

TWO DEDICATIONS IN ATHENS TO ARCHONS OF THE PANHELLENION

(PLATE 101)

TWO large statue bases were found in the summer of 1955 in the Agora at Athens. One, to Tiberius Claudius Jason Magnus (Archon of the Panhellenion, A.D. 157) supported a more than life size bronze statue; the other, to Titus Flavius Cyllus (Archon of the Panhellenion, A.D. 156) may have held a bronze statue, but there is no way of knowing since the top of the base cannot be seen. Both bases had been built into the foundations of the south gate-tower of the Late Roman Fortification Wall, formerly called the Valerian Wall. The wall was built soon after the Herulian sack of Athens in A.D. 267. The fact that the bases are in the lowest foundations of the wall, together with the fact that many of the stones in the wall come from the Agora, indicates that the statues probably had stood near by in the Agora. Presumably the statues were still standing at the time of the Herulian invasion, but did not survive the sack of 267 and soon afterward their bases were used in the fortification wall. The inscriptions are published below.

47 (Plate 101; Fig. 1). Pedestal of Pentelic marble for a bronze statue, found in the lowest course of masonry of the south gate-tower of the Late Roman Fortification Wall (Q 13) on June 30, 1955. The top is crowned by a moulding (cyma recta) 0.18 m. high, which continues on each side. The bottom moulding (cyma recta over torus) is 0.30 m. high. The details of the sides and back and bottom unfortunately remain undescribed because of their inaccessible position in the bottom of the wall. Pictures of the inscribed front which was face down were obtained by scooping out bedrock and using a mirror. The top shows cuttings for fastening two human feet and a round bedding, 0.03 m. in diameter, near the right front corner which indicates that the archon held a staff in his hand or some emblem of his office. Each foot was fastened with two dowels: one at the heel, rectangular in shape 0.06 m. x 0.03 m. x 0.06 m.; the other at the toe is circular, 0.05 m. in diameter and 0.03 m. in depth. The feet were at least 0.29 m. long, so that the statue was a bit more than life size. The statue was removed by chiseling under the feet at the outer edges and by prying.

Height, 1.24 m.; width, 0.87 m.; depth, 0.56 m.; height of inscribed face, 0.785 m.; width of inscribed face, 0.785 m.

Height of letters, 0.037 m.-0.04 m. (sigma at end of line 2, 0.019 m.; nu at end of line 3, 0.02 m.; alpha at end of line 5, 0.025 m.).

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καθ' ὑπομνηματισμὸν

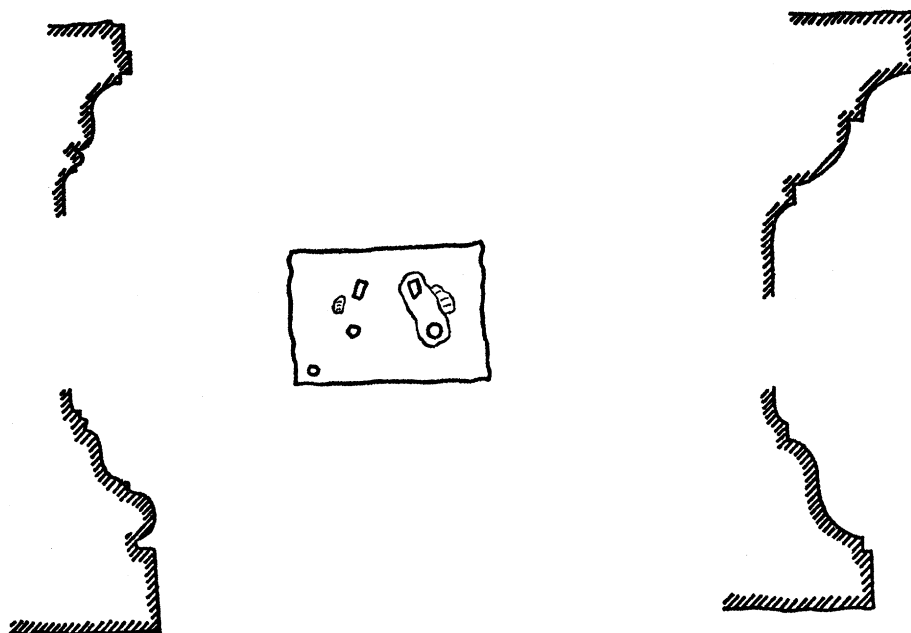
τῆς ἐξ Ἀρείου Πάγου βουλῆς

Τιβ(έριον) Κλ(αύδιον) Ἰάσονα Μάγνον, ἄρξαν

τα Πανελληνίου, Τιβ(έριος) Κλ(αύδιος)

5 Ἰάσων Μάγνος, τὸν πατέρα

In line 1 tau and iota merge and resemble pi. In line 3 the punctuation and abbreviation are Τιβ· Κλ·; in line 5 the reading is Πανελληνίου· Τιβ· Κλ·.



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Fig. 1

Dedications by *hypomnematismos* occur after the first century after Christ in Athens, but no example found can be dated definitely after A.D. 166/7.¹ This dedi-

¹ The evidence for this kind of decree of the Areopagus has been reviewed and discussed most recently by Daniel J. Geagan, *The Athenian Constitution after Sulla* (*Hesperia*, Suppl. XII, 1966), pp. 41-61 and the list of dedications in Appendix I. Geagan brings up-to-date the evidence for *hypomnematismos* unavailable to Bruno Keil in his basic work on the Areopagus, *Beiträge zur Geschichte des Areopags*, Leipzig, Teubner, 1920 (Berichte über die Verhandlungen der Sächsischen Akademie der Wissenschaften zu Leipzig, Philologisch-historische Klasse, 71, no. 8, 1919).

cation to Jason Magnus conforms to the pattern of all but two by *hypomnematismos* (*I.G.*, II², 3584, 3803) by which the honor has been requested and set up (presumably paid for as well) through a third party, in this case the son. An honor of this type is predominantly used for Athenian citizens, as Geagan (p. 41) shows, but this is not certain proof that Jason Magnus was an Athenian citizen. Yet the fact of its predominant use for citizens, added to the analogy of inscription 48 below where the place of origin honors the archon of the Panhellenion, suggests that Jason Magnus was an Athenian citizen. He is honored here as a former archon of the Panhellenion and for what he did as archon; at least that is the inference to be drawn from the fact that this is the only office listed by his son who set up the statue. The office of the archon of the Panhellenion was as high a position as a Greek could attain except in the imperial service and the simple listing of his archonship amounts to emphasis through understatement.² From his name, Jason Magnus appears to be a Roman citizen though no tribe is listed.

The date when Tiberius Claudius Jason Magnus held the archonship of the Panhellenion is established by an imperial letter (*O.G.I.S.*, 506 = *I.G.R.*, IV, 575) from Antoninus Pius dated from Rome, November 30, A.D. 157. The imperial letter is a reply to a letter from Jason, Archon of the Panhellenion. To date the archonship to 157 is to assume that the emperor answered promptly.

48 (Plate 101; Fig. 1). Marble statue base found June 30, 1955 in the lower foundations of the south gate-tower of the Late Roman Fortification Wall, south of I 6737 (area Q 13). The top is crowned by a moulding (cavetto over ovolo) 0.20 m. high. The bottom moulding (cyma recta) is 0.18 m. high. The surfaces of the top, sides and back are undescribed because of their inaccessible position in the wall. Without having seen the top where the traces of the statue would appear, we may only conjecture that the statue was of bronze.

Height, 1.33 m.; width, 0.48 m.; height of inscribed face, 0.95 m.

Height of letters, 0.02 m.-0.023 m. (phi, 0.063 m.; final nu in lines 2 and 7, 0.012 m.).

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τὸ κοινὸν τῶν Θεσσα
λῶν· Τίτον Φλάουιον
Κύλλον ἄρξαντα Πα
νελλήνων καὶ ἀγω

² For the prestige of the archonship of the Panhellenion, see J. A. O. Larsen, *Representative Government in Greek and Roman History*, California, 1955 (Sather Classical Lectures, XXVIII), pp. 116, 122 note 27, and "A Thessalian Family under the Principate," *C.P.*, XLVIII, 1953, pp. 91-93.

5 νοθετήσαντα τῶν
 μεγάλων Πανελλή-
 νίων, ἀρετῆς ἔνεκεν
 καὶ εὐνοίας τῆς τε
 εἰς τὸ Πανελλήνι
 10 ον καὶ τὴν Ἀθηναί-
 ων πόλιν Ϛ

The only punctuation mark on the stone is in line 2, a dot after the third letter. A leaf decorates the end of the inscription.

Titus Flavius Cyllus is connected with a large and important family from Hypata, Thessaly, which rose to such prominence in Hellenic affairs that its members ultimately attained Athenian citizenship, a recognition, as Larsen has shown, much prized under the principate.³ His name suggests that he is a Roman citizen and indeed a Cyllus who was a direct ancestor seems to have gained Roman citizenship in the time of Domitian.⁴ In this case, as with the previous inscription, the tribe is not stated.

What the Cyllus of the present inscription did for Athens is not known. We may, of course, guess that it involved Cyllus in a considerable outlay of money on Athens' behalf. Athens had to authorize the setting up of the statue by the Thessalian League and indeed the formulaic wording of the dedicatory inscription suggests that the inscription cites part of the Athenian decree authorizing the statue. Because the League as the Thessalian League here deals with the Panhellenion in its dedication, the inscription substantiates the hypothesis of Larsen⁵ that Thessaly was a member of the Panhellenion as a league and that the Panhellenes were sent from the Thessalian League.

The inscription raises the question, "What is the significance of the fact that the Thessalian League set up in Athens a dedication to one of Thessaly's prominent citizens because of his service to Athens?" A statue of Cyllus in Athens for his service to the Panhellenion is quite understandable. But why did Athens not pay for the statue of the man who helped, as the inscription says, the city of the Athenians? In part, the answer may be that the dedication of the Thessalian League for services to Athens and the Panhellenion reflects the prestige attached to receiving honor in Athens. The honor appears to have been so prestigious that the simple authorization of the honor was the only expenditure asked of the Athenians. The family of Cyllus rose to great prominence in Athenian affairs, even to the point of achieving Athenian

³ See James H. Oliver's reviews of two books of Groag in *A.J.P.*, LXXIX, 1948, pp. 440, 441 and J. A. O. Larsen, "A Thessalian Family . . .," *C.P.*, XLVIII, 1953, pp. 86-95 where the prosopographical evidence is assembled and interpreted.

⁴ Larsen, *C.P.*, XLVIII, 1953, p. 89, Cyllus 8.

⁵ "Cyrene and the Panhellenion," *C.P.*, XLVII, 1952, pp. 13, 16 note 38.

citizenship and holding the eponymous archonship.⁶ Although the dedication gives no proof that this early Cyllus was an Athenian citizen, it does afford an insight into the steps by which the family won prominence in Athens.

Cyllus' archonship in the Panhellenion is dated to A.D. 156 because it is known that he was succeeded by Jason (lines 7-8 of *O.G.I.S.*, 507 = *I.G.R.*, IV, 576). There is, however, no proof that the archonship of the Panhellenion was annual. The inscriptions by which Jason's archonship is dated and shown to come after Cyllus, *O.G.I.S.*, 506, 507 = *I.G.R.*, 575, 576, demonstrate merely that when Cyllus' term of office ended, Jason's term began.⁷

It is tempting to try to find a connection between these two dedications and the correspondence on the walls of the Temple of Zeus at Aizani mentioned in connection with dating the archonships of the Panhellenion. The inscriptions on the temple (*O.G.I.S.*, 504, 505, 506, 507 = *I.G.R.*, IV, 573, 574, 575, 576) comprise the dossier of a distinguished citizen of Aizani, Ulpus Eurycles. The documents in his dossier all refer in formulaic terms to some services performed by Ulpus Eurycles for Athens and the Panhellenion where he served as a delegate, services that the emperor acknowledged in A.D. 157 and that were reported to the *commune Asiae*. Cyllus and Jason Magnus were instrumental in collecting the dossier. To summarize the contents of the credentials of Eurycles which were exposed for public view on the temple walls: in A.D. 156, the archon of the Panhellenion, Titus Flavius Cyllus, and the delegates of that eminent international body addressed a letter (*O.G.I.S.*, 504 = *I.G.R.*, IV, 573) to the senate and the people of Aizani in Asia Minor. The Panhellenes and their archon expressed their good will toward Ulpus Eurycles who had served with great distinction in their midst. Not only were these sentiments being expressed to the city of Aizani, the letter continues, but the Panhellenion was addressing letters to the *commune Asiae* and the Emperor Antoninus Pius. Ulpus Eurycles' virtues are described in general terms: he had become conspicuous for his culture (*παιδεία*) and every other excellence (*ἄλλη ἀρετή*) and his fairness (*ἐπιείκεια*). The

⁶ *C.P.*, XLVIII, 1953, p. 90, Cyllus 13 and p. 93.

⁷ The inscriptions alluded to are among the correspondence and documents carved on the walls of the Temple of Zeus at Aizani. If the archonship of the Panhellenion is considered annual and the agonothesia of the Great Panhellenia, like the Panathenaic games, can be considered to have occurred every fifth year, then the letters of Jason and Cyllus which list their titles as archon, priest of the deified Hadrian and agonothete of the Great Panhellenia are listing the important offices held in the Panhellenion, not conjoining offices as Tod, following Dittenberger, suggests (*J.H.S.*, XLII, 1922, p. 178 note 33; cf. Graindor's comment in *Athènes sous Hadrien*, Cairo, 1934, p. 106 note 4). Assuming that the first Panhellenic games were held in 131/2, the Great Panhellenia near the time of these two archons would have fallen in A.D. 143/4, 147/8, 151/2 and 155/6. Bibliography for the little known organization of the Panhellenion is summed up by J. A. O. Larsen, *C.P.*, XLVII, 1952, p. 14, note 2; see also A. S. Benjamin, "The Altars of Hadrian in Athens and Hadrian's Panhellenic Program," *Hesperia*, XXXII, 1963, pp. 57-86 and James H. Oliver, *Hesperia*, XX, 1951, pp. 31-33.

next year, A.D. 157, the archon who succeeded Cyllus was Tiberius Claudius Jason and the new archon and the delegates of the Panhellenion addressed a letter to the people of the *commune Asiae* (*O.G.I.S.*, 507 = *I.G.R.*, IV, 576) stating that they had previously written about the distinction of M. Ulpus Apuleius Eurycles of Aizani and thought it right to write again now that there was a new archon in office. Again the virtues of Ulpus Eurycles are stated in general terms: he has employed fairness (*ἐπιείκεια*) and used every kind of dignity (*πάση αἰδώς*) towards the Panhellenion in his term as Panhellene. It may be assumed that Jason wrote a letter to the emperor as his predecessor had written (or had promised to write), for Antoninus Pius on November 30, A.D. 157 replied from Rome with a brief acknowledgment of the receipt of a letter from the Panhellenes and Jason about Ulpus Eurycles' excellent qualifications.

The correspondence was inscribed on the walls of the Temple of Zeus at Aizani together with another dispatch, this time from the Areopagus of Athens and their herald, Nummius Menis (*O.G.I.S.*, 505 = *I.G.R.*, IV, 574) who wrote to the senate and people of Aizani telling how Ulpus Eurycles during his stay in Athens had conducted himself as though he were in his fatherland and that therefore they were honoring him with a statue and an image (*καὶ ἀνδριάντος καὶ εἰκόνης*, line 10) to be placed wherever he might choose in Athens and in the city of the Aizanitans.⁸ The letter from the Areopagus expands the eulogy of Ulpus Eurycles by saying that he had acted with humanity (*ὁμιλῶν παιδείᾳ*) and was distinguished for his zeal in the finest and most holy pursuits (*πᾶσαν ἐνάρετον προαίτεσιν ἀποδεικνύμενος διὰ τῆς περὶ τὰ κάλλιστα καὶ σεμνότατα σπουδῆς*). The letter bears witness to his decorum, character, and love of culture (*τῆς τε κ[ο]σ[μ]ο[μ]ιᾶς ἕνεκεν καὶ τοῦ τρόπου καὶ τῆς περὶ παιδείαν φιλοτιμίας*). This is really not much help in pin-pointing the specific services rendered both to the Panhellenion and to the city of Athens and heralded in his native city, the *commune Asiae*, and the court of the Emperor of Rome. The sum of the eulogistic adjectives and phrases suggests the training of youth and education. The formulaic language provides nothing specific, so that Eurycles' services remain unknown, like the services of Jason and Cyllus. Athens' honor of allowing Ulpus Eurycles to pick the place in Athens where he wanted his dedication to stand is a high honor. The letter is ambiguous as to whether it is the statue or the image that is to be placed in Athens. Presumably, the two dedications were voted so that one could be set up in Athens and the other in Aizani. If the point of gathering together this dossier was to further his career, Ulpus Eurycles succeeded in his purpose, for he continued in public service in a distinguished career, serving, among other officers, as asiarch (A.D. 161) and *curator*.

⁸ The herald is L. Nummius Menis Phalereus, eponymous archon of Athens perhaps around 152/3 or 153/4. See *Hesperia*, XVII, 1948, pp. 37-38, no. 22 and XII, 1943, pp. 60-63, no. 15.

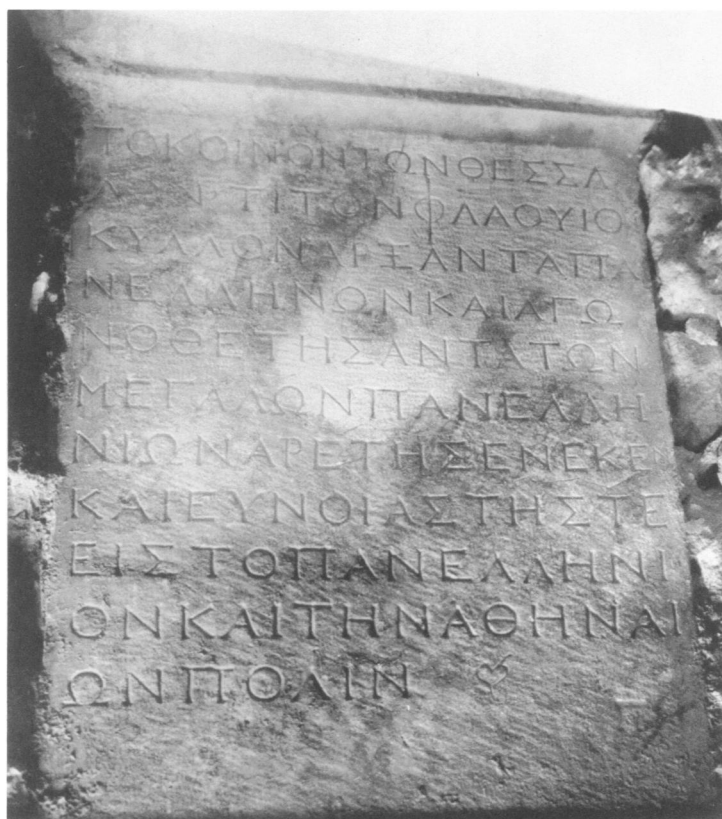
The inscriptions at Aizani do not shed much light on the specific events that led to the setting up of the dedications in Athens to Cyllus and Jason. The part Cyllus and Jason played in gathering Eurycles' credentials does not seem to have anything to do with their dedications. Although it is tempting to try to reconstruct some cooperative effort among Eurycles, Jason, and Cyllus that led to Athens' giving honor to the three, there is not enough evidence to do so. The dedication known to have been decreed for Eurycles (lines 10-11 of *O.G.I.S.*, 505 = *I.G.R.*, IV, 574), if it was set up, might well change the picture if found in the course of future excavations of the Athenian Agora.

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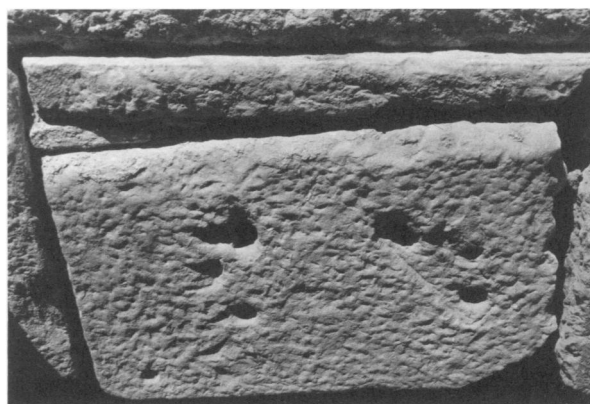
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