

ÖSTERREICHISCHE AKADEMIE DER WISSENSCHAFTEN
RHEINISCH-WESTFÄLISCHE AKADEMIE DER WISSENSCHAFTEN
TÜRK TARİH KURUMU

EPIGRAPHICA ANATOLICA

Zeitschrift für Epigraphik und historische Geographie Anatoliens

herausgegeben von

EKREM AKURGAL, REINHOLD MERKELBACH
SENCER ŞAHİN, HERMANN VETTERS

in Zusammenarbeit mit

Halûk Abbasođlu, Nuşin Asgari, Güven Bakır, Cevdet Bayburtluođlu, Orhan Bingöl, Werner Eck
Helmut Engelman, Semavi Eyice, David French, Jale İnan, Bülent İplikçiođlu, Fahri Işık
Dieter Knibbe, Hasan Malay, Recep Meriç, Stephen Mitchell
Ramazan Özgün, Coşkun Özgünel, Henri Willy Pleket, Marijana Riel, Mustafa Hamdi Sayar
Elmar Schwertheim, Ümit Serdarođlu, Ender Varinliođlu



NOTES ON THE "BLACK STONES" FROM TYANA

The problem of the "Black Stones" from Tyana has been discussed since the beginning of the 20th century.¹ The old finds were reconsidered by M.J. Mellink² and included in the "Corpus des inscriptions paléo-phrygiennes".³ A newly discovered "Black Stone"⁴ supplements the epigraphic material from Tyana and gives opportunity for a better interpretation.

I will venture a few notes on the reading of the inscription on the new stone, suggested in the primary publication.⁵ The proposed reading relies on the drawing of A. Çınaroğlu⁶ and the applied photos. The numeration of the sides of the stone follows that of E. Varinlioğlu. The transcription in italics, as well as the designation of the old-Phrygian inscriptions, are in accordance with the *Corpus*.

Ia

→ a ↑ iiai : polodr-[---

← ----]tes : poreti : otu[---

Ib

6 ← s : ar[---

5 → ----]r ↑ e

4 ← eia[---

3 → ----]jed

2 ← a[---

1 → ----]sn

II

←]oi : avtoy

→ : eptuve [---

← ----]itan : me[---

→ ---]-is

III

← [---]

→ nimoi :

← eko-[---

The repertory of words and forms preserved coincides almost completely with that already known from the other "Black Stones" (especially T-03). This is quite evident in the form a ↑ iiai found in T-03 and compared with a ↑ ion and a ↑ ios (T-02b). It is not evidenced anywhere else in Phrygia. The phonetic value of the sign ↑ is still under discussion and hence it is not transcribed. The recent old-Phrygian linguistic studies point to a dental sound or an affricate.⁷ One of the possible interpretations, preferred by some scholars is -d-⁸, i.g. adiiiai, which means a dative form of a noun or, more probably, an adjective. Its dative adioi is attested in B-

¹ J.L. Myres, *Midas beyond the Halys: A Further Note on the Black Stone from Tyana*, *Annals of Archaeology and Anthropology* (Liverpool) 1, 1908, 1-2, 13-16.

² M.J. Mellink, *Midas in Tyana*, in: *Florilegium Anaticum*, Paris 1979, 249-257.

³ Cl. Brixhe - M. Lejeune, *Corpus des inscriptions paléo-phrygiennes* (Paris 1984) T. 1-2.

⁴ A. Çınaroğlu, *Ein neuer schwarzer Stein aus Tyana*, *Epigraphica Anatolica* 5, 1985, 5-7; E. Varinlioğlu, *Eine neue althrygische Inschrift aus Tyana*, *Epigraphica Anatolica* 5, 1985, 8-12.

⁵ E. Varinlioğlu, 9.

⁶ A. Çınaroğlu, 6.

⁷ M. Lejeune, *Discussions sur l'alphabet phrygien*, *Studi micenei ed egeo-anatolici*, 10, 1969, 42; L.S. Bayun - V.E. Orel, *The "Moesian" Inscription from Uyucik*, *Kadmos* 26, 2, 1988, 135; 138.

⁸ L.S. Bayun - V.E. Orel, 138.

01, while the nominative and accusative forms could be found in T-02b. Its Greek equivalent would be ἀδήςιος, "safe, free of enemies".⁹

But there is still another possibility. The frequent occurrence of the sign ↑ before –i– or –e– points to a consonant, affected or issued by palatalisation.¹⁰ The word k↑ianaveyos from M-02 (graphic variant k↑ianaveyos – M-01b) is connected with an ethnic nomination,¹¹ which some authors derive from Tyana.¹² Although the historical and phonetical interpretation of k↑–/k↑– is still doubtful, a transcription –t– is possible. Indirect evidence could be found in the suggestion that the primitive form of ↑ ist ↑/T, as well as in its phonetic value in Lydian: t.¹³ Some considerations of the palatalisation in Phrygian could be added.¹⁴ Hence, this would mean atiiiai, a dative of the name Attis, otherwise attested as Ata, Ates, Atas.¹⁵ It is notable that a form ati–/atti– is not represented in the old-Phrygian inscriptions, while it is frequent in the new-Phrygian texts.¹⁶ As variants of a↑ios are not evidenced in other regions except Tyana, it is possible to think of an epichoric form of the name Attis. The sign may mark a local result of the palatalisation read as –t–.

The identification of the personal name as Πολογρε/τες¹⁷ is not quite convincing. Polodr[–]tes seems more acceptable. The epigraphic peculiarities of the old-Phrygian texts show that a delta could be written without the horizontal hasta. The dividing line in the present case could have served as a hasta. The impression from the photograph could offer another variant: a ligature of –no– (N̄), i.g. Ponodr[–]tes.

"Poreti", which is present in T-03 as well, quite clearly is a present time, 3rd p. Sg. form of a verb with unknown meaning. I would suggest a parallel with the Greek πορεύω (and its Inf. Aor. II πορεῖν), "bestow, furnish".¹⁸

According to these considerations the text on side Ia can reveal a votive sense: "To Attis/Adios Polodr[–]tes offers". The beginning of the last word "otu–" ist comparable with the dative "otuvoi" from P-04a, usually connected with "Οτυς".¹⁹ Of course, this is only a hypothesis open to discussion. Both readings of a↑iiiai fit the regularities already traced down in old-Phrygian inscriptions. The idea about a local variant of Attis will need more evidence. If adjective is accepted, it will correspond to the adjectival nomination of the Great Mother-Goddess.²⁰

⁹ L.S. Bayun – V.E. Orel, 134.

¹⁰ Cl. Brixhe – M. Lejeune, 281.

¹¹ Cl. Brixhe – M. Lejeune, 10.

¹² L.S. Bayun – V.E. Orel, Phrygian Language as a Historical Source, Journal of Ancient History (Moscow) 1988, 1, 177 (in Russian).

¹³ Cl. Brixhe, Palatalisations en grec et en phrygien, Bulletin de la Société de linguistique de Paris, LXVII, 1, 1982, 227; 231.

¹⁴ Cl. Brixhe, 209–249.

¹⁵ M-01a; W-10; G-107, 118, 120, 123, 124, 128, 148, 221, 252.

¹⁶ L.S. Bayun – V.E. Orel, II, Journal of Ancient History (Moscow) 1988, 4, 161 (in Russian).

¹⁷ E. Varinlioglu, 9–10.

¹⁸ H.G. Liddle – R. Scott, A Greek-English Lexicon (Oxford 1968), 1449; P. Chantraine, Dictionnaire étymologique de la langue grecque (Paris 1968), 928.

¹⁹ Cl. Brixhe – M. Lejeune, 237.

²⁰ Kubeleya/Kubileyā (W-04, B-01), imeneia (G-183), evteveya (B-03), etc.

The dative feminine form of the pronoun: avtay can be distinguished on side II. Its masculine, again in dative, is attested in W-01b and T-03.

"Eptuve–" in the second line could be regarded as an adjectival designation of the Great Mother–Goddess. A graphic variant, perhaps as the first part of a compound,²¹ could be read on a Gordion graffito: eΨta (G-112). The name is comparable with the theonym Ἴπτα, Εὔπτα known in Asia Minor and in the Balkans. As a component it is frequently present in Thracian onomastic.²²

The third line offers the end of a word, "–itan", most probably an accusative of a noun. The preserved ending in the next line "–iy" could parallel "niy" from M-01f, for which an enclitic is suggested.²³

The end of the word on side III "–nimoi" is identical with the preserved part on T-03 and shows a dative form of a noun.

The profound historical and cultural interpretation of Tyana "Black Stones" is still ahead. Some paleographic considerations may lead to an early date for the inscriptions. The sign ↑ belongs to the earliest stage in the development of old–Phrygian language.²⁴ The glide between –i– and a vocal, marked by –ii– is also regarded as an early linguistic phenomenon.²⁵

Cult and religious importance of the "Black Stones" should be discussed as well. Perhaps a clue to their interpretation could be found in the lines of Euripides: Athen's treasure was hidden in Troy and the place was marked by a black rock/stone (μέλαινα πέτρα).²⁶

Sofia

Maya Vassileva

²¹ L.S. Bayun – V.E. Orel, I, 198.

²² D. Detschew, *Die Thrakischen Sprachreste* (Wien 1976) 167–168.

²³ L.S. Bayun– V.E. Orel, I, 179.

²⁴ Cl. Brixhe – M. Lejeune, 279.

²⁵ Cl. Brixhe – M. Lejeune, 281.

²⁶ Euripides, *Hecuba*, 1010.