

THEIOI AUTOKRATORES.

A Fragment of an Honorary Inscription from the Smintheion

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Abstract: This article presents a fragmentary inscribed slab discovered in the sanctuary of Apollo Smintheus in 2009. The author proposes a restoration for this fragmentary inscription in the article, by comparing it with parallel epigraphic examples from Asia Minor. According to the proposed restoration, this is an honorary inscription for a distinguished citizen of Alexandria Troas who held many various positions, including *syndikos*, *presbeutes*, and possibly a priestly role (*prophetes*) in the sanctuary. Furthermore, the restored phrase *theioi Autokratores* is of considerable significance, as it is rarely found in inscriptions. The individual in question was sent as a *presbeutes* on multiple occasions to the *theioi Autokratores*. Based on a parallel instance in Athens, it is argued in the article that the phrase *theioi Autokratores* (divine emperors) in the current inscription refers to the jointly reigning emperors Marcus Aurelius and Lucius Verus.

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The fragmentary inscribed slab of white marble discussed below consists of three joining pieces. It was discovered in the sanctuary of Apollo Smintheus in 2009, as the inventory number indicates, SMN09/01 Y4-Y5.¹ However, its exact find-spot is unknown owing to the lack of full documentation in the excavation archive. It is broken on three sides but retains the edge on the right side. An attempt to join the two larger pieces together has left a glue stain on the stone along the joint. The slab measures 42 cm in height, 22,8 cm in width, and 3,5 cm in thickness. The height of the letters is 2,5 cm. Fig. 1. The inscription reads:

Ο..
 ΜΙΝΘΕΩΣ
 ΣΑΡΧΑΣΚΑΙ
 4 ΚΑΙΣΥΝΔΙ
 ΕΣΒΕΙΑΣ·
 ΘΕΙΟΥΣΑΥ^v
 ΣΑΣΠΕΠΡΕΣ
 8 ΚΑΥΠΕΡΤΗΣ
 ΑΘΗΝΙΕΡΙ
 ΣΕΒΕ
 Υ^{vac.}

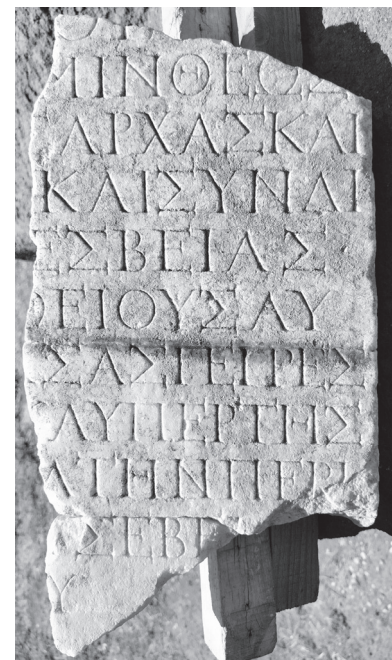


Fig. 1) Fragmentary inscribed slab

App. crit.: 1 Comparing with the same letters in other lines or with letters in a similar form, such as *theta* and *omega*, it is clear that the largely preserved *omicron* in this line is engraved

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¹ The smallest part has no inventory number. I am profoundly appreciative of the permission granted to me to publish the inscriptions from the Smintheion by the late Prof. Dr. A. Coşkun Özgünel, the former director of the Smintheion excavations, and Assoc. Prof. Dr. Davut Kaplan, the current director. Additionally, my sincere thanks go to C. S. Lightfoot for his valuable assistance in improving the English of this paper.

at a larger size. The width of this *omicron* is 2,8 cm, while the width of the *theta* in the second line, the *omega* in the second line, and the *omicron* in the sixth line is 2,3 cm. This suggests that the letters in the missing upper lines were of a larger size. | After the *omicron*, the lower end of a letter's vertical stroke is visible. | The serif of an unidentified letter is preserved. | 3 The serified ends of the horizontal strokes of the letter *sigma* are visible. | 5 There is a small point at the end of the line. | 6 The short right end of the horizontal line with serif is preserved with the right oblique part of the letter *theta*. | 7 The serif of the right oblique stroke of a letter is visible. | Π & Ε and Π & Ρ are ligatured. | 8 The serified upper oblique stroke of the *kappa* letter is preserved.

The inscription can be dated to the 2nd century AD from a palaeographic perspective.

Lines 1-2: The epithet of the god in the genitive, [Σ]μινθέως, may have been preceded by his name, Ἀπόλλωνος. The genitive case suggests that the honorand held a religious office in the sanctuary of Apollo Smintheus.² As epigraphical discoveries from the site indicate, the diversity of priestly offices in the sanctuary of Apollo Smintheus was notable particularly during the Roman imperial period.³ It is highly likely that the honoured individual whose name is lost with the missing upper piece of the inscription served as *prophetes* to Apollo Smintheus, the most prestigious priestly office in the sanctuary. The presence of the letter *omicron* and the marks of other letters in the first line may suggest the restoration of [- - - πρ]οφή[την τοῦ] or [- - - πρ]οφη[τεύοντα] or [- - - πρ]οφη[τεύσαντα].⁴ However, this is not certain. It is important to note that, unlike the current letter *phi*, if it is a *phi*, the vertical stroke of the letter *phi* in the inscriptions from the same period in the Smintheion were generally engraved to extend to the upper and lower lines.

Lines 3-4: In the third line, ΣΑΡΧΑΣΚΑΙ must be the surviving part of the widely attested formulaic phrase ἀρχὰς καὶ λειτουργίας which one would expect to be accompanied by one of the verbs that implies the duties were fulfilled.⁵ This fragmentary inscription represents the first occurrence of an honorary inscription in the territory of Alexandria Troas, characterised by this type of formulaic construction. The *sigma* before ἀρχὰς should be the last letter of an adjective frequently found with the ἀρχὰς καὶ λειτουργίας formula, such as πάσας, πολλές, ἄλλας, πλείστας, or λοιπὰς. Of these, however, the most frequently employed adjective is πᾶσα. Contrary to the usual formula in which the phrase ἀρχὰς καὶ λειτουργίας is the direct object of a verb mostly as a participle, such as ἐκτέλεσαντα, τελέσαντα, πληρώσαντα or ἄρξαντα, there are also honorary inscriptions with a parallel formulaic construction found in several cities in Asia Minor, in which the offices and liturgies performed are given in the accusative with the preposition μετά.⁶ Considering the gap that should have been occupied by the word [λειτουργίας] at the

² Cf. *I.Alexandria Troas* 41 ll. 1-2: [ιερασά]μενον Ἀπόλλω[νος Σμιν]θέος, 43 ll. 6-7: προφήτην τοῦ Σμινθέως.

³ See Özhan – Kaplan 2023, 88.

⁴ Cf. *I.Alexandria Troas* 41 above.

⁵ See Quaß 1993, 335.

⁶ Cf. *I.Tralleis* 112 ll. 10-14 (ca. 3rd c. AD): μετά πολλές ἀρχὰς καὶ λειτουργίας γραμματεύσαντα τῆς πόλεως ἐπιφανῶς; *I.Didyma* 372 ll. 3-5 and 11-12: [Ιου]λίου Θεοφίλου γενομένου μετά πάσας [ἀρ]χὰς καὶ λειτουργίας ἀρχιερέως τῶν Σεβαστ(ῶ)ν ... μετά πάσας ἐν παισὶ λειτουργίας αὐτοῦ βουλαρχήσαντος; *I.Pergamon* 522 ll. 6-9: ἱερασαμένων μετά πάσας ἀρχὰς καὶ λειτουργίας τοῦ πατρὸς αὐτῶν ἐνδόξως καὶ ἐπιφανῶς; *TAM V.3* 1491 ll. 9-15 (Philadelphia, around AD 220): ἄρξαν[τα] μ[ε]τὰ πάσας [ἀρ]χὰς καὶ λειτουργ[ίας καὶ] τὴν πρώτη[ν] στρατηγίαν ὑγιῶς καὶ ἐπιφανῶς.

beginning of the fourth line in our inscription, using a participle along with one of the adjectives listed above would obviously be too long for the gap at the beginning of the third line. Therefore, the μετά restoration seems more appropriate for the beginning of this line, [μετὰ πάσα]ς ἀρχὰς καὶ | [λειτουργίας]. Upon analysing the examples, it is also important to note that in the constructions with the preposition μετά, the position held after the offices and liturgies is frequently indicated by means of a participle. Therefore, if our inference is correct and the honorand served as a προφήτης at the Smintheion, we would have expected the inscription to feature the position held by this person after his offices and liturgies with an aorist participle rather than a noun in the first line above, i.e. [- - - πρ]οφη[τεύσαντα]. Nevertheless, it should be noted that in structures containing the preposition μετά, the epigraphic examples that use a noun to indicate a position held after offices and liturgies are not entirely absent.⁷

Lines 4-5: Considering that the preposition μετά restored in the third line is also accompanied by the fragmentary ΣΥΝΔΙ, following the conjunction καὶ in the fourth line, it can be restored as μετά ... καὶ συνδι[[κίας], indicating that the esteemed individual held the position of σύνδικος. This suggests that this man was in charge of representing his homeland, Alexandria Troas, before the Roman authorities during legal disputes.⁸ Sviatoslav Dmitriev observed that σύνδικοι started to be documented in the inscriptions of Asia Minor during the second century AD.⁹ However, inscriptions only offer evidence of a restricted number of individuals who occupied the position of σύνδικος.¹⁰ In the fifth line, the fragmentary ΕΣΒΕΙΑΣ must be restored as [πρ]εσβείας. Once again, it should be used with the preposition μετά and be separated from the preceding word συνδικίας by the καὶ conjunction, resulting in a reading συνδι[[κίας καὶ πρ]εσβείας. There are examples attesting to the consecutive use of συνδικία and πρεσβεία.¹¹ Nevertheless, this does not mean that there was a correlative relationship between the services of συνδικία and πρεσβεία; it is plausible that these two services were carried out independently at different times and for different objectives.¹²

Lines 6-7: The preposition πρὸς is expected to follow πρεσβείας at the beginning of the sixth line, as supported by many epigraphical examples such as *I.Ephesos* 983 ll. 11-14: πρεσβείας πρὸς τοὺς αὐτοκράτορας Ἄντωνεῖνον, Κόμοδον; *I.Kaunos* 139 IIIc ll. 14-15: πρεσβεύσαντα καὶ πρὸς τοὺς αὐτοκράτορας δωρεάν. Based on the preserved adjective θεῖους followed by the letters ΑΥ and the surviving sigma at the beginning of the lower line, we may restore these lines as

⁷ See e.g. *I.Perge* 174 l. 5-6: δημιουργὸν μετὰ πᾶσαν λειτουργείαν.

⁸ For σύνδικος, see Dmitriev 2005, 213-216, esp. 214 and 216, with references. See also Quaß 1993, 168.

⁹ Dmitriev 2005, 214.

¹⁰ See Bithynia: *I.Prusias* 2 ll. 8-9 (before AD 212), 6 ll. 12-13 (after AD 212), 10 l. 5 (before AD 212), 48 ll. 17-18 (undated); *I.Klaudiupolis* 75 l. 8 (undated); *I.Mus. Iznik* 60 ll. 11-12 (AD 218-222); *I.Heraclea Pontica* 54 l. 6 (?); Ionia: *I.Ephesos* 802 ll. 10-11 (AD 217/218); Mysia: Pericharaxis: Jamot 1894, 541 l. 5; Pergamon: *I.Pergamon Asklepieion* 34 ll. 8-9 (AD 200/205 - ca. 210); Caria: Aphrodisias: *MAMA* VIII. 520 ll. 10-15; Ionia: *I.Ephesos* 502 ll. 9-12; Phrygia: Sebaste: Ramsay, *Phrygia* 484 (undated); Pisidia: Pogla: Bean 1960, 59, no. 104 l. 10; Cilicia: Napidos: Bean – Mitford, *Rough Cilicia* II 213 l. 4 (?); Iotape: *CIG* 4415 col. B. ll. 8-9; Tarsos: *SEG* 26.1457 l. 11 (2nd/3rd c. AD); Robert 1977, 88 l. 12 (Robert, *Doc. Asie Min.* 46) (3rd c. AD).

¹¹ Cf. *I.Lindos* 486 ll. 15-16 (cf. *Tit. Camirenses* 284 no. 37) (early 3rd c. AD): πολλάς πρεσβείας καὶ συνδικίας κατορθώσαντα; *I.Ephesos* 802 ll. 9-11: πρεσ[βεύ]σαντα δὲ καὶ συνδικήσαντα ἐπὶ θεοῦς [Σε]ουῆρον καὶ Ἄντωνεῖνον.

¹² See *I.Ephesos* 802. Cf. Dmitriev 2005, 216.

[πρὸς τοὺς] θεῖους Αὐ[τοκράτωρ]ας. In this case, the preserved serif of the right oblique stroke before the *sigma* is a part of the letter *alpha*. The text does not explicitly state the names of the emperors to whom the *legatio* was conducted; instead, it uses the general expression θεῖοι Αὐτοκράτορες. The word αὐτοκράτωρ is used in the plural, implying that it denotes emperors who reigned jointly. Instances in which emperor(s) are referred to as θεῖος/θεῖοι are uncommon. Revisiting *I.Laodikeia Lykos* 60, probably honouring an athlete who was victorious at the Antonea Geteia games, in his comprehensive survey of the adjective θεῖος in relation to the emperors, Jean-Yves Strasser argued that θεῖος is occasionally used synonymously with θεός to denote the deified emperor(s), whereas in other instances it is used to refer to the living emperor(s), in which context it can be translated as “divine”.¹³ The known examples are as follows:

- Heberdey – Kalinka, *Südwestliches Kleinasien* no. 63 ll. 18-20 (cf. IGR 3.493) (Oinoanda): πρεσβεύσαντα προῖκα ὑπὲρ τοῦ Λυκίων ἔθνους πρὸς τὸν θεῖον Αὐτοκράτορα Νέρουα Τραιανόν.¹⁴
- *I.Laodikeia Lykos* 60 ll. 1-5: θεῖου Α[ὐ]τοκράτορος Λ(ουκίου) Σεπτιμίου Σεουήρου Περτίνακος Σεβαστοῦ.¹⁵
- *I.Prusias* 9 ll. 7-10, 12-13 (AD 211): παραπέμψαντα τὸν κύριο[ν ἢ]μῶν Αὐτοκράτορα Μ. Αὐρήλιο[ν] Ἀγτωνεινον καὶ θεῖον Λ. Σεπτίμιον Σεουήρον ... πρεσβεύσαντα παρὰ θεῖον Λ. Σεπτίμιο[ν] Σεουήρον.¹⁶
- *I.Pergamon* 283 ll. 1-5 (cf. IGR 4.365) (after AD 212): [Αὐτ]οκράτωρ Κ[αῖσαρ] θεῖου Σεπτιμίου Σεουήρου εὐσ[εβοῦ]ς Ἀραβι[κοῦ] Ἀδιαβην[ικοῦ] Πα[ρθικοῦ] μεγίστ[ου] Βριταν[ικοῦ] μ[εγίστου] υἱός κτλ.¹⁷
- *I.Cret.* 4.279 (Gortyna, AD 210 or beginning of AD 211): Αὐτοκράτορα Καίσαρα θεῖον Σεπτίμιον Σεβήρον Εὐσεβῆ κτλ.¹⁸
- *IG II²* 3405 (Athens, AD 165/6): ἐπὶ νείκη καὶ ὑγείᾳ τῶν θείων καὶ φιλαδέλφων Αὐτοκρατόρων Μάρκου Αὐρηλίου Ἀγτωνεῖνου καὶ Λουκίου Αὐρηλίου Οὐήρου.¹⁹

The sole recorded epigraphical instance of θεῖος being used to denote joint emperors is a dedication on a marble base in Athens, dated AD 165/6, which was erected for the victory and prosperity of the emperors Marcus Aurelius and Lucius Verus. This is one of two instances, together with the Gortyna inscription, in which Strasser recognised that the adjective θεῖος clearly refers

¹³ Strasser 2004, 132-139, with earlier bibliography on the epithet θεῖος.

¹⁴ Contrary to the editors who accepted that the use of the term θεῖος in this inscription refers to the deceased emperor Trajan, Strasser (2004, 134) argued that there is no reason for assigning a date later than the reign of Trajan to this inscription.

¹⁵ Strasser (2004, 131) proposed to restore the beginning of the inscription as follows: [τὸν ἀγῶνα ὑπὲρ τῶν] υἱῶν τοῦ θεῖου Α[ὐ]τοκράτορος Λ(ουκίου) Σεπτιμίου Σεουήρου Περτίνακος Σεβαστοῦ καλούμενον Ἀντώνη Γέτεια Ὀλύμπια. In opposition to the prevailing opinion that the adjective θεῖος in this inscription refers to the deified emperor Septimius Severus, Strasser (2004, 139) presents a compelling argument.

¹⁶ Cf. Strasser 2004, 133-134.

¹⁷ Cf. Strasser 2004, 133.

¹⁸ Cf. Strasser 2004, 135.

¹⁹ Cf. Strasser 2004, 135.

to the living emperor(s). The palaeographic dating of the Smintheion inscription aligns with the reign of the joint emperors on the marble base in Athens. Hence, the emperors referred to as θεῖοι in our inscription are probably Marcus Aurelius and Lucius Verus, thereby establishing a precise timeframe for the Smintheion inscription, namely AD 161-169.²⁰ However, it is not entirely impossible that the emperors in question were Marcus Aurelius and Commodus, who co-ruled from AD 177 to 180.²¹ Nevertheless, the fact that the epithet θεῖος is already used in the Athenian dedication to describe both Marcus Aurelius and Lucius Verus raises the likelihood that those who were inexplicitly mentioned as θεῖοι Ἀυτοκράτορες in the current inscription were indeed the same emperors as in the Athenian dedication. Furthermore, it is reasonable to assume that the *Colonia Augusta Troadensis* forged strong ties with the future emperors Marcus Aurelius and Lucius Verus soon after they were adopted by Antoninus Pius in AD 138. This is evidenced by two distinct inscribed statue bases, dated to AD 140/1, which were erected in their honour by the *ordo decurionum*.²² From this standpoint, it is also worth noting a close and friendly relationship; in a letter to the Athenians dated 174/5 AD, the emperor Marcus Aurelius refers to the Quintilii, a senatorial family from Alexandria Troas, as “my Quintilii”.²³ The word [πρ]εσβείας in the fifth line signifies that the valued individual undertook this diplomatic journey to the emperors on numerous occasions.

Lines 7-11: Following Ἀυτοκράτορας, ΑΣ must be the relative pronoun ἃς, which agrees with the word [πρ]εσβείας in the fifth line. This relative pronoun serves as the internal object of the fragmentary ΠΕΠΡΕΣ, which can be securely completed as πεπρέσ[βευκε]. In epigraphical texts, it is not unusual to find the word πρεσβεία used as the internal object of the verb πρεσβεύω.²⁴ Considering the surviving letters, one would expect a more stereotyped structure from this point on. The preserved KA at the beginning of the eighth line should be restored as [προί]κα, which is often encountered in this type of honorary inscription, indicating that the honorand personally funded his embassies to the emperors.²⁵ The phrase ὑπὲρ τῆς at the end of the eighth line indicates on whose behalf this *legatio* was conducted. Frequently, inscriptions state clearly that

²⁰ Following the Athenian dedication, there is no evidence to believe that the epithet θεῖος was used in the Smintheion inscription to refer to deceased/deified emperors. Strasser (2004, 135) argued that “*Certes, il existe des cas où l’empereur défunt est encore appelé αὐτοκράτωρ οὐ καῖσαρ. En revanche, nous n’avons trouvé aucun exemple dans les textes grecs où l’empereur défunt était Ἀυτοκράτωρ Καῖσαρ. Il n’est jamais ni θεῖος Ἀυτοκράτωρ Καῖσαρ, ni θεῖος Ἀυτοκράτωρ.*”

²¹ See Kienast *et al.* 2017, 140.

²² I. *Alexandria Troas* 23 and 24.

²³ SEG 29.127 Plaque II ll. 20-21 and 40: [πα]ρὰ τοῖς [ἐ]μοῖς Κυντιλίοις ... τοῖς ἐμοῖς Κυντιλίοις. Cf. Kuhn 2012, 438.

²⁴ Cf. e.g. SEG 45.101 ll. 34-35 (Athens, 293/92 BC): [κ]αὶ [πρ]εσβεί[ας] κ[α]λ[ᾶ]ς καὶ συμφερούσ[ας τῶ]ι δήμω[ι] πεπρέσβευ[κεν]; Robert, *Carie* 167 ll. 14-15 (Apollonia Salbake, after 188 BC): ἄλλας τε πλείονας πρεσβείας πρεσβεύσας; I. *Rhodische Peraia* 501 ll. 5 (Physkos in Rhodian Peraia, 66 BC?): πρεσβε[ί]αν πρεσβεύσαντος.

²⁵ Cf. e.g. Heberdey – Kalinka, *Südwestliches Kleinasien* no. 63 l. 18 (Oinoanda): πρεσβεύσαντα προῖκα ὑπὲρ τοῦ Λυκίων ἔθνους; Bean – Mitford, *Rough Cilicia II* 20 Col. B ll. 3-5 (Eastern Pamphylia, after AD 238): πρεσ[β]εύσαντα προ[ί]κα πρὸς τοὺς Σεβαστοὺς; TAM V.2 966 ll. 9-10 (Thyateria, Roman imperial period): πρεσβεύσαντα πρὸς τὸν αὐτοκράτορα προῖκα. See also Quaß 1993, 168.

these diplomatic missions were carried out on behalf of the homeland, referred to as πατρίς,²⁶ Hence, it is reasonable to restore the missing portion at the beginning of the ninth line with the word [πατρίδος]. The *alpha* that is preserved in the ninth line, after the word [πατρίδος], must be the last letter of the preposition διά, which indicates the motivation of the honorand to serve as *legatus* using his own funds for the sake of his homeland. Based on the article τήν, the preserved ΣΕΒΕ in the tenth line can therefore be safely restored as [εὐ]σέβε[ιαν]. The preposition πρὸς or εἰς is often used in inscriptions to indicate that reverence, εὐσέβεια, is directed towards the god, i.e. θεόν – it is Apollo Smintheus in our case. However, there are instances in which the preposition περί is used, as in the Smintheion inscription.²⁷ In this case, the letter *upsilon* surviving in the last line may be regarded as the final letter of the phrase [διὰ βίο]υ, which must have been engraved in alignment centred on the last line.

With the proposed restorations above, the transcription and translation of the text ought to be as follows:

0 [- - - - -]
 [ca. 8-10]Ο..[ca. 6-8]
 [Ἀπόλλωνος Σ]μινθέως
 [μετὰ πάσα]ς ἀρχὰς καὶ
 4 [λειτουργίας] καὶ συνδι-
 [κίας καὶ πρ]εσβείας·
 [πρὸς τοὺς] θεῖους Αὐ-^v
 [τοκράτορ]ας ἃς πεπρέσ-
 8 [βευκε προῖ]κα ὑπὲρ τῆς
 [πατρίδος δι]ὰ τὴν περι
 [τὸν θεὸν εὐ]σεβε[ίαν]
 [διὰ βίο]υ^{vac.}

L. 1: Perhaps [- - πρ]οφή[την τοῦ] or [- - πρ]οφή[τεύσαντα] with some ligatured letters.

Translation: “ - - - of [Apollo] Smintheus, after all the offices and liturgies and advocacies and embassies to the divine emperors which he had undertaken at his own expense on behalf of his fatherland on account of his piety in regard to the god throughout his life.”

²⁶ Cf. *I.Didyima* 272 ll. 22-23 (Didyima): πεπρεσβευκῶς ὑπ[ὲρ τῆς π]ατρίδος πολλὰ[κικ]; *MAMA VIII*.484 ll. 15-16 (Aphrodisias): πρεσβεύσαντα πλεονάκικ ὑπὲρ τῆς πατρίδος; *I.Cilicie* 68 ll. 3-5 (Antiochia ad Pygammum, early 2nd c. BC): πεπρεσβευκότα δὲ καὶ ὑπὲρ τῆς πατρίδος ἐγ καιροῖς ἀναγκαίοικ πλείστακ καὶ μεγίστακ πρεσβείακ; *I.Prusias* 8 l. 9 (after AD 212: πρεσβεύσαντα ὑπὲρ τῆς πατρίδος; *SEG* 53 1357 ll. 9-10 (Silandos, 2nd-1st c. BC): ἔν τε ταῖς ὑπὲρ τῆς πατρίδος πρεσβηίακ.

²⁷ Cf. *I.Didyima* 479 ll. 14-15 (300/299 BC): ἐπαινέσαι μὲν [Ἀντίοχον τῆ]ς περι τὸν θεὸν εὐσεβείακ; *F.Delphes III* 440 ll. 6: [διὰ] τὴν περι τὸν θεὸν [εὐσέβειαν].

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The abbreviations of the epigraphic corpora and reference works used in this paper are those of *Association Internationale d'Épigraphie Grecque et Latine (AIEGL)*.

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THEIOI AUTOKRATORES. Smintheion'dan Bir Onurlandırma Yazıtı Parçası

Özet

Bu makale, 2009 yılında Apollon Smintheus kutsal alanında keşfedilen yazıtlı bir levha parçasını tanıtmaktadır. Makalede yazar, bu yazıt parçasını Küçük Asya'daki paralel epigrafik örneklerle karşılaştırarak yazıt için bir tamamlama önermektedir. Önerilen tamamlamaya göre bu, *syndikos*, *presbeutes* ve muhtemelen kutsal alanda rahiplik (*prophetes*) de dahil olmak üzere birçok farklı görevde bulunmuş Aleksandreia Troas'ın adı günümüze kalmamış olan seçkin bir vatandaşı için bir onurlandırma yazıtıdır. Ayrıca, tamamlanan *theioi Autokratores* ibaresi, yazıtlarda nadiren rastlandığı için oldukça önemlidir. Söz konusu kişi birçok kez *presbeutes* olarak *theioi Autokratores*'e gönderilmiştir. Makalede Atina'daki paralel bir örnekten yola çıkarak, mevcut yazıttaki *theioi Autokratores* (ilahi imparatorlar) ifadesinin birlikte hüküm süren imparatorlar Marcus Aurelius ve Lucius Verus'a atıfta bulunduğu ileri sürülmektedir.

Yazıtın tercümesi şöyledir: "Tüm görevlerden ve kamu hizmetlerinden, savunuculuklardan ve yaşamı boyunca tanrıya olan dindarlığı nedeniyle anavatamı adına masraflarını üstlenerek ilahi imparatorlara yapmış olduğu elçiliklerden sonra Apollon Smintheus'un ---"

Anahtar Sözcükler: Troas; Aleksandreia Troas; Smintheion; onurlandırma yazıtı; *syndikos*; *theioi Autokratores*.