

sacrifice: τὴν ὠρισμένην ἡμέραν τοῖς θεοῖς εἰς θυσίαν σημαίνει. Epigraphically, such an expression occurs only in the sacrificial calendar of Athens in 403/2, though used in a negative sense. The rubric ἐκ τῶμ μὴ ῥητῆι ‘from those on an unspecified day’ (SEG 52, 48, F1A, col. 3, 24) specified the source of authority for the items listed.⁴

In addition, one of the meanings of the verb προσήκω is ‘befitting, proper, meet’ (LSJ⁹ s.v. under III 2), similarly qualifying the noun χρόνος in connection with sacrifice, e.g. Theopompos, *BNJ* 115 F 344 (ap. Porph. *Abst.* 2.16): τὸν δὲ Κλέαρχον φάναι ἐπιτελεῖν καὶ σπουδαίως θύειν ἐν τοῖς προσήκουσι χρόνοις, κατὰ μῆνα ἕκαστον ταῖς νομηνιαῖς στεφανοῦντα καὶ φαιδρύνοντα τὸν Ἑρμῆν καὶ τὴν Ἑκάτην καὶ τὰ λοιπὰ τῶν ἱερῶν.

The sacrifices taking place ‘on the specified days and the appropriate times’ appear to reflect the provision made in the sacrificial calendar of the Marathonian Tetrapolis itself (SEG 50, 168),⁵ which can be dated to ca. 375-350.

8-10 The phrase τῶν ἄλλων | ὧν κοινὸν ἐπεμελήθη does not make sense as it is. In general, the verb ἐπιμελέομαι takes a genitive object, when meaning ‘take care of, have charge or management of’ (LSJ⁹ s.v. under 1), cf. *IG* II² 1205.3-7 (Epikhephisia, fin. s. IV a.) [T.]: ἐπειδὴ οἱ αἰρεθίεντες ὑπὸ τῶν δημοτῶν κατήγοροι Νεοκλέους καλῶς καὶ | δικαίως ἐπεμελήθησαν τοῦ | ἀγῶνος; *SEG* 43, 26.A5-7 (Acharnai, 315/4) [T.]: καὶ τῶν Διονυσίων ἐπεμελήθη καλῶς καὶ φιλοτίμως μετὰ τοῦ δημάρχου Οἰνοφίλου.

Though the text is inscribed non-stoichedon with lines including 31 or 32 letters, line 8 has only 30 letters and, based on Petrakos’ printed photo (on page 17), seems to leave one or two-letter spaces after the nu of ἄλλων. In particular, a few letters at the left and right ends are now abraded (cf. the right ends of lines 3, 6, 10, etc.), but the left half of the top horizontal of a letter, most likely tau, seems to remain visible at the right end of line 8.

The same is true of the second omicron of κοινὸν in line 9. Given that the bottom of the letter is worn, one cannot rule out the genitive plural κοινῶν. The plural neuter noun τὰ κοινὰ has the meaning ‘public affairs’ (LSJ⁹ s.v. κοινός under II 3), which the verb ἐπιμελέομαι often takes as an object together with the noun θυσία in Attic inscriptions of subgroups, cf. *IG* II² 1203.4-6 (Athmonon, 325/4) [T.]: καλῶς καὶ φιλοτίμως τῶν θυσιῶν ἐπεμελήθησαν καὶ τῶν κοινῶν; *IG* II² 1204.3-7 (Lamptrai, fin. s. IV a.) [T.]: ἐπειδὴ Φιλοκῆ|δης φιλοτίμος ἐστὶν εἰς τὰς θυσίας καὶ | τὰ κοινὰ ὧν μέτεστιν αὐτῶι ἐν τῶι δήμῳι; *IG* II² 1259.1-5 (the *histiatores*, 313/2): ἐπειδὴ οἱ ἱστιά[τορ]εῖς οἱ ἐπὶ Θεουφράστου ἄρχοντος Ἄν[τικ]λῆς Μέμνονος καὶ [Κ]λε[ι]το[φ]ῶν Δ[ημοφ]ίλου? καλῶς καὶ φιλοτίμως ἐπιμε[μέ]ληνται τῶν [τε κ]οι[ν]ῶ[ν] κα[ὶ] τῶν θυσιῶ[ν]; *IG* II² 1262.3-7 (the *thiasotai*, 301/0): [ἐπειδὴ οἱ ἐπ]ιμεληταὶ καλῶς καὶ φιλοτίμως ἐπιμεμέληνται τῶν τε θυσιῶ[ν] καὶ τῶν ἄλλων ἀπάντων τῶν [κοι]νῶν. Therefore, I suggest the following amendment: καὶ τῶν ἄλλων τῶν κοινῶν ἐπεμελήθη καλῶς καὶ δικαίως ‘and he took care beautifully and justly of the other common concerns’.

I now turn to the proposals in lines 10-14. I reproduce the text of *I.Rhamnous* 402:

4. See S. D. Lambert, *The Sacrificial Calendar of Athens*, *ABSA* 97 (2002) 356-357 with n. 22; cf. De C. Fales, *The Translation of the Rubric EK TΩM MH PHTHI*, *Hesperia* 28 (1959) 165-167; J. Triantaphyllopoulos, *Une inscription d’Athènes et Aristote*, *REG* 95 (1982) 291-296.

5. S. D. Lambert, *The Sacrificial Calendar of the Marathonian Tetrapolis: A Revised Text*, *ZPE* 130 (2000) 43-70.

10 ἐψηφίσθαι Τετραπολεῦσιν, ἐπαινέσαι
 Χαρίδημον Χαριδήμου Προβαλίσιον καὶ
 στεφανῶσαι αὐτὸν χρυσῶι στεφάνωι ἀπὸ
 Χ δραχμῶν ἀρετῆς ἕνεκα καὶ δικαιοσύνης
 τῆς εἰς τοὺς Τετραπολέας·

11 The proposer of the decree Kephisokles son of Kephisokleides of Probalinthos (named in lines 2-3) is otherwise unknown. But I should point out that the honorand Charidemos of Probalinthos or his homonymous father Charidemos may be identical with the Charidemos (*PAA* 982560) of Probalinthos (or Prospalta), who appears as a father not only of the guarantor [. . .] ἔξανδρος Χαριδήμου|[υ Προ. . . . 7 . . .]ος but of the lessee [. . . . 10]ο<ς> Χαριδήμου Πρ[ο]. . . . 10] in the same leasing document, dating by letter forms to ca. 338-326 (*Agora* XIX L9.30-31 and 35-36 respectively).⁶ This date is possibly consistent with that of the Tetrapolis decree.

If, as Papazarkadas suggests,⁷ the divine owner in line 1 of *Agora* XIX L9 can be restored as [Ἀπόλλωνος Ἀποτρο]παιού, i.e. Apollo Apotropaios, who was of great significance in the Tetrapolis (cf. *SEG* 50, 168, A, col. 1, 26), the location of the properties listed in *Agora* XIX L9.23-60 would be identified as Northeastern Attica. This may imply that Charidemos belonged to the deme Probalinthos rather than Prospalta, located at Mesogeia.

As has been suggested by Lambert,⁸ Euboulos (*PAA* 428228), who appears as the Tetrapolis archon in their calendar of sacrifices, might likely be identical with Euboulos (*PAA* 428495) of Probalinthos, the prominent politician of the mid-fourth century. Petrakos regards the Tetrapolis archon Charidemos as successor of Euboulos.⁹ If the identification presented above is correct, Charidemos' archonship might not follow immediately after that of Euboulos.

13-14 As is evident from the photograph, the definite article τοὺς does not appear on the stone. Therefore, I suggest a corrected text of the phrase: ἀρετῆς ἕνεκα καὶ δικαιοσύνης τῆς εἰς Τετραπολέας 'for his excellence and justice towards the people of the Tetrapolis'. See the same phrase in the proclamation clause (later lines 17-19): ἀρετῆς | ἕνεκα καὶ δικαιοσύνης τῆς εἰς Τετραπο|λέας.

6. See M. B. Walbank, *Leases of Sacred Properties in Attica Part II*, *Hesperia* 52 (1983) 187; N. Papazarkadas, *Sacred and Public Land in Ancient Athens*, Oxford 2011, 318, no. 93, 321-322; Isabelle Pernin, *Les baux ruraux en Grèce ancienne: corpus épigraphique et étude*, Lyon 2014, 48-52, no. 5.

7. Papazarkadas 2011, 29-30, n. 64; cf. Walbank 1983, 184-185.

8. Lambert 2000, 67-69; cf. *SEG* 50, 168, A, col. 2, 39-40 [T.]: τὰδε τὸ ἕτερον ἔτος θύεται μετὰ Εὐβουλον ὃ ἄρχ[ο]ντα Τετραπολεῦσι 'These are sacrificed every other year, after the archonship of Euboulos for the people of the Tetrapolis'.

9. Petrakos 2020, 18.