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New Inscriptions from Rough Cilicia

FATMA AVCU – HÜSEYİN UZUNOĞLU*

Abstract

In this article 12 new inscriptions derived from both archaeological excavations at Diocaesarea (Uzuncaburç) and field surveys conducted in Rough Cilicia are introduced. Only one of the inscriptions is Hellenistic and concerns the honoring of the mother and sister of the priest Teukros, a member of the famous Teukros dynasty of the Olba temple state. Three of the remaining inscriptions are from Late Antiquity and carved on sarcophagi lids in arcosolium graves in the North necropolis of Diocaesarea. These inscriptions prove the existence of one monastery dedicated to St. Sergios and Konon, as well as one church dedicated to St. Rafael. The vast majority of the inscriptions belong to the Roman Imperial Period. One of them is, in fact, an addendum to an already known building inscription of the theater following the discovery of a new fragment which forms the first epigraphic evidence that the city took the title of Hadriane known from the coins. Two inscriptions are of religious content: one concerns the erection of statues of the gods by a priest called Mithradates, while the other provides information that a certain Chariton and some others, whose names cannot be read due to the break in the stone, erected an altar after having been warned by an oracle. The

Öz

Bu makalede hem Diocaesarea (Uzuncaburç) antik kenti kazılarında hem de Dağlık Kilikya'da yürütülen yüzey araştırmaları neticesinde bulunan toplam 12 yeni yazıt tanıtılmaktadır. Yazıtların sadece bir tanesi Hellenistik Dönem'e aittir ve Olba Tapınak Devleti kral hanedanının bir üyesi olan rahip Teukros ve kardeşinin anneleri ve kız kardeşlerini onurlandırmaları ile ilgilidir. Geri kalan yazıtlardan üç tanesi Geç Antik Dönem'e ait olup Diocaesarea'nın kuzey nekropolündeki arkasol tipli mezarların içinde yer alan lahit kapakları üzerine kazınmıştır. Bu yazıtlar kentte aziz Sergios ve Konon'a adanmış bir manastır ile aziz Rafael'e adanmış bir kilisenin varlığını ispat etmektedir. Yazıtların büyük bölümü ise Roma İmparatorluk Dönemi'ne tarihlenmektedir. Bunlardan birisi, daha önceden bilinen tiyatro inşa yazıtının yeni bir parçasını oluşturmakta olup kentin sikkelerden bilinen Hadriane unvanı aldığına dair ilk epigrafik kanıt olması bakımından önemlidir. İki yazıt dini içerikli olup birinde Mithradates isimli bir rahibin tanrıların heykellerini diktirmesinden, bir mağarada ele geçen diğerinde ise Khariton ve ismi taşın kırık kısmına denk gelmesinden dolayı okunamayan bazı başka şahısların aldıkları kehanet uyarınca bir sunak diktirmelerinden bahsedilmektedir.

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We owe a debt of gratitude to Prof. Dr. Ümit Aydınoglu who gave permission to publish the materials from the archaeological field survey (entitled "Dağlık Kilikya'da Antik Dönem'de Kentleşme ve Kırsal Yerleşimler Arkeolojik Yüzey Araştırması") conducted in Rough Cilicia under his leadership as well as from the ongoing excavations in the ancient city of Diocaesarea. We are also grateful to Dr. Okan Özdemir (Mersin) for his help in recording the inscriptions. We further thank T. Michael P. Duggan (Antalya) for improving the English of this paper.

inscription attests further evidence concerning the worship of Athena Oreia Krisoua in Cilicia and ends with an acclamation.

Keywords: Rough Cilicia, Diocaesarea, inscriptions, Athena Oreia Krisoua, Teukros, Hadriane

Bir *acclamatio* ile sonlanan yazıt tanrıça Athena Oreia Krisoua'nın Kilikya'daki kültü için bir başka belge teşkil etmektedir.

Anahtar Kelimeler: Dağlık Kilikya, Diocaesarea, yazıtlar, Athena Oreia Krisoua, Teukros, Hadriane

The ancient city of Diocaesarea is located in Rough Cilicia, lying in the neighborhood of Uzuncaburç approximately 25 km north of the Silifke district of Mersin province. Possessing the famous temple of Zeus Olbios, Uzuncaburç was the religious and administrative center of the temple state of Olba in the Hellenistic period.¹ After having obtained its own polis status in the Roman Imperial period,² the city was called Diocaesarea and flourished. It apparently surpassed Olba in terms of its archaeological remains. Diocaesarea stands out not only with its well-preserved buildings from the Hellenistic, Roman, and Late Antique periods but also with its rich epigraphic documentation. Following the invitation of Prof. Dr. Ümit Aydınoglu from the department of archaeology at Mersin University, from 2019 onwards we have been working in the ongoing excavations of Diocaesarea. The epigraphic finds have been limited in the first seasons of the excavation, yet Prof. Aydınoglu generously entrusted us with the inscriptions discovered in the surveys conducted from 2006 onwards in Rough Cilicia, mainly in the territories of Seleucia ad Calycadnum and Diocaesarea. Accordingly, this contribution presents 12 new inscriptions derived both from the excavation and the field surveys. One inscription dates to the Hellenistic period, three are from late antiquity, and the rest belong to the Roman Imperial period. Of the twelve inscriptions treated here, one consists of an addendum to the building inscriptions, two are inscriptions of religious content, one is a fragment of an honorary inscription, and the rest are funerary in genre. Because we have not autopsied and copied the inscriptions discovered in the field surveys in person, we have read them from the images provided by the survey team and dimensions might be lacking for some of them.

No. 1 The Priest Teukros and Zenophanes Honor Their Mother and Sister (fig. 1)

Marble block. Findspot: Reused as spolia on the wall of a modern graveyard behind the Hellenistic fortress at Uzuncaburç. H.: 63 cm; W.: 102 cm; D.: not measurable; Lh.: 4 cm.

ἱερεὺς Τεῦκρος Ταρκυάριος *vac.* I
 2 καὶ Ζηνοφάνης οἱ ἀδελφοὶ *vac.* ZH
 τὴν ἑαυτῶν μητέρα καὶ ἀδελ- *vac.* N
 4 φήν –ca.3–ΤΗΤΑ ---- E

Translation: *The priest Teukros, son of Tarkyaris, and Zenophanes, the brothers, (honor) their mother and sister ----.*

L. 1: Τεῦκρος Ταρκυάριος. Although the name Teukros is widespread in the dynasty reigning in Olba, the fact that the father's name of the priest Teukros is Tarkyaris suggests that he is very likely identical with the priest who built not only the tower at Uzuncaburç but also the one in Kanytellis.³ However, it must be admitted that the lettering style (the sigma and omega, in particular) is different from that of these inscriptions, which could indicate that the new inscription dates from a later period. But it no later than the middle of the

¹ Trampedach 2001; Sayar 2016, 110-12.

² Gotter 2001, 294-305.

³ Hagen and Tomaschitz 1998, no. OLD1, Kan8 = Sayar 2015, no. A2.



FIG. 1 The priest Teukros and Zenophanes honor their mother and sister.

second century BC, given that the official title of the priests is ἀρχιερεύς instead of ἱερεύς from this time onwards. In this case, however, we must assume that there was another priest in the dynasty called Teukros, the son of Tarkyaris. Both Teukros and Tarkyaris are theophoric names (they are actually the same; Teukros is the Hellenized form) derived from Tarku / Tarhunt.⁴

The inscription is evidently connected to the funerary monument of the mother and sister of the reigning priest in Olba. The location of the inscription is noteworthy, since the recent excavations in the fortress have uncovered a burial chamber that may have been used by members of the dynasty. The fortress, aside from its various functions, was also a place of residence for them.⁵ It can therefore be posited that the new inscription may be associated with the aforementioned burial chamber. However, it is prudent to avoid any definitive conclusions until further evidence becomes available.

The letters (I, ZH, N, E) visible at the end of each line may belong to another inscription which continues on the next block. The I could be the initial letter of ἱερεύς and most probably ZH is of Ζηνοφάνης.

Date: Late third-early second century BC.

⁴ Maier 1959, 253-54; cf. also Trampedach 1999, 94-95.

⁵ An edited book concerning the results of this excavation is now in preparation by Prof. Dr. Ümit Aydınoğlu and his team.

No. 2. Dedication to Athena Krisoua Oreia (fig. 2)

Marble altar. Findspot: Ovacık / Silifke H.: 80 cm; W.: 39 cm (top); 49 cm (bottom); D.: missing; Lh: missing.

Briefly mentioned in *AST* 34.2 mentioned by H. Şahin and A. Özdizbay in *AST* 34.2:512.

- [-----]
 Χαρίτων [ca.1-2]
 δότου τεχν[ί]-
 της σωθέν[τες]
 4 [ἀ]πὸ τοῦ ANΔ[ca.1-2]
 [-ca. 1-2]ARETH v.
 [-ca. 1-2-]MEN NEA . MEP
 [ὑπ]ὸ Διὸς ΤΟΥ[ca.1-2]
 8 [-ca.3-4]ΟΥΤΕ[-ca. 4-5-]
 [-ca. 2-3] Ὀρίας Ἀθ[η]-
 [v]ᾶ{t}<ς> Κρισούα<ς>
 [κ]αὶ Ἑρμέως ΟΔ
 12 .ΟΡΟΥ *vac.* χρημ[α-]
 τισθέντες ἀν-
 ιδρύσαμεν
 εὐτύχι κτίσ-
 16 τα.

Translation: *-N.N.--, Chariton, the son of [- -] dotos, the craftsman--- having been rescued --- having been warned by oracle by Zeus, Oreia Athena Krisoua and Hermes (?), erected (this altar). Good luck, founder!*



FIG. 2 Dedication to Athena Krisoua Oreia.

L. 1: The personal name Χαρίτων is attested twice in Cilicia thus far.⁶ The upper part of the stone is broken, yet the reading in ll. 12-14 (χρημ[α]τισθέντες ἀνιδρύσαμεν) leaves no doubt that there must have been at least one other personal name carved in the upper missing part of the inscription.

L. 2: δότου: It must be the patronymic of Chariton. Given that there is a space only for a few letters at the end of the line (unless the name continues at the beginning of line 3), we have a limited number of options for this gap such as Diodotos, Menodotos, Zenodotos, etc.

LL. 2-3: τεχν[ί-?]της. It appears that the occupation of Chariton is given in these lines. For the other technitai in Cilicia, see Şahin 2003, nos. 198-208.

LL. 9-10: Ὀρίας Ἀθ[η]vᾶ<ς> Κρισούα<ς>. The epithet of Oreia (living / residing in mountains), widely associated with the mother-goddess Meter, is also shared by the goddess Athena accompanied by another epithet Krisoua, which is very likely derived from a toponym.⁷ It has been attested several times in Rough Cilicia, in particular in an area between the Kalykadnos and Lamos Rivers in the territories of Seleucia and Elaiussa Sebaste.⁸ Both the epithet of Krisoua and the

⁶ *LGPN* 5B, 438 s.v. "Χαρίτων."

⁷ On this see Durugönül 1987, 116; 1999, 121.

⁸ For the cult of Athena Oreia Krisoua, see Borgia 2003; Sayar 2004a; 2009, 311-13; see also Şahin 2009, 223-24. The documents attesting to her cult in the whole Asia Minor have been brought together; see Akın 2016, 180-86. For a new inscription after this compilation, see Şahin 2016, 143.



FIG. 3 Entrance of the cave.

personal name Krisamoas⁹ recorded in the settlement of Dalisandros in Cilicia are considered to be derived from Kiršu, a site situated in the town of Gülnar of Mersin province and mentioned in the Neo-Babylonian Chronicles.¹⁰ The cult of Athena Oreia Krisoua is known also in Plain Cilicia from two more inscriptions recorded in Mopsuestia, but no documents are available concerning this cult except those from the Cilician region.

One would unwaveringly claim that the cave (fig. 3) where the inscription is found is dedicated to the goddess, considering that both Meter and Athena Oreia were worshiped in the mountains and particularly in the caves in Cilicia. This is clearly manifested in several examples. In one of the Athena Oreia Krisoua dedications recorded in the Kızılın Cave northeast of Seleucia, a certain Rhondas made the cave for the goddess.¹¹ In yet another inscription carved on the wall at the entrance of the cave situated on the western slopes of Dede Dağı in the neighborhood of Mopsuestia, the members of the cultic association Seliadneis constructed a circular place (τὸν κύκλον) for the goddess.¹² The cult of Athena has been attested many times in Rough Cilicia.¹³

L. 11: Ἑρμέως. Both the content of the inscription and the reading of Zeus and Athena Krioua Oreia in the preceding lines point to the existence of another deity here. Based on the reading at the beginning of the line, it doubtless was Hermes. However, the genitive declension of the god is Ἑρμοῦ. Ἑρμέω is possible, but only in the Ionic dialect, which does not seem plausible due to the location of the inscription. Therefore, unless Ἑρμέως is a hitherto unknown genitive

⁹ *IGPN* 5B, 247 s.v. “Κρισαμάσας.”

¹⁰ Borgia 2003, 75; Şahin 2016, 145 with further references.

¹¹ *MAMA* 3, 33 = Durugönül 1987, 116; *SEG* 37, 1327 = Akın 2016, 182-83, no. A1: [Ἀθηνῶν] | Κρισούα | Ὀρεία | Ῥωνδάς | [τὸ] ἄτρον | ἐπόησα. The view of Pilhofer 2006, 81, that Rhondas is the epithet of Athena has rightly been rejected by Şahin 2016, 144, n. 6.

¹² Sayar 2004a, 457 = 2004b, 238, no. 34; Akın 2016, 186, no. A7.

¹³ For a general evaluation of the documents, see Şahin and Sağlam-Şahin 2008, 248-53; Şahin 2009, 223-27.

declension of the god, it is likely this could have resulted from a stonemason's mistake. The following ΟΔ|.ΟΡΟΥ is probably one of the epithets of the god which could be related with the roads.¹⁴

LL. 12-13: χρημ[α]τισθέντες. For the meanings of χρηματίζω see in general Jones 2002, 108-11. It means in a religious context “to give an oracular response.” See also Robert 1963, 381-82, who suggests that this does not necessarily mean the formal consultation of a cultic oracle, but can also be understood as a divine response revealed through dreams.¹⁵ The word χρηματίζω seems to have been attested in Asia Minor in this sense several times.¹⁶ Among these stands out a dedication to Meter Oreia recorded at Tymbrida in Pisidia, in which a slave made this dedication in accordance with the epiphany of the goddess.¹⁷

LL. 15-16: εὐτύχι κτίστα. This is clearly an acclamation. It could have several functions in different contexts, but this sort of acclamations appears in honorific texts particularly from the third century AD in a formula in which the name of the honoree in the vocative case follows the verb εὐτύχει.¹⁸ In our case the verb is followed by a title instead of a personal name. The closest parallel is to be found in two building epigrams dated to the third century AD from Side, in which a benefactor called Bryonianus Lollianus was honored and hailed as *Ktistios* for renovating the aqueduct damaged in the Gothic attacks. His statue was erected near the nymphaeum.¹⁹ The identity of the *ktistes* in our inscription is unclear, but it is highly probable he was the person who constructed this sacred cave.

Date: Approximately third century AD (based on the letter forms).

No. 3. The Erection of Statues by Mithradates the Priest (fig. 4)

Marble block. The block, which appears to have been reused as a paving stone, has fractures on the right and left sides to fit the area. Findspot: Yenyurt Kalesi / Mersin. Dimensions: missing.

τὰ ἀγάλματα τῶν [Θ-]
2 [ε]ῶν Μιθραδάτης ΕΡ [ca.1-2]
Υ ιερασάμενος ἐκ [τῶν]
4 [ιδ]ίω[v]

Translation: *Mithradates, son of Hermes, who was a priest, (erected) the statues of the gods? from his own funds.*

L.1-2: τῶν [Θ]εῶν: There is not enough space for a latter after ny, so it is highly possible that ε was carved at the beginning of line 2, which means that the stonemason neglected the syllable division.

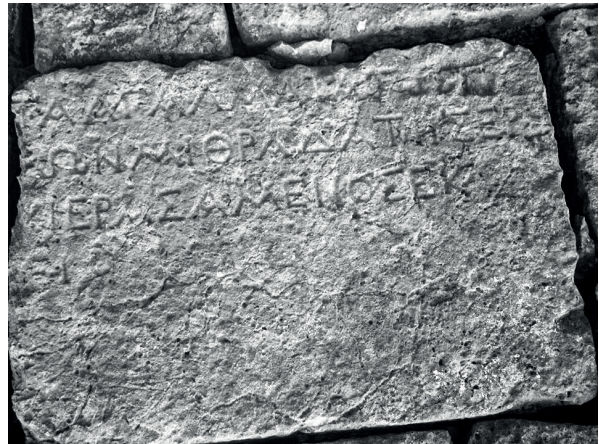


FIG. 4 Erection of statues by Mithradates the priest.

¹⁴ For the cult of Hermes in Cilicia, see Sayar 2009, 323-25.

¹⁵ On this see also Robert 1940, 72; 1946, 148; cf. Büyükkolancı and Engelmann 1991, 143-44, no. 10 = SEG 41, 966.

¹⁶ E.g. Tomaszczak 1998, 16-17, no. 7 = Milner 1998, 44, no. 110 = SEG 48, 1789 (Ares; Cilicia); SEG 48, 1594 (Men, Kibyra).

¹⁷ Labarre et al. 2015, 99, no. 6 = SEG 65, 1400: Πρεῖμος Ἀντιόχου Βωξίου | δούλος κατὰ ἐπιφάνειαν τῆς θεοῦ | χρηματισθεὶς Μητρὶ Ὀρειᾷ ἐκ τῶν ἰδίων | ἀνέθηκεν.

¹⁸ Wilhelm 1902; Roueché 1984, 185. On acclamations particularly in the religious sphere see Chaniotis 2009.

¹⁹ *I.Side* 2, no. 105-6 = Merkelbach and Stauber 2002, no. 18/15/01-18/15/02 = Uzunoğlu 2018, 359-60, no. T. 218-219. A. Wilhelm, 1902, 598, is of the opinion that the reason for his appellation as Κτίστη / Κτίστῃ instead of κτίστα stems from *metri causa*.



FIG. 5 Funerary inscription of C. Iulius Rufinus.

L. 2-3: Maybe Ἐρ[μιο]ῦ is the father's name.

This inscription was previously reported by M. H. Sayar in the epigraphic and historical geography surveys conducted in Cilicia in 1995.²⁰ It is thought that the sanctuary where Mithradates fulfilled his priestly duties may be located in Yeniuyurt Kalesi.²¹ For the erection of the statues of θεοί, see *I.Ephesos* 3, 690, ll. 17-18.

Date: Roman Imperial period.

No. 4. Funerary Inscription of C. Iulius Rufinus (fig. 5)

Marble funerary altar. Findspot: Karakabaklı / Silifke / Mersin. Dimensions: missing.

[Γά]ϊον Ἰούλιον Ῥουφῖνο[ν]
 2 [Με]νάνδρα Ὀππίου
 [τὸν] ἑαυτῆς δεσπότην
 4 [μνή]μης χάριν.

Translation: *Menandra, the daughter of Oppios (honored) her own master C. Iulius Rufinus, for the sake of remembrance.*

L. 2: Oppios has hitherto been attested once in Cilicia (again in Diocaesarea).²²

L. 3: δεσπότην. Apart from being an imperial title as well as being a divine epithet, this word predominantly denotes an estate owner in epigraphic texts.²³ A similar inscription from Etenna in Pisidia reveals that Trokondas, alias Papias, made a tomb for the estate owner Aetos, yet again mentioned as a *despotes*. The first editor of the inscription J. Nollé asserts that Trokondas, alias Papias, must have been a free-born estate manager.²⁴ Accordingly, the woman whose

²⁰ Sayar 1996, 118-19.

²¹ For the remains on Yeniuyurt Kale, see Hild and Hellenkemper 1990, 1:462, s.v. "Yeniuyurt Kale"; Evgen 2020.

²² *IGPN* 5B, 329 s.v. "Ὀππιος."

²³ Nollé 1992, 127, n. 417, with further bibliography; cf. also Mitchell 1993, 1:184.

²⁴ Nollé 1992, 126-28, no. 3.13 = *SEG* 42,1217.

exact name cannot be restored due to the condition of the stone was probably the *oikonomissa* of the estate whose owner was apparently C. Iulius Rufinus.²⁵ What led Nollé to suggest that Trokondas was a freeborn *oikonomos* is that there is no indication of a freedman status in his name. Yet we do not have any decisive evidence for drawing a similar conclusion concerning the status of the woman in our case.²⁶

Date: Roman Imperial period.

No. 5. A Funerary Inscription (fig. 6)

Marble funerary altar decorated with base and crown moldings. Findspot. Sömek village / Silifke / Mersin. Dimensions: missing.

Εἰούλις
2 INBIOY
Κυρία
4 ἡ [γ]υνὴ αὐτοῦ
μνήμης
6 χάριν.

Translation: *Iulius INBIOY (and) his wife Kyria (set this up), for the sake of remembrance.*

L.1: Εἰούλις = Ἰούλιος.

L. 2: INBIOY must be the patronymic of Iulius. It is perhaps Ἰ<α>νβίου, if we suppose that the stonemason forgot to carve alpha. This suggestion is also supported by the fact that the name Iambias is attested seven times in *LPGN* volumes, and all of them is from Cilicia.²⁷ A [καί] is expected after INBIOY. The person for whom this altar was set up by the couple is not given in the text.

Date: Roman Imperial period.



FIG. 6 A funerary inscription.

No. 6. Funerary Inscription of Sabinus (fig. 7)

Marble, column-shaped grave altar. Molded at the bottom. Broken off at the top. On the surviving part is preserved five lines of an ancient Greek inscription. Findspot: Canbazlı village / Silifke / Mersin. Dimensions: missing.

[-----]
[ca.3]ΙΙΙΛΕΙΙΟΙ
2 ΜΟΙ κ(αί) Δας κ(αί) Αβαί[ς]
Σαβῖνον Λα τὸν ἐ-
4 αυτῶν θε<τ>ον μνή-
μης χάριν.

Translation: *..... Das and Abais (honored) their own uncle Sabinus, the son of La, for the sake of remembrance.*

²⁵ *Oikonomissai* are infrequently attested in Asia Minor; see *I.Prusa ad Olympum* 1, 68; *I.Nikaia* 2,2, 1466; Çokbankir 2010, 336-37, no. 12 = *SEG* 60, 1349; Öztürk and Sönmez 2011, 160-62, no. 5 (Herakleia Pontike) = *SEG* 61, 1071; *MAMA* 8, 399 (Pisidia). For female estate managers see Roth 2004.

²⁶ For discussions on the legal status of the estate managers, see Beare 1978; Scheidel 1990; Teitler 1993.

²⁷ *LPGN* 5B, 204 s.v. “Ἰαμβίας.”



FIG. 7 Funerary inscription of Sabinus.

LL.1-2: Probably the names of the other family members taking part in the erection of this tomb were in the defaced lines.

L.2: Δας: This epichoric name occurs only once in Cilicia (Dösene [today Demircili] Village, Imbrioga Kome in the territory of Seleucia).²⁸

Αβαι[ς]: Similar to Δας, this name is also epichoric and is attested once in Canbazlı village, ca. 9 km east of Diocaesarea (Uzuncaburç) where this inscription is also found.²⁹ In that case, it is recorded that a certain Sabinus honors Abais. But any relation between these people cannot be established due to the lack of any further evidence. For the name of Abais see also Laminger-Pascher 1974, no. 12.

L.3: Λα. For the name of La which is not infrequently attested in Lycia and Cilicia, see *LGN 5B*, 255 s.v. “Λα.”

Date: Roman Imperial period.

No. 7. An Inscribed Funerary Altar (fig. 8)

Marble cylindrical funerary altar. It is kept at the old municipality building in the excavation area. The altar has a double-molded profile at the bottom and a single slime profile at the top. On the front of the altar, there are reliefs of a woman and man with their arms folded on their chests. A large part of the altar has been damaged. In particular the face of the male figure is completely destroyed. The *torus* is decorated with a ribbon of laurel leaves. The inscription of 14 lines is irregularly carved on the moldings and shaft between the male and female reliefs depicted on the altar. H.: 133 cm; Diameter: 63 cm; Lh.: 2,5-4 cm.

.....ΤΛ - - - - Η - - ΑΝΟΥΣ και Αὐρ(ηλία?)	8	[ρί]ωνος
.....ΕΙΝ τὴν [θυγατέρα? και] τὴν σφ[φρονα] και [φίλα]νδρον		τ[ο]ῦς γλο-
4 τὴν [γ]υναῖκα		κυτά-
τοῦ		τους
Αὐρ(ηλίου)	12	συν-
Δω-		γενεῖς
		μνήμης [χάριν.]

²⁸ *LGN 5B*, 97 s.v. “Δας”; Şahin and Tuncay 2022, 49.

²⁹ *LGN 5B*, 1 s.v. “Αβαις”; Şahin and Tuncay 2022, 44.



FIG. 8 Inscribed funerary altar.

Translation: *N.N. and Aurelia N.N. (honored their) daughterxis, the reasonable and husband-loving wife of Aurelius Dorion and the sweetest relatives, for the sake of remembrance.*

L.1: Because the top of the *bomos* is partly broken and weathered, it is difficult to determine where the line begins. A reconstruction can be suggested for this line: [Αὐρ(ήλιος) Λέν]τλ[ος Μ] η[νοφ]άνους or perhaps [Ζ]η[νοφ]άνους καὶ Αὐρ(ηλία?).

L.2: This line should start with the name of Aurelia and continue with the name of the person (ending with ΕΙΝ) to whom this altar was erected. But the approximate lacuna is not enough for both names, so we can tentatively say that the inscription may have extended around the whole upper profile. The remaining ΕΙΝ should be the accusative end of the name of the grave owner. If this is the case, we have several options to restore the name such as Ἐπίτευξις, Μαξις, etc.

L.4: τὴν. The repetition of the article seems odd here, so it is probably a stonemason's mistake.

Date: Roman Imperial period.

No. 8. Funerary Inscription of Theodoros (fig. 9)

Lid of a sarcophagus in an arcosolium grave. Findspot. North Necropolis, grave no. KNM 125. H.: 36 cm; W.: 172 cm; D.: 30 cm; Lh.: 4-6 cm

✠ θήκη διαφέρουσα Θεωδώρου
2 διακόνου μονίς τοῦ ἁγίου
Σεργίου καὶ Κόνονος.

Translation: *Tomb belonging to Theodoros, the deacon of St. Sergios and Konon monastery.*

L.1: θήκη διαφέρουσα. This phrase is commonly employed in Christian inscriptions.³⁰

L.2: διακόνου. The duties of the deacons mainly consisted of caring for the sick and poor, supervising the construction and reparation of churches, assisting the bishop at church services and

³⁰ Hübner 2005, 89, n. 56.



FIG. 9 Funerary inscription of Theodoros.

baptisms, as well as representing him in the councils.³¹ There are many attestations of deacons in the inscriptions of Asia Minor; in Cilicia they seem to be prevalent in Korykos. There is only one female deacon attested in Diocaesarea to date.³² Yet J. C. Linnemann mentions two more unpublished deacons from the North necropolis,³³ which are most probably identical with the deacons in this inscription and in no. 9 below.

μονῖς = μονῆς (Cf. *I.Nikaia* 1, 498). One or two more monasteries located at Diocaesarea are recorded in two grave inscriptions found in the necropolis area.³⁴ In both inscriptions the monastery is termed μοναστήριον, not μονή as in our case.

³¹ Hübner 2005, 50-54. For a further epigraphic study on the deacons, see Felle 2010.

³² Hagel and Tomaschitz 1998, no. OLD32 = Linnemann 2013, 132.

³³ Linnemann 2013, 141, n. 1852.

³⁴ Hagel and Tomaschitz 1998, 338, no. OLD77 = Linnemann 2013, 132; Hagel and Tomaschitz 1998, 338, no. OLD78 = Linnemann 2013, 133: θήκη τοῦ μοναστηρίου τῆς | [ἀ]γίας ἐκκλησίας; σωματοθήκη διαφέρουσα | τοῦ μοναστηρίου(ου) καὶ τῆς [ἀ]γγελίας | Θεκλας. For the suggestion that there were two separate monasteries, one specified and the other dedicated to St. Thecla with the tomb shared by both of them, see Hild and Hellenkemper 1990, 1:239; Linnemann 2013, 132-33; Nowakowski 2018, 550, no. ISA/06/03; cf. also Cortese 2022, 113, n. 47. For the monasteries of Asia Minor see Mitchell 1993, 2:115-16 who contends that the majority were founded in the fifth-sixth centuries AD.

L.2: τοῦ ἁγίου Σεργίου καὶ Κόνονος. There is another religious institution named after St. Sergios in Diocaesarea.³⁵ However, it seems not possible to say that they were identical, on the grounds that the monastery here is dedicated not only to St. Sergios but also to Konon.

Date: Late antiquity (probably from fifth-sixth centuries AD).

No. 9. Funerary Inscription of Papas (fig. 10)

Lid of a sarcophagus in an arcosolium grave. Findspot: North Necropolis, grave no. KNM 207. H.: not measurable; W.: 166 cm; D.: not measurable; L.: 52 cm; Lh.: 5,5-7 cm.

Ἔθῆκι δια-	Translation: <i>The tomb belonging to</i>
2 φέρουσα	<i>Papas, the deacon of (the church of)</i>
Παπᾶ διακ-	<i>St. Raphael.</i>
4 ὄνου τοῦ	
ἁγί<ο>υ Ῥαφαήλ.	



FIG. 10 Funerary inscription of Papas.

L. 1: θῆκι = θήκη.

L. 3-4: διακόνου. For deacons see above no. 8.

L.5: ἁγί<ο>υ Ῥαφαήλ. This is the third church in Diocaesarea (excluding the St. Thekla monastery mentioned above in n. 33) whose names are specified in the inscriptions, i.e., the church of St. John³⁶ and St. Sergios (see above). Apart from these, there is yet another saint in the city called Loukios whose identity remains unknown.³⁷ The editors of *MAMA* 3, J. Keil and A. Wilhelm, based on an oral consultation with the hagiographer H. Delehaye, say that he might be a local martyr and his grave was in the Friedhofskirche lying in the north necropolis area. P. Nowakowski, on the other hand, claims that there might be a spelling mistake in this name, which means that he might be identified with the already known saints Λουκᾶς or Λουκιανός.³⁸ St. Rafael has already been attested on a round terracotta mold recorded at Anemurium.³⁹

Date: Late antiquity (probably from the fifth-sixth centuries AD).

³⁵ Hagel and Tomaschitz 1998, 337, no. OLD75 = Linnemann 2013, 136 = Nowakowski 2018, 549-50, no. ISA/06/02: Αδ[--- ἀρχι]τέκτονος | [το]ῦ ἁγίου Σεργ[ι]οῦ. For this inscription see also Cortese 2022, 112, who notes that the St. Sergios in this inscription might either be a local saint or one of two other famous saints martyred in AD 303 and 304.

³⁶ Hagel and Tomaschitz 1998, no. OLD66 = Linnemann 2013, 132 = Nowakowski 2018, 548-49, no. ISA/06/01.

³⁷ *MAMA* 3, 75 = Hagel and Tomaschitz 1998, 342, no. OLD 97.

³⁸ Nowakowski 2018, 551-52, no. ISA/06/04. Although Cortese 2022, 112-13, cites Nowakowski's work, she does not touch upon this discussion.

³⁹ Russell 1982; *SEG* 39, 1425: εὐλογία τοῦ ἁγίου Ῥαφαήλ.

No. 10. Funerary Inscription of Doulike (fig. 11)

Lid of a sarcophagus in an arcosolium grave. Findspot: North Necropolis, grave no. KNM 28. H.: 24 cm; W.: 184 cm; D. ; Lh: 4,5-10 cm.

θήκη Δουλικῆ[ς]
2 Ῥωμόλλου τριβ(ούνου).

Translation: *The tomb of Doulike, the daughter of Romulus, the tribune.*

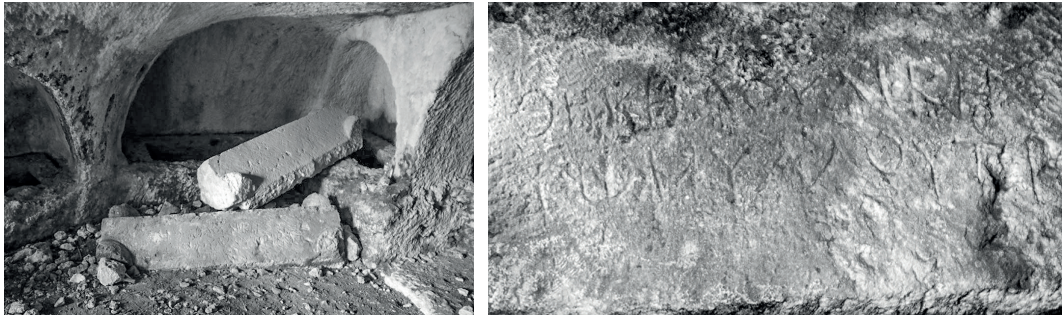


FIG. 11 Funerary inscription of Doulike.

L.1: Δουλική: an unattested female name probably derived from δοῦλος. A freedman Δουλικός is known from Isinda in Pisidia.⁴⁰

τριβ(ούνου). Whether the tribunate of Romulus is civil or military is not clear, nor is it evident if Romulus held the title *tribunus et notarius* who serves as a chief clerk in the imperial secretary. But it is possible.⁴¹

Date: Fifth-sixth century AD.

No. 11 A Fragmentary Inscribed Base (fig. 12)

Marble statue base consisting of two fragments. Findspot: *Scaenae frons*. H: 50 cm (fr. A); 52 cm (fr. B); W: 53 cm (fr. A); 21 cm (fr. B); D: 45 cm (fr. A); 43 cm (fr. B); Lh: 4,5 cm.

ἡ πατρίς
2 Ἀ[ού]κτιοῦ Πι---ΚΟΝ
[---- φιλόπα]τριῦ.

Translation: *The fatherland (honors) Lucius
----patriotic.*

Date: Roman Imperial period.

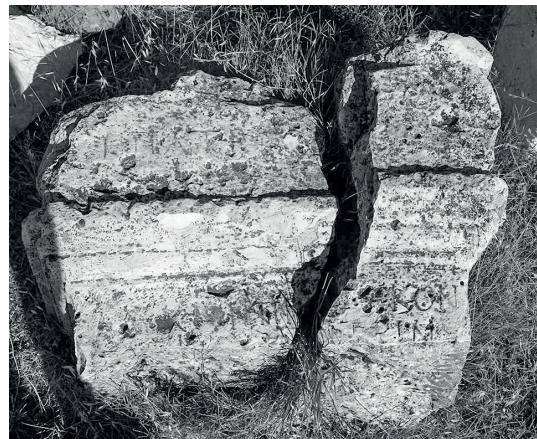


FIG. 12
Fragmentary
inscribed base.

⁴⁰ *LGN 5C*, 130 s.v. “Δουλικός”.

⁴¹ For another tribune (and presumably *notarius*) called Romulus see *SEG 37*, 475. For the attested *tribuni* in Cilicia, see Hagel and Tomaschitz 1998, 19, Adr. 10, 139, Kas 5a; Dagron and Feissel 1987, nos. 91 (*tribunus et notarius*) and 92.

No. 12. Addendum to the Building Inscription of the Theater (figs. 13-14)

Three fragments of the architrave frieze belong to the left side of the already known architrave of the theater building. Findspot: At the central entrance to the *scaenae frons*.

Fragment A: H: 61-62 cm; W: 96-97 cm; D: 29 cm; Lh.: 6,5-8 cm

Fragment B: H: 21 cm; W: 22 cm; D: 15 cm; Lh.: 7 cm

Fragment C: H: 33 cm; W: 55 cm; D: 30 cm; Lh.: 6,5-7 cm

Fragment D: H: 21 cm; W: 160 cm; D: 27-29 cm; Lh.: 7 cm

Edition. Hicks 1891, 264, no. 52; *IGRR* 3, 847; Spanu 2011, 7-8; *SEG* 61, 1311; *AE* 2011, 1447.

Reading in *IGRR* 3, 847 = Spanu 2011, 7-8 (The reading for ll. 1-2 is the same as in *IGRR* 3 and Spanu 2011, yet no reading for l. 3 is provided there).

[Αὐτοκράτορι Καίσαρι Μ. Αὐρ. Ἀντωνεῖνῳ Σεβ(αστῶ) Ἀρμενιακῶ,
2 [Αὐτοκράτορι Καίσαρι Λ. Αὐρ. Βῆρω Σεβ(αστῶ) Ἀρμενιακῶ
-----ς κα[θ]ιε[ρ]ώσαν]τος - -----

Reading in *SEG* 61, 1311; *AE* 2011, 1447.

[Αὐτοκράτορι Καίσαρι Μ. Αὐρηλίῳ Ἀντωνεῖνῳ Σεβ(αστῶ) Ἀρμενιακῶ
2 [καὶ Λ. Αὐρηλίῳ Οὐήρῳ Σεβ(αστῶ) Ἀρμενιακῶ
[· · ? · ·]ς καθιε[ρ]ώσαν]τος.

Our reading based on the discovery of the new fragment:

Αὐτοκράτορι Καίσαρι Μ(άρκῳ) Αὐρηλίῳ Ἀντωνεῖνῳ Σεβ(αστῶ) Ἀρμενιακῶ
2 [καὶ Αὐτοκράτορι Καίσαρι Λ(ουκίῳ) Αὐρηλίῳ] Οὐήρῳ Σεβαστῶ Ἀρμενιακῶ
Ἀδριανῶν Διο[καιοσαρέων] ἢ π[ό]λ[ι]ς καθιε[ρ]ώσεν] τὸ θ[ε]άτρον?].

Translation: The city of Hadriane Diocaesarea dedicated (the theater?) to the emperor Caesar Marcus Aurelius Antoninus Augustus Armeniacus and the emperor Caesar Lucius Aurelius Verus Augustus Armeniacus.

L. 3: Ἀδριανῶν Διο[καιοσαρέων]. Civic coinage explicitly shows that Hadriane was added to Diocaesarea's official name,⁴² which is here attested in the epigraphic evidence for the first time. Being a significant element for the self-representation of the cities, the title Hadriane was employed in the inscriptions of many cities in Asia Minor,⁴³ among whom are the Cilician cities of Germanicopolis, Tarsus, Adana, Mopsuestia, and Diocaesarea.⁴⁴

As is well known, Uzuncaburç is the home of the temple of Zeus Olbios and belonged to the temple state of Olba in the Hellenistic period. It gained its own polis status late in the Roman Imperial period. When exactly it was reorganized as an independent city has been the subject of scientific discussion. In an inscription dated to the regnal years of Tiberius,⁴⁵ the emperor is referred to as founder (*ktistes*), which prompted E. Kirsten to comment that this transformation took place in his reign.⁴⁶ His opinion has not been adopted for justifiable reasons by subsequent scholars who believe it was associated with the rearrangement made in the province of Cilicia under Vespasian.⁴⁷ Even though the name of Diocaesarea is seen on coins from the reign of

⁴² *BMC Lycaonia*, 71-75, nos. 1-19; Staffieri 1978, nos. 48, 53, 57, 59, 61; 1985, nos. 7, 7a, 7b, 8, 10, 12-27b.

⁴³ Boatwright 2000, 104-5.

⁴⁴ For the list of cities bearing the title of "Hadriane" with detailed references, see Le Glay 1976, 358-59.

⁴⁵ Hagel and Tomaschitz 1998, 332, no. OLD45.

⁴⁶ Kirsten 1973, 354-59.

⁴⁷ Gotter 2001, 304; 319-32. Compare also Pilhofer 2006, 129, who also finds the proposal of Kirsten "wenig plausibel."

Domitian onwards,⁴⁸ it has been attested only once in the building inscription on the city gate dating from Arcadius and Honorius (AD 396-408).⁴⁹ Owing to this inscription, the attestation of the city's name in the epigraphic record can now be taken back as early as the joint emperorship of Marcus Aurelius and Lucius Verus.

κα[θ]ιέ[ρω]σεν]: The restoration of the last part of l.3 has been proposed as καθιε[ρώσαν]τος in previous publications, for which O. Salomies noted in *AE* 2011 that “La lecture de la ligne 3 nous semble très incertaine.” Following the discovery of the new fragments, the reading particularly of ἡ π[ό]λ[ις] indicates that a finite verb might well have been stood here instead of a participle. If this assumption is true, we can then propose that the final letter might in fact be a *theta*, not a *sigma*, given that part of the stone is broken, and the reading of *sigma* is quite dubious. Considering that this is the building inscription of the theater, one can tentatively suggest that τὸ θ[ε]άτρον] was carved on this part of the stone.

Date: AD 164 (due to both emperors' bearing the title of Armeniacus).



FIG. 13 Fragments of building inscription of the theater.



FIG. 14 Building inscription of the theater.

⁴⁸ Staffieri 1985, no. 2; Gotter 2001, 290.

⁴⁹ For the inscription see *MAMA* 3, 73; Hagel and Tomaschitz 1998, 339, no. OID84.

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