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

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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 τάγμα 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*, οἱ Ταραντῖνοι ἀπὸ τῶν πολεμίων ἀνέθε[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, ἐπιμεμέληνται τῶν σίτων ὅπως ἂν κομίσωνται οἷ τε ἵππεῖς καὶ οἱ Ταραντῖνοι 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 hippeis and the Tarantinoi with full rights were provided for’. But, in the few relevant usages, the ἐντελής 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 ἰσοτελής. A second and graver objection is the word order: οἱ Ταραντῖνοι ἐντελεῖς is not οἱ ἐντελεῖς Ταραντῖνοι or οἱ Ταραντῖνοι 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 ἐντελής 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 οὐ ξυνεχῶς οὐδ’ ἐντελῆ διδούς, ib. 45.6 and 83.3 μισθὸς ἐντελής, ib. 50.3 μισθοφορᾶς οὐκ ἐντελοῦς οὔσης; for the phrase μισθὸς 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 σιτός is the neuter τὰ σιτά. 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.

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¹ On Tarantinoi see the works cited by F. W. Walbank, *A Historical Commentary on Polybius*, i (Oxford, 1957), in his note on iv.77.7, and on the citizen Tarantinoi of 2nd c. Athens G. R. Bugh, *The Horsemen of Athens* (Princeton, 1988), 197.

² See Hiller’s note on *SIG³ 286.10*, an interpretation of that passage which has been generally accepted (cf. W. Gawantka, *Isopolitie* [Munich, 1975], 60 n. 44: Gawantka’s attempt to add a further sense of ‘full, complete’ is misguided), and, on the ἀτέλεια καὶ ἐντέλεια conferred on benefactors by the Epirote and Aitolian *koina*, Klaffenbach’s note on *IG IX.2² 209* (accepted e.g. by C. Marek, *Die Proxenie* [Frankfurt am Main, 1984], 157). I can make little of the ἵππεῖς ἐντελεῖς τῶν Ῥωμαίων of one of the Byzantine excerpts from Diodorus (34.2.31, which appears also as Posidonius fr. 136c Theiler: 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).