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Ezgi DEMİRHAN-ÖZTÜRK



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## A New Funerary Inscription from Olympos (Lycia) and an *Addendum* to TAM II 1075

### *Olympos'tan (Lykia) Yeni Bir Mezar Yazıtı ve TAM II 1075 İçin Addendum*

Ezgi DEMİRHAN-ÖZTÜRK \*

**Abstract:** This paper presents two funerary inscriptions found in Olympos, one of which has not been published before (no. 1). The inscription dated to the I<sup>st</sup>-II<sup>nd</sup> centuries A.D. was recorded in 2015, and it belongs to the tomb of Arteimas and his family. Another funerary inscription (no. 2) was published with the number 1075 in TAM II, and we make an *addendum* to the published inscription. The rest of the inscription belonging to the tomb of Pausanias was noticed in 2015 in the course of a survey and the remaining five lines of this inscription were recorded with the inv. No. 37.

**Keywords:** Olympos, Lycia, Epitaph, Epichoric

**Öz:** Bu makalede Olympos'ta bulunan ve biri daha önce yayınlanmamış (no. 1) ve diğer yazıtta (no. 2) *addendum* yapılmış iki mezar yazıtı tanıtılmaktadır. MS I-II. yüzyıllara tarihlenen bir numaralı yazıt 2015 yılında kaydedilmiş olup, yazıt Arteimas ve ailesinin mezarına aittir. Bir diğer mezar yazıtı olan (no. 2) TAM II'de 1075 numara ile yayımlanmış olup; yazıtta tarafımızdan bir *addendum* yapılmıştır. Yazıtın geri kalanı 2015 yılında bir kontrol sırasında fark edilmiş ve geri kalan beş satır tarafımızdan yeniden kaydedilmiştir, yazıt Pausanias'ın mezarına aittir.

**Anahtar sözcükler:** Olympos, Lykia, Mezar Yazıtı, Epikhorik

The French scholar V. Bérard conducted the first epigraphic studies at the ancient city of Olympos at the end of the 19<sup>th</sup> century, and the inscriptions he recorded were published in 1892. Almost at the same time, an Austrian research team including Kalinka was in Lycia and later, in the mid-20<sup>th</sup> century, Kalinka published the inscriptions he previously recorded in Olympos in the 3<sup>rd</sup> fascicle of Volume II of the *Tituli Asiae Minoris* series. From Kalinka's work to the beginning of the 1990's, there was no systematic epigraphic study conducted in the city. At that time, landscaping work was undertaken by the Antalya Museum of Archaeology and Ethnography in and around the ancient city and, as a result, some funerary structures and sarcophagi within them were published<sup>1</sup>. The first systematic epigraphic work was conducted during the "studies of epigraphy and historical geography" in the region of Lycia under the direction of Prof. Dr. B. İplikçioğlu. As a result, about 50 previously unpublished inscriptions in and within the territory of Olympos were recorded<sup>2</sup>. Apart from these studies, Prof. Dr. M. Adak and Assoc. Prof. N. Tüner-Öner published a few new inscriptions at the beginning of the 21<sup>st</sup> century from and around Olympos. Studying on Musa Mountain close to Olympos, Adak and Tüner-Öner suggested that the ancient city was

\* PhD Student, Koç University, Department of Archaeology and Art History, Istanbul. eozturk20@ku.edu.tr; ezgiecedemirhan@gmail.com | ☎ 0000-0003-3804-8264

<sup>1</sup> Atila & Çelgin 1991, 75-112; Adak & Atvur 1997, 11-31.

<sup>2</sup> İplikçioğlu 2006, 75-81; 2008, 357-359; 2010, 157.

founded during the Hellenistic Period on Musa Mountain<sup>3</sup>. However, the excavation team members Assoc. Prof. H. S. Öztürk and Dr. Ö. E. Öncü published an article in 2020 using more recent data, in which they revised the subject in terms of epigraphy and archaeology and suggested that Olympos was actually founded at its current location<sup>4</sup>. Recently, in an article by H. S. Öztürk, a *corrigendum et addendum* was made to an inscription, and four new inscriptions were published<sup>5</sup>.

Due to the start of excavations at Olympos under the directory of Prof. Dr. B. Y. Olcay-Uçkan in 2007, the work conducted by Prof. Dr. B. İplikçioğlu ended in 2008. In 2013, Assoc. Prof. Dr. H. S. Öztürk was invited by Prof. Dr. B. Y. Olcay-Uçkan and began work as the epigraphist member of the excavation committee; since 2015, I have participated in this research as a member of this team<sup>6</sup>.

In this article, two funerary inscriptions are presented, one of which has not been published before, while for the other inscription in part published, an addendum is provided. I wish to thank Prof. Dr. B. Y. Olcay-Uçkan and Assoc. Prof. Dr. H. S. Öztürk for permission to publish these inscriptions.

### 1. Tomb of Artemas and His Family

A stone lintel belonging to a vaulted tomb, employed as spoila in the wall of the late keeper's home in the Northern Necropolis of the ancient city of Olympos. Coordinates: 36S 27 31' 93" E – 40 30' 89.7" N. The inscription, dated to the I<sup>st</sup>-II<sup>nd</sup> centuries A.D. was recorded in 2015 by H. S. Öztürk with the inv. no 26.

Dimensions: H: 30 cm; L: 89,5 cm; W: -; LH: 2.3-4.3 cm.



Αρτιμας Διοτίμου, Ὀλυμπη[ν]ός,  
κατεσκεύασα τὸν τύμβον ἑαυτῷ καὶ γ[υ]ναικί [μου]  
Ἀπφιανή Ολιτος τοῦ Ἑρμοκράτου Ὀλυμπηνῆ καὶ τέκν-  
4 οῖς ἡμῶν· ἐτέρῳ δὲ οὐδενὶ ἐξέσται [κ]ηδευθῆναι,  
ἢ ὁ κηδεύσας τινὰ ἐκτείσι Ὀλυμπηνῶν τῆ πόλει  
⊠ α', ὦγ [ὁ] ἐλένξας λήμψεται τὸ [τρ]ίτον.

<sup>3</sup> Adak & Tüner 2004, 53-65; Adak 2004, 27-51.

<sup>4</sup> For detailed information on the subject, see Öztürk - Öncü 2020, 253-275.

<sup>5</sup> Öztürk 2017, 229-232, no. 1-5.

<sup>6</sup> Under the supervision of Assoc. Dr. I. Uytterhoeven, a doctoral thesis on the ancient city of Olympos will be undertaken and I would like to thank Prof. Dr. B. Y. Olcay-Uçkan and Assoc. Dr. I. Uytterhoeven for their encouragement and support for this thesis.

1 Ἀρτείμας = Ἀρτείμας; Διοτίμου = Διοτίμου | 2 ἐαυτῶ: person change; γ[υ]ναϊκί [μου]: person change | 5 ἐκτείσει = ἐκτείσει.

Translation: *Arteimas of Olympos, son of Diotimos, erected this tomb for himself and his wife Apphiane of Olympos, granddaughter of Hermokrates, daughter of Olis and of our children. No one else will be allowed to be buried here; otherwise, he who buries (someone) else, he will pay 1000 denaria to the polis of the Olymposians 1.000 denarius. He who reports it will get 1/3 of this money.*

L. 1: Ἀρτείμας: For a local name Arteimas, see Zgusta 1964, § 108-1, Int. 61. For known people named Arteimas from Olympos and Lycia, see *LGPN* VB s.v. Ἀρτείμας; Ἀρτείμας.

L. 3: Ολις<sup>7</sup> is here documented from Olympos for the first time. A form similar to this inscription is seen only in an inscription from Pednelissos, Pisidia as *femininum*<sup>8</sup>. The *masculinum* form of this name with λλ's is recorded from Korykos (= Kizkalesi) in Kilikia<sup>9</sup>. Hence, it can be suggested that the name in the inscription is either *femininum* or *masculinum*. However, if this is a *masculinum* name, then it is possible that the stonemason inscribed it on the stone as such since it is pronounced in both cases as if there is only one λ.

It generally seems that the owner of the tombs are buried with the names of their fathers. Apart from this tradition, the instance of *Olis, daughter of Apphiane of Olympos* draws attention to an unusual case. In the region of Lycia, there are inscriptions where the tomb owners are mentioned with Lycian and Greek names of their mothers. Seeing the mother's name in this way reminds us of Herodotos' following anecdote about the Lycian society: "... *They have one (tradition), which is their own and shared by no other men: they take their names not from their fathers but from their mothers, and when one is asked by his neighbour who he is, he will say that he is the son of such a mother and rehearse the mothers of his mother. Indeed, if a female citizen marries a slave, her children are considered pure-blooded; but if a male citizen, even the most prominent of them, takes an alien wife or concubine, the children are dishonoured*<sup>10</sup>". Trevor R. Bryce and J. Zahle argue that there is a patriarchal social structure in the region, and there is no clear evidence to support a matriarchal society there<sup>11</sup>. They suggest that mentioning of mothers' names on occasion could have been an indication that using an identity particular to the mother was a way of defining a family group, where the said women had a prominent position in that group<sup>12</sup>. Many discussions regarding the matriarchal structure of Lycian society are yet to be concluded with a clear result. Studies about whether Lycia had a matriarchal social structure were conducted using inscriptions, and these studies resulted in numerous hypotheses and suggestions<sup>13</sup>. Simon Pembroke drew attention to Greek and Lycian inscriptions and wrote a detailed article about the family relationships in a society with a matriarchal structure or at least where women were prominent. In this article, through the encountered name Ολις, we wanted to bring a general perspective to the matriarchal or non-matriarchal structure of the Lycian society. The notion of matriarchy or detailed study of the information regarding the mentioning of the name of tomb owners not with the name of their fathers, but with their mothers in the funerary inscriptions from the region of Lycia will be possible only if combined with the studies of recorded inscriptions or from

<sup>7</sup> For the names Ολις and Ολλις, see Zgusta 1964, § 1086-1; 1086-2.

<sup>8</sup> *SEG* II 714.

<sup>9</sup> Heberdey & Wilhelm 1896, 71, no. 155.

<sup>10</sup> Hdt. I. 173.

<sup>11</sup> Bryce & Zahle 1986, 155.

<sup>12</sup> Bryce & Zahle 1986, 157.

<sup>13</sup> For detailed information on discussions regarding the family structure and matriarchy of Lycian society, see Bryce & Zahle 1986 and Pembroke 1965, 217-247.

newly discovered inscriptions.

In funerary inscriptions from the region of Lycia during the Roman Imperial Period, we often find the expressions of tomb penalties. It is known from the inscriptions that this was also widespread at Olympos. Tomb penalties were precautions to prevent tomb robberies. They seem to vary from 500 to 2.500 *denarii* and the increasing inflation explains the increase in fines during the Roman Imperial Period<sup>14</sup>. Burial penalties from Olympos usually punish those who bury non-owners, which can be understood from the inscriptions we recorded here and it is possible to increase the number of examples<sup>15</sup>. It has been emphasised that whoever violates the burial rules shall pay to the *fiscus*, *polis* or to someone from the Temple of Hephaistos.

## 2. Tomb of Pausanias (*Addendum to TAM II 1075*)

A lintel, whose top right-hand corner is broken, from the Northern Necropolis of Olympos, belonged to a vaulted limestone tomb. The coordinates of the stone are 36S 27 32' 17" E – 40 30' 90.0" N. Only the first line of the six-line-long inscription was recorded by Kalinka; he probably did not see the rest of it located on the jamb. The rest of the inscription was noticed in 2015 during a survey and the other five lines were recorded by us with the inv. No. 37. The inscription dates from the II<sup>nd</sup> century A.D.

Dimensions: H: 34 cm; W: 41 cm; D: 38 cm; LH: 1.8-3.6 cm.



<sup>14</sup> For detailed information on penalties regarding burials, see Wiedergut 2018, 147-163.

Before revision	After revision
Παυσανίας · β' · Φερνείδος <sup>vacat</sup>	Παυσανίας · β' · Φερνείδος ----- ----- [ού]-
	4 δeneὶ ἐξέσται κηδευθῆναι, ὁ κηδεύσας τινὰ ἐκτίσι Ὀλυμπηῶν τῆ πόλι <del>κ</del> , α, ῶν ὁ ἐλένηςας λ[ήνψεται τὸ – – ]

Translation: *Pausanias, grandson of Phernis, son of Pausanias* (commissioned this tomb to so-and-so person/people). *No one is permitted to bury* (someone else). *Whoever buries someone else shall pay 1,000 denarii to the polis of Olympians. He who reports it will get ....*

Although for whom the tomb was commissioned cannot be known due to the damage to the second and third lines of the inscription; one of the owners is probably Pausanias.

L. 1: The name Pausanias is widely attested in the region of Lycia. For the name Pausanias known from Olympos and Lycia, see. *LGPN* VB s.v. Παυσανίας.

Φερνεὶς = Φερνίς. For –ει's transformation to –ι, see Gignac, 1976, 190; 249. This *femininum* name, Pherneis, is only known from Lycia; documented thrice from Olympos and once from Ksanthos<sup>16</sup>.

As can be understood from the inscription, the traces of the matriarchal structure particular to Lycia that Herodotos mentioned can be seen even in Olympos during the Roman Imperial Period.

<sup>16</sup> *LGPN* VB s.v. Φερνίς.

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