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New Funerary Inscriptions from Lydia in the Kütahya Museum

Abstract: This article presents two grave steles and four cinerary chests (three of which are inscribed). The steles were found in Yassıyehan, a village of Simav in northern Lydia/western Phrygia (Maionia/Mysia Abbaïtis). Both steles feature pediments and show wreaths with a inscription beneath them. The steles in this iconography in fact are in the type of steles from Saïttai and its territory, and many similar samples existed there. At the end of inscriptions are curse imprecations peculiar to that region. The village of Yassıyehan, the finding place of these steles, is not far from Saïttai (Sidaskale-İcikler) and they are the productions of Lydian culture. The steles are from the A.D. 1st century for and the beginning of the 2nd century, according to their era information given in their inscriptions. All the cinerary chests which are in plain foursquare box form and don't have depictions, belonged to the territory of Philadelpheia (Alaşehir/Manisa), except for one, the finding place of which is unknown but is probably originated from Lydia. The inscriptions of them are simple and in two of them the name of the deceased were given in genitive case. Since in an inscription of chests is given a date in A.D. 1st century (no. 4), the others should also belong to the same epoch.

This article presents two inscribed grave steles and four cinerary chests, three of feature inscriptions, in the Archaeology Museum of Kütahya.¹ Both steles belonged to a woman. The inscribed cinerary chests were constructed for men. The finding place of the steles is Yassıyehan, a village of Simav (in Kütahya) in northern Lydia² (Maionia/Mysia Abbaïtis³). The iconographic features of the steles and the content of inscriptions resemble very much the steles found in Saïttai (Sidaskale-İcikler) or nearby. The village of Yassıyehan, the finding place of these steles, is not far from Saïttai and under Lydian culture. There are many grave steles from Saïttai.⁴ The necropolises of this ancient settlement have been despoiled for many years⁵ and the grave steles taken through the illegal excavations have been smuggled⁶

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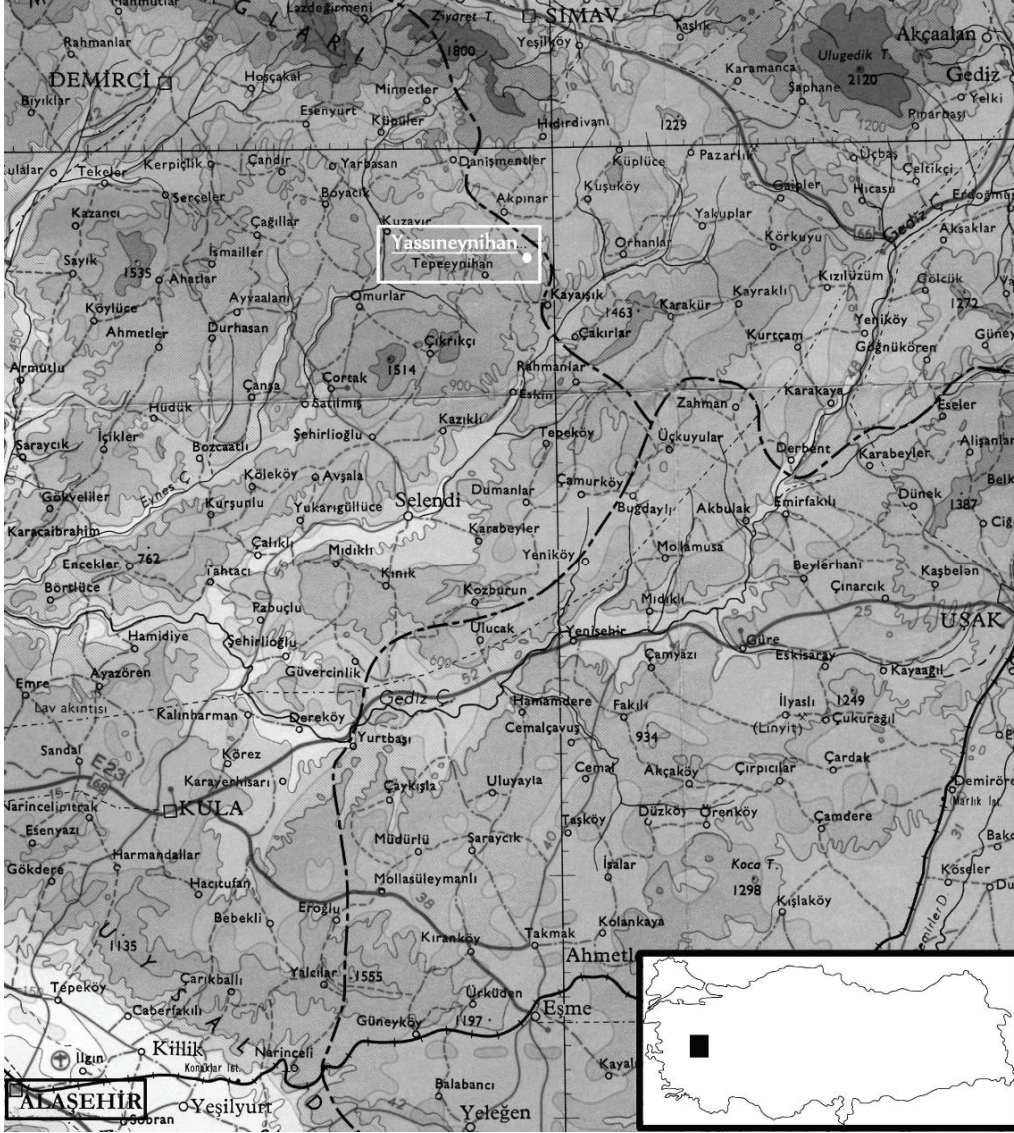
² For the inscriptions of Lydia generally, see Herrmann – Keil, TAM V 1; Herrmann – Keil, TAM V 2; Malay, Manisa Museum; Petzl, Beichtinschriften; Malay, Researches; Petzl, TAM V 3; Herrmann – Malay, New Documents.

³ For Mysia Abbaïtis see Waelkens, Türsteine, 35-37; Levick – Mitchell, MAMA IX, xviii; Lochman, Grab- und Votivreliefs, 20 fn. 22; 30 fn. 31; 204; 217; 219-220; Malay, New Inscription, 25-27.

⁴ Herrmann – Polatkan, Grab- und Votivstelen, 120-127; Petzl, Saïttai, 249-276; Bakır-Barthel – Müller, Saïttai, 163-194; Naour, Moyen Hermos, 16-36; Malay – Gül, Saïttai, 81-90; Tanyeri, Saïttai, 79-81.

⁵ For the pillage of the city see Herrmann, Ergebnisse, 13-14.

and some of them have been submitted to the museums once they are caught during smuggling. So, probably these pieces were acquired by the Museum in this way. These steles date according to Sullan Era⁷, and belong to period between A.D. late 1st and early 2nd century.



Part of the Map of General Directorate of Mapping (Ankara 1975) (1 : 500 000, Eskişehir)

⁶ For a few grave steles originated of Saittai, see e.g. Cremer – Nollé, *Lydische Steindenkmäler*, 199–214. See also Scheuble, *Grabinschrift*.

⁷ See below fn. 15.

Numerous cinerary chests came to light to present from different places of Lydia.⁸ Many that belonged to the same region have been acquired out of Lydia and these are probably the ones which were smuggled abroad.⁹ The inscribed ones of these have mainly been published but their archaeological context has usually been omitted. The defining the style properties and the determining the original regions of these grave monuments will be helpful during the investigation of other pieces, the finding places of which are not known.¹⁰ Lydian cinerary chests resemble each other very much in respect of stylistic and iconographic features. They simply consist of a square container and a low-height pediment-shaped lid. The containers have usually pods, whether low or high. Nevertheless some cinerary chests are without pods. Some of them have triangular protrusions downwards between the pods on the side faces and this feature can usually be seen on the cinerary chests of Sardis origin (see fig. 1). As a common characteristic of this group, no reliefs have been carved on them. But some of them exclusively bear reliefs of lock-mirror on the front faces.

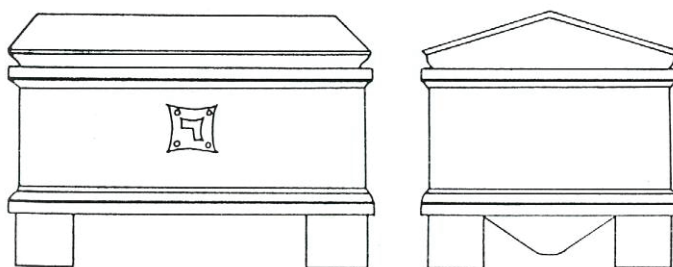


Fig. 1: The form of a typical Lydian cinerary chest (Koch, *Sarkophage*, 157.)

Inscriptions of cinerary chests were carved on containers or lids. The cinerary chests presented here may have originated in Sardis¹¹ where there was probably a workshop. Some of the cinerary chests from Lydia feature eponym names which help dating the chests. By means of these eponyms it can be deduced that the cinerary chests in question are presuma-

⁸ See e.g. Buckler – Robinson, *Sardis-Inscriptions*, 105–119 no. 105–109, 112–115, 117–124, 129–132; J. - L. Robert, *Hellenica VI*, 114 no. 46; Hanfmann – Detweiler, *Sardis*, 31 Plt. 31 fig. 26.; Asgari, *Halbfabrikate*, 336–337 fig. 15 fn. 21; Hanfmann – Ramage, *Sculpture*, 152 no. 227 fig. 394; Gibson, *Cinerary Chest*, 215–216 Plt. 7; Asgari et alii, *The Anatolian Civilisations II*, 129 no. B. 356; 130 no. B. 357 and also no. B. 360 and 361 (from Afyon); Koch – Sichtermann, *Römische Sarkophage*, 519 fn. 3 Plt. 503; Dedeoğlu - Malay, *Cinerary Chests and Vases*, 113–120; Dedeoğlu - Malay, *Geç Hellenistik Bir Mezar*, 130–132, no. 1–4 Plt. 17–21; Koch, *Sarkophage*, 156–158; Malay, *Manisa Museum*, 129–138 no. 438–485; Herrmann, *Sardeis*, 22–23 Plt. 1; Malay, *Researches*, 43 no. 28; 160 no. 186; 181 no. 241; Malay – Petzl, *Aschenkisten*, 37–41; Herrmann – Malay, *New Documents*, 63–64 Plt. 22–23; Petzl, *TAM V 3*, 175–177.

⁹ E.g. Gibson, *Cinerary Chest*, 215–216 Plt. 7 (at the Collection of Koç); Koch – Sichtermann, *Römische Sarkophage*, 519 and Plt. 503 (in Paris).

¹⁰ The sarcophagi and ostothe kai of Lydian region have not yet been collected in a single work and investigated collectively.

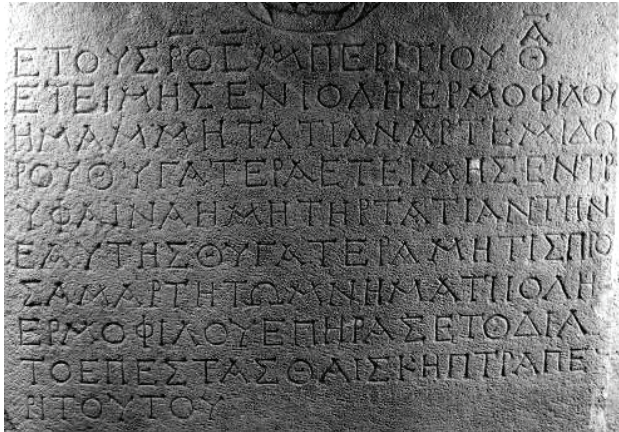
¹¹ See Asgari, *Halbfabrikate*, 336–337 fig. 15 fn. 21; Koch – Sichtermann, *Römische Sarkophage*, 519 fn. 3 Plt. 503; Koch, *Sarkophage*, 156–158. As Asgari (ibid., 337 fn. 22) mentions that 67 new chests are included in his unpublished dissertation (*Kleinasiatische Ostotheken in Sarkophagform* [İstanbul 1965]).

bly productions of late Hellenistic and early Roman periods.¹² So, it is also possible to date the cinerary chests having no eponym or year to the same periods, considering the resemblance of their styles. The cinerary chests contained in this contribution represent the features of Lydian style, that is to say, they consist of a flat container, and low-height pods, and low-height lids with pedimental side faces. One lid with vault-shape put on one of them doesn't belong to the container under it (no. 6). The last cinerary chest introduced here has ornamented acroteria on its lid distinctively (no. 5). All the cinerary chests which are in plain foursquare box and don't have depictions, belonged to the territory of Philadelphia (Alaşehir/Manisa), except for one, the finding place of which is unknown but is probably originated in Lydia. The inscription of one cinerary chest (no. 4) has year information in its inscription. It is known that in Philadelphia and its territory Actium Era was used (see more in no. 4), and according to this era the cinerary chest should be from year of A.D. 13/4. Similar cinerary chests were acquired from this region (see no. 4). Therefore, the cinerary chests introduced here presumably belonged to the territory of this ancient settlement and A.D. 1st century. In two inscriptions of the cinerary chests given in this contribution, the name of the deceased formulated in genitive cause and this feature can also be followed in many other samples from Lydia.

THE STELAI

1. The Gravestone of Tatia

Large marble stele with pediment; *Finding Place:* Yassıyenehan Köyü/Simav/Kütahya; *Inv. no.:* 10051; *H:* 1, 16 m; *L:* 49 cm; *D:* 8,5 cm; *Lh.:* 1,5-1,7 cm.

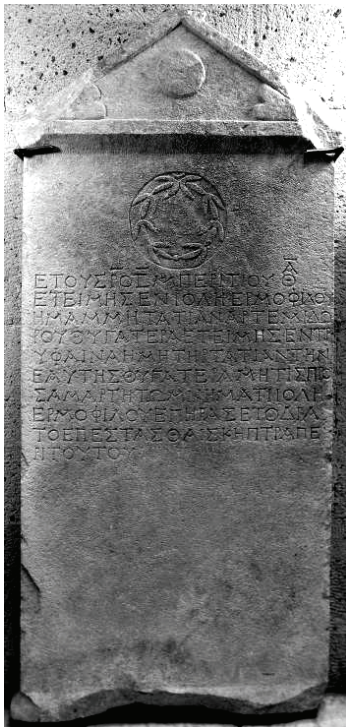


Each three corner acroteria of the pediment of this large stele are broken and lost. A patera is placed in middle of the pediment, in the lower corners of which are stylized ivy-leaves. Upon the body distinguished by a simple profile is a large crown¹³ motif surrounded with a simple circle. Underneath the crown is an inscription carved carefully. The rest of the surface after the inscription

was left entirely blank and dowel of stele is broken and lost.

¹² For the periods of Sardes-type chests see Koch, *Sarkophage*, 154–158. Koch remarks the production of Sardes group started in the 1st century B.C., see *ibid.* 158, though he emphasizes that it is not yet possible entirely to give an exact date to the pieces of this group. Some amongst those having eponym names can date certainly or approximately, see e.g. Dedeoğlu - Malay, *Cinerary Chests and Vases*, 113–120; Malay, *Manisa Museum*, 129–132 no. 438–439; 449–452; ; Herrmann, *Sardeis*, 22 f.; Malay - Petzl, *Aschenkisten*, 37–41.

¹³ For the depiction and the meaning of wreath on steles see Bakır-Barthel - Müller, *Saittai*, 163 fn. 3; Naour, *Moyen Hermos*, 15 and fn. 15. On wreath see also Varinlioğlu, *Uşak II*, 75.



- Ἔτους ροζ' μη(νός) Περιτίου θ' ἀ(πίοντος)/ἀ(πιούση)¹⁴
- 2 ἐτείμησεν Ἰόλη Ἑρμοφίλου Sulla 176
 ἢ μάμη Τατιαν Ἀρτεμιδώ- A.D. 91/2
- 4 ρου θυγατέρα ἐτείμησεν Τρ-
 ύφαινα ἢ μήτηρ Τατιαν τὴν
- 6 ἑαυτῆς θυγατέρα· μή τις προ-
 σαμάρτη τῷ μνήματι· Ἰόλη
- 8 Ἑρμοφίλου ἐπηράσето διὰ
 τὸ ἐπεστάθαι σκήπτρα πε-
- 10 ρὶ τούτου.

«In the ninth day of the last decade of the Peritios month of year 176 (29th of Peritios), her Grandmother Iole, daughter of Hermophilos, commemorated Tatia, daughter of Artemidoros; Her mother Tryphaina commemorated Tatia, her own daughter. One should not do wrong against the tomb; Iole, daughter of Hermophilos, imprecated by erecting (sacred) sticks all around this (tomb)! »

L. 1: Ἔτους ροζ'. As a low probability, the last digit may also suggest an epsilon, the middle line of which might have been omitted but supplied by painting later, because of its resemblance with other epsilons of the inscription. The finding place of the stone is close to Saittai or nearby. The years given in the inscriptions from this region based on Sullan Era.¹⁵ So the inscription should belong to A.D. 91/2, i.e. year 176 of Sullan Era.

L. 2: Ἰόλη. This mythological Greek name has rarely been documented in Asia Minor (Bithynia and Phrygia): see Zgusta, Personennamen, 203 fn. 106; Şahin, Neue Inschriften, 42 no. 125 = Dörner, TAM IV 1, 71 no. 303; Ameling, Prusias ad Hypium, 90–91 no. 23; Merkelbach – Stauber, Steinepigramme 3, 320, no. 16/34/32 (Dorylaion) = SEG 51, 2001, no. 1764; Körte, Kleinasiatische Studien VI, 428 no. 46 (Dorylaion). It is also deduced that this name was not often used out of Asia Minor, due to scarcity of the documents.

L. 2 and 4: ἐτείμησεν. This verb was often attested in Lydian epitaphs. See Varinlioğlu, Uşak I, 17–18.

L. 3 and 5: Τατια. This local Anatolian female name is amongst the “Lallnamen” and attested frequently in Lydia and all Asia Minor. cf. Zgusta, Personennamen, 499–501 § 1517–10.

¹⁴ On the extension ἀ(πιούση) instead of ἀ(πίοντος) on the inscriptions of Saittai and Maionia see Herrmann - Keil, TAM V 1, no. 92, 129, 546. Cf. Petzl, Bemerkungen, 73. Also see Cremer - Nollé, Lydische Steindenkmäler, 200–201; Scheuble, Grabinschrift, 175 fn. 10 and 11.

¹⁵ Leschhorn, Ären, 318–321; 509–517, see also 244–246 and 494 (Abbaitis); Herrmann, Ergebnisse, 10 no. 5; Herrmann, Constitutio Antoniniana, 527–528. Though dated, for the problematic case of Sullan Era in Lydia, see Keil - Premerstein, II. Bericht, 109; J. - L. Robert, Bull. Épig., 1972, no. 67.

L. 4–5: Τρύφαινα. This name is documented often in Asia Minor, Caria (esp. Stratoniceia), Ionia and Lydia. For Lydia see SEG 27, 1977, 783; SEG 31, 1981, 993; SEG 32, 1982, 1225; SEG 35, 1985, 1161; SEG 36, 1986, 1080; Herrmann - Keil, TAM V 1, no. 120, 172, 705.

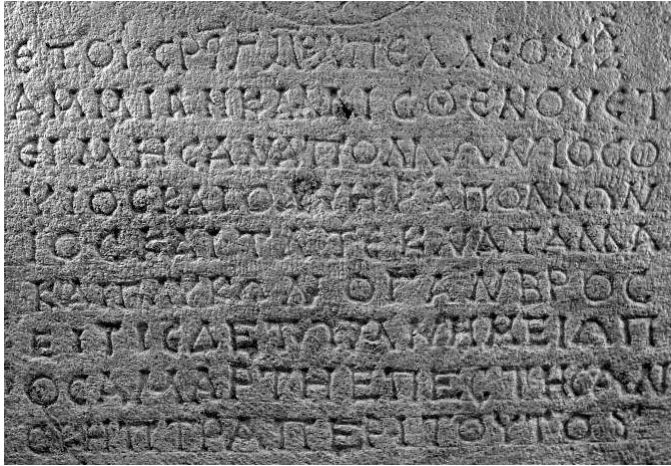
L. 6–10: ἐπηράσετο = ἐπηράσατο. Inscriptions were supplied with curses for apotropaic purposes. The statements similar to εἴ τις δὲ τῷ μνημείῳ προσαμάρτη are prevalent in Lydia, esp. in Northeastern Lydia, around Saittai and Silandos, and many examples survived, see Herrmann - Keil, TAM V 1, no. 160 (Saittai); Herrmann, Ergebnisse, 59 no. 55 and 60 no. 56 = Strubbe, Arai Epitymbioi, 53 no. 62 and further see generally 46–55 no. 51–65.

For the verb of προσαμαρτάνω see Bakır-Barthel - Müller, Saittai, 183 fn. 90; Varinlioğlu, Uşak I, 21 no. 6; Varinlioğlu, Uşak II, 96.

See on skeptron/skeptra (sceptre of God) Herrmann, Ergebnisse, 30 no. 21; Petzl, Saittai, 260 (for no. 4); Varinlioğlu, Uşak II, 96; Petzl, Beichtinschriften, 3–5 no. 3; Strubbe, Arai Epitymbioi, 50 (for no. 55). Further see, Ricl, Confession-Inscriptions, 69; Paz de Hoz, Lydische Kulte, 120 fn. 730; Malay, Günah Çıkarma Yazıtları, 11 and fn. 18.

2. The Gravestone of Ammia

A large marble stele with pediment; *Finding Place*: Yassıyehhan/Simav/Kütahya; *Inv. no.*: 10044; *H*: 1,09 m (with dowel of 13 cm); *L*: 38,5 cm (body); 42,5 cm (pediment); *D*: 9 cm; *Lh.*: 1,5 cm.



The large stele with pediment has one top and two smaller corner acroteria decorated with low-reliefs of palmets. In the middle of low-depth pediment lays a depiction of a six-leafed rosetta. Besides, as was in the other stele, in the inner sections of lower corners of pediment can be seen an ivy-leaf-like stylized decoration in one each. The leaves were shaped in a low-

depth and stretched form. A largely incised wreath decoration was carved above the stele-body connected to the stele with a simple profile (see no. 1). Beneath the wreath lays an inscription of nine lines carved less carefully comparing to the inscription of the other stele. The lines drawn in order to cut the letters in straight form are also preserved. The dowel that supports to stand the stele perpendicularly is rather high.



- Ἔτους ρθγ' μη(νός) Ἀπελλέου ζ' ἀ(πίοντος)/ἀ(πιούση)
 2 Ἀμμίαν Καλλισθένου ἐτ- Sulla 193
 εἴμησαν Ἀπολλώνιος ὁ A. D. 108/9
 4 υἱὸς καὶ ἀγὴρ Ἀπολλών-
 ιος καὶ τὰ τέκνα τὰλλα
 6 καὶ Γλύκων ὁ γανβρός·
 εἴ τις δὲ τῷ μνημείῳ π<ρ>-
 8 οσαμάρτη ἐπέστησαν
 σκῆπτρα περὶ τούτου.

«On the seventh day of last decade of Apellaios of the year 193 (27 Apellaios). Her, Ammia, daughter of Kallistenes commemorated her son Apollonios and her husband Apollonios and her other children and her bridegroom. If anyone does wrong against the tomb, (the constructors of tomb) erected sticks all around the tomb (and imprecated)! »

L. 1: Ἔτους ρθγ'. The inscription, according to year 193 of Sullan Era, should belong to A. D. 108/109. For Sullan Era see above no. 1.

Ἀπελλέου = Ἀπελλαίου.

L. 2: Ἀμμία. This local Anatolian female name is amongst the "Lallnamen" and attested frequently in Asia Minor. cf. Zgusta, Personennamen, 59–62 § 57–16.

L. 2–3: ἐτείμησαν. See above no. 1.

L. 6: γανβρός = γαμβρός see Naour, (see here fn. 4) 22 and fn. 44.

L. 7–9: for the formulation of the curse see above no. 1.

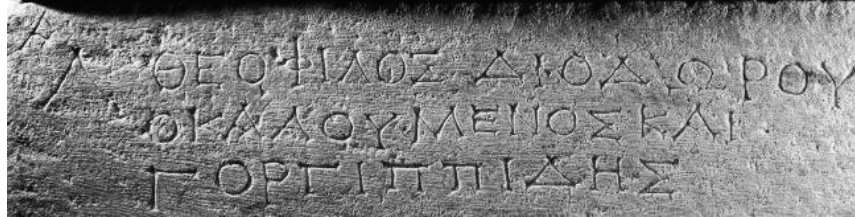
CINERARY CHESTS¹⁶

3. The Grave of Theophilos Gorgippides

Limestone Chest with lid; *Finding Place*: Alaşehir (Philadelpheia)/Manisa; *Inv. no.*: A-10341; *H*: 27 cm; *L*: 51 cm; *D*: 34 cm; *Lh*: 1,5 cm.

The chest formed as a plain foursquare box has a roof-shaped lid of low-height. The chest was supported by four low pods, which were left to uplift the chest, under each corner. On the front side of the chest that seems to have been crudely worked is a Greek inscription of three lines. The piece is preserved well except for small smashes and breaks.

¹⁶ For three similar inscribed chests of terracotta see McLean, *Konya Museum*, 67, no. 195–197 fig. 230–233.



Α Λ

Θεόφιλος Διοδώρου

«(The chest of) Theophilos, who is also called

2 ὁ καλούμενος καὶ

Gorgippides, son of Diodoros.»

Γοργιππίδης.

A. D. early 1st century.

On the left top corner are larger letters of Α and Λ, which don't make sense with the main inscription. Perhaps, they might have been used as descriptive signs for stonemason.

L. 3: Γοργιππίδης. This name seems to have been attested in a Hellenistic inscription (B. C. 3rd century) from Kyzikos, see Dittenberger, OGIS II, no. 748.

4. The Grave of Diodoros

Limestone Chest with inscribed lid; *Finding Place*: Alaçehir (Philadelpheia)/Manisa; *Inv. no.*: A-10340; *H*: 28 cm (lid: 6 cm); *L*: 46 cm; *D*: 38 cm; *Lh*: 2 cm.

The chest shaped in the form of a rectangular box has a low lid with pediment and was supported by four low pods like the previous one. On the lid of this crude chest is an inscription of three lines. The front left bottom corner of chest is broken, generally preserved well.





Διοδώρου

2 Θεοφίλου

ἔτους μ δ´.

«(The chest) of Diodoros, son of Theophilos. In the year of 44. »

Actium 44

A. D. 13/4

L. 1: Διοδώρου. The use of genitive for the owner of the tomb is not unusual.

L. 3: ἔτους μ δ´. The year is given as 44 and in the territory of Philadelpheia Actium Era was used (see Leschhorn, *Ären*, 335–343 and 526–528; Petzl, TAM V 3, xii). So this chest should date A. D. 13/4. As a parallel, on another chest found in the northeast of Philadelpheia (Alaşehir/Manisa) is read year 45, see Malay, *Reserches*, 160 no. 186 (ἔτους εμ´), and dates A. D. 14/5. No. 3 and no. 5 seem to have found together in the same necropolis and brought to the museum. The other two should belong to the A. D. first century. For similar chests acquired from this ancient site, see Malay – Petzl, *Aschenkisten*.

5. Chest without inscription

Marble Chest with lid with acroteria; *Finding Place*: Alaşehir (Philadelpheia)/Manisa; *Inv. no.*: A-10342; *H*: 27 cm; *L*: 41 cm; *D*: 32 cm.

The chest was formed as a plain foursquare box and has a lid with pediment and ornate acroteria. It doesn't have pods and inscription but preserved well except for small breaks. Since it doesn't have an inscription, it suggests that it was prepared but not used, only if the probable inscription was not given by dye. A.D. early 1st century.



6. The Grave of Zeuxis

A marble chest and a lid (that doesn't belong to the chest); *Finding Place*: unknown, but most probably Manisa; *Inv. no.*: E 7965; *H*: chest 28 cm, lid 13,5 cm; *L*: 85–86 cm; *D*: 31–34 cm; *Lh*: 1.5 cm.

The chest was formed as a rectangular box and has high pods. The original lid of the chest is lost. The small vault-shaped lid on it belongs to a different and smaller chest. The chest was cut more carefully than the others and on its front face is an inscription of a single line.



Ζεύξιδος Ἀπολλωνίου.

«(The chest) of Zeuxis, son of Apollonios.»

The chest bears early features while the inscription seems to have written at a later period (probably after A. D. 2nd century) due to its letters, i.e. lunar sigma and small form of omega.

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Özet

Kütahya Müzesi'ndeki Lydia Kökenli Mezar Stelleri ve Ostothekekler

Bu makalede Kütahya Arkeoloji Müzesi'nde bulunan yazıtlı iki mezar steli ile üçü yazıtlı dört ostothekek tanıtılmaktadır. Steller kadınların, yazıtlı ostothekekler ise erkeklerin mezar taşıdır. Steller Simav'a (Kütahya) bağlı Yassieynehan köyünde (Maionia/Mysia Abbaïtis Bölgesi) bulunmuştur. Her ikisi de üçgen alınlıklı olan stellerin gövdeleri üzerinde üst kısımda birer çelenk betimi, onların da altında yer alan yazıtlarda ise tarihlemeler bulunmaktadır. Her iki stelin yazıtının son kısmında lanet formülü bulunmaktadır. Mezar soyguncularına karşı caydırıcılık amacı taşıyan bu tür lanet ifadelerine Lydia ve Phrygia bölgelerinin mezar yazıtlarında çok sık rastlanmaktadır. Steller yazıtlarında verilen yıllara göre (Sulla Erası) İ. S. 1. yy sonu ile 2. yy başına aittir. Stellerin buluntu yeri, Saittai kentine çok da uzak değildir ve bu yörenin kültürel olarak Lydia Bölgesi'nin etkisinde olduğu anlaşılmaktadır.

Ostothekeklerin buluntu yerleri ise Manisa/Alaşehir'dir (Philadelpheia). Ancak, 6 numaralı eserin buluntu yeri bilinmemekle birlikte o da olasılıkla Manisa çıkışlıdır. Stil özellikleri de eserlerin Lydia çıkışlı olduklarını göstermektedir. Lydia'da Philadelpheia kenti ve çevresinde Actium Erası'nın kullanıldığı bilinmektedir ve bu çevreden benzer ostothekekler de bulunmuştur (bkz. no. 4). Makaledeki 4 numaralı ostothekekin yazıtında yıl bilgisi vardır ve eser bu Era'ya göre İ. S. 13/4 yıllarına ait olmalıdır. Buna göre burada tanıtılan diğer ostothekeklerin de genel olarak İ. S. 1. yy'a ait oldukları söylenebilir. Yazıtlardan iki tanesinde ayrıca ölünün adı genitivus haldedir ve bu Lydia'daki birçok benzer ostothekek yazıtında görülen bir durumdur.

Yazıtların çevirileri şöyledir:

1. «176 senesinin Peritios ayının son dekadının dokuzuncu gününde (Peritios ayının 29'unda). Büyükannesi Hermophilos'un kızı Iole Artemidoros'un kızı Tatia'ya saygıyla anar; Annesi Tryphaina kendi kızı Tatia'ya saygıyla anar. Kimse bu mezara zarar vermemeli; Hermophilos'un kızı Iole (kutsal) asaları çepeçevre bunun (anıtın) etrafında dik tutmak suretiyle beddualarda bulundu!»

2. «193 senesinin Apellaios ayının son dekadının yedinci gününde (Apellaios ayının 27'sinde). Kallistenes kızı Ammia'ya oğlu Apollonios ve kocası Apollonios ve diğer çocukları ve damadı Glykon saygıyla anar. Eğer birisi bu mezara zarar verirse, (onlar/mezarı yaptırınlar) kutsal asaları mezar etrafında dik tuttular (ve beddua ettiler)!»

3. «Gorgippides olarak da adlandırılan Diodoros oğlu Theophilos'un mezarı.»

4. «Thophilos oğlu Diodoros'un (mezarı). 44. Yılda.»

6. «Apollonios oğlu Zeuksis'in (mezarı).»