

ADDENDUM TO  
“PRYTANY AND EPHEBIC INSCRIPTIONS,”  
*HESPERIA* 51, 1982

IN *Hesperia* 51, 1982, pp. 223–226, nos. 25 and 26 I added two new fragments to an opisthographic prytany inscription published in an earlier issue of *Hesperia* (Vol. 16, 1947, pp. 182–183, nos. 87A and 87B) and republished in *The Athenian Agora*, XV (*Inscriptions. The Athenian Councillors*, Princeton 1974, nos. 412 and 415). I suggested that another opisthographic inscription, *Agora* XV, nos. 368 and 403 (*Hesperia* 16, 1947, pp. 177–178, nos. 79A and 79B), belonged to the same texts, the inscription on the front dating from A.D. 184/5 in the archonship of Titos Flavius Sosigenes of Pallene and in the period when Epaphrodeitos (*Hesperia* 51, 1982, p. 224, no. 25, lines 17–19) was hieraules, and the inscription on the back dating about A.D. 188. I was uneasy, however, about the date of the obverse text on the grounds that the citation of the Skias Guardian was “by far the latest occurrence with litourgos in his title,” and there were traces of letters preceding Epaphrodeitos which were incompatible with the names and title of the well-known hieraules of the late 2nd century after Christ.

Subsequent to the publication of the new inscriptions in *Hesperia* 1982, E. Kapetanopoulos has written to me suggesting restoration of the name of the Skias Guardian in no. 25, lines 25–26 as [Ἀσκλη]πᾶς, comparing *Agora* XV, no. 312 (= *IG* II<sup>2</sup>, 1759), lines 18–19, [λι]τουργὸς ἐπὶ τὴν Σκι[άδ]α Ἀσκληπᾶς, an inscription which he dates to the year A.D. 108/9. This restoration immediately resolves the problem of the anachronous formula in my publication, but it raises other difficulties. The inscription cannot be as early as *Agora* XV, no. 312, since the form of the heading is first attested only about A.D. 130. Asklepas in the new text might be a son of the earlier Skias Guardian,<sup>1</sup> but tenure in some of the bouletic offices might be continuous or repeated (cf. Eukles and Philokles of Trinemeia and Bereknikidai, Heralds of the Boule and Demos for nearly two centuries in the Hellenistic period), and the minimal span of about twenty years for Asklepas is not extraordinary. Similarly, Epaphrodeitos might be an ancestor of the Epaphrodeitos, also called Aphrodeisios, who is very well attested as hieraules between 171/2 and the end of the 2nd century after Christ, but the name Epaphrodeitos was extremely common in Late Roman Athens. Furthermore, nowhere is the later Epaphrodeitos recorded as having Roman citizenship, whereas the traces of the letters preceding Epaphrodeitos in line 18 of the new *Hesperia* text are plausibly interpreted as belonging to a Roman gentilicium. Finally, the restoration of the title “heiraules” is not mandatory, although its position immediately preceding the Secretary of the Bouleutai makes it much more likely than either of the alternatives, *viz.* Herald or Secretary of the Boule and Demos. As to the identification of the archon, Titos Flavius

<sup>1</sup> The name Asklepas is attested about a dozen times in Athens, all the attestations being in the 1st, 2nd, and 3rd centuries after Christ. Most of the citations are of ephebes or epengraphoi, and in no instance is Roman citizenship recorded or Athenian demotic preserved.

Alkibiades of Paiania will suit the preserved letters and spacing. His year, 139/40, however, causes a problem, if we believe in the continuity of career from 108/9 of the same Asklepas as Skias Guardian, for Eleusinos is recorded as [ἐπὶ Σ]κιάδος in A.D. 135/6, or possibly one cycle earlier (*Agora XV*, no. 330, line 35). On the other hand, in the period around 130 after Christ the archon list is almost totally devoid of incumbents, and the Titos Flavius of the new inscription may belong to a hitherto unknown archon.

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