Some Unpublished Inscriptions in the Isparta Museum

Pınar ÖZLEM-AYTAÇLAR*

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 Anabouira 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 25,6, mid. 20,3; th. top 21, mid. 18, l.h. 2,5² (Fig. 1).

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* Dr. Pınar Özlem-Aytaçlar, Ege Üniversitesi, Edebiyat Fakültesi, Eskiçağ Dilleri ve Kultürleri Bölümü, 35100 Bornova-İzmir. E-mail: paytaclar@yahoo.com

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 Dedegöl, the former directress of the Museum of Isparta, for her very kind help during our work in the museum.

¹ See Böçüzaş 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.
[Π]όδων 'Ρόδων-
ος Δι καὶ εὐχήν

“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 Ὦδων, 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 Ὦδων can be seen in inscriptions from Hyia³, Moatra⁴, Büğdüz⁵ and from a village near Lake Hoyran⁶. A Ὦδων 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
[Π]όδων καὶ Ἀτ[ο]-
λονις τῷ πα-
τρὶ καὶ τῇ μη-
τρὶ μνήμης
χάριν

B
[τῷ ἰδιῷ ἀ专职-
ῳ Ζωτικῷ
μνή μης

8 χάριν

“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).

Γάιος Αὔρη-
λος Ὦδων

3 at Incirli. 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.
4 μης χά- 
ριν

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).

Τρωήλος 
tέκνον

“Troilos (sett 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).

[Nέ]λων [Σ]οει δίς
Σοε[ν] καί Αμμανι
τοῖς γονέοισι

4 Τρωήλος γ’ Τυδέ-
ως ‘Αρνέστου
έποιησε.

“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. Τρωήλος Τυδέ(ως)’Αρνέστου 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 Τρωήλος ’Αρνέστου 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

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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 (Ağlisu); 1960, nos. 89 and 90 (Arvalis); 1954, no. 3 (Ağalsun, 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 Bügdüz 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 Bügdüz carried a funeral urn (τὴν ὕδραυν σὸν τῷ κείοντι). 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; i.h. (1-6) 2,3, (7-10) 1,5 (Fig. 6).

[ναι[- · · · · ]
[·νο νέονος · · · ]
[·αλμιονονος e.g. Ιέ]-
·ρωνον γινη ήθιαν
·άνεθεκεν κατα [δια]-
·θήκην τον άνδρος]
[Πευμόθεος Πολέμωνος]
8 [- - -]ΑΥΤΟ[- - -]
[- - -]ΠΛΑΥ . ΟΣ[- - -]
vac. · νεοί·[νσεν].

“Nais (?), daughter of X, grand-daughter of Neon, wife of Alypius son of [Hielron, dedicated this hydria according to the testament of her husband. Teimothenos, son of Polemon · - - - · made it.”

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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 Κόμους Βάνορος Αλισθέος.
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 Dedecoglu et al. 2005, 37 and Horsley 2007, no. 229 pl. 217.
15 The conclusion that these inscribed columns carried marble vases was proposed by Drew-Bear 2004, p. 215. For a stone vessel with the signature of its sculptor ([- -]ος Απολλονίου εἰρηνοτέκεως ἐποίησεν) from the yayla of Bügdüz 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 άρια 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).

Α[ήρ. [Δημη-]
τία σωμ[ήφ].
Αύρ. 'Ρόδον
και Ἡττα-
λος
τῷ πατ[ήρ] ᾿Αττάλ[ίῳ]
Ῥόδονος ἐν τοῦ
Θησεως μνήμης
χάριν

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

The masculine name Θης is elsewhere attested only on an epitaph from the territory of the Gorgoromeis in southeastern Pisidia: Θης Τᾶταις16.

Tyndados

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).

Κλευπάταρα ᾿Α[ττάλοι] καὶ ᾿Ατταλος Νεικηφόρου
ἐπόησαν εἰς ἵππο τατρι μνήμης
χάριν

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

2 ἐπόησαν instead of ἐπόησαν.

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. Θης Δήσιμη (MAMA VII, 104b) and Αύριοιος Τῆς διάκων νείος Γειου (MAMA I, 212) at Laodikeia Kombusta and Τῆς ν εστιοι Phrygia (MAMA VII, 445).
9 Grave stone of pediment type from Yassören. 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).

"Ερμογλένης ὁ δίς κοὶ Ἀππας κοὶ [Ἀρτεμιδώρος ἀδελφοὶ πατρί Διο[ μνήμης χάριν.

"Hermoglenes, son of Hermogenes and Appas and Artémidoros, 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-
κλέους
δίς Βα-
σιλίς
συνβί-
ω μνή-
μης χά-
ριν κοί
έαντι
ζών

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.

"Trophiomos, grandchild of Kal-likeles 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).

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17 TAM V 1, 786, l. 17.
18 Sayar 1982, 193 no. 5 (SEG XXXII, 1217).
Оі φράτο- 
рες Εύκ-
άρπω

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

Εὐκαρπός is a very common name in Pisidia. Evidently Eukarpos had no family, so his epitaph was erected by the comrades of his association.\(^{19}\)

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

[ὁ δείνα τοῦ δείνα Βα]-
βει εὖ[σ]χμιονεστά]-
τη γυναίκι καὶ ἐ[αὐ]-
τῷ ζόν

“(....., 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 influence.\(^{20}\) Among the virtues which could be attributed to women is εὐσχημοσύνη.\(^{21}\)

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).

Πρίμα Σω-
σθένου Δι-
άδι μητρί

4 μνήμης
χάριν

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

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\(^{19}\) Religious or social associations with this name are attested in Pisidia at Tymandos: MAMA IV, 230, and in southern Mysia Abbaits: TAM V I, 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 Abbaits, north of Synoös: MAMA X, 382 (brotherhood which worshipped the hero Ωυριᾶς, apparently a Thracian name, see K. Buresch, Aus Lydien (1898) 147 and the Barag, 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: ζωάς καὶ Βαβείας Ἀντιόχε Μενένου Αἰθόντας καὶ τοῖς ἔσορτον / γανεύουσιν ζώσιν καὶ φρονοῦσιν εὐνοίας καὶ μνήμης χάριν / τοῖς νεόμνοι κυνείας καισον ὀδακτεῖς Σειτετικεν[αγίων εἰτού] 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): Αμησάν Χαρημίδου πρύτανα καὶ στεφανηφόρον, μίαν τῶν εὐγενεστάτων καὶ εὐσχημονεστάτων ἀπὸ προγόνων Βουλαίτων, ἀγαν καὶ σύφορα καὶ κεκοσμημένην πάση ἀρετῆ ἴθεσι καὶ φιλανδρίη: at Xanthos (TAM II, 328): τὴν εὐσχημονεστάτην Αὐρηήλιαν Ἀγροίδει Ἐγίθους.
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).

Ιουλίου
Φιλοπο-
λείτου

"(Stele of) Iulius Philopoleutes"

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
Ποπλίφ

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).

Ζωτικός κὲ
Ἔπιτευγίς
Ζωτικῆ θυ-

4 γατρὶ γλυκ-
τάτη μνήμης χά-
ριν κὲ ἐσυ-
τοῖς ζύντε[ς]

"Zotikos and Epiteuksis (erected it) for their very sweet daughter Zotike, in remem-
brance. 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 inscrip-
tion 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.: 3, l. 2-3: 4 (Fig. 17).

Τιθεριανὸς Ἀτιαλος
τὸ ύποβόμιον
εὐξάμενος"
“Tiberianos Attalos, (dedicated) this sacrificing altar, with thanksgiving.”

The very rare name Tiberianos is attested at Tyndios and at Ilaus near Isparta where must be the original provenience of this monument. The word ὑποβώμιοι is new in Asia Minor, but it occurs at Cyrrhus in Syria, and the word ὑπωβωμίς is attested in Killikia.

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. 34, mid. 32.5; th. 19; l.h. 2, 5 (Fig. 18).

Αὐρ. Τελέσφορος
胬rückωνος θεοῖς
καταγέοις εὖχήν

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

The gods of the underworld are frequently attested in Asia Minor as καταχθόνιοι, for example at Iasos, ἐπάρσατος δὲ ἔστω παρὰ τοῖς κατακθονίοις δείμο[σι], or at Magnesia ad Sipyolum, τοὺς ἐποφυρανίους καὶ κατακθονίους θεοὺς κεχολωμένους ἔχοσαν; indeed, θεοῖς Κατακθονίοις 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).

4 Δεῖ Ποτει καταχαρισμῷ-
ένος ἦτο.

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

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23 Sterrett, WE nos. 463-4: Τ. Αἶλος Τιβεριανὸς Νέον
24 Inschr. grecques et latines de la Syrie I, 153.
26 The rare form κατάγγειος is attested in Akmonia (MAMA VI, no. 186: ἐν τις βλάπτει τὸ μνημεῖον, ἔξει τοὺς ὑφανδροὺς θεοὺς καὶ καταστάσις κεχολωμένως) and in Africa Proconsularis: θεοῖς Καταγαίταις (SEG XXXIII, 844).
27 I. Iasos, 294.
28 TAM V 2, 1321.
Zeus Ποσείς is attested at Burdur\textsuperscript{30}. A similar formula occurs in the territory of Apollonia\textsuperscript{31}.

Strubbe cites two inscriptions from the territory of Apollonia in Pisidia with the formula [... \textit{έστω κεχαρισμένος Δί Εὐρυδαμηνός[α]}\textsuperscript{32} or ... τίς ἀν τούτο ἦρων κ[ακήν] / χέρα προσοῖ[σε]τ, \textit{έστω κεχαρισμένος Δεὶ Εὐρῳδ[αμηνός]}\textsuperscript{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 Eurydamenos\textsuperscript{34}, could have been a "malevolent or bloodthirsty deity". Zeus Eurydamenos is mentioned in four other inscriptions. One of these is a fragmentary inscription from Uluborlu\textsuperscript{35}. The other is a dedication of a priest of Zeus Eurydamenos\textsuperscript{36}. And again a priest of the god occurs in an inscription from Pisidian Antiokheia\textsuperscript{37}. 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 Οὐρνοδαμηνός\textsuperscript{38}. 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 Men\textsuperscript{39}. The normal sense of the perfect passive participle κεχαρισμένος\textsuperscript{40} is “acceptable, welcome” (see LSF 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 γεγοριπμένος\textsuperscript{41}.

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; lh.: 2.5-2.8 (Fig. 20).

\textsuperscript{29} For this form of the verb see Robert 1978, 261-2 with note 113 for other examples.
\textsuperscript{30} Collingon 1879, 335: Μεννές \textsuperscript{4} Άρτεμιδόρου ἵερες Δή Πότα τὸν [β]λαύῳν ἀνέστησεν; H. Schwabl, RE s.v. Zeus: Epitheta, col. 355.
\textsuperscript{31} Sterrett, WE 514; Strubbe, Ariai Epitymbioi, 207, no. 301 at Ilegör (Ulğebey) (ca. 10 km. north of Uluborlu-apollonia): Γ’ Ος τούτῳ βιλαβε(ρ)ϊάν χίρο προσοισι / v. ἐπέβλεψεν χίρον βιον ὄικον / v. ἔρισαν. v. For this form of the verb προσοίασι without rho see Brixhe, Essai, 113.
\textsuperscript{32} Anderson 1898, 96 no. 36; MAMA IV, 213, at Uluborlu (Strubbe, no. 300)
\textsuperscript{33} MAMA IV, 184 (Strubbe, no. 302) at Senirkent.
\textsuperscript{34} Schwabl, RE s.v. col. 311.
\textsuperscript{35} MAMA IV, 138: τὸν Εὐρυδαμηνὸν Δία ??? ... 1 / αὐνον με [ ......... ] [ . Ιον υ[ ...... ] ]
\textsuperscript{36} Sterrett, WE 589; MAMA IV, 226 at Büyükümba, territory of Tymandas: Ἀττίας Τελεσφόρας ... 1 / ἵερες Δείς Εὐρυδαμηνοῦ / κατα κέλεσαν τοῦ Δειῶς / ἐκ τῶν εἰδιόν ἀναλομάτων / ἀνέστησα τὸ ἀγαλμα θεοῦ / Νεκτάτορος σὺν τῷ [Βαθρῳ].
\textsuperscript{37} SERP 329, [Ασρ. Δ]ούφαντος Μανιών εἰερικος Διος / Εὐρυδαμηνὸς (?)
\textsuperscript{38} SERP 359, 27; Reinach 1888, 223 no. 9 at Gencali near Tymandas: Ασρ. Μεννέας Τιμόθεου Ταξαριττήνος / ἵερες Διὸς Εὐρυδαμηνοῦ καὶ ἡ σύμβος αὐτοῦ Ασρ. Τροφίσι[ι] / κράτασας Διὸς Εὐρυδαμηνοῦ ζέατες.
\textsuperscript{39} Ramsay 1912, 62.
\textsuperscript{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: "καταστησεν".
\textsuperscript{41} Lubotsky 1989, 147ff.
Διομή- 
δῆς καὶ 
Θεόπον-
4 πος μη-
τρὶ Τατὶ 
μνήμης 
χάριν

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

The Phrygian name Τατὶς 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 Παπιον

“(Here rest) Meneas and Ammia, children of Papias.”

⁴² Ramsay, Cities, no. 160 (Baris); Sterrett, WE 469 (Agrai), 487 (Konana), 522 (Σταυρίν Μεννεας) and MAMA IV, 187 (Apollonia); SEG 37, 1198 (Tymbriada).
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Öz

Isparta Müzesi’nden Bazı Yayınlanmamış Yazıtlar
