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NOTES ON INSCRIPTIONS FROM CYZICUS

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1. The editors of *Corpus Inscriptionum Graecarum* published as no. 6851, among the stones of uncertain provenance, an inscription that had surfaced in Constantinople. The stone, housed at the time in the Strangford collection in Ireland and now in the British Museum, had been copied by P. O. Bröndsted. Its heading is lost; what remains, in some 40 lines, contains a list of names and patronymics. The marble, Bröndsted 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”. 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. What clinches Hasluck’s suggestion is the name Ποσειδόνος Ἑστιαοῦ in line 28, since the same combination of names recurs in a dedication to Meter Dindymene and Zeus found at Artaki, but whose Cyzicenian provenance is certified by the eponym of that city, the hipparch, who dates it. He is Ἑστιαῖος Ποσειδόνιος. 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 Bröndsted’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. The editor notes the absence of any Doric names and said that J. H. Mordtmann suggested to him

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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 Archeopolis, Archestratos, Bion, Kleophanes, Lysanias, Mnioslochos and Moschion. Now that Cyzicus is established as the original home of the inscription, these names can be added to the repertory of Cyzicenian names.

5 *BCH* 12, 1888, 187, no. 1. Several of those on record in Bröndsted’s list also recur, either themselves or as their homonyms, in Cyzicus: Θεόκριτος Θεοκρίτου, l. 33, in L. Robert, *Hellenica* 9, 94, line 11; Μηνόδωρος Ἀπαλλανιου, 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. 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.” Lehmann’s list has three combinations of father/son names in common with another document from Cyzicus, found in Ulubad, but dated by the Cyzicenian eponym, ἐπὶ Δημητρίου τοῦ Λυσικλείου ἵππορχεω. This is a dedication to Poseidon Kaseos 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

Menodoros Dionysiou B 10  Dionysios Menodorou B 14
Demetrios Menophonau B 12  Menophanes Demetriou A 51
Demetrios Menandrou B 16  Menandros Demetriou A 22.

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 Peisidemos? (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. 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. 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; Menethemis Artemidou 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 Artemidou B 85; Menestheus Demetriou A 58 and Demetrios Menestheos A 78, Menophilos Meniskou B 69 and Meniskos Menophiliou A 128; Menophilos Apollophas A 72 and Apollophileos Menophiliou B 73.

9 BCH 12, 1888, 190, line 2. The editors remark “lettres très fines”.
10 Of the gods name only the ending -ov is preserved, restored as Ποσίδιονον by the first editors, H. Lechat and G. Radet, BCH 12, 1888, 188–102. n. 2, whereas Hasluck, p. 232, preferred Ἀπόλλωνον, which met with the remark “qui ne me convainc pas” by L. Robert, Hellenica 11–12, 1960, 275, n. 4.
11 The Demetrios Apollophas in A 72 has a homonymous forerunner in a much earlier inscription from Cyzicus, SGGD 5523, line 15, but both names are so common that even on their combination not much can be built. Moreover, Dionysios Menophantos 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 Theogeetos and “the citizens” ὑπὲρ ἅπαντων 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* and *Philetaireia*, 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. The two are Apollophanes Aristandrou, the eponym who dates the list, and Aristandros Apollophanou, 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 Apollophanou 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 Apollophanou tou Menekleious in that same decree (lines 19–11), as well as [Apollo]phanes Apollonphanos, 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 Aristandrou and Aristandros Eumenous, a guest-friend (ζένος) 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 Bröndsted, 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

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14 Lines 4–14, the restoration is Robert’s.
16 Ad. Wilhelm, *Klio* 5, 1905, 300, in a list of eponyms, found at Zelëia, 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.
19 They are most conveniently reprinted in K. Rigsby, *Asylia. 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 Dium 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. 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. 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 Apollophanou, 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 oracle and the letter-forms of the fragmentary decrees from the Strangford collection to give some indication of the date. It was agreed by all that these pointed to the late third or early second century. Decisive help now comes from the chronology of the Rhodian amphora stamps, as revised and refined by G. Finkielsztejn. 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, i.e., 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.
appears on stamps of period III e and is dated by Finkielsztejn to ca. 169–167 B.C.\textsuperscript{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 Apollophonou. 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 Apollophonou was the father of Apollphanes Aristandrou, who for his part is the eponym of the list of kolakretai, republished by L. Robert, \textit{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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{31} A. Stein, however, raised well-founded objections.\textsuperscript{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.\textsuperscript{33} Eumenes is followed in line 11 by Pytheas Pythea. It is tempting to associate him to Peithias Pytheou Κυζικηνος, 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” (neopoiai), were responsible for the erection of the provincial temple in honor of the emperor Caligula at Miletus.\textsuperscript{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.\textsuperscript{35} It seems, nevertheless, likely that the eponym Pytheas and the neopoies Peithias, sons of a Pytheas and a Pytheos respectively, are somehow related to each other.

\textsuperscript{28} Finkielsztejn, \textit{loc. cit.}, p. 192. He gives as the entire range for group III e the years 169 to 161.

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

\textsuperscript{30} 13, p. 583: καὶ δὴ καὶ ἐστὶν νῦν ἢ Ζελεία τῶν Κυζικηνῶν.

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

\textsuperscript{32} \textit{RE} Iulius (1918), no. 91, col. 171. See also \textit{PIR}² I 175: “vix idem, sed fortasse e propinquis eius”.

\textsuperscript{33} Wilhelm (n. 29), 300–301. He may be the same as the eponymous hipparch of \textit{CIG} II, p. 1135: [ἐ]πὶ Εὔμηνος τοῦ Ἀριστανδροῦ; Wilhelm 301–302.

\textsuperscript{34} 7. \textit{Miletbericht} (1911), 65–66, with the brilliant analysis of L. Robert, Le culte de Caligula à Milet et la province d’Asie, \textit{Hellenica} 7, 1949, 206–238 (now \textit{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, \textit{JRS} 65, 1975, 70–71.

\textsuperscript{35} That Πύθιός is a Greek name has been shown by L. Robert, \textit{Noms indigènes dans l’Asie Mineure gréco-romaine} (1963), 223, and acknowledged by L. Zgusta, \textit{Kleinasiatische Personennamen} (1964), 697, referring to Robert: “Die Namen Πύθιός, Πυθῆς, Πυθίος sind griechisch.”
7. A hellenistic dedication to Poseidon and Aphrodite Pontia by members of a society of tunafishers, 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. G. Mendel, however, read Archebios Archebiou τοῦ Διοκλείους. 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: Διοκλής Ἀρχέβιος.

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 Aristogoras 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, the tyrants and their names are. Much later, during the first century B.C., the eponymous hipparch Aristogoras dates a dedication to Meter Tolypiane. Another highly prominent citizen named Aristogoras 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. Cyzicus also was rescued by divine intervention.

It seems obvious that Aristogoras 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. Aristogoras 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. It is, therefore, not unlikely that this Aristogoras was the eponymous hipparch of the city and none other than the eponym Aristogoras Arignotou of the dedication, Michel, *Recueil* 1226. Other citizens with the name Aristogoras include Me-

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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.


40 I. Lindos 2, D III. 

41 SEG 35, 665, line 5; from this, *IG* II f 951, line 5, has to be corrected to ἔξι γραμ[ματιστάς]. On the other hand, Reiske’s emendation in Plutarch to γραμματιστᾶς, 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 period\footnote{BCH 12, 1888, 189, line B 7: cf. in A 17 -ορος Ἄρισταγόρου. For this dedication see above 2. and n. 9.} and several members of a family in early Roman times.\footnote{E. Schwertheim, \textit{Mysische Studien} (1990), 90–94 and plate 10.3 (SEG 40, 1126.)}

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 Ἡγεσίου.\footnote{Michel, \textit{Recueil} 537.} Then follows the name of the proposer: Asklepiades Diodorou Λίγκιορες μέσης ἐπὶ Μενεσθέως εἴπεν. While the meaning of μέσης, occurring a few other times at Cyzicus,\footnote{See N. F. Jones, \textit{Public Organization in Ancient Greece} (1987). 288 and notes 2–5.} 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 ἵππαρχοῦντος 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 time\footnote{Th. Reinach, \textit{BCH} 14, 1890, 537, no. 2. Reinach relied on a copy of Cyriacus.} is dated by the eponymous hipparch Claudius Eteoneus Ἠρως.\footnote{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.} 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 4\footnote{Cyriacus’ copy gives ΜΟΣΧΟΣΤΡΑΤΙΟΥ for ΜΟΣΧΟΣΤΡΑΤΙΟΥ; as Reinach saw, the copyist’s eye jumped from one Sigma to the other. The restored reading is confirmed by line 9.}, then in fuller form in lines 8–10: ὑπὸ Κεμένους ὁ καὶ Μόσκου τοῦ Στρατίου τοῦ στρατηγοῦ.\footnote{Emended to ἤπεὶ Κ[/l]. Εὐκλένους (Reinach) τοῦ (Wilhelm) Μόσχου κτλ. Wilhelm also corrected in line 7 ἁνεδείξθη in ἁνεδείξθη (Klio 5, 1905, 299 = \textit{Abhandlungen und Beiträge} 2, 155).} Wilhelm recognized that this Cl(audius) Eumenes Stratitou (with the surname Moschos) was a direct descendant of Eumenes Stratiou Κυζικηνός, who was victorious παῖδας ἐκ πάντων συναμήν at the Theseia in Athens as early as 142/1 B.C., some two hundred years earlier.\footnote{IG II² 960, B 13–14.} 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) Caecina\footnote{Reinach’s transcript of Cyriac’s copy has ΚΑΙΚΙΝΑ, transcribed in error as Καικίνα.} Pausaniiou. Both names recur in a single person from Cyzicus in \textit{IGR} 4.152 from the second century A.D.: Ἀγαθῆ Τύχη Ἀδυλὸν Κλεόδου Καυκίνα Πεσανέων τὸν ἀντίθετον Μητρόδορον ἁγγαμ[τέ]ς. Aulus Claudius Caecina -αἰος Κυζικηνός was appointed λογιστῆς (curator) of...
the city of Ilion 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 ἰππαρχοῦντος [Σέξτου] Ἰουλίου Μαῖρος.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

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52 I. Ilion 106. See also PIR² C 956.
54 JHS 23, 1903, 83, no. 30.