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NOTES ON INSCRIPTIONS FROM SOUTHERN ANATOLIA:  
NAMES AND PROVENANCES

aus: Zeitschrift für Papyrologie und Epigraphik 196 (2015) 147–154

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NAMES AND PROVENANCES<sup>1</sup>

The following notes result from preparation work for volume V.C of *A Lexicon of Greek Personal Names*, which will cover inland Asia Minor. I have used *SEG* editions where available, and in order to be concise, have refrained from giving references to the original publications.

1. North-eastern Lycia

**SEG LVII 1684 (Typallia).** B. İplikçioğlu, G. Çelgin and A. Vedat Çelgin discovered this sarcophagus in the necropolis of Typallia, a dependent community located in the Bey Dağları and subject to the city of Termessos. The traveller B. Pace had already published the text inscribed on this sarcophagus (*SEG* II 748),<sup>2</sup> which he had found during his extensive travels in southern Anatolia in the early 20th century. Neither İplikçioğlu nor the editors of *SEG* have connected the two texts. The main reason for this is that Pace published the text in the *Annuario* of the Italian School at Athens in a section dedicated to “Antiochia di Pisidia”; however, there is no doubt that he erroneously assigned the stone to Antioch. The Italian scholar himself visited Typallia (Carabel) where he copied several inscriptions (*SEG* II 671–676). İplikçioğlu’s edition provides substantial improvements to the text. For example, lines 7–8 in *SEG* II 748 have τέκνοις | Συν[έτη] καὶ Ἀλεξάνδρῳ, whereas *SEG* LVII 748 reads τέκνοις | μου Ναρὶ καὶ Ἀλεξάνδρῳ. Pace took omicron for a lunar sigma and İplikçioğlu reads three additional letters and convincingly restores the name Naris, well attested in Eastern Lycia. Although improved, lines 1–2 remain unsatisfactory. The comparison between the texts of Pace and İplikçioğlu enables progress on the patronymic of Aurelia Artemis in line 6. *SEG* II 748 reads Ἀρτέμι ΛΟΥΛΛΩΤΟΣ (Pace’s drawing with *SEG*’s reading), while *SEG* LVII 1684 has Ἀρτέμι ΛΟΥ[.]ΛΩΤΟΣ. İplikçioğlu reads a pi or a kappa after ΛΟΥ--. The photograph is misleading if it is a kappa. The name is likely to be indigenous, with a genitive in -ωτος like Οπραμῶς, -μωτος. Λουλους and Λουλλουτιος are known and both considered to be Anatolian.<sup>3</sup> These might provide support for Pace’s reading and the reconstruction of a possible name Λουλλῶς.

**SEG LI 1839 (Typallia).** This epitaph published by İplikçioğlu and his colleagues (no photograph is provided) is not unpublished; it is one of the stones copied by Pace in Typallia (= *SEG* II 671). The text is substantially improved by İplikçioğlu and new readings give the ethnic Τε[ρ(μησσεύς) ἀ]πὸ Τυπα[λλί]ων. Lines 8–10, which specify the tomb occupancy, are offered a coherent reading, but a discussion by the editors of Pace’s text would have been beneficial.

**SEG II 672 (Typallia).** Pace was unaware that this text had already been published by G. Hill in *JHS* XV (1895) p. 125. Once again this text has been given two different provenances; Hill says that the text was copied at Istanéz (nowadays Korkuteli), and D. French, unaware of *SEG* II 672, has included the text in his small corpus of inscriptions of Isinda and Lagbe in *Studies in the History and Topography of Lycia and Pisidia in memoriam A. S. Hall*, London, 1994, p. 64 no. 8. Pace’s edition confirms French’s assumption that the text was inscribed on a sarcophagus. Like Zgusta, I prefer to follow Pace’s assignation to Typallia (Carabel), given that the *JHS* edition results from a less reliable transmission.<sup>4</sup> Hill published the stone from a manuscript held in the British Museum and containing notes by S. Birch, themselves taken from the

<sup>1</sup> The abbreviation Zgusta, *KP* stands for L. Zgusta, *Kleinasiatische Personennamen*, Prag, 1964, Brixhe, *Essai* for C. Brixhe, *Essai sur le grec anatolien au début de notre ère*, Nancy, 1984, and *TIB* for the series *Tabula Imperii Byzantini*, Vienna, 1976–. Otherwise the standard abbreviations are in use. I am grateful to G. Petzl for his comments and improvements. Errors and infelicities are mine alone.

<sup>2</sup> See also *SEG* VI 585. He was helped by F. Halbherr in the establishment of the text.

<sup>3</sup> See D. Feissel, Noms épichoriques et géographiques: deux notes d’onomastique isaurienne, in M. Silvestrini, *Le tribù romane. Atti della XVIe Rencontre sur l’épigraphie*, Bari, 2010, p. 424.

<sup>4</sup> Zgusta, *KP* p. 156 n. 110.

papers of E. T. Daniell who travelled to Lycia with T. A. B. Spratt and E. Forbes in the middle of the 19th century. The name Ermasta in this text also fits well in north-eastern Lycia.<sup>5</sup> Pace's text is inferior to the one published by Hill, and Zgusta has rightly, in my opinion, preferred the reading of the indigenous name Δωμας (Hill) to Δωιλος (Pace).<sup>6</sup> Nevertheless Hill's edition has the restoration Ερμαστα ἱερ[ατεύς]ια[σα δ]ιά βίου θεᾶς Ἀρτέμιδος. Pace's restoration ἱέρπια, or slightly amended ἱέρε[τι]α, would fit better than a past participle for a hereditary priestess.

## 2. Kabalis

**C. Naour, *Tyriaion en Cabalide* (1980), no. 18.** This stone was first published by R. Heberdey and E. Kalinka (without photograph) and was rediscovered by C. Naour, who improved the reading of the first three lines. Naour's edition confirms the existence of the name Καθωνα in line 5, read by the first editors, by reading a new occurrence of this name in line 1: Δημήτριος καὶ Καθων οἱ Παπου υἱο[ί]. Zgusta included the name Καθων, otherwise unattested, in his catalogue of Anatolian names (*KP* §505). There is a remote possibility that the name is built on the indigenous root Καδ-.<sup>7</sup> I believe that there is a simpler solution and this indigenous name needs to disappear from Zgusta's list. The poor quality of the script and the wear of the stone give room for revision. In the photograph given by Naour in *ZPE* 29 (1978) pp. 91–114, table iii no. 1 (left picture), the theta of Καθων in line 5 is less clear than one might think. The three photographs of the stone given by Naour (in his corpus and his *ZPE* article) do not rule out epsilon, instead of theta, in the reading of the name. Other epsilons in the text are lunar with pronounced curves (see also the rounded omegas). In addition, as the vertical strokes of the alphas in the name Καθων in lines 1 and 5 are not apparent on the photographs, I suggest the reading of the banal Greek name Κλέωνα (line 5) and Κλέων (line 1). The name Κλέων is attested at Tyriaion (Naour no. 13) and elsewhere in the region. Note also that Naour rightly proposed correcting the lecture of the name Θυαθυια of the first editors to Ουαουα, a name attested in this variant at Pogla and Termessos.

**Naour, *Tyriaion en Cabalide* no. 20.** Line 1 gives the name of the owner of the tomb: Ἀσσύρις Μανει. The epsilon is lunar. Μανει, the genitive of the name Μανις (Zgusta, *KP* §858-4), is unusual in the area. The Μανεις or Μανις attested in nearby Pamphylia have the genitive in -(ε)ιτους (see *LGNP* V.B). The only Manis listed under Pisidia by Zgusta comes from the Pamphylian border (see *KP* p. 290 n. 91). Another Manis is attested in Pisidia, but Aurelius Licinnianus Manis has, rightly, not been included in Zgusta's catalogue.<sup>8</sup> Its genitive, in line 13 of the inscription, is Μανίου and the name is likely to be Μάνι(ο)ς.<sup>9</sup> The genitives Μανει and Μανι for nominatives Μανεις and Μανις respectively are commonly found in Cilicia (*LGNP* V.B). Genitives in -ει are rare in Kibyris, Milyas and Pisidia, with the exception of Οσαεις, -ει.<sup>10</sup> In Tyriaion one would expect the common Μανου. The photographs given by Naour undoubtedly show a final upsilon, while one cannot distinguish the horizontal stroke of the lunar epsilon. I suggest not dotting the iota, but the omicron, and I read Μανου.

## 3. Pisidia

**SEG LVII 1474 (Termessos).** Dedication to Heracles followed by a list of μύσται, all Roman citizens and most of them with patronymics. The name of the first μύστης of the list, in line 6, [Ο]υέτερος (nominative), is doubtful.<sup>11</sup> The editors İplikçioğlu and his colleagues list the name under a Latin rendition, Veterus, in

<sup>5</sup> See J.-S. Balzat, Names in *ERM-* in Southern Asia Minor. A Contribution to the Cultural History of Ancient Lycia, *Chiron* 44 (2014) pp. 258–66.

<sup>6</sup> For a new occurrence of the name Δωμας in Typallia, see *LGNP* V.B (6).

<sup>7</sup> See for example the variants Κενθηβης, Κεδηβης, Κενδηβης in *LGNP* V.B.

<sup>8</sup> A. M. Woodward, A Journey in South-Western Asia Minor. Part III: Inscriptions, *BSA* 16 (1909–10) pp. 116–7 no. 8.

<sup>9</sup> In the same inscription I would support the editor's suggestion that the name Τρωγλος may be a mistake for Τρώιλος (contra Zgusta, *KP* §1610-1).

<sup>10</sup> For the declension of Osaeis: Brixhe, *Essai*, p. 73.

<sup>11</sup> Ουέτερος is the Greek genitive of the Latin name Vetus; see, for example, *I.Ephesos* 264 (Carminius Vetus) and *TAM* V (2), 922 (Antistius Vetus).

their index of Latin personal names p. 306. However, this Latin name is otherwise unattested. The photograph confirms the sequence -ΥΕΤΕΡΟΣ. On the basis of the photograph I agree with the editors and do not think that the traces of another letter are apparent at initial. After the *nomen* Aur(elius) one expects a *cognomen* in the nominative case. There is space for one or two letters. I suggest [E]ϋέτερος, an orthographic variant of Εϋέταιρος (likewise Φιλέτερος for Φιλέταιρος).<sup>12</sup> There are other similar monophthongisations of syllables in the text: κυνεῖον for κουνεῖον and ὁ οἰπογεγραμμένοι. Although rare in Termessos, Eueteros could perhaps be a double name, and the man was called Aur. Euetairos Hermes.

**BCH 3 (1879) p. 336 nos. 4 and 5 (Tchak-râz).** M. Collignon copied these two inscriptions in the house of a Greek of Burdur.<sup>13</sup> They come from Çarkaz, a Turkish village that, to my knowledge, no one has ever attempted to locate. Collignon notes in a footnote “D’après les indications données par les gens du pays, ce village serait à 12 heures de Bouldour, sur la route d’Adalia”. Off the modern road (D650) leading to Antalya, ca. 75 km from Burdur, Turkish maps indicate the existence of the toponym Çarkaz between Karaot (ancient Sia) and Döşeme Boğazı (ancient Maximianoupolis?). G. Horsley and S. Mitchell have assembled the inscriptions of Sia and Döşeme Boğazı in *IPisidCent* (IK 57), respectively nos. 138–147 and nos. 166–175. An Augustan milestone has been found at Döşeme Boğazı (*IPisidCent* no. 166). As recalled by the editors, Döşeme Boğazı was on the ancient main road leading from Central Pisidia to the plain of Pamphylia. They add that “this route remained in use almost until the end of the nineteenth century (...). Several nineteenth century travellers wrote descriptions of their journey through the pass.” The two inscriptions recorded by Collignon at Burdur are likely to come from this area frequented at the time for its antiquities, and could therefore be added to the inscriptions collected in *IPisidCent*.<sup>14</sup>

**SEG LX 1451 (Tymandos [Yassiören]).** This inscription is presented as unpublished by P. Özlem-Aytaçlar, and reads:

–ένης δις καὶ Ἀππας καὶ Ἀρτεμίδωρος ν ἀδελφοὶ πατρὶ Διω-  
μνήμης χάριν

In fact, it had already been copied by J. R. Sterrett in the same place, then called Yasztü Veran (*Wolfe Expedition* [1888], no. 579). Sterrett’s text is as follows:

δὶς καὶ Ἀππᾶς καὶ Ἀρτεμίδωρος ὁ ἀδελφοὶ πατρὶ ἰδίῳ [.....]ΠΙC καὶ μητρὶ Τατεῖ ἐπόησα[ν]  
μνήμης χάριν.

The two texts differ slightly, but the description of the monuments coincides: “large stele with a gable” (Sterrett); “grave stone of pediment type” (*Adalya* 13 [2010] p. 228). Sterrett comments: “It is one single line with the exception of the M. X”. The photograph provided in *Adalya* 13 (2010) p. 238 fig. 9 (text not readable from the photograph) shows that the left side of the monument is now broken. Sterrett had access to a fuller text and read the name of the mother of the three sons. The mother had the ‘Lallnamen’ Τατεῖς, frequent in the area. The text of Sterrett is to be preferred for another reason; *SEG* LX 1451 suggests that the beginning of the name of the father, Διω-, follows directly after πατρί. Names beginning in Διω- are rare. As Özlem-Aytaçlar partly read the name of the first son as -ένης, and as son and father are homonymous (δὶς), the editor could have reconstructed a name like Διωγένης. This variant of the name Διογένης is not impossible, but Sterrett’s reading is better: πατρὶ ἰδίῳ followed by the father’s name. Note that *SEG* LX 1451 also has a vacat after the third son, while Sterrett read upsilon, which he understood to be a misspelling of the article οἱ. A slightly fuller text resulting from the combination of the two editions is given here:

–ένης δις καὶ Ἀππας καὶ Ἀρτεμίδωρος ὁ ἀδελφοὶ πατρὶ ἰδίῳ [.....]ΠΙC καὶ μητρὶ Τατεῖ ἐπόησα[ν]  
μνήμης χάριν.

<sup>12</sup> For occurrences of this name, see *IG* XII (3) Suppl. 1551A and *SEG* XXXIV 804.

<sup>13</sup> The two βωμοί are dedicated to Hera, no. 5 to Hera ἐπήκοος. For similar βωμοί dedicated to Hera ἐπήκοος, see *IBurdurMus.* nos. 50–51.

<sup>14</sup> Note also 3 fragmentary texts from Ariassos mentioned by R. Heberdey in *TAM* III (1) p. 2.

**SEG LX 1482 (Konana).** This inscription has already been published by K. Rott in *Kleinasiatische Denkmäler aus Pisidien, Pamphylien, Kappadokien und Lykien*, Leipzig, 1908, p. 358 no. 41.

**SEG LX 1487 (Seleukia Sidera).** T. Drew-Bear had already given a photograph and a Turkish translation of this text. On the basis of his photograph, the editors of *SEG* had already established the text of this inscription (*SEG* LV 1433). They have not connected *SEG* LX 1487 and LV 1433.<sup>15</sup> Thanks to the final edition by P. Özlem-Aytaçlar we now know the exact provenance of this bust.

**SEG LX 1470 (area of Isparta).** This stone is said by the editor P. Özlem-Aytaçlar to be of unknown provenance. The text had already been copied by Sterrett, *Wolfe Expedition* no. 460, who gives as provenance the djami of Dergümü, a village on the north-western outskirts of Isparta.

**Anatolia Antiqua 21 (2013) pp. 110–113 (Kapıkaya)<sup>16</sup>.** Inscribed panel accompanying an *arcosolium*. Close examination of the text by the editors G. Labarre, M. Özsait, N. Özsait and İ. Güçeren was not possible. Their reading is based on an enlarged photograph (taken from a distance of 4–5 meters). The reading of the name Μουεχος is improbable, as already felt by the editors who considered, but rightly abandoned, an unnecessary correction of the name to M. Ουείβιος or M. Ουέτιος. From the photograph the horizontal stroke of the lunar epsilon in Μουεχος does not seem to me to be part of the letter, and is likely to be a lunar sigma. I suggest the name Μουσχος. The natural father of the man is named Ἴόλλας, his adoptive father Κωτυσις (gen. -εως).<sup>17</sup> This latter name is not new; the genitive of its variant with omicron Κοτυσεως is attested at Selge and in the territory of the Sienoi (Zgusta, *KP* §706-2). The name Μουσχος is otherwise unattested, and I believe that it is a variant of the name Μόσχος rather than an indigenous name. Μουσχοῦς (*MAMA* III 492a; *LGPN* V.B s. v. Μοσχοῦς) and Μουσχοῦση (*SEG* XLV 804), both names attested in Byzantine texts, offer parallels.<sup>18</sup>

**SEG LX 1453 (Adada? [Area of Beydili/Sütçüler]).** Inscription found in the village of Beydili, ca. 1 km south of the ancient site of Asarbaşı, and published by M. Alkan.<sup>19</sup> The editor prudently suggests that the unknown word Xim(e)is, in line 2, could be the name of the ancient settlement at Asarbaşı. G. Labarre and M. Özsait have recently revisited the area, and republished the inscription (without knowledge of Alkan's edition); they describe Asarbaşı as an autonomous rural community.<sup>20</sup> They also argue that the site at Asar Tepe might be an independent community. The new text of Beydili (*SEG* LX 1453) records a man named Μαισωλος Βλιδδεω[ς].<sup>21</sup> On this basis, the editor, M. Alkan, suggests the restoration of an incomplete name appearing on a βωμός stored in the museum at Burdur. He uses G. Bean's edition (*SEG* XIV 805) that reads -ιδδιος Καλλικλ[έως] and suggests the restoration [Βλ]ιδδιος.<sup>22</sup> This is ignoring the remarkable edition by G. Horsley of the inscriptions in the Burdur archaeological museum. Horsley's publication provides a photograph of the βωμός published by Bean (*IBurdurMus.* 269), and he prudently suggests the reading -αγδδιος before the name Καλλικλῆς. As signalled by Horsley himself, the break of the stone makes the oblique stroke of the nu uncertain and it may be iota (as in Bean's edition). Prior to the uncertain nu is an alpha or delta. Horsley thinks that the name must be a nominative ending in -ανδδιος with three to five letters to be restored at initial. This sequence of letters is unlikely and there is little doubt that we have here the genitive of an indigenous name ending in -δδιος (hence nominative in -δδις). Three names with such an ending are currently known in the indigenous onomastics of the region. (1) The long Βιγαριδδης

<sup>15</sup> There is a difference in the reading of the name of the deceased: Λαίδι (*SEG*) and Λαείδι (Özlem-Aytaçlar).

<sup>16</sup> In map 65 of the Barrington atlas, between Sagalassos and Adada.

<sup>17</sup> The nominative of the latter name is more likely to be Kotysis than Kotyseus.

<sup>18</sup> For such confusion in the region, see Brixhe, *Essai*, pp. 55–6.

<sup>19</sup> For Asarbaşı, see Barrington atlas map 65 between Selge and Adada.

<sup>20</sup> G. Labarre – M. Özsait, Deux sites antiques dans la vallée de l'Eurymédon (Eski Beydili – Kesme), in H. Bru – G. Labarre, *L'Anatolie des peuples, des cités et des cultures (IIe millénaire av. J.-C.–Ve siècle ap. J.-C.)*, vol. 2, *Approches régionales*, Besançon, 2013, pp. 251–7 and 272.

<sup>21</sup> An excellent photograph in Labarre–Özsait, *op. cit.*, p. 253. I follow Alkan's edition.

<sup>22</sup> Καλλικλ[έως] is more common in Asia Minor.

(*IBurdurMus.* 214) leaves little room for restoring a nominative beforehand. (2) The new Βλιδδης is a better candidate. On the basis of the photograph given by Horsley, one can suggest the restoration [Β]λιδδης. If one follows this restoration, one needs to note the two variants of the genitive: Βλιδδεως and Βλιδδης. This is not impossible; the name Μολεσις, for example, offers various genitives including Μολεσιος and Μολεσεως (Zgusta, *KP* §946-7).<sup>23</sup> (3) One should not discard a further possibility; the name Ιδδης known from the genitive Ιδδης (*Anat. Stud.* 18 [1968] p. 72 n. 16, an inscription found at Muharremkulu, to the west of Amblada) would make room for a larger name in the nominative case (four to six letters). Iddis would be the father of a woman whose name ends in alpha.

**SEG LX 1455 (Adada? [Area of Taşkapi]).** This inscription is not entirely new. In *AST* 22.2 (2005) T. Drew-Bear had already given a Turkish translation and a photograph of the text (see *SEG* LV 1435: no Greek text). According to Drew-Bear the ἐπίτροπος whose name is missing in lines 3–4 is Ὀπλων β' – this fits with the letters read by M. Özsait, G. Labarre, N. Özsait and I. Güceren – and his patronymic is Ούλιος.<sup>24</sup> *SEG* LX 1455 reads omega instead of the initial syllable Ου-, which is confirmed by the photograph in *Adalya* 13 (2010) p. 108 fig. 14. The Latin name Ὡλιος is attested in Asia Minor, but the photograph also shows that the stone is worn and there might be room for more than a iota alone, hence Ωλ--ου in *SEG* LX 1455. The Turkish translation does not help in the restoration of the final lines.<sup>25</sup>

**Nouvelles inscriptions d'Antioche de Pisidie no. 51 (IK 67).** This is a fragmentary text taken from W. Ramsay's notebook and published by M. A. Byrne and G. Labarre. C. Brixhe (*Bull. ép.* 2006 no. 409) reads line 1 as ΓΕΙΤΙΟΣ (see photograph p. 136), not ΓΕΙΤΟΣ (editors). Brixhe wonders whether the sequence ΑΓΑΙΑΛΛΗΣ in line 2 is a variant of the name Αγγέλης. A solution, which fits better with the onomastics of Antioch, is to read, in this sequence of letters, the Latin name Γάιλλη or Γάιλλης.<sup>26</sup>

**Vir Doctus Anaticus. Studies in memory of S. Şahin p. 639 no. 2 (Antioch).**<sup>27</sup> G. Labarre and M. Özsait republished Sterrett, *Wolfe Expedition* no. 392 found in the outskirts of Antioch near Pisidia. As their revision of the text shows, the inscription is a funerary monument set up by Tateis for herself and for her son called, in their view, Γάϊω Ξεωνῶτι (line 3). The name Ξεωνῶτις is, however, unparalleled and from the photograph I suggest τεθνῶτι.

**SEG LVII 1406 (Neapolis [modern Fele]).** The editors, G. Labarre, M. Özsait and N. Özsait, have proposed the following text:

[Αὐ]ρηλία {Φ}ΦΙΑΑΝ  
 [...]φ Θαλάμω τῶ  
 [γλυ]κυτά{τα}τῶ ἀν-  
 4 [δ]ρὶ κ(ἐ) Αὐρηλία Τα[τ]-  
 [εἶα] θυγατρὶ μνήμ-  
 ης χάριν

They suggest the reading of the name Φίλα, but a syllabic division after nu to them seems unlikely. With S. Follet (*An.Ép.* 2007, no. 1477) there must be room for the *nomen gentile* of the husband in line 2. In *SEG* E. Sverkos proposes the correction Φίλα Αὐρη[ηλί]φ. Since the reading of the nu in line 1 on the photograph seems certain, I suggest instead the reading [Αὐ]ρηλία (Α)φφια Ἀνι[...]φ Θαλάμω. Αφφια is not uncommon in the area.

<sup>23</sup> Brixhe, *Essai*, p. 70.

<sup>24</sup> For the name Ούλιος, see O. Masson, Le culte ionien d'Apollon Oulios d'après des données onomastiques nouvelles, *Journal des Savants* 1988, pp. 173–81 (= *Onomastica Graeca Selecta* III, pp. 23–31).

<sup>25</sup> However, it seems not to rule out the restoration of the last two lines: κατὰ δ[ι]αθήκην proposed by P. Hamon and T. Corsten: “Attalos’ un kiracıları olup onun heykelini dikirmişler” (*AST* p. 215). I thank Elif Akgun Kaya for her help with the Turkish translation.

<sup>26</sup> For occurrences of this name at Antioch, see *CIL* III 6833; J. R. S. Sterrett, *An Epigraphical Journey in Asia Minor*, Boston, 1888, no. 106; *JRS* II (1912) pp. 90–1 no. 11; *JHS* XXXII (1912) p. 132 no. 29.

<sup>27</sup> I thank G. Labarre for sending me his forthcoming publication.

**A. Zäh, AAWW 144/1 (2009) p. 35 (Ouasada [area of Dikili Taş Köy]).**<sup>28</sup> The text of this inscription is inscribed on an architrave (l. 1.55; h. 0.33) decorated with two *fasciae* and nowadays built into the façade of a house in Dikili Taş<sup>29</sup>. The text of the inscription is on the upper *fascia* and is given by A. Zäh (and *SEG* LIX 1582) as follows:

ΔΟΡΑΜΟΟΥΑΝΕΟΣΗΣΣΕΝ τὸν ἑαυτοῦ πλουῦτον ΔΟΓΑΜΟΝ  
τὸν ἑαυτοῦ πατέρα ΟΑΝΑΟΓΑΜΟΥΜΙΑΝΘΗΝΕΜ  
ΝΑΝΑΝ Πιεραμασεου τὴν ἑαυτοῦ γυναῖκα

From a place called Ascha Gözli near Dikili Taş, H. Swoboda, J. Keil and F. Knoll, in *Denkmäler aus Lykaonien, Pamphylien, und Isaurien*, Vienna, 1935, p. 29 published one relief and two inscriptions they found in their expedition of 1902. I give the description of inscription no. 63: “Bruchstück eines Eckarchitravs, rechts abgebrochen, aus Oberprofil und zwei Faszien bestehend, h. 0.34, br. 0.49, d. 0.24. Die Inschrift auf der oberen Faszie. Bu. 0.03. Ascha Gözli, in den Trümmern der kleineren Kirche.” The text reads:

Δογαμοας δις - - -  
Μοαζημιος και - - - τὴν ἑαυ-  
τοῦ μητέρα κα - - -

Since the left side of this architrave is broken, it is likely that the editors did not see the letters τὴν ἑαυ- and they should be bracketed. These two fragments presented here are obviously part of the same architrave. On the basis of the photograph that A. Zäh has kindly sent me, I propose the following new text to which I have added the fragment discovered in the early 20th century:

Δογαμοας δις Δογαμοου ἀνέστησεν τὸν ἑαυτοῦ πάππον Δογαμοαν  
Μοαζημιος και τὸν ἑαυτοῦ πατέρα Δο[γαμ]οαν Δογαμου και Βαν τὴν ἑαυ-  
τοῦ μητέρα κα[ῖ] Ναναν Πιγραμασεος τὴν ἑαυτοῦ γυναῖκα

The reading of line 1 is unproblematic. In line 2, after πατέρα the delta is clear and is followed by the lower part of a round letter. A gap of three letters comes before -OAN, which enables the reading Δο[γαμ]οαν. Note the genitives Δογαμοου in line 1 and Δογαμου in line 2 for the grandfather Dogamoas. The name of the dedicant’s mother, Βα, is frequent in Lycaonia and Isauria. In line 3, V. Scheibelreiter-Gail (*SEG*) had already suggested the reading Ναναν. The difficulty lies in the reading of the patronymic of the dedicant’s wife. The name is new and I read Πιγραμασεος instead of Πιεραμασεου (Zäh and *SEG*). The third letter of the name is slightly doubtful.<sup>30</sup> However, the two strokes of the gamma are clear-cut and the other faint traces are not, in my view, part of the letter. The indigenous root Πιγρ- is widely attested and the nominative of this name should be Pigramasis.

#### 4. Isauria

**SEG XLII 1266 (erroneously Laranda).** H. Engelmann and A. B. Üner published a series of inscriptions stored in the museum of Karaman (ancient Laranda). The inscription *SEG* XLII 1266 is a funerary stele set up by a Ἰμμας Νιννι (Immas daughter of Ninnis) for her husband; it was said by the editors to be from Karaman (p. 7). We now know that T. B. Mitford copied this inscription, which he found built into a house

<sup>28</sup> Ouasada is placed by Zgusta, *KP* pp. 31–9 “in dem pisidisch-lykaonischen Übergangsgebiet”. R. Syme placed Vasada and Amblada in Pisidia (Isaura and Isauria. Some Problems, in E. Frézouls [ed.], *Sociétés urbaines, sociétés rurales dans l’Asie Mineure et la Syrie hellénistiques et romaines*, Strasbourg, 1987, p. 139). See also *TIB* 4 p. 239 with Feissel, *op. cit.* (n. 3), p. 424 n. 12.

<sup>29</sup> On Dikili Taş see now the excellent description in A. Zäh, Vorläufiger Bericht über neue archäologische Beobachtungen auf Reisen an der karischen Küste und im lykaonisch-isaurischen Grenzgebiet, *AAWW* 144/1 (2009) pp. 31–6. A. Hall visited Çalmanda, but not Dikili Taş, see Notes and Inscriptions from Eastern Pisidia, *Anat. Stud.* 18 (1968) pp. 89–90.

<sup>30</sup> For a moment, I envisaged the reading Πιπρμασεος because of the existence of the unparalleled name Πιπρουσος mentioned in a text found south of Lystra (G. Laminger-Pascher, *Die kaiserzeitlichen Inschriften Lykaoniens*, Faszikel I, *Der Süden*, Vienna, 1992, p. 167 no. 252).

in a village called Adaköyü in 1969.<sup>31</sup> K. Tomaschitz published Mitford's text in 1998 (*SEG XLVIII* 1743), but made no connection with the text from the museum of Karaman published by Engelmann and Üner. The exact location of the village of Adaköyü remained unclear to Tomaschitz. He says that Mitford visited Adaköyü, Akçaalan (*SEG XLVIII* 1744) and Dağpazarı in High Isauria when he was looking for the ancient city of Koropissos, but no further details are given about Adaköyü and Akçaalan. Since the stone of Adaköyü ended up in the museum of Karaman, one might be tempted to look in the catchment area of this museum i.e. the modern province of Karaman. Although not listed in the geographical index of *TIB* 4 and 5 (1990), in the map these two villages appear to the east of Papirion. Sterrett's map in his *Wolfe Expedition* also mentions a village called Ada, and to the north of Ada is another village that Sterrett called Avdjelan where he encamped in June 22 1885 (p. 85).<sup>32</sup> This gives the definite provenance of *SEG XLII* 1266 (*SEG XLVIII* 1743) and *SEG XLVIII* 1744 in High Isauria. As regards the text of the Adaköyü stone, the main difference in the two editions concerns the name of the husband of Immas. Engelmann and Üner suggested the restoration Κα[μῶ]τη μνήμη[ς χάρις], but they note that only the female name Καμῶτα is attested in Zgusta, *KP*. Both Engelmann's photograph of the monument and Tomaschitz's photograph of Mitford's squeeze show a vertical stroke after Κα-. Tomaschitz's suggested restoration of the name Κα[ν] in the accusative case (nominative Καίς) seems to me a stronger possibility, since it would allow enough room for the patronymic of the husband to follow. Engelmann's photograph shows that there is room for more letters in line 3, between ἰτη and μνήμη[ς χάρις] and indeed, from Mitford's squeeze, Tomaschitz read: ἸΘΗΜΙ μνήμη[ς χάρις], which could be the genitive of an unknown male indigenous name (-ίς in the nominative case).

**SEG XLVII 1829 (erroneously Laranda).** This statue of a man named Gaius seated on a chair is not unpublished and its location is not Laranda. Although unaware of the publication of this statue in 1992 (*SEG XLII* 1257), the editor, M. Şahin, comments: "Sie ([Grabstatue]) wurde am Gevne Fluß (vermutlich im alten Golgosus) gefunden." This is confirmed by the original publication of the stone by Engelmann and Üner, and hence correctly in *SEG XLII* 1257 assigned to Gevne Deresi. For the Gevne country, Şahin rightly refers to G. Bean and T. Mitford, who visited and described the area in *Journeys in Rough Cilicia* 1964–1968 pp. 125 and 127–9 (with a map).<sup>33</sup> In the Barrington Atlas this area is located to the south-west of Olosada (not in Lykaonia as in *SEG XLII*, but in Isauria, see below). Lines 4 and 5 are read better by the first editors: καὶ Ἰμμοῦ καὶ Ἰννεῖς ἀνέστησαν. The name Ἰννοῦς in Şahin is not attested.<sup>34</sup> The gender of the two names, Immas and Inneis, is uncertain; Immas can be a male or a female name,<sup>35</sup> and all occurrences of Inneis so far attested are female. In this text I suspect that there is a gender distinction between males with Greek or Latin names (Nestor, Valerius and Gaius) and females with indigenous names (Immas and Inneis), which is not an unknown pattern.

**SEG XLII 1248–1284.** The absence of a map in Engelmann and Üner's article makes it difficult for readers unfamiliar with the topography of Lykaonia and Isauria to precisely locate a good number of the findspots of the inscriptions published in their article. At the beginning of their article, the editors refer to the excellent work of *TIB* 4 (Galatia and Isauria). An additional reference to *TIB* 5 (Cilicia and Isauria) by the editors would have been helpful, but not sufficient. The following lists the inscriptions among those published by Engelmann and Üner that should definitely be reallocated to Isauria.<sup>36</sup> I have used different

<sup>31</sup> This raises doubts on whether the stones put under Laranda in *SEG XLII* 1264–1273 are from Laranda.

<sup>32</sup> I suspect that the name of this village is a misspelling (or ancient [?] spelling) of Akçaalan.

<sup>33</sup> With *TIB* 5 p. 18.

<sup>34</sup> I cannot verify the reading from the photographs given by the editors.

<sup>35</sup> See Zgusta, *KP* §466-5 and §466-9 and more occurrences in *LGPN V.C* (forthcoming). This results from no differentiation of gender in Anatolian onomastics: Brixhe, *Essai*, p. 78.

<sup>36</sup> I am aware that the border between Lykaonia and Isauria is not easy to define. See the section called Isauro-Lykaonian borderland in *MAMA VIII*. See also for the border between Lykaonia and Isauria, G. Laminger-Pascher, *op. cit.* (n. 30).

maps to locate the findspots of the stones, and I have given the name of the closest well-known site in order to facilitate their location by readers.<sup>37</sup>

*Near Isaura Nova*

SEG XLII 1251. “Aus Bozkır (Yazdamı Köy).” This village is immediately to the east of Bozkır. In the Barrington atlas this village would be located between Isaura Vetus (Bozkır) and Isaura Novus. See *TIB* 4 p. 199.

*Between Kolybessos and Artanada*

SEG XLII 1249. “Aus Bardasköy.” Neither on the *TIB* 5 map nor in the index. Probably nowadays Alanözü, right to the south of Muratdede (see below).

SEG LXII 1258–9. “Aus Habillerköy.” Not in the index, but on the map of *TIB* 5.

SEG XLII 1263. “Aus Kuzören.” There are two Kuzören in the area – already in the map in Sterrett, *Wolfe Expedition*. I suppose the stone comes from the one near Habiller mentioned in *TIB* 5 and on the map.

It was visited by Sterrett, *Wolfe Expedition* p. 85 where he saw an extensive necropolis.

SEG XLII 1274. “Aus Mastad.” Neither in the index nor on the map of *TIB* 5. Mastad is situated next to the following place (Muratdede).

SEG XLII 1275–1279. “Aus Muratdede.” Not in the index but on the map of *TIB* 5.

*Near Papirion*

SEG XLII 1250. “Aus Bayır.” Already in Sterrett’s map. On the map of *TIB* 5.

SEG XLII 1266 (= SEG XLVIII 1743). See above.

*Near Olosada*

SEG XLII 1257. “Aus Gevne Deresi.” See above.

**Anatolia Antiqua 19 (2011) p. 154 no. 3 (Astra).** The κληροῦχοι of Zeus Astrenos honour the priest Ζευδαξ Ἰνδοῦτου Ἀπιλάλα. The nominative of the father of the priest is not Ἰνδουξ (A. Royer and H. Bahar), but \*Ἰνδουτος or \*Ἰνδουτας. The genitive Ἰνδοῦτου is attested in a 2nd c. BC unpublished inscription from the territory of Xanthos (*LGPN* V.B s. v. Ἰνδουτος).

**Anatolia Antiqua 19 (2011) p. 158 no. 6 (Astra).** Lines 1–4 of this text read Οὐλίῳν Μαννῆος ἱερέα γενόμενον Ποσειδῶνος, which the editors, A. Royer and H. Bahar, translate: “En l’honneur d’Oulios fils de Mannas qui fut prêtre de Poséidon.” They should have commented on the form Οὐλίῳν. Is Οὐλίῳν a mistake for Οὔλιον? The editors refer to O. Masson’s article on the Ionian cult of Apollo Oulios and the names derived from this cult.<sup>38</sup> If so, it remains to explain the presence of an Ionian name in Isauria.<sup>39</sup> The patronymic of the priest is unlikely to be Μαννῆος (perhaps read the already attested Μαννῆος?).

**Anatolia Antiqua 19 (2011) p. 160 no. 8 (Astra).** In lines 1–2 the editors read the name of the priest as Ἀῦρ. Τήλεφος Κοττοῖος. Κοττοῖος is unattested and the photograph allows a slight correction of the patronymic to Κοττοῦιος. Κοττοῦεις (nominative) is well spread in Isauria.

**Anatolia Antiqua 19 (2011) pp. 171–172 no. 24 (Astra).** The female name Ἰνναος in line 3 is doubtful. Instead, from the photograph, I read the name Ἰμμάθις, twice attested in Isauria (*Anatolian Studies* 21 [1971] p. 149 no. 5 b and B. H. McLean, *Konya Museum* 151, 1). A variant of this name is Ἰμμάτις (*SEG* VI 780 and probably *CIG* 4397).

Jean-Sébastien Balzat, University of Oxford  
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<sup>37</sup> For ancient sites, I have used map 66 of the Barrington atlas. For modern Turkish place names, I use Turkish atlases and google map.

<sup>38</sup> Masson, *op. cit.* (n. 24). The name Οὔλιος does not seem to be attested in Asia Minor.

<sup>39</sup> Οὔλιος is attested as a *nomen gentile* on Kos (Paton-Hicks, *Inscr. Cos* no. 284).