

Gate facade.⁵⁰ The dress, posture, and portrait style of the statue, however, are those of three centuries earlier.

The statue represents a youthful woman in traditional Hellenistic dress. She wears a fringed cloak wrapped tightly around her body and arms and a finely pleated long dress that spills over her sandaled feet onto the plinth. The composition of the figure is broad at the base, with full hips, rising to narrow shoulders and slight breasts. The weight is on the right leg, the left foot pulled back and turned out. Both arms are held tightly against the body, enveloped inside the mantle. The right arm is bent sharply at the elbow, with the forearm held diagonally across the breast where the hand now missing would usually have held the edge of the veil. The left arm is held close to the side with the hand holding the material of the mantle from inside. This posture of body, legs, and arms and the triangulated patterns of the mantle over the middle and upper body are part of a recognized Hellenistic dress scheme found in varied formulations widely spaced in date and place.⁵¹

The rich dress style and tightly composed posture of the statue are designed to represent at the same time partly contradictory social messages of wealth, fine bodily form, and moral restraint. The head (fig. 25) is veiled and looks down modestly, and the ideal Madonna-like portrait, with full long face, small chin and mouth, and striking nose, is untouched by contemporary Roman fashions.⁵² By dress, posture, and portrait style, the statue attaches the woman, the wife

or daughter of a leading local citizen, to an unchanging tradition of Hellenistic female representation.⁵³

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Appendix: Inscriptions from Bucak Köyü (Ancient Syneta²)

ANGELOS CHANIOTIS

The village of Bucak Köyü has been known as the possible site of a small Hellenistic or Roman polis since the discovery by J.G.C. Anderson in 1897 of an honorific inscription built into the wall of the village mosque. This inscription, which celebrates a certain Apollonios, mentions a *boule* and a *demos*, and thus shows that the settlement near Bucak Köyü had the status of a polis.⁵⁴ Anderson thought that he had located the settlement, which he identified as ancient Kidrama, "a short distance to the south on level ground running out from the hillside and look-

⁵⁰ For Erim and Reynolds (supra n. 47) 524, "the date follows from that of the statue," that is, "1st cent. A.D." The statue cannot, however, be dated on style (out of context it would no doubt have been thought Hellenistic), and since the surface is heavily weathered, it cannot be dated on grounds of technical manufacture and surface finish (normally a better guide in such cases). Independent of other criteria, a date for the signature in the mid-second century A.D. is suggested by A. Chaniotis. An apparent difficulty with such a chronology might be the prosopographical/family connection between the sculptor of the female statue and the dedicator of the statue of Demos in the Theater, which may be of the first century A.D. (supra n. 48). Neither the nature of the family connection nor the date of the Theater dedication, however, is certain.

⁵¹ Some examples: Kos, Hellenistic: R. Kabus-Preisshofen, *Die hellenistische Plastik der Insel Kos* (Berlin 1989) 245–48, no. 56, pls. 63–64; Pisidian Antioch, Antonine (Kornelia Antonia): Inan and Rosenbaum (supra n. 39) 208–209, no. 287; Side, late third century A.D.: Inan and Rosenbaum (supra n. 39) 197–98, no. 272. These are not copies after one well-known earlier statue, but rather figures employing a repeated basic scheme of dress and posture that can be handled in a wide variety of ways. This latter phenom-

enon is widespread in female statuary of the Roman period, different in intention and meaning from the more familiar, detailed replication of a specific statue intended to be recognizable as such, so that some aspects of the meaning of the statue referred to are carried over to the new portrait subject. M. Bieber, *Ancient Copies* (New York 1977) remains a good collection of material bearing on this distinction.

⁵² One may contrast the fashionable metropolitan portrait choice made in two female statues of the early second century from the Hadrianic baths: Inan and Rosenbaum (supra n. 39) 172–73, nos. 229–30.

⁵³ For the historical and social context of such statuary honors for women in this period, see now the excellent study by R. Van Bremen, *The Limits of Participation: Women and Civic Life in the Greek East in the Hellenistic and Roman Periods* (Amsterdam 1996).

⁵⁴ J.G.C. Anderson, "A Summer in Phrygia I," *JHS* 17 (1897) 397; republished by J. Robert and L. Robert, *La Carie. Histoire et géographie historique avec le recueil des inscriptions antiques II: Le plateau de Tabai et ses environs* (Paris 1954) 352, who suggest a Roman date; cf. K. Buresch, *Aus Lydien* (Leipzig 1898) 176 (second century A.D.). The letterforms do not, however, exclude a Late Hellenistic date.

ing down to the valley, about 100 ft. lower than the village"; he noted, however, that the remains on this site were all late.⁵⁵ K. Buresch, who visited the site in 1895, recorded the presence of an ancient cemetery, and suggested a new identification of the city as Itoana, known only from Ptolemy.⁵⁶ Jeanne and Louis Robert convincingly refuted the identifications proposed by Anderson and Buresch.⁵⁷ When they visited Bucak Köyü in 1946, they also noticed graves near the village, and they found the gravestone of one Pelles, son of Metrodoros, as well as a relief representation of a mother goddess, and a coin of Priene. They were unable, however, to find evidence for the location or the name of the city.⁵⁸ Two new epigraphic finds may offer answers to both questions.

In the winter of 1995, an inscribed stele found near the village of Bucak Köyü was transported to the Aphrodisias Museum; the director of the museum later gave the excavation team permission to study and publish this inscription. The stele is dedicated to Zeus Synetenos by a priest and 121 other men. On the basis of the letterforms, it can be dated to the late third or early second century B.C. The stele is damaged on the left side, but 199 of the 244 names are preserved, and another 31 can be restored. Thus the text, which will be published shortly, offers rich and interesting onomastic material. A total of 85 different names are preserved (the figures in parentheses indicate the number of times each name occurs): Ἀδραστος (6), Ἀθηναγόρας (15), Ἀθηνόδωρος (2), Ἀνδρόνικος (7), Ἀντίοχος (1), Ἀπολλόδωρος (1), Ἀπολλώνιος (11), Ἀριστέας (2), Ἀριστεύς (2), Ἀρίστων (1), Ἀρκεσίλαος (1), Ἀρμόδιος (1), Ἀρτεμίδωρος (9), Ἀρτέμων (1), Ἀρχίας (4), Ἀτταλος (5), Βάκχιος (1), Δαμάς (1), Δημέας (1), Δημήτριος (6), Δήμος (1), Διαγόρας (1), Διογένης (3), Διόδοτος (1), Διονύσιος (8), Ἐπαίνετος (2), Ἐρμογένης (1), Εὐμένης (1), Ἐστιαῖος (1), Ζήνων (11), Ζήλας (1), [Ζώ]πυρος (1), Ἡραῖος (3), Ἡρακλείδης (2), Ἡρώ(ι)δης (3), Ἡφαιστίων (1), Θεόφιλος (1), Θερσαγόρας (1), Ἰεροκλῆς (2), Ἰππίας (2), Καλλικράτης (1), Κράτιππος (1), Κώκος (2), Λεωνίδης (1), Μαύσωλλος (1), Μελέαγρος (1), Μέμων

(1), Μένανδρος (11), Μενεκράτης (5), Μενέλαος (1), Μενεσθεύς (2), Μένιππος (17), Μήνις (3), Μηνογένης (3), Μηνόδοτος (5), Μηνοφάνης (1), Μητρόδωρος (1), Μοσχίων (1), Μουσαῖος (1), Νίκανδρος (1), Νικόμαχος (1), Νούιος (1), Πα[μ]μένης (1), Παπίας (2), [Π]απύλος (1), Παυσανίας (2), Πεισίστρατος (1), Πλουτίων (1), Ποτάμων (1), Πρωτέας (1), Πυθαγόρας (2), Σέλευκος (1), Σεραπίων (1), Σίμων (3), Σόλων (2), Στάνις (1), Στράτων (1), Στρόμβιχος (1), Σωσιγένης (1), Τήρης (1), Τιμοκλῆς (1), Τιμοκράτης (1), Φίλιππος (1), Χαρικλῆς (1), Χαρμίδης (5). Most of the names are well attested in Ionian cities (e.g., Magnesia on the Maeander), but also in Lydia and Phrygia. The extreme paucity of indigenous names (Mausollos and Papias) is striking.⁵⁹ One name (Stanis) seems to be otherwise unattested. The text gives no clues as to the identity of the 122 dedicators (citizens, first settlers, members of a cult association, ephebes, or donors?). The epithet Synetenos belongs to a widespread type of Anatolian divine epithet, which usually derives from a place-name.⁶⁰

The discovery of an ancient hilltop settlement near the findspot of the inscription has already been described (*supra*, "Regional Survey"). As also already noted, another, shorter inscription was found in the village of Bucak Köyü, built into the wall of a house. Only the lower right part of a marble stele is preserved; it contains the last nine lines of a fragmentary honorific decree for a benefactor (third/second century B.C.). Artemis is mentioned at the beginning, followed by the hortatory formula (ὅπως φανε[ρὸν γένη]ται καὶ τοῖς ἄλλοις ὅτι ΣΥ[.....] ἰ ὕφ' ὧν ἂν εὐεργετηθῶσιν, etc.). In the part of the hortative formula where one expects either a pronoun (e.g., ἡμεῖς, αὐτοί), the word ὁ δῆμος, or the ethnic name of the community, we find a word beginning with the letters ΣΥ, probably the ethnic name Συνετηνοί.

It is reasonable to assume that the city's name was Syneta (cf. the place-names Anineta, Anita, Axiotta, Libota, Dagouta)⁶¹ and that the major settlement was the hilltop site where the long dedicatory inscription was found. This polis, in the eastern end of the

⁵⁵ Anderson (*supra* n. 54) 397.

⁵⁶ Buresch (*supra* n. 54) 175–179.

⁵⁷ Robert and Robert (*supra* n. 54) 355–58.

⁵⁸ Robert and Robert (*supra* n. 54) 353–54.

⁵⁹ Mausollos is attested in Caria, Phrygia, and Lycia; Papias in Bithynia, Mysia, Lydia, Caria, and Phrygia. Cf. L. Zgusta, *Kleinasiatische Personennamen* (Prague 1964). The case of Zielas is not clear.

⁶⁰ Some examples: Apollo Libotenos (Libota?, T. Corsten, *Die Inschriften von Prusa ad Olympon* [Inscriften griechischer Städte aus Kleinasien 39, Bonn 1991] 62–63, no.

40), Apollo Pandenos (Panda: *Tituli Asiae Minoris* V.1, 1411), Mes Axiottenos (Axiotta), Meter Theon Sipylen (Mt. Sipylos), Zeus Dolichenos (Doliche), Zeus Beudenos (*SEG* XL, 1062), Zeus Kimistenos (*SEG* XXVII, 413), and Zeus Petarenos (*SEG* XXXIII, 1541). Sixty-seven out of the 86 divine epithets ending in -ηνός attested in Thrace, Moesia, and Dacia derive from place-names: see I. Duridanov, "Probleme der thrakischen Sprache III," *Linguistique balkanique* 32 (1989) 85–112.

⁶¹ For names of this type, see L. Zgusta, *Kleinasiatische Ortsnamen* (Heidelberg 1984) 686.

Maeander valley and at the border of Phrygia and Caria, may have been founded by the Seleucids in the third or the Attalids in the early second century B.C. It is also an attractive assumption—in light of the small size of the settlement, the fact that the dedicatory inscription to Zeus Synetenos does not give any further information about the identity of the 122 dedicators, and the observation that only a few men seem to have family relations with one

another—that these 122 men were the first settlers of the new town.

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