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New Inscriptions from Herakleia Salbake

ABSTRACT: This article presents 7 unpublished inscriptions of the Imperial period found during a survey conducted in Herakleia Salbake in 2021 and 2022. They include a dedication to Herakles Ktistes, Dionysos Prokathegemon, and Lucius Verus, the first direct attestation of Herakles as the city’s mythical founder (1); a dedication (of a temple?) to Aphrodite, whose cult was hitherto unattested in this city (2); the heading of an honorific inscription (3); the epitaph of a gladiator (4); the epitaph of Apollonios and his wife Melitine, which includes a funerary fine (5); two possibly metrical epitaphs (6 and 7); and a graffito (8). In addition to providing information on the city’s cults, the new texts enrich Herakleia’s prosopography. The article also provides a list of four already published inscriptions that were located during the survey.

KEYWORDS: Herakles Ktistes, Dionysos Prokathegemon, Lucius Verus, Aphrodite, honorific and funerary inscriptions.

I. Introduction

Herakleia Salbake (Ἡράκλεια ἀπὸ Σαλβάκης or Ἡράκλεια Σαλβάκης) was an important city at the eastern border of Karia to Phrygia, ca. 28 km to the east of Aphrodisias, on the way to Tabai, within the borders of today’s Vakıf district¹ of Tavas/Denizli. The city was founded on the slopes of Mount Salbakos (Babadag), a natural boundary between the regions of Phrygia and Karia in antiquity.² The appellation ἀπὸ Σαλβάκης distinguished it from numerous homonymous cities.³ To the west of the city lies Aphrodisias, to the south Apollonia and Tabai, and to the southeast Sebastopolis. While Herakleia Salbake and Aphrodisias are in close proximity to one another, they are separated by a natural boundary, the Timeles River (Yenidere).⁴ Both cities worshipped Timeles; the representation of the reclined river god decorated their coins.⁵

As part of the province of Asia, Herakleia Salbake belonged to the conventus of Alabanda. When the province of Caria was created – sometime in the third century CE – Herakleia became part of this province, with Aphrodisias as its capital. In the latter half of the fourth century CE, the city was fortified and in the sixth century Hierokles mentions it among the Karian cities that were under the jurisdiction of

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¹ MAMA VI, pp. xiii (map) and xiv.

² Ramsay 1887, 355.

³ Robert – Robert 1954, 23; see also Söğüt 2007, 355–356 for the history of Mt. Salbakos and its vicinity.

⁴ Robert – Robert 1954, 48–49; Ratté 2012, 2 fig. 1. On the identification of the river see more recently Commito – Rojas 2012, 286–288.

⁵ Commito – Rojas 2012, 241 fig. 2. The river god is also represented on a relief: Commito – Rojas 2012, 241 fig. 3.

the bishop of Stauropolis (Aphrodisias).⁶ In the twelfth century CE the region was captured by the Turks. The city owes its strategic significance to its location. It occupies a pivotal position on a principal route that started at Ephesos, passed through Tralleis and Aphrodisias, and reached Apollonia Salbake and Kibyra.⁷ Furthermore, the city was a key stop on itineraries of Roman Emperors.

Although the literary sources are silent about the city, it attracted the interest of travelers in the 19th century. In 1829, Leon de Laborde visited the Vakif village and provided a detailed account of his observations regarding the city. De Laborde noted that the city comprised an acropolis and perimeter walls which had been rebuilt. In addition, he observed numerous inscriptions, fragments of sculpture, and a large theater constructed entirely from marble but only partly preserved.⁸

The site has never been systematically excavated. It was first identified as Herakleia Salbake by the French scholar and statesman William Waddington in 1851.⁹ In the late 19th century, it was visited by the American archaeologist John Robert Sitlington Sterrett, who found an inscription mentioning the city's name and thus confirmed its location,¹⁰ and the French archaeologists and epigraphers Pierre Paris and Maurice Holleaux (1885), who recorded 11 texts.¹¹ A few years later, in April 1893, the Austrian archaeologists Wilhelm Kubitschek and Wolfgang Reichel visited the site. The results of their trip, kept in notebooks in the archive of the former *Kleinasiatische* (now "Forschungsgruppe Epigraphik") Kommission of the Austrian Academy, remained unpublished until recently. Katharina Michner published two inscriptions from Kubitschek's notes and drawings in 2022.¹² The editors of volume VI of the *Monumenta Asiae Minoris Antiqua* William H. Buckler and William M. Calder recorded 65 texts during their research trip in May 1933.¹³ The trip of Jeanne and Louis Robert in the 1940s was more fruitful, as they recorded 92 inscriptions.¹⁴ The publication by Jean-Louis Ferrary of inscriptions from Klaros that commemorate visits by delegations from Herakleia increased significantly our knowledge of the local prosopography.¹⁵

Jean and Louis Robert expressed their worry about the preservation of the ruins:¹⁶

The extensive ruins of Heraklea occupy a site without character, in the extensions of Babadag at the edge of the plain, on a low hill and near it. It is significant that it does not lend itself to photography. ...

Although there is no ruin in Heraklea worthy of being visited, it would require an incessant and energetic surveillance to prevent the complete destruction of the site.

The situation has not changed in the past 80 years. The interest of today's visitor is attracted by the well-preserved city wall, part of the stadium, spolia re-used in private houses and farms in the modern village of Vakif, and columns and bases used as epitaphs in the cemetery.

⁶ Hierokles, *Synekdemos* 688.11.

⁷ Calder – Bean 1958.

⁸ De Laborde 1838, 100.

⁹ Waddington 1853, 49–51.

¹⁰ Reported by Ludlow 1885, 75; see Sterrett 1888, 17–18 no. 14; this inscription is now in Robert – Robert 1954, 194 no. 107.

¹¹ Paris – Holleaux 1885, 330–342 nos. 16–25.

¹² Michner 2022, 81–82 nos. 34–35.

¹³ MAMA VI 87–151.

¹⁴ Robert – Robert 1954, 162–202 nos. 39–130. For bibliographical additions to these texts see Blümel 2021, 40–44.

¹⁵ Ferrary 2014, nos. 4, 5, 26, 29, 48, 52b, 69, 82, 88, 116, 136, 156, 161, 162, 171, 183, 187, 188, 195, 215, 238, 253, 316, 317, 335–337.

¹⁶ Robert – Robert 1954, 157–158: 'Les ruines étendues d'Héraclée occupent un site sans caractère, dans les prolongements du Babadag au bord de la plaine, sur une faible colline et auprès d'elle. Il est significatif qu'il ne se prête point à la photographie. ... Bien qu'il n'y ait à Héraclée aucune ruine digne d'être visitée, il y faudrait une surveillance incessante et énergique pour empêcher la destruction complète du site'.

The survey of 2021–2022

In 2021 and 2022 a survey was conducted at the site of Herakleia Salbake by Dr. Mehmet Ok (Kahramanmaraş Sütçü İmam University). The results revealed that Herakleia Salbake and its surrounding territory encompassed an area of approximately 6 square kilometers.¹⁷ The city center is situated in the village of Vakıf, and the city's boundaries extend to the southeast to include the neighborhood of Kızılcabölük (Herakleia Hieroon). Further research will allow a more comprehensive understanding of the city's boundaries.

During the survey, it was observed that a stadium, a vaulted structure, a water channel, as well as the Late Roman fortification walls were preserved. It can be assumed that the majority of the city, which has been subject to erosion over the years due to its geographical location, has been buried beneath the soil. Additionally, the remains of structures were discovered *in situ* within the city walls. The architectural material used for the construction of the city wall include marble and travertine blocks, as well as spolia (inscribed blocks, a triglyph-metope, columns, and architrave blocks).

The studies conducted in the Vakıf neighborhood revealed the presence of a considerable number of architectural elements from Antiquity, including fragments of funerary monuments (sarcophagus bodies), which had been transported and re-used in various ways. These elements were incorporated into the streets, the masonry of houses, the gardens and the garden walls. A comparable phenomenon is observed in the Kızılcabölük neighborhood, where a considerable number of architectural blocks were recorded. However, the majority of these (including funerary stelae, architectural blocks with inscriptions, sarcophagi, columns, and capitals) were concentrated in modern public spaces. The city center has suffered from unauthorized excavations. Furthermore, it was noted that numerous architectural elements from the Roman period have been relocated or moved in various ways over time.

Among the finds, the most important data for dating are pottery, inscriptions and architectural blocks. The pottery recovered indicates that the city was inhabited from the late Hellenistic period to the 12th–13th century CE. The finds, both pottery and architectural elements, show that the inhabitants of Herakleia Salbake interacted with neighboring cities throughout Antiquity.

II. The unpublished inscriptions

Numerous inscriptions were recorded in 2021 by Mehmet Ok and his team, both published and unpublished, and a few more were recorded in August 2022 by the authors of this article. A very important text, documenting the transportation of a statue to Miletos, probably during the First Mithridatic War and its return to Herakleia after the war, will be presented in a separate article. Here we present the new epigraphic finds and, in an Appendix, a list of the published inscriptions that were recorded in 2021 and 2022 (no new readings).

1. Dedication to Herakles Ktistes, Dionysos Prokathegemon, and Lucius Verus

Upper part of a marble altar with carved molding consisting of a thumb, a torus, and a fascia; an inscription on the shaft. H 40 cm, W 37 cm (shaft), 47 cm (molding), D 42.5 cm (shaft), 46 cm (molding). Letters 2–2.5 cm. Of unknown provenance; now in the garden of Kızılcabölük, Tekstil Müzesi bahçesi. Date: 161–169 CE (162 CE?).

Ἡρακλεῖ κτίστη
καὶ Διονύσῳ προ-
καθηγεμόνι καὶ
4 Αὐτοκράτορι Καί-

¹⁷ Ok 2023, 1–11; Ok – Canlı 2022, 443–456. The survey was supported by the TÜBİTAK Project “Incorporation of the Endangered Ancient Medical Center into Cultural Heritage: Herakleia Salbake (project number: 121K769)”.

σαρι Λουκίῳ Αὐρη-
λίῳ Οὐήρῳ Σεβαστ[ῶ]
[-----]

“To Herakles, the Founder, and Dionysos, the leader, and Emperor Caesar Augustus Lucius Aurelius Verus [- - -]”.

The cult of Herakles was, unsurprisingly, already attested in his eponymous city.¹⁸ His image decorated the city’s coins,¹⁹ and according to an inscription, Tate, daughter of his priest Glykon (late 1st cent. CE), sponsored the construction of a Σεβαστὸν Ἡράκλιον.²⁰ Although Herakles is called προκαθηγεμὸν in the epitaph of his priest Marcus Statilius Tryphon (ca. 130–140 CE),²¹ this is the first direct reference to Herakles as the city’s mythical founder.



This altar was used for the joint worship of Herakles, Dionysos, and one of the reigning emperors, Lucius Verus (161–169). The cult of Dionysos was hitherto attested only through coins.²² The epithet προκαθηγεμὸν is often attributed to him and other divinities, indicating his patronage over the city. In Caria, deities designated as προκαθηγεμόνες include Herakles in Herakleia (see above) and Attouda, and Artemis in Iasos.²³

In addition to honorific inscriptions for the Roman emperors Nerva, Trajan, and Hadrian,²⁴ the imperial cult is well attested in Herakleia through references to high priests and high priestesses and sacrifices to the Σεβαστοί.²⁵ An agonistic festival endowed by Kornelianos Artemas was connected with the cult of the emperors (Σεβαστὰ Κορνηλιάνεια Ἀρτέμια).²⁶ In this altar, it is striking that Lucius Verus is mentioned alone, without Marcus Aurelius, his co-regent and senior Augustus. Perhaps the altar was erected on the occasion of Lucius Verus’ journey through the East in 162 CE, during his Parthian campaign.²⁷ As in many cases, the cult of the emperor was combined with that of traditional deities. The designation of the sanctuary of Herakles as Σεβαστὸν Ἡράκλιον (see above) also suggests a connection of the cult of the founder with that of the emperor.

2. Dedication to Aphrodite

Marble architrave block with convex molding consisting (from top to bottom) of a thumb, two fillets flanking a bead, and two fasciae; broken on right and left; an inscription on the upper fascia. H 43 cm, W 98 cm, D 45 cm (49 cm with the molding). Letters 2.5–3 cm. Found inside the walls (Lot no. 213/9); still

¹⁸ Robert – Robert 1954, 226–230.

¹⁹ Robert – Robert 1954, 227.

²⁰ Robert – Robert 1954, 174–175 no. 67.

²¹ Robert – Robert 1954, 190–191 no. 94.

²² Robert – Robert 1954, 227.

²³ Attouda: SEG XXXI 1102. Iasos: *I.Iasos* 88, 92, 248. On προκαθηγεμὸν and related epithets (προεστώς, προκαθήμενος, προκαθηγεμὸν) see Robert 1939, 23–27.

²⁴ Robert – Robert 1954, 167–168 nos. 48–51.

²⁵ Robert – Robert 1954, 226; see 169 no. 55, 170 no. 58, 172–173 no. 64. Two inscriptions adduced by Robert – Robert 1954, 226, in connection with the imperial cult do not concern the civic cult: 168 no. 54 mentions a high priest of Asia; 176 no. 69 honors a high priestess of Tyche, not the emperors.

²⁶ Robert – Robert 1954, 184 no. 84.

²⁷ His itinerary included Ephesos and Erythrai: Halfmann 1986, 210–212.

in situ. Date: ca. 1st cent. CE.



[- - -] vac. Ἀφροδείτη Γλύκ[ων Σωσθένους? - - -]

This architrave block with a dedicatory inscription comes from a temple dedicated to Aphrodite, whose cult was hitherto unattested in this city. The letters Γλυκ- do not belong to an unattested epithet of the goddess (γλυκεία), but to the name of the sponsor of the temple, probably the prominent citizen Γλύκων, son of Σωσθένης. Glykon and members of his family are known through several inscriptions as holders of offices and benefactors. Glykon was honored with the titles of φιλόπατρις and κτίστης καὶ εὐεργέτης.²⁸ The council and the people erected his statue and that of his wife Melition with funds bequeathed by him (κατὰ τὴν τοῦ Γλύκωνος διαθήκην).²⁹ His wife served as priestess of Augusta, stephanephoros, and gymnasiarchos, and was awarded the honorific title θυγάτηρ τῆς πόλεως.³⁰ Tata, daughter of Glykon, son of Glykon, who held important offices and sponsored the construction of the temple of Herakles (see above note 20) may be his descendant. The text probably continued on other architrave blocks (e.g. Ἀφροδείτη Γλύκ[ων Σωσθένους τὸν ναόν]).

3. Heading of an honorific inscription

Marble crown molding of a statue base; the compound molding consists (from top to bottom) of a fascia, a sunk fillet, a bead, a reeding, and a lower inscribed fascia. H 40.5 cm, W 50–76.5 cm, D 48–66 cm. Letters 3.2–3.8 cm. In the cemetery of Vakıf Köyü (Tavas). Date: late 1st/early 2nd cent. CE.

vac. Ἀγαθῆ τύχῃ vac.

Ypsilon with a crossbar.

The invocation “with (or for) good fortune” often precedes the text of an honorific inscription.³¹



4. Epitaph of Philemon and others

Right part of a marble block, perhaps a funerary altar; broken on top, left, and bottom; damaged along the right edge. No dimensions recorded. Built in the wall of a private house in the Vakıf Köyü. Not seen in 2022. Date: 2nd/3rd cent. CE.

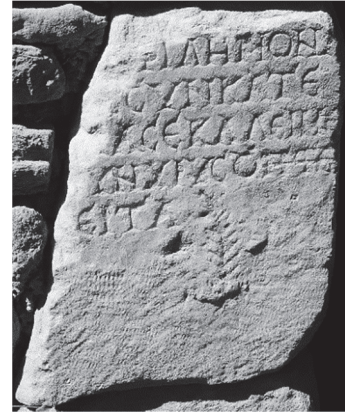
²⁸ Robert – Robert 1954, 171–173 nos. 56, 63 A, 64 B.

²⁹ Robert – Robert 1954, 171–172 no. 63.

³⁰ Robert – Robert 1954, 172–173 nos. 64 and 65.

³¹ E.g. MAMA VI 72; I.Aphrodisias 2007 11.515, 12.807; I.Didyma 155, 161, 163, 188, 189; I.Iasos 92; SEG LVIII 1252.

- [------]
 [- - - - ca. 19 - - - -] Φιλήμονα
 [- - - - ca. 19 - - - -]. συνκατε- ν
 [- - - - ca. 19 - - - -]ασε Κλ. ΛεΙΙΙ.
 4 [- - - - ca. 19 - - - - σ]ὺν Χρυσοπτέ-
 [vacat ρφ· χαίρε παροδ]εῖτα vacat
palm branch



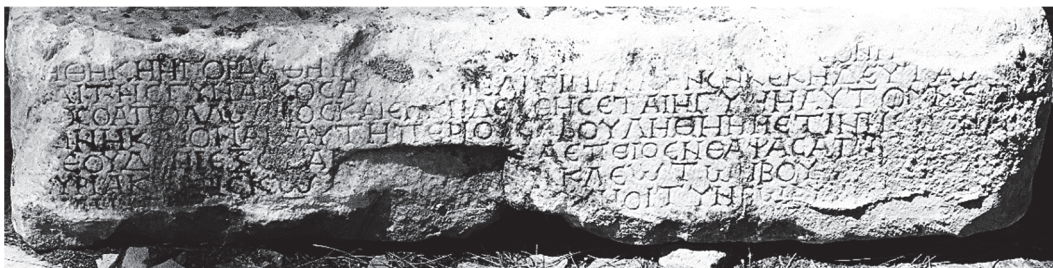
Cursive epsilon. 3. In fine, Λεπι- (e.g. Λέπι[δος]) is unlikely, because the Π in this text is much wider than the two vertical lines (see L. 4); possibly Λειμ-, i.e. the common name Λειμών.

The length of the line can be approximately estimated, since [χαίρε παροδ]εῖτα in L. 5 is certain. Since the last two letters of Χρυσόπτερος were inscribed in L. 5, it had at least 12 letters. But considering the fact that the last line is centered, we can assume that the lines were longer; there was probably a vacat at the beginning of L. 5, corresponding to ca. 7 letters. Therefore, the ending -ασε (L. 3) does not belong to the verb συνκατεσκεύασε but to a second verb, perhaps συνκατε[σκεύασε καὶ ἐκονί]ασε.

This epitaph marked the grave of a certain Philemon, whose name appears in L. 1 in the accusative, as the object of a verb, e.g. ἐτείμησεν/ἐτείμησαν or ἔθαψε/ἔθαψαν. The grave was jointly constructed by Claudius Lei[- -] and Chrysopteros (LL. 2–3). The relationship of Claudius Lei[- -] to Philemon was mentioned in L. 4 (e.g. τὸν φίλον, τὸν ἀπελεύθερον, τὸν ἀδελφόν etc.). The decoration with a palm branch suggests a monument for a gladiator. The name Χρυσόπτερος (“gold-winged”) is in fact attested for two gladiators, one in Tripolis and another one who was victorious in Stratonikeia.³² This is the fourth gladiatorial monument from this city.³³

5. Epitaph of Apollonios and his wife Melitine

Marble block, part of a funerary monument, probably the platform for the placement of a sarcophagus; damaged along the edges; in the middle of the lower part a section has been cut off, probably for reuse in a building; the right side is partly covered with a thin layer of plaster. H 26 cm, W 1.07 m, D 1.30 m, letters 2–3 cm. Of unknown provenance, now in the garden of Kızılcabölük, Tekstil Müzesi bahçesi. Date: early 3rd cent. CE.



- ἡ θήκη ἠγοράσθη ὑπὸ ----- ca. 23 -----]ΩΝΙΙ[- - -]
 καὶ τῆς γυναικὸς αὐ[τοῦ - - 2-3 - -] Μελιτίνη(ς), εἰς ἣν ἐνκεκήδευται αὐ-
 [τ]ὸς ὁ Ἀπολλώνιος καὶ ἐνκηδευθήσεται ἡ γυνὴ ἢ αὐτοῦ Μελι-
 4 [τ]ίνη καὶ ὃν ἂν αὐτὴ περιούσα βουληθῆ ἢ Με<λ>τίνη ἐνθά[ψαι]·
 κὲ οὐδενὶ ἐξέ<σ>ται [ἐνθάψαι τι]νά, ἐπεὶ ὁ ἐνθάψας ἀπ[οτεῖσει τῶ]
 κυριακῶ φίσκῳ [* φ' καὶ τῆ Ἡρ]ακλεωτῶν βου[λῆ * φ' καὶ οἱ ἀνύ]-
 ξαντε[ς ἔσονται ὑπεύθυ]νοι τυνβωρυ[χία - - -]

³² Tripolis: Robert, Gladiateurs 164f. no. 146. Stratonikeia: SEG LVI 1211.

³³ See Robert – Robert 1954, 186 nos. 85–86 bis.

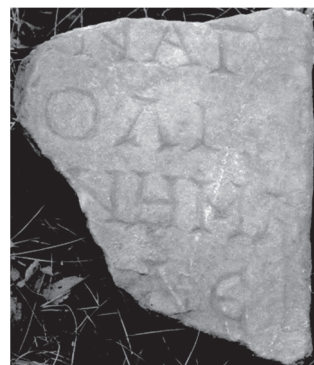
Cursive letters (Ε, Σ, Ω). 1. 2. ΜΕΛΙΤΙΝΗΕΙΣ, lapis. 2. Perhaps [Αὐρ.]. 7. initio, only the top of five letters is preserved.

“This sarcophagus was bought by [- - -] and his wife [- - -] Melitine, in which Apollonios himself has been buried and his wife Melitine will be buried, as well as whoever Melitine wishes to bury after her death. And no one shall be allowed to bury someone, because the one who buries shall pay to the fiscus [500 denarii] and to the council of the Herakleotai [500 denarii] and those who shall open (the grave) will be subject to punishment for tomb robbery [- - -].”

This inscription is inscribed on the top of the platform that supported a sarcophagus; θήκη is a term commonly used in Herakleia for sarcophagi (cf. the related term *σωματοθήκη*).³⁴ The formulation used in this epitaph is very similar to the epitaph of Titus Statilius Metiochos and his wife Aurelia Melitine, which also uses the expressions ἡ θήκη ἡγοράσθη and καὶ ὄν ἂν αὐτοὶ περιόντες βουληθῶσιν (cf. LL. 1 and 4).³⁵ The fine of 1000 denarii paid in half to the fiscus and in half to the council is attested in another three epitaphs from Herakleia,³⁶ but one cannot exclude the restoration [* / α], i.e. the payment of a total of 2,000 denarii.³⁷ The crime of *τυμβωρυχία* (L. 6) is mentioned in two other inscriptions from Herakleia concerning the workers who might open a grave for the placement of another body. The best preserved formula reads: καὶ οἱ ἀνύξαντες τεχνεῖται μετὰ τοὺς προγε<γ>ραμμένους ὑπεύθυνοι ἔσσονται τυμβωρυχία.³⁸ In the new text, there is not enough space for the restoration of this lengthier formulation. The text must have continued on another block, mentioning e.g. that the illegally buried corpse would be removed and that a copy of this text had been deposited in the archive.³⁹ There are 55 attestations of the name Apollonios and 3 attestations of that of Melitine in Herakleia.⁴⁰ An association with a known family is not possible.

6. Epitaph

Left part of a marble plaque, broken on top, bottom, and right. H 16 cm, W 13 cm, D 3 cm, Letters 2.1 cm. Seen in a field, within the western fortification wall. Not seen in 2022. Date: 2nd cent. CE.



[- - - - - - - -]
 [- - - -].ΝΑΓ
 [- - - -].ΟΑΙ vac.
 [- - -μ]νήμα
 4 [- - - -]δε
 [- - - - - -]

Cursive epsilon. 1. Initio, remains of an apex of a vertical line. An omikron can be excluded; perhaps [πολίτ]ην ἀγ[αθόν] or [τῆ]ν ἀγ[- -]. 2. Initio, probably remains of a pi; therefore, πόλι (for πόλει) or a form of πολίτης (or πολίηται, if it is an epigram); possibly a form of φιλοπολίτης or φιλοπολίτις, if the epitaph was for a woman. 4. [τό]δε or [ὄ]δε.

As we can infer from the word *μνήμα* (L. 3), this is an epitaph. One may not exclude an epigram. The last lines may be restored as part of a hexameter: e.g. μνήμ' ἀ[ρ]ετῆς ἔστησαν τό]δε.

³⁴ Robert – Robert 1954, 188–195 nos. 92 B, 102, 105–107, 109, 111. On the meaning of *θήκη* see Kubinska 1968, 38.

³⁵ Robert – Robert 1954, 194 no. 107. For ἡ θήκη ἡγοράσθη see also e.g. Robert – Robert 1954, 195 no. 111. For καὶ ὄν ἂν αὐτὴ περιούσα βουληθῆ cf. 195 no. 109.

³⁶ Robert – Robert 1954, 193–194 nos. 106–108.

³⁷ Robert – Robert 1954, 195 no. 111.

³⁸ Robert – Robert 1954, 196 no. 112; cf. 196 no. 113.

³⁹ Robert – Robert 1954, 193–198 nos. 103, 107, 110, 112–117.

⁴⁰ LGPN V.B. s.v. Ἀπολλώνιος nos. 182–236; s.v. Μελιτίνη nos. 4–6.

7. Epitaph

Fragment of a marble block or plaque, broken on all sides. H 39 cm, W 18 cm. Letters 3–4 cm. Built in the wall of a house, west of the cemetery of Vakıf Köyü (Tavas). Lot no. 210/56. Date: 2nd/3rd cent. CE.

[- - -].ΔΕΩ.[- - -]
 [- - -].βας μ.[- - -]
 [- - -] Τρύφωv[- - -]
vacat



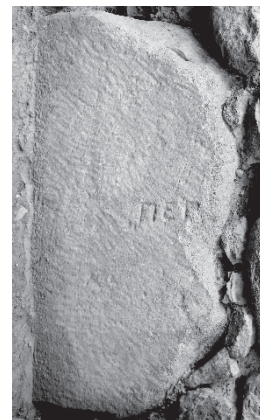
Cursive epsilon, sigma, and omega. 1. Only the bottom half of the letters is preserved. Initio, an oblique line (A or Λ); in fine, the bottom apex of a letter. 2. Initio, the top apex of a letter; the last letter is cursive (O or cursive E or Ω). 3. Initio, a vertical line can be restored as T; in fine, of the nu the left vertical line and the bottom apex of the right vertical line are preserved.

This fragment certainly belongs to an epitaph. The name Tryphon, which is securely read, is very common in Herakleia Salbake.⁴¹ The text of L. 2 cannot be securely restored. It may be part of an epigram, if one restores a variant of the common phrase ἦβας μέτρον ἰκέσθαι (here in Doric dialect: [πρὶν ἦ]βας μέ[τρον ἰκέσθαι]).⁴² But there are other possibilities, i.e. a reference to the place of burial ([στυ]βὰς μέ[ση]).⁴³

8. Graffito

Fragment of a marble architectural block; the left side is preserved, also parts of the top and bottom; broken on right. H 70 cm, W 39 cm. Letters 3 cm. Built in the wall of a house, west of the cemetery of Vakıf Köyü (Tavas), near inscription no. 7. Lot no. 210/56. Date: Imperial period.

vacat Περ[- - -]



The presence of an isolated text of one line on a large block suggests a graffito, perhaps the beginning of a name. The early date rules out the name Πέτρος. There are only a few names in Karia that start with Περ- (Πετινωῆς in Aphrodisias, Πετραΐτης in Iasos, Πέτρων in Olymos, and Πετρόνιος in Stratonikeia).⁴⁴ One cannot exclude the nomen gentile Petronius, attested in Kaunos and Nysa.⁴⁵

III. Published inscriptions located during the survey (Fig. 1–4)

I. Honorific inscription for the physician Statilios Artemidoros, reign of Marcus Aurelius. MAMA VI 117; Robert – Robert 1954, 179 no. 77. Now in Vakıf Köyü (Tavas), Dedeyanı Mevkii (Lot no. 237/25 corner). Fig. 1.

II. Honorific inscription for Glykon, son of Pardalas. MAMA VI 115; Robert – Robert 1954, 170–171 no. 59. In the cemetery of Vakıf Köyü (Tavas). Fig. 2.

III. Honorific inscription for Statilia Markiane Tates, Robert – Robert 1954, 175 no. 68 B. Seen in the yard of a private house in Vakıf Köyü. Not seen in 2022. Fig. 3.

IV. Grave epigram for Eutychos. Robert – Robert 1954, 189–190 no. 93. Seen in the yard of a private house in Vakıf Köyü. Not seen in 2022. Fig. 4.

⁴¹ LGPN V.B s.v. nos. 10–19.

⁴² E.g. SEG XLII 522; Peek, GVI 1669, 2022. Cf. (in Doric): [ἐ]στ' εἰς ἦβας μέτρον ἀ[νῆλθον] (IG XII.1.980). The use of the Doric dialect in epigrams is not unusual.

⁴³ I.Mylasa 441, 442.

⁴⁴ LGPN V.B. s.vv.

⁴⁵ I.Kaunos 115; I.Nysa 520.

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Herakleia Salbake'den Yeni Yazıtlar

Öz: Burada 2021 ve 2022 yıllarında Herakleia Salbake'de gerçekleştirilen yüzeysel araştırmaları sırasında ele geçmiş 7 yeni yazıt tanıtılmaktadır. İmparatorluk dönemine tarihlenen bu yazıtlar arasında Herakles'in kentin efsanevi kurucusu olduğunun ilk doğrudan kanıtı olan, Herakles Ktistes, Dionysos Prokathegemon ve Lucius Verus'a ithaf yazıtı (1); kentte kültü daha önce belgelenmemiş olan Aphrodite'ye ithaf edilmiş bir yazıt (bir tapınağa ait olabilir; 2); bir onurlandırma yazıtının başlığı (3); bir gladyatöre ait mezar yazıtı (4); Apollonios ve karısı Melitine'ye ait, mezar ihlaline karşı ceza içeren mezar yazıtı (5); muhtemelen vezinli iki mezar yazıtı (6 ve 7) ve bir graffito (8) yer almaktadır. Bu yeni yazıtlar, kentin kültürleri hakkında bilgi vermenin yanı sıra Herakleia'nın prosopografisini de zenginleştirmektedir. Makalede ayrıca yüzeysel araştırması sırasında bulunan ve daha önce yayınlanmış olan dört yazıtın bir listesi sunulmaktadır.

ANAHTAR SÖZCÜKLER: Herakles Ktistes, Dionysos Prokathegemon, Lucius Verus, Aphrodite, onur ve mezar yazıtları.



Fig. 1. Honorific inscription for the physician Statilios Artemidoros.



Fig. 2. Honorific inscription for Glykon in the cemetery of Vakıf Köyü.



Fig. 3. Honorific inscription for Stabilia Markiane Tates.

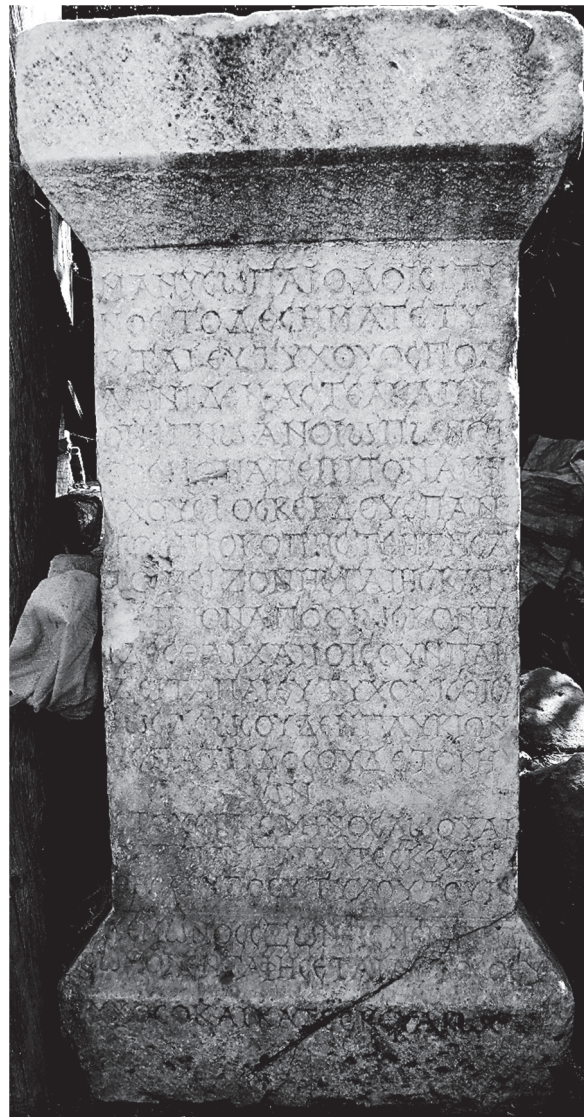


Fig. 4. Grave epigram for Eutychos.