

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 Lydia¹. Since it is by no means certain that all of these texts will safely reach the archeological museums², 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 North-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-Premmerstein, *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 Gölarmarmara (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 Gölarmarmara.

TAŞKUYUCAK is a small village, which we passed on our way from Gölarmarmara 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-Premmerstein, *Erste Reise* — — —, 64–68; Chr. Habicht, JRS 65 (1975) 74.

GÖLMARMARA (Mermereh) has been visited and described by Keil-Premmerstein, *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 boucrania 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.

*Ἐρμολογένης Ἐρμολογένοιο
τοῦ Ἐρμολογένοιο 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.

*Ἔτους σγγ, μη(νός) Αὐδναίου
ζ'· Εὐτύχης Μητροδώ-
ρας ἐμνήσθη τῆς γλυ-
4 κντάτης συνβίου Νει-
κοφορίδος καὶ κατεσ-
κεύασεν τὸ μνημεῖ-
ον· ἄλλω δὲ οὐδενὶ δι-
8 οίσει εἰ μὴ τι τῷ Εὐτύ-
χει. Εἰ δέ τις ἔτερος βι-
άσεται, θήσει ἰς τὸ ἱε-
ρότατον ταμεῖον δηνά-
12 ρια ἑπτακόσια πεντήκον-
τα. Χαῖρε.*

'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. 1: for the Aktian era in Daldis cf. Keil-Premmerstein, *Erste Reise* — —, 65.

L. 2-3: for the mention of the name of the mother, not of the father (μητρόθεν καλεῖσθαι) cf. L. Robert, *Rev. de Phil.* (1974) 205 with note 154.

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

L. 3–4: for γλυνκνάτη, as epithet of Eutyches' wife, cf. L. Robert, *Hellenica* XIII, 31 ff.

L. 7–8: for διαφέρω in epitaphs ('belong to') cf. L. Robert, *Hellenica* XIII, 196.

For another epitaph on a marble tabula ansata from the Daldis area cf. Keil-Premmerstein, *Erste Reise* — — —, no. 144 (3rd cent. A.D.); both the script (ϣ, /) 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 —

Ἰατρα

Ἰδὲ καὶ

Ἰτεανα

4 ἸΓἸεμέλλη με

Ἰς τοῦ δήμου

Ἰοσον κατα

Ἰὺφ' ἐτέρου

8 Ἰς πρεσβεύσαντι

Ἰτὰς συγγενικὰς

Ἰἔτη οὐ τὰ λυσίτε-

[λῆ (-λέστατα) — — — Ἰτο ἀπόβαν νοησ-

12 Ἰοσεπειταδιημαρ-

Ἰε μέγιστον ἀν-

Ἰε γὰρ ἂν σειτο-

Ἰκὴν ἐπεμετρο-

16 καἸτ' ἕκαστον ἔτος

Ἰξα ἔτι ἄς ζω-

Ἰἀποδεδωκέναι.

— vacat —

L. 1: Perhaps [Ἀδοκράτορα Καίσαρ]α Τρα[Ἰανόν etc].

L. 3: Ἰτε ἀνα[/ or γ'· ἐὰν ἄ.

L. 11: τὸ ἀπόβαν?: 'the result'.

L. 12: ος· ἐπεὶ τὰ (or ἔπειτα?) διημαρ[τ]ημένα — — —: 'utter failures'.

L. 14-15: there seems to be a suggestion of the 'measuring out' (ἐπιμετρέω) of corn (σειτο[— — —]).

L. 16: For the psilosis κα]τ' ἑκαστον (ἔτος) cf. an early example from Erythrai, *I. Erythrai*, no. 15 (ca 350 B.C.), L. 6: κατ' ἑκασ[του]; K. A. Garbrah, *A Grammar of the Ionic Inscriptions from Erythrae* (Beitr. Klass. Philol. 60 (1978)) 59.

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.

[]Λ[]
 [Π]ύρρον[ca 6-8]
 .. | ΡΩΑΣΔΩ[ca 6]
 4 [ν]αστήσαντα [τὸ ἀ]-
 [λ]ιπτήριον σὺν [τῷ]
 παντὶ κόσμῳ καὶ το[ῦς]
 ἀνδριάντας, ἱερῇ καὶ
 8 στεφανηφόρον καὶ ἀγω-
 νοθέτην καὶ πρεσβεύ-
 σαντα πρὸς τὸν αὐτ[ο]-
 κράτορα καὶ πάσας ἀρ-
 12 χὰς καὶ λειτουργίας καὶ
 χορηγίας ἐκτελέ-
 σαντα καὶ δόντα εἰς
 τὸν ἀγωγὸν τοῦ ὕ-
 16δατος ἐκ τῶν αὐτῶν
 πόρων * μύρια,
 εἰμίμηναν.

'[The people and Council of Daldis] have honoured Pyrrros, 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 [πα]τρῶας δω[ρῆας, ἅ-]; perhaps in L. 2 after the name of the honorand Πύρρον something like [δόντα τὰς] or [διὰ τὰς]; for a parallel cf. e.g. MAMA IV 156 (1-2nd cent. A.D.): [διὰ τὰς πατρῶας αὐτοῦ εἰς τὴν πόλιν φιλοτιμίας. Πατρῶος refers to the ancestors, rather than to the father of the honorand (L. Robert, 'Αρχ. Ἐφημ., 1969, p. 4/5). Pyrrhos is honoured 'because of his gifts to the city which were in accordance with his ancestors' behaviour'.

L. 5: [ἀ]λειπτήριον: 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 gymnasium, *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 gymnasium. Our inscription confirms this; clearly it is a separate building, with statues and all the other ornaments (κόσμος).

L. 12-13: Though in actual practice it became difficult to formulate the difference between an *archē*, a *leitourgia* and a *chorēgia* (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 parallels cf. L. Robert, 'Αρχ. Ἐφημ. (1969), 27 note 14.

L. 15: ἀγωγός: 'aqueduct'; cf. BE 1953 no. 218 on p. 156 (an inscription 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 πόρος cf. H. Engelmann, *I. Kyme*, 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 measure it.

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

After 119 A.D.

- [*Αὐτοκράτορα Καίσαρα*]
 [*Θεοῦ*] *Τραιανοῦ Πα[ρ]*-
 [*Θικοῦ*] *νίον, Θεοῦ Νέρ-*
 4 *ουα νίωνόν, Τραιανόν*
Ἀδριανόν Σεβαστόν,
ἀρχιερέα μέγιστον,
δημαρχικῆς ἐξουσίας,
 8 *ὑπατον τὸ γ', Φλαουιο-*
καισαρέων Δαλδια-
νῶν βουλῇ δῆμος καθι-
έρωσε ἐπιμεληθέν-
 12 *των Κλαυδίου τε Φλώ-*
ρου ἱερέως Διδῶς Πολιέ-
ως καὶ ἄρχοντος τὸ β',
νεωκόρου τοῦ Σεβασ-
 16 *τοῦ, ἱερέως Θεᾶς Ῥώμης,*
καὶ Σωσθένους τοῦ Με-
νεκράτους καὶ Ἀπολλω-
νίου τοῦ Ἀπολλωνίου
 20 *καὶ υἱ τῶν συναρχόντων.*

'The people and Council of Flaviocesarea Daldis have dedicated Imp. Caesar, son of Divus Trajanus Parthicus, grandson of Divus Nerva, Trajanus Hadrianus Augustus, Pontifex Maximus, holding the tribunician power, consul for the 3rd time. Claudius Florus, priest of Zeus Polieus and archon for the second time, temple-warden of Augustus, priest of the goddess Roma, and Sosthenes, son of Menecrates, 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 *Φλαβιοπολεῖται Δαλδιανοὶ* or *Φλαβ(ίων) Καισαρ(έων) Δαλδι(ανῶν)*. 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(ιο)καισαρ(έων)* 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 νεωκόρον τῆς οὐρανίας Ἀφροδίτης. Rostovtzeff once suggested that the Hellenistic νεωκόροι were the substitutes for the native high-priests and were especially in charge of the management of the temple-treasures. From Pergamum we know a νεωκόρος Θεᾶς Ῥώμης καὶ Θεοῦ Αὐγούστου (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 Θεὰ Ῥώμη 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 συναρχία, 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 Apollōnius 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[...]
Ἀρτέμι πατρικ[ῆ]
εὐχὴν

,Ammias, daughter of Koru[], dedicated this to Artemis Patrike according to a vow.'

L. 1: *Korv[...]*: several possibilities are available: *Korv[δov]*, gen. of *Korvδος* (cf. L. Robert, *Noms Indigènes*, 293; *Korvδος*='lark'), a genitive of the name *Korvς*: *Korv[ος]*, or — *δος* (on names on — *vs* cf. L. Robert, *L'Ant. Class.* 1963, 5 ff. It is not certain that a name *Kόρνς* or *Korvς* exists. Cf. L. Robert, *Noms Indigènes*, 185 note 1; 186 note 1), *Korv[θov]* or *Korv[μβov]*. For 'Αμμία 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. 'Αρτέμι for 'Αρτέμιδι; 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 *τοὺς πατρικοὺς θεοὺς*: 'the gods of your father(s); though *πατρικός* usually seems to refer to one's father (cf. L. Robert, 'Αρχ. Ἐφημ., 1969, 4/5), as a divine epithet the meaning 'ancestral' (= *πατρῷος*) seems to obtrude itself. One thinks of the expression *πατρῷοι θεοί* (L. Robert, *CRAI* (1969) 61: 'dieux ancestraux' as a collectivum; cf. also id., BCH 101 (1977) 104) and of *Μὴν 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 *πατρῷος θεός* (cf. L. Robert, *art. cit.*, 540). Small wonder if a fellow citizen worshipped an Artemis *patrikē*.

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

Photo: Pl. IX, No. 7.

] ⊥ ⊥
] Ω Δ Α Κ Ι
] . ς ἀπε-
λευθε] ρός

Perhaps a dedication to Trajan: [*Ἀδτοκράτορι Κάισαρι Νέρωνα Τραιανῶ Γερμανικῷ*] Δακί/[*κῷ* etc. vel sim? L. 3: Before the sigma the upper part of a vertical hasta and the right part of a horizontal stroke.

Taşkuyucak

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.

ὁ σύντροφος
Πατίαν. [— — —

L. 1: for σύντροφος ('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.

Ἦτους σκ[, μη(νός) Ἀρ-
τεμεισί-
ου
Μάρκος
5 Λαυδίκη τῇ γυ-
ναικί, καὶ Διόδωρο[ς],
Νεικομήδης καὶ Μ-
ελτίνη Ἰουλία τῇ
μητρὶ, Ἀπολλω(ν)ίδη-
10 ς τῇ πενθερᾷ ἐπ-
οίησαν μνείας
Διό- χάριν δωρος καὶ
Νεικομήδης Μελτίν-
η Μάρκῳ τῷ πατρὶ

9-10: ΑΠΟΛΛΩΝΙΔΗΣ in lap.

'In the 226th year, in the month of Artemisios, Markos and Diodoros, Neikomēdēs and Meltinē Ioulia 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-Premmerstein, *Erste Reise* — — —, no. 131 (from Mermere=Gölmarmara) for another *Mᾶρκος*, who dedicated a stone *inter alios* to his late wife *Λαυδίκη*.

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

τῇ θυγατρὶ· Τρύφων
[τ]ῇ γυναικί· <Name>τῇ ἀδελφ-
ῇ καὶ(ι) Ἀταλ[ο]ς τῇ ἀδελ-
4 φῇ, Ἡστρατονίκη τῇ ἀ-
δ(ε)λφῇ, καὶ Τατιάς τῇ ἀ-
δελφῇ, καὶ Ἀφιν τῇ ἀ(δ)ε(λ)-
φῇ, κα(ι) οἱ συν(γ)ενεῖς κατ-
8 ἂ κοινόν· υ Χαίρι(ν)

The letter forms of this carelessly engraved text point to the 2nd/3rd cent. A.D. In L. 2 the stonecutter 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-Premmerstein, *Zweite Reise*

— — —, 74 no. 154). The copula *καί* between the individual dedicators was sometimes abbreviated (*κα*: L. 3 and 7) or left out (L. 1 and 4).

L. 3: On my slides I read *ΗΚΛΑΤΑΛ. Σ* etc.: *ἦ κα(ι) "Α(τ)ταλ[ο]ς*. G. Petzl who studied the same slides, thought he saw *ΗΚΒΑΤΑΛ. Σ*: *ἦ κ(αι) Βάταλ[ο]ς* 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 (*Α*) rather than as a *B*.

L. 4: Here again the reading is problematic: *ΦΗΗΣΤΡΑΤΟΝΙΚΗ* or *ΦΗΪΣΤΡΑΤΟΝΙΚΗ*. I prefer the former: *ἄδελ|φῆ, 'Ηστρατονίκη* (= *'Ιστρατονίκη*). I find it hard to discover traces of the oblique hastae of a kappa in the third letterspace and accordingly to defend a reading *ἄδελ|φῆ, κ(αι) 'Ιστρατονίκη*. 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: *Α|ΔΙΑΦΗ* in lap.

L. 6-7: *ΑΕΑ|ΦΗ* in lap.

L. 7: *ΣΥΝΠΕΝΙΣ* 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 *μνίας χαίριν* (Mouseion V 1 (1884/5), 28 no. 251) possibly originating from *μνίας χάριν* *Χαίριν* cf. E. Nachmanson, *Beitr. z. Kenntn. d. altgriech. Volkssprache*, (1910) 57 (cf. also *μνήμης 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.

Photo: Pl. XIII, No. 11.

vac.

Ἰ' Ἡρακλέα πρῶτοι καὶ ἄλειπτοι Ἀκνασταὶ ἐποίη — vac.

Πλουτῖων Σωστράτου καὶ Αἰδ. Ἐπάγαθος β' λατὺ — vac.

ΠΠλουτῖων β' καὶ Αἰδ. Στρατονεῖκος Πινκοῦς vac.

Πλουτῖωνος καὶ Μ. Αἰδ. Διομήδης Διομηδιανός vac.

vacat

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 hasta of the P, which is typical of the P in this inscription, seems clearly visible. "Ἀλειπτοι: 'invincible', 'not left behind'; cf. L. Robert, *Hellenica* XI–XII 330–342: clearly an agonistic *terminus technicus*. Perhaps we should restore *οἱ περὶ τὸν* (but cf. below under no. 12) Ἰ' Ἡρακλέα πρῶτοι καὶ ἄλειπτοι Ἀκνασταὶ; there is one parallel, from Thyatira, in Keil-Premmerstein, *Zweite Reise* — — —, no. 50, where *οἱ Ἀκνασταὶ* honour a member of the local elite M. Aurelius Priscillianus Saturnilus: 'Verband von Altersgenossen zum Zweck des Körperausbildung und der Geselligkeit; Männer in den besten Jahren' (Keil-Premmerstein, *ad. loc.*). For the transition from *κμ* to *κν* cf. K. Dieterich, *Unters. z. Gesch. d. griech. Sprache* (1898 [Reprint 1970]) 109 (*ἀκνάζω* instead of *ἀκμάζω*; *ἄκνιος* instead of *ἀκμαῖος*).

Heracles 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 Thyatirean 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: ΛΑΤΥ: perhaps the occupational title *λατὺ*[πος] ('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 *λαοτύπων*: Διονύσιος Ἐρμολόγους *λαοτύπων*. This fact both points to the honorable 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, *Museion* 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 Αἰδ.

Ἐπάγαθος β', Λάτυπος καὶ — — —. 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 λατύπος; in L. 9 of that text we find an Ἀδρ. Στρα[τονί|κ]ος ἱατρός, another occupational title; in L. 3 an Ἀδρ. Πλουτ[ίων] 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 Πινκοῦς. There does exist a mons Pincius and a gens Pincia in Rome but there do not seem to be Πινκίοι 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 Πινκας 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. (✕; strong apices; Ἀδρ(ήλιος)).

περὶ τὸν L
 Ἀδρ. Πλου[τίων]
 καὶ Ἀδρ. Π[λουτίων]
 ὁ υἱὸς 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. Πλουτίων* etc. (L. 2); *καὶ Ἀδρ. Πλουτίων β'* etc. (L. 3); *ὁ υἱὸς Πλουτίωνος* etc. However, since no. 12 is complete at the left side, the indispensable *οἱ* (*[οἱ]περὶ τὸν* 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 *Ἡρακλέα* which precludes at least a *direct* joint with no. 12 L. 1, in which we should perhaps read: *[οἱ]περὶ τὸν Ἐ[ρμῆ]* (with or without *καὶ τὸν Ἡρακλέα*). 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 *Πλουτίων* 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-
ου τοῦ Ἀγρίου
κολασθεῖ-
4 σα ὑπὸ τῆ-
ς Ἀναείτιδος
τῆς ἐν Μητροῶ τ-
ὸν γλουθροῦν ἐ-
8 πιζητήσασα ἀν[έθ]-
ηκεν.

'Glykia, daughter of Agrios, has been punished by Anaeitis from Mētrō (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 Katakekaumenē,

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: *κολασθεῖσα*: typical word in the *stēlai* 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 Μητρῶ=ἐκ Μητρῶ*; cf. P. Herrmann, *N.O. Lydien*, no. 41: *Μῆνα ἐν Διοδότου* and, in the commentary *ad locum*, *Μῆν Ἀξιοττηνὸς ἐξ Ἐπικράτου*; cf. Keil-Premierstein, *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 *Μητρῶ* is a gen. nominis, we should perhaps interpret "Anaëtis whose cult-place is located on land owned and dedicated by *Mētrōs*".

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): *Ἀφιάς Θεοδότου εὐχαριστῶ Μητρὶ Αἰτῶ ὅτι ἐξ ἀδυνάτων δύνата πνεῖ, καὶ κολαθῖσα ἰς τὸ{ν} γλουθ(ί)ον Μητρὶ Αἰτῶ εὐχῆν*. Buckler's reading surely meant an advance compared with earlier readings: *γλοῦφρον* (a supposed barbarism for a word derived from *γλύφω*, and designating an 'inscription': Hogarth, *JHS* 8 (1887) 390 no. 1) or *λοῦθρον=λύτρον* (Steinleitner, *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 *ΤΟΝΓΛΟΥΟΡΟ|Ν*. Buckler emendated it into *τὸ{ν} γλουθ(ί)ον=γλουτίον*, "regularly formed from *γλουτός* like *στηθίον* from *στηθος* — — —", though he added that this emendation "may not be necessary, since *γλουθρός* may well have been the local dialect form for *γλουτός*". The new text shows that Ramsay came very close to the truth: *τὸν γλουθροῦν* 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 γλουθρο[ῦ]ν* after the unequivocal parallel in our new text.

L. 8: *ἐπιζητήσαα*: 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 Ταρσηνὴν — — — καὶ ἐκέλευσεν στηλλογραφῆσαι νέμεσιν. Glykia 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[....]
 ηνοῦ κολασθ-
 εῖς, διὰ τὸ μὲ ἔτ-
 4 οἶμον εἶνε καὶ κ-
 κληδονίσθε
 με ὅτι. "Μεμολν-
 μένος εἶ", ἐδξάμε-
 8 νος ἀνέθηκα.

'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. 2-3: κολασθεῖς: cf. above no. 13 *ad* L. 3-4.

L. 5: κληδονίζομαι: "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: μεμολνμένος: "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 Λητῶ Τύραννος
Διοφάντου Φιλαδελφεὺς
ἀνέθηκεν εὐχὴν.

'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. Firatli-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-Premmerstein, *Dritte Reise* — — —, p. 52).

L. 1: Τύραννος; cf. J.-L. Robert, BE (1973) no. 95, where an interpretation of this name as a theophoric name, related to Mēn 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, Πρύτανης, Βασιλεύς, etc.". The fact that our Tyrannos worships Meter Leto seems to militate against the theory that the name refers to the cult of Mēn Tyrannos. In Keil-Premmerstein, *Dritte Reise* — — —, no. 155 (Metropolis) we find a certain Τύραννος Ἀπολλω[νίου]ν as a priest of Ares. He is aptly assisted by four διακόνοι!; cf. also Keil-Premmerstein, *Erste Reise* — — —, no. 154 (Iulia Gordos); P. Herrmann, *N.O. Lydien*, no. 39 (Kula: dedication to Mēn Axiottēnos by a mother for her son Τύραννος); in Frey, *Corpus Inscriptionum Judaicarum*, no. 753 we find a Στράτων Τυράννον Ἰουδαῖος. For a dedication of a statue of Meter Leto in Lydia Katakekaumene (Hamidye) cf. P. Herrmann, *N.O. Lydien*, p. 22/23.

L. 2: Φιλαδελφεὺς; for the ethnicum cf. Chr. Habicht, JRS 65 (1975) 75.