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## The Heavy Athlete M. Aurelius Eutychiōn from Nysa ad Maeandrum

**Abstract:** M. Aur. Eutychiōn from Nysa ad Maeandrum was honoured by both the crowned athletes and the Olympic association. In the course of his successful career with over fifty victories in sacred games Eutychiōn gained the citizenships of Ephesus, Sparta, Elis and other cities. Although he received honorary titles like *paradoxos* and *pleistonikes*, he seems not to have completed the *periodos*. His victories are listed in chronological order. As a boxer and pancratis he won many sacred games not only in Asia Minor but also in Greece and in Italy. Eutychiōn was active from the 230s to the 250s.

**Keywords:** Nysa; M. Aur. Eutychiōn; Honorary decree; Boxer; pancratist; Sacred games.

The pedestal presented here was found on the western terrace of the Nysa theatre in 2006. The excavation team moved it to the theatre entrance, where I studied it in 2015. The reused pedestal is 0.98 m high and 0.62 meter wide. The centre part of this marble pedestal is carved from the pediment to the base. As a result, two columns are created. The left-hand column is 0.26 m in wide, the right-hand one 0.18 m. The stone is 0.57 m in depth. The top and bottom sections of the base were reworked for secondary use. The inscription on the front face consists of thirty lines. The letters are 0.02–0.025 m high and the middle part of the inscription is missing as a result of the rework. The remaining text, however, is fairly legible. From line 26 the text on the right-hand column is missing owing to the rework and subsequent planing of the surface. The inscription on the right-hand side of the stone consists of eight lines and continues the text on the front side. It too is legible, but some letters are destroyed on the right corner. The letters are 0.025–0.03 m high.

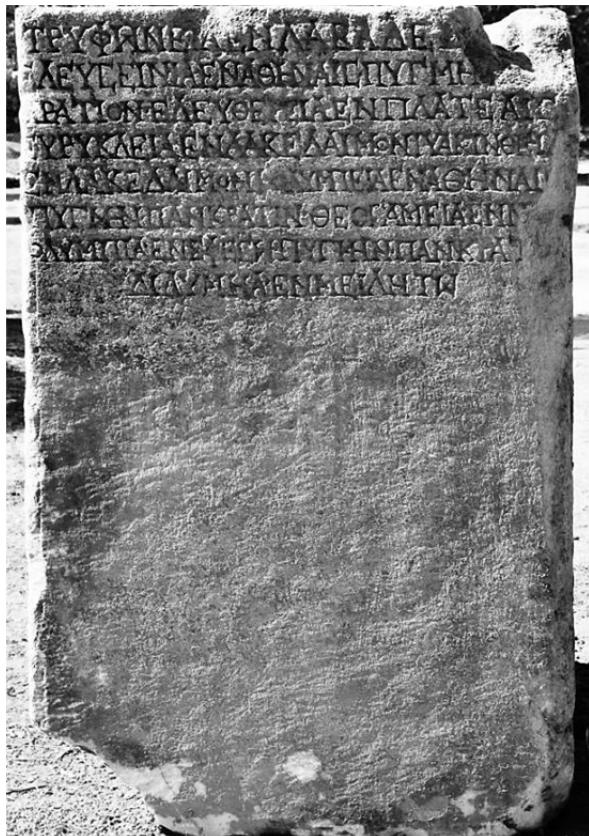
The pedestal was set up by athletes and the Olympic guild in honour of the heavy fighter Marcus Aurelius Eutychiōn from Nysa. His victories are divided into age classes. There are some clues that allow us to date the inscription: the games in honour of Athena Promachos in Rome (line 16) were first celebrated in the reign of Gordianus III. In addition, the Gordianeia in Aphrodisias (line 18) were held in honour of the same emperor. Eutychiōn participated in both games in the age class of the beardless and then he continued his career in the same age class as well as in the class of men. Consequently, a terminus post quem for the erection of the inscription is the reign of Gordianus III. The three categories of games are listed chronologically, and each competition is specified in the order of his participation. Eutychiōn won the competition at the Gordianeia at the beginning of his career as *ageneios* and he scored many victories in that same category. Likewise, he won at least twenty-two competitions in the class of men's. We can therefore say that Eutychiōn maintained his career for many years. We thus assume that he was active for at least a decade after Gordian III, and it seems likely that the pedestal was erected under the emperor Valerian.

In the men's class Eutychiōn, probably in his early twenties, had scored a draw with the *periodonikes* Rufus (line 25). This athlete is obviously the Smyranean Claudius Rufus Apollonius, who won twice in the age class of boys in 229 (?) and 233 AD in Olympia. The fight between Eutychiōn and Rufus could have taken place in the second half of the 240s since it is mentioned after the festival of Athena

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Promachos, which was established in Rome by Gordian III, and the Gordianeia in Aphrodisias. Next to the fight against Rufus the inscription lists at least seventeen more victories of this Nysian athlete in the class of men. Judging from this impressive information, we assume that Eutychiōn's career started in the late 230s and lasted at least into the 250s.



- A (front side): [... 8-9 ...]Q[ 19-21 ]  
 [... 7-8...]I στεφ[ανείτα]I καὶ ἡ ὀλυμπιακὴ  
 [σύνοδο]ς ἐτείμη[σαν M. Αὐ]ρ. Εὐτυχίωνα  
 4 Νυσαέα καὶ Ἐφέσι[ον καὶ .. 6-7..]ον καὶ Λακε-  
 δαιμόνιον καὶ Ἡλ[εῖον καὶ .. 4-5..]αῖον πύκτην  
 παράδοξον πλιστο[νείκην νεικ]ήσαντα  
 ἀγῶνας τοὺς [ὑπογεγραμ]μένους.  
 8 π[αίδων·]  
 Ὀλύμπια ἐν Θυατε[ίροις, .. 6-7..]ια ἐν Μαγν[η]-  
 σία, Πύθια ἐν Ἱεροπόλ[ει, .. 7-8 ἐν Με]ιλήτῳ, Ἡραῖα  
 ἐν Σάμῳ, Ὀλύμπια ἐν [... 10-11...] ἐν Ἐφέσῳ,  
 12 Πανιώνια ἐν Μειλήτ[ῳ, ... 7-8 ...]ν Τριπόλει,  
 Θεογάμια ἐν Νύσῃ, [... 4-6.. ἐν Φιλα]δελφείᾳ,  
 Ὀλύμπια ἐν Μαγνησί[α, Ἀδριανὰ Ὀλύμ]πια ἐν Ζ<μ>ύρῃ.  
 ἀγε[νείων·]  
 16 Πρόμαχον Ἀθηνᾶς ἐν [Ῥώμῃ, Καπετώ]λια ἐν Ῥώμῃ,  
 Εὐσέβεια ἐν Ποτιόλ[οις, ... 6-7... ἐν Ν]εαπόλει,  
 Διοσκόρεια ἐν Ὠστεί[α, .. 5-6.. ἐν Ἐφ]έσῳ, Γορδιάνεια  
 ἐν Ἀφροδεῖσιάδι, Πύθ[ια ἐν Ἀφροδε]ισιάδι,  
 20 [Λ]ευκοφρυήνη ἐν Μαγ[νησίᾳ, .. 5-6..] ἐν Μειλήτῳ,  
 Δεῖα Ἀλεια ἐν Φιλα[δελφείᾳ, Πύ]θια ἐν Ἱεροπόλ[ει],  
 Κοινὰ Ἀσίας ἐν Φιλαδελ[φείᾳ, .. 8-9 ..] ἐν Νύσῃ.  
 ἀν[δρῶν·]  
 24 Θεογάμια ἐν Νύσῃ πάλιν πυγμ[ὴν πανκράτιν,  
 Ὀλύμπια Ἀδριανὰ ἐν [... 6-7... σὺν] Ῥούφῳ περιόδῳ,  
 Ὀλύμπια ἐν Πείσῃ, [... 8-9 ... ἐν Ἐπ]ιδάυρῳ,  
 Ἀδριάνεια ἐν Ἀθῆν[αις, 17-19 ]  
 28 Καπετώλια ἐν Ῥώ[μῃ, 18-20 ]  
 Νέμεια ἐν Ἀργεῖ, Ρ[ 20-22 ]  
 Παναθήνεια ἐν Ἀθ[ήναις, 16-18 ]  
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 B (right side): Τροφώνεια ἐν Λεβαδεί[α vac.?],  
 Ἐλευσεῖνια ἐν Ἀθήναις πυγμὴν π[αν]-  
 κράτιον, Ἐλευθέρεια ἐν Πλαταιαῖς,  
 4 Εὐρύκλεια ἐν Λακεδαίμονι, Ὑακίνθεια  
 ἐν Λακεδαίμονι, Ὀλύμπια ἐν Ἀθήναις  
 πυγμὴν πανκράτιν, Θεογάμια ἐν Ν[ύσῃ],  
 Ὀλύμπια ἐν Ἐφέσῳ πυγμὴν πανκράτ[ιν],  
 8 Διδύμη ἐν Μιλήτῳ.

## Line-by-line commentary

Front side, l. 2: ὀλυμπιακὴ σύνδοξ has hitherto not been attested. It is probably identical with ὀλυμπικὴ σύνδοξ mentioned in ITralleis 112 and 133.

L. 4: After Ἐφέσι[ον καὶ there is space for 6-7 letters. The citizenship in question could be Σμυρναῖ[ον] or Ἀθηναῖ[ον]. Eutychiōn gained victories in both cities. Since the citizenship of Athens can be reconstructed in line 5, we can restore line 4 as Νυσαέα καὶ Ἐφέσι[ον καὶ Ζμυρναῖ]ον καὶ Λακε[δαιμόνιον].

L. 5: Eutychiōn gained citizenship in Sparta and Elis. After Ἡλ[εῖον καὶ there is space for 4 or 5 letters. Thus the last ethnicon can be restored as Ἀθην[αῖον]. The citizenship list is obviously given in a geo-

graphical order. After the cities of Western Asia Minor three cities in Central Greece are mentioned in line 5.

L. 9: The agon celebrated in Magnesia ad Maeandrum ends in -ia. Since 6–7 letters are missing, we can exclude Pythia<sup>1</sup> as well as Leukophryeneia.<sup>2</sup> The best candidate is Olympia. The same agon is mentioned once again in line 14, where it is preserved in full. Further evidence for the Magnesians Olympia comes from a city coin struck in the reign of Gallienus.<sup>3</sup> Chr. Wallner thought that the legend was misread and denied the existence of the Olympia in Magnesia.<sup>4</sup> Their celebration is now clear on the basis of our inscription. For the games in Magnesia see: Robert 1948, 43–48; Sumi 2004, 79–92; Slater – Summa 2006, 275–299; Thonemann 2007, 151–60; Sosin 2009, 369–410.

L. 10: Celebrated in honour of the chief deity Apollo Archegetes, the Pythia were among the main games held in Hierapolis. Z. Newby believes that their status was equal to that of the Pythia in Delphi; they were the only festival attested on coins of the city.<sup>5</sup>

L. 10: The Milesian agon in question was the Didymeia (because of the number of letters; max. 7–8). The festival was instituted as a stephanitic contest around 200 BC.<sup>6</sup> In 177 AD Miletos successfully asked Marcus Aurelius and Commodus for the Didymeia to be upgraded to eiselastic status. The games were renamed Didymeia Commodeia as a sign of gratitude to the emperor and his son, who had recently been promoted to Augustus.<sup>7</sup> A late third- or early fourth-century mosaic from Sparta (SEG 50, 412) referring to the Didymeia at Miletos shows that the agon was still celebrated in later periods.

L. 10–11: The Heraia were the main festival of Panhellenic character on the island of Samos. An inscription from the 2<sup>nd</sup> century AD gives detailed information about the organization of the agon (Dunst 1967, 225–239).

L. 11: In the lacuna (max. 10–11 letters) between Ὀλύμπια ἐν and ἐν Ἐφέσῳ the name of a city and that of a game must be reconstructed. As Eutychiōn won all his previous and subsequent victories in western Asia Minor, the restoration Ὀλύμπια ἐν [Ἐφέσῳ] seems possible. His next victory was probably in the [Πύθια] ἐν Ἐφέσῳ.

In Ephesos ten sacred agons of great renown were celebrated in the 2<sup>nd</sup> and 3<sup>rd</sup> centuries AD: Olympia, Barbillea, Hadrianeia, Ephesea, Artemeisia, Koina Asias, Hadrianeia Kommodeia, Hadriana Olympia, Pythia and Epinikia.<sup>8</sup> Among them, Olympia, Hadrianeia and Barbilleia were the most prestigious. Most of these competitions disappeared in the middle of the 3<sup>rd</sup> century AD (Remijsen 2015, 76).

L. 12: Πανιώνια ἐν Μειλήτῳ: The Panionia were the main festival of the Ionian Koinon. Strabo states that in his time this agon was held at Mykale, in honour of Poseidon.<sup>9</sup> He also remarks that a priest from

<sup>1</sup> The Pythia held in Magnesia are attested in: Mitchell 1977, no. 8; IEphesos IV 1130; SEG 43, 732; ISmyrna III, 664. An inscription from Megara (SEG 13, 310) shows that the festival was still celebrated in the 3<sup>rd</sup> century AD.

<sup>2</sup> After the privilege of *asylia*, the city began to celebrate the festival of Leukophryeneia in 208–207 BC in honour of Artemis, the chief deity of the city. This *agon* was regarded as the equivalent of the Pythia.

<sup>3</sup> Mionnet IV, 82, no. 448.

<sup>4</sup> Wallner 1997, 147 n. 600.

<sup>5</sup> Newby 2005, 249. For the numismatic data see also Papen 1908, 161–82; Johnston 1984, 52–80.

<sup>6</sup> For the Milesian ambassadors sent to Cos to institute the Didymeia, see Günther 1971, 102–104.

<sup>7</sup> For the Milesian correspondence with Marcus Aurelius and Commodus concerning the Didymeia, see Herrmann 1988, 309–313; Mitchell 1993, 220. The petition was presented to the senate in 177 AD. Didymeia Commodeia are attested in: Ormerod – Robinson 1914, no. 15; TAM II 587. Didymeia in Miletos mentioned also in IEphesos IV 1132; IEphesos V 1605 and 1611; Iasos 108; Buckler – Robinson 1932, no. 79 (Sardes). See also Mitchell 1990, 183–193; Remijsen 2015, 205.

<sup>8</sup> Lehner 2004, 127–219; Brunet 2003, 219–235.

<sup>9</sup> Strabo 8.7.2; 14.1.20; Sokolowski 1970, 110; see also Magie 1950, 867 n. 49; Hornblower 1982, 242–244; Stylianou 1983, 245–249; Horster 2012, 178, 200.

Priene sacrificed an animal for Apollo during the Panionia. According to Horster, it is likely that this festival lost its connection with the temenos in Mykale during the principate.<sup>10</sup> Philostratus (Vita Apoll. 4.5) says that the Panionia presumably were held in Smyrna. In addition, this agon was celebrated in other cities such as Miletos.<sup>11</sup>

L. 12: Λητόεια should be considered as a restoration. Leto was the main deity of the Lydian city of Tripolis. The agon features on city coins struck under the emperors Valerian and Gallienus. Presumably, the agon caused a revaluation. Depictions on coins and the legend “Letoeia Pythia”, which frequently appears on coins, enhance the significance of the goddess for the city.<sup>12</sup> Wallner indicates that the Letoeia Pythia must be classified as an *agon hieros*.<sup>13</sup>

L. 13: Θεογάμια ἐν Νύσῃ: Theogamia was a festival commemorating the rape of Kore by Hades. The agon is first mentioned in an honorary decree for a pentathlete from Cos who was active in the age of Augustus.<sup>14</sup> According to L. Robert, the Theogamia had the rank of an *agon hieros* as early as at the beginning of the principate.<sup>15</sup> The first numismatic evidence for this festival comes from the reign of Philippus Arabs. The agon had the epithet Oikoumenika under Valerian. Nysa issued several coins mentioning the Theogamia. The oecumenic status of this agon was granted by Valerian.<sup>16</sup> Wallner states that the traffic route and the situation of the city must have played a role in the course of Valerian’s campaigns in the east. Presumably, Nysa gained imperial privileges because of its strategic location. According to Wallner, there is a correlation between the rise in status from Theogamia to Theogamia Oikoumenika and the rank of Nysa among the cities of Ephesos, Pergamon, Sardis and Smyrna in the province. He assumes that with the agon’s new status the city may have gained a high rank among these cities.<sup>17</sup>

L. 13: The only possible restoration here is [Ἄλεια ἐν Φύλα]δελφεία. The same agon occurs in line 21 as Δεῖα Ἄλεια.<sup>18</sup> Another agon held in Philadelphia was the Koina Asias.<sup>19</sup> A victory of Eutychiōn in the Koina Asias at Philadelphia is listed in line 22.

L. 14: For the Olympia in Magnesia see the commentary on line 9.

L. 14: ΖΒΥΡΝΗ on the stone. Eutychiōn had his last victory in the age class of boys in the [Ἀδριανὰ Ὀλύμπια ἐν Ζ<μ>ύρῃ]. Many sacred games are attested for Smyrna: Augusteia Severeia,<sup>20</sup> Koina Asia,<sup>21</sup> Augusteia Sebastia,<sup>22</sup> Olympia – Hadriana Olympia.<sup>23</sup>

L. 16: Eutychiōn had his first victory in the age class of ἀγένητοι in the agon Minervae in Rome

<sup>10</sup> Horster 2012, 200.

<sup>11</sup> Welles, RC 52; OGIS 763; see Horster 2012, 202. Epigraphical sources for Miletos: Milet I 3, 170; Milet I 2, 10; Milet I 9, 306.

<sup>12</sup> For the numismatic evidence see Wallner 1997, 146 n. 597.

<sup>13</sup> Wallner 1997, 146 n. 598.

<sup>14</sup> Moretti, IAG no. 61 with a date “ca. 5 AD”.

<sup>15</sup> Robert 1969, 297 n. 2.

<sup>16</sup> Wallner 1997, 143. Öztaner – Akdoğan Arca – Gökalp Özdil 2014, 236 and n. 55.

<sup>17</sup> Wallner 1997, 144.

<sup>18</sup> TAM V3 1507.

<sup>19</sup> The agon is attested also in an inscription from Aphrodisias: Roueché 1993, no. 70.

<sup>20</sup> Karl 1975, 124–6.

<sup>21</sup> Roueché 1993, no. 91; Mitchell 1993, 219 n. 143; Moretti, IAG no. 75; IEphesos VI 2072; IEphesos IV 1123; IAsos 108.

<sup>22</sup> IEphesos IV 1130.

<sup>23</sup> IEphesos V 1615; ISmyrna III 661; ISmyrna II 1660; IG II<sup>2</sup> 3169/70; FD III 1:550; ITralleis 136.

(Πρόμαχον Ἀθηνᾶς ἐν Ῥώμῃ).<sup>24</sup> During the reign of Gordian III, new games were established both in Rome and in the east. The agon Minervae, which was established in the city of Rome and bore a Greek name, was politically important and had a special standing among them. According to Wallner, its inauguration must be directly related to Gordian's campaign in the East against the Parthians in 242 AD.<sup>25</sup>

L. 16: [Καπετώ]λια ἐν Ῥώμῃ: Inaugurated 86 AD by emperor Domitian in Rome, the Capitolia were among the most prestigious agons in the Empire.<sup>26</sup> Caldelli makes some important remarks: this agon was the most important one in its category. A pentaeteric festival, it still existed in the late Roman Empire. It was included in the periodical contests and was influential.<sup>27</sup> The adoption of the Capitolia by cities in the provinces is indicative of the cities' close relations with and loyalty to the Empire.<sup>28</sup>

L. 17: Εὐσέβεια ἐν Ποτιόλ[οις]: The Eusebeia were set up by Antoninus Pius in honour of Hadrian at Puteoli in 142 AD. They were still held in the third century.<sup>29</sup>

L.17: The second half of the line can, with confidence, be restored as [Σεβαστὰ ἐν Ν]εαπόλει. The Italia Romaia Sebastia Isolympia were founded in the western Greek community of Neapolis in 2 BC in honour of Augustus. The Sebastia claimed a status "equal to the Olympics". The agon has been attested epigraphically in many different places: Attica: IG II<sup>2</sup> 3169/70; Magnesia: Kern 1900, nos. 180 and 278; Tlos: TAM II 587; Adada: IGRR III 370. Aphrodisias: Roueché 1993, no. 91; Attica: IG II<sup>2</sup> 3169/70; Megara: IG VII 49; Delphi: FD III 1: 89, 550, 555; Ephesos V 1615; IAnabazos 25. A number of inscriptions recording the careers of victorious athletes is known from Naples. See Moretti, IAG nos. 67–68, 77.

L. 18: Διοσκόρεια ἐν Ὠστείᾳ: The cult of Castor and Pollux in Ostia was already in existence in the Republican period. The cult emerged as a result of the maritime relations between Greece and southern Italy; the games were staged every 27<sup>th</sup> January in the name of Castor and Pollux.<sup>30</sup> For the localisation of the sanctuary mentioned in a metric inscription from the Severian period (CIL XIV 1) and by Ammianus Marcellinus (XIX 10.4), see Bruun 2012, 115–126. Apart from Statius<sup>31</sup> two Severian inscriptions from Sparta refer to the games (IG V,1 559 and 602).

L. 18: Before ἐν Ἐφέσῳ there is space for six or seven letters. A reconstruction [Ῥολύμπια ἐν Ἐφέσῳ] seems best possible. For the games held in Ephesos see commentary in line 11.

L. 18–19: Γορδιάνεια ἐν Ἀφροδεισιάδῃ: Under Gordian III the Attaleia in Aphrodisias were reorganised as a sacred and oecumenic festival. The new name, Capitolia Gordianeia Attaleia, first appears on city coins struck during the reign of Gordian.<sup>32</sup> Aphrodisias was the only city to institute Gordianeia (Attaleia Capitolia) and continued to celebrate them, at least on its coins, under Philip, Decius, Valerian and Gallienus.<sup>33</sup>

L. 19: Πύθ[ια ἐν Ἀφροδει]σιάδῃ: This seems to be the first epigraphic evidence for the Pythia in Aphro-

<sup>24</sup> Further mentioned in: IG II<sup>2</sup> 3169/70; IvO 243 (261 AD); IG VII 49; Moretti, IAG 259 no. 88, 263 no. 90.

<sup>25</sup> Wallner 1997, 78–79; 2002, 4; 2004, 225–228.

<sup>26</sup> Suet., Dom. 4: "instituit et quinquennale certamen Capitolino Iovi triplex, musicum, equestre, gymnicum". On the Capitolia see: Robert 1970, 6–7; Caldelli 1993, 46–52; Wallner 1997, 79; Wallner 2004, 224–225; Rieger 1999, 171–203; Spawforth 2007, 377–390. Capitolia are mentioned in: IG II<sup>2</sup> 3169/70; IvO 243; IG VII 49; TAM IV 1 34; IGUR I 240; ISinope 76–77 no. 105; IGRR III, no. 370; Buckler – Robinson 1932, no. 79

<sup>27</sup> Caldelli 1993, 46–52.

<sup>28</sup> Wallner 2002, 3.

<sup>29</sup> SHA Hadr. 27.3; CIL X 515. cf. Newby 2005, 36.

<sup>30</sup> Meiggs 1973, 344.

<sup>31</sup> Stat. Silv. V. 2. 113–17 (Crispinus competed in a chariot race during the ludi Castorum).

<sup>32</sup> BMC Caria 37 no. 75; 38 no. 78; 47 no. 128. Cf. Roueché 1981, 119; Roueché 1993, 180; Wallner 1997, 86.

<sup>33</sup> Roueché 1993, 180–181.



disias so far. The agon appears first on city coins struck during the reign of Decius; however, it must have been established a few years before 249 AD.<sup>34</sup> On later coins the agon is called Valeriana Pythia.<sup>35</sup>

L. 20: Λευκοφρυήνηα ἐν Μαγ[νησίᾳ]: The Magnesians sent ambassadors in order to obtain the asyilia and a rise to the status of Leukophryeneia in 208 BC.<sup>36</sup> In 222–221 BC they proposed that the status of the athletic contest held as part of the Leukophryeneia (a festival celebrated at Magnesia in honour of Artemis Leukophryene) be raised to that of a crown game. The overture was rebuffed, but in 208 BC they tried again, sending ambassadors “to the kings and the other Greeks”, many of whom agreed to recognise the Leukophryeneia not only as a crown game but also as an isopythian contest.

L. 20: This line can best be restored as Πύθια] ἐν Μειλήτῳ, as there is not enough space on the stone to insert “Didymeia”<sup>37</sup>. The Pythia held in Miletos are mentioned in IG VII 49.

L. 21: For the Δεῖα Ἄλεια ἐν Φίλα[δελεύειᾳ], see the commentary on line 13.

L. 21: The Pythia in Hierapolis were held from the reign of Septimius Severus onwards.<sup>38</sup> The festival is mentioned in IG II<sup>2</sup> 3169/70 and in the honorary decree of the runner M. Aur. Nikomachos from Erythrai (see below p. 178).

L. 22: Κοινὰ Ἀσίας ἐν Φιλαδελ[φείᾳ]: The competitions on the occasion of the Koinon Asias were held in different cities in the province.<sup>39</sup> The Koinon of Asia organised the Sebasta Rhomaia in Pergamon alongside the imperial cult.<sup>40</sup> It emerges from inscriptions that these agons, which were held since the early Principate, were still celebrated in the 3<sup>rd</sup> century. S. Remijsen argues that these agons were staged as a single event either by the city or by the assembly of the province.<sup>41</sup>

L. 25: Ὀλύμπια Ἀδριανὰ ἐν [...6–7... σὺν] Ῥούφῳ περιόδῳ: Hadriana Olympia were held in Smyrna,<sup>42</sup> Cyzicus,<sup>43</sup> Tarsus,<sup>44</sup> Athens<sup>45</sup> and for some time also in Ephesos.<sup>46</sup> Most agonistic decrees mention Smyrna. Since Eutychiōn had as his opponent the periodonikes Rufus from Smyrna, a restoration Ὀλύμπια Ἀδριανὰ ἐν [Ζμύρνη σὺν] Ῥούφῳ περιόδῳ is preferable. Eutychiōn was perhaps proud to have fought against a periodonikes in his rival's home city. The agon occurs again in the usual order Ἀδριανὰ Ὀλύμπια in line 14.

Ῥοῦφος περίοδος can be identified with the Smyrnaean pancratisist Tib. Claudius Rufus Apollonius, who as a boy won in Olympia in ca. 229 and once again in 233 AD. He is called δις περίοδος in his posthumous decree set up in Rome by the ἱερὰ ξυστική σύνοδος τῶν περὶ τὸν Ἡρακλέα ἀθλητῶν.<sup>47</sup> He was the

<sup>34</sup> Wallner 1997, 120.

<sup>35</sup> Wallner 1997, 120.

<sup>36</sup> Cf. n. 2. Kern 1900, 16. See Rigsby 1996, 179–279; Remijsen 2015, 70.

<sup>37</sup> Didymeia: IG II<sup>2</sup> 3169/70; IEphesos 1605, 1130, 1132, 1611; SEG 36 260; IDidyma 183. Didymeia Commodeia: SEG 43 731. Furthermore, under Valerian cities in Asia Minor minted coins which often mention said festivals; for example, coins of Miletos feature the Didymeia (Wallner 1997, 167).

<sup>38</sup> SNG Aul. 8381; cf. Wallner 1997, 102.

<sup>39</sup> Moretti 1954, 288; Schulten 1906, 65–66; Lehner 2004.

<sup>40</sup> Moretti, IAG 59–61 (= Milet I 9, 369; = MDAI 32, 1907, 339,71).

<sup>41</sup> Remijsen 2015, 78.

<sup>42</sup> IEphesos V 1615; ISmyrna II,1 660–66, 668; ITralleis 118; IEphesos IV 113.

<sup>43</sup> Mitchell 1977, 75–77 no. 8; Corsten 1990, 34–6 (cf. Burrell 2004, 337).

<sup>44</sup> Ziegler 1985, 32.

<sup>45</sup> IEphesos IV 1112; Moretti, IAG no. 75; CIG 3674; TAM V. 3 1506; TAM II 587.

<sup>46</sup> Lehner 2004, 200–201 shows that in Ephesos the name of the Hadriana Olympia was changed to Hadrianeia after the death of Hadrian.

<sup>47</sup> IGUR I 244, l. 5–8: Κλ(αύδιον) Ῥοῦφον τὸν καὶ Ἀ|πολλώνιον Πεισαῖον δις περίο|δον καὶ υἱὸν Κλ(αυδίου) Ἀπολλωνίου | Ζμυρναίου.

son of Claudius Apollonius, who also had carried off a victory in Olympia in around 189 AD. Both were descendants of the famous pancratist Tib. Claudius Rufus, whose undecided fight in Olympia (“till the night”) had made him famous (Merkelbach 1974, 99–104).

The citation of an opponent in an honorary decree is very unusual. Eutychiōn and Rufus were probably crowned together when their fight ended in a draw. This was a source of pride for Eutychiōn since his opponent was much older, a well-known heavy athlete and a descendant of famous fighters.

L. 26: After a victory in the Olympia at Pisa, Eutychiōn won in an agon in Epidauros. In the 3<sup>rd</sup> century AD the Asklepeia and Olympia were held at Epidauros. The lacuna on the stone makes a restoration [Ἀσκληπεία ἐν Ἐπι]δαύρῳ more probable. For the agons at Epidauros, see Sève 1993, 303–328.

L. 27–30: The right-hand side of the stone is damaged. Reconstruction of three of the four victories listed here is impossible.

L. 29: After Νέμεια ἐν Ἄργει a rho is clearly legible. The festival in question is the Rhomaia. The restoration Ῥ[ωμαῖα Σεβαστὰ ἐν Περγάμῳ?] fills the lacuna. However, a city in Greece is also possible because the city is listed between two agons in Argos and Athens, respectively.

Right-hand side, l. 1: The Τροφώνεια ἐν Λεβαδεῖα were a traditional agon like the Eleutheria at Plataea and the Herakleia at Thebes. D. Knoepfler gives a detailed analysis of the Trophonia and Basileia at Lebadeia on the basis of unpublished notes taken by L. Robert.<sup>48</sup> For the Boiotian games, see Feyel 1942, 67–147; Roesch 1975; Te Riele 1976, 285–287; Schachter 1981 and 1986.

L. 2: Ἐλευσείνια ἐν Ἀθήναις: The Eleusinian agon was still held in the 3<sup>rd</sup> century AD; see the honorary decree for M. Aur. Asklepiades (IEphesos 1112).

L. 3: For the Ἐλευθέρια ἐν Πλαταιαῖς see Robert 1929, 13–20 and 225–226; Moretti, IAG 118–119; 153–154; Schachter 1994, 138–141.

L. 4: Εὐρύκλεια ἐν Λακεδαίμονι: Only with the revival of the festival culture during the Roman empire – and the contemporary desire to explore and exploit Sparta’s glorious past – did games attract athletes from outside the Spartan territory. The first games, the Caesarea in honour of Augustus, were soon supplanted by the quadrennial Urania (97/98 AD), which offered money prizes as well as wreaths to attract leading competitors; the Eurycleia and Commodeia Olympia (one of only two festivals in Greece to gain the designation “eiselastic” at the time). Eurycleia at Sparta had no little prestige in the Greek world.<sup>49</sup>

The Eurycleia were not established in honour of the Λακεδαιμονίων ἡγέμων C. Iulius Eurycles, as was previously believed, but were a bequest of his last descendant, C. Iulius Eurycles Herculaneus, who died in the early second century AD.<sup>50</sup> C. Iulius Eurycles was a friend of Augustus and a prominent figure in the spreading of the imperial cult in Sparta.<sup>51</sup> The Eurycleia were founded during the reign of Hadrian.<sup>52</sup> The agon is attested in: SEG 6, 609 (Adada); IGUR I 240 (Rome, ca. 200 AD.); Buckler – Robinson 1932, no. 79 (Sardeis, 212–217 AD); IG V,1 550 and 666 (both Sparta).

L. 4–5: Ὑακίνθεια ἐν Λακεδαίμονι: The cult was celebrated at the sanctuary of Apollo at Amyklai, c. five kilometres southeast of Sparta.<sup>53</sup> The festival is mentioned in the honorary decree of Pompeia Polla from Sparta (IG V,1 587; 2<sup>nd</sup> century AD).

<sup>48</sup> Knoepfler 2010; cf. SEG 58, 439.

<sup>49</sup> Kennell 1988, 244; Moretti, IAG no. 66.

<sup>50</sup> Kennell 1988, 244.

<sup>51</sup> Bowersock 1961, 112–118; Cartledge – Spawforth 2002, 96 ff.; 110–112; Kantiréa 2007, 159–166; Balzat 2008, 335–350.

<sup>52</sup> Remijsen 2015, 35–36.

<sup>53</sup> Pettersson 1992, 10–12. See also Richer 2004, 389–419.



On the basis of the above analysis we may complete the inscription as follows:

- A (front side): [οἱ ἀπὸ τῆς] οἰκουμένης ἀθληταὶ ἱερο]-  
 [νεῖκαι καὶ] ἰ στεφ[ανεῖτα]ι καὶ ἡ ὀλυμπιακὴ  
 [σύνοδο]ς ἐτείμη[σαν Μ. Αὐ]ρ. Εὐτυχίωνα  
 4 Νυσαέα καὶ Ἐφέσι[ον καὶ Σμυρναῖ]ον καὶ Λακε-  
 δαιμόνιον καὶ Ἡλ[εῖον καὶ Ἀθην]αῖον πύκτην  
 παράδοξον πλιστα[νείκην νεικ]ήσαντα  
 ἀγῶνας τοὺς [ὑπογεγραμ]μένους.  
 8 π[αίδων·]  
 Ὀλύμπια ἐν Θυατείροις, Ὀλύμπια ἐν Μαγνη]-  
 σία, Πύθια ἐν Ἱεροπόλ[ει, Διδύμεια ἐν Με]ιλίτῳ, Ἡραῖα  
 ἐν Σάμῳ, Ὀλύμπια ἐν [Ἐφέσῳ, Πύθια] ἐν Ἐφέσῳ  
 12 Πανιώνια ἐν Μειλήτῳ, Λητόεια ἐν Τριπόλει  
 Θεογάμια ἐν Νύσῃ, [Ἄλεια ἐν Φιλα]δελφείᾳ  
 Ὀλύμπια ἐν Μαγνησί[ᾳ, Ἀδριανὰ Ὀλύμ]πια ἐν Ζ<μ>ύρνῃ.  
 ἀγε[νείων·]  
 16 Πρόμαχον Ἀθηνᾶς ἐν [Ῥώμῃ, Καπετώ]λια ἐν Ῥώμῃ,  
 Εὐσέβεια ἐν Ποτιόλ[οις, Σεβαστὰ ἐν Ν]εαπόλει,  
 Διοσκόρεια ἐν Ὠστεί[ᾳ, Ὀλύμπια ἐν Ἐφ]έσῳ, Γορδιάνεια  
 ἐν Ἀφροδεισιάδι, Πύθια ἐν Ἀφροδε]ισιάδι,  
 20 [Λ]ευκοφρυήνην ἐν Μαγ[νησίᾳ, Πύθια] ἐν Μειλήτῳ,  
 Δεῖα Ἄλεια ἐν Φιλα[δελφείᾳ, Πύ]θια ἐν Ἱεροπόλ[ει],  
 Κοινὰ Ἀσίας ἐν Φιλαδελ[φείᾳ, Θεογάμια] ἐν Νύσῃ.  
 ἀν[δρῶν·]  
 24 Θεογάμια ἐν Νύσῃ πάλιν πυγμὴν πανκράτιν,  
 Ὀλύμπια Ἀδριανὰ ἐν [Ζμύρνῃ? σὺν] Ῥούφῳ περιόδῳ,  
 Ὀλύμπια ἐν Πείσῃ, [Ἀσκληπεία ἐν Ἐπι]δαύρῳ,  
 Ἀδριάνεια ἐν Ἀθῆν[αις, 17–19 ],  
 28 Καπετώλια ἐν Ῥώ[μῃ, 18–20 ],  
 Νέμεια ἐν Ἄργει, Ῥ[ωμαῖα Σεβαστὰ ἐν Περγάμῳ?],  
 Παναθήνεια ἐν Ἀθ[ήναις, 16–18 ],  
 -----  
 B (right side): Τροφώνεια ἐν Λεβαδεί[ᾳ vac.?],  
 Ἐλευσεῖνια ἐν Ἀθήναις πυγμὴν π[αν]-  
 κράτιον, Ἐλευθέρεια ἐν Πλαταιαῖς,  
 4 Εὐρύκλεια ἐν Λακεδαίμονι, Ὑακίνθεια  
 ἐν Λακεδαίμονι, Ὀλύμπια ἐν Ἀθήναις  
 πυγμὴν πανκράτιν, Θεογάμια ἐν Ν[ύσῃ],  
 Ὀλύμπια ἐν Ἐφέσῳ πυγμὴν πανκράτ[ιν],  
 8 Διδύμηα ἐν Μιλήτῳ.

Side A: « [The oecumenic athletes, hieronikai], the crowned athletes and the Olympic association honoured M. Aur. Eutychiōn, citizen of Nysa, Ephesos, [Smyrnai], Sparta, Elis and [Athens], an incredible boxer, winner of many competitions, who won the games written below.

Boys': Olympia in Thyate[ira, Olymp]ia in Magnesia, Pythia in Hierapol[is, Didymeia in Mi]letos, Heraia in Samos, Olympia in [Ephesos, Pythia] in Ephesos, Panionia in Milet[os, Letoeia i]n Tripolis, Theogamia in Nysa, [Haleia in Phila]delphia, Olympia in Magnesi[a, Hadriana Olym]pia in Smyrna.

Beardless: Athena Promachos in [Rome, Capito]lia in Rome, Eusebeia in Puteol[i, Sebastia in N]aples, Dioscoreia in Osti[a, Olympia in Eph]esos, Gordianeia in Aphrodisias, Pyth[ia in Aphrod]isias, Leukophryeneia in Mag[nesia, Pythia] in Miletos, Deia Haleia in Phila[delphia, Py]thia in Hierapolis, Koina Asias in Philadel[phia, Theogamia] in Nysa.

Men: Theogamia in Nys[a, (winning the contest) in wrestling, box]ing and *pancration*, Olympia Hadriana in [Smyrna? (drawn) with] *periodonikes* Rufus, Olympia in Pisa, [Asklepeia in Epi]dauros, Hadrianeia in Athen[s, ---], Capitolia in Ro[me, ---], Nemeia in Argos, Rh[omaia Sebastia in Pergamon?], Panatheneia in Ath[ens, -----]».

Side B: «Trophoneia in Lebaidei[a], Eleusinia in Athens (winning the contest) in boxing and *pancratation*, Eleuthereia in Plataia, Erycleia in Sparta, Hyacinthea in Sparta, Olympia in Athens (winning the contest) in boxing and *pancratation*, Theogamia in N[ysa], Olympia in Ephesos (winning the contest) in boxing and *pancratation*, Didymeia in Miletos».

#### Some remarks on Eutychiōn's career

M. Aur. Eutychiōn from Nysa was without doubt a successful athlete. His honorary decree shows that he had won many contests in Asia Minor, Greece and Italy. Forty-eight victories can be determined; in view of the fact that the inscription is incomplete, the number of his victories must have been much higher. He is known only from this inscription, set up in his honour by the Olympic association and fellow athletes. Among the ethnica indicated, the name of Nysa is given first place in order to highlight that he was a native of this city. He was honoured with the citizenships of Ephesos and propably of Smyrna, the two most significant cities in the region. In addition, outside Asia Minor some important cities such as Elis, Sparta and Athens granted him honorific citizenships.

His career is divided into age classes: As a boy he won his first prizes in the competitions near his home city, i.e. at Thyateira, Magnesia, Hierapolis and Miletos. This was followed up by a victory in the Heraia on Samos, one of the oldest festivals celebrated in the Aegean. Afterwards, he competed in many cities in Western Asia Minor, eg Ephesos, Miletos, Tripolis, Nysa, Philadelphia, Magnesia and Smyrna, and finished his career in the boys' class with a total of thirteen victories in sacred games.

In the age class of the beardless he won five prizes in the main sacred games in Italy, followed by nine more prizes gained in various cities of Western Asia Minor. In the category of men, he won more than two dozen sacred games in Greece (at least eleven), Rome (one) and Asia Minor (at least six). Eutychiōn obviously fought his most remarkable fight against the Smyrnaean pancratist Tib. Claudius Rufus Apollonius, who as two-time *periodos* was one of the most successful athletes of his time. The fight ended in a draw but was deemed worthy of mention in the decree because of its analogy to the famous fight between Rufus' homonymous ancestor and his rival, fought at Olympia in the 1<sup>st</sup> century AD.

Despite his victories in periodic games at Pisa (Elis), Rome, Naples and Nemea, Eutychiōn never finished the *periodos*. For this reason he is named only with the epithets of *pleistonikes* and *paradoxos* in his honorary decree. Yet with over fifty victories in sacred games he can be regarded as one of the most successful athletes of his time. Apart from Eutychiōn, nobody from Nysa seems to have had a similarly remarkable athletic career. The only other athlete from Nysa known so far is the wrestler M. Aur. Petronius Celsus, who won in the Theogameia in the age class of *neoi* in his home town (CIG II 2949).

With this honorary inscription for Eutychiōn we have the opportunity to see a successful athlete who was both boxer and pancratist. Although there are many inscriptions of boxers or pancratists, one mentioning a winner in both categories is a rarity.<sup>54</sup> The inscription of Eutychiōn therefore has some importance. Although he was not honoured by emperors and did not become a *periodonikes*, he won in various prestigious *agones*. This inscription is also significant for the Dioskoreia rarely mentioned in inscriptions.

<sup>54</sup> See IG VI 47 (Megara); IMagnesia 149b (Magnesia ad Maeandrum); Moretti, IAG 85 (Laodiceia in Syria, 214 AD); IPergamon 535 (Philippos Glykon from Pergamon, who won in the Nemeia and Isthmia in boxing, in the Pythia and Aktia in pancration); IMylasa 113 (Gaius Licinnius Inventus from Tralleis, who won many competitions in both categories).

It was common practice to appoint distinguished athletes as *xystarchēs*. Successful pancratists like Titus Aelius Aurelius Menandros<sup>55</sup> and M. Aur. Demonstratos Damas<sup>56</sup> from Sardeis have occupied this position. It is not unlikely that Eutychiōn too became a leading member of an athletes' guild in his later career.

Eutychiōn had his athletic career at a time when agonistic life in the cities of the Greek east was still intensive. Despite problems and changes in the cities in the 3<sup>rd</sup> century AD, emperors increased the number of the sacred *agones*. In the meantime, the city of Nysa was adversely affected by economic and political developments. Moreover, a *curator rei publicae* is known to have been sent to this city in order to solve the problems.<sup>57</sup> The Theogamia were raised to oecumenical status by the emperors Valerian and Gallienus, which means that this festival continued to exist at that time. A fragmentary inscription from Nysa from the reign of Valerian is probably related to a letter which the emperor sent to the city.<sup>58</sup>

Despite the struggle of the empire with the Persians, emperors granted the cities privileges such as the permission to continue to stage *agones*, create new festivals, raise the status of an *agon* or grant neokoria in order to secure their support and strengthen their loyalty. For example, there is a relation between the *agon* and the neokoria of Side and the use of harbour facilities by the Roman army under the Emperor Gordian. According to Wallner, Emperor Valerian mostly granted agones which had a political purpose in the whole empire.<sup>59</sup>

#### Abbreviated Literature

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|----------------------------|--|
| Akdoğu Arca 2016a          | E. N. Akdoğu Arca, Iulius Iulianus Phrygia-Caria Eyaleti'nin İlk Valisi miydi?, in: B. Takmer – E. N. Akdoğu Arca – N. Gökalp Özdil (edd.), <i>Vir doctus Anatolicus</i> , Istanbul 2016, 60–73. |
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<sup>55</sup> Roueché 1993, 230–236, no. 91.

<sup>56</sup> For Damas see Strasser 2003.

<sup>57</sup> Akdoğu Arca 2016a, 60–73; Akdoğu Arca 2016b; Öztaner – Akdoğu Arca – Gökalp Özdil 2014, 235.

<sup>58</sup> Öztaner – Akdoğu Arca – Gökalp Özdil 2014, 231–232.

<sup>59</sup> Wallner 1997, 134.

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### Özet

#### Nysa ad Maeandrum’lu Ağır Sıklet M. Aurelius Eutykhiōn

Makalede, bir Karia kenti olan Nysa ad Maeandrum’da, tiyatronun batı terasında yapılan kazılar sırasında, devşirme olarak kullanılan ve daha sonra tiyatro önüne getirilen bir heykel kaidesi tanıtılmaktadır. Nysa’lı ağır sıklet sporcu M. Aur. Eutykhiōn, stephanitler ve Olympik dernek tarafından onurlandırılmaktadır. Yazıtta sporcunun aldığı galibiyetler katılım yaşına göre sınıflandırılmıştır. Asia Minor’da, Yunanistan’da ve İtalya’da bir çok başarıya imza atan sporcu hem boksör hem de pankratist olarak kariyerine devam etmiştir. Her iki disiplinde aktif yarışan sporcu sayısı oldukça az sayıda olduğu için Eutykhiōn’nun yazıtı önem arz etmektedir. Taşın kesilerek tekrar kullanılması nedeniyle yazıtta yer yer eksikliklerin görülmesi yazıt restorasyonunu zorunlu kılmaktadır. Eksikliklerle birlikte Eutykhiōn’un elli den fazla müsabaka kazandığı anlaşılmaktadır ve Nysa kentinin şimdiye kadar bilinen en başarılı sporcusu olduğu söylenebilir. Kutsal oyunlardaki bu başarıları *paradoksos* ve *pleistonikes* gibi sıfatlarla taçlanmış olsa da, *periodos*’u tamamlayamamıştır. Yazıtı tarihlendirmek için bazı veriler söz konusudur: Sporcunun katıldığı müsabakalardan Roma’da Athena Promakhos onuruna düzenlenen *agon*, İmparator Gordianus III Dönemi’nde kutlanmaya başlamıştır. Ayrıca, Aphrodisias’ta kutlanan Gordianeia oyunları da aynı imparator onuruna düzenlenmekteydi.

**Anahtar Sözcükler:** Nysa; M. Aur. Eutykhiōn; Onurlandırma Yazıtı; Boksör; Pankratist; Kutsal oyunlar.