



Summary :

Important city-harbour of Caria. It had flourished even since the 3rd millenium BC. Iassos was one of the most considerable Minoan and Mycenaean settlements. It was a member of the Delian League. It was destroyed during the Peloponnesian War but was rebuilt, probably with the help of Cnidus. Iassos was favoured by Alexander the Great and queen Laodicea, who was of Seleucid origin. It was a significant trade centre connected to Miletus, Rhodes and the Dodecanese. During the Hellenistic and Roman Imperial times Iassos had a limited prosperity.

Other Names

Kiyi Kışlacık, the name Ἴασος and the written form Ιασσός. The toponyms of Bidas (Βρίδας) and Tyennessos (Τυεννεσσός) are attested.

Geographical Location

Southwestern Asia Minor, on the shores of the Iassos bay between Miletus and Mylasa.

Historical Region

Caria

Administrative Dependence

Caria, Antigonid kingdom, Ptolemaic kingdom, Roman province of Asia.

Geographical Coordinates

Latitude 37°15' and longitude 27°35'

1. Name and location of the site

Iassos (Kiyi Kışlacık) is one of the most important cities of [Caria](#), on the shores of the Iassos gulf, between the cities of [Miletus](#) and [Mylasa](#). Alternatively, two variations of the name of the city exist, Iasos and the written form Iassos which is later in date. Two toponyms from the city have survived in inscriptions, Bidas and Tyennessos.¹

2. History of Iassos

Iassos was inhabited since the Neolithic period. An especially significant Early Bronze Age (3rd millenium) settlement appears to have flourished greatly. Iassos was one of the great [Minoan establishments](#) in Asia Minor (1900 to 1550 BC). The expanding Minoan small town was succeeded by a large Mycenaean settlement (1500 to 1250 BC), which, as it seems, was under the influence –more accurately the direct control- of the Argive Mycenaeans.²

This situation is outlined in the [foundation myth](#) of the Greek city by the Argives. An initial attempt by the colonists was hold off by the Carians of the area. Eventually, the city was founded with the co-operation of the Milesians, under Neleus' son.³ The foundation date is placed in 900 BC. Initially, the [colonists](#) settled on an island which today is joined to the shore.⁴ The especially strong influence from the Dodecanese in the [Geometric period](#), which can be traced in the shapes and decorative motives on Carian pottery, is succeeded by the Milesian influence in the 7th – 6th cent. BC. This is concluded by the archaeological finds since nothing is known on the history of the city before the 5th cent. BC.⁵ The discovery of inscriptions on pots in the Carian language confirms the existence of [Carian population](#) in the city.⁶ It is



obvious that Iassos supported the [Ionians](#) during the unsuccessful [Ionian Revolt](#) (499-494 BC). During the 2nd half of the 5th cent. BC, Iassos belonged to the [Athenian League](#).⁷ Since 414 BC at the latest, it operated as the seat of the rebel [Amorges](#), an illegitimate son of the satrap Pissouthnis, who had revolted in 423 BC. Amorges had secured Athenian support in violation of earlier treaties. With the encouragement of the satrap of Ionia Tissaphernes the Spartans and their Syracusan allies captured the city, enslaved the citizens and set up a garrison.⁸ However, the city soon revolted, expelled the Spartan governor and rejoined the Athenian League. In 405 BC, it is reported that the Spartan admiral Lyssander recaptured the city and ordered the murder of 800 adult males and the enslavement of the women and children.⁹

In the end of 5th cent. BC, or rather in the period 394-391 BC, Iassos was a member of an alliance (known only from numismatic evidence) with Byzantium, [Ephesus](#), [Cnidus](#), [Cyzicus](#), [Lampsacus](#) and Samos.¹⁰ In the 4th cent. BC, based on a decree of the city, Iassos belonged to the Carian dominion of [Mausolus](#) (367-354 BC). The decree refers to the exposure of a plot against Mausolus and the city itself.¹¹ During the siege of the neighbouring Miletus by [Alexander](#) in 334 BC, Iassos took part in the Persian attempt to break it by sending a ship, which was captured by the Macedonians.¹² The Democratic leaders of the city, the brothers Gorgos and Minnion, by supporting Alexander managed to extend the borders of the city including certain lands.¹³

After the death of the monarch of Caria [Ada](#), the city was apparently captured by the army of the Macedonian satrap of Caria Asander. It was this army that in 313 BC Polemaios, a general of the Antigonids, defeated. He recaptured the city and set up his forces there.¹⁴ Iassos remained under the Antigonid control until 309 BC when the city passed into the hands of [Ptolemy I](#), who guaranteed by treaty the freedom, autonomy and exemption from paying taxes or accommodating troops.¹⁵

During the 3rd cent. BC, the city was –by name at least- independent and held a special position at the sanctuary of the Great Gods in Samothrace, as this is attested by a series of inscriptions bearing the names of donors from Iassos.¹⁶ In around 220 BC, Olympichos of Alinda sent Podilos to raid the city's territory, apparently obeying the orders of his suzerain Philip V of Macedonia.¹⁷ According to the most acceptable interpretation of various philological references, the city was captured by the Macedonian expeditionary force under Philip V in September 201 BC. It remained under their control until 197/196 BC, when the senatorial envoy demanded that the Macedonians should evacuate the Asiatic cities.¹⁸ A little earlier, presumably in 199/198 BC, Iassos, along with the rest of the coastal Caria, was hit by a disastrous earthquake. After the Macedonians left, [Antiochus III](#) by offering freedom and autonomy was able to recover his former influence on the city.

The wife of the king, Laodice III, gave a large quantity of wheat as well as money for the dowries of the daughters of the poor citizens, thus earning divine honours for herself and her husband while a gymnasium in Iassos was called Antiocheion.¹⁹ Antiochus banished his political opponents and during the [war](#) with the Romans set up a garrison in the city. In addition, he saw that judges from other cities came to Iassos.²⁰

In 190 BC the Romans besieged Iassos and the city was saved only through the interference of its exiles who asked the Rhodians to intervene. The latter persuaded the Romans to stop the siege.²¹ After the [Peace of Apamea](#) (188 BC), Iassos,



along with the rest of Caria, came under the control of Rhodes and remained there until c. 167 BC when it gained its independence. The early years following the war were hard because, due to financial difficulties, the city could not afford to organize the [Dionysia](#), while the return of the exiles who were friendly to the Romans possibly resulted in tension.²² In around the end of the 180s BC, Iassos was responsible for the Dionysia, which were celebrated anew, and received embassies from [Eumenes II](#), who invited the Iassians to participate at the Nicephoria.²³ In the mid-2nd cent. BC, Iassos resorted to fund-raising (eranos) in order to buy grain.²⁴ In 129 BC, the city became part of the [province of Asia](#) and became a center of attraction for the Italian merchants who settled there.²⁵

During the [1st Mithridatic war](#), Iassos supported the king of Pontus, a decision that proved hazardous since after 86 BC pirates, who were [Sulla's](#) allies, raided the city at the Roman general's tolerance.²⁶ Since then Iassos enjoyed a notable tranquility and flourished in a peaceful environment. During [Hadrian's](#) time, the city was especially decorated with magnificent buildings. It was destroyed probably during an Herulian raid in ca. 269 BC but it was rebuilt anew.

3. Institutions and economy

From Aristotle's work *The Iassian Constitution* almost nothing is preserved. However, the epigraphical sources indicate that most probably Iassos had a democracy, at least during the 4th cent. BC.²⁷ The city had a council (*boule*) while an assembly (*ekklesia*) gathered once a month under the supervision of an epistates. Although the responsibility for the introduction of the decrees was taken by the prytaneis, there were also decrees brought in by the boule and the deme following the Athenian practice. The famous *ekklesiastikon* was the sum paid to the citizens who attended the meetings.²⁸ The decrees were made public by the officials called *neopoiai*: these epigraphic texts were set up either in the sanctuary of Apollo or in the Archives. The eponymous archon of the city was called [stephanephoros](#).²⁹ The overall picture of the government mechanism is known through the detailed account of the exposure of the plot against Mausolus and the auctioning of the confiscated belongings of the guilty involved. Four archons are mentioned along with four treasurers, two police officials, four advocates, six prytaneis, eleven priests of Zeus Megistos and last, the representatives of the tribes.³⁰ In another resolution, the prostatai are mentioned as well.³¹

The inscriptions allow a reconstruction of the system of dividing the citizens into tribes. Head of each tribe was the neopoies. There were apparently six tribes.³²

Iassos has always been a flourishing city. Its main resources were the rich-in-fish nearby seas and the marble quarries in its territory. After the conquest of Caria by Alexander the Great Iassos was greatly benefited by the addition to its territory of an especially rich sea area.³³

4. Cults and coinage

The most important cults were those of [Apollo](#), of [Zeus](#) Megistos and of [Artemis](#) Astias, which are epigraphically testified at least since the 4th cent. BC.³⁴ The cult of [Dionysus](#) is also mentioned in inscriptions as well as a [portico of Poseidon](#) which hypothetically is placed in the area of the later bouleuterion.

The [coinage](#) of the city is especially interesting.³⁵ As an autonomous mint, Iassos began in the 5th cent. BC to strike



silver coins following the Aeginetan weight standard. The main type on the coins is the local hero Hermias riding a dolphin. The myth of the boy with the dolphin from Iassos, whom Alexander placed as a priest of Poseidon in Babylon, was based on this type.³⁶ Other significant types that appear during the period of the independent coinage of the city include the laurel-crowned head of Apollo, his lyre, the bust of Artemis, the figure of the goddess hunting, the busts of both children of Leto. Rarer appear the head of Zeus, the head of Athena Pallas, the Carian double-axe and the Athenian owl. After 167 BC, and more specifically during the period of the first Roman administration, the coinage of the city was enriched with new types like the head of the founder of Iassos, the head and the crown of [Isis](#), the personifications of the Senate and [Tyche](#). During the Roman Imperial period Iassos continued to strike [coins](#), this time bronze, until the reign of Severus Alexander (AD 238-244). Among the types are the heads of Arian Zeus, of Cerberus, of Serapis, of Isis and of Dionysus, the cult statue of Artemis Astis, Apollo on a four-horse chariot and naturally, Hermias on the dolphin.

5. Intellectual life

Very few are the illustrious men of intellect from Iassos whose name and deeds have survived in the literary sources.³⁷ The most eminent is the epic poet Choerilus, who had the reputation of one among the worst poets and the greatest flatterers of Alexander the Great.³⁸ It is said, that Alexander had promised him a gold coin for every good verse he would compose and a slap for every bad one. The quantity of bad verses was such that Choerilus died of slapping. Another important man of Iassos was the philosopher Diodorus, son of Ameinias and a student of Appolonius of Cyrene, a famous disciple of the dialectic method and a member of the Ptolemaic court in the end of the 4th cent. BC.³⁹ According to rumours, because Diodorus could not answer the questions of the Megarian philosopher Stilpon at a symposium he received Ptolemy's contempt and died of shame. Hermokrates was a notable grammarian and linguist and a contemporary of Callimachus (1st half 3rd cent. BC).⁴⁰ Last, the epigraphic sources refer to a tragic poet Dymas, who was honoured in Samothrace for his drama Dardanus.

6. Topography

Eventhough Iassos was known, since the 18th cent., to the travelers, no excavations were conducted there until the 1960s, when Italian expeditions began working on the site.⁴¹ Excavation haven't been completed yet and the restoration works on the most important buildings are still at an early stage. However, the topography of the city during various historical periods is fairly well-known.

7. Fortifications

The city is surrounded by [walls](#) (total length 2.400 m.). This is much longer than the figure given by Polybius when he described the events of 190 BC. It is probable that the Hellenistic wall encompassed a smaller area than that which the 4th cent. BC wall did. This is dated to the time of Alexander the Great.⁴² A large part of this wall was destroyed in the 19th cent. and its courses were used for the construction of a waterfront in Istanbul. Very few parts survive: a small portion to the south, a gate to the southeast and a Byzantine gate. However, the general ground-plan of the wall is known to a large extent thanks to the early reports and plans by travelers and researchers.⁴³ The main gate was looking to the narrow isthmus that connected the island to the mainland, was 4,6 m. wide and was surrounded by two big four-sided towers (each side was 8 m. long). A smaller gate was located to the north. There was another row of



towers. This was an especially meticulous-made wall of local marble in **isodomic masonry**, with some trapezoidal courses in-between.

What constitutes with certainty the greatest puzzle in the history of the city is a second wall in the mainland.⁴⁴ It is 2 m. thick, 3.5 km. long and in various places 5.5 m. high. The wall is protected by at least 18 circular towers with arrow slits and is built of limestone and schist irregular blocks. The main gate was situated at the point where the wall turned by 90° and was 2.5 m. wide. It is thought that it was used for purely military purposes and that it was constructed in the time of Alexander the Great. However, the view that connects it to the occupation of the city by Philip V is quite appealing because of the hasty manner the wall was built in as well as the big differences in its construction and planning vis-à-vis the city wall.⁴⁵

8. Inland cemeteries

Apart from the wall, there are no inland public buildings. Since the 3rd millennium BC, the area was covered by cemeteries. To the east and northeast of the area lies a series of monumental graves dated to the Hellenistic and Roman period. Among them are the so-called Horologion and the Fish Market, which in reality was a **mausoleum**, as well as some scattered Roman sarcophagi. To the south of the mausoleum the impressive remains of an important Roman aqueduct are preserved.⁴⁶

9. Description of the monuments inside the walls

Inside the Byzantine eastern gate, at the northeastern part of the island, the remains of the **temple of Zeus Megistos** are found, as this is testified by an inscription found in situ that marked the sanctuary's boundaries. The stylobate of the temple has been excavated and is possibly dated to the 2nd cent. BC. The temple must have housed the cult of **Hera**. In the small square in front of it, the remains of a small marble temple were unearthed that had two columns in antis on its façade and probably functioned as a treasure. A nearby depository contained extremely rich and significant finds including an Attic kouros dated to 520 BC and an Attic black-figure crater with an inscription in Carian inscribed on the lip.⁴⁷ Very close to the sanctuary lie the remains of a Byzantine basilica.

The **theatre** of Iassos is located in approximately the middle of the island, of which the **skene** survives from the Roman period when it was reconstructed. The base of a statue of Justice and column fragments, which formed part of the scene decoration, were found. On the walls of the theatre are inscriptions from the 2nd cent. BC which refer to various musical and comedy performances taken place through the sponsorships of wealthy citizens (choregiai). The **cavea** of the theatre has been dated to the 2nd quarter of the 2nd cent. BC, at a time when restoration works took place. The Hellenistic **proscenium** was also restored. The Roman skene belongs to the 2nd cent. AD when the scaenae frons was added. The theatre was made of local porous and marble. In 1849 the traveler Texier referred to 21 seats and six or seven wedges and to a cavea with a diameter of 61 m. The courses of the theatre were transported to Istanbul in the end of the 19th century.⁴⁸ South of the theatre a residential complex has been excavated consisting of spacious houses, some of which were decorated with mosaics.

To the north from the theatre was the city center where the **Roman Agora** and the bouleuterion were situated. The Agora, which lay directly to the south of the Byzantine gate that marks the entrance to the archaeological site of Iassos,



was constructed mainly during Hadrian's time. However, its initial plan must be placed in the 4th cent. BC. Very few traces from the Hellenistic phase of the Agora have been preserved while of the earliest remains worthy of mentioning are the foundations of a temple to the south from the 2nd half of the 6th cent. BC. To this temple the excavators attribute an Ionic **frieze** bearing a four-horse chariot (tethrippon) scene.⁴⁹ During the Roman period the Agora was a spacious courtyard surrounded by colonnades while its southern side was bordered by a grand **basilica** (in the form of a double portico). Behind this basilica lay the Bouleuterion, the temple of Artemis Astias and a small temple with two columns **in antis**, which was later integrated to a palαιο-christian basilica. It is assumed that it was dedicated to Apollo.⁵⁰

The four porticoes surrounding the Agora were made of imported marble and were decorated with reliefs and sculptures attributed to the **School of Aphrodisias**. The north and south porticoes were double while the east and west porticoes housed important services of the Agora, such as the Agoranomeion, the Heroon and the Library. On the southeastern corner of the Agora a spacious chamber was located by the name of Caesaraeum dedicated to the imperial cult.⁵¹

The **bouleuterion** is dated to around the end of the 1st cent. AD. It was constructed of local porous while the stairs and the floor were of marble. The scaenae frons, two-levelled and with **Corinthian** columns, was decorated with Dionysiac scenes. The **orchestra** was decorated with mosaics (**opus sectile**). The dimensions of this structure were 29,5 × 21,75 m. and its capacity has been estimated to 960 spectators.⁵²

The sanctuary of Artemis Astias, the patron-goddess of the city, has hypothetically been identified. Apparently, it was quite significant during the Archaic and the Roman Imperial period. It consists of a broad four-sided enclosure with two closed Doric porticoes and three spacious **exedrae** which, based on an inscription, belong to the time of Commodus. Polybius mentioned that the temple had no roof. Even though the statue of the goddess was exposed to the natural elements Zeus took care snow or rain never to fall on his daughter.⁵³ Important example of the local school of sculpture have been found in the area.⁵⁴

Today the site of the Agora is full of monuments and graves of the Byzantine period. On the acropolis was the location of the Crusaders' castle and the 6th cent. basilica. Traces of proto-Geometric and Geometric walls have been found there as well which, apparently, belong to the earliest colonization phase of the city. Other than that, only burial finds testify to this period.

There are references for the existence of an important sanctuary on the southern side of the island. Based on the finds (female hydria-bearer figurines) it is attributed to Demeter and Kore. During the 6th cent. BC the sanctuary contained an hearth altar (εσχάρα) and two small areas, apparently **adyta** for storing the sacred objects. In the 4th cent. BC a big enclosure was built inside which a portico was constructed.⁵⁵ In the Roman Imperial period the sanctuary fell out of use. In its place a residential complex was set up of mostly luxurious villas. Most of the residences were decorated with mosaics. The so-called Villa of the Mosaics had a central atrium with a **peristyle**, surrounded by chambers decorated with wonderful mosaics.⁵⁶ In another house, situated on a higher point, traces of wall-paintings were preserved.

10. Iassos during the Later Roman, the Byzantine and the Modern periods



In Late Roman times Iassos flourished into a center of the Christian faith and a [bishopric](#) under the [metropolis of Aphrodisias](#). Among the bishops of Iassos, Themistios (421), Flacillos who participated in the Synod of Chalcedon (451), David (787) and Gregory (878) are known. The heyday of the city's development is dated to the 6th century when numerous basilicas were built as well as a bishopric residence and a monumental tower on the southwestern corner of the island right on the harbour limits. During the [Byzantine period](#) the city continued to be inhabited. In the 12th century the important fort of the Crusaders was established in Iassos which has been preserved to this day.⁵⁷

1. Blümel, W., *Die Inschriften von Iasos*, 1, Nr. 1-218 (IK 28.1, Bonn 1985) no. 1.
2. On the civilization of the early 3rd millennium which belongs to the broader cultural area of Anatolia, see Pecorella, P.E., *La cultura preistorica di Iasos in Caria* (Roma 1984). On Minoan settlement: Laviosa, Cl., "Rapporti fra Creta e la Caria nell'eta del bronzo", *Πεπραγμένα του Γ' Διεθνούς Κρητολογικού Συνεδρίου, Ρέθυμνο 1971* (Αθήνα 1973), pp. 182-190, "The Minoan Thalassocracy, Iasos and the Carian Coast", Hagg, R. – Marinatos, N. (ed.), *The Minoan Thalassocracy* (Stockholm 1984), pp. 183-184 and "Cinque oggetti da Iasos", *Ειλαπίνη. Τόμος τιμητικός για τον καθηγητή Νικόλαο Πλάτωνα 1-2* (Ηράκλειο 1987), pp. 391-394. On Mycenaean settlement: Benzi, M., "I Micenei a Iasos", *Studi su Iasos di Caria (Bollettino d'Arte, Suppl. al n. 31-32, Roma 1985)*, pp. 29-34.
3. Polybius 16.12. On the foundation of the city, see Raffaelli, T., "Sulle origini di Iaso e di Alicarnasso", *Ostraka* 4 (1995), pp. 307-313 and Ghini, C. P., "Iasos: i miti di origini, i racconti delle fine", *Bollettino dell'Associazione Iasos di Caria* 5 (1999), pp. 22-23.
4. The foundation of the colony on an island is mentioned in Strabo 14.2.21 and Steph. Byz. see s.v. «Iassos».
5. On the Geometric period: Özgünel, C., *Karia geometrik seramiğli / Carian Geometric Pottery*, I (Ankara 1979), pp. 73 ff. On the Archaic period: La Rocca, E., "Mileto e Iasos nel VII secolo a.C. Un'oinochoe del 'Middle Wild Goat Style I'", *Studi su Iasos di Caria. Venticinque anni di scavi della Missione archeologica italiana, Bollettino d'Arte Suppl.* 31-32 (Roma 1987), pp. 35-46. A Milesian pot is included at the pit altar in the sanctuary of Zeus Megistos: Laviosa, Cl., "Iasos", *Encyclopedia dell'Arte Antica, Classica e Orientale*, Suppl. 1992 (Roma 1993), pp. 84, fig. 106 (Fikellura style hydria).
6. The existence of the Carians in the city has been extensively discussed in: Pugliese Carratelli, G., "Cari in Iasos", *RendLinc* 40 (1985), pp. 149-155 and "Ancora su Iasos e i Cari", *RendLinc* 42 (1987), pp. 289-292. On the inscriptions, see also Berti, F. – Innoente, L., "Due nuovi graffiti in alfabeto cario di Iasos", *Kadmos* 36 (1998), pp. 137-142. On Onomastics: Masson, O., "Noms cariens à Iasos", *Imparati*, F. (ed.), *Studi di storia e di filologia anatolica dedicati a Giovanni Pugliese Carratelli* (Firenze 1988), pp. 155-157. See also Radt, W., "Ein leegischer Grossbau bei Iasos", *IstMitt* 27-28 (1977-1978), pp. 127-130. However, after the 3rd cent. the Carian names cease to exist: Robert, L., *Noms Indigènes dans l'Asie Mineure gréco-romaine* (Paris 1963), p. 91.
7. There are references in the eisphora lists from 450/449 (IG I³ 263 V 21) to 415/414 BC (IG I³ 290 I 12), 16 times in total. Iassos's eisphora was one talent until 432/431 BC (IG I³ 280 I 63), an amount raised to three talents from 421/420 BC (IG I³ 285 I 91).
8. Amorges: Andoc. 3.29. Thuc. 8.5.3. See Badian E., *From Plataea to Potidaia. Studies in the History and Historiography of the Pentecontaetia* (Baltimore-London 1993), p. 54. Capture by the Lacaedemonians: Thuc. 8.28.4. It is possible that the tyrant of Xanthus was also participated as this, at least, is concluded from the Lycian version of the stele of Xanthus: Melchert, H.C., "A New Interpretation of lines C 3-9 of the Xanthos Stele", *Dobesch, G. (ed.), Akten des II. Intern. Lykien-Symposiums* (Österreichische Akademie der Wissenschaft, Denschriften 231 Bd, Wien 1993), pp. 31-34. Station of a garrison: 8.29.1. Generally on the episode, see Westlake, H.D., "Ionians in the Ionian War", *CQ* 29 (1979), pp. 24-25. McNicoll, A.W., *Hellenistic Fortifications from the Aegean to the Euphrates* (Oxford 1997), pp. 107-108. Debord, P., *L'Asie Mineure au IV^{ème} siècle (412-323 a.C.)* (Bordeaux 1999), pp. 208-209.
9. The reference in Diod. Sic.'s manuscripts 13.104.5 to Carian Thasos has been corrected to Iassos by Palmer. Based on this correction it has been argued that Xen.'s, *Hell.* 1.1.32 remark to the Spartan harmost's expulsion from Thasos in reality refers to Iassos.



See Westlake, H.D., "Ionians in the Ionian War", *CQ* 29 (1979), pp. 24-25 and Debord, P., *L'Asie Mineure au IVème siècle (412-323 a.C.)* (Bordeaux 1999), pp. 227. See the inscription IG II², 3, dated to the period 409-405 BC that attests to the good relations between the Iassians and the Athenians [Lewis, D.M., *Sparta and Persia* (Leyden 1977) p. 91, note 43]. However, other scholars deny the connection between the events described by Xenophon and Diodorus, and Iassos: Meritt, B.D. – Wade Gerry H.T. – McGregor, M.F., *The Athenian Tribute Lists*, I (Oxford 1939), p. 492, believe that only one occupation took place, that in 412 BC, while the second is due to a dating mistake by Diodorus. The correction is dismissed by Piccirilli, L., "In margine a la plutarchea *Vita di Lisandro*", *CCC* 14 (1993), pp. 25-29. See also Fabiani, R., "Diodoro XIII 104, 7 e la presunta distruzione di Iasos del 405 a.C.", *PP* 52 (1997), pp. 81-104

10. On these coins see, Schönert-Geiss, *Die Münzprägung von Byzantion*, I (Berlin 1970), p. 126-128, nos. 856-870, pl. 35-36. Two theories exist: according to the first, the alliance was formed after 394 against Sparta: see Cawkwell, G.L., "A note on the Herakles coinage alliance of 394 B.C.", *NC* (1956), p. 69-75 and "The ΣΥΝ Coins Again", *JHS* 83 (1963), pp. 152-154. According to the second theory, the alliance was pro-Spartan and is dated to 391/390 BC: Cook, J.M. – Cook, J.M., "Cnidian Peraea and Spartan coins", *JHS* 81 (1961), pp. 66-72. Other views that place these issues to the end of the 5th cent. cannot stand true: see Debord, P., *L'Asie Mineure au IVème siècle (412-323 a.C.)* (Bordeaux 1999), pp. 273-277.

11. Blümel, W., *Die Inschriften von Iasos*, 1, Nr. 1-218 (IK 28.1, Bonn 1985), no. 1. The three anonymous sons of Peldemos, who were among the leaders of the conspiracy, enjoyed the right of proxenia, as this is attested by another inscription: SEG 36, no. 983. Id., "Karien, die Karer und ihre Nachbarn in Kleinasien", *Kadmos* 37 (1998), p. 171.

12. Arr., *An.* 19.10-11.

13. Hornblower, S., *Mausolus* (Oxford 1982), p. 112 ff. Heisserer, A.J., *Alexander the Great and the Greeks of Asia Minor* (Oklahoma 1980), p. 193. These two persons had an important carrier at Alexander's side. Especially Gorgus accompanied Alexander to Persepolis, proposed a declaration of war against Athens and promoted the observance of Alexander's decree concerning the return of the exiles to Samos: see generally Franco, C., "Iasos ellenistica tra politica e cultura", Santi, M.F. (ed.), *Studi di Archeologia in onore di Gustavo Traversari* (Archaeologica 141, Roma 2004), I, pp. 383-395 and essentially Delrieux, Fr., "Iasos à la fin du IVe siècle. Les monnaies aux fruits de mer, des fils de Théodotos au versement de l'ekklesiastikon", *REG* 114 (2001), pp. 160-189.

14. Diod. Sic. 19.75.6. See generally Billows, R.A., *Antigonos the One-Eyed* (Berkeley-Los Angeles-London 1990), pp. 209-210 and 301-302.

15. Pugliese Carratelli, G., "Supplemento epigrafico di Iasos", *ASAtene* 45-46 (1967-1968), pp. 437-445 [=Blümel, W., *Die Inschriften von Iasos*, 1, Nr. 1 – 218 (IK 28.1, Bonn 1985), no. 2.]. Garland, Y., "Alliance entre les Iasiens et Ptolémée", *ZPE* 18 (1975), p. 193. Hauben, H., "On the Ptolemaic Iasos inscription IK-28, 1, 2-3", *EpigAnat* 10 (1987), pp. 3-5. The text is dated to 309 BC. The Ptolemaic presence in Iassos is discussed by Bagnall, R.S., *The Administration of the Ptolemaic Possessions outside Egypt* (Leyden 1976), pp. 89-94.

16. Habicht, C., "Iasos und Samothrake in der Mitte des 3. Jahrhunderts v.Chr.", *Chiron* 24 (1994), pp. 69-74.

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Glossary :

	adyton or avaton The most sacred area of a temple where only the priests were allowed to enter.
	basilica In ancient Roman architecture a large oblong type building used as hall of justice and public meeting place. The roman basilica served as a model for early Christian churches.
	bouleuterion Council house. An assembly hall for magistrates or members of the council.
	cavea The auditorium or audience sitting of a theater.
	corinthian order The most elaborate of the ancient greek architectural orders. It was developed in the 4th century BC in Greece and it was extensively used in Roman architecture. It is similar to the Ionic order. Its capitals being four-sided and composed of a basket-shaped body decorated with volumes and rows of acanthus leaves.
	exedra, the 1. Large semicircular niche-like structure with stone seats ranged around the walls, often outdoors or with a hemidome over. An exedra may also be expressed by a curved break in a colonnade, perhaps with a semi-circular seat. 2. The rectangular hall of the palaestra, open to the courtyard with columns at the front. The exedrae in gymnasium and palaestra could have served many functions. Usually a hall of such type was the Ephebeum.
	frieze (1. architecture), (2. painting) 1. The part of the entablature resting on the architrave and below the cornice. In the Doric order the frieze is decorated with two alternative motives, namely the triglyph and metope, while in the Ionic order the frieze is a decoratively carved band. 2. Decorative horizontal band that sweeps parts of a vessel or the highest part of the walls in a room.
	isodomic masonry (opus quadratum) A type of masonry in which blocks of equal length and thickness are laid in courses, with each vertical joint centered on the block below.
	opus sectile, the Technique of floor or wall decoration. Thin pieces of polychrome marble are carved or joined so that a decorative motif could be depicted.
	orchestra The performance space of the ancient Greek and Roman theatre, placed between the scene building and the cavea. It was usually semi-circular in shape and rarely circular.
	peristyle



A colonnade surrounding a building or a courtyard .

proscenium (or proscaenium), the

The colonnade added in front of the skene of the ancient Greek theatre. There the intercolumnar spaces were usually closed by doors or painted panels.

scene (lat. scaena -ae)

The stage building of the ancient theaters originally used for storage but provided a convenient backing for performances.

stoa, portico, the

A long building with a roof supported by one or two colonnades parallel to its back wall.

temple in antis

Temple with two or more columns between the antae of the pronaos.

Chronological Table

1900 BC: Minoan establishment

1500 BC: Mycenaean settlement

900 BC: Foundation of the Greek city by the Argives

450/449-413/412 BC: Iassos was a member of the Delian League, paying a phoros of 1 tal.

414-412 BC.: Iassos operated as the seat of the Persian rebel Amorges

412 BC: The Spartans captured the city and set up a garrison

409 BC: The city expelled the Spartan governor and rejoined the Athenian League

405 BC: Lyssander recaptured the city and ordered the murder of 800 adult males and the enslavement of the women and children

394-391 BC: Iassos was a member of an alliance (known only from numismatic evidence)

367-354 BC:Iassos belonged to the Carian dominion of Mausolus

334 BC: During the siege of Miletus, Iassos entered into an alliance with the Persians against Alexander

333 BC: Iassos was controlled by the Macedonian satrap of Caria Asander

314 BC: The city was captured by Polemaios, a general of the Antigonids

309 BC: Ptolemy I guaranteed by treaty the freedom and the autonomy of the city

around 220 BC: Olympichos of Alinda sent army against Iassos. The habitants of Iassos asked the Rhodians to intervene

201 BC: The city was captured by Philip V

199/198 BC: Iassos was hit by a disastrous earthquake

197/6 BC: The senatorial envoy demanded that the Macedonians should evacuate the city. Iassos came under the control of Antiochus III



190 BC: The Romans besieged Iassos

188 BC: Iassos came under the control of Rhodes

167 BC: Iassos, along with the rest of Caria, gained its independence

129 BC: The city became part of the province of Asia

90-86 BC: Iassos supported the king of Pontus, Mithradates, during the 1st Mithridatic War

86 BC: the city was raided by pirates, who were Sullas' allies

269 AD: The city was destroyed by an Herulian raid, but it was rebuilt anew.