

Νεάπολις. 410 π. Χ.

α'

Neapolis in Thrace commended for fidelity to the Athenian cause B.C. 410

On seven fragments, six of them recently discovered on the Akropolis C. I. A Supplement to vol i p. 16 foll.

A. Manual of Greek historical

Inscriptions by E. L. Hicks M. A.

Oxford

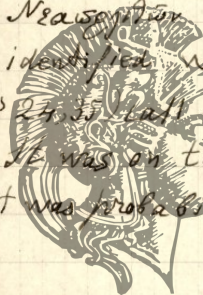
1882.

s. 108

§ 1. First Decree, passed in the winter of B.C.

410, in honour of Νεάπολις τῶν παρὰ θάσον, a city to be identified with what the Quota-lists (nos 24, 35) call Ν in Ἰσπικον ἢ τῶν παρὰ Αὐλισσάν. It was on the coast opposite Thasos, of which it was probably a colony.

ΑΚΑΔΗΜΙΑ



ΒΙΒΛΙΟΤΗΚΗ

[Β] [Δ]

Ν]εο[5]πο[5]λις

τῶν παρὰ θάσον

ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ λεοντὶς ἐκρυβάνων  
5 λιβυθιάδης γραμματεῖς, χαλεπύνης ἐσφαλῆ, τῇ  
αἰαισσοῦ ἤρχεν. . . ] θεὸς εἶεν ἐδανέσθαι τῷ Νεοπο-  
λίτῃ τοῦ

παρὰ θάσον ἔκρυβαν καὶ οἱ συνδεδωκένους τὸν πό-  
λεμον κατὰ Ἰσπικόν καὶ οἱ παρὰ

ρεδμεναι [ὑπὸ θάσον?] καὶ τῶν παρὰ νητίαν οὐκ ἰ-  
δύνανται. . . ] δὲ τὸν α. . . . . ὡν ἄνδρες ἐκρυβάνων

νοῦτο. . .

το . . . [δὲ] νον.

81

AKA <sup>1</sup>AKA <sup>2</sup>AKA <sup>3</sup>AKA <sup>4</sup>AKA <sup>5</sup>AKA <sup>6</sup>AKA <sup>7</sup>AKA <sup>8</sup>AKA <sup>9</sup>AKA <sup>10</sup>AKA <sup>11</sup>AKA <sup>12</sup>AKA <sup>13</sup>AKA <sup>14</sup>AKA <sup>15</sup>AKA <sup>16</sup>AKA <sup>17</sup>AKA <sup>18</sup>AKA <sup>19</sup>AKA <sup>20</sup>AKA <sup>21</sup>AKA <sup>22</sup>AKA <sup>23</sup>AKA <sup>24</sup>AKA <sup>25</sup>AKA <sup>26</sup>AKA <sup>27</sup>AKA <sup>28</sup>AKA <sup>29</sup>AKA <sup>30</sup>AKA <sup>31</sup>AKA <sup>32</sup>AKA <sup>33</sup>AKA <sup>34</sup>AKA <sup>35</sup>AKA <sup>36</sup>AKA <sup>37</sup>AKA <sup>38</sup>AKA <sup>39</sup>AKA <sup>40</sup>AKA <sup>41</sup>AKA <sup>42</sup>AKA <sup>43</sup>AKA <sup>44</sup>AKA <sup>45</sup>AKA <sup>46</sup>AKA <sup>47</sup>AKA <sup>48</sup>AKA <sup>49</sup>AKA <sup>50</sup>AKA <sup>51</sup>AKA <sup>52</sup>AKA <sup>53</sup>AKA <sup>54</sup>AKA <sup>55</sup>AKA <sup>56</sup>AKA <sup>57</sup>AKA <sup>58</sup>AKA <sup>59</sup>AKA 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... και το γεγονός ότι άναγκαζόμαστε να γράψουμε

5-109

3 Μεσοβιτών· ἐν δὲ Μῆα ὄρη (sic) αὐτοὶ Μεσοβίτου κατὰ  
ἐὶνεν ἐν τῷ ἱερῷ τοῦ Παρθένου ἐστὴν ἡ γῆ. καὶ καὶ  
ἐν τῇ νύκτι ἡμετέραν ἐς τὸ ὑπὸ τὸν αὐτὸν ἐστὶν. δοῦναι δὲ  
ἀνὰ τὴν Δευτέρην σφραγῆς ΤΤΤΑ[Η.].

Μεσογίης. 410 π.Χ.

Αθηναίοι

σ. 189 § 4. Second decree, perhaps a year or so later than the preceding; but this is uncertain, as the heading is omitted.

Ἀρχὸς εἶσι ἐσαντίσαι τοῦ Μεσογίης τοῖς αὐτοῖς [ἑρμῆσι(?)  
...]

ἐς δὲ τὴν στρατίαν καὶ τὴν ἐργὴν τῶν Ἀθηναίων καὶ ὅτι. . .  
[...]

καὶ ὅτι μετὰ Ἀθηναίων καὶ ὅτι συναναμύχου[...]

καὶ χρόνῳ καὶ τὰ ἄλλα ἐν ταῖς εἰσὶν Ἀθηναίων[...]

ΑΚΑΔΗΜΙΑ ΑΘΗΝΩΝ

ἔσθι ἀνὰ ἀδελφῶν καὶ τῶν ἄλλων[...]

ἐν τῷ ἰδίῳ μὲν καὶ τῷ κοινῷ ἔργῳ τοῖς δὲ στρατιώταις οἱ  
ἀνὰ ἐκαστοῦ ἀρχόντες συγκαίνων ἐσθίει[...]

γεσθαι αὐτῶν ὅτι ἀνὰ δέσπονται καὶ τοῖς ἀρχόντες τοῖς Ἀθηναίων  
οἱ ἀνὰ ἐκαστοῦ ἀρχῶν[...]

ὅτι τὴν ἐργὴν Μεσογίης ἐργαζόμενοι καὶ ποδῶν ὄντας  
ἐσθίειν ὅτι ἀνὰ δέσπονται ἀγαθὸν εἶναι δε[...]

καὶ νῦν ἐπιβουλεύουσι αὐτοῖς κατὰ τὸν νόμον τοῦ Ἀθηναίων ὅτι  
τὴν δέσπονται ἀγαθὸν ἔργον ὅτι ἀνὰ δέσπονται ἐσθίει[...]

18 δε τῶν ἀδελφῶν τῶν Παρθένων [...]

ἐν τῷ δέσπονται[...]

D'

Νεάπολις 4105 X.

σ. 109 μαρία θῆς θυῆς[..... καὶ αναγ-  
 ραίται (?) ἀντὶ θῆς ἀποικίας θῆς θασίων (?) ὅτι συνδία-  
 νον θὺν οἰόμενον μετὰ [Αδριανῶν, θὺν δὲ οὐκ  
 ἔδει....] καὶ ἡ..... καὶ θρασυβῆτα ἐξαινεῖται ἃ  
 ἡ νῦν γέγονεν καὶ  
 .....] θρασυβῆτα εἰς οὐρανὸν ὅτι θύσαντας ἀγαθόν.....  
 15 ..... καὶ ἀνὰ θρασυβῆτα κατέστη δὲ καὶ ἐνθάδε ἡ  
 ὑποταξίς

I should imagine that this decree (moved by Antik  
 σ. 110 ochar the friend of Alcibiades) was passed soon  
 after the reduction of Thasos early in the 4th  
 B.C., in return for the assistance the Neapolitans  
 had rendered Thrasyllos. They had sent envoys  
 to ask that certain expressions might not be im-  
 proved in the earlier decree, especially that they  
 might not be styled a colony of Thasos: they had  
 enjoyed independence during the three years  
 that Thasos had been in revolt and now that  
 the island was Athenian again, they did not  
 want to return to dependence. They want to  
 be allowed to pay the ~~tax~~ <sup>proportions</sup> of the <sup>60</sup> ~~gōpōi~~  
 (1/60 th, see no 24) not to Athena, but to their own  
 Virgin Goddess. Perhaps like the Methoneans  
 in no 44 they had been already excused the

payment of tribute, and only asked to pay the 60th: their request that the 60th to be paid to their own golden seems another way of asking to be let off altogether. They are told to apply on this point to the *εὐνομία* (or *ἡ δὲ δίκη...*).

§ 5 Rider to second Decree, giving the reply of the Athenian *δίκας* to the request about the *εὐνομία*.

[ὅτι δὲ δὲ δίκη ἡ δὲ δίκη ἡ δὲ δίκη  
αὐτῶν δὲ δίκη ἡ δὲ δίκη ἡ δὲ δίκη...  
... ὅτι δὲ δίκη ἡ δὲ δίκη...]

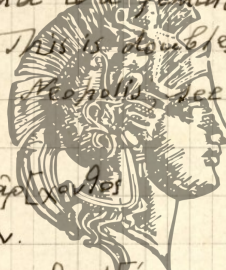
AKAΔΗΜΙΑ AΘΗΝΑΝ  
The Athenians granted the request of the metropolitans, which appears to have been grounded upon a vow made to their *Βασιλεὺς*.

Νεάπολις 356-355 π.Χ.  
 Ἀδμήτας

s. 182. Neopolis in Thrace appeals for Athenian protection against Philip: B.C. 356-355.

The stone is at Athens; the text is from Kohler, *Hermes* vii 164; C. I. A. ii 66 (cf. p. 496). The stele is broken at bottom, but surmounted by a relief (see Schöne's *Griechischen Reliefs* p. 22, pl. vii 48). Athene extending her right hand to a female figure, over whom is inscribed Ἀδμήτας. This is doubtless the virgin (Aphigene) of the Thracian Neopolis, see supra No 57.

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

[ἔσ] ἑωίνου ἀφ[αί]νης  
 Νεάπολι[ων].

Δημοδένου τοῦ θεο[φ]έλου,  
 δι[ο]στου οὐρίδου τοῦ Ακτινίου

5[ἔσ] τῆς Ακτινίδος ἐνάτης ὑπερβασίας, ἡ Λυσίας  
 ..] εὖς ἐργασμάτων τῶν ὑπερβασίας ἐκείνης  
 ..... τῶν .. of such a deme]

[ἔσ] τῆς τῆς τῆς καὶ τῆς τῆς. Περίεστος εὖς  
 εὖς

οἱ ὑπερβασίαι τῶν Νεάπολιων γέγοναι Δημοδένου καὶ  
 Διοσκούρου

οὐρίδου ἐκείνης τῆς τῆς τοῦ τῆς ὑπερβασίας οἱ εὖς τῆς  
 χάνουσι περὶ τῶν τῶν ἐκείνης ὑπερβασίας

Neapolis 356-355 B.C.

αὐτοῖς καὶ τὸν δῆμον ἐχρησάτοισι καὶ τοῖς ἀστυ-  
νόμοις,  
πρὸς δὲ συμβαλλέσθαι τὰς βασιλεῖς τοῦ δῆμου,  
οἷον.

[δὸς τῇ βασιλῇ ἔπειθ' ὁ δῆμος ἐπὶ τῶν αὐτῶν] the  
rest Thracian Neapolis had at an earlier date  
shown loyalty to Athens B.C. 410 (No 57) Phi-  
lip had captured Amphipolis in the first half  
of 357; in the following year Pydna and Poti-  
dæa shared the same fate. Already Philip was  
preparing to found the city named after himself  
with an eye to the gold mines of that region.  
No wonder that Neapolis turned in despair to A-  
thens (see Grote, ch. 86). Observe that the ma-  
vor of this decree, Polyenktes, was the well-kna-  
wn, political ally of Demosthenes (Plut. Dem 23 etc.).  
The decree is dated '9th prytany of Elpheus year,  
i.e., early summer of 355 B.C.