

INSCRIPTIONS FROM NEOKLAUDIOPOLIS/ANDRAPA (VEZİRKÖPRÜ, TURKEY)*

Within recent years, a number of inscriptions have come to light in Vezirköprü (ancient Neapolis/Neoklaudiopolis/Andrapa) and its immediate environs.¹ The district known as the Cumhuriyet Mahallesi immediately to the south of the present town centre has been especially rich in ancient remains, and many of these, along with spoils and inscriptions from other parts of the city, have now been brought together and exhibited in the municipal park (Köprülü Mehmet Paşa Parkı).

1. Meliboia²

Description

In the Köprülü Mehmet Paşa Parkı lies a reddish limestone stele, the present dimensions of which are 129 x 45 cm (fig. 1). The upper part of the stele is composed of a gable, which is filled by a large, moulded wreath. The stele is fractured below line 10 and has been trimmed on the left and right-hand sides as well as at the base.

The stele as preserved carries 19 lines of Greek text. The height of the letters is 3 cm. Omikron, theta and omega are all angular, the sigma has four bars, except for l. 15 where the sigma is angular. In the first six lines the crossbar of the alpha is straight, from line 7 onwards broken. The size of the loop of the rho varies (e.g., ll. 8–9). Most letters have conspicuous serifs, and the alpha in most cases an apex. A ligature of eta and ny occurs in l. 5.

Text

	Τὴν ποθεινὴν
	Μελίβοιαν ἀνὴρ-
	πασε Μῶμος ἀνφ[ί]-
4	κτως κουριδίην
	γαμετήν Κανδίδ[υ]
	ἀγκαλίδων στε-
	ψαμένην βιότ[ου]
8	γεραροῦ πανεπ[ή]-
	ρατον ἄνθος ο[ί]-
	[κ]ουρίη συνέσε[ι]
	σωφροσύνη σο[φί]-
12	ἢ πεντ' ἔτη συν-

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1 Kahl (1995); Kahl (1997); Marek (2000) 137–138 no. 3; Bekker-Nielsen (2010); Bekker-Nielsen and Høgel (2012); Sørensen (2013).

2 We are very grateful to Gregor Staab for his reading of this inscription.

ζήσασαν ἡδ' αὐτ-
 ἅ τέκνα λιποῦσ[α]-
 γ εἰκοσέτη φθιμέ-
 16 νην ὠκυμόρῳ
 θανάτῳ. τῇδε
 ὙΣ Κάνδιδος
 ΙΤΣΙΗΣ

Translation

Mercilessly, Momos snatched the longed-for and lawfully wedded Meliboia from the arms of Candidus. She had been crowned with a lovely flower of a noble life marked by good housekeeping, sagacity, chastity and wisdom. She lived five years with her spouse, and at the age of twenty she left behind children as she perished in an early death. Candidus set this up to her.

Commentary

The text is written in somewhat cumbersome elegiac couplets (especially the hexameter of ll. 12–15), and almost half a hexameter as well as an entire pentameter are missing. What may possibly have been interpunctuation marks are visible after ἀνο[ί]κτως (l. 4), ἀγκαλίδων (l. 6), ἄνθος (l. 9), σο[φί]ῃ (l. 12) and θανάτῳ (l. 17).

The damage to the base of the stone makes it very difficult to establish the reading of what appears to have been the final line (l. 19). Although the left margin is preserved, the damage to the edges makes it impossible to read the beginning of l. 18. The right-hand edge of the stele has similarly been damaged. A margin was, however, not found on this side. In general, the text is legible on the right-hand side. πανεπήρατος in ll. 8–9 is previously only attested in an epitaph from Rome.³ οἰκουρία, a poetic word found in Pindar and Euripides,⁴ fits the available space in ll. 9–10 as well as the context.

Interpretation

This grave stele was set up for Meliboia by her husband Candidus. The name Candidus suggests the possession of Roman citizenship, as other Roman citizens from Neoklaudiopolis and its territory are known to have carried this *cognomen*.⁵

According to the epitaph, the interpretation of which is complex, young Meliboia had suffered a premature death. Her fate is, so it seems, said to be the work of Momos. In mythology, Momos, son of Nyx, brother of Eris and Nemesis, was the personification of mockery, scorn and severe criticism.⁶ In poetry Momos is often seen coupled with Φθόνος.⁷ It is, however, unusual

3 IGUR 3.1275 = IG 14.1858. This epitaph reads πανεπήρα{σ}τον. The adjective ἐπύρατος is, however, used in an epigram (SP III 58 = SGO 2, 362, no. 11/05/02) from the territory of Neoklaudiopolis.

4 Pind. Pyth. 9.19. Eur. HF 1373.

5 SP III 68b = Marek (2015) no. 45. Eckart Olshausen and Vera Sauer have kindly informed the authors of an unpublished inscription including the name Antonius Candidus. This inscription will be published in their forthcoming corpus of inscriptions from Neoklaudiopolis, which is in preparation for the series *Inschriften griechischer Städte aus Kleinasien*.

6 Cf. Hes. Theog. 214.

7 Cf. Dickie (2003) 234–235.

to find Momos in an epitaph.⁸ Momos is mentioned several times in the works of Lucian, which may indicate an interest in this mythological figure in the second century AD. There is, however, no thematic overlap between the role played by Momos in Lucian's works and in the present inscription.⁹

The name Meliboia is associated with various mythological figures: Servius relates the story of a young couple, Axis and Meliboia, whose love was hindered by Meliboia's parents. This led Meliboia to attempt suicide. The girl, however, did not die and eventually the couple was reunited.¹⁰ The name Meliboia is also carried by one of the Niobids¹¹, and in one instance, Kore is referred to by this name.¹² None of these examples offer any satisfactory interpretation, but perhaps Candidus' young wife was driven to suicide, resembling the story of Axis and Meliboia.

In epitaphs the verb ἀρπάζω is very often found with a deity as the subject, e.g., Hades, Moira, a daemon etc.¹³ Perhaps the violent death of Meliboia could only be expressed indirectly on her gravestone, employing a mythological reference, and Momos is perhaps used as a metonym for the person or thing (e.g., severe criticism etc.) responsible for the young mother's death.

The Greek text employs several poetic adjectives found elsewhere in Pontos: ποθεινός,¹⁴ φθίμενος¹⁵ and ὠκύμορος¹⁶. Furthermore, there are phrases seemingly only used in Pontos, if not exclusively in Neoklaudiopolis: στεψαμένην βιότ[ου] γεραροῦ πανεπήρατον ἄνθος seems to find a parallel in an epitaph from Neoklaudiopolis:¹⁷ Here the deceased, Jucunda, is said to have been crowned with flowers of glorious virtues (κυδαλίμης ἀρετῆς ἄνθεα στεψαμένην). In addition, this grave is also to contain the bodies of Jucunda's spouse Tauriskos, a man of senatorial descent, and their child, all of whom were 'noble in life' (γεραροῦς ἐν βιότῳ).¹⁸

Another parallel, though not as striking, comes from the area of Laodikeia (modern Ladik) within the city territory of Neoklaudiopolis. In this epitaph, an unknown youth is said to have been crowned with the flowers of every virtue (πάσης τε ἀρετῆς ἄνθε[α σ]τε[ψ]άμενον).¹⁹ It is tempting to think that whoever composed the epitaph of Meliboia also composed that of Jucunda, Tauriskos and their child and that of the young man from the area of Laodikeia.²⁰ The draw-

8 Momos is found in other inscriptions, cf. *IK* 18.520 = *SGO* 2, 60, no. 08/01/47 (Kyzikos, 3/2 cent. BC); *SEG* 44.1182 = *SGO* 4, 20–22, no. 17/06/02 (Oinoanda, reign of Gordian III).

9 *Luc. Iupp. trag.* 19; *Hermot.* 20; *Nigr.* 32; *Ver. Hist.* 2.3.

10 *Serv. Verg. Aen.* 1.720.

11 *Paus.* 2.21.9–10; *Apol.* 3.5.6.

12 *Athen.* 14.624e.

13 *IK* 10.1591 (Nikaia); *SP* III 103 = *SGO* 2, 376 no. 11/07/12 (Amaseia); *IK* 64.176 (Sinope).

14 *SP* III 20 = *SGO* 2, 366 no. 11/06/02; 91 = *SGO* 2, 361 no. 11/05/01 (territory of Neoklaudiopolis); Mitford (1991) 215 no. 221 (Sebastopolis).

15 *SP* III 80 = *SGO* 2, 353 no. 11/03/01; 83 = *SGO* 2, 355 no. 11/03/05; 85; 91 = *SGO* 2, 361 no. 11/05/01 (territory of Neoklaudiopolis); 273 = *SGO* 2, 392 no. 11/12/01 (Zela); Mitford (1991) 219 no. 24 (Sebastopolis).

16 *SP* III 34a (territory of Neoklaudiopolis).

17 *SP* III 56 = *SGO* 2, 364 no. 11/05/05.

18 Tauriskos is also mentioned in *SP* III 51 = *SGO* 2, 365 no. 11/06/01.

19 See *SP* III 21 = *SGO* 2, 365 no. 11/06/01. The young man was also 'noble in sagacity' (ἐν συνέσει γεραρόν).

20 All three inscriptions are written in somewhat unwieldy elegiac couplets. In their commentary on *SP* III 56 Merkelbach and Stauber (2001) 364 abstain from commenting on the metre and refer to the words of Kaibel (1878) 169 (on a different metrical inscription from the territory of Neoklaudiopolis, *SP* III 91): 'Memorable hoc artis metricae exemplum; versus enim iusto nec maiores nec minores, syllabarum tamen nulla fere legitima mensura'.

ings accompanying SP III 21 and 56 do, however, rule out that the same stonecutter executed any of the three inscriptions.

Among the virtues of Meliboia, σύνεσις and σωφροσύνη are common in Neoklaudiopolis.²¹ The poetic form ἀγκαλίδη is also found in an inscription from Amisos.²²

2. Aemilius Pol(l)io

Description

The grey limestone stele erected in memory of Aemilius Pol(l)io was observed by the Oy-maağaç-Nerik project team in 2005, lying in a garden in the Cumhuriyet Mahallesi.²³ It is now in the Köprülü Mehmet Paşa Parkı. The present dimensions are 156 x 57 cm (fig. 2). At the left-hand edge, part of the stone has been trimmed off. In spite of the damage on the left-hand side of the stele the text is easily legible.

The moulding surrounding the text has been preserved at the top and right-hand edge. The Greek text fills the upper half of the field and is separated from the decoration by a blank area. The decoration at the base of the stele consists of a bunch of grapes, an axe, a mirror, a comb and a sickle.

The entire text is preserved, 17 lines in all. In l. 3 the stonecutter has written the final sigma of σεμνῶς in the margin. The height of the letters is 3.5 cm. The lettering is of a very high quality with lunate sigma, omega and epsilon; the central bar of the latter is not always attached. The my has vertical hastae splaying out towards the bottom, and the middle bars are curved. There are marked serifs on, e.g., tau and kappa, and apices on alpha. There are no ligatures.

Text

	Αἰμιλίῳ Πωλίω-
	νι ζήσαντι κα-
	λῶς καὶ σεμνῶς
4	καὶ ἐπιτίμως
	παρ' ὅλον τὸν τῆς
	ζωῆς χρόνον
	Αἰμιλία Λούκιλλα
8	ἡ σύμβιος αὐτοῦ
	καὶ τὰ τέκνα vac.
	μνήμης χάριν·
	ὃς δ' ἂν μετὰ τὸ
12	τὴν Λουκίλλαν
	κατατεθῆναι
	ἕτερον σῶμα
	βάλῃ, δώσει

21 Bekker-Nielsen and Høgel (2012) 154 no. 2 (σωφροσύνης); SP III 21 = SGO 2, 365 no. 11/06/01 (συνέσει); 56 = SGO 2, 364 no. 11/05/05 (σώφρονα); 80 = SGO 2, 353 no. 11/03/01 ([συν]έσει); 91 = SGO 2, 361 no. 11/05/01 (σώφρονα).

22 SP III 6 = SGO 2, 348 no. 11/02/02 (second/third century AD). A close parallel to ll. 1–5 is found in *Anthol. Palat.* 7.599. We are grateful to Gregor Staab for this reference.

23 Czichon and Klinger (2006) fig. 19. The text was translated by C. Marek.

τῷ φίσκῳ
✕ ΒΦ

Translation

For Aemilius Pol(l)io, who lived beautifully, worthily, orderly and honourably throughout his entire life, Aemilia Lucilla, his spouse, and their children set this up in his memory. Whosoever should introduce another body after Lucilla has been placed here shall pay 2500 *denarii* to the *fiscus*.

Commentary

This epitaph for the Roman citizen Aemilius Pol(l)io was set up by his spouse Aemilia Lucilla and their children. The identical *nomina gentilia* suggest that Aemilia was Aemilius' freedwoman or possibly his cousin. Aemilius and his wife are the first Aemilii attested in Neoklaudiopolis but other Aemilii are known from Tieion and Amastris.²⁴ The use of female as well as male symbols and the vacant space below the text suggest that the grave was intended to receive the remains of Aemilia after her death.

A formula stipulating a penalty to be paid to the Roman *fiscus* for disturbing the dead is a common phenomenon in Neoklaudiopolis as well as in the rest of Pontos. The word used for *fiscus* varies between φίσκο²⁵ and ταμι(εῖ)ον,²⁶ the latter being the more common one. 2500 *denarii* seems to be the standard penalty for this offence in Neoklaudiopolis.²⁷ There are no indications of a date.

3. Julius Heliodorus, *beneficiarius* and *stationarius*

Description

In the Köprülü Mehmet Paşa Parkı lies a broken rectangular reddish marble stele, the present dimensions of which are 147 x 52 cm (fig. 3). The upper part of the stele consists of a gable flanked by two large palmette acroteria. The gable itself contains a stylized flower. Below the gable, a field with bevelled edges on all four sides surrounds a Greek inscription as well as a symbol in the top right corner.

The stele, which is now fractured in three parts but otherwise complete, carries 12 lines of Greek text, the last line of which is written on the edge of the frame. The letters are approximately 5 cm in height. The letters, the execution of which is sloppy, includes lunate sigma, epsilon and omega as well as broken-bar alpha. The ypsilon displays great variation, the arms sometimes splaying far out towards the bottom (l. 12). A superscript lambda has been inserted in l. 10 due to lack of space. Serifs have been kept to a minimum. There are ligatures of omega and rho in l. 2 and of ny and eta in l. 11.

24 IK 47.23 (Herakleia Pontike); Marek (1993) 160 no. 8; 168–169 no. 44 (Amastris).

25 SP III 35a; 69; 74; 83 = SGO 2, 355 no. 11/03/05; 86a; 87; Olshausen (1987) 83–84 no. 2 = SEG 37.1086.

26 SP III 38; 39; 40; 44b; 47; 50; 71a; 82 = SGO 2, 355 no. 11/03/04; Marek (2015) no. 54.

27 SP III 38; 39; 69; 71a; 74; 83 = SGO 2, 355 no. 11/03/05; 87; Olshausen and Biller (1984) 83–84 = SEG 35.1355; Olshausen (1987) 83–84 no. 2 = SEG 37.1086; Olshausen (1987) 86–87 no. 4 = SEG 37.1088; Marek (2015) no. 49.

Text

4 'Ιουλίῳ
 'Ηλιοδώρῳ
 βενεφικι-
 αρίῳ στα-
 τιωναρίῳ 'Αν-
 δραπηνῶν
 8 μὴ ἐκτελέσαν-
 τι 'Ιουλία Ζμα-
 ραγδὶς καὶ Σευ-
 ηριανὸς ἀδελ-
 φὸς αὐτοῦ μνή-
 μης χάριν

Translation

For Julius Heliodorus, *beneficiarius* on station in Andrapa, who died while in office, Julia Zmaragdis and Severianus, his brother, set this up in remembrance.

Commentary

This grave stele for the soldier and Roman citizen Julius Heliodorus was set up by his brother and by Julia Zmaragdis. Julia's relation to the defunct is not stated, but she was probably his freedwoman (as suggested by their shared *nomen gentile*) and common-law wife, soldiers not being allowed to marry while in the service. The form Zmaragdis is poorly attested and is more common with an initial sigma.²⁸

Another Julius Heliodorus, with the *praenomen* Gaius, is attested along with his siblings in the territory of Neoklaudiopolis.²⁹ Gaius Julius Heliodorus is designated as a *θρεπτός*, i.e. a foster child. A further Heliodorus is mentioned in a grave inscription from Neoklaudiopolis in connection with the institution of fosterage.³⁰ Neither inscription carries an external date, and it is difficult to say, whether Julius Heliodorus was related to this Heliodorus or to Gaius Julius Heliodorus. Further Julii are also attested in Neoklaudiopolis.³¹ As in the previous inscriptions, the identical *nomen gentile* of husband and wife suggests that Julia Zmaragdis was either a manumitted slave of Julius Heliodorus or his cousin.

Beneficiarius and *stationarius*

The term *beneficiarius*/βενεφικιάριος is found in more than a thousand inscriptions across the Roman Empire.³² It is used in a general sense for any soldier who has been exempted from

28 IG 10.2.1.689 (Thessalonike 1st/2nd cent. AD); IG 12.6.2.595 (Samos, 2nd cent. BC). On this name as one of several names borrowed from precious and semi-precious stones used in Asia Minor, cf. Marek (2013) 182–183. Marek (2013) 190 argues that no conclusion can be drawn as to whether such names were given more often to slaves than to free men.

29 Bekker-Nielsen and Høgel (2012) 155 no. 3.

30 SP III 44b.

31 SP III 41; 44a; 77.

32 See CBIR, with additions by Nélis-Clément (2000) 341–73. On *beneficarii* in general, see Rankov (1994); Ott (1994); Ott (1995); Stoll (1997); Nélis-Clément (2000); Fuhrmann (2011); Rankov (2012).

the obligations of an ordinary ranker³³ and assigned to special duties at headquarters or on detached service. It is often qualified by a substantive in the genitive case: *beneficiarius consularis*, *beneficiarius classis* etc., but about 10% of *beneficiarius* inscriptions carry no such indication.³⁴ *Beneficarii* are found performing a wide range of functions, which included administrative duties, as well as tasks of a more military nature. *Beneficarii* are mentioned in several other inscriptions from our region³⁵ as well as in the *Letters* of Pliny the younger.³⁶

Stationarius, derived from *statio*, is a technical term denoting a soldier assigned to a specific place or post.³⁷ The *stationarius* is thus defined by his function, whereas a *beneficiarius* is defined by his status. The two terms are not normally found in combination.³⁸ To our knowledge, so far only one other inscription, also from Asia Minor, identifies a soldier *both* as a *stationarius* and a *beneficiarius*: Γ(άιον) 'Ιούλιον Ουάλεντα β(εμφικιάριον) στατιωνάριον 'Ιουλίου Ουάλεντος ἑκατοντάρχου υἱόν.³⁹ The expansion of β to β(εμφικιάριον) has been challenged by Fuhrmann, who prefers to read β', "second", the equivalent of Latin *junior*, used to differentiate father and son,⁴⁰ though this seems somewhat superfluous given that the defunct is identified as the son of the elder Valens. Whatever the merits of Fuhrmann's revised reading, the new inscription from Neoklaudiopolis is the first which, without any possible doubt, combines the words *beneficiarius* and *stationarius* in the titlature of a single person.

The *beneficarii* were entitled to carry the characteristic lance ending in a broad, heart-shaped blade with two circular perforations (fig. 4), in the literature generally known as the *beneficiarius* lance though it could also be borne by other categories of *principales*.⁴¹ A number of *beneficiarius* tombstones depict this lance, sometimes in a stylized shape.⁴² On this stone, however, we do not find a lance but in its place, a short sword (*gladius*) in its scabbard and behind it, a small circular object resembling a shield (fig. 5).

Another epitaph from Neoklaudiopolis, now in Samsun Archaeological Museum,⁴³ carries a sword in a scabbard. The inscription is, however, entirely civilian in content. A similar sword is depicted on a *beneficiarius* tombstone found in Martigny (Switzerland) in 1992, along with a somewhat naïve rendering of the *beneficiarius* lance.⁴⁴ This stele has been dated to the 240's AD on stylistic grounds.⁴⁵ The closest parallel for the combination of weapon and shield on our stone is a grave stele in the Capitoline museum showing, in the lower register, the defunct *bene-*

33 Festus *De sig. verb.* 30.

34 Preuss (1994) 262.

35 CBIR 689 (Sebastopolis (Sulusaray) = Mitford (1966) no. 3; CBIR 694 (Sebastopolis) = Mitford (1966) no. 4; CBIR 690 (Kavak); CBIR 695 (Tokat) = Mitford (1966) no. 2B; Nélis-Clément (2000) nos 118–20 (Amaseia); Marek (2015) no. 46. See also Mitford (1966).

36 Plin. *Ep.* 10.21.1; 10.27.1. For a survey of the literary evidence, Rankov (2012).

37 E.g., *Dig.* 11.4.1: *stationarii milites*; 11.4.4: *stationarii*; Cf. Plin. *Ep.* 10.74.1: *miles, qui est in statione Nicomedensi*. On *stationarii* in general, Lucernoni (2001), with a corpus of sources in inscriptions and papyri.

38 Rankov (1994) 228; Ott (1995) 34–35; Nélis-Clément (2000) 74–75.

39 IGR 3.812 = Nélis-Clément (2000) no. 121. Cf. Lucernoni 38–39.

40 Fuhrmann (2012) 251.

41 Eibl (1994) 291.

42 Eibl (1994) 292–93.

43 Inv. no. 6-6/1970 35 = Olshausen (1987) 83–84 no. 2 = SEG 37.1086.

44 Nélis-Clément and Wiblé (1996) 273 = AE 1996, 985 = Nélis-Clément (2000) 344, Annexe I.1 no. 7b.

45 M. Bossert in Nélis-Clément and Wiblé (1996) 306–7.

ficiarius standing beside his horse, holding a spear and shield.⁴⁶ This shield is, however, oval and much larger than the circular object depicted on the gravestone of Heliodorus.

Another possible interpretation is that whoever commissioned the stone – Heliodorus' brother or Julia Zmaragdis – wished to include a *principalis* lance and submitted a sketch showing the characteristic broad blade and point, but that the stonecutter, not being familiar with the special *beneficiarius* insignia, turned the sketch upside down and misinterpreted it as a sword and shield.

Andrapa

A further important feature of this inscription is the use of the word Ἀνδραπηνῶν. So far, the city Andrapa (Ἀνδραπα) and its inhabitants (Ἀνδραποῖ/Ἀνδραπηνοί) have not been attested epigraphically. Andrapa is first referred to in Ptolemy's Geography as 'Andrapa, which is also Neoklaudiopolis' (Ἀνδραπα ἢ καὶ Νεοκλαυδιόπολις).⁴⁷ Andrapa, a name which is not Greek, appears to have been the name of the settlement (κατοικία) mentioned by Strabon in connection with the founding of Neapolis, the precursor of Neoklaudiopolis.⁴⁸ In the Christian period, the city is solely referred to as Andrapa. The city's most famous bishop, Paralios, is mentioned in an inscription dating to 441 AD.⁴⁹ Andrapa is, however, not mentioned by name in this inscription, but from contemporary ecclesiastical documents we know that Paralios participated in the ecumenical church council in Ephesos in AD 431 where he appears in the list as 'bishop of Andrapa' (Παράλιος ἐπίσκοπος πόλεως Ἀνδράπων).⁵⁰

From the above, it will be obvious that the date of the present inscription is of the utmost importance for the history of Neoklaudiopolis. The keys to its date are in the titles *beneficiarius*, which disappears from the epigraphic record in the early fourth century⁵¹, and the name Severianus (Σευηριανός), which is attested in the Greek-speaking east from the end of the second century AD.⁵² The name is also attested in the fourth and fifth centuries in ecclesiastical literature, but there is nothing in the present inscription to suggest a Christian context.

Taken together with the use of *beneficiarius* and *stationarius* to identify the defunct, we may propose a date in the late second or the third century. The latest attestation of the name Neoklaudiopolis comes from an inscription of AD 282–283.⁵³ This inscription was set up by 'the people and council' of Neoklaudiopolis in honour of the imperial family and is therefore a public document. As a grave stele, the present inscription has a more private character; nonetheless, considering how precisely the relatives of Julius Heliodorus describe his titles (*beneficiarius*, *stationarius*) and career ('died while in office') they would hardly have chosen a name that was considered 'unofficial'. We may conclude that the indigenous name Andrapa was used alongside the more 'Greek' name Neoklaudiopolis, eventually displacing it altogether.

46 CBIR 953.

47 Ptol. Geog. 5.4.6.

48 Strab. 12.3.38. Cf. Bekker-Nielsen (2013) 11–14.

49 SP III 68: ἐπὶ τοῦ θεοφιλεστάτου ἐπισκόπου ἡμῶν Παραλίου.

50 ACO (Concilium universale Ephesenum anno 431) 1.1.2 p. 56; 1.1.2 p. 6; 1.1.7 p. 87; 1.1.2 p. 23.

51 Nélis-Clément (2000) 333–35.

52 E.g., BGU 3.902 (Egypt). For further examples, cf. http://www.trismegistos.org/ref/ref_list.php?namvar_id=13962.

53 SP III 67.

4. Helladios and Rhodanthios the Elder

Description

In the Köprülü Mehmet Paşa Parkı lies a large, trimmed block of reddish limestone (fig. 6), the present dimensions of which are 180 x 42 x 47 cm. The block bears two inscriptions, one on the front, the other on the right-hand side. Both inscriptions are accompanied by *hederae*, apart from which there is no decoration. A moulding runs along the lower part of the right-hand side. The inscription on the front carries two lines of Greek text. The word of the first line is separated by a hole drilled into the block. The height of the letters varies between 1.5 and 3 cm. Omicron and epsilon are lunate; apices are found on delta and alpha, alpha having a broken crossbar. The inscription on the right-hand side carries two lines of Greek text. The height of the letters varies between 3 and 5.6 cm. The same stonecutter evidently carved the two inscriptions.

Text, front

Ῥοδαν θίου
πρεσβυτέρου

Translation

Belonging to Rhodanthios the Elder.

Text, right-hand side

Οἶκος
Ἑλλαδίου

Translation

The dwelling of Helladios.

Commentary

Neither Rhodanthios nor Helladios is attested as a name in Pontos. There is no indication of the date. The text and decoration suggest a funerary context, but the block is clearly not a grave stele and none of the stock funerary formulae are found in the text. There is nothing to indicate a Christian context. The presence of two different inscriptions may suggest that the block was reused, but necessarily within a short period due to the similarity in execution of the two inscriptions. Most likely the block formed part of a funeral monument.⁵⁴

5. Pistos in memory of ...

Description

In the Köprülü Mehmet Paşa Parkı lies a rectangular marble stele, the present dimensions of which are 67 x 48 cm (fig. 7).⁵⁵ The stele has been damaged at the top, the left-hand side and at the base. On the right-hand side, the frame is preserved. The stele carries 11 lines of Greek

⁵⁴ An epitaph from Neoklaudiopolis offers a close parallel: οἶκος ἀναγνώστου Ἀνατολίου (SP III 70b).

⁵⁵ Eckart Olshausen has kindly informed us that this inscription was seen by him in 1988 in the Taşkale Mahallesi, Muhacirler Sokak (600 Sokak) no. 18. The house has now been demolished to make room for the Köprülü Paşa Camii.

text; several lines preceding the preserved text have been lost. The height of the letters varies between 3.5 and 4.5 cm. The execution of the lettering is somewhat sloppy. While the letters are beautifully aligned in the first four lines, in the remaining lines the letters slant to either side and are placed above and sometimes below the line. What may be interpunctuation marks are found between *ny* and *kappa* in l. 5 and between *iota* and *kappa* in l. 7. A superscript line is placed above the first *omicron* in l. 8 serving to separate the verses from the prose parts of the inscription. Another superscript line, the purpose of which is not clear, is placed above *delta* in l. 11. The *omicron* is markedly angular, and the *sigma* has four bars. The bar of the *eta* is not always attached to the *hastae* (l. 4). *Omega* is very large, and the rounded part is almost closed at the bottom. *Phi* is similarly very large reaching above and below the line. Most letters have marked serifs, particularly the angular *omicron*. The final *omicron* in l. 9 is, however, circular, most likely due to the lack of space. In general, *alpha* carries apex. The stonecutter has problems spacing in several lines, e.g., l. 11 where the first *omega* collides with the *sigma*.

While the lettering is reminiscent of that of no. 1, it is beyond doubt that the same stonecutter executed this inscription and the following (no. 6) and probably also *SP III 51* (fig. 8). *SP III 51* refers to *Tauriskos*, who is also mentioned in *SP III 56*, an inscription whose author we have suggested also composed *SP III 21* and the epitaph of *Meliboia* (no. 1 above).

Text

[-----] σω-
 [φ]ροσύνη πρού-
 χουσαν ἀγανο-
 4 φροσύνη δὲ πρέ-
 πουσιν κάλλε-
 [ι] καὶ ἔργῳ καὶ φρε-
 νὶ καὶ σοφίῃ.
 8 ὃς δ' ἂν <μετὰ τὸν> Πίστον
 ἐντεθῆναι ἕτερον
 σῶμα ἐνκαταθήται
 δώσει φίσκῳ ✕ ΒΦ

Translation

... in prudence, who excelled in gentleness and was distinguished in beauty, deed, mind and wisdom. Whoever should introduce another body after Pistos has been placed here shall give 2500 *denarii* to the *fiscus*.

Commentary

The first seven lines are written in elegiac couplets. The remaining lines of the inscription are written in prose. The initial letter of l. 3 is missing, save from the remains of a serif at the baseline. Gregor Staab has suggested to us the reading *προύχουσαν*, a contracted form of *προέχουσαν*. *προέχω* is, however, not usually constructed with the dative. In l. 8 it appears that the words *μετὰ τὸν* were omitted by accident.⁵⁶ A ligature of *eta* and *tau* is found in l. 10.

⁵⁶ We owe this insight to Georg Petzl.

Interpretation

The inscription was set up by Pistos, who is also mentioned in the following inscription (no. 6). Two of the virtues associated with the defunct, σωφροσύνη and σοφία, are reminiscent of those of Meliboia (inscription no. 1). ἀγαθοφροσύνη is, however, less common in inscriptions.⁵⁷ The virtue κάλλος is found elsewhere in Pontos.⁵⁸ For the penalty of 2500 *denarii*, cf. inscription no. 2.

6. Philippis, concubine of Pistos

Description

The name Pistos recurs on a fragment of a limestone stele which was seen in 2010 in a garden in the Cumhuriyet Mahallesi by Rainer Czichon, Müge Küçük, Harald von der Osten-Woldenburg and Tønnes Bekker-Nielsen. Its present whereabouts are unknown. The fragment (fig. 9) is the broken top of a grave stele with acroteria; in the triangular field, a shallowly carved depiction of a mirror. The text itself is carved within a recessed panel. The lettering is regular and well cut with clearly marked serifs, but the lines slant slightly downward, and the stonecutter had problems spacing the letters at the end of the second line. In l. 3 an omikron is visible, in front of which can be seen the upper part of two undecipherable letters. Although it cannot presently be proved, this fragment may be part of the same inscription as no. 5. The stonecutter probably also executed SP III 51 (see above).

Text

Πίστος Φιλίππι-
δι συνομευνίδι
[---]. . Ο τύμβω

Translation

Pistos to his concubine Philippis ... grave.

Commentary

This fragment preserves an almost complete hexameter. Pistos is also named in the preceding inscription (no. 5 above). L. 2: συνομευνίς; the masculine form συνόμευνος is found in two other funeral inscriptions from the territory of Neoklaudiopolis, of which one was found in Vezirköprü itself, the other in Avdan village c. 6 km to the north-west.⁵⁹

7. Chrysa, wife of Basileides

Description

In the wall of the house 702 Sokak no. 11 is a charming little disused fountain which as late as the 1950s supplied the neighbourhood with water (fig. 10). The structure incorporates various re-used materials: a rectangular basin of red sandstone (a small sarcophagus?), a slab of cream-coloured limestone and, to the left of the basin, a funeral stele. The lower part of the

57 Mordtmann (1879) 21 (Kyzikos); MAMA 4.133 = SGO 3.415, no. 16/63/01 (Phrygia); IGUR 3.1226 (Rome).

58 SP III 99 (Amaseia).

59 SP III 80 = SGO 2, 353 no. 11/03/01; 91 = SGO 2, 361 no. 11/05/01.

stele is buried in the ground, but the gabled top and the first part of the inscription can be seen. The dimensions of the visible part of the stele are 78 x 42 cm. At its top, the stele is crowned by a gable flanked by acroteria and with a flower in the centre. The inscribed surface (fig. 11) has been worn down by water, rendering the reading of the inscription difficult.

On the visible part of the stele 12 lines of Greek text can be read. The height of the letters is 2.5 cm. Epsilon and omega are lunate, sigma sometimes lunate, sometimes more box-like (C). The letters have serifs, and alpha and especially delta have apices. My has hastae that splay out towards the baseline. There are no ligatures.

Text

	Τῇ σεμνοτάτῃ καὶ φι-
	λάνδρῳ καὶ φιλοτέ-
	κνῷ Χρύσῃ Βασιλεί-
4	δης ὁ δυστυχῆς μνή-
	μης χάριν στήλην ἀ-
	νέστησα. μετὰ δὲ τὸ ἐ-
	μὲ κατατεθῆναι [τὴν] θυ-
8	γατέρα μ[ὴ] μιάινῃ [τι]ς ἔαν
	ΑΓΑ[.]ΟΣ ΤΥΓΧΑΝΝΗ. ὅς δὲ
	ἄν ἐπανύξῃ καὶ ἕτερον
	σῶμα ἐνκαταθῇ[ται ---]
12	ΗΤΡΟΣ ΤΕ

Translation

To Chrysa the most honourable woman, fond of her husband and her children in remembrance, I, the unfortunate Basileides, set this up. After I have been placed here, let no one defile my daughter, if ... But whoever should open the grave and introduce another body ...

Commentary

This grave stele commemorates Chrysa, the wife of Basileides. The name Chrysa is found in an epitaph from Neoklaudiopolis dating to AD 237/238⁶⁰ as well as in an undated epitaph from Laodikeia⁶¹, while Basileides and the cognates Basilissa and Basilike are attested in Neoklaudiopolis and Pontos.⁶² Although the sense of the text is straightforward, the reading of the Greek is far from easy. Ll. 8–9 seem to refer to an act of defilement of the daughter, and l. 9 reads, what appears to be τυγχάνῃ, but with an additional ny. This alternative spelling is without parallel in other inscriptions. In l. 12 one would expect a formula along the lines of πρὸς τῷ φίσκῳ. There are no indications of the date.

8. Claudius

In the fountain across from the village school in Adatepe village, about 4 km north of Vezirköprü, can be seen a fragment of a grave stele of greyish limestone, dimensions c. 30 x 50 cm (fig. 12).

60 Marek (2000) 137–138 no. 3.

61 SP III 21 = SGO 2, 365 no. 11/06/01 reading Χρύση.

62 SP III 42; 44; Olshausen and Biller (1984) 89–92 = SEG 35.1309 (Amaseia).

The gabled top with a floral motif in the centre is flanked by acroteria. The text is inscribed in a recessed panel in large, but shallow and irregular letters.

Text

Κλ. Ἀπλ-
ος Κλ. ΑΠ-
[-----]

Translation

Claudius Haplos ...

Commentary

The abbreviation Κλ. is standard for Greek inscriptions in place of the Latin *Cl.* The remainder of the text defies interpretation. Other Claudii are known from the region,⁶³ among them Claudius Theophanes, the dedicant of a grave stele found in the neighbouring village of Oymaağaç, 3 km north of Adatepe.⁶⁴

Apart from the *gentilicium* Claudius, there are no indications of the date.

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63 SPIII 51 (Tiberius Claudius F...); 57 (Claudia); 61a (Publius Claudius Euxeinos); Kahl (1995) (Claudius Falco); Marek (2015) no. 51 (Claudius Cornelius Axis).

64 Bekker-Nielsen and Høgel (2012) 154 no. 2.

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Özet

Makalede, Samsun'a bağlı Vezirköprü (antik Neapolis veya Neoklaudiopolis veya Andrappa) yöresinde 2010 yılından sonra bütün ya da parçalar halinde ele geçen ve 4 tanesi bazı sivillere, biri de bir askere (*beneficiarius*) ait olan 5 adet yeni yazıt yayınlanmaktadır. Günümüze kadar *beneficiarius* olarak görev yapan askerlerden söz eden 1000'den fazla yazıt bulunmuş olup, bu makalede yayınlanan 3 No.'lu yazıtta ilk kez bir asker hem *beneficiarius* hem de *stationarius* olarak nitelendirilmektedir. Aynı yazıtın diğer bir önemli özelliği de, Andrappa şeklindeki yer adının genetivus hali olan 'Ανδραπηνῶν ifadesini kaydetmesidir. Ptolemaios'un (İ.S. 2. yüzyıl) *Coğrafya* adlı eserinden ve geç devir kilise kayıtlarından öğrendiğimize göre, Andrappa Antik devirde Neapolis/Neoklaudiopolis (Vezirköprü) kentine verilen diğer bir isimdi, ki bu isim bir yazıtta ilk kez görülmektedir.



Fig. 1. Grave stele of Meliboia (no. 1) (photo: Tønnes Bekker-Nielsen)



Fig. 2. Grave stele of Aemilius Pol(l)io (no. 2) (photo: Tønnes Bekker-Nielsen)



Fig. 3. Grave stele of the *beneficiarius* Julius Heliodorus (no. 3) (photo: Tønnes Bekker-Nielsen)



Fig. 4. A so-called *beneficiarius* lance, Rörmuseum Osterburken (photo: Tønnes Bekker-Nielsen)



Fig. 5. Detail of the grave stele of Julius Heliodorus (no. 3) (photo: Tønnes Bekker-Nielsen)



Fig. 6. Block bearing the names of Helladios and Rhodanthios (photo: Tønnes Bekker-Nielsen)

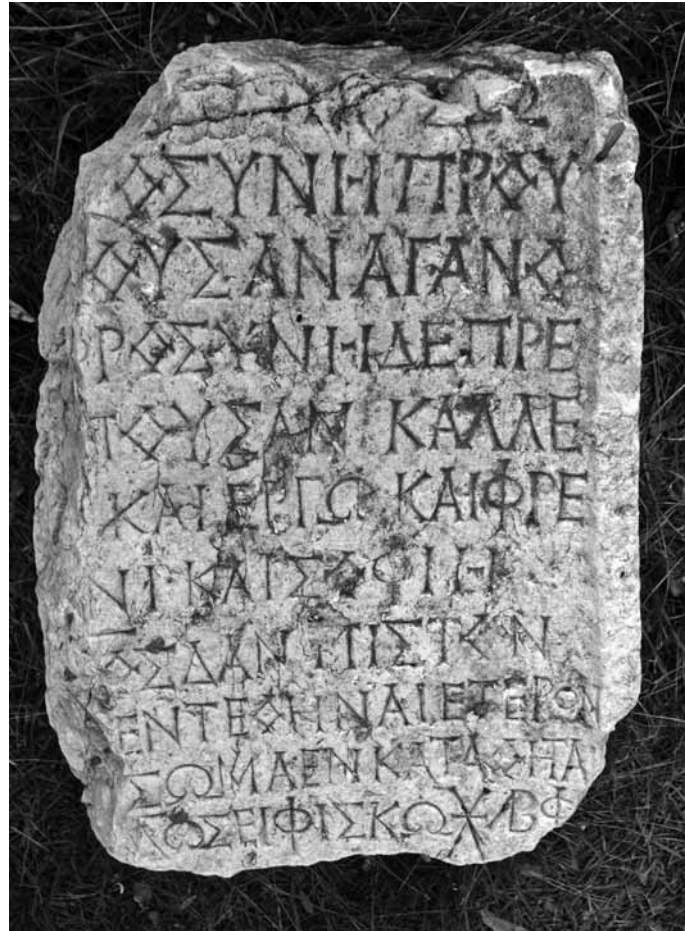


Fig. 7. Grave stele set up by Pistos (no. 5) (photo: Bünyamin Kivrak)



Fig. 8. *Studia Pontica* III, 51 (photographer unknown; print from the Cumont Archive, Academia Belgica, Rome, folder no. 5878 “Vezir Keupru et environs”. The letters have been highlighted by Franz Cumont or one of his collaborators)



Fig. 9. Grave stele of Philippis (no. 6) (photo: Harald von der Osten-Woldenburg)



Fig. 12. Grave stele of Claudius (no. 8) (photo: Bünyamin Kıvrak)



Fig. 10. Fountain in the 702 Sokak (photo: Tønnes Bekker-Nielsen)



Fig. 11. Grave stele of Chrysa, wife of Basileides (no. 7) (photo: Tønnes Bekker-Nielsen)