



2 | 2019

Acta Classica Mediterranea

Acta Classica Mediterranea

2 | 2019

FOUNDERS | KURUCULAR

Hüseyin Sami ÖZTÜRK - Hamdi ŞAHİN - Gürkan ERGİN - Ayşen BOYLU

EDITORS-IN-CHIEF | BAŞ EDITÖRLER

Hamdi ŞAHİN - Hüseyin Sami ÖZTÜRK - Gürkan ERGİN

EDITORIAL BOARD | EDITÖR KURULU

Hamdi ŞAHİN - Hüseyin Sami ÖZTÜRK - Gürkan ERGİN - Aşkim ÖZDİZBAY

EDITORS IN EPIGRAPHY | EPIGRAFI ALAN EDITÖRLERİ

Hamdi ŞAHİN - Hüseyin Sami ÖZTÜRK

ASSISTANTS IN EPIGRAPHY | EPIGRAFI ALAN ASİSTANLARI

Figen ŞAHİN - Selen KILIÇ - Haralambos NIKOLAYIDIS - Ezgi DEMİRHAN-ÖZTÜRK

ADVISORY BOARD (IN ALPHABETICAL ORDER) | DANIŞMA KURULU (ALFABETİK SIRAYLA)

Z. Sencan ALTINOLUK (Çanakkale Onsekiz Mart Üniversitesi)

Thomas CORSTEN (Universität Wien)

Vedat ÇELGİN (İstanbul Üniversitesi, *emeritus*)

İnci DELEMEN (İstanbul Üniversitesi, *emeritus*)

Çiğdem DÜRÜŞKEN (İstanbul Üniversitesi)

Kenan EREN (Mimar Sinan Güzel Sanatlar Üniversitesi)

Alan GREAVES (Liverpool University)

Matthäus HEIL (Berlin-Brandenburgische Akademie der Wissenschaften)

Kaan İREN (Muğla Sıtkı Koçman Üniversitesi)

Ulrike JANSEN (Berlin-Brandenburgische Akademie der Wissenschaften)

Ludwig MEIER (Universität Heidelberg)

Esen ÖĞÜŞ (Austin Peay State University)

Ekin ÖYKEN (İstanbul Üniversitesi)

Hüseyin Murat ÖZGEN (Mimar Sinan Güzel Sanatlar Üniversitesi)

Aliye EROL-ÖZDİZBAY (İstanbul Üniversitesi)

Christine ÖZGAN (Mimar Sinan Güzel Sanatlar Üniversitesi)

Pınar ÖZLEM-AYTAÇLAR (Dokuz Eylül Üniversitesi)

Felix PIRSON (DAI İstanbul)

Manfred SCHMIDT (Berlin-Brandenburgische Akademie der Wissenschaften, *emeritus*)

Christoph SCHULER (DAI München)

Cumhur TANRIVER (Dokuz Eylül Üniversitesi)

Oğuz TEKİN (Koç Üniversitesi - AKMED)

MANAGING EDITOR | SORUMLU YAZI İŞLERİ MÜDÜRÜ

Ayşen BOYLU

ADDRESS | ADRES

Homer Kitabevi ve Yayıncılık Ltd. Şti.
Tomtom Mah. Yeni Çarşı Caddesi No: 52-1, 34433
Beyoğlu/İstanbul
Sertifika No: 16972
www.homerbooks.com
e-mail: homer@homerbooks.com

PRINTED BY | BASKI

Altan Ambalaj Matbaa San. ve Tic. A.Ş.
Yüzyıl Mah. Matbaacılar Sitesi 3. Caddesi No: 222/A-1
Bağcılar/İstanbul
Sertifika No: 36063

Contents | İçindekiler

Articles | Makaleler

L'intégration du paysage religieux dans l'espace de la cité: les sanctuaires de l'Ionie entre le 7 ^{ème} et le 6 ^{ème} siècle av. J.C. Kenan EREN	9
Versinschriften im Codex Pighianus auf f. 74r und v Ulrike JANSEN	29
A Hellenistic Funerary Stele from Heraion Teikhos (Karaevlialti) Filiz DÖNMEZ-ÖZTÜRK - Hüseyin Sami ÖZTÜRK	53
Not Salamis but Sardes: PRICE 3158 in the Light of İzmir Archaeology Museum Collection and the Archaeological Finds from Nif (Olympos) Mountain in İzmir Dinçer Savaş LENGER - Ömer TATAR	59
Inscriptiones Asiae Minoris Hamdi ŞAHİN - Hüseyin Sami ÖZTÜRK	79
Guidelines for Authors Yayın İlkeleri	229



Sinan Sertel
(06 Jan 1987-19 May 2019)

A Hellenistic Funerary Stele from Heraion Teikhos (Karaevlialtı)

Filiz Dönmez-Öztürk - Hüseyin Sami Öztürk

Özet

Makalede konu edilen yazıt, Tekirdağ'a yaklaşık 15 km mesafede, modern adı Karaevlialtı olan, antik adının ise Heraion Teikhos (= Karaevlialtı) olduğu düşünülen mevkiide yürütülen arkeolojik kazıda 2001 yılı çalışmalarında ele geçmiştir. Yazıtta geçen alpha, omega, pi ve mü harflerinin özel şekilleri yazıtı Hellenistik Dönem'e tarihlendirmektedir. Yazıtın ikinci satırında geçen Ἀσσαράγῳι sözcüğü büyük bir olasılıkla Homeros'un *Ilias* adlı destanında bahsedildiği üzere Ankhises'in dedesi ve Tros'un üç oğlundan biri olan Dardanos Kralı Assarakos'un adından türetilmiş bir kabile ismidir. Bu nedenle Karaevlialtı yazıtında geçen Ἀσσάροις sözcüğü Assara kenti sakinlerini ifade etmek amacıyla kullanılmış bir *ethnikon* olmalıdır.

Anahtar Kelimeler: Trakheia, Heraion Teikhos, Assara, Hellenistik mezar yazıtı

Abstract

The inscription discussed in this article was discovered during archaeological excavations undertaken in 2001 in present day Karaevlialtı, whose ancient name is thought to be Heraion Teikhos, located 15 km from Tekirdağ. The special shapes of the letters alpha, omega, pi and mu in the inscription allow it to be dated to the Hellenistic Period. The word Ἀσσαράγῳι in the second line of the inscription is a tribe name derived from the name of King Assarakos of Dardanos, who was the grandfather of Ankhises and one of the three sons of Tros, as mentioned in Homer's *Iliad*. So In that case, the word Ἀσσάροις in the Karaevlialtı inscription must be an *ethnikon* referring to the inhabitants of the city of Assara.

Keywords: Trakheia, Heraion Teikhos, Assara, Hellenistic funerary inscription

The inscription discussed in this article was discovered during archaeological excavations undertaken in 2001 in present-day Karaevlialti,¹ whose ancient name is thought to be Heraion Teikhos,² located 15 km from Tekirdağ.

The name of the ancient city of Heraion Teikhos, where the inscription was found, is mentioned both by ancient writers and in epigraphic sources. Known to be founded by colonists from Samos,³ like other Samian colonies along the northern coast of the Sea of Marmara such as Perinthos and Bisanthe, Herodotus says about Heraion to be “a polis close to Perinthos”.⁴ The famous orator Demosthenes mentions the name of the city, when he speaks of Philip II’s invasion of Odrysian Kingdom of King Kersobleptes, capturing Byzantion and Perinthos and besieging Kersobleptes’ castle, Heraion Teikhos.⁵

Apart from the ancient sources mentioned above, the name of the city was encountered in three other epigraphic texts: The earliest of them is a Theoroi report found in Delphoi and dated to the IIIrd century BCE,⁶ while another is a votive inscription for King Mostis,⁷ the popular assembly of Heraion Teikhos and Hermes Agoraios.⁸ The third inscription recovered in Odessos and dating to the Ist century BCE honors Menogenes of Heraion Teikhos, son of Asklepiades, who was selected as strategos by King Saladas during the Mithridatic Wars.⁹

Although the location of the city is not precisely determined, both the stelae and pottery findings dating to the Hellenistic period uncovered during the Tekirdağ-İstanbul highway construction and the other findings recovered during excavations undertaken since 2000 in the area and especially the red-figure vessels imported from Athens and dating to the Classical period are important to show that there was an important trading port in the area. Indeed, emulating its metropolis Samos

1 The archaeological excavations in Karaevlialti commenced in 2000 are carried out under the directory of Prof. Neşe Atik (Namik Kemal University, Head of Department of Archaeology). We wish to thank Prof. Neşe Atik for allowing us to publish the inscription.

2 See TIB 12 s.v. Héraion Teichos.

3 Et. M. 396. 40: Ἡραίων τεῖχος, χωρίον ἐν Θράκῃ ὑπὸ Σαμίων δὲ ᾤκισθη.

4 Hdt. iv 90.

5 Demosth. *Olynt.* iii 4.

6 FLACELIERE 1928, 190; ROBERT 1948, 56.

7 The name of King Mostis is mentioned in two epigraphic texts (TAŞLIKLIOĞLU 1971, 227-228; SAYAR 1992, 190) and rather on his coinage; while Head dates him to the end of the IIIrd and beginning of the IInd century BCE by looking at his coin types, (HEAD 1911, 285); Y. YOUROUKOVA and A. SALAČ date him to the last quarter of the IInd century and the beginning of the Ist century BCE (SALAČ 1931, 48; YOUROUKOVA 1976, 33-39). For commentary on the subject, see SAYAR 1999, 257 ff.

8 SAYAR 1992, 190 ff.; SEG XLIV 662; BE 1993, 99; SAYAR 1999, 260.

9 SALAČ 1931, 48; ROBERT 1948, 56; IGBulg I 43.

founding Heraion in its vicinity as a cult center, Heraion Teikhos is thought to be founded by the Samian colony of Perinthos as a cult center and market town.¹⁰ Thanks to the first line of an inscription on the pediment of another unearthed stele found in Karaevlialti,¹¹ the stele is thought to be dedicated to Goddess Hera, which was discovered in an area resembling the Samian Heraion. This inscription is also thought to be pointing to the first four letters of Heraion, therefore making it an epigraphic document corresponding to the statements of ancient lexicographers and geographers and localization of the city in the area,¹² as the information given by them on the location of Heraion Teikhos point to this vicinity as well. Indeed, the city of Hiero, which is shown 16 Roman miles from Perinthos in Tabula Peutingeriana, coincides with the archaeological site in the vicinity of Karaevlialti; the name Hiero must be the transformed form of Heraion over the years to the 12th-13th centuries CE, the date of the map.¹³

As mentioned above, another stele with a seven-line inscription found during the 2001 excavation period in Karaevlialti, which was reused in a structure dating to the Roman period. While the stele's left and right sides are intact, the bottom section after the end of the inscription is broken. The top section is in the acroterion shape. The back side of the stele is left rough.

Dimensions: H: 35 cm; W: 25 cm; D: 5 cm; LH: 1.4-5 cm.

Ἐφ' ἱερέως Χαβρίου, Λυσίμαχος καὶ
οἱ συνστρατιῶται Ἀσσαράγῳι.

Οἱ συνστρατιῶ-
ται στεφανοῦσι
τὸν ἡγεμόνα Λυ-
σίμαχον Θεοδώ-
ρου.

Οἱ συνστρατι-
ῶται στεφανοῦ-
σι Λυσίμαχον Θε-
οδώρου ταμιε[ύ]-
σαντα.

Translation

During the priesthood of Khabrias, Lysimakhos and his brothers-in-arms in Assarakos. His brothers-in-arms, crown commander Lysimakhos, son of Theodoros with a wreath.

His brothers-in-arms, crown Lysimakhos, son of Theodoros, who was a treasurer, with a wreath. The special shapes of the letters alpha, omega, pi and mu in the inscription allow it to be dated to the Hellenistic period. The expression Ἐφ' ἱερέως Χαβρίου (= during the priesthood of Khabrias) in the first line of the inscription, shows that the priesthood is an eponymous office. As known, dating in accordance with the term of office of a civil servant is frequently encountered in a Hellenic polis. Indeed, whether Heraion Teikhos and other Hellenic colonies lying

¹⁰ ΛΟΥΚΟΠΟΥΛΟΥ 1989, 96 ff.

¹¹ ΤΑΣΛΙΚΛΙΟĞLU 1971, 98, no. 3.

¹² ΛΟΥΚΟΠΟΥΛΟΥ 1989, 101. See also on the subject, SAYAR 1999, 264, fn. 42.

¹³ WEBER 1976, 26.

on the northern coast of Sea of Marmara were under the dominion of the Odrysian Kingdom or not during the Hellenistic period to which the inscription is dated based on letter characters, is under debate. Although from time to time, the Thracian kings conquered these settlements, it seems that the Thracians preferred not to interfere with the commercial activities and local governments of these colonies. Thus Khabrias, as it was custom in a fully independent Hellenic city, could have been used in dating the inscription as an eponymous priest. In other words, it is not the local Thracian traditions, but the Hellenic traditions prevalent throughout the Aegean and the Mediterranean were in the foreground in the settlement in Karaevlialti (Heraion Teikhos). This shows us that the settlement, where the inscription was discovered, enjoyed a great deal of independence, at least in its internal affairs, but most likely, in its foreign relations as well, at the time of the erection of the inscription.

The word Ἀσσαράγωι in the second line of the inscription is most likely a tribe name derived from the name of King Assarakos of Dardanos,¹⁴ who was the grandfather of Ankhises¹⁵ and one of the three sons of Tros,¹⁶ as mentioned in Homer's *Iliad*.¹⁷ Indeed, it is highly probable that the name of the city of Assara¹⁸ located in the Mygdonia Region of Macedonia, which in turn got its name from the Thracian people called the Mygdones, might have derived from the same root. Possibly, a group from King Assarakos of Dardanos' subjects eventually migrated to that region and settled there, giving their name to the region. The name of this settlement is also mentioned in the famous geographer Ptolemy and in the dictionary of Stephanus of Byzantium as "Asseros" or "Assoros."¹⁹ Alongside the literary texts, the name of the aforementioned city of Asseros is mentioned in an inscription. The said inscription is a list of those who made offerings to gods in Delphi, in whose eighty eighth line between Thasos and Maroneia, the name of the city is written as ἐ[ν Ἀ]σ[σ]άροις.²⁰ In that case, the word Ἀσσάροις in the Karaevlialti inscription must be an *ethnikon* referring to the inhabitants of the city of Assara.

Based on the expressions "the brothers-in-arms in Assaros/Assarans" (συνστρατιώται Ἀσσαράγωι) in the second, third and eighth lines referring to the brothers-in-arms of Lysimakhos and ταμει[ύ]σαντα (= was a treasurer) in the eleventh and twelfth lines of the inscription, it can be said that these men must have served under their commander Lysimakhos as mercenaries. Possibly, Lysimakhos' brothers-in-arms from Assaros were honoring Lysimakhos, who was their commander and the one paid them before or after a military action at the settlement in Karaevlialti, with a wreath.

14 Qu. Sm. 6, 145; Apd. iii 12, 2; Dion. Hal. i 62; Diod. iv 75.

15 Hom. *Il.* xx 239.

16 Hom. *Il.* xx 231-232.

17 The existence of the people named Ἀσσαράκται also in Libya is known from Ptol. iv 6, 22.

18 Hdt. vii 122; Geyer 1928, 655 ff.

19 Ptol. iii 12, 33; Steph. Byz. 136, 1.

20 PLASSART 1921, 18; MANGANARO 1964, 420 ff.



Archive of Heraion Teikhos Excavation

Bibliography

BE

Bulletin épigraphique.

Et. M.

S. Friedrichus, *Etymologicon Magnum*, Lipsiae 1816.

FLACELIERE 1928

R. Flaceliere, *Notes de chronologie Delphique*, BCH 52, 179-224.

GEYER 1928

Geyer, *Makedonia*, RE 14, 655.

HEAD 1911

B.V. Head, *Historia Numorum: A Manual of Greek Numismatics*, Oxford.

IGBulg I

G. Mihailov (ed.), *Inscriptiones Graecae in Bulgaria repertae*, Sofia (1956).

LOUKOPOULOU 1989

D. Loukopoulou, *Contribution a l'histoire de la Thrace Propontique*, Athens.

MANGANARO 1964

G. Manganaro, *Città di Sicilia e santuari panellenici nel III e II sec. a. C.*, *Historia* 13, 414-439.

PLASSART 1921

A. Plassart, *La liste des Théorodoques*, BCH 45, 1-85.

ROBERT 1948

L. Robert, *Hellenica: Recueil d'épigraphie, de numismatique et d'antiquités grecques*, V, Paris.

SALAÇ 1931

A. Salaç, *Un décret inédit de la ville d'Odessos*, BCH 55, 43-57.

SAYAR 1992

M.H. Sayar, *Der thrakische König Mostis*, *Tyche* 7, 187-195.

SAYAR 1999

M.H. Sayar, *Kral Mostis*, N. Başgelen - G. Çelgin - V. Çelgin (eds.), *Taşlıklioğlu Armağanı: Anadolu ve Trakya Çalışmaları I*, İstanbul: 257-269.

SEG

Supplementum Epigraphicum Graecum.

TAŞLIKLIOĞLU 1971

Z. Taşlıklioğlu, *Trakya'da Epigrafya Araştırmaları II*, İstanbul.

TIB 12

A. Külzer (ed.), *Tabula Imperii Byzantini, 12: Ostthrakien (Euröpē)*, Wien 2008.

WEBER 1976

E. Weber, *Tabula Peutingeriana: Codex Vindobonensis 324*, Graz.

YOUROUKOVA 1976

Y. Youroukova, *Coins of Ancient Thracians*, Oxford.

Articles | Makaleler

L'intégration du paysage religieux dans l'espace de la cité: les sanctuaires de l'Ionie entre le 7 ^{ème} et le 6 ^{ème} siècle av. J.C. Kenan EREN	9
Versinschriften im Codex Pighianus auf f. 74r und v Ulrike JANSEN	29
A Hellenistic Funerary Stele from Heraion Teikhos (Karaevlialtı) Filiz DÖNMEZ-ÖZTÜRK - Hüseyin Sami ÖZTÜRK	53
Not Salamis but Sardes: PRICE 3158 in the Light of İzmir Archaeology Museum Collection and the Archaeological Finds from Nif (Olympos) Mountain in İzmir Dinçer Savaş LENER - Ömer TATAR	59
Inscriptiones Asiae Minoris Hamdi ŞAHİN - Hüseyin Sami ÖZTÜRK	79
Guidelines for Authors Yayın İlkeleri	229

