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DIONYSIKLES SON OF POSIDEOS FROM TEOS¹

In part II, 2 of his corpus of the inscriptions of Smyrna, Georg Petzl published a series of unprovenanced inscriptions formerly kept in the Evangelical School at Smyrna (modern Izmir).² These had been recorded by Josef Keil prior to the destruction of the collection in 1923. Among them is a stone which still survives, whose text honours a certain Dionysikles son of Posideos on the part of the ephebes, the *neoi* and the members of the gymnasium (οἱ μετέχοντες τοῦ γυμνασίου).³ It apparently supported a statue of the honorand.

[οἱ ἔφ]ηβοι καὶ οἱ νέοι καὶ οἱ
[μ]ετέχοντες τοῦ γυ-
μνασίου Διονυσικλῆν
Ποσιδέου πάσης ἀρε-
τῆς ἕνεκα

Petzl suggested that the stone might be attributed to the Ionian city of Teos on the basis of parallels with similar texts found there.⁴ This suggestion can be confirmed without hesitation on prosopographical grounds as well. In 1924, excavations at Teos were conducted by the Ecole française d'Athènes under the direction of Y. Béquignon and A. Laumonier, their results published in 1925.⁵ Among the finds were a number of inscriptions, for the most part described in summary fashion and lacking any indication of date, style of lettering, type of monument and so on. One of these is a gravestone of a man whose name is partially preserved in the vocative,

--]υσικλῆ Ποσιδέου, χρηστὲ χαῖρε

accompanied by three wreaths enclosing the names of the four civic groups (the δῆμος, the παῖδες, the ἔφηβοι and the νέοι) which honoured the deceased.⁶ Although the editors did not attempt a restoration of his name, and it is unclear how many letters are missing to the left, there can be no doubt that it should be completed as [Διον]υσικλῆ Ποσιδέου.⁷ The only other plausible restoration would be [Λ]υσικλῆ, but although this name is common and widespread in many parts of the Greek world it is unknown at Teos, very rare in Ionia and, more widely, in Asia Minor.⁸ Other possibilities are few and even less probable: Ἀνυσικλῆς (once at Rhodian Kamiros, see *LGPNI*), Παυσικλῆς (once on Melos, see *LGPNI*), Ναυσικλῆς (thirteen examples at Athens, but otherwise only found once at Epidauros as an honorand from an unknown city, and once at Istros in the Black Sea),⁹ and Σπευσικλῆς (twice in Athens, from the demes of Poros and Sounion, see *LGPNI*). By contrast, the name Διονυσικλῆς is relatively common in Ionia and Caria, with totals of 22 and 24 recorded respectively in the database of the *Lexicon of Greek Personal Names*, but

¹ We are grateful to Professor Petzl for suggesting that this short note should be published.

² *Die Inschriften von Smyrna* (IGSK, 23, 24 (1–2) [Bonn, 1982, 1987, 1990]).

³ *Op. cit.* II, 2 p. 354 no. VI and pl. 33.

⁴ He cites *CIG* 3085 as a close parallel. Other texts of a similar kind are *CIG* 3086 = Le Bas–Waddington 105 with *SEG* II 600; *CIG* 3087.

⁵ *BCH* 49 (1925) pp. 281–321.

⁶ *Op. cit.* p. 313 no. 15.

⁷ Thus *SEG* IV 611.

⁸ It is commonest in Athens where there are 50 known instances. Elsewhere it is never a common name.

⁹ *LGPNI* II, IIIA, IV. The name Ναυσικλῆς is found in Heliodoros (*Aethiopica* 45, 49 etc.), a fictitious ‘talking’ name belonging to a merchant living by sea-borne trade, whose daughter is called Ναυσίκλεια. See E. L. Bowie, Names and a Gem: Aspects of Allusion in Heliodorus’ *Aethiopica*, in D. Innes, H. Hine and C. B. R. Pelling (eds.), *Ethics and Rhetoric. Classical Essays for Donald Russell on his Seventy-Fifth Birthday* (Oxford, 1995) pp. 269–80.

rather infrequent elsewhere (only eight altogether).¹⁰ It occurs most frequently in the Hellenistic period and rarely thereafter, being first attested on early fourth-century coins of Ephesos.¹¹ Among the twenty two from Ionia, there are three certain attestations of the name at Teos, all probably of the second century B.C., and two more probably to be restored (including the present example).¹² At Teos, if anywhere, personal names derived from the god Dionysos were eminently appropriate, given the importance of his cult in the city and its monumentalization in the great temple designed by the architect Hermogenes early in the second century. The importance of this cult had made Teos the seat of the Artists of Dionysos of Ionia and the Hellespont from the late third to the mid second century B.C.¹³

The father's name Ποσίδεος is also distinctive, being commonest in Ionia and Ionian colonies such as Olbia, a Milesian foundation in the northern Black Sea frequented by East Greek traders from the Archaic period (see *LGPV* IV). Ποσίδεος is the commonest name starting in Ποσίδ-; others attested include Ποσίδειος, Ποσιδήιος, Ποσιδώνιος and the feminine names Ποσιδέα, Ποσίδεον, Ποσιδίουν. These names are derived from an adjective meaning 'pertaining to/belonging to Poseidon', the Ionic Ποσιδήιος being its commonest form.¹⁴ Of the fifteen instances of Posideos in Ionia, two occur at Teos. The earlier is on a coin of the first half of the fourth century, which together with another example on a coin of Maroneia (a colony of Ionian Chios in Thrace) are the earliest attestations of the name.¹⁵ The name's frequency in Ionia, and others derived from the god Poseidon, should perhaps be attributed to the fact that Poseidon Helikonios was the central deity of the Panionion on Mt Mykale, the early cult-centre of the eastern Ionian cities.¹⁶

There can be little doubt that the Dionysikles son of Posideos named in the honorary inscription and on the gravestone are one and the same man. Against the possibility that the two inscriptions refer to different generations of the same family is the striking fact that in both texts the ephebes and *neoi* were involved, indicating that Dionysikles had been closely associated with the functioning of the gymnasium. The honorific statue, awarded in his lifetime by these two groups and other members of the gymnasium for his good services, suggest that he may have served in an official capacity, either as ἐφήβαρχος or as γυμνασίαρχος, though in this case it is surprising to find no reference to the fact, such as is found in other similar inscriptions.¹⁷ The text of his gravestone, similar in type to others from Teos honouring both men and women, records honours by the wider citizen body (the δῆμος) as well as by the age-groups of the gymnasium, the boys (παῖδες), and the ephebes (ἐφηβοί) together with the young men who had passed

¹⁰ They are distributed widely: three at Athens and single examples on Delos, Lesbos and Rhodes and at Maroneia and Sardis. The cognate form, Διονυσοκλῆς, is equally uncommon: five at Athens, and singles at Histiaia and Eretria in Euboea, at Gortyn, on Samothrace and Amorgos, at Demetrias, Tragurion in Dalmatia, Magnesia-on-Maeander, and at Knidos, Tralles and Lagina in Caria. See appropriate volumes of *LGPV* for further references.

¹¹ See *Coin Hoards*. Volume IX, *Greek Hoards*, edd. A. Meadows and U. Wartenberg (Royal Numismatic Society, *Special Publication*, 35 [London, 2002]) pp. 201–2.

¹² Although most frequently attested at Ephesos (7) and Priene (6), it is proportionately more common at Teos than elsewhere.

¹³ See *OCD*³ s.v. Teos. B. Le Guen, *Les associations de technites dionysiaques à l'époque hellénistique (Etudes d'archéologie classique*, 11–12 [Nancy, 2001]) vol. 1 pp. 199–291, vol. 2 pp. 27–34; S. Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft (Historia Einzelschriften*, 163 [Stuttgart, 2003]) pp. 71–109, esp. pp. 80–4 and 87–104.

¹⁴ The variety of adjectival and personal name forms arising from Poseidon's name is explained by the large range of dialectal forms of the god's name itself, with alternation of εἰ, οἰ, ι in the second syllable (C. J. Ruijgh, *Sur le nom de Poséidon et sur les noms en -α- ov-, -ι- ov-, REG* 80 (1967) pp. 6–16).

¹⁵ Teos: F. Imhoof-Blumer, *Kleinasiatische Münzen (Sonderschriften des Österreichischen Archäologischen Institutes in Wien*, 1, 3 [Vienna, 1901–2], p. 98 no. 13; Maroneia: E. Schönert-Geiss, *Griechisches Münzwerk. Die Münzprägung von Maroneia (Schriften zur Geschichte und Kultur der Antike*, 26 [Berlin and Amsterdam, 1987]) no. 164.

¹⁶ See G. Kleiner, P. Hommel and W. Müller-Wiener, *Panionion und Melie (JDAI Ergänzungsheft*, 23 [Berlin, 1967]) pp. 6–18 and more recently H. Lohmann, *Melia, das Panionion und der Kult des Poseidon*, in E. Schwertheim and E. Winter (eds.), *Neue Forschungen zu Ionien (Asia Minor Studien*, 54 [Bonn, 2005]) pp. 57–91; *RE* s.v. Panionia and Panionion; *LIMC* s.v. Poseidon.

¹⁷ See the texts cited above (note 4).

through the ephebate (véoi).¹⁸ The first inscription was tentatively dated in the first century A.D. by Petzl. In the absence of external criteria and relying on letter-forms, this seems perfectly reasonable. It is at any rate no earlier than the first century B.C. and lacks characteristics typical of later Imperial inscriptions. Unfortunately there is no such evidence for the gravestone, for which only the barest description was published. Other monuments of this kind are dated very approximately to the late Hellenistic and early Imperial periods (c. 150 B.C. – 150 A.D.), so that it is well within the bounds of possibility for honorific statue and gravestone to be close in date.

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¹⁸ See also *CIG* 3098, 3101, 3112; *AM* 16 (1891) p. 297 no. 21; *BCH* 46 (1922) pp. 342–3 nos. 32–3. On the *neoi* see C. A. Forbes, *Neoi. A Contribution to the Study of Greek Associations* (American Philological Association, *Philological Monographs*, 2 (Middletown, Conn., 1933); B. Dreyer, *Die Neoi im hellenistischen Gymnasium*, in D. Kah and P. Scholz (eds.), *Das hellenistische Gymnasium* (Berlin, 2004) pp. 211–36.