

Peter THONEMANN*

Inscriptions from Hadrianopolis, Tieion, Iulia Gordos and Toriaion

Abstract: This paper offers new readings and restorations in eight recently published inscriptions from Paphlagonian Hadrianopolis (nos. 1–4), Tieion (no. 5), Iulia Gordos in north-east Lydia (no. 6), and Toriaion in eastern Phrygia (nos. 7–8). No. 1 is here restored as the epitaph of a Christian by the name of Iordanes, and no. 2 is restored as a dedication to (Zeus) Brontaios; nos. 3–4 are epitaphs in verse for women called Markiane and Aelia Dionysiodora respectively. No. 5 is a family epitaph with several unusual formulae, and No. 6 is the epitaph of the foster-daughter (*threptē*) of two imperial slaves. No. 7 is an epitaph for a certain Tas, son of Kokaros, and no. 8 is a dedication to Zeus Megistos.

Keywords: Paphlagonia; Lydia; Phrygia; epitaphs; dedications; corrections.

In «Hadrianopolis I: Inschriften aus Paphlagonia (Oxford 2012)», Ergün Laflı and Eva Christof have published some 42 new Greek inscriptions from the city and territory of Hadrianopolis in Paphlagonia, along with seven new inscriptions from Amastris and four from the territory of Tieion, all recorded by Laflı during field surveys and excavations in the region between 2005 and 2008.¹ All of the monuments are illustrated with photographs, some of good quality, allowing us to make a few corrections to the texts printed by Laflı and Christof (nos. 1–5 below). More recently, in «Dialogues d’histoire ancienne 39/2, 2013, 287–303», Ergün Laflı and Hadrien Bru have published a rather miscellaneous collection of fourteen texts from Notion, Ephesos, Iulia Gordos, Toriaion and Tur ‘Abdin; a few corrections can be made to the texts from Iulia Gordos and Toriaion (nos. 6–8 below).

1. Christian epitaph (Laflı and Christof, Hadrianopolis 50, no. 18; Christof and Laflı 2013, 163, no. 38), inscribed on a cruciform marble plaque from an early Byzantine church at Hadrianopolis, dated by the editors to the first half of the sixth century AD. The editors read and translate as follows:

ἐνθά-	«Hier
δε κατά-	liegt begraben
κητε ὁ ἐγ ᾧ-	der...
γηοῖς [...]	...
5 τὴν ΜΗ[....]	...
[...]Ο[.]ΔΑ	...
N[.]Ο μ(ν)ή(μη?)	... (Erinnerung?)
[.....]	...»

The published photograph suggests the following text:

* Dr. Peter Thonemann, Wadham College, Faculty of Classics, Parks Road, Oxford OX1 3PN (peter.thonemann@wadh.ox.ac.uk).

¹ The volume consists of 115 numbered entries, of which 28 (nos. 69–96) are masons’ marks recorded on the territory of Hadrianoupolis. The remainder of the corpus consists of previously published inscriptions rediscovered by E. Laflı between 2005 and 2008. Several of the inscriptions in the volume are republished, with minimal changes, in Christof and Laflı 2013.

	ἐνθά-	«Here
	δε κατά-	lies
	κητε ὁ ἐν ἁ-	he who is among
4	γήοις:::	the saints
	τὴν μνήμ-	in memory,
	ην Ἰορδά-	Iordanes,
	νη[ς] ὁ μῆ-	he who is
8	ς <ἄξιος?>.	<worthy?> of remembrance.»

There is a close north-Anatolian parallel for this text at Pontic Sebastopolis, where a fifth- or sixth-century inscription reads ἐνθάδε κατάκτε Ἀρμάτιος ὁ ἐν θεοφίλῃ [τῆ μ]ν[ήμῃ] κ[οιμηθεὶς] (SEG 41, 1130). The phrase ὁ ἐν ἁγίοις τὴν μνήμην seems not to be attested in precisely this form elsewhere, but it is an easy variant on the common formulae ὁ τὴν (μακαρίαν, εὐλαβῆ) μνήμην, «he of blessed memory», and ὁ ἐν ἁγίοις ἀναπαύομενος, «he who rests among the saints». Contamination of different funerary formulae is found in a more extreme form in SEG 45, 1485, ἐν[θ]άδε κ[ατ]άκειται Ἰωάννης ὁ τῆς ἐν μακαρία τὴν μνήμην (Vicenza, but probably originally from Asia Minor). Examples of the common Christian personal name Ἰορδάνης are collected by Feissel, Macédoine 46–7, no. 30 (Edessa); Roueché, *ala2004* no. 156 (Aphrodisias). The final clause of the text (lines 7–8) is a puzzle: the stone appears to read simply ΟΜΗ[Σ]. I have tentatively assumed that the mason intended the common phrase ὁ μ(ν)ήμης <ἄξιος>. The forms μῆς and μνῆς (for μνήμης) are extremely common in late Roman Asia Minor; at Hadrianopolis, cf. Marek, *Stadt* 202, no. 59, and 210, no. 92 (Hadrianopolis: μνῆς χάριν).

2. Votive inscription (Lafli and Christof, *Hadrianopolis* 54, no. 23; Christof and Lafli 2013, 132–3, no. 5), on a rectangular marble base with upper and lower mouldings, dated by Lafli and Christof to the third century AD on the basis of letter-forms (a second-century date seems to me equally possible). The editors read and translate as follows:

	ἀγαθῆ τύχη·	«Zum guten Glück!
	..ΟΝΤΡΩ[- - -]	Der [Name fehlt],
	[- -]μου ἅμα τῷ υἱ-	[Sohn] des (...)imos hat zusammen mit dem
	ῶ Ἀρτέμι[δι εὐχῆς]	Sohn aufgrund eines Gelübdes für Artemis
5	χάριν ἀ[ν]έστ[τησε]ν ἐκ	[dies] aus eigenen Mitteln [gespendet]
	τῶν ἰδίων. Χρηῆστος	Chrestos hat es gemacht.»
	ἐποίησεν.	

The text was restored by Lafli and Christof as a dedication to Artemis. But it is highly unlikely that the dedicator would have erected the monument «along with his son» without giving his son's name, and there is enough space in line 4 to restore the common personal name Ἀρτέμιδ[ῶρον]. In line 2, where Lafli and Christof read ΟΝΤΡΩ, I can see no trace of the *rho* in the published photograph, and I suspect that we should restore the cult epithet [Bρ]ονταῖω. The cult of Zeus Brontaios is attested at Hadrianopolis in Marek, *Stadt* 193, no. 17 (Hanköy). The deity is addressed simply as Βρονταῖω in a votive inscription from Miletoupolis (I.Kyzikos II, 5); compare also Lafli and Christof, *Hadrianopolis* 53–4, no. 22 (Karahasanlar: Κύριλλος Ἰούλλου... Βροντῶντι); MAMA V 153 (a dedication to Βροντῶντι from Dorylaion). At the start of line 3, traces of the letters *omicron* and *nu* are visible on the photograph, suggesting that we should restore here the common personal name [M]ονίμου. I restore the whole text as follows:

	ἀγαθῆ τύχη·	«With good fortune:
2	[Bρ]ονταῖω [- - -]	To Brontaios, [name]
	[?M]ονίμου ἅμα τῷ υἱ-	son of [?M]onimos, along with his

4	ὦ Ἀρτεμιδ[ώρω εὐχῆς] χάριν ἀ[ν]έστ[τησ]αν ἐκ	son Artemidoros, set this up in fulfilment of a vow, from their
5	τῶν ἰδίων. Χρήστος ἐποίησεν.	own resources. Chrestos made it.»

3. Verse epitaph for Markiane (Lafli and Christof, Hadrianopolis 56–7, no. 25; Christof and Lafli 2013, 134–5, no. 7), inscribed on a column of local reddish conglomerate. Lafli and Christof give the following text:

	ἦν ἔτος εἰκοστόν μοι ὅτε φθιμένους ἐγέρασα Μαρκιανὴ μέλαια δ' ἔγκυος οὖς ἔθανον	«Es war das 20. Jahr mir, ich, die unglückliche Markiane starb schwanger;
5	Μαρκελλοῖο σύνευνος ἐμοὺς δ' ἀκάχησα τοκῆας Μάρκον τε ἈρΡΥΛΛΑΝ θ' εἴ- νεκεν [ῆ]λικίης· στήλην τήνδ' ἐλάχουσα	die Gattin des Markellos. Meine Eltern, den Markos und die Ar[rula]? betrübte ich wegen des jungen Alters.
10	γέρας –ονθον ἔτευξαν μυρόμενοι γονέες παι- δι κατ[α]φθιμένη.	Diese Grabstele erhielt ich, Die weinenden Eltern für die tote Tochter.»

I propose the following text and translation:

1–2	ἦν ἔτος εἰκοστόν μοι ὅτ' ἐς φθιμένους ἐπέρασα,
3–4	Μαρκιανὴ, μελέα δ' ἔγκυος οὖς ἔθανον,
5–6	Μαρκελλοῖο σύνευνος, ἐμοὺς δ' ἀκάχησα τοκῆας
7–8	Μάρκον Βάρβυλλαν θ' εἴνεκεν [ῆ]λικίης·
9–10	στήλην τήνδε λάχουσα γέρας [τύμβ]ον θ' ὄν ἔτευξαν
11–12	μυρόμενοι γονέες παι δι κατ[α]φθιμένη.

«It was my twentieth year when I passed to the company of the dead,
Markiane, I who died, pitiable one, while pregnant,
The wife of Markellos; and I grieved my parents,
Markos and Barbylla, because of my youth.
I received this stele as my due honour, and the tomb which
My parents constructed in grief for their deceased child.»

For the phrase ἔγκυος οὖς ἔθανον at the end of verse 2, cf. LBW 116 (Teos), εἴκοσι δ' ἐκτελέσσασα χρόνους ἔγκυος οὖς ἔθανον. The second half of verse 3 (ἐμοὺς δ' ἀκάχησα τοκῆας) is based on Homer, II. 23.223, ὅς τε θανὼν δειλοὺς ἀκάχησε τοκῆας, «who in dying grieved his unhappy parents»; compare also MAMA VII 560 (Merkelbach and Stauber, SGO III 14/02/04: Kuyulusebil), ὅς πάτρην ἀκάχησε θανὼν, πλῖσδον δὲ τοκεῦσιν; Anderson 1899, 287 no. 185 (Merkelbach and Stauber, SGO III 14/02/07: Kuyulusebil), ὅς πολλοὺς ἀκάχησε θανὼν, [ἰ]δίους δὲ τοκῆας. For the name Βάρβυλλα (verse 4), cf. I.Klaudiu Polis 61, line 20, Ἀὐρ. Χρυσιανὸς Βαρβύλλου; I.Magnesia 122 e 8–9.

4. Verse epitaph for Aelia Dionysiodora (Lafli and Christof, Hadrianopolis 60–1, no. 28; Christof and Lafli 2013, 139, no. 10), inscribed on a column of white limestone, broken below. Lafli and Christof give the following text:

ἡμᾶς ὧν σοφίη πολυφερτάτη ἔνθ' ἐλάχεν γῆν Αἴλια Διονυσιοδώρα	«Die viel tragende Weisheit ist in die uns gehorende Erde gelangt,
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	σεμνή δ' ἄλοχος Ἡλιοδώρου·	Ailia Dionysiodora, die fromme
	τεῦξε δὲ τύμβον τόνδε γλυκὺς	Gattin des Heliodoros. Der liebe
5	ἀνὴρ σὺν τεκέεσσιν, ὄφρ' ἀρετὴ	Mann mit den Kindern hat
	τῆς δ' ἡρώιδος εὐθύς ὑπάρχο[ι]	dieses Grab errichtet, damit die
	εὐγνωστὸς πᾶσι καὶ ὀψ[ιγνοῖσιν].	Tugend der Heroine sofort
		bekannt wird, allen, auch den
		Nachgeborenen.»

I propose the following text and translation:

1–2	ἡ πασῶν σοφίη πολὺ φερτάτη ἐνθ' ἔλαχεν γῆν·
2–3	Αἴλια Διονυσιοδώρα σεμνή δ' ἄλοχος Ἡλιοδώρου·
4–5	τεῦξε δὲ τύμβον τόνδε γλυκὺς ἀνὴρ σὺν τεκέεσσιν·
5–6	ὄφρ' ἀρετὴ τῆσδ' ἡρώιδος εὐθύς ὑπάρχο[ι]
7–8	εὐγνωστὸς πᾶσι καὶ ὀψ[ιγνοῖσι πυθέσθαι].

«She who was far the best of all women in wisdom has received her share of earth here: Aelia Dionysiodora, the noble wife of Heliodoros. Her sweet husband built this tomb along with their children, so that the virtue of this deceased woman should straightaway be easily recognisable for all, even future generations, to learn.»

The text consists of five rough hexameters (with numerous metrical errors), distinguished on the stone by simple interpuncts in the form «·». The first verse is loosely modelled on Homer, *Il.* 8.129, δίσκῳ δ' αἶ πάντων πολὺ φέρτατος ἦεν Ἑλατρεύς, and the final verse concludes with a formula based on the Homeric καὶ ἐσσομένοισι πυθέσθαι (*Il.* 2.119, 22.305; *Od.* 11.76, 21.255, 24.433).

5. Epitaph of Flavius Pontianus Pontikos and family (Lafli and Christof, Hadrianopolis 121, no. 111), from Gökcebey, on the territory of ancient Tieion. Stele with gabled pediment; round boss in the centre of the pediment. Lafli and Christof print the following text:

	Φ]λάβιος Ποντι[κός	«Flavius Pontikos
	Ποντικο[ὐ]Ο[.]Π[...]	der Sohn des Pontikos...
	..]-ντο ΜΟΝΕΔ[..	...
	...]ΝΠΙΝ[.]ΝΟΣ Πον[..	...
5	..]ΕΑΣ ἀμεμπτ[ῶς	...tadellos...
]ΑΥΤΟΥ Πον[..	...
	...]ΑΤΗ Ποντιαν[..	...
	...]-ων βασιλέους [...	...
	...]ΑΟ[.]ὄ ἄν δόξη[ι...	...
10	...]τεθῆναι ἡμῖν[..	...
	...]μνήμ[ης ἔ]τερον	...Erinnerung...
	δὲ ο]ὐδέν[α β]ούλομ[αι	...»
	[- - - - - - - - - - -]	

There appear to be around 2–3 letters missing at the start of each line, and 5–7 letters missing at the end. With all due caution, given the fragmentary state of the stone, I propose the following text and translation:

	[Φ]λάβιος Ποντι[ανός]	«Flavius Ponti[anus]
	[Π]οντικός ΟΗΤ[. . . c. 5–6 . . .]	Pontikos, ...,
	[τὸ]ν τόπον ἔδω[κεν ?]ἡμῖν[.]	granted [us] the place of burial.
	[Πο]ντιανός Πον[τικός,]	Pontianus Pon[tikos],
5	[ζή]σας ἀμέμπ[ως, καὶ ἡ]	having lived blamelessly,

	[γυν]ῆ αὐτοῦ Πον[τικῆ καὶ]	[and his wife] Pon[tike and]
	[θυγ]άτηρ Ποντιανῆ [καὶ υἱός]	daughter Pontiane [and their]
	[αὐτ]ῶν Βασιλεὺς [καὶ (?) σῶμα]	[son] Basileus, [and] whichever
	[ἄλ]λο ὃ ἂν δόξῃ· [μετὰ δὲ]	other [body] they might wish;
10	[τ]ὸ τεθῆναι ἡμῖν ἐ[ν τούτῳ]	after we have been placed in
	[τῷ] μνημίῳ, ἕτερο[ν <i>e.g.</i> ταφῆν]-	[this] tomb, I wish that no-one
	[αι] οὐδένα [β]ούλομ[αι· <i>e.g.</i> εἰ δέ]	else should be [buried (here);
	[τις τολμήσει, κτλ.]	if anyone dares to do so, etc.]»

Assuming my reconstruction of the first four lines of the text is correct, a man by the name of Flavius Pontianus Pontikos has granted the right of burial on his private grave-plot to a family of dependents (slaves, freedmen, or threptoi). The restoration at the end of line 2 is difficult: it is possible that Pontikos was a veteran soldier (ὄνητ[ρανός] for the usual οὐετρανός). I understand the phrase [τὸ]ν τόπον ἔδω[κε] in line 3 to mean «granted permission for burial (*sc.* on private land)»: for this sense, cf. I.Kios 107, Αὐρ. Τρύφων ἠξίωσα τοὺς δεσπότης τοῦ χωρίου καὶ ἔδωκάν μοι τὴν ταφῆν; I.Prusias ad Hyprium 98, χαρισαμένου τὸν τόπον εἰς τὴν ἐνταφῆν Γ. Λαβερίου κτλ.; MAMA VI 276 (Akmoneia), συνχωρήσαντος τὸν τόπον Λουκίου Ἀπέλλου τοῦ θρέψαντος αὐτῆς (*sc.* the deceased woman). The phrase ζήσας ἀμέμπτως (line 5) is also found at nearby Pompeiopolis (Marek, Stadt 149, no. 44). For the name Βασιλεὺς (i.e. Βασιλεύς) in line 8, cf. Marek, Stadt 166, no. 32 (Amastris), Αὐρ. Βασιλεύς; SEG 13, 532 (Amaseia), Ἰούλ. Βασιλεύς. I can find no precise parallel for the phraseology [καὶ (?) σῶμα ἄλλ]λο ὃ ἂν δόξῃ in lines 8–9; however, clauses of this kind are very common in Anatolian epitaphs (καὶ ᾧ/ὄν ἂν αὐτὸς βουληθῆ/συνχωρήσῃ). In line 10, the dative ἡμῖν is incorrectly used for ἡμᾶς.

6. Epitaph for a foster-child (Lafli and Bru 2013, 298–9, no. 10); fragment of white marble built into a mosque at Gördes (ancient Iulia Gordos). Lafli and Bru print the following text:

[---]	
Τίτου Καίσαρο[ς]	...de Titus César,
[ἐ]τείμησαν Πι[- - -]	ont honoré Pi...,
[ἐ]αυτῶν θρεπτ[ὸν]	leur threptos;
συνγενεῖς π[ά]ντες[.]	toute la descendance.

The phrase Τίτου Καίσαρο[ς] in line 1 suggests that the people responsible for setting up this inscription ([ἐ]τείμησαν, line 2) were a married pair of imperial slaves; an imperial slave is attested in another inscription of the Flavian period from Iulia Gordos, TAM V 1, 692, Στέφανος Αὐτοκ[ράτο]ρος Σεβαστοῦ Δομ[ιτι]ανοῦ Καίσαρος δο[ῦ]λος ἀρκάριος. In line 2, the editors suggest restoring the name of the deceased as Πίγρης. However, this name is attested in Lydia only once (TAM V 3, 1421), and it is preferable to restore the common woman's name Πρ[εῖμα], attested three times at Iulia Gordos in the first century AD (TAM V 1, 706 and 707; SEG 40, 1043). The concluding phrase ought to be restored [καὶ οἱ] συνγενεῖς π[ά]ντες[.], an extremely common formula in the funerary epigraphy of Iulia Gordos: e.g. TAM V 1, 713–4, 723, 728, 751–2, 765–6. I would read and restore the whole text as follows:

	[ὁ δεῖνα καὶ ἡ δεῖνα,]	«x and y,
	[Αὐτοκράτορος Σεβαστοῦ]	slaves of Emperor
	Τίτου Καίσαρο[ς] δοῦλοι,]	Augustus Titus Caesar,
2	[ἐ]τείμησαν Πρ[εῖμαν τὴν]	honoured their threptē
	[ἐ]αυτῶν θρεπτ[ή]ν, καὶ οἱ]	Prima, as did
4	συνγενεῖς π[ά]ντες[.]	all her relatives.»

7. Funerary stele for Markia and Sousou (Lafli and Bru 2013, 299–300, no. 12), from Ilgın, probably the site of the ancient village of Lageina (Thonemann 2008, 43–44).

Τάσκω Κάρ[ο]υ	«Taskô, fils de Karos,
Μαρκία γυναι-	a fait ériger (cette
κὶ τῆ ἰδίᾳ <i>hed.</i> καὶ	stèle) pour sa femme
Σουσου ἀδελ-	Markia et son frère
5 φῶ ἀνέστησ-	Sousou, en souvenir.»
εν μνήμης	
<i>hed.</i> χάριν.	

This stele was erected by a man whose name is printed by Lafli and Bru as Τάσκω Κάρ[ο]υ (line 1). But the name Τάσκω is, as the editors remark, «plutôt rare, surtout attesté en Crète occidentale à Polyrhénia et à Aptera, dans les deux cas à l'époque hellénistique». We ought therefore instead to read Τας Κωκά-ρουν. The indigenous name Τας is extremely common in Phrygia Paroreios (Zgusta, Personennamen 480–481, §1493–4; cf. Thonemann 2011, 195 n.46); it is attested at Ilgın in I.Sultan Dağı 304, 320 (MAMA VII 115), 330 (MAMA VII 127). The name Κώκαρος forms part of a family of Greek names from the root Κωκ- (Robert, Noms indigènes 312–320; Zgusta, Personennamen 262–263 and 689–690; Curbera 2013, 131–132). The name is attested in Phrygia Paroreios: Anderson 1899, 300, no. 228 (Kızılkuyu, near Küzoren, ancient Selmea: Κώκαρος); cf. MAMA VI 353 (Diokleia: Κώκαρος).

8. Votive bōmos to Zeus Megistos (Lafli and Bru 2013, 300, no. 13), from Ilgın.

Τάγος Διομήδου Διὶ Με-	«Tagos, fils de Diomède à Zeus
γίστω εὐχίην.	Megistos, en ex-voto.»

The name Τάγος is effectively unattested elsewhere, with only a single, uncertain instance at Ephesos (I.Ephesos 4220). As the photograph clearly shows, the correct reading is the common name Γάτος, found several times in inscriptions from Ilgın (I.Sultan Dağı 301, 310, 320, 329, 332).

Abbreviated Literature

Anderson 1899	J. G. C. Anderson, Explorations in Galatia cis Halym, JHS 19, 1899, 34–134, 280–318.
Christof and Lafli 2013	E. Christof and E. Lafli, Neue Transkriptions- und Übersetzungsvorschläge zu 43 Inschriften aus Hadrianopolis und seiner Chora in Paphlagonien, in: H. Bru and G. Labarre (eds.), L'Anatolie des peuples, des cités et des cultures, Besançon 2013, vol. II 127–70.
Curbera 2013	J. Curbera, Simple names in Ionia, in: R. Parker (ed.), Personal Names in Ancient Anatolia, Oxford 2013, 107–43.
Feissel, Macédoine	D. Feissel, Recueil des inscriptions chrétiennes de Macédoine du IIIe au Vie siècle, Paris 1983 (BCH Supplément VIII).
Lafli and Bru 2013	E. Lafli and H. Bru, Inscriptions gréco-romaines d'Anatolie II, Dialogues d'histoire ancienne 39/2, 2013, 287–303.
Lafli and Christof, Hadrianopolis	E. Lafli and E. Christof, Hadrianopolis I: Inschriften aus Paphlagonia, Oxford 2012 (BAR International Series 2366).
LBW	P. Le Bas and W. H. Waddington, Inscriptions grecques et latines recueillies en Asie Mineure, 2 vols., Paris 1870.
Marek, Stadt	Chr. Marek, Stadt, Ära und Territorium in Pontus-Bithynia und Nord-Galatia, Tübingen 1993 (Istanbuler Forschungen Band 39).
Merkelbach and Stauber, SGO	R. Merkelbach and J. Stauber, Steinepigramme aus dem griechischen Osten, 5 vols., Stuttgart and Leipzig 1998–2004.
Robert, Noms indigènes	L. Robert, Noms indigènes dans l'Asie Mineure gréco-romaine, Paris 1963.
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Özet

Hadrianopolis, Tieion, Iulia Gordos ve Toriaion'dan Yazıtlar

Makalede daha önce Ergün Laflı'nın Eva Christof ve de Hadrien Bru ile beraber yayınladığı sekiz adet yazıt tekrar gözden geçirilerek yeni okuma ve tamamlama önerileri getirilmektedir. İlk beş yazıt Paflagonya kenti Hadrianopolis'te ele geçmiştir. Erken Bizans Dönemi'ne tarihlenen yazıt no. 1 Jordanes'in mezar steli olarak tanımlanabilmiştir. Laflı ve Christof'un Artemis'e adak olarak tanıttıkları 2 no.lu yazıtın aslında Zeus Brontaios'a adı kayıp bir kişi ve oğlu Artemidoros tarafından sunulan bir adak olduğu saptanmıştır. No. 3 hamile iken eceli gelen Markiane'nin mezar şiiiridir. 20 yaşında hayata gözlemini yuman anne adayının mezar anıtını ebeveynleri Markos ve Barbylla yaptırmıştır. Aelia Dionysiodora'ya ait 4 no.lu mezar şiiiri Homeros'un İlyadası'nı taklit ederek hatalı heksametron vezninde kaleme alınmıştır. 5 no.lu mezar yazıtında emekli ordu mensubu Flavius Pontianus Pontikos'un aile mezarında kendisine yakın ve olasılıkla köle kökenli dört kişiden oluşan bir aileye defin hakkı sunduğu anlaşılmıştır. Gördes'te (Iulia Gordos) ele geçen yazıt no. 6 İmparator Titus'un azatlıları tarafından beslemeleri Prima için kaleme alınan bir onurlandırmadır. Ilgın'da bulunan 7 no.lu mezar yazıtında mezarın sahibi olarak Korakas oğlu Tas belirlenebilmiştir. Yine Ilgın'dan başka bir yazıtta Zeus Megistos'a adak sunan şahsın adı ilk yayında önerilen Tagos yerine Gaios olarak düzeltilmiştir.

Anahtar Sözcükler: Paphlagonia; Lydia; Phrygia; Mezar yazıtları; Adaklar; Düzeltmeler.