

IEphesos Ia, no. 4: The Artemision During the Ephesian Debt Crisis of 297 BC

This paper will examine the debt crisis Ephesos experienced ca. 297 BC and whether Ephesos' temple of Artemis, the Artemision, served a role in the crisis and reconstruction as a religious and banking institution. I primarily engage with the inscription *IEphesos* Ia, no. 4 (=Syll.³ 364), a law from 297/6 BC which states the provisions available to *tokistai* (creditors) and *georgoi* (farmers) whose loans and property were affected by an attack on Ephesos during a period of conflict called the *koinos polemos*. Although the inscription was found during J.T. Wood's 1863-1874 excavations at Ephesos, the text has not often been studied or discussed beyond attempts to date the inscription by scholars such as Asheri (1969), who dates it to 297/6 BC, and Walser (2008), who dates it to 299 BC. The difficulty of dating *IEphesos* Ia, no. 4 arises from the fact that it is the only inscription from Asia Minor which refers to a *koinos polemos* and the ensuing debt crisis at Ephesos, but does not describe the war in further detail since the text is fragmented. However, Walser's monograph also attempts to resolve other significant features of the text, such as the identities of the judges, the *tokistai*, and the *georgoi* involved in the law. While Walser conducts extensive and detailed research on the features and issues of *IEphesos* Ia, no. 4, there are still gaps in his discussions on the identities of the *tokistai* and the *georgoi* that warrant reexamination. Therefore, I engage with ancient literary sources as well as modern scholarship on numismatic and archeological data to study the events surrounding the *koinos polemos*, specifically the damage that was caused and the reconstruction that occurred after under the supervision of Lysimachos after 294 BC. In addition, I study parallels contemporary to *IEphesos* Ia, no. 4 as discussed by scholars such as Scarfuro (2013) and Crowther (1996) to determine what parties may have been involved in the law. Based on the sources, I examine

whether the Artemision of Ephesos, despite its destruction in 356 BC, operated as a banking organization during the 4th-century BC based on its capacity to do so in later centuries according to Dignas (2002) and Gabrielsen (2005). Contrary to Walser's claim in his 2008 study, although the *IEphesos* Ia, no. 4 does not specifically mention the involvement of the sanctuary, I argue on whether the Artemision was one of the parties, a *tokistes* specifically, affected by the *koinos polemos*, its resolution, and Ephesos' reconstruction efforts under Lysimachos.

The first section of this paper examines *IEphesos* Ia, no. 4, its subject matter, and where it was likely set up. The next few sections will then discuss the nature of the loans involved in *IEphesos* Ia, no. 4, land ownership and loans in late 4th and early 3rd-century BC Ephesos, and to which Ephesian residents or institutions the terms “*tokistes*” and “*georgos*” might encompass. There will then be an examination of the Artemision's temple structure, its personnel, funds, and the sanctuary's capacity for banking activities during the 4th-century BC. In addition, the historical record on the Artemision's destruction, reconstruction efforts, and interactions with Demetrios and Cassander's general, Prepelaos, between 302 and 297 BC will be discussed to determine whether the events warranted the temple to provide loans with interest to *georgoi* who used their properties as security. The following section will also discuss the financial and religious impact on the Artemision by the *koinos polemos*, the ensuing debt crisis, and Lysimachos' subsequent synoecism projects at Ephesos. The conclusion will present the findings from my main arguments and discussion as well as what further research may be done on *IEphesos* Ia, no. 4, the early Hellenistic Artemision, and the other credit institutions present at Ephesos during this period.

Bibliography

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