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A HELLENISTIC LIST OF DONORS FROM STRATONIKEIA

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A HELLENISTIC LIST OF DONORS FROM STRATONIKEIA¹

Being an archaeologist, I have finally become the new director of excavations at Stratonikeia since the summer of 2003. Hence, I finally got access to the inscriptions and also to the archaeological artifacts which have been found at Stratonikeia since 1977. During the re-arrangement of the Museum Depot of Stratonikeia in the summer season of 2004, some unpublished small inscriptions and numerous fragments from Stratonikeia (and also from Panamara) came to light, which will be published by my doctoral student Tolga Özhan.

The following inscription was found at Stratonikeia in 1985 during the construction of the new road between Yatağan and Milas in front of the nymphaion south of the theatre. I had this large inscribed block carried to the Museum Depot at Stratonikeia in the summer of 2004. I have no idea why the former excavators of Stratonikeia allowed this road to pass from the south of the theatre in front of the large nymphaion immediately south of this new road, thus dividing the city of Stratonikeia into two halves. Unfortunately, this new road did not only divide the city into two, but also destroyed some yet unknown ancient structures. Among these structures must also have been the Temple of Demeter, from whose walls the following inscription evidently originates. A large marble hand holding five pomegranades, which belongs to an over life-size statue of Demeter, came to light in the immediate vicinity. The statue must have been over three metres high, which hopefully will come to light in the future excavations in this area.

Although the inscription under discussion came to light in the year 1985, i.e. 20 years ago, it was left unpublished by the former epigraphist who dealt at that time with the inscriptions of Stratonikeia, probably because it was not understood by him. I do not understand the inscription either, because there is no intelligible sentence in it, although there are no vocabulary problems involved, and the inscription is easy to read. However, I decided to publish this inscription without any comment, solely in the hope that some other scholar may be more successful in decoding the text under discussion.

Marble block evidently from the temple of Demeter which must have been situated along the new Yatağan-Milas road south-east of the theatre of Stratonikeia. Length 267 cm, height 90 cm, depth 60 cm. Height of letters 1.2–1.5 cm. The block is inscribed on the left front side in two columns. Right front roughly hewn; probably a corner block joined at this part.

According to the letter forms and due to the fact that many Rhodians are mentioned in the text, the inscription dates from the period of Rhodian rule between 188–167 BC.

- [] Ἀριστέου τοῦ []
[]ος Ῥο(δίου) δεδωκότος Ἰξ' ἡμέ[ρ]α καὶ νύξ,
[τοῖς ἔ]χουσι τὰ Ἱεροκλείους τοῦ Ἑρμοφάν-
4 [του] Ῥο(δίου) δεδωκότος Ἰξ' ἡμέ[ρ]α κ[α]ὶ νύξ,
[τοῖς] ἔχουσι τὰ Ζωΐλου τοῦ Θεμιστοκλεί-
[ους] Ἱεροκωμήτου] δεδωκότος Ἰξ' ἡμέρα καὶ νύξ,
[το]ῖς ἔχουσι τὰ Ἱεροκλείους τοῦ Ἱέρωνος Ἱεροκωμήτου)
8 [δε]δωκότος Ἰξ' ἡμέρα καὶ νύξ,

¹ I have mentioned this inscription in the commentary of line 13, inscription no. 1317 in I.K. 22,2.

- [τοῖς] ἔχο[υ]σι τὰ Μυωνίδου τοῦ Διονυσίου Ῥο(δίου)
 δεδωκότος Ἰκ' καὶ τοῖς τὰ Ἰατροκλείου
 τοῦ Ἀπολλωνίου Ῥο(δίου)
 12 δεδωκότος Ἰκ' ἡμέρα καὶ νύξ,
 τοῖς ἔχουσι τὰ [2-3]άρχου τοῦ Ἄν[δ]ρωνος Λο(βολδέως)
 δεδωκότος Ἰλθ' καὶ τοῖς τὰ Θαργηλίου
 τοῦ Μενεσθέως Ῥο(δίου) δεδωκότος Ἰκδ' ἡμέρα καὶ νύξ,
 16 τοῖς ἔχουσι τὰ Οὐλιάδου τοῦ Ἰατροκλείου τοῦ Οὐλιάδου Ἰε(ροκωμήτου)
 δεδωκότος Ἰλ' καὶ το[ῖς] τὰ Χρυσογόγου τοῦ Μενεκράτου Ῥο(δίου)
 [δ]εδωκότος Ἰλβ' ἡμέρα] καὶ νύξ,
 [τοῖς] ἔχουσι τὰ Κλινομά[χ]ου τοῦ Σωτηρίχου Λο(βολδέως)
 20 δεδωκότος Ἰλ' καὶ τοῖς τὰ Ἄνδρ[ων]ος τοῦ
 Ἀπολλωνίου Ἰε(ροκωμήτου) δεδωκότος Ἰλ' ἡμέρα καὶ νύξ,
 [τοῖς] ἔχουσι τὰ Πύρρου τοῦ Ἀπολλωνίου Ἰε(ροκωμήτου) δεδωκότος Ἰι'
 [κ]αὶ τοῖς τὰ Δημη[τρί]ου τοῦ Μέλανος Κο(λιοργέως) δεδωκότος Ἰι'
 24 [κ]αὶ τοῖς τὰ []οὺς τοῦ Ἀθηνοκλείου Ῥο(δίου) δεδωκότος Ἰι'
 καὶ τοῖς τὰ [] τοῦ Ἀπολλωνίου Ῥο(δίου) δεδωκότος Ἰι'
 καὶ τοῖς τὰ [Ἀπ]ολλωνίου[υ] τοῦ Εὐβούλου Λο(βολδέως) δεδωκότος Ἰι'
 καὶ τοῖς τὰ [Λέ]οντος τοῦ Δημη[ητρί]ου Κ(ωρα)ζ(έως) δεδωκότος Ἰι' ἡμέρα καὶ νύξ,
 28 τοῖς ἔχο[υ]σι τὰ Ἰάσονος τοῦ []ου τοῦ [Μ]υδὸς Κ(ωρα)ζ(έως) δεδωκότος Ἰι'
 καὶ τοῖς (τὰ) Ἀρ[ισ]τέου τοῦ Χρυσογό[νου] δε[δ]ωκότος Ἰζ'
 [καὶ] τοῖς τὰ [Μ]ητροδώρου τοῦ Μηγο[δώρου?] Μυ(λασέως) δεδωκότος Ἰι'
 []είους τοῦ [6-7] Λο(βολδέως) δε[δ]ωκότος Ἰι'
 32 τοῖς τὰ Π[ο]λείου [τοῦ] δεδω[κό]τος Ἰι'
 τοῖς τὰ Ἐκατ[αίου?] τοῦ Ἀμύντο[υ] .λο(-έως) δε[δ]ωκότος Ἰι'
 τοῖς τὰ Δρά[κ]ον[τος] τοῦ Θη[]ου Ἰε(ροκωμήτου) δε[δ]ωκότος Ἰι.
 [τοῖς] ἔχουσι τὰ Φανίου [τ]οῦ Λέοντος τοῦ Φανίου Ἰε(ροκωμήτου) δεδωκότος Ἰι.
 36 [] ΕΘ[] ΤΟΥ[] δεδω[κό]τος Ἰι

v a c a t
 Column II-B

- 40 δεδωκότος Ἰλ' [καὶ] τοῖς τὰ []
 τοῦ Ἀρ[ισ]τοκράτου Ἰε(ροκωμήτου) δεδωκότος [Ἰ]
 καὶ τοῖς [τ]ὰ Λυσάνδρου τοῦ Λέοντος
 δεδωκότος Ἰι' ἡμέρα καὶ νύξ,
 44 τοῖς ἔχουσι τὰ Διοδώρου τοῦ Μυωνίδου Ῥο(δίου)
 δεδωκότος Ἰι' καὶ τὸ εἰς τὸ τέμενος
 τῆς Δήμητρος

v a c a t

L. 33: [Λ]ο(βολδέως), [Κ]ο(λιοργέως) or [Ῥ]ο(δίου).

Ll. 43-44: ΓΙ is inscribed on the left, between the beginning of the lines 43-44.

Ll. 45–46: We know that there was a cult of Demeter Eleusinia at Stratonikeia (see I.K. 22,1 no. 1124). We learn through the above inscription that Demeter had also a sanctuary in this city. The donations mentioned in the inscription were perhaps made for the mysteries of Demeter. Hence, τὰ which appears throughout the inscription is perhaps to be interpreted as τοῖς ἔχουσι τὰ (μυστήρια).

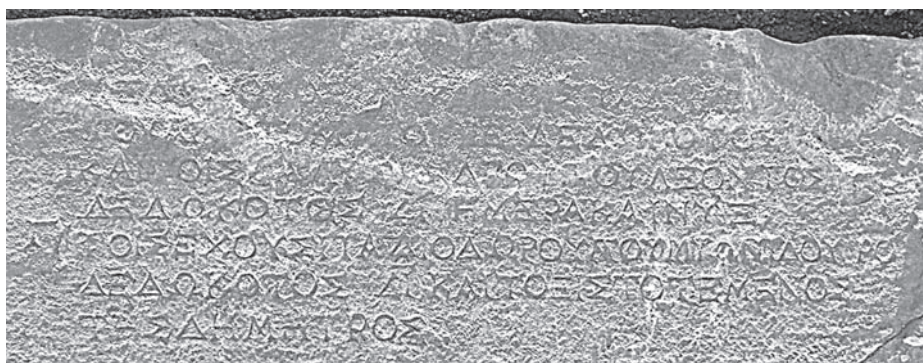
Column II-C

Τοῖς ἔξω πυλῶν Ἀρτεμισι-
 ῶνος *vac.* η' *vac.* εἰ' *vac.* ζκ'
 Ἐκατησιῶνος β' *vac.* ι' *vac.* ηἰ' εκ'
 Διοσθεῶνος ε' *vac.* γι' *vac.* ακ' III' (?)

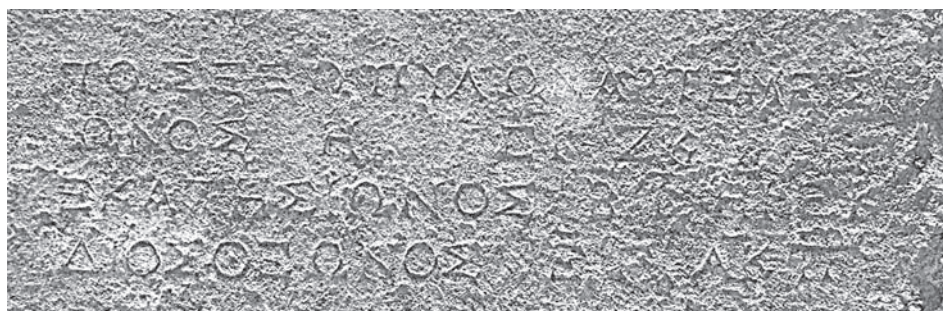
L. 4: At the end of the line there is a sign resembling III with a wavy line above. I have no suggestion as to the numeral it refers to.

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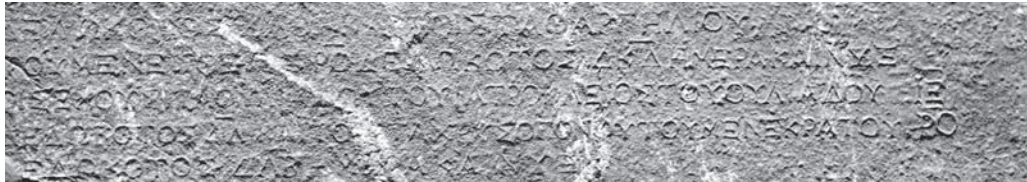
M. Çetin Şahin



Column II-B



Column II-C



Column I, ll. 1-15, 14-18, 18-36