

# GREEK INSCRIPTIONS

## ACCOUNTS OF TREASURERS

52. There are here published several fragments which belong to the treasurers' accounts of the last year of the Peloponnesian War (*I.G.*, II<sup>2</sup>, 1686). It has not been possible as yet to build any consecutive text with the aid of the new pieces, but some general observations may be made about their relative disposition.

The stone now published as *I.G.*, II<sup>2</sup>, 1686 is opisthographic, and the obverse and reverse, respectively, have been denoted by the letters A and B. Face A is represented by the two fragments *a* and *b*, but the back of *b* is broken away and does not appear in Face B. Although the spacing of the lines in this document is irregular, there is a tendency which may be observed on both faces to employ wider spacing at the top, and a much closer spacing near the bottom. With this characteristic of the stones in mind, one should probably place fragment *b* above fragment *a* in any attempted reconstruction of Face A.<sup>1</sup>

One new piece from the Agora belongs with Face A, and is here listed as fragment *c*. The stone was found on June 3, 1935, in a disturbed fill of Byzantine date in Section II. It is of Pentelic marble, broken on all sides, and has the following measurements:

Height, 0.076 m.; width, 0.07 m.; thickness, 0.023 m.

Height of letters, 0.008 m.-0.009 m.<sup>2</sup>

Inv. No. I 2982 (cf. Dinsmoor, *loc. cit.*).

-----ς πρ[υτανείας -----  
 -- χρυσίο 'Αττ]ικῶ στα[τήρας -----  
 --- ἐλήφθη εἰ]χων ΟΟ Ι[-----  
 - ἐπὶ τῆς 'Αντιο]χίδος π[ρυτανείας -----  
 5 -----]ας ΤΟΞ[-----



No. 52. Fragment *c* of Obverse

<sup>1</sup> So also Dinsmoor, *Harv. Stud. Cl. Phil.*, Suppl. Vol. I, 1940, p. 171, who notes that an unscripted space at the bottom of fragment *a* indicates that it belongs to the bottom of the stele.

<sup>2</sup> The height of letters for the fragments published in the *Corpus* is incorrectly reported as 0.007 m.

The spacing of lines is suitable for association with *I.G.*, II<sup>2</sup>, 1686, lines 19-23, but I have found no satisfactory restorations. The reading suggested above for line 3 has been taken from *I.G.*, II<sup>2</sup>, 1686, line 23, and the sums paid out in staters of Attic gold are appropriate also for association with this part of the inscription. In line 2, the restoration should probably be *στα[τῆρας]* rather than *στα[τῆρες]*, because of the high probability that *I.G.*, II<sup>2</sup>, 1687 (which exhibits the form *στατῆρας*) belongs also to this inscription. The hand in both texts is the same, and there is no greater variation in spacing than is observable within the text of *I.G.*, II<sup>2</sup>, 1686 itself.<sup>3</sup> In fact, throughout the text of *I.G.*, II<sup>2</sup>, 1686 the accusative *στατῆρας* should perhaps be substituted in the restorations for *στατῆρες*. If this is true, then the restoration in line 5 may be either *[στατῆρ]ας* or *[πρυτανεί]ας*. These two possibilities, not to exclude others, are the first that suggest themselves.

A small fragment now preserved in the Epigraphical Museum at Athens (E. M. 3032; cf. Dinsmoor, *loc. cit.*) should also be assigned to this inscription, probably to Face A, and I list it here as fragment *d*. It is of Pentelic marble, and has the following measurements:



No. 52. Fragment *d* of Obverse

Height, 0.07 m.; width, 0.062 m.; thickness, 0.025 m.

Height of letters, 0.008 m.

----- Τ Ν Π -----  
 ----- Ι Ι Ε Ρ Ο -----  
 ----- Ε Ν Η Ξ -----  
 ----- φιάλ]α ἀργ[υρᾶ δύο -----  
 5 ----- Δ -----

The difficulty of restoration prevents its being united directly as part of *I.G.*, II<sup>2</sup>, 1686, lines 3-7, but the reference to the silver bowls indicates that this is its approximate position.

The fragment published by Broneer in *Hesperia*, IV, 1935, pp. 165-166, no. 26,<sup>4</sup> and illustrated by him with a photograph which shows the letters clearly, must also be included here. His restorations will have to be modified, but I have been unable to find any definite place for this fragment in relation to the others. I list it merely as fragment *e*.

From the Agora, a fragment broken on all sides, and with the relatively wide spacing (four lines in five centimeters) of the upper part of the stele, may belong to

<sup>3</sup> Cf. Ferguson, *Treasurers of Athena*, pp. 75-76, note 3.

<sup>4</sup> Cf. Dinsmoor, *loc. cit.*

this same inscription. It was found in a late Roman fill in Section ZZ on May 16, 1939. I list it here as fragment *f*.

Height, 0.09 m.; width, 0.103 m.;  
thickness, 0.027 m.

Height of letters, 0.009 m.

Inv. No. I 2486 *b*.

---ο-----  
---ἀπὸ τῆ[ς-----  
---οἰν δνοῖν-----  
---ν ἐπαργυρ-----  
---ΔΤΙΙΙΙ ἐπιϜ[τατ---  
---οκλῆι Σθ[ενο-----  
---τῆ]ς πρυτ[ανε-----



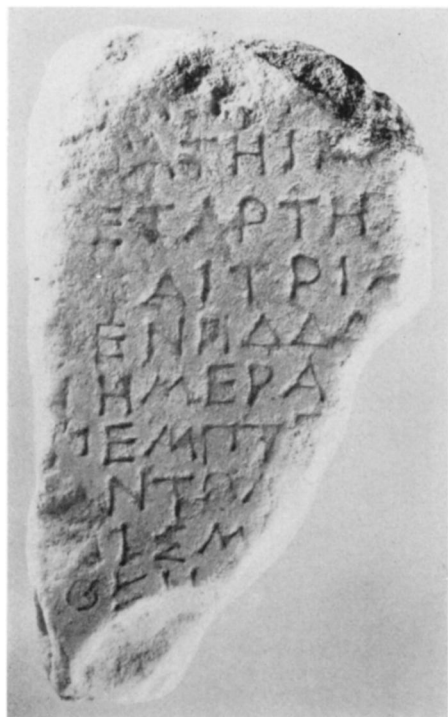
No. 52. Fragment *f*

A small fragment found on February 22, 1935, in Section II of the Agora excavations belongs to Face B. It preserves its left margin, but is broken on all other sides. The measurements are as follows:

Height, 0.151 m.; width, 0.089 m.; thickness,  
0.051 m.

Height of letters, 0.008 m.

Inv. No. I 2486 (cf. Dinsmoor, *loc. cit.*)



No. 52. Fragment *b* of Reverse

[ἐν]άτηι κα[ὶ-----]  
[τ]ετάρτη[ι-----]  
[.] καὶ τρια[κοστῇι-----]  
[.]εν ΗΔΔΔ[-----]  
5 ι ἡμέραι [-----]  
πέμπτε[ι-----]  
[.]ν τῶμ[-----νο]  
[μ]ισμ[-----]  
ΟΞΗ[-----]  
10 υ [-----vacat-----]

This fragment comes from the same margin of the stone as fragment *a*, and the close spacing of the letters shows that it should be placed below *a* in the reconstruction. I list it as fragment *b* of Face B.

The importance of this document as evidence for conditions in Athens in the last year of the war is set forth by Ferguson, *Treasurers of Athena*, pp. 77-84.

### HONORARY DECREE

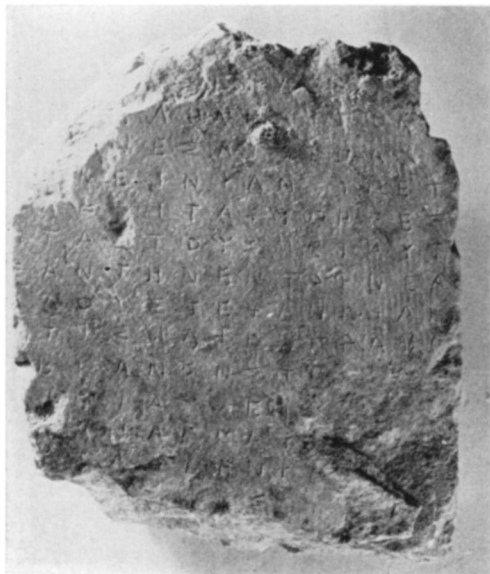
**53.** Fragment of Hymettian marble, with part of the smooth-dressed right side preserved, found on May 12, 1938, in Section Σ.

Height, 0.24 m.; width, 0.194 m.; thickness, 0.094 m.

Height of letters, *ca.* 0.006 m.

Inv. No. I 5439.

The inscription is written stoichedon. Ten lines occupy a vertical space on the stone of 0.125 m., and ten letters (measured on centres) occupy a horizontal space of 0.122 m.



No. 53

301/0 B.C.

ΣΤΟΙΧ. 30

[.....<sup>13</sup>..... εὐνοίας ἔν]εκα [καὶ φι]  
 [λοτιμίας τῆς εἰς τὴν βο]υλὴν καὶ τὸν [δ]  
 [ἥμον τὸν Ἀθηναίων· ἐπαι]νέσαι δὲ καὶ Ὑ  
 [.....<sup>17</sup>..... Ἀ]μεινίαν Ξυπετ  
 5 [αἰόνα .....<sup>11</sup>.....]έα κ[α]ὶ τὰς ὑπηρεσ  
 [ίας καὶ τοὺς στρατι]ώτας τοὺς μετ' αὐτ  
 [ὦν οἱ .....<sup>12</sup>.....]σαν τὴν ἐν Τορνέα  
 [ι καὶ στεφανῶσαι θα]λλοῦ στεφάνωι· ἀν  
 [αγράψαι δὲ τόδε τὸ ψή]φισμα τὸν γραμμ  
 10 [ατέα τὸν κατὰ πρυταν]εῖαν ἐν στή[λῃ λ]  
 [ιθίνῃ καὶ στήσαι ἐν τ]εῖ αὐλεῖ [τοῦ ..]  
 [.....<sup>10</sup>..... εἰς δὲ τῇ]ν ἀναγραφ[ὴν τῆς]  
 [στήλης δοῦναι τὸν ἐξ]εταστὴν κα[ὶ τοῦ]  
 [ς τριττάρχους Ὡ ΔΔ Ὡ δραχμ]άς. *vacat*

The approximate date of the inscription may be inferred at once from the fact that the expense was borne by the exetastes and the trittyarchs (lines 12-14), for these officials appear in the decrees as disbursing officers only after the establishment of the military oligarchy of 301/0 B.C., and their last appearance is in a decree of

295/4 B.C. (*I.G.*, II<sup>2</sup>, 646).<sup>5</sup> The history of these years, and of the tyranny of Lachares, has been much clarified by the new evidence of one of the papyri from Oxyrhynchus (A. S. Hunt, *Oxyrhynchus Papyri*, XVII, no. 2082), for which a full account has been given by Ferguson in *Cl. Phil.*, XXIV, 1929, pp. 1-31.<sup>6</sup> Lachares became "tyrant" in the year 300 B.C., about the time of the Dionysiac festival, and his usurpation of power was the culmination of the struggle precipitated by Charias' action in seizing the acropolis.<sup>7</sup> The papyrus states (Fr. 2) that Charias, Peithias, Lysandros, and Ameinias were condemned and put to death, though they had taken refuge in the temple of Athena. These men were the leaders of the defeated faction, and were doubtless all members of the college of generals in 301/0 B.C. Charias is named in the papyrus as (στρατηγὸς) ἐπὶ τῶν [δ]πλων and Lachares as (στρατηγὸς) ὁ [τῶ]ν ξέγων ἡγούμε[ν]ος (Fr. 1).

Ameinias now appears again in our present inscription, where he receives, along with others, the praise of the Council and Demos of the Athenians for the successful prosecution of some military exploit. The inscription is so fragmentary that it does not itself specify what the expedition was, but there is evidence that crews of ships (line 5) and mercenaries (line 6) were involved, and that they also were praised. It is now evident that the inscription must be dated before the ill-fated seizure of the acropolis because of which Ameinias lost his life, for the praises voted to him here must have preceded that event.

The military expedition which may be inferred from the inscription is probably to be identified with the *στρατία* named in the papyrus (Fr. 1). This must be dated in the late summer of 301 B.C., and Ferguson claims for it the joint activity of the Argives and Athenians which led to the recovery of the Long Walls and the Peiraeus from the garrisons of Demetrios.<sup>8</sup> The sequence of narrative in the papyrus shows that Charias and Lachares were already rivals when the campaign took place, but that it was only after the campaign that Charias forced the issue by seizing the acropolis. Ameinias, as general, took part in both ventures; for the first he received the praise of Athens, and for the second he lost his life.

It is evident from this new inscription that the exetastes and the trittyarchs were exercising control over funds which in the period immediately preceding had been drawn upon by ὁ ἐπὶ τῇ διοικήσει, by the *ταμίας τοῦ δήμου*, or by the *ταμίας τῶν στρατιωτικῶν*,<sup>9</sup> even before Lachares achieved his "tyranny." The new financial con-

<sup>5</sup> Dinsmoor, *Archons*, p. 64.

<sup>6</sup> See also Dinsmoor, *Archons*, pp. 389-390 (with references) and *List*, pp. 29-31.

<sup>7</sup> Ferguson, *Cl. Phil.*, XXIV, 1929, p. 14.

<sup>8</sup> *Loc. cit.*, pp. 11, 15. These events of 301 B.C. are referred to in *I.G.*, II<sup>2</sup>, 774, b, 1-9, for the restoration of which see *S.E.G.*, III, 98 (Wilhelm). De Sanctis brings this inscription to a later date and associates it with the downfall of Lachares (*Riv. di Fil.*, XIV, 1936, pp. 141-144).

<sup>9</sup> Kahrstedt, *Untersuchungen zur Magistratur in Athen*, p. 14, wishes to separate fragments

trol, essentially military rather than civilian,<sup>10</sup> was not introduced by Lachares alone, but by the military party which came into power in 301/0 B.C.<sup>11</sup> This military usurpation came as a reaction to the policies of Stratokles and other followers of Demetrios. The departure of Demetrios for Asia in 302 B.C. weakened his party in Athens, and after the defeat of Ipsos in the summer of 301 his prestige and influence were so slight that Athens, under new leaders, recovered the Long Walls and the Peiraeus and prepared to maintain its independence.<sup>12</sup> The military basis for the newly won freedom is proved from the beginning by the appearance in this decree of the exetastes and the trittarchs. The importance of the mercenary troops is further emphasized by the services they rendered, as recorded in line 6 of the present document, and by the fact that their paymaster, the exetastes, shared in the control of contingent funds. Lachares was general of the mercenaries but it was only after the settlement in his favor of the dispute between himself and his fellow generals that he became "tyrant" of the city.

Line 4: Chairman of the board of proedroi in one of the preserved decrees of 305/4 B.C. was [ . . . . . ] Ἀμεινίου Ξυνετα(ιών).<sup>13</sup> He was undoubtedly related to the Ameinias of the present text, either father or son.

Line 7: Tornea is apparently the name of a place otherwise unknown.

Lines 11-12: the restoration [ἐν τ]εῖ αὐλεῖ [τοῦ βουλευτηρίου] seems probable, but the place of finding of the fragment, small though it is, and the military character of its contents make a location for the stele [ἐν τ]εῖ αὐλεῖ [τοῦ ναοῦ τοῦ Ἀρεως] also a possible conjecture.<sup>14</sup>

*a* and *b* of *I.G.*, II<sup>2</sup>, 505 so that he may remove the ταμίας τοῦ δήμου from the year 302/1 B.C.: but see the comments by Ferguson in *A.J.P.*, LIX, 1938, pp. 230-231; by Meritt in *Hesperia*, IX, 1940, p. 72 and *ibid.*, X, 1941, p. 56; by Pritchett in *Hesperia*, IX, 1940, pp. 108-111, and *ibid.*, X, 1941, pp. 271-272. Cf. also Kahrstedt in *Hermes*, LXXV, 1940, pp. 332-334. For the ταμίας τῶν στρατιωτικῶν see especially Schweigert, *Hesperia*, IX, 1940, pp. 349 and 351, and Pritchett and Meritt, *Chronology*, p. 43, note 41.

<sup>10</sup> See Ferguson, *Cl. Phil.*, XXIV, 1929, pp. 16-17.

<sup>11</sup> Nor was this control by the exetastes and the trittarchs terminated when Lachares lost his power in the spring of 295. They appear as disbursing agents in *I.G.*, II<sup>2</sup>, 646, a decree of the archonship of Nikostratos (295/4 B.C.), though the stele on which they are recorded was paid for by the single officer of the administration. For this divided responsibility, see Dinsmoor, *Archons*, p. 64 (also De Sanctis, *Riv. di Fil.*, XIV, 1936, p. 257).

<sup>12</sup> The news of Ipsos probably did not reach Athens before the third prytany of 301/0, for Stratokles was still influential late in the second prytany (*I.G.*, II<sup>2</sup>, 640). Cf. Beloch, *Gr. Gesch.*, IV, 2, p. 245.

<sup>13</sup> *I.G.*, II<sup>2</sup>, 796; for the date see *Hesperia*, V, 1936, pp. 201-205.

<sup>14</sup> For the location of the temple of Ares in the age of Pausanias, see Shear, *Hesperia*, VII, 1938, pp. 320-322. The original position of the temple, which had been moved and rebuilt when Pausanias saw it, was presumably not far away. See Dinsmoor, *Hesperia*, IX, 1940, pp. 1-52.

## THE ARCHONSHIP OF NIKIAS

54. Fragment of Pentelic marble with the left side preserved, and with the spring of a moulding at the top, found on October 17, 1939, in a modern wall on the north slope of the acropolis.

Height, 0.20 m.; width, 0.10 m.; thickness, 0.13 m.

Height of letters, 0.01 m.

Inv. No. I 5886.

The inscription is stoichedon. Five lines occupy a vertical space of 0.101 m., and three letters (measured on centres) occupy a horizontal space of *ca.* 0.06 m.

296/5 B.C.

ΣΤΟΙΧ. 33

ἐπὶ Ν[ικίου ἄρχοντος τοῦ ὑστέρου ἐπὶ τῆς]  
 Αἰγε[ῖδος δευτέρας πρυτανείας ἥι Ἀντικ]  
 ράτη[ς Κρατίνου Ἀζηνιεύς ἐγραμμάτευεν·]  
 Ἐλαφ[ηβολιώνος . . .<sup>7</sup> . . . μετ' εἰκάδας· τῶν]  
 5 προέδ[ρων ἐπειρήφιζεν . . .<sup>15</sup> . . .]  
 ος [᾿Ρ]α[μνούσιος καὶ συμπρόεδροι . . .<sup>7</sup> . . .]  
 -----



No. 54

The formula of date in line 1 is slightly different from that of the two other known decrees of this year, *I.G.*, II<sup>2</sup>, 644 and 645 (ἐπὶ Νικίου ἄρχοντος ὑστέρου), but evidently it refers, just as they do, to the latter part of the year for which Nikias was archon.<sup>15</sup> The change in government presumably came after the fall of Lachares at about the time of the Dionysiac festival of 295.<sup>16</sup> This date within the year has been inferred from the equation between month and prytany in *I.G.*, II<sup>2</sup>, 644 (Mounichion 16 = Prytany IV, 7), and is now confirmed by the fact that some date in Elaphebolion, possibly near the end of the month, fell in the second prytany. The restoration *δευτέρας* in line 2 seems certain.

<sup>15</sup> The text of line 1 might be made to agree precisely with that of *I.G.*, II<sup>2</sup>, 644 and 645 by assuming a dittography like that which appears on the stone in *Hesperia*, IX, 1940, no. 15: ἐπὶ Εὐθίου ἀρχον{χον}τος, but such restoration is not to be recommended. It should be noted that the restoration ἐπὶ Ν[ικίου ἄρχοντος τὸ δεύτερον] is also possible. This would imply that Nikias was archon twice within the same year, but the best interpretation of the other evidence is that he held one archonship, divided into two parts. See Kirchner's note on *I.G.*, II<sup>2</sup>, 644; Dinsmoor, *Archons*, pp. 70, 389; Dinsmoor, *List*, pp. 30-31.

<sup>16</sup> Cf. Dinsmoor, *Archons*, pp. 389-390; *List*, p. 29, note 27, and p. 31. See commentary on No. 53, above.

## A DECREE OF ORGEONES

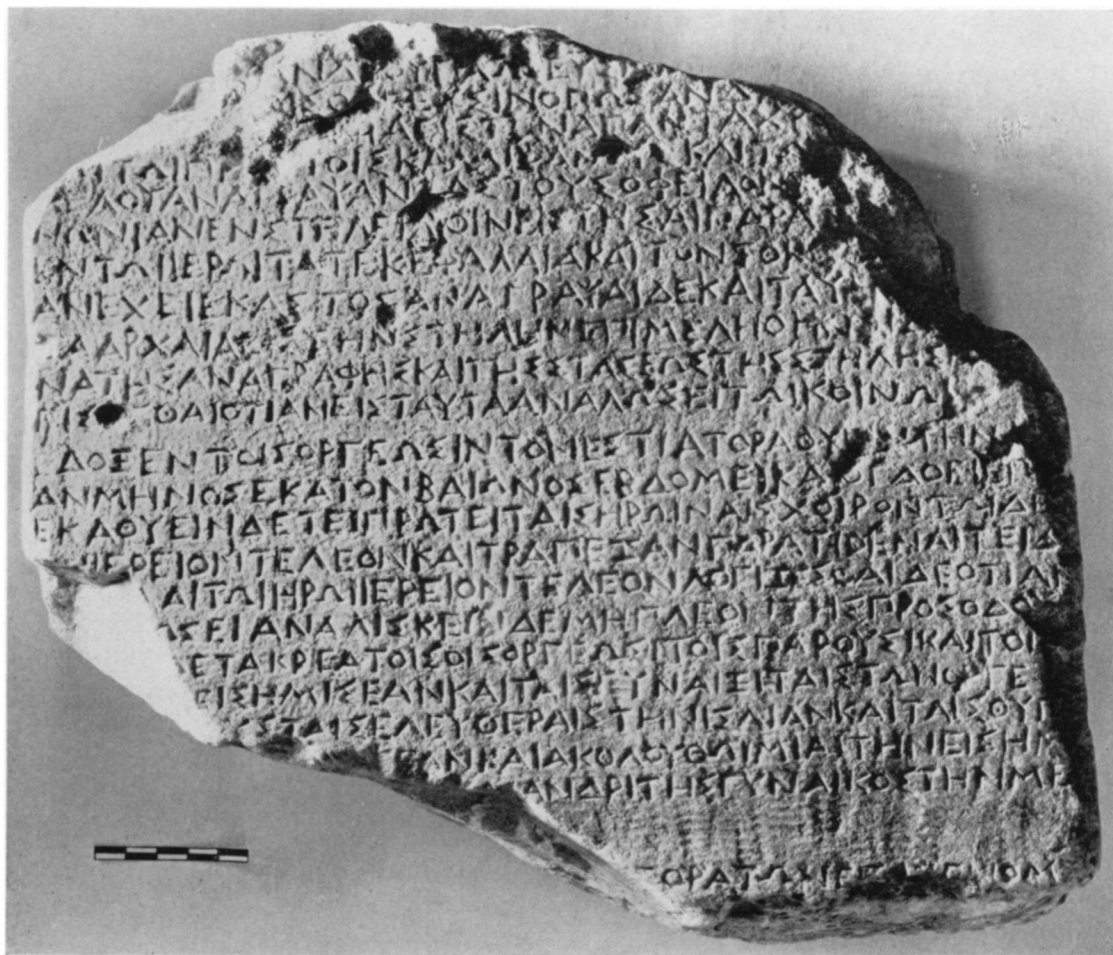
55. Inscribed stele of Hymettian marble, found April 28, 1934, on the Areopagos. The stone is broken at the bottom and at the upper corners, but the back and parts of the original sides and top are preserved.

Height, 0.293 m.; width, 0.315 m.; thickness, 0.082 m.

Height of letters, 0.007 m.

Inv. No. I 1906.

Ten lines occupy a vertical space on the stone of 0.14 m. The inscription is not stoichedon.



No 55



Early Third Century B.C.

- [Λυσίας Περι]άνδρου Πλωθεὺς εἰπεν· ἀγαθεῖ τύχει·  
 [δεδόχθαι τ]οῖς ὁ[ρ]γεῶσιν· ὅπως ἂν δι[ατηρηῇται τῶν]  
 [θυσίων ἢ κοινῶ]νία εἰς τὸν ἅπαντα χρό[νον τῶι κοι]  
 [ν]ῶι τῶι πρὸς τοῖς Καλλιφάνους καὶ τῶ[ι τοῦ ἥρωος Ἔ]  
 5 χέλου ἀναγράψαντας τοὺς ὀφείλοντά[ς τι εἰς κοι]  
 νωνίαν ἐν στήλει λιθίνει στήσαι παρὰ τ[ὸν βωμὸν]  
 ἐν τῶι ἱερῶι τά τε κεφάλαια καὶ τὸν τόκο[ν ὀπόσου]  
 ἂν ἔχει ἕκαστος· ἀναγράφαι δὲ καὶ τὰ ψη[φίσματα]  
 τὰ ἀρχαῖα εἰς τὴν στήλην· ἐπιμεληθῆναι δ[ὲ . . . .]  
 10 να τῆς ἀναγραφῆς καὶ τῆς στάσεως τῆς στήλης κ[αὶ λο]  
 γίσ[α]σθαι ὅ,τι ἂν εἰς ταῦτα ἀναλώσει τῶι κοινῶι. *vacat*  
 ἔδοξεν τοῖς ὀργεῶσιν· τὸν ἐστιάτορα θύειν τὴν [θυσί]  
 αν μηνὸς Ἑκατονβαιῶνος ἐβδόμει καὶ ὀγδόει ἐπ[ὶ δ]  
 ἑκα· θύειν δὲ τεῖ πρώτῃ ταῖς ἡρώιναις χοῖρον τῶι δὲ [ἦ]  
 15 [ρ]ῶι ἱερεῖον τέλεον καὶ τράπεζαν παρατιθέναι, τεῖ δ[ὲ]  
 [ύστερ]άαι τῶι ἥρωι ἱερεῖον τέλεον· λογίζεσθαι δὲ ὅ,τι ἂν  
 [ἀναλ]ώσει· ἀναλίσκειν δὲ μὴ πλέον τῆς προσόδου· [ν]  
 [έμειν] δὲ τὰ κρέα τοῖς {οῖς} ὀργεῶσι τοῖς παρούσι καὶ τοῖ[ς]  
 [ύοῖς τῇν] εἰς ἡμίσεαν καὶ ταῖς γυναιξὶ ταῖς τῶν ὀργεῶ[ν]  
 20 [ων μετ' αὐτ]οὺς ταῖς ἐλευθέραις τὴν ἰσαίαν καὶ ταῖς θυγ[α]  
 [τράσι τὴν εἰς ἡμί]σεαν καὶ ἀκολουθῶι μιᾷ τὴν εἰς ἡμί[ι]  
 [σεαν· παραδοῦναι δὲ τ]ῶι ἀνδρὶ τῆς γυναικὸς τὴν με  
 [ρίδα. *vacat* ] *vacat*  
 [ἔδοξεν τοῖς ὀργεῶσιν· τὸν ἐστιά]τορα τῶν ἐπιγενομέ[ν]  
 25 [ων -----]

The decree belongs to the early years of the third century, and was passed on the motion of Lysias, son of Periandros, of Plotheia. The orator is probably to be identified as the father of Περί[αν]δρος Λυσ[ί]ου (Πλωθεὺς) who was one of the prytaneis of the tribe Aigeis in 256/5 B.C.<sup>17</sup> Apparently the purpose of the decree was to provide for a perpetual community of sacrifices between two religious groups, one whose locale was near the property of Kalliphanes, and the other an association whose hero was Echelos. Reference may be made to line 11 for the restoration of the word κοινῶι in lines 3-4. The restoration of the word [κοινῶ]νία in line 3 finds some support, if not complete justification, in the appearance of the word [κοι]νωνίαν in lines 5-6. It signifies a community of interest, but is never used in the same sense as κοινόν (cf. line 11).<sup>18</sup> The fact that the community of interest in this instance

<sup>17</sup> P.A., 11799. Cf. Dow, *Hesperia*, Suppl. I, no. 10 (= I.G., II<sup>2</sup>, 678) and, for the date, Pritchett and Meritt, *Chronology*, p. xxi.

<sup>18</sup> Poland, *Geschichte des griechischen Vereinswesens*, p. 164, note.

concerned sacrifices is revealed by the text of the decree inscribed in lines 12-23. The restoration [θυσιῶν] in line 3 has been made by inference from the directions for sacrifice *θύειν τὴν* [θυσί]αν and *θύειν* in lines 12-13 and 14.

The hero Echelos (lines 4-5) gave his name to the district Ἐχελίδαί, which is now identified near New Phaleron by the discovery of a group of related monuments, one of which shows in relief a representation of Echelos above which his name is inscribed.<sup>19</sup> This is the so-called Echelos-Basile relief, and is usually interpreted as



The Names Ἐχελος-Ἰασίλη of *I.G.*, II<sup>2</sup>, 4546 A

depicting the rape of Basile by Echelos. The hero is driving a four-horse chariot, holding the reins in his right hand and supporting with his left arm the not unwilling victim of his capture. Above their heads is the inscription ΕΧΕΛΟΣΙΑΞΙΛΗ. When the stone was first found Kavvadias reported the discovery and read the names as Ἐχελος and Ἰασίλη, though he later accepted Lolling's suggestion that the maiden's name was Βασίλη.<sup>20</sup> This emended reading has been generally accepted, though some have recognized the epigraphical difficulty involved. A good photograph made soon after the monument was found appears in Ἐφ. Ἀρχ., 1893, plate 9. The supposed beta exists only as a vertical stroke, spaced so close to the alpha which follows that it is difficult to suppose it was ever intended by the stonecutter as beta.<sup>21</sup> Walter noted

<sup>19</sup> This group is recently discussed by Otto Walter, Ἀρχ. Ἐφ., 1937, pp. 97-119. For the inscription, see *I.G.*, II<sup>2</sup>, 4546.

<sup>20</sup> Ἐφ. Ἀρχ., 1893, pp. 109-110 and 129-146.

<sup>21</sup> See the photograph of the inscription here published.

this (*loc. cit.*, p. 113, note 3) though he thought that one could see between the upright and the alpha "Kratzer, die mit einem B vereinigt werden könnten." I think one must admit, if he wishes to read the name as Βασίλη, that the supposed scratches, too faint to register in a photograph where all the other strokes are bold and distinct, are not sufficient evidence for the emendation; if the reading Βασίλη is desired, then one must assume candidly that the stonecutter inscribed a clear and properly spaced iota instead of what might have been at best an ill-spaced beta. With this interpretation the epigraphical rendering should be <B>ασίλη.

There has been some suggestion that an error here would not be surprising, in view of errors in the other inscriptions on this relief, like the two unnecessary iotas in the name of Hermes and the unnecessary rough breathing.<sup>22</sup> The rough breathing should not in any case be called an error, for in the early fourth century such an aspirate was frequently used,<sup>23</sup> and might appear even when eta was employed later in the same word.<sup>24</sup>

But, in Walter's opinion, one might claim the aspirate in *ἡερμῆς* to be by a different hand from the one which cut the true reading *Ἑρμῆς*. This same different (and earlier) hand, according to him, was responsible for the unnecessary iota between rho and mu and for the unnecessary stroke to the left of the aspirate.

It would be a delusion to explain the problem of this name by seeking refuge in the assumption of an earlier unfinished inscription which could conveniently remove all troublesome elements. The stonecutter probably intended from the beginning to cut *HEPMHΣ*. Possibly he began too far to the left, and the first unnecessary "iota" is the relic of this miscalculation. His second attempt was perhaps too far to the right, and the second superfluous "iota" is probably the relic of this second attempt.<sup>25</sup> Neither mark was erased, and the true inscription entirely disregards them both. This explanation may not be the only one possible, but the fact is that these chance strokes should not be called "iotas" if they were never intended as such and if they have no more value than misplaced and meaningless marks. As finally cut, the name *ἡερμῆς* exhibits no error which can be used as an analogous argument for probable error in *Ἱασίλη* at the other end of the stone.

To associate Echelos with Basile on epigraphical evidence of this character seems to me hazardous. Walter (*loc. cit.*, p. 113) has suggested again the possibility of reading the name as it is written: *Ἱασίλη*, interpreting this as a feminine form of *Ἱάσιλος* < *Ἱασίλαος*. The full masculine form (Pape-Benseler, *Wörterbuch*, s.v.) is analogous to the known Attic name *Ἱασίδημος* (*P.A.*, 7422), and this interpretation of the name *Ἱασίλη* here finds some confirmation in the similar etymology of *Ἐχελος*

<sup>22</sup> See Walter, *loc. cit.*, p. 113; Broneer, *supra*, p. 138, note 38.

<sup>23</sup> As in numerous *ῥοι*-inscriptions.

<sup>24</sup> See the form *ἡελίκης* in *Hesperia*, VIII, 1939, p. 77, no. 24.

<sup>25</sup> A photograph may be seen in *Ἀρχ. Ἐφ.*, 1937, p. 112.

< Ἐχέλαος. The hero was “Ruler of the People,” and the heroine was “Healer of the People.”<sup>26</sup> One will note further that there is no mention of Βασίλη in our present text and no lacuna where her name may be supplied. Her known associations in Attica are with Kodros and Neleus in a sanctuary below the theatre of Dionysos (*I.G.*, I<sup>2</sup>, 94), and not with Echelos in Phaleron or on the north slope of the Areopagos where this inscription was found. It is perhaps significant that a heroine who was named as eponym in one cult, together with Kodros and Neleus, does not appear as eponym (if one wishes to posit the association) in the cult of Echelos.

The existence of a place named Ἐχελίδαί, localized now by the discovery of the Echelos-Iasile relief, gives evidence for a cult and sanctuary of Echelos near Phaleron (Walter, *op. cit.*, p. 112). The new inscription was found in the city, and a sanctuary (line 7: ἐν τῷ ἱερῷ) with an altar (line 6: [βαμόν] restored) should be sought probably not far from the place of its discovery. There is no reason to claim the new site for Echelos rather than for the orgeones who carried out sacrifices, as we learn from this decree, in common with the κοινόν named in his honor.

The chthonic nature of the Echelos cult has been emphasized by Bloch (*Riv. di Fil.*, XIII, 1935, pp. 317-331). In spite of the fact that much of his argument was concerned with Basile, whose cult we prefer not to associate with that of Echelos, the case for Echelos is strong, and his chthonic character is further emphasized by the discovery that a band of orgeones celebrated religious rites in his name, and that a pig was the sacrifice offered to the ἡρωίνοι. The interpretation of the Echelos-Iasile relief remains a problem, but even granted the chthonic nature of the cult, I believe that Walter has advanced arguments of some weight against the Echelos-Iasile = Hades-Persephone equation (*loc. cit.*, p. 114 and note 4). His alternative suggestion is that the scene represents the myth of the initiation of chariot-racing at the Panathenaic games (*loc. cit.*, pp. 118-119).

I have found no title to supply the lacuna at the end of line 9, and suggest that the reading may involve a proper name which ends with the letters nu alpha at the beginning of line 10.<sup>27</sup>

The “ancient decrees” of the orgeones (lines 8-9: τὰ ψη[φίσματα] τὰ ἀρχαῖα) were inscribed in lines 12 ff. The first may be restored in its entirety, but of the second only part of one line is preserved. Lines 17-23 provide for the distribution of the

<sup>26</sup> The etymology of the name Ἐχέλος is fully discussed by H. Bloch, *Riv. di Fil.*, XIII, 1935, pp. 318-320.

<sup>27</sup> That an individual should be thus named here without his title is odd, but there are examples from Athens of the name with title under similar circumstances: *I.G.*, II<sup>2</sup>, 1255, lines 14-17 ([ἀνα]γράφαι δὲ τότε τὸ ψήφισμα ἐν στήλῃ λ[ιθίνει καὶ στήσαι ἐν τῷ ἱερ]ῷ τ[ῆς Βενδίδος τὸν γραμματέα Θ]άλλ[ον --]); *I.G.*, II<sup>2</sup>, 1292, lines 27-28 ([τὸ] δὲ γενόμενον εἰς ταῦτα ἀνάλω[μα μερίσαι ἐκ τ]οῦ κοινού τὸν ταμίαν Ζώπ[υ]ρον). Cf. also Kern, *Inscriptionen von Magnesia*, no. 90, lines 31-33 ([τὴν δὲ] ἔγδοσιν τῆς στήλης καὶ τῆς ἀνα[γραφῆς τοῦ ψηφίσματος πο]ύχασθαι Ἰππόλυτον τὸν ἐργ[επιστάτην]).

meat at the sacrifices. All orgeones present were to receive a full share and their sons a half share. The wives of the male orgeones were to have an equal share with the women who were orgeones of their own right,<sup>28</sup> and the daughters of orgeones were to receive a half share. A half share was also to be allowed to one female attendant. If the suggested restoration in line 22 is correct, the wife's share was to be given in the division to her husband.<sup>29</sup>

## CONTRIBUTIONS FOR THE SAFETY OF ATHENS

**56.** The decree published as *I.G.*, II<sup>2</sup>, 791 is augmented by two new pieces of Hymettian marble. The larger fragment (*e*) was found on February 24, 1937, in Section N; the smaller fragment (*f*) was found on February 25, 1938, in Section AA.

*e*: Height, 0.336 m.; width, 0.155 m.; thickness, 0.077 m.

Height of letters, 0.004 m.; in lines 30-33, 0.006 m.

Inv. No. I 4536 *a*.

The right side is partly preserved, but the other sides are broken. The surface is badly worn. This fragment joins the right side of *I.G.*, II<sup>2</sup>, 791, fragments *b* and *c*.

*f*: Height, 0.236 m.; width, 0.201 m.; thickness, 0.065 m.

Height of letters, 0.004 m.

Inv. No. I 4536 *b*.

Part of the left margin is preserved. This fragment joins fragment *d* of *I.G.*, II<sup>2</sup>, 791, at the bottom of the stele.

The following transcript shows the changes in the text of *I.G.*, II<sup>2</sup>, 791 necessitated by the discovery of the new fragments. For the demotic of the secretary's name in line 4 see Pritchett and Meritt, *Chronology of Hellenistic Athens*, pp. 28-31, and for the spelling ἐ[παρήφισεν] in line 6 cf. *ibid.*, p. 30. The date 247/6 B.C. for the archon Diomedon is now advocated by Pritchett and Meritt, *op. cit.*, *passim*. The orator Kallistratos son of Telesinos of Erchia appears also in 243/2 as sponsor of a decree to honor the agoranomoi of 244/3 B.C. (*op. cit.*, pp. 23-26).

<sup>28</sup> The primary meaning of ἐλευθέρας here in line 20 seems to be "independent"; the dative form depends on ἰσάλας.

<sup>29</sup> For με[ρίδα] in lines 22-23 cf. Poland, *Geschichte des griechischen Vereinswesens*, p. 258.



No. 56. Fragment *e*, Joining Fragments *b* and *c* of *I.G.*, II<sup>2</sup>, 791



No. 56. Fragment *f*, Joining Fragment *d* of *I.G.*, II<sup>2</sup>, 791

I.G., II<sup>2</sup>, 791

247/6 B.C.

ΣΤΟΙΧ. 48

Τ α μ ί α ς σ τ ρ α τ ι ω [ τ ι κ ῶ ν ]

Ε ὕ ρ υ κ λ ε ἰ δ η ς Μ ι κ ῖ ω ν ο ς [Κ η φ ι σ ι ε ὑ ς]

[Ἐ]πὶ Διομέδοντος ἄρχοντος ἐπὶ τῆς [ . . . . [ . . . . dos] δεκάτης πρ]

υτανείας, ἥι Φορυσκίδης Ἀριστομένον Ἀ[ναγυράσιος ἐγραμμά]

5 [τε]νεν· ὃ Ἐλαφηβολιδῶνος ἔνει καὶ νέαι ἐμ[βολίμωι, δευτέραι τ]

[ῆς] πρυτανείας· ἐκκλησία· τῶν προέδρων ἐ[πεψήφισεν Καλλίσ]

[τρ]ατος Τελεσίνου Ἐρχιε[ὺς κ]αὶ συμ[πρόεδροι·]

ἔδοξεν τῶι δήμωι·

[Θε]όφημος Τιμοκλέους Μαραθῶνιος εἶπε[ν· ὅπως ἂν χρημάτων]

10 [π]ορισθέντων ἔχει ὁ ταμίας μερίζειν τὰ [δεόμενα, ἵνα κατὰ τὸ]

[ν κ]ατάλοιπον χρόνον τοῦ ἐνιαυτοῦ συνκ[ομισθῶσιν οἱ ἐκ γῆς]

[κ]αρποὶ μετ' ἀσφαλείας· ὁ ἀγαθὲὶ τύχει δε[δόχθαι τῇ βουλῇ ὃ]

[τ]οὺς λαχόντας προέδρους εἰς τὴν ἐπιού[σ]αν ἐκκλησίαν χρημ

[α]τίσαι περὶ τούτων, γνώμην δὲ ξυμβάλλε[σ]θαι τῆς βουλῆς, ὅτι

15 δοκεῖ τῇ βουλῇ, ὃ τοὺς βουλομένους τῶ[ν] πολιτῶν καὶ τῶν ἄλ

λων τῶν οἰκούντων ἐν τῇ πόλει ἐπιδιδό[να]ι εἰς τὴν σωτηρίαν

ν τῆς πόλεως καὶ τὴν φυλακὴν τῆς χώρας ἐ[ν] τῶι δήμωι ἢ ἐν τῇ β

ουλῇ ἢ πρὸς τοὺς στρατηγούς ἀπογραψα[μ]ένους μέχρι τοῦ Μο

ννιχιῶνος· ὃ μὴ ἐξέστω δὲ μηθενὶ ἐπιδούνα[ι] πλέον ἢ ὃ δραχμῶν

20 μηδ' ἔλαττον ὃ [ἔ]· εἶναι δὲ τοῖς ἐπιδούσι[ν κ]αὶ κοινῇ καὶ ἰδία

ι ἐπαινεθῆναι καὶ τιμηθῆναι ὑπὸ τοῦ δήμου καθότι ἂν εἰ ἄξι

ος ἕκαστος αὐτῶν· ὃ τὸν δὲ γραμματέα τοῦ δ[ή]μου ἀναγράψαι τὸ

[δ]ε τὸ ψήφισμα καὶ τὰ ὀνόματα τῶν ἐπιδόντ[ω]ν ἐν στίλει λιθίν

ει κ[α]ὶ στήσαι ἐν τῇ ἀγορᾷ ὅπως ἂν φανερ[ὰ] ἦι ἅπασιν ἢ φιλοτ

25 ἰμία τῶν βουλομένων εὐεργετεῖν τ[ὸν] δῆμ[ο]ν· ὃ τὸ δὲ ἀνάλωμα τ

ὃ γενόμενον εἰς τε τὴν στήλην καὶ τὴν ἀ[ναγ]ραφὴν τῶν ὀνομάτων

μερίσαι τὸν ἐπὶ τῇ διοικήσει· τὸ δὲ ψή[φ]ισμα τόδε, ἐπειδὴ

περὶ πόρου χρημάτων ἐστὶν στρατιωτικῶ[ν, ἅπαν] εἶναι εἰς φυ

λακὴν τῆς χώρας. *vacat*

30 Ο ἴ δ ε ἐ π ἔ δ ω κ α ν ε ἰ ς τ ῆ ν σ ω [τ] η ρ ῖ α ν τ ῆ ς π [ό]

λ ε ω ς κ α ἰ τ ῆ ν φ υ λ α κ ῆ ν τ ῆ ς [χ] ὥ ρ α ς κ α τ ᾶ τ [ὸ]

ψ ῆ φ ι σ μ α τ ο ὕ δ ῆ μ ο υ.

Ἀντιφῶν Ἐρχι HH Δρακοντίδης Ἐρχι HH [---] κλη[ς Σ]φήτ [---]

Εὐρυκλείδης Κηφισ HH Ἀριστοφῶν Ἐρχι HH [ . . . ] ὁμαχος Ὀῆθ [---]

35 Μικίων Κηφισι HH Ἰεροκλῆς Σουνιε HH [ . . . ] δοτος Ἀχαρ [---]

[Δ]ρομέας Ἐρχιε HH Μικίων Θριάσι HH [ . . . ? . . . ] δης Πρ[---]

[Διο]κλῆς [Ἐ]ρχιε HH Σπονδίας Τειθρά HH ὑπὲρ αὐτοῦ καὶ [τοῦ ὑοῦ]

----- -- [ . . . ] ορος Θημακ HH . . . ΙΩ . ΙΔΩ[---]

----- -- [ . . . . . ] ρας Ἀφιδ HH [ . . . ] κλη[ς] Ἀζ[ην] ---

40 ----- -- ----- Εἰρεσ HH Ἀ[ντ]ιφάτης [---]



-----	--	[--- ἐκ Κ] οἴλ <i>lasciua</i>	H[H]	[.....] ωπος [-----]
-----	--	[....]ωνίδης Κολων	[--]	-----
-----	--	ὑπὲρ αὐτοῦ καὶ τοῦ υἱοῦ	HH	ῥ -----
45 ----- ν	HH	Σῶσος Ἀλαιεύς	HH	Λν -----
[----- ἐξ] Οἴου	HH	Ζήνων Ἀλαιεύς	HH	Θε -----
----- αθο	HH	Νικαγόρας Ἐρχι	HH	Κα -----
... <sup>6</sup> ...ης Μακε	HH	Λυσίας Κηφισιε	HH	Φιλ -----
... <sup>5</sup> ...ων Ἀφιδναῖ	H	Στράτιος Σφήττ	HH	Αἰ -----
50 ... <sup>5</sup> ...γνωτος Ἀλωπ	H	Πανσίμαχος ἐκ Κολ	HH	Κτ -----
Εὔμαχος Σωκράτου		Πανσίας Παιανι	HH	Δ -----
Εὐπυρίδης	HH	Σωσίβιος ἴσοτε	Δ	Ἴερ -----
Φιλίσκος Παμβω	HH	καὶ ὑπὲρ τοῦ υἱοῦ		Ἴερ -----
Ἀριστόλας Ἐρχι	HH	Διο[ν]υσίου	Δ	Τιμ -----
55 Θουμόριος Εὐων	HH	Ξέν[ω]ν Ἀσκληπιάδου		Τι[μ -----]
Ἀρισταγόρας ἐκ Κολ	HH	Φυλάσιος	[H]H	Αἰ -----
[Ξ]ενοκλῆς Σφήττ	HH	Ἀσκληπιάδης[ς Ξ]ένω		Ἀλκ -----
[Ξ]άνθιππος Ἐρχι	HH	νος Φυλ[ά]σιος	HH	Δημ -----
[Ζ]ώπυρος Συρακ	HH	Εὐαγίδης Φιλαί	HH	Φυστ -----
60 [.]ίμων Ὀθήθεν	HH	Κηφισοφ[ῶν Ἀθ]μον	HH	Κηφι[σ -----]
[Δ]ημόφιλος ἐξ Οἴ	HH	Ἀρχανδρος Ἐλευσίν	HH	Φειδ -----
Ἐρίωτος Μελιτ	HH	Χαιρεφῶν Εἰτεαῖ	H	Διογ -----
Νικοκλῆς Φλυε	HH	Ἀρίστων Παιανι	HH	Φιλι -----
Νικοσθένης Φλυ	HH	Ἀντίπατρος Παιαν	HH	Πυθο -----
65 Φι[λ]οκλῆς Κορίν	HH	[Ἀγ]νοκ[ράτ]ης Ἀλαι	HH	Ἄμοι -----
Διοπεΐθης Φυλά	HH	Φυρόμ[αχ]ος Στε<ι>ρι	HH	Ἀριστ -----
Τίμων Σφήττι	HH	Αἰσχροῦ Παιανι	HH	Θεα[ί]τ[ητος -----]
Ἀπολλόδωρος Σωγέν		Ἀπολλοφάνης Ἀλωπ	HH	Ἐπι[φ]ά[νης -----]
ου Ὀτρυνεύς	HH	Σωσιγένης Παιαν	H	Πραξιτ[έλης Τιμάρχου]
70 Καλλίμαχος	HH	Θυμοχάρης Σφήττι	HH	Εἶρεσ[ίδης -----]
Λύκων φιλόσο	HH	Θεόπομπος Λαμπτρ	HH	Θουκρ[ιτ -----]
Ἄλε[ξ]ι[ς] Φυλάσι	HH	Αὐτίας Ἀχαρνε	HH	Δωρίων -----
Ἐκαταῖος Μεσημβρι	HH	Θεόπομπος Αἰγιλ	HH	Λαχάρ[ης -----]
Νικήτης Περγασή	H	Λυσιθείδης Ἐρχι	HH	Σιμίας Δ -----
75 [Νικ]οκρά[τη]ς Μελ	HH	Φιλόθεος Φρεάρρι	HH	Θ[ε]μ[ι]στο -----
----- Σφήτ	HH	Δημόφιλος Φρεάρρι	H	[N]ικομα[χ -----]
[...]οσθ[έν]ης Σφήτ	HH	Σώφιλος Κολλυτ	HH	<i>vacat</i>
Νικήρατος Φλυε	[.]	Ἀριστίων Θημακ	H	
[Θρά]συλλος Ἐλευσ	HH	-----ος Φλυεύ	HH	
80 [Λ]υσιάδης ἐξ Οἴου	HH	Κ[.]λ[----- Εἰ]ρεσί	H	
[Λ]υσίμαχος Οἰναῖ	HH	Ἰππόλοχο[ς -----]	HH	
<i>vacat</i>		<i>vacat</i>		

Among the new names of contributors to the national defense named in fragment *f*, Nikeratos of Phlya may be identified (a) with the ephebos (*P.A.*, 10745) Νικήρατος Νικηράτου (Φλυεύς) of the archonship of Menekles (269/8 B.C.),<sup>30</sup> or (b) with [Νι]κήρατος Εὐβ[---] (Φλυεύς) whose name appears in a list from the third century.<sup>31</sup> Lysiades of Oion belongs to the same family with the two Athenians (*P.A.*, 2656 and 2657) who bore the name Ἀστίνομος Λυσιάδου ἐξ Οἴου (grandfather and grandson?) and may have been the son of the younger.

I have already noted (*Hesperia*, VII, 1938, p. 113) that Antiphon of Erchia, known from the old fragment (line 33), should be identified as the archon of 258/7 B.C. (date not certain; cf. Pritchett and Meritt, *op. cit.*, p. xx).

In line 60 Κηφι[σ---] and in line 72 Δωρίων stand *in rasura*.

### A DEDICATION

57. Upper part of a small dedicatory column of Pentelic marble. The larger fragment was found on January 28, 1935, near the surface in Section N; the smaller fragment was found on March 12, 1937, in Section Σ.

Height, 0.08 m.; estimated original diameter, 0.39 m.

Height of letters, 0.005 m.

Inv. No. I 2334.

The inscription is not stoichedon; three lines occupy on the stone a vertical span of 0.028 m. In the top is a rectangular cutting, apparently a dowel-hole, 0.012 m. in depth.



No. 57

208/7 B.C. (?)

[Ἀθη]ναίων οἱ πλέοντες ἐν ταῖς φυλακίσιν τρ[ιη]μιολίαις καὶ Οἱ ---  
 [ἐπ' Ἀγ]κύλου ἄρχοντος Ἀνδροκλῆς Νεοκλείδου Λαμπτ[ρεὺς ---]  
 [ ] *vacat* καὶ οἱ τριήραρχοι *vacat* [ ]  
 [-----]ο[. Φ]λυεύς Ἀγνοκράτ[η]ς [Ἀ]γ[ν]οθέου ---  
 5 [-----]

<sup>30</sup> Cf. *Hesperia*, VII, 1938, p. 134, for the date of Menekles; also Pritchett-Meritt, *op. cit.*, p. xix.

<sup>31</sup> Cf. *Hesperia*, III, 1934, no. 50.

At the end of line 1 the last preserved vertical stroke may represent iota, but Γ, Η, Ν, ΙΙ, and Ρ are also possible. Enough of the surface is preserved after the stroke to render Κ unlikely.

The archonship of Ankylos has been dated tentatively by Dinsmoor in 208/7 B.C.<sup>32</sup> A date after the creation of the tribe Ptolemais is certain, for a decree of his year, published by Dow,<sup>33</sup> was proposed by the orator [Ξ]ενοφῶν Εὐφάντου Βερενικίδης. Mention of the deme Berenikidai precludes an earlier year. Dow has also called attention to the characteristic late third century script of the decree, which is much more significant for a determination of date than the script of the present dedication, and to the fact that Ξενοφῶν Βερενικίδης is known from another inscription which must be dated soon after 211/0 B.C. (*I.G.*, II<sup>2</sup>, 1304, line 52: Ξ[ε]νοφῶν Βερενικ[ίδης]). It may be noted also that the calendar equation in the decree favors a year during the period of the thirteen tribes<sup>34</sup> and so before the end of the third century.

The name of Androkles, son of Neokleides, of Lamptrai appears in line 2. In the archonship of Polyuktos<sup>35</sup> one of the epheboi of the tribe Erechtheis was Androkles, son of Neokles, of Lamptrai (*I.G.*, II<sup>2</sup>, 681, line 20). These men were obviously from the same family and approximately contemporaries. In any family where there was a Neokles there might of course be also a Neokleides; it is possible that in one of the two instances here cited the patronymic has been incorrectly given, but this would imply an error in the epigraphical record.

### PRAISE OF A HIEROPHANTES

**58.** Three fragments of Hymettian marble. Fragments *a* and *c*, which join, were found on January 18 and March 3, 1937, in Section ΘΘ; fragment *b* was found subsequently on September 12, 1938, in the wall of a modern house in Section ΒΒ.

*a* + *c*: Height, 0.42 m.; width, 0.315 m.; thickness, 0.19 m. at the top, 0.162 m. below the mouldings.

Height of letters, 0.006 m.-0.007 m.

Inv. No. I 4389.

*b*: Height, 0.20 m.; width, 0.175 m.; thickness, 0.112 m. (not original).

Height of letters, 0.006 m.-0.007 m.

Inv. No. I 5556.

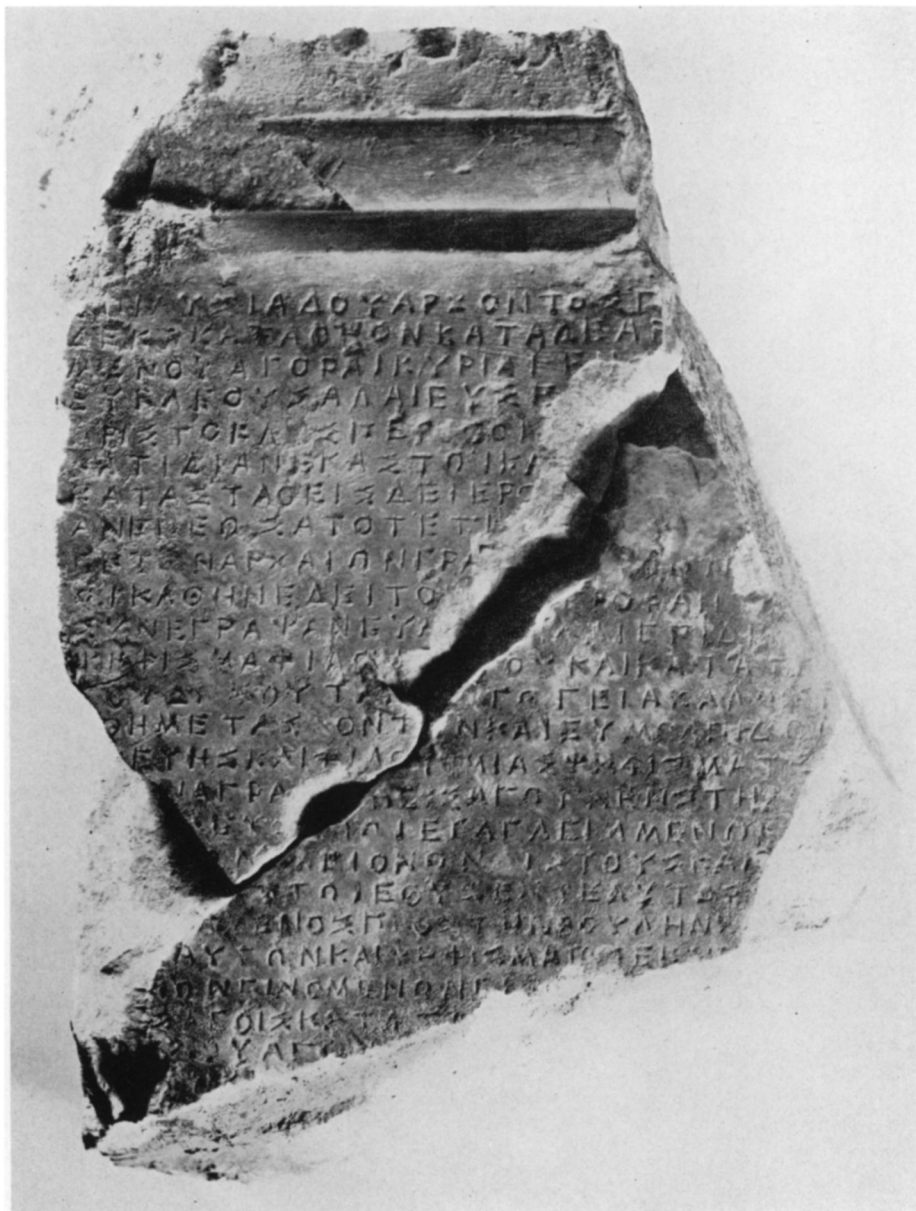
The inscription is not stoichedon, but so far as can be determined the lines end in complete words or syllables. Ten lines occupy a vertical space of 0.11 m. Some letters still retain traces of red coloring matter.

<sup>32</sup> *List*, p. 167; cf. Pritchett and Meritt, *Chronology*, p. xxv.

<sup>33</sup> *Hesperia*, Suppl. I, no. 38.

<sup>34</sup> Dow, *op. cit.*, p. 88.

<sup>35</sup> 249/8 B.C.; cf. Pritchett and Meritt, *Chronology*, p. xxi.



No. 58. Fragments  $a + c$

148/7 B.C.

NON-ΣΤΟΙΧ.

- ἐπὶ Λυσιάδου ἄρχοντος Π[υανοψ]ιώνος ἕκ[τει ἐπὶ]  
 δέκα κατὰ θεόν, κατὰ δὲ ἄρ[χοντ]α πέμπτει [ῖστα]  
 μένου, ἀγορᾷ κυρίαί ἐν [...<sup>ca. 6</sup>...] νδίωι, Ἄμυν[όμαχος]  
 Εὐκλέους Ἀλαιοῦς ἐ[ῖπεν· ἐπε]ιδὴ ὁ ἱεροφά[ντης]  
 5 Ἀριστοκλῆς Περιθοῖδ[ης εὖνου]ς τε ὧν διατ[ελεῖ]  
 κατ' ἰδίαν ἐκάστωι κα[ὶ κοινῇ πᾶ]σιν Εὐμολπ[ίδαις,  
 κατασταθεῖς δὲ ἱερο[φάντης ἐπ]ὶ Ἑρμογέν[ου ἄρχοντος]  
 ἀνενεώσατό τε τῇ[ν διαγραφῇ]ν τὴν τοῦ [ἱεροφάντου]  
 ἐκ τῶν ἀρχαίων γρα[μματεί]ων [τῶ]ν ἐν τ[ῶι Ἑλευσινί]  
 10 ωι καθ' ἣν ἔδει τὸν [ἀεὶ ἱερ]οφάντ[ην] τ[.....<sup>11?</sup>.....]  
 συνέγραψαν Εὐμ[ολπ]ίδαι ἐπιδι[δόναι, καὶ κατὰ τὸ]  
 ψηφίσμα Φιλον[αύτ]ον καὶ κατὰ τ[ὰ ἄλλα ψηφίσματα]  
 τοῦ δήμου τὰ ἐ[ῖστα] γώγεια καλῶς [ἔπραττεν ὅσα ἐτά]  
 [χ]θη μετασχόντ[ω]ν καὶ Εὐμολπιδῶ[ν τούτων μετὰ πάσης]  
 15 [ἀρ]ετῆς καὶ φιλοτιμίας, ψηφίσματ[α δὲ εἰσήνεγκε πε]  
 [ρὶ] ἀναγρα[φῇ]ν εἰσαγωγ[έω]ν ἐν στή[λαις λιθίναις ἐν]  
 [τῶι Ἑ]λευσ[ιν]ίωι, ἐκλελειμμένων [δὲ πολλῶν θυσιῶν]  
 [δι' ἐτ]ῶν [π]λειόνων διὰ τοὺς καιρ[οὺς ἐν τῶι ἐνιαυ]  
 [τῶι ἐκά]στωι ἔθυσεν τε αὐτὸς [καὶ νῦν πρόσοδον]  
 20 [ποιησ]άμενος πρὸς τὴν βουλὴν [γνώμας ἐνεφάνισεν]  
 [περὶ] αὐτῶν καὶ ψηφίσμα[τα] εἰσή[νεγκεν ----]  
 [...].ων γινομένων εἰς ----  
 [τοῖ]ς θεοῖς κατὰ τὰ ----  
 [...]. ΟΥΑΓΩ ----  
 25 [...]. ΟΝΚ ----

The date of the inscription is given by the name of the archon Lysiadēs, who must be assigned to some year between 166 and 147 B.C.<sup>36</sup> Ferguson prefers the year 148/7 to the earlier suggestion of Dinsmoor that he be placed in 159/8 B.C., and this date has been adopted by Pritchett and Meritt.<sup>37</sup> The name Lysiadēs appears also in a Delian inscription (*Inscriptions de Délos*, no. 1505) and in an Athenian catalogue of hieropoioi for the festival of the Ptolemaia (*I.G.*, II<sup>2</sup>, 1938). The present text throws little new light on the problem of a more exact definition of his year, though the lapse of sacrifices (lines 17-18) because of troubled times may be interpreted as a reference to the lean years before Delos was awarded to Athens by the Romans.

The inscription is a decree of the *genos* of the Eumolpidae (cf. line 14), honoring one of their number who had been appointed hierophantes. Presumably the stele was

<sup>36</sup> Dinsmoor, *Archons*, p. 261; Ferguson, *Tribal Cycles*, p. 30.

<sup>37</sup> Pritchett and Meritt, *Chronology*, p. xxx.

erected in the Eleusinion, which was located near the place where the fragments were discovered.<sup>38</sup> The day of the assembly is given both *κατὰ θεόν* and *κατ' ἄρχοντα*, though in the reverse of the usual order. Such dates are known in several years of the second century, but their calendar significance is not yet clear.<sup>39</sup> In this instance the sixteenth *κατὰ θεόν* is equated with the fifth *κατ' ἄρχοντα*.<sup>40</sup>

The orator Amynomachos, son of Eukles, of Halai, was probably a younger brother of the hierophantes, Aristokles of Perithoidai, in whose honor the decree was



No. 58. Fragment *b*

passed. Both men are listed in a catalogue of contributors from the archonship of Hermogenes (183/2 B.C.),<sup>41</sup> the same year in which Aristokles became hierophantes (line 7). Aristokles paid not only for himself, but *καὶ ὑπὲρ τοῦ υἱοῦ* Εὐ[κλ]έου[ς] *καὶ ὑπὲρ τοῦ ἀδελ[φ]οῦ* Ἀμννομάχου Ἀλαιο[έ]ω[ς]. Kirchner's note (*P.A.*, 1881) reads: *Erat nimirum Amynomachus frater uterinus Aristoclis, adoptione in familiam civis cuiusdam Halaeensis receptus*. From our present text it is clear that the adoptive father was Eukles, possibly a descendant of Eukles, son of Eukleides, of Halai, of the fourth century (*P.A.*, 5715). The father of our present Eukles is doubtless to be identified as that Εὐκλῆς Εὐκλέους Ἀλαιοῦς who was ephebos in 258/7 B.C. in the archonship of Antiphon.<sup>42</sup>

His son would then have been of mature years when he adopted the young Amynomachos early in the second century. The family tie thus indicated between Eukles and Aristokles is also manifest in the fact that Aristokles named his own son Eukles (*I.G.*, II<sup>2</sup>, 961, line 21; *I.G.*, II<sup>2</sup>, 2332, line 50).

Amynomachos, who was taken into the family at Halai, and who in the archonship of Lysiades proposed this decree honoring Aristokles, was himself hierophantes at a later date, and his name appears with this title on a dedication found at Eleusis

<sup>38</sup> For the site of the Eleusinion, cf. Shear, *Hesperia*, VIII, 1939, pp. 207-211; IX, 1940, p. 268.

<sup>39</sup> See Pritchett and Meritt, *Chronology*, p. v. Double dating occurs in the following years: 196/5: *Hesperia*, V, 1936, no. 15; 179/8: *Hesperia*, V, 1936, no. 16; 166/5: *I.G.*, II<sup>2</sup>, 946, 947; 155/4: *Hesperia*, X, 1941, no. 25; 122/1: *I.G.*, II<sup>2</sup>, 1004, 1006.

<sup>40</sup> Pyanopsion 5 was the day of the Proërosia; cf. Déubner, *Attische Feste*, p. 68.

<sup>41</sup> *I.G.*, II<sup>2</sup>, 2332, lines 49-52; the date of the document is given in line 119.

<sup>42</sup> *Hesperia*, VII, 1938, no. 20, line 53; for the date, see Pritchett and Meritt, *Chronology*, p. xx.

(*I.G.*, II<sup>2</sup>, 3469). The squeeze in the collection of the Institute for Advanced Study in Princeton shows clearly that the reading of this dedication must be

Ἱεροφάντ[ης] Ἀμυνόμαχ[ος]  
Εὐκλέ[ους] Ἀλ[αίου].

In lines 8-11 the significant words needed to yield the sense of the passage are missing from the stone. The verb ἐπιιδ[δόναι] in line 11 suggests ἐπιδόσεις, such as were made from time to time in case of emergency. One such list from the year of Hermogenes is preserved (*I.G.*, II<sup>2</sup>, 2332) though its connection with the present text, if any, is not clear. A measurement across the stone shows that there was space in line 1 for only about 33 letters; hence the complete restoration must be οὔδε ἐπ[έδωκαν ἐπὶ Ἑρμογένου] ἄρχ[οντος], and there is no space for the restoration of any phrase to specify the purpose of the contributions. It is noteworthy that the name Ἀριστοκλῆς Περιθ[οί]δης appears in this list (line 49) without the title of Hierophantes. Perhaps he had not yet been chosen when the contributions were made.<sup>43</sup>

The lines from 11 to 17 record the zeal of Aristokles in collecting the εἰσαγωγήεια and in inscribing the records of them on stone. These records must have covered more than one year, for apparently he proposed more than one decree (ψηφίσματ[α] in line 15) to insure their inscription, and set them up on more than one stele of stone (ἐν στή[λαις λιθίναις] in line 16 is preferable to ἐν στή[λῃ λιθίνῃ] for reasons of space). The εἰσαγωγήεια must be fees of initiation, which the hierophantes was under obligation to exact.<sup>44</sup> That these initiation fees were collected according to the decree of Philonantes, about which we are otherwise uninformed, and according to the other decrees of the Demos shows that they were not concerned with the genos of the Eumolpidae alone; they must have been the initiation fees for the Eleusinian mysteries, and as such they were a proper subject for legislation by the Demos.\* The name Φιλον[αύτ]ου in line 12 is partly restored, and some other supplement may be possible. However, I note that there is room in the lacuna between the two fragments of stone for three full letters, and that in the genitive form Φιλον[εῖκ]ου (the only other appropriate name listed in *Kirchner's Prosopographia Attica*) part of the kappa should appear on the right-hand fragment.

We do not know who proposed the decree now published as *I.G.*, I<sup>2</sup>, 6, and I do

<sup>43</sup> One might not expect to find at this time the title Ἱεροφάντης supplanting the name, though this practice had commenced as early as the end of the third century. Yet the title might have been added if Aristokles were already holding the priesthood. Cf. Foucart, *Les Mystères d'Éleusis*, p. 175.

<sup>44</sup> An inscription from Cos has the form εἰσαγώνιον, which is translated by Van Herwerden, *Lexicon Graecum suppletorium et dialecticum*, s. v., as *pretium introductionis* (Ditt., *Syll.*<sup>3</sup>, 1106, lines 52-56: εἰσαγώνιον δὲ διδότης ὧς καὶ γένηται παιδίον, οἱ[s] μέτεστι τῶν ἱερῶν, χο[ῖ]ρον, ἱερά, λιβανωτόν, σπονδάν, στέφανον).

\* For a further note on relations between the Eumolpidae and the Demos see R. Schlaifer, *Harv. Stud. Cl. Phil.*, LI, 1940, p. 238.

not suggest the name of Philonautes for it, but this inscription gives the earliest epigraphical record so far preserved of initiation fees which the *μύσται* were obliged to pay (lines 88 ff.).<sup>45</sup> The principal fragment of *I.G.*, I<sup>2</sup>, 6, which is now in London, is reported to have been found near the so-called Theseum. It probably stood in the Eleusinion, near where several small fragments that belong with it have been found recently in the Agora excavations.

In line 18 the restoration [δι' ἐτ]ῶν [π]λειόνων may be compared with *Fouilles de Delphes*, III, 2, no. 47, lines 4-5: ψα[φι]ξαμένου τοῦ δάμου τοῦ Ἀθηναί[ων] πέμπειν τὰν Πυθαΐδα ποθ' ἀμὲ δι' ἐτῶν πλειόνων; *I.G.*, II<sup>2</sup>, 1006, lines 34-36: καταπάλην λιθοβόλον ἕνα τῶν ἀρ[χαίων ἐ]κ τῶν ιδίων ἐθερά[πυσαν καὶ τὰ ἐλλείπον]τα προσκατασκευάσαντες ἀνενεώσαντο διὰ πλειόνων ἐτ[ῶν] τήν τε χρῆσιν τοῦ ὀργάνο[υ καὶ μάθησιν]. The meaning is "after a lapse of some years"; cf. Boethius, *Die Pythais*, pp. 65-66.

In lines 19-20, for [πρόσοδον ποιησ]άμενος πρὸς τὴν βουλήν, followed by some form of the verb ἐμφανίζω, cf. e. g., Ditt., *Syll.*<sup>3</sup>, 706, 718, 756 (*I.G.*, II<sup>2</sup>, 1012, 1034, 1046).

## ADDENDA

**59.** A decree of the archonship of Chairephon was discovered in the excavations of the Agora in 1931. The text was given a preliminary publication in *Hesperia*, II, 1933, pp. 160-161, where a drawing was published, with restorations, to show the disposition of letters upon the stone. The name of the orator was read as: O-o[.]os Νίκων[os ---].

It has since been possible to decipher more of the orator's name. The reading is almost certainly [---]όδοτος, a word which can be readily expanded either as [Δι]όδοτος or as [Θε]όδοτος. When this restoration is made it becomes apparent that the division of lines must be recorded in a manner different from that represented in the drawing. The verb ἐπελήφιζεν in lines 4-5 must be restored with all but the last syllable in line 4 (ἐπελήφι|ζεν) so as to make room at the commencement of line 5 for the two additional letters which must be restored at the beginning of the orator's name. In this way, the principle of syllabic division at the ends of lines may be observed but the lines themselves are lengthened by approximately two letter-spaces.

There are other advantages in this disposition, for it is now possible to preserve correct syllabic division at the end of line 3 by restoring the complete name of the month Βοηδρομιῶνος. This in turn leaves two spaces to be filled by restoration at the beginning of line 4, so the date within the month should be restored not as the 10th but rather as the 11th or 12th. The calendar equation of the year may now be read; Boedromion 11 = Prytany III, 15. The year was an ordinary year in the period of

<sup>45</sup> See also Pringsheim, *Archäologische Beiträge zur Geschichte des eleusinischen Kults*, pp. 38-41.