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### A Funerary Epigram with a Quotation from *Odyssey* I 4, Found at the Junction of the Asian–Galatian Border

**ABSTRACT:** This paper presents a new funerary epigram recorded in Özdenk village in Alpu District, Eskişehir during the survey of 2019. The stone was brought from a place called Ayvalı in Belkese village nearby. Twenty-one lines of the inscription have survived, but are worn to a certain extent and not completely legible. Interestingly, two verses are probably quoted from the *Odyssey*. Other Homeric reminiscences are present throughout the text. The inscription praises the virtues and deplores the ill fate of a deceased man who orphaned a son. It ends with an imprecation in prose. The vocabulary, phrasing and contents may point to the same authorship as in the case of two other verse epitaphs from the nearby imperial estate of the Choria Considiana. The date of the inscription is probably the second half of the first or first half of the second century C.E., based on parallels with other inscriptions from this area, and on the letter shapes.

**KEYWORDS:** Funerary epigram, Homer, *Odyssey*, imprecation, Midaion, Choria Considiana.

An epigraphic survey covering more than half of the province of Eskişehir in central Turkey has yielded an abundance of new epigraphic evidence which provides information about the cultural and social status of the inhabitants of Northeastern Phrygia. Among the evidence are a few epigrams found mostly in the territory of the Choria Considiana.<sup>1</sup> The area covered by the survey lies between the cities of Juliopolis, Dorylaion, Gordion and Amorion, and includes the imperial estate of the Choria Considiana as well as the cities of Colonia Germa and Pessinus, Akkilaion and Midaion.<sup>2</sup>

Most recently, a grey marble altar with an inscription of 21 lines was recorded at a gas station in Özdenk village located to the northeast of Alpu District during Survey 2019 (Figures 1–2). The villager who is the owner of the gas station informed us that he brought this stone along with two other similarly shaped slabs from a place called Ayvalı where they built a pond, in Belkese village, located a few kilometers northwest of Özdenk village. The findspot is located at the junction of the roads connecting the city of

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<sup>1</sup> Three epigrams in Çalçak Roman necropolis, Güney 2016: 132–134, 136–137 nos. 3–4, 9; two fragmentary verse inscriptions found in Mihaliççık district, Güney 2021: 69–70 nos. 7–8.

<sup>2</sup> Talbert 2000, Phrygia, map 62: <https://pleiades.stoa.org/places/609442> (16.10.2022).

it is particularly emphasized in the epitaph for Erate: ποῖα γένεσις τα|χέως ἀπ' ἀνδρὸς ἔλυσεν, «What birth swiftly separated her from her husband?» (tr. H. Güney).<sup>8</sup>

l. 17: ΦΙΛΟΣ ΥΙΟΣ . ΛΑΙ – probably φίλος υἱός (unless a personal name, e.g. Μηνόφιλος υἱός). The phrase φίλος υἱός is very popular in epic poetry, such as *Il.* II 564, XII 355, XIII 299, XIV 166, 338; XIX 326; XXIII 289; *Od.* II 2, 17, 35, and many other places. It also sunk into the funerary poetry of Asia Minor (Didyma: Rehm 1958, no. 537; Ören Mevkii in Abrettene: Schwertheim 1987, no. 177; Akçaviran in Pisidia: SEG 26 1390).

l. 18: τὴνδ' ἀνέθηκα γραφήν – «I set up this image». One finds exactly this same phrase in an inscription from Kios in Bithynia, Corsten 1985, no. 81: ἐνθάδε τὴνδ' ἀνέθηκα γραφήν σημ<άν>τορα | τύμβου / υἱὸς Εὐ|σεβίης, μητέρα | τὴν ἰδίην, / ἧς ζητεῖς εὔρεῖν [εἶ] | τοῦνομα, «I, son of Eusebia, set up this inscription here as a tomb marker, to my own mother, if you want to know her name». However, it occurs there in the mid-section of the hexameter. Here it is probably the latter half of a pentameter.

ll. 19–21: ΟΣ ΔΕ ΚΑΚΩΣΕΙ ΕΙΣ [ΤΟ] | ΜΝΗΜΕΙΟΝ ΤΟΥΤΟ ΓΕΝΗΣΕΤΕ [- - -] | Α . ΩΝ ΚΕ ΑΚΛΗΡΟΝΟΜΗ[ΤΟΣ] – ὃς δὲ κακώσει εἰς [τὸ] μνημεῖον τοῦτο, γενήσεται [κατα τὸ σῶμα | π]αθὼν καὶ ἀκληρονόμη[τος], «The one who would mistreat this tomb, may he become suffering on his body, and without heirs.» The passage contains an imprecation against potential violators of this tomb. The restoration is, admittedly, hypothetical, but we have reasons to suppose that the violators are threatened with body pain and having no heirs. This is because the first word in line 1 contains the letters ΑΘΩΝ and is expected to occur in the nominative case. Hence, this is probably a participle, and we have a parallel for the use of aorist participle παθὼν in a similar context in one of the imprecations of Iasos, restored by Louis Robert as follows: [ἐὰν δέ] τις ἕτερος βιάσῃται θάψαι τινὰ ἰς τοῦτο τὸ μνημεῖον, καθ' ὄ[λον τὸ σῶμα] | [π]αθὼν μεταλάβοιτο, ἐπάρατος δὲ ἔστω παρὰ τοῖς καταχθονίοις δαίμο[σι], «If someone else would use violence to bury someone in this tomb, may he be punished having suffered on his whole body, and may he be cursed among the chthonic gods.» (Robert 1963, 325–327 no. 32 (esp. p. 327) = Bulletin épigraphique 1964, 466). Robert offers a short discussion of the derivatives of πάσχω in imprecations. Further parallels are collected in Strubbe 1997. A curse of childless death (ἄτεκνος ὀλίται / ἀποθάνοι / ἀπόλοιτο) is mentioned (see nos. 172, 285, 292bis). There is also only one curse with the verb κακώω (no. 6 – Parion in Troas: ὁ κακώσας τὴν | εἰκόνα μὴ λάθῃ | τὸν Ἥλιον, ἀλλὰ πάθῃ ἃ καὶ αὐτή, «The one who would have mistreated the statue, may he see no Sun, but suffer the same as she did»). The indicative future form γενήσεται is also recorded (no. 9 – Kyzikos in Mysia).

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<sup>8</sup> Güney 2016, no. 4, ll. 6–7.

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### Asia-Galatia Sınır Kavşağından Odyssea I 4'ü Alıntıl原因 Bir Mezar Epigramı

**ÖZ:** Bu Makalede 2019 yılı epigrafik yüzey araştırmaları sırasında Eskişehir İli Alpu İlçesi Özdenk Köyü'nde kaydedilen yeni bir mezar epigramı incelenmiştir. Taş, komşu Belkese Köyü Ayvalı Mevkii'nden getirilmiştir. Yazıtın yirmi bir satırı kısmen korunmuş olup aşınmalardan dolayı tümüyle okunamamaktadır. Şiirde Odyssea'dan iki mısranın alıntılanmış olduğu tespit edilmiştir. Metin boyunca Homeros'a başka göndermeler mevcuttur. Epigram, bir oğlunu yetim bırakan merhum bir adamın erdemlerini övmekte ve kötü kaderine üzülmemektedir. Yazıt, düzyazı bir beddua formülü ile bitmektedir. Choria Considiana imparatorluk arazisinde ele gelen diğer iki mezar epigramında olduğu gibi, kelime dağarcığı, ifade tarzı ve içerikler aynı yazara işaret etmektedir. Yazıt, bu bölgedeki diğer yazıtlarla paralellikler göstermekte ve harf şekillerine göre muhtemelen MS 1. yüzyılın ikinci yarısına ya da 2. yüzyılın ilk yarısına tarihlenmelidir.

**ANAHTAR SÖZCÜKLER:** Mezar epigramı, Homeros, Odyssea, beddua, Midaion, Choria Considiana

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Fig. 1. Marble altar in the gas station in Özdenk