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## THE STATILII OF EPIDAUROS

T. Statilius Timocrates Memmianus, son of Lamprias was one of the most active figures in the life of the Peloponnese in the 2<sup>nd</sup> century AD. Although he never joined the inner elite of the empire, he did not become either an *eques* or a senator, he did achieve the highest honours in the province of Achaea. The successive steps of his career are well known to us from an honorific inscription with which he was honoured by the city of Argos<sup>1</sup>. T. Statilius Timocrates Memmianus was active both in Argos and in trans-regional organisations. Among those organisations were the Panhellenion established on Hadrian's initiative, the Council of the Amphictyons at Delphi and the Achaean *koinon*. We know that T. Statilius Timocrates Memmianus was one of the envoys sent on behalf of the *Hellenes* to the 'emperors'. This information, included in the inscription mentioned above, is the only relatively certain chronological criterion which allows us to date T. Statilius Timocrates Memmianus' career, albeit very imprecisely. In researchers' unanimous opinion, the emperors in question are Marcus Aurelius and Lucius Verus, who were co-emperors in the years 161-169<sup>2</sup>. T. Statilius Timocrates took upon himself, or was appointed for, the diplomatic mission probably as a young man at the beginning of his career. Although we cannot precisely place the date of his birth, it is usually believed to be the second half of the 2<sup>nd</sup> century AD<sup>3</sup>.

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<sup>1</sup> *G IV 590*.

<sup>2</sup> Puech 1983: 29 believes that when Timocrates embarked on the diplomatic mission he was the high priest of the imperial cult.

<sup>3</sup> Spawforth 1985: 257, arbitrarily states: 'he could be born between about 150 and 160'.

At the beginning of his public activity he also served as an *agoranomos*, a treasurer and three times as *strategos* in a city which is not named in the inscription but there is really no doubt that the city in question must have been Argos<sup>4</sup>. T. Statilius Timocrates also represented Argos or Epidauros (see below) on the Panhellenion council. He was an Amphiction and Helladarch of the Delphic Amphictyonic Council, as well as *agonothetes* of many prestigious games organised in the cities of Argolida and Arcadia, such as Argos, Epidauros and Mantinea. To some degree, the Achaean *koinon* was also a natural field of activity for T. Statilius Timocrates. He was the *strategos* of this organisation three times before he became Helladarch and the high priest of the *koinon* for life. The Argos inscription does not state precisely where T. Statilius Timocrates came from. However, according to a phrase from the inscription, T. Statilius Timocrates was ‘a descendant of Perseus and the Dioscuri’. Referring to mythical figures as ancestors was a privilege reserved for families dominating the life of Greek cities during the times of the empire. Referring to a specific hero is usually a hint which enables us to specify the birthplace of the person believed to be a descendant of the mythical figure. Perseus was connected with Argos, while the Dioscuri had a special place in the mythical history of Sparta. This indicates that T. Statilius Timocrates and his family had a special connection to Argos and Sparta<sup>5</sup>.

The findings of researchers such as Hiller von Gaertringen, Anthony Spawforth and Christian Settapani give us more information about the origin of T. Statilius Timocrates than the Argos inscription does<sup>6</sup>. His ancestors came from nearby Epidauros, where they had played an important role from the first decades of the 1<sup>st</sup> century AD. A statue of P. Memmius Regulus, a governor of the province of Achaëa for many years, was erected in Epidauros. Two men from Epidauros oversaw the construction of the statue: T. Statilius Lamprias, son of Lamprias, and T. Statilius Timocrates, son of Lamprias<sup>7</sup>. The statue is believed to have been built during the time P. Memmius Regulus was governor, i.e. in the years 35-44

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<sup>4</sup> For institutions and offices in Argos in the times of the empire see: Piérart 2010: 24-29.

<sup>5</sup> For the meaning of mythical genealogies see: Lafond 2006: 208-217.

<sup>6</sup> *G IV*<sup>2</sup>: XXXI; Spawforth 1985: 248-258; Settapani 2000: 496.

<sup>7</sup> *G IV* 1139; *IG IV*<sup>2</sup> 1, 665. For the activity of P. Memmius Regulus in Achaëa see: Groag 1939: 25-30.

AD. Although we do not know the direct reason why the Achaean *koinon* chose to appoint two Statilii from Epidauros to oversee the construction, the choice itself shows that they were important figures and somehow connected to the *koinon*'s activity.

T. Statilius Lamprias, son of Lamprias, and T. Statilius Timocrates, son of Lamprias were identified as father (T. Statilius Lamprias) and son (T. Statilius Timocrates ) by A. Spawforth. The historian also identified them with the men honoured for their euergetic activity in the Epidauros sanctuary at the time when they were not Roman citizens yet. Lamprias, son of Lamprias was honoured by a statue put up in Asclepius' sanctuary. We learn from the honorific inscription that he was a priest of Asclepius and the *agonothetes* of *Apollonieia kai Asklepieia kai Kaisareia*<sup>8</sup>. Several other inscriptions in Asclepius' sanctuary were dedicated probably to members of the same family. They include Timocrates, son of Lamprias; Callicrateia, daughter of Lamprias; the Spartan wife of Timocrates, Teimosthenis and their son Lamprias<sup>9</sup>. Timocrates, son of Lamprias was a priest of Asclepius twice as well as the *agonothetes* of unidentified games. In the almost unanimous opinion of researchers, Lamprias, son of Lamprias and Timocrates, son of Lamprias are the men who, having acquired Roman citizenship, oversaw the construction of the statue of Memmius Regulus in Epidauros. There are no strong grounds to reject this identification, and the fact that both men served as priests of Asclepius and had strong ties to the sanctuary supports the identification.

In the first decades of the empire, the sanctuary of Asclepius in Epidauros continued to be in a difficult situation, which had started in 146 BC. Surviving archaeological traces of the devastation which occurred there are dated to the first half of the 1<sup>st</sup> century BC<sup>10</sup>. The sanctuary owed its survival to the local notables such as Euthanes and Aristoboulus, who supported, in various ways, not just the Asclepius sanctuary

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<sup>8</sup> *G IV*<sup>2</sup> 1, 674; other dedications from the sanctuary in which Lamprias was mentioned: *IG IV*<sup>2</sup> 672; *IG IV*<sup>2</sup> 1, 84; see: Rizakis, Zoumbaki 2001: 229-230 (ARG 244). Kantiréa 2007: 170 believes the priest and *agonothetes* Lamprias to be the father of T. Statilius Lamprias and grandfather of T. Statilius Timocrates, known from dedications in honour of P. Memmius Regulus.

<sup>9</sup> *G IV*<sup>2</sup> 1, 670-673.

<sup>10</sup> Melfi 2010: *passim*.

but also the city of Epidauros<sup>11</sup>. The Statilii, before they became Roman citizens, had also been closely connected with the temple. This is confirmed both by the fact that members of the family were priests of Asclepius and the way their achievements were honoured by statues in the sanctuary. The first representative of the family we know of, Lamprias, son of Lamprias (later T. Statilius Lamprias) was also involved as *agonothetes* in the preparation of the traditional games organised at Epidauros, to which games in honour of the emperor were added. The addition of the *Kaisareia* to the traditional *Apollonieia* and *Asklepieia* organised in Epidauros was introduced by Cn. Cornelius Nicatas, who served as priest of Augustus twice. The games, organised every four years, included athletic, musical and horse-riding competitions. The family of Cornelii from Epidauros initially played an important role in organising the games, but soon members of the Statilii family started to stand out. Successive members of the family were *agonothetes* of the combined games so frequently that it could be said without exaggeration that it was a hereditary function in the family<sup>12</sup>.

The connection to the sanctuary of Asclepius and the prominent position in the city of Epidauros meant that Lamprias, son of Lamprias and Timocrates, son of Lamprias came into contact with the Roman senatorial family of the Statilii, whose intercession helped them acquire Roman citizenship. According to Chr. Hoët-van Cauwenberghe, this occurred during the reign of Tiberius or Claudius<sup>13</sup>. They were certainly citizens at the time of supervising the construction of the statue of P. Memmius Regulus.

The event which best illustrates the prestige of the family and which had far-reaching repercussions in the whole province of Achaëa, was the death of eighteen-year-old T. Statilius Lamprias. He was the son of T. Statilius Timocrates (who supervised the construction of the Roman governor's statue) and Statilia Teimosthenis from Sparta. Both the mother and the son had been honoured by statues erected in the temple of Asclepius before they even became Roman citizens. The inscription

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<sup>11</sup> G IV<sup>2</sup> 65-66. Lafond 2006: 57-58.

<sup>12</sup> Sève 1993: 303-328; Kantiréa 2007: 225 (Appendice II); Camia, Kantiréa 2010: 387.

<sup>13</sup> Hoët-van Cauwenberghe 2010: 175-176.

states that the young Lamprias was the *pyrphoros* in the sanctuary<sup>14</sup>. This function was assigned to young people aged seven to seventeen. We also know of cases where the father was a priest of Asclepius and simultaneously the son performed the tasks of *pyrphoros*<sup>15</sup>. This is another confirmation of the connection between the family in question and the sanctuary of Asclepius. It cannot be excluded that if it had not been for his untimely death, T. Statilius Lamprias would have become a priest of Asclepius in the future.

After his death, the young member of the Statilii family was honoured not only by his home *polis* but also by Sparta, Athens and Corinth. Sparta, where his mother came from, issued a decree of consolation whose text was placed on the base of the bronze statue erected in Epidauros. The decree announced that another statue would be built in the *gymnasion* in Sparta and that the late boy's portraits would be placed on the *agora* in Sparta and Epidauros<sup>16</sup>. The text of the Athenian decree of consolation was also placed on the base of the statue dedicated to the dead youth in the sanctuary in Epidauros. Similarly to Sparta, Athens announced it would build two additional statues, one on the Acropolis and one in the *telesterion* of Eleusis<sup>17</sup>. Additional statues were dedicated to the deceased by the Corinth sanctuary, the *polis* of Epidauros, the cult association of *Asclapiastai* and the Spartiate L. Volussenus Aristocrates, his uncle<sup>18</sup>. In total, there were at least seven statues of T. Statilius Lamprias in the temple, one of which was erected while he was alive. The scale of the dedicated honours reflected the respect towards the whole family rather than just the deceased, whose young age did not allow him to make his mark outside Epidauros<sup>19</sup>. We do not know the date of T. Statilius Lamprias' death; all we know is that it happened when the family had already acquired citizenship and the Athenian decree of consolation was issued when Secundus was Archon

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<sup>14</sup> *G IV*<sup>2</sup> 671; Peek 1969: 128, no 292; on the subject of Statilia Teimosthenis and her origin see: Rizakis, Zoumbaki 2001: 228-229 (ARG 242).

<sup>15</sup> *G IV*<sup>2</sup> 384, 393.

<sup>16</sup> *G IV*<sup>2</sup> 85-86; Peek 1969: 29-31, no 36; *SEG* 35, 305.

<sup>17</sup> *G IV*<sup>2</sup> 82-84; Peek 1969: 29, no 35; *SEG* 11, 408a.

<sup>18</sup> *G IV*<sup>2</sup> 676; Peek 1969: 129, no 295; *IG IV*<sup>2</sup> 677; *IG IV*<sup>2</sup> 679; *IG IV*<sup>2</sup> 681, Peek 1969: 130, no 297.

<sup>19</sup> Spawforth 1985: 251-253.

in the city. It is unknown when Secundus was in office as Archon. A.S. Spawforth concluded that Lamprias' death could have occurred between 38 and 48<sup>20</sup>. The Athenian decree of consolation names the grandfather of the deceased, T. Statilius Lamprias, who supervised the construction of Regulus' statue<sup>21</sup>. The death of the young Lamprias could not have been long after the statue was built (35-44 AD).

The documentation on the posthumous honours dedicated to T. Statilius Lamprias clearly shows what broad connections the Statilii family had not only on the Peloponnese but also outside the peninsula. It has been mentioned that the young man's mother came from Sparta. The Spartan decree of consolation shows that his sister, Memmia Pasichareia, also married a Spartan, P. Memmius Pratolaus. The marriage, which had been contracted before they were both granted citizenship, served to strengthen the ties between the Statilii from Epidauros and influential Spartan families, the Volusseni and the Memmi<sup>22</sup>. The nature of the relations between the Statilii and Corinth is unclear, but it should be remembered that the Roman colony had a certain draw for the most affluent families from the Peloponnese, such as the Iulii from Sparta or the Corneli from Epidauros, who wanted a quick integration with the upper echelons of Roman society<sup>23</sup>. We have no knowledge of any of the Statilii trying to pursue a career in Corinth. The relations with Athens are also not clear enough, although here, like in the case of Sparta, they were probably family relations.

It has been mentioned above that T. Statilius Lamprias had a sister by the name of Pasichareia, who married a man from the influential Spartan family of Memmii. The father of young Lamprias and Pasichareia was T. Statilius Timocrates. There is no indication that he had any other children, so after the premature death of his son, Memmia Pasichareia became his only heir. In the late 1<sup>st</sup> century, the *polis* of Epidauros erected an honorary statue to a T. Statilius Lamprias Memmianus, son of

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<sup>20</sup> Spawforth 1985: 254. Follet 1976: 303, 365.

<sup>21</sup> *G IV*<sup>2</sup> 84.

<sup>22</sup> Memmia Pasichareia: Rizakis, Zoumbaki 2001: 210 (ARG 189). On the subject of connections between the Statilii and families from other regions of the Peloponnese see: Spawforth 1985: 199-200; 216-219, 248-258.

<sup>23</sup> Spawforth 1996: *passim*.

Timocrates, *agonothetes* of *Apolloniaia kai Asklepieia* [---]<sup>24</sup>. Undoubtedly this is another member of the Statilii family. What is puzzling, however, is his *agnomen* Memmianus, which had not been used by members of the Statilii. A.J.S. Spawforth attempted to solve this puzzle. According to his analysis, T. Statilius Lamprias Memmianus would have been a son of Memmia Pasichareia and P. Memmius Pratolaus, which would have made him T. Statilius Timocrates' grandson. After the death of his only son, he adopted his grandson and made him his heir<sup>25</sup>. This hypothesis is highly likely and it sheds a little bit more light on the relations between influential families from various Peloponnesian cities.

It was a token of respect for the abilities and experience of T. Statilius Timocrates that he was appointed to the office of secretary of the organisation gathering five regional *koina* in the territory of Achaëa, often referred to in epigraphical texts as Panachaens or Panhellenes<sup>26</sup>. After he completed his term as secretary, the *synedrion* of the Panachaens decided to honour T. Statilius Timocrates by issuing a decree whose text was displayed in the sanctuary of Asclepius in Epidauros<sup>27</sup>. According to the text, Timocrates fulfilled this function for over a year at a difficult time for Achaëa. After the province was granted freedom, there was disorder and unrest which were ended by secretary T. Statilius Timocrates. It is hard not to look for allusions to the famous gesture Nero made in the year 67 in this piece of information (when he granted freedom to the *Hellenes* on the Isthmus of Corinth, practically liquidating the province of Achaëa)<sup>28</sup>. Literary sources tell us that the Greeks found it difficult indeed to handle the new situation, which led to the freedom being taken away from them by Nero's successor, Vespasian<sup>29</sup>. The appointment of T. Statilius Timocrates as secretary in such difficult circumstances for the Greeks best shows what authority and prestige he enjoyed due to his experience and age.

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<sup>24</sup> *G IV*<sup>2</sup> 675; Peek 1969: 128-129, no 294.

<sup>25</sup> Spawforth 1985: 255. Rizakis, Zoumbaki 2001: 232 (ARG 246).

<sup>26</sup> Larsen 1966: 110-112; Oliver 1978: 185-191; Ferrary 2001: 19-35.

<sup>27</sup> *G IV*<sup>2</sup> 80-81.

<sup>28</sup> Levy 1991: 189-194.

<sup>29</sup> Paus. 7, 17, 4. Momigliano 1944: 115-116; Spawforth 1985: 253-254. Oliver proposed a different dating of the activity of T. Statilius Timocrates as secretary of the Panachaeans (Oliver 1978: 187-188).

It was probably during his time as secretary that T. Statilius Timocrates' wife, Stabilia Teimosthenis from Sparta, dedicated a statue of Messalina, Nero's last wife, in Epidauros<sup>30</sup>. The emperor married Messalina in the middle of 66 AD, i.e. a few months before his visit to Greece. It cannot be excluded that she accompanied her husband on the trip. For her statue in Epidauros, the base which had originally held statues of Agrippina and Claudius was used (after her death Agrippina suffered *damnatio memoriae*). This fact shows that the statue was constructed in a great hurry<sup>31</sup>. By dedicating a statue of Messalina, Stabilia Teimosthenis not only honoured the emperor's wife but also the daughter of the consul of 44 AD, T. Statilius Taurus, to whose intercession the family from Epidauros probably owed its citizenship.

The tumultuous events in Greece in the late 60s slowed down the advancement of the Statilii family. Starting from the first decades of the empire, they had consistently strengthened their position not only in their home town of Epidauros, but on the Peloponnese as well. The successive stages of this process were marked by acquiring citizenship, establishing contacts with influential families from outside Epidauros, and the activity of a member of the family in the Panachaeian *koinon*. The next Statilii we know of limited their activity to Epidauros, where they maintained their leading position. It was only the activity of T. Statilius Timocrates Memmianus mentioned at the beginning that exceeded the boundaries of Epidauros.

Towards the end of the 1<sup>st</sup> century, T. Statilius Lamprias Memmianus, the adopted son and heir of T. Statilius Timocrates, was the *agonothetes* of the games organised in Epidauros. In the first half of the 2<sup>nd</sup> century, T. Statilius Timocrates (II), son of Lamprias was the next *agonothetes*, as well as *gymnasiarch* and priest of Asclepius<sup>32</sup>.

The last member of the family we know of was T. Statilius Timocrates Memmianus, son of Lamprias, mentioned at the beginning of the text. In his youth, he was the *pyrphoros* in Asclepius' sanctuary in Epidauros

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<sup>30</sup> G IV<sup>2</sup> 604. Spawforth 1985: 251; Kantiréa 2007: 170.

<sup>31</sup> Hoët-van Cauwenberghe 2003: 271-274; Hoët-van Cauwenberghe 2008: 126-127.

<sup>32</sup> Peek 1972: 46, no 87. The dating of the inscription: Spawforth 1985: 256 (year 20 of the local era, whose beginning was marked by Hadrian's visit in Epidauros – year 124/125).

twice<sup>33</sup>. His later career, however, was connected with Argos, where he probably spent most of his life. In the 2<sup>nd</sup> century AD, particularly after Hadrian's visit, Argos started to enjoy high esteem in the Greek world and attracted ambitious individuals from smaller cities<sup>34</sup>. Inscriptions tell us of people from Epidauros who were also active in Argos. In the 1<sup>st</sup> century, Ti. Iulius Claudianus from Epidauros served as priest of the imperial cult and the *agonothetes* of the *Sebasteia* and the *Nemeia*<sup>35</sup>. T. Claudius Diodotus, also from Epidauros, performed an analogous function in Argos<sup>36</sup>. The connections between the family of T. Statilius Timocrates Memmianus and Argos show for example in the fact that he is described as a 'descendant of Perseus' in an inscription from this city. It is known that in the 1<sup>st</sup> century AD a Lamprias was an envoy sent from Argos to the proconsul of Achaëa. However, the name was so common that it is difficult to determine if he was a member of the Statilii residing in Argos<sup>37</sup>. Regardless of these doubts, it is clear that T. Statilius Timocrates Memmianus was more closely connected to Argos than he was to Epidauros. Attracting an affluent member of a well-known family who agreed to accept public offices in Argos was a matter of prestige for the city. T. Statilius Timocrates Memmianus did not limit his activity to Argos alone and he was also active in the Panhellenion and the Achaean *koinon*. This was clearly a case of upholding the family tradition. However, unlike his ancestor, T. Statilius Timocrates, who had served as secretary of the Panachæan *koinon*, T. Statilius Timocrates Memmianus was not only the *strategos* of the Achaean *koinon* three times, but he also achieved the most prestigious position of lifetime Helledarch and a high priest of the imperial cult<sup>38</sup>. The other sphere of his activity as the *agonothetes* of games was also in agreement with the family tradition, although he surpassed his ancestors in terms of the number of games he presided over. He was the *agonothetes* of the games in honour of Asclepius in Epidauros, in honour of Antinoous in Mantinea, as well as the *Heraion*

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<sup>33</sup> Peek 1972: 38-39, no 66 (*SEG* 35, 308).

<sup>34</sup> Kahrstedt 1954: 177-178; Spawforth 1985: 257-258; Marchetti 2010: 43-57.

<sup>35</sup> Rizakis, Zoumbaki 2001: 197 (*ARG* 144). His brother, Ti. Iulius Regulus, was most likely also honoured in Argos: *IG* IV 586.

<sup>36</sup> *G* IV 606. Rizakis, Zoumbaki 2001: 176-177 (*ARG* 88).

<sup>37</sup> *Jul. Ep.* 198.

<sup>38</sup> Camia 2011: 180-181.

*kai Nemeion kai Antinoeion* in Argos. Y. Lafond draws attention to the political significance of the games in honour of Antinoos organised in Arcadia. It could not have been a coincidence that three high officials of the Achaean *koinon*, including T. Statilius Timocrates Memmianus, were the *agonothetes* of those games<sup>39</sup>. It was a way for them to express their devotion and loyalty towards Hadrian, the initiator of the cult of Antinoos.

T. Statilius Timocrates Memmianus' activity in the Achaean *koinon* is somewhat problematic, since we do not know which city he represented in the organisation. Thanks to Pausanias' account we know that towards the end of Mark Aurelius' reign the cities of Argolida did not belong to the Achaean *koinon* but had their own organisation<sup>40</sup>. If we assume that T. Statilius Timocrates Memmianus was born ca. 150-160 AD, logically we must assume that as a very young man he had already performed some functions in the Achaean *koinon*. Starting from the late 180s, Argolida already had its own organisation. It is possible, however, that T. Statilius Timocrates Memmianus represented a city which did not belong to the Argives' organisation<sup>41</sup>.

The activity of the Statilii family is known over at least two centuries. They were *euergetai* of the sanctuary of Asclepius in Epidaurus, *agonothetes* of games organised in the city, they were active in organisations such as *koina*. The range of activities that the Statilii were involved in shows that it was a wealthy family which was able to maintain its good financial position for many years. The family did not become the very elite of the empire and none of the Statilii became an *eques* or a senator. However, their activity in the Achaean *koinon* and various cities on the Peloponnese, as well as close relations with influential families from these cities made the Statilii prominent representatives of the regional elite encompassing the whole Peloponnese<sup>42</sup>.

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<sup>39</sup> Lafond 2010: 414.

<sup>40</sup> Paus. 7, 22, 1.

<sup>41</sup> Piérart 2010: 31; Puech 1983: 29-30. We know of Claudia Tyche, who fulfilled religious functions both in the Achaean *koinon* and in the *koinon* of the Arcadians at the beginning of the 3rd century: *IvO* 473, 474; Rizakis, Zoumbaki 2001: 451 (EL 119).

<sup>42</sup> Rizakis 2007.

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