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ADALYA

The Annual of the Koç University Suna & İnan Kırac Research Center
for Mediterranean Civilizations

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A New Honorific Inscription from Blaundos: Tiberius Claudius Lucius, the Priest of Dionysos Kathegemon

ŞENKAL KİLECİ – BİROL CAN*

Abstract

This article introduces the Hellenic honorific inscription on a pedestal found in 2018 in the excavation of the ancient city of Blaundos, within the borders of the village of Sülümenli in the Ulubey district of Uşak province. The pedestal is carved with a border frame around it and was unearthed in the excavation of the main street of the city. It bears an inscription of thirty lines on its front face and a Ludus Duodecim (XII) Scriptorum on its back face, which is understood to have been made later. The inscription provides information about a man named Tiberius Claudius Lucius, a builder, patriot, and benefactor of the city as well as a priest of Dionysos Kathegemon. Further, it records significant information concerning the construction activities he undertook. The erection of the statue was supervised by his nephew Aurelius Claudius Alexandros, of equestrian rank, and the finalization of this task together with the various construction activities openly stated in the inscription were supervised by Aurelius Claudius Alexandros who has the same name as his father, the nephew of Lucius. This inscription is significant for recording information about both the military titles and construction activities in the city. It is dated after AD 212 because of the name Aurelius.

Keywords: Blaundos, Dionysos Kathegemon, horreum, eleboleion, Ludus XII Scriptorum

Öz

Bu makale Uşak ilinin Ulubey ilçesine bağlı Sülümenli köyü sınırları içinde yer alan Blaundos antik kenti kazılarında 2018 yılında bulunan bir heykel kaidesi üzerindeki Hellenic onurlandırma yazıtını ele almaktadır. Dört tarafı bir çerçeveye işlenmiş olan kaide kentin ana caddesi üzerinde gerçekleştirilen kazılar sırasında açığa çıkarılmıştır. Ön yüzünde otuz satırlık yazıt, arka yüzünde ise daha sonradan yapıldığı anlaşılan Ludus Duodecim (XII) Scriptorum yer almaktadır. Yazıtta, *Dionysos Kathegemon* rahipliğini üstlenmesinin yanı sıra *ktistes*, vatansever ve kentin hayırhahı olarak unvanlandırılan Tiberius Claudius Lucius'un heykel dikimine ilişkin bilgilere ilaveten kentte sürdürdüğü inşaa faaliyetleri hakkında önemli bilgiler yer almaktadır. Söz konusu kişinin heykel dikiminin atlı sınıfı mensubu olan yeğeni Aurelius Claudius Alexandros tarafından üstlenildiği ve bu işin tamama kavuşturulması ile yazıtta açıkça belirtilen çeşitli inşaa faaliyetlerinin de yeğenin oğlu olan ve babasıyla aynı adı taşıyan *centurio* Aurelius Claudius Alexandros tarafından üstlenildiği anlaşılmaktadır. Yazıt gerek kentteki askeri unvanlara dair gerekse kent mimarisine ilişkin bilgiler içermesi açısından önem taşımakta olup Aurelius adından ötürü MS 212 sonrasına tarihlendirilmiştir.

Anahtar Kelimeler: Blaundos, Dionysos Kathegemon, horreum, eleboleion, Ludus XII Scriptorum

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Blaundos is an ancient city (fig. 1) located in inner western Anatolia in the Ulubey district of Uşak province of Turkey. It is mentioned in the ancient sources and epigraphical materials with some orthographic differences. Diodorus Siculus (XIII.104.6) writes the name of the city as Βλαῦδα (Blauda), while Strabo (XII.5.2) as Βλαῦδος (Blaudos), Claudius Ptolemaios (V.2.25) as Βλέανδρος (Bleandros) and Stephanus Byzantinus as Βλαῦδος (Blaudos). An inscription found in Tralleis records the ethnic name as Μλανδέων,¹ in nominative Μλανδεῖς, which suggests the name of the city as Μλαῦνδος (Mlaundos). According to Diodorus Siculus (XIII.104.6), Pharnabazos the satrap received the Milesian democrats who had fled from Miletus after the oligarchs overthrew the democracy. After giving each of them a gold stater, he settled them in Blauda, a fortress in Lydia.² This historical narrative carries the earliest date of ancient Blaundos to the 5th century BC. The city was used as a kleros-type settlement for Macedonian soldiers under the Seleucids, and its name began to be mentioned as ΒΑΑΥΝΔΕΩΝ ΜΑΚΕΔΟΝΩΝ from the Hellenistic period onwards.³ Both coins and inscriptions indicate that this title was used throughout the period of the Roman Empire. A. Filges conducted field surveys in 1999, 2000, and 2002 and found that inscriptions and archeological/architectural ruins indicate that the city experienced its brightest



FIG. 1 Blaundos general view (Excavation Archive, Photo by C. Boyoğlu).

¹ SEG XXXIX 1142. For the orthographic change between Βλα- and Μλα-, see Arkwright 1918, 56 n. 80; le Rider 1990, 697-98. For the other forms of the city's name see Filges 2006, 17-18; Can 2017, 74.

² Cf. Filges 2006, 17-18. See also Sankaya 2019, 241 n. 1039.

³ Filges 2006, 333-34, no. 22.

era during the 1st century AD. The epigraphic data from this century record the names of important individuals and benefactors of the city.⁴

The inscribed blocks were not discovered *in situ*, since they were material gathered together for the construction of buildings in later periods.⁵ They had been moved from their original locations and from buildings that had become ruins. However, a marble statue pedestal was recovered in the course of excavations initiated in 2018 on the main street, which extends nearly east-west through the city center. The statue pedestal provides important information, both from the content of the inscription itself and regarding the game board carved in its rear face indicating its secondary use.

Front Face: Honorific Inscription of Tiberius Claudius Lucius

The four vertical surfaces of the marble pedestal are profiled. The vertical pedestal extends from top to bottom. Under the flat molding measuring 24 cm high, a recessed area and a frame with a *cyma reversa* profile with a height of 59 cm was carved. The area allocated for the inscription is within the frame and was designed to be approximately 109 cm high, with a space 3.24 cm wide at the top and 3.73 cm wide at the bottom. These measurements vary on the other surfaces. The inscription, which ends with an empty space before the inscription frame of 10 cm, consists of 30 lines. Lines 16 and 17 of the inscription, written in highly decorated characters, extend onto the frame (fig. 2). While all four surfaces of the block exhibit elaborate craftsmanship (although the upper and lower surfaces have relatively smooth edge surfaces), the central area was left slightly coarser. This may be defined as roughly processed *anathyrosis*. However, neither a dowel hole or drainage channel is found on the lower or upper surface (figs. 3, 4).



FIG. 2 Inscription overview (Excavation Archive).

⁴ Filges 2006, 23-24, 321-50; Can 2017, 77.

⁵ For the published inscriptions see Filges 2006, 321-50.

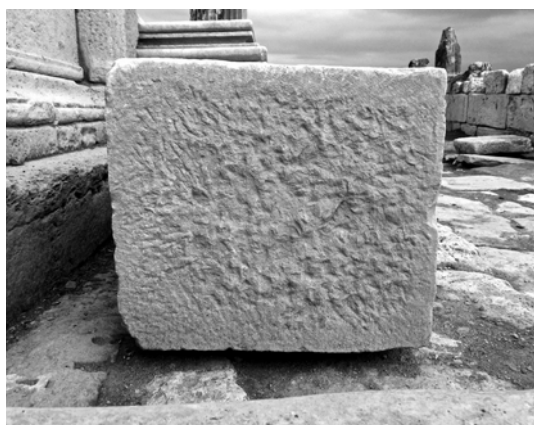


FIG. 3 Top of the pedestal block (Excavation Archive).



FIG. 4 Base of the pedestal block (Excavation Archive).

Findspot: Main Street

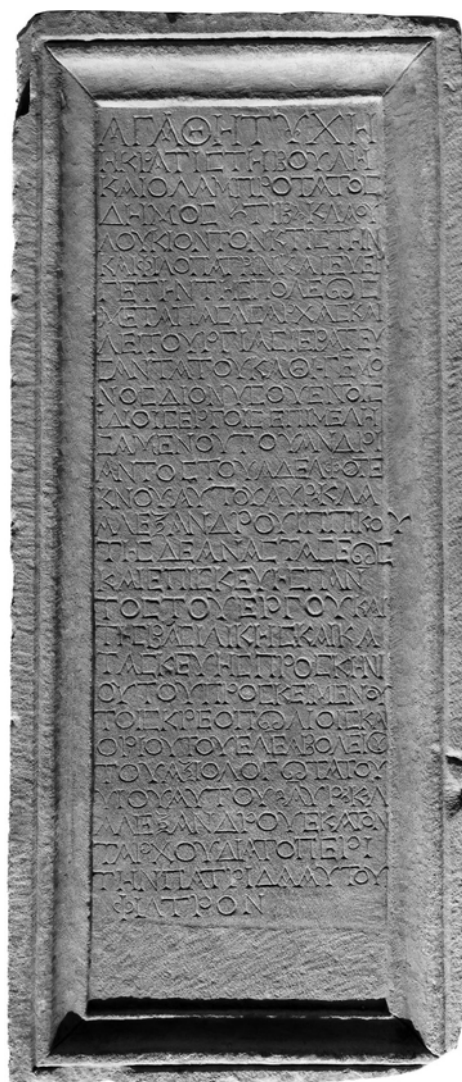
Inventory No: BL'18.AC.1

Measurements: H.: 129 cm; W.: 52 (upper) - 56 (lower) cm; D.: 49.5 cm; Lh.: 1-3.5 cm.

Date: After AD 212

Ἀγαθῇ Τύχῃ·
ἢ κρατίστῃ βουλῇ
καὶ ὁ λαμπρότατος
δῆμος Τιβ(έριον) Κλαού(διον)

- 5 Λούκιον τὸν κτίστην
καὶ φιλόπατριν καὶ εὐεργέτην τῆς πόλεως
μετὰ πάσας ἀρχὰς καὶ
λειτουργίας, ἱερατεύ-
10 σαντα τοῦ Καθηγεμό-
νος Διονύσου ἐν τοῖς
ἰδίοις ἔργοις, ἐπιμελη-
σαμένου τοῦ ἀνδρι-
άντος τοῦ ἀδελφοτέ-
15 κνου αὐτοῦ Αὐρ(ηλίου) Κλα(υδίου)
Ἀλεξάνδρου ἱππικοῦ·
τῆς δὲ ἀναστάσεως
καὶ ἐπισκευῆς παντὸς τοῦ ἔργου καὶ
τῆς βασιλικῆς καὶ κα-
20 τασκευῆς προσκηνί-
ου τοῦ προσκειμένου



τοῖς κρεοπωλίοις καὶ
 ὀρίου τοῦ ἐλεαβολείου
 τοῦ ἀξιολογώτατου
 25 υἱοῦ αὐτοῦ Αὐρ(ηλίου) Κλ(αυδίου)
 Ἀλεξάνδρου ἑκατον-
 τάρχου· διὰ τὸ περὶ
 τὴν πατρίδα αὐτοῦ
 30 φίλτρον.

4-5: ΤΙΒ·ΚΛ·ΑΟΥ | ΛΟΥΚΙΟΝ *lapis*; 15-16: ΑΥΡ·ΚΛΑ | ΑΛΕΞΑΝΔΡΟΥ *lapis*; 25-26: ΑΥΡ·Κ·Λ· | ΑΛΕΞΑΝΔΡΟΥ *lapis*.

Translation: *To good fortune! The mightiest boule and magnificent demos (set up the statue of) Tiberius Claudius Lucius, because of his patriotism, in his own works, a builder, a patriot and a benefactor of the city, who, after having served in all the magistracies and services, served as the priest of Dionysos Kathegemon. His nephew Aurelius Claudius Alexandros, of equestrian rank, has supervised the erection of his statue. The erection and restoration of the entire work and the basilica, and the construction of the proscenium which is adjacent to the butcher shops, and the construction of the storeroom of the olives was supervised by his most esteemed son, the centurion Aurelius Claudius Alexandros.*

L. 4ff.: It is understood from the *nomen gentilicium* that Lucius' ancestral line acquired citizenship during the reign of the Emperor Tiberius Claudius (AD 41-54) or Nero (AD 54-68).⁶ Neither Tiberius Claudius Lucius and his family nor any name of Lucius had been encountered before in the city and in the city's area of sovereignty. Lucius was honored by the *boule* and *demos*. Other than being identified as builder, patriot and *euergetes* of the city, he had served as a priest of Dionysos Kathegemon after fulfilling all the magistracies and his services (*leiturgiai*).⁷ Because of the works he carried out in the city, he was deemed worthy of the title *ktistes*, which means here "builder/restorer" rather than "founder."⁸ Even though all of the construction activities he performed in the city are not as yet completely known, the construction of *proscenium* in front of the butcher shops and the construction of the storeroom of the olives may be ranked among these works. However, the restoration of the basilica was carried out by the son of his nephew, as recorded in lines 18-23. The expression ἐν τοῖς | ἰδίοις ἔργοις between lines 11 and 12 provides information about the place where the statue(s) of Tiberius Claudius Lucius was erected. Therefore, his statue(s) should have been erected in "his own works/constructions," on that which he built or restored through his nephew's son, Aurelius Claudius Alexandros. Since there is insufficient information concerning him and his family, the question of why his nephew and his nephew's son took over these tasks is unclear. It could be that Lucius did not have any children, although this is only a possibility. Just as it is for Lucius, information concerning his nephew and his nephew's son Aurelius Claudius Alexandros is insufficient. However, records previously obtained from the city and its surrounding area record

⁶ For more detail about having *civitas Romana* in Claudian and Neronian period, see Holtheide 1983, 55-57.

⁷ For details see Quaß 1993, 334-46; Dmitriev 2005, 16-18.

⁸ During and after the Hellenistic Period the title κτίστης (founder) was given as an honorific title; see Prehn 1922, 2083; Frateantonio and Eder 1999. During the Roman Imperial Period, however, this title was used mostly to mean builder/restorer, see Robert 1965, 213 n. 3; Kuhn 2017, 329 and n. 60.

the name Alexandros. Based upon two coins dated to AD 211 and between AD 211-217, it is understood that there was a ruler (ἄρχων) named Tiberius Claudius Alexandros.⁹ Based on two other coins dated between AD 235-238, there was another ruler named Alexandros. From an inscription dated to the first quarter of the 3rd century AD found in the village of İnay almost 7 km north of Blaundos, it is known that a person named Tiberius Claudius Alexandros was the first ruler (...[τοῦ π]ρώτο[υ ἄρχ]ων[τος]).¹⁰ In addition, another person with the name Alexandros is recorded from the village of Çirpıcılar, approximately 22 km north of the city.¹¹ The nephew and his son Alexandros mentioned in this inscription have two *nomen gentilia*, Aurelius and Claudius. Citizens who were of senatorial or equestrian rank during the Principate had two *gentilia*. While these came mostly from the mother of the mother or the father, there were no clear rules regarding this situation.¹² At this point, if it is assumed that Tiberius Claudius Lucius had a sister and that he married an Aurelius, this may indicate an explicable situation regarding both the family tree (fig. 5) and these two *nomen gentilia*.¹³

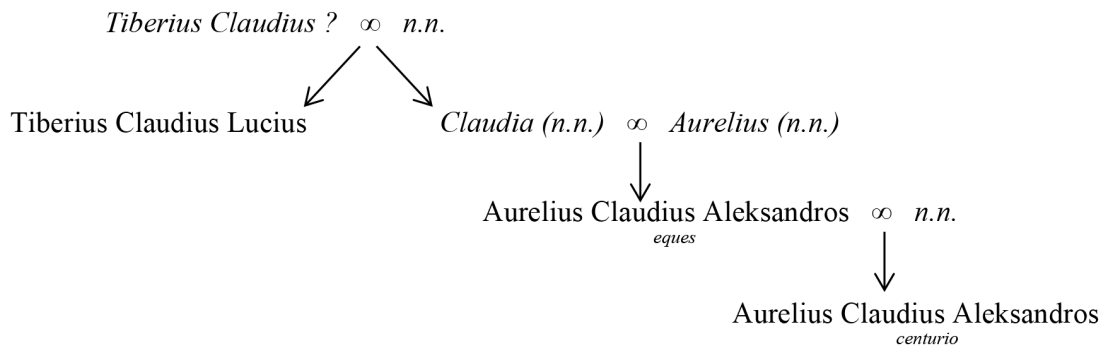


FIG. 5 A proposal for Lucius' family tree according to the inscription.

L. 9ff: The worship of Dionysus Kathegemon, presided over by Lucius, is here documented for the first time in the city. Dionysus Kathegemon was both among the patron gods of the Attalids and a family cult.¹⁴ This cult, often associated with the theater, was also worshipped particularly as a god representing the ancestral lineage of the Attalids.¹⁵ It spread from Pergamon and is found in those cities which were once under Pergamene rule.¹⁶ For this reason, this

⁹ Filges 2006, 300, nos. 69-70, 74-75.

¹⁰ Filges 2006, 335, no. 24.

¹¹ Filges 2006, 349 C1.

¹² Bruun 2015, 802.

¹³ My thanks to Prof. M. Adak for his help concerning the proposed family tree of Lucius.

¹⁴ According to H. Müller (1898, 505, 508-15, 520), an epigram found in Pergamon dates this cult's existence back to the 3rd century BC, especially between 230-220 BC because of the historical background of the inscription. For the inscription cf. Lebek 1990. For more details on the cult of Dionysos Kathegemon in Pergamon see also von Prott 1902, 161-64; Adler 1919; Easterling and Hall 2002, 220; Üreten 2003, 93-9, 123; Michels 2011, 131.

¹⁵ Regarding the Dionysus Kathegemon cult among the Attalids of Pergamon, see also von Prott 1902; Hansen 1971, 451-52, 461; Üreten 2003, 93-99; Michels 2011, 114-30.

¹⁶ Pergamon: *IVP* I. 221-22, 236, 248; II. 317-20, 384, 485, 486A; *SEG* XXXVII 120; XXIX 1264; *CIG* 6829; *AM* 24 (1899) 177, 27; *AM* 33 (1908) 407, 36; *AM* 35 (1910) 461, 43; Akmonia: *MAMA* VI 239; Attouda: *SEG* XXXI 1102; Hadrianoutherai: *SEG* LXIII 1092; Hierapolis: *SEG* XLI 1202; XLIII 1466; Philadelphia: *TAM* V.3 1462; 1497; Sebaste: *SEG* XL 1223; *CIG* 3068; *BCH* 1880, 169-70, no. 24; Thyateira: *TAM* V.2 976. See also Üreten 2003, 125; Miranda 2003; Güler 2015, 28; Parker 2017, 220, and also n. 75.

cult gained its place in Blaundos through the process that began with the transfer of the city to Pergamene rule after Peace of Apameia in 188 BC. Another inscription records the priest of Athena Nikephoros and Homonoia and likewise reflects the course of Blaundos under Pergamene rule.¹⁷ It is also thought that Blaundos minted coins with the Pergamene cistophoros after coming under Attalid rule.¹⁸ It is known that the city struck coins depicting Dionysos in the 2nd-3rd century AD.¹⁹ The expression παντός τοῦ ἔργου (the entire work), seen in line 18 of the inscription, must be the process of erecting the statue, for the inscription does not mention any other work before this expression. The supervisor of the raising of this statue is mentioned earlier, between the lines 12-16, as his nephew Aurelius Claudius Alexandros, of equestrian rank. However, it is understood that the one who completed this task was the nephew's son, the *centurio*²⁰ Aurelius Claudius Alexandros. This may be explained by the fact that the nephew, who was a member of the equestrian class, had either left the city or passed away. But if there were any deaths, the indication of this in the inscription would be expected. The word ἐλεαβολεῖον in the expression ὀρίου τοῦ ἐλεαβολεῖου in line 23 is here recorded for the first time in the literature. This word is a combination of two different Greek words -ἐλαία [gen. -ας]²¹ meaning “olive” and βολεῖον - the latter in *caso nominativo* produced by placing the suffix -ειον with the root βολ- and transformed from the verb βάλλω (“to throw, to put, to place”).²² In this case this word should be perceived as ἐλαιαβολεῖον and signifies “a place for storing olives just as the word σιτοβολεῖον, means place for storing corn, granary.”²³ As for the word ὀρίου, at first sight it associates the ancient Greek word ὄριον (boundary), which is the *neutrum genetivus diminutivus* form of the word ὄρος. What is meant here is, in fact, the Latin word *horreum* (barn, storeroom, granary).²⁴ Although this word is used as ὠρεῖον in ancient Greek, it has been attested before in different forms such as ὠρρεῖον, ὠριον, ὀρεῖον, ὀρρεον, ὄριον, and ὀρριον.²⁵ In this case, the expression ὀρίου τοῦ ἐλεαβολεῖου signifies the construction of a storeroom for the olives, also called a horreum, to store the olives. It was supervised by the *centurio* Aurelius Claudius Alexandros.

¹⁷ Filges 2006, 21, 321, no. 1.

¹⁸ le Rider 1990, 696-98; Filges 2006, 21; Can 2017, 77.

¹⁹ *SVG Lydia* 63-64; Mionnet 1835, 328-29, nos. 68, 71; *BMC Lydia* xl-xliii.

²⁰ For detailed information about the equestrian class and the *centurio*, see Dobson 1978; Mennen 2011, 135-92; Campbell 2003. For the role of the centurion in the Roman army, see Ward 2012.

²¹ The diphthong /au/ interchanged into /ε/ is very common in ancient Greek; see Gignac 1976, 192, especially ἐλέου, ἐλεῶν, ἐλεών. See also *IPerge* 77 line 3: ὠρασμ[έν]α[ι] ἔλει καὶ μοσχάδες ἐλεῶν τόπω Τρισὶν ἐλέαις. For the meanings of the word see *DGE* s.v. ἐλαία, -ας, ἡ; Liddell and Scott 1846, 431, ἙΛΑΙΑ, ας, ἡ; 1996, 527 s.v. ἐλαία and ἐλαιον, τό; Beekes 2010, 400 s.v. ἐλαία.

²² Liddell and Scott 1996, 304 s.v. βάλλω.

²³ Liddell and Scott 1996, 1602 s.v. σιτοβολών; *ΛΟΓΕΙΟΝ* s.v. σιτοβόλιον -ου, τό. This word can also be perceived as “a place for catching birds” because of the word ἐλεᾶς [gen. -ου or -ᾶ], see *DGE* s.v. ἐλεᾶς -ᾶ, ὁ; cf. Suda λ26 s.v. λαγῶβολεῖον. As a result of personal discussions with A. Chaniotis, it was concluded that the word here is to be understood as referring to a structure rather than to an area, and the word *horreum* supports this.

²⁴ Simpson 1993, 279 s.v. horreum. G. Rickman 1971, 1, describes the horreum as “simply designated buildings where anything could be stored.” For detailed information concerning the Roman-period *horrea*, see Rickman 1971.

²⁵ Theoph. *Chron.* 589B; Suda ω177 s.v. Ὠρεῖον and n. 1-2; and μ131 s.v. Μανᾶϊμ. *IGLSyr* 2 306: ὄριο<v>; *IGLSyr* 5 2081: ὄριων; Kumas 1826, 601 s.v. ὠρεῖον, τό, u. ὠρρεῖον, u. ὠριον; Ramshorn 1842, 690 s.v. ὠρεῖον, u. ὠρρεῖον; Liddle and Scott 1846, 1700 s.v. Ὠρεῖον, ου, τό, (ὠρα); 1996, 1256 s.v. ὀρριον and 2037 s.v. ὠρεῖον.

Rear Face: Ludus Duodecim Scriptorum

Ludus Duodecim Scriptorum,²⁶ also known as XII Scripta, was an extremely popular and widespread game in antiquity. In addition to its placement on independent blocks in archaeological sites, the board of this game can be seen in many places, such as carved on stair steps, on slabs of street pavement, and on the pavement at temple entrances. These game boards are mostly carved into marble or limestone, and sometimes as drawings on a leather or even wood surface.²⁷ The board has sequences of square as well as round- and semicircular-shaped positions carved or incised in it. But it can also be designed with an inscription, the letters of which each correspond to one position.²⁸

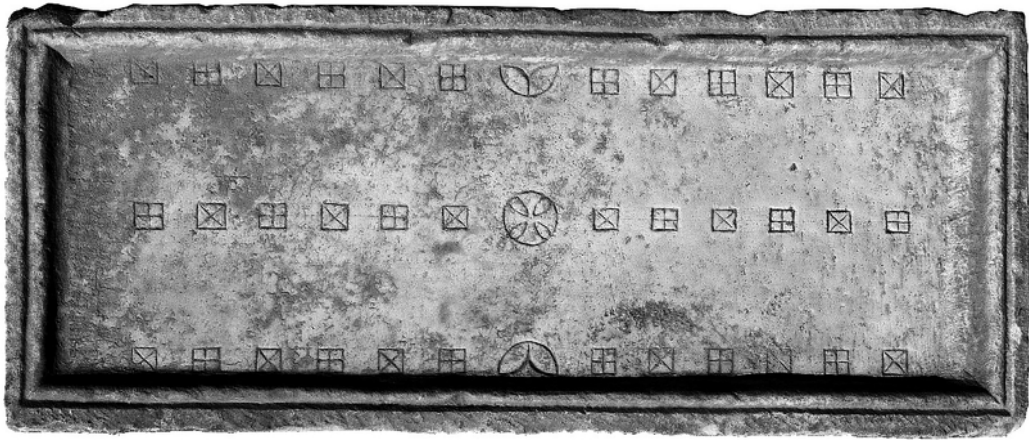


FIG. 6 Duodecim Scripta (Excavation Archive).

The rear face of the pedestal (fig. 6) was later used as a Ludus XII Scriptorum by trimming a portion of the profile. Traces of this can be seen on the surface and edges. With this trim work, the frame arranged for the game measures 115 cm long and 39-41 cm wide. Although there are occasional chips to the edges, it is possible to say that it is quite intact when compared to similar examples. 36 square checkers measuring 3-3.5 cm² are incised in 3 rows. The distance between the rows is approximately 14-15 cm. The squares are arranged at intervals of about 4-4.5 cm and ordered alternately so that one includes a plus (+) and the other a cross (x). The player areas were separated from each other by three markers across the middle of the game board. These markers are about 7 cm in diameter with the middle one incised in the form of a circle surrounding a Maltese Cross. Those to either side are different - semicircular with each semicircle containing two incised segments of 90 degrees.

This game is played by two players with three dice. Each player has fifteen checkers made of bone. The player who scores the highest number with one dice starts the game. The game starts from the middle row for each player and continues by following the middle row and then the top right, top left, bottom left and bottom right. It is also possible to hit the checkers. If one of the checkers is hit by the opponent, that checker starts again from the beginning. The player can form a door by putting two or more checkers on the top of the others of his own,

²⁶ For more information on XII Scripta and board games, see also Austin 1934; Schädler 1995; Hurschmann 2004; Schamber 2009.

²⁷ Arslan 2007, 37; Demirer 2015, 743.

²⁸ Schamber 2009, 8; Demirer 2015, 743-44.

which is called *ordinarii*. There are also *vagi* and *incerti*. The former has single checkers while the latter immovable ones.²⁹ The one who carries all checkers to the exit wins the game.

Conclusion

This marble block recovered during the 2018 excavations from the main street of Blaundos was used in two different periods and served two different functions. Its first use associated with the 30-line inscription on it was probably during the first half of 3rd century AD, the year 212 being the earliest. The inscription honors Tiberius Claudius Lucius by the *boule* and *demos*, who was the priest of Dionysus Kathegemon, *ktistes*, patriot, and *euergetes*. According to the inscription in which his contribution to the construction of some structures of the city was recorded, the erection of the statue of Tiberius Claudius Lucius was initially supervised by his nephew Aurelius Claudius Alexandros, of equestrian rank. The completion of both this task and of the construction or completion of other facilities was undertaken by the *centurio* Aurelius Claudius Alexandros. He was the son of Lucius' nephew and bore the same name as his father. This inscription names three new people recorded as part of the demography of Blaundos. It is not yet possible to understand the original position of this honorific inscription. The statue of Tiberius Claudius Lucius or this inscribed pedestal may have been set in one/or all of the structures for which he was responsible. Or it may have been located on or near the main street of the city. In fact, in the area unearthed to date, two pedestals by the street have reached the present day *in situ* (fig. 7).



FIG. 7 *In situ* pedestals (Excavation Archive).

²⁹ For the rules of the game, see Arslan 2007, 37-38; Schamber 2009, 43.

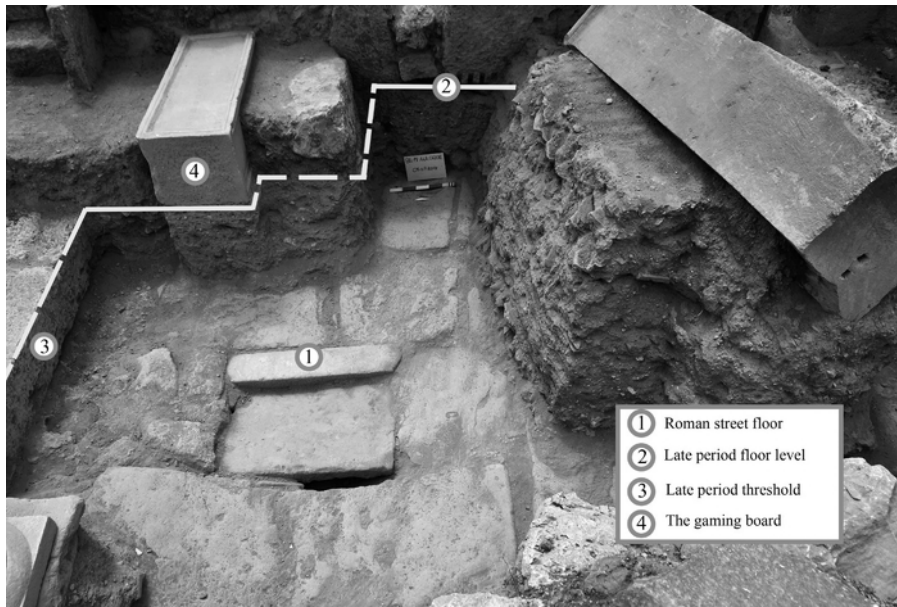


FIG. 8
Gaming table marked to show the block *in situ* in its secondary use position, upper left and the two floor levels with the threshold from the Late Period (Excavation Archive).

Based on the fact that Tiberius Claudius Lucius is recorded as *euergetes* and *ktistes*, with the construction facilities mentioned in the inscription, it can be asserted that he was a leading person in the city or that he had bonds with a leading family. If the family relationship proposed above is correct, this may also be the case for his sister. However, at this point, what is known about Lucius and his family is inadequate, for example, his child/children and his wife. Why his nephew and his nephew's son had carried out these works is currently unknown. The fact that Lucius served as the priest of Dionysus Kathegemon shows that the city was once under Pergamene rule, as was suggested by Filges. Further, this inscription has importance in terms of recording some unexplored structures in the city, the existence of which were previously unknown. It also introduces a previously unrecorded ancient Greek term relating to a structure.

On the rear facade of the block is carved the board game, *Ludus XII Scriptorum*, which is commonly found in ancient cities. The state of the block gives an idea of its period of use, which was carved after the honorific inscription had lost its function and importance. The board game was the block's secondary function, and its rear position indicates the inscription at this time was not to be read, presumably because it had pagan associations. At that time the words of the inscription faced the ground. In the city center of Blaundos, the main street extends in a near east-west direction. Its floor was paved with large flat stones and covered with stones and earth-fill of the structures brought down after losing their function. The floor of the late structures, subsequently erected in this area, were constructed at the level of this earth filling, and almost 50 cm higher than the early-period street pavement. This block was discovered on this later floor and with the game table face up. It is also located next to the marble threshold door of one of these late structures³⁰ (fig. 8). In this state, it may be understood that this game board was contemporary with the Late Antique structures that had been constructed to serve as an atelier, a workshop, or a shop.

³⁰ The block was removed after the cleaning of the late period fill and placed on the pavement of the Roman-period street, just to the west side of propylon. This allowed passage from the street to the Temple of Ceres.

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