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## New Funerary Stelae from the Territory of Idyma

*Abstract:* This paper presents three funerary stelae from Muğla Museum. They were found in the territory of Idyma in south-western Caria. The stelae were found in the İnişdibi region of Akyaka, which is situated at the eastern coast of Gökova Bay. Two of the stelae carry funerary inscriptions in Greek alongside the reliefs, and the third is uninscribed. The stelae are studied with the aim of making a comparative study in both epigraphic and stylistic terms. Thus stylistic evaluations of the reliefs are attempted alongside deciphering, dating and translating the inscriptions.

*Keywords:* Idyma; Caria; funerary inscriptions; stele; relief.

In 2010 a private individual handed over three stelae to Muğla Museum.<sup>1</sup> Two of the stelae (nos 1 and 2) carry funerary inscriptions in Greek along with the reliefs, while the last one (no 3) carries only a relief in a frame. The lower part of stele no. 1 is missing. Based on this individual's information, and under the consultancy of Kaan İren, the directorate of the museum initiated a salvage excavation in the vicinity of the north garden wall of a treatment unit, in the southwest corner of a modern graveyard in a region called İnişdibi, within the boundaries of the Municipality of Akyaka.<sup>2</sup> During the excavation the missing lower fragment of stele no. 1 was found in the inner side of the wall. Additionally, many graves dated to the Byzantine Period were discovered *in situ* along both the inner and outer sides of the wall. However, the stele was found at a higher stratigraphic level than these Byzantine graves.<sup>3</sup> Therefore, it can safely be assumed that the stele is not an *in situ* find, and that the original location of these stelae is uncertain.

The Classical acropolis of Idyma was located on a hill called Küçük Asar. A small settlement under and around the medieval castle<sup>4</sup> (approx. 600m north-west of the findspot of the stelae) in modern İnişdibi, probably served as a contact point between this elevated settlement and the Gökova Bay (*Kolpos Keramikos*).<sup>5</sup> The region of İnişdibi, the findspot of the stelae, was presumably the necropolis of Idyma from the Classical Age onwards.<sup>6</sup> This is based on the fact that in the eastern part of the İnişdibi region,

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<sup>1</sup> The stelae are currently held in the Museum depot. We would like to thank Fütuat Özkaynak, the former manager of Muğla Museum and Musa Ötenen, the current deputy manager, for permission to study the stelae. Additionally, we are indebted to Hakan Dinç, archaeologist of Muğla Museum, for his assistance during our studies at the Museum.

<sup>2</sup> For the location of the findspot on a physical map of Municipality of Akyaka, see the map on p. 140. We would like to thank Ş. Gümüş, deputy principal of the Carian Research Center at Muğla Sıtkı Koçman University, for his assistance during the preparation of the map.

<sup>3</sup> We are grateful to Prof. Fr. K. İren and Research Assistant Ç. Atay for informing us about the data of this salvage excavation.

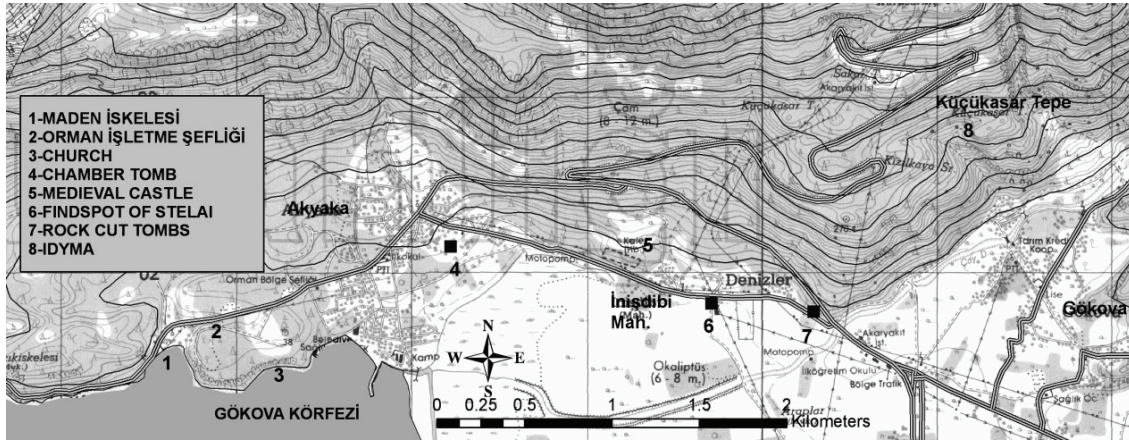
<sup>4</sup> For the archaeological finds from the castle and vicinity, see; İren 2004, 22–24 fig. 4–11; *ibid.* 26–27 fig. 5–7; İren 2013, 346 fig. 3; *ibid.* 348 fig. 4–5.

<sup>5</sup> İren 2013, 347–349.

<sup>6</sup> İren – Gürbüzler 2005, 11.

approx. 700 m east of the findspot of the stelae, the existence of three rock tombs dated<sup>7</sup> to the 4<sup>th</sup> century BC has been known since the late 19<sup>th</sup> century.<sup>8</sup> Additionally, a chamber tomb bearing an inscription<sup>9</sup> dated to the mid–2<sup>nd</sup> century BC was found in the western part of the region, approx. 1300 m north-west of the findspot of the stelae. This evidence suggests that in the Hellenistic Age the necropolis of Idyma would have continued on toward the western section of the region.<sup>10</sup>

According to a widely accepted hypothesis, the population of Idyma left the highland settlement in the Roman imperial period, and established a new settlement in the region called Eski İskele and its vicinity, close to the coast.<sup>11</sup> This suggestion seems to be endorsed by recent archaeological finds.<sup>12</sup> In the light of the archeological evidence, it seems that the highland settlement was still in use in the 2<sup>nd</sup> century BC and was not abandoned until the 1<sup>st</sup> century BC.<sup>13</sup> İren and Gürbüzler suggest that the new settlement of Idyma could have been established in the region called Maden İskelesi, in the region which is currently the location of the Forestry Management Ministry's regional office (Orman İşletmesi Bölge Şefliği).<sup>14</sup> Additionally, the above-mentioned small settlement under and around the medieval castle seems to have been inhabited continuously since the Classical Period. Thus, due to the comparative dating of the inscriptions and reliefs, it can readily be assumed that the stelae presented below are related to the new settlement of Idyma.



Map of Akyaka and Environs

In this paper, our aim is to make a comparative study of the stelae in both epigraphic and stylistic terms. The main autopsy and epigraphic research on the stelae were undertaken by Güray Ünver, with stylistic evaluation of the reliefs being undertaken by Asil Yaman (under the heading “Depiction”).

### 1. Funerary stele and epitaph of Soteris of Cos and her daughter Athenais

White marble rectangular funerary stele in the form of a tall slab, with moulding above and below, no pediment. The stele is complete but broken into two pieces and slightly damaged at the top corners and the edges.

<sup>7</sup> İren 2013, 349, fn. 48.

<sup>8</sup> Hirschfeld, Felsengräber 50; İren – Gürbüzler 2005, 11; *ibid.* 17 note 17; İren – Gürbüzler 2005, 22, pl. 1,3; İren 2013, 348 fig. 8–9.

<sup>9</sup> Aytaçlar – Gürbüzler 2007, 134–136.

<sup>10</sup> Gürbüzler, Oda Mezarı 95. Gürbüzler suggests that lack of territory could be the reason for this expansion.

<sup>11</sup> Bean – Cook 1957, 72; İren – Gürbüzler 2005, 12–13.

<sup>12</sup> İren – Gürbüzler 2005, 16; İren – Gürbüzler 2006, 11.

<sup>13</sup> İren 2013, 349.

<sup>14</sup> İren – Gürbüzler 2006, 11.

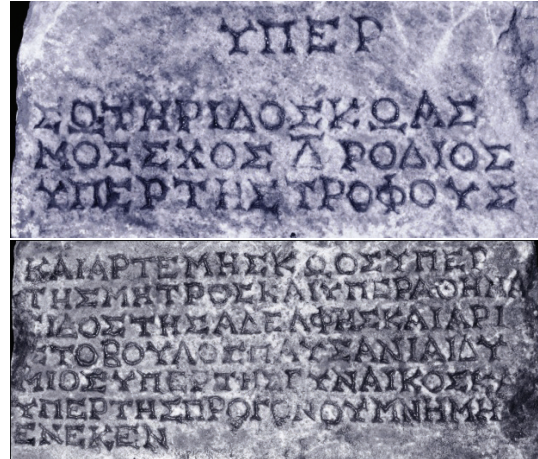
Dimensions: H.: 1.125 m (with ledge of base 1.28 m); W.: (upper) 0.41 m, (lower) 0.455 m; D.: 0.115–0.12 m; Lh.: (line 1) 0.025 m; (lines 2–4) 0.019–0.025 m; (lines 5–11) 0.016–0.02 m.

Niche and relief: H.: 0.46 m; W.: 0.35–0.375 m; D.: 0.045 m; Height of relief (max.): 0.019 m.

Letters: Pi with long legs, alpha with broken bar, rounded omega; the omega has a long single line at bottom inscribed separately in line 2, and has a long single line tangent at the bottom in line 5.

Date: 2<sup>nd</sup> half of 1<sup>st</sup> century BC – 1<sup>st</sup> half of 1<sup>st</sup> century AD (lettering and depiction, see below).

- A <sup>vac</sup> ὑπὲρ <sup>vac</sup>  
 2 Σωτηρίδος Κῶας ὕ  
 Μόσσης δ' Ῥόδιος  
 4 ὑπὲρ τῆς τροφούς  
 B καὶ Ἀρτέμης Κῶος ὑπὲρ ὅ  
 6 τῆς μητρὸς καὶ ὑπὲρ Ἀθηνα-  
 εἶδος τῆς ἀδελφῆς καὶ Ἀρι-  
 8 στοβούλου Παισαυκίου Ἰδύ-  
 μιου ὑπὲρ τῆς γυναικὸς κα[ι]  
 10 ὑπὲρ τῆς προγόνου μνήμης  
 ἔνεκεν. <sup>vac</sup>



For Soteris of Cos, (set up the stele) Mos(s)chos, son, grandson and great-grandson of Mos(s)chos, citizen of Rhodos, for his foster mother and Artemes, citizen of Cos, for his mother and for Athenais, his sister, and Aristoboulos, son of Pausanias, citizen of Idyma, for his wife and stepdaughter in memoriam.

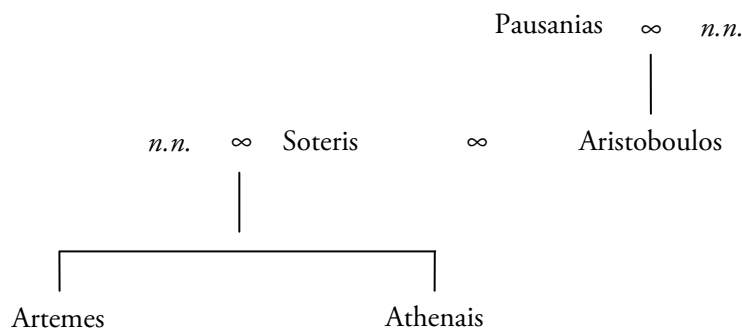
L. 2–3: For the name Ἀθηναίς, see; LGPN V/A s.v. Ἀθηναίς.

L. 3: For the gemination of σ cf. Gignac, Grammar I, p. 159 b,1 a.

L. 6: ἡ πρόγονος “stepdaughter”, see; TAM II/1 370 (ll. 5–6) τὸν τῆς προγόνου υἱὸν; and probably with the same meaning, see; TAM V/1 682 (ll. 6–7): τὴν πρόγονον.

The grave belongs to Soteris and her daughter, Athenais. The stele was erected by three persons not directly related with each other: the Rhodian Mos(s)chos is called the foster son of Soteris. His mentioning at the top of the list is maybe connected with the fact that he paid for the stele. In the second place appears Artemes, the biological son of Soteris from an earlier marriage with a citizen of Cos. The last person in the list is Aristoboulos, the son of Pausanias and a citizen of Idyma. He was the stepfather of Athenais and, therefore, of her blood brother Artemes. Thus, Aristoboulos was the second husband of Soteris, but the inscription gives no evidence that he has a son or a daughter either from this marriage or from an earlier one. As a result, the first husband of Soteris was a citizen of Cos, and the couple had a son named Artemes and a daughter named Athenais from this marriage.

Therefore the stemma should be as follows:



It is remarkable to find various ethnica in the inscription.<sup>15</sup> Obviously the population of Idyma had a cosmopolitan character in the late Hellenistic and early Roman periods. For another cosmopolitan family from Idyma see no. 2 below.

Depiction: The relief is depicted in the middle of the stele, confined within a niche. The niche is possibly bordered with a base, of which only a very small part survives – broken condition – in the upper right side of the lower fragment. On both sides of the arch in the display, pilasters were added to enhance the feeling of architecture in the scene. Within the niche, there is a depiction of a woman holding a younger girl's hand made in bas relief, with both women shown in frontal view. The faces of the figures, both wearing mantles, are damaged, yet the hair on the left figure seems to be plaited to the sides, whereas the figure on the right wears her hair undone. The fact that one figure is depicted bigger than the other, and the fact that the hair of the smaller figure is depicted plaited to two sides, support the idea that the figure on the left represents a younger woman or a girl. Thus the older female figure on the right represents the deceased Soteris and the younger one represents her deceased daughter Athenais. The figure on the right appears to be holding an object in her left hand, which she holds to her chest by bending her arm from the elbow. The nature of the object cannot be determined from the scene since it is not clearly visible. From the schematic layout in the folds of her clothing, and the fact that the arch has no added details on it, the stele must have been produced after the second half of the first century BC.<sup>16</sup> The above mentioned features look to be contemporary with the lettering of the inscription.



## 2. Funerary stele and epitaph of The[o]nis of Athens

White marble rectangular funerary stele in the form of a tall slab, with moulding above and below, no pediment. The stele is complete above and below, but broken in the upper right part, and the left side has been damaged lengthwise, probably by an earth mover. The six-line inscription lies on a panel below the niche with a relief. The last line of the inscription is inscribed on the sloping surface over the lower moulding.

Dimensions: H.: 0.96 m (with ledge of base; 1.06 m); W.: 0.46 m; D.: (upper) 0.13 m (lower) 0.15 m; Lh.: 0.015–0.017 m.

Niche and relief: H.: 0.59 m; W.: 0.39 m; D.: 0.04 m (upper) 0.02 m (lower); Height of relief (max.): 0.35 m.

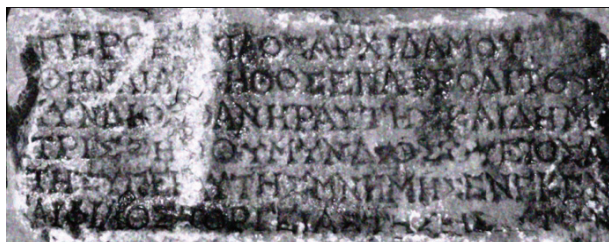
Letters: Pi with long legs, alpha with broken bar. Significant similarities in lettering and masonry are observed with inscription no 1.

<sup>15</sup> For the funerary inscription of an Idymian woman, wife of a citizen of Rhodos, see Bresson et al. 2001, 83, for other ethnica mentioned in the inscriptions of Idyma, see Bresson et al. 2001, 73 and 79, also see *ibid.* 75 (l. 4), Ayaçlar – Gürbüzler 2007, 134–136.

<sup>16</sup> For a similar depiction on a stele from Lesbos, dated to the 1<sup>st</sup> century BC, where a father and his son are depicted holding hands, see; Pfuhl – Möbius, Grabreliefs no. 348 pl. 59. For similar examples on the folds in the clothing, see Pfuhl – Möbius, Grabreliefs no. 580 pl. 92.

Date: 2<sup>nd</sup> half of 1<sup>st</sup> century BC – 1<sup>st</sup> half of 1<sup>st</sup> century AD (lettering). Although the relief indicates the composition to be of a Hellenistic character (for depiction; see below), the inscription should be dated to a later period due to the lettering. The temporal difference between the relief and the inscription gives the impression that the stele was not made to order. It is possible that the mason inscribed the inscription on a monument prepared earlier. Although no traces of any erased former inscription could be observed, the difference in depth of the niche between the upper and lower sections gives the impression that the uninscribed upper surface could have been erased. Additionally, it should be noted that the inscription does not fit the surface, and the last line of the inscription is inscribed on the sloping surface over the lower moulding.

- [ύ]πὲρ Θε[ω]νίδος Ἀρχιδάμου <sup>υυυ</sup>  
 2 [Ἀ]θηναίας, [Ζ]ῆθος Ἐπαφροδίτου  
 Μύνδιος ὁ ἀνὴρ αὐτῆς καὶ Δημ-  
 4 [ή]τρι<ο>ς Ζήθου Μύνδιος ὁ υἱὸς αὐ-  
 τῆς ὑπὲρ αὐτῆς μνήμης ἔνεκεν  
 6 καὶ φιλοστοργίας τῆς εἰς αὐτήν.



*For The[o]nis, daughter of Archidamos, Athenian, (set up this stele) her husband Zethos, son of Epaphroditos, citizen of Myndos and Demetri(o)s, son of Zethos, citizen of Myndos, her son, in memory of her and because of their affection towards her.*

For the feminine name, Θεωνίς (l. 1) in Caria see; IKnidos 358 (ll. 2–3). The masculine name Ζήθος (ll. 2, 4) is attested in Carian cities only once, at Halikarnassos, see; Bean – Cook 1955, 102 no. 13a (= SEG XVI 658a). For other references from Asia Minor, see; LGPN V/A *s.v.*

Demetrios of Myndos is mentioned without patronymic in an honorary inscription from Idyma dated to the 1<sup>st</sup> century BC – 1<sup>st</sup> century AD: see Bresson et al. 2001 no. 73 (l. 3). Demetrios is a very common name, so the identification with the person in our inscription is doubtful.

Depiction: The relief is situated in a rectangular niche in the middle of the stele and depicts a woman wearing a *peplos*, sitting on a stool which is depicted in great detail<sup>17</sup> with a ¾ turn viewed from the front. The head of the figure is eroded and only a diadem parting her hair through the middle can be observed. Her left hand is resting on her chest, whereas her right hand is pointing towards the figure standing in front of her, on the left side of the depiction. This figure is a man depicted in side view with his weight resting on his right leg so that his left leg is bent. He is wearing a long *himation* and is depicted stretching his arm towards the female figure. His right hand cannot be seen due to the eroded state of the stele, but the lines of the clothing suggest that he is holding his clothes together with it. The facial details are not visible because of the damaged condition of the stele. The scene is bounded by an inscription at the bottom and two bands on either side of the scene. The male figure on the left represents



<sup>17</sup> For the classification of the stool as a *diphros* see; Richter, Furniture 38–39.

Zethos of Myndos, son of Epaphroditos, and the female figure must be the deceased The[o]nis, daughter of Archidamos. The scene can be interpreted as the husband seeing his wife off on her final voyage.<sup>18</sup>

The female figure's  $\frac{3}{4}$  turn and her position, leaning slightly backwards, is naturalistic. The folds on her clothing provide us with evidence for dating, especially the folds on her legs, which are depicted in a random fashion without room for shadowplay within the folds. The downwards-draping part in the abdominal area is not schematic either. The feet of the stool the woman is sitting on are very detailed, which is also an important dating feature. These stylistic properties date the stele of Theonis to the second half of the second century BC.<sup>19</sup> Thus the date of the relief looks not to be contemporary with the inscription (for the date of the inscription due to the lettering, see above).

### 3. Uninscribed funerary stele

White marble rectangular funerary stele in the form of a short slab, with no moulding or pediment. Complete at all sides.

Dimensions: H.: 0.385 m; W.: 0.555 m; D.: 0.125 m.

Niche and relief: H.: 0.33 m; W.: 0.50 m; D.: 0.02 m; Height of relief (max.): 0.013 m.

Date: 1<sup>st</sup> quarter of the 1<sup>st</sup> century BC.

Depiction: On the right hand side is a male figure depicted in bas relief, lying down on a *kline* shown in side view. The figure's lower body is covered with a mantle, and his left hand is resting on a folded cushion. His right hand is raised from the elbow up but, because of the eroded state of the stele, what he is holding in it is uncertain. The object could possibly be a *rhyton* or some sort of drinking cup.<sup>20</sup> A snake can be seen crawling up from his calfs going from behind his back towards his left hand. The purpose of the depiction is *kthonic*.<sup>21</sup> In front of the *kline*, a *mensa tripes* is depicted. Immediately to the left of the *kline* is a figure dressed in a short *khiton* whose body rests on his left leg and who is leaning towards the *kline*. His head is turned towards the main figure. This figure is noticeably smaller than the main figure and is probably a



<sup>18</sup> Stelae from the Classical period from the Rhodian Peraia containing “farewell” scenes can be considered as prototypes for the one discussed here. For early examples, see: Pfuhl – Möbius, Grabreliefs I no. 46 pl. 12; no. 60 pl. 16; no. 696 pl. 104; no. 964 pl. 145; nos. 1059–1060 pl. 159. For examples from the 2<sup>nd</sup> century BC, see: Pfuhl – Möbius, Grabreliefs I no. 706 pl. 105; no. 1065 pl. 160. For examples from the 1<sup>st</sup> century BC, see: Pfuhl – Möbius, Grabreliefs I no. 865 pl. 127; no. 1064 pl. 160. For other examples from Delos and Cyclades, see: Coullioud, Delos 285–292; Pfuhl – Möbius, Grabreliefs I, 44.

<sup>19</sup> For examples from the 2<sup>nd</sup> century BC, see; Pfuhl – Möbius, Grabreliefs I no. 706 pl. 105; *ibid.*, no. 1065 pl. 160. Similar examples produced during the 1<sup>st</sup> century BC display a more schematic and superficial amount of detail. For examples from the 1<sup>st</sup> century BC, see; *ibid.*, no. 1078 pl. 162; *ibid.*, nos. 1086, 1085 and 1087. For similar examples from Smyrna, see; Bugnon 2006, 121; Zanker 1993, 212–230.

<sup>20</sup> For depictions with *rhytons*, see: Fabricus, Totenmahlreliefs, pl. 3–b, pl. 6–a, pl. 12–b; For depictions with *rhyton* from Cos and Rhodes see: Dentzer, Motif du Banquet, pl. 88 fig. 533–R284, pl. 90 fig. 544–R294 and fig. 547–R295, pl. 91 fig. 549–R2987, fig. 550–R298, fig. 556–R306 and fig. 555–R305.

<sup>21</sup> For examples or explanations of *kthonic*, see: Mitropoulou, Horse and Snake 85–98; Richter, Animals 36.

servant of the main figure.<sup>22</sup> The scene is framed with a thin band on every side. On the stele, the body of the main figure is out of proportion, making a very steep angle in the transition to his upper body, and making it look unrealistic. The stele can be dated to the first quarter of the first century BC, judging by the absence of the pilaster and fascia on the edges, and from the fact that the main figure's head almost touches the upper part of the frame.<sup>23</sup>

Given the fact that the stele was not found *in situ*, and that there are no traces of it being placed on a base, we cannot be sure of its original placement. It is, however, possible that the stele was placed inside a wall or perhaps at the entrance of a tomb.<sup>24</sup>

### Abbreviated Literature

- |                            |  |
|----------------------------|--|
| Atalay 1990                | E. Atalay, Doğu Grek Hellenistik Çağ Mezar Stellerinde Çocuk ve Hizmetçi Figürleri, X. Turk Tarih Kongresi, Ankara 22–26 Eylül 1986, Ankara 1990, 285–292.   |
| Aytaçlar – Gürbüzler 2007  | P. Ö. Aytaçlar – M. Gürbüzler, The Chamber Tomb of a Woman from Symbra in Idyma, <i>Arkeoloji Dergisi</i> 10, 2007/2, 133–140.   |
| Bean – Cook 1955           | G. E. Bean – J. M. Cook, The Halicarnassus Peninsula, <i>ABSA</i> 50, 1955, 85–171.  |
| Bean – Cook 1957           | G. E. Bean – J. M. Cook, The Carian Coast III, <i>ABSA</i> 52, 1957, 58–146.   |
| Bugnon 2006                | S. Bugnon, Asia Minor Grave Stelai of the Hellenistic period: An Iconography of the Society, in: Onur Özbek (ed.), <i>Funeral Rites Rituals and Ceremonies from Prehistory Antiquity</i> , İstanbul 2006, 123–137. |
| Coullioud, Delos           | M.-Th. Coullioud, <i>Les Monuments Funéraires de Rhenee (Exploration Archéologique de Delos 30)</i> , Paris 1974.  |
| LGPN V/A                   | Th. Corsten (ed.), <i>A Lexicon of Greek Personal Names</i> , vol. V, A. Coastal Asia Minor: Pontos to Ionia, Oxford 2010.   |
| Dentzer, Motif Du Banquet  | J. M. Dentzer, <i>Le Motif du Banquet Couche Dans le Proche-Orient et le Monde du Grec du VIIe au IVe siècle avant J.-C.</i> , Paris 1982.   |
| Fabricus, Totenmahlreliefs | J. Fabricus, <i>Die hellenistischen Totenmahlreliefs. Grabrepräsentation und Wertvorstellungen in ostgriechischen Städten (Studien zur antiken Stadt 3)</i> , Munich 1999.   |
| Goodlett 1991              | V. Goodlett, Rhodian Sculpture Workshops, <i>AJA</i> 95, 1991, 669–681.  |
| Gignac, Grammar            | F. Th. Gignac, <i>A Grammar of the Greek Papyri of the Roman and Byzantine Periods</i> 2 vols., Milano 1981.   |
| Gürbüzler, Oda Mezarı      | M. Gürbüzler, İdyma'daki Hellenistik Dönem Oda Mezarı, Muğla 2006 (unpublished master thesis).   |
| Hirschfeld, Felsengräber   | G. Hirschfeld, <i>Paphlagonische Felsengräber. Ein Beitrag zur Kunstgeschichte Kleinasiens</i> , Berlin 1885.  |
| Horn, Bildwerke            | R. Horn, <i>Hellenistische Bildwerke auf Samos</i> , Samos XII, Bonn 1972.   |
| Bresson et al. 2001        | A. Bresson – P. Brun – E. Varinlioğlu, Les inscriptions grecques et latines, in: P. Debord – E. Varinlioğlu (edd.), <i>Les hautes terres de Carie (HTC)</i> , Bordeaux 2001, 81–268.                               |
| IKnidos                    | W. Blümel, <i>Die Inschriften von Knidos (IK 41)</i> , Bonn 1992.  |

<sup>22</sup> For depictions of servants on a smaller scale than the main figure, see: Horn, *Bildwerke* 86–93; For resting servants, see; Atalay 1990, 285–290; Bugnon 2006, 129–131.

<sup>23</sup> When compared to examples from centers in south-western Anatolia like Rhodes and Cos, and given that the composition in stelae showing funerary feasts from centers like Kyzikos, Nikaia and Samos are richer in terms of decoration, it can be suggested that this particular example was made in Rhodes or the Rhodian Peraia. For Rhodian workshops, see; Goodlett 1991, 669–681.

<sup>24</sup> For placement of stelae, see; Fabricus, *Totenmahlreliefs* 151 fig. 25 and fig. 39.

- İren 2013 K. İren, Preliminary Report on the Archaeological Field Survey in Idyma and its Vicinity, in: L. Cavalier – K. Konuk – F. Prost (edd.), Actes du colloque Euploia. Carie et Lycie méditerranéennes: échanges et identités, Bordeaux, 5–7 novembre 2009, Bordeaux 2013, 344–356.
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- Mitropoulou, Horse and Snake E. Mitropoulou, Horse head and Snake in Banquet Reliefs and their Meaning, Athens 1976.
- Pfuhl – Möbius, Grabreliefs I E. Pfuhl – Ö. Möbius, Die Ostgriechischen Grabreliefs I, Mainz 1977.
- Richter, Animals G. M. A. Richter, Animals in Greek Sculpture: A Survey, London 1930.
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- Zanker 1993 P. Zanker, The Hellenistic Grave Stelai from Smyrna: Identity and Self-Image in the Polis, in: A. Bulloch – E. S. Gruen – A. A. Long – A. Stewart (edd.), Images and Ideologies: Self-Definition in the Hellenistic World, London 1993, 212–230.

## Özet

### Idyma Territorium’undan Yeni Mezar Stelleri ve Yazıtlar

Makalede Muğla Müzesi deposunda bulunan ve Muğla İli, Ula ilçesine bağlı Akyaka Beldesinin İnişdibi Mevkii’nde ele geçmiş fakat orijinal konumları tespit edilemeyen üç adet mezar steli ele alınmaktadır. Söz konusu stellerin ikisi üzerinde Yunanca mezar yazıtı bulunmaktadır. Yazıtlar içerdikleri çeşitli ethnikon’lar aracılığı ile Idyma nüfusunun MÖ 1.–MS 1. yüzyıllardaki kozmopolit yapısı hakkında veriler sunmaktadır. Makalede ele alınan mezar stelleri iki yazar tarafından, epigrafik ve stilistik açılardan incelenmiştir. MÖ 1. yüzyılın ikinci yarısı veya MS 1. yüzyılın ilk yarısına ait olan stellerin üzerinde yer alan yazıtların tercümeleleri şu şekildedir:

1. *Koslu Soteris için, Mos(s)khos’un büyük torunu, torunu ve oğlu olan Rhodoslu Mos(s)khos sütannesinin ve Koslu Artemes annesinin ve kız kardeşi Athenais’in ve Pausanias oğlu Idymalı Aristoboulos eşinin ve üvey kızının anısı için (diktiler).*
2. *Arkhidamos kızı Atinalı The[o]nis için (bu steli) eşi Epaphroditos’un oğlu olan Myndoslu Zethos ve oğlu Zethos’un oğlu olan Myndoslu Demetri(o)s, onun anısına ve ona olan sevgileri nedeniyle (diktiler).*

*Anahtar sözcükler:* Idyma; Karya; mezar yazıtları; stel; kabartma.