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INSCRIPTIONS FROM CRETE I

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## Inscriptions from Crete, I<sup>1</sup>

### 1. (Plate VIII.1)

Gravestone of Timomene, 2nd-3rd century A.D. Archaeological Museum of Chania, Crete, Inv. No. 3260. Fragment of a gray limestone block, found on May 27, 1989, in the area of the Greek and Roman cemetery at Tarrha, east of the Samaria River, in a disturbed context near one of the recently installed (winter 1988/1989) supports for electrical lines.<sup>2</sup> The right edge is preserved, all others are broken away.

P.H. 0.335 m.; P.W. 0.202 m.; P.Th. 0.130 m.; L.H. 0.022-0.034 m.

[Τ]ιμομέ-  
νη Ἄπ-  
ολλων-  
4 [ί]ου

The woman's name Τιμομένη appears to be otherwise unknown, but the man's name Τιμομένης is attested on Crete and elsewhere (Fraser-Matthews, *A Lexicon of Greek Personal Names* I, s.v.). At Tarrha it appears in the 2nd century B.C. 'grand liste' of *theorodokoi* from Delphi (Ἐν Τάρρα· Σῶκος Τ[ι]μομένεος, *BCH* 45 [1921], col. III, line 107) and in a grave stele of the 1st century A.D. (Τειμομένης Εὐχλίνα, *IC* II.xxix.10). The name of the father Apollonios, is not otherwise attested at Tarrha, but is attested elsewhere in west Crete at Soulia (*IC* II.xxv.4b and 11), Rhethymnon (*IC* II.xxiv.5), and Polyrrhenia (*IC* II.xi.3).

### 2. (Plate VIII.2)

Magistral Dedication?, 2nd/1st century B.C. Archaeological Museum of Heraklion, Crete, Inv. No. 249. Fragment of a limestone stele, right edge preserved, all others broken away.

P.H. 0.205 m.; P.W. 0.180 m.; P.Th. 0.048 m.; L.H. 0.014 m.; circular letters 0.010 (with traces of milts).

This text is probably to be identified with the inscription found on Monastiraki Kefala (Acropolis Hill) which was mentioned by G. Karo, *AA* 1936, 161, "Von der griechisch-römischen Akropolis stammen ... ein Beschluß der κόκοι wohl von Knossos, der eine πάστας (παστάς, ed.) betrifft." The inscription was one of four finds reported by Karo to have come from Acropolis Hill. Two of the remaining three, a large marble foot and a Latin

<sup>1</sup> Support from the National Endowment for the Humanities and the University of Texas at Austin Graduate Research Institute enabled me to spend a year's leave on Crete (1988/1989) in order to study Cretan inscriptions. While there I was extended the most gracious hospitality and congenial working conditions by the staff of the Archaeological Museums of Heraklion, Rhethymnon and Chania. I wish to thank the staff of these museums for their help and kindness. I owe a particular debt of gratitude to Dr. Elpida Hadjidaki for allowing me to publish the grave epigram from Tarrha (No. 1) and to Mr. Charilambos Kritzas, Dr. Anthony Spawforth and the Managing Committee of the British School at Athens for granting me permission to publish the text from Knossos (No.2). This is the first of a series of studies of Cretan inscriptions.

<sup>2</sup> For the cemetery at ancient Tarrha, see G.D. Weinberg, "Excavations at Tarrha, 1959," *Hesperia* 29 (1960) 90-108.

inscription which mentions Lindos and a library, were excavated by Hutchinson in 1935 at the northern edge of the hill.<sup>3</sup> This inscription became part of the collection of the Archaeological Museum in 1932. The exact location and circumstances of its discovery somewhere on Acropolis hill are unknown.

	[ Ἀγαθῶν Τύ]χαι ν.
4	[ Ἐπὶ τῶς ἰδ]ος κοσμιόν-
	[ τῶν τῶν σὺν ]χῶι τῶ Ἀρχω-
	[ ]μοίτω. Ἰσα-
	[ ]τῶ]ς πακτάδος
	[ ]CKO . O[ (3-4) ]

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 3 ]χ, a horizontal stroke at the top of the letter space is legible to the left of the first chi. 6 O[, the upper arc of a circular letter is legible.

A series of seventeen magistral dedications from Lato (second half of the 2nd century B.C.) provides the closest parallel for this inscription.<sup>4</sup> The Latoan inscriptions were published by boards of *kosmoi* and record projects undertaken to renovate Lato's temples and sanctuaries during their tenure. The names of the eponymous *kosmos* and of those who served with him are recorded and the work accomplished during their year in office is briefly described. What survives of our text suggests a similar catalogue of the names of the Knossian *kosmoi* with patronymics in lines 4-5 who served with the eponymous *kosmos* whose name is recorded in lines 3-4. All that may be said of the construction carried out during their tenure is that it involved a *πακτάς*.

One of the magistral dedications from Lato records the construction of the *πακτάς* of the double temple in honor of Aphrodite and Ares at Sta Lenika near the ancient border of Olous and Lato.<sup>5</sup> Bousquet identified the *πακτάς* with the vestibule which provided direct access to the two rooms, built side by side, of this small temple. The possible provenience of the text from Knossos (from the northern end of Acropolis Hill) is intriguing in light of this Latoan comparandum. Hood and Smyth suggest that a sanctuary of Zeus and Hera was located at the northern end of Acropolis Hill (*loc. cit.* [n. 3], 20,43 no. 136. If so, it is tempting to connect our inscription with this sanctuary and to suggest that the sanctuary included a double temple to Zeus and Hera with a *πακτάς* similar to the temple of Aphrodite and Ares at Sta Lenika.

### 3. *Lex Sacra* of the Epilykoi

Knossos, 2nd/1st century B.C. (*SEG* XXXV.989). Archaeological Museum of Heraklion, Crete, Inv. No. 278.

The character of the association whose members are listed at the head of this *lex sacra*, οἱ Ἐπίλυκοι, is uncertain. In the *editio princeps*, N. Platon (*Kr. Chr.* 2 [1948] 98, n. 32) sug-

<sup>3</sup> See J. Payne, *JHS* 54 (1935) 168; S. Hood and D. Smyth, *Archaeological Survey of the Knossos Area* (*BSA Suppl.* 14, 1971) 44, no. 136; C. Davaras and O. Masson, *BCH* 107 (1983) 401. See *SEG* XXXIII.733.

<sup>4</sup> The five Knossian tribes previously attested are Αἰθαλεῖς (*IC* I.xvi.3; IV.197); Ἀρχήια (*SEG* XXXIII.729; *IC* I.viii.10), Πάμφουλοι (*IC* I.viii.14; IV.181), Ὑλλεῖς (*SEG* XXXIII.728) and Ε[ . . . .]ων (*IC* IV.182).

<sup>5</sup> J. Bousquet, "Le Temple de Aphrodite et d'Ares a Sta Lenika," *BCH* 62 (1938) 389-395 with Pl. XLIII.

gested, among other possibilities, that the Ἐπίλυκοι were the leaders of a religious organization whose members were named after the wolf. Without rejecting Platon's suggestion, O. Masson (*BCH* 109 [1985] 190 and 192) introduced the possibility that the association was geographical in character. H. van Effenterre (*BCH* 109 [1985] 200) offered the translation "les illumines". A second inscription from Knossos may shed some light on this question. *IC* I. viii.15 records a dedication made to Apollo Lykeios and his templemates (οἱ σύννοοι, lines 5-6).<sup>6</sup> Perhaps the Ἐπίλυκοι were the leaders of a religious organization associated with the cult of Apollo Lykeios. Artemis Skopelitis, whose cult and sanctuary are understood to be the subject of *SEG* XXXV.989, may have been one of Apollo's σύννοοι. If so, the sanctuary of Apollo Lykeios and Artemis Skopelitis is probably to be located at Ano Fortetsa where *SEG* XXXV.989 was found (Hood and Smyth [n. 3] 42, no. 106).

One further observation links these two texts. Both the *lex sacra* and the dedication were prompted by an ordinance (*SEG* XXXV.989, line 7, κατὰ πρόταγμα; *IC* I.viii.15, lines 4-5, κατὰ ἐπιταγάν). As demonstrated by Platon (*loc. cit.* [n. 3] 101), σύνταγμα and ἐπιταγά were used interchangeably to refer to ordinances which reflected divine will as communicated through dreams, oracles, and signs. One wonders whether or not these two texts, which on the basis of letter forms may be closely contemporary,<sup>7</sup> arose from the same divine pronouncement concerning the cult of Apollo Lykeios and his temple mates. Masson preferred communication by dream in *SEG* XXXV.989, but it seems more likely that an oracular pronouncement approved the changes in cult practice which are reflected in this *lex sacra*.<sup>8</sup>

#### 4. Agreement between Knossos and Hierapytna

4. 3rd/2nd century B.C. (*IC* I.viii.13). Archaeological Museum of Heraklion, Crete, Inv. No. 220.

Line 26. *In rasura* ἐ]ν τῶι ἱερῶι. Cf. Guarducci Κ]νώσιοι.

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<sup>6</sup> M. Guarducci, *IC* I, p. 72, pointed out that although Apollo Lykeios is not attested elsewhere on Crete, he was at home in Argos. Relations between Argos and Knossos are attested in the 5th century B.C. W. Vollgraff, *Le Décret d'Argos Relatif à un Pacte entre Knossos et Tyliossos* (Amsterdam 1948) 91-102, argued that Knossos was an Argive colony. Cf. A.W. Graham, *Colony and Mother City* (Chicago 1983) 154-160, 235-244.

<sup>7</sup> The letter forms of both texts compare quite closely with those from the 1st century B.C. series of dedications to Zeus Thenatos (*SEG* XXXIII.718-729).

<sup>8</sup> Masson (above) 190. Questions concerning cult practice account for nearly half (43.7 %) of the historical responses of the Delphic Oracle. See J. Fontenrose, *The Delphic Oracle* (Berkeley/Los Angeles/London 1978) 41, Table V.



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2)

Kretische Inschriften: 1) Archaeologisches Museum in Chania, Kreta, Inv.Nr. 3260: Grabstein der Timomene  
2) Archaeologisches Museum in Heraklion, Kreta, Inv.Nr. 249