

INSCRIPTIONS IN THE ANTALYA MUSEUM

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The following collection comprises all the inscribed stones which were to my knowledge in the Antalya Museum in 1955. Some forty-five or fifty of them are published now for the first time. The remainder are already known, but I have given the complete text in all cases, partly for the convenience of having all the documents together in one place, and partly because in about half the cases I have been able to improve the text in a greater or less degree. I have not, however, thought it necessary to repeat or even summarise the commentaries of previous editors, however interesting these may be: where I have nothing to add I have usually said nothing. Nor have I called attention to all the minor improvements on the published texts: in general, where the text here given differs in any point from that previously printed, the amendment is based on personal inspection of the stone.

Most of the stones in the museum bear a number and are duly catalogued in the inventory. But in the course of time many of the numbers had become more or less illegible, and a few years ago a renumbering was undertaken. It was not however thoroughly completed, and the present situation is not free from some confusion; some of the stones now bear two numbers, an old one in black paint (which I have disregarded) and a new one in red; others still remain without a number; and in a few cases two stones bear the same number. These last I have distinguished by the letters A and B.

The inventory records the provenience of the stones; that is, it records the place from which the stone came to the museum, which may or may not be the original source. In many cases it is certainly not; for example, the inventory often records that a stone came from the Italian Consulate in Antalya when that was abolished after the first world war. Others are stated to come from the principal towns of the neighbourhood, Korkuteli, Elmalı, Kaş or Burdur; such entries give only a vague indication of the original provenience.

A number of stones recorded as having been formerly in the museum are no longer there; for example, the majority of the series *SEG VI* 644-670 are not now to be seen. I have not been able to learn what has happened to these.

Previous publications of inscriptions in the museum are widely scattered; references will be found under the individual numbers. But three recent publications deserve special mention. In *Bulleten* 41 (1947), 87-112 the late E. Bosch published in Turkish a selection of thirty-four inscriptions from the museum, most of which were hitherto unpublished: a critique of this article was given by J. and L. Robert in *Revue des Études Grecques* 1948, *Bulletin Épigraphique* 198-203. In 1949, *Türk Tarih Kurumu Yayınlarından V Seri*, No. 8, A. M. Mansel published the fine series of sarcophagi excavated at Perge in 1946: five of these are now in the Antalya Museum (below, Nos. 56-60). In 1952 H. Metzger published his *Catalogue des Monuments Votifs du Musée d'Adalia*, comprising thirty-two stones, many of which are inscribed; of each stone a good photograph is given. These three works I quote by the author's name alone.

In the Greek texts I have been sparing in placing dots under the letters. In general, where no reasonable doubt can be felt about the reading, I have left the letters undotted even when they are only partially legible on the stone. The reason for this is simply the difficulty which exists at present in printing dotted letters in this country, a difficulty which under present conditions is not easily overcome.

My best thanks are due to the Turkish Historical Society for permission to publish these stones, and to the successive Directors of the museum for their unfailing courtesy and helpfulness in carrying out the task.

I use the following abbreviations :

Bean EA = G. E. Bean, *Epitaphs from Aspendus*, in *Jahrbuch für Kleinasiatische Forschung* II (1952), 201-206.

Bechtel HP = F. Bechtel, *Die Historischen Personennamen des Griechischen*.

Lanckoronski = Count Karl Lanckoronski, *Städte Pamphylens und Pisidiens* (1890-2).

Ramsay *CB* = W. M. Ramsay, *Cities and Bishoprics of Phrygia* (1895)

Robert *Bulletin* = J. and L. Robert, *Revue des Études Grecques, Bulletin Épigraohique*.

Sterrett *EJ* = J. R. S. Sterrett, *Epigraphical Journey in Asia Minor; Papers of the American School of Classical Studies at Athens* Vol. II (1888).

Sundwall *EN* = J. Sundwall, *Die Einheimischen Namen der Lykier* (1913).

PART I. PAMPHYLIA.

A. ATTALEIA.

(a) Honorific Inscriptions.

(i) Emperors.

1. Inv. No. 288. From the Kale of Antalya. Bosch no. 2. Statue-base 1. 20h, o. 60w, o. 53th.¹ Letters 5cm. high. Vespasian.

Αὐτοκράτορι Οὐεσ-
[[ε]]σπασιανῶ Καίσαρι
Σεβαστῶ ἡ Ἀτταλέων
γερουσία

Ll. 1-2 The Emperor's name was originally written Οὐ|εσπασιανῶ. Subsequently, this line-division being felt to be faulty, ΕΣ was inserted in small letters at the end of l. 1. and the E at the beginning of l. 2 was erased.

2. Inv. No. 410. From the Kale (Yeni Kapı). Bosch no. 4. Statue-base o. 87h, o. 68w, o. 75th. Letters 3cm. high. Hadrian.

5 Αὐτοκράτορα Καίσαρα
θεοῦ Τραιανοῦ Παρθικοῦ
υἱόν, θεοῦ Νέρουα υἱωνόν,
[Τρα]ιανόν Ἀδριανόν
[Σεβασ]τὸν Ὀλύμπιον,
[σωτῆ]ρα τῆς οἴκουμένης,
[ἡ βο]υλῆ καὶ ὁ δῆμος

¹ In the present catalogue mouldings are in general disregarded in measuring the width and thickness of the stones.

3. Inv. No. 151. From Antalya. Bosch no. 6. Marble slab 1.00h, o. 65w, o. 18th. Inscription between ruled lines in letters 5cm. high. Antoninus Pius.

Αὐτοκράτορι
 Καίσαρι
 θεοῦ Ἀδριανοῦ υἱῶ[ι],
 θεοῦ Τραιανοῦ Παρθι-
 5 κοῦ υἱωνῶι, θεοῦ Νέρουα
 ἐγγόνωι, Τίτωι Αἰλίωι
 Ἀδριανῶι Ἀντωνεῖνωι
 [Σ]εβαστῶι Εὐσεβεῖ,
 ἀρχιερεῖ μεγίστ[ωι],
 10 δημαρχικῆς ἐξουσίας,
 ἡ βουλὴ καὶ ὁ δῆμος

4. Inv. No. 154. From the Kale. Bosch no. 7. Limestone statue-base 1. 12h, o. 64w, o. 64th. Letters 5cm. high. Lucius Verus.

Αὐτοκράτορι
 Καίσαρι Λουκίωι
 Αὐρηλίωι Οὐήρωι
 Σεβαστῶι
 ἡ βουλὴ καὶ ὁ δῆμος

5. Inv. No. 409 (B). From the Kale (Yeni Kapi). Large statue-base 1. 29h, o. 60w, o. 58th. Letters 6cm. high, coloured red in the odd-numbered lines. (Lines 2 and 4 were no doubt coloured blue, but as usual the blue colour has disappeared.) Lucius Verus after his death in A. D. 169.

Λ. Αὐρηλίω
 Οὐήρωι θεῶ
 Σεβαστῶ
 ἡ βουλὴ καὶ
 ὁ δῆμος

6. Inv. No. 292. From the Kale. Rectangular base of coarse stone o. 48h, o. 71w, o. 69th, the upper surface broken away. Letters 33-35mm. high. Commodus.

Αὐτοκράτορι Καίσαρι Λουκί[ω]
 Αὐρηλίω Κομμύδω
 Σεβαστῶ Γερμανικῶ,
 σωτῆρι τῆς οἰκουμένης,
 οἱ γεραιοί

7. Inv. No. 409 (A.) From the Kale (Yeni Kapı). Rectangular statue-base 1. 26h, o. 55w, o. 55th. Letters 35mm. high Commodus.

Αὐτοκράτορι Καίσαρι
 Λουκίω Αὐρηλίω Κομμό-
 δω Σεβαστῶ Γερμανι-
 κῶ, σωτῆρι τῆς οἰκουμένης,
 ἡ βουλὴ καὶ ὁ δῆμος

Commodus had the *praenomen* Lucius from 177 to 180, and again in 191-2. In the interval he is called Marcus. The present monuments Nos. 6 and 7 were no doubt erected in the earlier period, soon after his accession.

It is very common to find statues of Emperors and of other persons erected simultaneously, with identical inscriptions, by the Gerusia on the one hand and by the Council and People on the other.

8. Inv. No. 377. From the Kale. Bosch no. 8. Upper part of a statue-base o. 92h, o. 76w, o. 82th. Letters 40-45mm. high. Julia Domna.

Ἰουλίαν Δόμναν
 Σεβαστήν, μητέρα
 κάστρων, ἡ βουλὴ
 καὶ ὁ δῆμος

9. Inv. No. 291. From the Kale. Epistyle block o. 46h, o. 84w, o. 32th, broken on the right, complete on the other sides. Uncertain Emperor.

Αὐτοκράτορι Καίσαρι - - - - -
 ἐκγ διαθήκης Γαίου - - - - -
 Κρισπεινίου Παύλου - - - - -

It was a common practice to provide by will for the construction of a statue of the Emperor (see e. g. Ramsay *Social Basis* p. 56): the present stone however is not a statue-base but rather part of a build-

ding of some kind. A good deal is no doubt missing on the right, and it is improbable that Caius in l. 2 is the same man as Crispinius Paulus in l. 3. We should perhaps restore: *Αὐτοκράτορι Καίσαρι* [nomen et tituli] *ἐκγ διαθήκης Γαίου* [nomen, cognomen, ἐπιμεληθέντος praenomen] *Κρισπεινίου Παύλου* [ὁ δεῖνα *vel* οἱ δεῖνες]

10. Inv. No. 414. From the Kale. (Yeni Kapı). Block o. 81h, o. 66w, o. 66th, forming the lower part of a statue-base. Letters 4cm. high. Uncertain Emperor.

 τὸν σωτῆρα τῆς
 οἴκουμένης, ἡ βουλή
 καὶ ὁ δῆμος

L. 1. Or, perhaps more probably, [Σεβασ]τὸν.

The stone appears to be complete, in which case the statue-base consisted of two stones set one upon the other; but possibly it has been sawn in half.

See also No. 109 below.

(ii) Roman Governors.

11. Inv. No. 420. From the Kale. Bosch no. 10: cf. Robert *Bulletin* 1948, 199. Upper part of a statue-base 0.63h, 0.77w, 0.93th. Letters 4-5cm. high.

ὁ δῆμος
 Μάρκον Καλπούρνιον
 Μάρκου υἱὸν Ῥοῦφον,
 πρεσβευτὴν καὶ ἀντι-
 5 στράτηγον Τιβερίου
 Κλαυδίου Καίσαρος Σε-
 βαστοῦ Γερμανικοῦ

Tercüme: Halk, Marcus'un oğlu, Tiberius Claudius Caesar Augustus Germanicus'un elçi ve propraetoru Marcus Calpurnius Rufus'u (tebcil etti).

This man, governor under Claudius, is mentioned at Ephesus (*CIL* III 6072): it is not known which province he governed, save that it was not Lycia-Pamphylia (Pflaum ap. Robert loc. cit.) Sta-

tues were also erected in Attaleia to his mother (*SEG II* 696), his son (below, No. 15), and his daughter-in-law (below, No. 16).

12. Inv. No. 416 (A). From the Kale. Bosch no. 12: cf. *Robert Bulletin* 1948, 199. Upper part of a statue-base 0,65 h, 0.82w, 0.62th. Letters 4-5cm. high.

ὁ δῆμος ἐτείμη-
σεν Μάρκον Πετρώ-
νιον Κοίντου υἱὸν
Σαβατίνῃ Οὐμβρεῖνον,
σεπτεμοῦρουμ ἐπουλώ-
νουμ, ὑπατον, πρεσβευ-
[τὴν καὶ ἀντιστράτηγον]
[Λυκίας καὶ Παμφυλίας]

Tercüme: Halk, Quintus'un oğlu, Sabatina tribus'una mensup, septemvir epulonum, consul, legatus propraetore unvanile Lykia-Pamphylia eyaletinin idarecisi Marcus Petronius Umbrinus'u tebcil etti.

For this man see *Pros. Imp. Rom.* s. v. Petronius 237 and Robert loc. cit.

13. Inv. No. 284. From the Kale. Bosch no. 21: cf. *Robert Bulletin* 1948, 202. Statue-base 1. 42h, 0.39w (broken on the right), 0.23th. Letters 35-45mm. high, with traces of red colouring.

Λούκιον [Κέλερα]
[Μ]άρκον Καλ[πούρνιον]
Λόγγον, χιλία[ρχον πλατύση]-
μον λεγεῶν[ος πρώτης Ἴτα]-
5 λικῆς, πρεσβε[υτὴν Πόντου]
καὶ Βιθυνίας, [πρεσβευτὴν]
[Ἀ]χάϊας, ὑπ[ατον, τὰ οἴκε?]-
τικὰ παιδία τὰ [ὑπ' αὐτοῦ ἀνα]-
[τ]ρεφόμενα [τὸν ἑαυτῶν ἀ]-
10 ώνιον τροφ[έα τε καὶ πά]-
τρωνα καὶ ε[ὐεργέτην]

Tercüme: Legio I Italica'nın geniş şeritli askerî tribunu'su, legatus unvanile Pontus-Bithynia ve Achaea eyaletlerinin idarecisi, consul Lucius Celer Marcus Calpurnius Longus'un bu heykeli, yetiş-

tirmiş olduğu ev köleleri tarafından, kendilerini hayatı boyunca beslemiş olduğu ve hâmilik edip kendilerine iyilik gösterdiği için rekzedildi.

The man's name is restored from No. 14 below.

In lines 7-11 more is legible on the stone than is printed by Bosch. The tentative restoration offered above follows the lines suggested by Robert loc. cit. In l. 10 the initial omega is clear, with no room for a letter before it, so that [αί]ώνιον, 'life-long', seems almost inevitable. In l. 9 ἐαυτῶν seems more probable than τῆς πόλεως. In ll. 7-8 οἰκετικὰ παιδία, if rightly restored, is equivalent to θρεπτοί: the expression οἰκετικὰ σώματα occurs in *IG XII. 5. 653*.

14 No Inv. number, but said to come from the city wall. Bosch no. 22. Statue-base 1. 20h, 0.645w, 0.61th. Letters 4cm. high.

	Λούκιον Μάρκιον
	Κέλερα Καλπούρνι-
	ον Λόνγον, κουχτ-
	τορουίρουμ οὐά-
5	ρουμ κουρανδάρουμ,
	χειλίαρχον λεγεῶ-
	νος πρώτης Ἰταλικῆς,
	Ἰκρασις Ἑρμαπίου
	τὸν ἑαυτοῦ φίλον
10	καὶ εὐεργέτην

Hermapias'in oğlu Ikraasis, arkadaşı olan ve kendisine iyilik yapan, dört kişilik yol bakım heyetinin azası, Legio I Italica'nın askerî tribunuş'u Lucius Marcus Celer Calpurnius Longus'u (tebcil etti).

This is evidently the same man who appears in No. 13, but at a much earlier stage of his career. In l. 1 we have the name Μάρκιον, whereas No. 13, l. 2 has Μᾶρκον. As Robert points out, our man's names occur among those of a polyonymous personage at Patara (*TAM II 426*), in the form Λούκιον Μάρκιον Κέλερα Μᾶρκον Καλπούρνιον Λόνγον: probably then Μᾶρκον in No. 13 and Μάρκιον in No. 14 are both correct, and no emendation is needed.

14a. Inv. No. 193 (A). From the Italian Consulate. Radet-Paris, *BCH IX, 436*, no. II: *IGR III 776*: Ramsay *Social Basis* 14, no. 3. Solid block 0.51h, 0.60w, 0.61th: inscription complete on all sides except the right. Letters 44. mm. high.

ἡ βουλὴ καὶ ὁ δῆμος]
 Π. Αἴλιον Βρούττι[ιον]
 Λουκιανὸν τὸν [λαμ]-
 π<ρ>ότατον ἀνθύπ[ατον]
 5 [ἐπαρχεί]ας Λυκ[ίας]
 [τὸν εὐερ]γέτ[ην]

Tercüme: Senato ve halk, kendilerine iyilik yapan, Lykia eyaletinin pek parlak proconsul'u Publius Aelius Bruttius Lucianus'u (tebcil etti).

The stone was seen by Radet and Paris in a street of Antalya: there can be no doubt that it belongs to Attaleia.

L. 5. The restorations in *IGR* and Ramsay loc. cit. are wrong: the letters read by Radet and Paris in l. 6 are in fact on the stone.

(iii) Private Persons.

15. Inv. No. 417. From the Kale (Yeni Kapı). Bosch no. 11: cf. Robert *Bulletin* 1948, 199. Upper part of a statue-base 0.69h, 0.87w, 0.70th. Letters 4-5cm. high.

ὁ δῆμος ἐτείμησεν
 Λεύκιον Καλπούρνι-
 ον Λόγγον, υἱὸν Μάρ-
 κου Καλπουρνίου 'Ρού-
 5 φου τοῦ πάτρωνος
 τῆς πόλεως ἡμῶν,
 εὐχαριστίας ἕνεκα

Tercüme : Halk, şehrimizin patronu Marcus Calpurnius Rufus'un oğlu Lucius Calpurnius Longus'u minnetle tebcil etti.

This is the son of the governor honoured in No. 11.

16. No Inv. number. From the Kale. Three non-joining fragments of a base, two preserving the left edge, one the right edge. No top or bottom preserved. Combined height of the fragments ca. 0.60; original width ca. 0.58, original thickness more than 0.51. Letters 31-33mm. high.

[- - - - -] μιαιυι
 (a) [- - - - - δε]δωρημέ-
 [νο]υ, γυναῖκ[α δὲ Λ]ουκίου Καλ-

- 5 πουρνίου Λ[όνγο]υ, ἀνδρὸς συ[ν]-
 κλητικοῦ, ζή[σ]ασαν κκλῶ[ς], **(b)**
 ἀρετῆς ἔνεκεν.
 [Λ]ούκιος Ἰούλ[ιω]ς Σάνκτος
 [- - - - - τὸ εἰς τὸν ἀνδρι-
 ἀντα καὶ τή[ν βά]σιν ἀν[ά]-
 10 [λ]ωμα ἐκ τοῦ [ἰδίου ἐχαρί]-
 [σ]ατο μὴ λαβ[ὼν παρὰ τῆς]
 (c) πόλεως τὸ ψ[ηφισθὲν ἀργύρι]-
 [ον εἰς] τὴν [ἀνάστασιν?]

Tercüme: (Halk, Imparator tarafından) şereflendirilmiş olan (falan)'ın kızı ve senator sınıfına mensup Lucius Calpurnius Longus'un karısı olan (falan)'ı yüksek vasıfları ve takdire şayan hayatı dolayısıyla (tebcil etti). Lucius Iulius Sanctus, şehir tarafından heykel ve kaidesinin rekzi için tahsis edilen parayı kabul etmeyip bu masrafı kendi parasından yaptı.

This woman is the wife of the man honoured in No. 15.

In l. 1 the lower halves of the letters only are preserved: the letters appear to be AIXOI or AIXOY. In this part mention was evidently made of the woman's father and the honours he had received from the Emperor, whether civil (e. g. [ἔπρω δημοσίῳ δε]δωρημένου) or military.

For the restoration of ll. 11-13 I am indebted to a suggestion of J. Keil: Sanctus did not avail himself of the sum of money voted for the statue by the city, but erected it at his own expense. For a similar restoration by the same scholar see *Anz. Phil. Österr. Akad.* 1954, 225, n. 16, and compare Syll. 3 1045, καὶ παρ' αὐτοῦ ἀνάλωσεν εἰς τὰ ἱερεῖα πρὸς τῷ ἐκ τῆς πόλεως ἔλαβε δραχμὰς δισχειλίας πεντακοσίας.

17. Inv. No. 19. From the Kale. Paribeni-Romanelli *Mon. Ant. XXIII*, 23, no. 9: Bosch no. 18: cf. Robert *Bulletin* 1948, 201. Limestone block o. 245h, o. 68w, o. 29th, forming the lower part of a statue-base. Letters 35-40mm. high.

 καὶ γυμνασιαρχήσασαν
 γεραιῶν καὶ νέων καὶ
 παίδων, ἀρετῆς ἔνεκεν

Tercüme: (Falan,) ve ihtiyar, genç ve küçüklerin jimnazlarında reislik yapan (kadın)'ı yüksek vasıfları dolayısıyla (tebcil etti).

Robert loc. cit. compares *SEG* II 696, in which a similar function is exercised by Caecilia Tertulla, mother of M. Calpurnius Rufus who is honoured in No. 11 above; he suggests with good probability that the present inscription also was in her honour.

18. Inv. No. 155. From the Kale. *Annuario* VI-VII, 416, no. 114: *SEG* VI, 647: less correctly in Bosch no. 17. Statue-base 1. 33h, o. 57w, o. 55th. Letters 35mm. high. in l. 1, 27-28mm. below.

5 ὁ δῆμος ἐτείμησεν
 Τερεντίαν Μάρκου θυγα-
 τέρα Πῶλλαν, γυναῖκα γε-
 νομένην Γαίου Καιτρανί-
 ου Ἀκύλου, ἀγαθὴν καὶ σώ-
 φρονα, ἱερασαμένην τάχει-
 ον Ἀντωνίας θυγατρὸς
 Τιβηρίου Κλαυδίου Καίσα[α]-
 ρος Σεβαστοῦ Γερμανικοῦ,
 10 χαρισαμένην τῇ πόλει
 δηνάρια τετρακισχέιλια
 εἰς θυσίας ἐτησίους Ἀθηνᾶ
 Πολιάδι, τῆς εἰς τὴν θεὸν
 εὐσεβείας καὶ τῆς εἰς τὴν
 15 πατρίδα εὐνοίας ἕνεκα

Tercüme: Halk, Marcus'un kızı Caius Caetranus Aquila'nın değerli ve edepli karısı vaktile Tiberius Claudius Caesar Augustus Germanicus'un kızı Antonia'nın rahibesi olan ve Athena Polias'a her sene kurban kesilmesi için şehre dörtbin denar hediye eden Terentia Polla'yı tanrıçaya karşı olan dindarlığından ve vatanına karşı olan hamiyetperverliğinden dolayı tebcil etti.

L. 4. Καπρανίου previous editors. For the rare name Caetranus cf. e. g. Dessau 8149, *AM* XIII 246, no. 38.

L. 6. τάχειον, 'formerly', is clear. The word is omitted in *SEG*: [δ]ιά [βί]ου Bosch.

19. Inv. No. 407. From the Kale (Yeni Kapı). Bosch no. 14. Upper part of a statue-base 0.64h 0.65w, 0.75th. Letters 35-40mm. high.

ὁ δῆμος ἐτείμησεν
 Σέξστον Πάκκιον Οὐα-
 λεριανὸν Φλάκκον, ἱερα-
 σάμενον θεᾶς Ῥώμης
 5 δις καὶ ἀγωνοθετήσαν-
 τα τῶν μεγάλων πεντα-
 ετηρικῶν Καισαρῶν
 ἀγώνων λαμπρῶς καὶ
 [φι]λοδόξως καὶ γυμνα-
 10 [σια]ρχήσαντα γεραιῶ[ν]

Tercüme: Halk, tanrıça Roma'nın iki defa rahibi olan ve dört senede bir yapılan büyük Caesareia müsabakalarını parlak ve cömert bir şekilde tertiplemiş olan ve ihtiyarların jimnazında reislik yapan Sextus Paccius Valerianus Flaccus'u tebci etti.

20. Inv. No. 415. From the city wall. Upper part of a statue-base 0.36h, 0.70w, 0.70th. Letters 25-29mm. high.

ὁ δῆμος καὶ οἱ συνπολιτευ-
 ὄμενοι Ῥωμαῖοι ἐτείμησαν
 Σέξστον Πάκκιον Σέξτου
 υἱὸν Οὐαλεριανὸν Φλάκκον,
 ἱερατε[ύ]σαντα Ῥώ[μ]ης δις

Tercüme: Halk ve vatandaşlığımıza iştirak eden Roma'lılar, Sextus'un oğlu, tanrıça Roma'nın iki defa rahibi olan Sextus Paccius Valerianus Flaccus'u tebci ettiler.

Evidently the same man who is honoured in No. 19. The term οἱ συνπολιτευόμενοι Ῥωμαῖοι occurs at Attaleia in another inscription (*SEG VI*, 646), and refers no doubt to the group of colonists established there by Augustus: see Robert *Bulletin* 1948, 200, who points out that the title of *colonia* possessed by Attaleia in the late third century may nevertheless be of late origin.

21. Inv. No. 303. From the Kale. Ramsay *BCH* 1883, 263, no. 5: Robert *Les Gladiateurs dans l'Orient Grec* 143, no. 100: *IGR* III, 780. Plain block o. 97h, o.49w, o.53th. Letters very regular, 26mm. high.

[- - - - - ἀρ]-
 [χιερέα τῶν Σε]βαστῶν καὶ
 [φ]ιλόδοξον ἐκ τῶν ἰδίων (leaf)
 Λ. Καλπούρνιον Κοδράτου
 υἰὸν Διόδωρον, υἰὸν βουλῆς
 5 δῆμου γερουσίας, φιλοκαίσα[ρα]
 καὶ φιλόπατριν, ἱερέα διὰ
 βίου Ἀπόλλωνος Ἀρχηγέτο[υ]
 καὶ θεοῦ μεγάλου Διονύσο[υ]
 καὶ θεοῦ Ἄρεως καὶ θεᾶς Ἄρτ[έ]-
 10 μιδος Ἐλαφηβόλου πρῶτον,
 καὶ ἱερέα διὰ βίου θεᾶς Λητο[ῦς]
 τῆς Περγαίων πόλεως, ἀρχι[ε]-
 ρασάμενον τετραετίαν καὶ
 15 ἐπιτελέσαντα κυνηγέσια
 καὶ μονομαχίας μεγαλοπρε-
 πῶς καὶ ἀγωνοθετήσαντα
 τοὺς μεγάλους πενταετη-
 ρικοὺς ἀγῶνας καὶ τοὺς λοι-
 πούς πάντας ἐν τῇ τετραετίᾳ

Tercüme: (Halk?), İmparatorların başrahibi olan ve kendi servetini cömert bir şekilde sarfeden, Senato, halk ve ihtiyaçlarının oğlu, hem İmparatoru hem vatanını seven, kaydı hayat şartile Apollon Archegetes'in ve büyük tanrı Dionysos'un ve tanrı Ares'in ve tanrıça Artemis Elaphebolos'un rahibi olan (ki bu vazifeleri başka hiç kimse görmemiştir), kaydı hayat şartile Perge şehrindeki tanrıça Leto'nun rahibi, dört senelik başrahiplikte bulunan, vahşî hayvan ve gladiatör müsabakalarını parlak bir şekilde hazırlayan, dört senede bir yapılan büyük oyunları ve dört senelik müddet içinde yapılan bütün diğer müsabakaları tertip eden, Quadratus'un oğlu Lucius Calpurnius Diodoros'u (tebcil etti).

L. 14. Not κυνηγεσία[ς].

22. Inv. No. 412. From the Kale (Yeni Kapı). Bosch no. 24. Block forming the upper part of a statue-base with simple moulding at the top, o. 43h, o. 60w, o.56th. Letters 4cm. high.

5
 ἱερέα Τιβερίου Κλαυ-
 δίου Καίσαρος Σε-
 βαστοῦ Γερμανικοῦ
 καὶ ἀγωνοθέτην τῶν
 μεγάλων πενταετηρι-
 [κῶν ἀγώνων Καισαρή]-
 [ων - - - - -]

Tercüme: Tiberius Claudius Caesar Augustus Germanicus'un rahibini ve dört senede bir yapılan büyük Caesareia müsabakalarının tertipcisini.

23. Inv. No. 408. From the Kale (Yeni Kapı). Bosch no. 23. Lower part of a statue-base o. 75h, o.59w, o.57th. Letters 4cm. high.

[ἀγωνοθέτην τῶν μεγάλ]-
 [λων πενταετηρικῶν ἀγώ]-
 [νων Κ]αισαρείων Γάιο[ν]
 [Ἰ]ούλιον Γαίου υἱὸν Φα-
 [βία] Ἄσπερα ὁ πατήρ Ἄσπερ
 [καὶ] οἱ ἀδελφοὶ Σάνκτος
 [καὶ] Ῥοῦφος

Tercüme: Caesareia müsabakalarının tertipcisi, Caius'un oğlu, Fabia tribus'una mensup Caius Iulius Asper'i babası Asper ve kardeşleri Sanctus ve Rufus (tebcil ettiler).

24. Inv. 419. From the Kale (Yeni Kapı). Bosch no. 16: cf. Robert *Bulletin* 1948, 200. Limestone statue-base, broken at the top, o.90 h, o. 67w, o.66th. Letters 35-45mm. high.

5
 [- - - - - ἄν]-
 δρα κα[λὸν καὶ ἀγαθ]όν
 διὰ προγόνων, ἱερασά-
 μενον τῆς θεᾶς Ἄρ-
 χηγετίδος Ῥώμης
 καὶ Δρούσου Καίσαρος
 υἱοῦ Τιβερίου Καίσαρος,
 ζήσαντα καλῶς
 ἀρετῆς ἕνεκα

Tercüme: ecdadı gibi kıymetli bir vatandaş olan, tanrıça Roma Archegetis ile Tiberius Caesar'ın oğlu Drusus Caesar'ın rahibi

olan, takdire şayan bir hayat yaşayan (falan)'ı yüksek vasıfları dolayısıyla (tebcil etti).

25. Inv. No. 306. From the Kale. *CIG* III 434of, g: LeBas-Waddington 1362-3: Lanckoronski I p. 163, no. 6: *IGR* III, 779. Plain block, broken or damaged at the top, 0.63th, 1. 50w. The inscription is in three columns, not two. Photograph Fig. 1.

A		C	
	·]LI - - - - - NIO		[- - - - -] IO [- - - - - νε]-
	Ῥοῦφον νεανίαν κόσμι-		[α]νίαν κόσμιον καὶ σώ-
	ον καὶ σώφρονα, ἔπαρ-		φρονα, ἔπαρχον τεχνει-
	χον τεχνειτῶν, υἷδν		τῶν, υἷδν Γαίου Λικιννί-
5	Γαίου Λικιννίου Φλάμ-	5	ου Φλάμμα τοῦ πολεί-
	μα ἑπάρχου τεχνει-		του αὐτῶν, ἑπάρχου
	τῶν καὶ ἱερέως διὰ βίου		τεχνειτῶν καὶ ἱερέως
	Διὸς Τροπαιούχου, ζή-	..	διὰ βίου Διὸς Τροπαιού-
	σαντα καλῶς, ἀρετῆς ἕνεκα.		χου, ζήσαντα καλῶς,
		10	ἀρετῆς ἕνεκα.
10	τὸ δαπάνημα ἐποιήσατο		τὸ δαπάνημα ἐποιήσατο
	ὁ πατὴρ μνήμης χάριν		ὁ πατὴρ μνήμης χάριν
B			
[- - - - - προγό]-			
νων λαντρῶν καὶ ἐπα			
<i>vacat</i>			

Tercüme: (a) (Halk), terbiyeli ve edepli bir delikanlı olan, *praefectus fabrum* vazifesini gören, keza *praefectus fabrum* vazifesini gören ve kaydı hayat şartile Zeus Tropaiouchos'un rahibi Caius Licinnius Flamma'nın oğlu takdire şayan bir hayat yaşayan... nius Rufus'u yüksek vasıfları dolayısıyla (tebcil etti). Bu anıta ait masrafı hatırası için babası yaptı.

(b) parlak ecdattan gelme.

(c) (a gibi, yalnız Rufus ismi yoktur.)

A and C being couched in virtually identical terms, it seems that we have here two sons of Licinnius Flamma, both of whom, like their father, held the office of *praefectus fabrum*. They were evidently honoured by the city after their early deaths; the present stone is not

their tombstone, but rather carried statues of the two young men. It is not clear why the middle column was left unfinished, nor what it was intended to contain.

26. Inv. No. 307. From the City wall. Bosch no. 19: cf. Robert *Bulletin* 1948, 201. Statue-base 1. 47h, 0.59w, 0.57th. Letters 30-35mm. high.

5 Λ. Γάουιον Λ. Γαούιου Φρόν-
τωνος υ(ἰόν) Φρόντωνα, πρει-
μοπειλάριον λεγ. γ' Κυρηνα-
ικῆς καὶ στρατοπεδάρ-
10 χην λεγ. ιε' Ἀπολλιναρί-
ας πρῶτον καὶ μόνον ἐκ
τῆς πατρίδος, πατέρα Λ.
Γαούιου Αἰλιανοῦ ταμίου καὶ
ἀντιστρατήγου δήμου Ῥωμαί-
ων, πάππον Λ. Γαούιου Κλάρου
πλατυσῆμου, ἵππῳ δημοσί-
15 ῳ τετειμημένον ὑπὸ τοῦ Σε-
βαστοῦ καὶ τειμαῖς ἀριστεί-
οις, ἐνχειρισθέντα ὑπὸ θε-
οῦ Τραιανοῦ τρισχειλίους οὐ-
ετρανοὺς λεγεωναρίους ἰς τὸ
κατοικίσαι Κυρήνην, ἐπηγγελμέ-
νον αἰώνιον γυμνασιαρχίαν κα-
τὰ πενταετίαν πρῶτον, ἀρχιε-
20 ρέα πάντων τῶν Σεβαστῶν ἐπὶ
τετραετίαν κα[ι] ἀγωνοθέτην ἐ-
κ τῶν ἰδίων σκηναῖων ἀγώνων
καὶ γυμνασίων, Λ. Γάουιος Σέ-
λευκος τὸν ἑαυτοῦ πάτρωνα
25 καὶ εὐεργέτην

Tercüme: Lucius Gavius Seleucus, kendisine iyilik yapan ve hâmisi olan, Lucius Gavius Fronto'nun oğlu, doğduğu şehirden Legio III Cyrenaica'ya primipilaris ve Legio XV Apollinaris'e ordugâh komutanı olan ilk ve yegâne adamı, Roma halkının quaestor ve propraetoru Lucius Gavius Aelianus'un babası, senator Lucius Gavius Clarus'un büyük babası, İmparator tarafından atlı payesile takdir

nişanesi olarak verilen mükâfatla taltif edilen, tanrı Traianus tarafından kendisine Kyrene'de müstemleke kurmak üzere üçbin emekdar asker verilen, gönüllü olarak dört sene müddetle daimî jimnaz reisliğini ilk deruhte eden, dört sene müddetle bütün İmparatorların rahibi olan, tiyatro ve spor müsabakalarını kendi hesabına tertip eden Lucius Gavius Fronto'yu (tebcil etti).

The same man is honoured again in No. 27. For other Gavii at Attaleia see *IGR* III 778 and No. 31 below.

L. 19. πενταετίαν, πρῶτον ἀρχιερέα Bosch.

27. Inv. No. 308. From the city wall. Bosch no. 20: cf. Robert *Bulletin* 1948, 201-2. Statue-base 0.93h, 0.75w, 0.52th. Letters 4cm. high.

[Λ. Γάουιον Λ. Γαουίου Φρόν]-
 [γωνος υ(ιόν) Φρόντωνα, πρειμο]-
 [πειλάριον λεγεῶνος τρί]-
 τῆς Κυρηναϊκῆς, στρατο-
 πεδάρχην λεγεῶνος πεν-
 τεκαϊδεκάτης Ἀπολλινα-
 ρίας, πατέρα Γαουίου Αἰλιαν-
 οῦ ταμίου καὶ ἀντιστρατή-
 γου, πάππον Γαουίου Κλά-
 ρου πλατυσῆμου,
 Πόπλιος Γάουιος Γαλλικὸς
 τὸν ἑαυτοῦ φίλον καὶ εὐ-
 εργέτην

5

10

Tercüme: Publius Gavius Gallicus, kendisine iyilik yapan ve arkadaşı olan, Lucius Gavius Fronto'nun oğlu, Legio III Cyrenaica'ya primipilaris ve Legio XV Apollinaris'e ordugâh komutanı olan, quaestor ve propraetor Gavius Aelianus'un babası senator Gavius Clarus'un büyük babası Lucius Gavius Fronto'yu (tebcil etti).

This is the same man who is honoured in No. 26. For another Gavius Gallicus see *IGR* III 778.

L. 8. Ποπαῖος Bosch. The fourth letter is slightly damaged, but Πόπλιος is undoubtedly correct.

28. Inv. No. 10. From the Kale. Limestone block 0.33h, 0.66w, 0.19th, carrying the lower part of the inscription *SEG* VI 651.

Published by Viale *Annuario* VIII-IX (1925-6), 368, no. 4, and Bosch no. 15. The upper part was published by Ramsay *BCH* VII (1883), 265, no. 6: cf. *IGR* III 781. Letters 3cm. high.

[οἱ γεραιοὶ ἐτείμησαν ἐκ τοῦ]
 [ἰδίου Μ. Πετρώνιον Φίρμον]
 [Καλπούρνιον Σαικλάριον, ἱερέα]
 [διὰ βίου θεοῦ Ἀπόλλωνος]
 [Ἀρχηγέτου, ἀρχιερέα τῶν Σεβασ]-
 [τῶν καὶ ἀγωνοθέτην τῶν με]-
 γάλων πενταετηρικῶ[ν Καισα]-
 ρήων ἀγώνων, ἑπαρχον [τε]-
 χνειτῶ[ν], υἱὸν βουλῆς δῆ[μου]
 γερουσίας, στρατηγήσαντ[α καὶ]
 5 εἰραναρχήσαντα, ἀρετῆς ἐν[εκα]

Tercüme: İhtiyarlar, kaydı hayat şartile Apollo Archegetes'in rahibi, İmparatorların başrahibi, dört senede bir yapılan büyük Caesareia müsabakalarının tertipçisi, praefectus fabrum, senatonun halkın ve gerusia'nın oğlu, strategos ve emniyet müdürü olan Marcus Petronius Firmus Calpurnius Saecularis'i yüksek vasıfları dolayısıyla kendi hesaplarına tebcil ettiler.

The line-division in *SEG* is incorrect.

29. Inv. No. 290. From the Kale. Left-hand portion of a base, the right side obliquely broken away, 1. ogh, 0.31w, 0.32th. Letters 3 cm. high.

ὁ δῆμος ἐτε[ίμησεν]
 Πόπλιον Οὐ[- - - -]
 Ποπλίου υἱὸ[ν- - - -]
 ἀγωνοθετῆ[σαντα τῶν]
 5 μεγάλων πε[νταετηρι]-
 κῶν Καισαρή[ων ἀγώνων],
 ἀνδρα κα[λ]ῶ[ν καὶ ἀγαθὸν]
 διὰ προγόν[ων, ἀρετῆς]
 ἔνεκε[ν]

Tercüme: Halk, dört senede bir yapılan büyük Caesareia müsabakalarının tertipçisi, ecdadı gibi değerli bir vatandaş olan, Publius'un oğlu Publius V. . . . 'yi yüksek vasıfları dolayısıyla tebcil etti.

The man's name seems to be irrecoverable.

30. Inv. No. 416(B). From the city wall. Lower part of a square base o. 70h, 0.67w, 0.67th. Letters 34-35mm. high.

[- - - - - γυμνα]-
 [σιαρχήσαντα γεραιῶν]
 [καὶ ν]έων καὶ παιδῶν κ[αί]
 [ἀπ]ολιπόντα κατὰ δια-
 θήκας τῇ πόλει ἀγρὸν
 Σιοῦντα καὶ σώματα,
 5 τῆς εἰς τὸν δῆμον εὐ-
 νοίας ἕνεκα

Tercüme: (Falan), ihtiyarların gençlerin ve küçüklerin jimnazlarının reisliğini yapan ve vasiyetnamesinde şehrimize kölelerle birlikte Sious isminde bir mülk bırakan (filan)'ı halkımıza karşı olan iyiliğinden dolayı (tebcil etti).

Statue-base of a benefactor who had bequeathed to the city a landed property or farm, and a quantity of slaves to work it. The name of the property is (not surprisingly) otherwise unknown; it is evidently formed from the name of the plant σίον, the water-parsnip. Such place-names are of course common: cf. Τευτλοῦσσα, Beet Island.

(b) Votive Inscriptions.

31. Inv. No. 375. From the Kale. Lintel (?) block, broken in three pieces, o. 13h, 1.66w, 0.31th. The inscription is complete. Letters 38mm. high. Photograph Fig. 2.

Μάρκος Γάουιος Εἰρηναῖος θεῷ Πανί

Tercüme: Marcus Gavius Eirenaios tanrı Pan'a (bu eseri ithaf etti).

M. Gavius Eirenaeus occurs again *IGR* III 778.

Dedications of buildings to Pan are rare; his worship is normally associated rather with caves and grottoes. The form of the present stone is unusual; may it perhaps be part of an altar?

32. Inv. No. 67. From a house in Antalya. Metzger no. 2. Stele, damaged at the top, 0.34h, 0.425w, 0.145th, with a relief depicting the god Kakasbos on horseback holding a club. Inscription below.

Τροκόνδας δις Ἡρακλῆ ε[ὐχὴν]

Tercüme: Trokondas'ın oğlu Trokondas Herakles'e adak olarak (bu eseri ithaf etti).

For the identification of Kakasbos with Heracles see Robert *Hellenica* III 51 sqq, 173. Kakasbos is not especially at home in Attaleia, and it is likely that the stone was brought from Lycia or the Cabalitis to the house in Antalya whence it passed to the museum. See below Nos. 101-3.

33. Inv. No. 108. From a house in Antalya. Metzger no. 13. Marble stele 0.27h, 0.29w, 0.08th, with a relief depicting probably the god Sozon. Inscription below, badly damaged and unintelligible.

.. ΔΑΙΙ .. ΝΙΥΙC

(Anlaşılamadı.)

34. Inv. No. 70. From a house in Antalya; original provenience unknown. Viale *Annuario* VIII-IX 362, Fig. 3; Metzger no. 24. Rectangular altar 0.47h, with relief of a mounted deity carrying a spear. Relief and inscription both badly damaged; Viale abandoned the text as illegible; Metzger correctly read the first line.

θεῶ μεγάλ[ω β]-
ωμόν Τροίλ[ος],
Μένανδ[ρος, . . .]
ης, Σοῦρνο[ς, Μῆ?]-
5 νις, εὐχάρισ[τ]-
ίας ἐν[εκα]

Tercüme: Bu sunağı Troilos, Menandros, . . . es, Surnos ve (Me) nis şükranlarından dolayı Büyük Tanrıya (ithaf ettiler).

Dedication of an altar to the Great God as a thank-offering by five persons, whose names are only partially legible. The most characteristic is the name Sournos, which occurs frequently in the neighbourhood of Tefenni on the borders of Pisidia and Phrygia (Sterrett *EJ* 38, 48, 53-55 passim, 74). It is likely that our stone has come from this district: Metzger suggests a comparison of the deity depicted here with one represented on the coins of Isinda, which is not far removed from the region in question.

35. No Inv. number. From Karapınar near Antalya, where it was seen by Pace (*Annuario* III 37, no. 20: *SEG* II 709). Small female statuette, inscribed on the base. Photograph Fig. 3.

Γάεις Αοῦλος Σά-
τ<ο>ρνος θεῶ ἐπίκω

Tercüme: Caius ve Aulus ve Saturnus (bu eseri) dualarını kabul eden tanrıçaya (ithaf ettiler).

Dedication by three persons, Caius, Aulus and Saturnus, to the θεὰ ἐπήκοος. The spelling is unusually bad.

36. Inv. No. 437. From a house in Antalya. Robert *Hellenica* IX 50. Rectangular altar 0.515h, 0.22w, 0.20th. Letters 20-23mm. high. No relief.

Εὐκτήμων
καὶ Ἀγαθο-
πους ποτ<α>-
μῶ Τιβερι|α|
5 νῶ εὐχῆν

Tercüme: Euktemon ve Agathopous (bu sunağı) Tiberis Nehrine adak olarak (ithaf ettiler).

Ex-voto dedication to the River Tiber. The stone has ποτ | μῶ Τιβερια | νῶ: there is no room for A at the end of l. 3, as Robert says. Klaffenbach pointed out in *Gnomon* 1951, 390 that the A of ποταμῶ has by a curious error been written at the end of l. 4: ποταμῶ Τιβερίνῶ was certainly intended.

For the name Agathopous at Attaleia cf. Viale *Annuario* VIII-IX 369, no. 8.

37. Inv. No. 421. From Antalya. Metzger no. 31. Stele 0.40h, 0.26w, 0.10-0.20th, with relief showing a standing male figure. Inscription on the lower rim, very illegible.

.. ΩΚΑΡΕΙΤΩΝΟC/
..... ΙΓ

Tercüme: Chariton (?)..... tanrıya (?).....

Metzger reads [Θε]ῶ Καρείτων ΟΣ HP, supposing a dedication to 'the god' by one Careiton (=Chariton?). If this is right, OC/may be the beginning of the father's name in the genitive, Οσα[ει], as frequently in the region of Tefenni (Sterrett *EJ* 45, 47, 53-55 etc.) But no confidence can be felt in the damaged condition of the text.

38. Inv. No. 194. From the Italian Consulate. Pace *Annuario* III 10, no. 1: *SEG* II 698: Robert *Hellenica* IX 43-4 and Pl. VII, 1.

Marble block 0.31h, 0.33w, 0.24th, broken on the right: inscription complete on all other sides. Letters 17-18mm. high.

Κοίντος Ῥοτεΐλιος [- - - - -]
 Αὐτοκράτορος [[. . .]] [- - - - -]
 καὶ ἀγωνοθέτης τῶν [μεγάλων πενταετηρικῶν Καισαρείων]
 ἀγώνων ἐκ τῶν ἰδίω[ν- - - - -]
 5 φιλόκαισαρ καὶ φιλόπ[ατρις - - - - -]
 μάτων ἐχρῦσωσέν τε [- - - - - καὶ]
 τὴν βᾶσιν ἐνεκρόστωσε[ν- - - - -]
 δύο θυμιατήρια καὶ το[- - - - - καν]-
 κέλλους καὶ δύο κ[λείνας? - - - - -]

Tercüme: İmparatorun... ve dört senede bir yapılan büyük Caesareia müsabakalarını kendi hesabına tertip eden... İmparatora ve vatanına sadık olan Quintus Rutilius.... (heykeli) yıldızlattı.... kaidelerini kaplattı.... iki buhurdan parmaklık ve iki peyke (ithaf etti).

Dedication of a similar nature to that in No. 86 below, q. v. The restorations in *Annuario* and *SEG* are unreliable. The Emperor's name in l. 2 has been erased: he was accordingly one of those who suffered a *damnatio memoriae* after death.

See also No. 112 below.

(c) Architectural Inscriptions.

39. Inv. No. 199. From the Kale. Marble block 0.62h, 0.74w, 0.87th, which once formed part of a building. On the front, in high relief, is a figure of Eros shooting with a bow. Inscription beside the body, in letters 5cm. high. Photograph Fig. 4.

Ἔρωσ

Tercüme: (Aşk tanrısı) Eros.

40. Inv. Nos. 30 and 205. From the harbour-quarter of Antalya. Bosch no. 25 (left-hand portion only). Two blocks of grey limestone, each 0.30h, 0.28th, and about 0.90 long. Letters 8cm. high.

ἀψίδας ἀρρήκτους στῆσας, καθαρῶτατε Ῥοῦφε,
 καὶ πάντα τελέσης αὐξόμενος προκοπαῖς

Tercüme: Pek afif Rufus, sen kırılması mümkün olmayan kemerleri inşa ettin, ve muvaffakiyetle herşeyi tamamlayacaksın.

The inscription appears to be complete. If τελέσης is for τελέσεις, the meaning is perhaps: 'thou hast erected indestructible arches, and, glorified by success, wilt bring all to completion'. In this case the inscription was written after the construction of the arches but before the whole building was complete. But it is possible that τελέσας was intended, i. e. 'having completed the rest of the building as well'. Or in l. 1 we should perhaps write στήσας. The metre is faulty in l. 2, but it hardly seems probable that we should write παντᾶ.

From the form of the letters the inscription is dated by Bosch to the third century A. D., and it is certainly not likely to be earlier than this.

40a. No Inv. number. Limestone block 0.55h, 0.43w, 0.215 th, broken on the right, complete on all other sides. Tall Byzantine letters 44mm. high.

ἀναξ προτροπε[- - - - - - - - - - -]
 ΧΑΡΤω τῷ πιστῷ οἰκέ[τη- - - - - - - -]
 ἔγειρε πόλιν τὴν Α[- - - - - - - - - -]
 φυλάττειν λαὸν εἰς [- - - - - - - -]
 ἔρω δι' αὐρ[ῶν- - - - - - - - - -]

Tercüme: Ey kiral, teşvik et (?).... sadık hizmetçine.... şehri yükselt..... halkı korumak..... havaları katediyorum.....

The inscription is presumably metrical, but too little remains to permit a clear understanding of it.

41. Inv. No. 136. From the city wall. Lanckoronski I p. 165, no. 12: Grégoire *Inscr. Grecques Chrétiennes* I no. 302. Large block 0.83h, 1.98w, 0.40 in maximum thickness.

† ἀεὶ προνοία πατρικῆ κεχρημένος
 ὡς οἷα τέκνοις πᾶσι τοῖς ὑπηκόοις,
 ὁ παργάληνος εὐσεβῆς αὐτοκράτωρ
 Λέων σὺν υἱῷ τῷ γλυκεῖ Κωνσταντίνῳ
 5 καὶ πάντα πράττ[ε]ιν [σ]υμπαθῶς..... μένος,
 ὡς τῆς ἀπάντων φροντίσαι σωτηρίας,
 καὶ τήνδε σώζων τὴν φιλόχριστον πόλιν,
 σοφῶς καταχύρωσε τείχει δευτέρῳ,
 δεικνὺς ἑαυτῆς μᾶλλον ἀσφαλεστέραν

10 ἐχθρῶν τε πάσης μηχανῆς ἀνωτέραν.
καὶ χεὶρ μὲν ἢ μόναρχος ἔργου προστάτις
ὡς καὶ χορηγὸς τῶν καλῶν καὶ δεσπότης·
Εὐφῆμιος δὲ τοῦ Κράτους μυστογράφος
θερμῶς ὑπουργῶν εὐφυῆς ἐπιστάτης

Tercüme: Bütün tebaasına sanki çocukları imiş gibi daima pederane bir ihtimam gösteren, ve bütün halkın emniyetine bakarak herşeyi şefkatle yapmağa alışmış(?) olan barışçı ve dindar İmparatorumuz Leo ile sevgili oğlu Constantinus, İsa'ya sadık olan bu şehri korumak için marifetli bir surette onu ikinci bir surla kuvvetlendirip eskisinden daha sağlam ve düşmanların bütün entrikalarından üstün kıldılar. Hem hükümdar olan hem de her türlü iyilik temin eden kiralın eli bu eserin hâmisidi, ve hükümetin mahrem kâtibi Euphemios hevesle hizmet ederek işin ehliyetli idarecisi oldu.

Inscription recording the construction of a 'second wall' at Attaleia by the Emperor Leo VI (the Philosopher) and his young son Constantine VII Porphyrogennetus: A. D. 911-2. The metre is the familiar Byzantine 'paroxytone iambic'.

For the last word in l. 5 Lanckoronski has [ἡγ]οῦμενος, which offends against the metre; Grégoire follows Papadopoulos in reading [ε]ἰ[θισ]μένος, which gives a good sense but was certainly not written. Repeated examination of the stone shows four upright strokes, then space for two letters followed by the lower parts of two more upright strokes before M: but I can find no word which meets the requirements.

42. Inv. No. 40. From the city wall. Lanckoronski I p. 166, no. 14: Grégoire *Inscr. Grecques Chrétiennes* I no. 304. Block 0.59h, 0.84w, 0.24th. Letters 5cm. high. Photograph Fig. 5. When first copied, the stone was high up in the wall and hard to read: Grégoire, in republishing it, accordingly felt himself at liberty to make many conjectural alterations in the text as given by Lanckoronski, but not one of his suggestions is in fact on the stone. Now that the stone is conveniently accessible it proves to be very legible, and Lanckoronski's text is found to be much nearer the truth than Grégoire's.

ἄστοις ἐσθλοὶ λαμπρᾶς Ἀττάλου γόνου,
ὑπὲρ Στεφάνου δρουγγαρίου εὐκλέες,
ἀπρὶξ δ' ὁμοῖον ἐργομόχθοις φροντίσιν,

5 σθεναρὸν ὄντως, ἀγίτὸν καὶ τερπνέον,
 τοῖον ΤΑΧΩCΑΙΞΑΝΤΟC εὐχεσθαι ὅπως
 ἁμαρτημάτων αὐτὸν εὐρασθαι λύσειν
 καὶ καταδίκης ἐκφυγεῖν αἰωνίου,
 [...]ΠΙΟΝΩΔΕ ἔργον τοῖο ἀπηρτίσθε
 ἔτους † SV IH †

Tercüme: Ey Attalos'un parlak şehrinin değerli oğulları, bu muhteşem, gerçekten sağlam, hayranlıkla haz uyandıran, çalışkan karakterine tam uygun eseri bu kadar çabuk yaratan drungarius Stephanos için dua ediniz ki günahlarının affını bulsun ve ebedî mahkûmiyetten kurtulsun. . . . Hilkattan sonra 6418 senesinde.

Every letter is certain, but the same cannot be said of the interpretation. The general sense is no doubt plain enough: 'Pray for the salvation of Stephanus who constructed this splendid work', i. e. the city wall, or part of it. But the details are obscure. The metre is again the 'paroxytone iambic'.

In. l. 1, ἀστοίως seems to be ἀπαξ εἰρημένον. I can only suppose that it stands for ἄστυος, from ἄστυς, a feminine form of ἄστυ. We have then an address to the citizens of Attaleia: 'O noble offspring of the brilliant city of Attalus'. In ll. 2-4 we have a succession of epithets applicable to a building such as a wall, but no noun with which they can agree—unless ἔργον in l. 8 can be the noun in question. L. 3 I take to mean 'exactly like (i. e. typical of) his industrious turn of mind'. In. l. 4 ἀγίτὸν is for ἀγητόν, and τερπνέον probably for τερπναῖον, another hapax. In l. 5 εὐχεσθαι is most simply taken, as by Grégoire, to be for the imperative εὐχεσθε, but the preceding words are difficult. ΑΙΞΑΝΤΟC is clear on the stone, but is very tempting to accept Grégoire's correction (δ)ίξαντος, i. e. δελξαντος, which is exactly in place here. If then τοῖον ταχῶς can equal οὕτω ταχέως, the first seven lines of the inscription will yield excellent sense, except always for the lack of an object for δελξαντος. Praise for the speed of the work is perfectly in order: compare for example the inscriptions on the obelisk of Theodosius and over the Topkapı Gate in Istanbul. If on the other hand λίξαντος is to be retained, it can only be for λήξαντος, 'after his death'. We may then read τοῖον τάχ' ὡς and take εὐχεσθαι as the infinitive: 'such a work no doubt as to deserve our prayers that after his death he may find remission of his sins'. In this case the string of

epithets continues at least to the end of l. 7, and it may then be possible for them to agree directly with ἔργον in l. 8. But this can surely not be right: it becomes virtually impossible to give the whole inscription an intelligible construction. The alternative, τοῖον ταχῶς λίξαντος, 'who died so soon', is no better.

The whole uncertainty is increased by the loss of the first few letters of l. 8, which is full of difficulty; it is not at first sight clear whether the first preserved letters should be divided πόνω δέ or -πον ὤδε.² It will be seen from the photograph that l. 7 begins one letter-space to the right of those above it; if the same was the case in l. 8, three letters are lost, otherwise four—or even two, if the line was set forward two spaces. Since the initial letters of the lines form an acrostic³ the first letter must be T. The scansion of this line also gives cause for uncertainty. If every syllable is to scan (note that in l. 3 the elided vowel is not written), one syllable only is lost at the beginning; this gives a much uglier verse than any of the others. The word TOIO is also doubtful. If it is for τοῖον, there seems no reason for the dropping of the *nu* except in order that the second syllable may be elided, and this would certainly produce a rather more elegant verse. We must then supply two syllables at the beginning. If on the other hand it is a poetic form of του=αὐτοῦ, 'his', the reason for using it must be to gain a syllable, and we are again reduced to one syllable at the beginning. Amid all this uncertainty no satisfactory restoration suggests itself to me. I had considered reading [τῶ] (or perhaps [τοίω]) πόνω δέ and understanding: 'and (pray) that by his efforts a work of this kind (τοῖο(ν), i. e. αἰώνιον) may have been constructed', that is, pray that the wall may stand for ever. But to interpret τοῖο(ν) by αἰωνίου in l. 7 is exceedingly artificial, and I feel no confidence that this is right.

The date is *annus mundi* 6418, or A. D. 909-10.

(d) Sepulchral Inscriptions.

43. Inv. No. 240. From the Kale. Robert *Hellenica* VIII 44 and Pl. XIV. Rectangular altar 1. 04h, 0.48w, 0.41th, with a round

² Before the *pi* the stone seems to show to show part of a round letter.

³ ΑΥΑΣΤΑΚΤΕ i. e. Ἀβαστακτε. For this, and for the identification of the persons, see Grégoire's commentary.

superstructure 0.19h. Letters 20mm. high, but the initial letter of each hexameter is larger. Below the inscriptions is shown a dagger and trident; below these again eight palm-branches.

Τὸν καλὸν ὀφθῆναι, τὸν ἀ[μήχανον?]
 ἐν σταδίοισιν, Ὀκτάκι νει[κήσαν]-
 τα καλὸν Μείλητον ἀθρεῖτ[ε, Οἱ]-
 5 ον πρὶν θήραις Κινύρου καλὸ[ν]
 υἱὸν Ἄδωνιν, Ἦ ποτε δις-
 κευθέντα πᾶν καλόν
 ὡς Ἰάκινθον· Νῦν δέ
 με πυκτεύσαντα κατή-
 γαγε Μοῦρα βιαίως, Καὶ δέ-
 μας ἐνκατέθηκε φίλη
 Παμφυλίδι γαίῃ. Σῆμα
 δέ μοι τύμβου μνήμης
 ἔνεκεν φιλίας τε Στῆ-
 σεν ὑπὲρ δόξης χρηστὸς
 φίλος ἐνθάδ' Ὀδυσσεύς

Tercüme: Yakışıklı, arena'da yenmesi güç, sekiz defa galip gelen Miletos'u görüyorsunuz. Vaktile, avda Kinyras'ın güzel oğlu Adonis nasıl idi ise, diskosla öldürülen güzel delikanlı Hyakinthos nasıl idi ise, ben de öyle idim; fakat şimdi gladiatörlük ederken Ecel Perisi beni şiddetle yere serdi ve ölümü sevgili Pamphylia toprağına gömdü. İyi dostum Odysseus arkadaşlık ve hatıra için, şan şöretim sönmesin diye, mezar anıtını buraya rezketti.

Epitaph of a gladiator, of the class called *retiarus*.

L. 1. τὸν πύ[κτην] Robert, but the stone shows an oblique stroke after τόν.

44. Inv. No. 192. Viale *Annuario* VIII-IX 370, no. 12: *SEG* VI 666: less correctly, Bosch no. 30. Funeral stele with pediment and rosette. 0.82h, 0.42w, 0.20th: the inscription is in a panel. Letters 3cm. high.

Μαρκίων Αἰ-
 γιανίδι τῆ
 μάμμη μνει-
 ας χάριν

Tercüme: Marcion büyük annesi Aigialis'in hatırası için (bu anıtı yaptı).

Ll. 1-2. Or Αιγυλλίδι. No cross-bar is visible, but the lettering is much worn. Neither name appears to be known elsewhere, but cf. [Αι]γιαλός in *IG II2* 1008, col. IV, l. 97.

45. Inv. No. 239. From the city wall. Limestone block o. 6oh, 1.00w, 0.72th, broken on all sides except the bottom. Letters 5cm. high.

[Λο]ύκιος Καλπούρνιος Κλαυδ[ιανὸς τὸ μνη]-
[μεῖο]ν ἑαυτῷ καὶ Ἀγριππείῳ τ[ῷ υἱῷ· τὸ δὲ]
[κεν]οτάφιον τοῖς ἀπελευθ[έροις μου]

Tercüme: Lucius Calpurnius Claudianus bu anıtı kendisi ve oğlu Agrippinus için (yaptı). Mezarın alt kısmı azatlı kölelerime (mahsustur).

For κενοτάφιον see below, No. 76.

46. Inv. No. 304. From the city wall. Lanckoronski I p. 169, no. 25; Bosch no. 34. Cf. Robert *Bulletin* 1948, 203 and 1949, 54. Fragment of a sarcophagus 0.6oh, 1.40w, 0.33th. Letters 4cm. high.

τὸ δὲ κενοτάφιον τοῖς ἰδίοις μο[υ]. ἐὰν δὲ τις τολμήσῃ πα]-
[ρὰ ταῦτά τι ποι]ήσασθαι, δώσ[ει e.g. τῷ ταμείῳ κτλ.]

Tercüme: mezarın alt kısmı akrabalarım (mahsustur). Şayet birisi bunun hilâfına bir şey yapmağa cüret ederse, Vezneye (şu kadar para) verecektir.

The first two words are not now visible. μό[νοις] (Robert) is equally possible. The middle ποιήσασθαι is unusual, and perhaps some less common word was used, e. g. [(ἐξ)ιδιοποι]ήσασθαι.

47. Inv. No. 413. From the city wall. Solid carved block, broken at the bottom, which once formed part of a tomb: 0.61h, 0.63w, 0.60th. Letters 32-35mm. high.

Δεῖος Θρέπτης ζῶν
καὶ φρονῶν ἑαυτῷ [τε]
καὶ τοῖς ἐμοῖς τέκν[οις]
Καλλικλεῖ καὶ Ἀρτε[μει]-
σίῃ· ἔσται δὲ ἐξόν [καὶ]
τοῖς ἀποδήμω[ις μου]
τέκνοις Δεῖῳ καὶ Ν[...]

vac. τεθῆναι · κατ[ά]
[δ]ῆ ταύτ[ά? - - -]

Tercüme: Deios Threptes hayatta iken ve akli başında iken (bu mezarı) kendisi ve çocukları Kallikles ve Artemisia için (yaptı): aynı zamanda, memlekette bulunmayan çocuklarım Deios ve N... 'nin gömülmesi için müsaade edilecektir; ve aynı surette.....(?).

48. Inv. No. 289. From the Kale. Bosch no. 33; cf. Robert *Bulletin* 1948, 202. Fragment of a sarcophagus 0.65h, 1.10w, 0.30th. Letters 10cm. high.

M. Sempro[nius - - - -]
vivos sibi [- - - - - -]
Μᾶρκος Σεμ[πρώνιος - - -]
ζῶν ἑαυτῷ [- - - - - - -]

Tercüme: Marcus Sempronius hayatta iken (bu mezarı) kendisi için (yaptı).

49. Inv. No. 60. From the Kale. Bosch no. 29. Damaged funeral altar 0.64h, 0.31w, 0.20th. Inscription badly written in letters 25-30mm. high.

Ὀνησίμω Στε-	5	λίσεικος ὁ
φάνου δις		υἱὸς μνή-
τοῦ καὶ Ἀν-		[μ]ης χάριν
τύλλου Καλ-		

Tercüme: Stephanos'un oğlu Onesimos (namı diğer Antyllos)'un hatırası için oğlu Kallinikos (bu anıtı yaptı).

50. Inv. No. 283. From the Kale. Square funeral altar 1. 08h, 0.37w, 0.37th. Letters 34-35mm. high.

Ἑρμόλαος
καὶ Παρησία
υεῖῶ μνή-
μην (sic) χάριν

Tercüme: Hermolaos ile Paresia oğullarının hatırası için (bu anıtı yaptılar).

The son's name is not mentioned. Parrhesia occurs in *SEG* II, 603, and as the name of a freedwoman in *IG* IX. 2. 567: the quality of the present stone suggests an equally humble origin.

51. Inv. No. 49. From a house in Antalya. Square funeral altar 0.35h, 0.17w, 0.17th, with relief showing a child raising both arms. Letters 18-24mm. high. Photograph Fig. 6.

Τρωίλος
 ἰδίᾳ θυ-
 γὰ τρὶ
 Ἰά δι
 μ νή-
 μης χάριν

Tercüme: Troilos kendi kızı İas'ın hatırası için (bu anıtı yaptı).

İas, like Doris and Aeolis, occurs as a slave-name: see Bechtel *HP* 544-5. It is by no means certain that this stone belongs to Attaleia: by the style, it might well have come from Pisidia.

52. Inv. No. 228. From the Kale. Rectangular funeral altar 1. 05h, 0.39w, 0.32th. The inscription is roughly written, and the surface of the stone is badly worn into holes. Letters 26-30mm. high.

Κάστωρ Ἑρμέος 9
 καὶ Νανίτας
 Κάστορ(ο)ς
 Κάστορα δῖς
 5 μνήμης χάρι-
 ν

Tercüme: Hermes'in oğlu Kastor ve Kastor'un oğlu Nanitas(?), Kastor'un oğlu Kastor'un hatırası için (bu anıtı yaptı).

L. 2. The name should almost certainly be read *Νανίτας*: cf. *Νανίτας* at Termessus (*TAM* III. 1. 373 etc.) and *Νανίτας* on a monument from Korkuteli in the Smyrna Museum (Robert *Hellenica* III, 173).

L. 3. The stone has *ΚΑΚΤΟΡΑC*. For the same error cf. *BSA* 1956, 104, no. 14.

The monument was apparently erected to Castor by his father and brother.

53. Inv. No. 686. From Antalya. Block 0.30h, 0.37w, 0.21th, broken at top and bottom, complete on right and left. Careful script of the Imperial period; letters 28-33mm. high. Photograph Fig. 7.

[- - - - -]
 [φθ]ῆσα μά[χ]αις δι' ὀ-
 πλων δόξῃ μέ-
 γας ὦν Πολυνείκης·
 πρῶτος ἔτρωσα φί-
 λον Ταχινόν [- -]
 [- -] σὺν ὀμείλῳ(?)
 [- - - - -]

Tercüme: Ben, şöhretli Polynikes, savaşta silâhlarımla (bir çok hasımlar) yere serdim. Arkadaşım Tachinos'u kalabalık arasında(?) ilk yaralayan benim. . . .

Epitaph of a gladiator: the names, the expressions and the metre (cf. No. 43) are all characteristic of gladiatorial epigrams.

L. 1. The restoration is not certain. I take it that ἀντιπάλους πολλοῦς or the equivalent had preceded in the previous line. For the expression δι' ὀπλων in connexion with gladiators see Robert *Les Gladiateurs dans l' Orient Grec* p. 24; τὰ ὄπλα peut désigner à lui seul "les combats de gladiateurs".

Ll. 2-3. δόξῃ μέγας ὦν: the boast of glory is the commonest theme of all in these epigrams: cf. Robert op. cit. p. 302.

For the types of name affected by gladiators see Robert op. cit. pp. 297-302. The name Polynices, being both heroic and of good omen, is naturally a favourite (Robert op. cit. nos. 34, 169, 245). Tachinus does not seem to be attested elsewhere, but Rapidus occurs as the name of a *retiarius* in *IL III 12925*=Dessau 5119, and names expressing speed and agility are common: cf. Robert op. cit. p. 300, Callidromus, Polydromus etc., and the heroic name Achilles⁴.

Tachinus, we gather, had hitherto been untouched in his combats: 'I was the first to wound my friend Tachinus'. The use of φίλον is interesting. Robert (op. cit. p. 306) observes very truly, 'le sentiment de la camaraderie semble avoir été très répandu parmi les gladiateurs'.

⁴ I should include in this class the name Ἐπιπτάξ discussed by Robert in *Hellenica VII 138*. Robert observes strangely, 'il est tiré du verbe ἐπιπταῖω *frapper*'. The verb ἐπιπταῖω does not occur, but if it did it could not mean 'strike'; there seems to be a confusion between πταῖω and παῖω. The name surely comes from the verb ἐπιπέτομαι, having letter for letter the form of the participle ἐπιπτάς, and means 'he that flies at' his opponent.

urs': 'ils se battaient entre camarades'. In the epigrams the opponent is described merely as ἀντίος, ἀντίπαλος, σύζυγος or the like: ἐχθρός seems to be avoided. It must often no doubt have happened that good friends were set to fight each other in the way of business: such a case seems to be recorded in *Alt. von Hierapolis* 205 = Robert op. cit. no. 124, q. v.⁵ Polynices only wounded Tachinus, he did not kill him: the incident deserved to be recorded because of Tachinus' previous record of invulnerability.

It would presumably also be possible to read Φίλον ταχεινόν, 'the swift-footed Philus'. I have not found the name Φίλος, but Amicus occurs as the name of a *murmillio* in Dessau 5083a. But this hardly seems probable.

L. 6. σὺν ὁμίλῳ, 'amid the throng', or perhaps συνόμελο[v], 'my associate, comrade'. This word is attested: see LSg s. v.

53a. Inv. No. 229. From the Kale. Rectangular altar 0.93h, 0.40w, 0.32th, with relief in a niche showing a figure wearing a himation, with right hand raised to breast. The inscription, in letters 3cm. high, is almost entirely effaced.

EPO - - - - -
TO.. OΔE - - - - -

(Anlaşılamadı.)

B. PERGE

(a) Agonistic Inscriptions.

54. Inv. No. 197. From Perge via the Italian Consulate. Pace *Annuario* VI-VII 443-4, no. 153: cf. Robert *Rev. Phil.* LV 128-31: *SEG* VI 727. Three non-joining fragments, apparently of a base: the left edge is preserved in A 1-3 and C 6-8, otherwise all sides are broken. Letters 17-20mm. high. Photograph (B and C only) Figs. 8 and 9.

⁵ The passage, is, however, obscure. The same epigram refers to the opponent's *πικρία ἀλόγιστος*, apparently suggesting that such animosity was out of place in such a combat.

- (A) Γρύν[εια ἀγενεῖους στάδιον δίαυ]-
 λον ὀπλίτην · [- - ca. 17 - 18 - - ἄν] -
 δρας στάδιο[ν δίαυλον ὀπλίτην · 'Απολ]-
 [λ]ωνίηα ἐν 'Αλ[ικαρνασσῶ - - - - -]
- (B) [- - - - -] στ[άδιον - - - - -]
 [- - - - -ἀγενεῖ]ους στ[άδιον- - - - -]
 [- - - - -] ἀγενεῖο[υς στάδιον· Κορι]-
 [ασια ἐν Κλε]ίτορι ἀνδρ[ας στάδιον δι]-
 5 [αυλον ὀπ]λίτην · ν. 'Ε[πινίκια ἐν 'Ρώμη? ἄν]-
 [δρας στά]διον δίαυ[λον ὀπλίτην · ν. Πανα]-
 [θήναια ἐ]ν Εἰλίω π[αῖδας- - - - -]
 [- - - - -] ON [- - - - -]
- (C) [· · ·]α παῖδα[ς στάδιον δίαυλον · ν. Καισά]-
 [ρει]α ἐν Κορίνθω [ἀγενεῖους στάδιον · ν. 'Ε]-
 [λευ]θήρια ἐν Πλα[ταιαῖς ἀνδρας δίαυ]-
 [λον] · ν. 'Αμφιαρᾶ ἀ[γενεῖους στάδιον · ν. Πύ]-
 5 [θια?] ἐν Τράλλεσι[ν ἀγενεῖους στάδιον]
 'Ημεράσια ἐν Λού[σοις ἀνδρας στάδιον]
 'Ασκλαπίεια ἐν ['Επιδαύρω ἀνδρας στά]-
 διον *vacat*

(Muhtelif yerlerde muhtelif müsabakaların muhtelif kategori-
 lerinde muvaffak olan bir koşucunun zaferlerinin listesidir).

The length of line is determinable. The restoration in B 3-4 is the shortest possible, and gives a line of 30-31 letters; those in B 4-5 and B 6-7 are the longest reasonably possible, and give in each case a line of 29 letters. I have therefore restored the fragments in accordance with this length of line: but the restorations are only *exempli gratia*, especially in C, where the letters on the stone are far from evenly spaced (see Fig. 9). A line of approximately 29-30 letters does, however, restrict the possibilities in several cases. In B 5, if 'Επινίκια is right (the *pi* is not now visible on the stone), ἐν 'Ρώμη is virtually necessary: a longer name would exceed the probable limits. In C 4 Robert proposed to read 'Αμφιαρᾶ (x)[αὶ 'Ρωμαῖα ἐν 'Ωρωπῶ], and this is adopted in *SEG VI* 727; reasonable though this suggestion seemed, it is nevertheless wrong, not only because there is not nearly enough room for it, but also because after 'Αμφιαρᾶ the greater part of an *alpha* is preserved on the stone. We learn that even after the association of Dea

Roma with Amphiaraus in this festival the words *καὶ Ῥωμαῖα* were not invariably added to the old name. It seems that in this case (as perhaps also in A 1) our athlete did not add the name of the place to that of the festival. The mention of the Pythia at Tralles is uncertain: we could equally well restore ἀ[νδρας στάδιον· Ὀλύμ | πια] ἐν Τράλλεσιν.

55. Inv. No. 715. From a field to the south-west of Perge, recently acquired by the museum, a block 0.62h, 0.38w, 0.29th, hollowed in front to form a niche in which stands a gladiator.

(a) On the shield which he carries:

ἀπὸ
'Εφέσου

(b) On the lower rim:

'Αλκείδης νι(κῶν) ιϛ'

Tercüme: (a) Ephesos'tan gelen, (b) onaltı zafer kazanan Alkides.

The gladiator represented is of the common 'heavy' type: his exact designation is uncertain (see Robert *Les Gladiateurs dans l'Orient Grec* 68-70). The number of his victories (sixteen) is high, but is not a record (Robert op. cit. 293-5).

(b) Sepulchral Inscriptions.

56. Inv. No. 425. From the street of tombs at Perge, excavated in 1946 for the Turkish Historical Society by A. M. Mansel. Marble sarcophagus 1. 05h, 2. 41w, 1. 12th. Mansel no. 8.

Αὐρ. Ἐλάτινος
 5 ἐαυτῷ τὸ ἀγγελῶν καὶ Φλαουίᾳ Ζόη τῇ γυ-
 ναικὶ αὐτοῦ μόνους· μετὰ δὲ ἀποτε-
 θῆναι ἡμῶν τὰ πτώματα βούλομαι
 κορακῶθῆναι τὸ μνημεῖον ἐν-
 τὸς ἡμερῶν τριῶν ὑπὸ τῶν
 κληρονόμων· ἐὰν δὲ μὴ
 κορακῶσουσι, εἰσοίσου-
 σι εἰς τὸ ἱερώτατον τα-
 μεῖον * ,βφ'
 Τὸ δὲ κενοτάφιν οἷς ἂν διατάξωμαι

Tercüme: Aurelius Elaĩnos bu mezarı yalnız kendisi ve karısı Flavia Zoe için (yaptı). Bizim ölülerimiz gömüldükten sonra, mezarın üç gün içinde vârislerim tarafından kenetlenmesini istiyorum; şayet kenetlemezlere, pek mukaddes Vezneye 2500 denar ödeyeceklerdir. Mezarın alt kısmı ise, isimleri vasiyetnamemde geçen kimselere mahsus olacaktır.

L. I. 'Ελαῖνος or 'Ελαῖνος Mansel, but dots are actually placed on the stone on either side of the *iota*. The name, which is written in an erasure, is no doubt (as suggested by Mansel) that of Fl. Zoe's second husband.

L. II. On κενοτάφιν see Robert *Bulletin* 1950, 83-5, and below on No. 76.

57. Inv. No. 427. Perge, from the street of tombs. Mansel no. 6 and Fig. 14. Marble sarcophagus 0.83h, 0.96w, 2.06 long. The inscription began on the lid, which is now missing. Letters 3cm. high.

[-----]
 και τοῖς ἐξ αὐτῶν [τέ]κνοις μόνοις · ἐτέρῳ δὲ οὐ-
 δεινὶ ἐξέστε ἕτερον πτω-
 μα ἐπιβά-
 λαι, ἐπειτοὶ δώσει
 τῷ ἱερῷ τάτῳ
 5 ταμεί· * < M
 φ

Tercüme: ve onlardan doğacak olan çocuklar için: başka hiç kimsenin buraya başka bir ölü gömmeye hakkı olmayacaktır: aksi takdirde, pek mukaddes Vezneye 10,000 denar ödeyecektir.

L. 6. μ(υριάδας) ε' Mansel, but the *epsilon* is not on the stone. The fine is accordingly 10,000 denaria, but 50,000 occurs on other tombs from Perge (Mansel nos. 7A=No. 60 below, and 31).

58. Inv. No. 428. Perge, from the street of tombs. Mansel no. 4 and Fig. 12. Marble sarcophagus 0.75h, 0.83w, 2.15 long. The inscription began on the lid, which is now missing. Letters 30-35mm. high.

[-----]
 [β]ωμεῖδα μετὰ και ἀνγείου Προκονη-
 (και Ἀντωνίου τῷ υἱῷ μου)

σίου ἑαυτῇ μόνῃ· μηδένα δὲ ἔχειν
 ἐξουσίαν ἐμοῦ τελευτησάσης
 5 ἐπιβλεθῆναι εἰ μὴ ἐμὲ τὴν Ἀντωνίαν
 μόνην· καὶ κα τακορακῶσει
 τὸ ἀνγεῖον ὁ κληρονόμος· ἐὰν δὲ μὴ κατακο-
 ρακῶσει ὁ κληρονόμος μου, ὑπεύθυ-
 νος ἔσται τῇ πόλει *,βφ', καὶ εἴ τις
 10 ἄλλος θελήσει ἐπιβιάσασθαι, καὶ αὐ-
 τὸν ὑπεύθυνον εἶναι τῷ προστείμῳ

Tercüme: kaide ile Prokonnesos mermerinden yapılmış olan lâhti yalnız kendim ve oğlum Antonius için (yaptım). Ben öldükten sonra, yalnız ben Antonia'dan başka hiç kimsenin buraya gömülmeğe hakkı olmayacaktır: vârisim lâhti kenetleyecektir: şayet kenetlemezsé şehir veznesine 2500 denar ödemekle mükellef olacaktır: ve eğer bir başkası mezarı zorlamağa teşebbüs ederse, o da aynı cezaya tâbi tutulacaktır.

L. 1. For βωμεῖδα see Robert *Bulletin* 1950, 82.

L. 2 was inserted later on the bevelled rim of the sarcophagus.

59. Inv. No. 429. Perge, from the street of tombs. Mansel no. 7. Marble sarcophagus 0.60h, 0.70w, 1. 95 long. Inscription in three parts, A and B on the lid, C on the short side of the trough.

(A) ἀνγῖον Ἡρώδου στρ(ατιώτου)
 (B) χαῖρε
 παροδεῖτα
 Οὕλιος Διονύσις ζῶν ἑαυ-
 5 τῷ κατεσκευάσεν τὸ ἀνγεῖον καὶ
 τῇ συμβίῳ μου Αὐρ. Ζόῃ· ἐτέρῳ δὲ οὐδενί
 ἐξέσται ἐπεισ[βαλε]ῖν πτώμα· μετὰ
 (C) δὲ τὸ τελευτῆσ[αί] με ὁ κληρονόμος
 μου ἄνευ πά[σης] ὑπερθέσεως ἐν-
 10 χωνεύσει τοὺς πελεκεῖνους
 ἐντὸς ἡμερ ὦν τριῶν· ἐὰν
 δὲ μὴ ἐνχων εὐσ[[ου]]ει, δώ-
 σει τῇ Περγαίων πόλει *,βφ'

Tercüme: (A) Bu lâhit asker Herodes'e aittir.

(BC) Yolculara selâm Ulpus Dionysios hayatta iken bu lâhti kendisi ve karısı Aurelia Zoe için yaptı: bir başkasının buraya her-

hangi bir ölü gömmeğe hakkı olmayacaktır. Ben öldükten sonra, vârisim hiç gecikmeden üç gün içinde kenetleri kurşunla tesbit edecektir: şayet etmezse, Perge şehrine 2500 denar ödeyecektir.

A is in a different script, and relates to a reuse of the tomb at a much later date.

Ll. 4, 6. The names are written in erasures, in place of other names.

L. 12. ἐνχωνεύσουσι was first written, then OY was erased and Σ corrected to E.

For the terms used in these inscriptions for the securing of the tomb after burial, see Mansel pp. 33, 59-60, Robert *Bulletin* 1950, 85-6.

60. Inv. No. 433. Perge, from the street of tombs. Mansel no. 7A. Marble sarcophagus 0.71h, 0.72w, 1.87 long. Inscription on the short side in two columns.

	M. Αὐρήλιος Ἑρμᾶς		μόνοις · ἐ-
	Τερμησεύς	15	τέρῳ δὲ
	ζῶν ἐαυτῷ		οὐδενεὶ
	κατεσκευ-		ἔξεστιν
5	ασα τὸ		ἐπιβαλῖν
	ἀγγεῖ-		ἀλλότριου-
	ον κέ	20	ν πτωμα.
	τῆ γυνη-		εἰ δὲ μή,
	κέ μου		δώσι τῷ εἰ-
10	Αὐρ. Ἀγο-		ερῷ ταμίῳ
	ραστῆ σὺν		
	κέ τῷ κενοτα-		* μ(υριάδας)ε'
	φίῳ		

Tercüme: Ben, Termessos'lu Marcus Aurelius Hermas, hayatta iken bu lâhti mezarın aşağı kısmile birlikte yalnız kendim ve karım Aurelia Agoraste için yaptım: hiç bir başkasının buraya herhangi bir yabancıнын ölüsünü gömmeğe hakkı yoktur: aksi takdirde, mukaddes Vezneye 50,000 denar ödeyecektir.

61. Inv. No. 475. From Perge. Three joining fragments of a limestone slab: combined height 0.75, combined width 0.40, thickness 0.11. Letters of Imperial date 37-40mm. high.

[- - - - -]οδώρα Η[- - - - -]
 [κατεσκ]ευασάμην [τὸ ἡρῶον ἐ]-
 [μαυτῆ κ]αὶ τῷ ἀνδρ[ί μου - - -]
 [- - - - -]λεω καὶ οἷς [ἄν αὐτῆ]
 5 [διατά]ξωμαι ζῶ[σα. *vacat?*]
 [μετὰ δ]ὲ τὴν τελε[υτήν μου]
 [κορα]κώσουσιν [οἱ κλη]-
 [ρον]όμοι μου ἐν[τός ἡ]-
 [μερῶν] τριῶν · ἐὰ[ν δὲ μὴ]
 10 [κορακώ]σουσιν, [ἀποτεί]-
 [σουσιν τῷ τ]αμείῳ [* . .]

Tecüme: Ben. odora, bu mezarı kendim ve kocam . . . los ve hayatta iken bizzat müsaade edeceğim kimseler için yaptırđım. Benim ölümünden sonra, vârislerim üç gün içinde mezarı kenetleyeceklerdir: şayet kenetlemezselerse, Vezneye (şu kadar para ödeyeceklerdir).

L. 9. The top of the *alpha* is preserved. For the grammar cf. Nos. 56, 58, 59.

62. Inv. No. 483. Brought to the museum in 1949, a round ostheca with separate lid, 0.80h, 0.46 in diameter. Inscription roughly written in letters 6-7.5 cm. high.

Ἄνίκιος
 Κάρπος

Tercüme: Anicius Karpos.

C. ASPENDUS.

(a) Honorary Inscription.

63. Inv. No. 195. From the Italian Consulate. Plain marble stele, without moulding or decoration of any kind, 0.57h, 0.28w, 0.09th. Letters 15-17mm. high, 12-13mm. in lines 21-23. Photograph Fig. 10.

This stone carries a second version of the well-known decree of Aspendus published by Paribeni and Romanelli in *Mon. Ant. XXIII* (1914), 116, no. 83, with a good photograph: cf. Wilhelm S. B. *Wien Akad. CLXXIX*, 61, Roussel *REG* 1916, 453sq., Segre *Aegyptus XIV* (1934), 253-68. I exhibit the two texts in succession, calling for

convenience our present stone X, and the original publication Y. I made a search for Y at Aspendus in 1948, but it seems now to have disappeared.

X

ἐπὶ δημιουργοῦ Ἀπολλωνίου[υ]
 τοῦ Διμοχάρους, ἐκκλησίας κυρίας
 γενομένης, ἔδοξε τῷ δήμῳ τῷ
 Ἀσπενδίων· ὅσοι μετὰ Δημο-
 5 κλέους καὶ Λεωνίδου παρα-
 γενόμενοι ἐτήμισαν τῇ πόλει
 τῇ Ἀσπενδίων Πάμφυλοι Λύκιοι
 Κρηῆτες Ἑλληγες Πισίδαι, ἐπει-
 10 δὴ ἄνδρες ἀγαθοὶ ἐναὶ
 καὶ χρήσιμοι τῷ βασιλεῖ Πτω-
 λεμαίῳ καὶ τῇ πόλει, εἰνατοῦς
 πολίτας καὶ εὐεργέτας ὅς καὶ
 ἐκγόνους· στείλην δὲ στισάτω-
 15 σαν ἐν τῷ ἱερῷ τῆς Ἀρτέμι-
 δος καὶ ἀναγραψάτωσαν τὰ ὀνό-
 ματα αὐτῶν καὶ πατέρων·
 ἐὰν δὲ εἰς αὐτῶν βούλῃται
 καταχωρίσεται εἰς φυλὴν·
 20 διδέτω ἀργύριον ἢ πόλις· βου-
 λεύθηται
 Μένανδρος Πιτράκις
 Ελισσοῦ Σωφάνους
 Ἀσπένδιος Μιλήσιος

Y

ἐπὶ δημιουργοῦ Ἀπολλωνίου τοῦ Δη-
 μοχάρους, ἐκκλησίας κυρίας γεν-
 ομένης, ἔδοξε τῷ δήμῳ τῷ Ἀσ-
 5 πενδίων· ὅσοι μετὰ [Δη]μοκλέους κ[αὶ]
 Λεωνίδου παραγενόμενοι ἐβοή[θη]-
 σαν τῇ πόλει τῇ Ἀσπενδίων [Πάμφ]-
 υλοὶ Λύκιοι Κρηῆτες Ἑλληγες Πισί-
 δαι, ἐπειδὴ ἄνδρες ἀγαθοὶ [γέγε]-
 [νη]νται καὶ χρήσιμοι τῷ τε βασιλ-

- 10 [εἰ Π]τολεμαίωι καὶ τῆι πόλει, εἶναι·
 [αὐτο]ὺς πολίτας καὶ εὐεργέτας το[ῦ]
 [πλήθ]ους καὶ ἐκγόνους· στήλην δὲ σ-
 [τησ]άτωσαν ἐν τῶι [ιερωῖ τ]ῆς Ἄρτε-
 [μι]δος καὶ ἀναγραψά[τωσα]ν τὰ ὀνό-
 15 ματα αὐτῶν καὶ π[ατέρω]ν· ἐὰν δὲ
 [τις] αὐτῶν βούληται [κατ]αχωρ[ισθῆ]-
 [ν]αι εἰς φυλὴν· [δοῦναι ἀρ]γύριον
 [ὀ ἀν] ἢ πόλις βού[ληται] τάξαι]
 [Μέ]νανδ[ρος] [- - - - -]
 20 [- - - - -] [- - - - -]
 [- - - - -]ιος [Με]λήσιος

Tercüme: Democharis'in oğlu Apollonios demiurgos iken, meclisin âdi toplantısında, Aspendos halkı şu mealde karar verdi: Demokles ve Leonides ile birlikte hazır bulunup Aspendos şehrine şeref veren Pamphylia'lılar, Lykia'lılar, Giritliler, Yunanlılar ve Pisi-dia'lılar, mademki kıymetli insanlardır ve Kıral Ptolemaios ile şehri-mize faydalı oldular, hem kendileri hem ahfadı vatandaş ve velinimet unvanlarını haiz olsunlar; Artemis'in mabedine bir stel dikilsin ve üzerine onların ve babalarının isimleri yazılsın; eğer onların herhangi biri arzu ederse, bir phyle'ye kaydedilecektir: bu işin masrafını şehir görsün. Böyle karar verilmiştir. —Elisotos'un oğlu Aspendos'lu Me-nandros. Sophanes'in oğlu Miletos'lu Petrakis.

The lower half of Y is much worn, and the restoration is far from assured; in ll. 11-12 I have adopted a suggestion of Segre's, and in ll. 17-18 one of Wilhelm's. X on the other hand is clearly legible from beginning to end, but teems with peculiarities of grammar and spelling. With regard to it, two possible views suggest themselves. The first is that X is a copy of Y made in the advanced Roman period when Y had already become largely illegible. ⁶ This was sometimes done in the case of old documents which it was considered desirable to preserve, ⁷ though the necessity for preserving this particular decree is not very obvious. If this view can be accepted, X acquires considerable importance. It would, for example, dispose of the possibility of

⁶ Y dates probably to the early third century B. C.

⁷ A typical example is the letter of Darius I to his satrap Gadates, *Inscr. v. Magnesia* 115a = *Syll.* 22.

reading [Φι]λοκλέους in Y₄, as proposed by Roussel and Segre; and it would confirm the original editors' restoration of Y₁₇₋₁₈, according to which the city (surprisingly) is to pay a sum of money. The names and ethnics in ll. 21-23 would also be of significant interest. But it is, in my opinion, impossible to take this view. The most striking anomalies in X — notably ἐναί in l. 9, εἰνατους in l. 11, εἰς in l. 17, βουλευθήται in ll. 19-20 — all occur at points where Y is now illegible, so that it would seem that the stone was, at the time when it was copied, in much the same worn condition as in 1914, necessitating a certain amount of conjecture in the copying. More than this: in several places letters are still clearly legible on Y of which no account is taken in X: for example, NTAI in l. 9 and TO in l. 11. Since Y can hardly have been *less* legible in ancient than in modern times, we are driven to suppose that X was not a mere copy, but to some extent a rewriting of Y. But in this case the strange words used are beyond credibility. ἐναί, εἰνατους and the others might be explicable as attempts to copy the visible letters of a badly worn text, but not as words voluntarily chosen. It is of course true that the Pamphylian dialect of Greek, as it appears in inscriptions of the Hellenistic period, shows marked peculiarities; but these do not include forms which afford any parallel to those of our inscription, nor do these dialectal forms occur at all in inscriptions of the Imperial period.

The alternative view of the inscription is that it is a modern copy, in fact a forgery. I am myself convinced that this is the truth of the matter. ἐναί in l. 9 seems to be the modern εἶνε or εἶναί. The unparalleled form βουλευθήται (meaning presumably 'it has been resolved') seems only explicable as an ignorant attempt at the classical aorist or perfect passive by a person familiar with the modern βουλευθήκε. The spelling in general is unbelievably bad: such shocking forms as ἐτήμισαν (with the dative!), κίριας, ὅς (= ὡς), Πτωλεμαίω are barely credible in an ancient copy of a document judged to deserve preservation five hundred years or more after its original production. A significant small point is the shape of the *psi* in l. 15, with its curved arms: throughout antiquity this letter seems to have been written consistently with straight strokes.

All these considerations convey, to my mind, the irresistible suggestion of a modern forgery. If it be asked what the purpose of

such a forgery may have been, it is perhaps not difficult to suggest an answer. Y is a remarkable document, and its discovery was certainly a notable event. Its fame is likely to have spread among the Greek population of Antalya, one of whom may well have conceived the idea of producing (no doubt from a hand-copy) a second text, which should supply the missing parts and solve the problems of the original. Such a document might well find a ready sale among the antique-dealers. It is noteworthy that the stone came to the museum from the Italian Consulate; it is presumably too late now to hope for information as to the circumstances under which it came there. No mention of it seems ever to have been made by any Italian scholar.

If this view of the inscription is right, discussion of the problems it poses is beside the mark. Something may, however, be said about the names and ethnics in ll. 21-23. Menandros and Sophanes are ordinary names and call for no remark⁸: not so the other two. Petrakis is a modern name: I know of no real parallel to it in antiquity. Elisotos (or Helisotos) is extraordinary on any view. It is clearly not Greek. As the name of an Aspendian it would be rash to pronounce it impossible, but nothing much like it seems to be known. On the other hand, as the pure invention of a forger it is equally surprising, and must have been prompted by a desire to make the inscription more interesting.

Some uncertainty has been felt as to the significance of the two names added at the end of Y, one view being that they are those of the two men who elected to be assigned to a tribe. If *Ἀσπένδιος* in X could be accepted as genuine, it would at once put this theory out of court. But it is much more likely to be spurious: *-ιος* only being legible on the stone, the temptation to write *Ἀσπένδιος* would be obvious.

Unwelcome as this conclusion is, I feel it to be inevitable. Y is among the most important documents hitherto discovered in this region, but the new stone will give no reliable aid in its interpretation.

(b) Sepulchral Inscriptions.

63. Inv. no. 323. From Aspendus. Bean *EA* no 22 and Fig. 11. Marble stele 0.57h, 0.295w, 0.14th. Letters 24-30mm. high.

⁸ Sophanes does in fact occur at Miletus (*Milet* 1. 3. 128), but so it does at many other places as well.

Ἄρτεμίδωρος
Σόφωνος
Φίλας
Ἄρτιμίδωρου

Tercüme: Sophon'un oğlu Artemidoros. Artimidoros'un oğlu Philas.

Both the spelling and the script show that ll. 1-2 are later than ll. 3-4.

65. Inv. No. 441. From Aspendus (Balkız). Bean *EA* no. 17 and Fig. 7. Upper part of a stele 0.27h, 0.26w, 0.05th.

Εἰρεῖνα γυνὰ Θεοδότου
Ἑρμίας Μιαλειτους
Ἀγάθεις Μιαλειτους
καὶ Μιματεὶ Εἰρεῖνά

Tercüme: Theodotos'un karısı Eirena. Mialeites'in oğlu Hermias. Mialeites'in oğlu Agatheis ve Mimatei Eirena.

66. Inv. No. 442. From Aspendus (Balkız). Bean *EA* no. 18. Plain stele 0.28h, 0.16w, 0.08th. Letters 14-18mm. high.

Μενεῖς
Φαναξιονυς

Tercüme: Vanaxion'un oğlu Meneis.

67. Inv. No. 444. From Aspendus (Balkız). Bean *EA* no. 20 and Fig. 9. Stele with mouldings cut away for reuse, 0.53h, 0.23w, 0.15 th. Letters 29-30mm. high.

[Ζ]ωΨαμ[ους]
Δοβολειν[-]
ΚορΨ[α]-
λιμνα
γουν[ά]
ΖωΨαμουτ[ος]

Tercüme: Dovolcinos'un oğlu Zovamus. Zovamus'un karısı Korvalimna.

68. Inv. No. 445. From Aspendus (Balkız). Bean *EA* no. 19 and Fig. 8. Stele 0.48h, 0.24w, 0.12 th. Letters 17-20mm. high.

ΔιΨονύσεις
Θεοπόλεις

Tercüme: Theopolis'in oğlu Divonyseis.

69. Inv. No. 458. From Aspendus (Camiliköy). Bean *EA* no. 8 and Fig. 4. Stele 0.55h, 0.28w, 0.135th. Letters 20-23mm. high.

ΠαιαΦας
 ΠυναμουΦαυ
 Πυναμουας
 ΠαιαVαV

Tercüme: Pynamyvas'in oğlu Paiavas. Paiavas'in oğlu Pynamyvas.

70. Inv. No. 459. From Aspendus (Camiliköy). Bean *EA* no. 9. Stele similar to the last.

Φεχεις
 Φιλανατους
 Μανις
 Μιρατος

Tercüme: Philanates'in oğlu Vecheis. Miras'in oğlu Manis.

71. Inv. No. 460. From Aspendus (Camiliköy). Bean *EA* no. 11. Stele without pediment, broken on the right, 0.525h, 0.28w, 0.115th. Letters 25-26mm. high.

Δαματρι[ως]
 [...]ιμαυ

Tercüme: imas'in oğlu Damatriyus.

The first letter in l.2. was *alpha*, *delta* or *lambda*; the pointed top is preserved.

72. Inv. No. 461. From Aspendus (Camiliköy). Bean *EA* no. 10. Stele without pediment, 0.54h, 0.30w, 0.16th. Letters 30mm. high.

Ἀρτιμιδώρας
 Κεδαιφίου

Tercüme: Kedaivios'un kızı Artimidora'nın (mezarıdır).

73. Inv. No. 463. From Aspendus (Camiliköy) Bean *EA* no. 12. Stele of similar type.

Δφιγενεις
 Δαματριου

Tercüme: Damatriyus'un oğlu Dvigeneis.

74. Inv. No. 464. From Aspendus. Stele 0.34h, 0.155w, 0.10th. Letters 15-17mm. high, *omicron* smaller.

ΔιΨεις Ἄρισ-
τοπόλεις

Tercüme: Aristopolis'in oğlu Diveis.

75. Inv. No. 465. From Aspendus. Stele of milky white stone 0.545h, 0.255w, 0.13th. Letters 18-20mm. high.

Κεσκευς
ΠρειΨυς

Tercüme: Preis'in oğlu Keskevs.

For Κεσκευς cf. Keskos, a coastal town in Pamphylia or Cilicia. (References in Pape-Benseler s. v.)

ΠρειΨυς seems to be a masculine form corresponding to the feminine Πρειουεις (i e. ΠρειΨεις) in *MAMA I* 112. Other forms of the name are Πρειεις (*MAMA I* 241, *JHS XXII* 357) and Πριβεις (*AM XIII* 262, no. 91, *MAMA I* 201, 326, 376). Sundwall *EN* 183, 184 separates Πρειεις and Πριβεις, but the present text, in which the *digamma* is actually written, confirms that they are identical, as supposed by Calder in *MAMA I*.

76. Inv. No. 466. From Aspendus (Camiliköy). Bean *EA* no. 16. Stele 0.37h, 0.20w, 0.075th, inscribed on both sides.

(a) Letters rather irregular, 13-20mm. high.

Σεραπιῶ
Ἄλεξάδρου

(b) Imperial date, letters 32-35mm. high.

Αὐρ. Ἐπ[ί]-
κτητος Ἀτ[ι]-
μήτου κα-
τεσκεύα-
σα τὸ κεν-
στάφιν

Tercüme: (a) Alexadros'un kızı Serapio.

(b) Atimetos'un oğlu Aurelius Epiktetos bu mezarı yaptı.

The term κενστάφιν is especially common in Pamphylian epitaphs. Its meaning is discussed by J. and L. Robert in *Bulletin* 1948, 203, and at greater length in *Bulletin* 1950, 83-85. In the former place they accept Franz' interpretation, that is, a tomb empty as yet because the proprietor is still alive. In the latter place, after rejecting the

proposed meanings 'cenotaph' and 'portrait', which are plainly inappropriate, they point out that the *κενοτάφιον* is, at least in the case of the sarcophagi from Perge (see above Nos. 56, 60) distinct from the main part of the tomb; they understand it to mean 'cavité funéraire', which may be a funeral chamber (possibly one containing a sarcophagus) or most frequently a hollow space in the substructure of the sarcophagus. In the case of the present stone it is clear that if this interpretation is right the stone must have formed part of a larger monument, as for example *EA* nos. 26, 27 no doubt did. These Aspendian stelae seem in general to be simple headstones: there is no reason to suppose they belonged to larger monuments: but when the present stone was reused in the Imperial period it is of course impossible to say what use may have been made of it. The fact that the original inscription on the other side was not erased suggests that it may have been built into a structure of some kind. Nevertheless, the impression created by the texts as a whole, and the great variety of monuments on which the word occurs, is that it came to mean sometimes in practical usage merely a tomb of whatever kind. After all, any grave may fairly be described as a 'cavité funéraire'.

77. Inv. No. 471. From Aspendus. Fragment of a stele now 0.24h, 0.29w, 0.15th, broken on all sides except the right.

Δαμάρχου
[.]ουγους
[.]ουρμας
[Ἀρ]τιμιδώρου

Tercüme: Kouges(?)'in oğlu Damarchos'un (mezarıdır). Artimidoros'un oğlu Lurmas(?).

L. 1. The right-hand side of the *delta* is preserved. The last letter seems certainly to be *upsilon*. *Δήμαρχος* occurs as a proper name (apparently) at Aspendus (Lanckoronski I 98).

L. 2. Perhaps [K]ουγους, cf. Kougas *BCH* XVI 232, 445, quoted by Sundwall *EN* 120.

L. 3. Perhaps [Λ]ουρμας, cf. *JHS* XXIV 286, or possibly [K]ουρμας, if this name is rightly read in Sterrett *EJ* no. 158.

78. Inv. No. 467. From Aspendus. Marble stele with shallow pediment containing a rosette, 0. 515h, 0.28w, 0.125th. Letters 20-23 mm. high, *omicron* smaller.

Ἄρτιμιδορος
Κραιτυς

Tercüme: Kraiς (?)'in ođlu Artimidorus.

L. 2. Of the second letter only the upright is visible, but from the spacing *rho* seems to be nearly certain. The word is presumably a patronymic (nominative Κραις?) but it does not appear to be known elsewhere.

79. Inv. No. 462. From Aspendus (Camiliköy). Bean *EA* no. 7. Stele 0.54h, 0.26w, letters 22-23mm. high.

Ἄπολλώνιος
Ἄπολλωνίου
Δημητρία
Ἄπολλωνίου

Tercüme: Apollonios 'un ođlu Apollonios. Apollonios'un kızı Demetria.

80. No Inv. number. Stele 0.45h, 0.22w, 0.075th, quite plain except for a simple moulding at top and bottom. Inscription near the bottom in letters 18mm. high.

Ἡρακλείδα
τοῦ Ἄπολλωνίου

Tercüme: Apollonios'un ođlu Herakleidas'ın (mezarıdır).

From the general appearance of the stone there can be no doubt that it belongs to the Aspendian class (Nos. 64-79 above).

81. Inv. No. 443. From Aspendus. Bean *EA* no. 21 and Fig. 10. Upper part of a stele now 0.16h, 0.25w, 0.13th. The original inscription has been erased; that now on the stone is of Imperial date; letters 18-21mm. high. The moulding has been cut away for reuse.

Ἐπιτεύξει Ἄθη-
νοδώρου Δημ[ό]-
κριτος [- - - -]
ΟΙ [- - - - - -]

Tercüme: Demokritos, Athenodoros'un kızı Epiteuxis'e....

82. Inv. No. 435. From Aspendus. Naiskos 0.54h, 0.36w, 0.14th, with fluted columns and relief of a seated female figure full face; at her feet on the right is a small standing figure, child or servant. Inscription in the pediment (below a rosette) and on the base, but the

latter is largely broken away; letters 15-18mm. high. Photograph Fig. 11.

Μακαρία Ἀρτέμω-
 νος θυγάτηρ Μηνοφίλας
 Δημα[- - - - -]
 ΧΕΑΙΡ[- - - - -]

Tercüme: Artemon'un kızı Makaria, Menophila. . . .

83. Inv. No. 440. From Aspendus. Small altar of white marble 0.29h, 0.09w, 0.12th. Letters 19mm. high in l. 1, decreasing to 10mm. below. Photograph Fig. 12.

Ἀυρήλιος
 Ἀντιοχια-
 νός Ἀπα-
 μεύς νεα-
 5 νισκολό-
 γος καὶ Φιρ-
 μείνα Μύρις-
 σα Ἀντιοχι-
 10 ανῶ χρηστο-
 τάτῳ υἱῶ ἐ-
 πταέται τε-
 λευτήσαν-
 τι μνείας
 χάριν.
 15 Διονύσιος
 ὁ φίλος τὸ
 μνημα
 παρέσχεν

Tercüme: Genç roller oynayan aktör Apamea'lı Aurelius Antiochianos ve Myra'lı Firmina, yedi yaşında ölmüş olan pek değerli oğulları Antiochianos'un hatırasına (bu eseri ithaf ettiler). Arkadaşı Dionysios anıtı hediye etti.

Both the parents are foreigners. The mother is from Myra in Lycia, the father from Apamea; but which Apamea is not clear.

νεανισκολόγος is elsewhere known only in its Latin form in the scholia to Juvenal VIII, 191, where the words *planipedes Fabios* are

explained by *nobiles neaniscologos*, to which some scholia add *mimologos*, *gesticulatores*. Antiochianus was an actor who specialised in youthful parts. The word is formed like the more familiar *μυμολόγος* and *βιολόγος*, but has additional interest as evidence of specialization in the theatrical profession in the Roman period. The rendering in Lewis and Short, s. v., 'speaking in a juvenile manner', is inadequate.

PART II. PISIDIA.

(a) Votive Inscriptions.

84. Inv. 225(A). From the district of Korkuteli. Metzger no. 7. Broken stele 0.325h, 0.22w, 0.03th, with damaged relief showing Artemis and a fawn. Inscription on the base.

Λούκιος Πωγλ.εὺς χαλκεὺς
'Αρτέμιδι Τίργοσαλλέων εὐχὴν

Tercüme: Pogla'lı demirci Lucius, Tirgosalla'hıların Artemis'ine adak olarak (bu eseri yaptı).

85. Inv. No. 262. From Belenli, ancient Olbasa. Pace *Annuario* VI-VII 448, no. 167: Metzger no. 22. Rectangular altar 0.54h, 0.29w, 0.22th, with relief showing Men on horseback.

Αὐρ. Ἀντίοχος
Νέω νος
[Σ]κρ αιο[υ]
Μγ-
νι
ἐπηκόω εὐ-
χὴν

Tercüme: Skraios'un oğlu Neon'un oğlu Aurelius Antiochos, dualarını kabul eden Men'e adak olarak (bu eseri yaptı).

In l. 3 the reading *Σκραιου* was favoured by Pace, and is confirmed by a recent revision at Burdur of Sterrett *EJ* 86, emanating clearly from the same family, in which *Σκραιου* should be read for *Σκραγου*. The addition of the grandfather's name without the article is a peculiarity of this region of Pisidia.

86. Inv. No. 261. From Burdur. Robert *Hellenica* IX 39-50: Bean *JHS* LXXII (1952) 118. Rectangular altar 0.865h, 0.42w, 0.38th,

with reliefs on three sides: (i) Men on horseback; (ii) Hermes; (iii) seated female figure, evidently a goddess. On the fourth side is the main inscription B; the sculptor's signature A is below the relief on side (i).

- (A) [Ἄρτέ?]μων Αἰλίου[υ] ΜΥ[- -]
 ἡργάσεται
- (B) [Ἰ]δῶν Νέων[ος] Σω(σ)ου, πάρο[ε]-
 δρος τοῦ Μηρός, κλεί-
 νας δύο σὺν καταρτισμῶ
 καὶ τραπέζας δύο καὶ
 5 [ἄ]νακλιτήρια τέσσαρα
 [σὺν καὶ τῶ] πε[ρ]ιβόλω κα[ὶ]
 [.] τὴν μέσην κα[ὶ]
 [θ]υρίδα κανκελλωτὴν
 τὴν ἐποῦσα(ν) τῶ ταμί[ω]
 10 καὶ κῆπον σὺν τῶ πεπε[η]-
 γμένω ξυλικῶ καὶ θησαυ-
 [ρὸν]ον καὶ * ἕξ ἰς ξυ-
 λοθ[ήκ]ην καὶ τοὺς βωμοὺς
 [τ]οῦ ε[ἰργ?]μοῦ, ὑφ' ἐν *τ', ἐκ
 15 [τῶν ἰδίων ἄ]νέθηκεν

Tercüme: Sosos'un oğlu Neon'un oğlu, tanrı Men'in rahip muavini Rodon, hepsi 300 denarlık bir bağış olan, mefruşat ile birlikte iki yatak, ve iki masa, ve cumba ile beraber dört peyke, ve ortadaki, ve veznenin üzerindeki parmaklıklı pencereyi, ve tahta parmaklıkla (?) beraber bahçeyi, ve (taş?)tan yapılmış hazine sandığını, ve odun sandığı için 6 denar, ve mukaddes sahanın sunaklarını kendi servetinden hediye etti.

87. Inv. No. 266. From Burdur. Metzger no. 14. Rectangular altar 0.36h, 0.15w, 0.135th. On the front, in relief, a bust of the god Sozon; on the left side, a crown; on the right side, a bunch of grapes. Inscription on the upper and lower mouldings, and around the head of Sozon; the beginning is badly worn.

.ΑΡ. ΟΥ

.ΑΡΙΟΥ

Σωσος, Τ[ι]-

μῶ, Νέ-

5

ων

Σώζοντ[ι]

εὐχῆν

Tercüme:..... Sosos, Timo ve Neon tanrı Sozon'a adak olarak (bu eseri yaptılar).

L. 4. μω, read by Metzger, is not now visible on the stone.

(b) Sepulchral Inscriptions.

88. Inv. No. 8. From Uzunkuyu (Korkuteli Road). Pace *Annuario* III 13, no. 3: *SEG* II 699. Fragment of a white marble sarcophagus: inscription on a raised panel in letters 16mm. high.

[- - - - -]

το[- - - - εἰς]-

τῆ κα[ι γλυ]-

κυτάτω ἀν-

δρῖ Ζβαρδια-

5 νῶ καὶ τοῖς

ἐξ αὐτῶν

Tercüme: (Bir kadın) kendisi ve pek sevgili kocası Zbardianos ve çocukları için (bu mezarı yaptı).

L. 6. The reading ΕΙΣ αὐτῶν is wrong: the stone has plainly ἐξ. The ingenious interpretations recorded in *SEG* loc. cit. accordingly fall to the ground.

89. Inv. No. 7. From Uzunkuyu (Korkuteli Road). Woodward *BSA* XVI 107: *TAM* III. 1. 922. Limestone block 1. 01 h, 0.49w, 0.15th, broken on all sides except the top, originally part of a sarcophagus. Letters 38-40mm. high.

ΓΝΩΝΕΤΙΤΟΣΚΗΠΤ

ΤΕΤΥΠΙΑΣΤΕΣΤΗΘΙΦΙ

ΡΟΝΕΡΜΟΥΠΡΟΚΑΘΙ

ΑΡΚΑΤΑΓΕΙΥΨΧΑΣΑ

5 ΣΤ'ΟΚΑΛΛΑΥΡΟΨΒΡΟΤ

ΑΝΦΡΟΝΕΕΙΝΠΑΣΓΑΙ

ΔΗΤΑΓΕΓΡΑΠΤΕΙΝΕ

ΕΤΗΝΔΕΣΟΡΟΝΕΝ

ΟΣΕΡΜΑΙΟΣΘΕΕΙ

10 ΧΟΥΤΕΛΕΤΩΝΠΟΛ'

ΑΙΑΛΟΧΩΜΑ
- ΙΝΓΛΥΤΩΝ
ΑΛΛΟΝΕΠ

Tercüme: Ey dostum, eğer asânın ve çoban değneğinin ne diye buraya oyulduğunu anlamak istersen, dur da bunu öğren. Asâ, Önder Hermes'in nakil çubuğudur, çünkü bunu taşıyarak insanların ruhlarını yer altına sevkeder. Bu çoban değneği ise, fanilerin ölümünün timsalidir: kendini fazla beğenme, zira her hayat bir inhina ile nihayetlenir. İşte bunun için çizilmiştir ki sen fani olduğunu anlıyasın. Bu mezar, hem çok isimli Bakchos'un (hem de Hermes'in?) tasavvufî âyinlerine iştirak eden dindar Morsianos Hermaios tarafından kendisi ve karısı Ma . . . ve çocukları için (yapılmıştır). Ve eğer birisi bir başkasını gömerse.

This is the middle portion of the text published by Woodward. When he saw it, the sarcophagus was standing by the roadside near Uzunkuyu; it was at that time already broken into several pieces, and the inscription was copied under difficulties.⁹ As the stone is now conveniently available, a number of improvements may be made to the published texts. The epigram now runs as follows:

- εἰ βούλει γνῶνε τί τὸ σκῆπτ[ρον] καὶ τί καλαῦροψ
ἐνθάδ' ἐντετύπαστε, στῆθι, φίλε, καὶ τάδε γνῶση.
τὸ σκῆπτρον Ἑρμοῦ προκαθη[γέτ]ου ἐστὶ πορευτὸν
τούτο γὰρ κατὰγει ψυχὰς μερόπων ὑπὸ γαῖαν.
5 οὗτος δ' ἔστ' ὁ καλαῦροψ βροτοῦν μείμημα τελε[υτῆς].
μηδὲν ἄγαν φρονέειν· πᾶς γὰρ βίος κάμπτει [ἐπ' ἄκρω].
τοῦνεκα δῆτα γέγραπτε, ἔν' ε[ἰ]δῆς θνη[τὸς ἐὼν σύ].
στῆσε δὲ τήνδε σορὸν ἐν [-----]
Μορσιανὸς Ἑρμαῖος θεεῖ[κελος] ? [-----]
10 καὶ Βάγγου τελετῶν πολυ[-----]
αὐτοῦ καὶ ἀλόχῳ Μα[-----]
[καὶ παι]σίν γ' αὐτῶν [-----]
[εἰ δέ τις] ἄλλον ἐπ[ενθήσει vel s.m.] [-----]

Ll. 1-2. Heberdey's conjectures in *TAM* are confirmed.

L. 5. οὗτ(ω)ς δ' ἔστ(ω) καλαῦροψ Woodward, followed by Heberdey, since καλαῦροψ is normally feminine. οὗτος δ' ἔστ(ε) i. e. ἔσται

⁹ The other portions of the text do not appear to have reached the Antalya Museum.

Wilhelm, supposing that *καλαῦροψ* is here masculine and that O is a lapicide's error for E. I prefer to read οὔτως δ' ἔστ' ὁ 'καλαῦροψ, not only because οὔτως appears rather meaningless, but because a mark of elision is actually inserted on the stone after ΣΤ, and followed by a slight gap.

L. 7. The radically different new reading displaces previous conjectures.

L. 9. 'Ερμαῖος is certain, not 'Ερμαίου. The man has apparently a double name; but in view of the general tenor of the epigram it is tempting to wonder whether the unknown name ΜΟΡΣΙΑΝΟΣ may perhaps have been misread for ΜΟΡΣΙΜΟΣ. The metre of this line is in any case faulty. After ΘΕ, *epsilon* is virtually certain; a square *sigma* would be possible, but this form is not used in this inscription.

Ll. 12-13 were not read at all by Woodward. Of the *sigma* only the end of the upper horizontal stroke is visible. After ΙΝ, *gamma*, not *tau*.

Lines 5-6 are explained by a relief on the left of the inscription, representing a wooden staff with its end bent over to form a hook (*BSA* loc. cit.): there was, no doubt, a second relief on the right depicting the caduceus (*σκηπτρον*). Heberdey suggests that Morsianos was an initiate of the mysteries not only of Bacchus (l. 10) but also of Hermes (cf. *TAM* III. 1. 910-1), and that he had the crook and caduceus represented on his tomb as symbols of the two gods. The explanation given in the epigram is then a fancy of the poet's own, not intended by Morsianos himself. Heberdey accordingly proposes, as giving the probable general sense of ll. 9-10, the following restoration (with variations) of Woodward's text:

Μορσιανὸς 'Ερμα[- - ου, μύστης ἅμ' ἑὼν, ὅσον ἔζη,]
καὶ Βάγγου τελετῶν καὶ 'Ερμείου ἄνακτος.]

The more complete new reading does nothing to invalidate this interpretation. We might produce the same general sense by restoring, *exempli gratia*:

Μορσιανὸς 'Ερμαῖος θεσί[κελος ὦν ἅμα μύστης]
καὶ Βάγγου τελετῶν πολυ[ωνύμου ἡδὲ καὶ 'Ερμού.]

But it should be observed that l. 7, as it now appears, can in this case only have been written in complete ignorance or disregard of Morsianos' intentions.

90. Inv. No. 272. From Korkuteli. Funeral stele with pediment, 0.59h, 0.36w, 0.16th. In the pediment a large rosette; on the left, a female figure seated full face under an arch; on the right, above, upper part of a reclining figure (male?); below, a pair of compasses(?) and a small object resembling an altar with mouldings, both of these standing on a block or bench; on either side, a club. Inscription below. Photograph Fig. 13.

Παπιάδι
Καλλικλέους

Tercüme: Kallikles'in kızı Papias'a.

The name Παπίας is common in Asia Minor, but always (so far as I know) masculine, with genitive Παπίου (rarely Παπία). Παπιάδι appears to be feminine, and the figure represented on the left is clearly female; but the objects shown on the lower right side are not suggestive of a woman's tombstone—least of all the two clubs (if such they really are). Possibly the stone was prepared to be the tombstone of Papias and her husband jointly, but for some reason only Papias was buried under it.

The stone came to the museum from Korkuteli (Istanoz). On this evidence alone it might have come originally from Lycia; but the form of the monument is more characteristic of the regions to the north, and I have therefore attributed it to Pisidia.

91. Inv. No. 371. From Korkuteli. Bosch no. 26. Stele with pediment, 0.80h, 0.34 to 0.40w, 0.13 to 0.20th. Relief in a panel showing a male and a female figure. Letters 16-18mm. high. Photograph Fig. 14.

[Τ]ρωίλος Ἀτ[τ]άλου Ἀρτέμειδι
[γ]υναικί καὶ Γεωργῶ πεν-
θερῶ μνήμ[η]ς χά<ρ>ιν

Tercüme: Attalos'un oğlu Troilos, karısı Artemeis ve kayınpederi Georgos'un hatırası için (bu mezarı yaptı).

L. 2. Γεωργίω Bosch, but wrongly. The name Γεωργός is as rare as in Christian times Γεώργιος is common. For the pre-Imperial period it is not quoted at all by Bechtel *HP*. It occurs however in the neighbourhood of Korkuteli at Termessus (*TAM* III. 1. 365, Imperial date).

92. Inv. No. 333. From Kargın Köyü (about 10 miles NW of Termessus). Stele 0.55h, 0.39w, 0.17th, broken across the middle, upper left corner broken away. Relief in a sunken panel showing a standing figure, apparently a child. Inscription on the lower rim, which is damaged at the bottom. Photograph Fig. 15.

Κοίντος Πακού
 τ[ι]ς Αντωνία

Tercüme: Quintus Pacutius(?) Antonia'ya.

Traces of letters in l. 3. The name Pacutius is unknown to me: it seems likely that Pacuvius was intended.

93. Inv. No. 313. From Termessus. Stele 0.41h, 0.27w, 0.095th. Relief in a panel showing on the right a seated woman with long hair (or perhaps a veil): in front of her a standing woman with a veil, clasping her hand. In her left hand the standing woman holds up an object of uncertain nature. The inscription, badly worn, is on the lower rim. Photograph Fig. 16.

10ΛΗΓΓ. ΚΑΙΒΕΡΜΟΥΣ	Μολης ----- 'Ερμούς
ΔΙΚΚΑΙΕΡΜΑΚΤΑΜΟΛΟ	δὶς καὶ 'Ερμαστα Μολεο-
ΗΟΥΓΑ ----- ΜΕΛΙΝ	[ς]ῆ θυγά[τηρ ..]μελεῖν[ῆ?]
ΜΝΗ ----- ΕΚΕΝ	μνή[μης ἔν]εκεν

Tercüme: Hermes'in oğlu Hermes'in oğlu Moles ve Moles'in kızı Hermasta, meleine'nin hatırası için (bu mezarı yaptılar). (Tercüme şüphelidir.)

The restoration is not satisfactory. It supposes that the monument is erected by Moles and his daughter Hermasta to Moles' wife; but the middle part of the first line is unaccounted for. The alternative seems to be something like Μολης Γ[ῆ] . . . βερμους δὶς καὶ 'Ερμαστα Μολεο[ς τ]ῆ θυγά[τηρ ---], in which case the persons shown on the relief are Moles' wife Ge and their daughter Hermasta; but the end of l. 3 remains unintelligible. The *beta* in line 1 seems certain.

94. No Inv. number. Rectangular funeral altar 0.66h, 0.25w, 0.25th, the mouldings cut away for reuse of the stone. Relief showing a child standing holding a rectangular object in the left hand. Inscription above and below. Photograph Fig. 17.

[Ἑρμ]αῖος Κωβαλε[ως]

(relief)

Ἑρμαῖον

νέον

πάτρης πε-

5 δίου μνή-

μης χάριν

Tercüme: Kobalis'in oğlu Hermaios, halasının çocuğu küçük Hermaios'un hatırası için (bu mezarı yaptı).

I have attributed this epitaph to Pisidia by reason of the name Kobalis. In the form Κωβελλις this name is common in the region of Tefenni and Karamanlı (Sterrett *EJ* 42, 53, 59, 80), and apparently nowhere else.

πάτρης πεδίου ?'his aunt's child', rather than 'his country's child' = πόλεως υἱοῦ. The genitive seems to be an error.

94a. Inv. No. 143. From Andya, ancient Andeda. Bosch no. 31. Tombstone 1. 08h, 0.60 to 0.71w, 0.34 maximum thickness (the back is rounded.) Relief showing a man reclining on a couch, his hands resting on a three-legged table in front of the couch; at either end of the couch is a seated woman. In the rounded tympanum above, an eagle with spread wings. Photograph Fig. 18.

Ἀρτείμας Ζηνοδότου Ἀρμαστα

καὶ Ἑλπίδι ταῖς γυναίξιν αὐτοῦ

καὶ ἑαυτῶ ἐκ τῶν ἰδίων

τειμῆς χάριν

Tercüme: Zenodotos'un oğlu Arteimas karıları Armasta ve Elpis ve kendisi için (bu mezarı) hürmetini göstermek üzere kendi parası ile (yaptı).

94b. Inv. No. 230. From Celtikçi in the territory of Sagalassus. Funeral altar 0.62h, 0.23w, 0.23th, with a bowl-shaped depression on top. On the front, two busts, male and female; on the right side, an ear of corn; on the back, a shield; on the left side, a male bust. The inscription began on the upper moulding, which is damaged. Imperial date. Photograph Fig. 18a.

[-----]

πατρὶ καὶ μητρ[ὶ]

μνήμης χάρι[ν]

Tercüme:..... babasının ve annesinin hatırası için....

PART III. LYCIA.

(a) Honorary Inscription.

95. Inv. No. 9. Originally from Phaselis (Tekirova), but already in Antalya when first seen in 1906. *SEG* VI 773; *TAM* II 1191; Bosch no. 5. Limestone block, broken at top and bottom.

[Αὐτοκράτορι]
 [Καίσαρι Τρα]-
 [ιανῶ 'Αδριανῶ]
 [Σεβαστῶ, πατρι]
 πατρίδος, Ὀλυμ-
 πίου, σωτήρι τοῦ
 κόσμου, ὑπέρ
 τῆς ἐπιβάσεως
 5 αὐτοῦ Φασηλι-
 τῶν ἢ βουλῆ κ[αί]
 [ὁ δῆμος]

Tercüme: Phaselis senatosu ve halkı, vatanın babası, Olympius, kâinatın kurtarıcısı (Imparator Caesar Traianus Hadrianus Augustus)'a ziyareti münasebetile (bu anıtı diktiler).

For this series of dedications by various Lycian cities in honour of Hadrian's visit to Phaselis in A. D. 129 see *TAM* II 1191-3.

(b) Votive Inscriptions.

96. Inv. No. 200. From the district of Kaş (Antiphellus). Metzger no. 16; cf. Bean, *JHS* LXXIV (1954), 227. Stele, broken on the right, 0.34h, 0.60w, 0.04th. Relief depicting the Twelve Gods of Lycia with their dogs, and two central figures of which the upper is female, the lower male. Photograph Fig. 19. The inscription is hard to read.

ὁ κου[ρε]δς(?) Ἐρμῆς Φιλέου τοῦ Ουσασου κατ' ἀράς Ἀρτέμιδι Κι:[....]
 [κ]αὶ δώδεκα θεοῖς καὶ τῶ πατρι αὐτῶ[ν]

Tercüme: Vassos(?)'un oğlu Phileas'ın oğlu berber(?) Hermes, adağı gereğince Artemis Ki... 'ye ve Oniki Tanrı ile babalarına (bu eseri yaptı).

For *κατ' ἀράς* in place of the usual *κατ' εὐχὴν* cf. Heberdey-Kalinka *Bericht über zwei Reisen (Denkschr. Wien XLV, 1896) I, no. 28*. For these Twelve-God stelae in general see most recently Metzger loc. cit. and *TAM II* pp. 267-270.

As Metzger points out, the inscription is important because it identifies the central figure in the upper row as Artemis, who is not mentioned elsewhere in the series, though the central figure is in one other case female (*TAM II* 730; Metzger no. 34.) The male central figure which appears in the great majority of cases may now be identified with some confidence as the father of the Twelve Gods, who also is here mentioned for the first time. On our present stone, is the father to be identified with the small figure among the dogs below? Probably not, because this lower figure regularly appears even when the upper central figure is male; in these cases it seems likely that he is the dedicant, and he is probably so in the present case also.

Robert *Hellenica* X, 9, n. 1 remarks that only here are the twelve gods equipped with shields, and suggests that the present stone may come from a different sanctuary.

97. Inv. No. 213. From the district of Korkuteli. Metzger no. 15. Twelve-God stele 0.325h, 0.42w, 0.05th. Photograph Fig. 20.

δώδεκα θεοῖς κατ' ἐπιταγήν
Τροκόνδα[ς]

Tercüme: Trokondas Oniki Tanrıya onların emri mucibince (bu eseri yaptı).

This is a characteristic specimen of the series: see Metzger p. 36.

98. Inv. No. 710. From Ahatlı Köyü near Akçay, on the road from Elmalı to Gömbe. Twelve-God stele broken on the left, 0.33h, 0.58w, ca. 0.06th. Photograph Fig. 20 a.

[δ]ώδεκα θεοῖς κατ' ἐπιταγήν
'Αρτεμεις Ἑρμαίου

Tercüme: Hermaios'un kızı Artemeis Oniki Tanrıya onların emri mucibince (bu eseri yaptı).

This stone, recently acquired by the museum, comes from the immediate neighbourhood of Comba (Gömbe), which was evidently the centre of the cult (*TAM II* p. 267). It is of normal type. I have myself in recent years seen four other fragments of similar stelae in Gömbe itself.

99. Inv. No. 678. From Elmali. Twelve-God stele, broken on the left, 0.325h, 0.43w, ca. 0.05 th.

[- - -]KOEIC κατ' ἐπιταγήν
[-]γρεοναυς

Tercüme: Agreonaus(?) Oniki Tanrıya onların emri mucibince (bu eseri yaptı).

The relief is of normal type, but the inscription seems to be faultily written. L. 1: ? [δῶδε]κ<α> θε<ο>ίς. The final *nu* is written backward. L. 2: the name ([A]γρεοναυς?) seems to be unknown, nor is it clear whether it is a Greek or an Anatolian name.

100. Inv. No. 604. From Kaş (Antiphellus), found in the sea in 1951. Fragment of a Twelve-God stele of normal type; in the upper row most of the central figure is preserved, and parts of four other figures to the left; in the lower row the central figure and six animals to the left. The right half is lost. Present measurements: 0.33h, 0.23w, 0.07th.

[δῶδ]εκα θεοῖς κατ' ἐπιταγήν
'Αρτε [μων? μεις?]

Tercüme: Artemon(?) Oniki Tanrıya onların emri mucibince (bu eseri yaptı).

101. Inv. No. 3. 'Allata e Lycia'. Pace *Annuario* III (1916-20), 17, no. 9; *SEG* II 695; Robert *Hellenica* III 52, no. 23; Metzger no. 1. Votive stele representing a deity on horseback carrying a club. Inscription below.

[- - -]ρ β' Χρησίμου
[Ἡρ]ακλεῖ εὐχήν

Tercüme: Chresimos'un oğlu...r'in oğlu...r Herakles'e adak olarak (bu eseri ithaf etti).

L. 1. Χρησίνου previous editors, but the *mu* is clear. For the reading of line 2 see Robert *Hellenica* VII 58.

The god represented is Kakasbos, a Lycian and Pisidian deity identified (no doubt by virtue of his club) with the Greek Heracles: see Robert *Hellenica* III 38sq., Metzger pp. 13-16.

102. Inv. No. 273. From Korkuteli. Metzger no. 4. Stele 0.28h, 0.30w, 0.11th, with relief of Kakasbos on horseback. Inscription on the rim above and below.

Μασαδος Δ[α?]-
 κιδος θε[ῶ]

Tercüme: Dakis'in oğlu Masados tanrıya. (Tercüme şüphelidir.)

The god's name was apparently not written, but his identity is not doubtful. The dedicant's name and patronymic are uncertain: see Metzger's photograph Pl. I. The name Μασαδι (dative) occurs in Sterrett *EJ* 66. After ΘΕ in l. 2, traces of a round letter.

103. Inv. No. 255 (B). From Korkuteli. Fragment of a stele 0.18h, 0.285w, 0.08th. Of the relief there is preserved only the legs and hind-quarters of a horse, with part of the rider's right leg. Inscription on the rim below. Photograph Fig. 21.

[-] \ EKMIωKΟΛΟCΑ
]-]ωEYXH HPAKΛH

We have evidently an ex-voto dedication to Kakasbos-Heracles, so that line 1 should contain the name of the dedicant. Δεκμίω seems tolerably certain, followed apparently by an Anatolian name or ethnic ending with -ω in line 2; but the dative case is unintelligible. On the left at least two or three letters are missing. In line 2 there appears to be an oblique stroke on the stone between the two *eta's*, so perhaps a ligature was intended and we should read εὐχῆν Ἡρακλῆ.

Another dedication to Kakasbos-Heracles above, No. 32.

104. Inv. No. 220. From Gölcük in the district of Finike. Metzger no. 12. Stele of curious shape 0.37h, 0.26 in maximum width, 0.11th. The relief represents a horse and rider. Inscription across the bottom and vertically up the right side.

[ε]ὐχῆ Σοτ | ζον

Tercüme: Tanrı Sozon'a adak.

Ex-voto to the equestrian deity Sozon. See Metzger p. 28 and Pl. IV. The text of the inscription, though faulty and abnormal, is quite certain.

105. Inv. No. 606. From Kaş. Benndorf etc. *Reisen* II 62, no 117. Plain altar with simple mouldings, 0.37h, 0.19w, 0.16th.

Ἄμμις
 Ἐλευθέρα
 χαριστήριον

Tercüme: Ammis, tanrıça Eleuthera'ya şükranını göstermek için (bu eseri ithaf etti).

This stone belongs to Antiphellus, where it was copied in 1892 and where I saw it as recently as 1952. For the goddess Eleuthera in Lycia and Pisidia see Robert *Rev. de l'Histoire des Religions* XCVIII (1928), 56-9; cf. *Hellenica* VII, 70.

106. Inv. No. 531. From Furnaz near Patara. Small marble altar 0.30h, 0.135w, 0.095th, with acroteria and a round superstructure. Inscription in letters of Imperial date 10-15mm. high. Photograph Fig. 22.

Ἀγαθεῖνος Τλ-
ηπολέμου Ἄρ-
τέμιδι Μαλει-
τικῆ εὐχὴν
5 μετὰ τῶν
συνερχο-
μένων

Tercüme: Tlepolemos'un oğlu Agathinos Artemis Maleitike'ye adak olarak, tarikatin diğer âzalarile birlikte (bu sunağı ithaf etti).

Ex-voto dedication to Artemis Maleitike. This epithet for Artemis seems to be new. It is likely to be toponymical, and may possibly be connected with the δῆμος Μαλιεύς at Tlos (*TAM* II 597).

For οἱ συνερχόμενοι of a religious society compare *JHS* XXIV (1904) 21-2, no. 4 = *BCH* XXXII (1908), 524 = Mendel *Catalogue* III 837, ὑπὲρ ὑγιείας καὶ σωτηρίας τῶν γεοκτειτῶν καὶ τῶν συνερχομένων ἐπὶ τὸν θεόν: Paton-Hicks *Inscr. of Cos* no. 382 = Cauet *Delectus* no. 162. ἔδοξε τῷ κοινῷ τῶν συμπορευομένων παρὰ Δ[ί]α Ἰέτιον.

107. Inv. No. 481. From Kaş. Statuette of pink stone showing in high relief a nude male figure with long hair standing full face. Inscription on the base. Photograph Fig. 23.

Νικαρχος Νικάρ-
χου Νύμφαις
εὐχὴν

Tercüme: Nikarchos'un oğlu Nikarchos Nympha'lara adak olarak (bu eseri ithaf etti).

The cult of the Nymphs at Antiphellus was already known, and is further attested by an unpublished epitaph at Kaş in which the

fine for violation of the tomb is made payable to them. See also Robert *Hellenica* X, 217-9.

(c) Sepulchral Inscription.

108. No Inv. number. Broken slab of limestone 0.80h, 0.59w, 0.14th, reused and carrying on the back an inscription in Arabic characters. Two large square holes have been cut in the face. The top and right side have been trimmed, but no original edge is preserved. Letters 26mm. high.

	[τοῦτο τὸ] μνη[μεῖον κ]ατεσ[κεύασεν]
	[- - - -]μη ἢ καὶ Πτολεμαί[ς ἐαυτῆ]
	[καὶ τοῖς] τέκνοις αὐτῆς <i>vac.</i> [καὶ]
	[τοῖς? ἐξ] αὐτῶν γεννηθησο[μένοισ]
5	[- - - -] EIOMOY · συνχωρῶ δὲ [- - -]
]- - - -] αὐτῆς γεγεννημένη [καὶ οἷς ἀν]
	[ἐνγράφ]ως ἐπιτρέψω · ἀλλ[ω δὲ οὐδε]-
	[νὶ ἔσται], ἢ ὀφειλέσει Μυρέω[ν τῷ δῆμω]
	[* . . καὶ ἔσ]τω ἀμαρτωλὸς θε[οῖς καταχ]-
10	[θονίοις. ἢ] δὲ προσανγ[ε]λ[ία ἔσται τῷ]
	[βουλομένω ἐπὶ τῷ ἡμίσει <i>vel sim.</i>]

Tercüme: me, namıdiğer Ptolemais, bu mezarı kendisi ve çocukları ve onlardan da doğacak olanlar için yaptı; aynı zamanda, onun(?) da doğurmuş olduğu kızın ve kendilerine yazılı olarak müsaade edeceğim kimselerin (buraya gömülmesini) kabul ederim. Hiç bir başkasına müsaade edilmeyecektir; aksi takdirde, Myra halkına (şu kadar para) borçlu olacaktır, hem de yeraltı tanrılarının nazarında günahkâr olsun. İhbarda, cezanın yarısını almak şartile, istiyen bulunacaktır.

The stone comes obviously from Lycia, no doubt from the central area in which the authority of Myra was strong. Lines 7-11 are characteristic of Lycian epitaphs.

L. 5. The letters EIOMOY are clear, and if right must apparently be divided-ει ὀμοῦ: alternatively we might read e. g. [καὶ τῷ θ]εῖ(ω) μου. But if lines 5-6 are to be restored [καὶ παῖ | δι τῆ ἐξ] αὐτῆς γεγεννημένη or the like, -ει(ω) must be the end of a term denoting some female person. I can find no satisfactory solution.

PART IV. INSCRIPTIONS OF DOUBTFUL
PROVENIENCE

(a) Honorary Inscriptions.

109. No Inv. number. Bosch no. 9. Round base 0.98h, 0.52 in diameter. Letters 40-45mm. high.

[Αὐτοκράτορα]
Καίσαρα Μ. Ἰούλι-
ον Φίλιππον Εὐ-
σεβῆ Εὐτυχῆ Σε-
βαστόν, σωτῆρα
5 τῆς οἰκουμένης,
οἱ γεραιοί

Tercüme: İhtiyarlar, kâinatın kurtarıcısı İmparator Caesar Marcus Iulius Philippus Pius Felix'in (bu heykelini rektettiler).

As Bosch observes, the statue was no doubt erected in A. D. 242 to celebrate the accession of the Emperor Philippus Arabs.

This inscription probably belongs to Attaleia.

110. No Inv. number. Fragment of a rectangular base 0.63h, 0.31w, 0.37th; moulding at the top, right edge preserved, broken on the other sides, but the inscription is complete at the bottom. Letters 6cm. high in line 1, 4cm. in the other lines.

[- - - -] ωδίω
[- - - -] ς Ἀγαθεῖ-
[νος - - - καὶ Λαβερι-
[α? ος? - - -] Μάγνα
[- - - -] μήτηρ

Tercüme: ...odius Agathinos.... ve Laberius(?).... Magna.... anne.

The amount missing is quite uncertain. Lines 2-5 evidently contained the names of a group of persons, but they give no clue to the provenience of the stone. Plancia Magna has recently become familiar at Perge, but the name Magna is too common to justify an identification.

111. No Inv. number. Round base 0.76h, 0.57 in diameter; upper surface plain. Inscription very badly weathered; letters 30-33mm high.

 ΙΑΝΑΝ
 ΟΥΚ
 ΟΝ ΑΤ
 ΡΟΣΙΜ

 ΟΔΗΜΟΣ (?)

(Anlaşılamadı).

If the reading $\acute{\omicron}$ $\delta\tilde{\eta}\mu\omicron\varsigma$ is correct, the inscription is no doubt honorific; but nothing is guaranteed.

(b) Votive Inscriptions.

112. No Inv. number. Bosch no. 1. Round base 1. 02h; letters 45mm. high, coloured red in the odd-numbered lines. Lines 2 and 4 were no doubt originally coloured blue.

Θεῶ 'Ηλίῳ
 [['Ελεγαβάλῳ]]
 ἡ βουλή καὶ
 ὁ σύνπας
 δῆμος

Tercüme: Senato ve bütün halk Güneş Tanrısı Elegabalos'a (bu eseri ithaf etti).

Line 2 was overlooked by Bosch. It has been intentionally erased, but every letter is still recognisable. The dedication was originally made to the Sun-God Elegabalus (Elagabalus, Alagabalus), the deity of Emesa, whose priest the Emperor Elagabalus was. When the Emperor's memory was condemned after his death, his name (officially M. Aurelius Antoninus) was erased from public monuments; in the present case it seems to have been thought advisable to erase the god's name too, being as it was identical with the familiar name of the Emperor. The dedication thus appeared to be made simply to the Sun-God. It is not necessary to infer from the fact of the erasure that it had been intended to *identify* the Emperor with the Sun-God, even though such a misunderstanding would be by no means inconceivable.

It is highly likely that this stone belongs to Attaleia.

113. Inv. No. 180. From the Italian Consulate. Paribeni-Romanelli *Mon. Ant.* XXIII (1914), 24, no. 13; Pace *Annuario* VI-VII (1923-4), 420, no. 120; *SEG* VI 644; Metzger no. 17. Rounded block 0.28h, tapering towards the top, representing in high relief Cybele seated with a lion each side of her. The inscription is roughly cut on the base.

Βας Μενεδήμου Μητέρ[ι]

Tercüme: Menedemos'un oğlu Bas, Tanrıların Annesine (bu eseri ithaf etti).

Dedication to the Mother of the Gods. The left half of the inscription was completely misread by the Italian editors: see *SEG* loc. cit. Metzger, following a reading by Robert, gives [.]κας Μενεδήμου Μητέρ[ι]: but in fact nothing seems to be missing on the left. The first letter may be B or K: since the name Bas is known, but not Kas, I have preferred the former. This type of name is characteristically Anatolian: cf., Νας, Τας, Μας, Λας and others, occurring principally in the region to the north and east of Antalya.

114. No Inv. number. Metzger no. 29. Stele 0.295h, 0.18w, 0.085th, with relief showing a figure on horseback; below, a scorpion; below again, a snake. Inscription above the snake, apparently complete.

[Ἄ]πολλώνιος ἀνέθ[ηκ]ε

Tercüme: Apollonios ithaf etti.

(c) Agonistic Inscription.

115. No Inv. number (formerly No. 191). From the Italian Consulate. Pace *Annuario* VI-VII (1923-4), 419, no. 117, with errors; *SEG* VI 654. Rectangular base 0.435h, 0.57w, 0.56th, with simple moulding at top and bottom; upper surface plain. Letters 3cm. high. Squeeze Fig. 24.

[- - - - -]
 μίδου νεικήσας θέμιδ[α]
 παίδων πάλην τὴν ἀχθε[ῖ]-
 σαν τὸ πρῶτον ἐξ ὑποσχ[έ]-
 σεως Τιβερίου Κλαυδ[ίου]

Tercüme . . . mides'in oğlu (falan), Tiberius Claudius Agrippinus'un vaadına göre ilk defa yapılan güreş müsabakalarında galip geldikten sonra (bu anıtı rezetti).

As the stone is complete with mouldings, it is not clear exactly where the inscription began. For Ti. Claudius Agrippinus see Robert *Rev. Phil.* 1929, 122-3, *Pros. Imp. Rom.* ² C 776.

(d) Sepulchral Inscriptions.

116. No Inv. number. Fragment of a thin slab of pink stone 0.28h, 0.22w, 0.05th. Letters 35mm. high. Photograph Fig. 25.

[- - -] \ IE11 [- - - - - - - - -]
 [ʼAθ]ηναίδος Σ / [- - - - - - - - -]
 [- τ]ῆς γυναικὸς [- - - - - - - - -]
 [- κ]αὶ τῶν ἰδίων αὐ[τοῦ σὺν]
 5 [τῶ] προσόντι ἀνακλι[ιτηρίῳ ?]

Tercüme: karısı Athenais ile akrabalarının (hatırası için?), bitişik peyke(?) ile birlikte (bu mezarı yaptı) (Tercüme şüphelidir.)

This appears to be part of an epitaph. ἀνακλιτηρίῳ (if rightly restored: cf. No. 86) will denote some kind of bench or exedra adjacent to the tomb, as often in Lycia and elsewhere; for the expression cf. σὺν τῶ προσόντι βαθρικῶ (*Alt. von Hierapolis* no. 86).

117. Inv. No. 172. From the Italian Consulate. Pace *Annuario* VI-VII (1923-4), 420, no. 119; *SEG* VI 656. Round altar 0.66h, 0.54 in diameter at the top, 0.63 at the bottom; saucer-shaped depression in the upper surface. Letters 3cm. high.

Δαμοφύλα
 Σάμου
 εὐσεβῆς
 χαῖρε

Tercüme: Ey Samos'un kızı dindar Damophyla, elveda!

118. Inv. No. 190. From the Italian Consulate. Pace *Annuario* III (1916-20), 15, no. 5; *SEG* II 701. Rectangular altar 0.92h, 0.41w, 0.41th. Letters 47-48mm. high.

Ἄκυλας
 Μουτνοῦ-
 της Μήνιδι
 μνήμης
 5 χάριν

Tercüme: Moutnoe'li Aquilas, Menis'in hatırası için (bu anıtı yaptı).

The toponymic Μουτνοῦτης remains unique, and the locality of the place in question is quite uncertain.

119. No Inv. number. Bosch no. 28. Funeral altar 0.80h, 0.34w, 0.33th, with acroteria and plain moulding. Letters 34mm. high.

Πόπλιος καὶ
Τροκόνδας
Ἑρμαίῳ τῷ
ἀδελφῷ
μνήμης
χάριν

Tercüme: Publius ve Trokondas kardeşleri Hermaios'un hatırası için (bu anıtı yaptılar).

120. No Inv. number. *CIG* 4340c, p. 1158; LeBas-Waddington 1366; Lanckoronski I 168, no. 23; Bosch no. 32; cf. Robert *Bulletin* 1949, 54. Limestone block 0.39h, 1.70w, 0.36th. Letters 45-55mm. high.

Μ. Καλπ. Μ. υ. Ἐπινεικιανός [τοῦτο τὸ] ἥρώ-
ειον ζῶν κατεσκεύασεν ἑαυτῷ καὶ τοῖς ἰδίοις
αὐτοῦ ἀπελευθέρους

Tercüme: Marcus'un oğlu Marcus Calpurnius Epinikianos hayatta iken bu mezarı kendisi ve azatlı köleleri için yaptı.

The *cognomen* was first correctly read by Bosch. A father and son, both by the name of M. Calpurnius Epinicus, are known in Pisi- dia: see Ramsay *CB* I 305, no. 102, and 307, no. 114. The father was freedman of M. Calpurnius Longus; for members of this family at Attaleia see Nos. 11, 13, 14, 15, 16 above.

121. No Inv. number. Bosch no. 27; cf. Robert *Bulletin* 1948, 204. Funeral altar 0.66h, 0.42w, 0.41th. Letters 25-35mm. high.

Γάις Δημη-
τρίου κατεσ-
κεύασε τὸ
μνημεῖον ἑαυ-
τῷ καὶ Πλατω-
νίδι Πλάτωνος
τῇ γυναικὶ αὐ-
τοῦ μόνοις

Tercüme: Demetrios'un oğlu Caius bu mezarı yalnız kendisi ve karısı Platon'un kızı Platonis için yaptı.

122. Inv. No. 196. From the Italian Consulate. Pace *Annuario* VI-VII (1923-4), 419, no. 118; *SEG* VI 655. Limestone slab 0.67h, 1.22w, 0.20th. Letters 4cm. high.

Αὐρ. Ἀντιπατριανὸς Κοίν-
τος ἑα[υτ]ῶ τὴν πύαλον
κατεσκευάσε[ν καὶ] τῇ γυναι-
κί Α[ὐρ.] Πρόκλῃ, ἐτέρῳ
δὲ ο[ὐ]δενί

Tercüme: Aurelius Antipatrianus Quintus bu lâhti kendisi ve karısı Aurelia Procla için yaptı, başka hiç kimse için değil.

L. 2. Κοίντος is correct, not Κοίντου as suggested in *SEG*.

123. Inv. No. 193(B). From the Italian Consulate. Plain block 0.42h, 0.49w, 0.91th: inscription complete on the right and at the bottom, incomplete on the other sides. Letters 4cm. high.

[-----]ΗΤΗΣ[- -]
[----καὶ----]δι τῇ ἀπελευ-
[θέρα καὶ τοῖς ἐξ αὐτ]ῶν τέκνοις κα-
[τέστησεν ἄλλῳ δὲ μ]ηδενί ἐξὸν εἶναι
5 [ἐνθάψι τινα ἔαν δέ] τις παρὰ ταῦτα
[εἰσβιάσῃται, εἰς τὸ] ταμεῖον δώσει δη-
[νάρια πεντα]κόσια * φ'

Tercüme:..... ve azatlı kölesi..... is ve onların çocukları için (bu mezarı) yaptı: bir başkasına gömülmesi için müsaade edilmesin. Şayet birisi bunun hilâfına mezarı zorlarsa, Vezneye (beş yüz denar) ödeyecektir.

The restoration is *exempli gratia*. The lines of the inscription are not parallel to the edges of the block, which has evidently been trimmed for reuse.

124. Inv. No. 191. From the Italian Consulate. Two joining fragments of a block; combined height 0.70, 0.35w, 0.30th. The inscription is complete at the bottom, broken on the right; the top and left edges are preserved, but the text is obviously incomplete on the left, and presumably so at the top also. Letters 30-35mm. high.

[- - - - -]
 [- - - - - τεθῆ]ναί ἐν τῷ κεν[οταφίῳ].
 [ἐὰν δέ τις παρὰ ταῦτ]ά τι ποιήσῃ ἢ ἐ[τέρου]
 [τινὸς πτωμα ἐνκατά]θῆται ἢ βιάσῃ[ται - -]
 [- - - - - δώσει εἰς τὸ τ]αμεῖον [δηνάρια ..]

Tercüme:..... bu mezara gömülmesi için.....; şayet birisi bunun hilâfına bir şey yapar, veya bir başkasının ölüsünü gömer, veyahut da mezarı zorlarsa, Vezneye (şu kadar para) ödeyecektir.

From the use of the term κενοτάφιον it is likely that this stone comes from some part of Pamphylia: see above, No. 76.

125. Inv. No. 468. Thin slab 0.25h, 0.17w, 0.025th, quite plain and devoid of any decoration. Inscription roughly written in letters of the late Imperial period 12-14mm. high.

Εἰάσων καὶ
 Ἀπολλών-
 ιος Ζωτί-
 κῶ ἀδελ-
 5 φῶ μνίας
 χάριν ἐποί-
 ησαν (leaf)

Tercüme: Iason ile Apollonios, kardeşleri Zotikos'un hatırası için (bu mezarı) yaptılar.

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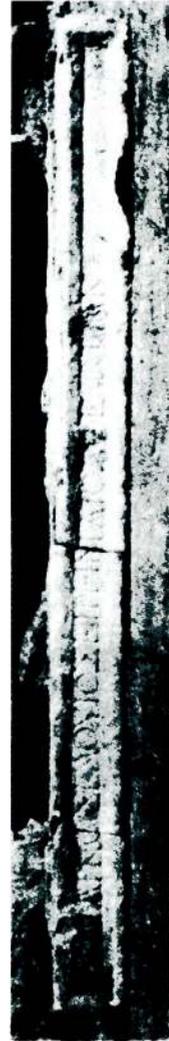
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Κλείτωρ 54	Πισίδης 63	



Res. 1, Kitabe No. 25

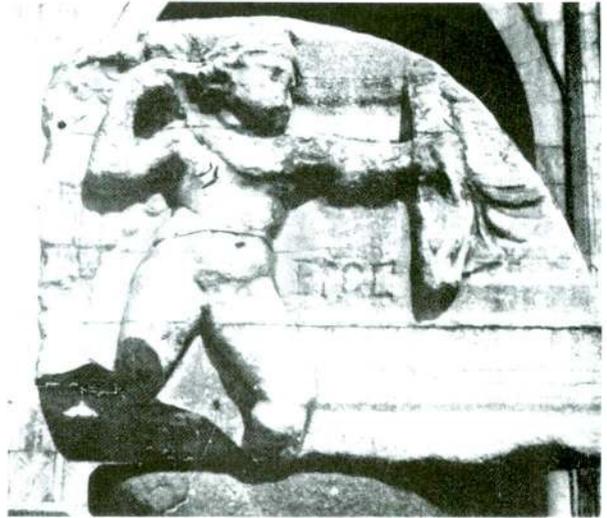


Res. 2, Kitabe No. 31

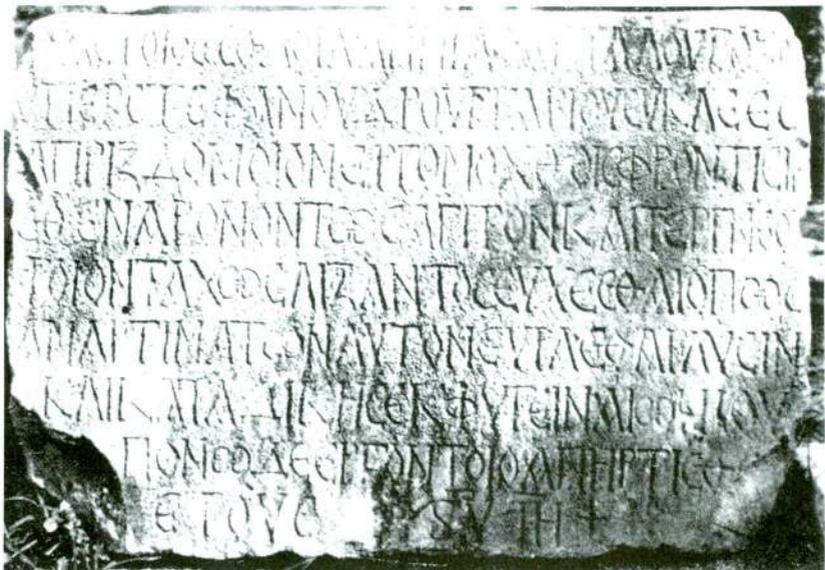
G. E. Bean



Res. 3, Kitabe No. 35



Res. 4, Kitabe No. 39



Res. 5, Kitabe Na. 42



Res. 6, Kitabe No. 51



Res. 7, Kitabe No. 53



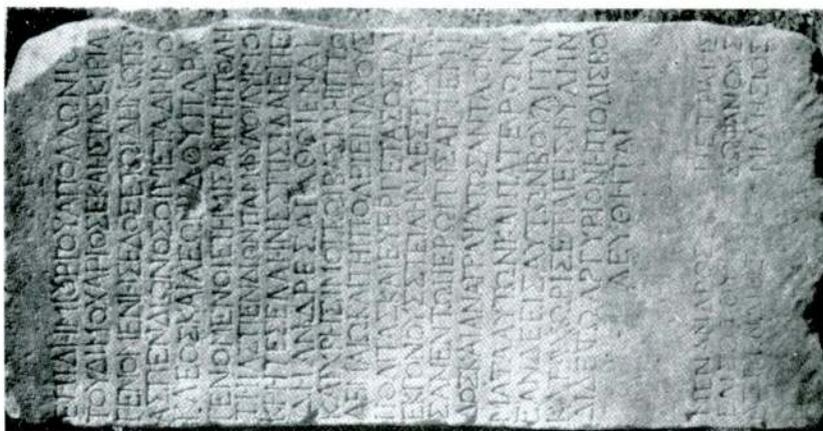
Res. 8, Kitabe No. 54 B



Res. 9, Kitabe No. 54C



Res. 11, Kitabe No. 82



Res. 10, Kitabe No. 63



Res. 13, Kitabe No. 90

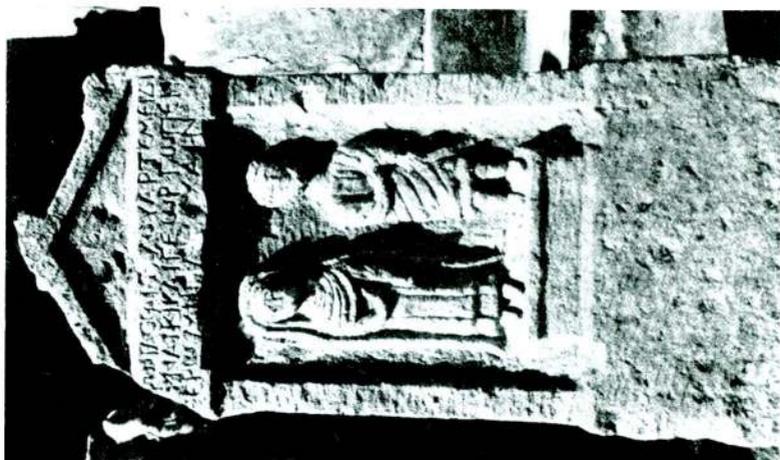


Res. 12, Kitabe No. 83

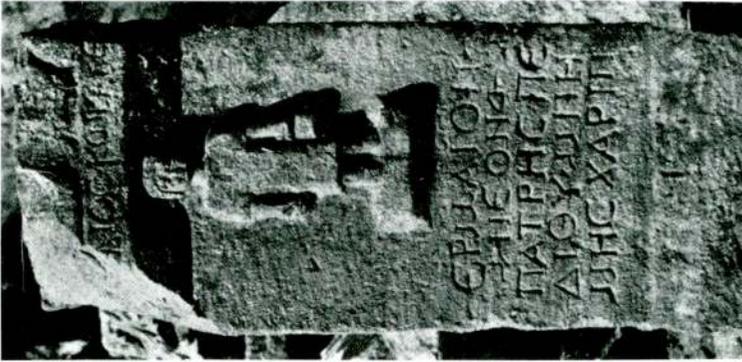
G. E. Bean



Res. 15, Kitabe No. 92



Res. 14, Kitabe No. 91



Res. 17, Kitabe No. 94



Res. 16, Kitabe No. 93

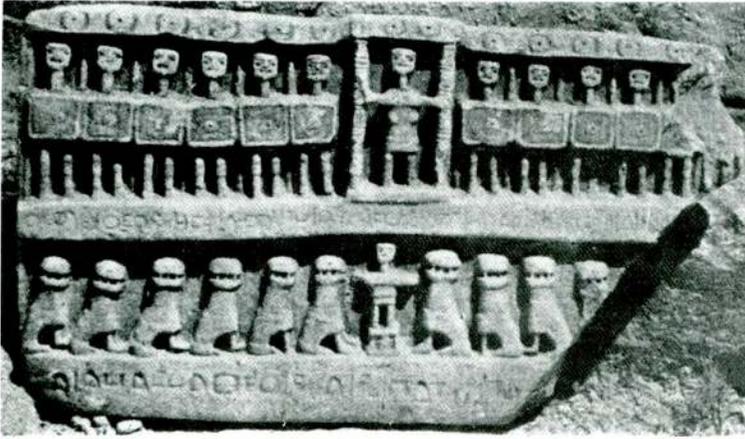
G. E. Bean



Res. 18^a, Kitabe No. 94^b



Res. 18, Kitabe No. 94^a



Res. 19, Kitabe No. 96



Res. 20, Kitabe No. 97



Res. 20,^a Kitabe No. 98



Res. 21, Kitabe No. 103



Res. 23, Kitabe No. 107



Res. 22, Kitabe No. 106



Res. 24, Kitabe No. 115



Res. 25, Kitabe No. 116