

# TWO BOEOTIAN DEDICATIONS

(PLATE 39)

AT the crest of a ridge of Mount Goulas, about twenty kilometers southwest of Thespias, and within the walls of an unidentified ancient fortification (now called Pyrgos) were found two unpublished inscriptions which provide evidence for the worship of Artemis the Huntress at this site.<sup>1</sup>

**1** (Pl. 39). Cylindrical statue base of gray limestone.

Height 0.22 m.; upper diameter 0.40 m.; lower diameter 0.44 m. The bottom appears to have been reworked, and the original height was probably greater. The back third of the base is unworked. Its top surface preserves two foot-shaped cuttings to receive a bronze statue; length of cuttings 0.14 m. (left foot) and 0.16 m. (right foot). Height of letters 0.012-0.020 m.

*post med. saec. IV a.*

Δεινοφίλα  
Τροχεινιδάο  
Ἀρτάμιδι Ἀγροτέραι  
ἐνύπνιον φιδῶσα

The left diagonal of the final *alpha* in line 1 is reasonably clear and seems almost to touch the preceding *lambda*; the right diagonal is faint, and the crossbar has been obliterated by a break.

**2** (Pl. 39). Cylindrical statue base of gray limestone.

Height 0.54 m.; upper diameter 0.47 m.; lower diameter 0.54 m. The top surface preserves two cuttings to receive a bronze statue; of these, that on the (statue's) left is foot-shaped, though cut less regularly than those of No. **1**; that on the right is also roughly foot-shaped but deeply cut only at the back, becoming very shallow toward the front, so that it may have held only a dowel. Length of cuttings 0.15 m. (left foot) and 0.17 m. (right foot). An irregular, shallow cutting between these may have held a support for the statue. Height of letters 0.015-0.026 m.

[Δ]εινοφίλα  
Τροχεινιδάο  
ἐνύπνιον  
φιδῶσα Ἀρτάμιδι  
Ἀγροτέραι

<sup>1</sup> We discovered these inscriptions at Pyrgos in April 1959 and wish to thank Mr. John Threpsiades, Ephor of Antiquities, for kind permission to publish them.

*Hesperia*, XXIX, 2

None of the initial letter of line 1 is preserved, and only the upper parts of both diagonals of the initial *alpha* of the last line are clear. The lines tend to slope downward from left to right. This inscription is cut so much more crudely than No. 1 that only the similarity of the texts implies that they are contemporary.

The bases supported statues of similar scale, but both the slight variation in size and the difference in relative position of the two cuttings on each base make it clear that the statues were not identical and that they probably had different stances. It is somewhat unusual that one person should make two dedications at the same sanctuary and upon the same motivation, though similar instances can be found.<sup>2</sup>

Not only is this Deinophila unknown, but the name itself is otherwise attested only once: a Dinophila, daughter of Ismeinodoros and wife of Archias, is found in a land-lease inscription of the late third century from Thespiiai.<sup>3</sup> The rarity of the name and the proximity of these instances of it suggest that these two women may have been related. Trocheinidas is apparently unknown from any other source.

Dedications made as the result of dreams are not uncommon; perhaps the best-known examples are the stelai recording dreams and miraculous cures at Epidauros, the only other inscriptions, apparently, in which *ἐνύπνιον* occurs.<sup>4</sup> A late inscription from Patmos records a dedication to Artemis Patmia *καθ' ὑπνους*,<sup>5</sup> but there is no evidence that Artemis was the subject of such dreams oftener than other deities.<sup>6</sup>

Both inscriptions have the Boeotian forms one might expect (e.g., *Ἄρταμις, φιδῶσα*), but, although *iota* is regularly written for *ei* after the fifth century,<sup>7</sup> the older form appears here in the patronymic of No. 2 and in the dedicant's name in both inscriptions. *Digamma* continues in use in Boeotia until ca. 200 B.C.<sup>8</sup>

The texts offer no indication of the date of the two dedications, and the lettering of No. 2 is so crude as to be entirely indeterminate. The more carefully cut letters of No. 1, however, with their small but distinct serifs, suggest a date in the late fourth or early third century.

The worship of Artemis Agrotera is attested at only one other site in Boeotia; her name appears in a single inscription from the near-by town of Thisbe.<sup>9</sup> The two dedications from Pyrgos, however, provide sufficient evidence for the recognition of a

<sup>2</sup> E.g., five dedications with identical texts from the Asklepieion in Athens: *I.G.*, II<sup>2</sup>, 4482, 4483, 4484, 4485, and E.M. 9552. Cf. *Hesperia*, XVI, 1947, pp. 75-76.

<sup>3</sup> *B.C.H.*, XXI, 1897, p. 556, lines 39, 40-41, 42, 43.

<sup>4</sup> *I.G.*, IV<sup>2</sup>, 1, 121, 122.

<sup>5</sup> *S.I.G.*<sup>3</sup>, 1152.

<sup>6</sup> Cf. from Athens: *I.G.*, II<sup>2</sup>, 4326 (to Athena); 4486 (to Asklepios, Hygeia, and all the other gods). From Epidauros: *I.G.*, IV<sup>2</sup>, 1, 513 (to Pity); 549 (to Pantheon). From Crete: *Inscr. Creticae*, I, p. 172, no. 26 (to Hygeia). From Delos: *Inscr. de Délos*, 2114 (to Isis); 2115 (deity lost).

<sup>7</sup> C. D. Buck, *Greek Dialects*, Chicago, 1955, p. 31, sec. 29.

<sup>8</sup> *Ibid.*, p. 152, sec. 218.8.

<sup>9</sup> *I.G.*, VII, 3564.

hitherto unknown sanctuary of Artemis Agrotera, and its situation, high on a rocky ridge above the valley of Thespiai, is not incompatible with the worship of the protectress of wild animals.<sup>10</sup> One of the buildings within the fortifications at Pyrgos was tentatively identified as a temple by H. G. Lolling; <sup>11</sup> inscription No. 1 is reported to have come from near this building and suggests a possible identification of the deity worshipped there.

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<sup>10</sup> Compare the remarks of I. Pantazides, *Ἐφ. Ἀρχ.*, 1884, col. 214, where he restores the epithet Agrotera in a decree concerning sacrifices to Artemis at Phyle (*I.G.*, II<sup>2</sup>, 1299, lines 30-31).

<sup>11</sup> Through the kindness of the German Archaeological Institute in Athens we were able to consult H. G. Lolling, *Griechenland*, *Ergebnisse der Reisen aus den Jahren 1876 und 1877* (Als Ms. gedruckt, 1878), commonly cited as the *Urbaedeker*. Lolling describes the ancient remains at Pyrgos in some detail.



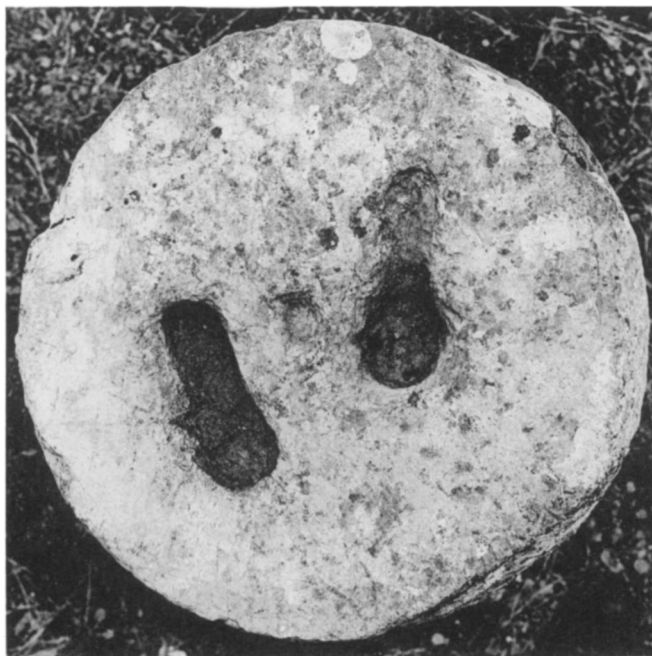
No. 1: Inscribed face.



No. 2: Inscribed face.



No. 1: Top.



No. 2: Top.

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