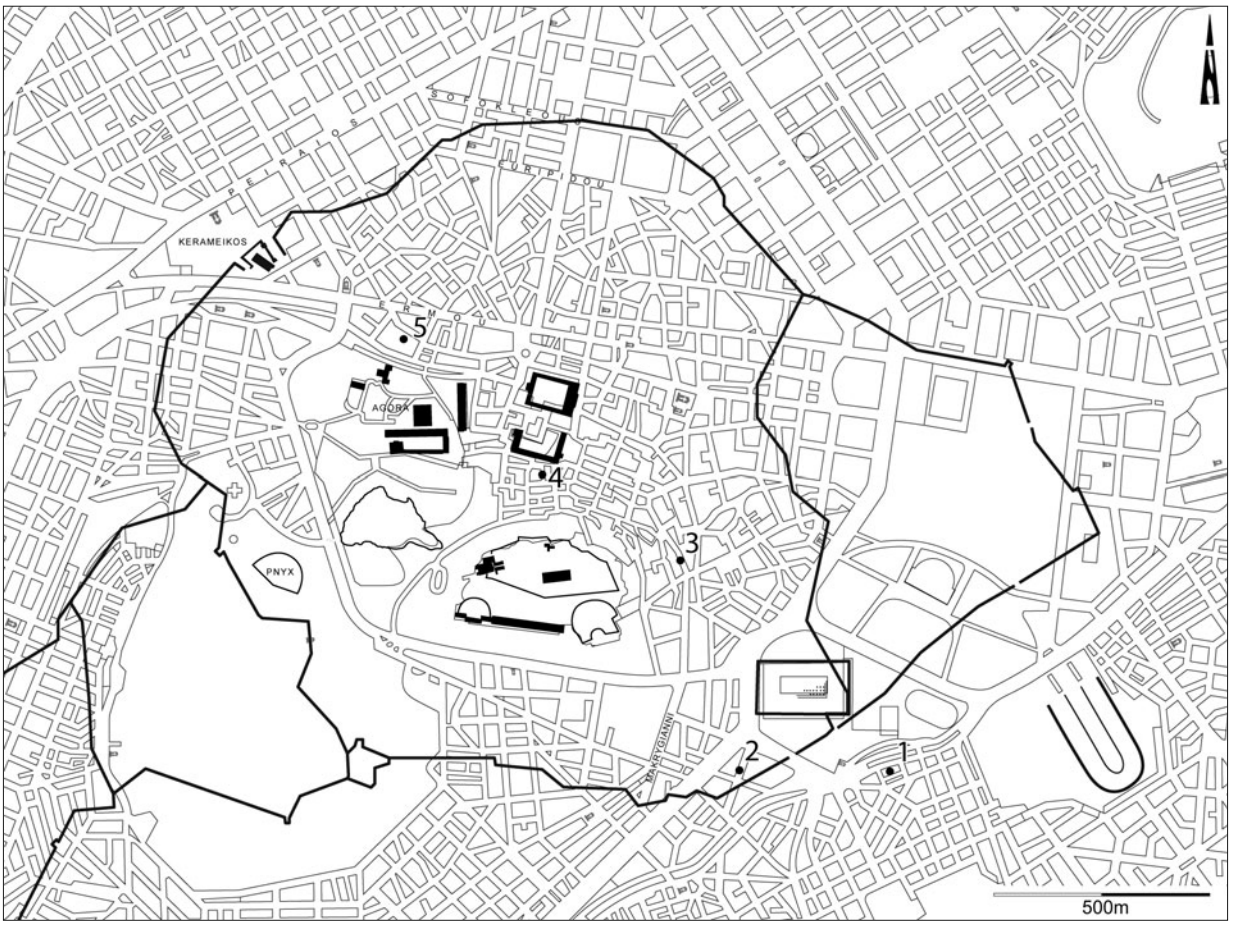
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ARCHAEOLOGY IN GREECE 2014–2015

Recent discoveries & resources in Athenian epigraphy

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Map 3. Locations in Athens referred to in the text. © BSA. 1. proposed site of a Sanctuary of Zeus Meilichios; 2. Iosiph ton Rogon, area of the Sanctuary of Apollo Pythios; 3. Tripodon Street, area of the Prytaneion; 4. Mousaiou Street; 5. ancient agora, find-spot of ostraca.

Archaeology in Greece has a long history of reporting epigraphic discoveries, and in recent years the print versions have highlighted a number of finds which have added little by little to our understanding of the history and topography of ancient Athens, including many of the reports now available online (see, for example, inscriptions helping to identify the Sanctuary of Apollo Pythios [**ID4053**] and of Zeus Meilichios [**Map 3**, no. 1; **ID4557**], or new voting sherds from the Athenian procedure of ostracism [**Map 3**, no. 5; **ID1877**]). *Archaeology in Greece Online* tags epigraphic material within its reports, allowing the reader to search for inscriptions as a keyword and also by region (such as Attica). This review of recent Athenian epigraphic developments focuses on major finds of the last decade, in particular focusing on discoveries reported in periodicals and publications from Greece, which some may find difficult to access, and is of course a personal and only a small selection of the voluminous literature on the subject (for more thorough coverage readers are pointed to *SEG*, the superb annual review of all epigraphy-related publications).

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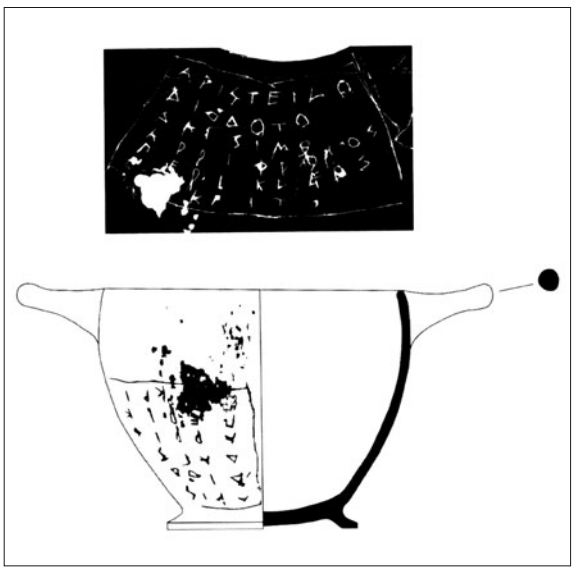
Recent finds

The topography of central Athens still holds many secrets, and one perennial problem has been the location of the Archaic agora and the Prytaneion, the old heart of the city with the hearth of Hestia and several buildings topographically linked with it. Searches moved from the north of the Acropolis when an inscription recording honours for a priestess of Aglauros (now in the New Acropolis Museum, see below) was found in 1980, locating her sanctuary – and with it, the centre of early Athens – to the east of the Acropolis (for the general area see Longo 2011). More recently, Geoffrey Schmalz (2006) has attempted to associate the Prytaneion with the remains of the Roman peristyle building within the square of Agia Aikaterini (but see now Kroustalis 2013). Excavations completed in 2006 in a plot (32 Tripodon Street) bordering the ancient Street of the Tripods 150m east of the great cave of Aglauros brought to light an inscription, adding further to the debate about the location of the Prytaneion (**Map 3**, no. 3, **Fig. 71**; Kavvadias and Matthaiou 2014). The remains of a significantly large building were partly uncovered, as well as a pit full of much dining ware dating to the last quarter of the fourth century BC and perhaps the debris of public dining nearby. The inscription is unfortunately very fragmentary, but dates from the second quarter of the fifth century BC and contains references to *prytaneis* and *prytaneion*, as well as vocabulary of administration and types of dining vessels, adding weight to the theory that the Prytaneion could have existed nearby.



71. Athens, Prytaneion: opisthographic inscription (Matthaiou and Pitt 2014). © A.P. Matthaiou.

A cup discovered in 2014 during the excavation of an otherwise poor fifth-century tile grave in the northern Athenian suburb of Kiphissia caused a media frenzy when it was reported to have been inscribed by the great statesman Perikles (**Fig. 72**). Temporarily exhibited at the Epigraphic Museum, and now published (Daskalaki 2010–2013), this black-glazed skyphos dating from *ca*. 480–465 BC had been turned upside down, perhaps after a drinking party, and within an etched frame were scratched the names Ἀριστείδο, Διοδότο, Δαισίμο, Ἀρρίφρονος, Περικλέος and E[ὐ]κρίτο. It may well be the case, as the excavator argues, that we have here the famous Aristeides son of Lysimachos (who died *ca*. 467 BC) to-



72. Athens, Kiphissia: Perikles' cup (Daskalaki 2010–2013). © K. Deli.

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gether with the much younger sons of Xanthippos, Arriphron and his brother Perikles (born around the mid 490s BC). The name Arriphron is rare in Athens and principally occurs within the family of Perikles, and the presence here of the two names in combination strongly suggests we have the famous brothers. One interesting addition to the base of the cup (in Ionic rather than the otherwise Attic script) is the (perhaps slave) name Δραπέτης, possibly the wine server who took the cup after the drinking party and kept it as a token of this memorable evening.

A graffito found in the Plaka in 2002 may also relate to a known individual (Sourlas 2014). A plot excavated south of the Roman agora (Mousaiou Street; **Map 3**, no. 4) revealed a deposit of household pottery, including the base of a lekythos of the second quarter or mid fifth century BC inscribed Μίρανα καλὰ | καὶ φίλα τὸ δοκῦν | Εὐμάρει, a type of kalos-inscription and perhaps, given the vessel, a gift of perfumed oil from Eumares. The female recipient of this praise could be the Murrina (*sic*) mentioned in a scholion to Aristophanes' *Clouds* as a hetaira, upon whom Leogoras, the father of Andokides, lavished his fortune, a theory made more attractive by the finding in this excavation of building foundations of fine polygonal limestone within Kydathenaion, the deme where Leogoras' family is known to have had a house.

A small inscribed fragment of the Altar of Apollo Pythios was discovered in March 2009 in a rescue excavation of the 3rd EPCA at 3 Iosiph ton Rogon (**Map 3**, no. 2; Charami and Bardani 2011). It was quickly recognized by Voula Bardani as a missing piece of the altar mentioned by Thucydides and on permanent display in the Epigraphic Museum (*IG* I³ 948). The find is particularly important, since it determines the find-spot of the crowning of the altar found in 1877 and helps to confirm the location here of the Sanctuary of Apollo (for the archaeological, literary and epigraphic evidence for the location of the sanctuary, see Matthaiou 2011).

The excavation in 2000 of the casualty list of those who died in the Battle of Marathon from the tribe Erechtheis excited interest and debate, which has only grown louder with the principal publication of the inscription (Steinhauer 2004–2009). The stone was excavated in the Peloponnesian villa of Herodes Atticus in Loukou, reused as a pilaster capital in the Late Roman period and contains an epigram for the fallen and then a list (perhaps not complete) of the tribe's 22 dead (which with ten tribes would give a number close to the 192 reported perished), arranged in an unusual *stoichedon* manner with alternate lines offset giving a pleasing chequerboard effect (Butz 2015). Two further fragments, with similar writing but only a few preserved letters, appear to come from other stelae, in what is assumed to be a series of tribal lists, set up after the battle, at the polyandreion of Marathon. Herodes must then have moved them to his country estate, it is argued, in order to decorate his villa (and his well-known interest in inscriptions is further confirmed recently by the finding of another copy of the curses for Polydeukion: **ID1753**). New readings, emendations and translations of the epigram have become an industry in printed form as well as in the blogosphere, along with discussions of whether this really can be the original stele or a later copy, or indeed a complete Roman forgery (for important new autopsy of the stone and previous bibliography, see Tentori Montalto 2014). Richard Janko (2014) offers a translation of the epigram into English elegiacs:

> Go tell the valour of these men, that passed forever from daylight
> reaching Earth's ends. 'How they died?,' one will ask.
> Fighting the Medes – and they crowned Athens with victory's garland,
> few though they were, up against many in war.

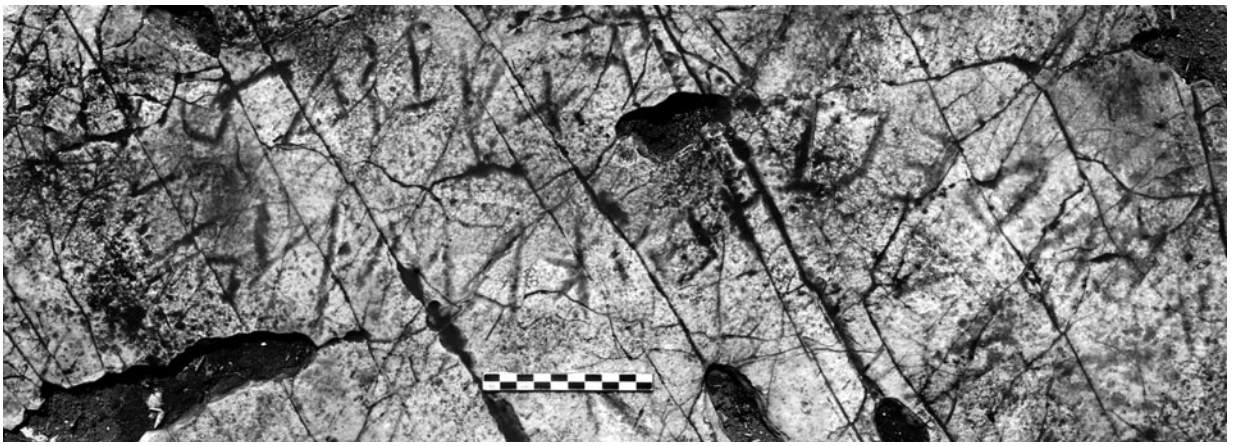
A new fragment of the inscription for the Athenian heroes of Phyle (404/3 BC; *SEG* XXVIII 45) was identified in the archives of the Archaeological Society of Athens in 2002 among the archival papers of Panagiotis Eustratiadis, who drew the fragment in 1873. Georgia Malouchou (2010–2013) located the fragment, now much damaged, in the Epigraphic Museum (inv. no. EM 2756) and it was shown to join with other fragments of the monument. The new fragment contains part of the epigram and decree for the heroes, and the preservation of part of the archon's name shows that the monument dates in fact to 401/0 BC and not 403/2 BC, as often previously assumed. Further, the architectural reconstruction of the block shows that the monument, one of the most important in the agora of Athens at the end of the fifth century, was not a stele but a base, on which most probably stood a statue.

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Our understanding of the Attic countryside and the people who used it owes a great deal in recent decades to the work of Merle Langdon and his discovery of a whole world of (often Archaic) inscriptions and images carved into the bedrock of the Attic hills. Many of these graffiti identify their owners as shepherds and goatherds, idling away their time waiting for grazing flocks by writing their names, messages to other shepherds, sexual insults and invective, or drawing the world around them (**Fig. 73**; for some of the many boat engravings, see Langdon and Van de Moortel 2000). Many epigraphists (the present author included) have had the fortune to visit these inscriptions with Langdon and can confirm what a Herculean task it is to find and read these weather-beaten rocks. Langdon kindly informs *AG* (personal communication) that his forthcoming corpus now numbers around 2,000 verbal and non-verbal graffiti, which will no doubt radically alter our picture of numerous aspects of Archaic Athens, not least our assessment of Athenian literacy. Of the published graffiti, one find that stands out is a complete mid sixth-century BC Old Attic *abecedarium* inscribed on Barako hill in Vari, which includes the only letter san found in an Attic inscription and was evidently the work of a shepherd proudly showing off his alphabetic skills (**Fig. 74**; Langdon 2005). Among some 50 inscriptions on the same rock outcrop, one shepherd leaves his letters as a marker of his presence ([-]σθινο εἰμὶ μνῆμα ποιμαί[νοντος -]) and another writes a message to other shepherds ([-] γιγνόσκιν, ὃ ποιμένε[ς -]). A unique variation on the ubiquitous kalos inscription was discovered in 2000 on the lower western slopes of Hymettos, above Argyroupolis, where previously other boundary markers, feet outlines and names were recorded (Langdon 1985). Below a foot outline (*planta pedis*) is the inscription (*ca*. 500 BC) in four lines: Ạἰθονίδες καλός καταπύγον ηεκόν, perhaps an ironic praise acknowledging Aithonides' beauty, with the stinging comment that he was rather eager and willing in the performance of sexual favours (Langdon 2004). In 2012 another late sixth-century graffito was found in the area of Bertseko hill, south of Agios Konstantinos (Kamariza) by a local man out walking: [-?- Ἐ]ὐθυδίκο χάριεν Κλεῖβις τάδ' ἔγρα<φσ>εν ἀνφοῖν χαὐτῶ μνεμα φιλεμοσύνες (**Fig. 75**). The inscription appears to be in elegiac couplets and, although some text is perhaps missing, the sense is that Klebis wrote the letters as a *mnema* (here a memento or marker) of the friendship which he and Euthydikos shared (Matthaiou and Rossiou 2010–2013).



73. Attic hills: rock-cut image of a triakonter ship (Langdon and Van der Moortel 2002; courtesy of M.K. Langdon). © M.K. Langdon.



74. Vari, Barako hill: an early Attic abecedarium *(Langdon 2005; courtesy of M.K. Langdon). © M.K. Langdon.*

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75. Bertseko hill: rock-cut graffito (Matthaiou and Rossiou 2010–2013; courtesy of A.P. Matthaiou). © A.P. Matthaiou.

Inscriptions on display

Large numbers of inscriptions were transferred to the New Acropolis Museum for its opening in 2009 from the Old Museum, the Epigraphical and National Museums. A checklist of the inscribed stone and metal objects is available at the website of the Greek Epigraphic Society (Matthaiou and Malouchou 2012), listing major publications and the gallery in which the inscriptions can be found. We mention a selection of items which might be useful for teachers when planning visits: the first gallery of the Slopes of the Acropolis houses the Telemachos monument (*SEG* XXV 226), recording the foundation of the Sanctuary of Asklepios on the South Slope around 420 BC, and the third-century BC honorific decree for Timokrite, priestess of Aglauros (*SEG* XXXIII 115, see above); the newly reconstructed Nike and pillar of Kallimachos for his victory in the Battle of Marathon stands among the Archaic dedications, which include the Calf-bearer (*IG* I^3 593), Antenor's Kore (*IG* I^3 628) and Angelitos' Athena (*IG* I^3 788). On the floor of the Parthenon gallery can be found the regulations following the revolt of Chalkis from the Athenian Empire (*IG* I^3 40) and selections of the building accounts for the chryselephantine statue of Athena Parthenos (inv. nos EM 6769, 6765); while parts of the Erechtheion building accounts (inv. nos EM 6667, 6667δ) and the famous stele with decrees setting up a priestess and temple of Athena Nike on the Acropolis (*IG* I^3 35/36) stand beside their respective temple's sculptural remains, on the second floor. The fifth-century BC to fifth-century AD gallery contains important decrees and treaties showcasing Athenian foreign policy from the Classical and Hellenistic periods, many with spectacular document reliefs; an interactive screen provides Greek texts and translations of 12 of these inscriptions, including the decree honouring the Samians (*IG* II^2 1) at the end of the fifth century and honours for Arybbas, king of the Molossians (*IG* II^2 226 = II^3 411).

A catalogue of the inscribed material in the galleries of the National Archaeological Museum has also been published (Papoutsaki and Kalliontzis 2004–2009), listing principal publications, gallery and references to inventory numbers of the museum as well as to Nikolaos Kaltsas' catalogue (2002).

The Epigraphic Museum welcomed a new acquisition in 2012: the sacrificial calendar of Thorikos (*IG* I^3 256bis), illegally removed from Greece and bought in 1979 by the J. Paul Getty Museum, which voluntarily returned the stele and other antiquities following an agreement with the Greek Ministry of Culture and Tourism (**Fig. 76**). The stone is now exhibited in one of the permanent galleries of the museum with a new accession number (EM 13537, the highest – for the moment – of that collection) and an accompanying pamphlet has been produced: *Το ημερολόγιο των Θυσιών του Θορικού*.



76. Athens, Epigraphic Museum: sacrificial calendar of Thorikos (EM 13537; IG *I^3 256bis). © Epigraphic Museum, Athens.*

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Publications and electronic resources

The Berlin Academy's third edition of the corpus of the post-Euclidean inscriptions of Athens has now produced three fascicules of the laws and decrees (*IG* II/III³) covering the years 352/1–322/1 BC (Lambert 2012), 300/299–230/29 BC (Osborne and Byrne 2014) and 229/8–168/7 BC (Bardani and Tracy 2012). In the same series, the Late Roman inscriptions (*IG* II/III² part V) came out in 2008 (Sironen 2008), while 2015 saw the publication of the volume on the public dedications and choregic monuments (Cubera and Makres 2015).

The Packard Humanities Institute (PHI) continues its project to make available online all Greek epigraphic texts, *Searchable Greek Inscriptions*, now available in a version prepared so as to avoid technical problems involving Java (http://noapplet.epigraphy.packhum.org/). An invaluable complement to these corpora is *Attic Inscriptions Online* (https://www.atticinscriptions.com/), a project directed by Stephen Lambert which aims to provide translations and brief notes of Athenian inscriptions, with links to the PHI texts. Keeping up with the wealth of new names and onomastic publications from ancient Athens is made significantly easier by Sean Byrne's online *Athenian Onomasticon* (http://www.seangb.org/index.php), which updates the *Lexicon of Greek Personal Names* (Osborne and Byrne 1994) and *Foreign Residents of Athens* (Osborne and Byrne 1996), includes up to the latest *SEG* (volume LX [2010]) and *IG* II/III³ volumes, and provides useful search facilities on full or fragmentary names, sorted by demes, tribes or chronologically.

A wealth of images of Athenian inscriptions and squeezes is available for teaching and research purposes through the Center for Epigraphical and Palaeographical Studies at Ohio State University (https://epigraphy.osu.edu/) and Oxford's Centre for the Study of Ancient Documents (http://www.csad.ox.ac.uk/CSAD/Catalogue.html), the latter with extensive further links to electronic resources.

Epigraphy will no doubt see further developments of digital applications, imaging and computer technologies. One fascinating experiment has offered a glimpse into this new world. Steven Tracy, whose groundbreaking work focuses on the recognition of the hands of cutters of Athenian inscriptions, has collaborated with colleagues from the National Technical University of Athens in preparing a computer program which can perform the same identification exercise of hands from images of the stones. Images of six inscriptions were analysed in order to extract the specific geometric characteristics of each letter, and a formula produced for the mean values and variance of these letters. Three further inscriptions were then used as a test case against the reference set and the program identified all three as belonging to hands it recognized from the reference set, then confirmed as correct by Tracy (Tracy *et al*. 2007; brief summary in Tracy and Papodysseus 2009). If the technology could be developed one day to perform quickly the same task on large numbers of inscriptions, the results could bring together many separated fragments and answer numerous other questions about date and provenance.

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