

**NEW INSCRIPTIONS FROM TROAS -I-
A TITULUS HONORARIUS OF THE DEMOS OF IMBROS
TROAS'TAN YENİ YAZITLAR -I-
IMBROS DEMOS'UNA AIT BİR TITULUS HONORARIUS**

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Abstract

This paper aims to introduce an ancient Greek honorary inscription, discovered during the Epigraphic Surveys of Çanakkale in 2023. The inscription was found and documented in Şahinli Village, Lapseki District, Çanakkale Province. From the inscription, it is understood that an individual from Lampsakos, whose name cannot be fully read, is honored by the Demos of Imbros. Unfortunately, there are no more precise details to date the inscription. However, considering the form of the letters and stylistic features of the base, it could be dated to the 2.-1. century BCE.

Keywords: *Troas, Imbros, Lampsakos, Tituli Honorarii, Inscription.*

Özet

Makale kapsamında, 2023 Yılında Çanakkale İli ve İlçelerini kapsayan Epigrafik Yüzey araştırması esnasında tespit edilmiş Eski Yunanca bir onurlandırma yazıtı tanıtılmaktadır. Yazıt, Çanakkale İli, Lapseki İlçesi Şahinli Köy meydanında tespit edilmiş ve belgelenmiştir. Yazıt metninden anlaşıldığı üzere, adı tam olarak okunamayan Lampsakoslu bir kişi, Imbros Demos'u tarafından onurlandırılmaktadır. Yazıtı tarihlemeye yarayacak daha kesin bilgiler maalesef bulunmamaktadır. Ancak harf karakterleri ve kaidenin özellikleri göz önünde bulundurularak MÖ 2/1. yüzyıla tarihlenmesi mümkün görünmektedir.

Anahtar Kelimeler: *Troas, Imbros, Lampsakos, Tituli Honorarii, Inscription.*

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During Epigraphical Surveys¹ in Çanakkale in 2023, an ancient Greek inscription on a marble base was found in the square of Şahinli Village, Lapseki District. The base is broken on the left side, and the first *corona* is damaged (Fig 1). The villagers have reported that the inscribed base was brought from Kocamezarlık Mevkii, located 2 km southwest of the village. Subsequently, a systematic survey was started in this area, but no contemporary architectural remains or inscriptions were found. However, a few pottery and brick fragments indicating a 6th century AD settlement were identified.

On the top of the base, there are three wreaths depicted. There are holes on the top part for the placement of a statue or bust (Fig. 2). The insides of the first and second wreaths are inscribed (*Titulus A*; *Titulus B*), but there is no inscription in the third one.

Measurements of the base:

Height: 67 cm Width: 90 cm Thickness: 15 cm Letter height: 1.2 cm (both inscriptions).

Titulus A:

(in *corona*)
[O] δ[ῆ]μος]
2 ὁ Ἴμβρίων.

Titulus B:

(in *corona*)
-ΩΜ-ΕΝ
2 ΙΟΣ* Λα[μ] –
ψακ[ηνός].

Translation (a, b): *nnn*, from Lampsakos, (was honored by the) Demos of Imbros.

Titulus A:

For the demos of Imbros on inscriptions see Petrakos (1997, Nr. 433; IG XII,8 38)

Titulus B:

**lapis*

L. 1-2: The ethnikon "Λαμψακηνός" (Lampsakenos), which continues from the middle of the second line to the third line, indicates that a personal name should follow it. The first letter of the name cannot be read due to damage. Although very faint, it is thought that the second letter is a Ω (?), and the third can be read as M. That said based on the existing traces, it is likely that the fourth is either a Ζ or Ξ, and the fifth letter is an Ε. The name continues with a Τ or Ι in the third line. The last two letters are Ο and followed by an Σ. Therefore, the name should end with either -ιος or -τος.

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Brief History of the Ethnikon

L. 3: Before Lampsakos² was established as a colony by the Phocaeans³ in the mid-7th century BCE, it was known as Πιτυόεσσα⁴ according to Kharon of Lampsakenos, and as Πιτύεια⁵ according to Homeros. After the city's name was changed to Lampsakos, the ethnikon "Lampsakenos," meaning "from Lampsakos," was used to identify its inhabitants. This ethnikon is used in ancient literary texts from the early on. According to Herodotos, who first used it, during the rule of Peisistratos in Athens, Miltiades, son of Kypselos, was considered one of the

powerful figures of the time. When Miltiades attempted to invade Lampsakos, he was captured by the people of Lampsakos, only to be released with the intervention of King Kroisos of Lydia⁶. Following Herodotos, Thukydides, who mentioned the ethnikon Lampsakenos, recounts how the Spartan commander Derkylidas set out from Miletos by land to capture the cities of Abydos and Lampsakos. Thukydides mentions that first Abydos and then Lampsakos revolted after this expedition. According to the author, -perhaps due to the lack of walls- first Lampsakos and then Abydos were captured⁷ (411 BCE).

² For the history of the city see, Strab. XIII,1, 18; Ptol. V, 2, 2; Büchner (1924, *passim*); Schwertheim (1999, 1089 ff.). For the inscriptions see, IK Lampsakos (*passim*)

³For the foundation of the city see, Polyain. VIII, 37: (1) Φωκαεῖς Φόξον ἡγεμόνα ἔχοντες Μάνδρων βασιλεῖ Βεβρύκων συνεμάχησαν ὑπὸ τῶν προσοίκων βαρβάρων πολεμουμένων· Μάνδρων ἔπεισε τοὺς Φωκαεῖς ἐποικεῖν μέρος τῆς χώρας καὶ τῆς πόλεως λαβόντας. ἐπεὶ δὲ πολλάκις μὲν ἐν ταῖς μάχαις ἐνίκων, πολλὰ δὲ λάφυρα ἐκτόντο, ἐπίφθοι τοῖς Βέβρυξιν ἐγένοντο, ὥστε ἀποδημούντος Μάνδρωνος λόγῳ καὶ δόλῳ τοὺς Ἕλληνας ἐβουλεύσαντο διαφθεῖραι. Μάνδρωνος θυγάτηρ Λαμψάκη παρθένος μαθοῦσα τὴν ἐπιβουλὴν ἀποτρέπειν ἐπειράτο· ὡς δὲ οὐκ ἔπειθε, κρύφα τοῖς Ἕλλησι μὲν τὰ κατ' αὐτῶν βεβουλευμένα. οἱ δὲ θυσίαν παρασκευάσαντες λαμπρὰν ἔξω τειχῶν καλοῦσι τοὺς βαρβάρους ἐς τὸ προάστειον. οἱ μὲν δὴ κατακλιθέντες εὐωχοῦντο, οἱ δὲ Φωκαεῖς δίχα διελόντες αὐτοὺς οἱ μὲν τὰ τεῖχη κατελάβοντο, οἱ δὲ τοὺς εὐωχομένους ἀνεῖλον καὶ τὴν πόλιν αὐτοὶ κατέσχον. τὴν δὲ Λαμψάκην μεγαλοπρεπῶς ἐτίμησαν καὶ τὴν πόλιν ἀπ'αὐτῆς Λάμψακον προσηγόρευσαν.

⁴ FGrHist 262.

⁵ Hom. II. II, 829.

⁶ Hdt. VI, 37: ἀποτειχίσας ὧν τὸν ἀγῆνα τῆς Χερσονήσου ὁ Μιλτιάδης καὶ τοὺς Ἀσινθίους τρόπῳ τοιοῦτῳ ὡσάμενος, τῶν λοιπῶν πρῶτοι ἐπολέμησε Λαμψακηνοῖσι· καὶ μιν οἱ Λαμψακηνοὶ

λοχίσαντες αἰρέουσι ζωγρίῃ. ἦν δὲ ὁ Μιλτιάδης Κροίσῳ τῷ Λυδῷ ἐν γνώμῃ γεγῶσ· πυθόμενος ὧν ὁ Κροῖσος ταῦτα, πέμπων προηγόρευε τοῖσι Λαμψακηνοῖσι μετιέναι Μιλτιάδεα· εἰ δὲ μὴ σφραγίστος τρόπον ἀπέλλε ἐκτρίψειν. [2] πλανωμένων δὲ τῶν Λαμψακηνῶν ἐν τοῖσι λόγοισι τὸ θέλει τὸ ἔπος εἶναι τὸ σφι ἀπειλήσει ὁ Κροῖσος, πίτυος τρόπον ἐκτρίψειν, μόγις κοτὲ μαθὼν τῶν τις πρεσβυτέρων εἶπε τὸ ἐόν, ὅτι πίτυς μόνη πάντων δενδρέων ἐκκοπέισα βλαστὸν οὐδένα μετεῖ ἀλλὰ πανάλεθρος ἐξαπόλλυται. δεισαντες ὧν οἱ Λαμψακηνοὶ Κροῖσον λύσαντες μετήκαν Μιλτιάδεα. 38: οὗτος μὲν δὴ διὰ Κροῖσον ἐκφεύγει, μετὰ δὲ τελευτᾷ ἄπαις, τὴν ἀρχὴν τε καὶ τὰ χρήματα παραδοὺς Στησαγόρῃ τῷ Κίμωνος ἀδελφεοῦ παιδὶ ὁμομητρίου. καὶ οἱ τελευτήσαντι Χερσονησίται θυσοῖσι ὡς νόμος οἰκιστῆ, καὶ ἀγῶνα ἵππικόν τε καὶ γυμνικόν ἐπιστάσι, ἐν τῷ Λαμψακηνῶν οὐδενὶ ἐγγίνεται ἀγωνίζεσθαι. [2] πολέμου δὲ ἐόντος πρὸς Λαμψακηνοὺς καὶ Στησαγόρεα κατέλαβε ἀποθανεῖν ἄπαιδα, πληγέντα τὴν κεφαλὴν πελέκει ἐν τῷ πρωτανήφῳ πρὸς ἀνδρὸς αὐτομόλου μὲν τῷ λόγῳ πολέμιου δὲ καὶ ὑποθερμοτέρου τῷ ἔργῳ.

⁷ Thuk. VIII, 62.1: μετὰ δὲ τοῦτο εὐθὺς τοῦ Δερκυλίδου πεζῆ ἐκ τῆς Μιλήτου παρεξελθόντος Ἄβυδος ἐν τῷ Ἕλλησπόντῳ ἀφίσταται πρὸς Δερκυλίδαν καὶ Φαρνάβαζον, καὶ Λάμψακος δυσὶν ἡμέραιν ὑστερον. [2] Στρομβυγίδης δὲ ἐκ τῆς Χίου πυθόμενος κατὰ τάχος βοηθήσας ναυσὶν Ἀθηναίων τέσσαρσι καὶ εἴκοσιν, ὧν καὶ στρατιώτιδες ἦσαν ὀπλίτας ἄγουσαι, ἐπεξεληθόντων τῶν Λαμψακηνῶν

The ethnicon also appears in Ksenophon. According to the historian, after Kyros died, the army, which had not received regular pay since then, began to suffer from a shortage of money and provisions on their way back. At this time, King Seuthes of Odrysia, who wanted to regain the lands his father had lost, promised a monthly salary to Ksenophon's army in exchange for their services. Although the army started working for Seuthes, the promised salary was not paid⁸. Later, an agreement was reached, and Seuthes provided the army with six hundred head of cattle, four thousand sheep, and around one hundred and twenty slaves as payment⁹. It is then reported that Ksenophon and his army were welcomed by the people of Lampsakos upon their arrival¹⁰.

μάχη κρατήσας και αὐτοβοεὶ Λάμψακον ἀτείχιστον οὐδ' ἄλλων, καὶ σκευὴ μὲν καὶ ἀνδράποδα ἀρπαγῆν ποιησάμενος, τοὺς δ' ἑλευθέρους πάλιν κατοικίσας, ἐπ' Ἄβυδον ἦλθεν.

⁸ Ksen. *Anab.* VII, 6.3ff: [3] ἀκούσας ταῦτα ὁ Σεύθης κελεύει παράγειν: καὶ ἐπεὶ εἶπον ὅτι ἐπὶ τὸ στράτευμα ἤκουσιν, ἔλεγεν ὅτι τὸ στράτευμα ἀποδίδωσι, φίλος τε καὶ σύμμαχος εἶναι βούλεται, καλεῖ τε αὐτοὺς ἐπὶ ξένια: καὶ ἐξέειπε μεγαλοπρεπῶς, Ξενοφῶντα δὲ οὐκ ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα. [4] ἐρωτῶντων δὲ τῶν Λακεδαιμονίων τίς ἀνὴρ εἶη Ξενοφῶν ἀπεκρίνατο ὅτι τὰ μὲν ἄλλα εἶη οὐ κακός, φιλοστρατιώτης δέ: καὶ διὰ τοῦτο χειρόν ἐστιν αὐτῶ. καὶ οἱ εἶπον: ἄλλ' ἢ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας; καὶ ὁ Ἡρακλείδης, πάνυ μὲν οὖν, ἔφη.

⁹ Ksen. *Anab.* VII, 7. 53: [53] ἐντεῦθεν λέγει Σεύθης: ἀργύριον μὲν οὐκ ἔχω ἄλλ' ἢ μικρόν τι, καὶ τοῦτό σοι δίδωμι, τάλαντον: βοῦς δὲ ἑξακοσίους καὶ πρόβατα εἰς τετρακισχίλια καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατόν. ταῦτα λαβὼν καὶ τοὺς τῶν ἀδικησάντων σε ὀμήρους προσλαβὼν ἄπιθι.

¹⁰ Ksen. *Anab.* VII, 8.1-3: ἐντεῦθεν διέπλευσαν εἰς Λάμψακον, καὶ ἀπαντᾷ τῶ Ξενοφῶντι Εὐκλείδης

The usage of the ethnicon "Lampsakenos" in inscriptions can be followed back as early as the Athenian tax lists from around 453/2 BCE¹¹ to 428/7 BCE¹². Apart from tax lists, it is mentioned in other inscriptions, particularly in *tituli sepulcrales*, starting from the mid-5th century BCE¹³ until the middle of the 3rd century BCE¹⁴.

The reasons for the *Demos* of Imbros honoring a person from Lampsakos cannot be known due to the limited information in the inscription. However, the holes on the base indicate that a statue or bust of the honored person was erected. Therefore, even though the name is unknown, it could be said that the honored individual was an important figure for Lampsakos.

μάντις Φλειάσιος ὁ Κλεαγόρου υἱὸς τοῦ τὰ ἐντοίχια ἐν Λυκείῳ γεγραφότος. οὗτος συνήδετο τῶ Ξενοφῶντι ὅτι ἐσέσαστο, καὶ ἠρώτα αὐτὸν πόσον χρυσιὸν ἔχοι. [2] ὁ δ' αὐτῶ ἐπομόσας εἶπεν ἢ μὴν ἐσεσθαι μὴδὲ ἐφόδιον ἱκανὸν οἴκαδε ἀπίοντι, εἰ μὴ ἀπόδοιτο τὸν ἵππον καὶ ἅ ἄμφο' αὐτὸν εἶχεν. [3] ὁ δ' αὐτῶ οὐκ ἐπίστευεν. ἐπεὶ δ' ἔπεμψαν Λαμψακηνοὶ ξένια τῶ Ξενοφῶντι καὶ ἔθυε τῶ Ἀπόλλωνι, παρεστήσατο τὸν Εὐκλείδην: ἰδὼν δὲ τὰ ἱερὰ ὁ Εὐκλείδης εἶπεν ὅτι πειθοίτο αὐτῶ μὴ εἶναι χρήματα. ἄλλ' οἶδα, ἔφη, ὅτι κἂν μέλλῃ ποτὲ ἐσεσθαι, φαίνεται τι ἐμπόδιον, ἂν μὴδὲν ἄλλο, σὺ σαυτῶ. συναμολόγει ταῦτα ὁ Ξενοφῶν.

¹¹ IG I³ 269: [XHH] Λαμψακηνό κτλ.

¹² For samples see, IG I³ 260; 262; 264; 265; 268; 269; 270; 277; 279; 281; 282; 283; 436; 437; 439; 440; 441; 442; 444; 445; 446; 447; 449.

¹³ For samples see, IG I³ 1351.

¹⁴ For samples see, IG I³ 1352; II² 9157; IV²,1 121; IV²,1 125; XI,4 518; XI,4 708; XII,5 1073; XII,6 1:98; XII,9 198; XII,9 216; XII,9 216; IK Kyme 76; SEG IX 178.

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Supplementum Epigraphicum Graecum



Figure 1: Marble Base with Coronae



Figure 2: Marble Base