

AN UNPUBLISHED INSCRIPTION FROM LAKONIA

(PLATE 117)

THE following inscription was found in a field near the village of Papadianika in Lakonia, and was photographed by the writer in the courtyard of the finder's house in May, 1961.¹

It is a fragment of marble, with top and right edges preserved, except at the extreme top right corner; there is a raised margin at top and right, separated from the rest of the inscription by a bevelled surface. The same raised margin presumably existed also on the left edge, although no trace of it remains; the fact that the word *πραγματευταί* is continued from line 2 to line 3 gives us approximately the original length of the lines. The back surface is broken and highly irregular. Height, 0.250 m.; Width, 0.665 m.; Thickness up to 0.10 m. The last part of the first line is on a separate chip.

The inscription is probably to be restored as follows:

Ἐλ]ατήρ < Οἴτυλος < Νήδυμο[s
Ἴο]υλίου Εὐρυκλέους πραγμα-
τευταὶ ζῶντες ἐποίησαν
Ἐλατ]ήρος καὶ Οἰτύλου πατρί.
Ἐ]λατήρ χαίρει.

Although there can be only about a dozen letters missing, the restoration of the inscription remains problematical and its meaning unclear. A translation of the text as restored tentatively above would run thus: "Elater, and Oitylos, and Nedymos, agents of Julius Eurykles, while they were alive, made this grave for the father of Elater and Oitylos. Elater, farewell."

Although I cannot find any parallel to the use of the word *ἐλατήρ* as a proper name, it does not seem unlikely that it may have been used so. The traces of the letter before the A in the last line do definitely suggest Λ. The name is also restored in lines 1 and 4, on the assumption that the sameness of the endings can be taken as meaning that the one son had the same name as his father.

Oitylos, the name of the other of the sons, is the name of an ancient site and modern village not far from the present-day Areopolis in the Mani (about 45 km. as

¹ I wish to express my thanks to Mr. Chrysanthos Chrestou, ephor of antiquities for the district of Sparta, for permission to publish this inscription. Thanks are also due to various resident and visiting scholars at the American School of Classical Studies at Athens for their attention and helpful suggestions.

the crow flies due west of Papadianika), which is mentioned in Homer,² as well as of the Argive hero who is supposed to have founded it.³ The word does not seem to be attested elsewhere as a proper name in historical times. Νήδυμος is a Homeric epithet for sleep, of uncertain meaning, which was generally taken in later times as meaning "sweet." It is twice attested as a proper name from Lakonia.⁴ If we restore it as is done here, it is to be taken as the name of a third *πραγματευτής*. The author cannot, however, explain satisfactorily why the two brothers should have associated their colleague—apparently unrelated—in the construction of what appears to be a family tomb. (See the note on the word *ζῶντες*, below.) Another possibility would be to restore *νήδυμο*[ι, as a sort of adjective applying to both brothers, but this is not only contrary to the punctuation of the first line, but fails to give any really satisfactory sense.

The Julius Eurykles of the inscription is in all probability the ruler of Sparta under Augustus. He has most recently been treated by G. W. Bowersock.⁵ Papadianika is near the site of the ancient Asopos,⁶ and there exist from Asopos two inscriptions (*I.G.*, V, i, 970 and 971) in which members of Eurykles' family are honored. One honors Eurykles himself for supplying the gymnasium with oil in perpetuity, and the other honors a descendant, C. Julius Eurykles Herklanos, who lived in the time of Hadrian and was priest of Augustus for life.

Particular interest attaches to the use of the word *πραγματευταί*. One is at first reminded of an official known from Sparta called the *πράκτωρ τῶν ἀπὸ Εὐρυκλέους*, or "manager of the things left by Eurykles."⁷ The present inscription, however, seems to furnish the first epigraphical instance of the use of the related word *πραγματευτής* in mainland Greece. It is attested epigraphically several times from Asia Minor and once from Rome in the sense of a person (twice demonstrably a slave and with slave-names in the other cases) who runs estates or other enterprises for an absentee Roman or wealthy provincial. The principal occurrences, which date from the first to the third century after Christ, are the following: *I.G.*, XIV, 2057 (Rome); *C.I.G.*, 2831 (Aphrodisias); *C.I.G.*, 3104 (Teos); *C.I.G.*, 3324 (near Smyrna); *C.I.G.*, 3680 (Kyzikos); *C.I.G.*, 4299 (Antiphellos); *O.G.I.S.*, 525 (Halikarnassos); and *I.G.R.*, IV, 888-891 (the estates of Annia Faustina near Olbasa in Pisidia). The present inscription would seem then to prove that Eurykles either held land or else had some other form of business dealings in the area of Asopos, from which we have

² *Iliad*, II, 585.

³ Pausanias, III, 25, 10.

⁴ *I.G.*, V, i, 39 and 71; *ibid.*, 153.

⁵ *J.R.S.*, LI, 1961, pp. 112-118, with full reference to ancient sources and modern discussions.

⁶ Strabo, VIII, 364, and Pausanias, III, 22, 9. Discussions in Frazer, *Pausanias's Description of Greece*, III, p. 382, and *I.G.*, V, i, p. 186.

⁷ *S.E.G.*, XI, 494.

known the family hitherto only in the role of benefactors. Further, if the persons mentioned are slaves, then we can more readily understand the obscurity of the inscription, its bad adaptation to the room on the stone, and the remarkable character of the proper names.

A final remark is required on the word ζῶντες. It cannot simply mean: "Elater and Oitylos, who survived, made this, etc." Instances of ζῶν in sepulchral inscriptions, of which the *M.A.M.A.*, VII, probably presents the most abundant selection, fall into two general categories. The first of these is the expression ἐαυτῷ ζῶν (ἐαυτῇ ζῶσα, ἐαυτοῖς ζῶντες, etc.), used when a person, before his death, constructs a grave monument for himself. The second employs ζῶν in the dative, generally after a term of relationship (e.g. μητρὶ ζώσῃ) to indicate that one of the persons who will be buried in a family tomb was not dead yet at the time of its construction. Even in the relatively few cases in the *M.A.M.A.* where the use of ζῶν is not so specific, it is probably better to assume that the person describes himself as ζῶν because he intends to be buried in the same tomb with the other members of his family, for whom he has erected it. Hence one is safe in assuming here that Elater and Oitylos intend to be buried together with their father and deliberately use the word ζῶντες to indicate this fact.

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a. Tower of the Princess, from Southeast. In foreground, Circuit Wall.



b. Tower of the Princess, from Southwest.

WALLACE E. MCLEOD: KIVERI AND THERMISI



EDWARD W. BODNAR:
MARCUS PORCIUS CATO



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