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**New Honorific and Religious Inscriptions from
Colonnaded Street of Termessos**

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New Honorific and Religious Inscriptions from Colonnaded Street of Termessos

Termessos Sütunlu Caddesinden Yeni Onurlandırma ve Dini İçerikli Yazıtlar

Ferit BAZ *

Abstract: This article presents three new honorific inscriptions and two new religious inscriptions from the colonnaded street of Termessos. They were discovered during the 2017 and 2018 surveys conducted by the author in the city of Termessos. All of the inscriptions belong to the Roman Imperial Period. The first inscriptions belongs to an honorific monument for Marcus Aurelius Ploutarchianus Chares. He triumphed in the wrestling competition of children's category. The second inscription belongs to an another honorific monument for a statue of the *demos* erected by Tiberius Claudius Plato *alias* Tiberius. The third and fourth inscriptions refer to *agalmata* for Artemis Ephesia, Apollo Patroos and Artemis(?) in the city. The last inscription is for an unknown person, who was honoured as a "son of the city".

Keywords: Apollo Patroos, Artemis Ephesia, Mousa, Agalma, Demos, Son of City, Termessos

Öz: Bu makalede Termessos'un sütunlu caddesinde bulunan üç adet yeni onurlandırma yazıtı ve iki adet dinsel yazıt ele alınmaktadır. Bu yazıtlar, yazar tarafından 2017 ve 2018 yılları arasında Termessos kentinde yürütülen yüzey araştırmaları sırasında keşfedilmiştir. Yazıtların tamamı Roma İmparatorluk Dönemi'ne aittir. Birinci yazıt, çocuklar kategorisindeki güreş müsabakasında zafer kazanmış olan Marcus Aurelius Ploutarkhianos Khares için dikilen bir onurlandırma anıtına aittir. İkinci yazıt Tiberius Claudius Platon nam-ı diğer Tiberius tarafından dikilen *demos* heykeline aittir. Dördüncü ve beşinci yazıtlar Artemis Ephesia, Apollon Patroos ve Artemis için kentte dikilen heykellerden bahsetmektedir. Son yazıt ise kentin oğlu olarak onurlandırılan ve adı bilinmeyen bir kişi içindir.

Anahtar sözcükler: Apollon Patroos, Artemis Ephesia, Mousa, Heykel, Demos, Kentin Oğlu, Termessos

Termessos is a relatively well-preserved city with inscriptions of varying quality. Under my directorship, an epigraphic survey was conducted in Termessos between 2017–2022 during which many new inscriptions were discovered¹. A significant number of these were found

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along the colonnaded street (Fig. 1a-b). Most of the newly discovered inscriptions, found on the colonnaded street, nearby, and in the necropolis areas, have been shared with the scientific community in a series of articles².



Fig. 1a. An aerial photo of Termessos (Photo: A. Akçay)



Fig. 1b. Colonnaded Street (Photo: E. Erten)

like to thank Aykan Akçay for aerial photo and Res. Ass. Mustafa Turan Kaval for arrangements on the photo.

² For the newly found inscriptions, see Baz 2020, 91-97; 2023, 91-97; 2024a, 243-248; 2024b, 37-55; Arslan – Tüner Önen 2021, 245-252; 2022, 203-208; 2023, 63-73; Tüner Önen – Arslan 2021, 227-234; Çelgin 2023, 145-172.

1. An Honorific Monument for Marcus Aurelius Ploutarchianus Chares (Figs. 2a–c)

Prismatic statue base. The upper part is shaped like an Attic-Ionic column base. Upper and lower parts profiled. The base narrows from bottom to top. The back surface is left rough. It was found outside the colonnaded street, approximately 10 m southeast of the northeast end of the street in an upturned position. Undoubtedly, the inscription was not found *in situ* and must have been moved here later from the colonnaded street.

Inv.no: TER2018/23.

H: 150 cm, W: 67 cm (top) – 75 cm (bottom); D: 71 cm (top) – 77 cm (bottom), LH: 3–5,5 cm.

Coordinate: 36°984589' N – 30°463001' E; Altitude: 997 m; Fallibility: approx. 5 m.

Date: After AD 213 (on account of the fifth organisation of the *agon*)



Fig. 2a. Photo: E. Erten



Fig. 2b. Photo: E. Erten



Fig. 2c. Photo: V. Çelgin

Ἱερεὺς) καὶ ἱεροφάντης Μᾶρ(κος)	<i>The priest and hierophantes</i>
Αὐρ(ήλιος) Πλουταρχι-	<i>Marcus Aurelius</i>
ανὸς Χάρης νει-	<i>Ploutarchianus Chares (was</i>
4 κήσας θέμιν	<i>honoured as victor in the</i>
παίδων πάλη(ν) τὴν	<i>boys' wrestling contest,</i>
ἄχθεϊσαν τὸ ε' ὑ-	<i>organized for the fifth time</i>
πὸ ἀγωναθέτου	<i>by agonothetes Aurelius</i>
8 Αὐρ(ηλίου) Ἀπολλωνίου Σιμων-	<i>Simonides, with the</i>
νίδου ἐκ φιλοτεμί-	<i>beneficence of his father</i>
ας τοῦ πατρὸς αὐτοῦ	<i>Simonides, in the</i>
Σιμωνίδου, προ(βούλου) Μάρ(κου)	<i>probouleia of Marcus</i>
12 Αὐρ(ηλίου) Μασαντος υἱοῦ	<i>Aurelius Masas, son of the</i>
ἱ(ερέως) Μάρ(κου) Αὐρ(ηλίου) Ἑρ(μαίου) Μασαντος.	<i>priest Marcus Aurelius</i>
	<i>Hermaios, son of Masas.</i>

5 ΠΑΛΗ *lapis*

According to van Nijf, whose detailed studies have examined epigraphic habits at Termessos, athletic achievements were frequently presented as political virtues of the Termessians³. As a result, the names of successful athletes can be found ubiquitously throughout the city⁴. For example, Heberdey's catalog in *TAM III* documents agonistic inscriptions numbered 141–213⁵. In athleticism, the statues of wrestlers have been erected mostly. The colonnaded street served as the primary location for these dedications – undoubtedly the most prestigious site for such displays. *TAM III* records a total of 41 monuments honoring wrestlers⁶. Of approximately eighty inscriptions documented by Heberdey along this colonnaded street, every second inscription commemorates a wrestler. This corpus has been supplemented by four additional inscriptions published in the 2000s⁷. The colonnaded street clearly functioned as the city's locus celeberrimus⁸ for monumental displays, with wrestlers consistently securing the most prominent positions for their commemorations. This spatial arrangement highlights not only the social prestige attached to athletic achievement but also the intentional use of public space as a medium of civic self-representation.

L. 1–3: Μᾶρ(κος) Αὐρ(ήλιος) Πλουταρχιανὸς Χάρης⁹: Up to now, no second inscription

³ van Nijf 2011, 228.

⁴ van Nijf 2000b, 191.

⁵ See also for this point van Nijf 2000a, 26. fn. 17.

⁶ *TAM III* 141–147; 149, 151–153, 155, 157–159; 161, 162, 164, 169, 170, 173–178, 180–184, 186, 188–194, 196, 197. Also about the subject see van Nijf 2000a, 31.

⁷ *I. Termessos Suppl.* IV 22, 25, 28; Çelgin 2023, No. 1. This last inscription was found nearby on a road leading to colonnaded street. There is also an another honorific inscription which is being published by us (together with Hüseyin Sami Öztürk in Gephyra 2025).

⁸ Eck 2000, 653. On the outstanding feature of the street, see also van Nijf 2011, 231.

⁹ For personal names ending in *-ianos* in Asia Minor, see Corsten 2010, 456–463.

bearing this precise combination of names and confirming the same individual has been discovered at Termessos. However, the person mentioned in the inscription (*TAM* III 194) of an honorific monument (ἱ(ε)ρεὺς) Κουρήτων διὰ βίου καὶ ἱεροφάντης Χάρης Ἐπικράτους τοῦ καὶ Πλουτάρχου Βίωνος, νεικήσας θέμιν παίδων πάλη τὴν ἀχθεῖσαν τὸ γ' ἐκ φιλοτειμίας Μολεους β' Ἐρ(μαίου) Μο(λεους) Οἰπλεους ὑπὲρ Ἑρμαίου, τοῦ υἱοῦ, προ(βούλου) Ἀπολλωνίου Στράβωνος Ἀπολλωνίου) must be identical with the person in the aforementioned inscription: This conclusion is supported by two key factors: first, the number of hierophant inscriptions known from the city is very small. Second, the name Chares is exceptionally rare in Termessos. Accordingly, the duties mentioned in our inscription refer to the priesthood of the Curetes and the office of *hieropantes*¹⁰. A individual named Aurelius Bio, the *hierophantes* of the cult of Hermes, is also known in the city¹¹. The role of the *hierophantes* was that of a religious official responsible for displaying sacred objects and instructing initiates in the rites. The presence of such officials suggests that mystical associations likely existed within the city under the auspices of this cult¹². In this case, it is necessary to consider that both Hermes and the Curetes may have had such associations in the city.

TAM III 194 mentions Apollonius, son of Strabon son of Apollonius, and his probouleia, which is dated to AD 209 (± 4 years)¹³. As a result, a second statue honouring Chares was erected on the colonnaded street. This suggests that Chares achieved victory in the children's wrestling category on two separate occasions, once before and once after the *Constitutio Antoniniana*.

L. 4: θέμις: Themis was an agon involving monetary prizes during the Roman Empire. This competition, which was particularly common in Asia Minor, especially in Pisidia, Pamphylia, and Lykia along the southern coast of modern-day Turkey, was financed by its founders, who even left legacies to ensure its continuation. These games could be named after a deity or their founder, thereby bringing prestige to the benefactor and their family within the community¹⁴.

L. 6–11: ὑπὸ ἀγωνοθέτου Αὐρ(ηλίου) Ἀπολλωνίου Σιμωνίδου ἐκ φιλοτειμίας τοῦ πατρὸς αὐτοῦ Σιμωνίδου: If the views of İplikçioğlu – Çelgin – Çelgin on the *agon* in question and their list are correct, then this period, in which the biennial *agon* was held for the fifth time, can be dated to AD 213¹⁵. Because, according to them, the fourth iteration of the same games was held in AD 211¹⁶.

L. 11–13: προ(βούλου) Μάρ(κου) Αὐρ(ηλίου) Μασαντος υἱοῦ ἱ(ε)ρέως Μάρ(κου) Αὐρ(ηλίου) Ἐρ(μαίου) Μασαντος: The individual's probouleia is a new attestation. If the

¹⁰ For other evidences *TAM* III 194, 573, 654, 749.

¹¹ *TAM* III 654, 749.

¹² Talloen 2015, 270, 271, 328.

¹³ *TAM* III p. 295 Appendices IV. Probuli Eponymi.

¹⁴ On the subject, see Farrington 2008, 241–249; Çokbankir 2011, 307–330. On the agones at Termessos, see also, Çelgin 2007, 27–47.

¹⁵ *I. Termessos* Suppl. IV Tafel 2.

¹⁶ *I. Termessos* Suppl. IV, p. 97.

dating of the *agon* is correct, this person must have served as a *proboulos* in AD 213. His own father, the priest Marcus Aurelius Hermaios Masas, is well-known in the city's epigraphic record: For example, an inscription from Gedikarasi in the territory of Termessos shows that he was a cult messenger for Selene¹⁷. An inscription from Termessos shows that he had a son with the same name as himself, who won a victory in children's wrestling¹⁸. An another inscription shows that his wife Aurelia Nanelis had a house slave named Eutychianes¹⁹. Hermaios son of Masas, mentioned in an honorific inscription as the winner of the adult wrestling competition, is thought to be the same person as the priest Marcus Aurelius Hermaios Masas²⁰.

2. An Honorific Monument for *Demos* by Tiberius Claudius Plato *alias* Tiberius (Fig. 3)

Prismatic flattened limestone base. Left side and upper right corner broken. Inscription framed above and below. Approximately 25 meters from the south gate on the street. About 2 meters west of inscription TAM III 143.

Inv.no: TER2017/9.

H: 38 cm, W: 68 cm; D: 52 cm, LH: 5-5,5 cm

Coordinate: 36°983803' N – 30°462833' E; Altitude: 999 m; Fallibility: approx. 4 m

Date: ca. AD 180 (because of VII. generation of *archiproboulos* Tiberius Claudius Plato *alias* Tiberius in Heberdey's stemma)



Fig. 3. Photo: V. Çelgin

[Τ]ὸν δῆμον^{vv}

[ἀρχι]πρό(βουλος) Τι(βέριος) Κλ(αύδιος) Πλάτων

3 [ὁ κ]αὶ Τιβέριος.^{vv}

The archiproboulos Tiberius Claudius Plato, also known as Tiberius, (erected the statue) of demos.

¹⁷ *I. Termessos* Suppl. IV 149.

¹⁸ TAM III 152.

¹⁹ TAM III 495.

²⁰ TAM III 151.

The above text clearly documents that the *demos* assembly was honoured by erecting a statue. It was previously known that *boule* had erected a statue for the *demos* in the city²¹. As far as current evidence suggests, the erection of a statue for the *demos* by a Termessian citizen is new. The citizen who erected the statue has a *supernomen*: Tiberius Claudius Plato *alias* Tiberius. It is known that many people among the Termessians had *supernomina*. Heberdey recorded about 100 instances of *supernomina*²². He held one of the highest offices in the city, that of *archiproboulos*, when he erected a statue of the *demos*. He erected not only a statue of the *demos*, but also the statue of the sacred *boule* in the city during his tenure as *archiproboulos*²³. It seems that he must have erected the statues of *demos* and *boule* in the same context. The only difference between the honouring texts is the absence of a specific honorary title for the *demos* in one of them.

Undoubtedly, Tiberius Claudius Plato belonged to one of the most prominent families of the city. He is mentioned by Heberdey in stemma D1²⁴. His *acme* was around the year AD 180. In Termessos, he held the most important posts, including those of *archiproboulos*, *proboulos*, *gymnasiarchos*, and priest of Zeus Solymeus. All these functions and some other members of his family are known from the inscriptions mentioned below: A statue of Artemis Ephesia (here no. 3), Artemis Tauropolos²⁵ and most likely also a statue of Heracles²⁶ were erected during his *probuleia*. Through a fragmentary honouring inscription, we also learn that Tiberius Claudius Plato was a priest of the cult of Zeus Solymeus²⁷. He and his wife, Aurelia Ge, also served as *gymnasiarchoi* in the city. During their joint gymnasiarchy, they organised an *agon*, at which their grandson Marcus Aurelius Tiberius Opletianus Pancrates won the children's wrestling competition²⁸. From another inscription, it is understood that his own daughter Antiochis with her husband, Apollonius Simonides, served as priests in the cult of *Theoi Sebastoi*²⁹. Another inscription records that his own son, Varus Tiberius, was victorious in the adult wrestling category³⁰. Finally, Tiberius Claudius Plato and his wife Aurelia Ge were buried in the *necropolis* E1, one of the richest *necropolis* areas of the city. Their children, the priest (Marcus) Aurelius Tiberius Oples (for whom see the inscription no. 4 below) and Aurelius Tiberius Varus built a *heroon* for their parents³¹. This monument also reveals their prestigious social status in the city.

²¹ TAM III 48.

²² TAM III, 341 *index* III; van Nijf 2010, 184–185.

²³ TAM III 51.

²⁴ TAM III p. 299.

²⁵ Çelgin 2001–2002, 126; *I. Termessos* Suppl. IV 2.

²⁶ *I. Termessos* Suppl. IV 4.

²⁷ TAM III 198.

²⁸ TAM III 178.

²⁹ TAM III 55.

³⁰ TAM III 177.

³¹ TAM III 685.

3. An *Agalma* of Artemis Ephesia (Fig. 4)

A rectangular prismatic pedestal made of local limestone. Discovered approximately 20 metres west of Gate B, within the central section of the colonnaded street. The inscription is incised on the front face of the block without any framing. The upper edge of the inscribed face is broken, and a large diagonal fissure runs along the short right flank of the block. The back face is left rough. The hole for the statue on the top is 5 cm in diameter.

Inv.no: TER2017/7.

H: 52 cm, W: 56 cm; D: 54 cm, LH: 3,5-5 cm

Coordinate: 36°984301' N – 30°462834' E; Altitude: 990 m; Fallibility: approx. 4 m.

Date: *ca.* AD 180 (because of VII. generation of *proboulos* Tiberius Claudius Plato *alias* Tiberius in Heberdey's stemma).



Fig. 4. Photo: E. Erten

τὸ ἄγα[λμα Ἀρτέμιδος Ἐφε]-

σίας Ἡλιόδοτος Ἀ[ρ]-

τειμου ἐ' Τρο(κονδου) Νέωνος

4 προ(βούλου) Τι(βερίου) Κλ(αυδίου) Πλάτωνος

^{vv} τοῦ καὶ Τιβερίου. ^v

*Heliodotos, son of V. Arteimas,
great-great-grandson of Trokondas,
great-great-great-grandson of
Neon, (erected) the statue of
Artemis Ephesia during the
proboulosship Tiberius Claudius
Plato, also known as Tiberius.*

L. 1–2: τὸ ἄ[γαλμα Ἀρτέμιδος Ἐφε]σίας: The term *agalma* is attested with significant frequency in the epigraphic *corpus* of Termessos³². It also appears in the next inscription (no. 4 below). This inscription further attests to the presence of the cult of Artemis Ephesia in Termessos. We had previously encountered the priests of this cult through two inscriptions. One of these records that a man named Marcus Ulpius Glycon built a tomb for his deceased wife, Claudia Violentilla, who is explicitly identified in the text as a priestess of

³² TAM III 15, 17, 19, 25, 31, 66, 136; *I. Termessos* Suppl. IV 2

Artemis Ephesia.³³ Another inscription, poorly preserved, states that a person named Dioteimos built a tomb for his daughter, whose name has not survived. The person is also mentioned here as a priestess of Artemis Ephesia³⁴. The cult of Artemis Ephesia is also attested in several other ancient cities throughout Pisidia³⁵.

L. 2–3: Ἡλ[ιό]δοτος Α[ρ]τειμου ἐ' Τρο(κονδου) Νέωνος: The persons here are probably those mentioned in a funerary inscription³⁶: Ἄννα, Αρ(τειμου) ἐ' Τρο(κονδου) Νέωνος θυ(γάτηρ).... Accordingly, the Heliodotos mentioned in our inscription must be the brother of the woman named Anna. She built the tomb for herself and her husband Hermaios³⁷. Heliodotos appears in the inscriptions as a *proboulos*³⁸. Heberdey dates his *proboulos*ship to ca. AD 205 (± 4 years)³⁹.

L. 4–5: προ(βούλου) Τι(βερίου) Κλ(αυδίου) Πλάτωνος τοῦ καὶ Τιβερίου: About this person see the comment of the previous inscription.

4. An *Agalma* dedicated to Apollon and Artemis? (Figs. 5a–b)

Limestone L-shaped pedestal stone with profiled upper and front sides. The inscription is probably on the back surface of the stone and within a frame. The right side of the stone is broken. It is ca. 20 m distant from the south gate of the street. It was found near the architrave block with inscription TAM III 23.

Inv.no: TER2018/12.

H: 63 cm, W: 82 cm, D: 125 cm, LH: 2,5–4 cm

Coordinate: 36°983757' N – 30°462724' E; Altitude: 1008 m; Fallibility: approx. 4 m

Date: ca. AD 212 (because of VIII. generation of Marcus Aurelius Tiberius Oples in Heberdey's stemma).

Θεῶ πατρώ[ω Ἀπόλ]-

λωνι καὶ τῇ [Ἀρτέμιδι?]

τὸ ἄγαλμα ἱε[ρεὺς Μου]-

4 σῶν διὰ βίου Μ[ἄρ(κος) Αὐρ(ήλιος)]

Τιβέριος, ὁ πατ[ὴρ τοῦ]

Τι(βερίου) Κλ(αυδίου) Πλάτωνος.

*Marcus Aurelius Tiberius, father of
Tiberius Claudius Plato and lifelong
priest of the Muses, (dedicated) a statue
to Apollo Patroos and Artemis.*

³³ TAM III 390.

³⁴ TAM III 830.

³⁵ For the presence of the cult of Artemis Ephesia in Pisidia see Horsley 1992, 119–150; Karakaya 2007, 96; Talloen 2015, 180–181.

³⁶ TAM III 249.

³⁷ TAM III 249.

³⁸ TAM III 59, 149, 177.

³⁹ TAM III p. 295. Appendices IV. Probuli Eponymi.

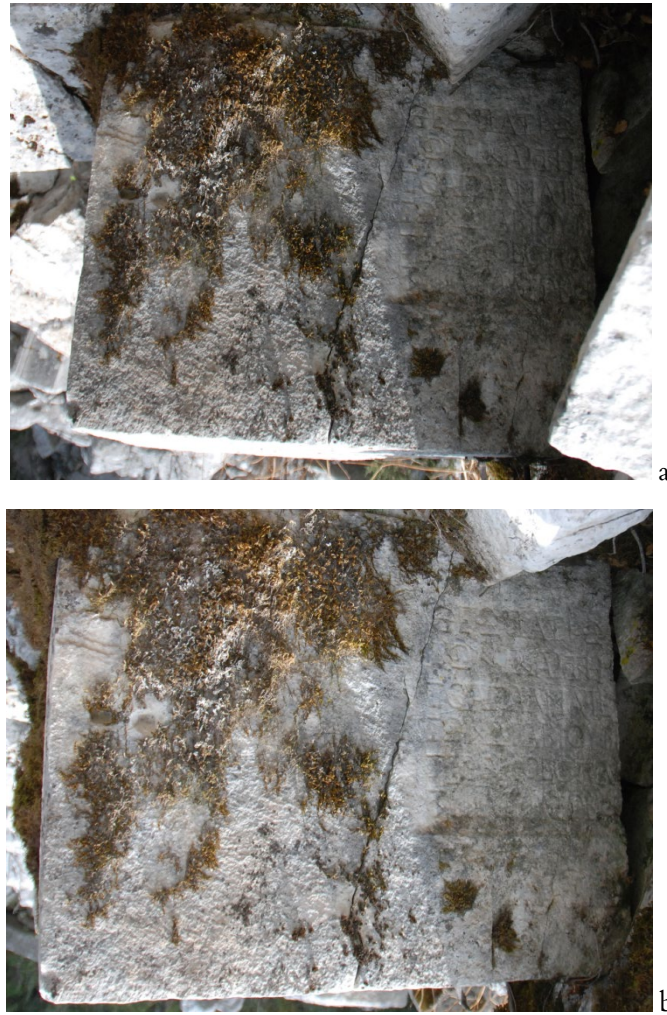


Fig. 5a-b. Photo: V. Çelgin

The city of Termessos hosted the worship of numerous mythological beings, a feature of its religious life that has long attracted scholarly interest⁴⁰. In this respect, the inscription above is undoubtedly important, as it provides new documentation for the previously known cults of Apollo Patroos, Artemis and Muses.

L. 1: θεῶ πατρῷ[ω Ἀπόλλ]ωνι: An another inscription attests to the presence of the cult of Apollo Patroos in the city: Tiberius Claudius Zenodotianus Molianus, *eirenarchos* and a priest of Eleuthera, dedicated an *altar* to Apollo Patroos⁴¹. Undoubtedly one of the most important and oldest cults of Apollo Patroos was in Athens⁴². He was the titular deity of the Lycian

⁴⁰ Çelgin was interested in the cult of Artemis (Çelgin 2001-2002, 121-136; 2002, 87-114; 2003a, 119-140; 2003b, 141-170). Erten wrote an article with detailed information about Helios in the city (Erten 2018, 401-426). On the discovery of a cult structure of Pan, see Çelgin – Kürkçü 2016, 238-258. Similarly, during our research, inscriptions were found that separately documented the priesthoods of the Emperor Nerva and Dea Roma, see Çelgin 2023, 149-153, nos. 2-3.

⁴¹ TAM III 906.

⁴² On this cult see Hedrick 1988, 185-210.

League⁴³ and found in some cities such as Patara, Rhodiapolis, Balboursa⁴⁴. The epithet “Patroos” was used in the Mediterranean World not only for Apollo but also for other pagan gods⁴⁵. For example, it has long been recognised that the river Ksanthos had the epithet patroos and new inscriptions relating to his cult have recently been found⁴⁶.

Epigraphic evidence points to the presence of an active cult of Apollo in Termessos. Cult priests are found in some inscriptions. One of them, Marcus Aurelius Meidianus Platonianus Plato, built a structure for *Theoi Sebastoi* and the city⁴⁷. He is also referred to in other inscriptions as the eternal *gymnasiarchos*, the founder of the lower *gymnasium*⁴⁸. He appears to have been one of the well-educated figures of Termessos: He was also hailed as New Herodes, one of the most famous intellectual figures of Athens in the second century AD⁴⁹. He is also mentioned as a priest of Apollo in another inscription honouring his wife⁵⁰.

Another priest was Pancrates, son of Teimocrates. At the same time he was priest of the emperors Septimius Severus, Caracalla and Geta⁵¹. Two inscriptions found in Evdir Han indicate that a person named Marcus Aurelius Orthagoras dedicated altars to Phoebus (probably to Apollo) and Artemis⁵². On the other hand, traces of Apollo cults in Pisidia can be observed to a certain extent⁵³.

L. 2: καὶ τῇ [Ἀρτέμιδι?]: Due to the frequent worship of Artemis in the city and the gap in the inscription, the line here is completed with the name of Artemis⁵⁴. The epigraphic data on the cult of Artemis in the city were collected and interpreted in detail by Çelgin⁵⁵. At the same time, it was approached in a shorter manner by İplikçioğlu *et alii*⁵⁶. At first glance, it must be said that Artemis was very popular in the city and that she ranked second in the city after Zeus Solymeus⁵⁷. Besides an altar for Artemis Polias and a cult structure of Artemis were discovered during our research⁵⁸. Furthermore, an inscription on a miniature pectoral of a high priest from Termessos states that the Termessians offered it to Ma Tauropolos. Since we know that one of the epithets of Artemis in the city is Tauropolos, this miniature pectoral

⁴³ Talloen 2015, 181 fn. 171.

⁴⁴ For Patara see *TAM* II 420; for Rhodiapolis see *TAM* II 905 and for Balboursa see *IGR* III 473.

⁴⁵ Parker 2008, 201–214.

⁴⁶ Tüner Önen 2017, 347–357.

⁴⁷ *TAM* III 21.

⁴⁸ *TAM* III 121, 123.

⁴⁹ *TAM* III 123. van Nijf 2011, 228.

⁵⁰ *TAM* III 57. For inscription mentioning his brother, see Çelgin 2023, 149–152 no. 2.

⁵¹ *I. Termessos* Suppl. IV 18.

⁵² *TAM* III 907–908.

⁵³ Karakaya 2007, 75–86; Talloen 2015, 97.

⁵⁴ The sources for Artemis in the city were first enlisted by Heberdey 1934, 754–755.

⁵⁵ Çelgin 2001–2002, 121–136; Çelgin 2002, 87–114; 2003a, 119–140; 2003b, 141–170.

⁵⁶ *I. Termessos* Suppl. IV, p. 45–46, fn. 1.

⁵⁷ For the cult of Zeus Solymeus, see Çelgin 1997, 160–163. On the second rank of Artemis, see Çelgin 2002, 88; *I. Termessos* Suppl. IV, p. 45.

⁵⁸ Baz 2024b, 37–55.

shows us that Artemis was identified with Ma at Termessos⁵⁹. Traces of the cult Artemis are also frequently encountered in other cities throughout Pisidia⁶⁰.

L. 3: τὸ ἄγαλμα: This term also appears in the inscription no. 3 above.

L. 3–4: ἱ[ερεὺς Μου]σῶν διὰ βίου: The cult of the Muses in the city is known only through a reference to its priesthood. The only known priest was Marcus Aurelius Tiberius Oples, as will be mentioned below⁶¹. In addition, as Heberdey notes, some theophoric names associated with the Muses are also known from the city. Of these, Mousaios is the most widely known, while Mousianos, Mousiane, Mousion, Mousonios and Mousonia are less common⁶². The precise location of the Temple of the Muses within the city remains unclear. However, Heberdey suggests Zeus, Ge Karpophoros, Dione and Muses as possible owners of the N3 building located just west of the *Bouleuterion/Odeion*⁶³.

The dedicator of the statue was a lifelong priest. According to Talloen, there were no fewer than sixteen cults of lifelong priests at Termessos⁶⁴: Aphrodite, Apollo-Aphrodite, Artemis, Asclepius-Hygieia, Dea Roma, Dionysus, Eleuthera, Ge Karpophoros, Helius, Heracles, Muses, Poseidon, Serapis, Tyche, Zeus Eleutherios, Zeus Solymeus. To these must be added the priesthood of the Curetes⁶⁵. Once again, it is clear that piety and ritual duties were, as van Nijf points out, a ‘marker of elite identity’ for the citizens of Termessos⁶⁶.

It is noteworthy that it was the priest of the Muses who fulfilled the dedication activity for Apollo and Artemis. The association between Apollo and the Muses, though rarely attested, can be seen in the reliefs on the ruins of some buildings in Asia Minor. For example, some fountain structures in Sagalassos and Stratonikeia depict Apollo and the Muses together⁶⁷.

L. 4–5: Μ[ᾶρ(κος) Αὐρ(ήλιος)] Τιβέριος: Several individuals bearing the name Marcus Aurelius Tiberius are attested in the city: Marcus Aurelius Tiberius Oples, (Marcus) Aurelius Tiberius Varus, Marcus Aurelius Tiberius Opletianus Pancrates. All belong to the same lineage, which is presented in Heberdey’s *stemma* under the designation D⁶⁸. The individual referenced in this inscription must be the first of those listed above, Marcus Aurelius Tiberius Oples, as he is the only one known to have held the priesthood of the Muses. He was the son of Tiberius Claudius Plato *alias* Tiberius, another elite citizen of the city discussed in previous inscriptions. His position within Heberdey’s *stemma* is classified under D2 in Generation

⁵⁹ Çelgin – Arslan 2022, 380–402.

⁶⁰ On the cults in Pisidia, see Karakaya 2007, 91–105; Talloen 2015, 94.

⁶¹ *TAM* III 17, 124, 131.

⁶² Heberdey 1934, 756.

⁶³ Heberdey 1934, 743–744; Talloen 2015, 208–209.

⁶⁴ Talloen 2015, 267.

⁶⁵ *TAM* III 194.

⁶⁶ van Nijf 2011, 226.

⁶⁷ Talloen 2015, 221.

⁶⁸ *TAM* III, p. 299.

VIII⁶⁹.

As mentioned above, Marcus Aurelius Tiberius Oples, together with his brother Aurelius Tiberius Varus, built a *heroon* for their parents⁷⁰. It is understood that his son, Marcus Aurelius Tiberius Opletianus Pancrates, achieved victory in the boys' wrestling competition held in the city. These competitions were financed by his grandparents, Tiberius Claudius Plato *alias* Tiberius and Aurelia Ge, who were *gymnasiarchoi* at the time⁷¹. Moreover, Marcus Aurelius Tiberius Oples himself likely held the prestigious office of *proboulos* in the city⁷². His wife, Aurelia Armasta Pancratia, who came from a similarly distinguished lineage, was likewise a major benefactor. She seems to have financed the construction of the temple of Artemis, known as Temple N4 in the city⁷³ and also erected statues in the city in honour of her uncles⁷⁴. While his wife was actively involved in the civic sphere through the building of the Temple of Artemis, he too contributed by dedicating to Artemis and Apollo. In other words, both husband and wife contributed the worship of Artemis. In addition, it is known that their daughter Aurelia Tiberia Opletiane Nanelis had a tomb built for herself, her husband and children⁷⁵. Moreover, Aurelia Padamouriane Nanelis, the mother-in-law of Marcus Aurelius Tiberius Oples, built a *heroon* in the *necropolis* later named E1 for her daughter, son-in-law and other family members. The *heroon* follows a tetrasyle plan, and a drawing with plan by Heberdey are included in the publication⁷⁶.

L. 4–6: Μ[άρκος] Αὐρ(ήλιος) Τιβέριος ὁ πατ[ὴρ τοῦ] Τι(βερίου) Κλ(αυδίου) Πλάτωνος: Tiberius Claudius Plato is a new addition to the city's known elite. Following a common onomastic practice, Marcus Aurelius Tiberius Oples evidently passed his father's name to one of his own sons. Accordingly, this individual must be added to the lineage in Heberdey's stemma under the classification D⁷⁷.

5. An Honorific Monument for a *Philopatris* and son of the city (Figs. 6a–d)

Local limestone prismatic block with profiled upper side, found *in situ*. The inscription cannot be read completely because it is under the rubble. Most probably, the inscription continues towards the right side. About 1.5 m in front of the south wall of the colonnaded street, under rubble. It is covered with rubble on all four sides.

Inv. no: TER2018/19.

H: 110 cm, W: 144 cm, D: cannot be measured, LH: 3–8 cm

Coordinate: 36°983775' N – 30°462630' E; 1000 m Fallibility: approx. 4 m

⁶⁹ TAM III, p. 299.

⁷⁰ TAM III 685.

⁷¹ TAM III 178.

⁷² TAM III 865.

⁷³ TAM III 17.

⁷⁴ TAM III 124, 131.

⁷⁵ TAM III 650.

⁷⁶ TAM III 648; p. 205, figs. 16–17.

⁷⁷ TAM III, p. 299.

Date: Last quarter of the II. century AD – first half of the III. century AD (due to the often general dating of the inscriptions⁷⁸).



Fig. 6a-d. Photo: V. Çelgin

[---] φιλόπατριν υἱὸν πόλεως, τὸν δὲ ἀνδριάντα ἀν[έ]σ[τησεν ---]
vacat ρος ὁ υἱός. vacat

--- [*honored*] the patriot and son of the city, [so and so], and ---ros erected (*his*) statue.

L. 1: φιλόπατριν υἱὸν πόλεως: Judging by the inscriptions, patriotism seems to have been a

⁷⁸ Based on the inscriptions and structural evidence, this was the period when the city flourished the most: Çelgin 1997, 211; van Nijf 2010, 164; 2011, 216; Kürkcü 2016, 134.

priority for the citizens of Termessos⁷⁹. It is not uncommon for people from Termessos to be honoured with the titles of “patriot and son of the city”. For example, Apollonius son of Thoas⁸⁰, Marcus Aurelius Meidianus Platonianus⁸¹, Tiberius Claudius Varus⁸², Pericles son of Obrimotes⁸³, Oples son of Obrimotes⁸⁴ are known from the city⁸⁵. A person named Tiberius Claudius Marcellus was also honoured in the same way in Neapolis, a *peripolion* of Termessos⁸⁶. Titles such as “son of the city” are frequently found on monuments honouring city-states in antiquity⁸⁷. The same situation is also valid for the cities in Pisidia and Pamphylia. According to a study by Adak, twenty seven men were honoured as “sons of the city” in both regions, while four women were honoured as “daughters of the city”⁸⁸. On the other hand, honours in the form of the “mother and father of the city” also seem to have been widely used⁸⁹.

Since the inscription is located at the southern beginning of the colonnaded street in a dominant position directly overlooking it, its representational value seems to have been particularly significant. It is clear that the person honoured was one of the most important individuals of the city. Unfortunately, the upper side of the inscription is concealed beneath the rubble of the building, which is presumed to be a bathhouse. The missing lower part of the inscription must have contained the name of both the honoree and the son who carried out the honour or erected the statue.

⁷⁹ van Nijf 2000a, 24; 2011, 223–224.

⁸⁰ *TAM* III 16.

⁸¹ *TAM* III 21.

⁸² *TAM* III 98.

⁸³ *TAM* III 14.

⁸⁴ *TAM* III 105.

⁸⁵ For further discussion on this subject, see van Nijf 2011, 224–225.

⁸⁶ *I. Termessos* Suppl. IV 184.

⁸⁷ Bibliography has been collected in *I. Termessos* Suppl. IV p. 77, fn. 111.

⁸⁸ Adak 2020, 55–58.

⁸⁹ Adak 2020, 52–55.

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* Abbreviations of epigraphical editions and reference works follow the "Liste des abréviations des éditions et ouvrages de référence pour l'épigraphie grecque alphabétique (GrEpiAbbr – Version 02, Janvier 2022)" developed by the *Association Internationale d'Épigraphie Grecque et Latine*.

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