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TWO LISTS OF PRIESTS FROM KORAIA, A PHYLE OF STRATONIKEIA

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TWO LISTS OF PRIESTS FROM KORAIJA, A PHYLE OF STRATONIKEIA*

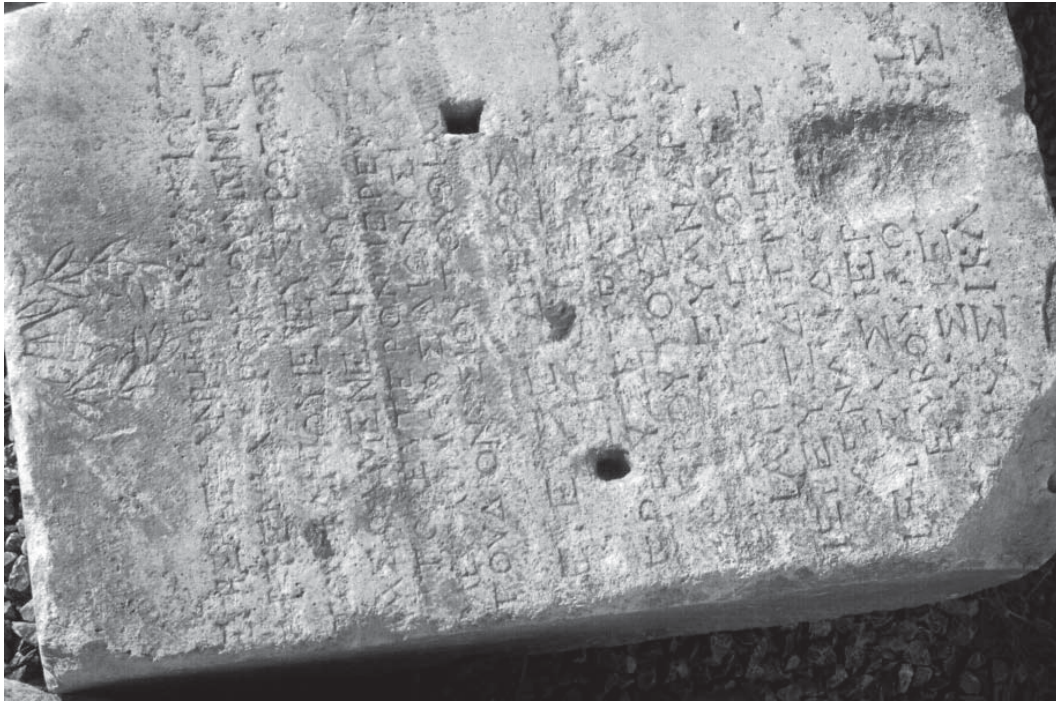
The following two inscriptions were found at the bank of a stream-bed in an ancient site about 15 kilometres east of Stratonikeia, at a place called Çatlı located halfway between Bozarmut and Alaşar. In spring of the year 2006, some antique pottery and other artifacts were confiscated from some illicit diggers, and were brought to the court-house at Yatağan. I had a chance to study the photographs of these objects at the public prosecutor's office. The pottery and the objects, as far as I could tell, date from the 5th and 4th centuries B.C. When the officials went to the ancient tombs to determine where the illicit diggers found these objects, they also discovered at the stream-bed the following two inscribed blocks of marble, which were transported to the headquarters of the military police (jandarma) at Yatağan. The inscriptions are now kept in the museum in Muğla.

1. Marble block originating from a building as to be understood from the dowel holes. It comes most probably from a temple due to the fact that there is a list of priests on the block. Height 75 cm., upper width 46 cm., lower width 49 cm., depth 31 cm. Height of letters varies between 1.4–2.5 cm. Third quarter of the first century B.C.

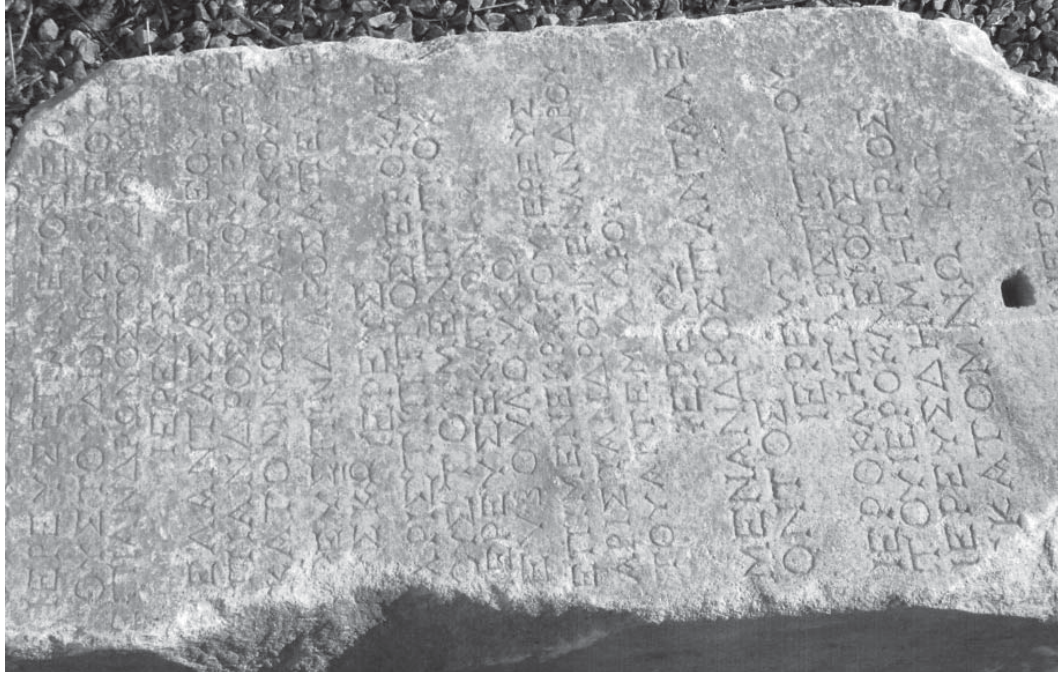
Ἐπὶ στεφανηφόρου Φανίου τοῦ
Ἄρτεμιδώρου τοῦ Μενίππου
τοῦ Φανίου, ἱερεὺς πρῶτον
4 [Ἰ]άσων Μενεδήμου,
τὸ δεύτερον ἱερεὺς
Μεγά[ν]αξος Διονυσίου τοῦ
{τοῦ} Διονυσίου τοῦ Θρά[σωνος],
8 ἱε[ρ]εὺς Εὐδημος
Ἐπαγγε[λί]ου,
[ἱ]ερεὺς Στράτων Φαγο-
δώρου τοῦ Στράτω[ν]ος,
12 ἱερεὺς Εὐάνδρος
Ἰατροκλείους,
ἱερεὺς Διόγνητος
Μενάνδρου,
16 ἱερεὺς Ἱερ[οκλ]ῆς
Εὐβούλο[υ],
[ἱε]ρεὺς Ἱερ[οκλ]ῆς
[Διο]γυσικλ[εῖο]υς

L. 7: Θρά[σωνος], Θρα[σέου] or Θρα[σίου]. L. 9: The name Ἐπαγγέλιος is new. L. 10: The reading Φαγο- is not certain. L. 18: The reading Ἱερ[οκλ]ῆς is not certain.

* I should like to thank Mr. Şevki Bardakçı, the director of the Museum in Muğla, for giving me permission to publish these inscriptions. In November 2006, I visited this ancient site together with local newspapermen, and discussed with them my views about the newly discovered site, and about these two inscriptions. My views appeared in local newspapers on November 27, 2006 (see, for instance, www.demecgazetesi.com).



Inscription no. 1



Inscription no. 2

2. Marble block originating from a building as to be understood from the dowel holes. It comes most probably from a temple due to the fact that there is a list of priests on the block. Height 101 cm., upper width 50 cm., lower width 52 cm., depth 29 cm. Height of letters varies between 1.5–2.5 cm. Third quarter of the first century B.C.

- | | | |
|----|---|----------------|
| | []Λ[] | |
| | [κα]θ' ὑοθεσίαν δὲ Διογ[ένους], | or Διογ[νήτου] |
| | ἱερεὺς Ἐπαίνετος Ἱεροκ[λεί]- | |
| 4 | ους τοῦ Διονυσικλείους, | |
| | ἐπὶ Ἄνδρωνος τοῦ Διονυσίου[υ], | |
| | ἱερεὺς | |
| | Μελάντας Ἀριστέου Κω(ραιεύς), | |
| 8 | [ἐ]πὶ Ἄνδροσθένου, ἱερεὺς | |
| | [Ἐ]κατόμνω Γλαύκου Κω(ραιεύς), | |
| | [ἱε]ρεὺς Πίνδαρος Ἀπελλε[ί]- | |
| | [ο]ύς Κω(ραιεύς), | |
| 12 | ἱερεὺς | |
| | Ἀρίστιππος Ἱεροκλεί- | |
| | ους τοῦ Μενίππου, | |
| | ἱερεὺς Ἐκάτων | |
| 16 | Εὐβούλου Κω(ραιεύς), | |
| | ἐπὶ Μενεκράτου, ἱερεὺς | |
| | Ἀρίστανδρος Μενάνδρου | |
| | τοῦ Ἀρτεμιδώρου, | |
| 20 | ἱερεὺς | |
| | Μένανδρος Πανταλέ- | |
| | οντος, | |
| | ἱερεὺς | |
| 24 | Ἱεροκλῆς Ἀριστίππου | |
| | τοῦ Ἱεροκλείους, | |
| | ἱερεὺς Δημήτριος | |
| | Ἐκατόμνω vac. Κω(ραιεύς), | |
| | vacat | |
| 28 | [ἱε]ρεὺς Ἐπαίνετος Δημη[τρίου], | |
| | [ἱερεὺς] vac. Ἱατροκλῆς .[] | |

Commentary

The stephanephoros Andron, the son of Dionysios, from Koraia mentioned in line 5 of List no. 2 was priest of Hekate at Lagina in the year 37/36 B.C. (see I.K. 22,1, no. 609, l. 5). Hence, both lists above date from the third quarter of the first century B.C.

In Inscription no. 1, the demotics of the priests are not indicated, which means that they were all from the settlement where the inscription was engraved. In Inscription no. 2, however, the demotics of five priests have been indicated, who were all from the phyle of Koraia (for the phylai of Stratonikeia, see M. Ç. Şahin, *The Political and Religious Structure in the Territory of Stratonikeia in Caria*, pp. 37ff.).

I am tempted to believe, however, that also the priests whose demotics have not been mentioned, were from Koraia, and that the name of the settlement where these inscriptions were engraved was Koraia. I have no suggestion to make as to why the demotics of the five priests were indicated, although that probably was not necessary. Perhaps those priests have had a liking to have their demotics mentioned in official documents, whether or not it was necessary.

Unfortunately the name of the deity for whom the priests served is not mentioned. It is also unfortunate that we do not learn through other numerous inscriptions from the territory of Stratonikeia which deity was worshipped at Koraia. Since all the priests were male, I should like to suggest that the deity worshipped at this settlement was also a male deity such as Zeus, who was extensively worshipped in the region of Stratonikeia. However, this god could also have been an ancient local god, such as Kanebos (for the worship of Kanebos at Lagina, see *Ep. Anat.* 29, 1997, p. 103 no. 25). In the lists above, since no person became priest of this unknown divinity from another phyle of Stratonikeia, I should like to suggest that it was not a very popular deity in the region.

I visited the site in November 2006. On the small hilltop where the settlement seems to have been located, nothing much is to be seen on the ground except for pieces of bricks and potsherds. On the southern and western hillsides, however, there seem to be many large chamber tombs, a few of which have been opened by illicit diggers. These tombs have urgently to be excavated by formal archaeologists before the illicit diggers continue their work.

NUMBER “NINE” IN AN INSCRIPTION FROM AKSARAY

In the year 2001 my colleague Prof. Dr. Aliye Öztan of the Department of Near Eastern Archaeology of Ankara University brought me an inscription to read, which she had encountered during her excavation period in Aksaray. It was a very interesting inscription, so I decided to give it to my graduate student from the university in Aydın for publication, thinking that to have an article published in an international periodical would motivate him to search for more inscriptions. The article which was published in *EA* 34, 2002, pp. 23–27, was re-published by C. P. Jones (see *EA* 37, 2004, pp. 95–100).

In lines 11–15 of the inscription there is a list of offerings to be offered as penalty to the goddess in Komana, i.e. to the goddess Ma, and the same offerings also to three other local gods, if anyone should violate the tomb. Every person or animal offering had to be each “nine” in number. In both of the publications mentioned above, I could not find a satisfactory explanation for the number nine. In the Hittite myth of Kumarbi, while the succession of Hittite gods are narrated, we learn that the god Anu served the god Alalu for “nine” years,¹ and the god Anu in turn was served by the god Kumarbi for “nine” years. It is clear that these are not actual nine years, but the nine years here mean rather “many” years. I believe, therefore, that the number “nine” in the inscription from Aksaray is the Hittite number “nine”, which means “many”, and not the Turkish number “nine” from central Asia (*EA* 34, p. 26). It is amazing that the Hittite tradition continued for such a long time in Central Anatolia.

Ankara

M. Çetin Şahin

¹ For the myth of Kumarbi, see Hans G. Güterbock, *The Hittite Version of the Hurrian Kumarbi Myths*, *AJA* 1948 (Supplement), Volume LII, pp. 123–134, for the number “nine” under discussion see there p. 124.