

***Xenikon/Xenika telē* (ξενικόν/ξενικά τέλη)**

An ancient Athenian law, probably dating to Solon and renewed by Aristophon of Azenia, prohibited foreigners from working in the *agora* (Dem. 57.31) unless they paid a special tax known as ξενικόν or ξενικά (*scil.* τέλη, Dem. 57.34). Its exact amount is not known, but it may have been a tax on the occupation of public land. Resident foreigners were exempt from this payment (*Lex. Seg. s.v.* ἰσοτελεῖς; see also *s.v.* *isoteleēs*).

L. Loddo, “La legge ateniese sull’interdizione degli stranieri dal mercato: da Solone ad Aristofonte di Azenia”, *Klio* 100.3, 2018, 667-87.

L. Migeotte, *Les finances des cités grecques aux périodes classique et hellénistique*, Paris 2014.

D. Whitehead, *The Ideology of the Athenian Metic*, Cambridge 1977.

[L. Loddo]

***Xenodikai* (ξενodíkai)**

The office of the *xenodikai* is attested only rarely. It is known exclusively from epigraphic sources, both in the Athenian context (*IG* I³ 439, l. 75 and 440, l. 26, the Parthenon accounts for the years 444/3 and 443/2 BCE; *Agora* XVI 47, convention between Athens and Stymphalos, 368/7 BCE; *IG* II² 46, convention between Athens and Troizen, first half of the fourth century BCE) and in central Greece (an arbitration involving Megara, Thebes, and Eleutherai from the second half of the sixth century BCE, preliminary report in Matthaiou 2014, 213-215; *IG* 1², 3, 717, a Locrian treaty between Oianthea and Chaleion, ca. 450 BCE; and *IG* IX 1, 32, *homologia* between Stiris and Medeon in Phocis, ca. 170 BCE). Their mention in the Parthenon accounts may be connected to the presence of numerous foreigners (see *s.v.* *xenos*) among the workers listed in those records, and to the possible existence of formal agreements between Athens and the *poleis* from which those workers originated—according to a procedure that might also be assumed for the two Athenian cases of the fourth century BCE. However, there is no certainty about this. The earliest attestation of the term appears in the arbitration between Megara, Thebes, and Eleutherai, from which it may be inferred that the *xenodikai* were magistrates of the city acting as arbiter (Matthaiou 2014, 214). The convention between Chaleion and Oianthea is, in fact, the only document that clearly shows the *xenodikai* as judicial officials from Chaleion with investigatory functions, to whom the legal cases of the inhabitants of Oianthea—*xenoi* in Chaleion—were entrusted. Given that these magistrates, with the sole exception of the Parthenon accounts, always appear in the context of international conventions between *poleis*, it seems reasonable to conclude that they were officials appointed to adjudicate cases concerning foreigners, namely citizens of the other *polis* involved in a *symbolon* (treaty); in

arbitrations, they acted similarly on behalf of the city serving as intermediary in the disputes involving the citizens of the contracting *poleis*. It therefore seems unlikely that the *xenodikai* were ever responsible in Athens (or elsewhere) for cases of fraudulent claims to citizenship (*graphai xenias*). There appears to be no overlap of jurisdiction between the *nautodikai* and the *xenodikai* (*contra* Körte 1993, who argued that the two offices succeeded one another in Athens during the fifth century BCE; for discussion of the two offices, see already Cavaignac 1908, LXVII-LXVIII; Cohen 1973, 163-76; Erdas 2021, 48-9 48-49; see also *s.v. nautodikai*).

E. Cavaignac, *Études sur l'histoire financière d'Athènes au Ve siècle. Le trésor d'Athènes de 480 à 494*, Paris 1908.

E. Cohen, *Ancient Athenian Maritime Courts*, Princeton 1973.

D. Erdas, “I *nautodikai*. Note su una magistratura ateniese tra cause di *xenia* e giurisdizione sugli *emporoi*”, *Dike* 24, 2021, 33-62.

A. Körte, “Die Attischen ξενοδίκαι”, *Hermes* 68.2, 1933, 238-42.

A. Matthaiou, “Four Inscribed Bronze Tablets from Thebes: Preliminary Notes”, in N. Papazarkadas (ed.), *The Epigraphy and History of Boeotia: New Finds, New Prospects*, Leiden 2014, 211-22.

[D. Erdas]

Xenodokoi (ξενოდόκοι)

Hesychius (*s.v.* ξενოდόκος) defines the term ξενოდόκος in two ways: as “one who receives foreigners” (ὕποδεχόμενος ξένους)—its literal meaning—and as “witness” (μάρτυς), although the latter likely represents an evolution from the original sense. *Xenodokoi* are primarily mentioned in inscriptions from the Thessalian region, such as acts of manumission and honorary decrees, but two epigraphic documents that record the text of agreements between contracting parties are also significant: the convention of the *syngeneia* of the Basaidai (*SEG* 35.548) and the agreement between two *poleis* in Achaea Phthiotis, Thebes and Halos (*FD* III 4, 355). Typically, the *xenodokoi* appear in the final lines of the inscriptions, often in conjunction with the magistrates of the *polis* (*stratēgoi* and *tagoi*), seemingly acting as guarantors for the transactions.

In acts of manumission, freed slaves make a payment to the *polis* in the presence of *xenodokoi* (e.g. *SEG* 29.532; *BCH* 95 (1971), 562), but there are also instances where magistrates other than *xenodokoi* act as guarantors of the transaction (*IG* IX 2, 359-550); additionally, the role of *xenodokos* is sometimes assigned to a *tagos*. The distinction between *idioi xenodokoi* (in the form ἰδιοξενოდόκοι in *IG* IX 2, 1282 III and IV), as attested, for example, at Pythion, and *koinoi xenodokoi* is not always clear, nor is the nature of their duties: *xenodokoi* appear