

which the second follows the first) or whether he wanted the second one to *replace* the first one. No answer to this question is immediately obvious. On the one hand, the arguments Aristotle offers for a thesis often *are* similar one to another; hence he may well have wanted our text to contain both arguments. On the other hand, where a given argument is completely absorbed into another, in such a way that no idea contained in the former is absent from the latter, while the latter makes additional points, it is perhaps more likely that the latter was seen by Aristotle as a substitute to the former. And this may fairly be said to hold of the first and second arguments of our text. In that case, the editor should have proceeded in this way: faced with a text that ran . . . *πάσαι γὰρ αἱ δυνάμεις αὐταὶ τῶν ἐσχάτων εἰσὶ καὶ τῶν καθ' ἕκαστον. καὶ γὰρ τὸν φρόνιμον δεῖ γινώσκειν αὐτά, καὶ ἡ σύνεσις καὶ ἡ γνώμη περὶ τὰ πρακτά, ταῦτα δ' ἐσχάτα*, and with a note containing the second argument above, he should have deleted *καὶ γὰρ-ἐσχάτα*, inserting instead the second argument as contained in the note, but introducing the *γὰρ* of the deleted words into the second argument, thus producing a text that would run . . . *πάσαι γὰρ αἱ δυνάμεις αὐταὶ τῶν ἐσχάτων εἰσὶ καὶ τῶν καθ' ἕκαστον. ἐν μὲν <γὰρ> τῷ κριτικῷ εἶναι . . .*<sup>5</sup>

This, however, is rather speculative, although it is the type of speculation that a modern editor will necessarily have to engage in when deciding how to present his text: my main aim in this note has been to suggest that whether the second argument was in fact written by Aristotle himself or not, and whether it was intended by him to replace the first or not, 1143a29-33, *καὶ ἐν-τὰ πρακτά, does* constitute a second argument for Aristotle's thesis that the three faculties he mentions are concerned with particulars (and hence may fairly be said to 'converge to the same point'); and that this argument is an addition that has crept into the text in the wrong place.<sup>6</sup>

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<sup>5</sup> Compare *De An.* 428a19-24. Some commentators, e.g. Ross (287) and Theiler (137), accept Torstrik's suggestion (173) that the passage contains two versions of a single argument, and that (a19) *ἀλλὰ-πολλοῖς* (a22) is the later version, (a22) *ἐπι-δ' οὐ* (a24) being the earlier one. They therefore indicate in their texts that *ἐπι-δ' οὐ* should not be considered. Others, however, e.g. Rodier (ii 422), Hicks (464) and Hamlyn (132), seeing that *ἐπι-δ' οὐ* makes an additional point, take these lines to be the later version; but believing the two arguments to be sufficiently distinct for both to be in place, they reject Torstrik's suggestion of a single argument. However, since (a20) *οὐκ ἐνδέχεται-πιστεύειν* (a21) seems to be mere explanation of the meaning of the preceding *ἐπεταί*, the argument of *ἀλλὰ-πολλοῖς* may fairly be said to be totally absorbed by that of *ἐπι-δ' οὐ*, which in addition makes a real further step by going from *πειθῶ* to *λόγος*. If this is correct, may we not wish to prefer a conflation of the two views mentioned, saying (a) that *ἐπι-δ' οὐ*, or rather: (a22) *πάση-δ' οὐ* (a24), is the later version; (b) that it was intended by Aristotle to *replace* *ἀλλὰ-πολλοῖς*, with *ἀλλὰ* being inserted into the new version from the old one, and (c) that an editor, instead of complying with Aristotle's intention, inserted the new version into the text he found by means of an *ἐπι*, thus producing our text?

<sup>6</sup> I am grateful to Sten Ebbesen, University of Copenhagen, and J. L. Ackrill, Jonathan Barnes and Lesley Brown, Oxford, for helpful comments on an earlier draft of this note.

### Who was Diogenes of Oenoanda?\*

(PLATES VII, VIIIa)

Many citizens of Oenanda are named 'Diogenes' on inscriptions surviving there from the Roman period,<sup>1</sup> yet

\* I wish to thank Dr Stephen Mitchell, who read an earlier draft of this Note, for saving me from several errors. Any which remain are my own.

<sup>1</sup> A full list will be given in a forthcoming article in *Anatolian Studies*.

the most famous of them all, who gave his name to the vast Epicurean treatise now lying in fragments across the northern part of the site,<sup>2</sup> has still to be securely identified.

Those who have studied Diogenes' treatise do not agree on a date for the setting-up of the inscription. C. W. Chilton followed most earlier scholars in accepting a date 'about A.D. 200',<sup>3</sup> but M. F. Smith, who has devoted great efforts in recent years to the recovery and study of the text, has found reasons for proposing a date as early as Hadrianic times.<sup>4</sup>

The text so far recovered contains some biographical details concerning D.'s age and health, but nothing which establishes precise dates for his birth and death, nor family connections:

Fr. 55 (Teubner, ed. Chilton) *Πολλάκις, ὠ νεοί, | νῆ τὸν Ἡρακλέα | καὶ ἡγανάκτησα | πρὸς τοὺς οὐδέτω | μέγ γεγηρ[α]κ[ό]τας | [---*

Fr. 50 (Chilton) *Διογένης τοῖς συγγενέσι | καὶ οἰκείοις καὶ φίλοις τά/θε ἐντέλλομαι | νοσῶν οὕτως ὥστε μοι νῦ[ν] | τῆν τοῦ ζῆν ἐτι ἡ μηκέτ[ι] | ζῆν ὑπάρχειν κρίσιν —| καρδιακὸν γὰρ με διαφορεῖ πάθος —, ἂν μὲν διαγέ/νωμαι, διδόμενον ἐτι | μοι τὸ ζῆν ἡδέως λήμψ[ο]μαι . . .*

Thus the author was elderly and ill—however we may wish to interpret *καρδιακὸν πάθος*—but it does not follow that this illness led to his immediate death.

We must, therefore, seek some prominent citizen of O. who had reached middle age between late Hadrianic times and the end of the Severan Era. This philosophically inclined D. will have been rich and influential, since only a leading citizen could have built or bought the building ('the stoa', he calls it—Fr. 2 v.12)<sup>5</sup> which displayed his treatise. I shall consider two possible identifications, one some time in the field, the other new.

### I

In his 1960 edition of the Fragments,<sup>6</sup> A. Grilli proposed that the Epicurean D. should be identified with Flavianus D., kinsman of a Licinnia Flavilla who erected at O., at some date early in the third century A.D., a large mausoleum (now in ruins),<sup>7</sup> upon whose façade was inscribed a detailed genealogy of her family, carried back twelve generations, and claiming a Spartan ancestor, Cleander, the alleged founder of the neighbouring city of Kibyra. The genealogy of Flavilla,<sup>8</sup> although incomplete, is the second longest inscription at O., and Grilli's proposal that 'her relative Diogenes', whom she associates with herself in the heading of the inscription, was also responsible for the Treatise, which is, by any of several reckonings, one of the largest inscriptions surviving from the Ancient World, is persuasive if not conclusive, and is well discussed by Chilton.<sup>9</sup> The difficulties involved in accepting this identification are considered below.

<sup>2</sup> For the position of the fragments, see Fig. 3 (p. 195) of 'The Oenoanda survey: 1974-76', *Anat. St.* xxvi (1976) 191-7. The implications are discussed on 194 and 196.

<sup>3</sup> C. W. Chilton, *Diogenes of Oenoanda. The Fragments*. (1971) Introd. p. xx.

<sup>4</sup> M. F. Smith, 'Oenoanda: The Epicurean Inscription', *Acta of the Tenth International Congress of Classical Archaeology* (Ankara 1978) 841-7.

<sup>5</sup> See now D. Clay, 'Philippson's "Basilica" and Diogenes' Stoa', *AJP* cxix (1978) 120-3, in which the alleged reference to a 'basilica' in Diogenes fr. 51 is shown to be the metaphorical use of a medical term, *βασιλικόν*.

<sup>6</sup> A. Grilli, *Diogenis Oenoandensis Fragmenta* (Milan 1960) 20.

<sup>7</sup> Marked on Fig. 2, opp. p. 192, of 'The Oenoanda survey: 1974-76' (n. 2 above) in Area Lr.

<sup>8</sup> *IGR* iii 500.

<sup>9</sup> Chilton, *op. cit.* (n. 3) xx-xxi.

The basic problem in tracing family relationships over a period of several centuries of the Roman period in Anatolia, among even the leading citizens of a small community like O., is that the same individual might use three different names on separate occasions—indigenous, Greek or Roman. This is illustrated by the heading of the Genealogy of Flavilla:<sup>10</sup>

[Γενεα]λογία ἡ ἐπιχώριος Λικινῶνας Φλαβίλλης καὶ Διογένους τοῦ συγγενοῦς αὐτῆς Οἰνοανδέων.]

Only in Column IV are we presented with the *nomen* of 'her relative D.', which is Flavianus (IV 10–11). I give the whole passage (IV 8–V 3)

Τὴν Φλαυίαν Λυκίαν γαμύει Σιμωνίδης Διογένους τριῶν τοῦ Μολητος Οἰνοανδέων καὶ γίγνεται υἱὸς / Φλαυιανὸς Διογένης ὁ Λυκιαρχήσα[ς] / [᾽Ο] Φλαυιανὸς Διογένης ἔ[χει] ἐκ μὲν / γυναικὸς Κλαυδίας Ἀνδ[ροβιανῆς] / υἱὸν Φλαυιανὸν Διογεν[ιανόν] / ἀπὸ δὲ δευτέρας γυναικ[ὸς] . . . . . / λας τῆς καὶ Θεανοῦς υἱὸν [Φλα]/[β]ιλ[λ]ιανόν, ὃς ἀσκήσας πανκράτιον ἱεροῦς [ἀ]γῶνας / ἔστεφανώσατο.

Thus Flavianus D. was the son of Simonides, son of Diogenes (ter), son of Moles, and he had held the office of Lyciarch. It is from his mother, Flavia Lycia, that he gains distinction outside O.<sup>11</sup> but his father's family can be traced to distinguished ancestors in O. in the first century B.C.

Dr Jameson has suggested that the date of birth of Flavianus D. should be placed between A.D. 150 and 160,<sup>12</sup> but there is other evidence which suggests that his life-span extended well into the Severan Era, and thus this date may be too early.

On four statue-bases at O.—two in the Agora, one nearby, the fourth now lying about 100 m south-east of the Agora, beside the street which runs to the gateway in the Later Southern Wall<sup>13</sup>—we have a record of athletic victories by the son of his second marriage, Flavillianus, which are referred to in the passage of the genealogy given above.

1. R. Heberdey and E. Kalinka, *Denkschr. d. Akad. der Wiss. in Wien*, phil.-hist. Klasse xlv (1897) 49 no. 64. Lying beside a street south-east of the Agora.

Ἀγαθὴ Τύχη. / Λούκιον Σεπτίμιον / Φλαβι[α]νὸν Φλαβιλ[ι]ανὸν παράδοξον / στεφθέντα παίδων / πάλην ἐπὶ ἀγῶνοθέτου Αὐρηλίου / [Κ]ροῖσου Σιμωνίδου / Κροῖσου Τληπολέμου πανηγυρέως / Μελεαγρείων υἱ' / ἡ πατρὶς εὐτυχῶς.

2. Previously unpublished. Survey Inventory No. 1081 (=Vienna *Schedae* no. 98). A badly damaged grey limestone base, moulded above, broken below and at top left, rough behind, lying in the courtyard of Building Lm1, west of the Agora. H. 115; 090 (shaft); W. 067 (top); 059 (shaft); Th. 060 (top); 057 (shaft). Letters 3 cm and now very faint, forming an inscription of 10 lines on the shaft.

<sup>10</sup> Inscribed in large letters across the top of all the surviving columns.

<sup>11</sup> See the discussion by Dr S. Jameson of the ramifications of the family of the Licinnii of Oenoanda in 'Two Lycian Families', *Anat. St.* xvi (1966) 125–37, esp. 125–8. She reproduces as Stemma I the family tree of the Licinnii drawn up by R. Heberdey and E. Kalinka in *Denkschr. d. Akad. Wien* xlv (1897) 46.

<sup>12</sup> Chilton, *op. cit.* (n. 3) xix n. 1.

<sup>13</sup> The Oenoanda survey: 1974–76' (n. 2) Fig. 2, Areas Mm, Mn and Mp.

[Λού]κιον Σεπτίμιον  
[Φλα]υι[α]νὸν [Φ]λαβιλια-  
[νὸ]ν ἱερονείκην παρά-  
[δοξ]ον νεικήσαντα ἀνδρῶν  
5 [παν]κράτιον θέμιδος [ . . ]  
[Με]λεαγρείων ἐπὶ ἀγῶνο-  
θέτου Αὐρ. Ἀντιπάτρου  
[τ]οῦ καὶ Κλεάρχου Στε-  
φ[ά]νου Μ<ο>λεους Στεφά-  
10 [ν]ου ἡ πάτρις

3. Previously unpublished (PLATE VII). Survey Inventory no. 1036 (=Vienna *Schedae* no. 83). A large grey limestone base, still *in situ* in the Agora, near the south-eastern gateway, moulded above and below, badly damaged at the top right-hand corner, with a deep vertical crack down the right side of the shaft, which carries an inscription of 11 lines above two rows of athletic trophies. The first row shows a two-handled jug, and then a palm frond between it and a large wreath, with trailing ties, placed centrally. What survives to the right suggests two smaller wreaths. Below, in the second row, five wreaths close together, each identified by the place in which the victory was won. The traces below the fifth wreath suggest two rows of letters, but are illegible. As PLATE VII shows, the surface of the stone is heavily weathered as well as cracked, and my squeeze offers less help than Dr R. J. Ling's photograph. H. 200+ (buried below); 122 (shaft): W. 055 (shaft); 071 (top); Th. 085 (rough behind). Letters 2–2.5 cm.

Λούκιον Σεπτίμιον[ν]  
Φλαβιανὸν Φλαβιλ[ι]λι-  
ανὸν ἱερονείκ[ην] παρά-  
δοξον νεικήσαντα ἀν-  
5 δρῶν πάλην θέμιδος  
[ . . ] Μελεαγρείων ἐπὶ  
ἀγῶνοθέτου Αὐρ. Ἀντι-  
πάτρου τοῦ καὶ Κλ[εάρ]-  
[χ]ου Στεφάνου [Μ<ο>λεους]  
10 Στεφάνου [ἡ] πατρὶς  
Ἀθήνας [ - - ?]

Vase Frond Wreath Wreath? Wreath?  
Wreath Wreath Wreath Wreath Wreath  
Λαοδι- Ἄργος Σαρδεῖς Ἐφε- [ . . . ]  
κίαν ΤΟΝ σον [ . . . ]

6: the faint traces on the stone may represent the number IH. 9–10: restored on the basis of (2).

11: Heberdey read AOHNA on the stone. I think that the sigma is clear on the photograph.

13: ΤΟΝ: Since the second upright of the nu is very faint, there is a possibility of reading τὸ δ'.

4. M. Holleaux and P. Paris, *BCH* (1886) 231–2 no. 11. In the Agora.

[Ἀγῶνοθετοῦντος διὰ βίου] / [Ἰουλί]ου Λουκίου Πειλ[ί]ου Εὐαρέστου πανηγυρέως δευτέρας Σεηρείων [Ἀλεξανδρείων] Εὐαρεσειῶν ἧς αὐτὸς συνεστήσατο ἐξ ἰδίων χρη[μ]άτων εἰς πάντα τὸν / χρόνον. / Α. Σε. Φλαβιλλιανὸς[ς] / π[ι]λειστονείκης παράδο/[ξ]ος Οἰνοανδέων καὶ [Βα]/[λ]βο[υ]ρεῦς καὶ Τλωεὺς νε/[ικ]ήσας ἀνδρῶν πανκρ[ά]/[τ]ιον. Κοινὸν Λυκίων. / [Ἄθην]ας. Σαρδεῖς. / Illegible Ἄργος / Illegible. Ἐφεσον. Illegible.

Immediately below, in a row, are five crowns.

10: Α.Σ. instead of ΑΣ. was proposed by L. Robert in

*Hellenica* xi–xii, 354 n. 8. *ΑΞΕ* was read by Heberdey on the stone (Vienna *Schedae* no. 20).

11: [π]λειστονείκης in place of ἀριστονείκης was proposed by L. Robert in *Eos* xlvi. 2 (1957) 229–31. The stone is now too badly worn for the reading to be confirmed.

12–13: completed by Heberdey.

14: I restore [Ἐθῆν]as on the basis of the victory recorded in (3).

Heberdey and Kalinka (*op. cit.* 48) were cautious about identifying this Flavillianus as the second son of Flavianus D., but the successes in the pancration at 'sacred' games are decisive proof. The following reconstruction may now be offered:

(i) The son's name was Lucius Septimius Flavianus Flavillianus. The Emperor's names will have been adopted after A.D. 197, most naturally when his father was granted citizenship. A suitable occasion would have been when Flavianus D. was Lyciarch.

(ii) The names of the *agonothetai* in (1), (2) and (3) suggest that they received citizenship under Caracalla, that is, after A.D. 212, perhaps early 213, or even late 214.<sup>14</sup>

(iii) Flavillianus' first recorded victory—in the boys' wrestling at the thirteenth panegyris of the Meleagraeia—cannot therefore be dated earlier than A.D. 212, and he is unlikely to have been older than 18 at the time, or younger than 15. This gives us a *terminus ante quem* for his birth of A.D. 194.

(iv) The greater feats of Flavillianus in the men's wrestling (3) and in the pancration (2) and (4) must belong to the years of his hardened maturity. Skill and experience were needed in equal measure for wrestling, and the pancration was the most testing and brutal of all the regular contests, as well as the most popular with spectators, and only to be undertaken by skilled professionals.<sup>15</sup> The wrestling victory may have been achieved before Flavillianus was 25, but the victory in the pancration, won at the second celebration of the Severia (Alexandria) Euaesteia, is unlikely to have been gained before 25, nor by a man older than 35.

(v) The erasure of the name of Alexander from the bases erected by Euaestus<sup>16</sup> makes plain that they belong to the period between A.D. 222 and 235. Only two celebrations of the Severia (Alexandria) Euaesteia are recorded on the surviving bases, which suggests that these games were instituted near the end of the reign and discontinued thereafter. A base honouring Euaestus tells us that his games were pentaeteric,<sup>17</sup> and so it is a reason-

able assumption that the second celebration occurred in the period A.D. 231–235.

(vi) If we take the latest date for the second celebration (A.D. 235) and give Flavillianus the latest date of birth under Septimius Severus (A.D. 211), we can see that by the age of 24 he is unlikely to have had sufficient time or experience to gain all the victories recorded on statue-base (4). It will also be clear that to combine the earliest possible date for his birth (A.D. 194) with the latest possible date for the second celebration (A.D. 235), would give us a man of 41 at the time of his victory in the pancration, and that also strains belief.

(vii) I am concerned here only to demonstrate the limiting conditions, and these, when taken with physical probabilities, suggest that, if Flavillianus was between 25 and 30 when he gained his victory in the men's pancration at O., and if the second celebration fell between A.D. 231 and 235, then his date of birth must lie between A.D. 201 and 205.

These calculations depend on evidence independent of the Genealogy of Flavilla. What bearing do they have on the life-span of Flavianus D.?

(viii) If his second son was born between A.D. 201 and 205, and if the father had remarried while still young, then Flavianus D. is unlikely to have been born much before A.D. 170, and perhaps as late as A.D. 175. However, if his citizenship resulted from tenure of the office of Lyciarch under Septimius Severus, the earlier date may be preferred.

(ix) Since they are referred to in the Genealogy as accomplished achievements, I assume that Flavianus D. had seen or at least known of some of the victories of Flavillianus before his death, although he may have died before they had all been won. If this line of reasoning is followed, then the father could have lived into the reign of Alexander Severus, and indeed as late as A.D. 230, when he would have been between fifty-five and sixty.

(x) Now, if we think that Flavianus D. really was the Epicurean D., we meet him in the Treatise as a man of middle age, perhaps older, telling the world that he is suffering from some sort of stomach trouble. If he wrote the Introduction to the Treatise at this point in his life, the display of it will then belong to the period after A.D. 220, perhaps as late as A.D. 230.

Nothing in all this demonstrates conclusively that the distinguished Lyciarch held deeply studied Epicurean beliefs, and that it was he who erected the inscription. Yet there is no inherent improbability in the idea, since the example given by Marcus Aurelius, which itself carried forward literary and philosophical traditions of the late Republic, based on the behaviour of educated inhabitants of Greece and the Eastern provinces, should lead us to be quite unsurprised by a man of affairs who also wrote philosophical treatises.<sup>18</sup> The massive scale of both inscriptions recalls the activity of Opramoas of Rhodiapolis in the middle of the second century A.D., and his lists of gifts to other Lycian communities.<sup>19</sup> Flavianus D. did not offer such widely ostentatious displays of wealth; his self-esteem was shown only within his own community, and in a unique fashion. Nevertheless, the main difficulty for students of the Epicurean D. in accepting an equation with Flavianus D. will lie precisely in the lateness of the

<sup>14</sup> I take advantage of renewed discussion of the date of the *Constitutio Antoniniana*, opened by Fergus Millar's suggestion, *J. Egypt. Arch.* xlvi (1962) 124, that autumn 214 might have offered a suitable occasion for Caracalla's edict. The father of Aur. Kroisos Tlepolemus—Simonides Kr. Tl.—is mentioned as *agonothete* on another base at O. published by Heberdey and Kalinka (*op. cit.* 50 no. 67).

<sup>15</sup> For the skills of the pancratiast, see E. N. Gardiner, *Athletics of the Ancient World* (1930) ch. xvi, 212–21, and H. A. Harris, *Greek Athletes and Athletics* (1964) 105–9, esp. 108—'the supreme test of strength and skill in combination'. H. W. Pleket has recently emphasised that 'the participation of members of the urban elite . . . was one very important constant in Greek athletics . . . from Pindar's time until Roman imperial times'. See his article 'Games, Prizes, Athletes and Ideology' in *Arena* i 1 (1976) 49–89, esp. 74. Flavillianus illustrates this 'constant' perfectly.

<sup>16</sup> The name of Euaestus appears on 14 surviving bases at O., on 11 of which he is the presiding magistrate at the games. There is an erasure on 10 of these.

<sup>17</sup> Heberdey and Kalinka, *op. cit.* 49 no. 65, lines 6–9: . . . πρώτων τῶν ἐν τῇ πατρὶδι συνηστησάμενον / ἀγῶνα κοινῶν Λυκίων θέμις/δος πενταετηρικῆς. . .

<sup>18</sup> G. W. Bowersock, *Greek Sophists in the Roman Empire* (1969) ch. ix, has discussed the best known instances.

<sup>19</sup> *TAM* ii 905 = *IGR* iii 739.

date which is here proposed for the Epicurean Treatise: between A.D. 220 and 230.

## II

This medicine may be too painful to swallow, but relief is at hand—another candidate. Two inscriptions referring to another D. can be firmly linked to the reign of Septimius Severus.

5. Heberdey/Kalinka, *op. cit.* (1897) 51 no. 70.

Ἀυτοκράτορι Καίσαρι Λουκίῳ Σεπτεμίῳ (sic) Σευήρ[ω]--- [Διογ]ένης Μάρκου Μάρκου δις τοῦ καὶ Σωσικοῦ κατεσκευάσεν τὸ βουκονιστήριον ἐκ τῶν ἰδίων ἀναλωμάτων καὶ ἀντὶ ἀρχῆς ἐλε/οθεσίας.

When HK first published this text from the Agora, where it is inscribed on two parts of the cornice of an ornamented doorway into a narrow building fronting the Agora, they read [Διό]γγης as the name of the donor. The correct name is shown by an inscription on a tomb-cover, recorded by Kalinka in 1895 and preserved in the Vienna *Schedae* (no. 55):

6. Κατεσκευάσαν τὴν σωμα/τοθήκην ἐκ τῶν ἰδίων Ἀπολ/ώνιος Ἑρμαίου Μαγαντος / δις καὶ Διογένης Μάρκου δι[is] / τοῦ καὶ Σωσικοῦ ἑαυτοῖς / καὶ ταῖς γυναιξίν αὐτῶν ἐ/πι τωτον (sic)

Diogenes son of Marcus (bis), otherwise Sosicus, shares a tomb with Apollonius, son of Hermaius, son of Magas, and with their wives. We may suspect that they were related, since a Diogenes son of Magas (bis), son of Diogenes, turns up in the reign of Alexander Severus, when he wins the boys' pancration.<sup>20</sup> The first D. was clearly wealthy enough to make a substantial gift to his city in a prominent place.

Two generations later another D., who died young, was honoured by a statue whose base still stands *in situ* at the south-west corner of the Agora (PLATE VIIIa). The first part of the inscription on the shaft was published by Petersen and von Luschan in *Reisen in Lykien Milyas und Kibyratis* (Wien 1889), ii 179–80 no. 229:

7. [Δ]ιογένην τὸν καὶ Ἀπολ/ώνιον, υἱὸν τῶν ἀξιο/λογωτάτων Μάρκων [Ἀύ]/ρηλίῳ Ὀρθαγοριαν[οῦ] / Ἀπολλωνίου καὶ Σαρ[πη]/δόνιδος τῆς καὶ Διογε/ρείας προμοίρως τε[τε]/λευτηκότα νεανίαν ἀξι/ώματι καὶ λόγων ἀ[ρ]ε[τῆ] / διαπρέψαντα μνημῆς ἔ/νεκεν κ[αὶ] τῆς εἰς τοὺς / [γ]ονεῖς παραμυθία[ι]ς βου/λῆς καὶ δήμου κρίσει.

4: Ὀρθαγό[ρ]α [τοῦ καὶ] P.L. See PLATE VIIIa.

5–6: Σαρ[πη]/δόνιδος to be preferred to the original Σαρ/δωνίδος.<sup>21</sup>

Beneath the main inscription are four more lines of text in smaller letters, of which the original editors despaired: 'Die unten stehenden Distichen(?) scheinen unheilbar' (179). Efforts by Heberdey in 1895 and 1902 produced a sketch which remains unpublished in the Vienna *Schedae* (no. 30); further study of the stone, first by the late Professor Bean and then by myself, assisted by Professor Philip DeLacy, has established the following text, which I present here without apparatus or detailed discussion, postponing these to another occasion.

<sup>20</sup> Survey Inventory No. 1050 (=Vienna *Schedae* no. 52). This inscription will be published elsewhere.

<sup>21</sup> For another Lycian example, see IGR iii 693, from Aperlae.

[τ]ίς, πόθεν; ἔνθεν ἔφυν· γενεὴ δὲ τίς; εὐκλεές αἶμα· ἐκ προγόνων—πεύσει—τροῦνομα· Διογένης· ἔργα; λογοί· τίς ἔτεισε; πάτρη· τινὸς εἵνεκα; πάτρη[ς]· πρὸς τί; φιλαιδήμον· θῆκε τίς; οἱ τόκες·

The prematurely deceased D., otherwise Apollonius, was the son of M. Aurelius Orthagorianus and Marcia Aurelia Sarpedonis, otherwise Diogeneia. His first name is clearly derived from his mother's family, and she is likely to have been the daughter of the D. in (5) or (6). The verses below are cast in the form of a series of questions, the answers to which reveal the home, family and achievements of the deceased. The genre is well known, and has been thoroughly studied. The vocabulary is Homeric and remains standard on monuments which cover a long period of time.<sup>22</sup> The verses stress that it is the literary achievements—his *λογοί*—which are the young man's chief claim to fame, and they offer a strong contrast to the record of civic virtue or agonistic victories on most of the other statue-bases found in this part of the city.

Was it an achievement characteristic of his mother's family, or merely a commonplace? Are we faced here with a reference backwards to the intellectual achievements of a more famous member of the family, the Epicurean D.? In that case, does Diogenes son of Marcus, son of Marcus (bis) otherwise Sosicus, whose full name will have been Marcus Aurelius Diogenes = Diogenes the Epicurean? This identification would permit a date for the inscription early in the Severan period.

## III

None of these arguments can dispose of the possibility that the Epicurean D. is so far known to us only from his Treatise. The direct ancestors of Flavianus D. include three successive D.s. If a Hadrianic or Antonine date is essential to the peace of mind of our colleagues in Ancient Philosophy, then a suitable candidate can be supplied, but about him we can at present say nothing.

A. S. HALL

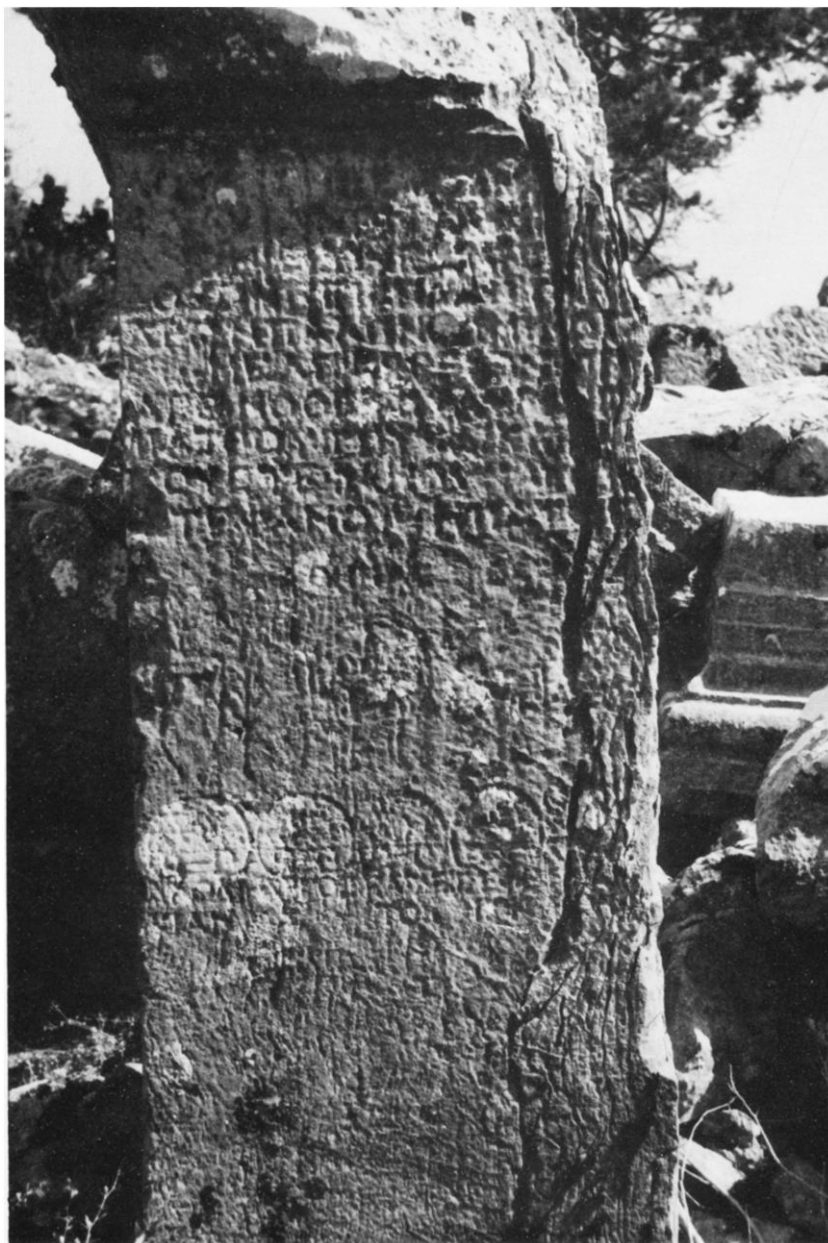
University of Keele

<sup>22</sup> L. Robert, *Hellenica* iv 47–50, 'Epigrammes relatives à des Gouverneurs', studies an example praising another Lycian from Sidyma, Flavius Eutolmius Tatianus, which probably dates from the early fifth century A.D. The present example is unlikely to be later than 230 A.D.

## The Bird Cataractes

Mr J. K. Anderson, in his recent note 'Stymphalian and other birds',<sup>1</sup> refers to a modern account of Pelicans in Florida being injured by diving upon fish fastened to boards floating just below the surface of the water, and compares it with the statement of Dionysius (*Ixeuticon* iii 22) that the ancients took the bird named Cataractes by means of fish painted upon floating planks, upon which the birds dived. He then quotes with approval a suggestion by the referee of *JHS* that only birds which dive from the air, like Terns and Pelicans, could be caught in this way; that Terns would be too small to be worth catching; and that Cataractes in Dionysius' statement must therefore be a Pelican.

<sup>1</sup> *JHS* xcvi (1976) 146.



Statue base at south-east corner of Agora, Oenoanda. Inscription no. 3.

DIOGENES OF OENOANDA



(a) Statue base at south-west corner of Agora, Oenoanda. Inscription no. 7.



(b) Cylinder seal with Cyclopic figure, c. 3000 B.C. (Courtesy, Pierpoint Morgan Library.)

DIOGENES OF OENOANDA (a)  
POLYPHEMOS (b)