

CHRISTIAN HABICHT

NOTES ON INSCRIPTIONS FROM CYZICUS

aus: *Epigraphica Anatolica* 38 (2005) 93–100

© Dr. Rudolf Habelt GmbH, Bonn

NOTES ON INSCRIPTIONS FROM CYZICUS

1. The editors of *Corpus Inscriptionum Graecarum* published as no. 6851, among the stones of uncertain provenance, an inscription that had surfaced in Constantinople.¹ The stone, housed at the time in the Strangford collection in Ireland and now in the British Museum,² had been copied by P. O. Brøndsted. Its heading is lost; what remains, in some 40 lines, contains a list of names and patronymics. The marble, Brøndsted believed, was Pentelic and he guessed that the inscription originated from Attica. Böckh (or whoever was responsible), however, felt that the names pointed to Asia Minor, and because of the name Maiandrios (line 9), perhaps to the valley of the Maeander; he made a tentative guess of Teos or Miletus. Gustav Hirschfeld reprinted the text as *GIBM* 927 in 1893 and opted in favor of Milesian Didyma, since Thargelios and six other names occurring in the list are also found in Miletus. Reasonable as this was, it was not the correct solution. A little later, F. W. Hasluck, who did not know that the stone had been transferred to the British Museum and was thus unaware of Hirschfeld's edition, was right on target when he noted that "many of the names are characteristic of Cyzicus".³ Among those are Bakchios, Eumenes, Hestiaios, Maiandrios (perhaps a reminiscence of the Milesian origin of the city of Cyzicus), Meidias, Meniskos, Menodoros and Menothemis. Moreover, among the 49 different names on record, no less than 42 can be found in documents from Cyzicus (not counting funerary inscriptions), that is to say, some 84 percent.⁴ What clinches Hasluck's suggestion is the name Ποσειδώνιος Ἐστιαίου in line 28, since the same combination of names recurs in a dedication to Meter Dindymene and Zeus found at Artaki, but whose Cyzicene provenance is certified by the eponym of that city, the *hipparch*, who dates it. He is Ἐστιαῖος Ποσειδωνίου.⁵ Furthermore, Menodoros Diokleious of line 20 is obviously related to Diokles Menodorou in the list of *kolakretai*, dated by the eponym of Cyzicus (below, 4, line 18).

2. With the provenance of Brøndsted's list firmly established, it is possible to determine Cyzicus as the place of origin for another inscription as well that surfaced in Constantinople, but had already with great probability been assigned to Cyzicus. This is the long list of 257 persons, written in two columns published by Karl Lehmann, "Inscription in Konstantinopel" in 1917.⁶ The editor notes the absence of any Doric names and said that J. H. Mordtmann suggested to him

¹ The volume was published in 1856. In the absence of any signature, it is not possible to attribute the commentary to the text to either Böckh or Johannes Franz (who died in 1851), or to Ernst Curtius (who joined the operation in 1852).

² These are antiquities collected by Percy Clinton Sidney Smythe, 6th Viscount of Strangford, during his years as British ambassador at Constantinople, 1820–1824. About him and his splendid, but somewhat checkered career, see the *Oxford Dictionary of National Biography*, vol. 51, 2004, 466–467.

³ *Cyzicus* (Cambridge, 1910), 266, n. 1.

⁴ The remaining seven names are Archeapolis, Archestratos, Bion, Kleophanes, Lysanias, Mnesilochos and Moschion. Now that Cyzicus is established as the original home of the inscription, these names can be added to the repertory of Cyzicene names.

⁵ *BCH* 12, 1888, 187, no. 1. Several of those on record in Brøndsted's list also recur, either themselves or as their homonyms, in Cyzicus: Θεόκριτος Θεοκρίτου, l. 33, in L. Robert, *Hellenica* 9, 94, line 11; Μηνόδορος Ἀπολλωνίου, l. 32, in *AM* 42, 1917, 188 (for this text, see below, 2.), line B 63, and Διοκλῆς Ἀρχεβίου, l. 8, in Robert, *Hellenica* 9, 94, line 12: Archebios Diokleous, as partner in a society dedicated to tuna-fishing.

⁶ *AM* 42, 1917, 185–190, no. 1. Lehmann acknowledged help from Paul Maas.

that the block, like many others, had been brought from Cyzicus to Constantinople, and that many of the names made the suggestion highly plausible. He pointed in particular to Aisepos (the name of the river closest to Cyzicus) and to Aisepodoros and to the fact that the extremely rare name Posittes was attested in Cyzicus.⁷ He took the list to be a catalogue of ephebes, but Louis Robert, who accepted Mordtmann's suggestion as to the origin, rightly objected that the number of attested people was too large for that, and that "une liste aussi large ne peut guère être que celle des citoyens recensés à quelque occasion."⁸ Lehmann's list has three combinations of father/son names in common with another document from Cyzicus, found in Ulubad, but dated by the Cyzicene eponym, ἐπὶ Δημητρίου τοῦ Λυσικλείου ἱππάρχου.⁹ This is a dedication to Poseidon Kaseos¹⁰ by the 43-men crew of warships. The twenty-two names in the left column are all lacking most or all of the individual names, with only the patronymics being preserved, whereas the twenty-one names of the right column are completely preserved. Three of them correspond to names in Lehmann's long list and definitely prove its origin in Cyzicus, as follows:

BCH 1888	AM 1917
Menodoros Dionysiou B 10	Dionysios Menodorou B 14
Demetrios Menophanou B 12	Menophanes Demetriou A 51
Demetrios Menandrou B 16	Menandros Demetriou A 22. ¹¹

3. Two decrees of the 1st century B.C. in honor of Kleidike, the priestess of Meter Plakiane, are published together in Michel, *Recueil d'Inscriptions Grecques*, nos. 537 and 538. They are dated by two different eponyms, Hegesias (537) and Peisi[demos?] (538). The initiative for the first decree was taken by a citizen named Aristandros Apollophanou, the initiative for the second by another citizen, Apollonios Apollophanou, obviously the brother of Aristandros. Both men approached the authorities on behalf of Kleidike and each obtained the desired decree.

The speaker of the second decree was Apollonios Theophilou.¹² A somewhat earlier decree, assigned to the second century B.C., has as its speaker, in the year of the eponym Bospon, [The]ophilos Apolloniou.¹³ He must have been a senior relative of Apollonios, perhaps his father.

⁷ AM 6, 1881, 45, line 26.

⁸ BCH 102, 1978, 456–457. It should also be observed that the list contains seven cases, where either the same individual is registered for a second time, or, more likely, a homonym:

Aisepos Meniskou in B 27 and 72; Artemidoros Meidiou in B 67 and 87; Damon Alexippou in A 89 and 99; Dionysios Menophilou in A 23 and B 19; Menodoros Meniskou in A 118 und 120; Menothemis Artemidorou in A 5 and B 114 and Timotheos Meidiou in A 45 and 75. Father/son relationship seems indicated in the four following cases: Artemidoros Dionysiou B 112 and Dionysios Artemidorou B 85; Menestheus Demetriou A 58 and Demetrios Menestheos A 78, Menophilos Meniskou B 69 and [Men]iskos Menophilou A 128; Menophilos Apollodorou A 101 and Apollodoros Menophilou B 73.

⁹ BCH 12, 1888, 190, line 2. The editors remark "lettres très fines".

¹⁰ Of the gods name only the ending -ωνι is preserved, restored as [Ποσειδ]ῶνι by the first editors, H. Lechat and G. Radet, BCH 12, 1888, 188–102. n. 2, whereas Hasluck, p. 232, preferred [Ἀπόλλ]ῶνι, which met with the remark "qui ne me convainc pas" by L. Robert, *Hellenica* 11–12, 1960, 275, n. 4.

¹¹ The Demetrios Apollodorou in A 72 has a homonymous forerunner in a much earlier inscription from Cyzicus, SGDI 5523, line 15, but both names are so common that even on their combination not much can be built. Moreover, Dionysios Menophantou from Cyzicus, who, together with his son Antipatros, was honored at Delphi during the first half of the first century B.C. (FD III 1, 463), most certainly belongs to the family of Menophantos Dionysiou of A 27.

¹² Michel 538, line 3.

¹³ Michel 536, 3–4. The object of the decree is to honor a citizen who had been instrumental in bringing about a reconciliation between a certain Theognetos and "the citizens" ὑπὲρ πάντων τῶν πρὸς ἀλλήλους.

4. A citizen by the name of Aristandros Apollophanou had taken the initiative of bringing about the first decree in honor of the priestess Kleidike (above 3.). Two other members of his family occur in a somewhat earlier document of the second century B.C., *CIG* 3660, republished and discussed by L. Robert, *Etudes anatoliennes* (Paris 1937) 199–201. This is a list of *kolakretai* for the festivals of [*Hermaia*]¹⁴ and *Philetairaia*, lines 15–18. The latter had been founded around 270 B.C. in honor of the city's benefactor Philetairos, the first dynast of Pergamum.¹⁵ The two are Apollophanes Ar[istandrou], the eponym who dates the list, and Aristandros Apoll[ophanou], in all likelihood his son, in line 11. Böckh already noted the connection and added a reference to a decree of Rhodes on behalf of Cyzicus, *SGDI* 3752, where Aristandros [Ap]ollo[phanou] appears as the eponymous *hipparch* of Cyzicus. Other members of the family are Apollonios Apollophanou in the second decree for the priestess Kleidike (Michel, *Recueil* 538,3) and Apollophanes Apollophanous tou Menekleious in that same decree (lines 19–11), as well as [Apollo]phanes Apollophanous, formerly an *agonothetes*, in *SEG* 40, 1124,12. Other members of this very prominent family are, in the latest phase of the Roman Republic and in the earliest imperial times respectively, the eponym Eumenes Arista[ndrou]¹⁶ and Aristandros Eumeneus, a guest-friend (ξένοϛ) of Augustus.¹⁷

To return to the list of *kolakretai* as improved by Robert, it must be said that Robert missed another connection: Artemon Bakchiou in line 17 must be a direct ancestor of Bakchios Artemonos tou Bakchiou, who in A.D. 38 held the important position of architect of the harbor and the one in charge of the canals and bridges so important to the defense of the city.¹⁸

In his dedication to Poseidon Asphaleios, Bakchion enumerates his responsibilities and says that he was crowned by the Council and the Assembly in appreciation of his merits.

5. It has been shown (above, 1.) that a document that surfaced in Constantinople and had in the 1820 become part of the Strangford collection before passing to the British Museum, had its origin in Cyzicus. The same is true for another inscribed block that contains four fragmentary decrees of three or four different Greek states concerning the institution of a festival called *Soteria* in honor of Soteira.¹⁹ It is certain that the block is part of the Strangford collection and that Brøndsted, as for *CIG* 6851 (above, 1.), was the first to copy it. At issue, however, is the question of its origin and of the location of the festival of *Soteria*. The Viscount of Strangford said the stone had come from Megara, and this has until recently been the *opinio communis*.²⁰

¹⁴ Lines 4–14, the restoration is Robert's.

¹⁵ *OGI* 748, with the comments of M. Launey, *REA* 46, 1944, 217–236. See now also Ph. Gauthier, *Studi Ellenistici* 15, 2003, 9, n. 1.

¹⁶ Ad. Wilhelm, *Klio* 5, 1905, 300, in a list of eponyms, found at Zeleia, but belonging to Cyzicus as Wilhelm has demonstrated; he also restored Arista[ndrou] instead of Lolling's Arista[gorou].

¹⁷ *IGR* 4.136 with Wilhelm, *l.c.* 300.

¹⁸ A. Joubin, *REG* 7, 1894, 45–47; Th. Reinach, *ibidem*, 48–51; *Sylloge*³ 799, II. Bakchios is one of the architects mentioned in *Sylloge*³ 799 I, 28.

¹⁹ They are most conveniently reprinted in K. Rigsby, *Asyia. Territorial Inviolability in the Hellenistic World* (Berkeley 1996), 348–350, nos. 167–170. Two other documents, no. 166, a decree of Rhodes, and 171, an unpublished decree of Diom in Macedonia, both referring to the same events, were not part of the Strangford collection.

²⁰ So W. Dittenberger, *IG* VII 16; P. Foucart, letter to Dittenberger summarized *IG* VII, p. 742; M. Holleaux, *REG* 11, 1898, 267–273 (= *Etudes d'épigraphie et d'histoire grecques* I, 211–217); L. Robert, *Etudes épigraphiques et philologiques* [1938], 70–76. It was Foucart who identified Kore Soteira of Cyzicus as the recipient of the festival, and this was accepted by both Dittenberger and Holleaux. Robert, however, arguing that the decrees were part of

It was Kent Rigsby who persuasively disproved this attribution and demonstrated that, in fact, Cyzicus obtained these decrees, and that the block must have come from Cyzicus.²¹ He showed that the block could hardly have been acquired in the Peloponnese during the early 1820s, when Greece was fighting for her independence, but that other stones had found their way from Cyzicus to Constantinople and into the Strangford collection. He also stressed the fact that there was almost no case of such *asylia* documents to be found in Greece, as compared to Asia Minor and the islands. He argued further that Apollo Pythaeus and not Artemis Soteira was the main deity of Megara, and that an ambassador from Megara could not bear an Ionian name (no. 167.4). He finally stated that several other statements about the origins of stones in the Strangford collection had been proven wrong. His demonstration is thorough and entirely convincing. The case provides an exact parallel to *CIG* 6851 in the Strangford collection, discussed under 1.

These documents reflect the wide-ranging activity of the city's diplomacy. Cyzicus had obtained an oracle from Delphi authorizing a new panhellenic festival *Soteria* for Kore Soteira and approving of the city's intention to gain the status of inviolability. This oracle is preserved both at Delphi and at Delos.²² The city thereafter sent out *theoroi* to announce the new festival, ask for its acceptance and for the city to be recognized as *hiera*. The fragmentary decrees on the block in the Strangford collection were the result of this action, as also the unpublished decree from Dium. To these events belongs further a much better preserved decree of Rhodes, brought back to Cyzicus by three *theoroi*. The Rhodians call the Cyziceni their friends and allies and, although the text of the actual vote is no longer preserved, the context leaves no doubt that they accepted the festival and the related request of the city.

The Rhodian decree, long lost, gives the clearest indication for the date of this diplomatic activity of Cyzicus, as it is dated by the eponym of the city, the *hipparch* Aristandros Apolloph[anou]²³, who was in charge, when the *theoroi* returned from Rhodes, and by the Rhodian eponym, the priest of Helios, Aratophanes who dates the reply of the Rhodians. Apart from that, there were only the letter-forms of the Delian copy of the oracle²⁴ and the letter-forms of the fragmentary decrees from the Strangford collection to give some indication of the date.²⁵ It was agreed by all that these pointed to the late third or early second century.²⁶ Decisive help now comes from the chronology of the Rhodian amphora stamps, as revised and refined by G. Finkielsztejn.²⁷ The eponym Aratophanes, who can only be the earlier of two eponyms by that name, Aratophanes I,

an archive of the city receiving these decrees, maintained that that city was Megara and the festival celebrated in honor of Artemis Soteira. He included, pl. VI, a photo of the squeeze.

²¹ Rigsby (n. 19), 342–344.

²² Rigsby, *l.c.*, no. 165 from Delphi; *IG* XI 1298 from Delos. The basic discussion of the text is by L. Robert, *BCH* 102, 1978, 460–477 (= *Documents d'Asie Mineure* [1987], 156–173).

²³ For the family to which he belongs, see above, 4.

²⁴ The existing copy from Delphi was inscribed, together with other oracles pertinent to Cyzicus, much later; see Rigsby, p. 345.

²⁵ The Rhodian decree was of no help in this respect, as the stone had been long lost and is known only from Pococke's copy published in 1752.

²⁶ See, for instance, *CIG* 3660 (on the basis of the orthography): "secundo ante Christum saeculo vix superior"; P. Roussel, *IG* XI 1027 (cf. 1298): "tertii ad finem vergentis a. Chr. saeculi"; F. Hiller von Giertringen, *Sylloge*³ 1158: "saec. III extr.". See also L. Robert, *BCH* 102, 1978, 477.

²⁷ *Chronologie détaillée et révisée des éponymes amphoriques rhodiens de 270 à 108 av. J.-C. environ* (Oxford, 2001). His chronology has been tested and approved by J. Lund, *BMCR* November 18, 2002; M. L. Lawall, *Hesperia* 71, 2002, 295–324; C. Habicht, *REA* 105, 2003, 543; N. Badoud, *ibidem*, p. 579–587.

appears on stamps of period III e and is dated by Finkielsztejn to ca. 169–167 B.C.²⁸ This gives a date for the diplomatic activity of Cyzicus to bring greater fame to its goddess, and at the same time gives a close date for the city's eponym Aristandros Apollophanou. The date almost coincides with the battle of Pydna which ended the monarchy in Macedonia, but also ended the heyday of Rhodes.

If the date for this exchange between Cyzicus and Rhodes is correct, it is then more than likely that the eponym Aristandros Apolloph[anou] was the father of Apollophanes Aristandrou, who for his part is the eponym of the list of *kolakretai*, republished by L. Robert, *Etudes anatoliennes* (1937), 199–201, and dated to the second century B.C., above 4.

6. A list of magistrates found at Zeleia has been identified by Adolf Wilhelm as coming from Cyzicus and as recording eponyms of the city.²⁹ The decisive proof for its attribution to Cyzicus came from the personal names that clearly belong to that city. This is consistent with Strabo's testimony that Zeleia in his time was incorporated into Cyzicus.³⁰ The inscription had been assigned by its first editor, Gerhard Habbo Lolling, to the first century B.C.; Wilhelm, however, had a slightly different view: the later part of the first century B.C. or the early first century A.D. He proposed to identify a C. Iulius Ariobarzani filius, who served as eponym for the second time, as a grandson of C. Iulius Ariobarzanes, king of Media since 20 B.C., also king of Armenia since A.D. 2.³¹ A. Stein, however, raised well-founded objections.³² Even so, Wilhelm seems to have correctly determined the approximate date of the list, since he identified the eponym Eumenes Aristandrou of line 10 as either the father or the son of Augustus' guest-friend Aristandros Eumenous in (probably) 20 B.C.³³ Eumenes is followed in line 11 by Pytheas Pythea. It is tempting to associate him to Peithias Pytheou Κυζικηνός, who in A.D. 40/41 represented the recently created *dioecesis* (assize) of Cyzicus in the inscription that lists the representatives of all twelve (or thirteen) assizes of the province of Asia, who, as "temple-builders" (*neopoiiai*), were responsible for the erection of the provincial temple in honor of the emperor Caligula at Miletus.³⁴ But to see in Peithias Pytheou the brother of Pytheas Pythea would be wrong as the names of their fathers differ: Pytheas is one name, Pytheos another.³⁵ It seems, nevertheless, likely that the eponym Pytheas and the *neopoiies* Peithias, sons of a Pytheas and a Pytheos respectively, are somehow related to each other.

²⁸ Finkielsztejn, *l.c.*, p. 192. He gives as the entire range for group III e the years 169 to 161.

²⁹ *IGR* 4.149; Wilhelm, *Klio* 5, 1905, 293–302 (= *Abhandlungen und Beiträge zur griechischen Inschriftenkunde* 2. 149–158).

³⁰ 13, p. 583: καὶ δὴ καὶ ἐστὶν νῦν ἡ Ζελεΐα τῶν Κυζικηνῶν.

³¹ Wilhelm (n. 29) 294–297; cf. Ed. Meyer, *RE-Supplement* 1 (1903), 130, no. 4 c.

³² *RE* Iulius (1918), no. 91, col. 171. See also *PIR*² I 175: "vix idem, sed fortasse e propinquis eius".

³³ Wilhelm (n. 29), 300–301. He may be the same as the eponymous *hipparch* of *CIG* II, p. 1135: [ἐπ]ὶ Εὐμ[ένου] τοῦ Ἀρι[στέανδρου]; Wilhelm 301–302.

³⁴ 7. *Miletbericht* (1911), 65–66, with the brilliant analysis of L. Robert, Le culte de Caligula à Milet et la province d'Asie, *Hellenica* 7, 1949, 206–238 (now *I. Didyma* 148). Robert demonstrated that each of the thirteen "temple-builders" represented an assize of the province, and that Cyzicus (pp. 231–231) had only recently, probably in Caligula's time, become such an assize. See also C. Habicht, *JRS* 65, 1975, 70–71.

³⁵ That Πύθεος is a Greek name has been shown by L. Robert, *Noms indigènes dans l'Asie Mineure gréco-romaine* (1963), 223, and acknowledged by L. Zgusta, *Kleinasiatische Personennamen* (1964), 697, referring to Robert: "Die Namen Πύθεος, Πυθῆς, Πύθιος sind griechisch."

7. A hellenistic dedication to Poseidon and Aphrodite Pontia by members of a society of tuna-fishers, originally published in 1885 by J. H. Mordtmann, was republished and discussed by L. Robert in *Hellenica* 9 (1950) 94–97. The name of one of the eleven partners who participated in this dedication has been given differently in different editions: in line 12 Mordtmann read Archebios Archebiou τοῦ Διονυσίου.³⁶ G. Mendel, however, read Archebios Archebiou τοῦ Διοκλείου.³⁷ This was accepted by Robert who says (n. 9): “Le dernier mot, sur la pierre, lu par Mendel.” That this is, in fact, the correct reading follows from *CIG* 6851 (above, 1.), line 8: Διοκλήης Ἀρχεβίου.

8. It has been seen (above, 4.) that the name Aristandros recurs several times in a leading family of Cyzicus. The same is true for Aristagoras. At the end of the sixth century B.C., during the time of King Darius’ expedition against the Scythians, there was a tyrant Aristagoras of Cyzicus, named by Herodotus 4.138.1, together with ten other tyrants of the areas of the Hellespont, of Ionia, and Aeolis. Even though the story of their conference (4.137–142) is not historical,³⁸ the tyrants and their names are. Much later, during the first century B.C., the eponymous *hipparch* Aristagoras dates a dedication to Meter Tolypiane.³⁹ Another highly prominent citizen named Aristagoras is mentioned in two literary sources. He played an important role during the siege of the city by Mithridates in 73 B.C. Plutarch, *Lucullus* 10.2, says that Kore Soteira appeared to him in a dream and promised to rescue the city. Plutarch calls him γραμματίστας, while Iulius Obsequens 60, telling the same story, describes him as the “summus magistratus”. The story is reminiscent of the one told in the Lindian chronicle of another divine intervention: during the siege of Rhodes by Demetrius Poliorcetes in 304 the goddess Athena Lindia appeared to her former priest in a dream and demanded that he approach the *prytanis* of the city and tell him to write to King Ptolemy for military help; if not, the Rhodians would soon feel sorry. The city is then rescued, once that help arrived.⁴⁰ Cyzicus also was rescued by divine intervention.

It seems obvious that Aristagoras must have held a very important function in 73. It is not clear, however, what “summus magistratus” means, and there was no office of *grammatistas* in Cyzicus. Aristagoras could well have been the eponymous magistrate of the year, the more so, as there is one (and only one) city within the Greek world, where the *grammatistas* was, in fact, the eponymous magistrate: Ambracia in Epirus.⁴¹ It is, therefore, not unlikely that this Aristagoras was the eponymous *hipparch* of the city and none other than the eponym Aristagoras Arignotou of the dedication, Michel, *Recueil* 1226. Other citizens with the name Aristagoras include Me-

³⁶ *AM* 10, 1885, 304–7, no. 30. He was followed in this by Michel, *Recueil* 1225. Another Archebios Archebiou at Cyzicus is found in *AM* 6, 1881, 45, no. 2, line 22.

³⁷ *Catalogue des sculptures grecques, romaines et byzantines*, Constantinople, III (1914), 58–59, no. 849. This is what can still be read from the photograph published by L. Robert, *Hellenica* 9 (1950), plate 1.

³⁸ Ed. Meyer, *Geschichte des Altertums* III (1910), 115; H. Berve, *Die Tyrannis bei den Griechen* II (1967), 567.

³⁹ Michel, *Recueil* 1226. Mendel (n. 37), III 6061, no. 850. See Hasluck, *Cyzicus* 218–219; F. Schwenn, *RE s.v. Meter* (1922), 2287; H. Oppermann, *RE s.v. Tolypiane* (1937), 1694–1695.

⁴⁰ *I. Lindos* 2, D III.

⁴¹ *SEG* 35, 665, line 5; from this, *IG* II² 951, line 5, has to be corrected to ἐπὶ γραμμ[ατίστα]. On the other hand, Reiske’s emendation in Plutarch to γραμματεῖ, accepted by K. Ziegler, becomes obsolete now that the word *grammatistas* is attested in Ambracia for the holder of an important office.

leagros Aristagorou in the dedication of a naval crew from the early Hellenistic period⁴² and several members of a family in early Roman times.⁴³

9. The first of the two decrees regarding the priestess Kleidike that were passed by the council and the assembly (above, 3.), is dated ἐπὶ Ἡγησίου.⁴⁴ Then follows the name of the proposer: Asklepiades Diodorou Αἰγικορεὺς μέσης ἐπὶ Μενεσθέως εἶπεν. While the meaning of μέσης, occurring a few other times at Cyzicus,⁴⁵ is still disputed, it seems clear that Menestheus was another eponym, that is to say, one of the predecessors of Hegesias. Both documents concerning Kleidike are assigned to the first century B.C., and so is the dedication to Poseidon and Aphrodite Pontia (above, 7.), dated ἱππαρχοῦντος Μενεσθέως τοῦ Πολυίδου. It seems very likely, therefore, that this eponym is none other than the predecessor of Hegesias, which would bring the dedication close to the year of the decree concerning Kleidike.

10. An inscription of early imperial time⁴⁶ is dated by the eponymous *hipparch* Claudius Eteoneus ἥρωσ.⁴⁷ The text lists the members of the board of generals, five as was usual, but in addition a sixth person, chosen by lot. It states that one of them named Claudius Eumenes ὁ καὶ Μόσχος Στρατίου, accepted the “crown of Ammon”. The text goes on to say that this man was also priest of Kore Soteira for the second time (or year), and interpreter of the great mysteries of the goddess. He was obviously a highly important person of the citizenry. He is named twice in this curious text, first as one of the generals in line 4⁴⁸, then in fuller form in lines 8–10: ὑπὸ Κειμένους ὁ καὶ Μόσκου τοῦ Στρατίου τοῦ στρατηγοῦ.⁴⁹ Wilhelm recognized that this Cl(audius) Eumenes Stratiou (with the surname Moschos) was a direct descendant of Eumenes Stratiou Κυζικηνός, who was victorious παιδάς ἐκ πάντων πυγμῆν at the Theseia in Athens as early as 142/1 B.C., some two hundred years earlier.⁵⁰ In addition, he listed three other citizens with the name Claudius Eumenes.

11. Among the generals in the inscription just discussed (10.), there is also (line 4) Caecina⁵¹ Pausaniou. Both names recur in a single person from Cyzicus in *IGR* 4.152 from the second century A.D.: Ἀγαθῆ Τύχη· Αὐλὸν Κλαύδιον Καϊκίνα Παισανίαν τὸν αὐτοῦ δεσπότην Μητρόδωρος πραγμα[τευτής]. Aulus Claudius Caecina -αίος Κυζικηνός was appointed λογιστής (*curator*) of

⁴² *BCH* 12, 1888, 189, line B 7: cf. in A 17 -ορος Ἀρισταγόρου. For this dedication see above 2. and n. 9.

⁴³ E. Schwertheim, *Mysische Studien* (1990), 90–94 and plate 10.3 (*SEG* 40, 1126).

⁴⁴ Michel, *Recueil* 537.

⁴⁵ See N. F. Jones, *Public Organization in Ancient Greece* (1987), 288 and notes 2–5.

⁴⁶ Th. Reinach, *BCH* 14, 1890, 537, no. 2. Reinach relied on a copy of Cyriacus.

⁴⁷ The epithet occurs here, as often, for the living. Eteoneus was also the name of a pupil of Aelius Aristides who perished young in the earthquake of A.D. 161 that shattered Cyzicus. Aristides wrote for his funeral the speech or. 31 which is very similar to the “consolation decrees” familiar in imperial times. Aristides (3) says that the family of young Eteoneus was great in the city and in Asia and that all of its members were individually pre-eminent.

⁴⁸ Cyriacus’ copy gives ΜΟΣΤΡΑΤΙΟΥ for ΜΟΣΧΟΣΣΤΡΑΤΙΟΥ; as Reinach saw, the copyist’s eye jumped from one Sigma to the other. The restored reading is confirmed by line 9.

⁴⁹ Emended to ὑπὸ Κ[λ]. Εὐμένους (Reinach) τοῦ (Wilhelm) Μόσχου κτλ. Wilhelm also corrected in line 7 ἀνεδείχθη in ἀνεδέχθη (*Klio* 5, 1905, 299 = *Abhandlungen und Beiträge* 2, 155).

⁵⁰ *IG* II² 960, B 13–14.

⁵¹ Reinach’s transcript of Cyriac’s copy has ΚΑΙΚΙΝΑ, transcribed in error as Καϊνίνα.

the city of Ilium by Antoninus Pius.⁵² He is, if not the same as the preceding, in any event a relative of his and of the general (above, 10.). Another member of the family was perhaps Tiberius Claudius Pausanias, a man of senatorial rank, attested as Proconsul of Lycia and Pamphylia in an inscription from Balboura.⁵³

12. The prescript of an inscription of imperial date from Cyzicus reads ἱππαρχοῦντος [Σέξτου] Ἰουλίου Μαΐορος.⁵⁴ I argue elsewhere that the eponym is none other than Sextus Iulius Maior Pythodorus of Nysa, son of Sextus Iulius Maior of consular rank, and himself a *vir praetorius*, best known from a series of statues that he put up at Nysa in the middle of the second century A.D., also from Pausanias and a number of inscriptions, as a great benefactor of the sanctuary of Asclepius at Epidaurus. He was also a benefactor of the god's sanctuary at Pergamum, where he was honored by the city and where he himself put up a statue of a friend of equestrian rank, and an acquaintance of Aelius Aristides.⁵⁵

Princeton, New Jersey

Christian Habicht

⁵² *I. Ilium* 106. See also *PIR*² C 956.

⁵³ *IGR* 3. 471. B. E. Thomasson, *Laterculi praesidium* 1 (1984), 284, no. 54.

⁵⁴ *JHS* 23, 1903, 83, no. 30.

⁵⁵ Iulius Maior of Nysa: eponym of Cyzicus, *Hyperboreus* (forthcoming).