

engraved the epigram. In conclusion we may say that, if the ten trenches can indeed be connected with Pausanias' memorial for the casualties at Drabeskos, this would be the first of Athenian polyandria securely located within the *Demosion Sema*.

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was it another *παρωνύμιον* (of Iophon)? Or what? I prefer to leave it as a question.<sup>1</sup>

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<sup>1</sup> As in all things I am grateful to the generous genealogical genius of J. K. Davies.

### A Lost Peisistratid Name

The family of Peisistratos did not indulge in strikingly uncommon names but it is noteworthy that all but one of them also appear in Chios. Neleus or Neileus (e.g. c. 150<sup>d</sup>, *SEG* xvii 381 A I.2), Hippokrates (c. 420<sup>d</sup>, *RE* s.n. 14), Hipparchos (s. I<sup>a</sup>, *BSA* lxi [1966] 199 no. 3.15), Heges[istratos?] (e.g. s. IV<sup>a</sup>, *NC* xv [1915] 430), Peisistratos, Hippias and Thessalos (see below): only Iophon is certainly missing. Their occurrences cover many centuries and no long filiations can be established, nor is there any positive argument that they all belonged to the same family, but for the late fourth and third centuries there is a hint. Chian social units had a family-based molecular structure. A catalogue of one of them gives us about 70 names c. 300<sup>d</sup> with an average of two additions *p.a.* thereafter (*BSA* lv [1960] 181–7 = *SEG* xix 580). On it there is a Hippias of the later fourth (father of the named member) and a Thessalos of the later third century. At least one Hippias appears on coins of the later fourth (*NC* xv [1915] 430) and another (or the same) on a subscription list of the mid third as father of the subscriber (*SEG* xix 578.12). A Chian Peisistratos dedicated in Rhodes in the second century (*IG* xii.1 113), a Peisistratos son of Peisistratos made a patriotic subscription in the later third (*BCH* xxxvii [1913] no. 27. 18–19), a Chian Peisistratos, grandson of Peisistratos, is given *proxenia* at Delos in the mid third or a little earlier (*IG* xi.4 598), a Peisistratos put his name on coins belonging to the same chronological group as those of Hippias (*NC* xv [1915] 430). That the Hippias-group and the Peisistratos-group were somehow related is put beyond doubt by the name which one fourth-century Hippias and one fourth-century Peisistratos gave to their sons. Given what we know of the Athenian family's ties with Argos, Argeios Peisistratou (*IG* xi 598) and Argeios Hippiou (*SEG* xix 580) are no accident.

There are three possibilities. That an otherwise unattested Neleid family in Chios was tempted to import names from its Athenian cousins; that antiquarianism prompted fantasy; that the Athenian family established some real connection, by marriage or emigration, with Chios. The first is improbable. The second is made attractive by two other antiquarian names, Pindaros Hippiou (*SEG* xix 578. 12) and Lykourgos Argeiou (*ibid.* line 21), but antiquarianism is a third-century rather than a fourth- or fifth-century failing: we have a fifth-century Hippokrates and for that matter a fifth-century Hippias (*NC* xv [1915] 430) lurking in the background. Some real connection must be the most likely guess—the Peisistratidai of Hdt. viii 52.2 will have had to settle somewhere.

But in any case we are left with the problem of Argeios. Was he a real sixth-century Peisistratid? Or

### A Note on the Chrysanthina of Sardis

The periodic festival known as the *Χρυσάνθινα* celebrated at Sardis in the late Imperial period is known already from numerous inscriptions, noted below. This note concerns an unpublished letter of the year 1838, which contains a brief allusion to an inscription, apparently now lost, in which the festival is mentioned.<sup>1</sup>

In 1838 Henry Wentworth Acland,<sup>2</sup> aged at the time 23, and an undergraduate of Christ Church, visited the Troad from H.M.S. *Pembroke*, in which he was cruising in the eastern Mediterranean for the sake of his health, to study the topography of that region. This study resulted in the publication in 1839 (Wyatt, Oxford; the sketch republished by Stanford, 1873) of *The Plains of Troy*, a panoramic sepia sketch of the Troad drawn from Üvecik Tepe ('Tomb of Aesytes') with an accompanying text. It is a far cry from this booklet describing the ringing plains, dedicated to Dean Gaisford, to Acland's next work, *Letters from a Student on some Moral Difficulties in his Studies* (1841), to say nothing of slightly later works, occasioned by more topical studies: *Memoir on the Cholera at Oxford in the Year 1854, with considerations suggested by the Epidemic* (1856), and *Notes on Drainage, with especial reference to the Sewers and Swamps of the Upper Thames* (1857), and the later production of his very distinguished medical career. The work on the plains of Troy is not of any archaeological importance,<sup>3</sup> and contains no texts of local inscriptions. But a long letter (Acland was, or was to become, a profuse correspondent) 'On board the Fevzie, Capladan Pasha's ship—near Sestos and

<sup>1</sup> My attention was first drawn to this letter by Mr John Sparrow, but I owe the opportunity to study it, and ready agreement to publishing the relevant passage from it, to Dr H. C. Harley, who is preparing a full-scale study of Sir Henry Acland, based on the Acland papers in the Bodleian Library. I must also thank the Keeper of Western MSS of the Library for permission to publish the passage (MS Acland d. 23, fol. 39).

<sup>2</sup> Later Regius Professor of Medicine at Oxford (1857–94), and Fellow of All Souls College from 1840 to 1847. For a summary of Acland's life (1815–1900) see *DNB* Suppl. (1901) s.v.

<sup>3</sup> Acland heads the alphabetic list of discarded sources in J. M. Cook's authoritative survey of the Troad, *The Troad* (Oxford 1973) 15. I am not here concerned with Acland's opinions on Trojan topography, and may refer readers not familiar with the 'Problem of Troy', as it was before Schliemann's excavations, to Cook 14 ff., and, for Troy itself (Asarlık) to Cook 91 ff. Both in the letter quoted and in *The Plains of Troy* 36 ff., Acland accepted the current identification (Lechevalier's) of the Homeric Troy with Bunarbashi (mod. Pınarbaşı), S. of the Menderes river (for which see Cook 123 ff.) and rejected that with Tchiblak (mod. Çiplak) (for which, as the wrong nomenclature for the actual site at Truva/Asarlık, see Cook 93). Acland's sketch gives a good panoramic view of the plain down to the foothills of Mt Ida to the south, and including the offshore islands. The best detailed map of the plain is behind vol. ii of Dörpfeld's *Troja und Ilion* (Athens 1902) Taf. I (after Spratt); Cook's maps suffer a little from lack of contrast.