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NEW INSCRIPTIONS FROM THE KAYSTER RIVER (KÜÇÜK MENDERES)
VALLEY

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The Kayster River (mod. Küçük Menderes) flows through southern Lydia between the Tmolos (Bozdağ) and the Messogis (Aydın Dağları) mountain ranges. In Antiquity, the main civic centres of the region were in Hypaipa, Dios Hieron, and three settlements of the *Kilbianoι* – Nikaia, Koloe and Palaiapolis. The area originally belonged to the Lydian population group, subsequently receiving Greek, Persian, Macedonian and Roman colonists. During the Attalid period (after 188 B.C.)¹ the region belonged to Lydia, among whose constituent parts, as we learn from two inscriptions², were οἱ κατ' Ἐφεσον τόποι, τὸ Καύστρου πεδῖον and τὸ Κιλβιανόν. In the Roman Imperial period a part of the lower Kayster valley, up to and including the modern town of Tire (anc. Thyaira), was likewise attributed to the territory of Ephesos. The Kilbian Plain apparently began east of Dios Hieron. The tribe inhabiting *to Kilbianon* was divided into Upper and Lower Kilbianoι³.

North of the river, on the southern spurs of Mt. Tmolos, the most important city was Hypaipa (mod. Günlüce/form. Tapai/Datbey), famed for its sanctuary of Persian goddess Anāhitā founded sometime before Alexander. Her cult there exhibits a blend of Persian, Lydian and Greek cultural influences. Led by hereditary priests (*magoi*) with an *archimagos* at their head, her devotees worshiped the goddess as *Anaitis*, *Anaitis Artemis* and *Persike Artemis*. The annual (?) games called *ta Artemisia* attracted athletes, musicians and poets. Civic coinage shows the goddess standing in her temple fully attired: on her head is a high head-dress with a veil of figure-length proportions, and she maintains a stiff pose with outstretched arms⁴.

Other urban and non-urban settlements, mostly known by their coinage dating from the Roman period, are Dios Hieron (mod. Birgi), Nikaia (mod. Türkönü/form. Ayazurat), Koloe (mod. Kiraz/form. Keles), Tar(i)gye (mod. Akpınar), and Oumyrotā (mod. Suludere/form. Yagas) north of the river, and Palaiapolis (Beydağ/form. Balyambolu), Digda (mod. Ovakent/form. Adagide), Bonitai (mod. Büyükkale and Küçükkale), Almoura (Eskioba/form. Darmara), Potamia (mod. Bademli), Dideiphyta (mod. Kireli), Savenda (mod. Yeğenli) and others south of it. A recently published Hellenistic inscription from the region of Koloe⁵ revealed a number of local toponyms, most of them previously unattested: Kireikome, Kanateichos, Alg(e)iza, Daplata, Agreikome, Tauroukome, Saltroukome, Tarsos, Sia, Ampsyra, Dareda, Oauroa, Diginda, Oekrada.

The area of southern Lydia has seldom been the object of scholarly interest.⁶ At the end of the 19th century it was investigated by K. Buresch whose results were published posthumously⁷. At the beginning of the 20th century J. Keil and A. v. Premierstein included it into their extensive

¹ And most probably earlier, as well.

² *IK* 12, 2, 201 = *SEG* 26, 1238; Malay 1996 = *SEG* 46, 1434: στρατηγὸς Λυδίας τῶν κατὰ Ἐφεσον τόπων.

³ *Cilbianoι inferiores* and *superiores* in Roman terminology: Plin. h.n. V 120.

⁴ Cf. Riel 2002, 206–207; Altınoluk 2013, 37–43.

⁵ Herrmann–Malay 2007, 126–129 no. 97 = *SEG* 57, 1189.

⁶ On the history of the more intensive research at the site of Hypaipa, starting with Cousinéry's visit to the site in 1802, cf. Altınoluk 2013, 1–3.

⁷ Buresch 1898.

surveys of Lydian territory⁸, and in their foot-steps followed C. Foss⁹, the German-Turkish team working on the *Inschriften griechischer Städte aus Kleinasien*¹⁰, and R. L. Bengisu.¹¹ H. Malay, Y. Akkan and M. Ricl have recently made several additions to the epigraphic dossier of this region¹², R. Meriç published the results of his archaeological and topographical studies in the same area¹³ and S. Altınoluk her study of Hypaipa's coinage (Altınoluk 2013).

M. Ricl conducted six yearly surveys (2007–2010, 2012–2013) in the region¹⁴, visiting about 150 towns and villages, most of them on more than one occasion. This research was conducted within the framework of the project “History and Epigraphy of the Kayster Valley in Antiquity” supported by the Austrian Academy of Sciences, University of Vienna and University of Salamanca. It is a great pleasure to thank T. C. Kültür ve Turizm Bakanlığı, Kültür Varlıkları ve Müzeler Genel Müdürlüğü for granting me permission to conduct the yearly surveys, to H. Malay for inspiration and friendly help on every occasion, to G. Dobesch (Kleinasiatische Kommission), Th. Corsten (University of Vienna) and M. P. de Hoz (University of Salamanca) for their support, and to the very helpful yearly government representatives Mr. Ayhan Saltık (2007), Miss Bahar Alpvural (2008), Mr. Halis Şahin (2009), Miss Hadiye Türkmen (2010), Mrs. Songül Erbay (2012), and Mrs. Yasemin Perska (2013). Since part of the research took place in two local archaeological museums – of Tire and Ödemiş – thanks are also due to their respective directors – Mr. Enis Üçbaylar and Mrs. Sevda Fildağlı Çetin and their members of staff.

During the field surveys and research in the museums of Tire and Ödemiş, nearly 130 new inscriptions were seen and recorded. It is my intention to publish these inscriptions as soon as possible, and this article is the first instalment of the series.

No. 1: Akpınar (anc. Tar(i)gye) (2007)¹⁵

Akpınar, in a wall of a private house. White marble pedimental stele damaged on the bottom, with a wreath in the pediment. Dim. 0.59 x 0.46 x 0.08; letters 0.02–0.025.

Date: 212/3 (Sullan era) or 249/50 (Pharsalian era) A.D.

Ἔτους σφζ', μηνὸς Ἀπε[λ]-
λαίου·
[Μ]αρκελλεῖνα Μάρκῳ πα[ι]-
[δ]ι ἰδίῳ μνείας χάριν.

In the year 297, month of Apellaios. Marcellina in memory of her own child Marcus.

⁸ Keil–v. Premerstein 1914.

⁹ Foss 1979.

¹⁰ *IK* 17, 1–2.

¹¹ Bengisu 1994.

¹² Malay–Ricl 2006, 68–81, nos. 39–66 = *SEG* 56, 1299–1323, 1354–1355; Malay 2006 = *SEG* 56, 1252; Akkan–Malay 2007 = *SEG* 57, 1190–1193.

¹³ Meriç 2009.

¹⁴ For the published reports on the surveys, see Ricl 2009a–d; 2010a–c; 2011; 2012; also 2010d.

¹⁵ The village of Akpınar is situated in the mountainous district east of Kiraz. Already Keil and v. Premerstein noted ancient remains in this village (Keil–v. Premerstein 1914, 62). More recently, two sanctuaries were identified in its immediate vicinity: that of Zeus Tar(i)gyenos at a place alled Dibektaş Mevkii and of Zeus Keraunios at Asarlık Mevkii (Akkan–Malay 2007, 16–22; Malay 2006, 104 no. 3).



No. 1



No. 2

No. 2: Akpınar (2007)

Akpınar, in a private house. White marble pedimental stele with tenon and side-acroteria. Dim. 0.92 x 0.43 x 0.09; letters 0.03.

Date: 233/4 or 270/1 A.D.

Ἔτους τη', μηνὸς
Λῴου· Ἀπολλώνι-
ος Ἡρώδου καὶ Μελ-
τίνῃ Ἀγαθόποδος
5 Ἡρώδῃ τέκνῳ μνε(ί)-
ας χάριν.

5–6 Or μνέας.

In the year 318, month of Loos. Apollonios, son of Herodes, and Meltine, daughter of Agathopus, in memory of their own child Herodes.

No. 3: Akpınar (2009; Ödemiş Museum; no inv. no.)



Akpınar, seen in a private house at a place called Çavuşduzu Mevkii, subsequently transferred to the Ödemiş Museum. White marble block broken above. Dim. 0.71 x 0.68 x 0.35; letters 0.04–0.045.

Date: II century A.D.?

Provisionally published without a photograph in Riel 2010c, 191.

[-----]
[.]νων καὶ ΟΙ[-----]
[Μ]ελίτωνος Μάρκο[υ].

2 The second name probably started with OI or OP.

[---]non and O[--- sons of?] Meliton, son of Marcus.

No. 4: Akpınar (Ödemiş Museum 2009; inv. no. 2693)



White marble stele, broken above and on the left, with inscription in a framed inscription field. Dim. 0.47 x 0.435 x 0.12; letters 0.025.

Date: 215/6 or 252/3 A.D.

0 [-----]
[Αὐρ]ήλιος Φροντεῖ-
[νος] Ἀπολλωνίου σὺν
[καὶ Φ]αιδρεΐνῃ συμβίῳ
[τοῖς] τέκνοις καὶ τεθραμ-
5 [μέν]οις τὴν στήλῃν
[ποιησ]άμενος ἀνέστη-
[σεν] ἔτους τ', μη(νὸς)
Δαΐσιου.

[Aur]elius Fontin[us], son of Apollonios, together with his wife [Ph]aidrine, [having ma]de the stele, set it up to their children and foster-children. In the year 300, month of Daisios.

1–2 In view of the name-formula, there is some possibility that the inscription was dated according to the Sullan era.

3 The rare name Φαιδρεῖνα is attested in Smyrna and Ephesos (cf. *LGPV* V.A, s.v., where the new inscription is included among the attestations).

No. 5. Alanköy¹⁶ (2008)

Alanköy, brought from the old cemetery, now at the site of an old fountain. White marble slab broken on top and partly buried in the ground, with a weathered inscription, originally immured in the now demolished old fountain; left margin preserved. Dim. 1.35 x 0.61 x 0.09; letters 0.015–0.02.

Date: Late Hellenistic.

unknown number of lines missing

[- - - - -]POY[- - - -]
 [- - - - -]IA[- - -]
 [- - - - -]
 [- - - - -]Q[- -]
 5 [- - - - -]Σ[- -]
 [- - - - -] Διοδώρου
 [- - - - -]IIΩ[- -]
 [- - - - -]N[- -]
 [- - - - -]
 10 [.....] Ἀγδρο[...][ο][υ]
 [.....] δωρος [M]ενε[ί][ου]
 Ἄπολλωνίδης Μενεαῖ[ο][υ]
 Μενεκράτης Ἡρακλίδου
 Ἀσκληπιάδης Ἀττάλου
 15 Ἀτταλος Ἡρακλίδου
 Ἀπολλώνιος Μενεκράτου
 Ἀττίνας Πλουτάρχου
 Μενεκράτης Ἀπολλωνίου,
 λογιστεύοντος Ἡρα[κλ]-
 20 εἰ[ί]του [K]υκλιάδου· [.....]-
 αγένους, Ἀρτεμιδώρου Μ[ε]-
 νεμάχου, Ἑρμογένης . ΑΤΟ[.]
 [- - - - -]

10 [.....] Ἀγδρο[γέν][ο][υς], [.....] Ἀγδρο[νίκ][ο][υς], [.....] Ἀγδρο[τίμ][ο][υς]; 20 for the name Kykliadas, cf. *LGPV* III.B, s.v.

¹⁶ Alanköy is situated in the hilly region NW of Hypaipa.



Ἔτους σπβ', Αὐρ. Εὐνει-
 κος κατεσκεύα-
 σεν τὸ ἡρώων ἐαυ-
 τῷ καὶ γυναικὶ καὶ ἀ-
 5 δελφοῖς καὶ τοῖς τέ-
 κνοις καὶ ἐγγόνοις
 ἀμφοτέρων καὶ
 Ἡρωδιανῇ· εἰ δὲ ἕτε-
 ρος θελήσῃ τ[αφῆναι],
 10 θήσῃ εἰς τὸ ἱερ[ώτατον]
 ταμεῖ[ον * - -].

10 EIE lap.

In the year 282. Aur. Euneikos constructed this tomb for himself and his wife and brothers and the children and grand-children of both, and for Herodiane; if someone else would wish [to be buried (here)], he will pay to the sacred treasury [---].

8 The name Ἡρωδιανῇ appears in a newly-published inscription from the vicinity of Akpınar (Malay 2007, 19–21 no. 4 = *SEG* 57, 1193, 259/60 A.D.). There is also Αὐρ. Ἡρωδιανός Ἡρώδου in an inscription from Kiraz (*IK* 17, 2, 3711, 255/6 or 292/3 A.D.). Both names are fairly rare (in *LGPV* V.A. only three attestations, two of which are from the region of the Upper Kilbian plain).

No. 8: Birgi²¹ (2013)

Birgi, built into the Koca Çeşme. Marble garlanded sarcophagus with garlands supported by bulls' and rams' heads; a weathered inscription below the garlands was revealed only after a recent cleaning of the sarcophagus. Dim. 0.64 x 1.90 x 0.67–0.70; letters 0.02.

Date: III century A.D.



²¹ For Birgi (anc. Dios Hieron, byz. Pyrgion), cf. *IK* 17, 2, 3751–3758 and pp. 332–334; Meriç 2009, 112–113.

Το[ῦτο τὸ] ἡρώων καὶ ἡ ἐπικειμένη σορὸς καὶ ἡ ἐν αὐτῷ
 [- - - - -]

2 e.g. [εἰσώστη, πυρία, ὀστοθήκη].

This tomb and the sarcophagus placed in it and the [---] in it [---].

No. 9: Buruncuk²² (2010)



Buruncuk, built in the wall of a private house. Limestone slab broken on top and right. Inscription in a sunken inscription field with a frame. Dim. 0.28 x 0.25; letters 0.01–0.02.

Date: II/III century A.D.

[- - - - -]
 Α[- - - - -]
 βούλομαι δὲ τ[εθῆναι]
 Μάρ. Αὐρ. Τρύφων[να τὸν ἄ]-
 δελφόν μου κ[αὶ Μάρ. Αὐρ.]
 5 Φρουγιανὸν τὸ[ν - - -]
 τούτου ἀν[τίγραφον]
 ἀπετέθη εἰ[ς τὰ ἀρχεῖα].

[---] I want Mar. Aur. Tryphon, my brother, [to be buried (here)], and [Mar. Aur.] Frugianus [---]. A copy of this (document) was filed in [the archives].

No. 10: Büyükkale²³ (2007; Tire Museum; no inv. no.)

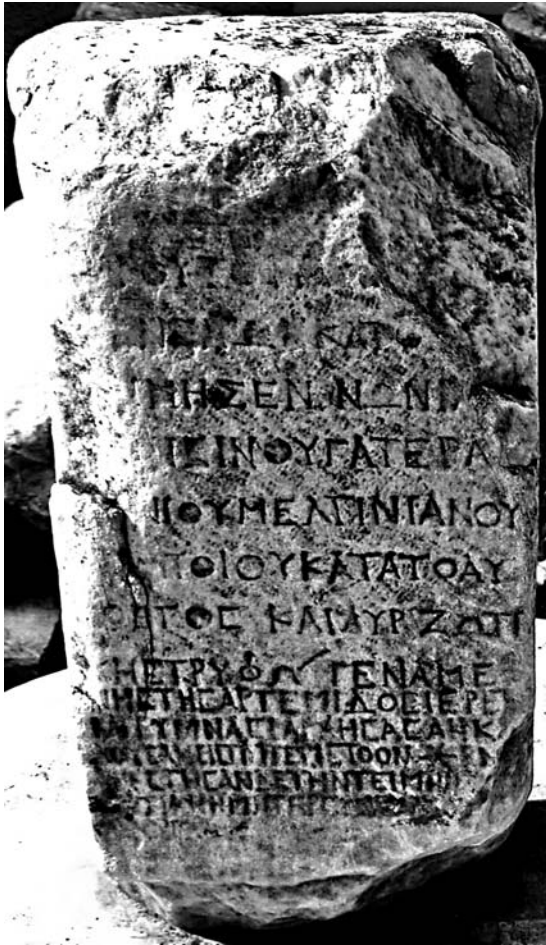
Büyükkale, originally seen in the garden of the police station, subsequently transferred to the Museum of Tire. White marble statue-base broken above and damaged on the left and right side. Dim. 0.78 x 0.38 x 0.30; letters 0.025 (ll. 1–8) and 0.015–0.02 (ll. 9–14). Photo in Riel 2009a, 271.

Date: III century A.D.

[- - - - -]
 [...]ΟΥΤΟΙ[- - - - -]
 [ἡ Βω]νειτῶν κατο[ικία]
 [ἐτε]ίμησεν Νωνία[ν]
 [...]ισιν, θυγατέρα

²² Buruncuk is situated north of Tire and belongs to the municipality of Bayındır (Meriç 2009, 97). I published two other inscriptions from Buruncuk in Riel 2010c, 189–190.

²³ Büyükkale and its neighbour Küçükale are known to occupy the site of the *Boniton katoikia* (IK 15, 5, 1687; 17, 1, 3219–3244A; 17, 2, 3501–3503; Meriç 2009, 71–79) belonging to the territory of Ephesos.



- 5 [Νω]νίου Μελτινιανού
[νεω]ποιου κατὰ τὸ αὐ-
[τ]ὸ ἔτος καὶ Αὐρ. Ζωτι-
κῆς Τρυφω() γεναμέ-
νης τῆς Ἀρτέμιδος ἱερεί-
10 [ας], γυμνασιαρχήσασαν κα[ῖ]
δοῦσαν εἰς τὸ περίστοον * ρν'.
[ἀνέ]στησαν δὲ τὴν τιμὴν [Τρυ]-
[φωσ]ιανῇ μήτηρ σὺν καὶ το[ῖς]
[- - - - -]

0–1 These lines probably contained a date, perhaps after an eponymous priest (cf. *IK* 17, 1, 3239); 3 cf. Τατιάς Νωνία in an inscription from Kiraz (Malay–Riel 2006, 71 no. 44 = *SEG* 56, 1319); 4 one of the names ending either in or -σις (e.g. Βρισίς, Πεισίς, Τεισίς) or, less likely, in -εις (e.g. Λιεις, Μαιεις, Πριεις, Τατιεις, usually found further inland in Anatolia (e.g. *MAMA* VII 262; *SEG* 6, 434); 8 there is an abbreviation sign after ΤΡΥΦΩ: we can read Τρύφω(νος), Τρυφώ(σης), or Τρυφω(σιανῆς); 12–13 the mother's name cannot be read with complete certainty, and it is tentatively restored as Τρυφωσιανῇ on the basis of line 8.

[--] the *katoikia* of [Bo]nitai honoured Nonia [..]isis, daughter of [No]nios Meltinianos, [neo]poios in the same year, and Aur. Zotike Trypho(), the former priestess of Artemis,

who served as gymnasiarchos and gave 150 denarii for the stoa around the temple's courtyard; the honorary inscription and statue were set up by her mother [Tryphos]iane, together with [---].

Nonia [..]isis honoured by this inscription served as a gymnasiarch. Her statue was erected by the *katoikia* of Bonitai in the territory of Ephesos. From the same *katoikia* originate three statue-bases for priestesses of Artemis (*IK* 17, 1, 3233; 3239: two sisters; 3239A: priestess and gymnasiarch), and there is one more found in the same general region (3232). These five inscriptions are similarly worded as the new one and contain related information: priestesses inherited the position from their mothers, at times other members of their families served as *neopoioi*²⁴, priestesses also served as gymnasiarchs, and through a form of *summa honoraria* they all contributed toward the construction of the the stoa around the court of the temple (*peristoon*). Nonia undoubtedly belonged to a distinguished and wealthy family – her father and mother were both connected to Ephesian Artemis through their offices of a *neopoios* and a priestess. Inscription *IK* 17, 1, 3239A honours the former priestess Tryphosa, daughter of Artemas, who could have been a member of Nonia's family, if we can judge by the name Τρυφω() in line 8 of the new inscription (Nonia's grandmother?).

²⁴ On this office, cf. *ThesCRA* V 56; 59 (S. Georgoudi).

No. 11: Büyükkale (2007; Tire Museum; no inv. no.)

Büyükkale, first seen in the garden of the police station, subsequently transferred to the Museum



of Tire. White marble base (?) broken on the right side. Dim. 0.31 x 1.04 x 0.41; letters 0.08. In the lower left corner on the upper surface of the stone is a clamp-hole. Date: Imperial period.

Ἀγαθῇ τύχῃ.

With good fortune!

No. 12: Büyükkale (2007)



Büyükkale, in a private house, found next to the house during work on the sewage system. White marble pedimental stele with tenon, damaged above. Dim. 0.74 x 0.45 x 0.09; letters 0.03–0.04. Inscription in the lower part of the stele was perhaps inscribed on a reused monument.

Date: Imperial period.

Ἡρακλείδης Μ-
ηνογένου.

Herakleides, son of Menogenes.

No. 13: Büyükkale (2007)



Büyükkale, built into the fountain in the courtyard of a private house; according to the owner of the house, found in a nearby field. White marble slab with a framed inscription field. Dim. 0.38 x 0.41; letters 0.04.

Date: Imperial period.

Μίδας καὶ
Ζοῖς Θαλεί-
α θυγατρὶ
ἰδίᾳ μνεί-
ας χάριν. 5

5

Midas and Zoïs to Thaleia, their own daughter, in memory.

No. 14: Büyükkale (2007; Tire Museum; no inv. no.)



Büyükkale, in a private house, subsequently transferred to the Museum of Tire. White marble slab with inscription in a *tabula ansata*. Below the inscription is an outline of a human body. Dim. 0.44 x 0.55 x 0.08; letters 0.04–0.045.

Date: Imperial period.

Ἡρᾶς
Χρήστη
ιδίᾳ γυ-
ναικί.

Heras to Chreste, his wife.

No. 15: Büyükkale (2007)

Büyükkale, in the old fountain at the entrance to the mosque. Marble sarcophagus with three



garlands on the front long side, each with a rosette inside it, and a garland on each of the narrow sides, also with a rosette. The rear side is not visible. The inscription on the front side is published (Keil–v. Premerstein 1914, 100 no. 150 = *IK* 17, 1, 3229²⁵), while the inscription on the left narrow side (which seems to be the beginning of the whole text) remained unpublished. Dim. 1.94 x 0.69 x 0.835; letters 0.025–0.03.

Date: III A.D.

²⁵ The inscription is almost illegible today. It is inscribed in three columns and runs as follows: καὶ τῇ[ς γυν]α[ι]κὸς αὐτοῦ Μινδίας Χαριτίου / καὶ τέ[κνω]ν [αὐ]τοῦ Μινδίου / Ἀσκληπι[ά]δου / [καὶ Μινδίου Ἡ] / γουμ[ε]νοῦ καὶ /¹⁰ Μινδίας / Ἀγριπείνης / ζῶσιν.

Αὕτη ἡ σω[μα]τοθήκη καὶ τὸ
 ὑπ' αὐτὴν [...]ΘΠ[...] κ]ε[ί]-
 μενόν ἐστι ^{vacat?}
 Μινδίου [- - -]

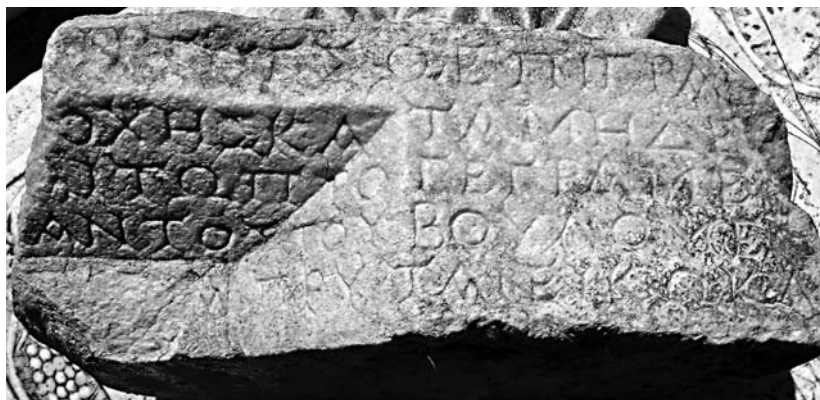
1 At the end of the line, there seems to have hardly been enough place on the stone for καὶ τό; 2 [βα]θρ[ύ]κον? but the word-order is not right; 4 the *cognomen* of the sarcophagus owner is lost.

This sarcophagus and the [---] below it belong to Mindius [---].

No. 16: Büyükkale (2008; Tire Museum; inv. no. E 968 S:5)

White marble architectural element from a tomb, broken on the left and right sides, with upper and lower surfaces preserved. Found in illegal excavations and kept in Tire Museum. Dim. 0.135 x 0.36 x 0.21; letters 0.015.

Date: Imperial period.



[- - -]ΝΤΗΕΣΩ ἐπιγρα[- - -]
 [μετ]οχῆς κατὰ μηδέ[να τρόπον?]
 [- - -]ΑΙ τῷ προγεγραμέ[νῳ]
 ἔχοντος παντὸς τοῦ βουλομέ[νου]
 5 [- - -] Α. Πρυτανεικῷ ΚΑ[- - -]

1 ἐ]ν τῇ ἔσω ἐπιγραφῇ (cf. *SEG* 6, 417)? 2 cf. *BCH* 1880, 407–408, no. 24 (Halikarnassos): ἄλλω δὲ μὴ ἐ[ξ]έστω μετοχὴ μηδενὶ κατὰ μηδέ[να τρόπον]; 4–5 cf. *Alt. v. Hierapolis* 339: ἐξουσίαν ἔχοντος παντὸς τοῦ βουλομένου ἐκδικεῖν; also *SEG* 48, 1713; 56, 1504; 1752; *TAM* III 396; 822–823; 5 Prytaneikos is here most probably a personal name (*LGPN* V.A. s.v.; cf. *SEG* 27, 1272).

[---] inscription (?) [---] share [---] on no [account (?)] [---] to the afore-mentioned [---] anyone who wishes having [the right to] [---] Prytaneikos [---].

No. 17: Büyükkale (2008; Tire Museum; inv. no. E 968 S;)

White marble architectural element from a tomb, decorated with stylized palmettes and broken on the right side; only the right half of the inscription is preserved. Found in illegal excavations and today kept in Tire Museum. Dim. 0.235 x 0.92 x 0.21; letters 0.03–0.04.

Date: Imperial period.



[-----]
[οἱ υἱοὶ μητρὶ IN.
[- -]ΑΛΩΙ αὐτη-
[- -]I τῷ μέλλοντι

3 Cf. *SEG* 27, 29: αὐτὸς (sc. ὁ θεός) τὸ κατάκριμα
δῶν τοῖς μελλόντοις ἀνύγειν τὸ μνημα τοῦτο
κ(αὶ) ἕτερον κατατίθιν εἰς αὐτό. ἀμήν. †

[---] the sons to the mother [---] whoever
might [---].

No. 18: Çayırılı²⁶ (2007)

Çayırılı, at a place called Uzun kavak
on the Güme Dağı. Rupestral boundary
inscription/marker. Letters 0.10–0.16.

“Ὅρος.

Boundary marker.

The whole region between Belevi and
Tire is known for its boundary markers
and stones mentioning the boundaries of
Artemis’s estates (cf. also no. 21 below).

No. 19: Çayırılı (2012)

Çayırılı, found in a field during agricultural work, kept in a private house. White marble inscribed architrave, preserved on all sides except the right. Dim. 0.24 x 0.80 x 0.34–0.35; letters 0.03–0.04 (φ = 0.05).

Date: III A.D.

²⁶ The village of Çayırılı is situated in the hilly region south-west of Tire, on the road to Büyükkale.



Λ(ούκιος) Σε(πτίμιος) Αὐρ(ήλιος) Ἀχιλλεΐδης ἰπ(πικός) ^{vacat}
[βού]λαρχος, ἀγωνοθέτης Ἐφέ[σιος - - -]

L. Se(ptimius) Aur. Achilleides, eques Romanus, [bu]larch, agonotheite, Ephe[sian ---].

The same member of equestrian order, L. Septimius Aurelius Achilleides, is already attested in two inscriptions from Ephesus (*IK* 13, 743: *ekdikos, boularches* and *grammateus tou demou*; *ibid.* 845: *hippikos philoseb(astos)*).

The person who showed us the inscription reported on the existence of another inscribed stone found together with this one, but could not provide information as to its present whereabouts.

No. 20: Çayırılı (2012)

Formerly in Çayırılı, present whereabouts unknown. Square slab approximately 0.60–0.70 cm high and wide. Read from a hand-written copy provided by a person from Hasköy.

Date: II/III A.D.

--ΤΕΣΟ--

[Δι]όφαντο[ς - - - γυ]-

ναικὶ ἰδίᾳ [- - -]

ρου Ἐφεσίᾳ Κ[- - - τεθῆ?]

5 ναι τέκνων ἔτι [- - -]

τόδε ὁ Λούκιος[- - -]

τεθῆναι εἰς τὴν πυρίαν· βούλομαι μη-

δένα ἕτερον τεθῆναι[εἰς τὴν πυρίαν]

ἐκείνην· εἰ δέ τις θελήσει τεθῆναι]

10 εἰς τὴν πυρίαν ἐκεῖνην, δώσει τῇ Ἀλ-

μουρηνῶν κόμη [*..· θέλω δὲ καὶ τὸν]

ἀδελφόν μου Μηνό[δωρον τεθῆναι· εἰ]

δέ τις ἕτερος θ[ήσει τινὰ ἐκτὸς τῶν π]-

15 ρογεγραμμένῳ[v - - -]

ΤΕΜΕΛΑ.ΙΟΥΟ - - -
 ΤΟΝΚΑΙΙ- - -

Line 10 shows that there were originally about 28 letters per line; 5 [ζώντων/τὰ ζώντα? - -]; ll. 7–9 and 11–13 are supplied *exempli gratia*.

[--- Di]ophantos, [son of ---,] to his wife [---, daughter of ---]ros, Ephesian, [---] (of) the children still/furthermore [---] this [---] Lucius [---] be placed in the sarco[phagus; I want] no one else to be placed in that [sarcophagus]; if somebody else [would wish to be placed] in that sarcophagus, [he will pay] to the village of Almourenoi [.. denarii; I also wish] my brother Meno[doros to be placed (there); if] somebody else [places someone else other than the] afore-mentioned persons, [he will pay ---].

10–11 The *Almourenon katoikia/kome* featuring as the recipient of the fine stood at the site of the modern village of Eskioba (form. Darmara), about 5 km north-west of Cayırlı as the crow flies. The inscriptions from this ancient village are collected in *IK* 17, 1, 3250–3264, 3293 (Meriç 2009, 84–85). Despite several visits to Eskioba, I was not able to see any new inscriptions there, only the site of the ancient village itself on a flat hilltop that still preserves the ancient name in the form of Alamura. The site is covered with ancient worked stones and ceramics and shows traces of illicit excavations and exposed ancient walls; there are also remains of a stairway carved in the rock. The *katoikia* was populated by Phrygians²⁷ who considered the god Meis as their προκαθήμενος.²⁸

No. 21. Çinyeri²⁹ (2010)



In the hills between Boynuyoğun and Çinyeri. Rock-cut boundary inscription. Letters c. 0.10.

Date: Imperial period.

Ὅρ(ος).

Boundary marker.

²⁷ Deduced from a heavily restored inscription seen at Mahmutlar, 2.5 km north-east of Eskioba (*IK* 17, 1, 3256, ll. 2–3: ἡ Ἀλμουρηνῶν Φρυγ[ῶν κατοικία]) and from two better preserved ones from Eskioba itself (ibid. 3260, l. 12: τὸ ἐν Ἀλμούροις Φρυξὶ ἀρχή[σιν]) and from Tire (ibid. 3262, ll. 7–9: τῆς Ἀλ[μ]ο[υ]ρη[ν]ῶν Φρυγ[ῶν κ[ώ]μης).

²⁸ *IK* 17, 1, 3252.

²⁹ Both villages – Boynuyoğun and Çinyeri – are situated some 5–6 km east of Tire, with less than 2 km distance between them.

No. 22: Çömlekçi³⁰ (2012)

Çömlekçi, found during agricultural work in the fields, kept in the village of Suludere in the house of the finder. White marble stele broken on the right side and damaged in the lower left corner; inscription in a framed inscription field (lines 1 and 17 are carved on the frame, line 18 below it). Dim. 0.60 x 0.755 (max.) x 0.07; letters 0.015–0.025.

Date: 237/8 A.D. (Sullan era).



- Ἔτους τ·κ·β· Αὐρ. Ἀν[..... κατεσκεύ]-
 ασεν τὸ ἥρῳν ἐαυτῷ κ(ἐ) [Ἀνδρομάχῃ? κ(ἐ)]
 Ἀμμιᾶδι τοῖς ἰδίῳις θρεψά[σιν· τεθῆναι]
 αὐτοὺς εἰς τὴν ἀνωτέραν [καμάραν· κ(ἐ) Αὐρ.]
 5 Μελιτίνην κ(ἐ) Αὐρ. Διονύσιο[ν]
 κ(ἐ) Ἀνδρομάχου παιδίῳις [..... τῶν προγε]-
 γραμμένων· εἰς [δὲ τὴν κά]-
 τω καμάραν δουλά[ρια (τῶν) προγε]-
 γραμμένων κ(ἐ) Αὐρ. Στράτ[ωνος?·]
 10 ἐν δὲ τῇ ἀνωτέρῃ καμάρῃ ἐξῶ[ν τεθῆ]-
 γαι Αὐρ. Πλουτίωνα Ἐφήβου κ(ἐ) [Αὐρ.]
 [τῇ]ν γυναῖκα αὐτοῦ · κ(ἐ) παιδίῳις μ[ου?·]

³⁰ Çömlekçi is situated about 5 km north-east of Kiraz.

- [κ(ἐ)] Αὐρ. Ἀπολλώνιον Διογᾶ, κειμέ[νων]
 [ἤδη?] Ἀφφίου κ(ἐ) Ζωτικῆς τῶν θρεμματίω[ν·]
 15 [κ(ἐ)] Ζωτικὸν Ζωτικοῦ τεθῆναι
 [κ(ἐ)? Α]ὐρ. Στρατονείκην κ(ἐ) Ὀνήσιμον.
^{vac.} εἰ δέ τις παρὰ ταῦτα ποιήσῃ, θή-
 [σει τῷ ταμ]εῖω ^{vac.?} * -Β-Φ.

8 There does not seem to be enough place on the stone for δουλά[ρια τῶν προγε].

In the year 322. Aur. An[--- construct]ed this tomb for himself and [--- and] Ammias, his own foster-parents; [let] them [be placed] in the upper [chamber, and Aur.] Melitine and Aur. Dionysios [---] and to children of Andromachos (?) [--- of the afore-]mentioned ones; in the lower chamber slave-girls of the [afore-me]ntioned ones and of Aur. Strat[on?]; in the upper chamber it is allowed to [pla]ce Aur. Plution, son of Ephebos, and [Aur. ---], his wife, and (it is allowed) to my (?) children, [and (it is allowed to place)] Aur. Apollonios, son of Diogas, while his (?) foster-children Aphphion and Zotike [already (?)] repose (here); [moreover], Zotikos, son of Zotikos, [and] Aur. Stratonike and Onesimos may be placed (in the same place). If someone acts contrary to this, he will pay to the treasury 2,500 denarii.

This inscription stood on a spacious³¹ heroon built by one Aur. An[---]. The heroon contained two vaulted chambers (*kamarai*): the occupants of the upper one were going to be: Aur. An[---], his up-bringers Andromachos(?) and Ammias, [Aur.?] Melitine and Aur. Dionysios, and the children of [Ammias?] and Andromachos; the lower chamber is reserved for their slaves and slaves of one Aur. Straton(?). The right to be buried in the upper chamber was furthermore granted to Aur. Plution, son of Ephebos, to his wife, to the owner's(?) children, and to one Aur. Apollonios, son of Diogas, whose(?) previously deceased foster-children Aphphion and Zotike were already laid to rest in the same chamber; finally, a place in the upper chamber was granted to Zotikos, son of Zotikos, to Aur. Stratonike and to Onesimos.

No. 23. Derebaşı³² (2013; Tire Museum; no inv. no.)

Derebaşı, found in illegal excavations. Today in Tire Museum. Lower part of a white marble stele with tenon and a broken relief showing, from left to right: slave girl, seated female, lower part of a three-legged table, legs of a child servant. Dim. 0.46 x 0.48 x 0.08; letters 0.015.

Date: Late Hellenistic.

Μόσχιον Λαρεισαίου γυνή,
 Ἀπολλωνίου θυγάτηρ.

Moschion, wife of Lareisaaios, daughter of Apollonios.

³¹ All in all, fourteen or fifteen people are specifically named and an unknown number of παιδία and δουλάρια are likewise granted a place in the tomb.

³² Derebaşı is situated about 12 km north-east of Tire.



No. 24. Doyranlı³³ (2010)

Doyranlı, in a private house, found in a nearby field. Limestone pedimental stele broken in the right upper corner. Above a weathered inscription there is a wreath. Dim. 0.86 x 0.47 x 0.065–0.07; letters 0.01–0.02; N with the right hasta shorter.

Date: Late Hellenistic.

Ἑρμογένης καὶ Ἀπολλωνίδης
Ἐμπεδῶνς ἥρωες,
χαίρετε.

2 The name of the father is tentatively restored.

*Hermogenes and Apollonides, sons of
Empedes (?), heroes, farewell!*

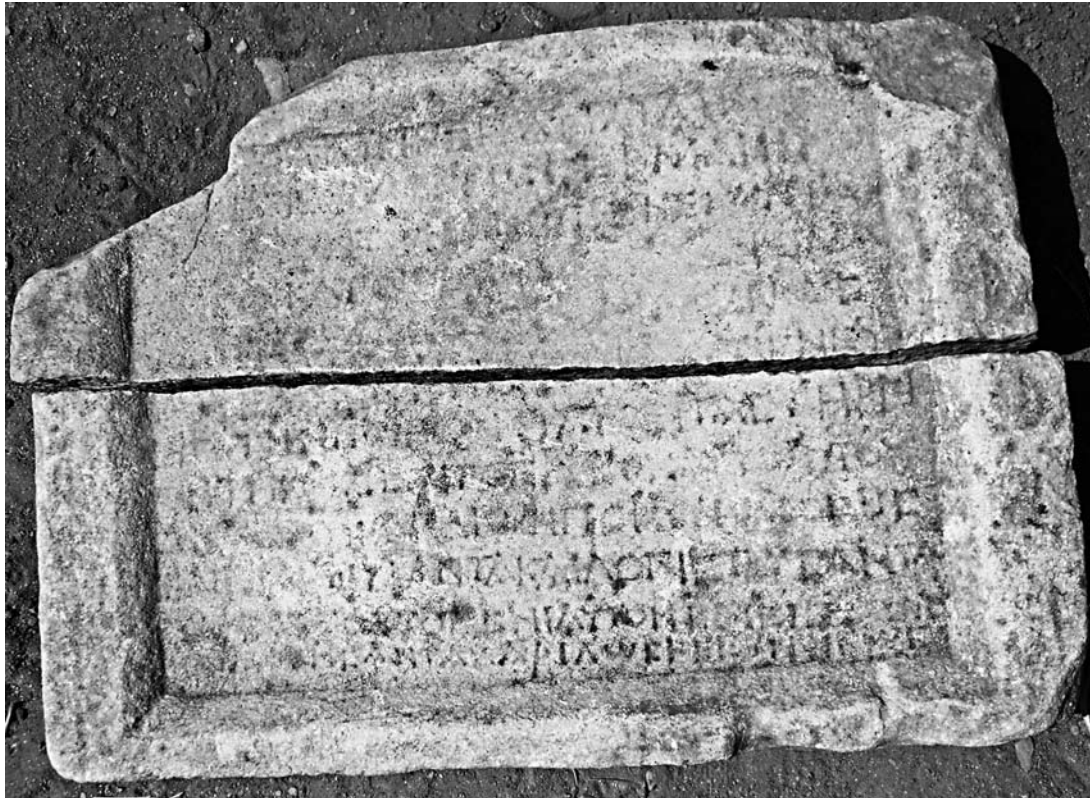


³³ Doyranlı is situated about 13 km north-east of Tire and about 3.5 km south east of Derebaşı.

No. 25. Doyranlı (2012)

Doyranlı, in a private house. White marble slab broken in two fitting pieces and damaged in the left upper side. A very weathered inscription is carved in a sunken framed panel. Dim. 0.25 x 0.70 x 0.075 (upper part); 0.27 x 0.69 x 0.07 (lower part); letters 0.015–0.02.

Date: II/III century A.D.



- [...]ΛΛΙΗΝΗΓΡΑΤΙΑΙΑΠ[...]
 [.....]ΟΝ.Ε.ΛΛΙΗ[..
 [.....]ΝΕΙ.ΝΙ.
 [...]έκατό[νταρχον λεγ]ιωνά-
 5 [ριον- - - - -]ΕΝ[.]Σ
 []ΤΩΝΕΥ
 [- - -]ΙΟΑΤΟ έργαστήριον[ν]
 [- - -]ΤΟ[.]ΕΟ[....] αὐτοῦ
 [- - -]ΝΑ[.]ΑΝΠΟ[.....]ΟΣ
 10 [γραμμάτε]ύσαντα καὶ λογιστεύσαντα
 [κατὰ τὸν] αὐτὸν ἐνιαυτὸν [καὶ γυμ]να-
 [σιάρχ]ήσαντα δαμιλῶς καὶ εὐνοϊκῶς.

1 This line probably contained a female name (e.g. [..Σ]αλιηνή Γρατία); 2 [Σ]αλιή[ν]φ, name of the honoured person, a *decurio legionaris*?; 11–12 this is the most probable restoration, especially in view of the immediately fol-

lowing adverb *δαφνῶς*, often used in inscriptions praising former gymnasiarchs; in the same context, one could also think of the less probable supplement *[ἀγῶ]νο/[θετ]ήσαντα*.

[---] *leg*ionary *vet*[eran ---] *workshop* [---] *his own* (?) [---] *who served as* [the *secre*]tary and *logistes* [in the] *same year*, [and as a *gym*]na[siarch] *liberally and kindly*.

This inscription is honouring a person (Salienus?) who was a (legionary?) *centurio* and a distinguished citizen of Ephesus having his residence in one of the *katoikiai* around modern Tire. He served as a *grammateus*, *logistes* and *gymnasiarchos* in Ephesus. The inscription was most probably erected by the unknown *katoikia* and the individual's wife.

ADDENDUM³⁴

No. 26: Çivril (anc. Eumeneia) (2008; Tire Museum; inv. no. 96–54)

White marble stele broken on top. In a niche flanked by columns stands a fully dressed man, his head broken off. Dim. 0.56 x 0.33 x 0.085; letters 0.015.

Date: Roman Imperial period.



Ἑρμῆν σαλτάριν· τειμηθεὶς ὑπὸ
τῶν ἰδίων δεσποτῶν ὅπου γε-
γέννημαι ἐνθάδε κείμε· παρα-
καλῶ τοὺς ἰδίους καὶ τοὺς φί-
5 λους μνή(σ)εσθαί μου.

5 MNHKEΣΘAI lap.

Hermes saltuarius: honoured by my own masters, I repose in the same place where I was born; I call upon my family and friends to remember me.

This relief stele and inscription with a vaguely poetical mood were erected in memory of a slave *saltuarius* Hermes by his masters. Hermes had occupied an important position within the household of his anonymous masters – that of a *saltuarius*. *Saltuarii* are attested in various regions of the ancient world: Macedonia (*IGBulg* IV 2319), Ikaria (*IG* XII 6, 2, 1266, IV/V A.D.), Lydia (*TAM* V 1, 616; 2, 1214; Herrmann–Malay 2007, 72

³⁴ This inscription is not from the Kayster valley, but from the territory of Phrygian Eumeneia. I decided to publish it so that it does not remain unpublished.

no. 49 = *SEG* 57, 1213; A. Fontrier, *Μουσείον* V 1, 1884/5, 7 no. 212), and Phrygia (*MAMA* VI 303). They served as stewards both on imperial and private estates (cf. the bibliography in Herrmann–Malay 2007, 72).

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Özet

Makalede 26 adet yeni Grekçe yazıt yayınlanmaktadır. Bunlardan 25 tanesi Küçük Menderes (Kaystros) vadisinden, bir tanesi ise Phrygia'daki Eumeneia (Işıklı) kenti arazisinden gelmektedir. Bunlardan Küçük Menderes vadisinde bulunmuş olan 25 yazıt, kısmen Ephesos arazisi içinde yer alan bu bölgedeki toplum yapısı, ekonomi, kurumlar, din ve günlük yaşam hakkında bilgiler vermektedir.

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