New Inscriptions from Aloanda in Lycia

Fatih ONUR* – Selen KILIÇ-ASLAN**

The campaigns of 2017 and 2018, which were undertaken within the scope of the field surveys conducted on the ancient road network around Fethiye¹, included visits to Asarcık located at ca. 8 km to the north of Pinara (Fig. 1). A field research in this place, the ancient name of which was Aloanda, resulted in the discovery of new epigraphic materials, two Greek inscriptions introduced below and one Lycian inscription².

![Fig. 1) Location of Aloanda between Telmessos, Pinara and Tlos (after Onur – Tekoğlu 2020, 16 Fig. 39)](image)

¹ The results of these surveys were published in Akyürek Şahin et al. 2017, 205-212; Akyürek Şahin et al. 2018, 398-401; Onur – Tekoğlu 2020.

² For the Lycian inscription from Aloanda see Onur – Tekoğlu 2020, 17-22.
Aloanda is on the eastern route from Pinara to Telemessos. It is located ca. 3 km to the northwest of modern Kabaağaç. Gilbert Davies visited the place, described the remains and published materials from the site in 1895. The elevation of the hill of Aloanda (Fig. 2) is ca. 600 m and its acreage is ca. 25-26 ha, while several ancient remains scattered within 85 ha. Davies’s description of remains (see fn. 3 above) is accurate in many respects, though what we have seen may be less, since illegal excavations or destructions can also be seen in several sections on and around the hill. There are not many definable building remains on the hill, except for some walls and foundations (Fig. 9-Fig. 11), which were described as a “medieval fortress” by Davies, though the walls seem to date from an earlier period. To the west of the hill at the foot of the opposing hill is a classical rock cut tomb without inscription or special decoration except for its traditional Lycian façade (Fig. 12). To the west of the rock-cut tomb is a retaining wall lying to the south. A Hellenistic funerary inscription (see fn. 4 below; today lost), the only inscription known from the site until our discoveries, enabled Davies to tentatively suggest that the name of this settlement was Aloanda, as the owner of the tomb was an Ἀλοανδεύς. Ruge and later Robert thought that Aloanda might have belonged to Pinara. Schweyer, accepting the localization of Aloanda at Asarcık within the territory of Pinara, emphasized that the settlement looks towards an interior valley, which might have provided a certain autonomy, but she did not find total independence from Pinara conceivable. Hellenkemper and Hild noted that the settlement seems to have been a

3 Davies 1895, 104-105: "From Kaba-agach, a village on the most frequented road between Makri and the southern Xanthos valley, a track leads up a steep ravine in a W.N.W. direction to a plateau, where it reaches a tiny hamlet after about an hour’s climb. Not far beyond this rises to an elevation of 2,000 feet a wooded hill, known locally as Assar-jik, on the summit of which is a considerable mediaeval fortress. On its N.E. slope are several sarcophagi, for the most part broken and overthrown, on one of which was the preceding inscription (see below fn. 4). Further search revealed traces of a ring-wall, double on the N.W. side, and apparently of dwelling-houses. In a depression between this and a higher hill on the west is a single Lycian rock-tomb without inscription, and beyond this fragments of an ancient sustaining wall running along the side of the second hill. We followed this wall and found on the ridge behind it further to the S.E. the ruins of a building composed of large squared blocks: it seemed too small for a fort, and its purpose remains for the present uncertain. In descending northward to rejoin the road to Makri we noticed further traces of ancient inhabitation. We may conclude provisionally that the name of this little town was Aloanda, though the name is not mentioned by any ancient writer, and the evidence of the inscription is of course inconclusive.”.

4 Davies 1895, 104 no. 9 (TAM II 526): Ἐρμοας Μεννέου Ἀλοανδεύς ἑαυτῶι καὶ τῆι γυναικί τῶν τάφων κατεσκεύασα|το καὶ τοῖς τέκνοις ἀλλὰ|ως δὲ μηθενὶ ἐξέστω | ταφῆναι ἐν τῶι προγεγραμμένωι τάφωι· ἥ| ἀποτισάτω ὁ θάψας τῶι τῶι τῆι | ὑιών ἔν ἐμὴν ἐκδήλωσα τὸν ἴσον | πλήθος, καὶ ἀμαρτολός ἐστω ὃ | παρὰ τὰ προγεγραμμένα θάψας | θεοῖς πάσι καὶ πάσαις ("Ermoas, son of Menneas, Alonadean, built this tomb for himself and his wife, and also for his children. No one else is allowed to be buried in the afore-mentioned tomb. Or else, the one who buries (someone) shall pay 3000 drachms both to my grandson Hermolaos, as if a verdict has been delivered against him, and the same amount to the demos, and the one who buries (someone) in violation of what has been written above shall be a sinner before all Gods and Goddesses."). For the legal formula καθάπερ ἐγ δίκης, see Parker 2010, 109 and fn. 20.

5 Ruge 1903, 63; Robert, Doc. Asie Min. mérid., 15; cf. Zgusta, Ortsnamen, 64 §47-1 Ἀλοανδα and 342 §715 Λοανδα.

6 Schweyer 1993, 42 fn. 21; Schweyer 1996, 23-24.
kome, with reference to its smallness and to the fact that the tomb fine on the inscription mentioned above was to be paid to the demos.\textsuperscript{7} Since there was until now only one inscription known from Asarcık, Pleket expressed his doubt that the site’s ancient name was Aloanda noting that “the explicit mention of the ethnikon may well imply that the deceased was not buried in his native city”.\textsuperscript{8}

The name of the ancient settlement can now with certainty be acknowledged as Aloanda since the new Greek texts, both dated to the Hellenistic period, also include the ethnicon, or perhaps demoticon Ἀλοανδεύς. We cannot be certain about the political status of Aloanda, as current evidence does not provide a clear picture. The archaeological remains at the site indicate that Aloanda was a small rural settlement. In that case, Aloanda might have been a demos of Pinara, as already suggested in the earlier scholarship, or, perhaps of Telmessos, because the territory of Telmessos might have reached into this area as the ancient road connections on the Monumentum Patarense might indicate\textsuperscript{9}. In fact, we would expect to see the name of Aloanda within a road connection from Pinara, Telmessos or Tlos, if it had been a polis in the Early Imperial Period. On the other hand, we cannot rule out the possibility that Aloanda was a very small polis in the Hellenistic period before it may have been attached to one of the neighbouring poleis. This

\textsuperscript{7} Hellenkemper – Hild 2004, II, 433-434, s.v. Aloanda; Hild 2004, 121.
\textsuperscript{8} See in SEG 43 983.
\textsuperscript{9} For the ancient routes around the vicinity see Onur – Tekoğlu 2020, 2-9. It is not likely that Aloanda was an autonomous demos, a status that is not attested in Lycia but is known from different parts of Asia Minor. For autonomous demoī, of which we know very little, see Magie 1950, 1024-1026 and Schuler 1998, 41-42.
possibility is perhaps supported by the use of the ethnicon in both of the Hellenistic funerary inscriptions from the site (fn. 4 and ins. no. 2 below). The practice to mention the civic status in funerary context within the polis of origin became widespread only in the imperial period, therefore it is highly unusual that we have this practice at Aloanda already in the Hellenistic period, which might be due to the special need of members of this small community to express their collective identity and to assert their community as a polis at the time of these inscriptions.\(^1\)

**The Inscriptions**

**No. 1) The Foundation of Pokomas**

Quadrangular stone, all four sides of which are inscribed in Greek (Fig. 3). Face C has been preserved well, though it is broken from the right bottom. Face B has been preserved intact, but its inscription is quite worn. Most of Face D is broken and lost, while Face A retains only a small part of the inscription due to a large carving for a secondary use. There are also three other fragments belonging to the inscription.

The inscribed block stands near the remains of a monumental tomb (Fig. 18), from which it might have been dragged, as evidence of the illegal excavation of the tomb can still be observed. The stone seems to have been used for a different purpose at a later time, which suggests that the removal of the stone from its original place was much earlier. Probably a large sarcophagus stood upon the foundations of the monument, since a large lid seems to have been thrown right to its south (Fig. 18). This monument and the sarcophagus might have belonged to Pokomas, who appears to have been a prominent figure at Aloanda, and to his family. Just to the north in the same area are a few other rock-cut tombs (Fig. 15-Fig. 16). There is an old well of drinkable water (Fig. 17) close to the tomb, almost in the center of the hill, in front of a rocky place. A natural water way leaves the well and reaches a circular watery place, at the eastern edge of which are these other tombs. The Lycian inscription mentioned above (fn. 2), which cannot be completely deciphered but certainly contains some religious rituals including animal sacrifice, was found ca. 10 m to the west of the tomb and the inscribed block. The second inscription presented below was also found in the same vicinity. Thus, the find spot is actually a burial site, where possibly religious rituals could also have been performed.

**Dimensions (cm):**

| Frg. 1 | H | L | D | LH |
|-------|---|---|---|----|
| 78    | 81 | 52 | 1,5-1 |

**Notes:** Main body; Faces A, B and C.

The letters are smaller on the Face A, esp. at the end of the lines. The face C is framed from top, right and left. Frame width: 11 cm.

**Photos:** Fig. 19, Fig. 21-Fig. 25

---

\(^{10}\) In a funerary inscription from Sidyma, the tomb owner Hoplon is recorded as a Καλαβαττιανός. The dating of the inscription is disputed, but the palaeography indicates a date in the Hellenistic or Early Roman periods. The use of ethnicon by Hoplon at Sidyma should indicate that Kalabatia was a polis at the time of the inscription. However, Hoplon might have wished to highlight his ethnicon since he was not interred in his hometown Kalabatia, see the details on the inscription Takmer 2010, 120, no. 3 (SEG 60 1565); for dating the inscription to an earlier period see Onur 2016, 108 and Onur 2019, 265.
| Face     | Fr.     | lines |
|----------|---------|-------|
| A (Frg. 1 + Frg. 4) | 23     |       |
|          | 2       | ΕΟΥ     |
|          | 4       | ΕΙ Ποκομ- |
|          | 6       | ΟΚ ΟΚΡΑΤΗ. |
|          | 8       | ΑΙ γεραίροντες[ς]. Α παρὰ |
|          | 10      | εἰς τὸν ἅπα τοῖς γε? νέσταις ιδ[ιος?] |

**The Text**

---

**Fig. 3) The fragments and the faces of the inscription**

**The Top of the Block**

---

**Face A**

(Frg. 1 + Frg. 4)

23 lines

---

**Fragments and Faces of the Inscription**

- Fr. 2: 46 41 25 1,5-1 Face C right top and Face D upper part
- Fr. 3: 60 29 54 1,5-1 Face D lower part
- Fr. 4: 23 10 9,5 1,5-1 Face A left bottom

---

**Fig. 26, Fig. 28-Fig. 29**

**Fig. 29**

**Fig. 20**
14 
[...]
16 
[...]
18 
[κ]αὶ ἐπιτελεῖον ... τὰ άθλα
20 τῶν ... τὴν μικρία
22 ἥν ... κατὰ τὸν νῦν παρεχέτωςαν ... ναυ.

Face B
(Frg. 1)
8 lines
24 
[α]ἱ[ρείσ]θωσαν δ[ὲ καὶ] καθ' έκαστον
[ἐ]νιαυτόν [βρ]αβευτάς π' έντε καὶ πα-
26 [φ]αδιδότωσιν τό [ά]ργο[ύριον]ν [αύ]τοί[ς] κα-
θότι προγ[έ]ρασται· ἐὰν δὲ μὴ ἐλων-
28 ταὶ ἡ μὴ παραδώσαν, αὐτοὶ ὀφειλέτω-
σαν ἡμιόλιον ὁ ἄν μὴ παραδώσαν,
30 καὶ [η]πρᾶ[ξ]ις[ι]τω καθ' αὐτῶν καθό-
ti προγέγρασται ναυ.

Face C
(Frg. 1 + Frg. 2)
20 lines
32 ἐπὰν δὲ τὸν λιβανωτὸν ἐπιθύσωσιν, ἀναγορ[ευ]τωσαν 
ἐν τῶι πότωι οὕτως· “στεφανοῖ ὁ δῆμος ὁ [Ἀ]λ[ο-
ων Ποκομαν Ερμεδεπιμιος θαλ[οῦ]
34 κα-
36 τρεῖς ἐπὶ τὴν εὐοχήαν, ἐὰν παρεπιδημῶσιν· ἰ διδό[τω]σαν 
38 δὲ Ποκομαι, ἐως ἀν ζῆ, τῶν θυμέων ιερεῶν [κ]ωλεό[ν]ν ἀη-
30 καὶ [η]πρᾶ[ξ]ις[ι]τω καθ' αὐτῶν καθό-
ti προγέγρασται ναυ.

32 ἐπὰν δὲ τὸν λιβανωτὸν ἐπιθύσωσιν, ἀναγορ[ευ]τωσαν 
ἐν τῶι πότωι οὕτως· “στεφανοῖ ὁ δῆμος ὁ [Ἀ]λ[ο-
ων Ποκομαν Ερμεδεπιμιος θαλ[οῦ]
"διδό[τω]σαν ἐν τῇ συγγενείᾳ τῆς Ποκομαν τάξις ἐπὶ τὴν εὐωχίαν, ἐὰν παρεπιδημῶσιν· ἰ διδό[τω]σαν 
δὲ Ποκομαι, ἐως ἀν ζῆ, τῶν θυμέων ιερεῶν [κ]ωλεό[ν]ν ἀη-

32 ἐπὰν δὲ τὸν λιβανωτὸν ἐπιθύσωσιν, ἀναγορ[ευ]τωσαν 
ἐν τῶι πότωι οὕτως· “στεφανοῖ ὁ δῆμος ὁ [Ἀ]λ[ο-
ων Ποκομαν Ερμεδεπιμιος θαλ[οῦ]
"διδό[τω]σαν ἐν τῇ συγγενείᾳ τῆς Ποκομαν τάξις ἐπὶ τὴν εὐωχίαν, ἐὰν παρεπιδημῶσιν· ἰ διδό[τω]σαν 
δὲ Ποκομαι, ἐως ἀν ζῆ, τῶν θυμέων ιερεῶν [κ]ωλεό[ν]ν ἀη-
48 ἐὰν δὲ τι περισσεύῃ, κατατασσέτωσαι εἰς τὴν ἑξῆς ἑορτήν, εἰς δὲ ἄλλα μηθέν· ἐὰν δὲ παραλείπωσιν ταῦτα καὶ μὴ θύωσιν καὶ τ' ἄλλα μὴ ποιῶσιν κατὰ τὴν δόσιν, ἀποτινέτωσαι

Translation

Face B (l. 24-31) Let them [choose] five brabeutai every year and hand over the money to them, according to what has been written above. If they do not choose (the brabeutai) or do not hand over (the money), let them owe half as much again as the amount they did not hand over, and let the exaction of money be made against them, according to what has been written above.

Face C (l. 32-51) When they burn the frankincense, let them proclaim in the drinking-bout as follows: “the demos of Aloandeans crowns Pokomas, son of Ermedepimis, with a wreath of olive branch”; let them invite three men from the kinsfolk of Pokomas to the banquet, if they are present (at Aloanda); let them give one thigh of the back leg(?) from the sacrificed victims to Pokomas, as long as he lives; after Pokomas passes away, let them give (it) to his children, always to the elder one; after the children pass away, let them give (it) to the closest relatives. Let the brabeutai take every year 10 drachms, reserving it (?) for themselves for a drinking bout(?); if they are not able to perform the sacrifices at the prescribed time due to war, they shall perform the sacrifice that was due in the previous year in the [following] year too, according to what has been written above; let them spend
all [the revenue] on the sacrifices and festivities. If anything remains over, let them allocate it [to the next festival], but to nothing else; if they neglect [these (rules) and do not] sacrifice and do not do the rest in accordance with the will (of Pokomas), [let them pay]

**Face D (l. 52-66-)** [a penalty of] thousand drachms to [the demos] of Aloandeans and [let anyone who wishes] prosecute [them for a half/third? share], .... the money.... of [Po]komas .... Po[kom]as ... if they destroy, [let the exaction of money be made by Pokomas] as or [his] heirs [from one and from several [and from all] ....

**Palaeography, Orthography and Dating**

Since there is no reference to a date in the inscription, the palaeographic features become more important. The alphas have usually broken cross-bar, though sometimes rounded. The sigmas are with flat cross bars and their middle strokes do not reach far to the right. Pis have slightly short right strokes and horizontal bars do not protrude beyond the vertical strokes. Right vertical bars of nys are sometimes inscribed higher. The cross-bars of kappas are short. Omegas are inscribed plain, but the ends of the circles are fairly close to each other. The middle bars of thetas are short and do not touch to the circle. These basic features suggest a date during or after the mid-2nd century B.C. (see Fig. 4). The letters are sometimes smaller, and the kerning is narrowed, especially at the ends of some lines on Face A. These differences were most probably because of a special effort taken to fit certain sections of the text into the spaces on the faces. The stone does not seem of high quality and the inscriber seems to have cut the letters deep to keep their durability.

![Fig. 4) Characteristics of some letters](image)

This dating is also supported by the orthography employed. The imperative ending -σαν is seen from the 3rd century B.C. onwards in both papyri and inscriptions. The iota adscript is always employed in the related dative forms of the articles and nouns (e.g. C 33: ἐν τῷ πότῳ, Fig. 5a; C 43-44: ἐν τῷ Μαρκοβέρρου, Fig. 5c), except for one example: πρεσβυτέρῳ in C 39 (Fig. 5b), which might perhaps be corrected to πρεσβυτέρω, if the inscriber omitted it unwittingly, while we cannot see them in the subjunctive forms of the verbs (e.g. C 38: μεταλλάξῃ; C 48: περίσσευῃ, Fig. 5d). This is also the case in the foundation inscription of Symmasis. The cessation in use of iota adscript in dative singular forms is usually before the 1st c. A.D. In one case, a superfluous iota is input in the imperative (C 48: κατατασσέτωσαν, Fig. 5d), which is not uncommon from

---

11 Gignac 1981, 361; also cf. Gignac 1976, 183-186.

12 The funerary foundation of a certain Symmasis, son of Sortias, from western Lycia (Tlos or Xanthos), dated to 200 – 100 B.C., is one of the similar examples in terms of phrasing, orthography and content. The inscription was first published by Köse – Tekoğlu 2007 (SEG 58 1640; BE 2008, no. 484), then revised by Parker 2010 (SEG 58 1640) and Arnaoutoglou 2012 (SEG 62 1497).

13 Gignac 1981, 3, 22.
the 3rd century B.C. onwards. All these indicate typical features of the transition period from the Classical and early Hellenistic eras into the late Hellenistic era (see also fn. 35 below).

Textual Critics

**Face A**

I. 5: ΑΤΑΔΕ: perhaps [κατ]ὰ τάδε or [κ]ατὰ δὲ.

I. 6: ΟΚΡΑΤΗ.: possibly a personal name, such as Ἐρμοκράτης, Ἰπποκράτης etc.

I. 8: the subject of γεραίροντε[ς], a participle of the verb γεραίρω, which means “to honour, reward, present as an honorary gift or celebrate” (see LSJ s.v.), is not clear in the text.

II. 9-10: perhaps ἐπ[υ]μον ἡμέραν εἰς (τὸν) ἅπαν χρόνον. The stone is broken directly after Ω, but there seems to be a vertical line to its right with some distance, which could perhaps be the right leg of a N.

I. 11 – ΣΙΝΔΕ: perhaps [ου]σιν δὲ or [...]ειν δὲ

II. 13-14: line 13 might have contained several personal names in the nominative, the last one being perhaps [Ἀπολλων]ίδης or a similar name with the preserved ending, followed perhaps by a common patronymic extending to line 14, which would indicate that these persons were siblings. It is possible that these siblings would be the children of Pokomas, thus one could tentatively restore: [―ca.15— Ἐρμεδεπίς ἢ [―ca. 12— καὶ Ἀπολλωνίδης οἱ | [Ποκομου?]]. However, OI at the end of the line 13 may also have been the first two letters of a personal name such as Οἰκονόμος, Οἶνδεμε, Οἶνες, Oineus etc.15

I. 15 – ΟΝΙΕΡ: perhaps [τ]ὸν ἱερ[έα], but there might also be a very uncertain trace of M before the O.

II. 14-15 – ... ν καὶ φθό|[ιν?): φθόϊς is a kind of round cake attested in sacrificial rituals16 and it may be the word we are looking for. If that is the case, it should have stood in the accusative in the text, but we do not know whether it was given in singular or plural. The N before καὶ may have been the final letter of a singular noun that also stood in the accusative and its article may also have

---

14 This use of the imperatives can be observed in several inscriptions, see e.g. I.Beroia 1 (2nd c. B.C.), I. B 74-75 (παρεχέ|[ωσαν]; Historia 7 (1933) 577, 1 (Karpathos Isl., Arkasia); 2nd c. B.C.), l. 8 (ἐπιμελη|[θη|ωσαν]; Hicks 1891, 233-236 no. 16 (Kanytelleis, Cilicia; Augustan Period), l. 6 (ἐστωι) and l. 15 (ἐξ|[έστωι).

15 For these names, see LGPN VB s.vv.

16 E.g., CGRN 76; 80; 86; 188.
applied to φθόϊς. In that case, we would restore φθώ[ιν]. However, it is also possible that φθόϊς was given in plural and was followed by a numeral as e.g., in IG XII,4 1:278 (Kos, CGRN 86) ll. 30-31: ἐπειτὰ ἄγοντι τῷ β]οῦ καὶ τὸ γ καυτὸν καὶ φθόϊας ἐπτά καὶ μέλι καὶ στέμμα.

l. 19 – [τὰ] ἄθλα or perhaps [τὰ ἐπὶ]άθλα: the traces on the stone before Θ may only have belonged to an A, Δ or Λ, and one obviously expects a vowel before ΘΛΑ, therefore A is the only remaining option. It is hard to restore ΑΘΛΑ in another way than as [τὰ] ἄθλα or [τὰ ἐπὶ]άθλα, prizes of contest.

ll. 20-21 – [τὴν μ]ερίδα | ὠμ[ν]: in inscriptions concerning sacrifices, usually the meat (κρέας) or a certain part of the animal (e.g. σκέλος) is designated as raw17 rather than the portion, and we could not find a parallel for a “raw portion/share”. However, this seems to us as the most plausible reading and restoration. One also thinks of the noun ὦμος (shoulder), but there is a very clear vertical line near Μ, thus the remaining word cannot be a declension of this noun.

ll. 22-23 – παρεχέτω|σαν: since imperatives are always used at the beginning of the sentences in the text, we assume that a new sentence begins with παρεχέτω|σαν, regardless of whether it was preceded by a subordinate clause or not. Its object and subject – if it had had one – should have followed it. The stone is broken on the left from Ν onwards, but before the vacat on the right, there is space for around 30 letters. In an inscription from Mylasa παρεχέτωσαν is used in a context of providing sacrificial animals and other necessities.18

Face B

l. 30 – καθ’ αὑτῶν: this is a rare use19, perhaps in the sense of “against the violators themselves” referring to the “same” individuals to be fined. Thus, this is either a detail to point the exact target of the fine, or perhaps a simple error for κατ’ αὐτῶν.

Face C

l. 34: the name of the honorand,Pokomas, is so far attested only in Lycia and in the Kibyratis. Two inscriptions from Xanthos in western Lycia, both dated to the Hellenistic period, altogether record 6 men bearing this name.20 The father’s name of a Xanthian woman recorded in TAM II 391 as Εἰρήνη Μοκομου is possibly also Pokomas.21 A Hellenistic allotment list from Balboura in the Kibyratis records two individuals identified as Ποκομου.22 The name is listed in LGPN VC as Pokomos, but should rather be understood as Pokomas. The name of the honorand’s father,
Ερμεδεπιμις, is known from several inscriptions in Lycia in various forms, such as Ερμαδαπεμις, Ερμαδαπεμις, Ερμαδαπεμις and Άρμαδαπεμις.23

l. 36 – παρεπιδημέω: the use of the verb παρεπιδημέω concerning the kinsmen of Pokomas may imply that they did not reside at Aloanda.24 A parallel case is attested in a decree from Kula in Lydia25: a certain Lykinos, who did not reside at Kula, was to be honoured annually with a wreath and a leg from animal sacrifices. While his share was to be sent to him during his lifetime, his descendants would receive Lykinos’ share after his death, but only ὅταν ἐπιδημῶσ[ι]. In our text, there is no mention of sending Pokomas’ share to himself or to his descendants after his death. In fact, the use of the verb δίδωμι indicates that their presence in the ritual was expected. We can assume that Pokomas himself resided at Aloanda, and he was most probably an Ἀλοανδεύς, but the fact that the verb παρεπιδημέω is used in relation to his kinsmen makes it possible that Pokomas was not originally from Aloanda.

ll. 37-38 – [κ]ωλεὸν σκελίειον: a similar construction is used in an unpublished inscription from the Letoon, but in the usual feminine form (κωλεόν σκελίειαν).26 The reason for this gender switch into masculine in our inscription is not clear. The different forms of the word ὁ κωλεός ("ham; thigh") are ἡ κωλή, ἡ κωλέα or τὸ κῶλον in Attic Greek. Athenaeus provided examples of masculine form (see also fn. 29 below) used by Epicharmus.27 Several forms of the word are attested in the inscriptions not only as κωλή, but also as κωλεα, κωλεός28 and κωλειόν29. The adjective σκελίειος, -εία, -ον is not attested anywhere other than in the above mentioned inscription from the Letoon. It should broadly mean "of the leg" deriving from σκέλος (-εος, τό), but should have a more precise meaning than that, since it is used together with a word that means thigh. In such a constellation, the adjective σκελίειος might perhaps refer to a back leg or to a foreleg. Since both terms are mainly used for the back leg as noted by Ekroth31, the adjective in our text might be denoting the back leg, thus [κ]ωλεὸς σκελίειος would mean "thigh of the back leg".

l. 40 – ἔγγιστα γένος: this phrase is a synonym of ἀγχιστεῖς, a terminus technicus that denotes the "next of kin", who were entitled to inherit intestate from the deceased, but also had various legal responsibilities towards him.32 Unfortunately, we do not know which relatives the technical phrase ἔγγιστα γένος covered in Lycia, and in which order, but it certainly included direct

---

23 See LGPN s.vv.; For Erm/Arm- names in southern Asia Minor, see Balzat 2014.
24 See the discussion by Jones 2003, 157-160, who argues that the verbs παρεπιδημέω and ἐπιδημέω are only used in cases of a visit, regardless of the length of the stay (SEG 53 2259).
25 TAM V 234. See the relevant commentary on the text by Carbon 2018, 363-364.
26 We thank Denis Rouset for providing this information.
27 Athen., deipn., 9.1 (366a-b); see the frgs. 71 and 81 of Epicharmus in Kassel – Austin 2001.
28 Arena, Iscrizioni I² 53 (Selinus, Sicilia, 5th c. B.C; SEG 43 630); I.Pergamon 40, 3rd c. B.C.; I.Kalkhedon 13 (3rd c. B.C.), l.5-6; SEG 29 1088, l. 6-11; SEG 44 505, l. 9-11 (Amphipolis, Macedonia).
29 I.Mylasa 942, l. 6-7 (Hellenistic period); CIRB 105, l. 26 (Phanagoria, N. Black Sea, 2nd c. A.D.)
30 I.Mylasa 304, l. 3-5.
31 Ekroth 2013, 115-116; cf. Parker 2010, 106 fn. 8.
32 Thalheim 1894; Harrison 1968, 143-149; Lacey 1968, 28-29; Thür 1996.
descendants.\textsuperscript{33} Thus, once the children of Pokomas died, their children and grandchildren would receive his honorary share from the sacrificed animals. In case these did not have any offspring, then collaterals would step in, following an order pre-defined by law, the details of which remain unknown to us.

l. 42-43 – [διὰ πόλεις]: it is a phrase used in a few Hellenistic inscriptions from Lycia and in other Hellenistic foundations from the ancient world.\textsuperscript{34} It should rather be understood as a legal clause inserted in a professionally prepared legal document than being linked with specific military conflicts in Lycia.\textsuperscript{35}

l. 44-45 – ἐν τῶι ἔπειτα: in the restoration, ἐπίτα, which was used as τὸν ἐπίτα ἐνιαυτόν in an inscription from Isinda (TAM I 65), is preferred due to the remaining space on the stone. See also SIG 931 (ἐν τῷ ἔπειτα συλλόγῳ). An alternative restoration would have been ἐφικτέω, which is much more prevalent, but it exceeds the remaining gap. On the other hand, another alternative, ἐξῆς, is too short.

l. 45 – τὴν προσοφειλομένην: it is surprising that the related noun of the participle was not used. Though it might be a nominalization, the associated noun might also have been omitted by the scribe or the inscriber. The implied noun should probably have been θυσία, which is mentioned in l. 43 although the word is given there in plural as τὰς θυσίας.

l. 48-49 – εἰς τὴν ἑξῆς ἑορτήν: the restoration is based upon the space of 11-12 letters. The remaining three letters, ΤΗΝ, results in nothing but ἑορτή.

l. 50-51 – ἀποτινέτων: here we need an imperative verb referring to the payment of fine such as ὀφειλέτωσαν, ζημιούτωσαν or ἀποτινέτωσαν, the last of which fits best with the gap, where there is space for around 9-10 letters. The long vacat after ΣΑΝ in the last line of Face C is curious, but the sentence apparently continues on Face D (see more in p. 16-17 below).

Face D

l. 52: for the remaining space of ca. 10 letters after Ἀλο[δέων τῶι δήμωι], we have restored προστείμου. Other alternatives would be ἀργυρίου or the currency of drachme such as κιθαρηφόρους.

\textsuperscript{33} Kılıç-Aslan (in preparation), Chapter IV. “A. Terminology and Phraseology Related to Rights of Inheritance”.

\textsuperscript{34} TAM II 1 (Telmessos, 240 B.C.), l. 34; The foundation of Symmias (fn. 12 above) l. A 49-54. See also Wörle 2015, 291 l. 3 (SEG 65 1469. Limyra, ca. 250 – 200 B.C.); Culasso-Castaldi – Samitz 2019, 161 l. 15 (Antipheillos, ca. mid-2nd c. B.C.) for similar references to the possibility of war in Hellenistic inscriptions.

\textsuperscript{35} On the phrase in the foundation of Symmias (fn. 12 above), see Köse – Tekoğlu 2007, 64: “some lines in the inscription mention some political obstacles and the risk of war during the feasting and sacrifices organized by the koinon. Such expressions may be better understood in the historical context of Lycia in the 2nd part of the 2nd century B.C.”. Contra this comment, Harris 2008, 81 fn. 8 states “the phrase only mentions the possibility of war and is similar to clauses found in contracts exempting one party from payment or completion of work in the event of war. See IJG no. 9, lines 13-17; IJG no. 12, lines 152-54; IG ii² 2492, lines 12-14”. In a similar manner, Parker 2010, 110 with fn. 22 links the use of the phrase with the professionality of the text. However, Arnaoutoglou 2012, 206-207 fn. 8 connects the phrase to a possible outbreak of war, reminding of the unrests in 165-140 B.C. with references to several inscriptions, although he states that Harris has drawn his attention to the standard use of the phrase.
ll. 53-54: the first part of the restoration, [δρα]χμ[ὰς] χιλ[ίας], seems secure. The remaining letters ΕΓΔΙΚΑ in line 54 imply that the penalty clause continues after the clarification of the fine that should be paid, and it apparently concerns volunteer prosecutors, who would get a certain share from the fine. There are two different formulae attested in Lycian epigraphy that would be relevant for restoring the lacuna in our text. The first one is ἔστω ἐγδικασία τῶι βουλομένωι, which is attested in the foundation of Symmias.36 The second one is ἐξέστω τῶι βουλομένωι ἐγδικάζεσθαι, which is to our knowledge attested four times in Lycia to date.37 Although less common, we have tentatively preferred the former in our restoration in a slightly different order (καὶ ἔστω τῶι βουλομένωι ἐγδικασία) since καὶ ἐξέστω τῶι βουλομένωι does not fit in the available space before ΕΓΔΙΚΑ. Even our preferred restoration only fits with difficulty and one could perhaps omit καὶ, but we would normally expect it to be there. Another alternative would be καὶ τῶι βουλομένωι ἐγδικα[σία ἔστω], which would better fit in the available space even though the syntax in this form would be unusual. Or perhaps, the amount of the fine was not 1000 drachms but higher, e.g. [δρα]χμ[ὰς] χιλ[ίας πεντακοσίας], and the part concerning the voluntary prosecutor started only towards the very end of the line 53. We cannot be sure about what exactly stood there, but it should most probably have been followed by the share of the voluntary prosecutor, which in most cases is a half or a third of the penalty (ἐπὶ τῶι ἡμίσει/τρίτωι).

ll. 56-57: perhaps τ[ὸ] ἀργύριον κατὰ τὸ τοῦ Πο[κ]ομου πιτ[άκιον]. The meaning of pittakion is not very specific and given in LSJ s.v. as “tablet for writing on, label, ticket, written message, receipt, votive tablet, promissory note, account book etc.”. The term is attested in Greek papyri from Egypt already in the 2nd c. B.C. even though most attestations come from the Christian period.38 It is so far documented once in Lycia (at Myra): the edict of the Roman governor Q. Veranius from A.D. 43 deals with pittakia admitted to the archives despite interpolations and erasures on them.39 The testament of Attalos Adrastos from Aphrodisias, dated to the 2nd c. A.D., bears a reference to the testator’s pittakion twice.40 This benefactor bequeathed a substantial sum

36 Fn. 12 above, see ll. C 12-13; The second part of the penalty clause in TAM V 1316 ll. 14-16 from Tyan(n)ollos in Lydia: εὰν δὲ τ[ὶς] παραβῇ τι τούτων, ἀποτεισ[ά]|τωσαν τῇ κατοικίᾳ ἱερὰς ἀπαραιτήτου δραχμὰ φʹ καὶ ἡ ἐκδικία ἔστω τῷ βουλομένῳ if the additional two letters fit on the stone. We have not found any epigraphic evidence for ἡ ἐκδικία ἔστω τῷ βουλομένῳ.

37 The Foundation of Symmias (fn. 12 above, see ll. A 45-49); TAM II 520 (Pinara); Schwearer 2002, 236 Corba 30 (καὶ ὑπόδικος ἔστω | τοῖς ἀνχιστεῦσι καὶ ἄλλῳ τῷ βουλομένῳ ἐγδικάζεσθαι …); Corsten 2008, 100 l. 8 (Myra).

38 2nd c. B.C.: Sijpesteijn 1979, 274-280 (SB XVI 12375); Gronewald – Hagedorn 1981, 289-293 (SB XVI 12677). For the other attestations of pittakion in Greek papyri from Egypt, see Rupprecht 2000, s.v.

39 Wörrle 1975, 255-256, l. 10 and l. 41 with a brief discussion on the term on p. 258 fn. 511 (SEG 33 1177). Wörrle acknowledges its use in the text rather as an emphasis on the material of the Schriftträger, which was probably not a wooden tablet but was a papyrus or a parchment. Cf. Meyer 2004, 184-185 with fn. 68, who argues that pittakia at that date would mostly be tablets made of wood.

40 I.Aphrodisias 2007 12.1007 (Laum 1914, 106-107 no. 102), ll. 21-27: γεγραπφὸς ἐν τῇ διαθήκῃ δηλῶ καὶ τῷ πιττάκιῳ τ[ῶι] | [ενελημ[υ]κέν ἐν τῇ διαθήκῃ τὰς δαν[ας]κας ἀσφαλείας καὶ τὴν ποσότητα το[ῦ] | ἁρχαίου ὁ καταλελοίπη διὰ τῆς διαθήκης τῇ γλυκυτάτῃ μου πατρίδι εἰς τὰς αἰωνίους γυμνασιαρχίας καὶ στεφανηφορίας καὶ τῇ γερουσίᾳ καταλέλοιπα δηλῶ καὶ φανερὸν ποιῶ καὶ διὰ τοῦ πιττακίου γρά[ψας]. (I declare, having written in
of money to the city for the gymasiarchia and stephanephoria by means of a testament (διαθήκη), and as is usual in other similar cases, he wanted to secure his foundation and the money he left behind through certain measures. Hence, he apparently supplemented his testament with a codicil, referred to in the text as a pittakion, and repeated in there (and possibly also included more) details about the money he bequeathed as well as the people who owed him money (some of the money he bequeathed would perhaps come from his debtors). However, it should be pointed out that even though Attalos Adrastos was not a Roman citizen (at least he presented himself as a non-Roman), the pittakion of his testament seems to have been an allusion to a specific and technical issue (testamentum and codicum) of Roman hereditary law, and therefore cannot be directly compared with Pokomas’ pit[takion], which obviously cannot be understood as a Roman codicum. As the relevant part is so badly preserved, we cannot be certain about what the pit[takion?] of Pokomas exactly included or even in which exact meaning the word was used in the text. On the other hand, since Face D includes overall penalty clauses, it was apparently brought up in a context that dealt with the protection of Pokomas’ foundation.

I. 58: possibly […τωσ]ἀν δὲ κ[αὶ] or [ἐ]ἀν δὲ κ[αὶ], followed by the subject of the sentence, which should be the officials responsible for the foundation, such as ο[ἱ βραβευταὶ . . . . . . . .], or perhaps some other officials that are not mentioned in the preserved parts of the text. If this is a conditional clause, it might be the beginning of the sentence containing the verb ἀπολέσωσι[ν] in l. 61, but in that case, its subject would probably not be the brabeutai, since the penalty clause there does not seem to address them (see below p. 22).

I. 61 – ἀπολέσωσι[ν]: (act. aor. subj. 3rd pl. of) ἀπόλλυμι. This verb was used quite rarely in the meaning of “destroying” or “extinguishing” legal documents, public records, decisions or enacted practises. One Athenian example, a well preserved copy of which was found in Eleusis, from late 2nd c. B.C. records a similar use: “ἐὰν δέ τι μὴ πα[ραδῶσι], ἐ[ἰσπραττέ|σ]θωσαν ὑπὸ τῶν τεταγμένων ἐπ’ αὐτοὺς κατὰ τὸ ψήφισμα, καὶ ἑάν τινα ἀπολέσωσι, κατασκευα[ξέσ]θωσι [ἑτερα τοιαῦτα...].” 41 In our text, it might be referring to the destruction or the extinguishment of legal documents of Pokomas’ foundation or of the foundation itself. Another possibility is that Pokomas’ gift was in the form of or included real estate, and the verb refers to its destruction. Or it may be referring to “losing” it as a result of negligence and long term lease, which could in fact happen.42

(my) testament and in the pittakion incorporated into my testament, the securities concerning loans and the quantity of the money, which I left behind by means of a testament to my sweetest fatherland for the eternal gymasiarchia and stephanephoria and I declare how much I left behind to the council and to the gerousia. And I make manifest, also through this pittakion, writing with my own hand as I wrote the testament, the names of the debtors and what each of them owes (me) as capital and as interest. It is as written below”.

41 I.Eleusis 237 (= IG II² 1013), ll. 50-52; Agora XVI 322, ll. 1-3; translation by Doyen 2015, who revised the text, is as following: “if they do not transmit them, it shall be required by those who supervise them according to the decree, and if standards (σύμβολα) are destroyed], other [standards (σύμβολα)] shall be established in place of the destroyed ones”.

42 Such a situation is documented in an inscription from Heracleia in Lucania in southern Italy concerning the leasing of the sacred estates of Dionysos and Athena (Pernin 2014, 459-460 no. 259 I ll. 39-46 with the relevant commentary on p. 475).
ll. 63-64: the restoration is based on the formula attested in the penalty clause of a late 3rd c. B.C. inscription from Orchomenos in Boiotia concerning the back payment of a loan.43 A shorter version of this formula is documented in the partially preserved penalty clause of a foundation inscription from Lampsakos in Troas in the 2nd c. B.C. as καὶ ἐξ ἑνὸς καὶ ἐκ πάντων.44 A fragmentary inscription from Galatia dated to the Roman imperial period should probably also be restored in line 17 as καὶ ἐξ ἑνὸς καὶ [ἐκ] πά[ντων].45

ll. 64-66: perhaps ἐστ[άθη | κατὰ τὴν δόσ|ιν | [τὴν Ποκομο]υ.

The Content and the Order of the Texts on the Faces

This inscription documents the foundation of a certain Pokomas, son of Ermedepimis, from Hellenistic Aloanda in Lycia. It is preserved best on Face C, where the text is surrounded by a frame. However, the text on this face is clearly not the beginning of the foundation document. Both side faces (B and D, of which the latter is to a great extent broken) contain penalty clauses, but not the beginning of the inscription either. There remains today extremely little text from Face A, which makes the construction and the grasp of its content very difficult. Some conjectures are discussed below on the basis of a few remaining letters or words. However, these alone do not allow us to answer the question of whether the beginning of the text may have been inscribed on this face or not.

As a matter of fact, one does not expect to find the beginning of an inscription on the unframed face (Face A) instead of the framed one (Face C). Furthermore, it attracts notice that the letters are in part a bit smaller and closer to each other on this side – it contains 3 more lines than the framed face – pointing to an effort to fit the text into the existing space. This would normally happen towards the end of the text or in the case that this text was inscribed at a somewhat later date than the original inscription. However, considering all the uninscribed space on Face B and possibly also on Face D, the former seems less likely. Would the stone-cutter really make such a bad planning in using faces of the stone? Moreover, the imperative παρεχ[έτω|σαν in the final two lines of Face A, which is followed by maximum of around 38 letters before the vacat, also makes it unlikely in terms of content that Face A would be the end of the inscription. Things that shall be provided, apparently for the purposes of the foundation, should rather come up in the main part of the text. If the latter is the case, that is, if the text on Face A was inscribed at a later date, then it may have contained arrangements that were subsequently made, similar to the cases in some other foundations.46 However, we must note that we do not recognise a difference in letter

43 IG VII 3172 (Orchomenos, 3rd c. B.C.) ll. B 29-35: ἡ δὲ πρᾶξις ἔστω ἐκ τε | αὐτῶν τῶν δανεισαμένων | καὶ ἐκ τῶν ἐγγύων, καὶ ἐξ ἑνὸς ὡς τῶν ἐγγύων, καὶ ἐκ τῶν ὑπαρχόντων | αὐτοῖς, πραττούση ὅν ἄν τρόπον θέλησιν (scil. Nikareta) desires” trans. Erdas 2018, 336). For the process of praxis and the praxis clauses, see Rubinstein 2010 and p. 207 fn. 44. which refers to the cited inscription from Orchomenos.

44 I.Lampsakos 9, l. 82.

45 I.North Galatia 4 l. 17: [— — —]οις καὶ ἐξ ἑνὸς κακ[ ]πα[— — —].

46 E.g., the foundation of Diomedon in Kos, who dedicated a sacred precinct to Heracles Diomedonteios in ca. 310 B.C., comprises of three texts, which were not all inscribed at the same time. The first text is dated to ca. 310 B.C. Second and third texts were appended with further regulations, the former being from ca. 300 B.C., while the latter is a little later, dated to sometime before 275 B.C. (for the inscription see IG XII 4,
forms on Face C that would suggest that they were inscribed by a different hand. Clearly, if we assume that the text on the unframed face sequally or chronologically comes after that on the framed face, then the beginning of the text should have been inscribed on another stone. However, this stone cannot have been directly attached to our block. The frame on Face C makes it rather unlikely that there would have been another stone with text directly above it. It cannot have been directly under it either, because the text on Face C apparently continues on Face D as discussed in more detail below. Besides, in that case, there would have been too much uninscribed space on Face B, which only consists of 8 lines, and possibly also on Face D, thus a second stone below would have been useless for the side faces.

On the other hand, there are a few clues, like the order and the content of the texts on the other faces, suggesting that the unframed Face A may have contained the beginning of the text on the quadrangular stone. First of all, it seems that the text on Face D directly follows that on Face C. This creates in fact a rather curious situation since the final line (l. 51) on Face C solely consists of three letters (ΣAN), and then there is a long vacat. Thus, one would normally expect that the text on this face would finish with these three letters. However, considering the content of the text, this can hardly be the case. There comes from l. 49 onwards till the end of l. 51 the penalty clause (ἔὰν δὲ παραλείπωσιν [ταῦτα καὶ μὴ] | θύωσιν καὶ τ’ ἄλλα μὴ ποιῶσιν κατὰ τὴν δόσιν, [--- ca. 9-10---] [[ΣΑΝ vac.], and it is highly unlikely that the penalty clause would be so short as to consist of around only 12-13 letters. The three letters in l. 51 clearly belong to an imperative in the 3rd person plural. Therefore, we have restored the lacuna in our edition as [ἀποτινέτω]σαν. Perhaps, one or two more letters could fit in the lacuna, and hence, one could perhaps restore it alternatively to include before the verb also the amount of the due penalty, e.g. as [ΣΑΝ ὧς ὀφειλέτω]σαν. However, it would be very unusual if the amount of the penalty preceded the verb since it is normally the other way around, and even then, the penalty clause would still be too short. Other crucial aspects, such as to whom or to which institution the penalty shall be paid to, would be missing. While we have such problems with the final lines of the text on Face C, the beginning of the text on Face D is also not without problems. It is rather unusual that "the demos of Aloandeans" – if our restoration is correct – appears in the dative at the very beginning of the text, whereas one would normally expect it to be in the nominative. The dative requires a grammatically matching verb, and one thinks of, for example, ἔδοξεν or δεδόχθαι. However, this again brings us to a syntactic problem. The verb ἔδοξεν or δεδόχθαι would usually precede [Ἀλο]νδ[ῶι δήμωι]. Returning to the text on Face C, the imperative restored as [ἀποτινέτω]σαν that requires a noun in the dative, perfectly matches with the dative on Face D that requires a preceding verb. Furthermore, there are remaining letters in the following line on

348; see also more in CGRN 96; Carbon – Pirenne-Delforge 2013, 68-70); In the foundation of Poseidonios of ca. first half of 3rd c. from Halikarnassos, there are two parts, but probably inscribed at the same time. The first is a pledge of bequest prompted by an oracle he consulted. The second part is a decree containing the legal documents and later arrangements (see the newest edition made by J.-M. Carbon in: Carbon – Pirenne-Delforge 2013, 99-114; CGRN 104); The foundation of Epikteta from the island of Thera, who, in ca. 210/193 B.C., composed a testament addressing the management of financial issues of the cult of the Muses in Museion, is composed of two texts, the second of which might have been arranged after Epikteta's death. Though the time span between the texts is uncertain, the texts belong to the period from 210 to 193 B.C. (for the inscription see IG XII 3, 330; Ricci 1981, 72-81, no. 31; Wittenburg 1990, 21-37; also, BE 1990, 507-508 no. 426. For a description of the content see Carbon – Pirenne-Delforge 2013, 71-73; CGRN 152).
Face D that can be restored as the amount of the fine, as we would typically find in a penalty clause. The word ἐγδικα (or ἐγδικά[κεσθαι]) also acts as a keyword to understand the first lines of the text on Face D as a penalty clause. Thus, it appears that, despite the vacat at the end of Face C, the text continues on Face D.

If the texts on the four faces of our stone flow from left to right, as usually is the case, and since the text on Face C is clearly not the beginning of the inscription, it is then possible that the text on Face B preceded that on Face C, and hence, the text on Face A preceded that on Face B: The text on Face B concerns the annual election of brabeutai and the handing the necessary money over to them (so that they can fulfill their duty), followed by a penalty clause directed at those who would fail to elect the brabeutai or to hand the money over to them. The text on Face C refers to certain rituals before moving onto regulations ensuring their continuity, again followed by a penalty clause. However, it does not deal with technicalities such as when or where these rituals shall take place, what kind of an animal or animals shall be sacrificed etc., which would be expected to come up quite early in the text, but to a great extent with the privileges and perquisites of a selected group of people, i.e. Pokomas himself, his relatives, descendants and next-of-kin, and the brabeutai, the importance of whose election is mentioned on Face B. Even though the text on Face B does not syntactically continue on Face C (unlike the syntactic continuity from Face C to Face D), on the basis of their content, the former should have preceded the latter. Returning to Face A, it is then also possible that, as mentioned above, it preceded Face B.

There does in fact seem to have been a continuity from Face A to Face B in terms of content. Even though there is extremely litte left from Face A, ll. 18-21 possibly refer to agones, to their organisation and perhaps, to the distribution of portions of raw meat as a prize or one of the prizes. We can imagine that brabeutai would also be mentioned somewhere in this part as those responsible for the games (for more on brabeutai, see below p. 20-21). Therefore, it would make sense if this part were followed by the text recapturing some details about the election of the brabeutai and the handing over the necessary money to them as well as the relevant penalty clause for failure to do so.

Another argument for Face A containing the beginning of the text on the stone is the content of the lines 61-64 on Face D. Here, the penalty clause deals with some kind of a “destruction” (ἀπόλλυμι), perhaps of legal documents/practices of the foundation, or with “destruction” or “loss” of real estates belonging to it (see p. 14 above), and such a concern would probably come up towards the end of the document.

But if Face A really is the beginning of the text on the stone, how do we explain the fact that the letters are smaller and closer to each other there? The “strange” vacat in l. 51 on Face C may offer the needed explanation. It appears that the stone cutter wanted to emphasize, presumably following the wish of his client, the penalty clause by writing it separately on a side face. Therefore, he moved to Face D instead of continuing on Face C. In fact, Face B, the other side face, contains a penalty clause too and is not fully inscribed. Even though Face D is broken at the bottom, it seems, on the basis of the vacat in ll. 64-65 (perhaps 66?) that it was not fully inscribed either. Thus, the penalty clauses, which were vitally important for the preservation and continuity of

---

47 See below p. 23 on why 10 drachms should be understood as the perquisite of the brabeutai.

48 For sacrificial meat as a prize in agones, see Tsoukala 2009, 10-11.
Pokomas’ foundation, were emphasized individually on both side faces. We can imagine that the text on the framed Face C was also very important for Pokomas. After all, it contains his privileges and the stipulations for the continuity of the sacrificial rituals. Hence, he might have wanted to emphasize this part on an individual face, where it is surrounded by a frame. Due to this kind of a distribution of the text on the four faces of the stone, the stone cutter may have ended up with a lot of text to fit in on Face A and therefore already in the beginning used smaller letters.

Unfortunately, not having access to the text on Face A, we cannot know for sure which one of the above discussed scenarios was true. Besides, Greek foundation inscriptions do not always follow a very clearly organised narrative sequence. However, we have preferred to proceed based on the scenario that the unframed longside face contained the beginning of the inscription on the stone – therefore named Face A –, and the distribution of the text on the stone depended on the prioritisation of certain pieces.

To broadly and tentatively recap the possible content of the text on Face A, the second half of it seems to deal with sacrificial rituals and agones. We may have the word φθό[ϊς] in ll. 14-15 and perhaps τ[ião]ière[ία] in ll.15-16. Ll. 18-21 possibly pertain to agones, as already mentioned above. It is not clear what τ[ί]παρόν[τα] in ll. 21-22 refer to, but since the participle is neutrum, it may be referring to things being present or available in the rituals. Then there comes the phrase κατὰ τ[όν] νύμφ[ον] in l. 22, which should be related to a stipulation that the actions or rituals referred to in the relevant lines should be undertaken in accordance with the law or regulations of the institution in charge of the foundation. This is followed by the imperative παρέχε[ιον] σαν (they shall provide) in ll. 22-23, whose noun is not preserved, but the things that shall be provided presumably should also be related to the rituals. It is quite possible that a deity, one of the missing components of Pokomas’ foundation in the preserved parts of the text, was also mentioned somewhere in this part in relation to these rituals.

The first half of the text should then have covered other missing critical information, such as what the δόσις of Pokomas included. Pokomas must have dedicated a capital sum of money or a piece of land etc. that would have generated income in perpetuity for the purposes of his foundation. He must also have clarified how and by whom his δόσις had to be managed. We seem to have a personal name in l. 6, and this man may have belonged to the group of persons responsible for managing Pokomas’ foundation. In l. 10, we apparently have εἰς τ[όν] ἁπά[ντα] χρό[νον] or a similar expression referring to an infinite period of time, which is typical for the purposes of a foundation.

On the other hand, we should remember too that some of the information given on Face B and Face C with the clause καθότι προγέγραπται (Face B ll. 26-27; 30-21; Face C l. 44) should also have been mentioned in the text earlier, and one can be certain that all this repeated information together with the missing details about Pokomas’ foundation would not fit on Face A. Therefore, we could assume that the original foundation document was not fully copied on the stone, but only certain parts or excerpts were taken from it.\footnote{The clause καθότι προγέγραπται should normally refer to what was written earlier in the same document, but one wonders whether it would have been used in an acceptance document referring to the original bequest of the founder.} Or perhaps, there really was another inscribed stone somewhere around our block that included the very beginning of the foundation document.
This possibility, however, does not necessarily contradict with the way we preferred to order the texts on each face. For all the reasons discussed above, the text on Face A may still be the first one of them in the row even if it was the case that it did not include the very beginning of the foundation document.

The Foundation and the Rituals

Unfortunately, we cannot learn all the details concerning the foundation of Pokomas, and there remain many questions that cannot be answered with certainty since the inscription is not fully preserved. However, based on the phrase κατὰ τὴν δόσιν (Cl. 50), it is at least certain that we are dealing with a foundation, one that was initiated by Pokomas himself.50

The nature of Pokomas’ foundation is not perfectly clear. Since the findspot seems to have been a burial site, and the monumental tomb nearby may have belonged to Pokomas as discussed above, one wonders whether the nature of Pokomas’ foundation may have been funerary. In that case, an important parallel would be a Hellenistic inscription from western Lycia (Xanthos or Tlos) recording the funerary foundation of a certain Symmasis (fn. 12 above), son of Sortias, which contains animal sacrifice.51 However, the Aloandean text, or to be more precise what remains from it, does not include any concrete hints pointing to a funerary context. There is mention of sacrifices on Face C and that Pokomas receives an honorary share from them. This honorary share is to be given to his descendants and next-of-kin following his death, always to the eldest one, a practice that has quite a few parallels in Greek inscriptions, including the case of Symmasis.52 However, the Aloandean text does not clarify the context of these sacrifices or their addressee.

That there may be mention of one’s “own ancestors” ([τοῖς γε?] [εταις] [ιδιοις?]) in A l. 11 does make one think of a family cult, but the reading and the restoration is not certain. We have the remaining words [τ]ῆς γυναικὸς α[ὐτοῦ] in A l. 9, who may have been Pokomas’ wife, but it cannot be put in context. There may have been several siblings in A 1.13, who may have been Pokomas’ children, but that is again by no means certain (see above p. 9). The foundation surely has a commemorative aspect and includes persons from Pokomas’ family circle, but the remaining text does not allow us to call it a funerary foundation in a narrow sense. Besides, the proclamation in the potos that the demos of Aloandeans crowns Pokomas places Pokomas’ foundation in the public sphere. The foundation rather seems to have had public benefit, and possibly even included an agon as part of the annual rituals, whereas we cannot exclude the possibility either that Pokomas may have founded these annual events for the commemoration of himself and his family in eternity. For instance, an inscription from Amorgos of the 2nd c. B.C. records a foundation initiated by a certain Kritolaos, son of Alkmedon, who donated a capital sum of money to the

50 Otherwise, one could also suspect that the text is an honorific decree for Pokomas by the demos of Aloandeans (honorific decrees, mostly from the Hellenistic period, where the honorand is granted a share from sacrificial meat, are thoroughly discussed by Carbon 2018). For δόσις as a keyword referring to a foundation, see Laum 1914, 125. The phrase κατὰ τὴν δόσιν is also attested in an inscription from Thessalonike (1st c. A.D.) regarding the consecration of a piece of land by a certain Iulius Besartes(?) for the celebration of annual banquets (see SEG 30 622).

51 For animal sacrifice in Lycia within the context of tomb cult, see Parker 2010, 116-117.

52 For the principle of male primogeniture, see Carbon – Pirenne-Delforge 2013, 74-79. In the Aloandean text, the gender-neutral word τέκνοι was used to denote Pokomas’ offspring (C l. 38-39: [τ]οις | τέκνοις αὐτοῦ ἀεὶ τῶι πρεσβυτέρῳ), but it probably also refers to Pokomas’ sons.
polis to establish annual rituals including an agon and a public banquet in honour of his deceased son Aleximakhos.\(^53\) Similarly, a certain Mouas, son of Stasias, endowed a foundation at Lyrboton Kome near Perge for the organisation of annual games and a public banquet in remembrance of himself, his mother and brother.\(^54\) In this respect, the tentative restoration ἐπώνυμοι ἠμέραν εἰς τὸν ἀπαλητα χρόνον proposed above for ll. 9-10 would suit well with such an intention of Pokomas (see above p. 9).

As mentioned above, the most important clue for the games in our text is the word άθλα (prizes of contest) in A l. 19 (see above p. 10 and 17). Moreover, C ll. 48-49 most probably contain the word ἔτοιμα, which could be used for agonistic festivals as well (see below p. 24). The fact that the officials responsible for organising the annual rituals are designated as brabeutai may also be related to the games.

Brabeutai, also known as brabei (sing. βραβεύς) in classical literature\(^55\), were annually elected officials, as made explicit in our inscription as well. The evidence for brabeutai in Asia Minor comes from Lydia, Phrygia, Karia, Pisidia and Mysia, while the current text together with an unpublished Hellenistic inscription from Limyra provide the first documentations of brabeutai in Lycia.\(^56\) The title can apply to village officials, but also to officials of associations.\(^57\) It is quite significant for us that brabeutai can be attested in the context of agonai.\(^58\) An inscription from Beroia (Macedonia), of the early 2nd c. B.C., containing regulations to restore the rules in the gymnasion, reads that gymnasiarkhes should appoint the brabeutai in order to conduct the torch-race of Hermaia, the long distance race and all other races.\(^59\) Some inscriptions from Lydia represent them as responsible for crowning the honorand.\(^60\) In some, again from Lydia, brabeutai

\(^{53}\) IG XII.7 515 (Laum 1914, II no. 50; LSCG Suppl. 61). Even though the foundation was set up with the capital sum of money donated by Kritolaos, it demanded financial support from the epimeletai, who were chosen from wealthy citizens, in case of necessity. In this regard, Harter-Uibopuu 2011, 127 notes: “It is fascinating how Kritolaos was able to persuade wealthy citizens of his hometown to accept the obligation to finance the heroization of his son eternally. Obviously the honour of being part of this new foundation and the new festival was attractive enough and the conditions of the lease were not too harsh, but we do not have any sources on the duration of the trust-fund”.

\(^{54}\) I.Perge 77.

\(^{55}\) E.g., Soph., El. 690-691 and 709; Pl., Leg. 949.a.3.

\(^{56}\) Schuler 1998, 238-240 (Lydia, Phrygia, Karia, Pisidia); Müller – Wörrle 2002, 191-193 and 213-214 (Pergamon/Mysia); See in this volume: Akyürek Şahin – Uzunoğlu 2021, 179-181 no. 1 (Phrygia). We thank M. Wörrle for sharing the unpublished Limyren inscription with us. He noted that the brabeutes documented at Limyra is not a “Lycian” brabeutes but is that of a club of soldiers of a Ptolemaic garrison.

\(^{57}\) Schuler 1998, 238; cf. also Ramsay 1906, 312.

\(^{58}\) The connection between agonai and brabeutai is well known from both literary (e.g., see fn. 55 above and Polyb. Hist. 1.58.1; Plut., symp. 638.E.8-F.2, amat. 749.F.3-750.A.6, praec. ger. reip. 817.B.1-7, de stoic. rep. 1045.D.3-9; Poll. 3.145.2-9) and epigraphic evidence (see fn. 59 below), as well as from vase paintings (e.g., Fig. 30). See esp. Robert 1982, 263-266 and Schuler 1998, 238-239 for a detailed analysis of the connection between agonai and brabeutai.

\(^{59}\) I.Beroia 1 (SEG 54 602,1). For a comment on brabeutai in this inscription, see Arnaoutoglou 2008, 92.

\(^{60}\) TAM V,2 903 (Thyateira); TAM V,2 1269 (Hierokaisareia); TAM V,1 515 (Maionia).
were given responsibility for whole procedure of sacrificial deeds, including sending gifts to honorand and to his family and erecting stelai.\textsuperscript{61} An inscription from Hyllarima (Caria) reads that the honorand should be crowned each year, following the announcement fulfilled by brabeutes, who was also commissioned to give the due portion of sacrifices to him, together with the ἐπιμήνιοι (officers responsible for monthly offerings).\textsuperscript{62} In the Tekmoreian inscriptions from Antiokheia in Pisidia, of the 3\textsuperscript{rd} c. A.D., brabeutai are documented as eponymous officers.\textsuperscript{63} The term survived into the 5\textsuperscript{th} -6\textsuperscript{th} c. A.D.\textsuperscript{64} There are two ways of understanding the brabeutai in our text. They could be village officials, which would allow us to acknowledge the political status of Aloanda as a village community (demos) at the time of our inscription. This would also fit in with the involvement of the demos of Aloandeans in the foundation of Pokomas. We could assume that the demos received Pokomas’ gift, and the proclamation in the potos (C. ll. XX) was the community’s answer to its benefactor.\textsuperscript{65} However, the penalty clause on Face B makes this possibility not very likely, because we need a clearly defined group of persons, who would pay a fine for failure to elect the brabeutai or to hand over the money to them. Can the demos, in other words, the Aloandeis who constituted the demos, be the addressee of such a stipulation and a fine? The other and more plausible way of understanding the brabeutai in our text is that they were not related to the demos, but were annually elected officials of an association responsible for Pokomas’ foundation. Their designation in this way would fit in with the presumed existence of an agon as part of the annual activities. In that case, we have to assume that the persons addressed on Face B were members of some kind of a “management board”, which received and administered Pokomas’ fund, elected the brabeutai every year, gave them the necessary amount for the annual rituals from the annual income (that is most probably the meaning of ἀργύριον in l. 26. It would have been a rather complicated process if the total fund had to change hands every year), and were at the same time liable to pay a fine for neglecting their duties. One can rarely find out about the exact number of brabeutai in a certain text\textsuperscript{66}, but their number is explicitly given as five in the Aloandean inscription, which perhaps points to the large scale of activities that had to be performed every year. In this scenario, the proclamation in the potos can be explained with the fact that Pokomas was a prominent figure and a benefactor at Aloanda, who was honoured by the demos of Aloandeans, since his foundation had a public benefit. Perhaps, the demos had a support role too in the foundation of Pokomas, but more on that cannot be said.

\begin{thebibliography}{9}
\bibitem{note1} TAM V,1 234 (Kula, see above fn. 25); TAM V,2 1316 (Hyrkanis).
\bibitem{note2} Cousin – Deschamps 1887, 308-309 no. 2.
\bibitem{note3} Ramsay 1906, 319 no. 2, 329 no. 4, 330 no. 12, 331 no. 5, 335 no. 14, 339 no. 17, 340 no. 18, 343 no. 20 and 344 no. 23; Ramsay 1912, 158 no. 12, 162-163 no. 26; see also now I.Antioche Pisidie Ramsay nos. 14-25 and 35-37 (new fragments); Wallner 2016 (a new fragment); Hallmannsecker 2018 (Ramsay no. 12).
\bibitem{note4} E.g., IG X,2 2 152 (I.Chr. Macédoine 267; Heraklea, Macedonia).
\bibitem{note5} As in e.g., I.Nordkarien 401.
\bibitem{note6} To our knowledge, one of the Tekmoreian inscriptions from the 3\textsuperscript{rd} c. A.D. records with three brabeutai the highest number of brabeutai attested in a certain text/association before the Aloandean inscription (Hallmannsecker 2018. See above fn. 63).
\end{thebibliography}
We systematically come across imperatives in the 3rd person plural in the preserved parts of the text. However, it appears that these imperatives do not consistently address the same group of persons throughout the inscription. While those on Face B apparently address members of the “management board”, the instructions on Face C, perhaps all, but definitely at least some of them, address the *brabeutai*. First of all, based on the above given general picture of *brabeutai*, it is well thinkable that they would be responsible for the ceremony in the *potos* as well as for the sacrifices mentioned on this face. Within this framework, they would also organise the invitation of three kinsmen of Pokomas to the feast.

The imperative in ll. 40-42 explicitly addresses the *brabeutai* that they shall take every year 10 drachms εἰς κώθωνα. Since Face B already states that the *brabeutai* should be handed over each year (a certain amount of) money –no doubt more than the unsubstantial sum of 10 drachms – to fulfill all their duties, and the first part of the text on Face C does not in its essence deal with the rituals themselves but with privileges and perquisites of a selected group of persons (see above p. 17), we can assume that 10 drachms was the perquisite of the *brabeutai* that they would have for themselves within the scope of the *kohon*, which is also supported by the medium participle [ἐξα]ρούμενοι.

The penalty clause starting on Face C and continuing on Face D seems to address the *brabeutai* too. The second penalty clause on Face D in ll. 61-64, on the other hand, probably does not address the *brabeutai*, but those who were responsible for Pokomas’ foundation and the total fund at the highest level, i.e. those addressed in the penalty clause on Face B.

As regards the events or rituals taking place under Pokomas’ foundation, we encounter four different terms on Face C apart from the sacrifices: respectively πότος, εὐωχία, κώθων and [ἐορ]τή. Since the text provides us with extremely little information on the rituals themselves, and the nature of Pokomas’ foundation is not perfectly clear as discussed above, we cannot be sure about their exact context or scale, but probably, these events or rituals were distributed over several days. The first one mentioned in the text, *potos*, means “drinking-bout, carousal” (see LSJ s.v.). In the classical Greek banquet, the drinking-bout, also called “symposion”, where mixed wine was drunk, was the conclusion following the main course. Certain rituals took place during the transition from the main course to the drinking party, such as water being passed around for guests to wash their hands, or sometimes also wreaths and nice smelling perfumes.67 A *potos* is mentioned in the famous gymnasiarchal law of Beroia from the 3rd c. B.C. under the Hermaia of the *hieropoioi* following apparently the consumption of the sacrificial meat: The law regulates that “the *hieropoioi* (members of the gymnasium, young men) and the gymnasiarch shall introduce no performance during the drinking”.68 Such a ban was not typical for a *potos*, but was apparently a

---

67 Smith 2003, 31.
68 I.Beroia 1 B ll. 60-67: ἀγέτωσαν | δὲ τὰ Ἑρμαῖα καὶ οἱ ἱεροποιοὶ λανβάνοντες παρ’ ἐκάστου τῶν φοιτῶντων | [ε]ὶς τὸ γυμνάσιον μὴ πλείον δραχμῶν δύο καὶ ἰσιώντων ὑπὸ τῶν γυμνασίων ἄγ[α]λεκνύτωσαν δὲ ἀνθ’ αὐτῶν ἑτέρους αἵτινες εἰς τούπον ἱεροποιήσουσιν Ἑρμής|[ε[ρ]][μ]εῖ, συντελεῖσαν δὲ τὴν θυσίαν τῶν Ἑρμεί καὶ οἱ παιδοτρίβαι ὡσπερ καὶ οἱ ἱεροποιοὶ. | [λ]αμβάναντες παρὰ τῶν παιδῶν μὴ πλείον δραχμῆς παρ’ ἐκάστου καὶ ποιεῖταν | μὲν ὑπὸ τῶν θυτῶν τὰ κρέα ωμὰ, οἱ δὲ ἱεροποιοὶ καὶ ὁ γυμνασίαρχος ἀκρόαμα | μηθεὶς παραγέτωσαν εἰς τὸν πότον (“The *hieropoioi* too shall hold the Hermaia, collecting from each of the visitors to the gymnasium not more than two drachms, and hold a meal in the gymnasium. They shall designate others to replace them as *hieropoioi* for Hermes in the following year. The *paidotribai* too shall
precaution to preserve discipline among the young men.\textsuperscript{69} In a recently published inscription from Lyrboton Kome near Perge dated probably to the 2\textsuperscript{nd} c. A.D., we read that a brotherhood (φράτρα) was under the obligation to organise apparently a onetime πότος for a certain Hermaios in funerary context.\textsuperscript{70} The text does not mention any sacrifices or a banquet, hence the πότος to be organised for the commemoration of Hermaios may have been an individual ritual. As for Pokomas’ foundation, the potos, where frankincence was burned and the crowning of Pokomas was proclaimed, should probably also be understood as a “drinking-bout” or more broadly as a “drinking ceremony”.\textsuperscript{71} This ceremony may have been the concluding part of the annual banquet where sacrificial meat was consumed, but we have another term on Face C that could also refer to a drinking party, i.e., κώθων. Kothon was originally a highly valued Spartan cup for drinking, used by the soldiers and easy to carry, as Critias recorded.\textsuperscript{72} These drinking-vessels are attested in inventory lists from the Acropolis in Athens.\textsuperscript{73} Similarly, in Lycia, a 3\textsuperscript{rd} c. B.C. inventory list from Patara includes alongside other objects also, 40 drachms worth of kothon donated by a certain Serotallas.\textsuperscript{74} However, the word can also denote a drinking-bout, carousal or a religious banquet (see LSJ s.v.). In the Aloandean text, kothon certainly refers to an event rather than the cup itself. However, epigraphic evidence for a such use of the word is extremely rare. To our knowledge, a 2\textsuperscript{nd} c. B.C. decree from Thasos cited in LSJ s.v. for the meaning “religious banquet” provides the only example.\textsuperscript{75} It is not perfectly clear in the Aloandean inscription whether it refers to the banquet in a broader meaning or specifically to the drinking-bout. However, since 1) the word originates from a drinking-vessel, 2) there is to our knowledge so far only one inscription where its meaning has been interpreted as “religious banquet”, whereas its meaning as “drinking-bout” is attested in ancient literary sources (see LSJ s.v.), 3) it comes directly after the mention of an euochia, which we understand more specifically as “banquet” (see below), and of sacrificial animals, it seems to us more plausible to understand the kothon in our text as the drinking-bout following the consumption of sacrificial meat. In this case, potos recorded in the beginning of the text on Face C should have been a separate event, probably on a different day, if potos and kothon do not refer to the very same event, which is not very likely, or kothon may have been the actual “drinking” part of the potos, i.e., of the drinking ceremony in a broader sense, celebrate the sacrifice to Hermes at the same time as hieropoioi. They shall collect from the boys not more than a drachma each and divide the sacrificed (victims) into portions of raw meat. The hieropoioi and the gymnasiarch shall introduce no performance during the drinking.” trans. Lupu 2004, 249-268 no. 14 with commentary).

\textsuperscript{69} Gauthier – Hatzopoulos 1993, 113-114; Lupu 2004, 267-268.
\textsuperscript{70} Adak – Oktan 2018, 96-99.
\textsuperscript{71} We thank J.-M. Carbon for drawing our attention to the broader sense of πότος as “drinking ceremony” in the text.
\textsuperscript{72} Crit. Frg. 34.4-6; Plut. Lyc. 9.4.8-5.1.
\textsuperscript{73} Makres 2010, 67.
\textsuperscript{74} Schuler – Zimmermann 2012, 568-573, no.1 l.17 (SEG 63 1331).
\textsuperscript{75} IG XII Suppl. 365 (Seyrig 1927, 220-221), ll. 17-20: καὶ ἐν τῷ κάθωνι συνομόψηφος ἔσται μετά τοῦ ἱερείῳ καὶ τοῦ γραμματέως καθότι καὶ ἐκείνοις προστέται καὶ ἐν τῶι νόμωι. The text is available now also in I.Thasos III (no. 102) with commentary. Hamon translates ll. 17-20 as follows: “dans le banquet (kóthôn), il aura même vote que la prêtre et le secrétaire, comme il est prescrit pour ceux-ci dans la loi”.

Gephyra 21, 2021, 1-45
perhaps with some sort of entertainment. In this context, οἰνοποσία known to us from various places in Asia Minor, especially from rural Bithynia but now also from a village of Xanthos in Lycia, should also be mentioned.76 These cultic “wine drinking” events had a public character and could be accompanied by music, games or animal sacrifice as well.

Another pertinent term on Face C is εὐωχία, whose meaning is “good cheer, feasting”, plr. “festivities” (LSJ s.v.). Slater defines euochia as “the merriment, i.e. the entertainment, wine and sacrificial food”.77 The term can be used both for private and public banquets.78 In Aloandean text, it appears first in l. 36 concerning the invitation of Pokomas’ kinsmen to the euochia. The word probably means here more specifically banquet. We do not know the scale of this banquet and who exactly was eligible to attend it, but it may have been a public one, and it is possible that visiting foreigners (ξένοι) were excluded from it with the exception of three kinsmen of Pokomas, who were perhaps not resident at Aloanda but visiting at the time.79 The word euochia appears also in l. 47, where it is stated that all the [revenue] shall be spent εἰς τὰς θυσίας καὶ τὰς εὐωχίας.

The use of the two words in this manner should be a hendiadys,80 thus can be understood as “sacrificial festivities”. However, since all the [revenue] should be spent on them, we can assume that the meaning here covers all the events that shall take place under Pokomas’ foundation, not just the banquet. In fact, the word [ἔορ]τῆ comes up in the following lines, where it is stated that if any (money) remains, it shall be allocated to the [next ἑορ]τῆ. The meaning of heorte is given in LSJ s.v. as “feast, festival, holiday”. The term is used also for agonistic festivals81, and Chaniotis notes in the context of the Hellenistic ruler cult that “der Ausdruck pompe kai thysia kai agon ist gewissermaßen ein Synonym des Wortes heorte”.82 Hence, this sentence too concerns all the events

76 For οἰνοπόσιον/οἰνοποσία, see Schmitt-Pantel 1992, 278-279; Mitchell 1993, 187; Schuler 1998, 269. For the recent attestation of οἰνοποσία in a rural settlement of Xanthos, see Baker – Thériault 2020, 161-164 (the publication does not include the full Greek text, which is a list of contributors to oinoposia, but an extract from it as well as a general introduction of the inscription), also mentioned by Cavalier – des Courtils 2020, 152; Another recent attestation of οἰνοποσία is in the katoikia of the of the Lydomouandeitai in the Cayster Valley (see Uzunoğlu 2019, 429-430 with commentary on the term on p. 433-434).

77 Slater 2007, 23.

78 Schmitt-Pantel 1992, 275-276. In the small settlement of Kirandağ in Lycia, euergetic priests of Zeus regularly made donations for religious celebrations including bouthysia, euochia, glykismos and aleimma as recorded in a donation list (Schuler 2003, 166-167 no.1). In the foundation of Symmasis (see above fn. 12), euochia is a private banquet where sacrificial meat is consumed.

79 See above the comment on παρεπιδημέω on p. 12. Χενοί were not by default eligible to attend public feasts. They could, for instance, attend the feast organised under the foundation of Kritolaos as explicitly specified in the inscription (see above fn. 53, l. 56), but we read in a sacrificial regulation from Koresia(?) on Keos dated to ca. 205-180 B.C. that an invitation by the polis was necessary to attend the feast for those other than citizens, metics and freedmen paying their taxes to Koresia, see IG XII,5 647 (CGRN 105) ll. 9-11: ἑστιᾶν δὲ τοὺς τε πολίτας καὶ οὓς ἡ πόλις κέκληκεν καὶ τοὺς μετοίκους καὶ τοὺς ἀπελευθέρους ὅσοι τὰ τέλη φέρουσιν εἰς Κορησίαν (“He has to provide a feast for the citizens, for those invited by the city, (10) for the resident foreigners and all freedmen who pay their taxes to Koresia” trans. CGRN).

80 See Slater 2007, 23 fn. 19.

81 As in IG XII,5 647 (CGRN 105). See above fn. 79.

82 Chaniotis 2003, 6; Slater 2007, 21 fn. 4.
that shall take place under Pokomas’ foundation, and the choice of the term *heorte* is apparently a deliberate one.\(^8\)

It is admittedly problematic that *agones* are not explicitly mentioned on Face C, if Pokomas’ foundation really included games. An explanation of this problem may be that amongst all the rituals under his foundation, sacrifices were the most important ones for Pokomas. It is stated in ll. 42-46 that if sacrifices cannot be performed in the prescribed time due to war, they shall be fulfilled the following year together with the sacrifices of that year. Based on this statement, we could think that the foundation was only about sacrifices. However, an alternative way of seeing this is that sacrifices were the only part of the festivity that had to be retrospectively fulfilled in case they could not be fulfilled in the due time. The fact that *agones* are not explicitly mentioned in the penalty clause in C ll. 49-51 can also be explained with Pokomas’ prioritisation of rituals. Perhaps, Pokomas chose to name only the most important aspect from his point of view, i.e. the sacrifices where he would receive an honorary share, and covered all the other topics under τ’ ἄλλα. Moreover, we could assume that the *agones* were covered also under the term [ἑορ]τή in ll. 49-50.

**No. 2) Epitaph of Trokondas, son of Apollonios**

A plain rectangular block, of which exact finding spot is unknown. But it was brought to a nearby garden from the burial area, where the inscription of Pokomas was found, as the locals narrate.

---

\(^8\) Note that *heorte* can sometimes designate just a sacrifice as well (see Chaniotis 1995, 149), but this is certainly not the case in the Aloandean inscription.
The palaeographic features of the letters do not present much difference from those of no. 1 (Fig. 7). The alphas are with broken cross-bar. The sigmas are with flat cross bars and their middle strokes do not reach far to the right. Pis have slightly short right strokes. The cross-bars of kappas are short. Omegas are inscribed quite plain, smaller and with no calligraphic significance, which might indicate a date slightly earlier than that of no. 1. The last line contains smaller letters and represent slight deviations in their shapes, most probably because the inscriber wished to fit the end of the text onto the stone.

The use of iota adscript is on and off, and there is no order in its employment like the ones in no. 1 (see fn.13 and p. 13 above for the relevant comments). In the dative singular articles, two times with iota adscript (ll. 2 and 7: τῶι; Fig. 8a-b), one time without (l. 4: τῷ; Fig. 8c). In nouns, the dative is employed two times without iota adscript (l. 3: υἱῷ Τροκονδᾳ; Fig. 8d). We restored the last word of the inscription (l. 7: Τροκονδᾳ; Fig. 8e) without iota, as there is no space for I. Again, like no. 1, these show the transition into the late Hellenistic Period. The lost funerary inscription of Ermoas (see fn. 4 above), which was tentatively dated to the 1st c. B.C., employs the iota adscript invariably, indicating a somewhat earlier date.

The personal names represent a mixture of Greek and Anatolian names. While the father, grand-father and one of the sons of the deceased Trokondas were given the Greek name Apollonios, his
own name and most probably those of his wife, one of his children Mis⁸⁴ and his father-in-law Ermoas are indigenous. The name Ermoas is attested also in TAM 526 (see fn. 4 above), the only inscription found at Aloanda prior to the two inscriptions published here. Ermoas, son of Menneas, attested in TAM II 526 may perhaps be in some way related to the Ermoas of this inscription. Ermoas is not a particularly common name documented till now only 6 times in Lycia, and only in the western part of the region.⁸⁵ A variant of this name is attested at Arsada as Armoas and now at Tlos as well, thus also in western Lycia.⁸⁶

l. 2 – Ἀλλοανδέως: Amongst three inscriptions mentioning the ethnic/demotic of the settlement, this is the sole one recording the name with double lambda.

l. 4 – [?]ΚΔΤΑΠΑ: Based on the flow of the text, the line should start with a καί followed by the personal name of Trokondas’ wife in the nominative, but ΔΤ, which create the difficulty for a resolution, can clearly be read. One solution might be a reading of the section as καὶ Ἀπα, accepting that the letters ΔΤ were erroneously inscribed instead of ΑΙ. Then the name of Trokondas’ wife might have been Ἀπα, which is a name unattested formerly except for a dubious reading in an inscription from Hierapolis⁸⁷, but which might be another variant of a name such as Ἀπη, Ἀππα/Ἀππας, Ἀππη or Ἀππαια.⁸⁸ Another option, though weak, might be another native name such as [,]υδταπα or [,]ιδταπα, but then there remains no room for the necessary καί.

---

⁸⁴ The personal name Mis is known from Pamphylia (LGPN VB s.v.), Pontos (LGPN VA s.v.) and Karia (Paton – Myres 1896, 228 no. 27), Syria (I.Syrie 6 2947). Paton – Myres 1896, 228 claims that Μις is a form of Μῦς (for the latter see also LGPN VB s.v.); cf. also Μεις, Zgusta, Personennamen, 308, §891-1-2 and LGPN VB s.v.

⁸⁵ LGPN VB s.v.

⁸⁶ For attestations of the name at Arsada, see LGPN VB s.v. At Tlos, the name is documented on a recently published altar, where line 2 was transcribed by the editor of text as Ἑρμακότας καὶ Ἰάσων οἱ Aρμοο-[υ] (Ermakotas and Iason, sons of Armoas) as can be read on the photo. For Erm/Arm- names, see above fn. 23.

⁸⁷ AnH 114: ἡ σορὸς Ἀπολλωνίου. See also Zgusta, Personennamen, 71, § 66-5 fn. 175.

⁸⁸ See the examples in LGPN VA and VC s.v. See also the similar names in Zgusta, Personennamen, 71-74.
Bibliography

Adak – Oktan 2018 M. Adak – M. Oktan, Die Stiftung des Hermaios aus Lyrboton Kome bei Perge, ZPE 207, 2018, 96-100.

Akyürek Şahin et al. 2017 N. E. Akyürek Şahin – F. Onur – M. Alkan – M. E. Yıldız, Surveys on the Transportation Systems in Lycia/Pamphylia 2016 - Likya/Pamfilya Ulaşım Sistemleri Yüzey Araştırması 2016, Anamed 15, 2017, 203-212.

Akyürek Şahin et al. 2018 N. E. Akyürek Şahin – F. Onur – M. Alkan – M. E. Yıldız, Likya/Pamfilya Ulaşım Sistemlerinin Epigrafik ve Tarihi Coğrafik Açılardan Araştırılması 2015 ve 2016 Yılları Sonuçları, Araştırma Sonuçları Toplantısı 35, 2018, 387-410.

Akyürek Şahin – Uzunoğlu 2021 N. E. Akyürek Şahin – H. Uzunoğlu, Neue Inschriften aus dem phrygischen Hochland, Gephyra 21, 2021, 175-195.

Arnaoutoglou 2008 I. Arnaoutoglou, Ancient Greek laws: A sourcebook, London/New York 2008.

Arnaoutoglou 2012 I. Arnaoutoglou, Cultural transfer and law in Hellenistic Lycia: the case of Symmasis’ foundation, in: B. Legras (ed.), Transferts culturels et droits dans le monde grec et hellénistique (Actes du colloque international, Reims, 14-17 mai 2008), Paris 2012, 205-214.

Balzat 2014 J.-B. Balzat, Names in EPM- in Southern Asia Minor. A Contribution to the Cultural History of Ancient Lycia, Chiron 44, 2014, 253-284.

Baker – Thériault 2020 P. Baker – G. Thériault, Un temple d’Apollon Phoibos dans la kômè de Xanthos. Au sujet de quelques inscriptions découvertes à Aklar-Asarcık, in: M. Zimmermann (ed.), Das Xanthostal Lykiens in archaisch-klassischer Zeit. Eine archäologisch-historische Bestandsaufnahme, Göttingen 2020, 154-165.

Carbon – Pirenne-Delforge 2013 J.-M. Carbon – V. Pirenne-Delforge, Priests and Cult Personnel in Three Hellenistic Families, in: M. Horster – A. Klöckner (eds.), Cities and Priests. Cult personnel in Asia Minor and the Aegean islands from the Hellenistic to the Imperial period Berlin/Boston 2013, 65-119.

Carbon 2018 J.-M. Carbon, A Network of Hearths: Honors, Sacrificial Shares, and ‘Traveling Meat,’ in: F. van den Eijnde – J.H. Blok – R. Strootman (eds.), Feasting and Polis Institutions Leiden/Boston 2018, 340-375.

Cavalier – des Courtils 2020 L. Cavalier – J. des Courtils, Une komé dans le territoire de Xanthos, in: M. Zimmermann (ed.), Das Xanthostal Lykiens in archaisch-klassischer Zeit. Eine archäologisch-historische Bestandsaufnahme, Göttingen, 2020, 141-153.

CGRN J.-M. Carbon – S. Peels – V. Pirenne-Delforge, A Collection of Greek Ritual Norms (CGRN), Liège 2016- (http://cgrn.ulg.ac.be, consulted in 2020).

Chaniotis 1995 A. Chaniotis, Sich selbst feiern? Städtische Feste des Hellenismus im Spannungsfeld von Religion und Politik, in: M. Wörre – P. Zanker
New Inscriptions from Aloanda in Lycia

Chaniotis 2003
A. Chaniotis, Der Kaiserkult im Osten des römischen Reiches im Kontext der zeitgenossischen Ritualpraxis, in: H. Cancik – K. Hitzl (eds.), Die Praxis der Herrschaftsverehrung in Rom und seinen Provinzen, Tübingen 2003, 3-28

Corsten 2008
T. Corsten, Die Grabinschrift des Priesters Albasis in Myra, Adalya 11, 2008, 99-107.

Cousin – Deschamps 1887
G. Cousin – G. Deschamps, Emplacement et ruines de la ville de Kys en Carie, BCH 11, 1, 1887, 305-311.

Culasso-Castaldi – Samitz 2019
E. Culasso-Castaldi – Ch. Samitz, Un decreto dalla Licia (Antiphellos) a Lemnos: la riscoperta di una pietra errante, Historika 9, 2019, 157-192.

Davies 1895
G. Davies, Greek Inscriptions from Lycia, JHS 15, 1895, 100-115.

Doyen 2015
C. Doyen, An Athenian Decree Revisited, CHS Res. Bull. 4, 1, 2015, <http://nrs.harvard.edu/urn-3:hlnc.essay:doyenc.an_athenian_decreerevisited.2016>, accessed on 10th June, 2020.

Ekroth 2013
G. Ekroth, Forelegs in Greek cult, in: A.-L. Schallin (ed.), Perspectives on ancient Greece. Papers in celebration of the 60th anniversary of the Swedish Institute at Athens Stockholm 2013, 114-134.

Erdas 2018
D. Erdas, What laws applied to guarantors? Epigraphic evidence for legal procedure affecting personal security in Athens and beyond, Annali della Scuola Normale Superiore di Pisa (Ser. 5) 10/2, 2018, 333-357.

Gauthier – Hatzopoulos 1993
P. Gauthier – M. B. Hatzopoulos, La loi gymnasiarchique de Beroia, Athens; Paris 1993.

Gignac 1976
F. T. Gignac, A Grammar of the Greek Papyri of the Roman and Byzantine Periods. Vol I: Phonology, Milan 1976.

Gignac 1981
F. T. Gignac, A Grammar of the Greek Papyri of the Roman and Byzantine Periods. Vol II: Morphology, Milan 1981.

Gronewald – Hagedorn 1981
M. Gronewald – D. Hagedorn, Eine Orakelbitte aus ptolämäischer Zeit, ZPE 41, 1981, 289-293.

Hallmannsecker 2018
M. Hallmannsecker, News from the Xenoi Tekmoreioi, Philia 4, 2018, 67-73.

Harris 2008
E. M. Harris, Two Notes on Legal Inscriptions, ZPE 167, 2008, 81-84.

Harrison 1968
A. R. W. Harrison, The Law of Athens: The Family and Property, Oxford 1968.
Harter-Uibopuu 2011  K. Harter-Uibopuu, Money for the polis. Public administration of private donations in Hellenistic Greece, in: O.M. van Nijf – R. Alston (eds.), Political Culture in the Greek City After the Classical Age, Leuven/Paris/Walpole, MA 2011, 119-139.

Hellenkemper – Hild 2004  H. Hellenkemper – F. Hild, Lykien und Pamphylien I-III (Tabula Imperii Byzantini 8), Vienna 2004.

Hicks 1891  E. L. Hicks, Inscriptions From Western Cilicia, JHS 12, 1891, 226-237.

Hild 2004  F. Hild, Komai in Lykien, Gephyra 1, 2004, 119-126.

I.Thasos III  P. Hamon (ed.), Corpus des inscriptions de Thasos. III. Documents publics du quatrième siècle et de l’époque hellénistique, Paris 2019.

Jones 2003  C. P. Jones, Epigraphica VI-VII, ZPE 144, 2003, 157-163.

Kassel - Austin 2001  R. Kassel – C. Austin (eds.), Poetae Comici Graeci, Vol I: Comoedia Dorica Mimi Phylaces, Berlin/Newyork 2001.

Kılıç-Aslan (in preparation)  S. Kılıç-Aslan, Lycian Families in the Hellenistic and Roman Periods. A Regional Study of Inscriptions towards a Legal Framework.

Köse – Tekoğlu 2007  O. Köse – Ş. R. Tekoğlu, Money Lending in Hellenistic Lycia: The Union of Copper Money, Adalya 10, 2007, 63-79.

Lacey 1968  W. K. Lacey, The Family in Classical Greece, New York 1968.

Laum 1914  B. Laum, Stiftungen in der griechischen und römischen Antike. Vols. I-II, Berlin 1914.

LSCG Suppl.  F. Sokolowski, Lois sacrées des cités Grecques. Supplément, Paris 1962.

Lupu 2004  E. Lupu, Greek sacred law: A collection of new documents (NGSL), London 2004.

Magie 1950  D. Magie, Roman Rule in Asia Minor, Princeton 1950.

Makres 2010  A. Makres, A New Fragment of a Fourth Century BC Athenian Treasure Record, in: G. Reger – F.X. Ryan – T. Winters (eds.), Studies in Greek Epigraphy and History in Honor of Stephen V. Tracy, Bordeaux 2010, 63-71.

Meyer 2004  E. A. Meyer, Legitimacy and Law in the Roman World. Tabulae in Roman belief and practice, Cambridge 2004.

Mitchell 1993  S. Mitchell, Anatolia. Land, Men and Gods in Asia Minor. Volume I: The Celts in Anatolia and the Impact of Roman Rule, Oxford 1993.

Moroo 2020  A. Moroo, The Inscriptions from the Basilica I, in T. Korkut – S. Urano (eds.), The City Basilica of Tlos, Istanbul 2020 [AKMED Series in Mediterranean Studies (ASMS) 3], 287-310.

Müller – Wörrle 2002  H. Müller – M. Wörre, Ein Verein aus dem Hinterland Pergamons zur Zeit Eumenes’ II, Chiron 32, 2002, 191-235.

Onur 2016  F. Onur, Parerga to the Stadiasmus Patarensis (16): The Roads, Settlements and Territories, Gephyra 13, 2016, 89-118.

Onur 2019  F. Onur, An Investigation around Kragos in Lycia: The Question of Sidyma and Kalabatia, Adalya 22, 2019, 259-296.
Onur – Tekoğlu 2020
F. Onur – Ş. R. Tekoğlu, The Ancient Routes and New Lycian Inscriptions around Fethiye, Gephyra 19, 2020, 1-32.

Parker 2010
R. Parker, A Funerary Foundation from Hellenistic Lycia, Chiron 40, 2010, 103-121.

Paton – Myres 1896
W. R. Paton – J. L. Myres, Karian Sites and Inscriptions, JHS 16, 1896, 188–271.

Pernin 2014
I. Pernin, Les baux ruraux en Grèce ancienne. Corpus épigraphique et étude, Lyon 2014 [Travaux de la Maison de l’Orient, 66].

Ramsay 1906
W. Ramsay, Studies in the History and Art of the Eastern Provinces of the Roman Empire, Aberdeen 1906.

Ramsay 1912
W. M. Ramsay, The Tekmoreian Guest-Friends, JHS 32, 1912, 151-170.

Ricci 1981
T. Ricci, Iscrizioni e rilievi greci nel Museo Maffeiano di Verona, Rome 1981.

Robert 1982
L. Robert, Une vision de Perpétue martyre à Carthage en 203, CRAI, 1982, 228-276.

Rubinstein 2010
L. Rubinstein, Praxis: The Enforcement of Penalties in the Late Classical and Early Hellenistic Periods, in: G Thür (ed.), SYMPOSION 2009. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Seggau, 25.–30. August 2009), Vienne 2010, 193-215.

Ruge 1903
W. Ruge, Aloanda, in: RE Sp. 1/1, 1903, 63.

Rupprecht 2000
H.-A. Rupprecht (ed.), Wörterbuch der Griechischen Papyrusrkunden. Supplement 3, Wiesbaden 2000.

Schmitt-Pantel 1992
P. Schmitt-Pantel, La cité au banquet. Histoire des repas publics dans les cités grecques, Paris/Rome 1992.

Schuler 1998
C. Schuler, Ländliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien, Munich 1998.

Schuler 2003
C. Schuler, Neue Inschriften aus Kyaneai und Umgebung V: Eine Landgemeinde auf dem Territorium von Phellos?, in F. Kolb (ed.), Lykische Studien 6. Feldforschungen auf dem Gebiet der Polis Kyaneai in Zentrallykien. Bericht über die Ergebnisse der Kampagnen 1996 und 1997, Bonn 2003 [Asia Minor Studien, 48], 163-186.

Schuler – Zimmermann 2012
C. Schuler – K. Zimmermann, Neue Inschriften aus Patara I: Zur Elite der Stadt in Hellenismus und früher Kaiserzeit, Chiron 42, 2012, 567-626.

Schweyer 1993
A.-V. Schweyer, Essai de definition des χώραι de Telmessos et de Myra, in: J. Borchhardt – G. Dobesch (eds.), Akten des II. Internationalen Lykien–Symposions Wien, 6.–12. Mai 1990, Vienna 1993, 39-42.

Schweyer 1996
A.-V. Schweyer, Le pays lycien, une étude de géographie historique aux époques classique et hellénistique, Rev. archéologique 1996, 1, 1996, 3-68.
Schweyer 2002  A.-V. Schweyer, Les Lyciens et la mort: une étude d’histoire sociale, Istanbul 2002.

Seyrig 1927  H. Seyrig, Quatre cultes de Thasos, BCH 51, 1927, 178-233.

Sijpesteijn 1979  P. J. Sijpesteijn, Two Ptolemaic Accounts, Chron. d’Egypte 54, 1979, 273-284.

Slater 2007  W. Slater, Deconstructing Festivals, in: A. Bowman – A. Cooley (eds.), The Greek Theatre and Festivals. Documentary Studies, Oxford 2007, 21-47.

Smith 2003  D. E. Smith, From Symposium to Eucharist: The Banquet in the Early Christian World, Minneapolis 2003.

Takmer 2010  B. Takmer, Stadiasmus Patareis için Parerğa 2: Sidyma I. Yeni Yazıtlarla Birlikte Yerleşim Tarihçesi, Gephyra 7, 2010, 95-136.

Thalheim 1894  Th. Thalheim, Ἀγχιστεία, in: RE I, 1894, 2110.

Thür 1996  G. Thür, Anchisteia (ἄγχιστεία), in: DNP 1, 1996, 678-679.

Tsoukala 2009  V. Tsoukala, Honorary Shares of Sacrificial Meat in Attic Vase Painting: Visual Signs of Distinction and Civic Identity, Hesperia 78, 2009, 1-40.

Uzunoğlu 2019  H. Uzunoğlu, The Katoikia of the Lydomouandeitai in the Cayster Valley. A New Honorary Inscription preserved in the Museum of Tire, in: M. Nollé – P. M. Rothenhöfer – G. Schmied-Kowarzig – H. Schwarz – H. Ch. von Mosch (eds.), Panegyrikoi Logoi. Festschrift für Johannes Nollé zum 65. Geburtstag, Bonn 2019, 427-439.

Wallner 2016  C. Wallner, Xenoi Tekmoreioi. Ein neues Fragment, EpigrAnat 49, 2016, 157-175.

Wittenburg 1990  A. Wittenburg, Il testamento di Epikteta, Trieste 1990.

Wörrle 1975  M. Wörrle, Zwei neue griechische Inschriften aus Myra zur Verwaltung Lykiens in der Kaiserzeit, in: J. Borchhardt (ed.), Myra. Eine Lykische Metropole in antiker und byzantinischer Zeit, Berlin 1975, 254-300.

Wörrle 2015  M. Wörrle, Die ptolemäische Garnison auf der Burg von Limyra im Licht einer neuen Inschrift, in: B. Brandt – S. Ladstatter – B. Yener-Marksteiner (eds.), Turm und Tor: Siedlungsstrukturen in Lykien und benachbarten Kulturlandschaften: Akten des Gedenkkolloquiums für Thomas Marksteiner in Wien; November 2012, Vienna 2015, 291-303.
**Özet**

Bu makale Lykia’daki Asarcık’da bulunan iki yeni Eski Yunanca yazıtı tanıtmaktadır. Söz konusu yazılar sayesinde Asarcık’ın antik dönemdekii adı Aloanda olduğu kesinlik kazanmıştır. 1 numaralı yazıta, Ermedepimis oğlu Pokomas adında bir şahsın Hellenistik Dönem’de kurduğu bir vakif kaydedilmiştir. Yazıt bütün olarak günümüzde ulaşamamış olduğundan, Pokomas’in vakfının içeriğini net olarak anlamalamamaktadır. Ancak yazıtın kalan kısımlarında, her yıl 5 adet brabeutes’ın seçilmesi ve bunlara para aktarılması gerektiği yer almaktadır. Söz konusu brabeutes’lerin, C yüzünde bahsi geçen ve Pokomas’a, onun ölümünden sonra ise, Pokomas’in soyuundan gelen kimselere bu kurbanlardan onur payı verilecek olan kurban törenleri ve ziyafetlerden sorumlu oldukları düşünülebilir. Metindeki bazı ipuçları, Pokomas’ın vakfı kapsamında agon’ların da organize edildiği ihtimalini ortaya koymaktadır. Potos (içme şöleni) esnasında Aloanda halk meclisinin Pokomas’ı taclandığı şekilde duyuru yapılmış, Pokomas’ın Aloanda’da onde gelen bir kişi ve bir hayırsever olduğuna işaret etmektedir. Bu duyuru, aynı zamanda, vakfın bir kamu yararı içeriğine de işaret etmektedir. Dolayısıyla, vakfın kalan kısımlarında düzenlenmiş kurban törenleri ve ziyafetlerin çıkıp kapması metnin elimize ulaşamadığı kalan kısımlarında deki kavuşturulmasa da bunların halka açık etkinlikler olması olasıdır. Ancak bu kamu yararının yanı sıra, Pokomas’ın adı geçen ritüel ya da etkinlikler kendi ve ailesinin olenimlerinde sonraki onur payı verilecek olan kurban törenleri ve ziyafetlerden sorumlu oldukları düşünülebilir.

**Anahtar Sözcükler:** Aloanda, Lykia, vakif yazıtı, sunu, kurban, şölen, brabeutes, mezar yazıtı.
New Inscriptions from Aloanda in Lycia

Abstract

This paper introduces two Greek inscriptions from Asarcık, the ancient name of which can now securely be acknowledged as Aloanda, in western Lycia. Inscription no.1 documents the foundation of a certain Pokomas, son of Ermedepimis, dating from the Hellenistic period. The nature of Pokomas’ foundation is not entirely clear as the text is not fully preserved, but we read in the remaining parts of the text inscribed on four sides of the block that every year 5 brabeutai shall be elected and handed over a certain amount of money. It can be assumed that these brabeutai were responsible for the organisation of annual sacrifices, from which Pokomas and after Pokomas’ death his descendants were to receive an honorary share, and feasts mentioned on Face C. It is possible that Pokomas’ foundation also included an agon as can be inferred from several hints in the text. Pokomas was apparently a prominent figure and benefactor at Aloanda, which is indicated by the proclamation in the potos that Pokomas is crowned by the demos of Aloandeans with a wreath of olive branch. This proclamation also indicates that Pokomas’ foundation had public benefit, and therefore, even though the scale or the context of the sacrificial festivities to be held under Pokomas’ foundation is not clarified in the preserved text, it is possible that these were public events. Yet, alongside this public benefit, Pokomas may explicitly have founded these events or rituals for the commemoration of himself and his family in eternity. Inscription no. 2 is the epitaph of a certain Trokondas, son of Apollonios, set up by his father, his wife and children, also dating from the Hellenistic period.

Keywords: Aloanda, Lycia, foundation inscription, offering, sacrifice, feast, brabeutes, funerary inscription.
Fig. 9) The walls belonging to a probable defensive structure on Asarcık Hill

Fig. 10) The walls belonging to a probable defensive structure on Asarcık Hill
Fig. 11) Outer wall of the probable defensive structure on Asarcık Hill

Fig. 12) The rock-cut tomb to the west of Asarcık Hill
Fig. 13) A lid of a sarcophagus to the west of Asarcık hill

Fig. 14) An oil press on Asarcık Hill
Fig. 15) A tomb to the West of inscription no. 1

Fig. 16) A tomb to the West of inscription no. 1
Fig. 17) The well nearby the inscription no.1

Fig. 18) The find spot of the inscription No. 1 (the foundation of a monumental tomb is to the left amongst bushes)
Fig. 19) Face A of the inscription no. 1 (Frg. 1)

Fig. 20) Face A of the inscription no. 1 (Frg. 4, the left bottom)

Fig. 21) Face A of the inscription no. 1 (Frg. 1, middle section)
Fig. 22) Face A of the inscription no. 1 (Frg. 1, right top)

Fig. 23) Face A of the inscription no. 1 (Frg. 1, right bottom)

Fig. 24) Face B of the inscription no. 1 (Frg. 1)
Fig. 25) Face C of the inscription no. 1 (Frg. 1)

Fig. 26) Face C of the inscription no. 1 (Frg. 2, right top)

Fig. 27) The squeeze (Fig. 26), reverse image
Fig. 28) Right side of Face C of inscription no. 1 (Frg. 1 and Frg. 2 combined)
Fig. 29) Face D of inscription no. 1 (Frg. 2 and Frg. 3 combined)
a) Wrestlers with a paidotribes/ephedros (trainer; on the right)
   a brabeus (adjudicator; on the left)

b) The brabeus/brabeutes

Fig. 30) Panathenaic prize amphora, signed by the potter Kittos.
© The Trustees of the British Museum. Asset number: 34629001 (left) and 1613270658 (right); Museum number: 1866,0415,248;
Date: ca. 365-360 B.C.; Found in Cyrenaica, Taucheira; https://www.britishmuseum.org/collection/object/G_1866-0415-248

Fig. 31) Back side of Inscription no. 2