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A NEW EPHEBIC LIST FROM IASOS

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In his publication of an ephobic list found at Didyma, P. Herrmann, drawing attention to the plunder of inscribed cylindrical stones from the ruins of Iasos and their transportation to different places, demonstrated that it was brought from Iasos¹. In this article we speak of another *pierre errante*, bearing the record of a dedication or donation by a gymnasiarch and an ephobic list, which is now kept in one of the hotels at Altinkum near Didyma. The contents of the inscriptions (i.e. likewise a dedication or record of a donation followed by an ephobic list) on it leave no doubt that this stone also belongs to the Iasian gymnasium².

Piece of a marble column with a dowel hole at top. Height 1.02; diam. 0.50; letters in the text A: 0.02; in the text B: 0.023 (lines 1–6) and 0.01 (lines 7–27). The stone bears two inscriptions:



Text A: It is engraved at the upper part of the surface with a deep and careful script:

Διόδωρος Θαργηλίου
γυμνασιάρχων
τοῖς νέοις καὶ τῷ
4 δῆμῳ

“While he was serving as gymnasiarch, Diodoros, son of Thargelios, dedicated/donated this (column) to the Youngs and to the People.”

The gymnasiarch Diodoros, who endowed columns for some sacred or secular buildings, is already known from two other identical texts from Iasos (*Ivlasos*, 255 and Herrmann, *op. cit.*, p. 98).

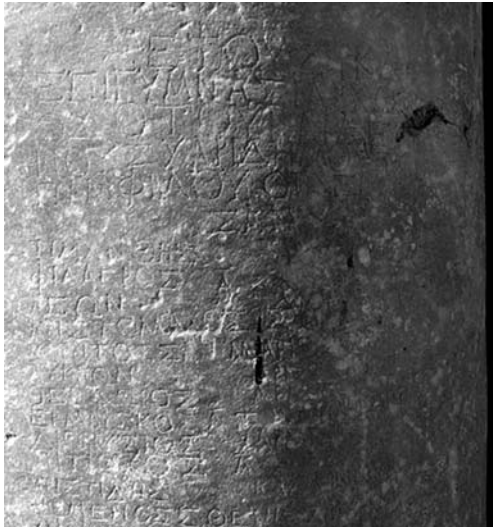
Text B: Below the record of dedication/donation is an ephobic list with a superficial and careless script. Some of the names have been restored with the help of P. Herrmann’s list which obviously belongs to the same year:

Ἔτους ρκα´
ἐπὶ γυμνασιάρχων Θε-
οδότου καὶ Λεωσθέ-
4 νους Χαριδήμου τῶν
Παμφίλου· οἶδε ἡφήβευ-
σαν·

* I wish to record my gratitude to H. Malay for his kind help during my work on this inscription.

¹ Eine ‘pierre errante’: Ephebenkatalog aus Iasos in Milet, *Arkeoloji Dergisi* III, 1995, 93–99, cf. *SEG* 45, 1995, 1520 and *Bull. ép.* 1996, 391 (C. Brixhe).

² For the rich series of ephobic lists from this city see W. Blümel, *Die Inschriften von Iasos* II (I.K. 28,2), 1985, nos. 269ff.



- 8 Τιμάνθης [Βασ]ιλίδου
 Φίλαγρος ἀ΄ [Νικ]όστρατος
 Λέων Διονυσίου
 Ἀριστόμαχος Διογένους
 Κοίντος Σαμι(μ)άριος Ῥοῦφος
 12 Λυκάων Ἀριστοκράτους
 Θεόδωρος Ἀριστοκράτους
 Ἐρμαῖσκος ἀ΄ τοῦ Ἐρμαῖσκου
 Διονύσιος Χαρμεί[ο]υ
 16 Ἀντίοχος Α[]
 Ἀριστίδης Καλλινίκου
 Νεμέριος Σθένιος Βάθυλλος
 Ἀνδρέας Ἡρᾶ
 20 Ἱεροκλῆς Διογένους
 Ἀρτέμων Φιλίππου
 Ἀγαθάνωρ Ἰάσωνος
 Ἀπολλωνίδης Διονυσοδώρου
 24 Προσδόκιμος Διονυσίου Ἀντ[]
 Τιμόθεος Στράτωνος Στα[]
 Νικηφόρος [. . .]νος Ἀντίοχος
 Πάμφιλος Οὐλιάδου

7 Obviously the same ephebe as appearing in line 8 of Herrmann's list.

8 For Philagros Nikostratos, son of Philagros, see Herrmann, line 7.

8 and 14 For *alpha* indicating homonymy see Herrmann, 98 with note 18.

14 For the same person see Herrmann, line 15: []ς ἀ΄ τοῦ Ἐρμ(α)ῖσκου.

15 For the same ephebe see Herrmann, line 13: [.....]σιος Χαρμεί[ου ?].

18 The *cognomen* Βάθυλλος seems to reappear in Herrmann's list, line 17 (-ουλλος)³.

24 For an appearance of the name Προσδόκιμος in Iasos see *Ivlasos*, 322 (a nike-inscription). At the end perhaps Ἀντίοχος (cf. line 26).

26 Perhaps [Θέω]νος.

27 For the name Οὐλιάδης of Carian origin see *Ivlasos* II, p. 229.

“In the year 121, while Theodotos and Leosthenes Charidemos, sons of Pamphilos, were gymnasiarchs, the following have undergone the ephebic training: ... (names omitted)”.

It is obvious that the gymnasiarchs of our inscription are the same persons as those of the list published by Herrmann (p. 95). Therefore these must be two different lists of the same year⁴.

The problem on the era that was used in Iasos has not yet been solved: W. Blümel favours the year 167 B.C., the date of the liberation of the Carians from the Rhodian hegemony⁵, while W. Leschhorn⁶ and Herrmann are inclined to prefer the Sullan era (85 B.C.)⁷.

³ Herrmann already thought of the possibility Βάθυλλος for which see *Ivlasos*, 271, 272 and 273 (three ephebic lists of the same year).

⁴ See *Ivlasos* II, p. 36.

⁵ *Ivlasos* II, p. 36.

⁶ *Antike Ären (Historia Einzelschriften 81)*, 1993, 528f.

⁷ *Op. cit.*, 96–7 where Herrmann also speaks of the possibility of an era based on the foundation or refoundation of the gymnasium.

With the help of this inscription, we are now able to restore some names in the other list of ephebes which was published by Herrmann (our supplements in the light of the new inscription are underlined):

- Ἔτους ρκ[α']·
 ἐπὶ γυμνασιάρχων Θεο[δό]-
 του καὶ Λεωσθένους [Χαρι]-
 4 δήμου τῶν Παμφίλου·
 οἶδε ἠφήβευσαν·
 Λέων Διονυσίου
 Φίλαγρος α' [Νικ]όστρατος
 8 Τιμάνθης Βασιλίδου
 Κοίντος Σαμῖριος Ῥοῦφος
 [Λυκ]άων Ἀριστοκράτους
 [Θεόδ]ωρος Ἀριστοκράτους
 12 [Ἀριστ]όμαχος Διογένου
 [Διονύ]σιος Χαρμεί[ου]
 [] Ἀντιόχου
 [Ἐρμα]ῖσκο[ς] α' τοῦ Ἐρμ(α)ῖσκου
 16 [] Διογένου
 [] Ἰνείκου
 [] Βά]θυλλος ?

15 As Herrmann explains in his note on line 15, the stone has ΕΡΜΙΣΚΟΥ (see Pl. IX); therefore Ἐρ(μα)ῖσκου of the original publication is an editorial error.

Özet

Makalede, Altınkum'da (Didyma) bulunan bir sütun parçası üzerindeki iki yazıt incelenmektedir. Yazıtların içeriklerinden hareketle, bu sütunun Didyma'ya ait olmayıp, yakın çevredeki Iasos (Kıyıkışlacık) kentinden buraya taşındığı anlaşılmaktadır.

Taşın üst bölümündeki yazıtta, Diodoros adındaki bir gymnasium başkanının bu sütunu gençlere (*neoi*) ve halka (*demos*) için adak veya armağan olarak sunduğu yazılıdır. Bu kişi diğer bir Iasos yazıtı aracılığı ile de bilinmekteydi. Elimizdeki yazıtın çevirisi şöyledir:

“*Thargelios oğlu Diodoros (bu sütünü) gymnasium başkanlığı yaptığı sırada gençlere ve halka adadı/ithaf etti*”.

Sütunun alt kısmındaki yazıt ise, Iasos gymnasiumunda, yerel takvime göre 121 yılında eğitim gören öğrencilerinin (*epheboi*) adlarının kaydedildiği bir listedir. Listedeki öğrenci adlarından hareketle, bu listenin, P. Herrmann tarafından Miletos'da bulunan ama Iasos kökenli olduğu kanıtlanan diğer bir epheb listesi ile aynı yıla ait olduğu anlaşılmaktadır. Iasos'daki epheb listelerinin tarihlenmesinde hangi takvimin esas aldığı kuşkuludur. W. Blümel bu takvimin Kariyalıların Rodos egemenliğinden kurtuldukları İ.Ö. 167 yılında başlatıldığını belirtirken, W. Leschhorn ve P. Herrmann gibi diğer bazı araştırmacılar bunun İ.Ö. 85 yılında kullanıma giren Sulla takvimini esas aldığını düşünmüşlerdir (bu durumda elimizdeki epheb listesinin İ.Ö. 46 ya da İ.S. 36 yılına ait olması gerekmektedir). Yazıtta, epheb adlarının hemen üzerinde şu ifadeler yer almaktadır:

“*Pamphilos'un oğulları Theodotos ile Leosthenes Charidemos'un gymnasium başkanlığı yaptıkları 121 yılında eğitim gören ephebler şunlardır: ...*”.