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## Two New Epitaphs from Termessos

### *Termessos'tan İki Yeni Mezar Yazıtı*

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**Abstract:** In this paper two new funerary inscriptions discovered in the necropolis area called E1 during the 2022 survey conducted in the city of Termessus are introduced. Both inscriptions belong to the Roman Imperial Period. However according to the *nomen gentilicium* employed in the inscriptions, the first is dated to before, while the latter is dated after the *Constitutio Antoniniana* (212 A.D.). The first inscription is by Anodriges; the second inscription was erected by the freed slave Aurelius Agathemeros. One of the names mentioned in the first inscription, Anodriges is for the first time documented at Termessus. While the second inscription is written in the form often documented at Termessus; the curse part of the first inscription is documented for the first time in this inscription. The penalty treasury of both inscriptions points to the temple of Zeus Solymeus and the penalty amounts are the same (1000 *drakhmai*).

**Keywords:** Termessus, Zeus Solymeus, Epitaph

**Öz:** Bu makalede Termessos kentinde gerçekleştirilen 2022 yılı yüzey araştırmaları sırasında Kuzeydoğu (E1) Nekropolis'inde tespit edilmiş iki yeni mezar yazıtı tanıtılmaktadır. Her iki yazıt da Roma İmparatorluk Dönemi'ne aittir. Fakat yazıtlarda kullanılan gens isimlerine göre ilk yazıt *Constitutio Antoniniana*'dan (MS 212) önceye tarihlenirken, ikinci yazıt sonrasına tarihlenir. İlk yazıt Anodriges tarafından; ikinci yazıt ise azatlı Aurelius Agathemeros tarafından yazdırılmıştır. İlk yazıtta adı geçen isimlerden Anodriges ilk olarak belgelenmektedir. İkinci yazıt formülasyon olarak Termessos'ta sıklıkla belgelenen tarzda yazılırken; ilk yazıtın lanetleme kısmı ilk kez bu yazıtta belgelenmektedir. Her iki yazıtın ceza vizesi Zeus Solymeus Tapınağı'nın kasası olup ceza miktarları da aynıdır (1.000 *drakhmai*).

**Anahtar sözcükler:** Termessos, Zeus Solymeus, Mezar Yazıtı

The two inscriptions introduced here were found in the Northeast (E1) Necropolis of Termessus during the course of the 2022 epigraphical survey. E1 Necropolis is one of (the first) of the ten necropolis areas in Termessus. It is located at the northeastern end of the city, near to today's car parking area (Fig. 1).

### 1. Epitaph of Anodriges and Her Family

The sarcophagus is carved from local limestone. It is located in the western part of the Northeast (E1) Necropolis, to the west of the lower necropolis street, approximately 13 m north of the inscription TAM III/1 no 873. The sarcophagus was found almost half buried in the ground. The front of the main long face was exposed approximately to the bottom, to expose the inscription in its entirety. It's lid stands 1 m north of the sarcophagus, with the top facing upwards. The body

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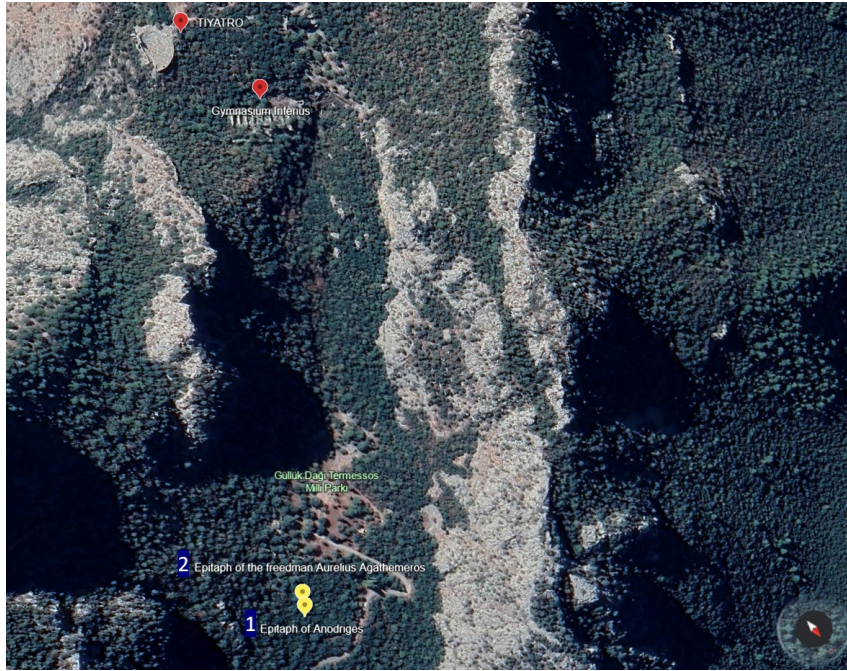


Fig. 1. Google Earth photo showing the location of Epitaphs in the Necropolis Area E1

of the sarcophagus is in very good condition, except that the main long side is partly broken from the upper edge towards the right side, there is also a diagonal crack. Only the main long side was carved smoother, the other three sides were left roughly carved. A 10 lines inscription is inscribed on the somewhat smoothed side of the sarcophagus, without it being framed – there is no tabula – on the main long side. Also, on the main long side, on the right corner side of the inscribed area, there is a male depiction. The figure, which is depicted in low relief within a negative contour, is roughly carved, standing from the front, with both hands outstretched to the sides, in a prayer pose. His chin is quite pointed, while his hair and eyes are slightly outlined. Ligatures are shown in the text.

**Inv. No:** TER2022/55.

**Coordinate:** 36°59'21" N - 30°28'10" E; Altitude: 870 m; Fallibility: approx. 4 m

**Dimensions:** Length: 200 cm; Width: 103 cm; Height (apparent): 82 cm; L.H.:4-5.5 cm.

**Date:** Before 212 A.D.





Fig. 2. Photogrammetry by Ş. Kileci

Ανοδριγης Φιλοκυρίου κατέστησεν [τή]ν  
 σωματοθήκην ἑαυτῷ καὶ τῇ προενειμέ-  
 νῃ αὐτοῦ γυνεκί Κουη καὶ τοῖς προενειμέ-  
 4 νοις τέκνοις Φιλοκυρίῳ καὶ Χαριτίνῃ  
 καὶ Ἀγαθαγγήλῳ καὶ Ποπλιανῇ καὶ τῇ ἀ-  
 δελφῇ αὐτοῦ Ποπλιανῇ, μόνοις· ἄλλῳ  
 δὲ οὐδενὶ ἔξεστε ἀνῦξε ἢ ἐπιθάψαι τ<ι>νὰ,  
 8 ἐπεὶ τοιαῦτα πάθουτο ὅποια κάγῳ πά-  
 θω, ἐπεὶ ὁ πειρᾶτε καὶ ἐκτεῖσει Διὶ Σολυ-  
 μεῖ Χ, α.

*Anodriges, son of Philokyrios, had this  
 tomb built only for himself and his  
 formerly deceased wife Koua/e, as well as  
 for their previously deceased children  
 Philokyrios, Charitine(s?), Agathangelos  
 and Popliane, and his sister Popliane. No  
 one else is allowed to open (this tomb) nor  
 bury anyone, and whenever you attempt  
 this, let there be suffering similar to what I  
 have suffered, and will have to pay 1,000  
 denaria into the Zeus Solymeus' treasury.*

L. 1-6. Between the lines the names of the person who built the tomb and the family members who are allowed to be buried there are mentioned. In both funerary inscriptions the sarcophagus is given the term *somathoteke*<sup>1</sup>. No family member or tomb owner carries the gentile Aurelius nomen. For this reason, the inscription can be dated to before the *Constitutio Antoniniana* (212 A.D.). Although the name of the owner of the tomb has not been documented to date, it is also bears an unusual form phonetically. As his wife's name, the *nominativus* of the name carved in the stone should take *Kouα*, in *dativus* case as *Κουη*. This name has so far only been found in the Pisidian city of Tymbrida. It is documented on a stele dating to the in II<sup>nd</sup>/III<sup>rd</sup> century A.D. (Brixhe *et al.* 1987, 158 nr. 30; *LGPN* VB, 245). This name is probably the *femininum* form of the epichoric nameing *Κουας* -gen. *Κουου-* (Zgusta 1964, 251 § 713-1). The editors (Brixhe *et al.* 1987, 159) also associate *Κουα* with *Κουας* documented in Cilicia and *Κουφου* (Brixhe 1976, nr. 96) documented *genetivus* case in Pamphylian dialect, emphasizing that the name here may also be *masculinum*, but they leave open the possibility of it being *femininum*. This name, which is clearly *femininum*, *dativus* case in this inscription from Termessus. This may have been rooted in a *femininum* form of *Κουη* name in *nominativus* case, although hitherto undocumented. The names of Anodriges' sister and her own daughter are the same, and this name (Ποπλιανή) has so far only

<sup>1</sup> Concerning the typology of the sarcophagus in Termessos, see Kubinska 1968, 35-39; Çelgin 1994, 163-168.

been documented in the Lydian city of Saittai (*LGPN VA*, 374). In the third line<sup>2</sup>, γυνεκι = γυναικι. LL. 6-7. It contains the usual prohibition phrases for Termessus.

LL. 8/9. The line in question contains curse phrases that have not been encountered to date in Termessus epitaphs. πάθυτο = πάθοιτο, for the use of υ instead of οι diphthong (see Gignac 1976, 197-198). For examples see *I.Parion* 29; *I.Kyzikos* 192; cf. Robert 1978, 255 dp. 70; general information about the curses see also Robert 1978, 241-289. Although the general expression in the inscriptions of Termessos is “ἐπεὶ ὁ πεираσας”, here it clearly reads “ἐπεὶ ὁ πεираτε”.

LL. 9-10. The public destination for the fine is given as the temple of the main god of Termessus, Zeus Solymeus<sup>3</sup> (Heberdey 1934, 753; cf. Çelgin 1997,160).

## 2. Epitaph of the Freedman Aurelius Agathemeros and Relatives

The sarcophagus was carved from local limestone. It is located in the central part of the Northeast (E1) Necropolis. The inscription was found *ca.* 40 m west of the lower necropolis street, approximately 12 m northwest of *TAM III/1 324*. The sarcophagus is in very good condition, with the lid on the east side of the sarcophagus, rolled to the ground and resting against the side of the main long side of the sarcophagus. The left side (short) and long rear side of the sarcophagus are partially buried in the ground. The back and both sides of the sarcophagus were left rough. The upper part of the main long face has been smoothed to receive the carved inscription. It contains no decorative elements. Only in the middle of the main long face is a *tabula ansata* which is carved in rough outline. The first three lines of the twelve line inscription are carved on the upper part of the *tabula*, on the upper part of the sarcophagus. The fourth line is on the upper edge of the *tabula*, and the fifth to twelfth lines are carved inside the *tabula ansata*. Ligatures are indicated in the transcript.

**Inv.no:** TER2022/56.

**Coordinates:** 36°59'21" N - 30°28'09" E; Altitude: 880 m; Fallibility: app. 10 m.

**Dimensions:** Length: 198 cm; Depth: 108 cm; Height: 128cm; L.H.: 4-6 cm.

**Date:** After *Constitutio Antoniniana* (212 A.D.)<sup>4</sup>.



<sup>2</sup> For the use of ε instead of αι diphthong see, Gignac 1976, 192-193.

<sup>3</sup> For epigraphic data on the amount of fines paid to the Zeus Solymeus Temple treasury see, Akçay & Gürel 2018, 10-11 fn. 27. Regarding the temple in question, see also, Çelgin 1997, 161-179.

<sup>4</sup> The owner of the tomb and his son did not receive Aurelius *nomen gentilicium*.

Αὐρ(ήλιος) Ἀγαθήμερος Οτανου{ς} ἀπελεύθερος τὴν σωματοθήκην ἑαυτῶ καὶ  
 τῆ γυναικὶ αὐτοῦ Νανηλεὶ καὶ τῷ υἱῷ αὐτοῦ Ἀγαθῷ καὶ τῆ γυνεκὶ αὐτοῦ  
 καὶ τῆ ἀδελφῇ τῆς Νανηλίδος Γῆ,  
 4 ἄλλῳ δὲ οὐδενὶ ἐξέσται  
 ἀνῦξαι ἢ ἐπιθάψαι  
 τινά ἐπεὶ ὁ πειράσας  
 ἐκτείσει Διὶ Σολυμεῖ  $\text{X}$ , α.  
 8 καὶ ἔνοχος ἔσται ἐν-  
 κλήματι τυμβωρυ-  
 χίας καὶ ἀρεῖς ταῖς εἰς  
 τοὺς κατοικωμένους  
 12 ἀσεβείᾳ.

*Freed slave Aurelius Agathemeros son of Otanes had this sarcophagus built for himself and his wife Nanelis and his son Agathos and his wife and Nanelis' sister Ge; no one else is allowed to open (the tomb) or bury another, whoever attempts this will then pay 1,000 denaria into Zeus Solymeus' treasury. He will also be responsible for the crime of grave theft and the crime of impiety against the underworld goddess of Vengeance.*

LL. 1-3. In the first three lines, the names of the family members allowed to be buried, especially the owner of the tomb, are listed. Agathemeros, who is understood to be the owner of the tomb, the freed slave, received Roman citizenship. While his father (Οτανῆς, Zgusta 1964, 386 § 1125-3), his wife (Νανηλῖς/Νανηλεῖς, Zgusta 1964, 352 § 1013-28 ve 29; κρῆ. *LGPN* VC, 309)<sup>5</sup> and his wife's sister (Γῆ, Zgusta 1964, 131 § 202-6) have epichoric names; only he (Agathemeros) and his son (Agathos) bears the ancient Greek names. This can be attributed to his being a freedman<sup>6</sup>, and it can be assumed that he had an epicoric name before he became a slave. However, since there is not much information concerning the system of slavery in the eastern provinces of Rome, nothing can be said for sure. Ancient sources are also silent about this issue. In most cases, only freed slaves are mentioned in the inscriptions<sup>7</sup>. In the second line, γυνεκὶ = γυναικὶ.

LL. 4-7. These three lines include the prohibition and penalty phrases. Many of the Termessus funerary inscriptions included similar expressions. In this inscription, the treasury of the Temple of Zeus Solymeus was given as the destination for the fine. In the fifth line<sup>8</sup>, ἀνῦξαι = ἀνοῖξαι.

LL. 8-12. The person who commits a crime against the grave in addition to the fine, is also held responsible for the charges and accusations mentioned in these lines. The aforementioned accusation expressions, which are frequently encountered in Termessus funerary inscriptions (ἔνοχος ἔσται [=ἐνόσχεθῆσεται] ἐνκλήματι τυμβωρυχίας καὶ ταῖς εἰς [= ἐπάσας τοσὸς τρὸς 1997

<sup>5</sup> Here it is seen that his wife Naneleis took the form Νανηλίδος in the genetivus case. There is no information about the *genetivus* case of the name Νανηλεῖς in Zgusta. The usage here is important in terms of clarifying this situation.

<sup>6</sup> For Ἀγαθ- stem slave names see also Solin 1996, 187-190; 200; 224; 407-409.

<sup>7</sup> On slavery in the eastern provinces of Rome; see, Eck 2013, 1-21.

<sup>8</sup> For the use of υ instead of οι diphthong see, Gignac 1976, 197-198.

τοάρῖος [= έπασιος τοάρῖος 1997), άρῆς = άραῖς<sup>9</sup> in the tenth line. In the eleventh line, if there is no misspelling, it can be accepted that “ω” is used instead of “ο”; “αλ” is also mistakenly used instead of “ε”: κατοιχωμαίνους = κατοιχομένους<sup>10</sup>.

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<sup>9</sup> For the use of ε instead of αι diphthong see, Gignac 1976, 192-193.

<sup>10</sup> For the use of ω instead of ο see, Gignac 1976, 277.