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The Date of the Temple of Asclepius at Athens

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THE DATE OF THE TEMPLE OF ASCLEPIUS AT ATHENS.

It seems to me impossible that Aristophanes in the *Plutus* can be speaking of the Ἀσκληπιεῖον ἐν ἄστει, but I have never seen any objection made to that interpretation, and I find that Dr. Frazer in his great work on Pausanias accepts it. It may at any rate be worth while raising the question.

In the *Vespae* 121 we are told that Bdelycleon took his father across to Aegina to place him in the temple of Asclepius, whence it may be inferred that there was no Asclepieum in Athens or Peiraeus for the reception of patients when that play was written. In the *Plutus* 655 sq. the words

πρῶτον μὲν αὐτὸν ἐπὶ θάλατταν ἤγομεν...
ἔπειτα πρὸς τὸ τέμενος ἤμεν τοῦ θεοῦ,

surely imply a neighbourhood to the seashore which can only indicate the temple at Peiraeus. The deductions would be that in 422 B.C. there was no Asclepieum either at Peiraeus or Athens; that the temple at Peiraeus was built between 422 and 388, and that the Ἀσκληπιεῖον ἐν ἄστει was built at some date after 388, though there may have been a smaller shrine and a sacred well earlier, to which possibly the passage in the

Memorabilia (iii. 13, 3) may refer. If this conjecture is right it will not controvert the evidence from style and material which are said by Dr. Frazer to suggest a date for the latter temple 'not earlier than the fourth century.'

There is another bit of circumstantial evidence which tends to support my contention that the temple is later than the date of the *Plutus*. It is said in an inscription (*C.I.A.* ii. 1650, noticed by Dr. Frazer) to have been founded by a Telemachus; and from 1649 and 1442 this Telemachus seems to belong to Acharnae. In fragments of Timocles, of the Middle Comedy, a Telemachus of Acharnae is more than once mentioned:

ὁ δ' Ἀχαρνικός Τηλέμαχος ἐτι δημηγορεῖ,
Koch, ii. 454,

cf. 459, 461. [For these references I am indebted to Dr. Rutherford.] If Telemachus was founder of this temple, and also a contemporary of Timocles, it is not likely that it was founded until several years after the date of the *Plutus*.

G. E. MARINDIN.

NOTE ON PINDAR *PYTHIAN* II. 161 sqq.

χορὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν,
ὅς ἀνέχει ποτὲ μὲν τὰ κείνων, τότε αὐθ' ἐτέροις
ἔδωκεν μέγα
κύδος. ἀλλ' οὐδὲ ταῦτα νόον
λαίνει φθονερῶν· στάθμας δὲ τίνος ἑλκό-
μενοι
περισσᾶς ἐνέπαξαν ἑλκος ὀδυναρὸν
ἐᾷ πρόσθε καρδίᾳ,
πρὶν ὅσα φροντίδι μητρίονται τυχεῖν.
φέρειν δ' ἐλαφρῶς ἐπανχένιον λαβόντα ζυγόν
ἀρήγει· ποτὶ κέντρον δὲ τοι
λακτισδόμεν τελέθει
ὀλισθηρὸς οἶμος.

It is difficult to get any suitable meaning out of ll. 166–170 if στάθμη is taken as = γραμμή, the line across the stadium at the starting or winning place (Fennell), and as Mr. Fennell says 'dragging at a measuring-line is not satisfactory.' But what is a measuring-line or plummet? A rope with one end weighted, μολιβαχθῆς στάθμη

(Anthol. P. 6, 103). It seems no undue stretch of language to apply this word to the halter of a horse as used at the present day: it too is a rope with a weight at the end, στάθμη τις. The unweighted end of the halter is passed through a ring at the manger and attached to the stall-collar of the horse. As the animal moves he pulls at the rope and the weight rises or falls according to his movements. If he strains at the rope the stall-collar would naturally gall his chest and inflict a ἑλκος—πρὶν ὅσα φροντίδι μητρίονται τυχεῖν. Thus the lines would form part of the equine metaphor which follows and all abrupt change of metaphor is avoided. Besides the idea of unduly straining after the impossible to one's own hurt is thoroughly in keeping with the preceding lines and with the general drift of the ode.

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