

FUNDA ERTUĞRUL – HASAN MALAY

AN HONORARY DECREE FROM NYSA

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## AN HONORARY DECREE FROM NYSA<sup>1</sup>

The marble cyclindrical altar, bearing the inscription presented here, has been found (unearthed ?) in 2002 at modern Salavatlı, the site of the ancient village of Acharaca, *ca.* three kms west of Nysa (near Sultanhisar), and subsequently been transported to the Aydın Museum. The altar, with decorated mouldings at top and bottom and surrounded by garlands, had originally been placed somewhere in the *pronaos* of the temple of Pluto and Kore (see lines 55–59). A large piece from the upper part is missing. The inscription is engraved in five columns so that the first four columns are inscribed below the garlands between the bands hanging down, while the fifth, recording a list of golden objects offered by Clodia, is inserted somewhere above the garland. A cross was later engraved in an uninscribed field above the garland<sup>2</sup>. Height 1.11 m, diam. 0.78 m, height of the letters 0.012 m (Inv. No. 6326).

Date: first century (letter forms and orthography)

- είσανγειλάντων  
τοῦ τε γραμματέ-  
ως καὶ τῶν τῆς πόλε-  
4 ως στρατηγῶν,  
ἔδοξεν τῇ βουλῇ, στρ-  
ατηγῶν γνώμη καὶ γρα-  
μματέως τοῦ δήμου  
8 Κύρου τοῦ Κύρου νεωτέρου·  
ἐπεὶ Κλωδία Αὔλου θυγάτηρ  
Κόγνιτα, γυνὴ δὲ Ποπλίου Οὐ-  
ηδίου Δημάδου σωφροσύνη  
12 καὶ ἀρετῇ διαφέρουσα εὐσεβέσ-  
τατα διάκειται πρὸς τοὺς θεοὺς  
ἡμῶν καὶ τοῖς ἀπὸ τῆς ἰδίας τύχης  
ἀπάργμασιν κοσμεῖ τὸ ἱερὸν καὶ χρυ-  
16 σοῖς ἀναθήμασιν καὶ θαλασσίοις,  
ὑφέσ[τη] καὶ τοῖς ἄλλοις ποικίλως  
πᾶσιν οὐθὲν π[αρ]αλείπουσα τῶν εἰς  
τειμὴν καὶ θεοσέβηαν, ἥ δὲ βουλὴ διὰ  
20 τε τὴν ἄλλην αὐτῆς ἀρετὴν καὶ διὰ  
τὴν εἰς τοὺς θεοὺς ἀρέσκηαν ἀποδέχε-  
ταί τε τὰ γεινόμενα καὶ δίκαιον ἡγεῖται  
μενεῖν αὐτὰ ἀεὶ καὶ μῆθὲν τῶν ὑπὸ  
24 τῆς Κλωδίας τοῖς θεοῖς φερομένων ὑπὸ  
τῶν τραπεζωνῶν ἐκφέρεσ-  
θαι ἵνα καὶ αὐτὴ καταλαμβά-

<sup>1</sup> The authors wish to thank Prof. G. Petzl for his kind help and advice on this work.

<sup>2</sup> For such Christian marks on pagan monuments cf. *e.g.* G. Petzl, *Die Beichtinschriften Westkleinasiens*, no. 33; *SEG* 34, 1402 and 37, 1210; *TAM* V,1, 266; E. Pfuhr – H. Möbius, *Die ostgriechischen Grabreliefs* I, 663; P. Herrmann – H. Malay, *New Documents from Lydia*, no. 53 and C. P. Jones, *Chiron* 39 (2009), 446.

- νη τὰ παρ' ἐατῆς ἀνατιθέμενα  
 28 καὶ τοῖς ἄλλοις ταῦτα κείμε-  
 να προτροπὴν ἐμποιῇ τοῦ τοῦς  
 θεοὺς κοσμεῖν· δεδόχθαι τῇ  
 βουλῇ ἐπηνῆσθαί τε καὶ τετει-  
 32 μῆσθαι Κλωδίαν Αὐ(λ)ου θυγα-  
 τέρα Κόγνιταν διὰ τε τὴν  
 ἰδίαν αὐτῆς εὐσέβηαν καὶ  
 σωφροσύνην καὶ διὰ τὴν τοῦ  
 36 ἀνδρὸς αὐτῆς ἀρετὴν καὶ  
 εἶναι αὐτὴν ἐν ἀποδοχῇ τῇ  
 μεγίστῃ παρὰ τῇ πόλει· καὶ  
 μῆθ' ἐκφέρεσθαι τῶν ὑπὸ  
 40 τῆς Κλωδίας ἀνατιθεμέ-  
 νων τοῖς θεοῖς ἢ τῶν τέ-  
 κνων αὐτῆς ἢ τοῦ ἀνδρός,  
 ἀλλὰ τὸ μὲν καθ' ἕτος ὑπο-  
 44 λογηθῆναι τὰς ἀξίας τῶν  
 ἐνπειπόντων εἰς τοὺς  
 τραπεζῶνας, ἀπὸ δὲ τοῦ νῦν  
 εἶναι τὰς πράξεις τῶν τραπε-  
 48 ζῶν χωρὶς τῶ[ν ὑ]πὸ τῆς Κλω-  
 δίας ἢ τῶ[ν τέκν]ων αὐτῆς ἢ τοῦ  
 ἀνδρὸς εἰσφερομένων τοῖς θε-  
 οῖς καὶ ἐπὶ τούτῳ διενγυᾶσθαι  
 52 τὰς ὠνάς, κἂν μὴ προσγράψῃ δέ  
 τις ταῖς διενγυήσεσιν κατὰ  
 τοῦτο τὸ ψήφισμα, τὰς πράξεις  
 κυρίας εἶναι· τὸν τε μαρμάρινον  
 56 βωμό(ν), ὃν κατεσκεύακεν ἡ Κλω-  
 δία τοῖς θεοῖς, ἀτελῇ τεθῆναι  
 ἐν τόπῳ τῷ καθήκοντι τοῦ  
 προνάου γενομένης ἐπιγραφῆς  
 60 ἐπ' αὐτοῦ, ἣν ἂν αὐτὴ προαιρήται,  
 ἐφ' οἱ καὶ τόδε τὸ ψήφισμα ἀναγρα-  
 φῆναι· ἐξεῖναι δὲ αὐτῇ καὶ τῶν ἀν-  
 ατεθειμένων ἢ ἀνατεθεισομέ-  
 64 νων ὑπ' αὐτῆς ἢ τῶν τέκνων αὐ-  
 τῆς ἢ τοῦ ἀνδρὸς ἕκαστον ἐπὶ  
 τοῦ βωμοῦ χαράξαι, καὶ ἐπιγράψαι  
 ὅτις αὐτῶν ἀνατέθεικεν·  
 68 ἀνατεθῆναι δὲ αὐτῆς καὶ εἰκόνα  
 γραπτὴν ἐν ὅπλῳ ἐπιχρύσῳ ἐν τῷ  
 ναῷ τοῦ Πλούτωνος καὶ τῆς Κόρης  
 ἐφ' ἧς καὶ γενέσθαι ἐπιγραφὴν ὅτι

- 72 “ὁ δῆμος καὶ ἡ βουλὴ ἐτείμησεν  
 Κλωδίαν Αὔλου θυγατέρα  
 Κόγνιταν ἀρετῆς ἔνεκα κα[ὶ]  
 σωφροσύνης καὶ τῆς εἰς  
 76 τοὺς θεοὺς τειμῆς”.  
 Δίου - ε’  
 προέδροι· Ταυρέας Πυθί-  
 ωνος, Ἀρ(τ)[εμίδ]ωρος  
 80 Χαιρέου, Ἀπολλώνιος  
 Ἀπολλωνίου.  
 στρατηγοί· Ἱεροκλῆς,  
 Μενεκράτης. Ἀλέξανδρος  
 84 ὁ γραμματεὺς.  
 χρυσία τὰ ἀνατεθ[έν]-  
 τα Κόρηι ὑπὸ Κλωδία[ς].  
 περίμυρτον,  
 88 ἐνώδια διάλιθα,  
 περιτραχήλιον  
 διάλιθον.

#### Translation

*On the motion of the secretary and the Commanders of the city, it was thus resolved by the Council, the proposal having been made by the Commanders and secretary of the people, Kyros the younger, son of Kyros:*

*As Clodia Cognita, daughter of Aulus, wife of Publius Vedius Demades, (she) who is outstanding in temperance and goodness, is piously disposed towards our gods and, with the firstlings from her own fortune, adorns the sanctuary and promised (sc. to equip the sanctuary) with golden and marine-blue (?) votive offerings and with all the other ones in a colorful way, neglecting nothing of what pertains to honor and devoutness, the Council, on account of her goodness in general and in particular of her devotion towards the gods, appreciates what is being done (by her) and considers it just that they should remain (there) forever and that nothing from the offerings brought by Clodia to the gods should be carried away by the table-lenders, in order that on one hand she herself may find that which is erected by her, and that, on the other hand, these objects, through their presence, may serve as encouragement to the others to adorn the gods.*

*Be resolved by the Council that Clodia Cognita, daughter of Aulus, be praised and honored because of her own piety and temperance and because of her husband's goodness, and to hold her in the highest esteem by the city, and none of the objects offered to the gods by Clodia or her children or her husband to be carried away, but that, on one hand, the values (sc. which were due to the hiring out of Clodia's and her family's tables) are to be deducted (in retrospect) annually from the proceeds of the table-lenders; and that, on the other hand, from now on the hiring out of tables should take place excluding those (tables), which are brought in for the gods by Clodia or her children or her husband, and that the contracts (sc. governing the hiring out of tables) complying with this condition are to be closed by providing a security; and if further-*

more no one adds any written remark to these given securities, based on this decree, then the hiring out (sc. of the tables) shall be legally valid. And the marble altar, which Clodia has had made for the gods, shall be erected untaxed on a place in the pronaos, which is seemly, and on it shall be the inscription whichsoever she chooses, and to engrave this decree on the altar. And to allow her to engrave each of the offerings made or going to be made by herself or her children or husband, and to record who of them has made the offering, (and) to erect her painted portrait on a gilded shield in the temple of Pluto and Kore and to inscribe on it «The People and the Council honoured Clodia Cognita, daughter of Aulus, on account of her goodness and temperance and respect for the gods.»

On the fifth day of Dios. Presidents: Taureas, son of Pythion, Artemidoros, son of Chaireas, Apollonios, son of Apollonios; Strategoi: Hierokles, Menekrates; Alexander, the secretary.

Golden objects offered to Kore by Clodia: A perimyrton, ear-rings set with precious stones, a gorget set with precious stones.

### Orthography

The *iota* adscript is used irregularly throughout the text: τῇ βουλῇ (5); σωφροσύνη (11); ἀρετῇ (12); τῇ βουλῇ (31); ἀποδοχῇ τῇ μεγίστῃ παρὰ τῇ πόλει (37–8); ἐν τόπῳ τῷ (58); αὐτῇ (62); ἐν ὅπλῳ ἐπιχρύσῳ ἐν τῷ ναῷ (69–70).

For ὑφέσ[τη] (17) instead of ὑπέσ[τη] see G. Petzl, *IvSmyrna* II,1, 590.14 (ὑφέστησαν) with reference and 602.6 (ὑφέστη).

In three cases we have η instead of ει: θεοσέβηαν (19), ἀρέσκηαν (21) and εὐσεβῆαν (34). For bibliography on this writing see e.g. P. Herrmann – H. Malay, *New Documents from Lydia*, 86.

ἐατῆς (21) instead of ἐαυτῆς.

In line 67 we have ὅτις instead of ὅστις (see E. Schwyzler, *Griechische Grammatik* I, 617, note 3 and II, 643).

### Notes on the text

3–4 The *polis* mentioned in this decree is Nysa in Caria<sup>3</sup>. According to Strabo, who was educated at Nysa (14.1.48 p. 650 C.), the city was founded by synoecism of three towns which were founded by three Lacedaemonians: Athymbros, Athymbrados and Hydrelos (14.1.46). Athymbra, the foundation by Athymbros, served as nucleus for the synoecism, as we learn from Stephanos Byzantios<sup>4</sup>. In fact, some coins of Nysa from the imperial period record the name of Athymbros as eponymous hero of the city<sup>5</sup>. Stephanos Byzantios also says that Nysa was founded by “Antiochos, son of Seleucos” and that it was named after the king’s wife Nysa<sup>6</sup>. In a royal letter, which is generally attributed to Seleucos I and Antiochos I (281 B.C.), the people of the city were still

<sup>3</sup> For the location of Nysa (and Acharaca) see Strabo 14.1.43–44 (p. 649 C.) and L. Robert, *BCH* 101, 1977, 68–73 (= *Documents d’Asie Mineure*, 26–31), cf. also V. İdil, *Nysa and Acharaca* (Istanbul 1999) (both in Turkish and English).

<sup>4</sup> S.v. Athymbra: Ἰαθυμβρα, πόλις Καρίας πρὸς Μαϊάνδρῳ, Ἀθύμβρου κτίσμα, ἥτις μετὰ ταῦτα Νύσσα ἐκλήθη.

<sup>5</sup> See e.g. *BMC Lydia*, 176, no. 35 and W. Leschhorn – P. R. Franke, *Lexicon der Aufschriften auf griechischen Münzen* I (2002), 30.

<sup>6</sup> S.v. Antiocheia. However, there is no other evidence to support this (J. Grainger, *A. Seleucid Prosopography and Gazetteer*, 1997, 52).

called *Athymbrianoi*<sup>7</sup>. In the early second century B.C. the city had *boule* and *demos* and was publishing *psephismata*<sup>8</sup>.

6–8: Two magistrates appearing on two coins of Nysa from the first century B.C. bear the name Kyros<sup>9</sup>; they may have belonged to the same family with our young Kyros, the secretary, or his father or both.

8–11 The Roman citizens Clodia Cognita and her husband Publius Veditius Demades are otherwise unknown; they must have belonged to a wealthy and eminent family living at Nysa.

13–15 The θεοί and the ἱερόν refer to Pluto and Kore whose names appear *infra* lines 69–70 (Pluto and Kore) and 86 (only Kore).

15 The offerings of Clodia for adorning the temple are called ἀπάργματα<sup>10</sup>, for which the more common term is ἀπαρχαί, “firstlings, first fruits, a part of something (to the deity)”<sup>11</sup>. – On the terms κοσμεῖν and ἐπικοσμεῖν (e.g. τὸν θεόν, τὸ ἱερόν, τὸν βωμόν, τὴν πόλιν etc.) in this context see H. Malay, *EA* 2, 1983, 14 with bibliography.

15–16 χρυσοῖς ἀναθήμασιν καὶ θαλασσίοις: It is difficult to know whether θαλάσσιος refers to the colour (“marine-blue”, *LSJ*, s.v. I 3) or a material originating from the sea (e.g. precious stone or shell or coral or amber?)<sup>12</sup>.

17 The adjective ποικίλος (“multicoloured”) may qualify paintings, mosaics, veined stones *vel. sim.* (see M.-C. Hellmann, *Recherches sur le vocabulaire de l'architecture grecque, d'après les inscriptions de Délos*, 1992, s.v., cf. also G. Petzl, *IvSmyrna*, no. 753, on lines 13 and 16 also referring to Dio Chrys., 79.2: λίθων εὐχρόων καὶ ποικίλων, and *SEG* 45: ποικίλοι λίθοι).

21–30 The words ἡ πράσις τῶν τραπεζῶν (cf. lines 47f.), which must here mean “the hiring out of tables”<sup>13</sup>, and the information supplied by an inscription from Magnesia on the Maeander which records that the *antigraphheus* receives money from τραπεζωνία, “hiring of tables” (*LSJ*, s.v.)<sup>14</sup>, seem to make it clear that the main subject of the decree are people who were hiring out tables for cultic purposes. Sacred tables served to receive offerings of various types for the god(s) in sanctuaries<sup>15</sup>. Clodia, who bestowed *inter alia* cult tables to the sanctuary of Pluto and Kore, did not agree with them being temporarily given away. Therefore the τραπεζώνης, a word

<sup>7</sup> C. B. Welles, *Royal Correspondence in the Hellenistic Period*, no. 9.

<sup>8</sup> C. B. Welles, *op. cit.*, no. 64; G. M. Cohen, *The Hellenistic Settlements in Europe, the Islands, and Asia Minor* (1995) 257.

<sup>9</sup> Leschhorn–Franke, *op. cit.* II, p. 631.

<sup>10</sup> In *Odysseia* XIV.446, Homer uses ἄργματα. For some early epigraphic attestations of the term ἄπαρχμα see e.g. W. H. D. Rouse, *Greek Votive Offerings* (1902), 53 with note 10; *SEG* 38, 783a–g (some inscribed aparchic vessels from Ialysos).

<sup>11</sup> On the various meanings of ἀπαρχή and ἀπάρχεσθαι see W. H. D. Rouse, *op. cit.*, 53ff., cf. also E. Lupu, *Greek Sacred Laws. A Collection of New Documents* (NGSL) (2005) 377; F. T. Straten, in H. S. Versnel (ed.), *Faith, Hope and Worship* 2 (1981), 92–3 and B. Kowalzig, *Singing for the Gods: Performances of Myth and Ritual in Archaic and Classical Greece* (2007) 237.

<sup>12</sup> Rouse (*op. cit.*, 225, note 5) refers to *Corpus Inscriptionum Atticarum* II, 835 (*non vidi*): λίθος θαλασσοειδής (“stone like the sea”) as a votive offering (cf. also *IG* II<sup>2</sup> 1534.173).

<sup>13</sup> Cf. also line 54: τὰς πράσεις κυρίας εἶναι. For the meaning “to hire out” of πιπράσκω see G. Petzl, *IvSmyrna*, 723 on lines 5ff.

<sup>14</sup> O. Kern, *Die Inschriften von Magnesia am Maeander* (1900) no. 116.41.

<sup>15</sup> On the functions of sacred tables see D. Gill, *Greek Cult Tables* (Harvard Dissertations in Classics) (1991) with a catalogue of preserved tables, cf. also B. Dignas, *Economy of the Sacred in Hellenistic and Roman Asia Minor*, 258–9. For a description of a table “of Lesbian stone with griffins carved on its legs” (τράπεζα λίθου Λεσβίου ἔχουσα πόδας ἀναγλύπτους γρύπας) see G. Petzl, *IvSmyrna*, 753.9–10 (cf. also D. Gill, *op. cit.*, 9).

appearing first in this document, is the person “who hires out tables, a lender of tables”. It is clear that the *τραπεζῶναι* of the sanctuary at Acharaca used to hire out equipment – in particular tables – which had been given by Clodia Cognita and her family. Probably because of Clodia Cognita’s complaints, the Nysaeen Council issued this decree for forbidding on the one hand carrying away her offerings from the tables where they were displayed (23–26: μηθὲν τῶν ὑπὸ τῆς Κλωδίας τοῖς θεοῖς φερομένων ὑπὸ τῶν τραπεζωνῶν ἐκφέρεσθαι) and on the other hiring out the tables which were bestowed by this family (46–51: ἀπὸ δὲ τοῦ νῦν εἶναι τὰς πράσεις τῶν τραπεζῶν χωρὶς τῶ[ν] ὑπὸ τῆς Κλωδίας ἢ τῶ[ν] τέκνων αὐτῆς ἢ τοῦ ἀνδρὸς εἰσφερομένων τοῖς θεοῖς).

43–46 The profit made by the *trapezonai* with Clodia’s gifts in the past is to be annihilated. Therefore the individual values (αἱ ἀξίαι) of their hiring out her gifts have to be deducted (ὕπολογηθῆναι) from their income (τὰ ἐμπίπτοντα; *LSJ*, s.v. 7b) *per annum*. As *IMagnesia*, 116.32 also specifies the income per year (κατ’ ἐνιαυτόν), we may guess that the individual *trapezones* had to return the sum in question for his year probably to the sanctuary.

51–55 Here we have the regulations of hiring out the tables “complying with that condition (ἐπὶ τούτῳ)”, i.e. not using Clodia’s and her family’s gifts any more. The kind of security (διενγύησις) is not specified in the text (perhaps immovables?). The provision that a possible *additional written* remark (as an objection) made by somebody would cancel the security is notable.

62–67 In fact, Clodia, depending on the authorization recorded in these lines, engraved a list of her recent offerings below the decree (lines 85–90).

79 After AP (of Artemidoros) there is a vertical line which may be interpreted as the mason’s error who started to engrave E instead of T.

69–70 The sanctuary of Pluto and Kore, the Plutonium, is located at the village of Acharaca<sup>16</sup>, modern Salavatlı, lying *ca.* three kms W of Nysa<sup>17</sup>. Near the sanctuary there was a sacred cave, the Charonium, which became famous with miraculous cures<sup>18</sup>. The sanctuary received important privileges including *hikesia*, *asylia* and *ateleia* from some monarchs<sup>19</sup> and probably from the Romans<sup>20</sup>. The Nysaeans celebrated a Panhellenic festival called *Theogamia*, “divine wedding” of Pluto and Kore<sup>21</sup>.

87 The term *περίμυρτον* appears to be new. It could be the name of a belt or necklace made from golden myrtle flowers.

<sup>16</sup> Or Akaraka, as it appears in an honorific inscription from the imperial period: [ο]ἱ κατοικοῦντες τὰ ἱερὰ Ἀκάρακ[α] (G. Radet, *BCH* 14, 1890, 232–3, no. 4, cf. also K. J. Rigsby, *Asylia. Territorial Inviolability in the Hellenistic World*, 399–400).

<sup>17</sup> For the ruins of Nysa and the Plutonium see L. Robert, *BCH* 101, 1977, 68–73 (= *Documents d’Asie Mineure*, 26–31) and V. İdil, *Nysa and Acharaca*, *op. cit.*

<sup>18</sup> See notably Strabo, 14.1.44: Ἀχάρακα, ἐν ᾗ τὸ Πλουτώνιον, ἔχον καὶ ἄλλος πολυτελὲς καὶ νεὼν Πλούτωνός τε καὶ Κόρης, καὶ τὸ Χαρόνιον, ἄντρον ὑπερκείμενον τοῦ ἄλλους θαυμαστὸν τῇ φύσει κτλ.

<sup>19</sup> Welles, *op. cit.*, no. 9 (letter of Seleucos I and his son Antiochos) and no. 64 (a letter confirming the traditional privileges), cf. no. 43 and Rigsby, *Asylia*, no. 185 (a letter of Mithridates of Pontus [?]).

<sup>20</sup> See R. K. Sherck, *Roman Documents from the Greek East*, no. 69 and Rigsby, *Asylia*, no. 186 (an imperial letter approving the establishment of an archive of all documents related to rights of the temple).

<sup>21</sup> See L. Robert, *Laodicée du Lycos*, 297 with note 2; *BCH* 101, 1977, 74 (= *Documents d’Asie Mineure*, 32) and L. Boffo, *I re ellenistici e i centri religiosi dell’Asia Minore*, 292; G. M. Cohen, *op. cit.*, 258, note 7.

## Özet

Makalede, 2002 yılında Sultanhisar'ın Salavatlı köyünde bulunarak Aydın Arkeoloji Müzesi'ne taşınan girlandlı bir sunak üzerindeki yazıt tanıtılmaktadır. Yazıtın 55-59. satırlarından da anlaşılacağı gibi, bu sunak, yöredeki Akharaka adlı antik köyde yer alan Pluto ve Kore tapınağının *pronaos*'unda yer almaktaydı. Yazı ve imlasına bakarak İ.S. I. yüzyıla tarihlenebilecek olan 90 satırlık bu yazıt Nysa meclisinin (*boule*) aldığı bir kararı kaydetmektedir. Kararda, Clodia Cognita adındaki varlıklı ve dindar bir kadının Pluto ve Kore tapınağına yaptığı katkılardan söz edilmekte ve Clodia'nın ve ailesinin tapınağa armağan ettiği bazı kült masalarının *trapezonai* adı verilen ve bugüne kadar varlığı bilinmeyen bazı görevliler tarafından ücret karşılığı başka kişilere kiraya verildiği ve Clodia'nın bundan hoşnut olmadığı belirtilerek bazı kararlar alınmaktadır. Buna göre, Clodia ve ailesinin tapınağa getirdiği kült masalarında bundan böyle yalnızca onun adak olarak sunduğu objelerin sergilenebileceği belirtilerek, bu vesile ile diğer masaların da ne şekilde kiraya verilebileceği karar altına alınmaktadır. Yazıtın çevirisi şöyledir:

“Kentin yazmanının ve komutanlarının girişimi ve komutanlar ile yazman Kyros oğlu genç Kyros'un teklifi üzerine Meclis şu karara vardı:

Mademki, alçakgönüllülük ve iyilik bakımından temayüz eden Aulus'un kızı ve Publius Vedius Demades'in karısı Clodia Cognita tanrılarımıza iyi bir dindar gibi davranmakta ve kendi onuruna ve sadakatine yakışan hiçbir şeyi ihmal etmeksizin tapınağı kendi parası ile güzelleştirmekte ve şimdi de tapınağı altın ve deniz mavisini adak objeleri ile ve her türden parıltılı şeylerle tezeyn etmeyi vaat etmektedir; onun her zamanki iyilikseverliğini ve tanrılara olan sadakatini dikkate alan Meclis onun bu katkılarını takdirle karşılamakta ve (bu adak objelerinin) sonsuza kadar orada kalmaları gerektiğini düşünmekte ve onun bizzat kendi adadığı objeleri dilediği zaman orada görebilmesi ve bunların tanrıları yüceltme konusunda diğer insanlara da örnek teşkil etmesi amacı ile, Clodia tarafından tanrılara getirilen adak objelerinden hiçbirinin, (*kutsal*) masa (*kiralama*) görevlileri (*trapezonai*) tarafından kaldırılmamasını uygun görmektedir.

Meclis, Aulus kızı Clodia Cognita'nın, dindarlığından ve olgun kişiliğinden dolayı takdir edilmesine ve onurlandırılmasına ve kent tarafından kendisine en yüksek itibarın gösterilmesine ve Clodia ile onun çocukları ve kocası tarafından tanrılara sunulan objelerden hiçbirinin (bundan böyle teşhirden) kaldırılmamasına; buna karşın, Clodia ile onun aile bireylerinin getirdiği masaların kiraya verilmesinden elde edilen gelirin (geçmişe yönelik olarak) masa kiralama görevlilerinin (*trapezonai*) elde ettikleri gelirden yıllık olarak düşülmesine ve Clodia ile onun çocuklarının ve kocasının getirdiği masaların bugünden itibaren kiralama işlemi dışında tutulmasına ve bu koşulla yapılan (masa kiralama ile ilgili) sözleşmelerde (masayı kiralayan kişi tarafından) bir rehin gösterilmesine ve bu dekret gereğince verilen rehin ile ilgili olarak (bir başkası tarafından) yazılı bir itiraz yapılmamışsa masa kiralama işleminin yasal olarak geçerli kabul edilmesine ve Clodia'nın tarafından tanrılar için yaptırılan mermer sunağın *pronaos*'taki uygun bir yere vergi alınmaksızın dikilmesine ve üzerine Clodia'nın dilediği herhangi bir yazıtın yazdırılmasına ve ayrıca bu dekretin bu sunağın üzerine yazdırılmasına ve ona, kendisi veya çocukları veya kocası tarafından yapılan ve yapılacak olan sunuların listesini de (bu sunak üzerine) yazdırması için izin verilmesine ve kendisinin altın kaplamadan yapılmış bir kalkan üzerindeki renkli bir portresinin Pluto ve Kore tapınağına asılmasına ve üzerine şu ifadenin yazdırılmasına karar verdi: «Halk ve Meclis, Aulus kızı Clodia Cognita'yı, iyiliğinden ve olgun kişiliğinden ve tanrılara olan saygısından dolayı onurlandırdı».

(Tarih:) Dios ayının 5. günü.

*Başkanlar: Pythion oğlu Taureas, Khairas oğlu Artemidoros (ve) Apollonios oğlu Apollonios.*

*Komutanlar: Hierokles (ve) Menekrates. Sekreter: Aleksandros.*

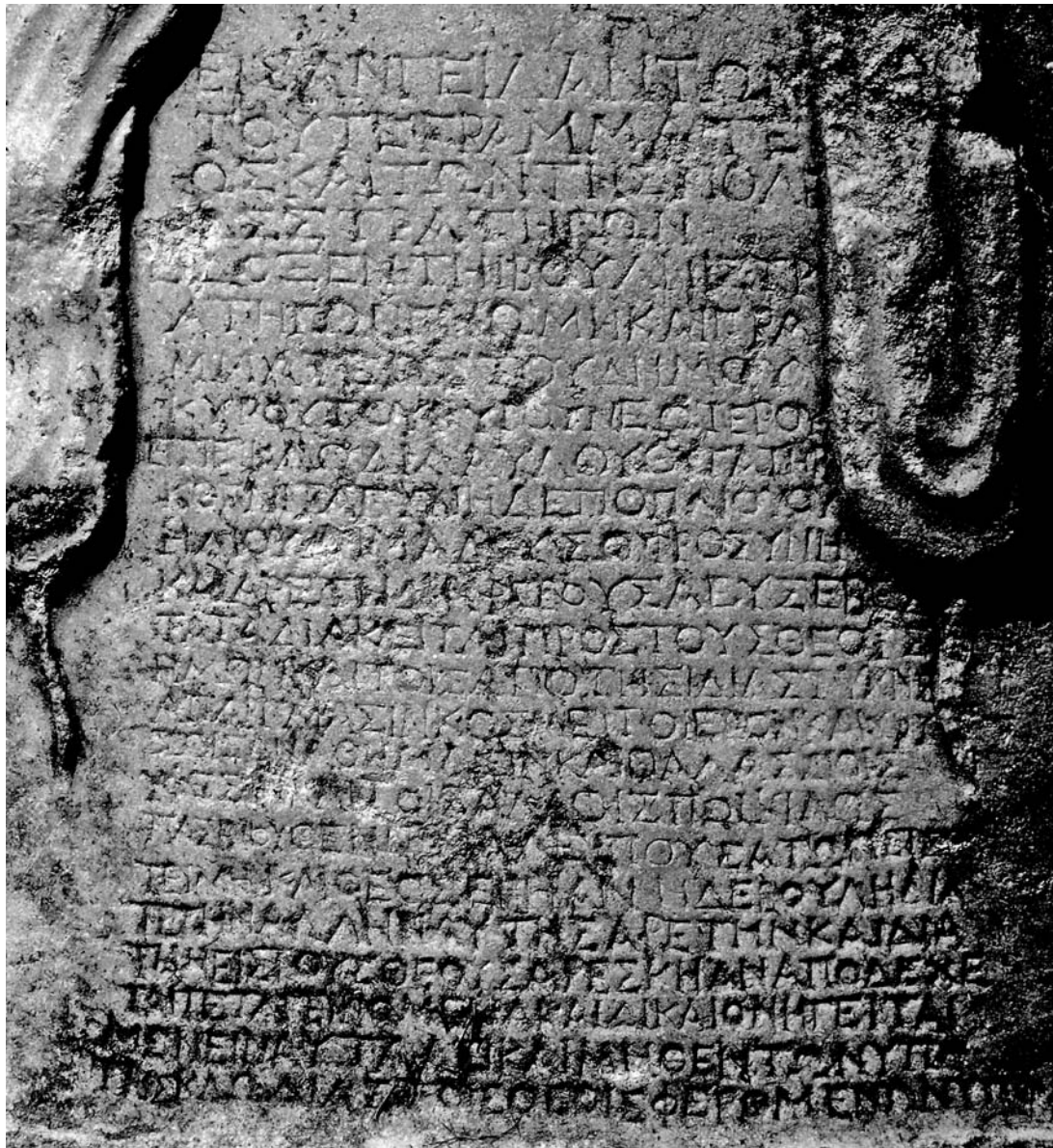
*Clodia'nın Kore'ye sunduğu altın armağanlar: Bir perimyrton (mersin dalından yapılmış kolye veya kemer ?), kıymetli taşlarla bezenmiş bir küpe takımı, kıymetli taşlarla bezenmiş bir gerdanlık."*

Aydın Museum  
İzmir

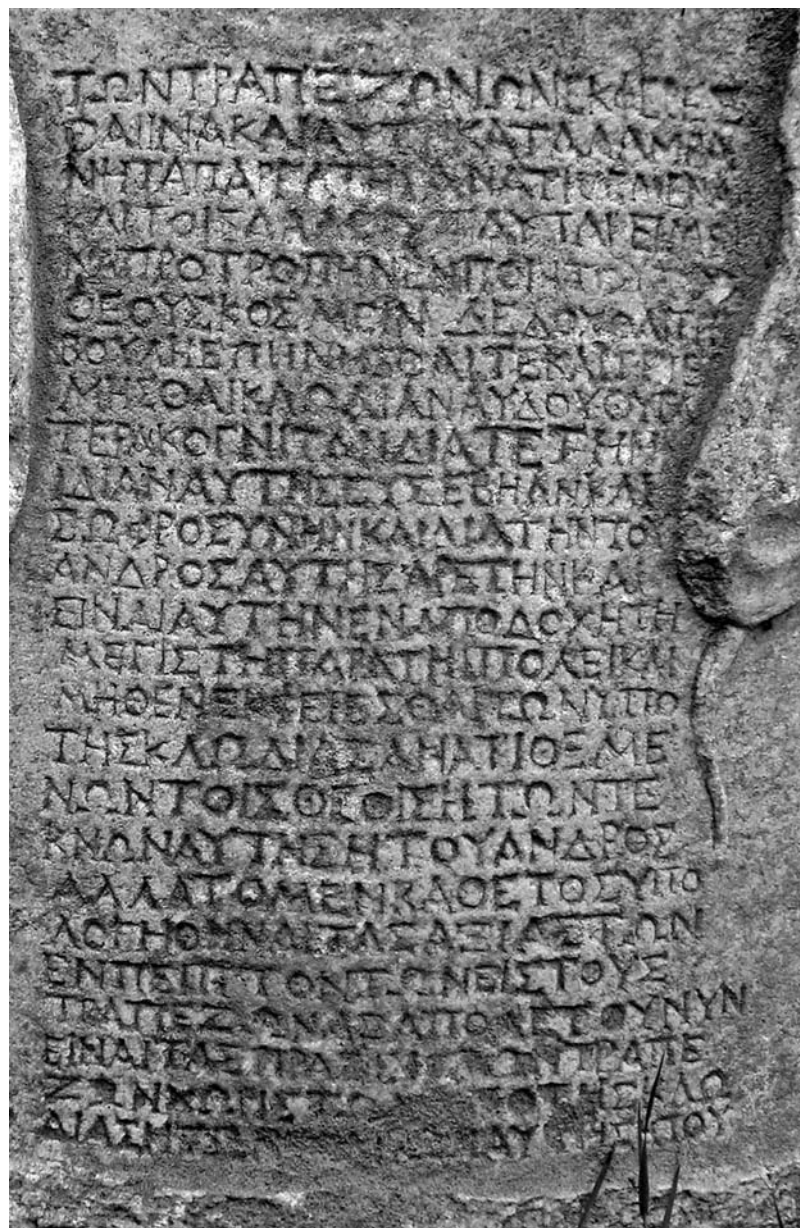
Funda Ertuğrul  
Hasan Malay



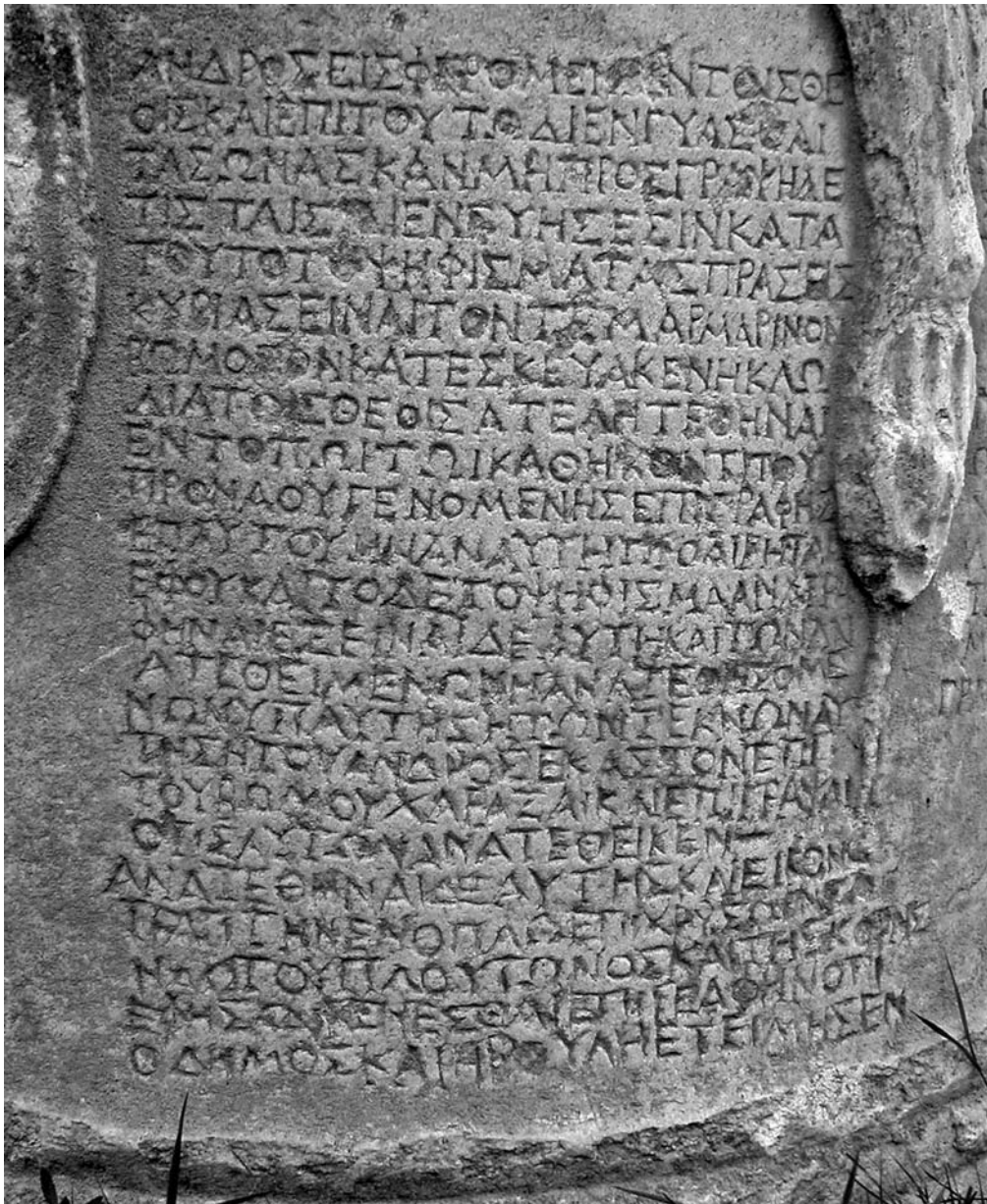
The Inscribed Altar from Nysa



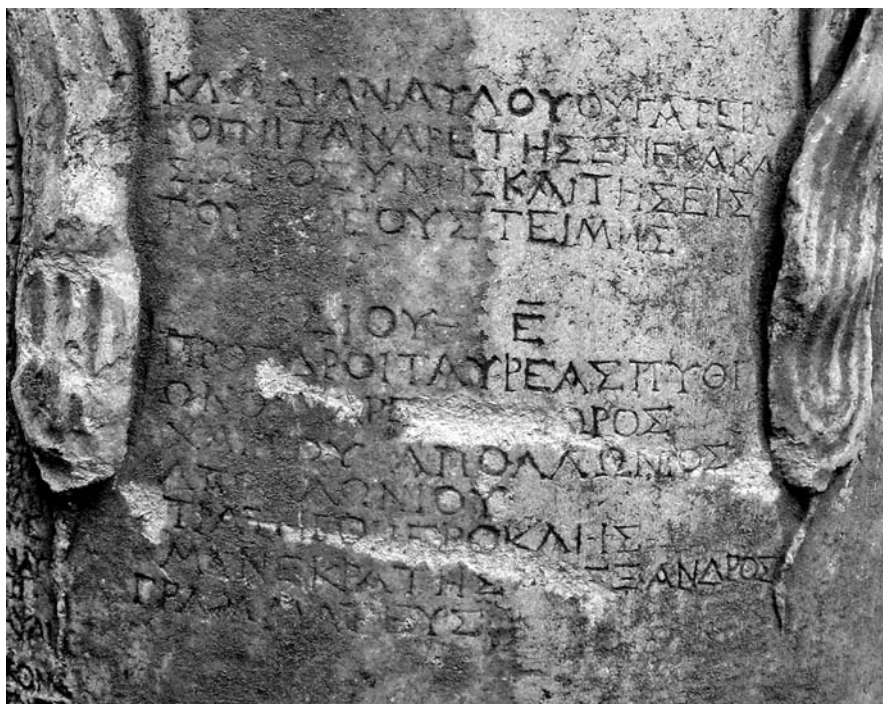
Col. I, lines 1-24



Col. II, lines 25–49



Col. III, lines 50–72



Col. IV, lines 73–84



Col. V, lines 85–90