

TWO NEW INSCRIPTIONS FROM LAGINA (KORANZA)¹

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During the excavation seasons of 1969–1971, excavations under the direction of Prof. Dr. Yusuf Boysal from Ankara University were carried out at the necropoleis of Lagina near the town of Turgut (Leyne)². In the 1971 excavation season, when tombs were being sought in the area, the following two inscriptions were found at the place called Köklük, in the field of Cemal Küçükçetin³. This field lies northwest of the famous Hekate Temple at 10 minutes' walking distance. In the immediate surroundings of the place of discovery, ancient walls and architectural fragments are to be seen (Pls. II–V), which indicate that the inscriptions were found in their original setting.

1. Honorary stele for Konon, son of Poseidippos (Pl. I, 1). Limestone. Tapers towards the top. Bottom broken. The available top part consists of two pieces, the small piece fitting the lower left corner of the larger one. Height of stele approx. 52 cm., upper width 46 cm., lower width 46.5 cm., thickness approx. 10.5 cm. Height of letters varies between 1.2–1.9 cm. Distance between lines 0.9–1.2 cm.

318 B.C. ἔκτου ἔτους Φιλίππου βασιλεύου[ν]τος,
 μηνὸς Δίου, Ἀσάνδρου σατραπεύοντος,
 ἐπὶ ἀρχόντων Ὑσσώλλου Ἀρρισσιος
 4 καὶ Ὀβροκα Μαλοσώου, ἔδοξε Κοοραν-
 ζεῦσιν, ἐκκλησίας κυρίας γενομέ-
 νης σὺν τοῖς ἰεροκλήρυξιν. ἐπειδὴ
 Κόνων Ποσειδίππου καλὸς κἀγα-
 8 θὸς καὶ εὖνους γεγένηται εἰς τ[ὴν]
 πόλιν τὴν Κοορανζέων, δεδῶσθαι
 αὐτῷ καὶ ἐγγόνοις πολιτείαν
 καὶ ἔγκτ[η]σιν γῆς] ΤΟΝΙΜΥΤ []
 12 ἱερῶ

¹ This article is part of my archaeological-epigraphical research in the region of Stratonikeia.

² Y. Boysal, *Anadolu (Anatolia) XII*, 1968, pp. 63–93.

³ I would like to thank first my teacher Prof. Dr. Yusuf BOYSAL, who gave me the task of publishing these inscriptions, and then my epigraphy teacher, Dr. Helmut ENGELMANN, for his help in deciphering these interesting texts and for his suggestions.

Translation :

In the sixth year of Philippos' reign, in the month of Dios, when Asandros was satrap and Yssollos, son of Arrissis, and Obroka, son of Malosoos, were archons, it was voted by the Koaranzeis in the main assembly, in which the sacred heralds were present, that because Konon, son of Poseidippos, was honourable and had goodwill towards the city of the Koaranzeis, citizenship and the right of owning land (etc.) should be given to him and to his descendants (and that this decision should be written on a stone stele and erected in the temenos of Apollo and Artemis⁴).

Lines 1-2. Philippos III (Arrhidaios) reigned after the death of Alexander the Great⁵; Asandros became satrap of Caria in the same year⁶. The sixth year of Philippos' reign falls in 318 B.C.

Ll. 3-4. The Carian names of Arrissis and Yssollos are already known⁷, whereas Obroka (or Obrokas) and Malosoos are new. The name "Οβράκκ", which resembles the name Οβροκκ of the text above, is the name of a city in northern Arabia⁸. Μολοσως which resembles our Μάλωσως is a Carian name already known⁹.

Ll. 4-5-6. We learn from these lines that the name Κοάρωνζα known from other inscriptions as Κοάρρενδα¹⁰, Κοάρρενδα¹¹, Κώρωνζα¹² and Κώραζα¹³, refers to a city. Since this inscription, together with the next one, came to light at Lagina, a deme and a district of Stratonikeia, it is clear that the city of the Koranzeis was located at Lagina. Thus, we conclude that the long-known decree of the Koarandeis from 323 B.C. originated from Lagina after

⁴ Probably this stele was also to be erected in the temenos of Apollo and Artemis as the next one, since they were found together.

⁵ Pauly-Wissowa, *Realencyclopädie der klassischen Altertumswissenschaft*, XIX 2, column 2303.

⁶ *Ibid.* II 2, column 1515.

⁷ L.Zgusta, *Kleinasiatische Personennamen*, Prag 1964, no. 106-1 and 2, no. 1629-8 and 9.

⁸ W.Pape-E.Benseler, *Griechische Eigennamen*, 3rd ed., Braunschweig 1870, p. 1034.

⁹ J.R.S. Sterrett, *An Epigraphical Journey in Asia Minor*, Boston 1888, pp. 14-15 no.12.

¹⁰ L.Robert, *Études Anatoliennes*, 2nd ed., Amsterdam 1970, p.568. Here further literature.

¹¹ *Ibid.* p. 570.

¹² See Inscription no. 2 of our article below and J.Crampa, *Labraunda III* 2, *The Greek Inscriptions*, Stockholm 1972, p. 42 no. 42 and p. 44 ff.

¹³ Used almost always as a demotic in numerous inscriptions of Lagina, Stratonikeia and Panamara, frequently abbreviated as Kz. See especially BCH, 1887, pp.7-39 and 145-163.

all and was certainly found there, contrary to the argument of L. Robert¹⁴. Including this last one, we have altogether three inscriptions from the city of the Koranzeis¹⁵.

The original spelling of the name of the city was probably Κοάρενδα since city and place names ending in -νδα such as Alabanda, Alinda, Labraunda, Karyanda and Naryanda, are common in Caria. The form Κοάρενδα was probably used at the same time. The spelling of the name with zeta instead of delta, i.e., Κοάρανζα was apparently developed out of Κοάρενδα¹⁶. The contraction of -οα to -ω seems to have been common in Caria, since we see this also in the name Skoaranos of Inscription no. 2 below. In line 2 of this inscription, the name is written as Σκοάρανως, whereas in line 21, since there was not much space left, the name is contracted to Σκώρανως (see below). Hence, we can assume that the form Κώρανζα was used simultaneously with Κοάρανζα. The existence of such a form as Κώρενδα, which would have been used simultaneously with Κοάρενδα, is also very possible¹⁷. There is, however, no evidence of this spelling. Out of Κώρανζα, the latest form Κώραζα developed, i.e. the spelling of the name without the nu; this is the only form we encounter in numerous later inscriptions dating from the Hellenistic period to late Roman times (see footnote 13). The forms Κοάρενδα, Κώρανζα, Κοάρενδα and Κοάρανζα, i.e. the spelling of the name with the nu, are seen used simultaneously in various inscriptions dating from the beginning to the end of 4th century B.C.¹⁸. If the dating of Inscription no. 42 from Labraunda is correct¹⁹, we have evidence of the spelling with nu (Κωράνζοις) also from the first half of the 3rd century B.C.

2. Stele concerning the dedication of a field to Apollo and Artemis by Skoaranos and his wife (Pl. I, 2). Limestone. Upper part broken. The inscription on the available part is well preserved, except for a few places in the upper two and the lowest lines. Tapers towards the top. Height of stele 89.3 cm., upper width 46.7 cm., lower width 50.7 cm., thickness 11.7–13 cm. The letters are 1–1.9 cm. high. Distance between lines varies between 1.5–2.2 cm.

¹⁴ L. Robert, *Études Anatoliennes*, p. 570.

¹⁵ Since this inscription does not contribute anything new to our article, it is not discussed here.

¹⁶ See also J. Crampa, *Labraunda III 2, The Greek Inscriptions*, pp. 44–45.

¹⁷ Compare J. Crampa, *op. cit.*, loc. cit.

¹⁸ See footnotes 10, 11 and 12.

¹⁹ J. Crampa, *op. cit.*, p. 43.

-] ὡσι τῶι Ἀπόλλωνι καὶ τῇ [Ἰ' Ἀρτέμιδι]
 Κορανζεῖς, Σκοάρανος δὲ καὶ Τε []
 ἡ γυνὴ αὐτοῦ ἀνέθηκαν Ἀπόλλωνι
 4 καὶ Ἀρτέμιδι γῆν ἔνδενδρον τὴν
 καλουμένην ἐν Κοαρβωνδοῖς ἐλα-
 ιτιν, ἀριθμῶι δένδρη τεσσαράκοντα,
 σπόρου μεδίμων εἴκοσι, ἦν ὄμουρεῖ
 8 τὰ ἱερά χωρία τῆς Ἀρτέμιδος, ὅπως
 διαμένη αὐτοῖς τὸν αἰὶ χρόνον. ἐπι-
 μεληθῆναι δὲ Ἑκατόμων Ὀβορκα,
 Ὑσσωλλον Ἀρταου ἐξ Ὑθυβιρων, Μάνην
 12 Ἀρτίμου, Παον Πακτύου ἐκ Παταρουσων,
 Πακτύην Μανέω, Δερσωμανην θυσσοῦ
 Ἀγγωρέας, Ἑκαταῖον Ἑκατόμνω, Μάνην
 Ἑκατόμνω Λαγινέας, Ἰδβελαν Μυός,
 16 Ὑργωσων Ὑσσαλδομου Ὠνδρέας, ὅπως
 ἂν τὸ δόγμα ἀναγραφῆι ἐν στήλῃ λιθί-
 νῃ καὶ σταθῆι ἐν τῶι τεμένει τῶ Ἀπόλλω-
 νος καὶ τῆς Ἀρτέμιδος, ἔδωκαν δὲ Κο-
 ρανζεῖς, καὶ ὅς ἂν τοῦ μνήματος τοῦ
 Σκωράνου ἐπιμελῆται, τῶν δούλων ἀτέ-
 [λη εἶναι καὶ πάντω]ν πλήμ φόρωμ βασιλικῶν.

Translation :

..... Koranzeis to Apollo and Artemis. Skoaranos and his wife Te..... dedicated the wooded land, which is called the olive-tree field at Koarbonda, to Apollo and Artemis to be always theirs: this field borders on the sacred land of Artemis, has forty trees on it and holds twenty medimnoi of seeds. Oborka's (or Oborkas') son Hekatommnos and Artaos' son Yssollos, both from (the village of) Ythybira, Artimas' son Manes and Paktyes' son Paos, both from (the village of) Patarousa, Manes' son Paktyes and Thyssos' son Dersomanes, both from the deme of Angora, Hekatommnos' son Hekataios and Hekatommnos' son Manes, both from the deme of Lagina and Mys' son Idbelas and Yssaldomos' son Yrgosos, both from the deme of Ondra should see to it that this decision is written on a stone stele and erected in the temenos of Apollo and Artemis. The Koranzeis approved this. And whoever

looks after the tomb of Skoranos should be exempt from slave tax and all other taxes except the royal ones.

The inscription belongs to the 4th century B.C. In line 18, the article $\tau\omicron\upsilon$ is written as $\tau\delta$. The practice of writing \omicron instead of $\omicron\upsilon$ almost disappears in Attica after 353 B.C.; it is seen occasionally up until the end of the 4th century B.C.²⁰ Since the script and the letter forms of this inscription seem somewhat earlier than those of the former, which dates from the year 318 B.C. (Pl. I, 1-2), we may date this one somewhere around the middle of the 4th century B.C.

Ll. 2-10-11-12-13-15-16. The Carian names $\Sigma\kappa\omicron\acute{\alpha}\rho\alpha\nu\omicron\varsigma$, $\text{Οβ}\omicron\rho\kappa\alpha$, $\text{Αρ}\tau\alpha\omicron\varsigma$, $\text{Πα}\omicron\varsigma$, $\text{Δερ}\sigma\omega\mu\alpha\nu\eta\varsigma$, $\text{Ιδ}\beta\epsilon\lambda\alpha\varsigma$, and $\text{Υρ}\gamma\omicron\sigma\omega\varsigma$ seen in these lines occur for the first time with this inscription; other names encountered in the text are already known²¹. Oborka (or Oborkas) seems to be the same name as Obroka of Inscription no. 1, the difference lying in the position of rho. Although L. Robert seems to have attested the name Paos, he is not sure whether it is Paos or Paes²². Dersomanes is a new name. In the dictionary of L. Zgusta one can find the name $\text{Δερ}\sigma\omega\varsigma$ ²³; but this name comes from an incomplete inscription, where only the $\text{Δερ}\sigma\omega$ - part is preserved²⁴. Apparently it also consisted of two parts (or names?), like $\text{Δερ}\sigma\omega\text{-}\mu\alpha\nu\eta\varsigma$ of the inscription under discussion. However, the existence of a Carian name consisting only of $\text{Δερ}\sigma\omega\varsigma$ is also very possible.

Ll. 5-6. The word $\acute{\epsilon}\lambda\lambda\iota\tau\iota\varsigma$ seems to be new. As understood from the stem of the word and its position in the sentence, it means olive-tree field.

Ll. 11-12-14-15-16. Angora, Ondra and Lagina are demes of the city Koranza. This is the first instance in which the name Lagina is used as a demotic (see footnote 33). Although the demotic Ondreus was encountered before, it was not known whether the name was preserved in full²⁵. The demotic Angoreus is new.

²⁰ E.S. Roberts-E.A. Gardner, *An Introduction to Greek Epigraphy*, Part II, *The Inscriptions of Attica*, Cambridge 1905, p. XIII.

²¹ See L. Zgusta, *Kleinasiatische Personennamen*, and his *Neue Beiträge zur kleinasiatischen Anthroponymie*, Prag 1970.

²² L. Robert, *Opera Minora Selecta III*, Amsterdam 1969, p. 1536.

²³ L. Zgusta, *Kleinasiatische Personennamen*, no. 275.

²⁴ J. and L. Robert, *Mélanges Isidore Lévy*, Brussels 1953/55, p. 556, or SEG. 15, 1958, 652.

²⁵ Diehl-Cousin, BCH. 1887, p. 17 no. 15, and p. 33; A. Laumonier, *Les Cultes Indigènes en Carie*, Paris 1958, p. 198.

Ythybira (or Hythybira) and Patarousa are new place names. Since they are preceded by the preposition ἐκ (=from), they do not represent demes, but most probably villages or districts in the vicinity of and belonging to Koranza²⁶.

Ll. 18–19. The cult of Apollo and Artemis at Koranza was known from other inscriptions as the cult of Artemis²⁷. The precinct of Artemis, thus Koranza, was thought to have been at another location²⁸.

In the close vicinity of the spot where the two stelai came to light, ancient walls and architectural fragments are to be seen (Pl. II–V). According to the villagers, columns which were standing on the site in the near past were broken in order to clear the land for cultivation. Fragments of columns still seen lying in the area verify the statement of the villagers (Pl. IV, 1–2). These remains probably indicate that the precinct of Apollo and Artemis did not consist only of an empty temenos, but of various buildings within it as well. An archaic roof-terracotta now kept in the primary school at Turgut perhaps comes from the Apollo–Artemis Temple, or from one of its predecessors. (Pl. V, 2).

Ll. 19. ἔδωκεν: The Koranzeis permitted this, i.e., they approved this decision.

Ll. 21–22. It should probably be restored as ἀτέ[λη εἶναι καὶ πάντω]ν, or ἀτέ[λη εἶναι καὶ ἄλλω]ν πλῆμ φόρωμ βασιλικῶν. The available space is not enough for καὶ τῶν ἄλλων.

Lagina and Koranza:

All we knew until today about Lagina was that it was a deme and a district of Stratonikeia²⁹, and that the most important religious structure of Stratonikeia, the Temple of Hekate, was located there³⁰. Previous publications seem to indicate that the only inhabitants of the area lived within the temenos

²⁶ See below footnote 34.

²⁷ Deschamps–Cousin, BCH. 1888, p. 267, no. 51, and p. 269, no. 54; Hatzfeld, BCH. 1920, pp. 84–86 no. 18; Laumonier, *Les Cultes Indigènes en Carie*, pp. 214–215.

²⁸ P. Foucart, BCH. 1890, pp. 372–375; Laumonier, *op. cit.*, pp. 214–215.

²⁹ Strabo XIV, 2, 25; L. Robert, *Études Anatoliennes*, p. 556 and 558; Laumonier, *Les Cultes*, p. 344ff.; G.E.Bean, *Turkey Beyond the Maeander*, London 1971, pp.94–98.

³⁰ *Ibid.* For Hekate–Temple see A. Schober, *Der Fries des Hekateions von Lagina*, *Istanbuler Forschungen* 2, Vienna 1933.

walls of the Hekate Temple, known from the inscriptions as οἱ ἐν τῶι περιπολίῳ, or ἐν τῶι ἱερῶι κατοικοῦντες³¹.

However, we learn now from the inscriptions under discussion that at the place we know as Lagina, there was, in the 4th century B.C., a city called Koranza. In line 15 of the Inscription no. 2 above, the name Lagina is used as a demotic. Thus we conclude that the name Lagina referred to a district in Koranza, located at and around the later Temple of Hekate, which itself was not built until the end of the 2nd century B.C.³² The people who lived in this district bore the demotic Lagineus³³. Ondra and Angora seen in the same inscription are also demes of Koranza, as mentioned above, and at the same time names of other districts of the city, whereas Ythybira and Patarousa are apparently villages belonging to Koranza³⁴.

³¹ For the mention of the people who lived in the precinct see for example BCH. 1920, pp. 75-76 no. 6.

³² The temple is known as τὸ ἱερόν τῆς Ἐκκότης ἐν Λαγίνοις. We know, therefore, that the place where the temple stood was called Lagina. This temple is generally dated to the end of the 2nd century B.C. (see Schober, *Der Fries des Hekateions*, p. 26; Laumonier, *Les Cultes*, p. 353ff.; Bean, *Turkey Beyond the Maeander*, p. 95). The cult of Hekate was founded at the latest between 189-167 B.C. (BCH. 1890, pp. 365-366 no. 4; Schober, *op. cit.*, p. 13; Laumonier, *op. cit.*, pp. 358-359; Bean, *op. cit.* p. 95). If the restoration on the decree of the Koarendeis from the year 323 B.C. is correct (see Robert, *Études Anatoliennes*, p. 570), we have evidence of the existence of the cult also in the 4th century B.C.

³³ Because the name Lagina was never seen used as a demotic before, L. Robert thought that the people of Lagina bore the demotic Hierokometes (Robert, *Études Anatoliennes*, pp. 555-561, and following him Laumonier, *Les Cultes*, p. 345, and Bean, *Turkey Beyond the Maeander*, p. 98). After the erection of the Hekate-Temple in the district of Lagina, the people who bore the demotic Lagineus were probably those living within the temenos walls of the temple. However, these people were possibly connected to the cult of Hekate (see Bean, *op. cit.*, p. 98), and they are mentioned in inscriptions as a group, i.e. as "those who live in the peribolos". They probably did not take part in political events of the area as individual persons. Thus, it might be only natural that we cannot find the name Lagina used as a demotic in these later periods. The name Hierokome (= the sacred village), on the other hand, would be more suitable for a settlement around the Sanctuary of Zeus Chrysaoreus. (Could this settlement be the former city of Stratonikeia, called Chrysaoris?). We do not believe that this sanctuary was located about 3 km. to the east of Stratonikeia, where the road to the village of Şahinler meets the main road between Eskihisar and Yatağan (see Bean, *Turkey Beyond the Maeander*, p. 89, footnote 3). Many marble blocks and pieces of marble, still seen lying on both sides of the road, came to light when the road was being built. We believe, however, that these marble blocks come from a monumental tomb, and not from a temple. A funerary inscription found by the author in the neighbouring fields may verify this assumption.

³⁴ We were able to locate several settlements in the close vicinity of Lagina. Near the village of Hacibayramlar, close to Lagina, some ancient remains have been discovered (see Ü. Serdaroglu, *Anadolu (Anatolia) XVI*, 1972, pp. 77-84). This might well be another site where one of the villages of the city of Koranza was located.

In the numerous later inscriptions found up until today at Lagina, Stratonikeia and Panamara, which date from the Hellenistic period to late Roman times, we find Koranza as a deme of Stratonikeia³⁵. Thus we conclude that sometime after the 4th century B.C. Koranza lost its autonomy and, ceasing to be a city, became a deme belonging to Stratonikeia. In the same way Ondra, too, which originally was a deme of Koranza, came to be a deme of Stratonikeia.

The city of Stratonikeia was founded by the Seleucids in the first half of the 3rd century B.C.³⁶ Evidently, with the foundation of this city old cities such as Koranza and villages³⁷ in the area were attached to it politically and became its demes³⁸. Also, the demes which had originally belonged to the former cities came to be counted as the demes of Stratonikeia.

Stratonikeia had many demes, the largest among them being Hierokome, Koliorga, Koraza, Koraia and Lobolda³⁹. That the names of these demes correspond to settlements of the same names, is already known⁴⁰. However, it was believed that these settlements were only villages and / or districts outside the city of Stratonikeia⁴¹. From the inscriptions treated above, we find that Koraza, one of the five large demes of Stratonikeia, had once been an independent city ruled by two archons and divided into demes, and had villages of its own. Therefore, we can conclude that some or all of the remaining four large demes of Stratonikeia were also independent cities like Koranza, before the foundation of Stratonikeia in the 3rd century B.C. Some of the demes whose names seldom occur in inscriptions, such as Ondra—formerly a deme of Koranza—belonged originally to these former cities in the vicinity of Stratonikeia. Some of them, of course, refer to villages⁴².

³⁵ See above footnote 13.

³⁶ J. and L. Robert, *Mélanges Isidore Lévy*, Brussels 1953/55, p. 553 ff.; L. Robert, *Ét. An.*, p. 516ff.; Laumonier, *Les Cultes*, p. 193ff.; Bean, *Turkey Beyond the Maeander*, pp. 88–89.

³⁷ Strabo XIV, 2, 25.

³⁸ Although we have not yet covered the entire area, we located fifteen yet unknown settlements in the region of Stratonikeia. For the attachment of the villages to Stratonikeia see Strabo XIV, 2, 25; Robert, *Ét. An.*, p. 570; Laumonier, *Les Cultes*, p. 234, footnote 4. It must not be forgotten that a person from any of the demes of the Stratonikeia bore the common demotic "Stratonikeus" outside the region of Stratonikeia, e.g., in Ephesos.

³⁹ Diehl-Cousin, *BCH*. 1887, pp. 33–34; Laumonier, *Les Cultes*, pp. 197–200.

⁴⁰ Diehl-Cousin, *op. cit.*, p. 33; Hatzfeld, *BCH*. 1920, pp. 85–86; Robert, *Ét. An.*, p. 570; Laumonier, *Les Cultes*, p. 199; Bean, *Turkey Beyond the Maeander*, p. 90.

⁴¹ *Ibid.* They were thought to be the old Carian villages mentioned by Strabo (*Geography* XIV, 2, 25).

⁴² Probably the city of Stratonikeia had also its own demes.

The City Lagina :

The most important cult of the city Koranza was apparently the cult of Apollo and Artemis. This cult, as understood from inscriptions of later periods, continued to exist, though principally in the name of Artemis, until late Roman times⁴³. However, this ancient and important cult seems to have lost its significance after the Temple of Hekate was built, sometime at the end of 2nd century B.C., at Lagina. The Temple of Hekate, which was joined to Stratonikeia by a Sacred Way⁴⁴, became from then on the most important religious centre of Stratonikeia and of the entire area⁴⁵. After the erection of this temple in its district of Lagina, Koranza, which had already ceased to be an independent city and had become a deme of Stratonikeia, could no longer make its name heard, except only as a demotic⁴⁶. Because of the presence of the Temple of Hekate, of the two names Koranza and its former deme Lagina, both of which had become districts and demes of Stratonikeia, the name Lagina came always to be preferred⁴⁷. Strabo mentions the name Lagina side by side with city names such as Ephesos and Alabanda⁴⁸. When this place became an independent city again, probably in Byzantine times, the name was no longer Koranza but Lagina⁴⁹. The former and the other name of the Turkish town of Turgut, where the city remains lie, is Leyne, which is nothing but a changed form of the name Lagina.

⁴³ See BCH. 1888, pp. 266-267 no. 51 ('Αρτέμιδι Κοραζῶν καὶ Ἀητοῦ καὶ Ἀπόλλωνι) and p. 269 no. 54; BCH. 1920, pp. 84-85 no. 17; Laumonier, *Les Cultes*, pp. 214-215.

⁴⁴ Laumonier, *Les Cultes*, p. 365; Bean, *Turkey Beyond the Maeander*, p. 98.

⁴⁵ Strabo, XIV, 2, 25.

⁴⁶ Sometimes as a place name in connection with the cult of Artemis, i.e., 'Ἀρτεμις ἐν Κοραζοῖς (see BCH. 1920, p. 85 no. 85, LI. 2-3).

⁴⁷ The name Lagina was almost always used in connection with the cult of Hekate, as e.g., τὸ ἱερόν τῆς Ἐκάρτης ἐν Λαγίνοις. Strabo used it once alone, together with city names (see footnote 48).

⁴⁸ Strabo XIV, 2, 29: "Artemidorus says that, as one goes from Phycus to Ephesus, the distance to Lagina is 850 stadia; and from there to Alabanda 250 stadia more . . ."

⁴⁹ According to Stephanus of Byzantium, Lagina was a small city, *πολίχμιον* of Caria (see his *Ethnika*, or Robert. *Ét. An.*, p. 556).

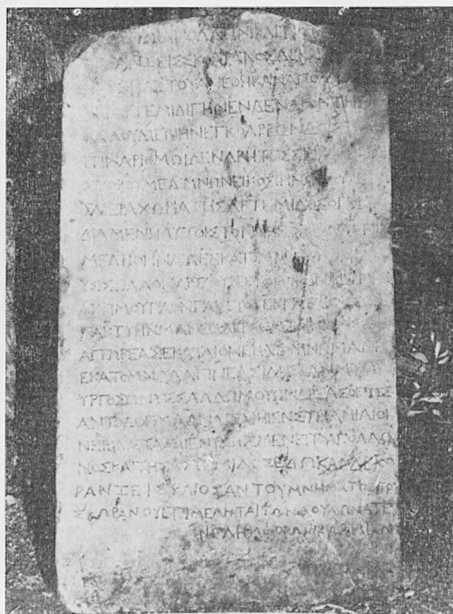
The City of Lacina is a small town of about 2000 inhabitants in total population. It is situated in the valley of the river Lacinus, which flows into the Adriatic Sea. The city is one of the most important in the district of Lacina, and its history is very interesting. It was founded by the Romans in the 2nd century B.C. and was called *Lacina*. The Temple of *Lacina*, which was founded in the 1st century B.C., is one of the most important monuments of the city. It is a very beautiful temple, and its ruins are still visible. The city was destroyed by the Goths in the 6th century, and it was rebuilt by the Byzantines. It was again destroyed by the Normans in the 11th century, and it was rebuilt by the Normans. It was again destroyed by the Turks in the 17th century, and it was rebuilt by the Turks. It was again destroyed by the French in the 18th century, and it was rebuilt by the French. It was again destroyed by the Austrians in the 19th century, and it was rebuilt by the Austrians. It was again destroyed by the Italians in the 20th century, and it was rebuilt by the Italians. It is now a very beautiful city, and its ruins are still visible. The city is one of the most important in the district of Lacina, and its history is very interesting.

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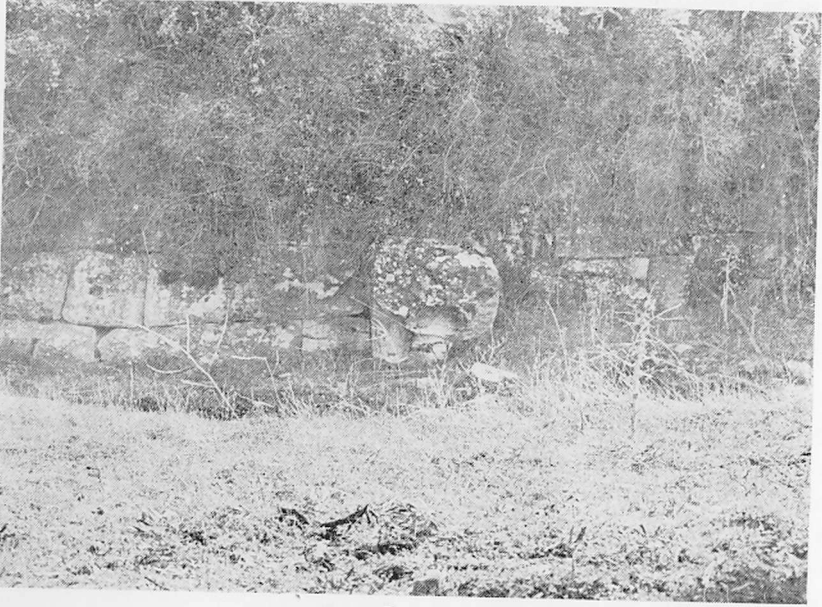
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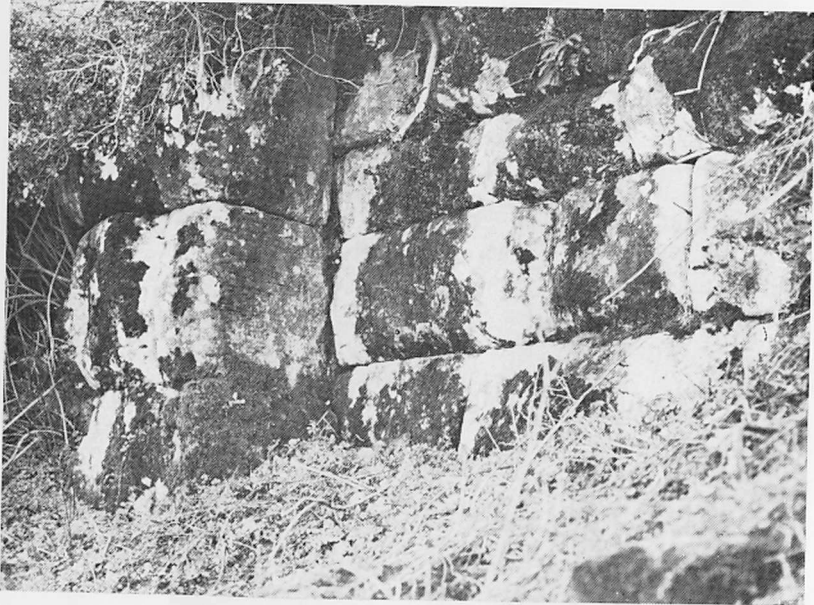
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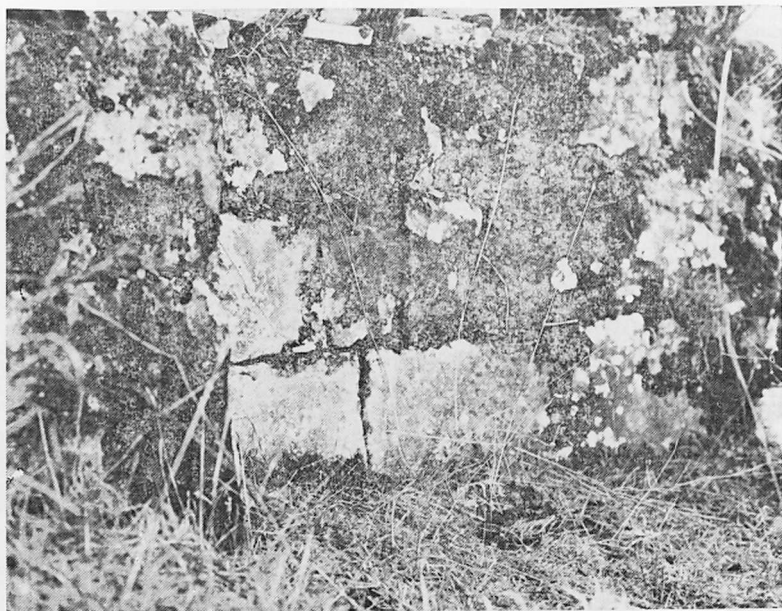
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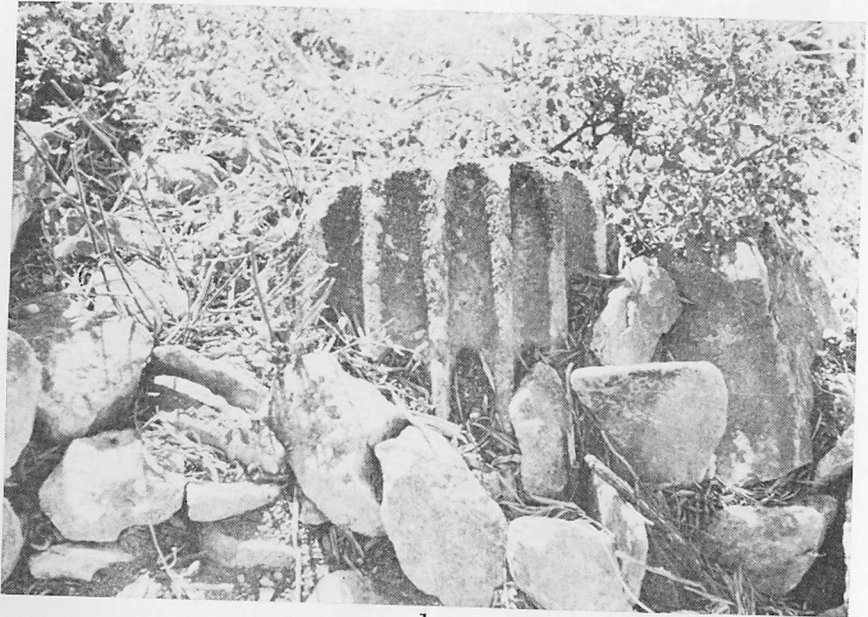
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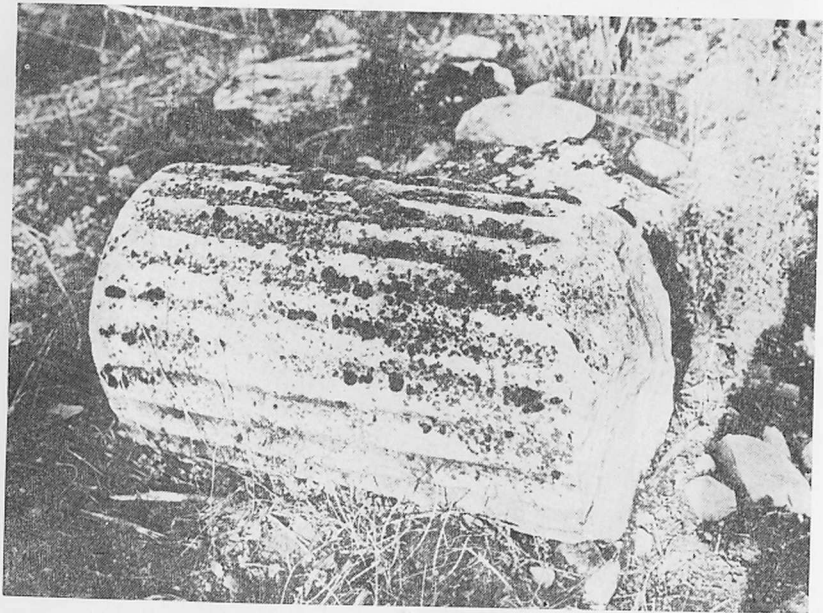
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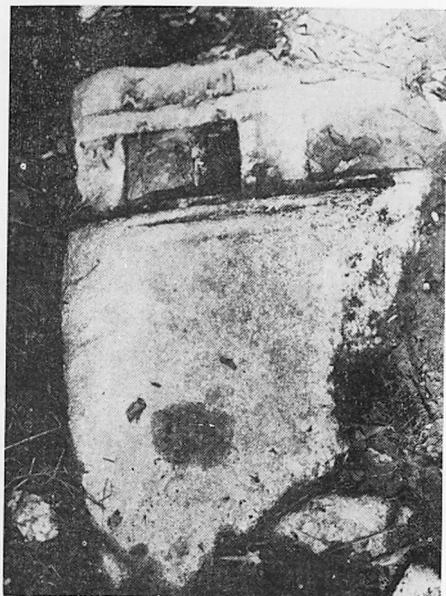
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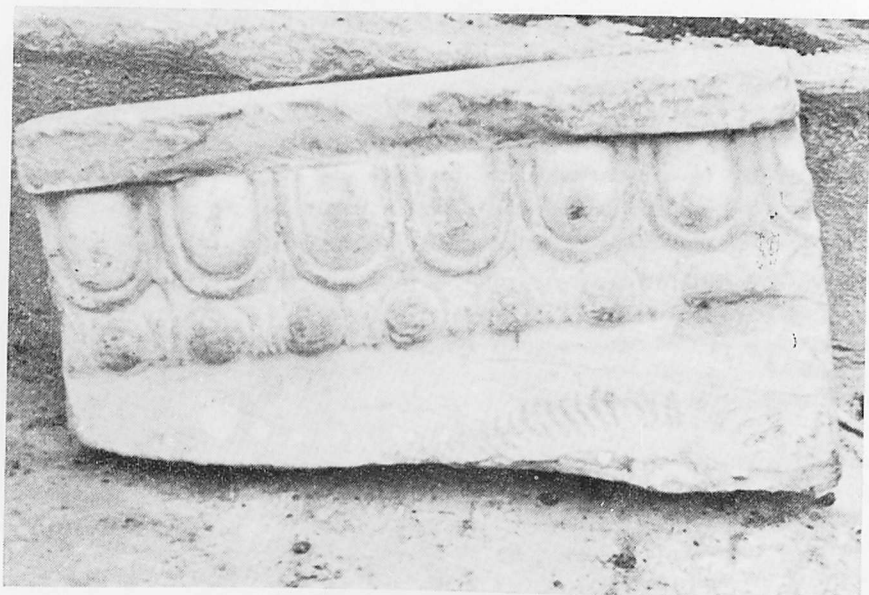
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