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Athletes in New Inscriptions from Aphrodisias

ABSTRACT: New epigraphic finds from Aphrodisias concern local athletes of the early 3rd cent. CE. A sarcophagus was used for the burial of Achilleus, a runner who owed his nick-name Δρόμαξ (“Dromedary”) to his speed. He held the office of the ἀρχιγραμματεὺς, probably of the xystos. His identification with a homonymous pankratiast or boxer is unlikely (1). A grave epigram for the athlete Adrastos (2) praises him both as athlete and as citizen. An inscribed statue base commemorates the victory of an anonymous athlete at the agonistic festival of the Aphrodisieia Adoneia (3). The new texts confirm the importance of athletic competitions and athletic training in early third-century Aphrodisias.

KEYWORDS: Athletes, nick names, Aphrodisieia Adoneia, epitaphs, honorific inscription.

Athletic training and athletic contests played an important part in the social life of Aphrodisias, as in any other urban center of the Roman East. Relevant information is provided by numerous honorific inscriptions and portrait statues of athletes,¹ agonistic images on sarcophagi,² and inscriptions that concern the gymnasia,³ endowed contests, and donations for money prizes (θέματα) for occasional competitions.⁴ In Late Antiquity, also pictorial graffiti that represent athletes can be added to this evidence.⁵ In this article, I present three unpublished inscriptions that concern athletes: the epitaph of Achilleus, who probably served as chief secretary of the xystos (1); the grave epigram for the athlete Adrastos (2); and an honorific inscription, probably for an athlete, which mentions the agonistic festival of the Aphrodisieia Adoneia (3). The new texts confirm the great interest in athletic competitions and athletic training in early third-century Aphrodisias.

1. The epitaph of Achilleus, known as “the Dromedary”, chief secretary of the xystos (Fig. 1)

Body of a marble garland sarcophagus. On the front, Nikai on either end hold garlands, while Erotes support a tabula ansata; there are two unfinished busts in the lunettes above the garland swags (a man on the left, a woman on the right). The sarcophagus was inscribed twice. The original inscription (A) started on the lid, now lost; only its last part is preserved on the top frame of the tabula ansata (line 1) and within the tabula ansata (lines 2–10). Letter height: 2 cm. A second, short text (B) was inscribed by a different

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¹ Honorific inscriptions: IAPhrodisias 2007 1.177 (Zenon Aineias, boy wrestler); 5.214 (Aurelius Achilleus, pankratiast; Strasser 2021, 364–365 no. 147); 8.87 (Kandidianos, wrestler); 8.88 i (Piseas, wrestler); 11.58 (anonymous, runner); 11.60 (anonymous, wrestler); 11.222 (Andreas, runner); 11.223 (anonymous, boy boxer); 11.224 (anonymous, runner); 12.35 (Antonius Flavius Antiochos, wrestler); 12.202 (Adrastos); 12.214 and 12.920 (Aelius Aurelius Menandros, pankratiast; Strasser 2021, 163–169 nos. 61–62); 12.215 (M. Aurelius [-] Jos, long-distance runner; Strasser 2021, 356–358 no. 142); 12.711 (anonymous, pankratiast; Strasser 2021, 467–469 no. 221); 12.719 and 15.327 (Kallikrates, pankratiast); 13.152 (Zenon, runner); 13.616 (anonymous, wrestler); 15.364 (Menandros, pankratiast). Honorific statues: Smith at alii 2006, 95–97 (honorific inscriptions) and 135–136 (statues).

² De Chaisemartin 1993; see also Strasser 2021, 483–484 no. 236.

³ Chaniotis 2015.

⁴ Roueché 1993, 174–182; Chaniotis 2020, 116.

⁵ Chaniotis 2024, 129, 133.

mason on top left, in the space between the bust and the garland. H 93 cm, W 2.5 m, D 95 cm. Letters 2.5–3 cm. Brought to the Museum of Aphrodisias in 2015 from one of its cemeteries. Date: early 3rd cent. CE.

- A [- - οὐδεὶς ἕτερος ἔξει ἐξουσίαν]
ἐνθάψαι ἢ ἐκθάψαι
τινα, ἐπεὶ
ἀποτεισά-
4 τω <τῷ> ἱερωτά-
τῳ ταμί-
φ (δηνάρια) μύρια
ὦν τὸ τρί-
8 τον ἔσται
τοῦ ἐκδική-
σαντος
tendril

- B Ἀχιλλέως
Δρόμα-
κος ἀρ-
4 χιγρα-
μματ-
έως



A 4. ΤΩΙΕΡΩΠΑ, lapis (haplography).

A. “[- - no one else shall have authorization] to either bury or remove anyone, because he shall pay as a fine to the most sacred treasury 10,000 denarii, one third of which shall belong to the vindicator”.

B. “Of Achilleus Dromax (“the dromedary”), chief secretary”.

The sarcophagus belongs to a type that is well represented in Aphrodisias in the late second and early third centuries.⁶ On the basis of the letterforms, with cursive letters, both inscriptions can be dated to the early 3rd century CE. From the original inscription (A) only the last part of the clause concerning prohibition of further burials and violation of the grave is preserved. The names of the original owner and those people whose burial he permitted were inscribed on the lid. The fine for the violation of the grave (10,000 denarii) is unusually high but paralleled by another five epitaphs.⁷

The sarcophagus was re-used for the burial of a certain Achilleus. The fact that his name was inscribed in a prominent position suggests that his burial did not occur in violation of the owner’s wishes; he may have been one of the owner’s relatives, whose burial he had allowed. Since his name was added on the sarcophagus – an unusual practice –, he must have been a man of some importance. Both his nick-name and his office suggest that he was a famous athlete.

Δρόμακος is the genitive of the extremely rare adjective δρόμαξ. It is only attested in the sixth-century chronicle of John Malalas, in a description of Troilos, who was not only beautiful (καλός), but also a “powerful warrior and a fast runner” (ἰσχυρὸς πολεμιστὴς καὶ δρόμαξ).⁸ Δρομάς is a far more common

⁶ On garland sarcophagi in Aphrodisias see Işık 2007; Turnbow 2012, 314–316; Smith – Chaniotis 2016, 303–304.

⁷ I.Aphrodisias 2007 12.320, 12.322, 12.524, 12.1108, 12.1205. Occasionally, also higher fines are recorded: 11,500 (I.Aphrodisias 2007 2.308) 30,000 (I.Aphrodisias 2007 11.65) and 50,000 denarii (I.Aphrodisias 2007 12.1016). For a useful overview of the variations of fines in Aphrodisias see Rupp 2015; for Asia Minor see Iluk 2013; on the factors that determined the height of fines see Lotz 2018.

⁸ Malalas, Chronographia 5.10.13–14. According to *LSJ* this epithet also characterizes camels in the *Geoponica*, however Beck’s edition has δρομάδας (not δρόμακας): εἶδον δὲ φησι δρομάδας καμήλους εἰς δρόμον ἵππῳ

adjective characterizing great speed in running. It is used for ships,⁹ horses and dogs,¹⁰ but most often for camels.¹¹ It has such a close association with camels that it became a designation for a specific type of camel, the dromedary, which can run at a speed of 14–19 miles per hour. When Theodoretos reports about the Arabs that “they dance on camels and *dromades*” (ἐπὶ καμήλων δὲ οὗτοι καὶ δρομάδων ὀρχοῦνται), he makes a distinction between dromedaries and other types of camels.¹² Similarly, Stephanos of Byzantium speaks of a “white *dromas*” (ἄνῃρ ἐπὶ λευκῆς δρομάδος),¹³ expecting his readers to know that it is a camel.

In the Aphrodisian inscription, δρόμαξ is used as a nick-name, a suitable nick-name for a runner. Adjectives are used as nick-names, second names, or *signa*,¹⁴ e.g. the Ephesian boxer Antoninianos was known as “the Brute” (Μῶρος),¹⁵ and gladiators in Aphrodisias had adjectives as *noms de guerre*: Ποδὴνεμος (“wind-swift”), Φόρτις (*fortis*, “strong”), Ἀνίκητος (“invincible”), and Σκίρτος (“leap-footed”).¹⁶ It is, therefore, likely that Achilles’ second name, probably deriving from acclamations or praises for him after his victories, was an adjective that characterized him as a fast runner. But why did his fans choose an extremely rare adjective, in fact, an adjective that is never attested in Greek literary, epigraphic, or papyrological sources earlier than this inscription, and not a common adjective such as ὠκύς, ὠκύπους, ταχύς, ταχυδρόμος, πτερόπους (wing-footed), or πτερόεις? The answer may be provided by the close association of δρόμαξ/δρομάς with camels. Nick-names and second names are often derived from the animal world. In Aphrodisias, Ἰέραξ (the “Hawk”) is used as a second name by members of a prominent family,¹⁷ gladiators chose the names of animals as *noms de guerre* (e.g. Πάνθηρ, Πάρδος, and Σφηκᾶς),¹⁸ and the Alexandrian boxer Agathos Daimon (second century CE) was also known as “the camel” (Κάμηλος). He died in Olympia, fighting, at the age of 35; “crown or death” was what he asked of Zeus in his last prayer.¹⁹ The nickname “the camel” was, according to L. Robert, a comment on his appearance or character; according to P. Siewert it reflected the disfigurement of his face after many years of activity as a boxer.²⁰ In the case of a boxer, the origin of the nick-name was not the speed of camels but more likely their pugnacious spirit, as recognized by Robert, but also their endurance. That endurance was important in boxing is known from the fighting technique of Melankomas. Instead of defeating his opponents with blows, he prolonged the fight, until his opponents were so exhausted that they were forced to quit.²¹

παραβαλλομένας καὶ νικώσας (Georonica 16.22.7 ed. Beckh 1895).

⁹ E.g. Pollux, Onomasticon 1.83.41; Suda s.v. ἐπακτρίς.

¹⁰ Horses: Eur., Phoenissae 1125; Plut., mor. 498a 6. Dogs: Eur., Bacchae 731; Anth.Gr. 7.387.

¹¹ Diod. 2.54.6; 3.45.4; 17.80.3; 17.105.7; 19.37.6; Strab. 15.2.10; Josephus, Ant. Jud. 6.364; Plut., Alexander 31.7; Nilus Ancyranus, Narrationes de monachis 3.1.9.

¹² Theodoretos, Commentaria in Isaiam 19.113–114.

¹³ Steph., Ethnica s.v. Αὔρα.

¹⁴ In Aphrodisias, three men had the second name Ἄγαθος, “virtuous” (Chaniotis 2013, nos. 26, 27, 73) and the second name of Eusebes was Φιλόπατρις, “the patriot” (Chaniotis 2013, no. 41).

¹⁵ Chamoux 1990.

¹⁶ Hrychuk Kontokosta 2008, 207–208 nos. 6–8, 213–215 no. 19.

¹⁷ Chaniotis 2013, nos. 3, 48, 78.

¹⁸ Πάνθηρ: SEG XXXIX 1339. Πάρδος: SEG LXVII 762; Robert 1940, 300. Σφηκᾶς: Robert 1940, 300.

¹⁹ SEG XXII 354; latest edition with bibliography: I.Olympia Suppl. 69 (with comments by P. Siewert).

²⁰ Robert 1969, 200 (= Robert 2007, 187): “Devait-il ce surnom d’une bête de son pays à son physique ou à son caractère? Était-il par le corps ou par l’âme, pour parler avec Galien? En tout cas son épitaphe et sa mort prouvent qu’il était endurant et tenace comme un chameau, et pugnace comme ces mâles acharnés, rageurs et vindicatifs que l’on peut voir dans les combats des chameaux organisés à l’époque du rut dans les villes de Turquie”.

²¹ Dio, Oratio 29.11; cf. 28.7.

That Achilles was a successful athlete is confirmed by the office of the ἀρχιγραμματεὺς that he possessed. A “chief secretary” is not an office attested in Aphrodisias. This title was held by military officers in the army of Alexander and later.²² But in the Imperial period it is almost exclusively used in connection with associations of participants in contests: athletes (ἀρχιγραμματεὺς τοῦ ξυστοῦ) and performers in musical contests (ἀρχιγραμματεὺς τῆς ἱερᾶς μουσικῆς οἰκουμενικῆς Αὐρηλιανῆς περιπολιστικῆς μεγάλης συνόδου).²³ M. Aurelius Mousaios, a phonaskos, was simply called ἀρχιγραμματεὺς.²⁴ Achilles was “chief secretary” of an association of athletes, either of a local association²⁵ or more probably of the oecumenic guild of athletes (ἀρχιγραμματεὺς τοῦ ξυστοῦ). The relation of the guild with Aphrodisias is documented by an honorific decree for the Aphrodisian pankratiast Kallikrates.²⁶ It is, therefore, more likely that this swift-footed Achilles was an internationally renowned athlete.

The name Achilles is very common, often used by gladiators and also attested for athletes.²⁷ Yet, the status of this Achilles begs the question whether he can be identified with the famous Aphrodisian athlete Aurelius Achilles. He is known from a decree of the Ephesians, who honored him for participating on their behalf in the local Olympic games, in the category of men, before he had reached that age:²⁸

“when the city urged him as if it were his ancestral one to proceed to the most advanced of contests and the category of men, consenting and being persuaded by the encouragement he defeated his opponents and bound on the crown of wild olive with such glory that his courage and zeal were counted among the most reputed of contests” (translated by C.P. Jones).

His discipline is not stated, but it is certain that he was a “heavy athlete” (boxer, pankratiast, or wrestler), and Jones opts for pankratiast.²⁹ Apart from references to ἀνδρεία and the τελεώτατον τῶν ἀγωνισμάτων in the honorific decree, an epigram in his honor commemorates his victory over a certain Varianus; this rules out the possibility that he was a runner. But does it rule out that Achilles, the boxer or pankratiast, and Achilles, the runner, are two different men? The combination of victories in both race and “heavy sport” is a rare phenomenon, but not unattested. Aurelius Septimius Eirenaïos of Laodikeia was victorious in both boxing and running (πυγμῆν, δρόμον) in contests in Chalkis (twice), Ikonion, and Patrae, and in boxing, wrestling, and pankration in Hierapolis (three times).³⁰ The combination of related disciplines (στάδιον, δίαυλος, and δόλιχος, or πυγμή, πάλη, and παγκράτιον) is more common.³¹ However, given the frequency of the name Achilles, the lack of any reference to running in the honorific epigram for Aurelius Achilles, and the fact that the Achilles of this sarcophagus was mainly known for speed, it is more likely that we are dealing with two separate men.

²² Plut., Eumenes 1.4; Polyb. 5.54.12; SEG XIX 904; XXXVIII 1571.

²³ Athletes: F.Delphes III.1.209; I.Erythrai 416; IGUR 246 A.1 line 25, B.1 lines 3 and 11, 404; P.London 3.1178 lines 65 and 82. Dionysiac artists: BGU IV 1074 line 27; IG II² 3169/3170 lines 34–35 (α φωνασκός). Other contexts, in Egypt: P.Oslo II 60 (unclear); in the Bosporan Kingdom: CIRB 36 line 18 (association of soldiers).

²⁴ Strasser 2021, 419–421 no. 172 (ca. 253–257); SEG LIV 1142.

²⁵ For a local ξυστάρχης in Aphrodisias see I.Aphrodisias 2007 11.305 iii.18 and iv.18.

²⁶ I.Aphrodisias 2007 12.719 and 15.327 (reign of Hadrian). Cf. I.Aphrodisias 2007 12.920 (decree of the oecumenic synod in Antiocheia for an Aphrodisian runner). See also Roueché 1993, 228–237.

²⁷ Gladiators: Robert 1940, 300; athletes: Strasser 2021, 316–318 no. 122 (Hierapolis).

²⁸ Jones 1981; I.Aphrodisias 2007 5.214 i lines 26–37: προτρεψαμένης αὐτὸν ὡς πατρίδος τῆς πόλεως εἰς τὸ τελεώτατον τῶν ἀγωνισμάτων καὶ τὴν κρίσιν τῶν ἀνδρῶν μετελθεῖν ὑπακούσας κα[ῖ] πεισθεὶς τῇ προτροπῇ τούς τε ἀντιπάλους κατηγονίσσας καὶ μετὰ τοσαύτης δόξης τὸν κότινον ἀνεδήσας ὡς ἐν τοῖς μάλιστα τῶν εὐδοκίμησάντων ἀγωνισμάτων καταριθμῆσθαι τὴν ἀνδρείαν αὐτοῦ καὶ προθυμίαν. I.Aphrodisias 2007 5.214 ii is an epigram in his honor (Strasser 2021, 364–366 no. 147).

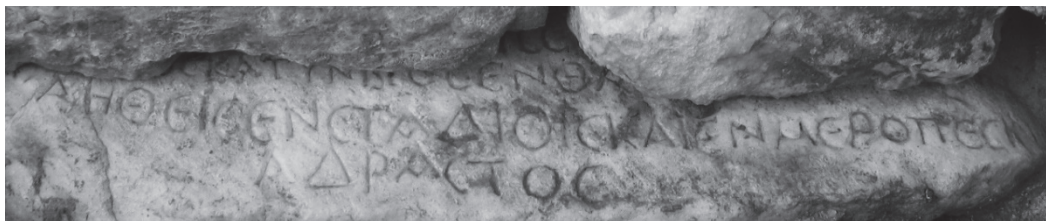
²⁹ Jones 1981; cf. Roueché 1993, 205. Strasser 2021, 364–366, does not mention the athlete’s discipline.

³⁰ Strasser 2021, 352–356 no. 141; see also the discussion in SEG LXIII 795 on the possible identity of the runner T. Φλάουιος Ἡρακλείδης Ἀλεξ(ανδρεὺς) with the boxer T. Φλάουιος Ἡρακλείδης ὁ καὶ Γαλάτ(ης) Ἀλεξ(ανδρεὺς).

³¹ Strasser 2021, 688 and 699.

2. The grave epigram for Adrastos (Fig. 2)

Marble block broken on bottom left, damaged on bottom right; its top is not visible, because the block, originally part of a funerary monument, was re-used as building material for the construction of the Late Antique fortification wall and cannot be removed from its present location. H more than 8 cm, W 50 cm, D 12.5 cm. Letters 1.4–2.2 cm. Found by Peter de Staebler on 14 August, 2005, built in the Late Antique fortification wall (South Wall, north face), area of trench 1975, N 3003.0, E 849.5, still in situ. Date: 3rd cent. CE.



[- - - - -]ΙΩ[- - - - -]
 2 [- - - - -]ΟΣ κα τύνβιος ἐνθάδε[- - - - -]
 [- - - - -] κλήθεις ἐν σταδίοις καὶ ἐν μερόπεσιν
 4 Ἀδραστος

Since the name on line 4 is apparently written in the middle of the line, one can estimate the number of missing letters on each line (c. 38); the letters on line 2 are smaller. || 2. the enclitic κα rather than the unattested κατύνβιος = κατατύνβιος. In fine, e.g. [κεῖται νέκυς]. || 3. initio, e.g., [χρηστός] or [κλεινός]; in that case, this line contains a complete hexameter (for μερόπεσιν read μερόπεσσιν), and Adrastus (line 4) is not part of the epigram.

“[--- the deceased lies] here as occupant of the tomb, who has been acclaimed [as a good/worthy man] in the stadia and among the mortals. Adrastus”.

This text can be added to the numerous epigrams from Aphrodisias. To the 45 epigrams collected by R. Merkelbach and J. Stauber (including small fragments),³² four more were published more recently.³³ Only one of these epigrams was dedicated to an athlete, the honorific epigram for the pankratiast Aurelius Achilles.³⁴ The phrase ἐν σταδίοις καὶ ἐν μερόπεσιν can be best understood as a recognition of the fact that Adrastus had distinguished himself not only as an athlete (ἐν σταδίοις), but also as a citizen (καὶ ἐν μερόπεσιν), thus corresponding to the ideals of the elite citizens in the Imperial period. Since Adrastus is one of the most common names in Aphrodisias,³⁵ no identification is possible. One should mention, however, the place inscription of an Adrastus in the stadium.³⁶

3. Honorific inscription for a victor at the Aphrodisieia Adoneia

Lower part of a marble base; an inscription in a panel with a double raised frame. H 24 cm, L 38 cm, D 36.5 cm. Letters 1.5 cm. Found in a secondary context in 2012 at the Tetrapylon Street. Inventory number 12–16. Date: late 2nd/early 3rd cent. CE.

[- - - - -]
 ξῶς [- - - - -]

³² Steinepigramme I 02/09/01–34 and 02/09/89–99.

³³ Epigram for Epikrates (2nd/1st cent. BCE): Chaniotis 2009; SEG LIX 1197. For Pankrates (1st cent. BCE/CE): Chaniotis 2016 = SEG LXVI 1153. For Philadelphos (ca. 200 CE): Petrovic 2010; Chaniotis 2012, 360–362 no. 15; SEG LX 1082. For Pollion (3rd cent. CE): Petrovic et al. 2010; SEG LX 1076.

³⁴ SEG XXXI 904; I.Aphrodisias 2007 5.214 ii; Steinepigramme I 02/09/27; Strasser 2021, 364–366 no. 147.

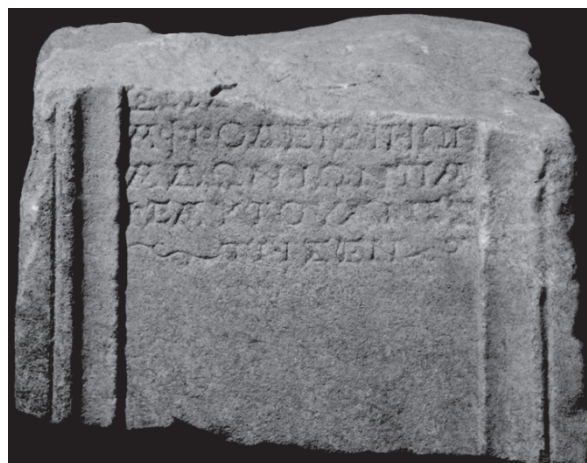
³⁵ Van Bremen 2016.

³⁶ I.Aphrodisias 2007 10.31.

2 Ἀφροδισιῶν
 Ἀδωνήων πα-
 4 ρ' ἑαυτοῦ ἀνέσ-
 τησεν

“[- - -] erected with his own money (the statue of - -), who gloriously [won? the contest] of the Aphrodisieia Adoneia”.

This inscription mentions the agonistic festival of the Aphrodisieia Adoneia, already known from honorific inscriptions for two athletes who won victories in pankration and wrestling (ca. 220–230 CE).³⁷ Neither the identity of the honorand nor that of the individual who covered the expense with his own money (παρ' ἑαυτοῦ),³⁸ can be determined. If we restore [ἀγωνοθετήσας φιλοδόξως], he was the agonothetes, who set up the statue of a victorious athlete honored by the city. The attribute φιλοδόξως is often associated with expenses covered by agonothetai.³⁹ Euarestos of Oinoanda, founder and agonothetes of an agonistic festival, set up his own statues to commemorate its celebration.⁴⁰ Although none of these scenarios can be excluded, it is more likely that the text refers to the victory of an athlete. We may restore [νικήσαντα ἐνδόξως] [ἐν τῷ ἀγῶνι]. A similar formulation is found in another honorific inscription for an athlete in Aphrodisias: ἀγωνισάμενον παίδων πανκράτιον ἐνδόξως τὸν ἐπιτελεσμένον ἀγῶνα Φιλημονίην.⁴¹ In this case, the man who covered the cost was a relative.⁴² I note that the statue for an anonymous wrestler who won at the same contest of the Aphrodisieia Adoneia was erected by the deputy neopoios Tiberius Claudius Aurelius Mucianos Apollonios Beroneikianos (παρ' ἑαυτοῦ ἀνέστησεν), possibly a relative of the victor.⁴³ Finally, it is possible that the athlete himself offered to cover the cost for his honorific statue, as some honorands occasionally did.⁴⁴ In that case, one may restore [νικήσας ἐνδόξως] [ἐν τῷ ἀγῶνι].



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³⁷ I.Aphrodisias 2007 12.711 ii d and 13.616. On this festival see Roueché 1993, 179; Strasser 2021, 469.

³⁸ E.g. IG IX.2.1104 L. 13; I.Délos 2620; I.Ephesos 9 L. 11, 951 L. 12; I.Stratonikeia 516; I.Tralleis 147 A.

³⁹ E.g. SEG XVII 577; TAM II 495; I.Pergamon III 36.

⁴⁰ SEG XLIV 1182.

⁴¹ Cf. I.Aphrodisias 2007 13.616.

⁴² E.g. I.Aphrodisias 2007 1.157: [τὴν ἀνάστασιν] τοῦ ἀνδριάντος [- - πε]ποιήσθαι [- - τὸν πατέ]ρα αὐτοῦ Διό[δωρον? - -] παρ' ἑαυτοῦ; cf. Robert – Robert 1954, 110 no. 13 LL. 12–18 (Tabai): τῶν εἰς ταῦτα δα[παν]ημάτων γενομένων ὑπὸ [τοῦ] πατρὸς αὐτοῦ Μελίτωνος [ἐξ οἱ]κείας δυνάμεως καὶ τῇ[ν ἀνά]στασιν καὶ τούτου τοῦ ἀν[δρι]άντος ποιησαμένου παρ' ἑαυτοῦ; TAM V.1.651: δήμου ὑ[δὸν] Τατιανὸν Κλ. Στρατονε[ι]κίανος ὁ πα[τρ]ὴρ παρ' ἑαυτοῦ.

⁴³ Cf. I.Aphrodisias 2007 15.364.

⁴⁴ E.g. IG XII.4.830 LL. 24–26: τὴν δὲ τοῦ ἀνδρι[άντος] | ἀνάστασιν παρ' ἑα[υτοῦ] | ποιησάμεν[ον] (the gymnasiarchos Xanthippos of Kos); Keil – von Premerstein 1911, 149 no. 273: [Φι]λοκράτ[ην Ἀν]τωνιανο[ῦ] τ[ὸν] φιλόπατ[ριν] ἢ πατρίς, τὴν ἀνάστασιν τοῦ ἀνδριάντος πησαμ[ένου] παρ' ἑαυτοῦ (Philokrates of Blaundos).

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Aphrodisias'tan Yeni Yazıtlarda Atletler

Öz: Aphrodisias'taki yeni epigrafik buluntular, MS 3. yüzyılın başlarında faal olan yerel atletlerle ilgilidir. Hızından dolayı Δρόμαξ ("tek hörgüçlü deve") lakabını almış bir koşucu olan Akhilleus'un defni için bir lahit kullanılmıştır. Adı geçen atlet muhtemelen *ksystos*'un ἀρχιγυμνατεύς makamını elinde tutuyordu (1). Aynı isimli bir *pankratiastes* veya boksörle özdeşleştirilmesi olası değildir. Atlet Adrastos için yazılmış bir mezar epigramı, onu hem atlet hem de vatandaş olarak övmektedir (2). Yazıtlı bir heykel kaidesi, Aphrodisieia Adoneia festivalinde anonim bir atletin zaferini anmaktadır (3). Yeni metinler, üçüncü yüzyıl başlarında Aphrodisias'ta atletik yarışmaların ve atletik eğitimin önemini doğrulamaktadır.

ANAHTAR SÖZCÜKLER: Sporcular, lakaplar, Aphrodisieia Adoneia, mezar yazıtları, onur yazıtları.



Fig. 1. Sarcophagus with the epitaph of Achilleus (no. 1).



Fig. 2. Marble block in the Late Antique fortification wall with grave epigram no. 2.