

## A Re-examination of the Sarcophagus Inscription at Turant Asarı

### *Turant Asarı'ndaki Mezar Yazıtı Üzerine Yeni Bir İnceleme*

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**Abstract:** In this article, a published sarcophagus inscription from Turant Asarı located 5 km northeast of Myra is re-examined and given a new reading. The era in the first line of the inscription and some personal names in other lines could not be precisely read in the first edition and these issues were then left without comment. The date ἔτους θορ' μηνὸς Αὐδναίου ια' (11<sup>th</sup> Audnaios 179) in the first line is read clearly. This date must have not been reckoned from 311 BC according to the Seleucid era as the year 179 corresponds to 133/32 BC which is too early for the epigraphic form of the letters in this inscription. It may be the Sullan era (179=AD 94/5). But to date the inscription to the period after AD 43 seems doubtful from the *kitharephoroi* specified as the currency of penalty payment in the inscription. The typology of the sarcophagus and the letters characteristics of the inscription indicate a date around the end of first century BC or the beginning of first century AD and do not permit consideration of an era later than that of Sulla. This approximately dating is taken into consideration the year 179 goes back to the first half of the second century BC. The most important year in this period is 168/7 BC with the independence of Lycia from Rhodian dominion that would mark the beginning of the Lycian era. In consequence, this article suggests the date recorded on this inscription was probably calculated from 168/7 BC (AD 11/12), the beginning of a new local era in Lycia. In the inscription two new personal names are deciphered as a result of the new reading as Βρακασανῶα Τεδισβεῦς. In the article, it is suggested that Eleuthera mentioned in the inscription should be Eleuthera Trebandatike. In previous editions the missing name and ethnicon of craftsman of the sarcophagus is here read as Θεόφραστος Κυανείτης.

**Keywords:** Turant Asarı, era, Tedisbes, Brakasanoa, *kitharephoroi*, Eleuthera

**Özet:** Bu makalede, Myra'nın 5 km kuzeydoğusunda yer alan Turant Asarı'ndan yayınlı bir mezar yazıtı yeni okumalarla birlikte incelenmektedir. Yazıtın ilk satırındaki era tarihlemesi ve diğer satırlardaki bazı şahıs isimleri Schweyer tarafından yapılan ilk yayında tam olarak okunamamış ve bu hususlar yorumsuz bırakılmıştır. İlk satırdaki tarih ἔτους θορ' μηνὸς Αὐδναίου ια' (11 Audnaios 179) açıkça okunmaktadır. Bu tarih Seleukos era'sına göre İÖ. 311 yılından itibaren hesaplanmış olamaz. Çünkü 179 yılının tekabül ettiği İÖ. 133/32 yılı yazıtın harf özelliğine göre çok erkendir. Burada Sulla era'sının kullanılmış olması da (179=İS. 94/5) zayıf bir ihtimaldir. Zira ceza ödemesinin *kitharephoroi* para birimi üzerinden yapılacağı belirtildiği için yazıtın İS. 43 yılından sonraya tarihlemek kuşkulu görünmektedir. Lahit hem tipolojik özellikleri hem de yazıtın harf karakteri temelinde İÖ. I. yüzyılın sonu ile İS. I. yüzyılın başı civarına tarihlendirilmektedir. Bu durumda 179 yılı İÖ. II. yüzyılın ilk yarısına geri gider. Bu dönemde era başlangıcı olabilecek en önemli olay, Lykia'nın İÖ. 168/7 yılında Rhodos egemenliğinden kurtulmasıdır. Sonuç olarak makale, yazıttaki tarihin Lykia'da yeni bir era başlangıcı olarak İÖ. 168/7 yılından itibaren hesaplanmış olması ve yazıtın İS. 11/12 yılına tarihlenmesi gerektiğini önermektedir. Yeni okumalar sonucunda yazıtta iki yeni şahıs adı Βρακασανῶα Τεδισβεῦς olarak deşifre edilmektedir. Yazıtta adı geçen Eleuthera'nın, Eleuthera Trebandatike olması gerektiği önerilmektedir. İlk yayında lahit yapan ustanın eksik bırakılmış olan ismi burada Θεόφραστος Κυανείτης diye okunmaktadır.

**Anahtar Sözcükler:** Turant Asarı, era, Tedisbes, Brakasanoa, *kitharephoroi*, Eleuthera

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Turant Asarı is located on the top of Turant Dağı rising from the south of the Alakilise valley about 5 km northeast of the metropolis of Myra. The settlement established on this mount and an inscribed sarcophagus were first introduced by Harrison (1979, 205; see also Mellink, 1979, 344). The researcher briefly mentioned the content of this inscription without providing the text. Then, Schweyer used the inscription in her works, giving its transcription and photographs (Schweyer, 1993, 41-42, Taf. II Abb. 3 and Schweyer, 2002, 269 no. 89, Fig. 47, 48). The first line of the inscription consists of an era dating. The era dating and some personal names in other lines could not be completely read by Schweyer and these issues were left unresolved and without comment. However, the inscription is literally legible and requires re-examination hence this article.

The inscribed sarcophagus with *hyposorion* is one of some sarcophagi standing among the dozens of broken tombs in the extensive Roman necropolis in the settlement area (Harrison, 1979, 205; Mellink, 1979, 344; Schweyer 1996, 58; Harrison, 2001, 27-30; Hellenkemper & Hild, 2004, 898 s.v. Turant Asarı).



The dimensions of the sarcophagus measure; L.: 270 cm, W.: 155 cm, H.: 190 cm and the lid H.: 150 cm. The measurement of the *tabula ansata*; H.: 40 cm; W.: 167 cm and the letter H.: 2,5-3 cm. The first and last two lines of the ten-line inscription are written outside the *tabula*. The transcription of the inscription with the new readings is as follows:

- ἔτους θορ' μηνὸς Αὐδναίου ια'.
- 2 Εὐαίνετος Θρασυμάχου ἐατῶ καὶ τῇ γυναικὶ αὐτοῦ  
Βρακασανοα Τεδισβεους, ἄλλῳ δὲ οὐδενὶ
- 4 ἐξέσται ταφῆναι οὔτε εἰς τὸν τάφον οὔτε εἰς τὸ  
ὑποσόριον ἢ ὀφειλήσει ὁ θάνας τῇ Ἐλευθέρα κιθαρη-
- 6 φόρους ἑξακισχιλίας ὡς ἀπὸ καταδίκης τέλος ἐχού-  
σης, τῆς πράξεως οὔσης παντὶ τῷ βουλομέ-
- 8 νῳ ἐπὶ τῷ τρίτῳ μέρει.  
Θεόφραστος Κυανείτης
- 10 ἔποισ[εν].

*In the year 179, on the 11<sup>th</sup> of the month Audnaios. Euainetos, son of Thrasymachos, (built this tomb) for himself and his wife Brakasanoa, daughter of Tedisbes. Anyone else is not allowed to be buried neither in the sarcophagus nor in the hyposorion, otherwise he who buries the dead person will owe six thousand kitharephoroi to Eleuthera in accordance with the decision taken. After payment of the penalty, the person denouncing has the right to claim one-third of the money. Theophrastos of Kyaneai made (this tomb).*

L. 1: The first line consists of an era dating with year, month and day. Schweyer (1993, 2002) read this date as ἔτους θ'. μηνὸς Αὐδναίου. But the year ΘΟΡ (179) and the day ΙΑ (11) can be read clearly on the stone, see also photograph.



The era of the date 11<sup>th</sup> Audnaios 179 is probably a new local era dating from the “*independence of Lycia from Rhodian domination in 168/7 BC*” (179=AD 11/12) or it may be dated from the Sullan era (179=AD 94/5). For details see the following subheading. The month Audnaios in the Macedonian calendar is also used by the Lycians which is equivalent to Martius in the Roman calendar, see in this respect: Bickermann, 1933, 6 and 20; Samuel, 1972, 174. On the lines 61-62 of the customs inscription of Andriake (Takmer, 2006, 50) the names of some months in Latin are listed with the equivalents used in Lycia as follows: τῶν εἰδοῖς μηνῶ[ν] Ἰανουαρίου, Μαρτίου, Μαΐου, Ἰουλίου, Σεπτεμβρίου, Νο[εμβ]ρίου· οἳτι[ν]ές εἰσιν κατὰ [τοῦτ]ο[υ] Δεῖος, Αὐδναῖο[ς], Δύστρος, Ἀρτεμείσιος, Π[ά]νημος, Γορπιαῖος.

L. 2: Euainetos and his father Thrasymakhos bear names commonly used in Greek. But Euainetos is documented for first time in Lycia in this inscription (Schweyer, 2002, 151).

L. 3: Βρακασανοα Τεδισβευς is the wife of the tomb owner (BPA . ΑΣ . . ΟΑΤΕΔΙΣΒΕΟ . . Σ is in the edition of Schweyer, 1993, 41 and Schweyer, 2002, 269 no. 89). Some suggestions about the missing letters were offered by Pleket, SEG 43, 980: “*forth letter perhaps Y or X; seventh letter is triangular, followed by an eta (?) and OA (or Λ)ΟΑΤΕΔΙΣΒΕΟΙΑΣ*”.



Whereas, these letters ΒΡΑΚΑΣΑΝΟΑΤΕΔΙΣΒΕΟΥΣ are clearly legible. There must be only two personal names here because there is no article and it is not possible to separate the letters of ΔΙΣ as an adverb (δίς). In other words, what must be expected here is a feminine name in the dative case and the name of her father in the genitive case. It is possible to establish the name of father as Τεδισβευς by comparing it with the personal names composed with the Τεδι- element that are found in Lycia and Cilicia [TAM II, 533: Τεδιαρσασιος (gen. of Τεδιαρσασις); LBW 1282: Τεδικτα (gen. of Τεδικτας); Hicks, 1891, 256 no. 58: Τεδινηιος (gen. of Τεδινηις); Heberdey & Wilhelm 1896, 71-79 no. 155 A II, 36; A IV 71; A IV 72; A IV 80: Τεδιαριος (gen. of Τεδιαρις)]. The Τεδι- element is identified with the Luwian Tati-/Teti- (Sundwall, 1913, 199-200; Houwink ten Cate, 1961, 144-145). Τεδισβευς must be Τεδισβης in the nominative case (cf. TAM III, 14: Μανδροβης Ἐρμαίου Μανδροβευς). Two examples of the same structure in Lycian: Σεδεπλης (gen. Σεδεπλεους in I Wien, see Zgusta, 1964, § 1387-4) was Hellenized from Sedeplēmi (TL 29.8) or Esedeplēmi (TL 85.1, 114.1, 115.1); and Πιγρης (gen. Πιγρεους, Zgusta, 1964, § 1255-6) is identical with Pigrēi in the trilingual inscription of Letoon (N320.15).

Τεδισβης has the same suffix as Μιγισισβης documented by an inscription from the Pisidian city of Selge. As a result it is possible to suggest that Τεδισβης was a native personal name of Luwian origin because of the identification of Τεδι- with Tati-/Teti- [Nollé & Friedel, 1991, no. 25: Μιγισισβης (Μιγισ-ισβης) is compared with Δορμισβας (Δορμ-ισβας) documented from Isauria (Zgusta, 1964, § 300-5) and Μασνανισβας (Μασναν-ισβας) from Termessos (Zgusta, 1964, § 878). In consequence of these examples Τεδισβης can be understood as Τεδι-(ι)σβης].

After the identification of the name of the father the remaining ΒΡΑΚΑΣΑΝΟΑ should be considered as Βρακασανοα, the name of his daughter in the dative case. Βρακασανοα is compa-

rable with the feminine names with the ending -voα found in Greece and the islands (For a few examples ending -voα: SEG 32, 1982, 1292: Ασκειvoα; SEG 24, 1969, 397: Αριστοvoα; SEG 35, 1985, 664: Εϋροvoα; AE, 1924, 155, no. 403 (=SEG 50, 2000, 535): Βουλοvoα). There is no good example to compare with Βρακασα-. The closest examples of a feminine Βρακη are from Thrace (LGPN Vol. IV, 74) and a masculine Βραχᾶς from Boiotia (LGPN Vol. IIIB, 89). It seems difficult to say anything definitive about the origin of the name Βρακασανοα but it can be understood as a native personal name like Τεδισβης.

L. 3-6: The penalty formulation of the inscription reports that the violator has to pay six thousand *kitharephoroi* to Eleuthera as punishment. The coins called *kitharephoroi* have depicted on the reverse a *kithara* and are assumed to have been minted by the Lycian League between 167 BC and AD 43 (Regling, 1921, 528-529; Robert, 1951, 150-152; Jameson, 1980, 833 f. and 837 f.; Troxell, 1982, 27). The term is an important indication for the dating of the inscription (see below subheading). Furthermore, the *kitharephoroi* are documented in six inscriptions from Myra (Diamantaras, 1889, 412-413), Arneai (TAM II, 779) and Istlada (Schuler, 2006, no. 12, 15, 17 and 22).

The Eleuthera mentioned in this inscription is probably the Eleuthera of Trebendai. The Eleuthera Trebendatike (Ελευθέρα Τρεβενδατικῆ) is known from a votive inscription from Simena (Heberdey & Kalinka, 1897, 17 no. 53). There is also a temple dedicated to Eleuthera at Myra (TAM II, 924: Ἐλευθέρα Μυρικῆ), not to be confused with the temple dedicated to Eleuthera at Trebendai. For those inscriptions concerning Eleuthera at Myra see Petersen & Luschan, 1889, 45 no. 82; TAM II, 905 XIII C l. 10, XIV D, XIX A ll. 9-11. It is also known that Trebendai was within a *sympoliteia* with Myra during the Roman Imperial Period (Petersen & Luschan, 1889, 58 no. 114; SIG III, 1234 Μυρέως ἀπὸ Τρεβένδων). An unpublished Hellenistic inscription (this inscription was seen in 2010 during a survey carried out under the title of “*Likya/Pamfilya Ulaşım Sistemlerinin Epigrafik ve Tarihi Coğrafik Açılardan Araştırılması*” with the permit of T.C. Kültür ve Turizm Bakanlığı) consisting of fifteen lines remains at Asarbelen Tepesi lying 500 m southwest of Muskar/Belören (this inscription is to be seen in the lower left corner of the wall of a late antique building, lying directly to the south of the classical citadel which became a castrum in the Byzantine Period. The inscription is on a spolia block re-used in construction of this wall but the block originated from the Hellenistic temple of Eleuthera (Trebendatike), as the last line of this inscription records). An Eleuthera is recorded in the eleventh line of this inscription. Any place name in the inscription is not clearly legible but it is possible to restore the lacuna as Τρεβενδατῶν as the ethnicon, which is already known from an inscription carrying the ethnicon of Trebendai in the same form which indicates that it was an independent settlement, from Kyaneai (IGR 3, 704 col. I l.10), in the eighth line of the Asarbelen inscription. If this reading is correct Trebendai can therefore be localised to the Asarbelen Tepesi, Borchhard (1975, 82) suggests the settlement of Gürses for localisation of Trebendai. Zimmermann (1992, 115) proposed Muskar as alternative to Borchhard’s proposal). Taking into consideration that Trebendai was an independent city in the middle 2<sup>nd</sup> century AD, the settlement on Turant Asarı should be considered as lying within the territory of Trebendai and which therefore raises the question as to the territorial extent of Trebendai. There is a Roman road known as “*Gâvur Yolu*” coming from the south of Muskar and extending northwest from Muskar in the direction of Çağman and Arneai, which is unfortunately not recorded on the blocks of the *Stadiasmus Patarensis* (Şahin & Adak, 2007), as the section which relates to this area is not inscribed, it may originally have carried a painted inscription possibly prior to carving (Şahin & Adak, 2007, 208 f.). Likewise the road thought to extend from Myra to Arneai is also un-inscribed, as it would be found in this same area of the *Stadiasmus Patarensis*, but we can predict that this road would have passed through Muskar and that the name Trebendai would therefore have been recorded in this section of the *Stadiasmus Patarensis* as the first or

the last station or in the middle with the formulation of “διὰ + *station*”, as Trebendai had an independent territory.

The clause ὡς ἀπόκαταδίκης τέλος ἐχούσης evidences the amount of the penalty and the where this legal payment was due. Similar uses of this expression appear in the text of an agreement on debt from the city of Arkesine on Amorgos as καθάπερ ἐγ δίκης τέλος ἐχούσης (IG XII 7, 67 B 46-48 (=SIG III, 955 ll. 11-13): ... εἰδὲ μὴ ἀποδῶσιμι, πρακτοὶ ἔστωμι Πραξικλεῖ οἱ μὴ ἀποδόντες ἡμιόλιον τὸ ἀργύριον ἐκ τῶν ἰδίων πράξει πάσι καθάπερ ἐγ δίκης τέλος ἐχούσης κατὰ τὸ σύμβολον τὸ Ναξ[ίων κ]αὶ Ἀρκεσινέων, ...) and in the Demostheneia inscription from Oinoanda as ὡς ἀπόκαταδίκης (Wörle, 1988, l. 83, 205 f.). The expressions καθάπερ ἐκ δίκης and ὡς ἐκ καταδίκης appearing in some funerary inscriptions parallel with ὡς ἀπὸ καταδίκης in this inscription. Schweyer (1993, p. 42 note 21) refers to two inscriptions: TAM II, 526 (Pinara): ἡ ἀποτισάτω ὁ θάψας τῷ τε υἱωνῶι μου Ἐρμολάωι δραχμὰς τρεῖς χιλίας καθάπερ ἐγ δίκης; CIG 4300v (Simena): ... προσανγελίας οὔσης παντὶ τῷ βουλομένῳ ἐπὶ τῷ ἡμίσει καθάπερ ἐγ δίκης. Two more funerary inscriptions from Teimiussa should be added to these instances (Petersen & Luschan, p. 56 no. 108: ... ἡ ὀφειλήσει ὁ παρὰ ταῦτα θάψας ἐπιτίμιον καθάπερ ἐ[γ] δίκης Θρασυμάχῳ ἢ τοῖς ἐγγόνιοις αὐτοῦ δραχμὰς χιλίας) and from Aphrodisias (LBW no. 1639: ... καὶ εἰσοῖσει ἕκαστος αὐτῶν εἰς τὸν κυριακὸν φύσκον ἀνὰ \* μυρία, ὡς ἐκ καταδίκης).

L. 7-8: If any crime is committed against the tomb one-third of the amount of the fine is promised as a reward to the informer.

L. 9-10: The signature of the craftsman who built the grave is placed on this line outside the *tabula ansata*, Θεόφραστος Κυανείτης. The name was read as Θεόφραστ[. . . . .] by Schweyer (2002, 269 no. 89).



Theophrastos from Kyaneai must have been a famous master in central Lycia at that time but there is today no other known mention of him. On the last line ἐπ[ο]ίησεν.

### The Dating of the Inscription

The inscription was not precisely dated in previous publications. It is not clear whether the date in the first line of the inscription was read completely by Harrison (1979, 205) who says only “*there is a date, which may be Augustan*”. The inscription was dated to the end of first century BC or the beginning of first century AD from the style of the letters by Schweyer (1993, 42). After the new reading there is now an exact date, 11<sup>th</sup> Audnaios 179.

But it does not seem possible to say at first glance which year the date 11<sup>th</sup> Audnaios 179 was reckoned from. This means that it should be considered together with other documents having an era dating. A small number of inscriptions with an era dating have been found in Lycia to date. Eight documents excluding the Turant inscription are known from the cities of Ksanthos, Telmessos, Antiphellos and Oinoanda.

Four of them found at Ksanthos and Telmessos are dated exactly by the Seleucid era. The first is an honorary decree for Themistokles from Ilion recording a speech made in the city of Ksanthos. The decree was dated by the eponym priest Nikanor and by the year 116 with the name of Antiochos III. The year 116 (=196/5 BC) was reckoned from 312/11 BC (Robert, 1983, 154-163 no. 15 [=SEG 33, 1983, 1184]). The other from Ksanthos is a decree of Lyson honored by Ksanthian youth (REG 109, 1996, 2-3). The inscription was dated to the same year as the

honorary decree for Themistokles.

Another inscription is from Telmessos (Segre, 1938, 190 and Fig. 5; Maier, 1959, 248 no. 76). Only the first two lines of it are available, the rest is missing. On the same stone there is a twenty one-line letter of Eumenes II. There is a year 119 (=94/93 BC) in the Seleucid era with the name of Antiochos III. The fourth is a funerary inscription also from Telmessos (TAM II, 41c). The tomb belonged to a person named Aikhmon and the inscription is dated by the year 460 of the Seleucid era and by the eponym Emperor priest Q. Veranius Tlepolemos. The priest is known through an inscription from Kyaneai (IGR III, 705). In the document Q. Veranius Tlepolemos is recorded as emperor priest during the consulate of Scipio Salvidienus Orfitus and Sosius Priscus. The inscription is dated to AD 148/149. So it can be accepted without discussion that the year 460 (=AD 149) as calculated by the Seleucid era (Ruge, 1934, 412; Magie, 1950, 762 note 56; Balland, 1981, 227; Leschhorn, 1993, 42).

The first three inscriptions are official documents and limited to the brief Seleucid dominion over Lycia (197-188 BC). As for the last one, the funerary inscription from Telmessos, the singularity is that the Seleucid era appears again in the middle of second century AD which is interesting. Leschhorn (1993, 42) interprets this occurrence after a long time interval as indicating the revival of the traditional consciousness of the city and of its historical memory (for a similar comment see Tietz, 2001, 310-311).

The remaining four documents dated by era are very ambiguous. One of them is an Hellenistic inscription on the tomb of a person called Philtes at Telmessos (Fellows, 1841, 382; CIG 4199; TAM II, 42). From the inscription we learn that the tomb was given to him by the polis. There is a date (ἔτους ξ'μηνὸς Λῶου α' "1<sup>st</sup> Loos 60") in the first line of this short inscription. Various suggestions have been proposed for the era of this date, that it was Egyptian (Kalinka's opinion, see commentary of TAM II, 42; Ruge, 1934, 412; Magie, 1950, 762 note 56) or Seleucid (Wilhelm's opinion, see commentary of TAM II, 42; Leschhorn, 1993, 27-28) or was a local era dating from the freedom Lycia obtained from Rhodian dominion (Fellows, 1841, 382) or it was Sullan (Fellows, 1841, 382; in commentary of CIG 4199; Tietz, 2001, 311 note 75).

The other document is a recently published Hellenistic inscription comprising a treaty between "*the Termessians nearby Oinoanda*" and the Lycian League (Rousset, 2010). The text is dated by the name of the eponymous priests of the treaty parties. Further, the date (18<sup>th</sup> Daseios 34) of a local era was added for the Termessians. The era of the year 34 is unknown and has appeared for the first time in Lycia. According to the editor of the inscription (Rousset, 2010, 20-23), the beginning of this era is dated from one of two possibilities: either from the foundation of Termessos or from the reglement of Apameia (188 BC). Rousset dates this inscription between the years 160-150 BC.

Another funerary inscription having an era dating was found at Antiphellos (CIG 4300e in addenda; LBW 1274). The tomb was built by Dorothes, a citizen of Antiphellos for himself and his family. At the end of the inscription is recorded the year 121 (ἔτει ρκα'). Previously it was thought 121 related to the Sullan era (CIG 4300e) and consequently 121 corresponds to AD 36/7. But Leschhorn has proposed that this inscription should be dated to the period after AD 43 by indicating the personal name Claudius given in this inscription. As a result, for the beginning era of the year 121 Leschhorn (1993, 414-415 and 541) suggests the year AD 43 was a new local era dating from "*the foundation of the province of Lycia*" by the Emperor Claudius in AD 43. Merkelbach (2000, 121 and Merkelbach & Stauber, 2002, 32) accepts the year AD 43 as beginning of an era on the comments about of the πρὸ ἐτῶν ρκθ in the inscription from Sidyma (TAM II, 174). But the πρὸ ἐτῶν ρκθ cannot be seen as a date reckoned by an era, cf. Takmer 2010, 113 no. 159.

A silver plaque with an inscription which was found near Oinoanda (Jacobsthal & Jones,



1940, 16-31; Robert, 1983, 578-579; SEG 33, 1983, 1179; Leschhorn, 1993, 359, 414 ) can be added to these inscriptions. This plaque was made on behalf of the Muangla demos near Oinoanda and Kibyra and was dedicated to Zeus. The inscription on the plaque was dated to year 115 of an era. Jacobsthal & Jones (1940, 27-29) thought of this era in connection with Cibyra and suggested two possibilities for the beginning of this era; either 85 BC or AD 25 employed as the start of an era by the city of Cibyra.

All of these remain arguable, nevertheless as is indicated by the opinions expressed concerning these inscriptions, it seems most probable that some local eras were employed by the Lycians.

As for the Turant inscription, if one thinks the Seleucid era was employed, then the year 179 corresponds to 133/32 BC. However, given the form of the letters employed in this inscription it is impossible to date this inscription to 133/32 BC.

If the date of the inscription is calculated according to the Sullan era, 179 gives AD 94/5. This year corresponding to the end of the first century AD is not too far from the date of the inscription based upon the form of the letters employed. However this dating needs to be supported from the evidence concerning the use of the *kitharephoroi*, given in the penalty payment recorded in this inscription. It is assumed that *kitharephoroi* were minted when the Lycian League was independent between 167 BC and AD 43. It is possible to consider the *kitharephoroi* might have been in circulation after AD 43 although whether *kitharephoroi* would have been specified by name after AD 43 seems questionable. A declaration in the customs inscription of Andriake dating from Nero's reign provides a good example indicating currency previously circulating in Lycia remained in circulation after the formation of the province of Lycia: II. 79-81: ὁ ὀνητήρ, ᾧ ἂν ἐνιαυτῷ τῆς τελωνείας ἄρξῃται τοὺς πρότους πληρώσας τῆς τελων[ε]ίας μῆνας ἕξ· ἐν δὲ καὶ ἡμέραις τριάκοντα [τ]ὸ ἥμισυ μέρος[ς] τῆς τειμῆς ὑποδότω ἐν ᾧ ἂν βούληται νομίσματι τῶν ἐν Λυκία [πρ]οχωρούντων, ... see (Takmer, 2007, 174). As another piece of evidence it can be understood that the coins carrying a *kithara* minted in the province of Lycia between the years AD 95-99 in the reigns of Domitianus, Nerva and Traianus might have been termed *kitharephoroi* (SNG 4265: Domitianus, with *kithara*, the date: ΕΤΟΥΣ ΙΔ ΥΠΙΑΤΟΥ ΙΖ (=AD 95); SNG 4266: Nerva, with two *lyres*, the date: ΥΠΙΑΤΟΥ ΤΡΙΤΟΥ (=AD 97); SNG 4267: Traianus, with two *lyres*, the date: ΔΗΜ ΕΞ ΥΠΙΑΤ Β (=AD 98-99). There is no any date on the coins with *kithara* minted in the name of Claudius (SNG 4263, 4264). On the basis of the interpretation made by Robert (1951, 151: "On a reconnu dans ces "citharephores" les monnaies de la Confédération Lycienne ayant au revers une cithare; il peut s'agir, suivant la date de l'inscription, soit des monnaies autonomie de la Lycie jusqu'à 43 de notre ère, soit des monnaies au nom de Claude, de Domitian, de Nerva et de Trajan ayant pour type du revers une ou deux cithares"), concerning the *kitharephoroi* in order to date the Myra inscription (Diamantaras, 1889, 412-413), the coins with *kithara* struck during the reigns of the emperors mentioned above may also be named as *kitharephoroi*. Within the framework of these two possibilities, the Turant inscription may be dated to AD 95 from 179 in the Sullan era. Nevertheless this dating remains doubtful and should not be regarded as conclusive. As only six inscriptions recording *kitharephoroi* employed to describe a monetary unit for penalty payments have been found to date and probably all of them are to be dated to the Hellenistic period. Four of them are found at Isthla, for the document and the dates see (Schuler, 2006, 395-451, nos. 12, 15, 17 and 22). The other inscription is from Arneai; the style of the letters seen on the detailed drawing of miscal clearly reflect the late Hellenistic period (TAM II, 779). The dating of the Myra inscription (Diamantaras, 1889, 412-413) interpreted by Robert (see note 18) is not certain. It also probably belonged to the period before Emperor Claudius.

It is impossible to consider any era later than that of Sulla to date the inscription due both to the style of the letters and because of the word *kitharephoroi*. When the approximately datings – around the time of Augustus – proposed by Harrison and Schweyer are taken into consideration,

the year 179 goes back to the first half of the second century BC. During this period the most important year is 168/167 BC when Lycia regained independence from Rhodian control, which would mark the beginning of an Lycian era. This thought was previously expressed by Fellows (1841, 382) in his comments concerning the inscription of Telmessos (TAM II, 42), that the year of freedom from Rhodian domination might mark the beginning of a new era. In this context the numbers ranging from 1 to 33 (Α – ΛΓ) that appear on the coins of the Carian city of Alabanda were used to mark the years dating from the era of the liberation of this city from Rhodian domination, that is 168/167 BC (for the details and literature concerning this see Leschhorn, 1993, 201-204, 487). If this year is assumed to mark the beginning of an era, the year 179 corresponds to the year AD 11/12 which agrees with the dating from the typology of sarcophagus and style of the letters forming the Turant inscription. Although any document establishing the existence of this “*the freedom era*” has yet to be found in Lycia, it is not beyond the realms of possibility that the year 167 BC might well have marked the beginning of an era.

Looking collectively at the existing inscriptions dated by era in Lycia, four of them are dated exactly by the Seleucid era, while a few other inscriptions remain disputable. Although few known documents to date attest to it, it seems most probably that some local eras were employed by the Lycians. Finally, for the era of dating employed on the Turant inscription two distinct possibilities can be proposed: the firstly, that the local era dates from the acquisition of independence by Lycia from Rhodian domination which seems the more preferable, the second having a much diminished possibility is dating from the Sullan era.

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