

Re researching a book on delos

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The _Delian_Hieropoioi_of_171_BC.pdf

mrs Sharon Venter, *Re researching a book on delos*



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FRATELLI LEGA EDITORI
FAENZA

Θεολλίδης non è altrimenti attestato dalle fonti antiche (16) e il Κομμα-
νοῦδη (17) ha proposto un accostamento all'idionimo Θεόλλος, di cui potreb-
be essere una derivazione onomastica (18).

Infine, l'antroponimo Μυρωνίδης è attestato in Attica tra la prima metà
del V secolo a.C. e la prima metà del II secolo d.C. (19). Si segnalano, per l'arco
cronologico che ci interessa, un Μύρων Μυρωνίδου Ἐλευσίνιος, noto da un
epitaffio della metà del IV secolo ora perduto (20), e un Μυρωνίδης, figlio del
celebre Archinos del demo di Koile, eventualmente identificabile con il perso-
naggio menzionato nella nostra dedica, in virtù della corrispondenza antropo-
nimica e demotica (21).

MONICA BERTI

(16) OSBORNE-BYRNE, op. cit., s.v.

(17) Art. cit., p. 141.

(18) OSBORNE-BYRNE, op. cit., s.v.

(19) Ibid., s.v. Per le attestazioni di V e IV secolo, vd. BERTI, art. cit., p. 78 ss.

(20) IG, II², n. 6044; BERTI, art. cit., p. 82 s. e nota 11.

(21) DEM., *In Timocr.* [XXIV], 135; BERTI, art. cit., p. 83 e nota 13.

* * *

The Delian Hieropoioi of 171 BC (1)

A fragment of a Delian account of the hieropoioi (Γ 766 γ) was found in
1956 built into a wall along the "Street of the Theater" before the "House of
the Trident", and it was published by Jacques Treheux in 1985 (2). It is
inscribed on both sides and contains the last part of accounts of the sacred
officials of 173 BC handing over their responsibilities to Phokion and Charis-
tios (172 BC). According to the information at the end of the text of side B,
these accounts were published in 171 BC, two years after the deed, and the
names of the hieropoioi of that year are also given. The text is unfortunately
fragmentary, and line 18 (as restored by Treheux) runs as follows:

[τὸ δὲ λοιπὸν παρέδομεν ἱερο]ποιοὶ Ἀλεξίκωι, Ἡρ[---]

(1) It is a pleasure to thank the following scholars whose input is much appreciated: Klaus
Hallos, Hans Hauben, and Renate Heinrich. Support for my research, as well as funding for a
research trip to the *Inscriptiones Graecae* of the Brandenburgische Akademie der Wissenschaften
in Berlin was provided by the Flemish Fund of Scientific Research (F.W.O. Vlaanderen-Belgium)
which has also funded my research. In the end I am solely responsible for all errors and flaws in
this study.

(2) Ed. pr. J. TREHEUX, *Les Hiéropes Déliens de 171 avant J.-C.*, BCH, 109 (1985), pp. 485-
497; cf. SEG, 35, 882.

The hieropoioi mentioned here served during the archonship of Theodoros. The name of the first one, Alexikos, is certain and is already known from an inventory of the Delian Prytaneion dating to 171 BC (3). On the other hand, the name of his colleague poses a problem. Lines 65-67 of P. Paris's *editio princeps* of the Prytaneion text, as amended by Lacroix and Roussel, produces a different pair of hieropoioi associated with the archonship of Theodoros (4):

ἄλλο μνηχύθειον [ἐ]πιστατοῦντος
 Μνησιχλε[ίδου] τοῦ Ἐ[ὕ]δ[ήμ]ου, ἱεροπ[οιῶ]ν Ἐ[π]ι(τρο)φῶντος,
 Ἀλεξίκου, ἀρχο[ντος] [Θεοδώρου].

Treheux was rightly puzzled by this apparent discrepancy between the two texts and also noted Dürrbach's earlier surprise at the fact that the presumed second hieropoios of 171 BC, Epitrophon, should have been homonymous to one of the two treasurers of the same year (5). Treheux tried to check Paris's text of IG, XI (2), 133 against the actual stone, but he found it impossible; it had been exposed to the weather elements between 1885 and 1908, and the text was totally gone (6). Citing Paris's wrong restoration of the patronym of the epistates in line 66 and without consulting the earlier squeeze that had been made of the stone, Treheux suggested that all Paris saw in line 66 was [...]*ῶντος*. It was on the basis of this presumed reading that he based his own restoration of the name of hieropoios Alexikos's colleague as Ἡρ[άκ]ων. This name is attested on Delos only once, in a victors' list which is part of a Prytaneion inventory dated to 236 BC, and which mentions a comic poet by that name that Treheux perceived to be a foreigner (7).

I recently had the opportunity to examine squeezes of Delian inscriptions from the collection of the *Inscriptiones Graecae* of the Brandenburgische Akademie der Wissenschaften. The text of IG, XI (2), 133 was very worn indeed, but, although difficult, it is still possible to read it. Photographing it for the benefit of the readers has been impossible. However, a careful examination of line 66 confirms the initial reading of Paris, Ἐπιφῶντος, and this name is visible in its entirety. The following letters can be clearly discerned: *πι*, a letter that Paris had not seen but had deduced; an unmistakable *phi* before the suffix *-ῶντος*, which is typical of the cutter of the inscription: Its central element is made of two triangles, instead of loops, giving the letter the shape of

(3) IG, XI (2) 133, 67.

(4) P. PARIS, *Inscription choragique de Délos*, BCH, 9, 1885, pp. 145-157; M. LACROIX, *Notes sur les inscriptions déliennes*, REG, 35 (1922) p. 417; P. ROUSSEL, in IG, XI (4), 1185 (p. 113).

(5) TREHEUX, op. cit., pp. 494-495; DÜRRBACH, in ID, 460, 53, 54 (p. 259). Epitrophon served as treasurer together with Lambron; cf. also ID, 465, fr. c, 15 (ca. 170 BC). Dürrbach probably confirmed Paris's reading after consulting the existing squeeze.

(6) "Aujourd'hui, on n'y voit plus rien" (TREHEUX, op. cit., p. 496); cf. SEG, 35, 883.

(7) IG, XI (2), 120, l. 52.

a double-ax (8). Paris's restoration of the name as Ἐπι(τρο)φῶν therefore seems the best possible restoration until more evidence surfaces.

What are we then to make of the new evidence provided by the text published by Treheux? It is a well-attested fact that an Ἐπιτροφῶν served together with a Λάμπρων as treasurer during the archonship of Theodoros in 171 BC, when Alexikos and his elusive colleague were hieropoioi. The fact that the presumably miswritten form Ἐπι(τρο)φῶν appears in an inscription alongside the hieropoios Alexikos may be plausibly interpreted as a mistake or confusion on the part of the letter-cutter who had already carved a large number of names on the stone under consideration, many of which were associated with the activities of the sanctuary during Theodoros's term in office. In all fairness to Paris then, lines 65-67 of *IG*, XI (2), 133 should be restored as:

ἄλλο μηκύθειον [ἐ]πιστατοῦντος
Μνησικλε[ί]δου τοῦ Ἐ[ὺ]δ[ήμ]ου, ἱεροπ[οιῶ]ν Ἐ[πι]τ(τρο)-
φῶντος <Ἡρ[----]>,
Ἄλεξικου, ἀρχο[ντος] [θεοδώρου].

In view of these considerations, it seems that the name of the second hieropoios of 171 BC can not be plausibly restored as Ἡράκων, since only its first two letters have survived in Γ 766 γ, face B. Moreover, an examination of the good photograph published in its editio princeps, suggests that it may be possible to discern the vertical stroke of a letter, perhaps an iota, where the stone breaks, but any attempt to restore a name must needs be conjectural and tentative at best (9).

ELIZABETH KOSMETATOU

(8) My reading was confirmed by Klaus Hallof and Renate Heinrich of the *Inscriptiones*. My preliminary study of the Delian letter-cutters suggests that the same cutter also produced *IG*, XI (2) 134. For a study of the criteria on which the identification of letter-cutters should be made see S.V. TRACY, *Identifying Epigraphical Hands*, "Greek, Roman, and Byzantine Studies", 11 (1970), pp. 321-333; ID., *Identifying Epigraphical Hands, II*, "Greek, Roman, and Byzantine Studies", 14 (1973), pp. 189-195.

(9) Based on these criteria, a search on the PHI-7 CD Rom constitutes a study in conjecture. An Ἡρως is attested in Athens (*IG*, II² 884, l. 15 -ca. 200 BC); an Ἡρίων in Epidaurus (*IG*, IV² 1, 71, l. 75 -242-237 BC); an Ἡρίδας in Sparta (*IG*, V.1, 94, l. 14); the Chalkedonian Ἡρως on Delos, etc.