

DECREES FROM THE PRECINCT OF ASKLEPIOS AT ATHENS

(PLATES 35–39)

MOST of the following decrees contain specific evidence that they were originally set up in the precinct of Asklepios on the south slope of the Acropolis at Athens.¹ In a few cases the origin must be argued. All except one of the decrees are included in the Editio Minor. The stones have been completely re-examined; new or divergent readings are discussed in the commentaries only where uncertainties or problems are involved.² An attempt has also been made to contribute to the interpretation and restoration of the texts; once again it is possible to show the advantage of studying such a group of related inscriptions.³

1 (Pl. 35). E.M. 7170 and 5321. *I.G.*, II², 304 and 604; W. Peek, *Ath. Mitt.*, LXVII, 1942, p. 6, no. 3; M. T. Mitsos, *Hesperia*, XVI, 1947, p. 264, no. 16.⁴

Three joined fragments of a stele of Pentelic marble. The left and right sides, the bottom, and the back, picked with widely spaced horizontal strokes, are preserved.

Height, 0.86 m.; width, 0.423 m. at the top and 0.427 m. at the bottom; thickness, 0.093 m. at the top and 0.11 m. at the bottom.

Height of letters, 0.007 m.

¹ This article is a revision and expansion of an American School Paper, written at Athens in the spring of 1955. The work was made possible by the generosity of Markellos Th. Mitsos, the Director of the Epigraphical Museum, who placed the stones completely at my disposal. In the same way, Georges Daux, the Director of the École Française d'Athènes, was most helpful in permitting me to study and to include in this group of decrees the inscription No. 8, which is preserved at the French School. I am grateful to Günther Klaffenbach for checking a number of readings on squeezes in the Berlin collection. Special thanks are due to Benjamin D. Meritt, the Annual Professor at the School during 1954-1955, who also made it possible for me to complete this paper at the Institute for Advanced Study during the summer of 1957. Of unusual value have been many stimulating discussions of points in these inscriptions with Antony E. Raubitschek and George A. Stamiros. Finally, I wish to express my gratitude to the Institute itself for the opportunity to use its excellent facilities.

² Letters recorded in the Editio Minor but not now seen are underlined in the texts.

³ Several decrees that belong to the same group have not been given special treatment in this paper: *I.G.*, II², 483, 704 (cf. *Hesperia*, XXVI, 1957, pp. 56-57), 772, 1046, and 1163; possibly also 995 and 1171 (= 1124 according to Raubitschek).

⁴ Bibliographical references given in the Editio Minor are not repeated. The following works are not listed, since their references to many of these decrees are frequent and easily located with the help of the indices: Dinsmoor, *The Archons of Athens*, 1931 and *The Athenian Archon List*, 1939, Pritchett and Meritt, *The Chronology of Hellenistic Athens*, 1940, and Pritchett and Neugebauer, *The Calendars of Athens*, 1947.

Hesperia, XXVIII, 3

The inscription uses a stoichedon pattern of 30 columns; ten lines and ten columns each measure 0.132 m.

a. 337/6 a.

ΣΤΟΙΧ. 30

- [.¹⁸ τὴν εὐνοίαν ἐνδεικν]
 ὕμνοι ἡ[ν ἐσχέκασιν πρὸς τὴν πόλιν κ]
 αὶ νῦν καὶ ἐν τῷ[ι ἔμπροσθεν χρόνῳ κα]
 ἰ αὐτοὶ καὶ οἱ πρ[ό]γον[οι αὐτῶν· δεδόχθ]
 αὶ τῷ δῆμῳ ἐπα[ι]νέσαι αὐτο[ὺς εὐνοί]
 5 ας ἔνεκα καὶ φιλ[ο]τιμίας τῆς εἰ[ς τὸν δ]
 ἡμον τὸν Ἀθηναί[ω]ν καὶ στεφανῶσα[ι ἐκ]
 ἀτερον αὐτῶν χρ[υ]σῶι στεφάνῳ ἀπὸ Χ δ
 ραχμῶν· ἀνα<γ>ράψ[α]ι δὲ τόδε τὸ ψήφισμα
 ἐν στήλῃ λιθίν[ῃ] τὸν γραμματέα τῆς
 10 βουλῆς καὶ στήσ[αι] ἐν τῷ Ἀσκληπιείῳ
 ἰ τῷ ἐν ἄστει· εἰς δὲ τὴν ἀναγραφὴν τῇ
 ς στήλης δοῦναι [τ]ὸν ταμίαν τοῦ δήμου
 Ⓜ δραχμὰς ἐκ τῶν κατὰ ψηφίσματα ἀναλ
 ισκομένων τῷ δῆμῳ. *vacat*
- | | |
|------------------|------------------|
| <i>in corona</i> | <i>in corona</i> |
| 15 ὁ δῆμος | ὁ δῆμος |
| <i>in corona</i> | <i>in corona</i> |
| ἡ βουλή | ἡ βουλή |
- ἐπ[ὶ ἱερέως]
 Θεοφά[νους — — —]
 Ἀχ[αρνέως]

Line 1: Cf. *I.G.*, II², 483, lines 19-20; 566, lines 3-4; and 641, lines 17-19. The first of these decrees honors a physician, and was set up in the Asklepieion. The seventh letter must be *eta* or *nu*.

Line 8: ANATTPAY is on the stone.

Lines 17-19: Two persons are honored in the decree,⁵ and both Peek and Mitsos (*loc. cit.*) assume that these three lines give the name, patronymic, and demotic or ethnic of one of them. As Peek points out, we should expect to find the second name in the uninscribed space below line 19. We may wonder also why the name Theophanes, if it is the patronymic, extends so far to the left. Both difficulties are removed if we

⁵ They may have been physicians, but see L. Cohn-Haft, *The Public Physicians of Ancient Greece*, Northampton, 1956, pp. 76-77, no. 2.

recognize here the practice of dating a stone by the name of a priest; it is seen on a stele in *I.G.*, II², 326, but is especially common on dedications, as in the series from the Asklepieion itself, beginning with *I.G.*, II², 4351. For the name, we may follow Kirchner in connecting our priest with *P.A.* 7077, Theiophanes of Acharnai, also of the fourth century. The lines are carelessly inscribed;⁶ since the stonecutter tried to make them at least roughly symmetrical and centered on the stone, however, it is interesting to note that my restorations of lines 17 and 19 can easily be spaced to fall exactly in the center. The other possible demotic, Acherdousios, would fall right of center unless the letters are crowded. If line 18 was roughly centered, the patronymic was probably not preceded by the article,⁷ and contained about six letters.

In the Editio Minor, Kirchner dated the inscription between 352/1 and 337/6. Pritchett and Meritt, in their list of priests of Asklepios, show only one year within this period that is open for a priest of the tribe Oineis, 337/6.⁸

2 (Pl. 35). E.M. 7162 and 251 (fragments *a* and *b* respectively). *I.G.*, II², 354; W. S. Ferguson, *The Athenian Secretaries*, 1898, p. 40; B. D. Meritt, *A.J.P.*, LIX, 1938, p. 499.

Two joined fragments of a pedimental stele of Pentelic marble, with the top, left and right sides, and rough-picked back preserved.

Height, 0.687 m.; restored width, 0.398 m. at line 1 and 0.430 m. at line 34; thickness, 0.125 m. at the gable, 0.103 m. below the gable, and 0.120 m. near the bottom.

Height of letters, 0.006 m.

The inscription uses a stoichedon pattern of 34 columns, with possible violations in lines 23, 34, 37, 38, 39, and 43. Ten lines measure 0.110 m.; ten columns measure 0.115 m.

a. 328/7 a. ΣΤΟΙΧ. 34

| | | | | |
|---|----|----|---|---|
| α | [θ | ε] | ο | ί |
|---|----|----|---|---|

[ἐπ' Εὐθυκρίτου ἄρ]χοντος ἱερείως δὲ Ἴνδρου
 [κλέους ἐκ Κεραμ]έων ἐπὶ τῆς Ἰντιοχίδος ὀγ
 [δόης πρυτανείας]ς ἦν Πυθόδηλος Πυθοδήλου
 5 [Ἰαγνούσιος ἐγρα]μμάτευεν· ἔννι καὶ νέναι Γ
 [.....¹³.....]νι τῆς πρυτανείας· ἐκκλησ

^a Since the *phi* of line 18 is quite different from those in the decree, it is possible that these lines were added by the priest when the stone was actually set up; but note also the careless lettering and the wide *upsilon* in lines 15-16.

⁷ Cf. *I.G.*, II², 2827, 4440, and 4444.

⁸ *Chronology*, p. 75.

- [ία· τῶν προέδρων] ἐπειρήφισεν Ἐπιγένης Ἐρο
 [ιάδης· ἔδοξεν τ]ῶι δῆμωι· Προκλείδης Παντα
 [λέοντος ἐκ Κερα]μέων εἶπεν· ἀγαθῇ τύχῃ·
 10 [δεδόχθαι τῶι δῆ]μωι τὰ μὲν ἀγαθὰ δέχεσθαι
 [ἂ ἀπαγγέλλει ὁ ἱ]ερεὺς γεγονέναι ἐκ τῶν ἱε
 [ρῶν τῶν τυθέντ]ων· ἐπειδὴ δὲ Ἀνδροκλῆς ἱερ
 b [εὺς λαχὼ]ν τ[ῶι Ἀσ]κληπιῶι ἐπιμελεῖται το[ῦ]
 τε ἱεροῦ καὶ [τῶν] ἄλλων ὧν αὐτῶι οἱ νόμοι πρ
 15 οοστάττουσιν κ[αλ]ῶς καὶ εὖσεβῶς καὶ οἱ λαχ
 ὄντες ἐπιμελητ[α]ὶ τῆς εὐκοσμίας τῆς περ[ὶ]
 τὸ θέατρον ἀπέφη[να]ν αὐτὸν ἐν τῶι δῆμω[ι χρ]
 ῆσιμον γεγονέναι α[ὐ]τοῖς περὶ τὴν ἐπ[ιμείλ]
 εἰαν τοῦ θεάτρον· ἐπαιν[έ]σ[α]ι Ἀνδροκ[λέα Κλ]
 20 εινίου ἐκ Κεραμέων τὸν ἱερέα τοῦ Ἀ[σκληπι]
 οῦ καὶ στεφανῶσαι αὐτὸν ἐπ[ιδ]ὰν τ[ὰς εὐθύ]
 νας δῶι χρυσῶι στεφάνωι ἀπὸ : Χ : [δραχμῶν ἂ]
 ρετῆς ἕνεκα καὶ δικαιοσύνης κα[ὶ] δοῦναι ὅ
 αὐτῶι τὸν ταμίαν τοῦ δήμου : ΔΔΔ[: δραχμὰς]
 25 εἰς θυσίαν ἐκ τῶν εἰς τὰ κατὰ ψηφίσμ[ατα ἂν]
 αλισκομένων τῶι δῆμωι· τὸν δὲ γραμμ[ατεία]
 τὸν κατὰ πρυτανείαν ἀναγράψαι τόδ[ε τὸ ψή]
 φισμα ἐν στήλῃ λιθίνῃ καὶ στήσαι ἐ[ν τῶι]
 ἱερῶι τοῦ Ἀσκληπιοῦ· εἰς δὲ τὴν ἀναγρ[αφήν]
 30 τῆς στήλης δοῦναι τὸν ταμίαν τοῦ δήμ[ου : Δ]
 [Δ] Δ : δραχμὰς ὅθεν οἱ νόμοι κελεύουσι [ν. ^{υυ}]

vacat 0.015 m.

- Εὐετίων Αὐτοκλείδου Σφήττιος εἶπ[ε· περὶ]
 [ῶ]ν ὁ ἱερεὺς τοῦ Ἀσκληπιοῦ τοῦ ἐν ἄστε[ι λέγ]
 [ε]ι περὶ τῶν ἱερῶν ὧν ἔθνευ τῶι Ἀσκληπ[ιῶι ὅ]
 35 [κα]ὶ τοῖς ἄλλοις θεοῖς τοῖς μετ' αὐτοῦ· [ἀγαθ]
 [ῆμ]ι τ[ὴν] ἔψηφί[σθαι] τῇ[ς] βουλῇ τοὺς [προέδ]
 [ρους οἱ ἂν λάχωσι π]ρ[οε]δρεύνειν ἐν τῶ[ι δῆμωι]
 [εἰς τὴν πρώτην ἐκκλησί]αν προσαγαγ[εῖν τὸν]
 [ἱερέα πρὸς τὸν δῆμον καὶ] χρηματίσα[ι αὐτῶι]
 40 [ἐν ἱεροῖς, γνώμην δὲ ξυμβά]λλεσθαι τῇ[ς] βου[λῃ]
 [λῆς εἰς τὸν δῆμον ὅτι δοκεῖ] τῇ βουλ[ῇ] τὰ μ[ε]
 [ἐν ἀγαθὰ δέχεσθαι τὸν δῆμο]ν ἂ ἀπαγγ[έλλει]
 [ὁ ἱερεὺς γεγονέναι ἐν τοῖς] ἱεροῖς ἐ[φ' ὕμν]οις
 [αι καὶ σωτηρίαί τῆς βουλῆς κ]αὶ τοῦ [δήμου·]
 [-----]

Line 5: For the restoration of the secretary's demotic see Ferguson and Meritt (*loc. cit.*). The final letter in the line has been read both as *epsilon* and as *pi*, and restorations of the date have varied accordingly.⁹ Only the lines Γ are preserved. In this inscription, the middle bar of *epsilon* is never very deep near the vertical stroke, so its thin trace is easily lost; the lower bar cannot have been at the very bottom of the vertical stroke, since a section of the surface is preserved here, but it may have been slightly above the bottom, as frequently in this inscription. The restoration, therefore, remains uncertain.¹⁰

Line 13: The remains of *nu* and *tau* near the beginning of the line were noticed already by Daphne Hereward, as recorded in the copy of the Editio Minor at the Institute for Advanced Study.

Lines 15-19: Cf. No. 6, lines 10-12, with the commentary.

Line 23: Four observations should be made concerning the stoichedon pattern of this text. First, no violation can be observed on the stone. Second, the stonecutter took care to fill out lines 5 and 22 by starting new words in the final spaces. Third, he seems to have added an extra letter, an *iota*, at the end of line 37. Fourth, line 34 is one letter short, unless we assume an error. The fourth point is an exception to the second. Reluctantly following the Editio Minor, I retain a similar exception at the end of line 23. Here *μερίσαι* would fill the space, but it does not seem to be found in connection with the Treasurers of the People. The present form *διδόναι* would likewise fit; it is not known except at *I.G.*, II², 212, line 39, where it probably refers to repeated expenditures.¹¹ The aorist *δοῦναι* is the usual form, found in line 30 of our own decree.

Lines 38-40: In the Editio Minor, two spaces are left blank at the end of line 38, and *αὐτόν* is restored at the beginning of the next, although the first syllable of this word would fill line 38 exactly. My own restoration is a letter too long, but can be explained by a desire of the stonecutter to keep the short word *τόν* completely in line 38. This violation could be avoided by the use of *εἰς* instead of *πρός* in line 39, but the first preposition seems to appear only in connection with foreigners.¹² At the beginning of line 40, the restoration in the Editio Minor is again two letters short. The solution in my text combines elements found at *I.G.*, II², 117 b, line 5; 206, line 17; 423, lines 9-10; and 772, line 16. An extra letter, *iota*, has been placed at the end of line 39. If the common phrase *ἐν ἱεροῖς* could be used with an article, it would fill the gap exactly.

⁹ See Pritchett and Neugebauer, *Calendars*, pp. 51-52.

¹⁰ It should be noted, however, that Pritchett and Neugebauer (*ibid.*) are not on very safe ground when they crowd two letters into a single space near the beginning of line 6; this would have to be considered an error of the stonecutter rather than a deviation from the stoichedon order, as they view it. Cf. the commentary to line 23.

¹¹ See the commentary *ad loc.*

¹² See *I.G.*, II², Part IV, 1, "Sermo Publicus," s.v. *προσάγειν*.

Lines 43-44: The restoration is complicated by a final letter in line 43 not recorded in the Editio Minor. It is most naturally read as *tau*, with its vertical stroke somewhat left of center and its horizontal stroke tipped slightly upward. Since no satisfactory restoration with *tau* has been found, however, it seems best to read the letter as *epsilon*; what appeared to be the top bar of *tau* must then be a scratch. We can now retain the restoration in the Editio Minor, but must again place *iota* as an extra letter at the end of line 43.

3 (Pl. 36). E.M. 7457 and 5298 (fragments *a* and *b* respectively). *I.G.*, II², 775 and 803; A. C. Johnson, *Cl. Phil.*, IX, 1914, p. 435; B. D. Meritt, *Hesperia*, IV, 1935, pp. 551-552, and VII, 1938, pp. 145-146; S. Dow and C. F. Edson, Jr., *H.S.C.P.*, XLVIII, 1937, pp. 141-143; W. W. Tarn, *H.S.C.P.*, Suppl. I, 1940, pp. 487-489.

Two fragments of a stele of fairly dark Hymettian marble. On fragment *a*, the left side, the back, and perhaps the top are preserved; on fragment *b*, the right side and the back are preserved. The back is somewhat rough-picked, and beveled at the top and each side; the sides are smooth.

Fragment *a*: height, 0.48 m.; width, 0.325 m.; thickness, 0.13 m.

Fragment *b*: height, 0.21 m.; width, 0.08 m.; thickness, 0.128 m.

Height of letters, 0.005 m.

The inscription is non-stoichedon; the letters become increasingly more crowded, except for an apparent reversal of the trend in the last lines of the second decree.¹³ On fragment *a*, ten lines measure *ca.* 0.105 m. in the first decree and *ca.* 0.110 m. in the second; on fragment *b*, five lines measure *ca.* 0.054 m.

aa. 244/3 et 241/0 *a.*

NON-ΣΤΟΙΧ. *ca.* 38-56

[ἐπὶ Κυδῆνορος ἄρχοντος ἐπὶ τῆς — *ca.* 11 — —]
 [— *ca.* 6 — πρυτανείας ἥι Πολυκτῆμων Εὐκτιμένον]
a [Εὐπυρίδης ἐ]γρα[μμάτευεν — — *ca.* 16 — — —]
 [— *ca.* 9 — —] τῆς π[ρυτανείας· ἐκκλησία· τῶν προέ]
 [δρων ἐπεψ]ήφισεν | [— — — — *ca.* 23 — — — —]
 [— *ca.* 4 —] κ[α] ἰσμπρόεδ[ροι· ἔδοξεν τῇ βουλῇ καὶ τῶι δή]
 5 [μωι·] Κραναὸς Κτησιφ[ῶντος Βησαιεύς εἶπεν· περὶ ὧν ἂ]
 [παγ]γέλλει ὁ ἱερεὺς τ[οῦ Ἀσκληπιοῦ ὑπὲρ τῶν ἱερῶν]
 [ὧν] ἔθυνεν τῶι Ἀσκληπι[ῶι τῶι ἐν ἄστει καὶ τῇ Ὑγείαι]
 [κ]αὶ τοῖς ἄλλοις θεοῖς οἷς πάτριον ἦν· ἀγαθῇ τύχει]

¹³ See the commentary to lines 39-47. A full-scale drawing of the text has shown that the length of each restored line can be accounted for by the observable crowding of the letters and the increasing width of the stele.

- vacat* 0.03 m.

- Several lines are lost.

- b* [-----]εθ[-----]
 40 [-----]ἐπαινέσαι τὸν ἱερέ]α το[ῦ]
 [Ἀσκληπιοῦ ----- *ca. 26* ----- καὶ στέφ]ανῶ
 [σαι θαλλοῦ στεφάνῳ εὐσεβείας ἕνεκα τῆς πρὸς τοὺς] θεοῦς

- [καὶ φιλοτιμίας τῆς εἰς τὴν βουλὴν καὶ τὸν δῆμον τὸν Ἀ]θηναί
 [ων· ἀναγράψαι δὲ τόδε τὸ ψήφισμα τὸν γραμματέα τὸν κ]ατὰ πρυ
 45 [τανείαν ἐν στήλει λιθίνει καὶ στήσαι ἐν τῷ Ἀσκληπι]είῳ· εἰς
 [δὲ τὴν ἀναγραφὴν τῆς στήλης μερίσαι τὸν ἐπὶ τῇ διο]ικήσει
 [τὸ γενόμενον ἀνάλωμα. *vacat*]
- | | |
|----------------------|-----------|
| [<i>in corona</i>] | in corona |
| [ἡ βουλῇ] | [ὁ δῆμος] |

The evidence for associating the two fragments consists mostly of the data already given. It may be added that the shapes of the letters show minor variations on each fragment, and that every form on fragment *b* can be matched on fragment *a*.¹⁴

The dates of the two decrees are taken from Dinsmoor, *Hesperia*, XXIII, 1954, p. 315. For the name of the secretary in the archonship of Kydenor see *Hesperia*, XVII, 1948, pp. 3-4, no. 3. I must leave the details of Hellenistic chronology to others. It is worth noting, however, that Ferguson was not correct in deciding purely on the basis of this stone that the two decrees honored two different priests.¹⁵ The second decree, passed in the month of Mounichion, probably honored a priest for his services at the Asklepieia in Elaphebolion. The same priest may have been honored in the first decree for his services at the Epidauria in Boedromion.¹⁶ According to the estimates given in the text (lines 21-22 and 41), the names of the two priests differ by only one and a half spaces.

Line 1: The discovery of these letters has made it necessary to renumber the lines in the inscription.

Line 2: The inclusion of the word *κυρία* would make the line about two and a half spaces longer than what are otherwise the longest lines among the first eleven.

Line 3: Meritt (*Hesperia*, VII, 1938, p. 145) pointed out the proper syllabic division in this inscription.

Lines 5-7: In this formula concerning a report of good omens, the imperfect form *ἔθνευ* follows either the plural form *θουσιῶν*, as often in the Prytany inscriptions,¹⁷ or the form *ιερών*.¹⁸ Since we learn at line 18 that a single sacrifice is involved, the second alternative is the correct one here. The singular form *θουσίας* would have been

¹⁴ Note also that since fragment *b* belongs to the edge, the complete thickness of the stele at this level was no doubt a little greater than the measurement given above. A possible objection to associating the fragments is that on the photographs the right side of fragment *b* seems to incline more sharply from the vertical than the left side of fragment *a*; but it is actually very difficult to place the small line ends on fragment *b* in a horizontal position to make it possible to determine the exact angle.

¹⁵ *Athenian Tribal Cycles*, 1932, p. 115, note 1.

¹⁶ On the festivals, see note 57.

¹⁷ E. g. *Hesperia*, Suppl. I, no. 64, line 5.

¹⁸ E.g. No. 2, line 34, and *I.G.*, II², 783, line 7.

followed by the aorist ἔθυσεν, as is sometimes the case also with the plural θυσιῶν.¹⁹ In line 7, if a third god received special mention, his name cannot have occupied more than five spaces in its dative form; but it seems preferable to give Asklepios his full title, ὁ ἐν ἄστει, found also in No. 2 at line 33, No. 7 at lines 6 and 17, and No. 8 at line 9.

Line 8: Cf. lines 35-36 and the commentary.

Line 10: ΔΡΕΥΓΙΝ is on the stone. Cf. line 37 and the commentary.

Lines 15-16: All who have attempted to restore the erasure are agreed that it named King Antigonos, as in the text. The remaining gap was originally filled by Wilamowitz with τῆς βασιλίσσης Φίλας.²⁰ Line 16 would then be the longest within the first decree. Johnson (*loc. cit.*) suggested τῶν ἐγγόνων αὐτοῦ, which fits well.²¹ If Tarn (*loc. cit.*) is correct that in this context the word ἑγγονοι could be used only of living persons, it must refer here to Antigonos' son Demetrios and his granddaughter Apama.²² Dow and Edson (*loc. cit.*), as well as Tarn, have also suggested τοῦ ἐγγόνου αὐτοῦ, referring to Demetrios alone, while Tarn shows another possibility, τοῦ υἱοῦ Δημητρίου. With Tarn I conclude that the gap cannot be filled with certainty.

Line 26: Cf. No. 5, line 15, and the commentary. The line can also be filled by placing after ἀναγραφῇ[ν] the words καὶ τὴν ποίησιν, as at *I.G.*, II², 668, lines 36-37, or καὶ τὴν στάσιν, as at *I.G.*, II², 725, line 9.

Lines 30-31: For the restoration of the date, see Meritt (*loc. cit.*).

Lines 34-35: It is difficult to restore here the form ἔθυεν, as in line 7.²³ The widest spacing of the combination EN found anywhere in this inscription does not really fill the gap at the beginning of line 35; the letters ΣEN in my text are crowded, but not badly for this section of the inscription. It is also likely that if ἔθυεν had been used, the whole word would have been inscribed in line 34.

Lines 35-36: At the beginning of line 36, there is room for the final word of the phrase οἷς πάτριον ἦν, but definitely not for the final syllable of the phrase οἷς προσῆκεν. The corresponding gap in line 8 can be filled with either expression.

Line 37: The word [λάχωσι]ν exactly fills the space at the beginning of this line, while ἄν is in fact needed in line 36. Meritt (*Hesperia*, VII, 1938, pp. 145-146) is justified in restoring πρώτην instead of ἐπιούσαν, as even with the first word the line is crowded; at line 10, either word would fit.

¹⁹ E.g. *I.G.*, II², 661, lines 8-9; 780, line 7; and 1011, lines 66 and 76. At *I.G.*, II², 990, line 2, I read [ιερω]ν ὦν ἔθον on the squeeze at the Institute for Advanced Study. At *I.G.*, II², 1043, line 7, there seems to be an exception, θυσία[s ἡς] ἔθυεν. The squeeze at the Institute for Advanced Study does not permit verification of this point. The reading is, however, supported by the facsimile in the older Corpus, *I.G.*, II, 482.

²⁰ *Antigonos von Karystos*, 1881, p. 229, note 60.

²¹ Cf. Dow and Edson (*loc. cit.*) and Dinsmoor, *Athenian Archon List*, pp. 153-154.

²² Cf. J. V. A. Fine, *Cl. Quart.*, XXVIII, 1934, p. 99.

²³ Cf. the commentary there.

Lines 39-47 (fragment *b*): In my text I have given the simplest restorations. The lines correspond in length to lines 30-33 of fragment *a*, rather than the more crowded lines at the bottom of that fragment. This reconstruction of the text requires the assumption, therefore, that the stonemason, who crowded his letters more and more through most of the inscription, allowed slightly wider spacing at the very end.²⁴

4 (Pl. 36). E.M. 7763 and 7762 (fragments *a* and *b* respectively). *I.G.*, II², 1293.

Two fragments of a stele of Hymettian marble, with the left side preserved on fragment *a* and the right side on fragment *b*.

Fragment *a*: height, 0.391 m.; width, 0.329 m.; thickness, 0.102 m.

Fragment *b*: height, 0.184 m.; width, 0.142 m.; thickness, 0.065 m.

Height of letters, *ca.* 0.006 m.

The inscription is non-stoichedon. Ten lines measure *ca.* 0.123 m.

med. saec. III *a.*

NON-ΣΤΟΙΧ. *ca.* 36-39

- a* [-----]
 [---^{ca. 8}--- ἄ] γήγαγ[εν (?) ---^{ca. 6}--- πρό] σοδ[ον (?) ---^{ca. 5}---] *b*
 [---^{ca. 3}--- πρὸς τ] ἣν βουλ[ῆν καὶ τὸν δῆ] μον ἀνεί[πεν (?) ---^{ca. 2}---]
 [---^{ca. 3}--- εἰ] παύ[ξ] εἰν (?) τὸ ἱε[ρ]όν [---^{ca. 7}---] ΗΔΕΚΑΧ[---^{ca. 5}---]
 [---^{ca. 4}---]ς αὐτῶν π[ρ]ώτος [---^{ca. 7}--- τῶι] Ἀσκλη[πιῶι καὶ]
 5 [τεῖ Ὑ] γιείαι κα[---^{ca. 12}--- φ] ιλοτιμο[ύμενος]
 [διατ]ελεῖ ἵνα εἰς τὸ [ν ὅ] λ[ον χρόν]ον ἀδιάπ[αυστα]
 [τὰ ὕ] πάρ[χ]οντα τοῖ[ς] Ἀσκληπιαστ[αῖς] διαμ[ένει καὶ]
 [εἰ] πὶ πλέον [α] ὕξητ[αί] ὅπω[ς οὖν ἐφ] ἀμύλλον ε[ἰ] πᾶσιν
 τοῖς βουλομένοις εὖε[ργετεῖν] τὸ κοινὸν [ν τῶν]
 10 [Ἀ]σκληπιαστῶν εἴδοσι[ν ὅτι χά]ριτας ἀξί[ας κο]
 [μιο]ῦνται παρ' αὐτῶν ἧς [ἂν παρὰ]σχωνται [χρείας]
 [ἀγαθ]οὶ εἰ τύχει δεδόχθαι τ[οῖς] Ἀσ[κληπιαστ]αῖς
 [ἐπαι]νέσαι Ἀλκιβιάδην Ἡρα[κλεί]του Θορ[άκιον]
 [καὶ στε]φανῶσα[ι] θ[αλ]λοῦ στε[φάνωι ε]ὕσ[εβείας]
 15 [ἔνεκα τῇ]ς πρὸς τὸν [θ]εὸν κα[τὰ] φιλοτιμίας τῆς εἰς
 [τὸ κοινόν] ἂν αἰσθάνωμαι [καὶ τὰ]
 [ὀνόματα τ]ῶν Ἀσκληπιαστ[ῶν ἐν στήλει λιθίνει]

²⁴ Although the lines preserved on fragment *b* are too short to permit a safe estimate of letter spacing, they at least do not stand in the way of the wider spacing. In order to lengthen the lines, one could add αὐτόν in line 42 and αὐτήν in line 45, change εἰς to πρὸς in line 43, and in line 46 restore καὶ τὴν στήλην as in line 26. Line 44 is already fairly long. But to avoid giving an unusually long name to the priest, one would have to reject the dotted *alpha* in line 40, and restore [ἐπαινέσαι] τὸ [ν ἱε]ρεῖα τοῦ Ἀσκληπιοῦ ---^{ca. 25}---].

[καὶ στῆσαι] ἐν τῷ ἱερῶν· [εἰς δὲ τὴν ἀναγραφὴν]
 [καὶ τὴν ποιή]σιν τῆς στῆ[λης μερίσαι τὸν ταμίαν]
 20 [^{ca. 2} δραχμὰς ἀπὸ τοῦ] κο[ινού. *vacat*]

I repeat the date given in the Editio Minor, leaving its verification or correction to others who have more experience with letter forms. Note, however, that the inscription is of the “disjointed style,” discussed by Dow in *A.J.A.*, XL, 1936, pp. 58-60.

This interesting inscription reveals an organization of Asklepiastai, who either used the public sanctuary of Asklepios or had one of their own near by, and who also had contact with the Council and Demos of Athens.²⁵ Unfortunately, despite the discovery of new letters, the important first lines remain a puzzle.

The distance between the two fragments is firmly established by a number of certain restorations. The narrow strip of the right side which is preserved on fragment *b* slants outwards from back to front; the stone was probably a little wider, therefore, than it would seem from the photograph of the fragment. If we note also in lines 3 and 14 that the letters are sometimes a little crowded, there will be no difficulty fitting in the restorations at the ends of lines 5, 7, and 11.

Line 1: Of the first letter, only a high vertical stroke is preserved; it seems to belong to a *nu*, of the same shape as in lines 11 and 19. The top bar of the first *gamma* is low, and makes the letter approach the sign for drachma. If [πρό]σοδ[ον] is correct, some form of ποιέισθαι should follow it. But ποιησάμε|νος would crowd the end of line 1, ἐποιή|σατο the beginning of line 2; ποιήσα|σθαι might fit.

Lines 2-3: Possibly ἀνεῖ[πεν αὐ|τὸς ἐ]παύ[ξ]ειν.

In view of what follows in lines 6-8, παύ[σ]ειν may be the correct word. At the end of line 3, just beyond the edge of the surface but at the proper position and depth for a letter, there is a clear diagonal stroke, the direction of which best suits *chi*.

Line 19: The available space calls for [ποιή]σιν instead of [ἀνάθε]σιν. Cf. *I.G.*, II², 921, line 8, and 1011, lines 30 and 52.

5 (Pl. 35). E.M. 7675 a. *I.G.*, II², 820; P. Roussel, *Délos*, Paris, 1916, p. 37; S. Dow, *H.Th.R.*, XXX, 1937, pp. 221-222.

Fragment of Pentelic marble, broken on all sides, but with the rough-picked back preserved.

Height, 0.285 m.; width, 0.245 m.; thickness, 0.09 m.

Height of letters, 0.008 m.

The inscription is non-stoichedon. Ten lines measure 0.152 m.

²⁵ They were not necessarily physicians; cf. L. Cohn-Haft, *op. cit.* (note 5 above), p. 30.

ca. aa. 190-170 a.

NON-ΣΤΟΙΧ. ca. 38-43

- [-----]
- [τὴν εὐκοσμί]αν τοῦ ἱερ[οῦ ----- ca. 20 -----]
- [----- ca. 6 -----]ακοσίας δραχμάς· ὅπως [ἂν οὖν καὶ ἡ βουλὴ καὶ]
- [ὁ δῆμος] πᾶσι φιλοτιμουμένοις φαί[νονται τὴν προσ]
- [ήκουσ]αν τιμὴν καὶ χάριν ἀποδιδόντ[ες· ἀγαθεῖ τύχει]
- 5 [δεδόχθ]αι τεῖ βουλεῖ τοὺς λαχόντας π[ροέδρους εἰς]
- [τὴν ἐπιούσ]αν ἐκκλησίαν χρηματίσ[αι περὶ τούτων, γνῶ]
- [μην δὲ ξυμβ]άλλεσθαι τῆς βουλῆς ε[ἰς τὸν δῆμον ὅτι]
- [δοκεῖ τεῖ βουλεῖ] ἐπα[ι]νέσαι τὸν ἱερέα [τοῦ Ἀσκληπιοῦ]
- [----- ca. 12½-14 -----]ν Σαραπίωνος Παμ[βωτάδην καὶ στε]
- 10 [φανῶσαι αὐτὸν θα]λλοῦ στεφάνωι ε[ἰς σεβείας ἔνε]
- [κα τῆς πρὸς τοὺς θε]οὺς καὶ φιλοτιμία[ς τῆς πρὸς τὸν]
- [δῆμον τὸν Ἀθηναίων·] ἀναγράψαι δὲ τό[δε τὸ ψήφισ]
- [μα τὸν γραμματέα τὸ]ν κατὰ πρυτανε[ῖαν ἐν στήλει]
- [λιθίνει καὶ στῆσαι αὐτ]ὴν ἐν τῷ ἱερῷ [τοῦ Ἀσκληπιοῦ·]
- 15 [εἰς δὲ τὴν ἀναγραφὴν] καὶ τὴν στήλην [μερίσαι τοὺς (?)]
- [ἐπὶ τεῖ διοικήσει τὸ γενόμ]ενον ἀν[άλωμα. vacat]

One cannot be certain that this stone, which was found southeast of the *skene* of the Theater of Dionysos,²⁶ belongs to the Asklepicion. We learn at line 14, however, that the stele was to be set up in a *hieron*, and the name Asklepios fits the available space if my restorations are otherwise correct; decrees relating to Dionysos regularly provide for their erection in the Theater or the *temenos* of Dionysos.²⁷ Moreover, the first two lines which are preserved seem to express in a variant form what is found at the corresponding point of three other decrees in this series, Nos. 6, 11, and 13.²⁸ For the date of this decree, see Dow, *loc. cit.* Since neither edge of the stele is preserved, my restorations have been measured from a vertical line running between *alpha* and *sigma* of the word *δραχμάς* in line 2.

Lines 1-2: See the commentary to No. 6, lines 10-12. For the repetition of *καί*, cf. *I.G.*, II², 788, line 16; 956, line 22; and 1006, line 88.

Line 9: For the deme of the priest, see Roussel (*loc. cit.*) and Dow (*op. cit.*, note 141). If the god mentioned in line 8 was Asklepios, one must restore at the beginning of line 9 either an unusually long name of ca. 13½-15 letters or the phrase *τοῦ ἐν ἄστει* with a short name of ca. 4-5½ letters;²⁹ the name Ammonios, suggested by Roussel, is excluded.³⁰

²⁶ See S. A. Koumanoudis, *Ἀθήναιον*, VI, 1877, p. 487.

²⁷ See *I.G.*, II², 410, line 39; 668, lines 35-36; and 896, lines 19 and 55.

²⁸ For an opposing argument, see note 30.

²⁹ Cf. No. 7, line 17, and No. 8, line 9.

³⁰ Dow (*op. cit.*, note 141) retains the name Ammonios, and dissociates the decree from the

Lines 14-16: Cf. *I.G.*, II², 908, line 19, and 570, line 14; also *Hesperia*, Suppl. I, no. 9, line 5. In the clause providing for payment, there is insufficient room to restore the Treasurer of Military Funds; for the plural Board of Administration in the period of this decree, see Dow, *Hesperia*, Suppl. I, pp. 12-13. It is worth noting, however, that I have been unable to find an example of the plural Board after 229/8 B.C., except accompanied by the Treasurer of Military Funds; of the three examples listed by Dinsmoor (*Archons of Athens*, p. 204), *I.G.*, II², 652 belongs in the first half of the third century,³¹ while *I.G.*, II², 848 and 890 are both Prytany inscriptions.³² It is possible, therefore, that the present decree, and perhaps also *I.G.*, II², 861, should be added to the two examples of the single Officer of Administration listed by Dow as belonging to this period and not found in Prytany inscriptions.³³

6 (Pl. 37). E.M. 2680. *I.G.*, II², 996; E. Preuner, *Ath. Mitt.*, XLIX, 1924, pp. 107-108; G. A. Stamires, *Hesperia*, XXVI, 1957, pp. 38-39.

Upper central section of a pedimental stele of Pentelic marble, with the back preserved.

Height, 0.272 m.; width, 0.115 m.; thickness, 0.079 m. at the cornice, 0.064 m. below the cornice, and 0.075 m. near the bottom.

Height of letters, ca. 0.006 m.

The inscription is non-stoichedon. Ten lines measure 0.115 m.

a. 173/2 a.

NON-ΣΤΟΙΧ. ca. 51-57

- [ἐπὶ Ἀλέξιδος ἄρχοντος] ἐπὶ τῆς Πτολεμ[αῖδος δεκάτης πρυτανείας]
 [δήμου ψηφίσματα· Μουν]ιχιῶνος ἐνδε[κάτει κατὰ θεόν, ὀγδόει καὶ]
 [δεκάτει τῆς πρυτανείας]· ἐκκλησία κυρ[ία ἐν τῷ θεάτρῳ· τῶν προ]
 [έδρων ἐπειρήφιζεν Φιλ]ήσιος Διονυσσοῦ [· . ον —^{ca. 5}— καὶ συμπρόεδροι·]
 5 [έδοξεν τῷ δήμῳ· —^{ca. 5}—]ς Νικηράτου Φλυνὲ[ς εἶπεν· ἐπειδὴ —^{ca. 7}—]
 [— — — —^{ca. 18}— — — —] τὸν ἱερέα τοῦ Ἀσκλη[ηπιου — — —^{ca. 14}— — —]
 [— — —^{ca. 10}— — ὑπομείνας] τὴν λε[ι]του[ρ]γίαν τὰ [εἰσιτητήρια ἔθυσεν τῷ]
 [Ἀσκληπιῷ καὶ τεῖ Ὑγίειαι] καλῶς καὶ εὐσεβῶς· [ἔθυσεν δὲ καὶ τοῖς Ἀσκλη]
 [πιείοις καὶ Ἐπιδανρίοις καὶ] ἑπετραπέζωσατ[ο καὶ τὰς παννυχίδας συν]
 10 [ετέλεσεν καλῶς καὶ φιλ]οτίμως· προέστη δὲ [καὶ τῆς εὐκοσμίας τῆς]
 [ἐν τῷ ἱερῷ ἀκολουθῶς τ]οῖς νόμοις κατατε[θηκῶς — — —^{ca. 12}— — —]

Asklepios cult. If the name is not retained, our priest may well have been the brother of the Ammonios I in the family tree constructed by Dow.

³¹ See Pritchett and Meritt, *Chronology*, p. xvii, and Dinsmoor, *Hesperia*, XXIII, 1954, p. 314.

³² See Dow, *Hesperia*, Suppl. I, p. 258.

³³ *Hesperia*, Suppl. I, p. 12, note 6; cf. Meritt, *Hesperia*, XV, 1946, pp. 201-213, no. 41.

[— ^{ca. 1} — δραχμάς, καὶ ὅτε οἱ] ἀγῶνες συνετε[λῶντο ἐν τῷ θεάτρῳ]
[— — — — —]

Of the tympanum triangle in the pediment, the lower and right sides are completely clear; the left side is marked by a slight rise of the stone near its left edge, and could not in any case be shifted very far because of other high spots on the stone. These observations place the center of the stele roughly at the second *tau* preserved in the first line.

As can be seen on the photograph, many of the letters have been preserved only as dark lines of rust; these letters fail to show up on a squeeze, since the surface has been bruised down to and often beyond the level of the original cuttings.

Lines 1-5: For the restoration of the prescript, see Stamires, *loc. cit.* In line 4, the traces near the right edge of the stone favor the patronymic shown in the text; since the demotic would have to be extremely short, however, it should be noted that the presence of mortar in fact makes the reading uncertain.

Lines 5-7: Together with these lines must be studied the probable parallels at No. 11, lines 1-3, and No. 13, lines 8-10.³⁴ We note four items. First, a name in the nominative case is preserved only in No. 11. Second, the phrase τὸν ἱερέα τοῦ Ἀσκληπιοῦ is seen in each decree, although its case, which is definitely accusative in Nos. 6 and 11, is uncertain in No. 13. Third, we find in No. 13 the letters ΠΑΡΕΧ. Finally, the word λειτουργίαν appears in Nos. 6 and 13, while No. 11 has the phrase ὑπομείνας τὴν ἱερωσύνη[ν] at the corresponding point; the words λειτουργία and ἱερωσύνη seem to be used as equivalents, especially since the latter is accompanied by ὑπομείνας, which emphasizes the burden of the office.³⁵ The first and third items, each of which is preserved only once, should not automatically be introduced into the other decrees, as it is clear that the three passages differ in detail, even if they are essentially alike. The second item, however, causes the greatest difficulty, as the reference to the priest in the accusative cannot be connected directly with the nominative forms or with the list of services given in the indicative mood.

No completely satisfactory interpretation of these lines has been found, but several possibilities must be considered. Thus, in *I.G.*, II², 1163, a priest of Asklepios is honored by his tribe after he has already been praised by the Council and the Demos.³⁶ In our decrees, the order may have been reversed, and we can imagine phrasing somewhat as follows: ³⁷ ἐπειδὴ οἱ — — — ἰδαὶ ἐπαινέσαντες τὸν ἱερέα τοῦ Ἀσκλη-

³⁴ The three decrees are roughly parallel throughout; see especially the commentary to lines 10-12.

³⁵ It is possible that only the man honored in No. 11 actually served as priest, whereas the other two men merely assumed the expenses of the office; but cf. the previous note.

³⁶ The close connection between a priest of Asklepios and his tribe is shown by the fact that his appointment was governed by the tribal cycle.

³⁷ Cf. the phrasing of the Prytany decrees, e. g. Dow, *Hesperia*, Suppl. I, no. 64, lines 30-32.

πιού — — — — ἀποφαίνουσιν ὅτι κτλ. Obstacles, probably not insuperable, stand in the way of this interpretation in each of the three decrees. In No. 6, it is difficult to find room for the complete name of the priest; in No. 11, the phrasing would have to be adapted to the name in the nominative case which is found there;³⁸ in No. 13, the letters ΠΑΡΕΧ must be accounted for.³⁹

A completely different interpretation is suggested by the words in these passages which emphasize the burden of the priesthood; the regularly chosen priest may have been unable to pay the expenses of the office, and had to yield to another.⁴⁰ If we expand the letters ΠΑΡΕΧ into the common phrase παρέχεσθαι χρείας, and bring into this connection *Inscriften von Priene*, no. 112, lines 20-22, we might restore No. 6, lines 5-7, as follows:⁴¹

[ἐπειδὴ —^{ca. 7}—]

[— —^{ca. 13}— — —, διὰ τὸ] τὸν ἱερέα τοῦ Ἀσκλη[ηπιού μὴ δύνασθαι χρείας]
[παρέχεσθαι, ὑπομείνας] τὴν λε[ι]του[ρ]γίαν τὰ [εἰσιτητήρια ἔθυσεν κτλ.]

This interpretation cannot be adopted, however, without further evidence, for not only is the wording slightly awkward, but a constitutional question is involved; moreover, while it might happen occasionally that the person chosen as priest became unable to serve, it would be surprising to find three recorded instances of such a misfortune. Possibly the troublesome priest in the accusative case is not a particular person at all, but the priest in general. One can imagine a clause such as “when no one else was willing to be priest,” or “although he knew that the priest was required to perform heavy services.”

Lines 7-10: Three features of the Asklepios festivals are regularly mentioned in these decrees: sacrifice, *lectisternium*, and *pannychis*.⁴² As the second of these appears here in the word ἐπετραπέζωσατο,⁴³ mention of the other two was surely not omitted. It remains uncertain which festivals were named. In the text, the language of No. 10, lines 9-13, and No. 11, lines 4-8, has been adapted to the requirements of space here; only the Heroia have been left out. But on the basis of No. 13 one might omit also the *eisiteteria* and restore as follows:⁴⁴

For the ending -ῖδαι referring to the members of a tribe, cf. *I.G.*, II², 1163, lines 15-16, and 1165, lines 17-18; also Ch. I. Karouzos, *Ἀρχ. Δελτ.* VIII, 1923, pp. 90-91. The only examples of ἀποφαίνω with ὅτι and the indicative that are known to me are of the fourth century B.C., *I.G.*, II², 177, line 8, and 553, line 8. Another verb might be found.

³⁸ Dion, the person in question, may have been the Epimelete of the tribe, who reported the tribal honors to the Council; cf. *I.G.*, II², 110, line 6, and 896, line 8.

³⁹ A phrase such as παρέχονται ὑπόμνημα is perhaps being used in place of ἀποφαίνουσιν.

⁴⁰ Cf. note 35.

⁴¹ See Nos. 11 and 13 for the corresponding restorations there.

⁴² Processions are mentioned only at *I.G.*, II², 704, line 13, and Aristotle, *Ath. Pol.*, 56, 4.

⁴³ Cf. Preuner, *loc. cit.*

⁴⁴ See the commentary to No. 13, lines 10-14. A short dark line accounts for the dotted *alpha*

[ὑπομείνας] τὴν λε[ι]του[ρ]γίαν τὰς τε θυσίας ἔθυσεν]
 [πάσας τὰς καθηκούσας] καλῶς καὶ εὐσεβῶς [καὶ τοῖς τε Ἀσκληπιεῖ]
 [οῖς καὶ τοῖς Ἐπιδαυρίοις] ἐπετραπέζωσατ[ο καὶ τὰς παννυχίδας συν]
 [ετέλεσεν καλῶς καὶ φιλ]οτίμως.

Lines 10-12: Parallel passages are found at No. **11**, lines 15-17, and No. **13**, lines 14-16. Lines 1-2 of No. **5** are at the corresponding point of the decree, and seem to express a similar content in somewhat different wording. If these passages are compared with No. **7**, lines 10-11, it becomes likely that they deal with the *eukosmia* or orderly behavior of the visitors to the sanctuary.⁴⁵ The problem of maintaining order must have been especially serious in shrines of Asklepios due to the practice of incubation; a decree from Pergamon places the priest of Asklepios in charge of the temple slaves, and instructs him to provide for the *eukosmia* in the sanctuary as he sees fit.⁴⁶ In our decree No. **2**, furthermore, at lines 15-19, we learn that a priest of Asklepios assisted in maintaining order in the theater, which was adjacent to the Asklepieion. If the word ἀγῶνες is correctly read in line 12 of the present decree, No. **6**, it is likely that this priest gave similar assistance. Games in honor of Asklepios are never mentioned in these decrees, and would not in any case be listed in this part of the decree, which describes the services that continued throughout the year; it would be quite appropriate, however, in a section dealing with *eukosmia*, to add that the care of the priest was extended to the theater during the contests in honor of Dionysos. The expenditure of money shown in lines 11-12 may have been directly connected with maintaining order, but on the basis of No. **10**, lines 22-25, one must consider the possibility that the money was made available to the daily worshippers for their sacrifices; the priest may well have combined policing with generosity.⁴⁷

in line 7 at the right edge of the stone; if the reading is incorrect, the date of the priesthood can be restored (cf. No. **10**, line 9):

[ὑπομείνας] τὴν λε[ι]του[ρ]γίαν τ[ὸν ἐπὶ Ἀλεξάνδρου ἄρ]
 [χοντος ἐναντὸν ἔθυσεν] καλῶς καὶ εὐσεβῶς [τοῖς τε Ἀσκληπιείοις]
 [καὶ τοῖς Ἐπιδαυρίοις καὶ] ἐπετραπέζωσατ[ο κτλ.]

But the date is not essential, if the honors were voted during the priest's year of office; this is possible, since the decree was passed in Mounichion, that is, after the celebration of the Asklepieia in Elaphebolion. Cf. the commentary to No. **10**, lines 11-12.

⁴⁵ The wording of my restoration is further justified by the similar phrase [π]ροέστη [δ]ὲ καὶ [τῆς] εὐταξίας at *I.G.*, II², 1009, lines 34-35, which was pointed out to me by Stamires.

⁴⁶ M. Fränkel, *Inscripfen von Pergamon*, II, 1895, no. 251, lines 24-26. This is F. Sokolowski, *Lois Sacrées de l'Asie Mineure*, Paris, 1955, no. 13, lines 23-25. On the word *eukosmia* see Sokolowski's commentary *ad loc.* Cf. also *I.G.*, II², 223 B and C, and W. K. Pritchett, *Hesperia*, IX, 1940, pp. 104-111, no. 20, lines 13-15, with note 30. In only one instance does *eukosmia* seem to refer to the repair and tidiness of the sanctuary itself: *Syll.*³, 671 B, lines 3-4 taken with lines 12-13.

⁴⁷ Cf. the commentary *ad loc.* and No. **13**, lines 14-15. Cf. also *I.G.*, II², 776, lines 18-20. The letters KATATE in line 11 probably belong to a perfect participle, since a prepositional phrase would be awkward immediately after an adverbial phrase. The verb restored in the text was chosen because of its financial usage.

7 (Pl. 37). E.M. 7574. *I.G.*, II², 950; P. Roussel, *Rev. Arch.*, 6me Série, XVIII, 1941, pp. 231-232.

Two joined fragments of a stele of Hymettian marble with moulding. The stele is complete, except for the chips observable in the photograph.⁴⁸

Height, 0.75 m.; width, 0.37 m. at the moulding, 0.34 m. under the moulding, and 0.373 m. twelve centimeters from the bottom; thickness, 0.10 m. at the moulding, 0.07 m. under the moulding, and 0.095 m. eleven centimeters from the bottom.

Height of letters, 0.006 m.

The inscription is non-stoichedon. Ten lines measure between 0.165 m. and 0.18 m.

a. 165/4 a.

NON-ΣΤΟΙΧ. 36-51

- ἐπὶ Πέλοπος ἄρχοντος ἐπὶ τῆς Πτολεμαίδος δω
 δεκάτης πρυτανείας· Σκιροφοριῶνος ἔκτει καὶ δε
 κάτει τῆς πρυτανείας· ἐκκλησία ἐν τῷ θεάτρῳ· ἔδο
 ξεν τεὶ βουλευεῖ καὶ τῷ δήμῳ· Αἰσχέας Θεοπέιθου
 5 Κηφισιεύς εἶπεν· ἐπειδὴ ὁ ἱερεὺς τοῦ Ἀσκληπιοῦ
 τοῦ ἐν ἄστει Πρωταγόρας Νικήτου Περγασήθεν πρό
 σοδον ποιησάμενος πρὸς τὴν βουλὴν ἀπήγγελλεν
 ἐν αἷς πεποίηται θυσίαις γεγονέναι τὰ ἱερὰ καλὰ
 καὶ σωτήρια πᾶσιν Ἀθηναίοις καὶ τοῖς οἰκοῦσιν τὰς πό
 10 [λ]εῖς τὰς Ἀθηναίων· ἐπιμεμέληται δὲ καὶ τῆς τοῦ ἱε
 [ρ]οῦ εὐκοσμίας καὶ τὰς θυσίας ἀπάσας τέθνηκεν κατὰ [τὰ]
 ψηφίσματα· πεποίηται δὲ καὶ τὴν ἀναστροφὴν εὐσχήμο
 [ν]α καὶ ἁρμόττουσαν τεὶ ἱερῷ [σ]ύνη[ι] ὁ ἀγαθεὶ τύ[χει] δεδόχθαι τεὶ
 βουλευεῖ τοὺς λαχόντας προέδρους εἰς τὴν ἐπιούσαν ἐκκλησί
 15 αν χρηματίσαι περὶ τούτων, γνώμην δὲ ξυμβάλλε
 σθαι τῆς βουλῆς εἰς τὸν δῆμον ὅτι δοκεῖ τεὶ βουλευεῖ
 ἐπαινέσαι τὸν ἱερέα τοῦ Ἀσκληπιοῦ τοῦ ἐν ἄστει
 καὶ στεφανῶσαι αὐτὸν θαλλοῦ στεφάνῳ εὖσε
 βείας ἔνεκα καὶ φιλοτιμίας ἣν ἔχων διατελεῖ
 20 πρὸς τοὺς θεοὺς ὅς ἀναγράψαι δὲ τὸ ψήφισμα ἐν
 στήλῃ λιθίνῃ καὶ στήσαι ἐν τῷ τοῦ Ἀσκληπιοῦ ἱερῷ [ι]
 τὸν δὲ ταμίαν τῶν στρατιωτικῶν μερίσαι τὸ γενόμε
 νον ἀνάλωμα εἰς τὴν ἀναγραφὴν τῆς στήλης. ^{vvvv}

⁴⁸ Most of the letters at the beginnings of lines 10-12 were seen by Koehler and recorded by him in the older Corpus. The break at this point presumably occurred at the time the two fragments were clamped together, sometime before the squeeze and photograph of the inscription were made for the Berlin collection, as Klaffenbach informs me.

25

in corona
 ἡ βουλὴ
 ὁ δῆμος
 τὸν ἱερέα
 Πρωταγόραν
 Περγασῆθεν

Roussel (*loc. cit.*) has already restored line 13 correctly, on the basis of No. 8. Most of the remaining brackets shown in the Editio Minor may likewise be removed, for almost everywhere the letters are either clear or discernible through a coating of mortar. Note also the new and certain readings ἀπήγγελλεν in line 7 and ἱερέα in line 26. At the end of line 10, the letters ΤΟΥΙΕ are clear, while the space at the beginning of line 11 calls for [P]ΟΥ, as Klaffenbach has also pointed out to me.

8 (Pl. 37). P. Roussel, *Rev. Arch.*, 6me Série, XVIII, 1941, pp. 231-232.

Fragment of a stele of Pentelic marble. The left side and probably the rough-picked back are preserved.

Height, 0.238 m.; width, 0.147 m.; thickness, 0.066 m.

Height of letters, 0.006 m.

The inscription is non-stoichedon. Ten lines measure *ca.* 0.096 m.

a. 140/39 a. (?) NON-ΣΤΟΙΧ. *ca.* 32-38

- [----- καὶ τὰς θυ]
 [σίας ἀπάσας] τέθ[υκεν κατὰ τὰ ψηφίσματα]
 [πεποίη]ται δὲ κα[ὶ τὴν ἀναστροφὴν εὐσχήμο]
 [να κ]αὶ ἀρμόττου[σαν τεῖ ἱερωσύνει· ἀγαθεῖ]
 τύχει δεδοχθα[ι τεῖ βουλευί τοὺς λαχόντας]
 5 [π]ροέδρους εἰς τ[ὴν ἐπιούσαν ἐκκλησίαν]
 [χρ]ηματίσαι περ[ὶ τούτων, γνώμην δὲ ξυμβάλ]
 [λ]εσθαι τῆς βουλ[ῆς εἰς τὸν δῆμον ὅτι δοκεῖ]
 [τε]ῖ βουλευί ἐπαιν[έσαι τὸν ἱερέα τοῦ Ἀσκληπιοῦ]
 [το]ῦ ἐν ἄστει Με[--- ^{ca. 16} --- καὶ στε]
 10 [φ]ανῶσαι αὐτὸν θ[αλλοῦ στεφάνωι εὐσεβείας]
 [ἐν]εκα καὶ φιλοτι[μίας ἣν ἔχων διατελεῖ πρὸς]
 [το]ῦς θεούς· ἀνα[γράψαι δὲ τόδε τὸ ψήφισμα]
 [ἐν στ]ῇ λιθίνῃ[ι καὶ στήσαι ἐν τῷ τοῦ Ἀσκλη]
 [πιού] ἱε[ρῶν] τὸν δ[ὲ ταμίαν τῶν στρατιωτικῶν]
 15 [μερίσαι] τὸ [γ]εν[όμενον ἀνάλωμα εἰς τὴν ἀνα]
 [γραφὴν τῆς στήλης. vacat]

This inscription, which is preserved at the École Française d'Athènes, is discussed but only partially published by Roussel in the article mentioned above. It is through the kindness of Georges Daux, the Director of the French School, that I am able to include it among these decrees. Its identification as a decree honoring a priest of Asklepios is based on the words [το]ῦ ἐν ἄσπεϊ in line 9, and the fact that the text is almost identical to that of No. 7, as Roussel already noted. This agreement is particularly significant, since the wording is unusual at several places. The restoration of the name Asklepios may therefore stand, despite the fact that it gives 35 spaces to line 8, whereas the other lines vary between 30½ and 33½ spaces. My restorations follow the principle of syllabic division, and leave a margin of about one centimeter between the text and the preserved left edge.

I.G., II², 970, of the year 140/139 B.C., may be another fragment of the same stele. The letters and the distances between lines are identical to ours. The spacing of the letters is also approximately the same. Unfortunately the lines, as restored in the Editio Minor, are slightly shorter than ours. This fragment is known to me only from the squeeze at the Institute for Advanced Study; it will be necessary to examine the stones together in Athens.

9 (Pl. 38). E.M. 6116 and 7989 (fragments *a* and *b* respectively). *I.G.*, II², 1019; W. S. Ferguson, *A.J.P.*, LV, 1934, p. 331, note 40.

Two fragments of an unadorned stele of Pentelic marble. Fragment *a* preserves the top and the right side. The present back consists of two planes, which cause the fragment to be thickest at about its vertical center; if the back is original, one must imagine a third plane starting below fragment *a* and causing the thickness of the stele to increase once more. Fragment *b* is broken on all sides.

Fragment *a*: height, 0.352 m.; width, 0.222 m.; thickness, 0.052 m. at the top, 0.08 m. at the middle, and 0.055 m. at the bottom. Fragment *b*: height, 0.158 m.; width, 0.20 m.; thickness, 0.087 m.

The letters, inscribed with extreme carelessness, are 0.005 m. high.

The inscription is non-stoichedon. Ten lines measure *ca.* 0.095 m.

Dinsmoor identified the priest Leonides of this inscription (lines 13 and 42) with the priest honored in No. 10.⁴⁹ The decree should therefore be dated 138/7 B.C. The difficulties of the text are too great to make a complete republication worth while at this time. A number of new readings should be presented, however, along with photographs of the two fragments.

Line 4: At the beginning, [Παρ]μενίωνος. If the dotted letters are correctly read, no other possible name is shown in the reverse index of Fr. J. S. Creaghan, S. J., at

⁴⁹ Cf. No. 10, line 7, and the commentary.

the Institute for Advanced Study. For this name in Athens, see Kirchner, *P.A.*, no. 11641 (*I.G.*, VII, 540, line 8); *I.G.*, II², 5720; and *I.G.*, II², 12422.⁵⁰

Line 12: At the end, the letters look like οὖν ὅλη.

Lines 13-14: On the basis of No. 10, lines 25-26, one might restore: [ὁ ἱερὺς τοῦ Ἀσκληπιοῦ Λεωνίδης Νικοκράτου | Φλυεὺς ἐμφανίζει τό τε τέμενος καὶ τὸν ναὸν καὶ πάντα τὰ ἐν αὐτῷ θεραπείας καὶ ἐπισκευῆς δεόμενα]. The Editio Minor shows [ἐν αὐτεῖ. The letter read as *epsilon* has a central horizontal bar; but in place of the lower bar one sees only two dots, such as might be expected at the feet of *omega*, while there is also a fine line that might be the right vertical stroke of the rectangular *omega* common on this stone. A reading of *eta* is not excluded.⁵¹

Line 15: At the beginning, perhaps Οἰῶσα. At the end, probably λιθίνων τύπ[ων].

Line 16: Apparently [χρόνο]ν δὲ πολλὴν ἡμέ[λ]ημένα ἄρθ[ρα]. These would be the model limbs dedicated by those who had been healed.

Line 17: The first half of the line seems to be ἐπεσκοτῆσθαι, unless we must read an *iota* between the second *epsilon* and the first *sigma*. The end of the word originally read ΤΗΣΑΙ, but *theta* was then inscribed over the *alpha*, making it necessary to reinscribe the last two letters.⁵² After this word I read Δίων. There is reason to believe that at least the *delta* was on the stone before the addition of the *theta*, and consequently had to be reinscribed. Note that a Dion appears in No. 11, possibly as priest of Asklepios. I have not been able to make sense out of the final traces in the line.

Line 20: [πρὸς τὸ]ν δῆμον τὴν καθήκουσαν πο[—]. The restoration is suggested by line 21.

10 (Pl. 39). E.M. 7569, 7568, 7567, and 5297 (fragments *a*, *b*, *c*, and *d* respectively). *I.G.*, II², 974; B. D. Meritt, *Hesperia*, IV, 1935, p. 560; E. J. and L. Edelstein, *Asclepius*, Baltimore, 1945, vol. I, T. 553.

Four fragments of a pedimental stele of Hymettian marble. Fragments *a-c*, which have been joined, preserve the gabled top, left side, and rough-picked back; fragment *d* preserves the right side and rough-picked back.

Fragments *a-c*: height, 0.485 m.; width, 0.304 m.; thickness, 0.135 m. with the pediment, elsewhere 0.095 m. Fragment *d*: height, 0.29 m.; width, 0.144 m.; thickness, 0.095 m.

⁵⁰ Peek suggests that *I.G.*, II², 12421 is the same inscription. (*Ath. Mitt.*, LXVII, 1942, p. 170, no. 358.)

⁵¹ This inscription shows first declension dative both in *ει* (line 2) and in *ηι* (line 37).

⁵² The squeeze seems to show the dot of *theta*. There is a possibility that the original letters were ΤΗΣΑΠ, for traces can be seen which suggest both an original and a reinscribed *pi*; but it is then hard to interpret the following letter with its heavy lower bar, which I am now reading as the *delta* of Dion.

The inscription is non-stoichedon. Ten lines measure 0.095 m. to 0.10 m.

NON-ΣΤΟΙΧ. *ca.* 47-53

- a ἐπὶ Ἑρακλείου [ᾗρ]χοντος ἐπὶ τῆς Ἀντιοχίδος ἐ[βδόμης πρυτα]
νείας ἤι Διονύσ[ιο]ς Δημητρίου Ἀνακαίεως ἔγραμ[μάτευσεν Γαμή]
λιώνος τρίτει μ[ε]τ' εἰκάδας, ἐβδόμει καὶ εἴκοστ[ε] τῆς πρυτανείας·
ἐκκλησία ἐμ Πειραιεῖ· τῷ προέδρων ἐπεψήφισε[ν — ca. 12 —]
- 5 Εὐπολέμου Ποτάμ[ι]ος καὶ συμπρόεδρο[ι vacat]
- c vacat [ἔδοξε[ν] τε β[ουλευεῖται καὶ τῷ δήμῳ vacat]
- Διογένους [Διοκ]λείδου Κυδαθ[ηναιεύς] εἶπεν· ἐπειδὴ Λεωνίδης
Νικοκ[ράτου] Φλυεύς ὁ γενόμενος ἱερὸς τοῦ Ἀσκληπιοῦ τοῦ ἐν α̇
[στ]εῖ τον ἐπὶ Τιμάρχον ἀρχοντας ἐν[ιαυτὸν τά τε εἰσιτητήρια ἔθυ]
- 10 [σ]εν καλῶς καὶ εὖσεβῶς τῷ Ἀσκλη[πιῶι καὶ τέ Τυγίαί καὶ τοῖς ἄλλ]
λοις θεοῖς οἵς πάτριον ἦν καὶ ἐβουθύ[τησεν τοῖς τε Ἀσκληπείοις]
καὶ Ἐπιδαυρίοις καὶ Ἡρώίοις παρασ[τήσας θύματα ὡς κάλλιστα]
[κ]αὶ τὰς τούτων παννυχίδας συν[ετέλεσεν θύσας δὲ καὶ ὑπὲρ]
[τ]ῆς βουλῆς καὶ τοῦ δήμου καὶ παῖδ[ων καὶ γυναικῶν καὶ καλλιερῆ]
- 15 [σ]ας, ἐν ᾧ πασίαν ἀπήγγειλεν τεῖ βο[υλεύσει γεγονέναι τὰ ἱερὰ καλά καὶ]
σωτήρια· ἕστρωσεν δὲ καὶ τὰς κλ[ίνας — ca. 14 — — ἐν ἐκά]
στει τῶν θυσιῶν ἐπιφανῶς καὶ ἐ[— ca. 22 — — —]
ἔδωκε δὲ καὶ τὴν ἑαυτοῦ θυγατρ[έρα εἶς τε τὰ Ἀσκληπίεια καὶ τὰ]
Ἐπιδαύρια ἀρρηφορούσαν βουλόμ[ενος δὲ καὶ ἐπὶ πλέον αὖξειν τὰς]
- 20 πρὸς τοὺς θεοὺς τιμὰς καὶ τὴν τ[ῆς πόλεως σωτηρίαν ἐβουθύη]
σεν καλῶς καὶ ἐνδόξως ταῦρον [καὶ ἐκόσμησεν τὴν τράπεζαν]
καὶ παννυχίδα συνετέλεσεν παρθ[ενικῶι χορῶι καταστήσας]
δὲ καὶ τὸν υἱὸν Δίου κλειδοῦχον κα[ὶ πυρφόρον ἐπὶ ἀπάσας τὰς]
[κ]αθ' ἑκάστην ἡμέραν γινόμενας θε[ραπείας ἐν αἷς τοῖς θύουσιν]
- 25 [τ]ῶι θεῷ κεχορήγηκεν ἔκτενώς, τοῦ τ[ε] τεμένους τοῦ Ἀσκληπιοῦ
[καὶ] τῆς Τυγίας καὶ τοῦ ναοῦ καὶ τῶν ἐν [αὐτοῖς — ca. 14 —]
[— ca. 4 — τ]ῇ καθήκουσαν [ἐ]πι[μέ]λειαν ἐποιή[σατο — ca. 14 —]
[— ca. 8 —]ων προ[σκαλέσας] δὲ καὶ τὴν βο[υλήν — ca. 14 —]
[— ca. 9 —]α ποι[ήσασθαι πε]ρὶ τούτων τ[— ca. 19 — —]
30 [— ca. 9 —]ΟΜΕ[— ca. 10 —]ΑΣΞΩΣΑΝΔ[— ca. 18 — —]
[— ca. 22 — — —] αὐτῶν δια [— ca. 18 — — —]
[— ca. 23 — — —]υτος ἀναδ[— ca. 17 — — —]
[— ca. 22 — — —] ἐκ τῷ ν[— ca. 17 — — —]
[— — — — —]

| | | |
|----|------------------|---|
| | υ | d |
| | α ^v | |
| | τα | |
| | νεγ | |
| 5 | ρο | |
| | ποιη | |
| | ζομε | |
| | ωματα | |
| | θεν | |
| 10 | ντου | |
| | ε ^{vv} | |
| | εν τέι | |
| | ατα ^v | |
| | στων | |
| 15 | [χ] ρυσων | |
| | ων ^v | |
| | οικοδο | |
| | εστα | |
| | λενδε | |
| 20 | λα ασ | |
| | ακησ | |
| | τα επι | |
| | ιμε ^v | |
| | υκο | |

Lines 1-3: For the date, see Meritt (*loc. cit.*). Cf. also Pritchett and Neugebauer, *Calendars of Athens*, pp. 23-31 and 86, with note 27.

Line 7: The priest's name was restored by Dinsmoor from No. 9, lines 13 and 42.⁵³

Lines 8-9: In the Editio Minor, the priest's title is restored *ιερεὺς Ἀσκληπιοῦ καὶ Ὑγείας*, as it is found in two inscriptions of the first century B.C., *I.G.*, II², 1046, line 9, and 4465. Not only does it lead to difficulties, however, at the beginning of line 9, but the traces there actually favor the regular title of the priest, as restored in the text.⁵⁴ No preposition should be placed before the dating formula *τὸν ἐπὶ — ἄρχοντος ἐνιαυτόν*. When this formula appears in the accusative, as here, the regular alternatives are to use either the preposition *εἰς* or no preposition at all;⁵⁵ the first of these is excluded by the preserved traces of letters.

⁵³ *Athenian Archon List*, pp. 194-195.

⁵⁴ Cf. No. 2, line 33; No. 7, lines 5-6 and 17; and No. 8, lines 8-9.

⁵⁵ Cf. *I.G.*, II², 1011, line 34; 1315, line 6; 682, lines 31, 45, and 58; 788, line 9; and 1245, line 2.

Lines 11-12: Since the letters preserved in line 11 are somewhat crowded, the space to be filled is longer than a simple count of letters would indicate; even with the inclusion of the particle $\tau\epsilon$ my restoration implies a short vacant space at the end of the line.⁵⁶ The Epidauria were probably celebrated on 18 Boedromion, the Asklepieia on 8 Elaphebolion;⁵⁷ the order in which the festivals are listed here is therefore puzzling.

Line 12: The end of the line must be studied in conjunction with the parallel line 7 of the following inscription, No. 11. In both cases the Editio Minor gives as certain the letters ΠΑΡΑΤ. The final *tau* was apparently recorded on the basis of Koehler's readings in *I.G.*, II, Add., 453 b and c, pp. 418-419, which show a high horizontal stroke at this point. This stroke cannot now be seen either on the stones or on the squeezes in the Berlin collection, as Klaffenbach has kindly informed me; nor do the stones show signs of recent breaks. In each case, however, the upper left corner of a letter is preserved. As Klaffenbach points out, on No. 10 the trace is slightly too low for *tau*, and is more suitable for *sigma*. The reading of No. 11 is more difficult. On the one hand, a short vertical cutting is seen which might well be the apex of a *tau*. On the other hand, just to the left of this cutting the surface of the stone comes to a diagonal edge such as might have been left by the apex of *upsilon*, *chi*, or *psi*, but could also have been formed by the juncture of the two upper strokes of *sigma*, as in the *sigma* at the end of line 12. Certainty is excluded. The reading of *sigma*, at any rate, makes possible the restoration of a relatively common expression,⁵⁸ which is also appropriate at this point.

Lines 13-16: At the beginning of line 15 a single widely spaced letter other than *iota* has been lost; a second letter, even *iota*, would have been crowded, and would be visible on the surface preserved before the initial *alpha*. Two possible restorations are: [καὶ καλλιερή|σ]as, that given in the text, which I believe is correct, and [τὰς θυσίας ταύ|τ]as, a slight modification of the restoration in the Editio Minor, which is not entirely excluded. The second possibility is appealing, since the word *ταύτας* would make clear that the sacrifices are the same as those which have already been mentioned. In the present inscription, this restoration fills the space excellently; at the corresponding point of No. 11 it offers some difficulties.⁵⁹ A more serious question is whether the

⁵⁶ Because of such irregularities, all restorations were checked in terms of half lines as well as whole lines; observe also the irregular line endings on fragment *d*.

⁵⁷ See L. Deubner, *Attische Feste*, Berlin, 1932, pp. 72 and 142. On the Epidauria, see also S. Eitrem, *Mélanges C. Picard* (*Rev. Arch.*, XXIX-XXXII), 1949, pp. 352-359. On the Asklepieia, see also Dinsmoor, *Hesperia*, XXIII, 1954, pp. 307-308, including the references there, and J. P. Shear, *Hesperia*, V, 1936, p. 312. On the Heroia, see Edelstein, *op. cit.*, vol. II, p. 184, note 11, and p. 193, note 7; U. Hausmann, *Kunst und Heilium*, Potsdam, 1948, pp. 118-119; and O. Walter, Γέρας Α. Κεραμοπούλλου, Athens, 1953, p. 477.

⁵⁸ See *I.G.*, II², 1039, line 55, and 1043, lines 25-26 and 48; also *Hesperia*, XVI, 1947, pp. 170-172, no. 67, lines 14-15. Cf. also A. Wilhelm, *J.R.S.*, XXVII, 1937, p. 146.

⁵⁹ See the commentary to No. 11, line 9.

phrase *ἐν ᾗπασιν*, which follows, may be used after the feminine *θυσίας*. It is necessary to study the language of other passages recording sacrifices with good omens.⁶⁰ At two places, *I.G.*, II², 1039, line 7, and 1043, lines 9-10, we find the phrase *ἐν πᾶσιν* in precisely the same context as in our decree. In the second instance it is made clear by the following clause that the word *πᾶσιν* refers to the sacrificial animals, and at *I.G.*, II², 1042, line 5, we actually find the substitute phrase *πᾶσι τοῖς θύμα[σι]*. In each case the phrase is preceded by a reference to a single *θυσία* (lines 4, 7, and 2 of the respective inscriptions), and it is not unreasonable to argue that it could also be used after the plural *θυσίας* in our decree. Other passages, however, strongly suggest that this feminine plural form would have been followed by the phrase *ἐν ἀπάσαις*.⁶¹ The restoration that I have adopted, which is based on the passages cited in notes 60 and 61, avoids this difficulty; it has one disadvantage, in that the good omens are now referred to twice, but the redundancy probably resulted from the juxtaposition of two common formulae: *θύσας καὶ καλλιερήσας* and *ἐν ᾗπασιν γεγόνεναι κτλ.* I have associated the phrase *ἐν ᾗπασιν* with the verb *γεγόνεναι*, which follows, rather than with *καλλιερήσας*, which precedes, because of the similar wording in *I.G.*, II², 1039 and 1043 which was discussed above; but there the phrase referred to the animals, while I suspect that in our decree we are meant to supply the noun *ieroûs*.⁶²

Lines 16-17: At the beginning of line 17, *sigma* and *tau* can almost certainly be seen through the scratches; my restoration is the most obvious one. It seems that several couches were set up at each sacrifice, presumably to honor Asklepios and the other members of the divine family.

Lines 18-19: Cf. No. 13, lines 12-14.

Lines 19-22: While some details remain uncertain, the general meaning of these

⁶⁰ It is clear from Demosthenes, *Exordium* 54, that the verb *καλλιερῆν* and the phrase *γεγόνεναι τὰ ἱερὰ καλὰ καὶ σωτήρια* can be used interchangeably. Selections in which either one occurs are therefore relevant.

⁶¹ Particularly instructive are *I.G.*, II², 1028 and 1029, the writers of which naturally used *ἐν πάσαις* when the word *θυσίας* had preceded (lines 31-32 and 18-19 respectively), but were forced to use the phrase *ἐπὶ τούτοις ᾗπασιν* when this was not the case (lines 18 and 12 respectively). See also *I.G.*, II², 1039, lines 56-57, and *Inscriptions de Délos*, no. 1499, lines 3-9. Our No. 7, lines 7-9, and *I.G.*, II², 1054, lines 13-14, refer to good omens "in the sacrifices." One exception actually strengthens the argument; in *Hesperia*, Suppl. I, no. 116, lines 6-10, we find a reference to *θυσί[α]ς* followed by the words *καὶ καλλιερή[σα]ντα ἐν ᾗπασιν τοῖς ἱεροῖς*, where it was considered necessary to add a noun to explain the word *ᾗπασιν*.

⁶² The material which has been discussed gives the impression that the phrase *ἐν ᾗπασιν γεγόνεναι τὰ ἱερὰ καλὰ κτλ.* had become fairly set. For the view that *ᾗπασιν* refers to *ieroûs*, cf. the common formula *τὰ ἀγαθὰ δέχεσθαι τὰ ἐν τοῖς ἱεροῖς*, as well as the final reference in note 61. The word *ieroûs* was probably omitted because of the word *ἱερὰ* which follows; the repetition would have been awkward, though probably not illogical, since the reference is once to sacrifices, the second time to omens. But in *I.G.*, II², 1039 and 1043, the word *πᾶσιν* was applied to the animals; the confusion which resulted can be seen from the explanatory note added in the second of these decrees and the rewriting of the phrase in *I.G.*, II², 1042.

lines is clear. We may note first that a single occasion is involved; a single bull was sacrificed (line 21), and the singular *παννυχίδα* (line 22) must not be corrected to a plural, as in the Editio Minor. The nature of the occasion is also clear, if we may take the final letters preserved in line 19 as part of this sentence. The priest apparently organized an additional festival, not required by the religious calendar, because he wished to do something to bring even more honor to the gods, and to perform a second function, which can hardly have been anything but to assure the safety of the people. Since the festival was evidently modeled on the regular ones in honor of Asklepios, line 21 should mention either a table or couches. The last letter preserved in line 22 is either *theta* or *omicron*. If it is *omicron*, we might restore a slightly crowded *παρούσης τῆς βουλῆς*, on the assumption that the presence of the Council was mentioned to show the magnificence of this extra festival. In my text I have taken the doubtful letter as *theta*, and suggested that the night festival was celebrated with a maiden chorus. The Edelsteins stress the merrymaking to be expected at such occasions.⁶³ According to Ziehen, a *pannychis* was marked especially by singing and dancing.⁶⁴ Bowra has pointed out, moreover, that choruses of maidens usually danced at night.⁶⁵ A chorus paid for by our priest may have been part of the general festivities.

Lines 22-28: The decree turns here from particular festivals to activities that continued throughout the year. In lines 25-26 there seems to be a series of three genitives, and a progression from precinct to temple to things in the sanctuary. The word *τέμενος* is restored rather than *ιερόν* not only because of the available space, but also because the second word would include the temple. The three genitives must depend on the phrase [ἐ]πι[μέ]λειαν ἐποιή[σατο], which follows in line 27; the verb *κεχορήγηκεν*, which precedes, cannot govern nouns of this nature in the genitive case. This verb must belong, moreover, to a subordinate clause, since there is no connective after *ἐκτενῶς*. The beginning of the sentence does not yield quite such definite conclusions. In line 23, *κλειδοῦχον κα[ὶ πυρφόρον]* is based on *I.G.*, II,² 1944, lines 16, 21-22, and 31-32. In line 24, *θε[ραπείας]* was restored already by Koehler in the older Corpus. The word could refer to the divine cures,⁶⁶ but since this is not specifically stated, we are probably meant to understand it in the more general sense of *worship*.⁶⁷ The worship took place daily, according to the text, apparently being that of the visitors who came to the sanctuary each day, whether to pray for health in general, or

⁶³ *Op. cit.*, vol. II, pp. 197-198.

⁶⁴ *R.-E.*, s. v. *παννυχίς*.

⁶⁵ *Greek Lyric Poetry*, Oxford, 1936, p. 48.

⁶⁶ For the verb *θεραπεύω* used of divine healing, see *I.G.*, VII, 235, lines 21-22, from the Amphiaraiion. As the Edelsteins have pointed out concerning Asklepios (*op. cit.*, vol. II, p. 141), "one must keep in mind that this god was himself a physician."

⁶⁷ In No. 9, lines 14 and 18, the term refers to the care of the sacred property; but this meaning is not likely here because of the modifiers used with the noun.

to be cured, or to ask for the cure of others, or to offer sacrifices of thanksgiving.⁶⁸ We have already noticed the importance of maintaining order among these visitors, and it is in fact quite possible that this passage corresponds to the clauses concerning *eukosmia* in the other decrees.⁶⁹ I have tentatively restored lines 22-24 in such a way that the priest, instead of supervising the daily worship himself, appointed his son Kleidouchos and Pyrphoros to exercise this function. Such a delegation of authority may have been regular, but it is also possible that the priest enlarged the normal powers of the Kleidouchos in order to be free to devote his own attention to the sacred property, his concern for which is described in the lines which immediately follow, as well as in No. 9. In the other decrees, an expenditure of money is somehow connected with the clause concerning *eukosmia*; here the words *κεχορήγηκεν ἐκτενῶς* may refer to the same expenses. The recipients of this generosity must have been the daily worshipers. For example, the priest may have provided without charge the cakes and other materials needed by those who made their preliminary sacrifices.⁷⁰ The god cannot be the object of the priest's generosity. It happens that he is mentioned at the beginning of line 25 in the dative case, but one would not speak of supplying something to a god. The context seems to call for a participle to govern the dative. In the text I restore *τοῖς θύουσιν*, that is, the worshipers themselves.⁷¹ Also possible would be *τὰ θνόμενα*, or the objects they received from the priest. The particular verb may be wrong, for it is somewhat superfluous to say that one sacrificed "to the god."⁷²

Lines 28-33: These lines probably refer to the survey and repair of sacred properties also recorded in No. 9.

Fragment *d*: The vertical bar which forms the first line of this fragment widens slightly at the bottom and fits *upsilon* best. A slight rounding at the left break of the stone may mark a preceding *omicron*. It is possible, therefore, that we have here the *omicron* and *upsilon* of Ἀσκληπιοῦ restored at the end of line 25. I hesitate to print fragment *d* in this position, however, since I have not been able to fit any of the other lines into a connected text with fragments *a-c*.⁷³

⁶⁸ Edelstein, *op. cit.*, vol. II, pp. 182-190. The Edelsteins hold that there were also regular morning and evening services, conducted by the priest and attended by the devout (pp. 192-194); the evidence in general is not conclusive, while for Athens the only citation is the passage here under discussion.

⁶⁹ See No. 6, lines 10-12, with the commentary.

⁷⁰ Cf. Edelstein, *op. cit.*, vol. II, pp. 186-187; and J. Papadimitriou, *B.C.H.*, LXXIII, 1949, pp. 366-370.

⁷¹ For the simple dative with *χορηγέω*, cf. Polybios, I, 83, 7, and II, 51, 2.

⁷² The Edelsteins (*op. cit.*, vol. I, T. 553) give the verb *χορηγέω* its original meaning of "providing a chorus." In the present context, this fact would probably have been expressed differently. The restoration *τὰ θνόμενα* in line 24, however, would fit well into their theory of regular daily services (cf. note 68).

⁷³ In lines 30-31, perhaps [τὰς --]ομέ[vas ^{ca. 7}]ας ἔως ἀν δ[ύνηται ὁ ^{ca. 8}] ποιῆ[σαι --]. But consider also [β]άσεως ἀνδ[ριάντος]. The last letter of line 4 might also be *iota*, *gamma*, or *pi*. The first letter of line 8, if *omega*, is without its tail.

11 (Pl. 38). E.M. 7585, 6099, and 4697 (fragments *a*, *b*, and *c* respectively). *I.G.*, II², 975 and 1061; A. S. Arbanitopoulos, *Ἀρχ. Ἐφ.*, 1914, p. 172.

Three fragments of a stele of Hymettian marble. Fragment *a* preserves the left side, lightly picked, and the back, picked with rough, horizontal lines; Meritt suggests that a rough-picked top is also preserved, and that a moulding has been chiseled away, the rise of which can still be felt directly above line 1. Fragment *b* preserves the right side; this has apparently been worn smooth and the angle it forms with the front face has been rounded by being walked on. Fragment *c* is known to me only from the squeeze at the Institute for Advanced Study; the left side seems to be preserved.

Fragment *a*: height, 0.42 m.; width, 0.179 m.; thickness, 0.07 m. near the top and 0.085 m. near the bottom. Fragment *b*: height, 0.295 m.; width, 0.065 m.; thickness, 0.07 m.

The height of the letters, which is very irregular even in single lines, varies from 0.006 m. to 0.011 m.

The inscription is non-stoichedon. Ten lines measure between 0.156 m. at the top of fragment *a* and 0.12 m. at the bottom of fragment *b*.

saec. II *a.*

NON-ΣΤΟΙΧ. *ca.* 42-57

- a* ἐπειδὴ Δίων Δίωνο[ς — — — — — *ca.* 25 — — — — — τὸν]
 [ἰ]ερέα τοῦ Ἀσκληπιοῦ [— — — — — *ca.* 28 — — — — —]
 ὑπομείνας τὴν ἱερωσύνη[ν τὸν ἐπὶ — — *ca.* 9 — — ἄρχοντος ἐν]
 αὐτὸν τά τε εἰσιτηγῆ[ρια ἔθυσεν — — — — — *ca.* 18 — — — — — κα]
 5 λῶς καὶ εὐσεβῶς· ἐβ[ουθύτησεν δὲ καὶ — — *ca.* 12 — — τῶι Ἀσ]
 κληπιῶι καὶ τῇ Ἑγ[είαι τοῖς Ἀσκληπιείοις καὶ τοῖς Ἐπιδαυρίοις καὶ]
 τοῖς Ἡρώιοις παρασ[τήσας θύματα ὡς κάλλιστα καὶ τὰς τοῦ]
 των παννυχίδας [συνετέλεσεν· θύσας δὲ καὶ ὑπὲρ τῆς βουλῆς]
 καὶ τοῦ δήμου κα[ὶ παίδων καὶ γυναικῶν καὶ καλλιεργήσας, ἐν ἅπα]
 10 σιν ἀπήγγειλεν [γεγονέναι τὰ ἱερὰ καλὰ καὶ σωτήρια· ἔστρω]
 σεν δὲ καὶ τὰς κλ[ίνας — — *ca.* 15 — — ἐν ἐκάστη τῶν θυσι]
 ῶν ἐπιφανῶς κ[αὶ ε — — — — — *ca.* 26 — — — — — κατέσ]
 τησεν δὲ καὶ τὸν [ὑδὸν — — — — — *ca.* 22 — — — — — κλειδοῦ]
 χον τοῦ θεοῦ πρ[— — — — — *ca.* 32 — — — — —]
 15 προέστη δὲ κα[ὶ τῆς εὐκοσμίας τῆς ἐν τῶι ἱερῶι ἀκο]λο[ύθως] *b*
 τοῖς νόμοις κα[τατεθηκῶς — — *ca.* 12 — — ἐν τῇ ἱερῶ]σύνῃ
 πρὸς δραχμὰς [— *ca.* 4 — · ἵνα οὖν καὶ ἡ βουλὴ καὶ ὁ δῆμος φαί]νωντ[αι]
 τιμῶντες κα[ὶ χάριτας προσηκούσας ἀποδιδόντες τ]οῖς πρό[ς]
 τε τοὺς θεο[ὺς εὐσεβοῦσιν καὶ πρὸς τὸν δῆμον ἐκτ]ενῶς δι[α]
 20 [κ]ειμένοις, γί[νωνται δὲ καὶ ἄλλοι ἱερεῖς ζηλωταὶ τῶν ὁμ]οίων ^v
 [ἀγαθ]ῇ τύ[χῃ] δεδόχθαι τῇ βουλῇ τοὺς λαχόντας] προέ

- [δρους εἰς τὴν ἐπιούσαν ἐκκλησίαν χρηματίσαι περ]ὶ τούτω[ν,]
 [γνώμην δὲ ξυμβάλλεσθαι τῆς βουλῆς εἰς τὸν δῆμον]ν ὅτι δο
 [κεῖ τῇ βουλῇ τὰ μὲν ἀγαθὰ δέχεσθαι πάντα τὰ ἀπηγγ]ελμένα
 25 [ἐκ τῶν ἱερῶν τῶν τεθυμένων ἐφ' ὑγιείαι καὶ σωτηρίαι τ]ῆς βου
 [λῆς καὶ τοῦ δήμου ----- ^{ca. 23} ----- · ἐπα]ινέσα[ι]
 [δὲ τὸν ἱερέα ----- ^{ca. 21} ----- εὖσεβείας] ἔνεκ[α]
 [ἦν ἔχων διατελεῖ πρὸς τοὺς θεοὺς καὶ φιλοτιμίας] τῆς πρ[ὸς]
 c [τὸν δ]ῆμον [καὶ στεφανῶσαι αὐτὸν θαλλοῦ στεφάν]ωι· δεδ[όσ]
 30 [θ]αι δὲ αὐτ[ῶι καὶ ἄλλο ἀγαθὸν ὅτον ἂν ᾗι ἄξιος· ἀνα]γράψα[ι δὲ]
 [τ]όδε τὸ ψή[φισμα τὸν γραμματέα τὸν κατὰ πρυτανείαν ἐν] στήλῃ [λι]
 [θί]νῃ καὶ στή[σαι αὐτὴν ἐν τῶι ἱερῶι τοῦ Ἀσκληπιοῦ· εἰς δὲ τῇ]ν ἀνα<γ>[ρα]
 [φ]ῇν καὶ τῇ[ν στήλην μερίσαι τὸν ταμίαν τῶν στρατιωτικῶν] τὸ γε[νό]
 μενον ἂν[άλωμα. vacat]

The association of the three fragments was first suggested by Raubitschek. The evidence for it consists of the letter forms and the possibility of combining the fragments into a single text.⁷⁴ The vertical space occupied by lines 15-21 is smaller on fragment *b* than on fragment *a*, but the reason is evident; lines 16-19 droop noticeably at their ends, whereas lines 20-21 are once more straight. Fragment *b* was presumably found near the stadium, and was bought by the Greek Archaeological Society;⁷⁵ while it may have been carried in the course of time from the Asklepieion to the stadium, it is also possible that one of the workmen excavating the Asklepieion sold it under false pretenses. The spacing of the letters is irregular; the text also shows deviations from the common formulae and the parallel passages in other inscriptions.⁷⁶ Under these circumstances, it is difficult to determine the limits within which restoration is permissible, and my text should be read with corresponding caution.

The presence of a moulding above the first line shows that our text did not include the usual prescript. It is similar in this respect to the decrees honoring the Agonothetes of the Theseia, shortly before the middle of the second century B.C.,⁷⁷ and the Prytany decrees of the post-Sullan period.⁷⁸ Since these decrees seem to have been set up at private expense, it is possible that our inscription was likewise paid for by the priest, despite the fact that the decree contains a provision for public payment.⁷⁹

⁷⁴ I am indebted to Anna Benjamin for the information from Athens that "EM 4697 and EM 7585 obviously belong together but there is no join."

⁷⁵ *Αθήναιον*, VIII, 1879, p. 141.

⁷⁶ Only four lines are fairly certain: line 21 with 42 letters (40 spaces; at least the first spaces are unusually wide), line 22 with 48 letters (44 spaces), line 23 with 45 letters (43 spaces), and line 31 with 51 letters (49 spaces); *iota* occupies about a third of a space.

⁷⁷ *I.G.*, II², 956-959; but note that the orator's name is given at the head.

⁷⁸ See S. Dow, *Hesperia*, Suppl. I, p. 25. In at least one case (*ibid.*, p. 186, no. 116) the orator's name is given at the head. Cf. also *I.G.*, II², 903.

⁷⁹ Cf. note 84.

Lines 1-3: See the commentary to No. 6, lines 5-7. The second interpretation offered there could be applied to the present case as follows: ⁸⁰

ἐπειδὴ Δίων Δίωνο[ς — — ^{ca. 12} — — διὰ τὸν λαχόντα]
[ἐ]ερέα τοῦ Ἀσκληπιοῦ [μὴ δύνασθαι τὰς χρείας παρέχεσθαι]
ὑπομείνας τὴν ἱερωσύνη[ν κτλ.]

Lines 3-12: The most important points are discussed in the commentary to the parallel lines 9-17 of No. 10. A few variations should be noted. The *τε* of line 4 is probably followed by *δὲ καὶ* in line 5, as at *I.G.*, II², 847, lines 13 and 16. In line 6, it appears that the article was used before the name of each festival, since it is seen at the beginning of line 7 with the last one; to fill the available space, the article must be restored at least with the first festival. An alternate restoration in line 9, *τὰς θυσίας ταύτας*, is suggested in the commentary to No. 10, lines 13-16. It is a trifle long if, as is likely, the children and women are named here as beneficiaries of the sacrifices; without the word *ταύτας* it makes the line shorter than the surrounding lines. The line would be properly filled if the friends and allies are the beneficiaries, and the demonstrative has been omitted.⁸¹ In line 10, it is necessary to omit one element of the formula *ἀπήγγειλεν τῇ βουλῇ γεγονέναι τὰ ἱερὰ καλὰ καὶ σωτήρια*.

Lines 12-14: Cf. No. 10, lines 22-23. For the failure to observe the usual division of syllables at the end of line 12, cf. lines 5 and 29. The last letter preserved in line 13 is probably *nu*, with the diagonal stroke producing an apparent apex at the upper left corner. But consider the possibility that the traces belong to *iota* and *sigma* crowded together; a restoration with regular syllabification would be [ἐβουθύ]|τησεν δὲ καὶ τοῖς [name of festival].

Lines 15-17: See the commentary to No. 6, lines 10-12. Koumanoudis, the original publisher of fragment *b*, records \OB(?) for its first line.⁸² On *πρὸς δραχμάς*, cf. F. Preisigke, *Wörterbuch der griechischen Papyrusurkunden*, vol. II, Berlin, 1927, *s.v.* *πρός* (g).

Lines 17-20: Various elements have been combined from *I.G.*, II², Part IV, 1, "Sermo Publicus," *s.v.* *χάρις*, as well as *I.G.*, II², 1006, line 90, and 1046, line 32.

Lines 24-26: The remains of lines 24 and 25 seem to belong to a variation of the formula for accepting good omens. It is uncommon in a decree which reviews the sacrifices performed throughout a year, but cf. *I.G.*, II², 949 A. What beneficiaries

⁸⁰ The first line seems to be a little more widely spaced than the others. The restoration in the Editio Minor, according to which the priest named in the accusative held the office the year before Dion, is unlikely. Not only is it hard to find a reason for mentioning this priest, but when the same priesthood is referred to twice in succession, one expects the full title to be given at the first opportunity rather than the second.

⁸¹ Cf. the commentary to lines 24-26.

⁸² *Ἀθῆναιον*, VIII, 1879, p. 140.

of the sacrifices were named is uncertain. I have found only one list that would give line 26 about the same length as the surrounding lines: [τ]ῆς βου[λῆς καὶ τοῦ δήμου τοῦ Ἀθηναίων καὶ τῶν συμμάχων]. Except for the addition of the words τοῦ Ἀθηναίων, this is the regular list of the earlier part of the second century B.C.; the last example known to me is of the year 173/2 B.C.⁸³ Because of the lettering of our inscription, one would not ordinarily think of giving it so early a date.⁸⁴ In the year 165/4 B.C. we meet for the first time the longer list of beneficiaries, which includes the children and women and the friends and allies.⁸⁵ In its complete form it is much too long for our inscription; if the children and women are omitted, it is slightly too short. Finally, a list consisting only of the Council, Demos, children, and women is much too short, although not short enough to permit the addition of the words τοῦ Ἀθηναίων, unless the letters have already become much more crowded. For the present it is best to leave the gap in line 26 without restoration.

Lines 26-34: The crowding of the letters at the end of the inscription is hard to explain, since there is ample room at the bottom of the stele. Nor can one be certain at what point the crowding begins. I have based my restorations on the fact that the letters of line 30 preserved on fragment *c* are much more widely spaced than those of the lines which follow; this evidence cannot be pressed, in view of the irregularity of the spacing throughout the inscription. The language of lines 26-30 can be supported by various citations.⁸⁶ The perfect form δεδόσθαι is commonly used in granting citizenship.⁸⁷ For lines 32-33, cf. No. 3, line 26, and No. 5, lines 14-15, with the commentaries. At the end of line 32, ΙΑΝΑΝ is on the stone. The word ἀναγραφὴν must begin at the first *alpha nu*, not only because the letters are hard to explain except as part of this noun, but also because the noun cannot possibly be squeezed into the available space if it begins at the second *alpha nu*. Reluctantly I admit a stonemason's error. Everything else preserved in lines 30-34 points to the ordinary provisions for the public inscribing of a decree.

⁸³ *Hesperia*, XXVI, 1957, pp. 33-47, no. 6, lines 13-14. The beneficiaries are discussed by Dow (*Hesperia*, Suppl. I, pp. 9-10), who says that the inclusion or omission of the phrases τοῦ Ἀθηναίων and καὶ παίδων καὶ γυναικῶν is of no significance. Two inscriptions show, furthermore, that when the beneficiaries are given twice in the same decree, the second list is more complete (*I.G.*, II², 807, lines 4-5, 25-28; and 967, lines 11-14). One might argue, therefore, that if the children and women were really mentioned at line 9, they were omitted here as taken for granted, while the allies were added for completeness.

⁸⁴ If the inscription is as early as 173/2 B.C., the completely new style of letter forms and arrangement must probably be ascribed to foreign influence; one thinks of Pergamon. Cf. the inscription on the Stoa of Attalos (*Hesperia*, XXVI, 1957, pls. 18-21, 26-27), which is however dated *ca.* 150 B.C. Cf. also our No. 7, of the year 165/4 B.C. Perhaps this innovation should also be connected with the argument given above that the inscription was paid for privately.

⁸⁵ *I.G.*, II², 949, lines 16-17.

⁸⁶ Cf. *Hesperia*, VII, 1938, pp. 100-109, no. 18, lines 24-31; also *I.G.*, II², 908, lines 16-17; 926, lines 11-13; 1006, line 96; and 1011, lines 70 and 79.

⁸⁷ *I.G.*, II², 889, line 16, and 979, lines 31-32; cf. also 900, line 16.

12 (Pl. 39). E.M. 7584. *I.G.*, II², 976.

Fragment of light gray Hymettian marble, broken on all sides.

Height, 0.130 m.; width, 0.165 m.; thickness, 0.05 m.

Height of letters, 0.006 m.

The inscription is non-stoichedon. Five lines measure *ca.* 0.06 m.

post. med. saec. II *a.*

NON-ΣΤΟΙΧ. *ca.* 38-44

[----- καὶ συμπρό]
 [εδροι· ἔδοξεν τῇ βουλῇ κ]αὶ τῶι [δ]ήμῳ[ι· - ^{*ca.* 8} -]
 [----- ^{*ca.* 18} ----- εἰ]πεν· ὑπὲρ ὧν ἀπαγ[γέλλει]
 [ὁ ἱερεὺς τοῦ Ἀσκληπιοῦ] ὑπὲρ τῶν ἱερῶν [ὧν ἔθυνεν]
 [τῶι Ἀσκληπιῶι τῶι ἐν Ἐπ]ιδάυρῳ καὶ τ[ῇ Ὑγείαι]
 5 [καὶ τοῖς ἄλλοις θεοῖς οἷς π]άτριον ἦν· ἔπε[μελήθη δὲ]
 [καὶ τῆς στρώσεως τῆς κλί]νης καὶ τῆς [κοσμήσεως]
 [τῆς τραπέζης καὶ τῆς πα]ννυχίδος· [θύσας δὲ καὶ τοῖς]
 [Ἀσκληπιείοις τῶι Ἀσκληπ]ιῶι καὶ τ[ῇ Ὑγείαι καὶ τοῖς]
 [ἄλλοις θεοῖς οἷς πάτριον ἦ]ν ἔπε[μελήθη -----]
 [-----]

Since the various letters differ considerably in width, a full-scale drawing of the text was made to test the restorations. It became evident from this reconstruction that the left margin is most easily placed in the position shown above; note also that most of the lines now begin with new words. To place this margin further to the right would be extremely difficult; to move it to the left by one syllable, on the other hand, would be fairly easy, although it leads to unpleasing divisions of words.⁸⁸ The formula with ἔδοξεν would then be approximately centered on the stele, and it may have stood alone in its line.⁸⁹

The sacrifice to the god in Epidauros is puzzling; even if the priest sacrificed and performed a *lectisternium* at Epidauros, it is difficult to see how he could be in charge of a night festival there. Possibly the arrival of Asklepios in Athens was re-enacted yearly at the Epidauria;⁹⁰ in this case, the sacrifice at Epidauros may have preceded the celebration in Athens. At line 8 I have restored the other great festival of Asklepios, the Asklepieia.⁹¹ Since the structure of the decree is similar to that of *I.G.*, II², 949 A, it is likely that the good omens at the Asklepieia were mentioned below line 9; but this information may also have been given in lines 8-9, if after the word

⁸⁸ Two syllables would have to be moved from the end of line 3 to line 4.

⁸⁹ Cf. Dinsmoor, *Athenian Archon List*, pp. 16-17.

⁹⁰ Cf. *I.G.*, II², 1019 (our No. 9), line 8.

⁹¹ On the festivals, see note 57.

ῥγίαι we may restore [ἐπὶ τοῦ|τοῖς πάλιν ἐκαλλιέρησε]ν.⁹² One advantage of this alternative is that it avoids the awkward repetition in lines 8-9 of the phrasing found in line 5.

13 (Pl. 39). E.M. 7607. *I.G.*, II², 1033.

Fragment of a pedimental stele of Pentelic marble; the left side, the back, picked with diagonal strokes, and part of the top are preserved.

Height, 0.36 m.; width, 0.098 m. at the pediment, 0.087 m. near the bottom; thickness, 0.095 m. at the pediment, 0.076 m. at line 1, and 0.08 m. at the bottom.

Height of letters, irregular, *ca.* 0.007 m.

The inscription is non-stoichedon. Ten lines measure *ca.* 0.11 m.

- a. 94/3 a. NON-ΣΤΟΙΧ. 56-61
- θ [ε ο ί]
- ἐπὶ Καλ[λίου ἄρχοντος ἐπὶ τῆς ----- ος ----- ς πρυτανείας·]
- Ἀνθεστη[ριῶνος ----- *ca.* 38 ----- ι τῆς]
- πρυτανε[ίας ----- *ca.* 45 -----]
- 5 νουμηνίαι ρ[----- *ca.* 42 ----- · βου]
- λῇ ἐν βουλε[υτηρίῳ τῶν προέδρων ἐπεψήφισεν ----- *ca.* 19 -----]
- Μυρρινού[ιος καὶ συμπρόεδροι ἔδοξεν τῇ βουλῇ ----- *ca.* 12 ----- ἐγ Μυρ]
- ρινούττης [εἶπεν· ἐπειδὴ ----- *ca.* 21 ----- τὸν ἱερέα τοῦ Ἀσκλη]
- πιοῦ παρεχ[----- *ca.* 35 ----- ὑπομείνας τὴν]
- 10 λειτουργία[ν τὸν ἐπὶ Θεοδότου ἄρχοντος ἐνιαυτὸν τὰς καθηκούσας θυσί]
- ας ἔθυσεν κ[αὶ τοῖς τε Ἀσκληπιείοις καὶ τοῖς Ἐπιδαυρίοις τὰς κλῖνας ἔστρω]
- σεγ καὶ τοῦ[των τῶν ἑορτῶν τὰς παννυχίδας συνετέλεσεν καταστήσας ἐ]
- φ' ἑκατέραν [τὴν ἑαυτοῦ θυγατέρα ----- *ca.* 6 ----- ἀρρηφοροῦσαν καλῶς καὶ φιλο]
- τίμως· προέ[στη δὲ καὶ τῆς εὐκοσμίας τῶν θυόντων καθ' ἑκάστην ἡμέραν ἐν]
- 15 τῷ ἱερῷ ἀκο[λούθως τοῖς νόμοις ----- *ca.* 27 ----- κατὰ]
- [τ]ὸν ἐνιαυ[τὸν -----]
- [-----]

Line 2: For the name and date of the archon, see Dinsmoor, *Archons of Athens*, p. 288, and *Athenian Archon List*, p. 204. It is difficult to estimate the gap in this line, because the letters are wider than elsewhere in the inscription.

Line 5: See Dinsmoor, *Archons of Athens*, p. 414, note 1, and Pritchett and Neugebauer, *Calendars*, p. 31. The last letter preserved looks most like *rho*, but might be *eta*.

⁹² Cf. the commentary to No. 10, lines 13-16.

Lines 8-10: See the commentary to No. 6, lines 5-7. The second interpretation offered there can be applied to the present case as follows.

[ἐπειδὴ διὰ τὸ μὴ δύνασθαι τὸν λαχόντα ἱερέα τοῦ Ἀσκλη]
 πιοῦ παρέχ[εσθαι τὰς χρείας ----- ^{ca. 22} ----- ὑπομείνας τήν]
 λειτουργία[ν κτλ.]

In line 10 it is necessary to restore the date of the priesthood, that is, the year before the archonship of Kallias. The priest is being honored for services performed during his whole year of office rather than at a particular festival. It is therefore unlikely that the decree was passed in the month of Anthesterion (line 3) of the year of his priesthood before the celebration of the Asklepieia in Elaphebolion.⁹³

Lines 10-14: We can be fairly certain that these lines mention the usual sacrifices, *lectisternia*, and night celebrations. It can also be observed that there is no room for a specific reference to *eisiteteria*; the remains of line 13 suggest that two occasions are involved, apparently the Epidauria and the Asklepieia. Other elements in my reconstruction of these lines are taken from No. 10, lines 13 and 18-19. All the sacrifices performed during the year are included in a single statement, which presumably covers the *eisiteteria* as well as the two festivals specifically named, while the *lectisternia* and night celebrations are shown as limited to the two festivals.⁹⁴

Lines 14-16: Cf. No. 6, lines 10-12, and No. 10, lines 22-25, with the commentaries. The phrase [κατὰ τ]ὸν ἐνιαυ[τὸν] apparently corresponds to the phrase [ἐν τῇ ἱερῶ]σύνῃ at No. 11, line 16.

ROLF O. HUBBE

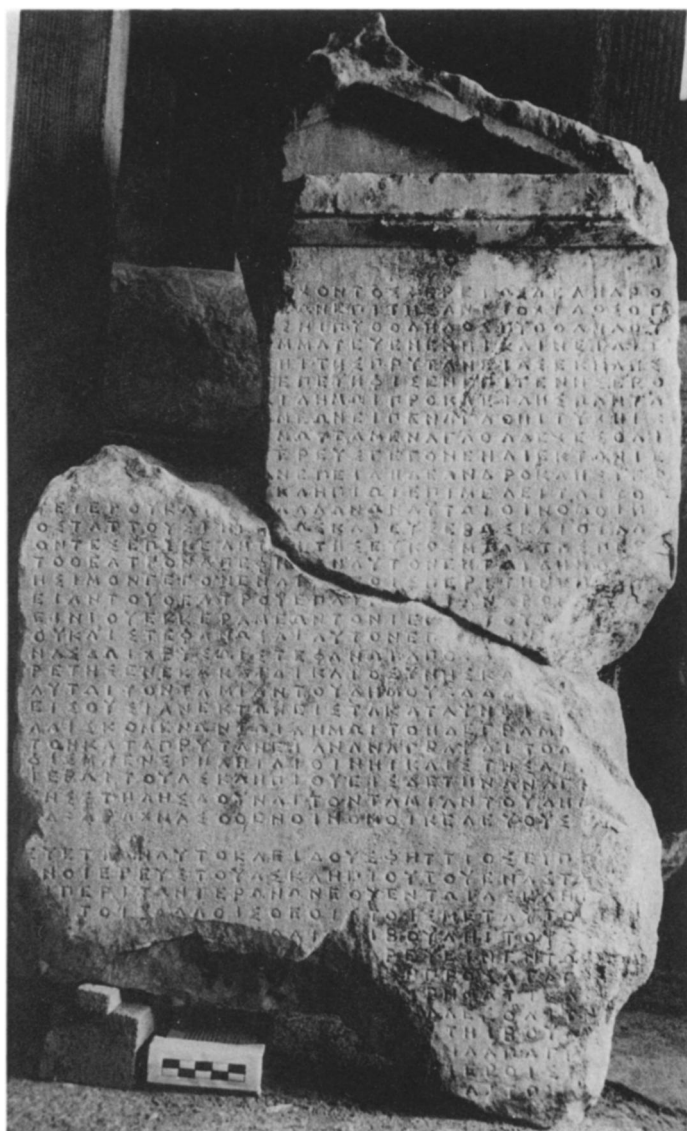
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⁹³ On the Asklepieia, see note 57. For the dating formula, see No. 10, line 9, with the commentary. For the date of the archon Theodotos, see Dinsmoor, *Athenian Archon List*, p. 204. Since the person honored was no longer priest, it is questionable whether he can be the same person as the priest mentioned at the end of line 8.

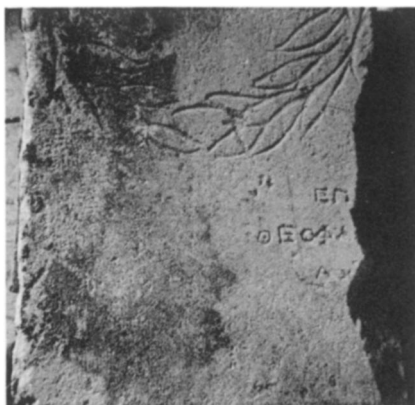
⁹⁴ The persons honored in this decree and in No. 6 may not have performed *eisiteteria* at all, if they did not actually serve as priests; cf. note 35. That *eisiteteria*, when performed, did not include night celebrations can probably be inferred from No. 10, lines 9-13, and No. 11, lines 4-8.



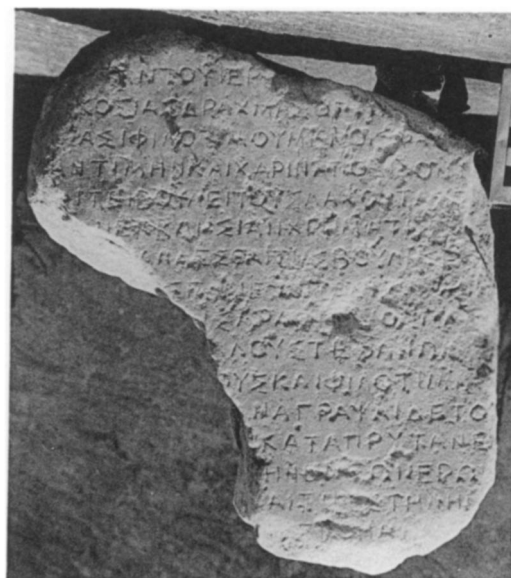
No. 1



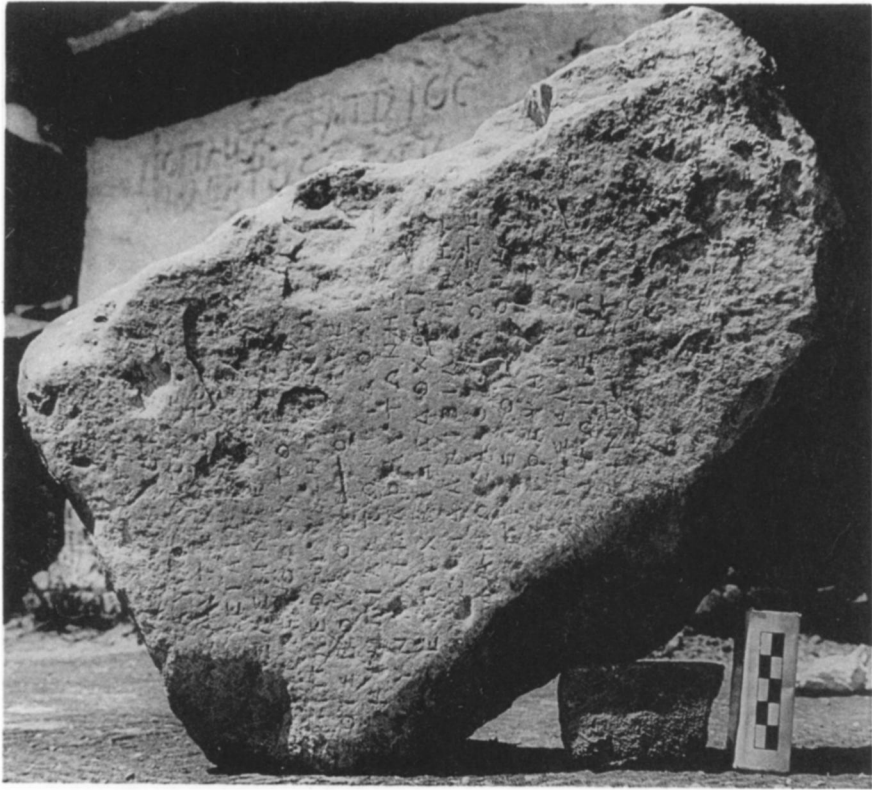
No. 2



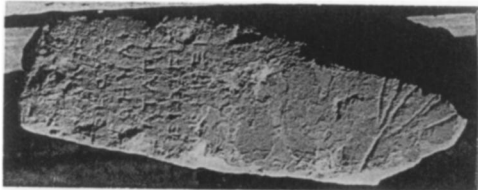
No. 1, Detail



No. 5



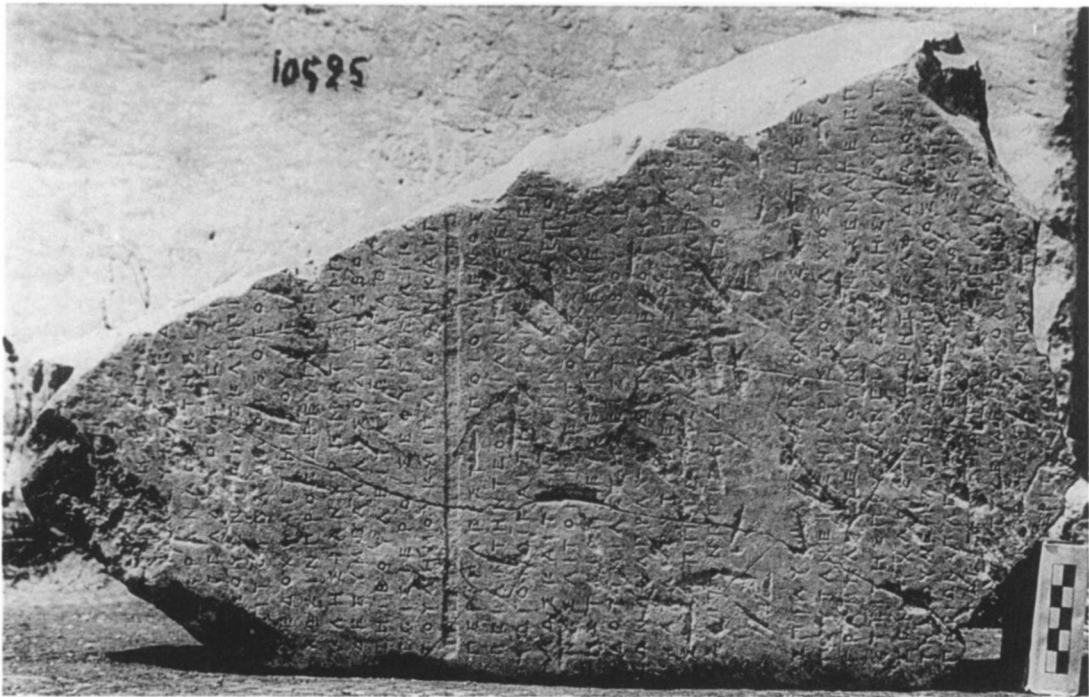
No. 4, Fragment *a*



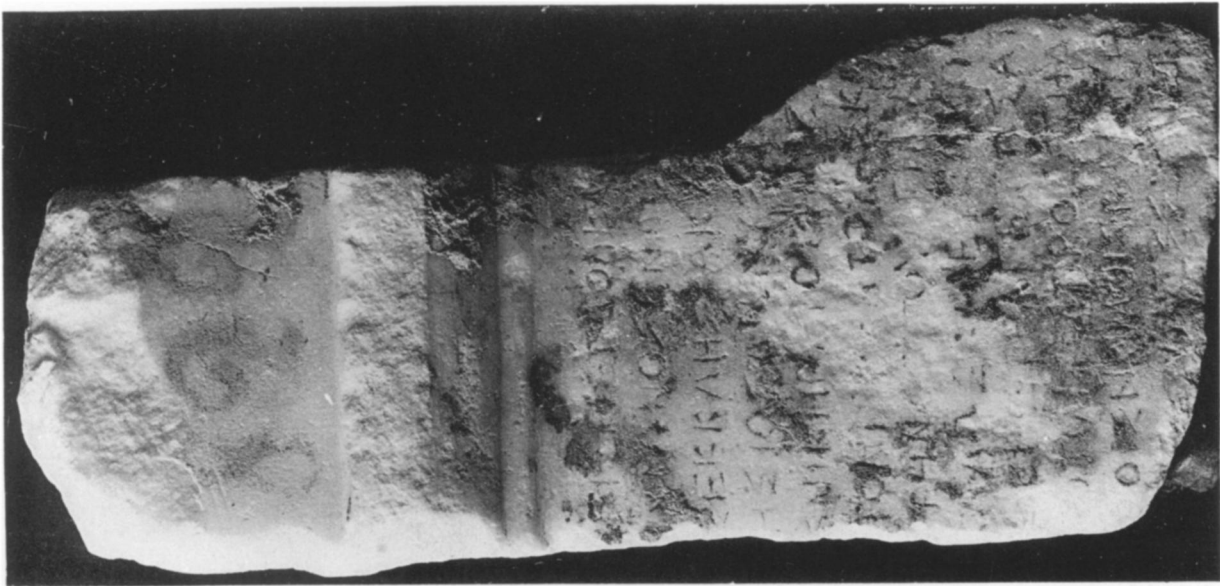
No. 3, Fragment *b*



No. 4, Fragment *b*



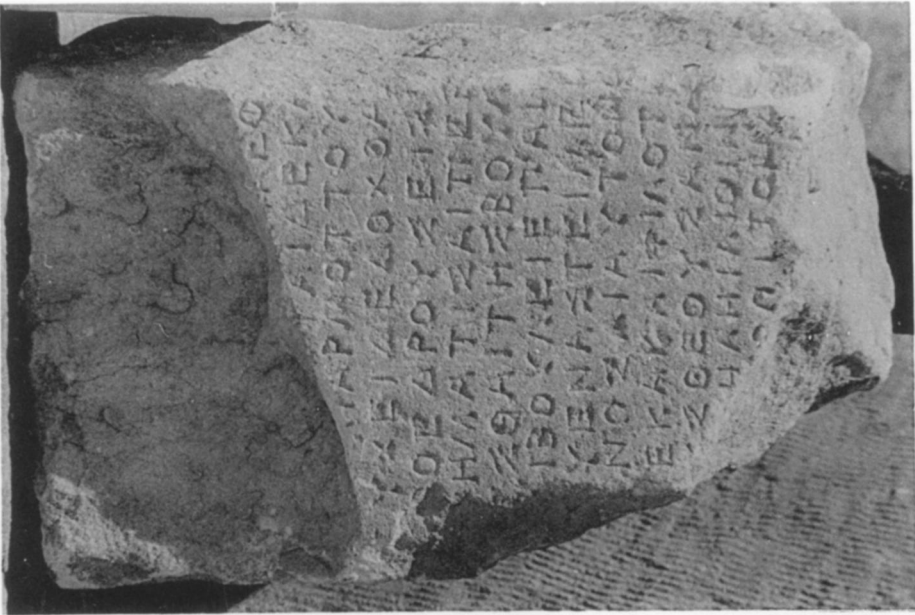
No. 3, Fragment *a*



No. 6

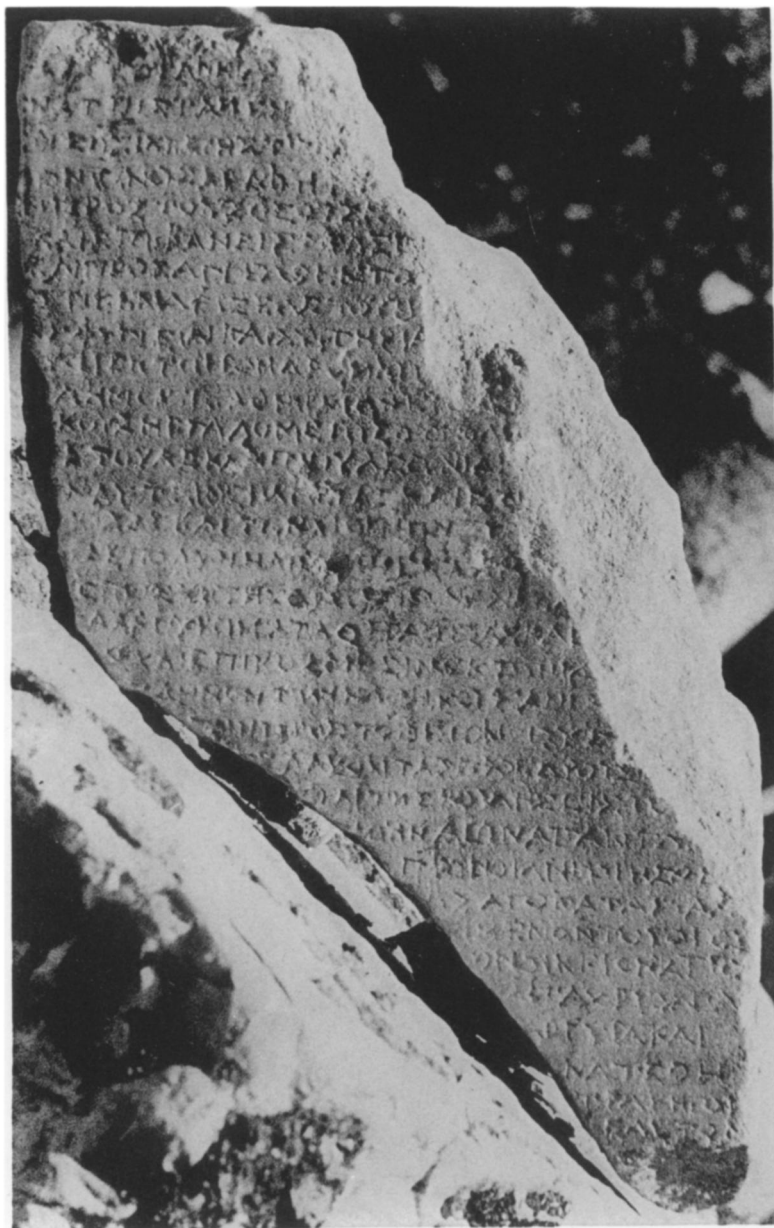


No. 7



No. 8

ROLF O. HUBBE: DECREES FROM THE PRECINCT OF ASKLEPIOS AT ATHENS



No. 9, Fragment *a*



No. 9, Fragment *b*



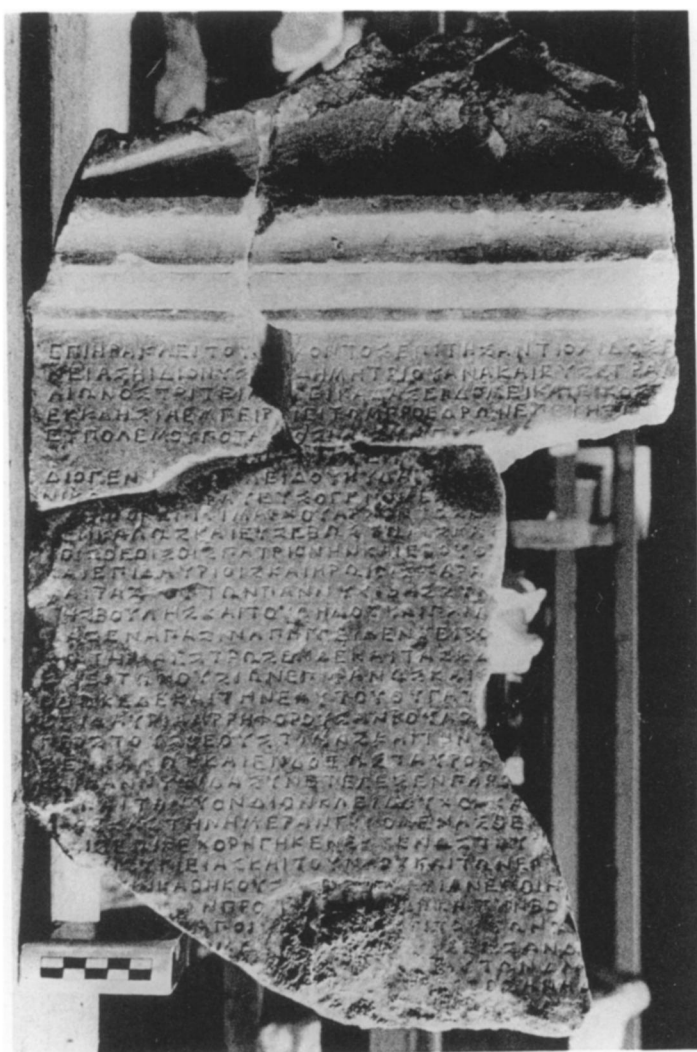
No. 11, Fragment *a*



No. 11, Fragment *b*



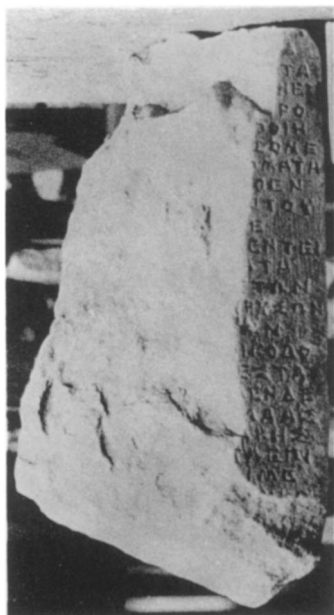
No. 11, Fragment *c*



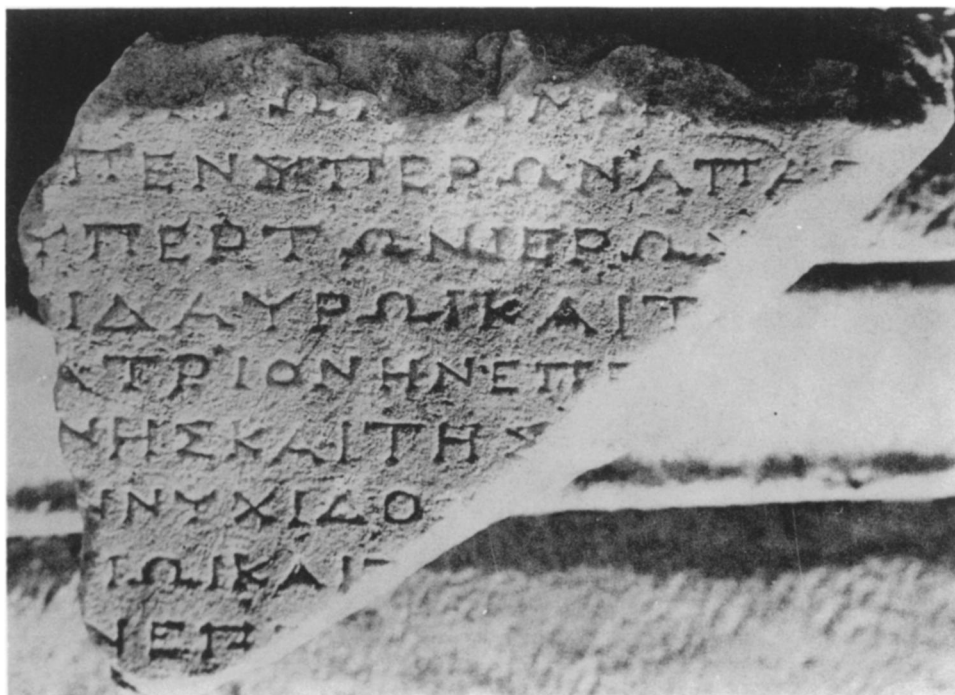
No. 10, Fragments *a-c*



No. 13



No. 10, Fragment *d*



No. 12