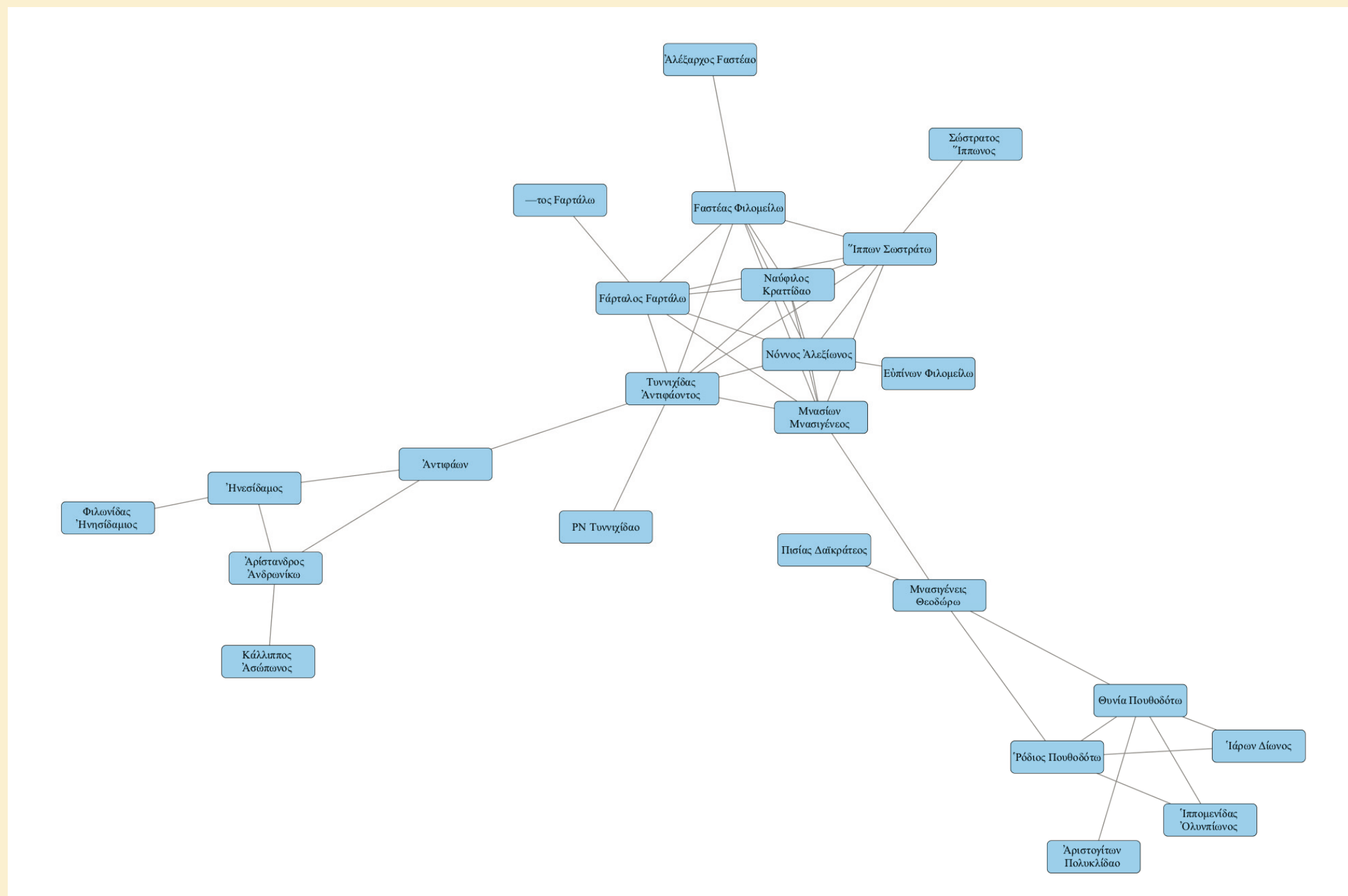


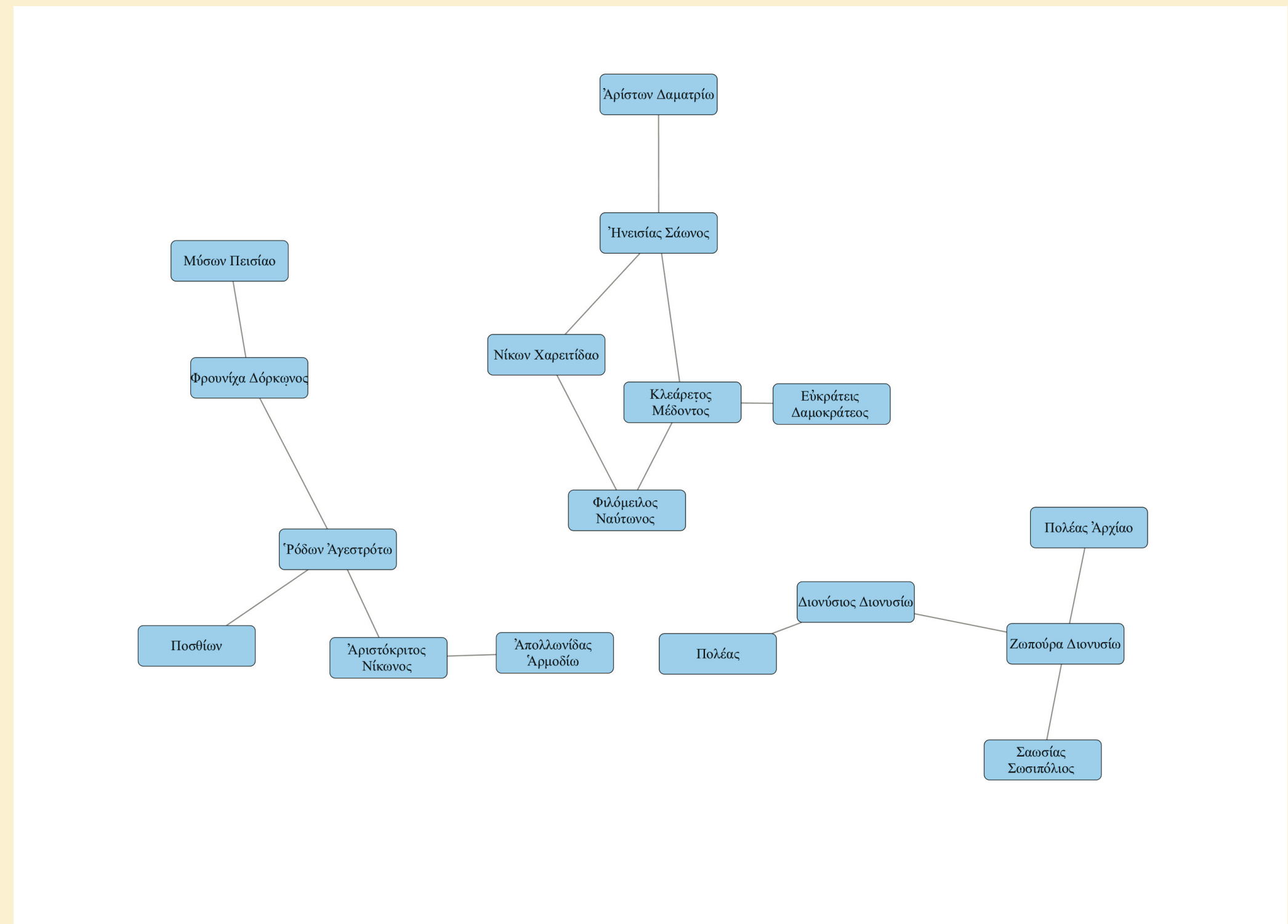


Socioeconomics of public land leasing in Hellenistic Thespiiai: A network theory approach

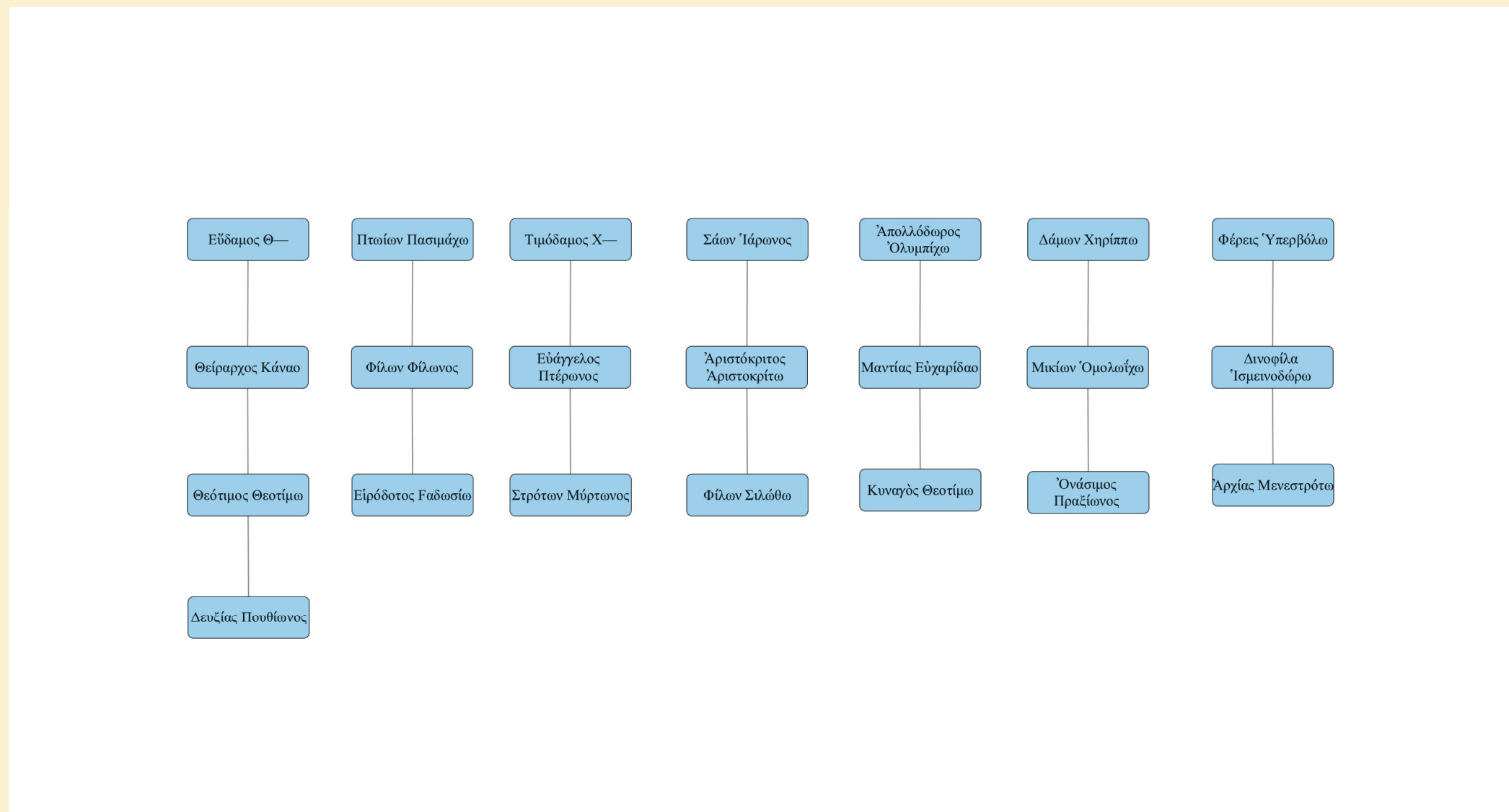
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Complex network of lessees and guarantors from the Thespiian corpus. Cluster at top represents the 240s ephebic list. Cluster in lower right corner represents the dedication to Zeus Karaeos.



Three larger networks of interconnected lessees and guarantors from the Thespiian corpus



Triads (and one quartet) of connected lessees and guarantors from the Thespiian corpus

Public land leasing in Hellenistic Thespiiai

A broader approach to the prosopography of the Thespian public land leasing corpus in terms of networks is able to tie the lessees to specific elite institutions as previous scholars' individual-by-individual prosopographical analyses could not. Although few of the individuals identified in the Thespiiai land leasing corpus are otherwise known, many of their relatives are. An individual who leased public land was likely to have other relatives who were also lessees. Five individuals inherited and renewed their family members' leases. Additionally, four father–son pairs appear in the leasing corpus. Because land leasing likely ran in the family, connections between relatives of lessees and guarantors allow me to suggest that the lessees and guarantors also likely participated in these other institutions together.

Participation in the *ephebeia*, which developed a distinctly elite character in the Hellenistic period, seems to be hereditary among the social group that leased land at Thespiiai. A grandfather and grandson, both named Ἰππών Σωστράτω, appear in ephebic lists. The elder Ἰππών and his son Σώστρατος are known to have leased public land at Thespiiai. The fathers or sons of five other lessees and guarantors appear in the same 240s ephebic list as the elder Ἰππών (*SEG* XXXVII 385). Another five lessees and guarantors or their close relatives appear in other ephebic lists of the period. Evidently, the social group that acted as lessees and guarantors for public land leasing at Thespiiai also participated in the *ephebeia* and subsequent military service.

There is also minor evidence for joint participation in cult by these families. Of the eight individuals listed without patronyms in a dedication to Zeus Karaeos from the end of the fourth century (*IThespiiai* 323), five of their names are attested in the land leasing corpus as well. Two of these, Ἡγησίδαμος and Ἀντιφάων, are rarely attested at Thespiiai and are virtually restricted to this document and the leasing corpus. (An Ἀντιφάων also appears in the 240s ephebic list.) The name Ἀρίστανδρος, although common elsewhere, is attested at Thespiiai only in this dedication and as a lessee in the leasing corpus. These three connections suggest that what might otherwise be taken to be an odd coincidence is, in fact, evidence for group cultic activity among the Thespian elite. The participation of lessees, their guarantors, and the families of both groups in the *ephebeia*, subsequent military enlistment, and small cultic groups, builds up a strong sense of the elite socioeconomic status of the Thespian lessees.

Sacred land leasing in late Classical Athens

Where Thespiiai exhibits a connection between lessees and participants in the *ephebeia*, Athens exhibits a connection between lessees and members of the liturgical class. Sixteen of the ninety-six individuals involved in the leasing of sacred land at Athens are known to have performed liturgies or belonged to the liturgical class, indicating that the liturgical class (5-10% of the Athenian population) was over-represented within the Athenian leasing corpus. Sacred leasing in Athens seems to have been a family affair. As at Thespiiai, several father–son guarantor–lessee pairs are recorded. Additionally, a number of relatives participated in sacred leasing without having family members as guarantors.

Eight individuals attested within the leasing corpus acted as either *syntrierarch* or *trierarch*, and another five were related to such an individual. Two of the trierarchical lessees were also related to another *trierarch* or *syntrierarch*. Another four individuals, who were not known members of the liturgical class, have maritime connections, such as holding offices related to administration of the docks. The combination of trierarchical liturgies and official posts at the docks suggests that the lessees may have come from families with substantial interests in maritime trade.

Additionally, three lessees of sacred land also lease mines, which is largely accepted as an elite activity. There is also a tendency among lessees and guarantors to hold notable offices, such as the treasurer of the sacred funds and *strategos*, offices which continued to be held by members of the elite during the fourth century. Virtually all prosopographical evidence points toward the lessees of Athenian sacred land being elites.

Sacred land leasing on independent Delos

Delian lessees were expected to be wealthy members of the elite, especially after stricter leasing conditions were put in place at the beginning of the third century (*ID* 503). Because of the threat of seizure of assets in case of default, leasing ostensibly became the province of the wealthiest Delians in the third century.

Among otherwise attested individuals, political activity is the most notable trend; some 45% of known individuals are attested to participate in politics, e.g., as a magistrate or by proposing a decree. This percentage, however, actually minimizes the extent of this participation: twenty individuals were either archons or had a father or son who was. Twenty-two lessees were *choregoi* or had a father or son who was. Twenty-six individuals were either *hieropoioi* or secretaries of the *hieropoioi* or had a father or son who was. The sum of these data is: more than half of lessees attested elsewhere can be identified as members of the elite through their connections to political office-holding.

Also, an astonishing number of related lessees are found in the dossier. 105 lessees (out of 250 identifiable individuals) were related to another lessee. The practice of leasing sacred estates evidently ran in families, although the leased estates rarely stayed in the family for more than a generation or two. The clustering of families, combined with the high rate of magistracies and liturgies, suggests that the lessees of the sacred estates on Delos and Rheneia came from the Delian elite.

Concluding Remarks

Although the comparative case studies of Athens and Delos have characters distinctive from each other and that of Thespiiai, both cases show patterns of lessees' participation in elite institutions. In both these dossiers, the scholarly consensus is that the lessees were elites, validating the use of such patterns to demonstrate elite status elsewhere. The presence of social networks of lessees within elite institutional contexts at Thespiiai confirms that the Thespian lessees were elites.

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