

PETER LIDDEL

Greek Inscriptions in Ireland Part I: A funerary monument rediscovered in Belfast (*IG XII 6, 2, 762*)¹

The Queen's University of Belfast, School of Archaeology and Palaeoecology, accession no. QAD/7/682.

Inscribed pedimental stele of white marble; slightly tapering; largely complete but with damage to bottom left-hand corner and the central and lateral acroteria (Fig. 1). The pediment is undecorated. The inscription is beneath the architrave (Fig. 2). The back is rough and uneven (Fig. 3). There is a metal rod inserted in the bottom for the purpose of mounting (Fig. 4), added before 1969. In a sunken panel is a sculpted representation of a young male (with light beard?). His short, cropped, hair is beneath a foliage garland. He wears a chlamys which is pinned together at the right shoulder; muscular calves are exposed; his feet are bare. In his left hand he carries a hunter's spear which points diagonally towards the ground in front of him; his right hand points forward, parallel to the spear. At his feet a hunting dog bounds forwards. His cloak has a reddish tinge, perhaps the remains of paint.

Dimensions: h. 0.786, w. 0.365 (max, at base), th. 0.048-0.064 m.

Letters: the letters feature substantial serifs; theta with dot; pi with shorter right-hand hasta; splayed sigma; kappa with short diagonal strokes; alpha with straight crossbar. The letters are squeezed together at the end of the line. Letter-heights: 0.014 (omicron) – 0.019 m (alpha).

Eds. F. Hiller von Gaertringen, *IG V 2*, p. XXII lines 8-9; K. Hallof, *IG XII 6, 2, 762*: both from a report by M. Krispi (Μιχαήλ Κρίσπις). Cf. Russell 1969, 110: 'inscribed tombstone with figure of man and dog'. Autopsy Liddel, March 2022.

Second half of 3rd century BC

Κρίθων Ἀρχεπόλιος Ἀρκάς.

vacat (0.09 m.)

relief

Discussion

The text of this inscription was first published in *IG V* in 1913 on the grounds of the Arcadian origin of the deceased and then in *IG XII 6* owing to the (almost certain) provenance of the stele from Samos. Hiller von Gaertringen's knowledge of it was based upon a handwritten note addressed to him by Michael Krispi, dated to November 1908, which is now held in the archive of *Inscriptiones Graecae* in Berlin. According to this note, the stele was brought by a ship's captain from Samos to Syros, where it

1. I am grateful to Jo Day for informing me of the whereabouts of this stele; I owe thanks to Barrie Hartwell for discussion of archaeology in Belfast and its collection of antiquities. Klaus Hallof kindly transcribed Michael Krispi's handwritten note from the archive of *Inscriptiones Graecae*. I am grateful also to Angelos P. Matthaiou, Nikolaos Papazarkadas and David Whitehead for discussion and advice. This is the first of a series of four articles studying the non-indigenous ancient Greek inscriptions in Irish collections.

was registered at the police station in his name. There it was photographed by a young Syrian businessman and measured and transcribed by the Syrian scholar Nikolaos Politis.² The captain reclaimed the inscription and took it to Athens for sale. We are inclined to follow Krispi's account of the derivation of this stele.³

Its whereabouts were unknown to both Hiller von Gaertringen in 1913 and to Klaus Hallof in 2013. It was Dr Jo Day, Curator of the Classical Museum of University College Dublin, who in November 2021 alerted the author to the fact that the stele is currently held in the Teaching Collection of Archaeology and Palaeoecology in the School of Natural and Built Environment of the Queen's University of Belfast (QUB).

There survive records neither of the provenance of the stele nor of its acquisition. It has been held in the Belfast collection since before 1969: the inscription does not appear in the collection's 1910 catalogue (see Dunlop and Hartwell 2004) but is listed in Russell's 1969 account of it (Russell 1969, 110). According to Barrie Hartwell, Honorary Curator of the collection, it was on display until 1986 when Archaeology (a science department at QUB, separate from classics and ancient history) moved to a new building and since then has been kept in store. Memoranda in the form of notes written by Peter Fraser (addressed to George Huxley, June 1980) and Richard Talbert (addressed to Basil Wilson, July 1980) preserved in the archive of Archaeology and Palaeoecology at QUB demonstrate that those scholars were aware of the association of the stele with the text published in *IG V*.

Evidently the inscription was moved from Athens to Belfast at some point between 1908 and 1969. The route of its journey is not known. Before 1948 archaeology was taught as a joint lectureship with ancient history in the Classics Department. One scholar possibly responsible for its acquisition is K. T. Frost, who held the post of Lecturer in Ancient History and Archaeology when it was first created between 1908 and 1914 (see Dunlop 2000 and 2007). Frost established the Archaeological Museum and Teaching Collection in 1909-10 with the financial support of the Senate of the University (Dunlop 2000, 5; Dunlop 2007, 33, 35). Another possible source is R. K. McElderry, Professor of Greek 1924-34; he spent much time in Greece in the early twentieth century and placed some of his private collection of antiquities in the Teaching Collection (Dunlop 2007, 39-40). Some of this collection may well have been acquired in Greece by his brother H. C. McElderry (born 1885), General Manager and Representative in Greece of the *Lake Kopais Company* of Aliartos, which drained and farmed the area of Lake Kopaïs.

Κρίθων is a name attested across the Greek world, with 22 examples recorded in *LGPN*. One other Arkadian is associated with the name: a certain Κρίθων was the father of a Thelpoussian *dikastes* named [Φ]έρης (*IG IV*² 1, 72 B 1. 31; Ager 1996, no. 46) in a list of arbitrators from Epidauros concerning the Achaian League's intervention in the dispute between Arsinoe and Epidauros (post 228 BC). Ἀρχέπολις is a name even better-attested across the Greek world, with 78 examples published in *LGPN*. One other Arkadian is associated with the name, Ἀρχέπολις father of Lysixenos, c. 200 BC (*IG IV*² 1, 318 ll. 1-2).

Κρίθων is designated as an Arkadian rather than by reference to a polis- or community-identifier. As Nielsen (2002, 55-66) notes, the definition of someone as 'Arkas' or a group as 'Arkades' is usually

2. Nikolaos Politis (1852-1921), Professor at the University of Athens from 1882, was the founder of a museum of antiquities on Syros in the period 1905-1909. See Gazi 2008, 69 with n. 10.

3. For a sceptical view of Krispi's account of the Karystian origin of *IG XII* 9, 11, see Cairns 2001.

deployed as an ethnic classification rather than making reference to a political entity such as the Arkadian Confederacy; Nielsen notes that the ethnic is found only rarely before the fourth century and, unsurprisingly, usually outside of Arkadia, perhaps as a way of underlining their ethnic identity to outsiders (Nielsen 2002, 65, 531)

Other Arkadians (described as ‘Arkas’) are known from Samos, including Silanos (commemorated on an undated plaque: *IG XII 6, 2, 884*), and [- - -] the son of Kalleas (honoured by the Samian demos after 306 BC: *IG XII 6, 1, 26*). It is just possible that the family of our Krithon had fled from Arkadia during civil strife at some point in the fourth century and had settled in Samos, perhaps unaffected by, or ignoring, Alexander’s edict of 324/3 restoring exiles to Tegea (cf. RO, *GHI 101*).⁴

The relief very clearly represents a young hunter bearing a spear and accompanied by a hunting dog. Males are frequently depicted as hunters on funerary stelai in the classical period, identified by attire (chlamys), spear, hunting dog and sometimes prey in the shape of a hare (Barringer 2001, 177-181). The pointed nose characteristic of the hunting dog is reminiscent of a classical Athenian *stèle* for Euthesion of Pallene now at the Basle Museum (*CAT 1, 289*), where the dog looks up at the hare held aloft by its master. It is notable that our huntsman is represented during pursuit, but without a catch, perhaps emphasising his youth or inexperience.⁵ But it may also be relevant that several Greek myths about hunting and hunters are situated in Arkadia, especially those featuring Arkas, the eponymous hero of the Arkadians and his mother Kallisto:⁶ perhaps it was thought to be appropriate to commemorate an Arkadian as a hunter? As Schnapp writes, ‘les Arcadiens incarnent, dans la géographie ethnique des Grecs, les hommes qui sont restés les plus proches du mode de vie traditionnel, plus pasteurs et chasseurs qu’agriculteurs’ (Schnapp 1997, 36).

The letter-forms of the inscription point to a date in the second half of the third century BC. No single Samian inscription uses all the letter styles used here, but for some parallels to individual letters, see *IG XII 6, 1, 121* (mid third century BC; kappa), 128 (c. 200 BC; chi), 281 (c. 300 BC; kappa, pi), 144 (third century BC; alpha, omega), 181 (c. 200 BC; omega). The style of the chi is paralleled on another pedimental funerary relief-stèle from Samos: *IG XII 6, 2, 737* (ph. in Horn 1972, no. 132, plates 73, 96).

BIBLIOGRAPHY

- S. L. Ager, *Interstate Arbitrations in the Greek World, 337-90 BC*, Berkeley, Los Angeles, London 1996.
- J. Barringer, *The Hunt in Ancient Greece*, Baltimore 2001.
- F. Cairns, *IG XII.9 11: An Inscription of Karystos?* *ZPE* 134 (2001) 121-136.

4. For Arkadian and other resident aliens on Samos, see Shipley 1987, 217.

5. Representing an individual as a hunter suggested youth (Schnapp 1979) and reflected themes of paedagogy and companionship (Woysch-Méautis 1982, 57-60). On the association between hunting and initiation see Icard and Linant de Bellefonds 2011, 369-370. For the wider connotations of hunter and dog in funerary iconography, see Woysch-Méautis 1982, 54-60 (nos 256-301) and Ridgway 1971 (archaic and classical). As Schnapp (1988, 159) observes, most stelai representing hunters showed them in the aftermath of, rather than during, the hunt. Our stèle is therefore unusual in this sense.

6. Pausanias 8.3.6-7, 8.4.1; Barringer 2001, 146-147; 241 n. 53; Schnapp 1997, 36-47; Trendall 1984.

- W. M. Dunlop, Kingdon Tregose Frost. First Lecturer in Archaeology at the Queen's University of Belfast, *Ulster Journal of Archaeology* 59 (2000) 2-10.
- W. M. Dunlop, K. T. Frost and the Archaeological Museum at the Queen's University of Belfast, in J. V. Luce, Christine Morris and Christina Souyoudzoglou-Haywood (eds.), *The Lure of Greece. Irish Involvement in Greek Culture, Literature, History and Politics*, Dublin 2007, 33-41.
- W. M. Dunlop and B. N. Hartwell, The Catalogue of the Archaeological Museum at the Queen's University, Belfast, compiled by K. T. Frost in 1910, *Ulster Journal of Archaeology* 63 (2004) 130-137.
- A. Gazi, 'Artfully classified' and 'appropriately placed': notes on the display of antiquities in early twentieth-century Greece, in D. Damaskos and D. Plantzos (eds.), *A Singular Antiquity: Archaeology and the Hellenic Identity in the Twentieth Century*, Athens 2008, 67-82.
- R. Horn, *Hellenistische Bildwerk auf Samos*, Bonn 1972.
- N. Icard and P. Linant de Bellefonds, 'La chasse dans le monde grec et romain', in *Thesaurus Cultus et Rituum Antiquorum (ThesCRA) VI. Stages and Circumstances of Life. Work, Hunting, Travel*, Los Angeles 2012, 361-370.
- T. H. Nielsen, *Arkadia and its Poleis in the Archaic and Classical Periods. Hypomnemata* 140, Goettingen 2002.
- B. Ridgway, The Man-and-Dog Stelai, *JdI* 86 (1971) 60-79.
- J. F. Russell, Archaeological Material in the Teaching Collection of the Department of Archaeology, Queen's University Belfast, *Ulster Journal of Archaeology* 32 (1969) 109-111.
- A. Schnapp, Eros the Hunter in C. Bérard and C. Bron (eds.), D. Lyons (trans.), *A City of Images. Iconography and Society in Classical Greece*, Princeton 1989, 71-88.
- A. Schnapp, La chasse et la mort: L'image du chasseur sur les stèles et les vases, *Annali. Sezione di Archeologia e Storia Antica. Dipartimento di Studi del Mondo Classico e del Mediterraneo Antico. Istituto universitario orientale di Napoli* 10 (1988) 151-161.
- A. Schnapp, *Le Chasseur et la cité: Chasse et érotique dans la Grèce ancienne*, Paris 1997.
- A. Scholl, *Die attischen Bildfeldstelen des 4. Jhs. v. Ch.*, Berlin 1996.
- G. Shipley, *A History of Samos 800-188 BC*, Oxford 1987.
- A. D. Trendall, 'Arkas' *LIMC* 2 (1984) 609-610.
- D. Woysch-Méautis, *La représentation des animaux et des êtres fabuleux sur les monuments funéraires grecs: de l'époque archaïque à la fin du IVe siècle av. J.-C.*, Neuchatel 1982.



Fig. 1. Stele of Krithon. Photograph by Jo Day.



Fig. 2. Stele of Krithon (detail of top). Photograph by Jo Day.



Fig. 3. Stele of Krithon (back). Photograph by author.



Fig. 4. Stele of Krithon (underneath, showing modern metal rod). Photograph by author.