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## A Cult of the Homonades

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their training has been what it pretended to be, they ought to be able to do that. And then let them follow where their reasoning leads them. What reams of futile debate we should be spared! what libraries of books arguing on false assumptions! how many resolutions so vague as to mean nothing at all!—in a word, how much sham. The truth is what we want;

and that found, I believe that Nelson's favourite saying has not lost its force—'The boldest course is the safest.' Is it not a pity that we should be arguing against each other, when our united strength is needed to fight the common foe, public opinion, so well-meaning and so uninstructed.

W. H. D. ROUSE.

### A CULT OF THE HOMONADES.

THE broad facts concerning this tribe are collected in Ramsay's *Historical Geography of Asia Minor* (p. 335), and their situation is again discussed by Professor Ramsay in his paper on 'Pisidia and the Lycaonian Frontier' in the *Annual of the British School at Athens* (1902-1903, p. 268). The description of their territory in the *Historical Geography* as 'north and east of Lake Trogitis' (where they are placed by Mr. Anderson in his map of Asia Minor) is only partly true to the conclusions drawn from Strabo's account by Professor Ramsay himself. In his later paper he says with more completeness that the Homonades were the tribe which inhabited the mountains on three sides of Lake Trogitis, and extended south to near Katenna, west to near Selge, and east to the neighbourhood of Isaura. This situation seems to imply that when Strabo<sup>1</sup> says that they cultivated a *κοῖλον καὶ εὐγεων πεδῖον εἰς πλείους ἀλῶνας διηρημένον* he is thinking of Lake Trogitis, although how he could have mentioned the strip of fertile land which fringes that lake without referring to the lake itself must remain a mystery. The Austrian Expedition of 1902, in their preliminary report,<sup>2</sup> suggest the identification of this *πεδῖον* with Gembos-Göl, and promise to discuss the evidence in their *Reisewerk*. We must wait for their arguments; but on the present evidence it looks as if this situation were too far west. Gembos-Göl must have lain on the extreme western frontier of the Homonades, if it was in their territory at all; and Strabo's account implies that the *πεδῖον* of which he

speaks was in the middle of their territory. That they must have stretched to the east of Lake Trogitis is proved by the fact that we find them classed to Lycaonia in later times; and Inscription No. 240 of Sterrett's *Wolfe Expedition*, belonging to the east side of Lake Trogitis, must certainly refer to their organisation into *δῆμοι*. The plain of Lake Trogitis is the only one which satisfies all the conditions of Strabo's *πεδῖον*: when he describes it as divided into *ἀλῶνες* and fails to mention the lake, we must conclude that he did not see it, but is reporting inaccurately from hearsay.

The Homonades were an *ἔθνος* divided into *δῆμοι*, according to Professor Ramsay's interpretation of Sterrett's inscription from Sedasa. This place, to which also belong the inscriptions which form the subject of this paper, lay on the high ground to the east of Lake Trogitis. It was one of the *δῆμοι* of the Homonades, and the inscription records a decree passed in the *δῆμος* in honour of Valerius, the son of Bianor, who had been a benefactor of the *δῆμος* and its *δμοεθνείς* (the Homonades), on the occasion of the marriage of his son.

The foundation by Augustus of two Roman colonies, Parlais<sup>3</sup> and Lystra, on the borders of the Homonades, proves them to have been an unruly and turbulent people. It is a fair inference that Greco-Roman education penetrated this wild region only after the establishment of the Roman colonies; the inscriptions of this district (which indicate a higher level of culture

<sup>1</sup> P. 569.

<sup>2</sup> *Vorläufiger Bericht über eine Archäologische Expedition nach Kleinasien* (Prag, 1903), p. 33.

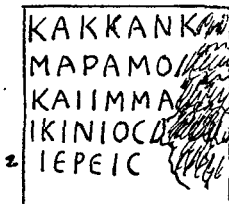
<sup>3</sup> The identification of Parlais with Bey-Sheher must be accepted till epigraphic evidence proves the contrary (see Ramsay, *Annual of British School, Athens*, 1902-3, p. 262).

than those of the neighbouring Lycaonian steppe) must therefore be placed in the Imperial period. A vigorous native art testifies to their having maintained after their subjection by the Romans the strong individuality and independence of spirit which led to the foundation of the Roman colonies.<sup>1</sup>

Evidence concerning a cult of this tribe was found by a party consisting of Sir William, Lady, and Miss Ramsay, and the writer at and near Sedasa in May and June, 1909. The great majority of the epigraphic monuments we found in the region illustrate the local art in Roman times; these will be published by Miss Ramsay. The two dedications which I publish here (as well as the inscription of Isaura Nova, which is appended to this paper) were not accompanied by decoration of any sort:

I. AK-KILISSE (SEDASA).—In the cemetery. Part of stone mutilated, but restorations certain.

I.



Κάκκαν κ[αὶ  
Μαράμο[ος  
καὶ Ἴμμα[ν Δ-  
ικίνιος Δ[ίος  
ἱερεῖς

1. Possibly Ἴμμα[ν κ(αὶ)Δικίνιος.  
2. This implies that a college of priests served the native god at Sedasa, as over Anatolia generally. The bearing of this fact on the reading in Act xiv. 13 will be discussed elsewhere.

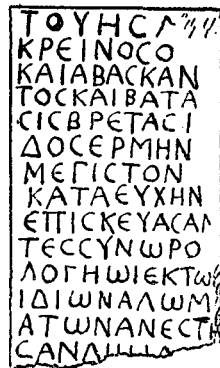
II. BALÜK-LAOU.—On an oblong pillar, about two feet high, built into a house-wall. Inscriptions I. and II., found at places about an hour's walk apart (both places are marked on Kiepert's map, from Sterrett's route-maps), evidently refer to the same local cult. They perhaps belong to a temple of Zeus at or near Sedasa, which Sterrett<sup>2</sup> has placed near Ak-Kilisse. Ster-

<sup>1</sup> An art similar to that of Dorla (see Miss Ramsay in *Studies in the . . . Eastern Roman Provinces*) flourished in the entire mountain region north and east of Trogitis Lake.

<sup>2</sup> *Wolfe Expedition*, p. 141. The presence of a priest of the Augusti shows that the temple of Zeus at Sedasa was the most important one in the region, and a dedication from Gorgorome was quite natural.

rett's sagacious conjecture (based on the statement of the natives that the stone was

II.



Τούης Μ[α-  
κρείνος ὁ  
καὶ Ἀβάσκαν-  
τος καὶ Βάτα-  
σις Βρετασί-  
δος Ἐρμῆν  
μέγιστον  
κατὰ εὐχὴν  
ἐπισκενάσαν-  
τες σὺν ὄρο-  
λογίῳ ἐκ τῶν  
ιδίων (ἀν)αλωμ-  
άτων ἀνέστ[η-  
σαν Δεῖ [Ἑλίφ

3. The Principal of Brasenose pointed out to me that the form ἀλωμα for ἀνάλωμα is used in Boeotian inscriptions (see Van Herwerden, p. 929). But ἀλωμάτων is probably an engraver's mistake here.

carried from Ak-Kilisse) that Inscription No. 217 in his collection was in honour of a citizen of Sedasa, who was ἀρχιερεὺς τῶν Σεβαστῶν, is confirmed by the discovery of a temple of Zeus there, for the worship of the Emperors was regularly instituted in the most important local shrine.<sup>3</sup> Zeus is here identified with the Sun-god:<sup>4</sup> the mention of the sun-dial suggested the restoration and explains the identification. In this remote region Zeus must be regarded as the Greek name given to the male deity in the old Anatolian religion; we are dealing not with an imported cult of the Hellenic Zeus, but with a representation under a Greek title and with a Grecised character of the older god. This was the universal practice in Central Anatolia.

The date of these inscriptions can be fixed with much probability. In neither is the lettering decisive as to date. The letter η instead of ε in Inscription II. l. 11 is a constant characteristic of Anatolian epigraphy in uneducated districts, and doubtless denoted a variety of pronunciation.<sup>5</sup> Irregular spelling in a remote district can-

<sup>3</sup> E.g., Tralleis, BCH. 1886, p. 516; Phaselis, C.I.G. 4332.

<sup>4</sup> Cf. Farnell, *Cults of the Greek States*, vol. i. p. 44.

<sup>5</sup> Blass (*Acta Apostolorum*, Prolegomena, p. 35) asserts that the confusion of η and ε had not begun in the latter part of the first century. But this refers to educated Greco-Roman society.

not be taken as evidence of a late date.<sup>1</sup> The 'iota adscriptum' in Inscription II. I. 11, is commoner in early than in late Imperial inscriptions, but it occurs sporadically in late times.<sup>2</sup> Still, an argument which attains high probability can be founded on two of the names contained in Inscriptions I. and II. Natives often assumed as praenomen, nomen, or cognomen, the name of the reigning Emperor, and it can hardly be an accident that two of the persons mentioned in these inscriptions bear the names of Emperors of the third century. If we suppose that Toues Macrinus assumed his cognomen in honour of the Emperor Macrinus (A.D. 217-218), and that Iman Licinius was called after Valerianus<sup>3</sup> or Gallienus<sup>4</sup> (A.D. 253-259 and 253-268), and place the two inscriptions soon after the middle of the third century, other considerations tally with our conclusion. We know from an inscription<sup>5</sup> that the roads of this district were improved by Valerian and Gallienus, and the names of these Emperors occur frequently in Anatolian inscriptions.<sup>6</sup> If we place the inscriptions under these Emperors, they naturally connect themselves with the pagan reaction consequent on the Christian persecution under Valerian. This is more satisfactory than to detach them and connect Inscription I. with the Licinii of the fourth century and the Christian persecution under Diocletian. Another third-century dedication of a sun-dial is given in Ramsay's *Cities and Bishoprics*, i. p. 188.<sup>7</sup>

The association of Zeus with Hermes in Inscription II. has a special interest in this

region; its existence in a local native cult explains why that particular pair of gods was chosen by the 'Lycaonian' natives of Lystra, when they wished to identify Paul and Barnabas with 'gods come down in the likeness of men' (Acts xiv. 6-18). The evidence of a third-century inscription of this class is valuable retrospectively. Native religious beliefs and usages were handed down from a time anterior to the occupation of the country by the Greeks and Romans. Dedications of the statue of one god (considered as a god, with or without conventional titles and attributes) in the temple of another god occur very rarely. Rouse (*Greek Votive Offerings*, p. 392) collects seven instances, all of them belonging to the Roman period. The addition of the title *μέλιστος* is a clear proof that the god Hermes himself is the object of the dedication. His statue was not set up for purely ornamental purposes, and therefore I do not think (with Sir William Ramsay<sup>8</sup>) that the statue (or bust) of Hermes formed the gnomon of the sun-dial. It is possible that the *caduceus* might have been so arranged as to throw the shadows in the proper way; but this arrangement would make the god a mere accessory of the group. It seems more probable that the pillar on which the dedication was engraved supported the sun-dial only, and that the statue of Hermes was distinct from it.

How much a dedication of this kind implied is quite uncertain. We cannot suppose that it always made the two gods *σύνναοι* or *σύμβωμοι*; but it must have both implied and tended to fix a close association of the two gods in local myth and ritual. The scene of Ovid's story of the appearance of Juppiter and Mercury to Baucis and Philemon is laid among the Phrygian hills, beside a lake. His description exactly fits Lake Trogitis, and it is very tempting to suppose that the myth originated here.<sup>9</sup> In the present instance, the relation between Zeus and his son Hermes was the Greek

<sup>1</sup> Sir W. M. Ramsay insists on this easily-forgotten principle in his treatment of the inscriptions of Barata (*The Thousand and One Churches*, Sir W. M. Ramsay and Miss Bell, p. 512 ff.).

<sup>2</sup> E.g. in a Byzantine inscription (Sterrett, *Epig. Journey*, No. 148).

<sup>3</sup> Publius Licinius Valerianus.

<sup>4</sup> Publius Licinius (Valerianus) Egnatius Gallienus.

<sup>5</sup> Sterrett, *Wolfe Expedition*, No. 261.

<sup>6</sup> See Cagnat (*Inscr. Graec. ad res Rom.* Part iii. p. 604). Add a dedication to Salonina published in *Klio* 1910, p. 234.

<sup>7</sup> An undated dedication of a *ὑποθήγιον* from a village near Tralleis is published in *BCH.* 1886, p. 517.

<sup>8</sup> *The Revolution in Turkey and Constantinople*, p. 297.

<sup>9</sup> Professor Ramsay, on the strength of some MS. readings, places the scene of this story at Tyriaeum (*Historical Commentary on the Galatians, ad loc.*).

version of the relation of Father-god and Son-god in the old religion. An inscription of Sizma, north-west of Iconium, records a dedication to 'Dionysus, the son of Zeus Olympius,<sup>1</sup> another Greek version of the same relation.

It is indicated in the story in Acts that it was the native population of Lystra, acting apart from the Greeks and Romans in the city, who sought to sacrifice to Paul and Barnabas, and who called them Hermes and Zeus. This suggests that the association between Zeus and Hermes belonged to the native religious beliefs. A detailed examination of the names in our two dedications will show that they all belong to the native Isaurian<sup>2</sup> nomenclature. Τούης<sup>3</sup> is a Grecised form of the Isaurian name Θουῆς, which we know from Sterrett (*Wolfe Expedition*, Nos. 83 and 115). The root ΘoF or ToF occurs in several personal names of the Isaurian and neighbouring highlands. The connection between Τούης and Τοάλιος (from Lycia, BCH. x. 234) may be illustrated by comparing the similar pairs Κουῆς and Κουάλιος (Kretschmer, *Einleitung*, p. 326) and \*Oa and \*Oalos (*Ibid.* p. 365). The ordinary Greek form of this name is Θῶας, which occurs in Lycia (Petersen, *Reisen in Lykien, etc.*, Nos. 208, 215). The stem reappears in the reduplicated form Θούθος, in an inscription of Iconium (BCH. 1902, p. 216), Θούθου (feminine) in an epitaph of Dorla (Ramsay, *Studies in the . . . E. Roman Provinces*, p. 39), Θουθῶθου in an unpublished inscription copied at Tchumra (south-east of Iconium) in 1909, Θιούθιους (Sterrett, *Epig. Journ.* No. 177), and Τουῦτος (Sterrett, *Wolfe Expedition*, No. 235). Such reduplication was characteristic of Anatolian nomenclature—e.g., Λᾶ and Λάλας, Οὐᾶ and Οὐαουῆς (Kretschmer, *op. cit.* pp. 351–352). Θούθου alongside of Θούθου seems to be semi-Grecised; compare the pair Σούσους

and Σούσου (Sterrett, *Epig. Journ.* No. 156;<sup>4</sup> BCH. 1886, p. 506; JHS. 1890, p. 163 ff.). Nicolaus of Damascus gives Τουδῶ as the name of the daughter of the Mysian King Arnossus, wife of Sadyattes of Lydia. Kretschmer considers this name a Hellenised form of Τουδοῦς (feminine), implied in the genitive Τουδοῦτος (Lebas W. iii. 1447, cf. 1429). Τουδῶ corresponds to the Isaurian Θούθου, Τουδοῦς to Θούθου. Evidently no inference can be drawn as to gender (see Mr. Headlam's note on Ἴνδους and Ἀίλλους in JHS. Supp. ii. p. 28, and Sterrett, *Wolfe Expedition*, No. 83 note). Τουδῶ is apparently Θούθου, assimilated to Greek feminine names in -ω.

ὁ καὶ Ἀβάσκαντος.—It is noteworthy that Τούης has an Isaurian, a Latin, and a Greek name. By-names, introduced by ὁ καὶ, are very common in the district. The Rev. H. St. J. Thackeray, in a letter to the *Times* (November 15, 1909), points out that the only occurrence of the verb βασκαίνειν in the New Testament is in the Epistle of Paul to the (Southern) Galatians, and suggests that the superstition of the evil eye was deeply rooted in the district. But the name Abascantus was common over Asia Minor generally, and its occurrence in No. II. hardly supports this conclusion.

Βάτασις Βρετασίδος.—Both these names appear to be new, but obvious parallels occur in Isauria and the neighbourhood—e.g. Τάρασις, Ούίτασις, etc. (see Kretschmer's list, *op. cit.* pp. 314 ff.). The relation between Batasis and Bretasis is an interesting question. Βάτασις may be masculine or feminine; the termination -σις is found in names of either sex in Central Anatolia.<sup>5</sup> It may be the name of Toues' wife (in this case ἡ γυνὴ αὐτοῦ is generally, but not invariably, added), or it may be another male dedicatory. The point is unimportant. Interest centres in the gender of Βρετασίς. As the form stands (the accent being of

<sup>1</sup> See *Classical Review*, 1905, p. 370. The letters ΤΥΩ are probably a mistake for ΤΙΩ.

<sup>2</sup> The district between Lake Trogitis and Lystra lay on the borderland of Isauria and Lycaonia. Nothing is known about the 'Lycaonian language' mentioned in Acts xiv.

<sup>3</sup> The accent of all these native names is uncertain. Perhaps Τούης is the proper accentuation.

<sup>4</sup> Sterrett's false division Δουδᾶς Οἴσου has been corrected by Ramsay (*Hist. Geog.* p. 157) and Kretschmer (*Einleitung*, p. 352). Mendel (BCH. 1902, p. 221) is therefore without excuse in following it.

<sup>5</sup> This termination is to be distinguished from -σις as equivalent to -σιος in Roman and Greek names. The genitive of such names is in -σιου.

course uncertain), it, too, can be either masculine or feminine. We find a few native masculine names in *-is*, with genitive *-idos*—e.g. *Μῆνις* in the Tekmoreian lists, *Στασιθέμις* in Benndorf (*Reisen in Lykien, etc.*, p. 67, No. 42). But *-ios* is the usual form of the genitive of masculine names in *-is*.

Indisputable cases of designation by the mother's name are scarce in Asia Minor; the *caveat* in Paton and Hicks (*Inscr. of Cos*, p. 256), applies with even greater force to Asia Minor, where the gender of personal names exhibits great confusion. Mr. Headlam, in JHS. Supp. ii. p. 29, collects seven inscriptions from Dalisandos in Isauria, which he holds to contain instances of designation by the mother's name (Nos. 27–33). But his argument as regards No. 27 is based on an unnecessary restoration; instead of *Νενησ[is] Ἰαμβίου* we should probably read *Νενησία [Ἰαλ]βίου* (M and AA are easily confused). In No. 28 *Ἀὐρ. Τῆς Τύραννι* may be a single name. We find a parallel to *Τύραννι* in the indeclinable masculine forms *Ἰλοσπώνθει* and *Νεάνθει* in Sterrett (*Wolfe Expedition*, No. 258).<sup>1</sup> Even if *Τύραννι* is taken as a native genitive form it is not necessarily feminine, though the fact that *Τύραννος* is also used in Isauria makes the suggestion plausible. The same consideration applies in Nos. 30–33, where we find *Τροκόνδει* and *Τροκόνδιν*, the usual masculine form being *Τροκόνδας*.<sup>2</sup> In No. 29 (*Ἰρδὶς Κίλλιος, etc.*) *Ἰρδὶς* is masculine. Why, then, hold that '*Κίλλις* is shown by the termination to be feminine'? The ordinary genitive ending of native masculine names in *-is* is *-ios*. I have collected eleven probable or certain instances of *-ios* as a masculine genitive termination among Sterrett's Isaurian inscriptions; no case occurs in which it is certainly feminine. On the other hand, *-idos* occurs as a genitive feminine ending in *Wolfe Expedition*, No. 187.

The following seem to be surer instances of designation by the mother's name. One of the inscriptions in Mr. Hogarth's well-

known paper on the 'Gerosia of Hierapolis'<sup>3</sup> gives the form *Μοταλίδος*. This is almost certainly a female name; the corresponding masculine form is *Μοτάλης*, which occurs in Cilicia (Ramsay, *C. and B.* vol. i. p. 116). Mr. Hogarth is, I think, mistaken in taking the name to be an ethnic 'belonging to Motala or Motella, her real name being unknown to her grandson.' Apart from the unlikelihood of such ignorance, characterisation of a person by an ethnic alone is foreign to the practice of Anatolian epigraphy. It is better to take *Μοταλὶς* as a true personal name, connected with Motella, like Athenaios from Athenai. The form *Μοαλείδος* (genitive) in Sterrett (*Épig. Journ.* No. 27) also appears to be feminine; the masculine form *Μοῦλις* (in accusative *Μοῦλιν*) occurs in Sterrett (*Wolfe Expedition*, No. 22), and the genitive masculine is shown in *Ἰμμούλιος* (*ibid.* No. 39)—the same name with prothetic iota. A still surer instance is *Λαδίκης* (Sterrett, *Épig. Journ.* No. 27; better in BCH. 1892, p. 417). *Λαδίκη* is clearly a woman's name; so is *Μελιτίνη* (*ibid.* No. 21). Other certain instances are *Δάλλας*, *Παρθένας*, *Ζωσίμης*, *Δάφνης*, *Λαδικέας*, all of which will be found in the index to Petersen and Benndorf's *Reisen in Lykien, etc.* Another instance is *Πρόκλος Φαρνακίδος* in an inscription in *Revue des Études Grecques*, 1895, p. 80, No. I. *Φαρνακίς*, alongside of *Φαρνάκης*, must be feminine.

In most of the cases in which the mother's name is used in designations it is equivalent to the formula *πατρὸς ἀδῆλου* (as Mr. Hogarth holds), and does not imply a contemporaneous matrilinear system. But in some of these cases (and especially, I should lay it down, in dedications at shrines of the old Anatolian religion<sup>4</sup>) it meant that the person making the dedication was the son or daughter of a female *ιερόδουλος*<sup>5</sup> attached

<sup>3</sup> *Jour. Phil.* xix. p. 88.

<sup>4</sup> E.g. Sterrett (*Épig. Journ.* Nos. 27, 64); Petersen etc. (*Reisen in Lykien, etc.*, 83, 84). A more extensive examination of Anatolian dedications from this point of view would doubtless multiply instances.

<sup>5</sup> Called *παλλακίς* in an inscription of Tralleis (see Ramsay, *C. and B.* vol. i. p. 94 ff.). Professor Ramsay thinks that *παρθένος*, the term used in Greece of women under a vow of chastity, and later, in the Christian Church, in the same sense was applied in Anatolia to these *ιερόδουλοι*.

<sup>1</sup> Sir W. M. Ramsay and I revised this inscription in 1909. The reading as given by Sterrett is correct throughout.

<sup>2</sup> Since this was written *Τροκόνδι* (dat. fem.) has been found in an inscription of Iconium.

to the temple service in the manner indicated by Strabo (p. 532). Such persons had a special reason for mentioning their mother's name. It was a proof of their close connection with the temple cult, and suggested that they had a strong claim on the protection of the god.

Now it is a singular fact that among the five dedicators mentioned in our two inscriptions, only one, Batasis, adds his parent's name.<sup>1</sup> A possible explanation is that Batasis was the son (or daughter) of a *ιερόδουλος* attached to the cult of the native god. If Batasis was born in the divine service, he had a special reason for adding his mother's name. But whether this is the true explanation, or whether *Βρετάσιδος* is a masculine form like *Μήνιδος*, must remain an open question.

*Κάκκαν*.—The root of this name occurs in Cilicia, Lycaonia, and Isauria. Kretschmer (*Einleitung*, p. 351) is mistaken in treating *Κάκκαν* in Sterrett (*Wolfe Expedition, loc. cit.*) as accusative. The new inscription proves that *Κάκκαν Μάμμειος* is there a single name; or it may mean 'Kakkan son of Mammis.'

*Μαραμοῦς*.—Sterrett (*Wolfe Expedition*, No. 284; Kretschmer, p. 333) can now be partly restored, and *Μαραμόον* substituted for his *Ἀραμόον*. With this name compare *Κιδραμονῶς* (*Annual of B.S., Athens, 1902-1903*, p. 254, No. 3) (and *Ἵπραμμοῦς*).

*Ἴμμαν* was a common name on the border of Lycaonia and Pisidia. The forms *Ἴμμαν*, *Εἴμμαν*, *Ἴμμας*, *Ἴμμα*, *Εἴμμα*, *Ἴμα*, and *Ἴμαθις* are found.<sup>2</sup>

## II. AN INSCRIPTION OF ISaura Nova.

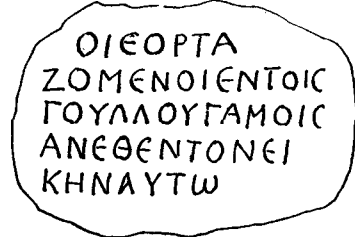
This inscription was found at Dorla, and supplies an interesting companion-picture of the native customs to that given in No. 240 of Professor Sterrett's *Wolfe Expedition* (referred to above, p. 77). The latter is a formal dedication to a father who had just celebrated his son's marriage.

<sup>1</sup> In the case of *Τούης Μακρείνος* Sir W. M. Ramsay suggested, while we were revising our copy beside the stone, that Macrinus' name should be in the genitive, to correspond with *Βρετασιδος*, and we carefully verified the reading. It is, of course, possible that Bretasis was the parent of both Toues and Batasis.

<sup>2</sup> Kretschmer, *Einleitung*.

The Dorla inscription is an informal piece of fun. The stone on which it was cut was a rough slab, the first flat stone the marriage-party could find. It is now in the Konia Museum.

## III.



οἱ ἑορτα-  
ζόμενοι ἐν τοῖς  
Γούλλου γάμοις  
ἀνέθεντο νεί-  
κην αὐτῷ

Prof. Ramsay tells me that he has seen the form Goulas (with one l).

The inscription was cut in a series of small holes, punched with a pointed instrument by one of the guests at Goullas' marriage.

This inscription does not record the dedication of a statue of *Νίκη*; in that case, the dedication would have been recorded on the pedestal, or at least on a dressed stone. The meaning is: 'Those who were feasting at the marriage-banquet of Goullas ascribed victory to him.' I can find no parallel to the use of the middle of *ἀνατίθημι* either as meaning 'ascribe' or as meaning 'dedicate,' but novel grammar may be looked for in this remote district. The joke is made better if we suppose that the name of Goullas' bride was Nike; it was a common female name in the region (cf. e.g. Sterrett, *Wolfe Expedition*, Nos. 6 and 320). The association of marriage with victory was a common idea among the Greeks and Romans, but I cannot find any instance of the dedication of a statue of Nike or of a dedication to Nike in connection with marriage. The *θεοὶ γαμήλιοι* are enumerated by Rouse (*Greek Votive Offerings*, p. 246 ff.). This inscription is an interesting survival of antiquity in the Christian community of Isaura Nova, for all the other inscriptions of Dorla seem to be of the Christian period.

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