

Zoilos of Aphrodisias [Var. C. Iulius Zoilus]

0. Onomastic Issues

As a freedman of **Caesar** or **Octavian**, Zoilos' complete name was C. Iulius Zoilus, which he recorded in many inscriptions from Aphrodisias (beyond the documents quoted later, also see the inscriptions of statue-bases in Reynolds 1982, docs. 33 and 38).

1. Central Biographical Dates and Family Relations

The lack of information on Zoilos' parents suggests a humble origin. He was born in Aphrodisias in the first half of the 1st c. BC. According to Smith (1993, 8), he might have been captured and sold as a slave by pirates in the middle of the century. The fact that Zoilos had not been ransomed seems to be sound evidence that he was a lowborn. His social status is revealed on the *scaenae frons* of the theatre of Aphrodisias, which had been decorated lavishly at his expense: Γάϊος Ἰούλιος Ζώϊλος θεοῦ Ἰουλίου υἱοῦ Καίσαρος ἀπελεύθερος (Reynolds 1982, doc. 36). According to Smith (1993, 4-5), he was a slave, and then a freedman of Caesar, before becoming a client of Octavian, as whose freedman he posed. But Zoilos may simply have been a slave of Caesar, bequeathed to and then freed by Octavian, *C. Iulius Caesar divi filius* – if he had served Caesar at all.

He amassed considerable wealth, which was later spent in Aphrodisias. Sometime during the late 40s, he came back to his hometown, possibly supporting the defense of the city against **T. Quinctius Labienus** in 40 BC (Robert 1966, 431; Smith 1993, 6). In Aphrodisias, he became one of the most prominent figures; even if he failed to become a magistrate, he obtained ten consecutive *stephanoforates*, and became priest of Aphrodite, the eponymous goddess of the city, and *Eleutheria* (a cult he helped to set up) for life (Robert 1966, 408-432; Smith 1993, 6-7). His name appears on the *horoi* of the sanctuary of Aphrodite, maybe as a result of Zoilos' activity on behalf of the cult (Reynolds 1982, doc. 35). He funded the construction of the marble *scaenae frons* of the theatre, the building of the marble temple of Aphrodite. An inscription on the lintel of the main entrance informs us that he had been awarded the titles of σωτήρ καὶ εὐεργέτης τῆς πατρίδος (Reynolds 1982, doc. 37), and he may have been involved further in the refurbishment of the northern portico of the Northern Agora (Smith 1993, 12; cf. Reynolds 1982, doc. 39).

Zoilos died in the 20s BC (Smith 1993, 7), but no exact date is known. His fellow-citizens voted and funded the construction of a marble monumental tomb, decorated with a frieze depicting Zoilos with some allegorical and mythological figures, such as *Virtus* and *Honos* – maybe resembling his participation in the defense of the city against Labienus (see Smith 1993). In Aphrodisias, there is no further trace of his family, nor of his descendants. In Rome, however, a certain Ti. Iulius Pappus, son of Zoilos, *comes* of **Tiberius Augustus** and keeper of the imperial libraries from the time of Tiberius to the reign of Claudius, is attested (CIL VI, 41266; Panciera 1969, 117-120), he may have been a relative, but this remains quite uncertain.

2. Relations with Rome and Career

As a slave or freedman of Caesar or Octavian, Zoilos had the chance to serve them in their struggle for power. Zoilos' ability and loyalty gained him his freedom and a significant amount of wealth. Smith (1993, 6) has convincingly argued that Zoilos had a role in the defense of Aphrodisias against Labienus, and then in the concession of freedom, tax exemption, and asylum rights for the sanctuary of Aphrodite (Reynolds 1982, doc. 7; Tac. Ann. 3.62). In order to gain these rewards, Aphrodisias sent an embassy led by a local magnate, named Solon (Reynolds 1982, docs. 6 and 41), but maybe Zoilos assisted him, given his connection with Octavian. In a letter sent to an agent of **Mark Antony** in Laodicea on the Lycus, dated 39/38 BC, and later inscribed on the Archive Wall of Aphrodisias (Reynolds 1982, doc. 10), Octavian claimed to have freed the city and put it under his protection; in addition to this, he granted it *immunitas*. Even if it is not mentioned in the text, the connection between the Julii and Aphrodite (and as such with Aphrodisias) was in plain sight. At the very beginning of the same text, Octavian did not fail to mention Zoilos by name as the recipient of his patronage and a representative of his hometown: Ζώϊλον τὸν ἐμὸν φίλῳ.

3. Select Bibliography

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Zyraxes, getischer König

1. Zentrale Lebensdaten und Familienverhältnisse

König eines Getenstammes in der nördlichen Dobrudscha an der Donau. Für das Jahr 28 bezeugt.

2. Verhältnis zu Rom bzw. Römern und Karriereverlauf

Von **M. Licinius Crassus** *cos.* 30 in seiner Festung Genucla belagert, wo sich die Feldzeichen befanden, die die Bastarner dem **C. Antonius Hybrida** *cos.* 63 nach seiner Niederlage im Jahre 61 abgenommen hatten (Cass. Dio 38,10,1-3). Die Festung wurde erobert. Zyraxes befand sich jedoch bei den Skythen, um Militärhilfe zu erbitten (Cass. Dio 51,25,4-6).

3. Auswahlbibliographie

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