

PAUL A. IVERSEN

INSCRIPTIONS FROM PISIDIAN KONANE (CONANA) AND THE
SURROUNDING AREA

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INSCRIPTIONS FROM PISIDIAN KONANE (CONANA) AND THE SURROUNDING AREA¹

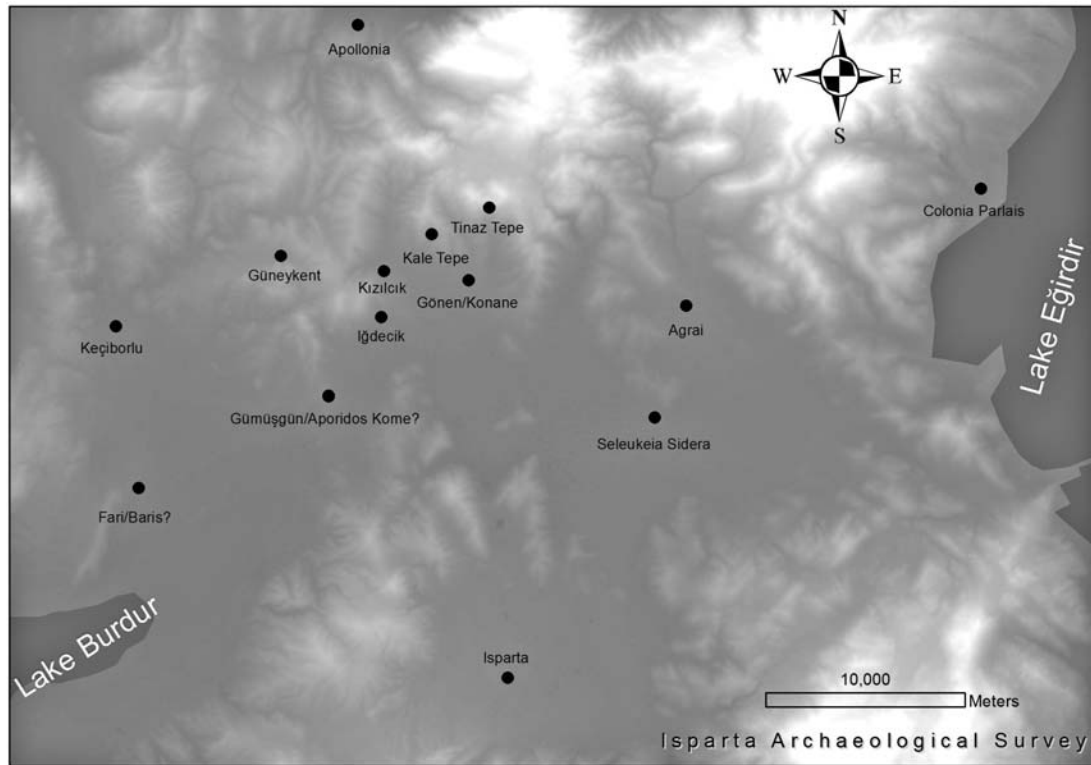
After a preliminary investigation in the summer of 2008, in the summers of 2009, 2010 and 2011, The Isparta Archaeological Survey systematically conducted an archaeological and epigraphical survey in the region of modern Isparta, especially around the village of Gönen, which in antiquity corresponded to the city of Konane (Roman Conana).² In the course of our investigations, which are still ongoing, we discovered, rediscovered, or were shown by local inhabitants a considerable number of Greek inscriptions in Gönen and the nearby villages of İğdecik, Kızılcık, Güneykent, and Gümüşgün (formerly Baradız), many of which are published here for the first time.³ Several of these inscriptions were then brought to the Isparta Museum, where they now reside for safekeeping.⁴

¹ Special thanks go to Director of the Isparta Archaeological Survey (IAS), Bilge Hürmüzlü, and to Andrea De Giorgi (who made the two maps), as well as to the members of the IAS's Epigraphical team, particularly Asuman Coşkun-Abuagla and Melanie Fortin. Thanks are also due to the T. C. Kültür ve Turizm Bakanlığı for the survey permit and for their financial support, and to the ministry representatives in 2009–2011, and to Süleyman Demirel Üniversitesi for providing support, especially our Survey House. Also special thanks go to İlhan Güceren of the Isparta Museum for his support, and to the Case Western Reserve University's College of Arts and Sciences, Department of Classics, and the Baker Nord Center for the Humanities for their financial support.

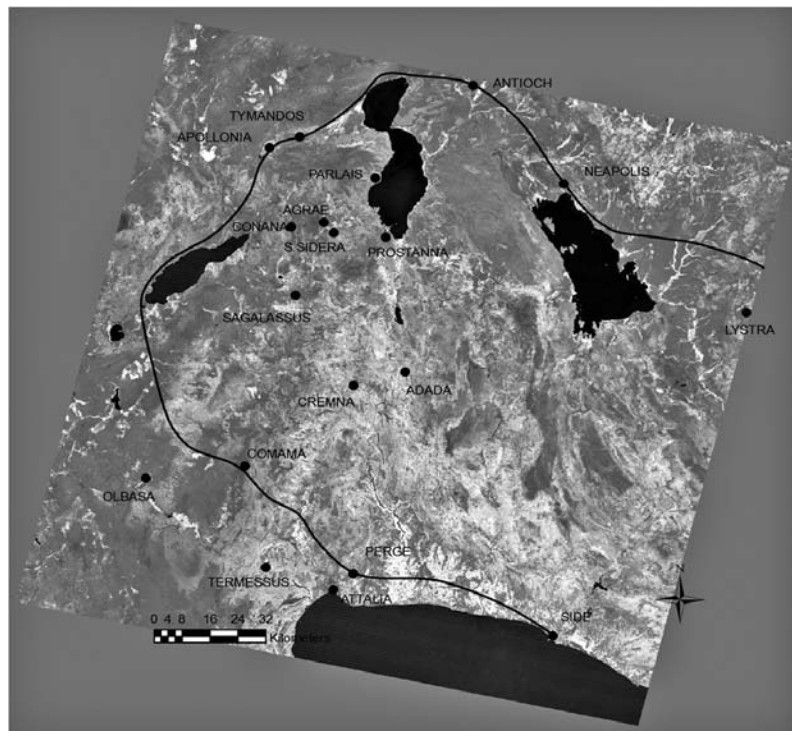
² See B. Hürmüzlü, A. De Giorgi and P. Iversen, New Research in Northwestern Pisidia: Ancient Konane (Conana) and its Territory, *Colloquium Anatolicum* 8 (2009), pp. 235–256; B. Hürmüzlü, Kuzeybatı Pisidia'da Bir Kent: Konane (Conana), *Türk Eskiçağ Bilimleri Enstitüsü* 30 (2010), pp. 29–31; B. Hürmüzlü, Isparta Bölgesi Arkeolojik Yüzey Araştırması 2009 Konane Antik Kenti ve Çevresi, *Anadolu Akdenizi Arkeoloji Haberleri* 8 (2010), pp. 124–126; B. Hürmüzlü, Isparta Arkeolojik Surveyi 2009 Yılı Çalışmaları: Konane (Conana), *Araştırma Sonuçları Toplantısı* 21 (2011) 2. Cilt, pp. 163–172; B. Hürmüzlü, A. İnanc, Isparta Bölgesi Arkeolojik Yüzey Araştırması 2010: Konane (Conana) Antik Kenti ve Çevresi, *Anadolu Akdenizi Arkeoloji Haberleri* 9 (2011), pp. 194–197.

³ The area around the villages of İğdecik and Kızılcık was almost certainly in the territory of ancient Konane, but it is not clear whether the areas around Güneykent and Gümüşgün were. For already published inscriptions from Konane, see M. Collignon, Inscriptions de Pisidie et de Pamphylie, *BCH* 3 (1879), p. 340, no. 15, and p. 343, no. 19 (see no. **35** below); J. R. S. Sterrett, *The Wolfe Expedition to Asia Minor*, Papers of the American School of Classical Studies at Athens 3, 1884–1885 (Boston 1888), p. 338, no. 472 to p. 351, no. 498; *CIL* III.6870 and 6872 (for this last, see under no. **37** below); H. Rott, *Kleinasiatische Denkmäler aus Pisidien, Pamphylien, Kappadokien und Lykien* (Leipzig 1908), p. 355, no. 27 (see **33** below) to p. 359, no. 49; B. Pace, La zona costiera da Adalia a Side, *ASAAtene* 3 (1916–20), pp. 43–44, nos. 30 and 31; H. Waldmann, Neue Inschriften aus Pisidien, *ZPE* 44 (1981), p. 99, no. 6 and 101, no. 9 (see no. **37** below), pp. 101–102, nos. 11 and 12 (see nos. **32** and **34** below).

⁴ All of the inscriptions in the Isparta Museum, which include several unpublished inscriptions from Konane, will be the subject of another study. For four of these from Konane, see P. Iversen, The Inscriptions from Konane (Conana) in the Isparta Museum, *Araştırma Sonuçları Toplantısı* 28 (2010) 2. Cilt, pp. 173–180. The editors or printer of this volume introduced several typographical errors into these four texts, which include the following: On p. 175, no. 1, lines 2–3 read καὶ Κράτερος / τοῖς) γονέσιν (possibly a mistake for γονε(ῦ)σιν), not καὶ Κράτερος / τοῖς) γόνεσιν. On p. 175, no. 2, lines 2–4 read καὶ Ἐρμογένης / μητρὶ τῇ εἰ/δίᾳ, not καὶ Ἐρμογένης μητρὶ τῇ εἰ/δίᾳ. On p. 175, no. 3, lines 2–4 read καὶ Ἀλέξαν/δρος Εὐτυ/χίᾳ καὶ Ἡλίῳ, not καὶ Ἀλέξαν/δρος Εὐτυ/χίᾳ καὶ Ἡλίῳ. On p. 176, no. 4, line 2 read καὶ Γιλλίῳ, not Καγιλλίῳ. This last was my error, having overlooked a damaged, but unmistakable, final N on the right pilaster. This new reading is certain since Καγιλλίῳ for Καικιλίῳ is not otherwise attested, the dative makes no sense, and the name Γιλλίῳ is already attested in Phrygia and Pisidia at *MAMA* 4.137 and *SEG* 14.809; it is also attested at Kalyrna (Segre, *Tituli Calymni* 167).



Map 1: Area of Gönen (ancient Konane)



Map 2: Ancient Pisidia (with the Via Sebaste in black)

Konane in History

Before presenting the inscriptions, a survey of what is known about the unheralded city of Konane will be useful. The city itself was poised on the southern foothills between two mountain peaks of the Kapıdağ massif that are today called Kale Tepe and Tınaz Tepe under the modern village of Gönen (see map 1). This location in antiquity stood above a large, fertile plain at the intersection of a north-south road that connected the city with Sagalassos to the south and with Apollonia to the north. It also sat on an east-west road that connected the town with the communities around Lake Anava (modern Lake Burdur) and the Via Sebaste to the west, and with the communities around Lake Limnae (modern Lake Eğirdir) to the east, including Pisidian Antiocheia (see map 2). To date, the Isparta Archaeological Survey's intensive investigation of the area of Gönen has uncovered a mesh of small sites measuring less than a hectare. These sites are concentrated in the fertile valleys, with the earliest so far discovered dating to the 7th or 6th century BC.⁵

Sometime during the Hellenistic period an impressive fortified community was built on Kale Tepe (1656 meters a.s.l.), which, based on the pottery found on the surface so far, appears to have reached its height of occupation in the second and first half of the first century BC, but then by the end of the first century BC it appears this fortress was abandoned, after which the settlement moved down the slopes in the area under modern Gönen. The investigation of Kale Tepe is still at an early stage, but it is a working hypothesis of the Isparta Archaeological Survey that the demise of the Kale Tepe settlement may have been a result of the unrest and conflicts between the Roman client Amyntas and the Pisidians, *ca.* 35–25 BC.⁶

The earliest attestation of the town may be found on coins, which unfortunately have not yet been systematically published.⁷ The earliest types known to me feature a bull on the obverse and an eagle on the reverse or the goddess Tyche on the obverse and a bull on the reverse, and may date as early as the first century BC.⁸ Other coins for which there is information include one with a portrait of Faustina II (AD 161–175) on the obverse and the god Dionysos on the reverse,⁹ a coin with Julia Mamaea the mother of Alexander Severus on the obverse and the god Dionysos on the reverse (dating AD 222–235),¹⁰ and a coin with Gallienus (AD 253–268) on the obverse and Zeus

⁵ Among the ceramics recovered from the surface, Hürmüzlü identified fragments of “streaked ware” and “banded ware” dating to the 7th and 6th centuries BC, two common types of pottery in use in southern Anatolia at the time. See B. Hürmüzlü, in B. Hürmüzlü, A. De Giorgi and P. Iversen (n. 2), pp. 238–239; and B. Hürmüzlü, Remarks on Cultural Interactions in the Earlier Periods of North West Pisidia, in H. Löhr, G. Mehnert, A. Slawisch, A. Mehnert, R. Einicke, S. Lehmann, eds., *Zurück zum Gegenstand. Festschrift für Andreas E. Furtwängler*, Schriften des Zentrums für Archäologie und Kulturgeschichte des Schwarzmeerraumes 16, 2 (Langenweißbach 2009), pp. 493–500.

⁶ See Strabo 12.6.3 and Cassius Dio 53.26.3. There are some traces of earlier settlement at the site, possibly as early as the Hittite period.

⁷ The coins of the Isparta Museum, which include several examples from Konane, are in preparation to be published by Tolga Tek of Anadolu Üniversitesi. For references to coins from Konane, see also F. Rebuffat, La prolifération des ateliers monétaires en Pisidie sous le Haut-Empire, *Cahiers du Centre Gustave Glotz* 3 (1992), pp. 148–151.

⁸ For good images and descriptions, see <http://www.asiaminorcoins.com/gallery/thumbnails.php?album=475> and <http://www.forumancientcoins.com/catalog/roman-and-greek-coins.asp?vpar=1382>.

⁹ For a good image, see <http://www.arminius-numismatics.com/coppermine1414/cpg1414/displayimage.php?album=47&pos=27>.

¹⁰ See <http://www.asiaminorcoins.com/gallery/thumbnails.php?album=475>.

on the reverse.¹¹ Finally, there is one coin reported in a private collection that attests to a pact of peace (ὁμόνοια) between Konane and the otherwise unattested town of Minassos that, according to the coin's owner (Waddington), has a portrait of Zeus bearing an eagle and a figure (Marcus Aurelius) in the attitude of Asklepios.¹² This coin, however, has been shown to be a forgery.¹³

The earliest certain attestation of Konane is found on a Greek and Latin bi-lingual inscription that dates AD 14–21 and is said to have been found near the Burdur railroad station, but is now housed in the Burdur Museum.¹⁴ This bi-lingual inscription promulgates the rules for Romans to requisition lodging and transport by wagons, mules and donkeys in and around Sagalassos as far south as Kormasa and as far north as Konane (line 13 *usque Cormasa et Conanam* and l. 32 ἕως Κορμάσων καὶ Κονάνης). This inscription demonstrates that Konane was fully under the control of the Romans by the beginning of Tiberius' reign and a popular destination for the *legatus pro praetore*, his retinue, and other Romans on official military business, who were normally stationed at the administrative center of Sagalassos.

It has also been suggested that this inscription demonstrates that Kormasa and Konane may have been a part of the vast territory of Sagalassos,¹⁵ but given that Sagalassos' territory was probably not so large as once thought,¹⁶ that the Roman administration of transport in the area need not have coincided with Sagalassos' territory, that Sagalassos and Konane are about 30 km distant as the crow flies and separated by a formidable and rugged chain of mountains and by two large plains known today as the Isparta Ovası and the Gönen Ovası, and that no inscriptions in the area of Konane have been found that refer to Sagalassos, including milestones, it seems more likely to me that Kormasa and Konane had their own territory and that this inscription indicates that the Sagalassians were responsible to carry the Romans to the first relatively major stop outside their territory where the Romans could make other arrangements (i.e., they could not just drop the Romans off in the middle of nowhere). At a minimum, the inscription demonstrates that the Roman military was very active in the area of Konane at the end of Augustus' rule and the beginning of Tiberius' reign. The active role the military played at Konane at this time is

¹¹ See <http://numismatics.org/collection/1944.100.51178>. For a good image of the obverse, see <http://educators.mfa.org/objects/detail/77154?classification=Numismatics&pageSize=40&page=57>.

¹² W. M. Ramsay, *The Historical Geography of Asia Minor*, Royal Geographical Society Supplementary Papers 4 (London 1890), p. 406. G. F. Hill, *A Catalogue of the Greek Coins in the British Museum: Catalogue of the Greek Coins of Lycia, Pamphylia, and Pisidia* (London 1897), p. cxi. Also see R. Pera, *Homonoia sulle monete da Augusto agli Antonini* (Genova 1984), p. 84.

¹³ G. F. Hill, *Miscellanea, Numismatic Chronicle* 20 (1920), pp. 278–279 and H. von Aulock, *Münzen und Städte Pisidiens*, vol. I, *Istanbuler Mitteilungen* 19 (Tübingen), p. 38.

¹⁴ Burdur Museum Inventory 2670, which I was able to inspect closely in July of 2011. See S. Mitchell, *Requisitioned Transport in the Roman Empire: A New Inscription from Pisidia*, *JRS* 66 (1976), pp. 106–131; also see G. H. R. Horsley, R. A. Kearsley and N. Alp, *The Greek and Latin Inscriptions in the Burdur Archaeological Museum* (London 2007), p. 232, no. 335.

¹⁵ S. Mitchell (n. 14), pp. 117–119.

¹⁶ A series of stones demarcating the boundary between Tymbrinassos and Sagalassos have been found as far west as Lake Askania (modern Lake İznik) and once suggested that Sagalassos' territory was vast, but newer examples of these boundary markers found south of Lake Burdur and the identification of Tymbrinassos in that area suggest that some of these stones are *pierres errantes* and that Sagalassos' territory was probably bounded to the west by Lake Burdur, or the Lysis River, or the Via Sebaste, or the Via Manius Aquillius, or a combination of all four. See G. H. R. Horsley and R. A. Kearsley, *Another Boundary Stone Between Tymbrinassos and Sagalassos in Pisidia*, *ZPE* 121 (1998), pp. 123–129, especially the map on p. 127. Also below under 37.

perhaps corroborated by the erection of an image to some goddess by a *tribunus militum* named Menekrates, unless he made this dedication after he was retired.¹⁷

The next datable mention of the town is found on an inscription erected at Perge *ca.* AD 69–79 by the δῆμος of Konane in honor of Gaius Julius Cornutus for his organization of the Great Caesarian games.¹⁸ This inscription indicates that by the last third of the first century of our era the town had some sort of independent governing body and probably was not a mere κώμη.¹⁹ The status of *civitas* as recognized by the Romans is definitely attested later on several milestones that have been found in the area, including some found by the Isparta Archaeological Survey.²⁰

The town also had a βουλή, as evinced by an inscription on an architrave block found there by Sterrett in honor of Septimius Severus, which reads:²¹

[τὸν μέγιστον καὶ θεϊότατον Αὐτοκράτορα Κα]ίσαρα Λ. Σεπτίμιον Σευήρο[ν Περτίνακα Σεβαστὸν]
[Αραβικὸν Ἀδιαβηνικὸν Παρθικὸν Μέγιστον ἢ] βουλή καὶ ὁ δῆμος καὶ οἱ κατ[οικοῦντες Ῥωμαῖοι].



Facsimile of Sterrett

The presence of this inscription on an architrave block suggests that a major monument in honor of Septimius Severus was located at Konane. It is not clear why they were honoring him, but it may have been for his upgrading of the roads in the area.²² There was probably also a general Imperial cult at Konane, as demonstrated by another block found there in honor of the Divine Augusti (see 34 below).

¹⁷ J. R. S. Sterrett (n. 3), p. 340, no. 475 (see this inscription under 37 below).

¹⁸ See S. Şahin, *Die Inschriften von Perge*, vol. I, IK 54 (Bonn 1999), no. 43.

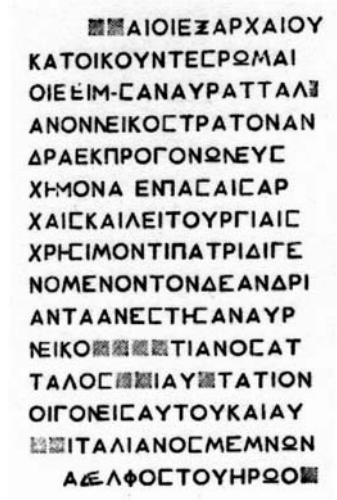
¹⁹ The δῆμος of Konane is also attested at J. R. S. Sterrett (n. 3), p. 351, no. 496.

²⁰ The milestones that mention the *civitas* or πόλις of Konane all date from the late second to fourth century AD and include: 1) D. H. French, *Epigraphica Anatolica* 17 (1991), p. 55, 4 (milestone I, west of Konane, originally found in the cemetery of İğdecik, but moved after the summer of 2009 to the Isparta Museum); 2) Th. Drew-Bear, *Araştırma Sonuçları Toplantısı* 26 (2008) 1. Cilt, pp. 147–154 (still to be found in the main park of Gönen); 3) P. Iversen, in B. Hürmüzlü, A. De Giorgi, and P. Iversen, *Coll. Anat.* (n. 2), p. 244 (milestone IV, west of Konane; it was discovered by the Isparta Archaeological Survey in the summer of 2009 at the entrance to the İğdecik cemetery and moved to the Isparta Museum); 4) Th. Drew-Bear, *Araştırma* 26 (2008) 1. Cilt, pp. 147–154 (milestone VI east, west, south or possibly north of Konane; it is now located in the Isparta Museum, catalogue 12.1.02). In addition to these milestones, the Isparta Archaeological Survey has discovered three other milestones in the area of Konane that date to the late second to fourth century AD, one of which has been published by P. Iversen, in B. Hürmüzlü, A. De Giorgi, and P. Iversen, *Coll. Anat.* (n. 2), p. 243. All these milestones will be the subject of another study.

²¹ J. R. S. Sterrett (n. 3), p. 339, no. 473. Sterrett restores [Αὐτοκράτορα Κα]ίσαρα Λ. Σεπτίμιον Σευήρο[ν Περτίνακα] / [Σεβαστὸν ἢ] βουλή καὶ ὁ δῆμος καὶ οἱ κατ[οικοῦντες Ῥωμαῖοι], but the spacing of his restorations at the beginnings and ends of his lines do not seem consonant with his facsimile and some adjustment seems required. There are other possibilities, especially if the margin at the beginning of the lines was not equal.

²² For a Latin milestone with Septimius Severus' name on it found by the IAS that was probably the I or II mile marker on the road east of Konane towards Seleukia Sidera, see P. Iversen, in B. Hürmüzlü, A. De Giorgi, and P. Iversen, *Coll. Anat.* (n. 2), p. 243.

ἡ βουλὴ καὶ ὁ δῆμος are in all likelihood also to be restored at the top of another inscription seen by Pace in nearby İğdecik,²³ which appears to date after AD 212²⁴ and reads:

	<p>0 [ἡ βουλὴ καὶ ὁ] [δῆμος κ]αὶ οἱ ἐξ ἀρχαίου κατοικοῦντες Ῥωμαῖ- οι ἐτείμησαν Αὐρ. Ἀτταλ[ι]- ανὸν Νεικόστρατον ἄν- 5 δρα ἐκ προγόνων εὐσ- χήμονα, ἐν πάσαις ἀρ- χαῖς καὶ λειτουργίαις χρήσιμον τ<ῆ> πατρίδι γε- νόμενον. τὸν δὲ ἀνδρι- 10 άντα ἀνέστησαν Αὐρ. Νεικο[στρα]τιανὸς Ἄτ- ταλος [κα]ὶ Αὐ[ρ]. Τάτιον οἱ γονεῖς αὐτοῦ καὶ Αὐ- [ρ. Ἀ]τταλιανὸς Μέμων 15 ἀδελφὸς τοῦ ἥρω[ς]</p>
Facsimile of Pace	

The architrave block in honor of Septimius Severus and this statue dedicatory inscription indicate that Konane was an established community settled by Roman colonists in the manner of Apollonia, Neapolis, Isaura and Attaleia, not a completely new Roman foundation such as Pisidian Antiocheia, Comama, Olbasa, Lystra, Iconium, Ninica and Parlais.²⁵ The phrase οἱ ἐξ ἀρχαίου κατοικοῦντες Ῥωμαῖοι is particularly intriguing and unparalleled elsewhere. It suggests that a sharp distinction between the local, non-Roman population and Roman colonists persisted long after the Romans had settled there. In any case, the mention of Roman colonists indicates that at some point the Romans converted a portion of Konane's territory into *ager publicus* onto which they settled their soldiers (the Menekrates mentioned above may have been one such soldier who was also the overseer of this land – on this inscription see below under number 37).

As for literary sources, they are virtually silent about Konane. The town is not mentioned by Strabo in his geographical treatise that dates to the end of the first century BC or beginning of the first century AD, but it is mentioned by the second-century AD geographer Ptolemy (5.5.5,

²³ B. Pace (n. 3), pp. 43–44, no. 31. Pace reports that the stone was located in the house of Hassan agà Zadè Zulficar, which is still standing today (although considerably dilapidated) and which we searched to no avail. Pace did not restore anything in the missing portion above. The other possibility is [ἡ πόλις τῶν Κοναν]/[έων κ]αὶ etc., but the parallel with the inscription seen by Sterrett and the spacing of the restoration in line two favor what is given. In addition, the last line is indented for appearance, suggesting the first line may have been as well. In line 8, Pace's facsimile gives ΤΗΙΑΤΡΙΑΙ, but it may be that there was a ligature, as is frequent elsewhere on this inscription, that Pace overlooked or that was worn away, and instead we should read τῇ πατρίδι. Line 13 is the only one that apparently does not observe syllabification, unless Αὐ[ρ]. / [Α]τταλιανὸς is the correct restoration, but Pace's facsimile looks as if no letters were missing at the end of line 12 and two letters were missing at the beginning of line 13.

²⁴ The *praenomen* Aurelius/Aurelia probably places this inscription after the *Constitutio Antoniniana* of AD 212. For this edict of Caracalla, see Cassius Dio 78.9.

²⁵ See A. De Giorgi, *Colonial Space and the City: Augustus' Geopolitics in Pisidia*, in R. J. Sweetman, ed., *Roman Colonies in the First Century of Their Foundation* (Oxbow 2011), pp. 135–149.

line 3), who places it under the rubric of Pamphylia and, along with Pisidian Seleukia (Seleukia Sidera), Antiocheia, Palaion Beudos, Baris, Lysinia and Kormasa, under the sub-category of “Phrygian Pisidia”. It is probably significant that Ptolemy lists Sagalassos under Lykia, and Kormasa and Konane under Pamphylia, once again suggesting that Kormasa and Konane were not in the territory of their more famous neighbor. The sub-categorization of Phrygian Pisidia also suggests that the town at one time belonged to Phrygia or had a strong Phrygian element, but was later classified with Pisidia.²⁶ The many non-Greek names attested on the inscriptions of Konane and the surrounding areas that are frequently found in Pisidia and Phrygia reflect this non-Greek element, be it Pisidian, or Phrygian, or both.

Finally, Konane appears in the lists of Bishoprics compiled at Constantinople in the 7th and 8th centuries AD.²⁷ The town is classified under the Archbishop of Pisidian Antiocheia, and it appears that for a time it was renamed Ioustinianoupolis, but then reverted back to its old name.²⁸ The town’s bishop or church representative made an appearance at the Second Council of Nicea in AD 787, which was convened to discuss the restoration of the honoring of icons. The council had an initial meeting on September 11 to work out protocols, and six more sessions in September and October. Konane appears as the 232nd Bishopric in the initial meeting, the 224th Bishopric of the second session (misspelled Κανάνης), the 284th Bishopric of the fourth session, and the 283rd in the protocol before the seventh session, but it was not a signatory to the final and seventh session.²⁹

In addition to these late sources, the city is mentioned only one more time in a 10th century Christian text that recounts the story of Saint Zosimos.³⁰ As this tenth-century source tells us, at the time when Trajan was emperor and Dometianus was general of Pisidian Antiocheia, Zosimos threw down his weapons, took refuge in a church, was baptized there, was tortured for desertion of the Roman army, and fled to Konane where after three days without food and drink two children appeared to him carrying bread and water, after which eating he passed away. It is very likely, therefore, that Konane was home to a Christian shrine or Church in honor of Saint Zosimos (for a possible Christian monogram, see **25** below).³¹

²⁶ Cf. W. M. Ramsay, Pisidia and the Lycaonian Frontier, *ABSA* 9 (1902–1903), p. 247.

²⁷ See J. Darrouzès, *Notitiae episcopatum ecclesiae Constantinopolitanae* (Paris 1981), 204–421: Notitia 4, line 401; 7, line 461; 9, line 344; 10, column I, line 401; 13, line 408.

²⁸ See J. Darrouzès, Sur les variations numériques des évêchés byzantins, *Revue des études byzantines* 44 (1986), pp. 23–25, p. 34 and p. 37. A. De Giorgi points me to a parallel example with Anazarbos: see Evagrius *Historia ecclesiastica* 159, ll. 13–15; Theophanes *Chronographia* 171, ll. 14–17; Johannes Malalas *Chronographia* 17; Procopius *Historia arcana* 18.42–45 (although Anazarbos was destroyed in AD 525 and renamed; there is no evidence that Konane suffered a similar fate).

²⁹ J. Darrouzès, Listes épiscopales du concile de Nicée (787), *Revue des études byzantines* 33 (1975), pp. 5–76. For Konane, see especially pp. 49–50 (misspelled Konata in the table on p. 50) and p. 66 (224B and 234A), and p. 67 (283E and 284D).

³⁰ *Synaxarium Ecclesiae Constantinopoleos, Synaxarium mensis junii* 20.1, in H. Delehay, *Acta Sanctorum* 62 (Brussels 1902) (repr. Wetteren 1985), pp. 721–790.

³¹ Cf. C. Foss, Pilgrimage in Asia Minor, *Dunbarton Oaks Papers* 56 (2002), p. 135, n. 41.

Unpublished Inscriptions
Found in Gönen (Konane/Conana)

1. A light gray marble funerary stele shaved off at the top and broken at the bottom (with full text preserved). Found 30 June 2009 in the village of Gönen and taken to the Isparta Museum. The stele is decorated with a grape bunch and two pilasters on either side; a pediment and acroteria probably once graced the top.

Height: 0.690 m.; Width: 0.505 m.; Thickness: 0.250 m.; Letter Height: 0.020–0.040 m.; Inter-linear spacing: 0.030 m. Autopsy, squeeze, and photo.

Date: II–IV *p.*

τῷ πατρὶ αὐτοῦ
Καλλίμαχος
Μάνου Καλλι-
μάχου καὶ Τατια
5 Κοίντου Κλω-
δίου τῇ ἰδίᾳ γυ-
ναικὶ καὶ Γαίῳ ἄδ-
ελφῷ | καὶ . . . Εἰτι γυναικὶ α[ὐτ]/ο[ὐ]| καὶ Μάρκῳ
Γαίου τῷ θείῳ
10 μνήμης χάριν.

Lines 4: The KAI was inscribed between lines 3 and 4 and was probably added soon after the mistake was recognized.

Lines 7–8: καὶ . . . Εἰτι γυναικὶ α[ὐτ]/ο[ὐ] has been inscribed between lines 7 and 8 all the way onto the right pilaster and was probably added later after Gaius' wife died. The bottom horizontal of dotted E is not extant, and what seems to be part of a crossbar may just be damage, so the reading is not certain (it could also be a Γ). The stone has suffered considerable damage here, making the restoration of the beginning of the wife's name difficult to ascertain. Only the top parts of dotted AI are preserved, but the reading is not in doubt.

Line 8: At the end of the line there is a deep erasure within which ΤΩΘΕΙΩ is inscribed. Probably the inscriber made an error about the relationship and had to inscribe ΤΩΘΕΙΩ over the mistake. No trace of the erased text underneath is visible.

This funeral stele well testifies to the mixed population of the town with its Greek (Καλλίμαχος), Roman (Quintus, Claudius, Gaius, Marcus), and predominately Asian names (Μάνος, Τατια).³²

2. A very pale brown limestone funerary stele that was observed on 30 June 2009 in the main park of the town of Gönen (Şehit Polis Mehmet Telli Parkı), where the stone has been left as a part of an archaeological display.³³ The stele is broken only at the top, where it probably contained a pediment and acroteria. It is decorated with two pilasters on either side.

Height: 1.000 m.; Width: 0.470 m.; Thickness: 0.200 m.; Letter Height: 0.020–0.030 m.; Inter-linear spacing: 0.009. Autopsy, squeeze and photo.

Date: II–IV *p.*

³² For the Asian name Τατια, see L. Zgusta, *Kleinasiatische Personennamen* (Prague 1964), pp. 499–501, § 1517–10 and Th. Drew-Bear, Chr. M. Thomas, and M. Yildizturan, *Phrygian Votive Steles* (1999), p. 395.

³³ The stone was catalogued as #48 by the staff of the Isparta Museum.

1 [- - - τέκνο]-
 ις μ[νήμ]ης
^v χάριν *vacat*
 καὶ Τατία μη-
 τρὶ ζώση. ^{vv}

Line 1: Only the bottom tip of the initial iota is preserved, but the spacing precludes any other letter. The bottom horizontal of what I presume to be a squared-shaped lunate sigma is preserved, but it could also be ΙΣ (it is common for inscribers in this region to not be consistent in the type of sigma they employ) or ΙΕ. The fact that the mother Τατία was honored while still alive means [τέκνο]/ις is virtually assured.

3. A white marble funerary column decorated with a garland and a grape bunch that hangs between the first three lines. It was observed on 30 June 2009 in the town of Gönen at the town's main park (Şehit Polis Mehmet Telli Parkı), where it is part of an archaeological display.³⁴ The stone is preserved on all sides, which are smooth except for the back, which is rough-picked.

Height: 1.150 m.; Width: 0.350 m.; Thickness: 0.330 m.; Letter Height: 0.023–0.042 m.; Inter-linear spacing: 0.014 m. Autopsy, squeeze and photo.

Date: II–IV *p.* (probably *post* 212 *p.*)³⁵

Αὐρήλιοι
 Διόδωρος
 καὶ Μαρκία
 Αὐρ(ηλίω) Διοδώρῳ
 5 πατρὶ μνήμης χ-
 ἀριν καὶ Αὐρ(ηλία)
 Ἀφφία μητρὶ
 ζώση.

Line 4: A *folium* serves as the mark of abbreviation for Αὐρ(ηλίω).

Lines 5–7: Ligatures in ΜΝΗΜΗΣ (5), ΙΝΚΑΙ (6) and ΜΗΤΡΙ (7). Interpuncts: · AYP · (6).

Line 7: Ἀφφία is an Asian name, with the majority of occurrences in Phrygia and Lycia.³⁶

4. A very pale brown limestone funerary stele decorated with pediment, acroteria, and two pilasters that was found on 2 July 2009 in the village of Gönen built into the low wall of a small park to the side of the street named Topdal Sokak. Although the back cannot be seen, it appears to have been preserved on all sides.

Height: 0.900 m.; Width: 0.395 m.; Thickness: 0.125 m.; Letter Height: 0.015–0.045 m.; Inter-linear spacing: 0.010–0.025 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

³⁴ The stone was catalogued as #13 by the staff of the Isparta Museum.

³⁵ For the date, see n. 24.

³⁶ See L. Zgusta (n. 32), p. 83, § 66–51 and Th. Drew-Bear *et al.* (n. 32), p. 393.

^v Σωσθῶ Μόσ-
^{vacat} χον ^v
 Διομή(?) ^{vacat}
^{vacat}

Line 1: The masculine name Sosthas is attested once at Mudanya Dēpot in Bithynia,³⁷ and twice at Ikonion (modern Konya).³⁸

Line 3: The last letter is lightly engraved and very difficult to read. There are two vertical hastae connected by a bowl-shaped horizontal. A cursive M is possible, but it would not be like the other two Ms on the stone. Perhaps the engraver began with the name Διομήδης, but abandoned working on the stele all together before having finished it (other signs of incompleteness include the fact that the middle acroterion has not been decorated with any relief).

5. A light greenish grey marble sarcophagus decorated with an inscribed *tabula ansata*. It was found on 2 July 2009 in the village of Gönen next to the road (Kasap Caddesi). A local man said he found the sarcophagus in the Gönen valley with a lid and that the lid was accidentally broken and subsequently used as pavement. Holes have been drilled into the sarcophagus and metal pipes inserted into the holes and secured with cement in order to use it as a basin for water or wine. In addition, some plaster and blue paint have been applied to it.

Length: 1.960 m.; Height: 0.870 m.; Width: 0.830 m.; Letter Height: 0.030 m.; Interlinear spacing: 0.023 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

Π[- - -]ΙΙΙΚΙ
 [- - - - -]ΑΝ
 [-]ΙΑ[- -]ΙΙΙΗ
 [- - - ? - - -]

Along with being very worn, the inscription itself is covered with paint and plaster, making it virtually impossible to read. There may not be a fourth line.

6. A pale yellow quadrangular limestone *columella* decorated on two sides with the relief of a soldier holding a spear and a shield. It was found on 2 July 2009 on the porch of a local family (Kasap Caddesi 47) and was brought to the Isparta Museum. It is preserved on all sides.

Height: 0.540 m.; Width: 0.230 m.; Thickness: 0.230 m.; Letter Height: 0.012–0.016 m.; Interlinear spacing: 0.005–0.007 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

Ἀλέξανδρος Ἄρ-
^v τέμωνος Δι[³]
 ἐπηκόῳ εὐχίην.

³⁷ F. K. Dörner, *Inscripciones und Denkmäler aus Bithynien*, *Istanbuler Forschungen* 14 (Berlin 1941), p. 116, no. 141, line 2.

³⁸ W. M. Calder, *Inscriptions d'Iconium*, *RPh* 36 (1912), p. 57, no. 14, line 3 and *SEG* 6.429, line 10.

It appears this was a dedication made by a soldier for a vow he made to Zeus, perhaps while on duty.

7. A pinkish white octagonal-shaped funerary column made of limestone that was found on 3 July 2009 in the village of Gönen next to a construction site behind and next to the new Pazar (Camii Mahallesi Değirmen Caddesi, Kömür Deposu, Bina 11). It is mostly preserved on all sides, except at the bottom. It was brought to the Isparta Museum.

Height: 0.590 m.; Width: 0.275 m.; Thickness: 0.290 m.; Letter Height: 0.027–0.031 m.; Inter-linear spacing: 0.025–0.040 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

5 Ἀλέ-
ξαν-
δρος
Παντα-
λέον-
τι ὀδελ-
φῶ μ[νή]-
[μης χά]-
[ριν].

The inscriber seems to have observed syllabic division.

Lines 4–5: The name Πανταλέον is attested only one other time, also in Pisidia.³⁹

This funeral column, along with numbers **8**, **9**, **10**, **11**, and **12** was unearthed during new construction in the area to the side and behind the recently built Pazar. In this same area we found an open grave with human bones and Roman tiles still present, signaling the presence of a large Roman cemetery in the area.

8. A large hexagonal funerary column of white limestone that was unearthed during new construction in the area behind the recently built Pazar. It was found on 3 July 2009 in Gönen along the side of the road next to number **9** (Camii Mahallesi Ek Sokak).

Height: 0.550 m.; Width: 0.235 m.; Thickness: 0.040 m.; Letter Height: 0.025–0.032 m.; Inter-linear spacing: 0.005–0.016 m. Autopsy, squeeze and photo.

Date: II–IV *p.* (probably after 212 *p.*)⁴⁰

5 Αὐρ(ήλιος) Εἰδο-
μενιανὸς
Σύνφορος
Αὐρ(ηλία) Σευή-
ρα Τυδέος
μνήμης χάρι-
vacat ιν.

³⁹ MAMA 8.361, line 1, which was found at Donarşa.

⁴⁰ For the date, see n. 24.

Interpuncts: AYP· (1 and 4).

Lines 1–2: Εἰδομενιανός is the patronymic adjective of Εἰδομενεύς (cf. 17).

Line 5: Τυδέος instead of Attic-Ionic Τυδέως is a late orthographic variant because of the interchange of ω with ο and ου.⁴¹

9. A large, pale yellow limestone funerary stele broken at the top and at the bottom that is decorated with two pilasters and three figures (a man, woman, and girl). It was found on 3 July in the village of Gönen on the side of the road (Camii Mahallesi Ek Sokak) next to number 8, but comes from the Roman cemetery unearthed by recent construction behind and down the hill from the new Pazar (for this cemetery, see 7).

Height: 0.830 m.; Width: 0.475 m.; Thickness: 0.400 m.; Letter Height: 0.020–0.027 m.; Inter-linear spacing: 0.017 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

Σωσθένης καὶ
Ἀντίοχος Μο-
λη πατρὶ καὶ Τα-
τια τῇ μητρὶ
5 μνήμης ^{vac.}
^v χάριν. ^{vacat}

Line 1: Ligature: CΩCΘENHC

Lines 2–3: The masculine name Μολης is found mainly in Pisidia, Lycia, and Pamphylia.⁴²

Line 4: At the end of the line, it appears the mason first inscribed a T, which he then turned into a P.

10. A pale brown quadrangular funerary column that is broken at the top; it is decorated with a disc. It was found on 6 July 2009 in the village of Gönen across the street from Gürsoy Sokak 16 in a pile of stones that were cleared recently during new construction in the area behind the new Pazar; it was brought to the Isparta Museum.

Height: 0.325 m.; Width: 0.350 m.; Thickness: 0.260 m.; Letter Height: 0.020–0.025 m.; Inter-linear spacing: 0.017–0.020 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

[*nomen* τῶ]
ἰδίῳ πατρὶ
μνήμης χά-
ριν. *vacat*

11. A pale yellow limestone funerary stele that was found on 7 July 2009 in Gönen in a farmer's field across from Saka Sokak 4 (200 m. behind the new Pazar); it was brought to the Isparta Museum. It is decorated with a pediment with disc, acroteria, a garland, and two pilasters. The

⁴¹ See F. Th. Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods*, Testi e documenti per lo studio dell'antichità 55 (Milano 1976), vol. 2, p. 85. Also cf. SEG 6.686, lines 6–7 (from Pamphylia).

⁴² See L. Zgusta (n. 32), pp. 323–324, § 946-1.

stele was unearthed during a construction project adjacent to the field and piled onto an open grave along with **12** and another large stele that was uninscribed. Nearby was found **10**. These stelae belong to the same Roman cemetery recently unearthed behind the Pazar (see under **7**).

Height: 0.775 m.; Width: 0.315 m.; Thickness: 0.185 m.; Letter Height: 0.020–0.027 m.; Inter-linear spacing: 0.015–0.020 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

Γάϊος
καὶ Μεν-
νέας Β-
αβι μη-
5 τρὶ μνή-
μης χάριν.

Lines 3–4: The female name Βαβίς/Βαβείς is especially common in Phrygia and Pisidia.⁴³

Line 6: The final N is inscribed on the right pilaster.

12. A pale yellow limestone funerary stele that was found on 7 July 2009 in Gönen in a farmer's field across from Saka Sokak 4 (200 m. behind the new Pazar) and then brought to the Isparta Museum. It is decorated with a pediment with rosette, acroteria, a garland, a grape bunch, and two pilasters. The stele was unearthed during a construction project adjacent to the field and piled onto an open grave (see **11**).

Height: 0.810 m.; Width: 0.330 m.; Thickness: 0.160 m.; Letter Height: 0.023–0.030 m.; Inter-linear spacing: 0.005–0.015 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

Οὐαλέ-
ρειος Θ-
εοδώρ(ω)
πατρὶ γλ-
5 υκυτάτῳ
μνήμης
χάριν. ^v

Lines 2–3: Perhaps Θ/εοδώρ(ου) is to be understood as having been abbreviated, but this does not alter our understanding of the relationships involved.

13. A pale yellow limestone funeral stele preserved on all sides that was found on 3 July 2009 in the Imam's storage shed (Pazar Mahallesi Şimşek Sokak 31) and taken to the Isparta Museum. The stele is decorated with a pediment, rosette, acroteria, garland with flower, and two pilasters.

Height: 0.580 m.; Width: 0.290 m.; Thickness: 0.170 m.; Letter Height: 0.021–0.030 m.; Inter-linear spacing: 0.005–0.007 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

⁴³ See L. Zgusta (n. 32), pp. 115–116, § 133-14/15 and Th. Drew-Bear *et al.* (n. 32), p. 393. Also see Chr. Nour, *ZPE* 44 (1981), pp. 42–43 on no. 23.

Κοίντος
Γαλάτη
πάππῳ
μνήμης
5 ὡς χάριν.

Line 1: The final C is inscribed on the right pilaster.

14. A white limestone block broken only at the top (where a pediment probably was found). It is decorated with a garland, two pilasters and a bee in relief. It was found on 3 July 2009 in the village of Gönen sitting in front of the firehouse (Değirmen Caddesi İtfaiye) and was brought to the Isparta Museum. A local man said it was taken from the old school, which lies beneath the new school that was recently constructed. The inscribing is very shallow and difficult to photograph satisfactorily.

Height: 0.635 m.; Width: 0.330 m.; Thickness: 0.185 m.; Letter Height: 0.014–0.020 m.; Interlinear spacing: 0.017–0.020 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

Ἀττάλῳ Δ-
ημητρίου
Παπᾶς καὶ
Δημήτρι-
5 ος πατρὶ
μνήμης
χάρης. *vac.*

Line 3: Παπᾶς is a predominantly Asian name, with the bulk of attestations in Galatia, Lykaonia, Phrygia, and Pisidia. It is probably masculine, but one example is feminine.⁴⁴

Line 6: The form χάρης is statistically very uncommon, but is attested one other time at Konane.⁴⁵

15. A white limestone funerary *columella* that is fully preserved on its front face. It was found on 4 July 2009 in the village of Gönen built sideways into the wall of a house about 1 km east/northeast from the town's main square (Değirmen Caddesi next to house marked 59A).

Height: 0.950 m.; Width: 0.325 m.; Thickness: unable to determine; Letter Height: 0.034–0.040 m.; Interlinear spacing: 0.004–0.017 m. Autopsy, squeeze and photo.

Date: II–IV *p.* (probably *post* 212)⁴⁶

Ἀὐρ(ήλιος) Ἰούλι-
ος Ἀππου-
λεῖανός
Πολυχρο-

⁴⁴ See L. Zgusta (n. 32), pp. 406–408, § 1199-1 and p. 412, § 1199-11 (Παπαδι).

⁴⁵ J. R. S. Sterrett (n. 3), p. 341, nos. 477/480, lines 19–20.

⁴⁶ For the date, see n. 24.

5 νία συνβί-
 ω φιλάνδρῳ
 μνήμης
 χάριν. *vacat*
 folium

Lines 2–3: Ἀπουλεϊανός is the patronymic adjective of Ἀπουλέϊος (more commonly spelled Ἀπουλήϊος/Ἀπουληϊανός).

16. A white marble funerary stele decorated with a garland and two pilasters. It is broken at the top and the lower left corner. It was found, along with a marble fluted column drum, on 4 July 2009 in the village of Gönen lying next to a dirt driveway (Değirmen Caddesi Zeybek Sokak 17) and was brought to the Isparta Museum. The owners of the house say that near the Pazar mosque there was an old house that was leveled for a new park; these stones come from the old house.

Height: 0.058 m.; Width: 0.325 m.; Thickness: 0.200 m.; Letter Height: 0.016–0.020 m.; Interlinear spacing: 0.009–0.030 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

μήτηρ Οὐ-
 αλερίῳ τ-
 ἐκνῶ μνή-
 μης χάριν.

17. A white limestone funerary stele that is built high up in the wall of the now abandoned bath-house called Selçuklu Hamamı; it was found on 7 July 2009. It is preserved to the right where a decorative pilaster is still visible, but is broken at the top (where undoubtedly there was a pediment and acroteria and possibly a garland and grape bunch) and to the left, where there would have been a pilaster.

Height: 0.350 m.; Width: 0.018 m.; Thickness: unable to determine; Letter Height: 0.021–0.025 m.; Interlinear spacing: 0.–0.005 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

[- - - - -]
 [-]. Α κ[αί]
 [Εἶδο]μενεὺ-
 [ς Εὐ]πύρῳ
 [πατ]ρὶ ἀνέ-
 5 [θη]ξαν μν-
 [ήμη]ς χάρι-
 v.

Line 1: The lower right tip of the diagonal of a Λ, Α, or Χ is visible, followed by an Α, followed by a Κ.

Lines 2–3: The spacing and context favor the restorations proposed. The patronymic adjective of Εἰδομενεύς is attested in **8**, and the name itself elsewhere in Pisidia.⁴⁷

Line 3: Only the right tip of the dotted Π's upper horizontal hasta is visible; the trace could also belong to a T or Γ.

Lines 4–5: The plural verb means we have at least one other dedicator (apparently a daughter) besides Eidomeneus located in the lost portion above the preserved line 1.

18. A quadrangular pinkish white marble funeral column that is broken at the top. It was found on 7 July 2009 under the roof of a wall-less shed of a local inhabitant of Gönen (Camii Mahallesi, Uluğağ Sokak) on the same property where **19** was also found and moved to the town's main park (Şehit Polis Mehmet Telli Parkı), where it has become a part of the park's archaeological display.

Height: 0.743 m.; Width: 0.320 m.; Thickness: 0.280 m.; Letter Height: 0.037–0.042 m.; Inter-linear spacing: 0.014–0.023 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

[- - - - -]-
 τέρα αὐ[τ]ῆ-
 ς μνήμης
 χάριν.

Line 1: Only the bottom tip of dotted T's vertical hasta is extant. All of dotted P's vertical hasta is present, and possibly a piece of the loop, but this is not certain (for the probable narrowness of the loop, compare the P in line 3). The two possible restorations are [θυγα]/τέρα or [μη]/τέρα. Only the bottom tip of dotted H's left vertical hasta is preserved.

Line 2: Ligature, CMNHMHHC.

19. A white hard limestone funerary stele that is broken at top and bottom, but is preserved elsewhere. The back has been rough-picked. Two pilasters are preserved, and there was probably a pediment above now lost. It was found on the same property in the same rock pile as **18** on 13 July 2011 and brought to the Isparta Museum.

Height: 0.610 m.; Width: 0.420 m.; Thickness: 0.230 m.; Letter Height: 0.025–0.033 m.; Inter-linear spacing: 0.016 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

[- - - - -]
 . . .[. .]ΓΙΛΑΟ[. ?]
 καὶ Κόνων
 πατρὶ
 [. ²⁻³ .] .ΕΙΝΩ
 5 [. .] Ἀττάλω.
vacat

The stone is very damaged, making the inscription very difficult to read.

⁴⁷ MAMA 8.362, b, l. 1; MAMA 8.393; SEG 6.580.

Line 1: There does not seem to be room for the final letter, unless it was inscribed on the right pilaster. The traces in this line probably belonged to the name of Konon's brother, and if the inscription did continue on the right pilaster, it probably ended with a sigma (nominative case).

20. A white limestone funeral stele that is situated into a niche built into the wall of a modern house in Gönen (Alacamescid Mahallesi, Gültekin Sokak). The stele appears to be preserved on all sides, parts of which are obscured by the walls of the modern house. It is decorated with a man and a woman standing on a podium between two pilasters.

Height: 0.320 m.; Width: 0.210 m.; Thickness: unable to determine; Letter Height: 0.009–0.025 m.; Interlinear spacing: 0.002–0.011 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

Μαρκία
τῷ ἰδίῳ ἄ-
νδρὶ καὶ υἱ-
ῷ μνήμ-
5 η[ς χάριν].

21. A very pale brown limestone funeral stele seemingly preserved on all sides but the top. It was found on 8 July 2009 inserted into a modern mortar-block wall in the city of Gönen (NW corner of Musalla Mahallesi and Başaran Sokak 22). A garland and two pilasters remain preserved, but undoubtedly a pediment once graced the top.

Height: 0.340 m.; Width: 0.340 m.; Thickness: unable to determine. Letter Height: 0.032–0.037 m.; Interlinear spacing: 0.010 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

1 Μαρκία τ-
ῷ ἰδίῳ πατρ-
ὶ μνήμης
χάριν.

22. A pale brown, limestone funerary stele that is broken at the bottom and to the lower right. It is decorated with a pediment, rosette, acroteria, two pilasters, and a garland from which hangs a grape bunch. It was brought to the IAS survey house on 23 July 2009 by a local farmer who found it in the south side of his field in the area of Gönen known as Akmeşme and thence to the Isparta Museum. The lettering is very shallow and inscribed unevenly and non-linearly, and the stone is discolored with black splotches and has suffered abrasion and damage, making it very difficult to read parts of this stone.

Height: 0.580 m.; Width: 0.289 m.; Thickness: 0.120 m.; Letter Height: 0.013–0.026 m.; Interlinear spacing: 0.004–0.009 m. Autopsy, squeeze and photo.

Date: II–IV *p.* (probably *post* 212 *p.*)⁴⁸

⁴⁸ For the date, see n. 24.

	Col. I	Col. II
	Αὐρ(ήλιος)	
	Ἴμαν	Αὐρ(ηλί-) Ἴ-
	Λουκί-	
	ου καὶ	ΑΝΔΙ?
5	Μα-	
	ρκια-	Αὐ[ρ](ηλίω) Ἴμαν
	νῆ	Λουκί[ο]υ
	Μαρ-	<i>vacat?</i> [- - -? - -]
	[κ- -]	[- - - - -? - - - -]
10	[-?]	[- - - - -? - - - -]

Column I, lines 1–2: Αὐρήλιος Ἴμαν is a very popular name in Pisidia, particularly at Pisidian Antiocheia, and Ἴμαν is probably of Pisidian or Phrygian origin (the similarity to the Phrygian god Men is suggestive).⁴⁹

Column I, lines 8–9/10: This is probably a patronym (Μάρ/[κου] or Μαρ/[κιά]/[νου]).

Column II, lines 2–4: It is not certain whether this person's name is in the nominative or dative, or whether it is masculine or feminine. In Column II, line 4, a small M may have been inscribed immediately to the right of the grape bunch before the ΑΝΔΙ. If so, we should perhaps read Αὐρ(ηλίω) Ἴ[μ]αν ΔΙ, but then it is not clear what the ΔΙ are doing at the end of line 4. The iota at the end of line 2 and the fact that Aurelius Iman son of Lucius is one of the dedicators in column I seem to preclude the restoration ἀνδρ[ί]. Another possibility is an unattested feminine form: Αὐρ(ηλίω) Ἴ[μ]ανδι.

Column II, lines 6–7: This Aurelius Iman son of Lucius may be the same man as in column I, lines 1–4; if so, his name was added later after he died. Or, he may be the homonymous father.

Column II, line 8: The beginning of this line is preserved and no letters can be discerned; it may, therefore be a *vacat*, but this is not certain.

23. This funerary inscription is inscribed on one of the faces of a hexagonal-shaped white marble column and represents a later reuse (upon three of the other faces of this same stele is found **32**, which has already been published – see below). The stone itself was sitting on the grounds of the Süleyman Demirel Üniversitesi Gönen Meslek Yüksek Okulu and was taken to the Isparta Museum. One of the workmen of the Institute pointed it out to us on 2 July 2009. He added that around 2004 he saw the entire stone intact, but around 2008 when he saw it again, it was broken. A thorough search of the grounds turned up no other fragments.

Height: 0.360 m.; Width: 0.290 m.; Thickness: 0.320 m.; Letter Height: 0.027–0.030 m.; Inter-linear spacing: 0.005–0.023 m. Autopsy, squeeze and photo.

Date: III–IV *p.*

	[- - - - -]
	[- - καὶ Οὐ]-
1	[αλ]ερ[ί]α?
	[Ζ]ωτικοῦ
	[Μ]αρκέλλω

⁴⁹ See L. Zgusta (n. 32), pp. 195–196, § 466-1.

5 [γλ]υκυτάτω
[τέ]κνω μν-
[ήμη]ς χά-^{vac.}
[ριν].^{vacat}

Line 1: At the end of the line, only the lower left tip of a diagonal stroke is visible; it could also belong to a lambda.

24. A very pale brown limestone funerary stele broken above and below with the busts of a woman and a man sculpted in relief. It was found on 23 July 2009 in a rock pile near a new construction site on the far north side of Gönen in Göletevler Mahallesi at 14 Sokak, across from a house with the address number 6. Another large uninscribed grave stele (or inscribed in the lost pediment above) with two entirely preserved figures (man and woman) standing on a ledge with pilasters on either side was found nearby, signaling the presence of a Roman cemetery in the area.

Height: 0.470 m.; Width: 0.410 m.; Thickness: 0.130 m.; Letter Height: 0.014–0.020 m.; Inter-linear spacing: 0.004–0.009 m. Autopsy, squeeze and photo.

Date: IV/V *p.*

Ἀντίπατ[ρ]ο[ς καὶ] Τειμόθεος
Ἀμμία καὶ Ἀππαδι
μνήμης
χάριν.

Line 2: The masculine name Ἀππας is commonly attested in Asia Minor, with the bulk of occurrences in Phrygia and Pisidia.⁵⁰

Apparently Antipatros and Teimotheos erected this stele in honor of their parents, Ammia and Appas. The wording of the inscription, listing the mother Ammia first, matches the order of the portraits below (the female figure appears to the right). The hairstyles of the deceased are indicative of a late date.

25. A white limestone block with a clamp groove that was found reused in a wall. Found on 2 July 2009 in the village of Gönen (Kasap Mahallesi Okul Sokak 21).

Height: 0.265 m.; Width: 0.460 m.; Thickness: unable to determine. Autopsy and photo.

Date: V–VIII *p.?*

Ἰησοῦς?

It is not clear whether this is a Christian monogram, but it looks as if it may be one in the shape of a key/cross. The size, shape, clamp groove, and high quality of inscribing of this block suggest it belonged to the foundation of a building, wall, or altar, possibly that of a Christian church.

⁵⁰ See L. Zgusta (n. 32), pp. 71–73, § 66–8.

Found in the village of İğdecik (territory of Konane)

26. A very pale brown limestone funerary stele decorated with a garland that is broken above (where a pediment probably stood) and to the right. It was pointed out to us on 26 July 2009 by the owner of a house (address no. 58 along the main road between Gönen and İğdecik) whose driveway wall this stele still graces in the village of İğdecik, which is 7 km west of Gönen and appears to have been in the territory of Konane.

Height: 0.480 m.; Width: 0.345 m.; Thickness: unable to determine; Letter Height: 0.011–0.026 m.; Interlinear spacing: 0.005–0.009 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

Ἐμὸν Ἀππα Δη-
μονίκου Τατα
τῇ {C} αὐτοῦ γυναι[ι]-
κὶ μνήμης
5 χάριν.

Line 1: The form Ἐμὸν is a *hapax legomenon* and appears to be an alternative spelling of Ἰμὸν (on which name see **22**), while the name Ἀππα, like Ἰμὸν, is particularly common in Phrygia and Pisidia (*cf.* **24**). Τατα is also found predominantly in Phrygia, followed by Lykaonia, Pisidia, and Karia.⁵¹ At the end of the line, only the upper tip of a vertical hasta is visible.

Line 3: The C appears to be an inscriber error, possibly brought about by confusion with the following genitive form.

Found in the village of Kızılcık (territory of Konane)

27. A white funeral stele that is broken only at the top. It was found on 27 July 2009 in a mosque in the village of Kızılcık, which is about 6 km northwest of Gönen and was probably within the territory of Konane; it was brought to the Isparta Museum. The stone is decorated with two pilasters (atop which a pediment undoubtedly stood) and 5 folia, two on each of the pilasters and one at the end of the text.

Height: 0.530 m.; Width: 0.530 m.; Thickness: 0.360 m.; Letter Height: 0.011–0.027 m.; Interlinear spacing: 0.006–0.020 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

[- - - - -]
♡ ἀνδρὶ ἐπότη-
σεν ἐκ τῶν ι- ♡
♡ δίδων δαπα- ♡
πανῶν μνήμης
5 χάριν. *vacat* ♡

Line 3: ΔΙΔΙΩΝ, stone (dittography).

⁵¹ See L. Zgusta (n. 32), pp. 494–495, § 1517-1.

Lines 3–4: The phrase ἐκ τῶν ἰδίων δαπανῶν is rare, occurring only in *IG* XII,5 602 and *SEG* 32.1269.

28. A pink limestone funerary stele decorated with a hanging garland and grape bunch with two pilasters on either side that is broken to the left, at the bottom, and at the top (where a missing pediment undoubtedly once stood). It was found on 6 July 2010 within a wall at the entrance of the small cemetery of the village of Kızılcık.

Height: 0.160 m.; Width: 0.257 m.; Thickness: 0.099 m.; Letter Height: 0.019–0.030 m.; Inter-linear spacing: 0.003–0.021 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

Κορν-
ήλιος
καὶ Π .[-?]-
[- - - -]

Line 1: The final two letters, P and N, are inscribed on the right pilaster.

Line 3: Only the tip of letter after Π can be seen, which could be the top of a vertical hasta or the apex of a wide letter such as Α or Λ; the spacing favors the latter. After this trace, it may be that the line continued onto the right pilaster, as line 1 does.

Found in the village of Güneykent (formerly known as Geresin)

29. A square altar made of pale orange yellow limestone. It was found on 20 July 2010 in the village of Güneykent in the garden of the local teahouse located at Yunus Emre Parkı. The proprietor of the tea house said that it was brought there from an area called Başören Yeri, which we did not have time to visit.

Height: 0.291 m.; Width: 0.341 m.; Thickness: 0.326 m.; Letter Height: 0.019–0.041 m.; Inter-linear spacing: 0.023–0.024 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

Διὶ Γαλα-
κτίνῳ εὖ-
χὴν Κλώδιος Κο(-).

Line 3: There appears to be a single interpunct after KO marking it as an abbreviation. The inscription seems to be fully preserved, so it is not certain for what the abbreviation Ko(-) stands, but it seems to be the beginning of a proper noun. If an ethnic, perhaps Ko(νανεύς).

This is the only dedication to Zeus Galaktinos (“Milky-white”) known to me, although another dedication to Zeus Galaktios is attested in Lydia.⁵² The cult is probably connected to the story of how the infant Zeus was hidden in the Diktaian cave on Crete and fed the milk of the she-goat Amaltheia.

⁵² P. Herrmann, ed., *Tituli Asiae Minoris, V. Tituli Lydiae, linguis Graeca et Latina conscripti*, vol. 1, *Regio septentrionalis, ad orientem vergens* (Vienna 1981), no. 32, lines 5–6.

The village of Güneykent is located about 10 km east of Gönen and sits deep within the folds of the Kapıdağ mountains at point almost equidistant between Gönen and Keçiözü. Ramsay and Sterrett associated this area with Baris, which they placed under modern Keçiözü, but more recent studies have placed Baris at the modern village of Fari about 2.5 km southwest of Kılıç and thus about 16 km from Güneykent.⁵³ It, therefore, seems just as likely, if not more likely, that the area of Güneykent belonged to Konane.

30. A white limestone funerary stele decorated with three draped figures, probably a man flanked by two women, standing on a ledge. The two heads of the figures to the right have been obliterated. Above the figures' heads is an arch upon which the text is inscribed. Above the arch is a pediment with three acroteria, while to the sides there are two pilasters. It was found on 20 July 2010 in the village of Güneykent sitting in the garden of the local teahouse located at Yunus Emre Parkı. The proprietor of the teahouse said that it was brought there from the wall of a house.

Height: 1.041 m.; Width: 0.551 m.; Thickness: 0.029 m.; Letter Height: 0.011–0.020 m.; Inter-linear spacing: 0.006–0.014 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

Μεννέας Ἀρτέμωνος καὶ Βαβείας εἰδίοι
γονεῖς Βαβείδι θυγατρὶ μνήμης
χά-
ριν.

Line 1: For the names Μεννέας and Βαβείας, see **11**.

Lines 3–4: The letters of these lines are inscribed on the capital of the right pilaster.

31. A white limestone rectangular statue base preserved on all sides with a pedestal at the top and the bottom. The clamp for the statue is still visible on the top. It was found on 20 July 2010 in the village of Güneykent sitting in a small park called Geresin Gurbetçi Parkı. The mayor of Güneykent said he had it moved there from a local barbershop.

Height: 1.332 m.; Width: 0.336 m.; Thickness: 0.348 m.; Letter Height: 0.017–0.046 m.; Inter-linear spacing: 0.003–0.019 m. Autopsy, squeeze and photo.

Date: II–IV *p.* (probably *post* 212 *p.*)⁵⁴

Ἀυρήλιος Ἀντί-
χος Πρόκλου
κατὰ πρόνοιαν
Διὸς Νικάτορ-
5 ος ἀνέστησεν
τὸν ἀνδριάν-
τα. *vacat*
vacat

⁵³ See M. Waelkens *et alii*, in M. Waelkens and J. Poblome, eds., *Sagalassos IV: Report on the Survey and Excavation Campaigns of 1994 and 1995* (Leuven 1997), pp. 98–99.

⁵⁴ For the date, see n. 24.

On another face of the same inscription there appears two letters that are of a different orientation: EO.

The cult of Seleukos Zeus Nikator is attested in Syria in the second century BC,⁵⁵ and the cult of Zeus Nikator at Side in the Hellenistic period.⁵⁶ Our example demonstrates the modified cult persisted in some form well into the Roman Imperial period.

Already Published Inscriptions
Found in Gönen (Konane)

32. A hexagonal-shaped white marble column whose text runs continuously across three of its faces (here called faces A, B, and C). The stone has suffered considerable damage since H. Waldmann saw it in the summer of 1973 (see more on its finding above under **23**). Face A preserves its left edge but has been broken to the top, bottom and left, face B has been entirely obliterated, and only face C's right edge is now preserved.

H. Waldmann, *ZPE* 44 (1981) 102, 12 (photo, Tafel XI); J. Stefanis, *ZPE* 49 (1982) 136; J. and L. Robert, *BE* 1982.441 (= *SEG* 31.1284 and 31.1284 ter); L. Robert, *BCH* 108 (1984) 456; R. Merkelbach and J. Stauber, *Steinepigramme aus dem griechischen Osten*, vol. 3 (2001), p. 175, 16/05/02.

Height: 0.360 m.; Width: 0.290 m.; Thickness: 0.320 m.; Letter Height: face A, 0.020–0.025 m.; face B, 0.018–0.020 m.; Interlinear spacing: face A, 0.008–0.011 m.; face B: 0.008–0.020 m. Autopsy, squeeze and photo.

Date: II–III p.

	Face A		Face B (lost)		Face C
	[- - - - -] ENOI [- - - - -]				
	ἀλλὰ καλῶς ποιῇ μνήμην στήσας πολύ- λυτῆμον, ἔξ ἧς τὸν γλονέα, τὸν φιλότεχνον ὄλον καὶ πυρὶ ἐργο- 5 πόνον πολυποίκιλον Ἡφαιστοιο τεχνεῖτην, ἐρατὸν πᾶσα πόλις λαλᾷ ἡδὲ κάλεξάνδρεια. [ὅθ]- εν τέχνῃ πολύεργον ἐξέμα- 10 θεν μεγάλῃ τὴν γε σιδηρόδετον [- -] I [- - - -] QM [- - - -] [- - - - -]				

Line 1: In Waldmann's photo published in *ZPE*, after ENOI the tip of another letter is visible, which was not read by the *ed. pr.*

Line 3: ἐξῆς Waldmann; ἐξ ἧς Stefanis.

Line 7: κάλεξάνδρεια = καὶ Ἀλεξάνδρεια (crasis). ἡ δὲ κάλεξάνδρεια Waldmann (followed by J. and L. Robert) and ἡδε κάλεξάνδρεια Stefanis (followed by *SEG* and Merkelbach and Stauber). Epic ἡδὲ κ(αὶ), as given above, seems more likely: "And the entire city [of Konane?] speaks of the beloved man, and also Alexandreia ..."

⁵⁵ *SEG* 35.1521, face A, lines 11–12 and face B, lines 12–13.

⁵⁶ G. E. Bean, *Side Kitabeleri*, Türk Tarih Kurumu Yayınları, V. Seri, 20 (Ankara 1965), no. 100, line 2.

Lines 7–8: At the end of line 7 and the beginning of line 8 Waldmann restored [ό μ]ἐν and Stefanis supplied [τῇ] | ἐν τέχνην (which *SEG* and Merkelbach and Stauber follow); I suggest [ὅθ]ἐν. The former restoration is objectionable because the sense seems to require a reference to Alexandria where the *honorandus* learned his craft. Stefanis' restoration, while metrically possible (epic correption), apparently wishes to take the monosyllabic preposition ἐν following [τῇ], which apparently would then function like an epic pronoun referring to Alexandria, but a monosyllabic preposition even in poetry normally cannot point backwards unless it is sandwiched between a noun and an adjective, or between a noun and something functioning like a limiting adjective such as another genitive noun.⁵⁷

Line 9: Waldmann read τήν γε, which is what the photo in *ZPE* seems to indicate (although the photo also suggests there may be a ligature or correction here too), but the γε seems awkward. Perhaps there is an error for τήν <τ>ε, or possibly even τήν<δ>ε.

The inscription, as Stefanis pointed out, employs elegiac couplets:

[- - - - -] ENOI . [- - - - -]
 ἄλλὰ καλῶς ποιεῖ μνήμην στήσας πολύτειμον,
 ἐξ ἧς τὸν γονέα, τὸν φιλότεχνον ὅλον
 καὶ πυρὶ ἐργοπόνον πολυποίκιλον Ἡφαίστοιο
 τεχνεῖτην, ἐρατὸν πᾶσα πόλις λαλᾷ
 ἥδ' ἐκάλεξάνδρεια, [ὅθ] ἐν τέχνην πολύεργον
 ἐξέμαθεν μεγάλην τήν γε σιδηρόδετον
 [- -] I [- - - - -] OM [- - - - -]
 [- - - - -]

It seems, therefore, that Konane was big enough to attract a skilled tradesman from Alexandria, as well as a tutor who could provide a classical education to the son who presumably penned this epigram in honor of his father.

33. A white marble funerary column preserved on all sides that is decorated with a garland from which hangs a grape bunch. At the top there is a dowel hole that once held a bust or head. It was found on 26 July 2009 in the garden of a house in Gönen (Musalla Mallahesi, Eren Sokak 3) and brought to the Isparta Museum.

H. Rott, *Kleinasiatische Denkmäler aus Pisidien, Pamphylien, Kappadokien und Lykien* (1908), p. 355, no. 27.

Height: 0.917 m.; Diameter: 0.320 m.; Circumference: 1.010 m.; Letter Height: 0.020–0.040 m.; Interlinear spacing: 0.002–0.021 m. Autopsy, squeeze and photo.

Date: II–IV p. (probably *post* 212 p.)⁵⁸

Αὐρ(ήλιοι) Ἀλέ-
 ξάνδρος
 Μάρκου
 καὶ Παμ(μ)ένης

⁵⁷ Compare ἄνθρω ἐν ἡλιβάτῳ (Hesiod, *Theogony* 483) or πείρασιν ἐν γαίης (Hesiod, *Theogony* 518). [τῇ] ἐνι with the poetic disyllabic preposition ἐνι and anastrophe would be allowable, but there is no iota.

⁵⁸ For the date, see n. 24.

5 Μάρκου πατρὶ
μνήμης χάριν.

Lines 1–4: It seems likely that both sons had the *praenomen* Aurelius, hence the supplement Αὐρ(ήλιοι) (for the plural, compare 3). These lines are divided by the hanging bunch of grapes, with the letters to the right being noticeably lower in the line and sloping downwards.

Line 4: Ligature: ΠΑΜΕΝΗC (ΠΑΜΕΝΙC = Παμενίς, Rott, but the H is in ligature with the preceding N).

Line 5: Γ ? / Ι ΚΟΥ (= Γ[λαύ]κου), Rott.

Line 6: Ligature: ΜΝΗΜΗC. ΜΝΗΧΑΡΙΝ = μνή(μης) χάριν, Rott, but it appears the inscriber originally inscribed ΜΝΗCΧΑΡΙΝ, recognized his error, and then added a half of a M to the beginning of the line, and tried to turn what were originally the letters ΜΝΗ into the letters ΝΗΜΗ.

34. A very pale brown limestone block that appears to be preserved on all sides. The top of the front face is covered with painted cement now, but Waldmann's photo (*ZPE* 44 (1981) 101, 11 and *Tafel XI*) makes it clear that it was not inscribed above line one. The stone is sitting in the foundation of a store to the left of its cellar-entrance (the right side of the block is thus entirely visible) at the west end of Gönen's main square (the Northwest corner of Orta Caddesi 8 and Odun Pazarı Sokak) and was pointed out to us on 27 July 2009 by the barber whose shop is across the street.

H. Waldmann, *ZPE* 44 (1981) 101, no. 11 (= *SEG* 31.1134 and *SEG* 31.1284 ter).

Height: 0.330 m.; Width: 0.470 m.; Thickness: 0.300 m.; Letter Height: 0.072 m.; Interlinear spacing: 0.050 m. Autopsy, squeeze and photo.

Date: *fin.* II–IV *p.*

Θεοῖς Σε-
βαστοῖς.

The stone appears to be an architectural block, indicating that there was a substantial monument or a temple to the Divine Augusti at Konane.

35. A white marble victory monument broken at the top and to the right. It was observed on 30 June 2009 in the town of Gönen as part of an archaeological display in the town's central park (Şehit Polis Mehmet Telli Parkı).⁵⁹ Sterrett reports that he found it “in the dry fountain by the northern cemetery”. The stone has suffered considerable damage since it was seen by Sterrett in 1884.

M. Collignon, *BCH* 3 (1879) 340, 15 (who relied on a “copie communiquée par le syllogue hellénique d'Isbarta”); J. R. S. Sterrett, *The Wolfe Expedition to Asia Minor*, Papers of the American School of Classical Studies III, 1884–1885 (Boston 1888) 338, 472; H. Kasten, *Bursians Jb.* 253 (1936) 75.

Height: 0.940 m.; Width: 0.380 m.; Thickness: 0.036 m.. Letter Height: 0.033–0.052 m.; Interlinear spacing: 0.019. Autopsy, squeeze and photo.

Date: 261/2 *p.*

⁵⁹ The stone was catalogued as #37 by the Isparta Museum.

ἄγωνοθετοῦν-
 τος διὰ βίου ἐκ τῶν
 ἰδίων Αὐρ(ηλίου) Θεοδώρου
 Θεοδώρου • δ' • Οὐαλε-
 5 ρίου φιλοπάτριδος·
 Αὐρ(ήλιος) Τίτος • β' • Ἀπολ-
 λωνίου Καλλιμά-
 χου νεικήσας πυ-
 θικῶν πανκρά[τ]ι-
 10 ον θέμιδος Θεο-
 δωρείου πρώτης
 ἔτους • τμς' • μη(νὸς) • β'.
 εὐτύχει, Πατρίκι.
 vacat
 folium

The underlined text is that based on Sterrett's facsimile.

Line 3: Collignon's copy has an interpunct after AYP.

Line 5: ΝΟΥΦΙΛΙΑΤΡΙΔΟΣ (with a squared lunate sigma) = φιλ(ο)πάτριδος, Collignon's copy.

Line 6: Collignon's copy has an interpunct after AYP.

Line 8: ΧΟΥΝΕ • ΚΗCΑ . ΠΥ (again with squared lunate sigma), Collignon's copy. Only the bottom right foot of dotted N's right vertical is extant today.

Lines 8–9: Aurelius Titus was a pankratiast who was victorious in the category of the πυθικοί, which were also known as the παῖδες πυθικοί (the word πυθικοί is a specialized term meaning games regulated according to the rules of the Pythian games at Delphi).⁶⁰

Line 9: Collignon's copy did not have the final iota.

Lines 10–11: It is normal on agonistic inscriptions to indicate the number of the festival.⁶¹ In this case, the phrase θέμιδος Θεοδωρείου πρώτης, with Θεοδωρείου functioning as an adjective modifying θέμιδος,⁶² indicates that these were the first games held under the auspices of the *agonothetes* Theodoros ("during the first Theodoreian celebration"). The wording suggests that these were not the first such games celebrated, but only the first of Theodoros' tenure as *agonothetes* for life.⁶³

Line 12: Collignon's copy had only ΕΤΟΥ in this line. Only a piece of the left side of the upper loop of dotted S as well as a tip of the lower loop are preserved. At the end of the line, Sterrett's facsimile has • ΜΗ • Β, but his minuscule text reads the entire word μηνὸς.

⁶⁰ For the meaning of the term πυθικοί, see L. Robert, *Concours d'Ancyre, Hellenica: Recueil d'épigraphie, de numismatique et d'antiquités grecques* 11–12 (1960), p. 351.

⁶¹ For a good discussion, see L. Robert, *ibid.*, p. 359.

⁶² For the term θέμις, see H. de Longpérier, *Médailles relatives aux θέμιδες de l'Asie Mineure, Revue numismatique* 14 (1869–1870), pp. 31–70.

⁶³ For other attested games in Pisidia, see H. Devijver and M. Waelkens, *Roman Inscriptions from the Fifth Campaign at Sagalassos*, in M. Waelkens and J. Poblome, eds., *Sagalassos*, vol. IV, *Report on the Survey and Excavation Campaigns of 1994 and 1995* (Leuven), p. 308.

Line 13: EYTYXEIIIATPI, Collignon. εὐτυχεῖ πατρικῇ, Sterrett (with facsimile EYTYXEI ΠΑΤΡΙΚΙ). εὐτυχεῖ, Πατρικί, Kasten (vocative of Πατρικίος).

Sterrett saw the stone in Gönen as early as 1884, and if the inscription comes from Konane it may provide evidence that in third century Konane was big enough to host athletic games. However, thus far our survey has not uncovered an athletic stadium or theater. Collignon suggests the stone comes from Side, where a series of inscriptions honor a Ζήνων Θεοδώρου, who was possibly a relative of the *agonothetes* Theodoros IV of our inscription, for having built a theater and donated 3,000 denarii for athletic contests.⁶⁴ The theory that this inscription refers to games celebrated at Side is attractive, but probably the *honorandus* came from Konane.

The year 6 = AD 261/2 is based on the Sullan era, which was widely used in Asia Minor and began in 85 BC. If the local calendar began with Augustus' birthday on 23 September, which was a common starting point among the Romanized calendars of Asia minor,⁶⁵ the athletic games would have taken place in late October or November, which was a normal time of year for many athletic games in the third century of our era.⁶⁶

Found in Güneykent

36. A rectangular stone altar broken at the top, but preserved on all the other sides. Under the inscription there is a crescent moon, the symbol of the Phrygian god Men Askainos. On the left side of the monument there is a bunch of grapes with tendril and a leaf. It was rediscovered on 20 July 2010 in the village of Güneykent in the garden of the local teahouse located at Yunus Emre Parkı along with **29** and **30**. The proprietor of the teahouse said that it, like **29**, was brought there from an area called Başören Yeri.

E. N. Lane, *Corpus monumentorum religionis dei Menis*, volume IV, *Supplementary Men-inscriptions from Pisidia*. Études préliminaires aux religions orientales dans l'empire Romain, M. B. De Boer and T. A. Edridge, eds., vol. 19, p. 53, "Waldmann 2" and plates LV,2 and LVI,1. Lane's text is based on notes made by H. Waldmann, *Tagebuch*, p. 29, no. 3 (= SEG 31.1280).⁶⁷

Date: II–IV p.

[-]Ν[- - - - - Οὐ]-
ἀλερίου . . . Α . [-]
κέλευσιν Μηνὶ κα-
τὰ εὐχὴν ἐκ τ[ῶν]
5 ἰδίωv.

⁶⁴ Collignon (see lemma of **35**), p. 341. The inscriptions honoring Zenon include *CIG* 4342d and addenda, pp. 1161–1162, 4342d–d³.

⁶⁵ See A. E. Samuel, *Greek and Roman Chronology: Calendars and Years in Classical Antiquity*, *Handbuch der Altertumswissenschaft*, I. Abteilung, 7. Teil (München 1972), p. 174 ff.

⁶⁶ See G. Petzl and E. Schwertheim, *Hadrian und die dionysischen Künstler. Drei in Alexandria Troas neugefundene Briefe des Kaisers an die Künstler-Vereinigung*, *Asia Minor Studien* 58 (Bonn 2006). In this inscription, for instance, we are told that Hadrian moved the Nemea, one of the formerly four great Pan-Hellenic games held in the summer, to December.

⁶⁷ Lane's text, which he gave based on Waldmann's copy "with no great conviction", is:

ΚΣΠΟΙΣΙΝ Μηνὶ ΠΑ
ΤΜΑΧΗΗ
ἰδίωv.

Line 1: The stone has black discolorations in the grooves of the letters, and in this case it appears to be the black outline of a N, but only the right vertical hasta is a certain stroke and the orientation is not like the other preserved examples of N.

Line 2: [B]/αλερίου is also possible, but statistically far less likely. The ΑΛΕΠΙΟΥ is fairly clear (the crossbar of the first dotted A is not present so it could also be Λ, and part of the branches of dotted Y appear to be present, but they are not certain), after which it appears there are letter traces, particularly in the blackly discolored grooves, but apart from the second dotted A (which could also be a Λ), none is certain because these black discolorations can be found in stray damage or just on the surface (for instance, at the end of the line there is a round black circle of discoloration that looks like an O or Θ, but there is no letter-groove here on the stone or on the squeeze). Before the word κέλευσιν, the statistically most likely restoration is κατὰ / κέλευσιν, but it is difficult to fit this to the spacing and traces, plus it would have been awkward to repeat κατὰ at the end of the next line with εὐχῆν. Another possibility is μετὰ τ[ῆν] / κέλευσιν, which is attested one other time,⁶⁸ and seems more likely based on the traces, but the reading is very uncertain.

Found in the village of Gümüşgün (formerly known as Baradız = ancient Aporidos Kome?)⁶⁹

37. A white large marble rectangular block preserved on all sides but the bottom, with a pedestal at the top underneath which is a figure that has been chiseled off. The stone was observed on 12 July 2010 built into wall of a house (with the address Yukarı Mahalle 23) in the village of Gümüşgün and has had the inventory number 230 painted in red on it by the Isparta Museum staff.

H. Waldmann, *ZPE* 44 (1981) 99, no. 6 (= *SEG* 31.1282).

Height: 0.910 m.; Width: 0.462 m.; Thickness: 0.430 m.; Letter Height: 0.050–0.094 m.; Inter-linear spacing: 0.006–0.028 m.; Autopsy, squeeze and photo.

Date: *fin.* II–IV *p.*

Φῆλιξ δοῦ-
λος τῶν κυ-
ρίων Αὐτο-
κρατόρων
5 [-]ΚΡΙΜΑΓ[-]
[- - - - -]

⁶⁸ *IG* X,2 2, no. 35, lines 4–5.

⁶⁹ For the identification of Gümüşgün/Baradız (also spelled Baladiz or Paradis) with the *Aporidos Comen* mentioned by Livy at 38.15.12 (in a passage describing the route of Manlius' army in 189 BC), see G. Hirschfeld, *Actis minoribus academiae berolinensis* 1879, p. 319 and Ramsay, *Metropolitanus Campus*, *JHS* 4 (1888), pp. 67–68. As Ramsay points out, the identification of Gümüşgün with Aporidos Kome is problematic since Livy implies that this village was near the *Rhotrinos fontes*, which Ramsay identifies with the Bournarbashi springs, some 19 km distant from Gümüşgün. However, Ramsay thinks that there must be an error in Livy's account, and the identification of Gümüşgün with Aporidos Kome must be correct. Another problem is that some manuscripts of Livy read *Aporidos Comen* and others *Acoridos Comen*. It is not certain which is correct, or if both are hopelessly corrupted (others suggest emending the text to *Acaridos* or *Adonidos*; see the *apparatus criticus* of P. G. Walsh, *Titi Livi Ab Urbe Condita*, Tomus VI, *Libri XXXVI–XL*, Oxford 1999, p. 148). Also see J. D. Grainger, *The Campaign of Cn. Manlius Vulso in Asia Minor*, *Anatolian Studies* 45 (1995), pp. 35–37.

Line 5: Waldmann read [μν]ήμη[ς / χάρις], but from an autopsy of the stone, squeeze, and photo it is clear that this cannot be correct. At the beginning of the line, there is room for two and possibly three letters (the letters are smaller and more crowded in this line), followed by the tip of a diagonal that should belong to a K, Y, or possibly X, followed by a loop that could only belong to a P or B, followed by the upper of half of a vertical hasta that, based on the spacing between the two letters on either side of it, can only be an I, then a M, then A (it appears this is a broken bar alpha, but it is narrower than the other alphas and what looks to be a broken bar may be damage; if damage, it could be a Λ or N), then a Γ that could also be square Ç, followed by a break of 2–3 letters. Given that the first trace appears to have a diagonal, the restorations [πα]τρί or [μη]τρί seem excludable. [ἐπι]κρίμασ[ιν] or [ἀπο]κρίμασ[ιν] are possible (the former more likely based on spacing), if this is not a funerary monument, but other supplements cannot be ruled out.

As Waldmann points out, the official title of Felix as the δοῦλος of the Roman emperors suggests that an imperial estate was located in the area. If so, then perhaps δοῦλος is used here to denote Latin *vilicus* (the slave or bondsman in charge of running a farm or estate). He points to an imperial boundary marker he found reused as the step of a house in nearby İğdecik as more evidence of an imperial estate in the area,⁷⁰ which we did not find, but which reads:

finis
Caesaris n̄(ostri)

Waldmann supplied *N̄(eronis)*, which may gain some support from the fact that there was an Imperial estate of Nero's at the south/southwest end of Lake Burdur (see more on this below), but the abbreviation of Nero's name in this manner would be very unusual and incomprehensible to most, while the abbreviation *n̄(ostri)* is statistically much more common and has the advantage that once the current Emperor died, there would be no question to whom the land belonged after his death.⁷¹

Waldmann also points the reader to what he believed was a second stone with the identical text, *CIL* 3.6872,⁷² which was first seen by Ramsay "lying in the ground by the roadside near the village of Paradis, two hours from Ketchiburlu on the road to Isbarta".⁷³ It is more likely, in my opinion, that *CIL* 3.6872 and Waldmann's example are one and the same stone that was originally along the road near Gümüşgün (= Ramsay's Paradis), but then subsequently picked up and brought a few kilometers northeast to İğdecik, which is along the same road to Isparta, where it was employed as a step. If, however, these are two different examples, then it appears an imperial estate was located in the area between present day Gümüşgün and İğdecik. In any case, these two pieces of evidence make it certain that an imperial estate was in the area.

There may be more evidence for an imperial estate near Konane on an inscription seen by Sterrett in Gönen.⁷⁴

⁷⁰ *Ibid.* p. 101, no. 9 and Tafel XI.

⁷¹ For the supplement *n̄(ostri)* on this inscription, see A. Schulten, *Libello dei coloni d'un demanio imperiale in Asia*, *MDAI(R)* 13 (1898), p. 230.

⁷² Compare *CIL* 3.12147.

⁷³ W. M. Ramsay, *Unedited Inscriptions of Asia Minor*, *BCH* 7 (1883), p. 313, no. 39. As was pointed out above, Gümüşgün was formerly known as Paradis, and has been identified by Hirschfeld and Ramsay as the site of Aporidos Kome.

⁷⁴ J. R. S. Sterrett (n. 3), p. 340, no. 475; R. Cagnat, *IGR* 3.326; R. Merkelbach and J. Stauber, *Steinepigramme aus dem griechischen Osten*, vol. 3 (2001), p. 174, 16/05/01.

ΚΑΙ ΤΟ ΔΑΓΔΑΛΜΑ ΘΕΑΣ ΜΕΝΕΚΡΑΤΗΣ ΕΙΣΑΤΟ ΤΑ
 ΧΕΙΛΙΑΡΧΟΣ ΣΤΡΑΤΗΣ ΚΛΥΤΟΥ ΤΕ ΕΠΙΤΡΟΠΟΣ ΑΝΑΚΤ
 ΟΥΝΕΚΕΝ ΑΝΤΙΟΧΗΣ ΚΑΙ ΜΑΡΚΙΑΝΗΣ ΙΕΡΕΙΩ
 ΘΥΓΑΤΕΡΩΝ ΘΥΓΑΤΡΟΣ ΑΠΟΛΛΩΝΙΔΟΣ ΕΥΠΑΤΕΡΕ

Facsimile of Sterrett

[-----?-----]
 καὶ τόδ' ἄγαλμα θεᾶς Μενεκράτης εἶσατο π[ά]τρη],
 χειλ[ί]αρχος στρατ[ί]ης κλυτοῦ τε ἐπίτροπος ἄνακτ[ος],
 οὐνεκεν Ἀντιόχης καὶ Μαρκιανῆς ἱερειῶν
 θυγατέρων, θυγατρὸς Ἀπολλωνίδος εὐπατερε[ί]ης τε.]

Although Sterrett's facsimile, minuscule text and commentary do not indicate that any text may have been missing above line 1 (he only indicates that this inscription was built into the wall of the mosque), the καὶ at the beginning of line 1 suggests that there may have been, or on another face. It is, therefore, possible that the line divisions of this stone do not match the line divisions of the epigram. Even if they do not match, parts of lines 2 and 4 cannot fit the meter of a hexameter or pentameter no matter how they are divided, so this is really a pseudo-epigram.

Line 1: We do not know enough about the religion of Konane to guess at the goddess alluded to, but this inscription suggests there was a major cult to her. At the end of the line, Sterrett restored π[ά]τρη] and Wilhelm suggested π[ά]τρη],⁷⁵ both in keeping with a dactylic hexameter that starts at the beginning of the line with καὶ. Wilhelm's restoration seems somewhat unlikely, since in lines 3 and 4 we are told that Menekrates fashioned the image of the goddess for his daughters.

Line 2: Apparently Menekrates was a *tribunus militum* (χειλ[ί]αρχος στρατ[ί]ης) and possibly a *procurator* or possibly even an *actor* (ἐπίτροπος). If an *actor*, perhaps he was in charge of the *ager publicus* or the imperial estate in the area. It is not clear to which Roman Emperor the κλυτοῦ ἄνακτ[ος] alludes. With the exception of the sigma in Μενεκράτης, the mason employed a four-bar sigma – a relatively rare letterform at Konane. This form means that this inscription may be as early as Augustus, who is known to have founded unspecified Roman colonies in Pisidia with Roman soldiers,⁷⁶ but a later date is more likely.

Line 3: Undoubtedly Antioche and Markiane were priestesses of the goddess alluded to in line 1. At the end of the line, both Sterrett and Wilhelm read ἱερειῶ[v], making the line a dactylic hexameter (the left vertical of dotted N is present in Sterrett's facsimile), but the collocation of ἱερειῶν / θυγατέρων without any conjunction between is somewhat jarring. Sterrett's facsimile indicates an abrasion at the end of the line where he apparently thought more letters might have originally been present. If this line is not a dactylic hexameter, perhaps ἱερειῶν [τε καὶ] / θυγατέρων or something similar was found in the missing portion at the end of the line.

⁷⁵ A. Wilhelm, *Griechische Epigramme aus dem Nachlaß herausgegeben von H. Engelmann und K. Wundsam* (Bonn 1980), p. 32, no. 40.

⁷⁶ *Res Gestae* 28. For Augustus' Roman colonies in Pisidia, see A. De Giorgi (n. 25), pp. 135–149.

Line 4: At the end of the line Sterrett read Ἀπολλωνί[δος εὐ]πάτερει[ων] and Wilhelm read Ἀπολλωνί[δος εὐ]πάτερει[ιης].⁷⁷ The apex of dotted Δ is in Sterrett's facsimile, as is the entire O (it is high in the line as in other examples in Sterrett's drawing of this inscription), as is the top half of four-bar sigma, which cannot be any other letter, thus making the reading certain. The collocation of θυγατέρων θυγατρὸς is somewhat striking. The feminine name Apollonis coupled with θυγατρὸς means that Antioche and Markiane cannot be the daughters of Apollonis ("daughters of the daughter Apollonis" or "daughters of the daughter of Apollonis" make no sense). There thus seems to be a conjunction missing, which I have supplied at the end of the line. If a word has been omitted, then θυγατέρων (καὶ) θυγατρὸς Ἀπολλωνίδος εὐπάτερει[ιης] or θυγατέρων θυγατρὸς <τε> (or <τ'>) Ἀπολλωνίδος εὐπάτερει[ιης] are other possibilities. If correct, this means that Menekrates set this up "for the sake of his daughter-priestesses Antioche and Markiane, and his noble-sired daughter Apollonis."

Imperial Estates were a common feature of the Roman Empire,⁷⁸ including in Asia Minor.⁷⁹ At nearby Pisidian Antiocheia, the great temple and lands of the Phrygian god Men Askainos apparently came into the possession of Augustus in 25 BC,⁸⁰ and the palaeography of the boundary marker *CIL* 3.6872 found near Gümüşgün is also consistent with a date at the end of the first century BC, although it could be later anytime during the first AD.⁸¹

Another imperial estate was located at the southern edge of Lake Burdur, as evidenced by a series of six inscriptions dating AD 54–55 that delimited the boundary between Sagalassos and the village of Tymbrinassos.⁸² These inscriptions explicitly state that the territory of Sagalassos was to the "right" of some boundary, and that the village of Tymbrinassos was to the "left" of this boundary and belonged to Nero. It is not certain to the right and left of what man-made or natural feature Sagalassos and Tymbrinassos were, but, as Horsley and Kearsley argue, it is likely that some of this boundary was formed by some combination of the Via Sebaste, the Lysis River, or the Via Manius Aquillius (and we may add Lake Burdur). It is, therefore, probable that most of the east side of Lake Burdur belonged to Sagalassos and not to an imperial estate, which in turn suggests that this imperial estate at the northeast end of Lake Burdur near Gümüşgün

⁷⁷ A. Wilhelm (n. 75), p. 32, no. 40.

⁷⁸ See P. Kehoe, *The Economics of Agriculture on Roman Imperial Estates in North Africa* (Göttingen 1988) and J. Carlsen, *Vilici and Roman Estate Managers until A.D. 284* (Rome 1995).

⁷⁹ For an example at Zizima, see W. M. Ramsay, *Lycaonian and Phrygian Notes*, *CR* 19 (1905), pp. 367–370; W. M. Calder, *A Roman Imperial Domain*, *CR* 27 (1913), pp. 9–11. For a caution against assuming all Imperial properties originated as temple lands and slaves inherited by the Romans, see T. R. S. Broughton, *Roman Landholding in Asia Minor*, *TAPhA* 65 (1934), pp. 207–239. Also see S. Mitchell, *Anatolia: Land, Men, and Gods in Asia Minor*, vol. I, *The Celts in Anatolia and the Impact of Roman Rule* (Oxford 1993), p. 67, p. 98, and pp. 143–164.

⁸⁰ For some Imperial Estates at nearby Pisidian Antioch, see W. M. Ramsay, *The Imperial Estates at Pisidian Antioch*, and *The Tekmoreian Guest-Friends: An Anti-Christian Society on the Imperial Estates of Pisidian Antioch*, in W. M. Ramsay, ed., *Studies in the History and Art of the Eastern Provinces of the Roman Empire* (Aberdeen 1906), pp. 238–241 and pp. 305–377. Also see W. M. Ramsay, *The Tekmoreian Guest-Friends*, *JHS* 32 (1912), pp. 151–170.

⁸¹ H. Dessau, *Geschichte der römischen Kaiserzeit*, vol. 2, part 2 (Berlin 1930), p. 611, n. 6 dates it to the first century AD, but the last quarter of the first century BC cannot be excluded.

⁸² See G. H. R. Horsley and R. A. Kearsley (n. 16), pp. 123–129, especially the map on p. 127. Horsley and Kearsley (p. 126) consider whether some of these six examples may have been re-inscribed in the second or third centuries AD based on the lunate epsilon, sigma and Ω-shaped omega, which idea they find unlikely (p. 129). In support of the latter view, we may note that lunate epsilon, sigma and Ω-shaped omega all appear on Burdur Museum 2670 (see above footnote 14), which dates AD 14–21, so there can be little doubt that all six examples date AD 54–55.

was not connected to the estate of Nero near Tymbrianassos, unless Nero's estate was extremely large and moved up the entire west side of Lake Burdur and at the top wrapped around the lake eastwards toward Gümüşgün and Konane.

This in turn raises the question of the extent of Konane's territory to the west. While it is impossible to say with our current understanding, it is possible that, except for the portion of land in the area of Gümüşgün that belonged to the Romans, it extended westward beyond İğdecik and Kızılcık all the way to the Via Sebaste and possibly included a bit of the northeastern shore of Lake Burdur, which in antiquity was considerably larger in area.

Addendum I. More Unpublished Inscriptions found in Gönen (Konane)

Four more unpublished grave stelae were found in Gönen (Konane) by the Isparta Archaeological Survey in the summer of 2012.

38. A pale brown limestone stele that was uncovered by a farmer while digging an irrigation ditch in his field, which lies about 1 km east/northeast of the center of Gönen (a bit further east than where **15** was found). The stele is preserved on all sides and is decorated with 3 acroteria (all chipped) that sit atop a pediment supported by two pilasters that run down the sides. The stele will be taken to the Isparta Museum.

Height: 0.555 m.; Width: 0.320 m.; Thickness: 0.150 m.; Letter Height: 0.024–0.030 m.; Interlinear spacing: 0.024–0.030 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

Ἀππαδι ν
ἀδελφός
καὶ ἀδελ-
φῇ ἀνέστ-
5 ησαν μνή-
μης χάριν. ν
vacat

Line 1: For the masculine name Ἀππας see **24** above.⁸³

39. A pale brown limestone stele broken on all sides (but preserving the text on all sides but the top) that is built upside down into a courtyard wall of house in Gönen (Kadı Sokak 25). The lettering is crude.

Height: 0.325 m.; Width: 0.500 m.; Thickness: indeterminable; Letter Height: 0.025–0.035 m.; Interlinear spacing: 0.010–0.048 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

[- - - - - κ]-
αὶ θυγάτηρ

⁸³ The name in the nominative form, Ἀππας, is found on another unpublished example recently discovered at Gönen/Konane and housed at the Isparta Museum (inventory no. 10.8.09).

Ἀμμία μν-
ήμη χάριν.
vacat

Line 1: Only the bottom tips of the verticals of dotted I and P are visible.

Line 3: The sigma of μνήμη(ς) has been omitted. The same spelling also occurs on **40**, suggesting that it was a common enough local variant.

40. A very pale brown limestone stele that is preserved on all sides except the top (where a broken pediment can be discerned). It was found on the sidewalk in front of a house in Gönen (Sülüklu Cad. 19) and it will be taken to the Isparta Museum. The man who lives there said it came from a collapsed building across the street. The lettering is very crude.

Height: 0.500 m.; Width: 0.340 m.; Thickness: 0.193 m.; Letter Height: 0.015–0.025 m.; Interlinear spacing: 0.010–0.016 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

Ἑρμῆς γυ-
νεκεῖ μν-
ήμη χάριν
ΘΕΙ. ν
vacat

Line 3: The sigma of μνήμη(ς) has once again been omitted. It appears that the iota of XAPIN is very small was squeezed in high in the line between PN.

Line 4: It is not clear what the letters ΘΕΙ are. The maculine name Θεῖ is attested twice on the same inscription, but this seems excluded since here it would refer to a woman.⁸⁴ The same three enigmatic letters are also attested on another inscription from Thespias.⁸⁵ The other possibility is it is a local variant of the verb τίθημι.

41. A very pale brown limestone stele that is built into the wall of an exterior stairwell of a house in Gönen (Özen Sokak 30). It is broken on all sides but appears to preserve the left and right margins of the text. A pilaster is still visible on the left and undoubtedly once stood on the right below a pediment now lost.

Height: 0.245 m.; Width: 0.325 m.; Thickness: indeterminable; Letter Height: 0.030–0.038 m.; Interlinear spacing: 0.010–0.015 m. Autopsy, squeeze and photo.

Date: II–IV *p.*

[- - - - -]
CΩΙΝΙΟΥ[?]
Τατεία ν
συνβείω
μνήμης

⁸⁴ G. Laminger-Pascher, *Die kaiserzeitlichen Inschriften Lykaoniens* (1992) I, 239.

⁸⁵ P. Roesch, *Les inscriptions de Thespias (IThesp)* 289 (note that this epigram is also found in C. Cougney, *Epigrammatum anthologia Palatina cum Planudeis et appendice nova*, vol. 3, Paris 1889, no. 135).

5 χάριν. ν
vacat

Line 1: A lower vertical hasta of all three dotted letters is preserved, and epigraphically speaking all 3 could be Γ, I, P, T, Y, or Ψ (and the middle one could also be H in ligature with N, *cf.* line 4). It is probable that this is the patronymic of the husband in the genitive case (thus there is no addition letter after the dotted Y, but this is not certain). Jaime Curbera suggests to me that it could be [- Μου]/σωινίου (or [Κου]/σωινίου, or [Και]/σωινίου *etc.*) with an intrusive iota.⁸⁶

Line 2: The name Τάτεια is relatively rare, but obviously a later variant form of Τάτια (see **1** and **2** above and also compare late spelling of συνβείω for συνβίω in line 3).⁸⁷

Line 4: Ligature, MNHMH $\overline{\text{C}}$.

Addendum II

After this article was already at the proof stage, it came to my attention that the four inscriptions from Güneykent, (**29**, **30**, **31** and **36**) had recently been published or republished by G. Labarre, M. Özsait and N. Özsait, “Monuments funéraires et inscriptions de Pisidie (Burdur-Isparta)”, *Anatolia Antiqua* 18 (2010), pp. 59–88 (= *BE* 2011.579).

In **29** (= Labarre, Özsait p. 85, no. 3), lines 2–3, the editors read Γάλα/κτηνῶ and at the end of line 3 they suggest restoring a second short name of Anatolian origin, perhaps Κο[ιὰς] or Κο[ιης]? I do not see any clear sign of a ligature of the H of ΓΑΛΑ/ΚΤΙΝΩ in line 2 in the photo or on the squeeze, although they may be correct. At the end of line 3, however, the lower right corner is fully preserved and there is no room for three more letters, plus I believe there is an abbreviation mark of the shape <.

In **30** (= Labarre, Özsait p. 87, no. 5), we have the same essential text, but the editors read fewer letters and overlooked the word χά/ριν; I stand by my readings from the autopsy, photos, and squeeze.

In **31** (= Labarre, Özsait p. 85–86, no. 4), we have the same text, apart from three accentual errors on their part.

In **36** (= Labarre, Özsait p. 83, no. 2), the editors read:

ΜΕΠΙΟ . . . ΚΑΝΟ
Κ . . Ο . ΣΙΝ Μηνὶ ΚΑ
Τ . . ΧΗ . ἐκ τ[ῶν]
ἰδίωv.

I stand by the readings of my text.

For inscriptions from Konane, see also P. Özlem-Aytaçlar, “Some Unpublished Inscriptions in the Isparta Museum”, *Adalya* 13 (2010), pp. 223–235. On p. 230, nos. 14, 15 and 16 are three funerary monuments that come from Konane.

⁸⁶ For a discussion of the intrusive iota in Attic inscriptions, see L. Threagles, *The Grammar of Attic Inscriptions*, vol. I, *Phonology* (1980), pp. 210–211.

⁸⁷ See L. Zgusta (n. 32), p. 501, § 1517–11.

Özet

Makalede, Kuzeybatı Pisidia'daki çok az tanınan bir kent olan Konane (Gönen) hakkında edebi, arkeolojik, epigrafik ve nümizmatik kaynaklara dayalı bilgiler verilmekte ve 35 yeni yazıt tanıtılmaktadır. Bu yazıtlardan 31 tanesi mezar yazıtı olup, diğer 3 tanesi adak yazıtı, bir tanesi de Hristiyanlık devrine ait monogramdır. Adaklardan birinde, Zeus'un, bugüne kadar bilinmeyen Galaktinos şeklindeki bir sıfatla anıldığı görülmektedir. Öte yandan monogramdaki Grek, Roma, Makedonia, Pisidia ve Phrygia kökenli kişi adları bölgenin çok unsurlu nüfus yapısını yansıtmaktadır.

Makalede ayrıca, Konane adını zikreden ya da Konane civarında bulunmuş ve eskiden yayınlanmış olan bazı yazıtlar tartışılmakta veya yeniden yayınlanmakta veya yeni yorumlarla ele alınmaktadır.

Case Western Reserve University, Cleveland

Paul A. Iversen



Inscription no. 1: Funeral stele for Kallimachos, Tatia and others (Gönen)



Inscription no. 2: Funeral stele erected by Tatia for her children (Gönen)



Inscription no. 3: Funeral stele for Aurelius Diodoros and Aurelia Aphphia (Gönen)



Inscription no. 4: Funeral stele for Sosthas (Gönen)



Inscription no. 5: Fragmentary sarcophagus inscription (Gönen)



Inscription no. 6: Vow dedication by Alexander to Zeus (Gönen)



Inscription no. 7: Funerary column erected by Alexander (Gönen)



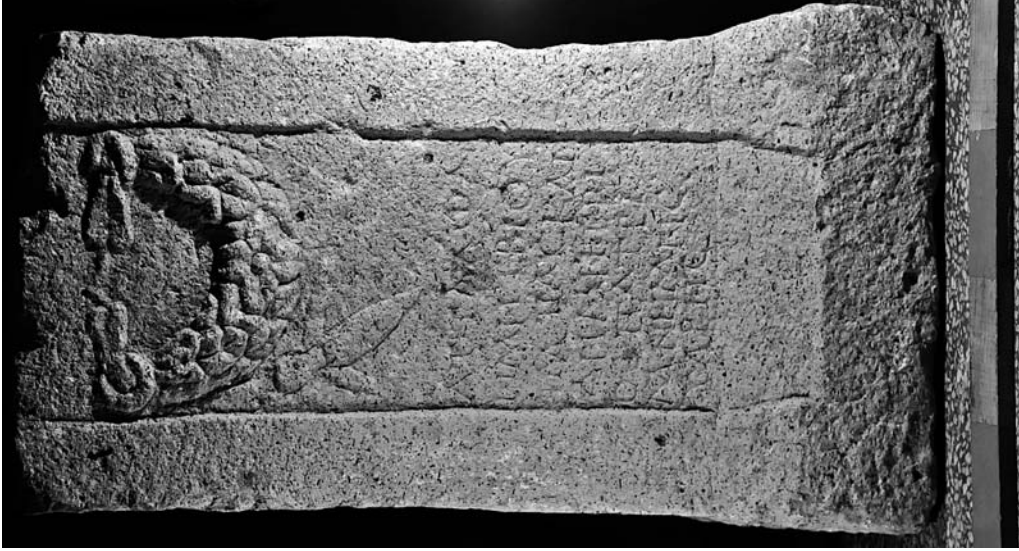
Inscription no. 8: Funerary column for Aurelia Severa (Gönen)



Inscription no. 9: Funerary stele for Moles and Tatia (Gönen)



Inscription no. 10: Funerary column for a father (Gönen)



Inscription no. 14: Funerary stele for Attalos (Gönen)



Inscription no. 12: Funerary stele for
Theodoros (Gönen)



Inscription no. 11: Funerary stele for
Babi (Gönen)



Inscription no. 13: Funerary stele for grandmother named Galate (Gönen)



Inscription no. 16: Funerary stele for Valerius (Gönen)



Inscription no. 15: Funerary *columella* for Polychronia (Gönen)



Inscription no. 17: Funerary stele for Euporos (Gönen)



Inscription no. 18: Funerary column for daughter or mother (Gönen)



Inscription no. 19: Funerary stele erected by Konon for his father and others (Gönen)



Inscription no. 20: Funerary stele erected by Marcia for her husband and son (Gönen)



Inscription no. 23: Funerary stele for Marcellus (Gönen)



Inscription no. 21: Funerary stele erected by Marcia for her father (Gönen)



Inscription no. 22: Funerary stele erected by Aurelius Iman and Marciana (Gönen)



Inscription no. 25: Christian monogram? (Gönen)



Inscription no. 24: Funerary stele for Ammia and Appas (Gönen)



Inscription no. 26: Funerary stele for Tata
(İğdecik)



Inscription no. 27: Funerary stele for unknown man
(Kızılcık)



Inscription no. 28: Funerary stele erected by Cornelius
(Kızılcık)



Inscription no. 29: Altar to Zeus Galaktinos
(Güneykent)



Inscription no. 32: Funerary epigram, face A (Gönen)



Inscription no. 32: Face C (Gönen)



Inscription no. 34: Dedication to Divine Augusti
(Gönen)



Inscription no. 30: Funerary stele for Babeis (Güneykent)



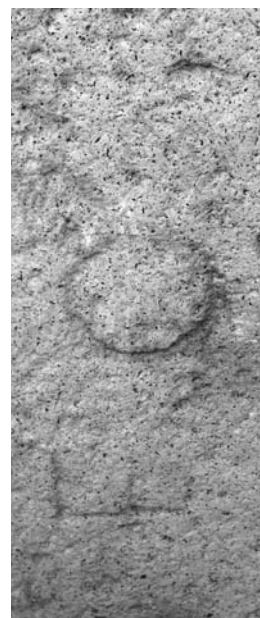
Inscription no. 30: Close-up of text



Inscription no. 31: Dedicatory statue base for Zeus Nikator (Güneykent)



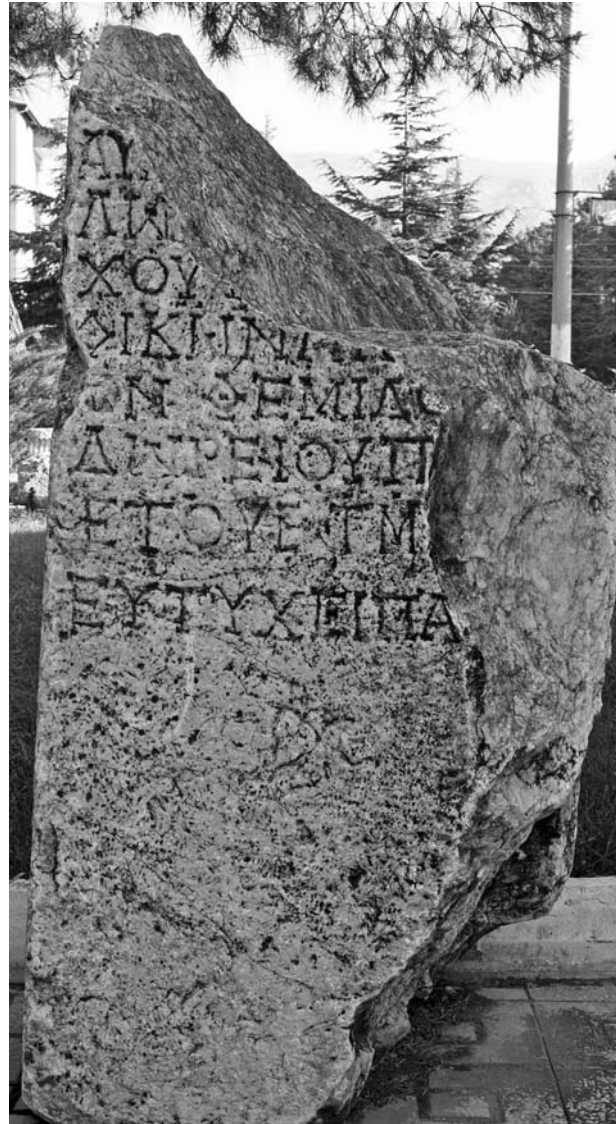
Inscription no. 31: Close-up of text



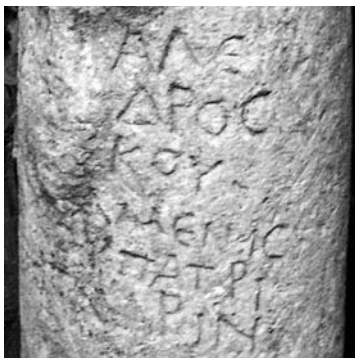
No. 31: Letters on other face



Inscription no. 33: Funerary column for Marcus (Gönen)



Inscription no. 35: Agonistic Monument (Gönen)



No. 33: Close-up of text to the right

ΑΓΩΝ ♦ ♦ ΕΤΟΥΝ
 ΤΟ ΔΙΑΒΙΟΥ ΕΚΤΩΝ
 ΙΔΙΩΝ ΑΥΡ ♦ ΕΟΔΩΡΟΥ
 ♦ ΕΟΔΩΡΟΥ · Δ · ΟΥΑΛΕ
 5 ΡΙΟΥ ♦ ΙΛΟΠΑΤΡΙΔΟΣ
 ΑΥΡΤΙΤΟΣ · Β · ΑΠΟΛ
 ΛΩΝΙΟΥ ΚΑΛΛΙΜΑ
 ΧΟΥ ΝΕΙΚΗ ΕΑΣΤΥ
 ♦ ΙΚΩΝ ΠΑΝΚΡΑΤΙ
 10 ΟΝ ♦ ΕΜΙΔΟΣ ♦ Ε
 ΔΩΡΕΙΟΥ ΠΡΩΤΗΣ
 ΕΤΟΥΣ · ΤΗΣ · ΜΗ · Β
 ΕΥΤΥΧΕΙ ΠΑΤΡΙΚΙ

No. 35: Facsimile of Sterrett



Inscription no. 36: Altar to Phrygian god Men



Inscription no. 37: Funerary stele(?) erected by Felix



Inscription no. 37: Close-up of line 5



Inscription no. 38: Funerary stele for Appas (Gönen)



Inscription no. 39: Funerary stele for parent by daughter Ammia (Gönen)



Inscription no. 40: Funerary stele by Hermes for his wife (Gönen)



Inscription no. 41: Funerary stele for Tateia (Gönen)