

A New Reading Proposal for the Sidetic Adaptation of the Greek PN *Euempolos*

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Abstract: More than fifty years ago, a Greek-Sidetic votive inscription known as the Euempolos Bilingual (S6 = S I.1.3) was uncovered in the ancient city of Lyrbe. The poor condition of the stone's surface, along with the low quality of the available photographs, has hindered a reliable reading of some parts of the inscription. The Sidetic adaptation of the dedicator's name, corresponding to the Greek PN Εὐέμπολος [*Euempolos*], is the most damaged section, as two deep fractures have caused the loss of the lower strokes of the central letters. In addition, since this personal name is a *hapax*, no comparisons are available for its reconstruction within the Sidetic corpus. These challenges have prevented scholars from reaching a conclusive explanation. After reviewing the various proposals put forward thus far, I will conduct an epigraphic analysis of this name and suggest a new reading based on the identification of the second letter as sign no. 6  *w*. Despite representing the most suitable candidate from a palaeographic point of view, this sign was never considered at the time the text was established, as its phonetic value had not been correctly deciphered. The proposed new reading also offers, in my opinion, a more phonologically appropriate form, since it is more economical compared to the Greek counterpart and more consistent with Sidetic evidence. Moreover, it is likely to be closer to the neighbouring Pamphylian Greek dialect, as is often the case with Greek onomastic adaptations in this language.

Type: Research Article

Received: 21.01.2025

Accepted: 17.02.2025

DOI: 10.37095/gephyra.1624533

Language: English

Keywords: Sidetic alphabet and language; Luwic languages; Anatolian languages.

Gephyra 30 (2025), 13-22

Introduction

In 1983, A. Muhibbe Darga published in *Anadolu Araştırmaları* a Greek-Sidetic bilingual, discovered in 1972 during excavations led by Jale İnan in the ancient city of Lyrbe¹ (village of Şıhlar, Manavgat district), located a few kilometres northeast of Side.² It has been dated to the beginning of the Hellenistic period, between the late 4th and early 3rd centuries BC.³

The inscription, named the Euempolos Bilingual after the dedicator (S6 = S I.1.3),⁴ is in relatively poor condition and presents some reading difficulties. In addition, the only photographs available were taken during the early years of its publication, and their low quality has hindered a reliable identification of some letters. An autopsy or republication of the text is urgently required.

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¹ I adopt Johannes Nollé's identification (1988, 257-259) of this city as Lyrbe rather than Seleucia. The location of this find generated great interest, as it was the first time a Sidetic inscription had been found outside the city of Side. This fact consequently called into question the designation 'Sidetic' itself for this language, which has nevertheless been maintained to this day; see Neumann 1978, 871-872; 1993, 292; Darga 1983, 403; Nollé 2001, 626, 641; Pérez Orozco 2020, 145. Another Sidetic inscription, also from Lyrbe (S13), has recently been published by Zinko – Zinko – Rizza (2016, 377-381); for further discussion of its reading, see also Zinko – Zinko 2019, 429-430; Simon 2019.

² The inscription was first mentioned in a note by J. İnan (*apud* Mellink 1974, 118). Several scholars reported this find until its publication, occasionally revealing part of its content; see Neumann 1974, 169; 1978, 871-872; 1980, 173; Brixhe 1976, 149, n. 1; 1977, 174, n. 39; *apud* Neumann 1977, 182-183; Nollé 1983, 94.

³ For palaeographic dating criteria based on the Greek text, see Brixhe – Neumann 1988, 36; cf. Brixhe *apud* Darga 1983, 403; Brixhe 2018, 161.

⁴ The two numbering systems follow, respectively, Nollé (2001, 625-646) and the new proposal based on typological criteria by M. and Chr. Zinko and A. Rizza, as presented in several works: Zinko 2016, 372; Zinko – Zinko – Rizza 2016, 373, Tafel 1; Zinko – Zinko 2019, 418; Rizza 2021, 585-586, Fig. 2. From now on, I will adopt J. Nollé's numbering, for both inscriptions and signs.

However, the current location of the inscription appears to be somewhat uncertain. The stone was transferred to Antalya Museum after its discovery.⁵ There, Claude Brixhe consulted the inscription, still unpublished, in 1974 or 1975.⁶ After reporting that the stone was stored in the museum, A. M. Darga (1983, 408) adds that she was nevertheless unable to revisit and measure it in later research. Since then, the same location has been documented by successive scholars,⁷ as well as by Michaela and Christian Zinko and Alfredo Rizza, members of the research team re-examining the Sidetic corpus in recent years, who regret not having been able to access it.⁸ However, the inventories of Zinko – Rizza – Zinko (2018, 3) and Rizza (2021, 585, Fig. 2) no longer provide a location and, in fact, Rizza (2021, 577) even states that this inscription ‘is, at present, missing’. The latest information I have on its whereabouts comes from Recai Tekoğlu (2024, 500), who mentions that he consulted the inscription once at Antalya Museum but does not specify when. I visited the museum myself in March 2024, and a repository staff member informed me that the stone seemed to lack an inventory number and could not be located.

In the absence of a much-needed, higher-quality republication of the inscription, I have provided the previously published photographs to facilitate the reader’s epigraphic comparison with the discussion in this paper:

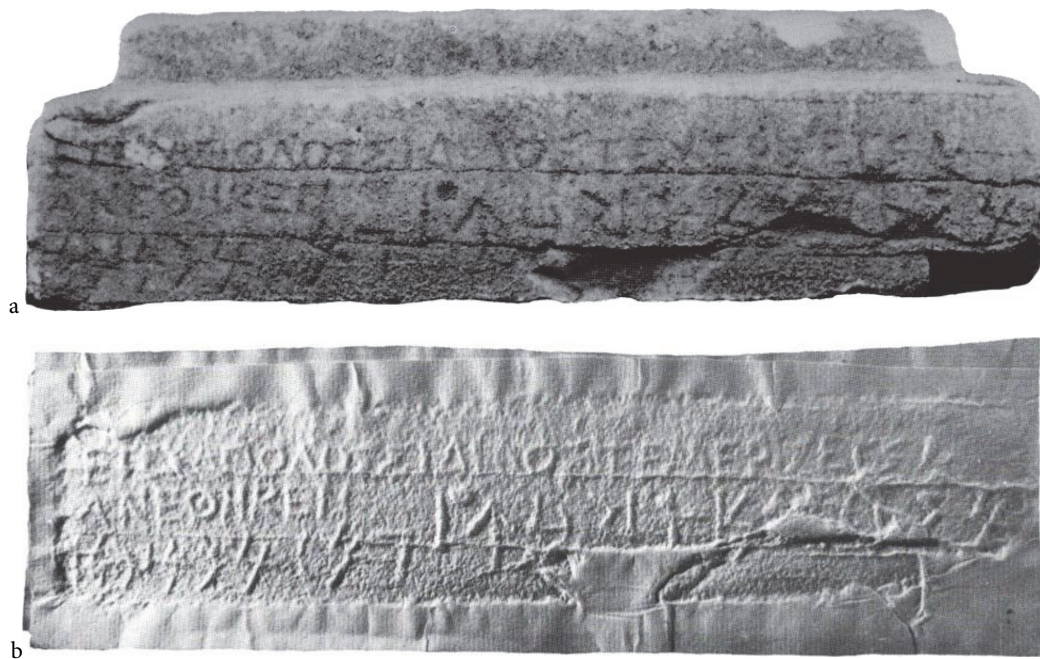


Fig. 1 a-b) Photograph and squeeze of the inscription⁹

⁵ Brixhe *apud* Neumann 1977, 182; Darga 1983, 408.

⁶ The first date is given by Brixhe (*apud* Neumann 1977, 182) and the second, somewhat later, by Brixhe – Neumann (1988, 35).

⁷ Brixhe – Neumann 1988, 35; Eichner unpublished, 13; Nollé 2001, 640; Magnelli – Petrantoni 2020, 77.

⁸ Zinko – Zinko 2014, 10; 2015a, 11; 2019, 418, 424; Zinko 2016, 372; Zinko – Zinko – Rizza 2016, 373, Tafel 1; Rizza 2019, 546.

⁹ According to Brixhe – Neumann (1988, 35), there are several photographs of the inscription and three squeezes: one from Darga and the other two taken by Brixhe himself when he visited the museum. The authors published only the two images provided here (see Brixhe – Neumann 1988, 40/41, Taf. I). However, I must point out that, strictly speaking, the first photograph is taken from I. X. Adiego (2014, 247), since its resolution is higher, at least compared to the versions I possess. On the other hand, the photograph in the *editio princeps*

The stone features the Greek text first, comprising the first line and part of the second. The Sidetic text, written right to left in *scriptio continua*, begins in the second line, with slightly larger and deeper letters that extend below the Greek text until a third line is formed. Two scratched lines separate the three levels, likely chiselled *a posteriori* as they sometimes cross over the letters. It is not clear whether both texts were carved by the same person or at the same time, but several scholars agree that it was the work of an inexperienced hand, especially the Sidetic part.¹⁰ The content, votive in nature, is almost identical. Both the Greek and Sidetic texts feature a threefold onomastic formula (individual name + father's name + ethnic name of the dedicator), with the addition of the dedicatory verb in Greek only. The Greek text can be read quite clearly as Εὐέμπολος Σίδιδος Τεμεριζεύς | ἀνέθηκεν 'Euempolos, (son) of Sidis, (citizen) of Temeriza, dedicated (this)'.¹¹ However, the Sidetic text has extensive damage, especially the first name, the Sidetic adaptation of the Greek PN Εὐέμπολος,¹² which is the subject of this study. Since the word boundaries can be safely segmented, I will focus solely on this name, without discussing the overall reading of the Sidetic inscription.¹³

The name begins in the second line and ends before the patronymic **l†yul śdi†ś**,¹⁴ corresponding to the Greek PN Σίδιδος (see Fig. 1). As can be seen, there are two deep fractures in the central part of the name that have caused the loss of the lower strokes of the letters, as well as some additional deterioration in the surrounding area. It is even difficult to determine with certainty the exact number of letters. In addition, as is often the case in the Sidetic corpus, this personal name is a *hapax*; therefore, no comparisons are available for its reconstruction.

Previous Proposals

From an epigraphic point of view, three different readings have essentially been proposed for this *catena litterarum*. Two of these, Darga's reading (1983, 404)¹⁵ **⋈l[†<]⋈⋈†eu[mp]lu** and Faucounau's reading (1990, 167; see Fig. 2) **l†s†<⋈⋈†eumpol**, have already been dismissed.¹⁶ Apart from being unsupported by the squeeze, they are based primarily on an obsolete reading of sign no. 7 **⋈** as †*u* (currently *j*). Thirdly, Brixhe – Neumann (1988, 38-39; see Fig. 2) proposed the reading **l†s†<⋈⋈†e>pel**, while also considering the fourth sign as **ś** *o* instead of **⋈** *e*, as Faucounau

by Darga (1983, Lev. I, 1) may also be the same. Therefore, to the best of my knowledge, only one photograph of the inscription has been published to date.

¹⁰ I summarize here the most detailed comment made by Brixhe – Neumann 1988, 35-36. See also Darga 1983, 403-404; Nollé 2001, 640.

¹¹ SEG XXXIII 1163. This transcription almost coincides with the first provided by Darga (1983, 402-403), except for the ethnic name, then transcribed as Τεμερσεύς. The reading was improved by Brixhe – Neumann (1988, 36) to Τεμεριζεύς, though Τεμερισεύς was also considered. In fact, as pointed out by Eichner (unpublished, 13-14, n. 25), this appears to be an error by the carver, who engraved both the *sigma* (Σ) and the *zeta* (Ζ). Currently, Τεμεριζεύς has been conventionally adopted. However, see the reservations expressed by Faucounau (1990, 166), which in my view are untenable.

¹² For the attestation of this Greek name in other places and its etymological interpretation as 'the good merchant' or 'the one who has good trade', see Darga 1983, 402; Brixhe – Neumann 1988, 37; Eichner unpublished, 13, n. 24; Pérez Orozco 2020, 161, n. 62.

¹³ For a good summary of the different readings proposed for the Sidetic text, see Tekoğlu 2024, 500-501.

¹⁴ I adopt the transcription <ś> proposed by Pérez Orozco (2007, 142, Cuadro 2) for the sibilant letter l.

¹⁵ Darga (1983, 402, 406) only drew the Greek text and the Sidetic ethnic name, but not the dedicator's name.

¹⁶ However, Faucounau's reading has recently been followed by Magnelli – Petrantoni (2020, 80).

later did.¹⁷ Nowadays, the reading *e>pel* is generally accepted. However, the main problem lies in the unknown value of sign no. 24 >, which should somehow correspond to the remaining sequence ->em- in the Greek counterpart. Scholars have tried to find a solution by correlating this sign with either Greek *mu* or *upsilon*, or even both.

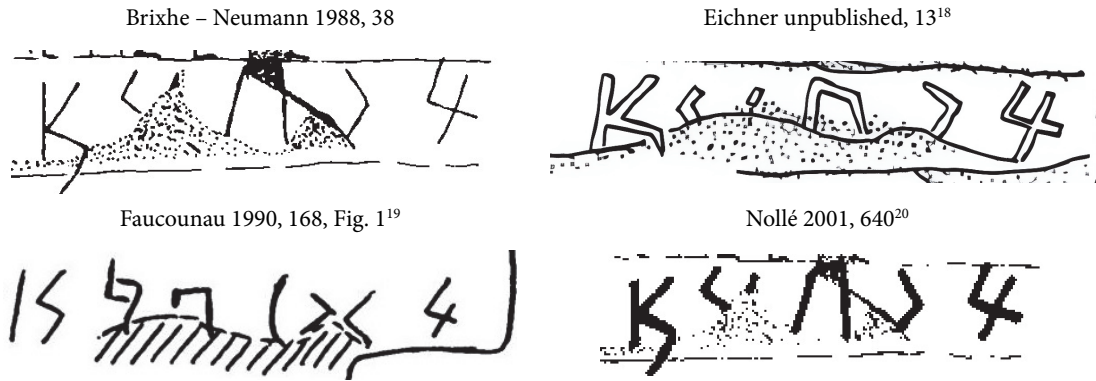


Fig. 2) Cut-out drawings of the Sidetic adaptation of the Greek PN Εὐέμπολος

The interpretation as *mu* was first attempted by Brixhe – Neumann (1988, 41), who proposed that the sign > be interpreted as a retrograde variant of sign no. 10 < *m*, thus yielding a form *em²pel*. Woudhuizen (1988/9, 91) also considered this possibility, although he preferred to regard it as a ‘simplified variant’ of sign no. 16 > *n* and read it as *enpel*. Subsequent Sidetic inscriptions have documented a clear distribution of both signs < *m* and > *n* with respect to >, so these hypotheses have been definitively discarded. Accordingly, Nollé (2001, 641) proposed a value for sign > that is similar to, but distinct from, *m*, or that it could be a spelling mistake for sign < *m*, although he had some reservations about this latter suggestion. Recently, Brixhe (2018, 166) supported Nollé’s latter hypothesis and transcribed it as *em¹pel*. Finally, Eichner (unpublished, 15, n. 28) also considered a *lapsus calami* but an even more complex one, which would lead him to read it as *ew²m¹pel*. According to this author, the stone carver, ‘irritated’ by the graphic complexity of a hypothetical sequence -<>-, committed a haplography from -<>- to -<- and, in turn, confusedly reversed the orientation of -<- to ->-. However, aside from being an overly complicated *ad hoc* explanation, this relies on another outdated reading of sign no. 7 > as †*w*.²¹ Indeed, Eichner later changed his mind, as will be seen below.

¹⁷ Indeed, the identification of sign no. 24 > had already been suggested, albeit indirectly, by Brixhe himself (*apud* Neumann 1977, 182-183).

¹⁸ To the best of my knowledge, Eichner’s study was never published. I place it chronologically between Brixhe – Neumann 1988 and Fauconau 1990, as the last bibliographical reference is from 1989. The same drawing was later published by the author in Eichner 2013, 148.

¹⁹ Fauconau published up to four drawings, the first two reflecting the proposals of Darga 1983 and Brixhe – Neumann 1988, and two more of his own with different readings. Nevertheless, the name under study appears the same in both drawings. Here, the drawing ‘Fauconau (1)’ is provided.

²⁰ As is evident, Nollé’s drawing is directly based on that of Brixhe – Neumann 1988.

²¹ Zinko – Zinko (2015b, 1) transcribed this name as *e[w]m¹pel* in a conference held in Prague, which seems to echo Eichner’s idea (they also read > as †*w* at that time). However, since there is no reference to Eichner in the published text, I am uncertain as to whether they relied on him.

The interpretation as *upsilon* is based on the proposed values *b* or *v* for sign no. 24 >.²² The reading *ebpel* was first suggested by Pérez Orozco (2003, 107; 2007, 131), who, despite his transcription, instead considered a fricative pronunciation of the labial.²³ Eichner (2013, 148) amended his former hypothesis and transcribed it in a similar way to Pérez Orozco as *ev²pel*, but without any comment. The *b* / *v* values appear to have yielded good results in interpreting sign no. 24 > in subsequent inscriptions. Nevertheless, some scholars find the evidence less compelling in the case of the Euempolos Bilingual. Rizza (2019, 546), who provides further arguments for the fricative labial value of this sign in the Lyrbe Stele (S13), is sceptical of Pérez Orozco's proposal due to the reading problems of the inscription and 'especially for the Greek-Sidetic correspondence of letter N24'. In the same vein, Tekoğlu (2024, 501), despite interpreting the three occurrences of this sign in the new *tessera iudicis* as *b*, does not consider this bilingual inscription to be clear phonetic evidence *per se*. Indeed, Pérez Orozco himself (2020, 156-157) recently changed his transcription of sign no. 24 > to *ñ* and now reads it as *eñpel*, thus leaning towards the interpretation as *mu*.²⁴

Therefore, many different solutions have been proposed to date, but none has succeeded in reaching a consensus. In the following section, I will introduce a new possibility based on the remaining traces of the inscription, which has never been considered before. The proposal will begin with an epigraphic analysis, followed by a linguistic discussion.

The New Proposal



Fig. 3) My drawing of the first Sidetic line with the possible missing traces in grey²⁵

The two best-preserved letters are the first and last of this name, signs nos. 2 & *e* and 17 & *l*.²⁶ The central letters are less certain due to the damage, which affects not only the lower strokes but occasionally the upper ones as well. Starting from right to left, there appears to be one clear angular stroke, two slightly curved vertical strokes, and two more seemingly oblique strokes, the last of which might also be angular. In the absence of an autopsy of the inscription, I provisionally

²² For a comprehensive summary of this much discussed sign, see Rizza 2019, 545-547.

²³ The first to propose the value *b* for > was indeed Meriggi (1978, 914-915), albeit very tentatively, interpreting *abase* in S3 as a descendant of the Anatolian demonstrative *apa-* (cf. Lycian *ebe-*). However, it should be noted that the Euempolos Bilingual had been discovered but not yet published at that time. Pérez Orozco's transcription of this name has also been adopted by Kassian (2013, 175), Adiego (2014, 248, albeit with question mark) and Simon (2021a, 382, n. 35, 383; 2021b).

²⁴ However, see the strong criticism by Simon 2021a, 381-384.

²⁵ I am not particularly convinced by how Brixhe – Neumann, Eichner, Faucounau and Nollé depict the horizontal stroke of & (see Fig. 2), as it would not display the usual *ductus* of this letter in Sidetic inscriptions and coins. Indeed, Brixhe – Neumann (1988, 39) acknowledge the rarity of this &, which would be drawn 'in einer leicht vereinfachten Form'. I have left the horizontal stroke of this letter undrawn, as I am unable to discern it with any certainty.

²⁶ I have recently devoted a study to the formal variants of sign no. 17 *l*, which presents up to four different forms: &, &, & and &. *Contra* Faucounau, who draws & (see Fig. 2), I suggest in this instance that 'the long, oblique path of the lower right stroke points to the closed variant &' (Ferrer 2024, 442, n. 12). In addition, I also rule out the presence of an additional sign & between & and the patronymic &di&, as stated by Darga (1983, 404).

assume the interpretation of the last four strokes as signs nos. 8 **ϣ** *p* and 2 **ϣ** *e*, which seems palaeographically plausible to me.²⁷ Regarding the remaining angular stroke, Tekoğlu (2024, 500) claims that he was able to confirm that it was sign no. 24 **ϣ** during his visit to Antalya Museum. However, I must disagree with this statement since the inscription is fractured and it is therefore impossible to reach such a degree of certainty. Indeed, this sign is not the most suitable choice from a palaeographic point of view, for two main reasons. On the one hand, sign no. 24 **ϣ** is documented up to thirteen times in the Sidetic corpus,²⁸ and there is always proportional length between its two strokes. If this were the case, the lower stroke may not be much longer and the letter would appear somewhat small in relation to the standard height of the other letters in the line. On the other hand, if the stroke of this sign is compared with the third letter of the ethnic name, sign no. 10 **ϣ** *m*, whose *ductus* usually resembles that of sign no. 24 **ϣ**, the angle is considerably sharper. The unskilled hand of the stone carver certainly complicates this kind of approach, but these inconsistencies must be taken into account and further options sought. Given that the lower part of this letter is broken and additional missing traces can therefore be surmised, another candidate not previously considered becomes feasible: sign no. 6 **ϣ** *w*.²⁹ This sign would fit better with the previous observations regarding the angle and expected height, thus making it a preferable option from a palaeographical point of view (see Fig. 3). The sign **ϣ** was probably not considered at the time, as its former traditional transcription as **†j** would not have yielded any result for the bilingual correspondence. Later, when the *w*-value for **ϣ** was determined, the reading of this letter as sign no. 24 **ϣ** had already been well established. The identification of sign no. 6 **ϣ** *w* therefore offers a form **ϣϣϣϣ ewpel**, which, as discussed below, is also less problematic from a linguistic point of view.³⁰

The new reading *ewpel* shares some of the phonological explanations already provided in previous proposals. When compared to Greek Εὐέμπολος,³¹ the Sidetic adaptation displays the zero nominative ending without thematic vowel,³² the syncope of *e* in medial syllable³³ and the weakening

²⁷ The reading **ϣ** *o* instead of **ϣ** *e*, considered by Brixhe – Neumann (1988, 39) and adopted by Faucounau (1990, 167), seems less probable to me in light of the available photographs. Regarding the horizontal stroke of **ϣ**, see above, n. 25.

²⁸ Three occurrences in S3, two in S5, four in S9, one in S13 and three in the new *tessera iudicis* published by Tekoğlu (2024).

²⁹ The value *w* for sign no. 6 **ϣ**, first tentatively proposed by Brandenstein (1958, 88, 90, Tafel 2) but solidly defended by Pérez Orozco (2003, 104-106), is now generally accepted, despite Schürr's objections (2016, 150-151; 2021, 125-126; *contra* Simon 2020, 201, n. 3) and Brixhe's reservations (2018, 168); for further evidence, see Ferrer 2020. Recently, Pérez Orozco (2020, 154-155) instead suggested a fricative articulation (transcribed by him as *v*), which could also fit with the linguistic analysis of this name below; for further comments on this new notation, see Simon 2021a, 379-380.

³⁰ Indeed, Eichner (unpublished, 15, n. 28) already conjectured a possible outcome *ewpel* (along with *empel*) from a syncopated form **ewmpel*, but he read **ϣ** **†w** at that time.

³¹ The Greek text is written in Koine, as with other Greek-Sidetic bilinguals (S1, S2). However, it is likely that the Greek names were adapted from Pamphylian forms due to their similarities; see Brixhe 1976, 49, n. 9, 149, n. 2; Brixhe – Tekoğlu 2000, 5-6; Pérez Orozco 2007, 126; 2020, 160-162; cf. also Brixhe 2018, 161-162. In this regard, see the conclusions drawn from this name below. On the other hand, for the sake of conciseness, I will generally provide the Koine form (noted as 'bil.' when documented in a bilingual text) in the following onomastic and lexical comparisons.

³² Brixhe – Neumann 1988, 41. Cf. *polonij* S2.1 = bil. Ἀπολλώνιος, *thandor* S9.5 = Ἀθηνόδωρος, *istratag* S3.1, S3.2 (?) = στρατηγός.

³³ Brixhe – Neumann 1988, 41; Eichner unpublished, 15, n. 28, 40; Brixhe 2018, 166. Cf. *artmon* / *artmonis* S1.1, S5.1, S7.1, S9.2 = bil. Ἀρτέμων, *porthor* S2.1 = bil. Ἀπολλοδώρου, *thandor* S9.5 = Ἀθηνόδωρος, *thanpijs* S1.1, S8.1 (*bis*), S9.6 = bil. Ἀθηνοβίου.

from *o* to *e*.³⁴ On the other hand, the correspondence Sid. *ew-* = Gr. *εὐ-* not only offers a more phonologically economical solution than **eb-*, but is also consistent with the use of sign no. 6 **Ξ** *w* as the second element of a diphthong in the Sidetic script.³⁵ Evidently, the form *ewpel* compels us to assume the loss of the nasal. In Sidetic, there is no certain example of this kind of loss,³⁶ but this phonological feature has indeed been observed in the neighbouring Pamphylian Greek dialect. Accordingly, Pérez Orozco (2007, 126) and Brixhe (2018, 166) have respectively proposed a hypothetical dialectal form **Εῤέπολυς* or **ΕΙἘβολους* for this Greek name. However, the Sidetic readings recently proposed by both scholars are so far removed from their Pamphylian assumptions as to have led Brixhe (2018, 167) to consider the Koine as the borrowing model for **em'pel* and Pérez Orozco (2020, 160) to explain **eñpel* as an archaic dialectal form. By contrast, the reading *ewpel* would bring the Sidetic testimony closer to the expected Pamphylian form, as is often the case with other adaptations of Greek onomastics in this language. Finally, it is worth noting that the nasal also voiced the dental stop in Pamphylian dialect and, as reflected by Brixhe's conjecture, the same process is expected for the other stops, even though there is no evidence in the script.³⁷ According to some scholars, the Sidetic letter **ϣ** *p* might occasionally represent the sound [b], as inferred from the correspondence between Sid. *thanpijs* and Gr. Ἀθηνοβίου in the Artemon Bilingual (S1).³⁸ Perhaps further knowledge on this matter would shed light on the outcome of the nasal and the stop in the Sidetic adaptation of this Greek name.

Conclusions

To sum up, the dedicator's name in the Euempolos Bilingual now displays a correspondence between Sid. *ewpel* and Gr. *Εὐέμπολος*, which is much less problematic than previous proposals. This new reading fits better in palaeographical terms, requires no emendations to the text, and is preferable on phonological grounds, as it offers a more economical solution compared to the Greek counterpart, is more consistent with the internal comparison of Sidetic evidence, and is also closer to the neighbouring Pamphylian dialect. Nevertheless, I would like to take this opportunity to stress the need for an autopsy or republication of the inscription for the scientific community, given that some reading problems remain unresolved. On the other hand, it should be noted that sign no. 24 **ϣ** thus loses one of its most frequently cited examples for deciphering its value, a fact that must also be considered moving forward.

Addendum

After the submission of the manuscript, I happened to identify the new vocalic letter **ϣ**, which most likely represents the simple vowel /u/ in Sidetic (instead of sign no. 5 **Υ** *†u*). This finding

³⁴ Brixhe – Neumann 1988, 41; Pérez Orozco 2003, 105; 2007, 130; 2020, 152. However, it should be noted that there are no other Sidetic examples of vowel shift from *o* to *e* for comparison. By contrast, Eichner (unpublished, 36, 40) explained the *e*-vocalism through the assimilation of **ol* to a supposed Sidetic ending **el*, cognate with Anatolian **ala-*, which seems highly unlikely to me.

³⁵ Cf. *pojaw* / *pojaws* S9.3, S9.5, S9.7 (*bis*), *si* **ϣ** *aw* **ϣ** *is* and variants S10 and, although the segmentation and meaning are uncertain, *ews* S3.2.

³⁶ For other possible examples of nasal loss in Sidetic, see Pérez Orozco 2007, 132.

³⁷ For a comprehensive treatment of the phenomenon in this dialect, see Brixhe 1976, 64–68, 74–76.

³⁸ Neumann 1988, 64; Pérez Orozco 2003, 107; 2007, 131–132; 2020, 154–155; Schmitt 2016, 302; Brixhe 2018, 165; Rizza 2019, 544–547; 2021, 583–584. However, for the reading problems concerning the Greek text, see Rizza 2019, 537–539. On the other hand, the use of **ϣ** *p* has also been explained from a possible Greek-Anatolian interpretation of *thanpijs* as a compound name with *piya-* 'to give'; see Eichner 1988, 49, n. 18; unpublished, 42; 2013, 149; Nollé 1993, 277; Zinko 2016, 369; Rizza 2019, 542–543.

has recently been published.³⁹ Given its resemblance to sign no. 2 $\text{Σ} e$, the letter $\text{Σ} u$ may also be considered for the fourth sign of the Sidetic name under study. However, as noted in the above-mentioned publication (p. 152, n. 11), there is no known example of a vowel adaptation of Gr. $\omicron$ by means of Sid. $\text{Σ} e$ or $\text{Σ} u$ that would support either a reading *Ewpel* or *Ewpul* for Gr. $\epsilon\upsilon\epsilon\mu\pi\omicron\lambda\omicron\varsigma$.

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³⁹ Ferrer 2025.

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Yunanca Kişi Adı *Euempolos*’un Sidece Uyarlaması için Yeni Bir Okuma Önerisi

Özet

Ellî yılı aşkın bir süre önce, Lyrbe antik kentinde Euempolos Bilingual (S6 = S I.1.3) olarak bilinen Yunanca-Sidetik bir adak yazıtı ortaya çıkarılmıştır. Taş yüzeyinin kötü durumu ve mevcut fotoğrafların düşük kalitesi, yazıtın bazı bölümlerinin güvenilir bir şekilde okunmasını engellemiştir. İthaf edenin Yunanca Εὐέμπολος [*Euempolos*] kişi ismine karşılık gelen Sidece uyarlaması, iki derin kırık ortadaki harflerin alt kısımlarının kaybolmasına neden olduğu için en çok zarar gören bölümde bulunmaktadır. Buna ek olarak, bu kişi adı bir hapax (“tek örnek”) olduğundan, ismin anlaşılabilmesi için Sidece külliyat içinde karşılaştırma yapılabilecek başka bir örnek mevcut değildir. Bu zorluklar akademisyenleri kesin bir açıklamaya ulaşmaktan alıkoymuştur. Şimdiye kadar ortaya atılan çeşitli önerileri gözden geçirdikten sonra, bu ismin epigrafik bir analizini yapacak ve ikinci harfin 6 **Σ** w işareti olarak tanımlanmasına dayanan yeni bir okuma önereceğim. Paleografik açıdan en uygun adayı temsil etmesine rağmen, fonetik değeri doğru bir şekilde deşifre edilmediğinden, bu işaret metnin oluşturulduğu sırada hiç dikkate alınmamıştır. Önerilen yeni okuma, kanımca fonolojik açıdan da daha uygun bir biçim sunmaktadır, çünkü Yunanca karşılığına kıyasla daha az yer tutar ve Sidetik kanıtlarla daha tutarlıdır. Dahası, bu dildeki Yunanca onomastik uyarlamalarda sıklıkla olduğu gibi, komşu Pamfilya Yunancası lehçesine daha yakın olması muhtemeldir.

Anahtar Sözcükler: Side alfabesi ve dili; Luvice dilleri; Anadolu dilleri.