

(Dikaiarch Frg. 1,1. Geogr. Gr. min.frg. I 4—5); dessen war sich auch schon der alte Maler Kimon von Kleonai bewußt (Anthol. Pal. XVI 84; J. Overbeck, SQ 379)<sup>8)</sup>. Andererseits müssen wir uns gerade bei Kunstwerken wie den olympischen Giebelskulpturen auch immer darüber klar sein, wie sehr wir bei der Betrachtung der in Augenhöhe aufgestellten Originale oder Gipsabgüsse oder gar durch die ohne jede Berücksichtigung des hohen Aufstellungsortes angefertigten photographischen Aufnahmen irreführt werden. Bei richtiger Betrachtung — und die wird auch nicht immer die frontale sein, wenn die Figuren auf den vor der Mitte des Giebels stehenden Betrachter orientiert sind — mag manches, das jetzt stört und unmöglich scheint, überhaupt nicht in Erscheinung getreten sein.

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Otto Walter

## THE FAMILY OF PROSTHENES AT PAROS

The accompanying genealogical table is based on evidence found in I. G. XII, 5, whose editor, F. Hiller von Gaertringen, has already tabulated, in his discussion of No. 1040, the branch of the family which is descended from Dionysios, and has made valuable suggestions in the discussion of No. 445 B addenda. A. Wilhelm's article, „Die sogenannte Hetäreninschrift aus Paros“, in Mitt. Ath. XXIII, 1898, pp. 409—440, in discussing the names of individuals who occur in a Parian inscription (now No. 186 in I. G.), contributes several important details which assist the construction of the table. One of our main difficulties is that, owing to the frequency of certain names, we are apt to assign to one family individuals who belonged to another; and since many of the inscriptions are merely tombstones recording nothing more than the name of the deceased and his, or her, father's name (or in the case of a woman perhaps her husband's name), there seems, at first

8) Wie große Künstler sich derartigen Urteilen des Publikums gegenüber verhielten, zeigen Nachrichten wie z. B. J. Overbeck SQ 694. 977. 1844.

sight, to be a great risk in trying to reconstruct a family from such slight evidence. Furthermore, in Wilhelm's own words (p. 436), „Προσθένης ist wohl der häufigste Männername auf Paros”.

The Prostheneas with whose family the present study is mainly concerned, is Prostheneas II in the table, and he is mentioned as the father of Sosthenes II, Epianax I, Nikesidemias, and Ktasis in an inscription (No. 135) which records the amounts contributed by his sons εἰς τὴν σιτομετρίαν. There is no need to distinguish the father of Sosthenes from the father of the three sons who contribute κατὰ κοινόν in No. 135; the two items are recorded separately because one son, presumably the eldest, contributed individually, apart from the rest. The parentage of Prostheneas II and his sister Pasipithe can be seen from No. 296, if we allow that the Prostheneas of No. 296 is identical with the Prostheneas of No. 135 — and the identification is plausible in view of the appearance of another Sosthenes (I), who was the grandfather of Prostheneas II. From No. 296 we learn that Prostheneas and Pasipithe were the children of a mother whose name can be restored as Φιλ[υτοῦ] Σωσθένου. This restoration is due to Wilhelm (op. cit. p. 435), who connects No. 296 with No. 379, where we have the following inscription: —

Νιλύτου	Προσ[θέν]ου
Σωσθένους	τοῦ Πραξιπέλους.

We need not hesitate to restore [Φ]ιλυτοῦ[ς] for Νιλύτου, after Wilhelm (l. c), as Hiller has done in l. G. The appearance of the names of Philyto (I) and Prostheneas (I) on the same gravestone leaves us in no doubt that they were husband and wife. Consequently, No. 379, taken in connection with No. 296, gives us the parents, and the two grandfathers, of Prostheneas II and Pasipithe.

A similar comparison of No. 295 with No. 359 gives us the addition of Myllis to the family as wife of Nikesidemias, a son of Prostheneas II known already from No. 135. Myllis was the daughter of Thrason, whom we should probably identify with the Thrason of No. 135, where he appears as the father of Thrasyxenos, another contributor εἰς τὴν σιτομετρίαν. We cannot be certain whether the Myllis of No. 359 was the wife or the daughter of Nikesidemias, and her

appearance as Myllis II in the table must therefore be bracketed.

Of the sons of Epianax I we have evidence for Mnesikleides I. in No. 1030, and (as the father of C. Julius Epianax) in No. 199. Timesiphon, son of Epianax, is honoured in No. 130, where mention is made of τὴν τοῦ [π]ατρὸς . . . πρὸς τὸν δῆμον εὐ[νοίαν]. Among the benefactions and examples of εὐνοία afforded by Epianax we can instance No. 135, and no difficulty is involved in identifying the Epianax of No. 135 with him of No. 130. Perhaps some doubt may be entertained in the case of Chares, whose name is restored in No. 236; if No. 236 is, in fact to be dated to the second century B. C., as the lettering suggests, the identification of his father with our Epianax I becomes doubtful, as we shall see when we come to consider the dating of the inscription.

We know C. Julius Epianax as the son of Mnesikleides I from No. 199 and from I. G. XII, 3, 1116. His wife Helikonias, and adoptive son, Epianax II, occur in No. 199, where we learn further that Epianax II was actually the son of Dexikrates. Now a certain Dexikrates is father of a Mnesikleides in the sepulchral inscription No. 358, and we may assume, fairly safely, that he, himself, is the son of Mnesikleides I and brother of C. Julius Epianax. Consequently Epianax II was a brother of Mnesikleides II and was adopted by his uncle.

In discussing the word *θρεπτός*, Cameron („*ΘΡΕΠΤΟΣ* in Asia Minor Inscriptions“, in *Anatolian Studies* presented to William Hepburn Buckler, p. 35, No. 22) says that „Mnesikleides“ (i. e. our Mnesikleides I.) „and Helikonias are probably grandparents of their adopted child Epianax, who is doubtless son of their daughter, the wife of Dexikrates.“ This assertion, however, is completely mistaken, being due to a misinterpretation of No. 199. Mnesikleides (I) and Helikonias could not both be grandparents of the same *θρεπτός*, since he was her father-in-law, and it was not he, but his son, C. Julius Epianax, who adopted Epianax (II). These two facts are perfectly clear in No. 199. A comparison with the other texts mentioned will not substantiate the relationships which Cameron assumes.

The tabulation of the descendants of Dionysios was made by Hiller in his discussion of No. 1040. Their connection with the family of Prostheneas is hypothetical, but is suggested by



phrase *διὰ βίου* is technical, and merely means "permanent" as opposed to "elected annually"; consequently, Philyto may have died before 59 A. D., and we can put the year of her birth at about 10 B. C. If we assume about thirty-three years, on an average, for the lapse of time between generations, Praxikles II will have been born c. 43 B. C. and Mnesiepes I. c. 76 B. C. The wife of Mnesiepes I was probably younger than her husband, and it is likely that she was between twenty and thirty years of age when Praxikles II was born. Her date of birth will, therefore, have been c. 91—81 B. C. Prostheneas III will have been born c. 124—114 B. C., and her grandfather, Neomedes I, who as a *παῖς* was victorious in the *στάδιον* (No. 137), c. 157—147 B. C., his victory occurred c. 145—140 B. C.

On the major side of the family, descended from Prostheneas II, the date from which we calculate is even less clearly defined than that of Philyto II. C. Julius Epianax was „permanent priest” *κατὰ τεμῆν τοῦ Αὐτοκράτορος Καίσαρος θεοῦ Σεβαστοῦ, Θεοῦ, καὶ τοῦ πατρὸς αὐτοῦ θεοῦ Αὐτοκράτορος Καίσαρος* (1. G. XII, 3, 1116). The words *κατὰ τεμῆν* are vague, and may mean that C. Julius Epianax was made priest either „to honour the emperor”, or „on account of his esteem”. It is not unlikely that the latter alternative describes the actual position, and that Epianax was honoured (with Roman citizenship among other things) by an emperor whose name was C. Julius. This emperor was Augustus. Epianax was therefore priest of Julius Caesar and Augustus, — a conclusion which accords well with the style of lettering of both No. 199 and 1. G. XII, 3, 1116. We still do not know the age of Epianax at the time when he was honoured, but we can place his birth approximately in 60 B. C. Mnesikleides I. will then have been born c. 93 B. C., and Epianax I. c. 126 B. C.

This calculation gives us c. 159 B. C. for the birth of Prostheneas II, who was therefore only a few years older than Neomedes I, whom we have assumed to be his brother. In 1. G. XI, 841, a certain Prostheneas (a Parian), son of Praxikles, is honoured by the Delians in a decree which must date to before 166 B. C., since there is no mention of the Athenians who controlled the island after 166. Moreover, Prostheneas, son of Praxikles, must already have been in his early twenties, if not older, at the time when he was honou-



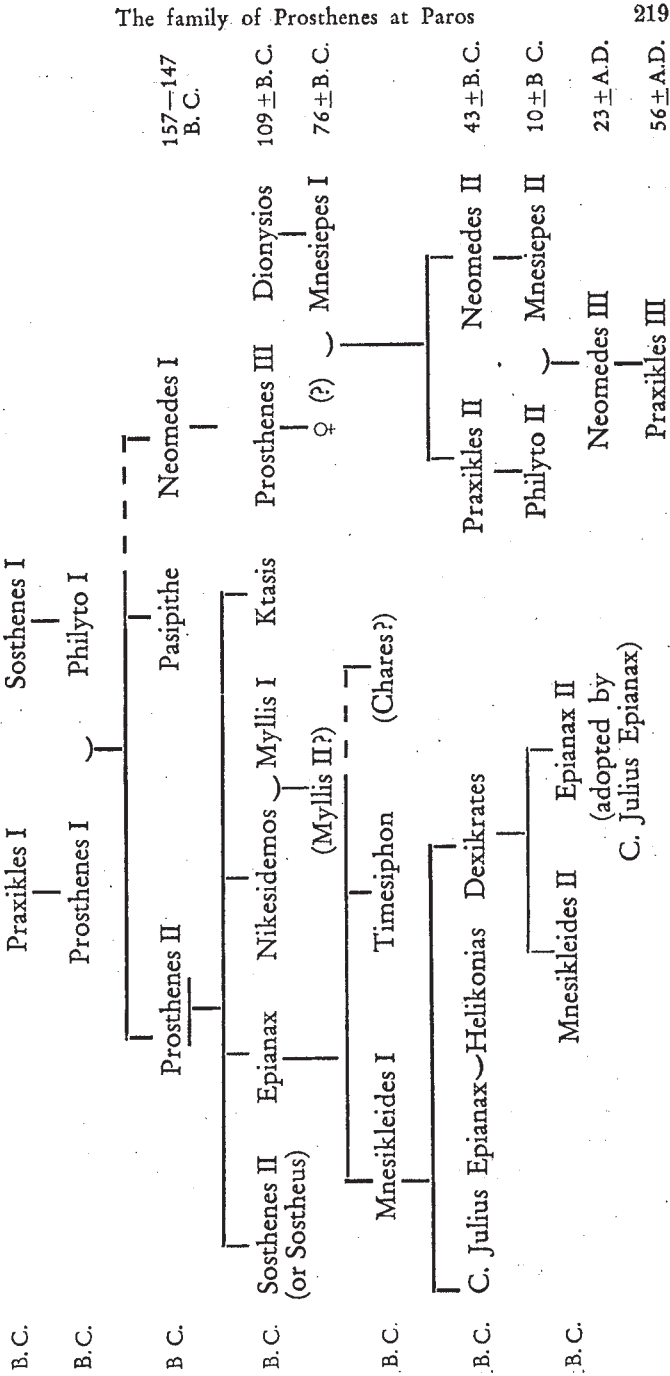
red — unless, as is unlikely, the Delians, in the same way as the Epidaurians in Imperial times, honoured children as benefactors. (cf. 1. G. IV, 1432; = IV<sup>2</sup>, 653). The Prosthene of 1. G. XI, 841, was therefore born no later than c. 185 B. C., and, of course, any earlier date will suffice. If he is to be identified with our Prosthene I he will have been born c. 192 B. C., a date which makes the identification very plausible.

The family of Prosthene was evidently important at Paros and wealthy. Apart from the honours accorded to his father at Delos, and the victory of his brother Neomedes in the στάδιον, we possess interesting information about his descendants. In the first place, Sosthenes II (to whom reference is made as Sostheus in No. 445 B, addenda p. 316, and 1. G. XII, Suppl. pp. 212—4) was responsible for the inscription known as Monumentum Archilochi, which Demeas compiled from the works of Archilochos. The relevant verses are: —

τίς σε τὸν ἐμὲ πέτρῃ Μουσῶν θεράποντ' ἐχάραξεν.  
 παῖ Τελεσικλῆος κοῦρε, καταγλαίσας;  
 λέξω δὴ σοι ἐγὼ μάλ' ἐτήτυμα, εἰ σὺ μὴ οἶδας·  
 ἐσθλὸς ἐὼν ἀρετῆς τέ οὐχ ὑπολειπόμενος  
 Σωσθέης Προσθένου υἱὸς ἐμὴν πολ[ύ]μ[νον] ἀο[ι]δὴν  
 τιμῶν ἀεν[άων] αἴσαν ὑπεσπάσατο.

Sosthenes was evidently concerned to make public the interesting details of Parian history, and erected a monument similar in character to the famous Parian chronicle which must have served as an example. On the same stone occur the words σωφροσύνας οἶακα which are referred by Hiller to Sosthenes himself; in some official capacity, perhaps as gymnasiarch, Sosthenes taught σωφροσύνη to a younger generation. In No. 234 he appears as the priest of Zeus Basileus and Herakles Kallinikos, in which capacity he dedicated a temple, or part of a temple, to the gods whom he served. He appears again in No. 135, where he contributed five hundred drachmas εἰς τὴν σιτομετρίαν. The other sons of Prosthene (II) contributed a thousand drachmas at the same time, κατὰ κοινόν. Their collective contribution suggests that they were younger than Sosthenes and were not yet in a position to contribute separately in keeping with their father's dignity. Epianax I, as we have seen, was born c. 126

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B. C., and his younger brothers probably c. 120 B. C. or a little earlier. The *σιτομετρία* to which they contributed must have taken place c. 89 B. C., at the time when the fleet of Mithridates was holding up supplies and attacking the islands of Greece and Asia Minor. Another contributor *εἰς τὴν σιτομετρίαν* was Thrasyxenos, son of Thrason, and brother of the Myllis who married Nikesidemus. It appears that members of the more wealthy families contributed money to ensure an adequate distribution of corn to the citizens in times of distress.

The *φιλοδοξία* and *εὐνοια* of Epianax I, which probably extended to other benefits of which all records have perished, are mentioned in a decree honouring his son Timesiphon (No. 130 and add. p. 309). The exact services rendered to the Parian community by Timesiphon himself are not completely mentioned on the stone as it now exists, but Graindor's restoration of l. 8 (*Musée Belge* XII, 1908 p. 22) — *ἐν τε ταῖς θ[εωρ]αῖαις καὶ [ἐν ταῖς πρεσβείαις] | [ἐπ]ιδιδούς ἑαυτὸν διελέλυθεν* — is likely, in view of l. 10 (*ἐξασταλεις δὲ καὶ πρὸς τὸν . . .*), and we can infer that he went on religious missions and political embassies, perhaps even to Rome, the expenses of which he defrayed privately. Similar benefits were performed by wealthy individuals elsewhere during the early years of the empire, (e. g. *Antigoneia* 1. G. V. 2, 268 B; *Akraiphia* 1. G. VII, 2711). The date of No 130 is early in the first century A. D.: when Timesiphon, a brother of Mnesikleides I was about 60 years of age. Mnesikleides (I) was honoured by the *βουλὴ* and *δῆμος* of Paros for his generally beneficent attitude to his city, and specifically as *ἐπιμεληθέντα τῆς ἐπανορθώσεως τῶν τειχῶν καὶ τῆς κατὰ τὴν πόλ[ι]ν ἀσφαλ(ε)ίας προνοηθέντα* (No. 1030). The circumstances under which Mnesikleides paid attention to safeguarding the city are not difficult to understand. The walls had, no doubt, been damaged during the Mithridatic invasion, and their repair was essential in view of pirate attacks.

Of C. Julius Epianax, the son of Mnesikleides I, we know something from 1. G. XII, 3, 1116, where, as we have already seen, he is described as *ἑρέα διὰ βίου* of Julius Caesar and Augustus. In addition he is described as *φιλοπάτρις*, and is honoured by the *βουλὴ* and *δῆμος* for acting twice as archon, and for his piety and justice. The fact that the inscription in



question was found in Melos does not imply that C. Julius Epianax left Paros and went to live there. (cf. Hiller in 1, G. XII, 3, add. p. 335 & XII, 5, 199). He certainly belonged to the Parian family of Prostheneas, and reference is made to his tenure of the archonship in the following words: ἀρξάντα δις τὴν στεφανηφόρον τοῦ ἀρχοντος ἀρχήν . . . . . (1. G. XII, 3, 1116). The epithet στεφανηφόρος was applied variously to the archonship, and to the office of polemarch, at Karthaiia, Iulis, Paros, Syros, Tenos, Siphnos and Andros (cf. 1. G. XII, 5 Index IV, 3 p. 362 s. v. ἀρχῶ, and p. 363 s. v. πολέμαρχος and s. v. στεφανηφόρος), but in inscriptions from the Dorian islands it is not found elsewhere than in that which relates to C. Julius Epianax. Consequently, it is the stone which must at some point have been removed to Melos for purposes unknown to us.

We may suppose that several members of the minor branch of the family became important personages in the state. In addition to Philyto (II), the priestess of Agrippina Augusta, the βουλὴ and δῆμος honoured Praxikles (III), son of Neomedes (III), for his benefactions (Nos. 273—4). In No. 274 occur the words: ἐτίμησεν τὸ ἕβδομον . . . . ., which indicate that his benefactions were numerous, but beyond the generalisations καὶ ἐπὶ τῆι πρὸς τοὺς θεοὺς εὐσεβείαι καὶ ἐπὶ τῶι κατὰ πάντα τρόπον ἀρίστα πεπολιτεῦσθαι, their nature is not specified.

The foregoing discussion does not contain anything of major importance for a general study of world history, but it at least throws light on the history of one of the Cyclades in times of political and economic instability; it shows us, too, the role played by one particular family, whose members from time to time came forward to meet, at their own expense, public needs which the city's treasury could ill afford to relieve. This contrast between private wealth and public poverty is not peculiar to Paros, but is merely one example from among the many which are to be found elsewhere in the islands and in the cities of mainland Greece during the late Roman republic and early empire.