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Mehmet OKTAN*

Dedications to Zeus Drymon from Lyrboton Kome

Abstract: During the field work at Lyrboton Kome near Perge in 2012 three altars were discovered that stand side by side on the edge of a well-type cistern located in front of a monumental building in the eastern centre of the settlement. Two blocks feature Greek inscriptions; whether the third altar also bears an inscription is uncertain owing to the block's present position. The first of said two inscriptions mentions a weapon (*lancea*) presented as a dedicatory offering by Aurelius Demetrios after retirement from military service as *cornicularius* in the Roman Army. The place where the name of the God was given in line 1 is broken away, probably because of the stone's reuse at a later date. However, the word next to the damaged area is *Drymon*, which is believed to be the god's epithet. In a comment on the Hellenistic poet Lykophron, the Byzantine scholar Ioannes Tzetzes mentions that Zeus was worshipped in Pamphylia with the cult title of *Drymnios*. Since said gap accommodates not more than four letters, we assume that the deity in question is Zeus. The second inscription gives only the name of the dedicator (Sulla). The fact that the two dedicatory inscriptions and the other altar were all found in the same place in front of a large structure suggests that these monuments were related to said structure, which was probably dedicated to Zeus Drymon.
Keywords: Lyrboton Kome; Zeus Drymon; dedications; *lancea*; Aurelius Demetrios; *cornicularius*; Sulla.

The impressive ruins of Lyrboton Kome lie on the edge of a travertine terrace some 9 km northwest of Perge. The settlement was first visited in 1911 by Ormerod and Robinson, who published ten inscriptions from this site.[1] Three years later five more inscriptions were found by Keil, who identified the settlement as Lyrboton Kome by combining two dedications previously published by Ormerod and Robinson.[2] For nearly a century no further epigraphical material was found in the settlement, which in view of the 30–40 oil presses in the houses can be characterized as an «olive oil production center».[3] During our field work in 2012, which aimed at reconstructing the course of the Via Sebaste between Döşeme Boğazı and Perge, a visit to Lyrboton Kome furnished us with some new inscriptions.[4] In this article I

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[1] Ormerod – Robinson 1910/11, 217–219; inscriptions: 225–234 no. 1–10. For a description of the settlements and its remains see Şahin 1995, 21–22; Çevik 1996/97, 79–101; Hellenkemper – Hild 2004, 696–698.

[2] Keil 1926, 90. The inscription no. 2 (now IPerge 77) is dedicated to emperor Hadrian and to Apollo «of the Lyrbotai» (Ἀπόλλωνι Λυρβωτῶν). Inscription no. 3 (= IPerge 78) refers to the same god: θεῷ Ἀπόλλωνι τῷ ἐν τῇ κώμῃ. Both dedications are placed on the wall of a Hellenistic tower which was restored during the reign of Domitian and Hadrian.

[3] Hellenkemper – Hild 2004, 697 («Ölmühlen-Häuser»). On the oil production see Çevik 1996/97, 85–88.

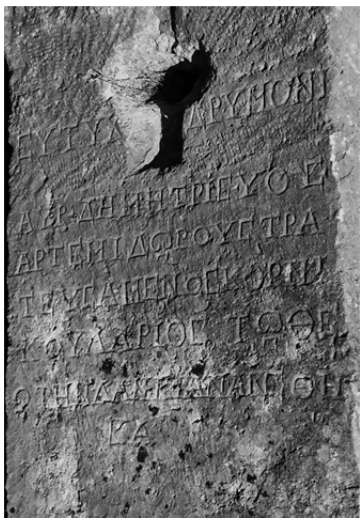
[4] Adak – Wilson 2012, 2–6 with map on p. 3. For the route see Takmer – Tüner Önen 2008, 109–133. For another new inscription from Lyrboton Kome mentioning a donation of P. Attius Rufus for a *phratra* see Oktan 2016, 651–656.

present two dedications found side by side near the eastern centre of the settlement. Inscription no. 1 indicates that Zeus was worshipped by the Lyrbotai with the previously unattested epithet Drymon.

1. Dedication of a *lancea* to [Zeus] Drymon

A limestone block located in front of a monumental structure some 30 metres to the east of a well-paved path with cart ruts in the centre of the settlement. The block lies horizontally between the pieces of blocks scattered around said cistern. The area above the inscription shows two rings carved into the stone (perhaps meant to be wreaths), the one on the right-hand side being damaged. Between and below these rings there are two holes, probably made when the block was employed for some secondary use. The surface of the inscribed area is well preserved except for said gap in the first line. While one half of the top face of the stone is in its original condition, the other half is eroded, and there is no recess for a statue in that area which shows no sign of erosion. The top centre of the stone may have accommodated the *lancea* mentioned in the inscription.

Height: 1.22 m; width: 0.37 m; depth: 0.38 m; letter height: 0.018–0.02 m.



Εὐτυχ[ῶς· Διὶ] Δρυμόνι·
Αὐρ. Δημήτρις ὑὸς
Ἀρτεμιδώρου στρα-
τευσάμενος κορνι-
κουλάριος τῷ θε-
ῷ τὴν λανκίαν ἀνέθη-
vac. κα. vac.

«With good fortune. To [Zeus] Drymon. I, Aur. Demetri(o)s, son of Artemidoros, having served as *cornicularius*, dedicated the *lancea* to the god.»

l. 1 Δρυμών as an epithet of a deity has hitherto been unattested. It is obviously connected with the word δρυμός/δρυμών, translated as «copse, thicket» in LS. But the word also has the wider meaning of «woodland», «forest» and, in particular, «oak forest».[5] By calling Oreos ἐν τῷ Δρυμῷ, Strabon refers to the oak forest that surrounded the Euboean city.[6] There are further examples of Δρυμός from Greece and Cyprus of its use as a toponym.[7] An area of marshy land in Egypt is also recorded as δρυμός.[8] There are also personal names in the form of Δρύμης, Δρύμος/Δρῦμος, Δρύμιος and Δρύμων (LGPN IIA, IIIA–B). In addition, nymphs were named as Δρυμίαι, Δρύμιαις, Δρύμαις, Δρυμονίαι, Δρύμναις, Δρύμνιαις.[9] Artemis has an epithet as Δρυμονία,[10] and the name Drymios/Drimios in Minoan culture is presented as a god, a son of Zeus.[11] This god is believed to be Apollo.[12] In his work «Alexandra», the

[5] In his «Dictionnarie étimologique de la langue grecque: histoire des mots» Chantraine refers to δρυμός and δρυμών under the lemma δρῦς (1968, p. 300).

[6] Strab. 10.1.4: κεῖται δ' ὑπὸ τῷ Τελετρίῳ ὄρει ἐν τῷ Δρυμῷ κτλ. For the geographical situation see Philippson 1950, 573: «in den Bergen südlich von Oreí breitet sich einer der größten Eichenwälder Griechenlands aus».

[7] For examples from Greece see Schachter 2016, 92. For Cyprus see Menardos 1908, 136.

[8] Bonneau 1983, 1ff.; Kelly 2011, 134.

[9] Schmidt 1872, 634.

[10] Orph. H. 36. 12.

[11] Maddoli 1992, 105 and 108.

[12] For this subject see Hornblower 2014, 108; Hornblower 2015, 239 ff.

Hellenistic poet Lykophron mentions two deities, one of whom is named Δρύμας.[13] The Byzantine scholar Ioannes Tzetzes (12th century) interprets this word as ὁ Ἀπόλλων παρὰ Μιλησίοις, i.e. as the Milesian epiklesis of Apollo.[14] In addition, a *kriophoros* statuette from Knidos or Kalymnos carries a fragmentary graffito restored as [Δρυ]μέο ἱρός. The name Δρύμης in this graffito is interpreted as being either a variant of the cult epithet Δρυμαῖος of Apollo in Miletos or the name of a male wood-nymph.[15]

Lykophron describes as ὁ Δρύμνιος δαίμων a deity who supported the Trojans and gives Προμανθεὺς, Αἰθίοψ and Γυράψιος as additional epithets of the same unnamed god (Alexandra, 535–537):

ἀλλ΄ ἔστι γάρ τις, ἔστι καὶ παρ΄ ἐλπίδα
ἡμῖν ἀρωγὸς πρευμενὴς ὁ Δρύμνιος
δαίμων Προμανθεὺς Αἰθίοψ Γυράψιος

According to Ioannes Tzetzes, all of these epithets were local cult titles for Zeus, who was worshipped as Προμανθεύς by the Thurians and as Αἰθίοψ and Γυράψιος by the Chians. Tzetzes' note on Δρύμνιος is important for identifying the god whose name is lost in our inscription. A cult title of Zeus in Pamphylia was ὁ Δρύμνιος δαίμων·ὁ Ζεύς. Δρύμνιος δὲ παρὰ Παμφυλίοις.[16] Since Δρύμνιος and Δρυμών, mentioned both in literary sources and in our inscription, have the same root δρυμ-, it is very likely that both epithets are variants of the same cult title that belongs to Zeus. The lacuna in line 1 of our inscription supports this identification. The damaged area is 7 cm wide and provides space for just four letters.[17] As a result, line 1 should be restored as εὐτυχ[ῶς· Διὶ] Δρυμόνι. The name of Apollo, who was worshipped by the Milesians under the cult title Δρύμας, can therefore be ruled out.

Zeus Drymon, to whom the retired *cornicularius* Demetrios dedicated a *lancea*, was probably not the main deity of Lyrboton Kome. Two imperial dedications on the wall of the Hellenistic tower refer to Apollo. He is named with his epithet Λυρβωτῶν in one of the inscriptions (see fn. 2). This epithet implies that he was the main god of the Lyrbotai. The exact meaning and the provenance of the epithet Δρυμών are uncertain. Although no place name related to Drymos is known in southern Asia Minor, it could be derived from a toponym.[18] It is possible that Zeus was the god of vegetation, of copse and forest, as in the case of Abonuteichos, where he is known as Poarinos, the god of grass or meadows.[19] Since maquis is the vegetation characteristic of the Pamphylian plateau, such a name makes sense.

In addition to this dedication, there are two more altars standing side by side (Fig. 1). One bears the inscription given below as no. 2 (Fig. 3); the other block (Fig. 1 no. 3) lies horizontally, with its front side facing downwards. Consequently, it cannot be said whether or not it bears an inscription. However, the top side shows a rectangular space for sacrifices or offerings. It can therefore be assumed that the mon-

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[13] Lykoph. Alex. 522.

[14] Tzetz. ad Lyc. 92. For the connection between Drymas and Apollon see also Mair 1921, 538 fn. d; Johnston 2003, 165; Hornblower 2014, 107ff.

[15] Johnston 2003, 165 f. See also Chaniotis – Mylonopoulos 2006, 367.

[16] Tzetz. ad Lyc. 93. On the function of the divine epithets used in the «Alexandra» see McNelis – Sens 2016, 38–46.

[17] The place where EYTYX- is written with somewhat more expanded letters has a width of 13,5 cm, while the broken area is 7 cm wide. The line after the lost area has a length of 14 cm; since Δρυμόνι can be read, more letters must have been there. The widths of the other letters needed for filling in the gap in the inscription are: omega with a width of 2 cm, sigma 1,5 cm, delta 1,4 cm; the eta could equal two iotas and occupies an area of 1,4 cm.

[18] Hornblower (2015, 79–80) also thinks the epithet of Drymas might have originated from the Phokian place name of Drymos.

[19] It is believed that this name stems from the words ἡ πόα / ποία, τὸ ποάριον. For the association of Poarinos with grass see Reinach 1905, 113; Saprykin 2009, 253. The epithet of Kersullos (or Kersussos) used for Zeus in Hadrianoi appears to be associated with the Thracian name Kerses or with the words qers- (furrow) or karsu (field). It underlines Zeus' role as a god of vegetation; see Schwertheim 1987, 4; Chaniotis 1991, 307.

umental ruins located directly behind these blocks are the remains of a temple that was dedicated to Zeus Drymon; the cistern presumably supplied water to this building, which was probably very important for the community.

l. 2 Δημήτρις = Δημήτριος. Aur. Demetrios is the second *cornicularius* attested in Lyrboton Kome. From an epitaph edited by Keil we know that a *cornicularius* with the name Dimenis built a heroon for himself and for his wife in the same settlement.[20] The father of both *cornicularii* bears the name Artemidoros. It seems reasonable to suggest that Demetrios and Dimenis, who both served as *cornicularii* in the Roman army and had an Artemidoros as their father, were siblings. Dimenis does not give his Roman nomina in his epitaph, but since his wife's name was restored as Πομ[π(ηία) Αὐρηλ]ία Παλ[αιστ]-ρία by Keil, he also might have been an Aurelius.

From στρατευσάμενος we know that Demetrios had completed his military service in the army as *cornicularius* and afterwards returned to his native Lyrboton Kome. The same may be true for Dimenis, of whom Keil wrote: «Dimenis stammte vermutlich aus der Lyrboton Kome … und zog sich, nachdem er es auswärts bis zum cornicularius gebracht und eine römische Bürgerin geheiratet hatte, in seine Heimat zurück, um dort seinen Lebensabend zu verbringen.»[21]

C*ornicularii* served under provincial governors, legionary legates, prefects and tribunes.[22] It is not known where Demetrios was stationed. However, unlike the other examples of *cornicularii*, he dedicated his own *lancea* to the God. In antiquity there was a tradition of offering weapons and military equipment items to a god after a great victory, after completion of a military mission or after retirement.[23] The nomen gentile Aurelius indicates that the inscription belongs to a period after 212; however, if we take into consideration that the two *cornicularii* were brothers, the monument was probably set up not too long after this date.

l. 2 ὑός = υἱός.

l. 7 λανκίαν = λαγκίαν. The Latin word seems otherwise not to be attested in Greek inscriptions. A λανκιάριος/lanciarius is mentioned in CIG 4004 (Ikonium) and in SEG 31, 1116 (Kotiaion). An epitaph known from the Axylon mentions an ὀρδινάριος ὀβρίμων λανκιαρίων (MAMA I, 306).

2. Dedication of Sulla

A rectangular altar with a rectangular space directly above the inscribed face. The top side of the altar shows a circular depression for placing offerings. The monument stands next to inscription no. 1 (see Fig. 1). The dimensions of the stone are not recorded.



Σύλλας
2 ἀνέστη-
σεν.

«Sulla erected (it).»

l. 1 Σύλλας = Sulla. This common Latin cognomen is otherwise unattested in Pamphylia.

l. 2 NE and TH are written in ligature.

[20] Keil 1926, 102–103 no 8 (= IPerge 358): Ἀρτεμιδώρου ὑὸς Δίμηνις κορνικουλάρις κτλ. On the name Δίμηνις see Bull. epigr. 2005, 543 no 480.

[21] Keil 1926, 104.

[22] On *cornicularii*, see Clauss 1973, 17ff; for their military duties see Stauner 2004, 118–125

[23] For the arms dedicated to deities see Larson 2009, 124ff.

The inscription does not provide much information. However, since this altar stands in the same place as the monuments presented above, we assume that it was also dedicated to the same deity. The form of letters suggests a IInd century A.D. date.

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Özet

Lyrboton Kome'den Zeus Drymon'a Adaklar

Bu çalışmada Batı Pamphylia kentlerini (Attaleia, Magydos ve Perge) birbirlerine ve Döşeme Boğazı (Klimaks) üzerinden Pisidia'ya bağlayan güzergâhlar ile bu güzergâhlar üzerindeki yerleşimleri saptamak amacıyla 2012 yılında yürütülen yüzey araştırmaları sırasında Lyrboton Kome yerleşiminde ele geçen yazıtlardan ikisi tanıtılmaktadır. Bu yazıtlar kentin doğu kısmındaki merkezinde yer alan anıtsal yapılardan birinin önünde bulunan kuyu şeklindeki sarnıcın hemen kenarında durmaktadır. Bu iki yazıttan ilki cornicularius olarak askeri vazifesini tamamlayan Aurelius Demetrios isimli bir şahıs tarafından bir tanrıya yapılan silah (lancea) adağını içermektedir. Tanrının isminin yazıldığı yer, muhtemelen bloğun sonradan tekrar kullanılması için işlem görmüş olması nedeniyle kırıktır. Buna karşın epitheton olması gereken Drymon kelimesi okunmaktadır. Helenistik şair Lykophron'un Aleksandra isimli eserinde geçen Drymnios ifadesi ve bu ifadeyi yorumlayan Tzetzes'in verdiği bilgiler ile yazıtın ilgili yerindeki boşluğa sığabilecek harf sayısı dikkate alındığında bu epitheton'un Zeus'a ait olduğu sonucuna varılmıştır. Bu yazıtın yanında ele geçen diğer bir yazıttan, Sulla isimli bir şahıs tarafından bir sunak diktirildiği anlaşılmaktadır. Yan yana duran bu iki yazıtın yanında, bloğun durumu nedeniyle yazıt olup olmadığı tespit edilemeyen bir sunak daha yer almaktadır. Adak içerikli yazıtların ve diğer bir sunağın sarnıcın kenarında, aynı yerde birlikte ele geçmesi göz önüne alındığı zaman, bunların önünde durdukları büyük boyutlu yapı kalıntısına ait oldukları ve bu yapının da [Zeus] Drymon'a ait olduğu düşünülebilir. Muhtemelen sadece bu yapının ihtiyaçlarının giderilmesi amacıyla oluşturulmuş olan kuyu şeklindeki sarnıç da önünde durduğu bu yapının önemli bir bina olduğuna işaret etmektedir.

Anahtar Sözcükler: Lyrboton Kome; Zeus Drymon; Adaklar; *lancea*; Aurelius Demetris; *cornicularius*; Sulla.



Fig. 1. The cistern and three altars in front of a monumental building.



Fig. 2. Altar with inscription no 1.



Fig. 3. Altar with inscription no 2.