

MURAT AYDAŞ

NEW INSCRIPTIONS FROM ASIA MINOR

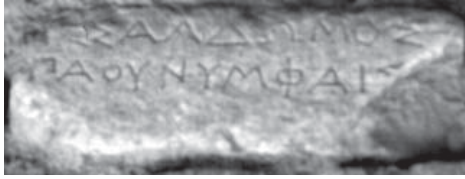
aus: *Epigraphica Anatolica* 37 (2004) 121–125

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NEW INSCRIPTIONS FROM ASIA MINOR*

Caria

1. A dedication to the Nymphs. A block of marble is re-used in the wall of the house, numbered 99, which is at Meşrutiyet Mahallesi, 8/1 Sokak, Aydın. It is covered with stucco now.



Υσσαλδωμος
2 Παου Νύμφαις

English Translation: Yssaldomos, son of Paos, (dedicated) to the Nymphs.

Türkçe Çevirisi: Paos'un oğlu Üssaldomos Nümfe'lere (adadı).

Ll. 1 and 2: Yssaldomos and Paos are formerly encountered Carian personal names.¹ Παου, genitive singular of the name Παος, is also attested in I. Amyzon 2, l. 3 and 5 (321/0 B.C.).

This inscription, dating back to the 4th century B.C., comes from a fountain.

2. Honorary stele for Lucius Aelius Tubero. The re-used block of marble is in the north wall of Alihanbaba Türbesi, between its window and the entrance. The tomb is located at Gazi Bulvarı, Alihanbaba Sokak, Aydın.



* I should like to thank my teacher Prof. Dr. M. Çetin Şahin for help in preparation of this article, as well as Prof. Dr. Reinhold Merkelbach and Prof. Dr. Wolfgang Blümel.

¹ For Υσσαλδωμος see L. Zgusta, *Kleinasiatische Personennamen*, Prag 1964, p. 530, § 1629-4; W. Blümel, *Ep. Anat.* 20 (1992) 26 f.; M. Ç. Şahin, *Two New Inscriptions from Lagina (Koranza), Anadolu (Anatolia) XVII* 1973, p. 190 (= I. K. 22,1 502), line 16: Υργουτων Υσσαλδωμου Ὀνδρέα.

For Paos see H. Malay, *Arkeoloji Dergisi* 5 (1997) 175 f. no. 2 (= SEG 47, 1632) Παος Πυθέω Τραλλεύς (4th century B.C., area of Magnesia ad Maeandrum) and M. Ç. Şahin, *ibid.*, p. 190, line 12: Παον Πακτούου ἐκ Παταρουσων, and he indicates p. 191 that “although L. Robert seems to have attested the name Paos, he is not sure whether it is Paos or Paes” (see footnote 22 on the same page: L. Robert, *Opera Minora Selecta III*, Amsterdam 1969, p. 1536).

- [καὶ] οἱ γέροντ[ες οἱ ἐν Τράλλεσι Λ]ε[ύκι]-
 2 [ον Αἴ]λιον Λευκίου υἱὸν Τουβέρωνα πρεσ-
 [βευτή]ν, πάτρωνα αὐτῶν, ἐτίμησαν vac.
 4 [στεφάνωι] χρυσῶι καὶ εἰκόνι χαλκῆι, ἐν τοῖς
 [ἀναγκαιοτ]άτοις καιροῖς ἐνδεδειγμένον ἦν π[ο]-
 6 [εῖται εἰ]ς γέροντ[ας] εὖνοϊαν καὶ ἦν ποεῖται
 [ἐπιμέλει]αν ὑπὲ[ρ ἑαυ]τ[ῶ]ν

English Translation: . . . and the Elders (the Gerousia) at Tralleis honour Lucius Aelius L. f. Tubero, legatus, their patron, with a golden crown and a bronze image. Because in the most needful times he exhibits his kindness to the Elders (the Gerousia) and he does his good care for themselves.

Türkçe Çevirisi: . . . ve Tralleis'deki ihtiyarlar meclisi üyeleri elçive onların patronu olan, Lucius'un oğlu, Lucius Aelius Tubero'yu altın çelenkle ve tunçtan heykelle onurlandırdılar. Çünkü o en zor zamanlarda ihtiyarlar meclisi üyelerine iyi niyetini göstermiş ve kendileriyle ilgilenmiştir.

The honoured person is L. Aelius Tubero; from this text it results that he was Luci filius. He was legate in the province of Asia, under the proconsul Quintus Tullius Cicero, in the years 61–58 B.C. Cf. D. Magie, Roman Rule in Asia Minor II 1586 and 1580 (proconsul Quintus Cicero); E. Klebs, R.E. I,1 (1893) 537/8 no. 158; Der Neue Pauly I 170/1 no. I 14; Cicero (Marcus Tullius), Ad Quintum fratrem I 1,10; Pro Plancio 100.

1 οἱ γέροντες = ἡ γερουσία. There are many attestations for the gerousia in Tralleis, see e.g. I.K. 36,1 no. 35,4, 41,6, 66,13, 67,4, 75,2 etc.



3. The altar of Apollon khresmodotes. The block of marble was found at the village of Kavaklıdere near ancient Kys. I should like to thank Prof. Dr. M. Çetin Şahin for giving me the right to publish this inscription. – Hellenistic.

- Ἀπόλλω-
 2 νος χρησ-
 σμοδότου

English Translation: The altar of Apollon khresmodotes (giving oracles).

Türkçe Çevirisi: Kehanet veren Apollon'un sunağı.

The inscription shows a seat of an oracle, belonging to Apollon in Kys. The god's place, where he gives his oracles, and khresmodotes, his epithet, are new.

Lydia

Statue-bases of an Augustus and Livia Drusilla Augusta are both in different facades of the *Mescid* in Böğrüdelik Mahallesi at the village of Kestel of the town of Nazilli, Aydın.



4. Statue of an Emperor. The block of marble is re-used in the south facade of the *Mescid*. – Late Roman.

- 0 [Καίσαρος]
 []
 2 Σεβ[α]στοῦ
 ἡ πόλις
 4 ἐπιμελησαμένο-
 υ Τ[]ΘΥΟΥ[] τοῦ
 6 θε[οῦ] γε[νομένου]

English Translation: The city (dedicated the statue) of [Imperator Caesar] Augustus. Because he took care of [] performed to the god.²

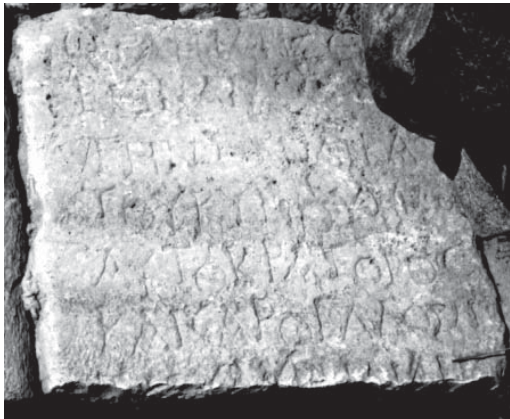
Türkçe Çevirisi: Kent, tanrının (sunuşuyla) ilgilendiği için, [Imperator Caesar] Augustus'un (heykelini adadı).

L. 3: ἡ πόλις: The closest ancient settlement near the town of Nazilli is Mastaura.

Ll. 4–5: The last syllable of the aorist participle is falsely divided.

Ll. 5–6: Perhaps τ[ὸ] θύο[ς] τοῦ θε[οῦ] γε[νομένου]: Bulls were sacrificed to Ma, the principal deity at Mastaura, which was named after Ma and sacrificed bulls. The god, cited in the inscription, is Dionysos, on the basis of the tradition.³

5. Statue of Livia Drusilla Augusta. The block of marble is re-used in the west facade of the *Mescid*.



- [Ἡ πόλις ἡ λαμπρ]-
 2 στάτη ἀνέθη-
 κεν Δρο[ύ]σιλλαν
 4 τὴν γυναῖκα
 τοῦ Κυρίου
 6 Αὐτοκράτορος
 Καίσαρος Λιουία[ν]
 8 Σεβαστήν

English Translation: The most illustrious city dedicated Livia Drusilla Augusta, wife of Dominus Imperator Caesar.

² For similar inscriptions see M. Ç. Şahin, *New Inscriptions from Lagina, Stratonikeia and Panamara*, EA 34 (2002), p. 4, no. 4: 'Ο δῆμος Θεοῦ Σεβαστοῦ Καίσαρος; and p. 20, no. 46: ['Ο δ]ῆμος / [Αὐτο]κράτορος / [Τιβε]ρίου Καίσαρος / [Σεβασ]τοῦ υἱοῦ Σε/[βαστοῦ]. He states that the inscription is to be understood as 'Ο δῆμος (τὴν εἰκόνα τοῦ) Τιβερίου (ἀνέθηκεν).

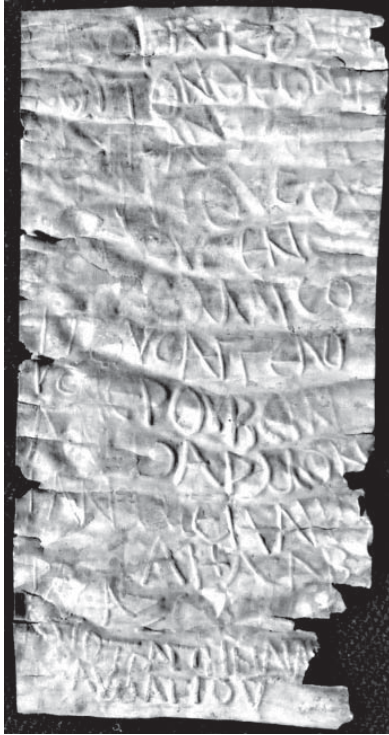
³ Steph. Byz. Μάσταυρα, πόλις Λυδίας, ἀπὸ Μᾶς. Μᾶ δὲ τῇ 'Ρέα εἶπετο, ἣ παρέδωκε Ζεὺς Διόνυσον τρέφειν. καὶ ἡ Μᾶ παρὰ τῆς 'Ηρας ἐρωτηθεῖσα, τίος εἶη τὸ βρέφος, 'Αρεος ἔφη. καὶ παρὰ Καρσίν ὁ Διόνυσος Μάσαρις ἔνθεν ἐκλήθη. ἐκαλεῖτο δὲ καὶ ἡ 'Ρέα Μᾶ καὶ ταῦρος αὐτῇ ἐθύετο παρὰ Λυδοῖς, ἀφ' ἧς ἡ πόλις. For Mastaura see also W. Ruge, RE XIV (1930) 2167; H. Kaletsch, *Der Neue Pauly* 7 (1999) s.v.

Türkçe Çevirisi: En parlak kent Dominus Imperator Caesar'ın karısı Livia Drusilla Augusta'yı adadı.

Octavianus married Livia Drusilla in 38 B.C., and had title and name Augustus in 27 B.C.⁴ This year is terminus ante quem for the inscription.

6. Bronze scroll in a silver tube. Found in a tomb at the necropolis north of Hierapolis during the excavations by Denizli Museum. I should like to thank Mr. Haşim Yıldız, the director of Denizli Museum, and the General Directorate of Antiquities and Museums of the Ministry of Culture for allowing me to publish the inscription. I am also indebted to Dr. Robert Daniel (Cologne) for help in reading this difficult inscription.

Height: 8.2 cm., width: 4.1 cm., height of letters: unavailable. Cursive my and omega, lunar epsilon and sigma. – Early Christian period.



Ἐνορκίζομαί
σοι τὸν Θεὸν τὸν
κτίσαντα τὴν γ-
4 ἦν καὶ τοὺς οὐ-
ρανούς, ἐνορ-
κίζομαί σο-
ι τοὺς ἀγγέλο-
8 υς Χερουβειν,
ἄνω ἁρμον-
ίαν, Μιχαηλ,
Ραφαηλ, Ἀβ-
12 ρασαξ . . . [. . .]
ἀποτραπήναι ἀπ[ὸ]
τραυματίου

English Translation: I adjure you by God who founded the earth and the heavens, I adjure you by the angels, Cherubim, (the) harmony (above ?), Michael, Raphael, Abrasax, - - - to be averted from injury.

Türkçe Çevirisi: Yeri ve göğü yaratan Tanrı'dan, melekler olan yukarıdaki uyum Kherubim'den, Mikhael'den, Rafael'den, Abrasaks'dan senin için diliyorum ki yaradan uzak tutulasın.

⁴ D. Kienast, Römische Kaisertabelle (Darmstadt 1990) 62 f.

Addenda et Corrigenda

7. Associate Professor Celal Şimşek from the University of Pamukkale has published an inscription from Trapezopolis in “I. Babadağ Sempozyumu, 1-2-3 Aralık 1999, Pamukkale Üniversitesi-DENİZLİ”, p. 329. The photograph of the inscription is on p. 354. His reading:

ηβουλη (ετειμησεν? M. Αυρ.?)
 Αδραστο(ν.....Αλεξαν?)
 δρου Γαλε(ρια?.....)
 μνοτη ΤΑ Ε(.....)
 σαντα κοσ(μωξ?..τηξ)
 αναστασε(ωξ επιμελησα)
 μενων ιων (.....)
 των

Çevirisi: “Konsül (Tanrıça) Adrastos (Adına) M. Aurelius’u onurlandırdı. Alexan(der) yada Menan(dros) in oğlu (sülalesinden) Gale(ria) bu heykeli yaptırması için onurlandırılmıştır.”



New reading

ή βουλή [έτίμησεν]
 "Αδραστο[ν 'Αλεξάν]-
 δρου Γαλε[ρία παρ]-
 4 ἄ τὴν τοῦ Ἡ[λίου σε]-
 μνότητα ε[ὑσεβῶς ἱερατεύ]-
 σαντα κόσ[μῳ, εἰκόνα]
 8 ἀναστᾶσ[α, συμβουλευο]-
 μένων τῶν [Τραπεζοπολι]-
 τῶν

New translation: When the citizens of Trapezopolis consult with each other, the Council (of Trapezopolis), having his statue made, honors Adrastos son of Aleksandros from tribe Galeria, since he serves in order as a priest to state of Helios piously.

Yeni çeviri: (Trapezopolis) Meclisi, Trapezopolis yurttaşları görüşüp karar verince, Helios’un kutsallığına rahip olarak düzenli bir biçimde dindarca hizmet ettiği için, Aleksandros’un oğlu Galeria tribusu’ndan Adrastos’u heykelini diktirerek onurlandırdı.

Trapezopolis is derived from τράπεζα “table, altar” and πόλις “city”. Hence, it means “city for sacrificing”. So, we can conclude that Trapezopolis is a holy place, including a temple precinct of Helios Apollon, of the main city of Laodicea ad Lycum, such as Lagina of Stratonikeia.