

MINOR NOTES ON I. IASOS 52

In a recent article, Roberta Fabiani publishes an admirable reedition of the early Hellenistic honorific decree of the city of Iasos for Theodoros son of Hegyllos, which grants him the priesthood of Zeus Idrieus and Hera.¹ Thanks to her valuable efforts and improved readings, we now have a nearly complete preamble for the decree. Missing is only the month, which is prudently not restored in Fabiani's new edition. Though the text of the inscription appears to preserve word-division throughout, the lengths of the lines nevertheless appears to be surprisingly consistent.² The average length in the first five lines is 23–24 letters; as the stele may have tapered slightly towards the top, lines 6–12 appear to be somewhat longer on average, with perhaps a maximum of 26 letters (cf. lines 9 and 11–12, as restored by Fabiani). In line 2, we would thus expect there to be ca. 8 letters missing in the lacuna after Fabiani's excellent restoration μ[ηνός], and probably no more than 9 or 10. Three of the months in the Iasian calendar might best match this gap: Adonion, Alethion and Phylaion, each 9 letters-long in the genitive.³ Alethion can be thought unlikely, since it is only attested in one decree from Iasos, and not an honorific one; Phylaion, and Adonion in particular, are thus the stronger candidates, though any certainty is elusive.⁴

Another comment on the new edition involves a few small precisions. In line 7, Fabiani restores simply δεδόςθαι αὐτῶι [ιερωσύνην], which is moreover perhaps a bit short (23 letters, including 3 instances of *iota*). But Theodoros is surely not given merely “a” priesthood, but rather *the* priesthood of Zeus Idrieus and Hera. Therefore, [τὴν ιερωσύνην] is to be restored (yielding 26 letters, cp. in lines 9 or 11–12, as restored by Fabiani).

Similarly, it might be thought that line 8, restored by Fabiani as Διὸς Ἰδριέως καὶ Ἡ[ρας εἶναι], is also potentially a bit short (23 letters). Might it still be possible to think that the name of Hera was followed by an epithet? Ἡ[ρας Ἄδας] was the hesitant restoration of Wolfgang Blümel in *I. Iasos 52*.⁵ Fabiani remarks that Hera was generally deprived of an epithet when paired with Zeus + epithet at Iasos.⁶ This is a tempting argument, but can we really generalise from this

1 Fabiani 2015b. She dates the decree to ca. 350–325 BC, more precisely to ca. 330–320 BC (pp. 186–190). I am grateful to Roberta Fabiani herself for fruitful discussions and for her kind encouragement to publish this little note.

2 All that being said, it must be stressed that the right side of the stele has not been preserved and it is not certain that it was as narrow as Fabiani seems to present it (2015b: 169, etc.; or as it is given here, below). Especially since word division was apparently strictly observed, the original disposition of the text may have included some lines which were somewhat, or even considerably, shorter or longer than others. This is the case notably in *I. Iasos 27*, a decree which is argued in exemplary fashion and completely convincingly by Fabiani to have been passed in the same year and made by the same cutter. There, line 1 was apparently left much shorter (24 letters) than line 2 (28 letters), where the month Apollonion was cited. Some lengthier lines in the present text or a lengthier month in line 2 – even Apollonion, for instance – thus cannot be absolutely precluded.

3 Cf. Fabiani 2015a: 24, for an inventory of the months cited in honorific and other decrees. Three others are also possible, if we allow for 10 letters missing: Gephorion, Posideon, Kollyrion. All are attested in honorific decrees and each would make the line probably of maximal length: 26 letters. All dates for Iasian inscriptions listed here attempt to follow those of Fabiani.

4 See again Fabiani 2015a for references.

5 The first editor of the inscription, G. Pugliese-Carratelli, *Nuovo supplemento epigrafico di Iasos*, ASAA 31–32 (1969–1970) 371–405 (here: 371–372 no. 1), left lines 7–13 largely unrestored.

6 Fabiani 2015b: 170 with n. 18.

unique attestation of a singularly evocative cult? Much uncertainty remains, though Fabiani attractively wishes to interpret the epithet Idrieus both as an ethnic epithet, which is amply supported in her discussion, and as a ‘speaking’ name which could evoke the Hekatomnid satrap.

Lastly, the final lines of the text (10–13), as restored by Fabiani, include twice the locution αὐτῶι – what she calls a “ripetizione ‘rafforzativa’ del dativo referito all’onorando” (2015b: 173). As far as I can tell, this sort of emphasis is rare at Iasos and elsewhere.⁷ We might thus reasonably wish to separate the two instances of αὐτῶι. While Fabiani’s restoration in line 11 – ἀτέλεαν πάντων τ[ῶν ἐκ τοῦ νόμου] – has much to recommend it, it remains seldom attested and never at Iasos.⁸ An alternative, then, would be to take the *tau* read at the end of the line as the beginning of a concluding clause of the decree: τ[αῦτα δὲ εἶναι] | . . . [καὶ αὐτῶι] καὶ ἐγγόνις.⁹ Indeed, at Iasos, formulae that extend all the privileges and prerogatives bestowed on the descendants are more frequent than ones that concern just a part of the honors.¹⁰

The text might therefore be restored slightly differently, as follows:

[ἐπὶ στ]εφανηφ[όρου Μιννίωνος]
 [το]ῦ Θεοδότου, μ[η]νὸς . . . 9? . . .]
 [πρ]υτάνεων γν[ώ]μη· ἔδοξεν τῆι
 [βο]υλῆι καὶ τῶι δῆ[μ]ωι· ἐπειδὴ
 5 Θεόδωρος Ἡγύλ[λου ἀνὴρ καλὸς]
 καὶ ἀγαθὸς περὶ [τὴν πόλιν ἐστίν,
 δεδόςθαι αὐτῶι [τὴν ἱερωσύνην]
 Διὸς Ἰδριέως καὶ Ἡ[ρας] . . . ? . . . εἶναι
 δὲ αὐτῶι καὶ προε[δ]ρίαν ἐν ἀγῶσι
 10 πᾶσιν, δεδόςθαι δὲ [αὐτῶι καὶ νν]
 ἀτέλεαν πάντων· τ[αῦτα δὲ εἶναι]
 εἰς τὸν ἅπαντα χρόν[ον καὶ αὐτῶι]
 καὶ ἐγγόνις.

All readings and restorations in Fabiani 2015b, except: 2 [Ἀδωνιῶνος] *vel* [Φυλαιῶνος]? Carbon. | 7 [τὴν ἱερωσύνην] C.: [ἱερωσύνην] Blümel, Fabiani. | 11 τ[αῦτα δὲ εἶναι] C.: τ[ῶν ἐκ τοῦ νόμου] F.

7 The only actual example from Iasos is G. Maddoli, *Epigrafi di Iasos: Nuovi supplementi*, *PP* 62 (2007) 193–372: 230–233 no. 5 (end 4th c. BC–beg. 3rd c. BC), lines 11–12; the other parallels cited by Fabiani, namely *SEG* 36, 982A and 983 (ca. 370–360 BC), are indirect and so not compelling. For examples beyond Iasos, cf. *I. Magnesia* 12 (ca. 300–250 BC), lines 5–7: . . . δεδόςθαι δ[ὲ] | αὐτῶι πολιτείαν ἐφ’ ἴσηι καὶ ὁμ[οί]αι καὶ αὐτῶι καὶ ἐγγόνις καὶ . . .; or *OGIS* 4 (Nasos, 319–317 BC), lines A29–31: δεδόςθαι αὐτῶ ἀτέλει[αν | πάντων]ν τὸμ πάντα χρόνον καὶ αὐτῶ καὶ [ἐκ]γόνιοις.

8 Fabiani 2015b: 171 with n. 25, cites a few instances from Tralleis and Delphi; cf. also 172 with n. 27. The common expression at Iasos is ἀτέλειαν πάντων ὧν ἡ πόλις κυρία ἐστίν, restored by Blümel, but which Fabiani rightly judges to be probably too long. The expression ἀτέλεια πάντων, without any further qualifier, is found nearby and elsewhere: J. and L. Robert, *Amyzon* no. 2 (321/0 BC), lines 12–13; *I. Magnesia* 9 + p. 295 (ca. 300–250 BC), lines 16–17; *I. Ephesos* 1389 (4th c. BC), line 9; *I. Kyme* 4 (mid-3rd c. BC), line 7; etc. Cf. also a plausible restoration in a text from Iasos itself: *I. Iasos* 82 (ca. 240–190 BC), line 61.

9 This concluding coda, affirming privileges both to the honorand and his descendants, is well-attested at Iasos: *SEG* 36, 982C (ca. 370–360 BC), lines 11–12; *I. Iasos* 37 (3rd c. BC), line 12; and restored *in fine* at *I. Iasos* 65 and 67.

10 Cf. Fabiani 2015a: 84–85.

In sum, the decree would entail that not only the *proedria* and the general exemption from taxation, but also this intriguing priesthood, were granted to Theodoros and his descendants in perpetuity.¹¹ It would certainly seem that Theodoros son of Hegyllos was a member of a prominent family at Iasos in this period, but the decree is laconic and does not elaborate on the motivations for this grant.¹² We can only hope for further evidence from Iasos to shed light on the matter.

Abbreviations

Fabiani 2015a: R. Fabiani, *I decreti onorari di Iasos. Cronologia e storia* (Vestigia 66), München 2015.
 Fabiani 2015b: R. Fabiani, *I. Iasos 52 e il culto di Zeus Idrièus*, in: *Epigrafi di Iasos. Nuovi supplementi*, II, *SCO* 61, 2015, 163–202.

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Özet

Bu kısa yazıda, Roberta Fabiani tarafından tekrar yayınlanmış olan *I. Iasos*, no. 52'deki Hegyllos oğlu Theodoros için onurlandırma dekreti üzerinde bazı yeni okuma önerileri getirilmektedir. Burada özetle, dekretin giriş kısmında bulunan ve kararın alındığı tarihi ifade eden muhtemel ay adına, Zeus Idrieus ve Hera kültüne ve son olarak, dekretin, Theodoros'a ve ailesine ömür boyu tanınan ayrıcalıkların da yer aldığı bir kalıp şeklinde restore edilebilecek olan sonuç cümlesine ilişkin yorumlar yapılmaktadır. Makalenin sonunda ise dekrete Fabiani'nin metnii üzerine inşa edilmiş son şekli verilmektedir.

11 Grants of priesthoods are discussed by Fabiani 2015b: 182–185. For such grants extended to the descendants of the honorand in decrees of the *polis*, see notably *I ScM* I 1 (Istros, ca. 250 BC), lines 21–22; 19 (id.), lines 20–21; and *IvP* II 251 (ca. 130–100 BC, cp. *LSAM* 13); for the first two, cf. also Fabiani 2015b: 182–183 n. 69, citing also Hdt. 3.142.4 (on Maiandrios of Samos): ἱρωσύνην δὲ πρὸς τούτοις αἰρεῦμαι αὐτῶ τέ μοι καὶ τοῖσι ἀπ' ἐμεῦ αἰεὶ γινομένοις τοῦ Διὸς τοῦ Ἐλευθερίου.

12 Cf. Fabiani 2015b: 185–186, for discussion of Theodoros son of Hegyllos and his family (including his probable father Hegyllos son of Theodoros attested as a *stephanephoros* in Iasos).