

ambivalence. The only other instance of *ancilla* used with reference to a male (*SHA Claud.* 5. 4 "Gallus Antipater, ancilla honorum et historicorum dehonestamentum") is obviously derived from Sallust and does not lead us further. But a different parallel, Suetonius *Divus Iulius* 76. 3, readily comes to mind: "trium legionum, quas Alexandriae relinquebat, curam et imperium Rufioni liberti sui filio exoleto suo demandavit." The similarities are striking: the unscrupulous dictator entrusts a major military command to a man of low birth—in Suetonius, the son of a freedman, in Sallust, a former centurion—who is available, it is said, for his patron's pleasure. Is *ancilla turpis* perhaps a not-so-veiled reference to a lost passage in the *Histories* where Fufidius was described as *exoletus Sullae*?

C. F. KONRAD
University of Colorado,
Boulder

FLAVIA POLITTA AND MANILIUS FUSCUS

Flavia Politta, a *consularis femina* of the early third century of our era, is now attested in three inscriptions and, if a recent hypothesis were right, would also appear in a well-known work of Christian hagiography. Scrutiny reveals that the evidence has not been well used and, moreover, that there is an unnoticed problem in the career of her husband, Ti. Manilius Fuscus.¹

The name of Flavia Politta first came to light in Rome, where in 1890 and 1891 a large number of fragments were found inscribed with the *acta* of the Secular Games of 204. In a long list of women of senatorial rank who made supplication to Juno, the first name is *Flavia Politta Manili* [: Mommsen conjectured that her husband was Manilius Fuscus, attested in the same document as *magister* of the *quindecimviri* in the year 203. Manilia Lucana, who appears further down in the same text as the first in a group of girl singers, may be presumed to be their child. Manilius Fuscus was legate of Syria Phoenice in 194, and an inscription from Palmyra shows that he was accompanied to the province by his homonymous son, whom he may also have had by Politta.²

Fuscus' long and distinguished career stretched from the reign of Commodus to that of Severus Alexander. Current works of reference ascribe to him a proconsulate of Asia about 210: thus a recent fascicle of the *Prosopographia*

1. I am very grateful to Tim Barnes and Glen Bowersock for helpful discussion, and for the comments of an anonymous reader for *CP*.

2. The standard text of these *acta* is that of J. B. Pighi, *De Ludis Saecularibus* (Milan, 1941); for Politta, see p. 157, IV line 13 (*CIL* 6.32329); for Fuscus, p. 140, I line 6 (*CIL* 6.32326); for Lucana, p. 169, Va line 87 (*AE* 1932, 70). Inscription of Palmyra: H. Seyrig, "Inscriptions grecques de l'Agora de Palmyre," *Syria* 22 (1941): 251–52, nos. 19–20 (*AE* 1947, 178; J. Starcky, *Inventaire des inscriptions de Palmyre*, vol. 10 [Damascus, 1949], pp. 21–22, nos. 27–28). See now *PIR*² F 434 (Politta), M 136 (younger Fuscus), 137 (elder Fuscus), 144 (Lucana); on Fuscus, see also W. Eck, "Manilius 25," *RE Suppl.* 14 (1974): 273–74, M. Sartre, *Trois études sur l'Arabie romaine et byzantine*, Collection Latomus vol. 178 (Brussels, 1982), pp. 59–61 (on his legateship of Syria Phoenice), and on Politta, M.-T. Raepsaet-Charlier, *Prosopographie des femmes de l'ordre sénatorial (I^{er}–II^e s.)*, vol. 1 (Louvain, 1987), pp. 326–27, no. 374.

Imperii Romani cites the phrase Μανιλίω Φούσκω ἀνθυπάτῳ from “Compt. rend. 1935, 131 = *MAMA* 4, 9, 27” and observes: “proconsul Asiae ca. annum 210 (deest in laterculo apud Magie).” The actual facts are minute and complicated, but repay investigation.

The inscription in question was copied near the site of the ancient Prymnessos in northwestern Phrygia by W. J. Hamilton, who published a majuscule text in 1842; this was soon incorporated by Johannes Franz into *CIG*.³ The inscription had seventeen lines, of which the last two are shown by Hamilton thus:

ΤΟΥΤΟΥΤΟΑΝΤΙΓΡΑΦΟΝΑΠΕΤΕ . . ΕΙΣΤΑ . .
ΑΜΑΝΕΙΑ ΝΟΥ . . .

Franz articulated the first of these lines as τούτου τὸ ἀντίγραφον ἀπετέ[θη] εἰς τὰ [ἀρχεῖα], but could make nothing of the second.⁴

In August 1884, W. M. Ramsay copied the same inscription, and three years later he published an extract from it. This extract thrice departs from Hamilton's copy, but on two of the three points a later examination showed that Hamilton had been correct. On this occasion Ramsay said nothing about the last two lines.⁵

In 1933 the same inscription was republished by W. H. Buckler, W. M. Calder, and W. K. C. Guthrie, together with two photographs.⁶ One showed the complete stone built into a house-wall; the other was of a squeeze which revealed that about three-quarters of the letters seen by Hamilton survived, though much of the lower text had been lost. The revised text of lines 16 and 17 is:

[τούτου τὸ ἀντίγραφον ἀπετέθη εἰς τὰ]
ἀρχεῖα (leaf) Ἀνεικίω Φ[αύστ]ῳ ἀνθυπά[τ]ῳ.

Since the editors state in their lemma that “the restorations, except in line 17, are from Hamilton's copy,” they presumably were unable to read anything in line 16 but believed that they could improve Hamilton's reading in line 17 (and also that there had been no word after τὰ in line 16). Q. Anicius Faustus is reported by Cassius Dio (79. 22. 2, 4) to have been sent by Macrinus to be proconsul of Asia in 217.⁷

Two years later Ramsay, now Sir William and aged eighty-four, gave a communication to the Académie des Inscriptions in which he was led to discuss the same text. His observations are best given in full.⁸

3. Hamilton, *Researches in Asia Minor*, vol. 2 (London, 1842), p. 437, no. 175; Franz, *CIG*, vol. 3 (Berlin, 1853), p. 1101, no. 3882 i.

4. If he had interpreted ΑΜΑΝΕΙΑ as a miscopying of ἀρχεῖα, he would presumably have printed ἀ[ρχ]εῖα.

5. Ramsay, “Phrygian Inscriptions of the Roman Period,” *ZVS* 28 (1887): 383-84; for the later readings, *MAMA* 4.27 (on which, see below). Ramsay's divergences are κακῶν in line 9 (κακόν, Hamilton and *MAMA*), π[τ]ῶμα in line 10 (σῶμα, Hamilton; πῶμα confirmed by *MAMA*), αῦ (= 1,500) in lines 13-14 (δισχίλια πεντακόσια, Hamilton; ΚΟΣΙΑ visible on the squeeze, *MAMA* 4, pl. 15).

6. *MAMA* 4.27; on this edition, and on the phrase τέκνων τέκνοις in lines 14-15, see L. Robert, “Malédiction funéraires grecques,” *CRAI* 1978, p. 283. When citing this text below I follow the editors in not writing iota subscript.

7. *PIR*² A 595, published in the same year as *MAMA* 4 and without reference to the inscription. Less understandably, it is also omitted by D. Magie, *Roman Rule in Asia Minor*, vol. 2 (Princeton, 1950), p. 1585.

8. “Le thème Léontokomeôs et le Kaystropédion de Xénophon,” *CRAI* 1935, p. 131.

Je dois mentionner ici une inscription datée par le nom d'un proconsul d'Asie. Elle était encore complète et de lecture facile, quand je l'ai copiée en 1884. Un fragment unique subsistait seulement en 1926, complété dans l'estimable ouvrage intitulé *Monumenta Asiae Minoris Antiquae* [sic], au moyen d'une bonne ancienne copie d'Hamilton, mais avec une restitution fautive du nom du proconsul, en Ἀνεκίω Φ[αύστ]ω, alors que la leçon correcte est Μανελίω Φούσκω. Manilius Fuscus fut proconsul d'Asie en 197 à 201. Anicius Faustus est placé par Waddington en 217 (et peut-être en 191).

Since Fuscus' proconsulate was not previously attested, Ramsay's bizarre dating already evokes suspicion; but there is more. Ramsay seems not to have noticed the two photographs of the inscription given by the editors of *MAMA*. On the photograph of the squeeze, nothing is legible before the alpha that Hamilton read as the first letter of the line; what he reported as a mu appears as a trace not identifiable with any letter; the letters ANE are certain; they are followed by traces that could represent IKI (the diagonals of the kappa, which form an acute angle, are fairly clear), but not IAI; next there is a round letter that could be omega, followed by phi; then there is space for about four letters, followed by another round letter that could again be omega. In short, the traces suit Ἀνεκίω preceded by a mark of punctuation, but exclude Μανελίω: the cognomen could on the present evidence be either Φαύστω or Φούσκω.

It seems, therefore, as if Ramsay's memory, or notes, had misled him. A parallel case, again involving Phrygia, is provided by the famous inscription of the Christian Abercius from Hierapolis (Hieropolis) in the Phrygian Pentapolis. In line 7 (= line 2 of the epigraphical fragment) the text transmitted in the *Life* gives βασιλείαν, whereas the stone now shows ΒΑΣΙΛ just before the fracture. Ramsay defended through thick and thin his reading of βασιλῆ[αν], stating that the eta was "distinct and certain in 1883 and 1888 [and] read by Sterrett and myself in 1883." Inspection of Sterrett's notebooks by Calder in the Cornell University Library showed that he had copied ΒΑΣΙΛ, and that the fracture was already where it is today.⁹ Ramsay was notoriously given to bold affirmations, especially in his latter years; and in 1935 he had recently been in printed disagreement with Calder, once his pupil at Aberdeen and his companion in Turkey, over inscriptions of Konya.¹⁰

So far the investigation, if correct in its conclusions, has annulled the evidence for Manilius Fuscus' proconsulate of Asia.¹¹ It is time to consider Flavia Politta and her connections with the same province.

In 1959 Peter Herrmann published an inscription from Apollonis in north-western Lydia that refers to the slave-manager of Flavia Politta's estates in the

9. Calder, "The Inscription of Avircius Marcellus," *JRS* 29 (1939): 1-2; for Ramsay's affirmations, *ibid.*, p. 2, n. 4. For a photograph of the stone, now in the Vatican Museums, see M. Guarducci, *Epigrafia greca*, vol. 4 (Rome, 1978), p. 379.

10. On Ramsay's late work, note especially J. and L. Robert, *Bull. épigr.* 1944, 154; for the controversy over inscriptions of Konya, see the bibliography in L. Robert, *Hellenica*, vol. 13 (Paris, 1965), p. 248, n. 1. For an interesting sketch of Calder, see J. M. R. Cormack, "William Moir Calder," *PBA* 47 (1961): 345-60.

11. It may also be noted that the discussion illustrates two rules of method recommended by J. and L. Robert. One is that the "equal" sign should not be used to join editions of the same inscription, since it obscures the distinction between original and derivative editions (J. and L. Robert, *Bull. épigr.* 1978, 12); the other is that the name of an editor is always of material importance and should never be omitted (L. Robert, *Hellenica*, vols. 11-12 [Paris, 1960], p. 330, n. 1, and vol. 13 [Paris, 1965], pp. 18-19).

region, Εὐτυχιανὸς Φλ. Πωλλίττης ὑπατικῆς δ(οῦλος) πραγματευτής.¹² Herrmann conjectured that Manilius Fuscus might have bought the land when serving as proconsul of Asia, but since there is no longer evidence that he held the post, it may legitimately be inferred that Flavia Politta was a wealthy woman in her own right. A Flavia Polla was niece of A. Julius Quadratus of Pergamum, consul for the second time in 105, and Politta might be connected with this family:¹³ it will be seen later that Apollonis had ties of history and geography with Pergamum. Politta may therefore not only have had estates in the area of Apollonis, which is still fertile, but have had family connections with the province, if indeed she was not born there.

Yet another inscription of Lydia mentions Flavia Politta. It ran around three sides of the so-called Marble Court at Sardis, which Clive Foss has described as "the monumental entrance portal to the enclosed part of the large Roman bathing establishment at the western end of the city." The text is at present known only from summaries and excerpts, but for the present purpose the essential phrase states that "the building was gilded both by the city and by Antonia Sabina, *consularis*, and Flavia Politta, *consularis*" (ἐχρυσώθη δὲ τὸ ἔργον ὑπὸ τε τῆς πόλεως καὶ Ἀντωνίας Σαβεινῆς ὑπατικῆς καὶ Φλαβίας Πολίττης ὑπατικῆς). The date is said to be 211/12.¹⁴

Here, as in the inscription of Apollonis, Politta appears as a woman of independent wealth. Her companion in generosity, Antonia Sabina, was already known from her sumptuous tomb in the Roman necropolis to the west of the city, and she was probably a native of Sardis;¹⁵ the same may be true of Flavia Politta. In the inscription of Apollonis, Politta's name is spelled Πώλλιττα, in that of Sardis Πόλιττα, but this fluctuation is not significant: in other inscriptions of the same province, Πώλιττα and Πώλιτα are found, and the name Πόλλειτα at Thespieae in Boeotia is presumably a variant.¹⁶

The text from Sardis has gone unnoticed in recent works of prosopography, even one dedicated to women of the senatorial order, but it has not been neglected by Robin Lane Fox in his new book, *Pagans and Christians*, and

12. *Neue Inschriften zur historischen Landeskunde von Lydien und angrenzenden Gebieten*, Österreichische Akademie der Wissenschaften in Wien, Philosophisch-historische Klasse, Denkschriften no. 77.1 (Vienna, 1959), pp. 13-14, no. 11; cf. J. and L. Robert, *Bull. épigr.* 1960, 355, *AE* 1961, 89.

13. *Inschriften von Ephesos* 3.980, line 15; cf. H. Halfmann, *Die Senatoren aus dem östlichen Teil des Imperium Romanum* (Göttingen, 1979), p. 139 (stemma).

14. G. M. A. Hanfmann, "The Seventh Campaign at Sardis (1964)," *BASOR* 177 (February, 1965): 24-25 (summary and partial translation); on the function of the building, and for the Greek text, C. Foss, "Ἀλειπήριον," *GRBS* 16 (1975): 217-26; cf. J. and L. Robert, *Bull. épigr.* 1976, 133 (the quotation in the text is from Foss, p. 217). R. Lane Fox, *Pagans and Christians* (New York and London, 1987), p. 755, n. 7, cites Hanfmann but not Foss; the inscription is not noticed at all in *AE* or in Raepsaet-Charlier, *Prosopographie*, 1:203-4, no. 218 ("Claudia Antonia Sabina"), and 326-27, no. 374 ("Flavia Pollitta"). For a provisional text of the dedication to Caracalla also found in the Marble Court (Hanfmann, p. 23), see L. Robert, "Sur des inscriptions d'Ephèse," *RPh* 41 (1967): 48, n. 6.

15. Tomb: C. R. Morey, *Sardis*, vol. 5.1: *The Sarcophagus of Claudia Antonia Sabina* (Princeton, 1924); cf. *PIR*² C 1070, Raepsaet-Charlier, *Prosopographie*, 1:203-4, no. 218. On the site of her tomb, C. Foss, *Byzantine and Turkish Sardis* (Cambridge, Mass., and London, 1976), p. 39; Lane Fox, *Pagans and Christians*, p. 465, erroneously says that her "mausoleum and sarcophagus later towered over a central place of honour at Sardis."

16. On this fluctuation, see T. Eckinger, *Die Orthographie lateinischer Wörter in griechischen Inschriften* (Munich, 1893), pp. 13-14, 106. For the inscriptions of Asia, see below; for that of Thespieae, J. and L. Robert, *Bull. épigr.* 1971, 340.

indeed it there forms a major part of a bold hypothesis. This concerns the *Martyrdom of Pionius (Passio Pionii)*, a work that purports to be set in Smyrna of the year 250. Recent opinion has tended to accept that date, but there have been reservations;¹⁷ and Lane Fox proposes that “the problem can now be settled, by personalities who are named in the text.” The chief of these is alleged to be Flavia Politta.

It is best to give the argument in the author’s own words:¹⁸

When Pionius was arrested, he was keeping female company. For some while, he had been attended by a homeless Christian slave girl, . . . Sabina the Christian. . . . [She] had been bound and cast out into the hills by her mistress, the “lawless” Politta, who had wished to shake her out of her faith. . . . Politta is a name with a new and intriguing history. Up in the valleys northeast of Smyrna lies the lesser village of Apollonis, a former colony of Macedonian soldiers who had been settled near the modern Palamut. Recently, it threw up the inscription of a certain Eutychianus, business agent of a Flavia Politta. As the wife of a Roman citizen, she had come by an estate near Apollonis. This Flavia Politta, a Roman matron, is not unknown. She married Manilius Fuscus, a future governor of Asia, who may well have bought this estate while serving in the province, probably around the year 210.

Lane Fox then discusses Fuscus’ role as *magister* of the *quindecimviri* in the preparations for the Secular Games of 204, and the part taken in the ceremonies by Politta as his wife. He continues:

In Asia, Flavia Politta did not only come by an estate. Her name has recently been discovered on the inscriptions of the Marble Court at Sardis, one of the most daring baroque buildings in the province. Dedicated in 211/12, this extravagant forecourt led into a gymnasium and a side room for rubbing down, whose surface had been gilded by the city with the help of funds from Flavia Politta and the fellow wife of a Roman consul. . . . Pionius’s girl must have been a slave in this family’s household, perhaps of Flavia Politta herself, or if not, of her daughter. . . . With this powerful vignette, the date of Pionius’s death is removed forever from Marcus Aurelius’s reign. Politta and her Asian household are facts of the third century, fitting only with the date under Decius.

The first question is one of geography. “Up in the valleys northeast of Smyrna lies the lesser village of Apollonis”: the reader might assume that this “village” depended on Smyrna, and perhaps also that it was on the flanks of Mount Sipylus (Manisa Dağ), which is due northeast of Smyrna and rises to about 1,470 meters. In fact Apollonis is not a “lesser village” but a city of some importance and, though northeast of Smyrna as the crow flies, is far from it and in a very different region. An Attalid foundation, it dominates a broad valley in northwestern Lydia; this valley leads into the plain of Thyatira and can be regarded as an extension of it. A traveler coming from Smyrna would first have

17. For the Decian date, C. J. Cadoux, *Ancient Smyrna* (Oxford, 1938), p. 401; L. Robert, “Recherches épigraphiques,” *REA* 62 (1960): 319, n. 1 (= *Opera Minora Selecta*, vol. 2 [Amsterdam, 1969], p. 835, n. 1): “Je me prononce ici avec la plus ferme décision pour la date autrefois traditionnelle du martyre de Pionios sous Dèce, en 250”; T. D. Barnes, “Pre-Decian *Acta Martyrum*,” *JThS* 19 (1968): 529–31 (repr. in *Early Christianity and the Roman Empire* [London, 1984], chap. 1). Uncertain: H. Musurillo, *The Acts of the Christian Martyrs* (Oxford, 1972), p. xxix; similarly, G. Kehnscherper, “Apokalyptische Redewendungen in der *Passio* des Pionios,” *Studia Patristica* 12 (1975): 96–103 (= *Papers Presented to the Sixth International Conference on Patristic Studies, Oxford 1971*).

18. Lane Fox, *Pagans and Christians*, pp. 463–65.

to skirt Mount Sipylus, cross the Hyrcanian Plain, follow the narrow defile of the river Hyllus (Kumçay), and then turn northwest up the valley in which lay Apollonis; by modern roads, the distance from Izmir to Palamut is a hundred kilometers, or rather more than sixty miles, in ancient terms a good three days' journey. By geography and history Apollonis is linked to Pergamum rather than to Smyrna.¹⁹

Another great city of Asia, Sardis, is within comparatively easy reach. Strabo (13. 4. 4, C. 625) observes that Apollonis was three hundred stades (about fifty-five kilometers or thirty-five miles) from both Pergamum and Sardis, and many modern travelers in Turkey know the easy journey from Sardis (Sart) to Thyatira (Akhisar), Apollonis' neighbor to the east. Lane Fox is certainly right to identify the consular Flavia Politta whose agent lived at Apollonis with the woman of the same name and rank who helped to gild the bathing establishment at Sardis. When, however, he asserts that the Christian Sabina, the companion of Pionius, "must have been a slave in this family's household, perhaps of Flavia Politta herself, or if not, of her daughter," he goes a crucial step further. The Politta of the *Martyrdom* need not have been an inhabitant of Smyrna;²⁰ but once Apollonis is removed from the "valleys northeast of Smyrna" to northwestern Lydia, the only link between the two Polittas is the name (for it would be circular to argue that the religious activity of the *consularis femina* made her a suitable persecutor of a Christian slave girl). The question thus moves to the field of onomastics: is "Politta," this "name with a new and intriguing history," so uncommon as to put the link beyond doubt?

In general, "Politta" is not rare;²¹ a diminutive of the very common "Polla," it occurs, for example, ten times in the pagan inscriptions of Rome. In the province of Asia, I have checked those *corpora* and collections that are provided with indexes, and notice the following examples, which could no doubt be augmented.²²

ISLANDS

Cos: W. R. Paton and E. L. Hicks, *The Inscriptions of Cos* (Oxford, 1896), no. 166, --ης Μουνακίας, ---ου θυγατρός, Πωλλίττης, ζῆ.

AEOLIS OR IONIA

Cyme or Phocaea, after 212: H. Engelmann, *Die Inschriften von Kyme* (Bonn, 1976), no. 74, Αὐρηλία Πώλλιτα ἡγόρασεν ἑαυτῇ τὸ μνημεῖον καὶ τοῖς τέκνοις

19. For a brief, recent sketch, C. Habicht, "New Evidence on the Province of Asia," *JRS* 65 (1975): 78; on the geography, see especially J. and L. Robert, *Hellenica*, vol. 6 (Paris, 1948), pp. 63-64, with the map, pl. I (adapted from A. Philippson); L. Robert, *Villes d'Asie Mineure*² (Paris, 1962), pp. 24, 26, 265-66, 269, n. 4; J. and L. Robert, *Bull. épigr.* 1979, 426; an interesting map also in K. Rheidt, "Chliara," *MDAI(I)* 36 (1986), Beilage 6. Lane Fox, *Pagans and Christians*, p. 755, n. 4, refers "for the area" solely to Robert, *Villes*², p. 410, n. 2, in which the author notes that two coins of Apollonis were found at Pergamum.

20. Cadoux, *Ancient Smyrna*, pp. 373-74, holds that Politta "probably lived in some country-town of the Province."

21. "Omnino haudquaquam rarum": Dittenberger on *OGIS* no. 207, n. 3.

22. I omit *Inscriptionen von Ephesos* 5.1627, where the Politta (Πώλλιτα) is the mother of a student from Prusias ad Hypium (cf. L. Robert, *À travers l'Asie Mineure* [Paris, 1980], p. 79).

Αὐρηλίῳ Εὐτυχιανῶ καὶ Αὐρηλίῳ Τρυφέρῳ καὶ τοῖς ἐκγόνοις (there follows a clause against violation of the tomb). Though not coterminous with Smyrna, both Cyme and Phocaea were easily accessible from it by sea (for Phocaea, cf. Ael. Aristid. 48. 12).

IONIA

Teos, early Empire (?): *CIG* 2. 3098; D. F. McCabe and M. A. Plunkett, *Teos: Inscriptions* (Princeton, 1985), no. 165, Ἀτειμήτος Μενάνδρου ζῶν κατεσκεύασε τὴν σορὸν ἑαυτῶ καὶ τοῖς γονεῖσι Δορυφόρῳ καὶ Συντύχῃ καὶ Ἰουλίᾳ Πωλίττῃ τῇ καλουμένῃ Συντύχῃ. Δορύφορε χρηστὲ χαῖρε. Συντύχῃ χρηστὲ χαῖρε. Ἰουλία Πώλλιττα ἡ καλουμένη Συντύχῃ χρηστὴ χαῖρε. This text is inscribed in the central plaque of one side of a sarcophagus now in Oxford; on either side of this plaque are carved crowns, within which are inscribed the phrases (from left to right) ὁ δῆμος, ἡ βουλὴ, ἡ γερουσία, ἱερατείας παρθένοι, οἱ νέοι, οἱ ἔφηβοι. The variation between Πώλιττα and Πώλλιττα in the spelling of the same person's name is remarkable.²³ In the imperial period, Teos was coterminous with Smyrna (cf. L. and J. Robert, "Une inscription grecque de Téos en Ionie," *JS* 1976, p. 171).

LYDIA

Maonia, 254/55: P. Herrmann, *Tituli Lydiae*, *TAM* 5.1, no. 597, Ἀρτέμιδι Ἀναεῖτι καὶ Μηνὶ Τιάμου Ἀντώνις μετὰ τῆς συμβίου Πωλίτης καὶ τῶν πεδίων εὐχὴν ἀνέστησαν ἔτους τλθ'.

Aktas (territory of Bagis?), 139/140: Herrmann, *TAM* 5.1, no. 30, Ἔτους ρο', μν(ὸς) Λῶου δ', Ἀσκληπιάδης Δημητρίου τοῦ Δωσιθέου ἐποίησε τὸ μνημεῖον ἑαυτῶ καὶ τῇ γυναικὶ Καικινίᾳ καὶ ἡρώϊσιν μητρὶ γλυκυτάτῃ καὶ θυγατρὶ νέᾳ Πωλλίττῃ, ἐγγόνῃ Δημητρίου καὶ Πώλλης. This text shows that the connection between "Polla" and "Pollitta" was still felt.

PHRYGIA

Temenothyrai (Uşak: for the identification, T. Drew-Bear, "The City of Temenouthyrai in Phrygia," *Chiron* 9 [1979]: 288–302): J. Keil and A. von Premerstein, *Bericht über eine zweite Reise in Lydien*, *Denkschriften der kaiserlichen Akademie der Wissenschaften in Wien, Philosophisch-historische Klasse*, vol. 54.2 (Vienna, 1911), p. 137, no. 254, Πώλιττα Θεογένῃ τῷ ἀνδρὶ μνήμης χάριν.

If the present arguments are accepted, Ti. Manilius Fuscus, consul for the second time in 225, loses his proconsulate of Asia. By contrast, his wife, Flavia Politta, gains in stature within the same province. Perhaps born in Sardis to a family connected with Pergamum, she gave generously to the great Marble

23. Boeckh, following Sherard, gives the first occurrence as Πωλλίττῃ, but H. Röhl, *Beiträge zur griechischen Epigraphik* (Berlin, 1876), p. 9, confirms that Chandler's ΠΩΛΙΤΤΗ is correct. In line 3 all of Boeckh's copies read ΓΟΝΕΙΣΙ, which he regularized to γονεῦσι; but γονεῖσι is confirmed by Röhl, and this form is not infrequent in inscriptions of Asia Minor (cf. E. Schweizer, *Grammatik der pergamenischen Inschriften* [Berlin, 1898], p. 132). I am grateful to Donald McCabe for drawing my attention to Röhl's revision.

Court and also owned estates in her own name in Apollonis in northwestern Lydia. A distinction that she probably lacks, however, is that of being mentioned in the *Passion of Pionius* as the “lawless Politta” who persecuted her Christian slave-girl: Flavia Politta lived about a generation too soon, she had no known connection with Smyrna, and her second name is not distinctive. The Decian date of the *Passion* was already strongly supported by the evidence of the text itself, and the “lawless Politta” is best left out of the discussion.

C. P. JONES
University of Toronto