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SOME FUNERARY RELIEFS AND INSCRIPTIONS ATTRIBUTED TO TLOS,  
LYCIA

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## SOME FUNERARY RELIEFS AND INSCRIPTIONS ATTRIBUTED TO TLOS, LYCIA

The following group of funerary sculptures and inscriptions is held in a private collection belonging to Dr. Oğuz Kocagil, of Fethiye, Muğla, Turkey.<sup>1</sup> All the pieces published here are attributed according to the information of Dr. Kocagil to the area of Tlos. A recently published Hellenistic inscription recording provisions to found a perpetual funerary cult, *SEG* 58: 1640, which has been approximately dated to the mid-second century BC and given a full exegesis by Parker,<sup>2</sup> also comes from the Kocagil collection; the *editio princeps* by Köse, Tekoğlu<sup>3</sup> gives it the inventory no. 285 as registered by Fethiye Museum. That inscription is notable among other things for evidence of epichoric and Greek names belonging together in a Hellenistic kinship group, in particular, the names Symmassis, Hermaphilos, Hermolykos, which bears an obvious resemblance to the names found in the stones published here. That inscription is attributed on other internal criteria with high probability to Tlos, with Xanthos as a weaker possibility.<sup>4</sup>

1. Ω 039. Four-sides moulded white limestone altar, top broken; the front decorated with two-figured relief on a ledge, having draped male in three-quarter view, left, and frontal draped female, right, joining right hands or holding a damaged square object between them, damaged heads looking at each other; on both left and right sides in very low relief a wreath tied with a bow below, showing bay leaves (left) and ivy leaves (right side); on the otherwise plain back a crude graffito showing a cross with hooked arms within a sketchy arched, pilastered, naiskos. Inscription of four lines on the field below relief, and a fifth line on the foot moulding (socle with recessed reveal, ovolo, fillet, cyma recta, fillet). Figs. 1–5.

Ht. 0.61, w. 0.345, th. 0.32. Ht. of moulding 0.12. Cross: ht. 13.5 cm., w. 8.0 cm. Ht. of naiskos around cross 13.5 cm., w. 15.5 cm.

Letter-ht. 1.2–1.5 cm. (est.). Alpha with broken crossbar, epsilon squared, omicron small, pi with equal-length right vertical hasta, sigma four-barred with horizontal top and bottom hastae, omega arcuated with out-turned feet, all hastae lightly apicated, verticals tending to incline slightly to the left.

[N]αγνα Φιλίππου ἐπὶ τῷ ἑατῆ[ς ἀν]-  
δρὶ Συμμασει Δαψεμμου ἥρωι· ἐ[ἀν]  
δέ τις ἀδικήση τὸν βωμόν, ἀμ[αρ]-  
4 τωλὸς ἔστω θεῶν καὶ ἡρώων κ[αὶ]

[μήτε βί]ου μήτε τέκνων ἀΰξησ[ις εἴη]

<sup>1</sup> I should like to express my deepest thanks to Dr. Kocagil for affording access and granting the publication rights to these inscriptions to Dr. G. Staab and myself when we were able to visit in 2012 and 2013. I am most grateful to Dr. Staab for his collaboration and comments.

<sup>2</sup> R. Parker, A Funerary Foundation from Hellenistic Lycia, *Chiron* 40 (2010) 103–121.

<sup>3</sup> O. Köse, R. Tekoğlu, Money Lending in Hellenistic Lycia: the union of copper money, *Adalya* 10 (2007) 63–76.

<sup>4</sup> Parker, 103–104.



Fig. 1. No. 1, front



Fig. 2. No. 1, left and front



Fig. 3. No. 1, right



Fig. 4. No. 1, rear graffito



Fig. 5. No. 1, inscription

“[N]anna daughter of Philippos, (erected it) over her husband Symmasis son of Dapsemm/os (or -/as), hero; and if anyone shall harm the altar, let him be sinning against gods and heroes, and let him have increase [neither of livelihood] nor children.”

Date: Late Hellenistic, 2<sup>nd</sup>/1<sup>st</sup> cent. BC (letter-forms, orthography, ἀμαρτωλός + gen., preponderance of epichoric names). The graffito on the back is early Byzantine. For parallels to the design of a cross in an arched and pilastered frame compare re-used 2<sup>nd</sup> cent. AD pagan sarcophagi in Northern Italy, in which figural sculptures framed in an architectonic scheme of arcading have been entirely removed and replaced with a large cross in the centre of each frame. The re-use is dated to the turn of the 5<sup>th</sup>/6<sup>th</sup> cent. AD and the late 6<sup>th</sup> cent.<sup>5</sup>

Line 1: [N]αγνα is the obvious supplement, there being room for only one or two letters missing at the beginning, and the mason evidently being inclined to start lettering right at the left edge of the stone. This woman’s name was extremely common in Asia Minor, as a lallname which occurs in several variant forms. The form Ναγνα is commoner than Ναννα outside Lycia, and the Ionic form Ναννη is commoner than it within Lycia; but Ναννα occurs at Patara, Antiphellos, Pinara, Rhodiapolis, and Tyberissos, as well as another three examples at Tlos (*TAM* II.2.611, *LGPN* V.B);<sup>6</sup> see Zgusta<sup>7</sup> § 1013.1, 1013.15, 1013.16. On ἐατῆ[ς] for ἐαυτῆ[ς], see Threatte.<sup>8</sup> Examples in Attic inscriptions begin with a few dated between 100 BC and 50 BC, and have most clustered between 50 BC and AD 30; the early part of this time-frame overlaps with the rest of the dating evidence for our altar. Her father’s name, Φίλιππος, is one of the more popular Greek names, widely distributed across the Greek world by the Hellenistic period; but rarely met with in Lycia at that date. Schweyer lists six examples only, concentrated upon the cities in the neighbourhood of Kyaneai and Myra.<sup>9</sup>

<sup>5</sup> T. Ulbert (ed.), *Repertorium der christlich-antiken Sarkophage*, vol. II. J. Dresken-Weiland, *Italien mit einem Nachtrag Rom und Ostia, Dalmatien, Museen der Welt*, DAI (Mainz 1998) 99–100, nos. 288, 290, 291; cf. G. Koch, *Frühchristliche Sarkophage, Handbuch der Archäologie* (Munich 2000) 13.

<sup>6</sup> *Lexicon of Greek Personal Names* (Oxford 1987–) vol. V.B.

<sup>7</sup> L. Zgusta, *Kleinasiatische Personennamen* (Prague 1964).

<sup>8</sup> L. Threatte, *The Grammar of Attic Inscriptions* (Berlin, New York 1980–96) I 383–84, II 313, 322, 741.

<sup>9</sup> A.-V. Schweyer, *Les Lyciens et la mort: une étude d’histoire sociale, Varia Anatolica XIV* (Paris 2002) 149.

ἐπί in this funerary context means “on” the grave of the deceased, cf. Fraser.<sup>10</sup>

Line 2: Rare epichoric Lycian names Συμμασις and Δαψεμμ/ος, -//ας (the nominative case-ending is uncertain); Symmasis is also attested at Tlos in *TAM* II.2.604 and now *SEG* 58: 1640 (see above), and at Myra (Petersen, von Luschan<sup>11</sup> 35 no. 54, Schweyer 124, 253), all Hellenistic; see Zgusta § 1482. Dapsemm/os, -/as is hitherto known only at Pinara from a single example which is written in the Lycian alphabet, see Zgusta § 262, transliterated as Ddapssm̄ma, on the stepped base of a Lycian sarcophagus with a pointed-arched gable lid (*TAM* I.11 with photograph), which is presumed Classical (Schweyer 98) according to the dating criterion that the inscription is written in the Lycian alphabet (Schweyer 95). There are no other attestations to either name, to judge by Cau.<sup>12</sup> Compare, however, *SEG* 40: 1274 Δαψυμου the father of Ναυνη (Kyaneai, early Imperial), which looks like a variant of Dapsemm/os, -/as.

Line 3–4: curse by gods and heroes, with ἀμαρτωλός + gen. also at Arsada, ca. 100 BC, Bean<sup>13</sup> 43 no. 3; for ἀμαρτωλός + gen. more generally, compare *SEG* 58: 1640 C8–10, ἀμαρτωλός ἔστω Ἥλιου καὶ τῶν ἄλλων θεῶν, “let him be sinning against Helios and the other gods”; ἀμαρτωλός-curses are typically Lycian, see further Wörrle.<sup>14</sup> Later inscriptions, especially imperial funerary curses, normally have ἀμαρτωλός + dat., which is also found earlier, as at Rhodiapolis (*TAM* II.923); but the alternative syntax with the gen. does not seem to be used later.

Line 5: The letters of the continuation of the curse against tomb-violators are preserved in the middle of the moulding only, where τέκνων ΑΥΞΗΣ[ is fairly certain. The verbal root αὔξ-, “grow”, apart from having reference to the literal “growth” of children, the obvious meaning in this context – for which compare *IG* XII *Suppl.* 134 (Mytilene, Imperial) on a base for a votive statue erected by a *paidonomos* or “supervisor of education”, ὑπὲρ τᾶς τῶν παίδων πάντων | αὐξήσιός [τε] καὶ ὑγίης, “a prayer for the growth and health of all the boys” – may also connote metaphorical and economic “increase”. This sense may also be intended for the curse, as something which the gods, responsible for all such goods, are imprecated to withhold from the accursed; see Parker<sup>15</sup> on εὔξησεν in *SEG* 58: 1640, θύσουσι ... Ἥλιῳ, ὃς εὔξησεν | Συμμασιν καὶ Μαρμᾶν τὴν γυναῖκα αὐτοῦ, “they will sacrifice ... to Helios, who raised up (i.e., gave increase to) Symmasis and Mamma his wife”, where he observes that all the connotations of αὔξησις – physical, financial, social – may well be present in Symmasis’ expression of gratitude to Helios, who must have had an established cult at Tlos. Arguably, a like mixture of connotations may be heard on a Hellenistic sarcophagus at Arykanda, where the inscribed curse talks of preventing the accursed tomb-violator from having benefit of children, as well as the produce of

<sup>10</sup> P. M. Fraser, *Rhodian Funerary Monuments* (Oxford 1977) 51.

<sup>11</sup> E. Petersen, F. von Luschan, *Reisen in Lykien, Milyas und Kibyris* II (Vienna 1889).

<sup>12</sup> N. Cau, Nuovi antroponomi indigeni nelle iscrizioni greche dalla Licia di età ellenistico-romana, *Studi Ellenistici* XV (Pisa 2003) 297–340; id., Onomastica licia, *Studi Ellenistici* XVI (Pisa 2005) 345–376; id., Nuovi antroponomi indigeni nelle iscrizioni greche dalla Licia di età ellenistico-romana II, *Studi Ellenistici* XVI (Pisa 2005) 377–421.

<sup>13</sup> G. E. Bean, Notes and Inscriptions from Lycia, *Journal of Hellenic Studies* 68 (1948) 40–58.

<sup>14</sup> M. Wörrle, Epigraphische Forschungen zur Geschichte Lykiens II. Ptolemaios II und Telmessos, *Chiron* 8 (1978) 201–246, at 231, 234–235.

<sup>15</sup> Parker, 113–114, also discussing εὔξησεν and αὔξοις in *TAM* V.1.225 = R. Merkelbach, J. Stauber, *Stein-epigramme aus dem griechischen Osten. Bd. 1, Die Westküste Kleinasiens von Knidos bis Ilion* (Stuttgart 1998), 04/23/01, late 1<sup>st</sup> cent. BC? Kastolu Pedion, Lydia. For the form εὔξησεν see also *IG*<sup>2</sup> II/III.1 1343.18 (Athens, 1<sup>st</sup> cent. BC), Threatte, II 482–483.

his land: *IK Arykanda*<sup>16</sup> 107: μήτε γῆ ἐνέγκαι αὐτῶι μήτε δένδρη καρπὸν | μήτε παιδίων ὄνησις εἶη, καὶ ἀμαρτωλὸς ἔστω εἰς τοὺς θεοὺς | πάντας καὶ πάσας, “let neither earth nor trees bear fruit for him nor let there be benefit of children, and let him be sinning against all the gods and goddesses”, also collected in Strubbe<sup>17</sup> 244 no. 369. The letter-forms of the Arykanda inscription with alpha having a straight crossbar, and pi having a short right hasta, as well as the unique epichoric names, support a middle Hellenistic date. That sarcophagus assists too if we reconstruct the lacunose curse in our inscription after its model. Thus παιδίων ὄνησις εἶη in the Arykanda text suggest that the genitive τέκνων in ours is governed by ΑΥΞΗΣ[ as an abstract noun with εἶη. Hence αὐξήσ[ις], meaning economic “increase, benefit” as well as “growth”, and the [μήτε ...] μήτε ... phraseology implying another preceding genitive, of which the most suitable word in the proposed context is βίου, “living, livelihood, substance”; for which compare *CIG* 3915 = Strubbe 192 no. 285 (Hierapolis in Phrygia, Imperial): καὶ μήτε τέκνων [μ]ήτ[ε] β[ί]ου ὄνησις εἶη, “and let him have benefit neither of children nor of livelihood/property”.

With this supplement in mind, traces of the omicron and upsilon can be read on the lower moulding (Fig. 5). It was roughly estimated in front of the stone that the left lacuna was 6 or 7 letters’ space before what is now read as upsilon, and so this supplement makes a good fit with [μήτε . .]. Y. The final lacuna after sigma was estimated to be 6 letters’ space, where αὐξήσ[ις εἶη] would fit comfortably. The result is a zeugma like that with ὄνησις in *CIG* 3915, with αὐξήσ[ις] applying both to [βί]ου and τέκνων, in which the sense of the verbal noun meaning “increase, growth” seems to range between growing richer in terms of the possession and product of one’s property and having the benefit of the growth and health of one’s children. Compare another funerary curse in *CIG* 2664 = Strubbe 65 no. 76 (Halikarnassos), μηδὲ τέκνων ὄνησις | μηδὲ βίου κράτησις, “(let him have) neither benefit of children nor possession of livelihood”, where βίου has connotations of real property in the context of κράτησις meaning “possession”; cf. LSJ s.vv. All three abstract nouns, αὐξήσις, ὄνησις, and κράτησις, in reference to land, produce, children and family, evoked most desired goods having physical, financial, and social connotations, which made them the focus of curses designed to extirpate the life and lineage of the accursed tomb-violator.

Despite its relatively poor condition, the relief reveals some artistic ambition, so that the left (male) figure is in three-quarter view, with his right side standing prouder from the field than his left, and his left foot slightly retracted. The more heavily draped right (female) figure is shown with her body shown frontally, but with her head in three-quarter view. Both the heads, though smashed, appear to have been turned towards each other. The square object held between the right hands of the pair, if that is what it was, may have been intended for a writing-tablet or scroll. The figures were presumably intended to depict the deceased Symmasis and his widow, Nanna. Similar East Greek reliefs of a man and woman facing each other show such figures in what has been deemed a “parting scene”, but in which the *dexiosis* is perhaps better interpreted as a gesture marking a married couple,<sup>18</sup> as may be seen for instance in a number of examples collected by Pfuhl, Möbius.<sup>19</sup> They are generally dated to the late Hellenistic period, with the island and *peraia* of Rhodes featuring as a possible route for the influence of such Greek ideas on Lycian

<sup>16</sup> S. Şahin (ed.), *Die Inschriften von Arykanda, Inschriften griechischer Städte aus Kleinasien* 48 (Bonn 1994).

<sup>17</sup> J. Strubbe (ed.), *ΑΠΑΙ ΕΠΙΤΥΜΒΙΟΙ: Imprecations against desecrators of the grave in the Greek epitaphs of Asia Minor. A catalogue, Inschriften griechischer Städte aus Kleinasien* 52 (Bonn 1997).

<sup>18</sup> Cf. C. Sittl, *Die Gebärden der Griechen und Römer* (Leipzig 1890) 129–131.

<sup>19</sup> E. Pfuhl, H. Möbius, *Die ostgriechischen Grabreliefs* (Mainz 1977) Tafelband I. Tafel 105–106.

funerary sculpture, although they are not characteristically Rhodian forms; see Fraser for similar funerary reliefs of Rhodian provenance, both those figured in a sunk field, and those on a ledge.<sup>20</sup>

2. Ω 046. White limestone stele, broken above, with two-figured relief in a sunk field, framed



Fig. 6. No. 2, front



Fig. 7. No. 2, inscription

as a pilastered, originally pedimented naiskos, having draped male (left) and veiled and draped female (right), shown frontally, joining right hands, their faces damaged. Inscription of five lines on the shaft below relief; foot moulding damaged left side, never completed front, preserved right side (socle, cyma recta, taenia), and tenon below. Figs. 6–7.

Ht. 0.50, w. 0.35, th. 0.13. Ht. of lower moulding 0.10. W. of tenon below moulding 0.35. Ht. of naiskos 24.0 cm., w. 16.0 cm. Ht. of figures 0.22.

Letter-ht. 1.3–1.5 cm., int. sp. 0.5 cm. Alpha with broken crossbar, epsilon squared, omicron full-sized, pi with equal legs, sigma four-barred with horizontal top and bottom hastae, omega arcuated with out-turned feet, many apexes oversized or forked.

Ἑρμάφιλος Ἀρμαῖος ἐπὶ  
τῇ ἀδελφῇ Παρθενίῳ·  
ἐὰν δέ τις ἀδικήσῃ τὴν  
4 στήλην, ἄμαρτωλὸς ἔ[σ]-  
vac. τῶ θεοῖς vac.

“Hermaphilos son of Armais (erected it) over his sister Parthenion; and if anyone shall harm the stele, let him be sinning against gods.”

Date: Late Hellenistic; 1<sup>st</sup> cent. BC (letter-forms, names).

Line 1: Ἀρμαῖος is gen. of the epichoric name Ἀρμαῖς; cf. *TAM* II.550.18 (Tlos, end of 1<sup>st</sup> cent. BC), 615.3f. (Tlos, 1<sup>st</sup>/2<sup>nd</sup> cent. AD).

Line 4: The final nu is omitted in error. On ἄμαρτωλός-curses, see under no. 1 above.

The Greek names Ἑρμάφιλος and Παρθένιον are found distributed widely across the Greek world, if rare names.<sup>21</sup> Both names occur at Limyra in the imperial period, see Wörrle.<sup>22</sup> Ἑρμάφιλος is also found at Xanthos in the 1<sup>st</sup> cent. BC (*TAM* II.373), at Pinara about the same

<sup>20</sup> Fraser, 33–34, fig. 92 (a–e) 93 (c).

<sup>21</sup> 52 instances of Ἑρμάφιλος and 15 of Παρθένιον in *LGPN* I, II.A, III.A, III.B, IV, V.A, V.B.

<sup>22</sup> M. Wörrle, *Die griechischen Sepulkralinschriften von Limyra*, in J. Borchhardt, A. Pekridou-Gorecki (edd.), *Limyra: Studien zu Kunst und Epigraphik in den Nekropolen der Antike* (Vienna 2012) 411–457, at 437–440 nos. 63, 64, 66, and 448 no. 73.



period (*TAM* II.536), and among the donors to the temple of Leto at the Letoon in the territory of Xanthos, in the second century BC (*SEG* 44.1219 A23 and B10). By contrast, Armais is attested only at Tlos, see Zgusta § 97-12 and *LGPN* V.B (five instances). It is a member of a large class of theophoric Lycian names in honour of Arma- – goddess of the moon.<sup>23</sup> The class is plausibly related to Greek Erm-/Herm-names in Lycia whose extraordinary popularity is not explained primarily by worship of the god Hermes. Thus Armais' son Hermaphilos could well have been named after Arma- too.<sup>24</sup>

The sculpture is considerably less skilled than no. 1 above, with no attempt at movement or other interaction between the frontal, static, figures except the joining of right hands which derives from more sophisticated funerary sculpture showing such a gesture of intimacy. The delineation of the drapery is notably tentative, and the figure on the left is only identifiable as a man by the slightly higher hemline, the bare legs, and the absence of the veil. The failure to complete the lower moulding in front demonstrates that this was never a highly finished product, yet the elaborate inscription places it well above the lowest class of stone funerary monument. The figures were presumably intended to depict Hermaphilos and his sister Parthenion.

3. Ω 040. Three-sides moulded white limestone stele, broken above, with three-figured relief in a sunk field, framed as a pilastered, perhaps originally pedimented naiskos, having draped standing woman (left), boy (centre) and man (right). Fig. 8.



Fig. 8. No. 3, front

Ht. 0.63; w. 0.415; th. 0.16. Foot moulding ht. 0.11. Relief field w. 28.5 cm. Left figure ht. 26 cm. Frame w. 2.5 cm.

Though poorly preserved, the styling of the drapery shown hanging in folds was evidently a main feature of the sculptural group, which appears to be that of a small family, the boy being dressed like the man, only substantially shorter. A long flat object carved under the boy's right hand may merely depict the vertical edge of a heavy cloak hanging from his shoulder. The frontal poses may have been unambitious, yet the more realistic quality of the detailing appears to have been better than that of no. 1 above. Enough remains of the upper limbs to show that the arms were in different positions, too, lending animation to the scene, even if we

<sup>23</sup> S. Colvin, Names in Hellenistic and Roman Lycia, in id. (ed.), *The Greco-Roman East: Politics, Culture, Society*, *Yale Classical Studies* 31 (Cambridge 2004) 44–84, at 61–62; P. Houwink Ten Cate, *The Luwian Population Groups of Lycia and Cilicia Aspera during the Hellenistic Period* (Leiden 1961) 131–134; G. Neumann, Namen und Epiklesen lykischer Götter, in *Florilegium Anatolicum. Mélanges offerts à Emmanuel Laroche* (Paris 1979) 259–271, at 263–265; Schweyer, 134.

<sup>24</sup> Zgusta § 355 and § 97; C. Brixhe, Étymologie populaire et onomastique en pays bilingue, *Revue de Philologie* 65 (1991) 63–81, at 78–79, Colvin, loc. cit.

cannot reconstruct the exact gestures. For other East Greek reliefs of frontally posed families with children standing between or beside their parents, see Pfuhl, Möbius 179–182, nos. 632–642.

Date: the broad similarity of styling to no. 1 above, and the type of frame resembling no. 2 above, point to a late Hellenistic date.

There is no inscription on what remains of the stele.

4. Ω 756. Round white limestone altar moulded above and below with attic above, with relief in a shallow arched sunk field on the shaft, of standing frontal draped, veiled female (head damaged), her hands folded across her stomach, and inscription of six lines below, the last on the foot moulding. Top has dowel hole in centre, and is broken behind. Figs. 9–10.

Ht. 0.615, diam. 0.275. Ht. of cap moulding 0.05, attic (shaft of) 0.05, moulding above relief 0.06, shaft 0.34, foot moulding 0.10.



Fig. 9. No. 4, left



Fig. 10. No. 4, right

Ht. of arched field 0.19, w. 0.11. Ht. of relief 0.185, w. 0.07.

Letter-ht. 2.0–2.5 cm. Alpha with broken crossbar, epsilon squared, omicron full sized, sigma four-barred with horizontal top and bottom hastae, omega arcuated with in-turned volutes over horizontal feet; boldly incised and apicated throughout.

Ἰάσων β' τοῦ  
 Ἑρμολύκου  
 Νάννη Ἀπολω-  
 4 νίου τὴν σύμ-  
 βιον μνήμης  
*vac. χάριτι vac.*

“Iason son of Iason son of Hermolykos, for Nann/e (or -/a), daughter of Apollonios, his spouse, in memory.”

Date: Imperial, first/second century AD (letter-forms).

Line 3: The simplification of double lambda is a sign of non-standard pronunciation adopted by some elements of the population.<sup>25</sup>

Lines 3–4: The ungrammatical shift from dat. to acc. was quite natural in spoken Greek *koine*. It marks the gradual decline of the dative case in the Imperial period, until it no longer existed, as seen for example in modern Greek. See further Brixhe.<sup>26</sup>

By the date of this piece, which should belong in the early to middle Imperial period, all the attested names were ubiquitous in Lycia. Iason’s family might be linked to Tlos through *TAM* II.638, where Hermolykos and Iason are found among related members of a family recorded on a Hellenistic tomb. Alternatively, both names occur for father and son on a second century BC donors’ list at the Letoon in the territory of Xanthos (*SEG* 44: 1219 A19 and B8). From the Imperial period, on the other hand, *TAM* II.889 has Aur. Hermolykos son of Iason at Akalissos. In fact, Iason was early favoured in many cities and continued to be very frequent in the Imperial period. Schweyer collects fifteen examples of Iason from across Lycia, all of Hellenistic date, plus one case of the feminine Iasonis. It was the most popular herophoric name in Lycia, followed by Tlepolemos.<sup>27</sup> Colvin points to a similar-sounding epichoric name Ἰασσοῦς,<sup>28</sup> and suggests that popular etymology derived Ἰάσων from ἰάομαι, “heal”, so that it may rather be a theophoric name in honour of a god of healing connected with local Apollo cults.<sup>29</sup>

On Hermolykos, see Schweyer 149; among Hellenistic examples are *TAM* II.119 (Telmessos/Karmylessos), II.377 (Xanthos), II.692 (Cadyanda), II.638 (Tlos), Petersen, von Luschan 50 no. 88 (Simena), and *SEG* 44: 1219 A19 and B8 which records Hermolykos son of Iason among donors to the temple of Leto at the Letoon in the second century BC, in the absence of other indications perhaps referring to citizens of Xanthos. The name continued to be popular in Lycia in the Imperial period. Schweyer suggests that Hermolykos, like Hermonax, is derived from the river Her-

<sup>25</sup> Threatte, I 513–515.

<sup>26</sup> C. Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy 1987) 96–97.

<sup>27</sup> Schweyer, 163; cf. *LGPN* V.B, total of 158 instances of Ἰάσων in Lycia.

<sup>28</sup> Zgusta § 449.

<sup>29</sup> Colvin, 59; see also W. Pape, G. E. Benseler, *Wörterbuch der griechischen Eigennamen* (Braunschweig 1884<sup>3</sup>) s.v.

mos, in Lydia, on which see further Masson.<sup>30</sup> The second element, -lykos, on this analogy, could be the river Lykos, which flowed past the city of Thyateira to join the Hermos, although there are other Lykos rivers that could be candidates, such as the tributary of the Maeander that flowed past Laodicea ad Lycum. One should not, however, exclude the possibility that Hermolykos was favoured in Lycia by a popular etymology along the same lines as the broad class of Erm-/Herm-names discussed under no. 2 above. Indeed, this very rare Greek name's popularity in Lycia seems to require a more local explanation.<sup>31</sup>

On Nann/e, -/a, see under no. 1 above. Her father, Apollonios, had the most popular theophoric name in Lycia, which was home to the influential Apolline triad cult at the Letoon in the territory of Xanthos. Schweyer cites nineteen examples plus one of the feminine form, Apollonis, all accounted Hellenistic.<sup>32</sup>

The relief clearly was intended to depict the deceased.

### Özet

Bu makalede, Fethiye'de, Dr. Oğuz Kocagil Koleksiyonu'nda korunan ve Lykia'daki Tlos (Fethiye/Yaka Köyü) kenti civarında bulunmuş oldukları belirtilen bir grup yazıt ve kabartmalar incelenmektedir. Bu buluntular bize bazı Lykialı ve Grek kişi adları, mezar lanetlemeleri ve geç Hellenistik ve imparatorluk dönemlerindeki Doğu Yunan mezar tasvirlerine ilişkin gelenekler üzerine bilgiler vermektedir.

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<sup>30</sup> Schweyer, 149 n. 298; O. Masson, Le curieux nom d'un marseillais chez Aristote: Hermokaikoxanthos, *Journal des Savants* 1985: 17–23 = *Onomastica Graeca Selecta* I (Nanterre 1990) 479–485.

<sup>31</sup> Cf. *LGPN* V.B, total of 35 instances of Ἑρμόλυκος in Lycia; 15 instances in *LGPN* I, II.A, V.A; none in vols. III.A, III.B, IV.

<sup>32</sup> Schweyer, 158.