρετῆς ἔνεκ[α καὶ εὐσεβείας?]
 Ἀπόλλωνι Ἀ[ρτέμιδι Λητοῖ].

Cf. *Inscr. de Délos*, no. 1624 bis.

Inasmuch as the name Ἐρυσιχθονιδῶν, for reasons of space alone, cannot be restored in line 16 of the present text, Roussel suggested that Pammenes may have passed from one *genos* to another by adoption, or perhaps that there were two men of the same name, one in one *genos* and one in the other.³²

With the discovery of the new Agora fragment we now learn that the letter sent to Delphi by an Athenian *genos* was despatched not by the Bouzygai or the Erysichthonidai but by the Gephyraioi (lines 3, [6], and [16]). This introduces the name of still another *genos*, for one may now suggest that all three men named in the letters were members of the *genos* of the Gephyraioi. If so, then Diotimos was both Bouzyges and Gephyraios, Theophilos was Gephyraios, and Pammenes was both Gephyraios and Erysichthonides.³³

One Pammenes of Marathon had a son who was adopted by Theophilos of Halai and whose name appears in an inscription published in the Ἀρχαιολογικὴ Ἐφημερίς (1911, p. 254) as Διόδωρος Θεοφίλου Ἀλαιοῦς, γόνῳ δὲ Παμμένον Μαραθωνίον. Wilhelm comments on this text (*Anz. Ak. Wien*, 1924, p. 124), but reserves judgment on the exact identification of the names in question. The genealogical tables for both families are so complex that this caution must be commended (cf. the stemmata in Sundwall, *Nachträge*, pp. 56 and 85), but it is possible that he may have been the son, natural and adopted, of the two envoys named in this inscription. The Bouzyges and Priest of Zeus Diotimos was evidently the brother of the envoy Theophilos. In any case, the close family associations apparent in the present text add to the probability that all were members of the *genos* of the Gephyraioi; the Bouzyges and Priest of Zeus certainly was, or there is no valid explanation for the concern of the Gephyraioi in the question at Delphi which they were to ask for him καθὼς ἔστιν τῷ γέ[νει πατρῖον] (line 10). It is difficult, furthermore, to believe that the Gephyraioi should

³² *B.C.H.*, LIII, 1929, p. 182 and note 2. Cf. Daux, *Delphes*, p. 551, note 1. The Pammenes named as archon (ἐπὶ Παμμένον) in the text published by Rhomaïos, *Ἑλληνικά*, 1928, pp. 233-243, and again printed by Roussel in *R.E.A.*, XXXII, 1930, pp. 5-8, is probably the Pammenes of the present text, archon in the latter part of the first century. The use in the inscription published by Rhomaïos and Roussel of the symbol D for the homonymous patronymic argues against a date so early as the archonship of Pammenes in 83/2 B.C. (cf. Larfeld, *Handbuch*, II, 2, p. 535). The archonship of the earlier Pammenes is correctly dated by Shear, *Hesperia*, V, 1936, p. 42, but incorrectly inferred by Roussel-Launey, *Inscriptions de Délos*, 1592, note, as 82/1 B.C.

³³ Diotimos was archon ca. 26/5 B.C. (Graindor, *Chronologie*, pp. 30-34), and Theophilos was archon in 11/10 B.C. (*ibid.*, pp. 40 and 48 [no. 14]); for the archonship of Pammenes see note 32.

have sent envoys from outside their own number on a mission so closely connected with their own tradition, and that by an extraordinary coincidence these envoys, though outside the genos, should yet be so close in family relations to one of their own number. I take this inscription as proof that Diotimos, Theophilos, and Pammenes were all Gephyraioi.

Diotimos is named also in an Athenian decree published recently by Threpsiades (in Kourouniotes, *Ἑλευσινιακά*, I, 1932, pp. 223-236)³⁴ as one of a commission of twenty men appointed by the genos of the Kerykes. His personal prominence is emphasized by the fact that he was named first of the twenty, and by the fact that he proposed the motion embodied in the decree. In spite of Roussel's hesitation to accept this as evidence for his membership in the genos,³⁵ I believe that Ferguson is right in claiming that all members of the commission were *Κήρυκες*.³⁶

This Eleusinian document and the new Agora fragment show that a man might belong to the Bouzygai, the Gephyraioi, and the Kerykes. The Delian inscriptions prove, unless we assume a transfer of allegiance on the part of Pammenes, or Zenon, or both, that a man might belong to both the Erysichthonidai and the Gephyraioi. Furthermore, Roussel has called attention to a double allegiance in the family of Leonides of Melite, who was of the genos of the Amynandridai (*I.G.*, II², 2338, line 59) and one of whose immediate descendants belonged to the Kerykes.³⁷ The evidence indicates plainly that at least by the beginning of the Empire a man might belong to more than one of the old Attic gene.³⁸

The connection between the Gephyraioi and the priesthood of Zeus in Palladion has not been known before. There was a court in Athens named after the Palladion,³⁹ and Aristotle (*Ἀθ. Πολ.*, 57, 3) says that the cases tried there were those of involuntary homicide, conspiracy (involving homicide), and the slaying of a slave, metic, or foreigner. The site is placed by Judeich in the southeastern quarter of the city, not far west of the Stadion.⁴⁰ Here also were the cults of *Ζεὺς ἐν Παλλαδίῳ* (or *ἐπὶ Παλλαδίῳ*) and *Ἀθηναία ἐπὶ Παλλαδίῳ*.⁴¹ It is worth noting that the trials for homi-

³⁴ Republished by Roussel in *Mélanges Bidez*, pp. 819-834.

³⁵ *Op. cit.*, p. 827.

³⁶ *Hesperia*, VII, 1938, p. 51.

³⁷ *Mélanges Bidez*, pp. 827-828; cf. also Ferguson, *Hesperia*, VII, 1938, p. 51.

³⁸ For possible cases of double allegiance between Eteoboutadai and Kerykes or Eumolpidai cf. also Ferguson, *Hesperia*, VII, 1938, pp. 50-51.

³⁹ For *ἐπὶ Παλλαδίῳ* see also Aristophanes, frag. 585; Pausanias, I, 28, 8; Pollux, VIII, 118; Harpocration, *s. v.*; Suidas, *s. v.*; Bekker, *Anecdota Graeca*, I, p. 311. Cf. Schol. Aeschines, II, 87.

⁴⁰ *Topographie von Athen*² (1931), p. 421. Studniczka's suggestion (*Jahrbuch*, XXXVIII-XXXIX, 1923-1924, p. 116, note 3) that the lost Ionic temple on the Ilissos was the temple of Athena *ἐπὶ Παλλαδίῳ* has been refuted by Hans Möbius, *Ath. Mitt.*, LX-LXI, 1935-1936, pp. 234-268, especially p. 243.

⁴¹ Cf. *I.G.*, I², 324, lines 73 and 90 (as in Meritt, *A.F.D.*, pp. 141-142); *I.G.*, II², 3177 (*ἐπὶ Παλλαδίου*); *I.G.*, II², 5055 (*ἐν Παλλαδίῳ*).

cide of metics and aliens were held in a court closely connected with a cult controlled by the Gephyraioi, for this genos was itself foreign in origin and had come to Athens by way of Eretria or Boiotia.⁴²

The report which Herodotos gives of the Phoenician origin of the Gephyraioi (V, 57) has been defended by Dörpfeld against Toepffer's insistence that it was a "handgreifliche Hypothese" and "Märchen,"⁴³ and he points out the Phoenician character of the first settlement in Melite and subsequent migration to Diomeia. Not only was the Palladion probably in Diomeia, but here were also the sanctuary of Herakles and the gymnasium known as Kynosarges.⁴⁴ This gymnasium was used by Athenians of doubtful citizenship (*νόθοι*), and in its service of non-Attic interests in Athens probably was related to the settlement of the Gephyraioi in a way similar to that of the court by the Palladion in matters of homicide.

The envoys of the Gephyraioi were to consult the oracle at Delphi in a way which was traditional with the genos and they did this on behalf of the priest of Zeus in Palladion. It seems to follow from this that the connection of the priesthood of Zeus with the genos of Bouzygai was also traditional, and the evidence of this inscription shows that it was an established fact in the archonship of Theopeithes.⁴⁵ How soon the association was made one cannot tell, but once effected, the priests of Zeus in Palladion must have been both Bouzygai and Gephyraioi. The epigraphical evidence is so far all of Roman date, being derived, in addition to the present document, from the lost dedication *I.G.*, II², 3177, and an inscription on one of the seats of the theatre, *I.G.*, II², 5055:

I.G., II², 3177

----- *ιερ*]

εὺς τοῦ Διὸς τοῦ ἐπὶ Παλλαδίου καὶ Βουζύγης Πολ[υαί]νον Μαραθωνίου
χρήσαντος τοῦ Πυθίου Ἀπόλλωνος ὅτι χρῆ ἕτερον ἔδο[ς] τῆς Παλλάδος κατα
σκευάσασθαι ἐκ τῶν ἰδίων ποιήσας τοῖς τε θεοῖς καὶ τῇ πόλει ἀνέθηκεν.⁴⁶

⁴² Toepffer (*Att. Gen.*, pp. 293-300), cites the tradition that Tanagra, onetime home of the Gephyraioi (Herodotos, V, 57), was also called Γέφυρα, and he associates this with the name of the genos and with the Athenian worship of Γεφυραία Δημήτηρ. Cf. Hekataios, frag. 118 in Jacoby, *Frag. der griech. Hist.*, I, p. 23: Γέφυρα· πόλις Βοιωτίας. τινὲς δὲ τοὺς αὐτοὺς εἶναι καὶ Ταναγραίους φασίν, ὡς Στράβων (IX, 2, 10) καὶ Ἐκαταῖος. ἀφ' οὗ καὶ Γεφυραία ἡ Δηώ; Suidas, s. v. Γεφυρίς: ξένη καὶ ἐπείσακτος· οἱ γὰρ Γεφυραῖοι ξένοι καὶ ἐπῆλυτοι ὄντες Ἀθήνησιν ᾤκησαν; *Etym. Mag.*, s. v. Γεφυρεῖς: δῆμος Ἀττικὸς, ὅθεν καὶ Γεφυραία Δημήτηρ. Εἴρεται ἀπὸ τοῦ ἔχειν γέφυραν, δι' ἧς ἐπ' Ἐλευσίνα κάτεισιν οἱ μύσται.

⁴³ Dörpfeld, *Alt-Olympia*, pp. 414-425, with references. The inferences made, e. g., in *Alt-Athen*, pp. 30-31, do not affect the issue of origins and settlement.

⁴⁴ Judeich, *Topographie von Athen*² (1931), p. 423 and notes.

⁴⁵ Tradition records the guardianship of the Bouzygai over the Palladion; cf. e. g., Polyainos, *Strategica*, I, 5.

⁴⁶ Graindor, *Athènes sous Auguste*, p. 146, suspects the omission of ἐπὶ before the word Πολ[υαί]νον in line 2 and assumes that Polyainos of Marathon was archon at the time of the dedication.

I.G., II², 5055 ⁴⁷

Βουζύγου
ιερέως Διὸς ἐν
Παλλαδίῳ

A further indication of close connections between the Gephyraioi and Delphi in the Imperial period may be found in the fact that the so-called oracle of Harmodios and Aristogeiton, who were members of the *genos* (Herodotos, V, 57), was inscribed at this time in archaistic letters on a pedimental stele which has been found in the Thriasian plain.⁴⁸

The present text is dated by the name of the Athenian archon Theopeithes (*ca.* 37/6 B.C.) and by the name of the archon of the *genos* Philonides of Paiania.⁴⁹

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⁴⁷ The priesthood of Zeus Teleios was also held by a member of the *genos* of Bouzygai (*I.G.*, II², 5075: *ιερέως Διὸς Τελείου Βουζύγου*).

⁴⁸ *I.G.*, II², 5007. Cf. Graindor, *Album d'Inscriptions Attiques*, no. 7 (photograph on plate VI); *Athènes sous Auguste*, p. 147. On the basis of letter forms Kirchner prefers a date in the age of Hadrian to that in the time of Augustus supported by Graindor.

⁴⁹ Cf. *Hesperia*, VIII, 1939, pp. 80-81.