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. 430—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

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 Männernname auf Paros".

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

Nιλότου Προσθένοι
Σωσθένους τοῦ Πραξικλέους.

We need not hesitate to restore [Φ]ιλοτοῦς for Νιλότου, after Wilhelm (l. c), as Hiller has done in I. G. The appearance of the names of Philyto (I) and Prosthenes (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 Prosthenes II and Pasipithe.

A similar comparison of No. 295 with No. 359 gives us the addition of Myllis to the family as wife of Nikesidemos, a son of Prosthenes 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 αἰτιμετρίαν. We cannot be certain whether the Myllis of No. 359 was the wife or the daughter of Nikesidemos, 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]ατρός . . . πρὸς τὸν δημον ἑδώνα. Among the benefactions and examples of ἑδώνα 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 1. 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 ἰπειτός, Cameron („ΘΕΠΙΓΟΣ 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 ἰπειτός, 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 Prosthenes is hypothetical, but is suggested by
the recurrence of the names Philyto and Praxikles. If the presence of these names indicates a connection with Prosthenes' family, one of the members of the family of Dionysios must have married a relative of Prosthenes. In No. 1033 we have a Prosthenes, and his father, Neomedes, who provide a link between the Prosthenes family and that of Dionysios. If Neomedes, father of Prosthenes in No. 1033, is identified with Neomedes, son of Prosthenes, in No. 137, Prosthenes (III) in No. 1033 will be grandson of the Prosthenes in No. 137, who should be identified with our Prosthenes I. It is equally possible that he is identical with Prosthenes II, but the absence of the name of Neomedes from the list of Prosthenes' sons in No. 135 is a counter-indication to this alternative. Now, in No. 296, in which Philyto I is mentioned with her children, Prosthenes (II) and Pasipithe, the name of Neomedes does not occur. The reason for this is that he was not yet born, or rather that he was in his early infancy. In No. 296, Wilhelm (op. cit. p. 435) made the tentative restoration \[\text{E}1\text{A} \text{E}\text{[t]}\text{[u]}\text{L}\text{f}\text{[t]}\text{[u]}\text{L}].\] Whether Philyto died in childbirth or lived cannot be determined, but the birth was probably of a third child, who was considerably younger than Prosthenes II and Pasipithe. A relationship between Neomedes I and the family of Prosthenes, then, seems sufficiently testified. Exactly how they were related to the family of Dionysios cannot be ascertained, but we may conjecture that Mnesiepes I married a daughter of Prosthenes III; this will be seen to suit the dates which we are able to calculate for the persons concerned.

The only definite indications of dates occur in No. 275, where Philyto II (whose name should be restored in view of the family relationships in Nos. 273—4, 373 and 1040) is honoured as \[\text{t} \text{ν} \text{t} \text{έ} \text{ρ} \text{e} \text{i} \text{a} \text{n} \text{d} \text{i} \text{α} \text{ β} \text{λ} \text{o} \text{u} \text{[Θ} \text{e} \text{ά} \text{γ} \text{ρ} \text{ι} \text{τ} \text{η} \text{ς} \text{Σ[εβ]} \text{πατής}, in I. G. XI, 841, a Delian inscription honouring a certain Prosthenes, son of Praxikles, and in I. G. XII, 3, 1116, in which C. Julius Epianax is honoured as \[\text{t} \text{ν} \text{t} \text{έ} \text{ρ} \text{e} \text{k} \text{a} \text{d} \text{i} \text{a} \text{ β} \text{λ} \text{o} \text{u} \text{of two emperors. Within these limits approximate dates can be assigned to the rest of the family.}

The safest method of procedure is to work back from C. Julius Epianax and Philyto II, although even their dates must be approximate, since we have no indication of their age at the time when they were honoured. Agrippina, as whose \[\text{t} \text{έ} \text{ρ} \text{e} \text{i} \text{a} \text{n} \text{d} \text{i} \text{α} \text{ β} \text{λ} \text{o} \text{u} \text{Philyto is honoured, was known as Augusta in 50 A. D. and was murdered in 59 A. D. The}
phrase ἄνω of βτου 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. Prosthenes III will have been born c. 124—114 B. C., and her grandfather, Neomedes I, who as a πατς 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 Prosthenes II, the date from which we calculate is even less clearly defined than that of Philyto II. C. Julius Epianax was "permanent priest" κατά τειμήν τοῦ Ἀὐτοκράτορος Καίσαρος θεοῦ Ἑβαστοῦ, Ἀθηνών, καὶ τοῦ πατρὸς αὐτοῦ θεοῦ Ἀὐτοκράτορος Καίσαρος (1. G. XII, 3, 1116). The words κατά τειμήν 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 Prosthenes 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 Prosthenes (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, Prosthenes, 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 2, 653). The Prosthenes 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 Prosthenes I he will have been born c. 192 B. C., a date which makes the identification very plausible.

The family of Prosthenes 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 Demes compiled from the works of Archilochos. The relevant verses are:

\[
\begin{align*}
\text{τίς σε τόν ἐμὶ πέτρης Μουσῶν θεράποντ' ἐξάραξεν.} \\
\text{παῖ Τελεικής κούρε, καταγαλίσας;} \\
\text{λέξω δὴ σοὶ ἐγὼ μᾶλ' ἐτήτυμα, εἰ' οὐ μὴ οίδας;} \\
\text{ἐσόλας ἔων ἄρετῆς τε οὐχ ὑπολειπόμενος} \\
\text{Σωθεύς Προσθένου ύδὸς ἐμὴν πολ[ου]μ[νον ἀοὶ]δὴν} \\
\text{τιμῶν ἄει[άοι] αῖσαν ὑπεσπάσατο.}
\end{align*}
\]

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 οἶπαξα 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 στομετρίαν. The other sons of Prosthenes (II) contributed a thousand drachmas at the same time, κατὰ κοινὸν. 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
The Family of Prosthenes at Paros

B.C.

Prosthenes I

Sosthenes I

Philyto I

B.C.

Prosthenes II

Pasipithe

Neomades I

B.C.

Sosthenes II (or Sostheus)

Epianax

Nikesidemos

Myliss I

Ktasis

(Myliii II?)

B.C.

Mnesikleides I

Timesiphon

(Chares?)

B.C.

C. Julius Epianax

Helikonias

Dexikrates

B.C.

Mnesikleides II

Epianax II

(adopted by

C. Julius Epianax)

Praxikles II

Neomades II

43 ± B.C.

Philyto II

Mnesiepes II

10 ± B.C.

Neomades III

23 ± A.D.

Praxikles III

56 ± A.D.

157—147 B.C.

109 ± B.C.

76 ± B.C.
B. C., and his younger brothers probably c. 120 B. C. or a little earlier. The στομετρία 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 στομετρίαν was Thrasyxenos, son of Thrason, and brother of the Myllis who married Nikesidemos. 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) — ἔν τε ταῖς ἡεωρήσιαις καὶ ἐν ταῖς προσβείαις | ἐπὶ διήθεις ἑαυτῶν δἰελήλυθεν — is likely, in view of l. 10 (ἐκατοσταλεῖς 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 I. G. V. 2, 268 B; Akraiphia I. 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 βουλή and δῆμος of Paros for his generally beneficent attitude to his city, and specifically as ἐπιμεληθέντα τῆς ἐπανορθώσεως τῶν τειχῶν καὶ τῆς κατὰ τὴν πόλιν ἀσφαλεῖας προσηθέντα (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 I. G. XII, 3, 1116, where, as we have already seen, he is described as ἱερή διᾶ βίου of Julius Caesar and Augustus. In addition he is described as φιλοπάτρις, and is honoured by the βουλή and δῆμος for acting twice as archon, and for his piety and justice. The fact that the inscription in
The family of Prosthenes at Paros

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 Prosthenes, and reference is made to his tenure of the archonship in the following words: ἀρχαντα δις τὴν στεφανηφόρον τοῦ ἀρχαντος ἀρχὴν . . . . (1. G. XII, 3, 1116). The epithet στεφανηφόρος was applied variously to the archonship, and to the office of polemarch, at Karthaia, Iulis, Paros, Syros, Tenos, Siphnos and Andros (cf. 1. G. XII, 5 Index IV, 3 p. 362 s. v. ἀρχω, 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 βουλή and δήμος honoured Praxikles (III), son of Neomedes (III), for his benefactions (Nos. 273—4). In No. 274 occur the words: ἐτμησεν τὸ ἔθθομον . . . . , which indicate that his benefactions were numerous, but beyond the generalisations καὶ ἐπὶ τῇ πρὸς τοὺς θεοὺς εὐσεβεῖα καὶ ἐπὶ τῶι κατὰ πάντα τρόπον ἄριστα πεπολιτεύσθαι, 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.

King's College, London

A. J. Gossage