TWO NEW INSCRIPTIONS FROM LAGINA (KORANZA)

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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 necropolis of Lagina near the town of Turgut (Leyne). 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 Köşkügeti. 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 stela for Konon, son of Poscidippo (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 stela 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. ἐκτὸς ἔτους Φιλίππου βασιλεύο[ν]τος,
μηνὸς Διος, Ἀπάνθου σαραπεύοντος,
ἐπὶ ἀρχώντος ὕππολου Ἀρρήσαρ
4 καὶ Ὀβρικα Μακεδόνων, ἐσορός Καρπο-ζεὺς,
ἐκκλητικὸς κυρίως γεγομένης
νυν τῶν ἄρων ἔκτυχος ἐπιθεό
Κόμοις Ἡπειροῦκοι καὶ τόποις ἐκφυγὼ
8 Θεῶ καὶ ἀνθρώπων γεγονότα καὶ τὰς
πύλας τὴν Καρποζεὺς, ἐξόδους
νυστοῦ καὶ ἑρμήνειας πολιτείω
καὶ ἔκτο [ἤτον ἔρο] ΤΟΝΙΜΤ [ ]

12 εἴρη

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1. This article is part of my archaeological-epigraphical research in the region of Stratonikeia.
2. Y. Boysal, Anatolia (Anatolica) XII, 1968, pp. 61–93.
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's reign, in the month of Dios, when Asandros was satrap and Ysollos, son of Arrissis, and Obrokas, son of Malasos, were archons, it was voted by the Koaranzeis in the main assembly, in which the sacred heralds were present, that because Kornon, son of Poseidippus, 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 Artemis)³.

Lines 1-2. Philippos III (Arhidaios) reigned after the death of Alexander the Great⁴; Asandros became satrap of Caria in the same year. The sixth year of Philippos³ reign falls in 318 B.C.

I. 3-4. The Carian names of Arrissis and Ysollos are already known⁵, whereas Obrokas (or Obrokas) and Malasos are new. The name "Oβρακζα", which resembles the name Οβρακξα of the text above, is the name of a city in northern Arabia⁶. Μαλαος which resembles our Μαλαος is a Carian name already known⁷.

I. 4-5-6. We learn from these lines that the name Koαρανζα known from other inscriptions as Koαρανζα⁸, Koαρανζα⁹, Koαρανζα⁰ and Koαρανζα¹ is common 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 Koaranzeis was located at Lagina. Thus, we conclude that the long-known decree of the Koaranzeis from 323 B.C. originated from Lagina after

³ Probably this steele was also to be erected in the temenos of Apollo and Artemis as the next one, since they were found together.
⁴ Pauly-Wissowa, Realencyclopädie der klassischen Altertumswissenschaft, XIX 2, column 2303.
⁵ Ibid. II 2, column 1515.
¹⁰ Ibid. p. 570.
¹² Used almost always as a demotic in numerous inscriptions of Lagina, Stratonikeia and Panamara, frequently abbreviated as Κζ. See especially BCH, 1887, pp. 7-2 and 145-163.
¹³ L. Robert, Études Anatoliennes, p. 510.
¹⁴ Since this inscription does not contribute anything new to our article, it is not discussed here.
¹⁵ See also J. Grampa, Labraunda III 2, The Greek Inscriptions, pp. 44-45.
¹⁶ Compare J. Grampa, op. cit., loc. cit.
¹⁷ See footnotes 10, 11 and 12.
¹⁸ J. Grampa, op. cit., p. 43.
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 της is written as τη. The practice of writing ε instead of η almost disappears in Attica after 353 B.C.; it is seen occasionally up until the end of the 4th century B.C. 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. (P.I. 1, 1-2), we may date this one somewhere around the middle of the 4th century B.C.

II. 2-10-11-12-13-15-16. The Carian names Σκοράννος, Ομέρις, Αρτεμις, Πασώς, Δεσμομιχης, Ιδέλλας, and Γργόσις seen in these lines occur for the first time with this inscription; other names encountered in the text are already known24. Orhoka (or Orhokas) seems to be the same name as Obroka of Inscription no. 4, 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 Paos25. Dersonomes is a new name. In the dictionary of L. Zgusta one can find the name Δεσμομιχης; this name comes from an incomplete inscription, where only the Δεσμομιχης part is preserved26. It appears that it also consisted of two parts (or names?), like Δεσμομιχής of the inscription under discussion. However, the existence of a Carian name consisting only of Δεσμομιχης is also very possible.

II. 5-6. The word έλεος seems to be new. As understood from the stem of the word and its position in the sentence, it means olive-tree field.

II. 11-12-14-15-16. Angora, Ondra and Laguna are demes of the city Koranza. This is the first instance in which the name Laguna is used as a demotic (see footnote 33). Although the demotic Ondraus was encountered before, it was not known whether the name was preserved in full27. The demotic Angorus is new.

27 L. Zgusta, Kleinasiatistische Personennamen, no. 275.
Ythybira (or Hythybira) and Patarouza 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 Koranza.

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

In the close vicinity of the spot where two stele 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. 19–22. The Koranzaeis permitted this, i.e., they approved this decision.

Ll. 21–22. It should probably be restored as ἄρτα ἱλίαν καὶ πάντων, or ἄπαντα ἱλίαν καὶ ἱλίαν ἱλίαν ἱλίαν φέρον ἐπί τοῦ πάντων. The available space is not enough for καὶ πάντων ἱλίαν.

_Laguna and Koranza_:

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

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<td>Ibid., For Hekate-Temple see A. Scholz, Der Fries des Hekateions von Laguna, Istanbuler Forschungen 2, Vienna 1933.</td>
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walls of the Hekate Temple, known from the inscriptions as ἢν ἐν τοῖς περιτυμίαις, or ἔν τοῖς ἱεροῖς κατοικημένων.

However, we learn now from the inscriptions under discussion that at the place we know as Laguna, there was, in the 4th century B.C., a city called Koranza. In line 15 of the Inscription no. 2 above, the name Laguna is used as a demotic. Thus we conclude that the name Laguna 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. The people who lived in this district bore the demotic Lagunaeis. 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 Patarouza are apparently villages belonging to Koranza.

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24 For the mention of the people who lived in the precint see for example BCH, 1929, pp. 75–76 no. 7.
25 The temple is known as τῷ ἱερῷ τῷ θεοῖσι ἐκ τῆς καθ' ὑμᾶς ἐν Λαμπρῶνος. We know, therefore, that the place where the temple stood was called Laguna. This temple is generally dated to the end of the 2nd century B.C. (see Scholz, Der Fries des Hekateions, p. 26; Laumonier, Les Cultes, p. 355ff.; Bean, Turkey Beyond the Macedon, p. 95). The cult of Hekate was founded at the latest between 189–167 B.C. (BCH, 1890, pp. 385–386 no. 4; Scholz, op. cit., p. 13; Laumonier, op. cit., pp. 338–339; Bean, op. cit., p. 95). If the restoration of the decree of the Koranzaeis 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.
26 Because the name Laguna was never seen used as a demotic before, L. Robert thought that the inhabitants of Laguna bore the demotic Hierokome (Robert, Études Anatoliennes, pp. 555–561, and following him Laumonier, Les Cultes, p. 345, and Bean, Turkey Beyond the Macedon, p. 98). After the erection of the Hekate-Temple in the district of Laguna, the people who bore the demotic Lagunaeis 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 precincts"). 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 Laguna 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 Chryseleous (Could this settlement be the former city of Stratonikea, called Chrysoaiis?). We do not believe that this sanctuary was located about 3 km to the east of Stratonikea, where the road to the village of Schuheti meets the main road between Ekklisias and Yatagan (see Bean, Turkey Beyond the Macedon, 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. An inquest committee founded by the author in the neighboring fields may verify this assumption.
27 We were able to locate several settlements in the close vicinity of Laguna. Near the village of Hacihayvamur, close to Laguna, some ancient remains have been discovered (see U. Servalagin, Anatol. (Anatoli) 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 Laguna, Stratonikeya is also mentioned, which date from the Hellenistic period to late Roman times, we find Koranza as a deme of Stratonikeya. 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 Stratonikeya. In the same way, Ondra, too, which originally was a deme of Koranza, came to be a deme of Stratonikeya.

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

Stratonikeya had many demes, the largest among them being Hierokome, Koliorga, Koraza, Korain, and Loholada. That the names of these demes correspond to settlements of the same name, is already known. However, it was believed that these settlements were only villages and/or districts outside the city of Stratonikeya. From the inscriptions treated above, we find that Koraza, one of the five large demes of Stratonikeya, 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 Stratonikeya were also independent cities like Koranza, before the foundation of Stratonikeya 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 Stratonikeya. Some of them, of course, refer to villages.

The City Laguna:

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 times, 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 Laguna. The Temple of Hekate, which was joined to Stratonikeya by a Sacred Way, became from then on the most important religious centre of Stratonikeya and of the entire area. After the erection of this temple in its district of Laguna, Koranza, which had already ceased to be an independent city and had become a deme of Stratonikeya, could no longer make its name heard, except only as a demotic. Because of the presence of the Temple of Hekate, of the two names Koranza and its former deme Laguna, both of which had become districts and demes of Stratonikeya, the name Laguna came always to be preferred. Strabo mentions the name Laguna side by side with city names such as Ephesus and Abhambida when this place became an independent city again, probably in Byzantine times. The name was no longer Koranza but Laguna. The former and the other name of the Turkish town of Tarqat, where the city remains lie, is Leyne, which is nothing but a changed form of the name Laguna.

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42 See BCH. 1888, pp. 266-267 no. 51 ("Αρτεμις Κοράζου και Αγίας και 
"Αρτέμιδος") and p. 269 no. 54; BCH. 1920, pp. 84-85 no. 17; Laumonier, Les Cultes, pp. 214-215.
43 Laumonier, Les Cultes, p. 365; Bean, Turkey Beyond the Maeander, p. 98.
44 Strabo XIV, 2. 25.
45 Sometimes as a place name in connection with the cult of Artemis, i.e., "Αρτεμις έν 
Κοράζου" (see BCH. 1920, p. 85 no. 85, 1-2-3).
46 The name Laguna was almost always used in connection with the cult of Hekate, as e.g., 
"το ιερό της Αρτέμιδος έν Αγίων," Strabo used it once alone, together with city names (see footnote 48).
47 Strabo XIV, 2. 29; "Artemidona says that, as one goes from Ephesus to Ephesus, the distance to Laguna is 850 stadia; and from there to Abhambida 250 stadia more . . . ."
48 According to Stephanus of Byzantium, Laguna was a small city, πολίσκηνον of Caria (see his Ethnika, or Robert, Ét. An., p. 556).
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