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Epigraphic Research around Juliopolis II: New Inscriptions from Nallıhan

Abstract: This paper presents 2 dedication and 12 funerary inscriptions from Nallıhan and its territory. No. 1 is a dedication to Men Matrios?, erected by Trophimas. The epithet *Matrios* is probably inscribed incorrectly, instead of *Matrios* it should probably read *Patrios*, a common epithet of Men. No. 2 is a dedication to Dionysos Kallikarpos by Ariobarzanes, which has previously been published by Mitchell. No. 3 is a grave stone for Antoninus, who was described as *neaniskos*, a term referring to elite youth in classical Greek and the member of a youth organization patrolling the countryside in Roman period. No. 4 is a grave stone for *rhetor* Publius Aelius Valens, erected by his parents Philemon and Amme, no. 5 is for Anne, daughter of Korratas. No. 6 is a grave stone, erected by Dias for his wife Mame and no. 7 by Claudianus Phaidon (?) for his son Claudianus and his wife. No. 8 is a funerary altar, erected by Publius Claudius Aurelianus Philagros for his mother Lykomedis, the name Lykomedis has previously not been attested. No. 9 is a grave stone for Orpheus erected by his parents Dionysos and Regina. No. 10 is an epigram on a plinth, mentioning *Klotho*, one of the *Moirai*. Top part of the plinth, on which probably the names of the deceased were inscribed, is missing. No. 11 is an epitaph of the wife of Quintus and no. 12 is of Avidius?/Avidianus?. No. 13 and no. 14 are fragmentary inscriptions. No. 13 is erected by the son for his parents. No. 14 is probably a grave stone for Philemon son of Philemon.

Keywords: Nallıhan; Bithynia; dedications; funerary inscriptions; Juliopolis; Galatia; Klotho; Men; neaniskos; rhetor.

As results of the epigraphic research from 2010 to 2014 mentioned in the previous contribution by F. Onur, the inscriptions in the courtyard of Ayhan Sümer Cultural Centre at Nallıhan have been examined. A group of inscriptions amongst them were recently published¹, while no. 2 has already been presented by St. Mitchell. A Diocletianic milestone in the courtyard is included in the following contribution by C. Onur on pp. 101-103. Some of these new inscriptions are given below. The inscriptions presented below show that rectangular altars were mostly preferred for both dedications and funerary stones. For the find-spots see Map 1 in the previous contribution by F. Onur, p. 79.

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¹ See Avcu 2015.

Dedicatory Inscriptions

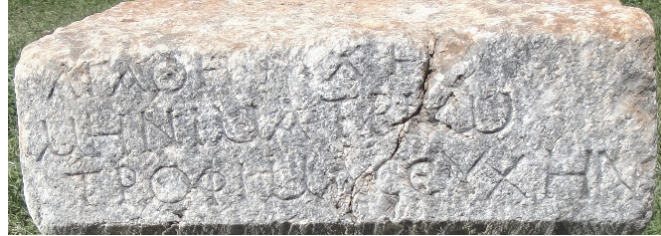
No. 1. Dedication to Men (Fig. 1)

Find-Spot: Unknown. Inv. No.: — ; H.: 39 cm; W.: 40 cm; D.: 40 cm; Lh.: 3 cm.

Profiled marble altar. A crescent moon, the most important and common attribute of the God Men, is seen on the shaft². The bottom part of the altar is missing. The inscription on the profile consists of 3 lines. The letters I of the second line and A – Σ of the third line are damaged.

- Ἀγαθῆ Τ[ύ]χη
2 Μηνὶ Μαρτίῳ
Τροφιμᾶς εὐχὴν.

With Good Fortune! Trophimas (dedicated) this offering to Men Matrios(?)



L. 2: Μηνὶ Μαρτίῳ. In this inscription the God Men is associated with the epithet μάτριος, which has not previously been attested. But the epithet πάτριος is always attached to the God in inscriptions³. So it seems possible that this was a mistake made by the carver of the inscription, who might have inscribed μάτριος instead of πάτριος. This error which may have originated in the confusion presented by the bar of the Π being written in a loose fashion and so being read as a M in the copy of the text given to the carver to emulate, rather than it being the carver's own error, possibly suggesting the carver was illiterate, and this error on the inscription might well have been corrected through the subsequent application of paint.

L. 3: Τροφιμᾶς is a common Greek personal name⁴.

The shapes of the letters may suggest a date in the 2nd-3rd c. A.D., before the *Constitutio Antoniniana* (212 A.D.)

No. 2. Dedication to Dionysos Kallikarpos (Fig. 2)

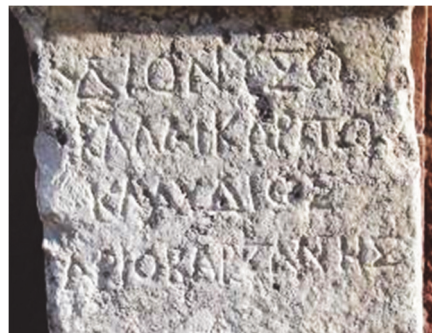
Marble altar. Find-Spot: Sarıyar.

Inv. No.: — ; H.: 60 cm; W.: 35 cm; D.: 35 cm; Lh.: 2,5-3 cm.

Ed: Mitchell 1982, no. 155.

- Διονύσω
2 Καλλικάρπῳ
Κλαύδιος
4 Ἀριοβαρζάνης.

*Claudius Ariobarzanes (offered) to
Dionysos Kallikarpos.*



² The crescent moon is the most common of the attributes of Men. In some dedicatory inscriptions, just as is the case for this inscription, only the crescent moon is recorded symbolizing the God. For the attributes of Men see Perdrizet 1896, 96-106 and Volkommer 1992, 472. For examples of the use of the crescent moon as an attribute see Lane 1971, 120, 122, 126, 132, 136.

³ Lane 1971, nos. 177, 263, 270, 288, 290; Lane 1978, no. 83, 107; SEG 30, 1504.

⁴ See the volumes of LGPN (II A, III A, IV A, V A).

L. 1-2: The epithet *kallikarpos* (bearing good fruit) is employed to describe Dionysos. The God was documented with this epithet in some inscriptions from Cilicia and Isauria and was mostly mentioned together with Demeter bearing the epithet of καρποφόρος (fruit-bearing)⁵.

L. 3-4: Κλαύδιος Ἀριοβαρζάνης: Mitchell indicates that Claudius Ariobarzanes of this inscription was the same man as the Ariobarzanes of the inscription no. 154 in Mitchell 1982. As the name Ariobarzanes is known from the Cappadocian dynasty, Mitchell suggests that Ariobarzanes was connected with the Cappadocian royal house but this connection is uncertain.

The shapes of the letters may suggest a date in the 1st c. A.D.

Funerary Inscriptions

No. 3. Funerary Altar for Antoninus (Fig. 3)

Find-Spot: Unknown. Inv. No.: — ; H.: 78 cm; W.: 55 cm; D.: 58 cm; Lh.: 4 cm.

Profiled altar of local stone. The bottom part of the stone with the end of the inscription is missing. Ivy leaf in the second line, at the right.

[Α]ντωνείω
 2 [3-4] ΑΚΟΣ Ϸ
 νεανίσκω
 4 γενναίω
 [κ]αὶ σ[ε] ^{vac} μν[ῶ]
 6 [κ]αὶ παντ[1-2]
 ΛΛΛ

*For brave and prominent youth Antoninus, son
 of...ax,*



L. 2: ΑΚΟΣ: considering that the lacuna before A is insufficient for more than 3 or 4 letters it should be a short name with –αξ ending. If the cross line before A is to be taken as Λ, then the patronymic name is most probably Σκύλαξ, a name attested in Bithynia, s.v. Σκύλαξ in LGPN VA, p. 406; VB, p. 385-386. Another possibility is Ἰέραξ, prevalent in Asia Minor, s.v. Ἰέραξ in LGPN VA, p. 222; VB, p. 209.

L. 3: νεανίσκω. Although the term is generally used for the whole young generation in a city, it also refers to a definite age group, possibly to youth, who were at the start of the adulthood stage.⁶ In classical Greece, the term refers mostly to elite youths, usually in gymnasium, like “μειράκιον”, while it denotes “future’s officers” in Hellenistic and Roman Egypt⁷, where their identity was usually associated with army and cleruchs, who were Greek citizens allotted land abroad, and gymnasium.⁸ In the Roman period they seem to have comprised the members of a youth organization patrolling the countryside, as

⁵ ICil. 78; IGR III 916, 923, 924; Heberdey – Wilhelm 1896, 12, no. 28; 16, no. 44; Keil – Wilhelm 1915, no. 55; Jerphanion – Jalabert 1908, 475-476, no. 71; IAnazarbos, no. 21.

⁶ Poland 1967, 96. In an inscription from Delos the term “νεανίσκοι” refers to the third phase of puberty / adolescence “οἱ ἐλεύθεροι παῖδες καὶ οἱ ἔφηβοι καὶ νεανίσκοι”. For the inscription see Homolle 1889, 420-422.

⁷ Davidson 2006, 46.

⁸ For the references see Fischer-Bovet 2008, 280; for its military functions based on the evidence from Sicily see Prag 2007, 90-93.

an inscription from Apollonia Salbake in Caria mentions them as “mountain-guards” under a *paraphylax*.⁹

Letter shapes may suggest a date in the 2nd c. A.D.

No. 4. Funerary Altar for Publius Aelius Valens (Fig. 4)

Marble altar. Find-Spot: Unknown.

Inv. No.: — ; H.: 137 cm; W.: 57 cm; D.: 57 cm; Lh.: 2,5-3 cm.

Rectangular profiled marble altar. On the shaft of the altar there is a five-line inscription, the letters of which were not all deeply engraved. The space beneath the inscription was left undecorated.

Π(ουβλίωι) Αἰλ(ίωι) Οὐ(ά)λεντι
 2 ῥήτορι Φιλή-
 μων καὶ Ἄμμη
 4 τῶι νίῳ
 ἔτ(ῶν) λβ'

Philemon and Amme (erected) for his 32 year-old son Publius Aelius Valens, rhetor.



L. 1: Publius Aelius Valens, the Roman name, suggests an Italian provenance. But he should be Greek as his parents' names are of Greek origin. His intellectual knowledge, being a rhetor, might have played a part in obtaining Roman citizenship, quite possibly at the time of the journey of Hadrianus to this region.¹⁰

L. 2-3: Φιλήμων is a quite common Greek name. Ἄμμη¹¹ is an indigenous name and it was already documented through some inscriptions found in various regions of Anatolia.

Letter shapes may suggest a date in the 2nd c. A.D.

No. 5. Funerary Altar for Anne (Fig. 5)

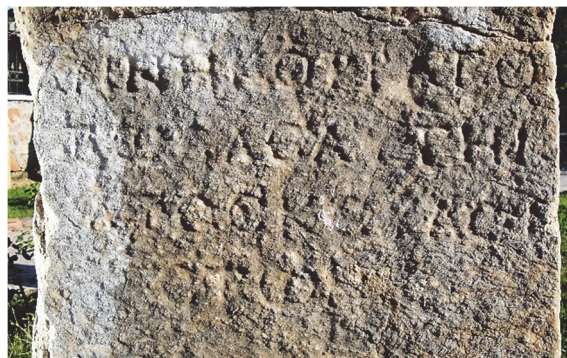
Marble altar. Find-Spot: Unknown.

Inv. No.: — ; H.: 146 cm; W.: 64 cm; D.: 61 cm; Lh.: 3 cm.

Profiled marble altar. The inscription consists of 4 lines.

Ἄννη Κορράτου
 2 ζῶσα ἑαυτῆι
 [κ]ατεσκεύασεν
 4 ἐτῶν [1-2]

Anne, daughter of Korratas, while alive, built (this tomb) for herself (who lived) ... years.



⁹ Reinach 1908; BE 1912, 63; Robert 1937, 106-108; BE 1938, 403; Robert – Robert 1954, no. 162.

¹⁰ For the journey of Hadrianus to this region see Halfmann 1986, 194-209; Syme 1988, 160.

¹¹ Zgusta 1964, § 57-15.

L. 1: For the name Anne see Zgusta 1955, § 594. The name Κορράτας has previously not been attested in Asia Minor, but in Macedonia and Thessalia. For the name see LGPN IIIB, s.v. Κορράτας, p. 244 and Vol. IV, Κορράτας, p. 198.

L. 4: The age of the deceased cannot be read as the stone was damaged.

Letter shapes may suggest a date in the 2nd – 3rd c. A.D.

No. 6. Funerary Stele for Mame (Fig. 6)

Find-Spot: Hıdırlar Köy, in the garden of Mehmet Öztürk's house.

Inv. No.: Hıdırlar Köyü 2010-2; H.: 143 cm; W.: 82cm; D: 16 cm; Lh.: 1,5-2,5 cm.

Marble four-paneled doorstone¹² with triangular projecting pediment. Frame of pediment undecorated. Top part of the stone is damaged. Above the pediment are carved two perfume bottles and square patterns (needle box?). In the pediment are carved mirror, comb and triangular pattern (loom weight?). Four panels below the projection fascia. In the upper panel on the right, a doorknocker, on the left, a rectangular key plate. In the lower, on the left a distaff. The inscription runs along the lintel of the doorstone.



Δίας Τοαλιος Μαμη γυναικι μνήμης χάριν χείρετ[ε].

Dias, son of Toalis?, (raised this altar) in memory of his wife Mame. Farewell!

L. 1: The name Dias has previously been attested in Ionia s. LGPN VA s.v. Δίας, p. 129. Τοαλιος seems as the father name of Dias, in the genitive case. Its nominative case can be Τοαλις¹³ which is known from an inscription¹⁴ from the Lycian city of Limyra. Zgusta considers Τοαλις in the feminine gender, but there is no any proof in the inscription of Limyra that this name was feminine, in contrast it should be masculine. Furthermore, there is a personal name in the nominative case Τοαλιος¹⁵ attested by an inscription¹⁶ from the city of Oinoanda in Lycia. Therefore, it is a very slight possibility that the husband of Mame could be a person having double-names as Dias Toalios. For the name Μαμη s. Zgusta 1964, § 850-852.

Letter shapes may suggest a date in the 2nd – 3rd c. A.D.

No. 7. Funerary Altar for Claudianus (?) (Fig. 7)

Marble altar. Find-Spot: Unknown.

Inv. No. — ; H.: 145 cm; W.: 72 cm; D: 68 cm; Lh: 3,5 cm.

Profiled altar. Broken at the left. The inscription of 8 lines is on the front face.

¹² The use of a doorstone as a grave stone dates from the Roman Imperial Period and they are characterized by their door frame. They were mostly used in Phrygia. But there are examples which indicate that they had been used on the boundaries of Phrygia–Bithynia and Phrygia–Galatia. For the doorstones in general see Waelkens 1986; Lochman 2003.

¹³ Zgusta 1964, § 1575-2.

¹⁴ CIG 4311: M. Αὐρ. Τοαλις δις Ὀλυμπηνός καὶ Ἀρκαανδεύς.

¹⁵ Zgusta 1964, § 1575-3.

¹⁶ Holleaux – Paris 1886, 233-234, no. 13.

	[Κλα]υδιανός Φαι-	
2	..ca. 4. Σ τῷ χρήστῳ	
	[τέκνω?] Κλαυδια-	<i>Claudianus Phai...</i>
4	[νῶ] ἀγέστη-	<i>built for his good [son?]</i>
	[σε τῆ γυν]αικὶ αὐτο[ῦ]	<i>Claudianus and his</i>
6	[. . ca. 8. . . μνή]μησ	<i>wife in memory of</i>
	[χάριν] παροδεῖ-	<i>(their). Passers-by!</i>
8	[ται]	



L. 1-2: Κλα]υδιανός Φαι...ς; Most probably, here was the father's name of Claudianus, then it should be restored with a name in the genitive case like Φαι[δωνο]ς, for the name of Φαίδων in Asia Minor see IDidyma 63, 111, 113 and 619= LGPN VB, p. 421; TAM II 541 (Arsada/Lykia). If this is the second name for Claudianus, based upon the lacuna, some of the possible names are: Φαίδιμος, Φαίνιππος or perhaps Φαῖδρος, which does not seem sufficient for the lacuna.

L. 7: The usual employment of χάρει(/τε) does not fit the lacuna, for which χάριν is the more probable option because of μνήμησ preceding. παροδεῖται might have been preceded by ὦ.

Letter shapes may suggest a date in the 2nd century A.D., as the name Claudianus is attested mostly in this century.¹⁷

No. 8. Funerary Altar for Lykomedis (Fig. 8)

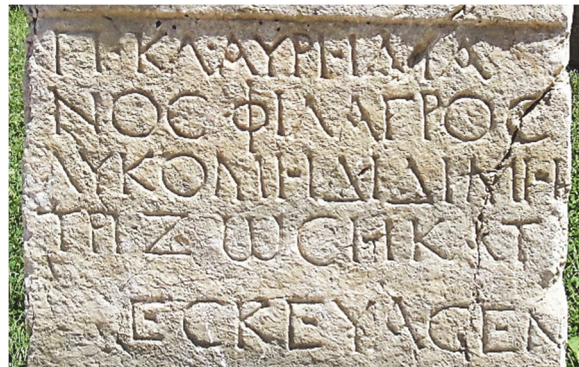
Marble altar. Find-Spot: Aydoğmuş Köyü.

Inv. No.: Aydoğmuş 2010-3; H.: 136 cm; W.: 60 cm; D.: 56 cm; Lh.: 4-5 cm.

Rectangular marble altar with acroteria. Half palmette acroteria at left and right and a rosette at the center of the pediment. Well preserved inscription is on smooth and plain cut shaft. Large and empty field above and below inscription. The letters are well cut, regular and clean.

	Π(ούβλιος) Κλ(αύδιος) Αὐρηλια-
2	νός Φίλαγρος
	Λυκομήδιδι μη-
4	τρι ζῶση κατ-
	εσκεύασεν.

*P(ublius) Cl(audius) Aurelianus Philagros
built (this tomb) for his mother Lykomedis,
while she was alive.*



L. 3: The name Λυκομήδης has previously not been attested. It is most probably the feminine form of the name Λυκομήδης, a prevalent name in Asia Minor (for the name see LGPN VA, s.v. Λυκομήδης, p. 273).

Letter shapes may suggest a date in the 2nd c. A.D.

No. 9. Funerary Altar for Orpheus (Fig. 9)

Marble altar. Find Spot: Atça.

¹⁷ Cf. Bru – Labarre 2011, 203.

Inv. No.: Atça 2010-2; H.: 57 cm; W.: 60 cm; D.: 46 cm; Lh.: 4 cm.

Profiled marble altar. Broken at the right top and bottom corners. The letters are regular and clear.

Διονύσιος καὶ Ῥη-
2 γείνα Ὀρφεῖ τῷ νί-
φ μνήμης χάριν.

Dionysos and Regina (erected) for their son Orpheus, in memory.



L. 1-2: Ῥηγείνα = Ῥηγίνα (Lat. Regina).

L. 2: For the name Ὀρφεύς, a prevalent name in the western coastal area of Asia Minor, see LPGN VA, s.v. Ὀρφεύς, p. 348.

Letter shapes may suggest a date in the 3rd century A.D.

No. 10. An epigram on a Plinth (Fig. 10)

Marble plinth. Find-Spot: Atça.

Inv. No.: Atça 2010-7; H.: 73 cm; W.: 49 cm; D.: 46 cm; Lh.: 3-4 cm.

Broken at the right bottom. The inscription of 6 lines is on the front face.

.....
πλίνθον αὐτῆς
2 ὠκύμοροι δὲ
θανόντες
4 Α . . Κλωθῶ
ΓΕΝΕ ..ca. 3. ΤΕ
6 ἐπ^{vac} ἐκλωσεν.

... her plinth; those who passed away early; Klotho spun to...



L. 4: Κλωθῶ, youngest of the three *Moirai* (other two are Lachesis and Atropos) in Greek mythology, is seen rarely in the inscriptions from Asia Minor.¹⁸ It is difficult to restore the word before Κλωθῶ, because the letters are faint due to the erosion. Following the letter “A” a fracture and then a letter O or Θ can be seen. Perhaps the stonemason might have inscribed “A” and then continued the word after the fracture. So it is a low possibility but the line can perhaps be reconstructed “ἄθ’ ἢ Κλωθῶ”.

L. 5: In Greek belief *Moirai* were closely connected with the birth¹⁹, so the word should be associated with it such as γενετή or γενεά.

The verse seems to be in hexameter and begins with “ὠκύμοροι”.²⁰ First two words (πλίνθον αὐτῆς) and the last word (ἐπέκλωσεν) are obviously excluded, so perhaps the verse was as following:

ὠκύμο|ροι δὲ θά|νοντες ἄ|θ’ ἢ Κλω|θῶ ΓΕΝΕ|. . .ΤΕ
— ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — — | — ∪ ∪ | — ∪ ∪ or (— ∪ X)

¹⁸ TAM V,1 568 (Lydia, Maionia); IPergamon I 100; see also Merkelbach – Stauber 1998, 442-443 no. 04/12/09 (= SEG 35 1233; Saittai/Lydia) and Merkelbach – Stauber 2001, 104 no. 08/06/11 (Hadrianuthera?/Mysia).

¹⁹ For the connection between the Klotho and birth see Dietrich 1962.

²⁰ For the epigrams beginning with ὠκύμοροι see Merkelbach – Stauber 2004, 200, s.v. (Gedichtanfänge).

Letter shapes may suggest a date in the 2nd c. A.D.

No. 11. Epitaph of the wife of Quintus (Fig. 11)

Find-Spot: Unknown.

Inv. No.: — ; H.: 39 cm; W: 30 cm; D.: 58 cm; Lh.: 3 cm.

Broken at left. The inscription consists of 4 lines and cannot be reconstructed, as the left right of the stone is missing.

- Κόιντος ...
 2 ΚΛΕ...
 συνβίωι ΑΝ... [μνήμης]
 4 χάριν καὶ Σ...

*Quintus, son of Kle... for his wife
 in memory.*



L. 2: Considering that the inscription from Nikomedeia (Κλεισθένης Κοϊντου = TAM IV, I 202) ΚΛΕ can be completed as Κλεισθένης that is attested four times in Bithynia.

L. 3: Possible restorations are ἀν[έστησα/ε ... or perhaps the name of wife, e. g. Ἀν[τωνία ...; instead of μνήμης, φιλανδρίας can also be employed.

Letter shapes may suggest a date in the 1st – 2nd c. A.D.

No. 12. Epitaph of Avidius/Avidianus (?) (Fig. 12)

Marble altar. Find-Spot: Belenören Köyü.

Inv. No.: Belenören 2010- 2; H.: 95 cm; W.: 58 cm; D.: 48 cm; Lh.: 4 cm.

The funerary stone found in front of the house belonging to Mehmet Özbudak. The right portion of stone is broken and missing.

-
 [.]Π[.....]
 2 ΕΡΜΙ.....]
 Ἄουιδι.....]
 4 παναρέτω[ς...]
 . ΑΝΤΑ μνήμ[ης]
 6 χάριν.



L. 3: Ἄουιδι: Most probably, the beginning of the name in this line should be the deceased's name. It can be suggested one of both names Ἄουιδίος and Ἄουιδιανός.

L. 4-5: Based on the lacuna it should be restored βιώσαντα. For the similar use of βιώσαντα in funerary inscriptions see IGPA 159 and 265; TAM V.1 168; SEG 31, 990.

Letter shapes may suggest a date in the 2nd c. A.D.

No. 13. Epitaph of Khrysa? (Fig. 13)

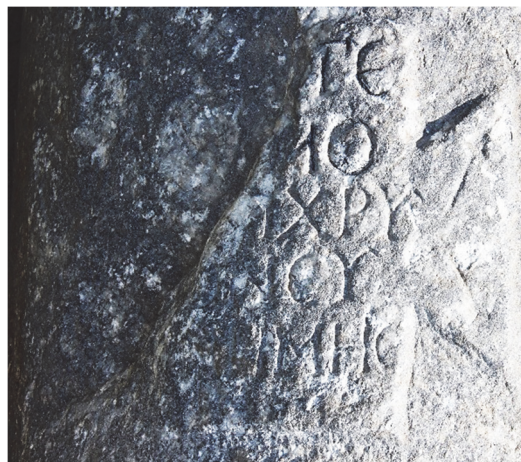
Marble round altar. Find-Spot: Yeşilyurt Köyü.

Inv. No.: Yeşilyurt 2010-1; H.: 110 cm; W.: 46 cm; Lh.: 2,5-3 cm.

The round marble altar, found in the garden of the house belonging to Avni Aydaş in Yeşilyurt, was reused, built into the barn's wall. Inscription on its *tabula ansata* consists of six lines. Below the *tabula ansata* are reliefs of a bunch of grapes at left and a grape leaf at the right. Broken at the left bottom. And the left portion of the *tabula ansata* is damaged.

- [.....]TE
 2 [.....]MO
 [.... κ]αὶ Χρύ-
 4 [σα γ]ονεῦ-
 [σιν μ]νήμης
 6 [χάρ]ιν.

For his parents and Khrysa in memory...



L. 2-3. Probably the name of the father.

No. 14. Epitaph of Philemon (Fig. 14)

Find-Spot: Unknown.

Inv. No: — ; H: 147 cm; W: 60 cm; D: 62 cm; Lh.: 2,5-3 cm.

Profiled altar. The Greek inscription is written on the shaft. Because of the erosion the letters are very slight.

- [Φι]λήμωνι Φιλή-
 2 μονος γερου-
 [.] ΤΟΠΙ
 4 ΑΣ ΚΑΙΣΑ
 ΗΣ ΩΠΑΤΙ
 ΣΑΣ

For Philemon, son of Philemon, member of gerousia (?)...



L. 2-3: γερου[σιστῆ] ?

Abbreviated Literature

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Özet

Ioulioupolis Çevresinde Epigrafi Araştırmaları II: Nallıhan'dan Yeni Yazıtlar

Bu yazıda 2010-2014 yılları arasında Nallıhan ve çevresinde yapılan epigrafik araştırmalar sonucu ele geçen ve şimdi Ayhan Sümer Kültür Merkezi'nde sergilenmekte olan 14 adet Eski Yunanca yazıt tanıtılmaktadır. Tümü Roma Dönemi'ne tarihlenen bu yazıtlardan 2 tanesi adak (no. 1-2), diğerleri ise (no. 3-14) mezar yazıtıdır. No. 10 aynı zamanda bir şiirdir. Yazıt no. 2 daha önce Mitchell tarafından yayımlanmıştır.

Yazıtların çevirileri şöyledir:

- No. 1: *İyi talihle! Trophimas Men Matrios (?) için bu adağı (sundu).*
- No. 2: *Claudius Ariobarzanes Dionysos Kallikarpos'a (adadı).*
- No. 3: *... oğlu cesur ve seçkin neaniskos (genç) Antoninus için... (yaptırdı).*
- No. 4: *Philemon ve Amme oğulları 32 yıl yaşayan hatip Publius Aelius Valens için (diktiler).*
- No. 5: *Korratas kızı Anne bu mezarı yaşarken ... yaşında (yaptırdı).*
- No. 6: *Toalis oğlu Dias karısı Mame için anısı vesilesiyle (yaptırdı).*
- No. 7: *Phaidon(?) oğlu Claudianus hayırlı oğlu Claudianus ve karısı ... için anıları vesilesiyle yaptırdı. (Selam) Ey yoldan geçenler!*
- No. 8: *Publius Claudius Aurelianus Philagros (bu mezarı) hâlâ hayatta olan annesi Lykomedis için yaptırdı.*
- No. 9: *Dionysos ve Regina oğulları Orpheus için anısı vesilesiyle (diktiler).*
- No. 10: *Onun (bir heykelin?) sütun altlığı. Klotho (kader) ağlarını - - - ördüğü için zamansız göçüp gittiler - - -*
- No. 11: *Quintus eşi ... için anısı vesilesiyle (yaptırdı).*
- No. 12: *Erdemli bir şekilde (yaşamını süren?) Avidius/Avidianus (?) için anısı vesilesiyle (diktirdi).*
- No. 13: *Ebeveynleri ... ve Khrysa için anıları vesilesiyle (diktirdi).*
- No. 14: *... Philemon oğlu Philemon için (yaptırdı).*

Anahtar Sözcükler: Nallıhan; Bithynia; adak yazıtları; mezar yazıtları; Ioulioupolis; Galatia; Klotho; Men; neaniskos; retor.



Fig. 1) No. 1. Dedication to Men



Fig. 2) No. 2. Dedication to Dionysos



Fig. 4) No. 4. Funerary Altar for Publius Aelius Valens



Fig. 3) No. 3. Funerary Altar for Antoninus



Fig. 5) No. 5. Funerary Altar for Anne



Fig. 6) No. 6. Funerary Stele for Mame



Fig. 7) No. 7. Funerary Altar for Claudianus



Fig. 8) No. 8. Funerary Altar for Lykomedis



Fig. 9) No. 9. Funerary Altar for Orpheus



Fig. 10) No. 10. A Plinth



Fig. 12) No. 12. Epitaph of Avidius/Avidianus (?)



Fig. 11) No. 11 Epitaph of the wife of Quintus



Fig. 13) No. 13



Fig. 14) No. 14