ROBERT PARKER

FULL RATIONS FOR THE TARANTINOI IN ATHENS: A NOTE ON THE NEW DECREE


© Dr. Rudolf Habelt GmbH, Bonn
FULL RATIONS FOR THE TARANTINOI IN ATHENS:
A NOTE ON THE NEW DECREE

We must be grateful to the director of the Athenian agora excavations for the rapid publication of yet another fine inscription uncovered there (J. McK. Camp, ‘Excavations in the Athenian Agora 1994 and 1995, Inscriptions’, Hesperia 65, 1996, 252–260). It is a decree issued by a tãgma of Tarantinoi, that is to say not men of Taras but light-armed cavalry (in this case mercenaries) equipped and trained in the Tarantine style1. Such Tarantinoi had already left traces of their presence in early hellenistic Athens in the dedication IG II² 2975, oï Ταραντίνοι ἀπὸ τῶν πολεμίων ἐνέθε[σαν], if Koehler and Kirchner were right to date this to ‘the start of the 3rd c.’. In the new decree the Tarantinoi praise the hipparchs and phylarchs of the year of Nicias (282/1 B.C.) because, among other things, §πίμεθηνται τὴν στέψιν ὅπως ἐν κοιμίζονται οἳ τε ἱππεῖς καὶ οἱ Ταραντίνοι ἐντελεῖς. This note is concerned with the interpretation of the last word. The editor translates: ‘they have taken care of the grain so that the hippocls and the Tarantinoi with full rights were provided for’. But, in the few relevant usages, the ἐντελεῖς appears to be an individual who, though exempt from taxes paid by foreigners, is liable to the same taxes as ordinary citizens2; and it would be odd to find the word used in this way here to convey an idea that is so regularly expressed in Attic texts by ᾧστελεῖς. A second and graver objection is the word order: οἱ Ταραντίνοι ἐντελεῖς is not οἱ ἐντελεῖς Ταραντίνοι or οἱ Ταραντίνοι οἱ ἐντελεῖς, and only one of these latter formulations would allow the adjective to be taken as a simple attribute of the noun. Note too that though the Tarantinoi are mentioned several times in the decree it is only here that they are supposedly described as ἐντελεῖς.

The commonest application of ἐντελεῖς is not to persons but to things. One regular Attic usage is for wages or rations that were provided – as they so often were not – in full: see e.g. Thuc. 8.78 τροφήν οὖν ἐκ νεοχῶς οὖν ἐντελή διδοῦσιν, ib. 45.6 and 83.3 μισθός ἐντελής, ib. 50.3 μισθοφοράς σὺν ἐντελοῦσιν αὐτῆς; for the phrase μισθός ἐντελής also Ar. Eq. 1367, Xen. Anab. 1.4.13, Dem. 4.29, 50.35 (cf. ναῦται ἐντελόμισθοι Dem. 50.18). Surely the officers are being honoured for having ensured that the cavalrymen received the full rations to which they were entitled. Unfortunately this meaning cannot quite be extracted from the text as it stands, since the plural of στός is the neuter τὸ στά. We have therefore to accuse the stonecutter (or the author of the draft from which he copied) of assimilating what should have been ἐντελή to the gender of the word closest to it.

New College, Oxford

Robert Parker


2 See Hiller’s note on SIG3 286.10, an interpretation of that passage which has been generally accepted (cf. W. Gawanika, Isopolitie [Munich, 1975], 60 n. 44: Gawanika’s attempt to add a further sense of ‘full, complete’ is misguided), and, on the ἕπτέλεα καὶ ἐντέλεα conferred on benefactors by the Epirote and Aitolian koina, Klaffenbach’s note on IG IX.2 209 (accepted e.g. by C. Marek, Die Proxenie [Frankfurt am Main, 1984], 157). I can make little of the ἑπτέλεις ἐντελεῖς τῶν ‘Πομπείουν of one of the Byzantine excerpts from Diodorus (34.2.31, which appears also as Posidomius fr. 136c Theler; on the context see C. Nicolet, L’ordre équestre [Paris, 1966], i, 551–554); a sense ‘honoured, socially prominent’ possibly developed in late Greek (Hesych. ε 3343, cf. δ 214; Schol. Hes. Theog. 242).