

HASAN MALAY – MARIJANA RICL

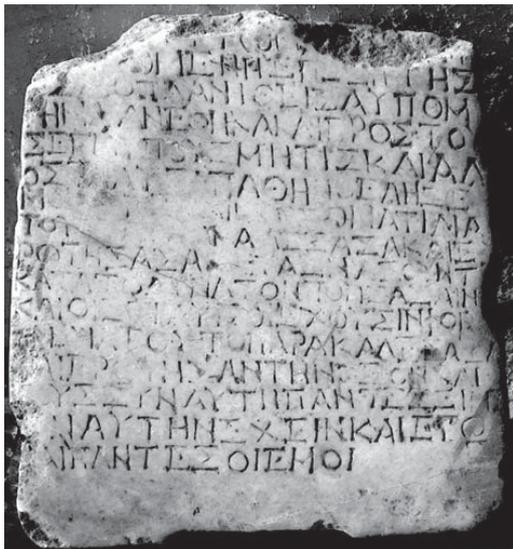
A NEW DEDICATION FROM THE KATAKEKAUMENE

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A NEW DEDICATION FROM THE KATAKEKAUMENE

Lower part of a marble stele copied in 2006 at Gökçeören (formerly Menye), the ancient Maionia. No information about its find-spot was available. The inscribed surface of the stele, which seems to have been used as a threshold, is very worn. Dimensions omitted (the estimated height of the stone is about 40 cm.).



[]Ω[]
 [?έρωτ]ωμένη ἐπεζήτησ-
 ε· διὸ πλανιθεῖσα ὑπὸ Μ-
 4 ηγῶ ἀνέθηκα καὶ πρὸς τοῦ-
 ς ἐπίλυπους μὴ τις καὶ ἄλ-
 ος τὰ αὐτὰ πάθη· ἠθέλησε
 ΜΩ..ΡΩ.ΑΙ ἐ[μ]ῶ σώματι διὰ
 8 τοῦ[το 4-5] ἀναλέξασα καὶ ἐ-
 ρωτήσασα κ[α]ὶ τὰ ἐνδέου[α] (sic)
 κατὰ τὸ δυνατὸν πώησασα ἴν[α]
 καὶ οἱ ἐπίλυποι ἔχουσιν φορ-
 12 [ά]ν· διὰ τοῦτο παρακαλέσασα
 [κ]αὶ ἐρώτησαν τὴν θεὸν καὶ
 [το]ὺς σὺν αὐτῇ πάντες ΣΙΜ[.]-
 [.]Ν αὐτὴν σχεῖν, καὶ ἐγὼ
 16 [κ]αὶ πάντες οἱ ἐμοί.

2 The subject of the verb ἐπεζήτησε should be the goddess (cf. line 13), the recipient of the stele, who is probably referred to by the preceding participle ?έρωτ]ωμένη as well.

3 πλανιθεῖσα for πλανηθεῖσα (for interchange of η and ι see F. T. Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* I, 235–9).

5 and 11 The use of the ἐπίλυποι (“sad, grieved”) with the article may point to some well-known persons who were also deceived by Menas or punished by the god(s). But the possibility that it could stand for οἱ ἐπίλοιποι (“the others”) cannot be excluded (cf. G. Petzl, *Die Beichtinschriften Westkleinasiens* [EA 22, 1994], 17: λυπῶν for λοιπῶν).

5–6 ἄλος for ἄλλος.

6–7 The subject of the verb ἠθέλησε is most probably Menas who wanted to do something to the dedicant’s σῶμα, i.e. her body or, less likely, slave (see also the note on lines 14–5). Menas’ action is expressed by ΜΩ..ΡΩ.ΑΙ, probably an infinitive for which we cannot offer a plausible solution.

8 The lacuna preceding the participle ἀναλέξασα causes difficulties. One has to think of a word 4–5 letters long representing the object of the verb ἀναλέγω meaning “to collect” or “to read” ? Did the dedicant read out aloud in the sanctuary a kind of report on her complaints about Menas’ sinful act(s) ? Another possibility is to read the διὰ τοῦ[το καὶ παρα]ακαλέσασα καὶ ἐρωτήσασα κτλ. which is repeated in line 12.

9 ἐνδέου[α] for ἐνδέον[α].

13–14 In our translation we take πάντες as the subject of the verb ἐρώτησαν. But it may also be a mistake for the singular ἐρώτησα. In this case πάντες would stand for πάντας to refer to the gods [for a similar confusion cf. R. Merkelbach – J. Stauber, *Steinepigramme aus dem griechischen Osten I* (1998), 481, no. 04/24/07 from Philadelphia (= 1910 of the forthcoming *TAM V*, 3): τούς ... λυκάβαντες with bibliography on this phenomenon (reference kindly supplied by G. Petzl)].

14–5 ΣΙΜ[1–2]Ν (acc.) is something which the dedicants wanted to cede to the goddess and her *sybomoi*. If the person who suffered from Menas' act was not the dedicant herself but her slave (σῶμα), ΣΙΜ[1–2]Ν should be the accusative of his name (e.g. Σιμίας ?).

“... she (sc. the goddess) [was ask]ed and she requested; therefore, deceived by Menas, I set (up this stele) for the distressed (others) as well, so that no-one would experience the same sufferings. He (Menas) wanted to ... to my body (slave); for this reason, I read out ... (invoked) and asked (the goddess) and performed to the utmost of my ability the things that needed to be done, so that also the distressed ones (others) would receive (divine) favour. Because of this I invoked her and they asked the goddess and the (gods) with her to receive Sim[-] (?); I myself and all my folks (also asked the goddess).”

The dedication by an unknown woman (πλανιθεῖσα, ἀναλέξασα, ἐρωτήσασα, ποιήσασα, παρακαλέσασα) to an unknown goddess (?ἐρωτ]ωμένη, τὴν θεὸν) has an unusual character and its incompleteness raises difficulties of interpretation. However, we have several reasons for classifying the text as a confession. The verbs ἐπιζητεῖν and ἐρωτᾶν, both pointing to a communication between dedicant(s) and the god(s) or some other religious institutions, could be taken as indications that a transgression committed by the dedicant may have been recorded in the missing part. Indeed, the phrase διὸ πλανιθεῖσα ὑπὸ Μηνῶ may be taken as a kind of extenuating cause set forth by the dedicant as a sinner (the enigmatic part in lines 6–7 may also be interpreted in the same way). Likewise her wish that “nobody would suffer the same” seems to point to divine punishment awaiting every transgressor rather than a harm inflicted by a human individual.

In the preserved lines the dedicant complains about a certain Menas, who deceived her and wanted (ἠθέλησε) to do something to/against her σῶμα: her body or her slave. If Menas' target was her slave, the latter may have been identical to the man whom the dedicant and her family wanted to cede (ἐρώτησαν ... ΣΙΜ[1–2]Ν ἀπὸ τὴν σχεῖν) to the sanctuary of the goddess and her *theoi sybomoi*.

The exact find-spot of the dedication is unknown. Bearing in mind the fact that its present owner is not a dealer in antiquities, it is reasonable to suppose that the stone was brought from the neighbourhood of Maionia in the Katakekaumene. In fact, its confessional character, as explained above, supports this consideration. The identity of the goddess and her associates (*syn-naoi* or *sybomoi*) is obscure, but the plural οἱ σὺν αὐτῇ points to at least two other associated divinities. However, one has also to take into consideration that οἱ σὺν αὐτῇ could refer to the *dodektheon* attested in some dedications of this region.

Özet

Makalede, Kula/Gökçeören’de (Maionia) bulunmuş, ancak yüzeyi hayli aşınmış olan bir adak yazıtı ele alınmaktadır. Yalnızca alt kısmı korunmuş olan adaktaki bazı terimler bunun bir *confessio* (itiraf) yazıtı olduğunu düşündürmektedir. Roma imparatorluk dönemine ait olan bu yazıtta, adak sahibi olan bir kadın, Menas adındaki birinden yakınmakta ama Menas’ın ona yaptığı kötülüğün ne olduğu anlaşılabilir değildir:

“... (Tanrıça) ondan ... istedi. Bu nedenle, Menas tarafından aldatıldığım için bu stele diğerleri için de sundum; öyle ki, aynı şeyler kimsenin başına gelmesin. Menas benim vücuduma (köleme) ... istedi. Bu yüzden ben ... (okudum ?) Tanrıça’ya yalvardım ve gereken herşeyi gücümün erdiğince yerine getirdim, öyle ki diğer mağdurlar da (Tanrıça’nın) desteğini kazansınlar. Bu nedenle (Tanrıça’ya) yakardım ve diğer herkes Tanrıça’nın ve onunla birlikte olan diğer tanrıların ... kabul etmesini istediler; ben ve benimle olan herkes (bunu istedi)”.

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