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DATED SACRIFICES IN THE GYMNASION AT KADIKÖY

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In *EA* 46 (2013) 91–100, N. Kaye and R. Souza reedit the decree from Kadiköy (southeastern Lydia) in honour of Asklepiades son of Theophilos from Pergamon, an inscription that continues to frustrate due to its highly effaced lower half.¹ On line 30, they comment “No months known to us end in -δημος or -ημος”, and go on to speculate about how the traces might be interpreted. Given the uncertainty of the reading of the *delta* in this suffix as now reported by Kaye and Souza, we should in all likelihood simply think of the Macedonian month Panemos (very common of course in Lydia; e.g. *SEG* 39, 1284, line 20, Sardis, 213 BC).² Line 21 contains the formula introducing the resolutions of the decree and lines 27ff. seem to prescribe cultic honours for Asklepiades which are to take place annually and in the gymnasium of the *neoi*. I would therefore propose the following minor improvements to these lines:

27 [— — — — — — — — — — — — — — — — — —], ὅπως διαμένηι
 ἡ μνήμη αὐτῆς [εἰς τὸν ἀεὶ? χρόνον . . c. 4? . .] ἐπιθύόν-
 [τω(ν) ἐν τῷ] γυμνασ[ίωι τῶν νέων καθ’ ἕκα]στον ἔτος
 30 [. c. 29 ἐν τῷ Πα]νήμοι μηνὶ
 T.ENME[— — — — — — — — — — — — — — — — — —] κτλ.

Lines 28–29: The lacuna in line 28 may have mentioned the official(s) responsible for making the offering, or it may simply have contained a longer expression of perennial memory, e.g. εἰς τὸν λοιπὸν/ἀπαντα χρόνον. It is unlikely that line 29 contained the precise offering prescribed in the gymnasium. As Kaye and Souza note, λιβανωτὸν (only 1–2 letters long for line 29, after [ἐν τῷ] γυμνασ[ίωι]) is perhaps possible, cf. *IVP* I 246 (138–133 BC), line 29: ἐπιθύοντας {τὸν} λιβανωτὸν. But following ὅπως and given the small space available, a singular or plural imperative of ἐπιθύω is almost certain. While the verb can indeed specifically (but also more rarely) designate the offering of incense (*LSJ* s.v. II), it refers more widely to “additional” or complementary sacrifices and more simply to sacrificing “on the altar” (*LSJ* s.v. I; animal sacrifice, cf. e.g. *IG* XI,2 199 [Delos, 273 BC], line 20: ἄ[ρν?]ες τῷ Ἀπόλλωνι καὶ τῇ Ἀρτέμιδι ἐπιθύσαι ΠΠΠΠΠ; or vegetal sacrifice, *IG* XII,4 278, lines 21–22: ἐπιθύει ἱερὰ ἐξ [ἡ]μιέκτου, cp. lines 37–39). In either case, it need not always have taken a direct object, cf. *SEG* 26, 1623 (Sofraz Köy, 66/4 BC), line 17: sacrifices both on the birthday of Antiochus I of Commagene and the day commemorating his taking up of the diadem. Restoring simply [ἐν τῷ] γυμνασ[ίωι τῶν νέων], cp. lines 37–38 (and perhaps 33–34) of the text, is thus to be preferred.

1 Ed. pr. H. Malay, *Researches in Lydia, Mysia and Aiolis*, Vienna 1999, no. 182; cf. also *SEG* 49, 1540; 53, 1342. Despite the commendable efforts of the new editors, some of their revisions appear to be a step backward, such as for example the elimination of Malay’s restorations in lines 36–38. These in fact match the new readings, except for one stray *omicron* now read by Kaye and Souza: [ἀναγράψαι (vel sim.) εἰς στή]λην λευ[κο]ῦ {O} λι[ί]θου καὶ στήσαι ἐν τῷ] τῶν νέων γυμνασ[ί]ωι. Malay’s supplements should be reintegrated into a better edition of the text, which remains a desideratum.

2 Malay originally read [τῷ] δῆμοι μηνὶ.

Line 30: An object for the verb ἐπιθύω, if any, is more likely to have come in this line. Since the lacuna is also quite substantial but the phrase still relates to the preceding line (“each year”), we might presume that there was more than one occasion on which sacrifices were offered to Asclepiades (another time in the first 8 months of the calendar?).

Line 31: Following the month, one might expect a specific date, though this would also require some modification of the apparent readings, e.g. τ[ῆι] ἐνδε[κάρτηι]. An alternative would be to think of people or things, which were appointed or lasted for the month (ἔμμηνα), viz. τ[.] ἐμμή[v-...].

Özet

Makalede, N. Kaye ile R. Souza tarafından yeniden yayımlanan (*EA* 46, 2013, s. 91–100) bir dekret üzerinde küçük düzeltmeler yapılmaktadır. Yazara göre, Güneydoğu Lydia’daki Kadıköy köyünde bulunan ve Theophilos oğlu Pergamonlu Asklepiades’i onurlandıran bu dekret henüz çok az deşifre edilmiş olup, yazıtın 27–31. satırları, gençlerin (*neoi*) gymnasiumunda, Panemos ayında ve yıllık kurban töreni şeklinde düzenlenen kültürel onurlandırmalardan söz edilmektedir.