ROBERT K. SHERK

THE EPHONOUS OFFICIALS OF GREEK CITIES III


© Dr. Rudolf Habelt GmbH, Bonn
The Eponymous Officials of Greek Cities III

THE REGISTER

Thrace, Black Sea Area, Asia Minor

56. ABDERA in Thrace

With the westward advance of Persia under Cyrus the Great and the fall of Sardis (probably 541 BC) the Greek cities of Asia Minor received a new master whose satraps adopted policies hostile to their best interests. Rebelling against the hybris of the Persians, the inhabitants of Teos on the mainland left their city and migrated to Abdera on the southern coast of Thrace (Strabo 14.1.30 and Herodotus 1.168). Many of them later returned to Teos, and the relationship between Teos and Abdera remained so close that even about 166 BC Teos sent an embassy to Rome to intercede for Abdera against the encroachment of the Thracian King Kotys. The order for publication of the Abderan decree honoring the Teian envoys (SEG 3 656, lines 34ff.) begins as follows: οἱ δὲ νομοφύλακες οἱ ἐπὶ ἱερέως Η[―]― ἀγραστωσαν τόδε τὸ ψήφισμα etc. Thus, at that time the eponym was a priest. In another decree, also from the second century, published by Ch. Avezou and Ch. Picard in BCH 37 (1913) 124-125 no. 2, a grant of ateleia was made μετὰ ἱερέα Διόνυσον and later (lines 31-32) the order for publication prescribes ἀναγραστωσαν δὲ οἱ νομοφύλακες οἱ ἐπὶ ἱερέως Διονύσου τόδε τὸ ψήφισμα etc. Thus, for that particular year the god Dionysos was his own priest as eponym of the year because no one else could be found to hold the expensive office. 1 It has been thought by several modern scholars that two or more centuries earlier the eponymous official of Abdera was a priest of Apollo, but the evidence is of doubtful value, and I believe it should be dismissed. 2

1 Originally Avezou and Picard thought that 'Dionysos' in their inscription was the name of the priest himself, but later (op. cit. 447) they changed their minds and decided "mieux admettre un nouveau cas d'éponymie d'une divinité." Cf. L. Robert, Hellenica 2.56 n. 8. There is nothing unusual in this for the Hellenistic and Roman imperial periods: cf. L. Robert, op. cit. 51-58, and our own present Register, e.g., s.v. BOEOTIA (Akraephia) and SAMOTHRACE.

2 M.L. Strack, Die antiken Münzen Nord-Griechenlands II, i (Berlin 1912) 6, and Charles Seltman, Greek Coins (London 1933) 143. Münsterberg, Beamtnamen 22, lists the coin and prints the inscription on it as ἐπὶ Ἀπόλλονος, but the actual remains show only ἐπὶ Ἀπολλ[...]ος. Wilamowitz condemned Stack's attempt to show that this proved Apollo held the eponymous office for that year and suggested a reading such as ἐπὶ Ἀπολλ[αδ]ος: Sappho und Simonides (Berlin 1913) 255. Strack defended himself (and his reputation) that same year in Rheinisches Museum 68 (1913) 448-452 by holding to his position that it is a case of Apollo holding the eponymous priesthood. Aside from the doubtful reading, there is the additional point that it is not until Hellenistic times that we find the god himself being the eponym of the year, while the Apollo coin is much older than the second century BC.

Continued from ZPE 84, 1990, 231-295.
57. ABYDUS in the Troad

Abydus was a colony of Miletus (Strabo 13.22) and, in the Hellenistic period, a member of a koinon of cities in the Troad whose main purpose was religious. Nothing is known about the internal organization of Abydos, and the only inscription of importance concerning it was found at Samothrace (IG XII 8,183). That inscription is a list of mustai from Abydos and begins with a heading: ναυαρχοῦντος Λεόντιδος τοῦ Λεόντιδος 'Αβυδηνῶν μυσ-τατείων ἑσεῖτε + fourteen names. N. Ehrhardt (Milet und seine Kolonien, Frankfurt-Bern-New York 1983, 194) calls the nauarch an eponymous official of Abydos, but he rightly recognizes that it is a unique title for an eponymous official. I find it difficult—if not impossible—to accept it as an eponymous title at Abydos. Leontis seems rather to have been an official or simple naval commander of the League of Islanders. In any case more evidence is needed.4

58. ACMONIA in Phrygia

W.H. Buckler and W.M. Calder have re-published an old inscription from Acmonia (MAMA VI 265) in which the city honors a certain citizen for performing well in his duties as priest, agoranomos, strategos, gymnasiarch, and secretary.5 In lines 10ff. we learn that as gymnasiarch he had officiated at two pentaeteric games ἐπὶ Ἰουλίας Σεούρης καὶ Τυρ-ρωνίου Ράπωνος, who must have been the eponymous magistrates on those two occasions. Both of them were active in civic affairs, for their names appear on the local coinage in the age of Nero.6 The title of the eponymous official was probably priest of the imperial cult.7

59. AEZANI in Phrygia

The meagre information that we have about the internal organization of the old Phrygian town of the Azenoi does not appear in our sources until the Hellenistic period, when we learn of sacred lands in the possession of the temple of Zeus. The arrangement was evidently due to the Hellenistic kings and later regulated by the Roman emperors.8 The eponymous magis-

---

3 See the collection of evidence by P. Frisch, I. Ilium pp. XI-XV with nos. 1-18 and 81-82.
4 M.L. Strack in RE s.v. Nauarchos, col. 1896, calls the Abydenian nauarch a case of an eponymous annual office. Of course, clearly the title is used either to date the event or else to draw attention to an unusual situation in Abydos. Perhaps one might consider the siege of Abydos and its final capture by Philip V in 200 BC, when a Rhodian contingent was present in the city (Polybius 16.30-31) as a possible answer, but other situations, unknown to us, may explain it.
5 Older editions include CIG III Add. p. 1091; W.M. Ramsay, The Cities and Bishops of Phrygia II (Oxford 1897) 637, no. 530; IGRR IV 654.
6 Münsterberg, Beamtennamen 154-155. See also the remarks of Ramsay, op. cit. 638-640.
7 I base this conjecture on a coin in the British Museum (BMC Phrygia 10): ΕΠ ΑΡΧ ΤΟ Γ, which must be Ἐπὶ(ι) ἄρχ(ερός) τῷ γ’; and around it is Σερχίους Κασπάτανος καὶ Ιουλίας Σεούρης. In addition to this coin (no. 40 from the reign of Nero) there is the same eponymous title on coin no. 42. Cf. Münsterberg, Beamtennamen, loc. cit., and Ramsay, op. cit. 639. For the imperial cult at Acmonia see Ramsay, op. cit. 627.
8 The Phrygian origin is attested by Stephanus of Byzantium s.v. ΄Αζενος, and inscriptions of the Roman period illustrate the Greek administration (IGRR IV 557-591). See T.R.S. Broughton, 'Roman Asia' in Economic Survey of Ancient Rome IV (Baltimore 1938), 644, 682, 724, and 771-772 for the temple estates, and Idem in Studies in Roman Economic and Social History in honor of Allan Chester Johnson (Prince-
trate is an archon: CIG 3841 h (new copy in Le Bas-Waddington II 841) [– – –] ἐπὶ [Ἄ]σκλη-
πιοδόρου Αὖλου ἄρχοντος πρῶτον etc. If the restoration is correct in Le Bas-Wad-
ington II 857 (IGRR IV 582), Aezani had a college of archons with one of them the eponym:
[ψήφισματο] τοῦ Ἀἰζανειτῶν. ἐπὶ ἄρχοντος – – – (name) – – – ἐπὶ τῆς εἰς-
κοσμίας ἄρχοντος διὰ βίου, καὶ Μηνοβίου etc. + at least three more names. A dedication
of the demos of Aezani was found at Ephesos and is dated to the reign of Vespasian (I.
Ephesos II no. 232): αὐτοκράτορι θεοῦ Καίσαρι Σεβαστῷ Οὐδεσποτισθείσῃ ἐπὶ ἀνθυ-
pάτου Μάρκου Φουλούντος Γόλλανδος ὁ δήμος ὁ Αἰζανειτῶν ναὸν τῷ ἐν Ἐφέσῳ
tῶν Σεβαστῶν κοινοὶ τῆς Ἀσίας διὰ Κλαυδίου Μενάνδρου πρῶτον ἄρχοντος, ἐπὶ ἀρχιερέως τῆς Ἀσίας Τιβέρίου Κλαυδίου Φησείνου [– – –] In Ephesos the eponymous
magistrate is a prytanis. Claudius Menandros is the eponymous archon of Aezani.9 The fact
that he is called πρῶτος ἄρχων demonstrates that he is indeed the head or president of a
college of archons.10

60. AMASIA in Pontus

In the Hellenistic period the city of Amasia had acquired the beginnings of Greek culture,
and its temple grounds of Zeus Stratiotes were of considerable extent. Capital city of the Pontic
kings and granted the title of ἡ λαμπροτάτη μετρόπολις in the Roman period, it was a
prosperous city under the Empire and possessed a territory of great size.11 From the temple
sanctuary have survived two fragments of stone with an inscription (Studia Pontica III no.
141) as follows: Διὸ Στρατιῶ [ὁ δήμος ἐν ἐκκλησίᾳ] κυρίᾳ ἐπὶ τῆς συναρχίας Πομ-
[πονίου – – – τοῦ?] Κανδίδου, νεωκοροῦντος γ’ [– – – ο]υ Ἀγριππιανοῦ, ἐκ τῶν συν-
[λ]εγμένων χρημάτων, ἐτοὺς ρα’. Anderson-Cumont-Gregoire (op. cit. 151) call the
the neokoros the eponymous official, but he is clearly mentioned because of his connection
with the temple. The real eponym is the chief or president of the college of archons—ἐπὶ τῆς
συναρχίας—and he surely must be the first of them mentioned, i.e. Pom[ponios]. The
101st year of the city's era is equal to AD 98-99.12

61. AMASTRIS in Paphlagonia

According to Strabo (12. 10) the city of Amastris was a creation of the Hellenistic age out
of four (Paphlagonian) communities, and its earliest inscriptions which give evidence of its

9 In Münsterberg, Beamtennamen 155-156, there are very many coins from Aezani with the ἐπὶ formula
from Augustus to Gallienus, some of them with indications of the posts held by the men whose names appear
on the coins. They might include eponymous archons in place of those who simply authorize the minting.
10 This can be seen more clearly in a series of inscriptions from Synnada: MAMA IV 59 (πρῶτον ἄρ-
χοντα τὸ τρίτον ἄρχονταν) and 63 (πρῶτον ἄρχοντα ἄρχονταν). MAMA VI 183 (from Apameia) has
πρῶτον ἄρχοντα τ(ὸ) γ’ ἄρχονταν. Cf. J. and L. Robert, La Carie II (Paris 1954) 284. For a good discuss-
ion of the phrase see W. Ameling in Epigraphica Anatolica 3 (1984) 22ff., who however seems unaware of
the fact that the 'first archon' can be the eponymous magistrate.

11 Old but still of great value is the volume by J.G.C. Anderson, F. Cumont, and H. Gregoire, Studia

12 For the era of Amasia see H. Dessau in Zeitschrift für Numismatik 25 (1906) 339ff. The era began in
3/2 BC.
eponymous officials date from the Roman imperial period. Ch. Marek in *Epigraphica Anatolica* 6 (1985) 133-134, no. 2 (*SEG* XXXV 1317) publishes a dedication to Hadrian dated (lines 11-13) ἐν τῷ ἐκ ἐπὶ τῶν περὶ Λ. Αἰλίαν Αἰλιανὸν ἀρχόντων etc. A generation later was engraved *IGRR* III 84, republished by Marek (*op. cit.* 146-149; *SEG* XXXV 1318), a dedication dated ἐν τῷ θεκ’ ἐπὶ τῶν περὶ Π[― – –] ἀρχόντων etc. Thus, at Amastris in the second century after Christ there was a college of archons whose chief or president was the eponymous archon. The phrase ἀρχόντα ἀρχόντων thus adds even greater precision to his position. The Amastrian era used in these inscriptions has been generally recognized as that of Pompeius, but Marek seeks to show that it ought to be that of Lucullus.13

62. AMISUS in Pontus

Located on the coast of the Euxine Sea in a favorable position, Amisus had been founded by Milesians (or Phocaeans?) and in the fifth century colonized by Athenians, as Strabo (12.3.4) and Appian (*Mithr.* 83) relate. After the long period of Persian domination, its democratic government was restored by the decree of Alexander, only to be overwhelmed later by the Pontic kings. Lucullus liberated it, Antonius gave it back to ‘kings’, and Augustus set it free again. Its earliest inscriptions begin in the Hellenistic Period.14 A marble plaque of the third (?) century after Christ contains an inscription, a short epitaph: Μέκιος ἵουλιανος ἐνθάδε κίμη ὄς ἐτών κυ’ φυλῆς Σεβαστηείδος, ἐφηβεύσας, Δημένου στεφανηφοροῦντος. χα[ἰ]ρέτε. Thus, an eponymous stephanephoros. Since that title can be bestowed on different kinds of officials, it may here mask the real official.15 Another inscription (*IGRR* III 97) shows a dating by the Pontarchs of the Pontic koinon: ἄγαθη τύχη. τῷ εμ’ ἐτεί πονταρχόντων Μ. ἵουλιον ἵουλιανοῦ καὶ Σησσυταλλίας Κυρίλλης γυναικὸς αὐτοῦ, φαμιλία μονομάχων τῶν περὶ Καλυδῶνα. The 241st year of the era of Amisos is AD 209. The dating by the Pontarchs, of course, has nothing to do with the eponymous official of Amisos, for it is applicable to the whole province and not any particular city.16

63. AMYZON in Caria

Strabo (14.2.22) does not describe the city of Amyzon. He dismisses it contemptuously as a mere suburb (περιπόλιος) of more important Carian cities like Mylasa, Stratonikeia, or Alabanda. Its inscriptions reveal a city dominated by Seleucid, Ptolemaic, and Rhodian pow-

---

13 B. Remy, *L’ Évolution administrative de l’Anatolie aux trois premiers siècles de notre ère* (Lyon 1986) 87, has republished *IGRR* III 84. He discusses the attempt of Marek to make the era of Amastris that of Lucullus and he rejects it.

14 See Anderson-Cumont-Gregoire, *Studia Pontica* III (above, n. 11) 1-32.

15 For the inscription see Anderson-Cumont-Gregoire, *Studia Pontica* III 9 no. 3b. For the stephanephoros: J. Vanseveren in *Revue de Philologie* 11 (1937) 345ff., and (above) No. 29 CHIOS.

ers. Its earliest known decree is of 321-320 BC, securely dated to the fourth year of King Philip III, half-brother of Alexander, whom he succeeded in June of 323 BC. It begins as follows: ἐτοὺς τετάρτου Φιλίππου βασιλεύοντος, Ἄσανδρου ἐξαιθραπεύοντος, μηνὸς Μαρσιάλλιον. Πατοῦ Ἀρτιμεω προστατεύοντος ἐν Ἀμιζόνοις, ἐπὶ ἄρχόντων, followed by three names and the body of the decree (Fouilles d’Amyzon no. 2). The Amyzonian functionaries used for dating are the prostates and the college of archons. In the period of Ptolemaic domination is a decree for the strategos of Caria, Margos by name, beginning with the date (no. 3): βασιλεύοντος Πτολεμαίου τοῦ Πτολεμαίου ἔτους θ’, μηνὸς Ὑπερβερεταίου ἐπὶ νεωποίου Διονυσίου τοῦ Μυσόνιδου etc. Here the Amyzonian neopoios is eponymous, in second place after the city’s Ptolemaic master. The date is after the reign of Philadelphos (Aug. 11-Sept. 10, 277). No. 14 is a decree honoring the governor of Alinda, and its prescript begins with βασιλευόντων Ἀντιόχου Μεγάλου καὶ Ἀντιόχου τοῦ νιῶν, ἐτοὺς ἐνδικτοῦ καὶ ἐκκαστοῦ, μηνὸς Διός, ἐπὶ ἄρχουσε ὑπὸ Διὸς τοῦ Κρηταγένετα καὶ Δικτύονης Τιμαιίου, ὡς ὑπὸ δήμου ἐπὶ στεφανηφόρον Ἀπόλλωνος, μηνὸς θεσμοφορίων etc. The date is 202 BC, and the eponymous official of Amyzon is now a stephanephoros, at the present time the god Apollo, certainly because of the poor economic conditions. After the dating by Antiochus the Great a further dating is added by the archiereus of the Seleucid dynastic cult, and only thereafter is the date given by the Amyzonian eponym. Thereafter, the regular eponym is the stephanephoros, and a list of them is preserved in nos. 51-54, beginning with the year of Carian liberation from the domination of Rhodes (166 BC). The list begins with a heading: στεφανηφόροι οἱ γεγονότες ἀφ οὗ [Κ]άρες ἡλευθερόθησαν, and the first three names are those of the god Apollo.

64. ANAZARBUS in Cilicia

The coinage from this city is especially revealing for its officials in the Roman imperial period, showing that it had become a metropolis of the highest order. One of its coins (BMC, Lycaonia, Isauria, Cilicia p. 34, no. 20) on its observe has a bust of Elagabalus, and on its reverse has the name of the city and a crown, within which is: δημουργία Ἀντονεινοῦ, ἔπος Μυκηνίδου μι’ The date is AD 221-222. Thus, the eponymous official was a demiourgos, but no evidence exists to show how long that had been the case.

65. ANCYRA in Galatia

It is not until the Roman imperial period that inscriptions testify to the social and political nature of Ancyra, an old Phrygian town acquired by the Galatians after their entrance into Asia.

---

17 For the inscriptions and all aspects of Amyzon see J. and L. Robert, Fouilles d’Amyzon en Carie I (Paris 1983).
18 On this inscription see not only the commentary in Fouilles d’Amyzon, 97ff., but also P. Briant in Dialoghi d’histoire ancienne 11 (1985) 167-195.
19 Cf. Chrissoula, Damirungen 151, where she draws attention to R. Ziegler in Jahrbuch für Numismatik und Geldgeschichte 27 (1977) 29ff. on ‘Münzen Kilikiens als Zeugnis kaiserlicher Getreidespenden’, which I have not been able to consult.
Minor in 278 BC and then finally Hellenized.\textsuperscript{20} In the age of Augustus it had already assumed the characteristics of a Greek democratic city, and, as elsewhere in the Greek world of that age, it began to use a great variety of dating in its documents: the titulature of the emperor, the name of the provincial governor, a provincial era, its own local priests, its tribal phylarchs, and its national eponymous magistrate. A clue to the eponymous magistrate of Ancyra appears in \textit{CIG} III 4048 (Bosch, \textit{Quellen} no. 99): Κλαυδίου Πρόκλου συναρχίας δ’. Unfortunately those are the only recorded remains of the stone which has been lost. By itself, however, it shows the existence at Ancyra of a college of archons, the chief or ‘first archon’ of whom just might be the eponymous magistrate. Claudius Proclus was archon four times and he is identical with the Tiberius Claudius Proclus whose name appears in a long list of hierougoi from Ancyra, from the middle of the second century after Christ.\textsuperscript{21} The post of ‘first archon’ is confirmed by \textit{IGRR} III 203 (Bosch, \textit{Quellen} no. 140), an honorary inscription in which the offices of a certain L. Papirius Alexander are enumerated, including ἄρχων ἁγιασμοῦ καὶ τὸ β’ πρῶτον [ὑ]ρχοντα. It dates from the third century. In another honorary inscription of the late second century published by F. and H. Miltner in \textit{Jahreshefte} 30 (1937) no. 12 (Bosch, \textit{Quellen} no. 287) Claudius Caecilius Hermianus is said to have been archiereus and descended from a family of archiereis, Galatarch of the Galatian koinon, agonothete of the Great Augustan Actian Games, and ἄρχων τῆς Ἀλεξάνδρου Σωπάτου – – –, etc. And in \textit{OGIS} 547 (Bosch, \textit{Quellen} no. 250-53) a citizen of Ancyra who had been elevated to the Roman order of Knights had once been the ‘first archon’ in his native Ancyra. In a decree of the Dionysiac Artists under Hadrian a series of dates appears near the end, and among them we find [ – – – ἑπὶ ἀρχοντος Τίτου Φλασκίον Ιουλία[νοῦ – – –, γραμματέως Αλεξάνδρου Σωπάτου – – –], etc. (\textit{IGRR} III 209, new edition \textit{SEG} VI 59). Thus, although there is no single unambiguous example of the Ancyran archon being eponymous, there is a good possibility that he may be eponymous. The numerous tribal documents that are dated by phylarchs do not reflect the magistrates of the whole state, only those of the tribe.\textsuperscript{22}

\section*{66. ANISA in Cappadocia}

From this self-governing community in central Cappadocia has come a single inscription, a decree honoring a certain one of its citizens, dating from the first century BC (Michel, \textsuperscript{20} For the sources, largely epigraphic, of the city see E. Bosch, \textit{Quellen zur Geschichte der Stadt Ankara im Altertum} (Ankara 1967). Extremely useful is S. Mitchell, ‘Population and the Land in Roman Galatia’ in \textit{ANRW} II 7.2 (1980) 1053-1081.

\textsuperscript{21} \textit{IGRR} III 162 (omits the names, best is Bosch, \textit{Quellen} no. 98). For the date see R.K. Sherk in \textit{ANRW} II, 7.2.1017 n. 167.

\textsuperscript{22} For the Ancyran tribes and names see Bosch, \textit{Quellen} 143ff. For dating by phylarchs see \textit{OGIS} 544 (\textit{IGRR} III 173, Bosch, \textit{Quellen} no. 105) lines 35-36; \textit{IGRR} III 176 (Bosch, \textit{Quellen} no. 135) line 13; Bosch, \textit{Quellen} no. 107, lines 14-16; \textit{CIG} 4028 (Bosch, \textit{Quellen} no. 144) line 9; \textit{OGIS} 547 (Bosch, \textit{Quellen} no. 250) line 17; \textit{IGRR} III 204 (Bosch, \textit{Quellen} no. 251) line 16; \textit{IGRR} III 203 (Bosch, \textit{Quellen} no. 140) lines 13-14. For a priest as false eponym see the inscriptions on statue bases in \textit{IGRR} III 155 (Bosch, \textit{Quellen} no. 185) and Bosch, \textit{Quellen} no. 184, dated ἐπὶ ἱερεῖς Κλαυδίου Τερσελλίου. Since these are for Sarapis and associated gods, a dating by a priest is understandable. Bosch (p. 250) calls him the eponymous priest of the Sarapis temple of Ancyra. True enough, but not the eponymous official of the whole state.

Recueil 546). Its prescript is as follows: ἀγαθῆ τύχη, ἔτους ζ′, μηνὸς Δίου, ἐν ἆνυσις, ἐπὶ δημιουργοῦ Παποῦ τοῦ Βαλασώπου, ἐδοξέν ἁμισηνὼν τῇ βουλῆ καὶ τῷ δήμῳ, πρυτάνιον εἰπάντων, etc. Individuals mentioned in the decree are predominantly Cappadocian, but the city's institutions clearly reveal a well-developed Greek democratic government. The demiourgos is eponymous.

67. ANTANDRUS in Mysia

From this old Mysian city by Mt. Ida, north of the Gulf of Adramyttium, comes a bare list of names which L. Robert has confidently described as a list of eponymous officials, largely because the name of Apollo figures several times in it (L. Robert, Hellenica 2.55 n. 5). In line 14 we find Ἁπόλ[λ]ιν τὸ ε′ and thereafter in sequence the god's name is followed by the numerals up to τὸ ιδ′, a situation that points unmistakably to a list of eponyms. In line 17 there is an entry καὶ ἐν τῷ α[ὐτῷ] ἔτει Πολύκριτος Ἀπολλωνίω etc., a phrase that indicates the death of the predecessor in office and the appointment of his successor within the same year.

68. APHRODISIAS in Caria

Aphrodisias, after its unification with Plarasa, was declared free and immune by the Roman senate in 39 BC. Throughout all the Roman imperial period there is abundant evidence that the city's eponymous official was a stephanephoros, an office that was monopolized by the noble families. The chief deity of the city was Aphrodite, whose name and image figure prominently on its coins and inscriptions. The stephanephoros was the priest of Aphrodite, as we can see in the case of a prominent woman named Attalis daughter of Menekrates. An inscription on a stone σορός (Le Bas-Waddington 1630) contains instructions for its legal use and at the end there is a revealing formula, typical of the area: ταύτης τῆς ἑπιγραφῆς ἀπετέθη ἀντίγραφον καὶ εἰς τὸ χρεοφυλάκιον ἐπὶ στεφανηφόρου τῷ τρισκαίδεκατον Ἀτταλίδος τῆς Μενεκράτους, μηνὸς ἕναδικοῦ. Another inscription, on a column of the temple of Aphrodite (Le Bas-Waddington 589), is short but pertinent: "Ἀττάλος Μενόνδρου τοῦ Ἀττάλου καὶ Ἀτταλίς Μενεκράτους Ἀπφίον οἱ ἱερεῖς τῆς Ἀφροδείτης θεᾶ Ἀφροδείτη καὶ τῷ δήμῳ. Thus, both father and daughter are identified as priest and priestess of the goddess. And this relationship is repeated in MAMA VIII 413 d, inscribed on the city wall, its mutilated beginning as follows: καὶ τὰ τῆς ἀνάθεσιν — — — ἐπὶ στεφανηφόρον τῷ ἐβδ[ὸ]μον Ἀτταλίδος τῆς Μενεκράτους Ἀπφίου ἢρ[ωίδος, μηνὸς] Δέιος πεντε[καὶ] ἕπετο καὶ τῇ δήμῳ. Earlier (first century after Christ) is MAMA VIII 537, dated at the end: τῆς ἑπιγραφῆς ταύτης ἀπετέθη ἀντίγραφον εἰς τὸ χρεοφυλάκιον ἐπὶ στεφανηφόρου τῷ δ′ Καλασινίου Ἀντωνίου Ἀττάλου ἕρως, μηνὸς Γορτιαῖο. Here, as above, the word ἕρως means 'dead', with the understanding that an endowment had been created by the deceased or in his name to defray the expenses of...
the office for the future.\textsuperscript{25} Clearly the reference to a copy being deposited in the city's archives with specific indication of the year and month means that those archives were organized by year and month for easy access.\textsuperscript{26} Finally, it is significant that the stephanephoros at Aphrodias was often a woman, natural enough because the deity was a goddess (see \textit{MAMA VIII} 413 d [quoted above] and 548).

69. APOLLONIA OF SALBAKE in Caria

Apparently a Seleucid foundation of the third century, dominated by the Seleucid kings and then later by Rhodes, Apollonia in Caria has left us little information about its institutions and history.\textsuperscript{27} At the conclusion of a letter from Caracalla to the city (\textit{La Carie II} no. 149) the local authorities added the information that it had sent a decree to the emperor \textit{ἐπὶ σὺν[ἀρ- χόντων τὸν] περὶ Μ. Αὐρ. Ἐρμόλαον α’} [ἐρχοντα]. Thus, a board of archons with one of them the chief or president, and it would appear that he was the eponym. Never theless, J. and L. Robert have gone on record (\textit{La Carie II} 284) that a stephanephoros was the eponymous official. Apparently they base this on the prevalence of that office in Caria and on two inscriptions that mention a permanent stephanephoros. The first is \textit{MAMA VI} 157 (\textit{La Carie II} no. 152) of AD 185-192. It is an inscription on a block from the base of a statue of Commodus dedicated by the first archon and \textit{ὁ συνάρχοντες αὐτοῦ ἐκ χρημάτων Στρά- των Νεικοστράτου τοῦ Στράτιων δι’ αἰῶνος [στάφανηφόρον]. The second is \textit{MAMA VI} 158 (\textit{La Carie II} no. 156) which is mutilated, except for the conclusion which contains the same phrase of the permanent stephanephorate of the same Neikostratos. The phrase \textit{δι’ αἰῶνος} or \textit{αἰῶνιος} applied to a magistrate indicates that the person holding the title has created a permanent endowment to defray the costs of the magistracy in perpetuity, and he holds that title in perpetuity.\textsuperscript{28} Even after death, especially in the case of eponyms, his or her name appears on documents with the addition of \textit{ηρως} (see above, s.v. APHRODISIAS, with n. 26). Despite \textit{La Carie II} no. 149, therefore, it would indeed appear that at Apollonia in the imperial period the stephanephoros was eponymous.

70. APOLLONIS in northern Lydia

P. Foucart in \textit{BCH} 11 (1887) p. 86, no. 6, published a list of ephebes that begins as follows: \textit{στεφανηφοροῦντος καὶ γυμνασιαρχοῦντος Ἀπολλωνίου τοῦ Ἀπολλωνί- δου, τοῦ δὲ αὐτοῦ καὶ ἀλίφοντος τὸν ἔνιαστον ἐκ τῶν ἰδίων δαπανημάτων, then the

\textsuperscript{25} See L. Robert in \textit{L'Antiquité Classique} 35 (1966) 389-90 who summarizes an earlier explanation by A. Wilhelm: 'une fondation couvrant les frais de la charge avait été faite par eux ou à leur nom en sorte qu'ils étaient 'stéphanéphores éternals' et on numérotait les années successives de leur charge'. Cf. his remarks in \textit{Hellenica} 13.207.

\textsuperscript{26} It was a regular precaution at Aphrodidias to file such burial notes, the formula being identical with those quoted here. For example see \textit{MAMA VIII} 541, 544-47, 550, 553-57, 559-60, 565-68, 571-73, 577, 584, 592, 594, 596.


\textsuperscript{28} See L. Robert, \textit{Opera Minora II} 810-811, following the earlier observation of A. Wilhelm. He points out in note 1 on page 295 that this is especially true in the case of the stephanephorate 'pour des éponymies éternelles'.
name of the ephebarch and a short list of ephebes. Foucart remarks that the eponymous stephanephoros also held the office of gymnasiarch. He appears to be eponymous, as the present participle would indicate. One of the ephebes is also called Gaius, which places the inscription in the Roman period.

71. ARAXA in Lycia

For Araxa and all Greek cities in Lycia see s.v. LYCIA.

72. ASPENDUS in Pamphylia

A decree from this city, probably from the period 301-298 BC, honors a number of soldiers along with their two commanders for coming to defend Aspendus against an enemy. Its present is as follows: ἐπὶ δημιουργὸν Ἁπολλωνίου τοῦ Δημοχάριος ἐκκλησίας κυρίας γενομένης ἐδοξε τοί δήμοι τοῖ Ἀσπενδίων. etc. The eponymity of the demiourgos is also assured in a small fragment (K. Lanckoronski, with G. Niemann and E. Petersen, Städte Pamphyliens und Pisidiens I [Prag-Wien-Leipzig 1890] no. 101): [– – – δημιουργὴςαντα τὴν ἑπώνυμον etc.]

73. ASSUS in the Troad

Originally belonging to the pre-Greek stratum of the Anatolian population, Assos was colonized by Aeolians from Methymna (Strabo 13.1.58). Its earliest rulers may have been kings, for it had preserved a tradition of βασιλεῖς. In the first century after Christ a certain Hellanikos and his wife Lollia Arlegilla died and were buried in the same grave. The People of Assos and the Roman businessmen in the city thereupon passed a decree honoring the dead couple (I. Assos 14), in which he is described as βασιλεύσαντα and she as priestess and neokoros of Athena Polias. In I. Assos 15, a dedicatory inscription of the stoa of the gymnasion in the age of Augustus, a certain Quintus Lollius Philetaerus is called ὁ ἱερεὺς τοῦ Σεβαστοῦ θεοῦ Καῖσαρος, ὁ δὲ αὐτῷ καὶ πάτριος βασιλεὺς καὶ ἱερεὺς τοῦ Λίου τοῦ ὘μονᾶν. The editor, R. Merkelbach, has explained (op. cit. 37): 'Der βασιλεύς in Assos war ein rex sacrorum, wie der βασιλεύς τῶν Ἰῶνων. Wahrscheinlich war es ein Jahresamt, wie in Kalchedon, und gleichzeitig der eponyme Magistrat; Lollius hätte dann in diesem Jahr die Stoa errichtet." As we have already seen, an eponymous basileus existed at Megara and an eponymous monarchos at Cos. Thus, the possibility exists that Merkelbach is right. However, no documents at present are dated by the basileus at Assos. In I. Assos 16 Lollia Antiochis, wife of Q. Lollius Philetaerus is described as βασιλεύσα[σα] κατὰ τὰ πάτρια, πρώτη γυναικῶν.


30 Further material collected by Chrissoula, Damiurgen 128.
74. ASTRA in Isauria

The modern village of Tamasalik, on the summit of the Khadem Range, contains nearby the ruins of an ancient town whose name was probably Astra. In their *Journeys in Rough Cilicia* (Österreichische Akademie der Wissenschaften, Phil.-hist. Kl., Denkschriften, 102. Band, Wien 1970), no. 129, G.E. Bean and T.B. Mitford have published an inscription within a *tabula ansata* in which three masons make contributions to build a wall. It is dated ἐπὶ ἱερέως Ἐρεννίου Οὐλέντος τοῦ καὶ συνπαρασταθέντος and probably comes from the second century of our era. The attached participle means that the priest also participated in the contributions, ‘possibly from the god's treasury’, as Bean-Mitford suggest (p. 134). Of course, the date by priest may be the result of the religious nature of the wall (for a temple?) or else the priest is eponymous. A list of priests from just half a mile away might be a list of eponyms.32

75. ATTALEIA in Lydia

An excerpt from the testament of Euarestos son of Kapiton (IGRR IV 1168) is dated ἐπὶ στρατηγῶν + three names, thus indicating a college of three strategoi.

76. BAGIS in Lydia

Inscriptions (*TAM* V, 1, nos. 34-46) give no clue to the eponymous official of Bagis, but the coins contain several indications of an archon who appears to be eponymous. Peter Herrmann (*TAM* V, 1, p. 13) lists the most important of those bearing the names of magistrates, all of the second and third centuries after Christ. They include those with inscriptions such as ἐπὶ Ἀπολλοδόρου ἄρχον(τος) and ἐπὶ Ἀντιγόνου ἄρχον(τος) α’ etc.

77. BARGYLIA in Caria

A decree of Bargylia passed soon after 129 BC (M. Holleaux, *Études* 2.180-181) contains priceless information on the war between Rome and Aristonicus in Asia. At the beginning of fragment A we learn that the person being honored, Poseidonios, had been instrumental in the passage of a decree about the cult of Apollo: τής τε τῶν στεφανηφόρων καταστάσεως προενόησεν καὶ ψήφισμα συνγράφας ἐπέταξεν ὅπως καθ’ ἐκαστὸν ἐνιαυτὸν καθίστηται στεφανηφόρος ὁ ἱερασόμενος τοῦ Ἀπόλλωνος καὶ ἐπιφανέστερον αἱ τιμαὶ καὶ θυσίας τούτων τε τῶι θεῶι καὶ τοῖς ἄλλοις ἐπιτελῶνται etc. Thus, at that time


32 Bean-Mitford no. 133, an inscription in which seven priests are named. each one styled ἱερεὺς ἔντεμος, and the seventh is called ἱερεὺς ἔντεμος καὶ βασιλεῖας. Thus, the seventh is both ‘honorable priest’ and the holder of some local office. Among the remains of public buildings at Astra are those of the temple of Zeus Astrenos, identified by inscriptions (Sterrett nos. 67-69). Thus, the priests are priests of Zeus.

The Eponymous Officials of Greek Cities III

the office of an eponymous stephanephoros was created, with the proviso that it should be held each year by the priest of Apollo. Of course, the year in which Poseidonios saw to the passage of such a decree is unknown, but clearly prior to the passage of the present decree. Use of the eponymous stephanephoros is seen in I. Iasos II 611 and 613.

78. BLAUDUS in Mysia

A dedication on a column to the ancestral gods and to Caracalla is dated apparently by an eponymous archon (I. G. R. R. 4 IV 239): στρατηγίας Αὐρ. Τειμοκράτους ἀρχηγοῦς ἐτοὺς ἉΔΩ[σίου - - -]. The reference to a strategia is strange, if the reading of the stone is correct.35 The ninth year of Caracalla is AD 206.

79. BYZANTIUM in Thrace

Byzantium was a colony of Megara back in the seventh century and inherited the institutions of its mother-city, including the office of hieromnemon, but it is not until the last quarter of the third century that we have evidence of its eponymous magistrate. Polybius (4.52.4) in his narration of the war waged by Rhodes against Byzantium, beginning in 220 BC, says that at the conclusion of the war treaties were made and dated ἐπὶ Κάδηνος τοῦ Κάλλιγείτονος ἱερομνημονοῦντος ἐν τῷ Βυζαντίῳ.36 Thus, at that time the Byzantine eponym was a hieromnemon. Another piece of early evidence, however, a decree inserted into the text of Demosthenes’ On the Crown (90), is spurious and must be discounted.37 After the evidence of Polybius there are numerous examples of the eponymous hieromnemon to the third century after Christ. From Miletus in the second century comes a Byzantine decree (Milet I 3, 153) honoring a Milesian judge and his secretary, beginning with ἐπὶ ἱερομνήμονος Ἑστιαίου, Λατούος etc., where Latoios is the name of a month (L. Robert, Hellenica 10.18 n. 4). In the first century a dedication from Byzantium shows that the god Zeus Serapis served as hieromnemon in an unknown year (Robert, ibid. 17-24; SEG XV 426). In a series of sculptured steles of a Dionysiac thiasos reported by Robert (Hellenica 2.154 and 7.39 n. 5) many other divinities in Byzantium also served as eponyms: Nemesis, Demeter, Dionysos, Hera, and Nike (for the fourth time).38 Byzantine coins are especially useful in this regard, for many of them carry the names of the eponymous magistrates, male and female, gods and goddesses, as well as Roman emperors: the Dioskouroi, Trajan (for the third time), and Demeter (second time), Fortune of the City, Dionysos (sixth time), goddess Faustina, and Nike.

---

34 The location of Blaudus is unknown, but cf. Magie, RRAM II 1476 no. 21, who mentions the suggestion of Wiegand (Athen. Mitt. 29 [1904] 327ff.) that it might be at Hisarköy.

35 Le Bas-Waddington (1044) translate: 'pendant que Timokrate, le premier archonte, remplissait les fonctions de stratége'.

36 For the treaties see H.H. Schmitt, Die Staatsverträge des Altertums III (München 1969) no. 516.

37 Its prescript includes the date ἐπὶ ἱερομνήμονος Βοσπορίζω. For all these spurious decrees in the speech see P. Treves in Les études classiques 9 (1940) 138-174.

38 From these we learn that when a divinity was the eponym a hieropoios was appointed to carry out the earthly functions of the divine hieromnemon.
(seventh time).39 A badly mutilated honorary inscription (I. Apameia und Pulai 114) found in the region of Yalova on the south coast of the gulf of Nicomedia is dated by the Byzantine eponymous hieromnemon Brutitia Crispina, who was the wife of Commodus. As L. Robert has shown (Hellenica 7.39ff.), this indicates a Byzantine enclave, a Peraea, in this area of Bithynia. For the territory of Byzantium on the European side we can see that its villages also used the Byzantine eponymous official. From Derkoz on the shore of the Black Sea north of Byzantium comes a votive inscription published by L. Robert (Hellenica 10.39): Δι Κωματικοι κωμηται Δελκαινοι δια προνοιου 'Αγλαου β' ύπερ του φιλοτείμου Φίλωνος 'Απολλωνίου ἄνεθηκαμεν τὸν τελεμόνα, ιερουμηνου(ν)τος Μητροδόρου Λασίου. It ought to date from very late Hellenistic or even early imperial times. And finally, SEG XXVIII 562 is a dedication ἐπὶ ἱερομνύμονος 'Αδριάνου(οῦ) Καίσαρος(ος) τὸ σ'.40

80. CAESAREIS TROKETTENOI in Lydia

IGRR IV 1497 is a dedication by ἩΣελινηδηνῶν [κατ]οικία in the district of the Caesareis Trokettenoi on the south side of the plain of the Hermus River. At its end is the date ἐπὶ στεφ[αν]οροῦ 'Ἰουλί(ας) Ῥουφείνης.

81. CALLATIS in Thrace

Strabo informs us (7.6.1 and 12.3.6) that Callatis was a colony of (Pontic) Heraclea, while Xenophon (Anab.6.2.1) and Diodorus (14.31.3; cf. Arrian, Periplus 13 Roos) add that Heraclea had been a colony of Megara. In addition, Boeotians had also settled in Heraclea (FGrHist 70 F 44 and Pausanias 5.26.7) as part of the original colony. The process Megara → Heraclea → Callatis must have taken at least one generation to complete, probably much more, but at both Heraclea and Callatis one expects, as a working hypothesis, that they would have inherited the Megarian eponymous official, i.e. a basileus. And we are not disappointed.

Heraclea Pontica had an eponymous basileus (see below [No. 112], s.v. HERACLEA). L. Robert has assembled all the evidence for Callatis in Hellenica 2.51-53 and has shown beyond any doubt that it too had an eponymous basileus. There are clear instances of Thracian kings and divinities as well as local citizens serving there in that capacity.41 The practice continued well into the Roman imperial period. SEG XXIV 1026, a decree of a Dionysiac association from Callatis of AD 15 (?), begins: Φίλεινο[ν όγα]θαι τύχαι· ἐπὶ βασ[ιλέος Τιβερίου]

---

40 Hadrian also held the eponymous office a second time, as L. Robert in BCH 102 (1978) 522ff. has demonstrated. He re-interpreted a 'wandering stone' and finally concluded, after earlier investigation, that it came from Byzantium. The stone is wrongly entered in the corpus under IG XII 9, 1260. Its two lines read: ἐπὶ ἱερομνύμονος 'Αδριάνου Καίσαρος τὸ β' ΠΙΑ (?) · · · Διονυσ[σ]οπολετῶν Οὐσολε[ί]α τοῦ Κλαυδι[α]νῆ γυνῆ · · ·. He had earlier attributed the stone to Dionysopolis. Other emperors who held the office include Domitian and Caracalla. Cf. L. Robert in HSCP 81 (1977) 27 n. 134.
41 Robert (op. cit. 51 n. 6) cites the following examples: ἐπὶ βασιλέως Εὐβοιλίδης μηνός 'Αρτεμίτιοι τετράδι ἐπὶ δέκα (Arch Anzeiger 1915, 250) and ἐπὶ βασιλέως Κύτως τοῦ 'Ρουμητάκα (Rev. Arch. 21 [1925] 258) among others, as well as a new restoration for IGRR 1656 in its opening lines: [- - -ιονανίου. [ἐπὶ βασιλέως Ἀπάλλωνος Ἀργυρεύος etc.]
The Eponymous Officials of Greek Cities III

Kaíσαρος, μηνός [- -] ἐβδόμῳ ἐπ’ εἰκόδι etc. Thus, the emperor Tiberius served as eponymous basileus.

82. CANYTELIS in Cilicia

Two inscriptions (IGRR III 867-868) from a sacred cave near Canytelis are dated by a priest (hieraeus) in the Roman period, but because of the obvious religious nature of the inscriptions it seems reasonable that the priest is mentioned for that reason alone. Thus, he may not have been the eponymous priest of Canytelis itself.

83. CARIA

For the political history of Caria one must keep in mind that for an unknown period of time parts of its southern area, in particular the Loryma Peninsula, constituted the Incorporated Peraea of the Rhodian Republic and that for a shorter period of time (188-167 BC) all of Caria lay under Rhodian control by the grace of Rome. In those areas for those periods of time the eponymous magistrate was regularly the priest of the Sun at Rhodes, but after liberation from Rhodian control in 167 BC the Carian cities returned to the use of their former eponymous officials, except for the Rhodian Peraea in and near the Loryma Peninsula. Thus, the following Carian cities or communities are discussed above [No. 46], s.v. RHODOS: Amos, Hyllarima, Mobolla, Syme, Syma, Telos (island), and Tyymnus.

One Carian community, known only by its modern name of Bafi, may be mentioned here, since we cannot recover its ancient name. An inscription from there was published by A.W. Persson in BCH 46 (1922) 395, no. 1 (SEG II 536). It honors a certain citizen of Calymina and begins with the date: [ἐπὶ στεφανοφόρου Θεοδ[όρου - -τοῦ] τρ[ί]του μετὰ Δημήτριον Ἀπολλωνί[ου, μη]νός Ἀρτεμισιώνος ἑκτη etc.

84. CASAE in Pamphylia

G.E. Bean and T.B. Mitford have published (Journeys in Rough Cilicia [Denkschriften Österr. Akad., Phil.-hist. Kl. 102, Wien 1970] no. 21, p. 44) an honorary inscription found at Taşahir in the territory of Casae. It describes the honorand as [ἄρχειν] τα την ἐπάνυμον [ἀρχὴν ἀξί]ωσ etc. (lines 6ff.). In addition he had been high-priest of the imperial house as well as a demiourgos in Side, thus holding a dual citizenship. Was he eponymous 'archon' in Casae or does the word here mean merely 'magistrate'? J. and L. Robert (Bulletin 1972 no. 500) merely say "archonte éponyme," which begs the question. The honorand's name, M. Aurelius Obrimianus, indicates a date in the late second or in the third century.

85 CAUNUS in Caria

There is no doubt that the eponymous official of Caunus was a priest. A college of magistrates at Caunus made a collective dedication dated by a priest: G.E. Bean in JHS 73 [1953] 21 no. 5 (= SEG XII 463) [ο]ι ἄρχειν τα την ἐπάνυμον Ἀπολλωνίου νν ἑκτη etc., which appears to conclude the list. Also published by Bean (ibid. 23-24 no. 6 SEG XII
473) is a list of subscribers to a thiasos, in which (line 27) appears a date: οἱ ἐπανειλάμενοι ἐπὶ ἱερέως Σωσιγένους etc., possibly from the period 190-167 BC (?). Possibly from the first century BC is an inscription documenting the response of an oracle: Bean in *JHS* 74 (1954) p. 85 no. 21 (*SEG* XIV 655), which begins with the date ἐπὶ ἱερεός Εὐνύμου τοῦ Ἀεουνίδου etc. Finally, a decree of Caunus begins with ἐπὶ ἱερέως Μηνυδόρου τοῦ Ἀθη- νονόδουρου τοῦ Ἀλεξίου, [μηνον] Ἰλαστηρίωνος etc.42 With some of these, of course, there is the possibility that the priest is that of the Sun at Rhodes during the period of Rhodian control, but the oracle seems secure from the possibility. A further piece of evidence is important. It is found in an honorary inscription for a certain Agrophon on two blocks of the second century BC published by P. Herrmann in the *Opuscula Atheniensia* 10 (1971) 36-37. In line 6 we are told that his father ἀργον τοῦ πολυτελεῖ δόσει, and in line 9 we learn that Agrophon himself had held the στεφανησσορίαν ἐν αὐτῷ ἔτει, ὑ- πὲρ ἦς καὶ ἀργύριον τῷ δήμῳ ἔδοκεν. The title stephanephoros frequently appears in place of the office itself, as we have seen in Chios (see above [No. 29], s.v. CHIOS). Thus, 'stephanephoros' might merely mask the true name of the office. I believe that here in Caunus the priest is stephanephoros, i.e. permitted to wear the crown. The identity of the divinity for whom he served may be seen in an honorary inscription (Bean, *JHS* 74 [1954] 95 no. 7 = *SEG* XIV 694) which records that the honorand (b, 5-6) στεφανησσοίρησαν βασιλέας τοῦ θεοῦ etc. Bean (op. cit. 96) believes that there was a cult of the legendary eponymous founder and king, Caunus.43 Thus, at Caunus we have an eponymous priest of the god King Caunus.

86. CERAMUS in Caria

Because of its location as a harbor-town on the Gulf of Cos Hellenization came early to Ceramus despite its Carian origin.44 Little is known of its history until the Hellenistic period when it enjoyed relations with Rhodes and Stratonicea, eventually, after the period of Rhodian control (188-167 BC), entering into sympolitia with Stratonicea. In 81 BC a Roman senatorial decree assigned it to Stratonicea (Sherk, *RDGE* 18). Little is also known of its internal democratic institutions, but there is a good possibility that a priest might have held the eponymous office. This is based on *I. Keramos* 25, an inscription in which the boule and demos of Ceramus dedicate a statue to the god Hadrian. The date is given at the end: ἐπὶ ἱερεῶς Στ. Κοδράτου. Of course, the presence of a priest could be due simply to the nature of the inscription, but the individual just might be identical with L. Statius Quadratus who was consul

---

42 This was published by L. Robert and is part of a large group of decrees concerning foreign judges, all of them found by G.E. Bean in 1946 and 1947. Robert published them in *Hellenica* 7.171 ff., and the decree of Caunus is on p. 174. The whole group is dated by him to the second century.

43 Bean cites another example of the phrase from an inscription found on Cos (Paton-Hicks, *Inscriptions of Cos* no. 53) which reads: Φιλάρατος Ἀριστείδα, βασιλέας Καυνοῦ τοῦ θεοῦ προστάζαντος, τὸ ἱερὸν ἱδρύσατο (using Bean's punctuation). There is a third example (Bean, *op. cit.* no. 38, C line 16): ἐπὶ τοῦ στεφανησσορίου βασιλέας τοῦ θεοῦ. For still another, from Xanthos, see J. and L. Robert, *Bulletin* 1974 no. 553.

44 For details see the summary by E. Varinlioğlu in *Die Inschriften von Keramos* (Bonn 1986) 4-10.
in Rome in 142 BC. There are many examples of a priest in the imperial period at Ceramus, even a priest of the imperial cult, but I cannot believe that a Roman so highly placed would be given a simple priesthood in this small town in Caria unless it would also be of the very highest prestige locally, including eponymity. The fact that the stephanephoros is also frequently mentioned in the local inscriptions would suggest that the priest was permitted to wear the crown. Thus, I suggest, an eponymous priest-stephanephoros. The divinity whom he served might well be the Carian Zeus, god with the double axe. More evidence, of course, is needed.

87. CHALCEDON on the Bosporus

Like Megara, its mother-city, Chalcedon had an eponymous basileus perhaps from its earliest days in the seventh century. Examples, however, date only from the Hellenistic period. I. Kalchedon 8 is a dedication of a college of three judges: ἀνκριτήρες τοι ἐπὶ βασιλείς Ἀντιφίλου τοῦ θεού followed by three names and then at the end the goddess's name, Hestia. No. 19 from the age of Augustus lists the offices held by a certain Aulus Octavius [- - -] βασιλεύσας τετράκις and concludes with the phrase βασιλεύον τὸ πέντε[τον ὑπὲρ έατού] καὶ τῶν καθ' ἐατόν πά[ντων] νν ήρωσι in larger letters. His other offices included prophetēς and priest of Caesar Augustus for the second time. Clearly he had the stone inscribed as a memorial to his fifth year of being the eponymous basileus.

88. CHALCETOR in Caria

The small community of Chalctor was in the territory of Mylasa and thus employed that city's eponymous stephanephoros, as we can see in I. Mylasa (Teil II) no. 919, a tiny fragment: ἐπὶ στεφανήφου - - - τοῦ Ῥεγνίδο[ν - - -]. See also below, s.v. MYLASA.

89. CHERSONESUS in the Crimea

Founded by Megarians from Pontic Heraclea (Strabo 7.4.2 and Pliny, Nat. Hist. 4.85) Chersonesus had an eponymous basileus well into the Roman period. The earliest evidence is found in the treaty struck between King Pharnaces I of Pontus and the city of Chersonesus: IOSPE 1 402. The date of the treaty is now known to be 155 BC, as S. Burstein has shown in AJAH 5 (1980) 21-30. The date as reckoned at Chersonesus is given in lines 6ff.: ὁ δὲ ὀρκος ὕπτος συνετε[λέ]σθη μήνος Ἠρακλείου πεντεκαδεκάτω[ι], Βασιλεύοντος Ἀπολλοδόρου τοῦ Ἡρογεῖτου, γραμματεύοντος Ἡροδότου τοῦ Ἡρωδότου. At the end the date is also given, the 157th year of the (Seleucid) era. Toward the end of that first century (ca. 107 BC) the city passed a decree praising Diophantos, a commander of Mithridates the king: IOSPE 1 352 (SIG 4 709), lines 55ff.: ταύτ' ἔδωξε βουλ[ά] ή αι

---

45 See H. Halfmann, Die Senatoren aus dem östlichen Teil des Imperium Romanum (Göttingen 1979) 154-155, no. 67.
46 For this god see L. Robert in AJA 39 (1935) 342-344.
47 For the sources on the history of Chalcedon see R. Merkelbach, Die Inschriften von Kalchedon (Bonn 1980) 911f. The city enjoyed very close ties with Byzantium, including sympolitia.
[δ]άμωι μηνός Διονυσίου ἐννεακαιδεκάται, βασιλεύοντος Ἀγέλα τοῦ Λ[α]γ[ο]ρ[ί]νου, προαισισμόνων τοῦ Ἡρακλείου, γραμματεύοντος Δα[μασικλ]εῖος τοῦ Ἀθηναίου. Similar is no. 354. In the Roman imperial period, if not earlier, the eponymous office was often held by the goddess of the city, Parthenos, as βασ[ι]λ[ι]σσα. A good example is no. 359 (lines 17ff.): ταύτ' ἕδοξε βουλαζόμενος δάμωι, βασιλευούσας Παρθένου, ἔτεος ἐνότ', etc. She also appears on the coinage.48

90. CIDRAMA in Caria

Relatively unimportant historically and little known, Cidrama did possess a democratic constitution with the usual Greek boule, demos, and magistrates. It also issued its own coinage. Only one inscription attests to its eponymous official, published by J. and L. Robert, *La Carie II* (Paris 1954) 361-362 no. 182: ἔτους[ζ - - -] ἐπὶ ἱερεῶς[ζ - - -]δοῦ .. Κ - - ΣτρατΟΝΕ - - ἀνέθηκεν - - . Thus, an eponymous priest. There is no indication of the divinity, however. Many gods and goddesses are known at Cidrama, including Artemis, Aphrodite, and Zeus, to name only the most prominent. One inscription mentions two men called οἱ ἱερεῖς τῶν Σεβαστῶν (no. 184). More evidence is needed to connect one of them to the eponymous priesthood.

90a. CINDYA in Caria

W.R. Paton and J.L. Myers have published in *JHS* 16 (1896) pp. 218-219 no. 8 parts (A and B) of two long inscriptions from the wall of a building. Both parts are badly mutilated but they appear to be a decree in honor of some individual and are dated ἐπὶ στεφανηφόρου Εὐ[ - - -] in line 1 of A as well as in line 6 and in B line 1 with no further indications of the name. The letters appear to be of the Hellenistic period.

90b. CIUS in Bithynia

A proxenia decree from the fourth century BC is dated by an eponymous phrouros (*I. Kios* no. 1, line 1): [ἐπὶ - - -]νος ἀρουροῦ, Ἀνκθε[ς]τηριῶν[ος - - -] Αὐτονόµου πρυ- τανεύοντος, κυρία ἐκκλησία, etc. The phrouros ('guard' or 'one who looks out ahead') may have become an official or magistrate as a consequence of earlier naval or army functions.49 He is mentioned at Cius also in no. 2, line 1, an honorary inscription from the fourth century: [ἐπι - - -]νος ἀρουροῦ, Ληναοῦνος εἰκάθι, etc. It should be noted that the order in an eponymity-phrase is regularly preposition, title of the office, and then the incumbent's name, or simply the Genitive of the office followed by the Genitive of the incumbent's name. The present two inscriptions illustrate that the rule is not completely rigid.50 There is no men-


49 See the remarks of T. Corsten in *Die Inschriften von Kios* (Bonn 1985) 51-52.

50 No. 2 in the earlier editions (Le Bas-Waddington 1140 and Tod II 149, e.g.) began with the restoration [ἐπι ἐπιμη]νος ἀρουροῦ, but the epimenios was not an eponymous post, and Phrouros is a most unlikely name. In addition there is the eponymous phrouros at Clazomenai: see above [No. 92], s.v. CLAZOMENAI.
tion of our phrouros in the later inscriptions of Cius, even in I. Kios no. 16 which is a list of ephebes that begins with a long list of the city's magistrates in the reign of Trajan.

91. CLARUS in Ionia

Nine miles south of Colophon lay Notium, the harbor town of Colophon. After 430 BC Notium came into possession of Colophon (Thucydides 3.34.1), and in the time of Polybius (21.46.4) the inhabitants of Notium were called Colophonians οἱ τὸ Νότιον οἰκούντες. Claros lay between Notium and Colophon, within Colophon's territory.51 Claros itself was only a village community but had attracted from earliest times the attention of the outside world because of its precinct and oracle of Apollo Klarios. Its eponymous official was the prytanis of Colophon. This permits us to establish the Colophonian as well as the Clarian chronology.

The inscriptions found at Claros predominantly concern the very large number of delegates who came there from foreign cities to consult the oracle. Many have been published by J. and L. Robert, *La Carie II* (Paris 1954) nos. 24-34 (Tabai) and 132-146 (Heraclea of Salbake in Caria). Others more recently have been published by S. Şahin in *Epigraphica Anatolica* 9 (1987) 61ff. The eponymous prytanis used at Claros displays an unusual feature. In many cities the god or goddess was used as the eponym in times of economic depression and would revert to citizen control at other times. In Claros the god Apollo was eponymous prytanis almost as often as ordinary mortals. At latest count Apollo was prytanis for the 120th time.52 In the inscriptions, thus, mortals appear to be eponymous prytaneis fewer times than the god. A typical example is found in *La Carie II* no. 24: Ταβηνήον θεωρόι. ἐπὶ πρυτάνεως Ἀπόλλωνος τὸ ός᾿, ἱερέως Τιβ. Κλ. Ῥουφω, θεσπιωδοῦντος Γναίου Ἰούλ. Ῥηγήνου Ἀλεξάνδρου, προφήτου Μητροδόρου Ποτάμωνος, γραμματεύοντος Τιβ. Κλ. Κριστολάου νέου καὶ Κλ. Ζημαράγδου νν θεοπρόπος Θεσεῖνης, etc. The formula is fairly predictable. The emperor Hadrian had agreed to be the eponymous prytanis, as attested in two inscriptions.53 The majority of the inscriptions belong to the second century BC or later.

52 Picard, *op. cit.* p. 202 n. 1: ἐπὶ πρυτανεος Κλαροιου Ἀπόλλωνος το δος, etc. J. and L. Robert (*op. cit.* 210ff.) have been able to establish a relative chronology for the large part of the inscriptions because of the large number of such statistics. They calculated that AD 177-178 to 185-186 is the equivalent of the 93rd to the 101st prytany of Apollo. Of course, the synchronisms elsewhere are not as straightforward, since mortals intervened in holding the prytanies. In addition, synchronisms with the chronologies of those cities which sent delegates to Claros can sometimes be made. See J. and L. Robert (*op. cit.* 212-213) for the case of Amisos.
53 See L. Robert (*Études épigraphiques* 147-149), where he also corrects a mistake by Ch. Picard (in *Éphèse et Claros*, 203 n. 6) and shows that L. Aclius Caesar (i.e. L. Ceionius Commodus, adopted son of Hadrian) had also held the prytany. He died in AD 138. Cf. *PIR* II 605. Among individuals of lesser renown we may single out a certain woman by the name of Cosconia Myrton, who had been eponymous prytanis at Claros early in the second century but before AD 115: see L. Robert’s publication in *Studii Clasici* 16 (1974) 74-80 (*SEG* XXVI 1288). She also appears in an inscription from Bargasa in Caria, on coins of Domitian from Smyrna, and as stephanephoros in Smyrna (*I. Smyrna* II 731) of AD 83.
92. CLAZOMENAE in Ionia

Only a single inscription reveals the eponymous prouros of Clazomenae: I. Erythrai und Klazomenai no. 510 (line 16) of the third century BC: ἐπὶ προοροῦ Ἐκκαταίου. This is the only example of such an eponym outside of Cius in Bithynia, where it is found in the aspirated form phrouros: see above [No. 90b], s.v. CIUS.

93. CNIDUS in Caria

The earliest example of the eponymous damiourgos of Cnidus belongs to the third century BC: I. Calymnii no. 79 (lines 4ff.) [τὰν γραφῶν τάνδε ἑθ]έντο παρὰ τοὺς Κνιδίων στρ[αταγούς τοὺς ἐν ἄρχαὶ ἐπὶ δαμιοργοῦ Ἀλκιμάχου and lines 33ff. Ἑλαιφρίου ἐβδόμαι ἐπὶ δέκα, ἐπὶ δαμιοργοῦ Ἀλκιμάχου. In 6 BC there is an example in the letter of Augustus to the Cnidians (Sherk, RDGE 67 (line 1): [ἐπὶ δαμι]οργοῦ δὲ Καρυγένεος Λευ[κο]θέου (?). A list of Samothracian mystai from Cnidos is dated ὃς δὲ Κνιδίων ἐπὶ δαμιο[υρ]γοῦ Πυθονίκου (Hesperia 48 [1979] 17). In addition, Chrissoula (Damiurgen 122) brings to our attention that very many amphora handles from Cnidus are dated by the damiorgos. Some of them are published by Schwzyzer (DGE 267) and also in SGDI 3549, nos. 2, 30, 53, 221, and 423.

94. COLOPHON in Ionia

See above [No. 91], s.v. CLARUS. Colophon stood in relation to the oracle of Claros as Miletus did in relation to the oracle at Didyma. The eponymous official was a prytanis at Colophon.

95. COMANA in Cappadocia

Because of its isolated position in eastern Asia Minor and its primitive economy Cappadocia did not feel the advance of Hellenization until the second century BC, when the Cappadocian King Ariarathes V began leading his country out of its ancient past.54 His success can be seen in the second century inscription from Anisa (above [No. 66], s.v. ANISA) in which the majority of names are Cappadocian but the institutions are Greek. Comana, however, seems to have been different in this regard. Even in Strabo's time Comana could hardly be called a city. He says (12.2.3) that it was largely filled with the more than 6,000 hierodouloi working the extensive estate of the temple of Enyo, called Ma by the inhabitants, and subject to the priest.55 Comana did not, it seems, even have a boule and demos until late in the first century after Christ (IGRR III 125), although that may be due to the accident of discovery. The Cappadocian element is still strong in the third century after Christ, as we see

54 Diodorus (31.19.8) states that Ariarathes made Cappadocia, 'long unknown to the Greeks, into a place of residence for educated men'. Ariarathes himself was devoted to philosophy: cf. IG IF 3781 = SIG 666 and Diogenes Laertius 4.65. Se most recently, for the Hellenization advocated by him, R. Teja in ANRW II 7.2.1102ff.

55 A dedication to Archelaos as 'founder and savior' by the 'demos' (of Comana) need not necessarily mean the community had a system of Greek democratic institutions at the time of the dedication (OGIS 358), first century BC.
in an inscription honoring Decius and his wife Herennia Cupressinia Etruscilla, which is dated first by the year of the emperor (AD 249) and by an eponymous dating by prytaneis. It was first published by A. Souter in *Anatolian Studies Presented to Sir William Mitchell Ramsay* (London 1923) 400, n. 1 (better in *SEG* VI 794 and *AE* 1939, 27), where line 5 runs as follows: ἐπὶ πρυτάνεων τῶν περὶ [sic] Λο[ῦ]κείλι[ον] Διόδωρον καὶ Μηνόφιλον καὶ Φλ[άβιον] Μιθρασ[ώ]χιμν, etc. Thus, the first prytanis of the college of prytaneis is eponymous. In another inscription (W.H. Waddington in *BCH* 7 [1883] 129 no. 3) the Roman governor M. Neratius Pansa is honored by the erection of a monument under the care of Ἰού. Ἀν[τ.] Μίτρα Ἀππα τοῦ πρυτάνεως, ἔτους [sic] - - -]. The date would be AD 78-79, when M. Hirrius Fronto Neratius Pansa was governor of Galatia-Cappadocia (R.K. Sherk in *ANRW* II 7.2.999-1001).

96. CYME in Aeolis

The earliest examples of eponymity from Cyme belong to the third and second centuries BC. A proxenia decree of the second century ends with the date (*I. Kyme* no. 5): ἐπὶ πρυτάνιος Ἀριστίππος τῶν Ἀλκίππο. Similar are nos. 7 (middle of third century), 8 (middle of third century), both of these being proxenia decrees, 11 (a law, third century), 12 (fragmentary decree of the second century), and 13 (honors for Archippe, after 130 BC; J. and L. Robert, *Bulletin* 1968, 444). In all of these the date appears at the end. The letter of Vinicius to Cyme in 27 BC (Sherk, *RDGE* 61; *I. Kyme* 17) is prefixed (line 22) by a date: ἐπὶ πρυτάνεως Φανίτου. For the later imperial age a most interesting example is *I. Kyme* 37, concerning the purchase of property by a cultic association. After a heading [Μέ]νανδρος ἀρχιγαλλός appears the date: ἐπὶ πρυτάνεως Κύμης τῷ [β’?] μη(νος) Πορνοπίου [β’] etc. Here the city of Cyme itself is personified as a goddess and serves as the eponymous prytanis.56 Another interesting inscription is no. 19, concerning honors for a Roman by the name of L. Vaccius Labeo in the period 2 BC to AD 14. It ends (lines 54-60) as follows: μηνὸς Φατρίῳ δεκάτος ἀπόντος ἐπὶ ιερέως τῆς Ῥώμαις καὶ Ἀὐτοκράτορος Καίσαρος θεῶν θαῦμα Σεβαστῆν ἄρχιερεός μεγίστῳ καὶ πατρὸς τῶν πατρίδος Πολέμων τῶν Ζήνωνος Λασιδίκες, πρυτάνιος δὲ Λευκίῳ Όυσσάκιῳ Λευκίῳ οὐδὲν Αἰμιλίᾳ Λαβέωνος, φίλοκυμάτω, εὐεργέτῃ, στεφανοφόρῳ δὲ Στράτωνος τῷ Ἡρακλείδα. First comes the date by the priest of Roma and Augustus, then by L. Vaccius Labeo himself as the prytanis, and finally by a stephanophoros. The use of eponyms in this way—by a priest of Roma and Augustus as well as the local eponym—is common in the imperial period, but the addition of a stephanophoros here at Cyme is puzzling. Nowhere else in Cyme inscriptions thus far known does a stephanophoros appear. Coins of the third century after Christ continue to mention the prytanis (*I. Kyme* p. 196): Αἰλίος Ηρμείας πρυτ. Κυμαῖος, and one coin (*ibid.* p. 197, T 162 b) has the legend ἐπὶ πρ(υτάνεως) Σεκούνδης Κυ(μαίων). Thus, I am reluctant to call Stratōn son of Herakleidas an eponym.

---

56 For other examples of the Stadtgöttin being eponym see L. Robert, *Hellenica* 10.263 n. 3.
Because of its position Cyprus looked more to the east than the west, and accordingly Hellenization was slow in coming to the island. City institutions of the Greek type appear first in the period after the conquests of Alexander the Great. The Cypriote cities adopted Greek political institutions, but the whole island was a possession of the Ptolemaic kings of Egypt, and as a result a very large percentage of its documents reflect this condition from the early years of Ptolemy I to the brutal Roman annexation in 58 BC. The dating of Cypriote documents, at least those known to us, is usually by reference to the Ptolemaic king and the eponymous Alexandrine priests. For the Cypriote cities themselves there is an eponymous local dating in Amathus, a decree from the reign of Philometor: I. Brit. Museum IV no. 975. It begins with ἐγαθὴ τύχη. (捽ος) [- - -] ἐφ’ ἱερεὰς Κύπρου Ἀφρ(οδίτης) Χαρίνου τόῦ Χαρίνου τᾶν ἐστρατηγὴτο[ων και] γεγυμ[ασιαρηχήτων και ἀρξάντων ὑπὲρ τῆς σοιτηρίας τοῦ Ἀμάθουσίων· δῆμου και τῶν κα[ρ]πῶν. Also from Amathus is IGRR III 974: έτους τ’ Κλαυνίδου Καίσαρος ἐπὶ ἱερεῶν Ποπλίου καὶ Ἀπολλωνίου παρ[α]νυμφευσάντων + at least three names in the Genitive. From Kourion comes a bronze ring inscribed with virtually identical inscriptions: T.B. Mitford, The Inscriptions of Kourion (Philadelphia 1971) 111 ff., no. 55. (a): (étaς) ἐπὶ ἄρχωντοι Μοσχιόνος Εὐφρονος Νικάνορος Ἀλεξάνδρου, γρ(αμματεύοντος) Ἐπιθέρου. The date is 104/3 BC, if the king is Ptolemy Soter II. From Old Paphos we find three prostatai used in a formula of eponymity: Mitford, op. cit. (ANRW) 1315 in note 103. ἐπὶ προστάτων Αἰναί[ο] Εἰσσανοῦ Τρύφωνος καὶ ταμ[ί]οι Παπεῖτος. Another from Old Paphos (Mitford, ibid.) belongs to the reign of Caligula and is also dated by three prostatai in the same formula, followed by the name of one person with the title secretary and which in turn is followed by the date of the emperor.

98. CYZICUS by the Propontis

From the late fourth century BC to at least the middle of the second century after Christ there is overwhelming evidence that the eponymous official of Cyzicus was a hipparch. Before the late fourth century BC, however, the evidence is controversial and there is no general agreement among scholars. It has been maintained that the earliest eponymous official had been a prytanis. This view is based on the fact that Cyzicus was founded by colonists from Miletus about the middle of the eighth century. Aristotle (Politics 1305a 15), thinking of a very early time in Milesian history, states that ‘out of the prytaneia’ a tyranny was established at Miletus. Thus, it has been assumed by some that when the colonists left Miletus...

57 For the historical background see R.S. Bagnall, The Administration of the Ptolemaic Possessions outside Egypt (Leiden 1976), especially pp. 57-73 for the separate cities. For the Roman period see now T.B. Mitford in ANRW II 7.2.1285ff.
58 For the date see Mitford in JHS 66 (1946) p. 40, n. 64, and cf. Bagnall, op. cit. 63-64. The decree orders that the usual provisions be made for sacrifices on behalf of the farmers and for offerings to Aphrodite.
59 Strabo 14.1.6; Pliny, Nat. Hist. 5.142; Eusebius, Chron. 2.81. See also F.W. Hasluck, Cyzicus (Cambridge 1910) 163-164; F. Bilabel, Die ionische Kolonisation, Philologus Suppl. 14, 1 (Leipzig 1920) 46; N. Ehrhardt, Milet und seine Kolonien (Frankfurt-Bern-New York 1983) 194-195.
60 ἐγίγνοντο δὲ τυράννικες πρότερον μᾶλλον ἢ νῦν καὶ διὰ τὸ μεγάλας ἄρχος ἐγχειρίζεσθαι τις ὄψερ ἐν Μιλήτῳ ἐκ τῆς πρυτανείας· πολλῶν γὰρ ἦν καὶ μεγάλων κύριος ὁ πρύτανες.
for Cyzicus they brought an eponymous prytanis with them. This is speculation, one assumption built on another. Aristotle assigns no date to the tyranny he has in mind, and there is no evidence whatever that there had been at any time an eponymous prytanis at Cyzicus. Nevertheless, Dittenberger (SIG² 2464) calls Maiandrius an eponymous prytanis of Cyzicos in an inscription that is clearly a new copy of an older inscription of the sixth century BC and which has only the name and not the title of the individual: ἐπὶ Μαιανδρίῳ. And Hiller von Gaertringen (in SIG³ 4) repeats the judgement of Dittenberger. Others have followed them. Until inscriptions from this early period clarify the matter, an eponymous prytanis at Cyzicus must remain a mere assumption. Other scholars have come to believe that Cyzicus had an eponymous archon early in the fourth century and for at least two centuries before that. There is more substance to such an archon than to the prytanis. The fourth century appears to be the time of change, since thereafter the eponymous hipparch remains uncontested for at least four centuries. Th. Reinach in BCH 14 (1890) 535, no. 1 (SGDI 5523) published the text of an inscription that contains a list of names, nine of them labeled Hieromnemones and eight under the label Private Citizens. At the beginning we find: Θεοτυς, ἐπί Ἐρμοδόρου ἀρχοντος ἐγι Κυζίκοι. The lettering seems to place the inscription in the fourth century, perhaps the earlier half of that century. The presence of hieromnemones suggests a religious context. The latest opinion, that of Ehhrhardt (loc. cit. [above, n. 59]), straddles the fence: "Der Zusatz (ἐγί Κυζίκω) ist seltsam; moglicherweise sind die Funktionen des Archon in dieser Zeit allein auf das Stadtgebiet beschränkt gewesen, während der eponyme Beamte des kyzikenischen Gesamtaats schon der Hipparch gewesen ist."

He then points out that neither in Miletus nor in its colonies one can find an eponymous archon. However, there was an archon in Cyzicus even in later times and he is used more than once in what appears to be a context of eponymy. It concerns a Cyzicene institution known as the Kallion, which seems to have been the precinct of the Eleusinian goddesses (so Hasluck, op. cit. [above, n. 59] 252) in which the ex-prytaneis of the Cyzicene committee of prytaneis apparently presided over some kind of court that may have combined religious with judicial functions. Clues to its nature are found in a number of inscriptions from Cyzicus, which unfortunately allow no firm conclusions. All the examples are found in the Cyzicene prytany lists (CIG 3661ff.). CIG 3661 is such a list and it begins with a heading: Ἐπαρχοῦντον Τερεντίου Δωνάτου καὶ Βειβίου Ἀμφικτύνος, γραμματέως τῆς βουλῆς Νικομήδου τοῦ βασιλείου, οὐδὲ ἐπρυτάνευσαν μήνα τὸν Ἀπατουρεώνα: etc. The beginning of

---

61 One must always distinguish the board or committee of prytaneis that prepared the agenda for the People, as, for example, at Athens, from the single, independent prytanis that is at issue here. The independent magistrate, 'die einstellige eponyme Prytanie' as F. Gschnitzer calls him (RE Suppl. 13, cols. 733ff.), was quite different. In fact, Cyzicus did have a committee system of Prytaneis similar to the one at Athens, but that is no reason to believe that it developed out of the earlier existence of a single magistrate called prytanis.

62 K. Hanell, Das altrömische eponyme Amt (Lund 1946) 81 ("ohne freilich bewiesen werden zu können"); R. Werner in Historia 4 (1955) 435; Ehhrhardt (loc. cit. [above, n. 59]) is inclined to agree.

63 J.G. Vinogradov (Chiron 10 [1980] 87) calls the archon Hermodoros the eponymous magistrate without question, adding that he seems to have had 'besondere, nicht innerstädtische Vollmachten' and refers to Bi-label, op. cit. (above, n. 59) 133 n. 1.

64 The word κάλλιαν is peculiar and its exact meaning unknown, although as an institution it appears at Athens: Bekker, Anecdota Graeca I 270, and Pollux, Onomasticon 7.121 Bethe. See Schultess in RE Suppl. 4 (1924) s.v. καλλιάζειν.
CIG 3663 is mutilated: [γραμματεύοντος τῆς νεωκόρου βου[λής] Αιμιλίου Αιλιανοῦ Ἱταλοῦ, ὁθε ἐπιγράφεσαν μὴνα Καλαμαιῶνα καὶ ἕκαλλίσαν τὸν Πάνημον ἐπὶ ἀρχοντος Φιλημόνος τοῦ Τροφίμου etc. Clearly of Roman date. CIG 3664, lines 27-28: [ἐ]πρατάνεσαν μὴνα Ποσειδέωνα καὶ [ἐ]καλλίσασαν μὴνα Ληναιῶνα ἀρχοντος τοῦ καλλ[ί][ου] [- - -] etc. Similar are lines 59-60. CIG 3667 is a different type of document, also of the Roman period: Κόζικον κτίσθην ἡ πόλις ἐπὶ ἀρχόν[τοφ] κάδεν περί [Γ.] Ἰούλιον Σέλευκον, etc. We have no way of knowing how old this institution was in Cyzicus or whether its archon could have had any connection with the archon of SGDI 5523 back in the fourth century BC. If a connection exists and if the institution has a religious background, then the hieromnemones and the archon of SGDI 5523 may take on added meaning. Such an archon might be a false eponym. However, the matter is not at all clear. We simply do not have enough evidence for the fourth century BC.65 Throughout the whole of the Hellenistic period and into the second century after Christ the hipparch was eponymous. The earliest example appears to be a construction contract from the late fourth century BC: Mordtmann in *Ath. Mitt.* 10 (1885) 202 (F.G. Maier, *Griechische Mauerbaunschriften I* [Heidelberg 1959] p. 210, no. 59): [ἐ]πὶ Ἕφησων τοῦ Ἀδρία[νος] ἑπάρχων etc. The use of such a title suggests a period of military supremacy coupled with political change, a situation that would lend credence to the existence of an earlier eponymous magistrate, such as the archon, but again we simply do not know. Hasluck (*op. cit.* [above, n. 59] 304) has assembled a list of the known hipparchs at Cyzicus, fifteen of them securely attested and three more probably to be added. He also included twenty more as possible for the Republican period. For the imperial period eighteen or possibly nineteen. To these one should add SEG XXXIII 1056 (AD 123-132) and L. Robert, *Bulletin* 1972 no. 287. In the first century after Christ women begin to appear as hipparchs. In AD 37 Gaius Caesar served as hipparch: IGRR IV 145 (SIG3 798). Hasluck (*op. cit.* 185) suggests that Gaius may have been responsible for the restoration of the city's lost privileges under Augustus, a suggestion in Keeping with the title of New Sun given to Gaius in the same inscription. Even Drusus may have served as hipparch: see L. Robert, *Études épigraphiques et philologiques* (Paris 1938) 146. We can now add Hadrian to the list as well: SEG XXXIII 1056. Finally, there is Antoninus Pius: IGRR IV 117, 12-16 (from Proconnesus in the territory of Cyzicus). As elsewhere in the Greek world the deity was also called upon to serve as eponymous official. In Cyzicus we hear of Poseidon as hipparch in OGIS 748, line 15, in 277/6 BC (see L. Robert, *Hellenica* 2.55 with notes 8-9).

99. DALDIS in Lydia

Located to the north of Sardis and near the modern village of Nardi, this city eventually acquired the usual Greek democratic institutions. Its inscriptions are predominantly of the Roman imperial age. TAM V, 1 no. 621 (lines 3-7) are instructive: [Μέ]νεκράτους [- - -

65 For other examples of the Kallion archon see J.H. Mordtmann in *Ath. Mitt.* 6 (1881) 40ff. and Th. Wiegand in *Ath. Mitt.* 26 (1901) 121ff. (IGRR IV 153). In a recently published inscription from Cyzicus (E. Schwertheim in *ZPE* 29 [1978] 213-228) the editor's original restoration was recklessly altered by M. Sève in BCH 103 (1979) 327ff. from [τοίς προτανεψυχοντος καὶ τοίς ἐπανόμος [καὶ νέους] into τοίς προτανεψυχοντος καὶ τοίς ἐπανόμος [ἀρχοντας], from the first century after Christ. Perhaps he means 'archons' in the sense of 'magistrates'.
Menekiates might be the same person honored in no. 649, in which he is called physician and philosopher and the former holder of several city offices. His name also appears on two coins of Daldis from the Flavian period (TAM V, 1 p. 202), on one in the form ἐπὶ Μενεκράτους β’ and on the other ἐπὶ Μενεκράτου στρατηγοῦ β’. Still other coins (loc. cit.) display the following legends: ἐπὶ Μητροδότου ἄρχ., and ἐπὶ (Ἀ.) Αὐρ. Μητροδότου ἄρχ., α’. It would appear that in the imperial period at least the eponymous magistrate was an archon.

100. DASKYLEION in Mysia

A marble stele records the dedication by a phrourarch to Apollo and Asklepios during the Hellenistic period, published by L. and J. Robert in *Journal des Savants* (1976) p. 234 (SEG XXVI 1336): Πρωταγορίδ[η]ς Ἐκατσίου φρουραρχήσα[ς ἐ]πὶ Διὸς ἱππαρ[χέω] Ἀπόλλωνι καὶ Ἀσκληπιώτι χαριστήριον. Here Zeus himself serves as the hipparchos, and the use of the hipparchos indicates that Daskyleion was situated in the territory of Cyzicus. As the Roberts note, ’et aucune autre ville n’a eu l’hipparque pour éponyme.’

101. DERBE in Lycaonia

In *Anatolian Studies* 7 (1957) 147-151 M. Ballance has published an inscription recording honors for Antoninus Pius in AD 157 on a large stone that might have been the base of a statue. It is very mutilated but enough remains to show the imperial titles of the emperor, the words ’boule [and d]emos’ of the city, and then the date, first the name and title of the Roman governor and then ἐπὶ ἄρχ[ον] τῶν [περὶ] Αὐλ(ον) Ἰουλίου [-]βόσμου καὶ ἄρχερ[έω[ς τοῦ] Σεβ[αστοῦ] Αὐλ[ου] Ἰουλίου Σπηταυλλια[νοῦ]. In line 14 Ballance restores [ἐ]πι[]όνυμον, which has no parallel in this position and in such a phrase. J. and L. Robert (Bull. 1958 no. 490) rightly suggest the restoration of a name, a Greek name to complete ’Aulus Iulius - - -’. He would be the chief or president of the college of archons and, probably, the eponymous archon. Dating includes mention of the high-priest of the imperial cult.

102. DIDYMA in Ionia

There had been an oracle at Didyma in the Milesian peninsula before the arrival of Greeks in Asia Minor. With their arrival or at some later date Didyma became part of the territory of Miletus. From the earliest time of its existence the oracle had been supervised by the priestly family of the Branchidai. A calamity occurred as a result of the Ionian Revolt against Persia when the great temple of Apollo and the oracle were destroyed by the Persians. Thereafter

---

66 They traced their origin to a mythical Branchos (Strabo 9.3.9 and 14.15) whom the Greeks interpreted as a favorite of Apollo. The cult of Apollo Didymaicos then became centered in the temple at Didyma: see J.E. Fontenrose in *TAPA* 64 (1933) 98-108 for the correct epithet. The site was called Branchidai as well as Didyma. I have been unable to consult W. Günther, *Das Orakel von Didyma in hellenistischer Zeit* (MDAI [I] Beihste 4) Tübingen 1971.

67 There are two conflicting reports in our sources about the date of the destruction by the Persians: Herodotus (6.19) says that after capturing Miletus (494 BC after the Battle of Lade) the Persians plundered and burned Didyma, but Strabo (14.1.5) says that it was Xerxes (in 479 BC) who destroyed it, adding that the Bran-
the area of Didyma lay desolate, even though we do hear that after the Battle of Mycale in 479 BC the cult processions to Didyma were resumed (Milet I 3, no. 133 with Rehm's commentary and his remarks in I. Didyma p. 322). After the defeat of Persia by Alexander and with the emergence of Seleucid Syria rehabilitation of Didyma began. Seleucus I in 300-299 BC started the construction of a new temple of Apollo Didymaios, and although the oracle became increasingly active the temple was still incomplete four hundred and fifty years later (Pausanias 7.5.4). From the reign of Seleucus onward the epigraphic remains are considerable, and it is clear that the city of Miletus supervised both temple and oracle. When Seleucus I in 288/7 BC wrote to Miletus concerning gifts to the sanctuary of Apollo the mere fact that he wrote to the boule and demos of Miletus listing his gifts shows Miletus to be the master of Didyma.\textsuperscript{68}

Documents found at Didyma are dated regularly by the stephanephoroi of Miletus. Among the cult personnel at Didyma the προφητης was the single most important figure, mentioned by name in about 150 inscriptions of the Hellenistic and Roman periods. The office was annual and they seem to have had the right of perpetuating the memory of their high office by inscriptions. In addition, the construction documents from Didyma regularly begin with the dating by the Milesian stephanephoros followed immediately by the mention of the prophets. E.g., I. Didyma 33 begins as follows: ἐπὶ στεφανηφόρου Μηνοδώρου τοῦ Ἀρτεμιδώρου, προφητεύοντος Ἀρχέλα τοῦ Ἀρχέλα etc. This is followed in most of the documents by the titles and names of other officials: the tamiai, the architect, the epistatai, etc. Utilizing all the documents A. Rehm has analyzed the names and family connections of the cult and oracular personnel, established the dates of their incumbencies, and arranged chronological tables of them (I. Didyma pp. 380-387). He has also established that the office of prophets at Didyma was far more prestigious than that of the Milesian stephanephorate, since one held the position about ten years later than that of stephanephoros. A προφητης at Didyma, however, is not the female holder of that position. She has other duties connected with the receiving of the oracle, while the προφητης writes up the oracle in his χρησμογράφιον and conveys it to the person who requested it. The great families of Miletus must have vied for the privilege of being prophets, some of them monopolizing it for a time and then forced to relinquish it to others. One of the most expensive aspects of the position was the administration of the Μεγάλα Διδημεία, at which he is called the πανηγύρικος. Under him were assistants, such as the finance officers and secretaries. An inscription from the first half of the third century after Christ (SEG XXVII 731) records that the boule and demos honored an athlete for his victory at the Great Didymaeia, and at the end the prophets is mentioned, in his capacity as administrator of the games: ἐπὶ προφητο[υ ..]Λ Ἀρτεμιδώρου. Another such honorary inscription for an athlete illustrates the prestige of the prophets among the Romans (I. Didyma 181): ἐπὶ

\textsuperscript{68} C.B. Welles, \textit{Royal Correspondence in the Hellenistic Period} (New Haven 1934) no. 5 (now in I. Didyma 424). His letter indicates that his offerings are for the sanctuary and that Miletus is instructed to deposit them in the sanctuary "so that you may use them for libations and other uses in behalf of our health and fortune and the safety of the city".
103. DIONYSOPOLIS in Thrace

Epitaphs in Greek show that the Greeks had arrived on the site by the fourth to the third century BC, but no evidence places them there any earlier. Dionysopolis might have been a colony from Miletus.\(^69\) I. Bulg. I\(^2\) 22 dates from the second century BC and is a list of priests of Dionysos. It begins with a heading: \[οἵ δὲ ιέρην\]ται Διονύσου μετά τούς ιερησυμνόνες διὰ βίου, and is followed by a mutilated list of names with patronymics. L. Robert in his review of the first edition of I. Bulg. I in Revue de Philologie 85 (1959) pp. 200ff. saw that it was a list of the eponymous priests of Dionysos and that the inscription had been the result of the transition from the priest for life to annual priests (p. 200). Among the list of names there appears in line 5 simply Διόνυσος, indicating that Dionysos in that year had served as his own eponymous priest, a common enough phenomenon in the Hellenistic world. In this regard I. Bulg. I\(^2\) 13 is interesting. It is a decree of the city honoring a certain Akornion and among the motives for honoring him we learn that he voluntarily assumed the eponymous priesthood at a time when (lines 13ff.) τοῦ ἐπωνύμου τῆς πόλεως Διονύσου οὐκ ἔχοντος ιερὴ ἅφ’ ἐτῶν πληθὺν, etc. It may be dated 48 or 49 BC.\(^70\) The priest of Dionysos is still eponymous in the third century after Christ, as we can see in I. Bulg. I\(^2\) 14, an ephebic catalogue. Its heading: ἀγαθῆ τύχη, ἐπὶ ἀρχιερέως καὶ ποντάρχου τῆς ἱδί-ας πατρίδος Μ. Αὐρ. Ἀντιπάτρου Παπα, ἱερέων δὲ Διονύσου Αὐρ. Γλαυκία Διογένους καὶ Αὐρ. Δημοφότου Νομισμίου, νύσι δὲ τῆς πόλεως Αὐρ. Ἀττα Ἀντιπάτρου, ἐπὶ ἀρχιόντων τῶν περὶ Αὐρ. Θεόμνηστον Πυθοκλέους, then the ephebarch etc. Here the date is given by the local priest of the imperial cult and then by the two eponymous priests of Dionysos. The reason why there are two of them instead of one is that they can then share the costly expense of the office. Otherwise the office would have been vacant in that year.

104. EPHESEUS in Ionia

Of all the Greek cities in Asia Minor the epigraphic remains of Ephesus are the most numerous.\(^71\) Among them are several hundred inscriptions which give evidence of the city's eponymous prytanis, and the earliest of them appears to be a recently published decree, in the abbreviated form, granting Ephesian citizenship to a Rhodian named Demokrates son of Aigyptos and dated ἔπὶ Κόλωνος πρυτανεύοντος, μηνὸς Ποσιδ[εόνος - - -] (ZPE 77

\(^{69}\) Precise evidence is lacking, but see N. Ehrhardt, Milet und seine Kolonien (Frankfurt-Bern-New York 1983) 65-66, who accepts Miletus as the founding city because of the dialect used and the use of Milesian tribes. B. Isaac, The Greek Settlements in Thrace until the Macedonian Conquest (Leiden 1986) 258-259, does not discuss the problem, and Chr. M. Danoff in RE Suppl. IX s.v. Pontos Euxinos, col. 1077, calls Dionysopolis a Milesian colony without any discussion.

\(^{70}\) For a translation of the whole document see R.K. Sherk, Rome and the Greek East to the Death of Augustus, Cambridge 1984, no. 78.

\(^{71}\) The publication of Die Inschriften von Ephesos VIII, 1 (Bonn 1981) ended with a total of 3494 inscriptions. After that year new Ephesian inscriptions have been appearing regularly in Jahreshefte.
From Rhodian and Ephesian prosopography and the document's use of Ionic forms its editor, Christian Habicht, has concluded that Konon was prytanis in one of the years 326/5 to 324/3 BC. After that period the examples of eponymous prytaneis in Ephesus continue in great numbers to the third century after Christ. And for one period of over thirty years (51/50 to 18/17 BC) the prytaneis are known by name year after year with only a few lacunae: *I. Ephesos* no. 9. It is a mutilated list of agonothetes dated by the annual prytaneis and inscribed on marble blocks forming part of the theater. The list begins as follows: Ποσειδώνιος Ἀπολλωνίου τοῦ Ἀράτου ιερεύς γενόμενος τῆς Ῥώμης ἐν [τῷ ἔτι] πρυτάνεως Ἡροφίλου ἐνιαυτώι καὶ ἄγ[ονοθε]τής τά Διονύσια παρ’ ἔκτοῦ. Each of the entries then follows this formula as far as line 38, with each agonothete also having served as (local) priest of the goddess Roma. Another type of list common at Ephesus and dated by the prytaneis is that of the κουρήτες, who in the Hellenistic and Roman imperial periods formed a college or group of annually changing men and were concerned with the festival of Artemis and with the Ortygian mysteries. Lists of these kouretes were inscribed annually on the columns of the entrance hall of the prytaneion and dated by the eponymous prytaneis.72 The extant lists are in *I. Ephesos* nos. 1002ff., based on the new researches by D. Knibbe and published by him separately in *Forschungen in Ephesos* IX 1.1: *Der Staatsmarkt, Die Inschriften des Prytaneions* ((Wien 1981). The lists in Knibbe’s collection give the names of some 57 prytaneis, eleven of whom are women.73 One particular female prytanis is of exceptional interest (*I. Ephesos* 956): ἐπὶ πρυτάνεως Κλ. Σεβήρας ὑπατικῆς, i.e. wife of a Roman consular.

The Ephesian prytaneis seem to have held other offices at the same time, if one interpretation of *I. Ephesos* no. 9 (section N lines 1-52 and (N) b lines 9-23) is correct. Quite different is the formula in this section of the list of agonothetes mentioned above. Here the formula (e.g. lines 5-7) is: Δημήτριος Μητροδόρου Πλο[υ]τᾶων, πρυτανεύσας καὶ ἀγονοθετής τά Διονύσια ἐκ τῶν ἰδίων. Did the prytanis for that year also function as the agonothete? The regularity of the combination in these lines throughout the entire section, one after the other, is striking. I am inclined to believe that a single person had held both positions for those (and others?) years. It would have been extremely expensive. Nevertheless, I have been able to find only one example of a deity in Ephesus holding the eponymous office (F 13 in Knibbe, op. cit. p. 68): ἐπὶ πρυτάνεως τῆς κυρίας ἡμῶν Ἀρτέμιδος, etc., of the third century after Christ.

The duties imposed on any eponymous official varied from city to city, but eventually they all shared one common feature: the personal expenditure of money for the public good. In the case of Ephesus a number of documents spell out these burdens very fully. Especially

---

72 For all details concerning these kouretes see Knibbe, op. cit. 70ff. In the Hellenistic period the activity of these men centered in the Artemision and they were involved with both cultic and political matters. The coming of the Principate brought corresponding changes both physically and politically to Ephesus, and the kouretes then became the cultic association of the new prytaneion.

73 Especially valuable is Knibbe’s chronologically arranged list of prytaneis on pages 162-164 extending from the early first century after Christ to the beginning of the third century. As he comments in *RE* Suppl. XII (1970) col. 272, there is a real need of a systematic chronology of all the Ephesian eponymous prytaneis. The number of those known by name is substantial, and the conditions are such that much work toward that goal could be done.
revealing is *I. Ephesus* no. 10 (D 1 of the kouretes documents in Knibbe, *op. cit.* pp. 57-58) of the third century after Christ. A summary is in order. The prytanis is required to light the fires at all the altars, make offerings of incense and herbs, bring to the deity on the customary days the sacrificial victims—365 of them, 190 of them with their hearts and thighs removed, but the other 175 intact—at his own expense and in accordance with the directions given to him by the state-paid hierophant to conform to the will of the gods; paean is to be sung at the sacrifices, at the processions, and at the all-night ceremonies; also prayers are to be made for the Senate and People of the Romans and for the People of the Ephesians. The prytanis is also required to give the heart, tongue, and skin of each sacrificial victim to the hierophant, as well as other parts to the hierokeryx, the flutist, the trumpeter, the second hierophant, the hieroskopos, and the seventh kouretes. If the prytanis neglects any of these duties, he will be fined 10 gold Dareiks. Other inscriptions add to these burdens. *I. Ephesos* no. 47 (Knibbe, *op. cit.* B 54, p. 53), lines 1-4: ἐπὶ προτάνεως Μ. Ἀὐρ. Μενεμάχου τοῦ καὶ ἀνάχεις-

αμένου τὸ ἱερὸν συνέδριον τῶν κουρήτων δόντος διανομάς ὀσάς καὶ τῇ γερουσίᾳ 

[Κομμοῦδιανή] and in lines 7-31 is a list of the names of prytaneis and the amount of money contributed by each of them. Nine of them are women. Most of the activities centered on the prytaneion and he or she was even expected to write poems of praise for Hestia, the central goddess of the Prytaneion (F 1 in Knibbe, *op. cit.* p. 63): Κλαυδᾶ Τροφίμη ἱερῆ ἤ πρύ-

τανις Ἐστίη ἔπαιων ἐγραψε. And, of course, the prytanis was also expected to receive the usual foreign guests and provide for their hospitality, although state funds were usually available for such expenses. Only the wealthy could afford to be eponymous prytaneis.

105. ERIZA in Caria

G. Cousin and Ch. Diehl published in *BCH* 13 (1889) 334ff., no. 4, a fragment of an honorary inscription for a certain Chares son of Attalos, from the second century BC. Lines 11ff. are as follows: [γυμνοστραχήσας τε ἐπὶ ἱερέως Χρυσ[που] τοῦ Ἅηττοῦ, ἔτους ἓν[ν]εκαδεκάτο[ν] etc. If this is the nineteenth year of the era of Asia, the date would be 133 BC. The deity of whom Chrysippus is the eponymous priest is unknown. The village of Karayük bazar, where the inscription was found, is probably to be identified with Eriza (L. Robert, *Villes d’Asie Mineure*² [Paris 1962] 111-113, esp. n. 4). It is also of interest to note that in this area, in the plain of Karayük, has been discovered a second copy of an edict of Antiochus III dated to 193 BC in which he made known that throughout the Seleucid Kingdom he had decided to add chief-priestesses of his sister-queen Laodike to the already existing Seleucid ruler-cult.⁷⁴ He specifies that in the future her names are to be mentioned in contracts after the names of the chief-priests of the cult. The fact that this copy was found at the village of Dodurga in the plain of Karayük in Caria shows that such documents would be dated by the eponymous high-priests and high-priestesses of the cult. No such documents, however, have been found in the area. They may turn up in the future.

⁷⁴ See M. Holleaux, *Études d'épigraphie et d'histoire grecques* III (Paris 1942) 165ff. and reprinted several times: *OGIS* 224 and Welles, *Royal Correspondence* 36/37. A new copy of the same edict was found at Laodicea to the northwest of Susa in Iran, at the modern city of Nehavand, and published by L. Robert, *Hellenica* 7.5ff. Cf. Chr. Clairmont in *Museum Helveticum* 5 (1948) 218ff. For further details see below. IV [No. 207], s.v. LAODICEA in Iran.
106. ERYTHRAE in Ionia

The earliest inscription utilizing an eponymous official is I. Erythrai und Klazomenai no. 1 from the fifth or early fourth century BC. It is a stele containing provisions against the repeated holding of the office of secretary and is dated ἐπὶ ἱροποίῳ Πόλεως (lines 16-17). Thereafter there is evidence for the eponymous hieropoios throughout the Hellenistic period and into the first century after Christ: nos. 21 (end of fourth century BC); 201, a 30 (280/79 BC); 201, a 53 (279/8 BC); 24 (SIG3 410 of 277-275 BC); 201, a 66 (ca. 276/5 BC); 29 (270-260 BC); 104 (probably first century BC); 136 (first century after Christ). Thereafter the coins show a strategos who might be eponymous or, more likely, merely the official responsible for the coinage.

Interesting is the phraseology of no. 29, a decree honoring strategoi, in lines 15-17: δεδόχθαι τοῖς δήμωι, ἔπαινέσαι τοὺς στρατηγήσαντας ἐπὶ ἱεροποίοις Ἀπολλοδόρου [τῆς] δευτέραν τετράμηνον, which means "let it be decreed by the demos, to praise the strategoi who exercised their office for the second four-month period of the year when Apollodoros was hieropoios." Also to be singled out is no. 112 in which we read (lines 12-14) about strategoi who στρατηγήσαντες τὴν δευτέραν τετράμηνον ἐπὶ ἱεροποίου τοῦ metὰ Ἐρμόδωρος ἐσομένου. Here Hermodoros is still in office and the new hieropoios for the coming year has not yet been appointed. Similar phrases involving the division of the year are in nos. 104 and 119. Most unusual of all, however, is no. 201 from the period 300-260 BC. Older editions (SIG3 1014 and Sokolowski, Lois sacrées de l’Asie mineure [Paris 1955] no. 25) lack the new material provided by W.G. Forrest in BCH 83 (1959) 513-522. No. 201 is a list of prices paid for the purchase of various priesthoods over the years approximately 300-260 BC, each year dated by the eponymous hieropoios. The extant portion of side a begins with αἱδὲ ἱερητεῖαι ἱεράθησαν ἐφ’ ἱεροποίῳ Ἡρμόδωρον, followed by the name of the priesthood and the amount paid. Nineteen hieropoioi are extant by name, clearly in chronological order but with several gaps in the list as a whole. Fifty-four priesthoods are named, arranged by transactions called πρασίων as opposed to ἐπὶ-πρασίων, this last apparently meaning 'an afterlease or a sale of the share in the ownership' (F. Sokolowski, HThR 50 [1957] 135ff.). A third category is called διασύστασις, i.e. the granting of a priesthood to a member of the family by testament.

107. GAMBRIUM in Mysia

It now appears likely that, despite apparent difficulties with one inscription (SIG3 302), the eponymous official of Gambrium was a stephanephoros.75 Gambrium is a small city not too many miles from Pergamum and its most important inscription is a law concerning funerals: SIG3 1219 (Sokolowski, Lois sacrées no. 16) of the third century BC. It begins in the typical abbreviated form: ἔγαθη τύχη. ἱερομοῦντος Δημήτριου, μηνὸς θυρηγλιόνος δευτέρας, Ἀλέξου Δάμωνος ἐπινεν’ etc. In lines 27-28, however, we find a clear indication of eponymity: τὸν δὲ μετὰ Δημήτριον στεφανισθόν τιμῶν αἵρεθέντα ἀνα-

75 K.J. Rigsby in Hermes 117 (1989) 246-250 has made a good case for the suggestion that SIG3 302, which names an eponymous prytanis, derives from Pergamum where we know a prytanis was the regular eponymous magistrate. His explanation of the facts seems reasonable and correct.
The Eponymous Officials of Greek Cities III

The hieronomos at the beginning may well be a false eponym, considering the sacral nature of the law. The stephanephoros Demetrios is the eponym. Of course, there is the distinct possibility that Demetrios the hieronomos is also Demetrios the stephanephoros. Such a priest could 'wear the crown', as we have seen (above, s.v. CHIOS [no. 29]). In the present state of our knowledge about Gambrium we cannot be sure if the two are one and the same person.

108. HADRIANEIA in Mysia

As the Greeks along the coast pressed farther and farther inland, apparently some of the native Mysians retreated to the east, to the area of the mountains of the Olympene, Abretene, and Abbaitis.76 There they held out with their native customs and traditions into the Hellenistic age, and it was Hadrian who eventually founded both cities of Hadrianeia and Hadrianoi, probably in AD 124 (Schwertheim, op. cit. [see n. 76] 156ff). Inscriptions from both cities belong to the Roman period, the majority by far dating from the period after Hadrian. We know next to nothing of the pre-Hadrianic age. I. Hadrianoi und Hadrianeia no 135 (IGRR IV 239) belongs to the year AD 170, concerns the erection of a statue for Serapis, and is dated στρατηγίας Αὐρ. Τειμοκράτους {ι]α` ἀρχοντος, ἔτους θ´ (μηνός) Δαι[σίου]. Thus, an eponymous archon(?).77 The coinage shows a number of examples of what could be an indication of eponymy. E. Schwertheim, the editor of I. Hadrianoi und Hadrianeia, prints a convenient listing of the legends on these coins (127-130). They are predominantly of the type: ἔπι + name + ἀρχ. + Ἁδριανέων. These suggest eponymy.

109. HADRIANOI in Mysia

As in Hadrianeia (see above, no. 108), so in Hadrianoi the archon appears to be eponymous. I. Hadrianoi und Hadrianeia no. 44 (IGRR IV 242) is dated at the end (line 7) ἔπι τῶν Ἐπισκοπῶν Εἰρηνίων Αὐρ. Ἐπισκόπους τακτικούς Κλαυδίου Χρῆστου. The form ἀρχοντεύοντος is a hapax legomenon. And no. 45, on a marble fragment that was once the base of a statue of Gordian III, is dated ἔπι τῶν Περὶ Αὐρ. Ἰππονικοῦ ἐρχοντα ἔρχονταν.

110. HALICARNASSUS in Caria

Our earliest example of eponymity from Halicarnassus belongs to the period about the middle of the fifth century BC: R. Meiggs and D. Lewis, A Selection of Greek Historical Inscriptions (Oxford 1969) no. 32 (SIG3 45; see B. Virgilio in Studi Ellenistici II [Pisa 1987] 115ff.). It is a law about disputed property and begins as follows: τάδε ο σύλλογος

---

76 On the historical topography of the area see Schwertheim in the I. Hadrianoi und Hadrianeia 133ff., especially 153, where he quotes E.V. Flansen, The Attalids of Pergamon (Ithaca2 1972) 226: "There (in Olympene, etc.) they kept their tribal organisation, each group having its stronghold and feudal lord, and its cult centering in a native god."

77 For the 'first archon' phrase see W. Ameling in Epigraphica Anatolica 3 (1984) 19ff.
έβολεύσατο ὁ Ἀλικαρνας ὁ ναυαρχος καὶ Σαλμακιτέων καὶ Λύγδαμος ἐν τῇ ἱερή[...] ἀγορη, μηνὸς Ἑρμαίδονος πέμπτη ἱσταμένο, ἐπὶ Λέοντος πρυταν[εύο]ντος τῇ Θεα-Τότιος κα[ὶ] Σα[ρφ]ώλλῳ τῇ Θεκυίλῳ νε[σταίο]ντος μη[νήμονας'] etc. Gschnitzer in RE Suppl. 13 (1973), col. 744, unhesitatingly calls this a case of two eponyms appearing side by side. Later inscriptions attest the use of a neopoiois as eponym in Halicarnassus, and another case of both prytanis and neopoiois appears more than a century after the Halicarnassian law just mentioned.78 It was published by G.E. Bean and J.M. Cook in Annual of the British School at Athens 50 (1955) 107-108, no. 35 (SEG XVI 643). It begins with the date: [ἐ]πὶ νεοποιίου Ἄνθυλου τοῦ Δημ[- - -], πρυτανεύοντος Δημοκρίτου [τοῦ - - -] Όλλου, μηνὸς Ἀνθέστηριονος[ζ - - - π]η ἀνομένων etc. In the third century and later only the neopoiois remains as the sole eponym. He seems to have been the priest of Apollo and in further inscriptions he is simply called the hereus.79 Some examples will suffice. In SIG3 1015 (Sokolowski, Lois sacrées no. 73), a law on the priesthood from the third century BC: [ἐπὶ ν]εοποιίου Χαρμύλου τοῦ Διαγόρου, μηνὸς Ἡρακλείου, etc. SEG IV 187 from the third century BC concerns sacral accounts dated by the eponymous hereus in lines 11, 19, 20, and 21, while in line 25 we find [ἐ]πὶ ιεροποιοῦ. Elsewhere only the formula of eponymity is used with the man's name but lacking his title. SEG XXVI 1222 of the early third century, a proxenia decree, is dated by the neopoiois alone. Finally, several Halicarnassian decrees are cited by Josephus (Ant. Jud. 14.255-256) using the phrase ἐπὶ ιερέως + name and patronymic. Even back in the fourth century BC the use of hereus, apparently in place of neopoiois, was the practice: SEG XXVI 1221 is a list of vorive offerings to Athena and dated ἐπὶ Ζηνοδόρου ἱερ[έως] etc.

In the imperial period we find a stephanephoros used to date a list of ephebes: C.T. Newton, A History of Discoveries at Halicarnassus, Cnidus, and Branchidae (London 1862) II 704: ἐπὶ στεφανηφόρου Τ[ίτ.] Φλα. Δημητρίου Ἰουλιανοῦ etc. (cf. L. Robert, Études Anatoliennes [Paris 1937] 468ff.).

111. HERACLEA-BY-LATMUS in Ionia

Recently M. Wörle published (in Chiron 18 [1988] 422-425) the earliest document to mention the eponymous stephanephoros of Heraclea. Its date is controversial but is sometime soon after 201/0 BC. Fragment N II line 3 begins with ἐπὶ στεφανηφόρου θεοῦ τρίτου τοῦ μετὰ Δημήτριον Δημητρίου etc. Another document, a treaty between Miletus and Heraclea (Milet I 3, 150 [SIG3 633], lines 25ff.), contains the date of the treaty in terms of both cities' chronology: ἐπὶ στεφάνηφορον ἐν μὲν Μιλητῶι Μενάνδρου τοῦ Μειώνος μηνὸς Ταυρεώνος, ἐν Ἡρακλείαι δὲ ἐπὶ τοῦ θεοῦ τοῦ τεσσερεσκεδακτοῦ τοῦ μετὰ Δημήτριον μηνὸς Γαμηλιώνος etc. If the Demetrios of Wörle's document is the same person as the Demetrios of the treaty, then the treaty would be dated eleven years after Wör-
le's document because of the difference of years in the stephanephorates of the god. This indicates, of course, a period of grave economic difficulty in all those years, almost certainly because of the Roman involvement in eastern affairs. A list of eponymous magistrates \( (OGIS 459) \) includes Augustus (four times) and Gaius (two times). Thus, the eponymous stephanephoros was continued into the Roman period.\(^8\)

112. HERACLEA in Pontus

Heraclea was founded by both Megarian and Boeotion colonists, and like Megara it used an eponymous basileus to date its documents.\(^9\) F.K. Dörner in \textit{Anzeiger Wien} 1962, 30ff.: Ὄλιαν Πυθιάδα τὴν πάντα ἀρίστην Ἰουλίου Πυθαγόρου τοῦ φιλοσόφου θυγατέρα τὴν ἑπόνυμον βασιλείαν βασιλεύσασαν.\(^{83}\) \textit{IGRR III} 81: ἐπὶ δὲ βασιλείας Ἡρακλείδου Ἡρακλείτου, preceded by the Roman consuls of AD 130.

113. HERACLEA of Salbake in Caria

Located to the northwest of Tabai near the mountain called Salbake this city is not mentioned by Strabo or Pliny and its inscriptions are predominantly from the Roman imperial age. J. and L. Robert, \textit{La Carie} II (Paris 1954) 153ff. have assembled the relevant testimonia and organized the most important of the inscriptions. From them we learn the institutions of the city and details about some of its citizens who had earned prominent places in its society, some even becoming well-known in the imperial circle, but no specific text informs us of its eponymous magistrate. The most important of its magistrates were the prytanis and the stephanephoros. The two are often a single individual who probably held those two offices at one and the same time: \textit{La Carie}, nos. 57-58, 65, 69-70, 79-81, and 101. Very many times it is a woman: nos. (e.g.) 64, 66-69, 79-81. One of the inscriptions honoring the famous physician Titus Statilius Criton (no. 75), however, just might be dated by an eponymous priest (line 11): ἐπὶ ἱερέως Τίβ. Κλαυδίου Δημοστράτου Καιλικοῦ, etc. Unfortunately, the physician is honored by other physicians who sacrifice to Asklepios. Thus, the possibility exists of a false eponym. We must reserve judgement.

114. HIERAPOLIS in Phrygia

\textit{CIG} 3912 a (Le Bas-Waddington no. 741) is a dedication: ἐπὶ στεφανησθὸν Σέξτου τὸ γ', Παπίας β τοῦ Στράτι[ω]νος, ὃ καλούμενος Διογένης, ἀρχών[ης] [ξ][υ[σ]]τοῦ τὸ

---


\(^8\) It should be noted that \textit{SEG} II 536 of the third century BC is from Heraclea: see L. Robert, \textit{Hellenica} 2.54, and Errington (\textit{op. cit.}) 286 n. 45.


\(^8\) For philosophers mentioned in the inscriptions see M.N. Tod in \textit{JHS} 77 (1957) 132-141 and the comments of J. and L. Robert, \textit{Bulletin} 1958, no. 84.
The goddess at Hierapolis was Aphrodite Ourania: W.H. Buckler in *JHS* 16 (1936) 237-238.

115. HIERAPOLIS CASTABALA in Cilicia

Although no inscription gives evidence of the eponymous official here, the suggestion of L. Robert that perhaps all the cities in Cilicia used an eponymous demiourgos might be valid. The demiourgos is mentioned a number of times in this city, along with an assistant (ὑποδημιουργός).

116. HIEROCAESAREA in Lydia

Originally a temple-village (Hiera Kome) the community received the status of a city and was renamed Hierocaesarea by AD 17. *IGRR* IV 1304 records the dedication of an altar and very clearly is dated at the beginning as follows: [ἐπὶ - - -]νον, πρωτάνως δὲ καὶ ἵπτεως τῆς Ῥώμης Ἀνδρ[ο]νεύκου τοῦ Μητροδόρου Λεπ[δου μ]ηνός Πανήμου ζ΄, etc. Coins of the second and third centuries after Christ contain the legend ἐπὶ ἀρχετέως and ἐπὶ στρα(τηγοῦ) (Münsterberg, *Beamtennamen* 138).

117. HIPPOCOME in Lycia

See below [No. 128], s.v. LYCIA.

118. HYLLARIMA in Caria

See above [No. 46], s.v. RHODOS.

119. HYPAEPA in Lydia

This old Lydian community retained its old customs well into the Roman period—cf. Pausanias 5.273-6 for old Lydian cultic ceremonies—and it was the Greeks who called it "the place at the foot of Mt. Aipos" (τὰ ὑπὸ τὸ Αἴπος). Coins of the Roman period mention a grammateus, strategos, Asiarch, stephanephoros, and an arch(on?). The stephanephoros was the eponymous official, as evident from *I. Ephesos* VII 2, 2 (*IGRR* IV 1608), found at Odemis east of Tire and south of Hypaepa, but within its territory: (line 2) ἐπὶ στ[εφανη-φόρου Τι]βερίου Κλαυδίου Ἀσκληπιο[δφρου ύιου] Κυρίνα Τρύφωνος, ἐπὶ δὲ γρα[μματέ]ως τοῦ δήμου etc. And *I. Ephesos* VII 2, 3866 comes from an unknown place but probably Hypaepa, and it is dated also by a stephanephoros of the Roman period.

120. IASUS in Caria

In his description of Iasus, Polybius (16.12) records that its citizens claim to be descendants of colonists from Argos and then later from Miletus. Thus, one might expect the insti-

---


tutions of Iasus to resemble those of one or the other of those cities. Such might account for
the eponymous stephanephoros of Iasus, like the one at Miletus. However, the overwhelm-
ing influence of Miletus, northwest of Iasus, could have done the same thing.86 Beginning in
the middle of the fourth century BC and continuing into the Roman period there is a consistent
use of the Iasian stephanephorate. Earliest is a decree concerning exile for the conspirators
against Maussollus and also for the confiscation and sale of their property (I. Iasus no. 1;
SIG3 169): ἐδοξὲν τῇ βουλῇ καὶ τῷ δήμῳ μηνὸς Ἀπατουριώνος ἐπὶ στεφανηφόρον
Παταικὸ τοῦ Σκύλακο[ζ] etc. The first part of the document (1-53) contains lists of the
magistrates involved as well as the persons who made the purchases, while the second (54-
83) is introduced by a new dating by another stephanephoros and contains the prices paid for
the confiscated properties. Among later examples of such eponymous dating at Iasus is an
interesting number of choregic documents from the theater of the Hellenistic period (I. Iasus
nos. 160-218). They follow a clear chronological order. The first (no. 160) begins with the
date: ἐπὶ στεφανηφόρου Ἀπόλλωνος τοῦ μετὰ Νημέρτεα. The next two are dated first
by the stephanephoros Pantainos and then by Kydias. No. 163: ἐπὶ στεφανηφόρου Ἀπόλ-
λωνος τοῦ δευτέρου μετὰ Μένιππον, etc. No. 164 follows in strict chronological se-
quence: ἐπὶ στεφανηφόρου Ἀπόλλωνος τοῦ τρίτου μετὰ Μένιππον, etc. Thereafter the
series continues year by year: no. 165 (Apollo for the fourth time after Menippos), no. 166
(Apollo for the fifth time after Menippos). A second series begins with no. 170 in which
Apollo was the eponymous stephanephoros for the second time after a certain Kleanax and
continues in order to no. 177 (Apollo for the ninth time after Kleanax). And other such series
follow, with stephanephorates of Apollo interspersed with those of mortals. Here, then, is the
basis for a chronology of Iasus in the Hellenistic period, although firm dates cannot as yet
be made out for them.87 In the Roman period, as expected, dating by other methods begins to
affect the eponymous method. In no. 87, an honorary decree for Aristeas of Iasus, we find a
list of the man’s offices, the highest being stephanephoros, but in no. 92, also of the Roman
period and also an honorary decree, the first and highest office listed is that of the high-priest-
hood of the Augusti while that of the stephanephorate is listed second. In addition, as com-
mon in the Roman period everywhere, the dating by era made its appearance. E.g., in no.
277 at the head of a list of ephebes: ἔτους ροη’. This 178th year seems to be calculated from
167 BC when Iasus and all Caria were liberated after the war of the Romans against
Perseus.88 Nevertheless, we expect the eponymous stephanephoros to continue side by side
with such additions in most documents.

121. ILIUM in the Troad

About 100 BC a treaty of sympoliteia was struck between Ilium and Skamandroi (I. Ilion
no. 63). Although badly mutilated, its opening lines are significant for evidence of

86 Thus, one need not accept a Milesian colonization of Iasus to account for the use of eponymous ste-

87 For a list of known Iasian stephanephoroi (to 1970) see Annuario 39-40 (1961-1962) 603ff.; 45-46

88 For the era at Iasus see I. Iassu p. 36. For the liberation of Caria from Rhodian domination in 167/6
BC see above [No. 63], s.v. AMYZON.
eponymity: [ό]μολογία Ἰλιέων [καὶ] Σκαμανδρέων ἐπὶ ἱερέως Ἀριστονόμου τοῦ Ν[ - - - μηνὸς - - ἀπ]λόντος, ὡς δὲ Σκαμανδρείς ἄγουσιν ἐπὶ - - - μηνὸς Παν[ή]μου τετράδι ἀπόλυτος [- - -] etc. Clearly the eponymous official of Ilium is a priest while that of Skamandroi was mentioned in the lacuna. 89 Direct evidence for the divinity served by the eponymous priest is lacking, but it appears to be "all the gods." An endowment (I. Ilion no. 52) of the second century BC begins as follows: [ἐ]πειδή ὁ ἱερεὺς τῶν πάντων θεῶν Ἐρμίας Σκαμανδρίου etc. No. 59 is a tiny fragment of a decree of about 70-50 BC, and its first line appears to be the date: [ἐφ’ ἱερέως τῶν π]άντων θεῶν [- - -]. 90

A list of Ilium's eponymous priests is almost certainly mentioned in no. 25 (OGIS 218), a law against tyranny and oligarchy at the beginning of the third century BC. In line 116ff. we are told that in the case of someone becoming a tyrant or leader of an oligarchy or a case of someone helping a tyrant to gain power, ὁ(ποὺ) ἄν τι ὅνομα ἢ τοῦτων, ἕν τε ἐν τοῖς ἱερ(η)τευσασιν ἐνάν τε ἐν ἀναθήματι ἐνάν τ’ ἐπὶ τάφο[υ], ἐκκόπτειν παντόθεν καὶ ἐν μὲν τῶν ἱερατευκότων ἐκκόψαντας πολεῖν καὶ τοῦ πράμανον ὅνομα ἐπιγράψαται ὅτι ἄν θέλησι ὅις μέτεστιν etc. (cf. L. Robert, Monnaies 14).

A second type of eponymous officials is also found at Ilium and elsewhere in the Troad, an eponymous agonothete of a koinon of cities having the sanctuary of Athena Ilias as a focal point. Documents of this type are not documents of Ilium but of the koinon. This association of cities seems to have been formed about 310 BC and included Ilium, Lampsacus, Abydus, Dardanus, Assus, Parium, Alexandria Troas, Scepsis, Gargara, Chalcedon, and Mylea. Officially, they called themselves Ἰλιεῖς καὶ αἱ πόλεις αἱ κοινονούσαι τῆς θυσίας καὶ τοῦ ὁγάνος καὶ τῆς πανηγύρεως. This permitted the cities to speak with one voice in political matters whenever the occasion arose. 91 For the eponymous agonothete the best text is I. Ilion no. 10 (OGIS 444; IGR IV 197; SEG IV 664) which contains details of the panegyris for the year 77 BC. It begins as follows: Σύμφωνον καὶ ὁμόλογον ταῖς πάλεσιν ὑπὲρ τῆς πανηγύρεως, ἐπὶ ἀγωνιστῶν τῶν περὶ Δημήτριον Ἰπποδάμαντος Ἰλίεα, ἠτοὺς ἐνάτου, μηνὸς Σελευκείου ὡς Ἰλιεῖς ἄγουσιν etc. Thus, a college of agonothetes with the president of them serving as the eponym. The era is probably that of Sulla.

122. ISTRIA in Thrace

About the middle of the seventh century BC colonists from Miletus founded Istria (Histria, Istrōs, Istropolis) near the delta of the Danube, but little of its history is known before the Hellenistic period. 92 Its institutions were naturally influenced by those of the mother

89 For the location of Skamandroi see J.M. Cook, The Troad (Oxford 1973) 351-353.
90 L. Robert, Monnaies antiques en Troade, Geneva-Paris 1966, p. 14, seems certain that this restoration, first made by A. Brückner, is correct. The linkage of the priesthood and the cult of "all the gods" may be seen also in no. 35, line 5.
91 For details of the association see Robert, Monnaies 18ff. and P. Frisch in I. Ilion pp. XI-XV and his commentary on nos. 1-18 and 81-82.
92 The Chronicle of Eusebius (ed. Helm p. 95 b) puts the founding right in 657 BC. See the testimonia assembled by D.M. Pippidi in Inscriptiones Scythiae Minoris Graecae et Latinae I (= I. Scythiae Minoris I), Bucharest 1983, 39ff., and cf. N. Ehrhardt, Milet und seine Kolonien (Frankfurt-Bern-New York 1983) 71-72. For the history of Istria see D.M. Pippidi, Epigraphische Beiträge zur Geschichte Histrias in Hellenistischer
city and it retained its Greek character well into the Roman period, despite onslaughts of various Thracian peoples. Its democratic government included the usual boule and demos along with a committee of ἐπιμήνιοι changing each month and functioning like the prytaneis at Athens in the preparation of official business. In the earliest known decrees the name of the president of these epimenioi regularly appeared in the prescript along with his title. Such names, of course, with their titles are false eponyms.93 Because of Istria's Milesian origin we expect a priest to be the eponymous official, and a large number of inscriptions support this expectation. From about 300 BC or somewhat later a dedication has been preserved that contains a list of officials concerned with orphans (I. Scythiae Minoris I no. 184): 'Ὀρφανισταὶ οἱ ἐπὶ ἱερέω Νικ[σοθένους - - -] followed by the remains of two names of the orphanistai before it breaks off.94 Thus, we have an eponymous priest at Istria. And I. Scythiae Minoris I no. 144 is a fourth century dedication to Apollo and dated ἔπι Ἱησοῦς[ὁρέωτος τοῦ Θεοδότου]. Of similar date, perhaps even earlier, is I. Scythiae Minoris I no. 169, a dedication on the base of a statue: [Θεό]ξενος Ἰππολόχῳ Ἀπόλλωνι Ἰητρῶτι ἀνέθηκεν ἐπὶ Ἰππολόχῳ τὸ Θεοδότου ἱερέω. Many other inscriptions illustrate the use of this eponymous priesthood into the third century after Christ: nos. 137 (SEG XXVIII 369), in which a Roman governor of Moesia Inferior was the eponymous priest; 145 (SEG XVIII 269); 198 (SEG XIX 481); 203 (SEG XIX 482); 204 (SEG XIX 483); 222, in which Zeus Polieus was the eponymous priest. Unusual is no. 142 from the first half of the third century after Christ, showing the Dioscouri holding the priesthood: ἄγαθή τύχη. Ἱερωμένου Διοσκόρων τὸ δ’, Ἀρτεμισεὼν, Αὐρ. Ἀσιάρχης Χαρμίδου, φυλῆς Ῥωμαίων, ἱερατεύσας ἀνέθηκα Διονύσῳ.95 The deity served by this eponymous priesthood is Apollo Ietros, as we can see in a decree dating from the second half of the first century BC (I. Scythiae Minoris I no. 54 = SIG3 708), in which the city honors Aristagoras in the very year in which he was the eponymous priest for the fourth time: τύχη ἄγαθή; Ἱερωμένου Ἀριστοχώρου τοῦ Ἀπατουρίου τὸ τέταρτον, μηνὸς Ἀρτεμισεῶν δεκατή ἱσταμένου, etc. In lines 21-22 he is described as a person who ἔπονυμῳ τῆς πόλεως Ἀπόλλωνος ἀνδρεῖξα[μενος] στέφανον. Nothing could be clearer, even the stephanos to remind us of the city's Milesian origin. The rest of the decree explains how, when the citizens had been hard-pressed and were trying to find a "priest of Apollo letros," he volunteered and look up the same crown of the god" as he had done previously.96

93 See Pippidi, Epigraphische Beiträge (n. 107) pp. 42-46 and J. and L. Robert, Bulletin 1955, no. 163 (p. 375). The very nature of the title ἐπιμήνιοι, i.e. 'officials of the month', should make it clear that they could never be eponymous.

94 For commentary see Pippidi, Epigraphische Beiträge 42-43, where he cites Aristotle (Ath. Pol. 56.7) for the duty of the Athenian archon to protect the rights of orphans.

95 For details see the commentary by Pippidi in Hommages à Claire Préaux, Brussels 1978, 464-469.

96 This whole passage (lines 26-37) is the locus classicus for the difficulties which Greek cities encountered when trying to find candidates able and willing to assume the burdensome office of eponymous magistrate. At Athens the office of eponymous archon was considered one of the most important of all liturgies (Philostratus, Lives of the Sophists 2.20), and it must have been considered just as important in all the Greek cities. Cf. the remarks above, No. 104, Ephesus.
123. IULIA GORDUS in Lydia

One important inscription (TAM V 1, 693; IGRR IV 1294) is a dedication from the reign of M. Aurelius and L. Aurelius Commodus of the first ten columns of a structure. At the end is the notice: 'Αριστεύοντος Μ. 'Αντωνίου Ἀλεξάνδρου Ἀ[π]φίανοῦ Ἀσιάρχου ἐπὶ συνα[ρ]χίας Ἰουλίανοῦ Φλώρου ἀρχοντὸς πρῶτοι. Thus, we have here a college of archons with its chief being the eponymous archon. Coins of the same period (TAM V 1, p. 226) display the phrase ἐπὶ ἀρχ(οντος) to confirm the magistracy.

(to be continued)