

NOTES AND DISCUSSIONS

INSCRIPTIONS FROM COS AND OROPUS

Cos in the Dodecanese, and Oropus in southeastern Boeotia, bordering Attica, are among the few centers in the Greek world that have produced an abundance of inscriptions. But those of Cos have not been fully published, and the publications that exist are neither up-to-date nor easily accessible. Mario Segre studied the inscriptions gathered in the medieval castle in the town of Cos in the 1930s, while the island was an Italian possession. In World War II he deposited a suitcase containing his manuscripts with the Swedish Institute in Rome, declining the late Eric Sjöqvist's invitation to stay in the Institute, as I learned from Sjöqvist in 1959. Segre and his family were killed at Auschwitz in May of 1944. Now the texts Segre studied, said to be 430 new, 130 already known (the actual numbers are debatable), have been published thanks to the efforts of G. Pugliese Carratelli, D. Peppas Delmousoy, and M. A. Rizzo.¹ For a few numbers printed in volume 1 no text of Segre's was found, though sometimes a photograph is printed in volume 2 (e.g., ED 147). There are no indices but the texts can now be searched on the Packard Humanities Institute Disk 7.

The Coan inscriptions are especially rich in the detailed information they offer on public religion. All the texts are divided into two categories, decrees (ED) and dedications (EV), but within them no principle of organization is observable. Among those not previously published are: ED 86, II s. a., a foundation by parents for a son, with sacrifice to Hermes and athletic competitions. ED 145, early II s. a., some eighty lines of an opisthographic stele (for which not even a photograph is provided of the more damaged face B). Gauthier adds two lines at the end of A from the photograph.² It is concerned with the duties and privileges of the priest of Hermes Enagonios. The numbers printed in the text are faulty and will be corrected from the photograph by Parker in an article forthcoming in *Chiron*. ED 146, II s. a. (with an Augustan addition on face E of the hexagonal block), is a foundation for the cult of Zeus and Damos.³ ED 177, end of III s. a., is on the priesthood of the *Kurbanthes* (Korybantēs), ED 178, end of III s. a., on the priesthood of Aphrodite Pandemos and Aphrodite Pontia, the former receiving sacrifice from married women (citizens, *vóthoi*, and resident aliens), the latter from *ἐμποροὶ* and *ναύκληροὶ*. ED 180 (cf. ED 238), I s. a., is concerned with

1. Mario Segre, *Iscrizioni di Cos*, 1 Testo, 2 Tavole, Monografie della Scuola Archeologica di Atene e delle Missioni Italiane in Oriente, 6 (Rome, 1993). Segre's volume needs to be used with the help of indispensable review articles by Christian Habicht, in *ZPE* 112 (1996): 83–94 (hereafter, "Habicht"), and P. Gauthier, in *BÉ* 108 (1995), no. 448, who, sharply critical, speaks not unjustly of "une publication faite sans pitié." There have also been detailed notices in *SEG* 43 (1993) [1996], no. 549, and by G. Reger in *AJA* 100 (1996): 622–24.

2. See note 1, and his further discussion of this and ED 215 in an article on torch races in *REG* 108 (1995): 576–85.

3. See Habicht, 85–86.

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Herakles Kallinikos, worshipped in the agora and at the harbor, ED 215, I s. a., with the priesthood of Zeus Alseios, ED 216, end of III s.a., with that of Dionysos Thyllophoros (cf. Sokolowski *LSCG* 166).⁴ ED 230, I s. p., authorizes the melting down of bronze statues. ED 236 is on a priesthood of Artemis Pergaia, listing perquisites and duties such as opening the sanctuary, burning incense, and so forth. ED 77, III–II s.a., is a decree of Cnidus, for a festival in honor of Artemis Hyakinthotrophos, already published and then corrected (facts not mentioned in the lemma).⁵

There are no cross-references to Sokolowski's collections of inscriptions dealing with religion, very useful for all their flaws. For the following we must now turn to Segre's texts and photographs: *LSCG* 150 B = ED 181 (discussed in R. Herzog's valuable monograph as number 12),⁶ with nine more lines of B from another copy of the inscription; *LSCG* 150 C = ED 140 (*HG* 2); *LSCG* 151 B = ED 241 (*HG* 3); *LSCG* 153 = ED 186; *LSCG* 160 = ED 144, on the priesthood of Adrasteia and Nemesis; *LSCG* 162 = ED 2 with an extra fourteen lines from face B, on the priesthood of Asklepios, Hygieia and Epione; *LSCG* 163 = ED 89, the priesthood of Nike; *LSCG* 164 = ED 58; *LSCG* 165 = ED 45, a gymnasium calendar; *LSCG* 177 = ED 149, the well-known foundation of Diomedon (*HG* 10). There are a few, minor improvements of Herzog's text, and the restorations are close to Herzog's. Photographs, rather small in scale, are provided. ED 85, 9, refers to the Antigoneion, the shrine for the cult of Antigonos Doson (cf. ED 216, B 20, and perhaps *LSCG* 166, 69), ED 182, to a priesthood of King Eumenes II.⁷

The numerous dedications in the category EV refer to a variety of cults and cult officials as well as providing much historical and prosopographic information (on which see Habicht and Gauthier). EV 13 is the dedication of a private group of ἐναγισταί and δεκαγισταί to Serapis, Isis, and Anubis. EV 18 is a small domestic altar inscribed on four sides with the names of various gods and two ancestors. EV 175, dedicated by victors in a torch race for Hephaistos, was taken by Segre to be a *pierre errante*. Gauthier agrees, and in 1995⁸ suggested Athens as the source (cf. *IG* 1³ 82), but he has informed the editors of *SEG* 43 he now favors Halicarnassus or Iasus.

These volumes, welcome as they are, do not fill all the lacunae. Herzog had been studying a number of unpublished texts since the turn of the century. His notebooks were sent to P. Carratelli by the late G. Klaffenbach. To avoid further delay, Carratelli decided not to produce a single, comprehensive corpus of Coan inscriptions, including both Segre's and Herzog's texts, together with inscriptions he himself had studied on Cos. According to C. Habicht in his review, all Herzog's texts will be published in a fascicle of the Berlin corpus of Greek inscriptions (now the responsibility of the Berlin-Brandenburgische Akademie der Wissenschaften); meanwhile unpublished texts, edited by C. Crowther, C. Habicht, K. Halloff, D. Obbink, R. Parker, and K. Rigsby, are to appear in *Chiron*.

Besides being incomplete, the present collection exhibits many other deficiencies. Numerous slips in what were evidently preliminary drafts by Segre have been left

4. *LSS* = F. Sokolowski, *Lois sacrées des cités grecques: Supplément* (Paris, 1962); *LSCG* = F. Sokolowski, *Lois sacrées des cités grecques* (Paris, 1969).

5. *PP* 42 (1982): 110–23, and, with Gauthier's corrections (*BÉ* [1989], no. 269), in *SEG* 38, 812A and *IKnidus* 220.

6. R. Herzog, *Heilige Gesetze*, AbhBerlin, no. 6 (Berlin, 1928), hereafter, *HG*.

7. Cf. Habicht's comments, 90–91.

8. *BÉ*, p. 504.

uncorrected and partial transcriptions are published unaltered. Bibliographic references are inadequate and commentaries are minimal, or nonexistent. Nonetheless one remains grateful for many new texts and photographs, and for being reminded of the industry and acumen of a lost colleague.

Vasileios Petrakos' publication of the corpus of inscriptions from Oropus, the Boeotian polis and sanctuary of the healing god or hero Amphiaraos, claimed by and at times under the control of Athens, provides an instructive contrast with the volumes on Cos.⁹ Thanks to conscientious publication by the long-time excavator of the site, B. Leonardos, by the late Director of the Epigraphic Museum, M. Mitsos, and by Petrakos himself, there are relatively few new texts presented here and these are not of great importance. But all published inscriptions have been reexamined, including the many in Dittenberger's *IG* 7, and the texts improved. Commentaries, usually concise, are attentive to chronology, prosopography and dialect. In addition to good photographs, excellent drawings (most by Manolia Skouloudi) make it possible to understand the nature of each monument. Testimonia (pp. 487–511) and exhaustive indices and concordances complete a masterful publication.

The inscriptions are divided into four categories: Part 1 contains Proxeny Decrees (amounting to 203, of which the last 56 are mere scraps); Part 2 contains Inscriptions concerning the sanctuary and the city (57). 276 and 277 are important *leges sacrae* (*LSS* 35 and *LSCG* 69). Petrakos presents more cautious texts than Sokolowski or Petropoulou, of whose recent work, however, he takes account. 278 and 279 are new fragments dealing with religious matters of which only isolated words survive. 280–88 are markers and altars of particular deities. 290–95 are well-preserved texts concerning construction in the sanctuary. 296–99 contain Athenian decrees between 332 and 327 B.C. about the sanctuary; in these Phanodemos the Atthidographer is conspicuous. 300 (*editio princeps*) contains some lines of an encomium for Amphiaraos or from a protreptic oration. (Petrakos compares *IG* 2² 2291a and b and 2788.) With the departure of the Athenians, the Oropians were concerned with the reconstruction of their town walls (302, 303). 306 and 307 are full and informative texts on relations with the Achaean League and with Rome. 308–23 are fragments of inventories of *ex votos*, of which 308–19 are new. 324, a large opisthographic stele now in the British Museum, has a third-century resolution of the Boeotian confederacy on the repair and replacement of votives (= *LSCG* 70), followed by a list of items (not in Sokolowski). 325 is a well-preserved inventory of 72 lines; 326–28, of which the first two are new, are fragmentary. All are accompanied by excellent commentary. 329 is an early third-century B.C. manumission with the earliest reference to a Jewish slave among the Greeks, one Moschos son of Moschion, who, however, follows the instructions of Amphiaraos and Hygieia seen in a dream.¹⁰ 330 and 331 are two copies of honors from Eretria for Oropian judges who settled disagreements between Eretria and Thebes. 332 is a new fragment of a similar text.

Part 3 contains 187 dedications, few of which are earlier than the mid-fourth century. Here the excellent drawings are especially welcome. Prominent Hellenistic and Roman figures are well represented. There are nine dedications (511–19) on

9. V. K. Petrakos, οἱ ἐπιγραφές τοῦ Ὀροπού, Βιβλιοθήκη τῆς ἐν Ἀθῆναις Ἀρχαιολογικῆς Ἑταιρείας, no. 170 (Athens, 1997).

10. D. M. Lewis' note on the implications of this text in *Journal of Semitic Studies* 2 (1957): 265–66 has now been reprinted in his *Selected Papers in Greek and Near Eastern History* (Cambridge, 1997), 380–82.

three-sided tripod bases to Halia Numphe, whose sanctuary is thought to have been in the town near the sea. 520–34 are catalogues of victors, most of which are substantial.

The end of 351 is puzzling, [Κίμ[ω]ν[α καὶ] Κλεο[φά]νην Ἀναγυρά[σιους] Ἀθήνησιν τον[—]]. The photograph suggests that πον[οῦντας] may be possible; that is, the dedicatees, Kimon and Kleophanes, while sick in Athens, were cured by the intervention of Amphiaraios. (Cf. *IG* 4² 1, 122, lines 1–6, Arata, cured in Sparta, when her mother sleeps in the Epidaurian Asklepieion.)

364 invites the restoration of the ethnic of the dedicator, Aristoboulos, as Τα[ναγρ]εὺς for the usual Ταναγραῖος (cf. *IG* 2² 10,405). Though perhaps only a coincidence, 681 is the gravestone of the daughter of a Tanagraean Aristoboulos, in the third century B.C., whereas this stone dates from the end of the fourth century. In part 4, the gravestones (535–745) are arranged alphabetically; included are two unpublished curse tablets (745 and 745a).

The penultimate item (769), also the oldest, is an owner's name on a stone disk, thought to have been part of fishing tackle, that was found recently in a stratum from the second half of the eighth century in the excavations at Skala Oropou: Π(or Γ)ειθαλίμο, in an alphabet that could be either Boeotian or Euboean.

These volumes with their many rewarding texts remind us that new information on Greek society, and especially religious practice, can come from the reexamination and bringing together of texts long known to scholars as well as from striking new discoveries.

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ARISTOPHANES *PEACE* 1265–1304: FOOD, POETRY, AND THE COMIC GENRE

In this paper I examine the intersection of two themes that dominate Aristophanes' *Peace*: food and poetry. The *Peace* is stuffed full of food, from military rations and dung cakes to the considerably more appealing abundance of food and fertility that accompanies the restoration of peace.¹ Likewise, *Peace* is chock-full of poetic morsels. Aristophanes incorporates direct quotation from his own earlier play *Wasps* into the parabasis, and also interweaves poetic texts from other authors and genres into his own.² In the passage on which I will focus, Trygaeus encounters two boys who come on stage to sing. The first sings martial lines from epic; the second sings a famous passage of Archilochus. By presenting these brief "performances" and Trygaeus' reaction to them, Aristophanes takes his own stand in a poetic debate about the proper topics of song. His position is entirely in keeping with the overall theme of *Peace*, in which war is rejected in favor of peace and feasting.

As the final celebration of *Peace* is getting underway backstage, the first of the two boys comes out and begins to sing about war. Three times (1270, 1273–74,

1. On food in *Peace*, see Reckford 1979. Unfortunately, this article was completed before the appearance of S. Douglas Olson's edition of *Peace* (Oxford, 1998).

2. Hubbard 1991, 148–53 on Aristophanes' self-citation in the parabasis and other allusions to *Wasps* in *Peace*. On the incorporation of other poets' work into *Peace*, see Bremer 1993, 150–53.