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Dorylaion and a Corrigendum

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A Newly Discovered Two Tomb Inscriptions from Eskişehir / Dorylaion and a Corrigendum

Eskişehir'den İki Yeni Mezar Yazıtı ve Bir Corrigendum

Necmettin ERAYDIN *

Abstract: This article introduces, two ancient Hellenic tomb inscriptions from the Roman imperial period, one of which was found in the village of Yakakayı in the Tepebaşı district of Eskişehir and the other in the Avdağlı area of the village of Aşağıdudaş in the Beylikova district. Both artifacts found are tombstones, proclaiming that declare with symbols that the patronage of Zeus, who was worshiped along the line starting from Nakoleia and extending into Bithynia, was needed. This article is important in terms of showing the expansion of the dominance of the Zeus Bronton cult in this part of Phrygia.

Keywords: Phrygia, Dorylaion, Tomb Inscription, Zeus, Cult, Eagle

Öz: Bu makalede birisi Eskişehir ili, Tepebaşı ilçesi, Yakakayı köyü'nden diğeri de Beylikova ilçesi Aşağıdudaş köyü, Avdağlı mevki'sinden olmak üzere Roma İmparatorluk dönemine ait Hellence iki mezar yazıtı tanıtılmaktadır. Bulunan her iki eser, yoğunluklu olarak Nakoleia'dan başlayarak Bithynia'nın içlerine uzanan hat boyunca tapınımı gerçekleştirilen Zeus'un hamiliğine ihtiyaç duyulduğunu sembollerle beyan eden mezar taşlarıdır. Bu makale Phrygia'nın bu kesiminde Zeus'un Bronton kültünün egemenlik alanının yayılımını göstermesi bakımından önem taşımaktadır.

Anahtar sözcükler: Phrygia, Dorylaion, Mezar Yazıtı, Zeus, Kült, Kartal

Two new artifacts with Hellenic inscriptions dating to the Roman imperial period from two different areas of territory of Dorylaion, were found as a part of the surface survey of the provinces of Eskişehir, Kütahya, and Afyonkarahisar, conducted under the head of Prof. Dr. Taciser Tüfekçi Sivas. They were discovered and recorded on-site in 2021 by the Eskişehir Province Epigraphic Survey team, that is conducted under the head of Assoc. Prof. Emre Erten, and of which the author is a member. The depictions in the first of the tomb inscriptions, provide important clues about the daily life of the local people and express their helplessness by leaving their achievements, that are in the focus of their simple lives, to the protection of the god that they worship with a fatalistic approach. We witness that the other tombstone was built with similar feelings, even though it does not provide as detailed data as the first one. The eagle depictions on both pieces probably reinforce the belief that the Bronton (?) cult of Zeus was dominant on the local people. And although the name of the god is not explicitly mentioned on

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The inscriptions, which constitute the subject of the article, were given to me for publication by Emre Erten, the head of Eskişehir Province Epigraphic Research. I owe him a debt of gratitude. In addition, the new inscriptions found during the survey are being prepared for publication by our team in order to be introduced to the scientific world.

the steles, the depictions on it let us witness the tacit reference of the god Zeus to the cult of Bronton(?). These tomb inscriptions are important both in determining the boundaries of the expansion area of Zeus in the Phrygia region and in contributing to the literature with onomastic studies.

1. The Vow of Papylos

A votive stele with a triangular pediment. It is observed that the stele, which is broken from the base and the lower right corner on the facade, is framed with pilasters from the sides and the top. Between the triangular pediment and the facade pilasters, a false pilaster is heightened by using deep lines. There is a relief of an eagle with half-open wings and facing right on the upper part of the facade, where depictions display the summary of the daily lives of those who had the vow made as well as what purpose and to whom the vow was made. As it is known, the eagle is a figure frequently depicted in votive inscriptions, especially in inscriptions referring to the Bronton¹ or other epithet² cults of Zeus. In the descriptions, eagles are seen, from time to time, facing right³, left⁴ or backwards⁵. They are seen with a wreath⁶ in their mouth, with open or closed⁷ wings, on a branch, wreath or a lightning bolt⁸, which is another important symbol of the god. The Eagle is accompanied by a small anchor (= *dolabra*)⁹ drawn in a stylized form in its upper left corner and a sickle-shaped knife¹⁰ depiction in its lower right corner. Below the depictions is a three-line Greek inscription made with calligraphic care.

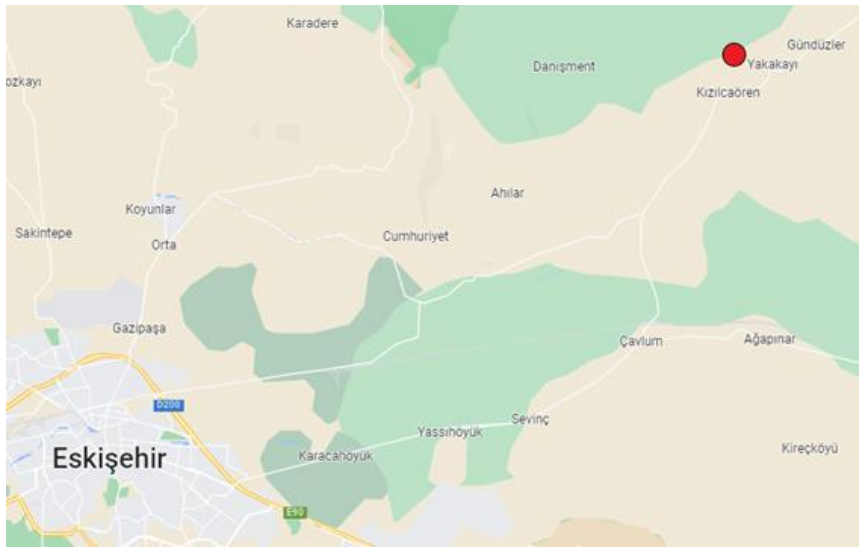


Fig. 1

¹ MAMA V. 176.

² For the votive inscription with the Epithet of Zeus Bronton Epekoos, see Akyürek - Şahin 2002, 405, no. 171 fig. 48 (a-e).

³ MAMA V. 95 fig. 31; Akyürek Şahin 2002, 360 no. 127 fig. 28 (a-b); 413 no. 175 fig. 56 (c, d); For similar examples from Bithynia, see Akyürek Şahin 2012b, 354, 3 fig. 4 (a-b); 362, 15, fig. 16 (a-c).

⁴ MAMA V. 103 fig. 34; 169 fig. 42; Akyürek Şahin 2002, 310 no. 63 fig. 10 (a-b); 392 no. 159 fig. 43; 502 no. 284 fig. 81 (a-ç) fig. 82 (d-e).

⁵ Akyürek Şahin 2002, 408 no. 172 fig. 51 (b, e); 476 no. 253 fig. 68 (a-c); 493 no. 273 fig. 71 (a-b) fig. 72 (c-e).

⁶ Akyürek Şahin 2002, 392 no. 159 fig. 43; 405, no. 171 fig. 48 (a-e); For another similar example from Bithynia, see Akyürek Şahin 2012b, 354, 2 fig. 3 (a-b).

⁷ For another similar example from Bithynia, see Akyürek Şahin 2012b, 358, 8 fig. 9.

⁸ Akyürek Şahin 2002, 413 no. 175 fig. 56 (c, d).

⁹ For the anchor description on the naiskos stele, see Akyürek Şahin 2002, 318 no. 70 fig. 13 (a-c); 409 no. 173 fig. 53 (a-ç).

¹⁰ MAMA V. 44 fig. 22; 89 fig. 30 (sickle-shaped knife, anchor).

Findspot: Tepebaşı district, Yakakayı village. In the village cafe. (Fig. 1) Dimensions: H.: 0.96 m; W.: 0.40 m Top - 0.48 m Bottom; D.: 0.15 m; LH.: 0.025 m to 0.030 m.

Date: The IInd century A.D. to the first quarter of the IIIrd century A.D.



Ἀγαθὴ Τύχη

2 Παπύλος [ca. 3]

Στρατ [ca. 5]

With good fortune! Strat[---]?, son of Papylos [(this votive) (dedicated to)] / With good fortune! Papylos [and] Strat --- (this votive) (they dedicated to Zeus for).

L. 2: The name Papylos is encountered in various parts¹¹ of Asia Minor. As far as we can see in the Phrygia region, it is mentioned in two other inscriptions apart from our inscription. Both are from places far from Dorylaion. One of them is from Kotiaion (= Kütahya) Aslanapa on a long burial stele¹² dated after 212 A.D., with the name Aurelius gens; and the other from Yenicearmutcuk village, which is also located in the territory of Kotiaion, Aizanoi (= Çavdarhisar), can be seen on the grave stele¹³ of the late IIIrd century, in which the names of a father and son with the same name are readable.

L.3: As the space of about three letters on the left side of the name Παπύλος, can be a name in genetivus casus, starting with Strat or Sostrat, which may express the lineage relationship of the person who dedicated the offering; there may also be a conjunction καί to express that there was more than one person who dedicated the offering. Or, less probably, the article of the word denoting the profession of Παπύλος, that dedicated the offering, could be inserted into this gap (Παπύλος ὁ στρατηγός). When we examine the inscriptions in the Phrygia region and consider the number of letters on the surface of the stele, we think that a few names starting with "Strat..." or "Sostrat..." may fit this blank. The name with genetive should be ΣΤΡΑΤΩΝΟΥ (nom. Στράτων)¹⁴, ΣΤΡΑΤΟΝ(Ε)ΙΚΟΥ (nom. Στρατόνεικος = Στρατόνικος)¹⁵ or ΣΩΣΤΡΑΤΙΔΟΥ (nom. Σωτρατίδης/

¹¹ LGPN VA. 357; VB. 343.

¹² SERP 212, 10; MAMA X. 272.

¹³ MAMA IX. 363.

¹⁴ Pape & Benseler 1911, 1447; LGPN VA. 413; VB. 391.

¹⁵ Pape & Benseler 1911, 1446; LGPN VA. 412; VB. 390.

Σωσρατίδας)¹⁶, ΣΩΣΤΡΑΤΙΟΥ(nom. Σωστράτιος)¹⁷, ΣΩΣΤΡΑΤΟΥ (nom. Σώστρατος)¹⁸. Since the bottom of the stele is broken, it is unclear how many more lines were carved. Therefore, only an approximate number of rows is given.

2. Tomb? Stele of Eutykhios

A rectangular tomb? Broken from above and below stele. There is an indistinct human (?) figure on the facade of the stele, the sides of which are bordered with pilasters. Under the figure, there is a Hellenic inscription, whose exact number of lines cannot be estimated, while the letters in the first three lines are legible. It can be thought¹⁹ that the eagle depiction on the facade of our stele, of which we have encountered many similar examples in the Phrygia region, was an effort to prevent possible disasters that could happen to the tomb, by having the tomb taken under the protection of Zeus. In addition, since the narrow area under the stele is not long enough to contain information about the characteristics or the mission(s) of the devotee, it seems more likely that the stele could be a funerary stele rather than an honorific inscription.

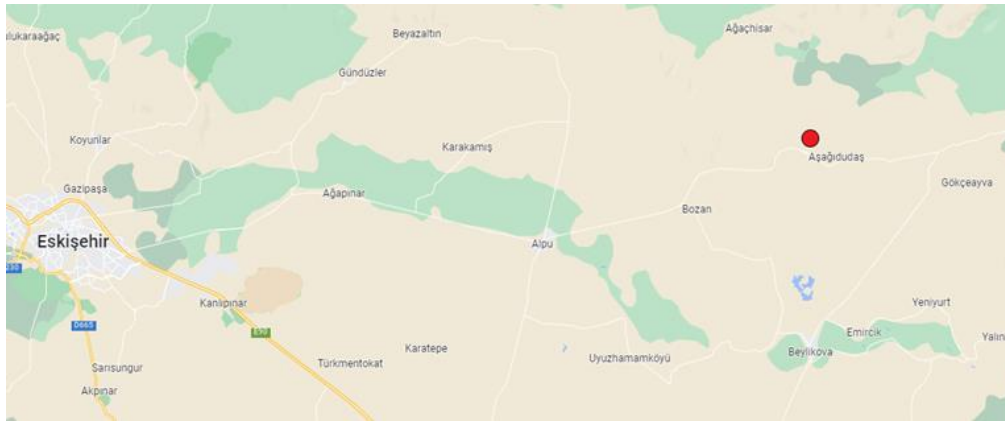


Fig. 2

Findspot: Beylikova district, Aşağıdudaş village, Avdağlı area (Fig. 2).

Dimensions: H.: 0.54 m; W.: 0.49 m; D.: 0.23 m; LH.: 0.025 m to 0.032 m.

Date: The IInd century A.D. to the first quarter of the IIIrd century A.D.



¹⁶ Pape & Benseler 1911, 1476; *LGPN* VB, 397.

¹⁷ Pape & Benseler 1911, 1476.

¹⁸ Pape & Benseler 1911, 1476; *LGPN* VA, 420; VB, 397.

¹⁹ For another example of the cult of Zeus in the region and the interpretation of the author, see Avram 2015, 199-229.

	Ἐτείμησεν	
2	Εὐτύχιον ἐαυτὸν ὤ _____ [ca.2-3]	<i>So-and so person honored own ...Eutykhios (Εὐτύχιος). / Eutykhion (Εὐτυχίων) honored</i>
4	ΑΛ? _____ [ca. 6-7] ----- -----	<i>own ...</i>

L.2: The name Eutykhios (Εὐτύχιος) is encountered²⁰ in the coastal parts of Asia Minor and in a few provinces of Anatolia, and it amounts to a total of what one may have in two hands. The name Εὐτυχίων in a tomb inscription from the Roman imperial period, found in the Sarayören village of Nakoleia (= Seyitgazi) in the Phrygia region, appears as Εὐτυχίονος in genetivus case in another tomb inscription²¹ from the same period, found in Stratonikeia, in the Karia region. However, in a votive-grave inscription²² of Zeus Bronton in Dorylaion Sultandere, it is mentioned in the nominative form Εὐτυχίων. The Εὐτυχίωνος form of the name Εὐτυχίων in genetivus is more common in inscriptions. In our inscription, we see that the name Εὐτύχιος was written in the accusativus form. Our inscription is a grave inscription in the form of honor. There is the expression (ἐτείμησεν) in the sentence “For so-and-so honored²³ Eutykhios”. It is also a probability that a person named Εὐτυχίων did the honoring work, because both, the name Eutykhios is very rare even in Anatolia as never encountered in Phrygia, and the name Εὐτυχίων is encountered in the inscription in Dorylaion Sultandere. It should be kept in mind that the stonemason might have mistakenly written the letter omega as omicron. In which case, this person would have the position of honoring someone else with a grave instead of being honored by having a grave built for him.

3. Corrigendum for “The Vow of Trophimos and Philanthos”

The votive inscription, which is titled “The Vow of Trophimos and Philanthos” from the article “Two Newly Discovered Votive Inscriptions to Zeus Bronton” that was published in *Libri VIII* (2002) 139-147, has been subject to an error due to the difference in font, while being uploaded to the digital media²⁴. The original text is as follows:

	ἀγαθῆ τύχη·
2	Τρόφιμος καὶ Φίλανθος Δ-
4	ἰ Βροντῶντι εὐχίην.

²⁰ *LGPN* VA. 185; VB. 169.

²¹ Varinlioğlu 1988, 116 no. 63.

²² *MAMA V*. 111: Χρυσόγονος κέ Εὐτ-|υχίων κέ Ἐλεύθερος | κέ Ἀφροδεῖσία πατρί | Ἐπαφροδεῖτω κέ μητρί | Ἡδονῆ γλυκυτάτοις | μνήμης χάρι|ν κέ Διὶ Βρον-|τῶντι εὐχίην. *Khrysogonos, Eutykhion (Εὐτυχίων), Eleutheros and Aphrodeisia (they dedicated) (this) vow to Zeus Bronton and on the occasion of the memory of their very sweet father Epaphrodeitos and their mother Hedone.*

²³ τιμάω fiilin in bölgede mezar yazıtlarındaki kullanımına dair bir örnek için bkz. Güney 2018, 174-175 no. 9.

²⁴ Eraydın 2022, 144 no. 2.

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