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On the Greek-Sidetic Epidosis I.1.4

Riassunto

A partire dal 2020 la missione archeologica turca a Side di Panfilia ha scoperto nuove iscrizioni in scrittura sidetica. Queste ampliano significativamente le possiblità di studio sull'alfabeto e sulla lingua. La stele qui studiata reca un decreto di raccolta-fondi in greco e la registrazione dei contribuenti e delle loro offerte in sidetico. Si ritiene possibile che nella porzione sidetica conservata vengano registrate le offerte di un comitato di cinque persone, menzionato nella parte greca. La disposizione e la ripetizione di certi agglomerati di lettere aprono la possibilità di riconoscere il tema interrogativo-indefinito *ti-*, mostrando per il sidetico l'esito */kʷ/ > /t/ prima di vocale anteriore già noto per il licio. Inoltre si propone l'individuazione di un possibile dimostrativo o indefinito *s₂ak-*, di una forma verbale di terza persona plurale (*u₂pade*) o, in alternativa, ma con maggiore incertezza, del numerale per '5' (*pade*).

Parole chiave: Side (Panfilia); lingua sidetica; alfabeto sidetico

Abstract

Since 2020, the Turkish archaeological mission of Side of Pamphylia has discovered new inscriptions in Sidetic script. These significantly expand the possibilities for the study of the alphabet and the language. The stele studied here features a fundraising decree in Greek followed by a text in Sidetic. The preserved Sidetic portion may record the names and related offerings of a five-person committee mentioned in the Greek portion. The arrangement and repetition of some letter clusters open the possibility of recognizing the interrogative-indefinite stem *ti-*, pointing to an outcome */kʷ/ > /t/ before front vowels already known for Lycian. The hypothesis is also offered that a possible demonstrative *s₂ak-* be identified, together with a third person plural verbal form (*u₂pade*), or, as less probable alternative, the numeral for '5' (*pade*).

Keywords: Side (Pamphylia); Sidetic language; Sidetic script; Sidetic alphabet

1. Generalia

Sidetic is the language of the ancient town of Side in Pamphylia, attested on stones, small objects, and coins produced in the second half of the I mil. b.C. The language is recorded in a local alphabet, also called Sidetic. The corpus is extremely fragmentary and small. Until 2020 sure Sidetic texts were less than a

dozen and witnessed mainly proper names, some nouns, a couple of grammatical words, and almost no verbs.[1] In the last 4 years, the archaeological mission working in Side recovered new interesting inscribed stones.[2] Compared with the previous documents, the new ones can be defined as long texts. One is a stone with a 26 lines long inscription, monolingual Sidetic. Thanks to Greek technical loanwords connected to the duties of the town assembly and the phenomenon of euergetism, the text could be recognized as a decree.[3] It is classified in the Rizza & Zinko (2025) list of Sidetic texts as I.2.7. A second stone is a 40 lines long list of names, classified as I.2.9.[4] The third one is a decree of public subscription for fundraising for building activities in the shrine of Serapis. The decree is in Greek, while the list of subscribers is in Sidetic.[5] The text is classified as I.1.4.[6] This paper will advance observations, comments, and hypotheses on this last text.

The Greek part starts with a dating formula. The assembly approved a proposal under the eponymy of the demiurge Apollodoros in the month of Gorpieus, probably the 16th. 'Gorpieus' is a Macedonian menonym. The text informs us about building activities in the shrine of Serapis, in particular about the construction of the ναός and the project to realize a περίβολος. It is stipulated that the subscribers' names be registered on a stele with the amount promised if more than 12 drachmas.

The Sidetic part records some names and some figures in drachmas. It is thus the part where the subscribers are mentioned along with their offers. Interestingly, this Sidetic part does not show only names and sums but also some other linguistic evidence, to which we will now turn.

While this article was already advanced in the editorial process of the journal, I was informed of the findings publisched by Ferrer, Adiego & Soler (2025), and the paper by Ferrer (2025). The Egyptian graffiti studied there show almost indisputably that what was supposed to be a variant of |e| (N2) is actually another vowel.

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[1] The amount of recognized verbal forms depends on the interpretation of the single scholars.
[2] Rizza & Zinko 2025. On ancient Side: ISide 1-2; Arena 2005; Alanyalı 2016.
[3] The main loandwords are *ψεφισματα* (l. 18), *ewergeta* (l. 18), *ekklesiya* (l. 6): cf. Rizza & Zinko 2025.
[4] Rizza & Zinko 2025; Zinko 2025i.p.
[5] On ancient Greek public fundraising subscriptions: Migeotte 1992.
[6] Complete edition in Nollé & Rizza i.p.

I was given the possibility to make last-minute changes, including the new value in the cases it appeared to be certain, but I could not make more careful reflections or further autoptical verifications. I thank G. Ferrer for sharing his paper. The new value is here transcribed as |u_2|. See Ferrer 2025 and Rizza 2025 for consequences in the interpretation of N5 |u|.

2. The Sidetic text

The established transcription is the following. The transcription converts the reading direction from the original right-to-left to left-to-right. The sign for 'drachma' is reproduced with the symbol Ⱶ[7] (the original acrophonic notation is given in parentheses).

1	ṭiyeⴹerdeyu₂pade	
2	s₂akdenaossadeabkiyⱵ4525	(Ⱶ✕✕✕✕ⱤΔΔ∏)
3	tbuemmas₂ardenaossadeabkiy Ⱶ1300[+	(Ⱶ✕ΗΗΗ)
4	teseuen↑or abkiyasten₂uiresasẹ/ụ₂?[	
5	ezesiyodenaossadeabkiy Ⱶ5[00+	(ⱵⱤ̣)
6	[na]ẉwabkuawbu₂snawwabsⴹerị[	
7	pigbesθandor arχi[	
8	[t]iyeen₂uban₂u₂mar[	
9	s₂ak Ⱶ1600[+	(Ⱶ✕ⱤΗ̣)
10	uban₂[	
11	ṣ₂[	

The symbol ⴹ reproduces iconically a newly identified letter.[8] Its value is unknown. The symbol ↑ iconically reproduces the letter N18, whose value is uncertain.[9] Following Rizza & Zinko 2025 the letter N26 is provisionally transcribed |z|, even if its value is uncertain.

The amounts recorded in the Sidetic part are at the line's end. The most consistent one (at least among those preserved) is written in a place that

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[7] Unicode 10142.

[8] Unicode 22F6; Rizza & Zinko 2025.

[9] Most probable values can be fricative [ʃ], as per Nikolaev 2017, or affricate, according to the correspondence Σιδιδος - Sdi↑s in I.1.3.

maximizes visibility. This is an intentional choice. An ample unwritten space is left above and after the sum. Considering that the minimal amount required to register a name was 12 drachmas, the 4525 here reported may have been a substantial offer. In any case, how the figures are to be understood and added up remains uncertain. For now, consider that the overall total currently attested could have been given by summing up each figure or the subtotals, if any. In practice, either 4525+1300+500+1600+ or 4525+1600+. These might have been the sums offered in total by groups of people listed in different blocks of text.

3. Commentary

The first important observation can be made by comparing the incipit of two line pairs: 1-2 with 8-9.

    1 **tiye**Ξerdeyu$_2$pade
    2 **s$_2$ak**denaossadeabkiy⊢4525
    8 **tiye**en$_2$uban$_2$u$_2$mar[
    9 **s$_2$ak** ⊢1ọ00[+

The two couples begin with the exact words: *tiye* and *s$_2$ak*. In line 8, the two adjacent letters |e| allow us to identify the word *tiye* with high probability. In line 9, the word *s$_2$ak* is certain because the symbol for drachma follows it. Also, the visual evidence of the text strongly suggests that each line begins with a new word (Nollé & Rizza i.p.). The repetition of this word pair might suggest that the list was organized into sections. The order of the sums that can be guessed from what is preserved might also point in this direction (see *infra*).
The second observation starts with the comparative alignment of the repeated letters in lines 2-5.

2	s$_2$ak	denaossade	abkiy	⊢
3	tbuemmas$_2$ar	denaossade	abkiy	⊢
4	teseuen↑or		abkiyas ten$_2$uiresase/ụ$_2$?[	
5	ezesiyo	denaossade	abkiy	⊢

In lines 2, 3, and 5, the sequence |denaossadeabkiy| is identified, followed by figures in drachmas. In line 4, the blank space after |teseuen↑or| supports

isolating the form |abkiyas|; thus, it is very plausible for |abkiy| to be an autonomous word, with |abkiyas| being probably an inflected or derived form.

We can thus propose to analyze |denaossadeabkiy| as follows.

de nao (s) sa de abkiy

It appears to be a formula with two nouns, *nao(s)* and *abkiy*, introduced by the preposition *de* and coordinated by the conjunction *sa*.

For general contextual reasons, it might be that *nao* and *abkiy* correspond to ναός and περίβολος of the Greek part (but *cf. infra*).

Greek subscription lists offer possible parallels for the prepositional phrases *de nao(s)* and *de abkiy*. Two possibilities will be described below, referencing the inscription from Chios SEG XIX 578 (*de muris reparandis*, Maier 1959: 195-197).

> ...
> 3 κατὰ τὴν ἑαυτῶν προαίρεσιν ὑπέσχοντο
>   δωρεὰν χρήματα καὶ ἔδωκαν εἰς τὴν ὀχύρωσιν
> 5 τῶν [τ]είχων κατὰ τὸ ψήφισμα ὃ εἶπαν
>   ...
> col.i Μοσχίων Διονυσοδώρου Γ⁼
>   Ζηνόδοτος Μένωνος
> 10 καὶ ὑπὲρ τῶν υἱῶν [ ]
>   Ἀρχικλῆς Παρμενίσκου Ε
>   Νικῆς Ζωπυρίωνος
>   καὶ ὑπὲρ τῶν υἱῶν ΕΕ
>   ... of their own free will promised and donated funds for the restoration of
>   the walls according to the decree issued ... :
>   Moschion of Dionysodoros: 500; Zenodotos of Menon also for the sons: [   ];
>   Archicles of Parmeniscos: 100; Nikes of Zopyrion also for the sons: 200.

The first possible parallel is the phrase introduced by εἰς, which, in the intitulation of lists of contributors, recalls the purpose for which funds are collected. See lines 3-5 above, where it is remembered that the collected money is «for restoration of the walls» (εἰς τὴν ὀχύρωσιν τῶν τείχων).

The second possible parallel is the phrase introduced by ὑπέρ, with which it is specified that the contributor donates (also) on behalf of other people. See the lines 8-13 above.

Tentatively, the first option will be preferred in what follows.

One prior question is to be addressed in the analysis of *de nao (s) sa de abkiy.* What is the |s| preceding *sa*? Two options will be offered. (a) The /s/ is a phonosyntactic doubling of the initial consonant of the conjunction *sa*; (b) *naos* (or even *naossa*) is a derivative of *nao,* most probably a genitival adjective, perhaps used as a substantive. Strong arguments in favor of one of these hypotheses cannot be provided at this time, and other possibilities can also be considered.[10]

Let us now notice that between the first (1-2) and the second (8-9) couple of lines introduced by *tiye* and *s₂ak* there are five lines.

Such a fact is of interest because the Greek decree mentions a group of five people (l. 6: οἱ πέντε ἄνδρε[ς), probably a promoter committee or with some responsibility in the project. The inscription of the Metroon in Colophon (SEG XIX 698)[11] offers an interesting parallel.

κατὰ τάδε ὑπεδέξαντο εἰς τὰ τείχη
τῶν δέκα τῶν γραψαμένων τὸ ψήφισμα
125   οἱ μὲν ἐννέα : Μητρόδωρος Τυρίννου
Διοτρέφης Κλεοδήμου
Ἀρίστης Ἑκατωνύμου
Ἀριστομένης Παρμένοντος
Λίκας Πανταγνώτου
130   Ἀθήνιππος Ἀλκαιμένευς
Ἄκαστος Κλέωνος
Δημοκράτης Μοιρᾶδος
Ἀπολλόδωρος Ἑρμίππου
δραχμὰς ἐνακισχιλίας ἑχξακοσίας
135   τριήκοντα
Λεώφαντος δὲ Ἀρίστωνος δραχμὰς
τριακοσίας ἑβδομήκοντα
τῶνδε ἕκαστος χρυσοῦς

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[10] If *nao-* and *abkiy* do not correspond to ναός and περίβολος, an alternative hypothesis based on comparison with the Greek lists involves the kinship terms in the first place. For *nao-* one could think of Hier. Luv. *nawa-*, which, however, indicates a fourth-generation descendant (Martínez Rodríguez 2020).

[11] Meritt 1935, recently Vacante 2015, w/ref.

It was promised for the walls (by the following).

Of the ten that proposed the decree, nine (of them): (a list of 9 proper names with patronyms follows) ... drachmas 9630, while Leophantos of Ariston drachmas 370.

Of these (following list), each of silver ...

In this list, the ten-person committee was reserved the space in the first position, and each member was mentioned singularly. It is unclear whether the 9630 drachmas was the total amount of the nine or a sum promised by each of them. In subsequent sections of the inscription, groups of donors are collected according to various criteria.[12]

This inscription alone shows that the ordering criteria were not rigid and that more could be used in the same list.[13] Perhaps there may be something similar in our Sidetic epidosis.

The following scheme reproduces the sequence of the preserved offers.

	Greek notation	transcr.
2	⊢XXXX⊓ΔΔΠ	4525
3	⊢XHHḤ [	1300+
5	⊢⊓̣ [	500?+
9	⊢X⊓Ḥ [	1600+

Lacking the figures of the lines between 5 and 9, it is difficult to reconstruct the original order with certainty. However, from line 2 to line 5, they seem to decrease. In line 9, the sum is greater after the repetition of the pair *tiye - s₂ak*. It is thus possible that the amounts followed decreasing sorting criteria within contributor sections.

Therefore, we can cautiously but reasonably assume that in lines 1-7, there was a heading with the section devoted to the sums of the committee of the 'five men.' With line 8, a new section of offers organized by another criterion should begin.

The parallelism between 1-2 and 8-9 calls for the possibility that *tiye* and *s₂ak* are correlated (possibly in a subject-predicate structure of the type 'what ... is this'). If we assume for Sidetic a change */kʷ/ > /t/, at least before (some) front vowels, *tiye* could be interpreted as an indefinite or a relative pronoun/ adjective, cf. Lyc. *ti-* Mil. *ki-*, Hitt. *kui-* etc. and *s₂ak* in the following line a demonstrative ('this,' 'this much'). The Epidosis provides sufficient evidence that *s₂ak* is an autonomous word, and the function assumed here seems pretty reasonable. The word *s₂ak* is also attested in the 'decree' I.2.7, where it could appear inflected or hosting some clitics (*s₂aka*, *s₂ako*). The identification of this word can also be relevant to previously known text. In particular, *s₂ak* or *s₂aka* can be recognized in the long istratag inscr. (I.2.1: 3).[14]

Another interesting proposal can be offered thanks to the recent findings about the letter |u₂|. We can hypothesize that |u₂pade| in line 1 may be a verbal form of a verb to be compared with Lyc. *uba-* (and Luw. *u(p)pa-*), 'give, provide, donate', whose semantics is certainly fitting in this document. The form may be a 3rd person plural preterit[(?)] and lines 1-2 may be understood roughly as "what ... (they) provided (or, if impersonal, "was given") (is) this (much): for the *nao* and the *abkiy* 4525 dr."

A further, but very tentative, alternative speculation can be made if we apply a different segmentation and recognize a sequence |pade| at line 1. The hypothesized outcome */kʷ/ > /t/ might suggest recognizing in *pade* the Sidetic word for 'five.' With */kʷ/ > /t/, we need to assume a change */nt/ > /d/ (or /ⁿd/), which is the case for Sidetic.

Compare the two names attested in the tessera (pinákion) II.1.2, lines 1 and 3.[15]

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[14]A possible comparison with the Luwian demonstrative *za-* is problematic if also the Sidetic conjunction *sa* derives from a palatal */k̂/ (cf. Lyc. *se*, Mil. *sebe*, Car. *sb*). On other grounds, a splitting of the outcomes of /k̂/ in Sidetic was already suspected in Hajnal 1998. Cf. eDiAna-ID 201, -ID202, -ID 203 [last cheked 3/2025].

[15]In Tekoğlu 2024 and Rizza & Zinko 2025, the names are read *Pbe8andbiem* e *Tbiemes(as)*. I believe instead that the correct reading is with |u|. In Sidetic, the letters |i| and |u| have similar shapes. In II.1.2, the typical shape of |i| is most clearly recognized for the vowel of the second name, while for that of the first, the shape is ambiguous between |i| and |u|. There can be ambiguity in the ductus of |i| and |u| within the same document. This is the case of another recently found tessera (II.1.3, cf. Rizza & Zinko 2025), where idionym and propatronym coincide: TbuatΣiy↑[er].

1 Pbe8andbuem
3 Tbuemesas

They share the element \-tbuem-\ (for the latter cf. Tβημης, Pisidia), but in the first case, as it follows a nasal, it is spelled with the letter |d|.

Other cases testify to this assimilation. The letter cluster |nt| is never found in the known texts, while |tm| and |tn| are attested. Proper names like *Kdawsiy* and *Kdomeo* suggest an etymological */nd/.[16] Perhaps the Sidetic letter |d| reflects a pre-nasalized dental stop [^{n}d].[17]

See also the evidence of the new 'Namenstele' I.2.9, thanks to which it becomes now clear that the names bearing the Greek element -δωρο- are rendered in Sidetic with the letter $|d_2|$ (N9) in all cases save the one in which a nasal precedes the dental: cf. *$Pord_2or$*, *$Ar\theta amid_2or$*, and *$Istod_2or$* on the one side and *θandor*, with |d| (N12), on the other.[18]

Between the two alternative interpretations here proposed (*upade* vs. *pade*), I tend to prefer the first.

We will return to line 1 later on. Let us now consider the poorly preserved part beginning with line 8. In the sequence of letters $|tiyeen_2uban_2u_2mar|$, three words can be recognized with high probability: *tiye*, *en_2*, and *$uban_2u_2mar$*.

However, while in line 1 it looks like |tbuat|-, in line 3 it looks like |tbiat|-. Since the epidosis I.1.4 is a carefully crafted inscribed object, its testimony must be considered more reliable, so the correct form must be |tbuem| in both documents (I.1.4 and II.1.2).

[16] *Kdawsiy*: I.2.7: 13, 15. *Kdomeo*: I.2.9: 24. For Anatolian naming elements ḫant- 'front,' ḫanta-wa- 'foremost' and ḫantawati- 'ruler' cf. Melchert 2013, w/ref.

[17] Kloekhorst 2008, w/ref.

[18] The squarish letter corresponding to Greek -δ- in the name *$Pord_2or$* attested in the Apollonios bilingue (I.1.2), supposed to be a variant of the letter N12 |d|, is in truth a different letter and precisely a variant of letter N9 (previously undeciphered). The solution was provided by the newly found tessera II.1.3, in which we find a proper name certainly corresponding to the Pamphylian Greek Αφορδισιιυς: αφor|N9|isiy[as]. N9 must be a voiced dental, but not the same as N12. N12 appears together in the same text (I.2.9) with the variant seen in I.1.2. Thus, we undoubtedly have two d-letters. As described in Rizza & Zinko 2025, the squarish shape found in I.1.2 (and now also in I.2.9) and the shape of N9 are evidently (paleo)graphic variants. Altogether, we propose transcribing N12 as |d| and N9 as $|d_2|$.

The last word is almost identical to the person name *Uban₂ru₂mar* attested in the 'Namenstele' I.2.9. There are also Sidetic names beginning with |uba↑-|. Both *uba↑-* and *-n₂ru₂mar* are known elements of Sidetic onomastic morphology. See the following list.[19]

1	uba↑woro	II.1.1
2	uba↑zem	I.2.5: 4
3	uba↑χar	I.2.5: 4
4	uban₂ru₂mar	I.2.9: 13, 26
5	θann₂ru₂mar	I.2.9: 19, 25, 31
6	darn₂ru₂mar	I.2.9: 22
7	toban₂ru₂mar	I.2.5: 6

Uba↑- and *uba-* may be two related but different forms unless a phonological rule explains the disappearance of |↑| before |n₂|. In the known Sidetic texts, the cluster |↑n₂| is so far not attested, so perhaps the phoneme under |↑| underwent a total assimilation to the following nasal.

Turning back to *Uban₂u₂mar*, there may be more than one possible explanation for the missing |r|: a mistake, a variant, or a different formation. Line 10 unfortunately breaks up immediately after *uban₂*[, and it is practically impossible to see traces of the following letter. Based on my autoptic verifications, if there are any traces, they point to |u₂| rather than |r|.

Considering the nature of text I.1.4, I think we have enough elements to assume that *Uban₂u₂mar* was a person's name.

Before *Uban₂u₂mar*, we have *en₂*. If this word is taken to be related to Lycian *ẽnẽ* ('when'), we might attempt to render the meaning of lines 8-9 roughly as follows.

8 What (scil.: was collected/pledged?) when Uban₂u₂mar ... (or: under the responsibility of U.)

9 (is) this? (much)?: dr. ...

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[19] Consider also *Θanpiy* (I.1.1), *Θanzem* (I.2.9), and *Θanmeniy* (I.2.9) for *Θan-*, and *Darku₂w* (I.2.1) for *Dar-*.

4. Problems

The interpretation proposed here left unquestioned the assumption that lines 3-7 contained the offerings of the committee of the five. The least problematic lines are 3 and 7, where traces of sums are still visible. The names registered in these two lines should be *Tbuemmas$_2$ar* and *Ezesiyo*. The latter has no parallels, but the former is certain. We recognize the onomastic element *-tbuem-* (cf. *supra*) and *mas$_2$ar*, the Sidetic word for 'deity.' More substantial problems are found in lines 4, 6, and 7, where the gap does not allow us to know whether there were sums. Line 7 shows attested Sidetic onomastic elements: *Pigbes*[20] *and Θandor*. Here, they seem to be combined into a single name, followed by *arχi*[, which could be another name (patronym?) or a title. Line 4 can be structurally similar to 7, with *Teseuen↑or* as a name (unattested) and the rest as a title or the like. Line 6 is puzzling. Based on repeated letter clusters, the most probable analysis is:

[na]wwab kuawbu$_2$s nawwabs Ǝer[[21]

This strongly resembles the onomastic formula with name - patronym - propatronym, which is well-known in Sidetic but isolated in this specific text.

However, it is not necessarily unexpected that there may be more than one way to name a donor. The mixing of different formulas (presence/absence of patronyms, ethnonyms, titles, etc.) is known from Greek models: cf. Guicharrousse 2021.

Another assumption we have so far left unquestioned is that every line between 3 and 7 is complete, beginning with a name and ending with a sum. This is a reasonable assumption because it conforms to what a list of names in this type of text is expected to look like. Nevertheless, we cannot prove it.

Our interpretation of line 1 is also very tentative. One can entertain many other possibilities. For example, *pade* could be compared to Lycian *pddē* 'in front of' or *pddāti*, whose meaning is fitting in our context ('precinct'); *tiye*

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[20] The name *Pigses* in the Sidetic 'Namenliste' I.2.6: 5 is more likely to be read *Pigbes* (Rizza & Zinko 2025).

[21] For Ǝer[, cf. line 1.

could be compared with Lycian *tija* 'penalty, amend,' in Sidetic with a neutral meaning 'payment;' in Ɛ̄*erde* one may want to recognize a verbal third person plural form and so on. The present situation of Sidetic is fascinating and certainly made better thanks to the new documentary evidence, but it is still dependent on more or less fragile speculations. This present paper explored one possible path.

5. Final remarks

We have illustrated a comprehensive attempt at interpretation that used known textual parallels and relied on internal clues found in the textualization of the known contents and in possible references to the Greek part, which is the textual premise of the Sidetic portion. According to this proposal, the Sidetic inscription is a list of contributors organized by sections. Only the first one is preserved so that an effort can be made to reconstruct it at least partially. This first section could record the names and related offerings of the committee of the five, mentioned in the Greek part, according to known Greek parallels.

Word pairs that can be identified in line incipit in 1-2 and 8-9 open up the possibility that Sidetic shares with Lycian, unlike Milyan, the change $*/k^w/ >$ /t/ before front vowels.

We believe that the strengths of our proposals lie in their rationality, overall consistency, and adequacy to textual expectations. Nevertheless, the interpretation remains fragile, and other proposals are open to being made.

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Appendix
Catalogue of the texts

I. Inscriptions (display)		
1. Multilingual (Greek - Sidetic)		
I.1.1	Dedication ('Artemon Bilingue')	Side Museum - on display
I.1.2	Dedication ('Apollonios Bilingue')	Side Museum - on display
I.1.3	Lyrbe-stone ('Euempolos Bilingue')	Antalya Museum (Tekoğlu 2024)
I.1.4	Quasi-Bilingue ('Epidosis')	Side Museum - on display
2. Monolingual		
I.2.1	Long 'istratag' text	Side Museum - on display
I.2.2	Short 'istratag' text	Side Museum - on display
I.2.3	Inscription on a vessel	Side Museum - depository
I.2.4	Inscription on a Herakles relief	Side Museum - depository
I.2.5	List of names	Side Museum - on display
I.2.6	Lyrbe-Stele	Side Museum - on display
I.2.7	Decree	Side Museum - on display
I.2.8	Fragment	Side Museum - depository
I.2.9	Listo of names	Side Museum - on display
II. Kleinobjekte		
II.1.1	Bronze 'voting tablet'	Cabinet des médailles in Paris
II.1.2	Bronze 'voting tablet'	Side Museum - depository
II.1.3	Bronze 'voting tablet'	Side Museum - depository
II.2.1*	Skarab	Private collection - Uncertain
III. Münzenlegende		
III.1	Var. coins: "ethnic" legend (with variants)	Various collections
III.2	Coin no. 232 (Gazipaşa)	(Ferrer 2023)
IV. Varia		
*	"Characters" of Mnemon of Side	(Nollé 1983)
*	Graffito from Perge	Uncertain (Selvi 2022)

List of letters (Rizza & Zinko 2025)

01	$\mathord{\text{ς}}$	a		15	N Ν	s₂		°29	Σ
02	X	e		16	ϡ	n		°30	8
03	Y Y	i		17	ᛒᛒ	l		°31	ē
04	ϟ	o		18	↑	↑		°32	
05	Y Y	u		19	ИИН	g		°33	Münzzeichen (Zeichen, die nur auf Münzen verwendet werden)
06	ς	w		20	X	χ		°34	
07	X	y		21	ΛΛ^	r		°35	
08	↑	p		22	Y	V (Vokal)		°36	: Trennungszeichen
09	Ψ ᛤ	d₂		23	P	k			⌐ Drachme
10	< C	m		24	>>	b			
11	˥	t		25	3	n₂			
12	ᚱ	d		26	ꓘ Y	z			
13	0	θ		°27	Ψ	ψ			
14	⎮	s		°28	φ	φ		© M. Zinko 2025	

I.1.4: reproduction of the Sidetic text

Drawing: A. Rizza. Elaboration: M. Bencich.