

## New Inscriptions from the Museum of Bursa

N. Eda AKYÜREK ŞAHİN\* – Hüseyin UZUNOĞLU\*\*

In this contribution we present some new ancient Greek inscriptions from the Bursa Museum. Of the 36 artefacts, the first four are dedications, while the remaining examples are funerary stones. Six funerary stelai do not bear any inscriptions, nevertheless they are included in the article. After having been produced in the local ateliers, these uninscribed stones were presumably never sold to the customers and they were never employed as funerary stones. Some of the inscribed artefacts in the article (nos. 21-25) have been recently been published by E. Laflı and H. Bru (2016) without having obtained any permission from the museum directory, whereas we were invited and officially given the authorisation to record all inscriptions housed in the museum. We have therefore decided to re-publish them and made corrigenda to their texts where needed. The provenance of some of the artefacts is unfortunately unknown, but in general they were brought to the museum from Bursa province and its environs, such as from the districts of Nilüfer, İnegöl, Orhaneli, Harmancık, Keles, Gemlik, Karacabey and Orhangazi, as well as from the province of Yalova. The ex-votos are offered to Meter Taurene, Men Tauropoleites, Zeus Kersoullous and Apollon. The first two deities are not known in the region of Mysia, Bithynia or the surroundings and their epitheta imply that their places of worship are to be found in the south-southwest of Asia Minor. These dedications might have found their way to the Bursa museum probably through confiscation consequent from the illegal activities of the smugglers of antiquities.

The funerary stones presented in the article have diverse forms, i.e. sarcophagus, prismatic and cylindrical altar, stele with banquet scenes, and stele on altar, which indicate a rich typology in terms of funerary monuments. The inscriptions engraved on them also contribute to enriching

---

\* Prof. Dr. Nalan Eda Akyürek Şahin, Akdeniz Üniversitesi, Edebiyat Fakültesi, Eskiçağ Dilleri ve Kültürleri Bölümü, Antalya, Turkey (edasahin@akdeniz.edu.tr).

\*\* Dr. Hüseyin Uzunoglu, Akdeniz Üniversitesi, Edebiyat Fakültesi, Eskiçağ Dilleri ve Kültürleri Bölümü, Antalya, Turkey (huseyinuzunoglu@gmail.com).

We, foremost, thank Mrs. Ebru Dumlupınar, the current director of the Bursa Museum as well as Mr. Enver Sağır and Mr. Sinan Özdizbay, the ex-directors of the museum for giving me (N. Eda Akyürek Şahin) permission to work on the epigraphic material for many years, as well as the archaeologists, Mrs. Koncagül Hançer, Mrs. Gökçen Ovacık Şeker and Mr. Selçuk Çaprak. My work in the museum is still ongoing and a comprehensive corpus including all the new material is in progress. We are grateful to Prof. Dr. Johannes Nollé (Munich) and to two anonymous reviewers for their insightful comments and suggestions. Needless to say, all remaining errors are ours. We further thank T. Michael P. Duggan (Antalya) for improving the English of this paper.

Ergün Laflı and Hadrien Bru have published some inscriptions from the museum without permission (2016), which are re-published here and some of them have been corrected and improved. Cf. also some inscribed stamps which were also published in an unauthorized way by Ergün Laflı and Maurizio Buora, *Un Possibile Stampo per Anfore e Altri Stampi per Pane di età Mediobizantina dal Museo di Bursa, Le Iscrizioni con Funzioni Didascalico-Esplicativa: Committente, Destinatario, Contenuto e Descrizione dell'Oggetto nell'Instrumentum Inscriptum. Atti del Vi Incontro Instrumenta Inscripta, Aquileia (26-28 Marzo 2015)*, Trieste 2016, 351-358.

the onomastics of the Mysia and Bithynia regions. However humble they may seem, these funerary inscriptions still provide some interesting information concerning, e.g., a freedman (no. 5), a new phyle called Protinia (no. 10) and a posthumous honouring of a woman doctor (no. 11). The inscriptions to a large extent date to the Roman Imperial Period, but there are also a few Hellenistic examples (no. 13, 19, 24, 25).

## Dedications

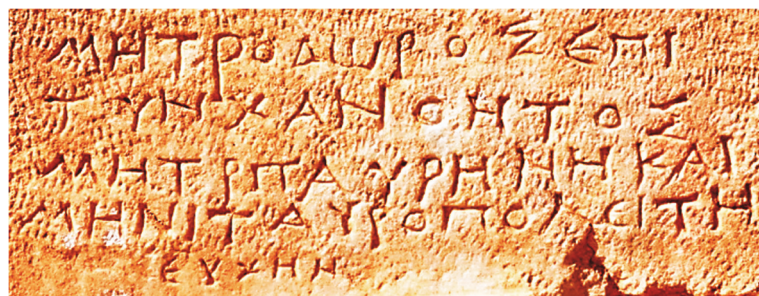
### 1. Dedication to Meter Taurene and Men Tauropeleites

A small votive stele of marble; kept on public display inside the museum.



Inv. No.: 2013/58; findspot unknown. After being smuggled to İnegöl, the stele was seized there and transported to the museum following the judicial process. Dimensions: H.: 51 cm; W.: 38 cm (base); 35 cm (top); 20 cm (dowel); D.: 6,5-7 cm; Lh.: 1-3 cm.

The stele is broken at the top and the head of the goddess is missing due to this break. On the shaft of the stele the seated Meter figure on a throne is depicted; the throne is flanked by a lion on either side. The goddess holds a patera in her right hand and a tympanon (tambourine) in her left hand. She wears a chiton with a himation over it. Her feet are visible out of her long dress and she rests them on a rectangular footstool. Below this scene an untidy Greek inscription of five lines is carved. The stele has a somewhat thick and high dowel.



- Μητρόδωρος Ἐπι-  
 2 τυνχάνοντος  
 Μητρί Ταυρηνή και  
 4 Μηνί Ταυροπολείτη  
 εὐχήν.

*Metrodoros, son of Epitynchanon, (fulfilled) his vow to Meter Taurene and Men Tauropeleites.*



L. 3-4: Μητρὶ Ταυρηνῆ καὶ Μηνὶ Ταυροπολείτῃ. Up to now, a mother goddess worshipped with this epithet seems to be unknown. Yet, the epithet of Taurene attached to the goddess Ma occurs once in the territory of Hadrianoi in Pisidia, see Milner 1998, 70-71, no. 155: [. θε]ῆ Μᾶ Ταυρη[νῆ (?)]. Our new inscription indicates that the restoration by Milner of that dedication is more plausible than that made by G. E. Bean (1959, 95, no. 43) who tentatively suggested Taurelatis or Tauregetis. It is also very possible that Meter Metaurene testified in Pisidia is in close relation with the Meter Taurene of our inscription. For Meter Metaurene see SEG 6, 619; Talloen 2015, 60 and 248. It is highly probable that both epitheta were derived from the Taurus mountains, and this is also supported by the fact that Meter is known as a goddess of the mountains, i.e. Meter Oreia, see Akin 2016 who compiled and evaluated all the evidence in Asia Minor (yet she doesn't mention Meter Metaurene in her work). Although it is not surprising that this cult is attested in Pisidia which is crossed by the western Taurus range, its occurrence in Bithynia is rather astonishing. The inventory states that the artefact was transported from İnegöl, but its exact provenance is not recorded. Given the fact that the Bursa Museum houses numerous monuments of various provenances which found their way there as a result of smuggling (see for example Uzunoğlu 2019), it is not improbable that this stele originated from an area near the Western Taurus. That the god Men to whom this ex-vote is also offered bears the epithet of Tauropoleites gains a particular significance. To date, it is attested only once in Oinoanda as a designation of Ares, see Heberdey – Kalinka 1897, 53-54, no. 76: Θόας Δ[ωσί]θεος | θεῶ Ἄρη Ταυ|ροπολείτῃ, whereas the lunar god Men doesn't seem to have possessed this epithet according to our current knowledge. For all the known epitheta of Men, see Lane 1976, 67-80. Höfer (1916-1924, 137) claims that the epithet of Tauropoleites in the Oinoanda inscription is associated with the Carian city of Tauropolis mentioned in Stephanus of Byzantium (s.v. Ταυρόπολις· πόλις Καρίας, τὸ ἐθνικὸν Ταυροπολίτης). Although the exact location of that city has not been pinpointed to date, a passage in Constantinus Porphyrogenetos (*de Them.* 14) implies that it must be located somewhere in the Lycian-Carian borderland, see Ruge 1934, 33-34. So, although not certainly, it is possible that the provenance of our stele was somewhere in the mountainous area in the south-west Taurus Mountains. Nevertheless, one cannot rule out the possibility that the epithet is simply derived from the word ταῦρος (= bull) or is somehow associated with the Iphigenia mythos, as is the case for Artemis Tauropoulos, see Nollé 2009.

It is highly probable that Metrodoros, who is named after the mother goddess, considered her as his guardian goddess. Thus this inscription provides a good example for the relation of the theophoric name-bearers with their patron deities.

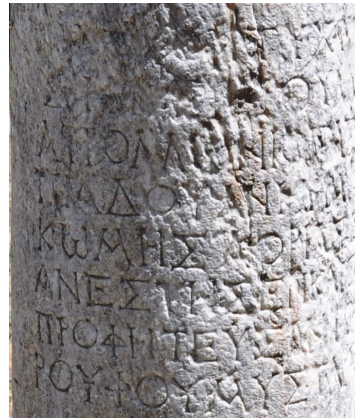
For the examples of the juxtaposition of Meter and Men, see Lane 1976, 81-83.

Date: Roman Imperial Period

## 2. Dedication to Zeus Kersoullos

Column of grey marble. Inv. No.: 3051; findspot: unknown. Dimensions: H.: 189 cm; Diameter: (top) 25 cm, (below) 34 cm; Lh.: 2,2-3,5 cm.

The thin and long votive column has some partial breaks and cracks. On the rear part there are deep scratches. Otherwise well preserved, the column bears a Greek dedicatory inscription of eight lines. Some letters are barely legible due to erosion-abrasion.



	[Ἀγα]θῆ τύχη·	<i>With good fortune!</i>
2	Δι[ι Κ]ε[ρ]σοῦλλω	<i>Apollonios, son of Asklepiades,</i>
	Ἀπολλώνιος Ἀσκλη-	<i>a citizen of Ankyra, from the</i>
4	πιάδου Ἀνκυρανός	<i>village of Aoriassae, dedicated</i>
	κώμης Ἄοριασσης	<i>(this column) to Zeus</i>
6	ἀνέστησεν κατ' ἐπιταγήν,	<i>Kersoullos, in accordance with</i>
	προφητεύσαντος	<i>a command, when the mystarch</i>
8	Ῥούφου μυστάρχου.	<i>Rufus was the prophet.</i>

L. 2: Δι[ι] Κερ[σ]οῦλλω. Schwertheim (IHadrianoi, p. 4) is of the opinion that Zeus Kersoullos was a god of agriculture and fertility, given the assumption that his epithet Κερσος is of Thracian origin and means “field, farmland”, yet Schwabl (1993, 334) is not entirely convinced by his assertion. For Κερσος and its meanings, see also Detschew 1957, 242; cf. also Dunst 1971. For the cult in general, see Çaçı 2005.

Zeus Kersoullos has been attested 12 times in the territory of Hadrianoi in Mysia and both the number of these inscriptions and their contents apparently reveal that the god had a sanctuary there which functioned as an oracle centre (see below). These inscriptions have been discovered in the villages of Akçapınar, Belenören and Haydar situated in close proximity to each other between Orhaneli (ancient Hadrianoi) and the district of Keles. This may indicate that the sanctuary must have stood in their neighbourhood. The findspot of our inscription is unknown, but it is very probable that it has the same provenance. Apart from these, the other dedications to Zeus Kersoullos are documented in the villages of Şehriman and Derecik, ca. 70 km north-west of the sanctuary. In the case of the inscription recorded in the village of Dağdibi, ca. 20 km north of the sanctuary, it is not clear whether it is related with the cult of Zeus Kersoullos. The god is mentioned as Zeus Kersoullos Olympios in an inscription found in the territory of Aizanoi, but it is rather to be associated with the principal Zeus cult in the city because it is again closely linked with the cult in the territory of Hadrianoi, see Lehmler – Wörrle 2006, 81. The Aizanoi inscription confirms Schwertheim (1989, 253) who previously suggested that Zeus Kersoullos should be identified with the Zeus Olympios attested in some passages of Aelius Aristides. Cf. also Schwabl 1993, 334, fn. 14, and Battistoni – Rothenhöfer 2013, 108. All the epigraphic evidence concerning Zeus Kersoullos is given in an appendix below.

L. 4-5: The dedicant Apollonios was apparently a citizen of Ankyra who resided in the village of Aoriasse. Till now, no information on this village is available. Given the geographical proximity, Ankyra is most likely to be identified with the city in Mysia Abbaitis, not in Galatia. A similar case can also be observed in IHadrianoi, no. 4 where a certain Attalos, a citizen of Aizanoi and resident of the village of Olgeizeos (Ἄτταλος Ἀττάλου Αἰζανείτης οἰκῶν ἐν Ολγειζῆ) made a dedication to Zeus Kersoullous (given as Kersoussos in the inscription). Schwertheim accepted with reservation that the village of Olgeizos was located in the Aizanitis, but this has been rejected by Lehmler and Wörrle (2006, 81) on the grounds that the dedicant possessed the right of residence as a *metoikos* and they assert that the village must have been within the territory of Hadrianoi. It is less likely that this can also be applied to our case, since we don't have the 'οἰκῶν ἐν' structure and we may therefore suggest that the village of Aoriasse was situated somewhere within the boundaries of Ankyra. The god is also attested on the coins of Kaisareia Germanike (Ripollès et al. 2015, 99) implying that the fame of this local cult surpassed Hadrianoi and extended to several places such as Ankyra, Aizanoi, and to Kaisareia Germanike.

In fact, it is not certain to which city's territory the sanctuary of Zeus Kersoullous belonged. The reason for this ambiguity lies in the fact that a Bithyniarch is attested in a fragmentary inscription dated to 146/7 or 155/6 A.D. and discovered in the village of Baraklı, lying approximately 10 km northeast of Akçapınar village, where the sanctuary is located (Battistoni – Rothenhöfer 2013, 110-114, no. 1; SEG 61, 1013; SEG 63, 1024: [ἔτου]ς θ' ἐπὶ Αὐτοκράτορος τὸ β' Καί| [σαρος] Τ(ίτου) Αἰλίου Ἀδριανοῦ Ἀντωνίνου Σεβαστοῦ | Ε[ὔσε]βοῦς καὶ Αὐρηλίου Οὐήρου Καίσαρος χρυσοφο|ροῦντος βιθυνιάρχου κτλ.). Moreover, the citizens of Prusa ad Olympum offered a dedication to Zeus Kersoullous in Tazlaktepe, a quarter of Akçapınar village (Battistoni – Rothenhöfer 2013, 128-129, no. 31 = SEG 63, no. 1026). F. Battistoni and P. Rothenhöfer hesitatingly deduced from the above mentioned evidence that Baraklı and the area around the Zeus Kersoullous sanctuary belonged to the territory of Prusa ad Olympum in Bithynia instead of Hadrianoi in Mysia, see Battistoni – Rothenhöfer 2013, 103-104. Even though T. Corsten, on the other hand, accepts that the reference to a Bithyniarch is not expected there, he doesn't agree with them, recalling the case of Aur. Mindius Mattidianus Pollio of Ephesos who served as Bithyniarch three times (I.Ephesos 627 LL. 17/18), see SEG 61, 1013 and SEG 63, 1024.

L. 6: ἀνέστησεν: Even though it is not said in the inscription what is offered to the god, it is obviously a column. This is explicitly stated in four other Zeus Kersoullous dedications as ἀνέσ|τησα τὸν κείονα (see in the appendix nos 6-8-10-13). In one inscription, a παραστάς and a golden τύπωμα worthy of 100 denaria is dedicated to the god (no. 1) as well as a βωμός in another (no. 3).

The expression κατὰ ἐπιταγήν occurs particularly in Bithynia and Mysia regions. For this formula see Nock 1925, 95-98; Pleket 1981, 154 and 158.

L. 7: προφητεύσαντος. The *prophetes* was responsible for proclaiming the god's responses in the sanctuary. When its verb form προφητεύω is used in a genitivus absolutus-construction like προφητεύοντος or προφητεύσαντος τοῦ δεῖνα, it usually has the function of a dating formula. The prophets attested around Hadrianoi were listed by Battistoni – Rothenhöfer 2013, 107-108. The existence of the prophets provides the most tangible evidence that we here deal with an oracular sanctuary, and this is also supported by yet another inscription discovered in the village of Akçapınar which tells us that a certain Gauros received πιστοὺς λόγους from a prophet, see IHadrianoi, no. 24: Γαῦρος προφητῶν εἰλό|μην πιστοὺς λόγους καὶ ἐπέ|γραψα νίκην Καίσαρος καὶ ἄ[λ]|λους θεῶν κτλ. Schwertheim translated the line ἐπέγραψα ... ἄ[λ]|λους θεῶν as "he inscribed

... the other (words) of the gods”, and accordingly argued that the prophecy was given in this shrine not by one single (i.e. Zeus) but by various other gods. On the other hand, H. Schwabl (1993, 337-338) draws attention to the fact that ἐπιγράφω means not only “to inscribe” but also “to depict, portray etc.” and by restoring the line as “ἐπέγραψα ... κά[θ]λους θεῶν”, he provided a new translation: “Gauros portrayed ... the war of the gods” and concluded that the oracular sanctuary is merely related with Zeus because this line concerns rather the Gigantomachy which resulted in the victory of Zeus. It is also confirmed by the fact that the majority of the dedicatory inscriptions found at Akçapınar and its environs are associated with Zeus Kersoullos.

The sanctuary in Hadrianoi was obviously not as famous as Didyma or Claros and it was possibly one of the local or regional oracular centres in Asia mentioned in a passage of Lucian (*de dea Syria* 36), see IHadrianoi, p. 22. We don't have a large number of epigraphic records regarding the office of prophetes and this term appears to be restricted mainly to Mysia, Bithynia, Phrygia, and Lydia, see Robert, OMS I, 421-422. For some examples, see SEG 59, 1416 [Apollonia ad Rhyndacum]; IKalchedon, nos. 7, 19, 42, 61; TAM V,1, 535 [Maionia]; TAM V,2, 1411 [Magnesia ad Sipylum]; ILaodikeia am Lykos, no. 67; MAMA IX, 60 [Aizanitis]; Onur 2011, 337-338.

L. 8: μυστάρχου. Mystarches, who presided over the mysteries, are rarely recorded in the epigraphical evidence. Most of the occurrences in Asia Minor are from Kyzikos, a city lying not so far from the area in question, see e.g. CIG II 2, 3662; 3663A. As far as we know, there are only two examples apart from Kyzikos, see IPrusa ad Olympum I, no. 52; IKlaudiou Polis, no. 65. While one of its equivalents μυστηριάρχης is attested only in Kyzikos and Nikomedia (see CIG II 2, 3666 [Kyzikos]; Şahin 1974, 34 = TAM IV, 262 [Nikomedia], ἀρχιμύστης is documented much more frequently and over a much wider geography, see Waldmann 1978, 1309-1315. It is striking that Rufus served both as a prophet and a mystarch at the same time. Rufus is named without a patronymic.

Date: Roman Imperial Period

### Appendix: Documents relating to Zeus Kersoullos

1. IHadrianoi, no. 1 (second half of the 1<sup>st</sup> cent. A.D.)

ἀγαθῆ τύχη· | Μάρκος Οὔπιες | Καλιανὸς Μηνι|ανὸς Δὶ Κερ[σο]ύλλω τὴν παραστά|δαν ἐκ τῶ | εἰδίων· | ἀνέστη[σε δὲ] καὶ δῶρ[α] | τόγαν, δακτύλιον | χρύσειον σὺν ὄσσο>ις δύ|ω, ἀσπίδαν, δόρυ· εὐ|χαριστὶ τῷ κυρίῳ | Δὶ κατὰ πάσας εὐ|χάς· | ἀνέθηκε δὲ | καὶ τύπωμα | χρύσειον ἀπὸ | δι-ναρίων | ἑκατόν.

2. IHadrianoi, no. 2 (2<sup>nd</sup> cent. A.D.)

Θάλαμος Μενεκράτους Διὶ | Κερσούλλω εὐχίην.

3. IHadrianoi, no. 3 = Battistoni – Rothenhöfer 2013, 122-123, no. 17 = SEG 63, no. 1027 (2<sup>nd</sup> cent. A.D.)

[Ἀσκ]ληπιάδης Μελ[ε]|[ά]γ[ρ]ου κατ' ἐπιταγὴν | Διὶ Κερσούλλω ὑπέρ τε | ἑαυτοῦ καὶ Χρυσ[ί]ου τῆ|ς συνβίου καὶ τῶν υἱῶ|ν τὸν βωμὸν ἀνέσ|τησεν. | Λειβηνός.

4. IHadrianoi, no. 4 (2<sup>nd</sup> cent. A.D.)

Ἄτταλος | Ἀττάλου | Αἰζανείτης | οἰκῶν ἐν | Ολγειζῆφ | ἐκ τῶν ιδίων | Διὶ Κερσοῦσσω | εὐχίην.

5. IHadrianoi, no. 5 (1<sup>st</sup> cent. A.D.)



[ --- Δι] | Κερσούλλ[ω]· | ἐπιμελησ[α]μένων Γα<ί>ου Αὐδίου | καὶ Μηνάς | καὶ Γάειος.

6. IHadrianoi, no. 6 (2<sup>nd</sup> cent. A.D.)

ἀγαθῆ τύχη· | Δι Κερσούλλω Ἀρτᾶς | Ἀριστοκράτους Πλανη|νός μετὰ τῆς συνβίου | Ἀμμίας καὶ τῶν τέκνων | Ἀπφᾶ καὶ Ἀριστοκράτους καὶ | Ἀρτᾶ καὶ Χρυσογόνου ἀνέσ|τησα τὸν κείονα ἐκ τῶν ιδίων· | προφητεύσαντος Ἀπολλωνίου Ἐπιθυμήτου.

7. IHadrianoi, no. 7 (2<sup>nd</sup>-3<sup>rd</sup> cent. A.D.)

ἀγαθῆ τύχη· Κ[---]|δωξῆς Δι Κερ[σούλλω εὐχὴν].

8. IHadrianoi, no. 8 (3<sup>rd</sup> cent. A.D.)

ἀγαθῆ τύχη· | Αὐρήλιου Ὀνήσιμος Φίλωνος | Ελλη[-----]ου | κα[ι] Ἀλέξανδ[ρ]ος [Ἀπ]ο[λ]|λω- ν[ίου] κατὰ ἐπιταγὴν | Διὸς Κερσούλ|λου τὸν κει|[ο]να καὶ τὸν ἀν{δ}|δριάντην | ἀνέστησαν | ἐκ τῶν ιδίων.

9. Battistoni – Rothenhöfer 2013, 129, no. 32 = SEG 63, no. 1031 (2<sup>nd</sup>-3<sup>rd</sup> cent. A.D.)

Ο[...]ος Α[...]ος | [ἔ]στρωσε [.]ΑΝ[...]|Σ[- | Δι Κ]ερσούλλω.

10. Battistoni – Rothenhöfer 2013, 128-129, no. 31 = SEG 63, no. 1026 = AE 2013, no. 1467 (113/114 A.D.)

Ἔτους ι[.], [ἐπὶ Αὐτ]οκράτορο[ς] | Κέσαρος Σεβαστοῦ Γερμανικοῦ | Δακικοῦ κατὰ ἐπιταγὴν Δι Κερ[σούλλω ὑπὲρ τῆς Καίσαρος νίκης | Ἀσκληπιάδης κὲ Παπᾶς οἱ Παπᾶ |το[ῦ? ] ΕΑΝΟ[.], πολῖτε Προυσα(έ)ων ἀνέσ|τησα[ν τ]οὺς κίονας ὑπὲρ ἑαυτῶν |[καὶ τῶν] γονέων κ[αὶ τέκνων αὐ]-| τῶν ἐκ{κ} τοῦ ιδίου.

11. Battistoni – Rothenhöfer 2013, 124, no. 19 = SEG 63, no. 1029 (2<sup>nd</sup>-3<sup>rd</sup> cent. A.D.)

Ἀγαθῆ τύχη· | Δι Κερσούλλω | Ἀπο[λλ]ώνιος κ(ἐ) Ἀπολ[- -] | κ(ἐ) Διονύσιος οἱ Διону[σίου] | [.]ΙΣΤῆΝ[.]ΝΟΙ ἐκ τῶν ιδίων | κατὰ ἐπιταγὴν προφητεύ|σαντος Διοφάνου Τειμοθέου.

12. Battistoni – Rothenhöfer 2013, 124-125, no. 20 = SEG 63, no. 1030; AE 2013, no. 466 (2<sup>nd</sup>-3<sup>rd</sup> cent. A.D.)

[Μ]αρκία Ὀμ[- - | Δι] Κερσούλλω [- - -]

13. Battistoni – Rothenhöfer 2013, 123-124, no. 18 = SEG 63, no. 1028 (2<sup>nd</sup>-3<sup>rd</sup> cent. A.D.)

[[Ἀγαθῆ τύχη· | Κλέανδρος - 4-5 -] | [[πόλεως Ἀδ[ρι]ανῆς | Δι Κερσούλλω τὸν | κείονα ἀνέσ- τ[η]σα | ἐκ τῶν ιδίων, [προφη]]τεύσα[ντος] Ἀπολλωνίου Ἐπιθυμήτου]]

14. Akyürek Şahin 2010, 273-274 = Jones 2012, 233-236 = SEG 59, no. 1418 (2<sup>nd</sup>-3<sup>rd</sup> cent. A.D.)

Ζεὺς Ἀναβα|τηνός Δι Κερ|σούλλω ν ἀνέσ|τησεν.

15. IHadrianoi, no. 21 (?)

ἀγα[θῆ] τύχη· Γεμέ[λλος ---|---]ραιου [---]||[---]ρου Σο[---|---] Διὸς Κ[ερσούλλου |---]ΟΠΟΛΥ[- -|---]ΥΡΟΥΟ[---|---]εὐχὴν π[---]||ΕΙΣΙΧΝΟ[---]||ΒΕΙΟΙΣΟ[---]||ΜΟΣΔΟ[---|---]ΟΣΜ[---|---]ΤΥ[---]

16. Lehmler – Wörrle 2006, 79-82 no. 137 = SEG 56, no. 1436 (Aizanoi-Early Imperial Period).

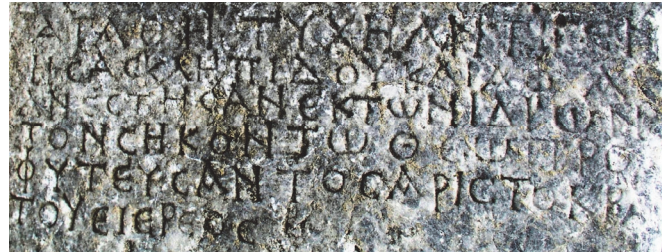
A. [--] Διεὶ Ὀλυμπίῳ Κερσούλλῳ εὐχὴν οἱ εἰε[ροι Ἀπολ]λώνιος Μητρ[ - - - σὺν τοῖς υἱοῖς - - ca. 14 - - ] | καὶ Ἀπολλωνίῳ καὶ οἱ λοιποὶ ἕκαστος παρ' ἑαυτοῦ Μητρόδωρος Μητροδ[ώρου, - - ca. 18 - - | - - - - - ca. 21 - - - - - - - - - - ] Τρυφώνιανός Τ[ρ]ύφων[ος], [- - - - - ca. 38- - - - - ] | Ἀρτεμίδωρος Τείμωνος, Ζήνων Ἀπολλωνίου, Φί(λ)ιππος Φιλέρωτος Λέων, Μένανδρος β', Ἀσκληπιάδης Τροφίμου.

Cf. also IHadrianoi, no. 36; SGO II, no. 08/08/03 (2<sup>nd</sup>-3<sup>rd</sup> cent. A.D.)

### 3. Dedication to a God (Zeus Kersoullos?)

Marble block stone; no inventory number yet given; findspot unknown. Dimensions: H.: 106 cm; W.: 66 cm; D.: 23 cm; Lh.: 1,3-3,5 cm.

Carved block with a thick frame. Broken at the right. The profile presumably continued on the broken missing part. Damaged in all parts, in particular on the moulding. A Greek inscription of six lines is carved in the upper part of the framed area. The inscription is carelessly carved but intact.



Ἀγαθὴ τύχη Ἀντιγέν-

2 ης Ἀσκληπίδου καὶ Αφ[ί]α

ἀνέστησαν ἐκ τῶν ἰδίων

4 τὸν σηκὸν τῷ θεῷ προ-

φυτεύσαντος Ἀριστοκρά-

6 του εἰερέος.

*With good fortune! Antigenes, son of Asklepiades, and Aphia, dedicated this sekos (shrine?) to the god at their own expense, when the priest Aristokrates was the prophet.*

L. 4: τὸν σηκόν: The term bears chiefly two meanings: It is primarily a double-storey family tomb (see Kubińska 1968, 114-116; Mitchell 1977, 90), but it also designates a sacred enclosure, shrine or a cella, see LSJ, s.v.; Ginouvès 1998, 39, who claims that this word means only the cella/naos and not the whole temple.

The authors Pollux and Ammonius explain the distinction between naos and sekos in a way that the former pertains to the gods, while the latter is employed for the heros, see Pollux, *Onom.* I. 6: οἱ μὲν γὰρ ἀκριβέστεροι σηκὸν τὸν τῶν ἡρώων λέγουσιν, οἱ δὲ ποιηταὶ καὶ τὸν τῶν θεῶν; Ammonius, *diff.* 396: ναὸς καὶ σηκὸς διαφέρει. ὁ μὲν γὰρ ναὸς ἐστὶ θεῶν, ὁ δὲ σηκὸς ἡρώων. Nevertheless, it is beyond any doubt that according to the wording of this inscription the sekos is dedicated to a god. As already emphasized above, many dedications to Zeus Kersoullos in this area manifest

evidence of the existence of the god's sanctuary. Furthermore, Battistoni and Rothenhöfer argued that there must have been another shrine of an unknown god around Baraklı village, apart from that of Zeus Kersoullos in Akçapınar village and its surroundings. That we don't know the actual findspot of this artefact and that the god's name is not clearly expressed in the inscription poses a difficulty to us in determining to which sanctuary this term related.

For the occurrences of the term in Asia Minor relating to a sanctuary, see Mitchell 1977, 89-90, no. 31 = SEG 27, 851 [Ankyra]; ISmyrna II.1, no. 726.

τῶ θεῶ. It presumably meant Zeus (Kersoullos), the dominant god worshipped in the region (see above). However, the fact that some other male deities such as Dionysos and Apollon are also attested and that there is no iconographic element on the artefact prevents us from claiming anything with certainty concerning the identity of the god, see IHadrianoi, no. 12; Battistoni – Rothenhöfer 2013, 122, no. 16. For instance, ἡ θεός in IHadrianoi, no. 16 could have been securely identified with Hygiea due to the snake figures carved below the inscribed field. Cf. a similar case in Battistoni – Rothenhöfer 2013, 119-120, no. 12.

L. 4-5: προφντεύσαντος = προφητεύσαντος. The stonecutter apparently carved upsilon instead of eta. For the office of prophetes, cf. above. It is a strong indication that this stone was also brought to the museum from the same area.

L. 6: εἰερός; ἱερέως. That the prophets are mentioned with another title at the same time is not prevalent and seemingly attested only above no. 2 (as mystarches) and here as priest. In Didyma, for example, the cult was headed by a prophet, never by a hieruus, contrary to Delphi, where the cultic inscriptions always refer to a hieruus, see Fontenrose 1988, 46. For the priests who are also called prophets, cf. Callan 2010, 40.

Date: Roman Imperial Period

**3a.** Marble bomos. Copied in the village of Baraklı, Keles/Bursa in 2006 by Mr. Ayhan Çaçu who is working as a school teacher there. We haven't seen the inscription itself but deciphered it from the hand-copy and the photos taken by Çaçu. We thank him very much for sharing the inscription with us. The current whereabouts of the bomos remains unknown.



	Ἀγαθῇ τύχη·	<i>With good fortune!</i>
2	Μητροδώ- ρος Μηνίου	<i>Metrodoros, son of Menios (and) Euraion Neiketes</i>
4	Ἐυραίων Νεικήτης δυσ-	<i>(dedicated this to?) in fulfillment of a vow</i>
6	κόλων και- ρῶν ὑπὲρ τ-	<i>due to? the unpleasant times for the sake of their own</i>
8	ῶν ιδίων [- - - - -]	<i>(family members) when N.N., son of T...</i>
10	εὐχὴν, προφ- ητεύσαντος Τ- - - ] - - - - -	<i>was the prophet.</i>



L. 4: Εὐραίων has to date never been attested, but we cannot be sure if this reading is accurate because the first letters are extremely dubious. If we preferred beta, for example, instead of a rho, we would then have the name Eubaion, which has indeed few occurrences (albeit geographically distant), see LGPN I, 171 s.v. and II, 163 s.v.

L. 5-7: The position of δυσκόλων καιρῶν in the genitive plural without any preposition before it, is bizarre. Epigraphically, this expression is rare and not attested in any dedicatory context. It only occurs in an Attic decree (IG II<sup>2</sup>, no. 682, l. 33: περιστάντων τεῖ πόλει καιρῶν δυσκόλων), in two honorific decrees from Sestos and Stratonikeia (ISestos, no. 1, l. 54 γυμνασιαρχῆσαι ὑπέμεινεν ἐν καιροῖς δυσκόλοις; IStratonikeia I, no. 16, l. 13-14: τετελεκότα καὶ πρυτανεῖαν καὶ γραμματεῖαν ἐν δυσκόλοις καιροῖς ἐπὶ ὠφελίᾳ τῆς πόλεως) and in one honorific inscription from Lydia (TAM V,2 no. 942, l. 8-9: σειτωνήσαντα ἐν καιρῷ δυσκόλω;). The most plausible explanation for our case is that the dedicants were probably farmers and after having been affected negatively by the meteorological conditions (drought or conversely flood/hail), they made this vow to the god. Yet again we don't know whether it was offered to Zeus Kersoullos who is thought to be a god of fertility and agriculture (see above no. 2), but if our interpretation were correct, this would be a strong possibility.

L. 9: In the copy of Çacu, there is a space in line 9. We couldn't read anything on the photo, but it is highly possible that the name of the god must have stood there in the dative case.

Date: Roman Imperial Period

#### 4. Dedication to a God

A marble altar fragment; kept in the garden of the Bursa Museum. No inventory number yet given. Findspot: Zindan Kapısı in Bursa. Dimensions: H: 35 cm; W: 31 cm; D: 23,5 cm; Lh.: missing.

The altar is broken at the top and below. Crown and base are missing. Shaft also broken into two parts and heavily damaged. An inscription of seven lines is neatly carved.



Ἀπόλλ[ωνι? . .]-  
 2 ραίω τὸν βωμὸν  
 κατὰ ἐπιταγὴν  
 4 ἀνέστησεν Πο-



*Polyainos,*  
*son of Akylas,*  
*together with his wife*  
*dedicated this bomos*



λύαινο[ς] Ἀκύλου                      *on (divine) command,*  
 6      μετὰ τ[ῆ]ς γυναι-                      *to Apollon? . . raios.*  
             κός.

L. 1-2: Ἀπόλ[λωνι? . .]ραίω = Ἀπόλ[λωνι? Ἀκ?]ραίω. Neither the restoration of Apollon nor that of his epithet Akraios is certain, but if it were the case, this would be the first document in which Apollon is attested with the epithet of Akraios. Akraios is mainly related with Zeus, but the third letter in the first line, i.e. an omicron, doesn't let us make a reconstruction as Δὺ Ἀκράϊω. As far as we could determine, Akraios was also applied to Men once, see Drew-Bear 1978, 31, no. 5. One can also suggest the epithet Agoraios, which is not infrequently attested for Zeus, as well as for other deities such as Dionysos and Hermes.

L. 3: For κατὰ ἐπιταγήν see above no. 2.

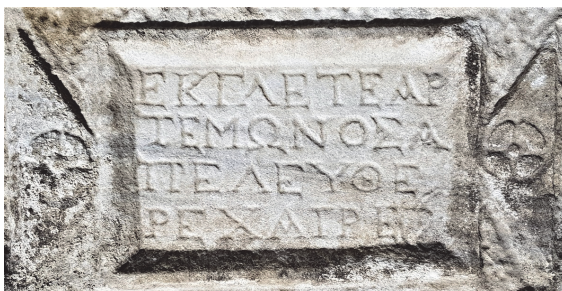
Date: Roman Imperial Period

### Funerary Inscriptions

#### 5. Funerary inscription of Ekgle(k)tos?

A marble sarcophagus with grey veins. Kept in the garden of the museum. No inventory number yet given. Unearthed in the course of highway construction at Çaylı/Nilüfer. Dimensions: H.: 77 cm; W.: 237 cm; D.: 21 cm; Lh.: 2,5 cm.

Only the facade of this half-fabricated garland sarcophagus is preserved, unfortunately the rest is missing. In the middle of the chest there is a rectangular tabula ansata containing an inscription of four lines.



Ἐκγλετε Ἀρ-      *Ekgle(k)tos,*  
 2      τέμωνος ἀ-      *freedman of*  
             πελεύθε-      *Artemon,*  
 4      ρε χαίρε. ✱      *farewell!*

L. 1: As far as we know, there is no further evidence for Ἐκκλητος, but we can be sure that either Ἐκκλητος (IGUR II, no. 495) or a far more attested name Ἐκλεκτος/Ἐγλεκτος is meant here, see LGPN VA, 132 s.v.; Anderson et al. 1910, 194 (for Ἐγλεκτος). Cf. below no. 24 where the deceased is mentioned also in the vocative case.

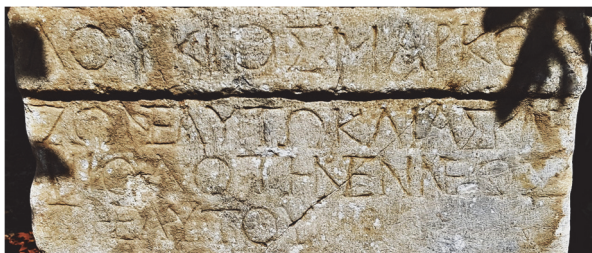
This is yet another example for the Proconnesian half-fabricated garland sarcophagus which was quite prevalent in Asia Minor in the 2<sup>nd</sup> and 3<sup>rd</sup> centuries A.D., see Asgari 1977 and Koch – Sichtermann 1982, 484-497. For a similar sarcophagus discovered in Mudanya (Apameia Myrleia in Bithynia) which today is also kept in the garden of the Bursa Museum, see IApameia-Pylai, 37 no. 27 A pl. 1.

Date: Roman Imperial Period

### 6. Funerary bomos of Asklepiodote

Marble bomos. Kept in the garden of the museum. No inventory number yet given. Unearthed in the course of Buski (Bursa Water and Sewage Administration) works in İnegöl (Çitli). Dimensions: H.: 132 cm; W.: 63 cm (crown); 48-52 cm (shaft); 71-72 cm (base); D.: 53 cm (crown); 43-44 cm (shaft); 55 cm (base); Lh.: 3-4 cm.

The bomos is defaced at the top and has small breaks. On the sides of the shaft some breaks are also visible. Upper moulding decorated with corner acroteria. Low base undecorated. A carelessly carved inscription of four lines begins from the moulding.



- Λούκιος Μάρκου  
 2 ζῶν ἐαυτῷ καὶ Ἀσκλη-  
 πιοδότῃ, Νεννεος  
 4 τῆ ἐαυτοῦ.

*Lucius, son of Marcus, (constructed this bomos) in his lifetime, for himself and for Asklepiodote, daughter of Nennis, his own (wife).*



L. 3: Νεννεος, Nennis (gen. Nennios) is attested once in Cilicia, see Dagron – Feissel 1987, no. 11 A 2, l. 40 = LGPN VB, 312 s.v. In this inscription ι appears as ε, cf. Brixhe 1987, 51: „*Les inscriptions anatoliennes fournissent bon nombre d'échanges entre E (AI) et I (EI, H, Y) devant /a, o, u, e/.*“

L. 4: In the end of the line, γυναίκι is expected following τῆ ἑαυτοῦ.

Date: Roman Imperial Period

**7. Funerary bomos of Eutyhides**

Marble bomos. Placed in the garden of the museum. No inventory number yet given. Findspot unknown. Confiscated by the police from smugglers near Söğüt Mah., Orhaneli/Bursa. Dimensions: H: 84 cm; W: 37,5 cm; D: 30 cm; Lh: 2,5-3 cm.

Except for some small damages, the altar is generally well-preserved. It has a low base and crown. On the upper front face there is an inscription of five lines. Guidelines applied to prevent the lines from becoming uneven are visible. Beneath the inscription the high relief of a large wreath.



Αὐρ. Δωρίς σὺν τοῖς τέ-  
 2 κνοῖς Ἐλπίδηφόρῳ  
 κὲ Εὐτυχίδη ἀνδρὶ γλυ-  
 4 κυτάτῳ Εὐτυχίδη μνή-  
 μης χάριν.



the forms  
 of eta

*Aur(elia) Doris (constructed this altar) with her children Elpidephoros and Eutyhides to her sweetest husband Eutyhides, in memory.*

L. 1: Apart from this inscription, the name of Δωρίς occurs only once in Bithynia and Mysia, see Şahin – Onur 2010, 35-36, no. 10. In Greek mythology, she was the mother of the sea nymphs known as the Nereids. For the name, cf. also Brixhe 1991, 20.

L. 2: Ἐλπίδηφόρῳ. For the name, see LGPN VA, 154 s.v. It is also documented in a funerary inscription found in Balıkesir, see Tanrıver 2013, 54 no. 50.

L. 3-4: For Εὐτυχίδης see LGPN VA, 185 s.v.

Date: After 212 A.D. (Constitutio Antoniniana).

### 8. Funerary Inscription of Chreste

Marble altar fragment. Kept in the garden of the museum. No inventory number yet given. Findspot: Harmancık/Bursa. Dimensions: H: 83 cm; W.: 45-52 cm; D.: 38 cm; Lh.: 2-2,5 cm.

Broken at the top and below. The remaining shaft is also broken into two pieces in the middle. Base missing. The crown is heavily damaged. The inscription of four lines carved on the shaft is hardly legible in the broken parts. Below the inscription there are some figures in relief depicting objects possibly of a woman but they cannot be certainly identified due to their defaced surfaces, except for the circular object, most probably a mirror with a handle.



Ἐρμάς Μενεσθέο[ς]

2 Χρήστη τῆ συνβίω

[ἐ]κ τῶν ἰδίων αὐτ[οῦ]

4 ΜΗΣ ΜΗΣ χάριν.



*Hermas, son of Menestheus, (constructed this altar) to his wife Chreste at his own expense, in memory.*

L. 1: Μενεσθέος = Μενεσθέως. For the name see LGPN VA, 297-298 s.v.

L. 4: ΜΗΣ ΜΗΣ: What is meant is obviously μνήμης. Cf. MAMA VII, no. 15 where the editors write in minuscule transcription μήσμης and state that the form may be μνήμης.

For a similar altar both in terms of its typology and the objects sculpted, see IHadrianoi, 101 no. 152 pl. 25.

Date: Roman Imperial Period

### 9. Funerary Inscription

Altar of white marble, now in the garden of the museum. Inv. no: 2009/159. Findspot: Yazıbaşı village/Keles/Bursa. Dimensions: H.: 71 cm; W.: 37 cm; D.: 32,5 cm; Lh.: 3 cm.

The altar is cut on all sides and corners, possibly for making it suitable for a secondary use. Both the crown and the base are chiseled away and do not longer exist. Thereby, the inscription was damaged at the top and on both sides.





- [3-4].Ο.ΛΕΙ[3-4]  
 2 [. .] Παπιανο[ύ?. .]  
 [. . .] αὐτοῦ γυ[ν . .]  
 4 [. . .]Ι·Ι·Α Ἄρτεμι[. .]  
 [. .]ου συνβίω Σ[. .]  
 6 [. . .]δεως μνήμ[ης]  
 χάριν.

L. 2: Παπιανο[ύ. The name is very likely Παπιανός.

L. 4: [. . .]Ι·Ι·Α. Possibly a woman's name ending in -a stood in this line.

Ἄρτεμι[. . .]. A name Ἄρτεμίδωρος *vel sim* is expected here.

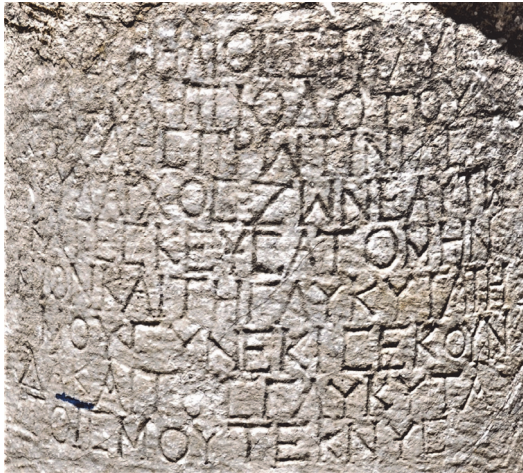
Date: Roman Imperial Period

#### 10. Funerary bomos of Aurelius Stachys, his wife Secunda and their children

A cylindrical bomos of marble; placed in the garden of the museum. Inv. no: 2016/24. Findspot: Gemlik (Kios)/Bursa. Dimensions: H.: 91-93,5 cm; Diameter: 57 cm; Lh.: 3-4 cm.

The bomos has mouldings on the crown and one moulding on the base. The base is partly broken. The monument is quite abraded and shows many cracks. An inscription of nine lines is carved on the shaft.





- Ἀυρήλιος Στάχυς  
 2 Ἀσκληπιοδότου  
 φυλῆς Πρωτινίας  
 4 φύλαρχος, ζῶν ἑαυτῶ  
 κατεσκεύσα τὸ μην-  
 6 μῖον καὶ τῆ γλυκυτάτῃ  
 μου γυνεκί Σεκούν-  
 8 δα καὶ τοῖς γλυκυτά-  
 τοῖς μου τέκνυς.

*I, Aurelius Stachys, son of Asklepiodotos, the phylarch of the phyle of Protinia, constructed (this funerary bomos) during lifetime for myself and for my sweetest wife Secunda and for my sweetest children.*

L. 1: For Στάχυς see LGPN VA, 409 s.v. Till now this name appears not to have been attested in Bithynia.

L. 3: φυλῆς Πρωτινίας. Based on an ephesian list dated to 108/9 A.D., it is thought that Kios had at least 10 phylai, see IKios, no. 16. See also Kunnert 2012, 80-81. However, so far we know only one of them: IKios, no. 37 and 77 (φυλὴ Ἡρακλεωτίς). The phyle Herakleotis was named after the mythical founder of the city, Herakles. With this new inscription, the number of the phylai documented increased to two. We don't have any knowledge regarding this phyle, and what the word or name Protinia signifies remains unknown.

L. 4: For the office of φύλαρχος see Kunnert 2012, 261-267. Stachys used instead of the grammatically required ἑμαυτῶ the form for the third person, ἑαυτῶ.

L. 5-6: κατεσκεύσα = κατεσκεύασα. τὸ μηνμῖον = τὸ μνημεῖον.

L. 7: γυνεκί = γυναικί.

L. 9: τέκνυς = τέκνοις.

Date: After 212 A.D. (Constitutio Antoniniana)

### 11. Posthumous honorary inscription of Fabia Fabula

Cylindrical column of white marbe, now in the garden of the museum. Till now no inventory number was given to it. Findspot unknown. Dimensions: H.: 68 cm; Diameter: 43 cm; Lh.: 2,5-4 cm.

The column is evenly cut off at the top and below. No crown or base is preserved. An inscription of six lines is carved on the shaft.





	ὁ δῆμος	<i>The people</i>
2	Φαβίαν	<i>(honoured)</i>
	Φάβουλαν	<i>Fabia Fabula,</i>
4	εἰατρείνην	<i>the doctor (the midwife?)</i>
	ζήσασαν	<i>having lived</i>
6	κοσμίως.	<i>decently.</i>

L. 1: For other posthumous honors paid to the deceased in Prusa ad Olympum, see IPrusa ad Olympum I, nos. 26-31.

L. 3: The latin cognomen of Φάβουλα (= Fabul(l)a) has not, as far as we could determine, been recorded in Asia Minor to date. Yet, both Fabulla and its female version prevail in the western Roman Empire, see Kajanto 1965, 170. Cf. Schulze 1991, 176, 461. At the end of the line, it seems that the stonemason carved a sigma at first and then converted it to a ny.

L. 4: εἰατρείνην = ἰατρίνην. In Greek and Roman antiquity, the doctors were overwhelmingly male, but there were, though rarely, also female doctors. It is commonly thought that they were mostly confined to the speciality of obstetrics and gynecology, but we simply don't have enough sources to determine if they were also active in any other medical field, see Samama 2003, 15-16. For other female doctors attested in Asia Minor see Samama 2003, nos. 188 (Pergamon); 280 (Tlos); 304 (Kios); 320 (Ankyra); 324 (Neoclaudiopolis); 329 (Adada); 342 (Lycaonia); 354 (Seleucia ad Calycadnum); 358 (Korykos); İplikçiöğlü et al. 2007, no. 32 = SEG 57, 1486 (Termessos). For a useful study that evaluates all the Latin and ancient Greek epigraphic and literary evidence for female doctors, see Cilliers – Retief 1999, 47-65. See also Flemming 2007, 257-259; Laes 2011, 154-162. It is worth noting that we know an ἀρχιατρίνη who should not have been restricted to birth assistance, cf. Robert 1964, 177.

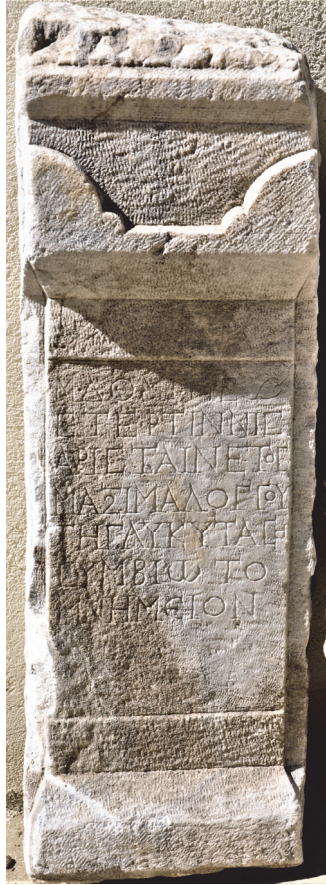
L. 6: κοσμίως is frequently seen in the funerary inscriptions of Prusa ad Olympum, see IPrusa ad Olympum I, p. 75; Uzunoğlu 2015, 405.

Date: Roman Imperial Period

## 12. Funerary inscription of Maxima

Altar-like stele of whitish marble. Kept in the garden of the museum. No inventory number yet given. Findspot unknown. Dimensions: H.: 90 cm; W.: 30 cm; D.: 15 cm; Lh.: 1-1,3 cm.

The crown of the altar-like stele is decorated with high corner acroteria. A horizontal moulding is seen above the crown and its upper part is partly broken. A carefully carved inscription of seven line is on the shaft of the stele.



	Μ(ἄρκος)· Δομίτις	•	<i>M(arcus) Domiti(o)s</i>
2	Στερτίννις		<i>Stertinni(o)s</i>
	Ἀρισταίνετος		<i>Aristainetos</i>
4	Μαξίμα Λόγγου		<i>(constructed this tomb)</i>
	τῇ γλυκυτάσῃ <i>sic.</i>		<i>for his sweetest wife</i>
6	συμβίῳ τὸ μνημεῖον.		<i>Maxima, daughter of Longus.</i>

L. 1: Δομίτις = Δομίτιος.

L. 2: Στερτίννις = Στερτίννιος. For the -nn gemination in *nomina gentilicia* see Solin 2004, 176.

L. 3-5: For Ἀρισταίνετος see LGPN VA, 61 s.v. The omicron in Ἀρισταίνετος, the second omicron in Λόγγου and the eta in γλυκυτάσῃ (for γλυκυτάτῃ) were carved much smaller in order to save space and to avoid the spreading of names over two lines.

Date: Roman Imperial Period

### 13. Funerary Inscription

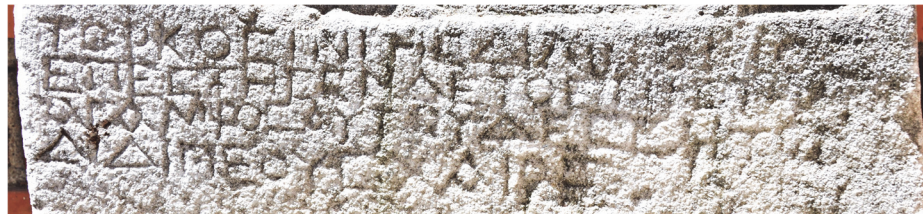
Marble stele; kept in the garden of the museum. Inv. no: 9642. Findspot unknown. Dimensions: H.: 71 cm; W.: 50 cm; D.: 17 cm; Lh.: 1,5-2,5 cm.

Broken above. Pediment entirely missing. The monument appears to have had various panels on which miscellaneous sceneries were pictured. Amongst them, only the lowermost panel is fully preserved; only the lower section of the panel above is preserved. The forelegs of a horse are probably seen in this broken panel, but the depiction on the right is unclear. In the lower panel, a hunter fighting a bear that had stood up straight with his spear is depicted.





Below is seen a dog attacking the bear. Beneath the panel there is a carelessly carved inscription of four lines. The right portion of the inscribed area is weathered and the letters are barely legible. For bears in Bithynia cf. Robert 1948, 90.



	Τορκοσινῆς Διλιπόριος	<i>Torkosinies,</i>
2	ἐπέστησεν δὲ τὸ ΣΙΙΙΣ[. .]	<i>son of Diliporis</i>
	ὁ γαμρὸς αὐτοῦ δὲ ΣΕΠΤΙΟ[. .]	<i>set (this) up. His son-in-law - - -</i>
4	Διδίπεους, χαῖρε.	<i>son of Didipes - - - - -. Farewell!</i>

L. 1: Τορκοσινῆς is hitherto unattested but there is no doubt that this is also a Thracian name as are the other names in the inscription. For the Thracian personal names beginning with Torc, see Dana 2014, 374-375. For the other Thracian name Διλίπορις see Dana 2014, 131-132. Cf. also Mitchell 1978, 122.

L. 2: ΣΙΙΙΣ[. .]. unclear. Possibly a term relating to a grave should be expected in this line.

L. 3: ΣΕΠΤΙΟ[. .]. Also not clear.

L. 4: Διδίπης is most likely a Thracian personal name that is not documented to date. Some Thracian names beginning with Did- such as Didis, Didas, Didila etc. are recorded, see Dana 2014, 128-129. Detschew underscores that the names beginning with Did- are not confined to the Thracians, but also appear in Phrygian onomastics. On Thracian names in Bithynia and the onomastics of the indigenous people of north-western Asia Minor in general see Özlem-Aytaçlar 2010, 506-529 = Özlem-Aytaçlar 2012, 63-113 (in Turkish).

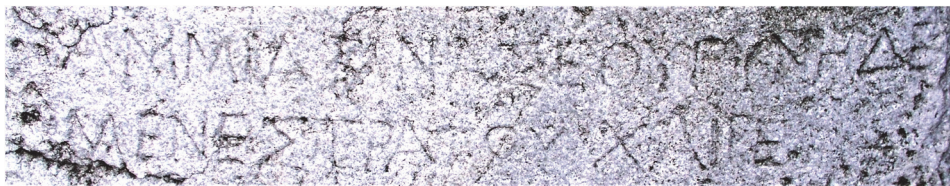
For a very similar relief attested in the north of Myra (Muskar/Belören) see Zahle 1979, 306-309. See also Özdilek 2008, 238 and 246 fig. 4; Özdilek – Çevik 2009, 286 and 289 fig. 5 and 13.

Date: Late Hellenistic, probably 1<sup>st</sup> cent. B.C.

#### 14. Funerary inscription of Ammia

Marble stele, now in the garden of the museum. Inv. no: 9040. Findspot unknown. Dimensions: H.: 87 cm; W.: 44-55 cm; D.: 21-23 cm; Lh.: 2-2,5 cm.

The pediment of the stele is broken and missing. A carved niche is on the front side of the stele, and the bust of a woman is depicted inside it. Her dress, hair and face are partly damaged. The folds of the woman's chiton are worked elaborately. Beneath the bust an inscription of two lines is carved.



Αμμια Μνασέου, γυνή δὲ

2 Μενεστράτου· χαῖρε.

*Ammia, daughter of Mnaseas, wife of Menestratos. Farewell!*

L. 1: Αμμια is a Lallname, frequently attested in Phrygia, but also prevalent in the whole of Asia Minor, see Zgusta 1964, § 57.16. For the occurrences in Bithynia, see LGPN VA, 24 s.v. For Μνασέας, see LGPN VA, 319 s.v.

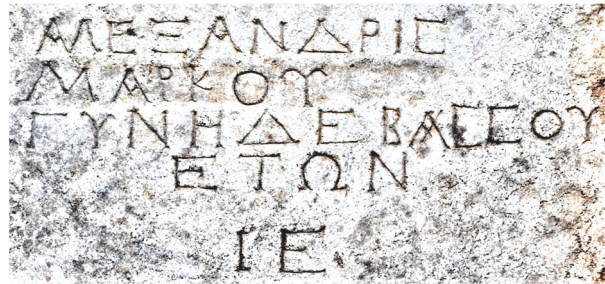
Date: Roman Imperial Period

#### 15. Funerary inscription of Alexandris

Marble stele. Kept in the garden of the museum. No inventory number yet given. Findspot: İnegöl/Bursa; Dimensions: H.: 80 cm; W.: 43,5 cm; D.: 7 cm; Lh.: 2,5-3 cm.

Broken above and below. Pediment and base missing. Otherwise complete. On the shaft two large wreaths are worked in low relief. The pair of wreaths were formed from bay leaves and were tied with ribbons. Beneath them is carved an inscription of five lines.





	Ἀλεξανδρίς	<i>Alexandris,</i>
2	Μάρκου,	<i>daughter of Marcus</i>
	γυνή δὲ Βάσσου·	<i>wife of Bassus,</i>
4	ἐτῶν	<i>having lived</i>
	ιε'.	<i>for 15 years.</i>

L. 1: In Asia Minor, Ἀλεξανδρίς is a poorly attested female name, see LGPN VB, 17 s.v.; LGPN VC, 14 s.v. Alexandris was apparently married when she was at the age of 15. Although it may seem that this is an early age for marriage, we have some other examples for so young brides from both Bithynia and its adjacent region Phrygia, see for example below no. 21: the funerary inscription of Fabia Rufa. Similarly in Prusa ad Olympon, the funerary inscription of a certain Soteris records that she had been married for 7 years when she passed away in the age of 20, which means that she was married at the age of 13, see IPrusa ad Olympon I, no. 165. In fact, in a funerary epigram from the territory of Amorion in Phrygia an even earlier marriage age is recorded. According to this text, the deceased woman was married at the age of 11 to her husband, see MAMA VII, 258 = SGO III, no. 16/43/04. Thonemann (2013, 134-135) asserts that the average marriage age in Phrygia was around 16. For the age at first marriage, see also Saller 1994, 25-41; Scheidel 2007, 389-402.

L. 2: There are the traces of erasure under the name of Marcus, indicating that something else was carved here erroneously and then replaced with the correct one. On the erased spot the last two letters, possibly an omicron and upsilon are still visible.

Date: Roman Imperial Period

### 16. Funerary inscription of Tiberius Claudius Phyllis

Marble stele placed in the garden of the museum. No inventory number yet given. Findspot unknown. Dimensions: H.: 67 cm; W.: 36 cm; D.: 6,5 cm; Lh.: 1; 4; 6 cm.

Broken above, and pediment missing. At the top the lower part of a wreath is visible. Two four-leaf rosettes on each side are carved below the wreath, and two ribbons of the wreath are placed between the rosettes. Below them an inscription of six lines inside a tabula ansata is carved.



Τι. Κλαύδ-  
 2 ιος Φίλλυς  
 Κλαυδίου Φίλ-  
 4 λυ παιδευ-  
 του υἱός ἐτῶν  
 6 ιε'.

*Ti(berius) Claudius Phyllus, son of the teacher Claudius Phyllus, having lived for 15 years.*

L. 2-4: Φίλλυς has been hitherto only once attested in Bithynia, see LGPN VA, 451 s.v. Cf. also Robert, OMS VI, 57-69 who provides an extensive survey of the names terminating in -υς. (for Φίλλυς see in particular p. 59, fn. 15).

L. 4-5: παιδευτοῦ. The father of the deceased boy was a teacher. From one posthumous honorary inscription in the Bursa Museum we know of another teacher, see IPrusa ad Olympon I, no. 1009. Even though Th. Corsten, referring to Robert – Robert 1948, 89-91, states that *paideutes* is rarely attested in the epigraphic record, plenty of *paideutai* are known from both Asia Minor and the ancient world in general. The evidence even suggests that they formed associations, see Paz de Hoz 2015. For *paideutes*, see also Paz de Hoz 2007, 309-310. Cf. also Del Corso 2007, 141-190.

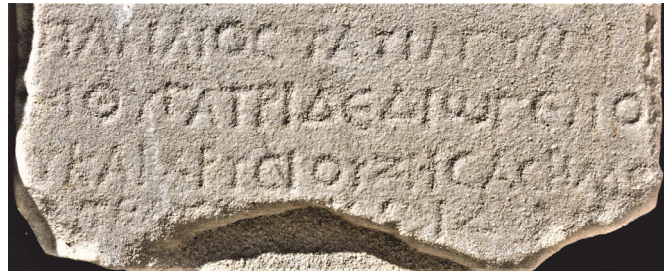
Date: Roman Imperial Period

### 17. Funerary Inscription of Tatia

Marble stele, now in the garden of the museum. Inv. no: 2016/26. Findspot: Kestel/Bursa. Dimensions: H.: 86 cm; W.: 50 cm; D.: 7 cm; Lh.: 3-4 cm.

The surface of the stele with its triangular pediment is strongly weathered. The monument possibly stayed in the water for a long time so that the marble has totally lost its smoothness. The top of its middle acroterium is broken off. The middle part of the base is also lost. A star-like rosette of six leaves is placed in the pediment. On the shaft a panel in which a wreath, two star-like rosettes and some objects symbolising female activities such as a mirror with handle, a comb, a wool basket, a spindle and a distaff are depicted. An inscription of four lines is carved beneath the relief-field. Due to the outbreak the last line is hardly legible.





Π. Ἀκίλιος Τατία γυναι-  
 2 κί, θυγατρὶ δὲ Διωγένου[υς]  
 [το]ῦ καὶ Χρυσίου, ζήσαση με[γα-]  
 4 [λο]πρ[- - - -]ΚΡΙΔ[- - - -]  
 - - - - -

*P(ublius) Acilius (or Pakilios set this stele up) for Tatia, daughter of Diogenes alias Chrysios, having lived generously? - - - -*

*L. 1:* The name of the person who constructed the funerary stone is not very clear on the stone. It is either Pakilios (for this name see LGPN I, 357 s.v.) or much more likely P(ublius) Acilius. The nomen gentilicium Acilius is once attested in Mysia, see LGPN VA, 14 s.v.

*L. 2:* Διωγένους = Διογένους.

*L. 3:* The name Χρύσιος seems hitherto unattested.

*L. 3-4:* με[γαλο]πρ[- - It is probable that we deal here with the adjective of μεγαλοπρεπής, -ές (= generous, benevolent), which may indicate that the deceased Tatia was a munificent person when she was alive.

Date: Roman Imperial Period

### 18. Funerary Inscription of Paideros

Whitish marble stele, now in the garden of the museum. Inv. no: 2009/69. Findspot: Kestel/Bursa. Dimensions: H.: 117 cm; W.: 42-51 cm; D.: 15-16 cm; Lh.: 2 cm.

Slightly broken at the top left corner. Its surface is weathered and has plenty of small damages and scratches. Triangular pediment decorated with acroteria and a central rosette. In the panel beneath the pediment a large wreath is flanked at either side by a rosette. In the second panel three standing figures are depicted. It is clear from their garments that the figure on the right is a woman and the one on the left a man. A male child is standing between them. A barely legible inscription of six lines is carved beneath this panel.



- [Π]αιδαίρωσ  
 2 Φιλάργυρου υί-  
 3 ός· έτῶν ς' or ζ'.  
 4 Φιλάργυρος καί Άσ-  
 5 τρατίη τῶ αὐτῶν τέκνω  
 6 Παιδέρωτι τὸ μνήμα.



*Paideros, son of Philargyros, having lived for 6 (or 7 years). Philargyros and Astratie? (constructed) this memorial for their child Paideros.*

L. 1 and 6: Παιδαίρωσ = Παιδέρωσ. The name is commonly attested, see LGPN VA, 353. It is worth mentioning that the name is written differently in the beginning and at the end.

L. 2: Φιλάργυρος is poorly attested in Mysia, see LGPN VA, 446 s.v.

L. 3: έτῶν ς' or ζ'.

L. 4-5: The reading of the letters after Astra- is dubious. For Astrateia, see Pape – Benseler 1884, 164. It is possible that the woman originally comes from an area where still some Ionic pronunciation had survived.

Date: Roman Imperial Period

### 19. Funerary inscription of Demetrios and Mainia?

Fragment of a marble stele, placed in the garden of the museum. Till now no inventory number was given. Findspot unknown. Dimensions: H.: 43 cm; W.: 51 cm; D.: 13 cm; Lh.: 1,5 cm.

Broken above and below. Base and pediment missing. The stele is seemingly decorated with panels, yet only the middle one is preserved. Inside the remaining panel an elaborately worked banquet scene is depicted. The deceased reclines on a couch and holds a wreath in his hand. His wife in the pudicitia pose is sitting in front of him. Behind the woman there is a servant girl, depicted in a smaller scale. Another servant is dealing with some objects (oinochoe?) on a table visible behind the man. A partly damaged inscription of two lines is written beneath this scenery. Only paws belonging possibly to an eagle have remained from the upper panel. Having at least 3 panels, this stele might belong to the group of "Stockwerkstelen" (Cremer 1991, 27-31).





Δημήτριος Ποσειδωνίου, γυνή

*Demetrios, son of Poseidonios,*

2 Μαινία, χ[α]ίρε ὦ τε.

*(and his) wife Mainia, farewell!*

L. 2: Μαινία is not listed in any volume of LGPN, but there are at least two occurrences of this name, both in Argeia, IG IV, 620 and 647. It is not to be ruled out that the first iota is simply a scratch and the name is far more attested Μανία.

Date: Due to the relatively small letters as well as because of its belonging to the group of stelai with storeys (Stockwerkstele), that were prevalent in the Late Hellenistic Period, this monument should presumably be dated into the Late Hellenistic or Early Imperial Period.

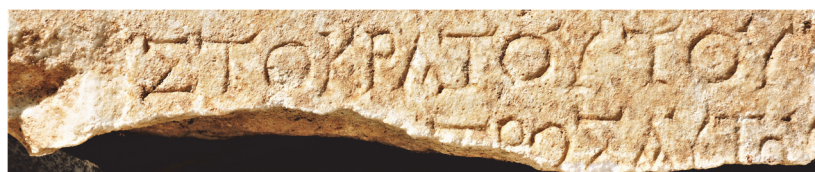
## 20. Funerary Inscription



Fragment of a marble stele; kept in the garden of the museum. No inventory number is yet given.

Findspot: Doğla village/Karacabey/Bursa. Dimensions: H.: 59 cm; W.: 61 cm; D.: 12 cm; Lh.: 2,5-3 cm.

Broken above and below. Pediment almost entirely lost. A banquet scene is depicted. The man reclines on a couch; on either side he is accompanied by a female figure. Probably the woman on the right of the man is his wife, while the one on the left could be his daughter. The small boy in front of the man may be his son. Beside him a tripod table with fruits is placed. Below the woman on the right a servant is visible. Beneath the scene a fragmentary inscription of two lines is preserved.





[----- Ἀρι]στοκράτου τοῦ     ... *son of Aristokrates*  
 2     [------]τρὸς αὐτοῦ     ----- *his* ----  
 -----

L. 2: - -]τρὸς can be restored as perhaps πα]τρὸς, μη]τρὸς or θυγα]τρὸς.

Date: Roman Imperial Period

## 21. Funerary Inscription of Diogenes and Fabia Rufa

Marble stele, now in in the garden of the museum. Inv. no: 2016/23. Findspot: Çitli village/İnegöl/Bursa. Dimensions: H.: 181 cm; W.: 72 cm (top); 77 cm (below); D.: 13 cm (top); 20 cm (below); Lh.: 1; 3; 4,5 cm. Dim. of the block on which the stele stands: H.: 32 cm; W.: 94 cm; D.: 22 cm.

Ed.: Laflı – Bru 2016, 110-111 no. 9. Cf. Taeuber 2016, 288-290.

The big stele was found together with the large and heavy block which served as its base. Today, it is not placed on this block, but on the floor. It is broken above, and there are many small breaks and scratches on it. It is decorated with a triangular pediment, in which a wool basket, a box-like object and two small figures being probably scent bottles are sculptured. The right corner acroterion is broken. Beneath the pediment two laurel wreaths are depicted. In the bottom section of the stele a large, now empty niche is cut out. Above the niche two small rosettes are carved as a kind of decoration. Between the niche and the laurel wreaths an inscription of 6 lines is written on a large tabula ansata, however, further 5 lines, the beginning of the epitaph, are not very elegantly placed above the tabula, and finally the last line of this epitaph is carved below the tabula. It is very likely that the first 5 rows were added when the tabula was already described.





2	χαίρε- τε πα- ροδίτα[ι].	<i>Greetings wayfarers!</i>
4	Διογένης Διογένου ζήσας κοσμίω<ς> ἔτη ξ, ὧδε ἀττεταῖ.	<i>Diogenes, son of Diogenes, having lived for 60 years decently. Alas!</i>
6	Διογένης Τειμο- [θέ]ου τῆ ἑαυτοῦ γυ-	<i>Diogenes, son of Teimotheos, set up this stele</i>
8	ναικὶ συνβιωσάση ἔτ- η οἰβ'ο Φαβία Ρούφα ἔτει-	<i>in memory for his wife Fabia Rufa that lived together with him</i>
10	λέττησεν ἐτῶν κε' ἀνέ- στησεν τὴν ἰστηλὴν μνή-	<i>for 12 years and died at the age of 25.</i>
12	μης χάριν.	

L. 2-3: τ{ε} Ἐπαφοδίτα Lafli – Bru.

L. 5: ζῳδεα ΠΕΤΑ[---] Lafli – Bru; ἀπίετα[ι] Taeuber. The last letter in κοσμίως is carved as epsilon on the stone. Before kappa is seen another letter or a leaf motif but cannot be understood because of the break. For κοσμίως, see above no. 11.

ὧδε ἀττεταῖ. ἀττεταῖ is very likely to be understood as ἀτταταῖ. This interjection, employed exclusively in the poetic texts expressing pain and vexation has never been epigraphically attested. According to Nordgren (2015, 108-110), it has been recorded 11 times in total, 9 occurrences in Aristophanes, 2 in Sophocles. Instead of ἀτταταῖ, we usually come across αἰαῖ (Nordgren 2015, 130-133; Yıldız 2019, p. 588) or φεῦ in the funerary epigrams.

L. 8: συμβιωσάση ἔτη οἰβ'ο: Fabia Rufa apparently married Diogenes at the age of 13. For marriage at an early age cf. above no. 15.

L. 9-10: ἔτη ο' HBO ..... ΕΤΕΣΛΕΤΤΗΣΕΝΕΤ[?]N Lafli – Bru. <ῆ>ἔτελε<ύ>τησεν Taeuber.

ἔτελεύτησεν was pronounced ἔτελέφτισεν; probably by assimilation the form ἔτελέττησεν came into being. At the end of line 9 a letter (either iota or sigma) may be read, but in reality it was a breakage in the stone. ἐτῶν is carved as being ETIUN on the stone.



L. 11: For the prothetic *i-* of *ιστήλην* see Dieterich 1898, 34; Brixhe 1987, 115-116.

Date: Roman Imperial Period

## 22. Funerary Inscription of Gaius Murius Valens, Muria Prima and their son Rufus

Marble stele, now in the garden of the museum; till now without inventory number given. Find-spot: Karadere Mevkii/İnegöl/Bursa. Dimensions: H.: 122 cm; W.: 69 cm; D.: 15 cm; Lh.: 3,5-4 cm.

Ed. Lafli – Bru 2016, 111-112 no. 10.

The upper part above the pediment is broken off. The niche below is also largely broken, and the base is not preserved. The lower portions of two wreaths are seen on either side of the pediment. A Gorgo head whose face is damaged, is placed in the pediment. In the panel beneath the pediment there are three standing figures, which are presumably to identify with mother, father and son mentioned in the inscription. Beneath the panel an inscription with six lines is carved. Inside the niche area a *falx arboraria* (pruning hook), a comb and a spindle? are depicted.



- Γ(αίω) Μουρίω Ουάλεντι  
 2 καὶ Μουρία Πρέιμα ζῶ-  
 σιν καὶ Ρούφω υἱῷ αὐτῶν  
 4 ζήσαντι ἔτη κβ'  
 τὴν στήλην ἀνέστη-  
 6 σε Μάρκελλα ἡ θυγάτηρ.



The daughter Marcella set this stele up for G(aius) Murius Valens and Muria Prima while still living and for their son, having lived 25 years.

L. 1: Γ(αίω) Μούνω Ουάλεντίω Lafli – Bru.

L. 1-2: In Latin inscriptions both Murius and Murrius are well attested, cf. CIL V, 2245; CIL VIII, 27512; Schulze 1991, 196 and 424.

L. 2: Μουνα Lafli – Bru.

L. 3: υἱῷ Lafli – Bru.

Date: Roman Imperial Period



### 23. Funerary Inscription of Rhadamanthys

Marble stele, now housed in the Bursa Museum. Inv. No: 2014-65. Found during the excavation of a football field by the Directorate of Technical Works of İnegöl Municipality at İnegöl/Bursa. Dimensions: H.: 124 cm; W.: 67-70 cm; D.: 14-17 cm; Lh.: 2-2,5 cm.

Ed. Lafli – Bru 2016, 112-113 no. 11.

The central acroterion, a big part from the right corner with half the acroterion, and the lower right corner of the stele are broken off. A triangular pediment is sculpted in flat relief on the stone surface. Inside this pediment a large wreath is placed, and outside of the gable two small rosettes are depicted on both sides. An inscription of one line is written on the pediment's bottom profile. On the shaft of the stele there is a large niche, in which an papyrus scroll, a kalamotheke, and a diptychon are depicted. χαῖρε is inscribed on the scroll. The bowl-like cavity on the niche's bottom may have been used for libations.



Ῥαδάμανθς Μενεκράτου

2

χαῖ-  
ρε.

*Rhadamanthys, son of Menekrates, farewell!*

L. 1: Ῥαδάμανθς: As far as we know, this is the first attestation of this heroic name in Asia Minor. For the name, see LGPN II, 390 s.v.; LGPN IIIA, 384 s.v. Cf. the phyle Rhadamanthis in Kaunos, which is named after the hero, Marek 2006, no. 64.

Date: Roman Imperial Period

### 24. Funerary Inscription of Hipparchos

Marble stele. Kept in the garden of the museum. No inventory number given yet. Findspot: Kurtul village/Gemlik/Bursa. Dimensions: H.: 89 cm; W.: 29 cm; D.: 8,5 cm; Lh.: 2 cm.

Ed. Lafli – Bru 2016, 113 no. 12.

Slim and tall stele; segment pediment in which a facing eagle with spread wings sets about devouring a serpent whose tail the bird retains with his right claw. The upper margin of the stele is now damaged, but we provide a photo which was taken when the monument was still intact. The stele consists of two panels. The first one shows a banquet scene: The man reclines on a couch and holds a wreath in his right hand, attended by his seated wife in front of him and by a servant girl

who is standing behind the woman and is carrying a basket. Behind the man a male servant dealing with the objects on the table is depicted. It is interesting to see that in this composition the table is not a tripod but rather has four legs; it is placed not in the centre but on the edge. In the other panel a man seated on a stool is sculpted. Opposite to him a second man standing and putting his left foot on a footrest is shown. Beneath this panel an inscription of two lines is carved.



Ἰππαρχε Βίαντος

2 χაίρε.

*Hipparkhos, son of Bias, farewell!*

L. 1: Ἰππαρχε. Cf. above no. 5 which also records the name of the deceased in the vocative case. For Βίας, see LGPN VA, 101 s.v.

Date: Late Hellenistic.

In Bursa Museum, there is yet another stele in whose pediment is similarly filled with an eagle fighting against a snake (Inv. no. 9049). For the same motif, cf. also IPrusa ad Olympum, no. 80 (found at Hamzabey village near İnegöl). See also Rodríguez Pérez 2010, 1-18.

## 25. Funerary inscription of Charmides



Marble stele, placed in the garden of the museum. Inv. no: 3193. Findspot: Dağkadı village/Karacabey /Bursa. Dimensions: H.: 87 cm; W.: 61 cm; D.: 21 cm; Lh.: 1,5-2 cm.

Ed: Lafli – Bru 2016, 114-115 no. 14.

Base and pediment of this rectangular stele are not preserved. Upper part moulded; on the shaft there are two panels. The upper panel contains a scene in which a man seated on a stool holds a roll. His feet are rested on a low footstool. His garment is richly folded. In front of the man a male child holding a roll is standing. This composition presumably depicts a teacher and his pupil or student. Inside the panel traces of the original colours are preserved. Beneath the first panel an inscription of one line is inscribed. The second panel shows a man riding his horse; behind him a servant holding a thin rod.





Χαρμίδου τοῦ Διονυσοδώρου.

(The stele of) Charmides, son of Dionysodoros.

Date: Late Hellenistic

**Uninscribed Stelai**

**26. Funerary stone**



Marble stele; kept in the garden of the museum. Inv. no: 3186. Findspot: Gönen/Balıkesir. Dimension not recorded.

Neither pediment nor base of this rectangular stele are preserved. It contains two panels. All the figures are heavily abraded so that many details are lost. The upper panel shows a banquet scene in which two men reclining on a couch are accompanied by two women on either side. The women depicted in the pudicitia pose are sitting on stools. On the central table fruits are depicted. The panel below is smaller and centered. Inside the panel a woman riding a horse is sculpted, a stableboy who is leading the horse and a female figure behind the horse are represented.

Date: 2.-3. cent. A.D.

**27. Funerary stone**

Marble stele; kept in the garden of the museum. Till now no inventory number is given. Findspot: Turşucu village (Gedelek Mahallesi)/Orhangazi/Bursa. Dimensions: H.: 77 cm; W.: 103-113 cm; D.: 12-45 cm.







Only the frontside of this somewhat rough stone block is hewn. The top of the stele is roughly smoothed and there are 3 dowel holes, indicating that the stele was placed in an architectural construction. The front face is worked in the form of two adjacent stelai with acroteria and triangular pediments. Inside both pediments rosettes are depicted. The niche on the right was left blank, in the left niche a *falx arboraria* and a bunch of grapes are carved in relief.

A single rosette is above each niche on the outer side. On the inner side between both niches a bunch of grapes with a pigeon on either side is carved.

Date: Roman Imperial Period

### 28. Funerary stone



Marble stele; now in the garden of the museum. Inv. no: 2018/13. Findspot unknown. Dimensions: H.: 53 cm; W.: 33 cm; D.: 7 cm.

This small rectangular stele has a low triangular pediment and no base. On the shaft a typical banquet scene is pictured. The man reclining on a couch holds a wreath in his right hand. In front of him a woman in the pudicitia pose is sitting. In front of the kline a tripod table with fruits is placed. To the right of the tripod, in the right corner a tiny male servant and opposite in the left corner a tiny female servant are ready for serving their masters.

Date: Roman Imperial Period

### 29. Funerary stone



Marble stele, now in the garden of the museum. Till now no inventory number was distributed to it. Findspot: Karacabey/Bursa. Dimensions: H.: 61 cm; W.: 40 cm; D.: 16 cm.

The rectangular stele has no pediment and base. A banquet scene is depicted on the stele. A man is reclining on a couch, whereas in front of him a woman in the pudicitia pose is seated. In front of the kline a tripod table with fruits is placed. To the right of the tripod a small male servant preparing wine for drinking is standing besides a krater. In the opposite corner, next to the lady of the house, a small female servant is waiting for her commands.

Date: Roman Imperial Period

### 30. Funerary stone

Marble stele; kept in the garden of the museum; without inventory number. Findspot: Tirilye/Mudanya/Bursa. Dimensions: H.: 87 cm; W.: 50 cm; D.: 10 cm.



The stele is complete and has a triangular pediment elaborately decorated with corner and top acroteria and a base having small breaks. Inside the pediment is a four-leaf rosette flanked by tendrills which fill the gable's corners form the pediment's decoration. The rectangular panel below shows a rich variety of depictions. A large wreath with great ribbons is placed in the the middle of the composition; inside the wreath a great hand mirror signalises that the monument is intended to be the tomb stone for a woman. The upper corners are filled with rosettes. In the lower corners a large basket filled with wool, a spindle and a distaff are sculpted. Above the basket is a double-sided comb is placed. All these items indicate that this stele was designed for a woman. Beneath the inset panel a large, but blank tabula ansata is carved out.

Date: Roman Imperial Period

### 31. Funerary stone

Marble stele; now in the garden of the museum. Inv. no: 2016/25; Findspot: İnegöl/Bursa. Dimensions: H.: 140 cm; W.: 51 cm; D.: 15 cm. Date: Roman Imperial Period



This tall stele is broken above; there are many breaks on the whole surface. The upper portion of the triangular pediment is damaged. In the pediment a somewhat clumsily hewn four-leaf rosette and beneath it two ribboned wreaths are carved out. Beneath the pediment a large, but blank tabula ansata is placed. Between a niche which took up the stele's lowest part and the tabula ansata a diptychon, a book roll, and a kalamotheke are depicted. In the niche there are some items belonging to a woman, a mirror with handle, a comb, a perfume flask, a chest-like object and some other objects unidentifiable because of the hole. The hole cut in the niche below was probably made to enable it to be used to face a water source.

Date: Roman Imperial Period

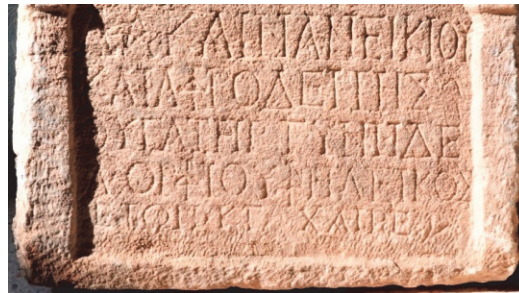


## Monuments not preserved in the Bursa Museum

### 32. Funerary inscription of Lakaina

Marble stele. Findspot unknown. Currently housed in the Directorate of Technical Works at Gemlik Municipality (Gemlik [Kios]/Bursa). Dimensions: H.: 62 cm; W.: 42-44 cm; D.: 11-14 cm; Lh.: 2-4 cm.

The surface of the stele with triangular pediment is slightly weathered. Otherwise complete. The base is not preserved. The corner acroteria show floral decorations. In the middle of the pediment a small rosette is visible. In a rectangular panel a mirror, a wool basket, a spindle and a distaff are carved out. An inscription of five lines is written beneath the panel.



- Λάκαινα, Νεικίου  
2 καὶ Ἀφροδείτης ♣  
θυγατήρ, γύνη δὲ  
4 Λ. Ὀρφίου Φήλεικος  
ἔτων κγ'. χαῖρε. ♣

*Lakaina, daughter of Neikias and Aphrodite, wife of L(ucius) Orfius Felix, having lived for 23 years. Farewell!*

L. 1: To date, Λάκαινα appears to have been attested twice, one example in Ionia and the other in Lydia, see LGPN VA, 263 s.v.

L. 2: For the theophoric name Aphrodite in Asia Minor cf. LGPN VA, 93 s.v.; VB, 79 s.v.; VC, 80 s.v.; Herrmann – Malay 2007, 42-43, no. 26.

L. 4: There are at least 2 occurrences of this name in a list of *prytaneis* in Kyzikos, see Mordtmann 1881, 42, no. 1b, L. 3; Lolling 1888, 304, AIII, L. 26.

Φῆλειξ = Φήλιξ.

Date: Roman Imperial Period

### 33. Funerary Inscription of Eia

Marble stele. Findspot unknown. Currently kept in the Directorate of Technical Works at Gemlik Municipality (Gemlik [Kios]/Bursa). Dimensions: H.: 57 cm; W.: 38-42 cm; D.: 13 cm; Lh.: 2,5-3 cm.

Slightly broken at the top left corner and at the bottom. The left side is damaged and gives the impression that it had submerged in water for a considerable time. Inside the triangular pediment a small rosette is cut out. Beneath the pediment a rectangular panel in which a seated girl holding

an unidentifiable object in her right hand is depicted. She puts her feet on a footstool. In the right of the panel a large mirror with handle, a spindle and a distaff are sculpted. Below there is an inscription of five lines.



Τυραννίων καὶ Ἀριστώ

2 ζῶντες καὶ φρονεῦν-

τες κατεσκεύα-

4 σαν τὸ μνημεῖον Εἰ-

α τῶ τέκνῳ. χαῖρε.



*Tyrannion and Aristo, still living and clear-minded, constructed this tomb for their child Eia. Farewell!*

L. 1: For Τυραννίων, see LGPN VA, 439 s.v. This name, together with Τυράννιον, Τυρράνιον, and Τυρρανίων seem to be restricted to Ionia and Pontos.

For Ἀριστώ, see LGPN VB, 58 s.v. Apart from this, the name has only been attested twice in Asia Minor (Caria and Cilicia Pedias).

L. 3-4: κατεσκεύασαν. The first sigma of the verb was first inscribed as a classical four-bar sigma but then converted into a square form.

Date: Roman Imperial Period

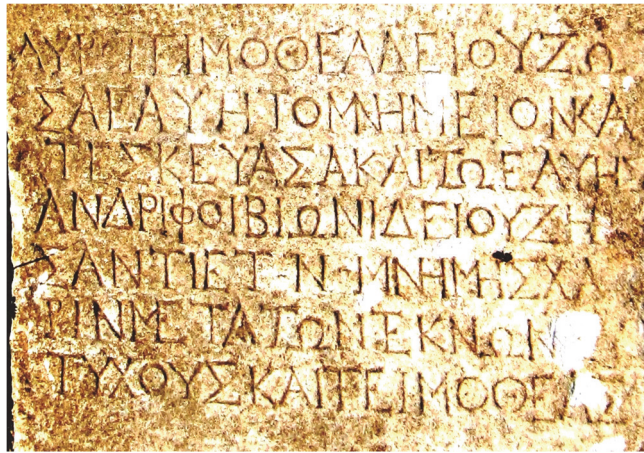
### 34. Funerary Monument of Phoibion and Teimothea

White marble bomos with a stele on its front side. Discovered in the necropolis area in the Çiftlikköy excavations in Yalova. Its dimensions are unrecorded. The archaeologist Funda Ünal, who was working in the Bursa Museum, conducted the excavations and unearthed this and the following monument. We sincerely thank her for the photos, relevant information about the monuments, and finally for the permission to publish these monuments. The memorial consists of a bomos and a stele placed on it. The crown of the bomos has corner acroteria, between which a small Medusa/Gorgo head is placed. An inscription of seven lines is written on the shaft of the altar. The stele has a triangular pediment. In the rectangular panel beneath the pediment a banquet scene is represented. A man reclining on a couch holds a wreath in his right hand, and a woman in the pudicitia pose is sitting on a stool. A small figure in front of the woman may be





identified as one of their two children or as a servant. The table in front of the couch seems to have been left unfinished.



- Αὐρ. Τειμοθέα Δείου ζῶ-  
 2 σα ἑαυτῇ τὸ μνημεῖον κα-  
 τεσκεύασα καὶ τῷ ἑαυ<τ>ῆς  
 4 ἀνδρὶ Φοιβίῳ Δείου ζή-  
 σαντι ἔτ(η) ν´ μνήμης χά-  
 6 ριν μετὰ τῶν τέκνων [E]ὐ-  
 τύχους καὶ Τειμοθέας.

*I, Aur(elia) Teimothea, daughter of Deios (or Deias), while still living have constructed this memorial for myself and for my husband Phoibion, son of Deios (or Deias), who lived 50 years, in remembrance of him. I did this together with my children Eutykhes and Teimothea.*

*L. 1 and 4: Δείου. Both Δεῖος (Dios) and Δειάς (Dias) are possible here. Although the father of the wife and the father of her husband have the same name, there is no reason to believe that the both Dios/Dias are identical and that the persons buried were siblings. The phenomenon of brother-sister marriages is almost entirely confined to Lycia in Roman Asia Minor, see Thonemann 2017, 155-156. Cf. Yıldız 2018, 410.*

*L. 4: Φοιβίων is not yet attested in Bithynia but is recorded twice in Mysia, see LGPN VA, 457 s.v.*

*This type of funerary monument is peculiar to Yalova (ancient Pylai). In almost all examples, a small Gorgo/Medusa head is depicted between the acroteria. For similar examples, see Pfuhl – Möbius 1979, p. 463 nos. 1922, 1923, 1978, 1979 and pl. 277; IApameia-Pylai, p. 163-168 (p. 163 no. 198 fn. 1); p. 111-112 no. 106 and 107, pl. 3 and p. 154-156 no. 141-143 (= Mansel 1933, no. 1-2); Baz – Seçkin 2013, p. 394-396 nos. 6-7 fig. 7-8 (and possibly no. 8 and 9 fig. 9-10).*

*Date: After 212 A.D. (Constitutio Antoniniana).*

### 35. Funerary Bomos

Fragment of a white marble bomos. Discovered in an area close to the excavation site in course of the Çiftlikköy excavations above mentioned. Dimensions unrecorded.

The monument seems to be similar to the before discussed memorial. The stele and the lower portion of the bomos shaft are broken off and missing. The Medusa head between the acroteria is preserved. Only two lines from the inscription have remained intact.



Φιλώτας Φιλώτα

2 ΤΗΣΑΞΕΤΙ[. .]Τ[. .]

-----

*Philotas, son of Philotas* -----

L. 2: ΤΗ ΣΑΞΕΤΙ[. .]: Possibly a woman's name is inscribed here, but it cannot be exactly determined because of the abrasion of the letters.

Date: Roman Imperial Period

### 36. Inscription fragment

Marble block; discovered in the late antique wall during the excavations in Zindankapı District (Pınarbaşı mahallesi). The inscribed block was apparently reused in the wall. Dimensions: H.: 75 cm; W.: 1,51 cm; D.: can't be measured; Lh.: 9-20 cm.

Broken at the left side and at the bottom; heavily damaged. Only a few letters from the Greek inscription are preserved. The script is irregular, and the second line is painted in a different colour. The dowel hole on the surface suggests that the stone had already before undergone a second usage. Some carvings above the first line of the inscription either belong to a decoration or to a different type of script.



[- - ] IOYΛ[- - ]

2 OM

L. 1: IOYΛ[- -]. A personal name (Ιούλιος/Ιουλία etc.) is possible but we can't say anything for sure since it is very fragmentary.

Date: Roman Imperial Period



**Index of Personal Names**

Ἀκίλιος? 17	Ἑρμᾶς 8	Πολύαινος 4
Ἀκύλας 4	Εὐραίων 3a	Ποσειδώνιος 19
Ἀλεξανδρῆς 15	Εὐτυχίδης 7	Ῥαδάμανθους 23
Ἀμμια 14	Εὐτύχης 34	Ῥοῦφος 2, 22
Ἀντιγένης 3	Ἴππαρχος 24	Σεκοῦνδα 10
Ἀπολλώνιος 2	Κλαύδιος 16	Στάχυς 10
Ἀρισταίνετος 12	Λάκαινα 32	Στερτίννι(ο)ς 12
Ἀριστοκράτης 3, 20	Λόγγος 12	Τατια 17
Ἀριστώ 33	Λ. Ὀρφιος Φῆλειξ 32	Τειμοθέα 34
Ἀρτέμων 5	Λούκιος 6	Τειμόθεος 21
Ἀσκληπιάδης 2	Μ(ἄρκος) Δομίτις Στερτίννι(ο)ς	Τι(βέριος) Κλαύδιος
Ἀσκληπίδης 3	Ἀρισταίνετος 12	Φίλλυς 16
Ἀσκληπιοδότη 6	Μαινια? 19	Τορκοσινίης 13
Ἀσκληπιόδοτος 10	Μαξίμα 12	Τυραννίων 33
Ἀστρατή 18	Μάρκελλα 22	Φαβία Ῥούφα 21
Αὐρ. 7, 10, 34	Μᾶρκος 6, 12, 15	Φαβία Φάβουλα 11
Αὐρήλιος Στάχυς 10	Μενεκράτης 23	Φῆλειξ 32
Ἀφια 3	Μενεσθεύς 8	Φιλάργυρος 18
Ἀφροδείτη 32	Μενέστρατος 14	Φίλλυς 16
Βάσσος 15	Μήνιος 3a	Φιλώτας 35
Βίας 24	Μητροδῶρος 1, 3a	Φοιβίων 34
Γ(αίος) Μούριος Οὐάλης 22	Μναςέας 14	Φύλαρχος 10
Δεῖος or Δειάς 34	Μουρία Πρεῖμα 22	Χαρμίδης 25
Δημήτριος 19	Μούριος 22	Χρήστη 8
Διδίπης 13	Νεικήτης 3a	Χρῦσιος 17
Διλίπορις 13	Νεικίας 32	
Διογένης 17, 21	Νεννεος 6	<b>Fragments</b>
Διονυσόδωρος 25	Ὀρφιος 32	Ἄρτεμι[. .] 9
Δομίτις 12	Οὐάλης 22	ΙΟΥΛ[- -] 36
Δωρίς 7	Παπιανός? 9	ΣΕΠΤΙΟ[. .] 13
Εια 33	Παιδαίρωσ 18	[. .]Ι·Ι·Α 9
Ἐκγλε(κ)τος? 5	Παιδέρωσ 18	[. .]δεωσ 9
Ἐλπιδήφορος 7	Π(όπλιος) Ἀκίλιος? 17	
Ἐπιτυχνάνων 1	Πακίλιος? 17	

**Bibliography**

- AE L'Année épigraphique.
- Akın 2016 Y. Akın, Küçük Asya'da Dağ ve Mağara Tanrıları. Meter Oreia Kültü ve İlgili Yazıtlar, in: N. Eda Akyürek Şahin – M. E. Yıldız – H. Uzunoğlu (ed.), Eskiçağ Yazıları 8 [Akron 10], 143-203, İstanbul 2016.
- Akyürek Şahin 2010 N. E. Akyürek Şahin, Zwei neue Inschriften für Hosios kai Dikaios, Olba 18, 2010, 267-280.
- Akyürek Şahin – Onur 2010 N. E. Akyürek Şahin – F. Onur, Neue Grabinschriften im Museum von Bursa, Gephyra 7, 2010, 23-39.
- Anderson et al. 1910 J. G. C. Anderson – F. Cumont – H. Grégoire, Studia Pontica: Recueil des inscriptions grecques et latines du Pont et de l'Arménie III, Brussels 1910.
- Asgari 1977 N. Asgari, Die Halbfabrikate kleinasiatischer Girlandensarkophage und ihre Herkunft, Archäologischer Anzeiger, 1977, 329–380.
- Battistoni – Rothenhöfer 2013 F. Battistoni – P. Rothenhöfer, Inschriften aus dem Raum Keles und Orhaneli (Provinz Bursa, Türkei), EA 46, 2013, 101-165.
- Baz – Seçkin 2013 F. Baz – S. Seçkin, Neue Grabinschriften aus Pylai in Bithynien, Olba 21, 2013, 387-404.
- Bean 1959 G. E. Bean, Notes and Inscriptions from Pisidia. Part I, Anatolian Studies 9, 1959, 67-117.
- Brixhe 1987 C. Brixhe, Essai sur le grec anatolien au début de notre ère, nouvelle édition, Nancy 1987.
- Brixhe 1991 C. Brixhe, Corpus des inscriptions dialectales de Pamphylie. Supplément III, in: P. Goukovsky – C. Brixhe (ed.), Hellénika Symmikta. Histoire, archéologie, épigraphie, Nancy 1991, 15-27.
- Callan 2010 T. Callan, Prophecy and Oracles, in: M. Gagarin – E. Fantham (ed.), The Oxford Encyclopedia of Ancient Greece and Rome, Vol. I, Oxford 2010, 39-41.
- CIG Corpus Inscriptionum Graecarum.
- Cilliers – Retief 1999 L. Cilliers – F. P. Retief, Die helende hand: die rol van die vrou in die antieke geneeskunde, Acta Classica 42,1, 1999, 47-65.
- Cremer 1991 M. Cremer, Hellenistisch-römische Grabstelen im nordwestlichen Kleinasien 1. Mysien (Asia Minor Studien 4,1), Bonn 1991.
- Çaçu 2005 A. Çaçu, Zeus Kersoullos. 1. Burza Turizm Sempozyumu, 30 Eylül - 2 Ekim, Bursa 2005, 453-468.
- Dagron – Feissel 1987 G. Dagron – D. Feissel, Inscriptions de Cilicie, Paris 1987.
- Dana 2014 D. Dana, Onomasticon Thracicum (OnomThrac): Répertoire des noms indigènes de Thrace, Macédoine Orientale, Mésies, Dacie et Bithynie, Athens 2014.



- Del Corso 2007 L. Del Corso, Le pratiche scolastiche nelle testimonianze epigrafiche di età ellenistica, in: J. A. Fernández Delgado – F. Pordomingo – A. Stramaglia (eds.), *Escuela y literatura en Grecia antigua*. Actas del simposio internacional Universidad de Salamanca, 17-19 noviembre de 2004, Cassino 2007, 141-190.
- Detschew 1957 D. Detschew, *Die thrakischen Sprachreste*, Wien 1957.
- Dieterich 1898 K. Dieterich, *Untersuchungen zur Geschichte der griechischen Sprache*, Leipzig 1898.
- Drew-Bear 1978 Th. Drew-Bear, *Nouvelles Inscriptions de Phrygie*, Zutphen 1978.
- Dunst 1971 G. Dunst, *Κερσης*, *Chiron* 1, 1971, 107-109.
- Flemming 2007 R. Flemming, Women, Writing and Medicine in the Classical World, *Classical Quarterly* 57, 2007, 257-279.
- Fontenrose 1988 J. Fontenrose, *Didyma. Apollo's Oracles, Cults and Companions*, Berkeley-Los Angeles-London 1988.
- Ginouvés 1998 R. Ginouvés, *Dictionnaire méthodique de l'architecture grecque et romaine*. Tome III. *Espaces architecturaux, bâtiments et ensembles*, Roma 1998.
- Heberdey – Kalinka 1897 R. Heberdey – E. Kalinka, *Bericht über zwei Reisen im südwestlichen Kleinasien*, Vienna 1897.
- Herrmann – Malay 2007 P. Herrmann – H. Malay, *New Documents from Lydia* (*Österr. Akad. Wiss., Phil.-hist. Kl., Denkschr.* 340, *Erg. zu den TAM* 24), Vienna 2007.
- Höfer 1916-1924 O. Höfer, s.v. *Tauropoleites*, in: W. H. Roscher (ed.), *Ausführliches Lexikon der griechischen und römischen Mythologie* V: T, Leipzig 1916-1924, 137.
- IApameia-Pylai Th. Corsten, *Die Inschriften von Apameia (Bithynien) und Pylai* (IK 32), Bonn 1987.
- IHadrianoi E. Schwertheim, *Die Inschriften von Hadrianoi und Hadrianeia* (IK 33), Bonn 1987.
- IKalchedon R. Merkelbach, *Die Inschriften von Kalchedon* (IK 20), Bonn 1980.
- IKlaudiu Polis F. Becker-Bertau, *Die Inschriften von Klaudiu Polis* (IK 31), Bonn 1986.
- IKios Th. Corsten, *Die Inschriften von Kios* (IK 29), Bonn 1985.
- ILaodikeia am Lykos Th. Corsten, *Die Inschriften von Laodikeia am Lykos, Teil I* (IK 49), Bonn 1997.
- IPrusa ad Olympum I Th. Corsten, *Die Inschriften von Prusa ad Olympum, Teil I* (IK 39), Bonn 1991.
- IPrusa ad Olympum II Th. Corsten, *Die Inschriften von Prusa ad Olympum II* (IK 40), Bonn 1993.
- ISestos J. Krauss, *Die Inschriften von Sestos und der thrakischen Chersones* (IK 19), Bonn 1980.

- ISmyrna II.1 G. Petzl, Die Inschriften von Smyrna, Teil II.1 (IK 24,1), Bonn 1987.
- IStratonikeia I M. Çetin Şahin, Die Inschriften von Stratonikeia, Teil I: Panamara (IK 21), Bonn 1981.
- İplikçioğlu et al. 2007 B. İplikçioğlu – G. Çelgin – A. V. Çelgin, Epigraphische Forschungen in Termessos und seinem Territorium IV, Vienna 2007.
- Jones 2012 C. P. Jones, Zeus Anabatênos and Zeus Kersoullos, ZPE 180, 2012, 233-236.
- Kajanto 1965 I. Kajanto, The Latin Cognomina, Helsinki 1965.
- Koch – Sichtermann 1982 G. Koch – H. Sichtermann, Römische Sarkophage (Handbuch der Archäologie), München 1982.
- Kubińska 1968 J. Kubińska, Les monuments funéraires dans les inscriptions grecques de l'Asie Mineure, Warsaw 1968.
- Kunnert 2012 U. Kunnert, Bürger unter sich. Phylen in den Städten des kaiserzeitlichen Ostens, Basel 2012.
- Laes 2011 C. Laes, Midwives in Greek inscriptions in Hellenistic and Roman Antiquity, ZPE 2011, 154-162.
- Lafli – Bru 2016 E. Lafli – H. Bru, Inscriptions et monuments funéraires gréco-romains d'Anatolie occidentale, *Anatolia Antiqua* 24, 2016, 103-116.
- Lane 1976 E. L. Lane, *Corpus Monumentorum Religionis Dei Menis*. Vol. III: Interpretations and Testimonia, Leiden 1976.
- Lehmler – Wörrle 2006 C. Lehmler – M. Wörrle, Neue Inschriften aus Aizanoi IV: Aizanitica Minora II, *Chiron* 36, 2006, 45-111.
- LGPN II M. J. Osborne – S. G. Byrne, *A Lexicon of Greek Personal Names II*. Attica, Oxford 1994.
- LGPN IIIA P. M. Fraser – E. Matthews, *A Lexicon of Greek Personal Names III A*. The Peloponnese, Western Greece, Sicily and Magna Graecia, Oxford 1997.
- LGPN VA Th. Corsten – R. W. V. Catling – M. Riel, *A Lexicon of Greek Personal Names VA*. Coastal Asia Minor: Pontos to Ionia, Oxford 2010.
- LGPN VB J. -S. Balzat – R. W. V. Catling – É. Chiricat – F. Marchand, *A Lexicon of Greek Personal Names, Vol. V.B*. Coastal Asia Minor: Caria to Cilicia, Oxford 2013.
- LGPN VC J. -S. Balzat – R. W. V. Catling – É. Chiricat – Th. Corsten, *A Lexicon of Greek Personal Names, Vol. VC*: Inland Asia Minor, Oxford 2018.
- Lolling 1888 H. G. Lolling, Inschrift aus Kyzikos, *MDAI* 13, 1888, 304-309.



- MAMA VII W. M. Calder, *Monuments from Eastern Phrygia (MAMA VII)*, Manchester 1956.
- MAMA IX B. Levick – St. Mitchell – J. Potter – M. Waelkens, *Inscriptions from Aezani and the Aezanitis (MAMA IX)*, London 1988.
- Mansel 1933 A. M. Mansel, *Yalova’da Bulunan İki Mezar Taşı*, *Türk Arkeoloji Dergisi* 1, 1933, 113-120.
- Marek 2006 Ch. Marek, *Die Inschriften von Kaunos (Vestigia. Beiträge zur Alten Geschichte 65)*, Munich 1965.
- Milner 1998 N. P. Milner, *An Epigraphical Survey in the Kibyra-Olbasa Region Conducted by A. S. Hall (Regional Epigraphic Catalogues of Asia Minor 3)*, Ankara 1998.
- Mitchell 1977 St. Mitchell, R.E.C.A.M. *Notes and Studies No.1: Inscriptions of Ancyra*, *AS* 27, 1977, 63-103.
- Mitchell 1978 St. Mitchell, *Onomastic survey of Mysia and the Asiatic shore of the Propontis*, in: *Pulpudeva. Semaines philippopolitaines de l’histoire et de la culture thrace 2*, Plovdiv, 4-19 octobre 1976, Sofia 1978, 119-127.
- Mordtmann 1881 J. H. Mordtmann, *Zur Epigraphik von Kyzikos*, *MDAI* 6, 1881, 40-55.
- Nock 1925 A. D. Nock, *Studies in the Graeco-Roman Beliefs of the Empire*, *JHS* 45, 1925, 84-101.
- Nollé 2009 J. Nollé, *Die taurische Artemis im Tauros: Zeugnisse und Überlegungen zum Artemiskult von Termessos in Pisidien*, in: O. Tekin (Hrsg.), *Ancient History, Numismatics and Epigraphy in the Mediterranean World. Studies in memory of Clemens E. Bosch and Sabahat Atlan and in honour of Nezahat Baydur*, İstanbul 2009, 275-289.
- Nordgren 2015 L. Nordgren, *Greek Interjections. Syntax, Semantics and Pragmatics*, Berlin-Boston 2015.
- Onur 2011 F. Onur, *New inscriptions from Hadrianoi pros Olympon (Mysia)*, *Olba* 19, 2011, 331-348.
- Özlem-Aytaçlar 2010 P. Özlem-Aytaçlar, *An Onomastic Survey of the Indigenous Population of North-western Asia Minor*, in: R. W. V. Catling – F. Marchand (edd.), *Onomatologos. Studies in Greek Personal names presented to Elaine Matthews*, Oxford 2010, 506-529.
- Özlem-Aytaçlar 2012 P. Özlem-Aytaçlar, *Kuzeybatı Küçük Asya’nın Yerel Halklarının Onomastiği Üzerine Bir Araştırma*, in: N. E. Akyürek Şahin – B. Takmer – F. Onur (edd.), *Akron 1. Eskiçağ Yazıları* 1, Antalya 2012, 63-113.
- Özdilek 2008 B. Özdilek, *Neapolis Nekropollerini Üzerine Bir Ön-Rapor*, in: II.-IV. *Ulusal Arkeoloji Araştırmalar Sempozyumu*, Anadolu/

- Anatolia, Ek Dizi No. 2/Supplement Series Nr. 2, Ankara 2008, 235-252.
- Özdilek – Çevik 2009 B. Özdilek – N. Çevik, New Discoveries in Rural North East Lycia: Scenes of Daily Life on Roman Rural Sarcophagi, in: Ç. Özkan Aygün (ed.), SOMA 2007. Proceedings of the XI Symposium on Mediterranean Archaeology, Istanbul Technical University, 24-29 April 2007 (BAR International Series 1900), 2009, 284-290.
- Pape – Benseler 1884 W. Pape - G. E. Benseler, Wörterbuch der griechischen Eigennamen, Vol. 2, Braunschweig 1884.
- Paz de Hoz 2007 M. Paz de Hoz, Testimonios epigráficos sobre la educación griega de época imperial, in: J. A. Fernández Delgado – F. Pordomingo – A. Stramaglia (eds.), Escuela y literatura en Grecia antigua. Actas del simposio internacional Universidad de Salamanca, 17-19 noviembre de 2004, Cassino 2007, 307-332.
- Paz de Hoz 2015 M. Paz de Hoz, Associations of Physicians and Teachers in Asia Minor: Between Private and Public, in: V. Gabrielsen- Ch. A. Thomsen (eds.), Private Associations and the Public Sphere: Proceedings of a Symposium held at the Royal Danish Academy of Sciences and Letters, 9-11 September 2010, Copenhagen 2015, 92-121.
- Pfuhl – Möbius 1979 E. Pfuhl – H. Möbius, Die ostgriechischen Grabreliefs II, Mainz 1979.
- Pleket 1981 H. W. Pleket, Religious history as the history of mentality: the «believer» as servant of the deity in the Greek World, in: H. S. Versnel (ed.), Faith, Hope and Worship, Leiden 1981, 152-192.
- Ripollès et al. 2015 P. P. Ripollès – A. Burnett – M. Amandry – I. Carradice – M. S. Butcher, Roman Provincial Coinage. Consolidated Supplement III, 2015 ([https://rpc.ashmus.ox.ac.uk/supp/rpc\\_cons\\_supp\\_1-3.pdf](https://rpc.ashmus.ox.ac.uk/supp/rpc_cons_supp_1-3.pdf)- Access: 08.03.2019).
- Robert 1948 L. Robert, Hellenica V, Paris 1948.
- Robert – Robert 1948 L. Robert – J. Robert, Hellenica, Recueil d'épigraphie, de numismatique et d'antiquités grecques publié par L. Robert. Vol. VI. Inscriptions grecques de Lydie, Paris 1948.
- Robert 1964 L. Robert, L'édition et l'index commenté des épitaphes, in: N. Firatlı, Les stèles funéraires de Byzance gréco-romaine, Paris 1964, 131-189.
- Robert, OMS I L. Robert, Opera Minora Selecta. Épigraphie et antiquités grecques, Tome I, Amsterdam 1969.
- Robert, OMS VI L. Robert, Opera Minora Selecta. Épigraphie et antiquités grecques, Tome VI, Amsterdam 1989.
- Rodríguez Pérez 2010 D. Rodríguez Pérez, Contextualizing Symbols: «the Eagle and the Snake» in the Ancient Greek World, Boreas 33, 2010, 1-18.



- Ruge 1934 W. Ruge, s.v. Tauropolis (3), in: RE VA, 1, 1934, 33-34.
- Saller 1994 R. P. Saller, *Patriarchy, Property and Death in the Roman Family*, Cambridge 1994.
- Samama 2003 E. Samama, *Les médecins dans le monde grec: sources épigraphiques sur la naissance d'un corps médical*, Geneva 2003.
- Scheidel 2007 W. Scheidel, Roman Funerary Commemoration and the Age at First Marriage, *Classical Philology* 102,4, 2007, 389-402.
- Schulze 1991 W. Schulze, Zur Geschichte lateinischer Eigennamen, mit einer Berichtigungsliste zur Neuausgabe von Olli Salomies, Hildesheim 1991.
- Schwabl 1993 H. Schwabl, Zum Kult des Zeus in Kleinasien, in: G. Dobesch – G. Rehrenböck (Hrsg.), *Die epigraphische und altertumskundliche Erforschung Kleinasiens: Hundert Jahre Kleinasiatische Kommission der Österreichischen Akademie der Wissenschaften. Akten des Symposiums vom 23. bis 25. Oktober 1990*, Vienna 1993, 329-338.
- Schwertheim 1989 E. Schwertheim, Die Heimat des Aelius Aristides, in: H. -J. Drexhage – J. Sünske (ed.), *Migratio et commutatio: Studien zur alten Geschichte und deren Nachleben: Thomas Pekáry zum 60. Geburtstag am 13. September 1989 dargebracht von Freunden, Kollegen und Schülern*, St. Katharinen 1989, 249-257.
- SGO II R. Merkelbach – J. Stauber, *Steinepigramme aus dem griechischen Osten II. Die Nordküste Kleinasiens (Marmarameer und Pontos)*, München-Leipzig 2001.
- SGO III R. Merkelbach – J. Stauber, *Steinepigramme aus dem griechischen Osten III. Der ferne Osten und das Landesinnere bis zum Tauros*, München-Leipzig 2001.
- Solin 2004 H. Solin, *Analecta epigraphica CCXVI-CCXXII, Arctos XXXVIII*, 2004, 163-205.
- Şahin 1974 S. Şahin, *Neufunde von antiken Inschriften in Nikomedeia (İzmit) und in der Umgebung der Stadt*, Münster 1974.
- Talloon 2015 P. Talloon, *Cult in Pisidia. Religious Practice in Southwestern Asia Minor from Alexander the Great to the Rise of Christianity*, Turnhout 2015.
- TAM V,1 P. Herrmann, *Tituli Asiae Minoris V: Tituli Lydiae linguis Graeca et Latina conscripti, Fasc. 1: nos. 1-825, Regio septentrionalis ad occidentem vergens*, Vienna 1981.
- TAM V,2 P. Herrmann, *Tituli Asiae Minoris V: Tituli Lydiae linguis Graeca et Latina conscripti, Fasc. 2: nos. 826-1414, Regio septentrionalis ad occidentem vergens*, Vienna 1989.
- Tanrıver 2013 C. Tanrıver, *Mysia'dan Yeni Epigrafik Buluntular*, İzmir 2013.

- Taeuber 2016 H. Tauber, Zu einer Grabstele aus İnegöl (Bursa), in: Adnotationes Epigraphicae VII, Tyche 31, 2016, 285-290.
- Thonemann 2013 P. Thonemann, Households and families in Roman Phrygia, in: P. Thonemann (ed.), Roman Phrygia. Culture and Society, Cambridge 2013, 124-142.
- Thonemann 2017 P. Thonemann, Close-Kin Marriage in Roman Anatolia, The Cambridge Classical Journal 63, 2017, 143-166.
- Uzunoğlu 2015 H. Uzunoğlu, Bursa Müzesi'nden Ölü Ziyafeti Sahneli Yeni Mezar Stelleri, Olba 23, 397-415.
- Uzunoğlu 2019 H. Uzunoğlu, Phrygia'dan Bir Grup Yeni Mezar Steli, Mediterranean Journal of Humanities IX/1, 2019, in print.
- Waldmann 1978 H. Waldmann, Ein Archimystes in Sagalassos, in: M. de Boer - T. A. Edridge (ed.), Hommages à Maarten J. Vermaseren, Volume 3, Leiden 1978, 1309-1315.
- Yıldız 2018 M. E. Yıldız, Tlos'tan İki Yeni Mezar Yazıtı, Olba XXVI, 2018, 405-414.
- Yıldız 2019 M. E. Yıldız, Epigramm auf die verstorbene Moschion. Eine neue Grabstele aus dem Territorium von Miletupolis in Mysien, in: M. Nollé – P. M. Rothenhöfer – G. Schmied-Kowarzik – H. Schwarz – H. Ch. von Mosch (eds.), Panegyrikoi Logoi. Festschrift für Johannes Nollé zum 65. Geburtstag, Bonn 2019, 583-590.
- Zahle 1979 J. Zahle, Lykische Felsgräber mit Reliefs aus dem 4. Jahrhundert v. Chr. JbDAI 94, 1979, 245-346.
- Zgusta 1964 L. Zgusta, Kleinasiatische Personennamen, Prag 1964.

### Bursa Müzesi'nden Yeni Yazıtlar

#### Özet

Bu makalede Bursa müzesindeki bir grup Eski Yunanca yazıtlı yeni eser tanıtılmaktadır. Burada yayımlanan 36 eserin ilk 4 tanesi adak, geriye kalan eserler ise mezar taşıdır. Mezar taşlarından altı tanesinde (no. 26-31) yazıt yoktur, fakat bu eserlerin de bilim dünyasında tanınması için makaleye onlar da alınmıştır. Bu yazısız eserler olasılıkla atölyelerde üretilmiş ve hiç bir zaman bir müşteriye satılmamış ve mezar taşı olarak kullanılmamıştır. Mezar yazıtlarından bazıları (no. 21-25) Laflı ve Bru (2016) tarafından müzede bizim çalışmamıza rağmen ve müzeden izinsiz biçimde daha önce yayımlanmıştır. Bu yazıtların bazıları tarafımızdan burada düzeltilmiştir. Makalede bazıların buluntu yerleri bilinmemekle birlikte eserlerin genellikle Bursa ve çevresinde buldukları görülmektedir. Buluntu yerleri olarak Bursa'da Nilüfer, İnegöl, Orhaneli, Harmancık, Keles, Gemlik, Karacabey, Orhangazi ve Mudanya ilçeleri ile Yalova ili görülmektedir. Adak yazıtları bize Meter Taurene, Men Tauropoleites, Zeus Kersoullos ve Apollon gibi tanrıların isimlerini vermektedir. İlk iki tanrı Mysia bölgesinde tapınım gören tanrılardan değildir ve kültlerini olasılıkla Küçük Asya'nın güney batı bölgelerinde aramak gerekmektedir.

Makalede tanıtılan mezar taşlarının ise lahit, prizma biçimli altar, silindir altar, stel, ölü yemeği sahneli stel ve de altar üzerinde stel olarak karşımıza çıktığı görülmektedir. Zengin bir mezar taşı



tipolojisi vardır. Buradaki yazıtlar da Mysia bölgesinin onomastiği hakkında bilgilerimizi zenginleştirmektedir. Basit de olsa mezar yazıtlarından bir azatlı (no. 5), Protinia isimli bir phyle (no. 10), bir demos'un bir kadın doktoru onurlandırması (no. 11), bir öğretmen (no. 16) gibi bilgiler de edinilmektedir. Yazıtlar büyük oranda Roma İmparatorluk Dönemi'nin 2. ve 3. yüzyıllarına aittir. Ancak olasılıkla Hellenistik Dönem'e ait birkaç yazıt da vardır (no. 13, 19, 24, 25).

Yazıtların çevirileri şöyledir:

1. *Epitynkhanon'un oğlu Metrodoros (bunu) Meter Taurene ve Men Tauropoleites için adak olarak (sundu).*

2. *Hayırlı uğurlu olsun! Asklepiades'in oğlu, Aoriasse köyünden Ankyra vatandaşı Apollonios (bu sütunu tanrının) emri uyarınca, gizli ayinlerin başkanı Rufus'un kâhinlik (profetlik) yaptığı sırada Zeus Kersoullos'a adadı.*

3. *Hayırlı uğurlu olsun! Asklepidos oğlu Antigenes ve Aphia bu sekos'u (kutsal yeri?) masraflarını kendileri karşılayarak rahip Aristokrates'in kâhinlik (profetlik) yaptığı sırada tanrıya adadılar.*

3a. *Hayırlı uğurlu olsun! Menios'un oğlu Metrodoros (ve) Euraion Neiketos kötü mevsimler (nedeniyle?) ve kendileri için adağı - - - - - kâhinlik (profetlik) yaptığı sırada (sundular).*

4. *Apollon? [Ak]raios? için bu altarı (tanrının) emri uyarınca Akylas'ın oğlu Polyainos eşi ile beraber dikti.*

5. *Artemon'un azatlısı ey Ekgle(k)tos, elveda!*

6. *Marcus'un oğlu Lucius (bu altarı) yaşarken kendisi için ve kendi (eşi) Nennis'in kızı Asklepiodote için (yaptırdı).*

7. *Aur(elia) Doris çocukları Elpidephoros ve Eutykhides ile beraber biricik kocası Eutykhides için anısı nedeniyle (bu altarı dikti).*

8. *Menestheus oğlu Hermas eşi Khreste için onun anısı nedeniyle (bu mezarı) parasını kendisi ödeyerek (yaptırdı).*

9. *Papianus'un? oğlu - - - - - ve onun karısı - - - - - Artemi - - - - - kocası/karısı - - - - - des'in oğlu/kızı S - - - - - için anısı nedeniyle (bu mezarı yaptırdı).*

10. *Ben Asklepiodotos'un oğlu, Protinia phylesi'nden phylarkhos Aurelius Stakhys hayattayken bu mezarı kendim için ve biricik eşim Secunda ve biricik çocuklarım için yaptırdım.*

11. *Demos (insanlar) mütevazı bir şekilde hayat sürmüş olan kadın doktor (ebe?) Fabia Fabula'yı (ölümünden sonra onurlandırdı).*

12. *Bu mezarı, M(arcus) Domiti(o)s Stertinni(o)s Aristainetos pek tatlı hayat arkadaşı Longus'un kızı Maxima için (yaptırdı).*

13. *Diliporis'in oğlu Torkosinies - - - - - yaptırdı. Onun damadı Didipes'in oğlu - - - - -. Elveda!*

14. *Mnaseas'ın kızı, Menestratos'un ise eşi Ammia. Elveda!*

15. *Marcus'un kızı, Bassus'un ise eşi 15 yaşındaki Aleksandris için.*

16. *Öğretmen Claudius Phillys'ün oğlu 15 yaşındaki Tiberius Claudius Phillys için.*

17. *P(ublius) Acilius (veya Pakilios) bir ismi de Khrysios olan Diogenes'in kızı olan eşi, cömert? Tatia için hayattayken - - - (bu mezarı yaptırdı).*

18. *Philargyros'un oğlu 6 (veya 7) yaşındaki Paideros için. Philargyros ve Astratie? kendi oğulları Paideros için bu mezarı (yaptırdılar).*

19. *Poseidonios'un oğlu Demetrios (ve) eşi Mainia?. Elveda!*

20. *Aristokrates'in oğlu - - - - - onun - - -*

21. *Selam ey yoldan geçen! Örnek biçimde 60 yıl yaşam sürmüş olan Diogenes'in oğlu Diogenes; vah ki ne vah! Teimotheos'un oğlu Diogenes 12 yıl birlikte yaşam sürdüğü kendi eşi Fabia Rufa için; (ki) o 25 yaşını tamamladı; (bu) steli hatırası nedeniyle yaptırdı.*

22. *Henüz hayatta olan G(aius) Murius Valens ve Muria Prima için ve onların oğulları 22 yıl yaşamış olan Rufus için. (Bu) steli kızları Marcella yaptırdı.*

23. *Menekrates'in oğlu Rhadamanthys. Elveda!*

24. *Bias'in oğlu ey Hipparkhos, elveda!*

25. *Dionysodoros'un oğlu Kharmides.*

32. *Neikias ve Aphrodite'nin kızları, L(ucius) Orfius Felix'in ise eşi, 23 yaşındaki Lakaina. Elveda!*

33. *Tyrannion ve Aristo yaşarken ve akılları yerindeyken (bu) mezarı çocukları Eia için yaptırdılar. Elveda!*

34. *Ben, Deios'un (veya Deias'ın) kızı Aur(elia) Teimothea henüz hayatta iken kendim için ve 50 sene yaşayan kocam Deios (veya Deias) oğlu Phoibion'un hatırası nedeniyle bu mezar anıtını çocuklarım Eutykhes ve Teimothea ile birlikte yaptırdım.*

35. *Philotas'in oğlu Philotas - - - - -*

36. *Fragman.*

*Anahtar sözcükler:* Bursa Müzesi, adak ve mezar yazıtları, Meter Taurene, Men Tauropeleites, Zeus Kersoullos, prophetes, kadın doktor, paideutes.

### New Inscriptions from the Museum of Bursa

#### Abstract

In this contribution we introduce some new ancient Greek inscriptions from the Bursa Museum. Of the 36 artefacts, the first four are dedications, while the remaining are funerary stones. Six funerary stelai do not bear any inscriptions. The provenance of some artefacts unfortunately remain unknown, but in general they were brought to the museum from Bursa province and its environs such as the districts of Nilüfer, İnegöl, Orhaneli, Harmançık, Keles, Gemlik, Karacabey and Orhangazi, as well as from the province of Yalova. The ex-votos are offered to Meter Taurene, Men Tauropeleites, Zeus Kersoullos and Apollon. The funerary inscriptions are humble, but apart from contributing to the already rich onomastics of Bithynia Mysia, they also provide some interesting information, such as concerning a freedman (no. 5), a new phyle called Protinia (no. 10), the posthumous honouring of a woman doctor (no. 11), and, a teacher (no. 16). The inscriptions mostly date to the Roman Imperial Period, but there are also a few Hellenistic examples (nos. 13, 19, 24, 25).

*Keywords:* Bursa Museum, ex-votos and funerary inscriptions, Meter Taurene, Men Tauropeleites, Zeus Kersoullos, prophetes, female doctor, paideutes.