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VOL. X

MONUMENTS FROM APPIA AND THE UPPER TIBRIS VALLEY,
COTIAEUM, CALI, SYNAUS, ANCYRA SIDERA AND TIBERIOPOLIS



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MONUMENTA
ASIAE MINORIS ANTIQUA

VOL. X
MONUMENTS FROM
THE UPPER TEMBRIS VALLEY, COTIAEUM,
CADI, SYNAUS, ANCYRA, and TIBERIOPOLIS
RECORDED BY
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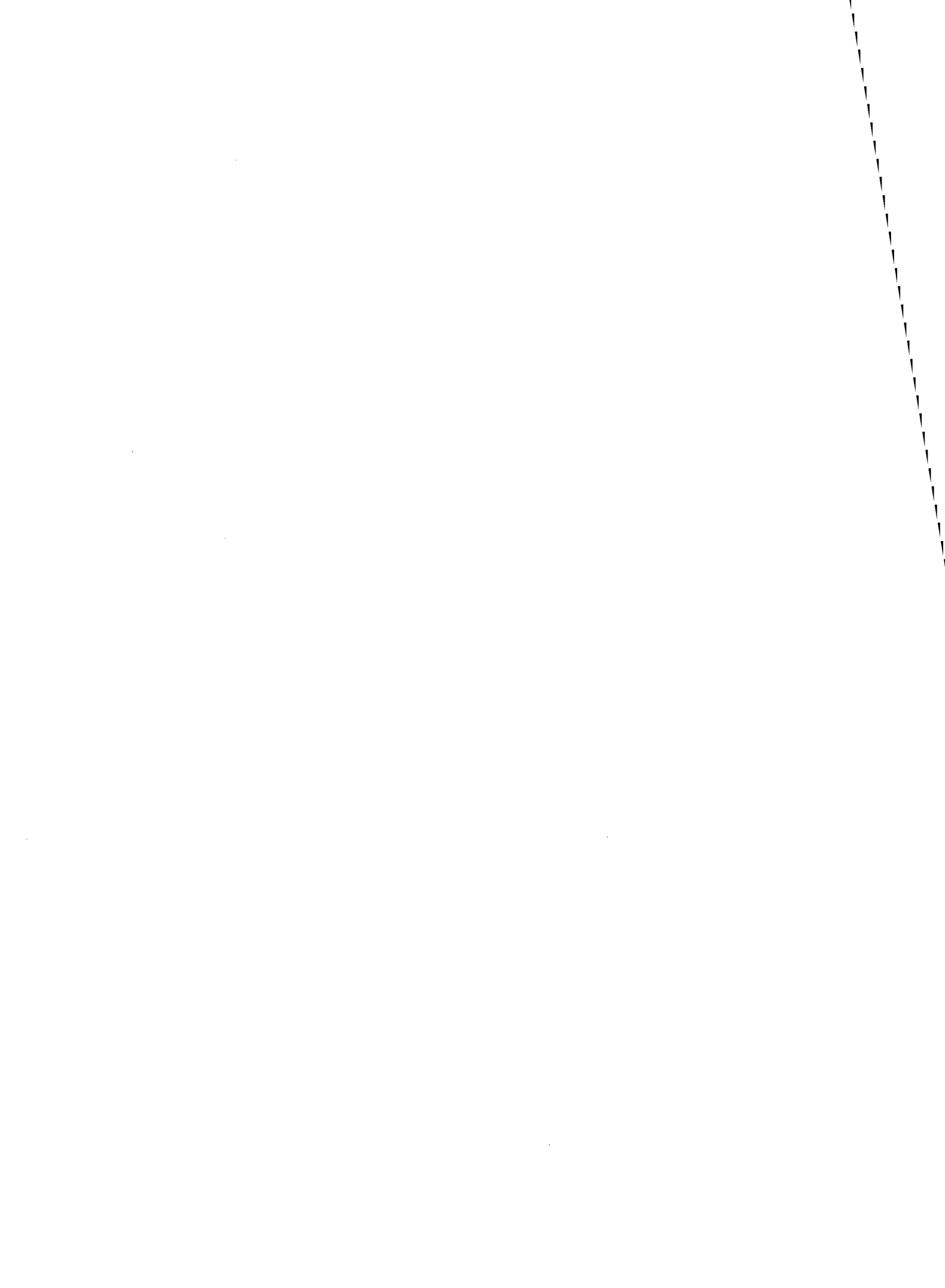
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PREFACE

The origin of the material published in this volume has been explained in the Preface to its predecessor, *MAMA IX, Monuments from the Aezanitis* (JRS Monograph no.4, 1988). *MAMA X*, as promised in that Preface, contains monuments from the territories of Cadi, Tiberiopolis, Ancyra Sidera, and Synaus, which lie west of Aezani, and from Appia, Cotiaem, and the Phrygo-Mysian border, including a large group from the Upper Tembris Valley, to the east.

In this volume we have organized the material by village find-spot rather than by type of monument as in *MAMA IX*, which presented a coherent body of inscriptions produced by a single city. The present volume contains material from seven smaller cities and their territories. Public civic inscriptions which are a notable feature of the Aezani corpus are rare in these smaller communities; instead we find a characteristic range of verse and prose epitaphs, and dedications to local pagan gods, monuments of early Christianity, boundary stones, and other texts which reveal many aspects of rural life in the villages of Phrygia. The distinct regional variations emerge best if a geographical arrangement is adopted. Accordingly we have also added a list of previously published texts. In some cases, where Cox recorded these monuments himself and laid the basis for a new edition of the text, we have incorporated a previously known inscription in the sequence of newly published material. In other cases we have added a few comments to the list of published texts without offering a complete new edition. The line drawings in this volume have been prepared by S. Mitchell on the basis of Cox and Cameron's careful sketches and measurements. They are reproduced on a scale of 1:10, except where the format of the page made that impossible; in those cases the scale is indicated. Cox and Cameron recorded a large number of uninscribed monuments in addition to the inscriptions, and we have followed the precedent which they set in *MAMA V* (see p. x there) in publishing most of them.

We should like to repeat our thanks to the Society for the Promotion of Roman Studies, The British Academy, the Twenty-Seven Foundation, the Oxford University Craven Committee, the Jowett Copyright Trustees, and New College, Oxford, and to add our gratitude to the Society for the Promotion of Hellenic Studies whose support for *MAMA IX* escaped acknowledgement in the Preface to that volume. Both the Craven Committee (from the Ireland Fund) and the Jowett Copyright Trustees and the Governing Body of New College have given additional support for the publication of this second volume. To the names of those thanked for their help earlier we should also add, in alphabetical order, those of Dr. M. H. Ballance, who generously provided us with material gathered on his own journeys in Asia Minor, Dr. E. Gibson, Professor C. Mango, Mrs E. Matthews, who has made the resources of the *Lexicon of Greek Personal Names* available to us in answering queries, Mr N. Purcell, Dr. A. Palmer, Mrs. C. Roueché, Dr. C. Sourvinou-Inwood, and Professor M. Speidel; for the map of village sites we are indebted to Mrs. M. Mitchell. Some of the photos have been prepared by Mr. R. Davies, University College, Swansea, others by Mr. Jeremy Broad, and the work of transforming the MS into camera-ready copy has

been done patiently and expertly by Dr. R. Glynn and Imprint, Oxford, using the facilities of the Oxford University Computing Service. For this wealth of assistance, scholarly, financial, and technical, we are profoundly grateful.

B. M. Levick
S. Mitchell

At a late stage the Gerda Henkel Foundation (Düsseldorf) made a generous grant towards the production costs of the volume, for which we should also like to express our gratitude.

B.M.L.
S.M.

ABBREVIATIONS

<i>AAMI</i>	<i>Annual of the Archaeological Museums of Istanbul = Istanbul Arkeoloji Müzeleri Yıllığı</i>
Abbott-Johnson, <i>Mun. Ad.</i>	F. F. Abbott and A. C. Johnson: <i>Municipal Administration in the Roman Empire</i> (Princeton 1926)
<i>ABSA</i>	<i>Annual of the British School at Athens</i>
<i>AE</i>	<i>L'Année épigraphique</i>
<i>AEMÖ</i>	<i>Archäologisch-Epigraphische Mitteilungen aus Österreich</i>
<i>AJA</i>	<i>American Journal of Archaeology</i>
<i>AJP</i>	<i>American Journal of Philology</i>
<i>ANRW</i>	<i>Aufstieg und Niedergang der römischen Welt</i>
<i>AS</i>	<i>Anatolian Studies</i>
<i>Ant. Class.</i>	<i>L'Antiquité classique</i>
<i>Arch. Anz.</i>	<i>Archäologischer Anzeiger: Beiblatt zum Jahrbuch des deutschen Archäologischen Instituts</i>
<i>Ath. Mitt.</i>	<i>Mitteilungen des deutschen Archäologischen Instituts (Abteilung Athen)</i>
<i>BCH</i>	<i>Bulletin de correspondance hellénique</i>
Bean-Mitford, <i>Cilicia</i>	G. E. Bean and T. B. Mitford: <i>Journeys in Rough Cilicia 1964-8</i> , <i>Oesterr. Akad. d. Wiss., Phil.-hist. Kl., Denkschr.</i> CII (Vienna 1970)
Bechtel, <i>HP</i>	F. Bechtel: <i>Die historischen Personennamen des Griechischen bis zur Kaiserzeit</i> (Halle, 1917)
<i>Belleten</i>	<i>Türk Tarih Kurumu, Belleten</i>
Bickerman, <i>Chronology</i>	E. Bickerman: <i>Chronology of the Ancient World</i> (ed. 2, London 1980)
<i>BICS</i>	University of London Institute of Classical Studies: <i>Bulletin</i>
<i>BMC</i>	<i>A Catalogue of the Greek Coins in the British Museum</i>
<i>Buckler</i>	<i>Anatolian Studies presented to William Hepburn Buckler</i> , edd. W. M. Calder and J. Keil (Manchester 1939)
Buresch, <i>Aus Lydien</i>	K. Buresch: <i>Aus Lydien: epigraphisch-geographische Reisefrücht</i> (ed. O. Ribbeck, Leipzig, 1898)
<i>CAH</i>	<i>Cambridge Ancient History</i>
<i>CIG</i>	<i>Corpus Inscriptionum Graecarum</i>
<i>CIL</i>	<i>Corpus Inscriptionum Latinarum</i>
<i>CQ</i>	<i>Classical Quarterly</i>
<i>CR</i>	<i>Classical Review</i>
<i>CRAI</i>	<i>Comptes rendus de l'Académie des inscriptions et belles-lettres</i>
Daremberg-Saglio, <i>Dict.</i>	C. Daremberg and E. Saglio: <i>Dictionnaire des antiquités grecques et romaines d'après les textes et les monuments</i> (10 vols., Paris 1877-1919)

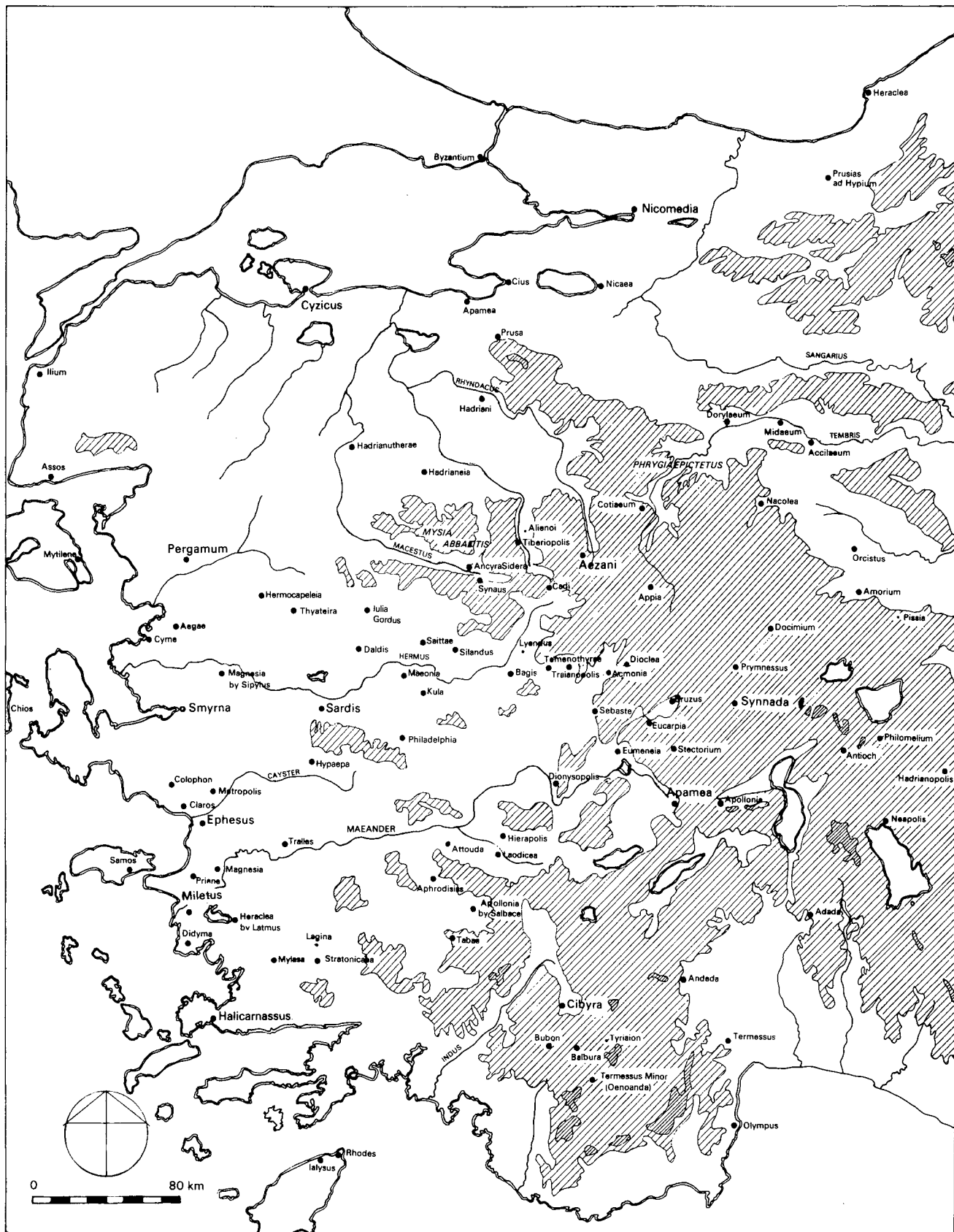
- Dörner* *Studien zur Religion und Kultur Kleinasiens, Festschrift für F. K. Dörner*, edd. S. Şahin *et al.* (2 vols., Leiden 1978)
- Dornsieff–Hansen, *Wörterbuch* F. Dornsieff: *Rückläufiges Wörterbuch der griechischen Eigennamen, Ber. über die Verh. des sächs. Akad. der Wiss. zu Leipzig, Phil. Hist. Kl.* 102,4, ed. B. Hansen (Berlin 1957)
- Drew Bear, *Nouv. Inscr.* T. Drew Bear: *Nouvelles inscriptions de Phrygie, Stud. Amstelodamensia ad epigr., ius ant., et pap. pert.* XVI (Zutphen 1978)
- Ehrenberg and Jones, *Docs.*² V. Ehrenberg and A. H. M. Jones: *Documents illustrating the Reigns of Augustus and Tiberius* (ed. 2, with supplement by D. L. Stockton, Oxford 1976)
- Ej* J. R. S. Sterrett: *An epigraphical journey in Asia Minor, Papers of the American School of Classical Studies at Athens*, Archaeological Institute of America, II (Boston 1888)
- Ephesos* O. Benndorf *et al.*: *Forschungen in Ephesos veröffentlicht vom Oesterr. arch. Institute* (8 vols., Vienna 1906–1977)
- Fellows, *Journal* C. Fellows: *A Journal written during an excursion in Asia Minor in 1838* (London 1839)
- Fick–Bechtel, *GP* A. Fick: *Die griechischen Personennamen* (ed. 2 by F. Bechtel, Göttingen 1894)
- Fränkel, *Inscr. v. Pergamon* *Die Inschriften von Pergamon, Sonderausg. aus den Altertümern von Pergamon* VIII 1, 2 (ed. M. Fränkel, 2 vols., Berlin 1890–5)
- French, *Roman Roads* D. French: *Roman roads and milestones of Asia Minor. Fasc. 2: An interim catalogue of milestones, Parts 1 and 2. British Institute of Archaeology at Ankara Monograph no. 9, B.A.R. Intern. Ser.* 392(i) and (ii) (Oxford 1988)
- Gibson, 'Christians' E. Gibson: *The 'Christians for Christians' inscriptions of Phrygia: Greek texts, translations, and commentaries, Harvard Theol. Stud.* XXXII (Missoula, Ma., 1978)
- GRBS* *Greek, Roman and Byzantine Studies*
- Hamilton, *Researches* W. Hamilton: *Researches in Asia Minor, Pontus, and Armenia* (2 vols., London 1842)
- Haspels, *Highlands* C. H. E. Haspels: *The highlands of Phrygia: sites and monuments* (2 vols., Princeton 1971)
- Hatzfeld, *Trafiquants* J. Hatzfeld: *Les Trafiquants italiens dans l'orient hellénique* (Paris 1919)
- Hierapolis* C. Humann *et al.*: *Altertümer von Hierapolis, Jahrb. des kaiserlichen deutschen arch. Instituts, Ergänzungsheft* IV (Berlin 1898)
- HN*² B. Head: *Historia nummorum* (ed. 2, Oxford 1911)
- IG* *Inscriptiones Graecae*
- IG Bulg.* G. Mihailov: *Inscriptiones Graecae in Bulgaria repertae* (5 vols., Sofia 1958–70)
- IGR* *Inscriptiones Graecae ad res Romanas pertinentes*
- IK* Österreichische Akad. der Wissenschaften; Inst. f. Altertumskunde der Univ. Köln; Rheinisch-Westfälische Akad. der Wissenschaften: *Inschriften griechischer Städte aus Kleinasien* 1– (Bonn 1972–)
- ILS* H. Dessau: *Inscriptiones Latinae Selectae*
- Inan-Rosenbaum, *Porträtplastik* J. Inan and E. Alföldi-Rosenbaum, *Römische und frühbyzantinische Porträtplastik aus der Türkei, neue Funde. Deutsches Arch. Inst.* (Mainz 1979)
- Inan-Rosenbaum, *Portrait Sculpture* J. Inan and E. Rosenbaum, *Roman and Early Byzantine Portrait Sculpture in Asia Minor*, British Academy (London 1966)
- Ist. Mitt* *Mitteilungen des deutschen archäologischen Instituts (Abteilung Istanbul)*
- JDAI* *Jahrbuch des deutschen archäologischen Instituts*
- JHS* *Journal of Hellenic Studies*
- JÖAI* *Jahreshefte des Österreichischen Archäologischen Instituts*

- Jones, *CERP*² A. H. M. Jones: *The cities of the eastern Roman provinces* (ed. 2, Oxford 1971)
- Jones, *GC* A. H. M. Jones: *The Greek city from Alexander to Justinian* (Oxford 1940)
- JRS* *Journal of Roman Studies*
- Kaibel, *Epigr. gr.* G. Kaibel: *Epigrammata graeca ex lapidibus conlecta* (Berlin 1878)
- Kajanto, *Cognomina* I. Kajanto: *The Latin cognomina*, *Soc. Scient. Fenn. Comment. Human. Lett.* xxxvi, 2 (Helsinki 1965)
- Keil–Premmerstein, *Erster, Zweiter, Dritter Bericht* J. Keil and A. von Premmerstein: *Bericht über eine (eine zweite, eine dritte) Reise in Lydien*, *Denkschriften der Wiener Akademie, phil. hist. Klasse* LIII, 2. *Abh.*, LIV, 2. *Abh.*, LVII, 1. *Abh.* (Vienna 1908, 1911, 1914)
- Keppel, *Narr.* G. T. Keppel: *Narrative of a journey across the Balcan: also of a visit to Azani and other newly discovered ruins in Asia Minor in the years 1829–30* (2 vols., London 1831)
- Körte, *Inscr. Buresch.* A. Körte: *Inscriptiones Bureschianae*, *Wissensch. Beilage der Universität Greifswald* (Greifswald 1902)
- Kubińska, *Mon. fun.* J. Kubińska: *Les Monuments funéraires dans les inscr. gr. de l'Asie mineure*, *Travaux du Centre de l'arch. méd. de l'Acad. pol. des Sciences* v (Warsaw 1968)
- Lampe, *Lex.* G. Lampe: *A Patristic Greek Lexicon* (Oxford 1961)
- Lane, *CMRDM* E. N. Lane: *Corpus Monumentorum Religionis Dei Menis* (Leiden 1971–8)
- Laodicée 1961–1963* J. Des Gagniers et al.: *Laodicée du Lycos: le Nymphée: Campagnes 1961–1963* (Quebec–Paris 1969)
- Laum, *Stiftungen* B. Laum: *Stiftungen in der griechischen und römischen Antike: ein Beitrag zur antiken Kulturgeschichte* (2 vols., Berlin 1914)
- Leake, *Journ.* W. M. Leake: *Journal of a tour in Asia Minor, with comparative remarks on the ancient and modern geography of that country* (London 1824)
- Le Bas, *Voyage LGPN* Ph. Le Bas: *Voyage archéologique en Grèce et en Asie Mineure* (Paris 1888)
- LSJ* P. Fraser and E. Matthews, *Lexicon of Greek Proper Names* 1– (Oxford 1986–)
- LW H. G. Liddell and R. Scott: *A Greek–English Lexicon* (ed. 9, by H. S. Jones, Oxford 1940)
- Ph. Le Bas and W. H. Waddington: *Voyage archéologique en Grèce et en Asie Mineure fait pendant les années 1843 et 1844* (6 vols., Paris 1853–70)
- Magie, *RR* D. Magie: *Roman Rule in Asia Minor* (2 vols., Princeton 1950)
- MAMA* *Monumenta Asiae Minoris Antiqua* (9 vols., Manchester and London 1928–88)
- McCrum and Woodhead, *Docs.* M. McCrum and A. G. Woodhead: *Select Documents of the Principates of the Flavian Emperors, AD 68–96* (Cambridge 1969)
- NC* *Numismatic Chronicle*
- NZ* *Numismatische Zeitschrift*
- OGIS* W. Dittenberger: *Orientalis Graecae Inscriptiones Selectae*
- Naumann, *Zeustempel* *Der Zeustempel zu Aezanoi nach den Ausgrabungen von D. Krencker und M. Schede bearbeitet und herausgegeben von R. Naumann, Deutsches Arch. Inst., Denkmäler antik. Architektur* XII (Berlin 1979)
- P (prefix to a number) Monument published elsewhere and included in the lists of published inscriptions
- Pape–Benseler Dr. W. Pape's *Wörterbuch der griechischen Eigennamen* (2 vols., ed. 3 von G. E. Benseler, Braunschweig 1911)
- PBSR* *Papers of the British School at Rome*

- Peek, *GV* W. Peek: *Griechische Vers-Inschriften 1: Grab-Epigramme* (Berlin 1955)
- Perrot, *Expl.* G. Perrot, E. Guillaume, and J. Delbet: *Exploration archéologique de la Galatie et de la Bithynie*, etc. (2 vols., Paris 1862)
- Pfuhl–Möbius, *Grabreliefs* E. Pfuhl and H. Möbius: *Die Ostgr. Grabreliefs* (4 vols., Mainz 1972–9)
- PIR* *Prosopographia Imperii Romani*
- Ramsay* *Anatolian studies presented to Sir William Mitchell Ramsay*, edd. W. H. Buckler and W. M. Calder (Manchester 1923)
- Ramsay, CB* W. M. Ramsay: *The cities and bishoprics of Phrygia, being an essay of the local history of Phrygia from the earliest times to the Turkish conquest* (2 vols., Oxford 1895, 1897)
- Ramsay, HG* W. M. Ramsay: *The historical geography of Asia Minor, Royal Geographical Society Suppl. Papers* IV (London 1890)
- Ramsay, Studies* *Studies in the history and art of the eastern provinces of the Roman Empire*, ed. W. M. Ramsay (Aberdeen 1906)
- RE* *Paulys Realencyclopädie der classischen Altertumswissenschaft*
- RÉA* *Revue des études anciennes*
- RECAM* *Regional epigraphic catalogues of Asia Minor* (B.A.R. Oxford 1982–)
- RÉG* *Revue des études grecques*
- Robert, *Bull. épigr.* (R. Flacelière and) J. and L. Robert: *Bulletin épigraphique* (in *RÉG*)
- Robert, *Ét. anat.* L. Robert: *Études anatoliennes: recherches sur les inscriptions grecques de l'Asie Mineure* (Paris 1937)
- Robert, *Ét. épigr.* L. Robert: *Études épigraphiques et philologiques* (Paris 1938)
- Robert, *Gladiateurs* L. Robert: *Les gladiateurs dans l'Orient grec* (Limoges 1940, repr. Amsterdam 1971)
- Robert, *Hell.* *Hellenica: recueil d'épigraphie, de numismatique et d'antiquités grecques*, publ. par L. Robert (Limoges, etc., 1940–66)
- Robert, *Monn. gr.* L. Robert: *Monnaies grecques: types, legendes, magistrats, monétaires et géographie, Centre de Rech. de l'Hist. et de Phil.*, Ser. 1: *Hautes Ét. Num.* 2 (Geneva, etc., 1967)
- Robert, *Noms ind.* L. Robert: *Noms indigènes dans l'Asie Mineure gréco-romaine 1, Bibl. arch. et hist. de l'Inst. français d'Arch. d'Istanbul* XIII (Paris 1963)
- Robert, *OMS* L. Robert: *Opera minora selecta: Épigraphie et Antiquités grecques 1–* (Amsterdam 1969–)
- Robert, *Villes*² L. Robert: *Villes d'Asie Mineure: études de géographie ancienne* (ed. 2, Paris 1962)
- Schulze, *LE* W. Schulze: *Zur Geschichte lateinischer Eigennamen, Abhandlung der königlichen Gesellschaft der Wissenschaften zu Göttingen, phil.-hist. Klasse, N.F.V.*, Nr. 5 (Berlin 1933)
- SEG* *Supplementum Epigraphicum Graecum*
- Sherk, *Docs.* R. K. Sherk: *Roman documents of the Greek East: senatus consulta and epistulae to the age of Augustus* (Baltimore 1969)
- SIG* *Sylloge Inscriptionum Graecarum*
- Smallwood, *Docs. Gaius–Nero* E. M. Smallwood: *Documents illustrating the principates of Gaius, Claudius and Nero* (Cambridge 1967)
- Smallwood, *Docs. Nerva–Hadrian* E.M. Smallwood: *Documents illustrating the principates of Nerva, Trajan and Hadrian* (Cambridge 1966)
- SNG* *Sylloge Nummorum Graecorum*
- TAD* *Türk Arkeoloji Dergisi*

<i>TAM</i>	<i>Tituli Asiae Minoris</i>
<i>TAPA</i>	<i>Transactions and Proceedings of the American Philological Association</i>
Texier, <i>Descr.</i>	C. F. M. Texier: <i>Description de l'Asie Mineure fait par ordre du gouvernement français pendant les années 1833-1837</i> (3 vols., Paris 1839-49)
W (prefixed to a number)	No. of monument in Waelkens, <i>Türsteine</i>
<i>Wadd.</i>	E. Babelon: <i>Inventaire sommaire de la collection Waddington</i> (Paris 1898)
Waelkens, <i>Türsteine</i>	M. Waelkens: <i>Die kleinasiatischen Türsteine: typologische und epigraphische Untersuchungen der kleinasiatischen Grabreliefs mit Scheintür</i> . Deutsches arch. Inst. (Mainz 1986)
<i>WE</i>	J. R. S. Sterrett: <i>The Wolfe Expedition to Asia Minor, Papers of the American School of Classical Studies at Athens</i> , Archaeological Institute of America, III (Boston 1888)
Zgusta, <i>KO</i>	L. Zgusta, <i>Kleinasiatische Ortsnamen. Beiträge zur Namenforschung</i> , NF21 (Heidelberg 1984)
Zgusta, <i>KP</i>	L. Zgusta, <i>Kleinasiatische Personennamen. Monografie orientálního ústavu ČSAV XIX</i> (Prague 1964)
<i>ZPE</i>	<i>Zeitschrift für Papyrologie und Epigraphik</i>

The sign ∪ at the end of a line indicates that the text of that and the following line was inscribed on a single line of the stone.



INTRODUCTION

HISTORICAL GEOGRAPHY

Cox's journeys, in 1925 with J. R. Cullen, and in 1926 with A. Cameron, covered northern Phrygia from the villages of Hisar Köy and Bahtılı in the west, which belonged to the ancient territory of Ancyra Sidera, to Sevdğin and Karacaviran in the east, approaching the Phrygian Highlands around Meirus, and from Çal Köy, south of Appia, to Kozluca in the north, on the slopes of Ulu Dağ, the ancient Mysian Olympus. The distances total about 120 kilometres from west to east and 100 kilometres from south to north. He travelled in, and often explored thoroughly, the territories of at least seven ancient cities: Ancyra Sidera, Synaus, Tiberiopolis, and Cadi, which belonged to Mysia Abbaeitis, and Aezani, Appia, and Cotiaem, which were part of Phrygia Epictetus. He also covered the area around Tavşanlı, which was probably part of the Aezanitis (see *MAMA* IX, xix), and the district which adjoins it to the north, which may have been on the territory of Mysian Hadriani.

The only one of these places where significant remains can still be seen today is Aezani, the most important ancient city of northern Phrygia. Cox discovered nearly 600 inscriptions in the Aezanitis, nearly twice the number of texts already recorded from the region, and these have been published in *MAMA* IX. In this volume inscriptions from Phrygia Epictetus east of Aezani, principally from the villages and estates of the Upper Tembris Valley, come first, followed by the relatively small group of texts from the district around Domaniç, north of Tavşanlı, which are mostly of Byzantine date, and then by the material from Mysia Abbaeitis west of Aezani.

Cox had visited Phrygia Epictetus in 1924 with W. M. Calder and W. H. Buckler, and joined them in publishing an important series of texts from Cotiaem in *JRS* xv (1925), as well as inscriptions from the Upper Tembris Valley in *JRS* xvii (1927) and xviii (1928). In 1926 he concentrated on the further exploration of the Upper Tembris Valley (or Altıntaş Ovası), which has always been one of the richest sources of inscriptions in Phrygia.

Appia

The one city of this region for much of the imperial period was Appia, the modern Abya, recently renamed Pınarbaşı,¹ which lies in the valley of a tributary stream running north-east to join the Tembris near Zemme (now also renamed Çayırbaşı). To the south-east the ridge of Kozkavak Dağ separates Appia from the villages of Keçiller, Ali Ören,² and Çal Köy, all visited by Cox. Due north of the city the countryside opens out and looks north east across the rich agricultural communities of the Upper Tembris. To the West and South are the forested peaks of Kızıl Dağ, Tavşan Dağ, and Murat Dağ, the ancient Dindymus, which separated Phrygia Epictetus from the Banaz Ovası and the rest of central Phrygia.³ A route, followed by a Roman road, ran south from Appia and communicated with this area.

Cicero is witness to Appia's civic status as early as 51 BC.⁴ The city's origin is unknown, but it struck bronze coins in the second or first century BC which showed the head of Cybele and a seated Zeus carrying an eagle, with the legend *ΑΠΙΑΝΩΝ* or *ΑΠΠΙΑΝΩΝ*.⁵ The second spelling of the name, which was normal later, has led to the suggestion that Appia might have been founded by a Roman official, perhaps Appius Claudius Pulcher, Cicero's immediate predecessor as proconsul of Cilicia,⁶ and we know that at least two other Roman *imperatores* gave their names to new settlements in Asia Minor at about this period.⁷ However, the first spelling of the name indicates otherwise. Ap(p)ia was certainly a local toponym, to be compared with the village name *Ἀποκόμη* and the many personal names which begin *Απ-*, *Αππ-*, *Απφ-*, or *Αππ-*, and which are commonly found throughout central Asia Minor.⁸ The preference for the form with -pp- found on coins and inscriptions of the imperial period, may be explained by its likeness to the famous Roman praenomen.⁹

Apart from its coinage Appia has produced few other indications of its civic status. None of the inscriptions found there is readily distinguishable as a civic text from those of the villages in its territory. This territory extended north to include most of the villages of the Upper Tembris Valley, although Appia may have yielded land to Soa, sited at Altıntaş, when this community emerged as an independent city sometime during the Principate. The restored text of the petition of Aragua to the two Philips, which was found at the village of Yapılcan, implies that this community belonged to the territory of Appia (see below), although the imperial estate, of which the village was a part, may have been juridically independent of the city. Milestones on the road running north to Cotiaenum cite Appia as their *caput viae* as far as Gökçeler and Haydalar,¹⁰ and the latter village must have been virtually at the civic boundary, for its neighbour to the north-west, Ada Köy, is shown by an inscription of c. AD 300 to have belonged to Cotiaenum.¹¹

The bulk of Appia's territory lay to the east of the town, where her known neighbours, from North to South, were Meirus, on the western edge of the Phrygian Highlands,¹² Docimium, and Prymnessus. This was a region of great agricultural estates. The Aragua inscription from Yapılcan contains a petition addressed to the two Philips on behalf of *Ἀραγουηνῶν παροίκων καὶ γεωργῶν τῶν ὑμετέρων [τοῦ ἐν τῇ Ἀππια]νῆ δῆμου κοινο(ῦ) Μοιτεανῶν Σοηνῶν τῶν κατὰ Φρυγίαν τόπων*.¹³ This tortuous expression, which testifies to the hierarchical complexity of communities in the later Roman Empire, as well as to the anxiety of the petitioners to identify themselves precisely to the emperors, shows that Aragua, a village which is now attested on another inscription,¹⁴ was inhabited by farmers and *coloni* owned by the emperor, and was a part of the wider community of the Moeteanoi and Soenoi, who themselves were settled in the territory of Appia. The toponym Soa is known from three inscriptions found at Altıntaş; two of these are honorific texts set up by the council and people, respectively for a private individual, Fl. Allianus Quartinus, and for an emperor of the third or fourth century,¹⁵ while the third is a dedication erected on behalf of Trajan for the *βεννεῖ Σοηνῶν*.¹⁶ These inscriptions not only localise the place towards the southern end of the valley, presumably at Altıntaş itself, but also provide evidence that Soa developed into an autonomous city at least by the late empire.¹⁷ A clue to the location of the Moeteani comes from a Latin gravestone found at Prymnessus for an imperial domainal official, a *tabularius regionaris Ipsina(ē) et Moeteanae*. The *regio Ipsina* was almost certainly situated around the modern village of Sipsin, some ten kilometres due north of Afyon, which has preserved the ancient name of Ipsus (in the form (εἰ)ς Ἴψόν), the site of the famous battle in which Seleucus

and Lysimachus defeated Antigonus Gonatas in 301 BC.¹⁸ The Moeteani of the Aragua text surely occupied the *regio Moeteana* of the Prymnessus inscription, and they should be looked for in the region between Soa and Ipsus.¹⁹ In the mid third century they were on the territory of Appia, although their affairs may have been administered by an imperial official based in Prymnessus. That would not be surprising since procurators of imperial estates and their staff often lived at some distance from the properties which they oversaw.²⁰

Cotiaenum

The territory of Cotiaenum lay due north of that of Appia. The southern boundary, between Ada Köy and Haydarlar, occurred at the point where the Upper Tembris Valley narrows abruptly and the river enters a gorge as it flows north.²¹ Cotiaenum's south-west neighbour was Aezani. A Latin inscription which Cox discovered at Pınarbaşı, west of Aslanapa, is probably a boundary stone of the city (293) confirming that the Girei Ovası, an adjunct of the Tembris valley, largely belonged to Cotiaenum. The precise extent of Aezanitan territory north and south of Pınarbaşı remains disputable. Clearly it extended westwards from the flat plain of the Örencik Ovası at least as far as the village of Göynükören, whose quarries were the source of the grey marble which was used for most of Aezani's funerary monuments.²² However, an inscription carved on an Aezani-style doorstone of type VIb found at Yalnızsaray is dated by the Sullan era to AD 175/6, and therefore probably lay outside the Aezanitis which used the Actian dating system.²³ Other inscriptions in this district also used the Sullan era, including a gravestone from Çömlekçi Köy of AD 304/5,²⁴ but by this late period Aezani too had adopted the Sullan scheme, and the criterion is no longer diagnostic. The villages in this boundary zone used grave monuments of the Aezani and the Altıntaş type indifferently: there are stones from the Aezani workshops in Pazarçık, Terziler, and Bezirgân, from the Upper Tembris Valley workshops in Karadiğın and Çal Köy, and from both in Göynükören, Aslanapa, Pınarbaşı, Ortaca and Yalnızsaray.²⁵

To the north the territory of Cotiaenum is less well defined. The milestone copied by Cox at Karaağaç, to the north-north-west of Kütahya, which carries the distance XVI, was presumably measured from Cotiaenum, and shows that its territory extended at least this far in the direction of Tavşanlı (317). Tavşanlı itself almost certainly belonged to Aezani.²⁶ The territory north of Tavşanlı has been little studied and even Cox's journeys as far as Domanıç yielded few clues. Most of the texts he copied belong to the fourth century AD or later, and produced no topographic information apart from the village community of the *Ἐρξῆναοί* at Peşemit (344). The middle section of the valley of the Rhyndacus (Koca Çay) which ran north west from Tavşanlı, belonged to Hadriani, founded in AD 131,²⁷ and before that was part of the tribal territory of the Mysian Olympeni. Even in the High Empire perhaps no city could rightly lay claim to an area which was renowned for its brigands in classical antiquity and for its monastic retreats in the Byzantine age.²⁸

On the north-east Cotiaenum marched with Dorylaeum. Cox's explorations in this direction took place during his 1931 expedition to the territories of Dorylaeum and Nacolea, published in *MAMA* v. Cox and Cameron attempted no precise definition of the territorial boundary between the two cities, and discovered no epigraphic evidence which bears on the question. More recently P. Frei, who has resurveyed the territory of Dorylaeum, has suggested that it extended south-west to the peaks of Yeşil Dağ, which today mark the boundary between the vilayets of Eskişehir and Kütahya.²⁹

Cadi

The city of Cadi lay at Gediz, close to the headwaters of the river Hermus, and is variably assigned by ancient authorities to Mysia Abbaeitis or to Phrygia Epictetus.³⁰ It was a pre-Roman foundation, mentioned by Polybius.³¹ Cox, echoing earlier descriptions, remarked in his notes that it occupied a splendid position guarding the pass to the towns of northern Phrygia from the roads which came from the south and south-west.³² The people of Mysia Abbaeitis erected an inscription here in the late hellenistic period for one of their founding heroes Chromios, and his bust was portrayed on coins of the second century AD.³³

It is now clear from recently published evidence that the Mysoi Abbaeitai expanded significantly during and after the second century BC from their mountainous homelands around the upper Macestus valley southwards into north-east Lydia and to the adjoining parts of Phrygia. There were Mysians in the population of Tmolus close to Sardis,³⁴ at Castolus, a village in the territory of Lydian Philadelphia,³⁵ and at a village called Emmodi in the region of Saittai.³⁶ A decree of the Mysoi Abbaeitai in honour of their general at the time of the revolt of Aristonicus has been discovered at Iulia Gordus, and another decree is reported from a site on the territory of Silandus, both testifying to this Mysian tribal diaspora, probably abetted by settlement in hellenistic military colonies, at a period before the region was urbanised.³⁷

Cox copied inscriptions only in Gediz itself, and therefore found no evidence bearing on the extent of the territory of Cadi, whose boundaries still remain uncertain. The city, however, possessed its own sculptural workshop which produced a distinctive series of grave monuments in the imperial period, often characterised by an arched Syrian gable, supported on often elaborately decorated pilasters which generally framed portraits or whole figures in relief, and were set on a high inscribed plinth.³⁸ Up to now most of these are familiar only as unprovenanced specimens in museum or private collections and few have been observed at their find spots. Potentially, however, they should provide a valuable tool by which to analyse the extent of the civic territory. Civic inscriptions, however, are virtually unknown.³⁹

Ancyra and Synaus

To the west of Cadi, over a gentle pass and beyond the watershed which separates the headwaters of the Hermus from those of the Macestus, lay the two Phrygo-Mysian cities of Synaus and Ancyra Sidera, situated south-east and west of Simav Göl.⁴⁰ The location of Synaus at Simav itself has long been assured by the survival of the ancient name, and the discovery of an inscription, republished here (362), which mentions an *ἐπίσκοπος Συνάου*. More civic inscriptions have been found here than at Cadi. Two texts honour Antoninus Pius (Synaus P1 and 2), and one a local aristocrat (Synaus P3). There is an inscription mentioning the bequest of landed property to the city to endow the stephanephoria (Synaus P4) and a broken statue base honouring a high priestess of the imperial cult in Asia (418). The area is notable for its own style of grave monument, dubbed the Simav stele by Cox, found both at Synaus and Ancyra Sidera, but quite distinct from the Cadi stelae. The triangular gable, usually surmounted by plain or decorated acroteria, very often contains a central circle or boss and has ivy leaves in the lower corners, a motif that is also regularly found on the grave stelae of the middle Hermus valley, and which thus provides excellent evidence for the close cultural links that joined these two regions.⁴¹ On the other hand the later products of this workshop

frequently depict a range of tools or ornaments that are more characteristic of the Phrygian workshops, especially those of the Upper Tembris Valley.

It is difficult, if not impossible, to establish the boundary between Synaus and Ancyra, especially since the two cities used the same type of grave monument. Their closeness is confirmed by the fact that they shared a common bishop at the time of the third council of Constantinople.⁴² Indeed even the site of Ancyra is open to doubt. Travelling through the region in the 1830s W. H. Hamilton noted what seemed to be seats of a theatre at Kilise Köy, due west of the lake.⁴³ Above the village on a hill there is a well-defended acropolis protected by a massive fortification of rough stones, which was to be roughly planned twenty years after Hamilton's visit by Andreas Mordtmann.⁴⁴ Archaeological remains noted at Kilise Köy suggest that a settlement was occupied here virtually continuously from the Bronze Age until late Byzantine or Turkish times and it remains the best candidate for the site of Ancyra.⁴⁵ Buresch and most later travellers have accepted the identification, although final proof is lacking and doubts have been voiced.⁴⁶ If Ancyra is correctly located at Kilise Köy, it may have been overshadowed by some of the other communities in its own territory. Its territory certainly extended westwards over the small plain which is separated from Simav Göl by the 885 m. peaks of Tüllüce and Mandra Tepe. Inscriptions of a civic character occur here at Hisar Köy (467), and above all at Bahtılı where statue bases were set up for the emperor Claudius and for the sons of the emperor Constantine, in the first instance by the council of elders of the Goloënoi.⁴⁷ This was presumably an important *katoikia* dependent on Ancyra. On the eastern side an arbitrary division has to be drawn between Ancyra and Synaus. In this volume we have assigned the inscriptions of Aksaz, İçiler, Bahtılı, Hisar Köy, Kilise Köy, Göl Köy, Savcılar and Kelemyenice, which all lie west of Simav Göl, to Ancyra, and those of Yeniler, Yemişli, Hamzabey, Çöküler, Naşa, Çit Köy, Eynal Kaplıca, Beyce, and Simav itself to Synaus. The latter's territorial boundary on the north east extended at least as far as the villages of Kurtluhallar and Bey Köy, which have both produced milestones measured from Synaus (429, 445).

A mountain road runs due north from Synaus, past the villages of Yeniler and Yemişli and along the valley of the Simav Çay to the village of Taş Köy, which lay close to the site of an important sanctuary of Zeus Pandemos. This probably belonged to the city of Hadrianeia in Mysia Abrettene.⁴⁸

Tiberiopolis

The remaining area traversed by Cox should be assigned to the territory of Phrygian Tiberiopolis. This for the most part lay in the valley of the Emet Çay, known in its lower course as the Tavşanlı Çay and the Balat (formerly Alev) Çay, which joined the Rhyndacus where it emerged from the thickly-forested mountains of Mysia, east of Mysian Miletupolis.⁴⁹ This territory was enclosed by Synaus on the south-west and by Aezani on the east. Indeed the large site between Iğde Köy and Kırğıl at its eastern boundary may even have been part of the Aezanitis in antiquity.⁵⁰ As with Ancyra Sidera the precise location of the city is unclear. Two inscriptions of a civic character have been found. One from Hasanlar was erected for a certain Menelaus by the council and people of a community whose name has been almost obliterated. [A]ν[κυρα]νῶν is generally restored, but [Τιβεριοπολι]τῶν should no doubt be considered as an alternative possibility.⁵¹ The other is a building inscription mentioning a priest of the imperial cult now to be seen at Eğrigöz.⁵² The strategic fortification

of Eğrigöz, the Byzantine stronghold of Acrocös,⁵³ is a candidate for the site of Tiberiopolis, but a neglected Byzantine source indicates rather that the place was a village on the territory of Tiberiopolis, not to be identified with the city itself.⁵⁴ This should have been located at one of the several ancient settlements which have been noted in the valley of the Emet Çay, for instance at Yenice, Hasanlar, Hisarcık, or Emet itself.⁵⁵ The problem of location is exactly comparable to that encountered at Ancyra: no one site has produced monuments of a distinctively civic nature which serve to distinguish it from the others. Again it seems fair to conclude that the urbanisation of the region was extremely superficial, and did not lead to the creation of a major urban centre which overshadowed its neighbours. In the South civic territory did not extend beyond Bey Köy and Kurtluhallar, which belonged to Synaus (see above). In the North the fortress at Eğrigöz guarded access to the lower reaches of the Tavşanlı Çay and the forests of central Mysia. The exact boundaries between Tiberiopolis and the Mysian cities of Hadrianeia and Hadriani are obscure.

Tiberiopolis, like Aezani, claimed descent from Arcadian founders.⁵⁶ The inscription from Eğrigöz mentions a cult of the *ὀμοβῶμιοι Σεβαστοί*, found also at Cadi and Aezani,⁵⁷ and the office of *ἐπὶ τῆς εὐκοσμίας ἀρχῶν* which is characteristic of Aezani.⁵⁸ The gravestones of the region show the strong influence of the Aezani workshops. Tiberiopolis, therefore, contrasted with its neighbours to the south and south-west in Mysia Abbaeitis. It grew up in the shadow of Aezani, its larger eastern neighbour in Phrygia Epictetus, and is more properly regarded as a Phrygian city.

1. See J. and L. Robert, 'La persistance de la toponymie antique en Anatolie', in *La Toponymie Antique, Actes du Colloque de Strasbourg 1975* (1977), 45 n. 95.
2. For which see T. Drew Bear, *ANRW* II.7.2 (1981), 943–4, referring to the mooted identification with Alia.
3. L. Robert, *Journal des Savants* 1975, 156; Waelkens, *Türsteine* 89; *MAMA* IX, xviii; Drew Bear, *ANRW* II. 18. 3, 1967.
4. Cicero, *ad Fam.* III. 7. 2; 9. 1.
5. Imhoof-Blumer, *KM* I, 214; Head, *HN*², 667.
6. L. Robert, *Ét anat.* 190, n. 3, notes but rejects the notion.
7. At least two other communities in Asia Minor were named in this way after a Republican commander, Licinia in Pontus (Memnon, *FGrHist.* 434, F 26, 1) and the Murenioi in Lydia after L. Licinius Murena (C. Habicht, *JRS* LXV (1975), 74). In the late 40s BC the Phrygian city of Eumeneia minted coins under the name of the *ΦΟΥΛΟΥΙΑΝΩΝ*, deriving the name from Fulvia, M. Antonius' wife; Drew Bear, *Nouv. inscr.*, 64.
8. For which see Zgusta, *KP* §66, especially p. 85 remarking on the difficulty of distinguishing Lallnamen of the App-root from the Latin names Appius and Appia, and *KO* 83. The alternative spellings of such names with a single or a double consonant are paralleled locally at Alia, the name of a small Phrygian city south west of Appia as well as of a settlement at Kırğıl, the *Alianon katoikia*, one of whose inhabitants used the ethnic *Allianos* (see 431 and *MAMA* IX P64).
9. See Head *HN*², 667–8; *BMC Phrygia*, xl; Von Aulock, *SNG Phrygien* 3518ff.
10. *IGR* IV 599 and 600.
11. T. Drew Bear, 'Les voyages d' Aurélius Gaius, soldat de Dioclétien', in *La géographie administrative et politique d' Alexandre à Mahomet*, Actes du Colloque de Strasbourg 1979 (Leiden, 1982), 97 line 23.
12. Inscriptions from Meirus, at Malatça, were published in Haspels, *Highlands*, 330 nos. 86–90 (*κατοικία* in the mid 3rd century, *πόλις* after Diocletian). Civic status is indicated by the fact that the community known as *Μεῖρος Μεγάλη* sent a deputation to Clarian Apollo in the second century AD; Robert, *Bull. épigr.* 1972, 461, distinguished this city from the lesser Meirus at Malatça, and suggested Avdan-Teşvikiye for the site of Meirus Megale, where M. Aurelius and Commodus were honoured AD 176–80 (Haspels, *Highlands*, 333 no. 93).
13. For the reading, see 114 below.
14. Robert, *Bull épigr.* 1983, 532, with 1984, 460.
15. An unpublished text cited by T. Drew Bear, *ANRW* II.18. 3, 1989 n. 292; 69 (*IGR* IV 605); cf. J. Strubbe, *Anc. Soc.* VI (1975), 235. T. Drew Bear and W. Eck, *Chiron* VI (1976), 294 no. 12a, rightly point out that the phrase *τοὺς γῆς καὶ θαλάσσης δεσπότας* could be applied to any emperor of the third or fourth century, or indeed earlier, as M. Aurelius and Commodus in the text cited in n. 12.
16. *IGR* IV 603. For the interpretation of this and other texts referring to a *βέννος*, see the lengthy discussion by Drew Bear, *ANRW* II. 18. 3, 1952–61. For doubts and further discussion, see the notes on 222.
17. M. H. Ballance, *AS* XIX 19 (1969), 143–6. The identification of Ipsos with Sipsin seems almost certain and is consonant with the geography of the campaign leading up to the battle, and with the placing of Ipsos by Hierocles, *Synecdemus* 677, after Synnada and Prymessus and before Polybotus and Dorylaeum. It is worth noting, however, that at least one other Sipsin occurs in the modern toponymy of Turkey, a çiftlik in the ilçe of Sandıklı, south-west of Afyon. Perhaps this was a farmstead

- created or owned by a landowner from the village of Sipsin.
18. Ballance, *loc. cit.*; Robert, *Bull. épigr.* 1972, 456. M. Christol and T. Drew Bear, *Travaux et Recherches en Turquie 1982, Coll. Turcica* II (Istanbul, 1982), 32–3 n. 20 rightly restore *Μοιτρεαυών* against the old correction (*Τοτρεαυών* in the Aragua inscription, which is duly confirmed by Cox's photograph of the stone (below 114).
 19. So Strubbe, *Anc. Soc.* VI (1975), 232–6; Waelkens, *Türsteine*, map at end.
 20. Procurators of imperial estates and members of their staff frequently held responsibilities for widely dispersed properties. See especially the North African evidence from the Bagradas valley west of Carthage, where the domainal procurator generally resided (M. Flach, *Chiron* 8 (1978), 441–91 for a discussion of these well-known texts). Closer at hand the imperial quarries at Docimium were run from a central office at Synnada, the assize centre for the district and the chief city of eastern Phrygia (see, most recently, T. Drew Bear, *Nouv. inscr.* 10–12; *Tyche* I (1986), 61; and J. C. Fant, *Cavum Antrum Phrygiae. The Organization and Operations of the Roman Imperial Marble Quarries in Phrygia* (1989)).
 21. A. Philippson, *Reisen und Forschungen im westlichen Kleinasien* III, Petermanns Mitt. Ergänzungsheft 177 (1913), 177 cited by Drew Bear, 'Les Voyages d' Aurélius Gaius' 93.
 22. Waelkens, *MAMA* IX, xviii; 'Carrières de marbre en Phrygie', *Bull. des Musées Royaux d' Art et d' Histoire*, Bruxelles, LIII. 2 (1982), 41–5 with figs. 2, 4, 5, and 6.
 23. *MAMA* IX 411 and p. liii. The item is wrongly given as 416 in the list of dated stones p. lvii.
 24. Gibson, 'Christians' 37 no. 16, with the provenance in *Journ. Theol. Stud.* xxxi (1980), 208; Waelkens, *Türsteine* 214; cf. *MAMA* IX, xviii with n. 35, and lv for the era.
 25. Aslanapa, Aezani type, 274f.; Çal Köy, all Altıntaş type; Bezirgân, Aezani type, 281–3; Göynükören, Aezani type, 285, 288f.; Altıntaş type, 286f.; Terziler, Aezani type, 291; Pınarbaşı, Aezani type, 297; Altıntaş type, 295; Yalınzsaray, Altıntaş type, 298f.; Aezani type, 300 (*MAMA* IX, 411), 301, *MAMA* IX 422, 430; Karadiğın, Altıntaş type, 303; Pazarçık, Aezani type, *MAMA* IX 336 and 420; Ortaca, Aezani type, 303, 308f.; Altıntaş type, 312. An inscription of the second half of the third century, which was found some five kilometres south west of the village of Pınarbaşı, marks the boundary between the villages of the Tiktyeni (for the reading cf. D. H. French, *Epigr. Anat.* 17 (1991), 57) and the Sporeni (published with full commentary by M. Christol and T. Drew Bear, *Travaux et Recherches en Turquie* II (1982), 23–42). The episcopal lists of the tenth to the thirteenth century indicate a bishopric called *ὁ Σπορής*, which was subordinate to Cotiaenum, which was clearly identical with the village of the Sporeni. The ancient villages have been plausibly located at Pınarbaşı itself and at a site called Kışla Mevkii, south-west of Terziler in the direction of Bezirgân. Unfortunately it is not possible to distinguish which village was which. If the territorial boundary of Cotiaenum remained unchanged between the third and the tenth centuries, the geography would favour locating the Sporeni at Pınarbaşı.
 26. *MAMA* IX, xix.
 27. See now E. Schwertheim, *IGSK* 33: Hadrianoi und Hadrianeia (1987), 133–41, citing the descriptions of the site by Hamilton and A. D. Mordtmann.
 28. Schwertheim, *Epigr. Anat.* VI (1985), 37ff.; *IK* 33, no. 129.
 29. P. Frei, *I Araştırma Sonuçları Toplantısı Istanbul* 1983 (Ankara 1984), 54–5.
 30. *MAMA* IX, xviii; Waelkens, *Türsteine* 36–7. For the uncertainties in defining regional boundaries, see Strabo XII. 8. 2–3; 4. 4–6.
 31. Polybius xxxiii. 12. 2.
 32. Cf. Texier, *Descr.*, 406: 'Kediz batie à cheval sur un torrent, presqu' au fond d'un precipice, est toujours restée une ville d' une certaine importance.' Note that the modern town of Gediz was moved from the ancient site after the serious earthquake of 1970 (cf. W.-D. Hütteroth, *Türkei* (Darmstadt, 1982), 41–3).
 33. *OGIS* II, 446: Ἀγαθῆι Τυχῆι ὁ δῆμος ὁ Μυσῶν Ἀββαειτῶν ἐ[ρείμησ]εν τὸν προπάτορα Χρόμιον. For Chromios, see Homer. *Il.* II, 858; and for the coins, L. Robert, *Journal des Savants* 1978, 41–2.
 34. For the Mysotmolitai, see C. Foss, *Class. Antiquity* I (1982), 178–201.
 35. For a Mysian from Kastolos at Athens, *Μηνόδοτος Ἀναχάρσιδος Καστωλεύς*, see *IG* II 2 9003; Kastolos was a village of Lydian Philadelphia.
 36. C. Naour, *ZPE* XLIV (1981), 17 n. 28; cf. *Epigr. Anat.* V (1985), 74 n. 146. Now published by H. Malay, *Epigr. Anat.* XVI (1990), 65–7, and dated to 171/0 or 163–161 BC. In this instance the Mysians were almost certainly soldiers who had served in the Attalid army before they settled in this region.
 37. Julia Gordus: G. Petzl and H. Malay, *Epigr. Anat.* III (1984), 157–65 (cf. *Bull. épigr.* 1984, 384); territory of Silandus, T. Drew Bear, 'Les voyages de Aurélius Gaius' 119, n. 109. For other evidence of Mysians in Lydia see *TAM* V. 1, 444, and the discussion in *Bull. épigr.* 1984, 385.
 38. See the list of published inscriptions from Cadi. The gravestones of the Cadi workshops have been assembled by T. Lochmann, *Bulletin du Musée Hongrois des Beaux-Arts (Budapest)* LXXIV (1991), 11–24. The two examples with fixed find-spots come from Çeltikci (P13) and from a site between Erdoğan and Yeni Köy (P29), both south of Cadi.
 39. Cadi P2 and P6.
 40. J. A. R. Munro, *Geographical Journal* IX (1897), 260; Philippson *Reisen* III, 128. For the journey in this region of St. Theodore Studites, see L. Robert, *Villes*², 280; *Hell.* X, 118–22. See Waelkens, *Türsteine* 35 for bibliography and brief discussion.
 41. See C. Naour, *ZPE* XLIV (1981), 11–44 esp. 15 at n. 18; *Epigr. Anat.* II (1983), 107–41; V (1985), 37–44. The commentaries repeatedly note links between the middle Hermus valley, the area of Ancyra Sidera and Synaus, and Phrygia to the east, confirming the observations of Strabo that the whole region was an 'Übergangsgebiet' (XII. 8. 12, 576).
 42. Waddington in *LW* II, 261; C. Foss, *Survey of Medieval Castles of Anatolia I: Kütahya*. B.A.R. Int. Ser. 261 (Oxford, 1985), 101 n. 4.
 43. Hamilton, *Researches* II, 725ff.
 44. Texier, *Descr.* 409; A. D. Mordtmann, *Anatolien. Skizzen und Reisebriefen aus Kleinasien* (1818–59), ed. F. Babinger (Hanover, 1925), 36ff.
 45. The plan is reproduced in Foss, *Kütahya* 103, plan 6,

- with other observations.
46. Buresch, *Aus Lydien* 141 ff; Foss, *Kütahya* 102–5. L. Robert, *Villes*² 95 n. 2, suggested a site to the north east of Kilise Köy, but still close to the lake. T. Drew Bear, *Chiron* vi (1976), 291 n. 7, cf. *ANRW* II, 7, 2, 933 n. 2, promises a discussion of the problem.
47. For the sites at Hisar Köy and Bahtılı see Foss, *Kütahya* 105–7. The public inscriptions are listed below as Ancyra Sidera P5–8.
48. Schwertheim, *IGSK* 33, nos. 125–8 and pp. 143ff. For Mysia Abrettene, see Strabo XII. 8. 11, 576, analysed by Schwertheim, *op. cit.* 141, who shows that it lay between the valleys of the Macestus, flowing west from Ancyra Sidera, and the Rhyndacus.
49. Clearly shown in the map accompanying *IGSK* 33.
50. As argued in *MAMA* IX, xviii–xix.
51. LW 1011 (*JGR* IV, 555) restoring [A]ν[κυρα]νῶν.
- [Τιβεριοπολιτ]ῶν cannot reasonably be excluded, but Waddington made the reading from 'l'estampage qui est très beau'. The stone has not been seen since the mid-nineteenth century. Cf. Robert, *Villes*² 95 n. 2; *Gladiateurs* 159 no. 133; C. Habicht, *JRS* LXV (1975), 72.
52. LW 1021 (*JGR* IV, 556).
53. E. Honigmann, *Le Synekdèmos d'Hiérocles*, 25, 668, 9.
54. Foss, *Kütahya* 111.
55. Discussed by Waelkens, *Türsteine* 44.
56. *MAMA* IX, xxiii; L. Robert, *REG* LXXV (1965), xxxviii–xxxix.
57. For the Ὀμοβώμιοι Σεβαστοί, see S. R. F. Price, *Rituals and Power* (Cambridge, 1984), 157–61. Aezani: *MAMA* IX, P27–29; Cadi: *Zeitschr. für Num.* xxvii (1890), 19; *Wadd.* 5789; Head, *HN*² 668.
58. Cf. *MAMA* IX, xxx–xxxj, with n. 19.

ROMAN ROADS

The main routes in Asia Minor run east–west, linking Europe and the Aegean with western Asia and the Levant: the Persian Royal Road and Strabo's κοινὴ ὁδός (following the valley of the Maeander), the route from Byzantium through Iuliopolis to Ancyra, which attained increasing importance during the Empire.¹ Abrettene, Abbaitis, the Aezanitis, and Phrygia Epictetus generally, fall between these east–west roads and the most important cities in the area, Dorylaeum and Cotiaem, gave access to routes that ran athwart them. (Indeed it is in part to the absence of main routes from this area that the paucity of first-rank towns was and is due.) The revised version of J. G. C. Anderson's *Map of Asia Minor* (Murray, 1903) that W. M. Calder and G. E. Bean published as a supplement to *AS* VII in 1957 under the auspices of the British Institute of Archaeology at Ankara shows a knot of Roman roads centring on Dorylaeum (Eskişehir, still an important railway junction). One follows the route of the modern Istanbul–Ankara railway and comes south and then east from Nicaea (Iznik). Ancyra itself was reached from Nicaea by a more direct route that left the first at Malagina and dropped south from Bithynia into Galatia at Iuliopolis, but from Dorylaeum the road to Ancyra followed the course of the Tembris to Midaem (with a branch southwards to Pessinus and Abrostola), curving south by Germa Colonia and then turning north-east past Gordium to Ancyra. At Dorylaeum the traveller had a choice of two other southerly routes, the more easterly making for Amorium, the other passing by Nacolea and making its way by stages to Cidyessus, Bruzus, Eucarpia, and Peltae. Between this route and the road from Nicaea was one that led directly south-west to Cotiaem and on to Aezani and Cadi, turning north-west to Synaus and Ancyra Phrygiae and following the westward course of the Macestus; by way of Thyatira this route also gave access to the Hermus valley. From Cadi a road continued south towards Flaviopolis, then turning east towards Ceramon Agora, and from Aezani one followed the northward course of the Rhyndacus down to Hadriani and Prusa.

Cotiaem is shown on the map as the centre of another minor knot of roads. One ran south-east from the city through the Praepennisis, with one of its branches making for Appia, Siocharax, and eventually Ceramon Agora, the other for Soa and Prynnessus.

How important were these routes in antiquity? Certainly they were vital for communication between the towns and villages of the region, but for the military purposes of the central government and for large-scale traders and other travellers between provinces the clues are the itineraries and Roman milestones. Only the important Nicaea–Dorylaeum–Ancyra road figures in the *Antonine Itinerary*, but the *Peutinger Table* gives other roads radiating from or near Dorylaeum, via Midaem and Tricomia to Pessinus and, turning west through Abrostola, the road to Amorium, and that to Nacolea and Eucarpia. To the west of this route it shows a road branching off from the Nicaea–Dorylaeum–Ancyra road towards Clanudda and Philadelphia, which must approximate to the Dorylaeum–Cotiaem and the Cotiaem–Ceramon Agora routes, another to Docimium and Synnada, which thus forms another way

from Dorylaeum to one of the best-trodden routes in Asia Minor. Neither Cotiaenum nor Aezani figures on the *Table*.

The work of David French sets out the rather slender evidence for these routes as built Roman roads in the sense defined by French.² The Nicaea–Dorylaeum–Ancyra route is attested by his milestones no. 225, 373, and 375, the route south from Dorylaeum by 372 and 376 from Nacolea, a *caput viae*. 366 and 367 seem to come from the Dorylaeum–Cotiaenum road (Cotiaenum is also attested as *caput viae*) and 682 and 683 from the stage to Cotiaenum to Aezani (Aezani also appears as *caput viae*); 675–6 from Gökağaç may have strayed from the same route. The route from Cotiaenum to Prymnessus (*caput viae*) may be marked by 673, 052, and 033–5, that from Cotiaenum to Appia (another *caput viae*) by 677–9; 674 from Aslanapa could be from Aezani–Cadi or from Cotiaenum–Ceramona Agora.

Milestones discovered by Cox and his colleagues in 1925 and 1926 have added substantially to the total already known, affording evidence of routes not previously attested. Those published in *MAMA* IX were included in French's *Interim Catalogue*; IX 3, French's 680, placed at Hacı Mahmut near Aezani, comes from the same road as *MAMA* IX 1f. and 4f., that linking the Hermus valley with Cadi, Aezani, and Cotiaenum. *MAMA* IX, 5 was found at Tavşanlı but is likely to have been carried there along with some other stones from the region of Aezani, perhaps from Söğüt Köyü, for it bears the same mileage (5) as other stones from that village (682f.). Another milestone, published here (317), was found at Karaağaç, midway between Tavşanlı and the site of Cotiaenum; it bears the mileage 16. It is tempting to associate this stone with *MAMA* IX, 5, and to argue that they belong to the same road, although the distance on the Tavşanlı stone still provides an argument for supposing that it was brought from Çavdarhisar. The Karaağaç stone probably belongs to the route north from Cotiaenum to Hadriani, which would have joined the road down the Rhyndacus valley some distance north of Aezani.

Taking the other milestones published here in order from west to east, the first (429) comes from Kurtluhalar and bears the mileage 19 from the *caput viae* Synaus. It thus attests a direct route from Synaus north-eastwards towards Tiberiopolis. The same mileage appears on a stone from Bey Köyü (445) which must have been moved many km. north to that village from its original site on the road.

Next comes a group of milestones from the neighbourhood of Appia. The furthest north comes from Aslanapa (258); it very closely resembles and may even be identical with French's 674 and so may belong either to the Aezani–Cotiaenum route or to Cotiaenum–Appia–Ceramona Agora. There is no doubt that the milestone from Haydalar (248) belongs to this route; it is very similar to French's 679 from the same village, which bears the mileage 3, and may itself have been numbered I, although the Roman numeral on the Greek-language milestone would be anomalous. Here Appia is the *caput viae*, and the road is that from Ceramona Agora to Cotiaenum. Gökçeler, which had already produced French's 677f., has a third stone in the same series (227), bearing the mileage 7 (from Appia, though it is closer than the stone from Haydalar).

North-east of Appia, a few km. north of 673, comes the milestone from Ali Bey Köyü (93). This stone may belong to the same road as French's 677 from Gökçeler (227), Appia–Ceramona Agora, but it seems at least as likely that it is part of the same route as French's 673, from Cotiaenum to Prymnessus.

These discoveries mean that the Aezani–Cadi stretch of the road south-west from Cotiaenum must be treated as a route of more than local significance and indeed upgraded on the map of

Calder and Bean, which divides ancient roads in Asia Minor into two categories: 'Roman roads, certain or probable course' and 'other roads'. There was a hitherto unnoticed Roman road leading from Synaus up to Tiberiopolis. *A fortiori* the Cadi-Synaus-Ancyra route was also a Roman road in the sense that David French defines it.

When did these developments take place? The presence of milestones may well indicate a fresh upgrading of a long-established road that had simply not met Roman specifications, or only a restoration, but for what it is worth there seem to have been four main periods of activity in this area: the reign of Septimius Severus; that of Aurelian; during the Tetrarchy at the end of the third century and the beginning of the fourth; and during the reign of Constantine, in the years 317-24, 324-7, and 333-7. The same milestone was often used for works carried out under emperors widely separated in time, showing continued or renewed interest in the same road; these milestones are indicated below with an asterisk.

Septimius Severus:	227 from Gökçeler (AD 198-209) * 228(a) from Gökçeler (AD 198-209) 93 from Ali Bey Köy (AD 198-209)
Aurelian:	<i>MAMA</i> IX, 1 from Gökağaç (AD 270-5) * 228(b) from Gökçeler (AD 270-5)
Diocletian and colleagues:	429 from Kurtluhalar (AD 286-305) 317 from Karağaç (AD 293-305) 258 from Aslanapa (AD 293-305) 248 from Haydalar (AD 293-305) * <i>MAMA</i> IX, 5 (ll.1-3) from Tavşanlı (?AD 305-6) * <i>MAMA</i> IX, 2(a) from Gökağaç (AD 306-7)
Constantine:	* <i>MAMA</i> IX, 2(b) from Gökağaç (AD 317-24) * <i>MAMA</i> IX, 3(a) from Hacı Mahmut (?AD 317-24) <i>MAMA</i> IX, 4 from Söpu Köy (AD 317-24) * <i>MAMA</i> IX, 5 (ll.5-12) from Tavşanlı (AD 317-24) * 445(a) from Bey Köy (AD 324-6) * 445(b) from Bey Köy (AD 333-7) * 228(c) from Gökçeler (?AD 333-7)
Constantius II:	* <i>MAMA</i> IX, 6(d) from Söpu Köy (AD 351-4)
Valentinian I:	* <i>MAMA</i> IX, 6(b) from Söpu Köy (AD 364-7)

The improvements carried out under Septimius Severus belong to the road between Appia and Cotiaem and perhaps to that between Cotiaem and Prymnessus, unless the stone at Ali Bey Köy has been moved from a place on the former road. The passage of military commanders, troops, city dignitaries, and Imperial officials along the route is attested by the complaints made in 244-7 by the inhabitants of Aragua against these passengers as they travelled through the territory of Appia.³

This work is only a small part of the road construction and repairs carried out in the years 198–209, which as French's list shows have yielded more milestones than any other preceding period, and all over Asia Minor. That roads in this comparatively quiet area were now upgraded, for the first time as far as we know, is an indication of the restoration of confidence and prosperity under the Severan dynasty. Severus' generals had campaigned in Asia Minor in 193–4, not only driving from Bithynia through Galatia and Cappadocia but passing southwards into Asia; the importance of routes from north to south, in particular the accessibility of Asia from Bithynia, must have been brought home to Severus during those campaigns.⁴

In the middle years of the third century, Caria and Phrygia, retaining unusual prosperity, seem to have called for more attention from their rulers, even for separate government.⁵ It is in this context that in general we may see the upgrading or repair of roads in Phrygia under Aurelian and indeed in the fourth century. But the immediate occasion for road building and restoration under Aurelian, who had also campaigned in Asia Minor, is discussed in the note to *MAMA* IX, 1: it came after the return of Asia Minor south of Bithynia to Roman rule.⁶ Three milestones of the reign belong to roads leading to Ancyra, but another (*IGR* IV, 1482 = *SEG* XXVI, 1298) is on the Smyrna–Sardis road, which eventually gave access through Cadi and Aezani to Dorylaeum and Galatia. Otherwise the milestones of Aurelian cluster round Ancyra, with one item from near Smyrna and another just south of Amasia.

Under the Tetrarchy the road south from Dorylaeum through Nacolea again received attention, but most of the work was done on roads further to the west: Aezani–Cotiaeum, Cotiaeum–Hadriani, and Synaus–Tiberiopolis. The milestone from Aslanapa cannot be placed with certainty (see above).

The Tetrarchy was another period of ostentatious restoration and the milestones found in our area, like those of the period 198–209, must be placed in a context of intense activity: four milestones of Asia Minor may be attributed to the years 285–305, 13 to 286–293, and an unparalleled minimum of 104 to the years 293–305. Several belong to the road from Ancyra through Amasia to Neocaesareia down to Nicopolis and Armenia Minor.

In the period 317–24 Aezani–Cadi was treated again. Work done in the second, third, and early sixth decades of the fourth century pays attention to the Synaus–Tiberiopolis route, which seems to have been of increasing importance, but Cotiaeum–Appia–Ceramona Agora continued to be kept up.

The same Caesars appear on milestones of the Apollonia–Antioch highway (*CIL* III, 6965), as well as on *MAMA* IV, 233 = French 388, south-east of Thyatira (*ZPE* xxxiv (1979), 292, no. 8), on the Hermocapeleia–Thyatira road (*ZPE* xxxiv (1979), 283 1b), on the road between Balbura and Tyriaeum in Lycia (*Anc. Soc.* ix (1975), 181 no. 8), and near Çay (Iulia) (*Chiron* vi (1976), 301 ff., no. 10 = French 046); but the period 317–24 is particularly well-represented round Prynnessus and Synnada (French 033; 039; 042; 049) and east of Apameia (043–5). These works may be regarded as forming a continuum with those associated with Aezani and Tavşanlı. The work of the later emperors (Constantius and Valentinian) gives a more sporadic appearance.

It is noticeable how low the numbers recorded on most of the milestones are, when they survive: the highest in *MAMA* IX and those published in the present volume is 19; most are much lower:

4:	248
5:	<i>MAMA</i> IX, 1; 2(a) and (b); 5
6:	? <i>MAMA</i> IX, 3(a) and (b)
7:	227
16:	317
19:	429; 445

Moreover, some of the inscriptions add an honorific epithet to the name of the *caput viae* (as French 191; *H ΛΑΜΠΡΗ ΤΕΡΜΕCCEΩΝ* [ΙΙΟΑΙC]; 701 mentions *ΑΚΡΑΣΙΩ[ΤΩΝ] Η ΒΟΥΑΗ*). It was the cities, their officials and their inhabitants, who carried out the work under the directive and to the specifications of Roman military engineers, as is implied by the phrase *ἡ πόλις* in *MAMA* IX 6 (b). They were intended to continue the work to the edge of the area for which they were responsible. In fact they seem naturally to have paid most attention to the sections closest to the town; they may have taken particular pride in achieving the fifth milestone.

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| 1. | See map in B. Levick, <i>Roman Colonies in Southern Asia Minor</i> (Oxford, 1967); Strabo XIV, p. 663; importance of Iuliopolis, Pliny, <i>Ep.</i> 10, 77f. | 3. | <i>OGIS</i> 519. |
| 2. | Milestones: D. French, <i>Roman roads and milestones of Asia Minor</i> Fasc. 2: <i>an interim catalogue of milestones, Parts 1 and 2. British Inst. of Arch. at Ankara Monograph 9, B.A.R. International Series 392</i> (i and II) (Oxford, 1988). Definition: <i>ANRW</i> 2, 7, 2 (1987), 703–5. | 4. | Campaigns in Asia Minor: D. Magie, <i>Roman Rule in Asia Minor</i> (Princeton, 1950), 669–72; A. Birley, <i>The African Emperor: Septimius Severus</i> (London, 1988), 109–13. |
| | | 5. | See C. Roueché, <i>JRS</i> 71 (1981), 117–20. |
| | | 6. | See D. Magie, <i>op. cit.</i> , 716f. |

SCULPTURE WORKSHOPS

Phrygia in general, and the Upper Tembris valley in particular, have produced one of the richest and most remarkable assemblages of regional, provincial sculpture from any part of the Roman or Late Roman world. This volume includes a large number of the decorated gravestones and votive steles which are characteristic of the whole area. Cox's own notes, and indeed his and Cameron's discussions of the monuments from Dorylaeum and Nacolea which they published in *MAMA* v, show that he had already given much thought to the problems of identifying the various types of monument and the local workshops which produced them.¹

In recent years the study of the typology and decoration of inscribed and uninscribed monuments from Phrygia has made enormous progress. Waelkens, *Türsteine*, is a corpus of the most typical of all Phrygian grave-monuments, the doorstones, which were particularly prevalent in northern Phrygia, including the Altıntaş valley covered by this volume. The products of regional workshops are there identified, described, and classified according to type and chronology. Waelkens' work on the very numerous doorstones from the Aezanitis has been extended further in the introduction to *MAMA* ix, xlv–liii. It had been his intention to publish a further study of the entire production of the Upper Tembris Valley workshops, taking account not only of the doorstones (more of which have come to light since the publications of *Türsteine*), but also of the other characteristic types of the region: votive statuettes, busts,² steles, and tondos,³ and other funerary monuments including 'Bogenfeldstelen', panel steles, steles with one or two registers of portrait busts,⁴ and the funerary monuments decorated with representations of the gods, which reveal the religious beliefs and sensibilities of these people perhaps better than any other source.⁵ Other commitments have prevented him from completing this study and from preparing a detailed introduction to the products of these workshops which are published in this volume, but the preparatory work for these detailed studies is in fact subsumed in the description of individual monuments included here, and these supply the basic elements of a more accurate chronological framework than has hitherto been attempted. The absence of further analysis at this point is at least partly to be compensated by the careful discussion of comparable material which has appeared elsewhere. Waelkens himself has provided a stylistic commentary with much valuable comparative data on three items from the Upper Tembris valley which are now in the Malcove Collection, University of Toronto.⁶ In particular T. Lochmann has published a detailed analysis of seven very fine funerary monuments from the region, which now belong to the Ludwig Collection in Basel.⁷

The fundamental pre-condition for this sculpture production was the ready availability of good-quality stone for carving, and in particular of marble. The most important and best known marble quarries of Phrygia were at Docimium, about twenty-five kilometres north-east of modern Afyon. These produced huge quantities of high-quality stone including polychrome 'pavonazetto' and fine white marble.⁸ Thanks to intensive recent study much is now known about their organization,⁹ and about their production as a whole. It is particularly

important to note that large and highly skilled workshops, responsible for free-standing sculpture,¹⁰ high-quality decorated sarcophagi,¹¹ and doorstones,¹² as well as for the architectural sculpture demanded by the almost universal 'Marmorstyl' of second- and third-century civic architecture, were established precisely in the neighbourhood of the quarries, and the people of Docimium themselves were renowned as sculptors and stone-carvers, not simply as quarry-men.¹³

The Upper Tembris valley quarries near Çakırsaz and Altıntaş Köy produced marble, including 'pavonazetto', which is indistinguishable from that of Docimium. Quarry marks on blocks copied by Cox and his associates, as well as later investigators, confirm that these like the Docimian quarries were imperial property, and they may have been controlled by officials based in the conventus centre of Synnada.¹⁴ Domitianic and Trajanic building projects at Rome, which demanded large quantities especially of polychrome marble, could have caused the decision to exploit this smaller branch of the Docimian enterprise. In 1926 Cox discovered a half-finished 'Colossus' in a quarry at Çakırsaz, which was identified by Waelkens as a statue intended for display in Trajan's Forum at Rome. This has been disputed by R. Schneider, who argues that the Çakırsaz colossus was instead intended for a contemporary provincial series of statues modelled on the Roman set, perhaps to be erected at Ephesus or another western Asia Minor city.¹⁵ In either case it is clear that a spectacular imperial architectural enterprise was related directly to the production of an imperial quarry. The latest evidence for imperial exploitation in the Upper Tembris valley is a quarry mark naming the consuls of AD 156 (123), and there is no evidence for direct imperial exploitation into the third century, as at Docimium.¹⁶ Waelkens has suggested that in the later second century the quarries were leased out to private contractors and thenceforward marble was extracted primarily for local use. The transfer of ownership, or at least the putative change in the way in which the quarries were exploited, coincides with an enormous expansion in the production of gravestones in the area, and the establishment of sculpture workshops whose products were intended for the regional market, not for export to Rome or the larger cities of the Empire.¹⁷

At first the market production was dominated by doorstones of Waelkens' Type C—steles with a triangular gable above a rectangular, sometimes lightly tapering shaft which was largely taken up by a representation of a door. Type C Altıntaş has a projecting gable and doorposts and a lintel which are generally divided into two fasciae. The outer fasciae were originally left plain, but from the middle Severan period those on the doorposts were regularly decorated. The inner fasciae were originally narrow and left plain, but from around AD 200 they were decorated with ivy leaves, and later with a stereotyped garland frieze. The panels of the doors themselves also carried ornaments, and the upper panels often conformed to a regular scheme; 'Scheme 1' displayed a circular lock on the right linked by a bar to an ornamental fitting on the left panel. 'Scheme 2' consisted of a round door-knocker in the left and a circular lock in the right panel.

Type C Altıntaş 2 emerged in the third decade and continued well into the second half of the third century. The gable did not project and the lintels and doorposts were decorated with a stylised leaf pattern within ruled margins. Between the lintel and the gable there was a narrow band, usually decorated with a comb or zig-zag pattern.¹⁸

Several sculptors active in the Altıntaş workshops signed their work, and stylistic analysis makes it possible to attribute unsigned pieces to them also. The earliest was apparently Teimeas of Mourmate, who was active in the early Severan period,¹⁹ and he was followed by

his son Zelas²⁰ and by Zelas' contemporaries, Alexander²¹ and Epitynchanos.²² All were responsible for doorstones of Type C Altıntaş 1 as well as for other monuments. Waelkens associates another named sculptor, Andromachos, with a separate workshop active in the later Severan period, which also produced Type C Altıntaş 2 steles.²³ He suggests that there were probably two principal workshops active in the area, which were, however, closely associated with one another. Lochmann is inclined to assign most of the material to a single workshop, whose craftsmen produced work in a range of different styles.²⁴

The 'Bogenfeldstelen' were certainly produced at the same time as the doorstones of Type C Altıntaş 1, and indeed the earliest identifiable product of the main workshop may be an example of this type from the Antonine period.²⁵ They displayed the figure (or figures) of the deceased, often at life-size, standing between decorated pilasters and beneath an arched gable. Gradually 'Bogenfeldstelen' came to outnumber doorstones and by AD 230 they were probably the commonest type in the area. By the second quarter of the third century vine tendrils became the standard form of ornament framing these steles and the type continued to be produced until the first quarter of the fourth century. In the later examples in the series the ornament becomes more schematic and the sculpting of the figures less plastic and more two-dimensional.

In the second half of the third century they too begin to give way to a simpler type, which dispensed with figural representation and displayed an inscription, usually combined with representations of the objects and animals which played a central role in everyday life: pack animals, plough oxen, pruning implements, mirror, comb, distaff, and spindle. Other tools, musical instruments and writing tablets and scrolls are also often found.²⁶ Many of the 'Christians for Christians' inscriptions belong to this group, although they are additionally characterised by a wreath containing a Latin cross in the triangular gable.²⁷

By the fourth century the decorative scheme of these panel steles tended to give place almost entirely to the inscription. Objects are rarely displayed and human figures virtually never. The inscription occupied the whole panel and often overflowed on to the margins. This new style in part coincided with and was perhaps encouraged by the increasing tendency to use verse epitaphs rather than shorter prose texts on gravestones.²⁸

Less attention has been paid to the sculptural workshops in the other regions of northern Phrygia covered by Cox's survey, but they can readily be distinguished from one another. T. Lochmann has produced a valuable short study of a group of steles which were produced at Cadi, perhaps in the southern part of the city's territory.²⁹ They usually have a richly decorated triangular gable above an arched or triangular pediment. The shaft of the stele, which is often tapering rather than rectangular, may carry a standing figure, portrait busts, or a wreath, usually combined with reliefs depicting objects from everyday life, or simply a collection of such objects. Most of the inscription was usually carved on a high rectangular pedestal at the bottom of the shaft. Cox, who passed rapidly through the territory of Cadi and copied texts only at Gediz, the city site itself, recorded a number of steles which appear to be related to this type (e.g. 354, 355), but none that is entirely typical of this group. This tends to support the view of Lochmann that the workshop in question was located in the southern part of Cadi's territory which Cox did not visit.³⁰

The doorstones produced in the valley of the Emet Çay, belonging to the territory of Tiberiopolis, were closely related to the products of the Aezani workshops. Waelkens suggested in *Türsteine* and also in *MAMA* IX, 1, that one group of these stones occurring at

Kırgıl and İğde Köy, in the neighbourhood of the ancient Alia, were produced by a workshop located there, and we considered the possibility that this was actually a part of the Aezanitis (*MAMA* IX, xviii–xix). That is not certain, and doorstones of a similar type occur in other parts of the Emet valley, which certainly lay beyond the Aezanitis. In the list of published inscriptions appended to this volume we list all the stones from this area, including those already published in *MAMA* IX, as belonging to the territory of Tiberiopolis. In any case the commonest type of funerary and votive monument in the region was a simple bomos or altar-shaped stone, sometimes displaying a bust or simple tools, but more often only a wreath or no decoration at all.

The tombstones of the territories of Synaus and of Phrygian Ancyra are relatively homogeneous and appear to have been produced by a workshop or workshops which served both small cities. Cox dubbed these stones ‘Simav steles’. They usually have a simple triangular gable with ivy leaves in the lower corners. There is usually some other simple decoration in the pediment, such as a basket, a mirror, a rosette, or (possibly in three cases) a simple Christian cross in a circle. On the shaft of the stone, which is usually enclosed by plain pilasters, there may be one or two niches, wreaths, and rarely other types of ornament. Human figures or busts are not found. It is worth mentioning one group of very simple gravestones, found at Savcılar and at Bahtılı on the territory of Ancyra, which have an arched gable with very schematic acroteria above a shallow recessed panel and a large but shallow niche (475, 476–8). In the absence of further decoration it is very difficult to suggest a precise chronology for these stones.

Although the ‘Simav steles’ are related to the products of other Phrygian workshops—for instance they often represent the tools and objects of daily life—in general they are most closely related to the gravestones of north-east Lydia, produced in the cities of the middle and upper Hermus basin. Here the most common gravestone format had a triangular gable, with ivy leaves in the lower corners, above a simple shaft, which bears the inscription, often a wreath, but only rarely more elaborate decoration.³¹

1. *MAMA* v, x: ‘In this area the form of the tombstone and the reliefs upon it are often more important than the epitaph’; xv–xvii.
2. See M. Waelkens, *The Malcove Collection* (n.6 below), 19–20 no. 16 (bust of Zeus Ampelikos); L. Robert, *BCH* cvii (1983), 541 fig.16 (Zeus Ampeleites); *ibid.*, 527 figs.1, 3 and 4; M.-L. Cremer, *Epigr. Anat.* ix (1987), 120 no. 1 (pl. 11) (Zeus Thallios); 290 = Drew Bear and Naour, *ANRW* II.18.3, 2002 no. 22 (Zeus Bronton).
3. L. Robert, *BCH* cvii (1983), 531 fig.3 and 536–7 figs.8, 9 and 11; M.-L. Cremer, *Epigr. Anat.* ix (1987), 124 no. 2, see pl. 11 with another example now in Brussels; G. Koch, *Epigr. Anat.* ix (1987), 127 (Zeus Ampelites); G. Koch, *Epigr. Anat.* xii (1988), 143–6, pl. 8 (Zeus Thallos).
4. See, e.g., Pfuhl-Möbius, *Grabreliefs* II, 517–8 no. 2161 (by Zelas).
5. See, for instance, Buckler, Calder, and Cox, *JRS* xv (1925), 154 no. 140; T. Lochmann, *Sammlung Ludwig*, 458–64 no. 258. Lochmann will publish a particularly fine example acquired by the Museum of Avignon comparable to an example now in Istanbul: Pfuhl-Möbius, *Grabreliefs* II, 502–3, nos. 2089–90, cf. *Sammlung Ludwig*, 502 Beilage 49, 1 and 2.
6. S. D. Campbell (ed.), *The Malcove Collection. A Catalogue of the Objects in the Lillian Malcove Collection of the University of Toronto* (Toronto, 1985), 129–35 nos. 16–18.
7. *Sammlung Ludwig*, 453–508.
8. See M. Waelkens, ‘Carrières de marbre en Phrygie (Turquie)’, *Bulletin des musées royaux d’art et d’histoire* (Brussels) LIII (1982), 33–55, at 33–4 (with bibliography).
9. J. Clayton Fant, *Cavum Antrum Phrygiae. The Operation and Organization of the Roman Imperial Marble Quarries in Phrygia* (B.A.R. Oxford, 1989); M. Christol and T. Drew Bear, ‘Inscriptions des carrières de Dokimeion’, *Tyche* 1 (1986), 62–87, and ‘Inscriptions de Dokimeion’, *Anatolia Antiqua* 1 (1987), 83–137.
10. See, briefly, M. Waelkens, *AJA* LXXXIX (1985), 652 n.87. The most important contribution to the study of the sculpture production of the Docimian artists is the full publication of the frieze from the stage building of the theatre at Hierapolis, by F. d’Andria and T. Ritti, *Hierapolis II. Le sculpture del teatro. I rilievi con i cicli di Apollo e Artemide* (Rome, 1985).
11. M. Waelkens, *Dokimeion. Die Werkstatt der repräsentativen kleinasiatischen Sarkophage* (1982).
12. Waelkens, *Türsteine*, 187–203.
13. See provisionally L. Robert, *A travers l’Asie Mineure* (1990), 524–7; A. S. Hall and M. Waelkens, *AS* XXXII

- (1982), 151–5, publish evidence for Docimian craftsmen involved in public building at Iconium and for Docimian sculptors. A new collection of artists' signatures on inscriptions, presumably including the documentation on the Docimians, is in preparation by M. Donderer.
14. See *CIL* III 12227–9; Buckler, Calder and Cox, *JRS* xviii (1928), 22–3 nos. 232–3; T. Drew Bear and W. Eck, *Chiron* vi (1976), 312–8; L. Robert, *A travers l'Asie Mineure* 226 n.44; and 71f., 123ff. below. The evidence for the quarries is summarised by Waelkens, 'Carrières de marbre en Phrygie', 38–9.
 15. *AJA* LXXXIX (1989), 641–53; *contra* R. Schneider, *Römische Mitteilungen* xciii (1990), 251–3.
 16. Waelkens, *AJA* LXXXIX (1989), 643.
 17. *Türsteine*, 89–93; there is an obvious analogy with the Docimian quarries and their production of finely sculpted sarcophagi, although these were aimed at markets in Italy and at the wealthy cities of Pamphylia and western Asia Minor; see Waelkens, *Dokimeion* (1982).
 18. *Türsteine*, 89–91.
 19. Two signed works of Teimeas son of Zelas and of Teimeas Mourmateanos (presumed to be the same person) are known: LW 891 republished by E. Löwy, *Inschriften griechischer Bildhauer* (1885), 271 no. 387; and G. Mendel, *Cat. Mus. Imp. Ottomanes* III no. 1077 = Pfuhl-Möbius, *Grabreliefs*, 502 no. 2089. See Waelkens, 'Ateliers lapidaires en Phrygie', *Actes du VII^e Congrès int. d'épigraphie grecque et latine*, Constanța 1977 (1978), 123.
 20. Buckler, Calder and Cox, *JRS* xv (1925), 174 no. 167 = Waelkens, *Türsteine*, 97 no. 228 (collaborating with Alexander); Drew Bear, *GRBS* xvii (1976), 256 no. 11 (collaborating with Epitynchanus); Cox, *JRS* xv (1925), 156 no. 144 = Pfuhl-Möbius, *Grabreliefs* II, 517–8 no. 2161.
 21. Waelkens, *Türsteine*, 97 no. 228, with further discussion in *The Malcove Collection*, 22–3.
 22. Drew Bear, *GRBS* xvii (1976), 252 no. 9 (also Robert, *BCH* cvii (1983), 543), and 256 no. 11 (with Zelas).
 23. Cox, *JRS* xv (1925), 159 no. 147. See Waelkens, *Türsteine*, 90–91.
 24. *Sammlung Ludwig*, 468.
 25. *Türsteine*, 92 n. 183.
 26. For the evolution, see the remarks of Waelkens, *The Malcove Collection*, 22.
 27. They are collected and excellently illustrated by Gibson, 'Christians', nos. 8–15, pl. IX–XV.
 28. The finest example is the verse epitaph for Acacius carved by Aur. Athenodotus of Docimium, W. M. Calder, *AS* v (1955), 31–3 no. 1. Compare also *JRS* xviii (1928), 33 nos. 249 and 250; 15; *Ath. Mitt.* 1900 410–11 no. 20; Gibson, 'Christians', no. 25 (pl. XX, ornament still present, but reduced in size), no. 26 (pl. XI), no. 27 (pl. XXII), no. 28 (pl. XXIII), no. 29 (pl. XXV, ornament pushed out on to the surrounding frame by the inscription).
 29. 'Deux reliefs anatoliens au Musée des Beaux-Arts de Budapest', *Bulletin du Musée Hongrois des Beaux-Arts* LXXIV (1991), 11–14.
 30. Lochmann, *op. cit.*, 23; for further bibliography see the list of published inscriptions from Cadi.
 31. See *TAM* v.1, especially the plates, which illustrate many examples; C. Naour, 'Nouvelles inscriptions du Moyen Hermos', *Epigr. Anat.* 2 (1983), 107–40 with pl. 14–19. Naour argues that when domestic objects are represented on these Lydian steles, they should be attributed to Phrygian cultural influence (p. 138–9). Many more examples in C. Naour, 'Nouveaux documents du Moyen Hermos', *Epigr. Anat.* 5 (1985), 37–76 with pl. 3–8.

ESTATES

In a rural environment where several of the cities are so ill-defined as to be hardly distinguishable from the larger village communities, it is natural to look for concentrations of wealth and power outside civic structures in rural estates and land-holdings. Imperial estates are by their nature easier to discern than those of private land-owners, and their presence in the Upper Tembris Valley, as well as in adjoining areas of central and eastern Phrygia, is attested by several inscriptions. The earliest evidence for the presence of imperial agents in the region is provided by a pair of dedications set up for Zeus Bennios at a sanctuary near Eydemir, in the southern part of the territory of Appia, by T. Flavius Helios, freedman of Vespasian and *eirenophylax* of the region (*eparcheia*), and by his wife Sextilia P. f. Hedone in AD 79. The husband's antecedents came from the nearby village of Agrostea and it is clear that this imperial freedman was active in his native region. The inscriptions, however, provide no information for these activities, apart from the fact that he acted as *eirenophylax* and was clearly responsible for police functions in this rural territory. The emperors may already by this date have acquired landed estates around Appia and in the Upper Tembris Valley, but it is also possible that their active interest was confined to the marble quarries of the Altıntaş region, which were apparently administered as a branch of the larger Docimian quarries, which themselves had been imperial property since the time of Tiberius.¹

By the second century AD the emperors had added landed estates to the quarries, and the texts discovered or rediscovered by Cox throw some further light on these developments. The best known of these is the inscription found at Yapılcan, which carries the petition addressed to the two Philips between AD 244 and 247 from the villagers of Aragua, who described themselves as the emperors' coloni and farmers (line 5), and which refers to the depredations of the *Καισαριανοί*, imperial slaves and freedmen, as well as to illegal demands made by soldiers traversing the region and by the gentry of a nearby city, probably Appia itself.² Two other relevant texts are the Latin tombstone of a *dispensator Augusti*, found at Yalnızsaray northwest of Yapılcan (*CIL* III, 7002), and the final section of a boundary stone erected by an imperial freedman procurator, September (259 = *CIL* III, 7004, 12230). Aragua, as already noted, lay in the district of the Soeni and Moeteani, and the Latin epitaph of a *tabularius regionarius Ipsinae et Moeteanae* found at Prynnessus implies that the latter was known as the *regio Moeteana*, an estate whose accounts were administered by an official who lived away from the estate in a nearby city (see above). On the other hand, lower-ranking agents clearly lived on the estate itself. An imperial slave Proculus set up the epitaph for his father C. Orfidius Stratocles at Karağağaç, close to Appia (131), and another imperial slave appears on a middle or late Severan doorstone, which was copied in Kütahya but probably originated from a site in the Upper Tembris Valley.³

Cox's 1926 journey produced an important addition to this dossier, a further boundary stone belonging to the series erected under the supervision of the imperial freedman September. This preserves the beginning of the text, and thereby gives a clue to the estate's origin and first owner: *Imp. Caesaris Traiani Hadriani Aug. terminicianorum per Papirium*

Paullinum procur. Septembre Aug. lib. (255). A line drawn between the find-spot of this stone at Kusura and that of *CIL* III 7004, rediscovered by Cox on the road between Aslanapa and Gökçeler, indicates that the estate boundary ran along the ridge which separates the Girei Ova from the west end of the Upper Tembris Valley around Ada Köy and Haydalar. Since no trace of imperial land ownership has come to light in the Girei Ova itself around Aslanapa, and especially since no domainal officials are mentioned on the mid-third-century boundary stone set up between two village communities in this area, the Tiktyeni and the Sporeni,⁴ the imperial property administered by September presumably lay on the east side of the two estate boundary stones.

It is not immediately clear whether the whole of the Upper Tembris valley which stretched south east from this point as far as Altıntaş belonged to a single unified imperial estate, or whether the property was fragmented. The new inscription reveals the property as the (*praedia*)*ciana*. The ending of the fragmentary name is in an adjectival form derived from a Roman *nomen* or *cognomen*. Two Asia Minor parallels can readily be supplied, the *χωρία Κωνσταντιανὰ* of north west Galatia, imperial property by the reign of Hadrian, but formerly the property of a Considius, and the *praedia Quadraticiana* which were part of the extensive imperial holdings around Laodicea Catacecaumene in south east Phrygia, also imperial property by the Hadrianic period but previously owned by a Quadratus.⁵ It is frustrating not to be able to identify the original owner of the Upper Tembris Valley estate more closely. The ending -cius or -cianus for a Roman name narrows the field considerably, and suitable candidates might come from the family of the Plancii of Perge, whose property interests in central Anatolia are already on record.⁶ But other possibilities cannot be ruled out, and this would be the first evidence that land owned by the Plancii passed into imperial ownership. However, the inference from the name of the estate about its original owner does suggest an answer to the question of whether the Upper Tembris Valley property was a unified estate, or comprised several discrete sections. It seems unlikely that any single private citizen should have been able in the first instance to establish a monopoly holding of such a size, and there is positive evidence to the contrary. Roman citizens with the *tria nomina* appear from time to time on the inscriptions of the second and third centuries, and one group predominates, the Sestullii. M. Sestullius Severus Flavianus erected an elaborate monument at Çayırbaşı (Zemme) for his father M. Sestullius Severus, who was high priest of Asia, and a doorstone dating to the last decade of the second century shows the latter burying his freedman foster-father M. Sestullius Pindarus.⁷ Pindarus' natural son, Atimetus, is also known from another gravestone of the region.⁸ The family and its dependants are attested by contemporary or near-contemporary inscriptions of Tiberiopolis (**P19**), Aezani (*MAMA* IX 272, P113, and an unpublished civic inscription to be published by M. Wörrle), Prynnessus, and Stectorium, and their involvement in Phrygian Acmonia can be traced through an allusion in Cicero's *Pro Flacco* back to the 60s BC.⁹ Again Cox's records add to the dossier. Another monumental text from Altıntaş Köy, very similar to the Çayırbaşı stone, was erected by the son, here also identified as a high priest of Asia and as a priest, in honour of his father (70). It is difficult to explain the continued presence of the family in the area except by assuming them to be major landowners, and the nucleus of their property was surely in the region around Altıntaş and Çayırbaşı. In this case the imperial estates, at least up to the end of the second century, cannot have embraced the whole valley. This conclusion seems to be confirmed by a modest quantity of evidence for other large landowners. The many unprovenanced gravestones from

the district, which were subsequently carried to Kütahya, include one set up for P. Clodius Atticus, his patron, by a dependant in the early third century (Waelkens, *Türsteine* no. 225), and another middle or late Severan doorstone for an *οἰκονόμος* (*vilicus*) of L. Aur. Apollinaris Telesphorus of Appia itself (Waelkens, *Türsteine* no. 283; cf. no. 254 = *JRS* xv (1925), 49 no. 32 from the same area for Aur. Apollinaris Sabinianus, who is thought by Waelkens to be perhaps identical with, or certainly related to the man of Appia).

It seems likely, therefore, that the imperial estates of the Upper Tembris Valley grew up alongside private land holdings. Despite the presence of a freedman of Vespasian in the area, they cannot be certainly traced before the reign of Hadrian, a pattern that is familiar elsewhere in central Asia Minor.¹⁰ In the case of the property at the north-west end of the valley, it is now known that imperial holdings had been acquired, through confiscation, inheritance, or by some other means, at the expense of a large private estate, apparently owned by a family of Italian origin. Perhaps this pattern of appropriation continued, so that by the middle of the third century the terminology of the Aragua inscription may be taken to imply that much of the territory of the Moxeani and the Soeni at least was in imperial hands.

One other item recorded by Cox provides evidence for estate ownership by a prominent Italian family outside the Tembris Valley. A sarcophagus recorded at Cadi (352) was set up by M. Ummidia Ummidiana for her husband M. Iulius Thrasyleon and her father M. Ummidius Nicephorus. The names suggest a family of *liberti*, and Ummidius is characteristic of the long-lasting senatorial clan from Casinum in Umbria. Its members are known to have owned a large property elsewhere in Asia Minor, in the territory of the Ormeleis east of Cibyra, and inscriptions found here include a votive monument erected on behalf of the safety and well-being of the heirs of Faustina Ummidia Cornificia, who was presumably the original owner. Faustina Ummidia Cornificia was the sister of M. Ummidius Quadratus, the suffect consul of AD 162 and the first prominent member of the family to bear the praenomen Marcus. It is plausible to suppose that the freedmen at Cadi had been manumitted by the same woman or by her brother, and it is economical to assume that they were administering family property acquired at about the same time as the Ormelian estates. A more hazardous conjecture may be made about the original decision to acquire property in Asia. Syme has suggested that Faustina Ummidia Cornificia had married the ordinary consul of 152, M'. Acilius Glabrio, 'the eccentric patrician'. Perpetuating a family tradition that stretched back at least as far as the *lex Acilia* of 123 BC, Acilius Glabrio both held office and had wide private interests in the Asia Minor provinces. Perhaps it was his local knowledge and his advice that led his wife, or members of her family, to invest in property in some of the remoter reaches of the province of Asia.¹¹

1. The Flavian texts are published and discussed by C. Naour and T. Drew Bear, *ANRW* II. 18. 3, 1967ff. nos. 15 and 16. For an earlier summary of the evidence see J. H. M. Strubbe, *Ancient Society* 6 (1975), 229-50, with further inscriptions published by T. Drew Bear, *Nouv. inscr.*, 10ff. nos. 4ff., and *Tyche* 1 (1986), 42-87.
2. For a revised text see below no. 114.
3. Many times republished, but best in *JRS* xv (1925), 173 no. 167, and Waelkens, *Türsteine* no. 228.
4. M. Christol and T. Drew Bear, *Travaux et Recherches en Turquie II. Collectanea Turcica II* (Istanbul 1982), 23-42; (*SEG* xxxii (1982) 1287). See above n. 25.
5. *RECAM* II 34, cf. 35 and 36, with discussion by J. G. C. Anderson, *JRS* xxvii (1937), 19-22 and in *ANRW* II. 7. 2, 1074-5; *MAMA* I 24, discussed in *ANRW* II. 7. 2, 1078-9.
6. *JRS* LXIV (1974), 27-39.
7. Waelkens, *Türsteine*, 222.
8. *Const. Hell. Phil. Syll.* 15 (1880-81, parat. 1885), 68 no. 25.
9. *AS* xxix (1979), 13-22.
10. Cf. *ANRW* II. 7. 2, 1079.
11. For Glabrio's career see R. Syme, *Chiron* x (1980), 427-48 = *Roman Papers* III (Oxford 1984), 1316-36.

CHRISTIANITY

The regions surveyed by Cox have produced a remarkable range of early Christian inscriptions, in particular the well-known series erected 'by Christians for Christians' from the Upper Tembris Valley.¹ Unfortunately only a portion of the early Christian epitaphs of Phrygia indicate their religion in so unambiguous a fashion; others have to be identified by other signs, such as distinctive funerary formulae, or by the use of Christian symbols. The interpretation of the latter is often controversial, for objects or designs that can bear a Christian symbolic significance were often also perfectly normal and intelligible in purely pagan contexts.

Scholarly attention on the Christian epigraphy of Phrygia has concentrated above all on the material from the Upper Tembris Valley, and on the question whether or not the 'Christians for Christians' texts come from a Montanist community.² This discussion has tended to overshadow the fact that other very early Christian groups can also be identified in the regions which Cox explored west of the Aezanitis. Christian gravestones belonging to the second half of the second or the early third century have been discovered on the territory of many of the cities of north western Phrygia, Lydia, and Mysia Abbaeitis, including Temenothyrae and Traianopolis, Bagis, Cadi, and probably Ancyra and Synaus. The following review is designed as an introduction to this largely unfamiliar material.

A gravestele which should be attributed to one of the workshops active in Cadi soon after the middle of the second century AD, and which is now in Istanbul Museum, carries the text *Αὐξάνων Τρύφωνι πατρὶ κὲ Αὐξάνουση μητρὶ ἐτι ζώση μνή χάριν | Χρησιανοί* (Cadi **P22**).³ The last word of the text identifies the stone without question as a Christian monument, although its reliefs (see Gibson, 'Christians' pl. XXV no. 30) do not distinguish it from contemporary pagan monuments. However, the existence of this stone strengthens the case for identifying two other Cadi steles of the same period as Christian, although in these cases the grounds are iconographic. A stone now in Izmir Museum, which is attributable to the territory of Cadi on stylistic grounds, shows a male figure standing between two pilasters beneath a triangular gable, holding a bunch of grapes in his left hand and a large circular object decorated with a cross in his right (Cadi **P23**). The text, which is dated to the year 242, that is AD 157/8 by the Sullan era, itself contains no clue as to the religion of the deceased—*Δαμᾶς υἱῶ. . | ἔτους σμβ' μηνὸς Γορπιάου. | Ἀπελλᾶς πάππος κὲ Αμμιον μᾶμης | κὲ Δαμᾶς πατὴρ κὲ Τατιον τεκοῦσα κὲ | Ἀπελλᾶς πατέρων κὲ Διομήδης πατέρων Βερονεικιανῶ μνία|ς χάριν*—but the object in the right hand has been identified as the *panis eucharisticus*, the bread of the Eucharist.⁴ The pose, dress, and accoutrements of this male figure are almost identical to those seen on another Cadi stele, which is now in Kütahya Museum and was found in the village of Çeltikçi, south of Gediz. The text, dated AD 179/80 by the Sullan era, runs [*ἔτο]υς σξδ' μη. Πανήμου | [Πό]πλις Σιλίκις Ὀλπιανὸς | [ὁ οὐν]τροφὸς αὐτοῦ κὲ Εὐτύ[χης] κὲ Ζωτικῆς οἱ γονεῖς αὐ|[τοῦ κε] Ἀντίπατρος ὁ ἀδελ|[φὸς αὐτοῦ] Εὐτύχη γλυκυ|τάτω μνήμης χάρις* (Cadi **P13**). When this was first published by W. M. Calder in 1955 he identified it as the earliest dated Christian epitaph from Asia Minor precisely on the strength

of the objects held by the standing figure—a stylised circular disc in the right hand decorated with a simple cross, and a bunch of grapes in the left hand. Now that the iconography of the standing figure is so closely paralleled by that of the earlier Izmir stele, Calder's original identification of the stone as Christian finds further support.⁵

In fact the circular objects decorated with a cross, which both figures are carrying, are matched on a number of other gravestones from Phrygia. The gable of an early third century gravestone of a Montanist bishop from Temenothyrae (Uşak) displays a similar disc decorated with a simple cross resting on a three-legged table (*mensa tripes*) (Waelkens, *Türsteine*, 366), and four other gravestones produced by the same workshop later in the first half of the third century, one also intended for a Montanist bishop, prominently display a cross in an ornamental circle or crown, which stands on a table (*ibid.* 372–5).⁶ None of the circles or discs has the hanging tassels which are typical of wreaths (such as are found on many of the 'Christians for Christians' gravestones enclosing a Latin cross), and the placing of these symbols on a table, which could serve as a portable altar, makes it virtually certain that they are also intended to represent the bread of the eucharist, the *panis eucharisticus*. Indeed bread baked in the form of a crown was known as early as the third and certainly used for the eucharist in the sixth century.⁷ Thus the inscriptions of AD 157/8 and 179/80 and the Temenothyrae group of gravestones show one of the most familiar and important symbols of Christian worship. Calder also noted on the stone from Çeltikci that the bunch of grapes by the man's left hand is suspended by a t-shaped appendage which may also represent a cross. This is less certain, but the juxtaposition of the grapes, indicating the wine, the other chief eucharistic symbol, with the bread, is a telling one, and Calder's suggestion is likely to be right. The wine chalice, indeed, also made an early appearance in the iconography of these pre-Constantinian gravestones. One of the doorstones which Cox copied in the Upper Tembris Valley shows a chalice standing on a small table inscribed with the words *ἱερεὺ | χαίρει*. The style of the monument suggests a date between 150 and 175 (198).⁸

Cadi therefore had a Christian community, whose members identified their religion openly on their gravestones soon after the middle of the second century AD. They had Christian neighbours in the communities of North-East Lydia, which adjoined Cadi on the south side. The gravestones of the Montanist community at Temenothyrae which illustrate the *panis eucharisticus* are to be dated to the first and second quarters of the third century. It has been noted that the craftsmen who produced these gravestones were probably originally based at Çarık köy on the territory of neighbouring Trajanopolis, where they produced their early work before moving to Temenothyrae in the early years of the third century.⁹ Since they seem to have worked from their new base exclusively for the Montanist community, Waelkens has suggested that they may have been Montanist Christians themselves, possibly forced to move from their original home because of their unorthodox beliefs, whether by unsympathetic fellow Christians or by pagans. Here too was a well-defined group of Christians, living in the Lydo-Phrygian borderland before the end of the second century AD.¹⁰ It seems likely that they were also connected with another Christian community attested by three inscriptions which can be attributed to the city of Acmonia, the larger eastern neighbour of Temenothyrae and Trajanopolis.¹¹

It is also worth adding a reference in this connection to another Christian gravestone which was copied at Uşak, the site of Temenothyrae, but which had been brought from the site of Aktaş, which lay close to the territory of Cadi. The description of the relief, which showed a

veiled female figure holding a distaff and spindle standing in an aedicula between a left pilaster decorated with a mirror and a scent-bottle and a right pilaster decorated with a vine, is reminiscent of the Cadi type. The text runs Ὀνησιμῆς | ἰδία θυγα|τρι Ἀμμία | μνήμης | χάριν. | <ε>ἴ τις δε ἀμάρτησει εἰς τῆς ἰκονα [ταύ]|της, ἔσται ἡ ψυχὴ αὐτοῦ ἀν[άθε]|μας τ[οῦ] | ζῶν[τος] | Θεο[ῦ] (*TAM* v. 1, 21 with commentary). The absence of Aurelius from the nomenclature points towards a date before AD 212.

The context in which the *panis eucharisticus* appears on the Cadi and Temenothyrae steles, either held in the right hand of the believer and contrasted with the vine in the left hand, or placed upon an altar, makes the identification of the symbol virtually certain. It is more difficult to be certain about the Christian significance of a cross in a circle when it is displayed out of context, as part of the decorative scheme of the monument. A decorated tombstone from Bahtilli on the territory of Phrygian Ancyra shows a circular disc decorated with a cross in an arched ‘Syrian’ gable above an inscription on the shaft of the stone which reads Αὐρ. Κοδρᾶτο|ς Αὐρ. Γλυκίη γλ|υκυτάτη συνβί|ω διὰ φιλανδρία|ς μνίας χάριν. The χ in the last word has been displaced so as to look like a small cross, a feature which has been widely noted on other Christian gravestones of Asia Minor.¹² Three inscriptions copied by Cox in the villages belonging to Ancyra and Synaus display a similar cross in a circle in the their pediments. While making his copies Cox took great pains to distinguish true crosses in circles from schematic drawings of four-petalled rosettes, which very closely resemble them, and he was confident of genuine Christian symbolism on three gravestones from villages which were probably on the territory of Synaus, two at Yemişli (378, 381) and one at Naşa (413). On the second stone from Yemişli it is worth noting the extremely localised indigenous name *Ιζουεινος*; these Christians were of unimpeachable Anatolian peasant stock. The Naşa inscription is carved on a stele resembling the Cadi type and contains three bosses within the arch of the Syrian gable, one decorated with a cross. The gravestone was erected by three brothers Diogenes, Metrodorus, and Apollinarius for their father *Πρεσβύτης* (*sic*). The last name is unusual and should perhaps be interpreted as a *nom parlant* for a man who was a priest or an elder in this fledgling rural church.¹³ These stones from Ancyra and Synaus do not add up to unambiguous evidence for an early Christian community. It is possible that the stone-masons who carved the monuments were not as scrupulous as Cox in separating crosses from rosettes. There is remarkably little to distinguish the rosette on the certainly pagan 382 from the supposed crosses of the allegedly Christian 378, 381, and 412, and crosses in circles have been noted occasionally elsewhere on pagan texts.¹⁴ However, the *panis eucharisticus* was a current Christian symbol displayed on gravestones of the neighbouring regions and the Christian interpretation of the cross in the circle should at least be treated as probable.

A parallel is offered by a gravestone from the south Phrygian city of Apollonia. The published text of this third-century gravestone, a simple stele with a triangular pediment, runs Αὐρ. Ἀσκληπιάδης Ἀλε|ξάνδρου τοῦ καὶ Ἀρ|τέμωνος δ’ Ὀλυμπίχου | καὶ Αὐρ. Κοσμία Ἀσκληπι[ά]|δου β’ Μεννέου τῷ ἰδίῳ | ἀνδρὶ καὶ Αὐρ. <Ἀρ>τεμωνίς | πατρὶ Ἀλ[ε]|ξάνδρω | μνήμης χάριν.¹⁵ However, close inspection shows the additional letters α ω underneath the epitaph, and in the gable of the stele there is a cross in a circle, precisely like the examples from the Synaus region noted by Cox. Two other gravestones from Apollonia also show a cross carved in a circle in the triangular gable.¹⁶ The presence of α ω on one of them makes the interpretation of these stones at Apollonia as pre-Constantinian Christian monuments uncontroversial. Another inscription of the third century from the city’s territory

expressly identifies one of the families named on the inscription as Christian, and a Christian presbyter is mentioned on a text of the third or fourth century.¹⁷ It does not seem too much to hope that in due course new evidence from the territories of Phrygian Ancyra and Synaus will come to light to confirm Cox's assumption that they too were the homes of early rural Christian communities.

Even more than the well-known material from the Upper Tembris Valley, and the many early Christian inscriptions from southern Phrygia, such as Eumeneia, Apamea, and Dionysopolis,¹⁸ the otherwise unremarkable early Christian gravestones found in the city territories west and south-west of Aezani imply that these rural areas—none of the stones comes from the city sites themselves—contained an appreciable Christian population, often substantially before the end of the second century. They provide welcome corroboration for Pliny's observation that Christians were to be found in both town and country and in all classes of society in early second-century Pontus,¹⁹ and offer a challenge to the common view of post-Pauline Christianity, that it was almost exclusively an urban phenomenon.

This collection of Christian texts also contrasts markedly with the situation in neighbouring Aezani and Tiberiopolis. The valley of the Emet Çay, which comprised the territory of Tiberiopolis, has yielded an appreciable number of inscriptions, including many pagan votive monuments (e.g. **488**, **504**, **527**, Tiberiopolis **P1**, **P5**, **P12**, **P18**, **P2If.**, **P34-6**, **P47**), outnumbering those so far recorded from Cadi, Synaus and Ancyra combined, and yet there is not a single clear pre-Constantinian Christian text among them. The case of Aezani is even more striking. Close to 1000 texts include no early Christian gravestone,²⁰ and few enough even in the fourth century.²¹ Although church buildings, including perhaps an episcopal church erected on the foundations of an earlier bath house, have been identified in the excavations of Aezani, the rarity of Christian inscriptions here even after the peace of the Church is astonishing, and surely bears witness to the vitality of paganism, which was no doubt orchestrated from the great temple of Zeus dominating the city.²² Tiberiopolis had close affinities with Aezani in other respects (see above); her religious sympathies too seem to have accorded with those of her powerful neighbour.

The Christian inscriptions of the Upper Tembris Valley have been much discussed. Cox's explorations yielded four new 'Christians for Christians' texts which were made available to W. M. Calder when he brought the dossier of these monuments up-to-date in 1929,²³ and it is possible to identify a fragmentary fifth example from the notebooks (**217**). The most striking of these is the verse epitaph from Aslanapa (**275**), put up by Christians for Christians, among others for a young girl whom the 'wailing Erinyes mourned for in Acheron'. More clearly than any other Phrygian inscription this text demonstrates how the Christians of the region used the vocabulary and symbolism of contemporary pagan beliefs with no hint that it caused them any embarrassment to do so.²⁴

It is difficult to visualise the physical appearance of the villages and small cities of the Upper Tembris Valley since few archaeological remains have been noted *in situ*. One specific regret which has been voiced is that no rural pagan shrine of Phrygia has ever been scientifically excavated. We do not know how their buildings were arranged or what they looked like.²⁵ The same observation may be made, with an even greater sense of frustration, about the lack of evidence for the actual appearance of the earliest churches of the Altıntaş valley. Cox and Cameron, like other travellers to the region, noted much decorated stone-work and columns paid for by worshippers (**9**, **16**, **23**, **217**), which evidently belonged to the village

churches of the fourth to sixth centuries. One column, however, carries the simple inscription οἶκος Θεοῦ, carved in letters which appear to belong to the third rather than to the fourth century (254). It is likely that this stood at the entrance of one of the places of worship of the pre-Constantinian Christian community. We would give much to know more about the building from which it came.

1. See Gibson, 'Christians', *passim*.
2. Note the reviews of Gibson by S. Mitchell, *Journ. Theol. Stud.* 1980, 201–4, T. Drew Bear, *REA* LXXXII (1980 publ. 1982), 347–8, *Bull. épigr.* 1979, 522, and the survey by W. L. Tabbernee, in G. H. R. Horsley, *New Documents illustrating Early Christianity* III (1983), 128–33, who unsuccessfully tries to date the whole 'Christians for Christians' series to the period after Constantine. The most recent study of Montanism in Asia Minor is K. Strobel, *Das heilige Land der Montanisten. Eine religions-geographische Untersuchung*. Religionsgeschichtliche Versuche und Vorarbeiten XXXVII (Berlin, 1980), on which see S. Mitchell, *Journ. Theol. Stud.* 1984, 224–6.
3. It is conveniently illustrated by Gibson, 'Christians' Pl. XXV and by Pfuhl-Möbius, *Grabreliefs*, Taf. 314. For the spelling Χρησισαοί see Tabbernee, in Horsley, *New Docs.* III, 129–30.
4. Waelkens, *Türsteine*, 147.
5. In *AS* v (1955), 33 no. 2, Calder correctly attributes this stone to Çeltikci, and this is confirmed by the observation in a notebook of I. W. Macpherson who saw the stone at Kütahya in the mid-1950s. At *MAMA* VII, xxxiv, Calder incorrectly remarks that the stone came from Aezani. These two stones from Cadi should also be compared with a gravestone from the Upper Tembris Valley, Pfuhl-Möbius, *Grabreliefs* I, 207 no. 783, quoting the observations of L. Robert, which also depicts a male figure holding a bunch of grapes in his left hand. Here the *panis eucharisticus* is shown not in the right hand of the figure but by two crosses in circles, carved at either side of the figure's head.
6. See Waelkens, *Türsteine*, 145 for discussion. The texts were assembled and discussed by E. Gibson, *GRBS* XVI (1975), 433–42; cf. 'Christians' 136–7 and T. Drew Bear, *Chiron* IX (1979), 298–301.
7. See the notes of Waelkens, *Türsteine*, 147 nos. 564–8.
8. Perrot, *Exploration* I, 150 no. 99 (Waelkens, *Türsteine* no. 271). On the other hand the common motif of a vine growing out of an amphora, which can be seen for instance on several of the grave monuments from the region of Kırğil in the valley of the Ermet Çay (cf. *MAMA* IX, I with C403, 405, 467, 483ff., and in this volume 520) should simply be interpreted as an allusion to viticulture and wine production. Calder, *MAMA* VII, argued that in the region of Laodicea Catacecaumene this motif symbolised the use of wine in the Eucharist by the majority of the Christian community, which rejected the local Encratite practice of using water for the sacrament, as part of a regime of total abstinence.
9. Waelkens, *Türsteine*, 145. It should be said, however, that the economic reasons for the workshop moving, which he also mentions, are at least as plausible as the notion of local religious persecution.
10. Waelkens also offers the hazardous conjecture that a Christian inscription carved on a different type of doorstone, which was copied in Uşak, was produced by a separate workshop in Temenothyrae, which was patronised by the Orthodox community (Gibson, 'Christians' 107 no. 35 (where the stone is assigned to Acmonia); Waelkens, *Türsteine* no. 392, dating it to the first quarter of the third century).
11. Gibson, 'Christians' 105–6 nos. 33–4. For her no. 35, see last note. Her no. 36, of AD 278/9, is a puzzle. According to Waelkens, who republishes the text as *Türsteine* no. 442, it is a product of a Docimian workshop, carved by the sculptor Phellinas, for a Christian family from Temenothyrae. We should probably assume that the stone was commissioned from the Docimian sculptor and then delivered for use at Temenothyrae. Since products of the Docimian quarries in general were widely distributed in Anatolia, this is perhaps not implausible.
12. Gibson, 'Christians' 101 no. 31 with Pl. XXV (Ancyra Pr2). For Gibson the strongest argument that the stone is Christian is the engraving of the initial letter of χάρις as a vertical cross; she regards the cross in a circle on the pediment as perhaps only a stylised rosette. It was certainly common to inscribe the chi of χάρις as an upright cross on Christian texts, for instance in the area of Laodicea Catacecaumene and in the Upper Tembris Valley (see *MAMA* VII index and Calder's observations in *AS* v (1955), 35 no. 3 ff.) but the phenomenon also occurs on non-Christian inscriptions and may also be the result of casual engraving (see W. Tabbernee, *New Docs.* III, 134). Gibson offers her own doubts in 'Christians' 39 and the other parallels from the region suggest that the cross in the circle is a more reliable indication of Christianity.
13. Cf. Ramsay, *CB* 1.2, 520, an inscription from Phrygian Eumeneia of the third century set up for Aur. Menas son of Menas, grandson of Philippus, who was termed βουλευτῆς γεραιός. In Ramsay's opinion the expression could mean a presbyter of the church.
14. There are perhaps two clear examples at Dorylaeum and Nacolea, which Cox discussed in *MAMA* v; see the commentary on 378.
15. Sterrett, *WE* no. 528; *MAMA* IV, 222, with a good photograph which shows the *alpha-omega* and the cross in the circle on the pediment quite clearly.
16. *MAMA* IV, 219, identified by the editors themselves as Christian, and 201, where they offer no comment.
17. *MAMA* IV, 221, which is republished and discussed by Gibson, 'Christians' 121–3 no. 44; *MAMA* IV, 220.
18. Particularly those characterised by the use of the so-called Eumeneian formula, ἔσται αὐτῷ πρὸς τὸν Θεόν; on this see W. M. Calder, *Buckler*, 15–26; L. Robert, *Hell.* XI/XII, 423 ff.; D. Feissel, *BCH* CIV (1980), 459–70.
19. Pliny, *Ep.* x. 96. 9.
20. *MAMA* IX, 358 is a late second-century doorstone re-inscribed in Byzantine times.
21. *MAMA* IX, 551, a vow offered to God and the archangel Michael on the recovery of a child from illness, which is

formally close to pagan models, is perhaps the oldest Christian text, but certainly not before the fourth century. 552 probably came from slightly north of the Aezanitis and is not to be dated before the sixth century; 553-5 and 559 are Byzantine stones, and 556 could be very late indeed, although not perhaps as late as the seventeenth or eighteenth century as suggested in the commentary, since there is no evidence for a Christian population at Çavdarhisar in Ottoman times. 557 dates to AD 1005; the first symbol should be interpreted as with a an oblique stroke to the left, the usual Greek numeral for 6000 (we are grateful to Professor David Lewis for this observation); 558 appears to be contemporary. 560 refers to the construction of a church in the fourth or fifth century. Two further inscriptions of the fifth century or later have been found in the excavation of the supposed episcopal church, *SEG* xxxvii (1987), 1098-9.

22. Cf. the comments in *MAMA* ix, xxvi, and by Cox and Cameron, *MAMA* v, xxxiii. For the church see the summaries in *JHS Arch Reports* xxxi (1984/5), 97-8 and xxxvi (1989/90), 127.
23. *Bull. John Rylands Library* xiii (1929), 254-71.
24. This completely bears out the estimate of Gibson, 'Christians' 143, that the Christian inhabitants of the Upper Tembris Valley were 'living in apparent harmony with their neighbours, and sharing in Graeco-Roman culture, its sentiments, language, and art. In the third century Christians in Phrygia had not yet begun to distinguish themselves in culture and philosophy from the Graeco-Roman world. Their tombstones follow the fashions, in motifs and wording, of the regions in which they were set up.'
25. T. Drew Bear, *GRBS* xvii (1976), 251, 254; cf. *ANRW* II. 18. 3, 1980, and elsewhere.

VILLAGES IN THE UPPER TEMBRIS VALLEY

The commonest form of settlement in the Upper Tembris Valley and the other areas surveyed by Cox and his companions, as throughout Anatolia, was the village. The number of toponyms now attested in the region is now substantial, although only a minority can be precisely localised with any confidence. The following alphabetical list is designed as a convenient summary of this evidence. Standardised nominative endings for the village names are used in this list although often this form is not on record and alternative forms derived from the attested ethnics are also possible.

Abeikta: At Yalnızsaray. See W. M. Ramsay, *JHS* VII (1887), 514; Anderson, in Ramsay, *Studies*, 188. Cf. *Trikômia* below.

Abboa: The *Ἀββοανοί* were responsible for a dedicatory altar to several gods at Kusura in the Girei Ovası. *SEG* XXXII (1982), 1284.

Agrostea: Probably in the southern part of the territory of Appia. Attested in AD 79 as the native village of the family of the imperial freedman Ti. Fl. Helios who set up a dedication to *Διὶ Βεννίῳ τῆς ἑαυτοῦ πατρίδος Ἀγροστεῶν καὶ Ζβουρηῆς* (for which see below, *Zbourea*) at Kırkpınar S.E. of Eydemir. Drew Bear and Naour, *ANRW* II. 18. 3, 1967ff. nos. 15 and 16.

Apo(kôme?): L. Robert, *BCH* CVII (1983), 541.

Aragua or *Aragokôme*: Presumably at or near Yapılcan, the findspot of the well-known petition of the *Ἀραγονηνοί* to the two Philips, 114. An *Ἀραγοκωμήτης* made a dedication to Zeus Ampeleites in a sanctuary at Akça Köy, north of Appia (L. Robert, *BCH* CVII (1983), 532 and *Bull. épigr* 1984, 460; (*SEG* XXXIII (1983), 1145).

Araukôme: Attested by a boundary stone with the text *ὄροι Αραυκώμης*, found immediately N.N.W. of Eymir; 178. Perhaps identical to *Aragua*, but the stone was found more than 15 km. N.W. of Yapılcan.

Ataxasita: Attested by a dedication on behalf of the *Ἀταξασιτηνῶν* to Zeus Bennios found at Ören Köy, east of Appia on the boundary of the Aezanitis. Drew Bear and Naour, *ANRW* II. 18. 3, 1962 no. 13.

Birgenoi: The *ὄροι Βιργηνῶν* were found at Murathanlar, 55.

Gordus, *Gordiukôme*: a woman, *Ἀμμιάς Γορδηνή*, made a dedication to Zeus Ampeleites (*BCH* CVII (1983), 532; *SEG* XXXIII (1983), 1144). L. Robert took her to be a native of (Iulia) Gordus in north Lydia, but toponyms based on the root Gord- are numerous in Asia Minor (see Zgusta, KO) and this shrine did not normally attract devotees from so far afield. There is an unpublished dedication to Zeus Thallos by a *Γορδιοκωμήτης* in the Afyon Museum, and also a village called Gordiukôme on the territory of Synnada (*MAMA* IV, 74). Since both Zeus Thallos and Zeus Ampeleites had cults located in the Upper Tembris Valley, it is most likely that Gordus/Gordiukôme was also the name of a village in this region.

Deukôme: Christian epitaph said to be from Üçhüyük was set up by *Εὐτυχος Δευκωμήτης*. Gibson, *Christians* 26, no. 11.

Enneapegai: Dedication was set up for Zeus Thallos by *Διονύσιος Ἀλκίμου Ἐνεαπηγείτης*. M. Cremer, *Epigr. Anat.* IX (1987), 120 no. 1 (*SEG* xxxvii (1987), 1171). Zeus Thallos had at least one sanctuary in the Upper Tembris Valley.

Epioikion: The lengthy fourth-century inscription from Akça Köy, 165, mentions Aur. Menandros, son of Karikos, ἀπ' Ἐπιουκίου. The form of the toponym, meaning 'additional homestead', suggests that this may have been a farm or hamlet dependent on another village. Compare the *monagriai* which were attached to many of the villages in the territory of Oenoanda in northern Lycia (M. Wörle, *Stadt und Fest im kaiserzeitlichen Kleinasien* (Munich, 1988), 140–1) or the *οἰκοδόμια* which are itemised as one of the types of settlement in the *SC de Aphrodisiensibus* (J. M. Reynolds, *Aphrodisias and Rome* (London, 1982), 85 no. 8).

Euniampoi? or *Synkampoi?* A fourth- or fifth-century text from Karaağaç mentions τοῦ λαοῦ τῶν *EYNIAMΠΙΩΝ*, 145.

Zbourea: Close to Agrostea, probably south of Appia, with which it shared a common sanctuary of Zeus Bennios. See s.v. Agrostea.

Zemmea: One of the unpublished dedications which were brought to Kütahya Museum from the sanctuary of Hosion and Dikaion at Yaylababa Köy south of Kütahya (cf. T. Drew Bear, *Actes du VII^e Congrès int. d'épigr. grecque et latine* (Bucarest and Paris, 1979), 359; A. R. R. Sheppard, *Talanta* XII/XIII (1980/81), 87–9 no. 8) mentions an Ἀσκ[λη]πιά[δης] Ζεμ[με]ανό[ς]. The ethnic survived until recent times as Zemme, a village immediately north of Altıntaş, which has produced many inscriptions. The ancient name, in a fashion which is all too familiar, has recently been replaced by a new one, Çayırbaşı.

Zingota: Near Doğalar. The village has produced two dedications to the *Μητήρ θεῶν Ζωγοτηνή*, one of them ὑπὲρ τῆς κωμῆς *Ζινγοτος σωτηρίας*, 215, Ramsay, *JHS* v (1884), 261 no. 13).

Iskôme: Perhaps at Sevdığın Karaağaçören, to the east of the Altıntaş valley, where a dedication to Zeus Bennios was put up ὑπὲρ τῶν κατοικούντων ἐν *Ισκόμη*. See most recently T. Drew Bear, *GRBS* xvii (1976), 256 no. 12 and *ANRW* II. 18. 3, 1952 no. 162, where he points out that the sanctuary itself was presumably located near the findspot of the inscription, but that Iskôme was probably also nearby. The fourth-century epitaph from Akça Köy, 165, gives the ethnic *Ισκομαῖοί*.

Kassa: A Christian epitaph found at Çakırsaz for *Ζώσιμος Διονυσίου Νανα Κασσηνός*, Gibson, *Christians* 59–64, no. 25. Doubtless this village, as Gibson implies, should be distinguished from the Bithynian κώμη *Κασσηνῶν* which lay near Sapanca Göl, east of Nicomedia, F. K. Dörner, *Inschriften und Denkmäler aus Bithynien* (1941), no. 122; *TAM* IV. 1, 117. The boundary stone found by M. H. Ballance at Altıntaş Köy reading *OPANAKΑΣ* may mark the east side of the village's territory, if it is to be expanded to ὄρ(ος) ἀν(ατολικός) *Κασσηνῶν*. Altıntaş Köy in fact lies about 2 km. S.W. of Çakırsaz.

Kreura: A Christian epitaph for *Ἀὐρ. Τροφιμίων Κρευρηνός* (read by Anderson as *Κερευρηνός*) was found at Akça Köy, Anderson, in Ramsay, *Studies*, 208 no. 4; Pfuhl-Möbius, *Grabreliefs* I, 207–8 no. 783, Pl. 115 (*SEG* xxvii (1977), 1238).

Kikleia: This ethnic should probably be derived from the name of the goddess called the

Μητῆρ Κικλεα, who received a dedication which has been found at Pusan, **226**, and another from Altıntaş, Ramsay, *Studies* 370, no. 30, set up for the fortune, victory, and everlasting reign of Antoninus (presumably Caracalla) and τῆς κωμῆς .ατου.

Moiteani: A *demos*, probably south of Altıntaş (Soa), which seems to have comprised several villages. See above p. xviii f.

Mossyna: A dedication to Zeus Bennios was set up in a sanctuary near Akça Köy by a man on behalf of his family and the *Μοσσυνέων* (T. Drew Bear, *GRBS* xvii (1976), 254 no. 11; *SEG* xxvi (1976/7), 1369). Drew Bear argues that the family came from the town of Mossyna which lay north of Phrygian Hierapolis in the region of Dionysopolis (on which see also L. Robert, *JSt* 1983, 45–63). *Pace* Drew Bear and Naour, *ANRW* II. 18. 3, 1964 n. 205, it seems likely that the same village is also the source of the ethnic *Μοσσυνιανός*, used by Aur. Pylades who set up a dedication to (Zeus) Ampelites, whose sanctuary was also near Akça Köy (G. Koch, *Epigr. Anat.* ix (1987), 127–31; *SEG* xxxviii (1987), 1169 with Pleket's note). The evidence suggests that this particular village called Mossyna was local. The toponym was in fact common, and is attested elsewhere in Asia Minor from Lydia to Pontus (see L. Zgusta, *KO*). Strabo xii. 3. 18, 549, explains that *μόςυνος* was an Anatolian word for a tower.

Nam... A dedication to Zeus Ampelites was set up by Ἀττικὸς Μικκύλου Ναμα[-]ιος, L. Robert, *BCH* cvii (1983), 530 (*SEG* xxix (1979), 1393).

Passita: A dedication to Zeus Ampelites by Ἀὺρ. Τείμων Πασσιτηνός, Robert, *BCH* cvii (1983), 529 (*SEG* xxxiii (1983) p. 346f.).

Soa: At Altıntaş, where the council and people of the *Σοηνῶν* set up inscriptions for one of the local aristocrats and for an emperor of the third or fourth century. See above p. xxii n. 15.

Spora: Either at Pınarbaşı in the Girei Ova or S.W. of Terziler. See above p. xxiii n. 25 (Estates). The village of the *Σπορηνοί* was evidently identical to the late Byzantine bishopric ὁ *Σπορήσ*, which was subordinate to Cotiaem. See the discussion of Christol and Drew Bear, *Travaux et Recherches en Turquie* II (1982), 33–4.

Tanaitena: *MAMA* vi, 360 mentions the *Ταναιτηνοί*.

[*T*]atoukôme?: An inscription found at Altıntaş was set up on behalf of Caracalla and τῆς κώμης .ατου to the Meter Kikleia (see Kikleia, above) and a comparable text from Akça Köy was dedicated to Zeus Bennios (**157**). Unfortunately in both cases the initial letter of the village name is missing. The plausible restoration [*T*]ατου κώμης goes back to Ramsay. However, the village should not be identified with the neighbours of the Sporenoi, believed by Christol and Drew Bear to be the Tataenoi (*Travaux et Recherches en Turquie* II (1982), 32 with n. 20), where the correct reading is apparently Tiktyenoi (see below s.v.).

Tikta: D. H. French, *Epigr. Anat.* xvii (1991), 57 and Taf. 9 illustrates the fact that the neighbours of the *Σπορηνοί* were not the *Τατηνοί* (Christol and Drew Bear, *loc. cit.*) but the *Τικταηνοί*. Their village was either at Pınarbaşı, or, more probably, S.W. of Terziler.

Tottoia: The ὄροι *Τοττοηνῶν* lay approximately a mile and a half north of Beşkarış Hüyük. Ramsay, *JHS* viii (1887), 513; Anderson, in Ramsay, *Studies* 187.

Trikômia: A dedication to Zeus Ampelites was set up by Alexander *Τρικωμείτης*, L. Robert, *BCH* cvii (1983), 539 (*SEG* xxxiii (1983), 1150). A dedication to Zeus Bennios found at Yalnızsaray was set up by *Μηνᾶς Μηνᾶδος Ἀβεικτηνός ὑπὲρ τῆς Τρικωμίας σωτηρίας*. Doubtless Abeikta was one of three villages which made up this joint community. It is striking

that the modern toponym Üç(hü)yük, derived from three neighbouring prehistoric mounds, belongs to the village next to Yalnızsaray on the south. See Drew Bear and Naour, *ANRW* II. 18. 3, 1965 with n. 208 for Üçhüyük.

?-*lcha*: L. Robert, *BCH* cvii (1983), 534 (*SEG* xxxiii (1983), 1146) publishes a dedication to Zeus Ampelites by Ζώτικός [Ἀ]λχηνός. This is a likely restoration, although the published photograph (ibid. fig. 5) might allow the restoration of an ethnic ending -αχηνός. There is unfortunately not room for [Ἀντιμ]αχηνός, the ethnic of the inhabitants of the village Antimacheia, east of Prymnessus, who were involved in the well-known dispute over *angareia* with their neighbours in the early third century (W. H. Friend, *JRS* xlvi (1956), 46 ff.).

Five sculptors who were active in the Upper Tembris Valley are identified by ethnics, apparently derived from local villages. The style of their work shows them to have been working in the local Upper Tembris Valley workshops, and the use of village ethnics, in contrast for instance to the city ethnics used by craftsmen from Docimium (M. Waelkens and A. S. Hall, *AS* xxxv (1985), 151–5), Aphrodisias (K. Erim and C. Roueché, *PBSR* L (1982), 101–15), or the Aezanitan sculptor active in N.E. Lydia (*TAM* v. 1, 13), confirms that they belong to the local community and were not immigrants from other, more distant cities. Indeed the use of village ethnics in this context underlines the self-conscious pride of these successful rural communities, which is evident in so many other aspects of the epigraphy of the region.

Τειμέας Μουρματεανός: G. Mendel, *Cat. Mus. Imp. Ott.* III, 1077.

Ἀπολλώνιος Ισγερεανός: T. Drew Bear, *GRBS* xvii (1976), 256 no. 12.

Ἀσκλᾶς καὶ Ἀσκληπᾶς Κουρναιτηνοί: Mendel, *Cat. Mus. Imp. Ott.* III, 846.

Αὐρ. Τατιανὸς Κατοανείτης: *MAMA* vi, 275.

Ἀλέξανδρος Ατταπινίς: Buckler, Calder, and Cox, *JRS* xv (1925), 174 no. 167; Waelkens, *Türsteine* no. 228.

Τρόφιμος Σιρακλεανός: 147.

THE GAZETTEER



GAZETTEER OF PLACE NAMES

Abya (Pınarbaşı)	Afyon 34 Ig	Genişler	Afyon 35 Ig
Ada Köy	Afyon 34 Ie	Göçebe	Eskişehir 30 z
Ağalar Yenice	Simav 27 Id	Gökçeler	Afyon 34 If
Akça Köy	Afyon 35 If	Göl Köy	Simav 25 Ie
Aksaz	Simav 24 If	Göynükören	Afyon 33 Ie
Alibey Köy	Afyon 36 If	Gümüş	Eskişehir 31 Ic
Ali Köy	Eskişehir 31 Ic	Güney	Orhaneli 30 z
Ali Ören	Afyon 34 Ig	Hamzabey	Simav 25 Ie
Altıntaş Köy	Afyon 35 If	Hasanlar	Simav 27 Id
Aslanapa, Arslanapa	Afyon 33 Ie	Haydalar	Afyon 34 Ie
Aykırıkçı	Afyon 36 If	Hisar Köy	Eskişehir 31 y
Bahtıllı	Simav 24 Ie	Hisar Köy	Simav 24 If
Ballıbaba	Afyon 33 Ie	Hisarcık	Simav 28 Id
Beşkarış	Afyon 36 Ig	Iciler	Simav 24 Ie
Bey Köy	Simav 27 Ie	Ilıcaksu	Eskişehir 31 z
Beyce, Beyceler	Simav 25 If	Karaağaç	Afyon 35 Ig
Bezirgân	Afyon 33 Ie	Karaağaç	Eskişehir 32 Ic
Bulamur	Eskişehir 31 z	Karaağaç (Ören)	Afyon 36 If
Çakırsaz	Afyon 36 If	Karacaviran	Afyon 36 Ie
Çal Köy	Afyon 34 Ie	Karacaviran	Simav 26 Ie
(Girei) Çal Köy	Afyon 35 Ig	Karadığın	Afyon 33 Id
Çarşamba	Orhaneli 30 z	Kara Köy	Orhaneli 30 z
Çit Köy	Simav 25 If	Keçiller	Afyon 34 Ig
Çöküler	Simav 25 Ie	Kelemyenice	Simav 25 If
Çukurca	Afyon 34 Ie	Kepez	Afyon 36 Id
Dere Köy	Simav 28 Ie	Kilise Köy	Simav 24 Ie
Devlez	Eskişehir 33 z	Kireç Çiftlik	Afyon 34 Id
Doğalar	Afyon 35 Ie	Kırgıl	Simav 28 Id
Doğanlar	Simav 27 Id	Kızılca Kaya	Eskişehir 32 Ic
Domur	Eskişehir 31 y	Kozluca	Orhaneli 30 y
Dulkadır	Eskişehir 32 Ic	Köprü Ören	Eskişehir 32 Ic
Eğrigöz	Simav 28 Iç	Kurt (Kürt, Kurd) Köy	
Emet	Simav 28 Iç	(Altıntaş town)	Afyon 35 If
Evdet, Eftet	Afyon 36 Ig	Kurtdere (Köy)	Simav 27 Ie
Eymir	Afyon 35 Ie	Kurtluhallar	Simav 28 Ie
Eynal Kaplıca	Simav 26 If	Kusura	Afyon 34 Ie
Gecek	Afyon 35 If	Kuyucak	Afyon 35 If
Gediz	Simav 29 Ig	Kütahya	Eskişehir 34 Ic

Murathanlar	Afyon 36 Ig	Şihali, Şih Ali	Afyon 34 Ie
Mümye	Orhaneli 28 Ic	Terziler	Afyon 33 Ie
Naşa	Simav 25 Ie	Ulaşlar	Simav 27 Ie
Nuhören, Nuhviran	Afyon 34 Ie	Üçdereagzı	Eskişehir 33 z
Ortaca	Afyon 33 Id	Üçhüyük	Afyon 35 If
Ömerler	Orhaneli 30 z	Yalnızsaray	Afyon 35 If
Pazarcık	Afyon 32 Id	(Girei) Yalnızsaray	Afyon 33 Id
Peşemit	Eskişehir 31 z	Yapılcan	Afyon 36 If
(Girei) Pınarbaşı	Afyon 33 Ie	Yemişli	Simav 25 Ie
Pusan	Afyon 35 Ie	Yeniler	Simav 25 Id
Savcılar	Simav 25 Ie	(Aşağı and Yukarı)	
Saraylar Köy	Simav 25 Ie	Yoncağaç	Simav 28 Ie
Sevdiğin	Afyon 36 Ie	Yoncalı	Eskişehir 33 Ic
Simav	Simav 26 If	Yörgüç	Orhaneli 29 z
Şahmelek	Eskişehir 31 Ib	Zemme (Cayırbaşı)	Afyon 35 If

THE MONUMENTS

Texts

Entries are set out in the following standard format: village where found; find-spot; previous publication; description; dimensions; photographic illustrations; text; date; commentary.

Upper Tembris Valley (Appia)

Kuyucak (Afyon 35 If)

1 Kuyucak

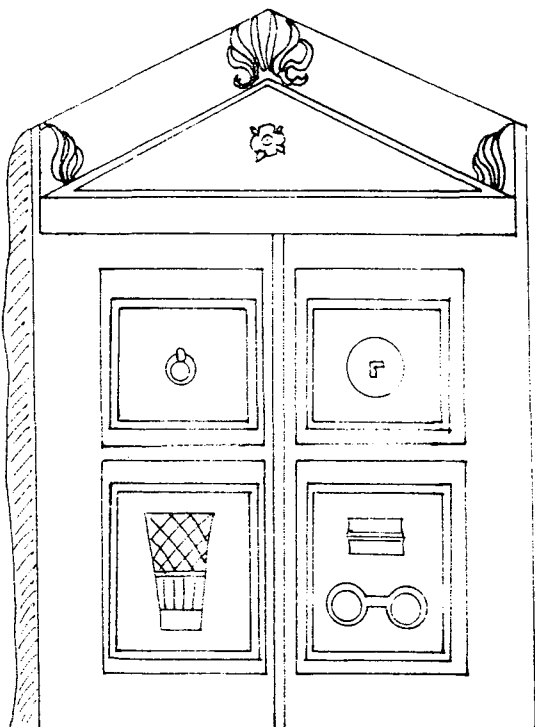
House yard.

Grey marble.

Doorstone. Type C (apparently not related to the big workshops). Usual door of the area with 'Scheme 2' above; below, woolbasket (l.) and comb over double folding mirror (?) (r.). Illegible inscription on doorlintel. Triangular pediment with rosette and nice palmettes (best to be compared with W270, second half of second century—beginning of third century).

Ht. 1.18; width 0.93; thickness 0.225.

Perhaps second century—beginning of third century.



2 Kuyucak

In fountain five minutes W. of village.

Published by J. G. C. Anderson in Ramsay, *Studies* 209, no. 6.

White marble doorstone of Type C Altıntaş 1, broken on top. Normal door. In upper doorpanels an open volumen (l.) and a keyplate with raised edge (r.), overlapping the plain framing (as on W223–224, end of second, beginning of third century); in lower panels (l.) kalomotheke (apparently identical with W223) and (r.) bird on woolbasket. Capital of replum somewhat later than W222–223 (end of second century), maybe related to W225 (c. 200–210). On doorpost stereotyped tendrils apparently springing from a voluted stem (?) as on W222 (190–200 and 32f. below) and W225 (c. 200–210). Doorlintel not yet decorated with tendrils (first time on W224, c. 200), but with objects (spindle and distaff, comb, mirror). Two parts of doorframe separated by 'Blattstab'; (identical with W222 and 279, but there restricted to doorlintel). Plain moulding (first time on W224, c. 200) above lintel, decorated with upright leaves alternating with half-palmettes (somewhat later than W222 and *JRS* XVIII (1928), 246, c. 190–200); spacing of leaves identical with palmettes on Pfuhl-Möbius, *Grabreliefs* 2089, c. 200), from which spring fine tendrils. Gable of the older type. In arched recess two eagles facing perched on dead hares. L. and r. of arch standing figures (gods? as on the other monuments of Teimeas), respectively a male (apparently something in r. hand) and a female (both carved identically with the Attis and Hecate on the stele signed by Teimeas: Pfuhl-Möbius, *Grabreliefs* 2089). Pl. I.

Ἀλέξαν[δ]ρος καὶ Ἀμίας Ἀντέρωτι τέκνω
καὶ ἐαυ[τοῖ]ς ἐτι ζῶντες ἐτείμησαν μ[ν]ή[μ]-
[η]ς χάριν· τίς τούτω μνήματι κακῶς
[ποιήσ]ει ἰς θεοῦς κατη[ρ]αμένος ἦτω

Work of Teimeas, son of Zelas, from Mourmate. c. 200.

1. Anderson read Ἀμμίας.
2. For the formula see L. Robert, *CRAI* 1978, 261–2, citing this text.

3 Kuyucak

By the cemetery.

White marble doorstone of Type C Altıntaş 1. Usual door (replum apparently like W224, c. 200; framed middle panels). In upper panels 'Scheme 2', below, spindle and distaff in woolbasket (l.) and open diptych (r.). Stereotyped tendrils (already without the voluted stem of W222 and W224). On lintel two separate stem tendrils (probably predecessors of 4 below). Between gable of the older type and doorframe, ovolo-moulding with zigzag pattern (as W224). In arch (with outer moulding as on W222 and Pfuhl-Möbius, *Grabreliefs* 222, from 212–213) eagle (facing r.). Much pitted inscription below arch, in gable.

Ht. 1.60 (panels 0.56); width 0.68 (panels 0.37); thickness: 0.42 at thickest (panel 0.25); letters 0.02–0.025.

Ἀμίας Μενάνδρω ἰδίῳ ἀνδρὶ καὶ [έα-]
 υἱῇ ζῶσα μνήμης χάριν

Probably work of Teimeas of Mourmate, c. 200–210
 (between W224 and 4 below).



4 Kuyucak

Well at N.E. corner of village.

White marble doorstone of Type C Altıntaş 1. Apparently stereotyped door. Replum of older type with low capital (general shape related to W225?, c.200, and W227, c. 215–220), decorated with leaf (archetype of W226–217, c. 222–230). Stereotyped tendrils on doorposts, climbing as high as the door-lintel (therefore after 2 above from early third century, from which springs (r.) a stem tendril (related to gable tendrils of W223 and W225, end of second–first decade of third century), filling the lower part of the lintel (between W224, c. 200, and W225, c. 200–210). Between lintel and gable, moulding as on W222 (190–200), with heavier lintel below. In arch eagle (l.) facing (bird? on) woolbasket (r.) as on W227. Probably work of Teimeas of Mourmate himself. Inscription below arched recess of gable.

Ht. 0.74 broken; width 0.63 (panel 0.33); thickness c. 0.13 (panel 0.05); letters 0.015–0.0175. Pl. I.

[Ατ]ταλίῳ καὶ Ἀτταλίῳ καὶ Ἀφφίῳ τὰ τέ-
 [κνα] Τατεῖν τὴν ἑαυτῶν μητέρα ἐτείμ[η-]
 σαν μνήμης χάριν.

5 Kuyucak

Well at N.E. corner of village.

White marble doorstone of Type C Altıntaş 1. Stereotyped door (replum identical with W225, c. 200–210; its capital developed out of 4 above and maybe identical with W225). In upper panels open diptych (l.) and keyplate (r.); below, plough (l.) and comb on woolbasket (r.). Stereotyped tendrils on doorposts (identical with W225), reaching as high as the lintel, where two stem tendrils (related to 4 above and gable as on 4 above (but in reversed order). Gable of the older type. Corner palmettes apparently identical with W225. In arch eagle on dead hare. Inscription below arch.

Ht. 1.19 (panel 0.61, plug 0.17); width 0.73 (panel 0.43, plug 0.32); thickness 0.21; letters 0.015. Pl. I.

[.] ἰονεῖκῳ ἀνδρὶ καὶ ἑαυτῇ ζῶ[σα· καὶ]
 Ἀπ[ι]ον [καὶ] Τρύφων καὶ Ὑεῖος καὶ Ῥοδο[- -]
 τῶ[ν ἰδι]ον πατέραν ἐτείμησαν μνή[μης χάριν]

Probably work of Teimeas of Mourmate, contemporary with or slightly earlier than W225. c. 200–210.

1. A female name of 3–6 letters followed by Δαμ-, Ἄνδρ- or Στρατονεῖκῳ.
- 2–3. The photograph shows traces at the beginning of the line consistent with this reading, but these are not confirmed by the squeeze. Cox copied nothing before Τρύφων and -ον πατέραν.
 Ὑεῖος, apparently a proper name, not ὕειος = υἱός; perhaps a mistake for Ὑψεύς, cf. *MAMA* IX, 267 and 475. At the end of the line Cox read ΡΟΔΙ, but the squeeze shows ΡΟΔΟ (?Ῥοδο[κλής]).

6 Kuyucak

In wall beside fountain 5 minutes W. of village.

Upper part of white marble doorstone of Type C Altıntaş 1. Doorframe (except for the presence of two fasciae) and moulding above it identical with W226 (shortly after 222). Small arch containing eagle (attitude best compared with W272 from c. 225–230) perched on hare. Corner palmette springing from shell-like leaf (see Pfuhl-Möbius, *Grabreliefs* 480 from the reign of Septimius Severus and the late Severan W249 and W272, perhaps from c. 225–230).

Ht. 0.44 broken; width 0.83; thickness 0.12–20 varying; letters 0.02–0.025, omicrons are 0.017. Pl. I.

Τρύφων Τρύφωνα τὸν ἑαυτοῦ πατέρα
ἐτείμησεν μν(ή)μης χάριν

Probably shortly before W226. Perhaps c. 215–225.

1. Tryphon Sr. might be the father of the three-year old Matrona from Pfuhl-Möbius, *Grabreliefs* 480 (= *JRS* xv (1925), 167 no. 158, Pl. 22).
2. μνμης, lapis.

7 Kuyucak

House courtyard.

White marble doorstone of Type C Altıntaş 1. Stereotyped door (however, rectangular middle panels, flat framing). Plain replum (not yet as small as on the late Severan items). Above, a 'Scheme 2'; below, open diptych (l.) and woolbasket (r.). Usual doorframe, but without any decoration and middle profile (first time on W235, c. 215–220). Ovolo-moulding with incised eggs (cf. G. Mendel, *BCH* xxxiii (1909), 286, no. 45; new gable from Uşak: all c. 215–220) between gable and doorframe. Gable of the older type. Between top (for wide central leaf see new stele from Koç, c. 200–210) and corner palmettes (related to E. Gibson, *TAD* xxv, 1 (1980) [Küt. 5] and Pfuhl-Möbius, *Grabreliefs* 465, Pl. 76: c. 220–225), l. figure in toga reported by Cox and r. mirror and comb (or a flask/scent-bottle). In arched recess lion (l.) and lioness (r.) over prostrate bull (best to be compared with the works of the 'Angry Lion Master' who clearly differentiates the sex of animals: Mendel, *loc. cit.*, 1909; Gibson, 'Christians' 46, no. 17; new gable from Uşak c. 205/210–220). Pl. I.

Ποσίττας [κ]αὶ Ἀ[πολλ]ώ[ν]ιος Ἀλε[ξ]άνδρω πατρὶ
καὶ Ναν[α]
[μητρ]ῆ ἐτί[μ]η ζωση το[ῦ]ς ἐαυ[τῶν] γο[ν]ε[ῖ]ς
ἐτείμησαν

Possibly middle-Severan work of the 'Angry Lion Master', c. 215–225.

1. Ποσίττας: Ποσιττας Cox.

8 Kuyucak

In centre of village.

Published Anderson in Ramsay, *Studies* 227, no. 23; (Gibson 'Christians' 58, no. 23).

Greyish marble stele fragment. Part of left edge with raised moulded margin; inscription precisely cut between clear ruled incised lines on shaft. No dimensions recorded by Cox.

Inscribed area, ht. 0.285; width 0.29; letters 0.025–0.032. Pl. I and Pl. I (squeeze).

[...]οἱω τῶ
ἑαυτῶν συν-
γενῆ ἐκ τῶν
ἰδίων ἐποίη-
σαν Χριστια-
νοὶ Χριστια-
νῶ

Probably early third century. The simple lettering indicates that this was one of the earliest of the 'Christians for Christians' inscriptions; the earliest dated example belongs to 248/9 (Gibson, 'Christians', 56, no. 22.)

9 Kuyucak

Dug out from foundations of mosque.

Column of greyish marble with capital projecting 0.01 (same type as 16 from Sevdigin and 22 f. from Karağaç) and with apophyge and simple upper moulding. Stylized garland with inscription on shaft. Inscription in and round circular plaque formed by sunk concentric circles 0.29 and 0.21 in diameter.

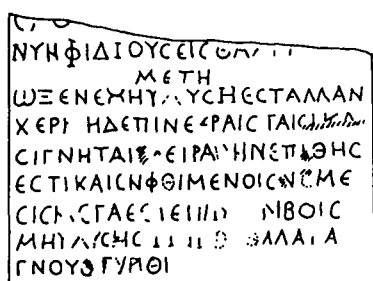
Ht. 0.82 buried; diam. of cap. 0.54; letters 0.02 to 0.03. Pl. II.

ὑπερὶ
εὐχῆς
Εὐτροπί-
ου ἀρχον-
τος κέ τοῦ
ἀνιψιοῦ
Πατρικί-
ου πρεσβυτέρου

Early Byzantine (middle of fourth century at the earliest).

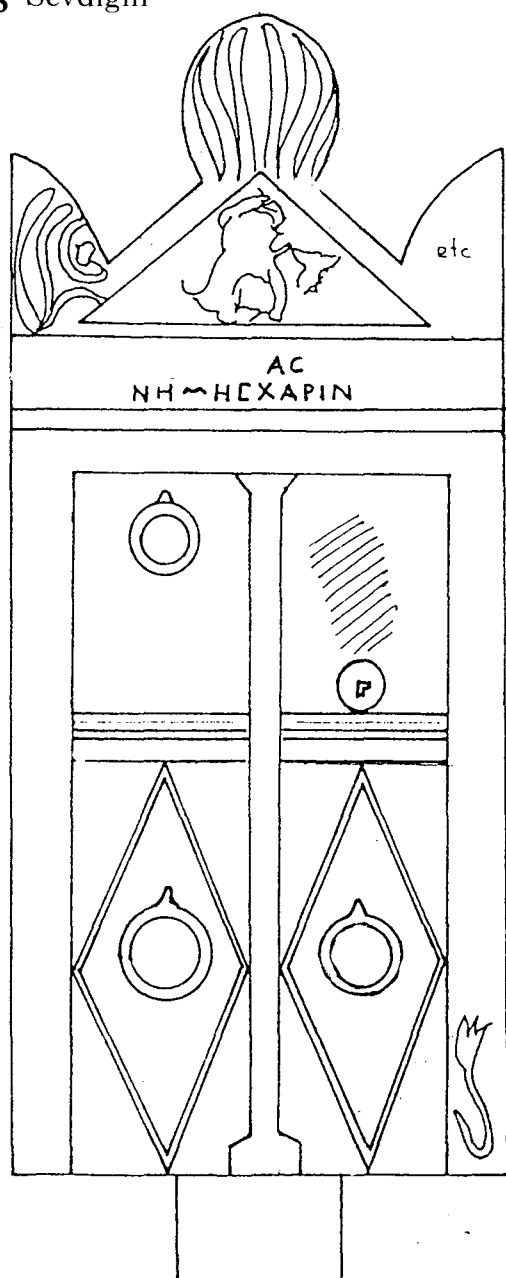
From the same series as 16 and 22 f. below.

- 4f. ἀρχοντος: presumably an official of the local community.



Sevdiğın (Afyon 36 Ie)

13 Sevdiğın



Beside mosque.

Bluish marble doorstone of Type C ('tenon' below). Four-panelled door, apparently with smaller middle panels. Above, knocker (l.) and circular keyplate below cut-away relief (r.). Below, knocker (not stylized) inside lozenge pattern as at Aezani. Apparently tendrill decoration on doorposts. Perhaps projecting gable with big palmette-decorated acroterion. Inside triangular pediment lion with ox-head.

Ht. 1.575 (shaft 0.945; pediment 0.50; 'tenon' 0.13; panels 0.295, 0.49); width 0.66 (panels 0.41); thickness 0.18 (panels recessed 0.02); letters 0.015.

Text as drawing.

Work showing Aezanitan influences (decoration of lower panels), probably second century AD.

14 Sevdiğın

Outer wall of house in S. of village (said to come from hills to E.). 'Obviously Karaağaç Ören' (Cameron).

Upper part of a stele whose main field is contained within an arch (width 0.50) ('Bogenfeldstele') with male (l.) and female (r.) standing figure. Hair-style of bearded man (small ears free) and of woman almost identical with F. Miltner, *JÖAI* xxx (1937), 358 no. 62, fig. 36 (c. 210-225; however, drapery different). Female hair-style either late Antonine 'Helmfrisur' or more probably unwaved related hairstyle worn at the time of Julia Domna, Julia Maesa and Julia Soemias (see K. Wessel, *Arch. Anz.* LXII (1947), 63 f. fig. 1; Inan-Rosenbaum, *Portrait Sculpture* 128 f., nos. 153-6, Pl. 189; *Porträtplastik* 148, no. 95, Pl. 83; 281 no. 272, Pl. 194 f; 295 no. 288, Pl. 206). Between the heads small and large trefoil (leaves of large trefoil 0.085, 0.075, 0.095; diameter of circles of small trefoil 0.025) as on stelae c. 210-220; unpublished Kütahya inv. 2; *JRS* xviii (1928), 27, no. 242; in degenerated form 26, no. 240, c. 225-250). L. of male head falx vinitoria. In corners of gable stylized leaf ornament (related to stylized bush from which spring the vine tendrils of the 'Bogenfeldstelen' of Type C Altıntaş 1, starting c. 220-225). L. also open diptych. Perhaps zizag decoration on pilasters. Except for figures all decorations incised.

Ht. 0.35 broken; width 0.74; letters 0.0075-0.01. Pl. II.

Ἀπολλώνιος

Perhaps c. 210-225.

15 Sevdiğın

Fountain in hollow of village beside mosque.

Panelled slab of the same type and certainly contemporary with *JRS* xviii (1928), 33-34, no. 250, Pl. III, 250 from Çakırsaz (cf. also *AS* v (1955), 31 no. 1; 35 no. 3). Sunken panel with simple moulding around it. On post maeander frieze. The similarity with the stone from Çakırsaz suggests that it originally had a triangular gable with a sunken, framed pediment and corner acroteria with palmettes above.

Ht. 0.43 broken (panel 0.32 broken); width 0.62 (panel 0.36); thickness 0.075; letters 0.015. Pl. I.

On shaft:

[- - - - -]
 ΟΙΟΝΕCΑC
 [- - - - - πρω-]
 [. . .] ΚΕΙ [- - - - -]
 5. [τ]ὸν μὲν ἔτε[υξε(?)Ζ]ωτικὸν
 γόνον ἐσθλόν, Εὐγένιον ξ-
 πιτα πίστον διάκονον ὄντα,
 τὸν τρίτον Κάλλιστον πατρί-
 δος γνήσιον ὄντα· κέ μέχρη
 μὲν ἐπέτελλεν ἐπὶ χθονά
 [four lines illegible]
 [- - -] υἱοῖς [- - -]

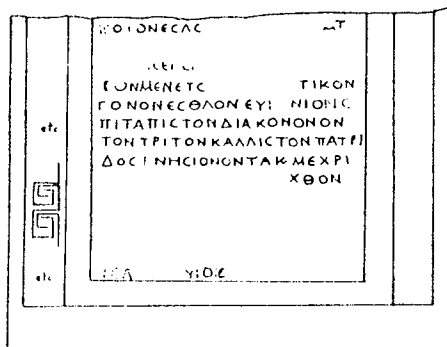
On frame at bottom:

[three lines illegible]

Fourth century.

The decipherable part of the inscription comprises a small central section of a much longer text, and mentions three sons, Zoticus, Eugenius the deacon, and Callistus noble son of his country (for *γνήσιος* see Robert, *Hell.* XIII (1965), 219). The sense of the incomplete sentence which follows might have been a claim that as long as the Lord allowed them an earthly life they practised all the virtues. The isolated *υἱοῖς* read by Cox five lines later fits with this interpretation.

6f. For the formula, compare *JRS* XVIII (1928), 33 no. 249: *πρῶτον μὲν Τρόφιμον, μετέπιτα δ' Ἀντέρως υἱός*, from Çakırsaz.



16 Sevdığın

In S. of village.

Middle part of greyish marble column (same type as 9 above from Kuyucak and 22f. from Karağağaç). Stylized garland with inscription.

Ht. 0.80 buried (shaft 0.68 buried, capital 0.12); capital projecting 0.01–0.015; diam. 0.50. Inscription on circular plaque, outer circle diam. 0.30, inner 0.022. Pl. II.

† Ὑπερὶ
 εὐχῆς Μα-
 κεδονίου
 τετελη
 5. κέ παντὸς
 τοῦ ἕκου
 αὐτοῦ

Early Byzantine (middle of fourth century at the earliest).

4. 'Reading clear; after η there is a dot or mark not a letter,' Cox. Perhaps an abbreviation for *τετελευτηκότος*.

17 Sevdığın

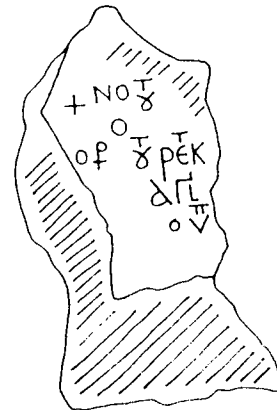
Cemetery, N. end.

Unshaped piece of greyish marble, with edges broken.

Ht. 1.04 buried; width 0.87 broken; thickness from 0.32 (all varying); letters 0.035–0.11 (front), 0.03–0.13 (back, 17b).

- (a) † Νότον ὄρο(s)
 τοῦ Ρεκτ.
 ἀγί-
 ου Π.
 (b) Βορά ὄρο(s)
 Χ(ρίστ)ε οὐ χω(ρίων) τ(ο)ῦ Ἀντ·

(a)



(b)



- (a) Seems to be the S. boundary of a church estate belonging to a St. P. A W. boundary stone for the same estate occurs at Alibey Köy (109 below) and another boundary without a clear direction but probably from the E. is at Karaağaç (24 below). The problem here is that no. 17 at Sevdigin is N. not S. of the other two stones.
- (b) On the reverse of the same stone is evidently the N. boundary of a property. 24 from Karaağaç carries a text which appears to mark the E. boundary of the same estate since its second line begins with the same symbols. This too is carved on the back of a boundary of the estate of St. P. 25, also from Karaağaç, probably belongs to the same series. On the side are what appears to be the right-hand edge of a text for St. P., on the other an E. boundary stone.

Karaağaç (Ören) (Afyon 36 If)

18 Karaağaç

Further cemetery, 5 minutes beyond new cemetery.

Greyish marble gable of doorstone of Type C with triangular acroteria and triangular (moulded) pediment. In pediment eagle (facing r.). At lower corners and on top of pediment palmettes with sickle-shaped leaves (related to W584, Pl. 81 from Bağlıca, territory of Orcistos, c. 200 or shortly after). Between palmettes round boss with six-petalled rosette. Above corner palmettes bolster-like ornament with two bosses (probably a stylized garland as on the late second-third century doorstones from Docimium and from Bağlıca. See Waelkens, *Türsteine* VI 17b. s.v. 'Type J Dokimeion' and W587-588). The style of the stone (as also 19 below) seems more related to the territories to the East (Highlands, Nacolea, Orcistus) than to the Upper Tembris Valley. Product of a local workshop. There were traces of two or three short lines above and to the right of ll. 1-3 on the right-hand spandrel; below, l., three lines survive; two to r. indecipherable.

Ht. 0.71; width 0.95; thickness 0.50; letters 0.02-0.03. Pl. II.

Μενέφρο-
να μνήμης
χάριν

- ἐὰν δέ τις φαῦλον
5. τι ποιήσει τῷ τύνβῳ[- - -
- - -] ΕΩΝ ΤΕΚΝΑΝΟΡ[- - -]

Later second or early third century.

5. About 14 letters lost.
6. NOP seemed certain apparently ruling out τέκνα ὀρφανά; but maybe]ων τέκνων ὀρ[φάνων could be read. At any rate this is a perhaps elaborate variant of a familiar formula. Note the unusual φαῦλος for κάκος *vel sim.* in l. 4.

19 Karaağaç

Cemetery.

Greyish marble gable of stele of Type C (perhaps doorstone) with big triangular acroteria (developed out of 18 above). In (moulded) triangular pediment eagle on pedestal (cf. W267 from Arslanapa, second quarter of third century). On top of pediment three leaves, at lower corners rude palmettes (isolated leaves as on many third century stones). In spandrels stylized ivy-tendrils with two bosses. Inscription on bottom r. corner of pediment and below.

Ht. 0.87; width 0.92; thickness 0.36; letters 0.015-0.025. Pl. II.

- (a) Σωσθένης καὶ Τατ[ιὰς ἀ]δε[λ]φῶ καὶ γυνὴ Ἀμμιάς
[καὶ ὁ ὕ]ιός Π[α]πίας καὶ Παπίας καὶ Πανταίνετος
ἀνεψιοί
- (b) Παντ-
αυέτ-
ω μνήμης
χάριν

Later product of the same local workshop as 18. Probably first half of third century.

20 Karaağaç

In valley 1 or 2 minutes N. of village.

Greyish marble slab cut square at sides, top, bottom and back, surface gone in centre.

Ht. 1.13; width 0.72 (0.61 to edge of field); thickness 0.37; letters 0.025. Pl. II.

- Σεμνή φίλανδρος Εὐ-
τυχιάς ἢ φιλάτη
μνημίων ἔτευξα Τρο-
φίμῳ τῷ ἀνδρί μου
5. Καλλιστός τε Δαδέω
ὁ ἀδελφός κέ ἡ σύνβιός μου
Ζω[- - -]
τέκνω[. . . .] κέ ἀδελ-
φῶ μου [Τροφίμ]ω
10. ἰστήλλη[ν ἔτε]ύξαμεν
Τροφίμῳ [κέ τ] ἔκνω

Probably third century.

- 1-2. An iambic trimeter, but thereafter prose.
7. E.g. Ζωτική not ζῶντες since the tomb is not for themselves.
8. Room for 5 or 6.
9. The μου indicates that whereas Callistos and his wife together bury their child, only the former buries his brother.
11. Room for 5 to 7. Δαδεῖ?

21 Karaağaç

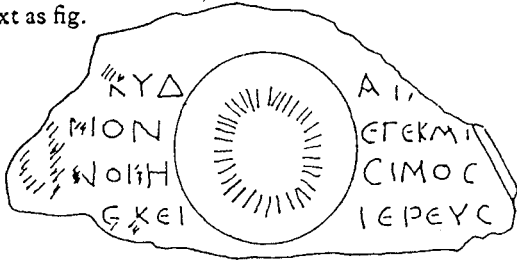
W. end of new cemetery on mound.

Greyish marble sarcophagus lid of the semicylindrical type popular in the Aezanitis and in other parts of western Phrygia where the type was common into the Byzantine period (several examples in Afyon Museum). On gable omphalos plate.

Ht. 0.33–34; width 0.57 broken and buried; thickness 1.22 broken.

Later Roman (not before the second century AD).

Text as fig.



22 Karaağaç

E. end of nearer cemetery.

Grey marble column with apophyge and simple upper moulding (same type as 9 above from Kuyucak, 16 from Sevdigin, and 23 from Karaağaç). Inscription in stylized garland.

Ht. 1.93 (shaft 1.80, top 0.13); circ. 1.63; diam. 0.52 (top); garland diam. 0.30, 0.23; letters 0.0175–0.035. Pl. II; Pl. II (squeeze).

† Ἅγιος
ὁ θεός
[ἁ]γ[ι]ος ὁ
ἰσχυρός
ἅγιος ἀθ-
άνατος ἐ-
λέησ[ο]-
[ν ἡμᾶ]ς

Early Byzantine (middle of fourth century at the earliest).

23 Karaağaç

Grey marble column with apophyge and simple upper moulding. Stylized garland on shaft. Same type as 9 above from Kuyucak, 16 from Sevdigin, and 22 from Karaağaç.

Ht. 1.70; circ. of shaft 1.63; inscription in circular plaque, diam. of outer circle 0.30, of inner 0.235; letters 0.02–0.04. Pl. III.

Ἐπερὶ
εὐχῆς
τῆς παρθέ-
νου Ζω-
τικῆς

5. † κὲ τῷ πατρὶ αὐτῆς Ὀνησίμου

Early Byzantine (middle of fourth century at the earliest).

6. Between the circles.

24 Karaağaç

On r. of road entering village, part of tomb.

Pillar, irregularly carved and much weathered.

Ht. 0.51 buried; circumference 1.28; diam. 0.34; letters 0.035–0.07.

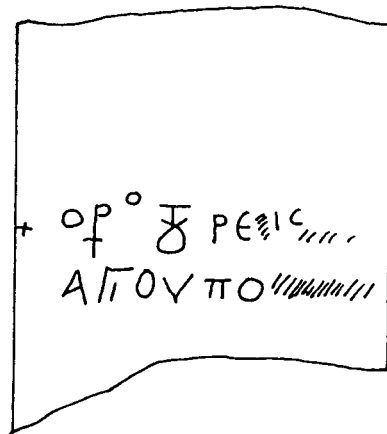
(a) † Ἄνα[.] ὄρο(ς)
Χ(ρίστ)ε or χω(ρίων) [.] Ἄ(ντ.) Οἱ
ΘΣΑΠΛΟΥ

(b) ὄρο(ς) τοῦ Πεκ[τ.]
ἁγίου Πο[

Byzantine: ? fifth–sixth century.

Cf. 17, 25, 109.

(a)1. Ἄνα: for Ἄνατολῶν?



25 Karaağaç

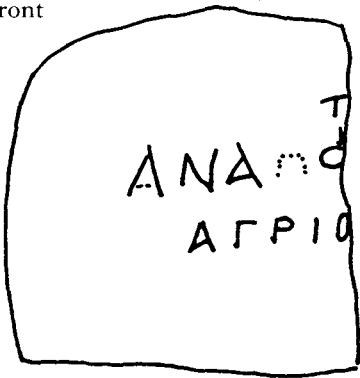
Round top of headstone of Turkish grave, broken in half, surface worn and broken. Greyish marble.

Ht. 0.40; width 1.18 half way round; diam. 0.58; letters 0.03–0.06. Pl. III.

Text as drawing; (b) belongs to the same series as 17, 24, and 109.



(a) front



(b) back

Çakırsaz (Afyon 36 If)

26 Çakırsaz

Supporting shed at quarries.

Giant column in quarry state (roughly pointed surface).

Ht. 1.49 buried and broken; circ. 2.92; letters 0.06-0.11. Pl. III.

CIΓPAH DXXI

The letters before the numeral were copied as Greek, but perhaps they conceal an abbreviated Latin formula akin to the sigla CHR found among the Docimian quarry marks, T. Drew Bear and M. Christol, *Anatolia Antiqua* 1 (1987), 104.

27 Çakırsaz

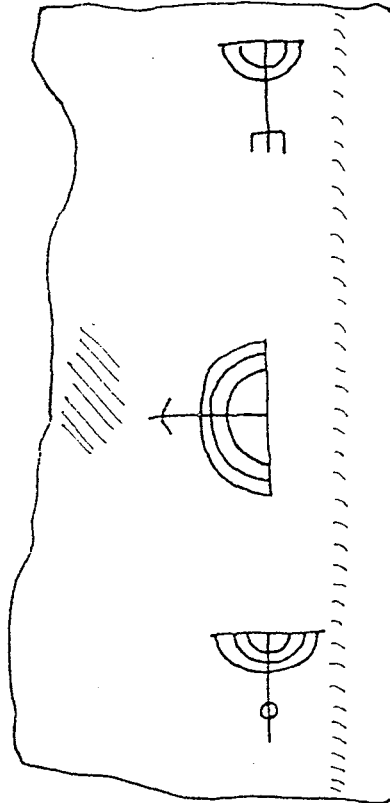
In cemetery.

Slab of Docimian marble (pavonazetto) with slightly raised ledge below. The stone is decorated with three incised menorah. For other evidence of a Jewish community in the Upper Tembris Valley see 28 below; W230, 258; and an unpublished stone with the same incised candlestick as on 28 (Δόμου πόδα ρα?) in Kütahya

Museum. Stones with Jewish emblems are also reported in the quarries of Docimium by T. Drew Bear, II *Araştırma Sonuçları Toplantısı* (Izmir, 1984, publ. 1985), 111 f., and in a quarry near Amorium (*Anatolia Antiqua* 1 (1987), 102 n. 141).

Ht. 0.57; width 1.04; thickness 0.17.

(Top)



28 Giaour Ören near Çakırsaz

Quarries.

Incised menorah on one of the central quarry walls.

Ht. 0.295; width 0.25. Pl. III.

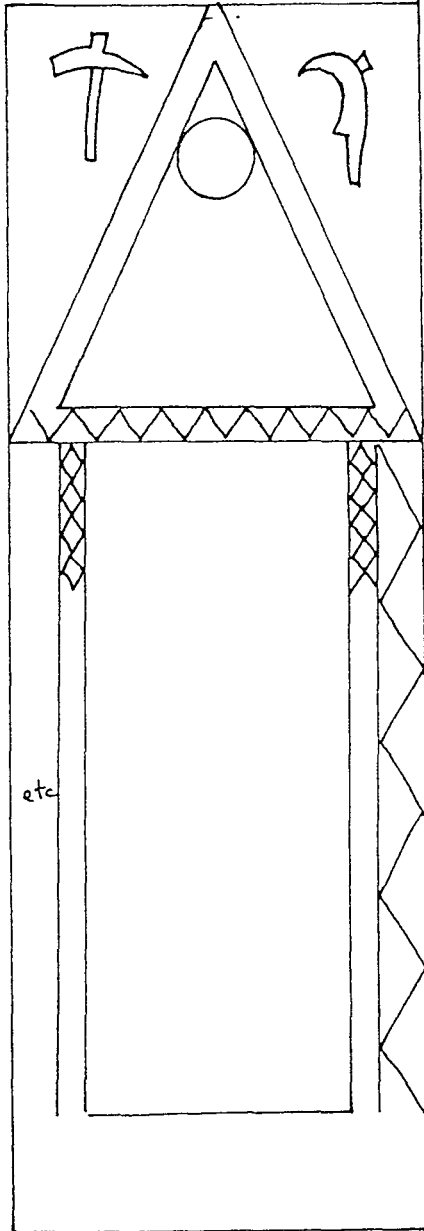
For other evidence of a Jewish community in the area, see 62 below and notes to 27. For Jews in the quarries of Docimium see also Ramsay *CB* II, 746, no. 691 and J. Röder, *JDAI* LXXXVI (1971), 289 fig. 27; 293-4.

29 Çakırsaz

Gateway of mosque.

White marble separate gable (*Türsteine*, Type M Aizanoi = *MAMA* IX, Type IV) or even gable of door-stone (*Türsteine* Type C Aizanoi 3 or 7 = *MAMA* IX, Type V a-b). Most probably gable of Type IV A (*MAMA* IX = *Türsteine* Type M Aizanoi 1: until the early Antonine period). Made at Aezani, from where it was brought either in antiquity or in modern times. Triangular gable, framed on all sides by a cyma recta (cf. W56 Pl. 6: cyma

reversa) inside on ledge. In gable (as wide as stone, therefore likely to be Antonine) woolbasket and comb. On three corners of the gable palmettes (related to late Hadrianic–early Antonine *MAMA IX*, 258–60) on leaf, from which spring short stem tendrils (therefore not before the thirties of the second century: *MAMA IX*, xliv–xlvi), ending in a double volute (cf. *MAMA IX*, 250 f., and 299, c. 130 or shortly after).



Ht. 0.50; width 0.97; thickness 0.16 buried. Pl. III.
Late Hadrianic–early Antonine.

30 Çakırsaz

In cemetery.

Greyish marble rectangular stele of Type F with incised decoration in very low relief. Central part much weathered. In middle plain, much weathered surface between 'pilasters' with the stylized leaf decoration characteristic of the workshop of Andromachos latypos. Above, triangular gable with incised circle (?) and zigzag motive on lower ledge of gable. In upper corners dolabra (l.) and falx vinitoria (r.).

Ht. 1.55; width 0.54; thickness 0.12.

Third century (probably not before second quarter).

Evdet (Afyon 36 Ig)

31 Evdet

E. wall of cemetery.

Slab of white marble, broken all round, once big and an important inscription on surface, now all gone except a few letters at r.

Ht. 1.08 broken; width 0.75 broken; thickness 0.11 buried; letters 0.015–0.0175.

]σις
[- - -]
ἄγαλμα
]τος
]ω
[3 lines illegible]
]ων
[5 lines illegible]
]ν

32 Evdet

E. end of cemetery.

White marble doorstone of Type C Altıntaş 2. Usual door (scheme and replum most closely related to W222 from c. [180/190–200 and older than W224, c. 200; rectangular middle panels). Pediment hewn away on surface, partly broken above and below (r. corner). In upper panels 'Scheme 1' (shape best compared with W222). In lower panels stilus-case over open volumen (l.) and spindle and distaff (r.). Stereotyped doorframe (central moulding as on W223 from end of second century). On doorstep, l., plough (as on W224, c. 200). Acanthus tendrils (heavily curled as on Antonine archetype series, Pfuhl-Möbius, *Grabreliefs* 477), springing from stereotyped bush with voluted stem (most closely related to W222, and certainly older than W224). Inscribed, undecorated doorlintel (as W221–223, late Antonine–early Severan). Traces of arch in gable.

Ht. 1.15 (panels 0.69); width 0.77 (panels 0.45); thickness 0.25 (panels recessed 0.053); letters 0.025). Pl. III.

Work of Teimeas of Mourmate, probably between W222 and W223, therefore *c.* 190–200.

33 Evdet

E. end of cemetery.

White marble doorstone of Type C Altıntaş 1. Pediment portion hewn away on surface, broken above. Usual door (replum capital as on 4f. above, *c.* 200–210, from which developed W226–227, *c.* 222–230; base predecessor of McAlpine stele, made *c.* 222–230 by Zelas latypos), however with framed rectangular middle panels (see 3 above, *c.* 200–210), filled with ‘Blattstab’ (cf. lintel of W222, *c.* 180–/90–200; see panels of McAlpine stele). In upper panels, ‘Scheme 1’; in lower panels spindle and distaff (l.) and knocker (r.). Usual doorframe, however without central moulding. On step plough (l.), on posts stereotyped tendrils (in middle still a bolster or flower as on late Antonine W221), springing from a high bush with voluted stem (best in W224, *c.* 200). On doorlintel, in middle stylized bush from which spring short stem tendrils (shape as in gable of W224; motive between W224 and 3 above, *c.* 200–210). In gable arch woolbasket on pedestal.

Ht. 1.04 (panels 0.495); width 0.64 (panels 0.36); thickness 0.13 (panels recessed 0.03). Pl. III.

καὶ Ὀκταῖος πατρὶ καὶ μητρὶ ζώσῃ
μνήμης χάριν

Probably still a work of Teimeas of Mourmate, rather than of his son Zelas, made between W224 and 3 in first decade of the third century AD.

1. After first *καὶ* an uninscribed space. For Ὀκταῖος cf. *MAMA* 1, 331 and 336. For Ὀκταῖος at Cotiaecum, *JRS* xv (1925), 156, no. 44. D. The Octavii were an important family at Lydian Saittai: P. Debord, *REA* lxxxvii (1985), 355, citing S. Bakir-Barthel and H. Müller, *ZPE* xxxvi (1979), 168–70 on a stone of L. Octavius Pollio (165/6); *TAM* v 85, 101; H. Malay and Y. Gül, *ZPE* xliv (1981), 86 no. 10, and the Octavius Artemidon who occurs on coins from the reign of Commodus.

34 Evdet

Mosque, porch floor.

White marble doorstone made in workshop of Type C Altıntaş 1. Usual door (rectangular middle panels with ‘Blattstab’, as on 33 above, early third century). In upper panels ‘Scheme 1’, in lower aspis (see *MAMA* ix, index) with knocker. Instead of tendril decoration two fasciae (see 6 above, *c.* 215–225), cyma recta and outer fascia. Above doorlintel: astragal, cyma recta and quarter round (cf. 6 without the astragal). Pediment without arch: in centre frontal eagle (open wings) on dead hare. To l., plough, rectangular object (rather roll with umbilici than

comb) and open diptych; to r., double stilus case above open roll. In lower corners nice half-palmettes (related to *JRS* xviii (1928), 247, *c.* 180/90–200, and W225, *c.* 200–210). L. and r. of eagle’s head half-palmettes in shell-like leaves (cf. ‘baroque’ style of workshop under Alexander Severus), developed out of the corner palmettes (see already *JRS* *loc. cit.*).

Ht. 1.36 broken (panel 0.69); width 0.72 (panel 0.45); thickness 0.11 buried (panel recessed 0.04); letters 0.015–0.0175. Pl. IV.

μνήμης χάριν
[- - -] ἐτείμησεν

Probably elaborate, later work of Teimeas, made *c.* 210–215.

1. On scroll.

35 Evdet

Cemetery.

White marble doorstone of Type C Altıntaş 1 with triangular pediment. Usual door with replum not yet in its fine smooth late Severan form; replum base decorated with stylized leaves. In upper panels of door second scheme; below, open diptych, and stylized pelta (as at Aezani in second century). Usual doorframe (with triple central moulding); decoration of lintel destroyed; on posts stem tendrils (cf. W272, *c.* 225–230) springing from geometric motive (derived perhaps from the usual bush) below. Between lintel and gable rich moulding (as on a stone noted by Waelkens at Afyon, *c.* 225–230): fillet, cyma recta and ovolo (with round eggs). In triangular pediment framed by double listel: eagle (frontal) with open wings on pedestal with garland; r. of pedestal four-petalled rosette. On pediment corners palmettes springing from a shell-like leaf (see 6 above, W272, W249, a stone of unknown provenance in Uşak Museum, and the new doorstone from Afyon, all late Severan), between them multi-petalled rosettes (see W227, *c.* 215–220).

Ht. 1.18 (panel 0.50); width 0.63 (panel 0.435); thickness 0.18 (panel recessed 0.01); letters 0.02. Pl. IV.

Δημο[σθᾶς κέ Ἄμι]α μητῆρ Ἠλίω
θ[ρ]επ[τῶ μνήμ]ης χάριν

Work related to the series of ‘baroque’ doorstones, made in the workshop under Alexander Severus and because of its replum rather towards the beginning. Therefore, perhaps beginning of the third decade of the third century.

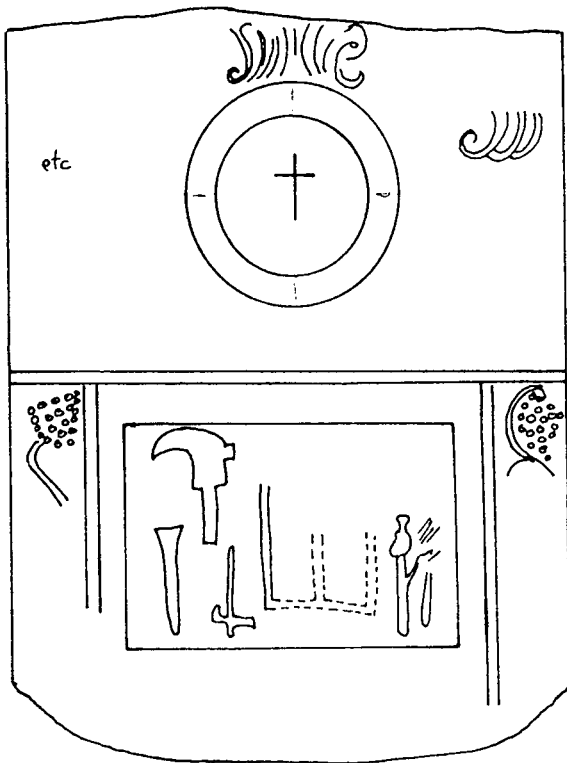
36 Evdet

W. wall of cemetery.

Greyish marble stele made in workshop of Type C Altıntaş 1. Broken above, buried below. Late type with decorated framed panel in middle. In central panel from l. to r. chisel (compare Gibson, ‘Christians’ 33, no. 15 of same type, *c.* 300–305), falx vinitoria, dolabra (or hack),

open diptych, spindle and distaff. Around this panel the usual inner frame with stylized garland. The outer frame exceptionally has no decorated lintel; on its posts stylized vine tendrils (no more leaves above, as for first time on a stone in Kütahya Museum, Inv. 928, c. 300–305). Above, stereotyped garland with incised cross and corner palmettes (apparently rather well carved).

Ht. 0.99 (now); width 0.75; thickness 0.24. Pl. IV.
Probably c. 300–305.



37 Evdet

N. side of cemetery.

White marble doorstone, either a less decorated variant or a locally finished 'Halbfabrikat' of Type C Altıntaş 2, broken above and r. Doorframe with (4?) fasciated posts (rather unfinished, prepared posts as on McAlpine stele). Usual door with small, smooth (= late Severan) replum (base derived from the same archetype as the 'baroque' doorstones c. 222–235, W226, 227, 237–238, 272, 274, 280, and newly discovered stones in Uşak and Afyon; its composition, however, is related to McAlpine stele, c. 220–230). Middle panels not completely finished (small sides). In upper panels keyplate (l.) and alabastron (r.); below, knocker (l.) and spindle (r.).

Ht. 0.76 (panel 0.57); width 0.59 (panel 0.37); thickness 0.17 (panel recessed 0.03). Pl. IV.

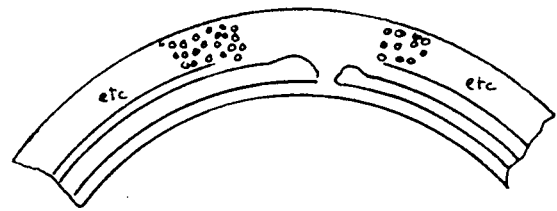
Probably reign of Alexander Severus.

38 Evdet

Upper part of white marble stele with rounded gable (Type E). Along edge astragal (in middle according to Cox: 'Very much like a snake's head') and a stylized 'Blattstab'.

Ht. 0.24; thickness 0.15.

Probably third century AD.



39 Evdet

On ground at corner of house.

Upper r. corner of grey marble bomos. Buried above; broken l. and below.

Ht. 0.27; width 0.37 broken; thickness 0.45 broken; letters (clear and well cut) 0.03; between lines 0.03. Pl. IV.

...] Ὑγαίου (?) τῇ
γλυκυτάτῃ συνβίῳ
T

The lettering (*omega*, etc.), suggests the second or early third century.

1. ? = Ὑγ(ι)αίου. For Ὑγῆα see *MAMA* IX, 241. Τρ]υγαίου would be very unusual and Ἀππας β' το]ῦ Γαίου is less likely in the space.

40 Evdet

At corner of house in village green.

Square pillar of greyish marble, broken above, buried below; surface attacked with chisel in recent times and suffered considerably.

Ht. 0.55 broken and buried; width, 0.33; thickness, 0.31 complete; letters 0.0175 round, 0.02 upright. Pl. IV.

Two lines showing traces of letters.

ἔπιτα IT

ΑΡΑΙΙ συνβ[ίω καὶ τοῖς]

5. τέκνοις θαψαν[- ? φθι] μένο[ι]ς εὐσεβῆς ἀν[QIN Τατιανὸς συνό[μα-] [ι]μοι τείμην οἰχομέν[ο-] [. .] φιλίαν, τεύξαν τόδε sic.

10. [τύ]μβον γέα (sic) χαριζόμε-
νοι στοργῆς τε τροπ[ών?]
ἐνεκ' αὐτοῦ μνήμ[ης]
χάριν. τίς ἂν προσύσι
χίρα τὴν βαρύχθονον,
15. δινῆς ἄωροις περιέσ-
[οι]το συνφορῆς.

Probably late second or rather third century, like most of the metrical epitaphs of the area.

- 1-2. Reference to some first decease; then ἔπιτα.
3-5. ?The burial of a man's wife and children.
3. *Ἐὐσεβίς?*
6-12. The collaboration of siblings or other kinsfolk (*συνόμαιμοι*); words and phrases here (*φιλία, τειμή, τρόποι, στόργη*) occur in other epitaphs of the region, but we cannot reconstruct the sense of the passage.
9. (ἐ)τεύξαντο δὲ?
11. τροπ[ώ?]. Cf. *τρόπους* Ramsay, *Studies* 226, no. 22, line 6.
14. βαρύχθονον for βαρύφθονον. For the formula, see index.

41 Evdet

Octagonal white marble font (?) with at least two projecting round corners with stepped outer border. In middle shallow circular recess with cross.

1.39 across; thickness 0.23. Pl. IV.

Byzantine.

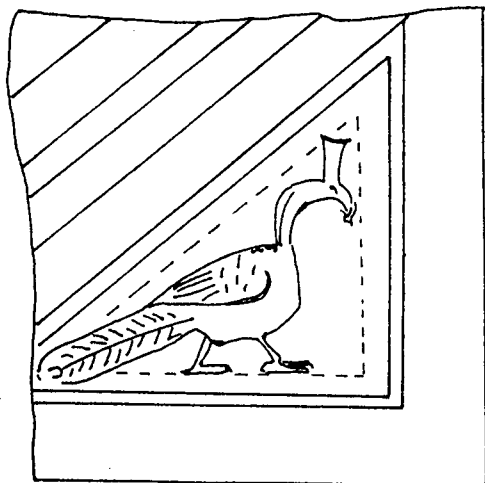
42 Evdet

W. wall of cemetery.

Fine grained, white marble ambo plate. In triangular framed panel peacock (r.). Above panel floral pattern. Above it traces of unidentified relief.

Ht. 0.69; width 0.63; thickness 0.16 complete.

Probably sixth(=eighth) century.



Beşkarış (Afyon 36 Ig)

43 Beşkarış

Cemetery wall.

Fragment of white marble doorstone of Type C with triangular pediment. Doorframe with three fasciae (like Aezani Type IV B), two inner ones separated by quarter round. In upper panels 1. keyplate (related to late Antonine W 221), r. spindle or scent-bottle. Thin replum with plain capital. Above lintel cyma recta and torus. Raking pediment provided with inner cyma recta; on outer side tendril (still partly vegetal and therefore older than the late Antonine stem tendrils of the big workshop). In pediment woolbasket (like W221); on lower corners palmettes (somewhat later than late Hadrianic-early Antonine 29 above).

Ht. 0.98 broken (pediment 0.20); width 0.75 (shaft), 0.46 (panel); thickness c.0.20 (panel recessed 0.04); letters 0.015-0.02. Pl. IV.

Λούκιος Κόρδιος Κορδία Ἰσταία τῆ ἑαυτοῦ συνβίω
[κ]αὶ Τίτος Κόρδιος τῆ ἑαυτοῦ ἐνάτρι μνήμης χ[άρ]ω
ζ[η]σ[α]σ[η] ἔτη[...]

Probably local work inspired by Aezani workshops, from third quarter of the second century.

For the name Cordivius or Cordius see *CIL* x, 4646 (Cales); Staii are found at Cumae and Delos (A. J. N. Wilson, *Emigration from Italy in the Republican Age of Rome* (Manchester Univ. Press, N.Y., 1966), 100 n.2; 108; 113 n.1; 117), and at Pisidian Antioch (B. Levick, *Roman colonies in southern Asia Minor* (Oxford, 1967), 63 where it is traced from Campania to Delos and thence to Pisidian Antioch).

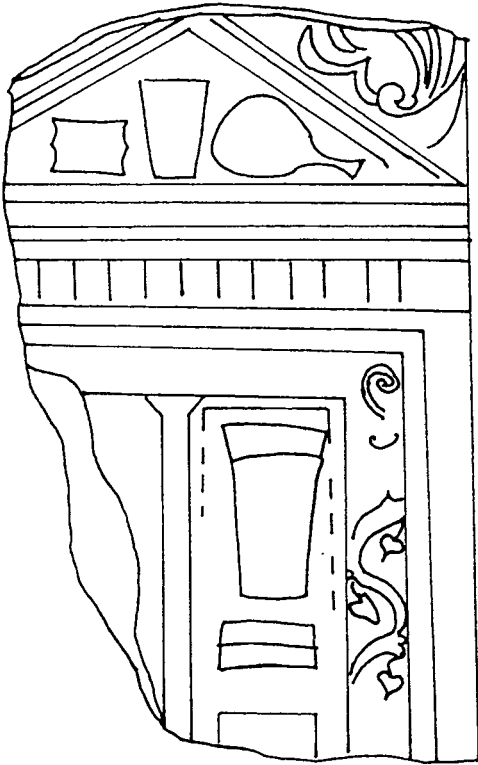
44 Beşkarış

Mill to W. of village.

White marble doorstone of Type C Altıntaş 1 but with triangular gable. Replum capital may be related to early works of Teimeas (W222-223, c.180/190-200). Usual door. In upper panels perhaps 'Scheme 2'. Stereotyped older doorframe with ivy tendrils of posts ending in volute above. Therefore probably undecorated lintel as on oldest works of Teimeas (W222-223). Above lintel apparently rich moulding (lower part like W222?). In gable comb, basket and mirror. Along gable palmettes from which spring stem tendrils (apparently both most closely related to W222 and Pfuhl-Möbius, *Grabreliefs* 578, c.180/90-200). Most probably early (triangular gable!) work of Teimeas.

Ht. 1.06; width 0.60 (buried).

Perhaps c.180-190/95.



45 Beşkarış

Old spring out of village.

R. side of white marble doorstone of Type C Altıntaş 1. Usual door (but without middle panels) with remnants of replum with drafted edges (as in older workshop). Only r. doorpanels preserved: above, 'Scheme 2'; below, spindle and distaff. Doorframe without intermediary moulding (as first on **33** above, carved by Teimeas in early third century), but with ledge round doorniche (as already on works of Teimeas from late second century: **2** and **32** above). As usual until first decade of third century (see first W224; **33** above) no tendril decoration on lintel. On posts stereotyped ivy-tendril without voluted stem below (first on W225 and **3** and **5** above from first decade of third century). Above doorlintel incised ovoli (still nice egg-shape). In upper r. corner palmette (like Teimeas' palmettes: W222, **4** and **32** above). Basket in arch.

Ht. 0.97 (panel 0.515); width 0.36 (panel 0.165 (half)); thickness 0.20 (panel recessed 0.055); letters 0.025. Pl. IV.

--- Ἀμια μνήμη[ης]
χά(ρ)ι[ν]

--- ἔ]τευξε

Perhaps simple work of Teimeas from early first decade of third century.

2. Cameron's copy has XAOI, but the third letter may be a clumsy P.

46 Beşkarış

Fountain half an hour E. of village.

Grey marble stele made out of a 'Halbfabrikat' of Type C Altıntaş 2. General shape (especially frame of niche) related to some stelae from second quarter of third century (Pfuhl-Möbius, *Grabreliefs* 1153; W250). In central niche bust of a veiled woman (folds of himation related to some works of Andromachos, c.220-240; F. Miltner, *ἸΟΑΙ* xxx (1937) 55 no. 60; W244; but especially to Pfuhl-Möbius, *Grabreliefs* 2147, Pl. 307 (c.[190]/-210)), with incised necklace. L. of bust basket with spindle and distaff. Frame of niche only double on sides: inner part decorated with stem tendril (perhaps somewhere between **2** above from early third decade of third century and W272, 274, both second quarter of third century); on outer part continuous fine ivy tendril, related to W248 made by Andromachos c.220-230, though different motif springing from voluted bush (like *MAMA* IV, 362 from 200-210); same hand as Pfuhl-Möbius, *Grabreliefs* 2147, Pl. 307, c.[190]/210. Above lintel highly stylized 'Blattstab' ('chevron motif'). Above arch archivolt decorated with 'Tauband' (popular in area from second quarter of third century onwards: Pfuhl-Möbius, *Grabreliefs* 1153; W244 and 266). L. of archivolt open diptych; r. comb. In arch two lions facing each other on top of prostrate boar (?) (best to be compared with Epitynchanos' lions (Pfuhl-Möbius, *Grabreliefs* 248; E. Gibson *ZPE* xxviii (1978), 28 no. 11; new stele from Uşak) c.210-220/225 and with the earliest works of Andromachos, c.220-230 (W248, W283)), although clearly by a different hand.

Ht. 1.19 (pediment 0.33, lintel 0.21, panel 0.51); width 0.80 (pediment 0.48, panel 0.36); thickness 0.23 buried (panel recessed 0.04). Pl. V.

Εὐτύχης πατρὶ Τροφίμω κ[αὶ μῆ]τρι[...]]μνή-
μης χάρι. Εὐτύχης Ἐπιτάδα τὴν ἰδίαν τρέψασαν ἐτείμ-
ησεν

Probably work of a sculptor affiliated with Andromachos (same man as Pfuhl-Möbius, *Grabreliefs* 2147, Pl. 307 and *MAMA* IV, 362), from the second decade of the third century.

47 Beşkarış

In house courtyard in W. part of village, brought from 'Passan Keui' cemetery (?=Basaman Çiftlik, S.W. of Beşkarış).

Much battered greyish marble 'Bogenfeldstele' made in workshop of C Altıntaş 1. In niche standing couple, with tassels hanging from their l. arms (like Pfuhl-Möbius, *Grabreliefs* 248, shortly before 210, and two works of Epitynchanos: Kütahya 2, c.210-220, and Kütahya 5,

c. 220/225). Draping of man's himation around l. knee like Pfuhl-Möbius, *Grabreliefs* 248 (and to some extent Kütahya 2), but with differently carved folds. Linear folding of her chiton between Kütahya 2 and Kütahya 5. On r. pilaster double garland-motif separated by ribbon (like *GRBS* xvii (1976), 252 no. 1, signed by Epitynchanos, c. 210). Upper half: stylized and related to Kütahya 5; lower half: leaf-motif as on *GRBS loc. cit.* and Pfuhl-Möbius, *Grabreliefs loc. cit.*.

Ht. 1.32; width 0.57; letters 0.008–0.018. Pl. V.

Μάρκος κὲ Ἀππας κὲ Τατεῖς κὲ Ἀφία τὰ τέκνα
αὐτῶν τοὺς ἑαυτῶν γονεῖς ἐτείμησαν μνή-
μης χάριν. τ[ί]ς ἂν προσοίσει χεῖρα τὴν βα-
ρύφθορον πολλῶν ἁώρων περιπέσειτο συνφορῶν

Almost certainly work of Epitynchanos (contemporary with or) shortly after Kütahya 2: c. 215–225

The inscription may be continued from above.

48 Beşkarış

In yard of house open to road

White marble doorstone of Type C Altıntaş 1, very battered above and pitted all over. Usual door with doorvalves projecting towards replum as on all the works of Zelas (W227–229 and Raleigh doorstone c. 215–230/235) and on a contemporary doorstone (W230, c. 220–230). Replum with curved flat capital and heavy base (respectively like W230?, c. 220–230, and Raleigh?, c. 225–230, both works of Zelas). In upper panels (framed like several works of Zelas: W227, W230, c. 215–230) 'Scheme 1'; on lower panels, l. open diptych, r. spindle and distaff. In middle panels (curved ends like W230, c. 220–230) incised ovoli (like W228 and Raleigh stone, c. 220–230). On posts (division like W229, c. 225–230) simple ivy tendrils (cf. outer posts of Raleigh stone, c. 225–230); on lintel similar tendrils springing from central stylized bush (like W227, 229, 230 by Zelas and like W231, c. 220–225 by Helios latypos). Between lintel and gable zigzag motif (as on W229–230). In arch two standing lions facing each other (most closely related to W229). One line of inscription surviving faintly.

Ht. 1.04 buried and broken (panel 0.50); width 0.595 (panel 0.36); thickness 0.21, panel recessed 0.03; letters 0.015–0.0175. Pl. V.

ἔτι ζῶσα Cox; ἐτί[μ]ησα Waelkens.

Almost certainly variety of Type C Altıntaş 1, made by Zelas latypos in mid-twenties of third century.

49 Beşkarış

Inside house yard in S.E. of village.

Published W. M. Ramsay, *The Expositor* (1888), 256; J. Anderson, in Ramsay, *Studies*, 220 no. 19.

Probably fragment of a white marble stele made in workshop of Type C Altıntaş 1. Sculptor cannot be identified. Apparently veiled woman between two smaller male figures (not female as Anderson). Their draping can best be compared with two works made by a sculptor active in the workshop in the late second or early third decade of the third century (G. Mendel, *BCH* xxxiii, (1909), 281 no. 9; Pfuhl-Möbius, *Grabreliefs* 580). Heads of the figures connected by a garland of fruit and leaves (developed out of, though still reminiscent of, *JRS* xviii (1928), 32 no. 247, c. 180/190–200) on which sit two birds (related to Mendel *art. cit.* 292, no. 48, c. 200–210). Between the two r. heads a comb; in upper r. corner plough (?).

Ht. 0.60 broken and buried; width 0.73; thickness 0.17 letters 0.01–0.0175. Pl. V.

τὸν θεὸν σοί μὴ ἀδικήσεις

Probably c. third decade of third century.

50 Beşkarış

Cemetery wall.

White marble doorstone, probably of Type C Altıntaş 1. Broken below l. and upper r.; buried below. Late door-frame (best parallel: W280 from second quarter of third century). Usual door, however with panels and their framing covering the whole width of the doorvalves. Above, 'Scheme 1' (but with ivy leaf); below, l. open diptych, r. bird on basket.

Ht. 0.70; width 0.55; thickness 0.15. Pl. V.

Second quarter of third century, because of doorpanels probably later part of it.

51 Beşkarış

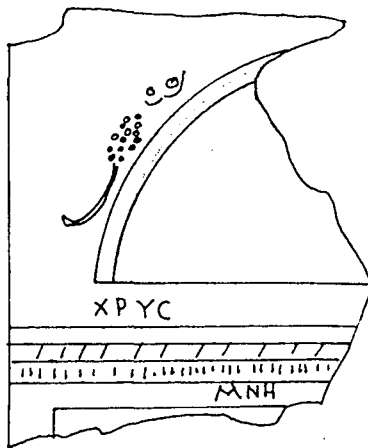
Bridge 5 minutes W. of fountain half an hour E. of village.

Fragment of grey marble stele; probably upper l. corner of stone of Type C. Above door 'Tauband' (?). In arch relief of unknown object; round arch vine tendrils. Said to have contained two figures (if so 'Bogenfeldstele') before it was destroyed.

Ht. 0.70 broken above and below; width 0.42 broken above and below; thickness 0.15 out of reach; letters 0.015–0.02.

Χρυσ[
μνήμ[η]ς χάριν

Probably first half of third century; if 'Tauband' perhaps not before second quarter.



Ἀὐρ. Ἀμμια Σερίου Ἀὐρ. Πω-
 λίωνι Δουλίωνος ἀνδρ[εῖ]
 γλυκυτάτῳ ζήσαντ[ε]
 εὐγέρως χάριω μνή-
 μης ἀνέθηκα, καὶ τῷ
 γλυκυτάτῳ τέκνῳ
 Σαβεΐνῃ

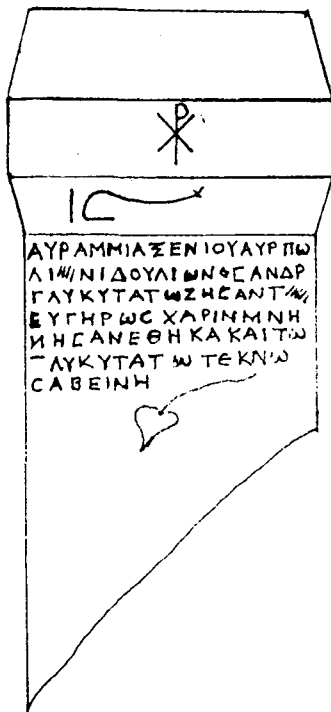
Second half of third century AD, perhaps close to the earliest dated 'Christian for Christians' stone (AD 248/9, Gibson, *Christians*, 56, n. 22.

4. εὐγέρως: see Robert, *Bull. épigr.* 1966, 272 (p. 400). The use of the monogram is not attested before the fourth century, but the Christogram is found in the third century at Eumeneia (*MAMA* vi, 234).

52 Beşkariş

Outside house door near top of village, lying on left side. Greyish marble bomos broken below and to right. On capital the chi rho monogram, below it a plough, on shaft inscription.

Ht. 0.90; width cap. 0.43, shaft 0.39; thickness (cap.) 0.47, (shaft) 0.37; letters 0.015–0.0175. Pl. V (squeeze).



53 Beşkariş Hüyük

Found in river bed, now at mill; purchased and presented to Konya Museum.

White marble statue of four women carrying garlands, clad in chiton with diadem in hair, standing back to back around pillar. In their hands a garland. Less stylized than 54.

Ht. 0.38; circumference of circular base 0.46. Pl. V.

Probably second half of second century.

Cox and Cameron in their notes on *MAMA* v, 102, mention this statuette and identify the figure with the Meter Tetraprosopos of that inscription and of *JHS* xix (1889), 303 no. 237.

54 Beşkariş Hüyük

Found in river bed by miller; purchased and brought home.

Statuette of seated Mother Goddess. On her head polos crown, in r. hand fruit (?). R. of her standing infant in paenula cf. similar work by same artist: 172 below. Draping of chiton on breast (and 'collar'), hairdo and almond-shaped eyes identical with those of the goddess in top of gable of W240 (end of third decade of third century), made by Andromachos. Pl. V.

Probably work by Andromachos, early second quarter of third century.

Murathanlar (Afyon 36 Ig)

55 Murathanlar

Kara Köy cemetery 20 minutes N. of Beşkarış Hüyük.

Pillar of coarse grey marble apparently complete r. and l. and above, broken behind and below, lower part remaining in ground and complete behind.

Upper part: ht. 0.4; width 0.34; thickness 0.22; letters 0.0375–0.06. Lower part: ht. 0.32; width 0.35; thickness 0.28–0.43. Pl. V.

ῥοι Βιρ-
γηνῶ-
ν

The boundary of a village community (?) in the Roman period.

56 Murathanlar

At bridge over Tembris five minutes beyond mill on way from Beşkarış Hüyük to Murathanlar.

Marble doorstone of Type C with triangular pediment and free acroteria decorated with long palmettes (related to gable Kütahya 1198 from first quarter of second century) from which spring fine tendrils, at corners ending in ivy leaf (like on some gables from Aezani, in first quarter of second century). In upper doorpanels rubbed doorning above a lozenge (?). Between lintel and pediment cavetto, egg-and-dart, dentils. Pediment framed by cyma recta. In pediment primitively carved eagle (l.). Whole gable related to W52 (*MAMA* 1x, 270) from Aezani (AD 134/35).

Ht. 0.90; width 0.82; thickness 0.37. Pediment: ht. 0.27; width 0.70. Pl. V.

Perhaps Hadrianic (or Trajanic).

57 Murathanlar

On mound beyond cemetery on road from Beşkarış.

White marble doorstone of Type C with triangular pediment, buried almost to the top of the upper panels. In upper panels, l. doorning, r. keyplate with concave sides. In pediment (frontal) eagle. On corners of pediment large acroteria with highly stylized palmettes; (lower degenerated palmettes best related to 19 above, first half of third century). Between acroteria, vine.

Ht. 0.90 buried (pediment 0.255); width 0.60 (pediment 0.50, panels 0.50); thickness 0.33 (slightly broken panels recessed 0.02); letters 0.01. Pl. VI.

Ἀπολλώνιος ἰδίῳ πατρὶ Δεῖδα μνήμ[ης χάριν]

Local work, probably first half of third century.

Δεῖδα: cf. L. Robert, *AJA* LXIV (1960), 55; *Bull. épigr.* 1948, 102 (Thessalonica).

58 Murathanlar

Cemetery.

Small greyish marble doorstone of Type C Altıntaş 1. Apparently usual door (upper panels 'Scheme 1') and stereotyped doorframe (ivy tendrils on posts; thick stem tendrils whose voluted ends touch each other in middle on lintel). Because of its small size, only a simple moulding between lintel and gable. In arch eagle (l.) on cippus facing bird on basket. Top palmette with small leaf at its base; between palmettes traces of stem-tendrils. Closely related (lintel tendrils, arch) to two works of Teimeas made in first decade of third century (4f. above).

Ht. 0.74 (0.44 cap., 0.30 shaft buried); width 0.48 (cap.), 0.455 (shaft), 0.26 (panel), thickness 0.18 (panel recessed 0.03); letters 0.015. Pl. VI.

Μν[ασέας(?)]
καὶ [Α]μ[...]ἐποίησαν
μνήμης χάριν

Almost certainly work made by Teimeas in first quarter of third century.

59 Murathanlar

In wall near mill 5 or 10 minutes before Murathanlar.

White marble doorstone of Type C Altıntaş 1. Much weathered, edges broken. Usual doorframe (traces of ivy leaf pattern), normal door (but late as panel frames cover whole width of valves). Above, 'Scheme 2'; below, l. open diptych, r. spindle and distaff. Replum with capital (like two works of Zelas, c. 220–230/35; W229, Raleigh stone) and basis (related to Zelas' works, c. 220–230/35; W229, Raleigh stone, 48 above). Above lintel, fillet and quarter round. In arch two busts; in gable-top big palmette.

Ht. 1.11 (pediment 0.29); width 0.57 (pediment 0.39); thickness 0.32 (pediment 0.48). Pl. VI.

Probably earlier part of second quarter of third century.

60 Murathanlar

(a) Fragment (r.) of white marble doorstone of Type C Altıntaş 1. Rich ivy tendril clearly carved by same hand as new doorstone in Afyon Museum (c. 225–230/40). Therefore perhaps belonging to 60(b).

Ht. 0.33; width 0.26; thickness 0.08; letters 0.015. Pl. VI.

...πατρ[ίδος ἄνθος]

Earlier part of second quarter of third century.

(b) R. part of white marble doorstone (rather than 'Bogenfeldstele') of workshop C Altıntaş 1. Below gable rich leaf motif (with palmette leaves) above degenerated Lesbian cyma (?) and egg-and-dart. R. of archivolt palmette springing from elaborate shell-like fluted leaf (same hand as new doorstone from Afyon, c. 225–230/40).

Ht. 0.46 broken; width 0.245 broken; thickness 0.09 complete; letters 0.015, inserted line 0.0075. Pl. VI.

-]Ζεῦ φθιμέ-
]νων Πλούτ[ων
]μ(ε)μνημένος
]ἔγδικος ἴσθι
 5.]τοῦδ(ε) τάφου
]θαλάμης {ο} εἴνεκε-
]ν εὐσεβίης
 ...]ας δαίμοσι μὲν
 ... Τ]ατια σὺν γαμετῇ

Probably earlier part of second quarter of third century AD. As 60(b) was also carved by same master as new doorstone at Afyon and its lettering is identical with that of 60(a), it most likely belongs to same monument. The stone had been broken in antiquity, for two separate Byzantine epitaphs, 64 and 65 below, were engraved on the reverse of (a) and (b) respectively.

- 2-7. The lines do not make continuous sense and it appears that half their content was carved to the l. of the central circular area of the pediment.
 3., 5. Stone has C for E.
 6. θαλάμης θ' εἴνεκεν Cox.
 7. Carved in small letters.



61 Murathanlar

In fountain N. of village

Top stone of heroon, clearly later version of *JRS* xviii (1928), 32 no. 247 (180/190-200 made by Teimeas). 'Syrian' architrave with stylized leaf motif (best parallels on earlier works of Andromachos from c. 220-235: W240 and 241) on its horizontal and degenerated egg-and-dart (like W393 from the first decades of the third century) on its curved part. Above the architrave highly voluted fine ivy tendrils (best parallels, the earliest works of Andromachos, made in workshop of C Altıntaş 1, c. 220-230: W248 and F. Miltner, *JÖAI* xxx (1957), 155 no. 60). On top of archivolt rectangular base supporting a circular framed recess containing an eagle (r.). On both sides of it female head (identical with 100 below) and dolphin. Along l. raking cornice open diptych, open volumen, and kalamotheke. L. of recess Attis with Phrygian cap and cornucopia (cf. W228, c. 220-230, made by Alexandros and Zelas); to the r. of it Hercules with club and hand extended to Cerberus (like W228). By corner acroteria with highly stylized leaves; between them garland of leaves-and-fruits supported by bucrania; above garlands plain circular boss. The monument is almost identical with 100 below (210-220) and by the same sculptor.

Ht. 0.84; width 1.81 (central recess 0.95); thickness 0.17 buried. Pl. VI.

Probably partly made by Andromachos during his activity in workshop of C Altıntaş 1, in the later second decade of third century.

62 Murathanlar

Earlier cemetery on way from Beşkarış Hüyük.

White marble stele with menorah.

Ht. 0.70; width 0.235; thickness 0.34. Pl. VI.

For other traces of Jewish community in area see 25 above.

63 Murathanlar

Cemetery.

Grey marble square bomos with conical top. Inscription halfway down shaft.

Ht. 1.06 (cone 0.15, cap. 0.15, shaft 0.76); width 0.63 (cap.), 0.43 (shaft); thickness 0.63 (cap.), rest buried; letters 0.02-0.0225. Pl. VII.

- κάλλιπον ἐν φθιμένοις με καὶ
 "Αἴδος οἰκία ναίω, ἄπιθι ἀνά-
 γνους διὰ βίου πράξων κα-
 λῶ(ς) κᾶμοι συνεύχου τὴν
 5. κόνιν κούφην ἔχειν.

Later second or third century.

4. Committed in copy?

The same verses occur in J. Fraser, Ramsay, *Studies* 143-4, lines 3-5 = 169 below.

Cox thought that more must have originally been inscribed here, notably the name of the dead man.



64 Murathanlar

On reverse of 60(a).

Fragment of white marble doorstone.

Ht. 0.33 broken; width 0.26 broken; thickness 0.08; letters 0.015-0.02. Pl. VI.

- [ὑπερὶ]
[εὐ]χῆς Πατρι-
[κί]ου πρεσβ.
κέ τῆ(ς) συν-
5. βίου αὐτοῦ
Θεωχάρη
κέ τὸν παιδί-
ων αὐτοῦ Ζ[ω-]
τικου κέ ΙΓ
10. γιου κ[ε]

Byzantine: sixth-eighth century.

3. No trace after πρεσβ.
4. Space for one after η but no trace.
8. Space for two at end.
9. Space for one between ι and γ but no trace.
Ιγ|γιου = Ingenuus?

65 Murathanlar

Brought from house.

Back of 60(b).

Ht. 0.46 broken; width 0.245 broken; thickness 0.09 complete; letters 0.015-0.03. Pl. VI.

- ἐνδ[ικτ.
β
ἀμῆ-
τε ν
5. ὑπ-
ἐρ †
μ-
νήμης
κέ ἀν-
10. ἀπαύ[σ-
ε]ος το[ῦ

Byzantine ?sixth-eighth century.

4. τε very faintly scratched, and unintelligible.
11. τοῦ πρεσβυτέρου ? οἱ τοῦ δούλου τοῦ Θεοῦ.

66 Murathanlar

Fountain, lower half.

Grey marble slab broken below and on r. For similar slab see G. Mendel, *BCH* xxxiii (1909), 352 no. 108, fig. 51. Inscription worn to l. and r.

Ht. 0.74 broken; width 0.94; thickness 0.17 buried; letters 0.0125-0.0175. Pl. VII.

- †]σον τὸν δούλον Θεοῦ Θεοφιλ. κ(ε)
τ[ὸ]ν καλέοντ[α]

The scratched text (?sixth-eighth century) appears later than the ornament of the stone (?fourth-fifth century).

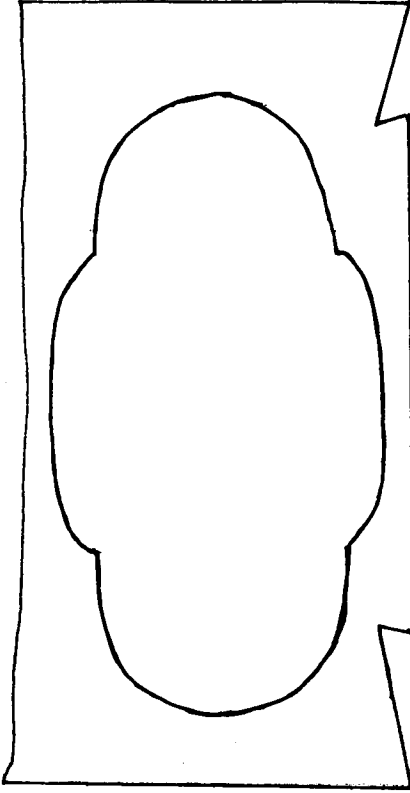
1. No room for ἐλέησον; σώσον?
2. τὸν καλέοντα σέ οἱ τὸν κα(ι)λέοντ[α]?

67 Murathanlar

Cemetery. (Said to have been brought from Evdet.)

Font. Pavonazetto marble (pink veins).

Length 0.99; width 0.52-0.56. Basin in shape of rounded cross, length 0.74, depth 0.20(?). For the shape cf. III from Alibey Köy.



68 Murathanlar

Cemetery.

Pillar. Docimian marble.

E inscribed on top surface (mason's mark).

[— — — —]
 γῆς κα[ὶ θαλ-]
 ἄσσης δ[εσ-]
 πότην
 ἢ βουλή
 καὶ ὁ δῆ-
 μος
 Σοηῶ[ν]

Lettering still looks third century AD rather than fourth.

See on this text T. Drew Bear and W. Eck, *Chiron* VI (1976), 294 n. 12. For Soa and the ethnic Soenos, occurring in central Anatolia, see *RECAM* II (1982), 319 n. and the introduction to this volume.

70 Altıntaş Köy

Ruins of house.

Block of grey marble broken in three and defaced, perhaps part of an upper moulding of a bomos.

Ht. 0.42 broken above and below; width 0.905 broken r.; thickness 0.75 broken; letters 0.037. Pl. VII.

]εα [Μ. Σηστούλ]λιος Σεουή-
 [ρος Φλαουιανός ἀρχιε]ρεὺς Ἀσίας ὁ [ίε]ρεὺς

If this man is the son of the M. Sestullios Severus who set up the stone for M. Sestullios Pindaros (= W222, now in Brussels, c. [180]/190–200), then this inscription must date from the early third century (first quarter).

1. Presumably restore the name of the father [Μ. Σηστούλλιον Σεουήρον τὸν ἱερ]έα (?) or [ἀρχιε]ρέα. The very similar inscription from Zemme published *AS* XXIX (1979), 20 no. 3, reads *Μ. Σηστούλλιον Σεου]ήρον τὸν πατέρα Μ. |Σηστούλλιος Σεουή]ρος Φλαουιανός ἀ[ρ]|χιερεὺς Ἀσίας ὁ υἱός*. The son also occurs in the text published there, 20–21 no. 4.

Altıntaş Köy (Afyon 35 If)

69 Altıntaş Köy

In field to N., pavings of old road.

Published in *Bull. d'Inst.* 1861, 163 (Hübner); Perrot *Expl.* 124 no. 87; (*IGR* IV, 605).

Grey marble stele broken top and r.

Ht. 0.54 (shaft), 0.4 (base); width 0.5 (shaft); thickness 0.06 buried; letters 0.03–0.035. Inscription in panel ht. 0.38; width 0.3. Pl. VII.

71 Altıntaş Köy

Altıntaş, S.E.

Quarry block of pavonazetto treated with pointed chisel on front and bottom; broken above and both ends.

Ht. 0.78; width 0.66 chipped; thickness 0.5; letters 0.06–0.065. Pl. VII.

AJELIAN. COS.

Rather 116 (*cos. ord.* L. Lamia Aelianus) than 100 (*cos. suff.* for two months L. Roscius Aelianus); cf. T. Drew Bear and W. Eck, *Chiron* VI (1976), 315, and M. Waelkens, *A7A* LXXXIX (1985), 643.

72 Altıntaş

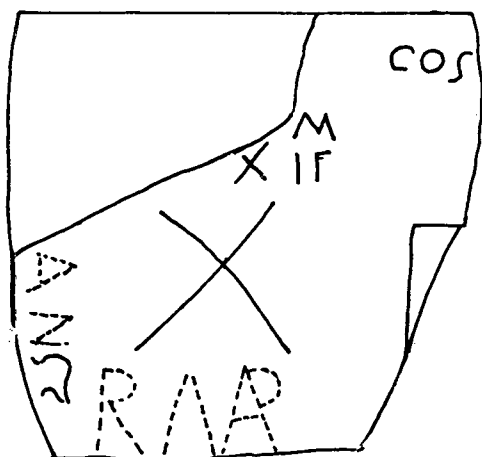
Ruined house beside Tembris.

Quarry block of Docimian marble (with blue patches) broken r.; damaged in upper l. corner and on lower edge.

Ht. 0.54; width 0.60 broken; thickness 0.49; letters 0.04-0.095. In centre a cross.

- a) COS
- b) M
XIF
- c) AN
- d) RAMP

- a) (Date); stone is broken to r.
- b) (Locus; *bracchium*); surface is gone to l.
- c) (Caesura; *officina*); surface is gone to l.; to r. two marks apparently not letters.
- d) Chipped in dotted lines. 'The edge is broken and the middle letter might be Δ.' Cox. See M. Christol and T. Drew Bear, *Tyche* 1 (1986), 75-80, who interpret r(atio) Ma(rmorum). The loop in ligature here suggests r(atio) mar(morum) supporting this hypothesis.



73 Aşağı Altıntaş

Wall of mosque.

White marble doorstone of Type C with a projecting socle moulding, provided with a tenon for fitting it to a separate (inscribed?) stone basis. Upper part very much weathered; tenon broken off below. Same type as Type I (*Türsteine*, Type C Aizanoi 1) from Aezani, especially the specimens from the first century and from the first half of the second. Within the plain doorframe, four-panelled door with panels framed by listel. Upper l. panel empty; in upper r. panel, keyplate (with concave sides); in lower

panels doorring. Above lintel fillet and egg-and-tongue motif (Cox; not dentils as photo seems to show). In pediment traces of an eagle. Free acroteria decorated with nice palmettes (like Trajanic or Hadrianic 56 above).

Ht. 1.05; width 0.52-0.56 (pediment) and 0.615 (socle); thickness 0.09 buried. Pl. VII.

Probably first or early second century. Local product.

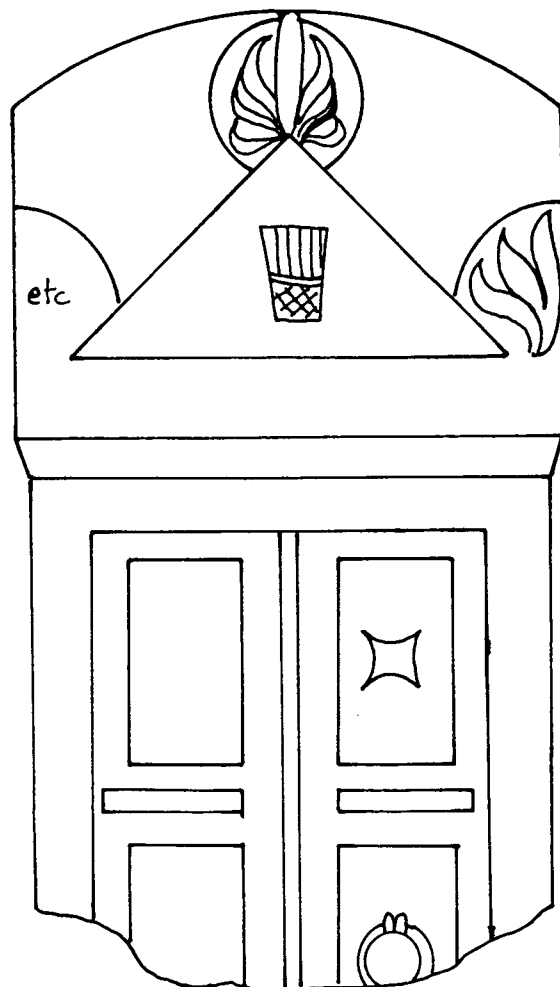
74 Altıntaş Köy

Small cemetery to S.

Stele of Type C or E with triangular pediment, broken below. Usual door of the region. L. panels empty. In r. panels, keyplate (concave sides) above and doorring below. In pediment basket. Big acroteria with nice palmettes.

Ht. 1.18; width 0.67 (shaft), 0.72 (pediment); thickness 0.48.

Probably first or first half of second century.



75 Altıntaş

Published A. Petrie in Ramsay, *Studies* 122, no. 4; (Kaibel, *Epig. gr.* 369); W227.

Doorstone of pavonazetto marble. Door with four square panels (with flat cyma recta moulding) and simple replum. In upper panels, l. dooring, r. keyplate with concave sides; lower empty l.; dooring r. Traces of moulding above lintel. Apparently later version of W219 (Hellenistic at latest). Similar 'simple' doorstones occur in Altıntaş in the Late Empire (see for instance 76 below).

Ht. 1.18; width 0.86; thickness 0.35. Pl. VII.

- Γράπτη Ίανουαρίου ♣ γυνή κουριδία ἥρω(ι)ς
 χαίρε
 κουριδίουσ θαλάμου[s]
 Γράπτη λύσσασ πρ[ο-]
5. λείπω Ίανθυάριν
 τὸν ἐμὸν χρῆσ-
 τότατον γαμέταν
 ὄν σύ, θεὰ Κ<ύ> πρι, μ-
 οι φιλέοις σὺν
10. τῷ πατρὶ καὶ Χαρι[-]
 τέκνα δέ μοι καὶ
 αὐτὸν σώζοιτε
 ἱκετεύω
 τούτους γὰρ προ-
15. λιπούσα, ὑπά[γ]ω
 πάντων ὑπὲρ αὐτ[ῶν]

Probably late second–third century. Local work.

1. ΗΡΩΤC, lapis.
 2. ΚΠΡΙΜ, but ΚΠΡΙΑ is also possible.
 10. Χαρί[τωνι], Petrie; Χαρί[τεσσι], Wilamowitz, in Kaibel.

76 Aşağı Altıntaş

House wall.

Pavonazetto doorstone of Type C with triangular gable, perhaps made out of 'Halbfabrikat', more probably imitating Type C Altıntaş 1. In upper unframed panels 'Scheme 2' (but with angular keyplate with curved sides). Above lintel quarter round between double reed. In pediment woolbasket. Acroteria in shape of acanthus leaf; between them, l., plant.

Ht. 0.85 broken (panels 0.31, ped. 0.18); width 0.74 (panels 0.58, ped. c.0.58); thickness (panels recessed 0.03); letters 0.0125–0.015. Pl. VIII.

- [T]ατια τὴν θαλάμην πόσις εἴδρυσε σήματος
 ἄμφι Τιμόθεος
 [μεμνη]μένος σωφροσύν[ης κο]υριδίας ἀλόχου· εἰμὶ δὲ
 θυγάτηρ
 [τοῦ δέινος] καὶ Ἀμμίας [.]ς Μοῖρα ἀκμαίαν εἰν
 Ἄϊδος ΙΑΤΕ
 [— — — —]ΑCΙΟΝΑΙ
5. τέσσαρα ἔλιπον κουριδιόν τε πόσιν.

Later second(–first half of third) century.

2. εἰμὶ δὲ θυγάτηρ, the dead woman speaks (her father's name is lost from l.3; her mother's was Ammia). Fate had taken her away in her prime (ἀκμαίαν) to Hades εἰν Ἄϊδος, Hom. *Il.* XXIV, 76 (understand δόμω?). She left behind four children (presumably τέκνα should be supplied in l.4) and a husband, young like herself.

77 Altıntaş Köy

W. wall of mosque.

Published A. Petrie in Ramsay, *Studies* 119f., no. 1.

Pavonazetto doorstone of Type F or J. Door with four plain framed panels and a replum with a simple base. A similar plain contemporary doorstone: 78 below. Local work.

Ht. 1.12 (panel 0.605); width 0.735 (panel 0.43); thickness 0.38 (panels recessed 0.015); letters 0.0175–0.02. Pl. VIII.

- ἐνθάδε γῆ κατέχει Θεοδώραν τὴν ΕΝΔΙC||N
 καὶ κάλλι καὶ μεγέθι καὶ ἐμφ[ρο]συνῆ δὲ μάλιστα,
 ἧ φάος ἡελίου γλυκερώτερον οὐκέτι λάμπει.
 ἄνθεα πάντα φύουσιν, κάλλος δὲ τὸ σὸν μεμάρανται,
5. καὶ γῆ σε κατέχει καὶ ἀνέκβατος οἶκος.
 σεῖν) τείμησεν πατρίσ ὄλη τὴν σὴν γνώμην καθορώντες.
 Θεοδώρα κλάδος ἑλέας, ταχὺ πῶς ἐμαράνθησ.
 κλαύσατ' ἐλαίμονα πάντες Θεοδώρας νεότηταν,
 τὴν σὴν φρόνα καὶ εὐγενίδα, ἧ τὴν πατρίδα προέλιψεν.
10. Ὀνήσιμος Φιλέρωτος ἔτι ζῶν σὺν τοῖσ παιδίοισ μου
 Φιλήτω καὶ Καλλιγενεία καὶ Ὀνησίμῃ, σὺν τῷ
 γαμβρῷ Εὐτυχι-
 ω, μετὰ
 τοῦ ἐγγό-
15. νου Βα-
 σιλίου,
 ἐποι-
 ήσαμεν
 μνή-
20. μῆσ
 χάριν.

Second quarter of fourth century, or later (cf. 89 below).

1. At end περι[βῶτον], Petrie. A very similar formula begins 89.
 5f. [ἔδη]||σεν, Petrie, but nothing was inscribed after οἶκος, so we prefer to put a full stop after οἶκος and to have σεῖν} beginning 6.

78 Aşağı Altıntaş

Near well head in E. of village erect in earth.

Plain pavonazetto doorstone of Type F or J, broken above and below. Door with four plain framed panels and a single replum. Incised. Degenerated form of 77 above. Ivy tendrils on post on either side. Local work.

Ht. 0.96 buried (panels 0.505); width 0.74 (panels 0.48); thickness 0.37 (panels recessed 0.0075); letters 0.01–0.015. Pl. VIII (squeeze).

- ἐνθάδε γῆ κατ' ἐχί C||
[. . .] α κακὸν ὈΩΤΩ
ΙΟ ΠΛΟ Ε
ΚΟΙ ΤΙ Ε-Η
5. [ἀ]ν[έ]θηκα τεκ[ο]ύσα ΑΙΙ . . Ν
[ἀ]νδρὶ Δ ε[-]
ἐνθάδε γῆ κατ' ἐχί
σώφρονα ι ΠΙΔΗ||
τὴν ΑΜΕΝΙΤΟΝΚΑΙ
10. κέ πατέρα ΛΙΠΙ. Λ. Ο
κέ ἀ[δ]ελφούς ΑΥΤΙ
κέ μὴ κληῖ. ΕΑ.
ἐκ μ[έ]λανος κόσμου ἰς [φῶ]ς ἐώ[νιον ἦλθον?]
15. Δομνίων ΤΑΙΣ
ἐκ
ἐξ[- - - μνήμης]
Χάριν

Late third or fourth century.

79 Altıntaş

Outside wall of mosque.

Published *CIG* 3857s; LW 778; A. Petrie in Ramsay, *Studies* 121, no. 2.

White marble doorstone of Type C Altıntaş 1 with 'tenon' below. Broken at top and split in two. Usual doorframe, although, exceptionally for the later period, with a plain lintel. On high socle plough. On inner parts of doorpost stereotyped ivy tendril, springing from an unusually high stylized bush below (more or less to be compared with Raleigh stone and W231, c. 220–230). Normal door with incised undulating motif in middle panels (cf. W250, c. 220–230). Fine replum of the later type, with stepped capital (cf. Raleigh, *Basel* 1, c. 220–230) and basis (cf. Raleigh, *Basel* 1, W231). In upper panels 'Scheme 2'; below, l. kalamotheke; r. basket containing spindle and distaff.

Ht. 1.09 broken (panel 0.64); width 0.84 (panel 0.45); thickness 0.19 (panel recessed 0.02); letters 0.015. Pl. VIII.

- [- - - - -] δύο νύμφαι Ἀμμια [κέ
[ἡ δείνα - - - ἀοιδ]ίμης ἀντάξιον ἄμοιβῆς κέ Ζωτικὸς
ἕγγονος

Product of big workshop, most probably from third decade of third century.

1. Room for c. 30 letters. Petrie reads *Αμμια* [καὶ *Ζωσιμής*] but the end of the second name has been

invented from the]ίμης of l. 2.

2. Room for c. 16 letters.

80 Altıntaş

S. cemetery beside road.

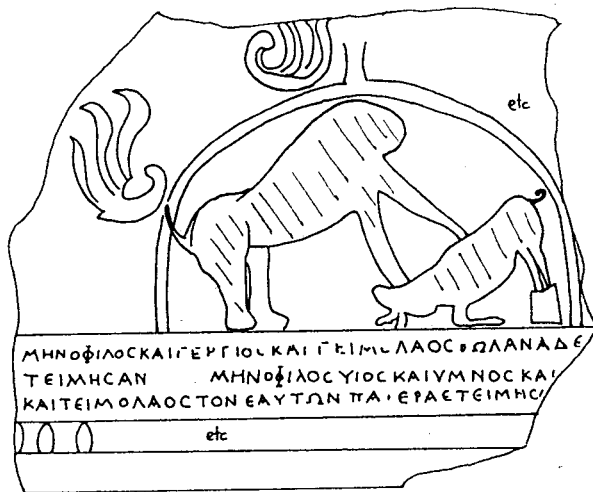
Top of white marble doorstone of Type C Altıntaş 1, broken at top, broken and buried below. Above lintel quarter round with incised ovoli. In arch lion (r.) with front paws on prostrate bull (hind legs on kind of spandril). Composition of gable and of corner palmettes best compared with two gables that were probably made by Helios in third decade of third century: W231 and W232. Two halves of top palmette widely separated by lancet-shaped leaf (cf. W231, but here by acanthus leaf).

Ht. 0.87 buried (pediment 0.31); width 0.76 buried (pediment 0.50); thickness 0.23 buried (pediment arch recessed 0.0225); letters 0.01; 0.0125–0.0175.

- Μηρόφιλος καὶ Τέρτιος καὶ Τειμόλαος Βωλᾶν
ἀδε[λφὸν ἐ-]
τείμησαν. Μηρόφιλος υἱὸς καὶ Ὑμνος καὶ [- -]
καὶ Τειμόλαος τὸν ἐαυτῶν πατέρα ἐτείμησ[αν]

Perhaps third decade of third century; possibly work of Helios.

1. *Βωλᾶς*: cf. at Aezani *MAMA* IX, lxi and nos. 147, 255, P 264, and note *TAM* v 1, 36 on *Βωλανός*.
2. *Ὑμνος*: Robert, *Bull. epigr.* 1969, 239 (Argos); *LGM* I (Cos and Samos).



81 Altıntaş

Mosque yard.

Greyish marble doorstone of Type C Altıntaş 1. Apparently usual doorframe with zigzag decoration on middle moulding (like W272, W274, c.225–230); on inner part flower tendril (like W231, c.220–225, made by Helios) continuing on both sides of six-petalled rosette on lintel. Above lintel, moulding decorated with open and closed palmettes (like works of Helios c.220–230; W232, W273). In arch big eagle (r.); in corners of gable palmettes; between them stem tendril (perhaps like W232 and W226, c.222–230).

Ht. 0.835 (0.665 cap., 0.17 shaft, broken and buried, 0.33 pediment); width 0.71 (0.68 shaft, 0.45 pediment); thickness 0.21 (pediment recessed 0.05); letters 0.0125–0.015.

Ἀπολλώνιος Δαμά[λιδι(?) γλυκυτάτη γυναικ]ί κα[ι] τὰ τέκνα αὐ[τῶν]
Ἀππᾶς Ἀπ[η]ς [Δ]αμᾶ[ς] Ἀπολλώνιος [μητρὶ μνήμ]ης, χάριν.

Perhaps latter part of third decade of third century, possibly made by Helios himself.

1. The restoration fits the space but is doubtful.
2. The names Ἀππᾶς and Δαμᾶς are doubtful; the copy hints at *O* between *M* and *C*.



82 Altıntaş

Corner of house.

White marble doorstone of Type C Altıntaş 1. Usual door with late panelling. Above, rather primitively executed 'Scheme 1', below, l., open diptych and r., basket. Stereotyped doorframe with thick ivy tendrils on posts and palmette decoration on lintel (looks somewhat later than W234, 235, 238 and ZPE xxviii (1978), 15 no.3, all c.215–230). Above lintel, quarter round with zigzag decoration. In arch sitting lioness (l.) apparently with forepaws on prostrate bull (half visible).

Ht. 0.905 broken, (panel 0.40); width 0.73 (panel 0.245); thickness 0.26 slightly buried (panel recessed 0.04); letters 0.015. Pl. VIII.

[ἐαυτῶ ζῶν]τι μνήμης χάριν
----- βαρόφ]θρον ἰδίους

Probably early second quarter of third century.

2. There is room for ὅς ἂν προσοίσι χίρα τήν, and the remainder might have been scrawled along below (ἀώροις περιπέσοιτο συνφοραῖς).

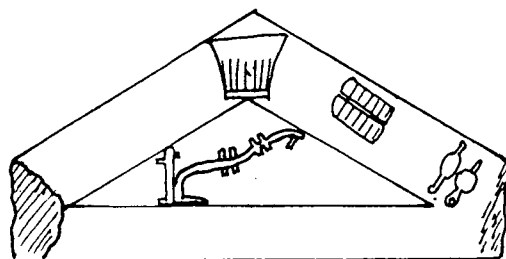
83 Aşağı Altıntaş

W. wall of mosque.

Fine-grained grey marble gable stone, smooth below, broken slightly above top edge, and at both ends (dowel holes?). Apparently separate gable of Type M (= Aezani Type IVA, cf. MAMA IX, xliv–xlvi) with triangular pediment. In pediment elaborately carved plough; possibly corner acroteria; instead of top acroterion, basket. To r. of it comb, spindle, and distaff.

Ht. 0.32; width 0.64; thickness 0.33.

First half or middle of second century.



84 Altıntaş

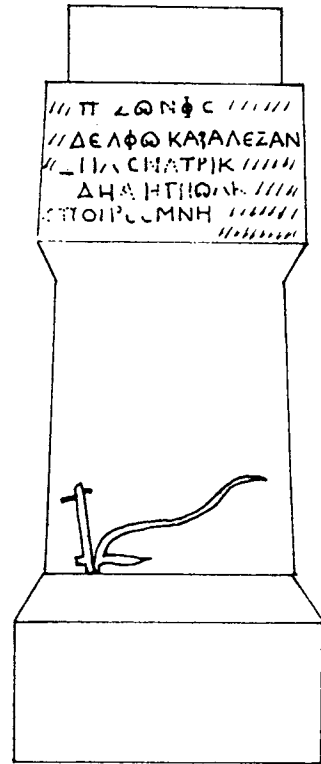
S. cemetery. Now in Kütahya Museum.

White marble stele of Type F, weathered. On socle plough; on posts panel decorated with tendrils (grapes and ivy). Shaft divided into two superimposed panels. Lower panel framed on small sides by degenerated stem tendril (seems to be developed out of W272, c.225-230) and small soffit. In this panel upon socle two busts: l. male; r. female, as shown by the snoods ('Haarbeutel') characteristic of the hair-style under Julia Mamaea (222-235): cf. M. Wegner, *Das römische Herrscherbild* II, 1 (Berlin, 1971), Pls. 59, 61, 62; K. Fittschen and P. Zanker, *Katalog der röm. Porträts in den Capitolinischen Museen* III (Mainz, 1983), 30f. no.33f., Pls.41-3; 109 no.154, Pl.181). Between them two small objects. In upper panel another male and female bust.

Ht. 0.86 buried (upper panel 0.31, lower 0.21); width 0.50 (upper panel 0.37, lower 0.26); thickness 0.16 (panels recessed 0.025); letters 0.0125-0.02. Pl. VIII.

[-----
-----]
-----]
ἐπο[ί]ησαν ἔτι ζῶντες καὶ
τὰ τέκνα αὐτῶν
Τύρανος καὶ Καρικὸς
ἐποίησαν μνήμης χάριν

Probably (first part of) fourth decade of third century.



85 Aşagi Altıntaş

Well head in E. of village

Square grey marble bomos tapering towards the top with broad socle and broad inscribed moulding just below the top. On lower part of shaft (front side) plough. Inscription almost completely hammered away.

Ht. 0.97 (pediment 0.36, shaft 0.375, base 0.235); width 0.285-0.34 (pediment), 0.30-0.35 (shaft), 0.35-0.40 (base); thickness 0.30-0.35; letters 0.015-0.02. Pl. VIII.

[Ἐλ]π[ί]ζων Φ[ρ]ο[νί]μω
[ἀ]δελφῶ κα[ὶ] Ἀλεξάν-
δρῆ ἐνάτρι κέ [. . . .]
κὲ Δημητρίω
ἀν[ε]ψίω
[ἐ]ποίησε μνήμης
χάριν

The lettering perhaps suggests the second half of the second or early third century.

An entire family buried by the husband's brother; this suggests that they had all died in some disaster (plague?)

86 Altıntaş

N.E. part of village.

Published *CIG* 38570; LW776.

Grey marble bomos with plain oblique socle moulding (below reed) and elaborate cornice moulding (fascia, angular cyma recta, small cyma recta). Fascia of cornice supported small acroteria with nice palmettes (first quarter of third century at latest). On front side of shaft recessed panel framed by fillet and quarter round. In panel four-petaled rosette with cross incised (cf. *AS* v (1955), 35 no. 3, Pl. II(c)) between two incised hederæ (the typical scheme of the gables of Simav steles); below, tongs and hammer, cf. Daremberg-Saglio, *Dict. s.v. Ferrum*, 1092 ff. The dead person was probably a blacksmith. The inscription is on the capital (two lines), the top border of the panel (one l.), and in the panel (one l.).

Ht. 0.835 (capital 0.23, shaft 0.40, base 0.145, panel 0.295); width 0.47 (capital), 0.36 (shaft), 0.18 (panel); thickness 0.40 (capital), 0.35 (shaft); letters 0.02. Pl. VIII.

Ἀὐρ. Ἀσκληπι[- -]
[.]ῆς Δημη[τρί]ω τέκνω (?)
γλυκντάτω μνήμης
χάριν

212-220/25.

1. Restoration doubtful, but we should supply a female name ending in -ῆς. Underlined letters read by LW.

87 Aşağı Altıntaş

Dug up from foundations of built house.

Grey marble bomos with plain oblique socle and upper moulding; on last one voluted stem tendril between plain acroteria. In arched niche bust of a child holding a bunch of grapes in l. hand.

Ht. 0.81 (capital 0.24, shaft 0.42, base 0.13); width 0.18 (capital), 0.15 (shaft), 0.19 (base), all broken l.; thickness 0.34 (shaft), 0.40 (capital and base); letters 0.013–0.02. Pl. VIII.

[ό δεῖνα καὶ Στ]ρατονί-
[κη Ἀσκληπιά]δη τέκνω
[γλυκυτάτω τ]αχυμοί-
[ρω καὶ - - -] Μαμα
[- - -] μνήμης χάριν

Third century.

88 Altıntaş

W. wall of mosque garden.

Stele of fine-grained white marble with plain sunken panel containing the inscription. Broken above. 'Letters ambitious but incompetent, between lines, tipped' (Cox).

Ht. 0.73 (panel 0.5); width 0.68 (panel 0.43); thickness 0.17 out of reach; letters 0.03–0.04. Pl. IX.

[Αὐρ.] Φιλοῦ[σα]
[τ]οῖς τέκνω-
[ις] μου Ἀριστ-
οδήμω καὶ Ἀτ-
τικῶ Αὐρ. Πρ-
οτέρω ἀνδρὶ
μνήμης χάριν
καὶ ἐμαντῆ ἐ-
• τι ζῶσα •

Aur. seems to be used in this area either 212–250 or 280–310. The lettering suggests the earlier date.

89 Altıntaş

Small cemetery to S. of larger village.

Stele of pavonazetto marble. Sunk panel with double zigzag motif on border. Broken above and to r. Letters filled in with lichen and especially damaged on red marble.

Ht. 0.873 (panel 0.54); width 0.57 (panel 0.42); thickness 0.26 (panel 0.0075). Pl. IX and Pl. IX (squeeze).

ἐνθάδ(ε) γῆ κατ[έχει Ἀμμειανὴν σώ-]
φρονα πιστῆν κέ τι[- - μεγέ-]
θι κέ σωφροσύνη δέ μά[λιστα. Ἐλπί-]
ζοντος θυγάτηρ Ζήνων[ός τε]

5. τεκοῦσα Λεύκιος μου τ[ε] πό[σις]
Νίκη δέ μου μάρ(μ)η· κ' • ἔτων ἔθ[α-]
νον λυπήσα δέ πάντας· ὦ πό-
ροι μητρὸς ὦ ἰσπλάνχνα μ[α-]
ρήνομεν, Ἀμ[μ]ειανή, κλάδος ἐλ[αί-]
10. ας, ταχύ πως ἔμα[ρ]άνθης· [κλ]αύ[σα-]
τ' ἔλήμονα π[άντε]ς Ἀμ[μ]ειαν[η]δο[ς]
νεότητα [σ]ώφρον[?] [α κέ] εὐγενίδ[α]
ἢ τὴν πατρίδ[α προέλιψε] μ' ἴστε-
νάχι μήτηρ θ[ε]ὸς [δ]έ κέ κληκεν
15. ὁ παν[...]Ο[.]Ο[.] κόσμου ἰς
φῶ(ς) ἐώνιο[ν ἦ]λθο[ν...] Ἀ κακὸν
ψυχὴν πα[...] Ο[.]Κ[.]Ι[.]ΚΑ πάν-
των κέ ΓΛΗΚΛΗΕ[...]Κ[...] πάντες γὰρ
δφίλομεν αὐτο[...] vac.
20. κληουν σε Πατρικίων κή vac.
τοῦνομα ΛΕ[...]ΑΤ[...]ΓΡΟ
[Α]μμειανή κή Γαιανή λυπησα[-]
μήτρων Ἀλεξανδ[ρ - - -]

Later fourth century at earliest.

9. Ἀμ[μ]ειανή hardly reconcilable with the traces.
15 f. κόσμου ἰς: from the squeeze (Cox); 'traces do not fit
ἐκ μέλανος'.
φῶ(ς) ἐώνιο[ν ἦ]λθο[ν]: 'traces certain' (Cox). Cf.
Kaibel, *Epigr. gr.* 250: ἀθάνατον (pagan).
20. ἐ|κλαιο <υ>ν?

90 Altıntaş

Side of cupboard in S.E. wall of mosque.

Part of greyish marble slab broken l. and probably cut roughly smooth in modern times below, cut smooth behind above and to r.

Ht. 0.155; width 0.29 (field)+0.275; thickness 0.65; letters 0.035–0.04. Pl. IX (squeeze).

]η Εἰρήναις[- - - -
]ν ἀνέθηκε[- - - -

1. Εἰρήναις = Εἰρηναῖος: cf. *CIG* 269.

91 Aşağı Altıntaş

In tekke, over door.

Grey marble 'Syrian' architrave belonging to a stone iconostasis (like the one discovered by N. Fıratlı at Selçikler-Sebaste). The architrave has fine arched niches on the archivolt, and two on either end of the architrave. All niches are separated by double columns. The two outer niches contain a sham window, the seven others a figure; in the central niche a haloed representation of God sits on a throne. In the three to his l., from l. to r.: a figure of doubtful sex heavily robed, a priest (or bishop) in ornamented robes holding a staff; a female (?) saint extending a hand to God. In the three niches to the r.,

from l. to r.: a haloed saint extending a hand to God; a priest in ornamented robes with r. hand upraised to bless, a staff in l. hand; an infant sitting on mother's knees (both haloed, Mary and Jesus?). In the third and sixth spandrels, a bird; in fourth a square recess; in fifth an unidentified object or ornament.

Ht. 0.28; width 1.78; thickness 0.16. Pl. IX.

Fourth or fifth century.

92 Altıntaş

Mosque.

Published W. M. Buckler, W. M. Calder, C. W. M. Cox, *JRS* XVIII (1928), 32 no. 248; (*SEG* VI (1932), 150).

White marble lintel, broken at both ends.

Ht. 0.34; width 1.66; thickness c. 0.32; letters 0.03–0.035 (length of inscription 1.405).

† ἔδειξεν ἔργον ἡγλαΐσμένον Πόθος ὁ προσθεᾶται
[see facsimile (1:20)]

Dated to eleventh century by Professor Mango.

1. Πόθος: 'Probably proper name (well-known family)' Professor Mango. 'Nomen architecti', Crönert in *SEG*.
2. ὁ προσθεᾶται *JRS*; ὦ προσθεᾶται? Crönert in *SEG* supplements [*πάς τις αἶνον ἐπιφέρων*].

+ Ε Π Ε Ι Ξ Ε Ν Ε Ρ Γ Ο Η Γ Λ Α Ϊ Σ Μ Ε Ν Ο Ν Π Ο Θ Ο Σ

Ο Π Ρ Ο Σ Θ Ε Α Τ Α Ι Τ Ο Η Γ Λ Α Ϊ Σ Μ Ε Ν Ο Ν Π Ο Θ Ο Σ

10. βαστῶ [[κὲ Ἀ. Σε-
πτιμίῳ Γέτα
Κέσαρι]] κὲ Ιούλια
[Δ]όμνῃ Σεβαστῇ.
MILIA [. .]

Between 198 and 209 (see T. Drew Bear and W. Eck, *Chiron* VI (1976), 297). For a contemporary milestone from the road between Appia and Acmonia, see *IGR* IV, 599 = French, *Roman Roads* 677 (Keçiller). For another milestone of this road from Akçaköy, dated between 198 and 209, Drew Bear and Eck, *art. cit.* 296, no. 6, Pl. 40 = French, *Roman Roads* 672. Note also Drew Bear and Eck, *art. cit.* 298 no. 8 = French, 671 (Akça, Diocletian and later). For Severan milestones in Asia Minor see D. H. French, *Epigr. Anat.* VIII (1986), 84–90.

10–12. Geta's name has been hammered. Κέσαρι is doubtful.

14. XL suggested itself on the stone; but the squeeze does not confirm.

ΑΥΤΟΚΡΙΑΤΟ
ΡΙΚΕΑΡΙΑΛΛΙΛΛΙΛΛΙ
[ΕΠΤΙΜΙΩΣΕΥ
ΙΠΡΩΠΕΡΤΙΝΑΚΙ
ΤΕΒΑΣΤΩΑΡΑΒΛΛΙΛΛΙ
ΚΩΔΙΑΒΗΝΙΚΩΣ
ΠΑΡΘΙΚΩΜΕΓΙΣΤΩ
Κ-ΜΑΡΚΩΑΥΡ
ΑΝΤΩΝΕΙΝΩΣΕ
ΒΑΣΤΩ
(hammered)
ΚΙΟΥΛΙΑ
ΩΜΝΗΣΕΒΑΣΤΗ
ΜΙΛΙΑΛΕ

93 Alibey Köy

Bridge on road N. of village.

Marble column (milestone), surface broken and worn; lies flat on bridge with inscription uppermost; cut square on r. side.

Ht. 3.08; diam. 0.51; letters 0.028.

Αὐτοκρ {υ}άτο-
ρι Κέσαρι Α.
Σεπτιμίῳ Σε-
[γ]ῶ Περτινάκι
5. [Σ]εβαστῶ Ἀραβ[ι-]
κῶ Ἀδιαβηνικῶ
Παρθικῶ Μεγίστῳ
κὲ Μάρκῳ Αὐρ.
Ἀντωνείῳ Σε-

94 Alibey Köy

Near 93 above.

White marble block complete at foot; otherwise broken.

Ht. 0.57 buried; width 0.72 slightly buried; thickness 0.35; letters 0.05–0.07. Pl. IX.

N LXXXII

Quarry mark. See 26 above.

For the inscription of 122a (N̄ xxxiiii). The stones published by T. Drew Bear and W. Eck, *Chiron* VI (1976), 315f. carry similar serial numbers without the N: 18b (LXVIII), 19 (LXXVII), 20 (CXIIX), 21 (LXIII), 22 (XVII), 23 (XVIII), 24 (CVIII).

95 Alibey Köy

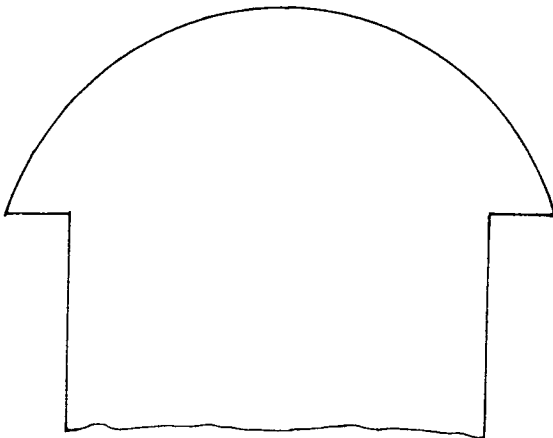
In cemetery.

Phallus stone.

Ht. of top 0.70 buried below; diam. of top 0.90. Fig. 1:12.5

For other phallic gravemarkers in the area, see 187 below.

These normally stood on the mound of a small tumulus. Phalli could also serve as boundary stones (e.g. D. H. French, *Epigr. Anat.* xvii (1991), 50 no. 1).

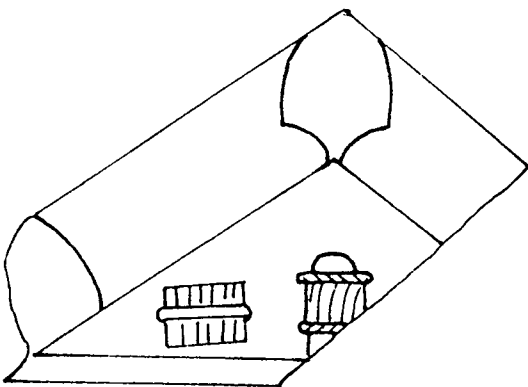


96 Alibey Köy

In S.E. of village.

Fragment of gable of Type M? (as 188 below) with triangular pediment. Broken below and on r. Inscription gone below gable. In pediment comb and woolbasket. Acroteria on corners.

Ht. 0.50; width 0.74; thickness 0.25. Local work; imperial date (if Type M probably first half or middle of second century).



97 Alibey Köy

In cemetery.

Grey marble doorstone of Type C Altıntaş 1. Very rich door with rectangular framed middle panel (cf. W231 c. 220–225) between two beads with rope-like decoration. In lower r. panel woolbasket. Doorposts with double frieze, separated by listel and quarter-round with stylized leaf motif. On outer part, usual ivy tendril but with alternating leaves and seed cases (as on late Antonine W221); on inner part, plain ivy tendril (closely related to tendrils of first sculptor, Workshop C Altıntaş 2, c. 190–220. Pfuhl-Möbius, *Grabreliefs* 2147, vi, 362.

Ht. 0.64 buried (panel 0.24 buried); width 0.46 broken (panel 0.13 broken); thickness 0.075; letters 0.013–0.017. Pl. X.

[- -] ας και
[- -] ας λάτυ-
[π]οι

Probably late second or first two decades of third century, perhaps partly (cf. two names) work of founder of Type C Altıntaş 2.

98 Alibey Köy

In cowshed in S.E. of village.

White marble 'Bogenfeldstele' (probably made in big workshop). Pilasters decorated with plain ivy tendril



(stem without leaves). In niche standing man (l.) with volumen in l. hand (related to Pfuhl-Möbius, *Grabreliefs* 581, c. 200–210; *ZPE* xxviii (1978), 18 no. 4, c. 205–215; new Kütahya stele, c. 200–210/215), and woman (r.) with spindle and distaff in l. hand. The folds seem to be best paralleled by new stele at Kütahya.

Ht. 0.82 buried and broken; width 0.70 broken.

May be work by same sculptor as unpublished stele at Kütahya; perhaps c. 200–215.

99 Alibey Köy

In cemetery.

White marble doorstone of Type C Altıntaş 1, buried below. Four-panelled door. Above, 'Scheme 2' (same hand as 117 below, c. 205/210–220); below, l., open diptych, r., spindle and distaff. On middle bar of door incised undulating line (identical with 117). Replum decorated (cf. 117) with zigzag motif; stylized Ionic (?) replum capital (somewhat related to 2 above from early third century). Doorframe much simplified *vis-à-vis* 117: plain lintel; posts with broad panel decorated with crossing zigzag lines and with undulating line (cf. lintel of 117) on outer edge. Above lintel, quarter-round with zigzag (cf. new Koç stele c. 200–210 and 117). In arch: eagle (r.) facing bird on basket (l.). Palmettes almost identical with 117, though perhaps somewhat later. Inscription in two lines below niche.

Ht. 0.98 (pediment 0.23, panel 0.43); width 0.69 (pediment 0.42, panel 0.37); thickness 0.25 (pediment recessed 0.025, panel recessed 0.03); letters 0.01–0.015. Pl. IX.

Ἀμίας Μηγά ἀνδρὶ καὶ Τατι θυ[γ]ατρὶ καὶ
ἑαυτῇ ἔ[τι]
ζῶσα.

Work of same sculptor as new Koç stele and 117 below. Probably c. 205/210–220.

100 Alibey Köy

In cemetery.

Top stone of white marble heroon, clearly later version of *JRS* xviii (1928), 32 no. 247 (made by Teimeas c. 180/90–200) and almost identical with and clearly made by same hand as 61 above (later second decade of third century). Apparently 'Syrian' architrave with ivy tendril above horizontal parts (as on 61). Along central part of archivolts leaf garland on both sides of a four-petalled rosette. Circular framed recess with representation of a plough, on top of a rectangular base above the archivolts. On this base r., Attis with Phrygian cap, cornucopia in l., bunch of grapes in r. hand; l., Hercules with club, clad in lion's skin only. L. (and certainly also r.) of base: female head (like 61) with incised necklace. The slightly waved hair, parted in the middle, covers the ears and descends over the shoulders, as with the hair-styles of Julia Domna (Leptis type) and Plautilla, c. 205–220 (see J. Meischner, *Das Frauenporträt der Severerzeit* (Diss. Berlin, 1964), figs. 41–45; H. Wiggers and M. Wegner, *Das röm. Herrscher-*

bild III, i. *Deutsches Arch. Inst.* (Berlin, 1971), Pl. 28h; K. Fittschen and P. Zanker, *Kat. der röm. Porträts in den Capitolin. Mus. und den anderen komm. Samm. der Stadt Rom* III (Mainz, 1983), 98 no. 143, Pls. 170–171). In lower corners dolphin (like 61). Along raking cornice of gable fruit and leaf garland (identical with 61), apparently supported by bulls' heads (cf. 61).

Ht. 0.74 broken; width 0.97 broken; thickness 0.34. Pl. X.

Clearly made in workshop of C Altıntaş 1, most probably in earlier years of Andromachos, maybe partly by him. Same sculptor as 61, who seems to have collaborated with Andromachos on works which date from the third, or late in the second, decade of the third century.

101 Alibey Köy

In house yard in N.E. corner of village.

White marble 'Bogenfeldstele', made in workshop of C Altıntaş 1. Plain pilasters with moulded base (identical with Kütahya stone no. 2, probably carved by Epitynchanos, c. 210). In niche standing woman in chiton (folding below identical with 47 above, probably made by Epitynchanos, c. 215–225) and himation (folds in between Kütahya stone no. 2 and 47). In l. hand distaff from which



hangs spindle (as on Kütahya stone no. 2).

Ht. 1.12 broken and buried; width 0.59; thickness c. 0.20; letters 0.015. Pl. X.

...]s A [... σ]υμβίω μνήμης χάριν

Work made by same sculptor as Kütahya stone no. 2 and 47 above, probably Epitynchanos, c. 210–220.

1. 'After A there are part of an upright (not Π or Φ) and part of A or Λ (not Δ) e.g. Ἀγαθῆ or Αἰλία' (Cox). Perhaps Αμ[μιά].

102 Alibey Köy

E. of village, supporting doorpost of barn.

White marble doorstone of Type C (?) Altıntaş 1, broken above, below, and l. Usual tendril decoration on door-frame (however with small fruits or flowers as on late Antonine W221). In upper panels 'Scheme 1' with comb in l. panel. above lintel apparently neat ovoli (as on Pfuhl-Möbius, *Grabreliefs* 2222; W227–228, 231, all from first quarter of third century).

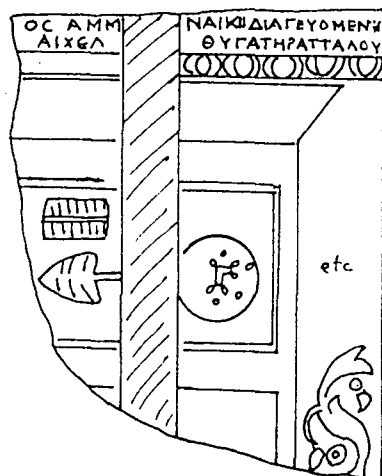
Ht. 0.60 broken (panel 0.26); width 0.49 broken (panel 0.21); thickness 0.24 (panel recessed 0.025); letters 0.01–0.015.

[Ἀττάλ]ος Ἀμμ[μ] [ἰ]α γυ[ν]αικὶ ἰδία γενομένη[ῆ] βι-
[ότου (?) κ]αὶ Χελ[ειδών] θυγάτηρ Ἀττάλου

As the tendril decorations already cover the whole door-lintel, certainly not before the third century. Probably first quarter of third century.

The inscription was probably continued on the base.

1. γενομένη[ῆ]: perhaps she died young, after only a taste of adult life. For the phrase, see Kaibel nos. 421 and 540; *SEG* xxxv, 1332.
2. Χελ[ειδών]: Keil-Premmerstein, *Zweiter Bericht* 295, and *MAMA* ix, 421, with further references (wrongly Χελειδόν in index to *MAMA* ix). The use of the name is no doubt partly explained by the fact that a swallow in contrast to the male eagle symbolized a dead woman's soul on many grave steles of the region.



103 Alibey Köy

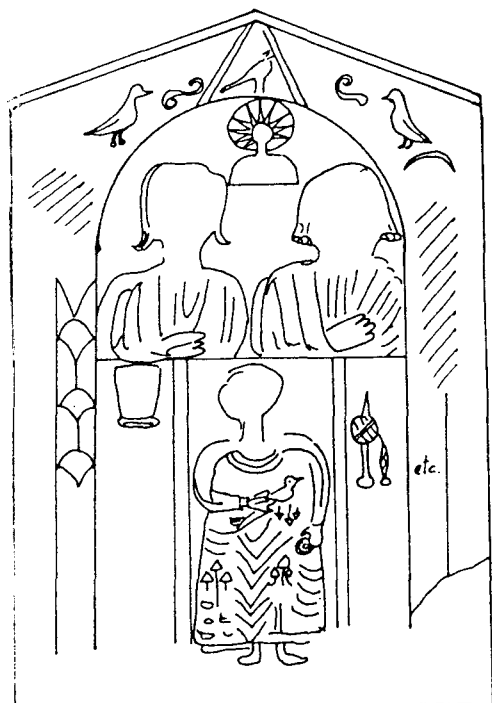
In cemetery.

White marble 'Bogenfeldstele' of Type C, much weathered above and buried below (for lower part see sketch). On posts stylized 'Blattstab' (as on Type C Altıntaş 2). In lower part of niche, standing boy in tunica decorated with ivy leaves and chlamys, holding a bird in r. hand. On both sides of him panels, decorated with basket l. and with distaff and spindle r. Above him two female busts in chiton with triangular fold on breast (as on G. Mendel, *BCH* xxxiii (1909), 294 no. 49; c. [210–]220 and Pfuhl-Möbius, *Grabreliefs* 580, Pl. 92 (l.), shortly after 222) and himation (same folds, also on arm, as on both works cited). Both women apparently wear the 'Nest-frisur' worn by Julia Mamaea (c. 222–235; see Pfuhl-Möbius, *Grabreliefs* 580). Between their heads a haloed and radiate bust of Helios (like Pfuhl-Möbius, *Grabreliefs* loc. cit.). In top of gable, semicircular niche with bird facing r. (eagle?) between two short stem tendrils and two birds facing each other. In lower r. corner of gable, upper part of a mirror.

Ht. 0.88 buried; width 0.63; thickness 0.15. Pl. X.

Same sculptor as Pfuhl-Möbius, *Grabreliefs* 580, *BCH* xxxiii (1909), 294 no. 49; c. 222–235.

For Sun-God cf. *JRS* xiv (1924), 161 no. 150 and n. Cf. also 157 below, and *MAMA* ix, 71a, note on *RECAM* II (1982), 47 (for Helios), and 110; T. Lochmann, in *Sammlung Ludwig*, 453 f.

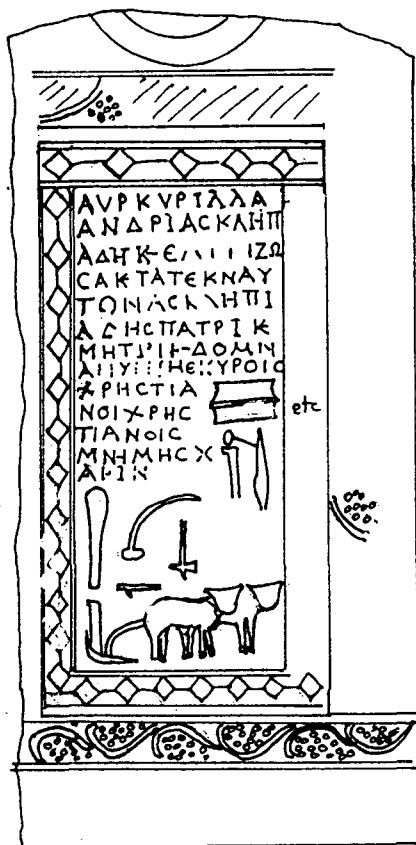


104 Alibey Köy

Supporting door in house in centre of S. edge of village, immediately W. of oldest house.

Publication: W. M. Calder, *Bull. J. Rylands Lib.* XIII, 2 (1929), 17 no. 1; Gibson, 'Christians' 32, no. 14 and Pl. XIV.

White marble stele of Type C or E, broken above and buried on l.; surface much worn. Later type with central inscribed panel, characteristic of the end of the production of Workshop C Altıntaş 1 (c. 290-315). Outer frame (on four sides) decorated with vine tendrils (see Gibson, 'Christians', Pl. XIV), apparently almost without vine leaves as in the final phase. Inner frame decorated with stereotyped leaf ornament. Below and r. of the inscription three zones with tools: above, comb, spindle, and distaff; in middle probably carpenters' tools; from l. to r. a graving tool for wood carving (see R. Martin *Manuel d'architecture grecque* 42, Pl. IV, 2), a drill (?) (see A. Orlandos, *Les matériaux de construction et technique architecturale* 1 (Paris, 1966), 42 f. figs. 29-30), a felling axe or hatchet (πέλεκυς: cf. Martin, *op. cit.* 41, fig. 15 above) and below them a carpenter's axe (σκέπαρνον, cf. Martin, *op. cit.* 41, fig. 15 below; Orlandos, *op. cit.* 34, fig. 19); in lower zone: two oxen yoked to a plough. In gable traces of the characteristic stylized wreath (as usual, round an incised Latin cross).



Ht. 1.055; width 0.535 buried; thickness 0.20; letters 0.012-0.022. Pl. X.

- Ἀὐρ. Κύριλλα
 ἀνδρὶ Ἀσκληπι-
 (ι)άδῃ κέ ἐαυτῇ ζωσ-
 σα κέ τὰ τέκνα (α)ὐ-
 5. τῶν Ἀσκληπι-
 άδῃς πατρὶ κέ
 μητρὶ κέ Δόμν-
 α νύμφῃ ἐκυροῖς
 Χρηστια-
 10. νοὶ Χρησ-
 τIANOῖς
 μνήμης χ-
 άριν.

The stele belongs to the final phase of this type, c. 305-310.

4. Anomalously the daughter-in-law (l. 8) seems to be treated as one of the children, hence the plural τέκνα.

105 Alibey Köy

In cemetery.

White marble stele of Type C with rectangular niche in middle, made in workshop of Type C Altıntaş 2. Shape of stele closely related to Pfuhl-Möbius, *Grabreliefs* 2147 (c. 190-210). Clearly archetype of F. Miltner, *JÖAI* xxx (1937), Beibl. 58 no. 62, fig. 36. On socle pair of yoked oxen (buried) as on *MAMA* vi, 362 (c. 200-210). Lateral posts decorated with typical 'Blattstab' of C Altıntaş 2. In niche, l., boy in tunica and chlamys (same hand as *MAMA* vi, 362), basket above mirror (like *MAMA* vi, 362) and r., bust of woman with hairstyle imitating that of Julia Domna (or Maesa and Sohaemias); to judge by folds and rendering of hair, clearly same hand as 106 below (c. 212-220). In arch two much weathered busts.

Ht. 0.89 buried (panel 0.28); width 0.60 (pediment 0.40, panel 0.36); thickness 0.21 (pediment recessed 0.06, panel recessed 0.033); letters 0.01-0.0175. Pl. X.

-] γανβρῶ
 κέ Αφί[α] < γυ > γυνή κέ υἱὸ(ς) Ἐπικτητὸς κέ οἱ
 ἀδελφο-
 ἰ Ἐπικτητὸς κέ Εὐτυχῆς κέ Ἀμμίας κέ Ἀγαθόπου
 γανβρὸς ἐ-
 5. τίμησαν
 Σπατα-
 λον ἀνε]-
 ψιδ[ν]
 Εὐφῆμω τόδε σῆμα πατῆρ μήτηρ ἐποίησ[αν
 10. Νάνας καὶ Ἡράκλῃ {σ}ος κέ ἑαυτοῖς
 ζῶντες ἐποίησαν ὅς ἂν προσόισι χεῖρα τὴν
 βαρύφθονον πολλο(ι)ς
 ἄωρος
 περιπέ-
 15. σοιτο συ-
 νφο-
 ραῖς.

Work made in workshop C Altıntaş 2, by same sculptor as Pfuhl-Möbius, *Grabreliefs* 2147; *MAMA* VI, 362 106 below and 46 above: (190/200–210/220).

6. For *Σπαταλος* see J. Cumont, *Cat. Mus. Bruxelles* 158, no. 136 B: *Ἰσπατάλη* (the stone comes from Tembris Valley, not from Acmonia); the name also occurs at Synaus, see index.

We are puzzled by the relationships in the text, and the connection between it and the relief, which shows a couple? above, a boy and a female bust below. The inscription seems to indicate that the deceased were both male (1. *γαμβρῶ*; 6. *Spatalos*) and that the other occupants were the still living parents of Euphemus. For the female name *Navas*, to be distinguished from the male *Navvas*, see Drew Bear, *ANRW* II. 18. 3 (1990), 1932 n. 76.

106 Alibey Köy

House on S.W. edge of village

White marble stele of type C, made in the workshop of C Altıntaş 2, with big central niche and high inscribed socle. Broken top and bottom l. In niche standing veiled woman, clad in chiton and himation with tassel (folds suggest the same hand as Pfuhl-Möbius, *Grabreliefs* 2147, Pl. 307, c. 190–210 and 46 above, c. 210–220, both made by the same sculptor). She has the hair-style ('Nestfrisur') of the Severan period, more specifically the variety covering the ears ('Helmfrisur', cf. K. Wend, *Arch. Anz.* 1946/7 63–64 fig. 1) with slightly waved hair on top of the head. This hair-style, with softer waves than those on the portraits of Julia Domna, occurs frequently on private portraits of the reign of Septimius Severus (best parallels: Inan-Rosenbaum, *Porträtplastik* 280, no. 272, Pls. 194 f.; G. Traversari, *Museo archeologico di Venezia. I Ritratti* (Rome, 1969), 88 no. 70; C. Saletti, *Ritratti Severiani* (Rome, 1967), 22–29, Pls. XI f., c. 200–210). However, the hair-styles of Julia Sohaemias and Julia Maesa are not dissimilar (see M. Wegner in M. Wiggers and M. Wegner, *Das röm. Herrscherbild III, 1 Caracalla bis Macrinus* (Berlin, 1971), 154, 161, Pls. 35–37).

L. and r. of head mirror and comb. On posts in oblong panel grape tendrils (very similar to inner tendril of 46 above, c. 210–220) springing from a voluted stylized bush below (related to *MAMA* VI, 362, and 46 above). In gable, relief, probably representing the abduction of Persephone (similar scene *JRS* XVIII (1928), 36 no. 253 and on another stele from the valley in the Uşak Museum, seen by M.W. in 1971): from l. to r.: fallen basket with fruit, large wagon with male god (?) and woman; the reins of the horses are held by a hero with a torch rather than a club, clad only in a chlamys. Above: running woman. Dr Sourvinou-Inwood points out that the abduction of Persephone is represented by the conventional iconography of a wedding. For the affinities between abduction and marriage themes, see C. Sourvinou-Inwood, *BICS* XX (1973), 12–21; and I. Jenkins in *BICS* XXX (1983), 137–146, and for parallels from various periods R. Lindner, *Der Raub der Persephone in der antiken Kunst* (Würzburg, 1984)—see e.g. Pls. 12; 17 (117). Another: C.

Bérard, C. Bron, A. Pomari, eds., *Images et société en Grèce ancienne, etc.* (Lausanne, 1987), 161 (with discussion by M. Schmidt).

The figure in front of the chariot is Hermes holding a torch who is sometimes shown in the role of proegetes (cf. e.g. Linder, *op. cit.*, Pl. 12, where he is shown holding a kerykeion and a torch). For a proegetes preceding the nuptial chariot in a 'normal' wedding scene see e.g. I. Jenkins, *Greek and Roman Life* (BM publication, 1986), 38, fig. 45. The woman above is probably Hecate holding a torch, who is sometimes shown accompanying the nuptial chariot of Hades and Persephone (see e.g. C. Bérard *et al.*, *op. cit.*, especially n. 19).

Work of the same sculptor as Pfuhl-Möbius, *Grabreliefs* 2147; *MAMA* VI, 362, and 46 above, made in workshop of C Altıntaş 2.

Ht. 1.15 (0.23 pediment; 0.70 panel; 0.19 base); width 0.64 (panel 0.31); thickness 0.13 (panel recessed 0.05); letters 0.013–0.02 (above), 0.01–0.03 (below). Pl. X.

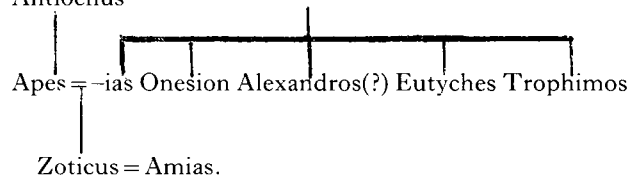
[τ] ὄν θε[ὸν] σοὶ μὴ ἀδικήσεις
[- - -]ίας Ἀπῆ κουριδίῳ γλυκυσ-
[τάτη συμβίῳ κέ] Ζωτικὸς υἱὸς κ(έ) Ἀμι[as
[νύμφη κέ πα]τήρ Ἀντίοχος κέ Ὀνησιῶν
5. [κέ Ἀλέξανδ]ρος κέ Εὐτύχης κέ Τρόφ-
[μος τὸν ἐ]αυτῶν ἐνάτερα ἐ-
τείμησα[ν] μνήμης χάρι(ν).

First two decades of third century.

1. The formula can be Christian or, as here, pagan. See A. Wilhelm, *Sitzungsber. Berlin* 1932, 58–67, and Robert, *Bull. épigr.* 1939, 407, 420, and 451.
4. *νύμφη* fits the space better than *θυγάτηρ*.
5. *Εὐτύχης*: the mason cut an iota on the second letter and changed it to Γ. At the beginning [Μένανδ]ρος is perhaps too short.
7. *χάρμ*, lapis.

Since *ἐνατήρ* is used only for brother's wife or husband's brother's wife, the deceased here should be female, as the relief also indicates. In this case *κουριδίῳ* should be treated as the dative of a two termination adjectival form.

Antiochus



107 Alibey Köy

House in N. of village.

White marble 'Bogenfeldstele', broken above, heads defaced. In niche standing man and woman on low socle. The himation of the man draped below like several monuments from second and third decades of third century (Pfuhl-Möbius, *Grabreliefs* 580); folding of himation (man) and chiton (woman) apparently 'linear' version of G. Mendel, *BCH* XXXIII (1909), 291 no. 49 and Pfuhl-Möbius, *Grabreliefs* 580 (works of same sculptor c. later second-third decade of third century). These linear

folds anticipate *ZPE* xxviii (1978), 11 no. 1 (232-233). On pilasters, panel with stylized vine tendril.

Ht. 1.46 broken (niche 0.88); width 0.74 broken (niche 0.56); thickness 0.22 (niche recessed 0.04); letters 0.0175-0.025. Pl. XI.

Ἀππια Δημητρ[ίω ἀνδρὶ κε ἐαυτῆ]
ζῶσα κὲ τὰ τέκνα αὐτῶ[ν - - -]
κὲ Ἀρισταγόρας ἐτίμησα [ν τοὺς ἐαυτῶν γονεῖς]
{ἐτίμησαν} μνήμης χάριν.

Probably local work, made out of a 'Halbfabrikat', in third decade of third century.

108 Alibey Köy

E. wall of mosque.

Probably grey marble stele with faint pilaster —no trace of inscription above the formula. Formula: see 107 above.

Ht. 1.07; width 0.48; thickness 0.1 buried; letters 0.22. Pl. XI.

τὸν θεὸν σοὶ μὴ ἀδικήσεις

Lettering (theta) suggests third century.

109 Alibey Köy

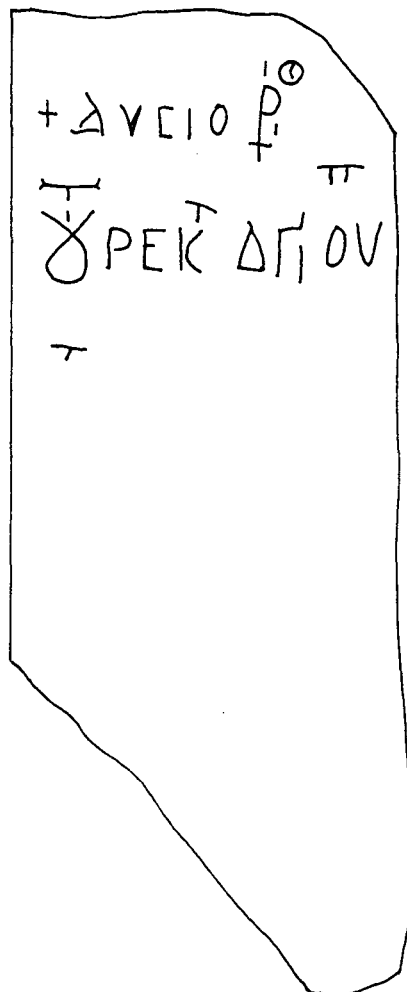
100 yards from 93 towards village.

Grey marble slab complete on l., broken top r. and bottom. Byzantine inscription in two lines at top. The inscription was written on a former quarry block (pick-marked).

Ht. 1.2; width 0.45; thickness 0.08 buried; letters 0.02-0.115. Pl. XI.

† Δύσιο(ς) ὄρο(ς)
τοῦ Ῥεκτ. ἀγίου Ρ. (?)

See commentary on 17 and 24f. above.



110 Alibey Köy

Foundation of wooden house.

Grey marble architectural fragment (reused?) with curbed ends and several tori.

Ht. 0.34 buried; width 0.94; thickness 0.31; letters 0.02-0.03. Pl. XI.

(a) κὲ τ [οῦ - -]

(b) [ὑπὲρ εὐχῆς τοῦ δεῖνα κὲ τοῦ υἱοῦ αὐτοῦ
Πολυ-
χρονίου

Fourth-sixth centuries.

- (a) on l. mouldings.
- (b) on r. mouldings.

III Alibey Köy

At entrance to mosque.

Font of pavonazetto marble in the shape of a Greek cross. In centre, basin in shape of quatrefoil with a kind of lower ledge on 2 sides. For the shape cf. 67 above from Murathanlar.

Ht. 0.73; width 1.29 (basin 0.98 x 1.06; depth 0.62); letters 0.04–0.05. Pl. XI.

ὑπὲρ εὐχῆς Δόμνου ἐπὶ πεδίου Τροφίμου Ε[- -]

? ἐπὶ πεδίου (παιδίου) Τροφίμου Ε[perhaps meaning 'on the occasion of (the baptism of) his son Trophimus. For ἐπί= 'on account of', 'over', see G. Lampe, *Lexicon of Patristic Greek* (Oxford, 1961) s.v., I.C.2.

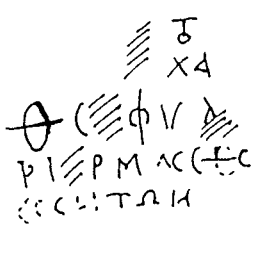
II2 Alibey Köy

Supporting ladder in house in centre of N. edge of village, immediately W. of oldest house.

Tall greyish marble slab with slightly projecting flat cornice. At r. edge a moulding resembling the soffit moulding of an architrave block. This is perhaps a block from a screen. Surface worn very smooth.

Ht. 1.71; width, 0.61; thickness, 0.325; letters 0.015–0.045, difficult to make out.

3f. Θε[ο]φύλακτ..



III Alibey Köy

Near 101 above in house yard in N.E. corner of village.

Fragment of grey marble.

Ht. 0.33 broken; width 0.28 broken; thickness 0.34; letters 0.015.

]ν[
]ε ι .[
]ω σ ε[

Yapilcan (Afyon 36 If)

II4 Yapilcan

Cox rediscovered and photographed the famous petition addressed by the villagers of Aragua to the two Philips, which had first been published by J. G. C. Anderson in *JHS* xvii (1897), 417–22, with further details and improvements in *JHS* xviii (1898), 340–1.

Cox recorded the new dimensions as follows: Ht. 1.08 (pediment 0.26; sloping recessed frame 0.06; inscribed panel 0.72; frame at bottom 0.03 broken); width 0.79 (frame at left 0.07; sloping recessed frame 0.06; inscribed panel 0.66 broken); thickness 0.30 (recess 0.06 deep). No letter heights are recorded but lines 5–8 are much more tightly packed than the rest of the text. Pl. XII.

His photograph suggests that by 1926 the stone had suffered further wear since Anderson's facsimile copy and squeeze, which had formed the sole basis for all subsequent editions of the text, but enables most of Anderson's readings to be controlled and confirmed. Anderson's publication was followed by further attempts at restoration by Mommsen, *CIL* III 14191, Dittenberger, *OGIS* 519, and Cagnat in *IGR* IV 598. The most persuasive restoration of the text as a whole was produced by Rostovtzeff, and printed in his *Social and Economic History of the Roman Empire*² (Oxford, 1957), 741–2 n. 26. This text with a number of critical notes has been essentially reproduced by G. Mihailov in his commentary on the petition from Scaptopara, *IGBulg.* IV 2236, and by P. Herrmann in his *Hilferufe aus römischen Provinzen. Ein Aspekt der Krise des römischen Reiches im 3. Jhd. n. Chr.* (Hamburg, 1990), 28–33. A new edition with critical apparatus, commentary, and translation is under preparation by Mr Tor Haukan, who has been able to take account of Cox's photograph. In the present context a full new edition seems inappropriate. The text which follows is close to that of Rostovtzeff but has been altered to take account of the new evidence provided by Cox's photograph, and in a few other particulars. We have added critical notes where appropriate, but not attempted a new apparatus. The photograph unfortunately helps little with the reconstruction of lines 2–4, carved on the upper edge of the frame and clearly more liable to damage than the rest of the text which was inscribed in the sunken central panel. The rest of the text is clearly legible apart from a few letters near the right hand edge, where the erosion has been more severe than elsewhere.

The inscription was carved on a marble stele. The pediment preserves the bottom scrolls of a central palmette which separated the two words of line 1. The imperial subscript, lines 2–4, was carved on the pediment. The rest of the inscription, comprising a descriptive heading, lines 5–9, and the petition itself, lines 9–34, was probably fitted into the panel which is sunk 6 cms. below an undecorated frame on the shaft of the stele. The stone is broken below, but Cox's measurements appear to imply that the full extent of the panel was preserved (see below on line 35).

Ἀγαθῆ Τύχη

Imp. Caes. M. [Iul. P]hi[lippus p. f. Aug.] et [M. Iul. Philippus] n[o]bi[li]ssimus Caes. M. Au[r. Eglecto]

pe[r] Didymum mili. cen. frum. Proconsul{e} v. c. perspecta fide eorum quae [adlegastis si] 4. quid iniuriöse geratur, ad sollicitudinem suam revocabit. AE

Ἀυτοκράτορι Κέσαρι Μ. [Ἰουλίῳ Φιλίππῳ] Εὐσέβει Εὐτυχεῖ Σεβ. κέ [Μ. Ἰουλίῳ] [Φιλίππῳ] ἐπιφανεστάτῳ Κέσαρι δέησις παρὰ Αὐρηλίου Ἐγλέκτου? -]

νοῦ τῶν Ἀραγουηνῶν παροίκων κέ γεωργῶν τῶν ὑμετέρων [τοῦ ἐν τῇ Ἀππι-]

8. ἀνῆ δήμου κοινο(ῦ) Μοιτεανῶν Σοτηνῶν τῶν κατὰ Φρυγίαν τόπων διὰ τοῦ [φρουμενταρίου] στρατιώτου· vν πάντων ἐν τοῖς μακαριωτάτοις ὑμῶν

καίροις εὐσεβέσ[τατοι κέ ἀλυ-] πότατοι τῶν πρόποτε βασιλέων, ἤρεμον καὶ γαληνὸν τὸν βίον διαγ[όντων πάσης πο-]

νηρίας κέ διασεισμῶν πεπαυμένων, μόνου ἡμεῖς ἀλλό- τρια τῶν [ὑτυχεστάτων]

12. καιρῶν πάσχοντες τήνδε τὴν ἰκετείαν [ὑ]μεῖν προσά- γομεν. ἔχε[ι δὲ τὸ τῆς διηγ-] ἡσεως ἐν τούτοις· v χωρίον ὑμέτερόν [ἐ]σμεν, ἱερώτατ[οι

Καίσαρες, δῆ-] μος ὀλόκληρος οἱ καταφεύγοντες κέ γεννόμενοι τῆς ὑμετέρας [οὐσίας γεῶργοι, δια-]

σειόμεθα δὲ παρὰ τὸ ἄλογον κέ παραπρασσόμεθα ὑπ' ἐκείνων ο[ἱ]ς· σῶζιν τὸ δημό-]

16. σιον ὀφίλει· μεσόγειοι γὰρ τυγχάνοντες κέ μ[ῆ]τε παρὰ στρατ[οπέδοις ὄντες πάσ-] χομεν ἀλλότρια τῶν ὑμετέρων μακαριωτάτων καίρων [διοδεύοντες γὰρ]

τὸ Ἀππιανῶν κλίμα παραλιμπάνοντες τὰς λεωφόρους ὁ[δοὺς οἱ τε στρα-]

τιῶται κέ δυνάσται τῶν προυχόντων κ[ατ]ὰ τὴν πόλιν Ἀ[ππιαν] κέ δουλοῖ ὑ-]

20. μέτεροι ἐπεισε[ρ]χόμενοι κέ καταλιμπάνοντες τὰς λε[ωφόρους ὁδοὺς κέ ἀπὸ τῶν] ἔργων ἡμᾶς ἀφίσταντες κέ τοὺς ἀροτήρας βόας ἀνγ[αρεύοντες τὰ μηδὲν ὀφει-]

λόμενα αὐτοῖς παραπράσσοισιν· κέ συμβαίνει οὐ [τὰ τυχόντα ἡμᾶς ἐκ τοῦ τοι-]

οῦτου ἀδικεῖσθαι διασειομένους· περὶ ὧν ἀπά[ντων ἡδη] ἐγράφη πρὸς τὸ σὸν, ὦ]

24. Σεβαστέ, μέγεθος, ὁπότε τὴν ἔπαρχον διεῖπε[ς ἀρχὴν] ἐμφαίνοντες τὸ γεγο-] νος. ὁπως περὶ τούτων ἐκινήθη σοῦ ἢ θ[εοῦ], ἢ ἀντιγράφη δηλοῖ ἢ]

ἐντεταγμένη· quae libe[l]lo complexi esti[s, ad] procos. misimus]

qui dabit operam ne d[iu]t[iu]i[s] querell[is] locus sit.]

28. ἐπειδὴ οὖν οὐδὲν ὄφελος ἡ]μεῖν ἐκ ταύτης τ[ῆς δέησεως] γέγονε, συμβέ-] βηκεν δὲ ἡμᾶς κατὰ τὴν ἀγροικίαν τὰ μὴ ὀφει[λόμενα] παραπράσσεσθαι, ἐ-]

πενβαινόντων τινῶν κέ συνπατούντων ἡμᾶς π[αρὰ τὸ] δίκαιον, ὡσαύτως δ-]

ἐ ὑπο τῶν Κεσαριανῶν οὐ τὰ τυχόντα δι[ασ]είεσ[θαι] καὶ τὰ ἡμέτερα ἐξ-]

32. [αναλι]σκεσθαι κέ τὰ χωρία ἐρημοῦσθαι κέ ΛΔ. [- - - -] μεσόγειοι γὰρ]

[τυγχάνοντες] καὶ οὐ παρὰ τ[ῆν] ὁ[δο]ν

[- - - -] δυνάμενα [. . . .] ταύτη· EMI . X [- - - -]

The inscription is to be dated between 23 July 244, after which the younger Philip became Caesar, and 30 August 247, before which he was made Augustus.

3. The photo appears to show GENERVM, but CENFRVM is not to be excluded. W. Williams, *JRS* LXIV (1974), 97 n. 87 and *ZPE* LXVI (1986), 204 no. 33, suggests that generum should be read, implying that Didymus was Eclectus' son-in-law. But it is inconceivable that the imperial subscript should contain this irrelevant detail. Rostovtzeff's *mili(tem) cent(enarium) frum(entarium)* is very persuasive.

4. The photograph seems to show the letter V near the end of the line, but Anderson's facsimile has XAE, which led Mommsen in *CIL* to propose [V]a[l]e. *Non liquet*.

5-6. The Imperial names may still be read despite the erasures.

6. J. Nollé points out that we should probably restore a title or office for Eclectus not [περὶ τοῦ κοι]νοῦ with Rostovtzeff.

8. Early editions restore the soldier's name, T. Οὐ[λπίου] or Οὐ[ωνίου] Διδύμου| στρατιώτου. But we would expect this to be reflected in the *subscriptio*, which even expands Αὐρηλίου Ἐγλέκτου to M. Aur. Eglecto (ll. 2-3). τοῦ [ὑμετέρου] is an alternative which may be too short to fill the space; τοῦ [φρουμενταρίου] fits well.

12. The restoration adopts the conjecture suggested by D. Feissel and K. A. Worp, which is reported in *SEG* xxxviii (1988), 1297.

13. The earlier restoration ἱερώτατ[οι αὐτοκράτορες, δῆ-] μος seems too long, with 16 letters to fill the gap, compared to 11 or 12 in the four preceding lines. The final visible letter falls under the X of the previous line. Perhaps read Καίσαρες or Βασιλεῖς instead.

14. Rostovtzeff's proposal [θειότητος ἰκέται· δια-]|σειόμεθα has been generally accepted but also appears too long. Further, in this part of the petition Aurelius Eclectus was explaining the villagers' condition rather than emphasising their suppliant role. Restore instead a phrase such as κέ γεννόμενοι τῆς ὑμετέρας [οὐσίας γεῶργοι, δια-]|σειόμεθα κτλ.

16. The photograph shows the third letter of ὀφίλει inserted above the line. At the end of the line Anderson restored στρατ[ἀρχη] μηδένι, πάσ[χο]μεν and this has influenced all subsequent restorations here and at the end of line 18 where appropriate forms of στρατάρχης have been supplied. But this was not a regular or technical term for a military officer in the Roman army of the mid-third century, and the sense in line 16 suggests that the petitioners were making a topographical point. Compare the petition of AD 238 from Scaptopara, where the villagers referred to their situation μέσον δύο στρατοπέδων, which was partly the source of their trouble (*IGBulg.* IV 2236, 25).

18. ὁ[δοὺς στρατάρχαι τε κὲ στρα-]|τιώται is too long. Again, remove the officers.
19. Cox's photograph seems to show a triangular letter after πόλιν. Since no city has so far been named in the text it makes sense to supply a name here, and Appia is the obvious candidate. There is then no room for Rostovtzeff's *Καισαριανοί*, although the sense is right and the term occurs below in line 31. Imperial δούλοι fit the gap well.
22. Rostovtzeff's [τὰ τυχόντα ἡμᾶς ἐκ τ-]|ούτου, with 16 restored letters compared with 20 in the preceding and following lines, is too short. The reading adopted in *CIL* is to be preferred.
23. We have followed Dittenberger's restoration, printed in *OGIS* 519, taking the adverb from the restoration in *CIL*, ἀπα[ξ ἤδη κατήλθομεν εἰς τὸ σὸν, ᾧ]| Σεβαστέ, μέγεθος.
25. Rostovtzeff followed *CIL* and restored ἡ θ[εία ψυχή]. The abstract *θειότης* is less presumptuous and seems better suited to the cumbersome bureaucratise of a mid-third century petition. Compare *μέγεθος* in 24.
- 31-2. Rostovtzeff's δι[ασ]είεισ[θαι καὶ τὰ ἡμέτερα εἰς αὐτοῦς] | [ἐξαναλῖ]σκεσθαι supplies 24 letters at the end of 31, where the previous line (if correctly restored) is missing 20, and 7 at the beginning of 32, where there is room for 5.
32. Rostovtzeff's κὲ ἀν[άστατα γίνεσθαι μεσόγειοι γὰρ] is certainly too long. The photo shows κὲ, possibly a triangular letter, A, N?
35. The photo shows indistinguishable traces of a further line here. On the other hand, Cox's measurements refer to a 3 cm. broken section at the bottom of the stone, below the sunk panel, presumably part of the lower frame. Unless the mason miscalculated and had to finish the text on the frame, 35 should have been the final line.

115 Yapilcan

White marble 'Bogenfeldstele' broken at middle, with tenon below (general shape like that of Izmir no. 247, made by Teimeas *c.* 200) with inscribed plain socle (lettering as Izmir no. 247 and Pfuhl-Möbius, *Grabreliefs* 2089, Pl. 300, signed by Teimeas Mourmateanos). Plain pilasters with fillet above quarter-round with incised ovoli below. In niche, on plain socle, woman in chiton (draped round feet as on Izmir no. 247 and triple Hecate of Pfuhl-Möbius, *Grabreliefs* 2088, Pl. 300; characteristic reed-like folds best related to Pfuhl-Möbius, *Grabreliefs* 578, Pl. 91, made by Teimeas, *c.* 185/90-200) and himation with tassel (slightly similar to Izmir no. 247 and Pfuhl-Möbius, *Grabreliefs* 578). Inscription above tenon; space below niche uninscribed.

Ht. 0.87 (tenon 0.15; width 0.82 (panel 0.41); thickness 0.21 (panel recessed 0.035); letters 0.02. Pl. XI.

Τε[ι]μέας ἐπόησεν

Apparently work of Teimeas, son of Zelas, from Mourmate, made in last decade of second century.

116 Yapilcan

Beside barn on E. edge of village.

White marble doorstone of Type C Altıntaş 1, surface gone except for panels, top broken off; upper panels, l. open diptych, r. keyplate; below, l., plough, r., comb on basket. The door and its decoration (except basket which has closer ties to late Antonine W221) almost identical with 5 above, made by Teimeas *c.* 200-210.

Ht. 0.77; width 0.72; thickness 0.15. Pl. XIII.

Probably work of Teimeas, first decade of third century.

117 Yapilcan

Beside barn on E. edge of village.

White marble doorstone of Type C Altıntaş 1, broken above on r. and below. Unusual doorframe, decorated with crossed zigzag motif on posts, and simple zigzag on lintel; around the niche dog-tooth motif; on middle bar of door undulating line (as on 99 above). In upper panels 'Scheme 2'; decorated replum (like 99) with stylized capital. Above door elaborately carved ornamental zone (upper part apparently identical with new Κοç stele, *c.* 200-210): fascia with undulating line, quarter-round with incised ovolo, stem tendril frieze (related to 33 above, early third century; carving of the tendrils related to that of W225, *c.* 200-210; both made by Teimeas) and quarter-round with dog-tooth motif. In arch (framed as on several works of Teimeas) from l. to r. alabastron, bird (r.) on basket, mirror. Top palmette as on new Κοç stele, corner palmettes slightly earlier than W231 and W273 (*c.* 220-225).

Ht. 1.02 broken (pediment 0.23, panels 0.25); width 0.59 broken (pediment 0.39, panels 0.33); thickness 0.18 (pediment 0.03, panels recessed 0.03); letters 0.0125-0.015. Pl. XII.

[Σωσ]θένης β' Ἀμμία συνβίω καὶ Εὐτυχὸς καὶ [. . .
 . . .]μητρὶ μνήμης χάριν

Work of same sculptor as new Κοç stele and 99 above, someone with close ties to Teimeas. Date most probably *c.* 205/210-220.

118 Yapilcan

In wall 5 minutes W. of village.

Large block, probably bomos of pavonazetto marble.

Ht. 0.96 (shaft 0.85, base 0.11); width, 0.945; thickness, 0.61 (shaft); letters *c.* 0.012-0.0175. Pl. XII (squeeze).

- [Three lines illegible]
Μανε ΠΗΙΑ ι ◊ ι L . [- - -
5. -]ις *μυρομένην ΠΟΪΑ*
]ους *ἔτι νηπίων ἡλικίασι*
π]ατέρα μήκι πορευόμενον
]ι μνήμης πανεπάξιον α.τ
]ος *μείζους ἔσχε τρόπους μ[*
10.]ιουλους *ἔπ' εὐπρεπέεσσι γενι[*
κ]αμάτοις [π]άντα βαθμὸν τελε[
]η πινυτή ἑκατὸν ἄ]ρξαντα βραβ[ε
]ηζήλη μηδὲ λαχ[οῦ]σα γάμου
]ον κοσμήσασαν ἔτι παρ[θενία]ν ἀγλαδ[ν
15.]κυρανῆς *φάτις ἀγνο [. . . τ]ης*
]οι μνήσκοτον φίλων [. . .]ων κο[
θαλά]μους γαμετήν οὐνεκα [. . Δ . .]ΡΟΙ
]μοῖρα φθάσσασα κατήγαγεν Ἄιδος εἶσ[ω]
[τοῖ]ς γενέταις μογεράς ἀγκὰς ἐφιεμένη[ν]
20. [κα]ί *γένεσίν τε φίλοις καὶ εὐκλέεσιν συν[ομαίμοις]*
[διαμ]περές ἐνδαίμων ἐκ νεότητος ὄρων
[ἦκε]ι καὶ τίς ἄμοιρας ἐγένετο τῶν ἀπ' αἰῶν[ος];
[τίς] στόνον οὐκ ἔσχεν εἶνεκ' ἐῶν τοκέων;
[οὐδ]ε[ν]ὸς ἀθανάτων ἔ(s) ὀμήγγυριν [...]ον ὄδε[ύειν].
25. [κ]αὶ *γόνον ἐν στέρνοισι ἢ φρεσὶν οὐ κατέχων*
]ἄσας μερόπων ἢ μείονι ἢ τιμι μ[έ]ζω
*[οῦ] λήγε(ι) γοερῶ πένθει θλιβεόμενος *vac.**
[τοῦ]νεκα πάσι βροτοῖς ἐπισυμβαίνουσι παρ[αινω]
[πέ]νθεσι μὴ κλαίειν πολλὰ καταφθιμένων
30. [καὶ γὰ]ρ *ἔδωκε μάκαρ κτίσσει[α]ς πάλιν αὐτὸς ἀ[νελθεῖν]*
[κα]ί κραταιᾶ βουλή καὶ φ[θ]ένη καὶ δυνάμει
- [Διο]ν[ύ]σιος *ξενί[ην] φίλοις ἰδίοις ἐπέγραφε[ν]*
[εἰ]νεκα τῆς μνήμης καὶ φιλήης προγόν[ων]

We are indebted to Dr D.C. Innes for help in elucidating this text. Details are discussed first, then the main problems of interpretation.

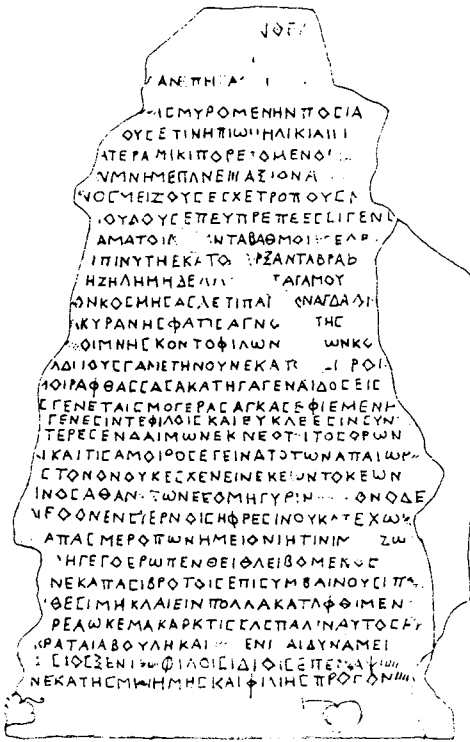
1. ? ἐ]νθά[δε.
4. ἔθ]ανεν ἠβαῖον (Cox).
5. The line is blank after *ΠΟΪΑ* but only because the surface has been worn smooth. *ΠΟΪΙ Α* (Cox). 'Metrically surely the end of a pentameter: *Ποοίαν?*' (DCI). But this name is not otherwise attested.
6. Worn smooth after *ἡλικίασι*.
νηπίων — ◊ —: *νηπ(ί)ων* — — for the metre? (DCI). But Dr Innes would suggest *νήπιαν*, agreeing with *μυρομένην*; she mourned her father, herself young, unlike him?
7. 'Perhaps one gone after [N, then blank]' (Cox).
μήκι — ◊ (i.e., *σθένι* ◊ ◊ in 31' (DCI).
π]ατέρα ◊ ◊ —; lengthening at mid-break, cf. *ἑκατὸν* ◊ ◊ — in 12.
8. 'Space after A for anything up to 10' (Cox). *πανεπάξιος*: not in LSJ or Lampe.
10.]Ιουλους: Dr Innes suggests *τοιούτους* rather than *ιουλόους*, *δούλους*, or *ὑπούλους* (*οὗς* would give a bad mid-line break), but it does not seem consistent with the traces on the stone. *εὐπρεπε* — ◊ ◊ (DCI).
11. 'πάντα βαθμὸν τελε[— ◊ ◊ — ◊ ◊]: *τέλεων?* = "achieving by toils every step of the spiritual rank" (DCI); or, 'having accomplished every stage in a career' (cf. 12).

12. τ]ῆ πινυτή. 'by cleverness' (DCI). *ἑκατὸν ἄρξαντα* seems to be a translation of *centurio*. *βραβ[ευτῶν]*, officials on an imperial estate, or *βραβ[ειῶν]*, which DCI interprets as 'spiritual advances'. Cf. B. Levick, *Roman Colonies in Southern Asia Minor* (Oxford, 1967), 224. The term is used for village officials in Lydia, see *TAM* v, 2, 903, with n.; 1269; 1316.
13. αἰζήλη ◊ — — —, *v.l.* in Homer = 'unseen'; but ἀρίζηλη ◊ — — — is more probable; both have to scan with initial α — (DCI). But the opening H is clear.
14. '4 to 6 to be expected at the end' (Cox). σ]όν? 'Metre and sense: read *ἀγλαο[ν εἶδος]* and *παρ[θένιο]ν*' (DCI): *παρ[θενία]ν* (Cox).
15. 'The squeeze suggests A before K' (Cox); so does the photo, and Cameron proposed *Ἀ(γ)κυρανῆς*. 'The letter before HC is probably Π but possibly Τ or Ν' (Cox).
18. ἀλλά ἔμε (Cox), ἀλλά σε οἱ νῦν δέ σε (DCI). Metre: *φθάσσασα | Ἄιδος* ◊ — ◊ | — ◊ ◊.
19. 'ἀγχάς = ἀγχάλας is recherché, to judge by LSJ. For the dying holding out their hands to their family, Cf. Hom. *Il.* xxiv, 743' (DCI).
20. καὶ εὐ ◊ ◊ — (DCI).
21. ΓΕΡΕC: 'like Π, but it could be Τ' (Cox), suggesting *διαμ]περές*. 'Τίς would parallel 22f.; maybe *ἀμ]περές* is just possible (Hes. has a gloss *ἀμπερέως*)' (DCI). 'ἐνδαίμων, for *εὐδαίμων*, or used in a sense equivalent to *ἐνθέος*' (Cox).
24. οὐδ]ε[ν]ός?: 'Room for 3 or 4' (Cox); it may be rather long: *τί]νος?* cf. 21f.; the photo suggests]ονος (*π]όνος?*). EE lapis. *ὀμήγγυριν* κ[. .] from the photo.
26. ἀλλά] ἄσας (Cox): room for 3½ noted on stone.
30. 'Room for 5 before P' (Cox). *ΚΤΙCΣΑC* lapis: 'the Blessed Creator', using the regular *N.T.* verb for 'create'.
31. It is unclear if these datives refer to the powers of the creator or to the life of the resurrected.
32. The photo is decisive for *Διονύσιος* against the *Ἀμβρόσιος* or *Ἐορτάσιος* also mooted by Cox.

Two main problems are posed by this inscription:
 1) How many persons are subjects of mourning?
 2) is the epitaph the work of pagans or Christians?

1) Cox suggested that 4–12 commemorate the dead woman's father, whose memory is associated with his daughter's by the friend Dionysios who erected the tomb *εἶνεκα φιλήης προγόνων* (33). He had died (4) leaving a distracted wife (5) and infant children, having been pre-eminent in character (9) and having followed a distinguished career in the estate (12). In 13 the subject changes and the woman may be named. She was not married and Dionysios may indeed have been betrothed to her. This interpretation, as Cox noted, raises the difficulty of parents mentioned as though alive in 19 and 23.

Dr Innes prefers an epitaph perhaps for a father and daughter, rather than for a single woman. In 5 a pentameter ends with *πόσια*, so the vocative *πόσι* is excluded. She suggests that the general sense is that the dead man's daughter (5f.) mourns her aged father (7); the eulogy of the



suffering: don't weep for the sorrows of the dead, for the Blessed Creator has not granted them a return from the grave (where sufferings end)'. Cox felt that this clashes with the announcement of immortality in 24, but with the supplement οὐδε]νός this inconsistency disappears. He believed that even if pagan the inscription should still be optimistic, and preferred *καὶ γὰρ* in 30, a pagan apotheosis (cf. *ἀθανάτοι* in 'Asia Minor in 1924', 1, p.26 no.3) being substituted for Christian immortality. The question remains then, who is 'the blessed Creator'?

In favour of the Christian interpretation too, as Dr Innes points out, is the wording of 11 f.: *βαθμός* in Christian writers is a step in moral progress, while *βραβευτής* is Christ and *βραβεῖον* is a spiritual reward (Lampe).

119 Yapılcan.

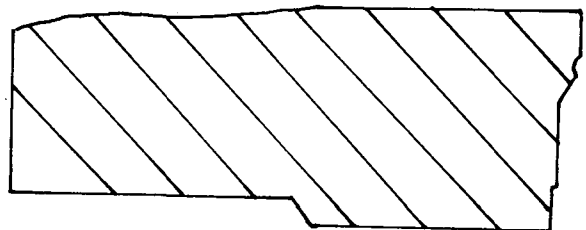
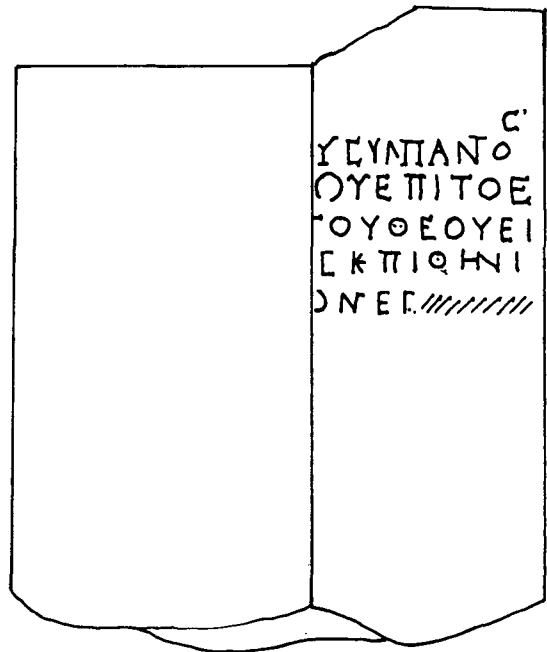
Beside tekke.

Grey marble doorpost (reused architrave?) with simple moulding at front (two fasciae, splay, and fillet). Inscription cut on the panel to the left of the moulding facing the inside of the doorway. The section of the stone with the inscription seems to have been cut back, removing the beginning of the lines.

dead man could begin at 8 with a transition to the daughter at 13, but Dr Innes prefers to take the daughter as subject, taking *ἀρξάντα* either as a slip for *ἀρξάσα* due to *πάντα* in 11, or as agreeing with *βαθμόν*. The spiritual progress envisaged by Dr Innes in 11 f. fits a woman well, with the single woman as the subject of the entire epitaph. In 14 the general sense would be that 'the story goes' that you decked your glorious form when you were still a maiden (i.e., for marriage).

- 2) Cox suggested that if the family were Christian the dead woman, continuously filled with God, would be coming joyfully to the company of the immortals, without pain or grief. But mortals continue to groan under woes great and small. Therefore she bids all who pass by not to weep in sorrow for the dead, for the Blessed Creator Himself has granted resurrection, in his mighty counsel, strength, and power. The pagan consolation of despair—'do not mourn for what I have suffered is what everyone must'—changes in 25 and 28–31 to a Christian shout of triumph in the prospect of resurrection. Cox added that it is difficult to follow the train of thought, as she pursues the pessimistic path apparent in 18–20, 22 f., 26 f.

If the stone is pagan and *οὐ γὰρ* is read in 30, the argument is (a) up to 23 'Don't mourn for me, for everyone must go through it', and (b) 26–31 'It is living men who have continuous



Ht. 0.75, broken above and below; width at front 0.30; depth of inscribed panel 0.27; then a recess of 0.04 and the remaining depth 0.325 (total 0.595). Pl. 00.

S

[?ὑπὲρ τοῦ σύνπαυτο
 [?οἴκου αὐτ]οῦ ἐπὶ τὸ ἔ-
 [?ργον] τοῦ Θεοῦ Εἰ
 [- -] Ε κ ἐ ΠΙΘΗΝΙ
 [- -] ΟΝΤΕC [- - - -

Perhaps an inscription commemorating the construction of part or all of a church or chapel, if ἔργον is correctly restored in ll. 2–3. Since the top of the stone is not inscribed, the name of the dedicator and other details might have been carved on the doorpost opposite. The last lines of the text perhaps indicated the part of the building (including this door?) for which the dedicator was responsible.

Genişler (Afyon 35 Ig)

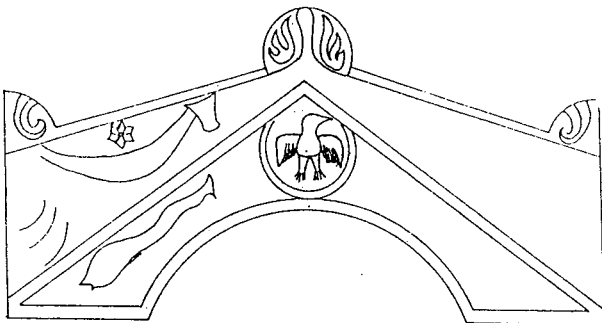
120 Genişler

Village well.

Greyish marble gable of small heroon, with plain 'Syrian' archivolt in triangular pediment (like *JRS XVIII* (1928), 32 no. 247, Pl. III, made by Teimeas c. 180/90–200). In top of gable above arch eagle (frontal) with open wings in framed circular recess; in lower corners dolphin (looks identical with monument cited above). Above this, triangular pediment along raking cornice, garland hanging from bucrania; in curve of garland six-petalled rosette (like the rosettes on the bosses of *JRS XVIII* (1920), 32, no. 247). Free acroteria with nice palmettes very similar to W222, c. 180/90–200.

Ht. 0.91; width c. 1.75; thickness 0.14 slightly buried.

Contemporary with or perhaps slightly earlier (palmettes) than *JRS XVIII* (1928), 32 no. 247; perhaps also work of Teimeas, c. 185–200.



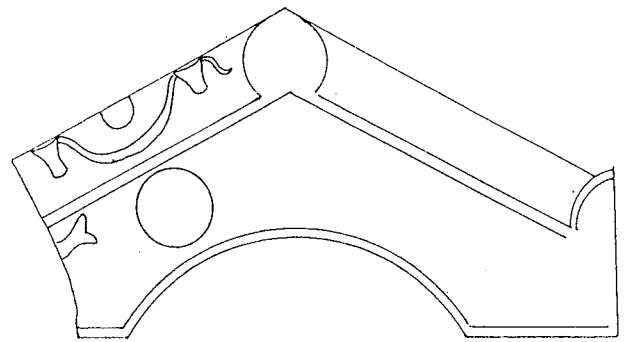
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121 Genişler

Triangular gable of grey marble with 'Syrian' arch. In lower corners dolphin beside boss. Between acroteria bucrania with garlands (boss in curve). Same type as 120 and *JRS XVIII* (1928), 32 no. 247, Pl. III, but apparently closer to the latter (acroteria less free, boss in triangular pediment).

Ht. at least 0.82; thickness 0.20.

Probably contemporary with 120 and *JRS XVIII* (1928), 32 no. 247, Pl. III, therefore perhaps last decade of second century.



1:20

Kurt Köy (Altıntaş town) (Afyon 35 If)

122 Kurt Köy

Quarry.

Quarry block (pavonazetto).

Ht. 1.33; width 0.73; thickness 0.14. There are three separate inscriptions; in (a) the letters are 0.05 and clearly cut, in (b) and (c) they are 0.08–0.10 and more roughly cut.

- (a) N XXXIII
- (b) CXVI COS
- (c) C·ΙΓΕΗ

Below (b) there is a cross.

- (a) cf. 94.
- (b) CXVI COS = C(aesare) XVI co(n)s(ule) = Domitian AD 92 (cf. T. Drew Bear and W. Eck, *Chiron* VI (1976), 314 no. 16b, from Alibey; *JRS XVIII* (1928), 93 no. 233, from Kurt Köy).

123 Kurt Köy (Pınar Başı ruins)

In post of mosque doorway.

Stepped quarry block (pavonazetto) with three 'fasciae'. On bottom square hole. Treated with point chisel on all sides.

Ht. 1.02; width 0.515; thickness 0.69; letters 0.035–0.05. Pl. XIII.

SILVAÑ

Silvan(o) console: M. Ceionus Silvanus *cos. ord.* AD 156; cf. **124**, **125**.

124 Kurt Köy

In room wall of abandoned shop opposite mosque.

Quarry block of Docimian marble = pavonazetto, roughly smooth below, buried above and broken. Surface now grey with white patches.

Ht. 1.07; width 0.75; thickness 0.22 buried; letters 0.045–0.07.

R SIL. COS.

NCXIII

VOP. COS. XXXIV

AELIANO COS. (to r., upwards)

1. For the abbreviation R = ratio, see M. Christol and T. Drew Bear, *Tyche* 1 (1986), 80. Sil. M. Ceionius Silvanus, *cos. ord.* AD 156. Cf. **123**, **125**.
2. N: numero, 'Speditionsnummer', O. Hirschfeld, *Verwaltungsbeamte* (ed. 2, Berlin, 1905), 163, n. 4: 'bezeichnet ... die in einem Jahre aus dem betreffenden Stollen gebrochenen Blöcke'.
3. Vop. cos.: P. Manilius Vopiscus, A.D. 114, rather than L. Pomeius Vopiscus, suff. 69, if not mentioned with his colleague L. Verginius Rufus; cf. **125**.
4. Aeliano: L. Lamia Aelianus: AD 116 (cf. T. Drew Bear and W. Eck, *Chiron* VI (1976), 315). Cf. **125**.

125 Kürt Köy

Outer corner of house in street from Kamkol to cami. Block of Docimian marble (pavonazetto) well squared with projection and steps. Inscription partly chiselled out in ancient times.

Ht. 0.73 buried; width 1.16, 0.1, 0.24; thickness 0.29 + projection 0.225; letters 0.04 to 0.08.

R AELIANO COS. (upside down)

[- - -] XII R S [I] LVAÑ. CS.

VOP. COS. NCCXLVI

XXIX

1. Aelianus: AD 116; cf. T. Drew Bear and W. Eck, *Chiron* VI (1976), 315, cf. **124**.
2. Silvan(us): M. Ceionius Silvanus, AD 156; cf. **123**, **124**.
3. Vop.: P. Manilius Vopiscus, AD 114, cf. **124**.

126 Kurt Köy

Doorway near Karakol.

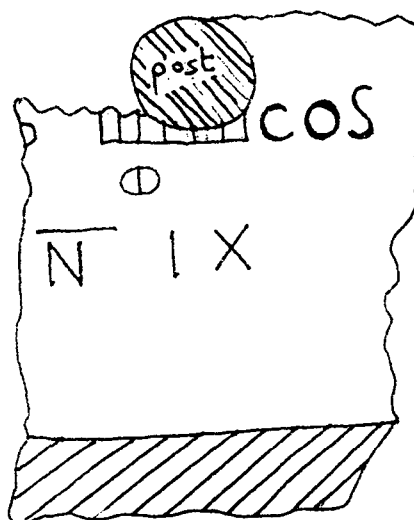
Block of Docimian marble (pavonazetto) cut in steps, broken r. and below, out of sight l., buried and concealed beneath doorpost above, cut smooth below.

Ht. 0.65 (step 0.11); width c. 0.42; thickness 0.62 (step 0.135).

]COS

Ñ IX

The name is partly concealed and partly obliterated but it was neither Vop. nor Aeliano.

**127 Kurt Köy**

Wall on l. of street from Karakol to Cami.

Quarry block of Dokimian marble (pavonazetto) cut like steps; all but outer surface buried in wall; buried r. and complete l.

Ht. of steps 0.38, 0.28, 0.525, projection 0.065; width, ?0.45 bur.; thickness, bur.; letters 0.04–0.045. Pl. XIII.

RHODNXIV

RHOD: R without the horizontal stroke does not stand for 'Ratio' (Christol and Drew Bear *Tyche* 1 (1986), 74–80). HO might conceivably be a Greek number (cf. *Chiron* VI (1976), 317, no. 24 from Çakırsaz): it does not correspond with the Roman numeral, but that is not obligatory: J.C. Fant, *Cavum antrum Phrygiae. The organization and operations of the Rom. Imperial marble quarries in Phrygia*, B.A.R. S482 (Oxford, 1989), 100, no. 30n. Rather it looks like an abbreviation for Rhodos, Rhodius. The text would then be one of Fant's Type IB early texts (*op.cit.* p. 17f.).

N: see **125** n., with Fant, *op.cit.*, p. 17.

128 Kurt Köy

Doorway in wall near fountain.

Block of Docimian marble (pavonazetto), buried below and broken at sides and above.

Ht. 0.57; width 0.93; thickness 0.40; letters 0.08–0.13. Broken to r. of inscription.

DXC



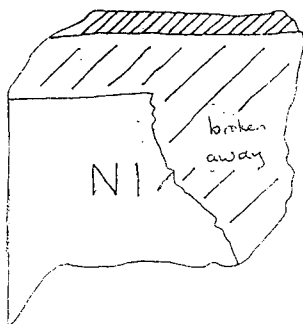
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129 Kurt Köy

Quarry block of Docimian marble (pavonazetto) with slightly sunk ledge; broken to r. of inscription.

Ht. 0.545 broken; width 0.92; thickness 0.77; letters 0.08.

NIX



1:20

130 Kurt Köy

Column of Docimian marble (pavonazetto) broken above and buried below.

Ht. 0.76, diam. 0.65, broken to r. of inscription.

+ X ////

131 Kurt Köy

On the l. side of road at foot of castle hill on way to Pınarbaşı.

Grey marble rock-cut inscription; face of rock (unworked).

Ht. 0.56 buried; width 1.55; thickness 0.67; letters 0.025–0.06. Pl. XIII.

*Τελέσφορος
Τροφίμ[ο]υ*

132 Kurt Köy

Fountain in N. of village.

Doorstone of Type C Altıntaş 1, broken above. Stereotyped doorframe: on posts ivy tendrils with flowers like those of W228, made by Zelas and Alexandros, c. 220–230; on lintel double stem tendril best compared with W227 (c. 215–220) and especially W228, both works of Zelas. Usual door. Above: 'Scheme 2' (keyplate identical with 79, work of Zelas, c. 220–230); below, l. open diptych, r. comb above two alabastria. In arch of gable eagle (closely related to W227) sitting on a kind of sloping socle (sometimes cut into the shape of a dead hare) facing a basket (probably with bird on it).

Ht. 0.88 (cap. 0.21, shaft 0.67, pediment 0.12, panel 0.5); width 0.59 (cap.), 0.57 (shaft), 0.39 (pediment), 0.35 (panel); thickness, 0.02 (pediment), 0.03 (panel); letters 0.0125–0.015. Pl. XIII.

*Μένανδρος Τατία συνβίω μνήμης χάριν
καὶ ἑαυτῷ ζῶς ἐποίησε*

Work of Zelas, c. 215–225.

2. ζῶς for ζῶν; see index.

133 Kurt Köy

Fragment of white marble gable of stele of Type C Altıntaş 2. Only upper corner and part of arch preserved. In arch (or niche) l. male head, clearly same hand (to judge from the eyes and hair) as W240 (later third decade of third century); for the hair especially see W244 + W283 (fourth decade), all works made by 'Andromachos latypos'. Archivolts with characteristic leaf motif of C Altıntaş 2. Corner palmette between W240 + W266 (Andromachos, c. 230) and W278 + W283 (Andromachos, c. 230–240). Beside it, mirror (almost identical with W240).

Ht. 0.26 broken; width 0.32 broken; thickness 0.09. Pl. XIII.

Work made by Andromachos, between W240 and W283, c. 225–235.

134 Kurt Köy

Opposite mosque.

Bomos of grey marble; upper moulding with palmette acroteria and high socle. Between upper and lower mouldings and shaft, oblique profile decorated with zigzag, and astragal. On front shaft, below incised double ivy leaf motif, pair of yoked oxen with plough and open diptych; on l. shaft vine pruning-hook and two circular objects (stylized wreaths?); on r. shaft (apparently for women), comb above mirror, primitive eagle on top of a rosette-like wreath with two floating ribbons, spindle and distaff, and bird on basket.

Ht.: (front) cap. 0.14 + 0.02 buried, shaft 0.54, base 0.33 + 0.09 mouldings; (side) cap. 0.31, shaft 0.535, base 0.31; width: (front) cap. 0.46 broken, shaft 0.50 (bottom), base 0.56; thickness; cap. 0.49, shaft 0.44 (top), 0.47 (bottom), base 0.54. Pl. XIII; Pl. XIV (squeeze).

On pediment:

[- -] ἐποίησαν Ἀλεξάνδρω γλυκυτάτῳ
 [- στ]οργίς ἐπὶ οὐκέτι εἶδος ὄρατο vac.
 [- -] ἰν [βρε]βεῖω Ἀλέξανδρος τε [- - -]
 [οὐ τὸ θαν]εῖν ἀλγινὸν ἐπὶ τό[δ]ε π[ᾶσι πεπρώται]
 5. [ἀλλὰ πρ]ἰν [γ]ονέων ἔθανεν σπεν[.....]Ο[. [Ο[. .] HC
 [.... γ]ηραλέους ἀκατασβέστῳ φλόγι καύσας

On shaft:

. NTIM

IE

ON

10. KE

ΛΙ

PIA

NC

Ἀλ[έξανδ]ρον μνήμης χά[ρι]ν

15. κὲ Αππις νύμφη.

Probably (decoration) second half of third century.

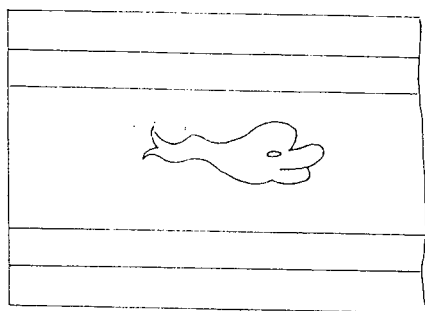
2. ὄρατο: *Il.* I, 56; 3rd pers. sing. imperf. middle of ὄραω.
4. See T. Drew Bear in *Arktouros: Hellenic Studies presented to B. Knox* (ed. G. Bowersock et al., Berlin, 1979), 308–16. πεπρώται: μετρήται or προκείται would also be possible.
5. There is no room for the usual formula ἀλλὰ πρὶν ἡλικίας καὶ γονέων πρότερον.
6. ! Metaphorical.

135 Kurt Köy

Fountain on Eydemir–Kurt Köy road half an hour W. of Kurt Köy.

Panelled slab of grey marble (parapet?) with dolphin.

Ht. 0.75; width 1.11; thickness 0.22.



Karaağaç (Afyon 35 Ig)

136 Karaağaç

Published LW 1719 (*CIL* III 7002); Ramsay, *Studies* 205, no. 2.

White marble stele with upper moulding (congé below cyma recta). On front shaft two bucrania from which hangs a leaf garland (related to *GRBS* xvii (1976), 252 no. 9, Pl. 7, made by Epitynchanos, c. 210, but clearly work of different hand) with an entwined ribbon.

Ht. 1.25; width 0.63–0.665; thickness 0.395. Pl. XV.

D. M.

C. ♀ Orfidio

Stratocle

patri fecit

Proculus

Augg. ♀

Anderson explained (*Studies* 206) that Proculus was a slave belonging to the imperial estate. His father, a freedman, had married a slave woman and the son inherited the mother's status. But the union, of course, cannot have been conubium, and Imperial freedmen more often married free-born women, as in the case of T. Fl. Aug. lib. Helius in this region, who married Sextilia P. f. Hedone (Drew Bear and Naour, *ANRW* II 18. 3, 1967 ff. nos. 15 and 16). Alternatively Proculus might have been the slave offspring, later acquired by the emperors, of a slave who was himself later freed by his patron C. Orfidius. An Orfidia Procula, who owned a slave dispensator, is recorded in an inscription from Aufinum in Italy (*CIL* IX, 3378). Another of this family's dependants was Communis, vilicus of C. Orfidius Benignus, legionary legate of I Adiutrix killed in the first battle of Bedriacum in AD 69. See *PIR*² O 136 and 138.

Probably early 3rd century AD.

137 Karaağaç

On green to north of village.

Published by Anderson in Ramsay, *Studies* 206, no. 3; J. Zingerle, *ἸΟΑΙ* xxiii (1926), Beibl. 363–78 (*IGR* IV, 608; *SEG* VI, 166).

Grey marble stele with inscribed socle moulding (scotia and fascia), probably with tenon below. On shaft a man clad in a tunic and cloak which covers a scabbard or an architect's measuring rod (?) on l. side. In r. hand a volumen. To l. of figure a pen case and a dog. Local work of third century AD.

Ht. 0.79 (shaft 0.50; base 0.29); width 0.56 (base), 0.46–0.49 (shaft); thickness 0.25 (base), 0.23 (shaft); letters 0.01–0.015. Pl. XV.

φαιδροτάτων ἔρ-
 χων ἡγήτορα τάξε
 μ' ἐπαρχος ὅπως
 χρυσοχόοι χρυ-

5. [σ]ώρυφα ἔργ' ἐποίησαν· ἐν δέ μοι φίλαι μεγάλαι κέ δώρα μέγιστα·
10. [ἀ]λλόττε δὴ κέ ταῦτα θεῶν προνοίης ἐτέλεσ-
15. σα
[γ]ράμμασι φαιδροτάτοις· ἀπέλυσέ με αὐτὸς ἔπαρχο[s]
ἤλυθον ἐς Φρυγίην ἀνύσα[s τ]άξις τε μεγίστας·
δὴ τότ' ἔμοι στύγιόν τε κακὸν ζωῆς τέλος ἦλθ[ε]
[π]εντάκι πέντε μόνους διαινουσάμην ἐνιαυτοῦ[s.]
20. [ο]ὐ θαλαμ[ε] . . . Νε . . .] οὐ γυμφικὸν στέφος ἔσχον
[ἀλλὰ τ]άχος Μοίρα(ι) τέλος ὤρισαν καὶ Κρόνου, ἄστηρ,
[ἦδὲ γο]νεῦσι δάκρυ πολύστονοις ἦδὲ τάλ[α]σ[ι] . . .]
[τοῖς δὲ κασιγ]νήτοις κέ ἐνάτρε[σ]ι βάθυζώνο[ις]
25. [οἱ τὸν βωμὸ]ν εἴδρυσαν
17. φ[ήμ]η[ν], Anderson.
21. αὐγῆ, Anderson at end; lines 20–24 only very partially in Anderson.
23. πολύστονον (Cox) is also possible and helps the metre.
24. βωμὸ]ν: or τύμβο]ν

J. Zingerle *loc. cit.* thought this the work of the same 'poet' as *JRS* xvii (1927) 49–58, no. 230 = *SEG* vi, 137–40, and Ramsay, *Studies* 121 f., no. 3 (cf. *SEG* vi, 152), 124 f. no. 6, 143–53 no. 11.

These twelve respectable hexameters appear to be the epitaph of a young architect, who had carried out at least one prestigious building commission at the behest of a *praefectus*, presumably an official in the imperial administration (ll. 1–6), made influential contacts (ll. 10–16), been released from imperial service and come or returned to Phrygia (ll. 16–17), where he had died, unmarried, aged 25 and been buried by his relatives (ll. 18–26). We suggest the following translation: 'The prefect put me in charge of most splendid building works, so that goldsmiths completed the buildings with gilded roofs; I made important friendships and received the finest gifts; on another occasion also by the providence of the gods I accomplished this task with most splendid verses. The prefect himself released me and I went to Phrygia after I had fulfilled very important commissions. Then indeed a hateful and evil end to my life came upon me. I had lived for only twenty-five years and did not marry . . . or receive the marriage wreath, but the Fates and the Star of Cronus soon set an end to my life and caused weeping to my grief-ridden parents and to my wretched brothers and to their deep-girdled wives, who set up the altar.'

138 Karaağaç

N. of village.

Thick slab of white marble broken above. Roughly rectangular basis of white marble with rough sides (l. and r.) and bottom. Most of upper surface and front (inscribed) smoothed. On upper side in centre cupula for libations in front of rectangular hole (0.14 x 0.10; 0.08 cm. deep) to receive the tenon of a stele. This basis proves beyond question that the inscription of an un-inscribed stele might have been placed on a separate basis.

Ht. 0.22; width 0.74; thickness 0.61; smooth face, ht. 0.14; width 0.64. Pl. XV.

Τατεῖς Μενεκράτου (sic) Δωσιθέω
ἀνδρὶ ἰδίῳ μνήμης χάριν·
Φιλέρωσ καὶ Μένανδρος οἱ ἀ-
δελφοὶ καὶ τὰ τέκνα αὐτοῦ

139 Karaağaç

Fountain a quarter of an hour's drive N.N.E of village on field track.

White marble doorstone of Type C Altıntaş 1. Usual doorframe (best parallel, with additional 'Blattstab' on lintel, W222, work of Teimeas c. [180]/190–200). Normal door with simple replum. Above, 'Scheme 1' (clearly same hand as W222); below, l. apparently open diptych, r. bird (on basket?). Between lintel and gable quarter round framed by two astragals. In arch two sitting lions (?lion l., lioness r.), head turned towards spectator (clearly same hand as W222) on either side of a basket. Between gable palmettes (almost identical with W222), l. stem tendrils (like W222), r. mirror. In lower r. corner of gable comb.

Ht. 0.91 (panels 0.37, niche 0.26); width 0.66 (cap.), 0.61 (shaft), 0.39 (niche), 0.31 (panels); thickness c. 0.17 (niche 0.035, panels 0.04). Pl. X.

Πα[ι]ώνιος Τατεῖ συνβίῳ κα[ι] ἡαντῶ ζῶσ
καὶ τὰ τέκνα αὐτῶν Ὀνήσιμος καὶ Θαλλίων
μνήμης χάριν

Early work of Teimeas, contemporary with W222, therefore c. [180]/190–200.

1. Πα[ι]ώνιος: ?theophoric name from Paeon/Paeon. But Πα[κ]ώνιος is just possible; ζῶσ: see index.
2. Θαλλίων is clear; cf. *MAMA* ix, lxii.
3. The ν of μνήμης is inserted above the line.

140 Karaağaç

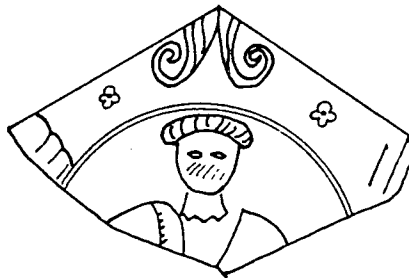
Beside yard in S.W. of village.

White marble doorstone of Type C (?) Altıntaş 1. Broken above; edges much damaged. Usual doorframe, but ivy tendrils on posts filling the whole background and stem tendrils on lintel, springing from stylized bush in middle,

not exactly paralleled in this workshop. Normal door with thick replum (middle Severan at the latest). Replum capital may be related to some works of Teimeas *c.* 200–210 (10, 33 above; W225) or Zelas *c.* 220–230/35 (W229); base perhaps to W217 (*c.* 215–220). In upper panels, l. circular keyplate, r. woolbasket; below, l. (money) bag; r. spindle and distaff. Traces of incised ovolo above.

Ht. 0.86; width 0.65; thickness 0.27. Pl. XV.

Probably first quarter of third century.



141 Karaağaç, Bakır Pınar

White marble doorstone of Type C Altıntaş 1. Well preserved except for hole in right lower panel. Unusual doorframe: plain socle and plain lintel; doorposts with three fasciae (two outer lines divided by astragal). Normal door (framing of panels and projection towards centre as on W233, *c.* 225–230) with incised ovoli (cf. works of Zelas *c.* 220–230: Raleigh and W228) and fine (late Severan) replum, apparently with voluted capital (identical with W233). In upper panels, l. comb, r. keyplate; below, l. spindle and distaff, r. alabastron. In arch bird (r.) on basket. Gable palmettes and stem tendril springing from top palmettes seem to be further development of W272 (*c.* 225–230).

Ht. 1.28 (niche 0.16, panels 0.56); width 0.65 (face 0.52, panels 0.35, niche 0.30); thickness 0.16 (panels 0.025, niche 0.01); letters 0.0125–0.02. Pl. XV.

Μηρόφιλος καὶ Ἐρμογᾶς
Ἐυναν ἀδελφὴν ἔτε[ι]μησαν
μνήμης χάριν

Perhaps work of same sculptor as W233, *c.* 225–230/35.

1. Ἐρμογᾶς: see *MAMA* IX, lxii, on names in -ās.
2. Ἐυναν: see 155 below.

142 Karaağaç

Near fountain in a yard.

Top of white marble 'Bogenfeldstele' of Type C Altıntaş 1. In niche man. The portrait looks similar to that in E. Berger, *Antike Kunst* xxii (1979), 46, made shortly after 220; the eyes however are very similar to those in E. Gibson, *ZPE* xxviii (1978), 2, the work of a different sculptor, *c.* 239–240. Beside top palmette (somewhat akin to, though slightly later than, W272 (from the later third decade of the third century), petalled rosette (cf. W272).

Ht. 0.35; width 0.50; thickness 0.15.

Perhaps third or fourth decade of third century.

143 Karaağaç

In fountain half an hour S.W. of Karaağaç on Abya road.

White marble doorstone of Type C Altıntaş 2. Doorframe decorated on lintel and posts with highly stylized 'Blattstab' (same hand as *MAMA* vi, 364, *c.* 210–220). Normal door (kerbed middle panels with rope-like decoration) with replum (capital decorated with three leaves). In upper panels 'second scheme'; below, l. open diptych; r. bag. Between lintel and gable flat fascia with zigzag lines. Gable divided into plain upper part (with open top, and closed corner palmettes) and nearly rectangular lower niche (cf. *MAMA* vi, 362, *c.* 200–210). In niche male (l.) and female (r.) bust (same hand as Pfuhl-Möbius, *Grabreliefs* 2147, Pl. 307; *MAMA* iv, 362 and 364), the women apparently wearing the unveiled 'Nestfrisur' with uncovered ears of Julia Maesa or Soaemias (cf. K. Wessel, *AA* 1946–47, 65–66, fig. II; see also *MAMA* iv, 364). L. of man two unidentified objects, musical instruments (the Turkish zorna or our oboe) or wood carving tools, cf. W. G. Goodman, *The History of Woodworking Tools* (London 1964, repr. 1972), 196 fig. 206; between the busts mirror (identical with *MAMA* iv, 362), r. of female bust spindle and distaff above comb.

Ht. 1.285; width 0.77; thickness 0.23. Pl. XV.

Probably second decade of third century.

144 Karaağaç

In cowshed doorway at W. end of village.

White marble stele with niche and two panels separated by inscribed tablet, broken below and concealed by doorpost in centre. In niche two lions facing, in top panel male (l.) and female (r.) busts, in lower panel female bust (r.) left gone; in centre, bird and distaff and spindle(?). Difficult to identify, but perhaps 'degenerated' doorstone like W246 (Altıntaş 2) from second half of third century.

Ht. 0.97 (pediment 0.34, top panel 0.35, l. panel 0.205 broken); width 0.9 (pediment 0.52, top panel 0.58); thickness 0.3 (top panel 0.025, lower panel 0.01, pediment 0.015).

[Σ]άλλιος καὶ Ζώσιμος κὲ Κύριλλα ἀ-
[δ]ελ[φ]ῶ [- -] κὲ τοῖς γονεῦ-
σι [- - -] τὰ τέκνα αὐτοῦ [κὲ] σὺ(ν)βιος
[μνή]μ[η]ς χάριν

Second half of third century?

1. Maybe [Σ]άλλιος, Latin Sallius; cf. *MAMA* ix, 290 (Salia) with n.
2. Proper name of c. ten letters missing.
3. -σι αὐτῶν κὲ]?: proper name of c. five letters missing before σὺ(ν)βιος.

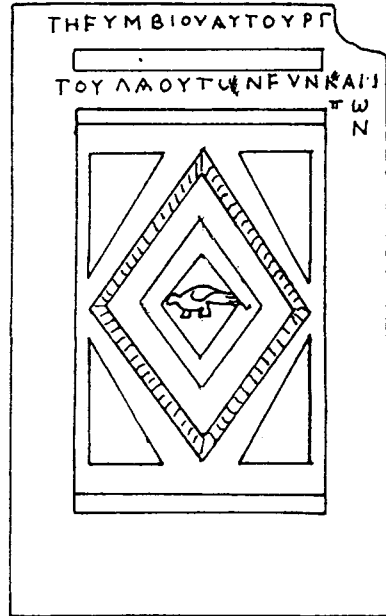


145 Karaağaç

Hearth stone of oda from Eyi Demir Han.
Slab of white marble, perhaps ambon plate, apparently complete above with Byzantine moulding and indistinct relief in centre said by villagers to be a bird.
Ht. 0.80 (top 0.15, panel 0.52, foot 0.13); width 0.495 (panel 0.33, borders (r.) 0.08, (l.) 0.085); letters 0.02-0.0275. Pl. XV (squeeze).

τῆς συμβίου αὐτοῦ P
τοῦ λαοῦ τῶν ΕΥΝΙΑΜ
ΠΩ
N

1. PE at end.
2. The end of the line is very indistinct. Cox suggests *Συνκαμπων*. The ethnic is not otherwise on record.



146 Karaağaç

In fountain below village to N.
Published W. M. Calder, *Bull. John Rylands Library* xiii (1929), 17 no.2 (*SEG* vi, 165; Gibson, 'Christians' 49, no.18).
White marble fragment of top of doorstone broken above and left and probably below. Type E with free acroteria. In semicircular arch bird perched on a basket. (?Arabic writing to the r. of the basket.)
Ht. 0.23 (pediment 0.135); width 0.33; thickness 0.09; letters 0.0125-0.02. Pl. XV.

[Χριστι]ανοὶ Χριστιανοῖς

Sigma at end above the line.

Abya (Pinarbaşı) (Afyon 34 Ig)

147 Abya (Pinarbaşı)

House wall near cemetery.
White marble 'Bogenfeldstèle', broken above, buried l. On socle, l. plough; on r. pilaster comb above mirror. In niche man (l.) and veiled woman (r.) with extremely long fingers (as on the McAlpine stone). The same mason signed an unpublished stèle in the McAlpine antique shop (c.193-210), which might be somewhat later (draping more stylized).

Ht. 1.02 (niche 0.75, plug 0.14); width 0.67 (niche 0.43, plug 0.22); thickness 0.16 buried (niche 0.05); letters 0.015–0.02. Pl. XVI.

(a, on left)

[2 lines]
[.] | νύ[ν-]
φαι αὐ-
5. τῶν Ἀ-
λεξάν-
δρία [κέ]

(b, on socle)

Τατεῖς κέ τὰ ἔγγονα αὐ-
τῶν Ἀμμίας κέ Εὐτύ[χ-]
10. [ι]ος ἐτείμησαν τοῦ[ς]
ἑαυτῶν γονίς μνήμης
χάριν

(c, on right)

Λατύπ-
ος
15. Τρόφ[ι-]
μος
Σιρακ-
λεαν-
ὸς ἐπ-
20. οίησ-
ε

Probably *c.* 190–210 (cf. McAlpine stone).

Before l. 3 there are traces of two lines, l. 1 shows traces of *A* at end, l. 2 shows two uprights followed by *PB*. This missing portion will have contained the names of the husbands of Alexandria and Tateis, and of their parents, for whom the stone was erected.

17–19. *Ant. Itin.* 332f. mentions a place called Σιρακελλας in Thrace. But this is surely a local village.

148 Abya

Outside house near cemetery.

White marble doorstone of Type F (or J). Doorframe, replum and its capital, and panels in every respect identical with W282 from Abya (AD 212–220). In upper panels, l. volumen, r. circular keyplate; below l. pen case (as on W282); r. bird (l.) on basket. Above lintel bead and reel and palmette frieze (identical with W282). Triangular gable like W282, this time with boss bearing eight-petalled rosette. Corner palmettes and top palmette. Between them, l. open diptych, r. alabastron and mirror. Clearly made for man and woman, but no trace of inscription. Lower l. corner broken off; stone broken in two bits.

Ht. 0.94; width 0.74; thickness 0.24. Pl. XVI.

Contemporary with and same artist as W282, therefore *c.* (205/210–220.

149 Abya

Outer wall of middle cemetery.

Published *CIG* 3857c; *LW* 792.

Broken top of doorstone of Type C (Altıntaş 2). Framing of upper r. panel (broad cavetto) as on earlier works of Andromachos (W248, W285). Doorframe consisting of ivy tendril frieze (clearly archetype of W248 and W285; *ἸῶAI* xxx 30 (1937), *Beibl.* 55, no. 60, fig. 34, all early works of Andromachos, *c.* 220–230) and the characteristic 'Blattstab' of C Altıntaş 2 between two fillets. Between lintel and arch palmette frieze belonging between W282, *c.* 212–225, and W248, *c.* 220–230, with alternating standing leaves and closed palmettes (closely related to, though somewhat later than W282). In arch two lions standing on a prostrate bull (clearly work of Andromachos; see W248).

Ht. 0.59 (pediment 0.29); width 1.07 (pediment 0.68); thickness 0.20 (pediment 0.035); letters 0.02–0.03. Pl. XVI.

Τατεῖς Τυχικοῦ Σ[. τόν] ἑαυτῆς ἀνδρα
καὶ ἑαυτὴν ἐτι ζῶσα ἐτείμ[η]σε[ν]

Made in same workshop (Appia) as 148 and W282, by the young Andromachos, *c.* 215–225.

1. Ὀ[νησίμω ἀνδρὶ], *LW*.
2. σε[ν] above the line.

150 Abya

In fountain.

White marble doorstone broken off at top of panels. Type C Altıntaş 1. Usual doorframe with stylized leaf motif on inner moulding (cf. works of Zelas, *c.* 220–230: W228, Raleigh) and usual ivy tendrils continuing on lintel on both sides of 'Wirbelrosette'. Between lintel and arch astragal and alternating closed half-palmettes, standing leaves (cf. *c.* 220–230: W231, W232, and W236) and open palmettes (clearly by same hand as W235; E. Gibson, *ZPE* xxviii (1976), 15 no. 3, Pl. 1A; E. Berger *Antike Kunst* xxii (1979), 46: all of them *c.* 215–225/30). In arch of gable standing lion with tail extending outside arch on prostrate bull. On both sides of arch, upraised arm ('mains supines'). Work of same sculptor as W235, *ZPE* xxviii (1978), 15, no. 3, 1, and *Ant. Kunst* xxii (1979), 46. For raised hands, on tombstones of those who died before their time, see *MAMA* ix, xlix, and Waelkens, *Türsteine* 47. (The index to *MAMA* ix *s.v.* hands should list only the following monuments: 240, 252, 324, 535.)

Ht. 0.92 (top 0.57); width 0.83 (shaft 0.80, pediment 0.50); thickness 0.20 (pediment 0.55, panels 0.04); letters 0.015–0.025. Pl. XVI.

Ναυα Μηνοφίλου σὺν καὶ τοῖς τέ[κν]οις Ῥουφε[ίνω τέ]
καὶ Ἀντέρωτι
ἐτείμησεν Μηνόφιλον τὸν ἑαυτ[ῆ]ς υἱὸν μν[ή]μης χάριν
ὃς ἂν προσοίσει χεῖρα τὴν βαρύφθονον οὕτως

5. ἄωροις περιπέσοιτο συ(ν)φοραῖς
c. 215–225/230.

5. συαφοραῖς copy.

Keçiller (Afyon 34 Ig)

151 Keçiller

Brought from Abya ruins.

White marble stele with tenon below, broken above, divided into three fields (middle field sunken) like Gibson, *Christians* 46, no. 17, and *TAD* xxv, 1 (1980), 72 no. 14, fig. 26, both from Appia and carved by same sculptor, c. 212–220. In upper field male (l.) and female (r.) busts (heads gone); inscription in middle field (ht. 0.18); in sunken panel of lowest field horses (r.) with fringed packsaddles. The nicely carved drapery puts the relief before the second decade of the third century, when folds became more linear.

Ht. 0.74; width 0.54; thickness 0.11; letters 0.015–0.018. Pl. XVI.

Ἀμμία σὺν τοῖς τέκνοις
Ἀλεξάνδρῳ καὶ Δάφνῳ
κὲ Τροφίμῳ Δάφνῳ ἀνδρὶ
κὲ Κυρίλλῳ μήτηρ κὲ Τρόφι-
μος κὲ Ἀπολλώνιος ἀδελ-
φοὶ ἐπόησαν.

Late second or (early) first quarter of third century; probably before AD 212.

152 Keçiller

In house, brought from Abya where lower half is said to remain.

Published C. W. M. Cox, *Buckler* 63–6. (Robert, *Bull. épigr.* 1939, 421).

Thin slab of grey marble broken below and probably slightly broken on l.

Ht. 0.46; width 0.475; thickness 0.08; letters 0.015 to 0.0225. Pl. XVI.

- εἴστασο δὴ ξῖνε καὶ ἀνάγνωθι τοῦ-
το γράμμα. ἐνθάδε σῆμα τέτυκτο
ἐπισκόπου ἀνδρὸς ἀγαθοῦ οὖν-
ομα κληζόμενος Ἐορτασιος φί-
5. λος ἀνδρῶν, τίμιος εὐνοῦχος
ἀεὶ θεὸν λιταμεύων· ὃς νέος
ὦν ἔθανεν ἀκηδέα πάντα
προλίψας στέμμα τε λιτου-
ργῶν καὶ ἐκκλησίαν πολύτι-
10. μον, μητέρα θρηνοῦσαν, τῆ-
ν ἐν νεότητι καμοῦσαν χή-
[ροσ]ύνη στυγερά νεώτερον ἄ-
[νδ]ρα προθίσα λήσατο δὴ πάν-
[των ὑ]ίων θρέψασα ἀριστο[ν]
15. [- - - - -]

Probably second–third century.

See Cox's commentary in *Buckler*.

2. ? τοῦτο (τὸ) γράμμα.
5. Compare the eunuch priest from Laodicea Catacaumene, W. Calder, *Ramsay* 89–91, who refers to *CIL* III, 141882; the Roberts commented, *Bull. épigr.* 1939, 421: 'si le mot ... devait être pris au sens propre, le texte serait sans doute issu d'un groupe hérétique, mais le texte ne fait allusion sans doute qu'à la continence ascétique'; see T. Drew Bear, *Epigr. Anat.* IV (1984), 139–45: 'un eunuque arménien en Cappadoce'.
6. λιταμεύων.
8. στέμμα λιτουργῶν : presumably metaphorical, 'the family of faithful'.
10–15. Cox translates: 'his lamenting mother, who had suffered in her youth the sorrow of placing her young husband on his bier in bitter bereavement, had forgotten all her troubles in bringing up such an excellent son.'
15. Cox noted traces in this line which was restored at J. Keil's suggestion as [εὐδοκί]α λα[ο]ῦ πολὺ φ[έρτατον]...

153 Keçiller

In front of house in main street.

White marble Ionic impost capital, certainly later than sixth century (for such sixth century capitals, see R. Kautsch, *Kapitellstudien, Beiträge zu einer Geschichte des spätantiken Kapitells im Osten vom vierten bis im siebenten Jahrhundert, Studien zur spätantiken Kunstgeschichte* IX (Berlin–Leipzig, 1936), 176–179, nos. 566–567, Pls. 35–36. The decoration is partly in relief, partly incised (for such 'Ritzdekor' see Naumann, *Zeustempel* 55 f., Pl. 70 f.). Front: impost decorated with two stags (antlers entwined) over triple flower; below, between volutes: goose. L. and r. side: on imposts vine with hares and geese (l.) or birds (r.). Back: bare.

Ht. 0.275; width 0.54; thickness 0.77. Pl. XVI.

154 Keçiller

Said to come from Abya.

Ambon plate of white marble. In triangular panel ox (?). On raking moulding two entwined incised ivy tendrils, enclosing (l. to r.) dolphin (?), fish, two chasing dogs and bird (see also 213 below). Maybe from same building ('Ritzdekor') as 153.

Ht. 0.56; width 0.92; thickness 0.14. Pl. XVII.

Aliören (Afyon 34 Ig)

155 Aliören

House wall on N. edge of village and in yard in middle of village.

Parts of white marble stele broken above and below. Type F (?) divided into four rectangular panels. In upper panels two lions attacking a humped bull. Three lower panels flanked by thick ivy tendrils. In central panels above, open volumen, pen case, and basket containing spindle and distaff; below, traces of basket (?), comb, and mirror. In lower panel two oxen yoked to a plough.

Upper part: ht. 0.41; width 0.56; thickness 0.09 buried; letters 0.015–0.0175. Lower part: ht. 0.39; width 0.56; thickness 0.09; letters 0.015–0.0175. Pl. XVII.

(a) Ἀῦρ[- - - -]
Τρόφιμος καὶ Μενέλαο[s]

(b) καὶ Μαρίων [θ]ετοῖ αὐτ-
ῶν κὲ Ξευνας θυγάτηρ
ἐποίησαν γονεῦσιν γλυ[κυ-]
τάτοις μνήμης χάριν
ἔτους τμῆ.

AD 260–261. The monument seems to belong to the same type of stele as *MAMA* VI, 275, Pl. 49 (made by Aur. Tatianos 'latypos').

4. [θ]ετοῖ restored by Cox and confirmed by photograph; cf. *RECAM* II, 303, with n. In this case the θετοῖ are not envisaged as future sons-in-law.



5. *Ξευνας*, see Zgusta, *KP* 368 § 1063–1, citing examples from Phrygia and Galatia, and W221. The names *Ξευνα* (f.) (above, 141) and *Ξευνας* occur on an unpublished inscription of Gecek in the Upper Tembris, copied by J. G. C. Anderson. *Ξευνα* is also on an unpublished stone of uncertain provenance in the Kütahya Museum.

Çal Köy (Afyon 35 Ig)

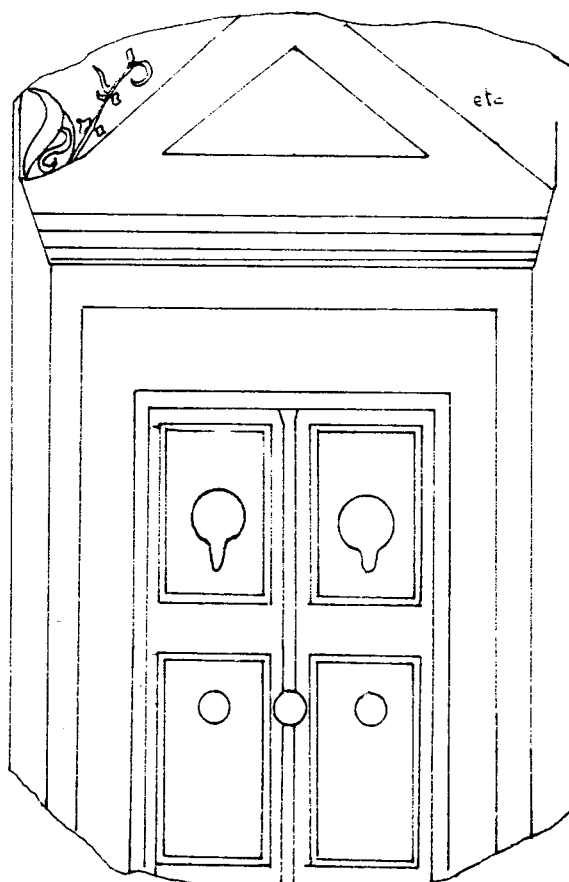
156 Çal Köy

Fountain in bank of river at E. end of village.

Doorstone (Type C or F?) with triangular pediment; broken above and below; panels and pediments defaced. Doorframe with three fasciae; door with replum and four panels. In upper panels l. mirror, r. unknown; below, two doorrings. Above lintel elaborate mouldings. In pediment traces of basket. Acroteria with nice palmettes from which springs a leafed branch.

Ht. 1.37; width 0.93; thickness 0.16.

Second or perhaps early third century.



Akça Köy (Afyon 35 If)

157 Akça Köy

In outer house wall in S. of village beside door.

Published T. Drew Bear, *ANRW* II 18 (1982), no. 17 (without Helios, bucrania, and garland but including text from lower on stele).

Oblong stele (Type C?) with steep triangular pediment containing radiate and haloed bust of Helios and eagle (nearly frontal), supported by pilasters with highly stylized composite capitals. Between them, on upper part of shaft, bust of Zeus Bennis above garland supported by two bucrania. Local work.

Ht. 1.83 (niche 1.40); width 0.44 broken (niche 0.31); thickness 0.24 buried (niche recessed 0.035). Pl. XVI; Pl. XVI (squeeze).

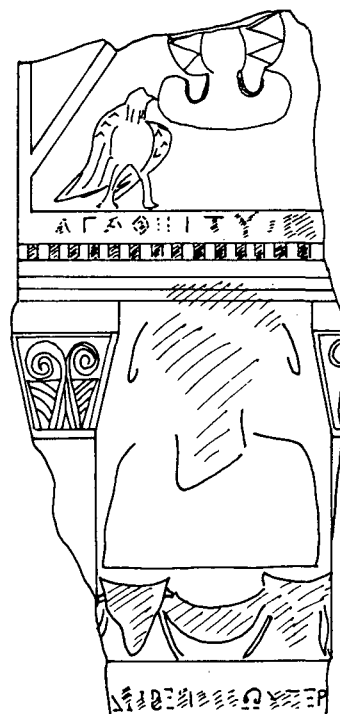
- Ἀγαθῆ Τύχῃ
 Διὶ Βεννίῳ ὑπὲρ
 σωτηρίας κὲ ὑ[γεία]ς
 τοῦ [κυρίου? ἡ]μῶν
 5. [Α]ὐτοκ[ράτο]ρος
 [Α]ὐτοκράτορος Αὐ[γ]-
 ο]ύστου κὲ τ[ῆ]ς
 [?]ατου [κωμῆ]ς [-
 Α]ὐ[ρ. -] Απ-
 10. [π]αξὺξά[μεν]ος
 [ἀν]έστησεν.
 [ἔ]τε[ι] vac. τδ'
 ΤΟΟΑΛΛΟΥΛ . . ΙΤΑ
 ΕΝΤΗ . . ΤΟΝΥ CIA
 15. ΟΛCOVX . .
 Ο Π . . ΙΕΔΩ
 ΑΛ . . (5) . . ΡΤΕ
 ΑΓΙΑΙΗΓΘΕΟ
 *ΚΕ

Year 304 = AD 220 (Sullan).

2. Zeus Bennis: see *MAMA* IX, 50n. For dedications to Zeus Bennis from the Upper Tembris valley, the first erected by Artemidorus son of Xeuna (son-in-law of Aruntius) of the Ataxasitenoi, see T. Drew Bear and C. Naour, *ANRW* II, 18, 3 (1990), 1962-1965, nos. 13-17. Two further dedications are known from the area, from Karaağaç Ören and from Akça Köy itself, published or republished by T. Drew Bear, *GRBS* XVII (1976), 254-7, nos. 11f., noted in the commentary in *MAMA* IX, 49, a dedication to Zeus Bennis from Ağarı in the Aezanitis.
- 4-7. The Emperor is Elagabalus; cf. *ILS* 2411. The radiate bust in the gable seems particularly appropriate. Drew Bear and Naour indicate that the damaged lines 3-19 seem to have been erased in antiquity. The reason was presumably not 'un conflit entre le responsable de la stèle et d'autres personnes ou quelque autorité locale', but the *damnatio memoriae* of Elagabalus.
8. Cf. the inscription from Altıntaş for Antoninus κὲ τῆς κώμης .ατου (*CR* XIX (1905), 427, no. 13 ?=

JHS VII (1887), 513, *IGR* IV, 604). Zgusta, *KP* 503, §1517 accepts Tatos (m.) as a personal or divine name. The reading *Ταταηνοί* should be emended to *Τιαταηνοί* (D.H. French, *Epigr. Anat.* 17 (1991), 57), in an inscription in the north-west of the Upper Tembris valley (see T. Drew Bear, *art. cit.* 1964, n. 204).

15. [πρ]οσόδου ? cf. *TAM* V, 242 (Kula), repair of a temple of Artemis Κοίντου Λουκκίου Κλαυδιανού ἐπιμελήτου ἐκ τῶν προσόδων τῆς θεοῦ (AD 209/10).
- 16f. ἔδω/[κα] ?
19. Cox thought to read *N



158 Akça Köy

Pillar of wash-house in W. of village.

White marble rectangular bomos, reversed inscription on front and r. On top torus above fascia, cyma recta and astragal; below quarter round (? or torus?) between two astragals and plinth. On l. side of shaft remains of radiate bust with halo.

Ht., cap. 0.04 + 0.15, shaft 0.59, base 0.17; width, cap. 0.43, shaft 0.39 to 0.41, base 0.47; thickness, cap. 0.33, shaft 0.285 to 0.3, base 0.32; letters (front) 0.015 to 0.0175, (side) 0.01 to 0.175. Pl. XVII (squeeze).

(a, front)

- Ἀγαθῇ Τύχῃ
 Ὑπὲρ σωτηρίας τῶν [κατ-]
 οικούντων ΤΟΥ . . ΗΝ . .
 Ὀσίῳ καὶ Δικέῳ ἐνδήμῳ ἐν[χρήν]

(b, side)

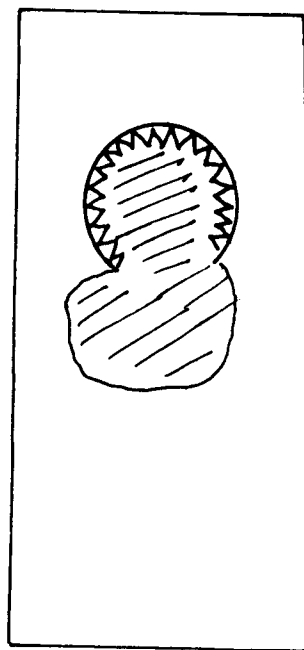
καὶ μητρὶ μακα-
ρίᾳ Ὁσίᾳ Δικαίᾳ

(a) 3. κατ]οικούντων Του . . ην[ην]? See Robert, *Bull. épigr.* 1977, 485. Perhaps Του[ιτ]τηνήν, cf. the ethnic Τευιτηνός/Τυιτηνός on a list of the Xenoι Tekmoreioi in Ramsay, *Studies* 323, l. 65; 325, l. 84; 337, l. 44; 339, l. 59; 340, l. 26. There is a dedication Μηνὶ Τουιτηνῶ from Nacolea (*MAMA* v, 208).

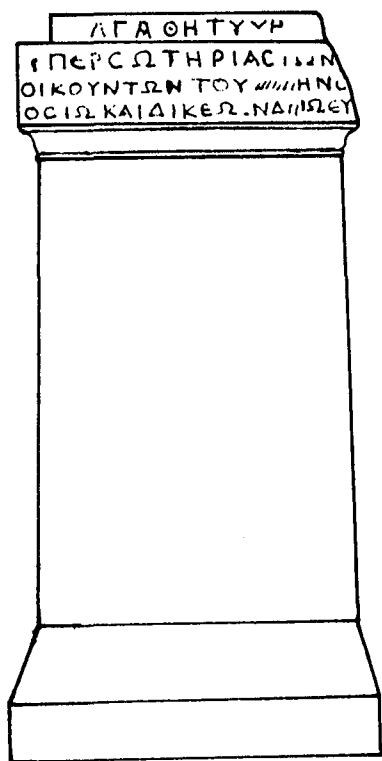
4. [ἐ]νδ[ήμ]ω, Cox.

(b) 1. μακαρία: this epithet is normally used for human beings and the dead, μάκαρ for deities.

4f. For Ὁσιος καὶ Δίκαιος (or Ὁσιον καὶ Δίκαιον), see *MAMA* ix, 63 f. nn. A clear parallel to this stone is provided by *TAM* v. 1, 247 cf. Robert, *Bull. épigr.* 1970, 527) from Kula in Lydia, a dedication Θεῶ Ὁσίῳ καὶ Δικαίῳ καὶ / Ὁσίᾳ καὶ Δικαίᾳ (AD 257/8), where the commentary notes that Ὁσία is already known from Phrygia. Hosia is invoked on an inscription from Kuyucak (*MAMA* v, 183, between Nacolea and Dorylaeum), and perhaps depicted on an altar from Dorylaeum (*MAMA* v, 11 with commentary). See also the verse text from Philomelium, W. M. Calder, *Rev. phil.* 1922, 130 no. 20.



Left side



Front

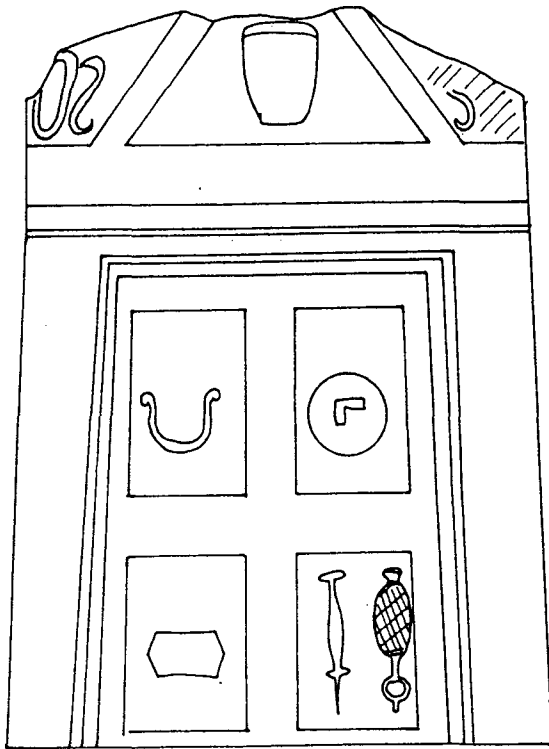
159 Akça Köy

House in centre of village.

White marble doorstone of Type C, buried below. Inscription lost. Doorframe with three fasciae; trapezoidal door with four panels. In upper panels, l. horseshoe-shaped doorknocker, r. circular keyplate; below, l. comb, r. spindle and distaff. In triangular pediment basket. L. and r. of this pediment palmettes.

Ht. 0.94; width 0.69; thickness 0.21.

Local work, contemporary with and made by same sculptor as 166 from same village. Probably second century AD.



160 Akça Köy

In fountain W. of village.

Grey marble doorstone broken r. and l. and probably above. Trapezoidal door, clearly by same hand as 159 from Akça Köy. Normal door for region. In upper panels 'Scheme 2' (knocker angular version of one below); below, l., garland shaped knocker above comb, r., spindle and distaff. Inscription below door panels.

Ht. 0.79 (panel 0.76); width 0.55 (panel 0.485); letters 0.015-0.02. Pl. XVI.

οὕτως ἄωρως περιπέσοιτο συνφορᾶ
 ἄν τ[ις] προσάξει χεῖρα τῆν βαρύ[φθονον]

Probably second century.

161 Akça Köy

In fountain in W. of village.

'Bogenfeldstele' (Type C?). Surface broken above, worn smooth below. Plain socle supporting two pilasters with bases (astragal and reversed cyma recta) and ivy tendril decoration on shaft (very fine stems as on Pfuhl-Möbius, *Grabreliefs* 480, Pl. 77, c. 193-210, probably c. 200). In niche standing man in tunica and himation with reedlike folds (as some of Pfuhl-Möbius, *Grabreliefs* 578, Pl. 91, c. 185/90-200; and as 2089, Pl. 300, and 248, Pl. 47, shortly before 210).

Ht. 0.99 (niche 0.68); width 0.76 (niche 0.42); thickness 0.06 (niche). Pl. XVI.

Local (?) work, perhaps first decade of third century.

162 Akça Köy

A quarter of an hour out of village towards Üçhüyük.

White marble 'Bogenfeldstele', broken above. Pilasters with individual base (astragal and inverted cyma recta) and capital (abacus, cyma recta, decorated with stylized leaves, astragal); stylized leaf motif on shafts. Round the arch similar garland. Beside this garland, l. two chisels for wood carving (as on 104) and a hatchet or an auger, r. a saw. The deceased must have been a carpenter and is represented in the niche standing on a high projecting socle (as on Pfuhl-Möbius, *Grabreliefs* 248, Pl. 7, shortly before 210). He is clad in a chiton and a himation with many reed-like folds (popular in first decade of third century, cf. 161) and a tassel. This figure (drapery, enormous l. shoulder, position of r. knee) is clearly a work by the same sculptor as Pfuhl-Möbius, *Grabreliefs* 248, Pl. 7, though probably somewhat earlier because of the many fine folds of the chiton and the triple breast-fold of the himation, as on the works of Teimeas from the late second and first decade of the third century (W223, Pfuhl-Möbius, *Grabreliefs* 2089, Pl. 300; 480, Pl. 77; new stone at Kütahya). From the l. hand hangs a whip.

Ht. 1.4, figure 1.07; width 0.69, pan. 0.46; thickness 0.17, pan. 0.015; letters (a) and (b) 0.01, (c) 0.02. Inscription (a) above cap. of l. pillar, (b) above cap. of r. pillar, (c) on base. Pl. XVII.

a) τὸν θε[όν]
 σὸ[ι]

b) μῆ [ἀδι]κή-
 [σεις]

c) Probably three lines defaced ending ἐτέ[ιμη]σαν.

Probably first decade of third century AD.

For the formula see Gibson, 'Christians' 62-3.

163 Akça Köy

At house in W. of village.

White marble 'Bogenfeldstele' of later Type E Altıntaş 1 in two parts. Trapezoidal stele with rectangular niche below and arched recess above (cf. stones in Toronto (*The Malcore Collection* (1985), 21 no. 17), and Izmir 6352, c. 275-280). Pilasters with vine tendrils on shaft (best parallels Kütahya stone 13 and Pfuhl-Möbius, *Grabreliefs* 783, Pl. 115, c. 285-290) and completely linear socle mouldings (from Gibson, *TAD* xxv, 1 (1980) 66 no. 7, 284/5 onwards). On lower part of l. pilasters horse with upraised front leg (cf. *JRS* xv (1925), 151 no. 237, c. 305). In lower niche man (l.), girl (?) with bird in r. hand on pedestal decorated with open diptych, woman (r.) with bird in r. hand and mirror l. of her head. The hair-style also occurs later on Izmir 6352 (c. 275-280), but seems to have been replaced from Kütahya stone (285-290) onwards by some kind of unveiled 'Nestfrisur' (?). These three figures are clearly the work of the same sculptor and more or less contemporary with Pfuhl-Möbius, *Grabreliefs* 783, Pl. 115 (c. 290) and the stele for Aurelios Gaios

(c. 295–300). In upper arch male (l.) and female (r.) bust (still closely related to Toronto stone, c. 275–280). Between those busts unidentified object. L. of arch hatchet (?) or pruning hook (?), r. comb.

(a) Top: ht. 0.77 (pediment 0.40); width 0.80 (pediment 0.44); thickness 0.29 (pediment 0.025); the inscription is illegible. Pl. XVII.

(b) Bottom: ht. 0.76 (panel 0.51); width 0.89 (panel 0.49); thickness 0.37 (panel 0.02); letters 0.01–0.015. On the base five lines of inscription practically illegible. Pl. XVII.

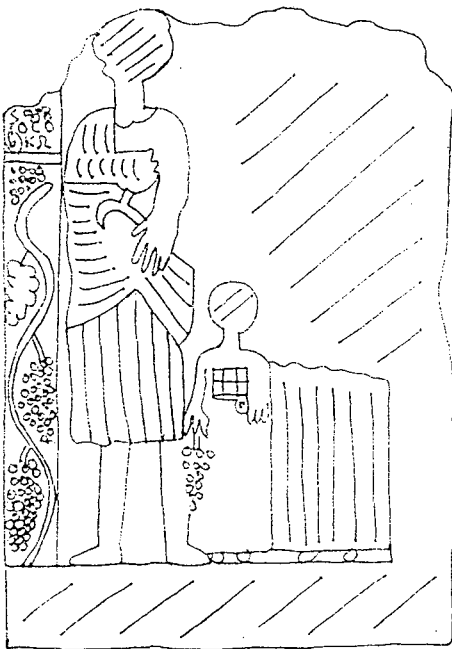
(b) [- - -] EN [- -] τέκν[α]
[- -] Ο [- -] ΕΧΟΙΠΕΙ
[- υ]ος [- - ?] Γα[]ος
[- - τ]οῖς
5. [- - μνή]μης χάριν

Most probably c. 285–290.

164 Akça Köy

Foot of stairs in muhtar's house.

'Bogenfeldstele' of Type C Altıntaş 1, chiselled away on r. half, broken above. Stereotyped vine tendril of the final period with four grapes and vine leaf in middle as on several stones of c. 295–310 (T. Drew Bear, *La Géographie administrative*, etc., *Actes du Coll. de Strasbourg ... 1979* (Leiden, 1981) 93–147, Pls. I–III; E. Gibson, *'Christians'*



1:15

22 no. 9; 33 no. 15; 37 no. 16; *JRS* xv (1925), 151 no. 137; KütaHYa Museum, Inv. 928). In niche man (l.) in tunic and short himation, a pruning hook in l.; girl holding bunch of grapes in r. (cf. *'Christians'* 22 no. 9, c. 305–310) and box (?) in l.; woman (r.). Traces of inscription on l. capital.

Ht. 1.04; width 0.76; thickness 0.10.

///OC///
[.]KΩ

Probably c. 295–310.

165 Akça Köy

In fountain.

White marble stele (Type C?), broken above. On high socle, l. plough; in centre Doric doorframe (cf. W248, early work of Andromachos, third decade of third century at the latest) decorated with ivy tendrils on posts (best compared with 46 above, c. 210–220) and on lintel, where they spring from voluted stem (close to circular type of W248). Inside this frame niche with triangular lintel above, supporting leaves (as acroteria) on each corner. In upper spandrils l., mirror, r., comb. In niche standing woman (probably same hand as 106 above and *MAMA* VI, 364, both c. 210–220), apparently with unveiled 'Nest-frisur' uncovering the ears, as worn by Julia Maesa and Sohaemias. To l. of her, spindle and distaff. Above doorlintel zigzag motif. In arch male (l.) and female (r.) bust, an open diptych between them. Most probably later work of same sculptor as 46 and 112 above and *MAMA* VI, 364, with very close ties with the earlier works in which Andromachos participated; he might have executed part of the decoration here as well.

Ht. 1.17 broken (panel 0.58); width 0.66 (panel 0.29); thickness 0.11 (panel 0.02); letters (a) 0.02, (b) 0.02–0.2. Pl. XVIII.

- (a) Μ [-10 or 11-]η {σ} συνβίω κέ εαυτῶ ἔτι ζῶν ἐπόησ-
[εν]
[κέ ὁ δεῖνα] κέ Ἑρμης κέ Ἀμίας νύμφη τὰ τέκνα
τοὺς εα-
υτῶν γ-
ονῖς ἔτ[ε]-
ίμησαν
- (b) ὅς ἂν προσ (οῖσι) χίρα [τὴν βαρύφθ]ονον
Ἑκάτης με[λαίνης περιπέσει]το [δ] α[ίμοσιν]

Probably later second decade of third century.

- (a)1. In the space we should probably supply the husband's name in the nominative, and his wife's in the dative, to which a final *sigma* has been inadvertently attached.
- (b)2. For black Hecate cf. LW 784 (*CIG* III, 3857k); Robert, *Bull. épigr.* 1972, 469; and *CRAI* 1978, 264–6. In an interesting discussion T. Lochmann, *Sammlung Ludwig* 453 ff. no. 258, contrasts Black Hecate, who was responsible for punishment in the underworld, with Saviour Hecate, who played a different role, protecting favoured mortals who had been entrusted to her divine protection.

166 Akça Köy

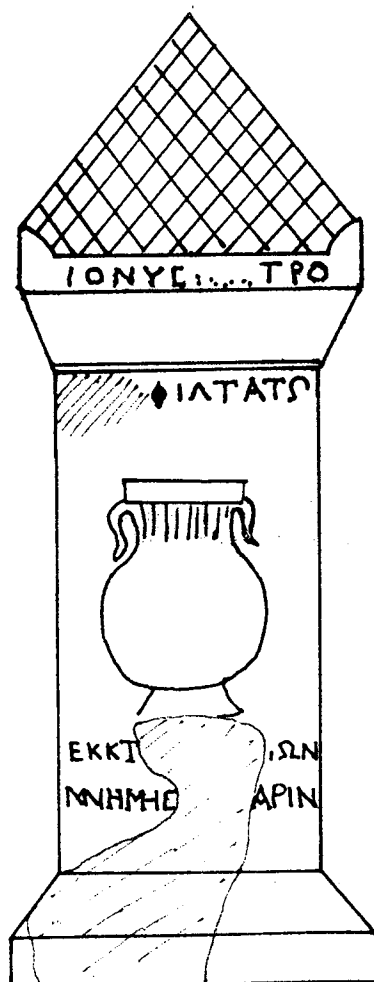
In fountain of W. end of village near cemetery.

Doorstone of Type C (?), broken l., below, and above. Below, Doric doorframe (as on 165 above, c. 215-220, and W248, early works of Andromachos, c. 220-230 at the latest), decorated with ivy tendrils on posts (very similar to W282, c. 212-220) and lintel (very similar to 165 from same workshop; earlier than the more academic tendrils characteristic of most of Andromachos' earlier work, 150 above, W248 and 285), where they spring from a simple double leaf in the middle. Replum with capital. In upper panels, which have different frames from other works of Andromachos, 'Scheme 1'. Beside posts, enclosed by astragal, stylized leaf motif (cf. 165). Above lintel inscribed panel and frieze of closed palmettes (very similar to W282, but especially to 150 above, c. 215-225). In arch two lions (manes but not posture characteristic of Andromachos), their head turned towards the spectator, on a prostrate bull (like 165 above and W248). In top of gable frontal eagle (related to MAMA VI, 362) on pedestal, between Attis in mourning attitude, l., and Hercules with Cerberus, r. For the figures cf. T. Lochmann, *Sammlung Ludwig* no. 259 (also the work of Andromachos). The stele was certainly made in the same workshop as Type C Altıntaş, W282 and 148, most probably at least in part (lions, bull, palmettes) by Andromachos, as one of his earliest works.

Ht. 1.13 (niche 0.41, band above niche 0.22); width 0.69 (niche 0.54 broken, panel (half) 0.275); thickness 0.2 (niche 0.03); letters 0.02. Pl. XVIII.

[ὅς ἂν προσίοιαι χ]εῖρα τὴν βαρύφθονον
[οὕτως ἄωροις περι]πέσοιτο συνφορῆς.

Probably latter half of second decade of third century.



167 Akça Köy

Under balcony columns of oda in W. of village.

White marble bomos, worn above, shaft largely concealed by pillars of oda, with simple oblique upper (above astragal) and lower moulding. Pyramidal cone with incised crossing lines and with small plain acroteria. On front of shaft dolphin above cantharus. Inscription on capital and shaft.

Ht. 1.25 (cap. 0.47 (cone 0.32), shaft 0.63, base 0.15); width cap. 0.45, shaft 0.35, base c. 0.4; thickness 0.34; letters 0.03-0.0325.

[Δ]ιονύσιος Τρο[φ-]
[ίμω] φιλάτω
ἐκκ τ[ῶν ἰδ]ίῶν
μνήμης χάριν.

Probably second century AD.

168 Between Akça Köy and Abya

A fountain, a quarter of an hour towards Akça Köy.

Published by J. Anderson, in Ramsay, *Studies* 216, no. 14; W. Calder, 'Philadelphia and Montanism', *Bull. J. Rylands Library* VII (1922-3), 338 no. 5; Gibson, 'Christians' 9 no. 1, Pl. III.

Bomos with fascia on top of shaft, oblique upper moulding, high fascia with acroteria (gone) and pyramidal top. Apparently relief cut away below. This monument is certainly older than the group of late Type C Altıntaş 2, 'Christians for Christians' inscriptions, starting c. 240.

Ht. 1.11; width 0.53 (top), 0.39 (shaft); thickness 0.48 (top), 0.39 (shaft); letters 0.015-0.02. Pl. XIX.

Text as J. Anderson in Ramsay, *Studies*.

Perhaps second or third quarter of third century.

169 Akça Köy

Outside mosque; now in Kütahya Museum, where copied by T. Drew Bear (see *Arkitouros: Hell. Stud. pres. to B. M. W. Knox* (ed. G. Bowersock et al., Berlin and N.Y., 1979), 310 n. 6) and by S. M. in 1976.

Published by J. Fraser in Ramsay, *Studies* 143, no. 2 (cf. T. Drew Bear, *loc. cit.*).

Bomos with simple upper (fascia and oblique profile) and socle moulding. Above, small acroteria. Oblique moulding decorated with sharp zigzag motif. On front shaft, above highly stylized wreath enclosing Latin cross (as on monuments from Gibson, 'Christians' 24, no. 10 Pl. XI, c. 290–300 onwards to 19 no. 8, Pl. IX, c. 305–310). As the wreath has only a simple instead of a double ribbon, and its leaves are more 'degenerated' than usual, the bomos is the last, not the first one of this whole group. This seems to be confirmed by the general shape of the monument, which seems later than the other bomoi of the group ('Christians' 15, no. 5).

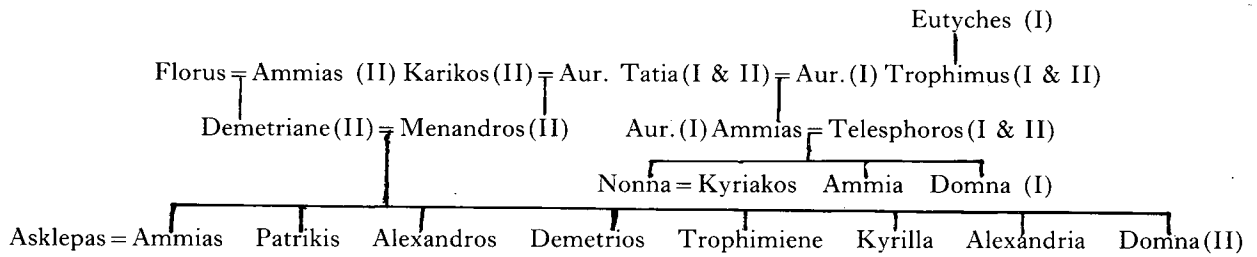
Ht. 0.935; width 0.415 (cap.), 0.315–0.335 (shaft), 0.415 (base); thickness 0.36 (cap.), 0.29–0.32 (shaft), 0.43 (base). Pl. XVIII.

- (a) (on cap.)
 ἐνθάδε τύνβος ἔχι
 [Μέ]γανδρον Καρικῶν λιπέ[ντα]
 φάος Αἰελίου
 (on shaft below wreath)
 τεσαράκοντα γὰρ
 5. ζήσας τελιοτάτους
 ἐνιαυτούς αἴλυθον
 [ἔ]ς Αἶδα τὸν ἀφένγεα
 χώρον. μαί γαρ τὸ θανῶν
 ἀλγῶν, τοῦτο πᾶσι
 10. πρόκειται, ἀλά με Πλου-
 τεὺς ἤρπασε κουριδίης.
 γαμέτης Δημητρι-
 ανῆς ἧς ἱστοργῆν οὐ-
 δ' ἔ(ν) νεκύεσι λαθοί-
 15. μην κέ γά(ρ) φίλαισέν με πό-
 σιν ἴσα Παινελοπῆς ἢ λιπέ[ντα]
 μην ἀταρβέα θρήνον, ἀλά
 παύση δάκρων πολυπενθῶς
 ἐμιο ὄν Μοῖρα γάμον διέλυσε·
 20. τάχος κ(λ)αύσε με κασιγνήτη
 Ἀμμιάς Τροφίμου ἧ μοι πέν-
 (on base)
 θ[η?] ἄδυτα Αἶδι συνέπενψεν γα[μ-]
 [β]ρός γὰρ ἐμὸς Τελέσφορος
 25. [κασιν]νήτοιο Ἀμμιάς πό[σις]
 (b) (on cap.)
 [ῆ]δὲ κέ ἄλος γα[μβρός]
 [Ἀ]σκληπᾶς ὧ ἐτ[έ]ραν
 [ἰδ]ίαν ἔδωκα θυ[γατέρα]
 (on shaft)
 Ἀμμίαν ὄς πενθε[ῖ]
 5. πένθιμα δῶρα ἂ μν[ή]-
 μης χάριν ἔλαβον
 ὦδε. κλαύσε δέ με κέ
 Φλώρος πενθερός κέ Αμμιάς

- πενθερὰ Ἰσκομαῖνοί ὄν
 10. κέ τὰ τέκνα τὸν ἐμὸν
 πότμον ὠδύροντο,
 ὦν κέ δῶρα λαβὼν ἰς Α[ἰ]-
 [δ]αο κομίζω ὄν δακρ[ύ]-
 [ο]υσα πατρί <ς> † κατεθά-
 15. [ψ]ατο πένθιμα θρήνη-
 σαντες τύνβω ἀφεν-
 γῆ· δῶρα πατρὸς ἔλαβον
 κόσμ[υ]εῖα τύνβω ἀφενγῆ·
 ἀλλὰ τέκνα πατρὸς
 20. μνησθέντα γλυκύτε[τος]
 Πατρίκις κέ Ἀλέξανδρος
 κέ Δημήτριος ὄν τε ναί-
 πιον ἄσα, πέντε δέ θυγα-
 τήρες Τροφίμιανῆς κέ
 25. [Ἀ]μμιάς κέ Δόμνα κέ Κύρμα (sic)
 κέ Ἀλεξανδρία, οἱ κέ τύν-
 βον ἐμοὶ μνήμης χάριν
 ἰδρυσαν ἐνθα μάρμαρον
 ἰστήλην, οἶκον βίον
 30. ἐλπίδα ταύτην
 (c) [ᾠ] τὸ καλὸν φάο[s]
 ὃ λίπον ἐν με-
 ρόπεσσιν ἐγὼ
 γὰρ κίμαι πολυ-
 5. βένθει τύνβω.
 κάλλιπον ἐν
 φθιμένοις με,
 κέ Αἰείδος οἶκια
 ναίων. ἀπιθι, ἀνα-
 10. γνοῦς, διὰ βίου
 πράξας καλῶς
 κάμοι συνεύχου
 τὴν κόνιν κου-
 φῆν ἔχιν.
 15. Αὐρ. Μενάνδρος
 Καρικοῦ ἀπ' Ἐπιοικίῳ [ν]
 τὴν θυγατέρα μου
 τῆ <ν> προγεγραμμέναι[ν]
 (on base)
 [Ἀ]μμίαν ἧς πόσις Ἀσκλη-
 20. πᾶ[s]

Perhaps AD 305–315.

- (a)
 2. [Αὐρ Μέν], Fraser.
 Καρικοῦ, *omisit* F.
 2–3. λίπε[ν] ὄς F.
 3. φ[ά]ο[s] F.
 4. τεσσ- F.
 9–10. [ι π]ρό- F.
 14. οὐδ' ἔ(ν) νεκ- F.; one ν on stone.
 18. παύση ? = παύσαι, aorist imperative.
 20. ΚΑΑ lapis.
 21–22. πέν/[θ]ιμα δ [ᾠ]ρα? πέν[θ]η ἀδ [ιν]ὰ F.
 (b)
 1. γα [μβρός] here = son-in-law.
 2–3. ἐτ[έ]ραν | ἰδ[ί]αν: ἐτ[έ]ρ[ε]ν[ε] ραν?
 4. A verb is needed, read πέν(π)ει or πέν(ψ)ε [ν].
 8. κέ F.



9. Ἰσκομαῖοι: cf. Ἰσκομή *GRBS* xvii (1976), 256f.; *JHS* v (1884), 259 (Karaağaç Ören).
- 12f. A[ἰδα]ο F.
14. i.e. πατρίς; F. reads πάτρη and omits cross.
18. κοσμήσια F.
21. Ἀλέξανδρος F.
23. ἄσα: from ἔσω?
25. Shows that the daughter was called Ammias, not Ammia. Mistake for Κύριλλα.
26. οἰ: ου with ι on top.
- (c)
18. Understand προγεγραμμένην.

Fraser in his commentary on this text (II) paid particular attention to the family relationships. Menander son of Karikos declares that he has a sister Ammias, daughter of Trophimus, who was married to Telesphorus, a), 20ff. Fraser identified the latter with Ammia (*sic*), daughter of Trophimus, and Telesphorus, his *threptus*, ᾧ λιπόμην [ἄλοχον] Ἀμμίαν ἐμὴ θυγάτρα, who are mentioned on a lengthy verse inscription, similar to the present text, found at Kurt Köy = Altıntaş (I = *Studies* 138ff. no. 1; improved and much expanded edition in *JRS* xvii (1927), 49–58). Trophimus died in the same year as his seventy-year-old wife, Aur. Tatia. If Fraser is right to link the two inscriptions, Tatia must have been married previously to Karikos. The general similarity of these two long Christian epitaphs and the coinciding nomenclature provide strong support for this interpretation. The Kurt Köy text also mentions Trophimus' father, Eutyches, Telesphorus' daughter Nonna, who was betrothed and married to Kyriakos, a second daughter Ammia, who was a virgin member of the Novatian church, and Domna, who died at the age of fifteen. Fraser thought that the last should be identified with the Domna of the Akça Köy text, who had been brought up in the household of Menandrus and Demetrianne. Buckler, Calder, and Cox, who edited the text in *JRS* 1927, took her to be a third daughter of Aur. Ammia(s) and Telesphorus. They regarded Fraser's posited link between the two inscriptions as plausible but not proven. If the identity of the persons common to the two texts is accepted, and the new information derived from the 1927 readings is incorporated, the family relationships look as in the stemma above.

170 Akça Köy

In house in S.E. of village.

Fragment of a slightly more than lifesize white marble statue: two hands holding a basket(?) filled with fruit.

Ht. 0.12; width 0.32; thickness 0.22. Pl. XVIII.

171 Akça Köy

In same house as 172.

White marble statuette of triple Hecate, each figure clad in a chiton, holding a torch in both hands and wearing an incised necklace. The two outer figures have their hair taken backwards with two tails hanging down. They wear a diadem (l. crenellated, r. plain) and a crenellated polos. The central figure also has a polos, this time decorated with a moon sickle and two tails, but her hair, which does not cover the ears, seems to be related to some Trajanic hairstyles (see especially K. Fittschen and P. Zanker, *Katalog der röm. Porträts in den Capitolinischen Museen* III (Mainz, 1983), 7, no. 6, Pl. 78; 55 no. 71, Pl. 89); here a row of 'Lockenrollen' (popular in second half of first and first quarter of second century. Cf. Fittschen and Zanker, *op. cit.*, 57f., nos. 75, 77f., Pls. 93–98) along the front, with two rows of curls above them.

Ht. 0.28; width 0.14; thickness 0.07. Pl. XVIII.

If the hair reflects contemporary hair-styles, the statue might go back to the first quarter of the second century.

For Hecate see 53, 165 n., and *JRS* xvi (1926), 887f., no. 218.

172 Akça Köy

Inside house in village.

White marble statuette of seated Cybele. L. and r. of her, child in paenula (cf. 54 above). In her r. hand she holds a patera. Clearly work of the same artist (Andromachos) as 54.

Ht. 0.215; width 0.195; thickness 0.16. Pl. XVIII.

Probably second quarter of third century.

173 Akça Köy

At fountain about halfway between Akça and Abya.

Circular white marble font with raised border decorated with incised tendrils ('Ritzdekor') on outside (leaf tendrils) and on upper rim (vines), upon a rectangular border with an incised leaf motif.

(a) Part of base of font broken above, buried below. Inscription in incised rectangle with joints at corners.

Ht. 0.44; width 0.65; thickness 0.27; letter 0.02–0.0225. Pl. XVIII.

Αω

(b) Part of same font, inscription incised on concave curved surface.

Ht. 0.51; width 0.64. Pl. XIX.

ΕΥ

Üçhüyük (Afyon 35 If)

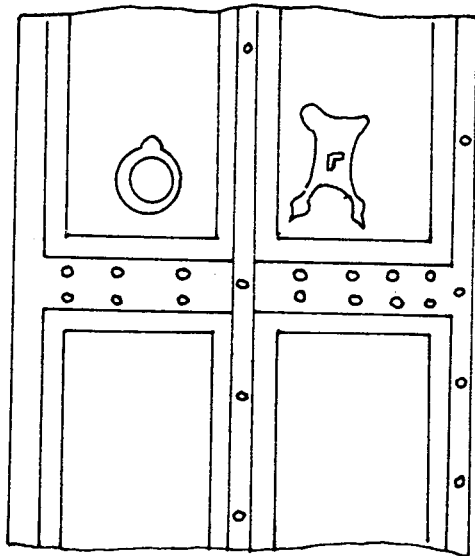
174 Üçhüyük

In mosque wall.

Grey marble door, most probably real door of tomb, broken above, weathered on l. side, with very 'functional' decoration: replum, outer doorposts and middle post covered with nails as on a similar late Hellenistic or early imperial marble door in Kütahya Museum. In upper panels 'Scheme 2', the rectangular keylock presenting a very irregular corner decoration as on W219 from the Tembris Valley (Hellenistic at the latest). Below, l., traces of rectangular decoration, r. apparently empty.

Ht. 0.70 broken; width (complete) 0.62; thickness 0.02–0.03 visible.

Hellenistic or early imperial.



175 Üçhüyük

In outer wall of house on S. edge of village.

Greyish marble gablestone buried below and at sides but dug out. Top fairly smooth but probably broken. Gable of Type C. In steep triangular pediment with fine cyma recta along raking cornice, as on Hadrianic 56 above, rudely carved eagle (cf. 56) sitting on a plough (cf. 188). The free acroteria are decorated with palmettes (very similar to 56), springing from a double leaf at the lower

corners, and from a voluted bush at the top. They all have a small volute at the outside, comparable with similar volutes, occurring in the late Trajanic and early Hadrianic architecture of Asia Minor (see V. M. Strocka, *Das Markttor von Milet, Winckelmannsprogramm der Arch. Gesellschaft zu Berlin* 128 (Berlin 1981), 30 f., n. 85, figs. 18, 20, 23; Waelkens, *MAMA* 1x, li). Local work, probably first quarter of second century.

Ht. 0.56 (ped. 0.28); width 0.87 (ped. 0.465); thickness 0.01 (ped.); letters 0.0125–0.015. Pl. XVIII.

Ἀσκληπιάδης καὶ Μελτινῆς
καὶ σύνβιος αὐτοῦ Ἀππῆς
καὶ Ἀνδρόμαχος υἱὸς καὶ Φιλογένης Τειμαίω
μνήμης χάριν.

176 Üçhüyük

Bridge over ditch half an hour out of the village to W.

White marble 'Bogenfeldstele', broken below. Central field of pilaster shafts decorated with stylized leaf motif, their capitals with three standing leaves (cf. Izmir stone no. 247, c. 200). In niche standing figure with curly hair, apparently male because of the volumen in his l. hand (very nicely carved fingers). His himation is very nicely draped below the l. hand (as on Pfuhl-Möbius, *Grabreliefs* 578, Pl. 11, c. 185/90–200); its folds look like a reed or astragal as on several stelae from the late second or early third century (see 161 f.). Around the fine archivolt steep triangular pediment, a boss in its top, three-petalled rosettes in the lower corners. In lower corners of the gables, palmette from which spring short stem tendrils.

Ht. 1.39 broken at foot; width 0.70; thickness 0.18. Pl. XIX.

Probably work of a contemporary of Teimeas, made in the last decade of the second century.

177 Üçhüyük

In mosque.

Published: A. Souter, *CR* x (1896), 420 no. 1.

Grey marble bomos; above, congé, astragal, angular astragal, fascia with acroteria, and torus (?) decorated with ivy tendril (?).

Ht. 0.63 (capital 0.23, shaft 0.60 buried); width 0.49 (capital), 0.41 (shaft); thickness 0.47 (capital), 0.39 (shaft); letters 0.01–0.015. Pl. XIX.

- [. . . Μ]εγανδρος Πρόκλου
[κὲ] Ἀππῆς τέκνω φιλάτῳ Πρόκλω
κὲ ἑαυτ[οῖ]ς ζῶντες κὲ τὰ τέκ[να]
αὐτῶν Τρόφιμος κὲ (?) Μέμνι[. .]ος (on side)
5. κὲ Κύριλλα κὲ Δόμνα νύμφη
μνήμης χάριν Τατιανῆς [[θ]υγάτηρ (on side)
φαιδρότατον βῶμόν στήσας
σημάντορα τύνβου vac.
εὐτ' ἂν ὕδωρ τέρσει κὲ δένδρε[α]
10. μακρὰ τεθήλη κὲ ποταμὸ[v]
ψαίουσιν ἀναβρύζη δὲ θα [λ]ασα. (on side)
[α]ὐτῷ τῷδε μένω πολυκαύ[σ]τω (on side)
τῷ ἐπὶ τύνβῳ ἀγγέλλω παρίου[σ]ι
Πρόκλος ὧδε τέθ[απτ]αι vac.

15. πᾶσι ποθητὸν ἔοντα κὲ ἐν βι[ό]τῳ
 πανάριστον I KETΩNEΛIΠION
 φάος αἴψα δὲ μο(ι)ρα καρπαλί-
 μως ἐδάμασσε κὲ αἴσα λυγρ[ά]
 πόρουσε· αὐτὸς δ' ἔννοσίγ[αι-]
 20. ος ἔχων ἐν χεῖρεσσι τρίαῖναν
 κτείνέ με τον μέλεον Τεγβρογί-
 ου
 παρὰ ρεῖθρα

Second half of third century or later.

Addition to lines 4, 6, 11, 12 on right side of stone.

1. Room for [Aύρ. Μέν]ανδρος, which is printed without brackets by Souter.
2. Last letter seems to be ο, but surely read Πρόκλω.
4. Μέμν[ων]? but photo shows triangular letter after N. Read Μέναν[δρος, as Souter.
6. Τατιανῆς was perhaps forgotten.
8. τε βέει, Souter.
15. Last two letters small above line.
16. οἰκείων ἔλιπον, Souter; Ramsay suggested [ε]ἴκοσι καὶ δύο' ἐτῶν with K representing εἴκοσι; β]κ' ἐτῶν is possible.
19. No Γ on squeeze.

Eymir (Afyon 35 Ie)

178 Eymir

At well two minutes from village on road W.N.W.

Short pillar of grey marble with cyma reversa moulding at top, and turned upside down to receive inscription. The photograph suggests that a garland was cut away from the shaft where the inscription was later cut. If so this was clearly a circular bomos, rather than a column.

Ht. 0.94; circ. 1.34; the base projects 0.0225, the cap. less (but worn); diam. of base 0.505; letters 0.036–0.07. Pl. XIX.

ὄροι Ἀρα-
 κώμης

The writing is divided into four by a cross, the horizontal bar runs between the lines, the vertical bar divides 1.1 between I and A and 1.2 between Ω and M.

There seem to be traces of a letter, perhaps Σ, beneath the main inscription at the end of a space which may have contained two or three letters; possibly trace of an inscription belonging to the first use of the column.

- 1f. The name is new, although compare the Ἀραγοῦνοι (114) and an Ἀραγοκωμῆτης (BCH CVII (1983), 532, with Robert, *Bull. épigr.* 1984, 460) in this region. For the topography, see Introduction.

179 Eymir

In corner of house by river.

White marble doorstone of Type C Altıntaş 1 with tenon below, broken top l. and bottom r. Usual doorframe. In middle of socle plough; posts decorated with vines below, from which spring stereotyped vine tendrils, on lintel short ivy tendrils springing from bush in middle (developed out of 33 above made by Teimeas in early third century; clearly archetype of W273 made by Helios c. 220). Door by same hand as W273 (see door decoration, upper panels, bird on basket). In upper panels 'Scheme 1'; below, l., open diptych, r., bird (l.) on basket. Above lintel, palmette frieze (somewhat earlier than 180). In arch two lions facing each other, forepaws on socle (same hand as 180).

Ht. 1.58 (niche 0.33); width 0.86 (niche 0.55); thickness 0.19. Pl. XVIII.

Earlier work of Helios latypos, c. 210–215/220.

180 Eymir

In corner of house facing cemetery.

White marble doorstone of Type C Altıntaş 1, lower part lost. Usual door with 'Scheme 1' in upper panels. Doorframe decorated with stereotyped ivy tendrils (with some fruit) continuing on lintel. Above lintel frieze with alternating open and closed palmettes (shortly before W273, made by Helios c. 220, and clearly by same hand). In arch lion (l.) and lioness (r.) facing each other, forepaws on ox head (same sculptor as 179). Above this arch smaller arch or tondo containing frontal eagle (cf. W273). For a similar arrangement cf. the stele in Basel, *Sammlung Ludwig* no. 260. L. and r. of it, half-palmettes (same hand as W273) from which spring vines.

Ht. 0.84 broken (niche 0.43); width 0.84 (niche 0.57); thickness 0.22 buried (niche recessed 0.035). Pl. XX.

Shortly before W273, and carved by Helios latypos, c. 210/215–220.

181 Eymir

Wall of field to the W. of village.

White marble doorstone of Type C Altıntaş 1, broken above. Normal doorframe. On socle l. plough. Middle moulding decorated with double, ribboned, stylized garland (identical with W231); on inner part of frame vine tendril with flowers springing from a very high stylized bush (cf. W231). Normal door with identical panels to W231. In upper panels 'Scheme 1' (same hand as W231); below l., (frontal) eagle with open wings on open diptych; r., spindle and distaff above bird (r.) on basket.

Ht. 0.97; width 0.96; thickness 0.18. Pl. XX.

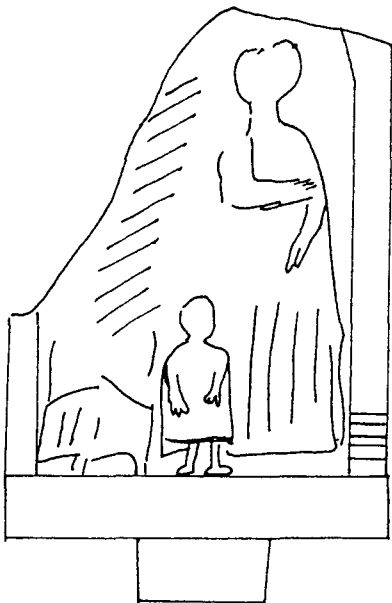
Probably slightly later (bush, tendrils) work of same sculptor as W231: 220/225–230.

182 Eymir

In cemetery.

White marble 'Bogenfeldstele' of the late Type C Altıntaş 1, with tenon below. Very much worn, broken above. In niche apparently two women in chiton and himation on either side of a boy in tunica. The stele belongs to the variety starting shortly before the last quarter of the third century (from Pfuhl-Möbius, *Grabreliefs* 597, Pl. 94 onwards) and still has pilasters with a composite socle moulding (which disappears from Kütahya stone no. 13, c. 285-290 onwards). Therefore it dates probably from the period near 270-285.

Ht. 0.80 broken; width 0.50; thickness 0.36.



183 Eymir

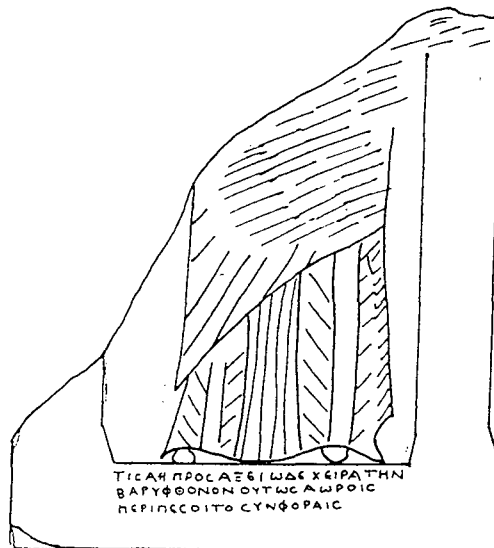
S.W. of village.

Lower part of marble 'Bogenfeldstele' with tenon below. In niche standing woman in chiton (drapery similar to Kütahya stone no. 5, c. 215/220-225?) and himation. Inscription on base.

Ht. 0.31 broken (panel 0.09 broken; base 0.18; tenon 0.04); width 0.87 (panel 0.55); thickness 0.16 (niche recessed 0.07); letters 0.015-0.03.

τις ἂν προσάξει ἄδε χεῖρα τὴν
βαρύφθονον, οὕτως ἄωροις
περιπέσοιτο συνφοραῖς

First half of third century.



1:15

Yalnızsaray (Afyon 35 If)

184 Yalnızsaray

In a house yard.

White marble fragment of doorstone, Type C Altıntaş 1, broken l. and below. Normal doorframe. Lintel apparently without tendril decoration (therefore beginning of third century at the latest). Above lintel, listel and frieze with alternating acanthus leaves, open and closed palmettes (same hand as early Severan works of Teimeas: Pfuhl-Möbius, *Grabreliefs* 2084, Pl. 300; 2 above). In arch, framed as on several works of Teimeas from late second and early third century (W222; Pfuhl-Möbius, *Grabreliefs* 2222; 4 and 58), dead hare lying on its back. The corner palmette leans against a device like Izmir stone no. 247 (Teimeas, early Severan) and sits on top of a carved acroterion (cf. Pfuhl-Möbius, *Grabreliefs* 2084). Along archivolt stem tendril (like W222-224, 33 above, all works of Teimeas, c. 190-early third century) ending in an ivy leaf.

Ht. 0.56 (pediment 0.24); width 0.29 (pediment 0.11); thickness 0.18 (pediment 0.03); letters 0.02-0.225. Pl. XX.

]]]] ω μ(ι)νήμησ χ[ά]ριω

Work of Teimeas, last decade of second century.

1. -ριω above the line.
2. E.g. Δημη]τριώ or]ῆ υἱῶ (Cox).

185 Yalınızsaray

Inside shed opposite mosque.

White marble doorstone broken below and above, Type C Altıntaş 1. Usual door with fine (late Severan) replum with trapezoidal capital (as W272, later part of third decade of third century); above 'Scheme 1'; below, r., writing instruments (?). Normal doorframe with stereotyped ivy tendrils on posts and stem tendrils on lintel (identical with W272). Above lintel zigzag motif. In arch eagle (r.) sitting on low socle (as W272). Most probably work of same sculptor as W272, though perhaps somewhat earlier (ivy tendrils). Inscription below niche.

Ht. 0.73 broken (pediment 0.11 broken, panel 0.38 broken); width 0.61 (cap.), 0.59 (shaft), 0.27 (pediment), 0.36 (panel); thickness 0.015 (pediment), 0.03 (panel); letters 0.015–0.0225.

[— — — — —]
 [A]μ[α]ς μήτηρ Ἐπικτητὸς ἀδελφὸς Ἀμ[ιας?] γυνή, Ἀσκληπιάδης ἀδελφός, Διοφάνης [καὶ] Ἀλέξανδρος καὶ Τατεῖς τὰ τέκνα αὐτ[οῦ] μνήμης χάριν.

Probably third decade of third century.

1. Last letter could be Δ not M.
2. For Διοφάνης cf. Διόφαντος at Cotiaenum, *JRS* xv (1925), 151 no. 136, l. 2.

186 Yalınızsaray

S.W. of village.

Lower half of white marble 'Bogenfeldstele' broken above and l., surface much broken. Pilasters decorated with ivy tendrils springing from a voluted bush (identical with *MAMA* vi, 362, c. 200–210). In niche man in himation, wearing sandals, and small boy on socle (to judge from position of legs and draping of *tunica*, same sculptor as *MAMA* vi, 362, and 105 above, c. 190/200–210). Inscription on niche and base.

Ht. 0.59 (niche 0.36); width 0.76 (niche 0.41); thickness 0.1 (niche recessed 0.06); letters 0.015–0.02. Pl. XX.

(in niche)

ἔνθα λυγρὸς Ὀνήσι-
 μος ἐνθάδε κίμαι
 κέ οὐκ ἀ[λγ]ινὸν ἔστιν
 τὸ θανῆν ἐπὶ πᾶσι προ-
 5. κίται κτησάμενος
 φιλίαν ἀγαπητήν

(on back)

[. . .] ΑΙΠΠΟΝ[. . .] CYN[.] ἐϋτακτοῦ
 ὄν ταχέως [. . .] ΑΙΠΠΟ[.] ΔΑΘΗΝ φιλί-
 αν ἰστή[λ]η[ν] ἐπο[ι]ήσαμ[εν] ἵνεκα
 10. ἰστοργ[η]ς[. . .] ΔΑΙ
 ΜΟC

First decade of third century.

- 3–5. For the sentiment see T. Drew Bear, 'A metrical epitaph from Phrygia', in G. Bowersock *et al.*, edd., *Arktouros: Hell. Stud. presented to B. M. W. Knox on ... his 65th birthday* (Berlin and New York,

1979), 308–316, at 309 where he publishes a metrical inscription from an ancient site near Hasanlar: οὐ τὸ θανεῖν με | πονεῖ, ἐπὶ ἧ τὸ|δε πᾶσι μέτρη|ται ἀλλὰ πρὶν ἡ|λικίης καὶ πρότε|ρον γονέων, etc. He also cites LW 1023 from Yenice: οὐ τὸ θαν[εῖν] [ἀ]λγεινόν, [ἐπει] τὸ [γε] πᾶσι πέπρωται, | ἀλλὰ [πρὶν ἡλι]κίης καὶ γονέων πρότερον, etc., and related texts from Alia, Appia, Cotiaenum, and Dorylaeum, as well as others from outside Phrygia and from Mytilene, Rhodes, Lato in Crete, and Carystus. The present text, continuing κτησάμενος|φιλίαν ἀγαπητήν, diverges from the others in suggesting that the deceased had achieved something before his death. In the section on the base there seems to be a change of subject to the mourners who set up the monument.

Gecek (Afyon 35 If)

187 Gecek

Outside house in E. of village.

Phallic grave mark of greyish marble, most probably from a tumulus. For similar stones from same area see 95 above (Alibey) and another mentioned in Cox's notes, seen at Üçhüyük.

Ht. 1.14 (stem 0.44, bulb c. 0.41); diam. c. 1.70 (bulb projects 0.08 on each side of stem). Pl. XX.

188 Gecek

W. of village.

White marble gable stone cut smooth below, surface defaced. Most probably Type M (see treatment of bottom part). In triangular pediment eagle (r.) facing a plough (cf. 96 above). Acroteria with nice fan-like palmettes. The monument is probably inspired by Aezani, thus far the only place where such gables of Type M (Waelkens, *Türsteine*; Type IV in *MAMA* ix) were found from the late first century AD, ending in the reign of Antoninus Pius. This gable is related to Type M Aizanoi 1 (*Türsteine* = IVA, discussed in *MAMA* ix, xlv) produced until the beginning of the second century, but must be a later version of it, as the pediment is as wide as the ledge below (which does not happen at Aezani before Antoninus Pius). Type M may have occurred also elsewhere in the Altıntaşovası (see 96).

Ht. 0.5 (pediment 0.27); width 0.91 (pediment 0.77); thickness 0.41 (pediment 0.02); letters 0.015. Pl. XX.

Τατ[ει]ς καὶ Ἀπο[λλώνιος] - - - τὸν] ἐαυτῶν
 [— — — — —]

Probably late second or early third quarter of the second century.

189 Gecek

In threshold of empty house on E. edge of village.

Lower part of white marble stele, broken above, with niche and high inscribed socle. On l. post incised X- and Y-shaped ornaments (cf. W250 and Pfuhl-Möbius, *Grabreliefs* 2090, both from c. 220–230). On r. post, below, boy on a pedestal (similar to column pedestals of E. Gibson, *ZPE* xxviii 29 (1978), 18 no. 4, Pl. IIIb, c. 205–215), above it the beginning of a stem (of tendril). Inside the niche man (l.) and woman. The attitude and drapery of the man are similar to those of the men on Gibson, *loc. cit.* (though his hand does not descend as low), the draping of the woman's himation can be compared with that of the man on an unpublished stele in the Kütahya Museum (c. 200–210/15). Inscription on base.

Ht. 0.61 (panel 0.48); width 0.66 (panel 0.55); thickness 0.19 (panel recessed 0.07); letters 0.014–0.016. Pl. XX.

υἱοῖς μνήμης ἔνεκεν κὲ Αὐρηλίοι Ἀθήνεος κὲ Ἀπολ-
λώνιος κὲ Πρόκλα τὸν ἑαυτῶν πατέρα Παπαγ
ἐτίμησαν ὅς ἂν προσοίσει χεῖρα τῆν [βα-]
ρύφθονον Ἐκάτ[η]ς μελαίνης περιπέσοιτο
[δαίμοσι]

If not made by the same sculptor as *ZPE* xviii (1978), no. 4, made by a contemporary from the same workshop, c. 212–220.

For the curse, see another inscription from Gecek: LW 784 (*CIG* 3857k). For Black Hecate, see 165 above, n.

190 Gecek

Above fountain in S. of village.

Greyish marble 'Bogenfeldstele', surface broken away below and very weathered all over. Pilasters with plain (?) capitals (only one astragal and an abacus?). In niche standing man in chiton (or tunica) and himation (drapery of both by same hand as F. Miltner, *ἸΟΑΙ* xxx (1937), Beibl. 55 no. 60, fig. 34, made c. 220–230 by Andromachos latypos). Beside the arch l. eagle (r.), below palmette (closely related to the palmettes of the stele mentioned above and a contemporary doorstone W240 by the same artist). In top of gable open diptych, bag, comb and spindle (distaff gone). Inscription on pilasters as indicated by vertical hastae.

Ht. 1.04; width 0.62 (niche 0.32); thickness 0.16 (niche 0.06); letters 0.0175–0.02. Pl. XXI.

Εὐτυ|χος κα [ι] Ἀ-
ππη[s] | τροφί [μω
τῶ τ]έκνω [καί
5. τ]ὰ τέκ|κνα α[ὐ-
τῶν [. . .] . . .] καί [. . .
. . .] κὲ Εὐτ|υχο[s] κὲ
- - -] | κὲ] Ἀντ- []
[— — —]

Middle Severan work of Andromachos latypos; third decade of third century.

191 Gecek

Published LW786 (*CIG* 3857i).

Stele. On high socle two pilasters with elaborate socle mouldings and nice ivy tendrils on the shaft. Between the pilasters inscribed register below, panel with basket between two combs and two mirrors, and arch with three female busts above. The nice drapery (relief folds) of their himation suggests a date in the first quarter of the third century.

Ht. 0.68; width 0.525 (panel 0.395); letters 0.02. Pl. XXI.

Ἀὐρ. Μηνᾶς υἱὸς κὲ Νάνας
νύμφη τῆν ἑαυτῶν μη-
τέρα Νάναν κὲ Ἄμιον ἀ-
δελφῆν κὲ Ἄμιαν συντρ[ό-]
5. φην. ἐτίμησαν μνήμης χά-
ριν κὲ Χρύσεως κὲ Τατίον
νύμφη κὲ Σεήρος κὲ Ἀλε-
ξίων κὲ Μηνᾶς ἑγγονοὶ ἐτίμησ-
αν

Perhaps 212–220/25.

1. κ(αι) LW (*passim*)
4. συντρόφην LW
6. κ(αι) Τατίς LW

192 Gecek

Top of white marble doorstone broken r. Stele of Type C or E (?) with niche below, apparently flanked by two pilasters with incised triangular leaves on their capitals. Between them degenerated ovoli. In gable extremely high arch with fillet-like archivolt with an additional stylised garland inside the curved part of it (cf. 162 above and G. Mendel, *BCH* xxxiii (1909), no. 51 fig. 23, both first decade of third century). In this arch man (l.) and woman (r.), her head covered by her himation, shown from waist up. L. of arch bag and open diptych; on top of it almost circular framed recess with traces of an eagle. Inscription under niche.

Ht. 0.76 (niche 0.43); width 0.7 (niche 0.48); thickness 0.09 buried (niche recessed 0.02); letters 0.015. Pl. XXI.

Ἀππη[s] Εὐόδου Μοντάνω ἀνδρὶ κὲ [ἑαυ-]
τῆ ἔτι ζῶσα [κὲ] Ὀ[ν]ήφ[μος κὲ . . .] κὲ
Κύριλος Μοντάνω πατρὶ κὲ[- - -]
κὲ Θεόδωρο[s] κὲ Ἐρμοκράτης [κὲ] Ἀππη

The linear flat drapery seems to exclude a date in the first quarter of the third century. Perhaps earlier part of second quarter of third century.

1. For *Μόντανος* cf. *CQ* xi (1897), 197 no. VII (from Karağaç Ören). The name is discussed by A. Strobel, *Das Heilige Land der Montanisten* (Berlin, 1980), 231–5.

Zemme (Afyon 35 If)

193 Zemme

In house beside small well on W. edge of village.

Published from an 1883 copy of Ramsay by S. Mitchell, *AS* xxix (1979), 20 no. 3 (*SEG* xxix, 1422).

Greyish marble pedestal, broken behind, slightly buried below, most probably statue base with identical upper and lower moulding (plinth, cyma reversa, congé).

Ht. 0.695 buried (cap. 0.17, shaft 0.38, base 0.145 buried); width 0.75 (cap.), 0.59 (shaft); base projects 0.085; thickness 0.46 broken, projecting 0.06 in front (cap. and base); letters 0.0275–0.03. Pl. XXI.

Μ. Σηστύλλιον Σεου-
ήρον τὸν π[α]τέρα Μ.
Σηστύλλιος Σεουή-
ρος Φλαουιανὸς ἀ[ρ-]
χιερεὺς Ἀσίας ὁ υἱὸς

The same man is mentioned on W222 (180/90–200: tombstone for his fosterer); the son is mentioned in 70 above (Altıntaş).

For Sestullii see *MAMA* ix, lx–lxi, 274, 424, and P113; in this volume 70 and 194.

194 Zemme

In cemetery of old mosque.

Published *CIG* 3829; Perrot, *Expl.* 133; copied by W. M. Ramsay in 1884 = *AS* xxix (1979), 19 no. 1; cf. T. Drew Bear, *REA* 1980 (publ. 1982), 180 (*SEG* xxix, 1373).

Rectangular bomos. Inscription in recessed panel on shaft, framed with cyma moulding. Top buried. Pl. XXI.

Σηστύλιος
Λουκανὸς
Στεφάνω κὲ
Ρουφίνη τοῖς
5. γλυκυτάτοις
τροφεύσι κὲ
Στεφάνω συν-
τρόφω τῷ
προσφιλεσ-
τάτῳ

Later second (or at latest) early third century (mouldings and letter forms).

5. All read by Cox.
The absence of kin suggests that we are dealing with slaves and a freedman on the Sestullian estate.

195 Zemme

In N. wall of school of new mosque inside garden in corner.

White marble slab almost certainly complete top and bottom (buried in wall), complete on l., buried r. Apparently complete lintel, inspired by, or if there is a gable above it, even belonging to the Aezanitan doorstone Type IVD, *MAMA* ix, xliv = Waelkens, *Türsteine*, Type M Aizanoi 4. This type also has a lintel taking the form of an inscribed oblong panel framed on three sides by a moulding (until the mid-thirties a cyma reversa as here). The type occurs at Aezani in the late Hadrianic period and in the early years of Antoninus Pius.

Ht. 0.19 (panel 0.105); width 0.55 (panel 0.42, c.o.10 buried); letters 0.015–0.225. Pl. XXI.

Ναυvas Ἀππα Νανα συνβίω [μνήμης χάριν]
οὕτως ἀώρω περιπέσοιτο σ[υνφορᾶ]
ὅς ἂν προσάξει χεῖρα τὴν βαρῦ[φθονον]

Perhaps imported from Aezani and late Hadrianic—early Antonine.

1. No room for *μνήμης χάριν* unless *lié* or extending beyond ll. 2 and 3; first letter is either *A*, *M*, or *A*.
Navvas: see now T. Drew Bear, *ANRW* II 18.3, 1932 n. 76, publishing an instance from Altıntaş.
- 2f. The normal order of the formula is here reversed, and this appears to be the only example where the disturber of the tomb is threatened with a singular premature misfortune.

196 Zemme

In outer house wall in street in E. quarter.

Grey marble gable, maybe later version of Type M (or reused) smooth gable with arch containing an eagle (r.) sitting on a dead hare and facing a bird on a basket, slightly broken at top.

Ht. 0.415 (pediment 0.25); width 0.51 (pediment 0.375); thickness 0.085 till front of arch (pediment 0.055). Pl. XXI.

Local work, perhaps second half of second or first half of third century.

197 Zemme

In fountain.

Published *JRS* xviii (1928), 26 no. 239, Pl. 2 (*SEG* vi, 147; W270, Pl. 37).

White marble doorstone of Type C, slightly broken at foot and r. Good photograph allows a more precise date. The primitive eagle in the pediment can best be compared with 188 above (reign of Antoninus Pius) which also has similar acroteria and palmettes. The *teñdrils* (flowers and poppies) seem to be the archetype for the late Antonine W221.

Ht. 1.12 (pediment 0.22, panel 0.62; width 0.65 (pediment 0.57, panel 0.405); thickness 0.18 (pediment 0.01, panel 0.04); letters 0.015–0.02. Pl. XXI.

Μάνιος Παπίου Τρόφιμον τὸν ἑαυτο-
ὑ πένθερον καὶ Μαθίας πατρι μνήμη <η> s χάρι-
καὶ Αφίας θυγάτηρ ν

Probably second quarter or middle of second century.

1. Πάππου? Cox, but Παπίας is very common.
2. Μαθίας, Jewish. See *MAMA* IX, 420, 430 nn., and lix; W230 n.

198 Zemme

Inverted in cornfield, a quarter of an hour from village and a quarter of an hour before Yalnızsaray.

Published Perrot, *Expl.* 1, 150 no. 99 (Waelkens, *Türsteine* 271).

White marble doorstone of Type C Altıntaş 1, buried above. Normal doorframe with plain lintel; on posts tendrils of ivy alternating with flowers (clearly situated between Pfuhl-Möbius, *Grabreliefs* 477, fig. 37 from the mid-second century and the late Antonine W221) springing from a still naturalistic acanthus bush below (archetype of stylised W221). Normal door; replum with base; its capital hidden by frontal eagle with open wings. In upper panels 'Scheme 1' (l. part very small), in l. panel also pen case. In lower panels, l. chalice or cup on top of inscribed bomos with acroteria; r., bird (l.) on basket. Above lintel astragal, palmette frieze and egg-and-tongue. In arch lion (l.) and lioness (r.) over prostrate bull.

Ht. 1.14 buried (pan. 0.685, ped. 0.10 buried); width 0.87 (pan. 0.56, ped. 0.57); thickness 0.245 (pan. 0.085, ped. 0.05); letters 0.015 to 0.0175. Pl. XXI.

ἔερ[εῦ]
χαίρε

One of the oldest doorstones of Type C Altıntaş 1, from the third quarter of the second century.

1. Cox read *IEP* from the photo above the garland on the bomos, confirming the inference from the bomos and chalice themselves that the dead man was a priest. For an exactly similar chalice held by a priest see *JRS* xv (1925), 154, no. 140, Pl. X (Cotiaeam). The display of the chalice on the altar recalls the motif of the *panis eucharisticus* on a tripod table serving as an altar shown on the series of early to mid-third century Montanist epitaphs, from Temenothyrae (W366, 372); see Introduction. On this interpretation this becomes perhaps the earliest Christian gravestone of the region, dated between 150 and 175.
2. The reading χαίρε is confirmed by the squeeze.

199 Zemme

From foundations of building on the N. of Çetme road at entry to village.

Lower part of white marble doorstone of Type C Altıntaş 1 with tenon below. Usual doorframe with ivy tendrils on posts springing from a voluted bush below (as on Teimeas' works until the first years of the third century). Normal door with very elongated panels and 'Blattstab' (as on lintel of W222, c. 180/90–200) on middle panels (cf. 2 and 29 above, made by Teimeas in first years of third century). In both upper panels a glass alabastron with net-like motif (and prop?), in r. panel at least also a needle (?); in both lower panels an open diptych. In borders flower and leaf ornament in panels.

Ht. 0.7 (panel 0.42); width 0.57–0.66 (0.52–0.58 smooth) (panel 0.27); thickness 0.15 (panel 0.02); letters 0.0125–0.0175. Pl. XXII.

τις ἀν ποσοῖσει χεῖρα τὴν βαρύφθο-
νον οὕτως ἄωροις περιπέσοιτο
συνφοραῖς

Work of Teimeas shortly before or c. 200.

For the formula see L. Robert, *CRAI* 1978, 259–62.

200 Zemme

At dry fountain between mosques.

White marble doorstone of Type C Altıntaş 1 with tenon below, battered except for parts of the relief. On socle (l.) plough. Usual doorframe with ivy tendrils on its posts and stem tendrils (best compared with 4 above, made by Teimeas, c. 200–210) on its lintel. Older type of replum with leaf-shaped capital (as 4f. and 33 above, all works of Teimeas from first decade of third century). In upper panels 'Scheme 1', below, l., open diptych (with small square in middle), r., spindle and distaff. Above doorlintel fillet and frieze with alternating palmettes and acanthus leaves with volutes on top (probably developed out of 2 above, made by Teimeas in the early third century). In arch eagle (r.) facing a basket. Inscription below pediment and above panels.

Ht. 1.76 (pediment 0.41, panels 0.67, tenon 0.11); width 0.84 (rough), 0.74 (smooth) (pediment 0.52, panels 1.48, tenon 0.26); thickness 0.23 (pediment 0.075, panels 0.065); letters 0.015–0.02. Pl. XXII.

[- -] ΝΙϞΑΤΟ
[- -] ΒΑΝΝΑΑ
[- -] μνήμης χάριν

Probably work of Teimeas, from first decade of third century.

201 Zemme

In pavement beside fountain between mosques.

White marble doorstone of Type C Altıntaş 1 with tenon below, broken top r. Usual doorframe with stereotyped tendrils on posts (however ivy alternating with flowers) and with leafed tendrils springing from a double leaf in middle, on lintel (closest parallel 33 above, Teimeas, early third century). Normal door with pair of yoked oxen with plough in front of lower panels. In upper panels 'Scheme 1', below, l., bag secured at neck, r., dooring. Above lintel astragal and cyma reversa with nice alternating open and closed palmettes (cf. two other works of Teimeas c. 190-210: 184 and 200 above). In arch (close to 4 above, work of Teimeas from c. 200-210). Nice top and corner palmettes (like Izmir stone no. 247 and W225, both works of Teimeas from c. 200-210), connected by a vine stem with grapes. Inscription above panels.

Ht. 1.63 (pediment 0.29, panels 0.68); width 0.63 (pediment 0.38, panels 0.35); thickness 0.045 (pediment), 0.0225 (panels); letters 0.0125-0.025. Pl. XXII.

Ἀρίστων καὶ Εὐήμερος καὶ Στέφ[ανος]
[ἐτ]είμησαν Ἀσκληπᾶν τὸν ἑαυτῶ[ν πατέρα(?)]

Probably work of Teimeas, from first decade of third century.

2. Or [ν ἀδελφόν]

202 Zemme

By the river.

White marble stele with rectangular niche below of Type C Altıntaş 1, exceptionally well preserved. Doorpost with stereotyped vine tendril (bush below already simple). Undecorated lintel (usual up to early third century). In niche youth in tunica and himation holding a whip in l. hand, above him, l., open diptych, r., plough. In arch of gable bearded male bust (beard treated as Pfuhl-Möbius, *Grabreliefs* II, 922, fig. 117, made by Teimeas in 212-213 (to judge from M. W.'s photo)). Both figures have r. hand with uplifted thumb (as on late second-century W223, made by Teimeas). Along arch palmettes, from top palmette spring stem tendrils (best paralleled by late second- early third-century W223 and W224 made by Teimeas). Despite the many parallels, as drapery and head show, not a work of Teimeas himself, but of a less skilled pupil. Below the niche a defaced inscription; above panel inscription (a); inscription (b) to right of youth in panel.

Ht. 1.25 (panels 0.47, pediment 0.27, tenon 0.16); width 0.53 (panel 0.31, pediment 0.35, tenon 0.19); thickness 0.20 (panel recessed 0.35, pediment recessed 0.06); letters (a) 0.01-0.018; (b) 0.01. Pl. XXI.

(a) νῖῶ μνήμης χάριν κὲ Κοίντος
κὲ Ἀρχᾶς κὲ Τατίας τὰ τέκνα
τειμῆς χάριν

(b) ὅς ἂν προσοί-

5. σι χεῖρα τῆ-
ν βαρύφθο-
νον οὕτως
ἰώροις
περιπέ-

10. σοιτο συ-
νφορ-
αῖς

First decade of third century.

3. Τείμης χάριν, cf. *ἐτείμησαν* in epitaphs of Lydia and Phrygia, *Bull. épigr.* 1971, 603.

4-12. For the formula, see L. Robert, *CRAI* 1978, 254-67; E. Gibson, *ZPE* xxviii (1978), 17f.

203 Zemme

S. wall of new mosque.

White marble doorstone plastered above and probably broken, broken to l. and r. of base, complete below, letters very worn. Type C Altıntaş 1 with high inscribed socle. Usual doorframe with ivy tendrils (motif on lintel as 48 above, mid-twenties), however with veins on the leaves (perhaps developed out of W229; E. Berger, *Antike Kunst* xxii (1979), 46, and E. Gibson, *ZPE* xxviii (1978), 20-23, no. 5, Pl. IVa, all 220-235) and without any bush below the posts. Doorvalves projecting towards the replum (as on several stolnes between 215-235: W227-229, 231; 48 and 132 above; Raleigh stone), which has a basis with several tori (cf. W231; 79 above; Raleigh stone, all c. 220-230) and a capital related to W228 (same decade). Normal panels (middle ones as W231 and 181 above, from third decade). In upper panels 'Scheme 1'; below, l., eagle (r.) in front of vine; r., bird on basket.

Ht. c. 1.03 (panel c. 0.74); width c. 0.48 (shaft), 0.33 (panel); thickness 0.05 (panel access); letters 0.0125-0.015. Pl. XXII

[τ]ύμβον ΟΙ/\\ σ[ύ]νευνος[
[ο]ύνομα Ἀλέξανδρος κασιγνήτ[η
[Ι]α]νταλέων τε πατήρ πατρ[
[.] ΟΥΝΟC ΕΝΟΡΦ[.] ΙΑΛΚΟC ΡΩ[.] ΑΝΙΤ[. .
5. [πᾶ]σι ποθητὸς [έω]ν κὲ ΣΥΝ [- - -] Ν[
] ΕΙC[. . .] CΥΝΗΑ[-
] θνητο[. .] ΟΥΤ[
] έαυ[τ

Probably c. 225-235.

1. Apparently no space for ὀράς σ[υ]ν-; cf. J. Anderson in Ramsay, *Studies* 225f., no. 22 (Aykirikci): *είσοράς τύμβον*, where *συννευνή* = 'twin'.
4. μ[ο]ύνος ἐν ὀρφ[αν]ία (Cox).
5. See Gibson, 'Christians' 74.

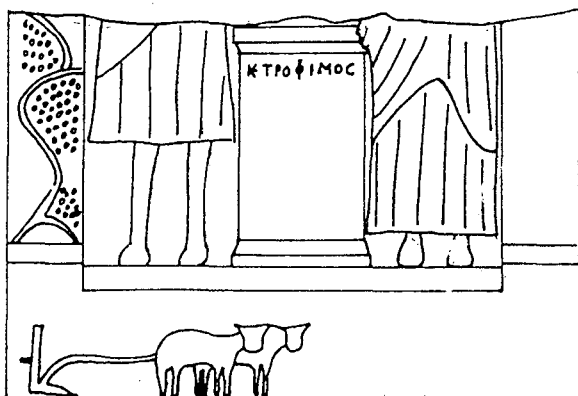
204 Zemme

High in S. wall of mosque.

Lower part of big white marble 'Bogenfeldstele' of the later Type C Altıntaş 1. Usual vine tendrils on posts. In niche on thick lintel (l.) man and (r.) woman on both sides of a pedestal which carries the inscription (perhaps supporting an image of a child, Trophimos?). On l. part of socle two yoked oxen with a plough. The stele was clearly made by the same sculptor (drapery, pilaster/base, socle moulding, oxen) as E. Gibson, *ZPE* XVIII (1978), 11 no. 11, Pl. 1 and E. Berger, *Antike Kunst* XXII (1979), 46, Pl. 17, 2 (both c. 230–235) and contemporary with them: 230–235/(240). Pl. XXII.

Ht. c. 0.66; width c. 1.00.

κὲ Τρόφιμος.



205 Zemme

Old cemetery in middle of village, dug up from the neck downwards.

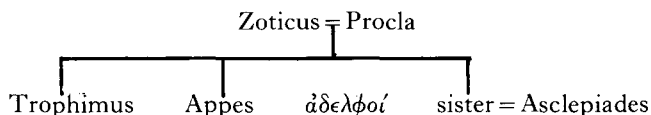
White marble stele broken above and weathered, with big rectangular niche with oblique edges. In it, on a high projecting socle (cf. Gibson, *ZPE* XXVIII (1978), 18 no. 4, Pl. 3b, c. 205–215) a man in a tunica and himation, a volumen in his l. hand. On the posts ribboned stylized 'Blattstab' motif. The figure (long neck; big, low-slung l. hand clasping a volumen; drapery over l. arm) is clearly a work of the same sculptor as Pfuhl-Möbius, *Grabreliefs* 581, Pl. 92 (c. 193–205/210) and E. Gibson, *ZPE* XXVIII (1978), 18 no. 4, Pl. 3b, carved exactly between these two works (drapery on r. hip tends already towards the second work). Inscription above niche (a) and on moulding below it (b) and (c).

Ht. 1.05 (niche 0.68); width 0.57 (niche 0.35); thickness 0.27 (niche 0.035); letters 0.0125–0.0225. Pl. XXII.

- (a) [- - -] ἀδελφοί[ι]
[- -] Τροφίμω κὲ Ἀππ[η]
- (b) ἐποίησαν μνήμ[η]ς χ[ά]ριν κὲ Πρόκλα
Τροφίμω κὲ Ἀππ[η] τέκ[ν]οις κὲ Ζωτ-
[ικῶ ἄ]νδρ[ι] κὲ ἑαυτῆ[ς] ἔτι ζῶσα ἐποίησεν

(c) κὲ Ἀσκληπιάδης γα(μ)βρό[ς]

c. 200 or around the middle of the first decade of the third century; no Aurelii.



The figure presumably represents Zoticus.

(c) On another inscription from the Upper Tembris valley we meet the spelling γαμρός, *ANRW* II, 18.3, 1962 no. 13 with n.; γαμ[ε]ρός occurs in *JRS* XVII (1927), 52l. 40f. with n. adducing Sterrett, *WE* 235.

206 Zemme

In S. wall of new mosque.

White marble doorstone perhaps complete below, plastered above and at sides. Variety of Type C Altıntaş 1 (as far as projecting gable is concerned); if complete good parallel for W230 (c. 220–230, probably early work of Andromachos, at least in part), which also has the moulding above the lintel and the middle panels of the door (including the incised line, there however below them). In upper panels (framed with one fillet instead of two as on W230, but not yet covering, the whole doorvalve as on W240) 'Scheme 2' (identical with W230); middle panels decorated with one incised 'egg'. Plain lintel, posts decorated with the characteristic leaf motif of Type C Altıntaş 2 on the inside, and with a stylized 'Blattstab' (as on 143 and *MAMA* VI, 364, c. 210–220; 165 made during same period by Andromachos). On moulding above lintel zigzag. In arch eagle (r.) facing bird on basket. Beside arch, l., tendril with ivy and grapes, r., comb (?) and mirror (shape identical with those carved by Andromachos in third decade of third century: W240; F. Miltner, *JÖAI* xxx (1937), Beibl. 55 no. 60, fig. 34). Inscription under pediment.

Ht. 0.825 buried (pediment 0.26, panel 0.315); width 0.61 (pediment 0.37, panel 0.34); thickness 0.035 (pediment), 0.035 (panel); letters 0.008–0.015. Pl. XXII.

Τατεῖς Τατα ἀνδρεῖ κὲ ἑαυτῆ[ς] ζῶσα κὲ
τὰ τέ[κ]να Ἀμμια κὲ Ἀλέξανδρος κὲ Ζωτικῶ[ς]
κὲ Νανα κὲ οἱ ἀνεψιοὶ Ζωτικῶς κὲ Ἀλέξανδρος
κὲ Παπας ἐτείμησαν μνήμης χάριν

Probably work of same sculptor as W230, at least partly carved by Andromachos (between W230 and W240), in the early third decade of the third century.

2. Second A very small above line.

207 Zemme

In school wall.

Grey marble fragment of the entablature of a stele with a decorated (leaves?) acroterion.

Ht. 0.23; width 0.09; thickness 0.025 buried; letters 0.025. Pl. XXII.

[- - -] σ μήτηρ Ἀρε [

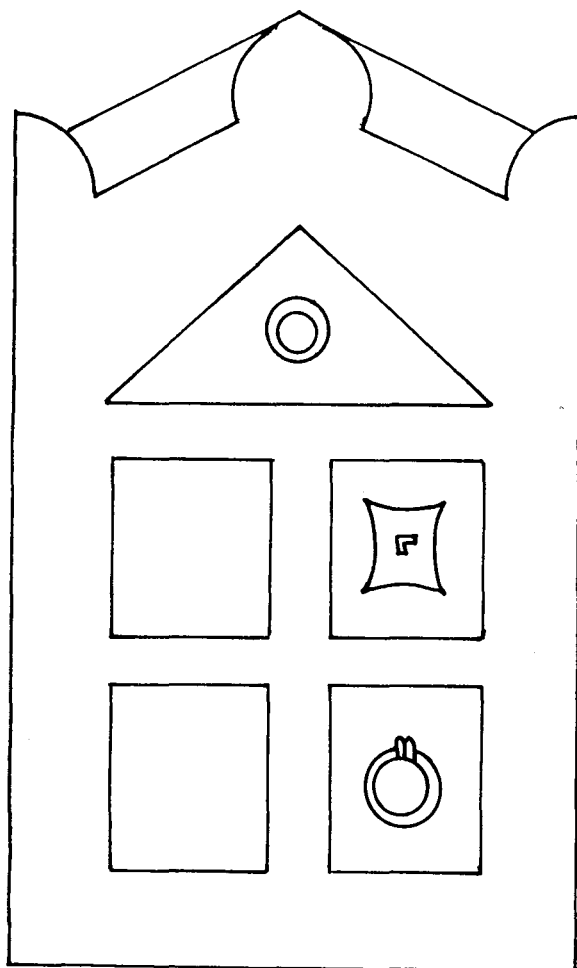
Second-third century.

208 Zemme

High up in S. wall of mosque.

Doorstone of Type C with triangular pediment and plain acroteria in relief. In pediment omphalos plate (?) or shield-like boss. In r. panels above, square keyplate with concave sides, below, doorknocker.

Probably imperial period.

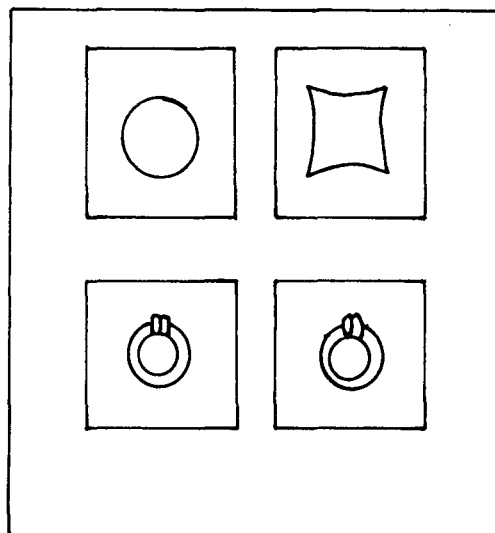


209 Zemme

High up in S. wall of mosque.

Doorstone of Type F or J (?). In upper panels, l., boss (?), r., square keyplate with concave sides. Below, doorknockers.

Probably imperial.

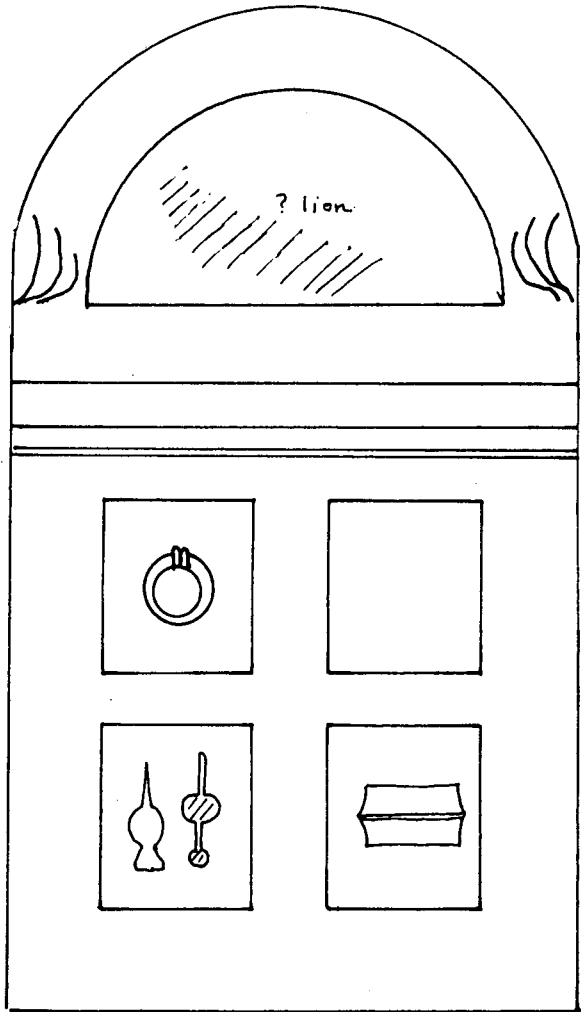


210 Zemme

High up in S. wall of mosque.

Doorstone of Type E(?). In upper l. panel doorknocker; below, l., spindle and distaff, r. comb. In arch (between palmettes) traces of a lion.

If Type E rather third than second century AD (see Waelkens, *Türsteine*, Einleitung, Typologie I2).



211 Zemme

In wall of old school.

White marble column embedded in the wall and buried below, writing practically invisible from front. The photograph also shows an 'ambon' plate with Star of David enclosing a circular motif; not recorded in Cox's notebooks. For similar columns in the area, see **9**, **16**, **22 f.** above.

Ht. 1.60 (shaft 1.57); circ. estimated at 1.16; letters 0.04-0.0525. Pl. XXIII.

ὑπ[έρ εὐχῆς]
Πα[τρικίου]
καὶ[- -]
πρεσβ[υτέρου]

5. φερ[- -]

Early Byzantine.

- 1f. Restorations doubtful.
2. Patrikios at Zemme: Anderson in Ramsay, *Studies*, 227 no. 24.

212 Zemme

Fragment of white marble cornice, smooth behind and to l., broken below and r. Relief of Latin cross in circle with peacock to l. (originally one r. also).

Ht. 0.20; width 0.32; thickness 0.295. Apparently a second piece found in village, giving full measurements of ht. 0.31 (slightly buried); width 0.50; thickness 0.705 (?). Pl. XXIII.

213 Zemme

In S. wall of the new mosque.

Grey marble Byzantine pilaster (?) with 'Ritzdekor', slightly buried below. Two entwined tendrils with flowers and leaves on which pick or nibble a series of enclosed animals (all kinds of birds, one hare). The tendrils spring from a two-handled chalice.

Ht. 0.79 buried; width 0.155. Pl. XXIII.

Contemporary with and probably work of same artist as **154** above.

Doğanlar (Afyon 35 Ie)

214 Doğanlar

In side of ruined fountain.

Grey marble bomos, all reliefs, capital and base invisible; sides cut away square.

Ht. 0.31 buried (cap. 0.23, shaft 0.7, base 0.1 buried); width 0.38; thickness 0.39; letters 0.011-0.014. Pl. XXII; Pl. XXII (squeeze).

[?ὁ δεῖνα καὶ ἡ δεῖνα Ὀσίου]
κ(ἐ) Δικέου ὑπὲρ φωτηρίας ἑαυτῶν
κὲ τέκνων κὲ τῆς πατρίδος Ζι-
γοτος ἐκ τῶν ἰδίων τὸν βω-
μὸν ἀνέστην (sic).

The lettering suggests second or early third century.

1. For Ὀσίου καὶ Δίκαιος in the Upper Tembris valley, cf. *JRS* xv (1925), 161 no. 150 (Cotiaeum) and **158** above. For the Aezanitis see *MAMA* ix, 63 f., 171, with nn.
3. Parochial pride in their village led the inhabitants to call it their *patris*; cf. **60a** and **77**, where the term is used in verse epitaphs. Another inscription from Doğanlar, *JHS* v (1884), 261, republished here as **215**, contains a dedication to the Mēter Theon Zingotene, so confirming that Zingotos was located here.

215 Doğanlar

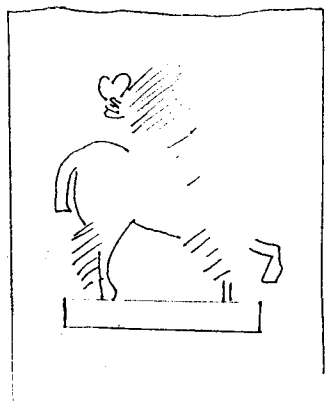
Published by W. M. Ramsay, *JHS* v (1884), 261.

Altar with high socle. R. side cut away above and circular low relief in centre cut away; l. side built in; back (broken above) has defaced relief of rider on plinth (c. 0.34 x 0.25). Inscription on shaft. Pl. XXIII.

Πατροκλῆς Ἀπολ-
λωνίου Μητρὶ θε-
ῶν Ζινοτηνῆ κατ-
ὰ κέλευσιν τῆς θε-
ᾶς ὑπὲρ ἑαυτοῦ κὲ τ-
ῶν ἰδίων κὲ τῆς κώ-
μης Ζινοτος σωτη-
ρίας τὸν βωμὸν ἀ-
νέστησεν.

The rhomboid omicrons and thetas suggest a third century date.

The whole stone was exposed, and Ramsay's conjectures completing the text at the r. are confirmed.



216 Doğanlar

Buried in W. wall of large house.

Grey marble separate gable, well preserved, never inscribed. Triangular gable of Type IVA (=Waelkens, *Türsteine* M Aizanoi 1) as at Aezani (from late first throughout the early second century). The fact that the pediment is smaller than the ledge on which it rests also speaks for this identification (see *MAMA* ix, xlivf.). In pediment basket between two six-petalled rosettes; another rosette above it. Acroteria with linear incised palmette leaves.

Ht. 0.455 (interior of pediment 0.21); width 0.91 (interior of pediment 0.50); thickness 0.015 (recessed pediment). Pl. XXIII.

Perhaps late first–early second century.

217 Doğanlar

S. side of conduit leading to fountain E. of village.

Grey marble stele, top gone, pilasters very worn and surface cracked. Stele of the later panel type of C Altıntaş 1 (shape best compared with Gibson, *'Christians'* 24, no. 10, Pl. 11, c. 290). One of the first examples, as there is not yet a vine tendril on the socle. Pilasters decorated with the usual vine tendrils, panel framed by the characteristic stylized 'Blattstab'. This panel is divided in two by a fillet. Above it, circle with incised cross (as on E. Gibson, *TAD* xxv, 1 (1980), 66 no. 7, c. 284–284 and Pfuhl-Möbius, *Grabreliefs* 783, Pl. 115, c. 290), a circle with a cross, ?the bread of the eucharist (or a cartwheel, but if so, different from the wheels of a solid-wheeled cart depicted on contemporary stone in Kütahya Museum illustrated by D. H. French, *Epigr. Anat.* 17 (1991), Taf. xia) and horse. Between them a sort of pillar surmounted by a smaller rectangular object (? a stele) perhaps decorated with a cross. Below it pair of yoked oxen (probably plough worn off on l.). In gable stylized wreath enclosing a Latin cross, however here framed on the outside by an additional arch. L. of it falx vinitoria. In corners incised palmettes (like Gibson, *TAD* xxv, 1 (1980), 66 no. 7). Inscription on panel.

Ht. 1.09 (cap. 0.31, shaft 0.78, panel 0.67); width 0.71 (panel 0.47); thickness 0.16 (panel c. 0.015); letters 0.0125–0.0175; wreath circle, inside diam. 0.16; cross 0.075 by 0.045. Pl. XXIII.

Ἀὐρ. Ἀλεξανδρία
ἀνδρὶ Τροφίμῳ κὲ ἐ[α]ν-
τῆ ζώσα [κὲ τὰ τ] ἐκνα
αὐτῶν Τρ[οφίμ]ῳ[ς κὲ

5. ΦΑ [.] ΕΙΧΟΙΤ
[- - -] ΩΙΑΙΙ [- -]
[- -] λ [. .] Ω [- -]
[- -] Ν [- - -]
[- -] Μ [- - -]
10. [- -] στιαν [- -]

Probably first example of the type, made by the same artists as the stele mentioned above, c. 285–290.

1. Faint trace of the word Χρηστιαν(ός) in the last line, so almost certainly a new addition to the 'Christians for Christians' series.

218 Doğanlar

In corner of new house.

Greyish marble bomos with simple socle moulding, buried below, capital chiselled level.

Ht. 0.895 buried (cap. 0.18 buried; shaft 0.53, base 0.065 + 0.12); width 0.515 (shaft); base projects 0.04; thickness 0.405 broken; letters 0.0175–0.04. Pl. XXIV; Pl. XXIII (squeeze).

- Ἀὐρ Τατίας
 Ἐρμου συν-
 βίω Νανα
 γλυκυτάτη κέ σώφ[ρονη]
 5. κέ τὰ τέκνα αὐτῶν (Θε)ο-
 [γ]ένης κέ Ὀνήσιμος κέ
 θυγάτηρ Ἀμίας ἡ κέ
 Κύριλλα ἦν τινι ζῶν
 φρονῶν ἐπροίκισα κέ νύν-
 10. φαι Ἀφίας κέ Ἀππης εἵνεκον
 εὐσεβίης

Third century (after 212).

1. First *T* of *Τατίας* inserted above the line.
4. For female sophrosyne see *MAMA* IX, 36 and n.
5. *εΘΟ*- inscribed for *ΘΕΟ*-.
9. Tatios is proud to have provided his only daughter with a dowry while he still lived, although she is presumably not yet betrothed. Does this mean that many fathers only did this in their will or only when they really had to?

219 Doğanlar

(now in Kütahya Museum, Inv. no. 1124)

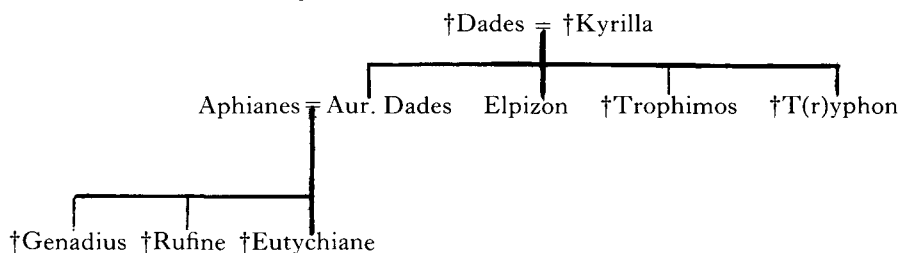
Gabled bomos of grey marble split vertically between back and front. Simple upper and socle moulding. Above, fascia and gabled top. On sides vines. In gable of front volumen, pen case, and inscribed open diptych. On shaft stylized wreath, already of same type as the characteristic wreaths of Type C Altıntaş 1, from c.285 onwards, but still with floating ribbon above and two floating ribbons below. Inside the wreath a relief, apparently of Genadius himself (two legs visible), has been cut away. Below the wreath, saddled horse with l. foreleg raised (cf. Gibson, *Christians* 12, no. 3, Pl. V, c.305–310), above the wreath in upper r. corner comb, mirror, spindle, and distaff. The bomos is clearly the archetype of Gibson's *Christians* 12, no. 3, Pl. V, and made in the same workshop.

Ht. 1.34, shaft 0.725, cap. 0.44; width, cap. 0.55, shaft 0.52 to 0.55, base 0.59; thickness, cap. 0.28 + 12 broken, shaft 0.22 + 0.14 broken, base 0.23 + 0.13 broken; letters 0.015 to 0.02. Pl. XXIII.

- Γεναδίω τῶ πᾶσι ποθήτω
 [ν]ήπιος ὀκταέτης ἔθανον
 τοὺς δ' ἔλεεινοτάτους
 [γ]ονί[ς μ]ου ἔασα ἐν ΥΛΑΙC[- - - - -]
 5. [ο]ῖς διὰ τὴν περὶ ἐμοῦ λύπην
 ὁ ἥλιος λανπρὸς οὐκέτι λάμπει
 κλαιόντων κέ ζητούντων τὸ τέκνον
 τὸ ποθητὸν. Ἀὐρ. Δαδης κέ Αφιανῆς
 Γεναδίω κέ Ρουφίνῃ κέ Εὐτυχιανῇ
 10. τέκνοις γλυκυτάτοις νηπίοις
 κέ εἰαυτοῖς ἔτι ζῶντες μνήμης
 χάριν.
 Δαδης κέ Ἐ[λπί]ζων Δαδη πατρὶ κέ Κυρίλλῃ
 μητρὶ κέ Τ[ρο]φίμω ἀ[δ]ελφῶ
 15. κέ Τυφῶν[ι ἀ]δελφῶ μ[ν]ή-
 μης χάριν.

Probably third (or early fourth) quarter of the third century.

1. Genadius is particularly mourned and his name is prominently inscribed in the diptych. Possibly he predeceased his sisters (9–10) but the whole text appears to have been inscribed at the same time, and it is probable that he was singled out simply as the eldest son. *πᾶσι ποθήτω*: the phrase is common in the district: cf. Gibson, *Christians* 86.
4. ΥΛ[.] IC, Cox, noting that the third letter was A or Λ; ? (α)ύλαις.
7. A conspicuous example of the confusion of genitive with dative. These participles should go with οἷς. The dative here yields to the more persistent genitive.
15. Τύφων (the reading is certain), probably an error for the common Τρύφων. Horses, some saddled, appear on the series of dedications to Zeus Thallos and Zeus Ampelites from this region, illustrated and discussed by L. Robert, *BCH* cxvii (1983), 528f., 533 fig. 5, 534 fig. 6, 542 n. 27, and *CIX* (1985), 467f. fig. 1; he suggests that they were available for hire by wealthy clients from the families that owned them. Here, however, the depiction of the horse surely simply indicates that the family was wealthy enough to own and maintain a horse for itself.



Kepez (Afyon 36 Id)

220 Kepez

Fountain on E. edge of village.

Rectangular slab of (probably) grey marble built in and covered with clay; all but bottom smoothed hopelessly.

Ht. 0.81; width 0.6 (complete); letters 0.01–0.035. Pl. XXIV; Pl. XXIV (squeeze).

- [- - -] με με
 [- - -] ευ σας
 ΙΑΤΙΘ [.] Μ πολ[λ]οῖς καὶ εὐδο-
 κίμοις σ[τ]ε[φ]άνοις
 5. ἐστεφάνωσε πόλις
 κλειδὸν ἔργα ἀρετῆ
 θνή<ι>σκω δ' ἐπίποις ἐμ
 Φρυγίας πεδίοις
 τοῦνομα δ' ἐστὶ μοι
 10. Δημήτριος ὄμοι οἱ [δ]μαίμ[οι]
 [- - -]

Distinctive lettering of the Hellenistic period. Note especially the small size of *O*, *Θ*, and *Ω*, *Π* with shortened second hasta, the four-barred *Σ* with splaying members, and the small loop of the *P*, to be compared with the letter forms on the inscription of *Δημητρία Βακχίου Λαρίσαια* (*MAMA* IV, 49 from Synnada where it is dated around 200 BC, illustrated here in Pl. XXIII) and on a grey marble stele now in Afyon Museum set up for Philip the Macedonian, here Pl. XXIII. The text of this interesting inscription, a rarity in central Anatolia and not otherwise published, runs: Φίλιππος | Μακέδων. | ἔνθα με γαῖα ἐκάλυψε | Φίλιπον Σωριά υἱόν, | μητρός δὲ Ἀντιγονῆς, κρυπτομ ὑποχθόνιος. | ἀλλοτρίας δὲ ἔλαχον χώρας καὶ οὐκ αὐτὸς ἐμαυτοῦ. | εἶμι δὲ Ἐλημιώτης, | ἐκ πόλεως δὲ Τελαῖ. Philippus was a Macedonian settler in Phrygia whose home town was Tela in Elymais (Mesopotamia). Tela became known as Antoninopolis in the third century AD but was refounded by Constantius in the mid fourth century under its old name (see Jones, *CERP*, 221 and 441 n.11), for which this inscription may be the earliest attestation. Also to be compared is the gravestone from Bazarköy (territory of Cius), which may commemorate a warrior who died at Corupedion (281 BC) or at Magnesia (189 BC) (G. Mendel, *Cat. Mus. Imp. Ottomans* III (Constantinople, 1914), 1072; T. Corsten, *I. Kios* 98). The spelling and orthography can be paralleled in other contemporary texts.

2. π[λ]εύσας?; ἀριστ[εύσας], Cox; or στρατ[εύσας].
 3. πόλ[λ]οῖς seems likely; the previous word ended in M or N (see following notes). δ[μ]μ πόλ[λ]οῖς would make good sense.
 7. εὐίποις deciphered from squeeze (εὐκάρποις not possible). See the horse illustrated in 219 with n., and the evidence for horse-breeding in Phrygia collected by M. Waelkens, *Anc. Soc.* VIII (1977), 287 with nn. and by T. R. S. Broughton, *Economic Survey of Ancient Rome* IV, 617ff. The epithet aptly refers to real conditions and does not have the flavour of a literary tag.

9. ἐστὶ μοι, cf. κρύπτομ ὑποχθόνιος in the Afyon inscription.
 10. ὄμοι οἱ [δ]μαίμ[οι], for the doubled consonant see *I. Kios* 98, ἔπρεσσα, ὅπποτε. Cox's inscription, the Corupedion epitaph and the text in Afyon Museum were all created for soldiers of the Macedonian diaspora who appear to have fallen while serving in the wars of the third/second centuries BC in Asia Minor. The polis mentioned in l. 5 is presumably the soldier's place of origin, which may have been named in the missing part of the text.

221 Kepez

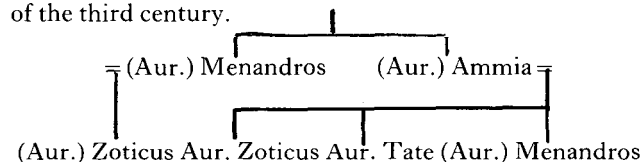
In cemetery.

Grey and white marble bomos broken below and on l. of shaft. Above simple upper moulding acroteria supporting two volutes from which hangs bunch of grapes.

Ht. 0.94 (cap. 0.44, shaft 0.50); width 0.40–0.475 (cap.), 0.39–0.40 (shaft); thickness 0.335 buried; letters 0.025–0.03 (Φ 0.06). Pl. XXIV.

- Ἀυρήλιοι Ζωτικὸς[ς]
 [κὲ] Τατη κὲ Ἀμμια μήτηρ
 [κὲ Μ]ένανδρος μητρῶ-
 [ς κὲ] ἐξάδελφος Ζω-
 5. [τικὸς] Μενάνδρου γλυ-
 [κυτά]τω μνήμης χάριν
 [κὲ ἑαυτοῖ]ς ζῶντες

Third century (after 212). For the prolonged use of Aurelius in the third century see *MAMA* IX, 17 n. The style and lettering however suggest a date in the first half of the third century.



The paternal uncle of the dead Menandros is presumably directly involved in the burial because his father had died early.

Karacaviran (Afyon 36 Ie)

222 Karacaviran

In mosque.

Cippus of greyish marble, partly covered by wall and surface hammered. Decoration of garlands and knotted ribbons.

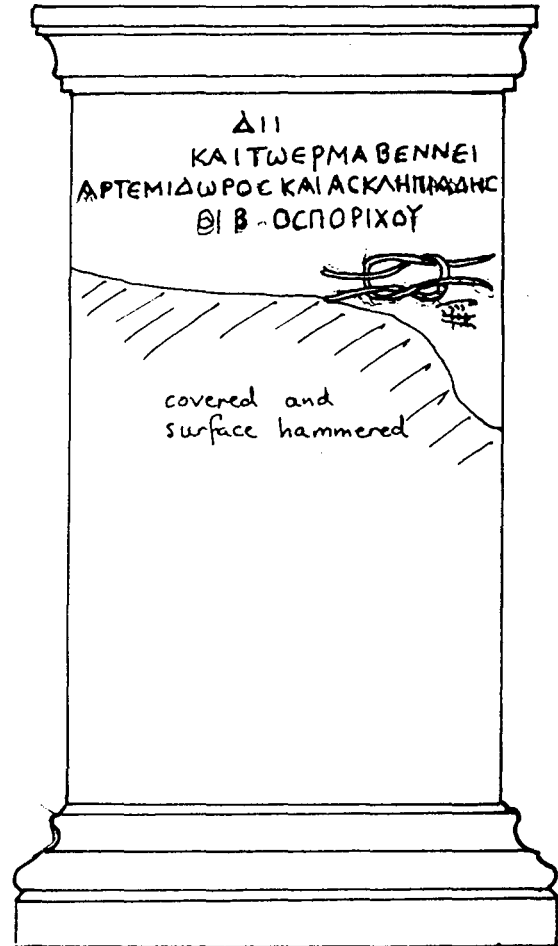
Ht. 1.195 (top 0.11, base 0.14); circumference of shaft 1.70; diameter of top 0.57; letters 0.025–0.04. Pl. XXV.

Διὶ
καὶ τῷ Ἑρμαβεννεῖ
Ἀρτεμιδώροσ καὶ Ἀσκληπιάδης
οἱ Βοσπόριχου

Second century AD

2. τῷ Ἑρμαβέννει: Zeus Bennios was widely worshipped in N. Phrygia (see *MAMA* ix, 49 with n.; H. Schwabl, *RE suppl.* x (1972), 288; 157; and at length, T. Drew Bear, *ANRW* II 18. 3, 1952–92). The mysterious form βέννος and various derivatives occur in several related contexts. An inscription from Kuyucak in the territory of Nacolea records the dedication of a crown (στέφανον) Διὶ Βροντῶντι καὶ βέννει Σερεανῶν (*MAMA* v, 176); this is clearly to be compared with an unpublished text from the same region, noted by Drew Bear, *GRBS* xvii (1976), 256 n.28, which includes the phrase ἐστεφάνωσαν τὸ βέννος Διὸς Βροντῶντος. An inscription from near Crateia in E. Bithynia records that a certain Apollonius erected an altar for Zeus Benios ἀντὶ τῶν εἰς αὐτὸν ἐκ τοῦ βέννουσ εὐεργεσιῶν εὐσεβείας ἕνεκεν καὶ τε[ι]μῆσ πρὸς τὸ βέννος (S. Şahin, *Epigr. Anat.* vii (1986), 135 n.37). Another inscription from Nacolea has been restored to read *Κωμηνοὶ Μηγὶ εὐχὴν καὶ βέννει* (*MAMA* v, 210). The dedication to Zeus Bennios at Altıntaş (*IGR* iv, 603) ends with the expression τὸν βωμὸν . . . βέννει Σοτηνῶν, and an inscription from Sağır near Pisidian Antioch records that an individual left 100 denarii to the village, interest from which was to be used to create a bennos (or benos) for Zeus Kalokagathios ὑπὲρ καρπῶν (cited at *MAMA* ix 49n). There is a verb βεννεύειν which appears in *MAMA* i, 390 from the Phrygian Highlands: πατὴρὶς ἐμῆ βέννευε κῆ λάνβανε πλησία καρπούσ, a context which indicates a direct connection between some presumably cultic action associated with a bennos and successful harvests. The post of βεννάρχης is attested in the territory of Nicaea (*I. Iznik* II 1, 1206) and on an inscription found in the region of Afyon (Drew Bear, *ANRW* II 18.3, 1991 n.305), and an inscription from the eastern border of the Aezanitis, copied by both Drew Bear and Cox, mentions a cult organisation called the Benneitai, who shared a dedication with Zeus (304).

After lengthy discussion Drew Bear has concluded that the bennos was an Anatolian name for a group of worshippers, comparable to the term *δοῦμος*, which is attested in the middle Hermus valley and in northern Pisidia. These native terms applied to the devotees of particular cults might be compared with the Greek terms *θίασος* and *σπεῖρα*, which were similar institutions. This view is supported in particular by the inscription from E. Bithynia, which mentions the benefactions which an individual had received from a bennos. However, none of the other examples of the term is inconsistent with the older view that the bennos was some sort of physical object, which played a prominent role in the cult of Zeus Bennios, and sometimes in the cult of Zeus Bronton. This alternative explanation may indeed make better sense of some of the



contexts in which the term has appeared, for instance the inscription from Sağır, where a benos is paid for and dedicated to Zeus for the sake of the harvest, and the texts from Kuyucak, where the crowning of the bennos can be understood in a literal sense as the crowning of a cult image. The new inscription also favours an explanation along these lines. The text was known to Ramsay and cited by him in *Rev. arch.* 1888, 221, where he cautiously suggested that it might be a dedication to Zeus and to his chief priest. Drew Bear noted the observation and the inscription, which does not easily fit his overall explanation, but concluded, 'cette dédicace n'a jamais été publiée par la suite, et l'on peut s'interroger sur son contenu et peut-être même son existence' (1989 n.293). Cox's records confirm the reality of the text. How is the *Ἑρμαβέννος* to be explained? In Greek *Ἑρμ-* or *Ἑρμα-* was often prefixed to a divine name to denote a cult image which took the form of a herm, a rectangular or square pillar surmounted by a bust or some other readily identifiable token of a deity. This would not be intelligible if the bennos was a cult organisation—a group of worshippers could not be

represented as a herm—but can readily be explained if the bennos was a form of cult statue or cult object. One thinks, for example, of the sacred image of Cybele brought from Pessinus to Rome in 204 BC, the Black Stone of Emesa, or, more mundanely, of a large stone phallos. This could readily be represented in the form of a herm. For a herm of Agathos Daimon at Ancyra, see S. Mitchell, *AS* xxvii (1977), 88–9 no. 30.

4. The mark between B and O is due to a fault in the stone; no trace of a letter. *Βοσπόριχος* in Robert, *Bull. épig.* 1965, 245; 1968, 342; 1972, 289 (Byzantium), with *Rev. Phil.* xxxiii (1959), 231, and *Gnomon* 1963, 66f. It belongs to a family of names characteristic of Byzantium, whence in the metropolis, Megara, and in Megarian Mesambria (Robert, *Bull. épig.* 1972, 298), and in the commercially related cities Panticapaeum, Theodosia, Olbia, Perinthus, and Cyzicus.

223 Karacaviran

At well by tekke.

White marble doorstone, broken at top, otherwise complete. Trapezoidal doorframe with two fasciae and outer moulding. Normal door for area (replum with simple capital and base). In upper panels, l., basket, r., square keyplate with concave sides (ivy leaves at corner?); below, l. and r., a doorring; in middle panels 'Blattstab' (as W394, from 223–224) with ribbons in middle. Above the lintel bead-and-reel, egg-and-tongues (very wide shells) and motif with triple leaves within arches (Lesbian cymation?). Local work, if the sketch of the egg-and-tongues is reliable, certainly first quarter of third century.

Ht. 0.93; width 0.78; thickness 0.33. Pl. XXIV.

224 Karacaviran

In fountain 10 minutes S. of village.

Grey marble stele of Type C with big rectangular niche below, framed by a simple lintel and (on posts) by an additional double rope-like motif. In niche standing man (l.) and woman (r.). Plain, steep gable decorated with two vine tendrils springing from a vase (?) below. The stele is clearly a local imitation (cf. also drapery, position of hands) of the type of monument represented by 205 above (c. 200–210). No trace of inscription.

Ht. 1.64 (gable 0.57; width 0.735 (panel 0.59); thickness 0.34 (panel recessed 0.02). Pl. XXIV.

First quarter of third century.

225 Karacaviran

In wall of tekke.

White marble stele, broken below and above, and much of upper surface defaced. Type C Altıntaş 1, with rectangular niche below and arch in gable. Pilasters with small socle (cf. E. Gibson, *ZPE* xxviii (1978), 13, no. 2 from 239–240; this feature later gradually becomes higher) and capital with incised leaves (simpler variety of unpublished stone from Izmir, c. 235–45). In niche on thin lintel (cf. 204 above, c. 230–235/240) two male (l.) and one female (r.) standing figures (drapery best compared with Pfuhl-Möbius, *Grabreliefs* 356, Pl. 9, c. 245–250). The men hold thick whips (thus for the first time on Pfuhl-Möbius 356, Pl. 9) in l. hand, the woman a spindle and distaff. In arch male (l.) and female (r.) bust. Lines 1–5 of inscription down l. side of pediment; ll. 6–7 extend across the stone; l. 8 below main relief panel.

Ht. 1.20 (panel 0.88); width 0.86 (panel 0.66); letters 0.01 to 0.0175. Pl. XXV.

- [- - -]ΩΝ
 [- - - -]ΟC
 [- - - -]Η
 [- - - - -]
 5. - -]\Ω
 [έαντ]ώ ζών[- - - -]ω γονεύσων
 [ά]δελ[φ - - - - -]
 κέ Γλαύκη κέ Τροφίμ[ω] μνήμης χάριν.

Pusan (Afyon 35 Ie)

226 Pusan

Dug up at fountain 5 mins. from N.W. edge of village.

Votive stele of pure white marble with tenon below. Two thin pilasters with plain projecting capitals and bases support a low triangular pediment with huge acroteria (as on W219 from the area, from the Hellenistic period at the latest, and on Type C Nakoleia from the second century at the latest). See Waelkens, *Türsteine*, catalogue VI b 6 B 1, decorated with voluted stems. Letters rude and faint between faint lines.

Ht. 0.465 (shaft 0.25, tenon 0.045); width 0.215 (cap.), 0.195 (shaft), 0.22 (base), 0.075 (tenon); thickness, 0.07; letters 0.01–0.02 (inserted line 0.0075–0.012). Pl. XXV.

- Μαμης
 Φιλίππου
 γυ(η)νή
 Μητρι Κι-
 5. κλέα εύχ(ή)ν.

First or early second century.

2. *Λ* of *Φιλίππου* is engraved over a *Π*.
3. Inserted between lines 2 and 4. The redundant *H* is created simply by an unwanted ligature between *Y* and *N*.
- 4f. The *Μητήρ Κικλία* is known from Altıntaş: W. Ramsay, *CR* XIX (1905), 427 n.13 (= *IGR* IV, 604): *ὑπὲρ τῆς τοῦ κυρίου Ἀντωνείνου τύχης κὲ νείκης κὲ ἐωνίου διαμονῆς κὲ τῆς κόμης Τάτου*. Zgusta, *KO* 258 §507, is uncertain if a local place-name is in question.

Gökçeler (Afyon 34 If)

227 Gökçeler

E. wall of cemetery.

Published *CIG* 3857d; *LW* 787; (*IGR* IV, 599).

Greyish marble pillar broken and buried below; apparently expanding in lower part but mostly invisible.

Ht. 1.64 broken (shaft 1.24); circ. of shaft 0.995; diam. 0.30; letters 0.0325–0.04. Pl. XXV.

- Αὐτοκράτορι Κέσαρι*
Λο. Σεπ[τ]ιμίω Σεουήρω
Περτίν[άκ]ι Σεβαστῶ Ἀραβικῶ
Ἀδιαβηρικῶ Παρθικῶ
5. *Μεγίστῳ*
καὶ Μ. Αὐρηλίῳ Ἀντω[ν]εῖνῳ
Σέβαστῶ
[κὲ Λο. Σεπτιμίῳ
Γέτῃ Κέσαρι]
κὲ Ἰουλίᾳ Δόμνῃ Σεβαστῇ

M...

198–209, between Antoninus' and Geta's promotions to the rank of Augustus (assuming that *Κέσαρι* alone has been erased in l. 9).

Gökçeler lies on the direct route N. from Appia to Cotiaum.

228 Gökçeler

In wall of cemetery.

Milestone of Septimius Severus; whole stone hammered.

Ht. 1.21 buried; circ. 1.27 (top) 1.17 (shaft); letters a) 0.35–0.05, b) 0.04–0.06. Pl. XXV.

- (a)
Αὐτοκρά[το]ρι
Καίσαρι Α[ουκίῳ]
Σεπτιμίῳ Σε[ου]ηρῶ
[Περ]τίνᾱκι Σεβ[α]στῶ

5. *Αὐτοκράτορι*
Καίσαρι
Μ. Α[υρη]λίῳ Ἀντω[νεῖνῳ]
Σεβαστῶ καὶ Λ. Σεπτιμίῳ
Γέτῃ Καίσαρι καὶ Ἰ[ο]υλίᾳ
Δομνῇ
Μ(ίλια) η'

- (b)
Αὐτοκράτορι
Καίσαρι Λου. Δομετίῳ
[Αὐρηλιανῶ] Σεβ[αστῶ]

- (c)
Φλ. Κ[ωνσ]ταντ[ίν]ῳ
ἐπιφ[αν]ῆ Σεβ[αστῶ]
καὶ Φλ.

5. *Κων[σ]ταντ[ίν]ῳ*
καὶ Φλ. [Κωνσ]ταντίῳ
καὶ Φ[λ. Κώνσταντι]
ἐπιφανε[στατ]οῖς
Καί[σ]αρου

(a) 198–209; (b) 270–75; (c) ?333–37.

(b) is inscribed on (a); (c) is to the l. but overlaps onto (a).

(a) Probably erected at the same time as 227 above and *Chiron* VI (1976), 296 no. 6: the eighth milestone. Gökçeler is about 13 km. (8.125 m.p.) N. of Appia.

(b) For milestones of Aurelian cf. *MAMA* IX, 1 n., also a simple text. The engraver 'reused' *Αὐτοκράτορι Καίσαρι* from the Severan text and possibly parts of *Αὐρηλίῳ* for *Αὐρηλιανῶ*.

- (c)
 5. *-αντίῳ* overlies *Περτίνᾱκι* in (a) l. 4.

7. *-οῖς* overlies *Καίσαρι* in (a) l. 6.

See *MAMA* IX, 31.12 ff., for a milestone of Constantinus, with Constantinus, Constantius, and Constans. See too *Chiron* VI (1976), 296 no. 6, a milestone of 198–209, re-inscribed after 324.

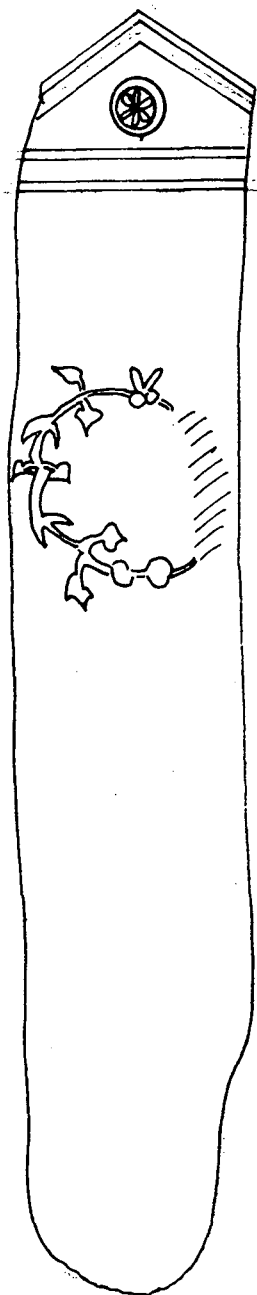
229 Gökçeler

In cemetery.

Oblong stele of Type C. On oblong shaft nice realistic olive wreath above illegible inscription (probably 9½ lines, only initial *K* surviving). Above it double moulding below triangular pediment enclosing six-petalled rosette within a circle.

Ht. 1.62 broken; width 0.28 broken.

Probably late Hellenistic or early imperial (type of stele and wreath).



230 Gökçeler

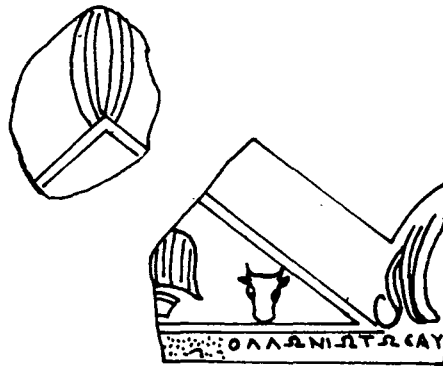
In W. side of cemetery wall.

Two fragments of a white marble gable of Type C with free corner acroteria (top acroterion in relief, elsewhere in wall) decorated with oblong palmettes. In pediment traces of eagle and bull's head (r.). The gable seems to be a later development of 226 above (first or first half of second century).

Ht. 0.27 broken (pediment 0.18 broken); width 0.38 broken (pediment 0.24 broken); thickness 0.07 till out of sight (pediment 0.015); letters 0.0125-0.015.

[- - 'Απ]ολλωνίω τῷ ἔαυ-
[τ-----]

Probably first half or middle of second century.



231 Gökçeler

In S. wall of cemetery.

Greyish marble stele (?) or perhaps door of Type L (sides complete according to Cox). Four panels; above l., primitive eagle (frontal) with open wings, r., square keylock with concave sides; below, l., doorring above open diptych; r., empty.

Ht. 0.80; width 0.63. Pl. XXVI.

Later first or first half of second century AD.

232 Gökçeler

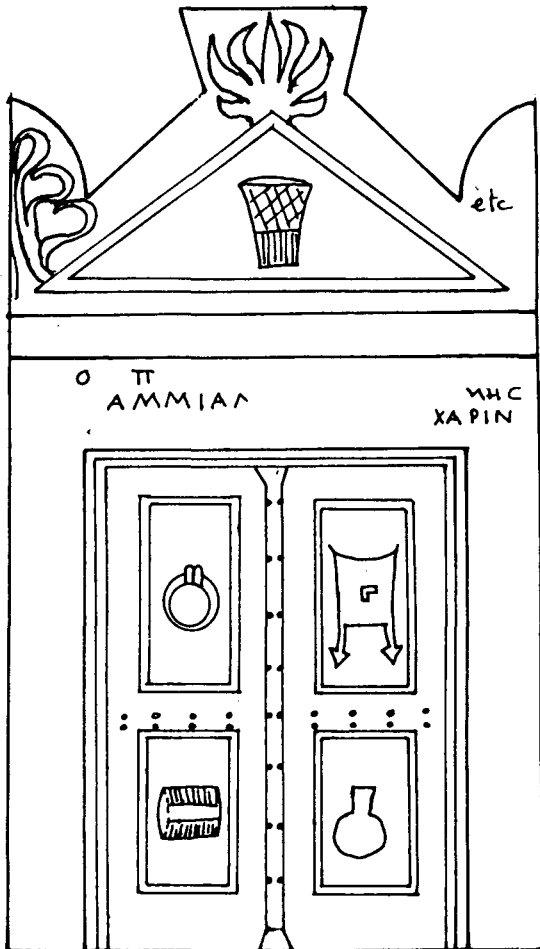
In fountain 5 minutes beyond 241.

White marble doorstone of Type C, much weathered, with big free acroteria (cf. late Hellenistic? W219; Trajanic or Hadrianic 56; 226 above, first or early second century), decorated with palmettes (almost identical with E. Gibson TAD xxv (1980), fig. 180 from first quarter of second century and 56 above). In pediment basket. Doorframe with three fasciae and replum with simple capital and base. On replum and on middle post of door nails (as on the Hellenistic or early imperial 174 above). In upper panels 'Scheme 2' (square keyplate with concave sides and ivy tendrils below, clearly developed from W219 and 174). In lower panels, l., comb, r., ampulla.

Ht. 1.265 slightly broken (pediment 0.21, panel 0.64); width 0.71 (pediment 0.57, panel 0.44); thickness c.0.23 (pediment 0.01-0.015, panel 0.05-0.055); letters 0.013-0.015.

[-----]
Ἀμμια [--- μνή]μης
χάριν.

First (or at the latest early second) century.



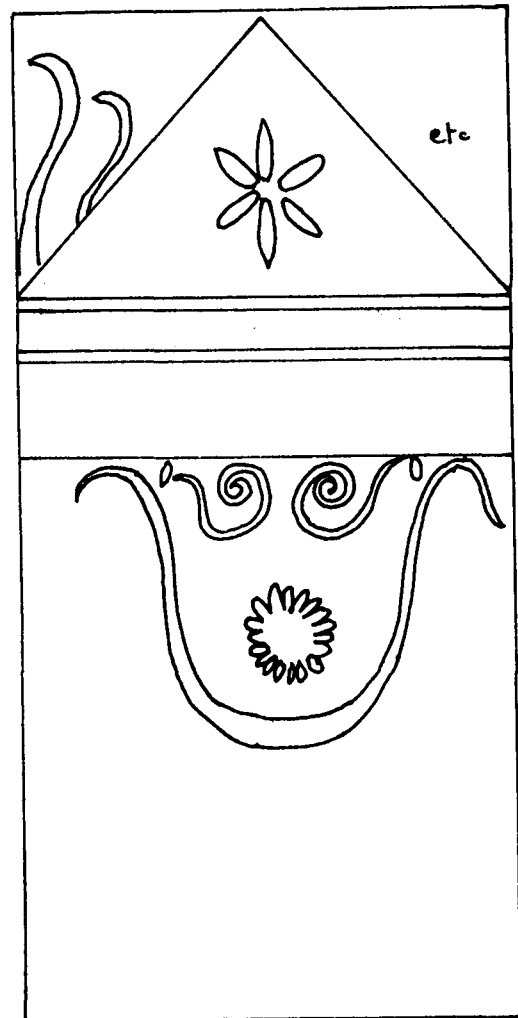
233 Gökçeler

S. wall of cemetery.

Stele of Type F. On shaft garland round rosette, two voluted stems above. Below pediment triple moulding. In triangular pediment eight-petalled rosette; beside it, voluted stems. The decoration of the monument slightly resembles that of 226 above (first or early second century).

Ht. 1.28; width 0.635. Pl. XXVI.

Perhaps first or first part of second century.



234 Gökçeler

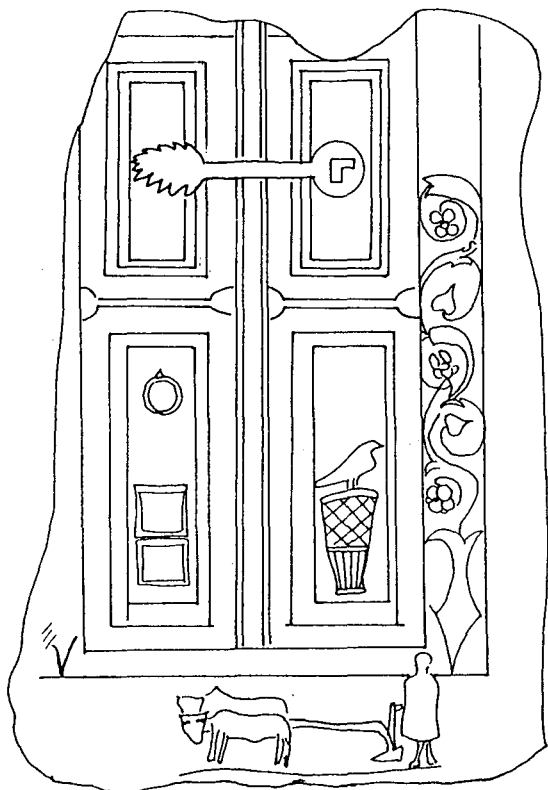
S. wall of cemetery.

Doorstone of Type C Altıntaş 1. On socle (r.) man driving plough with two oxen (l.). Usual tendril decoration on post with alternating ivy leaves and four-petalled rosettes (between late Antonine W221 and W222, c. 180/190-200), springing from a double leaf on top of a stylized bush (clearly after W221 and leading to W222). Normal door with very oblong panels. Above, 'Scheme 1', below, l., doorning and open diptych, r. bird (r.) on basket.

Ht. 1.27 (panels 0.95; width 0.84 (panels 0.485); panels recessed 0.045. Pl. XXVI.

Maybe same sculptor as W221, c. 160/170-180.

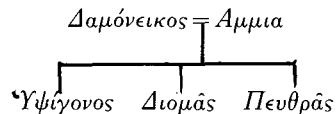
1:15



If not made by Teimeas himself, certainly inspired by his work. Perhaps first decade of third century.

1. *Αππης*: Robert, *Bull. épig.* (1978), 510.

Υψίγονος: v. *MAMA IX*, 475n., referring to this text as known in a copy made by W. M. Ramsay. Another text from Cotiaenum discussed there (LW 820 = *CIG* 3827bb), reveals a family:



The new text may indicate that Damonikus' parents were Appes and Hypsigonus, the last name passing from grandfather to eldest grandson. The Doric form *Δαμόνεικος* may suggest a connection with a Doric city, perhaps a Megarian Black Sea colony. Hypsigonus, not common, also occurs at Panticapaeum: *CIG* 2110.

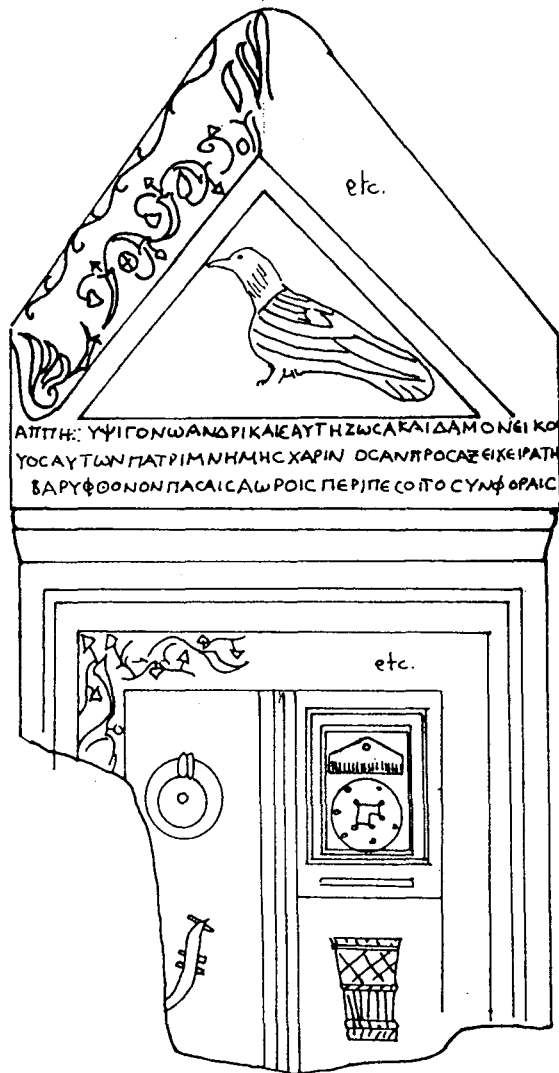
2-3. For the formula *MAMA IX*, 111n., *CRAI* 1978, 241 ff. and especially 253 ff.

235 Gökçeler

White marble doorstone buried below, broken down left side. Type C Altıntaş 1, but with triangular gable. Doorframe with three fasciae (between two outer ones, simple moulding: lintel?). On inner part of posts stereotyped ivy tendrils; on lintel ivy (developed out of Teimeas' W224, c.200?). Normal door (replum as Teimeas' 201 above, c.200-210). In upper panels 'Scheme 2' (doorring around 'aspis' as at Aezani; see *MAMA IX*, xlviij), in r. panel also wool-comb; below, l., plough (as on 5 and 116 above, made by Teimeas c.200-210), r., basket. Above lintel quarter-round between astragals (?). In triangular pediment eagle (l.) on pedestal. Nice palmettes from which spring ivy tendrils (with one flower). Beside them incised stem tendrils.

Ht. 1.16 broken (panel 0.39, pediment 0.28); width 0.67 (panel 0.4, pediment 0.39); thickness 0.11 buried (panel 0.045, pediment 0.035); letters 0.013-0.015. Pl. XXVI.

*Ἀππης Ὑψιγόνω ἀνδρὶ καὶ ἐαυτῇ ζῶσα καὶ
 Δαμόνεικο[s]
 υἱὸς αὐτῶν πατρὶ μνήμης χάριν. ὃς ἂν προσάξει,
 χεῖρα τῆ[ν]
 βαρύφθονον πάσαις ἀώροις περιπέσοιτο,
 σὺνφοραῖς.*



236 Half an hour W. of Gökçeler

White marble doorstone of Type C Altıntaş 1, broken at top. Normal doorframe. Stylized leaf motif on middle moulding of posts (cf. W227f, W231 and Raleigh stone, c. 215–230); on posts ivy leaves alternating with three-petalled rosettes (cf. W228, W231 and 180 above from same period); on lintel ivy tendrils springing from central leaf (as W231, c. 220–225; cf. also W273). Normal door (replum capital probably as W273, made by Helios, c. 220–225). Above lintel inscription and palmette frieze (as W273 and 180 above, made by Helios c. 215–220). In arch lion (l.) and lioness (r.) facing each other above prostrate bull (same hand as 180), above them smaller arch with lion attacking prostrate bull. L. and r. of this arch vines springing from corner palmettes (same hand as 180).

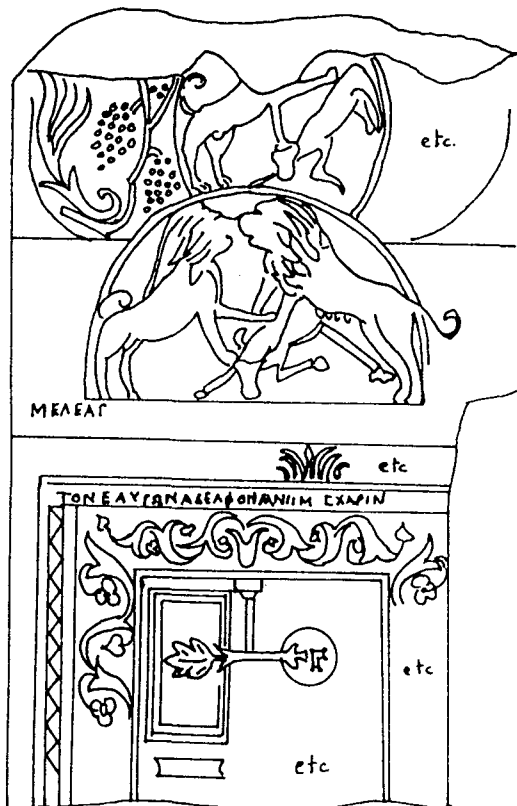
Ht. 1.42 buried (pediment 0.02, panels 0.57 buried); width 0.84 (pediment 0.515, panels 0.41); thickness 0.22 (pediment 0.02, panels 0.045); letters 0.01–0.015. Pl. XXVI.

Μελέαγρος ---
-----]

τὸν ἑαυτῶν ἀδελφὸν μνήμης χάριν

Work of Helios latypos, carved c. 215–225.

1. *Μελέαγρος*: the name occurs at Cotiaenum, *CIG* 3825 l. For mythological names, see *MAMA* IX, ix. The stele seems to have been set up for deceased of both sexes (cf. the reliefs). Siblings for a brother and sister?



1:15

237 Gökçeler

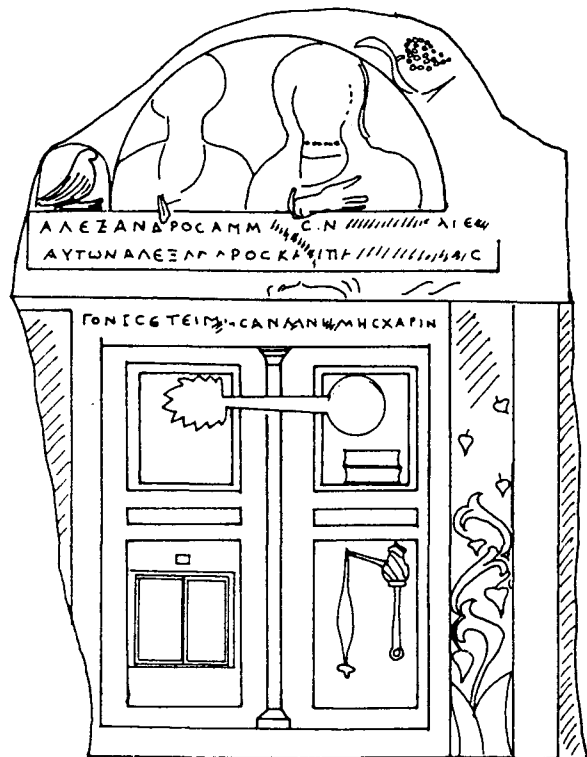
W. wall of cemetery.

Published *CIG* 3857 f; LW 790.

White marble doorstone of Type C Altıntaş 1, broken slightly below and above; surface gone top r., buried to l. Usual ivy tendrils on pilasters (bush below as E. Gibson, *ZPE* xxv (1978), no. 5, c. 225–230). Normal door (replum identical with E. Berger, *Antike Kunst* XXII (1979), 46, Pl. 76, c. 220–225). In upper panels 'Scheme 1', in upper r. panel also comb; below, l., open diptych with stilus on back, r., spindle and distaff. Above lintel (plain as the stone published in *Ant. Kunst*) traces of wide palmettes (cf. same stone). In arch bust of man (l.) and woman (r.) wearing a veil (shape identical with *Ant. Kunst* stone and with Kütahya stone no. 118, c. 220–225) and a necklace (identical with Kütahya 118). L. of arch circular recess with eagle (r.) on hare. Around arch vine tendrils.

Ht. 1.26 (pediment 0.35, panels 0.52); width 0.75 buried (one half is 0.445) (pediment 0.47, panels 0.435); thickness 0.035 (pediment), 0.04 (panels); letters 0.01–0.015.

Ἀλέξανδρος Ἀμμ[ία] συν[βίω καὶ τ]ᾶ τέ[κνα]
αὐτῶν Ἀλέξανδρος καὶ Πα[.....] κέ Ὀ[νήσιμος]
τοὺς ἑαυτῶν
γονίς ἐτείμησαν μνήμης χάριν



1:15

Made by same artist as *Ant. Kunst* stone, *ZPE* xxviii (1978), no. 5, and Kütahya no. 118, somewhere between the first two. Therefore middle of third decade of third century.

2. One can perhaps restore Πα[πίας], who might be the man mentioned in the gravestone 239 below, c. 235–245 (cf. his sons' names).

Note change of construction in midstream—originally for the wife then used by children for both parents.

238 Gökçeler

In E. mahalle.

Fragment of niche of white marble 'Bogenfeldstele', broken r., top, and bottom, with plain pilasters. In niche probably male (l.; see tip of himation) and female (r.) standing figures. The woman holds a distaff in l. hand from which hangs a spindle (cf. several stones from workshop of C Altıntaş 1 in period c. 220–235; G. Mandel, *BCH* xxxiii (1909), 291 no. 49; Pfuhl-Möbius, *Grabreliefs* 580; E. Berger, *Ant. Kunst* xxii (1979), 46 Pl. 17, 2; Kütahya Inv. no. 918). The drapery of the woman can best be compared (though it shows a different hand) with Kütahya Inv. no. 918 (c. 220–225).

Ht. 0.82 broken; width 0.375 broken; thickness 0.17. Pl. XXVI.

(Perhaps earlier part of) third decade of third century.

239 Gökçeler

W. wall of cemetery.

White marble doorstone of Type C (or F?) Altıntaş 1, buried on l. and much weathered below. On socle (r.) two yoked oxen with a plough. Pilasters decorated with stereotyped late vine tendrils. In niche standing man (l.) and woman (r.), wearing a 'Scheitelzapffrisur' (low version as worn until the earliest coins of Otacilia Severa, 244–249, see K. Wessel, *AA* 1946–47, 67 fig. III). The small oblique upper edge of the niche is decorated with alternating open and closed palmettes as became usual in the workshop c. 235–260 (see unpublished stele from Izmir; *JRS* xv (1925), 147 no. 129, fig. 67; Pfuhl-Möbius, *Grabreliefs* 479). In arch of gable standing lion (r.), forelegs on prostrate bull. Beside the arch dolphins (as on E. Gibson, *ZPE* xxviii (1978), no. 2 from 239–240). In lower corners l. open diptych and pen case, r. comb above.

Ht. 1.7 (pediment 0.265, panels 0.92, tenon 0.12; width 0.8 buried (pediment 0.4, panels 0.565, tenon 0.09 buried); thickness 0.11 buried (pediment 0.02, panels 0.035); letters 0.015–0.021 (*A* 0.016, *Ω* 0.012). Pl. XXVI.

Ἀλέξανδρος κὲ Ἀυρήλιοι
Παπίας κὲ Κυρίλλα Πατία κὲ Ἀμμί-
α γονεῦσιν

a
ω

The stone can be situated between 225 above (c. 235–245/50) and the unpublished Izmir stele (c. 250). Latter part of fourth or early part of fifth decade of third century.

a ω: Robert, *Bull. épigr.* 1965, 377: 'La formule est très fréquente'. Christianity is indicated in different ways at this period: by the use of the Latin cross, the 'Christians for Christians' formula, or with the alpha-omega.

240 Gökçeler

In cemetery wall.

Grey marble stele of Type C (?) Altıntaş 1, broken at top and slightly at foot. On socle in panel (l.) two yoked oxen (?) (cf. *Antike Kunst* xxii (1974), Pl. 17, 2, c. 230–235, and Pfuhl-Möbius, *Grabreliefs* 356, Pl. 159, c. 245–3250). Pilasters with stereotyped vine tendrils (vine leaf in middle as on stele in *Ant. Kunst loc. cit.* and unpublished stele, Kütahya Inv. no. 918, c. 225). In niche standing man (l.) and woman, her chiton decorated below with zigzag motif. Both hold objects in l. hand, the man a falx vinitoria, the woman a spindle and distaff.

Ht. 0.64 (panel 0.53); width 0.55 (panel 0.395); thickness 0.01 (panel, buried); letters 0.013–0.015. Pl. XXVII.

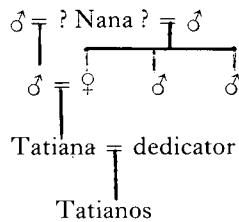
κὲ [? Νά]να μάμη κὲ μήτ-
ρωσιν κὲ συνβίω Τατι-
ανῆ κὲ Τατιανὸς
μητρὶ γλυκυτά-

5. τη μνήμης
χάριω

Difficult to date, but perhaps second quarter of third century.

The names of the main dedicator and an uncertain number of relatives for whom the tomb was intended are missing at the beginning. If his parents were commemorated, as is likely, there would have been father, mother, grandmother, mother's brothers.





241 Gökçeler

In fountain a quarter of an hour S.S.W. of village.

White marble separate gable with plain 'Syrian architrave' below, as in *JRS* XVIII (1928), 32 no. 247, Pl. III (made by Teimeas, c.180/190–200), and 61 and 100 above (perhaps works of Andromachos, c.215–220). This time however free plain acroteria. In lower corners dolphin; in top eagle (r.) facing bird (l.) on basket; on both sides of this, vine. Dentils along inner side of plain raking cornice.

Ht. 0.73 (arch 0.32); width 1.28 (arch 0.69); thickness 0.20; letters 0.013. Pl. XXVII.

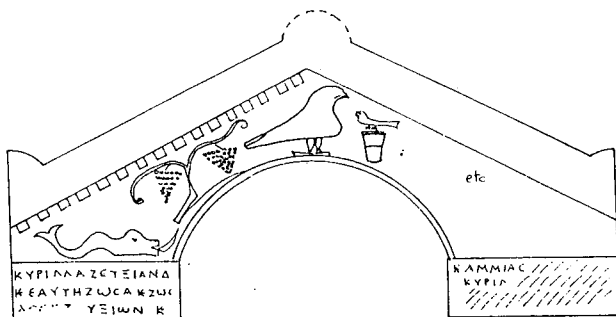
Κύριλλα Ζεύξι ἀνδ[ρ]ί
κὲ ἐαυτῆ ζῶσα κὲ Ζώσ[ι]-
μοῦ κὲ Ζευξίων κ[-]
κὲ Ἀμμίας [- - -]

5. Κύριλλ[α - - -]
[- - - - -]

Late second or first quarter of third century.

1. The name Zeuxis occurs in an unpublished inscription from Yağalar Köy, territory of Cotiaeum; and see *MAMA* IX, 281 and 406.
5. 'Room for one at beginning, but the possible trace does not fit K', Cox.

A wife and at least four children mourn the deceased.



1:17.5

242 Gökçeler

In fountain a quarter of an hour S.S.W. of village.

Published *CIG* 3857h; *LW* 789.

Stele of grey marble with some white, slightly broken above. Type E (? or C) with niche below. Posts decorated with ivy tendrils (same hand as Pfuhl-Möbius, *Grabreliefs* 2147, Pl. 307, c.200–210 and 46 above, c.210–220). In niche three standing figures; l. two youths in tunica and short cloak (same hand as *MAMA* VI, 362, and 105 above, both c.200–210) and woman or girl (r.) in chiton. The youths clasp hands, and the central youth has his l. arm round the shoulder of the female figure. Above lintel, oblique moulding with zigzag. In horseshoe-shaped arch lion (l.) and lioness (r.) (same hand as 105) facing each other on top of prostrate bull. Above them spindle and distaff and comb. Beside arch traces of vine tendrils. Work of the same artist as *MAMA* VI, 362; Pfuhl-Möbius, *Grabreliefs* 2147, Pl. 307, 46 and 100.

Ht. 1.30 (pediment 0.445, panel 0.54); width 0.80 (pediment 0.535, panel 0.49); thickness 0.15 (pediment c.0.01, panel c.0.025); letters 0.01–0.02. Pl. XXVII.

Ἐρμῆς Ἀπολλῶ Τατία συνβίω καὶ ἐαυτῶ ἐτι ζῶν
ἐπο[ι]-

[ἦσεν καὶ] τέκνοις ἀώροις Διονυσίω καὶ Ἀττικῶ
[καὶ . . .] καὶ Ἀλέ[ξανδ]ρος τ[ο]ῦς ἐαυτοῦ γονεῖς ὁ
υἱὸ[s]

καὶ τοὺς ἀδελφοὺς ἐτείμησεν μνήμης χάριν

c. 205–215.

1. *E*[.]μῆς, *LW*.
2. Space for up to 9 letters at the beginning.
3. Space for 7 letters.

243 Gökçeler

In middle of cemetery. Grey marble column with congé above, weathered in places. One line of inscription, preceded and surmounted by crosses. The initial cross supports an orb described with an unidentified design, on which rests another cross (see Pl.).

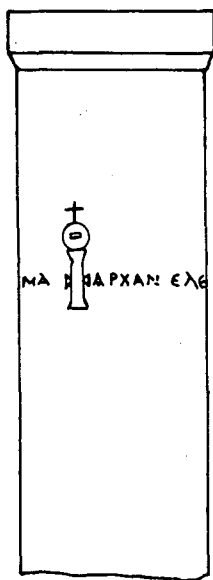
Ht. 0.70 buried (top 0.05, descent 0.02, shaft 0.63 buried); circumference 0.78; diameter 0.275 (upper moulding); letters 0.0225–0.03. Pl. XXVII.

Ἀρχάν[γ]ελε [β]οθήθι τῷ δούλου σοῦ Τροφίμῃ

For the Archangel (Michael) see *MAMA* IX, 551 n. For Michael in Phrygia see C. Mango, 'The Pilgrimage Centre of St. Michael at Germia', *Jahrb. d. Österr. Byz.* xxxvi (1986), 117–32.

Τροφίμῃ: see *MAMA* IX, lxii.

The dative gives place to the genitive; see index.



Nuhören (Afyon 34 Ie)

244 Nuhören

N. side of oda wall.

White marble 'Bogenfeldstele' of Type C Altıntaş 1. On r. pilaster (apparently capital with leaf decoration) ivy tendrils (alternating ivy leaves and four-petalled rosettes as on 198 above, c.150-75, and 234, c.160/170-180). In niche standing woman with very strangely draped himation (looks like the 'Schrötenwand' of a quarry). Her hair is probably inspired by the 'Bildnistyp' from the eighties of Crispina (J. Meischner, *JDAI* 76 (1961), 188ff.; K. Fittschen, *Die Bildnistypen der Faustina Minor und die Fecunditas Augustae*, *Abh. d. Akad. d. Wiss. in Göttingen*, Phil.-hist. Kl. 3e Folge, 126 (1982), 86f., nos. 1-6, Pls. 53-56. Cf. Inan-Rosenbaum, *Portrait Sculptures* 83, no. 57, Pl. 36) and worn in the late Antonine-early Severan period (see Inan-Rosenbaum, *Porträtplastik* 148, no. 95, Pl. 83; 295, no. 288, Pl. 206; Fittschen-Zanker, *Katalog der röm. Porträts* 94-5, nos. 136-8, Pls. 162-5). Above, triangular pediment containing a frontal eagle.

Ht. 2.26 buried (niche 1.91, figure 1.88); width 0.86 (niche 0.625, figure 0.49); thickness 0.34 broken (niche 0.16 broken); letters 0.018-0.02. Pl. XXVII.

- - - και] 'Α[ππ]ης Λυκάουι υ[ι]ῶ κ[αί] Λυκάων
 πάτρωι και
 'Αριστ[εί]-
 δης

Probably 180-200 (but not Teimeas).

The female figure is inappropriate for a tomb intended for males. Perhaps the text that survives merely supplemented a reference to a husband putting up a tomb for his wife(?). Or it was a cheap 'off-the-peg' purchase?

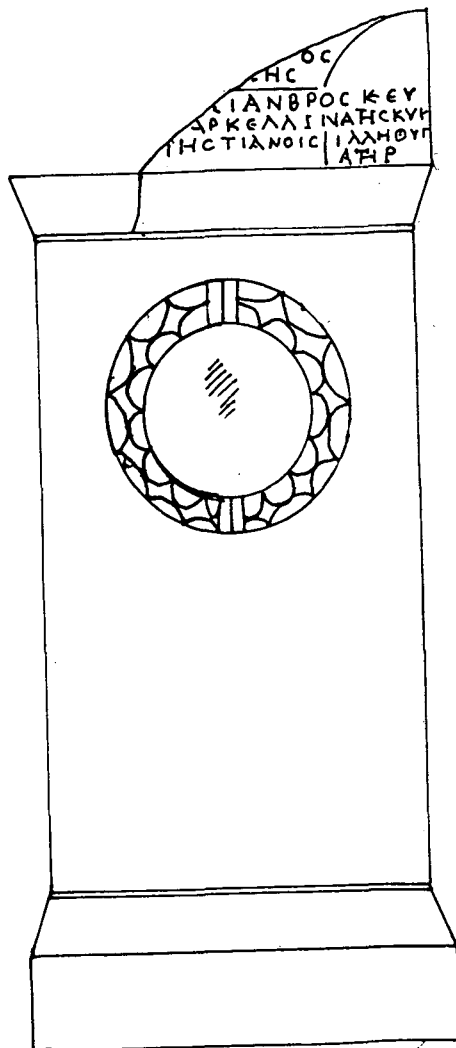
For πάτρωι see Robert, *Bull. épig.* 1970, 525.

Lycaon was a son of Priam, Homer, *Il.* xxi, 33ff. The name probably acquired currency again in the Roman period because of its familiarity as an ethnic. Aristides was possibly another uncle.

245 Nuhören

Threshold stone of anbar, turned over.

Published C. Huart, *Konia, la ville des derviches tourneurs* (Paris, 1897), 251 no. 5; W. Calder, *Bull. J. Rylands Library* xvi (1929), 17 no. 3; Gibson, 'Christians' 17 no. 6.



White marble bomos, broken top l., made in workshop of C Altıntaş 1. Shaft with congé above and below between oblique upper and lower mouldings. Above also acroteria in relief. On shaft characteristic (from c.290 onwards, cf. Gibson, 'Christians' 24, no. 10, Pl. 11) wreath enclosing a Latin cross. The monument must be earlier than the oldest bomos of the series known so far (=Gibson, 'Christians' 15, no. 5, c.300–305).

Ht. 1.28; width 0.56 (top), 0.48–0.54 (shaft), 0.645 (base); letters 0.01–0.019. Pl. XXVII.

[- -]νος
 [- -]λης
 [- -]ς γανβρός κὲ Εὐ-
 [- -] Μ]αρκελλίνα τῆς Κυρ-
 ἰλλης θυγ-
 ἀτηρ
 [Χρηστιανοὶ Χ]ρηστιανοῖς

Probably c.285/290–300.

246 Nuhören

In well on E. edge of village.

Square base (?) of greyish marble decorated on front with Latin cross between two curved stems ending in an ivy leaf. Relief at surface level in slightly sunk panel; l. side similar but panel blank, back and r. sides roughly smooth, broken roughly below.

Ht. 0.45 visible (panel 0.32); width 0.77 (panel 0.585); thickness 0.65 (panel recessed 0.05). Pl. XXVIII.

Haydarlar (Afyon 34 Ie)

247 Haydarlar

Beside door of new cemetery.

White marble doorstone, buried below, inscription broken, of Type C, with free acroteria decorated with palmettes. Doorframe with three plain fasciae. Usual door shape (similar panels framed by a quarter-round as 200 above, probably made by Teimeas, c.200–210). In upper panels 'Scheme 2'. Above lintel listel and quarter-round with incised pointed ovoli. In triangular pediment, frontal eagle with open wings (treated as 34 above and Pfuhl-Möbius, *Grabreliefs* 2089 Pl. 300, both works of Teimeas, of c.210–215 and c.200) above (triple) garland with ribbons hanging over two bucrania. Top acroteria covered below by standing acanthus leaf (very similar to *JRS* xviii (1928), 32 no.247, Pl. 3, made by Teimeas c.180/190–200), from which spring stem tendrils along the raking cornice (best parallel: W225 made by Teimeas c.200–210).

Ht. 1.03 buried (pediment 0.23, panel 0.43 buried); width 0.60 (pediment 0.46, panel 0.37); thickness 0.27 (panel recessed 0.02); letters 0.011–0.013. Pl. XXVI.

Ἀππης καὶ τὰ τέκνα αὐτῆς? ἐτίθειμην
 τὸν ἑαυτῆς ἀνδρᾶ

Probably work made by Teimeas respecting the more traditional regional types, during the first decade of the third century.

1. No room for the children's names. *Αὐτῆς* more likely than *αὐτοῦ* or *αὐτῶν*.

248 Haydarlar

In cemetery wall.

Published W. M. Ramsay, *JHS* VIII (1887), 515 no.4 (*IGR* IV, 601).

Grey marble column broken at top, much weathered, roughly oval.

Ht. 1.60 buried; circ. 0.88; letters 0.02–0.03. Pl. XXVI; Pl. XXVIII (squeeze).

τοῖς [κυρίοις ἡμῶν]
 Γ' Α{ε}(υρ.) Οὐαλ.
 Αιοκλη{σ}τιφ[νῶ]
 καὶ Μ. Αὐρ. Οὐα[λ.]

5. Μαξιμιανῶ Σεββ.
 καὶ Φλα. Οὐαλ.

Κωνστατῖω
 καὶ Γαλερ. Μαξιμιανῶ
 τοῖς ἐπιφανεστάτοις

10. Καίσαρι
 Ἀπὸ Ἀππίας
 Μ|||

293–308.

We assume that the text is the same as the one given by Ramsay, although there are significant differences in the line divisions.

Τ Ο Ι Σ
 Γ Α Ε Ο Ι Σ
 Ι Ι Ο Κ Λ Ι Σ Τ Ι
 Κ Λ Ι Φ Λ Α Ι Ρ Ο Υ Α
 Μ Α Ζ Ι Η Ι Ν Ι Ο Σ Ε Β Β
 Κ Λ Ι Φ Λ Α Ο Υ Α Α
 Κ Ο Ν Σ Τ Α Τ Ι Ο
 Κ Α Ι Α Λ Ε Ρ Μ Α Ε Ι Μ Ι Α Ν Ο
 Τ Ο Ι Σ Ε Π Ι Φ Α Ν Ε Σ Τ Α Τ Ο Ι Σ
 Υ Α Ι Σ Α Ρ Σ Ι
 Α Π Ο Α Π Π Ι Α Σ

Μ|||

2. ΓΑΕΟΓ, lapis. The engraver has made a meal of Diocletian's names, probably intending Γ. Αὐρ. Οὐαλ. not Γαίος Οὐαλ.
3. ΚΛΗCT, lapis.
12. Haydarlar is 20 km (i.e. 12½ m.p.) from Appia. If the reading |||| is correct (Cox notes that five uprights seemed visible on the squeeze) the stone has been moved from a point on the road 8-9 Roman miles S. Perhaps, however IIIX or XIII should be read, or was intended. Note that IGR IV, 600 (contemporary on the same road) has the distance indicated in Greek. The text in IGR IV, 601, gives ι[γ'?).

Διομήδης Μανικῶντος ἐτ[εῖμη-]
 σεν Μηνογένηται τὴν ἑαυτοῦ γ[υνα-]
 ἰκα πάσης ἀρετῆς ἔνεκεν
 σὺ δὲ ξένε χαίρε.

Probably first century AD.

1. Μανικῶν: see Zgusta, KP §863, citing *Ath. Mitt.* LXVI (1941), 82 no. 25 (Prusa): 'thrakisch'; Μεννίχου, Μανίγχοις Robert, *Bull. épigr.* 1973, 247f. (Gonnoi, Thessaly).
2. The spelling -ηα for -εια is a sign of an early date.

Territory of Cotiaeum

Ada Köy (Afyon 34 Ie)

249 Ada Köy

On island on S. edge of village

Grey marble doorstone of Type C with big relief acroterion (cf. W219, Hellenistic at the latest) decorated with primitive palmettes. In triangular pediment, boss. Four-panelled door with two valves (for vertical line dividing them, cf. 231 above from later first or first half of second century). Lower panels empty; above, faint 'Scheme 1'. Above lintel bead-and-reel motif. Above it another worn-off motif (kind of garland or 'Blattstab'?). There is a modern inscription in the pediment on either side of the boss: ΣΑΜ ΣΑΜ.

Ht. c. 0.89 just buried (pediment 0.13, panels 0.37); width 0.44 (cap.), 0.415 (shaft), 0.34 (pediment), 0.355 (panels); thickness 0.15 (pediment 0.0075, 0.0075 panels); letters 0.02-0.025. Pl. XXVIII.

Most probably Hellenistic (if not earlier); first century AD at latest.

250 Ada Köy

In step leading up to minaret.

Earlier unpublished copy by J. G. C. Anderson.

Part greyish marble stele, l. half buried, broken above and below, with rich upper moulding (cyma reversa, scotia, torus, congé). On shaft, wreath of ivy leaves with ribbons knotted round it (still much as on honorary decree olive wreath from Aezani from year 37 (acc. to Actian era = 7-6 BC): W. Günther, *Ist. Mitt.* xxv (1975), 351-356, Pl. 65).

Ht. 0.9 (shaft 0.69); width 0.62 (cap. projects 0.04 on one side); thickness 0.21 (cap. 0.26); letters 0.02-0.025. Pl. XXVIII; Pl. XXVII (squeeze).

251 Ada Köy

Byzantine ornament: chalice with peacocks on either side and acanthus leaves below. Ambon plate?

Ht. 0.52; width 0.14; thickness 0.065. Pl. XXVIII.

252 Ada Köy

Ionic impost capital (see 153 above). Between separated volutes ivy decoration. On front of impost, Latin cross flanked by ivy tendrils. Simpler or later version of R. Kautzsch, *Kapitellstudien* (Berlin and Leipzig, 1936) 167, nos. 540a-b (fifth century); 180 nos. 583f. (sixth century).

Ht. 0.275; width 0.415; thickness 0.67 (framed pillars top 0.33). Pl. XXVIII.

Sixth century or later.

Şihali (Afyon 34 Ie)

253 Şihali

In old cemetery.

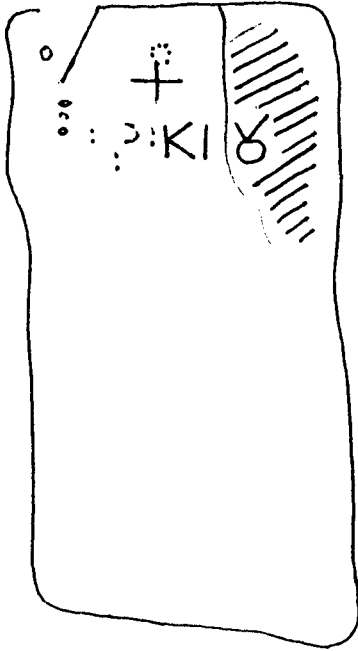
Rude block of grey marble roughly square in section, buried below, very weathered. Inscribed on front and back, sides blank.

Ht. 0.83; width 0.42; thickness 0.36; letters (front) 0.08-0.1, (back) 0.05-0.13.

(Front) †
 Πα]τρικίου
 (Back) see drawing.

A boundary stone between two Byzantine estates, unconnected with the boundary stones 17, 24f., and 106, which lie further to the E. The front side perhaps should be read as [ῶ]ρ(ος) [Πα]τρικίου; at the rear as ὄρ(ος) .Μανταλίου(?).

Çukurca (Afyon 34 Ie)



254 Çukurca

Pillar supporting anbar.

Greyish marble pillar broken above; letters fine and well preserved.

Ht. 1.075; diam. of shaft 0.275; diam. of base 0.3; letters 0.45–0.06. Pl. XXVIII (squeeze).

οἶκος
Θεοῦ

Perhaps third century AD.

Presumably part of a colonnade inside or in front of a church. The careful and ornamental lettering looks early, perhaps third century, making this a relic of one of the earliest churches of the region, built for the thriving pre-Constantinian Christian community of the area, and confirming that Christianity did not skulk away in this period.

Kusura (Afyon 34 Ie)



255 Kusura

Built into wall of cowshed.

Grey marble slab upside down, apparently complete at top, back rough, much worn above fourth line from bottom.

Ht. 1.16 (field probably 0.565 starting 0.535 from bottom of stone); width 0.66; thickness 0.24; letters 0.045. Pl. XXIX.

[— — — — —]

[Imp.] Caesaris [T]r[ai-]

ani Hadriani Au[g.]

termini [— c. 7 —]

5. cianorum per Pa[pi]
rium Paullinum
procur. Septem-
bre Aug. lib.

1. [ex auctoritate]? *vel sim.* Cf. *ILS* 5963: ex au[ctor]itate ... Hadriani ..., auspiciis L. Aelii C[ae]s. imp..., termini pos. i[n]ter Regienses et saltum Cu[] per C. Petronium Celerem proc. Au[g.] (praesidial procurator of Mauretania). *ILS* 5974: fines positi inter Caesarenses et Libanum et Gigartenos de vico Sidonior. iussu.... proc. Aug. per Dom[itium] ...

A second boundary stone from the same series as *CIL* 111, 7004 (259 below) which was found about 2–3 kms. away on the road between Aslanapa and Gökçeler. It was erected on the authority (ex auctoritate, ex iussu?) of an emperor, almost certainly Hadrian according to Cox's

copy, by an (imperial) procurator, otherwise unknown, Papius Paulinus, who might be procurator of Asia, of Phrygia, or, less probably, of the estates. Also involved was the imperial freedman September, who might reasonably be seen as an official on the imperial estate in the area which is otherwise attested by *CIL* III, 7002 from Yalınızsaray, and the petition to the two Philips found at Yapılcan (II4). In the late third century a comparable boundary decision between the Tiktyenoi and the Sporenai was taken on the order of the imperial procurator of Phrygia-Caria, Iulius Iulianus, who currently was acting *vice* the praeses, by an equestrian official (*a militiis*) aided by a land surveyor (*geometres*). The militarisation of Roman officialdom in the third century is nicely illustrated by the differences between the two texts (T. Drew Bear and M. Christol, *Travaux et Recherches en Turquie 1982*, *Collectio Turcica* 11 (1982), 23–42 with full commentary). The community mentioned in line 4 was presumably itself part of the imperial estate, and its name may give a clue to the estate's origin since a form -ciani looks to be derived from a Roman nomen or cognomen ending -cius. Compare the *χωρία Κωνσταντιανὰ* of N.W. Galatia (on which see J. G. C. Anderson, *JRS* xxvii (1937), 19f. and S. Mitchell, *ANRW* II.7.2 (1980), 1074, with the inscription *RECAM* II (1982), 34–36), which appear to have originally been owned by a Considius, but passed into the patrimony of Hadrian if not to an earlier emperor). Similarly the *praedia Quadratiana* around Laodicea Catacecaumene also became imperial property most probably under Hadrian (*ANRW* II.7.2, 1078). An obvious name to restore here would be [Plan]cianorum, since the Plancii of Perge were great landowners in central Asia Minor (*JRS* LXIV (1974), 24–39) but the name seems a little short for the gap in line 4 (?7 letters; but we could restore 'termini [vic. Plan]cianorum'), and there is no evidence to date that other property belonging to the Plancii passed into imperial hands. Another private Roman landowner in this area fits well with the evidence for the Sestullii, whose property seems to have been centred further to the S.E. round Zemme, and the pattern of private land becoming imperial property (whether by bequest, confiscation, or other means) is also familiar.

256 Kusura

House balcony.

White or greyish marble stele of later type C Altıntaş 1 with central panel, broken on all sides (except below). Identical frame with 217 above (285–290). Gibson, 'Christians', 24, no. 10, Pl. XI, c. 290(–300); W. Calder, *AS* v (1955), 35, no. 3 (c.300–305) and Pfuhl-Möbius, *Grabreliefs*, 1159, Pl. 174 (c.300–305). Does not however show vine tendrils on socle, which are usual from c.300 onwards (cf. already Pfuhl-Möbius, 1159, Pl. 174). In lower part of panel two zones divided by listel: above, two horses, one foreleg raised; below, three oxen (very close to Pfuhl-Möbius, 1159).

Ht. 0.42; width 0.56; thickness 0.11. Pl. XXIX.

c.295–300.

For horses see note on 219f. above. Several votive *stelae* from the Upper Tembris valley—collected and discussed by L. Robert, *BCH* cvii (1983), 526–42, and cix (1985), 467f.—depict the livestock (cattle and pack horses) of the man responsible.

257 Kusura

In cemetery.

Grey marble column lying with inscription underneath.

Ht. 0.26 buried; circ. 1.10; diam. c.0.31; letters 0.015–0.035. In the top there is a cross-shaped depression 0.09 deep, for attaching a capital or another column shaft. Pl. XXIX.

εὐχὴ
Ἀνδρόνικου
κῆ τῆς συν-
βίου αὐτοῦ.

5. ὑειὸς
Δημητρίου.

Byzantine.

5. Presumably the son is Andronicus. Conceivably ὑειὸς is a *recherché* form of the genitive (cf. *υἱέος* gen.) but more probably the compiler slipped back into the nominative here.

Cf. 9, 16, and 23 above (using the formula *ὑπερὶ εὐχῆς*) which also commemorate members of the congregation who paid for the columns.

Aslanapa (Afyon 33 Ie)

258 Aslanapa

Grey marble column buried in house wall.

Published T. Drew Bear and W. Eck, *Chiron* vi (1976), 298 no. 9 (*SEG* xxvi (1976/7), 1381; French, *Roman Roads* 674).

Ht. 0.72; diam. c.0.32; letters 0.02–0.045. Pl. XXIX.

Ἀυτοκράτ[ορσι
..... <ω>
Γ. Οὐάλερι <κὲ>
Διοκλητιαν[ῶ κὲ Μ. Οὐάλ.]
5. Μαξιμιαν[ῶ Σεββ.]
κὲ τοῖς ἐπιφανεστάτοις
Καισαρ[σι]

293–305.

2. Traces of letters from an earlier inscription, which has been hammered away.

3. ✠ symbol between a + (inappropriate for these emperors!) and ⚡ at the end of the line. Is it simply an ornament or a sign of punctuation? Or does it represent ω on its side?

6. Similar sign at beginning of the line; here it seems to represent κέ.

Drew Bear and Eck publish a text ending ἀπὸ Κοτιαείου Δ. This seems to have been buried when Cox saw the stone.

259 Aslanapa

In old cemetery at junction of Aslanapa–Gökçeler and Çal Köy roads on ridge of hill.

Published *CIL* III, 7004.

Greyish marble slab broken above, broken below, well preserved, roughly smooth behind. Pl. XXIX.

P]IR (P)APIRIVM . PAV[L]
LINVM . PROCVR . SE-
PTEMBRE . AVG . LI[B.]

Hadrianic.

CIL read Paullinum. The double L is confirmed by the text of 255 above. See commentary on that stone, and construe ‘per Papirium Paullinum, procur(ante) Septembre’, etc.

260 Aslanapa

In step of minaret in garden of mosque of Aşağı Mahalle.

Greyish marble bomos buried below, front and back surfaces broken, with simple socle moulding. On front side radiate bust of god (Helios?) with halo. Tunica draped as on Kütahya stone, Inv. no. 215 and *MAMA* VI, 365 (all c. 210–230).

Ht. 1.005 (cap. 0.05, descent 0.065, shaft 0.741, descent 0.08, base 0.07); width 0.44 (base), 0.38 (base of shaft), rest broken; thickness 0.45 (base), 0.39 (base of shaft). Pl. XXIX.

Middle (to late) Severan.

The radiate bust is probably Helios. For three votive altars from nearby Kusura, each depicting a bust of Helios, and other local deities (including Zeus Olympius, Mên or Sôzôn, Mêter Theôn) see *SEG* XXXII (1982), 1284–6.

Another photograph of a bomos of similar proportions and apparently in the same site shows a bust of Mên. Although the notebook seems to indicate that the back of the monument was broken and that no bust was visible, both busts were surely on the same stone.

261 Aslanapa

Small mosque.

Published J. Anderson in Ramsay, *Studies* 211, no. 9.

Bomos with leaf garland with ribbons; stylised ear of corn

standing within garland. The garland is so similar to those of a local Aezanitan type of garland sarcophagi (one item published by R. Naumann, *AA* 1980, 136 fig. 19), that the stone may come from the Aezanitis.

Ht 0.84; width 0.56 (top), 0.43 (shaft), 0.56 (bottom); thickness 0.52 (top), 0.39 (shaft), 0.53 (bottom). Pl. XXX.

[? ἐπι] Νικο[μά]χου
[ἐ]του]ς τλη'Αύρ. Ἰάσων θεῶ
ὑψίστω εὐχῆν.

AD 254 (Sullan).

The Theos Hypsistos was worshipped at Aezani, *MAMA* IX, P67–68, as well as widely throughout northern Phrygia (see *ANRW* II, 18. 3, 2032–43 with refs.). The era used here is presumably Sullan, giving AD 254 not 308 by the Actian era. The Sullan system was replacing the Actian in the Aezanitis itself by the mid-third century, and was probably always used in the Girei Ova, to which this text belongs. See *MAMA* IX, 411, from nearby Yalnızsaray.

1. Anderson recorded traces before the name. [ὑπέρ] is possible, indicating that Aur. Iason made the dedication on behalf of a friend (cf. Drew Bear and Naour, *ANRW* II, 18. 3, 1932 no. 6 for a local parallel), but the position of the phrase before the era date favours the suggestion of Drew Bear and Naour that [ἐπι] be read, implying that Nicomachus was priest of the sanctuary at the time of the dedication (*ANRW* II, 18. 3, 2038 n. 500).

Ears of corn are displayed on two dedications for Theos Hypsistos from the territory of Nacolea (*MAMA* V, 186 and 211, cf. 212 ὑπὲρ βοῶν) and on a stone of AD 257/8 from Tavşanlı (*ANRW* II, 18. 3, 2036 no. 31). The ‘Highest God’, like the other less abstract deities of pagan rural Anatolia, ‘sends you rain from heaven and crops in their seasons, filling your hearts with nourishment and good cheer’, as Paul put it to the people of Lystra (*Acts* XIV. 18).

262 Aslanapa

In gate.

Grey marble bomos with elaborate upper moulding. Beribboned garlands on at least three sides, containing busts: on front and r. side, female bust with long hair and polos (Cybele?); on l. side, bearded male bust (Zeus?). Inscription above. Similar bomoi are found at Aezani (see *MAMA* IX, 71a and b).

Ht. 0.78 (cap. 0.18, shaft 0.60); width 0.53 (cap.), 0.45 (shaft); thickness 0.33 (cap.) 0.2 (shaft, broken); letters 0.015. Pl. XXX (front); Pl. XXX (left).

]PΠΓ||Λ [

Second or third century?

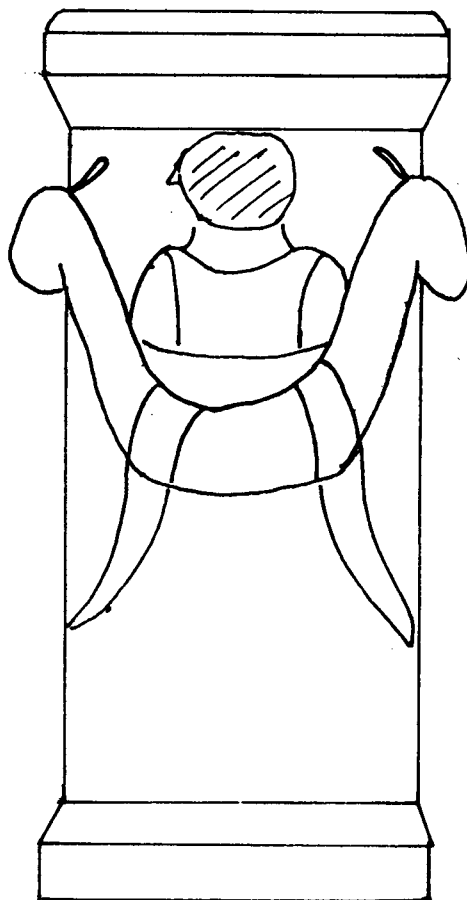
263 Aslanapa

Bomos with simple upper and socle moulding; plain acroteria in relief. On front of shaft wreath with two floating ribbons below; on r. side corn sheaf, on l. side short stem with bunch of grapes.

Ht. 1.31 (cap. 0.35, shaft 0.96) on front, from base of cap. to top of wreath 0.28; wreath 0.40; on r., from base of cap. to top of shaft, 0.295, sheaf 0.27; on l., from base of cap. to top of bunch of grapes 0.33, buried 0.17; width 0.56 (cap.), 0.43 (shaft); thickness 0.50 (cap.), 0.38 (shaft). Pl. XXX (r. side).

Second or third century AD.

The reliefs show the usual concern for the harvest and the vintage, combined here as on *MAMA* 1, 5 and 7; VII, 1 (Laodicea Catacecaumene) and frequently elsewhere.



264 Aslanapa

Grey marble bomos, broken away in front diagonally from top l. to bottom r., decorated with garland with ribbons on front and back. A bust inside each garland. Inscription below front garland.

Front: ht. 1.07; width 0.31 broken; thickness 0.54; letters 0.02. Back: ht. 1.12 (cap.), 0.85 (shaft), 0.12 (base); width 0.53 (cap.), 0.46 (shaft), 0.5 (base broken). Pl. XXX.

*Μένανδρο[ς Ἀντή-]
νορος ἐποί[ησεν]*

Second century.



Menander is presumably the name of the stonemason (as well as that of the dedicator), and the monument a votive dedicated to the deities whose busts are shown within the garlands.

265 Aslanapa

House in lower mahalle.

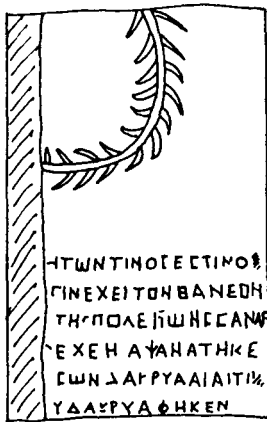
Part of grey marble stele or broad bomos broken above, below, and to l. presumably over half width. Above inscription a wreath.

Ht. 0.50; width 0.35; thickness 0.045 broken; letters 0.01-0.015.

*θν]ητῶν τινος ἐστὶν ὁ
]σιν ἔχει τὸν θανεον-
]τη • πολέμων ἐς ἀναρ-
]λέχθη αἰψ' ἀνάτηκε
]σων δάκρυα ΑΙΑΙΤΙ.
]υ δάκρυ' ἄφηκεν*

Probably second century AD.

More than half of this verse inscription has been lost on the left.



The form of the monument and the reliefs suggest that this was a dedication, but the inscription seems funerary. For a similar funerary bomos with busts, see **302** from Karadiğın.

267 Aslanapa

In house yard in upper mahalle.

White marble doorstone, slightly broken r., of Type C Altıntaş 1. Usual doorframe with stereotyped ivy tendrils springing from high stylized bush (cf. **201** above, made by Teimeas in first decade of third century); on lintel short ivy tendrils springing from leaf (as **29** above, made by Teimeas in early third century) in middle (developed out of W222, work of Teimeas from c.200). Normal door;

266 Aslanapa

In street of lower mahalle.

Greyish marble bomos buried below, with simple upper moulding. On front traces of bust in garland; on back traces of female bust in garland; r. side possibly eagle, l. side sickle.

Ht. 0.14 (cap.), 0.62 (shaft); width c.0.47 (cap.), 0.415–0.43 (shaft); thickness c.0.46 (cap.), 0.42 (shaft); letters 0.02–0.025. Traces of inscription on front and l. side. Pl. XXX.

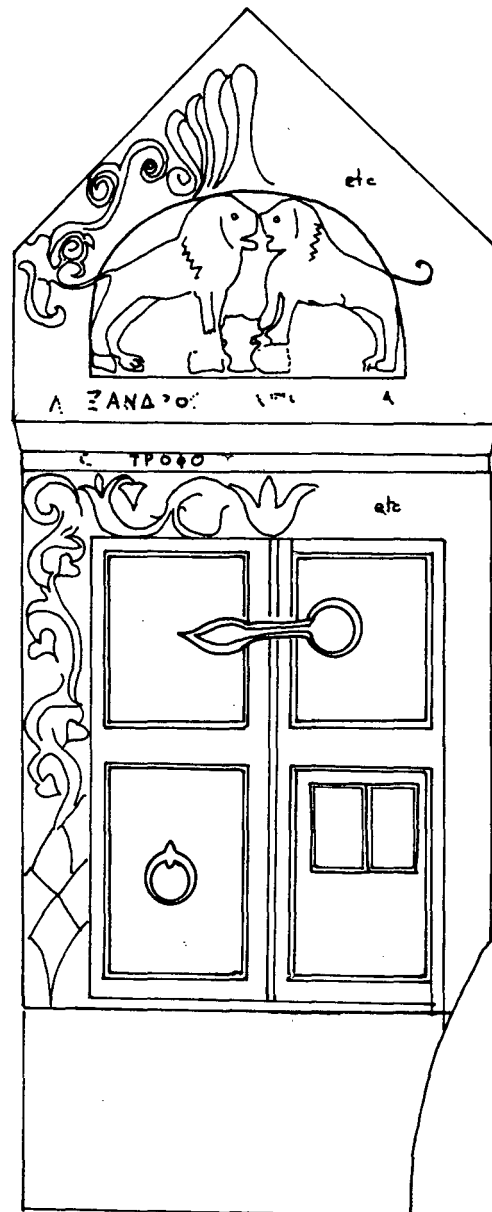
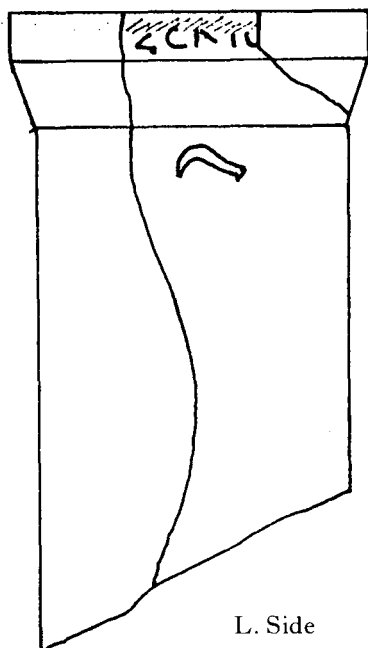
(Front)

Ι πατρι Διονυσίων παρ

(L. side)

αυ Διο

Second–third century.



above, 'Scheme 1'; below, l., doorring, r., open diptych. Above lintel decoration with half-palmettes (probably related to **2** above, made by Teimeas in early third century). In arch two standing lions, noses touching each other, front legs on a socle on both sides of a bull's head (lions very similar to l. lion of W225, made by Teimeas c. 200). Between gable palmettes, stem tendril (as on W225).

Ht. 1.60 (pediment 0.27, panels 0.63); width 0.62 (pediment 0.41, panels 0.365); thickness 0.20 (pediment 0.015, panels 0.03); letters 0.0125–0.015. Pl. XXX.

Ἀλέξανδρος . . . \ Π ΥΗΑΜΙ
συντρόφοις μνήμης χάριν

Probably work of Teimeas, made during first decade of third century.

268 Aslanapa

In shed wall.

Fragment of white marble doorstone, broken all round, of Type C Altıntaş 1. Lintel decorated with stem tendrils springing from double leaf in middle. Above it moulding with alternating open and closed palmettes (very closely related to W223 and **180** and **236** above, probably all works of Helios, c. 210/215–225).

Ht. 0.28; width 0.34; letters 0.02 (all guessed from below).

τὴν ἐὰ[υτ]

Perhaps also made by Helios latypos, c. 210/215–225.



269 Aslanapa

Tekke cemetery.

Grey marble doorstone, surface of niche broken away, buried below. Type C Altıntaş 1. Usual doorframe decorated with tendrils with three- or four-petalled flowers (cf. W273 made by Helios c. 220; **181** above from third decade of third century) continuing on lintel (cf. **180** made by Helios c. 210/15–220). Normal door with rectangular framed middle panel (cf. W231 and **181** made by same sculptor c. 220–230). In upper panels 'Scheme 1' with additional comb in upper r. panel; below, l., open diptych, r., spindle and distaff. Above lintel oblique palmette frieze (best parallels W273 and **180**). Small arch on top of bigger one (cf. **180** and W273). Below corner

palmettes, incised horizontal line (cf. **180** and **236**, both made by Helios, c. 210–225). Inscription above panels.

Ht. 1.30 (panels 0.44, pediment 0.31); width 0.89 (panels 0.49, pediment 0.39); thickness 0.30 (panel 0.09, pediment 0.03); letters 0.015. Pl. XXX.

Μεικίας Μνησᾶ τῷ ἐαυτῆς ἀνδρὶ καὶ ἐαυτῇ ζῶσα καὶ
Μόσχυλος καὶ
Ἀπολλώνιος καὶ Τατία Μνησᾶ πατρὶ μνήμης χάριν.

Probably work of Helios, made c. 215–225.

1. *Μεικίας* (f.): Mikias (m.) on a fifth-century AD monument, from *Inscr. v. Olympia* 69, l. 20 (information kindly provided by Mrs. E. Matthews). Zgusta, *KP*, 315, §916 connects names in *Μικ-* with *μικρός*, of which *μικός* is another variant. The proper name *Μικός* occurs in Gibson, 'Christians', 13, where the editor refers to L. Robert, *Hell. XIII* (1965), 254 (*Μεικρᾶ* on a Lycaonian monument).

Μνησᾶ: probably a hypocoristic form of *Μνησίθεος*; cf. *MAMA IX*, lxii.

270 Aslanapa

In yard of private house.

White marble niche stele, broken top, bottom, and r., very worn below, of Type C Altıntaş 1(?). Below, rectangular niche with standing male (l.) and female (r.) figures. The small oblique upper edge of the niche is decorated with a zigzag motif (best parallel **239** above, c. 235–245; palmettes there, however). Pilaster decorated with ivy tendril (very big leaves). Above, arch (?) with male (l.) and female (r.) bust. Both women are veiled (contours as on several stones c. 220–240: E. Berger, *Antike Kunst* xxii (1979), 46; E. Gibson, *ZPE* xxviii (1978), 11 no. 1f.; **237** above; Kütahya stone Inv. no. 918) and wear a necklace (as on several stones c. 225–240: Gibson, *loc. cit.*; Kütahya 918; **238** above). Inscription above panel.

Ht. 1.42 (panel 1.00; width 0.81 (panel 0.58); thickness 0.19; letters 0.015–0.02. Pl. XXXI.

κὲ Ἐρμία τέκνο(ι)ς

Perhaps c. 230–240/245.

271 Aslanapa

Buried in house wall.

Fragment of greyish white marble stele of Type C Altıntaş 1, broken top r. and below. Apparently pilasters with the later vine tendril decoration and capitals with stylized leaf motif (as on Pfuhl-Möbius, *Grabreliefs* 596, Pl. 94, c. 260–270). In rectangular niche upper part of standing male figure. Above it arch decorated with panel (l.) with vine tendrils (as on unpublished stele in Berlin from the middle of the third century). Beside it half-palmette (cf. Berlin stele; its shape occurs on several stelae c. 235–260/270: *JRS* xv (1925), 171 no. 163, Pl. 24; Pfuhl-

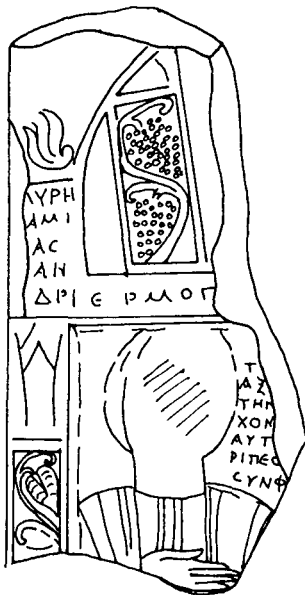
Möbius, *Grabreliefs* 479; unpublished stele in Smyrna). Inscription (a) below half-palmette, and below niche; (b) to r. of head.

Ht. 0.71 (pediment 0.27, panel 0.344); width 0.40 (pediment 0.13, panel 0.28); thickness buried; letters 0.013–0.025.

- (a)
 Ἀύρη.
 Ἀμ-
 ἄς
 ἄν-
 5. δρι Ἐρμουγ[ένη or ᾶ]
- (b)
 τ[ὶς ἀν προσ-]
 ἀξ[εἰ χεῖρα]
 τήν [βαρύ-]
 χθ(ο)ν[ον]
 5. αὐτ[ὸς πε-]
 ριπέσ[οιτο]
 συνφ[οραῖς.]

Probably made c. 250–260/270, perhaps by same sculptor as the Berlin stele and Pfuhl-Möbius, *Grabreliefs* 596, Pl. 94.

- (b)
 4. Omicron omitted.
 5. 'No parallel for this variant which spoils the metre; ἄωροις | αὐτὸς περιπέσοιτο κτλ.?' Cox.



272 Aslanapa

In garden wall of mosque, once in fountain.

Published J. G. C. Anderson, in Ramsay, *Studies* 212f., no. 10.

Greyish marble stele, broken above, chipped below. Pediment (defaced) with ?palmette acroteria; in middle stylized wreath with bands top and bottom straddling pediment and lintel below; defaced cross in wreath. Outer pilasters decorated with vine tendrils bearing leaves and bunches of grapes, inner with pattern of semicircles. Field (defaced for top) plain above, with implements below; l. to r., anvil or work table and curved saw; two hammers; chisel; saw.

Ht. 0.94; panel 0.465; width 0.54–0.63 (panel 0.315–0.375); thickness 0.19 (panel recessed 0.05); diameter of wreath 0.21 (outer); 0.14 (inner); cross c. 0.065 by 0.45; letters 0.01–0.02 (but inscription not recorded). Pl. XXX; Pl. XXX (squeeze).

Text as Anderson.

9. The testator Aur. Papylos writes κατ<α>λίπω λάρκιον κέ τὰ ἄ[ρμ]ενα; this equipment may be represented on the stone.

273 Aslanapa

Now in Kütahya Museum, Inv. no. 6.

Published J. Anderson in Ramsay, *Studies*; W239, Pl. 38.

White marble doorstone, probably 1, cut off above, big chip out of r. side. See description at W239; local imitation of Type C Altıntaş.

Ht. 1.47 (pediment 0.24, panel 0.66); width 0.68 (pediment 0.47); thickness 0.17 (pediment 0.025, panel 0.03). Pl. XXXI.

Κύριλα Ἀσκληπᾶ· ἀνδρὶ κέ Α[. . .] μνήμης χάριν

Ἀσκληπ[
 ΤΕ[-

 ---]

First half of third century.

274 Aslanapa, brought from Aezani.

In wash-house in S.E. of upper mahalle.

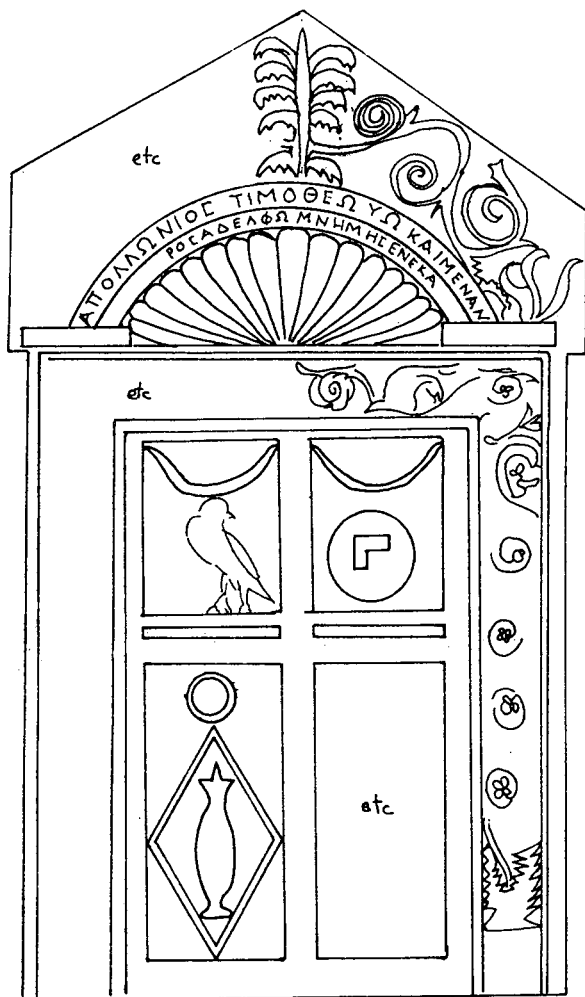
Well preserved grey marble doorstone of Type VA (= *MAMA* IX, xlvi, = Waelkens, *Türsteine*, p. 46, Type C Aizanoi 2), made at Aezani from the early Hadrianic period into the second half of the reign of Antoninus Pius. Usual doorframe with tendrils with frontal and laterally displayed flowers alternating with poppies (see *MAMA* IX,

xlvi: from the later thirties onwards) continuing on the lintel. Normal door. In upper panels fine garlands above eagle (l. looking over r. shoulder), l. and circular keyplate, r. Below, dooring on top of lozenge as on many stones from the second quarter of the second century (e.g., W66; *MAMA* IX, 236f., 344, 501). Inside the lozenge an amphora related to the fluted amphorae with voluted handles popular at Aezani during the late Hadrianic and early Antonine period (cf. *MAMA* IX, 256). In arch conch; in top of gable open palmette (similar to W152 from second quarter or middle of second century and to *MAMA* IX, 371, r. gable, from the mid-forties of the second century), from which spring leafed tendrils (normal on this type under Antoninus Pius: see *MAMA* IX, xlvi). Inscription on two lines round niche.

Ht. 0.495 (cap.), 0.23 (pediment), 1.03 (shaft), 0.875 (panel); width 0.97 (cap.), 0.50 (pediment), 0.90 (shaft), 0.50 (panel); thickness c.0.30 (pediment 0.215, panel recessed 0.24); letters 0.025–0.029 (above), 0.017–0.018 (below). Pl. XXXI.

Ἀπολλώνιος Τιμοθέω υἱῷ καὶ Μένανδρος ἀδελφῷ μνήμης ἕνεκα.

First half of reign of Antoninus Pius; made at Aezani.



I:12.5

275 Aslanapa

In cornfield a quarter of an hour to S., just l. of Ören Köy road.

Referred to by W. M. Calder, *Bull. J. Rylands Library* xvi (1929), 18 no. 4.

Greyish marble sarcophagus, broken half-way up, lid nearby, with stepped socle moulding and semi-cylindrical lid with full plain corner acroteria. This type of sarcophagus was produced at the quarries of Göynükören and is typical of Aezani. Writing not deep but well preserved.

Ht. 0.70?; length 2.45; width 1.34. Pl. XXXII.

- [αἰ]ψα πανύστατε παρθένε κείσαι
[δεσποίν]ης δεινῆς οἴστρον ἔχουσα μόρω
[-]αἰ ἐννφεύθης οὐδ' ἐς λέχος ἤρμοσε πατήρ
[ἀλ]λ' ὀλοῖ κώκυσαν Ἐρηνύες ἰς Ἀχέροντα
5. [ο]ὔνομα δις Κύριλλα γονεῦσι Κατυλλα Μένανδρος
κε' Ὀνήσιμος κε' Ἀλεξανδρία νύμφη
ἀνφότεροι Πλούτωνος ἀηλέος ἦσαν ὑπουργοί
ἦν γὰρ ἔδι κώμοισι βρέμειν ταύτην τάφοις ἐστεφάνωσεν
10. Χρηστιανοὶ Χρηστιανοῖς.

Probably (second half of) third century or early fourth century.

A verse epitaph of eight lines, consisting of an elegiac couplet, followed by three hexameters, a line with a hexameter ending, a hexameter and an expanded hexameter. It commemorates the premature death of a girl, Cyrilla, before her marriage.

- [— ω | — ω]. πανύστατε; was she the youngest sibling?
- [δεσποίν]ης, Cox. The dread mistress should be Death.
- [οὐκέτι], Cox, which suits sense and metre. The squeeze however suggests]αἰ.
- Sense and syntax obscure. δις should indicate that Cyrilla shared her mother's name. But it is reasonable to assume that the parents were Catulla and Menandros, with Onesimos and Alexandria as her brother and sister-in-law. In any case it is hard to make sense of the dative γονεῦσι. Perhaps punctuate after Κύριλλα: her name was Kyrilla the second (like her mother). Lines 5–7 then should be taken separately, as a reference to the burial of parents by three further children and a daughter-in-law. This interrupts the main sense of the epitaph which is resumed at l. 8. *Non liquet*.
- ἀνφότεροι, either both pairs (Catulla and Menandros, Onesimos and Alexandria) or in its later looser sense 'all together'.
- 'She whom it was meet to clamour about in revels, this was the one he decked with garlands at burial.' The sense seems clear, despite the hypothetical transitive sense attributed to βρέμειν. Instead of the revels at a wedding there was only a burial.
- No other epitaph from the region offers so stark a juxtaposition between the explicit pagan imagery of death (Furies, Acheron, Pluto) and professed Christianity. Cox noted: 'The inscription makes it clear that no reference to pagan cosmogony can be taken as a criterion of non-Christianity.' He cites Ramsay,

CB 387, n.4; Calder *et al.*, *JRS* xvi (1926), 61–4, no. 183; xvii (1927), 55f.; cf. also *Bull. J. Rylands Library* xvi (1929), 120, and, in general, Gibson, 'Christians', 93–7.

Girei Çal Köy (Afyon 35 Ig)

276 Girei Çal Köy

In street wall near cemetery.

Published A. Körte, *Ath. Mitt.* xxv (1900), 409 no. 18.

White marble 'Bogenfeldstele' of Type C Altıntaş 1, broken and battered above. Round arch moulding (as on Waelkens' unpublished photograph of Pfuhl-Möbius, *Grabreliefs* 222, fig. 117). Pilasters with bases and capitals decorated with stylized leaves (almost identical with new Kütahya stone, shortly before 212–213). Shaft of pilasters decorated with ivy tendrils (same hand as E. Berger, *Antike Kunst* xxii (1979), 46, c. 220–225). On l. shaft also bust of a child. In niche on inscribed socle woman in double chiton and himation (same hand as new Kütahya stone). In her l. hand distaff from which hangs spindle. Same sculptor as new Kütahya stone and Pfuhl-Möbius, *Grabreliefs* 222.

Ht. 1.32 (niche 1.06); width 0.61 (niche 0.44); thickness 0.11 buried (niche recessed 0.06); letters 0.01–0.0175). Pl. XXXII.

Ἀ[μμια]ς κὲ Τατακὸς κὲ Αὐξίλ-
(α)ὸς Ἀαυδίκη μητρὶ μνήμης
χάριν ἔτους Cγ'

AD 208–9, Sullan era.

1. Τατακὸς occurs at Aezani: see *MAMA* ix index *s.v.*, but not elsewhere, it seems. So perhaps not a totally uninteresting Lallname as we alleged in *MAMA* ix, xlix. Cox read Αὐξίλ|λος but regarded Αὐξίλ|αος as a possibility. The former is unparalleled; for the latter, cf. Αὐξίλεως, *SEG* xxiv, 1707.

277 Girei Çal Köy

Outside house a little above 276 in same street.

White marble 'Bogenfeldstele' of Type C Altıntaş 1, broken above and below. In niche man in fringed tunica and himation with tassel. On pilasters stem tendrils (same hand as W238 from latter part of first quarter of third century).

Ht. 0.65; width 0.70; thickness 0.13. Pl. XXXII.

Probably latter part of first quarter of third century.

278 Girei Çal Köy

(a) Top part of white marble stele. Ht. 0.59 (panel 0.52); width 0.69 (panel 0.57); thickness 0.29 (panel 0.04); letters 0.01–0.015. Pl. XXXII.

(b) Bottom part of white marble stele. Ht. 0.61 (panel 0.49); width 0.57 (panel 0.46); thickness 0.26 (panel 0.02); letters 0.015–0.022. Pl. XXXII.

Two fragments of 'Bogenfeldstele' of Type C Altıntaş 1. Pilasters with vine tendrils. In niche standing man (l.) and woman (r.), a youth between them on a small socle. The woman wears a double necklace and earrings, and has a hairstyle which may be inspired by the 'Scheckkopf' worn by Otacilia Severa c. 244–249 (cf. K. Wessel, *Arch. Anzeiger* 1946–47, fig. 111; also on the unpublished stele in Berlin, c. 250). Her chiton has a border along the neck and below (as on the Berlin stele); in her l. hand distaff from which hangs a spindle. The gable with its horizontal palmettes is clearly made by the same hand as the stele in Berlin. Inscription (a) to r. of niche, (b) on base.

(a)
κὲ τὰ τέκνα
αὐτῶν Τα-
τιον κὲ Ἀ-
νδρέα-
5. <σ> κὲ Χρυ-
σίον κὲ
Δόμνα
κὲ Εὐαν-
δράς

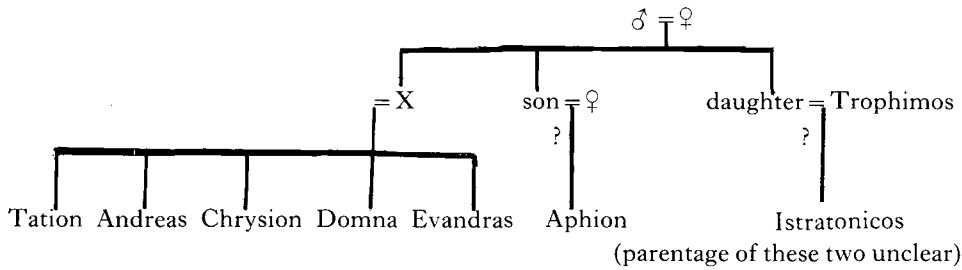
(b)
ὑ]ιὸς κὲ Τρόφιμος γανβρὸς
[κὲ τὰ τέκνα] αὐτῶν Ἀφιον κὲ Εἰστρατόνικος
[γονεῦσ]ιν γλυκυτάτοις μνήμης χάριν.

Work of same sculptor as the Berlin stele, probably made c. 245–250/55.

(a)5. E on stone for C.

(b) Cox noted that from 7 to 12 letters were lost at the beginning of each line.

It looks as if a couple are commemorated by their three children and son-in-law and seven grandchildren. The child shown in the niche may be a further sibling dead in infancy.



279 Girei Çal Köy

House yard on W. edge of village.

Bottom part of late greyish marble 'Bogenfeldstele' of Type C Altıntaş 1, broken above and r. and surface gone in parts below. On socle, below slightly protruding inscribed ledge, two pairs of oxen yoked to a plough. Pilasters without basis decorated with vine tendrils. In niche male (l.) and female (r.) figure on both sides of a square base supporting a third figure and decorated with a circular object, surely the bronze drum. Clearly work of same artist as Gibson, 'Christians' 37, no. 16, Pl. 17 (pilasters, shape of socle, legs and boots, figure base in middle, dated to 304/305).

Ht. 0.57, panel 0.27; width 0.75, panel 0.64; thickness 0.13, panel 0.02; letters 0.014 to 0.022 (in drum 0.01 to 0.015). Pl. XXXII.

Χαλκο-
τύμπανον

5. $\tau\iota < \varsigma > \varsigma$ ἀν προσάξι χίραν τήν βαρύχθ[ονον ὀρφανὰ] [τέ]κνα λίποιτο οἶκον χήρον βίον ἐρήμον.
1. Χαλκοτύμπανον: a bronze drum (not in LSJ). Such instruments were used in religious festivities; cf. χαλκόκροτος in Pindar, *Isthm.* 7(6), 3, referring to the rattling of bronze by the nurses of Dionysus, and Keil-Premerstein, *Zweiter Bericht*, 96f.; no. 188 (dedication to *Μήτηρ Ἰπτα* with 'Lärminstrumente'); but they were suitable for any *komos* (cf. 275 above).
4. χίραν, spelling influenced by χήρον in the next line.

Bezırgân (Afyon 33 İe)

280 Bezırgân

In oda.

Round altar of grey marble, back broken away, buried below. Elaborate upper moulding (cyma reversa?, torus, congé?). Possible traces of garlands round shaft.

Ht. 0.57 (cap. 0.13, shaft 0.44); diam. of cap. 0.43; circ. of shaft c. 1.60; letters 0.018–0.025.

[— — —]
καὶ Φιλippiών
πατρὶ μνείας χάριν.

Perhaps (later first century)—first half of second.

Remainder of inscription was on the upper mouldings.

281 Bezırgân

In old graveyard (Giaour Sandıklar)

Lid of a marble sarcophagus of the Aezanitan type. In plain triangular pediment Gorgoneion.

Pl. XXXII.

Probably later second or early third century.

282 Bezırgân

In old graveyard (Giaour Sandıklar).

Fragment of a semi-cylindrical marble sarcophagus lid of the type made at Göynükören. In semi-circular pediment tendrils growing out of basket (?).

Probably third century.

283 Bezırgân

In the mosque.

Inverted round altar of grey marble, back worn, with socle moulding (scotia, torus, plinth) and enribbed garlands of the Aezanitan type (cf. R. Naumann, *Arch. Anzeiger* 1980, 136 fig. 19). Above garland mirror. Almost certainly from Aezani or the Aezanitis (at least made there).

Ht. 0.57 (base 0.14); circ. of shaft 1.20; diam. at base 0.44. Pl. XXXII.

Βαβεις καὶ Ἄμιαι
τήν ἐαυτῶν μητέρα
ἐτείμησαν

Second half of second (—first half of third) century.

Ballı́baba (Afyon 33 Ie)

284 Ballı́baba

At well.

Long side of garland sarcophagus: two garlands hanging from bucrania; over the garlands patera.

Second century AD (?).

Göynükören (Afyon 33 Ie)

285 Göynükören

At fountain.

Greyish marble bomos with simple oblique upper and lower moulding. Relief acroteria. On front, garland clearly of the Aezanitan garland-sarcophagus type (see R. Naumann, *Arch. Anzeiger* 1980, 136 fig. 19); above it, unfinished stylised ear of corn; garland and ear of corn similar to but not identical with 261 above. On side unfinished relief.

Ht. 1.18; width 0.50–0.52; thickness 0.55. Pl. XXXIII.

Second half of second or first half of third century.

286 Göynükören

In corner of house on S. edge of village.

White marble 'Bogenfeldstele' of Type C Altıntaş 1, broken above, buried below. Pilasters with vine tendrils (best parallels also for free space above E. Gibson, *ZPE* xxii (1978), 22 no. 2 from 239–240). In niche, standing man (l.) and woman (r.), the folding of their himation with tassels clearly executed by same artist as Gibson, *loc. cit.* In l. hand of man whip, in l. hand of woman distaff from which hangs spindle. Pilaster capitals decorated with standing leaves (as often, from unpublished stele at Smyrna, c. 235–245, onwards). Same sculptor as Gibson, *loc. cit.*, dated 239–240. Inscription on base.

Ht. 0.96 (panel 0.79); width 0.71 (panel 0.52); thickness 0.16 (panel 0.05); letters 0.015–0.02. Pl. XXXIII.

ὄς [ἀν π]ροσάξει χεῖρα τὴν βαρῦφθονον
TEYIAI

Cox interpreted l. 2 as a date: (ἔτους) τε' (μηνός) Υπ(ερβερταίου) α', i.e. AD 220–1 (Sullan). But this is unlikely. There are no diacritic marks to identify the numerals; the omission of ἔτους and less so of μηνός is unusual, the fourth letter does not appear to have been Π, and we should expect the curse formula to have continued at this point. Moreover the stylistic parallels belong to

c. 235–45, and Göynükören certainly lay in the territory of Aezani, which was still generally using the Actian era at this period. In fact the phrase is paralleled on a stone now in Kütaḥya Museum, published by E. Gibson, *TAD* xxv (1980), 70 no. 12 (*SEG* xxx (1980), 1483 with commentary). This reads ἐί τις προσοίσει χεῖρα τὴν βαρῦφθονον, .. ΓΕΥ–ΑΙC ἀώροις περιπέσοιτο σσνφοραῖς. The sense, however, remains unclear.

287 Göynükören

(a) Beside well and (b) in new house between well and S. edge of village.

(a) Gable and (b) shaft of white marble 'Bogenfeldstele' of Type C Altıntaş 1. Measurements and style suggest that (a) and (b) almost certainly belong to the same stele; certainly they were made by the same sculptor. Below, rectangular niche with standing man (l.) and woman (r.). The tunica of the man and the himation of both figures have borders (as on the Berlin stele, c. 250). The tunica also has a zigzag decoration below. The woman is veiled and holds a distaff in her l. hand (as in the Berlin stele); in l. hand of man, pruning hook. Pilasters decorated with stereotyped vine tendrils on shaft (many vine leaves best paralleled on Berlin stele) and with stylized leaf motif on capitals (cf. gable). Gable of a shape found c. 250–280 (*JRS* xv (1925), 171 no. 163, Pl. 24; Pfuhl-Möbius, *Grabreliefs* 547, Pl. 94; 153 no. 479). In arch busts of man (l.) and veiled woman (r.), the folds of the drapery clearly carved by same artist as those on the shaft. The woman has a hair-style like that of the female bust in arch of Pfuhl-Möbius, *Grabreliefs* 479 (c. 260–270). On their heads garland (cf. *JRS* 1925, 171 no. 163, Pl. 24 c. 250–255). Corner palmettes like Berlin stele (c. 250) and 278 above (c. 245–255); top palmettes leading to Pfuhl-Möbius, *Grabreliefs* 547, Pl. 44 (c. 270–280). Between palmettes, l., open diptych, r., comb. Inscription to r. and l. of and below niche.

(a) Ht. 0.63 (pediment 0.32); width 0.75 (cap.), 0.73 (shaft), 0.40 (pediment); thickness 0.16 (pediment recessed 0.05); letters 0.075–0.0175.

(b) Ht. 0.81; width 0.75; thickness 0.16. Pl. XXXIII; Pl. XXXIII (squeeze).

(to l.)

Ἀλέξαν-
δρος κέ Ζω-
τικὸς πα-
τρὶ Ἀλεξά-
νδρῳ κέ μη-
τρὶ Ζωτικῇ,
κέ Ζωτικὸς

(below busts)

Γαιανῇ συνβίῳ κέ εἰαυτῶ
ζῶν, κέ Ἀλέξανδρος
ἀδελφῶ κέ

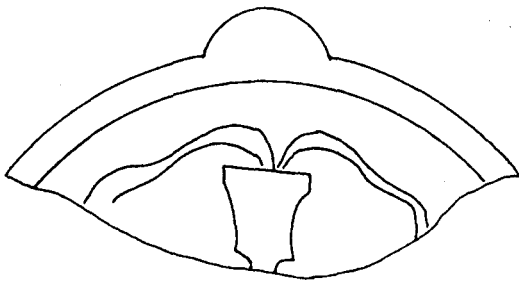
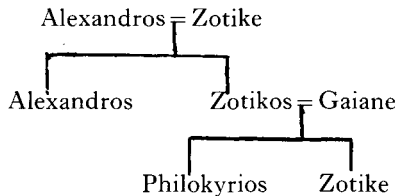
(to r.)

10. ἐνάτρι, Φι-
λοκύριος
κέ Ζωτικῇ
πατρὶ κέ μ[η-]
τρὶ, Ἐπικτ[η-]

15. τὸς ἀννυμῶ
Γαειαν(ῆ) μνή-
μης χά[ρην]

Made by artist of Berlin stele, probably c. 255–265.

8. *E* of Γαειανῆ inserted above the line.
15–16. Epictetus is a cousin of Gaiane (*Y* for *E*).



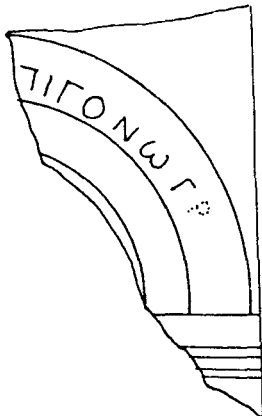
288 Göynükören

At roadside leaving village.

Fragment of grey marble doorstone. Inscribed archivolt on impost capital. Probably from Aezani or the Aezanitis; Type VIA (see *MAMA* IX, xlvif. = Waelkens, *Türsteine*, Type C Aizanoi 4a), produced from Hadrian's reign into the third century.

Ht. 0.51; width 0.26; thickness 0.25; letters 0.02–0.03.

[— — —]Ε]πιγόνω πα[τρὶ]



289 Göynükören

In cemetery wall.

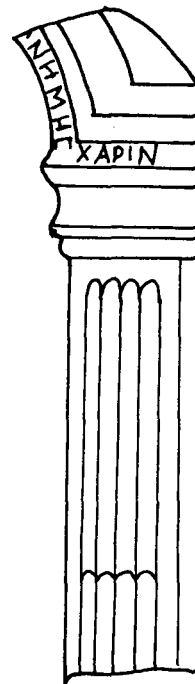
Published *MAMA* IX, 488.

Lower part of doorstone of Aezani Type VIIa or VIIb with Syrian gable. Four flutings filled up below.

Ht. 0.88; width 0.17; thickness 0.18; letters 0.022.

[— —]μ]νήμης χά[ρην]

Reign of Antoninus Pius or later.



Terziler (Afyon 33 Ie)

290 Terziler

W. of village in house wall; 'brought from the ören', Cox.

Noted in *MAMA* v, 175 ZB 87. Drew Bear and Naour, *ANRW* III 18. 3, 2002 no. 22. Now in Kütahya Museum.

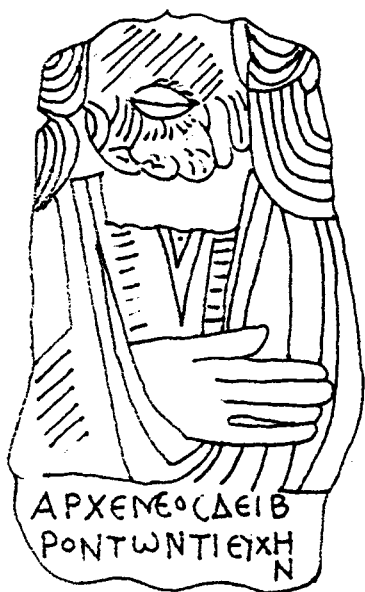
Grey marble votive bust of Zeus Bronton, broken at top. Same type as votive bust of Zeus Ampelikos in Toronto (c. 210) and as votive busts of Zeus Thallos in Istanbul (E. Gibson, *ZPE* xxviii (1978), 235 no. 3 Pl. X) and Beirut (S. Eyice and N. Thierry, *Cahiers archéologiques* xx (1970), 74 fig. 36) made by same artist in late first or early second decade of third century AD (both re-published with a further, similar bust by L. Robert, *BCH* xvii (1983), 526f., figs. 1, 3, 4). The drapery of the chiton of our bust is similar to that of the man on Pfuhl-Möbius, *Grabreliefs* 248, Pl. 47 (shortly before 210), and could suggest the same hand.

Ht. 0.42; width 0.30; thickness 0.06; letters 0.015–0.026.

Ἀρχένεος Δεῖ Β-
ροντῶντι εὐχῆν.

Probably first decade of third century.

1. The name (= Ἀρχένεος) is discussed in *ANRW* II 18.3, 2002 no.352. On the strength of several parallels from Attica (archaic to hellenistic period) it is seen as evidence for a taste for Attic culture. This seems far-fetched.



291 Terziler

See *MAMA* IX, 391 (Aezani double doorstone of Type VIa or VIIa).

292 Terziler

In house.

Grey marble slab broken top, bottom, and sides.

Ht. 0.61 (inscribed field 0.25); width 0.96; thickness 0.15; letters 0.025–0.034. Pl. XXXIV.

ΚΟΙΝ

5. [καὶ τῶν τέκ]νων αὐτοῦ Ἀσκληπίου
[καὶ Ἀλεξά]νδρου καὶ ὑπὲρ μνή-
[μης κα]ὶ ἀναπαύσεως Σωφρονίας
[καὶ τοῦ] τέκνου αὐτῆς Εὐδοκίας
[καὶ π]αντὸς τοῦ οἴκου αὐτοῦ.

Fourth century.

Pınarbaşı (Afyon 33 Ie)

293 Pınarbaşı (Girei)

By river.

Grey marble slab broken on r.

Ht. 0.71; width 0.43; thickness 0.10. Pl. XXXIII (squeeze).

FINES
CITICIAON

No writing below; probably none above or to r. of fines. Probably the civic boundary between Cotiaeum and Aezani. The second word is a bungled transliteration of *Κοτιαέων*: C(o)ti(e)iaon was perhaps in the stone-cutter's mind. If the stone is close to its original location the boundary of the Aezanitis lies a little further east than we placed it in *MAMA* IX, xviii. See Introduction.

294 Pınarbaşı (Girei)

Opposite oda.

Published A. Körte, *Ath. Mitt.* xxv (1900), 409 no.19 (*MAMA* v ZB 33 (cf. *JHS* xviii (1898), 96)). Drew Bear and Naour, *ANRW* II 18.3, 2001 no.21.

Round altar of grey marble with plain oblique upper moulding. Top damaged.

Ht. 0.60 (cap. 0.12, shaft 0.48 buried below); circ. 1.25 (cap.), 1.16 (shaft); letters 0.015–0.03. Pl. XXXIII.

[— — —]
Ἀκύλιος καὶ τὰ τέκνα
αὐτοῦ Δι Βροντῶντι
εὐχῆν.

Second or third century AD.

1. First line gone.
2. Cf. *MAMA* IX, 50–52, 290 (Terziler), *ANRW* II 18.3, 2003 no.23 (Girei Çal Köy), showing that Zeus Bronton was widely worshipped in this region.

295 Pınarbaşı

Fragment of white marble relief with bust of Zeus. Perhaps same hand (hair) as 290 above.

Ht. 0.19 broken; width 0.21 broken. Pl. XXXIV.

290 belongs to first two decades of third century.

296 Pınarbaşı (Girei)

In front of cemetery.

Square, greyish marble bomos with upper (torus?, cavetto, congé) and lower (congé, inverted cyma recta, plinth) moulding. On front eagle (looking back over l. shoulder)

on small socle in leaf garland (flower in middle) with knotted ribbon above.

Ht. 0.15 (cap., buried), 0.73 (shaft), 0.15 (base); width 0.51 (cap.), 0.42–0.43 (shaft), 0.52 (base); thickness 0.64 (cap.), 0.58–0.60 (shaft), 0.70 (base); letters 0.02–0.025 (l. 3). Pl. XXXIII.

Μητροδώρος κὲ Μα[. . .]ανῆ
Μητροδώρω π[ατ]ρί μνήμη[s]
χάρων.

(Second half of) second century AD.

For eagles on funerary altars of the Aezanitis, associated with deceased males, see *MAMA* IX, 138 n.

1. ? Μα[ρκι]ανῆ.

297 Pınarbaşı

In mosque.

Greyish marble doorstone, all surfaces gone except traces of eagle looking l. in pediment and of lozenges in bottom panels. Because of the lozenges certainly from workshop of Aezani; possibly from Aezanitis. Traces of inscription on arch.

Ht. 1.31 (pediment 0.51, panels 0.52); width 0.795 (pediment 0.19, panels 0.72); thickness 0.35 (pediment 0.10, panels recessed 0.15); letters 0.02–0.025.

[. . .]πατο [— — —]

Second century or first half of third century AD.

Girei Yalnızsaray (Afyon 33 Id)

Two other Aezani doorstones from Yalnızsaray are published as *MAMA* IX, 422 and 430.

298 Girei Yalnızsaray

Outside ambar.

Greyish marble bomos buried below, surface much cracked and broken. Oblique upper moulding. On front of shaft bust of bearded god in chlamys (?) (Zeus?) in garland with ribbons; on back boss in garland.

Ht. 0.595 (cap. 0.155, shaft 0.44); width 0.45 (shaft; cap. projects 0.04 on one side); thickness 0.465 (cap.), 0.405 (shaft); letters 0.04–0.045. Pl. XXXIV.

(front)
ἀν[έστ]ησεν
(back)
ἀνέστησεν

Perhaps first quarter of third century.

299 Girei Yalnızsaray

In fountain E. of village.

Greyish marble 'Bogenfeldstele' of Type C Altıntaş 1, buried below; very much worn. In niche male (l.) and female (r.) standing figures. Pilasters with moulded capitals. Above arch small almost circular niche containing a small bust. Palmettes in corners. The general shape of the stele, the palmettes, and the contours of the figures are almost identical with E. Gibson, *ZPE* XXVIII (1978), 11 no. 1, Pl. 1 (232–233) and clearly a contemporary work of the same artist.

Ht. 1.75; width 1.16; thickness 0.31. Pl. XXXIV.

Late third–early fourth decade of third century.

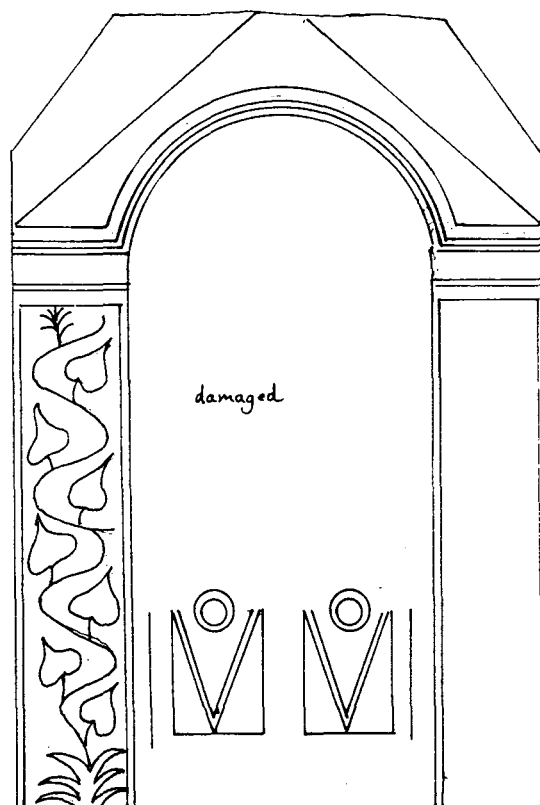
300 Girei Yalnızsaray

= *MAMA* IX, 411. Aezani doorstone of type VIb dated AD 175–6 (Sulla).

301 Girei Yalnızsaray

In cemetery.

Greyish marble doorstone of Aezani Type VIb (=Waelkens, *Türsteine* Type C Aizanoi 4b, from middle



Hadrianic period into the third century) or VIIB (= *Türsteine* Type C Aizanoi 6b, from mid-second century into the third century). In arch fruit-basket and comb; in top panels, l., mirror, r., circular keyplate; below, dooring within lozenge. Battered and inscription almost wholly rubbed away.

Ht. 1.53 broken; width *c.* 1.07; thickness *c.* 0.27; letters 0.0175.

[—]HP[—]

From Hadrian to the third century.

Karadiğın (Afyon 33 Id)

302 Karadiğın

In cemetery.

Grey marble bomos, much worn, broken left, with plain upper and lower moulding (band and congé); on front, r., and back of shaft probably male busts; on l. female bust.

Ht. 1.03 (cap. 0.18, shaft 0.72); width 0.38 (shaft); thickness 0.47 (cap.), 0.39 (shaft). Pl. XXXIV.

(Front)

Μνασέας καὶ Μη-
νοφᾶς καὶ Διομ[ᾶς]
καὶ Ἀρχᾶς Μνα[σέ-]
ας

(right)

καὶ Ταρία μν[ή-]
μης χάριν.

Second-third century.

3. καὶ inserted on left side of bomos. The notebook indicates that the left side above the bust may also have been inscribed, in which case *Ταρία* should be understood; the sigma in 1.4 seems fairly clear.

303 Karadiğın

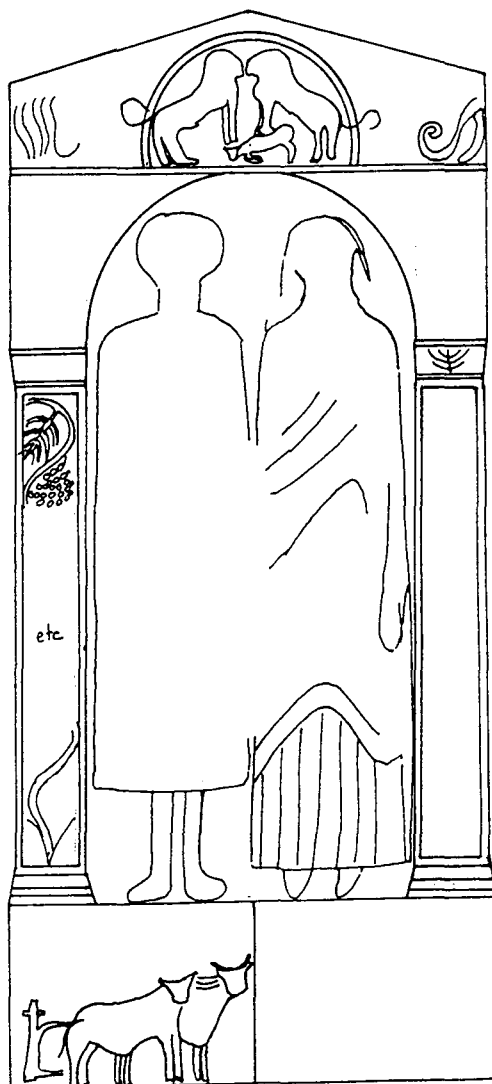
House yard.

White marble 'Bogenfeldstele' of Type C Altıntaş 1, surface and inscription much worn. On l. half of socle two oxen yoked to plough inside rectangular recess (cf. E. Berger, *Antike Kunst* xxii (1979), 46, Pl. 17, 2, *c.* 230–35). Pilasters with rich socle moulding, capitals decorated with leaves (as 286 above of 220–221) and vine tendrils on shaft (best compared with unpublished stele in Smyrna, *c.* 235–245). In niche standing male (l.) and female (r.) figures; between their heads comb, mirror, and open diptych. Above niche, horizontal lintel supporting two half-palmettes (apparently very similar to top palmette of E. Gibson, *ZPE* xxviii (1978), 17f. no. 2 (Pl. IIb) of 239–240) and an arch containing two lions facing each other, their front legs on prostrate bull (very similar to 150 above, of 215–225/230). May be work of same artist as *ZPE* xxviii (1978), 13f. no. 2, and 286 above.

Ht. 1.80 (panel 1.22, pediment 0.27); width 0.845 (panel 0.585, pediment 0.37); thickness 0.27; letters *c.* 0.0175.

[...] καὶ Τατ[ι]ας καὶ Τρο[φ]ιμι[.....] ΝΟ καὶ Κύριλλα. ΝΟ[.....]
[.....] Ο[- -] ἀνδρ[ι] [- -]
[.....] Ω[.] ΛΛΟC [- - - -]

Perhaps 230–240. The linear flat draping seems to exclude a date in the first quarter of the third century. Perhaps earlier part of second quarter of third century.



Pazarcık (Afyon 32 Id)

Two Aezani doorstones from Pazarcık are published as *MAMA* IX, 336 and 420.

304 Pazarcık

Outside Cami.

Published Keppel, *Narr.*, 197 (*CIG* 3857); Drew Bear and Naour, *ANRW* II 18.3, 1987 no. 19 with photo.

Round altar with upper moulding (fascia, cavetto, quarter-round, congé). On shaft nice ivy wreath below inscription.

Ht. 0.75 (cap. 0.10, shaft 0.65); diam. 0.48 (top); circ. of shaft 1.43; letters 0.015–0.027.

Τρύφων Μενίσκου Διὶ
καὶ τοῖς Βεννείταις

Second century AD.

Underlined letters not seen by Cox.

Drew Bear and Naour interpret the Bennitai as members of a religious association, the *bennos*. For doubts about this interpretation, see commentary on 222 above.



305 Pazarcık

Face of quarry a quarter of a mile out of village towards Ortaca.

Field 1.05 by 0.21; letters 0.055–0.075. Pl. XXXIV.

Παπίας
Παπίας Ἀνδρίμου

2. Or ἄνδρί μου. On the one hand the name Ἀνδριμος is not known elsewhere, on the other Παπίας is not used as a female name.

306 Pazarcık

In wall.

Greyish marble double window in the shape of a Latin cross.

Ht. 0.92; width 1.19; thickness 0.27. Pl. XXXIV.

Ortaca (Afyon 33 Id)

307 Ortaca

House on N. end of village.

Greyish marble votive stele, broken above, very much rubbed, letters faint. Triangular gable and free acroteria. In pediment two bosses; in upper part of shaft in circular recess nice ivy wreath, inscription below. Stele and wreath are very closely related to W. Günther, *Ist. Mitt.* xxv (1975), 351–356, Pl. 65 (honorary decree from Aezani, 6–5 BC).

Ht. 1.61 (cap. 0.43, shaft 1.18); width 0.64 (cap.), 0.61 (shaft); thickness 0.17 (cap.), 0.15 (shaft); letters 0.035–0.04.

Πάμφιλος κ[αί]
Τρυφερίον [Μη-]
τῆ Ὀρεινῆ [εὐχὴν].

Second half of first century AD.

‘The surface trodden smooth and the letters very faint, easier to copy than to squeeze’, Cox.

3. The adjective Ὀρεινῆ appears here for the first time. For the spelling compare *Μήτηρ Ὀρεία* (*TAM* v. 1, 259). Mountains were always a natural home for the gods (see, e.g., L. Robert, *A travers l'Asie Mineure* 201–19, on Mount Olgassys, *hestia theôn*, in Paphlagonia). The Mountain Mother, *Μήτηρ Ὀρεία*, had a sanctuary on Panayır Dağ at Ephesus, where votive niches for her were cut into the rock (*IEph.* II nos. 107–9; IV 1215–24), and occurs at Nisa (*TAM* II. 3, 737) and at Oenoanda (Heberdey and Kalinka, *Reisen im südwestlichen Kleinasien*, 54 no. 79) in Lycia; at Tymbrida (Sterrett, *WE* no. 400) and on the territory of Ariassos in Pisidia (Robert, *OMS* II 878–90; a second sanctuary, S. Şahin, *Epigr. Anat.* xvii (1991), 126–32); at Seleuceia on the Calycadnus

(*MAMA* III, 3); and at Kula in Lydia (*TAM* v. 1, 259 and n. on 179; cf. Keil-Premmerstein, *Zweiter Bericht* 77f.). Compare also Zeus Ὀροχωρείτης, attested on inscriptions from a sanctuary near the village of the Appolenoï on Emir Dağ (L. Robert, *BCH* cvii (1983), 523-6), at Altıntaş (Drew Bear and Naour, *ANRW* II. 18. 3, 1931-2), and (without specifying the god's name) near Dorylaeum (*SEG* xxxii, 1271). Robert, *ibid.*, 526, refers also to a Zeus Oreites on an inscription at Uşak Museum, citing G. Petzl, *ZPE* xxx (1978), 252 n. 19.

Ortaca is at the north edge of the Girei Ovası, close to the thinly-populated mountainous country which separates the plain of Aezani from Cotiaëum.

308 Ortaca

In house yard W. of village.

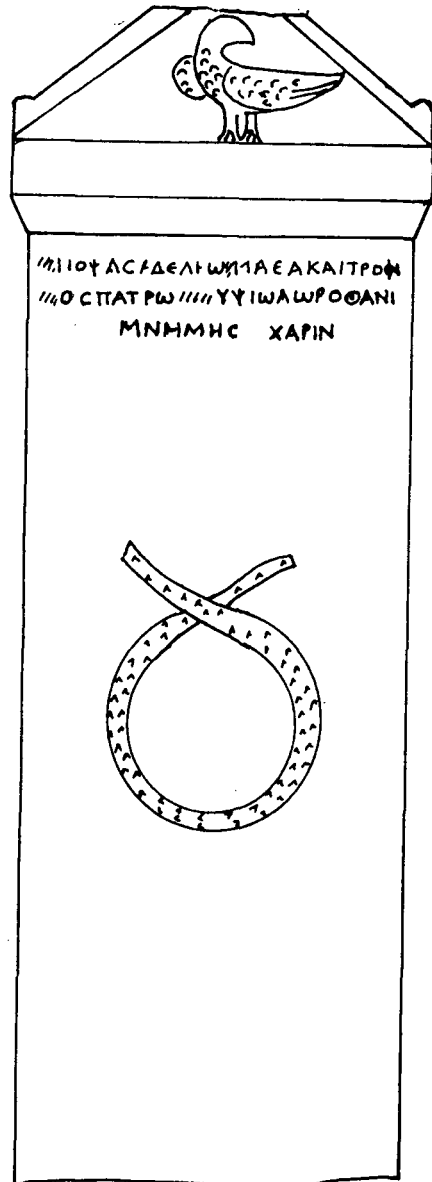
Greyish marble stele of Type C, broken above, letters small and rude, with eagle looking back over r. shoulder in triangular pediment (as on many stelae from early second century in Aezani (see *MAMA* IX, 138f, 151, 156)). Below pediment rich moulding. On shaft, leaf garland with stylized ribbon.

Ht. 0.24 (cap.), 1.21 (shaft); width 0.56; thickness 0.205; letters 0.0175-0.025. Pl. XXXIV (squeeze).

[Μη]νοφᾶς ἀδελφῶ Μνα(σέ)α καὶ Τρόφι-
μος πατρῶ[ς ἀν]υψιῶ ἄωροθανῆ
μνήμης χάριν.

Probably early second century AD.

1. *MNAECA*, stone. For the names, cf. 302, found in the next village.
2. For πατρῶς see W225.



309 Ortaca

In cemetery.

Published *CIG* 3846z 63; *LW* 829.

Grey marble bomos, weathered and broken top, with rich upper moulding. On shaft garland with ribbons, perhaps of Aezanitan type. Inscription above.

Ht. 1.08 (cap. 0.35, shaft 0.73); width 0.53 (shaft); thickness 0.48 (shaft); letters 0.02. *Pl.* XXXIV (squeeze).

[?Ἐρ]μάς καὶ Δόμνα
ἢ μήτηρ Ἀπελλειναρ[ί]ω
[τ]ῶ τέκνω γλυκυτάτῳ
μνήμης
χάριν

Probably second half of second-third century.

Letters underlined not seen by Cox.

2f. *LW* read ἢ μήτηρ Ἀπελλειναρ[ί]ω τέκνω γλυκυτάτῳ.



310 Ortaca

Greyish marble bomos buried below, broken top r., weathered with rich upper moulding. One or two lines lost on pediment.

Ht. 0.85 (cap. 0.30, shaft 0.55); width 0.48 (cap.), 0.405 (shaft); thickness 0.48 (cap.), 0.405 (shaft); letters 0.02–0.035. *Pl.* XXXV.

[- - -]
[Ε]ὐτυχίδ[η καὶ]
Ἀλλ[ι]ν[ό]ω υ[ιοῖς]
μνήμης χάριν.

Second or third century.



311 Ortaca

Fountain in upper part of village.

Large bomos (colour of marble unknown) with simple oblique upper and lower moulding.

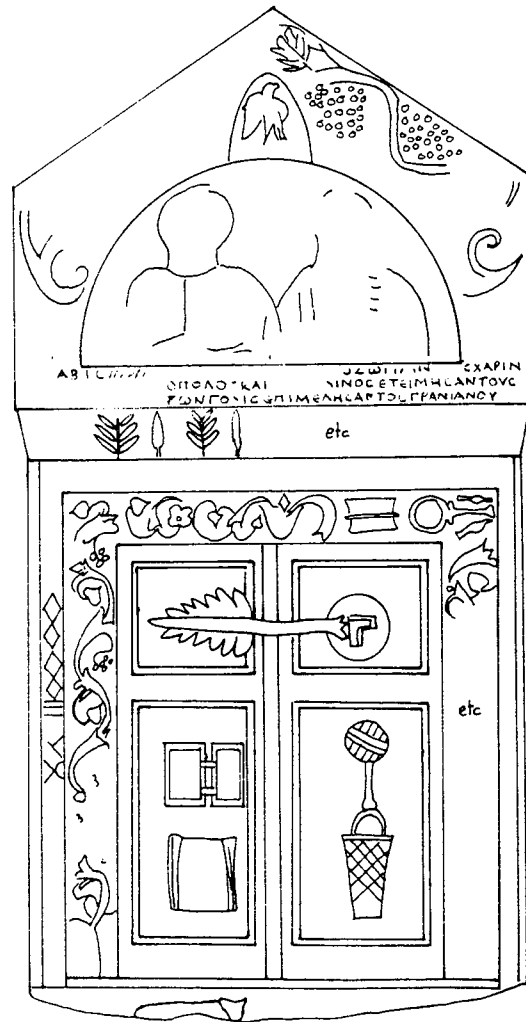
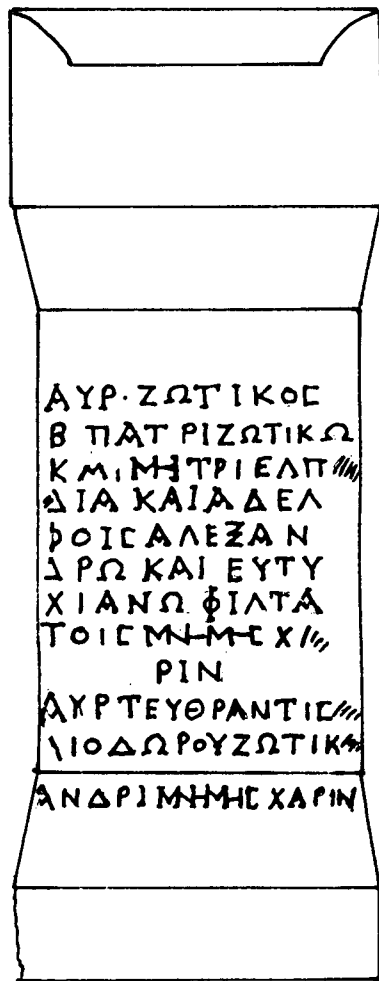
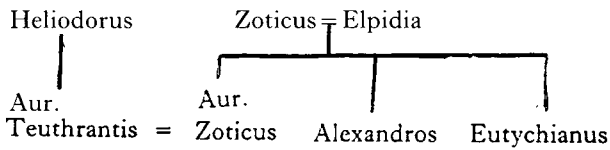
Ht. 1.25 (cap. 0.375, shaft 0.58, base 0.26); width 0.48 (cap.) (broken), 0.41–0.43 (shaft); base broken; letters 0.025–0.0325.

- Ἀὐρ. Ζωτικὸς
β' πατρὶ Ζωτικῶ
καὶ μητρὶ Ἐλπ[ι-]
διὰ καὶ ἀδελ-
5. φοῖς Ἀλεξάν-
δρω καὶ Εὐτυ-
χιανῶ φιλά-
τοις μνήμης χά-
ριν.
10. Ἀὐρ. Τευθραντίς [H-]
λιόδωρον Ζωτικ[ῶ]
ἀνδρὶ μνήμης χάριν.

Third century (after 212).

10. *Τευθραντίς*: *Τεύθρας* and *Τευθραντίς* are discussed by L. Robert in *Etudes deliennes*, *BCH Suppl.* 1 (Paris, Athens, 1973), 480 n. 10. Teuthrania is W. of Pergamum. The names are widespread,

but especially in N. Phrygia: Dorylaeum, Aezani, Acmonia, Sebaste, Ancyra, Cotiaenum.



1:15

312 Ortaca

In fountain on E. side of village.

White marble doorstone broken below. Locally finished 'Halbfabrikat' (?) of Type C Altıntaş 1. On posts vine tendrils with flowers (as are popular c. 215-230 from 132 above to W228) growing out of a very simplified bush below (in workshop from c. 225-230 onwards: see W233). On lintel similar tendrils springing from leaf in middle (cf. W231, c. 220-225), replaced by comb, mirror, and alabastron r. Outer part of posts decorated with double stylized leaf motif (as is frequent c. 215-230, see W227f.). Above lintel listel and palmette frieze (frequent c. 210-

230, especially on works of Helios: 179 above to W232). In arch male (l.) and female (r.) busts; above arch smaller pointed arch containing eagle (cf. 180 above, made c. 210/215-220 by Helios). Between this arch and the corner palmettes (which seem to resemble Helios', 236 above, c. 215-225) and vine tendrils (cf. works of Helios). In upper panels doorlock, joined by bar to keyplate, in lower tablets above scroll (l.), distaff and spindle in basket (r.). On base traces of one ox. (For the closure mechanism of writing tablets, see AS xli (1991), 105 fig. 4.)

Ht. 1.71 broken (panel 0.77, pediment 0.345); width 0.89 (capital), 0.85 (shaft) (panel 0.49, pediment 0.67); thickness 0.17 (panel recessed 0.55, pediment 0.7); letters 0.015-0.0225. Pl. XXXV.

Ἄριστο [... .. κέ εαυτῶ ζῶν μνημῆ]ς χάριν
 [... .. Ἀ[ν]τίοχος καὶ Γ[ραν]ιανὸς ἐτείμησαν τοὺς
 [έαυ]τῶν γο[ν]ίς ἐπιμεληθέντος Γρανιανού

Probably local imitation (on 'Halbfabrikat') of works of Helios, made c. 225-230/235.

3. *Γρανιανός*: Granii hold a large position in the history of Italian businessmen in the provinces. (J. Hatzfeld, *Les Trafiquants italiens dans l'orient hellénique* (Paris, 1919), 392f.; A. J. N. Nilson, *Emigration from Italy in the Republican Age of Rome* (Manchester, 1966), index s.v. The cognomen derived from their name came into use in families which, like this one, have no evident Italian connection; cf. *IGR* IV, 788, from Apamea.

Dere Köy (Simav 28 Ie)

313 Dere Köy

In a fountain.

Grey marble slab, broken at foot.

Ht. 0.75; width broken 0.40; thickness 0.14; letters 0.05. Pl. XXXV; Pl. XXXV (squeeze).

Εὐτόμιος
Εὐπαλίου
πολιτευο-
μένου και
Ἀντωνίνης
υἱὸς σὺν
Δαιμετρια-
νῶ θρεπτῶ
πολλῶν φί-
λος ἐνθα-
δε κείται

Third or fourth century.

1. Cf. *Anth. Pal.* 356; *IGR* IV, 1628 (Philadelphia, Lydia).
2. Perhaps read *Εὐπαλί(ν)ου*, which is especially attested at Megara, Herodotus III, 60; Robert, *Bull. épigr.* 1969, 274; 1974, 264; 1976, 290; *CIG* 1097; 1103 (Isthmus). The name may have reached Phrygia via Byzantium.
- 3f. The term *πολιτευόμενος* is commonly used to denote a member of the local curia. *Bull. épigr.* 1953, 194 (Bithynium-Claudiopolis); 1968, 254 (Isinda); and the discussion 1958, 79, referring to A. Wilhelm, *Glotta* XIV (1925), 78-82; cf. id., *Attische Urkunden* (Vienna and Leipzig, 1942), 43, 170-3; P. Petit, *Libanius et la vie municipale à Antioche au IVe siècle après J.C.* (Paris, 1955), 23-26; E. Hanton, *Byzantion* IV (1927/8), 53-136 at 117-8. N. Hohlwein, *L'Égypte romaine, recueil des termes techniques* (Brussels, 1912), 372; L. Robert, *Ant. Class.* XXXV (1966), 381f. This is also the meaning of the term in fourth-century Cappadocia, see Basil, *Ep.* 75; 183; 228; 230; 319. But *MAMA* I, nos. 172 and 220, and VII, nos. 79 and 89 (all from Laodicea Catacecaumene), and *RECAM* II (1982), 476

(Tavium), use the word to apply to an official post within the church, and that could be the meaning here.

7. *Δαιμετριανῶ* = *Δημητριανῶ*.

8. Cf. *MAMA* IX, lxiv-lxvi. The text is surely Christian, of the fourth rather than the third century. The late date is indicated by the use of *πολιτευόμενος*, standard in the fourth century, rarely found earlier, and by the formulae *ἐνθάδε κείται* and *πολλῶν φίλος*. The former became a regular feature of Christian gravestones from the fourth century. All but two contexts in which it occurs in *MAMA* VII, from Laodicea Catacecaumene and the central Anatolian plateau (see index Va) are Christian, and the exceptions are doubtful. The latter, stressing the friendship of the Christian community alongside, or at the expense of kinsmen, is also diagnostic (cf. in general B. D. Shaw, *Hist. XXXVIII* (1984), 481-3), anticipating the ubiquitous *ὁ πάντων φίλος* of fifth- and sixth-century Christian epitaphs.

Kireç Çiftlik (Afyon 34 Id)

314 Kireç Çiftlik

Bomos with simple oblique upper moulding. On front female bust with polos crown (drapery reminiscent of the goddess in top of W250, c. 220-230); on r. side female (?) bust in crescent (Selene?); on l. side traces of a radiate head with halo (Helios?).

Ht. 1.12; width 0.45 (shaft) - 0.57 (upper moulding); thickness 0.391 (shaft) - 0.48 (upper moulding). Pl. XXXV (front), Pl. XXXV (right).

First quarter of the third century.

Perhaps a bust of the Mountain Mother, 307.

Kütahya (Eskişehir 34 Ic)

315 Kütahya

In fountain three quarters of an hour E. of city on r. of road to Altıntaş.

Blue-grey marble stele with plain side pilasters and capitals. Between the capitals a good egg-and-dart motif (probably first half of the second century AD). Some kind of frieze cut away. Triangular gable with shield device. Acroteria with palmettes connected by stem tendril along the slopes. The stele closely resembles the type produced at Synaus and Ancyra Sidera, although the ivy leaves usually displayed in the gable are missing here.

Ht. 0.90 (pediment 0.47, shaft 0.43); width 0.60 (shaft 0.53); thickness 0.19; letters 0.025–0.03. Pl. XXXV.

[ἡ δεῖνα τῶ δεῖνι τῶ]
[προσφιλ]εστά-
τω ἀ[νδρὶ μν]ήμ-
ης [χάρι]ω

Probably first half of second century AD.

1. The names of wife and husband should take about 9 letters.

Yoncalı (Eskişehir 33 Ic)

316 Yoncalı

Floor of bath house dressing room.

Grey marble slab very worn, perhaps once a *bomos* but probably not, base and capital hardly projecting.

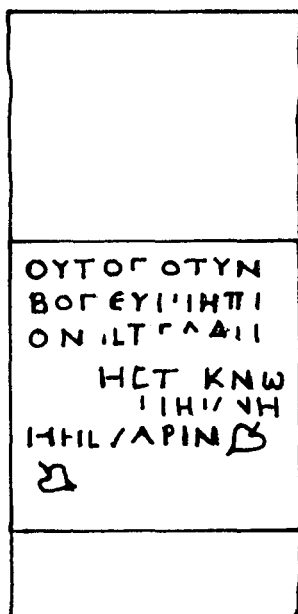
Ht. 0.755; width 0.39; thickness c.0.11 (may be broken); letters 0.025–0.03.

οὗτος ὁ τύν-
βος ἔχει γήπι-
ον: **ΙΛΤΓΑΛΙ**
[Ἀππ]ης τ[έ]κνω

5. [. . . .]η μνή-
μης χάριν.

A semi-metrical text, beginning with a verse formula, but ending in prose.

5. Supply the name of the child.



Karaağaç (Eskişehir 32 Ic)

317 Karaağaç

In garden of tekke.

Hard white marble column, complete below, broken above, except at top where complete with oblong socket.

Ht. 2.14 (0.31 above text, text (ll. 1–7) 0.42, gap 0.24, l. 8 0.10, below text 1.07); diam. 0.555. Oblong socket 0.13 × 0.10 × 0.07 deep, above round socket in centre below, diam. 0.05, depth 0.06. Pl. XXXV (squeeze).

[see facsimile]

Αὐτοκρρ. Γ: Οὐα[λερίω]

Διοκλητια[νῶ] κέ

Μ. Αὐρ. Οὐαλ. [Μαξιμιανῶ]

5. Σεββ. κα[ὶ τ]ο[ῖς] ἐπ[ί]φαν. Κ]αισσ.

Φλ. Οὐαλ. Κονστ[αντῖ]ω

κέ Γαλ. Οὐαλ. Μαξ[ιμια]νῶ

MIL (vac.)

AD 293–305.

1. τοῖς κυρίοις ἡμῶν is to be expected, comparing *IGR* IV, 600f., from the road south of Cotiaeum.
8. Mil(ia), but this allows nothing for the distance and involves a change of language from Greek to Latin. The squeeze shows a lightly incised stroke above the M as in *MAMA* IX, 1 f. and 5. So it is better to read μί(λια) 15 = 16. Karaağaç is about 18 km. (= 12 m.p.) in a direct line from KütaHYa, the presumed caput viae.

This stone could be by the same hand as *MAMA* IX, 5, from Tavşanlı. The presence of these two suggests a Roman road Cotiaeum–Hadriani, although the distance (5 m.p.) on the Tavşanlı stone is still an argument for supposing that it was numbered from Aezani.

ΑΥΤΟΚΡΡ Γ ΟΥΑ
ΔΙΟΚΛΗΤΙ ΚΕ
ΜΑΥΡ ΟΥΑΛ
ΣΕΒΒ ΚΑΙ ΟΥΕΓ ΑΙΣΣ
ΦΛ ΟΥΑΛ ΚΟΝΣΤ W
Κ ΓΑΛ ΟΥΑΛ Ι ΑΣ ΝW

MIL

Gümüş (Eskişehir 31 Ic)

318 Gümüş

Beside fountain in W. of village.

Fragment of bomos of grey and white marble broken below and behind.

Ht. 0.53 broken; width 0.48 (cap.), 0.36 (shaft; thickness 0.17 buried (cap.); letters 0.04. Pl. XXXVI.

Αὐρ. Κύριλα
Θάλλω τέκνω
[μν]ημης χα-
[ρην].

After AD 212.

2. Θάλλος; see *MAMA* IX, lxii.

Kızılca Kaya (Eskişehir 32 Ic)

319 Kızılca Kaya

Beside trough on S.W. edge of village.

Stele of grey and white marble, very plain, inscription in big rather irregular letters in slightly sunk panel.

Ht. 0.96 broken above (panel 0.66); width 0.455 (panel 0.27); thickness 0.1 (panel 0.005); letters 0.055-0.08. Pl. XXXVI.

Ἄρτε-
μίδω-
ρος
καὶ Μ-
5. ἄρκος
μητρὶ
μνή-
μης χάρις

Second or third century AD.

8. Last three letters inscribed on border.

Köprü Ören (Eskişehir 32 Ic)

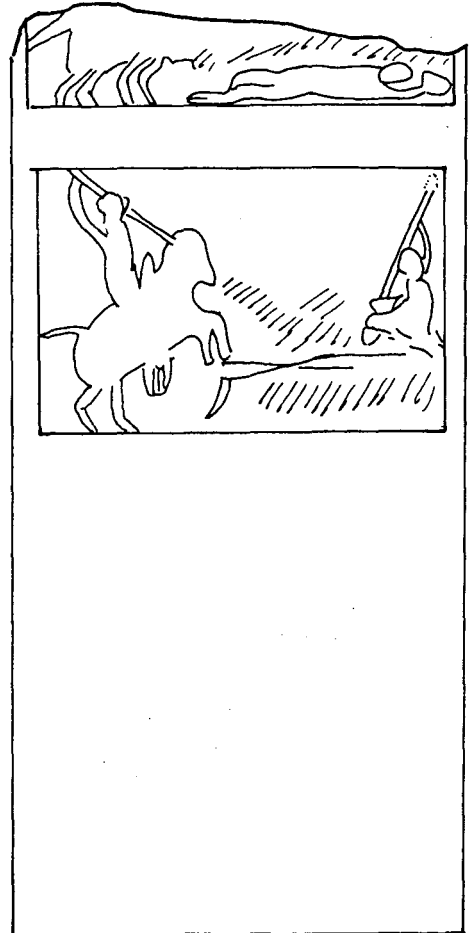
320 Köprü Ören

In fountain E. of village.

Grey and white marble slab, built in, broken above, relief slight and indistinct in two slightly sunk panels. In top panel (lower part) two horsemen over prostrate figure; in lower panel, l., horseman on prancing horse with lance raised to strike down, r., kneeling figure of man; between them the stone is damaged and details lost.

Ht. 1.2; width 0.61. Pl. XXXVI.

Professor M. Speidel, to whom we are much indebted for help with the interpretation of this stone, concludes that a grave monument with two registers of horsemen is unique; in Pfuhl-Möbius, *Grabreliefs* 1377, the upper register shows a horseman dismounted; Professor Speidel suggests that the upper register shows twin horsemen, perhaps the Dioscuri. The pose of the horseman with his spear is identical to that on Thracian rider stelae, cf. *IGBulg* I², 164 (Odessus) (2), 220 (Odessus), 284, 292 (both from sanctuary of the Thracian rider god at Galeta), 350 (a Mesembrian), 359 (sanctuary of Thracian rider god at Bata), etc. In no case is a second figure shown, as on the lower panel r. of this stele, nor are there any double stelae as here. Perhaps the gravestone of a cavalryman. Mounted rider gods (e.g., the Thracian rider god) adopt a similar pose to that on the lower panel, but do not strike down human victims; the victim is always animal, often a lion. While reliefs of gladiators are often shown in several registers (see those from Cibyra, L. Robert, *Hell.* VIII (1950), 46 no. 333, and Ephesus, *Les Gladiateurs dans l'Orient grec* (Limoges, 1940; repr. Amsterdam, 1971), 201 no. 219), the content of the present monument does not fit them either.



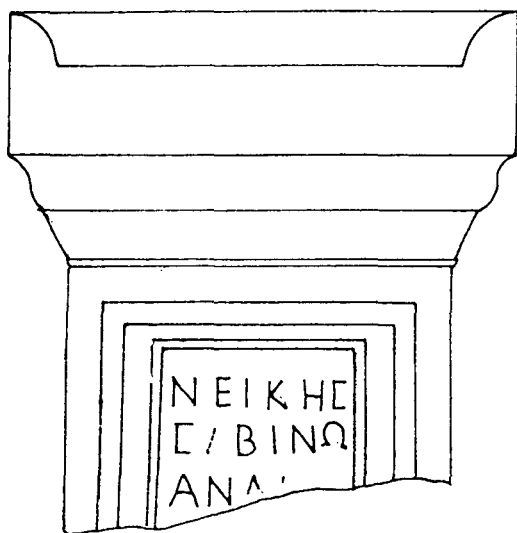
321 Köprü Ören

Beside house wall in main street.

Top of grey marble bomos with sunk moulded panels front and sides; inscription on front.

Ht. 0.77 (shaft 0.34); width 0.67 (shaft 0.51); thickness 0.56 (shaft 0.49); letters 0.04.

Νεικῆς
Σαβίνω
ἀνδρ[ι
---]



Ali Köy (Eskişehir 31 Ic)

Dulkadır (Eskişehir 32 Ic)

322 Yeni Pınar? Quarter hour S. of Dulkadır.

Stele of grey marble, with tag below, broken above. Triangular pediment, semi-palmette to l., broken above and r.; within, boss or disk; tendril decoration on border. On shaft two busts which have been deliberately effaced, with mirror to r.; below, l. to r., basket, distaff, spindle, comb.

Ht. 1.305 (cap. 0.42, shaft 0.48, base 0.145, tag 0.06); width 0.70 (cap.), 0.62 (shaft), 0.72 (base); thickness 0.17 (cap.), 0.14 (shaft), 0.17 (base); letters 0.0225-0.0325. Pl. XXXVI (squeeze).

Διονύσιος Ἀφια συνβίω ἀγνο[τά-]
τη μνήμης [χά]ριν

First or second century AD.

1. For ἀγνός in funerary texts see Robert, *Hell.* XIII (1965), 49.

323 Ali Köy

In fountain N. of village.

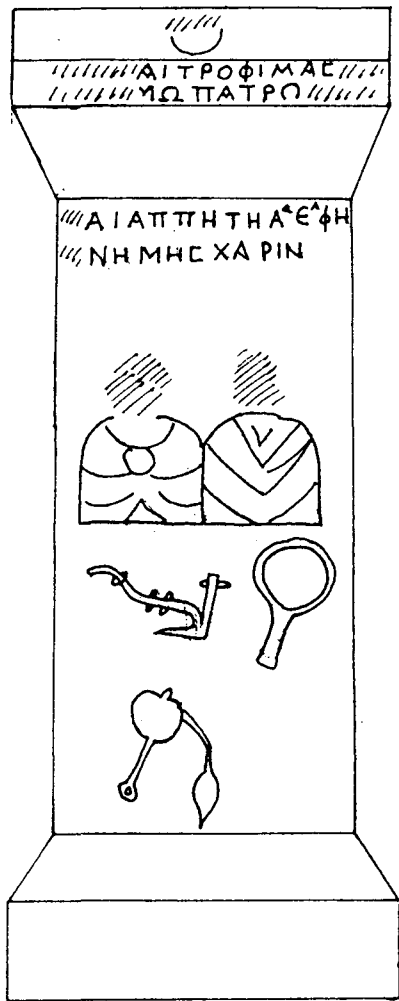
Grey marble bomos, top l. surface gone. On capital a circle, on shaft two busts in high relief, heads cut clean off. Below in low relief plough, mirror, distaff, and spindle. Inscription in moulding of capital and on shaft.

Ht. 1.26 (capital 0.24, shaft 0.81, base 0.21); width 0.50 (capital), 0.39 (shaft), 0.51 (base); thickness 0.32 shaft buried; letters 0.025-0.03. Pl. XXXVI.

[. . . . κ]αὶ Τροφι[μᾶς
[Τροφί]μω πάτρων[νι]
[κ]αὶ Ἀππη τῇ ἀδελφῇ
[μ]νήμης χάριν.

Second-third centuries.

1. Room for five or six. For the name see *MAMA* IX, lxii.
2. For πάτρων see *IG* IV, 621 (Temenothyrae). Two siblings bury their uncle and sister.
3. Δ and Λ are inserted above the line.



324 Ali Köy

Outside house in N. of village.

Grey and white marble bomos, broken l. On front of shaft eagle on thunderbolt; below, plough; on r. side beribboned wreath. Inscription in deep careful letters on moulding of capital and above eagle.

Ht. 1.00 (capital 0.20, shaft 0.55, base 0.25); width 0.27 broken; thickness 0.45 (capital), 0.435 (shaft), 0.51 (base); letters 0.0175–0.0225 (smallest o). Pl. XXXVI.

- [-- Διο]γυσίου
 [- - Μ]άρκος κέ
 [- - ? Διονυσ]ίω πατρι
 [- -]ας κέ Τρόφι-
 5. [μος ?ἀδελφῶ]
 [μνήμης χάριν]

The relief of the eagle on a thunderbolt on this inscription is a visual equivalent of the dedication of a gravestone to Zeus Bronton.

- 2–4. Possibly 8–10 letters missing.
 5–6. Restoration uncertain.

Şahmelek (Eskişehir 31 Ib)

325 Şahmelek

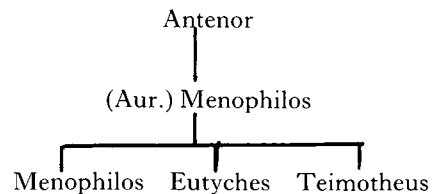
In fountain W. of village.

Bomos of grey and white shiny granular marble cut smooth above and below (on top and at sides), chiselled away below apparently in ancient times for use in a building or else odd-shaped relief now defaced.

Ht. 0.965 (capital 0.26, shaft 0.705); width 0.40 (capital, broken), 0.385 (shaft); letters 0.03–0.375. Pl. XXXVI.

- Μηρόφιλος β' Ἀν-
 [τ]ήνορος κέ Εὐτυ-
 χῆς Μηροφίλου
 Τειμοθέω ἀδελ-
 5. φῶ γλυκυτάτω
 μνήμης χάριν ἔτων
 ἱε' κέ Αὐρ. πατρι
 [Μ]ηρ-
 οφί-
 10. λω.

First half of the third century.



- 1f. Antenor: a Trojan noble, see *MAMA* IX, lx.
 6. Last N small above line.
 7. Traces consistent with I, i.e., 15.
 8–10. The inscription seems to have been carved all at the same time, despite the irregularity in the positioning of these lines.

326 Şahmelek

Grey marble column, broken and buried, cracked across top; slight hole in top; much worn inscription within incised border.

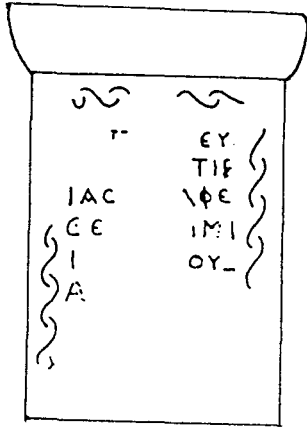
Ht. 0.435 (capital 0.085); diam. of capital 0.385, of shaft 0.33; border 0.24 x 0.17; letters 0.015–0.02.

[ύ]π[έρ] εὐ[χ-
 ῆς] κ[ί] ε[σ]ω[τηρ-
 ίας] [κ]ε[ί] ἀφέ-
 σε[ως] ἀμα[ρ-]
 τ[ι]ῶν τ[οῦ] δ[ού-]
 λ[οῦ] τ[οῦ] [Θε-
 οῦ - -]

Uncertain Byzantine date.

Restored by Cox.

Cf. Robert, *Bull. épigr.* 1976, 271, for the formula: 'Les textes semblables sont très nombreux'. This column, like 9, 16, 22f., 104 and 107 above, is part of a church and the inscription commemorated its donation.



Ht. 0.60; width 0.91 buried; thickness 1.47; letters 0.04–0.07. Internal dimensions of basin 1.15 wide by 0.76 thick. Pl. XXXVI (squeeze).

[ὑπὲρ μνήμης]
[καὶ ἀναπαύσεως τῶ[ν]
[παίδ]ων αὐτῆς †

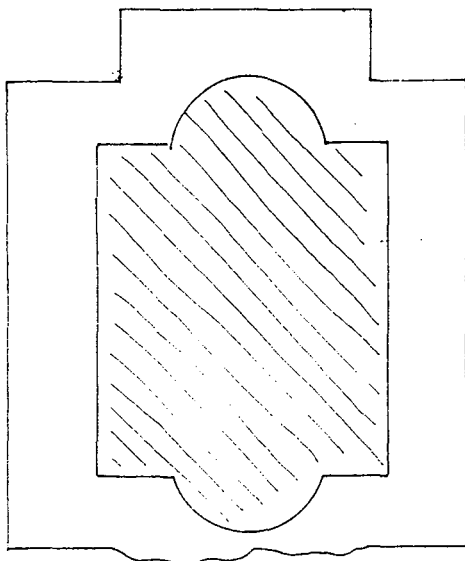
1. Only one line can have been lost at the top; there is no space for more.

Yörgüç (Orhaneli 29 z)

Ömerler (Orhaneli 302)

327 Ömerler

In fountain below poplar eight minutes W. of village.
Large white marble font, front surface worn and broken at both ends; basin cross-shaped with rounded ends at back and front.



328 Yörgüç

In fountain outside mosque, brought from field a little N. of village.

Polished white marble ?ambo, cut roughly smooth above and below where there is a large semicircular depression containing a semicircular ridge at the centre. Three moulded sides set at angles of 130° to each other end in uprights decorated with acanthus leaves. Professor R. M. Harrison compares N. Firatlı, *TAD* XIX, 2 (1972), 127, and R. Naumann, *Arch. Anz.* 1987, 315 (Aezani): 'There would have been two opposing staircases, an octagonal platform with a hollow dome on the underside, and two parapets. The inscription is on the upper moulding of the platform.'

Ht. 0.28; width 1.475; thickness 0.84; letters 0.0175 to 0.024. Pl. XXXVI.

† ὑπὲρ εὐχῆς Διοδώρου κα[ὶ π]αντὸς τοῦ οἴκου αὐτοῦ

Sixth century (Professor Harrison).

Çarşamba (Orhaneli 30 z)

329 Çarşamba

In house yard.

Smoothed marble gable of small sarcophagus, decorated with a clearly cut relief of Latin cross surmounting tendrils ending in single ivy leaves.

Ht. 0.305; width 0.70; thickness 0.44. Pl. XXXVI.

330 Çarşamba

In house yard S. of village.

Slab with sunk panel of grey-white marble, designed as a gaming board. Panel decorated with a central boss within a lozenge and a circle, which is matched on each of the long sides by a cross within a semicircle and half-lozenge. On either side of each cross, six squares running longways across the panel.

Ht. 0.52; width 0.82; thickness 0.15; letters 0.022–0.03. Inscription carved on the rim of the long sides.

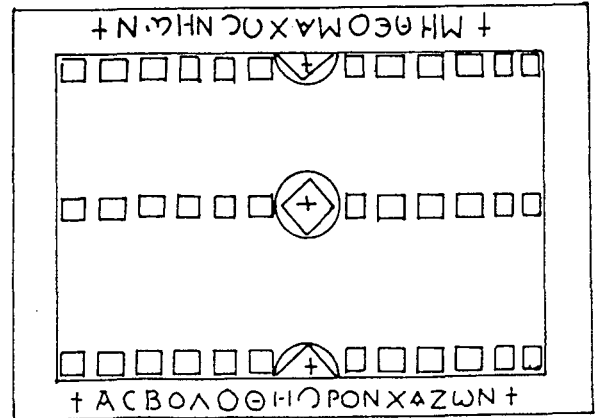
(a) † Μη θεόμαχος νήων †

(b) † ἀσβολόθη ὁ ρονχάζων †

Fourth or fifth century; cf. N. Horsfall, *BICS* xxx (1983), 86.

A gaming board, designed for the *ludus duodecim scriptorum*, which had three rows of twelve cells, often marked by letters. Cf. H. J. R. Murray, *History of Board Games other than Chess* (Oxford, 1952), 30ff.; W. F. Grimes, *Y Cymmrodor* xli (1930), 131; R. G. Austin, *Arch. Cambrensis* xciii (1938), 250–3; *CIL* xiv, 5317 (Ostia); E. Lessing and W. Oberleitner, *Ephesos* (Vienna and Heidelberg, 1978), 105 fig. 64; R. G. Austin, *Greece and Rome* iv (1934/5), 76; 'Zeno's Game', *JHS* liv (1934), 202–4; R. C. Bell, *Board and Table Games* (ed. 2, Oxford, 1969), 28; Ridgeway, *JHS* xvi (1896), 288–90; *Antiquity* Sept. 1940, 257; Lamer, *RE* xiii.2 (1927), 1900, s.v. *Lusoria tabula*. For advice against playing, see *Anth. Pal.* ix, 482 (Agathias Scholasticus). N. Horsfall, *BICS* xxx (1983), 86, notes that the game played in three rows was superseded by the late fifth century AD by *tabula* (tavli) on two rows but boards with three rows similar to this one found at Aphrodisias have been attributed to the late fifth or sixth century AD by C. Roueché, *Aphrodisias in Late Antiquity* (London, 1989) nos. 59, 68–71. A. Ferrua, *Epig.* viii (1946), 53–73; x (1948), 21–58). The inscriptions and the crosses appear to be contemporary with the carving of the board game, not a later addition. Perhaps each should be understood as an independent maxim addressed to the player who sat in front of it: a) should mean 'Let the dweller here not be in conflict with God' (νήων = ναίων, cf. A. Petrie in Ramsay, *Studies* 151). (b) 'The snorer has been covered with soot' (ἀσβολόθη for ἡσβολώθη), or, if the indicative passive has an optative sense, 'may the snorer be covered in soot'. For Ἀσβόλος as a proper name, referring to one whose sins were black as soot, see Ramsay, *CB* i, 118 no. 28, with comments in II, 547, and an example at Miletopolis, *IK Miletopolis* no. 65, and for the metaphorical use of the verb, Theophanes, *Chron.* 216, 13 (Bonn). See also the text published in *MAMA* ix, 556, from Aezani, warning against gross behaviour in church. Noisy congregations were a problem for the early church, see N. Adkin, *Mnemosyne* xxxviii (1985), 161–3, citing examples of chattering women, excessively noisy displays of religious emotion, and, relevantly here, Cassian, *Inst.* 2, 10, 1, with injunctions against coughing and hawking. On the other hand, Mr. N. Purcell has drawn our attention to the snorting of which players specifically were guilty: he cites Amm. Marc. xiv, 25f.; in Anatolia ῥέγκειν was a Tarsian

failing: Dio Chr. xxxiii with bonner, *Harv. Theol. Rev.* xxxv (1942), 1–11 (we are much indebted to Mr. Purcell for these references).



331 Çarşamba

In same house yard as 330.

White limestone slab, damaged at bottom l. corner, decorated with a cable outer border and a double cable inner frame. In centre of panel a rectangular pedestal, decorated with a crescent above a circle, supporting a cross with splayed ends and a lozenge with a small cross in the centre of the cross bar.

Ht. 0.95; width 0.55; thickness 0.18. Pl. XXXVII.

Professor Harrison suggests an eleventh century date.

332 Çarsamba

In private house.

Broken fragment, complete on r. only; ornament and inscription incised on cross.

Ht. 0.37; width 0.23; thickness 0.14; letters 0.015–0.025. Pl. XXXVII.

ε
γ
ω
ι
εγω ἰμι ζωή
ι
τ
ο
φ
ω
ς

Cf. D. Feissel, *BCH* civ (1980), 504 (cf. *SEG* xxx, 1068) on an inscription from Tenos (Grégoire, *Recueil* no. 216) beginning φῶς ζωῆς. 'L'acclamation initiale, allusion à Jean 8, 12, se rencontre plus souvent sous la forme φῶς ζωῆ (cf. Jean 1, 4). Cette dernière fréquente surtout en Syrie au VIe siècle (cf. *I. Syrie* 1628 où sont cités sept

autres), s'écrit d'ordinaire en monogramme ($\phi\omega\varsigma$ verticalement, $\zeta\omega\eta$ horizontalement), mais aussi, comme à Ténos, au-dessus des bras de la croix. Le lien, graphique et symbolique, de cette formule et de la croix est en tout cas essentiel.' Further examples in E. Popescu, *Inscriptiile Grecești si Latine din secolele IV–XIII descoperite in Romania* (Bucarest, 1976), nos. 49, 50, 91 and 94.

333 Çarşamba

Built into the wall of the veranda of a private house.

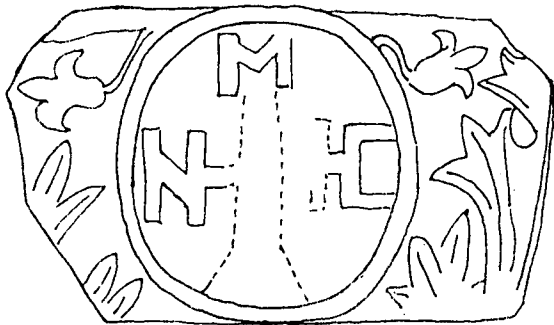
Grey marble fragment, probably part of a capital; inscription (monogram) within a circle which is surrounded by acanthus foliage and flowers suspended from tendrils to r. and l.

Ht. 0.42; width 0.22; thickness 0.03 buried; diam. of circle 0.20 (outer), 0.17 (inner); letter 0.045–0.065. Pl. XXXVII (squeeze). Figure reproduced at 1:5.

$\mu\eta\mu\eta\varsigma$

Uncertain Imperial or Byzantine date.

Perhaps more of the formula $\acute{\upsilon}\pi\epsilon\rho\ \mu\eta\mu\eta\varsigma\ \kappa\alpha\iota\ \acute{\alpha}\nu\alpha\pi\alpha\acute{\upsilon}\sigma\epsilon\omega\varsigma$ was inscribed on the other faces of the capital.



Güney (Orhaneli 30 z)

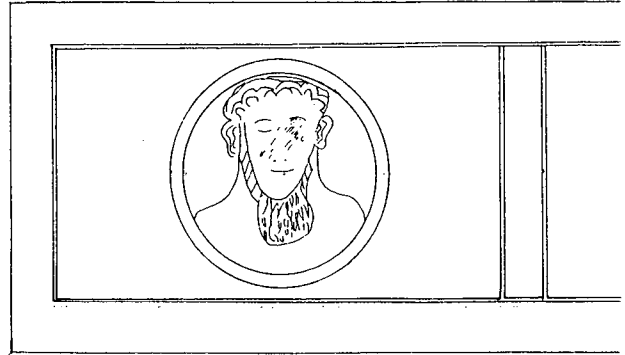
334 Güney

On top of fountain.

Flat oblong limestone slab with very slightly sunk panel and medallion within it, containing bust, nose and eyes slightly damaged. Head and rim of medallion on level of rim of stone, field of medallion sunk a little; back range as far as visible.

Ht. 0.87 (panel 0.69, medallion 0.58 (outer), 0.52 (inner)); width 1.671 (medallion 0.58 (outer), 0.52 (inner); l. border 0.11, r. 0.10; l. border to medallion 0.33; medallion to r. border 0.31; r. panel to edge 0.24). Pl. XXXVIIr.

Professor Harrison compares N. Asgari *et al.*, *The Anatolian Civilizations II* (Istanbul, 1983), 120f., bust of Zeus Bronton.



Kara Köy (Orhaneli 30 z)

335 Kara Köy

See *MAMA* IX, 552, for the several fragments of a Byzantine ecclesiastical text which belonged originally to a church at Kara Köy but had mostly been transported to Tavşanlı. Fragments (f) and (h) were copied at Kara Köy by Cameron (not by Cox as *MAMA* IX) and are illustrated here. Pl. XXXVII.

Göçebe (Eskişehir 302)

336 Göçebe

In wall of house, bought from field between Göçebe and Küçük Köy.

(a) Square panel of local stone. Peacock? within rectangular border.

Ht. 0.040; width 0.65 (panel 0.57). Pl. XXXVII.

(b) Rectangular slab, broken r. Bird (pheasant?) beside Maltese cross in circle.

Ht. c. 0.15; width c. 0.60; thickness c. 0.12.

Hisar Köy (nr. Domanıç) (Eskişehir 31 y)

338 Hisar Köy

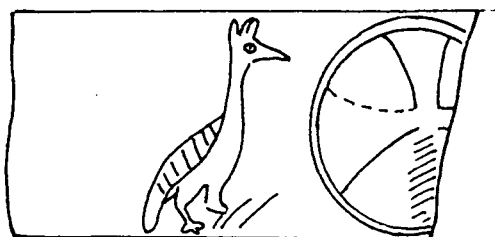
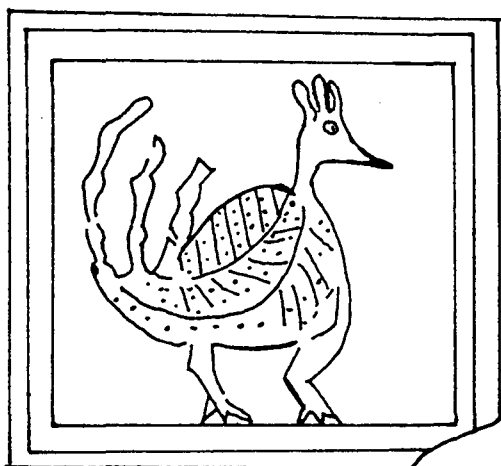
In houseyard of Said Kahveci.

Slab of coarse, whitish marble with two sockets; broken in three and burned in fire.

Ht. 0.89; width 0.76; thickness 0.23 broken; sockets 0.06 in diam., 0.05 deep; letters 0.035–0.038. Pl. XXXVIII (squeeze).

[κατεσ]κεούασεν

For the spelling, cf. e.g. *RECAM* II, no. 193 (territory of Ancyra): *κατεσκαίουασεν*.

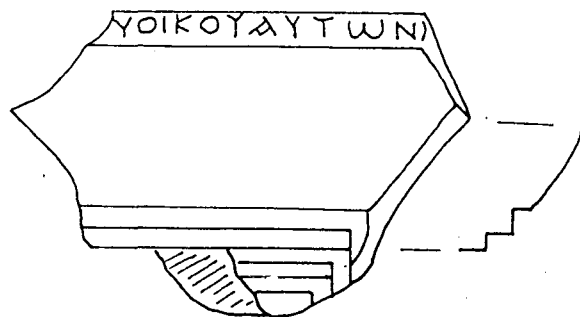
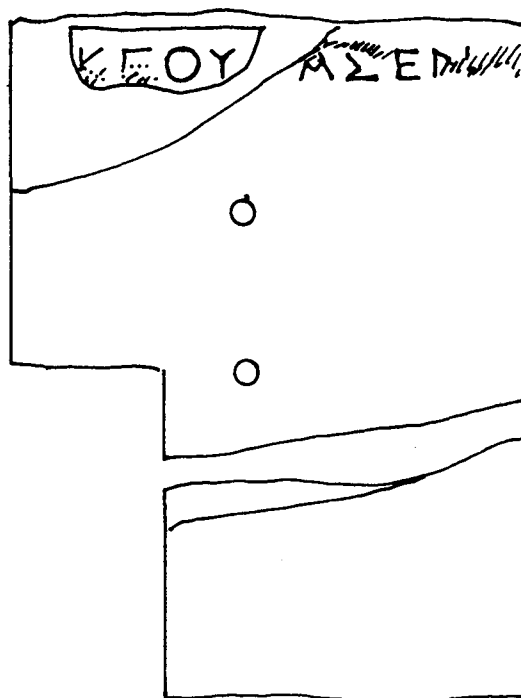


337 In ruins between Göçebe and Küçük Köy.

Block of greyish marble, with architectural mouldings, broken at back and r. side and slightly on l. Apparently r. hand side of a cornice moulding.

Ht. c. 0.3; width 0.93; thickness 0.45; letters 0.035–0.04. Pl. XXXVII.

καὶ παντὸς τοῦ οἴκου αὐτῶν[---



339 Hisar Köy

In field wall 5–10 mins. E of village.

Resembles the top of a large bomos made from coarse white marble, broken below and on both sides.

Ht. c. 0.54; width c. 0.59; thickness c. 0.59; letters 0.021–0.029. Pl. XXXVII; Pl. XXXVIII (squeeze).

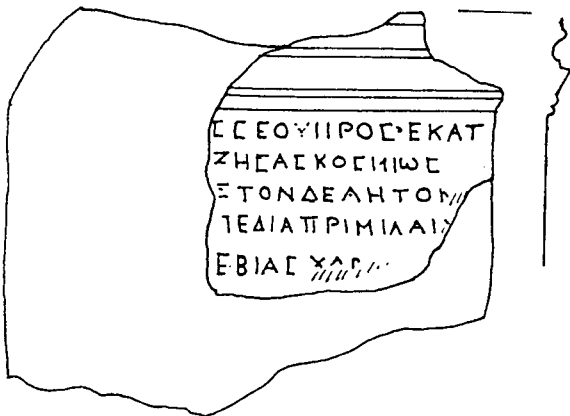
[---]ς Σεουήρος Ἐκατ-
[---] ζήσας κοσμίως
[---]ε τόνδε ἀητόν
[---]πέδια Πριμίλα |

- [----]ς Σεουήρος Ἐκατ-
 [----] ζήσας κοσμίως
 [----]ε τόνδε ἀητόν
 [----]πέδια Πριμίλα |
 5. [----εὐσ]εβίας χάρι[ν]

Perhaps second century AD.

The text cannot be restored with confidence. There should be space for another name after Primila at the beginning of l. 5 before the valediction. The other lines all pose difficulties.

- About seven letters are missing, perhaps a Roman praenomen and nomen. At the end the beginning of a patronymic, or perhaps the wife's name, Hekataia or Hekataios being the most likely possibilities.
- A verb should be restored: [κατεσκευάσ]ε. The last word is uncertain. The word *ἀετός* ('eagle'), apparently used to denote the inhabitant of a grave, occurs in Isauria, *WE* 26: [Α]ούκιος ἐνέστησε Τηλέφον | καὶ Μάρκον καὶ Σέξτο[ν] | [καὶ] ἑαυτὸν ἀετὸν καὶ Ἀμμουκιν Θαβόου τὸν πατέρα | ἀετὸν τεμιῆς χάρις (discussed by Ramsay, *Studies* 278, where he regards it as the pediment of a funerary monument, for reasons which are obscure). The eagle which was so often depicted on the funerary reliefs of Phrygia apparently symbolised the spirit of a deceased male (see T. Lochmann, in *Sammlung Ludwig* III (Mainz, 1990), *ad* no.260). But here we have, *ἀητόν*. Despite the obscurities, this is a gravestone of the imperial period, appreciably earlier than most of the other texts from this region, which date to late antiquity.



340 Hisar Köy

In ruined house on W. of village.

Grey marble column capital, decorated with cross with tendrils and ivy leaves (cf. 329 above). Degenerate Ionic volutes below.

Ht. 0.30; width 0.42 broken; thickness 0.29 broken. Pl. XXXVIII.

Uncertain Byzantine date.

Kozluca (Orhaneli 30 y)

341 Kozluca

In wall above trough below village.

Square, white marble Byzantine pillar, with base of round column broken off above; broken in three pieces. The inscription is carved in a cross with ornamental border, rising out of a chalice.

Ht. 1.12 broken; width 0.29; thickness 0.29; letters 0.015–0.035. Pl. XXXVIII.

ε
 γ
 ω
 ι
 εγω ιμι ιζωη
 ι
 τ
 ο
 φ
 ω
 σ

Cf. 332 above which is probably from the same building. Kozluca is about seven kms. N. of Çarşamba where 332 was found.

Domur (Eskişehir 31 y)

342 Domur

Among ruins on W. edge of village, originally from 'kilisse' 5 mins. N.N.W. of village in a stream bed.

Column of greyish marble, broken below, inscription running round half of band at the top of the shaft; the rest blank.

Ht. 1.83 (shaft 1.70, cap. 0.13); diam. 0.46 (cap., which projects 0.015–0.02 beyond shaft); letters 0.04–0.05. Pl. XXXVIII.

† ου δούλου σου †

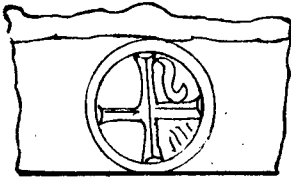
One of a series of dedications of church columns (cf. 348 and 356 below), each with part of a single inscription, e.g. *Κύριε βοήθι τοῦ δούλου σου*, with the name following. The genitive replaces or alternates with the dative after *βοηθεῖν* in similar inscriptions of this period. For instance all the examples from the island of Tenos, published by D. Feissel, *BCH* CIV (1980), 477–518, govern the genitive.

Peşemit (Eskişehir 31 z)

343 Peşemit

Capital with monogrammatic cross in circle. Buried.

Ht. 0.36; width 0.23; diam. of cross 0.145 (inner), 0.185 (outer).



344 Peşemit

Supporting pillar in house wall.

Small marble bomos, probably white. Corners broken. On capital traces of a large quatrefoil flower in relief.

Ht. 0.55 (cap. 0.11; moulding 0.08; shaft 0.245; moulding 0.05; base 0.065); width 0.25–0.285 (cap.), 0.25–0.275 (shaft), 0.315 (base); thickness 0.18–0.21 (cap.), 0.19 (shaft), 0.25 (base); letters 0.015–0.03. Pl. XXXVIII.

[Ἀγα]θῆ Τύχη. Γαί[ος]

Ἀσκληπιάδο[υ]

σὺν Λαλα τῆ συ-

νβίω καὶ Ἀσκλη-

5. η(π)ιάδη τῶ νί-

ῶ Ἐρξηανοὶ Ἀρ-

τέμυτι τὸν βωμ-

ὄν σὺν τῶ γλύμ-

ατι ἀνέστησαν

10. ἐκκ τῶν ἰδίωv κα-

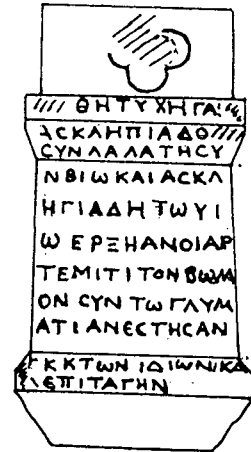
[τ]ᾶ ἐπίταγην

Late second–early third century.

6. The ethnic, a village name, is unknown.

6–7. A dedication to Artemis seems appropriate in this wild, hunting country on the confines of Mysia, Phrygia, and Bithynia. For other dedications to Artemis in central Anatolia, see *RECAM* II, 23, 28, 71 (N.W. Galatia); 318 and 368 (*MAMA* VII, 407 and 428) (central plateau); in N.W. Lydia, *TAM* v.1 34 (Bagis), 241–4 (Kula), 335 (Collyda), 620? (Daldis); in this area Artemis was also identified with the Persian goddess Anaeitis. For Artemis Satipreizene at Sağır in the territory of Pisidian Antioch, see Drew Bear, *Nouv. inscr.* 13; Artemis was the principal deity worshipped by the Xenoi Tekmoreioi there, cf. W. Ruge, *RE* VA (1934), 165–7.

8. For γλύμμα, an engraved figure or inscription, see *LSJ s.v.* The altar was set up at the behest of the goddess. For the formula see A. D. Nock, *JHS* XLV (1925), 95–8. It is widely attested epigraphically.



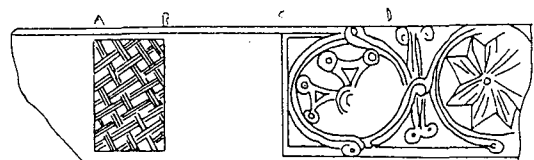
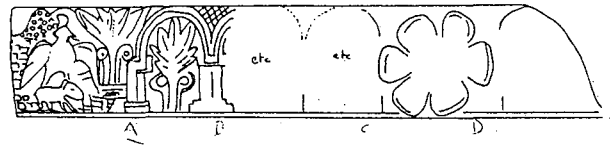
345 Peşemit

Grey marble slab, broken both ends.

Ht. 0.18; width 0.96. Slanted faces (a) Ht. 0.21 (b) 0.29.

Side (a) 1. to r.: bird with outspread wings and lamb?; three arcades containing stylized palm trees; roundel with six-petalled rosette; two more arcades with palm trees: then broken. Pl. XXXVIII.

Side (b) 1. to r.: lattice pattern; blank panel; Maltese cross with splayed tips ending in roundels and with circle at centre: to r., roundel with eight-pointed rosette; both roundels are framed and linked by a scrolled border. Pl. XXXVIII.



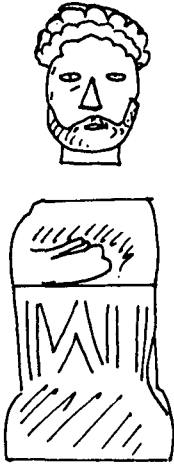
346 Peşemit

In private possession.

Two fragments of sculpture which do not fit together; the different proportions and styles suggest that they belong to different objects: (a) bearded head; (b) trunk of figure wearing shirt, worked with vertical zigzags all round.

(a) Ht. 0.07; circumference 0.18; (b) ht. 0.13; circumference 0.20 at waist. Pl. XXXVIII.

The head is reminiscent of the bearded Zeus figures of the Upper Tembris Valley, examples of which are illustrated by L. Robert, *BCH* cvii (1983), 527 figs. 1-4, 533 fig. 4, 536-8 figs. 8-13, 541 fig. 16, 544 figs. 1-3, and of figures of Zeus from the region of Nacoleia and Dorylaeum, and elsewhere in Phrygia. See note on 290 and further references collected by Drew Bear and Naour, *ANRW* II 18. 3, 1942-3.



İlicaksu (Eskişehir 31 z)

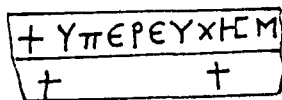
347 İlicaksu

In private possession.

Part of frieze of some small building broken r. and l.; greyish marble, polished.

Ht. 0.05; width 0.16; thickness 0.065; letters 0.01-0.0175.

† ὑπὲρ εὐχῆς Μ [- - -]
† †



348 İlicaksu

In enclosure of sacred spring.

Greyish marble column like 342 above from Domur, buried.

Ht. 0.89 (cap. 0.14, shaft 0.75); diam. of cap. 0.475; circ. of shaft 1.39; letters 0.045-0.06. Inscription half-way round capital; in top a round hole (0.05 in diam.). Pl. XLIX.

συνβίου αὐτοῦ

See on 342. The earliest part of the text must have been carved on preceding columns, e.g. ὑπὲρ εὐχῆς τοῦ δαίμονος καὶ τῆς . . .

Bulamur (Eskişehir 312)

349 Bulamur

In cemetery.

Top of rectangular marble stele, broken diagonally below, double garland supporting a scallop shell forming a semi-circular niche; rectangular panel below; back left rough.

Ht. 0.79; width 0.465; thickness 0.77. Pl. XLIX.

Üçdereagzı (Eskişehir 33 z)

350 Üçdereagzı

On hillside at Üçdereagzı, just S. of big crag facing W.

Greyish marble slab, smoothed. Lettering very weathered and surface hacked.

Ht. 0.67; width 1.4 (field); crosses 0.19 × 0.14 to 0.07 × 0.07; letters 0.04-0.007.

Text: see fig.

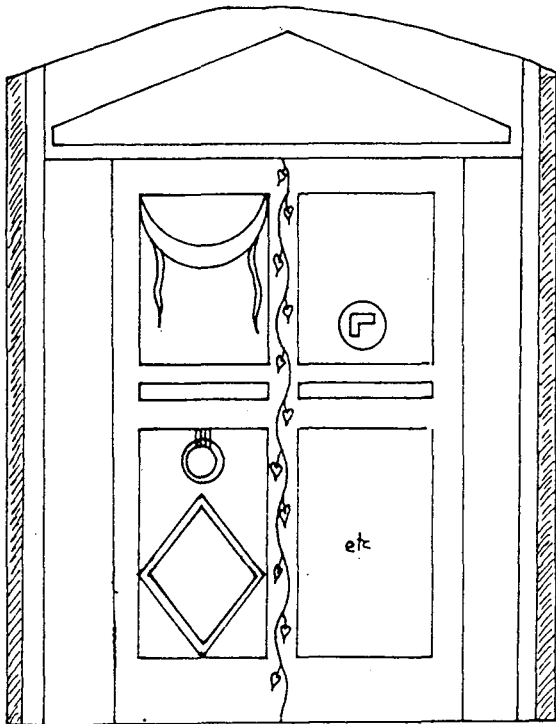
1. *MIXAHΛ*? Cf. *MAMA* ix 551 n.
2. The last letter could be C or N; squeeze and copy suggest the first. *Σισίννιος* is originally an Iranian name, cf. Arr., *Anab.* 1, 25, 3; vii, 6, 4. It is the name of several saints and martyrs: *Bibliotheca Sanctorum* xi (Rome, 1968), 1246-1253. It is to the fourth-century orthodox bishop of Cyzicus (1248) that the fifth-century inscription from near Dorylaeum mentioning the boundaries of St. Sisinnius (*MAMA* v, 55) is referred. The name became popular among Christians; Robert, *Bull. épigr.* 1971, 495 (Naxos); 1977, 26 (a native of Hadrianopolis, Paphlagonia).
3. 'ΓΟΥΤΟΥ is certain, and the inscription ended there', Cox.

M. Ummidius Quadratus, *cos. suff.* 167, the first person of the gens to hold the praenomen Marcus. The freedmen at Cadi were presumably manumitted by her or her brother, and it is economical to assume that they were administering another property belonging to this family. The father in this inscription was perhaps manumitted some time in the third quarter of the second century and the inscription should probably be dated between 180 and 200. The cognomen of the daughter, Ummidiane, proclaims that her mother had also been freed by the same member of the family.

353 Gediz

Broad plain doorstone of greyish marble.

Ht. 0.79; width 0.505–0.525; thickness 0.15. (panels).
Inscription now effaced.



1:15

354 Gediz

In dry fountain in street in S.W. of town above market.
Published Keppel *Narr.* II, 245; *CIG* 3849; *LW* 1003.
Gediz P20.

Stele. Triangular gable with voluted acroteria; inscription on triangular frame which encloses a wreath. On either side of shaft, pilaster with schematized Ionic capital, decorated with ivy tendrils inside a broad frame border. Between them on shaft eagle facing r. or l., and bird on basket r. Letters firm and well-tipped.

Ht. 0.65 (panel 0.37); width 0.42 top, 0.47 bottom (panel 0.275); panel recessed 0.01; letters 0.015–0.025. Pl. XLIX.

Ἀσκληπιάδης κὲ Ἀφίον
Μενάνδρω κὲ Ἀφίῳ γο-
νεύσιν μνήμης χά-
ριν



355 Gediz

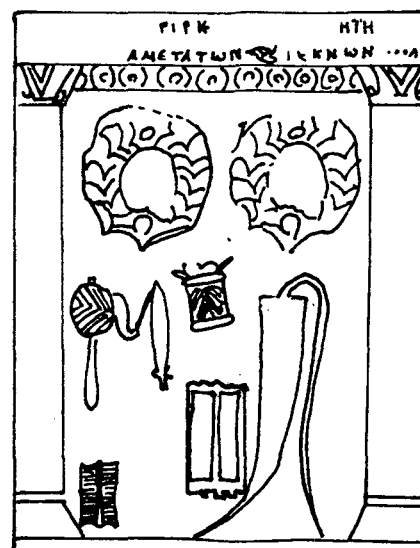
In house by river, r. bank, near centre of town.

Gable missing. Two-line inscription on lintel supported by pilasters with stylised flower capitals. Between capitals very debased ovolo frieze. On shaft two wreaths above (l. to r.) distaff, spindle and wool basket, above comb, mirror, writing tablets, ?plough.

Ht. 0.69; width, 0.55; thickness, 0.07; panels 0.42 by 0.57; letters 0.015. Pl. XLIX.

[- - πᾶ] τηρ κε [- - - - μ] ήτη [ρ
- - -] α μετὰ τῶν τέκνων

The motif of the two wreaths to symbolise the honour conferred on the deceased is prevalent in the Simav area. Cf. 365 below (Çöküler).

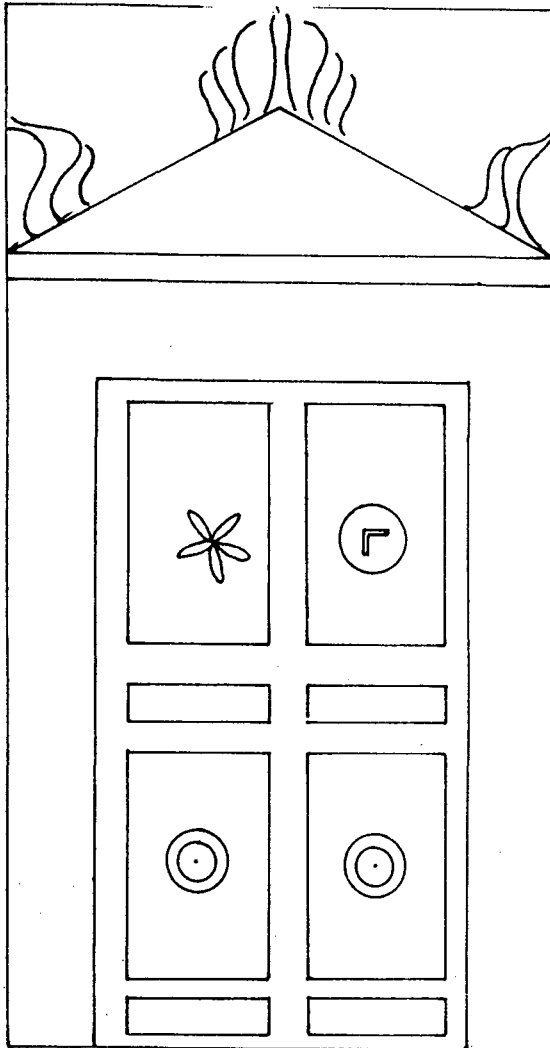


356 Gediz

In courtyard of main cami.

Doorstone: roughly squared sides and bottom.

Ht. 1.66; width 0.88; thickness 0.44; door ht. 1.06, width 0.60.



357 Gediz

In fountain on S. edge of town.

Grey marble slab, broken to l. From l. to r. Latin cross; St Andrew's cross on Latin cross in circle; four-petalled rosette on vertical bar; St Andrew's cross on cross bar in circle.

Ht. 0.33; width 1.07; thickness 0.17. Pl. XLIX.

358 Gediz

In use as fountain basin.

Published Körte, *Inscr. Buresch.* 28, no. 50, (*IGR* IV, 595). P17.

Lower part of greyish marble sarcophagus.

Ht. c. 0.44 (shaft 0.37, base 0.07–0.08), width 2.03 (shaft; field 0.74; base projects c. 0.05–0.06); internal measurements: ht. 0.36–0.37, width 1.78, thickness 0.55; letters 0.03. Pl. XLIX.

- Ἀὐρ Λουκιανῆ Λουκίου, ματρῶνα
στολᾶτα, Ἀὐρ. Ἀντιόχῳ κρ(ατίστῳ) πρι-
μοπειλαρίῳ τῷ γλυκυτάτῳ ἄν-
δρὶ κέ ἑαυτῇ τὴν σορὸν κατέσκευ-
ασεν. • εἴ τις δὲ βουλευθῆ ἕτερος
ἐνβληθῆναι, δώσει τῷ ἱερωτάτῳ τα-
μείῳ λαμπροῦ διχαράκτου * μύ(ρια) πέντε*

'Litterae tertio p. Chr. n. saeculo exeunte vix vetustiores', Körte.' Probably Diocletianic (see below).

1. For *ματρῶνα στολᾶτα*, used as a rank title by wives of Roman knights, most often members of the equestrian order who had risen from the rank of centurions and primipilares, see B. Holtheide, *ZPE* 38 (1980), 127–34 (*SEG* xxx, 1869). Holtheide lists the occurrences of the term in inscriptions and papyri, four of which (nos. 10–13) date between AD 292 and 299 and are nearly contemporary with our inscription.
- 6–7. A fine of 50,000 denarii of 'bright dicharactus' is prescribed. The Latin term *bicharactam p[ecuniam]* or *bicharacta m[oneta]* occurs in the Diocletianic currency edict of AD 301, known from an inscribed copy at Aphrodisias. The commentators incline to identify it with the billon coin (twenty parts bronze, one part silver) which was revalued by the edict at 25 denarii. It seems reasonable to take *λαμπρός* in its literal sense here, bright meaning newly-minted, and to date the stone to the period immediately following the currency reform, when the term *bicharactus/dicharactus* became current, although it failed to establish itself in the longer term as a description of fourth century currency. See J. Reynolds, in C. Roueché, *Aphrodisias in Late Antiquity* (London, 1989), 254–65 no. 230 with commentary and references to the earlier discussions, where much disagreement prevails.

Territory of Synaus

Simav (Simav 26 If)

359 Simav

Near cemeteries at E. end of town, in a tannery.

Part of rectangular stele or bomos of marble, top broken. Clear lettering with pronounced apices.

Ht. 0.42 buried and broken; width 0.29; thickness 0.25; letters 0.225–0.025. Pl. XLIX (squeeze).

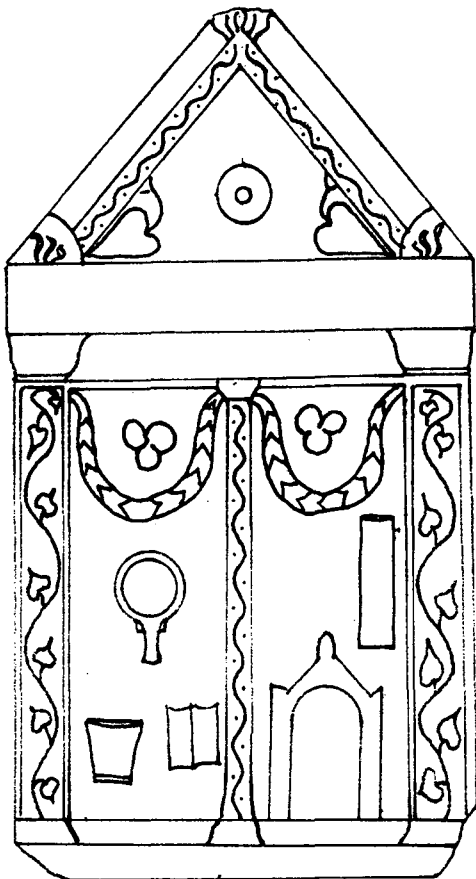
[.] - Σ σ[τρα-]
τηγός κα[.]
πόσις Κορ-
νήλιος (vac.)
5. βωμόν ἐπέ-
θηκεν Ἀμμωδι-
ω μνήμης
χάριν

1. 'Approximately one letter and then *E* followed by two sigmas', Cullen. The inscription is puzzling; the obvious restoration in l.2 is *στρατηγός*, but the chief magistrate at Synaus was the *ἄρχων* (HN² 685 with W. Ruge, *RE* IVA (1932), 1327). Is *Στρατηγός* a proper name here? If so, why is he given priority over the husband? And why use the poetic *πόσις* for *ἄνηρ*? Non liquet.

360 Simav

In fountain in market; said to have been bought from Naşa.

Triangular pedimented stele, with half palmette acroteria l. and r. and full palmette at top. Wavy line interspersed with dots on frame of pediment which contains large ivy leaves l. and r. and boss in centre. Inscription on rectangular panel worn away; below, slightly tapering



pilasters l. and r. decorated with ivy leaves on fine tendrils surmounted by capitals; central field divided by smaller, tapering pilaster decorated only with wavy line and dots. In l. panel three-petalled rosette in wreath, mirror, basket (l.) and comb (r.); in r. panel, three-petalled rosette in wreath, rectangular object with rounded sides, and at bottom a relief of a small stele with acroteria on triangular pediment and arched central panel, perhaps representing a niche (ht. 0.235; width 0.15).

Ht. 1.10; width 0.62 (cap.), 0.59 (shaft); thickness 0.15; panels 0.55 × 0.45 (top), 0.435 (bottom). Pl. XLIX.

361 Simav

In dry fountain near Ulu cami.

Block decorated with a staff surmounted by crescent apparently with attached streamers, carrying lotus flowers, tassels and stars, and a pennant. Possibly a religious accessory.

Ht. 0.62; width 0.38. Pl. XL.

362 Simav

At a height of 15 feet in minaret of Ulu Cami.

Published Hamilton, *Researches* II, 466 no. 330; (CIG 8666); LW 1007. Synaus **P10**.

?Marble slab, cut square above to r. and below to r. for building into mosque. Incised tabula ansata at r. of stone.

Ht. c. 0.33 (cut away) width c. 1.33 (cut away); thickness c. 0.52, plastered and broken.; letters 0.05–0.06. Pl. XL.

ἐπὶ Στέφανου ἐπισ-
κόπου Συ[ν]άου τὸ ἔρ-
γον τοῦτο ἐγένετο

For bishops of Synaus see J. Darrouzès, ed., *Notitiae Episcopatum Const. Ecclesiae* (Paris, 1981), 26f., 66, and index for *Notitia* citations.

Beyce (= Beyceler) (Simav 25 If)

363 Beyce

In big fountain.

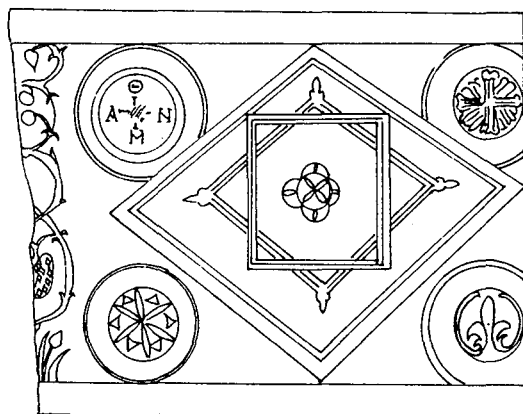
White marble slab thought to be good modern Turkish till letters found. Probably broken off level on l., but on r. panel ends. At centre, four interlaced circles forming floral cross within square interlaced with lozenge with fleurs de lys at corners, all within lozenge with double border which forms panel on each side, each roundel supporting three fleurs de lys and containing, top l., inscription almost certainly at ends of defaced cross; r., cross backed by cross aslant; lower l., six-petalled rosette backed by circle bearing half petals; r. fleur de lys with border; to l., vertical tendril frieze with circles containing,

top, berries (middle damaged), bottom, ?large pine cone, all springing from half-palmette. To l. and r., not certainly connected with the main panel, two vertical slabs with incised panels, the l. containing incised circle with incised six-petalled flower within, and above, two objects like bridges, the lower one with five arches, the upper with one; above to l. and r., incised circles, the l. containing an incised six-petalled flower, the r. an incised circle containing flower design with central bud; the r. panel contains similar incised circular ornament, without 'bridges'; above l., incised circular ornament with six-petalled flower interspersed with small leaves; r. not visible.

Ht. 0.88 (panel 0.72; lozenge 0.72; square 0.26; floral cross 0.21); width 1.07 (panel 0.91; lozenge 0.55; square 0.26; floral cross 0.21); panel c. 0.01 deep; letters 0.03-0.035. Pl. XL.

$$\begin{array}{ccc} & \Theta & \\ A & & N \\ & M & \end{array}$$

$\Theta(\epsilon\acute{o}\varsigma)? \text{ } \Lambda\mu(\acute{\eta})\nu?$

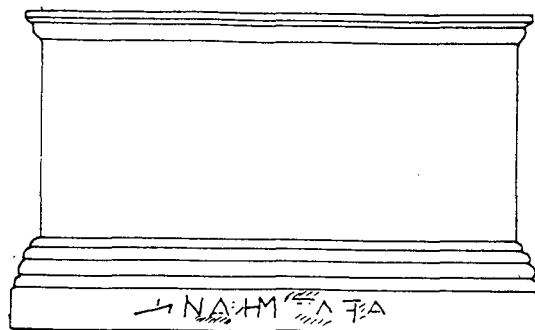


1:16

364 Beyce

?Sarcophagus fragment of greyish marble with traces of letters on lower rim (now upper). *N*, *H*, and *M* quite strong and clear but no trace of the letters continuing elsewhere or of having ever made sense.

Ht. 0.84 (shaft 0.73); width 0.84 (shaft 0.73); top projects 0.0275 on one side till buried; hollow within 0.61 across and c. 0.57 deep; letters 0.025-0.03.



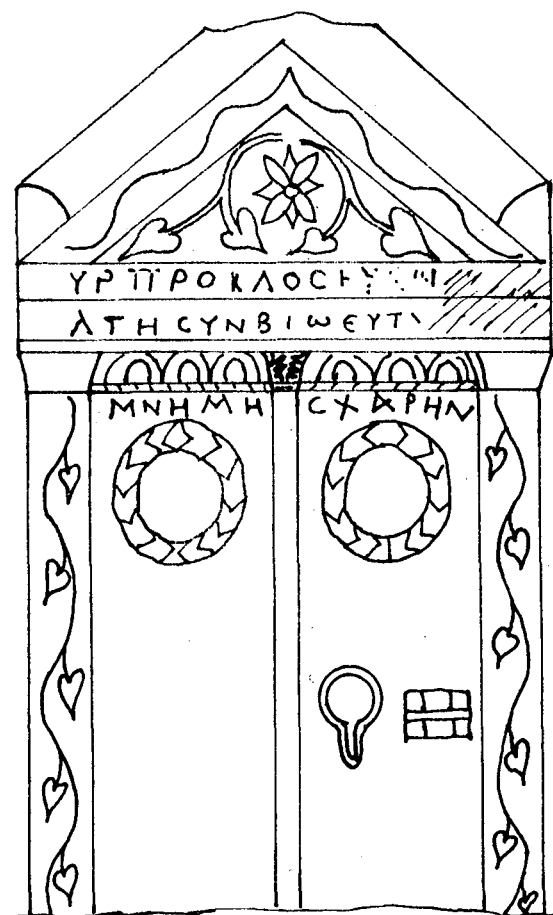
1:15

Çöküler (Simav 25 Ie)

365 Çöküler

In S.W. corner of cemetery.

Stele of coarse granular white marble; in triangular pediment an eight-petalled rosette and trailing ivy leaves



(two each side) in shallow relief. Wavy line decoration along border of triangular gable (cf. 360 above); two-line inscription on lintel; two pilasters decorated with tendril and ivy leaves (cf. 360); capitals worn. Across top of field egg and dart moulding (cf. 441 below) above a twisted rope design. Panel divided through central pilaster with acanthus leaf capital. In field to l., in very shallow relief, wreath, r. wreath, mirror, comb (cf. 441). Letters irregular and very broadly spaced.

Ht. 1.14 broken and buried, 0.42 from top to capital of pillars; width 0.755 (capital) 0.73 (shaft); thickness *c.* 0.20 (panels 0.27 × 0.66 buried); letters 0.025–0.035. Pl. XL.

[A]ὐρ. Πρόκλος Κυρί[λλ-]
α τῆ συμβίω· εὐτύ[χει]
μνήμης χάριν

Third century (after 212).

366 Çöküler

In S.E. corner cemetery wall.

Stele of coarse granular white marble, broken above and below; egg and dart moulding at top of shaft between worn pilaster capitals.

Ht. 0.375; width 0.61 (cap.), 0.55 (shaft); panel 0.275 × 0.14; thickness at least 0.10 (pillars and frame of panel project 0.05); letters 0.03–0.035. Pl. XL (squeeze).

Αὐρ. Μακρό-
βις Αὐρ. Ἀρίσ-
τη τῆ γλυκυ-
τάτ[η σ]υμ-
[βίω - -]

Third century (after 212).



367 Çöküler

Half a mile E. of village.

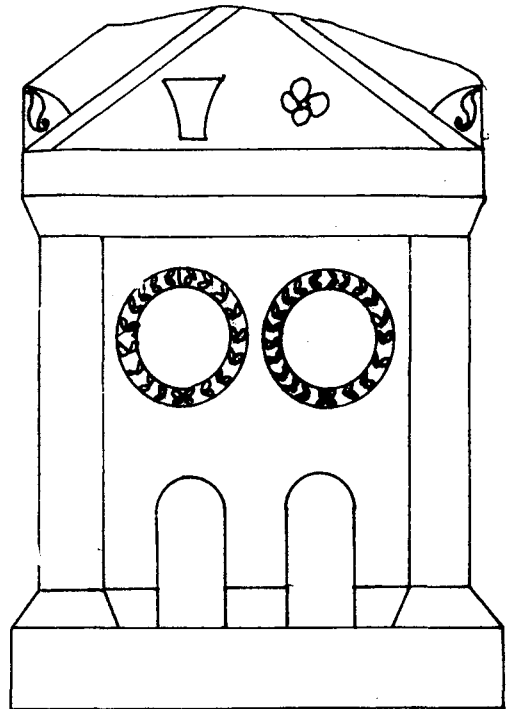
Published Munro *JHS* xvii (1897), 268 no. 52; (Waelkens, *Türsteine* 36 no. 7). P17.

White marble stele. Triangular gable with incised half-palmettes as acroteria, containing basket and rosette (cf. 429 below). Inscription on lintel. Plain pilasters from

shaft with two wreaths above (cf. 365) and two small arched niches below, which are cut through slanting moulding to level of plinth.

Ht. 0.84 (0.10 cap., 0.05 moulding, 0.40 shaft, 0.11 moulding, 0.18 plinth); width 0.62 (top), 0.585 (shaft), 0.66 (plinth); thickness 0.15 (top), 0.13 (shaft), 0.17 (plinth); panel 0.42 × 0.42; niches 0.20 × 0.09 × 0.04–0.05 deep; letters 0.025–0.0275. Pl. XL.

[A]σκληπειάδης γυνεκεὶ μνή-
μης χάριν.



368 Çöküler

N. side of cemetery wall.

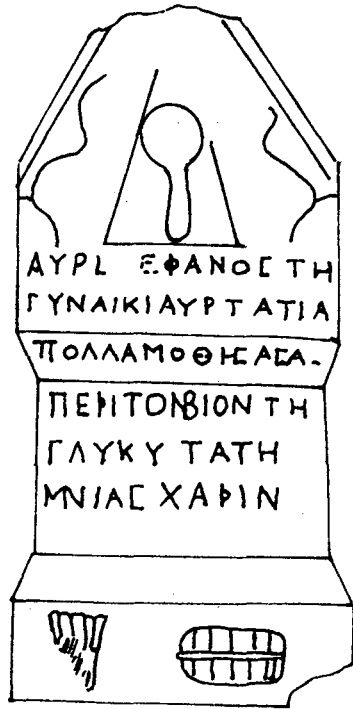
Stele of hard conglomerate. Very steep gable, with mirror. Schematic tendrils on frame. Inscription on top and shaft of main part of stele. On plinth basket (l.) and comb (r.). Letters strongly cut, without apices.

Ht. *c.* 0.86 (top moulding 0.07, shaft 0.15, plinth 0.15); width: 0.40 (top), 0.365–0.40 (shaft), 0.46 (plinth); thickness 0.10 (obscured); letters 0.035–0.04. Pl. XL.

Αὐρ. Σ[τ]έφανος τῆ
γυναικὶ Αὐρ. Τατία
πολλὰ μο(χ)θήσασα
περὶ τὸν βίον τῆ
5. γλυκυτάτη
μνίας χάριν

After 212.

3. ΜΟΘ ΗΣΑΣΑ, stone.



Yemişli (Simav 25 Ie)

369 Yemişli

In cemetery wall.

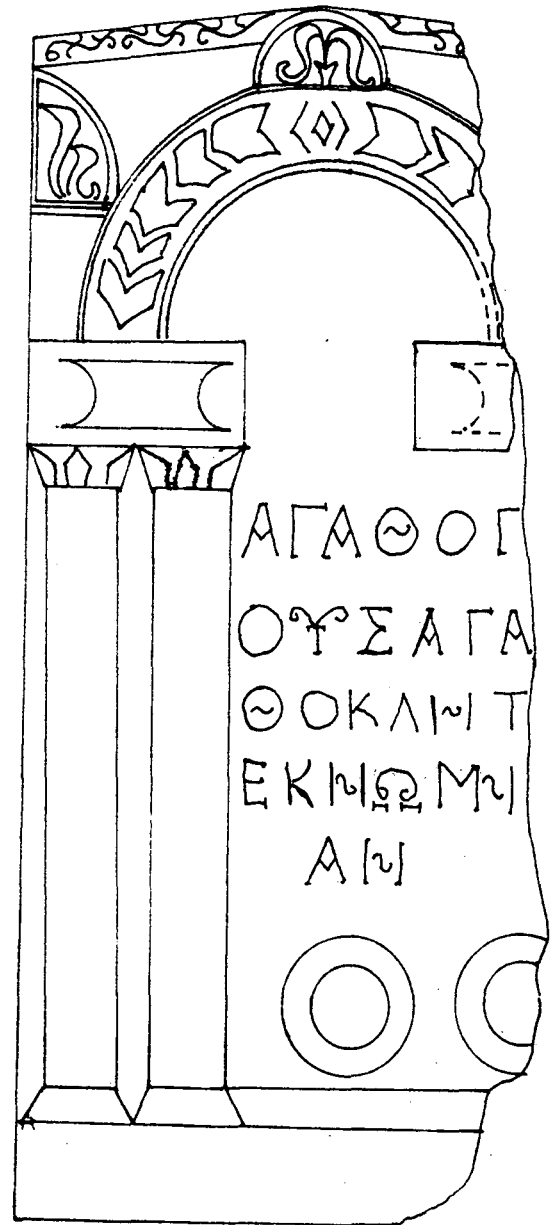
Coarse-grained white marble stele. Pediment almost rectangular with top back rising slightly to pitch decorated with incised tendril design. Half-palmette acroterion l., palmette acroterion in centre, side broken. Curved Syrian gable with leaf design enclosing defaced (?) bust, springing from 'architraves' decorated with typical soffit panel designs which extend inside the span of the arch. This rests on a double pilaster (l.) with floral capital (r. side broken). Inscription in elaborate seriffed letters in panel between pilaster above two wreaths.

Ht. 1.53; width 0.56 broken (originally c.0.74); thickness 0.14; letters 0.0525-0.06. Pl. XL.

Ἀγαθόπ-
ους Ἀγα-
θόκλη τ-
έκνω μν[ί-]
αν

The monument resembles the stele copied by Buresch at Naşa, Körte, *Inscr. Buresch.* no. 33 (republished here **414**).

- 1f. For the similar names above see **351** n. Ἀγαθόπους, also at Yemişli, in Körte, *Inscr. Buresch.* no. 34, and **370**.
4. For μνίαν, popular in the region, see index.

**370** Yemişli

In cemetery wall.

Stele of coarse granular white marble, broken top and bottom; in triangular pediment with palmette acroteria, a quatrefoil with an ivy leaf either side. Well cut inscription with tipped and clear letters. L. 2 very badly weathered.

Ht. 0.59 broken (panel 0.34); width 0.55 (cap.), 0.49 (shaft), 0.18 (panel broken below); thickness c.0.12; letters 0.025-0.03. Pl. XLI.

Ζωτικός και Ἀ-
γαθόπους Φιλίπ-
πῳ φίλῳ μνεί-
ας [χάριν]

For decoration of pediment cf. 360 and 441 with nn. (the plain design looks earlier than those); ?close to the date of the Savcilar stone (AD 57-8).

Two men burying a male friend: cf. 382 (Synaus from Yemişli) and 435 (Ancyra Sidera from Savcilar).

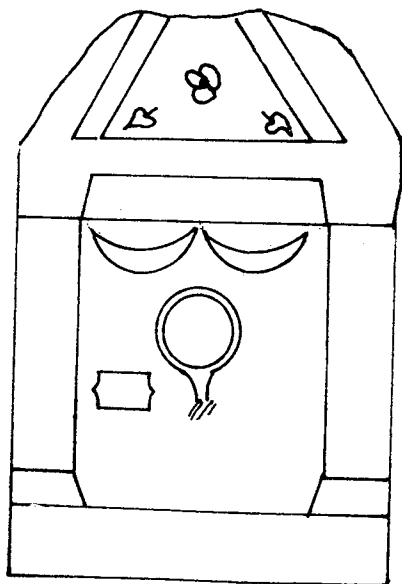


371 Yemişli

In cemetery wall.

Grey-white marble stele; triangular pediment with trefoil and ivy leaves r. and l. No trace remaining of inscription; plain pilasters; on shaft two shallow garlands above comb and mirror.

Ht. 0.73 (panel 0.39); width 0.50 (shaft), 0.335 (panel); thickness 0.12.



372 Yemişli

In cemetery wall.

Stele of granular white marble, top broken, in corners of triangular pediment two ivy leaves; on shaft between plain pilasters a wreath with ribbons above a niche with slanting sides, surrounded above by a ring border in 0.05 cm relief. Letters regular, well cut, and tipped.

Ht. 1.11 broken and buried (panel 0.59); width 0.61 (cap.), 0.56 (shaft), 0.65 (base), 0.40 (panel); letters 0.03-0.05.

Προκλιανὸς καὶ
Διότιμος
Νεικόκλει πατρί.



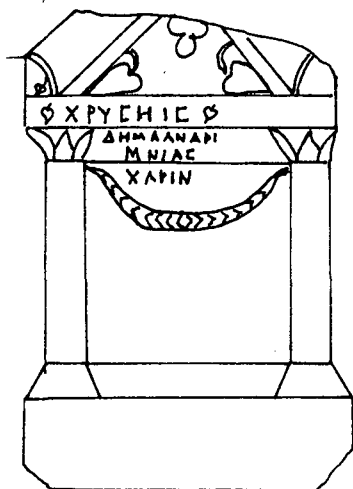
373 Yemişli

In cemetery wall.

Stele of granular white marble, top broken; in triangular pediment probably a trefoil (possibly a quatrefoil) with an ivy leaf at each corner; on shaft a wreath extended across it (cf. 374 below).

Ht. 0.65 broken (panel 0.25); width 0.40 (cap.), 0.38 (shaft), 0.43 (base); panel 0.24; thickness c.0.9; letters 0.02-0.03. Pl. XLI.

Χρυσῆς
Δημῶ ἀνδρὶ
μνίας
χάριν



374 Yemişli

In wall of private house.

Published Körte, *Inscr. Buresch.* no. 36. Synaus **Pr9**.

Stele of grey-white marble. Triangular pediment with plain acroteria l. and r. In moulded frame two ivy leaves (no boss or rosette, cf. 372 above). At top of panel between plain pilasters a shallow garland (as 373); letters rather rough, without apices.

Ht. 0.66; width 0.34 (pediment), 0.315 (shaft), 0.33 (base); letters 0.0125–0.02. Pl. XLI.

Τελεσφορίς
Ἐλφιδηφόρω
ἀνδρὶ μνίας
χάριν

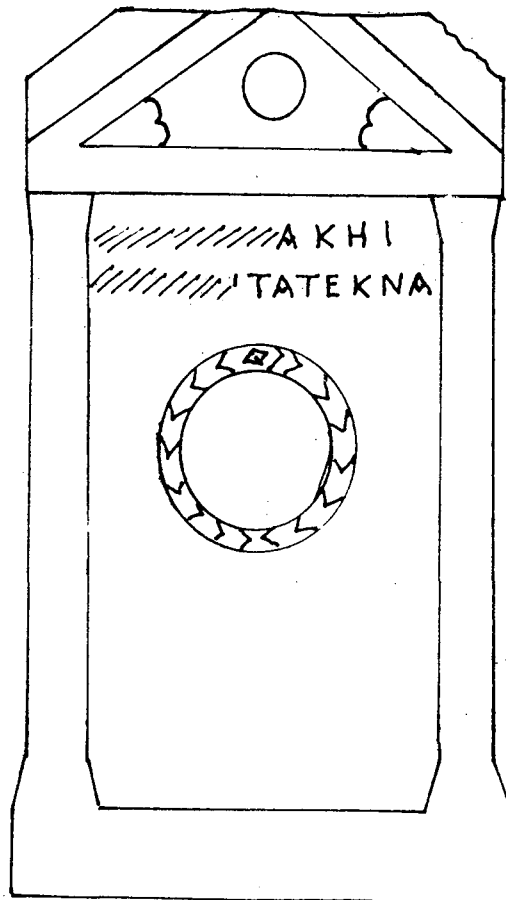
375 Yemişli

In fountain at S.W. of village.

Stele of coarse granular white marble; in triangular pediment with large ivy leaves in lower corners a boss in shallow relief; on shaft between plain pilasters a wreath below inscription; letters worn very faint.

Ht. 1.17; width 0.64 (cap.), 0.62 (shaft), 0.67 (base); thickness 0.29; letters 0.03.

[---]AKHI
[--]Ἰτὰ τέκνα



376 Yemişli

In cemetery wall.

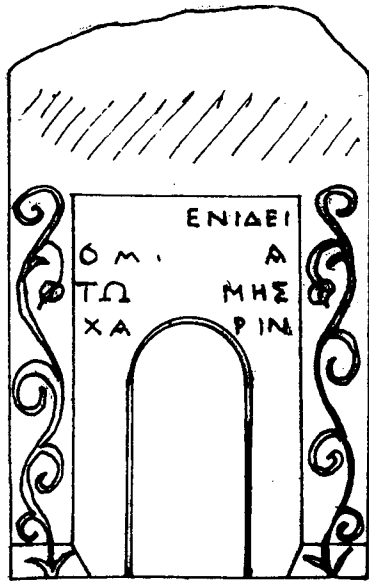
Stele of coarse granular white marble, top broken; on shaft a tall arched niche with square sides; slight rim incised around it; pilasters decorated with fleshy tendrils and ivy leaves; letters very badly weathered.

Ht. 0.705 broken (panel 0.465); width 0.45 (panel 0.28); thickness 0.17; letters c. 0.0275–0.03. Pl. XLI.

Α [- -]ΕΝΙΙΔΕΙ
Ο.Α [.]Α
ΤΩ [μνή]μης
χάριν

Tendrils perhaps suggest a Hadrianic or mid-second century date.

- Five or six letters gone.
- [? φιλτ]άτω; [γλυκυτ]άτω is perhaps too long.

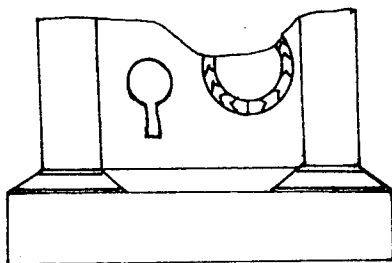


377 Yemişli

Near S. mosque.

Bottom of stele. Plinth suggests plain pilasters, mirror and wreath in panel carved in shallow relief.

Ht. 0.32 (shaft 0.19, moulding 0.025, plinth 0.10); width 0.43 (shaft), 0.51 (plinth); thickness 0.09, plinth projects 0.02.



378 Yemişli

In cemetery wall.

Stele of coarse granular white marble. In triangular pediment with acroteria (simple tendril decoration l. and r.), a boss with cross incised and an ivy leaf on either side; in panels between plain pilasters and separated by a pilaster l. under inscription a wreath, r. comb and mirror; rather irregular letters, worn but clear.

Ht. 1.35; width 0.605 (cap.), 0.555 (shaft), 0.62 (base); thickness 0.11; letters 0.03–0.04. Pl. XLI.

Διογένης καὶ Απφιά-
ς Δι-
ογέ-
νει υ-
ἰῶ μ-
νέας

The mirror and comb do not suit the sex of the deceased. For the cross in the circle, cf. 412, 389, and 381 and the *panis eucharisticus* on the second-century stele from the territory of Cadi, published by Calder, *AS* v (1955), 33–5 no. 2, Pl. 55. See also the examples published and discussed by Waelkens, *Türsteine*, W551 (Amorium) and 366 (Temenothyrae), and by Gibson, 'Christians' 70, no. 27, Pl. 22 (Aykirikci). The main series of 'Christians for Christians' inscriptions displays a Latin cross (sometimes partly erased) in a wreath. The mason here was quite capable of depicting the petals of a rosette had he chosen to, and the cross should be treated as a Christian symbol (cf. Introduction). In *MAMA* v, xxxiii, Cox himself referred to four stones published in that volume, which display a cross in a circle and which he believed to be pagan. *MAMA* v, 11 from Dorylaeum is a dedication to Hosion Dikaion, but the photograph Pl. 16 11A shows a



four-petalled rosette with a central bud. R. 19, a dedication to Pappas Zeus Soter from Nacolea (cf. *ANRW* II 18. 3, 2018), shows a small cross in a circle in the pediment, but the only source is a notebook drawing by Ramsay. 48 from Dorylaeum is an unscribed funerary relief, depicting among other things a banqueting scene. Here the crosses in circles at either side above the half palmettes of the triple pediment are clear (especially Pl. 23, 48 (2)), but despite Cox's claim that the reliefs appear pagan, this could well be a Christian gravestone. 263 from Nacolea is a funerary text for a child, decorated with two raised hands. The device in the pediment, however, is clearly a four-petalled rosette with a central bud.

379 Yemişli

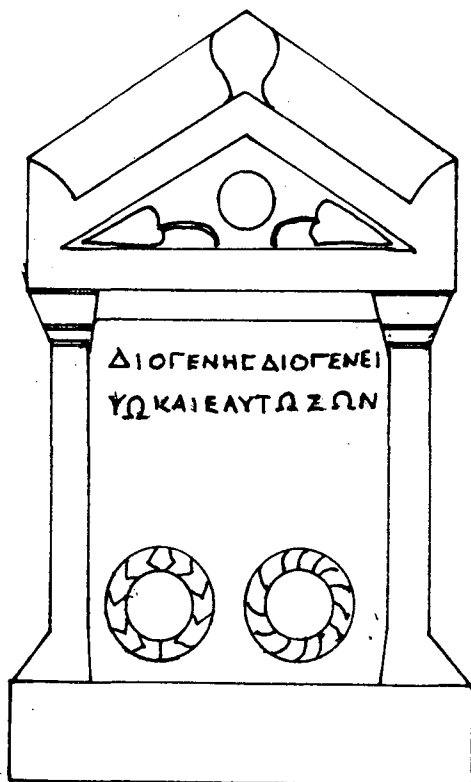
In cemetery wall.

Stele of coarse granular white marble. In triangular pediment with plain acroteria a four-petalled rosette with an ivy leaf on either side; on shaft two wreaths in very low relief with leaves incised; surface of panel very slightly concave.

Ht. 0.98 (panel 0.45); width 0.58 (cap.), 0.51 (shaft), 0.62 (base), 0.34 (panel); thickness 0.21; letters 0.025–0.0275. Pl. XLI.

*Διογένης Διογένει
υἱῷ καὶ ἑαυτῷ ζῶν*

Very likely for the same family as 378 above, in an earlier generation.



380 Yemişli

In cemetery wall.

Stele of coarse granular white marble with very shallow relief decoration, top broken, bottom buried; in triangular pediment a small eagle (broken) and an ivy leaf in corners l. and r.; shaft framed by pilasters with a decoration of rather rounded leaves. Across the top of shaft an egg-and-dart pattern (cf. 441 below). Below, a niche with pilasters and arch (pilasters of niche carved with minute replica of main pillars), very similar to 361 above and very similar to 355 (Gediz).

Ht. 1.15 buried and broken; width 1.62 (shaft); thickness 0.21; letters 0.045. Pl. XLII.

*Νίκανδρος Ἀσ-
κλᾶ πατρὶ μνί-
αν*



381 Yemişli

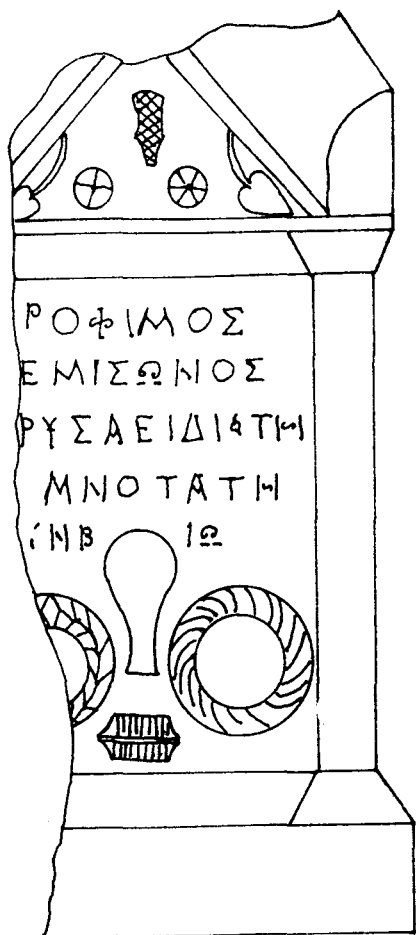
In court in village by S. mosque (said to have been brought from the threshing floor down across the valley).

Stele of pinky white limestone like marble, l. side broken; in triangular gable a basket (?) above, l. a boss with slightly slanting cross on flat surface and r. a slightly concave rosette with seeds projecting in centre, and an ivy leaf in corner l. and r.; on shaft a mirror between two wreaths and above a comb with raised centre; letters well cut and tipped.

Ht. 1.23 broken; width 0.61 (cap., broken), 0.58 (shaft, broken); thickness 0.09; letters 0.0275 (l. 5)–0.035/0.04 (ll. 1–4). Pl. XLII.

[Τ]ρόφιμος
[Θ]εμισωνος
[Χ]ρυσαιίδι τῆ
[σε]μνοτάτη
[σ]υνβίω

It is hard to judge whether the l. boss depicts a four-petalled rosette or a Christian cross (cf. 378 above). *Χρυσαιίς* is Christian in *CIG* 3565 = 9285.



382 Yemişli

In house wall in S. street behind wooden pillars.

Published Buresch, *Aus Lydien* 147. Synaus P25.

White marble stele. Triangular pediment with acroteria (broken above and r.) containing a four-petalled rosette distinguished from the crosses in 378 and 381 above by the bud in the centre, cf. the four-petalled rosette on 370, and two ivy leaves. Inscription on shaft between two plain pilasters above niche.

Ht. 0.80; width 0.45 (cap.), 0.39 (shaft), 0.49 (base); thickness at least 0.11; letters 0.02 (l. 6), 0.025–3 (ll. 1–5). Pl. XLII and Pl. XLII (squeeze).

Ουαργασον
οι σεβόμεσθ-
α συνήλικι Τροφ-
ίμω στησάμε-
θα στήλην φράτ-
ορι χρηστοτάτω

1. A local hero, according to Buresch, *Aus Lydien* 147.
5. See *MAMA* IX, 89 (a similar monument) with n. See further C. Naour, *Epigr. Anat.* v (1985), 61–3 no. 16, commenting on a stone from Collyda in Lydia set up by ἡ φρατρεία for τὸν ἐαυτῶν φράτορα, and G. H. R. Horsley, *New documents illustrating early Christianity* IV (1987), 17–18 no. 3.



383 Yemişli

In court by S. mosque.

Published by Körte, *Inscr. Buresch.* 37. Synaus P23.

Greyish-white marble bomos, broken r.; cracks in the stone may be ancient, as letters are more widely spaced about them, as if to avoid them. Well cut, tipped letters.

Ht. 1.07 (0.22 cap., 0.62 shaft, 0.23 base); width 0.42 (shaft); thickness 0.40 (shaft); letters 0.0575–0.05. Pl. XLII.

Γάιος χε Νεί-
ξανδρος
[Ν]εικάνδρω
πατρί

384 Yemişli

In court on S.E. of village.

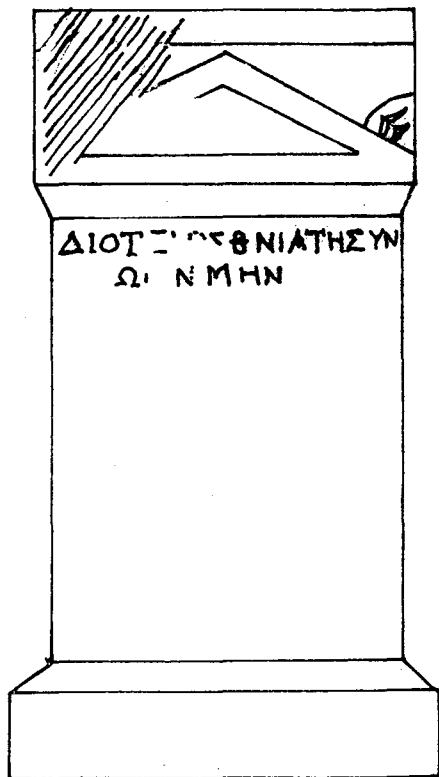
Published Körte, *Inscr. Buresch.* 40. Synaus P24.

Bomos of white marble. Top section is decorated with a triangular pediment containing an ivy leaf in r. corner (l. side defaced). Inscription on shaft in regular and tipped letters.

Ht. 0.98; width 0.53 (cap.), 0.47 (shaft), 0.57 (base); thickness 0.37; letters 0.025. Pl. XLII (squeeze).

Διόττει [μ]ος β' Νία τῆ συν-
[βί]ω [μ]ν [ῆ]μην

1. *Inscr. Buresch.* has Νιάτῆ. Zgusta, *KP* § 1037 cites examples of the name Νία from Bithynia, Dorylaeum in Phrygia and this text. Recently published inscriptions show that Νία and Νίας were names typical of Lydia and especially the middle Hermus valley: *TAM* v. 1. 710 (Julia Gordus). S. Bakir-Barthel and H. Müller, *ZPE* xxxvi (1979),



182 no. 36 (*SEG* xxix (1979), 1179): C. Naour, *ZPE* XLIV (1981), 26f. no. 5 (*SEG* xxxi (1981) 1019); C. Naour, *Epigr. Anat.* II (1983), 131f. no. 17 (*SEG* xxxiii (1983), 1016).

385 Yemişli

In house wall (in shed) at N.E. corner of the village.

Stele of coarse granular white marble; in triangular gable a basket; on shaft below inscription a wreath above a scent bottle, comb, and mirror; letters deep and well tipped but not very regular.

Ht. 0.69 (panel 0.35); width 0.35 (cap.), 0.31 (shaft top), 0.37 (bottom), 0.42 (base); diam. 0.23 (top panel), 0.28 (bottom); letters 0.015–0.275. Pl. XLII.

Τρόφιμος
κε Διογενίς
Εύνοίδι θυ-
γατρί.

3. *Εύνοίς*: also in region of Tavşanlı. *MAMA* ix, P91.



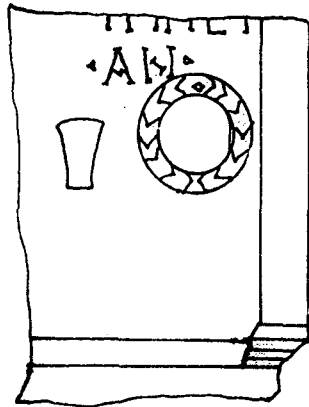
386 Yemişli

In oven wall of extreme S.W. house.

Stele of coarse granular white marble. Broken above, l., and below. Pilaster to r.; on shaft under inscription l. a basket, r. a wreath in 0.05 relief; well cut and tipped letters.

Ht. 0.47; width 0.39; thickness 0.10; letters 0.045.

[---
.]μνεί-
αν



387 Yemişli

In ruined wall of house at W. edge of village.

Stele of coarse granular white marble. Triangular pediment with plain acroteria; on shaft below very rudely cut and irregular inscription a mirror or wreath (?) and comb in very low relief.

Ht. 0.64; width 0.30 (cap.), 0.26 (shaft), 0.30 (base); thickness 0.07; letters 0.0125–0.0225. Pl. XLIII.

Ἀβάσκαντος
συνβίω
Νεικηφο-
ρίδι
μνείας
χάριν



388 Yemişli

In cemetery wall on E. side of road.

Stele of hard white granular marble; in triangular pediment with acroteria a basket in relief with ivy leaves incised to l. and r.; on shaft between two shallow niches a mirror in relief; broad, quite clear letters.

Ht. 0.84 buried (cap. 0.36, descent 0.05, shaft 0.39, descent 0.04 buried); width 0.63 (cap.), 0.55 (shaft); thickness 0.21 till buried; letters 0.0325–0.0375. Pl. XLIII.

Βάκχυλος Παν-
θεία γυναικί
φιλάνδρω μνεία-
ν

rf. Πανθεία: cf. *MAMA* IX, P85, from the Tavşanlı area, and *TAM* v. 1. 432 l. 15 (between Gölde and Menge, middle Hermus valley).



389 Yemişli

In cemetery wall E. side.

Stele of hard white granular marble broken above; in steep triangular pediment with acroteria, from top a basket, two ivy leaves, a circular boss with cross; pilasters decorated with symmetrical leaf design in incised frame; ovolo moulding at top of shaft (cf. 355 above, etc.); on shaft at bottom from l. probably a comb, a wreath, a mirror; rude and irregular letters recoverable with difficulty.

Ht. 0.84 broken (cap. 0.35 broken, shaft 0.37, moulding 0.03, base 0.05); width 0.46 (cap.), 0.40–0.42 (shaft), c. 0.49 (base); thickness 0.17 till buried; letters 0.04–0.05. Pl. XLIII.

Ἀσκληῆς
Ἀμμιω-
μν-
ίαν

Cox noted that the cross was originally copied as a quatrefoil, but that it caught his attention afterwards at the stone as a clear cross. See 378 above, n.; 381, and Introduction.



390 Yemişli

In cemetery wall E. side of road.

Published Körte, *Inscr. Buresch*. 38. Synaus P21.

Large stele of hard white granular marble; triangular pediment with boss or weathered rosette and mirror, with ivy leaves l. and r.; pilasters gone l. and r. Inscription (regular letters) on shaft above two wreaths (r. broken).

Ht. 1.47 (cap. 0.54, moulding 0.08, shaft 0.60, moulding 0.10, base 0.15); width 0.39 buried and broken; thickness 0.13 apparently complete; letters 0.04–0.045. Pl. XLIII.

Αἰλιανὸς Ζω-
τικῶι πατρὶ κ [ἔ]
Αἰλιανῆ μνητ [ρὶ]
μνεία [ν]

2. Buresch read πάππω
4. μνεία [s], Buresch.



391 Yemişli

In cemetery wall. E. side.

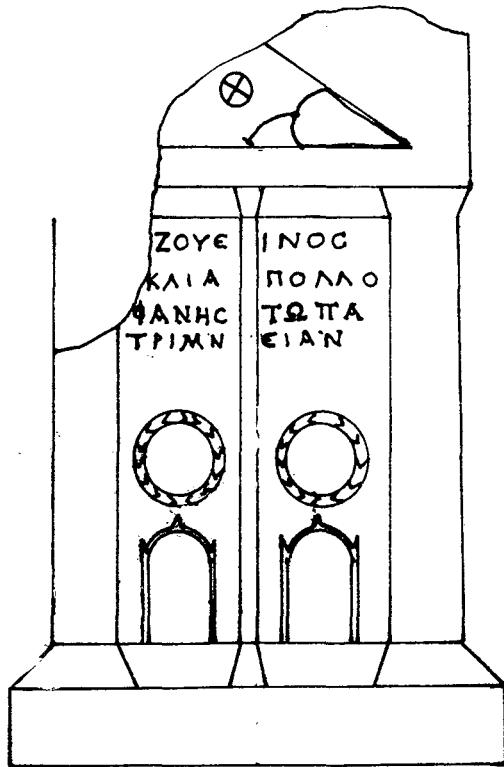
Stele of hard white granular marble, in triangular pediment a boss with incised cross with leaf on r.; on shaft two niches sunk with rims in relief, a wreath above each; plain pilasters between and to l. and r.; letters small, neat, tipped; on l. edge some gone or uncertain.

Ht. 0.20; width 0.66; thickness 0.09 till buried; letters 0.02–0.0275. Pl. XLIII and Pl. XLIII (squeeze).

[Τ]ζουεῖνος
καὶ Ἀπολλο-
φάνης τῷ πα-
τρὶ μνείαν

1. The name is clearly related to the 'Εἰζουεῖνος (so)' found at Naşa, Th. Wiegand *Ath. Mitt.* xxx (1904), 322 no.3 (=P12 Synaus). There is room for [Υ]ζουεῖνος, perhaps even for Εἰζουεῖνος on this stone.

For the cross cf. 378, 381, and 389 above and Introduction.



392 Yemişli

In fountain.

Stele of hard white granular marble, covered with plaster above; in pediment a boss with ivy leaves either side in relief; on shaft rather irregular, clear letters between plain pilasters or niche.

Ht. 0.605 (cap. 0.13, shaft 0.39, plinth 0.085); width 0.42 (shaft), 0.48 (plinth); thickness 0.15; letters 0.02–0.025. Pl. XLIII.

Ἀφίας σὺν τ-
οῖς ἀδελφοῖς
καὶ τῆς πάτρας
τῆ μάμη μνίας
χάριν

3. πάτρα (father's sister): LSJ cites *IGR* iv, 621 (Temenothyrae, third century AD and Keil-Premmerstein, *Zweiter Bericht* 138 from Thyateira, second century AD); see Robert, *Bull. épigr.* s.v. and add *TAM* v, 1, 432 (Saraçlar = Nisyra, AD 214–5), 434 (194–5), 477 (Ayazviran, 240–1); 714 (Julia

Gordus, 118–9); 765 (180–1), 769 (150–1); 778 (Kavakalan, 182–3); 782 (πατρεία, Yayakırıldık, 120–1 = *Zweiter Bericht* 138, above); 806 (Yeğenoba).



393 Yemişli

In cemetery wall, W. side.

Stele of hard white granular marble; in triangular pediment with acroteria a mirror with a leaf to l. and r.; tendril and ivy leaf pattern on frame; on shaft at bottom, l. a basket, r. a comb; on pilasters, capitals, and plinth, a tendril and ivy leaf pattern; letters careful, regular, occasionally tipped.



Ht. 0.87 broken (cap. 0.34 broken, moulding 0.07, shaft 0.305, moulding 0.055, plinth 0.10); width 0.42 (cap.), 0.37 (shaft), 0.44 (plinth); thickness 0.15 buried; letters 0.02–0.0275. Pl. XLIV.

Ἀλέξανδρος Μη-
τροδώρ-
α γυναι-
κί μνείαν

Similar proportions to 378 above; but tendril decoration as on 360, 365, and 401 below which has similar high raking gable.

394 Yemişli

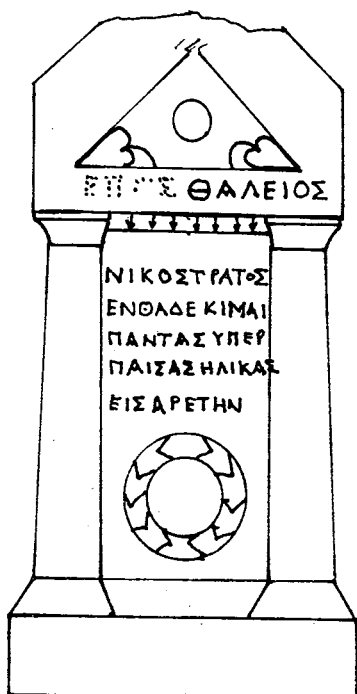
In cemetery wall, W. side.

Stele of very hard white granular marble, granular to the point of being conglomerate marble pebbles; in triangular pediment a boss with ivy leaves l. and r.; on shaft at bottom a wreath; plain pilasters and capitals. Top line of inscription worn and broken away, otherwise letters regular and clear.

Ht. 0.875 (cap. 0.265, moulding 0.20, shaft 0.44, moulding 0.05, plinth 0.10); width 0.46 (plinth); thickness 0.16 till out of reach; letters 0.025–0.0275. Pl. XLIV and Pl. XLIV (squeeze).

[οὗτος] ἐγὼ
θαλερὸς
Νικόστρατος
ἐνθάδε κίμαι,
πάντας ὑπερ-
παίσας ἡλικας
εἰς ἀρέτην

A boastful elegiac couplet, correctly composed. For the allusion to peers, cf. 382 above.



395 Yemişli

In cemetery wall, W. side.

Published Körte, *Inscr. Buresch.* 39. Synaus P20.

Small stele of pink and white hard granular marble; high triangular pediment with arched gable inside triangle. Plain pilasters with capitals decorated with leaf design. Letters very regular and tipped.

Ht. 0.61 (cap. 0.28, mouldings 0.05, shaft 0.15, moulding 0.05, plinth 0.09); width 0.38 (cap.), 0.35 (top of shaft), 0.365 (bottom), 0.405 (plinth); thickness 0.10 till out of reach; letters 0.025. Pl. XLIV.

Διογενίς
κὲ Μένανδρ-
ος Ἐπιδι-
ανῶ υἱῶ



396 Yemişli

In cemetery wall, E. side of road by fork.

Hard white granular marble bomos, with pedestal above which has a sunk panel; acroteria ('horns') on pediment; on shaft at bottom a double wreath incised; clear, though irregularly formed and spaced letters.

Ht. 0.82 (pedestal 0.17, acroteria 0.065, descent 0.05, shaft 0.28, descent 0.06, plinth 0.12); width 0.255 (pedestal), 0.35 (pediment), 0.28 top of shaft), 0.305 (bottom of shaft), 0.39 (plinth); thickness 0.07 till out of reach; letters 0.015–0.025. Pl. XLIV and Pl. XLIV (squeeze).

Νείκανδρος κὲ
Ἐβίκτητος Σκο-
δρηνοὶ τῶ γλυ-
κυτότῳ τέ-
κνῳ Νείκανδρῶ
μνίας χάριν

2-3. The ethnic seems to be new. Scodra (now Skhöder) is a city in Roman Illyricum, on the demarcation line between the western and eastern parts of the empire. But here the name presumably refers to a local village.

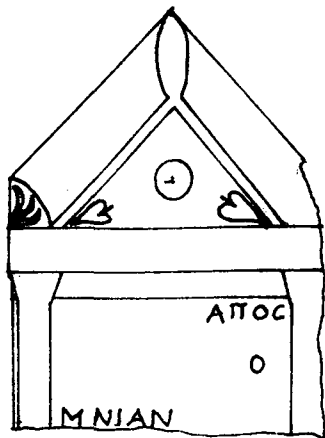
397 Yemişli

In house wall in street by mosque.

Stele of hard white granular marble, broken below; marble now very dirty; in triangular pediment a boss with an ivy leaf l. and r.; traces of palmette on acroterion l. and above; inscription (letters probably always slight, now barely traceable) on shaft between plain pilasters, comb, wreath, and mirror below (similar to 389 above).

Ht. 0.54 broken (cap. 0.27, moulding 0.055, descent 0.03, shaft 0.185 broken); width 0.410-0.395; letters 0.0175.

[---] ΑΠΟΣ
 [---]
 [---] Ο
 [---]
 5. [---]
 μνίαν

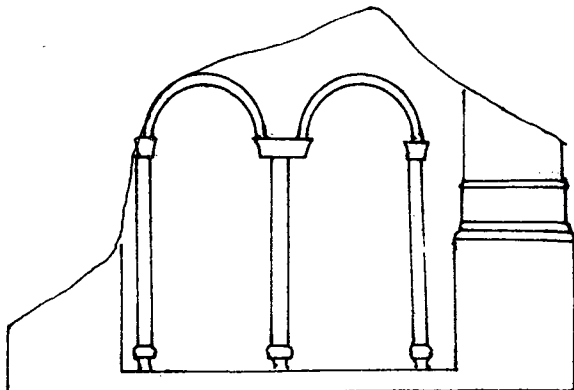


398 Yemişli

In cemetery, W. wall.

Bottom r. hand fragment of grey-white marble stele with two arches between plain pilasters with moulded bases, on high plinth.

Ht. 0.58 broken (arches 0.38); width 0.76 (two arches 0.40). Pl. XLIV.

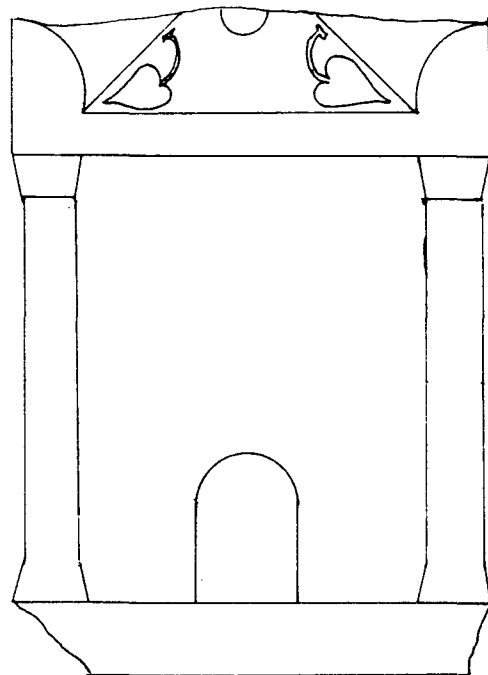


399 Yemişli

In cemetery wall, W. side.

Hard white-grey marble stele, broken at top. Upper part of surface much weathered, lower third less so; triangular pediment with plain boss and ivy leaves l. and r.; decoration in low relief. Inscription gone. Niche below.

Ht. 1.07 broken (pediment 0.22 broken, shaft 0.40 to niche, niche 0.33, plinth 0.12); width 0.79 (shaft), c. 0.85 (pediment and plinth), 0.09 (pilasters), 0.175 (niche); thickness 0.07-0.08 (niche recessed 0.02). Pl. XLIV.



I:13

400 Yemişli

In stairs of house.

Hard white marble stele with triangular gable, broken l. with acroterion at top. Inside, boss or shield, leaf at r. corner. Plain shaft with tall wide niche framed by narrow border. The inscription has probably gone from above and beside the niche. Plinth joined to shaft by simple moulding.

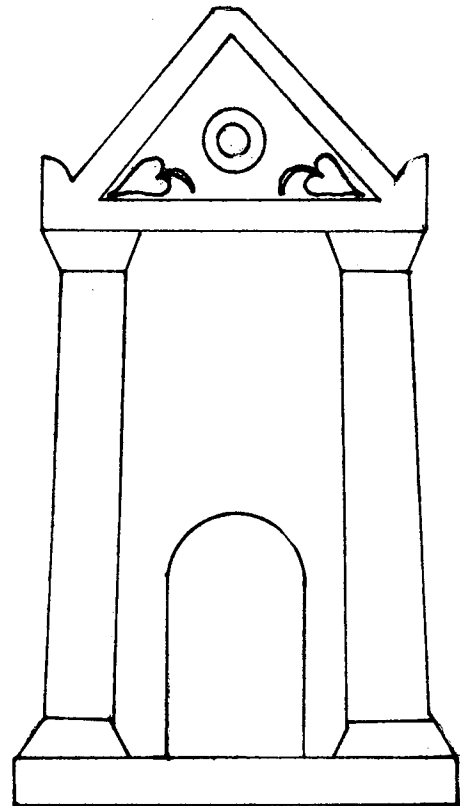
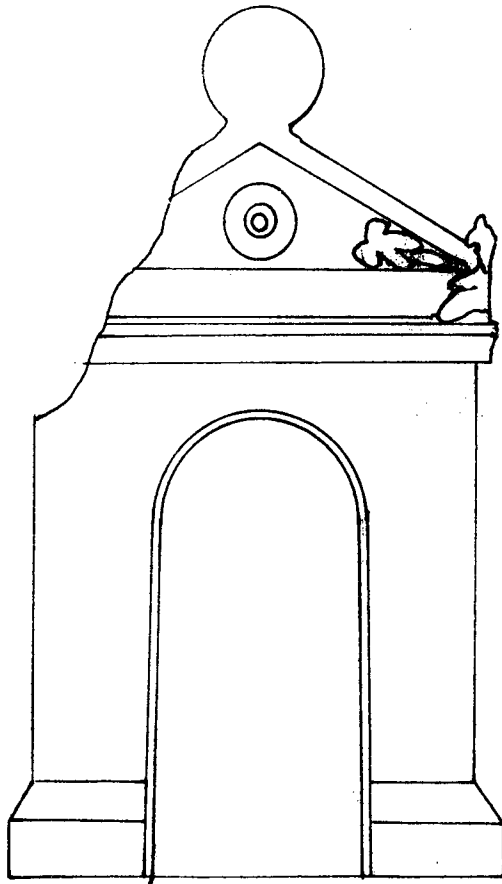
Ht. 1.15 (niche 0.58); width 0.63 (pediment), 0.59 (shaft), 0.65 (plinth), 0.27 (niche); thickness 0.23 (niche recessed 0.09). Pl. XLIV.

402 Yemişli

W. side of cemetery wall.

Hard grey-white marble stele; triangular gable with plain acroteria l. and r., top gone; inside, double boss, ivy leaves l. and r. Plain pilasters, ridge at bottom of shaft.

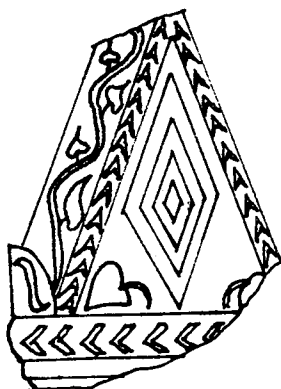
Ht. 1.015 (gable 0.285 broken, shaft 0.67, plinth 0.06, niche 0.18); width 0.51 (gable), 0.46–0.51 (shaft), 0.59 (plinth), 0.18 (niche); base and gable project 0.03, niche recessed 0.06. Pl. XLV.

**401 Yemişli**

E. side of cemetery wall.

Fragment of triangular gable of hard grey-white marble, very steeply raked. Small acroterion at l. Tendril and ivy leaf pattern on outer border, leaf pattern on inner border. Uprturned lozenge in pediment with ivy leaves l. and r. (broken).

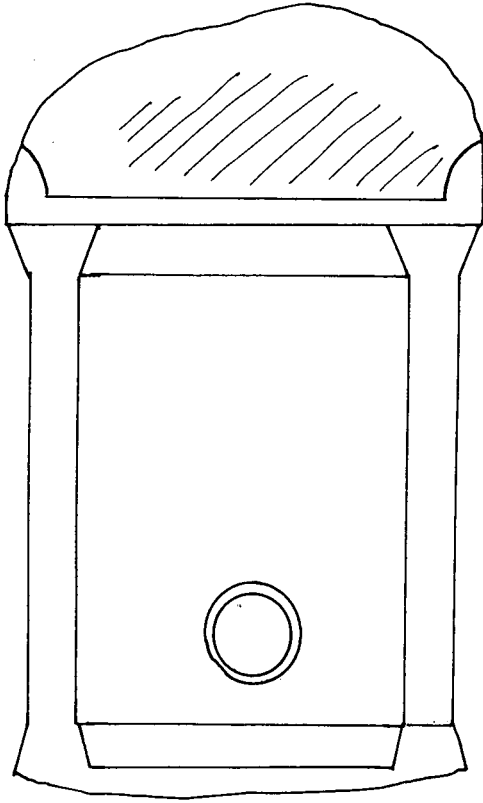
Ht. 0.445; width 0.36 broken; thickness *c.* 0.14. Pl. XLV.

**403 Yemişli**

In cemetery wall W. side.

Hard grey-white marble stele; gable virtually destroyed; plain pilasters; wreath at bottom of shaft.

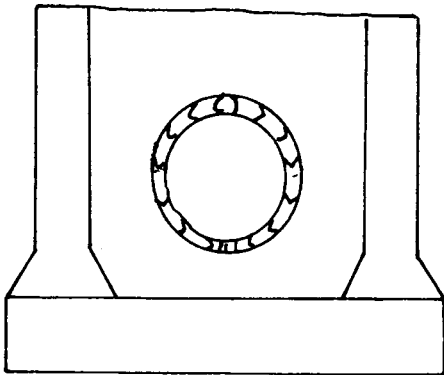
Ht. 0.99; width 0.57 (shaft).



404 Yemişli

Hard grey-white marble stele fragment; plain pilasters on either side of wreath.

Ht. 0.46; width 0.515 (shaft), 0.59 (plinth).

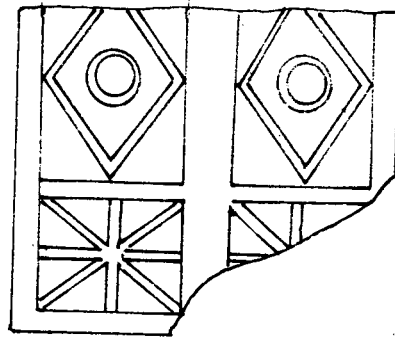


405 Yemişli

Fragment of Aezani doorstone, probably grey marble, very weathered; two panels with ring inside lozenge above two panels with lattice.

Ht. 0.405 broken; width 0.505; thickness 0.05. Pl. XLV.

An import, ancient or modern, from Aezani. For the lattice see W60, 77; *MAMA IX*, 309, 313, 347, 371, 480, 492, 494, and 506, before the end when the lattice becomes higher, as on W91, W113, *MAMA IX*, 358, 430, and 495.



405a Yemişli

Owned by the Muhtar.

Two iron needles or spits.

Lengths 0.3675, 0.33; diameters 0.015, 0.01. Pl. XLV.

Professor B. W. Cunliffe has suggested that these objects might be currency bars of a European Iron Age type (cf. D. Allen, *Proc. Prehistoric Soc.* xxxiii (1967), particularly Pl. xxxiii) or roasting spits, for which again there are Celtic parallels. It is appropriate that they should have been recorded in the territory of Ancyra Sidera, and only a few kms. S.W. of Maden Köy ('Mine village').

Yeniler (Simav 25 Id)

406 Yeniler

Cemetery between Yemişli and Yeniler; in wall by roadside, N. end.

Published J. H. Munro, *JHS* xvii (1897), 289 no. 63; Synaus P28.

Stele of hard white granular marble; triangular gable with acroteria, containing weathered boss and ivy leaves; plain pilasters. Inscription at top of shaft, below comb, wreath and mirror (cf. 389 above).

Ht. 0.79 buried (cap. 0.36, moulding 0.03, shaft 0.40 buried); width 0.445 (cap.), 0.405 (shaft); thickness 0.16; letters 0.0275. Pl. XLV.

Ἐρμῆς γυ-
ναϊκὴ ἸϚΙ [.]

Hamzabey (Simav 25 Ie)

408 Hamzabey

In cemetery wall.

Stele of coarse granular white marble; in triangular gable a double boss in 0.05 relief and a leaf at corners l. and r.; on shaft two niches with flat sides and back; letters well cut, regular, slightly tipped, but very faint.

Ht. 0.76; width 0.67 (cap.), 0.62 (shaft), 0.69 (base, broken); thickness 0.13; letters 0.025. Pl. XLV.

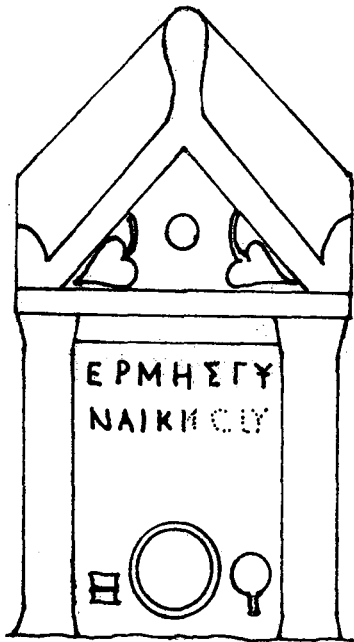
ἔτ. ρλθ'. μη(νὸς) Γορ-
παιίου

Λούκιος Νεικάνδ(ρ)ω Ι[. .] ΝΙ[? .]
[? . .] CO[. .] ΙΝΗΡΟΜΥ[. . .] ΟΙC

5. μνίας χάριν

Year 139 = AD 54-5.

Compare the gravestone from Savcılar (435 below) of AD 57-8, also with a Latin name, Rufus, and 426 of AD 77-8, and from Naşa a stele 0.97 × 0.61 with basket and two ivy leaves in gable and niche on shaft with inscription above, ἔτους ρηγ' μη(νὸς) Ἀρ(τεμισιωῶνος) β' Εἰζουεῖνος Ἀμμία γυνεκὶ μνήμην = 157 = AD 72-3, published by Th. Wiegand, *Ath. Mitt.* xxix (1904), 322 no. 3 (Synaus P12).



407 Yeniler

Same spot as 406 above.

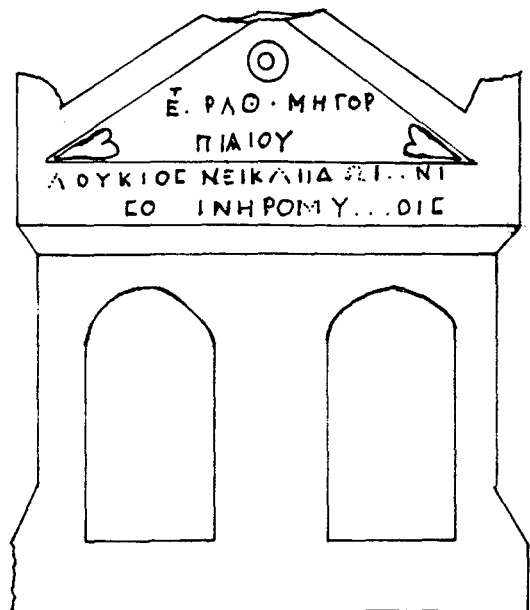
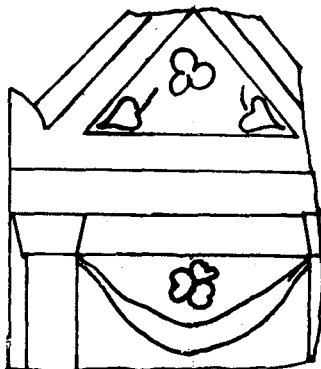
Published J. H. Munro, *JHS* xvii (1897), 288 no.62; Synaus P22.

Hard grey-white marble stele, broken below and at top. Triangular gable with acroteria containing trefoil and two ivy leaves. Inscription (letters regular, not tipped) on lintel. Plain pilasters on either side of panel with shallow garland enclosing trefoil.

Ht. 0.49 broken; width 0.38 (gable), 0.31 (shaft); thickness at least 0.08; letters 0.02. Pl. XLV.

ΤΕΙΑCΑΤ Ο[.]Α πατρὶ
μνίας χάριν

1. *τεια* (Ἰσαγο[ρ]ᾶ, Munro. Cox noted room for three letters before *T* but thought that probably nothing had been carved there.



409 Hamzabey

In cemetery wall, W. side.

Stele of hard white granular marble, top gone and much broken; on shaft a niche.

Ht. 0.56 broken; width 0.46; letters 0.0225-0.025. Pl. XLV.

Μάρκος Ἀπφία
τῆ μητρὶ μνήμ [ης]
χάριν.

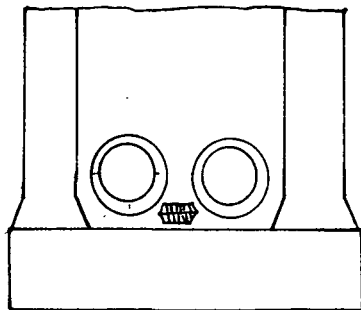
The lack of ornament suggests an early date like 408 above.



410 Hamzabey

Lower half of hard grey-white marble stele with pilasters and two wreaths (?) at bottom above comb; decoration incised.

Ht. 0.48 broken; width 0.47.



Naşa (Simav 25 Ie)

412 Naşa

Hard limestone slab; top l. and r. circular ornaments with four-petalled flowers with leaves between flowers; pentagonal hole cut in modern times.

Ht. 0.56 buried; width 0.54; thickness 0.10. Pl. XLVI.

Byzantine?

413 Naşa

In cemetery.

Bomos of hard grey-white marble, buried below. One incised vertical leaf within wreath.

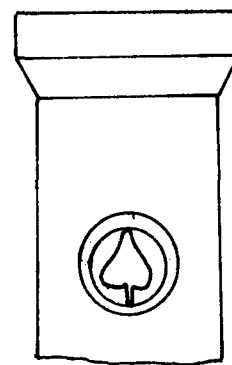
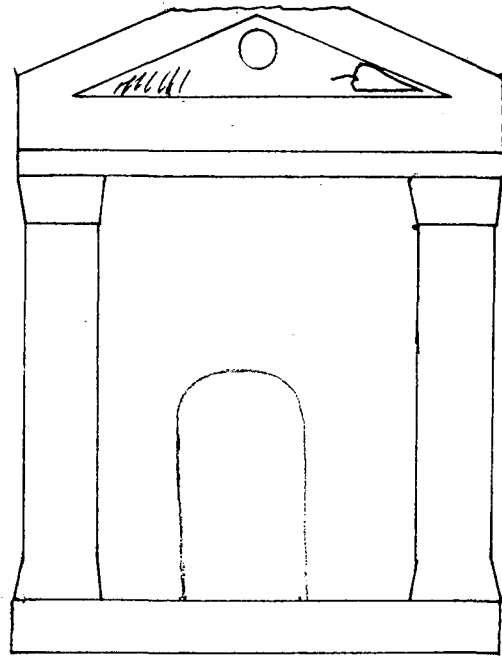
Ht. 0.415 buried (0.055 cap., 0.06 descent, 0.33 shaft, buried); width 0.285 (cap.), 0.23 (shaft); external diam. of wreath 0.16.

411 Hamzabey

In cemetery wall.

Hard grey-white marble stele; boss in triangular gable; plain pilasters and shaft with niche at bottom.

Ht. 0.84; width 0.65 (gable), 0.62 (shaft).



414 Naşa

In fountain.

Published by Körte, *Inscr. Buresch.* 33 as from 'Ascha'. P15.

Grey-white marble stele, broken above, with arched 'Syrian' gable ?within larger triangular gable, framed by ovolo moulding, resting on pilasters decorated with tendrils and ivy leaves; inside each three bosses, one marked with a cross. Inscription on shaft above two wreaths. Well-cut letters, with apices.

Ht. 1.04; width 0.58 (top of shaft), 0.67 (bottom), 0.71 (plinth); panel 0.67 × 0.41 (top) and 0.47 (bottom); letters 0.04. Pl. XLVI.

Διογένης κέ Μη-
τρόδωρος κέ Ἀ-
πολλεινάρης
Πρεσβύτη πα-
τρι μνείαν

Again the cross suggests Christianity.

4. Πρεσβύτης must be a name here, but an appropriate one for a Christian father. See Introduction.

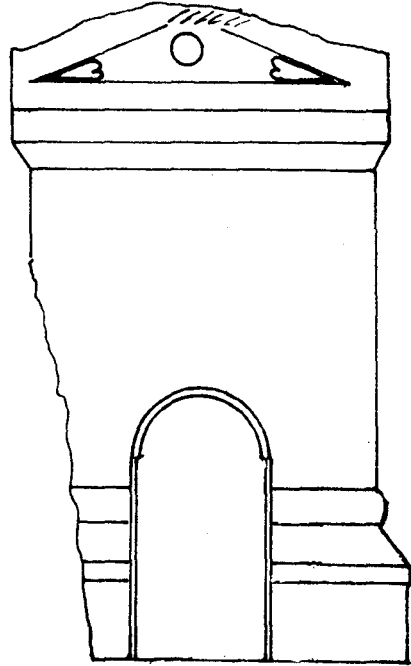


415 Naşa

In fountain by S. mosque.

Hard grey-white marble stele; low triangular gable with weathered boss and two ivy leaves; plain shaft, niche below, cutting into plinth.

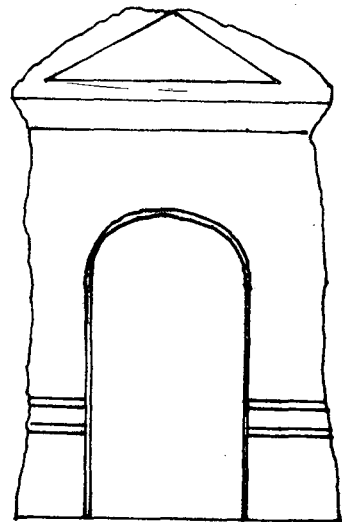
Ht. 0.775 broken (gable 0.16 broken, lintel 0.05, shaft 0.405, plinth moulding 0.07, plinth 0.09, niche 0.35); width 0.42 (niche 0.185); niche recessed 0.04–0.08.



416 Naşa

Hard grey-white marble stele. Cf. 415 above.

Ht. 0.62 broken (gable 0.12, lintel 0.035, shaft 0.35, plinth mouldings 0.06, plinth 0.085, niche 0.39); width 0.44 broken (niche 0.21); niche recessed 0.105–0.14.



Saraylar Köy (Simav 25 Ie)

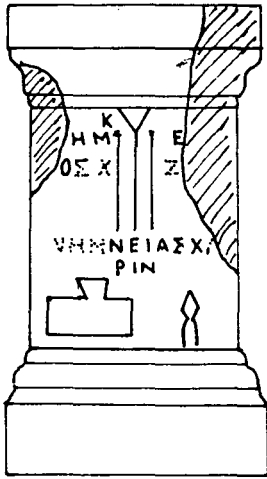
417 Saraylar Köy

Outside house door in street.

Small bomos of white marble; the incised decoration on the shaft shows below l. an anvil (?) and r. a pair of tongs; above, two spits on either side of a two-pronged fork; surface worn and letters very faint and lost.

Ht. 0.505 buried (0.07 cap., 0.28 shaft, 0.075 descent, 0.06 base); width 0.34 (cap. and base), 0.28 (shaft); thickness 0.26 (cap.), 0.215 (base); letters 0.0175.

The gravestone of a blacksmith or other metalworker. This is further evidence for iron-working in the district, attested by the village name Maden Köy (= Metal village) c. 10 kms. to the N.N.E. of Yemişli, the iron spits Cox noted at Yemişli (395 above with n.), and the second name of the Ancyra Sidera, adjacent to the W. It has even been suggested that Ancyra Sidera should be located at Maden Köy.



Eynal Kaplica (Simav 26 If)

418 Eynal Kaplica

In foundation of ruin adjoining old bathhouse.
Rectangular base of hard white granular marble.

Published *CIG* 3847q, LW 1005. Synaus **P11**.

Ht. 0.67 buried; width 0.60; thickness 0.63; letters 0.035.
Pl. XLVI (squeeze).

ἀρχιερείαν γαῶ [ν]
τῶν ἐν Ἐφέσῳ τῆν
φιλόπατρι

For recent discussion of *archiereiai* of Asia see R. Kearsley, *GRBS* xxvii (1986), 183–92, arguing that the high priestesses held office in their own right, not as mere title-holders who were honoured in virtue of their husband's tenure of a provincial high priesthood (further, in this sense, Kearsley, *AS* xxxviii (1988), 43–51 and *Epigr. Anat.* xvi (1990), 69–80). She discusses the 'additional temple' title in *Studia Classica* xxvi (1988), 57–65.

Çit Köy (Simav 25 If)

419 Çit Köy

In cemetery wall.

Stele of coarse granular white marble, broken at top and l. side; on shaft two niches with flat backs; letters rather irregular.

Ht. 0.58; width 0.57 (bottom), 0.39 (top); letters 0.03–0.035.

[- - - - -]
[- -] ἰλα τέκνα | [. . .]
Ἀσκληπιάδην Α [. .]
χά [ρ -]
ω

5.

3f. *μνήμης* is lost either from the end of this line or from the l. pilaster.



420 Çit Köy

In cemetery wall.

Stele of coarse granular white marble; in triangular gable perhaps two bosses linked (damaged) and an ivy leaf in l. corner; letters very faint but clear in hard stone, regular and very slightly tipped.

Ht. 0.43; width 0.65 (cap.), 0.62 (shaft); letters 0.025–0.03.

Δαδης Ἄμμα τῆ γυ-
ναϊκί μνείαν

422 Çit Köy

In cemetery wall.

Bomos of granular white marble; on moulding, very slightly raised, incised tendrils; letters very faint and shallow.

Ht. 0.42; width 0.34 (cap.), 0.30 (shaft); thickness 0.24; letters 0.02, last line 0.01. Pl. XLVI (squeeze).

πάσα(ν) χάριν κα-
τέχω τῷ γλυκυ-
τάτῳ μου συμβ-
ίῳ, ἧτις ἐκήδευσεν
[κέ ἐ]δάκρυσ[εν]
[. . . .] ΑΧΕΙΤΟΝ

Perhaps doggerel verse.



421 Çit Köy

In cemetery wall.

Stele of coarse granular white marble, broken top and bottom; at bottom of shaft a small niche with sloping sides and top, flat back; incised tendrils on pilasters; irregular and rough letters.

Ht. 0.55 broken (0.48 panel, probably complete); width 0.41 (0.27 panel); thickness at least 0.11; letters 0.02–0.03. Pl. XLVI (squeeze).

Ἀλαζῶν Γ[ε-]
λασίῳ ἀδελ-
φῷ καὶ ἡ σύμ-
βιος αὐτοῦ Βι-
5. οτὶς Γελασίῳ
συμβίῳ μνή-
μης χάριν

Two brothers Ἀλαζῶν (the deceiver or the vagrant) and Γελάσιος (the laugher). What could their parents have been called?



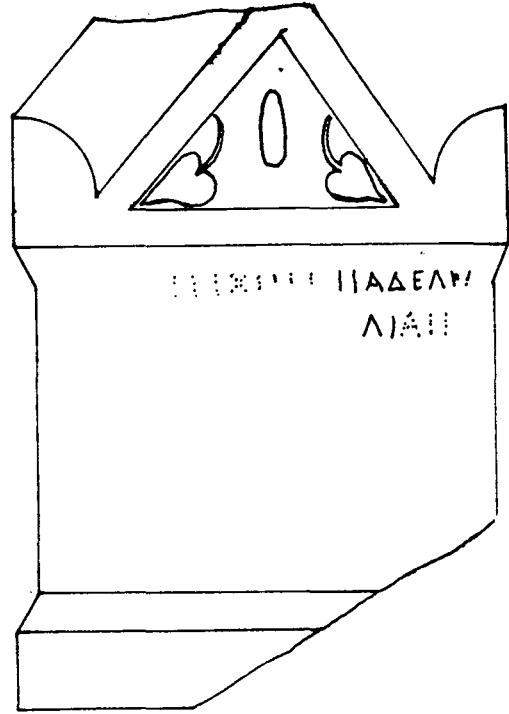
423 Çit Köy

In cemetery wall by W. roadside.

Stele of hard white granular marble, edges broken and top surface much weathered; in triangular gable probably a boss weathered away; on shaft at bottom a wreath (broken); on pilasters a tendril and ivy design (damaged on l.); letters tipped.

Ht. 0.87 broken (cap. 0.31, lintel 0.045, shaft 0.515 broken); width 0.50–0.48; letters 0.035–0.0375. Pl. XLVI.

Τατιανὸς
Ἀμμιανῷ
πατρὶ μνεί-
αν

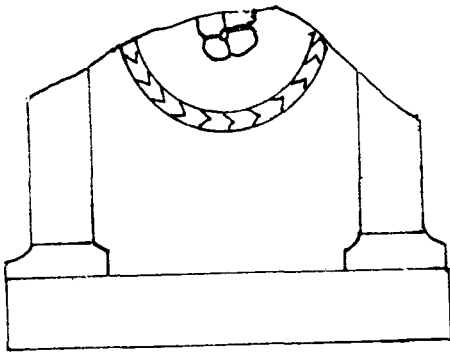


424 Çit Köy

S. side of cemetery wall.

Hard grey-white marble stele fragment, broken above; plain pilasters; on shaft quatrefoil rosette in garland.

Ht. 0.395; width 0.53 (shaft), 0.59 (plinth). Pl. XLVI.



425 Çit Köy

In cemetery wall S. side.

Stele of hard white granular marble, top much weathered; in triangular gable an ear of corn (?) with a leaf to l. and r.; shaft broad and blank.

Ht. 0.935 buried and broken (gable 0.32 buried, lintel 0.4, shaft 0.425, descent 0.05, base 0.10); width 0.66 (gable), 0.60 (shaft); letters 0.025-0.0275.

Text as fig.

Ulaşlar (Simav 27 Ie)

426 Ulaşlar

In street near oda.

Referred to in *MAMA* v, Z(eus) B(ron-ton) 89.

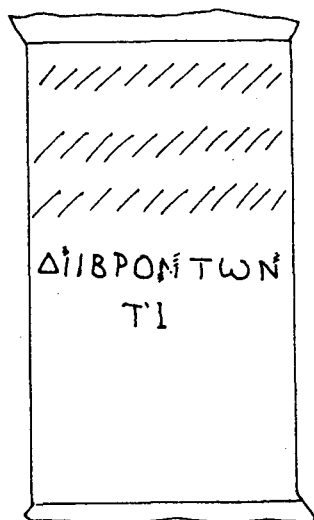
Small bomos, probably of hard white granular marble. Top broken and buried. There were probably a relief and three lines of inscription above the surviving text.

Ht. 0.555 (top 0.06, mouldings 0.045, shaft 0.34, mouldings 0.02, base 0.05 buried); width 0.26-0.22 (top), 0.22-0.245 (shaft), 0.27 (base); thickness 0.175-0.185 (shaft), 0.215 (base); letters 0.02. Pl. XLVI.

Δι Βροντων-
τι

See *MAMA* ix 50, 51 and P63 and 63a with nn. for texts from the Aezanitis. For basic discussion of Zeus Bronton see *MAMA* v, xxxivff. Zeus Bronton also occurs in the borderland between the Upper Tembris Valley and the Aezanitis, see index. See also the hellenistic coins of Mysia Abbaitis with the head of Zeus on the obverse and thunderbolt on the reverse, F. Imhoof Blumer, *Festschrift O. Benndorf* (Vienna, 1898), 201, with C. Naour, *Epigr. Anat.* II (1983), 118 n. 53.

Kurdere (Simav 27 Ie)



428 Kurdere

In fountain.

Doorstone of white marble; in circular pediment curving wreath with leaf on each end; in panels, top, key and keyplate; bottom, double circles; on borders, leaf and flower patterns. Inscription of slightly stabbed, neat and regular letters.

Ht. 0.99 (0.51 panels); width 0.61 (cap.), 0.59 (shaft), 0.37 (panels); thickness: panels recessed 0.075; letters 0.015–0.0175. Pl. XLVII.

[- - -] Τατιανή Ειρηναίω ἐμπλέκτη
μείας χάριν

1. ἐμπλέκτης: LSJ cites it from the glossaries as 'one who plaits hair', a coiffeur. Witness the elaborate hair-styles sported in the region.

Is it conceivable that ἐμπλέκτης could designate one who plaits reed mats, an industry specific to the villages round Simav Göl in ancient times (cf. L. Robert, *BCH* cvI (1982), 352–9, with fig. 15)? The find-spot of the stone, at a village well away from the lake, suggests not.

427 Ulaşlar

Outside oda, said to be brought from old cemetery across the valley.

Bomos of coarse whitish limestone; on shaft solid wreath in relief, flattened like a boss; letters fairly regular, rather rough.

Ht. 1.25; width 0.40 (cap., broken), 0.35 (top of shaft), 0.34 (bottom of shaft), 0.47 (base); thickness 0.36 (bottom of shaft), 0.44 (base); letters 0.025–0.03. Pl. XLVI.

Ἀφίας μετὰ τοῦ
υἱοῦ Εἰρηνέου
θεῷ ὑψιστῶ εὐ-
χῆν

2. The squeeze shows the bottom of the *E* and a vertical hasta, but the stone was damaged at this point.
3. For the θεὸς ὑψιστος at Aezani see *MAMA* ix, 59 and P67, and for dedications at Kirgil, *MAMA* ix, P68 and *ANRW* II 18. 3, 2041 no. 34. The present text, 435, and 443 are further evidence for the cult in the territory of Synaus. The θεὸς ὑψιστος was commonly worshipped in Lydia, see J. Keil, *Ramsay* 255; updated by C. Naour *Epigr. Anat.* II (1983), 116f., no. 6, discussing a dedication from Silandus and citing *TAM* v.1 7 (Aktas), 52 (Silandus), 186 (Saittae), 220 (Bagis or Tabala), 266 (Kula), 461 (territory of Maeonia). These examples are no doubt pagan. For possibly Jewish examples see above 261 (region of Aslanapa).

Kurtluhallar (Simav 28 Ie)

429 Kurtluhallar

In dry fountain by mosque ('Stones in this village said to have been taken from the old cemetery nearby in an old man's father's lifetime' (Cullen)).

Round pillar of coarse whitish limestone; broken above, below and l. built in r.; letters very inelegant.

Ht. 1.01 broken (field 0.46); circ. probably about 1.10–1.20; letters 0.035–0.05.

Ἀυτοκράτορι [Καίσι-]
αρι Οὐαλ[ερίω]

Δειοκλητε[ιαν-]
ῶ Σεβ. καὶ Α[ύ-]

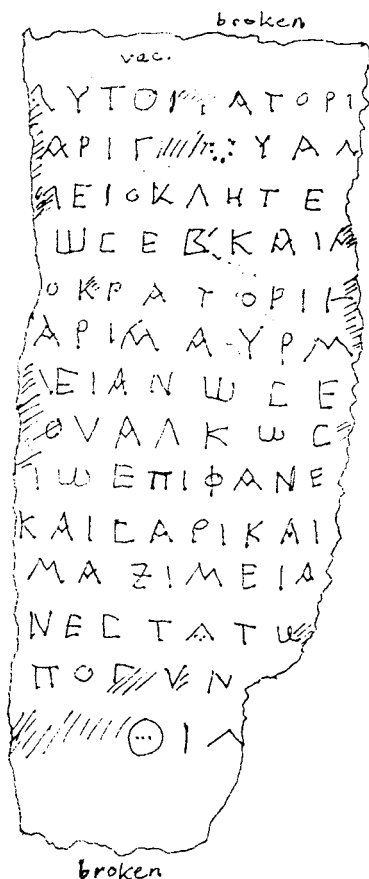
5. οκράτορι Κ[αίσι-]
αρι Μ. Αὐρ. Μ[αξι-]
μειανῶ Σε[β. καὶ]

Οὐαλ. Κω(ν)σ[ταντ-]
ίω ἐπιφανε[στάτω]

10. Καίσαρι καὶ [Γαλερίω]
Μαξιμειανῶ ἐπιφ[α]
νεστάτω [Καίσαρι. ἀ-]
πὸ Συν[άου]
ΘΙΜ

AD 286–305 (Diocletian and Maximian Augusti, Constantian and Galerius Caesars).

- 13f. If the restoration is correct, the stone was 19 miles (29 km.) from Synaus near Simav Göl; that fits the present position, implying a road running directly from Synaus to Tiberiopolis.



430 Kurtluhallar

In old cemetery on hill to N.E. of village.

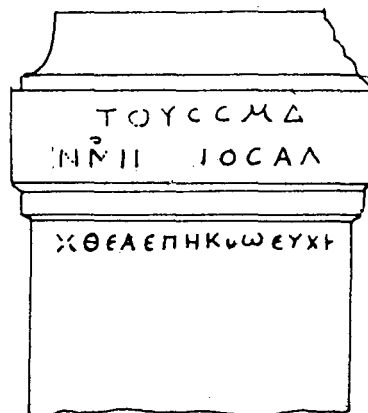
Bomos of coarse white marble, very badly weathered, buried at bottom; rather rough letters.

Ht. 0.52 buried; width 0.395 (upper part of cap.), 0.48 (lower part of cap.), 0.44 (shaft); thickness 0.39 (upper part of cap.), 0.435 (lower part of cap.), 0.38 (shaft); letters 0.0225–0.035.

ἔτους σμδ'
 [Δ]ημή[τρ]ιος Ἀλ[κίμ-]
 οὐ θεᾶ ἐπηκόω εὐχῆ[ν]

Year 244 = 159/60 (Sullan).

1. *MAMA* IX, P64, a dedication to Mên found at Kirgil, should certainly be dated by the Sullan era, see *MAMA* IX, lvi. Dated inscriptions from the territory of Synaus appear to use the Sullan era: Synaus **P12; 408** above.
3. Cox notes that *OY* could possibly be read at the beginning of this l.; thus the end of a patronymic, not a name for the goddess (cf. **440** below, from Yoncağaç).



431 Kurtluhallar

In old cemetery 10 minutes E.N.E. of village.

Bomos of white marble, broken above, buried below. Incised line under inscription.

Ht. 0.55 buried (cap. 0.16, shaft 0.39 buried (0.27 to incised line)); width 0.47 (shaft); thickness 0.40 (shaft); cap. projects 0.08 on one side; letters 0.04. Pl. XLVII; Pl. XLVII (squeeze).

Εὐπρεπίδης Ἀλλιανοῦ[s]
 τὸν θεὸν ἐποίησεν
 ἐκ τῶν ἰδίων καὶ τὰ
 περὶ τὸν θεόν

1. The lapicide ran short of space here, *AA* are crowded, *I* very small, *O* small. The Ἀλιανῶν κατοικία was located near Kirgil, see T. Drew Bear, *ANRW* II 7, 2 (1980), 939f., discussing *MAMA* IX, P64, and *MAMA* IX, xviii–xix. The double lambda was doubtless simply a variant. Aelius Aristides, *Sacred Tales* III 1 and 3, notes a place with hot springs called Allianoi near Pergamum, which has actually been identified with the Ἀλιανῶν κατοικία by C. A. Behr, *Aelius Aristides and the Sacred Tales* (Amsterdam, 1968), 44. But see Drew Bear, *art. cit.*, 940 n. 29.

432 Kurtluhallar

In house court, N. end.

Bomos of yellowish limestone, buried at bottom; on shaft beneath inscription in nicely cut, well-stabbed letters, faint traces of wreath in relief.

Ht. 0.67; width 0.30 (cap.), 0.255 (shaft); thickness 0.30 (cap.), 0.24 (shaft); letters 0.02–0.03.

Ταθον Τα-
τιανῶ τέ-
κνω μνή-
μης χάριν

1. *Ταθον* is perhaps a variant for *Τατιον*: cf. *Ταθιανή* at Emet, J. Munro, *JHS* XVIII (1897), 282 no. 42, and *Τίθα* for *Τίθθα*, E. Schwertheim, *I. Hadrianoi and Hadrianeia* no. 93.



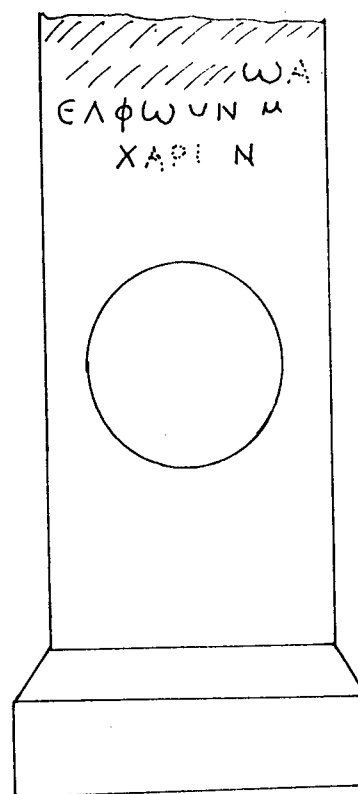
433 Kurtluhallar

Outside mosque.

Bomos of limestone and white marble agglomerate (?); on shaft traces of wreath, relief gone.

Ht. 0.95 (shaft 0.75 buried, base 0.20); width 0.36 (shaft), 0.45 (base); thickness 0.35 (shaft), 0.39 (base); letters 0.025–0.0275.

[- - - -]
[- -]ω ἀ[δ-]
ελφῶ μνήμ[ης]
χάριν



434 Kutluhallar

In dry fountain.

Probably a bomos: capital and plinth cut square, r. hand edge broken and weathered, nearly complete at 1. 'Looks just like limestone but with little points beneath which I feel certain are white marble—or a mixture', Cox. On shaft large wreath with inscription in slightly sunk central panel.

Ht. 0.87 (top 0.14, shaft 0.53, base 0.20); width, 0.39 broken; thickness, 0.33 buried; letters 0.02. Pl. XLVII.

- [- - - - -]
ΚΙΣ παράδοξος ΕΝ[.]ΜΙ
ΕΧΧΑΔΕ δύο τέκνα
κάρπον ἀφειλλά[το]
5. Μοίρα ΤΟΜΕΨΟ[..
.]ΕΙ φύσεως Μαρκιαν[. . .]
ἄνομ' CI [- -
.]ΟΗΤΟΝ[- -
.]ΕΠΑΡΕΥ.ΕΝΕ[. .]
10. γάνδρω ΠΙΟΛΑ [.]
ΒΕΙΤΟΝΑΝΑΑ C
ο]ἴνομ[α]
[Δ]ιογένης κ[ατὰ]
τὸν τρόπον ὡς θε[ον]
15. εἶναι· οἱ τὸ παρ' ἡελ[ί-]
[ου] τε φάος προέλον-
[τες] ἄωροι· Μαρκιανὸ[.]
[- - - - -]

Third century AD?

The gist of the text seems to be that two gifted sons were lost prematurely to the person named in the opening line.

2. παράδοξος: 'extraordinary', of an athlete or artist, *IGR* IV, 468 (Pergamum). -κίς could refer to the number of times the individual was hailed as such, e.g., πολλάκις, often.
 3. ΕΧΧΑΔΕ: ἔσχα δέ? Cf. *IG* III, 1363, 6 (τέκνα γνήσια).
- 12-15. [Δ]ιογένης . . . εἶναι: ? His name (Zeus-born) suited his godlike nature.

Aşağı Yoncağaç (Simav 28 Ie)

435 Aşağı Yoncağaç

In cemetery.

Smallish bomos of white marble, much weathered so that stone is crumbling; moulded capital and base; on shaft a wreath in relief with inside circle slightly sunk; lettering fairly neat.

Ht. 0.92 (cap. 0.12, descent 0.09, shaft 0.53, descent 0.08, base 0.10); width 0.34 (cap.), 0.275 (shaft), 0.36 (base); thickness 0.32 (cap.), 0.275 (shaft), 0.345 (base); letters 0.02-0.0225. Pl. XLVII.

[εἰ]τους τς' Αὐ[. .]
 \||C θεῶ ὑψίσ-
 [τω] εὐχῆν.

Year 306 = AD 221/2 (Sullan).

1. Αὐ[ρ . .]|λης or Αὐ[ξι]|μής? The date favours an Aurelius name.
2. The end of this line can be read from the squeeze.

For Theos Hypistos in this area see **427**, and for this local shrine see **440** and **443** below.

436 Aşağı Yoncağaç

In cemetery.

Bomos of white marble weathered till dry and crumbly, broken to l.; moulded capital; on shaft wreath in high relief with circle on level of stone; firm and regular letters.

Ht. 0.87 broken (cap. 0.115, descent 0.115, shaft 0.61, base 0.035 broken); width 0.35 (shaft, complete); thickness 0.44 (cap.), 0.40 (shaft), base broken; letters 0.0275-0.0325. Pl. XLVII.

[. . . .]ΚΟ
 [. .]Εὐβίου Στρα-
 [το]νείκη θρεψά-
 [ση γ]λ < υκ > υπάτη μνή-
 wreath

5. μης χάριν
2. A name and patronymic ending -υβίος to be restored. Cox thought the first letter visible was round, but not O.



437 Aşağı Yoncağaç

In cemetery.

Bomos with hole in centre of top, buried at bottom; white marble of rather poor quality weathered till flaky; moulded capital; inscription of clear but rude letters at top of shaft; front and back plain; sunk panels down l. and r. sides, apparently uninscribed.

Ht. 0.685 buried (cap. 0.0075, descent 0.09, shaft 0.52 buried); width 0.42 (cap.), 0.36-0.38 (shaft, buried); thickness 0.36 (cap.), 0.30-0.33 (shaft, buried); letters 0.02-0.035. Pl. XLVII.

Ἀνικητὸς
 ἀδελφῶ ἱερῶ

Epitaph of a second-century servant or slave. The distinction between hieroi and hierodouloi is uncertain. There were hieroi at Aezani, *MAMA* IX, P61 (*IGR* IV, 557, wrongly interpreting ἱερός as ἱερεύς) and in the territory of Tiberiopolis at Hisarcık (**492** below, where see n.). Further afield, see Keil-Premmerstein, *Zweiter Bericht* no. 196; Ramsay, *CB* 147; Ramsay, *Studies*, 305f.; V. Chapot, *La province rom. proconsulaire d'Asie* (Paris, 1904), 178.

Some light on the status of hieroi is thrown by the edict of Paullus Fabius Persicus, proconsul of Asia under Claudius (F. Dörner, *Der Erlass des Statthalters von Asien, Paullus Fabius Persicus* (Diss. Greifswald, 1935), 37-40 = Smallwood, *Docs. Gaius-Nero* 380, col. VI l. 21 (tr. D. C. Braund, *Augustus to Nero* (London and Sydney, 1985), 213, no. 586)). The governor stated that victors in sacred games (hieroneikai) who were reckoned by virtue

of that feat to be hieroi of Artemis εἰς τὸν τοῦ ὀφωνίου λόγον (ὀφώνιον was an allowance paid to a victorious athlete, LSJ s.v. III, citing *PRyl.* 153.25 (II AD), *CPHerm.* 54.7 (III AD); we should interpret this either as provision of food or as a maintenance allowance to purchase food) should not be maintained (τρέφεσθαι) by Artemis but could take only as much as was voted in accordance with the *constitutio* of Vedius Pollio. This implies that hieroi in the normal way were maintained by the goddess, at the temple's expense. The term simply denotes a consecrated person, and Persicus' edict shows too that this status had become desirable presumably because the funds available for their support were large. To prevent exploitation of these funds he orders that persons who have purchased children (i.e. slaves) be not allowed to consecrate them to Artemis, but maintain them at their own expense. The term for consecration, καθιερώω, is found in Phrygian and Lydian inscriptions, describing individuals who might also be regarded as hieroi.

438 Aşağı Yoncağağaç

In old cemetery in village.

Bomos of white marble, bottom buried; on shaft a wreath with small circle in the middle; letters fairly neat but rather irregular.

Ht. 0.50; width 0.33 (cap.), 0.27 (shaft); thickness 0.26 (cap.), 0.22 (shaft); letters 0.02–0.03 l.6f. 0.015. Pl. XLVIII.

Λούκιος
κὲ Μίκαλος
π < α > τρι Λευκίω κὲ
μητρι Δημοσ-
θενίδι
μνήμης
χάρων.

- 1–3. Note the alternative spellings of Lucius.
5. The final sigma of μνήμης carved at the end of this line.

439 Aşağı Yoncağağaç

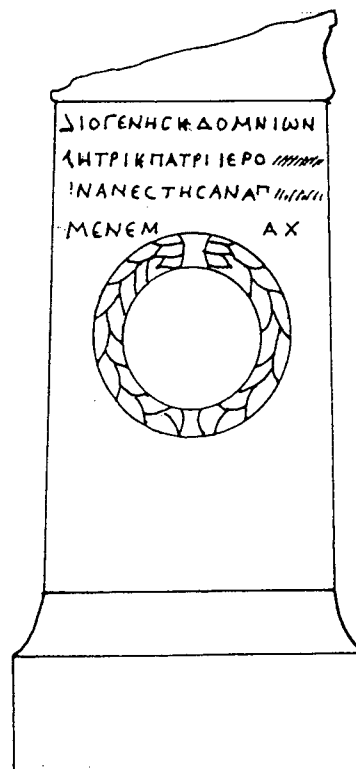
Outside mosque.

Bomos of white stone with red streaks, coarse with surface like marble but weathered like limestone; buried at top; on shaft a wreath; inscription of letters rather unevenly spaced, irregular, and occasionally tipped.

Ht. 0.97; width 0.365 (shaft top), 0.39 (bottom), 0.46 (base); thickness 0.36 (shaft); letters 0.02–0.03.

Διογένης κὲ Δομνίων
μητρι κὲ πατρι ἱερε[ύσ]-
ω ἀνέστησαν Ἀπ[ί]α κὲ
Μενεμάχ[ω]

Cullen's notebook copy suggests room for about one more letter in each line than this restoration. Perhaps μνήμης χάρων was added to the right of the wreath, where the copy indicates damage to the stone. For priests see index.



440 Aşağı Yoncağağaç

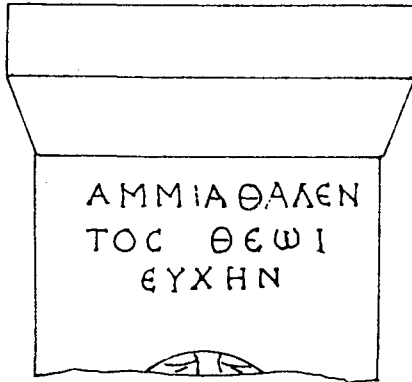
In old cemetery in village.

Bomos of hard limestone like white marble; bottom buried; on shaft beginning of wreath in relief; inscription above in well cut and tipped letters.

Ht. 0.47 buried; width 0.53 (cap.), 0.455 (shaft); thickness 0.50 (cap.), 0.42 (shaft); letters 0.03–0.0375. Pl. XLVIII.

Ἀμμία Θάλεν-
τος θεῶι
εὐχῆν

- 1f. A variant of the usual Θάλλος (Bechtel *HP* 592–3). The nominative form should be Θάλης. The genitive -εντος instead of -ητος is perhaps found by analogy with Roman Οὐάλης, -έντος, etc.
2. The unnamed god is presumably θεὸς ὑφιστος already attested in this village (435).



Yukarı Yoncağaç (Simav 28 Ie)

441 Yukarı Yoncağaç

At corner of house.

Slab of white limestone. 'Apparently a man in baggy breeches with cummerbund, feet hardly shaped at all, bunch of grapes in left hand' (Cullen).

Ht. 0.405 buried; width 0.305 buried; thickness 0.16 broken; letters 0.0125-0.02. Pl. XLVIII.

[- - -
..]ΝΙΚ ἐπ' ἀμφοτέροις

Presumably the end of a pentameter, meaning 'on either side' (?), but the three letters before do not make sense.

442 Yukarı Yoncağaç

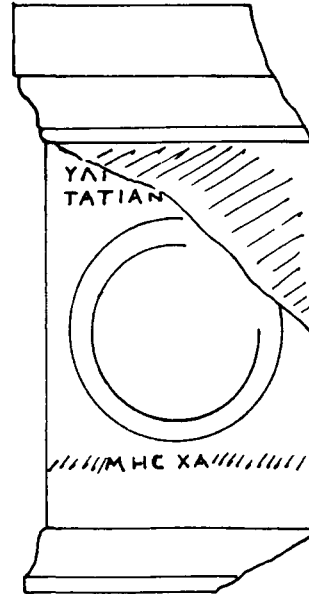
In cemetery.

Bomos of white limestone like marble, buried at bottom; one line of inscription gone at top of shaft where surface broken; letters well cut, some stabbed; on shaft traces of a wreath.

Ht. 0.735; width 0.35 (shaft); thickness 0.32 (shaft); letters 0.0225-0.025.

[- - - -]
ΟΥΑΙ [- -]
. Τατίαν [- - μ -]
wreath
[νή]μης χά[ρην]

2. Probably Ἰουλι-.



443 Yukarı Yoncağaç

In cemetery.

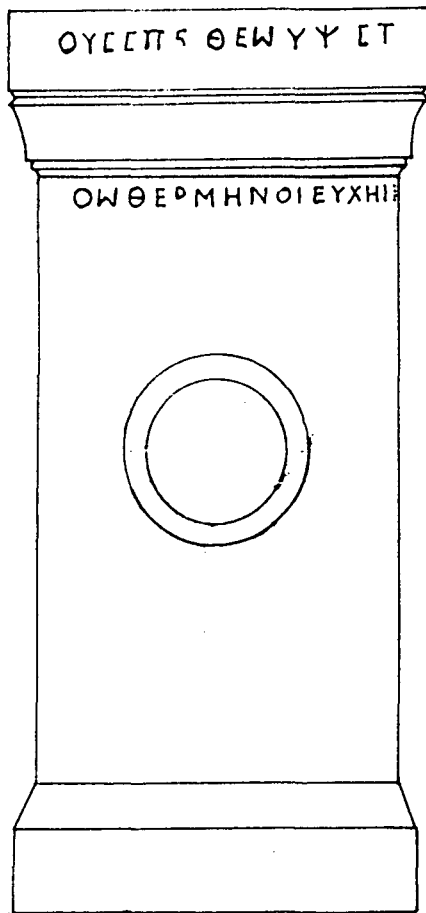
Bomos of grey limestone, face downwards in the ground, cut smooth behind, base buried; moulded capital; on shaft top part of wreath; letters all clear as copied.

Ht. 1.15 (cap. 0.21, shaft 0.775); width 0.545 (cap.), 0.47 (shaft), 0.53 (base); thickness 0.47 (cap.), 0.42 (shaft); base buried; letters 0.225-0.025.

[ἔτ]ους σπς' θεῶ ὑψ[ι]στ[ω ἐπ-]
[ηκ]όω Θερμηνοὶ εὐχὴν.

Year 296 = AD 211/12 (Sullan).

1. For theos hypsistos see 427, 435, and 440 above. The theos hypsistos was addressed as ἐπήκοος at Termessos in Pisidia, *TAM* III 1, 32, where he also left his footprint (K. Dunbabin, *Journal of Roman Archaeology* III (1990), 84-5).
2. There is a large thermal source at Emet, 14 km. to the N., but nearby to the S. is Hamam Köy indicating a local hot spring which could have given its name in antiquity to the Thermenoi. Visitors differ as to whether Emet was an ancient settlement or not.



444 Yukarı Yoncağaç

Outside mosque on E. rim of village.

Bomos of white marble, buried below; moulded capital; on shaft a wreath with six-petalled flower in centre; lettering weathered very faint and recovered with difficulty.

Ht. 0.585 buried (cap. 0.105, moulding 0.08, shaft 0.40 buried); width 0.405 (cap.), 0.335 (shaft); thickness 0.40 (cap.), 0.31 (shaft); letters 0.025–0.03.

[Μη]τροδώρα Μη-
νοφιλιανῶ ἀν-
δρὶ γλυκυτά-
τω μνήμης
wreath

5. χάρι[ω]

1f. Menophilianus is a Greek name romanized, compare Trophimianus. The name occurs in C^Y 6, 23, 10, the recipient of an imperial rescript, AD 293.

Bey Köy (Simav 27 Ie)

445 Bey Köy

Said to have come from 'ruins'.

Greyish marble column. Complete above, buried, all except for the first line of text remarkably unspoilt by weathering; letters irregular.

Ht. 0.59 buried; diam. 0.31; letters 0.0225–0.04. Pl. XLVIII.

a) [τοι]ς κυρίοις ἡμῶν Φλα.
Κωσταντείνω
Ἀνικητῶ Σεβαστῶ
καὶ Φλα. Κρίσπω
καὶ Φλα.
Κωσταντείνω
καὶ Φλα. Κωτατίω
ἐπιφανεστά-
τοις Καίσαρσιν
ἀπὸ Συνάου
θι'μί(λια)

Between AD 324 (promotion of Constantius) and 326 (execution of Crispus).

b) τοῖς κυρίοις
ἡμῶν Φλαβίω Κοσ-
ταντίνω Εὐσε-
βῆ Εὐτυχηῆ [Ἀ]νι-
κητῶ Σεβαστῶ
καὶ Φλαβίω Κωνταν-
τίνω καὶ Κ<λ> αὐδίω
Κοσταντίω Κώνστα
ἐπιφανεστάτοις
Κήσαρσιν ἀπὸ Συ-
νάου
θι'μί(λια)

After 333 (promotion of Constans) and before 337 (death of Constantius).

Other milestones of this period are listed in French, *Roman Roads* II. 2 (1988), 474. For reinscription of milestones with these two colleges in the same sequence cf. *op. cit.* II, Afyon 1, Izmir Kazılıbağları 4, and Muğla Milas 4.

446 Bey Köy

In cemetery.

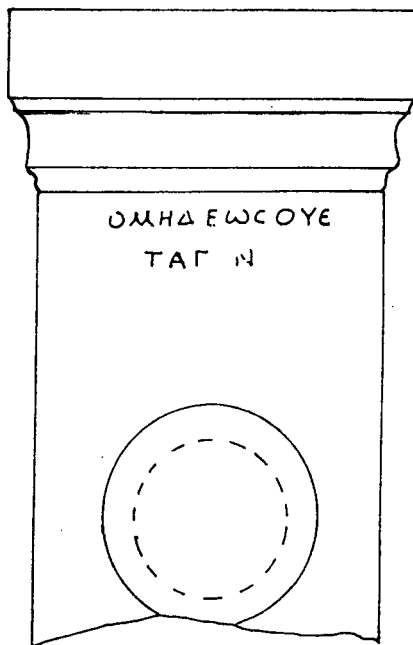
Grey-white marble bomos, weathered, buried at bottom; moulded capital; on shaft a wreath like flattened boss, centre very slightly sunk; letters deep cut, simple.

Ht. 0.81 buried (pediment 0.23, gap to boss 0.27); width 0.54 (cap.), 0.46 (shaft); thickness 0.47 (cap.), 0.40 (shaft); letters 0.0225–0.025.

[- - - - -]
[Δι]ομηδέως Ουε[. .]
[. .]ΤΑΓ[.]Ν

Probably a dedication.

3. ? [κατ' ἐπι]ταγ[ή]ν, but Cameron noted space only for 'one or two or perhaps four or five cramped letters' on the l.



447 Bey Köy

By mosque.

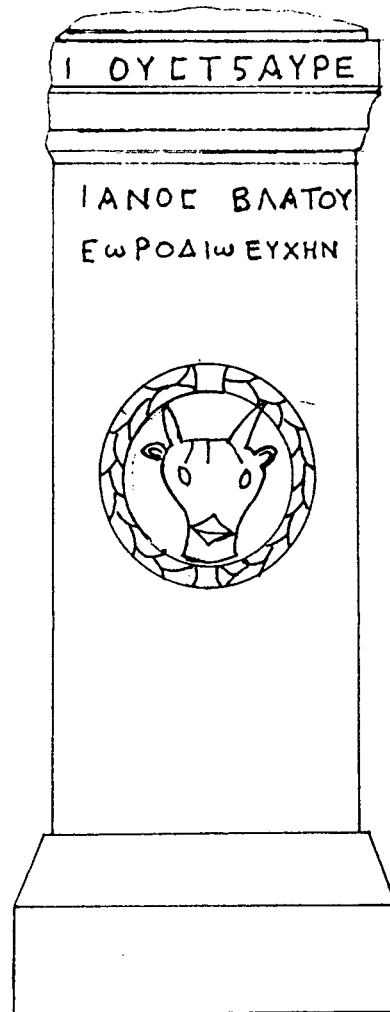
White marble bomos; on middle of shaft an asymmetrical and not very lifelike ox-head in wreath of 0.03–0.04 relief.

Ht. 1.27 buried (shaft 0.85, base 0.23); width 0.43 (cap., broken), 0.40 (shaft), 0.50 (base); thickness (cap. buried) 0.355 (shaft) 0.42 (base); letters (l. 1) 0.0275, (l. 2f.) 0.02–0.025. Pl. XLVIII (squeeze).

[ἔτ]ους τς' Αὐρε[-]
[.]ιανὸς Βλά<σ>του
[θ]εῶ' Ροδίω εὐχὴν

Year 306 = AD 221/2 (Sullan).

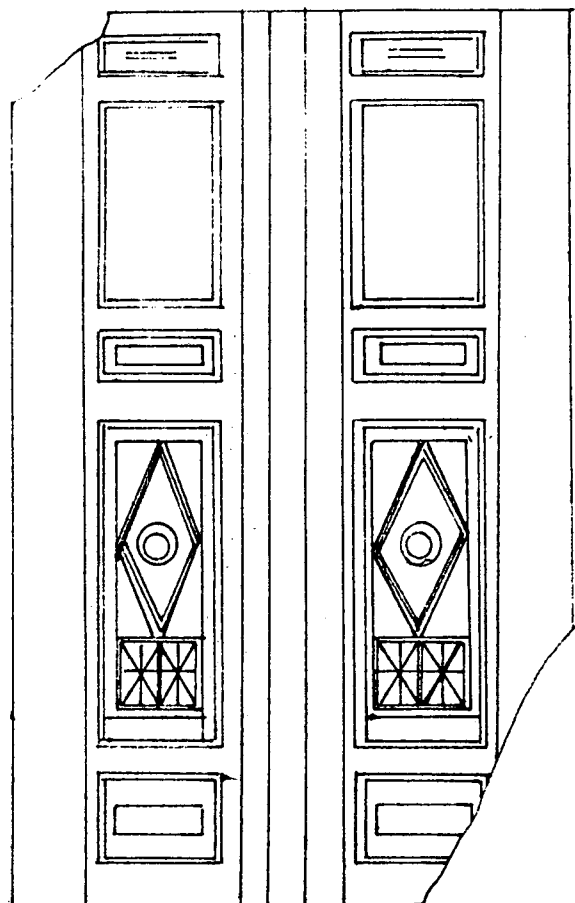
- 1f. Αὐρε[λλ]ιανός is probably to be understood, but Αὐρ. Ἐ[λπιδ]ιανός, Ε[ὐτυ]χειανός, or Ἐ[ρμ]ιανός, etc., are all possible.
3. Ῥόδος: as a proper name at Aezani, *MAMA* IX, 259 and P162. The goddess Ῥόδος is well known in cities subject to or friendly with Rhodes (Robert, *Bull. épig.* 1965, 272). She is often associated with Helios, who must be the deity intended here.



448 Bey Köy

Grey-white marble doorstone.

Ht. 1.35; width 0.75; thickness 0.115.



Territory of Ancyra Sidera

Savcılar (Simav 25 Ie)

449 Savcılar

On N. of village.

Published F. Cumont, *Buckler*, 69f. Ancyra (M. J. Vermaseren, *Corpus Inscriptionum et Monumentorum Religionis Mithraicae* (The Hague, 1956), 51 no. 23, who erroneously reports that the stone shows a bust of Mithras). Ancyra P23.

Bomos of coarse granular white marble, back cut square; letters well cut, tipped.

Ht. 0.84; width 0.50 (cap., broken), 0.47 (shaft), 0.52 (base); thickness 0.37; letters 0.03 (l. 2 0.0325–0.035). Pl. XLVIII and Pl. XLVIII (squeeze).

Ἡλίω Μίθρα Μίδων
Σώλονος
ἀνέθηκεν
εὐχὴν.
[εἶ]τους ρξβ' μ(ηνός) Π(ανήμου)

Year 162 = AD 77–8 (Sullan).

Cumont observes the early date of this Mithraic inscription. The cult was doubtless introduced by Iranian colonists, but the name Midon is Phrygian. For Helios Mithras in Anatolia, see further R. L. Gordon, *Journal of Mithraic Studies* II (1978), 148–74 at 159.

2. Solon? See *MAMA* IX, 237n. For other dated stones at Savcılar cf. J. H. Munro, *JHS* XVII (1897), 286 no. 53 (P18): ἔτους ρμβ' μ(ηνός) Πανήμου δι' οἱ συνήθεισι φίλοι ἐτίμησαν Διογένη [. . .]ύφου = 458 (AD 57/8); and *ibid.* 287 no. 55 (P19) (grave-stone) ἔτους τνζ' μηνός Ἀρτε[μεισίου] (AD 272/3). Other dated stones from the region are cited at 408n.

450 Savcılar

In house wall at N.W.

Stele of coarse granular white marble, top broken; on shaft a wreath; pilasters and base in very shallow relief, wreath a trifle deeper; well cut and well tipped letters.

Ht. 0.31 (base 0.09); width 0.36 (top), 0.40 (base); thickness c. 0.13; letters 0.02–0.025 (second l. bigger than first). Pl. XLIX.

Ἀσκληπιάδης
β' τέκνω

For the wreath cf. 464 below and n.



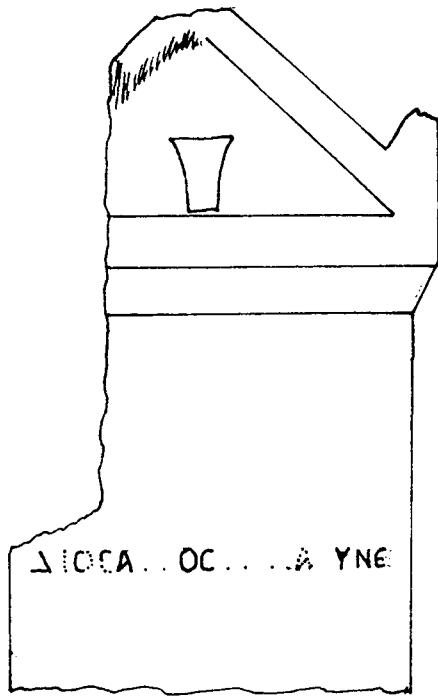
451 Savcılar

In house wall, in W. of village.

Stele of coarse granular white marble; basket in shallow relief inside slightly sunk pediment; capital projects about 0.05; very shallow and irregular inscription on plain shaft.

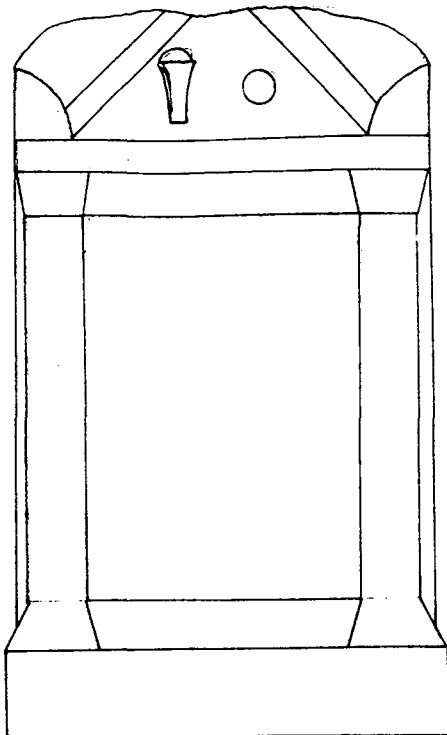
Ht. 0.86; width 0.53; thickness c. 0.12; letters 0.025–0.03.

Text as fig.

**452 Savcilar**

In house wall.

Coarse-grained white marble stele. Triangular gable with plain acroteria, containing basket with wool (l.) and



egg-shaped object (fruit?); lintel may once have been inscribed; plain pilasters with rudimentary capitals and bases enclosing plain shaft and standing on plinth.

Ht. 1.24 (pediment 0.27, lintel and caps. 0.08, plinth 0.15, panel 0.66); width 0.70 (shaft), 0.50 (panel); thickness 0.16.

453 Savcilar

In court by mosque.

Pink tufa stele of same type as **475** below.

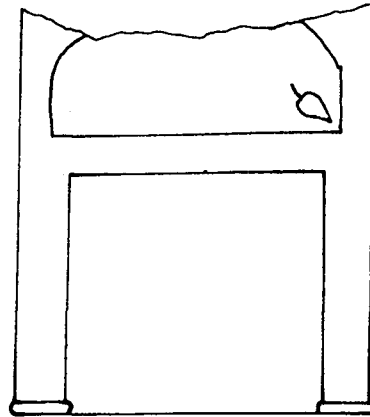
Ht. 0.70; width 0.40; thickness 0.20.

454 Savcilar

In cemetery wall.

Stele of same type as **475** below. ?Ivy leaf in semi-circular pediment.

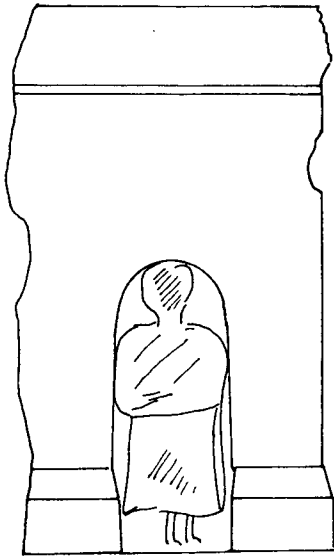
Ht. 0.52 (niche 0.31); width 0.475 (niche 0.28); thickness 0.18.

**455 Savcilar**

Cemetery wall.

Small bomos-shaped stele of white granular marble, broken and top plastered over; on shaft niche containing weathered male figure. Inscription probably effaced above niche.

Ht. 0.715 (top 0.135, shaft 0.46, base 0.12, niche 0.36); width 0.36 (top), 0.35 (shaft), 0.41 (base), 0.135 (niche); niche recessed 0.045. Pl. XLIX.



457 Savcilar

In cemetery.

Published J. H. Munro, *JHS* xvii (1897), 287, no. 56. Ancyra P21.

Top part of stele of granular white marble with steeply pitched triangular pediment, much worn. Inscription on shaft between two plain pilasters with plain capitals; below inscription traces of two wreaths(?).

Ht. 0.97 (pediment 0.53, shaft 0.44); width 0.60 (top), 0.59 (shaft); letters 0.025-0.035. Pl. XLIX.

Ἀλεξάνδρα Ἀλε-
ξάνδρω πατρὶ
μνείαν.

3. μνείαν: see Index.

456 Savcilar

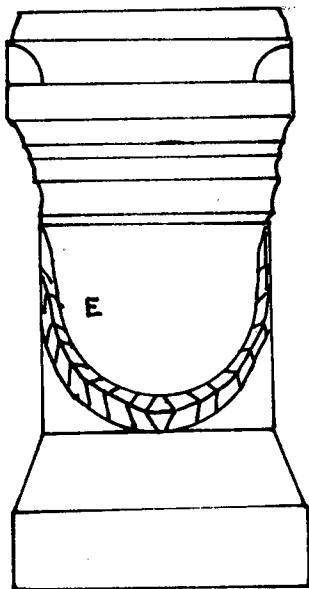
In cemetery?

Horned bomos, on shaft a semi-circular wreath; traces of one l. of writing.

Ht. 0.74 (shaft 0.26); width 0.38 (cap.), 0.29-0.30 (shaft), 0.38 (base); thickness 0.30 (cap.), 0.26-0.285 (shaft), 0.35 (base); letters 0.0275.

E [- -]

The E is clear (the traces in the copy seem to be consistent with ἐψ[τῶ]); there may have been more than one l. but it is not traceable.



458 Savcilar

N. wall of old mosque.

Published J. H. Munro, *JHS* xvii (1897), 286 no. 53.

Stele with triangular pediment containing boss and two ivy leaves. Inscription on lower edge of pediment (1) and at top of shaft (2f.) between two plain pilasters, above wreath.

Ht. 0.75 (pediment 0.31 broken); width 0.605 (pediment broken) 0.56 (shaft); thickness 0.11; letters 0.025. Pl. XLIX.

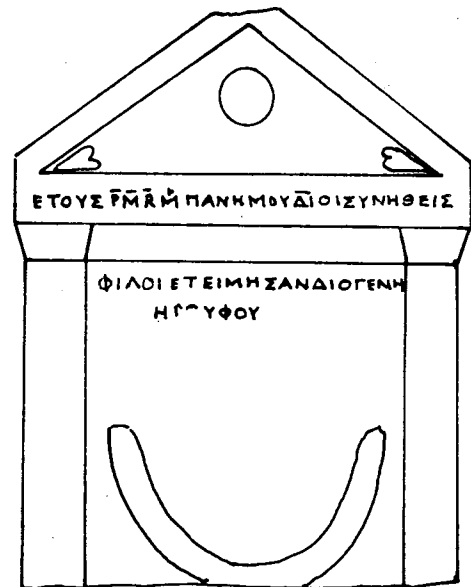
ἔτους ρμ(β)᾽ μη(νός) Πανήμου δι', οἱ συνήθεις
φίλοι ἐτίμησαν Διογένη-
ν Ῥούφου

Year 142 = AD 57/8 (Sullan).

1. ΡΜΡ, stone (confirmed by Cox).

2. ΗΙΓΥΦΟΥ, Munro.

For the decoration of the pediment see 360 and 464 above (with ivy leaves).



Presumably a burial arranged by the deceased man's friends. See L. Robert *BCH* CII (1978), 340 (on Artemidorus of Daldis) and the recent bibliography in C. Naour, *ZPE* XLIV (1981), 31 n.70, commenting on an inscription from Saïttai set up for the deceased by οἱ συμβιωτέ.

459 Savcılar

In cemetery.

White granular marble bomos with pyramidal top, surface much worn; on shaft under inscription an incised wreath.

Ht. 0.77 (cap. 0.29, lintel 0.05, shaft 0.43); width 0.51 (cap.), 0.39–0.42 (shaft); thickness 0.51 (cap.), 0.39 (shaft top); letters 0.0225–0.025. Pl. XLIX.

Ἀὐρ. Ἐλπίς συνβ-
ίω [Τ]σπατ[άλ]ω . .
[- -]Α[- - - -]
[- -]Κ[- - - -]

After AD 212.

1. For Ἰσπάταλος, see above 105 with n.

Kilise Köy (Simav 24 Ie)

460 Kilise Köy

Loose in street on N.E. edge of village.

Small altar with undecorated acroteria; back cut roughly square; broken below.

Ht. 0.27 broken; width 0.25 (broken top), 0.235 (shaft); thickness 0.105 (top), 0.10 (shaft). Pl. XLIX.

Ὀνήσι-
μος καὶ
Ἀύξιτύχη
Ὀνησίμω
[- - - -]

3. For optimistic names see *MAMA* IX, lxii. For names beginning Ἀύξι- see L. Robert, *OMS* IV, 206; *Noms ind.* 295. Ἀύξιτύχη occurs at Eumeneia in S. Phrygia, Ramsay *CB* 520, no. 360, where it is noted as 'unparalleled'.

461 Kilise Köy

Above door of oda, concealed.

Small white marble stele in two parts, the top being in a wall a foot away to l.; on triangular pediment with acroteria, a boss, on shaft a pruning hook and hatchet between two pilasters with schematic capitals.; letters not very competent but faint lines ruled and thus fairly regular; carefully cut with some tips.

Ht. 0.68 (0.43 + 0.25); width 0.305; letters 0.04.

Νεικήτης
καὶ Δημοσ-
θενίς Ἀμ-
μιανῶ νί-
ῶ μνεί-
ας χάριν

For the tools, see *MAMA* IX, xlix (pruning hook) and K. D. White, *Agricultural Implements of the Roman World* (Cambridge, 1967), 61–4 (dolabra). Both were basic tools of viticulture, M. Waelkens, *Anc. Soc.* VIII (1977), 279–83.



462 Kilise Köy

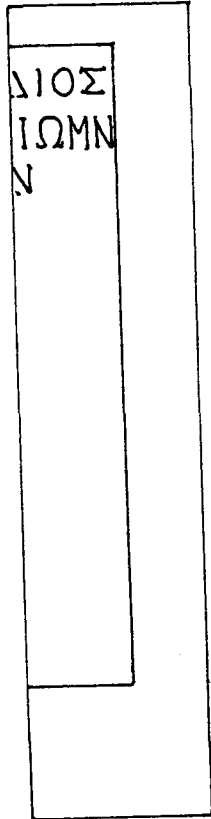
In fountain N. of village.

Hard crystalline marble, cut level on all four sides in carefully built fountain; inscription at top of panel sunk now a fraction of a cm. but area round probably levelled in modern times.

Ht. 1.03 (panel 0.805, field 0.14); width 0.235 broken (field 0.135–0.145); thickness 0.17; letters 0.035.

[- c. 8? -]διος
 [- c. 8? -]ίφ μν-
 [ήμης χάρι]ν

1. Δ not certain.



463 Kilise Köy

In fountain opposite oda, bought from 'Asar' above the village.

Two sections of slab. Each section ht. 0.89; width 0.56; thickness 0.07. Central panel width 0.285. Pl. XLIX.

On l. of panel maeander pattern; on r. interwoven plaits, inside herring-bone design. On panel alternating plaited roundels and sexfoil roundels linked by tendrils with vine and ivy leaves with doves on branches.

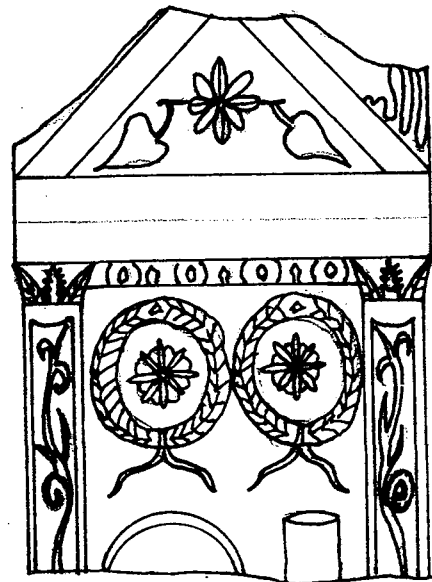
Byzantine.

Kelemyenice (Simav 25 If)

464 Kelemyenice

?Marble stele with triangular pediment, base of half-palmette acroterion to r., other acroterion broken. Frame of pediment undecorated, triangular gable decorated with ivy leaf l. and r. (cf. 360 above), on either side of six-pointed flower superimposed on six-pointed rosette. Inscription smoothed away. Panel framed by pilasters with rather fleshy tendril design; capitals have bead and reel below five overlapping acanthus leaves forming main part of capital. Across top of field egg-and-dart design (as 361 above, but here better carved). At top of field, l. and r., wreaths (as on 361), with similar twelve-petalled rosette/flower as on pediment; below, l., top half of large mirror, r., top of rectangular object as on 360 r. panel. Pl. XL.

?Earlier than 360f.



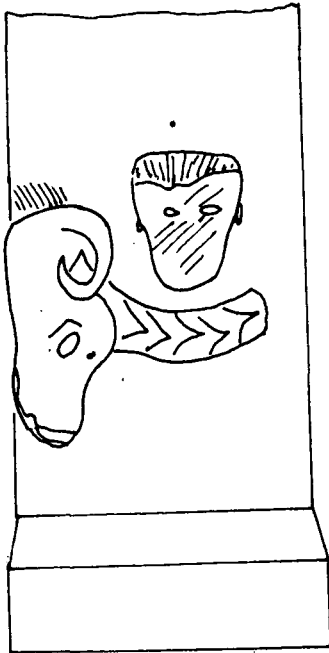
Göl Köy (Simav 25 Ie)

465 Göl Köy

Built into Minaret.

?End section of white marble sarcophagus. Ram's head and garland with male bust above. On the l. long side there were said to be pictures of a man, a fish, and something that was half snake, half horse (hippocamp?), and writing.

Ht. 0.81; width 0.42 (0.38 above); thickness 1.11.



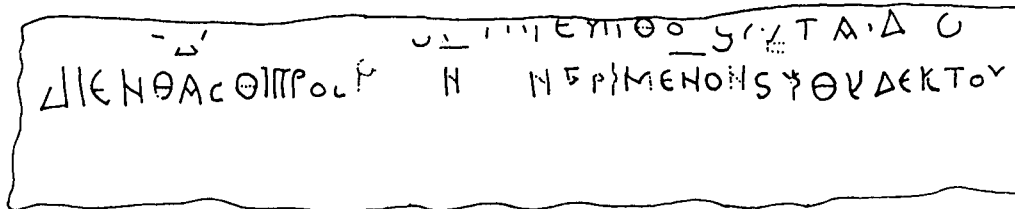
466 Göl Köy

In empty patch of garden.

Long slab of coarse white marble, top and bottom flat but not squared smooth.

Ht. 0.26 complete; width 1.355 complete; thickness 0.54 complete r.; letters 0.0375–0.055.

Text as fig.



Hisar Köy (Simav 24 If)

467 Hisar Köy

In E. corner of wall of large house in street opposite new oda.

Part of white marble slab, broken all round, but rising above to higher level (i.e. inscription complete here) and probably complete below; probably traces of slight relief at top.

Ht. 0.27 broken; width 0.20 broken; letters 0.025 (O 0.015).

Text: see fig. A possible reconstruction:

[Ἀγαθῆ] Τύχη
[- -] Πλαυτι-
[ανῶ τῶ] λαμπρο-
[τάτῳ] ΗΘΟΝΤΩ
5. [- στρ]ατοπέδω[ν]

Uncertain imperial date.

2. At end 'stone broken but very probably no more writing', Cox. 'ΠΛΑΥΤΙ would fit but first (hasta of) Π gone'.
- 2-4. Accusative case equally possible.
3. Very faint in copy.
4. Second letter: 'Ω possible but O more likely; no sign of (horizontal strokes) ever having been cut', Cox. A public inscription set up to honour a Roman official, a senator if λαμπρο[τάτῳ] is rightly restored, but the readings are uncertain in ll. 2-4, and restoration hazardous. The nature of the text suggests that it comes from a substantial settlement, a κατοικία if not a city, but it is not enough to allow us to place Ancyra Sidera at Hisar Köy. For the fortification at Hisar Köy, which seems to be late Byzantine or even Turkish, see C. Foss, *Survey of Medieval Castles of Anatolia 1: Kütahya*, *Brit. Inst. Arch. Ank. Monogr.* VII, *B.A.R. Intern.* CCLXI (Oxford, 1985), 107.



468 Hisar Köy

In W. corner of wall of large house in street opposite new oda.

Fragment of red marble with white veins here and there, broken on all sides except l. and broken behind; on shaft, l., sickle, r. axe (as 461 above); letters faint and irregular.

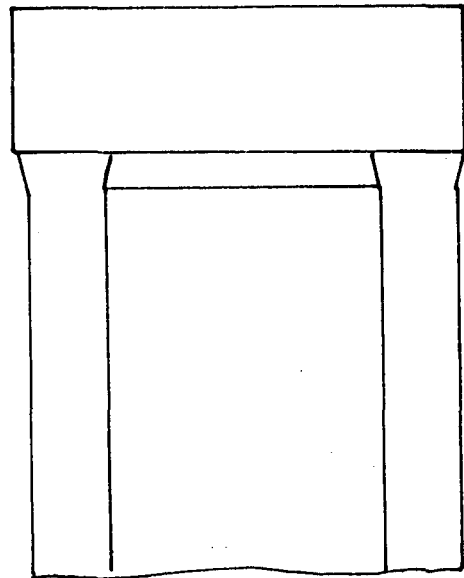
Ht. 0.32; width 0.22; thickness 0.10; letters 0.015–0.02. Pl. XL (squeeze).

[- - - θυ -]
 γάτηρ Νει
 κήτη μν[εί -]
 ας χάριν

Third century; perhaps reused?

For the sickle, see **461 n.**

2f. *Νεικήτης* also on **461**.



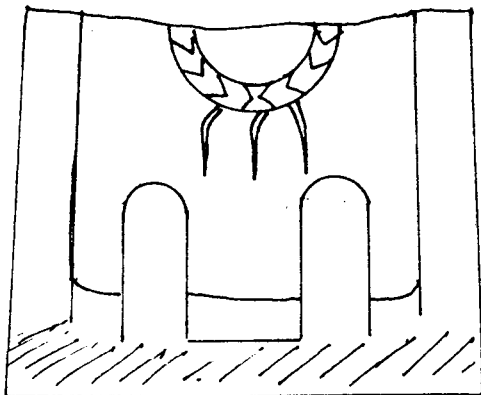
469 Hisar Köy

In house wall.

Bottom of coarse white marble stele. Between plain pilasters wreath with three tassels, and at bottom two shallow niches (0.02–0.03 deep).

Ht. 0.81; width 0.595 (top), 0.63 (bottom); thickness 0.195.

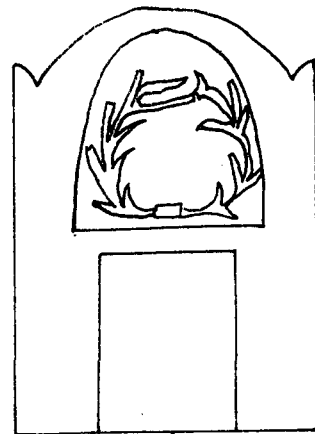
For the niches cf. the 'small stele' on **360** above and for the wreaths cf. **355** and **464** above.



471 Hisar Köy

Small white marble stele. In very plain arched 'Syrian' gable with schematic acroteria l. and r., a sketchy wreath. Below, niche between broad plain pilasters.

Ht. 0.52 (gable 0.25, niche 0.23); width 0.38 (top), 0.40 (bottom), (gable 0.26, niche 0.185); gable recessed 0.005, niche 0.06.



470 Hisar Köy

Top of coarse white marble stele without pediment. Plain pilasters and empty panel.

Ht. 0.71 (panel 0.48); width 0.59 (top), 0.56 (bottom (panel 0.365)).

Despite the note that the stone is complete above one looks for a gable.

472 Hisar Köy

In wall in court.

White granular marble slab bearing cross and letters in low relief.

Ht. 0.49 (cross 0.405, bar of cross 0.045; from bar to top of Λ 0.035, to top of Ω 0.06); width 0.28 (from edge of cross to r. edge of slab 0.13); letters: Λ 0.12, Ω 0.065 high, 0.08 wide. Pl. L.

$\Lambda \omega$

Fourth century AD or later.

Aksaz (Simav 21 If)

473 Aksaz

High up over fountain in middle of village.

Stele of coarse blackish tufa. In pediment with acroteria a boss in shallow relief (compare 451 from Bahtilli); on shaft an arched niche. Deep cut but rough letters.

Ht. 0.80 (niche 0.18); width 0.475 (cap.), 0.42 (shaft), 0.50 (base), 0.145 (niche); thickness 0.95; letters 0.025–0.035. Pl. L.

$\Lambda \epsilon \kappa \Upsilon \eta \zeta \iota \kappa \omicron \iota \theta$
 $\epsilon \nu \eta \pi \epsilon \nu \theta \epsilon \rho \acute{\alpha}$

Only $\pi \epsilon \nu \theta \epsilon \rho \acute{\alpha}$ is clear.

For the recessed arched niche, typical of the area, see 360 (1) from Simav; 367 (2) from Çöküler; 372 (1), 376 (1), 380 (1), 388 (2), 391 (2), 392 (1), 398 (2), 399 (1), 400 (1), 402 (1) from Yemişli; 408 (2), 409 (1), 411 (1) from Hamzabey; 415 (1), 416 (1) from Naşa; 419 (1), 421 (1) from Çit Köy; 469 (2) from Hisar Köy; 483 (2) from Iciler.



Bahtilli (Simav 24 Ie)

474 Bahtilli

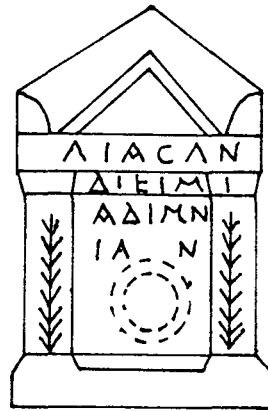
At fountain in centre.

Stele of coarse white marble; narrow triangular pediment with pronounced plain acroteria. Inscription on lintel and between two pilasters decorated with incised stalk and leaves with plain bases and capitals.

Ht. 0.505 (panel 0.20); width 0.325 (top), 0.30 (shaft); 0.345 (base), (panel 0.20); panel recessed 0.005; letters 0.025–0.03. Pl. L (squeeze).

[?Ιοϋ]λιός ἀν-
δ<ρ>ὶ Σιμι-
άδι μν-
ίαν

1. The traces consistent with θ and Υ .
- 2f. For $\Sigma \mu \iota \acute{\alpha} \delta \eta \varsigma$, see *CIG* 7855 and perhaps Robert, *Bull. épig.* 1966, 139 (Athens).
- 3f. For $\mu \nu \acute{\iota} \alpha \nu$ see Index.



475 Bahtilli

Stele of pink conglomerate stone like tufa; in rounded pediment a boss; on shaft a niche with square sides and flat back; letters regular and carefully cut, Φ and Ω tipped.

Ht. 0.765 (niche 0.28); width 0.435 (niche 0.25); thickness 0.24 (niche 0.09); letters 0.025, last l. a little longer, PIN 0.035. Pl. XL.

Φ ανοτεινα Τ. Φλα-
βίω Έπαφροδεί-
τω μνείας χάριν

For the type of stele see 454f. (Savcılar), 471 (Hisar Köy), 476–8 (Bahtilli), and 522 (Doğanlar).

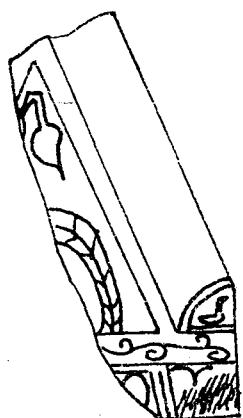


475a Bahtilli

In house wall.

Fragment of top of white marble stele with steep gable, broken l. and below. In pediment, ivy leaf and wreath; schematized acroterion; curling tendril below.

Ht. 0.53; width 0.285 (all broken).



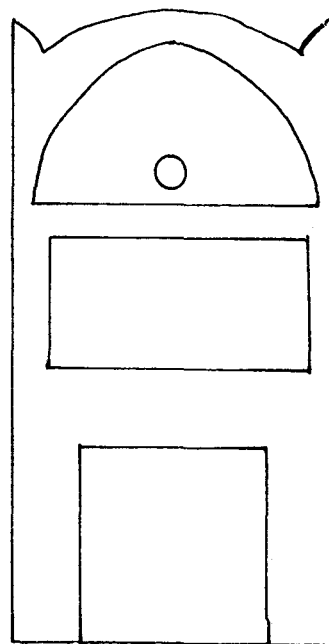
476 Bahtilli

S. edge of village in house wall.

Pink tufa stele. Surface badly weathered, no inscription extant. Arched niche with sketchy acroteria l. and r.

containing boss. Below on shaft, sunk panel; below this, niche with square sides and flat back (see 475 n.).

Ht. 0.85 (boss 0.215, panel 0.12, niche 0.35); width 0.47 (boss 0.285, panel 0.32, niche 0.25); panel recessed 0.01, niche 0.125.



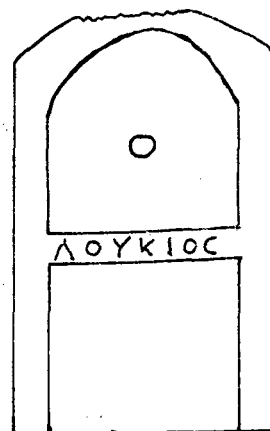
477 Bahtilli

S. edge of village.

Red tufa stele; in arched pediment a boss; panel filled with mud. Inscription of irregular letters on base of arch.

Ht. 0.53 broken; width 0.35; thickness 0.14; letters 0.0375 (I)–0.0175 (O).

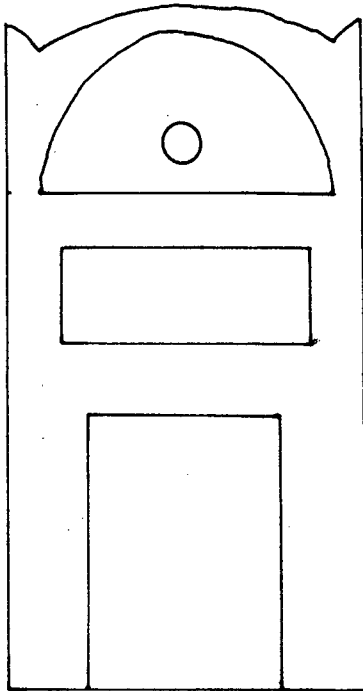
Δούκιος



478 Bahtilli

Whitish tufa stele. Identical design to 476.

Ht. 0.80 (niche 0.34); width 0.43 (niche 0.25); niche recessed 0.12.

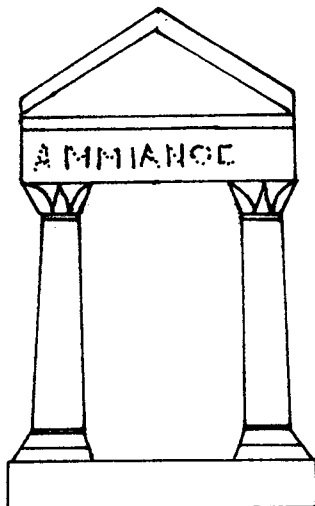


479 Bahtilli

Stele with triangular pediment and pilasters with capitals framing a panel which now carries a Turkish inscription. Defaced inscription on lintel.

Ht. 0.65 (panel 0.36; width 0.37 (capital), 0.32 (shaft), 0.41 (base), (panel 0.19); letters 0.02.

Ἀμμωνός



480 Bahtilli

In house wall on S. edge of village.

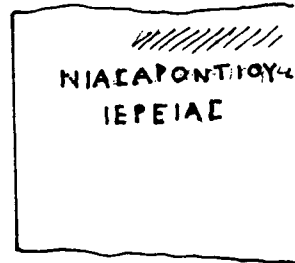
Block of pink mica-tufa, broken top and bottom; letters all clear, rather irregular, varying in depth, nearly all tipped.

Ht. 0.31 broken; width 0.38; thickness 0.18; letters 0.025–0.03. Pl. L.

[- - -]
 νίας Ἀροντίου
 ἱερείας

Marks of punctuation at the end of both lines. The type of inscription is unclear, perhaps a genitive absolute construction ([ἐπιμεληθούσης - -]νίας, etc.), or a dating formula ἐπί + genitive (cf. *ANRW* II 18. 3, 2023 no. 28 (with *MAMA IX*, 54) and 261).

For Arruntii see M. Christol and T. Drew Bear, *Tyche* 1 (1986), 55–62.



481 Bahtilli

In cemetery.

Block, buried; inscription at top of shaft.

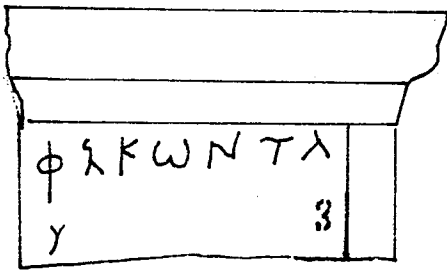
Ht. 0.45 buried (top 0.12, shaft 0.33 buried); width 0.62 (cap.), 0.57 (shaft); thickness 0.47 (cap.), 0.42 (shaft); letters 0.025–0.04.

Text: see fig.

AD 313–61?

Conceivably a dedication to Constantine or another fourth-century emperor or Caesar. T. Drew Bear and W. Eck, *Chiron* VI (1976), 290f. no. 2f. (= *SEG* xxvi (1976/7), 1363f.), have published two stele bases from Bahtilli (the first a re-used funerary bomos) which carry dedications to Φλαβ. Κλαύδ. Κώνσταν|τεῖνον ἐπιφανέστα|τον Καίσαρα υἱὸν | βασιλέως and to Φλαβ. Γούλ. Κώνστα|ντα | ἐπιφανέστα|τον Καίσαρα | υἱὸν βασιλείου, i.e. for Constantine II and Constans, sons of Constantine I.

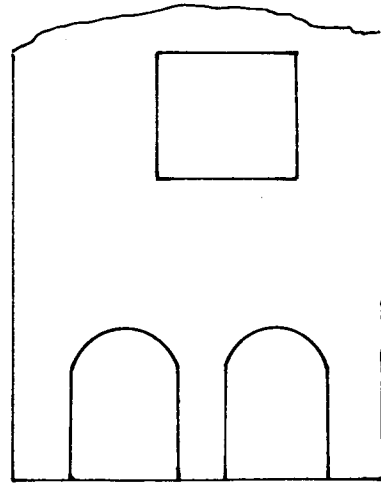
The text published here seems to belong to the same series (although the editors of the other inscriptions note that their lettering is very different from one another). Perhaps we should restore υ[ειὸν] β[ασιλέως] in l. 2, and assume that the stone has lost a substantial portion on the r. But this estimate deprives the honorand of a title such as ἐπιφανέστατον Καίσαρα (unless the stone were very broad). This could be the text for Constantine II which Drew Bear and Eck postulate should have accompanied the two that they publish.



Iciler (Simav 24 Ie)

483 Iciler

Bottom of white marble stele with two arched niches (depth 0.06) at bottom.



482 Bahtilli

W. edge of village, from the kale.

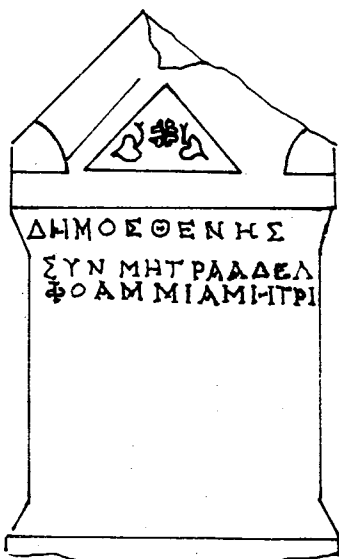
Published J. H. Munro, *JHS* xvii (1897), 288 no. 58. Ancyra **P11**.

Stele of hard white granular marble; triangular pediment with acroteria containing rather fleshy rosette and ivy leaves l. and r. Inscription on plain shaft; letters smaller after second letter of l. 2, good preservation.

Ht. 0.74; width 0.40 (pediment), 0.34 (shaft); letters 0.02. Pl. L.

Δημοσθένης
σὺν Μητρᾷ ἀδελ-
φῶ Ἀμμία μητρί

2. *Μητρᾶς* is common in the Middle Hermus valley: see *TAM* v.1, index s.v. (14 examples); *Epigr. Anat.* II (1983), 119 no. 8.
3. Cox copied *O* but the photo appears to show an omicron converted into an omega.



Territory of Tiberiopolis

Hasanlar (Simav 27 Id)

484 Hasanlar

In street, supporting corner of oda.

Published *CIG* 3847d; *LW* 1012. Tiberiopolis **P24**.

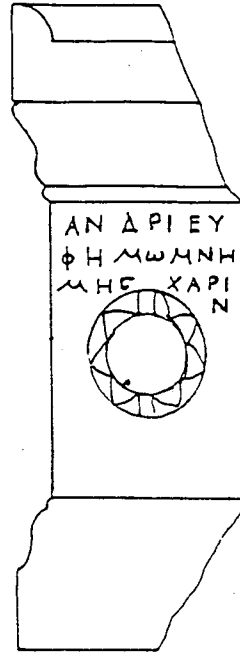
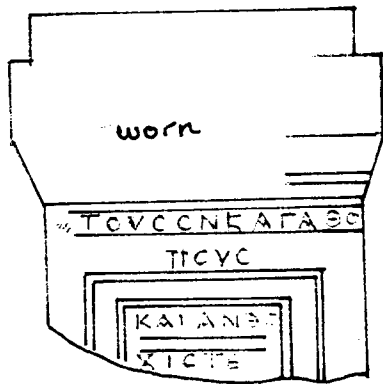
Top of white marble bomos; inscription with lines ruled for careful letters except l. 2.

Ht. 0.47 broken (cap. 0.06 + 0.10, descent 0.08, shaft 0.23 broken); width 0.48 (cap.), 0.415 (shaft); thickness 0.35 (shaft), rest buried; letters (l. 1) 0.01, (l. 2) 0.0175–0.02, (below) 0.03. Pl. L (squeeze).

[ἔ]τους οὖς' Ἀγαθό-
 πους
 καὶ Ἀνθοχίς τέ-
 [κνω γλυ-]
 5. [κυτάτω]
 [Ἀχιλλεῖ]

Year 256 = AD 171/2 (Sullan).

- 3f. Ἀντιοχίς, LW; the aspirated form is clear; cf. Ταθον in 467 above.
 5-7. Seen by Le Bas.



485 Hasanlar

In fountain under mosque.

Published *CIG* 3847d, LW 1013; *Monuments figurés* 134 no.4; Tiberiopolis P25.

Bomos of very hard white marble; letters widely spaced, very shallow cut, tipped.

Ht. 0.815 (cap. 0.25, shaft 0.37, base 0.195); width 0.26 (shaft); thickness 0.365 (cap.), 0.34 (shaft), 0.385 (base); letters 0.025-0.0275.

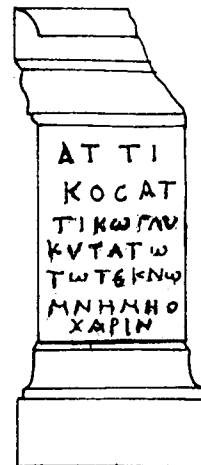
[- - - -]
 ἀνδρὶ Εὐ-
 φήμων μνή-
 μης χαρι-
 ν.

5.

486 Hasanlar

In street near E. of village.

Pink marble bomos; moulded capital and base; letters very nicely stabbed but most of them irregular in size and spacing.



Ht. 0.59 (cap. 0.15, shaft 0.28, base 0.16); width 0.195 (shaft), 0.25 (base); thickness 0.195 (cap.), 0.155 (shaft), 0.23 (base); letters 0.02–0.0275. Pl. L.

- Ἄττι-
κος Ἄτ-
τίκῳ γλυ-
κυστάτῳ
5. {τω} τέκνῳ
μνήμη (s)
χάριν
5. τῶ, probably a mistake, rather than the unexpected
γλυκυστάτῳ τῶ τέκνῳ
6. O inscribed for Σ.

487 Hasanlar

By oda.

Pink marble bomos; on shaft a wreath in relief projecting about 0.015. Letters rather rough on capital, others with nice stabs but irregular.

Ht. 0.53 (cap. 0.14, shaft 0.28, base 0.14); width 0.26 (cap.), 0.20 (shaft), 0.26 (base); thickness 0.225 (cap.), 0.19 (shaft), 0.23 (base); letters 0.0175–0.02 (l. 1f.), 0.015–0.025 (l. 3–5). Pl. L1.

- [- 3/4 -]κία
[- 4/5 -]s ἀδελ-
φῶ μνή-
μης χάριν
wreath
5. ἀδελφῶ
1f. E.g. [Λου]κία κέ —]s. This leaves no room for the name of the dead brother, which was probably omitted. Perhaps the name was intended in l. 2 but ἀδελφῶ inscribed twice in error.
2,5. E written without crossbar.



488 Hasanlar

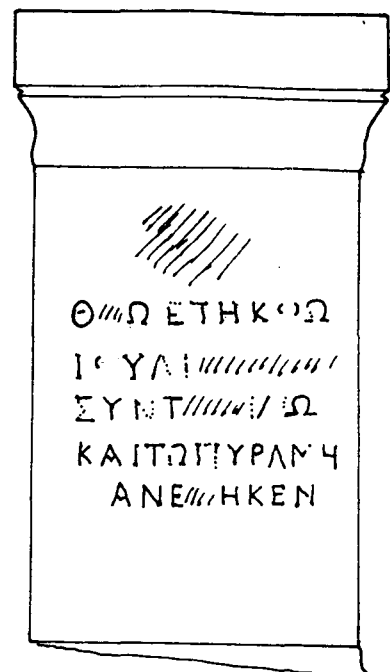
Bomos of hard pink and white marble like limestone, possibly a wreath in relief at top of shaft; inscription in stabbed letters.

Ht. 0.85 buried below (cap. 0.19, shaft 0.61, base 0.05 buried); width 0.48 (cap.), 0.43 (shaft); thickness 0.40 (cap.), 0.355 (shaft); letters 0.03–0.0325.

- θ[ε]ῶ ἐπηκόῳ
Ἰουλι[- c. 5 -]
σὺν τ[. . .]ῳ
καὶ τῶ πυράμῳ
5. ἀνέ[θ]ηκεν

Cullen rejected the possibility that this is the same text as LW 1009 (Tiberiopolis P21).

4. Cox thought πυράμῳ almost certain (?=hod, fire shovel, LSJ s.v., citing Schol. Aristophanes Pax 298), and toyed with Ἰουλί[α βῶμον] σὺν τ[ῶ κόσμῳ] καὶ τῶ πυράμῳ ἀνέθηκεν, but he thought βῶμον unlikely without the article, and in any case τῶ κόσμῳ seems to exceed the available space. Perhaps Ἰουλί[α τὸν βῶμον] σὺν τ[ῶ λύχνῳ] | καὶ τῶ πυράμῳ | ἀνέ[θ]ηκεν. The god in question may well be the theos hypsistos (cf. 443 for ἐπήκοος, and 440 for simple θεός), who was worshipped with fire and light. Λύχνῳ would fit in line 3 and suits the sense of πυράμῳ. Lamps were dedicated to him at Oenoanda (A. S. Hall, ZPE xxxii (1978), 263–8, and at Sarıçam in Lydia (TAM v 2, 1400). Compare above all Epiphanius, Pan. 80, 1–2, a passage of crucial importance for understanding the cult of theos hypsistos.

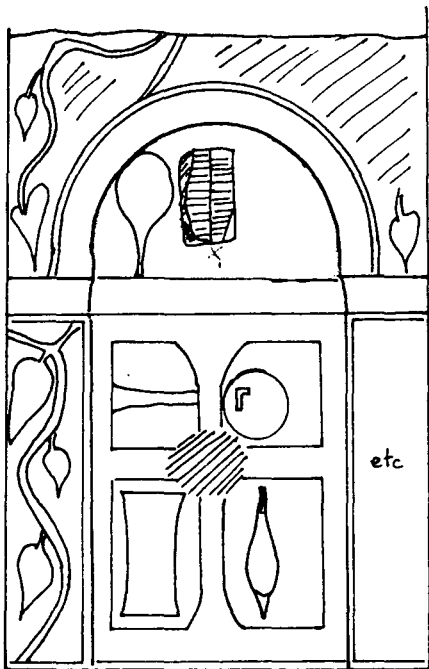


489 Near Hasanlar

One hour along Yenice road.

White marble doorstone.

Ht. 0.81 (cap. 0.38, shaft 0.43); width 0.56 (tympanum 0.32 at base; door panel 0.33; side pilasters 0.105 projecting 0.01). Pl. LI.



Hisarcik (Simav 28 Id)

490 Hisarcik

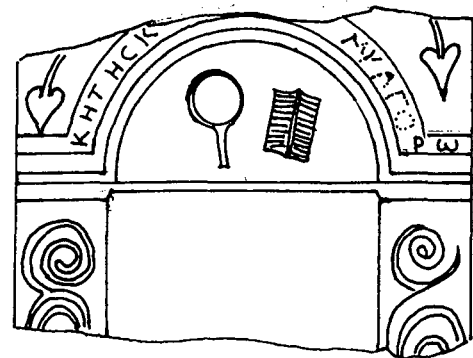
In fountain.

Top of white marble doorstone, probably cut away above, buried below, surface much worn; in circular pediment l. a mirror, r. a comb; l. and r. of pediment a leaf; on pilasters an alternate swirl pattern.

Ht. 0.532 buried and broken (tympanum 0.19); width 0.60 (tympanum 0.31); thickness 0.20 at top (tympanum 0.01); letters 0.0275-0.03.

[Ni]κήτης κ[αὶ - -] || || | P Q P ω

This is a female epitaph (see mirror and comb in tympanum) so rather than a dative of a name ending in -ω, we might restore *συνητρόφω* at the end which is probably consistent with the faint traces.



491 Hisarcik

In house court in N.E. corner of village.

White marble bomos with appearance of limestone patches; on shaft a wreath in relief, ornament incised; sides plain, back not moulded; strongly cut stabbed letters.

Ht. 0.93 buried (cap. 0.09, moulding 0.10, shaft 0.72, base 0.02 buried); width 0.415 (cap.), 0.36 (shaft); thickness 0.37 (cap.), 0.35 (shaft); letters 0.02-0.0275. Pl. LI.

Ἀὐρ. Τειμόθεος
Λιμενίω τέκνω
γλυκυτάτῳ
μνήμης χάριν

After AD 212.

2. *Λιμένιος* is rare: it occurs in Zos. V, 32; *Λιμναῖος* is a more common form.

492 Hisarcik

In fountain in S. of village.

Limestone bomos with wreath in relief; sides plain, back not moulded; surface caked with plaster and recovered with difficulty; letters irregular and rather rude.

Ht. c. 0.59.5-67.5 (cap. 0.10, descent 0.035, shaft 0.44, base c. 0.02-0.10); width 0.36 (cap.), 0.34 (shaft), 0.37 (base); thickness 0.275 (cap.), 0.26 (shaft), 0.37 (base); letters 0.0175-0.025. Pl. LI (squeeze).

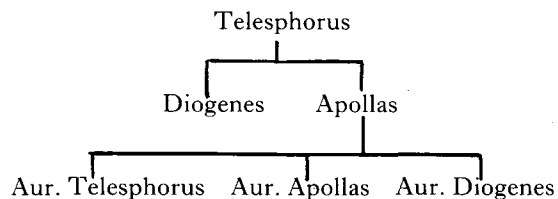
ἔτου(υ)ς ρϱζ'
Ζεύξις Μη-
νοφάνη πατ-
ρι εἰς εἰρω

Year 197 = AD 112/3 (Sullan).

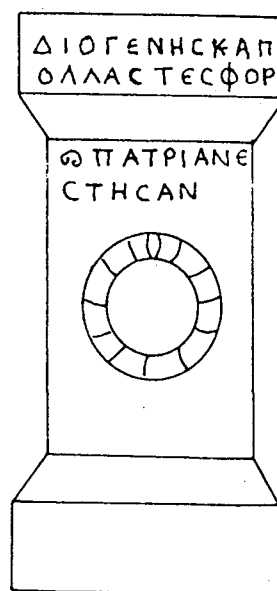
1f. Several natural flaws.

4. *εἰς εἰρω*: presumably for *ἰερῶ*, a sacred slave, as in 501. 'Looks as if he tried to write something several times and failed; looks finally like εἰς εἰρω, the three [broken verticals] seen on the squeeze are natural flaws', Cox. *ἰερῶ* is found in 501 below (also from Hisarcik).

For the status of hieroi see above, 437n. For hieroi as sacred slaves see L. Robert, *BCH* LII (1928), 418f. = *OMS* II, 889f., commenting on *IGR* IV, 584 = P28 from Aezani, a letter addressed τοῖς πανηγυριάρχαις καὶ Ἑρμᾶ ἱερῶ τῷ πρὸς τοῖς δημο[σίοις γράμμασι?], i.e. to Hermas a sacred slave (of Zeus of Aezani). Another Aezani text is the dedication to Zeus and the emperors made by Κάρπων Αἰνήου ἱερός (P61). These hieroi at Hisarcik should probably also be associated with one of the many cults of Tiberiopolis.



It is conceivable that the Diogenes of 497 is identical with that of 493.



493 Hisarcik

In wall of little graveyard E. of mosque near oldest house.

Small bomos, with white marble patches but looks predominantly limestone; wreath in high relief with centre sunk only a little; letters neat and clear.

Ht. 0.705 (cap. 0.10, descent 0.06, shaft 0.39, descent 0.065, base 0.31); width 0.345 (cap.), 0.26–0.27 (shaft), 0.355 (base); thickness (cap. buried) 0.25–0.26 (shaft), 0.31 (base); letters 0.018–0.021.

Διογένης καὶ Ἀπ-
ολλᾶς Τε(λέ)σφορ-
ω πατρὶ ἀνέ-
στησαν

Probably late second century AD.

2. Τέσφορω on stone. The name is found in 494 with the pseudo-praenomen Aurelius and with the names Apollas and Diogenes, while Diogenes is commemorated in 497 (also from Hisarcik). 493 and 494 can be combined to form the following stemma:

494 Hisarcik

In mosque graveyard.

White marble bomos buried below; top of wreath; cut rough behind, sides buried; letters strong and neat, regularly tipped rather than stabbed.

Ht. 0.345 buried (cap. 0.11, descent 0.08, shaft 0.155 buried); width 0.43 (cap.), 0.35 (shaft); thickness 0.37 buried; letters 0.02–0.025. Pl. LI.

Ἀὐρ. Τελέσφορος καὶ Ἀὐρ.
[Ἀ]πολλᾶς καὶ Ἀὐρ. Διο-
γένης Ἀπολλᾶ
πατρὶ μνήμηc
χάρι

If the use of the pseudo-praenomen by the sons and its neglect for the father are taken seriously, the second generation received citizenship in AD 212.

For nomenclature and stemma, see 493n.

495 Hisarcık

In market street.

Good white limestone bomos with wreath containing ox-head in relief (surface much worn); sides and back plain; letters irregular and unprofessional; a rude stone.

Ht. 0.795 (cap. 0.06, mouldings 0.085, shaft 0.50, mouldings 0.07, base 0.08); width 0.335–0.34 (shaft), (cap. and base project 0.03); thickness 0.30 (cap.), 0.27–0.30 (shaft), 0.335 (base); letters 0.018–0.02. Pl. LI.

[- - - -]
[. .] ω πατρὶ μνη-
μήνης χάριν

Second or third century AD.

'Writing may have gone from either face [of the capital]: very worn.'

496 Hisarcık

In street on edge of village near cemetery.

Doorstone, probably limestone looking like marble in places; buried below; in tympanum, l., a comb, r., a mirror; in panels top, door lock with strap, bottom, l., a spindle, r., a basket; on pilasters leaf and grape pattern; surface very worn except below ground level; inscription practically all gone.

Ht. c. 0.86 buried (tympanum 0.155, panels c. 0.37); width 0.59 (tympanum 0.35, panels c. 0.37, pilasters 0.115); thickness 0.135 till out of sight (panels recessed 0.02). Pl. LI.

[- - - -]
μ[νήμης χάρι]ω(?)

497 Hisarcık

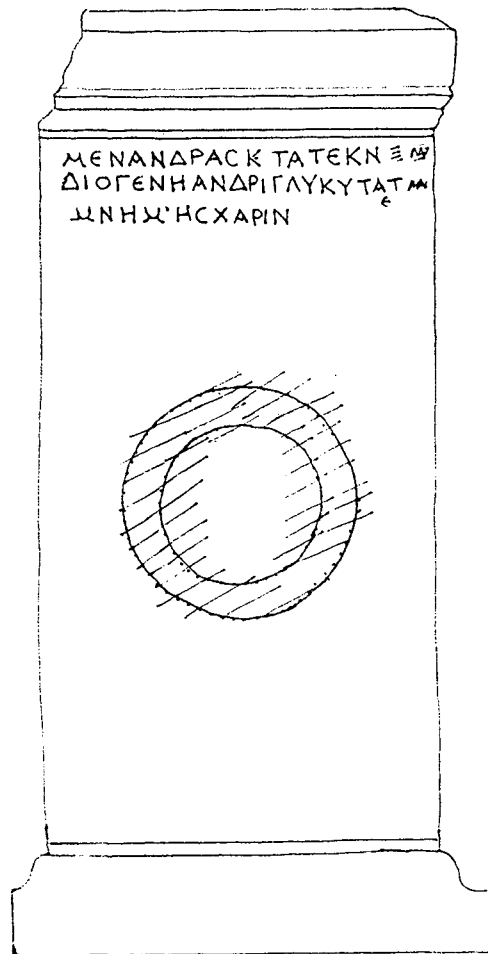
In field between last street and cemetery.

Biggish bomos of limestone looking like marble in places; on shaft wreath in relief, centre slightly sunk, surface very worn; sides and back plain.

Ht. 1.40 (cap. 0.17, moulding 0.08, shaft 0.965, moulding 0.06, base 0.125); width 0.54 (shaft), c. 0.61 (pediment); thickness 0.46 (cap.), 0.43–0.46 (shaft), 0.50 (base); letters 0.02–0.025.

Μεναδρᾶς κὲ τὰ τέκν[α]
Διογένη ἀνδρὶ γλυκυτάτ[ω]
μνήμης χάριν.

2. For Diogenes see 493 above.



1:15

498 Hisarcık

In fountain in 'cemetery road' near S. end.

Top of large white marble doorstone, buried below; much of surface very worn; inscription in very strong, tipped, irregular letters within circular pediment; above pediment traces of leaf pattern.

Ht. 0.79 buried (tympanum 0.29); width 0.68 (tympanum 0.40, pilaster c. 0.09); letters 0.0275–0.0375 (O 0.02). Pl. LII.

Ρουφεί-
να Δημοσ-
θένη ἀδελ-
φῶ [μνή]μης
[χάριν]

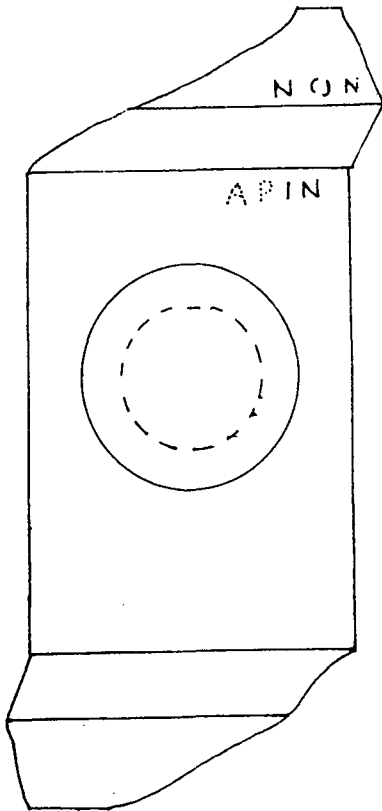
499 Hisarcık

In wall in cemetery road.

White limestone bomos, very worn indeed; on shaft traces of wreath, raised surface all cut away.

Ht. 1.00 (cap. 0.125, descent 0.08, shaft 0.60, descent 0.08, base 0.115); width 0.42 (shaft); thickness c.0.36 (shaft).

[-----
 ---]NON
 [---χ]άριν



501 Hisarcik

In corner of house in main street S. of mosque.

White marble bomos, much worn; inscription within wreath on front of shaft on field only slightly sunk; made out with great difficulty.

Ht. 1.015 (cap. 0.05, mouldings 0.095, shaft 0.70, mouldings 0.11, base 0.06); width 0.45 (cap.), 0.39 (shaft); thickness 0.40-0.44.

Δημο-
 σθενη
 εἰερω

Second or third century AD.

Area above wreath 'apparently blank', Cox. The reading should probably be εἰερω, cf. 492 above.

500 Hisarcik

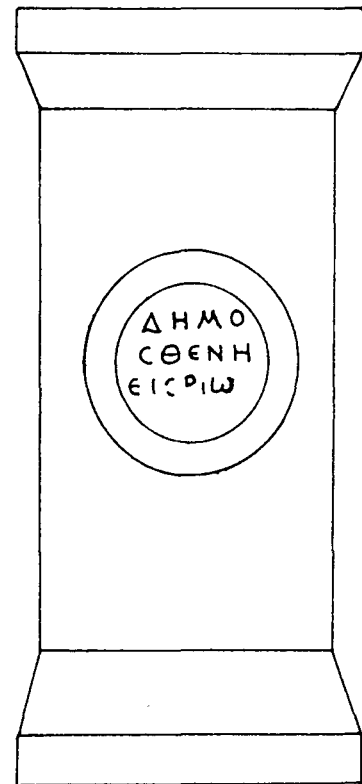
Inside wall on 'cemetery road'.

Part of tiny white marble doorstone (though weathered in places to look like limestone); in panels in light relief, top l., distaff and spindle, r., a keyplate, bottom l. and r., a lozenge with two rings and a central circle; letters clear.

Ht. 0.51 broken; width 0.37 buried and broken; thickness 0.11 buried in wall; letters 0.015-0.0225. Pl. LII.

[---θυγ]ατρί
 [...]νη μνημη-
 ς χάριν

1. The female implements impose [θυγ]ατρί not π]ατρί.
2. E.g. [Δόμ]νη.



502 Hisarcik

Published LW 1025. Tiberiopolis P63.

White marble bomos. Puzzling relief on shaft: apparently a defaced wreath surmounted by two pine cones (?), resting on a broken plinth with pilasters on either side; inscription with stabbed letters.

Dimensions? Pl. LII.

Ἀμμιάς Ἀμμιανῶ
 υἱῶ κέ Εἰταλικὸς κέ Διο-
 γένης ἀδελφῶ μνή-
 μης χάριν

- 2f. Another *Ἰταλικός* from the territory of Tiberiopolis: J. H. Munro, *JHS* xvii (1897), 283 no. 47, from Yenice, S.W. of Emet. For Diogenes see above 493n.

503 Hisarcık

Twenty minutes from village on road to Hasanlar, in fountain.

Grey-white marble doorstone, cut square on all four sides; on panels with triple sunk mouldings, top l., tabula ansata with inscription, r., keyplate; bottom, knocker above lozenge; letters beautifully cut and tipped.

Ht. 0.64; width 0.58; thickness 0.09; letters 0.01–0.015. Pl. LII.

*ἦρωσ
χαίρε*

504 Hisarcık

By mosque.

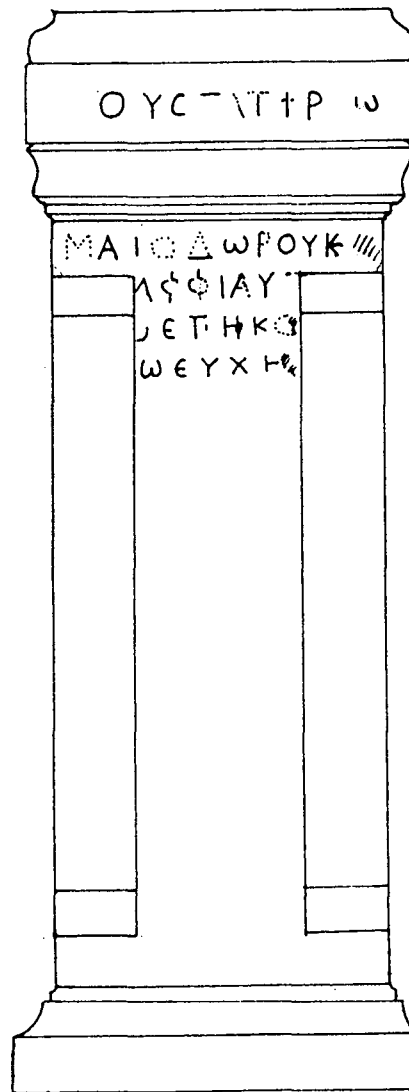
White limestone pillar, apparently bomos rounded later; very badly weathered and base broken; on either side of front of shaft, rounded pilasters of common Byzantine type; letters rough and rather faint.

Ht. 1.37 buried (cap. 0.29, shaft 0.94; bottom of pediment to top of pilasters 0.07, cap. of pilasters 0.05, shaft of pilasters 0.725, base of pilasters 0.05); width 0.51 (cap.), 0.44 (shaft), 0.53 (base); thickness 0.50 (cap.), 0.45 (shaft); letters 0.0275–0.035.

*[ἐτ]ους τλ. ΤΙΡ. Ω
. Διοδώρου κέ [ἡ γυ-]
[νή] Ἀφφία ὑ[πέρ ?ιδί-]
[ων θε]ῶ ἐπηκό[ω ὑψ-]
[ίστ]ω εὐχῆ[ν]*

Year 330 = AD 245–6 (Sullan).

1. TIA (= 311) and TA (= 301) are also compatible with the traces, followed presumably by a name, *Τυρίων?*
- 3ff. Cullen noted that three or four letters were destroyed at each end of the surviving text when the stone was cut back to make a rounded double pilaster in late antiquity. Restoration is difficult, but the form of the monument and the arrangement of the text resemble 443, found at Yukarı Yoncağaç, nine kilometres to the S., which was dedicated to θεῶ ὑψίστ[ω ἐπηκ]όω. For theos hypsistos in this area, see commentary on that stone.



505 Hisarcık

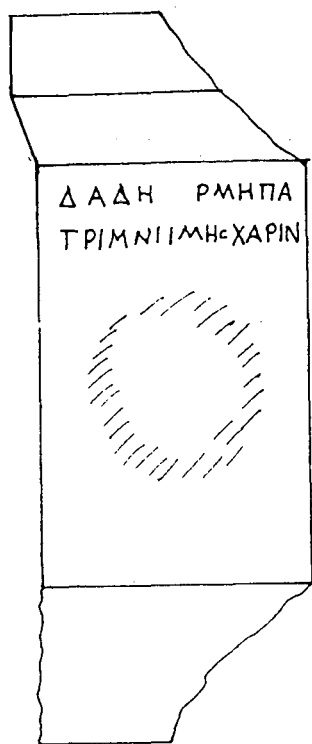
In street wall by cemetery.

White marble bomos (like limestone), bearing traces of wreath on front of shaft; capital and base cut off flush with shaft in front, broken top and bottom, buried below; letters rather rough.

Ht. 0.92 (cap. 0.19, shaft 0.53, base 0.20); width 0.36 (shaft); letters 0.025–0.0325.

*Δαδη[ς Ε]ρμῆ πα-
τρι μνήμης χάριν*

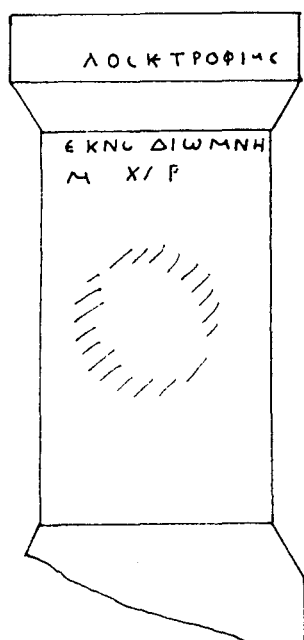
Second century AD?



506 Hisarcik

In same wall as 505.

White limestone bomos, traces of wreath on front of shaft; base broken; letters of inscription (on capital and above



wreath) quite neat between lines; irregularities in spacing, especially in top line, apparently due to natural flaws.

Ht. 0.82 (cap. 0.16, shaft 0.50); width 0.375 (cap.), 0.30 (shaft), 0.38 (base); thickness 0.33 (cap.), 0.27 (shaft); letters 0.02.

[- c. 4 -] λος κέ Τροφίμης
[τ]έκνω ιδίω μν-
ήμης χάρι[ν]

Second century AD?

1. 'Room for 4', Cullen.
Τροφίμης is likely: for names in this form, see Robert, *Noms ind.* 215 with n. 5; *Hell.* XI-XII (1960), 291 n. 4; 378 n. 4; 393 n. 2, with bibliography.

507 Hisarcik

In house wall of W. street by cemetery.

White limestone bomos with horned capital and standing figure on front of shaft, r. hand raised in front of chest, l. holding bunch of grapes; base broken, l.; letters between lines but not very regular.

Ht. 0.77 (capital 0.15, shaft 0.46, base 0.16); width, 0.31 (capital), 0.295 (shaft), 0.33 (base); thickness 0.315 (capital), 0.30 (shaft), 0.325 (base); figure 0.46 high (head 0.10, neck 0.05, body 0.21, legs 0.06, feet on base 0.04); width 0.13 (head and feet), 0.17 (body); letters 0.0125-0.02. Pl. LII.

[-c.7-] Κλαδίου
[-v. + -] ΙΗ ΘΙΟΠΑΙΩΠΡΙ|ΑΔΙC
ἐνθαδε κίτε Νόνομα τ(ύ)ν-
βων ἀείνεω(ν) πᾶσ[ι]

5. κλυτὸν θέμενον
αἷς τάδε Μ|οι-
ράων βόυ-
λευμα CH
γενέτεσ(σ)ι
10. [δυσ]τυχὴν ἦδὲ
φέρεισ ὄσα
φέρει γέν[ε-]
σις

Third century AD? 'Impossible to say exactly how many letters have gone as stone is full of small flaws which the mason seems to have avoided irregularly', Cullen.

1. 'Room for 2 or 2½ after IOY, but / after Y is probably beginning of horn', Cullen.
2. '5 before H'; after H 'probably v.' (flaw); 'looks like ΠΑΙCΟΥΚΙ, ΠΑΙΩΝΟΙ or ΠΑΙCΩΚΙ; final I might be a small I'; last four letters on r. face (ΑΔΙC = Hades?)
3. 'Probably flaw after K, followed by TENONO; EN almost certain, but might be Ω'; last letter on r. face. The copy suggests NONOY.
4. First letter 'rather suggests B than C'; 'room for 3½ after A'. Cf. ἀνεων . . . σῆμα, A. Petrie in Ramsay, *Studies* 123, no. 5 (Altıntaş).

- 5. *Init.* probably *ΚΑΥ*, but looks as if *Α* definitely not joined. Strokes of *Α* uniformly not joined at top; also *Δ*, Cullen.
- 6-7. Cf. *βουλομένων Μοιρών*, J. Anderson in Ramsay, *Studies* 208, no. 5 (Kuyucak).
- 11. *PEPIC(?)OCΔ* 'After *Ι* looks like *С* but may be part of hair ornament'.
- 12f. On r. face 'surface gone opposite 11, 12 and 13'.

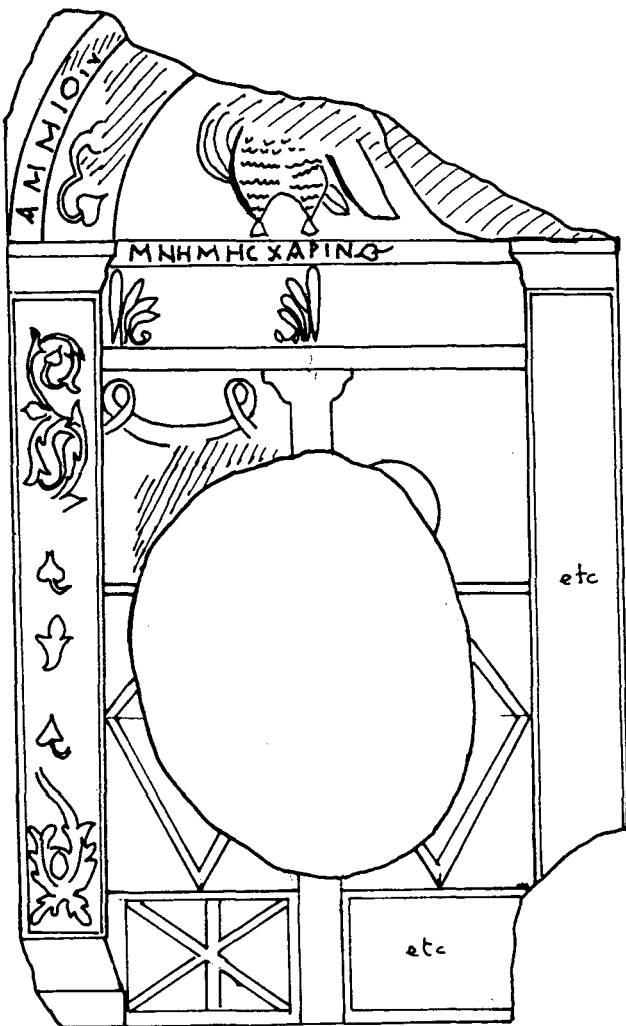
508 Hisarcik

In dry well three quarters of an hour from Hisarcik on Kirgil road.

Grey marble doorstone, top broken; well hole cut in middle; in rounded pediment part of eagle; in panels l. and r. remains of top, a wreath, middle, a lozenge, bottom, a cross; on pilasters l. and r. a leaf and fruit pattern, on top border palmettes; letters very neat and regular, slightly stabbed.

Ht. 1.36; width 0.83; thickness 0.39; letters 0.025-0.0275.

Αμμιον Δ[- -]
μνήμης χάριν



509 Hisarcik

In fountain on W. edge of village.

White marble bomos, on middle of shaft a wreath in 4-5 cm. relief.

Ht. 0.845; width 0.30 (cap.), 0.235-0.26 (shaft bottom), 0.33 (base); thickness buried; letters 0.0175-0.02. Pl. LII (squeeze).

[- - - - -]
του Νεικάδι [θυγ-]
α]τρι γλυκυτά[τη μνή-]
μης χάριν

- 1. If *του* is the end of a patronymic, then we must restore *θυγα]τρι* not *πα]τρι* at the end of the line. The female name was probably *Νεικάς*.



510 Hisarcik

Built into fountain outside W. of village.

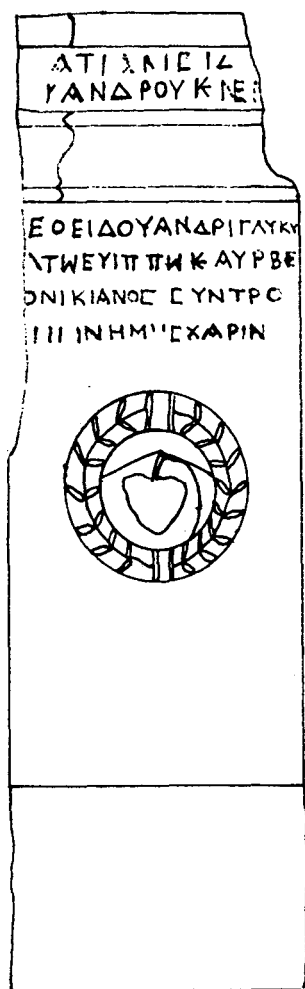
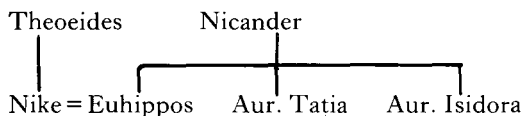
Hard white and pink marble bomos; front of shaft decorated with wreath surrounding bunch of grapes in a sort of frame; broken top and bottom r. and l., cut away on l. hand side, base chipped flush with shaft.

Ht. 1.24 (cap. 0.24, shaft 0.74, base 0.26); width 0.39 (shaft); wreath in 0.06 relief, sunk in centre 0.02-0.04, with grapes in 0.005 relief; letters 0.015-0.02.

[?Αύρ. Τ]ατια κέ Ίσιδ[ώρα]
[Ν]εικάνδρον κέ Νει[κη?]
[Θ]εοείδου άνδρι γλυκυ-
[τ]άτω Εύίππω κέ Αύρ. Βε-
[ρ]ονικιανός συντρό-
[φ]ω μνήμης χάριν

After AD 212.

3. Θεοειδής, apparently otherwise unattested as a proper name; the genitive is anomalous.



511 Hisarcik

Outside house near N. end.

White bomos, probably of limestone, decorated with relief of wreath; capital and base cut flush with shaft behind; letters very neatly and for the most part regularly cut; slightly stabbed.

Ht. 0.62 (cap. 0.08, descent 0.05, shaft 0.35, base 0.14); width 0.295 (cap.), 0.25 (shaft), 0.305 (base); thickness 0.25 (cap.), 0.23 (shaft), 0.295 (base); wreath in relief of 0.02; letters 0.025. Pl. LII.

[Ἀρ]τεμίδωρος
κέκε Μητροδω-
ράς υἱῶ Διογε-
νή

5. μνήμης χάρι-
ν

Second century AD?

- 2f. Μητροδώρας: for names in this form see Robert, *Noms ind.* 174 n.6 and 306 n.2 ('aussi ne peut-on voir des particularités "d'Asie Mineure" dans ... des formes de noms féminins du type *Τουλίας* ou *Ἀταλαντής*').



512 Hisarcik

By mosque.

Top of white marble bomos with wreath decoration on front of shaft; letters neatly cut between lines, but varying in shape; slightly stabbed (not top line).

Ht. 0.40 broken (cap. 0.14); width 0.275 (shaft, complete); thickness 0.26 (shaft); letters 0.225-0.275. Pl. LIII.

[Ἀπο]λλᾶς Τελεσφό-
π
ρου Μάρκω τᾶτ-
[ρ]ωνι μνήμης
χάριν

Second century AD?

1. [Ἀπο]λλᾶς: see *MAMA* ix, lxii.
2f. 'Clearly Π on the curved moulding is a correction for T of τᾶτ[ρ]ωνι below', Cullen. *πάτρω*s means paternal uncle at Temenothyrae in 269-70 AD (*IGR* iv, 621) and elsewhere in Lydia (*TAM* v, 152 (Saittae); 293 and 295 (Kula); 432-4 (Saraçlar, Nisyra); 473a, 477, and 483a (Ayazviran); 548 (Maeonia); 625 (Daldis); 680f. (Characipolis); 704, 706f., 714, 743 (Iulia Gordus); 786 (Yayakırıldık). For the dative form cf. *μήτρωνι*, from *μήτρως* (maternal uncle), *MAMA* ix, 158n.



513 Hisarcik

In tekke court at N.W. end of village.

White marble bomos with wreath encircling ox-head on front of shaft; 'horns' on other faces; letters irregular.

Ht. 0.61 (cap. 0.075, moulding 0.095, shaft 0.285, moulded base 0.155); width 0.29 (cap.), 0.235 (shaft), 0.29 (base); thickness 0.26 (cap.), 0.205 (shaft), 0.29 (base); wreath and head in 0.015 relief; letters 0.015–0.025. Pl. LIII.

[Μη]νόδω-
ρος Μη-
νοδώρω τῷ
πατρὶ μνήμης
χάρις

Second century AD?



514 Hisarcik

Behind mosque.

White limestone bomos, bottom broken; cut square and straight behind; front of shaft decorated with wreath surrounding mirror and comb in very shallow relief from

sunk centre; inscription above in rather rough and very shallow letters.

Ht. 0.80 broken (cap. 0.21); width 0.38; thickness 0.35; wreath in 0.03 relief; letters 0.025.

[?]Μένανδρος καὶ Ἀ-
μμ[ιαν]ός Χρυσίδι [?]
μητρὶ [μν]ήμης χά-
ρις

Late second or third century AD?

2. Or Χρυσίδι?



515 Hisarcik

In same tekke court as 514.

White limestone bomos, capital and pedestal partly buried; wreath on front of shaft, capital horned; letters well and regularly cut between lines; all (except end of l. 2) clear and certain.

Ht. 0.98 (pedestal 0.11, capital 0.21, shaft 0.45, base 0.21); width, 0.31 (pedestal), 0.42 (capital), 0.355 (shaft), 0.45 (base); thickness, 0.36 (shaft), 0.44 (base); letters 0.0175–0.02. Pl. LIII.

Αὐρ. Μητρόδωρος κέ
Αὐρ. Σπάταλις κέ Αὐρ. Μακρό-
βις πατρὶ Ἀρτεμιδώρω
β' γλυκυτάτῳ μνή-
μης χάρις

AD 212 or later: the father is not Aur.; see n. below.

1. Σπάταλις: Σπάταλος is well attested. Cf. Spatale on the much discussed text for Epitynchanos of AD 313/4, Ramsay, *CB* 1.2, 566 nos. 467–9.
- 2f. Μακρόβις.
4. β': Artemidorus was named after his father. Either the enfranchisement of AD 212 falls between his

death and the erection of the monument or his sons did not think it worth while mentioning the citizenship of their deceased father.



AĖalar Yenice (Simav 27 Id)

516 AĖalar-Yenice

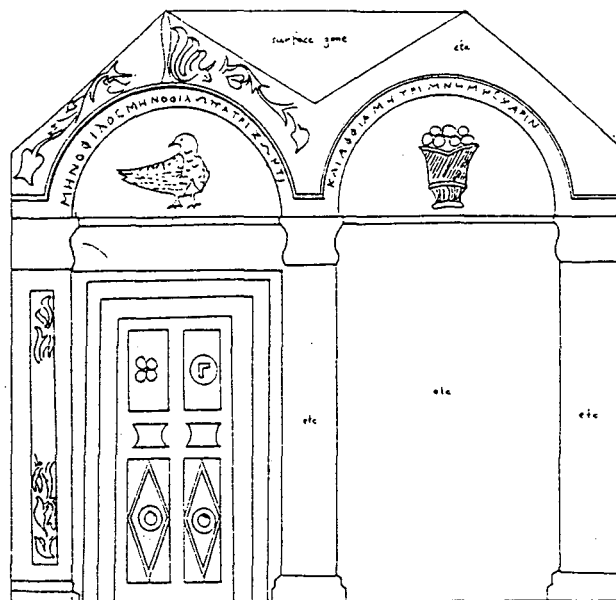
In dry fountain in prison.

Published Körte, *Inscr. Buresch.* no. 42; (W 192a). Tiberiopolis P28.

Grey-white marble double doorstone, roughly finished behind; inscription in neat, slightly tipped letters.

Ht. 1.24 (panels 0.58); width 1.22 (panels 0.23, pillars 0.14); thickness 0.32 (panels recessed 0.17, pillars 0.13); letters 0.0125-0.015.

*Μηνόφιλος Μηνοφίλω πατρί ζώντι
καὶ Ἀφφία μητρὶ μνήμης χάριν*



1:20

517 AĖalar Yenice

Built in under stairs of house.

Published LW 1024; (*CIG* 3847 and p. 1080). Tiberiopolis P32.



Whitish limestone bomos with wreath on shaft and moulded top; letters of inscription very narrow, shallow and rather irregular, some are tipped.

Ht. 1.14; width 0.46 (cap.), 0.43 (shaft), 0.49 (base); letters 0.03, last l. 0.025–0.0275. Pl. LIII.

σπζ' μηνὸς Δαισίου θ'

ὄνομά μοι Με-
νέλαος, ἀτὰρ δέμας
ἐνθαδε κείται ψυχὴ
δ' ἀθανάτων αἴθερα
ναιεταίει

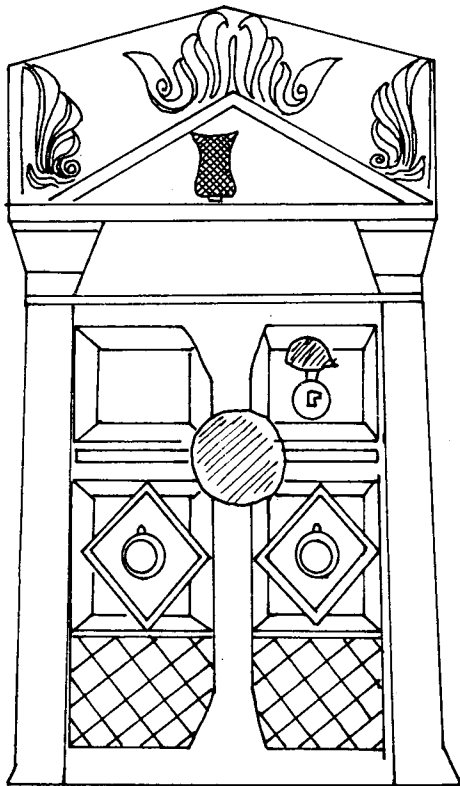
9. Daisios of year 287=1 May AD 202–3 (Sullan). Earlier publications omit l.
10. Cullen saw no room for ἔτους.

518 Ağalar Yenice

Near prison.

White marble doorstone.

Ht. 1.075; width 0.565 (cap.), 0.48 (top of shaft), 0.53 (bottom of shaft); thickness 0.20 (cap.), 0.185 (shaft). Panels 0.63 high, very shallow relief. Pl. LIII.



519 Ağalar Yenice

In fountain five minutes S.

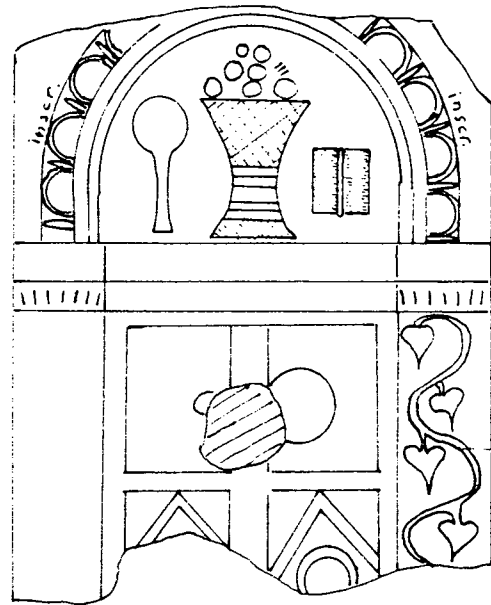
Published J. H. Munro, *JHS* xvii (1897), 283 no. 47; (W 23). Tiberiopolis P 29.

Limestone or marble doorstone, buried below.

Ht. 0.76 buried (tympanum 0.245, panel 0.31 buried); width 0.61 (cap.), 0.60 (shaft); 0.32 (tympanum), 0.34 (panels), 0.14 (pilasters); thickness 0.25 (rough back); pilasters project 0.025. Pl. LIII.

Ἰταλικὸς ΜΗ[- -]

For *Ἐιταλικός* in the area see 502 above.



Doğanlar (Simav 27 Id)

520 Doğanlar, brought from Kırğıl

Published as *MAMA* IX, 484.

521 Doğanlar

Outside mosque, serving as minaret.

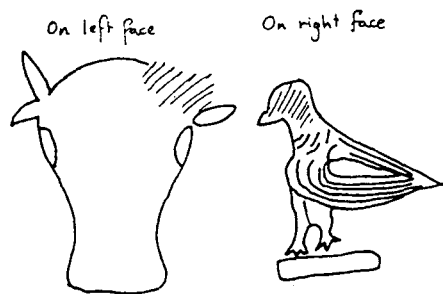
White limestone bomos, top and front broken, bottom buried; on shaft traces of two busts; inscription in panel beneath projecting 0.04; on l. face an ox-head, r. an eagle, back a boss; letters regular but plain.

Ht. 1.03 buried; width 0.55 (shaft); thickness 0.49 (shaft); letters 0.025–0.03.

Ὀ[ν]ήσιμος ἱερεὺς
εἰ I ε[.] ε Y[. .] C

2. ? εἰε[ρ]εύ[σα]s.

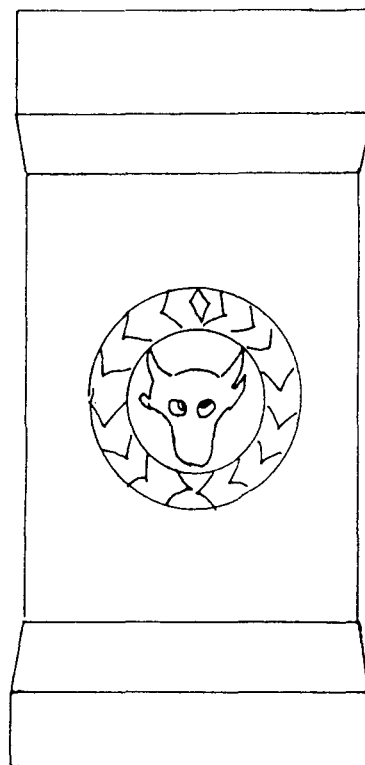
Kırgıl (Simav 28 Ic)



523 Kırgıl

Limestone, marble-like bomos. Ox-head in wreath on shaft. On side panel with lozenge enclosing rosette. Either never inscribed or weathered.

Ht. 0.98 (cap. 0.13, moulding 0.08, shaft 0.585, moulding 0.09, base 0.95); width 0.48 (cap.), 0.45 (shaft), 0.50 (base); thickness 0.51 (cap.), 0.44 (shaft); wreath diam. 0.28 (external), 0.15 (internal).



522 Doğanlar

In house wall.

Pink and white limestone stele with scallop shell pediment.

Ht. 1.195 (cap. 0.24, top to pediment 0.10, shaft 0.57, base 0.31); width 0.52; thickness 0.22 (pediment recessed 0.04, panel 0.05). Pl. LIII.

Kırgıl and İğde Köy

Most of the monuments copied by Cox and Cullen at Kırgıl have been published in *MAMA* ix. See Tiberiopolis P34-62. We include some remnants here.

524 Kırgıl

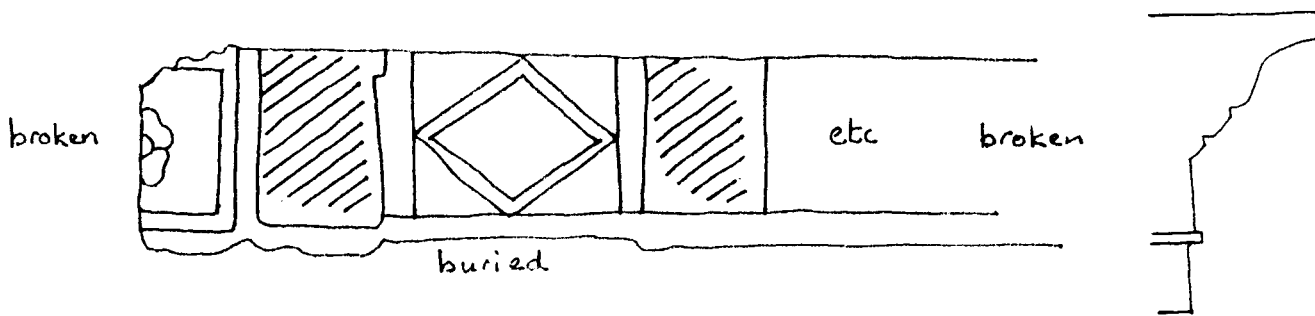
Small white marble statue, head gone. Bracket opposite right thigh, broken at knee.

Ht. 0.625; width of chest 0.21; thickness at chest 0.15. Full breadth including bracket 0.31. Pl. LIV.

525 Kırgıl

White marble cornice block.

Ht. 0.32; width 1.53.



Emet (Simav 28 Ic)

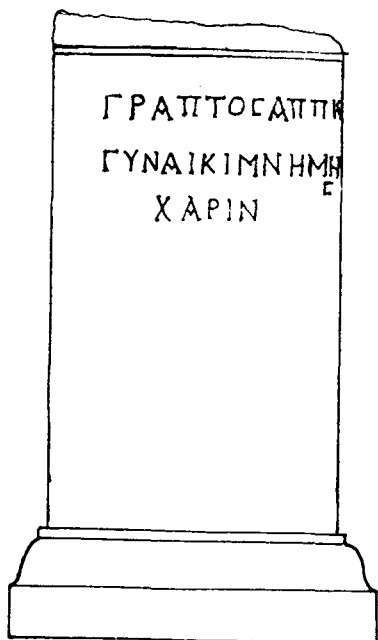
526 Emet

E. cemetery.

Grey-white marble bomos, upside down, buried at top; space for lettering very badly judged; letters very nicely cut and tipped.

Ht. 0.78 buried; width 0.38 (shaft), 0.48 (base); thickness 0.38 (shaft), 0.46 (base); letters 0.025.

Γράπτος Αππη
 γυναικὶ μνήμη-
 χάριν^s



527 Emet

E. cemetery.

Published *CIG* 3847g; *LW* 1015; (*IGR* IV,554; *Rev. Phil.* 1, 328); cf. *JHS* XVII (1897), 282 no. 41. Tiberiopolis P12.

Grey marble bomos; sides of capital broken and buried, broken off behind; rather worn letters.

Ht. 0.58 buried; width 0.52 (cap., broken), 0.44 (shaft); thickness 0.30 broken; letters 0.025-0.03. Pl. LIV (squeeze).

[Απο]λλοφάνης
 [μ]ητρὶ θεᾶ
 εὐχὴν

2. [Ε]στὴ θεᾶ, LW; *HTPIOCTA* Munro. The drawing does not allow room for Δημήτρι; the squeeze, like the copy, shows the right hand tail of M. For another dedication to the θεὰ μητῆρ see Cadi P3.

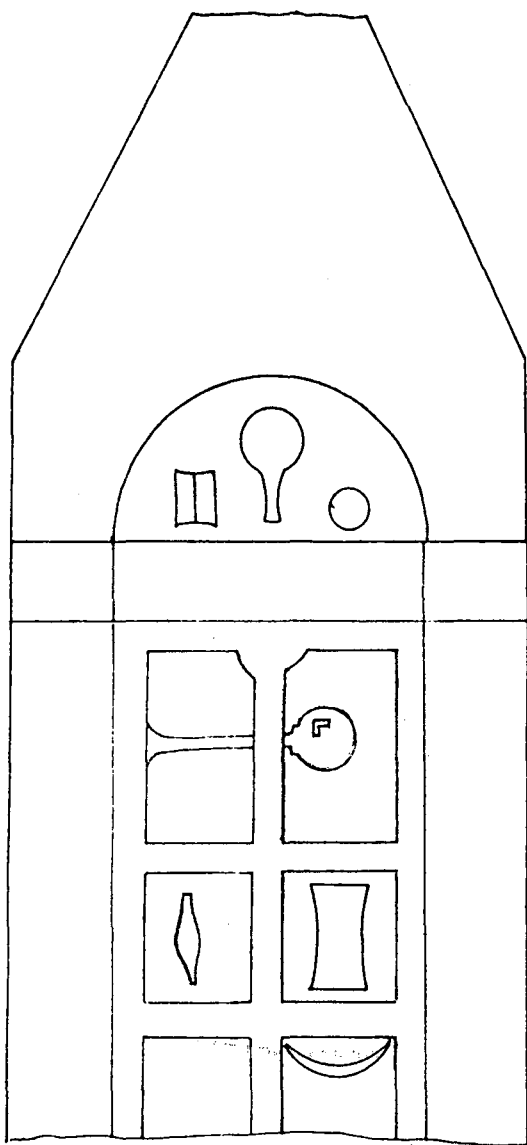


528 Emet

E. cemetery.

White marble doorstone, broken above and below and weathered so that only the outline of the reliefs survives.

Ht. 1.44 broken (cap. 0.43, arch 0.23, lintel 0.10, shaft and panels 0.68 broken); width 0.69 (panels 0.41); thickness c. 0.13; panel 0.68 x 0.41.



529 Emet

E. cemetery.

Published *CIG* 3877g; LW 1017; (*Rev. Phil.* 1, 327).
Tiberiopolis P14.

Bomos, probably grey-white marble, cut square behind;
inscription in very neat letters on capital.

Ht. 0.78 buried (top 0.035, cap. 0.125, moulding 0.09,
shaft 0.53 buried); width 0.28 (top), 0.345 (cap.), 0.29
(shaft); thickness 0.26 (top), 0.30 (cap.), 0.26 (shaft);
letters 0.02, 0.175. Pl. LIV (squeeze).

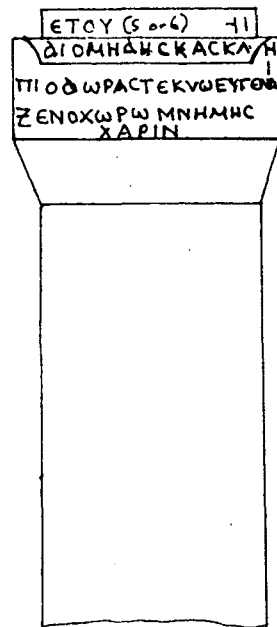
ἔτους[.] ΗΙ
Διομήδης κέ Ἀσκλη-

πιοδωρὰς τέκνω Ἐγγενω
ξενοχώρω μνήμης

5. χάριν

1. ἔτους (figure), (short month name, e.g. Λώου,
Δίου) ηί.

4. The reading is confirmed by the squeeze, not
Ξενόδωρος (LW); ξενόχωρος appears to be an
adjective—'travelling abroad', but is not elsewhere
attested. Presumably the deceased had travelled and
died abroad, and his parents erected a cenotaph, or
brought back his body for burial; cf. *MAMA* IX,
546 from Kirgıl, for a father and two brothers
θάνουσι ἐν Σμύρνη; alternatively it is a sobriquet
acting as a second name: Ἐγγένιος Ξενόχωρος.



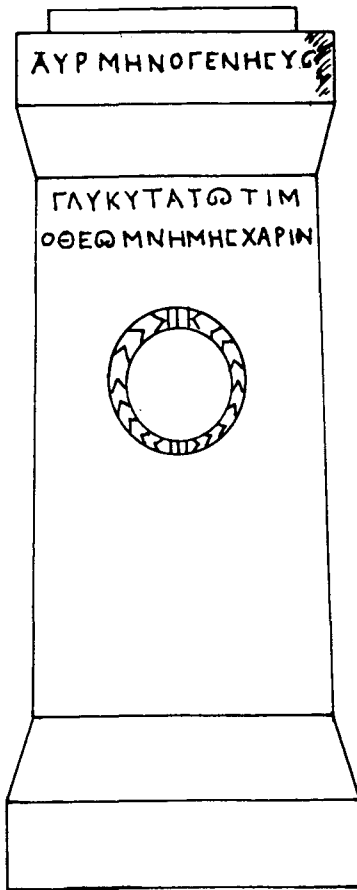
530 Emet

Large cemetery.

Bomos, probably limestone; sides plain, back feels as if
not moulded; on shaft a wreath; inscription of clear,
splayed letters almost all below ground, clear on
emerging.

Ht. 1.15 (top 0.03, cap. 0.09, moulding 0.055, shaft 0.69,
moulding 0.10, base 0.11); width 0.33 (top), 0.42 (cap.
broken), 0.37–0.40 (shaft), 0.47 (base, broken); thickness
0.41 (shaft, bottom), 0.45 (base); letters 0.0225–0.025.

Ἀρ. Μηρογένης ὑψ
γλυκυτάτω Τιμ-
θεῶ μνήμης χάριν



531 Emet

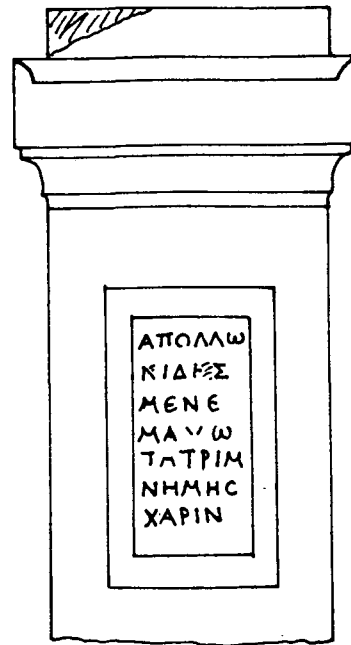
Large cemetery.

Published J. H. Munro, *JRS* xvii (1897), 283 no. 45. Tiberiopolis **P10**.

Bomos, probably limestone with appearance in places of marble, buried below; inscription in sunk panel; irregular letters.

Ht. 0.795 (top 0.065, cap. 0.11, moulding 0.08, shaft 0.54 buried); width 0.37 (top), 0.45 (cap.), 0.37 (shaft); thickness (top broken) 0.44 (cap.), 0.385 (shaft); letters 0.0175–0.02.

5. Ἀπολλω-
νίδης
Μενε-
μάχῳ
πατρὶ μ-
νήμης
χάριν

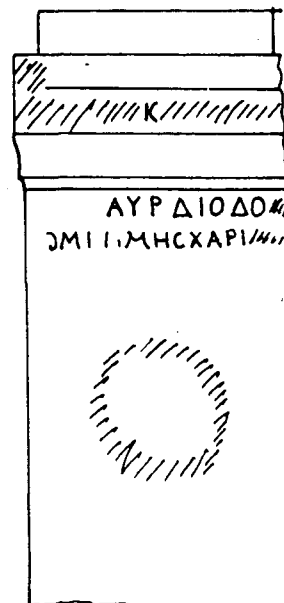


532 Emet

Large cemetery.

Bomos of marble-like limestone, much weathered, bottom buried; sides plain; back not moulded; on shaft traces of wreath.

Ht. 0.78 buried (top 0.055, cap. 0.10, moulding 0.075, shaft 0.53 buried); width 0.31 (top), 0.37 (cap.), 0.35 (shaft); thickness c. 0.405–0.34; letters 0.0225.



[- -] K [- -
 - -] Ἀδρ. Διοδό[τ-]
 φ μνήμης χάρι[v]

- 2f. Cox thought Διοδό[τφ | ὕ]ω a little more likely, but the drawing suggests otherwise.

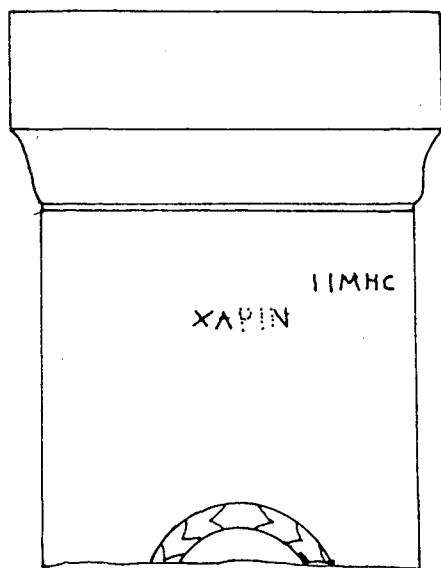
533 Emet

Large cemetery.

Coarse marble or limestone bomos, buried at bottom; on shaft beginning of wreath.

Ht. 0.685 buried (cap. 0.145, moulding 0.09, shaft 0.45 buried); width 0.57 (cap.), 0.495 (shaft); thickness 0.525 (cap.), 0.46-0.495 (shaft); letters 0.025.

[- - - -]
 [- - μν] ἡμης
 χάρις



534 Emet

Large cemetery.

Limestone bomos; on shaft wreath and, l., a pruning hook, r., a dolabra, in weathered relief.

Ht. 0.94 (cap. 0.13, moulding 0.10, shaft 0.50, moulding 0.10, shaft 0.11); width 0.405 (cap.), 0.345-0.375 (shaft), 0.44 (base); thickness 0.40 (cap.), 0.35 (shaft), 0.45 (base); letters 0.0225.

[- - - ?πα-]
 τρι μνήμης χά[ρις]

For implements of viticulture in this area cf. *MAMA IX*, xliff. and esp. *MAMA IX*, 405 from Kirgil. For the dolabra, see K. D. White, *Agricultural Implements of the Roman World* (Cambridge, 1967), 59-64; M. Waelkens, *Anc. Soc. VIII* (1977), 279f.



535 Emet

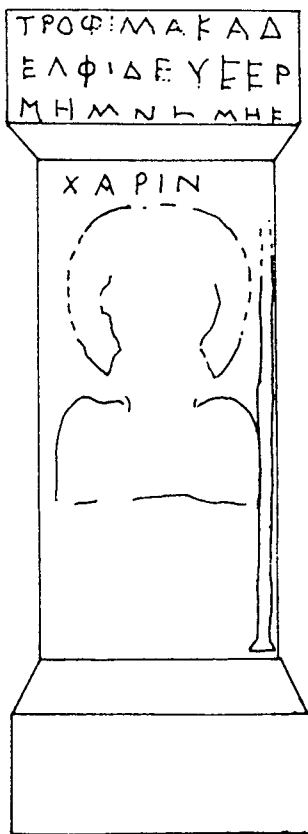
Large cemetery.

Coarse marble bomos; on shaft a bust in fairly high relief, on. r. an object in relief; back (cut not moulded) and sides plain; letters deeply cut but filled in, needed much working out.

Ht. 1.035 (cap. 0.14, moulding 0.05, shaft 0.63, moulding 0.065, base 0.15); width 0.38 (cap.), 0.31 (shaft), 0.39 (base); thickness 0.38 (cap.), 0.34 (shaft), 0.39 (base); letters 0.0175-0.275. Pl. LIV.

Τροφίμας ἀδ-
 ελφιδεύς Ἐρ-
 μή μνήμης
 χάρις

Set up by a nephew for his uncle, probably father's brother. ἀδελφιδεύς: the form is cited once in LSJ suppl.; for a reverse variant (in a name) see *MAMA IX*, 475n.



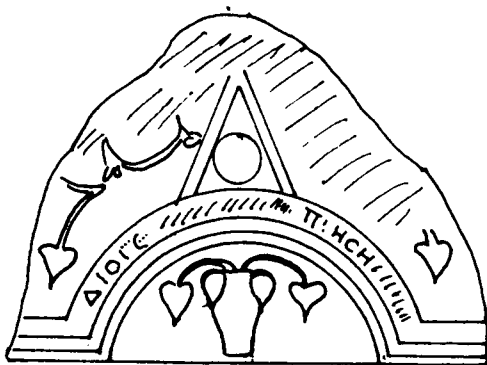
536 Emet

In cemetery.

Top of small doorstone, coarse marble or limestone; in circular pediment a vase with leaves curving from it to l. and r.; above pediment a boss, a trefoil either side and traces of leaf pattern.

Ht. 0.47 buried; width 0.63; thickness 0.19; letters 0.0225.

Διογε[- -] Π. ΗΧΗ[-]



537 Emet

In fountain outside konak.

White marble doorstone. Pilasters and pediment chipped away flush with panels and tympanum.

Ht. 1.43 (tympanum 0.27, panels 0.85); width 0.82-0.83 (tympanum 0.55, panels 0.56, pilasters 0.13). Pl. LIV.

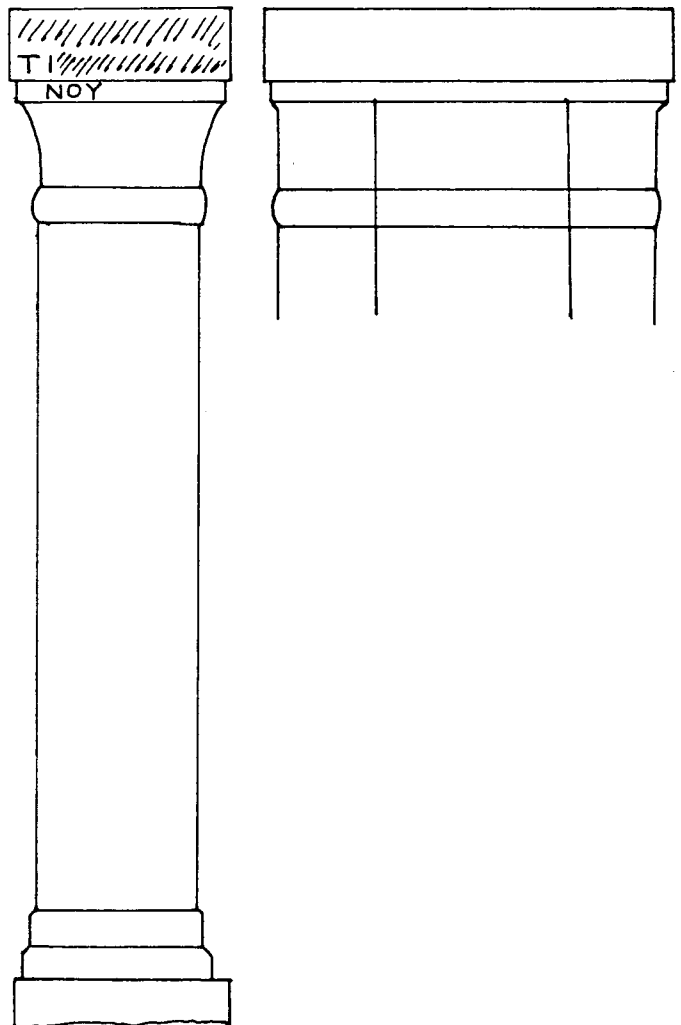
Eğrigöz (Orhaneli 28 Ic)

538 Eğrigöz

Doorstone, cut down to make one of two Byzantine double pilasters on right of fountain.

Ht. 1.29 buried (cap. 0.12, moulding 0.15, shaft 0.87, moulding 0.09, base 0.06 buried); width 0.545 (cap.), 0.515 (shaft); thickness 0.29 (cap.), 0.22 (shaft); letters 0.02-0.025.

Text as fig.

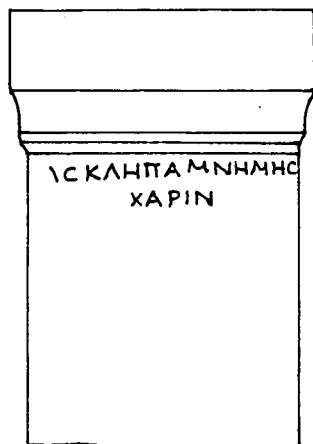


539 Eğrigöz

White marble bomos, capital broken; broken below.

Ht. 0.39 broken; width 0.40 (cap.), 0.37 (shaft); thickness (cap. broken) 0.33 (shaft); letters 0.02.

[-----]
 Ἀσκληπᾶ μνήμης
 χάριν



Mümye (Orhaneli 28 Ic)

540 Mümye

At spring beside Ören 1 hour 10 minutes from Eğrigöz and before Mümye.

Grey marble bomos, broken behind, projections and surfaces of capital and base mostly broken; letters neat and regular, some lines cut but not followed.

Ht. 1.02 (cap. 0.27, shaft 0.59, base 0.16); width 0.36 (shaft), rest broken; thickness 0.31 broken; letters 0.0175-0.02. Pl. LIV (squeeze).

προσθὲ κασίγνητον Τρο-
 φιμᾶν Ζεῦξις ἄτεκνον |
 καὶ παῖδα εἰνατὴ Τρο-
 φιμᾶν θάψεν ἄνυμφον, |

5. ὠκυμόρους δοίους τύμβῳ
 ἐνὶ οἷς ἐπι κείνοισι | ● πένθος
 ἄλαστον ἔχων σὺν Σωσ-
 θενίδι παρακοίτι. | vac.

10. βῶμον ἀνέστησεν λυπη⁵
 ἄκος ἠδ' ἐπ' ἐκείνοισι |
 ὠκυμόρους φθιμένοις
 μνήμην αἰώνιον εἶναι. |
 κείνοισι μὲν φθιμένοις, ἑαυ-
 τῷ δ' ἔτι ζῶν ἀνέθηκεν |

15. Σωσθενίδι τε ἀλόχῳ μνή-
 μην ἵνα ἔχωσι θανόντες

10. T for Π on stone.

Eight hexameters. Zeuxis buried first his childless brother Trophimas, then his own nine-year-old child, another Trophimas (named after the dead brother?) in a single grave. He erected the bomos in their memory, and for himself and his wife Sosthenis in their lifetime as a memorial to them after their deaths.

APPENDICES

Appendix I

List of Published Inscriptions

Cadi, Synaus, Ancyra Sidera, and Tiberiopolis

CADI

(All inscriptions from Gediz, unless otherwise noted)

1. Inscription for Chromios the propator, set up by the demos of the Musoi Abbaeitai. Keppel, *Narr.* II, 244; Hamilton, *Researches* II, 21; LW 1001; (*CIG* 3849); Buresch, *Aus Lydien* 158; (*OGIS* II, 446). Cullen noted that it was on a block of white-grey marble, ht. 0.31; width 0.675; thickness 0.655.
2. The demos honours Asclepiades son of Ariston. Körte, *Inscr. Buresch.* 48; (*IGR* IV, 596).
3. Dedication to the Thea Meter. *Mous. kai Bibl.* (Smyrna) v (1884), 56; (*Rev arch.* 1886 I, 157).
4. Dedication to Zeus and the Meter Theon Steunene. Buresch, *Aus Lydien* 159; cf. *MAMA* IX, xxxiii–xxxiv.
5. (From Yeni köy.) Dedication to Mên (?). T. Drew Bear, *Nouv. inscr.* 31 no. 4; (*SEG* xxxviii (1978), 1167).
6. Fragmentary inscribed architrave. LW 1002.
7. (Seen at Kula.) Gravestone of Gaius and Elpis, AD 165/6. A. Kontoleon, *Ath. Mitt.* xiv (1889), 90 no. 9; E. Hicks, *CR* III (1889), 138 (from a copy made by M. Matteo Scicluna, 'engineer to the Turkish government for the vilayet of Aidin'); Keil-Premmerstein, *Erster Bericht* 87, no. 188; Pfuhl-Möbius, *Grabreliefs* 534, no. 2221, Pl. 316).
8. (Seen in Izmir.) Gravestone of Quintus and Kornoute, AD 117/8. *Mous. kai Bibl.* (Smyrna) III (1879/80), 171; Buresch, *Aus Lydien* 48 and F. Noack, *Ath. Mitt.* xix (1894), 327; (Pfuhl-Möbius, *Grabreliefs* 551, no. 2280 with fig. 125).
9. (Seen in Izmir.) Gravestone of Soses, AD 155/6. *Mous. kai Bibl.* (Smyrna) III (1879/80), 166 no. 366; (Pfuhl-Möbius, *Grabreliefs* 522, no. 2183 fig. 110).
10. Gravestone of Akindynos, AD 163/4. Keppel, *Narr.* II, 243; (*CIG* 3850).
11. Gravestone of Alexandros and Valeria, AD 165/6. Pfuhl-Möbius, *Grabreliefs* 282, no. 1137, Pl. 171; (*Bull. épigr.* 1979, 12; *SEG* xxix (1979), 1423). For the provenance, see C. Naour, *ZPE* XLIV (1981), 26 no. 62; it is now in the Römisch-Germanisches Zentralmuseum Mainz, as indicated by E. Künzl, *Épigr. Anat.* II (1983), 81–3 no. 1 with Pl. 7. 2. Cf. G. Koch, *Roman Funerary Monuments in the J. Paul Getty Museum* I (Malibu 1990), 117 fig. 2; 127 no. VII. 1.
12. (Seen at Kula.) Gravestone of Trophime and Epictesis, AD 165/6. *Mous. kai Bibl.* (Smyrna) III (1879/80), 159 no. 317.
13. (From Çeltikçi.) Gravestone of Eutyches set up by P. Ulpus Silicis, AD 179/80 (Christian). W. M. Calder, *AS* v (1955), 33–5 no. 2; cf. G. Koch, *Funerary Monuments*, 117 fig. 3; 127 pl. VII 4.
14. (Seen at Kula.) Gravestone of Epictesis, AD 218/9. Keil-Premmerstein, *Erster Bericht* 88 no. 190; (Pfuhl-Möbius, *Grabreliefs* 550, no. 2284, Pl. 322).
15. Gravestone of Aur. Trophimus, AD 250/1. Pfuhl-Möbius, *Grabreliefs* 282, no. 1138, pl. 171; (*Bull. épigr.* 1979, 12; *SEG* xxix (1979), 1425). For the provenance see C. Naour, *ZPE* XLIV (1981), 26 no. 62; now in Mainz; see E. Künzl, *Épigr. Anat.* II (1983), 81–3 no. 2, Taf. 7. 3. Cf. G. Koch, *Funerary Monuments*, 127 no. VIII 1, 130 fig. 29.
16. Gravestone of Antipas. Körte, *Inscr. Buresch.* 51. Said to have been brought from Aezani, but the type suggests that it came from Cadi, where it was copied.

17. Gravestone of Aur. Antiochus, *primipilaris*. Körte, *Inscr. Buresch.* 50; (*IGR* IV, 595); 358.
18. Gravestone of Eutychus, Epicharmus, and Asclepiades. J. Baily, *Fast. Inscr. Graec.* (Dublin, 1842), 113; (*CIG* 3850b); *LW* 1716; (*IGR* IV, 597).
19. (Seen at Kula.) Gravestone of Iulia Tyche. Keil-Premmerstein, *Erster Bericht* 88 no. 191, cf L. Robert, *Hell.* VI (1948), 103 no. 41. See *MAMA* IX P96 and p. lv. From Cadi or Aezani.
20. Gravestone of Menander and Apphion. Keppel, *Narr.* II, 242; (*CIG* 3849).
21. Gravestone of Tation and Tatianos. G. Koch, *Epigr. Anat.* VI (1985), 1–6; id., *Funerary Monuments* 115–6, fig. 1.
22. (In Istanbul Museum; inv. no. 4090.) Gravestone of Tryphon and Auxanouse (Christian). *Ath. Mitt.* XXII (1897), 353 no. 4; W. M. Calder, *Bull. John Rylands Library* XIII (1929), 267; (*SEG* VI 135); A. M. Mansel, *Arch. Anz.* XLVIII (1933), 135ff. no. 48, 137 pl. 21; Gibson, 'Christians' no. 30 (Pl. XXV); (Pfuhl-Möbius, *Grabreliefs* 530, no. 2202, pl. 314; G. Koch, *Funerary Monuments* 117, fig. 4; 127 no. VII 7).
23. (In Izmir Museum; Başmahane depot no. 3851.) Christian gravestone of Beronicianus, showing *panis eucharisticus*; AD 157–8. F. Benoit, *Mars et Mercure. Nouvelles recherches sur l'interprétation gauloise des divinités romaines* (Aix-en-Provence, 1959), 151 no. 32; Pl. 12 fig. 1; Waelkens, *Türsteine* 147, no. 367; T. Lochmann, *Bulletin du Musée Hongrois des Beaux-Arts* (Budapest) LXXIV (1991), 16 fig. 5; 18 no. 13 (text).
24. Gravestone of AD 154/5. See G. Koch, *Funerary Monuments*, 127 VII. 3.
25. Fragment prescribing a fine. Körte, *Inscr. Buresch.* 49 (cf. Buresch, *Aus Lydien* 157).
26. Gravestone of Maxima, AD 154–5. *Bull. épigr.* 1980, 460 no. 493 after Munich Sale Catalogue; sale catalogue of Sotheby's, New York, 2. 12, 1988, no. 98; T. Lochmann, *Bull. Mus. Hongr.* LXXIV (1991), 19 no. 6 and 16 fig. 6. ἔτους σλθ'. Εὐάγγελος Μαξείμα γυναικεὶ γλυκυτάτῳ καὶ σώφρονει καὶ φιλόανδρῳ μνήμης χάριν. ὅς ἀν περικόψει οὕτως ἄωρα πρόθοιτο τέκνα.
27. Gravestone of Tyche and Apollonius. Munich Sale Catalogue, whence *Bull. épigr.* 1980, 461 no. 493 bis. T. Lochmann, *Bull. Mus. Hongr.* LXXIV (1991), 19 no. 9 and 17 fig. 7.
28. Gravestone set up by Menophilus and Apollonius, probably AD 159–60. In Budapest Museum. T. Lochmann, *Bull. Mus. Hongr.* LXXIV (1991), 14ff. B, 13 fig. 4.
29. Gravestone of Artemon, found between Erdoğmuş and Yeniköy, AD 163–4. T. Lochmann, *Bull. Mus. Hongr.* LXXIV (1991), 20 no. 12 with no. 14 (copy by C. Naour); 17 fig. 8.
30. Gravestone of Thalamos set up by Avidius Pantagathus. Uşak Museum no. 26–2–71. Published without provenance by E. Varinlioğlu, *Epigr. Anat.* XIII (1989), 30 no. 16; attributed to Cadi by T. Lochmann, *Bull. Mus. Hongr.* LXXIV (1991), 20 no. 13 with 19 fig. 9 (photo by Drew Bear).
31. Gravestone of Tatianus. Uşak Museum 5-1-74. AD 165-6. Varinlioğlu, *Epigr. Anat.* XIII (1989), 20 no. 5; T. Lochmann, *Bull. Mus. Hongr.* LXXIV (1991), 20 no. 14, 19 fig. 10 (photo by Varinlioğlu).
32. Gravestone of Antiochus and Charitine. Uşak Museum 5-2-74. Varinlioğlu, *Epigr. Anat.* XIII (1989), 28 no. 14; cf. T. Lochmann, *Bull. Mus. Hongr.* LXXIV (1991), 20 no. 16.
33. Gravestone of Praudike (?) of AD 240/1. Berlin Pergamon-Museum, inv. no. Sk. 791. Pfuhl-Möbius, *Grabreliefs* 550, no. 2283 Pl. 322; cf. T. Lochmann, *Bull. Mus. Hongr.* LXXIV (1991), 20 no. 15.
34. Gravestone of Polyneice in Bursa Museum. T. Corsten, *Die Inschriften von Prusa ad Olympum*, *IGSK* 39.2 (1992), no. 178 (information from Frau M.-L. Cremer).

For a discussion of the grave steles produced by the Cadi workshops see T. Lochmann, *Bull. Mus. Hongr.* LXXIV (1991), 11–24. He argues (22–3) that both the Sullan and the Actian dating systems were used in the city's territory, the latter probably in the southern part adjoining Lyendus, where the Actian era was also prevalent.

SYNAUS

(Arranged by find spot)

Simav

1. Inscription for Antoninus Pius, set up by the council and people. Th. Wiegand, *Ath. Mitt.* xxix (1904), 324–5; Körte, *Inscr. Buresch.* no. 27; (*IGR* iv, 594).
2. Inscription for Antoninus Pius (?), set up by the council and people. Th. Wiegand, *Ath. Mitt.* xxix (1904), 324–5. Noted by Cox, who measured the letters at 0.045.
3. The council and people honour Licinius Telephianus. *LW* 1004; (*CIG* 38470).
4. Foundation inscription. *LW* 1006; (*CIG* 3847p; Laum, *Stiftungen* II no. 197; L. Robert, *Ét. anat.* 305–6; P. Herrmann, *Studien zur antiken Sozialgeschichte* (1980), 352 no. 5; *SEG* xxx (1980), 1490).
5. Dedication to Zeus Ouastoreates. Buresch, *Aus Lydien* 143.
6. Dedication of a sacred slave. E. L. Hicks, *CR* III (1889), 138 no. 19, from a copy by M. Matteo Scicluna; W. M. Ramsay, *JHS* ix (1889), 227 no. 25; Buresch, *Aus Lydien* 87 (copied at Kula); Th. Wiegand, *Ath. Mitt.* xxix (1904), 317–9 (copied in the Istanbul bazaar); W. H. Buckler, *ABSA* 1914–6, 181–3.
7. Gravestone of Hephaestion. Keppel, *Narr.* II, 264; (*CIG* 3848).
8. Gravestone of Metrobius. J. Letronne, *Oeuvres choisies* II, 2, 412 (from copy of Ph. Le Bas).
9. Gravestone of Telesphorus. A. Kontoleon, *Ath. Mitt.* xiv (1889), 107 no. 57; E. L. Hicks, *CR* III (1889), 138 no. 21a (copied at Kula).
10. Byzantine building inscription. Hamilton, *Researches* II, 466 no. 330; (*CIG* 8666); *LW* 1007; **362**.

Eynal Kaplica

11. Honours for a high priestess of Asia of the temples in Ephesus. *LW* 1005; (*CIG* 3847q); **418**.

Naşa

12. Gravestone of Ammia, AD 73/4. Th. Wiegand, *Ath. Mitt.* xxix (1904), 322 no. 3; (Waelkens, *Türsteine*, 36 no. 5).
13. Gravestone of Artemidorus. Th. Wiegand, *Ath. Mitt.* xxix (1904), 322 no. 2; (Waelkens, *Türsteine*, 36 no. 4).
14. Gravestone of Diogenis. Th. Wiegand, *Ath. Mitt.* xxix (1904), 322 no. 1; (Waelkens, *Türsteine*, 35 no. 3).
15. Gravestone of Presbytes. Körte, *Inscr. Buresch.* 33. **414**.

Çöküler

16. Gravestone of Alexander, Sabeiniane, and Marcianus. J. Munro, *JHS* xvii (1897), 285 no. 51; Körte, *Inscr. Buresch.* 32; (Waelkens, *Türsteine*, 36 no. 6).
17. Gravestone set up by Asclepiades. J. Munro, *JHS* xxvii (1897), 286 no. 52; (Waelkens, *Türsteine*, 36 no. 7).

Yemişli and Yeniler

18. Gravestone of Diogenes. Körte, *Inscr. Buresch.* 35. Pl. LIV.
19. Gravestone of Elpidophorus. Körte, *Inscr. Buresch.* 36. **374**
20. Gravestone of Elpidianus. Körte, *Inscr. Buresch.* 39. **395**.
21. Gravestone of Zoticus and Aeliane. Körte, *Inscr. Buresch.* 38. **390**.
22. Gravestone of Isagoras (?). Munro, *JHS* xvii (1897), 285 no. 49 (?). **407**.

23. Gravestone of Neicandrus. Körte, *Inscr. Buresch.* 37. **383**.
24. Gravestone of Nia. Körte, *Inscr. Buresch.* 40. **384**.
25. Gravestone of Trophimus, set up by the worshippers of Ouargasos. Buresch, *Aus Lydien* 147. **382**.
26. Gravestone set up by Agathopous. Körte, *Inscr. Buresch.* 34.
27. Gravestone set up by Diogenes. Körte, *Inscr. Buresch.* 35.

ANCYRA SIDERA

(Arranged by find spot)

Kilise Köy

1. Fragment. Hamilton, *Researches* II, no. 333.
2. Byzantine fragment. LW 1008; (*CIG* 8823).

Hisar (Assar) Köy

3. Gravestone set up by Demosthenes son of Cleomachus. J. Munro, *JHS* XVII (1897), 288 no. 61.
4. Christian gravestone (?). J. Munro, *JHS* XVII (1897), 288 no. 61.

Bahtilli

5. Inscription for Claudius. Th. Wiegand, *Ath. Mitt.* XXIX (1904), 319; Körte, *Inscr. Buresch.* 29; (*IGR* IV, 551).
6. Inscription for Hadrian set up by the *philosebastos Goloienon gerousia*. Th. Wiegand, *Ath. Mitt.* XXIX (1904), 319; (*IGR* IV, 552).
7. Inscription for Fl. Cl. Constantinus (Constantine II). T. Drew Bear and W. Eck, *Chiron* VI (1976), 290 no. 2; (*SEG* XXVI (1976/7), 1363).
8. Inscription for Fl. Iul. Constans. T. Drew Bear and W. Eck, *Chiron* VI (1976), 291 no. 3; (*SEG* XXVI (1976/7), 1364).
9. List of names (?). Th. Wiegand, *Ath. Mitt.* XXIX (1904), 319; Körte, *Inscr. Buresch.* 30.
10. Gravestone of Agathotyche, Agathopous, and Eupistis. Th. Wiegand, *Ath. Mitt.* XXIX (1904), 319; Körte, *Inscr. Buresch.* 31.
11. Gravestone of Ammia. J. Munro, *JHS* XVII (1897), 288 no. 58.
12. Gravestone of Aur. Glyce (Christian). Gibson, 'Christians' 101 no. 31; (*SEG* XXVIII (1978), 1110).
13. Gravestone set up by Zosimus for Mazia (?). J. Munro, *JHS* XVII (1897), 288 no. 59.

Göl Köy

14. Gravestone of Asclepiades. Th. Wiegand, *Ath. Mitt.* XXIX (1904), 321 no. 2; cf. L. Robert, *BCH* CVI (1982), 356; (*SEG* XXXII (1982), 1267). **435**
15. Gravestone of Kallos. Th. Wiegand, *Ath. Mitt.* XXIX (1904), 321 no. 1.
16. Verse epitaph. Th. Wiegand, *Ath. Mitt.* XXIX (1904), 321-2 no. 3.
17. Fragmentary epitaph. L. Robert, *BCH* CVI (1982), 359.

Savcılar

18. Gravestone of Diogenes son of Rufus, AD 57/8 or AD 111/2. J. Munro, *JHS* XVII (1897), 286 no. 53. **435**.

19. Gravestone of Aur. Karterios, AD 273 or 327. J. Munro, *JHS* xvii (1897), 287 no. 55.
20. Gravestone of Aithon. J. Munro, *JHS* xvii (1897), 287 no. 57.
21. Gravestone of Alexandros. J. Munro, *JHS* xvii (1897), 287 no. 56.
22. Gravestone of Aur. Hierocles *archiatros* and Aur. Basse. J. Munro, *JHS* xvii (1897), 286 no. 54.
23. Dedication to Helios Mithras AD 77/8 or 131/2. F. Cumont, *Buckler*, 65f. (M. Vermaseren, *Corpus Inscr. et Mon. Relig. Mithr.* (The Hague, 1956) 23; cf. R. Gordon, *Journal of Mithraic Studies* (1978), 159). **449**.

Note also

24. Inscription found at Yiğıtlı Köy, S.S.E. of Demirci in north Lydia. Four crowns set up by four communities, including the demos around Ancyra. Perhaps dating to the war with Aristonicus, 133–130 BC. H. Malay, *Epigr. Anat.* 1 (1983), 25–7; (*Bull. épigr.* 1984, 385).
25. A citizen of Ancyra Sidera at the sanctuary of the *theoi Pereudenoi* (Çalıbaşı Köy, in the Catacecaumene). P. Herrmann and E. Varinlioğlu, *Epigr. Anat.* III (1984), 1–17 no. 10; (*Bull. épigr.* 1984, 397; *SEG* xxxiv (1984), 1219).

TIBERIOPOLIS

(Arranged by find spot)

Emet

1. Dedication to A[rtemis] (?). J. Munro, *JHS* xvii (1897), 282 no. 41.
2. A dedication *ὑπὲρ στομάχου* to Artemis. J. Munro, *JHS* xvii (1897), 281 no. 40.
3. Gravestone of Menodora daughter of Manes. A. Mordtmann, *Sylogos* xv (1884), 65 no. 8; (Waelkens, *Türsteine* 25).
4. Dedication of Artemidora, *ὑπὲρ παρορκίας*. Th. Wiegand, *Ath. Mitt.* xxix (1904), 331; (cf. T. Drew Bear, *GRBS* xvii (1976), 265).
5. Dedication to a heroised father and to god. W. Ramsay, *JHS* vii (1887), 516; A. Mordtmann, *Sylogos* xv (1884), 65 no. 9; J. Munro, *JHS* xvii (1897), 283 no. 46. Dimensions recorded by Cullen: limestone bomos, ht. 0.56 (buried; top 0.12, moulding 0.07, shaft 0.37); width of top 0.49, of shaft 0.43; thickness of top broken, of shaft 0.36. Pl. LV.
6. Gravestone set up by Mopsus and Mopsus for . . . nice. J. Munro, *JHS* xvii (1897), 281 no. 39.
7. Gravestone set up by Damas and Tathiane for Trophimus. J. Munro, *JHS* xvii (1897), 281 no. 39.
8. Gravestone for Myrtale set up by Zosimus and Trophimus. J. Munro, *JHS* xvii (1897), 282 no. 43; (Waelkens, *Türsteine* 26). Copied by Cullen.
9. Gravestone of Ephesius set up by Trophimus. J. Munro, *JHS* xvii (1897), 283 no. 44.
10. Gravestone of Menemachus set up by Apollonides. J. Munro, *JHS* xvii (1897), 283 no. 45.
11. Gravestone of Serapion set up by Theoboulos. LW 1014; (*CIG* 3847g).
12. Dedication to a goddess (Hestia ?) by Apollophanes. Ph. Le Bas, *Rev. Phil.* 1, 328. LW 1015; (*CIG* 3847a; *IGR* IV, 554); J. Munro, *JHS* xvii (1897), 282 no. 41. **527**.
13. Fragmentary gravestone. LW 1016; (*CIG* 3847g).
14. Gravestone of Eugenius set up by Diomedes and Asclepiodorus. Ph. Le Bas, *Rev. Phil.* 1, 327. LW 1017; (*CIG* 3847e). **529**.
15. Gravestone of Euty chius and Anaximandros. LW 1018; (*CIG* 3847g).
16. Gravestone of Alexandros set up by Aur. Menemachus. LW 1019; (*CIG* 3847e).
17. Gravestone of Italicus set up by Aur. Menemachus and Epiteuxis. LW 1020; (*CIG* 3847e; Peek, *GV* 1933; for provenance see L. Robert, *Gnomon* xxxi (1959), 19–20).

Hasanlar

18. Dedication to Hecate and to Mên of a statue of the 'son of Paian'. LW 1010. J. Munro, *JHS* xvii (1897), 283 no. 48, Buresch, *Aus Lydien* p. 152 (cf. Körte, *Inscr. Buresch.* 41). Copy of Cox; Pl. LV.
19. Gravestone set up by Sestullius. J. Munro, *JHS* xvii (1897), 285 no. 49; XXI (1901), 237; (see T. Drew Bear, *REA* LXXXII (1980 publ. 1982), 182; Waelkens, *Türsteine* 24).
20. Gravestone of Menemachus set up by Auximes. In the year 252, AD 167/8. Körte, *Inscr. Buresch.* 41.
21. Dedication to Apollo. LW 1009; (*CIG* 3847c).
22. Dedication to theos Enein..(?) by Tatias. LW 1010; (*CIG* 3847h).
23. Honours for Menelaus son of ... timus. LW 1011; (*CIG* 3847b; *IGR* IV, 555; L. Robert, *Gladiateurs* 159 no. 133).
24. Gravestone of Achilles set up by Agathopous and Antiochus. Year 256, AD 171/2. LW 1012; (*CIG* 3847d).
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25. Gravestone of Euphemus. LW 1013; Ph. Le Bas, *Monuments figurés* (Paris, 1837), 134 no. 4; (*CIG* 3847a).
485.
26. Inscription set up by Meilon, found forty minutes up the hill from the bridge at Hasanlar. Th. Wiegand, *Ath. Mitt.* xxix (1904), 330.
27. Sarcophagus for Euprepes son of Cl. Longus and Himerion. Th. Wiegand, *Ath. Mitt.* xxix (1904), 331. Squeeze of Cox.

Yenice Köy

28. Gravestone of Menophilus and Aphphia set up by Menophilus. Körte, *Inscr. Buresch.* 42.
29. Gravestone set up by Italicus. J. Munro, *JHS* xvii (1897) 283 no. 47; (Waelkens, *Türsteine* 23). **519.**
30. Byzantine invocation to God. Th. Wiegand, *Ath. Mitt.* xxix (1904), 331.
31. Verse epitaph of Iannas. LW 1023; (*CIG* 3847l).
32. Verse epitaph of Menelaus. LW 1024; (*CIG* 3847 and add. 1080).

Çatalpınar

33. Gravestone of Apollas. Th. Wiegand, *Ath. Mitt.* xxix (1904), 331.

Kırgıl

34. Dedication to Mên by Neicetas, and to Hosion kai Dikaion by the Alianon katoikia. See *MAMA* IX, P64.
35. Dedication to theos hypsistos. *MAMA* IX, P68.
36. Dedication to theos hypsistos. T. Drew Bear and C. Naour, *ANRW* II. 18. 3, 2041 no. 34.
37. Gravestone of Marcianus. *MAMA* IX, P225a.
38. Gravestone of Tatia. *MAMA* IX, P264. Pl. LV.
39. Gravestone of Apollonas. *MAMA* IX, 185, P124.
40. Gravestone of Appa. *MAMA* IX, P128a.
41. Fragmentary gravestone. *MAMA* IX, P311a.
42. Gravestone set up by Tatianus. (REG 3 (1890), 54 no. 7 omitted from *MAMA* IX, P list).
43. Gravestone set up by Marcianus. *MAMA* IX, P292a.
44. Gravestone of M. Ulpii Hermogenianus and Gratidianus, set up by M. Ulpius *MAMA* IX, P246.
45. Gravestone of Apollonides. *MAMA* IX, P125. Pl. LV.
46. Verse epitaph set up by Trophimus and Asclepiodora. RÉG 2 (1890), 5 no. 9; (cf. T. Drew Bear, *ANRW* II. 7. 2, 940 no. 28; A. Wilhelm, *Griechische Epigramme* (ed. H. Engelmann and K. Wundsam, 1980), no. 111; *SEG* xxx (1980), 1481); *MAMA* IX, P198a, Pl. XLVII.
47. Altar for Sozon. *MAMA* IX, 58.
48. Gravestone of Persion. *MAMA* IX, 181. Photo not published there: Pl. LV.

49. Gravestone of Papparion. *MAMA* IX, 182.
50. Gravestone of Stephanos. *MAMA* IX, 183.
51. Gravestone of Hermogas. *MAMA* IX, 184.
52. Gravestone set up by Ammion. *MAMA* IX, 402.
53. Gravestone. *MAMA* IX, 403.
54. Gravestone. *MAMA* IX, 405.
55. Gravestone set up by Demosthenes. *MAMA* IX, 467, cf. 466 and 483f. (uninscribed).
56. Gravestone for Hipponeicus, Moschion, and Hipponeicus. *MAMA* IX, 546.

Iğde Köy

57. Gravestone of Apollonius. *MAMA* IX, P127.
58. Gravestone of Epictetus. *MAMA* IX, P186.
59. Gravestone of Theophilus. *MAMA* IX, P209.
60. Dedication to Mên, AD 198/9. *MAMA* IX, 62. (Sullan era, not 298/9 as in *MAMA* IX, *ad loc.*; omitted from list of dated stones in *MAMA* IX, lvii).
61. Gravestone of Menas. *MAMA* IX, 180.
62. Gravestone of Diogenes. *MAMA* IX, 186, cf. 186a (uninscribed).
63. Gravestone of Apollonius. *MAMA* IX, 482, cf. 469 (uninscribed).

Hisarcık

64. Gravestone of Ammianus set up by Ammia, Italicus, and Diogenes. LW 1025; (*CIG* 3847h). 502.
65. Gravestone of Ero[s?]. LW 1027; (*CIG* 3847k).
66. Verse epitaph of Eucladius. LW 1026; Ph. Le Bas and F. Welcker, *Rhein. Mus.* 1847, 89; (*CIG* 3847i). Pl. LV.

Akse

67. Fragmentary gravestone. LW 1031; (*CIG* 3847e).
68. Gravestone of Appas (?); found two hours from Akse. LW 1032; (*CIG* 3847e).

Eğrigöz

69. Building inscription set up by a priest of the imperial cult. LW 1021; (*CIG* 3847m; *IGR* IV, 556). Pl. LV.
70. Verse epitaph of Corinthia. LW 1022; (*CIG* 3847n).

Appendix II

List of Published Inscriptions from Other Sites of which Photos Only are Reproduced

Pınarcık (Abya)

1. Now in Kütahya Museum. Gravestone to Telemachus and others set up by Aur. Tateis. J. Anderson in Ramsay, *Studies* 205, no. 1; E. Gibson, *TAD* xxv, 1 (1980), 72 no. 14 fig. 26; (*SEG* xxx (1980), 1499), Pl. LV.
2. Gravestone to Marcion and Appe set up by Aur. Zoticus Marcionos. J. Anderson in Ramsay, *Studies* 214, no. 12; W. Calder, 'Philadelphia and Montanism' 30, no. 3; Gibson, 'Christians' 11, no. 2, Pl. IV. Pl. LV.

Kütahya

1. From the S. W. corner of the Armenian cemetery, now in Ankara Roman Baths depôt. Gravestone set up by Kyrilla and others. Cox *et al.*, *JRS* xv (1925), 146f. no. 129; (*SEG* vi (1932), 100). Pl. LVI.
2. Kütahya Museum, from the E. side of the Armenian cemetery; now in Ankara Roman Baths depôt. Gravestone to Ma[t]jis and others set up by Proclus Italicus, LW 817 (*CIG* 3827); Cox *et al.*, *JRS* xv (1925), 147 no. 130, fig. 68; (*SEG* vi, 120; Pfuhl-Möbius, *Grabreliefs* II, 531 no. 2211); cf. M. Lambertz, *Glotta* v (1914), 140; F. Miltner, *JÖAI* xxx (1937), Beibl. 66; Waelkens, *Türsteine* 248, Pl. LVI.
3. Kütahya Museum. Gravestone to Apollonius and others. H. Grégoire, *Byzantion* I (1924), 708f.; Cox *et al.*, *JRS* xv (1925), 161 no. 149 with facsimile; (*SEG* vi (1932), 108); F. Miltner, *JÖAI* xxx (1937), Beibl. 54 no. 58, fig. 32; (Pfuhl-Möbius, *Grabreliefs* II, 531 no. 2123); cf. Cox and Cameron *MAMA* v, 122f.; (Waelkens, *Türsteine* 246). Pl. LVI.
4. Kütahya Museum, from the E. side of the Armenian cemetery. Gravestone to Amia. Cox *et al.*, *JRS* xv (1925), 165 no. 156; (*SEG* vi (1932), 114). Pl. LVI.
5. Kütahya, from the Armenian cemetery. Gravestone to Kyrilla and others set up by Aur. Baloinas, LW 822; Cox *et al.*, *JRS* xv (1925), 15f., no. 137 (*SEG* vi (1932), 123). Pl. LVI.
6. Kütahya, now in Ankara Roman Baths depôt. Gravestone to Amia set up by Apollonius. Waelkens, *Türsteine* 229, Pl. 34. Pl. LVI.
7. Kütahya, from the small Armenian churchyard. Gravestone set up by Diodotus, Therylus, and others for their father Peisas. A. Mordtmann, *K. Syll.* xv (1880/1 [1884]), 71 no. 38; F. Miltner, *JÖAI* xxx (1937), Beibl. 51 no. 55, fig. 29 (Pfuhl-Möbius, *Grabreliefs* II, 519 no. 2165, Pl. 310; W. Calder, *MAMA* VII, xxviii; (O. Haas, *Die Phrygischen Sprachdenkmäler* (Sofia, 1966), 127 no. 97); B. Haarlov, *The Halfopen door* (Odense, 1977), 24 with Pl. 13; Waelkens, *Türsteine* 226, Pl. 33, 106. Pl. LVI.

Appendix III

Inscriptions from the Upper Tembris Valley copied by M.H. Ballance (1953)

1 Eġret

In wall 50 m. S. of the han.

Ht. 0.31; width 0.35; thickness 0.20; letters 0.01–0.15.

]ποιήσατο τοῦτο τὸ σήμα[
]κουριδίδης ἀλόχοιο[
]υῖω κέ Δόμνη[

2. The phrase is Homeric (*Il.* 1, 114).

2 Kurt Köy (Çal Tepesi)

Rock-cut inscription, c. 150 m. W. of stepped quarry: 131 above.

3 Ören, 20 minutes S. W. of Kurt Köy.

Stele with two busts in pediment. Recessed central panel with single figure flanked by two smaller figures.

Ht. 1.30; width 0.68; thickness 0.25; letters 0.01–0.017.

(a) Below pediment:

φ[-----]
-----]ΗΣΤΟΗ-
τῶν τέκνον [-] μνήμης χάριν Ἐπίκτη-
τος ἀδελφὸς ἐτείμησεν [-] γυνή κέ τὰ τέκνα

(b) On panel below figures:

Τρόφιμος κέ Ἐπίκτητος ἐτείμησαν τὸν πατέρα
μνήμης χάριν ὅς ἂν προσοίσι χίρα τὴν βαρύ-
φθον[-] ο[-----] συμφοραῖς

2f. βαρύφθον[ον] ο[ὔτως ἀώροις περιπέσοιτο]? for variants of the formula see above, 198.

4 At the same ören

Published: Waelkens, *Türsteine*, no. 227 (Kütahya Museum), where it is dated to the middle Severan period.

White marble doorstone. In pediment, eagle standing on hare, wool-basket; on doorpanels above, l., dooring, r., lock, below, l., tablet?, r., spindle and distaff.

Ht. 1.40; width 0.75; thickness 0.30; letters 0.015–0.02.

(a) Below pediment, above door:

Ἀπολλώνιος Αἰφία συνβίω καὶ ἑαυτῷ ἔτι
ζῶς Εὐδοξίων υἱὸς καὶ Πρόκλος υἱὸς

(b) Below door:

Ματὶς θυγάτηρ καὶ Μαρκία θυγάτηρ τοῦς
ἑαυτῶν γονεῖς τείμησαν μνήμης χάριν

(a)

2. ζῶς for ζῶν: see Index.

5 Kurt Köy

In fountain next to han: 132 above.

6 Kurt Köy

Fountain by Şehir Kulübü.

The stone passed into the R. Κοç collection and was published, without b), by E. Gibson, *ZPE* xxx, 24 no. 7 (*SEG* xxviii 109 2); Waelkens, *Türsteine*, no. 278, where it is identified as middle or late Severan work by Andromachus.

Doorstone. In pediment two lions confronted, fore-paws on ox-heads.

Ht. 1.45 (buried below?); width 0.74; letters (a) 0.015–0.022; (b) 0.01–0.014.

(a) Below pediment:

Ταταις Λυσίαν τὸν ἑαυτῆς σύμβιον ἐτείμησεν
κέ ἑαυτὴν ἔτι ζῶσα ἐτείμησε κέ Αἰφίαν νηπίαν

(b) Above door:

κέ Δαμώνικος κέ Αττας κέ Αμιας
κέ Απης κέ Εὐημερίς νύμφη τοῦ <σ> ἑαυ-
τῶν γονεῖς ἐτείμησαν μνήμησι χάριν

(b) 2. του: the sigma was not inscribed.

3. μνήμησι: sic.

7 Kurt Köy

Opposite mosque.

Altar of local grey marble.

Ht. 1.20; width 0.57–0.48; thickness 0.50–0.46.

The inscription begins:

ἑποίησαν Ἀλεξάνδρω

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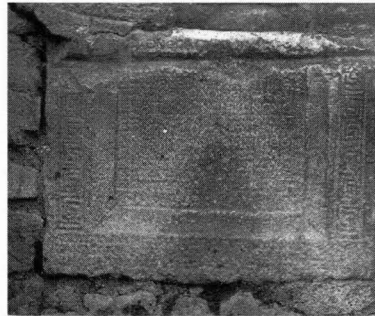
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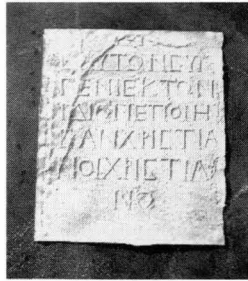
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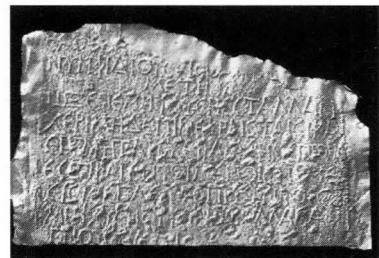
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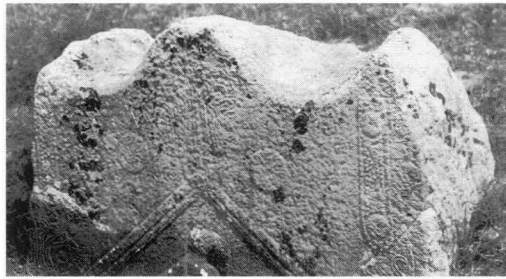
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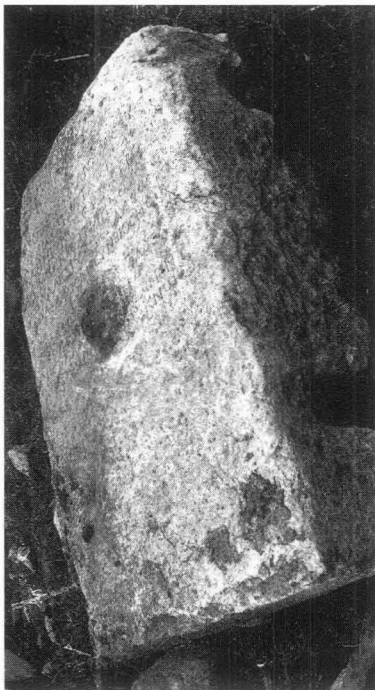
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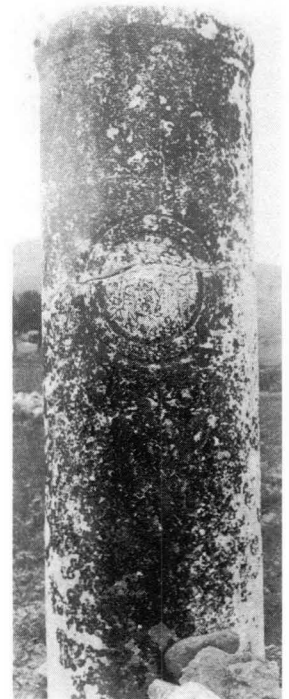
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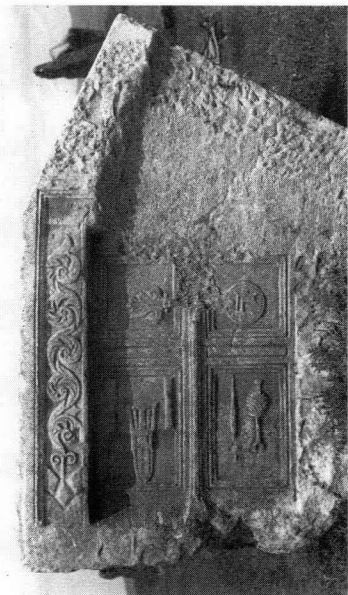
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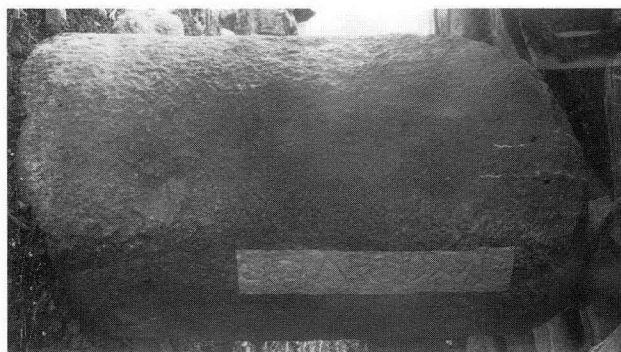
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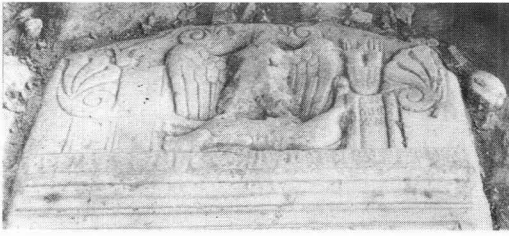
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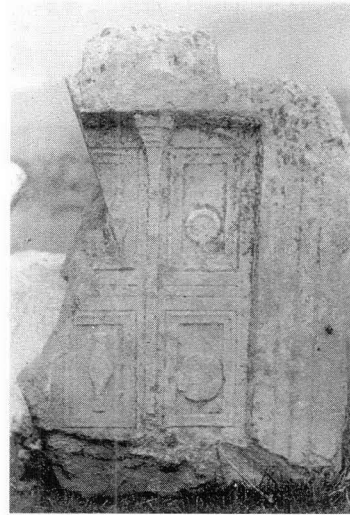
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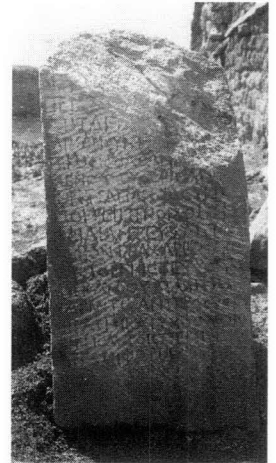
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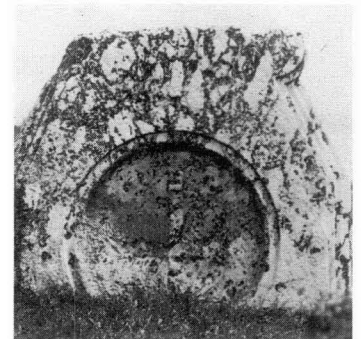
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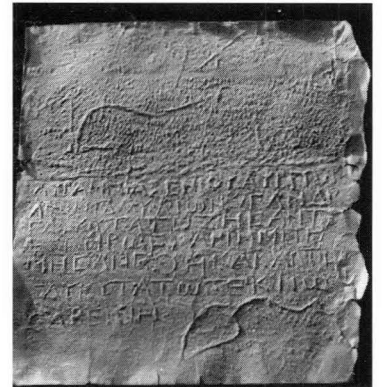
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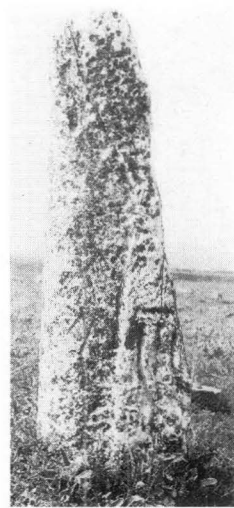
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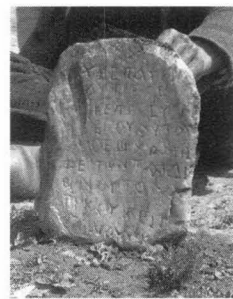
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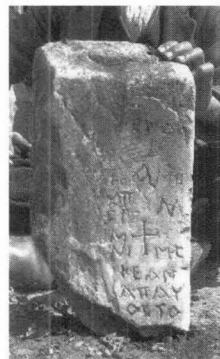
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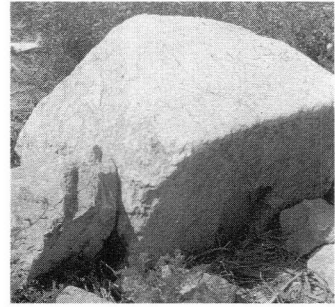
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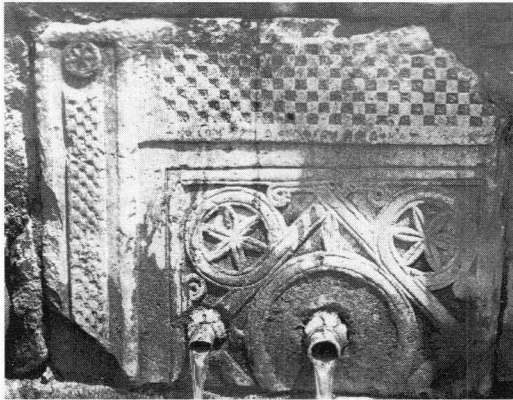
60b



63



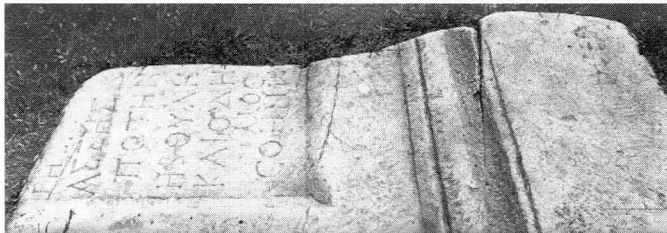
71



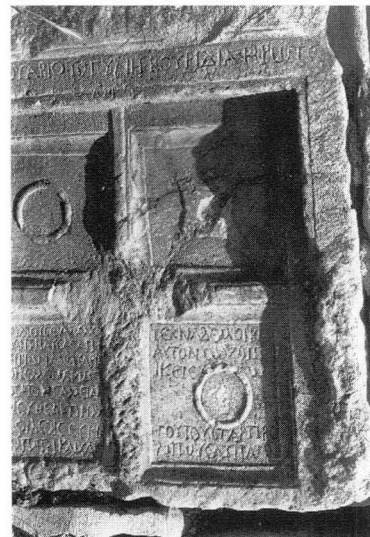
66



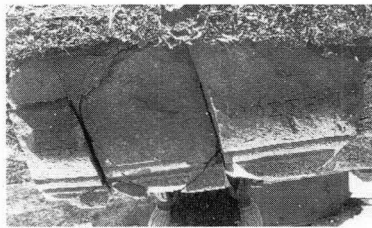
73



69



75



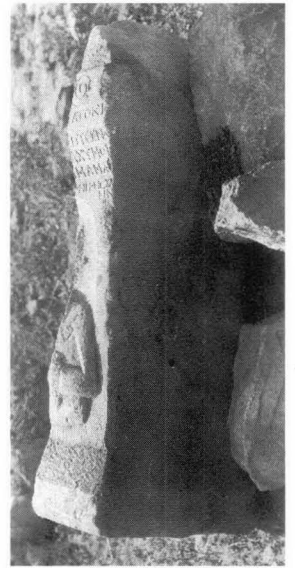
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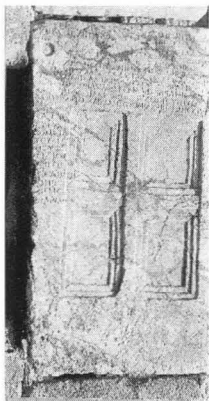
76



82



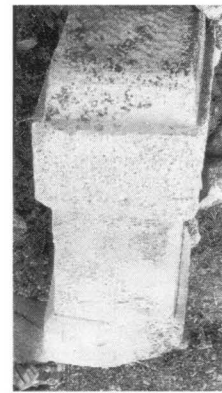
87



77



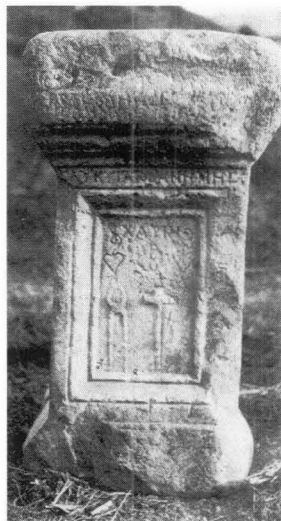
78



85



79



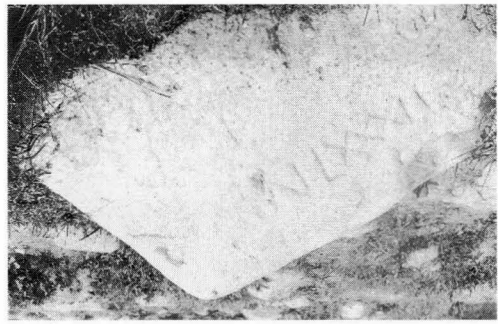
86



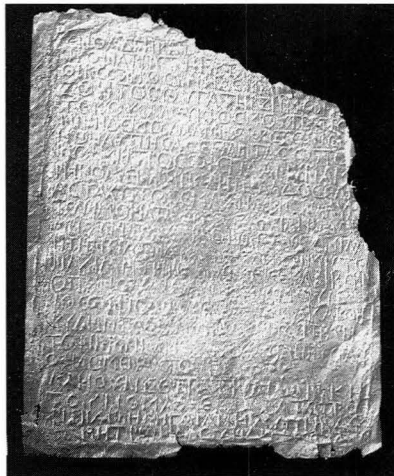
84



88



94



89



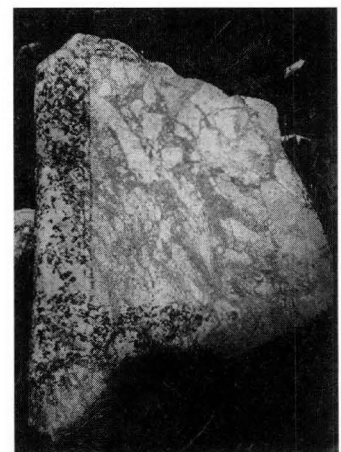
99



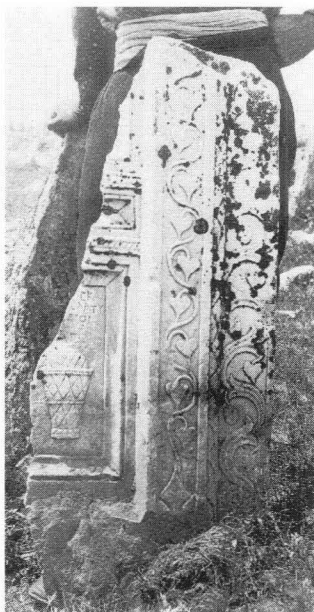
90



91



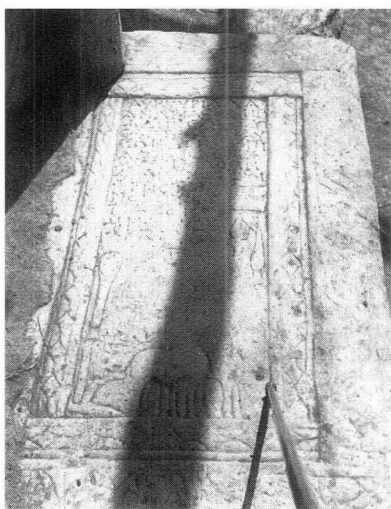
89



97



100



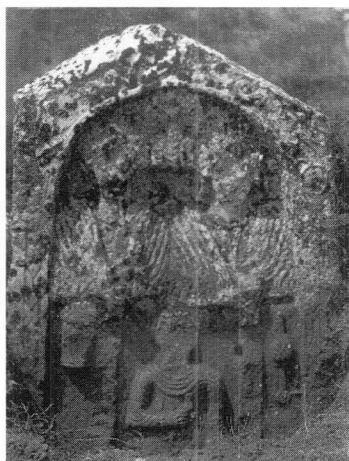
104



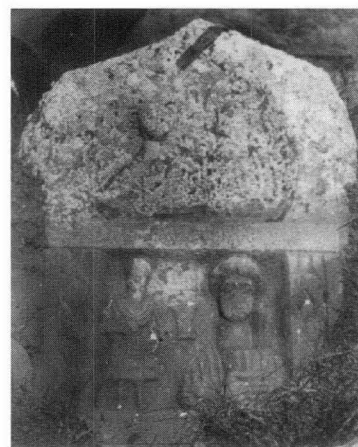
101



106



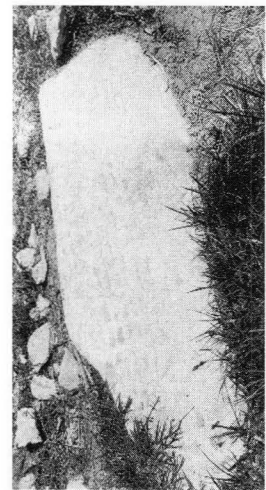
103



105



107



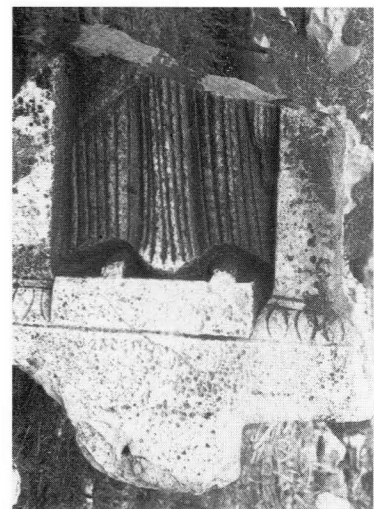
109



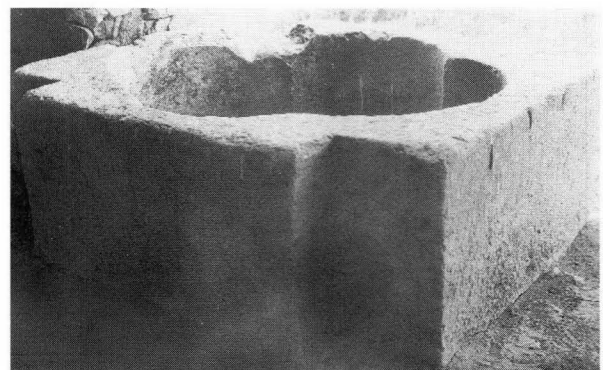
108



110

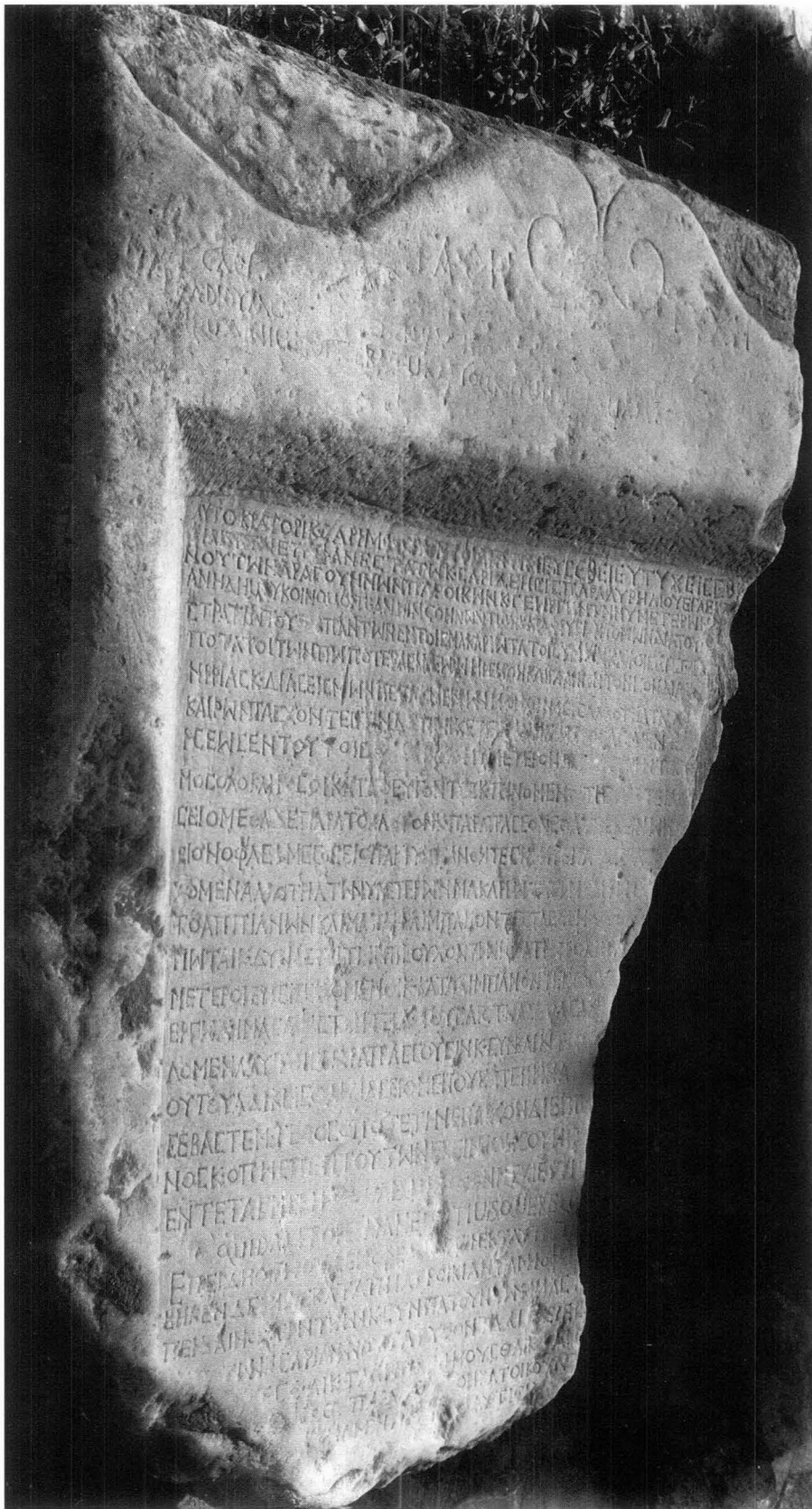


115

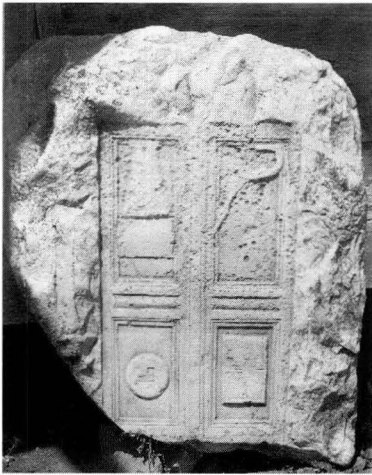


111

XI



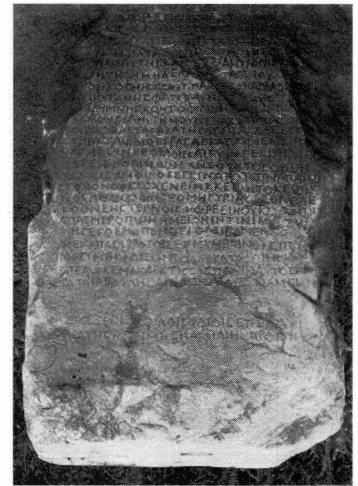
114



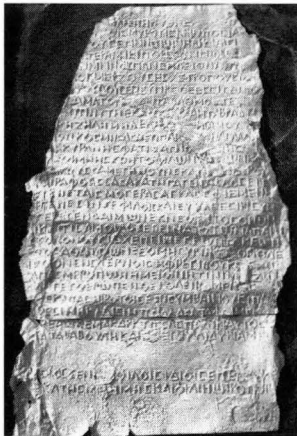
II6



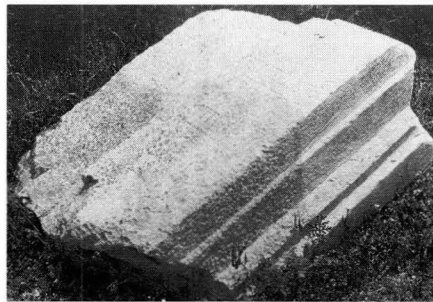
II7



II8



II8



II9



I27



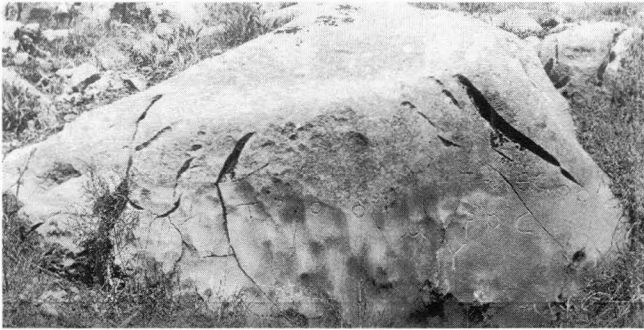
I23



I24



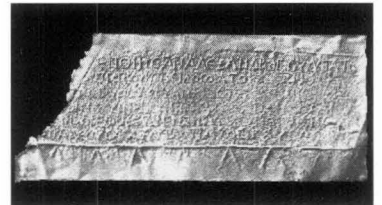
I25



I31



I32



I34



I34 left



I34 front



I34 right



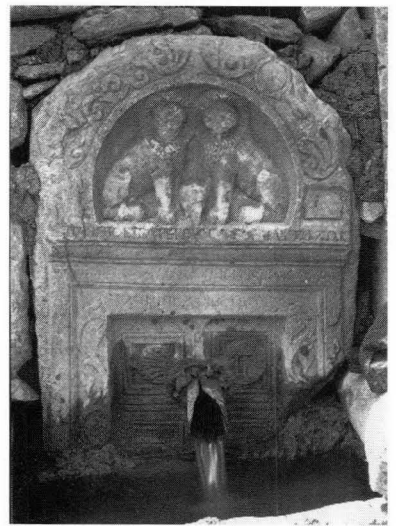
I33



136



137



139



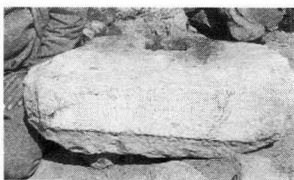
140



141



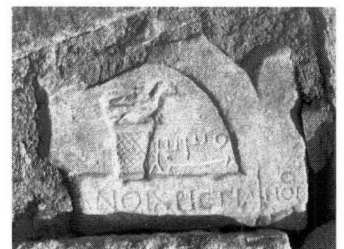
143



138



145



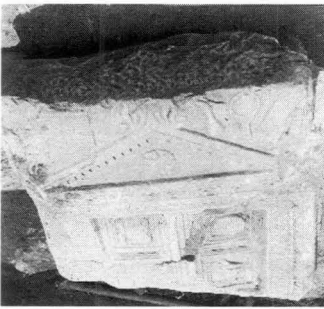
146



147



149



148



150



152



153 right



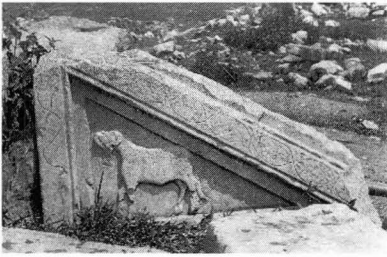
151



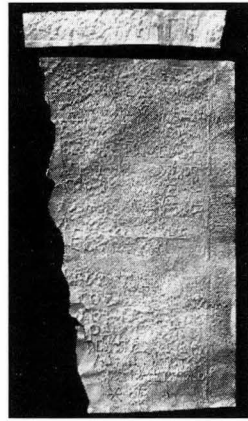
153 left



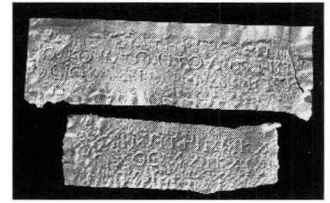
153 front



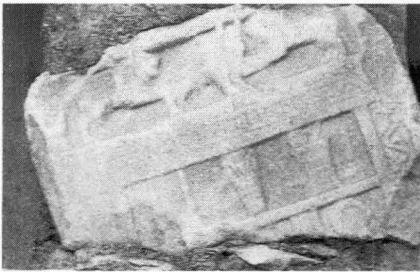
154



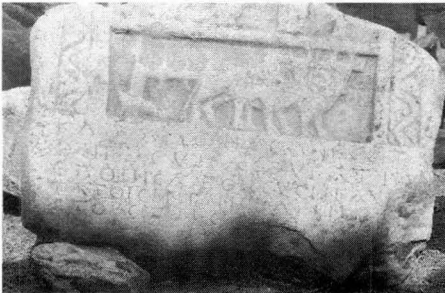
157



158



155 above



155 below



157



160



163 left



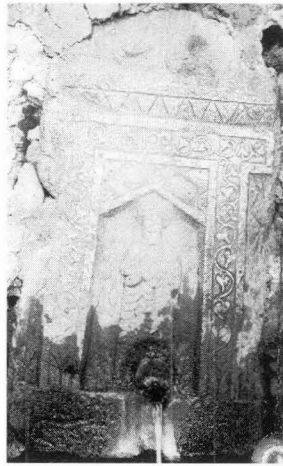
163 right



161



162



165



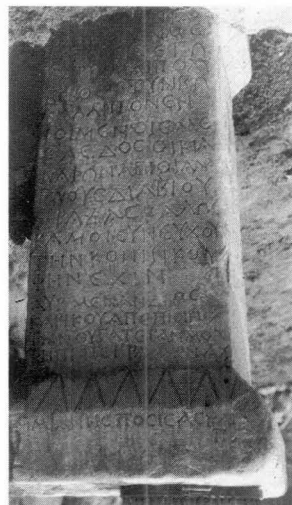
166



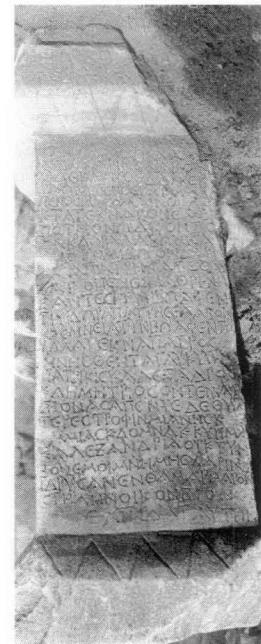
170



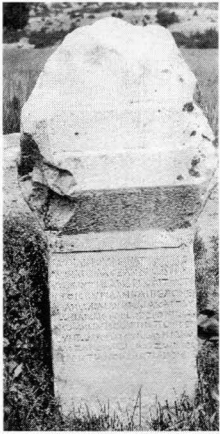
169 front



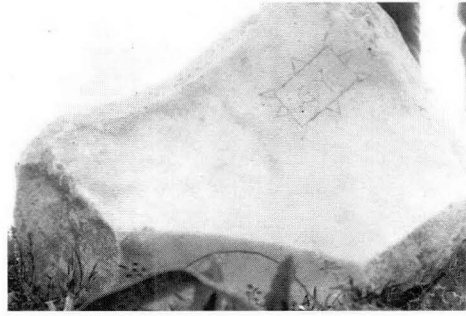
169 left



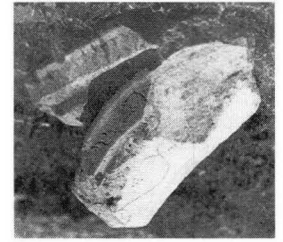
169 right



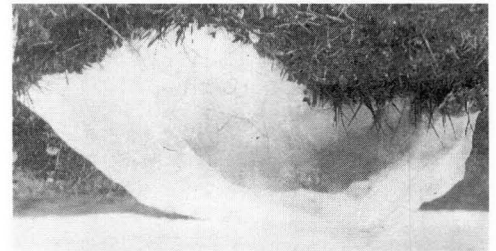
168



173



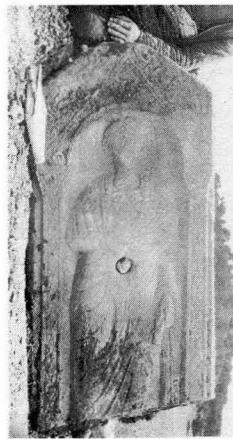
173a



173b



171/172



176



177



175



179



178



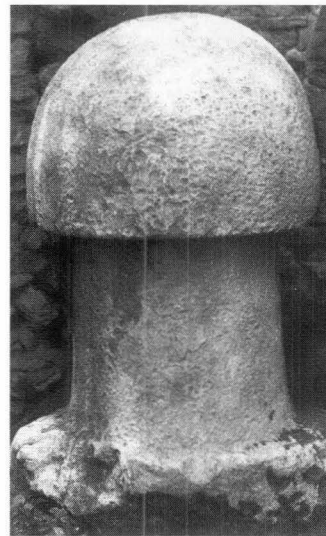
180



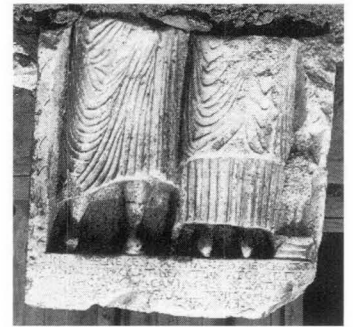
184



181



187



189



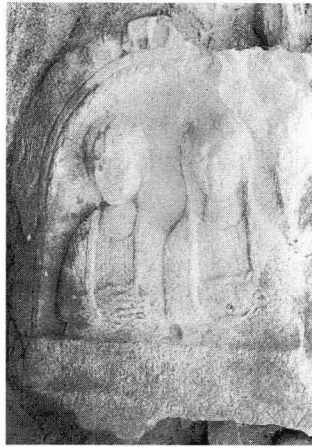
186



188



190



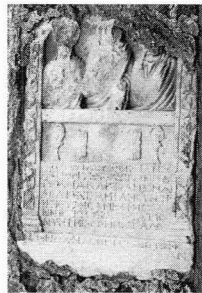
192



194



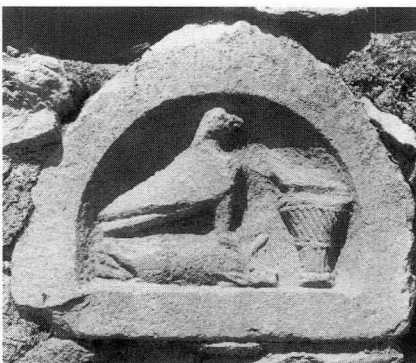
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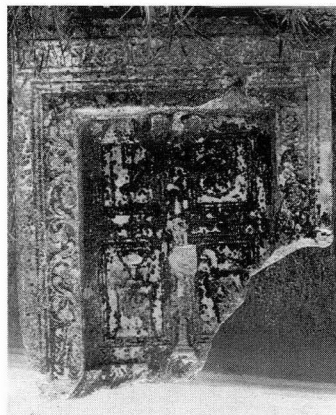
191



195



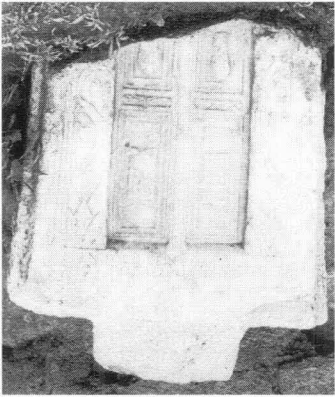
196



198



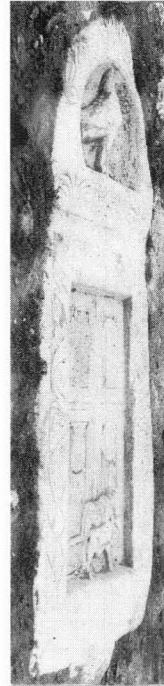
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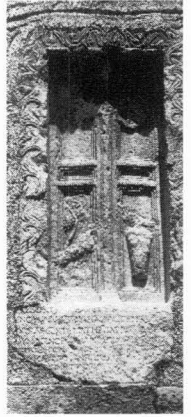
199



200



201



203



202



205



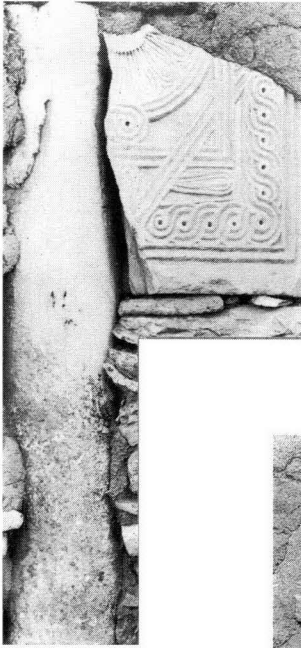
206



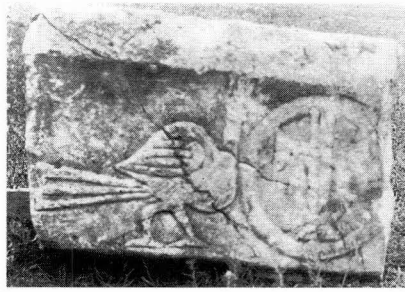
204



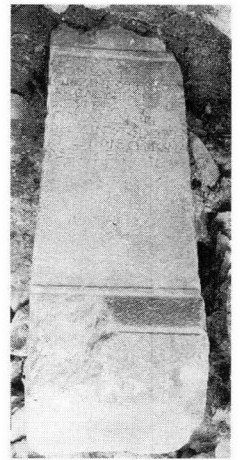
207



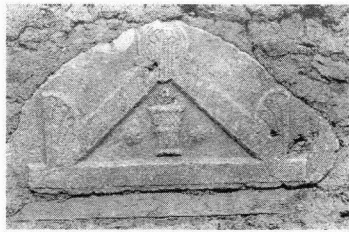
211



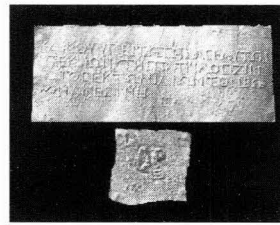
212



215



216



214



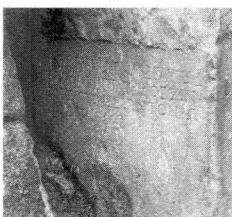
213



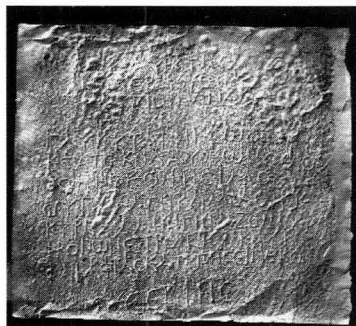
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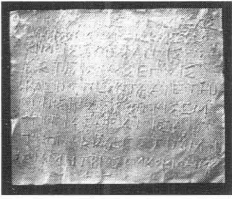
219



214



218



220



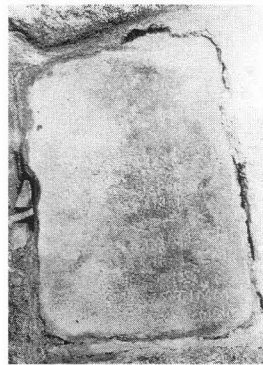
220n. : MAMA IV, 49



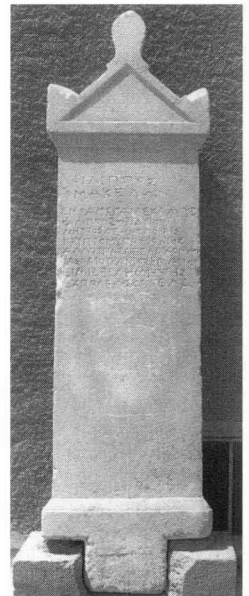
220n.: Afyon



218



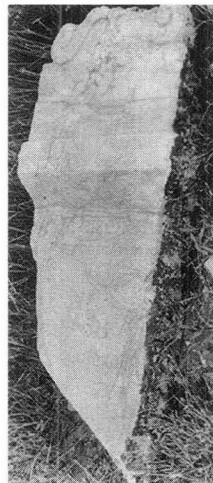
220



220n.: Afyon



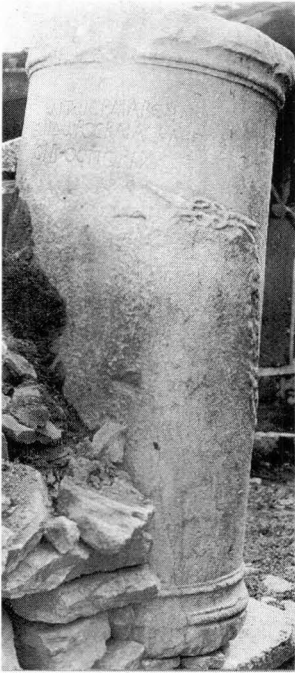
224



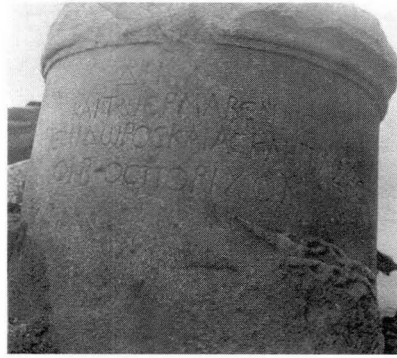
221



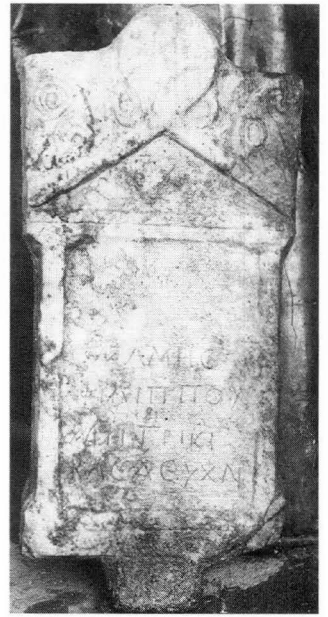
223



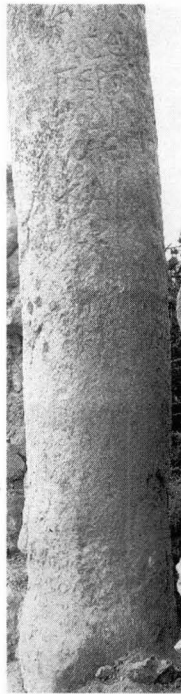
222



222



226



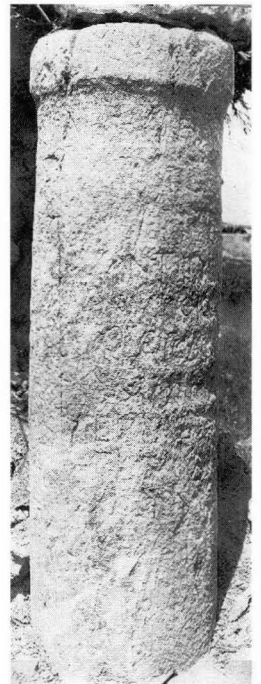
227 left



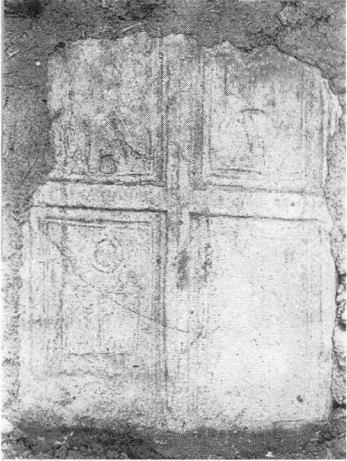
227 right



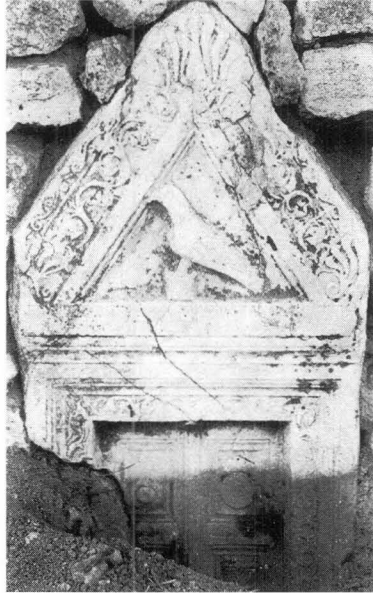
225



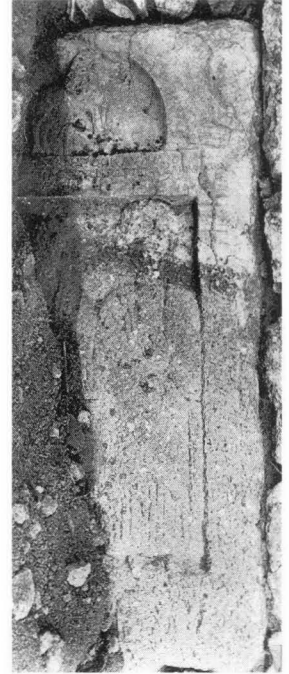
228



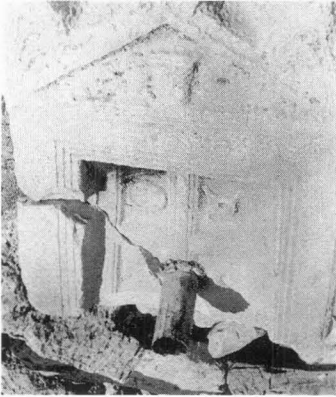
231



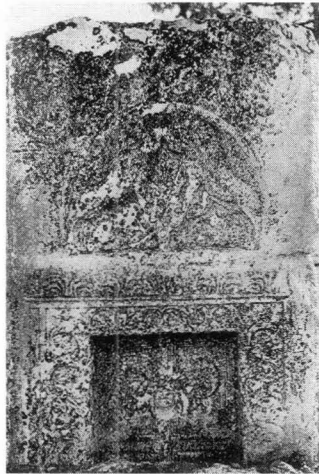
235



239



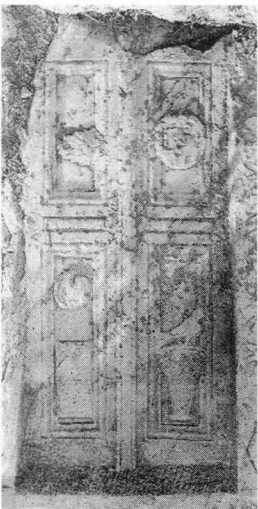
233



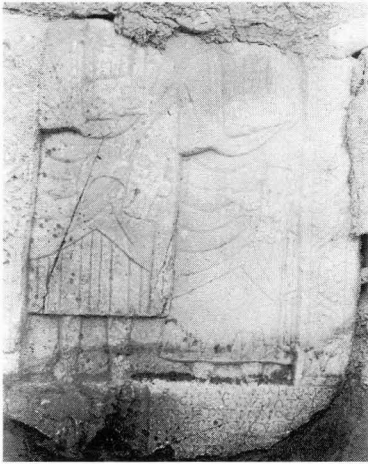
236



238



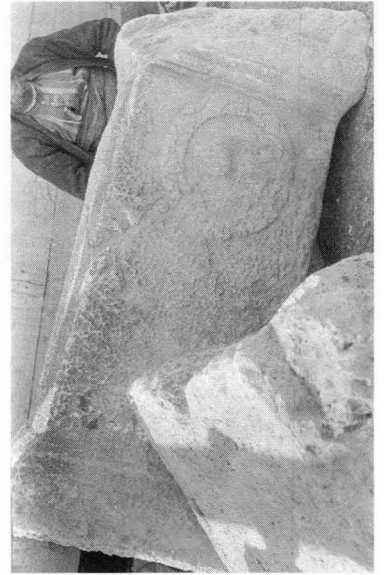
234



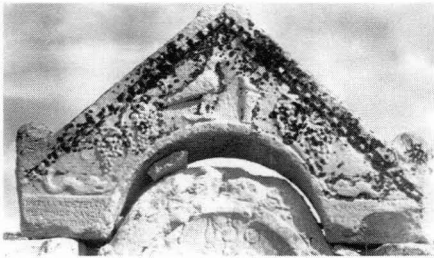
240



243



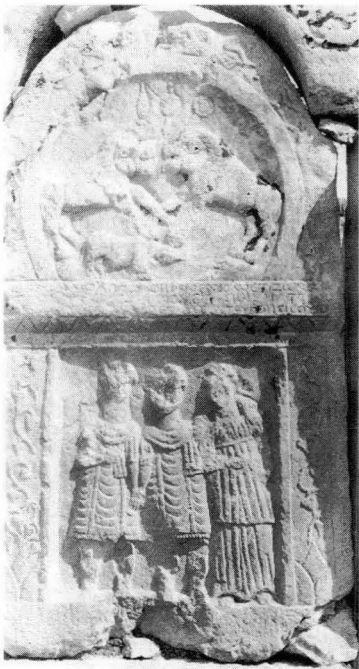
245



24I



245



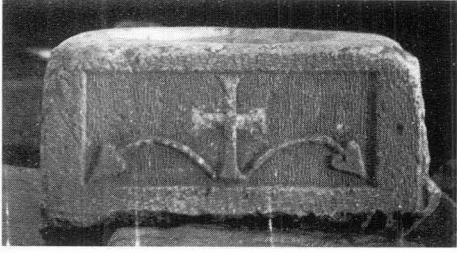
242



244



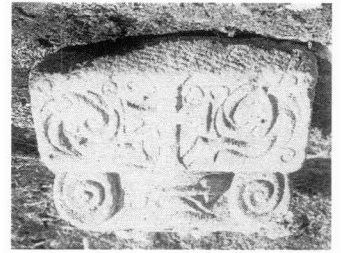
247



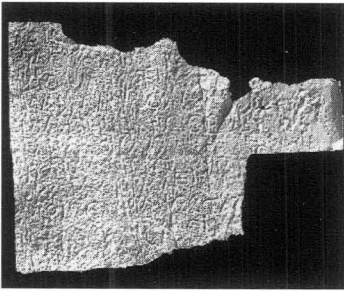
246



248



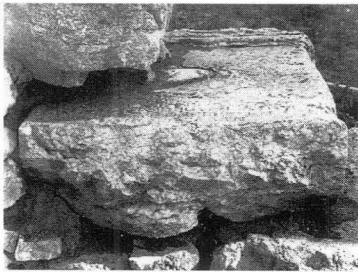
252



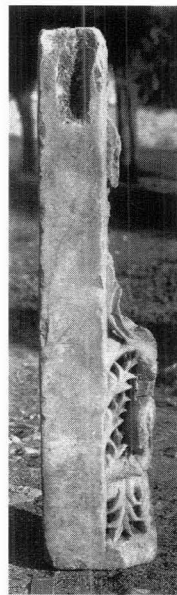
248



254



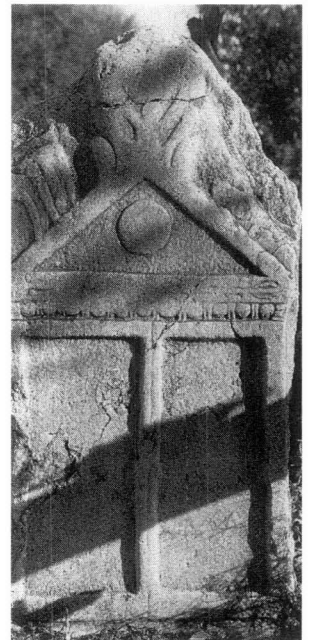
250



251 side



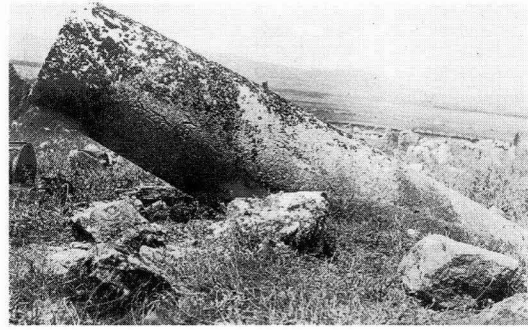
250



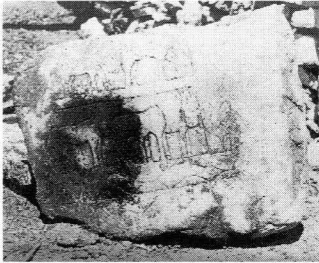
249



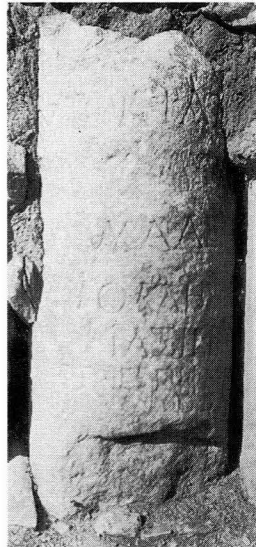
255



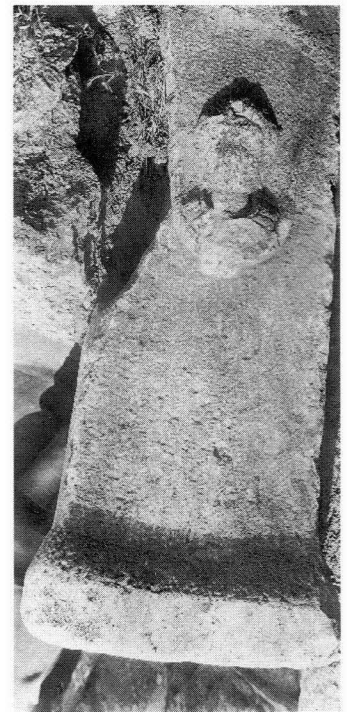
257



256



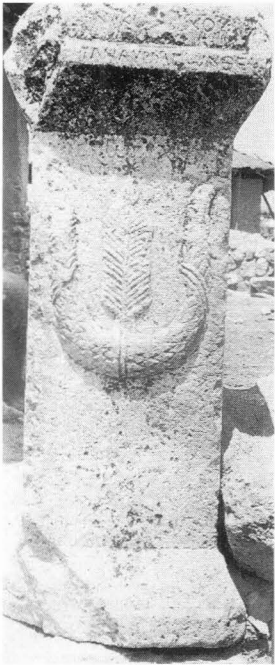
258



260



259



261



262 left



262 front



263



264



266



267



269



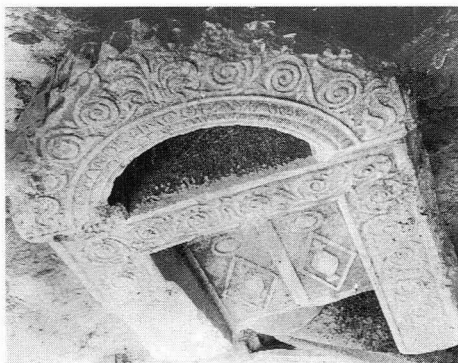
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272



272



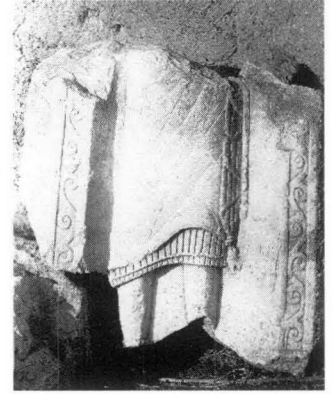
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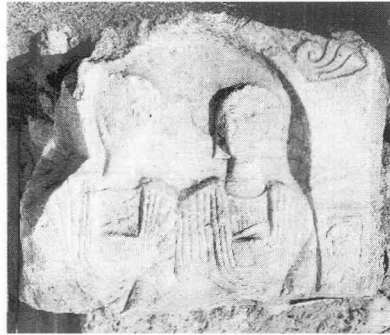
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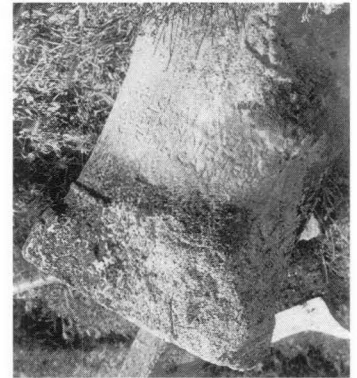
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278 above



278 below



283



279



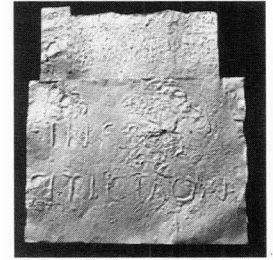
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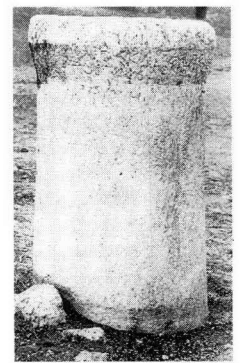
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293



287 above



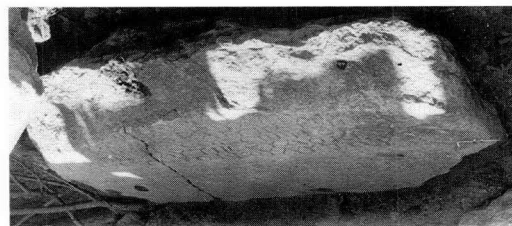
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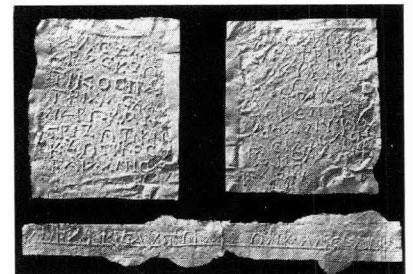
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287 below



292



287



295



302 front



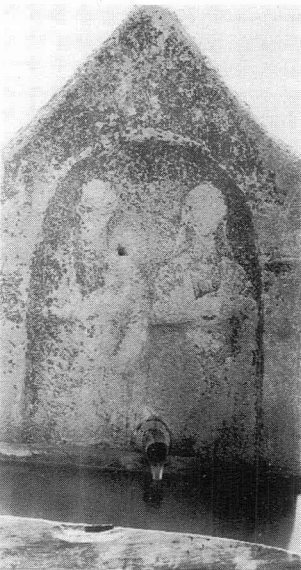
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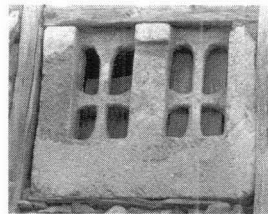
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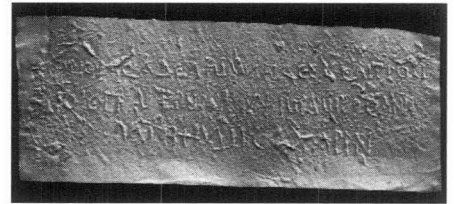
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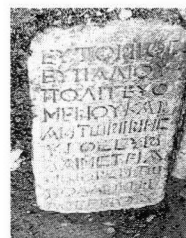
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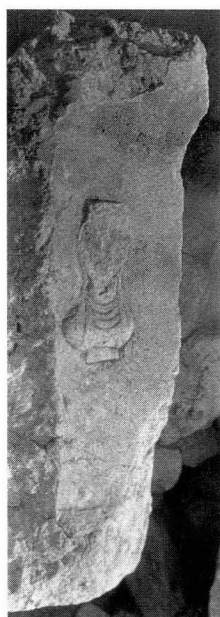
312



313



313



314 front



314 right



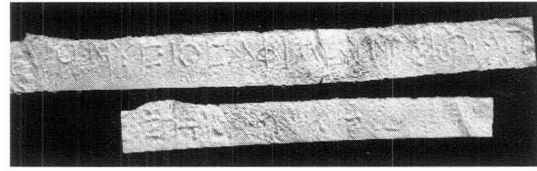
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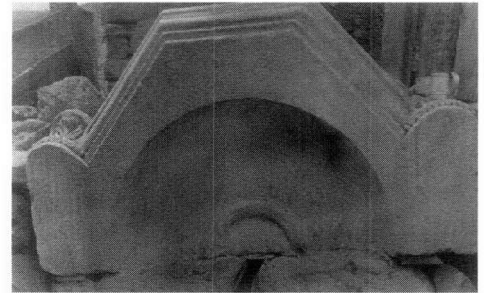
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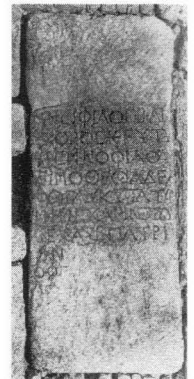
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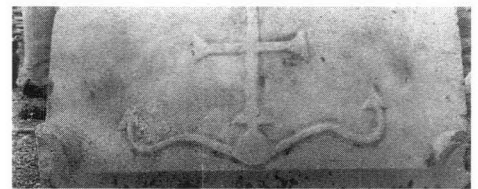
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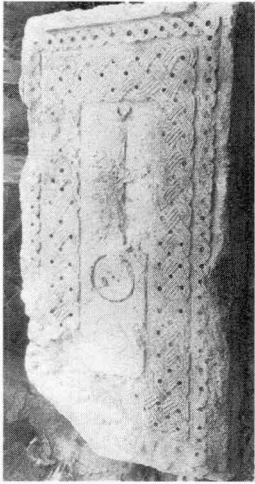
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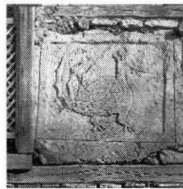
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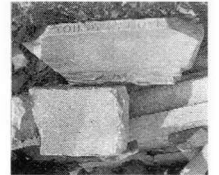
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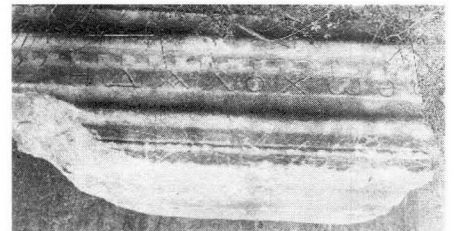
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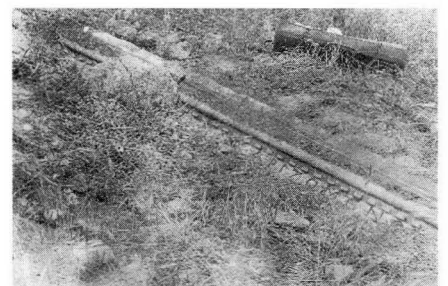
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335 = *MAMA IX*, 552g



335 = *MAMA IX*, 552f



335 = *MAMA IX*, 552h



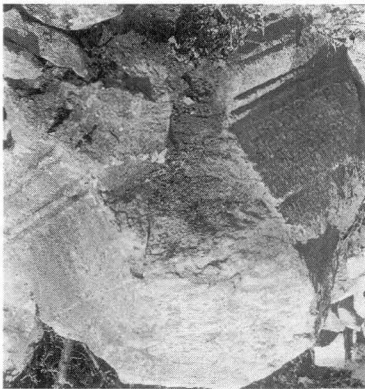
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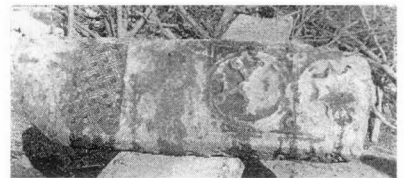
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345a



339



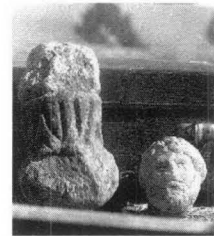
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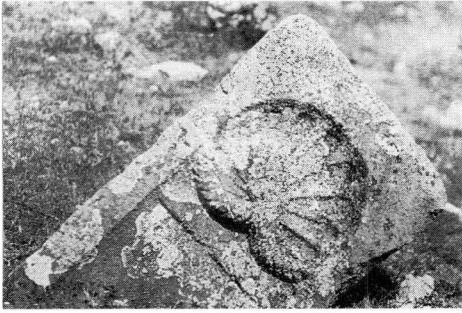
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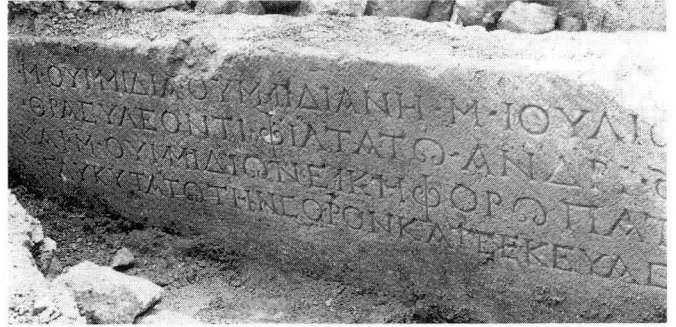
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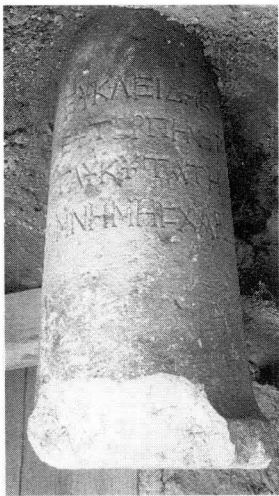
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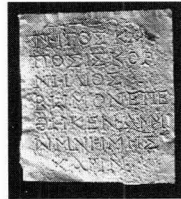
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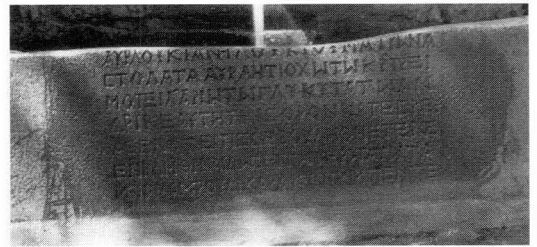
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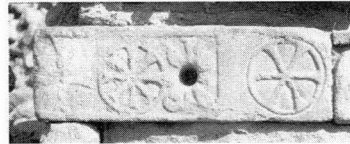
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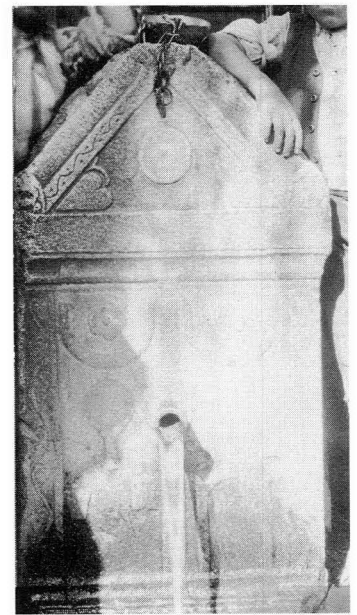
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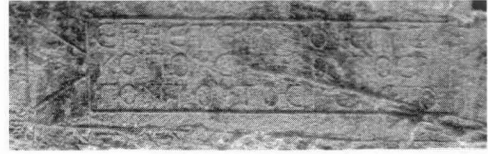
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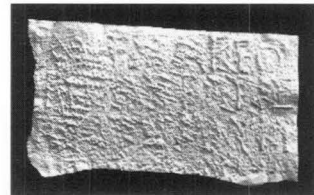
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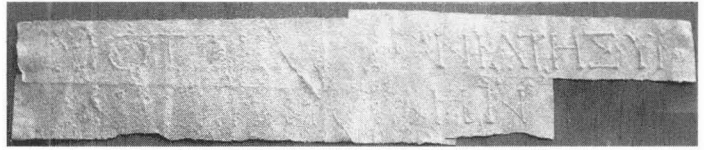
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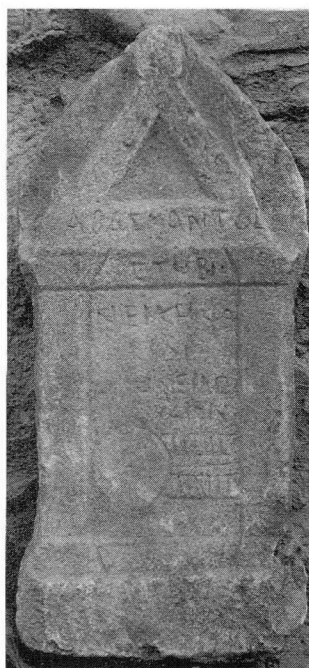
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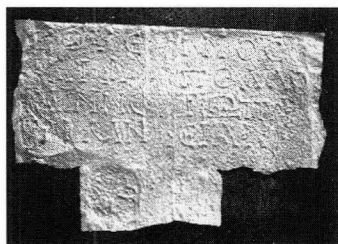
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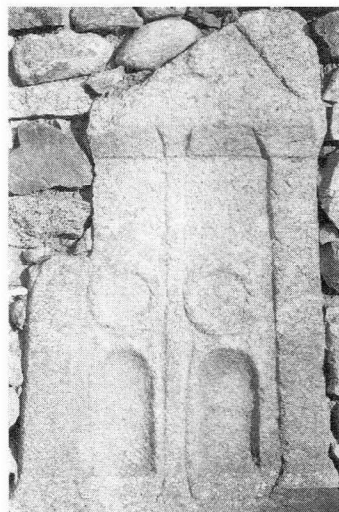
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39I



390



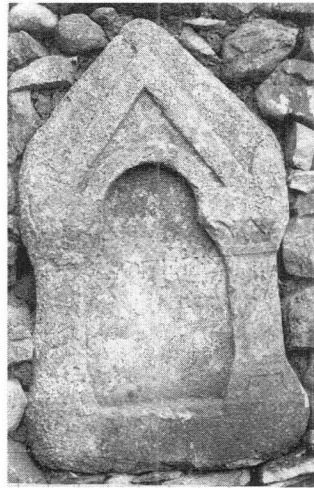
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392



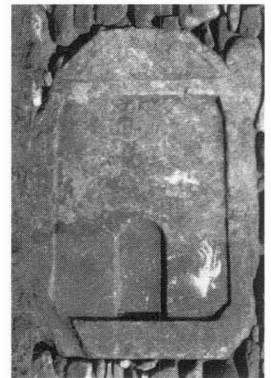
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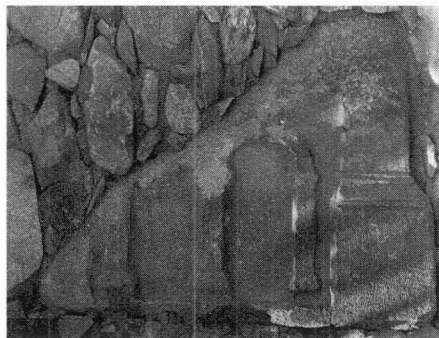
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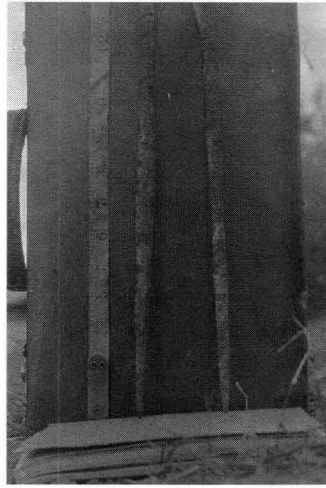
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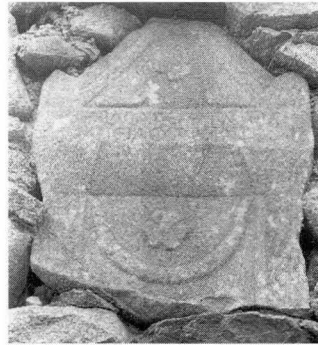
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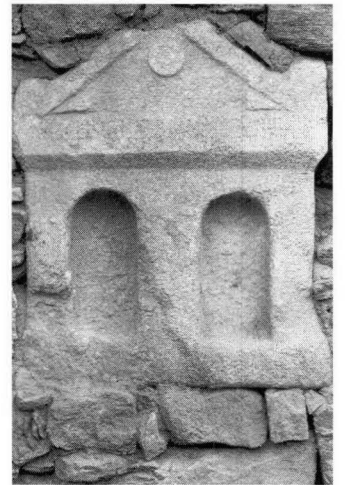
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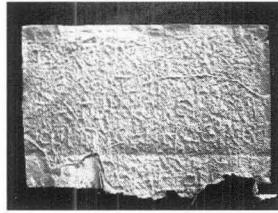
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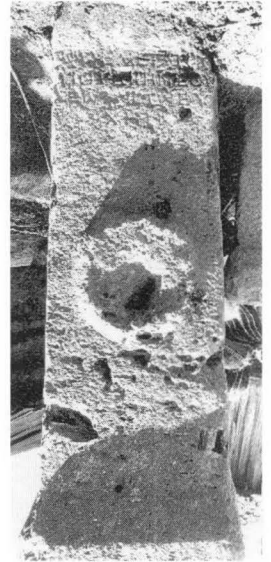
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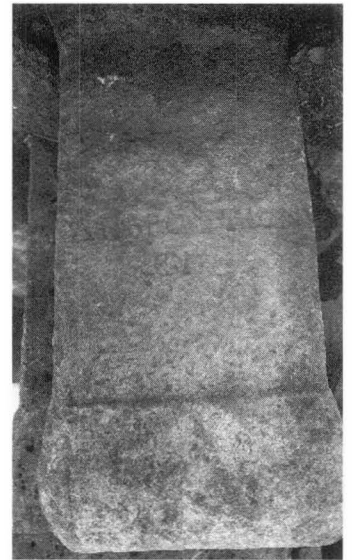
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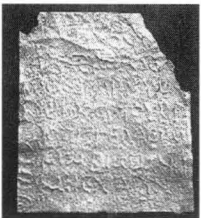
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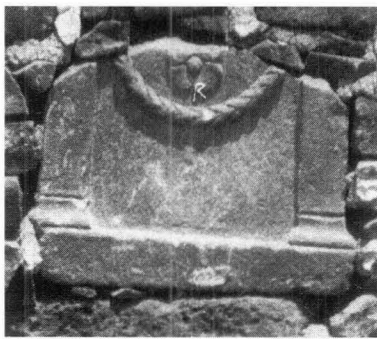
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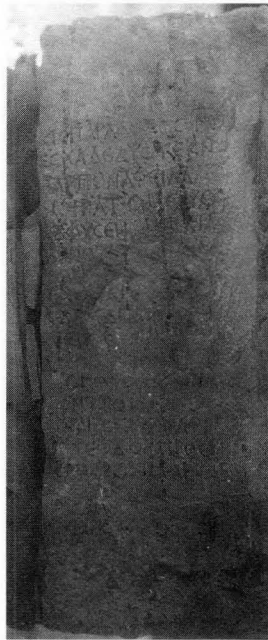
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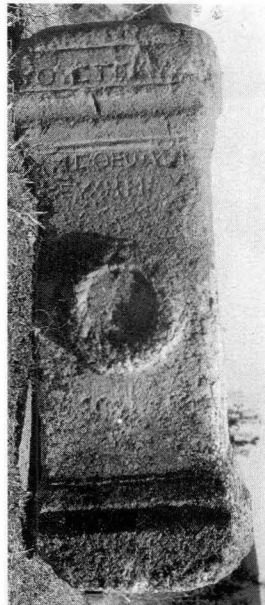
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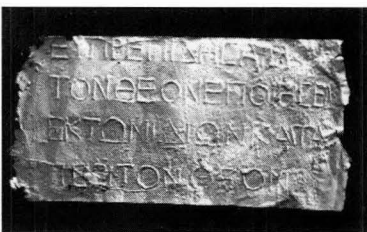
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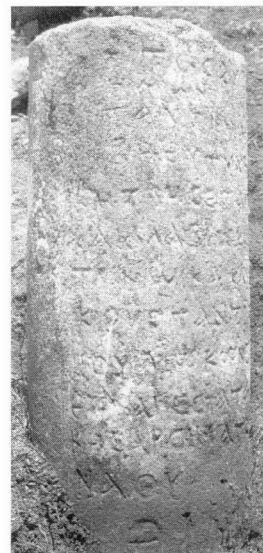
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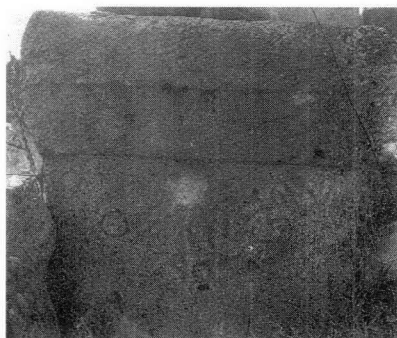
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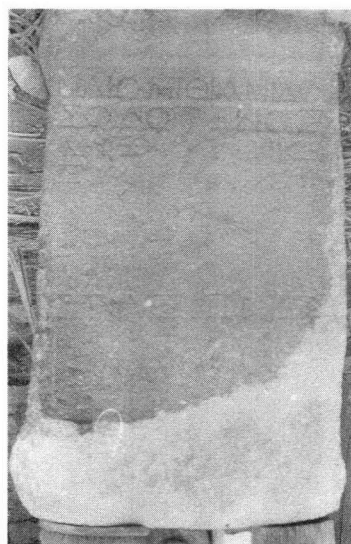
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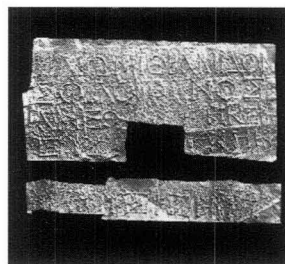
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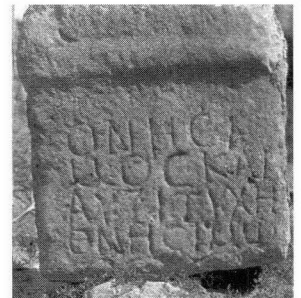
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460



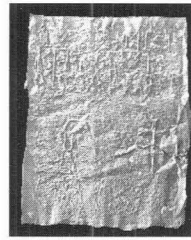
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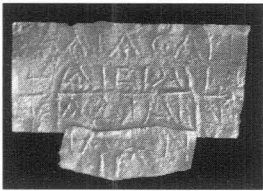
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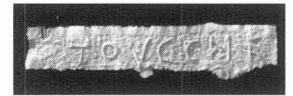
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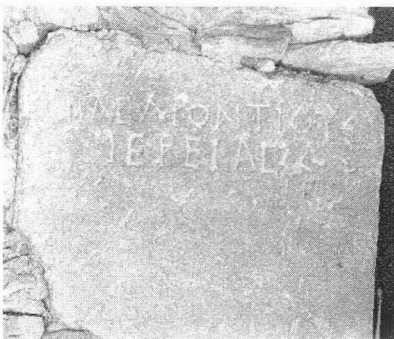
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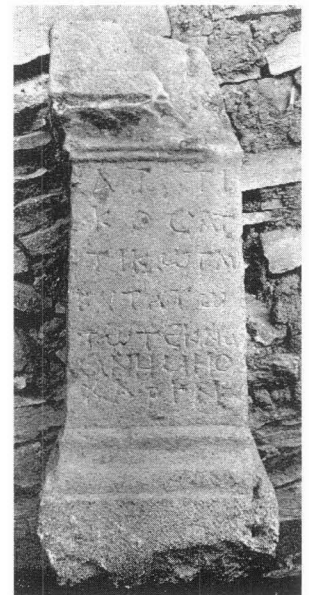
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480



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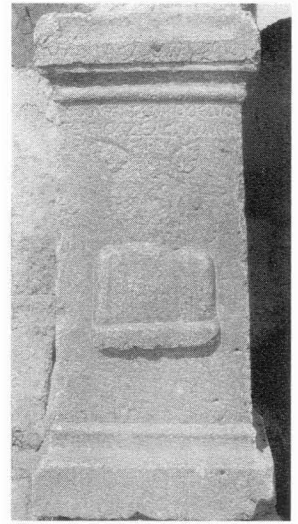
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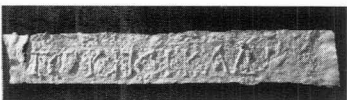
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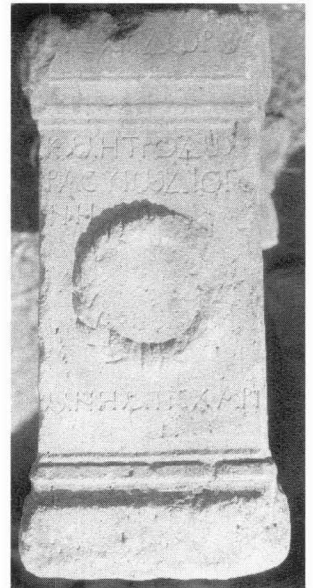
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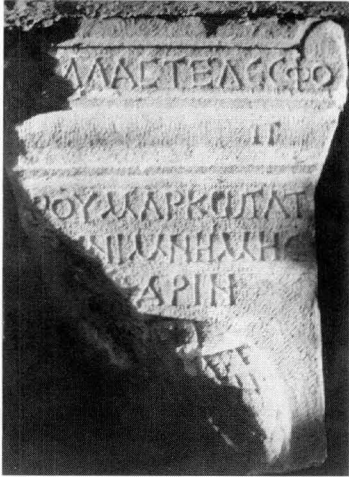
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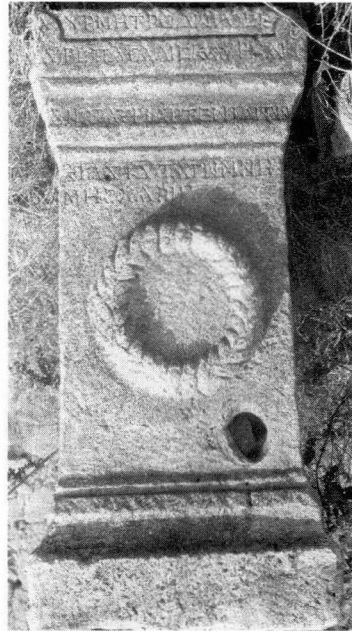
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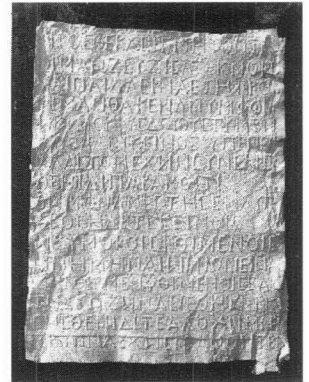
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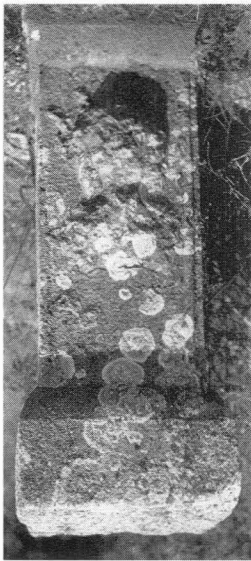
524 back



529



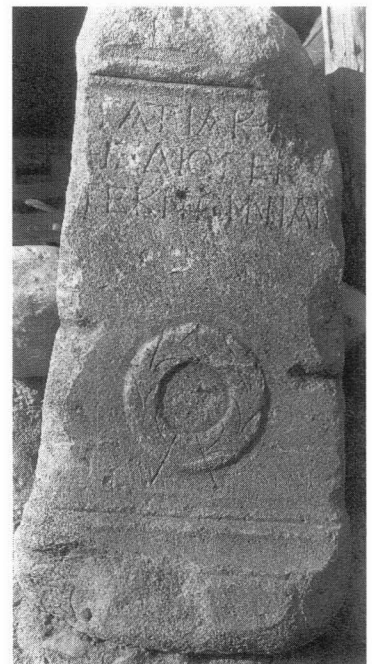
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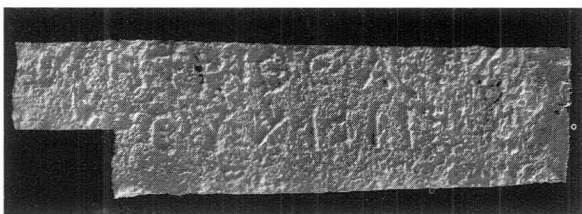
535



537



Synaüs Pr8



527

TIBERIOPOLIS



P5



P45



P69



P18



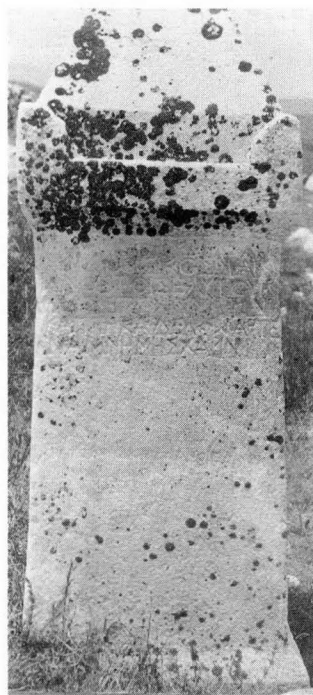
P48



P66



P38



Abye P2

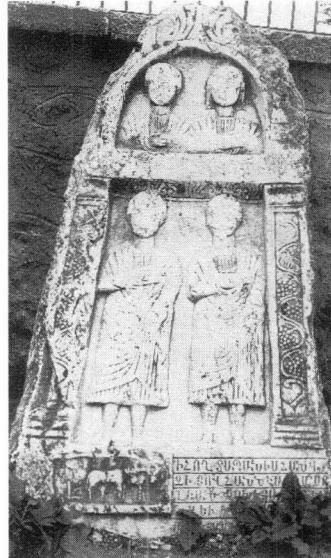


Abye P1

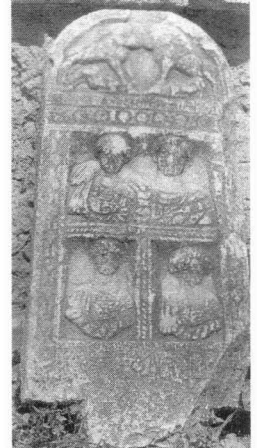
KÜTAHYA



P6



P1



P3



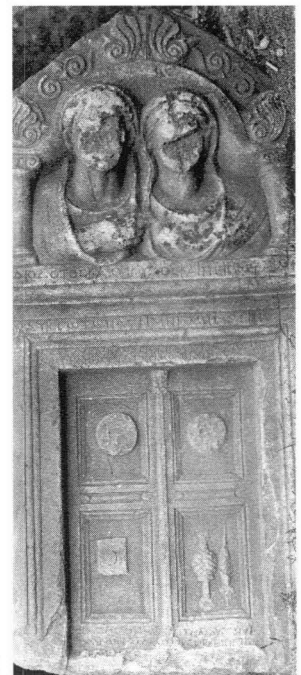
P4



P2



P5



P7

