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# ADALYA



SUNA-İNAN KIRAÇ AKDENİZ MEDENİYETLERİ ARAŞTIRMA ENSTİTÜSÜ  
SUNA & İNAN KIRAÇ RESEARCH INSTITUTE ON MEDITERRANEAN CIVILIZATIONS

# ADALYA



SUNA-İNAN KIRAÇ AKDENİZ MEDENİYETLERİ ARAŞTIRMA ENSTİTÜSÜ YILLİĞİ  
THE ANNUAL OF THE SUNA & İNAN KIRAÇ RESEARCH INSTITUTE ON MEDITERRANEAN CIVILIZATIONS

## ADALYA

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## A New Funerary Cippus from Elaiussa Sebaste: Some Considerations Concerning Onomastics and Kinship

Emanuela BORGIA\*

During the 2003 campaign of excavations at Elaiussa Sebaste (Cilicia) a cylindrical limestone cippus carrying a Greek inscription was uncovered<sup>1</sup> near the entrance to one of the rock cut tombs to the north of the agora, which had been cut into the southern slope of the hill where, in the 2<sup>nd</sup> century A.D. the theatre was built (Fig. 1). These tombs are aligned along the lower terrace, beneath the road leading to the theatre and, as recent research has demonstrated, mostly through the analysis of the furniture found within these funerary chambers, these tombs were in use over a long period, from the 1<sup>st</sup> century B.C. until the end of the 1<sup>st</sup> century A.D.<sup>2</sup>.

When it was discovered, this inscribed stone was lying on the eastern side of the entrance of the tomb, with the inscribed surface facing upwards<sup>3</sup>. The strata in which the *cippus* was found was probably a later infilling of the area, which cannot provide any specific information about the provenance of this funerary monument. However, we can suggest that its original situation was probably not very far from its place of discovery. A round niche carved in the natural rock to the east of the façade of the burial chamber would not be an unsuitable spot for it.

The *cippus*, made from a local white limestone, belongs to a large group of other similar monuments, mostly of a funerary nature, sharing the form of ritual altars, a cylindrical body projecting mouldings at the top and bottom (Fig. 2). Its dimensions are: total h. 73.6 cm.; h. of the base mouldings 12.5 cm.; h. of the top mouldings 15.1 cm.; the diameter of

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<sup>1</sup> I am grateful to Prof. Eugenia Equini Schneider, the director of the Italian Archaeological Mission at Elaiussa Sebaste, for suggesting that I study and publish this text.

<sup>2</sup> Three of these tombs were found intact and thoroughly excavated (in 2000, 2003 and 2004), while the others had already been opened when the Italian Mission began its work and were completely spoiled. For the sole tomb already published, see S. Otranto, "Area a sud del teatro", in: Elaiussa Sebaste II, 50-55 Fig. 46-49 and S. Otranto - Ç. Gençler, "Tomba rupestre: corredo", in: Elaiussa Sebaste II, 190-191. Cp. also in the same volume for the rock cut tomb within the area of the theatre, M. Spanu, "Le evidenze architettoniche", 65 Fig. 62 and for some general considerations on the topographical distribution of the rock cut tombs C. Morselli, "Il contesto topografico e la strutturazione spaziale della necropoli", 388-389.

<sup>3</sup> The *cippus* after having being restored is now (2004) preserved in the excavation house at Elaiussa Sebaste.

the shaft 45 cm.; the diameter of the bottom 52 cm.; the diameter of the top 43 cm. The lower mouldings consist of a flat round base (h. 6 cm.) supporting an ovolo (h. 3.5 cm.) and a cavetto (h. 3 cm.); the plain central drum (h. 46 cm.) is surmounted by a similar decoration, ovolo (h. 2.3 cm.), cavetto (h. 2.3 cm.), fillet (h. 3 cm.), and is crowned by an undecorated cylindrical shaft (h. 7.5 cm.). Except for some slight damage to the projecting mouldings, which are partially defaced and broken, the stone is intact and well preserved, with a polished surface.

It bears a Greek inscription of five lines occupying a rectangular space (w. 120 cm. ; h. 60 cm.) on the upper part of the shaft (Fig. 3). The letters are small (h. 2.2-2.5 cm.), almost regular and slightly apiced. The alphabet is regular but, only in some cases, the *epsilon* and *sigma* are lunar.

'Αντᾶτι Ποπλᾶ νιώ  
ό ἀδελφὸς Σέλευκος  
καὶ Ἀργεντάρι(ο)ς καὶ Διογέ-  
νης οἱ ἀνεψιοὶ μνήμης  
5 χάριν.

*To Antas the son of Poplas, his brother Seleukos, and Argentari(o)s and Diogenes his nephews (or cousins?), in memory.*

This epitaph falls within a wide group of funerary inscriptions providing the family lineage of the deceased and recording after his name those of the dedicants, to which follows the very common closing formula “μνήμης χάριν”. The reading of the text is certain and does not present any difficulty, since the letters are well carved and easily readable; nonetheless some considerations must be made on the onomastics and on the parental relationships between the various persons mentioned, who are very probably all members of the same family.

The name of the deceased, at the first line, must no doubt be read as 'Αντᾶς, whose dative can either be 'Αντᾶτι, as in our case, or 'Αντᾶ, as confirmed by L. Robert when reanalysing an inscription preserved in the Museum of Leiden<sup>4</sup>. Anyhow this name and his variants, *Anta*, *Antas* or *Antes*, though rather rare, occur elsewhere during the imperial period, for example in Cappadocia<sup>5</sup>, Asia Minor<sup>6</sup>, Syria<sup>7</sup>, and even in Attica<sup>8</sup>, Crete<sup>9</sup>,

<sup>4</sup> Robert 1960, 230-232.

<sup>5</sup> The name is attested in an epitaph from Caesarea, cp. Grégoire 1909, 69 Nr. 49.

<sup>6</sup> CIG II, 3266 (Smyrna).

<sup>7</sup> Fossey 1897, 48 Nr. 31 (Da'el, Hauran); Prentice 1908, 96-97 Nr. 86 (Amud Sermeda); Littmann-Magie 1921, 48-49 Nr. 34 (Sameh); Jalabert-Mouterde 1950, 496 Nr. 897 (Antiocheia); Jarry 1992, 107-108 Nr. 8 (Kafr 'Aruq).

<sup>8</sup> Vanderpool 1968, 296=SEG XXV, 1971, Nr. 239 (Marathon, 2<sup>nd</sup> century A.D.); cp. J.-L. Robert 1969, 456 Nr. 218. See also Follet 1976, 382-392 L. 215=SEG XXVI, 1976-1977 Nr. 176 L. 215 (dated to the years 171/172-175/176 d.C.).

<sup>9</sup> The only occurrence known to date is an inscription found in Gortyna: Magnelli 1998 1296-1297 text b.1 redacts a list of various inscriptions where the name is attested, trying also to deduce the origin of the *C. Mamilius Antas* honoured in Gortyna.

Mauretania<sup>10</sup>, Egypt<sup>11</sup> and Rome<sup>12</sup>. Despite a recent statement<sup>13</sup>, we did not find any attestation of such name in Cilicia. According to Littmann and Robert, the onomastic form 'Αντᾶς may be considered an *hypokoristikon* derived either from 'Αντίοχος, or 'Αντίγονος or 'Αντίπατρος<sup>14</sup>. As a matter of fact, sometimes the patronimic of the persons named *Antas* can be helpful in understanding its origin, such as a text from Sameh in Syria where a 'Αντᾶς is the son of a 'Αντιόχου. This lends plausibility to the hypothesis that the name is, in this case, a diminutive of *Antiochos*<sup>15</sup>. A similar document presents a 'Αλέξανδρος 'Αντιγόνου Αἰθαλίδης ὁ καὶ 'Αντᾶς where we infer that the name can be intended also as an hypocoristic of *Antigonus*<sup>16</sup>.

The patronimic of the deceased, Ποπλᾶς, also belongs to the large number of hypocoristic names in -ᾶς, which were widespread chiefly in the Roman Imperial period. In Cilicia the particular use of such forms - 'Ασκληπᾶς<sup>17</sup>, Θεοδᾶς<sup>18</sup>, 'Θεονᾶς<sup>19</sup>, Κομιτᾶς<sup>20</sup>, Λουκᾶς<sup>21</sup>, to quote only the main examples - may have been determined also by the association with some indigenous names which survived in normal use until the Roman times (Αβᾶς, Βλᾶς, Ιαζαρμᾶς, Ινδᾶς, Κρισαμοῖς, Σανδᾶς etc.)<sup>22</sup>. Furthermore, it is worthwhile to stress the frequent application of such a Greek suffix to Latin names, which thus acquire a diminutive value: in our case Ποπλᾶς is clearly the hypocoristic form derived from Publius=Πόπλιος<sup>23</sup>. Only a new attestation of this name can be cited to complete the thorough list drawn up by Louis Robert in 1968<sup>24</sup>, who collected examples from Greece

<sup>10</sup> CIL VIII, 9430=ILS II.2, 7649.

<sup>11</sup> The name *Antas* is very common in Egypt and is widely attested in the papyri. See: Preisigke 1922, "Αντᾶς", 35; Foraboschi s.d., "Αντᾶς", 35. Cp. also P. Bour., 42 (verso) IX.603; P. Harris, I, 72; P. Brem. I, 37.18; P. Hamb. I, 80.3; 83.7; 86.1; 88.1; 89.1; P. Herm., 69.5; 69.14; P. Flor. I, 30.1; P. Giess., 31, I.21; P. Oxy. I, 105.6; 105.12; IV, 736, III.30; III.36; IV, 742, I, 1. For the inscriptions, Bataille 1951, 51 Nr. 76; 76 Nr. 112; Bernand 1972, 241 Nr. 169.

<sup>12</sup> The Latin form can be *Antas* or *Anta*: CIL VI, 2207, 8880, 21339, 33454a.

<sup>13</sup> Magnelli 1998, 1296 whose statement seems to be unfounded, not being proved by the cited bibliography.

<sup>14</sup> It is known that the suffix -ᾶς, if added to any kind of appellative, forms a nickname or an *hypokoristikon*: Robert 1963a, 147-149. For the interpretation of this name as the hypocoristic of *Antiochos*, see the hypothesis of Littmann in Prentice 1908, 96-97; Jalabert - Mouterde 1939, 285-286 Nr. 520; Robert 1960, 231-232; Robert 1963a, 351; Robert 1963b, 73 Nt. 5. Such a name can also be derived from *Antigonus*, see J.-L. Robert 1969, 456 Nr. 218.

<sup>15</sup> Littmann-Magie 1921, 48-49 Nr. 34.

<sup>16</sup> For this text, see note 8.

<sup>17</sup> Korykion Antron: Hagel - Tomaschitz 1998, 190 Nr. 1 C8. See also for such forms the index of names in: Borgia 1999, 457-478.

<sup>18</sup> Kelenderis: Hagel - Tomaschitz 1998, 144 Nr. 3.

<sup>19</sup> Dalisandos: Hagel - Tomaschitz 1998, 74 Nr. 50.

<sup>20</sup> Korykos: Hagel - Tomaschitz 1998, 231 Nr. 219; 266 Nr. 437.

<sup>21</sup> Korykos: Hagel - Tomaschitz 1998, 212-213 Nr. 104; 243-244 Nr. 297; 265 Nr. 428. Olba-Diokaisareia: Hagel - Tomaschitz 1998, 327 Nr. 17; 335-336 Nr. 61, 65, 66, 67.

<sup>22</sup> For the diffusion of indigenous names in Cilicia even during the Hellenistic and Roman period, see the works by Robert 1963a and Zgusta 1964 and 1970, and the recent analysis by Borgia 1999, 449-451 (with bibliography).

<sup>23</sup> For a careful analysis of such onomastic form, compared with other similar examples such as 'Ρουφᾶς, Λεπιδᾶς, Λουκᾶς, Γεμινᾶς, Πουφᾶς etc., and their correct accentuation see: Wolff 1856, 238 Nt. 17; Robert 1963a, 216 Nt. 1; 222 Nt. 1; Robert 1968, 569-570; J.-L. Robert 1979, 537. Pape - Benseler 1963-1870, "Ποπλᾶς" 1235 had erroneously proposed that the name Ποπλᾶς was the hypocoristic of Ποπλικόλας but Robert has undoubtedly proved that this hypothesis is not correct. Compare also with Moretti 1961, 77 Nr. 17 who states: "Nomina, hypochoristica quae dicuntur, ut Ποπλᾶς, Romae saepius reperiuntur" and Moretti 1979, 42-44 Nr. 1181. According to Robert also the form Πουπλᾶς, attested in Macedonia, can be considered a variant of the same name.

<sup>24</sup> Robert 1968, 569-576.

(Epidauros<sup>25</sup> 224 A.D.; Euboea<sup>26</sup>), Rome<sup>27</sup> and Asia Minor (Isauria<sup>28</sup>; Phrygia<sup>29</sup>, Miletos 212-222 A.D.<sup>30</sup>): a *Flavius Poplas* is known through a late antique papyrus<sup>31</sup>.

A major difficulty is presented by the name ΑΡΓΕΝΤΑΡΙΣ referring to the first of the two relatives of the dead, that is mentioned in the third line. As far as I can see, there are no other identical existing examples of such an onomastic form<sup>32</sup>, which is probably to be considered as a Greek transliteration of the Latin *Argentarius* or *Argentaria*. This name is quite rare but must be related to the *gens Argentaria*, which flourished in Italy and Spain during the imperial period<sup>33</sup>; only in a few cases has *Argentarius* been used as a *cognomen*<sup>34</sup>. Among the eminent members of this family, known through the literary sources, we can cite the rhetorician who lived in the times of Augustus, probably to be identified with the author of various epigrams in the *Anthologia Palatina* (Μ(άρκος) Ἀργεντάριος)<sup>35</sup> and *Argentaria Polla*, the wife of the poet Lucan<sup>36</sup>.

Even if our case would be the only one attested outside Italy and Spain, it is possible that the name in our text should be read 'Ἀργεντάρι(ο)ς. This interpretation presents little grammatical problems, if we consider the manifold other known examples in Latin, such as Greek masculine names presenting the peculiarity of a termination in -ις instead of -ιος (such as Ἀργέντις for Ἀργέντιος<sup>37</sup>, Ἀτίννις for Ἀτίννιος<sup>38</sup>, Ἰούλις for Ἰούλιος<sup>39</sup>, Λαβέρις for Λαβέριος<sup>40</sup>, Ἀντώνις for Ἀντώνιος<sup>41</sup> etc.). Such onomastic forms can be found from the 2<sup>nd</sup> century A.D. but are more largely attested in the 3<sup>rd</sup> and 4<sup>th</sup> centuries<sup>42</sup>.

<sup>25</sup> *IG*, IV<sup>2</sup>, 405.

<sup>26</sup> Chalcis: *IG* XII, 9, 920.

<sup>27</sup> Moretti 1961, 77.

<sup>28</sup> Ramsay 1904, 278-279 Nr. 14.

<sup>29</sup> Cox - Cameron 1937, 113 Nr. 235. The inscription from Nacoleia, whose reading has been many times revised, has been definitively reread and reinterpreted by L. Robert (Robert 1968, 571-572 with bibliography).

<sup>30</sup> We are informed about the intense activities of the important citizen of Miletos, Αἰλισνός Ποπλᾶς, by means of various inscriptions and coins. For a general discussion on all the known texts, cp. Robert 1968, 573-576. See also Rehm 1958, 142 Nr. 169; 144 Nr. 179; 178 Nr. 241; 191 Nr. 277; 226 Nr. 363A; 192; Robert 1959, 672; Robert 1960, 474-476; Herrmann 1980, 92-94. For the numismatic evidence Baldus 1985.

<sup>31</sup> *P. Lond.* III, 1323.5 (7<sup>th</sup> century A.D.).

<sup>32</sup> Only some comparable names are attested in the papyri and in the epigraphic sources, such as Ἀργέντιος and Ἀργιτρος. For the first name: Grenfell 1896, 80-81 Nr. 48; Preisigke 1922, "Ἀργέντις", 45; Foraboschi s.d. "Ἀργέντιος", 46; Drew-Bear 1978, 97-98 Nr. 34. The second form is attested also in Cilicia at Canbazlı (Hagel - Tomaschitz 1998, 60 Nr. 9 and Keil - Wilhelm 1931, 42-43 Nr. 61) and in Syria at Brád (Jalabert-Mouterde 1939, 210-211 Nr. 366, 369).

<sup>33</sup> In Italy we know members of this *gens* from Rome (*CIL* VI, 1975; 9186; 12300; 12301; 12302; 38766), Beneventum (*CIL* IX, 1748), Brundisium (*AE*, 1978, 213) and Nomentum (*AE* 1976, 113). A careful analysis of the *Argentarii* in Spain has been carried out by Dardaine 1983. See also De-Vit 1859-1867 "Argentaria" 436.

<sup>34</sup> Kajanto (1965, 321) cites only three cases, two of them from Spain (*CIL* II, 1562; 3440) and one from Italy (*CIL* IX, 715).

<sup>35</sup> Pape - Benseler 1863-1870, 118, "Ἀργεντάριος"; *RE* II, "Argentarius", 711-712; *PIR*, I, 130 Nr. 848.

<sup>36</sup> *RE* II, "Argentaria Polla", 706; *PIR*, I, 130 Nr. 849.

<sup>37</sup> See note 32, particularly Drew-Bear 1978, 97-98.

<sup>38</sup> Sayar 2000, 154 Nr. 294.

<sup>39</sup> Sayar 2000, 245 Nr. 555.

<sup>40</sup> Robert 1963a, 196.

<sup>41</sup> Robert 1963a, 538 Nr. 4.

<sup>42</sup> Kajanto 1963, 70-86. Cp. Drew-Bear 1978, 98 (with bibliography).

The possibility of interpreting the name as feminine is hardly likely, mostly because this form has no direct comparisons and we should expect a plain transliteration 'Αργενταρία instead of 'Αργενταρίς; moreover its position within the inscription makes the presence of a man quite necessary, otherwise, in a somewhat strange way, a woman's name would have been placed before that of a man, *Diogenes*.

As far as the other two anthroponyms mentioned in the text are concerned, *Seleukos*, the deceased's brother, and *Diogenes* are purely Greek examples, widely attested all over the Hellenistic and Roman world. Σέλευκος belongs to the category of dynastic names that originated in the Hellenistic period and were linked with the ruling dynasts while Διογένης falls within the manifold theophoric onomastic forms<sup>43</sup>.

As already stressed by many studies on onomastics in Asia Minor, this short inscription confirms the coexistence, in the same period and in the same familiar context, of different anthroponyms, namely forms of Greek and Latin origins: it is noteworthy that a man with a Latin name, *Poplas*, had decided to give Greek names to both his children.

The onomastic evidence together with the shape of the letters suggests, for this inscription, a date within the Roman imperial period, since hypocoristic names such as *Poplas* and *Antas* are attested quite exclusively to the 2<sup>nd</sup> or 3<sup>rd</sup> century A.D., and even in later texts. Unfortunately, since none of these persons fit into the already known families of Elaiussa or of its surroundings, it is impossible to attempt to establish any wider and more precise parental relationships.

The proper interpretation of the word ἀνεψιός at the fourth line is fundamental in order to define the exact degree of relationship between the persons mentioned in the text and in such way to place the funerary monument within the right familiar context. The study of the origin of the term can explain why its meaning is so uncertain, including different degrees of kinship from an undetermined relative to a cousin or a nephew. As ἀνεψιός / ἀνεψιά is probably derived from an adjective, formed by the copulative prefix *a* and *naptia*(aw.)-*napat*(ind.-skr.)-*nepos*(lat.), its primary meaning must be regarded as a general "descendent", referred to those persons who share a common grandparent<sup>44</sup>. It is a matter of fact that the Greek terminology for kinship shows a great confusion between the mother and father's sides and among different degrees of parental relationships. This is true chiefly in the Orient during the Roman and Byzantine period, but also occurs in earlier documents.

Thus the term ἀνεψιός could be used indifferently in the ancient sources<sup>45</sup>, to indicate either a nephew or a cousin, while the meaning "grandchild", even if compatible with the origin of the word, gives rise to little criticism<sup>46</sup>. The most common sense of such a term, as illustrated by the epigraphic sources, seems to be "cousin", being applied in the same

<sup>43</sup> Namely for Cilicia, see Borgia 1999, 451-453 (with bibliography), particularly 447 Nt. 1 and 453 Nt. 20.

<sup>44</sup> For the origin of the term see Boisacq 1938, "ἀνεψιός", 62; Frisk 1960, "ἀνεψιός", 106; Humphreys 1991, 25-26.

<sup>45</sup> For the different imports of the term see Patlagean 1977, 119 Nt. 35; Balland 1981, 149 Nr. 58; 151 Nr. 61; 152-153 (cousin); 251; 253 Nr. 80; 280-281; 283 Nr. 91 (nephew). The term ἐξάδελφος itself can be referred in the late sources to a cousin or to a nephew: Robert 1965, 33.

<sup>46</sup> This meaning has been suggested for some inscriptions from Galatia: Mitchell 1982, 76 Nr. 68; 140 Nr. 161; 172-173 Nr. 206.

way to cousins of different generations such as first cousins, first cousins once removed and so forth<sup>47</sup>. It has also been claimed that the sole meaning of ἀνεψιός - and of its variant ἀνεψιότης - should have been “first cousin”, while the sons of cousins should have been called ἀνεψιαδοῦς<sup>48</sup>. However it is necessary to reconsider, along with the previously mentioned examples, the most neglected import of such a word, that is to say, “nephew”, which furthermore is the nearest to the linguistic root of the term.

In Cilicia the term ἀνεψιός was found in a grave inscription from Anazarbos<sup>49</sup>, in an honorary text from Damlaçalı<sup>50</sup> and in a late epitaph from Korykos<sup>51</sup>, but none of these texts contain any specific information to enable us to establish its exact meaning.

In the case of the *cippus* of Elaiussa, the two persons regarded as ἀνεψιοί, being cited together, must have been relatives in the same manner, perhaps brothers, with a single stated relationship to *Antas*. Doubts arise when, by means of defining the exact significance of the term, we try to establish the family relationship between *Argentarios* and *Diogenes* and the deceased. On the one hand it is not unlikely, even if less probable, to assume them to be first or second cousins of *Antas*, without any direct relation to the previously mentioned *Seleukos*. But as an alternative, we can propose an even more plausible hypothesis, identifying the two people as the sons of *Seleukos* and consequently the nephews of the deceased<sup>52</sup>. Several elements can be considered that support this second supposition, firstly remarking that in the general epigraphic practice the relatives with a direct connection are almost always grouped together and the children, when cited, are named immediately after their parents. Furthermore, it is important to stress how strong in antiquity was the parental tie between uncles and nephews, sometimes expressed also by the transmission of names<sup>53</sup>. We can therefore propose for the family of *Antas* a *stemma* as in figure 4.

Unfortunately, in the small and restricted familiar nucleus of this inscription, neither the epigraphic context nor the onomastic relations provide any help and the interpretation of the family tree must remain to some extent conjectural. However, we do not have enough information to ascertain which of these two hypotheses is to be preferred, even

<sup>47</sup> This term is quite commonly attested in the epigraphic sources. We cite here only some studies, whose importance resides in the possibility of analysing, thanks to the contents of the inscriptions, the genealogy of the mentioned people and in such way to determine exactly the meaning of *anepsios*. For a wide analysis of this term and a study of the general rules applied in the familiar monuments, see Rice 1986, 212-216. Kontorini 1993, 91-93 focuses the attention on the difference between the real first cousins, the ἀνεψιοί (ll. 12-13) and the cousins defined with the periphrasis “uncle’s sons”, who clearly were not directly related with the honoured person. See also *IG XII*, I, 72b where relatives in different ways to the honorand (probably cousins and nephews) are all likewise named *anepstioi*.

<sup>48</sup> Kidd 1990, 216-217.

<sup>49</sup> See the recent work by Sayar 2000, 263 Nr. 612, where the term has been explained as “Neffe”, “nephew”. The text reads: Πανιανὸς τοῖς | ἀνεψιοῖς | μνῆμης | χάριν.

<sup>50</sup> Hagel - Tomaschitz 1998, 75 Nr. 2 and Bean, Mitford 1970, 202 Nr. 226.

<sup>51</sup> Hagel - Tomaschitz 1998, 261 Nr. 407b and Keil - Wilhelm 1931, 178 Nr. 530b.

<sup>52</sup> The general lines of an inscription from Mihaliçik are very close to our text, but unfortunately it has not been fully analysed. The text reads: [έτειμ]ησαγ̄ Διό[δ]ωρον ἀδελφός | [Π]ασικράτης καὶ ἀ[ῃ]εψίοι μνήμ(η)ς χάριν. Mitchell 1982, 76 Nr. 68.

<sup>53</sup> Patlagean 1977, 122; Balland 1981, 283.

if the existence of a direct family link among the different commissioners of the tomb is very likely: we would have to deal with some kind of commemorative funerary monument set up by all the male members of the family of *Antas'* brother, that is to say *Seleukos* himself and his sons.

With the help of this text, some other comparable inscriptions found in Elaiussa must be reread, differently restored and reinterpreted<sup>54</sup>. Through a more detailed analysis within the general funerary context and considering that we know at least seven examples of such monuments in the city, it will hopefully be possible to provide new information for the understanding of the funerary practices in the Roman period.

Funerary *cippi* or altars, in their different dimensions, shapes and decoration, are widely attested in the Hellenistic and Roman world, being the most important type of funerary monument adopted by middle-class families<sup>55</sup>. More specifically, monuments with the function of sepulchral *stelai* assuming a cylindrical form, as in our case, are well known in the Western<sup>56</sup> as well as in the Eastern provinces of the Roman Empire. We can cite examples from Asia Minor<sup>57</sup>, from the neighbouring countries, such as Cyprus<sup>58</sup>, Rhodes<sup>59</sup>, the Cyclades<sup>60</sup> and from the Syro-Palestinian region<sup>61</sup>. At present a detailed analysis focused on the origin of these monuments cannot be outlined thoroughly, even though it is possible to argue that the prototype must date back to a Hellenistic pattern, which had evolved during the Roman period, gaining a very simplified structure.

<sup>54</sup> For a reassessment of the funerary inscriptions of Elaiussa Sebaste, see the recent work by E. Borgia and M. H. Sayar who are responsible for a new edition of all the published and unpublished texts with a commentary. E. Borgia - M. H. Sayar, "Catalogo delle iscrizioni" and "Iscrizioni inedite provenienti dalle campagne di scavo 1996-1997", in: Elaiussa Sebaste I, 63-74, 332-336; E. Borgia - M. H. Sayar, "Iscrizioni funerarie" and "Le iscrizioni", in: Elaiussa Sebaste II, 512-523, 537-540.

<sup>55</sup> It is worthwhile to cite here the main works on ancient altars, where their funerary function has been analysed together with their votive aspects: Pfuhl 1905, 94-92; Yavis 1949, 142-153; Hermann 1961, 29-32; Altmann 1975; Boschung 1987; Kleiner 1987; Aktseli 1996.

<sup>56</sup> For the different uses and functions of cylindrical funerary altars in the Western provinces, which have been thoroughly analysed, see Mansuelli 1960, 114-115; Mansuelli 1963, 44-46; Valdiserri-Paoletti 1980 (Marruvium); Reusser 1985; Boschung 1987, 35-41. In the West the *cippi* are often real funerary chests with a hole to contain the ashes of the deceased.

<sup>57</sup> For the Hellenistic period a good synthesis of the different types and decorations of the round altars has been edited by Berges 1986 and Couilloud-Le Dinahet 2003, 80. Some examples from Lycia have been collected by Naour 1976, Nr. 1-9, 11-14, 16-18. For Pamphylia see Şahin 2004, 90-92 Nr. 384-387 (Perge); Mansel 1963, 174; 176 Fig. 143 (Side). In the northern regions we have only few attestations, such as for example: Becker-Bertau 1986, Nr. 72, 75, 79, 83, 109, 121, 136; French 2004, 101 Nr. 140-141. Cp. also Durugönül 1989, 70-72.

<sup>58</sup> The *cippi* were the most common Cypriot funerary monument during the 2<sup>nd</sup> and 3<sup>rd</sup> century A.D., but, differently from the Cilician examples, usually had a figured decoration (garlands and *bucrania*, wreaths, busts) on the shaft and could also be crowned by an up-down cone or by a pine-cone. Most of such *cippi* come from Nicosia, Amathous, Kourion and Larnaka: Mendel 1912-1914, III, 381 Nr. 1147; Mitford 1950, 26-28 Nr. 14; Michaelidou-Nicolaou 1961, 404-405 Fig. 3; Mitford 1971, 291-306 Nr. 148-149, 151-155, 157-161; Michaelidou-Nicolaou 1998.

<sup>59</sup> Fraser 1977, 25-33; Berges 1996.

<sup>60</sup> Funerary *cippi* decorated with garlands and *bucrania* are attested in the Cyclades between the 1<sup>st</sup> century B.C. and the 1<sup>st</sup> century A.D.: see Mendel 1912-1914, III, 383-385 Nr. 1150-1151; Couilloud 1974, 219-222 and Couilloud 1975, 321-322. For Kos, see Berges 1996.

<sup>61</sup> The Sidonian *cippi* were a more complex kind of monument, being composed of a quadrangular basement crowned by a cylindrical shaft without any decoration, but often inscribed. See Mendel 1912-1914, I, 150-157, Nr. 45-62.

Concerning Cilicia, the round altars are the unique existing type of funerary cippi, often with carved inscriptions but almost never decorated on the shaft. Apart from those from Elaiussa<sup>62</sup> we know similar monuments, in Anazarbos<sup>63</sup>, Flaviopolis<sup>64</sup>, Hierapolis Kastabala<sup>65</sup>, Magarsos<sup>66</sup>, Mopsouhestia<sup>67</sup>, Kanytelleis<sup>68</sup>, Olba<sup>69</sup>, Cambazlı<sup>70</sup>, Kelenderis<sup>71</sup> and in the Adana Museum<sup>72</sup>; some other examples have also been identified in the Taurus mountains and in Isauria<sup>73</sup>. In summary, then, it is possible to postulate that the cylindrical *cippi* with mouldings at the top and bottom, mostly plain or with very simple decorations, were a specific kind of funerary monument peculiar to the Cilician region, all through the Roman Imperial period. The most numerous known examples come from Anazarbos, where *cippi* were widely used and which bore very short and synthetic epitaphs.

These monuments certainly performed a dual task and must be regarded both as a kind of inscribed tombstone, in the normal sense, and also as real altars which could be used during the funerary ceremonies but also on the occasion of later offerings that were made to the dead. As many inscriptions from Asia Minor testify, funerary altars were called in antiquity *βωμοί*, therefore we can infer that the similarity with the votive altars was not only in the external shape but also in their functions<sup>74</sup>. The little altars that have been sculpted on both sides of the facades of some of the rock cut tombs in Korykos, in all probability preserve the memory of this original votive aspect together with their commemorative and decorative meanings<sup>75</sup>.

Their function could gather not only the primary role of simple μνημεῖα or σήματα, marking on the ground the position of the burials, but could also imply a more complex juridical meaning, which is often difficult to infer from the short and synthetic written texts. An important exception is a document written on a cippus from Magarsos (Karataş) where the attribution of the single places inside the nearby tomb is clearly expressed and legally stated<sup>76</sup>.

62 E. Borgia, M. H. Sayar, "Iscrizioni funerarie" and "Le iscrizioni", in: Elaiussa Sebaste II, 519-523, 537-538.

63 In Anazarbos the examples of "runde grabaltäre" are quite numerous. Sayar 2000, 55; 236-274 Nr. 531-645 Pl. XLVII-XLVIII.

64 The texts have been found in Kars Bazar. Hicks 1890, 237 Nr. 2-3; Heberdey - Wilhelm 1896, 33 Nr. 79, 81.

65 Hicks 1890, 251 Nr. 26; Heberdey - Wilhelm 1896, 31 Nr. 70, 72.

66 Heberdey - Wilhelm 1896, 5-6 Nr. 13. Cp. also C. Morselli, "Tombe a casa", in: Elaiussa Sebaste II, 423 Nr. 93.

67 Heberdey - Wilhelm 1896, 12-13 Nr. 32-36; Mouterde 1921, 282-283 Nr. 12, 15; Taeuber 1992.

68 Hicks 1891, 228-229 Nr. 5; Heberdey - Wilhelm 1896, 56-57 Nr. 126, 131; Machatschek 1967, Abb. 53.

69 Heberdey - Wilhelm, 1896, 81 Nr. 157.

70 Hicks 1891, 262 Nr. 43.

71 Heberdey - Wilhelm 1896, 95-96 Nr. 172-177.

72 von Oppenheim - Lucas 1905, 64 Nr. 105 Taf. I.3; Mouterde 1921, 291 Nr. 30, 293 Nr. 33.

73 Sitlington Sterrett 1888, 28 Nr. 30; 30-32 Nr. 36-40.

74 For the use of the term in Asia Minor and for a general study of the ancient terminology employed to define funerary monuments, Kubińska 1968, 68-72; Equini Schneider 1970. See also Fraser 1977, 12; 51; Spanu 2000, 170. Another text inscribed on a funerary cylindrical altar defines it with the general term σορός, which can perhaps refer to a built tomb, or to a nearby sarcophagus: Kontorini 1975, 37-38 Nr. 1 Eirk.1.

75 Keil - Wilhelm 1931, 131-213 (*passim*) Taf. 48 Fig. 157; Taf. 49 Fig. 159-160 ; Machatschek 1967, 53 Taf. 19 Fig. 24-27.

76 Cp. note 66.

In Elaiussa, as far as we can see, they were set in the open-air precincts, in the vicinity of the monumental tombs or even built into the masonry of some house-tombs<sup>77</sup>; some of them were apparently not inscribed, but it is possible that the original text was painted and has been defaced over the passage of the centuries. In our case, further information can be provided, namely the probable connection between a cippus and the rock cut tomb at the rear, as a text from Kanytelleis seems to describe<sup>78</sup>.

Even if, due to the little data available, the exact date of the cippus from Elaiussa cannot be accurately established, the date suggested from the onomastic evidence is also supported by comparison with several other similar monuments in Cilicia, which are for the most part dated to the Roman imperial period.

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<sup>77</sup> C. Morselli, "Tombe a casa", in: Elaiussa Sebaste II, 422-423 Fig. 397.

<sup>78</sup> Heberdey - Wilhelm 1896, 61 Nr. 135 (Kanytelleis).

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## Özet

### Elaiussa Sebaste'den Yeni Bir Mezar Cippus'u: Onomastik ve Akrabalık Üzerine Bazı Notlar

Kilikya'da Elaiussa Sebaste'de yeni bulunan bir mezar *cippus*'u, onomastik, ebeveyn akrabalığı ve Roma Dönemi'ndeki ölü gömme uygulamaları hakkında bazı ilginç bilgiler sağlayabilir. Bu yazılı taş, 2003 kazı sezonunda, agoranın kuzeyindeki bölgede, belki de ilişkili olabileceği bir kaya mezarı girişinin yakınında ele geçti (Res. 1). Yerel beyaz kireç taşından *cippus*, üstte ve altta kabartma silmeleri bulunan silindirik bir gövdeye sahip (Res. 2). Gövdenin üst kısmında yer alan beş satırlık Yunanca yazıt şöyle diyor (Res. 3): *Poplas oğlu Antas'a, erkek kardeşi Seleukos ve Argentari(o)s ve Diogenes yeğenleri (veya kuizenleri?), anisina*. Bu epitaf, ölenin aile bağlarını veren ve ölenin adından sonra taşı dikenlerin adlarını kaydeden geniş bir mezar grubuna girer.

Ölenin adı, *Antas*, Kilikya'da benzeri bulunmayan bir formdur ama bu isime İmparatorluk Dönemi'nde Küçük Asya, Kappadokia, Suriye, Attika, Girit, Mauretania, Mısır ve Roma'da rastlanır. Böyle bir ismin aslında *Antiokhos*, *Antigonos* veya *Antipatros* adından türetilmiş bir *hypokoristikon* olduğu düşünülebilir.

Ölenin baba adı *Poplas* da Yunanca veya Latince adlardan türetilmiş, bazı yöresel yerli onomastik formlarla kafiyeli olarak *-as* son ekiyle biten geniş hypokoristik formlardan biridir: *Publius* adından türetilen *Poplas hypokoristikon*'u, Yunanistan, Roma, Küçük Asya ve Mısır'daki metinlerden tanınan oldukça ender bir addır.

*Argentari(o)s* formuna gelince, bu isim muhtemelen, İmparatorluk Dönemi'nde İtalya ve İspanya'dan tanınan *gens Argentaria* ile ilintili Latince *Argentarius* veya *Argentaria*'nın Yunanca transkripsiyonu olarak kabul edilmelidir. Bu ailenin ileri gelen üyeleri arasında edebi kaynaklardan tanıdığımız Augustus zamanında yaşamış ve muhtemelen *Anthologia Palatina*'daki çeşitli epigramların yazarı olarak belirleyebileceğimiz retorik yazarı ve ozan Lucan'ın eşi *Argentaria Polla*'yı sayabiliyoruz. Bizim konumuzda ise *-ios* yerine *-is* şeklinde ilginç sonlanan, muhtemelen eril bir isimle ilgilenmemiz gerekecek.

Metinde geçen diğer *Seleukos* ve *Diogenes* öz Yunanca kişi adları olup, tüm Hellenistik ve Roma dönemleri boyunca görülen hanedan ve theophorik (bir tanrı isminden türeyen) adlar kategorilerine ait örneklerdir.

Küçük Asya'daki bir çok onomastik araştırmalarla da vurgulandığı gibi, bu kısa yazıt, Grekçe ve Latince kökenli farklı formların aynı dönem ve aynı aile bağlamında bir arada var olduğunu teyit eder: Latince *Poplas* adlı bir adının iki oğluna Yunanca adlar vermeyi tercih etmesi dikkat çekicidir.

Harflerin biçimleriyle birlikte onomastik kanıtlar, bu yazıt için, Roma İmparatorluk Dönemi içinde bir kronoloji önerir çünkü *Poplas* ve *Antas* adları özellikle 2. ve 3. yy.'larda ve hatta daha sonraki metinlerde saptanmıştır.

Antik kaynaklardaki değişken anlamıyla belirlenemeyen bir akrabadan kuzen veya yeğene kadar çeşitli akrabalık derecelerini içeren *anepsios* terimi üzerine önemli notlar düşülebilir: bu terim, birincil olarak ortak bir büyüğbabadan gelen kişilere atfen genel bir "halef/soyundan (descendent)" anlamını işaret ediyor olarak görülmeli. Böyle bir terim Kilikya'da Anazarbos'tan bir mezar yazıtında, Damlaçalı'dan bir onur yazıtında ve Korykos'tan geç bir epitafta karşımıza çıkar fakat bu metinlerin hiçbirinde tam anlamını belirlememizi sağlayacak özel bir bilgi yer almıyor.

Elaiussa örneğinde ise bu terim, "kuzen" anlamını tamamen yadsınamasına bile, mantıken "yeğen" anlamını taşıyor kabul edilebilir. Mezarı yapturan kişiler arasında doğrudan bir ailesel bağ varlığının muhtemel olduğunu dikkate alarak, mezar anıtının *Antas*'ın erkek kardeşi nin ailesinin tüm erkek üyeleri, yani Seleukoş'un kendisi ve iki oğlu, tarafından dikildiğini öneriyoruz. Öyle ki, *Argentarios* ve *Diogenes*, *Antas*'ın yeğenleri olmalı, kuzenleri değil. Bu sav, genel epigrafik uygulamalarda, doğrudan kan bağı olan akrabaların hemen her zaman birlikte gruplandığını ve adları verildiği taktirde çocukların, ebeveynlerin hemen ardından zikredildiği gerçeği tarafından desteklenir. Ne yazık ki, bu yazıtın küçük ve kısıtlı aile çekirdeğinde, ne epigrafik bağlam ne de onomastik ilişkiler hiçbir fayda sağlamamakta ve soy ağacının yorumu bir dereceye kadar varsayıma dayalı kalmak zorundadır (Res. 4).

Bu *cippus*'un genel ölü gömme gelenekleri bağlamında daha ayrıntılı bir incelemesi yapılarak, Roma Dönemi'ndeki ölü gömme uygulamalarını anlamaya yönelik yeni bilgiler elde etmek ümit edilebilir. Farklı boyutları, biçimleri ve bezemeleriyle mezar *cippus*ları ve sunakları, Hellenistik ve Roma dünyasında orta sınıf ailelerin tercih ettiği en önemli mezar anıtı tipi olarak çok sık rastlanır: böyle anıtlar çoğu zaman, bizim örneğimizde de olduğu gibi, silindirik biçimdedir ve Roma İmparatorluğu'nun hem batı hem de doğu eyaletlerinde (Küçük Asya, Kıbrıs, Rodos, Kikladlar ve Suriye-Filistin bölgesi) çok iyi tanınır.

Özellikle Kilikya'ya baktığımızda, çoğu kez oyma yazılı ama nerdeyse hiçbir zaman bezeli olmayan gövdeli yuvarlak sunaklar, Roma Dönemi boyunca oldukça ünik ve özgün mezar *cippus*larıdır. Elaiussa'dakilerin haricinde Anazarbos, Flaviopolis, Hierapolis Kastabala, Magarsos, Mopsouhestia, Kanytelis, Olba, Cambazlı, Kelenderis ve Adana Müzesi'nden benzer anıtlar biliniyor; başka benzer örnekler ise Toroslar'da ve Isauria'da saptanmıştır.

Bu anıtların kesinlikle iki işlevi vardı ve hem bilinen yazılı mezar taşları olarak görülmeli hem de gerçek sunaklar olarak: Korykos'taki bazı kaya mezarlarının her iki tarafında yontulan küçük sunaklar her halükarda anma ve bezeme anımlarının yanı sıra asıl sunu özelliklerinin anmasını koruyor. Böyle anıtların karmaşık yasal anlamını daha iyi kavrayabilmek için Küçük Asya'dan diğer belgelerle birlikte Magarsos'tan bir *cippus* üzerindeki yazıt önem arz eder. Elaiussa'da *cippus*lar anıtsal mezarların hemen yakınındaki açık hava alanlarında ya da hatta bazı ev-tipi mezarların duvarları üzerinde yer alırlar; bizim örneğimiz için daha fazla bilgi sağlanabilir, yani bir *cippus* ile hemen arkasındaki kaya mezarı arasındaki muhtemel ilişki hakkında bilgi sağlanabilir.

Mevcut az bilgiye dayanarak, Elaiussa *cippus*'unun gerçek kronolojisi hassas şekilde belirlenemese dahi, onomastik kanıtların önerdiği tarih, çoğu Roma İmparatorluk Dönemi'ne tarihlenen Kilikya'daki diğer benzer anıtlarla karşılaştırma yapılarak desteklenebilir.



Fig. 1 General view of the area of the rock cut tomb.  
The arrow indicates the arch over the entrance to the chamber.

Fig. 2 The cippus.

ΑΝΤΑΤΙΠΟΠΛΑΥΙΔ  
ΟΑΔΕΛΦΟΣ ΣΕΛΕΥΚΟΣ  
ΚΛΙΑΡΓΕΝΤΑΡΙΚΛΙΔΙΟΓΕ  
ΗΗΣΟΙΑΝΕΥΤΟΙΜΝΗΜΗΣ  
ΧΑΡΙΝ

Fig. 3 Sketch of the inscription.

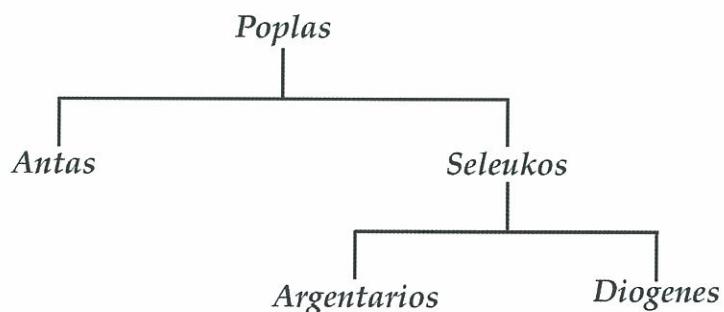


Fig. 4 Proposed stemma of the family of the deceased.