

Some Unpublished Inscriptions in the Isparta Museum

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The Museum of Isparta has a collection of Greek inscriptions which come from a rather wide area around the city. Most of the inscriptions preserved in the Museum are from the territories of the cities of Anaboura in Killanion Pedion, Seleukeia, Tymandos, Konana and Timbriada, whereas the provenience of some is unknown. Among many inscriptions in the Isparta Museum are some which demonstrate the existence of an ancient village within the area occupied by the modern city, at Çünür Mahallesi. In addition to those which are from Çünür, in this paper, some funerary and votive inscriptions from the territories of Seleukeia, Agrai, Konana and Tymandos are presented along with some of which find spots are unknown.

Çünür

Çünür Mahallesi used to be a village north of the city of Isparta¹. The surveys made by Th. Drew-Bear show that there existed here a village in Roman times. The inscriptions published below were found in a field to the left of the road leading towards Mehmet Töngü Mahallesi, which leaves the highway going to Denizli and passes behind the University of Isparta. On the slopes of a hill near the crossroads, on the opposite side of the Denizli highway in Çünür Mahallesi, are vaulted rock-cut tombs, and there are others, some now destroyed, on the slopes of another hill just behind the University near the highway.

1 Altar with moulding and acroteria. Broken at the bottom. On the front is a bearded, long-haired bust. On the left a stylized grape bunch, on the right a *cornucopia* with fruit and on the back a sheaf of wheat. H. 38; w. top 23,6, mid. 20,3; th. top 21, mid. 18, l.h. 2,5² (Fig. 1).

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I would like to express my gratitude to Prof. Dr. Thomas Drew-Bear for making it possible for me to work on these inscriptions among which are some found by him during his surveys in Pisidia and for his precious contributions in the text. This is also an opportunity for me to thank him for everything I have learned from him. I also owe thanks to Jale Dedeoğlu, the former directress of the Museum of Isparta, for her very kind help during our work in the museum.

¹ See Böcüzade Süleyman Sami, Isparta Tarihi S. Seren (trad.) (1983) 37: the word means "thicket". For some published inscriptions from Çünür see Sterrett WE, nos. 455-7.

² Measurements are in centimeters.

[Ῥ]όδων Ῥόδων-
ος Διὶ εὐχὴν

"Rhodon, son of Rhodon, (made this) dedication to Zeus."

The reliefs on the sides and the back of this altar demonstrate that Zeus was worshipped here essentially as an agricultural god.

For the name Ῥόδων, a characteristic proper name of the settlement at Çünür, see here nos. 2, 3 and 7. This is a common name in Pisidia. Examples of Ῥόδων can be seen in inscriptions from Hyia³, Moatra⁴, Büğdüz⁵ and from a village near Lake Hoyran⁶. A Ῥόδων occurs on an inscription in the Antalya Museum⁷. Still today Isparta is famous for its roses which serve to make rose-water, rose-oil and other similar products, which were surely important products of this region in antiquity.

2 Quadrangular altar with mouldings and acroteria. On the front are two busts and on the right side is a single bust (all heads effaced). Wreath on the left is in high relief with incised decoration and *tainiae* whereas the other on the back is a simple circle. H. 64; w. top 30, mid. 25, bot. 32; th. top 30, mid. 23,5, bot. 31; l.h. 2 (Fig. 2a-b).

A

[Ῥ]όδων καὶ Ἀπ[ολ]-
λωνὶς τῷ πα-
τρὶ καὶ τῇ μη-
4 τρὶ μνήμης
χάριν

B

[τ]ῷ ἰδιῷ ἀδελ-
φῷ Ζωτικῷ
μνή μης
8 χά ριν

"Rhodon and Apollonis (set up this altar) for their father and mother, in remembrance."

"For their brother Zotikos, in remembrance."

3 Stele with projecting mouldings at top and bottom. Relief of a standing figure, holding his right hand on his chest and with a staff on his left hand. Head effaced. H. 56; w. top 32, bot. 37; th. top 15, bot. 21; l.h. 3,5 (Fig. 3).

Γάϊος Αὐρή-
λιος Ῥόδ-
ων μνή-

³ at İncirli. Bean 1960, 80-81 no. 133.

⁴ Bean 1960, 82, no. 135 and for another example see Horsley 1992, 127.

⁵ Bean 1959, 76 no. 17.

⁶ Brixhe - Gibson 1982, 157 no. 10.

⁷ L. Robert, *Hellenica* IX, 41; Bean 1952, 118; J - L. Robert, *Bull. épigr.* 1959, 254, no. 442. Bean reads the first line as [Ῥ]όδων Νέων[ος] Σώ(σ)ου.

4 μης χά-
 ρι ν

Ligatures: 3 *mu nu eta*, 4 *mu eta*.

"Gaius Aurelius Rhodon, in remembrance."

4 Roughly worked altar of local stone. Projecting moulding and acroteria in relief at top. Broken at bottom. H. 38; w. 30; th. 32; l.h. 3,5 (Fig. 4).

Τρωΐλος
τέκνῳ

"Troilos (set up this altar) for his child."

The inscription appears to be complete: perhaps the child died at a very early age. The name (perhaps a chance similarity between a native and a Greek anthroponym) is common in Pisidia (see our no. 5).

5 Fluted column with inscribed *tabula ansata*. The column was left unfinished below the inscription. Two holes are in top surface. H. 200, diam. top 54, bot. 58; l.h. 3,3. Mentioned in Drew-Bear 2004, 215 fig. 9 (Fig. 5).

[Νέ]ϣ [Σ]οει δις
Σοε[ι] καὶ Ἀμμωνι
τοῖς γονεῦσι
4 Τρωΐλος γ' Τυδέ-
 ως Ἀρνέστου
 ἐποίησε.

"Neon, son of Soeis, grandson of Soeis (erected it) for his parents, Soeis and Amma. Troilos, son of Troilos, grandson of Troilos, whose father was Tydeos Arnestes, made it."

Soeis is so far unattested. For Amma see Zgusta, *Personennamen*, 58 § 57-14.

Troilos was not the only sculptor in his family. Τρωΐλος Τυδέ(ω)ς Ἀρνέστου the sculptor occurs on another epitaph from Lengüme (Magastara to the east of Lake Askania)⁸. On a dedication to Herakles from Moatra, south of Askania Limne, we find Τρωΐλος Ἀρνέστου Τυδέως as the sculptor⁹. As indicated in the inscription, Troilos, the sculptor of our monument was presumably the grandson of the sculptor whom we know from other inscriptions. Apparently he wanted to be known as the grandson of that famous sculptor and therefore we see four generations of his family on this short inscription.

This type of funerary monument was common in Pisidia, especially in the region of south and south-east of Lake Askania. Examples are from Burdur itself, Çünür, Çerçin near Magastara, Sagalassos and from Kolbasa and its neighbourhood¹⁰. Two examples can be

⁸ Ramsay, *Cities*, no. 186; L. Robert, *Hellenica* IX, 40-41 and no. 6.

⁹ Smith – Ramsay 1887, 229, no. 10; L. Robert, *Hellenica* IX, 41 and note 2.

¹⁰ Sterrett, *EJ*, no. 86 (see Bean 1959, no. 6) and Horsley 2007, no. 243 (Burdur); *WE*, no. 457 (Çünür); Bean 1959, nos. 14 (Çerçin) and 85 (Aziziye); 1960, nos. 89 and 90 (Arvalli); 1954, no. 3 (Ağlasun, cf. Horsley 2007, no. 285); Woodward 1910, no. 10 (Kuşbaba). Horsley 2007, no. 264 (unknown provenance)

added: “A fluted column 1.01 h., 0. 49 in diameter, with inscription in a *tabula ansata*; no other ornamentation” from a *yayla* two hours from the village of Büğdüz to the south-east of Lake Burdur¹¹ and our no. 6. Like our inscription, on some of these funerary columns there also exist the signatures of the sculptors¹². The sculptors, in fact, were not responsible for the columns but for another funerary monument which was supposed to be carried by them. The columns have holes and clamp marks on the upper surfaces which show that they were surely carrying funerary objects¹³. The column from Büğdüz carried a funeral urn (τὴν ὑδρίαν σὺν τῷ κείονι). The funeral urn, though not with certainty, occurs in the following inscription as well which is again a fluted column with an inscribed *tabula ansata*. All these examples and the holes on the top of the column lead us to suppose that the funerary monument of Soeis and Amma had carried a funeral urn too¹⁴. These columns carried big marble vessels of which several examples can be seen in the Burdur and Isparta Museums. The signature of the sculptor was sometimes on the vessel itself, as we see at least on one example¹⁵.

6 Fluted column with inscribed *tabula ansata*. Broken at bottom The lower portion of the column is not fluted and the *tabula ansata* is not completed at the bottom. The letters of the lines 7-10 are smaller. H. 55; diam. 55; l.h. (1-6) 2,3, (7-10) 1,5 (Fig. 6).

Ναῖ[- - - - -]
]ου Νέω[νος - - -]
 Ἀ]λυπια[νοῦ e.g. Ἰέ]-
 4 ρωνος γυνὴ ὑδ[ρίαν]
 ἀνέθεκεν κατὰ [δία]-
 θήκην τοῦ ἀνδ[ρός].
 [Τειμ]όθεος Πολέμω[νος]
 8 [- - - -]ΑΥΤΟ[- - -]
 [- - - -]ΠΛΑΥ . ΟΣ[- - -]
 vac. ἐποί[ησεν].

“Nais (?), daughter of X, granddaughter of Neon, wife of Alypianus son of [Hie]ron, dedicated this hydria according to the testament of her husband. Teimotheos, son of Polemon - - - - - made it.”

¹¹ Bean 1959, 76, no. 17.

¹² On two inscriptions, one from Aziziye and the other from Sagalassos (see supra note 10) we see the name of the Sagalassian sculptor Κόμων Βιάνορος Αλιασεος.

¹³ According to G. H. R. Horsley (2007, pp. 188-9), these funerary columns formed a part of a monument which should comprise two or more drums, one on top of the other, with an architectural base and a capital, carrying the bust or the statue of the deceased. Busts, as funerary monuments, are indeed common in Pisidia as we see many examples of them in the Isparta Museum. Nevertheless, the busts, 50 centimeters high on average, are hardly suited to be placed on top of a high monument. Moreover, they usually appear to have funerary inscriptions in two or three lines with rather small letters. For examples of these busts, see Dedeoğlu *et al.* 2005, 37 and Horsley 2007, no. 239 Pl. 217.

¹⁴ Drew-Bear 2004, 215.

¹⁵ The conclusion that these inscribed columns carried marble urns was proposed by Drew-Bear 2004, p. 215. For a stone vessel with the signature of its sculptor ([-]νιος Ἀπολλωνίου εἰερα[τ]εύσας ἐποίησεν) from the *yayla* of Büğdüz see Bean 1959, no. 18 Pl. XVc.

A woman with a Greek name like Nais or a Pisidian name like Nanne, Nannis etc. probably dedicated a funeral urn (cf. the ὑδρία which surmounted the funerary column mentioned in our commentary on no. 5).

7 Altar with mouldings. Broken acroteria on the each corner of the top. On the front are busts of a man and a veiled woman wearing necklace and earrings. Heads effaced. On the left side are grape bunches with leaves. On the right is a relief of an ox facing left and the back is a lion facing left. H. 85; w. top 35, mid. 29, bot. 35; th. top 34; mid. 30, bot. 40; l.h. 1,5. Dedeoğlu et al. 2005, 35 (description and photo). (Fig. 7).

A[ὐ]ρ. [Δημη]-
 τρία συνβί[φ],
 Αὐρ. Ῥόδων
 4 καὶ Ἄττα-
 λος
 [τῷ πατ]ρὶ Ἀττάλ[φ]
 Ῥόδωνος {ς} τοῦ
 8 Θιηεως μνήμης
 χάριν

"Aurelia Demetria for her husband, Aurelius Rhodon and Attalos (set up this altar) for their father Attalos, son of Rhodon, grandson of Thies, in remembrance."

The masculine name Θιης is elsewhere attested only on an epitaph from the territory of the Gorgoromeis in southeastern Pisidia: Θιης Τατας¹⁶.

Tymandos

8 Grave stone of pediment type in two pieces from Yassiören. At the center of the pediment is an eagle. H.: 83, w.: (left piece) 35, (right piece) 84, th.: 40, l.h.: 2-3 (Fig. 8).

Κλευπάτρα Ἀ[τ]τάλου καὶ Ἄτταλος Νεικηφόρου
 ἐποίησεν εἰδίῳ πατρὶ μνήμης
 χάριν.

"Kleupatra, daughter of Attalos, and Attalos, son of Nikephoros, made this for their father, in remembrance."

2 ἐποίησεν instead of ἐποίησαν.

In spite of the confusing structure of the inscription, one can infer that this monument was erected by Kleupatra, the daughter and by Attalos, the foster child for their father Attalos.

¹⁶ Sterrett, WE 223 (L. Zgusta, Personennamen, 185). Cf. Θιης Δ[ι]ομήδου (MAMA VII, 104b) and Αὐρίλιος Τιηος διάκων νεῖδος Γαείου (MAMA I, 212) at Laodikeia Kombusta and Τιηος in eastern Phrygia (MAMA VII, 445).

9 Grave stone of pediment type from Yassiören. At the center of the pediment are busts of a woman and a man. H.: 70, w.: 165, th.: 49, l.h.: 1,6-2 (Fig. 9).

Ἑρμογ[έν]ης υἱὸς διὸς καὶ Ἀππας καὶ [Ἀρτε]μίδωρος υἱὸς ἀδ[ε]λφοὶ πατρὶ Διω[
μνήμης χάριν.

“[Hermoglenes, son of Hermogenes and Appas and [Arte]midoros, his brothers, (erected it) for their father Dio(), in remembrance.”

Bozanönü

10 Octogonal pillar with projecting mouldings at top and bottom, apparently an architectural element reused as a grave marker although the narrow surface is hardly suited to bear an inscription. From Bozanönü just north of Isparta. H.: 104; w. and th.: 34; w. of one face: 12; l.h.: 2,3-2,5 (Fig. 10).

	Τρόφι-
	μος
	Καλλι-
4	κλέους
	δὲς· Βα-
	σιλίας
	συνβί-
8	φ μνή-
	μης χά-
	ριν καὶ
	ἐαυτῷ
12	ζῶν

Ligatures: 8 *mu nu eta*; 9 *mu eta*. The last letter of l.4 is written on the adjacent side due to lack of space. The letters have a tendency to descend from left to right.

“Trophimos, grandchild of Kallikles and son of Kallikles, (erected it) for the memory of his wife Basilia and for himself whilst he was alive.”

The rare female name Basilia is attested in southern Mysia Abbaitis near Plateia Petra¹⁷ and in the area of Kula¹⁸.

Seleukeia

11 Stele of local stone (broken at top) from Kuleönü, to the south of the site of Seleukeia. Above the inscription is a roughly worked *boukranion*, both within a projecting cadre surmounted by a moulding. H. 62; w. top. 32, mid. 29,5, bot. 30; th. 23; l.h. 2 (Fig. 11).

¹⁷ TAM V 1, 786, l. 17.

¹⁸ Sayar 1982, 193 no. 5 (SEG XXXII, 1217).

Οἱ φράτο-
ρες Εὐκ-
άρῳ

"Comrades of the association (set up this stele) for Eukarpos."

Εὐκαρπος is a very common name in Pisidia. Evidently Eukarpos had no family, so his epitaph was erected by the comrades of his association¹⁹.

12 Undecorated ostotheke of local stone from the site of Seleukeia. Broken at top. H. 22; w. 44, th. 23; l.h. 2,4 (Fig. 12).

[ὁ δεῖνα τοῦ δεῖνα Βα]-
βει εὐ[σ]χημ[ονεστιά]-
τη γυναικὶ καὶ ἐ[αυ]-
τῷ ζῶν

"(....., son of), (erected it) for his very respectable wife Babeis and for himself, whilst he was alive."

The female name Babeis is a sign of Phrygian cultural influence²⁰. Among the virtues which could be attributed to women is εὐσχημοσύνη²¹.

Agrai

13 Stele with pediment and acroteria of local stone from Atabey. Broken at top. At the center of the pediment is a rosette. H.: 92, w.: 43-34-46, th.: 20, l.h.: 2-2,5 (Fig. 13).

Πρῖμα Σω-
σθένου Δι-
άδι μητρὶ
4 μνήμης
χάριν

"Prima, daughter of Sosthenes, (erected this stele) for her mother Dias, in remembrance."

¹⁹ Religious or social associations with this name are attested in Pisidia at Tymandos: MAMA IV, 230, and in southern Mysia Abbaitis: TAM V 1, 451, 470a, 762, 806, V 2, 1148, 1320, cf. SEG LXVII (1997), 1649; Naour 1985, 61 ff. (SEG XXXV [1985] 1162); Malay, Manisa Museum 88-9, no. 244; Malay, Researches, 100 no. 109 (SEG XLIX [1999] 1673) 128, no. 136. Naturally they also occur in northern Mysia Abbaitis, north of Synaos: MAMA X, 382 (brotherhood which worshipped the hero Ουαργασος, apparently a Thracian name, see K. Buresch, *Aus Lydien* (1898) 147 and cf. Βαργος at Kyzikos: I. Kyzikos, 392) and elsewhere: in the territory of Aizanoi, MAMA IX, 89.

²⁰ Babeis is a Phrygian name. This name also occurs on a grave stone of pediment type from Tymandos which contains a Neo-Phrygian formula: Ζωσᾶς καὶ Βαβεις Ἀντιόχῳ Μενέου Αἰθοντος καὶ τοῖς ἐαυτῶν / γονεῦσιν ζῶσιν καὶ φρονεῦσιν εὐνοίας καὶ μνήμης χάριν / ιος νι σεμον κνουμανι κακον αδακ[ετ] Τιε τιτετικμεν[ος ειτου] This inscription is now in the Isparta Museum with some similar grave stones from the same region. See Drew-Bear *et al.* 2008, no. 2 with note 9. Cf. our nos. 8 and 9.

²¹ For example at Herakleia Salbake (La Carie, no. 66): Αμμιαν Χα[ρ]μίδο[υ πρύ]τανιν καὶ στεφανη[φό]ρον, μίαν τῶν εὐγενεστάτων καὶ εὐσχημονεστάτων ἀπὸ προγόνων βουλευτῶν, ἀγνήν καὶ σώφρονα καὶ κεκοσμημένην πάσῃ ἀρετῇ ἦθεσι καὶ φιλανδρίᾳ; at Xanthos (TAM II, 328): τὴν εὐσχημονεστάτην Αὐρ(η)λίαν Ἀγρωνίδα Εὐτύχους.

Konana

14 Stele of local stone with pediment and acroteria from Gönen. At the center of the pediment is a rosette. H.: 86,5, w.: 39-36,5-41,5, th.: 21, l.h.: 3,4 (Fig. 14).

Ἰουλίου
Φιλοπο-
λείτου

“(Stele of) Iulius Philopoleites”

15 Stele of local stone with pediment and acroteria from Gönen. At the center of the pediment is a rosette. Below the pediment is a bead-and-reel. Above the inscription is a garland. H.: 100, w.: 38-33-40, th.: 12-15-21, l.h.: 2 (Fig. 15).

Λούκιος
καὶ Μάρκος
Ποπλίω
4 ἀδελφῶ
μνήμης
χάριν

“Lucius and Marcus, (erected it) for their brother Publius, in remembrance.”

16 Altar of local stone with mouldings from Gönen. Above the inscription reliefs of two hands. H.: 97,5, w.: 40,5-34-39, th.: 31-30-36, l.h.: 3,5 cm (Fig. 16).

Ζωτικὸς κὲ
Ἐπίτευξις
Ζωτικῇ θυ-
4 γατρὶ γλυκυ-
τάτῃ μνήμης χά-
ριν κὲ ἑαυ-
τοῖς ζῶντε[ς]

“Zotikos and Epiteuksis (erected it) for their very sweet daughter Zotike, in remembrance. And for themselves, whilst they were alive.”

Unknown Provenance

17 Rectangular altar now in two pieces, with projecting mouldings at top and bottom. A horizontal line is incised over most of the bottom moulding. The first line of the inscription is on the upper moulding. Said to be from a mosque within Isparta. H. 64; w. top: 88, mid.: 83, bot.: 94; th. top: 75, mid.: 68, bot.: 75; l.h.: l.1: 3, l. 2-3: 4 (Fig. 17).

Τιβερία[νὸς Ἀτ]ταλος
τὸ ὑποβώμιον
εὐξάμενος

"Tiberianos Attalos, (dedicated) this sacrificing altar, with thanksgiving."

The very rare name Tiberianos is attested at Tymandos²² and at Ilaus near Isparta²³ where must be the original provenience of this monument. The word ὑποβώμιον is new in Asia Minor, but it occurs at Cyrrhus in Syria²⁴, and the word ὑποβωμῖς is attested in Kilikia²⁵.

18 Stele of local stone with roughly worked reliefs. On the left is a standing man who holds a spear in his right hand. On the right is a horseman, head facing the spectator, holding a spear in his left hand. Between two figures is a *boukranion*. H. 48,5; w. top 34, mid. 32,5; th. 19; l.h. 2,5 (Fig. 18).

Αὐρ. Τελέσφορος
Ἀρίστωνος θεοῖς
καταγέοις εὐχήν

"Aurelius Telesphoros, son of Ariston, (made this) dedication to the gods of the underworld."

The gods of the underworld²⁶ are frequently attested in Asia Minor as καταχθόνιοι, for example at Iasos:²⁷ ἐπάρατος δὲ ἔστω παρὰ τοῖς καταχθονίοις δαίμο[σι], or at Magnesia ad Sipylum:²⁸ τοὺς ἐπουρανίους καὶ καταχθονίους θεοὺς κεχολωμένους ἔχοισαν; indeed, Θεοῖς Κ[αταχθονίοις] is the habitual translation of *D(is) M(anibus)*. Surely the relief must represent these armed gods.

19 Stele with reliefs. Two standing figures with heads effaced. On the left is a male and right is a smaller female figure. Both are holding their right hands on their chests and sword-like objects on their left hands. The stele is broken on the top. Above the figures are remains of a wreath and the feet of an eagle in it. On two sides of the stele are pillars decorated with grape bunches and stylized leaves. Broken at top. H. 71; w. mid. 45,5, bot. 50; th. 21; l.h. 2,3. Karakaya 2007, 189 note 1915 fig. 105 (Fig. 19).

ὅστις τῷδ' εἰ τ-
ἀφ' ὧν βλαβερὰν
χεῖραν ποσοίσει
4 Δεῖ Ποτεῖ καὶ χαρισ[μ]-
ένος ἦτω.

"If anyone shall touch this tomb with harmful hand, let him be devoted to Zeus Poteis."

²² MAMA IV, 246: Αὐρ. Τιβερτιανὸς Τειμόθεος [. . .] καὶ Αὐρ. Τειβερτιανὸς Αππας εἰδίφ πατρὶ Τειβερτιανῷ Αππᾷ καὶ Αὐρ. Ἀσκληπιανῇ Πρόκ[λη] τῇ μητρὶ αὐτῶν καὶ ἑαυτοῖς καὶ τοῖς κληρονόμοις [μ]νή[μης] χάριν.

²³ Sterrett, WE nos. 463-4: Τ. Αἴλιος Τιβερτιανὸς Νέων

²⁴ Inscr. grecques et latines de la Syrie I, 153.

²⁵ Keil - Wilhelm 1915, 23-24.

²⁶ The rare form κατάγειος is attested in Akmonia (MAMA VI, no. 186: ... εἴ τις βλάβῃ τὸ μνημεῖον, ἔξει τοὺς οὐρανίους θεοὺς καὶ καταγαίους κεχολωμένους.) and in Africa Proconsularis: θεοῖς Καταγαίοις (SEG XXXIII, 844).

²⁷ I. Iasos, 294.

²⁸ TAM V 2, 1321.

5 ἦτω for ἔστω²⁹.

Zeus Ποτεῖς is attested at Burdur³⁰. A similar formula occurs in the territory of Apollonia³¹.

Strubbe cites two inscriptions from the territory of Apollonia in Pisidia with the formula [. . . ἔστω κε]χαρισμένος Δὲ Εὐροδαμην[ῶ]³² or ... τίς ἂν τοῦτο ἡρώ κ[ακήν] / χέρα προσοίσι, ἔστω κεχαρισμένος Δεῖ Εὐροδ[αμηνῶ]³³. He writes: “*I wonder why κεχαρισμένος in 300, 302 cannot be taken as a part. perf. med. with the original meaning: ‘agreeable’.* ...*My interpretation implies that Zeus Eurydamenos was a malevolent or bloodthirsty deity*”. This interpretation does not seem possible, if only because there exists no reason to believe that Zeus, even with the epithet Eurydamenos³⁴, could have been a “malevolent or bloodthirsty deity”. Zeus Eurydamenos is mentioned in four other inscriptions. One of these is a fragmentary inscription from Uluborlu³⁵. The other is a dedication of a priest of Zeus Eurydamenos³⁶. And again a priest of the god occurs in an inscription from Pisidian Antiokheia³⁷. The last one, now in the Isparta Museum, is an epitaph of a priest of Zeus Εὐρυδαμηνός and his wife who is the “chief flute player” of Zeus Οὐρυδαμηνός³⁸. Ramsay suggested that “... *as he had a chorus of flute players he must be regarded as a Phrygian god*”. He considers this god as a form of Hellenized Men³⁹. The normal sense of the perfect passive participle κεχαρισμένος⁴⁰ is “acceptable, welcome” (see *LSJ* s.v.). The explanation of the sense “accursed” or “devoted to” which occurs in these inscriptions was already given by A. Lubotsky as influence of the Phrygian curse γεγαριτμενος⁴¹.

20 Stele with pediment surmounting a triple fascia and acroteria, which are completely broken on top and right. A comb at the centre of the pediment. Two pillars with capitals and bases border the stele and there is a wreath in relief above the inscription. H.: 78; w.: top: 32,5, mid.: 28,5; bot.: 38; th.: 15; l.h.: 2,5-2,8 (Fig. 20).

²⁹ For this form of the verb see Robert 1978, 261-2 with note 113 for other examples.

³⁰ Collingnon 1879, 335: Μεννέας Ἀρτεμιδώρου ἱερεὺς Διὶ Πότει τὸν [β]ωμὸν ἀνέστησεν; H. Schwabl, *RE* s.v. Zeus: Epitheta, col. 355.

³¹ Sterrett, *WE* 514; Strubbe, *Arai Epitymbioi*, 207, no. 301 at Ilegöp (Ulugbey) (ca. 10 km. north of Uluborlu-Apollonia): [᾽Ος τούτῳ β]λαβε(ρ)ᾶν χῆρα π[ροσοίσι], / *v.* ἔξ[ι] χῆρον βίον οἶκον? / *v.* ἔριμον. *v.* For this form of the verb προσοίσει without rho see Brixhe, *Essai*, 113.

³² Anderson 1898, 96 no. 36; *MAMA* IV, 213, at Uluborlu (Strubbe, no. 300)

³³ *MAMA* IV, 184 (Strubbe, no. 302) at Senirkent.

³⁴ Schwabl, *RE* s.v. col. 311.

³⁵ *MAMA* IV, 138: τὸν Εὐρυ[δαμηνὸν Δία ??? . . .] / ἀνον με[.] / [. . .]τον ν[.].

³⁶ Sterrett, *WE* 589; *MAMA* IV, 226 at Büyükkabaca, territory of Tymandos: Αἴλιος Τελεσφόρος[ος] / ἱερεὺς Δειὸς Εὐρυ[δαμηνου] / κατὰ κέλευσιν τοῦ Δ[ειὸς] / ἐκ τῶν εἰδίων ἀναλ[ωμάτων] / ἀνέστησα τὸ ἄγαλμα θεοῦ / Νεικάτορος σὺν τῷ [βάρῳ].

³⁷ *SERP* 329.4. [Αὐρ. Δι(?)όφαντος Μανίου εἱερευς Διὸς / Εὐρυδ]αμηνου (?)

³⁸ *SERP* 359, 27; Reinach 1888, 223 no. 9 at Gencali near Tymandos: Αὐρ. Μεννέας Τιμοθέου Ναζαριτηνός / ἱερεὺς Διὸς Εὐρυδαμηνου καὶ ἡ σύμβιος αὐτοῦ Αὐρ. Τροφίμη / πρώταυλος Διὸς Οὐρυδαμηνου ζῶντες.

³⁹ Ramsay 1912, 62.

⁴⁰ The orthography alpha iota for epsilon is a common “fait de langue”: see Brixhe, *Essai*, 47. For an example from Termessos see *TAM* III 1, no. 236: “καταίστησεν”.

⁴¹ Lubotsky 1989, 147ff.

Διομή-
δης καὶ
Θεόπον-
4 πος μη-
τρὶ Τατι
μνήμης
χάριν

"Diomedes and Theoponpos, (erected it) for their mother Tatis, in remembrance."

The Phrygian name Τατις occurs in Isparta, Agrai, Konana, Apollonia and Tymbriada⁴².

21 Funerary stele with acroteria. Reliefs of two figures heads effaced. H.: 45; w.: 37,5; th.: 13; l.h.: 2,5-3 (Fig. 21).

Μεννεας καὶ Αμμι-
α Παπιου

"(Here rest) Menneas and Ammia, children of Papias."

⁴² Ramsay, Cities, no. 160 (Baris); Sterrett, WE 469 (Agrai), 487 (Konana), 522 (Τατί[ν Μενε]μάχου) and MAMA IV, 187 (Apollonia); SEG 37, 1198 (Tymbriada).

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Öz

Isparta Müzesi'nden Bazı Yayınlanmamış Yazıtlar

Bu makalenin konusu Isparta Müzesi'nde korunmakta olan Seleukeia, Agrai, Konana ve Tymandos şehirlerinden gelen ve tümü İmparatorluk Dönemi'ne tarihlenen bazı Yunanca yazıtlardır. Isparta Müzesi'ndeki mezar yazıtları Pisidia'nın Phrygia sınırındaki bölgeye özgü karakterdedir: Tüm yüzlerinde kabartma taşıyan dörtgen sunaklar, alınlık ve akroterli steller, mezar yazıtlı büstler. Bunlara ek olarak özellikle Askania Gölü'nün güney ve güney-doğusunda görülen ve iki örneği şu anda Isparta Müzesi'nde korunmakta olan bir mezar anıtı tipi de vardır. Şehir merkezi içerisinde bulunan Çünür Mahallesi'nde ele geçmiş iki yivli sütun üzerindeki mezar yazıtı, bu mezar anıtı tipinin örnekleri olarak bu tip anıtların orijinal hallerine dair fikir vermektedir. Bazısı sadece mezar yazıtını değil, aynı zamanda heykeltraşın imzasını da içeren bu sütunlar muhtemelen örnekleri Isparta ve Burdur Arkeoloji müzelerinde sıkça görülen büyük mermer urneler taşıyorlardı. Çünür'de ele geçen yazıtlar, aynı zamanda, burada antik bir köy yerleşiminin varlığına da işaret etmektedirler.



Fig. 1 Inscr. 1



Fig. 2a Inscr. 2



Fig. 2b Inscr. 2



Fig. 3 Inscr. 3



Fig. 4 Inscr. 4



Fig. 5 Inscr. 5

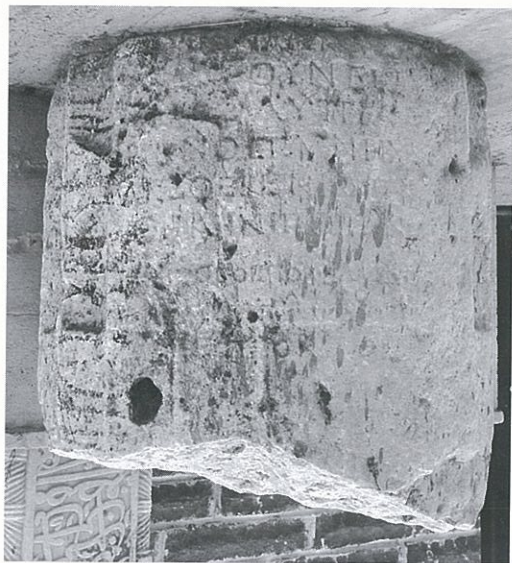


Fig. 6 Inscr. 6

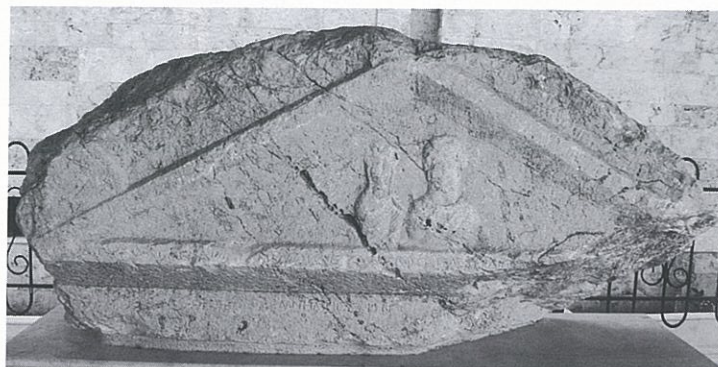
Fig. 7
Inscr. 7Fig. 8
Inscr. 8Fig. 9
Inscr. 9



Fig. 10 Inscr. 10



Fig. 11 Inscr. 11

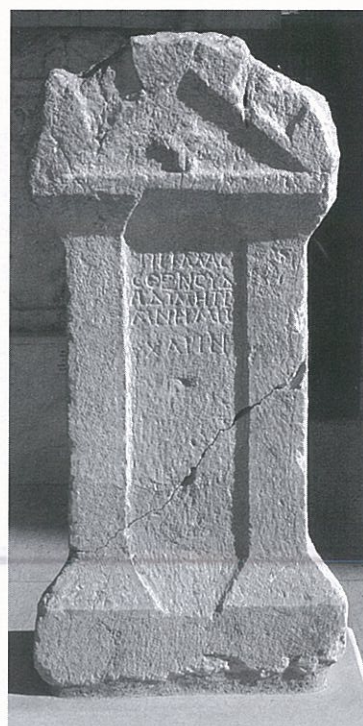


Fig. 13 Inscr. 13

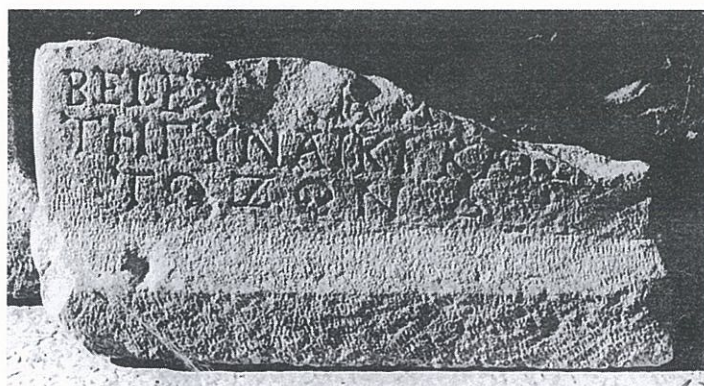


Fig. 12 Inscr. 12



Fig. 14 Inscr. 14



Fig. 15 Inscr. 15

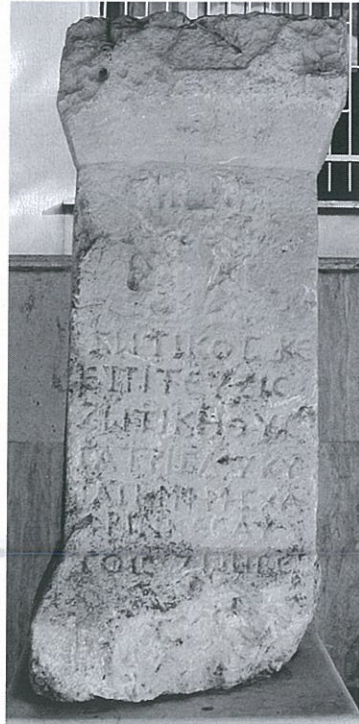


Fig. 16 Inscr. 16



Fig. 17 Inscr. 17

