Hasan Malay

Some Inscriptions from Lydia up for Auction


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SOME INSCRIPTIONS FROM LYDIA UP FOR AUCTION

At http://www.edgar.lowen.com it is currently (August 2006) announced that a group of inscribed stelai are to be sold by auction. The photographs at the Main Galleries are accompanied by brief descriptions, copies in majuscules, translations and notes on the texts, which are in general misleading. Of the items displayed in the galleries, a group consisting of 16 inscribed stelai are of great interest as there can be no doubt that they originate from Asia Minor, more precisely, from Northeast Lydia where clandestine diggings have unfortunately not yet been stopped.

It is useless to cite parallels here to prove that the inscriptions on those items have to be attributed to Lydia, especially to its northern part. The following most distinctive criteria known to everybody who is familiar with Lydian epigraphy would leave no doubt about their origin: The wreath depicted on most of the stelai; the dates based either on the Sullan (or less probably the Actian) era; the verb τιμάω (though in some cases omitted) which is accompanied by the accusatives of the name(s) of the deceased person(s); the frequency of indigenous personal names widespread in Lydia (Aphhion, Aphphia, Apphias, Ammias, Tatia, Tatias, Papias, and Keraxis, a name which is only known in Lydia); the divine epithet Motyllene which must have been derived from the name of a village (e.g. Motyla ?) probably located around Kollyda; the divine epithet Drittes which is probably identical with Driktes known only from two dedications found in the north of Sardeis; the verb προσαμαρτάνω which is common in funerary maledictions from NE Lydia and, finally, the forms of most of the stelai especially with leaves in both lower corners of the pediment and a rosette in the middle of the acroteria, which point to productions of the stone-cutters in the Hermos Valley.

Here, I publish the texts and refrain from giving the photographs, from which the readings have been made, hoping that the article might also be helpful for the relevant authorities of the Turkish Ministry of Culture and Tourism in their possible claim of asking the stones back to the country they belong to.

1. DEDICATION TO THEA ANDENE

Gallery No. 2930. Marble stele with triangular pediment with decorated acroteria and tenon.

Date: 112 Sulla = 27/8 A.D.

'Έτους ρ’ καὶ ιβ’.
Διογένης Ἀρτεμι-
δόρου θεᾶ Ἄνδηνή
4 εὐχήν.

In the year 112. Diogenes, son of Artemidoros, made a vow to Thea Andene.

The cult of Thea Andene is not known. The epithet must be in connection with a toponym, e.g. Ανδο (cf. L. Zgusta, Kleinasiatische Ortsnamen, § 66-1: Ανδαεττον or Ανδο in Phrygia).
2. DEDICATION TO METER MOTYLLENE

Gallery No. 5318. Marble stele in three joining pieces. It has a triangular pediment and tenon. The top acroterion is missing. The pediment is incised with a crescent. In a rectangular recess below the pediment a prayer is shown. The first line of the inscription is engraved on the lower moulding of the pediment.

The cult of Meter Motyllene has not yet been attested. Мотулынη is doubtlessly the female form of the well-known local epithet Μοτυλλίτης, applied to Men whose worship is recorded by several dedications from and around Kollyda. Both Мотулы(λ)ίτης and Мотулынη should be in connection with the name (e.g. Motula) of a village (katoikia ?) to be located in the surroundings of Kollyda, modern Gölde/İncesu (see L. Zgusta, Kleinasiatische Ortsnamen, § 846; M. P. de Hoz, Die lydischen Kulte im Lichte der griechischen Inschriften, 1999, 39 and now P. Herrmann – H. Malay, New Documents from Lydia, ETAM 24 [forthcoming], 115, note 226). The moon-crescent depicted in the pediment may be an indication that the dedicant prayed both to the Mother Goddess (Motyllene) and Men (Motyllites ?), the principal deities of Motyla (?).

The letters in the first line are elaborately carved unlike the careless script below the figure. This fact leads one to suppose that the stone might have been reused later or that it had been prefabricated with the first, dedicatory line, and that lines 2–4 were added by the buyer (?). At any rate, the lower part of the text does not seem to be decipherable without a squeeze or a better photograph.

3. FUNERARY INSCRIPTION FOR ARISTONEIKOS

Gallery No. 5519. Marble stele. In a rectangular recess between lines 6 and 7 there is the bust of a man, perhaps a gladiator.

Date: 113 (?) Sulla = 28/9 (?) A.D.

"Έτους ρηγ’, μη(νός) Αιώναιου βί’·
‘Αριστόνεικος ἔτων ά’.
‘Αμμιᾶς τὸν υἱόν, Μητρόπο-
λις τὸν ἄνδρα, Ἀριστονεική
tὸν πατέρα, Ἀμμιᾶς τὸν
ἀδελφόν, Τρόφιμος τὸν
bust
{τον} πεν θεριδέα,
8 'Ερμογένης, Ἀμμιᾶς τὸν
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3–4 On the occurrence of the name Μητρόπολις in the Katakekaumene see G. Petzl, Arkeoloji Dergisi 2 (1994), 146, no. 6 (SEG 44, 975).

7, 10 On the terms πενθερωδεῖς and ἀδελφωδεῖς see e.g. H. Malay, Greek and Latin Inscriptions in the Manisa Museum, no. 521.

In the year 113 (?), on the twelfth day of the month Audnaios. (Here lies) Aristoneikos who lived 30 years. Ammias (honoured) her son, Metropolis her husband, Ammias her father, Ammias her brother, Trophimos his brother-in-law, Hermogenes (and) Ammias their brother-in-law, Aristoneikos his nephew, Faustus (and) Trophimos their foster-father and all the relatives. Aristoneikos, farewell!

4. FUNERARY INSCRIPTION FOR PHILISTION

Gallery No. 5522. Upper part of a marble stele with triangular pediment and mouldings between the acroteria. In the middle of the pediment a basket with rosettes on either side is depicted. Above the inscription there is a wreath.

Date: early Imperial period

Πλουτίων Κέρασι καὶ Ἀσκληπίων τὴν ἑαυτὴν θυγατέρα, Μηνογένης τὴν ἀδελφήν, Απολλάνιος τὴν ἀνεµισάν, Τατιάς ἡ τιτείς, Τατιάς ἡ πάτρα, Ἀρτεμίδωρος ὁ πάτρας Φιλίστιον.

1 The name Κέρασι, here appearing in the genitive (Κέρασι), is already known from epigraphic and numismatic sources from Sardeis (L. Zgusta, Kleinasiatische Personennamen, § 580–1) and Charakipolis (H. Dedeoğlu – H. Malay, Erol Atalay Memorial [Arkeoloji Dergisi I], 1991, 116–7). For another form of the genitive (Κερασί) see J. and L. Robert, Hellenica IX, 24–5, note 5 and C. Brixhe, Essai sur le grec anatolien au début de notre ère, 73. On the assumption that the name could be related to the city of Kerassa see the references cited by Dedeoğlu–Malay, op. cit., 117.

2 ἑαυτῶν for ἑαυτῶν (see F. Th. Gignac, A Grammar of the Greek Papyri of the Roman and Byzantine Periods I, 187f.).

2, 6 The name Φιλίστιον appears first in Lydia (for the name see e.g. LGPN I, from Rhodes).

Ploution, son of Kerasis, and Asklepias (honoured) Philistion their daughter (and) Menogenes his sister, Apollonios the cousin, (likewise) Tatias the maternal aunt, Tatias the paternal aunt, Artemidoros the uncle (honoured) Philistion.
5. FUNERARY INSCRIPTION FOR THALAMOS

Gallery No. 5523. Marble stele with triangular pediment. All the acroteria are broken off. In the pediment there are depicted leaves in both lower corners and a rosette in the middle. Above the inscription there is a wreath.

Date: 173 (Sulla) = 88/9 A.D.

"Ετούς ρογ', μη(νός) Δείου λ'.
'Απάτη τὸν έαυτῆς ἄν-
δρα Θάλαμον καὶ "Ανθου-
σα ἢ θυγάτηρ ἐτείμη-
σαν.

2 The name 'Απάτη is new for Lydia (for an attestation in Blaundos see J. Keil – A. v. Premerstein, Zweite Reise, p. 147 correcting CIG 3867; F. v. Saldern in: A. Filges [ed.], Blaundos [2006] = Ist. Forsch. 48, 331f., no. 18 [reference kindly supplied by G. Petzl]).

3 The name Θάλαμος has already been attested in NE Lydia: cf. TAM V, 1, 782 (Gordos); SEG 39, 1309 and P. Herrmann – H. Malay, op. cit., no. 73 (Silandos).

3–4 For the name "Ανθουσα in the region see SEG 31, 1005 (Saittai); H. Malay, Researches in Lydia, Mysia and Aiolis, no. 123 and P. Herrmann – H. Malay, op. cit., no. 80 (Tabala).

In the year 173, on the thirtieth day of the month Deios. Apate honoured her husband Thalamos and Anthousa the daughter (honoured her father).

6. FUNERARY INSCRIPTION FOR SECUNDA

Gallery No. 5290. Marble stele in two joining pieces. It has a triangular pediment with acroteria. In the pediment a rosette is depicted. Between lines 2 and 3 there is a wreath. The inscribed surface is worn.

Date: 187 (?) Sulla = 102/3 (?) A.D.

"Ετοὺς ρης, μη(νός) Σανθίκο-
ῦ εἰ'.

wreath

Σαρατονείκη, Δημόκρι-
tος, Μενεκράτης, Ἀπολ[λ]-
φύς Σεκούνδαν τὴν μη[η]-
tέρα, Διόδορο[ς], Σεκούν-
δα, Δημαινετος [ ca. 3–4 ]

[...], Τείμων τὴν μάμμ-
ην, Μηνόδορος τὴν [...]
[ ...] καὶ οἱ συγγεν-
eῖς ἐτείμησαν.

Χαίρε [Σ]
In the year 187 (?), on the fifteenth (?) day of the month Xandikos. Stratoneike, Demokritos, Menekrates, Apollonios (honoured) Secunda their mother, (likewise) Diodoros, Secunda, Demainetos, ... -a, Teimon their grandmother, Menodoros his ..., and the relatives honoured (her). Farewell!

7. FUNERARY INSCRIPTION FOR TATIA

Gallery No. 5521. Marble stele with triangular pediment. The right acroterion is broken off. A rosette with flowers on either side is incised in the pediment (for the decoration of stelai with flowers see TAM V, 735, 783 (cf. G. Petzl, EA 27, 1996, 148, 150). Between the first two lines there are depicted a wreath in the middle, a basket and a comb on the left and a mirror on the right. Two flowers are symmetrically placed between the first line and the wreath.

Date: 188 Sulla = 103/4 A.D.

In the year 188, on the thirtieth day of the month Audnaios. Papias (honoured) his wife Tatia, (likewise) Papias his mother, Hermas his foster-mother, Grapte her mistress, Soter and Plokamos their mistress, Meline her daughter, Olympichos his daughter, Olympichos his sister, Aphein her sister, Menekrates his sister and the relatives (honoured) Tatia. Farewell!

8. FUNERARY INSCRIPTION FOR HERMOPHILOS

Gallery No. 4251. Marble stele in two joining pieces. It has a triangular pediment and tenon. The right acroterion is partly damaged. In the pediment there are depicted leaves in both lower corners and a rosette in the middle. There is a wreath above the inscription.
Date: 216 Sulla = 131/2 A. D.

wreath
"Ετούς σις', μη(νός) Δίσω ια'

4 λις ο θρέψαντες και Φιλιππικός και
Μελτίνη τον σύν-
tροφον Έρμόφιλον

8 ζή(συντα) έτη(η) λ'.


In the year 216, on the eleventh day of the month Dios. Hermogenes and Damalis, the foster-
parents, and Philippikos and Meline, the foster-brothers, honoured Hermophilos who lived 30 years.

9. FUNERARY INSCRIPTION FOR MENESTRATOS

Gallery No. 4575. Marble stele with triangular pediment and mouldings between the acroteria. The right acroterion is partly damaged. In the pediment there are depicted leaves in both lower corners and a rosette in the middle. Above the inscription there is a wreath.

Date: 223 Sulla = 138/9 A. D.

"Ετούς σις', μη(νός)
Γορπινί
τρια wreathe κάδ[ι]·

4 ΄Αφιν ή μη-
tηρ Με
νεστρά-
tω τω ύιψι. Λούκις ο
άδελφος, Μηνογέν[ι]ς

8 ή άδελφή, 'Αφειάς ή ά-
δελφή, 'Απελλής ο
πατήρ, Παπύλος ο
γανθρός, Παπύλος

12 άδελφής ύιός
μνίας χάριν ἑποίη-
σαν.

4 For the name ΄Αφιν see above no. 7 (΄Αφειάν).
6 Λούκις for Λούκιος.
7 The sigma at the end is inserted below the line.
10–11 On the name Παπύλος see L. Robert, Noms indigènes, 62–3. For its occurrences in Lydia see TAM V, 1123 (Thyateira) and BMC Lydia, 243 (a coin of Sardeis) and (cf. Παπυλίων in TAM V, 2, 1054 from Thyateira).
In the year 223, on the thirtieth day of the month Gorpiáios. The mother Aphín for her son, Luci(u)s the brother, Menógenís the sister, Apheias the sister, Apelles the father, Pápýlos the brother-in-law, Pápýlos the son of his sister made this for Menestratos, in memory.

10. FUNERARY INSCRIPTION FOR MENANDROS AND DEMETRIOS

Gallery No. 5388. Marble stele in two joining pieces (it is not clear whether it originally had a triangular pediment and tenon which were later cut off). In the field between the first two lines, which is decorated with vegetation, there are two wreaths between three columns.

Date: 178 Sulla (?) = 93/4 (?) A. D.

"Ετος ροή', μη(νος) Δείου κ'·
two wreaths
Μελιτίνη Δημητρίου Σαρδι-
ανή και Μητράς Μητροδό-
ρου ό υίος αυτῆς κατεσκεύ-
ασαν τὸ μνημεῖον. [Μελι-
τίνη μέγ Μητράς τῷ ἑσπερίς
ἀνδρὶ γεγενημένω ἱερεῖ
8 τοῦ Διὸς Δριττοῦ διὰ γένους
καὶ Δημητρίῳ τῷ υἱῷ. Μητράς
dὲ τῷ πατρὶ καὶ τῷ ἁδελφῷ,
Μενεκρατίων καὶ Ἄπφιας καὶ
12 Στρατονείκη τῷ πατρὶ καὶ τῷ
ἀδελφῷ, Γεμογένης τῷ μή-
τρως, Ἐορτῆλλα τῷ υἱῷ καὶ τῷ δα-
έρι, Σεκοῦνδα καὶ Δημήτριος καὶ
16 Ὀνήσιμος τῷ θρέψαντι Χαῖρε.

1 On the eras in the territory NE of Sardeis, the possible provenance of the stone (see below), see W. Leschhorn, Antike Ären, 505–6.
8 Μητράς is the hypocoristic form of Metrodorus, the name of the father of the young Metras (lines 3–4).
13 It is worth mentioning that the name Μενεκρατίων appears in a dedication to Zeus Driktes (Greek and Latin Inscriptions in the Manisa Museum, 56).
14 υἱῷ for ἡρῴ ("father-in-law"). Like Metras (line 3). – The name Ἐορτῆλλα, which seems to be unattested, is obviously a new form of the names derived from ἑορτή (see L. Robert, Noms indigènes, 284, cf. also LGPN I: Ἐορτῆλλα). On female names ending in -ίλλα see O. Masson, ZPE 64, 1986, 174 (cf. now also Herrmann–Malay, op. cit., 65 from Maionia: Πάγιλλα).

In the year 178, on the twentieth day of the month Deios. Melitine, daughter of Demetrios, of Sardeis, and her son Metras, son of Metrodoros, built this tomb: Melitine, on the one hand, for Metras, her husband who served as hereditary priest of Zeus Drittes and for her son Demetrios; Metras, on the other hand, for his father and brother, (likewise) Menekration and Apphias and
Stratoneike (contributed to the construction) for their father and brother, Hermogenes for his maternal uncle, Heortilla for her father-in-law and brother-in-law, Secunda and Demetrios and Onesimos for their foster-father. Farewell!

From the genitive Δριττοῦ one would derive the nominative Δριττῆς, probably identical with Δρικτῆς (for interchanges between κτ and ττ see E. Schwyzer, *Griechische Grammatik* I, 316), which has been attested twice in NE Lydia (see H. Malay, *op. cit.*, 56 and 523). This possible identity leads one to guess that the present stone would have been unearthed somewhere around Yeniköy, in the north of Marmara Göllü (i.e. the lake Gygaia/Koloe), the region which has to be attributed to Sardeis in the light of recent discoveries (see H. Malay, *op. cit.*, 51).

One of the inscriptions recording the cult of Zeus Driktes is the edict of the proconsul T. Aur. Fulvus Boeonius from 134/5 A. D. (H. Malay, *op. cit.*, 523, cf. SEG 44, 977). The edict is preceded by a dedication made by a priest of Zeus Driktes: I, Metras, son of Metrodoros, hereditary priest of Zeus Driktes and of the people Thamoreitai, who petitioned for a panegyris for the Arillenoi, set up this stele as a vow to Zeus Driktes after having been successful (lines 1–10). In our inscription, probably from 93/4 A. D., one of the sons of Metras, the deceased and the hereditary priest of Zeus Drittes, is likewise named Μητρός Μητροδόρου. If the date on the stone is really based on the Sullan era, it would be reasonable to maintain that the young Metras may have succeeded his father as the priest of Zeus Driktes (or Drittes) in 93/4 A.D., and in advanced age he served as intermediary for the institution of a panegyris by the Arillenoi.

11. FUNERARY INSCRIPTION FOR OLYMPIAS

Gallery No. 5289. Marble stele with triangular pediment. The top and the right acroteria are missing. In the pediment there are depicted leaves in both lower corners and a rosette in the middle. Above the inscription there is a wreath.

Date: 238 Sulla = 153/4 A.D.

In the year 238, on the eighth day of the month Xandikos. Symphoros honoured Olympias, the daughter/sister-in-law.
12. FUNERARY INSCRIPTION FOR APHPHIA

Gallery No.: 3374. Marble stele with triangular pediment and tenon. The top acroterion is missing. In the pediment there are depicted leaves in both lower corners and a rosette in the middle. Above the inscription there is a wreath.

Date: 296 Sulla = 211/2 A.D.

"Ετους σιξ', μηνα τΟν Πανημου κ'.
'Αλεξάνδρος β' του 'Απολλωνίου 'Αφφιαν
'Αλεξάνδρου την
μητέρα, 'Αρτεμίδωρος Α' Αλεξάνδρου την
μάμην.

In the year 296, on the twentieth day of the month Panemos. Alexandros, son of Alexandros and grandson of Apollonios (honoured) his mother Aphphia, daughter of Alexandros, (and) Artemidoros (honoured) his grandmother.

The relationship between the persons mentioned in the text is as follows:

- Apollonios
- Alexandros
- Aphphia
- Artemidoros

13. FUNERARY INSCRIPTION FOR IOLLAS

Gallery No. 3041. Marble stele with triangular pediment and tenon. Only the right acroterion is preserved. In an arched niche above the inscription a praying man is depicted.

Date: 299 Sulla = 214/5 A.D.

"Ετους σήμερα, μηνα τΟν Λάοου γι'
'Ιόλλα το πατήρ κε
Τατιαν η μητήρ ε'
τείμησαν 'Ιόλλαν
tον υιόνα ει δε της προ-
σωμαρτη τω τάφω,
θησει ις το ταμειον

† οιφ'.
5–6: On the verb προσαμαρτάνω, which is common in this context in NE Lydia, see J. Strubbe, *APAI EPITYMBIOI*, 1997, p. 59.

7 ἵς for εἴς.

In the year 299, on the thirteenth day of the month Loos. Iollas the father and Tatias the mother honoured their son Iollas. If anyone commits an offence against this tomb, he will pay 1500 denarii to the treasury.

14. FUNERARY INSCRIPTION FOR HERAKLEODOROS

Gallery No. 4249. Marble stele with triangular pediment and tenon which is partly preserved. The top acroterion is missing. In the pediment there are depicted leaves in both lower corners and a rosette in the middle. Above the inscription there is a wreath.

Date: 319 = 234/5 A.D.

wreath
"Ετ(ους) τῇ’, μη(νός) Πανήμου ζ’ ἀ(πιόντος)·
Κουαρτίνα ἡ θυγά-
tη ἐτίμησεν τό-
ν γλυκύτατον πα-
tέρα Ἡρακλεόδωρ-
on ζ’(σαντα) ἔτ(η) ξ’.

1 Or ἀ(πιούση) if the stone originates from the region of Saittai or Maionia (see TAM V, 1, 93).

In the year 319, on the seventh day from the end of the month Panemos. Quartina, the daughter, honoured her sweetest father Herakleodoros who lived 62 years.

15. FUNERARY INSCRIPTION FOR AUR. MARI(U)S

Gallery No. 5317. Marble stele with rounded pediment, acroteria on both sides and tenon. The stele consists of two joining pieces. On a platform above the inscription there is an altar and the figure of a man, obviously the deceased who served a priest who makes an offering with his right hand.

Date: 336 Sulla = 251/2 A.D.

figure
"Ετους τλζ’, μη(νός) Σανδικού η’·
Αἰρ. Μαρίν ἱερά ἐτείμη-
σαν ἡ σύνβιος Τατειάς καὶ
4 Θεόδωρος τὸν πατέρα καὶ
Μαρίνα ἡ θυγάτηρ καὶ Ἀριπ-
πείνα ἡ ἀδελφή, καὶ οἱ εἰδίοι
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2 Mari seems to be shortened form Márion (cf. e.g. above no. 9: Λούκιος → Λούκις). However, its identity with the indigenous Mari (L. Zgusta, Kleinasiasiatische Personennamen, § 873-8) is also a possibility.

In the year 336, on the eighth day of the month Xandikos. Have honoured Aur(elius) Mari(us), the priest: his wife Tateias and Theodoros his son, and his daughter Marina and his sister Agripppeina, and all his relatives honoured (him), in memory.

16. FUNERARY INSCRIPTION FOR ALEXANDRA

Gallery No. 5520. Marble stele with triangular pediment. The top acroterion is missing. In the pediment there are depicted leaves in both lower corners and a rosette in the middle. On a platform above the inscription a woman is depicted making an offering on an altar. She holds a bag (?) in her left hand.

Date: 346 Sulla = 261/2 A.D.

'Ετους τμήματος, μηνιαίος 
γάρ ἀπιόντος· Τρόφιμος ἐτέιμησεν 
τὴν ἑαυτοῦ σύνθεν Ἀλήπος

4 λέξανδραν μετὰ τῶν τέ- 
κνων καὶ τῶν συγγενέ- 
αν μνίας χάριν.

1 Or ἀπιόση if the stone originates from the region of Saittai or Maionia (see TAM V.1, 93).

In the year 346, on the third day from the end of the month Panemos. Together with his children and relatives, Trophimos honoured his wife Alexandra, in memory.

Özet

vermek") fiili ve Heremos vadisindeki taş ustalarına özgü, içinde rozet ve yaprak motiflerinin bulunduğu üçgen alınlıklık steller.

Yazar bu makalede, ad geçen sitede yayınlanan fotoğrafların yardımı ile okuduğu bu 16 yazıtı yayınlanmakta ve makalenin T.C. Kültür Bakanlığı yetkililerinin eserlerin ait olduklarını ülkeye iadesi konusunda yapmaları olası bir girişimde de yardımcı olmasını temenni etmekteydi.

Yazılanın çevirileri şöyledir:
1- “112 yılında (= I.S. 27/8). Artemidoros oğlu Diogenes bu adağı Anatanrıça Andene’ye sundu”.
2- “Motylla’lı Anatanrıça’ya. Apphion ...”.
4- “Kerasis oğlu Ploution ve Asklepias, kızları Philistion’un onurlandırlar. Ayrıca Menogenes kız kardeşi, Apollonios kızedenini, Tatias teyzesini, Tatias halası ve amcası Artemidoros Philistion’un onurlandırlardı”.
5- “173 (= I.S. 88/9) yılın Deios aynın 13. gününde. Apate kocası Thalamos’un, kız Anthousa da babasını onurlandırlar”.
6- “187 (= I.S. 102/3?) yılın Xandikos aynın 15. (?) gününde. Stratoneike, Demokritos, Menekrates ve Apollonios anneleri Secunda’yi onurlandırlar. Aynı şekilde, Diodoros, Secunda, Demainetos, ...-a ve Teimon büyükünnelerini, Menodoros ..., ve akrabaları onu onurlandırlar. Elveda!”
8- “216 (= I.S. 131/2) yılın Dios aynın 11. gününde. Üvey ebeveynleri Hermogenes ve Damalis ile üvey kardeşleri Philippikos ve Melinte, 30 yaşında ölen Hermophilos’un onurlandırlar”.
11- “238 (= I.S. 153/4) yılın Xandikos aynın 8. gününde. Symphoros, gelini (yengesi ?) Olympia’sı onurlandırdı”.
12- “296 (= I.S. 211/2) yılın Panemos aynın 20. gününde. Alexandros’un oğlu ve Apollonios’un torunu olan Alexandros annesi Alexandros kızı Aphphia’yı ve Artemidoros büyükünnesini onurlanırdı”.
13- “299 (= İ.S. 214/5) yılının Loos aynının 30. gününde. Baba Iollas ile anne Tatias oğulları Iollas’ı onurlandırdılar. Her kim bu mezara bir zarar verirse hazineye 1500 dinar ödeyecektir”.

14- “319 (= İ.S. 234/5) yılının Panemos aynının sondan 7. gününde. Kızı Quartina, 62 yaşında ölen pek sevgili babası Herakleodoros’u onurlandırdı”.

15- “336 (= İ.S. 251/2) yılının Xandikos aynının 8. gününde. Karısı Tateias ve oğlu Theodoros ve kızı Marina ve kızkardeşi Agrippeina ve tüm yakınları rahip Aur(elius) Mari(u)s’u anısı için onurlandırdılar”.

16- “346 (= İ.S. 261/2) yılının Panemos aynının sondan 3. gününde. Trophimos, karısı Alexandra’yı çocukları ve akrabaları ile birlikte anısı için onurlandırdı”.

İzmir

Hasan Malay