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SOME INSCRIPTIONS FROM LYDIA UP FOR AUCTION

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At <http://www.edgar.lowen.com> it is currently (August 2006) announced that a group of inscribed *stelai* are to be sold by auction. The photographs at the *Main Galleries* are accompanied by brief descriptions, copies in majuscules, translations and notes on the texts, which are in general misleading. Of the items displayed in the galleries, a group consisting of 16 inscribed *stelai* are of great interest as there can be no doubt that they originate from Asia Minor, more precisely, from Northeast Lydia where clandestine diggings have unfortunately not yet been stopped.

It is useless to cite parallels here to prove that the inscriptions on those items have to be attributed to Lydia, especially to its northern part. The following most distinctive criteria known to everybody who is familiar with Lydian epigraphy would leave no doubt about their origin: The wreath depicted on most of the *stelai*; the dates based either on the Sullan (or less probably the Actian) era; the verb τιμάω (though in some cases omitted) which is accompanied by the accusatives of the name(s) of the deceased person(s); the frequency of indigenous personal names widespread in Lydia (Aphhion, Aphphia, Apphias, Ammias, Tatia, Tatias, Papias, and Kerasis, a name which is only known in Lydia); the divine epithet *Motyllene* which must have been derived from the name of a village (e.g. Motyla ?) probably located around Kollyda; the divine epithet *Drittes* which is probably identical with *Driktes* known only from two dedications found in the north of Sardeis; the verb προσαμαρτάνω which is common in funerary maledictions from NE Lydia and, finally, the forms of most of the *stelai* especially with leaves in both lower corners of the pediment and a rosette in the middle of the acroteria, which point to productions of the stone-cutters in the Hermos Valley.

Here, I publish the texts and refrain from giving the photographs, from which the readings have been made, hoping that the article might also be helpful for the relevant authorities of the Turkish Ministry of Culture and Tourism in their possible claim of asking the stones back to the country they belong to.

1. DEDICATION TO THEA ANDENE

Gallery No. 2930. Marble stele with triangular pediment with decorated acroteria and tenon.

Date: 112 Sulla = 27/8 A.D.

Ἔτους ρ' καὶ ιβ'
Διογένης Ἀρτεμι-
δώρου θεῶν Ἀνδηνῆ
4 εὐχὴν.

In the year 112. Diogenes, son of Artemidoros, made a vow to Thea Andene.

The cult of Thea Andene is not known. The epithet must be in connection with a toponym, e.g. Ἀνδα (cf. L. Zgusta, *Kleinasiatische Ortsnamen*, § 66-1: Ἀνδαεῖτον or Ἀνδα in Phrygia).

2. DEDICATION TO METER MOTYLLENE

Gallery No. 5318. Marble stele in three joining pieces. It has a triangular pediment and tenon. The top acroterion is missing. The pediment is incised with a crescent. In a rectangular recess below the pediment a prayer is shown. The first line of the inscription is engraved on the lower moulding of the pediment.

crescent
Μητρὶ Μοτυλληνῆ·

figure
Ἄφρο[ῖν]

[] καὶ ΤΗ..

4 .ΤῸ.ΗΙῸΒΗ..Α...ΘΗΤΟ *vac.*

The cult of Meter Motyllene has not yet been attested. *Μοτυλληνή* is doubtlessly the female form of the well-known local epithet *Μοτυλλίτης*, applied to Men whose worship is recorded by several dedications from and around Kollyda. Both *Μοτυλ(λ)ίτης* and *Μοτυλληνή* should be in connection with the name (e.g. *Motula*) of a village (*katoikia* ?) to be located in the surroundings of Kollyda, modern *Gölde/İncesu* (see L. Zgusta, *Kleinasiatische Ortsnamen*, § 846; M. P. de Hoz, *Die lydischen Kulte im Lichte der griechischen Inschriften*, 1999, 39 and now P. Herrmann – H. Malay, *New Documents from Lydia*, ETAM 24 [forthcoming], 115, note 226). The moon-crescent depicted in the pediment may be an indication that the dedicant prayed both to the Mother Goddess (*Motyllene*) and Men (*Motyllites* ?), the principal deities of *Motyla* (?).

The letters in the first line are elaborately carved unlike the careless script below the figure. This fact leads one to suppose that the stone might have been reused later or that it had been prefabricated with the first, dedicatory line, and that lines 2–4 were added by the buyer (?). At any rate, the lower part of the text does not seem to be decipherable without a squeeze or a better photograph.

3. FUNERARY INSCRIPTION FOR ARISTONEIKOS

Gallery No. 5519. Marble stele. In a rectangular recess between lines 6 and 7 there is the bust of a man, perhaps a gladiator.

Date: 113 (?) Sulla = 28/9 (?) A.D.

Ἔτους ριγ', μη(νός) Αὔδναίου βι·

Ἀριστόνεικος ἐτῶν λ'.

Ἀμμιᾶς τὸν υἱόν, Μητρόπο-

4 λισ τὸν ἄνδρα, Ἀριστονεΐκη

τὸν πατέρα, Ἀμμιᾶς τὸν

ἀδελφόν, Τρόφιμος τὸν

bust

{τον} πεν θεριδέα,

8 Ἐρμογένης, Ἀμμιᾶς τὸν

γαμβρόν, Ἄριστόνειακός τὸν
 ἀδελφιδέα, Φαῦστος, Τρόφι-
 μος τὸν θρέψαντα, οἱ συν-
 12 γενῆς πάντες· Ἄριστόνει-
 κε χαῖρε.

3–4 On the occurrence of the name Μητρόπολις in the Katakekaumene see G. Petzl, *Arkeoloji Dergisi* 2 (1994), 146, no. 6 (SEG 44, 975).

7, 10 On the terms πενθεριδεύς and ἀδελφιδεύς see e.g. H. Malay, *Greek and Latin Inscriptions in the Manisa Museum*, no. 521.

In the year 113 (?), on the twelfth day of the month Audnaios. (Here lies) Aristoneikos who lived 30 years. Ammias (honoured) her son, Metropolis her husband, Ammias her father, Ammias her brother, Trophimos his brother-in-law, Hermogenes (and) Ammias their brother-in-law, Aristoneikos his nephew, Faustus (and) Trophimos their foster-father and all the relatives. Aristoneikos, farewell!

4. FUNERARY INSCRIPTION FOR PHILISTION

Gallery No. 5522. Upper part of a marble stele with triangular pediment and mouldings between the acroteria. In the middle of the pediment a basket with rosettes on either side is depicted. Above the inscription there is a wreath.

Date: early Imperial period

wreath
 Πλουτίων Κερασει καὶ Ἄσκλη-
 πιάς Φιλίστιον τὴν ἑατῶν θυγα-
 τέρα, Μηνογένης τὴν ἀδελφήν,
 4 Ἄπολλώνιος τὴν ἀνεψιάν, Τατίας
 ἢ τηθείς, Τατίας ἢ πάτρα, Ἄρτεμι-
 δωρος ὁ πάτρως Φιλίστιον.

1 The name Κερασις, here appearing in the genitive (Κερασει), is already known from epigraphic and numismatic sources from Sardeis (L. Zgusta, *Kleinasiatische Personennamen*, § 580-1) and Charakipolis (H. Dedeoğlu – H. Malay, *Erol Atalay Memorial [Arkeoloji Dergisi I]*, 1991, 116–7). For another form of the genitive (Κερασεως) see J. and L. Robert, *Hellenica* IX, 24–5, note 5 and C. Brixhe, *Essai sur le grec anatolien au début de notre ère*, 73. On the assumption that the name could be related to the city of Kerassai see the references cited by Dedeoğlu–Malay, *op. cit.*, 117.

2 ἑατῶν for ἑαυτῶν (see F. Th. Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* I, 187f.).

2, 6 The name Φιλίστιον appears first in Lydia (for the name see e.g. *LGPN* I, from Rhodes).

Ploution, son of Kerasis, and Asklepias (honoured) Philistion their daughter (and) Menogenes his sister, Apollonios the cousin, (likewise) Tatias the maternal aunt, Tatias the paternal aunt, Artemidoros the uncle (honoured) Philistion.

5. FUNERARY INSCRIPTION FOR THALAMOS

Gallery No. 5523. Marble stele with triangular pediment. All the acroteria are broken off. In the pediment there are depicted leaves in both lower corners and a rosette in the middle. Above the inscription there is a wreath.

Date: 173 (Sulla) = 88/9 A.D.

wreath

Ἔτους ρογ', μη(νὸς) Δείου λ·
 Ἀπάτη τὸν ἑαυτῆς ἄν-
 δρα Θάλαμον καὶ Ἄνθου-
 4 σα ἢ θυγάτηρ ἑτείμη-
 σαν.

2 The name Ἀπάτη is new for Lydia (for an attestation in Blaundos see J. Keil – A. v. Premerstein, *Zweite Reise*, p. 147 correcting *CIG* 3867; F. v. Saldern in: A. Filges [ed.], *Blaundos* [2006; = *Ist. Forsch.* 48], 331f., no. 18 [reference kindly supplied by G. Petzl]).

3 The name Θάλαμος has already been attested in NE Lydia: cf. *TAM* V,1, 782 (Gordos); *SEG* 39, 1309 and P. Herrmann – H. Malay, *op. cit.*, no. 73 (Silandos).

3–4 For the name Ἄνθουσα in the region see *SEG* 31, 1005 (Saittai); H. Malay, *Researches in Lydia, Mysia and Aiolis*, no. 123 and P. Herrmann – H. Malay, *op. cit.*, no. 80 (Tabala).

In the year 173, on the thirtieth day of the month Deios. Apate honoured her husband Thalamos and Anthousa the daughter (honoured her father).

6. FUNERARY INSCRIPTION FOR SECUNDA

Gallery No. 5290. Marble stele in two joining pieces. It has a triangular pediment with acroteria. In the pediment a rosette is depicted. Between lines 2 and 3 there is a wreath. The inscribed surface is worn.

Date: 187 (?) Sulla = 102/3 (?) A.D.

Ἔτους ρπζ', μη(νὸς) Ξανδικο-
 ὦ εἰ·

wreath

4 Στρατογείκη, Δημόκρι-
 τος, Μενεκράτης, Ἀπολ[λ]-
 ὄγιος Σεκοῦνδαν τὴν μ[η]-
 τέρα, Διόδωρο[ς], Σεκοῦν-
 8 δα, Δημαίνετος [ca. 3–4]
 [.]α, Τείμων τὴν μάμμ-
 ην, Μηνόδωρος τὴν [..]
 [] καὶ οἱ συγγεν-
 εῖς ἑτείμησαν.
 12 Χαίρε {Σ}

In the year 187 (?), on the fifteenth (?) day of the month Xandikos. Stratoneike, Demokritos, Menekrates, Apollonios (honoured) Secunda their mother, (likewise) Diodoros, Secunda, Demainetos, ... -a, Teimon their grandmother, Menodoros his ..., and the relatives honoured (her). Farewell!

7. FUNERARY INSCRIPTION FOR TATIA

Gallery No. 5521. Marble stele with triangular pediment. The right acroterion is broken off. A rosette with flowers on either side is incised in the pediment (for the decoration of *stelai* with flowers see *TAM* V,1, 735, 783 (cf. G. Petzl, *EA* 27, 1996, 148, 150). Between the first two lines there are depicted a wreath in the middle, a basket and a comb on the left and a mirror on the right. Two flowers are symmetrically placed between the first line and the wreath.

Date: 188 Sulla = 103/4 A.D.

Ἔτους ρη', μη(νός) Αἰδοναίου λ'
 basket wreath mirror
 comb

Παπιας Τατίαν τὴν γυν-
 αῖκα, Παπιας τὴν μητέρα, Ἐ-
 4 ρμᾶς τὴν θρέψασα(ν), Γραπτὴ
 τὴν κυρίαν, Σωτήρ, Πλόκα-
 μος τὴν κυρίαν, Μελτίνη
 8 τὴν θυγατέρα, Ὀλύμπιχος
 τὴν θυγατέρα, Ὀλύμπιχος
 τὴν ἀδελφὴν, Ἀφειν τὴν
 ἀδε(λ)φὴν, Μενεκράτης τὴν
 ἀδελφὴν καὶ οἱ συγγενεῖς
 12 Τατίαν· Χαῖρε.

1 Αἰδοναίου for Αὐδναίου (cf. *SEG* 42, 610, from Thrace).

4 ΘΡΕΨΑΣΑ *lapis*.

5–6 On the name Πλόκαμος, see L. Robert, *Noms indigènes dans l'Asie Mineure gréco-romaine*, 213.

9 The form Ἀφειν (Ἀφιν ← Ἀφιον ← Ἀφφιον) also appears in an unpublished funerary inscription from NE Lydia (cf. below no. 9: Ἀφιν).

10 ΑΔΕΦΗΝ *lapis*.

In the year 188, on the thirtieth day of the month Audnaios. Papias (honoured) his wife Tatia, (likewise) Papias his mother, Hermas his foster-mother, Grapte her mistress, Soter and Plokamos their mistress, Meltine her daughter, Olympichos his daughter, Olympichos his sister, Aphein her sister, Menekrates his sister and the relatives (honoured) Tatia. Farewell!

8. FUNERARY INSCRIPTION FOR HERMOPHILOS

Gallery No. 4251. Marble stele in two joining pieces. It has a triangular pediment and tenon. The right acroterion is partly damaged. In the pediment there are depicted leaves in both lower corners and a rosette in the middle. There is a wreath above the inscription.

Date: 216 Sulla = 131/2 A. D.

wreath

Ἔτ(ους) σις', μη(νός) Δίου ια'·
 ἐτίμησεν Ἑρμο-
 γένης καὶ Δάμα-
 4 λισ οἱ θρέψαντες
 καὶ Φιλιππικὸς καὶ
 Μελτίνη τὸν σύν-
 τροφον Ἑρμόφιλον
 8 ζή(σαντα) ἔτ(η) λ'.

3–4 For the name Δάμαλις see L. Robert, *Noms indigènes*, 60, note 1, cf. *Bulletin épigraphique* 1972, 363. For its appearance in the area of Kula see M. H. Sayar, *ZPE* 49 (1982), 191, no. 1 (*SEG* 32, 1982, 1213).

In the year 216, on the eleventh day of the month Dios. Hermogenes and Damalis, the foster-parents, and Philippikos and Meltine, the foster-brothers, honoured Hermophilos who lived 30 years.

9. FUNERARY INSCRIPTION FOR MENESTRATOS

Gallery No. 4575. Marble stele with triangular pediment and mouldings between the acroteria. The right acroterion is partly damaged. In the pediment there are depicted leaves in both lower corners and a rosette in the middle. Above the inscription there is a wreath.

Date: 223 Sulla = 138/9 A. D.

Ἔτους σκγ', μη(νός)
 Γορπι αίου
 τρια wreath κάδ[ι].
 4 Ἄφιν ἡ μή-
 τηρ Με νεστρά-
 τῶ τῶ υἱῶ, Λούκις ὁ
 ἀδελφός, Μηνογεν[ί]ς
 8 ἡ ἀδελφή, Ἀφειὰς ἡ ἀ-
 δελφή, Ἀπελλῆς ὁ
 πατήρ, Παπύλος ὁ
 γανβρός, Παπύλος
 12 ἀδελφῆς υἱὸς
 μνίας χάριν ἐποίη-
 σαν.

4 For the name Ἄφιν see above no. 7 (Ἀφειν).

6 Λούκις for Λούκιος.

7 The *sigma* at the end is inserted below the line.

10–11 On the name Παπύλος see L. Robert, *Noms indigènes*, 62–3. For its occurrences in Lydia see *TAM* V,2, 1123 (Thyateira) and *BMC* Lydia, 243 (a coin of Sardeis) and (cf. Παπυλίων in *TAM* V,2, 1054 from Thyateira).

In the year 223, on the thirtieth day of the month Gorpiaiios. The mother Aphin for her son, Luci(u)s the brother, Menogenis the sister, Apheias the sister, Apelles the father, Papylos the brother-in-law, Papylos the son of his sister made this for Menestratos, in memory.

10. FUNERARY INSCRIPTION FOR MENANDROS AND DEMETRIOS

Gallery No. 5388. Marble stele in two joining pieces (it is not clear whether it originally had a triangular pediment and tenon which were later cut off). In the field between the first two lines, which is decorated with vegetation, there are two wreaths between three columns.

Date: 178 Sulla (?) = 93/4 (?) A. D.

Ἔτους ροή, μη(νός) Δείου κ΄
 two wreaths
 Μελιτίνη Δημητρίου Σαρδι-
 ανή καὶ Μητρῶς Μητροδώ-
 4 ρου ὁ υἱὸς αὐτῆς κατεσκε[ύ]-
 ασαν τὸ μνημεῖον, [Με]λι-
 τίνη μὲν Μητρῶ τῷ ἑαυτῆς
 ἀνδρὶ γεγενημένῳ ἱερεῖ
 8 τοῦ Διὸς Δριττου διὰ γένους
 καὶ Δημητρίῳ τῷ υἱῷ, Μητρῶς
 δὲ τῷ πατρὶ καὶ τῷ ἀδελφῷ,
 Μενεκρατίων καὶ Ἀπφιάς καὶ
 12 Στρατονεΐκη τῷ πατρὶ καὶ τῷ
 ἀδελφῷ, Ἑρμογένης τῷ μήτρ-
 ως, Ἐόρτιλλα τῷ ὑκερῷ καὶ τῷ δα-
 ἔρι, Σεκοῦνδα καὶ Δημήτριος καὶ
 16 Ὀνήσιμος τῷ θρέψαντι· Χαῖρε.

1 On the eras in the territory NE of Sardeis, the possible provenance of the stone (see below), see W. Leschhorn, *Antike Ären*, 505–6.

8 Μητρῶς is the hypocoristic form of Metrodoros, the name of the father of the young Metras (lines 3–4).

13 It is worth mentioning that the name Μενεκρατίων appears in a dedication to Zeus Driktes (*Greek and Latin Inscriptions in the Manisa Museum*, 56).

13–14 On the term μήτρως (“maternal uncle”), which is indeclinable in the funerary inscriptions from NE Lydia, see P. Herrmann – K. Z. Polatkan, *Das Testament des Epikrates und andere neue Inschriften aus dem Museum von Manisa* (Sitz. Ber. Akad. Wien 265, 1), 1969, 54, note 116.

14 ὑκερῷ for ἑκυρῷ (“father-in-law”). Like Metras (line 3). – The name Ἐόρτιλλα, which seems to be unattested, is obviously a new form of the names derived from ἑορτή (see L. Robert, *Noms indigènes*, 284, cf. also *LGN I*: Ἐορτυλίς). On female names ending in -ιλλα see O. Masson, *ZPE* 64, 1986, 174 (cf. now also Herrmann–Malay, *op. cit.*, 65 from Maionia: Πάγιλλα).

In the year 178, on the twentieth day of the month Deios. Melitine, daughter of Demetrios, of Sardeis, and her son Metras, son of Metrodoros, built this tomb: Melitine, on the one hand, for Metras, her husband who served as hereditary priest of Zeus Drittes and for her son Demetrios; Metras, on the other hand, for his father and brother, (likewise) Menekration and Apphias and

Stratoneike (contributed to the construction) for their father and brother, Hermogenes for his maternal uncle, Heortilla for her father-in-law and brother-in-law, Secunda and Demetrios and Onesimos for their foster-father. Farewell!

From the genitive Δριππου one would derive the nominative Δριπτης, probably identical with Δρικτης (for interchanges between κτ and ττ see E. Schwyzer, *Griechische Grammatik* I, 316), which has been attested twice in NE Lydia (see H. Malay, *op. cit.*, 56 and 523). This possible identity leads one to guess that the present stone would have been unearthed somewhere around Yeniköy, in the north of Marmara Gölü (i.e. the lake Gygaia/Koloe), the region which has to be attributed to Sardeis in the light of recent discoveries (see H. Malay, *op. cit.*, 51).

One of the inscriptions recording the cult of Zeus Driktes is the edict of the *proconsul* T. Aur. Fulvus Boeonius from 134/5 A. D. (H. Malay, *op. cit.*, 523, cf. *SEG* 44, 977). The edict is preceded by a dedication made by a priest of Zeus Driktes: *I, Metras, son of Metrodoros, hereditary priest of Zeus Driktes and of the people Thamoreitai, who petitioned for a panegyris for the Arillanoi, set up this stele as a vow to Zeus Driktes after having been successful* (lines 1–10). In our inscription, probably from 93/4 A. D., one of the sons of Metras, the deceased and the hereditary priest of Zeus Drittes, is likewise named Μητρῶς Μητροδώρου. If the date on the stone is really based on the Sullan era, it would be reasonable to maintain that the young Metras may have succeeded his father as the priest of Zeus Driktes (or Drittes) in 93/4 A.D., and in advanced age he served as intermediary for the institution of a *panegyris* by the Arillanoi.

11. FUNERARY INSCRIPTION FOR OLYMPIAS

Gallery No. 5289. Marble stele with triangular pediment. The top and the right acroteria are missing. In the pediment there are depicted leaves in both lower corners and a rosette in the middle. Above the inscription there is a wreath.

Date: 238 Sulla = 153/4 A.D.

wreath

Ἔτους σλη΄, μη(νός) Ξαν-
 δικοῦ η΄ Ὀλυμπιά-
 δα τὴν νόμφην
 4 Σύμφορος ἐτείμ-
 ησεν.

³ It is not clear whether the term νόμφη here means “daughter” or “sister-in-law” (for both meanings see G. Petzl, *EA* 34, 2002, 101).

In the year 238, on the eighth day of the month Xandikos. Symphoros honoured Olympias, the daughter/sister-in-law.

12. FUNERARY INSCRIPTION FOR APHPHIA

Gallery No.: 3374. Marble stele with triangular pediment and tenon. The top acroterion is missing. In the pediment there are depicted leaves in both lower corners and a rosette in the middle. Above the inscription there is a wreath.

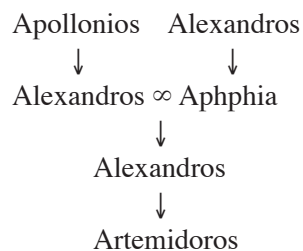
Date: 296 Sulla = 211/2 A.D.

wreath

Ἔτ(ου)ς σφς', μη(νὸς) Πανήμου κ'.
 Ἀλέξανδρος β' τοῦ Ἀ-
 πολλωνίου Ἀφφίαν
 4 Ἀλεξάνδρου τὴν
 μητέρα, Ἀρτεμίδω-
 ρος Ἀλεξάνδρου τὴν
 μάμμην.

In the year 296, on the twentieth day of the month Panemos. Alexandros, son of Alexandros and grandson of Apollonios (honoured) his mother Aphphia, daughter of Alexandros, (and) Artemidoros (honoured) his grandmother.

The relationship between the persons mentioned in the text is as follows:



13. FUNERARY INSCRIPTION FOR IOLLAS

Gallery No. 3041. Marble stele with triangular pediment and tenon. Only the right acroterion is preserved. In an arched niche above the inscription a praying man is depicted.

Date: 299 Sulla = 214/5 A.D.

figure

Ἔτου)ς σφθ', μη(νὸς) Λώου γι'.
 Ἰόλλας ὁ πατήρ κὲ
 Τατίας ἡ μήτηρ ἐ-
 4 τείμησαν Ἰόλλαν
 τὸν υἱόν· εἰ δέ τις προ-
 σαμάρτη τῷ τάφῳ,
 θήσει ἰς τὸ ταμεῖον
 8 ✕ ,αφ'.

5–6: On the verb προσαμαρτάνω, which is common in this context in NE Lydia, see J. Strubbe, *ΑΡΑΙ ΕΠΙΤΥΜΒΙΟΙ*, 1997, p. 59.

7 ις for εις.

In the year 299, on the thirteenth day of the month Loos. Iollas the father and Tatias the mother honoured their son Iollas. If anyone commits an offence against this tomb, he will pay 1500 denarii to the treasury.

14. FUNERARY INSCRIPTION FOR HERAKLEODOROS

Gallery No. 4249. Marble stele with triangular pediment and tenon which is partly preserved. The top acroterion is missing. In the pediment there are depicted leaves in both lower corners and a rosette in the middle. Above the inscription there is a wreath.

Date: 319 = 234/5 A.D.

wreath

Ἔτ(ους) τθί', μη(νός) Πανήμου ζ' ἀ(πιόντος)·
 Κουαρτίνα ἡ θυγά-
 τηρ ἐτίμησεν τὸ-
 4 ν γλυκύτετον πα-
 τέρα Ἡρακλεόδωρ-
 ον ζή(σαντα) ἔτ(η) ξβ'.

1 Or ἀ(πιούση) if the stone originates from the region of Saittai or Maionia (see *TAM V*, 1, 93).

In the year 319, on the seventh day from the end of the month Panemos. Quartina, the daughter, honoured her sweetest father Herakleodoros who lived 62 years.

15. FUNERARY INSCRIPTION FOR AUR. MARI(U)S

Gallery No. 5317. Marble stele with rounded pediment, acroteria on both sides and tenon. The stele consists of two joining pieces. On a platform above the inscription there is an altar and the figure of a man, obviously the deceased who served a priest who makes an offering with his right hand.

Date: 336 Sulla = 251/2 A.D.

figure

Ἔτους τλς', μη(νός) Ξανδικοῦ η'·
 Αὐρ. Μαριν ἱερέα ἐτείμη-
 σαν ἡ σύνβιος Τατειὰς καὶ
 4 Θεόδωρος τὸν πατέρα καὶ
 Μαρίνα ἡ θυγάτηρ καὶ Ἀγριπ-
 πείνα ἡ ἀδελφή, καὶ οἱ εἶδιοι

8 πάντες μνείας χάριν ἐτεί-
μησαν leaf

2 Μαρῖς seems to be shortened form Μάρτιος (cf. e.g. above no. 9: Λούκιος → Λούκις). However, its identity with the indigenous Μαρῖς (L. Zgusta, *Kleinasiatische Personennamen*, § 873-8) is also a possibility.

In the year 336, on the eighth day of the month Xandikos. Have honoured Aur(elius) Mari(u)s, the priest: his wife Tateias and Theodoros his son, and his daughter Marina and his sister Agrippeina, and all his relatives honoured (him), in memory.

16. FUNERARY INSCRIPTION FOR ALEXANDRA

Gallery No. 5520. Marble stele with triangular pediment. The top acroterion is missing. In the pediment there are depicted leaves in both lower corners and a rosette in the middle. On a platform above the inscription a woman is depicted making an offering on an altar. She holds a bag (?) in her left hand.

Date: 346 Sulla = 261/2 A.D.

wreath
Ἔτους τμς', μη(νός) Πανήμου
γ' ἀ(πιόντος) Τρόφιμος ἐτείμησεν
τήν ἑαυτοῦ σύνβιον Ἀ-
4 λέξανδραν μετὰ τῶν τέ-
κνων καὶ τῶν συγγενέ-
ων μνίας χάριν.

1 Or ἀ(πιούση) if the stone originates from the region of Saittai or Maionia (see *TAM* V,1, 93).

In the year 346, on the third day from the end of the month Panemos. Together with his children and relatives, Trophimos honoured his wife Alexandra, in memory.

Özet

Http://www.edgar.lowen.com adresli bir sitede açık arttırma ile satışa sunulan bazı yazıtlar tanıtılmaktadır. Bu yazıtlardan 16 tanesinin Anadolu'dan, hatta -kaçak kazılarının yoğun olduğu- Kuzeydoğu Lydia'dan götürüldükleri konusunda herhangi bir kuşku yoktur. Bu yazıtlardaki şu karakteristik özellikler, Lydia epigrafisi hakkında az da olsa bilgi sahibi olan herkes tarafından bilinir: Taşların çoğunda yer alan çelenk kabartması, Sulla (ya da Actium) erasına göre bir tarih, mezar yazıtlarındaki τιμάω ("onurlandırmak") fiili, Lydia'da sıklıkla görülen kişi adları (ve özellikle yalnızca Sardeis'de saptanmış olan Kerasis şeklindeki yerli ad), Kollyda yakınlarında olması muhtemel Motyla (?) adlı köy adından türetilen *Motyllene* şeklindeki tanrısal sıfat, Sardeis'in kuzeyinde saptanmış olan *Driktes* şeklindeki tanrısal sıfatın *Drittes* şeklindeki formu, Kuzeydoğu Lydia'nın mezar lanetlemelerinde sıklıkla kullanılan προσμαρτάνω ("zarar

vermek”) fiili ve Hermos vadisindeki taş ustalarına özgü, içinde rozet ve yaprak motiflerinin bulunduğu üçgen alımlıklı steller.

Yazar bu makalede, adı geçen sitede yayınlanan fotoğrafların yardımı ile okuduğu bu 16 yazıtı yayınlanmakta ve makalenin T.C. Kültür Bakanlığı yetkililerinin eserlerin ait oldukları ülkeye iadesi konusunda yapmaları olası bir girişimde de yardımcı olmasını temenni etmektedir.

Yazıtların çevirileri şöyledir:

1- “112 yılında (= İ.S. 27/8). Artemidoros oğlu Diogenes bu adağı Anatanrıça Andene’ye sundu”.

2- “Motylla’lı Anatanrıça’ya. Apphion ...”.

3- “113 (? = İ.S. 28/9 ?) yılının 11. gününde. 30 yaşında ölen Aristoneikos burada yatıyor. Ammias oğlunu, Metropolis kocasını, Ammias babasını, Ammias kardeşini, Trophimos kayınbiraderini, Hermogenes ile Ammias enişterini, Aristonikos yeğenini, Faustus ile Trophimos üvey babalarını ve tüm akrabaları onu onurlandırdılar. Elveda Aristonikos!”

4- “Kerasis oğlu Ploution ve Asklepias, kızları Philistion’u onurlandırdılar. Ayrıca Menogenes kızkardeşini, Apollonios kuzenini, Tatias teyzesini, Tatias halasını ve amcası Artemidoros Philistion’u onurlandırdılar”.

5- “173 (= İ.S. 88/9) yılının Deios ayının 13 gününde. Apate kocası Thalamos’u, kızı Anthousa da babasını onurlandırdılar”.

6- “187 (? = İ.S. 102/3 ?) yılının Xandikos ayının 15. (?) gününde. Stratoneike, Demokritos, Menekrates ve Apollonios anneleri Secunda’yı onurlandırdılar. Aynı şekilde, Diodoros, Secunda, Demainetos, ...-a ve Teimon büyükannelerini, Menodoros ..., ve akrabaları onu onurlandırdılar. Elveda!”

7- “188 (= İ.S. 103/4) yılının Audnaios ayının 13. gününde. Papias karısı Tatia’yı onurlandırdı. Aynı şekilde Papias annesini, Hermias üvey annesini, Grapte patroniçesini, Soter ve Plokamos patroniçelerini, Meltine kızını, Olympichos kızını, Olympichos kızkardeşini, Aphein kızkardeşini, Menekrates kızkardeşini ve akrabaları Tatia’yı onurlandırdılar. Elveda!”

8- “216 (= İ.S. 131/2) yılının Dios ayının 11. gününde. Üvey ebeveynleri Hermogenes ve Damalis ile üvey kardeşleri Philippikos ve Meltine, 30 yaşında ölen Hermophilos’u onurlandırdılar”.

9- “223 (= İ.S. 138/9) yılının Gorpaios ayının 13. gününde. Annesi Aphin, erkek kardeşi Luci(u)s, kızkardeşi Menogenis, kızkardeşi Apheias, babası Apelles, üvey kardeşi Papylos ve kızkardeşinin oğlu Papylos (bu mezarı) Menestratos’un anısı için yaptırıldılar”.

10- “178 (= İ.S. 93/4) yılının Deios ayının 20. gününde. Demetrios kızı Sardeis’li Melitine ile oğlu Metrodoros oğlu Metras bu mezarı yaptırıldılar: Melitine, Zeus Drittes’in ömür boyu rahipliğini yapan kocası Metras ve oğlu Demetrios için, Metras ise babası ve erkek kardeşi için. Aynı şekilde, Menekration ve Apphias ve Stratoneike babaları ve kardeşleri için, Hermogenes dayısı için, Heortilla üvey babası ve kayınbiraderi için, Secunda ve Demetrios ve Onesimos üvey babaları için (katkıda bulundular). Elveda!”

11- “238 (= İ.S. 153/4) yılının Xandikos ayının 8. gününde. Symphoros, gelini (yengesi ?) Olympias’ı onurlandırdı”.

12- “296 (= İ.S. 211/2) yılının Panemos ayının 20. gününde. Alexandros’un oğlu ve Apollonios’un torunu olan Alexandros annesi Alexandros kızı Aphphia’yı ve Artemidoros büyükkannesini onurlandırdı”.

13- “299 (= İ.S. 214/5) yılının Loos ayının 30. gününde. Baba Iollas ile anne Tatias oğulları Iollas’ı onurlandırdılar. Her kim bu mezara bir zarar verirse hazineye 1500 dinar ödeyecektir”.

14- “319 (= İ.S. 234/5) yılının Panemos ayının sondan 7. gününde. Kızı Quartina, 62 yaşında ölen pek sevgili babası Herakleodoros’u onurlandırdı”.

15- “336 (= İ.S. 251/2) yılının Xandikos ayının 8. gününde. Karısı Tateias ve oğlu Theodoros ve kızı Marina ve kızkardeşi Agrippeina ve tüm yakınları rahip Aur(elius) Mari(u)s’u anısı için onurlandırdılar”.

16- “346 (= İ.S. 261/2) yılının Panemos ayının sondan 3. gününde. Trophimos, karısı Alexandra’yı çocukları ve akrabaları ile birlikte anısı için onurlandırdı”.

İzmir

Hasan Malay