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INSCRIPTIONS FROM BARIS AND APAMEIA-KELAINAI

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1. Q. Voconius Saxa at Baris

A team engaged in field-survey work in northern Pisidia has recently published a new public inscription discovered just north of the village of Kılıç, in the fertile plain to the north-east of Burdur Gölü (the ancient Lake Askania).\(^1\) As has long been recognised, the inscriptions of Kılıç ought to be attributed to the ancient city of Baris, situated somewhere in the immediate vicinity of Kılıç.\(^2\) The new text is published in the following form:

\[
[- - -] . E
ΟΥΣΑΣΑ . A
πολέως ΣΙΟ
4 ου Παυλείνου
δος και Μάρ-
[κου - - ]ου και Λευκί-
[ου - - ] Γαίου έτιμε-
8 [- - ]ετης άναστα-
[- - ]κλου δις ουεν
\]

vacat

The publication is accompanied by an excellent photograph, from which I propose the following readings and restorations:

\[
[- - - - - - - - - - - - - - - - -] . ε[πί?]
[Κ. Οιοκανίου Σάξα άρχου]
[όντων τῆς] πολέως [Ιο[υ]λ]-
4 [ιου - c.5 - ]ου Παυλείνου
[τού - c.5 - ]δος καὶ Μάρ-
[κου - c.4 - ]ου και Λευκί-
[ου - c.5 - ] Γαίου έτιμε-
8 [ληθέντος τῆς άναστά-
[σεως Πρόκλου δις Ούεν-
[όστου.]
\]

[... during the term of office of Q. Voconius Saxa; when the a[rchons of the] city were Iu[lius ...] Paulinus, son of [...], and Mar[cus ...], and Luc[ius] ...gaius; [Pro]klos, son of Proklos, grandson of Ven[ustus] was responsible for the erection (of the statue).

In lines 2–7, we are provided with a list of members of the archon-college at Baris, their names separated by interpuncts. An archon-college at Baris was already attested in an inscription


from Kılıç published by George Bean in 1959, a statue base for Caracalla, set up by ἡ βουλὴ καὶ ὁ δῆμος ἐπὶ ἁρχόντων τῶν πε (vac.) – that is to say, ἐπὶ ἁρχόντων τῶν πε(ρί τῶν δεῖνα), with the mason having neglected to inscribe the final lines on the stone. Baris seems to have had an archon college of three, as apparently was also the case at Akmoneia in Phrygia: an archon-college of four is attested in Phrygia at Brouzos, Otrous and Orkistos, and a college of five is attested at Apameia-Kelainai and Synnada. For my restoration in lines 2–3 (ἀρχόντων τῆς πόλεως), cf. IGR IV 704 (Synnada), tὴν ἑπιμέλειαν τῆς ἀναστάσεως ποιησάμενον παρ᾿ ἐστίν Ἀδρ. Ἀρμ. Χρυσαντίων καὶ Μαρκιανοῦ Ζωτίκου Κάστορος καὶ Διονυσίου Ἀνδρέστου καὶ Ἑρμογένους Θεμίσωνος καὶ Αὐξάνοντος Γαίου, ἁρχόντων τῆς πόλεως.

In line 2, the sequence ὙΩΣΑΞΑ can only represent the Latin cognomen Saxa, here in the genitive case (nom. Σάξας, gen. Σάξα). The cognomen is a very rare one, and I suggest that we are dealing with Q. Voconius Saxa Fidus (suff. 146), who acted as governor (legatus Augusti) of the Roman province of Lycia and Pamphylia c. AD 143–147. Elsewhere in northern Pisidia, Saxa also appears at Komama on a statue base (in Latin) for the emperor Antoninus Pius, which states that the inscription was cut ‘by permission of Q. Voconius Saxa Fidus, legatus Augusti pro pr.’ Evidence from Sagalassos suggests that the cities of north-western Pisidia, having been part of the Roman province of Asia from the Flavian period to the reign of Hadrian, were transferred to the province of Lycia-Pamphylia late in Hadrian’s reign.

2. Hemeseni at Aulutrene

In the same article, Labarre and his colleagues publish a Latin funerary bomos from the village of İncesu, at the southernmost limit of the Dombay ovası (the ancient plain of Aulutrene, the eastern part of the territory of Apameia-Kelainai). The inscription is there described as the ‘epitaph of Nice Salme’:

D(is) M(anibus)
Nice Salme
filia vixit anni
4 nis IIII Salii fil[i(ius)]
frater et Aur(elius)

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8 Labarre et al. (above, n. 1), 133, no. 1. On the topography of the plain of Aulutrene, see now Thonemann (above n. 4), 57–67.
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Priscus tutor
et Proceius
8 b(ene) m(erenti) posuerunt.

‘Aux dieux Mânes, Nikè Salmè fille ayant vécu quatre ans, le fils de Salius (son) frère et Aurelius Priscus (son) tuteur, et Proceius, ont fait élever (le monument) à celle qui l’a bien mérité.’

In lines 2–3, the editors appear to take Salme as the second name of the deceased girl Nike. However, the word filia, ‘daughter’, must necessarily have a genitive dependent on it. The word Salme therefore can only represent an indeclinable genitive: ‘Nike daughter of Salme’. In line 4, what the editors read as an f at the end of the line could equally well be a letter e, with the lower horizontal missing (the stone is chipped at the crucial point); it therefore seems likely that we have the same indeclinable name here too, i.e. Sal<me> frater, ‘her brother Salme’. We are evidently dealing with the common Semitic name ‘Shalme’ (ŠLM’). This name was particularly common at Palmyra, where it was regularly transcribed Σαλμη or Σαλμης in Greek. In one recently published bilingual Greek-Palmyrene inscription, the name is treated in Greek as indeclinable, with the form Σαλμη serving for both dative and genitive. Nike and her family ought therefore to be regarded as natives of northern Mesopotamia, perhaps specifically of Palmyra.

The historical context of this inscription is illuminated by two further funerary inscriptions of the very late third or early fourth century AD from Aulutrene and the neighbouring city of Eumeneia. The first inscription, from the modern hamlet of Eldere, is a bilingual Latin-Greek funerary monument, set up by two cavalrymen, Iulius Monimus and Iulius Bassus, for a certain Iulius Mar[e]nus, magister Hemesenorum. This small unit of Emesenian cavalrymen was apparently installed at Aulutrene in the early years of the new province of Phrygia-Caria as a garrison for the province. Also in the early years of the new province, a Christian family at Eumeneia (Aur. Neikeros and his wife and children) admitted to their burial plot their ‘friend’ (φίλος) Aur. Mannos, who is described as a horse-archer, signifer, in the officium of the governor of Phrygia-Caria. The name Mannos is highly characteristic of Edessa, and it seems very likely that Aur. Mannos was a member of the same unit of Hemeseni as the cavalrymen at Aulutrene.

It is natural to suppose that the north-Mesopotamian family attested in the new inscription from İncesu was also associated with the Emesenian garrison at Aulutrene. Indeed, the new inscription clearly attests, for the first time, the permanent settlement of north-Mesopotamian inhabitants in the region.
soldiers and their families at Aulutrene: presumably Nike and her brother Shalme were the children of a member of this garrison of equestrian Hemeseni.

In lines 5–7, the editors read Aur. Priscus tutor et Proceius. The name *Proceius does not exist; instead, Aur. Priscus acted as Nike’s tutor and ‘guardian’, proc(urator) eius. I propose reading the entire text as follows:

\[
\begin{align*}
\text{D(is) M(anibus)} \\
\text{Nice Salme} \\
\text{filia vixit an-} \\
\text{nis III. Sal<ṃ>e} \\
\text{frater et Aur(elius)} \\
\text{Priscus tutor} \\
\text{et proc(urator) eius} \\
\text{b(e)ne m(erenti) posue-} \\
\text{runt.}
\end{align*}
\]

Line 4: SALIIΕ lapis.

To the divine Manes. Nike, daughter of Shalme, lived for four years. Her brother Shalme and Aur. Priscus her tutor and guardian set this up for her, who was well-deserving.

3. A funerary formula at Apameia-Kelainai

In the same article are published two funerary stelai from Aydoğmuş, both apparently discovered at a site (Eskiköy Yeri) around 1.5 km north of the modern village.13 Both stones should be attributed to the city of Apameia-Kelainai. The first stele is presented in the following form:

\[
\begin{align*}
\text{Αὐρήλιος Τέρτιος} \quad \text{ζῶν} \\
\text{ἐποίησα τὸ ήρώον} \quad \text{ἑ-} \\
\text{αυτῷ καὶ τῇ γυναι-} \\
\text{κι μοὖ Ἡ. . ΤΙΝ καὶ το-} \\
\text{ις τέκν[ος] IΣ IΣ} \quad \text{E ΘΕΤΕΡΟ} \\
\text{ΟΥ} \quad \text{ΔΕ} \\
\text{ΕΠ [---]}.
\end{align*}
\]

The published photograph permits slight corrections to the readings in line 1 (Τέρτιος for Τέρτιος[ς]) and lines 2–3 (ἐλικουτόῳ for ἐλικουτῷ); in line 4, the woman’s name appears to be Μελτίνη. In lines 5–6, we have a formula which was extremely common at Apameia-Kelainai in the second and third centuries AD (more than 25 examples), but which to the best of my knowledge is found nowhere else in Asia Minor: ἵς ο ἔτερος οὐ [τεθήσεται/τεθή], ‘into which no-one else will be placed‘; τὸ ήρώον in line 2 is the antecedent of the relative pronoun ὁ. The formula is most common with τὸ ήρώον; it is occasionally found with τὸ μνημεῖον or ή σοφός.14 The inscription pre-

13 Labarre et al. (above, n. 1), 139–41, nos. 1 and 2.

14 τὸ μνημεῖον: MAMA VI 214; IGR IV 807; ἡ σοφός: MAMA VI 191; MDAI(A) 21 (1896), 372. In MAMA VI 215, I would restore τὸ ήρώον ... [ἰς ο] καὶ αὐτή τεθήσεται, rather than the [ἐν ο] of Ramsay and the MAMA editors, on the parallels of MAMA VI 213, τὸ ήρώον, ἵς ο καὶ αὐτή τεθήσεται, and MAMA VI 220, εἰς ο Ἑαυ[ος] αὐτός τεθήσετε, ἔτερος δὲ οὐδείς.
The entire text should be restored as follows:

I, Aurelius Tertis, made the tomb while I was still living for myself and my wife Meltine and my children, into which another will not be placed; if anyone tries to do so ...