

FIVE DEDICATORY INSCRIPTIONS FROM THE NORTH WALL OF THE ACROPOLIS

In 1932, while excavating at the sanctuary of Eros and Aphrodite on the North Slope of the Acropolis, O. Broneer and A. W. Parsons discovered two inscribed blocks, built into the eastern portion of the Acropolis wall, at a distance of *ca.* 20.00 m. to the west of the so-called Belvedere (see Nos. 2 and 4 in Fig. 1). They very kindly



Fig. 1. Position of Inscriptions in North Wall of Acropolis

turned them over to me for publication, and with the permission of N. Kyparissis, ephor of the Acropolis, I was able to examine the stones and take squeezes of them.

From a point *ca.* 30.00 m. east of the Erechtheion to the Belvedere and beyond on the east side, the north wall had been thoroughly destroyed at several points during antiquity. In two places it is very easily accessible from below. The first is where the wall turns a sharp angle toward the southeast and cuts across the stairway leading to the Mycenaean postern gate. At this point not a single ancient block was left, or found, in situ by the builders of the wall as it now stands; an inscribed archaic stele was found embedded in the lowest courses.¹ The easternmost point also could be

¹ Broneer, *Hesperia*, II, 1933, p. 351, fig. 22, and IV, 1935, p. 149, fig. 37. The stele: *ibid.*, p. 148.

attacked easily by an enemy ascending from the east slope, and here again the reconstruction has been carried out from the very bottom of the wall.² The Chremonides base (see below, No. 3, and Fig. 1), which dates from the early part of the third century B.C., is placed upside down, directly on the rock, and other ancient blocks can be seen everywhere in the lowest courses of the wall between this point and the portion of the east wall adjoining the Belvedere. Although no detailed study of the Acropolis walls has yet been made, it is generally believed that the repair of this eastern portion dates from medieval, or even later, times.³ There seems to be no evidence, however, to support such a view, if we exclude a square tower which has been added to the Belvedere in later times, and some repairs in the wall proper (see below). Ancient blocks are used to such an extent both in the portion of the wall above the Mycenaean stairway and at the Belvedere, as to compare best with the so-called Valerian Wall, which has been assigned to such totally different periods as the times of Valerian, of Justinian, and of Antonio Acciaioli, duke of Athens (1402-1435).⁴ Suspicion about the dating in medieval times might have occurred immediately to anyone who observed the almost exclusive use of ancient material: at the time of construction of the wall this material must have been easily available, and thus the buildings of classical antiquity, although destroyed, were evidently not yet buried in the ground. Guidi's explanation⁵ that the ancient blocks were turned up in the digging of foundation trenches for the wall and a quite hypothetical moat to protect it from without, does not seem convincing, given the enormous variety of blocks which must have come from a great number of buildings. The question seems now to have been settled by the Agora excavations; no detailed account has yet been published, but the wall is dated by the excavators in the last quarter of the third century after Christ, not very much later than Valerian (253-260 A.D.).⁶

Thus, the hypothesis may be ventured that the eastern part of the north wall of the Acropolis was reconstructed in late Roman times. No certainty can be reached

² Kavvadias and Kawerau, *Die Ausgrabung der Akropolis* (Athens, 1906), pp. 90-92, pls. A', Γ', Δ'.

³ See Broneer, *Hesperia*, II, 1933, p. 351, and Kavvadias and Kawerau, *loc. cit.* Bibliography in Judeich, *Topographie von Athen* (2nd ed., Munich, 1931), pp. 209 ff. A short bibliography on medieval walls in Athens will be found in: Charles Picard, *L'Acropole, L'Enceinte*, etc. (Paris, 1929?), p. 12, note 4; compare especially Kourouniotes-Soteriou, *Εὐρετήριο των Μνημείων τῆς Ἑλλάδος* A', 1, A', pp. 27-31.

⁴ I am following a suggestion of A. W. Parsons. For the date of the Valerian Wall see Judeich, *Topographie*², pp. 108, 165, 379 with note 2 (bibliography). G. Guidi, "Il muro Valeriano a S. Demetrio Katiphori e la questione del Diogeneion," *Annuario della R. Scuola Archeologica d'Atene*, IV-V, 1921-2, pp. 33 ff., discusses more in detail the views of his predecessors. Valerian was first proposed by Stephanos Koumanoudis in his report on the excavations at the Stoa of Attalos in the *Γενικὴ Συνέλευσις . . . τῆς . . . Ἀρχαίου. Ἑταιρίας* for 1860, p. 13.

⁵ *Loc. cit.*, p. 53.

⁶ T. L. Shear, "The Campaign of 1933," *Hesperia*, IV, 1935, pp. 332-334.

about this point, however, without a more careful examination of both the Acropolis and the Valerian walls. The ornamental use of disparate ancient material is in any case very similar, as will be seen from the description below, and by comparing Fig. 1 with the few available drawings and photographs of the Valerian Wall.⁷ Long narrow blocks are used in both walls to form string courses at irregular intervals. Furthermore, the construction of the walls is nearly identical: thin layers of mortar were put in the joints, and larger holes were filled out with small stones and bricks mixed with mortar of harder consistency.

The piece of the wall west of the Belvedere which contains the inscriptions, is very carefully built and the ornamental purpose in the arrangement of the ancient blocks is quite apparent. At one point, three large slabs of Pentelic marble were aligned horizontally and two blocks of Hymettian marble interposed at the joints; they bear the inscriptions Nos. 2 and 4 (see Fig. 1), and at least No. 2 was cut down so as to be of equal height with the other blocks. The bases have been set on their short sides, so that the lines of the inscriptions run vertically. The whole arrangement is framed by a lower and an upper string course of long narrow blocks of Pentelic marble, one of which has the inscription No. 1 right side up. The joints are carefully fitted and most of them are well covered with a yellowish-brown clay mortar which, although not very hard, makes it quite impossible to see anything but the faces of the stones (the only exception is No. 3; see below). A similar adornment of the wall occurs on the east side where a number of step blocks, surmounted by orthostates, have been put in line.⁸ In their present position, they bear the letters A, BB, ΓΓ, ΔΔ, [Ε]Ε, at the joints. This shows that, in all probability, the blocks had been re-used in a building of Roman date (note the form of the epsilon); when embedded in the wall, they were left in the same position which they occupied in their second use. The northernmost of these step blocks disappears under the square tower which projects eastward from the Belvedere, thus proving that the tower is a later addition.⁹

Adjoining the stretch of wall with the inscriptions Nos. 1-4, a breach has been filled in later times by a wall built of small stones similar to those employed in the construction of some of the buttresses occurring on the north, east, and south sides. They are unquestionably of medieval date. But east of this breach, a bulging piece of the wall again consists almost entirely of ancient blocks, the great majority of Hymettian marble; only one block, however, to the left of the curve of the wall and in the fourth course from below, has its inscribed face visible (No. 5), although others may

⁷ E. Breton, *Athènes*², 1868, p. 261. Fr. Adler, *Die Stoa des Königs Attalos* (Berlin, 1875), pl. I. G. Guidi, *loc. cit.*, figs. 1-3. T. L. Shear, *loc. cit.*, figs. 16, 17, 20, 21; *Hesperia*, VII, 1938, pp. 326-327, figs. 9-10.

⁸ See Picard, *op. cit.*, pl. 19. Similar step blocks can be found at several points in the north wall.

⁹ On the east face of this tower, an ancient block at the southeast corner and more than two meters above ground, recognizable by a round and a rectangular cutting at the left, has a Christian cross and some very badly battered strokes of letters now running vertically.

exist. Thus for a stretch of about 30.00 m., the Acropolis wall was at some time entirely reconstructed with the use of ancient material. The portion immediately forming the Belvedere was later masked by a square tower and an adjoining rectangular projection.¹⁰

1. A long block of Pentelic marble.¹¹

Height, 0.245 m.; width, 0.935 m.

Height of letters: 1st line, 0.028 m. (ΟΔΑ, 0.025 m.); 2nd line, all letters 0.025 m.

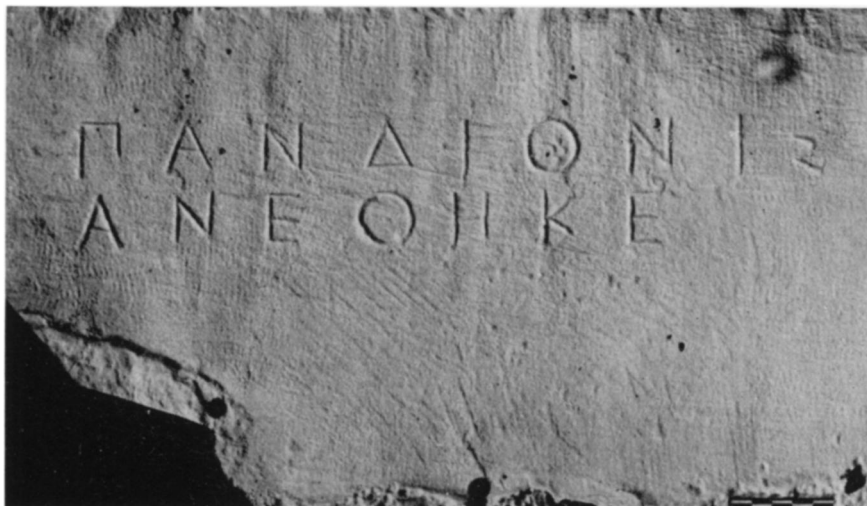


Fig. 2. Inscribed Part of No. 1

ΣΤΟΙΧ.

Πανδιονίς
ἀνέθηκε.

The inscription is not centered on the block, but engraved somewhat to the left. The letters are carefully arranged in stoichedon fashion, undoubtedly with the use of a checker unit (4.4×3.4 cm.); slight irregularities may be due to the difference in the size of the letters in the first and second lines.

Since Πανδιονίς does not occur as a woman's name,¹² we evidently have before us a dedication by the Attic tribe of this name. The sanctuary of Pandion, the eponymous

¹⁰ Judeich, *Topographie*², plan II, is incorrect.

¹¹ The photographs in Figs. 2-6 are taken from squeezes.

¹² It is an adjective in Hesiod, *Opera et Dies*, line 568: Πανδιονίς . . . χελιδόν, "the swallow, daughter of Pandion." Compare Sappho, fr. 86 (Diehl²), and *Anth. Palat.*, 9, 57 and 70. Pollux, 2, 115: τὴν τῆς Πανδιονίδος [sc. γλώσσαν], i. e., Procne's.

hero of Pandionis, is thought to have been on the Acropolis because Pausanias mentions the statue of Pandion there,¹³ and because of convincing restorations of several decrees by the tribe which were to be put up [ἐν ἀκροπόλει] ἐν τῷ ἱερῷ τῷ Παν[δίωνος], etc.¹⁴ Its exact location is not known, but Judeich, *Topographie*², pp. 260 and 284, would like to assign it to the region where the Mycenaean palace stood.¹⁵ Our dedication would certainly seem to come from that sanctuary, and thus it adds further proof of the existence of a shrine of Pandion within the precinct of the Acropolis.¹⁶

As to the nature of the dedication, only speculations are possible. It will be seen from the photograph that probably both the lower and the upper edge of the block are original, because the vertical chisel marks on top and bottom occupy about an equal space, while the centre of the face is finished with a toothed chisel (Fig. 2). Thus the long and narrow dimensions of the face suggest that the block formed part of a monument,¹⁷ or an altar, rather than a statue base. In this case the inscription might have been continued on an adjoining block.

But even with the text as it now stands, it can be stated that no other dedications of the same kind exist; for the formula *nomen tribus ἀνέθηκε* is not found in the tribal dedications listed in the *Corpus*. The great bulk of these are victors' dedications in the lyrical contests connected with the Dionysia ἐν ἄστει. It is well known that in these as well as in the Thargelia the tribes sponsored the formation of the choruses, and that they, and not the choregoi, were regarded as the official victors. In the

¹³ Pausanias, I, 5, 4, concludes his chapter on the eponymous heroes in the agora with the following sentence: Πανδίωνι δὲ καὶ ἄλλος ἀνδριάς ἐστίν, ἐν ἀκροπόλει, θέας ἄξιος.

¹⁴ *I.G.*, II², 1144, lines 8-9; compare also 1148 and 1152. All these inscriptions were actually found on the Acropolis or in the vicinity; *I.G.*, II², 1138, 1140, and 1157, in which the sanctuary only is mentioned, come also from the same region.

¹⁵ E. Pfuhl, in a review of Judeich, *Topographie*, 1st ed. (1905), suggested identifying certain poros stone foundations in the neighborhood of the projected northeast wing of the Propylaea with the Heroön of Pandion; see *K. Gesellschaft der Wissenschaften zu Goettingen, Anzeigen*, vol. 169, 1907, pp. 463 ff. They are bonded into the Cimonian wall and therefore contemporary with it. His main reasons are the vicinity of the Erechtheion and the similarity of the ground plan to that of the Heroön at Olympia. This suggestion was adopted by Fr. Poulsen, "Recherches sur quelques questions relatives à la topographie de Delphes," *Bulletin de l'Académie R. des Sciences et des Lettres de Danemark* (Copenhagen), 1908, no. 6, p. 375, and has since found its way into several handbooks; compare Ch. Picard, *L'Acropole, le Plateau Supérieur*, p. 16, note 2; *Guides Bleues, Grèce* (Paris, 1935), p. 55. In the most recent discussion, by G. P. Stevens, *The Periclean Entrance Court of the Acropolis of Athens* (Cambridge, Mass., 1936), pp. 69-70, the location of the Pandionion is still considered an open question. See also Ch. Picard, *Rev. Arch.*, 6^{me} série, XIII, 1939, p. 176. J. E. Harrison, *Mythology and Monuments of Ancient Athens* (London, 1890), p. 429, conjectures that the Heroön of Pandion was situated close to the sanctuary of Zeus Polias.

¹⁶ A priest of Pandion is honored by the tribe Pandionis in *I.G.*, II², 1140. There is also a dedication by a priest of Pandion in the Elgin collection (*I.G.*, II², 2828, ca. 350 B.C.).

¹⁷ E. g., the pedestal of a tripod composed of several blocks. See E. Reisch, *Griechische Weihgeschenke* (Vienna, 1890), figs. 1-2, p. 68, and the dimensions of blocks which supported tripods given on pp. 75-77.

dedications accompanying the choregic monuments they are honored as much as the individuals whose names occur in the texts.

The choregos who erects the dedication as a part of his official duties resulting from his liturgy¹⁸ may use the expression *ἀνέθηκε*, as in fact more ambitious choregoi did in the fourth century (*ἀνέθηκε νικήσας χορηγῶν*, on the Nicias monument, *I.G.*, II², 3055; compare the Thrasyllus monument, *I.G.*, II², 3056); it could not have been appropriately employed by the tribe, and there seems to be no instance of such a use.

The same is true for the dedications commemorating the torch races at the Promethia, the great Panathenaea and the Hephaisteia; there the gymnasiarch in charge made the dedication.¹⁹

Thus our inscription cannot be classified as an agonistic dedication and the few remaining tribal dedications give no clue to determine its character.²⁰

The date, as suggested by the letter forms, is the very end of the fifth century B.C.

2. Base of Hymettian marble, broken at the right side.

Height, 0.35 m.; length, 0.96 m.

Height of letters: dedication, 0.026 m.; signature, 0.0135 m.



Fig. 3. No. 2

Σ τ ρ ά τ ο ς Ἀ τ ά ρ β ο υ Θ ο ρ ί κ ι ο ς ἀ ν έ θ η [κ ε].

Οἰνάδης Σουνιεύς Ἐπιχάρης ἐποίησαν

¹⁸ In the fifth century, the name of the tribe occupies the first place in the formula: *nomen tribus* ἐνίκα. ὁ δέινα ἐχορήγει --- ὁ δέινα ἤρχε (*I.G.*, I², 770a, 415/4 B.C.). Compare also *I.G.*, I², 771; *I.G.*, II², 3030 (ca. 400 B.C.); and *Hesperia*, VIII, 1939, p. 48, no. 15. In the fourth century, the tribe often takes its place after the choregos; see the numerous examples in *I.G.*, II², 3031 ff. This would seem to indicate even more clearly than the earlier examples that the choregos, not the tribe, erected the dedication. See Reisch, *op. cit.*, p. 84.

¹⁹ *I.G.*, II², 3017-3024.

²⁰ Reference to dedications of an unknown kind is made in several honorary and early ephobic decrees by tribes: the text of these decrees is to be engraved ἐπὶ τὸ ἀνάθημα; see *I.G.*, II², 1155 (339/8 B.C.) and 1156 (334/3 B.C.). In the decree of a deme: *I.G.*, II², 1208. The statue base *I.G.*, II², 2965, inscribed ἡ φυλή τῶν ἱππέων and on the back οἱ δημόται, was dedicated by a cavalry

The left edge of the stone is covered with mortar, so that it could not be ascertained whether the block is broken or preserved on that side. I think, however, that the restoration as shown above is correct, for two reasons. First, the block was obviously cut down so as to fit between the Pentelic marble blocks which are approximately of the same height (see Fig. 1); in other words, its length had to correspond roughly to the length of the block which bears the inscription No. 4. Whoever did this would not have bothered to cut the base on two sides. In the second place, it will be observed that the two artists' signatures occupy precisely the space of the letters **ΑΤΑΡΒΟΥΘΟΠΙΚΙΟΞ** of the dedication. If we restore ἀνέθη[κε], not ἀνέθη[κεν], at the right, the number of letters to the right and to the left of the father's name and the demotic is identical, and the artists' signatures are well centered on the face of the block.²¹ I therefore take Stratos to be the whole name of the dedicator.²²

So far as I am aware, none of the persons mentioned in the inscription is known. But the names can easily be paralleled.²³ For the curious fact that one of the artists gives the name of his deme while the other omits it, I have no explanation.

Date: middle of the fourth century B.C.

3. A base of Hymettian marble, upside down, at the bottom of the Acropolis wall, below Nos. 1, 2, and 4 and somewhat to the left. The face and, through a gap in the wall, most of the right side are visible and it could be estimated that the base is approximately square. A narrow fascia, 0.033 m. broad, has been cut back at the top; it runs along the two preserved sides, but is interrupted at the corners. The vertical edges are very slightly drafted.

Height, 0.19 m.; length, 0.475 m.

Height of letters, 0.017 m. (signature, 0.009 m.).

squadron. Compare U. Koehler, *Ath. Mitt.*, V, 1880, p. 319. Finally, the well-known "Herm of Andocides" is to be mentioned in this connection. It stood near the orator's house, but was not a private monument, because it seems to have belonged to the sanctuary of Phorbas. It was erected by the tribe Aigeis, as we learn from Andocides, *On the Mysteries*, 62; according to Plutarch, *Alcibiades*, 21, 3, it had an inscription, undoubtedly containing the dedication. A. v. Domszewski's attempt to connect the herm with the Ἑρμαὶ in the agora and to assume that each of the ten tribes had put up a herm there is essentially based on an arbitrary interpretation of the passage in Andocides; see *Heidelberger Akademie der Wissenschaften, Sitzungsberichte*, phil-hist. Klasse, 1914, no. 10, pp. 9 f.

²¹ This method of obtaining symmetry by counting letters rather than by precise measurements is common in the fourth century, but found later also: E. Loewy, *Inscripfen griechischer Bildhauer* (Leipzig, 1885), *passim*. A perfect example is a base signed by Bryaxis (*I.G.*, II², 3130, middle of the fourth century) where the space intended for the artist's signature was determined by indenting ten letter-spaces from either edge of the stone; photograph in G. M. A. Richter, *The Sculpture and Sculptors of the Greeks* (New Haven, 1930), fig. 724.

²² A Stratos is attested for Attica in the third century B.C.: *P.A.*, 12956. In the second century: *Hesperia*, IX, 1940, p. 120, no. 24, line 30.

²³ Except for the name Oinades which does not appear in Attica; but an Oinades from Tenos is mentioned in *I.G.*, II², 1635, line 23.

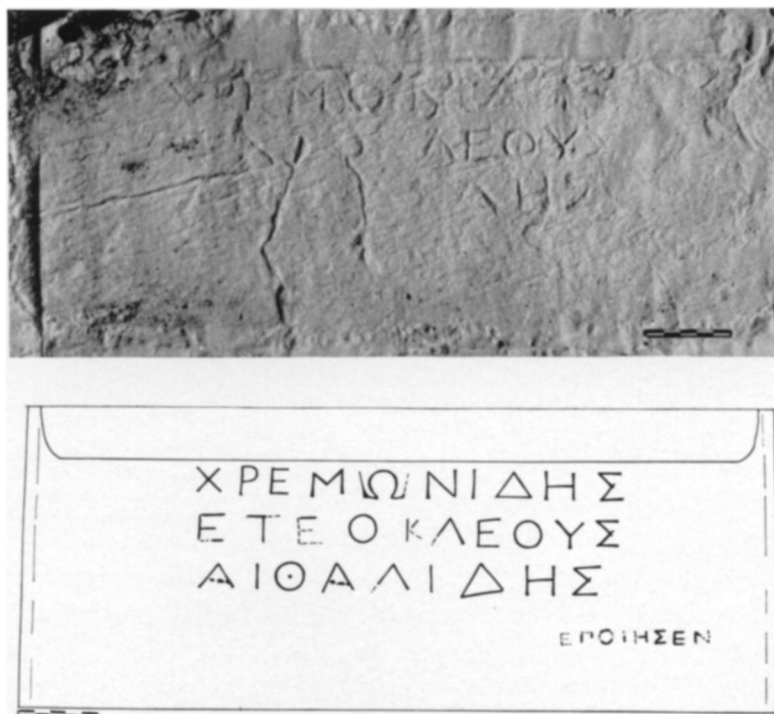


Fig. 4. No. 3, Photograph and Restored Drawing

Χρεμωνίδης

Ἐτεοκλέους

Αἰθαλίδης.

[— — — ἐ]π[ό]ησεν.

The surface of the inscribed face of the stone is very badly weathered and a thin layer has for the most part flaked off; this does not affect the large and well-cut letters of the dedication, but the artist's name has entirely disappeared.

Chremonides, son of Eteokles, from Aithalidai, is the well-known author of the decree *I.G.*, II², 686 + 687 (see *Addenda*) in which the pro-Egyptian war party in Athens, of which he was one of the leaders, proposed an alliance with Sparta against Antigonos Gonatas; after him the ensuing war was named (267-263).²⁴ His family was as active in religious matters as it was in political leadership: we possess a dedica-

²⁴ Athenaeus, VI, 250 f. (Hegesandros). The date of the opening of the war is here given according to W. W. Tarn, *J.H.S.*, LIV, 1934, pp. 26 ff. and W. S. Ferguson, *A.J.P.*, LV, 1934, pp. 330-331, and p. 320, note 15; compare now also W. K. Pritchett and B. D. Meritt, *The Chronology of Hellenistic Athens* (Cambridge, Mass., 1940), pp. 29-30, 33-34, and 56. W. B. Dinsmoor proposed the only other available date, 270, in *The Archons of Athens* (Cambridge, Mass., 1931), p. 81, and again defended it in *The Athenian Archon List* (New York, 1939), pp. 58 ff. This is not the place to enter the controversy.

tion by his father Eteokles which also gives us the grandfather's name, Chremonides,²⁵ another by his sister Pheidistrate,²⁶ priestess of Aglauros, and one by his sister 'Αγ[ώ?],²⁷ who with Pheidistrate made a dedication in honor of their father ἀγων[οθετήσαντα Διονύσω]. A choregic dedication by Glaukon, son of Eteokles, and brother of Chremonides, may belong to the year 268/7.²⁸ Although the dating is not beyond doubt, it gives valuable evidence for the sequence of Glaukon's career and his age at the time of the Chremonidean War: when he became ἀγωνοθέτης, he had already held very important offices, for the inscription makes reference to his two terms as general ἐπὶ τῶν ὅπλων. Two other inscriptions in his honor also antedate the war and are probably both to be connected with the preparatory negotiations.²⁹ This suggests that he was older than Chremonides, of whom we hear for the first time from the above mentioned decree of the year 267.

But more decisive evidence can be found to indicate that Chremonides was a young man when the war started, and that his short career in Athens allows us to assign his dedication to a limited period. From Teles, *Περὶ φυγῆς*, 23 (Hense²), we learn that both brothers fled to Ptolemy II of Egypt after the defeat of the Athenians in 263 and became his counsellors and advisers (πάρεδροι καὶ σύμβουλοι). Teles, who most probably wrote his treatise—a diatribe delivered before an audience of young boys (μειράκια)—not much later than 240 B.C.,³⁰ puts these events in a very recent time (ἵνα μὴ τὰ παλαιὰ σοι λέγω, ἀλλὰ τὰ καθ' ἡμᾶς). We do not know the date of Glaukon's death, but Chremonides was still alive *ca.* 242 B.C., when he appears to have been placed in charge of an Egyptian fleet.³¹ Thus it seems likely that the notice in Diogenes Laertius, VII, 17, that Zenon was ἐρωτικῶς . . . διακείμενος *Χρεμωνίδου* refers to a period not long before the Chremonidean War; Chremonides' relations to the Stoics would not have been recorded if he had not been well known at the time for other reasons. It does not seem probable that he would have dedicated

²⁵ *I.G.*, II², 3845. The family tree: *P.A.*, 5217, to which add a sister 'Αγ[ώ?], *P.A.*, *Addenda*, 182a; cf. *infra*, note 27. Compare also U. Koehler, *Ath. Mitt.*, X, 1884, pp. 52-53.

²⁶ *I.G.*, II², 3459.

²⁷ *I.G.*, II², 3458. Compare A. Wilhelm, *Beitraege zur griechischen Inschriftenkunde* (Vienna, 1909), p. 75, no. 62.

²⁸ *I.G.*, II², 3079 = *Syll.*³, 365. See Dinsmoor, *Archons*, p. 83; *List*, pp. 40 and 42 with note 131; Pritchett and Meritt, *Chronology*, p. xix.

²⁹ Namely, a proxeny decree from Delphi, *Fouilles de Delphes*, III, 2, no. 72, compare Dinsmoor, *Archons*, p. 117, and *List*, p. 110; and another from Orchomenos in Arcadia honoring him as ambassador, *B.C.H.*, XXXVIII, 1914, pp. 451 ff.; Dinsmoor, *Archons*, p. 79.

³⁰ U. v. Wilamowitz, *Antigonos von Karystos* (Berlin, 1881), pp. 302-304.

³¹ This is probably the meaning of Teles, *loc. cit.* W. S. Ferguson, *Hellenistic Athens* (London, 1911), p. 197 and note 2, suggests that Glaukon may have been one of the other admirals at the time. He must at least have lived a very long time at the Egyptian court, considering that Teles refers to both brothers; a dedicatory inscription from Olympia seems to have been put up in honor of Glaukon by Ptolemy III Euergetes. See *Syll.*³, 462.

a statue during the troubled last years of the war. At that time his age cannot have been more than thirty-five years at the very most.³² A dating close to the years 275-265 B.C. would therefore seem appropriate.

4. Base of Hymettian marble, used upright in a place corresponding to that of No. 2, and of similar dimensions.

Height, 0.365 m.; length, 0.855 m.

Height of letters: 1st line, 0.02 m.; 2nd line, 0.025 m.



Fig. 5. Inscribed Part of No. 4

Ὁ δῆμος
Γαῖον Ἀλλιηνὸν Αὔλου υἱόν.

The surface of the stone is partly weathered away, but the letters can be read with certainty. They appear to be carefully designed and cut, and their forms indicate an early date in the Roman period. We may therefore identify the father mentioned as that Aulus Allienus whose political and military career fell in the last years of the Roman Republic. For an account of his activities, see Pauly-Wissowa, *R.E.*, *s.v.* Allienus.³³ As he was praetor in 49 B.C.,³⁴ the honor given to his son by the Athenians would fall in the last quarter of the first century B.C. or a little later.

5. A long block of Hymettian marble, to the east of the other inscriptions, and at a height of about 2.00 m. above the bottom of the wall, i. e., in the fourth wall course. The face is broken on the right.

Height, 0.175 m.

Preserved length of face, 1.21 m.

Height of letters, 0.028 m.

³² Wilamowitz, *op. cit.*, p. 224.

³³ The sepulchral inscription *C.I.L.*, I², 2, no. 1237 = Dessau, *Inscr. Lat. Select.*, no. 7850, would also seem to refer to him.

³⁴ Cicero, *ad Att.*, X, 15, 3.



Fig. 6. Inscribed Part of No. 5

Ἡ βουλὴ ἡ ἐξ Ἀρήου πάγου
Γναῖον Οὐέττιον Σαβῖνον Γρανιανόν
ταμίαν καὶ ἀντιστράτηγον.

The inscription, though deeply cut, is not equally well designed. In line two, the stonecutter abbreviated the name Gaius, but immediately afterwards decided, or was told, to write it out in full; this accounts for the disproportionate length of the line. Line 3 is not centered and the letters in general are rather crowded. Again in line 2, the diagonal hasta of the N in OYETTIOII has been omitted.

The quaestor pro praetore,³⁵ C. Vettius Sabinus Granianus, otherwise unknown, is probably a member of the plebeian gens of the Granii adopted by a C. Vettius Sabinus.³⁶

The spelling Ἀρηος for Ἀρειος, Ἀρεος is common only in the first centuries before and after Christ, especially in the Augustan period: Meisterhans, *Grammatik der attischen Inschriften* (3rd ed., Berlin, 1900), p. 47, and note 353.

First (or second) century after Christ.

H. R. IMMERWAHR

YALE UNIVERSITY

³⁵ See Th. Mommsen, *Römisches Staatsrecht* (3rd ed., Leipzig, 1887), pp. 246 and 651.

³⁶ For a Vettius Sabinus, see *Prosop. Imp. Rom.*¹, s.v. Vettius, no. 340. Pausanias, II, 11, 8, mentions one Γρανιανός from Sicyon, an Olympic victor; but the name may be corrupted from Κράναος Σικυνόσιος who is known to have won in the Olympic games in 145 A.D. See Hitzig-Bluemner, *ad loc.*