Divine Honors for Antiochos and Laodike at Teos and Iasos

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Peter Herrmann has published in the Turkish periodical Anadolu (Anatolia) an important and substantial decree from the city of Teos concerning the foundation of the cult in honor of King Antiochos III and of Queen Laodike. The people of Teos received great favors from these sovereigns, both political and economic, and decided to bestow on them several religious honors: installation of the statues of the royal couple in the sanctuary of Dionysos, the chief god of the city, construction of altars to the king and the queen in the local subdivisions called symmoriai, erection of the statue of the king in the city hall and ceremonies to be performed thereafter, offering of first fruits, and building of the fountain in memory of Laodike. This last honor and the prescribed ceremonial rites have not been fully explained by the editor or subsequent commentators. I propose therefore to restore and to discuss C, lines 76–87, of the inscription of Teos:

The following abbreviations are used in this paper: LSA=F. Sokolowski, Lois Sacrées de l'Asie Mineure (Paris 1955); LSG=Idem, Lois Sacrées des cités grecques (Paris 1969); LSS=Idem, Lois Sacrées des cités grecques, Supplément (Paris 1962). The writer thanks Professor James H. Oliver, who kindly read this article and made suggestions.

To the expression in lines 77–78 we may compare the phrase ἡδατι χρησθαι, which occurs in many texts: LSG 75 (= Syll.3 994), 8; 65 (= Syll.3 736), 105; Syll.3 888, 17; Thuc. 2.15.5.

The rules prescribe the use of water from the fountain for sacrifices and purifications. Sprinkling with water is ordered in many religious laws concerning ritual purity. I quote the following: LSG 55 (= Syll.3 1042), 5; 65 (= Syll.3 736), 103–11; 97 (= Syll.3 1218), A 16 and 30; 139 (= Syll.3 983), 15. I do not think that the word λουτρά here means an offering for the dead, as the editor supposes. Nor do I believe that the participle κυνελοντας is related to the word θυσίαν in line 77, as Dunst and Merkelbach suggest.3 The participle in question should be connected with the following noun to mean ‘ritual washing’. Water from the fountain is used also for the bathing of brides, a practice derived from the belief that springs and wells (fancied as nymphs who give birth to water) can be helpful in procreation.4 It is reported that young brides during the procession in honor of Aphrodite took baths in the river Scamandros.5 Pausanias (2.10.14) mentions the girl water-carrier (λουτροφόρος) in the service of Aphrodite in Sicyon, whose duty it probably was to deliver water for the use of brides.

Line 82. The transport of water for the brides is supposed to have a solemn character: the girls who perform this service have to be festively dressed, to wear a wreath on their heads and to be accompanied by an αὐλητρίς. This cult servant is mentioned, apart from literary texts, in the cult regulations of Athena at Pergamon.6 Officials called οἶδροφόροι are known in many cults, especially in that of Artemis.7 The special mention of brides in the cult regulation of Teos indicates, perhaps, that Laodike extended or expected to extend to them the same favors that she did to the poor girls at lasos (see below).

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8 Cf. supra, n.2.
4 M. Ninck, Die Bedeutung des Wassers im Kult und Leben des Alters (Philologus Suppl. 14, 1921) 88.
6 Aeschin. Epist. 10.
6 LSA 12, 25. The flutist usually kept time for the marchers.
7 Cf. L. Robert, Opera minora selecta 1 (Amsterdam 1969) 381 and 391 n.1.
LINE 86. The word χρησιμοποιήσαμεν can be found in Greek prose and poetry. 8

Divine honors of a different kind were bestowed on Laodike by the city of Iasos. The decree on this subject was published recently by G. Pugliese Carratelli in *Annuario della Scuola Archeologica di Atene* 45–46 (1967–68) 445–53, no.2, col.ii 14–22; see now the comment of J. and L. Robert in *Bulletin Epigraphique* 1971 (REG 84) 621. I propose to restore and to read the inscription as follows:

επη<ωνηςθα[ι] δὲ [καὶ τὴν ἀδελφὴν αὐτοῦ βα]-

cιλισσαν Λαιόδικην καὶ ίνα εὐ[χαριστοῦσα ἡ πόλις μη]-

θὲν ἐλλεύσῃ τιμής πρὸς τὸν ἀυτὴν εὐεργετήσαν-

tὰς τὰ μέγιστα, αἰρεῖσθω καὶ[θ’ ἐκαστον ἐνα[υτόν ὁ δήμος]

παρθένον βασιλικές]ς Ἀφρο[δίτης Λα]δικῆς [ἵερειαν ἐν δὲ]

tὰς ἐξόδους ἐκέτων εῖτέρ[φιον ἐρυθρό]όλευκο[ν καὶ τῇ αὐ]-

τῇ μὴ ἐξέστω διὸ ἱερητε[ῖον θυ]λητ[ῶ δὲ ἦ ἀν λόχη τὴν τι]-

μὴν ἐν τοῖς μηνὶ τῶν Ἀφροδ[ι[ω ίνι τη - - - - - - - - ]

ἐν ἰἳ γέγονε ἡμέραι ἡ βασιλ[ι[ς εἰς ὅν το] δὲ πολίται παρα]-

gινέσθαις πάντες ἐν [ἐξῆς λαμπραίς ὁμοίως δὲ οἱ γα]-

μοῦντες καὶ οἱ γαμοῦμεναι[ι ἀμα μετὰ τὴν τῶν γαμῶν εὐ]-

ερξ[ι]νθεσσαν βασιλικ[ες]ς] [ἡ Λαιοδίκη] ἱερεῖον κατὰ δῦ]-

ναμ[ι]να καστοι δὲ τὸν π[ροιρῶντα] τῇ δὲ ἡμέραι τῆς βα]-

cιλικέσ]ς εὐμπορο[ν εὐσήχαι]ς οἵ τε ἱερεῖς πάντες καὶ]

αἱ ἱερεῖαι πᾶσαι καὶ αἱ [παρθένοι οἱ μέλλουσα γα]-

μείκται καὶ τῶν [λοιπῶν τοῖς ἐναυτοῦ χρόνων] θυέσθαις]

δὲ καὶ ἀπαρχ[άς τῶν πρωτῶν φανέρων καρπῶν ἐν τῇ χώ]-

ραί, στεφ[ανοῦσ]τε τὴν εἰκόνα τῆς βασιλικές καὶ εὐχά]

ποιοίμενοι - - -


This decree is preceded by a letter of the queen in which she extends her sympathy to the unfortunate city because of some disaster, and she orders a certain amount of wheat to be sent to the population each year for a period of ten years. Money from this grant will be distributed as a dowry to the daughters of poor families in the amount of 300 drachmas each. The city in acknowledgement of this gesture decided to found and organize divine honors for Laodike.

8 Theog. 389 and 394; Tyrt. 10.9; Hdt. 9.33.
Lines 17–19. Aphrodite was believed to assist the girls who wanted to marry, and on this account Laodike could be called indeed ‘Aphrodite’. But I guess that the queen might be connected with Aphrodite in a common cult as a σώναος θεός. This supposition is confirmed by much evidence. The cult of Apollonis, wife of Attalos I, according to the regulation (restored and commented upon by L. Robert)⁹ was managed and supervised by the priest of Aphrodite, which means that the queen was σώναος of the goddess of beauty. The queens Arsinoe and Berenike were often associated in cult with Aphrodite.¹⁰ The temple of Aphrodite Stratonikis in Smyrna owed its name to the association of Stratonike, the wife of Antiochos I, with Aphrodite as a σώναος (J€OC).¹¹ Many Roman empresses or their daughters were assimilated in cult practice to Aphrodite or Venus.¹²

Line 19. The priestess is allowed to wear a rosy sash or ribbon, a distinction reserved to high dignitaries and priests: LSG 65 (= Syll.³ 736), 24 and 179; 68 (= Syll.³ 999), 5; 163, 3–8; LSS 33, A 6; Fouilles de Delphes III 2, 69, 3.¹³

Line 20. The service of the priestess, certainly for a term of one year, is not to be repeated, so that this honor may be shared by many competing candidates. Compare LSG 48 (= IG II² 1328), A 14–15; 65 (= Syll.³ 736), 125; Syll.³ 1111, 37–38.

Line 21. The birthday of the sovereigns was usually called ἡμέρα τοῦ βασιλείου οί τῆς βασιλέσσης.¹⁴

Line 23. On the solemn dress of the population see: Sardis VIII, Greek Inscriptions 8, 11ff; LSG 83 (= Syll.³ 1157), 39–40; 93 (= IG XII 9,

¹¹ OGI 228, 3 and 12; 229, 12, 70 and 83; Syll.⁸ 990. Cf. L. Robert, REA 38 (1936) 24–25. It seems to me that the cult of Zeus Philippos (OGI 8, 5), that of Zeus Seleukios (L. Robert, Hellenica VI [Paris 1948] 18–26, cf. P. Fraser, CR 63 [1949] 92–94, answered by L. Robert, BullÉpigr 1951, 46), also the cult of Zeus Heraioi (LSG 1, A 21), that of Zeus Damatrios (Lindos II.1, Inscr. 183), and that of Zeus Aphrodisios (IG XII 5, 220, 2) received their names because of partnership in a common cult or temple with other gods or deified sovereigns. Compare LSA 46, 4; 52, A 7; LSG 18, A 26; B 8; D 30–31.
¹³ Cf. A. Wilhelm, JOAI 17 (1914) 40, and AthMitt 51 (1926) 7.
¹⁴ Cf. C. Habicht, Gottmenschentum und griechische Städte (Zetemata 14, Munich 1956) 152 and 156.
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Lines 27–28. For the procession of the priests see the references for line 23.

Line 30. I restore according to the decree from Teos, D lines 54–56.

We have another document of Iasos concerning divine honors for Antiochos III and Laodike, published by D. Levi and G. Pugliese Carratelli in *Annuario* 39-40 (1961–62) 578, no.5.15

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ai τὴν επονομα[σίαν - -]
ἐπείξεθα δὲ τοὺς φυλέτας [εὔμπαντα γίνη]
εὐθα π’ ἀγαθὰ βασιλεὶ τε μεγάλων Ἀ[ντίόχου]
καὶ βασιλέσσῃ Λαοδίκη καὶ τοῖς τ[έκνοις]
καὶ τῇ πόλει· ἀναγράφει δὲ καὶ τῷ [ὑπηρεσμα τό]
δὲ εὖ τῷ ἐπιφανεστάτῳ τύπῳ [ζ. ὀσιός ἀν σ’ εἰς αἰῶν]
να ἥ τε τοῦ βασιλέως εὐνοια [καὶ ἡ φιλοτιμία]
καὶ ἡ τῆς φυλῆς ὑπὲρ τῆς π[όλεως ἐπικουρία]
αἰείμονιστος διαμένη, τ[ὴν αἴρεσιν περὶ τοῦ]
<

10 βωμοῦ, ὡνὰ των τε μεγε[θεὶς τοῦ βασιλέως κατὰ]
ἐκευασθη, προσγρ[άμμα ὑπὲρ τῆς φυλῆς Ἡρακ (e.g.)]
ληθοῦ ὁμοίω[μ - - - - - - - - - - - - - - - - -]ψήφη]
ἵματος Γ[]
ἁναλω[μ]
ΟΝΓ[]


The tribe in question decided to offer special prayers on behalf of King Antiochos III, his wife Laodike, their children and the city of Iasos. The reason for this intercession escapes us; it apparently happened before the formal inauguration of the royal cult by the city.

15 See the comment of L. Robert, *Opera minora selecta* III (Amsterdam 1970) 1503–04.
LINES 6–7. For the phrase cf. OGI 194, 32; 332, 32; 666, 22; Syll. 814, 50.

LINE 8. The restored word means 'intercession', cf. LSA 73 (= Syll. 1015), 24 and 34. One could think also of the term εὐχαριστία, as suggested by Robert.


The inscriptions discussed above are related to the cult of Laodike as it was founded spontaneously by the Greek cities of Asia Minor. Besides this city cult there existed in the provinces of Antiochos' empire an imperial cult of Laodike, founded and supervised by the royal administration. We have copies of the king's ordinances on this subject. 18 Antiochos, desiring to increase the honors for his wife, decided to appoint high-priestesses of Laodike in the same way that he nominated high-priests for his own cult in the provinces. This high female dignity of the queen's cult had to wear a special kind of crown: φορήσουει στεφάνους χρυσοὺς ἐξοντας εἰκόνας αὐτῆς, i.e., one with a portrait of Laodike herself. The name of the high-priestess will be put into official documents as a part of the date. This organization of the cult of Laodike was quite different from that founded freely and willingly by the Greek cities under the protection of Antiochos III.

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