NEW INSCRIPTIONS FROM LYDIA
(Daldis, Gölmarmara, Kula, Philadelphia, Yenikoy, Taşkuyucak)

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Herein we publish a series of inscriptions which we were fortunate enough to find during a trip we made in the summer of 1977 in parts of Ancient Lydia\(^1\). Since it is by no means certain that all of these texts will safely reach the archeological museums\(^2\), we take the liberty to publish them here in order to make them available to the scholarly world and especially to the editor of TAM, Lydia. We visited the following places (in alphabetical order): Alasehir (Philadelphia), Daldis, Gölmarmara, Kula, Yenikoy, Taşkuyucak. The following geographical information may suffice.

YENIKOY, ca 15 km Nort-East of Gölmarmara and ca 7 à 8 km South-West of the site of Daldis, is not known to have harboured an ancient site. Nevertheless, the inhabitants told us that the texts which we publish below under nos. 11 and 12, were found on a hill near the village where many tombs have been found. Unfortunately, time prevented us from visiting this area more intensively. Since our knowledge of the historical geography of this and other areas in Asia Minor still is rather defective (cf. e.g. the previously unknown names of cities in JRS 65 (1975) 64 ff.), it would hardly be surprising if an ancient settle-

\(^1\) H. W. Pleket thanks the Faculteit der Letteren at the State University of Leiden for financial support which enabled him to travel in Lydia in August 1977; for other texts found during the same trip cf. G. Petzl—H. W. Pleket, ZPE 34 (1979) 281—295 and Chiron 9 (1979) 73—81. The author thanks G. Petzl who occasionally accompanied him, commented upon a first draft of this article, saved him from errors and substantially contributed to the decipherment of and commentary on no. 10 below.

\(^2\) Everyone who has done some travelling in Turkey knows that the number of inscriptions which are used for building-purposes or for commercial activities, is impressive. In other words: chance-finds, such as ours, have a good chance of disappearing for ever. Travelling in Asia Minor cannot be recommended enough; each trip is a rescue operation. Naturally, finds which ‘belong’ to an area officially assigned to an institute or an individual scholar, should be communicated to the latter. In our case we have sent xerox-copies of our texts to P. Herrmann who is in charge of TAM, Lydia.
ment had existed in or near Yenikoy. Keil-Premerstein, Erste Reise — — —, 64 ff. have assigned to Daldis the stones which they found in Yenikoy. Their no. 143, found in Yenikoy, is a milestone erected by the people of Daldis. On p. 68 they refer to an epitaph on a tabula ansata from Yenikoy (BCH 11 (1887) 451 no. 11) which shows precisely the same ornaments as their no. 144 (Daldis) and is similar to our no. 2 (Daldis). However, if our suggestion, made below in our commentary on no. 11, ad L. 2, on an inscription found in Gölmarmara (BCH 11 (1897) 448/9, no. 7) is correct, it becomes possible to assume that stones from Yenikoy need not necessarily come from Daldis but from another place, either from a site near Yenikoy itself or from the site at Gölmarmara.

TAŞKUYUCAK is a small village, which we passed on our way from Gölmarmara to Karayakup, ca 7 km West of Daldis. Earlier 20th century travellers do not seem to have visited it or, at least, to have reported on it.

The site of DALDIS was located long ago by Buresch near Nardi; Herrmann pointed out that the actual site is on a hill South-East of Nardi (cf. Chr. Habicht, JRS 65 (1975) 74). In the fields at the foot of that hill, where we found in situ no. 5, bulldozers, busy on road-construction, had unearthed a number of large architectural marble blocks. Clearly the centre of Daldis was somewhere in these fields which are now used for agricultural purposes. On the history of the identification of the site see the references in L. Robert, Revue de Philologie 1976, 181 ff., esp. 188 note 31, 189 note 32. So far Daldis has produced few inscriptions; see Keil-Premerstein, Erste Reise — — —, 64–68; Chr. Habicht, JRS 65 (1975) 74.

GÖLMARMARA (Mermereh) has been visited and described by Keil-Premerstein, Erste Reise — — —, 61 ff. It probably was an ancient site but its name is as yet unknown. In BCH XI (1887) 447/449 six inscriptions found in Mermereh have been published by G. Radet.

Daldis

1. White marble funerary urn with boucraania and garlands on the front side; the lid has two acroteria. Perhaps at the back another urn joined this one. H. 0,23; W. 0,53; D. 0,43; seen in a house in Kemer (located between Salihli and Daldis, ca 5 km South of the latter) but
said to have been found in Daldis. Date: Late Hellenistic/Early Imperial Period.

Photo: Pl. II, No. 1.

Ἐμογένης Ἐμογένους
tοῦ Ἐμογένους χ(αῖρε)

Letter-forms: large, regular letters, no apices, omicron almost as large as other letters; lunar sigma.

2. White marble tabula ansata. H. 0.465; W. 0.64; Letters: 0.019; inscription in a recessed panel; at the right and left side of the inscription representation of amphorae and blossom/flowers. Found near Nardi Kale (Daldis), now in the village of Karaagac.

Photo: Pl. II, No. 2.

293 Act. = 262/3 A.D.

"Ετοὺς σαρ, μη(νός) Αδδναίου
ζ'- Ἐδύχης Μητροδῶ-
ρας ἐμνήσθη τῆς γλυ-
4 κυτάτης συνβίου Νει-
κοφόριος και κατεσ-
καύσας τὸ μνημεῖ-
ου· ἄλλῳ δὲ συνθεὶ δι-
8 οἰσεὶ εἰ μὴ τὶ τῷ Ἐδύ-
χει. Ἐι δὲ τὶς ἐπερῴ βι-
άσῳ, δήσει ἵς τὸ ἴ-
φοτον ταμεῖον δηνά-
12 ἡ γα ἐπτακώσα ἑπταμοῦν-
tα. Χαίρε.

‘In the 293th year, on the 7th of the month Audnaios, Eutyches, son of Metrodora erected this tomb(stone) in memory of his sweet wife Neikophoris. To no-one else, except Eutyches, will it belong. If someone else violently buries someone here, he will have to pay 750 den. to the most sacred treasury. Greetings.’


L. 3: for ἐμνήσθη see A. Rehm, Philologus 94 (1940) 6–13; L. Robert, La Carie II, 112 no. 17.

For another epitaph on a marble tabula ansata from the Daldis area cf. Keil-Premerstein, Erste Reise — — —, no. 144 (3rd cent. A.D.); both the script (γ, ι) and the ornaments on this tabula (esp. the blossom/flowers) are related to our tabula; cf. also p. 48.

3. Marble block, with profile below and at the right side; at the left (at least) one further block joined; broken at the upper left corner. H. 0,92; W. 0,51; Th. 0,21; Letters 0,025. Now in the village of Karaagac; found in a field near Nardi Kale. Imperial period.

Photo: Pl. III, No. 3.

— Vacat —

Τατα
Τδε και
Τεανα

4 ΤΓ̣εμέλλη με
Τς τοῦ δήμου
Τοσον κατα
Τηρ' ἐτέρου

8 Τς πρεσβεύσαντι
Τας συνγενικάς
Την οὗ τὰ λυσίτε-

[λη (-λέστατα) — — — Το ἀπόβαν νοη-

12 Τοπειταίδημαρ-
Τε μέγιστον ἄν-
Τε γὰρ ἂν σειτο-
Την ἐπεμετρη-

16 καὶ τ’έκαστον ἄτος
Τα ἐτι ἂς ζω-
Ταποδεδωκέναι.

— vacat —

L. 1: Perhaps [Αὐτοκράτορα Καίσαρ]α Τραϊνόν etc.
L. 3: Ἀνα[ of γ'· δάν à.
L. 11: τὸ ἀπόβαν; ‘the result’.
L. 12: ὀς· ἐπεὶ τὰ (or ἐπείτα;) διημα|[τημένα — — —: ‘utter failures’.
L. 14–15: there seems to be a suggestion of the ‘measuring out’ (ἐπιμετρῶν) of corn (σειτο|— — —).

Clearly the fragment is too small to allow even a tentative interpretation; there seem to be an embassy (L. 8), perhaps to the emperor (L. 1?), and possibly problems concerning the corn-supply and distribution. For texts concerning σειτομετρία cf. Chr. Naour, ZPE 24 (1977), 269/70.

4. White marble base. H. 0,75; W. 0,46; Letters 0,03; damaged above; below an edge in profile. On the top a round hole. Found at Nardi Kale (Daldis), now in the village of Karaagac.

Photo: Pl. IV, No. 4.

[ ]!
[Π]ψέφον [ca 6–8]
.. | ΡΩΛΩΔΩ [ca 6]

4 [γ]χρηματίσκεται [τὸ ἄ]-
[λ]πιστήριον σῶν [τῷ]
παντὶ κόσμῳ κε το[ύς]
άνθριάντας, ιερή και

8 στερανθηρόν κε ἄγω-
νοθέτην κε προσβεβ-
σεντα πρὸς τὸν ἀλτ[ο]-
κράτερα κε πάσας ἀρ-

12 ἡς κε λειτουργίας κε
χορηγίας ἐκτελε-
σαντα και δῶντα εἰς
τὸν ἀγωγόν τοῦ δ-

16 δατος ἐκ τῶν ἀλτῶν
πόρουν * μόρια,
ἐπείμησαν.

‘[The people and Council of Daldis] have honoured Pyrros, who has made gifts in accordance with the life-style of his ancestors, since he
has erected the aleipterion with all ornaments, and the statues; he was
priest and crown-bearer and president of the games; he has undertaken
an embassy to the Emperor and fulfilled all magistracies, liturgies, and
choregic duties; he also gave out of his own pocket 10,000 denarii for the
aqueduct.'

L. 2–3: before the P most probably a T, not an E or H. We cannot
think of anything other than $\tau\gamma\varphi\alpha\varsigma$ δω [$\gamma\omega\varepsilon\varsigma$, $\alpha$-]; perhaps in L. 2
after the name of the honorand $\Pi\gamma\rho\rho\eta\nu$ something like $[\delta\nu\nu\tau\alpha\tau\zeta]$ or
$[\delta\iota\alpha\tau\zeta]$; for a parallel cf. e.g. MAMA IV 156 (1–2nd cent. A.D.):
$[\delta\iota\alpha\tau\zeta]$ πατριφως α[στοθ ε]ης την πολιν φ[ιλοθ]ειμικς. Πατριφως refers
to the ancestors, rather than to the father of the honorand (L. Robert,
'Αρχ. 'Εφημ., 1969, p. 4/5). Pyrrhos is honoured 'because of his gifts to
the city which were in accordance with his ancestors' behaviour'.

L. 5: $[\delta\iota\lambda]ειπτήριον$: cf. Cl. Foss, Aleiptērion, Greek, Roman and
Byzantine Studies 16 (1975) 217 ff. (cf. BE 1976, 133); from a special
room for anointing and massage in balaneion and gymnasion,
aleiptērion came to denote in imperial times, when gymnasia increasingly
resembled thermal establishments, 'the whole bathing establishment'.
Foss correctly pointed out that aleiptēria were too large for them still
to be rooms in a gymnasion. Our inscription confirms this; clearly it
is a separate building, with statues and all the other ornaments ($\kappa\omicron\sigma\mu\omicron$).

L. 12–13: Though in actual practice it became difficult to formulate
the difference between an archē, a leittour gia and a chorē gia (cf. P. Veyne,
Le Pain et le Cirque (1976) 274/5 with note 251, 254), in their ideology
people stuck to the old, traditional distinctions among the three; for

L. 15: ἄρτος: 'aqueduct'; cf. BE 1953 no. 218 on p. 156 (an inscrip-
tion from Bostra from the time of Justinian); ZPE 23 (1976) 244.

L. 16: 'from the same means': i.e. out of his own means, out of which
he had also financed his other activities; for πόσος cf. H. Engelmann,
I. Kyne, no. 12 ad L. 7.

5. Large grey marble block, buried in a tobacco field near Nardi
Kale. We have unearthed the stone as far as we could but did not meas-
ure it.

Photo: Pl. V, No. 5; Pl. VI, No. 5.

After 119 A.D.
[Adiokratōra Kaisura]
[Θεοῦ] Τραιανοῦ Πα[ν]-
[Εικου] υόν, Θεοῦ Νέρ-
4 ουσα νιον, Τραιανὸν
'Αδριανὸν Σεβαστόν,
ἀρχιερέα μέγιστον,
δημαρχικῆς ἕξονσις,
8 διατον τὸ γ', Φλαυιο-
καίσαρέων Δαλδια-
νῶν βουλῆ δήμος καθι-
έρωσα' διπεληθέν-
12 τῶν Κλαύδιου τε Φλώ-
ρον ἱερέως Δίως Πολίδ-
ας καὶ ἄρχοντας τὸ β',
νεωχόρον τοῦ Σεβασ-
16 τοῦ, ἱερέως Θεᾶς Ῥώμης,
καὶ Σωσθένους τοῦ Με-
νεκράτους καὶ 'Ἀπολλω-
νίον τοῦ 'Ἀπολλώνιον
20 καὶ νῦ τῶν συναρχόντων.

'The people and Council of Flaviocesarea Daldis have dedicated Imp.
Caeasar, son of Divus Trajanus Parthicus, grandson of Divus Nerva,
Trajanus Hadrianus Augustus, Pontifex Maximus, holding the tri-
bunician power, consul for the 3rd time. Claudius Florus, priest of Zeus
Poleius and archon for the second time, temple-warden of Augustus,
priest of the goddess Roma, and Sosthenes, son of Menocrates, and
Apollonios, son of Apollonios, and their fellow archons have taken care
of the erection (of the statue).'

L. 8–9: Cf. Chr. Habicht, JRS 65 (1975) 74 who points out that
under Vespasian Daldis added Flaviopolis or Flavia Caesarea to its
name and that during the Flavian Period (and we may add during the
reign of the successors of the Flavians), they called themselves on their
coins either Φλαβιοπολείται Δαλδιανῶι or Φλαβ(ίων) Καισαρ(άων)
Δαλδι(ανῶι). Our text seems to be the first inscription in which the latter
name occurs. Perhaps we should interpret the abbreviation on the coins
also as Φλαβ(ίο)καισαρ(άων) instead of Φλαβ(ίων).
L. 13: Zeus Polieus: Zeus is known to have been depicted on coins from Daldis; cf. e.g. BMC, Lydia p. 69 no. 2, 70 no. 6 and 9, 72 no. 17. The BMC-editor calls him Zeus Lydios but it seems reasonable now to suggest that it actually was Zeus Polieus.

L. 15: 'neokoros of the emperor': presumably local manager of the city's emperor-cult; cf. in Hierapolis, JHS (1936), 237/8 a member of the elite who paid a summa honoraria for the strategia and who was also νεοκόρος τῆς ὁδρανίας 'Ἀφροδίτης. Rostovtzeff once suggested that the Hellenistic νεοκόροι were the substitutes for the native high-priests and were especially in charge of the management of the temple-treasures. From Pergumum we know a νεοκόρος Ῥωμὴς καὶ Ὑσεοῦ Λύγοντος (IGR IV 454), but, first, this is an official in a combined cult and, second, he was concerned with the provincial temple of Roma and Augustus. Cf. Mellor (cf. ad L. 16), 189/90.

L. 16: for the cult of Thea Romē cf. R. Mellor, The Worship of the Goddess Roma in the Greek World (1975), passim and 70 ff. on Lydia. Our text shows that in the 2nd century A.D. in Daldis the cult of Ὑσεοῦ Ῥωμῆ had not been combined with that of the emperor; the same situation occurred e.g. in Thyatira (Mellor 72, 196). Coins from Daldis portray the goddess Roma (Mellor 74 note 309).

L. 17–20: Among those taking care of the erection of the statue Claudius Florus takes pride of place. On coins from Daldis both the stratēgos and the first archōn (ἀρχ. α') appear (R. Münsterberg, Die Beamtennamen auf den griechischen Münzen (Reprint 1973), 135). We take it that Florus was the main archōn, that Sosthenes and Apollōnios were fellow-archons, who were also actively involved in the erection of the statue and that the synarchontes were the remaining archons who were merely nominally responsible. For συναχία, meaning a 'collegium of magistrates' cf. L. Robert, Rev. de Phil. 1927, 100 (= OMS II, 1054/5) and 1944, 10 (= OMS III, 1376). Florus, Sosthenes and Apollōnios are not attested so far on Daldian inscriptions and coins.

6. Small round marble altar; only front part preserved; found in the village of Karaagac near Daldis.

Photo: Pl. VII, No. 6; Pl. VIII, No. 6.

'Ἀμμίας Κορν[...]  
'Αρτέμι πτερι[...]  
ἐχὴν
Ammias, daughter of Koruf[ ], dedicated this to Artemis Patrike according to a vow.'

L. 1: Koruf[...]: several possibilities are available: Koruf[δων], gen. of Korufδος (cf. L. Robert, Noms Indigènes, 293; Korufδος = 'lark'), a genitive of the name Koruf: Koruf[ος], or — δος (on names on — νς cf. L. Robert, L'Ant. Class. 1963, 5 ff. It is not certain that a name Kόψις or Korufδος exists. Cf. L. Robert, Noms Indigènes, 185 note 1; 186 note 1), Koruf[δων] or Koruf[μβων]. For 'Αμμίας as a woman's name cf. e.g. L. Robert, OMS III 1636; an example in BCH 8 (1884) 383/4 no. 3 (Julia Gordos).

L. 2: Dat. 'Αγρέμι for 'Αγρέμιδι; we have not found a parallel for the epithet πατρική; according to L.-S.-J. in P. Cair, Zen. 421, 2 there is a mention of τούς πατρικούς θεούς: 'the gods of your father(s); though πατρικός usually seems to refer to one's father (cf. L. Robert, 'Αγχ. 'Εφημ., 1969, 4/5), as a divine epithet the meaning 'ancestral' (=πατρικός) seems to obtrude itself. One thinks of the expression πατρικός θεόι (L. Robert, CRAI (1969) 61: 'dieux ancestraux' as a collectivum; cf. also id., BCH 101 (1977) 104) and of Μήν Πάτριος in the inscriptions of Antiochia in Pisidia (E. Lane, CMRDM I nos. 164–174, 177, 263, 270, 278, 290). Πάτριος θεός/α is a normal concept, cf. L. Robert, BCH 102 (1978) 471 with note 72. Artemidorus of Daldis called Apollo of Daldis a πατρικός θεός (cf. L. Robert, art. cit., 540). Small wonder if a fellow citizen worshipped an Artemis patrikē.

7. White-marble stela, broken at the left and above; found in a farmhouse near the site of ancient Daldis.

Photo: Pl. IX, No. 7.

\[\text{\[\perp\]}\]
\[\text{\[ΩΔΑΚΙ]}\]
\[\text{\[.ς \; \text{ἀπε-} \]
\[\text{λευθερός}\]}\]

Perhaps a dedication to Trajan: [Αδροχάτορι Κώσαρι Νέωνα Τραγιανος Γεμαντικῳ Δαμι[κάδ] etc. vel sim? L. 3: Before the sigma the upper part of a vertical hasta and the right part of a horizontal stroke.
8. Fragment of a pedimental stele, built into a wall of a house. H. 0,21; W. 0,36; Letter 0,01 (1st line) and 0,017 high.
   Photo: Pl. X, No. 8.

δ σοντροφος
Παπίαν. [— — —]

L. 1: for σοντροφος (‘brother by adoption’ or simply ‘compagne d’éducation’) see L. Robert, *Hellenica* VI 95 note 2. L. 2: after the nu the upper part of a vertical hasta.

9. Marble funerary stele, with pediment and acroteria; H. 0,80; W. 0,34; Letters 0,02 high. Within the pediment a wreath; under the pediment another wreath and representations of various objects, characteristic of the life of the deceased woman (basket, mirror, spindle and distaff); shown to us in Gölmarmara, but said to have been found in Delibeyler, a hamlet belonging to Taşkuyucak.
   Photo: Pl. XI, No. 9.
   226 Act. =195/6 A.D.

"Ετοὺς σκ[ ], μη( νός) Ἀρ-
   τεμεισὶ-
   ου
Μάρκος

5 Λαυδίκη τῇ γυ-
   ναιξί, καὶ Διόδωρος[ζ],
   Νεικομήδης καὶ Μ-
   ελτίνη Ἰουλίᾳ τῇ
   μητρί, Ἀπολλώνι(ν)ίδη-
10 ζ τῇ πενθερῇ ἐπ-
   οίσαν μνείας
   Διό-χάνε δαρος καὶ
   Νεικομήδης Μελτίν-
   η Μάρκος τῷ πατρί

9–10: ΑΠΟΛΛΩΝΙΔΗΣ in lap.

‘In the 226th year, in the month of Artemisios, Markos and Diodoros, Neikomēdēs and Meltinē loulia erected this stone in memory of Laudike, his wife and their mother respectively. Apollonides erected it for his mother-in-law.
D., and N. and M. erected this for Markos their father.'
L. 1: for the era cf. above no. 2, ad L. 1.
L. 9–10: Apollonides married the daughter Meltine Ioulia and joined
the dedication to this mother-in-law.
L. 12–14: were added later in smaller script. The 3 children found it
cheaper to dedicate the stele, which they had made for their mother,
also to their father, who apparently died pretty soon after his wife’s
death.
We have here a milieu, without Roman citizenship but with an obvious
interest in Roman names; (Meltine) ‘Iulia’ was fitted into the Greek
name system rather haphazardly; cf. Keil-Premerstein, *Erste Reise*
— — —, no. 131 (from Mermere=Gölmarmara) for another Μᾶρκος,
who dedicated a stone *inter alios* to his late wife Λαυδήκη.

**Gölmarmara**

10. Lower part of a funerary stele of polychrome marble. Above the
inscription remnants of three wreaths, the middle of which is larger
than the other two. Above the wreaths presumably the beginning (now
lost) of the inscription. H. 0,67; W. 0,385; Letters 0,02 high. Found
in a field, 1–2 km from Gölmarmara; now in a house in the town.
Photo: Pl. XII, No. 10.

Date? Name of the father/the mother?
Name of the deceased (dative)
Three wreaths

\[\tau\eta\, \delta\nu\gamma\alpha\tau\rho\tau\iota\, \ Tau\phi\nu\nu\]
\[\tau\upsilon\, \gamma\eta\nu\nu\alpha\iota\chi\iota\iota\, \langle\text{Name}\rangle \tau\eta\, \delta\epsilon\lambda\rho-\]
\[\tau\eta\, \kappa\alpha\, (1) \, \ ''A\tau\alpha\lambda[\omicron]\varsigma \, \tau\eta\, \delta\epsilon\lambda-\]
\[4 \, \phi\iota\, \ ''H\omicron\sigma\tau\omicron\alpha\omicron\omicron\omicron\iota\kappa\iota\iota \, \tau\eta\, \delta-\]
\[\delta\epsilon\lambda\rho\iota\iota, \, \kappa\iota\, \ Tau\tau\iota\alpha\varsigma \, \tau\eta\, \delta-\]
\[\delta\epsilon\lambda\rho\iota\iota, \, \kappa\iota\, \ ''A\rho\iota\nu \, \tau\eta\, \delta\epsilon\delta\epsilon\delta\epsilon\lambda\rho\iota\iota, \, \kappa\iota\, \ ''A\rho\iota\nu \, \tau\eta\, \delta-\]
\[8 \, \alpha\, \kappa\iota\iota\iota\iota\iota\, \nu\, \kappa\alpha\iota\iota\iota\iota\iota\]

The letter forms of this carelessly engraved text point to the 2nd/3rd
cent. A.D. In L. 2 the stonemason apparently failed to inscribe a name
which stood on his copy; in other lines (5–8) he engraved incorrectly
what he found on his copy (cf. e.g. Keil-Premerstein, *Zweite Reise*
— — —, 74 no. 154). The copula καὶ between the individual dedicators was sometimes abbreviated (καὶ: L. 3 and 7) or left out (L. 1 and 4).

L. 3: On my slides I read ΗΚΛΑΤΑΛ. Σ etc.: ἧ καὶ(ι) Ἄταλ[ο]ζ. G. Petzl who studied the same slides, thought he saw ΗΚΒΑΤΑΛ. Σ: ἧ καὶ(ι) Βάταλ[ο]ζ etc.; for the latter name cf. recently H. Wankel in his commentary on Demosthenes' Speech On the Crown; epigraphic parallels for Βάταλος come from Thasos (IG XII Suppl. 400 e; Zgusta, *Kleinasiatische Personennamen*, 307 par. 620). Our example from Göl- marmara would, if the reading were certain, support G. Daux's assumption that this name originates from Asia Minor (BCH 50 (1926) 236). However, I prefer to regard the third letter as a triangular one (冏) rather than as a B.

L. 4: Here again the reading is problematic: ΦΗΗΣΤΡΑΤΟΝΙΚΗ or ΦΗΚΙΣΤΡΑΤΟΝΙΚΗ. I prefer the former: ἀδελφή, Ἡστρατονίκη (= Ἡστρατονίκη). I find it hard to discover traces of the oblique hastae of a kappa in the third letterspace and accordingly to defend a reading ἀδελφή, χ(αί) Ἡστρατονίκη. For the use of iota before preconsonantal sigma, which is frequent in this period cf. the references in E. Gibson, *The 'Christians for Christians' inscriptions of Phrygia* (1978) 20 ad no. 8 L. 7–8.

L. 4–5: ΑΙΛΑΦΗ in lap.
L. 6–7: ΑΕΑΦΗ in lap.
L. 7: ΣΥΝΠΕΝΗΣ in lap.
L. 7–8: For κατὰ κοινόν (‘together’) cf. LSJ s.v. κοινός, B III 4.
L. 8: ΧΑΙΡΙΗ in lap; possibly the stonecutter's copy had χαίριν; the final letter of this word may have been changed by the mason into Η. For μύνζ χαίριν (Mouseion V 1 (1884/5), 28 no. 251) possibly originating from μύνζ χάριν Χάριν cf. E. Nachmanson, *Beitr. z. Kenntn. d. altergriech. Volkssprache*, (1910) 57 (cf. also μύζης χαίριν in IG X 2, 710 L. 3 (Thessalonica), with G. Daux, BCH 100 (1976) 219).

Yenikoy

11. White marble stone; at the left side another block or the left part of our stone is missing. H. 0.47; W. 0.91; Letters 0.02 high. Said to have been found on a hill near the village in the vicinity of tombs; now used as a doorstep in a private house. Roman Imperial period, 3rd century A.D.
L. 1: We think we see faint traces of the H and the P; as to the latter, the oblique stroke on top of the haste of the P, which is typical of the P in this inscription, seems clearly visible. "Αλειπτοι: 'invincible', 'not left behind'; cf. L. Robert, Hellenica XI-XII 330-342: clearly an agonistic terminus technicus. Perhaps we should restore α ντι αν τόν (but cf. below under no. 12) Ἰ' Ῥακλέα πρῶτοι καὶ ἀλειπτοὶ 'Ακνασταῖ; there is one parallel, from Thyatira, in Keil-Premerstein, Zweite Reise — — —, no. 50, where of 'Ακμασταῖ honour a member of the local elite M. Aurelius Priscillianus Saturnilus: 'Verband von Altersgenossen zum Zweck des Körpereinigung und der Geselligkeit; Männer in den besten Jahren' (Keil-Premerstein, ad. loc.). For the transition from κυρ to κυρ cf. K. Dieterich, Unters. z. Gesch. d. griech. Sprache (1898 [Reprint 1970]) 109 (ἀκνάζω instead of ἀκμάζω; ἄκνιος instead of ἀκμαῖος).

Hercules is the obvious patron for such a gymnastic club. In Thyatira itself he is well attested as patron of the gymnasia. It seems unwise to suggest that our stone is a product of the Thyatirian club. The stone was found by the natives in Yenikoy; the latter is much too far away for a stone to be transported all the way from Thyatira.

L. 2: ΛΑΤΑΤΥ: perhaps the occupational title λαοτήτος (‘mason’ or ‘sculptor’ (cf. Th. Drew-Bear, Nouvelles Inscriptions de Phrygie (1978) 50, ad no. 26; E. Gibson, op. cit. (see above no. 10 ad L. 4), 67-70; L. Robert, Hellenica XI-XII 30 note 5)). In La Carie II no. 146, a list of delegates to the oracle of Claros, there is one delegate whose father is styled λαοτήτος: Αινόσιος Ερμογένους λαοτήτον. This fact both points to the honoroble position of the stone-mason or sculptor and reconciles us with the fact that in our list of Aknastai only one member adds an occupational title. Perhaps the mason Aur. Epagathos has made this inscription. In BCH XI (1897) 448/9 no. 7 (=Fontrier, Mouseion V 2 (1885/6), 52 no. φλδ) G. Radet published an inscription from, or at least found in, Mermere. It is a list of names which in L. 5 mentions Ἀδρ.
'Επάγαθος β', Λάτυνος και — — —. It is tempting to assume that we have here the same person as in our text. At any rate in the inscription from Mermere one should read λατύνος; in L. 9 of that text we find an Αδρ. Στρατ[ων]ικ. ος λατύνος, another occupational title; in L. 3 an Αδρ. Πλουτ[των] is on record. It looks as if these two stones belonged to the same community; which one this was, cannot be said.

L. 3: We have not found a parallel for the curious cognomen Πινκοκές. There does exist a mens Pincus and a gens Pincia in Rome but there do not seem to be Πινκές in Asia Minor. Nor does the existence of the river and castellum Pincus in Moesia seem to be of much help for our problem, though there is evidence for relations between Greeks from W. Asia Minor and that part of the Balkan to which Moesia belongs (cf. L. Robert, Hellenica XI-XII 283 ff.; BE (1943) no. 48; (1959) 233). In SB I, 5124, L. 36 (Preisigke, Namenbuch, s.v.) the name Πινκές occurs (gen. Πινκάτος) but we have not found any discussion of this name.

It is not quite clear what sort of inscription this is. In L. 1 ἐποίη[σαν] does not indicate the category to which the stone, made by the Aknastai, belonged (epitaph; honorary inscription; commemoration of an event in sport).

12. Marble fragment, built into the baking oven of the same house in which no. 11 was found; said to have been found on the same hill as no. 11. Broken on all sides except the left. H. 0.25; W. 0.25. 2nd/3rd century A.D. (γ; strong apices; Αδρ. ἡλιος).

\[ \text{πεί} \; \text{τὸν} \; \text{L} \]
\[ \text{Αδρ. Πλουτ[τίων} \]
\[ \text{καὶ Αδρ. Π[λουτίων} \]
\[ \text{ο ὦ[λός Πλου[τίων} \]

No. 11 and 12 were found by us at the very end of the last day of our stay in Turkey. We copied no. 12 rapidly and rather automatically and it was not until our return to Western Europe that we began to realise that no. 12 quite possibly either belonged to the same stone or was part of another document which pertained to the same group of people. The occurrence of the name Πλουτίων in both no. 11 and 12 provides the main argument. Unfortunately the place of no. 12 and the light at the time of discovery were such that photography was impossible. However, as far as we remember, the letters on this fragment were different
from those of no. 11. If one prefers to distrust our memory and to think in terms of one inscription (nos. 11 and 12), further difficulties have to be faced. Admittedly, in LL. 2–4 the stones would seem to fit admirably: Ἀδρ. Πλοντίων etc. (L. 2); καθ᾽ Ἀδρ. Π/λοντίων β᾽ etc. (L. 3); ζ υιος Π/λοντίωνος etc. However, since no. 12 is complete at the left side, the indispensable οἱ ([οἱ]πετι τῶν L) must have stood above the preserved first line of no. 12; this fundamentally destroys the symmetry with no. 11 which has a vacat above L. 1. Moreover, we read in L. 1 of no. 11 Ἡγακέλαξ which precludes at least a direct joint with no. 12 L. 1, in which we should perhaps read: [οἱ]πετι τῶν Ἐμή (with or without καθ᾽ τῶν Ἡγακέλαξ). For the moment we prefer to think that no. 12 belonged to another document pertaining to people, some of whom also occurred in no. 11 (cf. also the Π/λοντίων in BCH XI (1897) 448/9 no. 7 (above, commentary, ad L. 2 of no 11), which surely does not belong to our no. 11 or 12).

Kula

13. Grey-white marble stele, with triangular pediment; the acroteria slightly damaged; below a (pillar)-support, under the pediment a representation of upper leg and buttock. H. 0.4; W. 0.25; Th. 0.05; letters 0.02 high. Found on a ‘Kale’, ca 20 km from Kula on the road to Alaşehir. Seen in a shop in Kula. Roman Imperial period.

Photo: Pl. XIV, No. 13.

Γλυκία Ἰουλί-
ον τοῦ Ἀγρίον
κολαθεῖ-
4 σα ὑπὸ τῆ-
ζ Ἀναείτιδος
τῆς ἐγ Μητρῶ τ-
ὄν γλουθροῦν ἐ-
8 πιςητήσωσα ἀγ[έθ]-
ηκεν.

‘Glykia, daughter of Agrios, has been punished by Anaeitis from Mētrod (with a disease) in her buttock; subsequently she sought after the goddess and asked her (what to do) and she dedicated this stone’.

This is one of the many inscriptions, especially though not exclusively (cf. Th. Drew-Bear, GRBS (1976) 262 ff.) from Lydia Katakakeumenē,
in which the worshipper interprets a disease as a divine punishment, asks
the deity and/or his priest what to do and subsequently dedicates a stone.
L. 3–4: κολασθείσα: typical word in the stelai from Maionia and
Phrygia; cf. L. Robert, Nouvelles Inscriptions de Sardes (1964) 24–27:
"Quand le chatiment est précisé, il s'agit le plus souvent d'une maladie
— — —" (26).
L. 6: ἐν Μητρῷ=ἐν Μητρῷ; cf. P. Herrmann, N.O. Lydien, no. 41:
Μήνα ἐν Διοδότον and, in the commentary ad locum, Μήν ‘Αξιοστηνός
ἐξ Ἐπικράτος; cf. Keil-Premerstein, Zweite Reise — — —, 95 for a
list of parallels and esp. G. Petzl, ZPE 30 (1978) 251 note 15. Ἐκ seems
to be followed by the genitive, either of a name or of a toponym; if
Μητρῷ is a gen. nominis, we should perhaps interpret “Anaeitis whose
cult-place is located on land owned and dedicated by Μέτρος”.
L. 7: γλουθροῦν: ‘buttock’; cf. the representation of that part of the
body on the relief. The word probably occurred in an inscription from
Ortaköy (centre of the cult of Apollo Larbenos and of Leto, with many
inscriptions comparable to the Lydian ‘Beicht-Inschriften’), republished
by W. H. Buckler as follows (BSA 21 (1915) 172/3 no. 2): Ἀφιᾶς Θεοδότου
εὐχαριστῶ Μητρῷ Λητῷ ὅτι ἐξ ἀδυνάτων δύνατα πνεῖ, κε κολαθίσα ἵπτο
γλούθρον Μητρῷ Λητῷ εὐχὴν. Buckler’s reading surely meant
an advance compared with earlier readings: γλούθρον (a supposed
barbarism for a word derived from γλύφω, and designating an ‘inscription’:
Hogarth, JHS 8 (1887) 390 no.1) or λυθροῦν=λύτρον (Stein-
leitner, Die Beicht im Zusammenhange mit der sakralen Rechtspflege in
der Antike (1913) 59 no. 31). However, in Ramsay’s original copy (JHS
4 (1883) 384 no.7), printed by Buckler, we read TΩΝΓΛΩΥΟΡΩΝ. Buckler
emended it into το〈ν〉 γλούθρον=γλούθριον, “regularly formed
from γλούθρος like στηθίον from στηθός — — —”, though he added that
this emendation “may not be necessary, since γλούθρος may well have
been the local dialect form for γλούθρος”. The new text shows that Ram-
say came very close to the truth: τὸν γλούθρον is the obvious reading;
if the stone was damaged at the left or if the state of the surface at the
end of L. 6 impeded decipherment, we may even suggest τὸν γλούθρον[δ]/ν
after the unequivocal parallel in our new text.
L. 8: ἐπιζήτησα: usually ἐπιζητεῖν is the terminus technicus denoting
requirements made by the deity from the sinner (Herrmann, N.O. Lydien,
25 note 83, 49 note 192; cf. also G. Petzl, ZPE 30 (1978) 254); here it
is used in the same sense as ἡρώτησε has in an inscription from Koresa,
apud Herrmann, N.O. Lydien, 24 note 18; the deity punished the sinner and the latter ἡρώτησε οὖν Μητέρα Ταφηνήν — — καὶ ἐκέλευσεν στηλλογραφῆαι νέμειν. Glyxia asked the deity for advice and the deity ordered her to dedicate a relief with inscription. [Cf. now also I. Diakonoff, BABESCH 54 (1979) 151, no. 31].

Alasehir (Bulladan?)

14. Lower part of a white-marble stele. H. 0,25; W. 0,26; Th. 0,35; Letters 0,02 high. Said to have been found in Bulladan, W.N.W. of Tripolis; seen by us in a court-yard in Alasehir (Philadelphia).

Photo; Pl. XV, No. 14.

[ ]... O[ ] Φ[...]
ηνοὸ κολασθ—
εἰς, διὰ τὸ μὲ ἔτ-
4 οἴμου εἶνε κὲ κ—
κληδονίσθε 
μὲ ὅτι — Ἐμολυ—
μένος εἰ’, εὐδάμε—
8 νος ἀνέβηκα.

'I, son of ——, have been punished by the god —— — enos; however, because I was willing (sc. to ask the god which sin I committed) and because I have received an omen (oracle) telling me "you are defiled", I have dedicated this stone after having made a vow'.


L. 5: κληδονίζωμαι: "receive an omen" (L.S.J. referring to P. Mag. Oxy. 886. 13 (3rd cent. A.D.)). We do not remember having seen this word in inscriptions.

The deity is known to have revealed his messages and orders to the sinner via priests, prophets or angels. Prophets refer us to oracles: the deity may have ordered the offering of the dedication via an oracle or he may have given through this medium his divine help, for which the dedicator thanked him with a relief plus inscription (cf. Herrmann, N.O. Lydien, 56 with note 22; also G. Petzl, ZPE 30 (1978) 257). In our text it clearly is the divine help or rather the divine 'diagnosis' (and, implicitly, the divine cure) which was revealed through an oracle.

L. 6–7: μεμολυμένος: "defiled"; this word is attested in literary sources (cf. L.S.J. s.v.) but we have not found epigraphical parallels.
Sandal (Bulladan)

15. White marble stele, with a support below; broken at the right and above. H. 0.76; W. 0.39; Letters 0,022 high. In a recessed relief panel the representation of a woman (=Leto); under the figure an inscription. Found in Bulladan (near Tripolis); now in Sandal, in a farmhouse. Late Hellenistic/Beginning Roman Imperial period (small apices; regular script; no Σ with divergent lines).

Photo; Pl. XVI, No. 15; Plate XVII, No. 15.

Μητρὶ Αητῶ Τύραννος
Διοφάντον Φιλαδέλφεις
ἀνέθηκεν εὐχήν.

'Tyrannos, son of Diophantos, citizen of Philadelphia, dedicated this stone to Meter Leto, according to a vow'.

The fact that Tyrannos added his ethnicum made it probable, though not certain (cf. N. Firatlı-L. Robert, Les Stèles funéraires de Byzance gréco-romaine (196) 171) that the stone was not found in or near Philadelphia; our informant should be trusted when he told us that the stone came from Bulladan. We know that in the vicinity of Bulladan (in Tripolis) Leto was the main deity of the city (Keil-Premerstein, Dritte Reise — — —, p. 52).

L. 1: Tύραννος: cf. J.-L. Robert, BE (1973) no. 95, where an interpretation of this name as a theophoric name, related to Mên Tyrannos, is firmly and convincingly rejected; "nous rattachons ce nom au titre τύραννος « tyran » ou « chef », comme il y a d'autres noms de fonction et de dignité, Πρύτανις, Βασιλεύς, etc.". The fact that our Tyrannos worships Meter Leto seems to militate against the theory that the name refers to the cult of Mên Tyrannos. In Keil-Premerstein, Dritte Reise — — —, no. 155 (Metropolis) we find a certain Τύραννος 'Ἀπολλωνίος as a priest of Ares. He is aptly assisted by four διακόνοι!; cf. also Keil-Premerstein, Erste Reise — — —, no. 154 (Iulia Gordos); P. Herrmann, N.O. Lydien, no. 39 (Kula: dedication to Mên Axiolettēnos by a mother for her son Τύραννος); in Frey, Corpus Inscriptionum Judaicarum, no. 753 we find a Στράτων Τυράννοι Ιωνδεῖος. For a dedication of a statue of Meter Leto in Lydia Katakemene (Hamidye) cf. P. Herrmann, N.O. Lydien, p. 22/23.