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## A New Inscription from Pisidia

*Abstract:* In this contribution, an inscribed stone from Beydili, a village on the borders of Pisidia, is introduced. This inscription was placed in the wall of a modern fountain constructed from ancient material. The inscription was brought from an ancient settlement called Asarbaşı, an area located ca. 1 km northwest of Beydili and which has not yet been investigated. The stone bearing a relief of a sword-shield belonged to an exedrion built by a certain Maisolos, a priest, for himself and for his family members. This inscription records an indigenous personal name, Bliddis, previously unattested. Furthermore, there is a new word, ξιμει (dat. of ξιμις?), the meaning and the position of which should be clarified. This word probably indicates the name of an ancient settlement near Beydili or is perhaps a divine name.

*Keywords:* Pisidia, Beydili, Maisolos, Bliddis, *exedrion*, *latypos*.

The inscription introduced in this article was re-used within the wall of a modern fountain constructed in the village of Beydili in Sütçüler, a county of Isparta Province (fig. 1). According to statements from the villagers, all of the stones used to build this fountain were brought from an ancient settlement at Asarbaşı (formerly Cınıbız, perhaps a transformation of the word Ceneviz “Genoa”) ca. 1 km northwest of Beydili. To reach Beydili by car is possible only via a ca. 10 km long difficult mountain road from Yeni (New) Beydili which was established some decades ago by the Beydili villagers in the Çamözü area. This road was built after broadening the ancient path, the original traces of which are in places preserved. This ancient road might have led to Adada, a Pisidian city. The village of Beydili is located at 1250 m. on the south-eastern slope of Sop Dağı and between Pednelissos and Adada.

Beydili has a very traditional appearance with its old houses constructed with stone walls and with wooden roofs. Some ancient blocks with reliefs were reused in the construction of the walls of the mosque near the fountain and are spread around the exterior and in the walls of the mosque. On a small hill just behind the fountain, there are some ancient remains, probably belonging to a sacred area. In addition, there are few ancient cisterns amongst the houses. All of these remains prove the presence of a small settlement here in antiquity, so this village also formed a part of the settlement at Asarbaşı, from where this inscription was brought. This settlement probably belonged to the territory of the Pisidian city of Adada and has not yet been scientifically investigated.

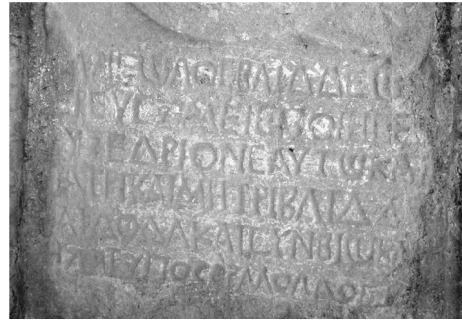
The inscription was placed horizontally in the front wall of the fountain (fig. 2). The stone has a Pisidian shield-sword relief and a six line inscription beneath it (fig. 3). Above the relief is an erasure that doesn't provide enough evidence to determine if it once contained an inscription or a relief. The inscription is well preserved, although it was not possible to examine some parts on the edges of this stone because of the surrounding mortar. From the style of the letters employed, this inscription can be dated to the third century AD.

H.: 70 cm; W.: 32 cm; D.: immeasurable; L.: 2,5-3 cm.

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- Μαισωλος Βλιδδεω[ς]  
 2 [i]ερεὺς Ξιμει ἐποίησε[v]  
 ἐξέδριον ἑαυτῷ καὶ  
 4 πατρὶ καὶ μητρὶ Βλιδδε[ι]  
 [κ]αὶ Δοδα καὶ συνβίῳ Βλ[. ?]-  
 6 [.]η. λατύπος Ἑρμόλαος.



*“Maisolos, son of Blidd[is], who is priest in Ksimis?, built (this) exedrion for himself and his father Blidd[is] and his mother Doda and his wife Bl[?]e. Stone-cutter Hermolaos”.*

L. 1. Μαισωλος: This personal name is known from two inscriptions in Pednelissos in southern Pisidia.<sup>1</sup> However, the Maisolos of our inscription is neither identical with, nor related to these individuals. The name Μαισωλος is probably a variant of the personal name Μουσωλος, αυ seems to have changed to αι<sup>2</sup>. Inscriptions containing the name Mausolos are from Caria, Lycia and Ionia. In these inscriptions, the name of Mausolos was written in a variety of ways, such as Μουσωλος, Μουσωλλος, Μουσολος, Μουσσωλος. However, αυ was always preserved in these areas. Μαισωλος is so far attested only in the three inscriptions from Pisidia. Another parallel name was attested in Cappadocia as Μαισωλεινου<sup>3</sup> (gen.).

In line 1. and 4. Βλιδδεω[ς] and Βλιδδε[ι] are in the genitive and dative cases of the father's name of the priest Maisolos. The name was not documented before. It is derived from the stem Βλιδδ- and must be Βλιδδης or Βλιδδευς in the nominative case, probably Βλιδδης. Bliddis is an indigenous personal name. There is a similar masculine name Ιδδης (Ιδδιος gen.) in an inscription<sup>4</sup> from Pisidia. Moreover, through this new name Βλιδδ-, another inscription<sup>5</sup> from Pisidia, containing the last part of a name that reads [..]ιδδιος, can be restored as [Βλ]ιδδιος.

L. 2. Ξιμει: This word has not previously been documented. It should probably be understood as (ἐν) Ξιμει and its nominative case Ξιμης, namely, Ξιμης should be a place name. If this is correct then Ξιμης must be the name of the settlement in the area of Beydili. Ξιμει may also be considered in conjunction with the word ιερεὺς, so in this case Ξιμει may refer to a divine name.

L. 3. On the stone ΥΞΕΔΡΙΟΝ: The word is certainly ἐξέδριον but the first letter is clearly carved as an upsilon. The letter might have been carved in error or perhaps it was a local variant of the word ἐξέδριον. But since there is no other example of this, it must be taken as ἐξέδριον the diminutive form of ἐξέδρα. It is not possible to associate this *exedrion* with any other construction, e.g. a monument or a private property. It was probably a bench/seat constructed next to a tomb<sup>6</sup> or a house.

<sup>1</sup> SEG II 724. In 724 it is recorded that Maisolos, son of Timotheos, and his son built a temple and dedicated it to the emperors and their homeland. The other inscription is SEG II 725: [ . γλυ]κύτατον πατέρα . . / . . . . . Θέανος? Μέσων[ος? . . ], it was republished with new reading as [ . . γλ]κύτατον πατέρα . . . / . . . . . ] Θέανος? Μαισωλο[υ . . ] by Behrwald 2003, 120 no: 4 with photo.

<sup>2</sup> Zgusta, Personennamen, § 885-6, § 885-7.

<sup>3</sup> It is assumed as Μαισωλεινου = Μουσωλεινου, see SEG VI 794; Zgusta, Personennamen, § 885-7.

<sup>4</sup> Hall 1968, 72 nr. 16; Ιδδης is the nominative of Ιδδιος see Zgusta, Personennamen, § 452-3.

<sup>5</sup> Bean 1954, 485 no: 18: [..]ΙΔΔΙΟΣ Καλλικλ[έος] / Πανταλέοντος γο-/ νεοῦσιν ἰδίους μνήμης / χάριν. [..]ΙΔΔΙΟΣ is given with accent and three-letters space as - - - ἰδδιος without any explanation in SEG XIV 805.

<sup>6</sup> A few examples for the inscriptions on the grave with *exedrion*: TAM II 3, 838: (... τὸ μνημεῖον καὶ τὸ

L. 4-6. πατρὶ καὶ μητρὶ Βλιδδε[ι] [κ]αὶ Δοδα: The names in dative case are the father and the mother of Maisolos. Δοδα was a local feminine personal name and appears in eastern Phrygia and Pisidia<sup>7</sup>.

The reading of the name of Maisolos's wife is doubtful. The edges of the stone are worn and plastered with mortar. The stone renders it possible to conceive of a lacuna of one letter at the end of the fifth line, likewise one letter for the beginning of the sixth line. But it is equally possible to take the lacunas with no letters carved, since close investigations showed no traces of any letter. So, it is likely to derive a dative construction of Βλη, similar to the masculine personal name Βλας (gen. Βλα) which is attested to in Pamphylia, neighbouring Pisidia<sup>8</sup>.

In l. 6 λατύπος: The sigma at the end of the word was lunar in contrast to other sigmas in the inscription. The inscriptions in which the stone-cutters use this term to sign their works are rare and all of them appear in areas of Phrygia<sup>9</sup>, especially in the Tembris valley<sup>10</sup>. Ἑρμόλαος is a widespread Greek personal name<sup>11</sup>. The stone-cutter Hermolaos put his signature at the end of this inscription and besides, he must have built the *exedrion*, together with cutting this inscribed stone. We do not know if Hermolaos was from the settlement where the inscription belonged. Such a monument bearing the λατύπος signature is the first in Pisidia, as also outside boundaries of Phrygia.

Based upon the provenance of this inscription, it is possible for now to conclude that Maisolos was a variant of Mausolos peculiar to Pisidia. Alongside a new masculine personal name Βλιδδης, further important information provided by the inscription remains obscure in the new word Ξιμει. As stated above, this word can be the name of an ancient settlement located in the vicinity of Beydili and naturally, the first place that comes to mind is Asarbaşı, ca. 1 km northwest of Beydili.

### Abbreviated Literature

Bean 1954	G. E. Bean, Sculptured and Inscribed Stones at Burdur, <i>Belleten</i> 18, 1954, 469-488 (489-510 in Turkish section).
Bean – Mitford, Journeys	G. E. Bean – T. B. Mitford, Journeys in Rough Cilicia 1964-1968, Vienna 1970 ( <i>Denkschr. ÖAW, phil.-hist. Kl.</i> 102. Band).
Behrwald 2003	R. Behrwald, Inscriptions from Pednelissus, <i>Anat.St.</i> 53, 2003, 117-130.
Cole 1991	S. G. Cole, Dionysiac Mysteries in Phrygia in the Imperial Period, <i>Epigr.Anat.</i> 17, 1991, 41-49.
Drew-Bear – Nour 1990	Th. Drew-Bear – Chr. Nour, Divinités de Phrygie, in: <i>ANRW II</i> 18.3, 1990, 1907-2044.
Drew-Bear, Phrygie	Th. Drew-Bear, <i>Nouvelles inscriptions de Phrygie</i> , Zupthen 1978.
Hall 1968	A. S. Hall, Notes and Inscriptions from Eastern Pisidia, <i>Anat.St.</i> 18, 1968, 57-92.
LGPN	A Lexicon of Grek Personal Names, Vol. V.A, Oxford 2010.
Lochman, Votivreliefs	T. Lochman, Studien zu kaiserzeitlichen Grab- und Votivreliefs aus Phrygien,

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ἐξέδριον κατεσκεύασεν ἑαυτῷ καὶ ...); 840 (Τρέβημος Κεγγεβόρι[δ]ος κατεσκεύασεν τὸ ἐξέδριον καὶ τὸ ἐπὶ τούτου ἀγγεῖον ἑαυτῷ καὶ ...); 862 (... κατεσκεύασεν τὸ ἐξέδριον καὶ τὸ ἀγγεῖον ἑαυτῷ καὶ ...).

<sup>7</sup> Zgusta, *Personennamen*, § 294-1.

<sup>8</sup> CIG 4401, 4405; Bean – Mitford, *Journeys*, 81-82 no: 54a-c, 86 no: 57.

<sup>9</sup> Loewy, *Bildhauer*, nos. 386, 388-391; REA 3, 1901, 275-276 (= Cole 1991, 41-49; SEG XLI 1171); Mendel, 1909, 298 no: 52; MAMA 6, 275, 321; MAMA 10, 147; Drew-Bear, *Phrygie*, 50 nr. 26; Waelkens, *Türsteine*, nos. 228, 240, 252, 401; Drew-Bear - Nour, 1990, 1907-2044, no: 24 (=SEG XL 1236) .

<sup>10</sup> Lochman, *Votivreliefs*, 97-107.

<sup>11</sup> LGPN V.A 170.

	Basel 2003.
Loewy, Bildhauer	E. Loewy, <i>Inschriften griechischer Bildhauer</i> , Leipzig 1885.
Mendel 1909	G. Mendel, <i>Catalogue des monuments grecs, romaines et byzantins du Musée Impérial Ottoman de Brousse</i> , BCH 33, 1909, 245-435.
Waelkens, Türsteine	M. Waelkens, <i>Die kleinasiatischen Türsteine. Typologische und epigraphische Untersuchungen der kleinasiatischen Grabreliefs mit Scheintür</i> , Mainz 1986.
Zgusta, Personennamen	L. Zgusta, <i>Kleinasiatische Personennamen</i> , Prag 1964.

## Özet

### Pisidia'dan Yeni Bir Yazıt

Bu makalede, Pisidia sınırları içinde yer alan Beydili Köyü'nde antik yapı malzemeleriyle inşa edilmiş modern bir çeşme binasının duvarında duran yazıtlı bir taş tanıtılmaktadır. Yazıt bu köyün yaklaşık 1 km kuzeybatısında, Asarbaşı diye adlandırılan ve henüz bilimsel olarak araştırılmamış antik bir yerleşimden getirilmiştir. Üzerinde kılıç kalkan kabartması bulunan dikdörtgen biçimli taş, Maisolos adında bir rahibin kendi aile bireyleri için yaptırdığı bir *eksedrion* yapısına aittir. Maisolos, Mausolos adının Pisidia'da görülen biçimidir. Rahip Maisolos ile birlikte zikredilen, dativus halde yeni bir kelime ξιμει (nom. ξιμιç?) ilk kez bu yazıtta görülmektedir. Bu sözcük, muhtemelen yazıtın buluntu yeri Beydili Köyü yakınlarında yer alan bir yerleşim yerinin adına (muhtemelen yazıtın getirildiği Asarbaşı) veya tanrısal bir isme işaret etmektedir. Maisolos'un babasının adı Bliddis yerli bir şahıs ismi olup, ilk kez bu yazıtla belgelenmektedir. Yazıtta geçen diğer bir şahıs adı Doda, Pisidia'da ve Phrygia'da belgelenen bir isimdir. Maisolos'un karısının adı tam okunamamaktadır. Pisidia tipi kılıç kalkan kabartmalı bu yazıt ve ait olduğu *eksedrion* Hermolaos adında bir taş ustası (*latypos*) tarafından yapılmıştır. *Latypos* imzalı yazıtlar genellikle Phrygia'da görülmektedir. Bu anlamda Beydilli yazıtı Pisidia'da tekil bir örnektir. Yazıtın çevirisi şöyledir:

*Blidd[is]'in oğlu, Ksimis'de? rahip olan Maisolos (bu) ekседrionu kendisi, babası Blidd[is], annesi Doda ve hayat arkadaşı Bl[?]e için yaptırdı. Taş ustası Hermolaos.*

*Anahtar Sözcükler:* Pisidia, Beydili, Maisolos, Bliddis, *eksedrion*, *latypos*.



Fig. 1. Bezdili (after the map of Tabula Imperii Byzantini 8)



Fig. 2. The Village Fountain



Fig. 3. The Inscribed Stone