SEG XXXVI 267

ATTICA. MARATHON. CAVE OF PAN. DEDICATION TO PAN WITH A PROHIBITION. 61/60 B.C.

(Figure 11)

The upper part of a small stele of Pentelic marble. It is broken below but otherwise there is no damage to the inscribed face. The stele has a pediment which is broken at the top. Parts of two acroteria survive at the corners of the pediment. The back is smooth-picked and has been worked with a claw chisel. The stone was found during the excavations of the cave of Pan in 1958.

H. 0.22, W. 0.207 (0.229 at the base of the pediment), Th. 0.044. L.H. 0.01–0.012; Ω 0.005–0.006; Φ 0.015. Interlinear space 0.002–0.004.

Vrana. Marathon Museum. Inv. Λ 231.


Photograph: Petrakos 1993, 70; Petrakos 1996, 90, fig. 37 (excellent).

61/60 a.

ʻΑγαθὴ τύχη ἐπὶ Θεο Ῥφήμιν ἄρχοντας Πυθαγόρας καὶ Σωκάς καὶ Νῦνφας ἄνέθησαν. {α}
Ἀπαγορεύει ὁ θεὸς μή ἱσὲρεῖν Ῥωμαῖν

8 [ε]ἰσπ[ε]ρέειν χρωμάτιν[ον]
[μ]ήδὲ βαπτῶν μηδὲ Δ[. . .]
[. . .]ΕΙΣΠ[. . .]
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¹ Adapted from the author’s 1993 article.
**Epigraphical Commentary.** I have seen the stone. The letters seem somewhat crowded; Alpha with a broken crossbar; smaller, suspended omega; some serifs. The line’s length seems to be fixed at sixteen letters, allowing up to eighteen letters with several iotas. Syllabic division is apparently observed (see lines 1 and 3). An obvious attempt to divide the dedication from the actual law may account for the superfluous alpha at the end of line 6: the letter-cutter appears to have started inscribing the first word of the law only to realize his mistake and start again without erasing the alpha.

6 Νύνρας sic.

10 In the first break there is room for five letters or six including a iota; in the second there is room for seven letters or eight including a iota. If εἰσπ/ομΛευρεύεσ/ετί is correct, syllabic division requires the letters to be disposed on the stone with a vacant space at the end of this line.

**Translation**

Good Luck. In the archonship of Theophemos, the fellow epheses Pythagoras, Sosikrates, and Lysandros dedicated (this stele) to Pan and the Nymphs. (7) The god forbids to carry in either colored (garments) or dyed (garments) or [- - -]

**Commentary**

This inscription belongs to a group of sacred laws which regulate entry to sanctuaries by listing, at times alongside cathartic requirements (for these see 7 below), items which are forbidden inside.² Garments of certain materials may be prohibited, as may makeup or items such as footwear or jewelry. See LSCG 68.1–11; 124.17–18; 136.25–26; LSS 32.1–2; 33 A 1–8; 56.2; 91.7–10; LSAM 6.4–7; 14.9–11; cf. 35.5; 84.10; SEG XXXVI 1221.1–11;³ cf. LSCG 65.15–27.

**Date.** The date is indicated by the archonship of Theophemos.

**The Findspot, the Cult, the Dedicators, and the Dedication**

The cave where the inscription was found was discovered late in 1958;⁴ subsequent small-scale excavations led the excavator I. Papadimitriou

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³ Cited above Part I p. 16. For L&AM 35 see 15–16.