

AN EPHEBIC DEDICATION FROM RHAMNOUS

(PLATE 25)

THE inscription under discussion (Fig. 1; Pl. 25)¹ was found on January 17, 1958, by Elizabeth Staples McLeod in the Fortress of Rhamnous in one of the little rooms northwest of the theater and just south of the citadel wall. It was transferred to the Epigraphical Museum in Athens, where it was given the number 13200.

It is the upper right corner of a pillar crowned by a cavetto capital, of a white sugary marble; it is completely covered with the reddish brown patina left by the earth of Attica, showing that the breaks at the bottom and left are not modern.

H. pres. 0.307 m.; W. pres. 0.155 m.; Th. 0.216 m.

Originally a projecting moulding went around the top of the abacus, but it has been completely broken off. The shaft rises vertically front and rear, but tapers inward slightly on the right side. The top is left rough-picked with a claw chisel; the sides and back are more smoothly finished. On the top, near the center of the broken left edge, is part of a dowel hole by which the dedication was secured.

The inscription on the abacus begins 0.077 m. down from the top; but the surface between this first preserved line and the moulding at the top is slightly recessed, indicating that three lines have been carefully erased. H. of letters on abacus, 0.007 m.; on shaft, 0.005 m.

334/3—	[[τῶι ἥρωι ὁ ταξίαρχος τῆς Ἀκαμαν-]]	NON—
307/6	[[τίδος ἐπὶ τοῦ δεῖνα καὶ οἱ λοχαγοὶ]]	STOICH.
B.C.	[[οἱ τῶν ἐφέβων ἀρετῆς ἔνεκα καὶ]]	ca. 25
	[σωφροσύνης στεφ]ανωθέντες ὑπὸ	
5	[τῆς βουλῆς καὶ το]ῦ δήμου vac	
	<hr/>	
	[ταξίαρχ]ος	NON—
	[-----]κου Θορίκιος	STOICH.
	[λοχαγ]οί	ca. 27
	[-----]ου Προσπάλτιο[s]	
10	[-----]᾽Α]γνούσιος	
	[-----]ο]υς Χολαργεύς	
	[-----]κρ]άτους Θορίκιος	

¹ This note owes much to the generous assistance and valuable suggestions of Eugene Vanderpool. The photograph was taken by John L. Caskey.

[-----Κ] ἐφαλῆθεν
 [-----ο] υ[ς] Χολαργεύς
 15 [-----Σ] φήγτιος
 [-----ς] Θορίκιος
 [-----ἐκ Κ] ἐραμείων
 [-----Θ] ορίκιος
 vac

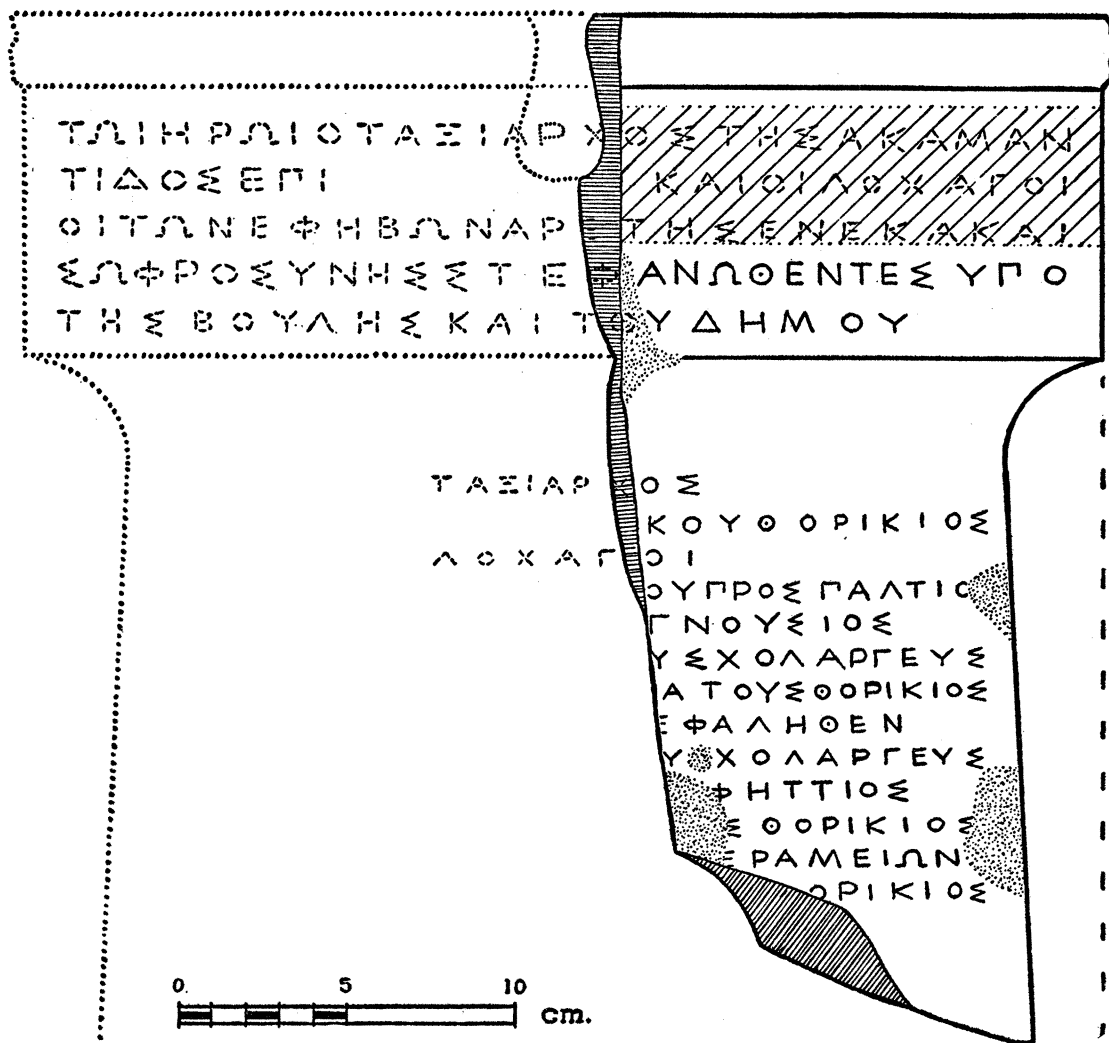


FIG. 1

Readers will note in the photograph clear evidence of an upright stroke in line 5 after *δήμον*; despite its position and size, this is a chance scratch.

This is a dedication by members of the tribe Akamantis. A *terminus ante quem* is 307/6 B.C., for in this year the deme Hagnous was transferred to the newly created tribe Demetrias.²

An inscription such as this, found in a frontier fort,³ containing a list of names from a single tribe, is most naturally interpreted as dealing with the ephebate; for Aristotle says (*Ath. Pol.*, 42, 4) that the ephebes *περιπολοῦσι τὴν χώραν καὶ διατρέβουσιν ἐν τοῖς φυλακτηρίοις*. Furthermore, many garrison inscriptions have been found at Rhamnous. But the number of names is too small to represent the complete roster of the ephebes of Akamantis. The headings in lines 6 and 8 must be restored so as to give the titles of tribal ephebic officers.

The three *epimeletai* and the *sophronistes* (*Ath. Pol.*, 42, 2) are excluded from consideration by the letters surviving in the inscription. But it is known that the *taxiarchos* (*Ath. Pol.*, 61, 3) appointed a number of *lochagoi* from among the ephebes.⁴

We have here then a dedication by the *taxiarchos* and the ten ephebic *lochagoi* of Akamantis. This brings to seven the number of known inscriptions mentioning *lochagoi* of the ephebes, all dating from the last third of the fourth century, i. e. the "First Period" of ephebic inscriptions (334/3-306/5), in which the inscriptions were set up by tribes.⁵ The others are:

1. from Eleusis; soon to be published in 'Αρχ. Ἐφ., but briefly described by Travlos, *Πρακτικά*, 1954, pp. 70-71; ⁶ *Kekropis*, 333/2.
2. from the Athenian Agora; Meritt, *Hesperia*, IX, 1940, pp. 59-66; Leontis, 333/2.
3. *I.G.*, II², 2976 as restored by Meritt, *A.J.P.*, LXVI, 1945, pp. 238-239; Pandionis, 333/2.
4. from the Athenian Agora; Pritchett, *Hesperia*, Suppl. VIII, 1949, pp. 273-278; Oineis, *ca.* 330.
5. probably from Rhamnous; Peek, *Ath. Mitt.*, LXVII, 1942, pp. 21-22; re-

² Pritchett, *The Five Attic Tribes after Kleisthenes*, Baltimore, 1943, p. 9.

³ For a discussion of the importance of Rhamnous and a corpus of the inscriptions found there, see Pouilloux, *La Forteresse de Rhamnonte*, Paris, 1954.

⁴ The existence of ephebic *lochagoi* as distinct from citizen *lochagoi* was first proved by the inscription from the Amphiareion near Oropos published by Leonardos, 'Αρχ. Ἐφ., 1918, pp. 73-100. That they too were appointed by the taxiarch was postulated by Meritt, *A.J.P.*, LXVI, 1945, p. 234. For other references see Pritchett, *Hesperia*, Suppl. VIII, 1949, p. 276, note 11, and add Kirchner, *Ath. Mitt.*, LII, 1927, p. 199 and Pouilloux, *op. cit.*, p. 109.

⁵ Reinmuth, *T.A.P.A.*, LXXIX, 1948, pp. 213-214; *Hesperia*, XXIV, 1955, p. 226.

⁶ The preliminary notice by Orlandos, *Τὸ Ἔργον τῆς Ἀρχαιολογικῆς Ἑταιρείας*, 1954, pp. 9-10, differs in some details from the description by Travlos; it mentions five *lochagoi* instead of seven.

edited by Pouilloux, *La Forteresse de Rhamnonte*, Paris, 1954, pp. 107-110; Pandionis, *ca.* 330.

6. from the Amphiareion; Leonardos, *Ἀρχ. Ἐφ.*, 1918, pp. 73-100; Leontis, 324/3.

The number of "cadet captains" varies; there were

- 7 in Kekropis in 333/2
- 5 in Leontis in 333/2
- 7 in Pandionis in 333/2
- 6 in Oineis *ca.* 330
- at least 5 in Pandionis *ca.* 330
- 11 in Leontis in 324/3

The number apparently bears little relation to the number of ephebes in the tribe.⁷ The taxiarch doubtless selected his *lochagoi* on the basis of merit rather than on the proportional representation of the demes within the tribe. Thus, in the present inscription, Thorikos provides three of the ten *lochagoi*, and Cholargos another two; similarly, of the eleven in the Amphiareion inscription, four are from Sounion and two from Phrearrhioi; four of six in Oineis are from Acharnai; four of seven in Pandionis are from Paiania.⁸

This inscription is without exact analogues, the most illuminating parallel being the inscription from the Athenian Agora, I 3068,⁹ which records

9 ----- δεδόχθαι τ[ῆι Λεω]ν
 10 τίδι -----
 20 ----- [ἐπαιν]έσαι δὲ καὶ τὸν τα
 21 ξίαρχον [τῆς φ]υλῆς Φιλοκλέα Φ[ιλ]

⁷ So Pritchett, *Hesperia*, Suppl. VIII, 1949, p. 276, note 12; for the contrary view, see Roussel, *Rev. Arch.*, XVIII, 1941, p. 225.

⁸ Complete summary:

- | | |
|---|--------------------------------------|
| 1. Kekropis, 333/2: statistics not available. | 5. Pandionis, <i>ca.</i> 330: |
| 2. Leontis, 333/2: | Kydathenaion 2 |
| Sounion, Potamos 2 each | Ky[---] 1 |
| Cholleidai 1 | Prasiai, Paiania 1 each. |
| 3. Pandionis, 333/2: | 6. Leontis, 324/3: |
| Paiania 4 | Sounion 4 |
| Oa 1 | Phrearrhioi 2 |
| not known 2 | Oion, Potamos hypenerthen, Potamos |
| 4. Oineis, <i>ca.</i> 330: | Deiradiotes, Skambonidai, Leukonoe |
| Acharnai 4 | 1 each. |
| Boutadai, Thria 1 each. | |

⁹ *Hesperia*, IX, 1940, p. 59, No. 8, col. I, lines 9-10, 20-33.

- 22 οθέου Σ[ουνι]ᾶ καὶ τοὺς λοχαγο[ύς] --
 28 -- κ[αὶ στ]εφανῶσαι χρυσῶι [στεφ]
 29 ἀν[ωι ἔκα]στον αὐτῶν ἀπὸ πεν[τακο]
 30 [σίων δρα]χμῶν ἀρετῆς καὶ σω[φροσ]
 31 [ύνης ἔνε]κα, δοῦναι δὲ αὐτοῖς [κα]ὶ
 32 [ἀνάθημα] ἀναθεῖναι [ἐν] τῶι ἱε[ρ]ῶι
 33 [τοῦ ἥρω --] --.

This inscription also includes separate resolutions to crown (1) all the ephebes, (2) the *sophronistes*, (4) the *didaskaloi*; but the third clause (quoted *supra*) is the only one which provides for the setting up of a dedication. It seems clear that the Rhamnuntine inscription under discussion is on the base for just such a dedication.

The first five lines can be restored *exempli gratia* on the basis of the heading of the Agora inscription above referred to; the content of the erased three lines is in general clear, though its details and the reasons for its erasure remain vague. Five lines give ample room for inclusion of all the formulae usually found in such dedications. One irregularity is noted: the *reason* for the crowning, which usually follows *στεφανωθέντες ὑπὸ τῆς βουλῆς καὶ τοῦ δήμου*,¹⁰ here must have preceded.

It is well known that tribal inscriptions were frequently set up in the sanctuary of the eponymous hero in Athens;¹¹ there is some very slight evidence that there were shrines of the eponymous heroes elsewhere in Attica which served the same purpose. It is certain that there was a sanctuary of Hippothoön near Eleusis,¹² the area of the

¹⁰ E. g., *I.G.*, II², 1699, 1749-1751, 2790-2792, 2818, 2821, 2822, 2824, 2827, 2832, 2838; *S.E.G.*, XIV, 112, 114.

¹¹ In sanctuary of Pandion, *I.G.*, II², 1138, 1140, 1144, 1148, 1152, 1157, 1748; cf. Meritt, *A.J.P.*, LXVI, 1945, p. 239; on this shrine, which was on the Acropolis, see Immerwahr, *Hesperia*, XI, 1942, pp. 341-343; a priest of Pandion is mentioned, *I.G.*, II², 2828.

In sanctuary of Leos, *I.G.*, II², 1742, *Hesperia*, IX, 1940, p. 62.

In sanctuary of Kekrops, *I.G.*, II², 1156, 1158; on this shrine, which was on the Acropolis, see *I.G.*, I², 372, line 9.

In sanctuary of Hippothoön, *I.G.*, II², 1163 (which may, however, be the copy set up in the Asklepion).

In sanctuary of Aias, *I.G.*, II², 1008, line 87, *Hesperia*, XXIV, 1955, p. 231, lines 140-141; on this shrine and the problem of its identification with the Eurysakeion, see Wycherley, *The Athenian Agora*, III, 1957, pp. 90-91.

On the cult of the Eponymoi, see Busolt-Swoboda, *Griechische Staatskunde*³, pp. 974-975; R. Schlaifer, *Harv. Stud. Cl. Phil.*, LI, 1940, pp. 245-247; D. D. Feaver, *Yale Cl. Stud.*, XV, 1957, pp. 134-136. We have evidence for other such sanctuaries in Athens, such as the shrine of Erechtheus on the Acropolis (e.g. Paus. I, 26, 5), the heroön of Aigeus (Paus. I, 22, 5; Harp. and Suid. s.v. Αἰγέων; *Anecd. Bekk.* I, 354, 8 ff.; on its location, see Lolling, *Ath. Mitt.*, XI, 1886, pp. 322-323); an altar to Akamas was found near the Dipylon Gate (*I.G.*, II², 4983), in the deme Kerameikos, tribe Akamantis (Koehler, *Ath. Mitt.*, IV, 1879, p. 288).

¹² Paus. I, 38, 4; Steph. Byz., s.v. Ζάρηξ; Hesych. s.v. Ἱπποθῶντειον, usually cited as a testimony

coastal trittys of Hippothontis; perhaps *I.G.*, II², 1149 and 1153 (both now in Eleusis) came originally from this shrine. Presumably there was a shrine of the hero Leos near the present Daphni (*I.G.*, II², 2818), perhaps in the inland trittys of Leontis.¹³ There is no evidence for any such heroön in the area of Rhamnous; but even if there were, the site is within the ambit of Aiantis, not Akamantis. It is possible that such garrison towns as Rhamnous had provision for eponymous heroes other than their own, as a convenience to the many ephebes who were stationed in the town.

The names in the present inscription are of course too fragmentary to restore. One might optimistically suggest that the *lochagos* of line 12 is a son of *Ναυσικράτης Θερίκιος* (*I.G.*, II², 6234; *P.A.*, 10561). The Rhamnuntine prosopography in Pouiloux, *La Forteresse de Rhamnonte*, lists no individuals with the demotics of this inscription beyond a general of *ca.* 260/40 (p. 121, no. 9) and four benefactors of the Amphiareion of *ca.* 229 (p. 146, no. 34).

In line 17, [ἐκ Κ]εραμείων occurs instead of the more usual ἐκ Κεραμείων.

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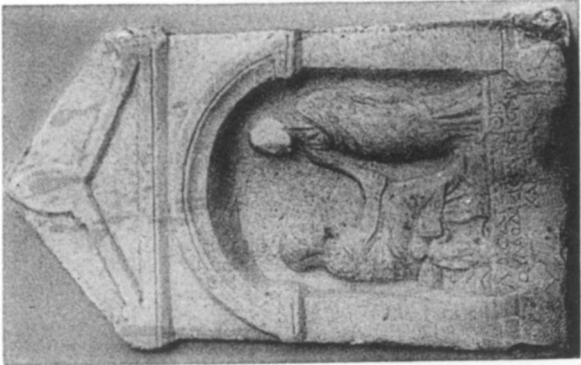
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for this sanctuary, in reality sheds no topographical light. A priest of Hippothoön is mentioned in an Eleusinian inscription, *I.G.*, II², 1672, lines 290-291.

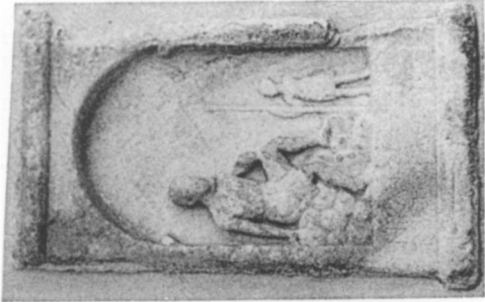
¹³ See map in Milchhoefer, *Untersuchungen über die Demenordnung des Kleisthenes*, Berlin, 1892. But cf. Gomme, *The Population of Athens*, Oxford, 1933, p. 59, note.



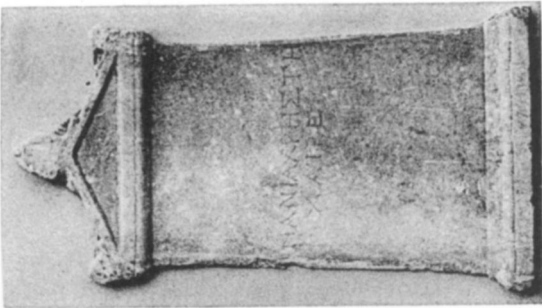
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No. 16



No. 17



No. 18



No. 22

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