

Many Occupations, Few Professions: Technical Specialization in the Classical and Hellenistic Greek Worlds

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Technical Specialisation in Ancient Athens – Harris 2002. Cf. Ruffing 2008 for the Roman Empire.

Features of a Profession – Larson 1978: 208, 221, x, 20.

Professions have a "professional association, cognitive base, institutionalized training, licensing, work autonomy, colleague control... (and) code of ethics," "high standards of professional and intellectual excellence" - "professions are occupations with special power and prestige" and form "an exclusive elite group."

Professional Associations in the Performing Arts

Four Main Associations of Dionysiac Artists

- 1) Association of Athens – Le Guen 2001: 14-7; Aneziri 2003: 25-51.
- 2) Association of the Isthmus and Nemea – Le Guen 2001: 17-27; Aneziri 2003: 51-70.
- 3) Association of Ionia and the Hellespont – LeGuen 2001: 27-34; Aneziri 2003: 71-109.
- 4) Association of Egypt and Cyprus – Le Guen 2001: 34-36; Aneziri 2003: 109-20.
- 5) Associations of Sicily and Southern Italy – Le Guen 2001: 36-38.

For the *synagonistai* see Aneziri 1997.

The Dionysiac Artists as Professional Groups

- 1) Lists of members – Le Guen 2001: 41-65.
- 2) Election and appointment of officials – Le Guen 2001: 66-71; Aneziri 2003: 127-52: *hieropos, oikonomos, epimeletes, grammateus, archon, epistates, tamias*.
- 3) Group funds administered by officials – Le Guen 2001: 95-104; Aneziri 2003: 169-202. Coin minted by the Ionia and Hellespont association – Lorber and Hoover 2003.
- 4) Record-keeping – Le Guen 2001: 68, 69; Aneziri 2003: 149-50.
- 5) Official headquarters – Le Guen 2001: 74-77; Aneziri 2003: 169-81.
- 6) Passing formal measures such as honorary decrees for benefactors – Le Guen 2001: 77-82; Aneziri 2003: 200-1.
- 7) Privileges obtained for members – Le Guen 2001: 70-71; Aneziri 2003: 243-53. See *IG ii² 1132* (279/8 or 278/7 BCE), lines 8-28 (text in Appendix).
- 8) Prestige of members – Aneziri 2003: 259-65 (259: "eine allgemeine Verbesserung des öffentlichen Ansehens der Techniten eintrat"). Cf. Heraclides of Crete 1.3: ἀγαθοὶ δὲ οἱ κατοικοῦντες αὐτὴν παντὶ τεχνίτη περιποιῆσαι δόξαν μεγάλην ("those who live there (i.e. the Athenians) are good at giving much praise to every artist").

Growth of Professional Associations not an Indication of the Decline of the *Polis* – Le Guen 1995.

Theatres in the Greek World – see Frederiksen (2002).

Sixth and Fifth Centuries BCE – Argos, Athens, Chaeronea, Catania (Sicily), Corinth (? – stone theatre possibly later according to Charles Williams. Cf. Xenophon *HG* 4.4.3), Metapontum (Magna Graecia), Syracuse, Thorikos (Attica – but may be fourth century).

Fourth Century BCE (* means in the second half of the fourth century BCE) – Aigai (Macedonia), Aipian (Triphylia)*, Aixone (Attica), Ambracia (Epirus)*, Babylon, Castiglione di Paludi (Magna Graecia), Delos, Delphi, Elis*, Epidaurus (*polis*), Erythrai*, Heloros (Sicily)*, Heraclea Minoa (Sicily)*, Iaitas, Ialysos (Rhodes), Ikarion (Attica)*, Isthmia (?), Cassope (Epirus)*, Cyrene*, Lato (Crete)*, Leonteon (Achaea)*, Locri Epizephyrioi (Magna Graecia), Mantinea, Megalopolis*, Morgantina (Sicily), Neandreia (Troad), Orchomenos (Arcadia)*, Orchomenos (Boeotia), Oropos (Attica)*, Piraeus (Munichia), Philippi (Macedonia)*, Philippopolis (Thrace), Phleious (Argolis), Phocaea (Ionia), Priene (Ionia)*, Rhamnous (Attica), Rhegium (Magna Graecia)*, Soloi (Sicily), Stratos (Acamania), Tegea, Thasos*, Thebes (Boeotia), Thebes (Phthiotis).

Third Century BCE – Aigeira (Achaea), Akrai (Sicily), Apollonia (Cyrenaica), Apollonia (Epirus), Argos (2nd theatre), Bothrotus (Epirus), Demetrias (Thessaly), Dion (Macedonia), Dodona (Epirus), Epidaurus (shrine), Eretria (Euboea), Euronomos (Caria), Gitana ((Epirus), Halicarnassus (Caria), Klos, Kyanai (Lycia), Lindos (Rhodes), Miletus, Oiniadai, Oinoanda, Paphos, Paros, Ptolemaios, Sardis, Segesta, Sicyon, Tanagra, Tauromenium, Thespiiai (Boeotia), Tyndaris (Sicily).

Second Century BCE – Alyndos (Caria), Arykanda (Lycia), Ephesus, Harpasa (Caria) Hyllarima (Caria), Iasos (Caria), Kadyanda (Lycia), Kaunos (Caria), Kedreai (Caria), Cnidos (Caria), Kourion (Cyprus), Kys (Caria), Magnesia (Ionia), Notion, Pergamum, Inara, Pleuron (Aetolia), Piraeus (Zea), Samothrace, Tesmessos, Thera.

Hellenistic (cannot be dated to a specific century) – Amos (Caria), Amyzon (Caria), Antiphallos (Lycia), Apollonia (Lycia), Assos (Mysia), Bargyleia (Caria), Byblos (Syria), Byllis (Epirus), Chersonnesus Taurica, Dura Europos, Halasarna (Cos), Hephaestiai (Lemnos), Hippana (Sicily), Kabirion (Boeotia), Kastaba, Kephalos (Cos), Kybyra (Lycia), Kleitor (Arcadia), Kyme (Aeolis), Leukas, Maroneia (Thrace), Melos (Aegean), Messene (Messenia), Methymna (Lesbos), Mieza, Mycene, Mylasa, Mytilene, Phoenice (Epirus), Rhodiapolis (Lycia), Samos, Sillyon, Skotoussa (Thessaly), Sparta (Artemis Orthia), Stratoniceia (Lycia).

Increase in festivals in Hellenistic period - Robert OMS VI: 709-19; Parker 2004.

Specialisation in the Artists of Dionysus (Chaniotis 1990, Le Guen 2001: 104-130; Aneziri 2003: 425-28): tragic poet, *tragodos* (tragic actor taking leading roles), *synagonistes* (supporting actor in tragedy), *hypodidaskalos* of tragedy, *auletes*, comic poet, *komodos*, *synagonistes* of comedy, chorus-member in comedy, composer of satiric dramas, composer of hilarotragedy (parody of tragedy), composer of dithyrambs, dancer in dithyramb, *didaskalos* on dithyramb, epic poet, *kitharistes*, *kitharodos*, *rhapsodos*, singer (many), costume maker, dancer.

Combination of specialized skills – Le Guen 2001: 125-29 Aneziri 2003: 423-32 (mainly singing and playing an instrument or singing and acting in tragedy or comedy – there appears to be no actor who does both tragedy and comedy and no poet who composes comedies and tragedies though some compose tragedies and satyr plays).

Origins of Members of the Association of Isthmia and Nemea - Le Guen 2001: 55-61, Aneziri 2003: 227-4.

Boeotia (nos. 1558, 1920, 2081, 2611, 2760, 2779), Thebes (no. 80, 338, 647, 1135, 1300, 1498, 1657, 1719, 1762, 2381, 2441, 2844, 2852, 2867, 2887, 2927), Athens (nos. 681, 689, 1796), Megara (790), Cassandreia (no. 887), Argos (nos. 341, 959, 2912), Syracuse (nos. 1325, 2551), Delphi (no. 2692), Arcadia (no. 1429), Stymphalia (no. 1800), Sicyon (no. 1184, 1840, 2411, 2834), Hermione (no. 1993, 2174, 2177), Zacynthos (no. 2568), Thespiiai (no. 1720, 1827, 2512, 2513, 2706), Pella (no. 2655), Arcadia (no. 2705), Opos (no. 1908), Chalcis (TE 21).

The numbers are those used by Stephanis 1988.

The Rise of the Philosophical Schools

Academy - 380s; Peripatetic school at the Lyceum - 330s; Garden of Epicurus - 300 BCE; Stoa of Zeno – early third century BCE.

The Subjects of the Traditional Education – Plato *Protagoras* 325c-326d – reading and writing (*grammatistes*), the works of the poets, playing the *kithara*, physical training (*paidotribes*).

State Regulation of Teachers in Classical Athens – Aeschines 1.9-10.

Subjects Taught by the Sophists in Aristophanes *Clouds* – biology/entomology (144-60), astronomy (170-73, 194), geology (188-92), geometry (202-6), geography (206-16), meteorology (227-30, 291-5, 365-411 and *passim*), poetry – rhythms and meters (638), grammar and morphology (658-90),

Cities of the Sophists – Protagoras of Abdera, Gorgias of Leontini, Prodicus of Iulis on Ceos, Hippias of Elis (travels to Sparta: Plato *Hipp. Maj.* 281b 282e; travels to Olympia: Plato *Hipp. Min.* 363c-d), Antiphon of Athens, Antisthenes of Athens, Thrasymachus of Chalcedon, Alcidas of Elea in Aeolis.

On the number of Isocrates' students see Johnson *AJP* 78 (1957) 297-300. For foreign student see *Antidosis* 93-94.

Organization and Buildings of the Lyceum – Lynch 1972.

Honours for Philosophers – See Habicht 1994: 231-47 and Haake 2007.

Philosophers as ambassadors – Aristotle (D. L. 5.2), Xenocrates (Plu. *Phoc.* 27.1-4 with Whitehead 1981), Prytanis (*Hesperia* 4 [1935] 525-29 with Kassel [1985]), Crates (Plu. *Demetrius* 46.2), Arcesilaus (Strabo 13.614),

Chrysippus granted citizenship – Plu. *Mor.* 1034a.

Zeno and Chrysippus receive public burial – Pausanias 1.29.15

Statue for Chrysippus in the gymnasium – Pausanias 1.17; D. L. 7.182

Menedemus honoured as *proxenos* at Delphi – Knoepfler 2010.

Statue of Carneades in the Agora – *IG* ii² 3781 (= *Syll.*³ 666).

Embassy of Carneades (Academy), Critolaus (Lyceum), Diogenes (Stoa) sent to Rome by the Athenians in the Oropos affair – see Garbarino 1973: 80-86.

Ephebes praised for attending lectures of the philosophers – *IG* ii² 1006, lines 19-20.

προσεκαρ[έ]ρῃσαν δὲ καὶ Ζηνοδότῳ σχολ[ά]ζοντε[ς ἔν τε] τῷ Πτολεμαίῳ καὶ ἐν Λυκείῳ, ὁμοίως δὲ καὶ τοῖς ἄλλοις [φιλο]σόφοις ἅπασι[ν] τοῖς τε ἐν Λυκείῳ καὶ ἐν Ἀκαδημ[ί]αι δι' ἔλου τοῦ ἐνιαυτοῦ.

“They faithfully attended the classes of Zenodotus in the Ptolemaion and in the Lyceum, and those of all the other philosophers lecturing in the Ptolemaion and in the Academy, throughout the entire year.” (trans. Habicht)

Cf. Habicht 1994: 246: “it is worth noting that Stoics, Peripatetics and Academics are regarded as qualified educators, but Epicureans are not.”

Medicine as a Profession

Genos of the Asclepiadai – *CID* 1:12 and *LSS* 42 but see Smith 1990: 14-17.

Teaching medical skills for a fee – Plato *Protagoras* 311b-c; Galen *On Anatomical Procedures* 2.1.

Honours and Privileges for Doctors in Classical and Hellenistic Periods

The numbers are those used in Samama 2003.

6. Evenor of Argos in Acarnania given Athenian citizenship (307-303).
7. Phidias of Rhodes praised by the Athenians for his services and given a crown (304/3).
8. Argaeus, an Athenian, given a statue by a grateful patient (303/2).
10. Decree of Athenian Assembly about doctors' sacrifices to Asclepius (270-69).
35. Gytheion honours doctor Damiadas as *proxenos* and benefactor (73/2).
51. Elateia in Phocis grants honours (citizenship, *proxenia*, *asylia*, right to pasture, *proedria*, exemption from taxes) to a doctor (second century BCE).
56. Amphictyons of Delphi give Philistus of Cos a gold crown and several privileges (204/3).
60. City of Delphi honours Asclepiodorus of Coronea with *proxenia* and other privileges (first half of first century BCE).
61. City of Delphi honours doctors (?) of Pergamum with *proxenia* and other privileges (27 BCE).
67. City of Amphissa and Scarphi grants Menophantus of Macedon *proxenia* and other honours (late second century BCE).
69. Acamanians grant Diogenes of Pergamum *proxenia* and other honours (second century BCE).
76. Decree of Erythrai in Thessaly (?) for doctor (?) (end of third century BCE).
77. Decree of Hypata for a doctor (?) (179-146 BCE).
93. People of Mesambria honour Glaucias with his portrait on an honorific shield placed in shrine of Apollo (first century BCE).
98. People of Istros honour Diocles of Cyzicus for his services as public doctor (second century BCE).
103. Decree of Cheronnese for a doctor (?) (second century BCE).
106. People of Delos honour Nicander of Halicarnaassus with *proxenia*, *enktesis*, *proedria*, and priority at sacred rites (third century BE).
107. Delos grants *proxenia*, *enktesis* and *proedria* to Archippus of Ceos (230-220 BCE).
108. Group of *eranistai* on Rhodes gives Chrysippus a crown and title of *energetes* (early second century BCE).
118. People of deme Brycon on Rhodes honour Metrodorus of Samos with a gold crown and other privileges (third or second century BCE).
123. People of Cos honour Xenotimus with a gold crown (third century BCE).
124. People of Cos honour Philistus with a gold crown (241-200 BCE).
125. People of Theangela in Caria honour doctor from Cos with *proxenia* and citizenship (third century BCE).
126. People of Gortyn honour Hermias of Cos with citizenship (and other honours?) (219-7 BCE).
128. People of Halicarnassus honour Hermias of Cos with a crown announced in the theatre (late third

century BCE).

130. Deme of Aigelioi on Cos praises Anaxippus (third century BCE).
131. People of Cos honour a doctor with a gold crown (third or second century BCE).
132. People of Cos honour Caphisophon (285-225 BCE).
133. King Antiochus III praises doctor Apollonophanes to citizens of Cos (220-187 BCE).
134. People of Cos praise a doctor (name not preserved) (second century BCE).
135. People of Cos praise doctor on the recommendation of the people of Delos (early second century BCE).
136. People of Aptaera on Crete honour Callippus of Cos with a gold crown and the titles of *proxenos* and *energetes* (second century BCE).
137. Deme of Halasarna honours Onasander (second century BCE) – see Appendix.
140. People of Halai praise public doctor (first century BCE).
151. People of Calymna praise Chartadas of Berenike (Cyrene) (c. 230 BCE).
152. People of Calymna honour with a crown Antipater of Cos (second century BCE).
153. People of Calymna honour Eudicus with a gold crown and a bronze statue (first century BCE).
156. People of Astypalaea honour Idrarchus of Rhodes (third century BCE).
161. People of Samos honour Ouliades with a crown (second or first century BCE).
162. People of Ceos honour Polygnotus (honours not preserved) (third century BCE).
163. People of Andros honour the doctor Herodes who has worked in Aetolia and at Stratus (second century BCE).
164. People of Andros honour Artemidorus with a gold crown (second century BCE).
165. People of Tenos honour Apollonius of Miletus with a crown (second century BCE).
166. Another decree of Tenos and a decree of the *koinon* of the Islanders for Apollonius (second century BCE).
168. People of Samos honour Diodorus (198/7 BCE).
176. People of Olus (Crete) honour Rhodian with gold crown and other privileges (second century BCE).
182. People of Ilion honour Metrodorus of Amphipolis (early third century BCE).
227. Decree of Miletus recalls *proxenia* awarded to Aratidas of Cos (about 138 BCE).
279. Base dedicated by people of Tlos to Moscus (first century BCE).
280. People of Tlos honour the doctor Antiochis (a woman!) with a statue (first century BCE).
341. People of Perge honour Asclepiades with a gold crown (the decree mentions his travels abroad) (second century BCE).
367. Agreement of King Philocyprus and city of Idalion with doctor Onasilas and his brothers (fifth century BCE).
393. Honorary inscription of Ptolemy III for a doctor (247/6-22 BCE).
453. Exemptions granted at Cyrene to public doctors, teachers of gymnasium, and those who teach archery, cavalry skills or hoplite fighting (322-307 BCE).

Titles of works by Diocles of Carystus – van der Eijk 2000-1: I: xxxiii-xxxiv.

Works of Herophilus – von Staden 1989: 72-88.

Role of publication of medical works: Pleket 1995: 33: “That a thorough philosophical training may well have enabled the physician to communicate with his patients better and perhaps even to cure them more successfully (or at least to make them believe it) is true enough. But I do feel that it was also and above all a mechanism for acquiring social respectability in a society in which rhetors, sophists and rhetorically educated elite-members increasingly dominated urban politics.”

Sculptors as Professionals

Career of Pheidias – Cullen 2009.

Liturgies by the family of Praxiteles – Davies 1971: 288.

Career of Damophon – Themelis 1996. See also *SEG* 41: 332 in the Appendix.

Sculptors on Rhodes – Goodlett 1989, Goodlett 1991.

Appendix

IG ii² 1132 (279/8 or 278/7 BCE), lines 8-28 – Honours and Privileges Granted to the Artists of Dionysus by the Amphictyons of Delphi

ὅπως ἦι εἰς πάντ[α χρόνον ἀσυ]-
 λία καὶ ἀτέλεια τοῖς τεχνίταις τ[οῖς ἐν Ἀθήναις]
 10 καὶ μὴ ἦι ἀ[γ]ώγι[μος μηθεὶς μηθαμόθεν μήτε πολέ]-
 μου μήτε εἰρήνης μήτε [τὰ χρήματα αὐτῶν, ἀλλ' ἦι]
 αὐτοῖς ἀτέλεια καὶ ἀσφάλεια εἰς πάντα χρόνον ἢ συν]-
 κεχωρημένη ὑπὸ πάντων τῶν Ἑλλ[ήνων βεβαία, εἶναι]
 δὲ τοὺς τεχνίτας ἀτελεῖς στρατε[ίας πεζικῆς]
 15 καὶ ναυτικῆς, ὅπως τοῖς θεοῖς αἰ τιμ[αὶ καὶ αἰ θυσίαι ἐ]-
 φ' ἅς εἰσι τεταγμένοι οἱ τεχνίται συντ[ελῶνται ἐν]
 τοῖς καθήκουσιν χρόνοις ὄντων αὐτῶ[ν ἀπολυπρα]-
 [γ]μονίτων καὶ ἱερῶν πρὸς ταῖς τῶν θεῶ[ν λειτουργί]-
 αῖς· μὴ ἐξέστω δὲ μηδενὶ ἄγειν τὸν τεχνίταν μήτε]
 20 πολέμου μήτε εἰρήνας μηδὲ συλᾶν [εἶ κα μὴ χρέ]-
 ος ἔχων πόλει ἢ ὑπόχρεως, καὶ ἐὰν ἰδ[ίου ἢ συμβολαί]-
 ου ὑπόχρεος ὁ τεχνίτας· ν ἐὰν δέ τις παρὰ ταῦτα ποι]-
 ἦι, ὑπόδικος ἔστω ἐν Ἀμφικτίοσιν [αὐτὸς τε καὶ ἡ πό]-
 λις ἐν ᾗ ἂν τὸ ἀδίκημα κατὰ τοῦ τεχνίτα συντελεσ]-
 25 θῆι· εἴμεν δὲ τὰν ἀτέλειαν καὶ τὰ[ν ἀσφάλειαν τὰν]
 δεδομένην ὑπὸ Ἀμφικτιόνων τ[οῖς ἐν Ἀθήναις τε]-
 χνίταις εἰς τὸν ἀεὶ χρόνον οὖσι[ν ἀπολυπραγμονή]-
 τοις·

So that the Artists benefit from *asylia* and exemption from taxes forever and so that none of them can be seized in any place, neither during peace nor during war or that their goods cannot be seized, but so that they benefit forever from exemption from taxes and from *asylia* that all the Greeks have given them (it has been decided) that they are exempt from military duties both on land and on sea as well as from all taxes on the condition that they performed the honours to the gods and the sacrifices assigned to them at the correct times on the grounds that they are exempt and are performing duties to the gods. Let it no be permitted for anyone to seize an artist during war-time or peace-time nor to carry out reprisals if the artist has not contracted a debt to the city and is not indebted for a private obligation. If anyone violates these rules, let him be subject to an action before the Amphictyons, both himself and the community in which the offense against the artist was committed. Let the exemption and the *asylia* given by the Amphictyons for the artists from Athens be valid forever and let them be exempt from all duties.

Decree from Halasarna on Cos for the doctor Onasander - *SEG* 41: 680 = Samama no. 140 (early second century BCE)

ἐπὶ μονάρχου Φιλίσκου, μηνὸς Πανάμου ὀγδοῦ

ἐξ εἰκάδος ναποῖαι εἶπαν Νίκαρχος Τεισία, Ἀρίσ-
 των Χαρμύλου, Φιλωνίδας Διδυμάρχου· ἐπειδὴ Ὀνά-
 σανδρος Ὀνησίμου ἰατρὸς μαθὼν παρὰ Ἀντιπάτρῳ
 5 τῷ Διοσκουρίδῃ {ι} τὰν τέχναν, καθ' ὃν ὁ διδάσκαλος
 αὐτοῦ καιρὸν ἔδαμοσίευσεν παρ' ἡμῖν, συνὼν ἐκείνῳ
 τὰν τε ἀναστροφὰν ἐποιεῖτο ποτὶ πάντας ἄλυπον
 τοῖς τε ποτιδεθεῖσι τῶν δαμοτῶν ἀπαράκλητος πα-
 10 ρείχετο τὰν ἀπὸ τῆς τέχνης χρεῖαν· κατασταθεὶς
 δὲ καὶ ὑπηρετὰς ἐφ' ἔτη καὶ πλείονα ἀπόδειξιν ἐποι-
 ῆσατο πολλῶι μᾶλλον τῆς τε κατὰ τὰν τέχναν
 ἐμπειρίας καὶ τῆς κατὰ τὸν βίον εὐταξίας, οὔτε κα-
 15 κοπαθίαν οὔτε δαπάναν οὐδεμίαν ὑφορώμενος ἐ-
 ξ ὧν ἠμελλέν τι τῶν συμφερόντων τοῖς δαμόταις ἐλ-
 λειψεῖν· ταγέντος δὲ καὶ τοῦ διδασκάλου αὐτοῦ ἐπὶ τὸ κα-
 τὰ πόλιν ἔργον, Ὀνάσανδρος κρίνας καὶ αὐτὸς συνλειτουργ-
 20 γεῖν πρῶτον τῷ διδάξαντι ὑπηρετῶν ἐκείνῳ, καὶ πολ-
 λῶν ἐπιδηθέντων αὐτοῦ τῶν δαμοτῶν διὰ τὸ πρότε-
 ρον ἐπεγνώκεν τὰν ὑπάρχουσαν περὶ αὐτῶν κατὰ τὴν
 25 τέχναν ἐμπειρίαν καὶ τὰν κατὰ τὸν βίον ἀναστροφὰν, πᾶ-
 σιν ἐκτενῆ καὶ πρόθυμον ἑαυτὸν παρείχετο βοαθῶν καὶ
 παραίτιος γινόμενος ὅσον ἐφ' ἑαυτῶ<ι> τῆς σωτηρίας, καθότι
 μάλιστα αὐτοὶ τοὶ ποτιδεθέντες αὐτοῦ ἐπεγνώκαντι·
 κρίνας δὲ καὶ καθ' ἑαυτὸν ἀνοῖξαι ἰατρεῖον καὶ ἰδιωτεύειν κα-
 30 τὰ πόλιν, καὶ τινῶν τῶν χρωμένων αὐτῷ συντάξεις φερόν-
 των ὅμως παρ' οὐθενὸς τῶν δαμοτῶν ὅσοι ποτιδεθένται
 αὐτοῦ χάριν τῆς κατὰ τὴν ἰατρικὴν τέχναν ἐμπειρίας
 οὔτε μισθὸν πέπρακται οὔτε σύνταξιν ὑπομεμένει-
 35 κεν λαμβάνειν· καίτοι γ' ἰκανὸν δυνάμενος ἀπὸ τῶν
 τοιούτων περιποιήσασθαι διάφορον διὰ τὸ πολλὸς
 τῶν χρωμένων αὐτῷ τῶν δαμοτῶν καὶ ἐν ἀρρωστί-
 αῖς ἐπισφαλέσι γεγόνεν καὶ ἐν θεραπεύμασι παρα-
 40 δόξοις, ἀλλ' αἰεὶ ποκα τιθέμενος ἐν ἐλάσσονι τὸ ἴδιον
 λυσιτελὲς πᾶσιν ἐκτενῆ καὶ πρόθυμον παρέσχηται
 35 αὐτὸν βοαθῶν ἐν τε τῷ λοιπῷ βίῳ ἄλυπον ἑαυ-
 τὸν τετήρηκεν ποτὶ πάντας καὶ ἄξιον οὐ μόνον
 [τ]οῦ ἐπιταδεύματος, ἀλλὰ καὶ τῆς ποτὶ τὸς δαμό-
 [τα]ς εὐνοίας· ὅπως οὖν καὶ τοὶ δαμόται φαίνονται
 40 [μὴ] μόνον τῶν πολιτῶν τὸς ἀγαθὸς καὶ εὐνο<ι>κῶς δι-
 [α]κεί]μένος ποθ' αὐτὸς τιμῶντες, ἀλλὰ καὶ τῶν παροί-
 [κων τ]ῶν ἐκτενῶς καὶ φιλοτίμως ἐμ παντὶ καιρῷ ποτὶ
 [τὸ πλ]ῆθος ποτιφερομένους Ὀνάσανδρος τε τιμα-
 45 θεῖς ταῖς καταξίαις τιμαῖς πολὺ προθυμότερον ἐ[αυ]-
 τὸν παρέχηται ἐς τὸς δαμότας· ἀγαθὰί τυχαι· δεδό-
 χθαι τῷ δάμῳ τῷ Ἀλασαρνιτῶν ἐπαινήσθαι Ὀνάσ[αν]-
 50 δρον Ὀνησίμου ἰατρὸν ἐπὶ τε τῆι αἰρέσει δι' ἔχει ποτ[ι] πάν]-
 τας τὸς δαμότας καὶ κατὰ τὴν ἰατρικὴν τέχναν ἐ[μ]-
 πειρία· ἡμεν δὲ αὐτῷ καὶ μετουσία<ν> πάντων τῶν ἱερῶ[ν]
 ὧν μέτεστι καὶ τοῖς δαμόταις· τοὶ δὲ ναποῖαι [τελεσάντω].
 50 ἔς τε τὴν στάλαν καὶ τὴν ἀναγραφὰν ἀπὸ τῶν ὑπαρχόντων
 τοῖς θεοῖς χρημάτων καὶ ἀναθέντων ἐς τὸ ἱερὸν τοῦ
 Ἀπόλλωνος παρὰ τὴν στάλαν τὴν Ἀντιπάτρου τοῦ διδασ-
 κάλου αὐτοῦ· ψάφοι ταὶ κυροῦσαι τὰν γνώμαν τῶν ναποῖαν
 στερεαί· ν διακόσια τεσσαράκοντα ὀκτώ· ἐναντία
 οὐδεμία. *vacat*

Under the monarch Philiscus, the twenty-eighth day of Panamos, the *napoiai*,
 Nicarchus son of Tisias, Ariston, son of Charmylus, [and] Philondas, son of

Didymarchus, proposed the following: Grounds: the physician Onasander, son of Onesimus, having learned the art from Antipater, son of Dioscuridas, at the moment when his teacher was public physician with us, displayed during his studies a courteous manner toward all and offered to those of the people who had need of it, without even being called, the benefits of his art. Having become [Antipater's] assistant, during still many more years he showed to a [yet] higher degree his competence in the art and his good conduct in life, shrinking from no effort or expense without which the people would have been deprived of some advantage. And when his teacher was nominated to fulfill the duties [of public physician] in the city [of Cos], Onasander decided at once to aid him in his public responsibilities by remaining his assistant. As many of the inhabitants of his deme still went to him, having known from past experience his competence in the art and his conduct in life, he showed himself to all attentive and devoted, giving aid and contributing, so far as was within his power, to their salvation, exactly as those who had turned to him personally [in the past] had known him [to do]. Then, when he decided to open his own office and to practice as a physician in the city [of Cos], while certain of those who used his services paid him fees, nonetheless he neither demanded payment nor accepted remuneration from any of the people who came to him for his competence in the art of medicine, though in this way he could have accumulated a considerable sum, given that many of the people who used his services had both grave illnesses and exceptional treatments, but always attaching a lesser importance to his [own] personal interest, he showed himself attentive and devoted to all in giving aid and, during the rest of his life, he remained courteous to all and worthy of being honored, not only on account of his practice of the art, but also on account of his benevolence toward the people. In order therefore that it be manifest that the people honor not only those among the citizens who are good and benevolent toward them, but also those among the *paroikoi* [residents] who behave attentively and enthusiastically in every circumstance toward the people, and in order that Onasander, distinguished by the honors he deserves, shows himself [still] more devoted to the people, with the aid of good fortune it is decreed by the people of Halasarna that the physician Onasander, son of Onesimus, be commended for his behavior toward all the people and for his competence in the medical art; that he [be permitted to] participate in all the religious ceremonies in which people participate; that the *nepoiai* deduct the costs of the stele and of the inscription from the funds belonging to the gods and that they erect the stele in the sanctuary of Apollo next to the stele of his teacher Antipater. Votes ratifying the recommendation of the *nepoiai*. For: two hundred and forty-eight. Against: none.

Trans. Jouanna/DeBevoise (with minor changes)

Praise for Damophon - *SEG* 41 (1991): 332 = Themelis *PAAH* (1988) [1991] 79

Publication of 46 lines of 99-line inscription. A full text and commentary are still awaited from V. Bardani.

Λυκουρασίῳ
 ἐπεὶ Δαμοφῶν Φιλίππου Μεσσήνιος
 πρεσβευτὰς ἀποστειλά[σας] τῆς πόλιος
 4 πρὸς αὐτὸν καὶ παρακαλοῦντας παραγε-
 νέσθαι εἰς τὴν ἱερὰν βουλάν, παρεγένε-
 τό τε καὶ παρακαλούμενος ὑπὸ τε τοῦ ἱε-
 ρός τῆς Δεσποίνης καὶ πάντων τῶν πο-

that with a bronze statue and that he be *proxenos* and benefactor, and place the statue at Lykosoura in the temple of Despoina in a very prominent place.”

SEG 52: 415 – Limestone base of the central akroterion of temple of Zeus Soter at Messene

Side A	Δαμοφῶν Φιλίππο[υ] καὶ οἱ υἱοὶ
Side B	[τὰ] ἀκρωτήρια ἀνέ[θηκαν Δί],
Side C	[θε]οῖς τε πᾶσι καὶ [τᾶι] πόλει

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