Manuskripte werden erbeten an einen der Herausgeber:

Prof. Dr. Wolfgang Blümel, Institut für Altertumskunde der Universität zu Köln
D–50923 Köln, E-Mail wolfgang.bluemel@uni-koeln.de

Prof. Dr. Jürgen Hammerstaedt, Institut für Altertumskunde der Universität zu Köln
D–50923 Köln, E-Mail juergen.hammerstaedt@uni-koeln.de

Prof. Dr. Wolfgang Dieter Lebek, Institut für Altertumskunde der Universität zu Köln
D–50923 Köln, E-Mail wolfgang.lebek@uni-koeln.de

Prof. Dr. Hasan Malay, P. K. 114, TR–35050 Bornova – İzmir
E-Mail hasan.malay@gmail.com

Prof. Dr. Mustafa Hamdi Sayar, İstanbul Üniversitesi, Edebiyat Fakültesi, Eskiçağ Tarihi
Anabilim Dali, Vezneciler, TR–34459 İstanbul, E-Mail mhsayar@gmail.com

Geschäftsführender Herausgeber:
Prof. Dr. Wolfgang Blümel

Epigraphica Anatolica im Internet: http://ifa.phil-fak.uni-koeln.de/epiana.html

ISSN 0174-6545
Printed in Germany
© 2013 by Dr. Rudolf Habelt GmbH, Bonn
INHALT

Akar Tanriver, D.
Two Bronze Objects with Dedicatory Inscriptions in the İzmir Museum .................. 101

Akınçi Öztürk, E. – Malay, H.
Four Funerary Curses Recording the Pisidian Gods of the Acipayam Plain ............ 89

Bekker-Nielsen, T. – Høgel, C.
Three Epitaphs from the Vezirköprü Region .................................................. 153

Hammerstaedt, J. – Smith, M. F.
Diogenes of Oinoanda: New Discoveries of 2012 (NF 206–212) and New Light
on “Old” Fragments ................................................................................................. 1

Høgel, C. – Bekker-Nielsen, T.
Three Epitaphs from the Vezirköprü Region ...................................................... 153

Iversen, P. A.
Inscriptions from Pisidian Konane (Conana) and the Surrounding Area .................. 103

Kah, D.
Eine neue Brunneninschrift aus Priene ................................................................. 55
I. Priene 117 + 86: Corrigenda ........................................................................... 71

Malay, H. – Akınçi Öztürk, E.
Four Funerary Curses Recording the Pisidian Gods of the Acipayam Plain ............ 89

Malay, H. – Rici, M.
Two New Decrees from Iulia Gordos and Lora ..................................................... 73

Rici, M. – Malay, H.
Two New Decrees from Iulia Gordos and Lora ..................................................... 73

Şahin, M. Ç.
Addendum et corrigendum to Two Inscriptions from Stratonikeia ......................... 100

Smith, M. F. – Hammerstaedt, J.
Diogenes of Oinoanda: New Discoveries of 2012 (NF 206–212) and New Light
on “Old” Fragments ................................................................................................. 1

Staab, G.
Grabsteine aus Lykien mit neuen metrischen Inschriften ..................................... 38
Hellenistisches Gedicht auf ein verstorbenes Mädchen aus dem Gebiet von Priene
(unpubliziert; einzuordnen als SGO *03/01/07) ..................................................... 47

Tanriver, C.
The Cult of Theos Peisimatene in Mysia ......................................................... 93

Zingg, E.
Eine spätthellenistische Bettinschrift aus Gaziura im Pontos(?) im Museum zu
Allerheiligen in Schaffhausen .............................................................................. 161

Blümel, W. – Sayar, M. H.
Addenda et corrigenda zu dem Ehrendekret von Stratonikeia in Myndos ............. 88
The following inscriptions have been found near Dodurgalar during a research by Professor B. Söğüt (Pamukkale University) and his team in the Acipayam (Karayük) Plain in 2003. We know from various sources that the two cities Eriza, Themisonion and a small ancient settlement of unknown nature Phylakaion (at the southern slope of Ak Dağ / Mali Dağ?) were situated in this plain. Unfortunately, mainly because of the lack of reliable epigraphic evidence, the problem with the exact locations of Eriza and Themisonion has not yet been solved. However, there is an agreement among the scholars that these places have to be searched for in the area of the villages Kara(hö)yük, Dereköy (now Yeşildere) and Dodurgalar.

The inscriptions presented below are now preserved in the garden of the Belediye (municipality) of Dodurgalar with the information that they have been unearthed at Ören Mevkii located between Dodurgalar and Yayır. They all record the well-known curse threatening desecrators by the anger of the Pisidian Gods (Θεοι Πισιδικοί κεχολομένοι) which is common in the central and southern part of the Acipayam plain (see also below). In all the earlier finds belonging to this series we have only the curse engraved on square stones which seem to have belonged to the (walls of?) funerary constructions. Therefore they were probably accompanied by ordinary tombstones which were erected somewhere around the funerary construction (see Strubbe, op. cit., 94). However, the altar infra no. 1, where the epitaph and the curse are combined on a single stone, is an exemption to this practice.

As to the discussions on the possible identity of the Pisidian Gods we restrict ourselves with J. Strubbe’s excellent summary (loc. cit., 96, no. 129, on line 2) in extenso: «… Coins of nearby

---

1 We express our deep thanks to Professor B. Söğüt who kindly permitted to publish these inscriptions.
2 For some earlier finds at Dodurga see K. Belke and N. Mersich, Tabula Imperii Byzantini (= TIB) 7: Phrygien und Pisidien (1990), 235.
3 On the remains at Ak Dağ or Mali Dağ and the reasonable suggestion on the location of Phylakaion there see B. Söğüt, I. Acipayam Sempozyumu Bildirileri, 144 with note 12 and photos 1, 2, 5, 6, 20, 41. W. M. Ramsay, The Cities and Bishoprics of Phrygia (1895) 256, inclined to connect the toponym with the φυλακτίων, a body of Seleucid functionaries, mentioned in a Hellenistic inscription: οἱ περὶ τὴν Ἐριζαν ἱππαρχίαν φυλακτίων κτλ. (BCH 15, 1891, 556, 38 from Karahöyük in the Acipayam plain), cf. also L. Robert, CRAI 1967, 292 (= OMS V, 480) with note 3 and CRAI 1978, 278 (= OMS V, 734 = Choix d'écrits [ed. D. Rousselet], 347), note 16; G. M. Cohen, The Hellenistic Settlements in Europe, the Islands and Asia Minor (1995), 314; M. Wörle, Stadt und Fest im Kaiserzeitlichen Kleinasien (Vestigia 39), 1988, 149.
4 For hesitant suggestions on locating Themisonion at Kara(hö)yük and Eriza at Dereköy see e.g. Ramsay, op. cit., 250–261, D. Magie, Roman Rule in Asia Minor (1950), 1157; L. Robert, Villes d’Asie Mineure (1962), 112 with note 4 and 116 with note 6; W. Leschhorn, Antike Ären, 1993, 367–371 also attributing the southern part of the Acipayam valley to Kibyra; Belke and Mersich, TIB 7, 291–2 and 403; J. Strubbe, APAI EEDITYMBIOI, Imprecations against Desecrators of the Grave in the Greek Epitaphs of Asia Minor. A Catalogue (I.K. 52), 1997, 94; Cohen, op. cit., 314, 326, and J. Nollé, Gephyra 6 (2009), 47–70, who, however, inclines to locate Eriza at Kara(hö)yük and Themisonion at Dodurga(lar).
5 For a preliminary report on epigraphic finds during this research see E. Akıncı Öztürk, I. Acipayam Sempozyumu Bildirileri. 1–3 Aralık 2003, Acipayam-Denizli (ed. by T. Tok), 2007, 166–173 with photos of the items published here. Some other epigraphic material from this research will be published elsewhere.
7 Strubbe, op. cit., 94.
Kibyra bear the image of a goddess above a basket with the legend of θεά Πισιδική … She often holds a torch or torches and is thus to be identified with Hekate/Selene, see L. Robert, CRAI 1978, 279 (= OMS V, 735); J. and L. Robert, La Carie II, 75–76. In an epitaph, published by J. R. S. Sterrett, Wolfe Expedition, no. 31 from the same valley, Selene is linked with Helios. Therefore the Pisidian gods may be Selene/Hekate and Helios, see Oppermann, RE 2, 1950, s.v. Pisidike, Pisidikoi, 1797–1798. However, L. Robert, BCH 107, 1983, 568–573 (= Documents, 412–417) has argued that the Pisidian gods are the Dioskouroi. Under this Greek name the Pisidians worshipped an indigenous double divinity, rider gods, who were mighty protectors. The “Dioskouroi” are often represented on coins of Pisidian cities and on the monuments. They often stand at either side of a lunar Goddess or a crescent, see also S. Mitchell, Anatolia II, 28. Therefore it is possible that the Pisidian gods include both the “Dioskouroi” and Selene/Hekate».

1. Marble altar with mouldings above and below. It is damaged in all surfaces. Above the inscription a stele is depicted in which are the standing figures of a man (on the left) and a woman (on the right). Height 1.34; width 0.65; thickness 0.52; letter height 0.02 to 0.025 m.

[ca. 4]ΟΣ Πολύτει[ι]-
[μο]υ κατεσκε[ύ]-
[σο]ς τὸν βομόν ἐ[αυ]-
[τό]ι θείν καὶ Μην[ψ] [τῆ]
[γ]υ[να]κί καὶ Εὐτ[υ]-
[χίσ] τῇ ἔτερῃ μου γυ-
[να]κί.

8 [ε]ἰ δέ τις ἀδικήσε[ι]
τὸ μνημεῖον, ἔξει
θεοὺς κεχόλω-
μένους Πισιδικούς.

[I, … -]ος Πολύτει[- ] built this altar … both for Menô (my) wife and Eutychia my other wife. If anyone does harm to this grave monument, he will find the Pisidian gods enraged.

4 For an attestation of the name Μηνψ in Pisidia see SEG 19, 815 (cf. also F. Bechtel, Die historischen Personennamen des Griechischen, 1917, 316 with an instance from Miletos).

4–6 Both Menô and Eutychia were the wives of the man who set up the altar. Regarding that the relief shows him with only one wife, the case must be a remarriage after the death of the first wife. The same is true for IGBulg. I, 174 with a PH on Tab. 86: a “Totenmahlrelief” showing Diogenes with one wife (plus some servants): Διογένης Ζωπυρίωνος και ἡ γυνὴ α[ῦτοῦ N]ανα
2. Block of marble. Height 0.32; width 0.54; thickness 0.27; letter height 0.03 to 0.033 m.

\[\text{[e]i} \text{ tis tou} \text{ to mu[metai]} \text{-} \\
\text{on adikhesei, theon Pissidikon} \\
\text{kexolvmnon tou} \text{-} \\
\text{choito.}
\]

If anyone does harm to this grave monument, may he find the Pisidian gods enraged.

1 MN in ligature. Because of limited space, also the lost letters HM were probably ligatured.

3. Block of marble. Height 0.47; width 0.48; thickness 0.48; letter height 0.015 to 0.025 m.

\[\text{e} \text{i} \text{tis tou} \text{ to mu[metai]} \text{-} \\
\text{on adikhesei, theon Pissidikon} \\
\text{kexolvmnon tou} \text{-} \\
\text{choito.}
\]

If anyone does harm to this grave monument, may he find the Pisidian gods enraged.

1 The letters NH are in ligature. – μνημ[η]ιν instead of μνημείν because of the limited space.

4. Marble column-base. A piece from the right front corner is missing. Height 0.32; width 0.54; thickness omitted; letter height 0.03 to 0.033 m.

\[\text{e} \text{i} \text{tis tou} \text{ to mu[metai]} \text{-} \\
\text{kesei, theon Pissidikon ke[θ]} \text{-} \\
\text{lomewon tou} \text{choito.}
\]

If anyone does harm to this grave monument, may he find the Pisidian gods enraged.

Because of the same wording, line division and the damage on the right lower corner, the inscription must be identical with CIG III, 4380r which A. Schönborn had seen “on the

\[\text{CIG III, 4380r}
\]

The optative τύχειν with a parasitic ny is common in this series of curses (see Strubbe, op. cit., nos. 128–131, 133–7, cf. also Cl. Brixhe, Essai sur le grec anatolien au début de notre ère, 1984, 34, 89).
base of a wooden pillar (in basi columellae ligneae)” at “Durdurkar” (Dodurga)\(^8\) so that since that time the *iota* of Ὠδή- and the upper part of the *omikron* of κχο-.\(^9\) have completely been damaged.

**Özet**

Makalede, Acipayam ovasındaki Dodurgalar köyünde kopya edilen 4 adet mezar lanetlemesi incelenmektedir. Bilindiği gibi, antik devirde bu ovada Eriza (Dereköy ?) ve Themisonion (Karahöyük ?) adında iki büyük kent ve belki bir karakol görevi yapan Phylakaion adındaki bir yerleşim bulunmaktadır. Ancak ne yazık ki, şimdiye kadar bunlardan hiçbirinin güvenilir bir lokalizasyonu yapılamamıştır.


Tümü Roma imparatorluk döneminde ait olan yazıtların çevirileri şöyledir:

1: *Ben, Polyteimos oğlu …os bu sunağı sağlığında kendim için ve karım Meno için ve diğer (önceki) karım Eutykhia için yaptım. Eğer biri bu mezara herhangi bir zarar verirse, karşısında öfkeli Pisidia Tanrıları’nı bulsun!*

2, 3 ve 4: *Eğer biri bu mezara herhangi bir zarar verirse, karşısında öfkeli Pisidia Tanrıları’nı bulsun!*

**Pamukkale University**

Esençül Akıncı Öztürk

İzmir

Hasan Malay

\(^8\) See Strubbe, *op. cit.*, 96–7, no. 131.

\(^9\) Depending on the text in majuscule in CIG, Strubbe reads κχο-. But it is safer to prefer κχο- as given by J. Franz whose reading must have depended on Schönborn’s original copy.