

NOTES ON SOUTH-SLOPE INSCRIPTIONS

ASKLEPIAN VOTIVES DATED BY DIOPHANES OF AZENE¹

THE inscription *I.G.*, II², 4485 is stated *ibid.* to be identical with an inscription in the Epigraphical Museum of which the inventory number is 9552. In 1932 Mitchell and Ethel Levensohn found on the South Slope an inscription which has the same text as that which is printed for *I.G.*, II², 4485. Checking readings in 1935 for them, I examined E. M. 9552, and was able to establish the fact that there are two inscriptions, of which the text originally was identical. The details are as follows.

I.G., II², 4485 is the inscription rediscovered (and left) in the Asklepieion by the Levensohns, and entered as no. 138 on their map (*supra*, p. 71). It is a fairly large votive base: height, 0.90 m.; width, 0.40 m.; thickness, 0.47 m.; height of letters, uniformly 0.017 m. The text reads:

[ἐ]πὶ ἱερέως Διοφάνο[υς]
[τ]οῦ Ἀπολλωνίου Ἀζ[ηνιέως]

This is the inscription published earlier by Pervanoglou in *Philologus*, XXIV, 1866, p. 463; and by Dittenberger, in *I.G.*, III, 229. Pervanoglou states, but his statement is not recorded in *I.G.*, II², 4485, that it was found on the Akropolis, east of the Erechtheion, near *I.G.*, II², 4482, which is a third inscription bearing the same words, though in *I.G.*, II², 4482 the words are all inscribed in one line. Since the sculpture on three stones of the present group makes the association with Asklepios indubitable, these stones must have been removed from the Asklepieion and carried up on the Akropolis for use as building blocks. *I.G.*, II², 4485 was restored to the Asklepieion doubtless in recent times.

E. M. 9552 may well have been found in the Asklepieion (my notes are not positive on this detail). Its dimensions are: height, 0.20 m.; width, 0.30 m.; thickness, 0.09 m. The stone, much broken, is roughly triangular, with the apex below. The inscription is on the flat vertical face, above which is a moulding. The moulding projects *ca.* 0.01 m.; its front face is also broken. The letters average less than 0.015 m. in height. The text reads:

[ἐπ]ὶ ἱερέως Διοφάν[ους]
[τοῦ] Ἀπολλωνίου Ἀζ[ηνιέως]

Since all other details are dissimilar, it must have been the similarity of the texts which alone led scholars to an unwarranted, unchecked statement of identification.

¹ I wish to thank Professor Sterling Dow for help in preparing this article for publication.

The interest of the "new" inscription E. M. 9552 is that it increases to no less than five the number of marble dedications all bearing precisely the same words, identical letter for letter, so far as they are preserved, without even a clerical variant between any two of them.² This is sufficiently unusual to merit attention. All five dedications were evidently of sculpture; three at least were reliefs. It might be interesting to discover whether the lettering (as suggested by the shapes given in *I.G.*, II²) and sculpture of some were by the same hand.

For the priest Diophanes, son of Apollonios, of Azenia, see A. E. Raubitschek, *Hesperia*, XII, 1943, p. 59. There is, I believe, no reason as yet to alter the date 's. I p.'

INSCRIPTIONS ON SEATS IN THE THEATRE OF DIONYSOS

A new edition of all the known inscriptions cut in the seats of the Theatre of Dionysos appeared in 1935.³ In the years immediately preceding, new readings in these inscriptions were made by Mitchell and Ethel Levensohn, Werner Peek, Sterling Dow, and myself. The results were forwarded to Kirchner and most of them were incorporated in the new edition. Many of the readings are difficult and time-consuming; I was able to resume the study after the new edition appeared, and I submit herewith some additional readings and comments on readings. The Levensohns kindly put their own notes at my disposal.

I.G., II², 5061. "The Rhusopulos version best represents the appearance of the inscription. We saw: ΡΩ ΨΥ" (Levensohns).

I.G., II², 5067. "Of the two graffiti on this throne, the IEP is on the front of the back rest, the ΝΙΚΗΨ on the rear. The latter was discovered by Dr. O. Broneer" (Levensohns).

I.G., II², 5089. This inscription should be located as being in *ordo II*, not *III*, of the *cuneus alter sinister*. There are additional letters on the same block, above the line of the letters Φ[ιλή]μονος, but nearer the beginning of the block than the phi is. I read the letters as follows: ΑΡΙΕΤ[--]. Inasmuch as there is a deep round opening cut right through the block below this word, I think it likely that it is part of the Latin word *aries*; and that it was in-

scribed there—the lettering is small, careless, and runs uphill—to mark the place for the cutting of a hole for the insertion of a beam. The lower part of the P is gone, so that perhaps it was not a P but an R.

I.G., II², 5100. The YC recorded by Peek after *ὑμνητρίων* is there. The remaining vestiges of letters, it seems to me, are not so hopelessly *incerta* as Peek implied. My reading, confirmed by a second inspection after the lapse of more than a year, is as follows:

[‘Ε]ρ[σ]ηφ[ό]ροις [β’ Εὐ]βούλ[ης] Ν[ύ]μφης

I.G., II², 5101. The full text is given in *I.G.*² as follows:

Ὀλβίας ἱεράς
καθ’ ὑπομνημ[α]τισμὸν καὶ κατὰ
ψήφισμα Ἰουλίας τῆς . . θ[.]μα. . κο[υ] θυγ[ατρὸς]

² Text in one line: *I.G.*, II², 4482, 4483, 4484; text in two lines: 4485 and E.M., 9552. A few letters are lost.

³ *I.G.*, II², part iii, fascicule i (Berlin), nos. 5021-5164. Some notion of the shapes of letters may be had from *I.G.*, III, 243-302.

The only uncertain part is the remainder of line 3 after τῆς. In the *var. lect.*, Gelzer is credited with Ε[.]ΟΙ, which seems to make no sense; Ruter with .θ.μα.κο[v]; and the Levensohns with [Γερ]μανικοῦ θυ[γατρὸς], with the trace of a printer's slug appearing by a slip before the first gamma. The Levensohns wrote, "We were far from certain of the text thus printed [as *supra*] with dots; at most we should have claimed, from the last two words, only ΜΛ ΚΟΙΘ," and asked me to examine the stone once again. After studying the stone again very closely, I was able to see faintly what may be iota before the kappa of the hypothetical Γερμανικοῦ. Before the mu is ρ, which may represent rho, although the space is proportionately rather large. What I took for theta may possibly represent a weathered epsilon, so that the only difficulty with the notion that the original inscription had Γερμανικοῦ θυγατρὸς is the form of the initial letter, F, which has more the shape of digamma. It seems best, therefore, to agree with the Levensohns that Γ[ερ]μα[ν]ικοῦ θυ[γατρὸς] is "a possibility but a mere possibility." For a priestess of Ἰουλίας ----- Γερμανικοῦ Καίσαρος θυγατρὸς (Julia Livilla), see *Inscr. Perg.*, 497.

I.G., II², 5134. The theta is very dubious, and there is not room on that block for [θεῶν]. It should be pointed out, however, that there was plenty of room on the adjoining block.

I.G., II², 5144. Above the name the Levensohns had read ΙΕΡΕΩΞ, in well-cut letters, approximately centred above the inscription. They asked me to make a close examination. I found ΙΕΡΕ, and noted that although these letters are of nearly the same height as the letters in Ἄντιόχου, they are not nearly so well nor so deeply cut; they may have been added later; on epigraphical grounds alone, they cannot be definitely associated with, or dissociated from, Ἄντιόχου. The other blocks in the same row, after Ἄντιόχου, are incomplete. In the remaining space, [Ἐπιφάνους] would be somewhat crowded. Certainly the seat, situated as it is in *ordo XVII*, can never have been intended for a monarch. The lettering would permit the association with Epiphanes but would not forbid a connection with Philopappos; there is no evidence, however, for a priesthood of either in Athens, though for Antiochos particularly a cult (at least) is likely. See also the references in the commentary in *I.G.*, II².

Cuneus quintus dexter, ordo III, last block: here the Levensohns read Διονίσ[ο]ν. Studying the whole row, I found that all along it there are faint traces of inscriptions in addition to Πισ[ειδῶνος] (*I.G.*, II², 5157). These traces are so weathered and faint that I found I could read Διονίσσου just as well in two or three other places along the row as well as on the last block.

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