

INSCRIPTIONS OF ELAEA AND LEBEDUS

G. E. BEAN

I. ELAEA

The existence of the following inscriptions (Nos. 1-5) was brought to my knowledge by İbrahim Gürcan of Kazıkbağları, a hamlet on the site of ancient Elaea in Aeolis.

1. At a house in a field on the site of Elaea, said to have been found on the acropolis hill of the city. When I visited the house in October 1964 the stone had recently been buried under the new season's tobacco crop and was quite inaccessible; for the following text and other details I am therefore indebted to a copy previously taken by İbrahim Gürcan. For a villager's work the copy is unusually good, and the writing is evidently well preserved. I have tacitly corrected the small and obvious errors of the copy; at one point only is it seriously defective. The stone is said to be 0.52 m. broad and 0.26 m. "thick" (ie., probably, high); height of letters 1 cm.

[..... ἀναγράψαι δὲ τὸ]
ψήφισμα τόδε εἰς στήλην λιθίνην τοῦ[ς ἐξε]τα-
στάς [κα]ὶ ἀναθεῖναι εἰς τὸ ἱερόν τῆς Ἀθηνᾶς, <ὅπ>ως
ἂν ᾖ φανερόν ὅτι ὁ δῆμος ὁ Ἐλαϊτῶν τοῖς εὐεργέ-
ταις ἀποδίδωσιν χάριτας <ἀει> ὧν ἂν εὖ πάθῃ·
5 τὸ δὲ ἀνάλωμα τὸ [γ]ενόμενον εἰς τε τὴν ἀναγραφῆ[ν]
τοῦ ψηφίσματος καὶ τὴν ἀνάθεσιν τῆς στήλης δοῦνα[ι]
τὸν ταμίαν ἀπὸ τῶν προσόδων. ἐλέσθαι δὲ καὶ [π]ρε-
ζβευτά<ς> πρὸς Δημόστρατον οἵτινες τό τε ψηφί-
σμα ἀνοίσουσιν καὶ ἀναγγελοῦσι τὴν εὐνοίαν ἣν [ἐ]-
10 χων ὁ δῆμος διατελεῖ πρὸς αὐτόν. πρ[εζβε]υ[τα]ὶ ἡμέ-
θησαν οἱ στρατηγοί.

Tercümesi: "... Bu kararnameyi *exetastai* (Murakipler) mermer bir stel'e yazdıracak ve Athena mabedine dikecekler ki, Elaea halkının görmüş olduğu iyilikler için daima minnettar olduğu aşikâr olsun. Kararnamenin yazılması ve stel'in dikilmesi için lâzım gelen masrafi

tamiai (Veznedarlar) devlet gelirlerinden ödeyeceklerdir. Aynı zamanda, bu kararnameyi Demonstratos'a götürecektir ve halkımızın kendisine karşı olan hüsnüniyetini bildirecek elçiler seçilecektir. Elçi olarak Generaller seçildi."

Line 4. ΧΑΡΙΤΑΣΔΕΩΝ copy.

Lines 7-8. ΡΕΙΣΒΕΥΤΑΙ copy.

Lines 10-11. ΠΡ ΥΙΟΗΣΑΝ copy. The restoration seems inevitable. The copy is naturally not careful to record the exact numbers of missing letters.

In the epigraphy of Elaea this is the first city-decree which can be unequivocally attributed to that city. Its date is evidently Hellenistic; the copy does not allow a closer dating. Ordinary though its content is, it is of some interest as possible evidence for the attribution of certain other inscriptions previously found in the neighbourhood, namely :

a) *SIG*³ 694 = *IGR* IV 1692, originally published by Fabricius in *AM* XXXVIII, P. 37. Found between the site of Elaea and that of Pitane a few miles to the west. The text records the establishment of "friendship and alliance" with Rome, and provides for prayers ἐπι...σωτηρία τοῦ τε ἡμετέρου δήμου καὶ τοῦ Ῥωμαίων καὶ τοῦ κοινῶ τῶν περὶ τὸν καθηγγεμόνα Διόνυσον τεχνιτῶν. The contract for the construction of *pinakes* to record the alliance is to be issued by τοὺς ἐξεταστάς δι' ὧν καθήκει (ἔγδοσιν ποιήσασθαι) and the expense is to be met by the *tamiai* ἀφ' ὧν χειρίζουσιν προσόδων. This inscription was attributed to Elaea (rather than Pitane) by Fabricius, followed in *IGR*; Wilhelm, however, in *Öjh* XVII, 18 suspected that it should be given rather to Pergamum. This latter opinion was adopted by L. Robert (*Et. Anat.* 49, note 3), who observed that the guild of Technitae would be appropriate only at Pergamum, their headquarters.

b) *Inscr. von Pergamon* No. 246 = *OGI* 332, found at Kliseköy (now Zeytindağ), decrees honours and a five-cubit statue to Attalus III in celebration of a military victory, and mentions Zeus Soter and Soter Asclepius, both familiar at Pergamum. The provision of the statue and the rest is entrusted to the *strategi*. Fraenkel, followed by Dittenberger, insisted that this inscription cannot be attributed to

Pergamum, as might seem natural, but must belong to Elaea, because "our city" is distinguished in the text from Pergamum: line 13, *παρέγενετο εἰς Πέργαμον*, but line 26 *ὅταν παραγίνηται εἰς τὴν πόλιν ἡμῶν*, from which it appears that the king has already returned to the capital and is expected to visit Elaea. On the other hand Wilhelm loc. cit. and Robert *Et. Anat.* 66 assign this inscription also to Pergamum, though without detailed argument.

c) *BCH* 1880, 377, No. 5 = *AM* 1899, 202, No. 5, found at a spot near Elaea called Kuça Punar¹, but twice reused, as a boundary stone and as a tombstone. It honours an agonothete of Soter Asclepius, and was attributed to Elaea by the editors, as also by Fraenkel and in *RE* s.v. Asklepios, but to Pergamum by Robert (*Et. Anat.* 66).

d) *Μουσσεῖον* 1875-6, 18, No. 105 (non vidi), found at Kliseköy, mentions *paideutai*, an *archiereus* of the ephebi, and a *stephanephoros*. Robert (*Et. Anat.* 59) assigns it, with great probability, to the gymnasium at Pergamum.

a) and b) are both long and important inscriptions, and it cannot be denied that their general tenor is suggestive rather of the capital Pergamum than of a comparatively small city like Elaea, whose chief importance was as the port and naval station of the Attalids. A point of comparison in our present text is the function assigned to the *exetastai*. According to Aristotle (*Pol.* 1322 b 11) these officials are auditors, charged with inspecting the accounts of other officials, but not themselves having the handling of public money. In the inscriptions, however, of many cities in Asia they are commonly entrusted with the duty of letting out contracts for making and erecting statues, inscribing decrees on stelae, and similar matters; the actual funds are made available by the *tamiai*, who are sometimes said to serve or assist the *exetastai*. In Pergamene decrees no particular officials are ordinarily detailed for this purpose, though in *CIG* 3548 (see *Inscr. von Pergamon* No. 441) the *strategi* assume this function. *Exetastai* seem indeed not to be mentioned in other Pergamene inscriptions. If this argument could be pressed, it would appear that (b) should belong to Pergamum and (a) to Elaea, although on other grounds (b) has no doubt the better chance of being Elaeian. But in fact the argument is as flimsy as it could

¹ Presumably Koca Pınar; it is said to be a little to the NW of Elaea, but is not shown on recent maps.

be; there is no necessity that in the same city the same officials should always be charged with the erection of statues and the like, and in practice it was not so; on the other hand, supervision of the work by the *exetastai* and provision of the money by the *tamiai* is so ordinary as to prove nothing. In short, I fear that our inscription will contribute nothing to the solution of the problem in question.

The ruins of Elaea are scanty in the extreme. Apart from a well-preserved sea-wall now running out into a dreary expanse of mud-flats nothing is standing. The acropolis hill is small and low; if the inscription is rightly reported as having been found on it, we may with some probability suppose the temple of Athena to have stood there.

To the identity of the honorand Demostratus there seems to be no clue. Since envoys are to be sent to him it appears that he is not an Elaeian but a foreigner. For the rest the text is of absolutely normal type.

2. Let into the floor of a porch in the house of Mehmet Demirtaş in the village of Zeytindağ (Muhacir Mahallesi)², marble stele 2.00m. high, 0.56 m. wide, 0.07m. thick. Regular letters 2 cm. high. The stone is broken at the bottom and partially covered by pillars at top and bottom, and the text is obscured in places by a coating of lime. The owner of the house was absent at the time of my visit; the stone was said by other villagers to have been found on the inland (east) side of the road near Kazıkbağları, but this information may not be reliable. Squeeze fig. 1.

ἔδοξεν τοῖς [ἀπὸ τῆς οἰκουμένης ἱερωνίκαις]
καὶ συνστεφάνευται καὶ τοῖς τούτων ἐπι-
στάταις ἐπὶ τοῦ ἐν Νεαπόλει ἀγῶνος ?·]
ἐπεὶ Μᾶρκος Ἀλφιδίος Ἐλαίτης?.....]
5 ΔΩΝΗΟΜΙΜΩ [.....]
καὶ ἐπιεικέστατος ἐγένετ[ο π]ρ[ὸς] εὐφύειαν
καὶ φιλοπονίαν ἐπὶ τὸ τελειότατον τῆς ἐν
ἀθλήσει πράξεως ἤλασεν ὡς πλείστους
ἀγῶνας καὶ ἱεροὺς καὶ ἰσακτίους ἐπιδό-
10 ξως κατορθῶσαι καὶ κατὰ πράξιν μηδέ-
ποτε χειρῶν μηδενὸς ἐλεγχθῆναι ἕνα-

² Zeytindağ was formerly Kliseköy.

- γωνιζόμενος τῇ περιόδῳ, καὶ τοὺς
 μὲν ἤδη νενεκηκῶς αὐτῆς, ἀγῶνας, οὓς
 δὲ τὰ μάλιστα ἐλπιζόμενος ὑπὸ τοῦ
 15 βασκανοῦ δαίμονος μεσολαβηθεὶς
 ἐν τῇ καλλίστῃ ἀκμῇ ἐτελεύτα ἐπὶ τοῦ
 ἐν Νεαπόλει ἀγῶνος, ἥ τε ἐπὶ τῷ ἀνδρὶ
 συμφορὰ οὐ μόνον ἀνειαρὰ πᾶσιν διὰ
 τὴν πρὸς αὐτὸν εὐνοίαν ἐγένετο, ἀλλὰ καὶ
 20 τὰ μέγιστα ἐβλαψεν τοὺς συναθλητὰς
 ἐκκόψασα τὸ κράτιστον ὑπόδειγμα καὶ κα-
 τὰ σωφροσύνην καὶ κατὰ πρᾶξιν· δεδό-
 χθαι τοῖς ἀπὸ τῆς οἰκουμένης ἱερονίκαις
 καὶ στεφανεῖταις καὶ τοῖς τούτων ἐπιστά-
 25 ταις μαρτυρῆσαι πρὸς τὴν πατρίδα διὰ
 ψηφίσματος, πάντων ἐπισημηναμένων,
 τῷ μὲν ἀναξίῳ πρὸ ὥρας τελευτᾶν Μάρ-
 κῳ Ἄλφιδίῳ ἀνδρὶ θαυμασιωτάτῳ τὴν τε
 ἀμείμητον αὐτοῦ σωφροσύνην καὶ ἡμε-
 30 ρότητα ἣν ἐπεδείξατο παρὰ πάντα τὸν τῆς
 ἀθλήσεως χρόνον, ὃν ἔφθη προλαβών, καὶ
 τὴν ἀνυπερβλήτον αὐτοῦ πρᾶξιν, δηλῶσαι
 δὲ καὶ τὴν τῶν συνιερονικῶν εἰς αὐτὸν
 συμπαθίαν, ὅτι εἰς μὲν τὸ κῆδος αὐτο-
 35 κέλευστοι καὶ ὁμοθυμαδὸν ἠθροίσθη-
 σαν, καὶ κοινῇ καὶ ἰδίᾳ τὰ νομιζόμενα εἰς
 τὴν τοιαύτην τιμὴν ἐπιφέροντες καὶ κα-
 τοδυσάμενοι ὡς οἰκεῖον ἅπαντες προέ-
 πεμψαν τὴν τελευταίαν, ὑπὸ δὲ δύο τῶν
 40 καὶ ἐκκομιζόντων αὐτὸν τῶν τότε ἐπιση-
 μοτάτων ἱερονικῶν ἀνήγγειλάν τε στεφα-
 νοῦντες αὐτὸν ἐν τῷ κοινῷ οἱ ἀπὸ τῆς
 οἰκουμένης ἱερονικαὶ χρυσοῖς στεφά-
 νοις καὶ εἰκόσι γραπταῖς ἐν ὄπλοις ἐπιχρύ-
 45 [σ]οις καὶ ἀνδριᾶσιν, οὓς καὶ ἀνασταθῆ-
 [ναι ἐ]πιγραφὴν ἔχοντας ὅτι οἱ ἀπὸ τῆς οἰ-
 [κουμέ]νης ἱερονικαὶ καὶ στεφανεῖται καὶ οἱ
 [τούτω]ν ἐπιστάται ἐτείμησαν Μᾶρκον

- 50 Ἄλφ[ίδιον] τὸν συνιερονίκην μεσολαβη-
 θέντα [ἐν τῇ] κρατίστη ἀκμῇ τῆς ἀθλήσε-
 ως, ἀνδ[ρα] προσηνέστατον πᾶσιν
 καὶ διεννηοχ[ό]τα τῶν καθ' αὐτὸν καὶ πρά-
 ξεως ἔνεκεν [καὶ τ]ῆς περὶ τᾶλλα σωφρο-
 σύνης καὶ κο[σμι]ότητος. μαρτυρῆσαι
 55 δὲ καὶ Μηγ[...]. Ἡρακλείδου τῶι ἐκ παιδὸς
 αὐτοῦ φ[ίλωι ...]BE[....] καὶ ὑπερβάλ-
 λουσιν ἐπιδειχμένωι ἐν παντί και-
 ρῶι τὴν εἰς τὸν [φίλον? εὔ]οιαν vacat

Tercumesi : “Bütün dünyadaki kutsal yarışmalarda zafer ve çelenk kazananlar cemiyeti ve bu cemiyetin reisleri, Napoli'deki yarışmalar vesilesile şu mealde karar verdiler: Madem ki Elaia'lı (?) Marcus Alfidius ... bedenî mükemmellik ve çalışkanlık itibarile üstün olarak atletik melekenin en son derecesine varmıştı, öyle ki pek çok kutsal ve Aktia'ya denk yarışmalarda parlak muvaffakiyetler göstermiş, ve dünyanın en tanınmış yarışmalarında hepsinden başarılı sayılmış, ve bunların bazısını evvelden kazanmış, diğerlerini de kazanması büyük ümitlerle beklenmişti, şimdi ise Napoli'deki yarışmalarda kıskanç ecel perisi tarafından yakalanarak gençliğinin en parlak devresinde ölmüş bulunuyor; ve adamın başına gelen felâket, herkesin kendisine karşı olan hüsnüniyeti dolayısıyla yalnız teessür uyandırmış değil, aynı zamanda hem tevazu hem de maharet bakımından en güzel örneği yok ederek diğer atletlere pek büyük zarar vermiştir; işte bu sebeplerden dolayı adı geçen cemiyet ve reisleri herkesin tasvibile şu kararı verdiler: Vakitsiz ve gayrimüstahak ölümü vesilesile memleketine bir vesika göndererek, takdire şayan Marcus Alfidius'un bütün meslek hayatı boyunca (ki bunda pek çabuk ilerlemişti) göstermiş olduğu emsalsiz tevazu ve nezakete, hem de eşsiz başarılarına şahadet etmek, ve diğer galiplerin tâziyetlerini belirtmek uygun görülmektedir; zira hepsi kendiliklerinden ve seve seve onun cenaze törenine katıldılar, ve hem ferden hem müştereken böyle törenlerde âdet olan yardımlarda bulundular, ve sanki bir akraba imiş gibi kederlenerek ona son yolculuğunda refakat ettiler; hem de cenazeye iştirak eden zamanın en ünlü galiplerinden ikisi vasitasile adı geçen cemiyet genel toplantısında kendisini altın çelenkler, kalkan üzerine resmedilmiş portreler ve heykeller ile taltif ettiğini ilân etti; bunların da şu şekilde

bir kitabe ilâvesile dikilmesine karar verdi: "Bütün dünyadaki kutsal yarışmalarda zafer ve çelenk kazananlar cemiyeti ve bu cemiyetin reisleri, gençliğinin en parlak devresinde ölen, herkese nezaket gösteren, hem atletik üstünlüğü hem de diğer hususlardaki tevazu ve terbiyesi dolayısıyla çağdaşlarından üstün olan meslektaşları Marcus Alfidius'u tebcih ettiler." Aynı zamanda da onun çocukluğundan beri dostu olan Heraklides oğlu Men... 'in arkadaşına karşı her vakit göstermiş olduğu fevkalâde hüsnüniyetin şahadetine karar verdiler."

This interesting document is a decree of the ecumenical synod of victors in the "sacred" and "crown" games in honour of a distinguished athlete who met his end during the celebration of the games at Naples. This association, or club, is well known from epigraphical testimony; it existed from its foundation about the middle of the first century B.C. till its dissolution in the time of Caligula or Claudius³. Its normal title is οἱ ἀπὸ τῆς οἰκουμένης ἱερωνῖκαι καὶ στεφανῖται, as in lines 23-24 and 46-47 of our present text; but this was sometimes abbreviated to οἱ ἀπὸ τῆς οἰκουμένης ἱερωνῖκαι, and once at least⁴ to οἱ ἀπὸ τῆς οἰκουμένης alone. The use of the word συνστεφανῖται, as in our line 2, appears to be unexampled. Unique also (apparently) is the mention of their *epistatai* (line 2, 24 and 47); the club would naturally have its officials, but it is not usually thought necessary to mention them.

Line 3. The restoration seems probable, and fills the space reasonably well. It appears from the sequel that Alfidius was buried with honour at Naples and a meeting of the *hieronikai* held there at which the present decree was passed.

Line 4. M. Alfidius does not seem to be otherwise known. Ἐλαττης is of course uncertain. The ethnic is likely to have been mentioned, but there is no certainty that our inscription belongs to Elaea. As was seen above, it is probable that some of the stones found at Zeytindağ have come from Pergamum, even though Elaea is considerably nearer.

³ F. Poland, *Geschichte d. griech. Vereinswesens* 147 ff; J. Keil, *ÖJh* XIV (1911), Beiblatt 123 ff; L. Robert *Hellenica* VII, 122 - 3, The date of the dissolution is established approximately by the inscription published by L. Moretti *Iscrizioni Agonistiche Greche* No. 65.

⁴ *Inscr. von Magnesia* 149; see Moretti op. cit. p. 163.

Line 5. I give what I seemed to read on the stone, but I can make nothing of it. It cannot be inferred from ΜΙΜΩ that Alfidius was a μιμολόγος or the like; it is abundantly clear that he was an athlete.

Line 6. εὐφύεια, "physical excellence." The word is not in LS9, but is quoted in Lampe *Patristic Greek Lexicon* s.v.

Line 7. φιλοπονία was a quality admired in, and required of athletes, as is seen for example in the strict rules for training at Olympia. Similarly, it was a subject of competition in the gymnasia. In the text it is not clear what is the relation between the two indicatives ἐγένετο and ἤλασεν; apparently ἐγένετο is the verb of some kind of subordinate clause. ὡς=ὥστε, as commonly.

Line 14. "And was confidently expected to win the others in due course," and so acquire the title of περιδονίχης.

Line 15. The manner of Alfidius' death is not recorded. Fatalities during the games were not uncommon in ancient, as in modern, times⁵; they occurred naturally most often in wrestling and boxing. Since ἀμεσολάβητος was a regular epithet for a successful wrestler, it is tempting to suppose that the word μεσολαβηθείς was chosen here because Alfidius was a wrestler—as if death had achieved what his opponents could not; but in fact this figurative use of μεσολαβεῖσθαι is common in the literature as well as the epigraphy of the Roman period, and in itself proves nothing. Indeed, the expression ἐπὶ τοῦ ἐν Νεαπόλει ἀγῶνος does not necessarily imply that Alfidius' death was due to injury received in the stadium; accident or illness are equally possible causes.

Lines 21-22. "By removing him who was their finest example both of modesty and of athletic prowess." So in lines 29-30 and 51-54 Alfidius' modesty, gentleness and kindness are praised beside his achievements as an athlete. Even in the age of fully professionalised athletics, lip-service at least was paid to the gentler virtues; but it would be rash to assume that Alfidius was a genuine amateur.

Lines 27-29. The construction μαρτυρῆσαι πρὸς τὴν πατρίδα Ἀλφιδίῳ τὴν σωφροσύνην is normal, but the structure of the sentence as a whole is irregular. μὲν is answered by δηλώσαι δὲ in line 32, but the infinitives τελευτᾶν and δηλῶσαι do not correspond; μὲν should have stood after μαρτυρῆσαι in line 25. Nor is the expression τῷ ἀναξίῳ πρὸ

⁵ See Moretti op. cit. pp. 73-4.

ώρας τελευτᾶν normal Greek. It appears to be a causal dative, "by reason of his premature and undeserved death," but the qualification of the infinitive by an adjective is most unusual. The text is clearly legible and the general meaning is plain enough, but the phrasing seems not to have been properly thought out.

Line 31. ὄν ἔφθη προλαβών, an unusual expression. It cannot, I think, refer to the untimely end to his professional career, "which he cut short too soon", which is not a proper meaning of προλαβεῖν. The sense is rather "in which he was quick to get ahead", with reference to his outstanding achievements at an early age; he was, as it were, ahead of schedule throughout his career.

Lines 39ff. "And by the agency of two of the most distinguished *hieronikai* of the time, who were among those that attended the funeral, they crowned him by proclamation" etc. τε is apparently answered by καί in line 44, but again the structure of the sentence is irregular. στεφανοῦντες εἰκόσι γραπταῖς is not a proper expression, and a zeugma must be supposed; "crowning him with golden crowns and (honouring him) with painted portraits on shields and with statues".

Line 52. "Preeminent among his contemporaries".

Lines 54-58. The document ends, rather surprisingly, with a second testimonial to a childhood friend of Alfidius, apparently for his faithful loyalty in friendship⁶. Certainly no other merits were recorded, for the inscription ends with line 58; but some regard was paid to such schoolday friendships; see below No. 7.

3. At the same house in Zeytindağ, beside No. 2, a marble block 0.81m. high, 1.44m. wide, 0.08m. thick, broken at the top right corner. The inscription is close to the top edge of the stone, in apicated letters 3 to 3.5 cm. high.

ἡ βουλὴ καὶ ὁ δῆμος
Δεῖβον Καίσαρα

ἡ βουλὴ κα[ὶ ὁ δῆμος]
Λεῖβίαν Σε[βαστήν]

Tercumesi : (a) "Senato ve Halk tanrılaştırılmış Kaiser'in (heykelini diktiler)."

(b) "Senato ve Halk Livia Augusta'nın (heykelini diktiler)."

The stone appears to have formed part of the face of a monument carrying two or more statues. One of these is that of Livia; the other

⁶ At least, I hardly know what other word than φίλον can be restored in line 58.

would naturally be that of her husband Augustus, but the designation of the deified Augustus as *Divus Caesar* alone is unusual. In *BCH XI* (1887), 403 = *IGR IV 1155* we have *ἱερατεύσαντα τὰ πρὸς τὸν θεὸν Καίσαρα εὐσεβῶς*, which has been taken to refer to Julius Caesar. Here too *Δεῖβος Καῖσαρ* might be Caesar rather than Augustus, if we suppose a third statue, on the right, of Augustus himself. In this case our stone would carry just half of the whole inscription.

4. Said to have been found to the north of the acropolis hill, not far from the main road, now in the house of Ibrahim Gürcan at Kazıkbağları, top left corner of a funeral stele, now 0.30m. high, 0.20m. wide, 0.07m. thick. Inscription near the top in letters from 10 to 21 mm. high. Late Hellenistic date. Photograph fig. 2.

Ἄπολλόδ[ωρος or -οτος]
Βαιχίου

Tercumesi : "Baikhios oğlu Apollodotos (veya Apollodoros)."

Of the third letter in line 2 only the lower portion remains visible. Other letters than *iota* are no doubt possible, e.g. *upsilon* or perhaps *rho*, but none gives a known name, whereas *Μικαλίων Βαιχίου* occurs on an unpublished tombstone in the museum at Sinope (fig. 3). *Βααχίου* is not a possible reading on either stone.

5. At the same house with No. 4, and of the same reported provenience, a funeral stele 0.62 m. high, 0.32m. wide, 0.06m. thick. Inscription, of Roman date, towards the bottom in letters 15-20 mm. high. Photograph fig. 4.

Εὐνίκη Νικομάχου,
Παρμενίοντος δὲ γυνή,
χαῖρε

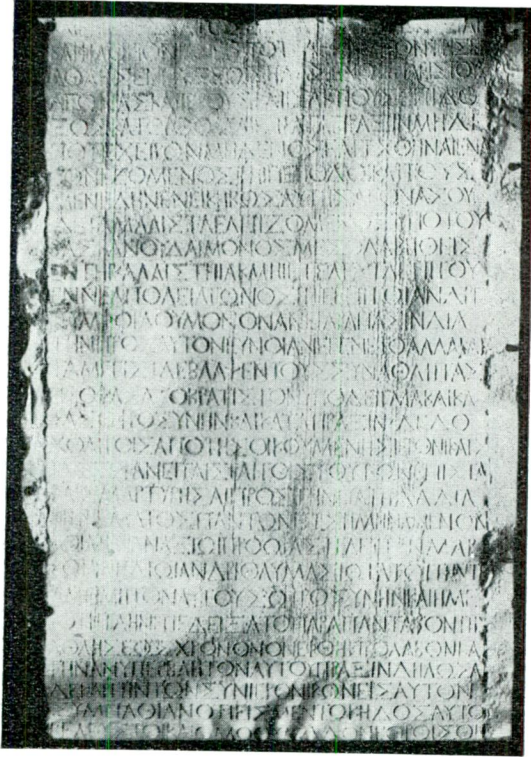
Tercumesi : "Parmenion'un zevcesi, Nikomakhos'un kızı Eunike, elveda!"

The genitive of *Παρμενίων* is normally *Παρμενίωνος*.

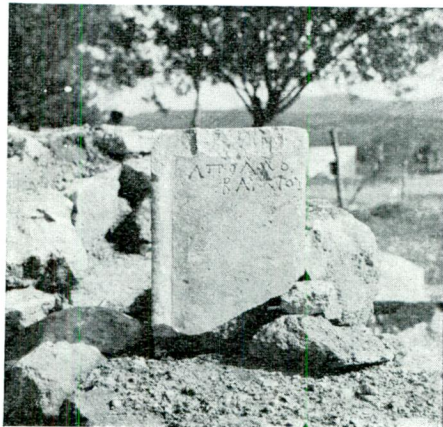
It appears likely that the necropolis of Elaea lay outside the city wall on the north side, in the region where Nos. 4 and 5 are said to have been found.

II. LEBEDUS.

The following inscriptions were copied by me on the occasion of a casual visit to the site of Lebedus at Ürkmez in 1964.



Inscription No. 2



Inscription No. 4

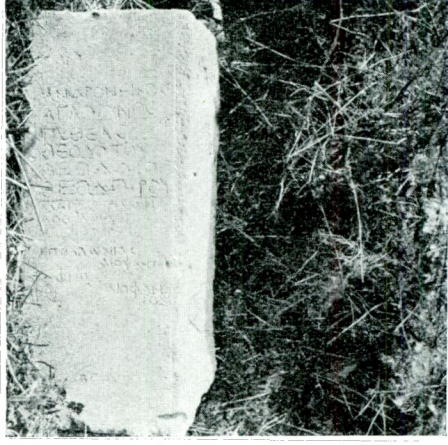
G. E. Bean



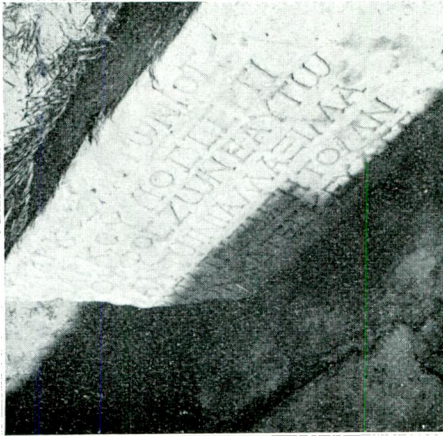
Tombstone in the Museum at Sinop



Inscription No. 5



Inscription No. 7



Inscription No. 8

6. Dug up in 1964 and now lying close to the road on the north side, a block of granite 1. 10.m. high, 0.53m. wide, 0.50m. thick. Letters roughly cut, of varying sizes. In the conditions prevailing at the time an effective photograph was not possible.

	Νικίας
	Νικίου
	Θ[ε]οτίμου
	τοῦ Θεοτίμου
5	Εἰκαδί[ου] Νικίο[υ]
	τόπο[ς]
	Εἰκαδίου τοῦ
	Μηνᾶ δις τοῦ Π. . . .
	τόπος
10	Ἄντιόχου
	το[ῦ] Ἱεροκλέους
	ΚΑ
	Μηνᾶς
	Ἄνταῖος
15	Δημᾶς
	Γ' τ.

7. Dug up in 1962 and now lying in a hole in the ground between the isthmus and the road, a granite block 1.25m. high, 0.50m. wide, 0.51m. thick, inscribed on front and back in letters of variable quality and size. Photograph (front) fig. 5.

(a) Front :

	ἐλασιθέτου
	Μηνίχου τὸ δ'
	Ἄνδρόνεικος
	Ἀγάθωνος
	Πυθέας
	Θεοδότου
	Θεόδωρος
	Θεοδώρου
	Μάγνος Πάμφι-
10	λος φίλοι
	Π Νικίας

(b) Back.:

	φίλοι
	Εἰκάδιος
	Ἄντιόχος
	φίλοι
	Ζήνων
	ΦΜ Τ Ο
	Δ Η Μ vacat
	Ν vacat

Τ ΤΑΜ νίκη
 Ἀπολλώνιος
 Διοφάντου
 15 φιλί- Μητρᾶς
 α Δίφραν-
 τος
 Ἀρτεμί[δ]ωρος
 Μητρᾶς
 20 Ἀγαθοκλέους

6. (Kitabe, bir takım lise talebelerine mahsus yerleri kaydetmektedir).

7. (Kitabe, bir takım lise talebelerinin mükâfat ve dostluklarını kaydetmektedir.)

As the stone was lying, (b) was difficult to copy; if it could be lifted from the hole more might probably be made out. Lines 5-8 of (a) are in a frame.

These two blocks evidently once belonged to the walls of a gymnasium. They carry three types of inscription, all of which are familiar in ancient gymnasia, namely *τόπος*, *νίκη* and *φιλία* inscriptions. Of the first class the best-known example is no doubt that in the lower gymnasium at Priene, where more than 700 places are reserved in this way on a single wall⁷.

The *νίκη* inscriptions are equally familiar, and record victories or prizes won not only in athletics, but in the various competitions normally held in gymnasia, both in military exercises and in good conduct (*εὐεξία*, *εὐταξία*, *φιλοπονία* etc.); see *SIG*³ 1060-1.

Records of friendships are also common, e. g. at Priene (*Inscr. von Priene* 313, Nos. 725-730), at Pergamum (*Inscr. von Pergamon* 562), and often in the ephebic lists at Athens⁸. The records are sometimes of *φίλοι* merely, sometimes with an epithet, e.g. *φίλοι γοργοί*, sometimes coupled with other terms, e. g. *φίλοι καὶ συστάται*, *φίλοι καὶ συμβιωῖται*, *φίλοι γοργοί καὶ συνέφηβοι* etc.⁹ These friendships evidently received at least semi-official recognition, for the lists were inscribed with the

⁷ *Inscr. von Priene* No. 313.

⁸ See especially *IG* II² 1968 - 1992 and elsewhere.

⁹ On the epithet *γοργός* see Robert *Hellenica* I, 128.

approval, if not by order, of the authorities. See above, No. 2, lines 55ff.

Of some interest is the mention of the *elaiothetes* in 7 (a), line 1. The expression ἐλαιοθέτου Μηνίχου τὸ δ' is clearly a dating formula, for which in a gymnasium the name of the gymnasiarch would naturally be used¹⁰. But in fact ἐλαιοθέτης here denotes the gymnasiarch. Especially in the Roman period, the function of the gymnasiarch was often reduced merely to paying for the large quantities of olive-oil needed in the gymnasium, as for example in the numerous cases where a woman held the office; this was particularly frequent in the gymnasia of the *neoi*, young men of upwards of nineteen years of age, who would naturally need less supervision than the boys. There is accordingly some probability that our present inscription comes from a gymnasium of the *neoi*.¹¹

8. At the threshold of house No. 18 A in the village of Ürkmez, a marble block broken on the left, 0.46m. high, 1.24m. wide, 0.28m. thick. Letters 35 to 50 mm. high. Photograph fig. 6.

Μᾶρκος Ἀντωνίος
 Μάρκου υἱὸς Σεργία
 Ῥοῦφος ζῶν ἑαυτῶ
 5 [κ]αὶ Ἀντωνία Μαξίμα
 [τῆ] θυγατρὶ ζώσῃ τὸ μν-
 [ημ]εῖον κατεσκευάσαε

In line 2, the final *alpha* seemed to be faintly visible on the stone.

Tercumesi : "Sergia *tribus*'una mensup, Marcus oğlu Marcus Antonius Rufus hayatta iken bu mezarı kendisi ve hayatta olan kızı Antonia Maxima için yaptı."

¹⁰ BSA L (1955), 101, No. 11 is a dedication by the gymnasiarch ὑπογυμνασιαρχοῦντος τοῦ δεῖνος.

¹¹ C. A. Forbes, *Neoi* p. 13 debates whether Lebedus should be included among the cities which had an association of *neoi*. The evidence previously adduced was an inscription of Teos (*IGR* IV, 1579): Ἀμβειβεια χρηστὴ χαῖρε. ὁ δῆμος Τηλίων. ὁ δῆμος ὁ Λεβεδίων. οἱ νέοι. ὁ δῆμος Κλαζομενίων. οἱ Ῥωμαῖοι. "The order of grouping surely seems to signify that these *neoi* belonged to Lebedos". I should have thought, on the contrary, that the *neoi*, like the Ῥωμαῖοι, were surely these established at Teos, and that this evidence should be rejected. Perhaps the present inscription will take its place.

