A statue of Asclepius on a rectangular base of blue marble, found at the Asclepieum at Lissos in 1957. The base is inscribed with an epigram (lines 1–2) and a short law (lines 3–5). The statue is unpublished and cannot be discussed here;¹ the entire monument is currently on display in the Archaeological Museum in Chania.

Dimensions of the base: H. 0.174, W. 0.655, Depth 0.44. L.H. lines 1–2: 0.011–0.017, O, Θ, 0.011–0.014, Ω 0.008; lines 3–5: 0.016–0.018, O, Θ, 0.008–0.009, Ω 0.007. Upper margin ca. 0.015; left margin: line 1: 0.018 m., line 2: 0.015, lines 3–5: 0.182; lower margin 0.052–0.066. Interlinear space: lines 1–3: 0.014–0.015, lines 3–4: 0.003–0.005, lines 4–5: 0.002–0.006.

Chania, Archaeological Museum. Inv. Λ 135.

Ed. Peek 1977, 80–81 no. 10 (= H.W. Pleket SEG XXVIII 750); (Bile 1988, 56 no. 56).

Photograph (of the squeeze) Peek 1977, pl. XIX 1 (excellent).

act. Hell. (vel Rom.?)

1 Θυμίλος ἵσσατο τόνδ’ Ἀσκληπιόν ἐνθάδε πρώτος·
2 Θαρσύτας δ’ υἱὸς τόνδ’ ἀνέθηκε θεώι.
3 Θυιν τὸν βιολόμενον.
4 χρεῶν οὐκ ἀποφορᾶ.
5 τὸ δέμα τῷ θεώι.

Epigraphical Commentary. I have seen the stone. The arrangement of the lines of the printed text corresponds roughly with their arrangement on the stone. The letters are nicely cut but the stone is somewhat carelessly inscribed. It is clear that the letter-cutter wanted to separate the hexameter from the pentameter in the epigram and the epigram from the law that follows. In the first line he seems, however, to have miscalculated

¹ But see BCH 82, 1958, 798–799 with plates.
the relationship between the space and the size of the letters which decreases toward
the end with the last sigma practically touching the right edge of the inscribed face.
Lines 3–5 show a tendency toward slanting upward. This results in irregular interlinear
spacing and affects the bottom margin as well. Smaller O, Θ, and Ω. Small, triangular
serifs appear at the tips of vertical stokes.

Translation

Thymilos first had this (statue of) Asclepius set up, and Tharsytas, his
son, dedicated this to the god.

(3) Whoever wishes shall sacrifice. Meat shall not be carried away.
The skin goes to the god.

Commentary

This document comes from the sanctuary of Asclepius at Lissos, exca-
vated in the late 1950s by N. Platon but otherwise unknown, as it is not
mentioned in literary sources. The sanctuary, which is rather small, is
located near the chapel of Hagios Kirkos, about an hour and a half
walk from Souya in south-western Crete. It includes a small Doric tem-
ple constructed mostly of ashlar masonry, with polygonal masonry used
in the lower east wall built against the slope of a mountain. The tem-
ple, which is entered from the south, has a mosaic floor. A base, perhaps
large enough for two statues, is located at the north end. To its left there
is a basin with a drain. A source of water with therapeutic qualities is
known to exist in the area; some such source may have been the reason
for the foundation of the sanctuary on this spot. Under (i.e. to the west
of) the temple there are remains of a fountain house built of massive
polygonal masonry. The water appears to have flowed into it passing
beneath the floor of the temple.

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G. Daux BCH 82, 1958, 798–799; 83, 1959, 753–754.

3 For various interpretations of this structure see G. Kaminski, ‘Thesauros: Unter-

4 Platon’s 1957 report p. 337. For the use of water for cures in contemporary
246; cf. Cole 1988, 162, 163.