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## Some Isaurian and Lycaonian Inscriptions in the Museum of Karaman

*Abstract:* Five funerary inscriptions and an inscribed boundary stone, which were brought from surrounding villages to the Karaman Museum, are introduced in this contribution. In these inscriptions some new indigenous personal names are documented: Sis (no. 1), Mamoas (no. 2), Inne (no. 3), Vitres and Kilamosis (no. 5). In the first inscription the personal name Pigramos, which was only known from the Lycian inscriptions, is attested for the first time outside Lycia. A figure of a horseman on the altar (no. 3), represented by the name Cassius, also appears on a very similar tomb stone preserved in the Konya Museum. It is possible that both of these stones were produced by the same stone-cutter, with the name Cassius on both stones representing the same person, probably a nobleman or a stone-cutter. The fourth inscription documents a *scholarios* (imperial guard) named Paulos. In the boundary inscription (no. 6) a new place name is recorded as Takseasou in the genitive case. In addition to these, two published inscriptions from the museum are republished with new readings under the heading *corrigenda et addenda*. In the first (no. 7), a personal name misread as Ilathya is corrected to Flavia. In the second (no. 8), a certain freedman of the Emperor by the name of M. Ulpius is recorded as *tabularius*. He was probably an accountant on an imperial estate given the provenance of the inscription (Sudurađı).

*Keywords:* Anatolian personal names; *scholarios*; *diaconos*; *tabularius*; *libertus Augusti*; imperial estate; Isauria; Lycaonia; Karaman.

All of the inscriptions in the museum of Karaman were found in Karaman (Laranda) and the surrounding villages situated in the ancient regions of Lycaonia and Isauria. Thirty-seven inscriptions in the museum, four of which were previously known, have already been published by H. Engelmann and A. B. Üner in 1992.<sup>1</sup> The six new inscriptions below are likewise preserved in the garden of the museum.

The personal names and the important words in the inscriptions are as following:

Anatolian personal names: Αππας (3), Ιννα (2), Ιννη (3), Καματα (1), Κιβαδας or Κιβας (2), Κιλαμωσις (5), Μαμοας (2), Ναννις (? 5), Νηνις (3), Ουιτρης (5), Πιγραμος (1), Σις (1), Τατας (3), Ταττις (7).

Greek personal names: Ἀθήνις or Ἀθήνι- (7), Θεοφιλα (6), Θεοφιλος (7), Ἰλαθυία (? 7), Ναννίς (? 5), Νεστοριανός (7), Νέστωρ (1), Νικάρετος (8), Παῦλος (4), Σεραπίων (2), Σμέρδις (5).

Latin personal names: Καπίτων (3), Κάσσιος (3), Οὔλπιος (8), Φλαουία (7).

Unrestored names: [.]ΑΣ (2), [- - -]άτη or [- - -]ΑΤΙ (8), [- - -]ΚΑΙΟΣ (3), ΚΟΥ[- - -] (8), ΝΗ[. . .] (5), ΣΕΡΑΠΙ[---] (2), [.]Τ[. . .]ΕΙΤΗΣ (2).

Ethnicon and place names (?): Αιμθε[.]ο- (7), Ταξεασο- (6).

Important Greek and Latin words: ἀπαρτίζω (2), ἀπελεύθερος (8), ἀτυχέστατος (4), διάκονος (4), ἔως ὧδε (6), ἡρώειον (5), μεθόριον (6), σχολάριος (4), ταβλάριος (8).

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<sup>1</sup> Engelmann – Üner 1992.

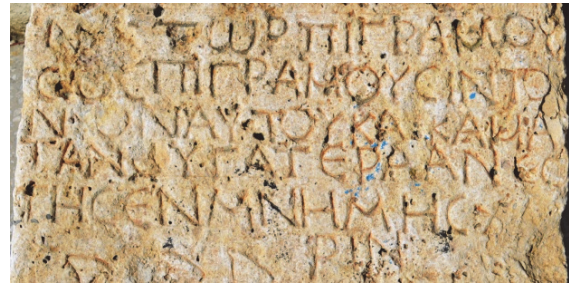
No. 1. A funerary stele erected by Nestor for his son and daughter (Fig. 1)

Inv. No.: —. The limestone stele was brought from the village of Akarköy (formerly Losta/Zosta)<sup>2</sup> to the museum. Akarköy is 4 km. west of Özyurt village (formerly Bosola/Posala)<sup>3</sup> to the northwest of Hacibaba Dağı and 35 km. west of Karaman, in the region of Lycaonia.

The top side of the stele is broken. It probably had a triangular pediment with relief as the traces of the figures remain above the inscription. The space beneath the inscription is adorned with the waterleaf. There is evidence of red colouring remaining in some letters and there are also areas of sky blue pigment visible on several parts of the surface, which might well have been the background colour for the red letters, it is also noteworthy that a white support for the blue pigment is clearly visible.<sup>4</sup>

Based on the style of letters, the inscription should date from the Roman imperial period. Dimensions: H: 72 cm; W: 55 cm; D: 30 cm; L.H: 3,5 cm.

	N[έσ]τωρ Πιγραμου,	Pigramos (2)
2	Σιός Πιγραμου, Σιν τὸ-	 Sis
	ν ὑὸν αὐτοῦ καὶ Καμα-	
4	ταν θυγατέρα ἀνέσ-	Pigramos (1)
	τησεν μνήμης χά-	 Nestor
6	ριν.	 ┌ Sis Kamata



*Pigramos' son Nestor, (grandson) of Sis, son of Pigramos, erected (this stele) in memory of his son Sis and (his) daughter Kamata.*

L. 1: N[έσ]τωρ Πιγραμου: Nestor, son of Pigramos, is the owner of the tomb. The indigenous name Πιγραμος,<sup>5</sup> which was known to date only from Lycia, probably appears for the first time outside Lycia.<sup>6</sup>

L. 2: Σιός must be the genitive case of a personal name, the nominative case of which should be Σις undocumented previously, son of the second Pigramos who was the grandfather of the first Pigramos. Σιν, son of Nestor, is the accusative form of Σις, who was the grandfather of Nestor.

L. 3-4: ὑόν = υἰόν; An indigenous personal name Καματα<sup>7</sup> is known from a few inscriptions<sup>8</sup> found in Isaurian and Lycaonian cities. This name is recorded in another published inscription<sup>9</sup> in the museum of Karaman. A similar form Καματη is documented in an inscription<sup>10</sup> found in the same village, Akarköy.

<sup>2</sup> Sterrett 1888, 22; Belke – Restle 1984, 216 s.v. Posala.

<sup>3</sup> Sterrett 1888, 21; Belke – Restle 1984, 216 s.v. Posala.

<sup>4</sup> For further on this matter see the article entitled “Not just the shadows on the stone: the Greek, Lycian and Roman craft of encaustica - ξνκαυσις and polishing - γάνωσις of coloured inscriptions, of grapho - γράφω and its study - epigraphy” by T. M. P. Duggan in the next volume of this journal.

<sup>5</sup> Zgusta 1964, § 1255-2; LGPN VB, p. 352.

<sup>6</sup> Further to the association between the names Pigramos and Lycia, there is the choice of the colours employed for this text, as many of the published Lycian inscriptions are coloured in a blue-red combination, see Fellows 1841, 198 in reference to Myra and 206 in reference to Limyra. Spratt – Forbes 1847, I, 94 in reference to Candyba.

<sup>7</sup> Zgusta 1964, § 514-1.

<sup>8</sup> Sterrett 1888, 34 no. 44 (= MAMA VIII, 188); Ramsay 1905, 179 no. 86; SEG 17, 666.

<sup>9</sup> Engelmann – Üner 1992, 14 no. 20 (= SEG 42, 1283).

<sup>10</sup> Sterrett 1888, 21-22 No. 18 (= CIG 4009c; Paris – Radet 1886, 512 no. 28).

## No. 2. Epitaph of the Mamoas' daughter and her family (Fig. 2)

Inv. No.: A 4791. The grey marble tomb stone was brought to the museum in 2011 from the modern village of Akçaalan situated about 40 km to the southwest of Karaman, within northern Isauria. The presence of an ancient settlement within the village of Akçaalan is unknown. The provenance of this inscription could be Bağdat Kırı (Papirion),<sup>11</sup> about 8 km southwest of Akçaalan. According to the villagers inhabiting this area, much ancient architectural materials and some inscribed stones were taken away from the settlement of Bağdat Kırı to the surrounding villages.

The face of the stone is divided into two panels and four figures were carved in relief on both friezes. In the central space of the upper frieze, a woman and a child stand between two columns with arch. The woman touches to the head of the child holding a rule in the left hand. On the left side, a man standing holds a round object in his left hand. On the right side, another man keeps the hilt of the sword at his waist. In the lower frieze are reliefs depicting a man standing and three women. All of the women in the relief wear a headcovering and a tunic on a long dress overhanging the shoes. All of men are depicted in a dress at the knee level. Some of the figures put their right hands on their chests. The inscription dates from the Roman imperial period from the paleography. Dimensions: H: 92 cm; W: 65 cm; D: 37 cm; L.H: 1,5–3 cm.



[.]ΑΣ Μαμοου ἀνέστησεν ἑατήν καὶ [τήν]

2 μητέρα καὶ Κιβαδαν καὶ Ἰνναν καὶ τ[ὰς] θυ[γα]-  
τέρας καὶ Σεραπίωνα καὶ ΣΕΡΑΠΙ[---]

4 τεμῆς καὶ εὐνοίας χ<sup>broken</sup>άριν. <sup>vac.</sup>

[.]T[. . .]ΕΙΤΗΣ ἀπήρτ[ι]<sup>broken</sup>σε.

[.]as, daughter of Mamoas, erected (this stele) for herself and (her) mother and Kibadas and Inna and (her) daughters and Serapion and Serapi- in honour and goodwill of (them). [...]eites completed (the stele).

L. 1: [.]ας is the name of the tomb owner in the nominative case. A new personal name in the genitive case Μαμοου, the father's name of the tomb owner, should be in the nominative case as Μαμοας. A similar indigeneous personal name Βαβοας, which has only seen in the inscriptions from Isauria to date, is documented in the genitive form as Βαβοου.<sup>12</sup> ἑατήν = ἑαυτήν.

L. 2-3: Κιβαδαν: The nominative case of this name can be Κιβαδας attested by an inscription<sup>13</sup> from the Cilician city of Korakesion or Κιβᾶς<sup>14</sup> documented as Κιβᾶδος in the genitive case by an inscription

<sup>11</sup> Hild – Hellenkemper 1990, 374-375 s.v. Papirion.

<sup>12</sup> Zgusta 1964, § 133-7.

<sup>13</sup> SEG 35, 1420; LGPN VB, p. 233. In an inscription from Thasos, Κιβᾶς is documented as Κιβᾶδος in the genitive case, see LGPN I, p. 255.

<sup>14</sup> LGPN I, p. 255.

from Thasos. But Κιβάδας seems more reasonable. It maybe also comparable with Κειβαδάσις<sup>15</sup> recorded in a funerary inscription from Cappadocia, but the deciphering of this name seems rather questionable.

Ινναν (nom. Ιννα) is probably a new name and it can be compared with the other similar name Ιννη<sup>16</sup> in No. 3. ΣΕΡΑΠΙ[---] can be one of the names Σεραπία, Σεραπιός, Σεράπιος etc. There is incomprehensibly no information regarding the family bond of Kibadas, Inna, Serapion and Serapi-. Eight people are depicted in the relief. In the inscription there are five persons mentioned by name and the unnamed mother and daughters of the tomb owner. If all of the people in the inscription were represented by the figures carved in the relief, the number of unnamed daughters should be two.

L. 5: The unrestored word [·?]Τ[. . ]ΕΙΤΗΣ should be the name of the stone master, as understood from the verb of ἀπήρτισε.

### No. 3. An inscribed tomb altar (Figs. 3a-b)

Inv. No.: 2011/12 (A) 4792. The white marble tomb stone was brought from the village of Akçaalan (see No. 2). The upper and lower left corners of the stone are broken.

The face of the stone was divided into three spaces by two twisted columns and some figures were carved in relief in these spaces. On the left side are two standing figures, of a woman, who wears a headcovering and a tunic over a long pleated dress, and probably a man. In the central space, between the columns, a woman dressed as the figure on the left, touches the head of a child beside her and holds the child's hand. On the right side, there is a horseman holding a sword in his right hand and a shield in his left hand.

On the right side of the stone are carved in relief three standing figures, of a woman dressed as the others, and two men in the dress to knee level. The remains of a relief carved on the upper back side of the stone, was probably a garland. The iconographic style of these figures carved in relief is very similar to those figures in the relief on stone No. 1 above. Some personal names are recorded on the face and on the right side of the stone as follows. The inscription dates from the Roman imperial period from both the letter style and the Latin personal names. Dimensions: H: 71 cm; W: 101 cm; D: 45 cm; L.H: 2–3cm.

<i>Face A:</i>			<i>Face B:</i>	
<i>left panel</i>	<i>middle panel</i>	<i>right panel</i>		
[ - - ]		( <i>horseman</i> )		ΙΝΝΗ
[ - - ]Σ		Κάσσιος[ς]		<i>figures</i>
	[ - - ]ΚΑΙΟΣ <i>v.v.</i> Τατας Νηνιος, Καπίτων		Αππας	

Face A:

L. 1: Κάσσιος (Cassius) is a common Latin name. In the Museum of Konya (Ikonion) there is a rather similar stele<sup>17</sup> in terms of the craftsmanship and iconographic features employed (Figs. 4a-b). This stele was brought to the Konya Museum from the village of Kavak (near the Lycaonian city of Lystra) in the border region between Isauria and Lycaonia, about 80 km. West-North-West of Karaman. A certain Κάσσιος is written right above the figure of a horseman in the central space. The names Τας and Τατα are carved above the figures of a man and a woman standing between two columns on the left side of the stele. In the right field there are also a couple figures and the names Ἀντώνιος and Ναννίως. On

<sup>15</sup> Zgusta 1964, § 600; SEG 12, 507: Ἰνδης Κιλαλ|όου(?) ἔστησεν | Μεί Κειβάδα|σιν(?) μνήμης | ἕνεκα. In the footnote 96 for § 600, Zgusta states that this name could be also deciphered as Μεικειβαδασιν or Μει κε Ιβαδασιν.

<sup>16</sup> See also LGPN VB, p. 214.

<sup>17</sup> Mendel 1902, 227; Ramsay 1906, 12-14; Cronin 1902, 117 no. 38.

both steles, Κάσσιος seems to have a connection with the figure of a horseman. The similarity of the iconography employed on both steles suggests that both stones might have been carved by the same stone cutter, and as both carry the name Κάσσιος it is possible that both record the same person, probably a nobleman or a stone master.

L. 2: [- - ]ΚΑΙΟΣ should be a personal name like as Ἀλκαῖος, Δίκαιος, Λεύκαιος etc. Τατας<sup>18</sup> is an indigenous feminine name common in Anatolia. Her father's name Νηνις<sup>19</sup> is also an indigenous name documented in inscriptions from Lycaonia, Isauria and Cilicia. Καπίτων (Capito) is a quite common Roman *cognomen*.

Face B:

L. 1: ΙΝΝΗ: Ιννη is probably a new personal name and it can be compared with the feminine name Ιννα<sup>20</sup> (see also No. 1) documented in inscriptions<sup>21</sup> from the Isaurian cities of Artanada (Dülgerler), Eşenler village and Ulupınar (near the city of Isaura Palaia/Zengibar Kalesi) located in the area near to Akçalan, the provenance of this altar.

L. 2: Αππας<sup>22</sup> is a common indigenous name in Anatolia.

No. 4. An inscribed slab belonging to the tomb of the *scholarius* Paulos (Fig. 5)

Inv. No.: 4159. According to the inventory registration the provenance of the tomb lid was Karaman.

The tomb lid was carved from grey stone in a large rectangular form and its back side was unworked. The edges of the lid are bordered by two lines, the space between which is decorated with leaf motives. The space between the border lines was divided into three unequal parts. In the first space there is an inscription of 3 lines. The middle part was decorated with three inverted arches. In the middle of other part, a large cross carved within three nested circles, and four circular motifs were placed at the corners of the space. An eighth-leaf motif, possible a tulip, was carved above the cross.

The inscription dates from the late Roman or early Byzantine period. Dimensions: L: 200 cm; W: 98 cm; D: 10 cm; L.H: 4–6 cm.

ἐνθάδε κατάκιτε

2 Παῦλος διάκο(νος) ὁ ἀτυ-  
χέστατος σχολάριος.

*Deacon Paulos, the most unfortunate scholarius lies here.*



L. 2: The word διάκο(νος) is inscribed as ΔΙΑ<sup>ϛ</sup>.

L. 3: Deacon Paulos was probably once a soldier in the imperial troop of guardsmen as understood from the word σχολάριος<sup>23</sup> derived from the Latin term *schola* meaning the imperial guard of the Late Roman Empire.<sup>24</sup>

<sup>18</sup> Zgusta 1964, § 1517-3.

<sup>19</sup> Zgusta 1964, § 1035-1.

<sup>20</sup> Zgusta 1964, § 471-3.

<sup>21</sup> Sterrett 1888, 61 no. 91; 92-93 no. 154; 104 no. 176.

<sup>22</sup> Zgusta 1964, § 66-8.

<sup>23</sup> Some epigraphic documents for this term: CIG 8869; SEG 37, 1076; MAMA I, 280 and VII, 225 (σχολάρις); IPrusias ad Hypium 120; Kalkan – Şahin 1995, 139 no. 2 (= SEG 45 151).

<sup>24</sup> Jones 1964, 613-614.



No. 5. An ostotheke: heroon of Vitres, Nannis and Ne[...] (Figs. 6a-b)

Inv. No.: A 4275. The white marble ostotheke was delivered to the museum by the provincial security directorate of Karaman in 2002. According to the inventory recording its provenance was the village of Sudurağı (formerly Sidrova, Sidrive, etc.)<sup>25</sup> 17 km. North-East of Karaman.

At the right side of the front face there is a destroyed figure in relief, the figure is encircled by the waterleaf. The left side of the front face is decorated with vine and grapes. On the right side of the ostotheke are carved in relief two figures, of a man and a woman.

From the style of the letters employed the inscription can be dated to the Roman imperial period. Dimensions: H: 66 cm; W: 74 cm; D: 57cm; L.H: 2,5 cm.



Ουιτρης Σμέ{η}ρδιος καὶ Ναννίς Κιλαμωσιό[ς]  
2 [καὶ] ΝΗ[. . . ἀνέσ]τησαν ἑαυτῶν τὸ ἡρώειον.

*Vitres, son of Smerdis, and Nannis, daughter of Kilamosis, [and] NH[. . .] built their heroon.*

L. 1: Ουιτρης is a new personal name, possible indigenous. Σμέρδις<sup>26</sup> is a Greek name documented from inscriptions found on the Aegean islands. Smerdis is a Hellenized form of the Persian name of Bardiya who was the son of Cyrus the Great.<sup>27</sup> A feminine personal name Ναννίς<sup>28</sup> or Ναννίς<sup>29</sup> is Greek or indigenous. Κιλαμωσιό[ς] is a new personal name and it should be Κιλαμωσις in the nominative case.

L. 2: ΝΗ[. . .] should be a name in the nominative, probably the child of the couple Vitres and Nannis. ἡρώειον = ἡρῶον.

No. 6. Boundary stone of Aur. Theophila (Fig. 7)

Inv. No.: —. The boundary stone, a limestone cylinder carrying a nine-line inscription, was brought from the village of Ekinözü near Sudurağı (see No. 4) and the famous Lycaonian city of Derbe<sup>30</sup> located at the place called today Devri Şehir<sup>31</sup>, about 20 km. to the North-East of Karaman.

The letter *xi* (Ξ) in the name of Maximianus in fifth line was written as leftware *sigma* like Σ. The same letter is seen in the seventh line. Dimensions: the current height: 100 cm; diameter: 40 cm; L.H.: 3,5-4 cm.

<sup>25</sup> Ballance 1964, 139.

<sup>26</sup> LGPN I, p. 409.

<sup>27</sup> Kahrstedt 1927, 710-711.

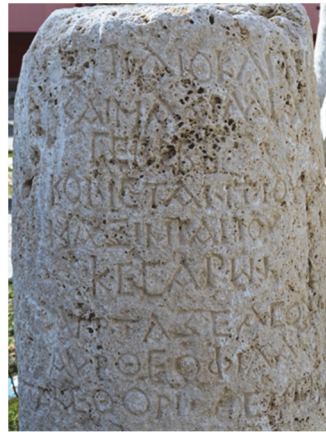
<sup>28</sup> LGPN I, IIIB, IV, VA.

<sup>29</sup> Zgusta 1964, § 1013-17.

<sup>30</sup> Ruge 1905, 237.

<sup>31</sup> Ballance 1964, 139-140; Zgusta 1984, § 253. Concerning the previous attempts at the localisation of Derbe, see Ballance 1957 and Taylor 1994, 1221-1222.

- ἐπὶ Διοκλητιανοῦ  
 2 καὶ Μα[ξι]μιανοῦ  
 Σεβ[β] (αστῶν) *vac.*  
 4 Κονσταντίου  
 <καὶ> Μαξιμιανοῦ  
 6 Κεσάρων·  
 ΑΠ<sup>ο</sup>ΤΑΞΕΑΣΟΥ  
 8 Αὐρ(ηλίας) Θεοφίλας  
 τὰ μεθόρι[α] ἕως ὠδ[ε].



*At the time of the co-emperors Diocletianus and Maximianus, Augusti; (and) Constantius and Maximianus, Caesares; Aur(elia) Theophila's boundary lines (starting) from Takseasos/n? (are) up here.*

L. 1-6: The inscription should be dated to the co-regnal period of the four Emperors between 293 and 305 A.D.

L. 7: ΑΠ<sup>ο</sup>ΤΑΞΕΑΣΟΥ can be deciphered as ἀπὸ Ταξεασου. This genitive word may be a place name, to date undocumented, perhaps the name of a village or a location near to Ekinözü, the provenance of the boundary stone.<sup>32</sup>

L. 9: The phrase ἕως ὠδε is recorded in two boundary inscriptions from the region of Thrace<sup>33</sup> and the city of Sardes<sup>34</sup> having the same meaning.

Corrigenda et addenda on two inscriptions in the Karaman Museum:

No. 7. Epitaph of Aur(elia) Tattis, Flavia and her husband (Fig. 9)

Inv. No.: 1818. The rectangular tomb stone with relief was brought from the village of Muratdede (formerly Masdat) situated at about 40 km. West of Karaman, in the region of Northern Isauria. The inscription was first edited by H. Engelmann and A. B. Üner.

From the Aurelius/Aurelia *gentilicium*, the year 212 A.D. is probably the *terminus post quem* for the date of the inscription. Dimensions: H: 48 cm; W: 73 cm; D: 37 cm; L.H: 2,5-3cm.

Engelmann – Üner 1992, 14-15 no. 21 (= SEG 42, 1277):	New reading of the first three lines:
[Αὐρ.] Νεστοριανὸς Ἀθήνις	[Αὐρ.] Νεστοριανὸς Ἀθήνιω <i>vac.</i>
2 Αὐρ. Ταττιν Θεοφίλου τῆ(ν) καὶ Αιμ[.]	Αὐρ. Ταττιν Θεοφίλου τῆ(ν) καὶ Αιμ- <i>vac.</i>
θε[.]ον καὶ Ἰλαθυίαν θυγτέρ[α]	θε[.]ον καὶ Φλαουίαν θυγτέρ[α]
4 φίλανδρον	κτλ.
καὶ σ-	
6 ὑμβιον	
αὐτῶ-	

<sup>32</sup> A similar boundary inscription from the city of Heraclea (Konya-Ereğli) in the same area shows the boundaries of a village of the name Singal-, which has not as yet been localised (SEG 41, 1412-4: ἐπὶ Διοκλητιαν[οῦ] | καὶ Μαξιμιανοῦ | *vac.* Σεβ[β] (αστῶν) | Κονσταντίου <καὶ> | Μαξιμιανοῦ | Κεσάρων | κώμης Σινγάλ(ων)(?) | τὰ μεθόρια ὠδε).

<sup>33</sup> Seure 1900, 166-167 (= SEG 35, 1832).

<sup>34</sup> Buckler – Robinson 1932, 149-150 no. 191 (= IGR IV, 1511).

8 ν, τειμῆ-  
ς καὶ μν-  
10 ἡμης χ-  
ἀριν.

L. 1: The last letter read doubtful by ed. pr. seems an *omega* rather than *sigma*. Therefore, it is possible to consider that Ἀθηνίω could be the father of Nestorianos in the genitive case, maybe of Ἀθήνης or Ἀθήνις (though Ἀθήνιος).

L. 2: There is no trace of any letter after the letter of *mu* the last in the line. Αιμ[.]|θε[.]ον (our reading Αιμ|θε[.]ον), the alias name of Tattis, can be rather an ethnicon for the ending as -ον.

L. 3: Ἰλαθυίαν, which has not been documented to date, is an incorrect reading of Φλαουίαν.

L. 5-8: αὐτῶν in the genitive plural form was mis-written as grammatical by the stone cutter. It must be a feminine singular personal pronoun in the genitive case, corresponding to Flavia, namely αὐτῆς. Τ word σύμβιος should refer to the husband of Flavia.

Translation of the inscription after the new reading:

[Aur](elius) Nestorianos, son of Athen-?, (built this stele) in honour and memory of (his wife) Aur(elia) Tattis, daughter of Theophilos, also known as Αιμθε[.]ο-?, and (his) daughter Flavia loving husband and her husband.

No. 8. A Cylindrical tomb stone by M. Ulpius for his wife (Figs. 8a-b)

Inv. No.: 2057. The tomb stone was brought from the village of Suduraği (see No. 5 above) situated 17 km. North-East of Karaman. The first edition was made by H. Engelmann and A. B. Üner.

The lower and the upper parts are decorated with ledges, and its back side was broken, a part of the inscription is missing.

The inscription dates from the Roman imperial period. Dimensions: H: 126 cm; Diameter: 46 cm; L.H: 4-6 cm.

Engelmann – Üner 1992, 11 no. 12 (= SEG 42, 1254):

		<u>New reading:</u>
	M. Οὐλπιος Υ[ φιλο-]	M. Οὐλπιος <sup>vac.</sup>
2	σέβαστος [ ἄ]- πελ. Κ. Οὐλ[πίου ]	2 Σεβαστοῦ [ἄ]- πελ(εὐθερος) ΚΟΥ[- - -]
4	νω ταβλά[ριος -] ἀτη Νεικαρέ[του]	4 [ . . ] ταβλά[ριος - - -] ΑΤΙ Νικαρέ[του]
6	γυναικί [μνήμης] χάριν.	6 <sup>v.</sup> γυναικί [μνήμης] <sup>v.v.</sup> χάριν.

Translation of the new reading: *The registrar M. Ulpius ΚΟΥ-, freedman of emperor, (built this stele) for his wife ...atis?, daughter of Nikaretos, in memory of (her).*

L. 1: This line is not broken and it is quite obvious that there is no trace of any letter after M. Οὐλπιος.

L. 2: The last letter of σέβαστος is not legible and the trace of this letter seems like *upsilon* rather than *sigma*.

L. 3: As suggested by ed. pr., it is most likely that the first three letters ΠΕΛ at the beginning of the third line could be considered as a part of ἀπελ. as an abbreviation of the word ἀπελεύθερος. Deciphering as Κ. Οὐλ[πίου] can be correct, but there seems no trace of the letter of *lambda*. The letters ΚΟΥ- on the stone, therefore, can be read as the *cognomen* of M. Ulpius, as in the examples: Π.



Αἴλιος Σεβ(αστοῦ) ἀπελ(εύθερος) Φαῦστος (IGR III, 259), Γάϊον Ἰούλιον | Σεβαστοῦ ἀπελεύθερον Νεικήφορον (IEphesos 1234) and Μ(ἄρκον) Οὐλπιον | Σεβαστοῦ ἀπελεύθερον | Γλύπτον (IEphesos 1415).

L. 4: The letters -νω at the beginning of the line are not clear today. To fit the lacuna at the end of third line and to complete the letters -νω, ed. pr. suggests one of these names Ιλ]νω, Κ]νω, Ιν]νω and Κιν]νω. ταβλά[ριος is a good complement. The Latin term *tabularius* (an accountant, a registrar or a keeper of archives), an employment in the Roman imperial administration, appears in both forms ταβουλάριος and ταβλάριος in Greek epigraphic documents. It is obvious that M. Ulpius was a *tabularius* as a freedman of the emperor (libertus Augusti). From the term *tabularius*, it is possible to suggest that there was an imperial estate within or near to the village of Suduraği/Sidrova.<sup>35</sup>

L. 5: ἀτη is the last part of the wife-name of Ulpius, in the dative case. We read these letter as ΑΤΙ. The first *epsilon* in Νεῦκαρέ[του], the name of the father in law of Ulpius, is not on the stone.

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<sup>35</sup> For imperial freedmen as *tabularii*, see Weaver 1972, 244-252, and see also Drew-Bear 1978, 10-12 for some evidence and commentaries on the imperial freedmen serving as *tabularius* in the imperial estates in the region of Phrygia.

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## Özet

### Karaman Müzesi'nden Birkaç Isauria ve Lykaonia Yazıtı

Bu makalede Karaman Müzesi'ne civar köylerden getirilmiş, altı mezar yazıtı ve bir sınır yazıtı tanıtılmaktadır. Yazıtlarda yeni yerel şahıs isimleri belgelenmektedir; Sis (no. 1), Mamoas, Inne (no. 3), Vitres ve Kilamosis (no. 5). Bir numaralı yazıtta geçen Pigramos ismi şimdiye kadar Lykia bölgesi yazıtlarından bilinmekteydi ve bu yazıtla birlikte ilk kez Lykia dışında belgelenmektedir. Üçüncü yazıtın ait olduğu stel üzerindeki atlı figürü ve onun altında yazılı olan Cassius şahıs adı dikkat çekici olup, Konya Müzesi'nde korunan oldukça benzer bir stel ile karşılaştırılmakta ve bu iki stelin aynı usta tarafından yapılmış olabileceği önerilmektedir. Dört numaralı yazıtta Paulos adında bir imparatorluk muhafızı (skholarios) belgelenmektedir. Altı numarada yer alan sınır yazıtı ise Tetrarkhi Dönemi'nden olup, bu yazıtta geçen Takseasou, büyük olasılıkla yeni bir yer adının *genetivus* formudur. Bu yeni yazıtlara ilaveten makalede *corrigenda et addenda* alt başlığı altında Karaman Müzesi'nden yayınlanmış iki yazıt yeni okumalarla birlikte değerlendirilmektedir. Yedi numarada yer alan yazıtta, ilk edisyonunda Ilathyia diye hatalı okunmuş olan şahıs ismi Flavia olarak düzeltilmektedir. Sekiz numara ile verilen diğer yazıttan *tabularius* olduğu anlaşılan M. Ulpius adlı şahsın aynı zamanda bir imparator azatlısı olması gerektiği ortaya konulmakta ve yazıtın buluntu yeri olan Sudurağı köyünde bir imparatorluk malikânesinin olabileceği önerilmektedir. Yazıtların çevirisi:

1. *Pigramos oğlu Sis oğlu Pigramos oğlu Nestor, (bu steli) hatıralarından dolayı kendi oğlu Sis ve kızı Kamata için dikti.*
2. *Mamoas kızı [.].as, (bu steli) kendisi ve annesi ve Kibadas ve Inna ve (kendi) kızları ve Serapion ve Serapi için onurları ve güzel hatıraları vesilesiyle dikti. (Steli) [...]meites yaptı.*
3. *Ön yüzde: Cassius, [...]kaios, Nenis kızı Tatas, Capiton. Yan yüzde: Inne, Appas.*
4. *En bahtsız muhafız (scholarius), hizmetkâr Paulos burada yatıyor.*
5. *Kendilerinin olan bu heroon'u, Smerdis oğlu Vitres ve Kilamosis kızı Nannis [ve] Ne[. . .] yaptırdı.*
6. *Augustus'lar Diocletianus ve Maximianus ve Caesar'lar Constantius ve Maximianus'un (ortak imparatorluğu) zamanında; Aur(elia) Theophila'nın arazi sınırları Takseasos/n'dan buraya kadardır.*
7. *Atheni-? oğlu [Aur](elius) Nestorinos, (bu steli) kendi karısı Theophilos kızı, Αιμθελ[.]ιοç? diye de bilinen Aur(relia) Tattis, eşine sadık Flavia ve onun kocası için hatıralarından dolayı (dikti).*
8. *İmparator azatlısı, tabularius (muhasibeci) M. Ulpius KOY-, (bu steli) hatırası vesilesiyle karısı Nikaretos kızı [...]atis?, için (dikti).*

*Anahtar Sözcükler:* Yerel Anadolu şahıs adları; *scholarius*; *diakonos*; *tabularius*; imparator azatlısı; imparatorluk malikânesi; Isauria; Lykaonia; Karaman.



Fig. 1) No. 1



Fig. 2) No. 2



Fig. 3a) No. 3, Face A



Fig. 3b) No. 3, Face B



Fig. 4a) Stele of Kavak Köy (Mendel 1902, 227)

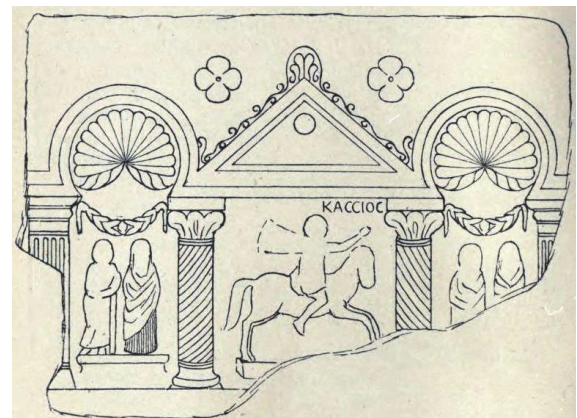


Fig. 4b) Drawing of the stele (Ramsay 1906, 12)





Fig. 5) No. 4



Fig. 6a) No. 5



Fig. 6b) No. 5



Fig. 7) No. 6



Fig. 8a) No. 8



Fig. 8b) No. 8





Fig. 9) No. 7