(566.1): τὸνομι πτεί νος ἀντί (Isagoras) Διὶ ἔπτωρ (in my view a highly probable correction of Ἐπτωρ, note, for example, SEG 21, 541 [the religious calendar of the deme Erchia], col. V, lines 60–61)? Because, I conceive, he could not resist intimating that he knew more than he was prepared to say and at the same time providing a coy and cryptic clue for the more curious and perceptive among his audience.

10. It runs from 9.33.1 to 9.36.1.

11. Concerning the Aigeidai later writers (Ephoros, Aristotile, Polybius, and a scholiast to Pindar) are quite specific. For full references and discussion see H. Mitchell, Sparta, Cambridge 1952, 103–104 note 3.

12. See Theopompous, FGrH 106 F 171.

13. Tyrtaios: see Plato, Laws 629a and Plutarch, Moralia 230d; Alkman: see Plutarch, Moralia 600e.

14. Herodotos 5.72.2 is quite specific that only the Spartans of those who had surrendered were to be allowed to depart from Attika. Nevertheless Isagoras turns up with Kleomenes in the Peloponnese at 74.1. I suppose that Kleomenes could not have declared Isagoras a Spartan citizen immediately after their capitulation (!). In that case subsequent events would carry the implication that he enjoyed ‘dual nationality’, which does not seem likely.

15. See Herodotos 5.74.1.

16. See Herodotos 5.75.1.

17. Herodotos 5.90.

18. Hipparchos’ political status and relationship to the tyrant family — Ath. Pol. 22.4. By 496/5 he was strong enough to gain election to the eponymous archonship: Dionysis of Halikarnassos, Ant. Rom. 6.1.1. In 488/7 he was ostracised: Ath. Pol. 22.4.

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ΠΡΩΤΟΘΡΟΝΟΣ: A SUPPLEMENT

Readers of Corinna Matzukis’ valuable paper might be glad to have two further examples of this word from Byzantine sources. Manuel Philes has the expression φιλημα πρωτοθρόνος of Peter and Paul; Mark is called πρωτοθρόνος by Procopius the Deacon.

One additional factor to those plausibly suggested by Matzukis may have contributed to the Christian application of this term. Remembering its secular affiliations in the context of higher education, a connection can easily be made with the notion of the apostles as teachers and philosophers, a popular image in both Byzantine literature and art.

NOTES

2. Epigr. 184. 1.
3. Encomium in S. Marciun Apost. 12 (PG 100, 1197C).

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