

Salda-Yeşilova Survey: The Necropolis of Takina in the Context of Digital Epigraphy and New Inscriptions Found during the Survey

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Abstract: This article presents the epigraphic results of surveys carried out in the Yeşilova district of Burdur province as part of the Salda – Yeşilova Surveys in 2022. In this context, the evaluation focuses on old and new epigraphic materials discovered in the centre of Yeşilova, particularly in the village of Yarışlı. This study presents a digital and photogrammetric analysis of the research carried out in the village of Yarışlı since the 1800s by various researchers, including J. Arundell, A. H. Smith, W. M Ramsay, G. E. Bean, G. Labarre, M. Özsait, and N. Özsait. The focus is on the necropolis of Takina and Yeşilova. The inscriptions on chamosorions and sarcophagi in the Takina necropolis have been scanned using the photogrammetric method in order to check their legibility. After the traditional methods of reading, the images obtained from the sarcophagi scanned by technological methods were compared with the results of previous researchers. As a result, two inscriptions in the Takina necropolis were enhanced and corrected. In addition, two new inscriptions were discovered in the area, one of which is well preserved. Outside this area, three new inscriptions were discovered, one a fragment of a tomb, one a table and crater offering to the god Men, and one an offering to Dionysus.

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The Salda-Yeşilova Surveys were carried out in 2022 around the Yeşilova district centre, Yarışlı village, and Kayadibi village in Burdur province.¹ Since the 19th century, this region has been a popular destination and a significant area of research for numerous travellers and researchers.² One of the research areas of the survey team in 2022 was the settlement of Takina. The settlement is located within the boundaries of Yarışlı village in the Yeşilova district of Burdur province. The necropolis of the settlement can be seen today. In 1834, J. Arundell read the name of the settlement as Lakina on the basis of an inscription on the wall of a fountain in the village concerning the construction of a bathhouse, but this was interpreted as a mistake and corrected to Takina.³ Arundell, A. H. Smith, and W. M. Ramsay visited the site and made a number of records.⁴ In 1956, G. E. Bean discovered some remains and a necropolis area. Bean published the epitaphs in the area in 1959.⁵ In 1987, S. Şahin and D. French published Caracalla's letter, confirming the name of the site.⁶

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The modifiers (˘) used in this text indicate the letters that are read from the photogrammetric digitised inscription.

¹ For the report of the survey see, Dökü 2022.

² Ramsay 1887, 361, 366-368; 1895, 218, 276, 278, 295-297; Bean 1959, 67-117; Robert, *Villes*², 105-121; Özsait 1976, 86; Şahin – French 1987, 133-150; Milner – Hall, *Kibyra Olbasa*, 53-58; Destephen 2007, 147-173; Labarre *et al.* 2010, 59-88; French, *Roman Roads* 3:10, 40-41; Corsten – Hülden 2012, 48-54.

³ For detailed information about Takina, see Arundell 1834, 117-118; Smith – Ramsay 1887, 231-232; Ramsay, *Phrygia* 1: 295-297, 329; Ruge 1932, 295-297; Destephen 2007; Dökü 2022, 238-242; Sazak 2023.

⁴ Smith – Ramsay 1887, 231-233; Ramsay 1895, 295-297; 329-331.

⁵ Bean 1959, 89-91.

⁶ Şahin – French 1987, cf. Destephen 2007.

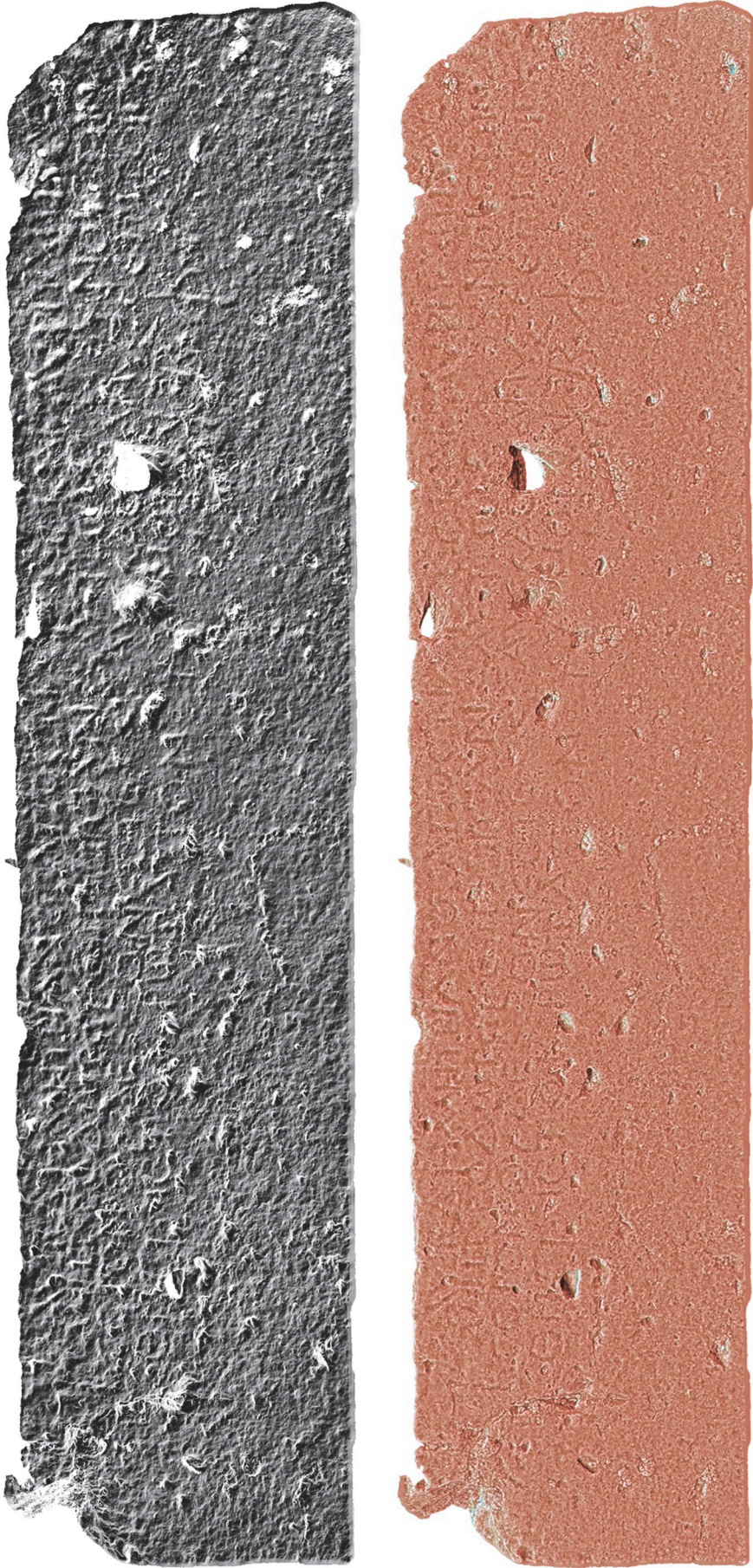


Fig. 1

In 2010, G. Labarre, M. Özsait and N. Özsait conducted research in the same area and added new inscriptions to Bean's inscriptions, which were published in a wider context.⁷ In 2022, the Takina necropolis was visited by a team led by F. E. Dökü (Burdur Mehmet Akif Ersoy University) as part of the Salda and Yeşilova survey.⁸ The epitaphs are located in the settlement of Takina in the area of modern-day Büyük Beşiktaş. The inscriptions on the sarcophagi were analysed using the photogrammetry method in addition to classical reading methods. Most of the inscriptions on the site are illegible due to surface erosion on the sarcophagi. However, the photogrammetric method⁹ allowed the correction of one of the inscriptions and the addition of a nomen.

No. 1: Addenda and Corrigenda to SEG XIX 770: Epitaph of Aur. Demetrianos and His Wife

Chamosorion. The surface of the inscription is severely eroded, the letters are randomly placed and there are gaps throughout the inscription. There are surface holes caused by abrasion. This inscription was previously published by Bean in 1959 and by Labarre and his colleagues in 2010. In this study, the inscription was digitised using a photogrammetric method (Fig. 1). The letter *epsilon* is in lunar form as ϵ and *omega* is as ω . The outer strokes of the letter M are diagonal, slightly opening towards the bottom (\mathcal{M}).



Fig. 2

Findspot: Takina Necropolis, Yarışlı Village, Yeşilova / Burdur.

Coordinate: 37°36'10.47"N; 29°55'53.01"E.

Dimensions: H.: 0.47 m, W.: 1.95 m, D.: 0.90 m, L.h.: 0.03-0.12 m.

Date: AD 212 or later (nomen Aurelius).

Ed.: Bean 1959, 90 no. 36; Labarre *et al.* 2010, 64 no. 2; SEG XIX 770.

Ἄυρῳ Δημητριανὸς Λεοντίωνος καὶ Ἀυρῆς Ἰ. Λ. [ca. 3 / 4]
 2 Μῆτρῳ ῥοδῶρου ἑποίησαν ἑαυτοῖς [ἰς μό]νοις τὴν
 ὄρορον· οὐδὲ δὲ [ἐ]ξὸν ἔστῃ [μετ]ὰ [ῆ]μῶς ἄνυξεῖ, ΕΠΙΤΟΙΓΓ.
 4 ῥήσι" ἰς τὸ [ἐ]ρώτατον" [τα]μῖον ✕ βφ'.

1 Δημητρία Bean; Δημητριανὸς Λεον[] κ [] Labarre; 2 ΟΔ[] Labarre; 3 [] ON[] CΓ[]
]AY . AC[] YEP Labarre; 4 [] ἰς τὸ [ἐρ]ώτατον" [τα]μῖον ✕ βφ' Labarre.

Aurelius Demetrianos, son of Leontion, and Aurelia [n.n.], daughter of Metrodoros built this sarcophagus only for themselves. It is not allowed to open after us, ... will pay 2500 denarii to the holy tameion.

⁷ Labarre *et al.* 2010.

⁸ Dökü 2022, 238-242.

⁹ An inscription in the necropolis of Takina had to be corrected, but Th. Corsten's comment in SEG LX 1502 is correct. It is therefore not included in this study.

LL. 1-2: The name previously read by Bean as Demetria has been corrected by Labarre to Demetrianos. Photogrammetric measurements indicate that Demetrianos had the nomen Aurelius (Fig. 3). The photogrammetric image suggests that the father's name was Leontion (Λεοντίων), based on the ending -ος before the conjunction και and the syllable /τι/. The following line mentions a woman with the nomen Aurelia, and her father's name appears to be Metrodoros (Fig. 4).

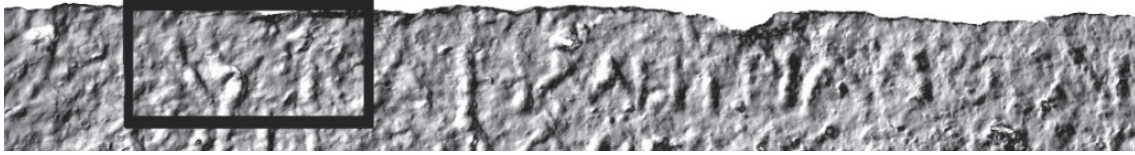


Fig. 3

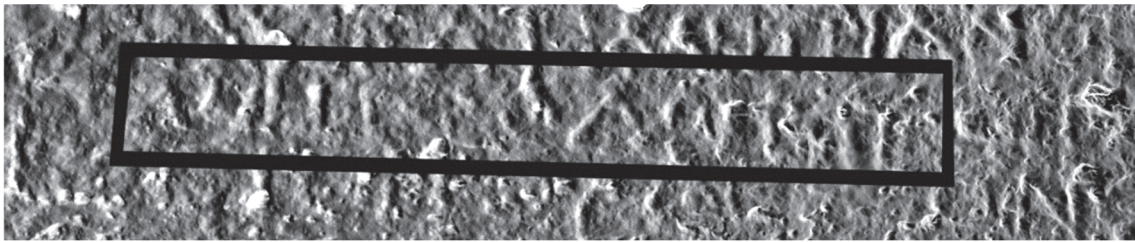


Fig. 4

LL. 2-3: The letter H is omitted from the verb ἐποίησαν.¹⁰ In line 3 the phrase ῥοὺ δὲ [ἐ]ῖξ'ὄν ἔστ'εῖ needs an infinitive, but it is also written in two clauses. This part is suggested as μετὰ ἡμᾶς on the basis of the existing letters, i.e. after the death of the owners.¹¹

L. 3: ΕΠΙΤΟΙΤ' . (Fig. 5). In accordance with the penalty statement, one would expect to read ἐπὶ ὁ περάσας, but neither the letters nor the space allow this. Another example can be found in the lines of an inscription in Pisidia, where the letters in question resemble ἐπεὶ ΤΟ'.¹² However, this does not seem to be a viable hypothesis, since a letter can be observed immediately following the letter in question. An alternative interpretation is that this can be read as ἐπίσοισε.¹³ In this case, however, the phrase in question must be connected with the prohibitive clause, as is the case with ἄνυξε. In any case, the remaining letters and letter traces are insufficient to convey the meaning accurately.

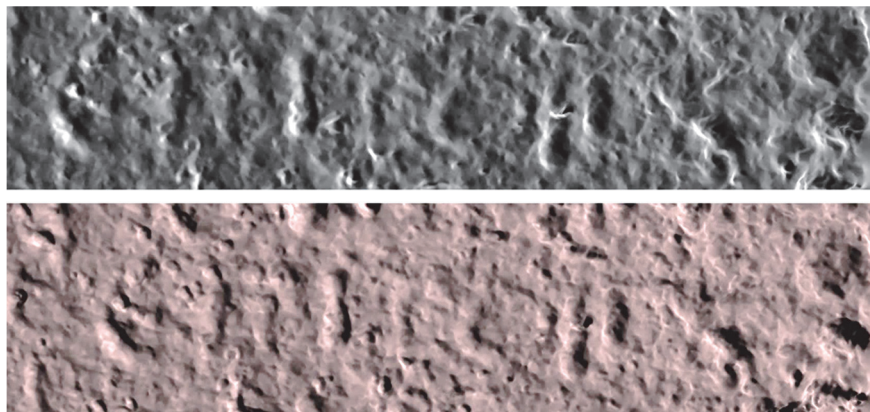


Fig. 5

¹⁰ For similar examples see Ramsay, *Phrygia* 2: 383 no. 223; *SEG* VI 228; 53, 1322; *IG* X.2/2, 206.

¹¹ E.g. *SEG* XII 527 (Anazarbos, 2nd century AD).

¹² Ramsay 1883, 267 no. 10; *I.Pisidia Central* 170.

¹³ *CIG* III 3863.

No. 2: Addenda to SEG XIX 773

Chamosorion. The surface of the inscription is worn (Fig. 6). The letter *sigma* is in lunar form, and *omega* is carved as ω .

Findspot: Takina Necropolis, Yarışlı Village, Yeşilova / Burdur.

Coordinate: 37°36'9.89"N; 29°55'53.12"E.

Dimensions: H.: 0.48 (apparent) m, W.: 1.97 m, D.: 0.93 m, L.h.: 0.035-0.04 m.

Ed.: Bean 1959, 90 no. 38; SEG XIX 773.

Date: 212 AD or later.



Fig. 6

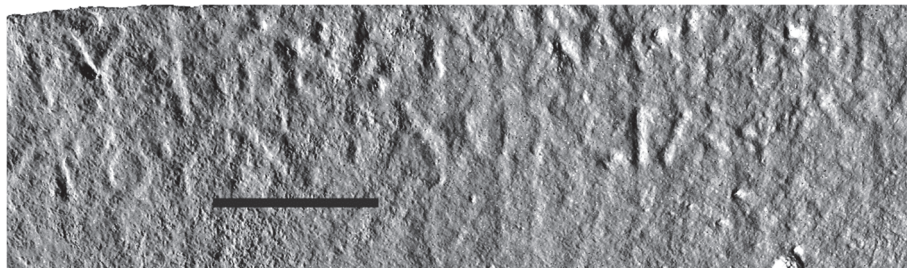


Fig. 7

- | | |
|--|--|
| <p>1 Αὐρ. Τρύφων [ἐ]α[υ]τῷ [καὶ τῆ γυναι]-
2 κὶ αὐτοῦ Αὐρ. Ἀμμία [Μο]υ[σ]αίου.</p> | <p><i>Aurelius Tryphon (built this tomb) for
himself and his wife Aurelia Ammia,
daughter of Mousaios.</i></p> |
|--|--|

1 Αὐρ. Τρύφων[ν ἑαυτῷ καὶ τῆ γυναι] Bean; 2 κὶ αὐτοῦ Ἀμμία Μουσ[αίου] Bean.

Bean has not seen the nomen AYP (Fig. 7) in the second line of the inscription, nor has he indicated any *vacat* here. Ammia, like her husband Tryphon, was a Roman citizen.

No. 3: Epitaph of the parents of Aur. Tryphon

Chamosorion. The inscription's surface is significantly worn. The *sigma* is characterised as C and *omega* as ω .

Findspot: Takina Necropolis, Yarışlı Village, Yeşilova / Burdur.

Coordinate: 37°36'9.92"N; 29°55'55.32"E.

Dimensions: H.: 0.40 m, W.: 1.93 m, D.: 0.63 (apparent) m, L.h.: 0.03-0.05 m.

Date: 212 AD or later.



Fig. 8



Fig. 9

Αὐρ(ήλιος) Τρύφων Ζωσίμου [ἐ]ποί(η)σεν τῷ πατρὶ κα[ὶ] τῇ μη[τ]ρὶ Αὐρ(ηλία) Εὐτύχη
[Μ]ήνιδ[ο]ς

2 καὶ ἑαυτῷ καὶ τῇ ἑαυτῶν ἑταίρῳ ὅς δ' ἄν ἕτερος ἰσέλθῃ, δώσει προστίμιον
[τ]ῷ ταμίῳ^{vv} Χ,αφ'.

Aurelius Tryphon, son of Zosimos, built this tomb for his father, mother Aur(elia) Eutyche, daughter of Menis, himself and his wife. If anyone else breaks in, will pay a penalty of 1500 denarii to the tamion.

LL. 1-2: The existence of Aurelius Tryphon has already been proven in Takina¹⁴ (see the epitaph above). The epitaph of Aurelius Tryphon does not mention the name of his father. As the owners of the tombs, Zosimos and Aurelia Eutyche are most likely the parents of the above-mentioned Aurelius Tryphon. This sarcophagus was built especially for the parents of Aurelius Tryphon. Given that Aurelius Tryphon and his wife had their own separate tomb, it is plausible to assume that younger members of the family, such as Aurelia Ammia, would have avoided having their names inscribed on this tomb, but would have registered themselves as the rightful owners. The absence of Zosimos' nomen suggests that he died before acquiring Roman citizenship. It is therefore likely that the epitaph in question was inscribed after the death of the mother, Aurelia Eutyche. It is suggested that the name of Eutyche's father may have been Menis, which is a popular name among the Pisidians.¹⁵

LL. 2-3: ἰσέλθῃ = εἰσέλθῃ. The phrase ὅς δ' ἄν ἕτερος ἰσέλθῃ (Fig. 10) differs from the penalty formulations in Takina¹⁶, but is found in Phrygia.¹⁷ This verb is probably used here to mean 'unauthorized or forcible entry'.

¹⁴ Bean 1959, 90 no. 38; SEG XIX 773.

¹⁵ See LGPN 5c, s.v.

¹⁶ For the penalty formulations in Takina see Labarre *et al.* 2010, 63 no. 1, 64 no. 3, 5.

¹⁷ Ramsay, *Phrygia 2*: 525 no. 367. A similar verb, ἐπιεισέρχομαι, meaning to attack, is also known from an epitaph from Pisidia, cf. TAM III.1 374, 860.

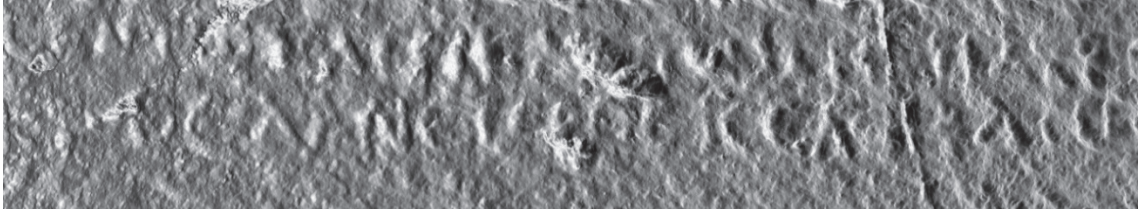


Fig. 10

No. 4: New Fragmental Epitaph

Chamosorion appears to be worn and damaged from the front. It is buried and also filled with earth. Its lid has been broken and lifted open. The letters, *epsilon* and *sigma*, are in lunar shape as ϵ , while *theta* is as Θ and *omega* as ω .

Findspot: Takina Necropolis, Yarışlı Village, Yeşilova / Burdur.

Coordinate: 37°36'9.62"N; 29°55'53.93"E.

Dimensions: H.: 0.33 m, W.: 1.80 m, D.: 0.97 m, L.h.: 0.05 m.



Fig. 11



Fig. 12

Α[- - - - -] ΟΥ εαυτῆ ζῶ-
 2 σα[- - - - -] καὶ εἴ τιμι βου-
 ληθῆ [Μη]νιδίων κ[ατ]ατεθῆναι
 [- - - - -]

[N.n., daughter of n.n. ... built this tomb] for herself [and for her husband Menidion?] while she was alive ... and if Menidion wishes someone to bury ...

The name Menidion is attested in Pisidia.¹⁸ He is probably the husband of the woman whose name is missing from the first line of the inscription. It is most likely that she built this tomb for herself as well as for Menidion.

No. 5: Votive Inscription to Men

Block of limestone found upside down (Fig. 13). The bottom and back are rough, both sides are cut. A three-line of Greek inscription is carved into a tabula. The letters, *epsilon* and *sigma* are carved in lunar form (ϵ , Σ), *kappa* with short cross-bars (κ), and the bar of *alpha* is crossed upwards to the right (A).

Findspot: In the garden of Yeşilova district governorship, Yeşilova / Burdur.

¹⁸ I.Mus. Burdur 63; LGPN 5c, s.v.

Coordinate: 37°30'19.98"N; 29°45'9.09"E

Dimensions: H.: 0.27 m, W.: 1.36 m, D.: 0.50 m, L.h.: 0.03 m.

Date: April / May, 17 / 18 AD (? Sullan Era) or 126 / 127 AD (? Kibyran era).



Fig. 13



Fig. 14

ἔτους ΒΡΓ μηνός Ἀρτεμισίου κέ ^{vacat}

Μενέδημος Ἀντιλόχου Μηνι ἱεραζέων τὴν τρά-

3 πεζα(ν) καὶ τὸν κρατήρα εὐχῆς ἔνεκεν.

The year 102 / 123?, the twenty fifth of the month Artemisios. Menedemos, son of Antilochos, serving as a priest of Men (dedicated this) table and mixing vessel (krater) as a fulfilment of his vow.

L. 1: In the word μηνός, the letter *sigma* was later added in the upper right corner of the letter *omicron*. The inscription is very legible, and the letters ΒΡΓ can be identified as numerical values after the year (ἔτους) (Figs. 14-15). However, there seems to be a problem with the date. These values do not express a whole number, since B=2, P=100 and Γ=3. It is possible that the inscription contains two calendars,¹⁹ i.e., ἔτους β', γ' or ἔτους βρ', γ'. A previously recorded inscription from the settlement of Takina in the village of Yarışlı in Yeşilova was dated by A. H. Smith according to the Sullan era.²⁰ W. Leschhorn gives examples to demonstrate the use of the Sullan era at Takina and Keretapa, as the Pharsalis, Actium



Fig. 15

¹⁹ For an example see Ramsay, *Phrygia* 1: 308 no. 120-1.

²⁰ Smith – Ramsay 1887, 263 no. 51: “σθ' = 219 = 135 A.D.”

and Kibyran calendars do not agree with the nature of the inscriptions.²¹ If the coexistence of two calendars is accepted, it is recommended that one of them be in the Sullan era. The other could be in the Kibyran era, whose area of use was closest to this region. However, none of the above calendars agree with either of these cases, nor with any other calendar. An alternative hypothesis is that ἔτους βρ' represents the year 102, with Γ as 3 denoting the order of the month Artemisios in the calendar year, since the month is already carved immediately after the letter Γ. However, this also seems to be an unlikely hypothesis. Γ can be thought of as the third day of the month Artemisios, but the standard formula in inscriptions is read as year, month and day. It is therefore recommended that the letters KE, which follow the month, be taken as the twenty-fifth day, rather than the conjunction καί, which is not necessary here. One of the letters in the date may also have been misspelled by the stonecutter. If the year is assumed to be 102 or 103, which would entail the removal of one of the letters, B or Γ, respectively, the inscription is assumed to correspond to the period between April and May of the year 17 / 18 AD, based on the Sullan era. However, it is possible that the inscription is not accurate for this year. Although the letter forms used in the inscription indicate different periods, the lunar writing of the letters, especially the shape of the *omega* in the form of ω, suggests that the inscription should be dated to a much later period. If the Kibyran era is preferred then the year corresponds to 126 / 127 AD, which seems more accurate than the Sullan era.

L. 2: ἱεραζέων (*sic!*) contains the letter epsilon as an *epenthesis*.²² The phrase has been interpreted as ἱεράζων, indicating that Menedemos was serving the god Men, when the vow was dedicated. The worship of the god Men is widely recognised as widespread in the region.²³

L. 3. In the region where the inscription was found, there is only one example of table and mixing vessel (krater) offerings, that of Apollo near Lake Askania (Burdur).²⁴

No. 6: Votive Inscription to Dionysos

Local limestone votive altar with flat carved four sides and moulded top and bottom. The inscription is broken and missing from the right corner of the upper profile and the left corner of the lower profile. It was found upside down. The altar bears traces of modern damage / carvings on the front, back and bottom parts (Fig. 16): a woman is carved on the front, three people on the back and the heads of six people on the bottom, and two screws have been driven in. The lunar form of the letters is preferred (ε, c, ω).

Findspot: In the garden of Yeşilova district governorship, Yeşilova / Burdur.

Dimensions: H.: 0.725 m, W.: 0.26m, D.: 0.25 (body) 0.29 (profile) m, L.h.: 0.025-0.03 m.

Coordinate: 37°30'19.80"N; 29°45'9.77"E.

Date: Late Roman period.

²¹ Leschhorn 1993, 287-289.

²² On the development of epsilon before a back vowel, see Gignac 1976, I 311.

²³ For the worship of Men in the cities of Asia Minor see, *CMRDM* I, 19-155; III, 17-54, for Antiocheia see pp. 55-66; for the worship of Men specifically in Pisidia see *CMRDM* IV.

²⁴ Ramsay, *Phrygia* 1: 338 no. 183; *I.Mus.Burdur* 9.



Front

Back
Fig. 16

Bottom



Fig. 17

Ἀγαθῆ τυχ[ῆ].

Διονύσω

3 εὐχὴν.

*With good fortune! N.N,
to Dionysos in fulfillment
of a vow.*

The closest epigraphic evidence of the cult of Dionysus in Pisidia is in the valley of the Eren (Lysis) river.²⁵ The name of the dedicatee does not appear in the inscription.

No. 7: Fragment of an Epitaph

The marble block has a broken pediment and has a flat right side. The left side was cut off and used as a spolia in a mudbrick building. Unfortunately, it has been vandalised with numbers and letters written in black and red paint. The letter *kappa* is carved with short cross-bars (κ) while the letters, *sigma* and *epsilon*, are in lunar form.

Findspot: It is located on the wall of the mudbrick building in Takina where the letter of Caracalla (SEG LI 1812; XXXVII 1186) was placed.

Coordinate: 37°35'36.38"N; 29°56'26.88"E.

Dimensions: H.: 0.30 m, W.: 0.82 m, D.: 0.38 m, L.h.: 0.05 m.

²⁵ Ramsay, *Phrygia* 1: 307 no. 113; *IGR* IV 895.



Fig. 18

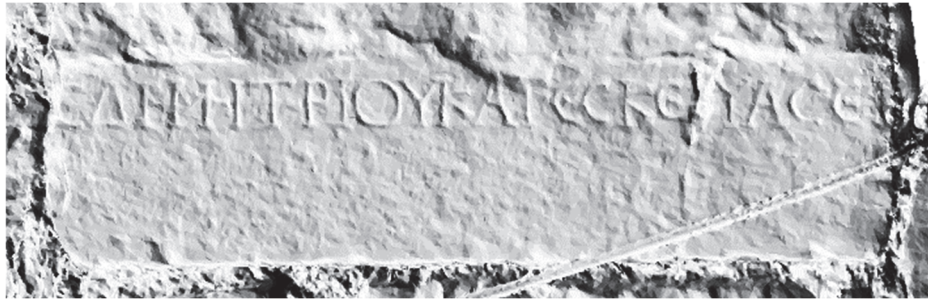


Fig. 19

Date: Second century AD (basing on the letter forms).

[– –] C Δημητρίου κατεσκε "ύασε ...s, son of Demetrios built (this).

The name Demetrios was used in Pisidia from the first century BC to the third century AD.²⁶

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²⁶ See LGPN 5c, s.v.

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**Salda-Yeşilova Yüzey Araştırması:
Dijital Epigrafi Bağlamında Takina Nekropolü ve
Yüzey Araştırması Sırasında Bulunan Yeni Yazıtlar
Özet**

Bu makalede 2022 yılında Salda – Yeşilova Yüzey Araştırmaları kapsamında Burdur ilinin Yeşilova ilçesi sınırlarında sürdürülen yüzey araştırmalarının epigrafik sonuçları sunulmaktadır. Bu kapsamda özellikle Yeşilova merkezi ve Yanışlı köyünde bulunan eski ve yeni epigrafik malzemeler değerlendirilmektedir. Yanışlı köyünde 1800lü yıllardan beri sırasıyla J. Arundell, A. H. Smith, W. M Ramsay, G. E. Bean, G. Labarre, M. Özsait ve N. Özsait gibi araştırmacıların sürdürdüğü çalışmaların dijital ve fotogrametrik bir incelemesini sunan bu çalışma Takina Nekropolisi ve Yeşilova merkezli çalışmaları konu edinmektedir. Takina Nekropolisinde bulunan, zaman içinde aşınmış ve yok olmaya yüz tutmuş *khamosorion* ve lahit mezarlar okunabilirliklerinin sınanması amacıyla fotogrametri yöntemiyle taranmıştır. Klasik yöntemlerle yapılan okumaların ardından teknolojik yöntemlerle taranan mezarlardan elde edilen görüntüler önceki araştırmacıların verileriyle karşılaştırılmıştır. Böylece Takina Nekropolisinde iki yazıtın geliştirilmesi ve düzenlenmesine fırsat doğmuştur. Aynı zamanda biri iyi korunmuş olmak üzere iki yeni yazıt daha alanda tespit edilmiştir. Bu alan dışında Yeşilova ilçesi içerisinde bulunan biri mezar fragmanı, biri tanrı Men'e masa ve krater adağı ve biri de Dionysos'a bir adak olmakla birlikte toplamda üç yeni yazıt daha tanıtılmaktadır. Makaledeki yazıtların çevirileri şu şekildedir:

No. 1: "Leontion oğlu Aurelius Demetrianos ve Metrodoros kızı Aurelia [n.n.] bu lahti sadece kendileri için yapturdılar. Ardımızdan (bu mezarı) açmaya izin yoktur, (eğer birisi açarsa) kutsal tameion'a 2500 denarii ödeyecektir."

No. 2: "(Bu mezarı) Aurelius Tryphon kendisi ve karısı Mousaios kızı Aurelia Ammia için (yaptırdı)."

No. 3: "Zosimos oğlu Aurelius Tryphon bu mezarı babası, annesi Menis kızı Aurelia Eutykhe, kendisi ve karısı için yaptırdı. Başka biri zorla girerse ceza olarak tameion'a 1500 denarii ödeyecektir."

No. 4: "[Falanca kızı falanca] hayattayken [bu mezarı kendisi ve kocası Menidion için? yaptırdı] ... ve şayet Menidion gömülmesini isterse [...]."

No. 5: "Yıl 102 / 123, Artemisios ayının yirmi beşi. Antilokhos oğlu Menedemos rahipliğini yaptığı Men'e bu masayı ve karıştırma kabını (krateri) adağı vesilesiyle (adadı)."

No. 6: "Hayırlı olsun! Dionysos'a adağını (sundu)."

No. 7: "Demetrios oğlu ... s (bunu) yaptırdı."

Anahtar Sözcükler: Takina; Mezar Yazıtları; Nekropolis; Adak Yazıtları; Men; Dionysos; Yeşilova / Burdur.