

Inscriptions for Physicians
translated by Marquis Berrey

From the collection of Samama, Évelyne. 2003. *Les médecins dans le monde grec: sources épigraphiques sur la naissance d'un corps médical*. Genève. nos. 77, 111, 112, 118, 133, 137, 182, 211, 341.

Samama 77: *a decree of citizenship and other rights to a foreign physician 179-146 BCE*
"The magistrates and the city of Metropolis to the magistrates and city of Hypata, greetings.

We have sent to you the copy of the honors from our city received by your citizen, Glaucus son of Eudorus, for you to see. When Alexippus son of Hippolochus of Larissa was general, on the second day in the month of Afrius, in the ordered session of the assembly, when the assembly of the magistrates was under the command of Lycus son of Theroson, who made the motion: It seemed good to the city: whereas Glaucus son of Eudorus, a Hypataian, a good and noble [καλὸς κἀγαθὸς] man, moved to our city and resided for much time and made his foreign residence <here> and <made his> behavior ordered and wise in accord with the manner befitting a good and noble man, worthy of our city and the city of Hypata; [whereas] he presented himself without blame in his own art, both privately and in publically, and gave himself to his bedside manners [παρακαλούμενα] without excuse and leaving out no zeal and ardor; in order that it is clear to all that our city is able to bestow thanks to good men; [it seemed good to the city] that to Glaucus son of Eudorus of Hypata be given the privileges of a foreign diplomat [προξενία], citizenship, acquisition of goods, right of pasture, the right of sanctuary, security in peace and in war to him and his descendants and all the remaining honors given to foreign diplomats and benefactors of the city ... [2 lines are missing] ... a vote was inscribed in Metropolis in the most manifest place on a stone *stele* and in Hypata in the most manifest place ... [the rest of the stone is lost]"

Samama 111: *an honorific inscription to a physician, head of the Museum at Alexandria, priest, and courtier of the king 166-145 BCE*

"Chrysermus son of Heracleitus, Alexandrian, kinsman [συγγενῆ] of king Ptolemy, interpreter [ἐξηγητήν], in charge of the doctors [ἐπὶ τῶν ἰατρῶν], director of the Museum. Areios son of Pamphilus, Athenian, [honors him] for his nobility [καλοκἀγαθίας] toward him. [Dedicated] to Apollo, Artemis, and Leto."

Samama 112: *an honorific inscription to a physician, chief-physician of the king, courtier of the king, king's tutor, and queen's chamberlain 129-114 BCE*

"Craterus son of Craterus, Antiochean, educator [τροφέα] of Antiochus Philopator, son of the king Antiochus the Great and the queen Cleopatra, was a member of the first friends [τῶν πρώτων φίλων] of Antiochus the king, chief-physician [ἀρχίατρον], and chamberlain of the queen [ἐπὶ τοῦ κοιτῶνος]. The Samian Sosistratus son of Sosistratus, member of the first friends, [honors him] for his excellence, goodwill, and affection towards himself. [Dedicated] to Apollo, Artemis, and Leto."

Samama 118: *an honorific inscription for a foreign public physician presenting him with a gold crown for his more than 20 years of service to his new community* 300-100 BCE
"[Someone] of Brycont made the motion: Whereas Menocritus son of Metrodorus, a Samian, has been public physician [δεδαμοσιευκώς] splendidly for over twenty years and generously treated all with his experience and presented himself without complaint in his other behavior, although a plague came and many people -- not only fellow citizens but also those resident here [παρουκεύντων] -- fell into the ultimate danger, he offered all his ardor and toil and was responsible for their salvation; whereas before this he was engaged <as a public physician> in the city of Rhodes and saved many citizens in dangerous conditions without pay and he accomplished his job favorably and justly by traveling to each of those resident there in the area around the city: in order that the people of Bryncont are grateful and honor good physicians, a decree was resolved: that it has seemed best to the people to honor Menocritus the son of Metrodorus, a Samian, and to crown him with a golden crown and to proclaim in the contest of the Asclepiads "the people of Brycont honor and crown with a golden crown Menocritus the son of Metrodorus, a Samian, on account of his experience and nobility [καλοκάγαθίας]". Let Menocritus attend all the festivals which the Brycontians have; let the treasurer complete the present decree for the crown and after the ratification of this decree let the people at once chose a man and let the chosen man present the gift of the crown among the entire people and let him dedicate a stone *stèle* for the sanctuary of Poseidon Porthmios and let him inscribe on it the decree in which the people of Brycont have honored Menocritus son of Metrodorus, a Samian. Let the treasurer give the payment necessary for the crown and the *stèle*. Let be chosen [someone of Brycont]."

Samama 133: *a letter honoring the king's chief-physician, king's tutor, and courtier of the king* 220-187 BCE

"The king Antiochus sends greetings to the council and people of Cos: Apollophanes the physician of our father and our brother has made many great proofs of his experience in the art and is held among them in the greatest honor and counsel and is our kinsman [συγγενῆ] and educator [τροφέα] and goes to work with ardor and love and in an earlier time ... [*the rest of the stone is broken off and lost*]."

Samama 137: *a decree recounting and honoring the career of the doctor Onasander* 200-100 BCE (trans. DeBevoise in Jouanna 1999: 370-71)

"Under the monarch Philiscus, the twenty-eighth day of Panamos, the magistrates [ναποῖται] Nicharchus, son of Tisias, Ariston, son of Charmylus, and Philonidas, son of Didymarchus, proposed the following. Grounds: the physician Onasander, son of Onesimus, having the learnt the art from Antipater, son of Dioscuridas, at the moment when his teacher was public physician with us, displayed during his studies a courteous manner toward all and offered to those of the people who had need of it, without even being called, the succor of his art. Having become [Antipater's] assistant, during still many more years he showed to a [yet] higher degree his competence in the art and his good conduct in life, shrinking from no effort or expense without which the people would have been deprived of some advantage. And when his teacher was nominated to fulfill the functions [of public physician] in the city [of Cos], Onasander decided at once to aid him in his public responsibilities by remaining his assistant. As many of the inhabitants

of the deme still went to him, having known from past experience his competence in the art and his conduct in life, he showed himself to all attentive and devoted, giving aid and contributing, so far as it was within his power, to their salvation, exactly as those who had had turned to him personally [in the past] had known him [to do]. Then, when he decided to open his own office and to practice as a private physician in the city [of Cos], while certain of those who used his services paid him fees, nonetheless he neither demanded payment nor accepted remuneration from any of the people who came to him for his competence in the art of medicine, though he could in this way have accumulated a considerable sum, given that many of the people who used his services had both grave illnesses and exceptional treatments. But always attaching a lesser importance to his own personal interest, he showed himself attentive and devoted to all in giving aid and, during the rest of his life, he remained courteous to all and worthy of being honored, not only on account of his practice of the art, but also on account of his benevolence toward the people. In order therefore that it be manifest that the people honor not only those among the citizens who are good and benevolent toward them, but also those among the residents [τῶν παροίκων] who behave attentively and enthusiastically in every circumstance toward the people, and in order that Onasander, distinguished by the honors that he deserves, shows himself [still] more devoted to the people, with the aid of good fortune it is decreed by the people of Halasarna that the physician Onasander, son of Onesimus, be commended for his behavior toward all the people and for his competence in the medical art; that he [be permitted to] participate in all the religious ceremonies in which people participate; that the magistrates [ναποῖαι] deduct the costs of the stele and of the inscription from the funds belonging to the gods and that they erect the stele in the sanctuary of Apollo next to the stele of his teacher Antipater. Votes ratifying the proposal of the magistrates [ναποῖαι]. For: two hundred forty-eight. Against: zero."

Samama 182: *a decree by a city in response to a king's letter that he was healed by their public physician after a battle 275-269 BCE*

"Whereas the king Antiochus writes to make known that, upon being wounded in the throat in battle, he was healed without danger by Metrodorus the physician, and writes to make known that Meleager the general was also cared for by him, a thing of profit to the city, it has been decided by the council and by the people: to praise Metrodorus son of Timocles, an Amphipolitean, for the sake of his excellence and good concern toward the kings Antiochus and Seleucus and the people; that he is to be a foreign diplomat [πρόξενον] and benefactor of the city; that citizenship, acquisition of goods, and access to the council and the people is to be given to him first after the sacrifices; and that he may go into whatever tribe and phratry he chooses ... [*the rest of the stone is lost*]"

Samama 211: *a record of a contest between physicians in therapeutics, surgery, individual cases, and medical tools 138-161 CE*

"... [*the first part of the stone is broken off*] when Asclepius was the priest and Tiberius Claudius Demonstratus Caelianus was asiarch [ἀσιάρχου], ... [*a name has been lost*], chief physician, presided over the physicians and presided over [ἀγωνοθετοῦντος] the great Asclepieia for the fourth time, these men were victorious in the contest of the doctors: in therapeutics [συντάγματα], Publius Vedius Rufinus; in surgery, Publius Ailius Menander, chief physician; in case studies, [*a name has been lost*], chief physician; in

medical instruments, Publius Ailius [*rest of name lost*] ... Good fortune ... [*line missing*]
to those doctors from the Museum at Ephesus ... [*several lines lost*] ... Polythallus the
younger was gymnasiarch during the two days of the contest.

Samama 341: *an honorific inscription for a physician in thanks for his medical practice, his public lectures, his successful therapeutics and surgeries; includes evidence of his salary 200-100 BCE*

"These cities honored the physician Asclepiades son of Myron, a Pergamene:
It seemed good to the council and to the people: Whereas Asclepiades son of Myron, a Pergamene, our citizen, worthy of renown in practicing the medical art gave great proofs of his experience, and in lectures in the gymnasium laid out many useful things in them appropriate for the health of the citizens, and made his concern for his patients worthy of himself and his ancestors, and presented his behavior as decorous, good, and commensurate with his profession, and in his travels he produced many actions appropriate for honor and fame, and he has produced evidence of the cities' decrees and public letters to him concerning their past honors for him: that it has seemed good to praise Asclepiades for these things and for his good reputation, and to give him the copy of this vote marked by public seal.

Vote of the Seleucians:

It seemed good to the council and people of Seleucia, the proposition of the magistrates: Whereas Asclepiades the son of Myron, physician, is a good man and a pursuer of matters appropriate for excellence [ἀρετὴν] and honor, and earlier was paid 1000 drachmas, has given great proofs of his own diligence for many years, presenting special experience in the art, and has saved many citizens and residents in the city who were in a dangerous state by applying appropriate treatments with all eagerness, and in surgical matters he established his success by adopting many amazing [παράδοξα] and brilliant therapies, and he set out many of those things which contribute to health in his lectures -- he has earned his praise from these matters. He has made his behavior worthy of the art and of both cities by maintaining without exception his accustomed confidence in his experience¹ with the sick. For these things and by the witness of the people he was worthily honored not only by the fitting honors but also he, his wife, and his children acquired citizenship. Even now by maintaining his same goodwill [προαιρέσεως] and more he surpasses his benefactions toward us. For these reasons the people, who have watched his goodwill, believe that his goodwill must not go unmarked: it has seemed good to praise Asclepiades son of Myron and to crown him in the gymnastic contest of the Seleucians with a golden crown and a bronze statue and to have the herald announce that the Seleucian people ... [*the rest of the stone is lost*]"

¹ Reading τ[ὼν ἀρρωστούντων ἐμπεῖ] as suggested but not printed by Samama 2003: 442.n45.