New Funerary Stelae from the Territory of Idyma

Abstract: This paper presents three funerary stelae from Muğla Museum. They were found in the territory of Idyma in south-western Caria. The stelae were found in the İnişdibi region of Akyaka, which is situated at the eastern coast of Gökova Bay. Two of the stelae carry funerary inscriptions in Greek alongside the reliefs, and the third is uninscribed. The stelae are studied with the aim of making a comparative study in both epigraphic and stylistic terms. Thus stylistic evaluations of the reliefs are attempted alongside deciphering, dating and translating the inscriptions.

Keywords: Idyma; Caria; funerary inscriptions; stele; relief.

In 2010 a private individual handed over three stelae to Muğla Museum. One of the stelae (nos 1 and 2) carry funerary inscriptions in Greek along with the reliefs, while the last one (no 3) carries only a relief in a frame. The lower part of stele no. 1 is missing. Based on this individual’s information, and under the consultancy of Kaan İren, the directorate of the museum initiated a salvage excavation in the vicinity of the north garden wall of a treatment unit, in the southwest corner of a modern graveyard in a region called İnişdibi, within the boundaries of the Municipality of Akyaka. During the excavation the missing lower fragment of stele no. 1 was found in the inner side of the wall. Additionally, many graves dated to the Byzantine Period were discovered in situ along both the inner and outer sides of the wall. However, the stele was found at a higher stratigraphic level than these Byzantine graves. Therefore, it can safely be assumed that the stele is not an in situ find, and that the original location of these stelae is uncertain.

The Classical acropolis of Idyma was located on a hill called Küçük Asar. A small settlement under and around the medieval castle (approx. 600m north-west of the findspot of the stelae) in modern İnişdibi, probably served as a contact point between this elevated settlement and the Gökova Bay (Kolpos Keramikos). The region of İnişdibi, the findspot of the stele, was presumably the necropolis of Idyma from the Classical Age onwards. This is based on the fact that in the eastern part of the İnişdibi region,
approx. 700 m east of the findspot of the stelae, the existence of three rock tombs dated\(^7\) to the 4\(^{th}\) century BC has been known since the late 19\(^{th}\) century.\(^8\) Additionally, a chamber tomb bearing an inscription\(^7\) dated to the mid–2\(^{nd}\) century BC was found in the western part of the region, approx. 1300 m north-west of the findspot of the stelae. This evidence suggests that in the Hellenistic Age the necropolis of Idyma would have continued on toward the western section of the region.\(^10\)

According to a widely accepted hypothesis, the population of Idyma left the highland settlement in the Roman imperial period, and established a new settlement in the region called Eski İskele and its vicinity, close to the coast.\(^11\) This suggestion seems to be endorsed by recent archaeological finds.\(^12\) In the light of the archeological evidence, it seems that the highland settlement was still in use in the 2\(^{nd}\) century BC and was not abandoned until the 1\(^{st}\) century BC.\(^13\) İren and Gürbüzer suggest that the new settlement of Idyma could have been established in the region called Maden İskelesi, in the region which is currently the location of the Forestry Management Ministry’s regional office (Orman İşletmesi Bölge Şefliği).\(^14\) Additionally, the above-mentioned small settlement under and around the medieval castle seems to have been inhabited continuously since the Classical Period. Thus, due to the comparative dating of the inscriptions and reliefs, it can readily be assumed that the stelae presented below are related to the new settlement of Idyma.

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Map of Akyaka and Environs

In this paper, our aim is to make a comparative study of the stelae in both epigraphic and stylistic terms. The main autopsy and epigraphic research on the stelae were undertaken by Güray Ünver, with stylistic evaluation of the reliefs being undertaken by Asil Yaman (under the heading “Depiction”).

1. Funerary stele and epitaph of Soteris of Cos and her daughter Athenais

White marble rectangular funerary stele in the form of a tall slab, with moulding above and below, no pediment. The stele is complete but broken into two pieces and slightly damaged at the top corners and the edges.

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\(^7\) İren 2013, 349, fn. 48.
\(^8\) Hirschfeld, Felsengräber 50; İren – Gürbüzer 2005, 11; \textit{ibid.} 17 note 17; İren – Gürbüzer 2005, 22, pl. 1,3; İren 2013, 348 fig. 8–9.
\(^10\) Gürbüzer, Oda Mezarı 95. Gürbüzer suggests that lack of territory could be the reason for this expansion.
\(^12\) İren – Gürbüzer 2005, 16; İren – Gürbüzer 2006, 11.
\(^13\) İren 2013, 349.
\(^14\) İren – Gürbüzer 2006, 11.
Dimensions: H.: 1.125 m (with ledge of base 1.28 m); W.: (upper) 0.41 m, (lower) 0.455 m; D.: 0.115–0.12 m; Lh.: (line 1) 0.025 m; (lines 2–4) 0.019–0.025 m; (lines 5–11) 0.016–0.02 m.
Niche and relief: H.: 0.46 m; W.: 0.35–0.375 m; D.: 0.045 m; Height of relief (max.): 0.019 m.
Letters: Pi with long legs, alpha with broken bar, rounded omega; the omega has a long single line at bottom inscribed separately in line 2, and has a long single line tangent at the bottom in line 5.
Date: 2nd half of 1st century BC – 1st half of 1st century AD (lettering and depiction, see below).

A
υπὲρ
2 Χώσας
Μόσσχος Β’ Ρόδιος
υπὲρ τῆς τροφούς
καὶ Άρτέμης Χώσας υπέρ
τῆς μητρός καὶ υπὲρ Αθηνα-είδος τῆς ἀδελφής καὶ Αρι-
στοβούλος Παυσανία Ιδύς
μοις υπὲρ τῆς γυναικός κα[ι]
υπὲρ τῆς προγόνου μνήμης
ἐνεκέν

For Soteris of Cos, (set up the stele) Moschos, son, grandson and great-grandson of Moschos, citizen of Rhodos, for his foster mother and Artemes, citizen of Cos, for his mother and for Athenais, his sister, and Aristoboulos, son of Pausanias, citizen of Idyma, for his wife and stepdaughter in memoriam.

L. 2–3: For the name Ἀθηναίς, see; LGPN V/A s.v. Ἀθηναίς.
L. 3: For the gemination of σ cf. Gignac, Grammar I, p. 159 b,1 a.
L. 6: ἡ πρόγονος “stepdaughter”, see; TAM II/1 370 (ll. 5–6) τὸν τῆς προγόνου υἱόν; and probably with the same meaning, see; TAM V/1 682 (ll. 6–7): τὴν πρόγονον.

The grave belongs to Soteris and her daughter, Athenais. The stele was erected by three persons not directly related with each other: the Rhodian Moschos is called the foster son of Soteris. His mentioning at the top of the list is maybe connected with the fact that he paid for the stele. In the second place appears Artemes, the biological son of Soteris from an earlier marriage with a citizen of Cos. The last person in the list is Aristoboulos, the son of Pausanias and a citizen of Idyma. He was the stepfather of Athenais and, therefore, of her blood brother Artemes. Thus, Aristoboulos was the second husband of Soteris, but the inscription gives no evidence that he has a son or a daughter either from this marriage or from an earlier one. As a result, the first husband of Soteris was a citizen of Cos, and the couple had a son named Artemes and a daughter named Athenais from this marriage.

Therefore the stemma should be as follows:

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Pausanias  ⋄  n.n.
  ⋄
  ⋄ Soteris  ⋄ Aristoboulos
  ⋄
  ⋄
Artemes  Athenais
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It is remarkable to find various ethnica in the inscription.\textsuperscript{15} Obviously the population of Idyma had a cosmopolitan character in the late Hellenistic and early Roman periods. For another cosmopolitan family from Idyma see no. 2 below.

Depiction: The relief is depicted in the middle of the stele, confined within a niche. The niche is possibly bordered with a base, of which only a very small part survives – broken condition – in the upper right side of the lower fragment. On both sides of the arch in the display, pilasters were added to enhance the feeling of architecture in the scene. Within the niche, there is a depiction of a woman holding a younger girl’s hand made in bas relief, with both women shown in frontal view. The faces of the figures, both wearing mantles, are damaged, yet the hair on the left figure seems to be plaited to the sides, whereas the figure on the right wears her hair undone. The fact that one figure is depicted bigger than the other, and the fact that the hair of the smaller figure is depicted plaited to two sides, support the idea that the figure on the left represents a younger woman or a girl. Thus the older female figure on the right represents the deceased Soteris and the younger one represents her deceased daughter Athenais. The figure on the right appears to be holding an object in her left hand, which she holds to her chest by bending her arm from the elbow. The nature of the object cannot be determined from the scene since it is not clearly visible. From the schematic layout in the folds of her clothing, and the fact that the arch has no added details on it, the stele must have been produced after the second half of the first century BC.\textsuperscript{16}

The above mentioned features look to be contemporary with the lettering of the inscription.

2. Funerary stele and epitaph of The[o]nis of Athens

White marble rectangular funerary stele in the form of a tall slab, with moulding above and below, no pediment. The stele is complete above and below, but broken in the upper right part, and the left side has been damaged lengthwise, probably by an earth mover. The six-line inscription lies on a panel below the niche with a relief. The last line of the inscription is inscribed on the sloping surface over the lower moulding.

Dimensions; H.: 0.96 m (with ledge of base; 1.06 m); W.: 0.46 m; D.: (upper) 0.13 m (lower) 0.15 m; Lh.: 0.015–0.017 m.

Niche and relief; H.: 0.59 m; W.: 0.39 m; D.: 0.04 m (upper) 0.02 m (lower); Height of relief (max.): 0.35 m.

Letters; Pi with long legs, alpha with broken bar. Significant similarities in lettering and masonry are observed with inscription no 1.

\textsuperscript{15} For the funerary inscription of an Idymian woman, wife of a citizen of Rhodos, see Bresson et al. 2001, 83, for other ethnica mentioned in the inscriptions of Idyma, see Bresson et al. 2001, 73 and 79, also see \textit{ibid.} 75 (l. 4), Aytaçlar – Gürbüzer 2007, 134–136.

\textsuperscript{16} For a similar depiction on a stele from Lesbos, dated to the 1\textsuperscript{st} century BC, where a father and his son are depicted holding hands, see; Pfuhl – Möbius, Grabreliefs no. 348 pl. 59. For similar examples on the folds in the clothing, see Pfuhl – Möbius, Grabreliefs no. 580 pl. 92.
Date: 2nd half of 1st century BC – 1st half of 1st century AD (lettering). Although the relief indicates the composition to be of a Hellenistic character (for depiction; see below), the inscription should be dated to a later period due to the lettering. The temporal difference between the relief and the inscription gives the impression that the stele was not made to order. It is possible that the mason inscribed the inscription on a monument prepared earlier. Although no traces of any erased former inscription could be observed, the difference in depth of the niche between the upper and lower sections gives the impression that the uninscribed upper surface could have been erased. Additionally, it should be noted that the inscription does not fit the surface, and the last line of the inscription is inscribed on the sloping surface over the lower moulding.

For Theo[n]is, daughter of Archidamos, Athenian, (set up this stele) her husband Zethos, son of Epaphroditos, citizen of Myndos and Demetri[o]s, son of Zethos, citizen of Myndos, her son, in memory of her and because of their affection towards her.

For the feminine name, Θεωνίς (l. 1) in Caria see; IKnidos 358 (ll. 2–3). The masculine name Ζῆθος (ll. 2, 4) is attested in Carian cities only once, at Halikarnassos, see; Bean – Cook 1955, 102 no. 13a (= SEG XVI 658a). For other references from Asia Minor, see; LGPN V/A s.v.

Demetrios of Myndos is mentioned without patronymic in an honorary inscription from Idyma dated to the 1st century BC – 1st century AD: see Bresson et al. 2001 no. 73 (l. 3). Demetrios is a very common name, so the identification with the person in our inscription is doubtful.

Depiction: The relief is situated in a rectangular niche in the middle of the stele and depicts a woman wearing a peplos, sitting on a stool which is depicted in great detail with a ¾ turn viewed from the front. The head of the figure is eroded and only a diadem parting her hair through the middle can be observed. Her left hand is resting on her chest, whereas her right hand is pointing towards the figure standing in front of her, on the left side of the depiction. This figure is a man depicted in side view with his weight resting on his right leg so that his left leg is bent. He is wearing a long himation and is depicted stretching his arm towards the female figure. His right hand cannot be seen due to the eroded state of the stele, but the lines of the clothing suggest that he is holding his clothes together with it. The facial details are not visible because of the damaged condition of the stele. The scene is bounded by an inscription at the bottom and two bands on either side of the scene. The male figure on the left represents

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\begin{align*}
\text{ὑπὲρ Θεωνίς Αρχιδάμου} \text{ Ἀρχιδάμου} \\
\text{Ἀθηναίας, Ζῆθος Επαφροδίτου} \\
\text{Μύνδιος ὁ ἀνήρ αὐτῆς καὶ Δημη-
}
\end{align*}
\]

\[
\begin{align*}
\text{της ὑπὲρ αὐτῆς μνήμης ἔνεκεν} \\
\text{καὶ φιλοστοργίας τῆς εἰς αὐτήν.}
\end{align*}
\]

17 For the classification of the stool as a diphros see; Richter, Furniture 38–39.
Zethos of Myndos, son of Epaphroditos, and the female figure must be the deceased The[ο]nis, daugh-
ter of Archidamos. The scene can be interpreted as the husband seeing his wife off on her final voya-
ge.18

The female figure’s ¾ turn and her position, leaning slightly backwards, is naturalistic. The folds on
her clothing provide us with evidence for dating, especially the folds on her legs, which are depicted in
a random fashion without room for shadowplay within the folds. The downwards-draping part in
the abdominal area is not schematic either. The feet of the stool the woman is sitting on are very detailed,
which is also an important dating feature. These stylistic properties date the stele of Theonis to the
second half of the second century BC.19 Thus the date of the relief looks not to be contemporary with
the inscription (for the date of the inscription due to the lettering, see above).

3. Uninscribed funerary stele

White marble rectangular funerary stele in the form of a short slab, with no moulding or pediment.
Complete at all sides.

Dimensions: H.: 0.385 m; W.: 0.555 m; D.: 0.125 m.

Niche and relief: H.: 0.33 m; W.: 0.50 m; D.: 0.02 m; Height of relief (max.): 0.013 m.

Date: 1st quarter of the 1st century BC.

Depiction: On the right hand side is a male figure depicted in bas relief, lying down on a kline shown
in side view. The figure’s lower body is covered with a mantle, and his left hand is resting on a folded
cushion. His right hand is raised from the elbow up but, because of the eroded state of the stele, what
he is holding in it is uncertain. The object could possibly be a rhyton or some sort of
drinking cup.20 A snake can be seen crawling up from his calves going from behind
his back towards his left hand. The pur-
pose of the depiction is kthonic.21 In front
of the kline, a mensa tripses is depicted. Im-
mediately to the left of the kline is a figure
dressed in a short khiton whose body rests
on his left leg and who is leaning towards
the kline. His head is turned towards the
main figure. This figure is noticeably smal-
ler than the main figure and is probably a

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18 Stelae from the Classical period from the Rhodian Peraia containing “farewell” scenes can be considered as pro-
totypes for the one discussed here. For early examples, see: Pfuhl – Möbius, Grabreliefs I no. 46 pl. 12; no. 60 pl. 16; no.
696 pl. 104; no. 964 pl. 145; nos. 1059–1060 pl. 159. For examples from the 2nd century BC, see: Pfuhl – Möbius,
Grabreliefs I no. 706 pl. 105; no. 1065 pl. 160. For examples from the 1st century BC, see: Pfuhl – Möbius, Grabreliefs
I no. 865 pl. 127; no. 1064 pl. 160. For other examples from Delos and Cyclades, see: Coullioud, Delos 285–292;
Pfuhl – Möbius, Grabreliefs I, 44.

19 For examples from the 2nd century BC, see; Pfuhl – Möbius, Grabreliefs I no. 706 pl. 105; ibid., no. 1065 pl.
160. Similar examples produced during the 1st century BC display a more schematic and superficial amount of detail.
For examples from the 1st century BC, see; ibid., no. 1078 pl. 162; ibid., nos. 1086, 1085 and 1087. For similar exam-
pl es from Smyrna, see; Bugnon 2006, 121; Zanker 1993, 212–230.

20 For depictions with rhytons, see: Fabricus, Totenmahlreliefs, pl. 3–b, pl. 6–a, pl. 12–b; For depictions with rhyton
from Cos and Rhodes see: Dentzer, Motif du Banquet, pl. 88 fig. 533–R284, pl. 90 fig. 544–R294 and fig. 547–R295,
pl. 91 fig. 549–R298, fig. 550–R299, fig. 556–R306 and fig. 555–R305.

21 For examples or explanations of kthonic, see: Mitropoulou, Horse and Snake 85–98; Richter, Animals 36.
servant of the main figure. The scene is framed with a thin band on every side. On the stele, the body of the main figure is out of proportion, making a very steep angle in the transition to his upper body, and making it look unrealistic. The stele can be dated to the first quarter of the first century BC, judging by the absence of the pilaster and fascia on the edges, and from the fact that the main figure’s head almost touches the upper part of the frame.

Given the fact that the stele was not found *in situ*, and that there are no traces of it being placed on a base, we cannot be sure of its original placement. It is, however, possible that the stele was placed inside a wall or perhaps at the entrance of a tomb.

**Abbreviated Literature**

Atalay 1990  

Aytaçlar – Gürbüzer 2007  

Bean – Cook 1955  

Bean – Cook 1957  

Bugnon 2006  

Coullioud, Delos  

LGPN V/A  

Dentzer, Motif Du Banquet  

Fabricus, Totenmahlreliefs  

Goodlett 1991  

Gignac, Grammar  

Gürbüzer, Oda Mezarı  

Hirschfeld, Felsengräber  

Horn, Bildwerke  
R. Horn, Hellenistische Bildwerke auf Samos, Samos XII, Bonn 1972.

Bresson et al. 2001  

IKnidos  

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22 For depictions of servants on a smaller scale than the main figure, see: Horn, Bildwerke 86–93; For resting servants, see; Atalay 1990, 285–290; Bugnon 2006, 129–131.

23 When compared to examples from centers in south-western Anatolia like Rhodes and Cos, and given that the composition in stelae showing funerary feasts from centers like Kyzikos, Nikaia and Samos are richer in terms of decoration, it can be suggested that this particular example was made in Rhodes or the Rhodian Peraia. For Rhodian workshops, see; Goodlett 1991, 669–681.

24 For placement of stelae, see; Fabricus, Totenmahlreliefs 151 fig. 25 and fig. 39.
**Özet**

Idyma Territorium’undan Yeni Mezar Stelleri ve Yazıtlar

Makalede Muğla Müzesi deposunda bulunan ve Muğla İli, Ula ilçesine bağlı Akyaka Beldesinin İnışdibi Mevkii’nde ele geçen fakat orijinal konumları tespit edilememiş üç adet mezar steli ele alınmaktadır. Söz konusu stellerin ikisi üzerinde Yunanca mezar yazıtı bulunmaktadır. Yazıtlar içerdikleri çeşitli ethnikon’lar aracılığı ile Idyma nüfusunun MÖ 1. –MS 1. yüzyıllardaki kozmopolit yapısına veriler sunmaktadır. Makalede ele alınan mezar stelleri iki yazar tarafından, epigrafik ve stilistik açıdan incelenmiştir. MÖ 1. yüzünün ikinci yarısı veya MS 1. yüzünün ilk yarısına ait olan stellerin üzereinde yer alan yazıtların tercümlerini şu şekildedir:

1. **Koslu Soteris için**, **Mos(s)khos’un büyük torunu, torunu ve oğlu olan Rhodoslu Mos(s)khos suytannesinin ve Koslu Artemes anneminin ve kız kardeşi Athenais’in ve Pausanias oğlu Idymalı Aristoboulos eşi’nin ve üvey kızının anısı için (diktiler).**

2. **Arkhidamos kız Atinalı The[o]nis için (bu steli) eşı Epaphroditos’un oğlu olan Myndoslu Zethos ve oğlu Zethos’un oğlu olan Myndoslu Demetrio(o), onun anısına ve ona olan sevgileri nedeniyle (diktiler).**

*Anahtar sözcükler: Idyma; Karya; mezar yazıtları; stel; kabartma.*