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## A Funerary Stele from Kyzikos

**Abstract:** This article revises a funerary inscription from Kyzikos recently published by A. Yaylalı; it also offers an explanation of the meaning of ἄναξ and new translations for two inscriptions published by E. Schwertheim and A. Yaylalı.

Abdullah Yaylalı, ex-director of the excavations at Kyzikos, recently published a well-described Hellenistic funerary stele from this city.<sup>1</sup> However, I have objections to the editor's reading and translation. He reads the inscription as follows:

Μητρόδωρος Δειούαναξ.

A. Yaylalı's reading is wrong in grammar and translation. In addition, Deiouanax is wrong in terms of onomastics. Deiouanax is not a personal name as is eg Astyanax in Homer.<sup>2</sup> It is clear that the deceased does not have two names. A grammatical analysis of the inscription shows that Μητρόδωρος is in the *nominative case*, Δείου is in the *genitive case* and ἄναξ is an *apposition*. In addition, a similar inscription from the 2. Hälfte 2. Jh. v. Chr. was found at the *antike Nekropole von Miletupolis zwischen Karacabey und Mustafakemalpaşa*: Μελέαγρε Τιμοκράτου | ἄναξ.<sup>3</sup> I therefore read the inscription as follows:

Μητρόδωρος Δείου, ἄναξ.

A. Yaylalı translated the inscription as «Zeus'un kahramanı/kralı», i.e. «hero/king of Zeus». He obviously means that Metrodoros is king/hero of Zeus. As I said above, Μητρόδωρος is in the *nominative case* with the subject function. Δείου is in the *genitive case*. However, Δείου is not the *genitive* of Ζεύς, but Δείος. The *genitive* of Ζεύς is Διός. Δείος is a personal name.<sup>4</sup> The



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<sup>1</sup> A. Yaylalı, Kyzikos'dan Bir Mezar Steli, in: Doğudan Yükselen Işık: Arkeoloji Yazıları. Atatürk Üniversitesi 50. Kuruluş Yıldönümü Arkeoloji Bölümü Armağanı, ed. by B. Can and M. Işık, Erzurum 2007, 123-127.

<sup>2</sup> Hom. II. 6, 402-403. Personal names with the ending -ἄναξ cf. F. Dornseiff – B. Hansen, Reverse Lexicon of Greek Proper Names, Chicago 1978, 120.

<sup>3</sup> I.v.Kyzikos I (I.K. 18. Bonn 1980), no. 297 Pl. 22 = I.v.Kyzikos II (I.K. 26. Bonn 1983), no. 90; cf. M. Cremer, Hellenistisch-römische Grabstelen im nordwestlichen Kleinasien I. Mysien (AMS 4, 1. Bonn 1991), 195 Pl. 28.

<sup>4</sup> I.v.Smyrna II,2 (I.K. 24,2. Bonn 1990), no. 903; TAM IV,1 no. 125.

*genitive* of Δείος shows that Deios is the father of Metrodoros, ie the father of Metrodoros is not Zeus but Deios. Metrodoros and Deios are not divine or mythological figures; ἄναξ is an *apposition*.

In what sense is ἄναξ used in these inscriptions? Since only two inscriptions have been found, the meaning of ἄναξ remains obscure. In his *corpus* «I.v.Kyzikos I (I.K. 18. Bonn 1980), no. 297» E. Schwertheim suggests «ἄναξ hier wohl im Sinne von ἥρως»<sup>5</sup>. He translates the inscription as «O hero Meleagros, son of Timokrates». A. Yaylalı also thinks that ἄναξ means «hero». However, some ἥρωες inscriptions found in the Kyzikos territory<sup>6</sup> seem to show the contrary. ἄναξ probably does not mean «hero» in these inscriptions. A. Yaylalı suggests that ἄναξ means «king», but this appears to be impossible since the history of Kyzikos neither records two kings with the names Metrodoros, son of Deios, and Meleagros, son of Timokrates as coregents of Kyzikos nor the existence of monarchy under two kings with different fathers in the 2. Hälfte 2. Jh. v. Chr.

In my opinion, ἄναξ has a meaning different from «king» or «hero» in these inscriptions. The word also means «helper/protector».<sup>7</sup> This meaning seems to clarify the two inscriptions for which I offer the following translation:

1. Μελέαγρε Τιμοκράτου | ἄναξ. *O Meleagros, son of Timokrates, helper/protector (of the city)!*
2. Μητρόδωρος Δείου, ἄναξ. *Metrodoros, son of Deios, helper/protector (of the city).*

We learn from these two inscriptions that Metrodoros, son of Deios, and Meleagros, son of Timokrates, were helpers/protectors of the city of Kyzikos in the 2. Hälfte 2. Jh. v. Chr. How did they help or protect the city? To whom was the title ἄναξ given at Kyzikos? Since there are only two brief inscriptions, we do not know the function of ἄναξ at Kyzikos.

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<sup>5</sup> E. Schwertheim, I.v.Kyzikos I (I.K. 18. Bonn 1980), no. 297. He also notes that «Anaks, Anassa und Anakes als Götternamen unter besonderer Berücksichtigung der Kulte».

<sup>6</sup> I.v.Kyzikos I (I.K. 18. Bonn 1980), nos. 232, 423, 440, 475, 518.

<sup>7</sup> H. Frisk, *Griechisches etymologisches Wörterbuch* (Heidelberg 1960), ἄναξ; P. Chantraine, *Dictionnaire étymologique de la langue grecque* (Paris 1968), ἄναξ. Cf. also N. Yamagata, «ἄναξ and βασιλεύς in Homer», *CQ* 47, 1997, 1-14.

## Özet

### Kyzikos'tan Bir Mezar Steli

Makalede, A. Yaylalı tarafından yayınlanan bir yazıt, daha önce E. Schwertheim tarafından yayınlanan benzer bir yazıtla karşılaştırılarak ve gramer incelemesi yapılarak yeniden okunmakta ve iki mezar yazıtı için yeni tercüme önerilmektedir. Tercüme önerileri şunlardır:

1. *Ey Meleagros, Timokrates'in oğlu, Kyzikos kentinin yardımcısı/koruyucusu!*
2. *Kyzikos kentinin yardımcısı/koruyucusu, Deios'un oğlu Metrodoros.*