

CAPInv. 1479: Asklapiadan to koinon Koion kai Knidion

I. LOCATION

i. Geographical area	Central Greece
ii. Region	Phokis
iii. Site	Delphi

II. NAME

i. Full name (original language)	Ἀσκληπιαδᾶν τὸ κοινὸν Κόϊων καὶ Κνυδίων (CID I 12, ll. 1-3)
ii. Full name (transliterated)	<i>Asklapiadan to koinon Koion kai Knidion</i>

III. DATE

i. Date(s)	f. iv BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Geographical:	Kos and Knidos
	Kinship-related:	The Asklapiadai of Kos and Knidos descend from Podaleirius son of Asclepius (Theop. <i>FHG</i> I, 296, frg. 111; Sudhoff 1927: 81-2). Also, Nebros after the loss of his son in Delphi left Kos and moved to Rhodos
	Theophoric:	Asklapiadai, Asclepius
iii. Descriptive terms	κοινόν, <i>koinon</i>	

V. SOURCES

i. Source(s)	1) CID I 12 (first half 4th c. BC) 2) CID I 11 (380? BC) 3)[Hippocrates] <i>presbeutikos</i> 409-415 (4th/3rd c. BC)
Note	Other editions 1)Bousquet 1956: 579 no. 7; <i>LSCG</i> 42 Smith 1990: 14-15; Jacquemin-Mulliez-Rougemont 2012: 70-1, no. 32 (French trans.) 2) <i>FD</i> III 1 394; Bousquet 1956: 588 (French trans.) Bousquet argues that both texts belong to the same dossier and the second one is the answer of Delphi to the <i>dogma</i> of the Koinon, their decision, a bilateral agreement (Bousquet 1956: 588)
Online Resources	CID I 12 CID I 11
i.a. Source type(s)	Epigraphic source(s) Literary source(s)
i.b. Document(s) typology & language/script	1) Copy of the decree passed by the <i>koinon</i> of the Asklapiadai about the privileges of its member Asklepiades in Delphi. 2) Decree of Delphi mentioning the religious and civil privileges the city granted to the Asklapiadai 3) Pseudo-Hippocratic text mentioning among others the participation of the Asclepiad Nebros and his son Chrysos in the First Sacred War as well as the visit of Hippocrates and his son Thessalos in Delphi
i.c. Physical format(s)	1) Marble stele, pyramidal in shape, broken in the middle and at the bottom. The upper and the lower part do not fit each other
ii. Source(s) provenance	1) From the Early Byzantine pavement of the Sacred Way above the location of the tripod of Plataea

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	3) Hippodrome and tomb of Chrysos in Delphi
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VII. ORGANIZATION

iii. Members	The member of the association are called Ἀσκληπιάδαι, <i>Asklapiadai</i> (CID I 12, l. 9-10, 20) and are Asclepius' descendants in the male line, κατά ἀνδρο[γέν]ειαν, <i>kata androgeneian</i> (l. 9-11)
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IX. MEMBERSHIP

ii. Gender	Men
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X. ACTIVITIES

Deities worshipped	Asclepius, Apollo
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iv. Honours/Other activities

Delphi granted to the Asklepiadai of Kos and Knidos the privileges of preliminary sacrifice (προθύσια, *prothysia*; in the text προμυθία, *promythie*, corrected to προθυσία, *prothysie* by Bousquet 1956, 584-5), priority in consulting the oracle, (προμαντεία, *promanteia*: *presbeutikos* 414-415), public hospitality (ξενία δαμόσια, *xenia damosia*), front seats at public games (προεδρία ἐν ἀγώνεσσιν, *proedria en agonessin*), exemption from civil taxes (ἀτέλειαν τῶν ὀσίων, *ateleian ton hosion*) and the same rights as the citizens of Delphi (ἐπιτιμὰ καθάπερ Δελφοῖς, *epitima kathaper Delphois*; CID I 12, 19-26). *Also Delphi, apart from the other victims, offered (if necessary, from the public property) two more in addition to those of the Asklepiadai, one to be sacrificed to Athena Pronaia and the other one to Asclepius (l. 6-18). (Bousquet 1956: 582-90; Smith 1990: 15).*

XI. INTERACTION

ii. Interaction abroad

They granted religious and civil privileges in Delphi. The interaction between the Asklepiadai and Delphi is going back to the time of the First Sacred War, According to [Hippocrates]*presbeutikos* 409-415 the Amphiktyones following Pythia's oracle asked Nebros and his son to help them. Nebros restored health in the Amphictyonic camp and threw hellebore in the springs of the Krisseans who weakened due to the effect of the herb. The Amphictyones occupied the city but Chrysos was killed during the attack. He was buried in the Hippodrome and revered as a hero. They also granted the Asklepiadai the privileges of *prothysia* and *promantia* which were renewed and engraved in a stele after the visit of Hippocrates and Thessalos in Delphi. J. Bousquet argues that the inscriptions validated the *presbeutikos* as a historical document (Bousquet 1956: 585-6). On the contrary W.D. Smith thinks that the first stone verifies that the myths of the *presbeutikos* were told against a background of noble Asclepiad clan (Smith 1990:16).

XII. NOTES

i. Comments

There is no evidence connecting the Asklepiadai with the medical profession (cf. L. Robert, 'Décret des Asclepiastes de Kolophon', *REA* 28, 1926: 7-9). The name could be used generically for physicians as well as for non-physicians who claimed to belong to the family of Asclepius (Smith 1990: 16-17). Cf. also the dedication of an Asklepiades from Selinous in Delphi in the second half of the 5th c. BC (*FD* III1, 506; Jacquemin-Mulliez-Rougemont 2012: 8)

iii. Bibliography

Pomtow, H. (1918), 'Delphische Neufund III: Hippokrates und die Asklepiaden in Delphi', *Klio* 15: 303-38.
Sudhoff, K. (1927), *Kos and Knidos*, München.
Bousquet, J. (1956): 'Inscriptions de Delphes', *BCH* 80: 579-90.
Smith, W.D. (1990), *Hippocrates: Pseudepigraphic Writings*, Leiden.
Tausend, K. (1992), *Amphiktyonie und Symmachie*, Stuttgart: 44-6.
Golder, W. (2007), *Hippokrates und das Corpus Hippocraticum*, Würzburg: 102-3, no. 3.72.
Jacquemin, A., Mulliez, D., and Rougemont, G. (2012), *Choix d'inscriptions de Delphes, traduites et commentées*. Athènes.

XIII. EVALUATION

i. Private association

Certain

Note

The theophoric elements and the kinship between its member make the private character of the group unquestionable

ii. Historical authenticity

It is epigraphically attested