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New Funerary Monuments from Aizanoi

PINAR ÖZLEM AYTAÇLAR*

Abstract

This article analyses 33 grave inscriptions found during the 2021 and 2022 excavation seasons in the ancient city of Aizanoi. Most of the monuments presented here are door-stones and separate gables, along with a few bomoi, stelae, and a marble block, all dating back to the Roman Imperial period. These inscriptions are particularly noteworthy for the personal names they contain. When it comes to the second century AD, the citizens of Aizanoi were Hellenized to a large extent. The onomastic data that we get from the funerary inscriptions of the city confirm this too. Most of the inscriptions presented here include Greek names scarcely found in upland inner Anatolia. Masculine names like Thelymithres, Melankomas, Philostratos, or Aischines took the place of indigenous names. The indigenous names of daughters and wives like Tatiane, Aphia, Apphias, Appes, Ammia, or Babeis show that most of these men with Greek names were not Greek ethnically but Hellenized locals. Similarly, as a part of the fashion of the period, Homeric names like Menelaos and Troilos, and the names of the heroic, glorious Greek past like Solon and Alexandros are frequently attested in the inscriptions.

Keywords: Aizanoi, Phrygia, funerary inscriptions, personal names, Roman imperial period

Öz

Makalede, Aizanoi antik kentinde 2021 ve 2022 kazı sezonlarında bulunmuş olan 33 adet mezar yazıtı ele alınmaktadır. Bu yazıtlar, özellikle içerdikleri kişi isimleri ile dikkat çekmektedirler. Aizanoi'un Makedon isimleri içeren en eski yazıtları MÖ ikinci yy.'a tarihlenir. Greko-Makedonların varlığı, kentin MÖ birinci yy.'da tüm kurumlarıyla Yunan tarzı bir polis şeklini alması için yeterli olmuş olmalıdır. Aizanoi'da Hellenizasyon'un, Phrygia kentlerinin çoğundan daha erken başladığını ve daha sağlam kökleri olduğunu söyleyebiliriz. "Yunan olmanın" her zamankinden daha önemli olduğu ikinci yy.'da kent Hadrianus'un Panhellenion'unda yer almıştır. MS ikinci yy.'a gelindiğinde Aizanoi vatandaşlarının büyük ölçüde Hellenize olduğu söylenebilir. Kentin mezar yazıtlarından elde ettiğimiz onomastik veriler de bunu doğrulamaktadır. Burada sunulan yazıtların çoğu, Anadolu'nun iç kesimlerinde çok az rastlanan Yunanca isimler içermektedir. Thelymithres, Melankomas, Philostratos ya da Aiskhines gibi eril isimler yerli isimlerin yerini almıştır. Kızların ve eşlerin Tatiane, Aphia, Apphias, Appes, Ammia ya da Babeis gibi yerli isimleri, bu Yunan isimli erkeklerin çoğunun etnik olarak Yunan olmayıp Hellenleşmiş yerli halktan olduklarını göstermektedir. Benzer şekilde, dönemin modasının bir parçası olarak, Menelaos, Troilos gibi Homeros isimleri ve Solon ve Aleksandros gibi kahraman, görkemli Yunan geçmişinin isimleri de bu yazıtlarda görülmektedir.

Anahtar Kelimeler: Aizanoi, Phrygia, mezar yazıtları, özel isimler, Roma İmparatorluk dönemi

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In this article, some new grave inscriptions from Aizanoi are presented. All of the inscriptions were found in Çavdarhisar during the excavation seasons of 2021 and 2022. A significant part of the stones were found in the ruins of the village houses. Others mainly came from the excavations in the Penkalas River. Almost all of the monuments are being preserved in the backyard of the excavation house.

Doorstones were a common type of funerary monument in Roman Phrygia, and most probably the earliest examples were from the city of Aizanoi.¹ As a complete group, they first appear in Aizanoi in the first century AD and, overall constitute three-quarters of the funerary monuments of the city. This high proportion is also preserved in our study with its 26 examples. Most of the monuments presented in this article are doorstones and separate gables, along with a few bomoi, stelae, and a marble block, all dating back to the Roman Imperial period. The doorstones in Aizanoi seem to have been replaced by sarcophagi, frequently seen in the necropolises beginning in the late second century AD. Most of these richly decorated doorstones, many of which are monumental, date to the second century AD, the prosperous period of Aizanoi. The decorations also reflect the Aizanoi tradition. On the tombs of the men, the eagle (4-7, 10, 15-17, 19, 20, 22) and, in a few cases, a lion (24, 26) are most frequently depicted in the pediment. However, on the tombstones of women, the relief of a basket is usually placed in the center (3, 23, 27, 32). The typology and dating of these doorstones, thought to have originated from a single workshop, have been studied in detail.² In this study, we have taken the typological classification established by Waelkens in *MAMA IX* as a reference. However, since the analysis of the monuments in terms of sculpture is not our area of expertise, we cautiously place their dating over a wide range.

A general overview of the 33 funerary inscriptions discussed in this article shows that this group is consistent with the onomastic data of the funerary epigraphy of Aizanoi. The scarcity of a Latin-speaking population can be inferred from the rarity of Latin names. In the context of Romanization, the practice of giving Latin names to children is also rare in Aizanoi. In this study, the two examples of Latin names, Aemilius (16) and Sextus (23), are misspelled, whereas other members of the family have Greek or Phrygian names. A woman named Severine, whose father was a Roman citizen, occurs in number 1. Severine's father had a rare Greek name Thelymithres, while her mother's, Tatiane, was a common Phrygian name. It is possible that the use of Greek names in Aizanoi, even the names of heroes and famous Greeks of old times, conferred prestige on individuals. We can see this especially in the names of male citizens belonging to elite families. But, of course, this was not a rule. At least in the first century, local Phrygian names were also used, as in the case of Nannas, a member of one of the most important families of the city. We know from the inscriptions that he occupied a very important position in the polis during the reign of Claudius.³

In the first centuries of the Christian era, Aizanoi became a highly Hellenized city. The earliest inscriptions contain Macedonian names and are dated to the second century BC, thus showing that the city had Macedonian settlers at that time.⁴ The presence of Greco-Macedonians must have been adequate as it took the form of a Greek-style polis with

¹ See Kelp 2013, 73-74.

² See Waelkens 1986, 46-88; *MAMA IX*, xlv-lviii; for the development and social contexts of Phrygian doorstones, see also Kelp 2013, 70-94.

³ See n. 8 with notes 13 and 14.

⁴ See Wörle 1995, 75-76; Thonemann 2013, 23-24.

accompanying institutions in the first century BC.⁵ In Aizanoi, the Hellenization process was more robust and started earlier than in most of the cities of Phrygia, excluding the Hellenistic foundations such as Laodikeia or Hierapolis. From Augustus' reign, in its aim to establish good relations with the imperial house, Aizanoi organized the imperial cult and the games attached to it.⁶ In the second century, when "being Greek" was more important than ever, the city had a part in the Hadrianic Panhellenion. When it comes to the second century AD, the citizens of Aizanoi were Hellenized to a large extent. The onomastic data that we get from the funerary inscriptions confirm that too.⁷ Most of the inscriptions presented here include Greek names that are scarcely found in upland inner Anatolia. Masculine names like Thelymithres (1), Melankomas (2), Philostratos (19), or Aischines (20) took the place of indigenous names. The indigenous names of daughters and wives like Tatiane (1), Aphia (18, 26), Apphias (7), Appes (16), Ammia (23), or Babeis (17, 24) show that most men with Greek names were not Greek ethnically but Hellenized locals. Similarly, as a part of the fashion of the period, Homeric names like Menelaos (3) and Troilos (21), and the names of the heroic, glorious Greek past like Solon (12) and Alexandros (22) are attested in our inscriptions.

1. Epitaph of Severine

Marble bomos. Found on the upper terrace of Propylon.

Date: Second or third century AD. (fig. 1).

H.: 81, w.: up. 38,5 mid. 34, th.: 21,5, l.h.: 2,5-5 cm.

Γναῖο[ς]
 Φλάβιος
 Θηλυμί-
 4 θρης καὶ
 Τατιανή
 Σεβηρεί-
 νη θυγα-
 8 τρι μνήμ-
 ης χάριν.

"Gnaeus Flavius Thelymithres and Tatiane (erected this monument) for their daughter Severine as a memorial."

The male name Thelymithres is new in Aizanoi. However, it is attested elsewhere.⁸

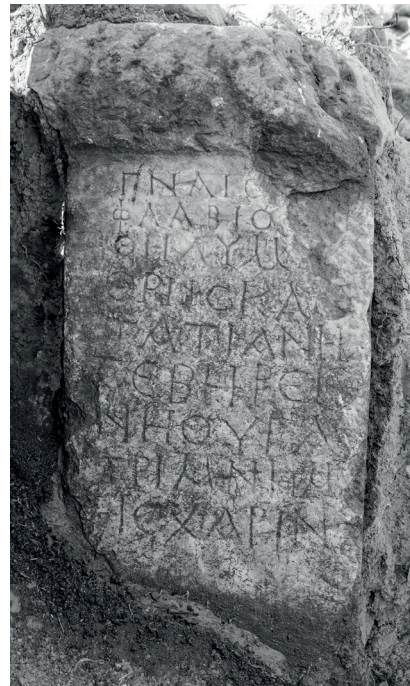


FIG. 1

⁵ The decree for Menogenes (First century BC) is the earliest civic document of northern Phrygia. On this inscription and the development of Aizanoi as a Greek *polis*, see Thonemann 2013, 25-26: "The inscription projects the identity of a Greek-style *polis* with a full and flourishing civic organization, including a *boule*, civic magistrates (*archai*) and traditional Hellenistic age-classes (*neoi* and *epheboi*)." For the editio princeps of the Menogenes decree, see Günther 1975.

⁶ For the imperial cult in Aizanoi, see Wörrle 2014.

⁷ For a study on the demographic characteristics of Aizanoi, see Türkan 2019.

⁸ For a Lydian example, see TAM V, 1 125 (Saittai). For the unique form Θηλυμίθρης in Pisidia (Apollonia), see Iversen 2015, 59, n. 53 with note 84 referring to the form Θηλυμίτρης in Ionian examples. For the variants of the name, see also Robert 1960, 477, n. 4.



FIG. 2



FIG. 3

2. Epitaph of [---]me

Rectangular marble block, probably a bomos originally. Reused in the north wall of the Penkalas River. Date: Second or third century AD. (fig. 2).

H.: 126, w.: 51, l.h.: 3,5 cm.

[Με]λανκόμας
[]μη τῆ ἀδελ-
[φῆ μ]νήμης χάριν.

“*Melankomas (set up this) for his sister [...]me, as a memorial.*”

The masculine name Melankomas (or Μελαγκόμας), the “one with black hair,” is rare in Asia Minor.⁹

3. Epitaph

Bomos of grey marble with moulded top and base. Capital is damaged. On the shaft, reliefs of a mirror and a basket with fruits above the inscription. Found in the Penkalas. Date: Second or third century AD. (fig. 3).

H.: 161, w.: 90-68-92, th.: 70-74-90, l.h.: 3-4,5 cm.

⁹ For the examples from Ephesos, see *IGPNVA*, s.v. Μελαγκόμας.

D(is) M(anibus)

Μενέλαος καὶ Ζεῦξις μη-
τρὶ καὶ πατρὶ καὶ τέκνοις ^{vac}

4 μνήμης χάριν.

“To the gods of the underworld... Menelaos and Zeuxis (set up this) for their mother and father and children, as a memorial.”

The Latin formula *Dis Manibus* seen in Latin funerary inscriptions, is very rare in Greek inscriptions.¹⁰ The formula occurs in Aizanoi in a Latin inscription with Greek translation (θεοὶς καταχθονίους).¹¹

4. Epitaph of Philetos, Onesimos and Dionysiodoros

Grey marble stele divided into three panels, separated by two bands. A simple decoration on the left band and ivy leaves on the right. Traces of reliefs on each panel: Left is an eagle(?), middle is a garland(?). Found at the upper terrace of Propylon (fig. 4).

H.: 89, w.: 175, th.: 33, l.h.: 2-3 cm.

Φίλητος ἑαυτῷ

ζῶν

Ὀνήσιμος ἑαυτῷ

4 ζῶν καὶ

Διονυσιδώρῳ

πατρὶ γλυκυτάτῳ

μνήμης χάριν.

“Philetos (set up this) for himself while alive.

*Onesimos (set up this) for himself while alive, and
for his sweetest father Dionysiodoros, as a memorial.”*

I.5: The form Διονυσιδῶρος with the addition of an iota is very rare and represented with only five examples (none from Phrygia) compared to the very common form Διονυσόδωρος.



FIG. 4

¹⁰ For an example from Galatia, see Doğan and Avcu 2018, 420-21, n. 4.

¹¹ See Lehmler and Wörrle 2002, 573-75, n. 2.



FIG. 6

FIG. 5

5. Epitaph

Marble stele. Broken at top and bottom. Pilasters are damaged. Reliefs of a garland and an eagle looking left. Found in the ruins of a house. Inv. n.: YK 8-1 (fig. 5).

H.: 92, w.: 59, th.: 17, l.h.: 2-2,5 cm.

[- - - - -]

μνήμης

χαρίν.

“... as a memorial.”

6. Epitaph of Akte

Fragment of a marble doorstone(?) of type IA(?). Broken on right and below. In pediment, traces of an eagle. On top of pediment, a palmette from which springs voluted stem tendrils ending in half palmettes and a four-petalled rosette. Date: Second century AD. (fig. 6).

H.: 64, w.: 70, th.: 24, l.h.: 2-2,5 cm.

Κλύμενος Ἀκτῆ [

“Klymenos (set up this) for Akte ...”

The masculine Κλύμενος is attested in Pontus (Amaseia) while the feminine Κλυμένη in eastern Phrygia (Ouetissos).¹²

¹² For these examples, see *LGPVNC*, s.v. For a Phrygian example of the female Ἀκτῆ, see *LGPVNC*, s.v. (Akmoneia).



FIG. 7



FIG. 8

7. Epitaph of Onesimos

Small doorstone of type IB. On top of pediment, a palmette from which spring voluted stems. In the pediment an eagle facing left. On the upper door panels, a four-petalled rosette and a circular keyplate. On the lower panels, schematized door rings within a lozenge. Date: First or second century AD. (fig. 7).

H.: 83, w.: 38, th.: 14, l.h.: 1 (1.1), 2,2-2,5 (1.2) cm.

μνήμης χάριν

Ἀφίας Ὀνησίμῳ ἀνδρὶ

“Aphias (set up this) for her husband Onesimos, as a memorial.”

8. Epitaph

Marble doorstone of type IIB. From the Penkalas. Pediment with acroteria. In the pediment, a four-petalled rosette. In the upper door panels, left is a four-petalled rosette, right is a circular keyplate. In the lower panels, schematized door rings within lozenge. Broken at bottom. Now in the backyard of the excavation house. Inv. n.: P1-17. Date: First half of the second century AD. (fig. 8).

H.: 63, w.: 51, th.: 19, l.h.: 2 cm.

Ναννας πατρὶ μνήμης χάριν.

“Nannas (erected this monument) for his father, as a memorial.”

The masculine name Nannas is very popular in Aizanoi.¹³ Its common usage may be due to

¹³ For the examples, see *MAMA IX*, n. 306 with the commentary. For Nannas and the genitive Nanna, see also Drew-Bear and Naour 1990, 1932, with note 76, including the correction of *MAMA IX*.

a certain Nannas, a member of one of the leading families, who is known from the Claudian coins and inscriptions of Aizanoi.¹⁴

9. Epitaph of [Ni]kephoros

Marble separate gable of type IVA. Broken at left. In the pediment is a four-petalled rosette. On top of pediment is a palmette. On the preserved right corner are a half palmette and voluted tendrils. Inv. n.: YK 2-2. Date: First half of the second century AD. (fig. 9).

H.: 36,5, w.: 51, th.: 26,5, l.h.: 2-3,2 cm.

[ὁ δεῖνα Νι]κηφόρω υἱῷ μνήμης χάριν.

“(X set up this) for his son [Ni]kephoros, as a memorial.”

10. Epitaph

Marble separate gable of type IVA. Broken at right. On top of the pediment is a palmette from which springs on each side a stem ending in a large double leaf. On the remaining left corner is a half palmette. In the pediment, an eagle looks right. Date: First half of the second century AD. Inv. n.: YK-27 (fig. 10).

H.: 29, w.: 50, th.: 30, l.h.: 2-3 cm.

μνήμης [χάριν]

Θεόδωρος καὶ Τάτιον [

“As a memorial... Theodoros and Tation ...”



FIG. 9



FIG. 10

11. Epitaph of Hermes

Fragment of a marble separate gable of type IVA. Broken at left, right, and top. On top of the pediment are traces of tendrils. Inv. n.: YK-38-2. Date: First half of the second century AD. (fig. 11).

H.: 37, w.: 41, th.: 21, l.h.: 3 cm.

Ἄνθιμος Ἑρμῆ τῷ [

“Anthimos (Set up this) for Hermes, his ...”

The name Anthimos is attested in two examples from Amorion.¹⁵

¹⁴ See Wörrle 1995, 70-72; 2014, 465, 499-503.

¹⁵ See *MAMA* VII, 260; *LGPVC*, s.v. Ἄνθιμος.



FIG. 11



FIG. 12

12. Epitaph

Fragment of a separate gable of type IVA. Broken at left and right. A half palmette on the right corner. Inv. n.: YK-31. Date: First half of the second century AD. (fig. 12).

H.: 32, w.: 37, th.: 16, l.h.: 1,5-2 cm.

]ου τοῦ Σόλωνος

“... of Solon”

The name Σόλων is attested in Aizanoi.¹⁶ Choosing such names was part of the second century AD fashion to idealize its glorious Greek history.

13. Epitaph

The lower part of a marble separate gable of type IVA(?). Found in the ruins of a house. Inv. n.: YK 5-3 (fig. 13).

H.: 14, w.: 94, th.: 52, l.h.: 2,5 cm.

[-----]

μνήμης ἔνεκεν *vac*

“... as a memorial.”



FIG. 13

14. Epitaph of Apollonios

Marble separate gable of type IVB, cut flat beneath. In the pediment an omphalos plate. On top of the pediment is a palmette; left and right of it are half palmettes. Between palmettes are two four-petalled rosettes. Found in the ruins of a house. Now in the backyard of the excavation house. Inv. n.: YK 8-3. Date: 72 / 73 AD (Sullan era)¹⁷ (fig. 14).

¹⁶ See *MAMA IX*, n. 237 with the commentary.

¹⁷ For the usage of the Sullan era in Aizanoi, see Wörrle 1995, 72-75.

H.: 39, w.: 90, th.: 48,5, l.h.: 1,5-2,3 cm.

Ἔτους ζνρ´ Ἀπολλωνίῳ Μενάνδρου
μνήμης χάριν

“In the year 157. (For) Apollonios, son of Menandros, as a memorial.”



FIG. 14

15. Epitaph of Metrodoros

Marble separate gable of type IVB, cut flat beneath. In the pediment an eagle faces right. On top of the pediment is a palmette from which springs the voluted stem tendril. Found at the excavations at Penkalas. Now in the backyard of the excavation house. Inv. n. P1-16. Date: Second century AD. (fig. 15).

H.: 73,5, w.: 87, th.: 51, l.h.: 2-3,5 cm.

[Α]νδρέας Μητροδώρω υἱῷ μνήμης
χάριν

“[A]ndreas (set up this monument) for his son Metrodoros, as a memorial.”

For the name Andreas, the form with an eta instead of an epsilon is very rare. For Ἀνδρέας, there are only five examples from Asia Minor. Four are from Nikaia, Ephesos and Priene.¹⁸ Interestingly, the only example from inland Asia Minor is from Aizanoi.¹⁹ For the similar rare usage of eta instead of epsilon, see n. 23 (Ἀριστήας).

The theophoric, Metrodoros, was popular owing to the Meter Theon of the city.



FIG. 15

¹⁸ See, *LGNVA*, s.v. Ἀνδρέας.

¹⁹ See *MAMA IX*, n. 200 and *LGNVC*, s.v. Ἀνδρέας.

16. Epitaph of Aemilius

Marble separate gable of type IVE. Broken at right, above, and below. In the pediment an eagle faces left. Along the pediment are leafed tendrils with flowers. Date: First half of the second century AD. (fig. 16).

H.: 45, w.: 59, th.: 55, l.h.: 2 cm.

Ἀππης Αἰμυλλίῳ (sic.) ἀνδρ[ι ...

“Appes (set up this) for her husband Aemilius...”



FIG. 16

17. Epitaph of Babeis

Separate gable of type VA cut square below. Slightly broken on top and bottom. On top of the pediment are traces of a palmette from which springs a voluted stem tendril ending in half palmettes springing from lotus flowers on each side. In the pediment an eagle looks right. Rosettes with voluted tendrils on the lower corners of the pediment. Under the pediment are leafed tendrils with flowers and poppies. Date: 81 / 82 AD. (fig. 17).

H.: 73, w.: 154, th.: 65, l.h.: 2-2,5 cm.

Ἔτους - ρξς Ἄρτεμ[ί]δωρος Βαβει τῆ γυναικὶ μνήμηξ ἔνεκεν.

“In the year 166, Artemidoros (set up this) for his wife Babeis, as a memorial.”

The feminine Βαβεις is a Phrygian “lallname.”²⁰ In a funerary inscription from Aizanoi,²¹ Babeis and her husband Magnus set up a grave monument for their son Teimotheos. It is interesting to find Roman, indigenous, and Greek names together in a nuclear family.²²

²⁰ See Zgusta 1964, 115.

²¹ *MAMA IX*, n. 302.

²² See *MAMA IX*, lix.



FIG. 17

18. Epitaph of Aphia and Al[y]pos

Fragments of a marble doorstone of type VIA. On top, a palmette and two half palmettes on the left and right with leafed tendrils with flowers between them. Gable and bottom of the stone are broken. Found at the excavation in the Penkalas. Date: Second century AD. (fig. 18).

H.: 50 w.: 81 th.: 16 cm, l.h.: 2 cm.

Παπίας Αφία γυναικί και Αλ[ύ]πω υἱῷ μνήμης χάριν.

“Papias (set this up) for his wife Aphia and for his son Al[y]pos, as a memorial.”



FIG. 18

19. Epitaph of Alexandros

Blue marble doorstone of type VIA, a bit broken above. On top of the gable are traces of a palmette. In the arch is an eagle. On partly damaged pilasters, tendrils with ivy leaves. In the upper left panel, traces of a rosette(?); in the right panel, circular keyplate. In the lower panels, schematized door rings within lozenge. Inv. n.: YK-15. Date: Second century AD. (fig. 19).

H.: 99, w.: 67, th.: 28, l.h.: 1-2,5 cm.

Φιλόστρ[α]τος Ἀλεξάνδρῳ ἀδελφῷ μνήμης χάριν.

“Philostratos (set up this) for his brother Alexandros, as a memorial.”

The last letter nu was added on top of the line.

There is no other attestation of the name Philostratos in Phrygia.



FIG. 19

20. Epitaph of Aischines

Upper part of a marble doorstone of type VIA. In the arch an eagle looks left. On top of the pediment is a palmette from which springs curled stem tendril. On the preserved lower corner is a half palmette. Bottom part of the stone is broken. Inv. n.: YL-25. Date: Second century AD. (fig. 20).

H.: 54, w.: 73, th.: 26, l.h.: 1,5-2 cm.

ὁ δεῖνα μετὰ τῶν ἀδελφῶν Αἰσχίνη πατρὶ μνήμης χάριν.

καὶ Θαῖς γυνή

“(X) with his brothers, (set up this) for their father Aischines, as a memorial. And Thais, (his) wife...”

This is the first attestation of the name Aischines in Aizanoi. In Phrygia, the only example of this name is from Prynnessos(?).²³

²³ See *LGPVNC* s.v. Αἰσχίνης.



FIG. 20

21. Epitaph of Alexandros

Blue marble doorstone of type VIA. In the pediment is a rosette. On the pilasters are leafed tendrils with poppies. On the upper left and lower panels are schematized door rings. On the upper right panel is a circular keyplate. Hole in the gable indicates reusage. Date: Second century AD. (fig. 21).

H.: 144, w.: 88, th.: 34, l.h.: 2-3 cm.

Τροῖλος Ἀλεξάνδρω υἱῷ γλυκυτάτῳ μνήμης χάριν. *ivy leaf*

“Troilos (set up this monument) for bis son Alexandros, as a memorial.”



FIG. 21

Names with Homeric associations were popular in Asia Minor in the second and third centuries AD. Emphasizing the “glorious past” also occurs in the son’s name of Troilos.²⁴

22. Epitaph of Menothemis

Marble doorstone of type VIA. On top of the gable is a palmette from which spring ivy tendrils. In the arch an eagle looks left. On the pilasters are leafed tendrils. On the upper left panel is a four-petalled rosette; upper right panel is a circular keyplate, and on the lower panels are schematized door rings within lozenge. Date: Second century AD. (fig. 22).

H.: 130, w.: 92, th.: 31, l.h.: 2,5-3 cm.

Τρόφιμος Μηνοθεμίδι πατρ (sic.) μνήμης χάριν.

“*Trophimos (set up this) for his father Menothemis, as a memorial.*”

The first omicron of Τρόφιμος is inscribed very small on the bottom of the line. The iota of πατρὶ is omitted on the stone. The name Menothemis occurs frequently (nine examples including our inscription) and significantly in upper-class families in Aizanoi.²⁵



FIG. 22

23. Epitaph of Ammia

Marble doorstone of type VIA. On top of the gable is a palmette from which springs ivy tendrils. In the arch is a basket. In the pilasters are tendrils with ivy leaves grow out of a bush. In the upper left door panel is a four-petalled rosette; in the upper right panel, a circular keyplate and in the lower panels, schematized door-ring within lozenge. Date: Second century AD. (fig. 23).

H.: 120, w.: 63, th.: 26, l.h.: 1-2 cm.

Μένανδρος Ἀμμία γυναικὶ καὶ Διογένης καὶ Σέκτος καὶ Ἀρισ-
τήας μητρὶ μνήμης χάριν.

“*Menandros (set up this) for his wife Ammia and Diogenes and Sextus(?) and Aristas for their mother, as a memorial.*”

²⁴ See *MAMA IX*, lx.

²⁵ See *MAMA IX*, lx and *LGPNVC*, s.v. Μηνόθεμις (1-8).



FIG. 23

We have an Ἀριστέας in Aizanoi on a funerary bomos.²⁶ However, the form of the name in our inscription, Ἀριστήας, with the letter eta instead of epsilon, is very rare. The only example known to me is in an Hellenistic inscription from Telos.²⁷ For the similar rare usage of eta instead of epsilon, see above n. 15 (Ἀνδρήας).

24. Epitaph of Aelia Babeis

Marble doorstone of type VIA. On top of the gable is an omphalos plate. In the arch a lion faces right. Decoration of tendrils with ivy leaves can be seen on highly damaged pilasters. On the upper door panel, garland, and mirror; on the right, garland and circular keyplate; on the lower panels are schematized door-rings within lozenge upon lattice. Date: Second or third century AD. (fig. 24).



FIG. 24

²⁶ *MAMA IX*, n. 122

²⁷ *LGPN I*, s.v. Ἀριστήας.

H.: 205, w.: 117, th.: 33, l.h.: 1,7-2,5 cm.

Αἴλιοι Μητρόδωρος καὶ Ἀνδρόνεικος Αἰλία Βαβει μητρὶ μνήμης χάριν.

“Aelii Metrodoros and Androneikos (set up this) for their mother Aelia Babeis, as a memorial.”

The last two letters, iota and nu, were inscribed on the bottom of the line.

25. Epitaph of Elpis

Doorstone of type VIA(?). Broken at top and bottom. On top of the gable are tendrils. Arch is decorated with a shell.²⁸ Inv. n.: YK 38-1 (fig. 25).

H.: 43, w.: 66, th.: 18, l.h.: 1,8-2,5 cm.

Διαδουμενὸς Ἐλπίδι γυναικὶ μνή-
μης χάριν.

“Diadoumenos (set up this) for his wife Elpis, as a memorial.”



FIG. 25

26. Epitaph of Aphia and Neikephoros

Marble double doorstone of type VIB. The upper left part is slightly broken. In both arches of Syrian gables are lions. Rosettes in the pediments. Simas are decorated with alternating open and closed palmettes. Between the pediments is a woman's bust. Reliefs of dolphins in left and right. In the pilasters are leafed tendrils with alternating ivy leaves, poppies, and flowers. On the door panels are a four-petalled rosette (left), circular keyplate (right), and door rings (below). Date: Second century AD. (fig. 26).

H.: 176, w.: 181, th.: 58, l.h.: 2-3 cm.

²⁸ Cf. *MAMA IX*, n. 337; Lehmler and Wörrle 2002, nos. 63 and 64, figs. 61 and 62.



FIG. 26

Διογένης καὶ Παπύλος Ἀφία μητρὶ ζῶσῃ καὶ Νεικηφόρῳ πατρὶ μνήμης χάριν.

“Diogenes and Papylos (set up this monument) for their mother Aphia, while she is alive, and for their father Neikephoros, as a memorial.”

27. Epitaph

The right part of a marble doorstone of type VIB. In the arch is a basket and distaff. A dolphin is on the right corner of the pediment. Under the arch is a bucranium with garlands. The pilaster is highly damaged. On the upper door panel is a rosette(?); on the lower panel, schematized door ring within lozenge, above transenna type lattice. Found in the Penkalas. Date: Second or third century AD. (fig. 27).

H.: 156, w.: 50, th.: 41, l.h.: 2,5 cm.

σεμ]οτάτη μνήμης χάριν.

“...(for the most reverend), as a memorial...”



FIG. 27



FIG. 28



FIG. 29

28. Epitaph

Fragment of a blue marble separate gable. Broken at the top, left, and right. Ionic cymatium under the inscription (fig. 28).

H.: 24, w.: 56, th.: 38, l.h.: 3 cm.

]Συντύχης καὶ Ανδ[

“... *Syntyches and And*...”

29. Epitaph of Phoibos

Fragment of a doorstone(?). Found in the ruins of a village house. Inv. n.: YK 5-2 (fig. 29).

H.: 21, w.: 25,5, th.: 10, l.h.: 1-2 cm.

]Ω Φοιβ[

“... *for Phoibos*...”



FIG. 30



FIG. 31

30. Epitaph of Amia

Fragment of a doorstone(?). Found in the Penkalas (fig. 30).

H.: 16,5, w.: 25,5, th.: 7,5, l.h.: 2 cm.

]Αμια μητρ[ρι

“For (his / her / their) mother Amia...”

31. Epitaph

Upper left part of a doorstone. Ivy tendrils on the pediment. Found in the Penkalas southwest of the fourth bridge (fig. 31).

H.: 26,5, w.: 51, th.: 9, l.h.: 2,3 cm.

Απολλωνιο[

“Apollonio(s) ...”

32. Epitaph of Asklepiake

Small cylindrical marble bomos. A basket of fruit is in the middle of the inscription. Inv. n.: YK-16 (fig. 32).

H.: 57, diam: 22, l.h.: 2,5-3,5 cm.

Ἐπιδηφ<ό>ρος

Ἀσκληπιακῆ

μνήμης

4 χάριν.

“Elpidēphoros (set up this) for Asklepiake, as a memorial.”

While the masculine Asklepiakos is more common, the feminine Asklepiake is quite rare, and examples of it are mainly from Asia Minor. We find an Asklepiake in Smyrna, two in Lydia, and three others in Mysia.²⁹ Aizanoi is very rich in theophoric names associated with the god Asklepios. For example, the name Asklepiades is one of the most frequent names in Aizanoi and is represented by nearly 40 examples in and around the city.³⁰ We know that the

²⁹ See *LGPVNC*, s.v. Ἀσκληπιακή (1-6).

³⁰ See *LGPVNC*, s.v. Ἀσκληπιιάδης (38-74).



FIG. 32

god Asklepios was worshipped in Aizanoi. An octagonal altar found in the Doric columned courtyard has a monumental effect with its concavely curved sides and richly structured upper and lower profiles. Upon it an inscription is engraved: “Helios, the priest, dedicated (this altar) to the Lord Asklepios.”³¹ Besides, a bomos dedicated to Asklepios and Hygieia in Işıklar, 27 km southeast of Çavdarhisar, indicates the god was worshipped in the vicinity of the city as well.³²

33. Epitaph

Fragment of a marble block. Broken at left and bottom. Found in the ruins of a village house. Inv. n.: YK 2-4 (fig. 33).

H.: 58, w.: 51, th.: 48, l.h.: 3-4,6 cm.

ὁ δεῖνα ἑαυτ]ῷ ζῶν
τῇ δεῖνα γ]υναικὶ γλυκυ-
τάτῃ μνήμης] χάριν.

“X (set up this) for himself while alive and for his sweetest wife Y, as a memorial.”

³¹ See Naumann and Naumann 1984, 492-93 and Lehmler and Wörtle 2006, 83, n. 139.

³² *MAMA IX*, n. 61: Κυρίως Ἀσκλη]πιῶν σωτήρι | καὶ Ὑγεία θεοῖς || ἐπηκόοις Ἀκό]λας β' λατύπος | ἀνέθηκε τὸν | βομὸν σὺν τῷ || ἐπικειμένῳ | κρίνοι.

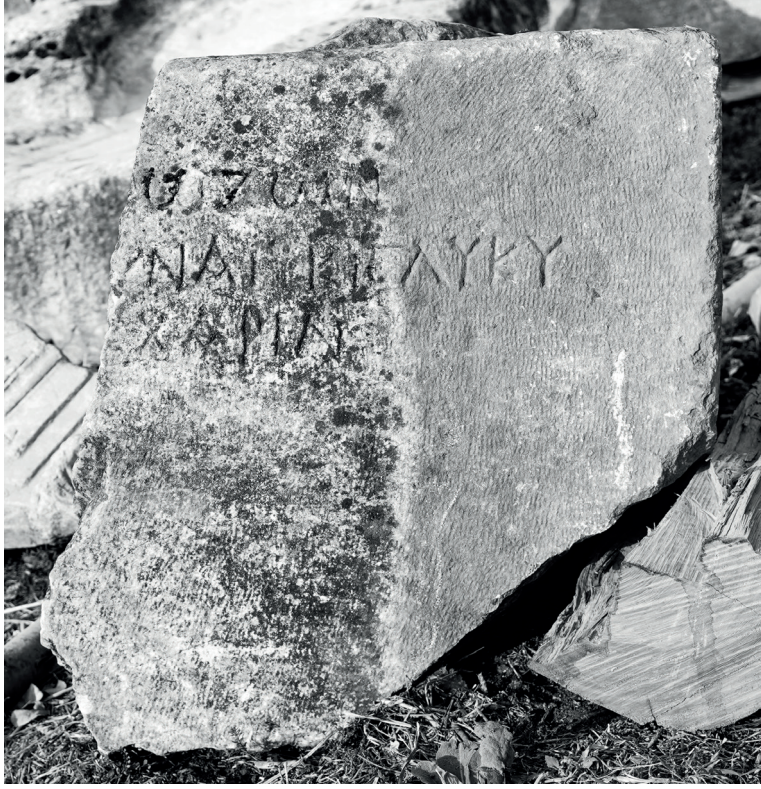


FIG. 33

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